Royal Family Scenes in the 18th dynasty Private Tombs at Thebes

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Abstract
The Study of ancient Egyptian tombs had long been an important source of information regarding many aspects of the Egyptian society. The walls of tombs made for the elite are often extensively decorated with scenes rendered in paint or in colored relief sculpture. While numerous researches have focused on the King’s scenes inscribed on the walls of ancient Egyptian temples, none of them focused on the royal family scenes in the private tombs. Hence, the current research focuses on the depiction of the royal family scenes in the Theban private tombs in the New Kingdom (Qurnet Murai, Sheikh Abd el-Qurna, and Dra Abu el-Naga). This paper aims to introduce some new royal family scenes from unpublished tombs at Thebes and to know new remarks about the reasons of depicting the royal scenes in the private tombs at Thebes.

Keyword New Kingdom, Noble, Royal Scene, Thebes, Private Tomb, Unpublished.

ملخص الدراسة
تحتوي الضفة الغربية بطيبة على العديد من المقابر والقصور، والمقابر المصرية القديمة، بينما هناك ندرة لتناول مشاهد العائلة الملكية في المقابر الخاصة بطيبة. وقد ركز هذا البحث على تصوير مشاهد العائلة الملكية في هذه المقابر، وقامت الدراسة على مجموعة من المقابر الخاصة (منشورة وغير منشورة) التي تعود إلى عصر الدولة الحديثة (الأسرة الثامنة عشرة) في غرب بطيبة (قرنة مرعي، شيخ عبد القرنة، ومنطقة ذراع أبو النجا). وذلك بهدف تقديم بعض مشاهد العائلة الملكية في هذه المقابر ومحاولة معرفة أسابيع تصويرها مستخدمة أساليب تحليلية ومقارنة كلما أمكن. وربما تشير النتائج إلى أن صاحب المقبرة كانت له علاقة بالأسرة الحاكمة أو ممن تقودوا وظائف مهمة.
Introduction

The Theban necropolis is located on the western bank of Thebes. It covers an area of about 5.5 square miles and contains not only tombs, but also temples, chapels and palaces. According to the custom, in the beginning of the New Kingdom, many owners who had performed some functions in temples reproduced these on the walls of their tombs, thus hoping, by the magic of the image and the text, to continue their office in the afterlife. It was also possible that some wanted to mark in their tombs, the recognition which they felt for the king who had provided their terrestrial needs through the intermediary. They also hoped that he would know how to appear as efficient for them in the beyond as he had been here when they were alive.

One can wonder why more royal representations are found in the tombs of individuals in the New Kingdom period? It is probable that the tomb owner whose functions have a relationship with royal worship, and which did depend economically on a temple of million years, felt less concerned. Maybe he also questioned a sovereign's will to which nothing special had connected him to serve him as an intercessor with the gods?

The king was seen as a part of a royal genealogy alongside other deceased Pharaohs, as well as alongside the gods. Most importantly, however, he was seen as a part of the daily life, and it is this role that afforded the king a place in the cultural memory of the people. The scenes of the royal family in these private tombs lead one to ask, whether it less depicts individuals and more representatsthe idea of the king as the head of the state.

This paper hopes to build on that by taking the case of representations of the royal family in Theban private tombs in the 18th dynasty. The selected scenes will be divided into some classification because the royal family appears in figures of many and different types in the New Kingdom private tombs at Thebes. The Categories of these figures or scenes are presented by Porter and Moss. This paper will display these entire scenes with the aim of showing if certain scenes were restricted to certain parts of the tombs; also it will be conducted by displaying the scenes in tables, the numbers that I give to each scene, not like P. M Numbers.

1. Historical Background of the 18th dynasty

The 18th dynasty of ancient Egypt is the best known of all the dynasties of ancient Egypt. It may had started a few years earlier than the conventional date of 1550 BC. The radiocarbon date range for its beginning is 1570–1544 BC, the mean point of which is 1557 BC, or ca. 1550- 1069 BC.

It is an interesting period in ancient Egyptian history. The preceding 2nd intermediate period was dominated by internal quarrels but is mostly remembered by its Hyksos domination. Egypt was reunited in the last decade of the reign of Ahmose, who defeated the Hyksos and became the 1st king of the 18th dynasty. The initial aversion towards outsiders, following the period of foreign domination, didn’t last very long, and the New Kingdom soon prospered through international contacts and exchange (combined with military incursions into the Near East) in the 2nd half of the 18th dynasty.

2. The Royal family scene in the Middle Kingdom private tombs

The royal family scene was a very important issue in the ancient Egyptian private tomb. From the Middle kingdom, we can't find any royal scenes in these tombs except one scene for the King Sesostris I in the private tombs (TT. 60) of Intefiqaer, at Sheikh Abd el-Qurna.

Intefiqaer appears in his tomb approaching the throne of King Sesostris I, (too lost), apparently with intent as the line of fracture closely follows that of the body and a small part of the feather attached to the side of the white crown which the king wears. Davies proposes therefore, that this scene has
been imagined by the vizier as an exaltation of his function, which he wanted to represent at a precise
date, the one of his sovereign's Jubilee. (Fig. 1)

3. The Royal Family scenes in the 18th dynasty private tombs at Thebes

3.1 Scenes of the King with deceased before him

3.1.1 King receiving gifts

As ancient Egyptian tradition is that owners of the tombs represented themselves, offering gifts to the
king. In many cases, these scenes appeared in the private tombs of Sheikh Abd el-Qurna, twice at
Khokha, and once at El-Assasif for a different king.

In the hall of some tombs at Sheikh Abd el-Qurna, like (TT. 73) of Amenhotep^xiii from the time of
Queen Hatshepsut,^xiv the most interesting scene is that depicting the presentation of the gifts to the
queen, presumably on New Year's Day.\(^xv\) Also, there is a statue of Queen Hatshepsut kneeling in front
of a god.\(^xvi\) Another two scenes for Amenhotep;\(^xvii\) one for new year gifts for Amun temple including
royal statuettes (Hatshepsut kneeling between Sekhmet and Amun), Saits nursing young Hatshepsut
with Amun, and Thoth writing with Hatshepsut kneeling between Wert-Hekau and Khnum,\(^xviii\) queen
smiting a captive, queen embraced by Amun, and Hatshepsut between Atum and Amun, while he is
offering collars as New Year gifts to Hatshepsut with Ka on the 2nd scene. (Fig. 2)

From the time of king Amenhotep II, we have some cases. On (TT. 92) of Suemnut,\(^xix\) at the right
hand side of the hall, there is an unfinished scene for king Amenhotep II with goddess Hathor
receiving an offering from the owner of the tomb.\(^xx\) Another scene on (TT. 93)\(^xxi\) of Kenamon,\(^xxii\) is
that the king and [Ma\(\text{t}\)] in a kiosk, with captives and name-rings on the base of the throne with
offering bringers and statuettes of Amenhotep II, Hatshepsut, and Tuthmosis I.\(^xxiii\) Another scene from
(TT. 96) is of Sennefer,\(^xxiv\) offering to King Amenhotep II in the kiosk, which contains chiefly
statuettes of Amenhotep II, with one of queen Meryetre.\(^xxv\)

Some same scenes are from the reign of king Tuthmosis IV, as we see on (TT. 63)\(^xxvi\) of Sebek-
Hotep.\(^xxvii\) Some Fragments of king Tuthmosis IV with the \(k\,\text{A}\) on the throne with nine bows on the
base receiving gifts from the owner of tomb.\(^xxviii\) (Fig. 3) Also, he offers a floral vase with a frog to the
king on the throne with captives on the base,\(^xxix\) (Fig. 4), while in the passage of the tomb Sebek-
Hotep and his wife are depicted with princess Ti\(\text{a}\,\text{a}\) on the lap.\(^xxx\) (Fig. 5) On (TT. 75)\(^xxi\) of
Amenhotep-Si-se,\(^xxii\) from the time of king Tuthmosis IV, there is a scene for him rewarding and
displaying three rows of royal gifts to the Amun temple "Karnak temple" (including royal statuettes)
and also offering a bouquet of Amun to Tuthmosis IV with his \(k\,\text{a}\).\(^xxiii\) (Fig. 6, 7) Also on (TT. 76)\(^xxiv\)
of Thununa, there is a scene for king and goddess Hathor in a kiosk with the deceased offering a
pectoral to them.\(^xxv\) There is a scene for New Year gifts including [gold statuettes of Tuthmosis IV
censuring before himself and his mother queen Teye].\(^xxvi\)

Ptahemhat\(^xxvii\) depicted himself also in his tomb (TT. 77)\(^xxviii\) while he is displaying royal gifts to
temple. The king seated upon a throne in kiosk with captives with name rings (blank) on a base.\(^xxix\)
Another scene for Tuthmosis IV and Ptahemhat with military escort before.\(^xl\)

There are also scenes from the time of king Amenhotep III, one found in (TT. 226) of Heqareshu,\(^xli\) at
Sheikh Abd el-Qurna. On the western wall of the tomb's hall,\(^xlii\) there is a scene for the king with
queen Mutemwia inside a kiosk with foreigners on a base.\(^xliii\) Opposite, are two men bowing, followed
by the tomb's owner. Each of the men is holding a fan towards the king, while the owner is offering
on a stand a collection of pieces of jewelry, including two engraved with the praenomen of the king.\(^xlv\)
(Fig. 8)

