

FORGOTTEN SEPULCHERS: THE UNINSCRIBED TOMBS IN THE VALLEY OF
THE KINGS IN LUXOR, EGYPT

By

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Forgotten Sepulchers: The Uninscribed Tombs in the Valley of the Kings in Luxor, Egypt

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The elaborately decorated tombs in the Valley of the Kings in Luxor, Egypt, have captured the imagination of scholars and tourists alike for thousands of years. Yet despite the attention lavished on these tombs, they are outnumbered in the Valley of the Kings uninscribed tombs that have been largely ignored. Excavations in several of the uninscribed tombs have demonstrated that although their walls may be bare, the tombs are certainly not empty, and a variety of finds ranging from scattered funerary objects and human remains to several nearly intact burials of high officials have been uncovered.

This thesis will assemble the context of funerary practices during the period of Egyptian history when the Valley of the Kings was used. The history of modern exploration and excavation in the uninscribed tombs, as well as the Valley as a whole, will also be examined in some detail. Using a cognitive and symbolic systems approach, the information about each uninscribed tomb will then be examined and interpreted to gain an understanding of each tomb's possible ownership. Such an analysis of the uninscribed tombs in the Valley of the Kings will shed light not only on the mortuary behavior of the ancient Egyptians but will also provide information regarding the ways that they interpreted and reacted to their social and physical environment.

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Chapter 1: Introduction

The Valley of the Kings

The Valley of the Kings has fascinated tourists and scholars alike for over two millennia. Greek and Roman travelers lauded the magnificently colored tomb paintings and the elaborate sepulchers carved into the cliffs west of Thebes (modern Luxor), and centuries later European travelers marveled at the same sights. With the discovery of the nearly intact tombs of Yuya and Thuya and Tutankhamen, the mystique of the Valley of the Kings grew to include the lure of untouched royal tombs stuffed full of gold and jewels.



Figure 1.1. The Valley of the Kings, viewed from the south. The Valley entrance is just visible in the upper left-hand corner of the photograph; in the center of the photo is the modern shelter to shield tourists and guides from Egypt's blazing sun. Photo courtesy of Donald P. Ryan.

In the shadow of brightly-colored, exotic tomb paintings, golden jewelry and elaborate funerary masks, a large portion of the Valley of the Kings has largely escaped the interest of tourists and scholars alike. Scattered among the popular tombs of the Valley are a number of uninscribed tombs; in fact, the uninscribed tombs outnumber the decorated and inscribed tombs at 35 to 29.¹ Despite their lack of popular appeal, these tombs are just as important for researchers as the decorated tombs. Most of the uninscribed tombs are not empty, but contain numerous fragments of broken burial equipment, pottery, and even human remains. The purpose of this thesis is to compile information about each uninscribed tomb's architecture, contents, and history in an attempt to identify the possible ownership of these tombs. In addition, this thesis will explore why these tombs were left uninscribed when other tombs in the Valley of the Kings, as well as all the tombs in the nearby Valley of the Queens and the Tombs of the Nobles, were highly decorated.

A Lesson in Egyptian History

The history of ancient Egypt is a long and complex topic that has occupied thousands of volumes, especially over the past few centuries. In the third century B.C., an Egyptian priest of Greek ancestry named Manetho attempted to organize Egyptian history by dividing it into dynasties based largely on the ruling family or the location of the capital. This system has been revised and updated but is still largely in use as a way to understand the lengthy existence of the civilization along the Nile. Table 1.1 shows a much-simplified version of this dynastic system.

¹ "Uninscribed" is used rather than "undecorated" since typically a decorated tomb has images and an inscribed tomb has texts on the walls. Thus, an uninscribed tomb has neither images nor text (with the exception of occasional instances of graffiti) on the walls.