Other scenes during the reign of Amenhotep III were found at Khokha. The 1st one is from (TT. 47)\(^xlv\)
of Userhat.\(^xlvi\) On the hall of this tomb at the left entrance of the inner room,\(^xlvii\) there is a scene for a
deceased with an attendant offers necklaces to Amenhotep III and Teye in a kiosk with nine bows on base.\textsuperscript{xlviii} (Head in Brussels)\textsuperscript{lix} (Fig. 9) Carter said that, the reliefs are of wonderful workmanship and in the case the queen, he does not remember seeing a better portrait.\textsuperscript{li} The portrait was made in a very traditional but highly refined style. Her natural hair, a lock of which appears between her ear and eyebrow is covered by a tripartite wig. Only the lower part of the traditional crown of queens is preserved. Her diadem is decorated at front with two protective ureaei representing Upper Egypt and Lower Egypt, and at the rear with a falcon in place of the more usual vulture. In her hand Teye holds a lotus.\textsuperscript{li}

The 2\textsuperscript{nd} scene found at Khokha is from (TT. 48)\textsuperscript{lii} of Amenemhat.\textsuperscript{lii} The western wall of this tomb shows scenes from a harvest festival celebrated by Amenhotep III, and it parallels into tombs (TT. 120), (TT. 96), and (TT. 53). The king is shown making offerings and adoring the gods and on the eastern wall the king is shown followed by his \textit{ka}. The northern wall shows more scenes of king Amenhotep III. Amenemhat is depicted and appears before his king who is seated in a kiosk. Other scenes show the king slaying enemies.

Images of statues of the king and Queen Teye are shown as they are waiting to be consecrated. The equipment shown in the tomb represents items made for the \textit{Sed} festival in 30\textsuperscript{th} year of Amenhotep III.\textsuperscript{liii} The walls on both sides of the entrance to the passage are decorated with depiction of the king on his throne. We also found this type of decoration in (TT. 73), but in (TT. 48) is of higher quality.

The king’s throne\textsuperscript{lv} being of the same type as in tombs (TT. 226) and (TT. 120) is decorated with the sign of union and omitting the bound captives, which we find in tombs (TT. 57) and (TT. 192) (on the throne of queen Teye), but its arm support shows the more elaborate type of these latter seize all countries, \textit{nb mAat Ra} has given life. Again, King Amenhotep III in a kiosk similar to the last kiosk with some remains of statues of Amenhotep III and Teye, and the deceased stands in front of him waving his fan towards the king,\textsuperscript{lv} in his capacity of "Fan-bearer on the king's right". (Fig. 10)

The last scene for the king receiving gifts is from (TT. 192)\textsuperscript{lx} of Kheruef at El-Assasif, from the reign of Amenhotep III/ Amenhotep IV.\textsuperscript{lx} King Amenhotep III and queen Teye with the tomb’s owner offering a decorative floral vase and necklaces to them.\textsuperscript{lx}

3.1.2 King receives foreigners and tribute

Private tomb owners are depicting themselves, giving the foreigners and many tributes to their kings. Some cases have been found in Sheikh Abd el-Qurna, two from Dra’ Abu el-Naga’, and only one from Qurnet Mura’i.

At Sheikh Abd el-Qurna, from the time of king Tuthmosis III, on (TT. 86)\textsuperscript{lx} of Menkheperraseneb,\textsuperscript{lx} there is a scene of the King in his kiosk.\textsuperscript{lx} Also, a scene for the king in the kiosk and the owner of the tomb with four rows of decorative vases (including floral vases with a frog and a pigeon) offering a bouquet of Amun to him at the New Year festival,\textsuperscript{lx} also there is a northern tribute.\textsuperscript{lx} Another scene on (TT. 84) of Amunedjeh,\textsuperscript{lx} is depicted on the tomb’s hall with Nubians and a tribute including a giraffe, a cheetah, a baboon and a monkey before the king\textsuperscript{lx} and another tribute including horse chariots etc. with the Syrians before the king.\textsuperscript{lx} On (TT. 42)\textsuperscript{lx} of Amenmose from King Tuthmosis III to Amenhotep II,\textsuperscript{lx} there is a scene on the hall representing King Tuthmosis III on the throne with nine bows on the base while Amenmose is offering a floral vase with a frog to him. There are also Syrians with tributes.\textsuperscript{lx} It is possible that the tribute scene is related to Amenmose position as an overseer of the Northern Countries. The tribute recorded in Amenmose tomb is unique in that it took place during a military campaign.\textsuperscript{lx} On the other hand, there is a scene on a painted stela for the deceased offering to Tuthmosis III and maybe to Amenhotep II.\textsuperscript{lx}

During the reign of king Tuthmosis IV, and exactly in the tomb of a royal scribe and commander of soldiers Thanuny (TT. 74),\textsuperscript{lx} on the hall, there is a scene for deceased offering a bouquet of Amun to [king] with nine bows on the base of the throne.\textsuperscript{lx} Also, there are remains of a scene for Thanuny with a Syrian decorative vase before [king].\textsuperscript{lx} Other scenes from (TT. 85) of Amenemheb\textsuperscript{lx} during
Tutankhamen. There is a scene for Tuthmosis III in the kiosk with Amenemheb before him. According to P. M. Amenemheb is represented on the pillar B before wife with a young prince on her lap and he is adoring with a hymn to Amenhotep III. Moreover, on (TT. 78) of Haremhab from the time of Tuthmosis III to Amenhotep III, there is a scene for King Tuthmosis IV and the goddess in the kiosk with the deceased preceded by fan bearers offering a bouquet to him. Also, King Tuthmosis IV with goddess are portrayed on a throne in the kiosk with the owner of the tomb. There is a scene for foreign tribute (Syrian, and Nubians).

On (TT. 89) of Amenmose from the reign of Amenhotep III, there is a scene for King Amenhotep III, seated under a simple baldachin supported on two lotus columns and Hathor is adoring with a bouquet before him. Really, this is an unusual location for the kings’ scene on the north side of the pillar. We know that mostly royal scene is on either side of the entrance to the inner hall with their back to it. Davies believed that inclusion of Tuthmosis III was an act of homage to the king under whom the owner served. (Fig. 13) An assumption has been made that this is a portrait of deified Tuthmosis III, done in the style of Amenhotep III.

Nebamon, in his tomb’s hall (TT. 90) from the time of Tuthmosis IV to Amenhotep III, represented himself with wives followed by daughter Sagerttaui as a royal concubine. (Fig. 14) Also on the hall, there is a scene for the king’s chariot and [king] in the royal barge. (Fig. 15) Nebamon adores to king Tuthmosis IV in the kiosk with a boat standard, and he and Teye with daughter Weret are offering to daughter Sagerttaui as the royal concubine seated in front of them. The king with Nebamon are holding a boat standard and a papyrus bouquet and preceded by two fan bearers. (Fig. 16)

On the left side of the hall of an unknown tomb (TT. 91) from the reign of Tuthmosis IV to Amenhotep III, there is a scene for King [Amenhotep III] and two fan bearers, with Hathor holding menat and [deceased] offering bouquet before him with tributes of Nubians. Also, at the right hand side, there is a scene for king Tuthmosis IV with Hathor holding a necklace and the owner is offering bouquets of full blown papyrus before him and four registers of foreigners with tributes.

As we said before, we have only two scenes from Dra' Abu el-Naga’, the 1st one on (TT. 143) is of an unknown person from the time of Tuthmosis III to Amenhotep II. It contains a scene showing the king spearing a lion, seated, and on a stool drawing a bow, and other scenes show the owner of the tomb with chiefs of Punt bringing gold etc. before the king. (Fig. 17) The 2nd in (TT. 239) of Penhét from the reign of Tuthmosis IV to Amenhotep II, which represents the king with Syrians offering tributes of floral vases etc. in front of him.

The last scene of receiving foreigners and tribute was found at Qurnet Mura'i on (TT. 40) of Amenhotep from the time of Amenhotep IV to Tutankhamen. In the hall of the tomb, there is a scene of the owner of the tomb kneeling with Nubian tribute, also he is depicted before Tutankhamen. (Fig. 18) Also, King Tutankhamen is depicted in the kiosk. There is another scene for the owner of the tomb offering precious stones to King Tutankhamen. The deceased followed by two chiefs of upper Retenu and two rows of Syrians with tribute. (Fig. 19)

3.1.3 King receives produce or reports on crops

Other scenes in the Theban private tomb represent the king receiving produce or reports on crops, four tombs from Sheikh Abd el-Qurna and only one from Khokha.
The 1st tomb from Sheikh Abd el-Qurna is (TT. 101) of Thanuro\textsuperscript{cxii} from the time of Amenhotep II. Thanuro offers two rows of offering to the King and Hathor,\textsuperscript{cxiii} while three men are before the [king in the kiosk].\textsuperscript{cxiv}

The 2nd tomb is (TT. 367) of Paser\textsuperscript{cxv} from the time of Amenhotep II. Amenhotep II seated on the throne in the kiosk with nine bows at the base and in front of him Paser with his wife and daughter followed by four registers of men bringing many kinds of offering to the king.\textsuperscript{cxvi} (Fig. 20)

The 3rd tomb is (TT. 86) of Menkhpeperaseneb. King Tuthmosis III is depicted here with four rows of decorative vases.

The 4th tomb is (TT. 57) of Khaemhat\textsuperscript{cxvii} during the reign of Amenhotep III. This tomb is renowned for the exceptional quality of its reliefs, as well as for the historical importance contained in the representations and texts describing the king's Sed Festival.\textsuperscript{cxviii}

Khaemhat before Amenhotep III\textsuperscript{cxix} (head in Berlin Museum "14442" replaced by cast) in the kiosk. (Figs. 21, 22) There is a scene for the deceased rewarded by King Amenhotep III (head in Berlin museum "14503" replaced by cast) in the kiosk on throne similar to the throne in the last scene.\textsuperscript{cxxi} (Fig. 23) on the other hand, the last scene of the king receiving produce or reports on crops is from Khokha tomb of Parennefer\textsuperscript{cxii} (TT. 188) from the time of Amenhotep IV\textsuperscript{cxxxii} that we have in the hall of the tomb representation for Parennefer before Amenhotep IV in a balcony and three registers, also he is reporting to Amenhotep IV in his kiosk.\textsuperscript{cxxxiv} We have to note that scenes in this tomb show some of the earliest examples of Amarna style depictions. The figures show the rounded form that will become typical in Amarna art, and courtiers are shown bending from the waist with their arms hanging down.\textsuperscript{cxxxv}

3.1.4 King rewards or appointments

In Theban private tombs, there are many rewarding scenes by the King, for example, at Sheikh Abd el-Qurna on (TT. 93) of Kenamon, that we have a text of appointment of deceased as chief steward of the king.\textsuperscript{cxxxvi} Also in (TT. 75) of Amenhotep-Si-se, there is a rewarding scene.\textsuperscript{cxxxvii} Khaemhat in his tomb (TT. 57) is rewarded by King Amenhotep III in the kiosk on the throne.\textsuperscript{cxxxviii} There is another scene of rewards from (TT. 55)\textsuperscript{cxxix} of Ra\textsuperscript{ames}\textsuperscript{xxx} from the time of Amenhotep IV\textsuperscript{cxxxiii} that we have in the hall of the tomb for Parennefer before Amenhotep IV in a balcony and three registers, also he is reporting to Amenhotep IV in his kiosk.\textsuperscript{cxxxiv} We have to note that scenes in this tomb show some of the earliest examples of Amarna style depictions. The figures show the rounded form that will become typical in Amarna art, and courtiers are shown bending from the waist with their arms hanging down.\textsuperscript{cxxxv}

3.1.5 King appointments commissions, receivings of reports

Ancient Egyptian kings depicting appoints commission and receiving reports in the Theban private tombs. From the Theban tomb at Sheikh Abd el-Qurna for example on (TT. 99) of Senneferi\textsuperscript{cxxxix} from the time of Tuthmosis III,\textsuperscript{cxli} the owner of the tomb before Tuthmosis III receives a mandate to go to Lebanon.\textsuperscript{cxlii} The other remains of scene are for [King Tuthmosis III] with Senneferi and two registers of tribute, and reports on the return from Lebanon.\textsuperscript{cxliii}

Other cases from the same period and place on (TT. 131) of Useramun,\textsuperscript{cxliii} were found in the tomb’s hall aged vizier (\textalpha Amethu)\textsuperscript{cxlv} with a chamberlain, courtiers and the deceased as a scribe before
Tuthmosis III with ka in the kiosk.\textsuperscript{cxlv} Also, there is a scene for King Tuthmosis III carried in procession in a palanquin before the gate of the temple, with fan bearers and attendants and proceeded by the deceased as vizier with officers.\textsuperscript{cxlvi} Also, on (TT. 100) of Rekhmire,\textsuperscript{cxlvii} there is a scene of the owner of the tomb before King Tuthmosis III with his ka While we have only a text of appointment of the deceased as chief steward of the king in (TT. 93) of Kenamon.\textsuperscript{cxlviii} But in (TT. 90) of Nebamon he is represented adoring king Tuthmosis IV in the kiosk with a boat standard,\textsuperscript{cxl ix} and finally one case in (TT. 40) of Amenhotep at Qurnet Mura‘i, that we have represents appointment of the deceased as a viceroy before King Tutankhamen in the kiosk.\textsuperscript{cl}

3.1.6 King receiving a bouquet of god Amun

Form Sheikh Abd el-Qurna, we have many scenes of the king receiving a bouquet of Amun, as on (TT. 110) of Djehuty\textsuperscript{cl} from the time of Hatshepsut to Tuthmosis III, there is a scene for the deceased offering a bouquet of Amun to Tuthmosis III. There is a scene for Djehuty offering a bouquet of unusual form to [Hatshepsut] but it is destroyed now, seemingly have been worn the ram’s horns and high feathers.\textsuperscript{clii} (Fig. 25) In (TT. 43) of Neferonpet\textsuperscript{cliii} during the reign of Amenhotep II,\textsuperscript{cliv} there are two scenes for himself, one with a bouquet before King Tuthmosis III and Amenhotep II in the kiosk.\textsuperscript{clv} (Figs. 26, 27) and the other with bouquets and geese before a king in the kiosk.\textsuperscript{clvi} (Fig. 28)

A royal scribe and child of the royal nursery called Userhat, from the time of Amenhotep II is depicting himself in his tomb (TT. 56),\textsuperscript{clvii} offering a bouquet and fruit from to the king in his kiosk.\textsuperscript{clviii} (Figs. 29, 30) The last scene from the reign of King Amenhotep II was found on (TT. 367) of Paser.\textsuperscript{clix}

On (TT. 64) of Hekerneheh\textsuperscript{clx} under King Tuthmosis IV reign, there is a part of the king’s throne with Asiatic on the side of throne.\textsuperscript{clxi} While in (TT. 78) of Haremhab, as we said before, there is a scene for King Tuthmosis IV and the goddess in the kiosk, with Haremhab preceded by fan bearers offering a bouquet to him. Also, from the reign Tuthmosis IV to Amenhotep III, in an unknown tomb (TT. 116),\textsuperscript{clxii} depicted the owner of tomb and his wife with flowers before king Tuthmosis IV.\textsuperscript{clxiii}

From Dra’ Abu el-Naga’, we have also two cases for the king receiving the bouquet of Amun. The 1\textsuperscript{st} one on (TT. 161)\textsuperscript{clxiv} of Nakht,\textsuperscript{clxv} on the entrance of the shrine, left of the doorway, there is a stela. Above the stela, the deceased offers a bouquet to the reigning King Tuthmosis III on the occasion of the New Year.\textsuperscript{clxvi} (Figs. 31, 32) At the right hand side of the doorway of the tomb, there is a false door. Above the false door, Nakht offers a bouquet to Amenhotep I in sitting position and prince Ahmosi Sipaar standing behind the king.\textsuperscript{clxvii}

The 2\textsuperscript{nd} tomb (TT. 162) of Kenamon,\textsuperscript{clxviii} from the 18\textsuperscript{th} dynasty,\textsuperscript{clxix} exactly on the hall of the tomb, he with two men offer a bouquet and birds to the King, with ploughing beyond, and a dado with lotus and birds.\textsuperscript{clxx}

Another two tombs from Khokha, one is (TT. 172) of Mentiywy\textsuperscript{clxxi} from the reign of Tuthmosis III- Amenhotep II. There is a scene for him with offerings and a bouquet before the seated king.\textsuperscript{clxii} While the other case (TT. 188) is of Parennefer. There are eight (?) figures of the deceased, with sacred staff, offering a bouquet to (Amenhotep IV and queen in the kiosk).\textsuperscript{clxiii}

The bouquet of Amun was found in many tombs in Sheikh Abd el-Qurna, especially on (TT. 86) of Menkhheprraseneb\textsuperscript{clxiv} and also was depicted in (TT. 110) of Djehuty.\textsuperscript{clxv} On (TT. 72)\textsuperscript{clxvi} of Re (R’, Ray)\textsuperscript{clxvii} from the time of Amenhotep II, there is a scene in the hall of the tomb for the owner followed by three brothers with standards and an offering-bringer, offering the bouquet of Amun to Amenhotep II and his mother queen Meryet-Re.\textsuperscript{clxviii} Also on (TT. 88) of Pehsukher\textsuperscript{clxix} during Tuthmosis III to Amenhotep II reign,\textsuperscript{clxx} the deceased with his wife offer the bouquet of Amun to Amenhotep II in the kiosk.\textsuperscript{clxx} Another scenes on (TT. 55) of Raames, for four unfinished figures of the deceased with a standard offering bouquet of the Theban triad and of Re Harakhti to Amenhotep
IV and Maat in a kiosk with nine bows on the base. There is another scene on (TT. 74) of Thanuny and (TT. 75), (TT. 90) of Nebamon.