Period	Dynasties	Dates	Most Notable Characteristic
Predynastic Period	Dynasty 0	c.5300 – 3000 B.C.	
Early Dynastic Period	Dynasties 1 – 2	c. 3000 – 2686 B.C.	Unification and Development of Complex Society
Old Kingdom	Dynasties 3 – 8	2686 – 2125 B.C.	Step Pyramid at Saqqara and the Pyramids at Giza
First Intermediate Period	Dynasties 9 – 11	2160 – 2055 B.C.	Numerous Weak Pharaohs, Civil Unrest and Disunity
Middle Kingdom	Dynasties 11 – 14	2055 – 1650 B.C.	Fluorescence of Literature and Art
Second Intermediate Period	Dynasties 15 – 17	1650 – 1550 B.C.	Rule by the Foreign Hyksos
New Kingdom	Dynasties 18 – 20	1550 – 1069 B.C.	Age of Empire
Third Intermediate Period	Dynasties 21 – 25	1069 – 664 B.C.	Civil Unrest, Rule by Nubians and Libyans, Invasions by the Assyrians
Late Period	Dynasties 26 – 30, Persian Rule	664 – 332 B.C.	Rule by the Persians
Ptolemaic Period	Macedonian Dynasty, Ptolemaic Dynasty	332 – 30 B.C.	Egypt Conquered by Alexander the Great
Roman Period	N/A	30 B.C. – 395 A.C.	Egypt as a Roman Territory

Table 1.1. A basic chronology of Egyptian history, with well-known “highlights” of each period. The Ptolemaic Period and Roman Period are often lumped together into the “Graeco-Roman Period” (Shaw 2000:479-483).

The Valley of the Kings was only used as a royal cemetery during the New Kingdom, although several of the tombs were later re-used during the Third Intermediate Period. The chronology and rulers of the New Kingdom are shown in Table 1.2.

Dynasty	Ruler	Date of Reign
18 th Dynasty (1550 – 1295)	Ahmose	1550 – 1525 B.C.
	Amenhotep I	1525 – 1504
	Thutmose I	1504 – 1492
	Thutmose II	1492 – 1479
	Thutmose III	1479 – 1425
	Hatshepsut	1473 – 1458
	Amenhotep II	1427 – 1400
	Thutmose IV	1400 – 1390
	Amenhotep III	1390 – 1352
	Amenhotep IV/Akhenaten	1352 – 1336
	Neferneferuaten (Smenkhare)	1338 – 1336
	Tutankhamun	1336 – 1327
	Ay	1327 – 1323
	Horemheb	1323 – 1295
19 th Dynasty (1295 – 1186)	Ramses I	1295 – 1294
	Seti I	1294 – 1279
	Ramses II (“the Great”)	1279 – 1213
	Merneptah	1213 – 1203
	Amenmesses	1203 – 1200?
	Seti II	1200 – 1194
	Siptah	1194 – 1188
	Tausert	1188 – 1186
20 th Dynasty (1186 – 1069)	Setnakht	1186 – 1184
	Ramses III	1184 – 1153
	Ramses IV	1153 – 1147
	Ramses V	1147 – 1143
	Ramses VI	1143 – 1136
	Ramses VII	1136 – 1129
	Ramses VIII	1129 – 1126
	Ramses IX	1126 – 1108
	Ramses X	1108 – 1099
	Ramses XI	1099 – 1069

Table 1.2. Chronology of rulers of the New Kingdom; all dates are B.C. The exact dates are the subject of much debate (Shaw 2000:481).

In reality, the Valley of the Kings consists of two valleys, the East Valley and the West Valley. Most of the tombs are located in the East Valley; the topography of the West Valley is considerably more desolate and less accessible, though a few tombs were carved into its craggy cliffs. In this thesis, following the tradition of most Egyptologists,

references to “the Valley” will typically indicate the East Valley unless explicitly stated otherwise.

Originally carved from the limestone cliffs by ancient waterways, both the East and West Valley consist of not one but several smaller crevasses, arranged rather like the lobes of a leaf. The extreme aridity of the area makes the watery origins of the Valley easy to forget, but occasional flash floods even in modern times have ripped through the Valley and devastated open tombs.