3.2 The royal family scenes in Theban private tombs

3.2.1 Queen accompanies king

The ancient Egyptian kings were accompanied with their queens in the private tombs at Thebes. From the tombs at Sheikh Abd el-Qurna, we have many cases for that like (TT. 53) of Amenemhat from the reign of Tuthmosis III, that we have in the hall, a stela a long text and a scene at the top, the deceased with a son carrying a female statuette offering a bouquet to the statues of Ahmosi-henut-tameh and mother queen Inha’pi with a small boy under her chair, followed by a nurse. While in the hall of (TT. 125) of Duaneheh at the same necropolis but from the time of Queen Hatshepsut, there are remains of a scene for the deceased offering bows and arrows, jewelry, jars, etc. to (Queen Ahmosi).

Also on (TT. 72) of Re, as we said before, in the hall of the tomb, there is a scene for him, followed by three brothers with standards and an offering-bringer, offering the bouquet of Amun to Amenhotep II and his mother queen Meryet-Re. Also, in the tomb of Thenuna (TT. 76) at Sheikh ‘Abd al-Quanah, there is a scene for the deceased IV censing before himself and his mother queen Ti’a.

On the other hand side, the tomb of Anen (‘Ann) from the 18th dynasty, which is depicted in a notable surviving statue (Turin 5484), is now in Turin Italy. Inscriptions on the Anen’s own monuments don’t mention the fact that he was Amenhotep III’s brother-in-law. There is a scene for King Amenhotep III and Teye in a kiosk with nine bows on the Base.

Another scene in (TT. 55) of Ra, at the west wall of the tomb; there are two scenes showing Akhenaten himself; the right side shows Akhenaten and Nefertiti, seated on a balcony rewarding Ramose with gold, this ‘Gold of Honor’ is one of the highest awards in the land, and many courtiers and officials are bowing low before the royal couple. This scene is unfinished and some of the details are sketched in and un-carved. This relief is executed in the new style of Amarna art and was defaced, presumably after Akhenaten’s reign had ended. (Fig. 33)

In the tomb of Heqareshu (TT. 226), the monarch is accompanied by his mother, in the tomb (TT. 47) of Userhat by his wife, but here he is accompanied by goddess Maat herself, his sister by the common fatherhood of Re.

But from the tomb at Khokha, like (TT. 188) of Parennefer, being one of a few tombs in the Theban necropolis was carved and decorated solely during the early years of the rule of Akhenaten. The tomb scenes may be the 1st to show Queen Nefertiti. An unnamed royal woman accompanies Akhenaten as he is worshiping the Aten and sitting beside the king in a scene showing Parennefer before his king and queen. The queen is thought to be Nefertiti. He had two tombs constructed for him, this unfinished tomb at Thebes (TT.188), and the other one of the southern group tombs at Tell el Amarna (No. 7, south group at El Amarna), where he is shown being rewarded by Akhenaten with many gold collars.

On the courtyard façade of the tomb, on the exterior wall at the west side, there are two large scenes, one depicts King Amenhotep IV and Queen Nefertiti with a sistrum in hand, an offering beneath the spreading rays of the sun-disc. Only the very edges of this extensive scene are still legible. However, in the right side scene, a portion of the queen’s figure is still discernible supplying additional elements of the scene of royal offering. She is wearing a double plume headdress and her arms are bent before her holding a sistrum. There are remains of a double scene, Amenhotep IV and queen before Aten rays altar.

In the tomb hall, there are two registers before (Amenhotep IV and queen) in a kiosk; in the 1st one the deceased is rewarded and in the 2nd he kneels with two prostrate followers. This depiction occupies
a full third of the entire wall and there are eight (?) figures of the deceased, with sacred staff, offering a bouquet to (Amenhotep IV and queen in the kiosk).

Another case from Khokha Tombs in (TT. 49) is of Neferhotep; he is depicted receiving special honors in the palace; his office would not seem to be such as would bring him into frequent contact with the king. The window and its verandah are the only parts of the palace that are shown here, and this contrasts with the somewhat similar picture of what was perhaps an entirely similar building, the Harim of Ay in the last scene. In the hall there are two registers, servants with gifts, courtiers and fan bearers and the deceased rewards with attendants before Ay (?) and queen (name lost) in the balcony with captives on base. We have to note here that the artist replaced the sun-disk over the king by the hawk of Behdet caring the feather fan. The name of the queen was lost. The king is leaning one arm on a cushion and stretching out the other in an attitude of address. (Fig. 37)

Towards the south, there is a sole subject, the reward to Meryetre by the queen is depicted also in the space of the palace and in a symmetrical balance with the representation of Neferhotep reward.

Also, a scene for the royal pair stands perilously on an unguarded platform, instead of being behind a cushioned parapet. We can note that the queen standing a little higher, as if on a footstool. This may also be happening in the next figure from the same tomb. Also, there is a scene for Neferhotep worshipping king Amenhotep I and his mother "Nofret-iry", who, after death made tutelary deities of the necropolis, Northeast pillar, south side, tomb of Neferhotep. (Fig. 38)

But from Kheruef tomb (TT. 192) at Assasif, there are some scenes for the queen accompanying the king. A scene for Amenhotep IV with Teye offering wine to Re Harakhti and Maat on the left, and censing before Atum and Hathor on the right. (Figs. 33-36)

The lintel of the entrance is divided in two almost symmetrical parts, in each one king Amenhotep IV wears a blue crown, while a large necklace spreads on his chest, in a quite classic style and around his waist fastened is a loincloth with a triangular front, from which hangs a bull tail. He is accompanied by his mother, queen Teye, and makes an offering to a god and a goddess. The queen is clothed a tight-fitting dress fastened at the waist by a long sash. On her head she wears a crown which combines a mortar and two tall feathers, appropriate to god Amun. With her right hand, she waves a Hathoric-sistrum and in her left hand. She holds either an umbel of papyrus or an ankh sign (left side), or the curved scepter of the queens (on the right); this last emblem is similar to the flail normally held by the king.

The reliefs in the tomb contain depictions of Tiye, Amenhotep III (shown as a weak and elderly figure in some decoration), and Akhenaten (named as Amenhotep. Hence, its decoration program started late in the last years of Amenhotep III and the earliest phase of the Akhenaten's reign.

The royal kiosk, the royal couple, accompanied by the goddess Hathor, is under a richly decorated marquee, surmounted by a frieze of uraei. The structure is supported by delicately slim lotus form and papyri form columns. It should be noted that the queen stands behind the seated king and Hathor. The king is seated on a cuboid throne, decorated with a vulture with outstretched wings, which enclose him around his waist. The bird probably represents the goddess Nekhbet, who thus spreads her protective wings around him, as she does in sacred buildings. His feet rest on a heb festival hieroglyph. He wears a double crown and holds in his hand the insignia of royalty, the crook and flail; here the crook looks like a long cane, different from the traditional heka.

Behind the king and the goddess is queen Teye. The fact that she is standing indicates that she is associated with the ceremony, but doesn't take any intrinsic part. Nevertheless, her presence also confirms the eminent position that the royal wives achieved during the 18th dynasty. She wears a tight fitting dress with two shoulder straps and, like her husband (but not the goddess), she wears sandals on her feet. On the top of her tripartite wig she wears a composite crown, formed from a mortar decorated with uraei, surmounted by two long feathers enclosed by a pair of cows' horns. In her left hand, which
hangs by her side, she holds a small lotus flower; whilst in her right hand, she clutches a symbol of her power to her chest; this is similar to the flail held by her husband.

Also in the portico, west of the court, the deceased with officials are rewarded, with a text of the 30th year, before Amenhotep III, Hathor, and Teye in the kiosk. This is divided into two parts, the upper being occupied entirely by 11 columns of a text relating to the accompanying events. This scene is almost totally lost today.

In the portico, west of the court, on the 1st register, there are two scenes; the 1st one is a scene for king Amenhotep III and Teye followed by 16 princesses with sistrum at a ceremony of raising the Dd pillar. The 2nd scene depicts king Amenhotep III with an offering before personified Dd pillar on stand in kiosk.

King Amenhotep III and queen Teye appears in an offering scene where the deceased offers a decorative floral vase and necklaces for them and at the 1st columned hall, on the outer lintel, Amenhotep IV and Teye adore divinities. And finally at Dra' Abu el-Naga' Tombs (TT. 255) of Roy, there is a double scene; Horemheb and queen Mutnezeret with king Amenhotep I and queen Ahmosi Nefertere.

3.2.2 Child-king suckling or nursed by goddesses

On (TT. 48) of Amenemhat at Khokha, there are two registers, the 1st register depicts scenes for the King with ka offering and measuring cords before Termuthis suckling king as a child and Termuthis as a serpent protecting king. (Fig. 39)

Also, from Sheikh Abd el-Qurna tombs, we have two scenes for the child-king suckling or nursed by goddesses. The 1st scene on (TT. 57) of Khaemhat, there is a scene for goddesses Termuthis suckling the king as a child. The 2nd scene at (TT. 73) of Amenhotep, Saits nursing young Hatshepsut with Amun, and a scene for queen embraced by Amun, while Anukis nursing young Hatshepsut with Amun in a palanquin.

3.2.3 Royal children with nurses or tutors

These kinds of scenes appeared in Sheikh Abd el-Qurna tomb, for example on (TT. 85) of Amenemheb, he is depicted with a bouquet and [people with flowers] before the wife suckling the prince and also in (TT. 93) of Kenamon, there is a scene for the mother of the tomb nursing the young king holding captives. (Fig. 39) Also in (TT. 78) of Haremhab, there is a scene for Haremhab with a small princess [Amonemopet] as a royal concubine on his knee, and also in the tomb passage of (TT. 63) of Sebek-Hotep, he and his wife are depicted with princess Ti to a on lap. Also, on the exterior part of (TT. 252) of Senimen, there are statues of a deceased nursing the small princess Neferurec and the wife (?) is standing beside him.

Also at Sheikh Abd el-Qurna tomb of Min (TT. 109) from Tuthmosis III reign, there are scenes for him with three rows of relatives offering on braziers on behalf of Tuthmosis III [at temple]. Also, he is represented teaching a prince Amenhotep to shoot and also the prince is on the lap of deceased.

In an unknown tomb (TT. 350) from the 18th dynasty, there is a scene in the hall for the son offering a bouquet of Amun to his wife suckling the prince (Tuthmosis IV). At the end, in (TT. 226) of Heqareshu from the time of Amenhotep III, on a pillar, but removed now, there is a scene for the owner sitting on a chair with a table in front, and holding four royal princes of Amenhotep III on his knee. (Fig. 40)

3.2.4 Royal concubines scenes in the tombs

The royal concubines appear only three times in Sheikh Abd el-Qurna tombs. Firstly, in (TT. 90) of Nebamon from the time of Tuthmosis IV- Amenhotep III, in the hall of the tomb, there is a scene for the [Nebamon and wives] followed by daughter Sagerttaui as a royal concubine, and the deceased and
Tiy with daughter Weret offering to daughter Sagerttau as a royal concubine seated in front of them. The 2nd scene in (TT. 69) of Menna during Amenhotep III reign, in the hall of the tomb, there is a scene for the owner with daughters as royal concubines holding sistra before the seated deceased (Fig. 41).

Finally, in (TT. 139) of Pairi from the time of Amenhotep III, on the left thickness of the tomb hall, there is a scene of the deceased followed by a family (including a girl as a royal ‘concubine’) pouring ointment on offerings.

**Conclusion**

<table>
<thead>
<tr>
<th>Tomb owner</th>
<th>Tomb place</th>
<th>King Name</th>
<th>TT.</th>
<th>Place of Scene</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Royal family scene in the Middle Kingdom private tombs</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Royal family scene</td>
<td>Intefiqa</td>
<td>Sheikh Abd el-Qurna</td>
<td>Sesostris I</td>
<td>60</td>
</tr>
</tbody>
</table>

**List of the Royal Family scenes in the 18th dynasty private tombs at Thebes**

<table>
<thead>
<tr>
<th>Scenes of the King with the deceased before him</th>
</tr>
</thead>
<tbody>
<tr>
<td>King receives gifts</td>
</tr>
<tr>
<td>Suemnut</td>
</tr>
<tr>
<td>Kenamon</td>
</tr>
<tr>
<td>Senener</td>
</tr>
<tr>
<td>Sebek-Hotep</td>
</tr>
<tr>
<td>Amenhotep-Si-se</td>
</tr>
<tr>
<td>Heqareshu</td>
</tr>
<tr>
<td>Amenemhat</td>
</tr>
<tr>
<td>Anen</td>
</tr>
<tr>
<td>Amenemhat</td>
</tr>
<tr>
<td>Amenemhat, also called Surer</td>
</tr>
<tr>
<td>Heqareshu</td>
</tr>
<tr>
<td>Khaemhat</td>
</tr>
<tr>
<td>Kheruef</td>
</tr>
<tr>
<td>Menkheperraseneb</td>
</tr>
<tr>
<td>Amenmose</td>
</tr>
<tr>
<td>Tomb owner</td>
</tr>
<tr>
<td>-----------------------------</td>
</tr>
<tr>
<td>Thanuny</td>
</tr>
<tr>
<td>Amenemheb</td>
</tr>
<tr>
<td>Haremhab</td>
</tr>
<tr>
<td>Amenmose</td>
</tr>
<tr>
<td>Nebammon</td>
</tr>
<tr>
<td>unknown person</td>
</tr>
<tr>
<td>unknown person</td>
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<tr>
<td>Penhet</td>
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<tr>
<td>Amenhotep</td>
</tr>
<tr>
<td>Thanuro</td>
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<tr>
<td>Paser</td>
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<tr>
<td>Menkheperraseneb</td>
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<tr>
<td>Khaemhat</td>
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<tr>
<td>Parennefer</td>
</tr>
<tr>
<td>Kenamon</td>
</tr>
<tr>
<td>Amenhotep-Si-se</td>
</tr>
<tr>
<td>Khaemhat</td>
</tr>
<tr>
<td>Tomb owner</td>
</tr>
<tr>
<td>------------</td>
</tr>
<tr>
<td><strong>King rewards or appointents</strong></td>
</tr>
<tr>
<td>Raames</td>
</tr>
<tr>
<td>Neferhotep</td>
</tr>
<tr>
<td>Parennefer</td>
</tr>
<tr>
<td>Neferhotep</td>
</tr>
<tr>
<td>Kheruef</td>
</tr>
<tr>
<td><strong>King appointments commissions, receiving of reports</strong></td>
</tr>
<tr>
<td>Senneferi</td>
</tr>
<tr>
<td>Useramun</td>
</tr>
<tr>
<td>Rekhmire</td>
</tr>
<tr>
<td>Kenamon</td>
</tr>
<tr>
<td>Nebamon</td>
</tr>
<tr>
<td>Amenhotep</td>
</tr>
<tr>
<td><strong>King receives a bouquet of god Amun</strong></td>
</tr>
<tr>
<td>Djehuty</td>
</tr>
<tr>
<td>Neferonpet</td>
</tr>
<tr>
<td>Userhat</td>
</tr>
<tr>
<td>Paser</td>
</tr>
<tr>
<td>Hekerneheh</td>
</tr>
<tr>
<td>Haremhab</td>
</tr>
<tr>
<td>Unknown tomb</td>
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<td>Nakht</td>
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<tr>
<td>Kenamon</td>
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<tr>
<td>Mentiywy</td>
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<tr>
<td>Parennefer</td>
</tr>
<tr>
<td>Menkheperraseneb</td>
</tr>
<tr>
<td>Re (R’, Ray)</td>
</tr>
<tr>
<td>Pehsukher</td>
</tr>
<tr>
<td>Tomb owner</td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td>Raames</td>
</tr>
<tr>
<td>Thanuny</td>
</tr>
<tr>
<td>Amenhotep-si-se</td>
</tr>
<tr>
<td>Nebamnon</td>
</tr>
</tbody>
</table>