The many tombs in the Valley seem, at first glance, to be randomly scattered throughout the cliffs of its various small tributaries. Since the ancient Egyptians themselves seem to have kept poor records about the locations of previous tombs, if indeed they kept such records at all, tombs occasionally crossed over others or even collided with other, forgotten sepulchers. Nineteenth-century archaeologists began designating the tombs “KV” (King’s Valley) followed by a number, usually based on the order in which a tomb was discovered (i.e. KV 30 was discovered by modern explorers before KV 31), as a way to distinguish one tomb from another.² Exceptions did occur, and were probably based on tombs that were discovered but ignored until the Valley was completely surveyed in 1926. For instance, KV 60 was first discovered in 1903, while KV 48 was discovered in 1906, suggesting that some tombs may have been known for several years before they were officially assigned a number. While convenient in terms of the history of the archaeology of the Valley, this system may seem spatially confusing to those unfamiliar with its origins, as in the case of KV 55, which is located next to KV 11 and KV 5. Some sense of organization must be attained before beginning an analysis

² Development of the numbering system for tombs in the Valley may be found in Chapter 3. Tombs in the West Valley are often referred to as “WV” rather than “KV,” though these designations can also be used interchangeably.

of the dozens of tombs scattered throughout the Valley; Figure 1.2 shows the distribution of tombs in the East Valley of the Kings.

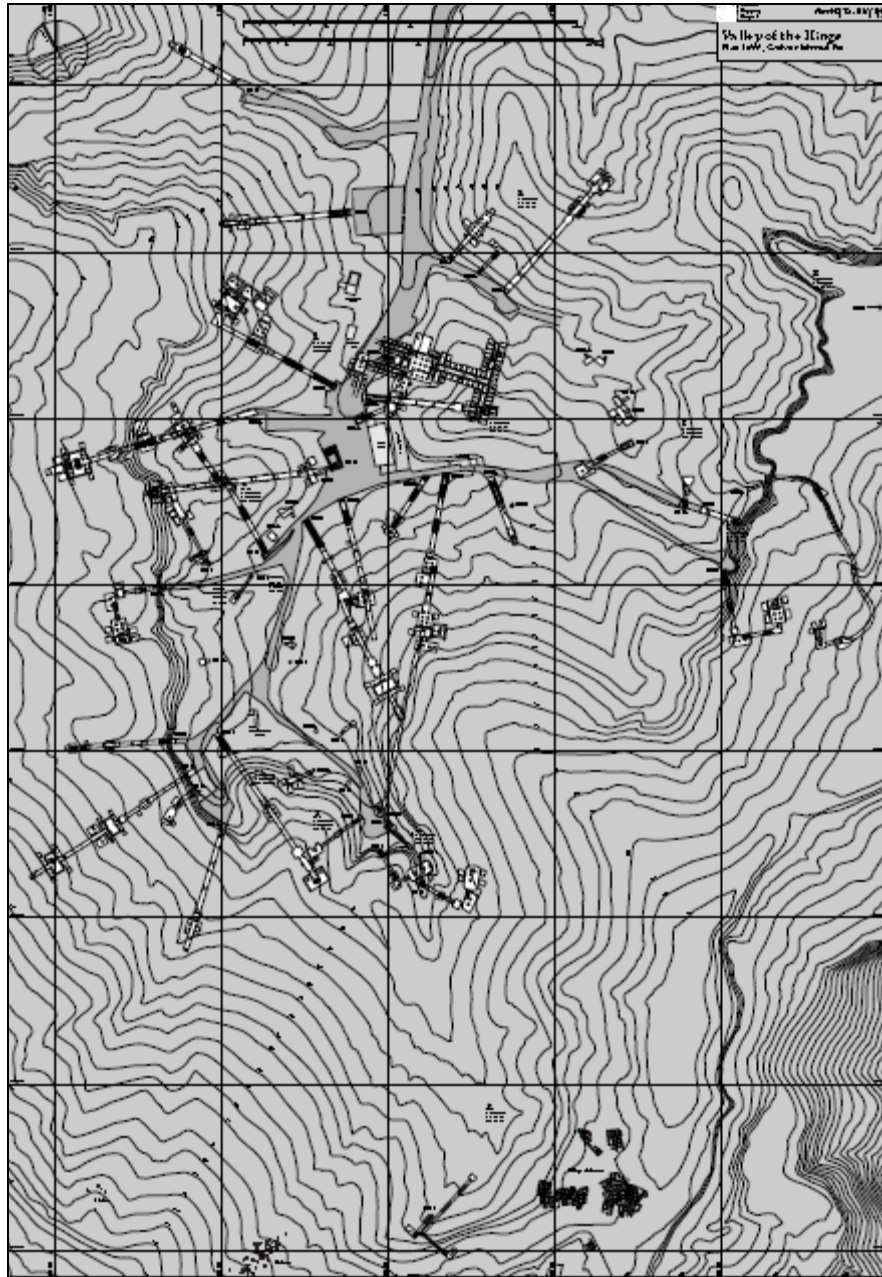


Figure 1.2. Scale contour map of the Valley of the Kings, showing the location each tomb in the Valley. (Theban Mapping Project).