**The royal family scenes in Theban private tombs**

<table>
<thead>
<tr>
<th>Queen accompanies the king</th>
<th>Tomb owner</th>
<th>Tomb place</th>
<th>King Name</th>
<th>TT.</th>
<th>Place of Scene</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amenemhat</td>
<td>Shepherd</td>
<td>Sheikh Abd el-Qurna</td>
<td>Tuthmosis III</td>
<td>53</td>
<td>Hall</td>
</tr>
<tr>
<td>Duaunehh</td>
<td></td>
<td></td>
<td>Hatshepsut</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>Re</td>
<td></td>
<td></td>
<td>Amenhotep II</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>Thenuna</td>
<td></td>
<td></td>
<td>Tuthmosis IV</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>Raames</td>
<td></td>
<td></td>
<td>Akhenaten</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Heqareshu</td>
<td></td>
<td>El-Assasif</td>
<td>Amenhotep III</td>
<td>226</td>
<td></td>
</tr>
<tr>
<td>Userhat</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parennefer</td>
<td></td>
<td>Khokha</td>
<td>Akhenaten</td>
<td>188</td>
<td>Courtyard façade</td>
</tr>
<tr>
<td>Neferhotep</td>
<td></td>
<td></td>
<td>Ay</td>
<td>49</td>
<td>Hall</td>
</tr>
<tr>
<td>Kheruef</td>
<td></td>
<td>El-Assasif</td>
<td>Amenhotep III</td>
<td>192</td>
<td>Portico</td>
</tr>
<tr>
<td>Roy</td>
<td></td>
<td>Dra' Abu el-Naga'</td>
<td>Late 18th Dynasty</td>
<td>255</td>
<td>Hall</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Child-king suckling or nursed by goddesses</th>
<th>Tomb owner</th>
<th>Tomb place</th>
<th>King Name</th>
<th>TT.</th>
<th>Place of Scene</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amenemhat</td>
<td>Shepherd</td>
<td>Khokha</td>
<td>Amenhotep III</td>
<td>48</td>
<td>Hall</td>
</tr>
<tr>
<td>Khaemhat</td>
<td></td>
<td></td>
<td>Hatshepsut</td>
<td>57</td>
<td>2nd hall</td>
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<tr>
<td>Amenhotep</td>
<td></td>
<td></td>
<td></td>
<td>73</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Royal children with nurses or tutors</th>
<th>Tomb owner</th>
<th>Tomb place</th>
<th>King Name</th>
<th>TT.</th>
<th>Place of Scene</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amenemheb</td>
<td>Shepherd</td>
<td>Sheikh Abd el-Qurna</td>
<td>Tuthmosis III-Amenhotep II</td>
<td>85</td>
<td>Hall</td>
</tr>
<tr>
<td>Kenamon</td>
<td></td>
<td></td>
<td>Amenhotep II</td>
<td>93</td>
<td></td>
</tr>
<tr>
<td>Haremhab</td>
<td></td>
<td></td>
<td>Tuthmosis III-Amenhotep III</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>Sebek-Hotep</td>
<td></td>
<td></td>
<td>Tuthmosis IV</td>
<td>63</td>
<td>passage</td>
</tr>
<tr>
<td>Senimen</td>
<td></td>
<td></td>
<td>Hatshepsut</td>
<td>252</td>
<td>exterior part</td>
</tr>
<tr>
<td>Min</td>
<td></td>
<td></td>
<td>Tuthmosis III</td>
<td>109</td>
<td>Hall</td>
</tr>
<tr>
<td>Unknown person</td>
<td></td>
<td></td>
<td>Tuthmosis IV</td>
<td>350</td>
<td>Hall</td>
</tr>
<tr>
<td>Heqareshu</td>
<td></td>
<td></td>
<td>Amenhotep III</td>
<td>226</td>
<td>Pillar</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Royal concubines scenes on the tombs</th>
<th>Tomb owner</th>
<th>Tomb place</th>
<th>King Name</th>
<th>TT.</th>
<th>Place of Scene</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nebamnon</td>
<td></td>
<td></td>
<td>Tuthmosis IV-Amenhotep III</td>
<td>90</td>
<td>Hall</td>
</tr>
<tr>
<td>Menna</td>
<td></td>
<td></td>
<td></td>
<td>69</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>139</td>
<td></td>
</tr>
</tbody>
</table>
Finally, the 1st appearance of the royal family scene was depicted in the passage of the tomb of Intefiquer (12th dynasty, Middle Kingdom, Sheikh Abd el-Qurna), but during the New Kingdom period, this kind of scenes appeared on the private tombs on the hall, passage, court and sometime pillars of the tombs.

First of all, the scene of the king only while he is receiving gifts before the owner of the tomb was depicted on the hall of the tombs at Sheikh Abd el-Qurna TT. (73, 92, 93, 96, 63, 75, 76, 77, 226, 120, 53, 57), and Khokha TT. (47, 48), and at El-Assasif TT. (192).

The king is represented receiving foreigners and tributes in the hall of the tombs at Sheikh Abd el-Qurna tombs TT. (86, 84, 42, 74, 78, 90, 91, 85 “pillar”, 89 “pillar”), and also in the hall of the tombs at Dra’ Abu el-Naga like TT. (143, 239), and finally at Qurnet Mura’i on “TT. 40”.

The king while he is recovering produce or reports on crops was depicted in the hall of the tombs at Sheikh Abd el-Qurna tombs TT. (101, 367, 86, 57), and at Khokha tomb TT. (188).

The scenes of the king rewarding or appointing is also depicted in the hall of the tombs at Sheikh Abd el-Qurna TT. (93, 75, 57, 55, 50), and at Khokha tomb TT. (188, 49), while at “El-Assasif” tombs TT. (192) he is depicted at the court of the tomb.

The king appointing commissions, receiving reports is depicted at Sheikh Abd el-Qurna TT. (99, 131, 100, 93, 90), and at “Qurnet Mura’i” TT. (40).

On the other hand, the scenes of the king receiving a bouquet of god Amun appear many times in the hall of the tombs at Sheikh Abd el-Qurna TT. (110, 43, 56, 367, 64, 78, 116, 86, 72, 88, 55, 74, 75, 90), and in the hall also at Dra’ Abu el-Naga tombs TT. (161, 162), and Khokha tomb TT. (172, 188).

The royal family scenes in Theban private tombs are also represented. The most famous scenes are for the Queens accompanying kings at hall of Sheikh Abd el-Qurna tombs TT. (53, 125, 72, 76, 55, 226), and at El-Assasif tomb hall TT. (47, 192), and also at Khokha tomb TT. (188, 49), and finally at Dra’ Abu el-Naga TT. (255).

The scene of the child-king suckling or nursed by goddesses appears at the hall of Sheikh Abd el-Qurna tombs TT. (57, 73), and at Khokha TT. (48).

Also the scenes of the royal children with nurses or tutors are represented in the hall of the tombs at Sheikh Abd el-Qurna TT. (85, 93, 78, 109, 350) and in the passage of tombs like TT (63) and also in the exterior part of TT. (252) and on the pillar of TT. (226).

The royal concubines’ scenes in the tombs appear only in the hall of Sheikh Abd el-Qurna tombs TT. (90, 69, 139).

**Figures:**

**Fig (1):** King Sesostris I inside his kiosk, south wall (TT. 60), Davies, Norman de Garis, The Tomb of Antefoker, Vizier of Sesostris I and of His Wife, Senet (No. 60), TTS, 2, London: EES, 1920, p. 18, pl. xvi.
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**Fig (6):** Royal gifts to Amun temple "Karnak temple", south wall, west side (TT. 75), Davies, Nina de Garis, The tombs of Two Officials of Thutmosis the Fourth: (nos. 75 and 90), London: Egypt Exploration Society, 1923, pl. xiv

**Fig (7):** A deceased is rewarded in front of the king, Tomb of Amenhotep-Sisse, Sheik Abd el-Quanah (TT. 75), Davies, Nina de Garis, The tombs of Two Officials of Thutmosis the Fourth: (nos. 75 and 90), London: Egypt Exploration Society, 1923, pl. xii

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Fig (18): Nubian tribute, Qurnet Mura’i (TT. 40).

Fig (19): The owner of the tomb offers precious stones to King Tutankhamen, followed by two chiefs of upper Retenu and Syrians with tribute, part of the west wall, north side (TT. 40), Davies, Nina M. de Garis and Gardiner. A., The Tomb of Huy, Viceroy of Nubia in the Reign of Tut’ankhamun (no. 40), TTS, 4, London: EES, 1926, pl. xix.

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References

8. This tomb for him and his mother Sent 'Prophetess of Hathor', P. M, I, p. 121
9. Ranke, H., Die Ägyptische Persönennamen, Verlag von J. J. Augustin in Glückstadt, 1935, p. 34; Intefiqer was overseer of the city and vizier under Amenemhat I and Senwosret I during the 12th dynasty. He appears in an inscription found at the Red Sea coast and in the so-called Reisner Papyri. Two rock inscriptions in Lower Nubia mention him. They seem to indicate that he was involved in a military campaign into this region, See, Zaba, Z., The Rock Inscriptions of Lower Nubia, Prague 1974, p. 39 (no. 10), 99, (no. 73); The inscriptions are not dated, but other inscriptions in the region seem to indicate a military campaign in 29th year of Amenemhat I, which was the 9th year of Senwosret I. Intefiqer is also known from a stela found at Wadi el-Hudi, dated to year 20. It reports the bringing of Amethyst, See, Sadek, A. I., The Amethyst Mining Inscriptions I, Text, Warminster 1980, pp. 22-24 (no. 8); The tomb of his mother (or wife) Senet in Thebes is in Sheikh Abd el-Qurna in the Theban Necropolis, See, Baikie, J., Egyptian Antiquities in the Nile Valley, Methuen, 1932, p. 575; Intefiqer was buried into a Mastaba at Lisht, next to the pyramid of Amenemhet I, See, Arnold, D., Middle Kingdom Tomb Architecture at Lisht, New York 2008, pp. 69-71, pls. 62-92, pl. 129-133.
11. P. M. I, p. 121 (3).
13. He was the chief steward, overseer of the works on the two great obelisks in the temple of Amun, and veteran of the king. His name was erased, See, Gardiner, A. and Weigall, A., A Topographical Catalogue of the Private Tombs of Thebes, London: Quaritch, 1913, pp. 22-23; Habachi suggests the name as Amenhotep, Säve-Söderbergh, T., Four Eighteenth Dynasty Tombs, Oxford, 1957, p. 1, note. 1.
Royal Family Scenes in the 18th dynasty Private Tombs at Thebes

Helck, W., Der Einfluss der Militärführer in der 18. ägyptischen Dynastie, Leipzig 1939, p. 48; and tomb Nos. 48, 76, 92, 93, 96, 100.

Ibid., (3).

Säve-Söderbergh, T., Four Eighteenth Dynasty Tombs, Private Tombs at Thebes, 1, Oxford, 1957, pl. iii.


P. M, I, p. 188 (7); Baud, M., Les Dessins ébauchées de la nécropole Thébaine, MIFAO, 63, Cairo, 1935, pp. 138-150, fig. 63.


He was the high steward, royal Steward of king Amenhotep II. Qenamun's mother was the nurse of Amenhotep II. He may have been brought up with the future king.

P. M, I, p. 191 (9).


Sennefer was the mayor of the "Southern City", Thebes, chancellor to Amenhotep II, overseer of the granaries of Amun, overseer of the fields of Amun, and high priest of Amun. He was also allowed to place a double statue of himself and his wife in the temple at Karnak, Rice, M., Who's Who in Ancient Egypt, Rout-ledge, 1999, pp. 183; The famous garden plan, often described is Sennefer's Garden.

P. M, I, p. 198 (6).

He was the mayor of the southern lake and the lake of Sobk and overseer of the seal at Fayum, during the reign of Tuthmosis IV.


P. M, I, p. 127 (10); Dziobek, E., and Abdel Raziq, M., op. cit, p. 31, scene: 3.


He was the fan-bearer on the right of the king; P. M, I, pp. 149-150 (5).


P. M, I, pp. 150-151 (4); He was a child of the nursery, overseer of works in the Amun, and standard-bearer of the Lord of the Two Lands. This tomb usurped by Roy.


P. M, I, p. 151 (7).
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xii Name lost but perhaps this is the owner name. He was an overseer of the King's tutors during the reign of Tuthmosis IV, and a royal scribe, and overseer of nurses of the king Amenhotep III. Heqareshu is shown with a prince named Tuthmosis-Kakau (the future Tuthmosis IV) on his lap. He is given the title Tutor of the king's eldest son Tuthmosis-Kha'kha'w. Davies had suggested that Heqareshu was a tutor to the sons of Amenhotep III, but Newberry shows that these princes are sons of Tuthmosis IV.

xiii Maybe Heqareshu died sometime during the (early) reign of Amenhotep III, Newberry, P. E., The Sons of Tuthmosis IV, JEA, 14, 1928, pp. 82-85.

xiv Davies, Nina de Garis and Norman de Garis Davies, The Tombs of Menkeperrasenob, Amenmose, and Another (nos. 86, 112, 42, 226), TTS, 5, London: EES, 1933, pp. 35-40; Habachi, L., Tomb No. 226 of the Theban Necropolis and its Unknown Owner, In, Fs Schott, 1968, pp. 63-64, fig. 2a


xvi Userhat was the overseer of the royal Harim at the temple of Amenhotep III. Baikie, James., Egyptian Antiquities in the Nile Valley, Methuen, 1932; Userhat was the son of the judge-Neh and Sennaw and Userhat's wife was named Minaw, See, P. M, I, p. 87; Wasmuth, M., Innovation und Extravaganzen: Ein Beitrag zur Architektur des Thebanischen Beamtengräber der 18. Dynastie, BAR International Series, 1165, Oxford: British Archaeological Reports, 2003, p. 86.


iii One statute of him was found at Karnak cachet, See, Legrain, G., and Gauthier, H., Catalogue Général des Antiquités égyptiennes du Musée du Caire. Statues et Statuettes de Rois et de Particuliers, Indices des Tomes I, II et III, CGC, 1925, (CG. 42128), pl. LXX (D).


v Cyril, A., Akhenaten: King of Egypt ,Thames and Hudson, 1991, pp. 162, 165


vii Ibid, p. 88 (7); Säve-Söderbergh, T., Four Eighteenth Dynasty Tombs, Oxford, 1957, pl. xxxvi


ix The name Kheruef wasn't the birth. This was Naa (or Naa, meaning "smooth"), the name which appears five times in the tomb. His father was called Mut-tuy, Siod (Nebked), Fakhiry, A., A Note on the Tomb of Kheruef at Thebes, ASAE, 42, 1943, pp. 457, pls. XXXIX- LII; He was the scribe of the army of the sovereign of the two lands, a prestigious post, while his mother was named Miay, Ruiu, and carried the titles of royal ornament, chantress of Isis, the God's mother", as well as "chantress of Amun", See, P. M, I, p. 300; Berlandini, J., La Statue Thébaine de Kherouef et son invocation à Nout, BdE, 106/1, 1993, pp. 389-406.

x P. M, I, p. 192 (8).


xii He is also owner of tomb (TT. 112), P. M, I, pp. 229-230; He was the high priest of Amun, superintendent of the gold and silver treasuries, and chief of the overseers of craftsmen.
Royal Family Scenes in the 18th dynasty Private Tombs at Thebes

P. M, I, p. 175 (2)

Ibid, p. 177 (8)


He also known as Mery and he was 1st herald of the king, and overseer of the gate palace; P. M, I, p. 167- 168 (5, 9).

Davies, N. M., Society of Nubians in the Tomb of Amunedjeḥ, JEA, 28, 1942, pp. 50- 52, pl. v.

Davies N. M., and Davies, N. de G., Society of Syrians in the Tomb of Amunedjeḥ, JEA, 27, 1941, pp. 96- 98, pl. xiii.


He was captain of troops, Eye of the King in Retenu, P. M, I, p. 82.


The tribute is said to have taken place in the land of Negau, which was located in modern day Lebanon. The fortress is shown as being located within a dense pine forest. In several scenes men are shown bringing vases, minerals, armament, horses, chariots and bulls. In one of the registers women are shown leading children by the hand. Amenmose also named Amenhotep II in his tomb indicating that he lived into the reign of Tuthmosis III's son and successor. See, O'Connor, D., and Eric H., Thutmose III: A New Biography, University of Michigan Press, 2006, pp. 105, 304, 384, 386, 401.

P. M, I, p. 83 (11)


P. M, I, p. 145 (6)

Ibid, p. 146 (11); Brack, A., and Brack, A., Das Grab des Tjanuni, Theben Nr. 74, AV, 19, Mainz, 1977, p. 39, scene, 13, pl. 28 (b).

He was Lieutenant commander of soldiers during the 18th dynasty. He called "Mahu", commander of soldiers. His wife called as Baki (Chief royal nurse), while his mother known as "Tetires".

Ibid (11); Brack, A., and Brack, A., Das Grab des Tjanuni, Theben Nr. 74, AV, 19, Mainz, 1977, p. 39, scene, 13, pl. 28 (b).

He was the royal scribe, superintendent of the sacred cattle, and captain of Archer's scribe of recruits during the 18th dynasty. P. M, I, p. 153.

P. M, I, p. 171 (9)

Ibid, p. 172 (16)

Ibid, p. 172 (17)

Ibid, p. 173 (B)

Ibid, p. 173 (C)

He was the royal scribe, superintendent of the sacred cattle, and captain of Archer's scribe of recruits during the 18th dynasty. P. M, I, p. 153.

Annelies, B., and Brack, A., Das Grab des Haremhab, Theben Nr. 78, AV, 35, Mainz, 1980; Saleh, M., Das Totenbuch in den thebanischen Beamtengräbern des Neuen Reiches, AV, 46, 1984, p. 64, pl. 74.

P. M, I, p. 152 (4)

Nina M. Davies and N. de G. Davies, The Tomb of Amenmosě (No. 89) at Thebes, JEA, 26, 1941, pp. 131-136.

He was steward in the southern city 'Thebes', P. M, I, p. 181.


P. M, I, p. 182 (15); Brock, L. P., Art, Industry and the Aegeans in the Tomb of Amenmosе, Aeg. Lev, 10, 2000, pp. 129- 137; we have to note that Hathor had special associations with Tuthmosis III; in some instances her name has been included in his titular (beloved of Hathor, lady of the Turquoise). See, Gardiner, A., Peet, T. E., The Inscriptions of Sinai, I, London, 1917, p. 196, pl. lxiv; and also queen Teye 'wife of amenhotep III' was often depicted as Hathor, See, Aldred, C., Akhenaten, King of Egypt, London, 1988, p. 149; so maybe we have a dual depiction here.


Manniche, L., The Tombs of the Nobles at Luxor, Cairo, 1983, p. 32.

Davies, Nina M. and N. de G. Davies, The Tomb of Amenmosе (No. 89) at Thebes, JEA, 26, 1941, p. 132, note (1).
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xciii It seems dubious, although certainly possible, in light of the inclusion of Amenhotep III (some 35 years separate those two reigns).

xciv He was captain of troops of police on the west of Thebes, standard-bearer of the royal Braque, beloved of Amun.

xcv P. M, I, p. 183 (1); Davies, N. de Garis., The Tombs of Two Officials of Tuthmosis the Fourth (nos. 75 and 90), TTS, 3, London: EES, 1923, pl. xxii.

xcvi P. M, I, p. 183 (3); Davies, N. de Garis, The Tombs of Two Officials of Tuthmosis the Fourth, 1923, pl. xxiv


xcviii Ibid, p. 185 (9).

xcix He was captain of troops, and overseer of cavalry.

ci P. M, I, p. 185 (3)

cii Ibid, p. 187 (5)


civ P. M, I, p. 255 (5, 6)

cv He was overseer for all the northern lands; P. M, I, p. 330 (2-3)

cvi Amenhotep "or Huy" was King's son of Kush, governor of the south lands, P. M, I, p. 75; George A. Reisner, G. A., The Viceroyos of Ethiopia, JEA, 6, No. 1, 1920, pp. 73-88.