Types of Tombs in the Valley of the Kings

There are two basic types of tombs in the Valley of the Kings: pit tombs and corridor tombs. A pit tomb consists of an entrance shaft and one or more rooms, while a corridor tomb is composed of an entrance stairway followed by a variable series of at least one passage and room. Larger corridor tombs often had several passages and additional side rooms, while the smaller corridor tombs had only a single passage and room. In general, pit tombs are believed to have belonged to non-royal officials that were honored with a burial place in the Valley of the Kings, while corridor tombs are almost always attributed to royal burials. Family tombs are considered to be a separate category, since they seem to have been intended for multiple interments, but this interpretation is by not means certain. This division of tomb types is discussed in much greater detail in Chapter 5.

There are several ways of organizing the tombs in the Valley of the Kings in order to better understand their distribution and chronology. Tables 1.3-1.5 attempt to impose an order on these tombs that will facilitate an understanding of the temporal changes in the Valley.

Complete List of Tombs in the Valley of the Kings			
Tomb Number	Owner	Date	Tomb Type
KV 1	Ramses VII	20 th dynasty	Corridor
KV 2	Ramses IV	20 th dynasty	Corridor
KV 3	Sons of Ramses III	20 th dynasty	Corridor
KV 4	Ramses XI	20 th dynasty	Corridor
KV 5	Sons of Ramses II	19 th dynasty	Family Tomb
KV 6	Ramses IX	20 th dynasty	Corridor
KV 7	Ramses II	19 th dynasty	Corridor
KV 8	Merenptah	19 th dynasty	Corridor
KV 9	Ramses V/VI	20 th dynasty	Corridor
KV 10	Amenmeses	19 th dynasty	Corridor
KV 11	Ramses III	20 th dynasty	Corridor

KV 12	Unknown	18 th dynasty	Corridor
KV 13	Bay	19 th dynasty	Corridor
KV 14	Tausert and Setnakht	19 th dynasty/20 th dynasty	Corridor
KV 15	Seti II	19 th dynasty	Corridor
KV 16	Ramses I	19 th dynasty	Corridor
KV 17	Seti I	19 th dynasty	Corridor
KV 18	Ramses X	20 th dynasty	Corridor
KV 19	Mentuherkhepeshef	20 th dynasty	Corridor
KV 20	Thutmose I and Hatshepsut	18 th dynasty	Corridor
KV 21	Unknown (2 royal females)	18 th dynasty	Corridor
KV 22/WV 22	Amenhotep III	18 th dynasty	Corridor
KV 23/WV 23	Ay	18 th dynasty	Corridor
KV 24/WV 24	Unknown	18 th dynasty	Pit
KV 25/WV 25	Unknown	18 th dynasty	Corridor
KV 26	Unknown	18 th dynasty	Pit
KV 27	Unknown	18 th dynasty	Pit
KV 28	Unknown	18 th dynasty	Pit
KV 29	Unknown	18 th dynasty	Pit
KV 30	Unknown	18 th dynasty	Pit
KV 31	Unknown	18 th dynasty	Pit
KV 32	Tia'a	18 th dynasty	Corridor
KV 33	Unknown	18 th dynasty	Pit
KV 34	Thutmose III	18 th dynasty	Corridor
KV 35	Amenhotep II	18 th dynasty	Corridor
KV 36	Maiherpri	18 th dynasty	Pit
KV 37	Unknown	18 th dynasty	Corridor
KV 38	Thutmose I	18 th dynasty	Corridor
KV 39	Unknown	18 th dynasty	Corridor
KV 40	Unknown	18 th dynasty	Pit
KV 41	Unknown	18 th dynasty	Shaft (not a tomb)
KV 42	Hatshepsut Meryet-Re or Thutmose II	18 th dynasty	Corridor
KV 43	Thutmose IV	18 th dynasty	Corridor
KV 44	Unknown	18 th dynasty	Pit
KV 45	Userhet/Merekhons	18 th dynasty/22 nd dynasty	Pit
KV 46	Yuya and Thuya	18 th dynasty	Corridor
KV 47	Siptah	19 th dynasty	Corridor
KV 48	Amenemopet	18 th dynasty	Pit
KV 49	Unknown	18 th dynasty	Corridor
KV 50	Unknown	18 th dynasty	Pit
KV 51	Unknown	18 th dynasty	Pit