cix P. M, I, p. 76 (8); Davies, Nina M. de Garis and Gardiner, A., The Tomb of Huy, p. 10, pl. iv

cx He was cupbearer (royal butler clean hands) of the King, P. M, I, p. 214.


cxxi He was head of the bowmen, child of the royal nursery, and companion of his majesty, P. M, I, p. 430


cxxii He was the royal scribe, overseer of royal granaries of upper and lower Egypt during the reign of king Amenhotep III. There is a stela from this tomb, its style in general attested in the luxurious time of Amenhotep III, See, Sadek, Abdel-Aziz. A Stela of Purification from the Tomb of Kha'emhat at Thebes, MDAIK, 29, 1973, pp. 63-70.


cxxv P. M, I, p. 115 (11),


cxxvii He was Amenhotep IV's close advisor before he came to the throne, and in later times served as his royal butler, an office which brought him into intimate contact with the king. He had many titles like "The King's cup bearer", "washer of the King's hands", "chief craftsman", and "overseer of all the works in the mansion of Aten". He was probably responsible for a great new shrine which was to be built at Karnak. He was instrumental in imposing the "Amarna style" in architecture, Rice, M., Who's Who in Ancient Egypt, Routledge 2001, p. 146


cxxix P. M, I, p. 294 (3-5).


cxix P. M, I, p. 147 (3).

cxxiv Ibid, p. 116 (15).
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cxvii His title was divine father of Amun-Re (Priest 'god's father').
cxix P. M, I, p. 95 (2); Hari, R., La Tombe thébaine du père divin Neferhotep (TT 50), Geneva: Belle-Lettres, 1985, pl. vi.
cxx He was chief scribe of Amun. He was a son of Neby, who was a servant of Amun and the lady Iuy. His wife was named Merytre, See, P. M, I, pp. 91-95; James, B., Egyptian Antiquities in the Nile Valley. Methuen, 1932.
cxxii P. M, I, p. 92 (7).
cxxiii P. M, I, p. 205 (3).
cxxiv Ibid, p. 205 (5).
cxxv He called also as User and he was vizier of Thutmose III, P. M, I, p. 245.
cxxvi The owner of tomb (TT. 83).
cxxvii P. M, I, p. 246 (8).
cxxviii Ibid, p. 246 (9).
cxxix He was a noble and official of the 18th dynasty Egypt who served as "Governor of the Town" (Thbes) and Vizier during the reigns of Thuthmosis III and Amenhotep II. He was also high priest of Amun or Heliopolis, See, Meskell, L., Private Life in New Kingdom Egypt, Princeton University Press 2002, p.46; Cottrell, L., The Lost Pharaohs: The Romance of Egyptian Archaeology, Evans 1950; Lichtheim, M., Ancient Egyptian Literature, Volume II: The New Kingdom, University of California Press 1978 pp.21ff.; Breast, J., Ancient Records of Egypt, vol. 2, pp. 666ff; Hodel-Hoens, S., Life and Death in Ancient Egypt: Scenes from Private Tombs in New Kingdom Thebes, Cornell University Press 2000, p.140

cxxx, cxxxi P. M, I, p. 192 (17); Helck, U., IV, 1385-1390.
cxxiii Ibid, p. 76 (8).
cxxiv He was cupbearer of the king, and herald of the king, P. M, I, p. 227.
cxxv Davies, Norman de Garis, Tehuti: Owner of Tomb 110 at Thbes, Fs Griffith, 1932, pp. 272-290, pls. 35, 41.
cxxvi He was Kitchen-master (Overseer of kitchen) of the King of the two lands, P. M, I, p. 84.
cxxviii P. M, I, p. 84 (3).
cxxix Ibid, p. 84 (4).
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P. M, I, p. 111 (9).

clix "Receiving produce or reports on crops"

clx He was a King’s tutor of prince Amenhotep during the reign of Tuthmosis IV and lived into the reign of Amenhotep III, 18th dynasty, Newberry, P. E., The Sons of Tuthmosis IV, JEA, 14, 1928, pp. 82-85, pl. xii.

clix P. M, I, p. 129 (8).


clixi Maybe the name changed to Amenhotep.


clix He was bearer of floral offerings of Amun, during the reign of Amenhotep III. His parents; Guraru (Gardener of the divine offerings of Amun) and Kay, and his wife: Tahemt, P. M, I, p. 274; there are many hieratic graffiti were found in this tomb, for more See, Quirke, S., The Hieratic Texts in the Tomb of Nakht the Gardener, at Thebes, no. 161, as Copied by Robert Hay, JEA, 72, 1986, pp. 79-90.

clix P. M, I, p. 275 (7); Manniche, L., The Tomb of Nakht, the Gardener, at Thebes (No. 161) as Copied by Robert Hay JEA, 72, 1986, p. 58.

clix 'He was mayor of Thebes, and overseer of the granary of Amen, maybe during the reign of king Amenhotep III, P. M, I, p. 275.


clix P. M, I, p. 276 (4)

clix He was royal butler, and child of the nursery.

clix P. M, I, pp. 279- 280 (3).

clix I bid, p. 294 (12).

clix 'Receives foreigners and tribute”

clix "King receiving bouquet”


clix He was a high priest of Amun of king Thutmose III, Gardiner, A. and Weigall, A., A Topographical Catalogue of the Private Tombs of Thebes. London: Quaritch, 1913, pp. 22- 23; His parents: aAhmosi (First Prophet of Amun) and Rey (royal concubine).

clixi P. M, I, p. 142 (5); L.D, III, 62 (b).


clixi He called also as Thenenu. He was lieutenant of the king and the standard-bearer of the King, P. M, I, p. 179.


clixv He was agent of Amun, Gardiner, A. and Weigall, A., A Topographical Catalogue of the Private Tombs of Thebes, London: Quaritch, 1913, pp. 20- 21; His father called ‘Yotenufer’, also agent of Amun and his mother known as ‘Teti-em-nuter’ and his wife was Sebeknakht, P. M, I, pp. 102- 103 (6).


clixvii L. D, III, pl. 58 (a).

clixviii He was the 1st herald, overseer of the estate of Amun during the reign of Queen Hatshepsut in the 18th dynasty, P. M, I, p. 237


clix P. M, I, p. 240 (9).
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This scene becomes nearly a standard in the Tombs of the Nobles in Amarna.

Arnold, D., The Encyclopedia of Ancient Egyptian Architecture, I.B.Tauris 2003, p.171; An inscription in this tomb stresses that one had to pay one's due to all the gods, although the Aten was to be treated preferentially, See, Hornung, E., Akhenaten and the Religion of Light, Cornell University Press 1999, p. 48. The tomb also witnesses some of the changes in the world view occurring under Amenhotep III and Akhenaten. See, Silverman, D. P., & O'Connor, D., Ancient Egyptian Kingship, Brill 1995, p.72

Redford, S., Two Field Seasons in the Tomb of Parennefer, No. 188 at Thebes, KMT 6, 1, 1995, pp. 65.


Davies, N. de Garis, Akhenaten at Thebes, JEA 9, 1923, pp. 136-137 (B-C)

Ibid, pp. 138-139, pl. XXII (2)

Ibid, p. 294 (12); Davies N. de Garis, Akhenaten at Thebes, JEA 9, 1923, p. 140, pl. XXIV (2).

Davies, N. De, The Tomb of Nefer-hotep at Thebes, 1933, II, pl. I (right), I, pls. ix, xi, xi- xiii, lx (A), lxi (E, G.), pp. 19-22, fig. 7.

Ibid, p. 92 (7).


Catania, M. S and Yomaha S. L., Los Rituals de ofrenda y la solarización del culto funerary en la tomba de Neferhotep (TT 49), TdE, 5, 1, 2009, pp. 156-157, fig. 4.

Ibid., p. 114-115 (8).

Ibid, p. 143 (3).


Ibid, p. 153 (6); Annelies, B., and Brack, A., Das Grab des Haremhab, Theben Nr. 78, AV, 35, Mainz, 1980, pp. 28-30, pl. 32 (a)
Ahmed Ebied


ccxxvi He was the steward, nurse of the god's wife during the reign of Queen Hatshepsut. P. M., I, p. 337.


ccxxviii Virey, P., Le tombeau d’un Seigneur de Thini dans La Nécropole de Thèbes, Rec. trav, 9, 1887, p. 28.


ccxxx This tomb for scribe of the counting of bread maybe be called [É]y, maybe during the reign of king Tuthmosis IV. http://euler.slu.edu/~bart/egyptianhtml/tombs/ThebanTombs.htm, 25/ 7/ 2013

ccxxx He was the mayor of Tjeny (Thinis), Overseer of the prophets of Onuris, Tutor of Amenhotep II.

ccxxx He was web-priest in front of Amun, Overseer of peasants of Amun during the reign of Amenhotep III with later activity as well (Smenkhare). His father was Sheroy (Prophet of Ptah and Hathor.), and his wife: Henutneferet, he have sons; Ptahmes and Amenhotep.


ccxxviii P. M, I, p. 253 (1); Youssef, A., Reparation of Ancient Tombs: Description of a Method of Treating a Dangerous Case at Thebes, ASAE, 48, 1948, pp. 513- 516, pl. I [I], v- vi [9- 11], vii [14].