KV 52	Unknown	18 th dynasty	Pit
KV 53	Unknown	18 th dynasty	Pit
KV 54	Unknown	18 th dynasty	Pit
KV 55	Amarna Cache	18 th dynasty	Corridor
KV 56	Gold Tomb	19 th dynasty	Pit
KV 57	Horemheb	18 th dynasty	Corridor
KV 58	Unknown	18 th dynasty	Pit
KV 59	Unknown	18 th dynasty	Pit
KV 60	Sitre/In	18 th dynasty	Corridor
KV 61	Unknown	18 th dynasty	Pit
KV 62	Tutankhamen	18 th dynasty	Corridor/Pit
KV 63	Unknown	18 th dynasty	Cache (not a tomb)
KV 64	Nehemes-Bastet	18 th dynasty/21 st or 22 nd dynasty	Pit

Table 1.3. Complete list of the numbered tombs in the Valley of the Kings and their owner (if known), approximate date, and architectural type. The identity of the original 18th dynasty owners of KV 44 and KV 64 are currently unknown; the names listed are those of the 22nd dynasty usurpers (Weeks 2005:10).

Tombs in Chronological Order			
Dynasty	Tomb Number	Owner	Tomb Type
18 th Dynasty	KV 20	Thutmose I and Hatshepsut	Corridor
	KV 38 ³	Thutmose I	Corridor
	KV 42	Hatshepsut Meryet-Re or Thutmose II	Corridor
	KV 60	Sitre-In	Corridor
	KV 34	Thutmose III	Corridor
	KV 35	Amenhotep II	Corridor
	KV 32	Tiaa	Corridor
	KV 48	Amenemopet	Pit
	KV 36	Maiherpri	Pit
	KV 43	Thutmose IV	Corridor
	KV 46	Yuya and Thuya	Corridor
	WV 22	Amenhotep III	Corridor
	KV 55	Amarna Cache	Corridor
	KV 62	Tutankhamen	Corridor
	WV 23	Ay	Corridor
	KV 57	Horemheb	Corridor
19 th Dynasty	KV 16	Ramses I	Corridor
	KV 17	Seti I	Corridor
	KV 5	Sons of Ramses II	Corridor

³ Many scholars believe that KV 38 was actually a replacement tomb for Thutmose I that was carved by Thutmose III, and thus its order in this chronology may not be correct.

	KV 7	Ramses II	Corridor
	KV 8	Merenptah	Corridor
	KV 10	Amenmesses	Corridor
	KV 15	Seti II	Corridor
	KV 14	Tausert (later usurped by Setnakht)	Corridor
	KV 13	Bay	Corridor
	KV 47	Siptah	Corridor
20 th Dynasty	KV 11	Setnakht (later usurped by Ramses II)	Corridor
	KV 14	Setnakht (usurped from Tausert)	Corridor
	KV 3	Sons of Ramses III	Corridor
	KV 11	Ramses III (usurped from Setnakht)	Corridor
	KV 2	Ramses IV	Corridor
	KV 9	Ramses V/VI	Corridor
	KV 1	Ramses VII	Corridor
	KV 19	Mentuherkhepeshef	Corridor
	KV 6	Ramses IX	Corridor
	KV 18	Ramses X	Corridor
	KV 4	Ramses XI	Corridor

Table 1.4. List of New Kingdom tombs for which ownership is known in the Valley of the Kings, listed in chronological order (Weeks 2005:10).

Uninscribed Tombs				
Tomb Number	Owner/Date	Tomb Type	Most Recent Excavator	Most Recent Excavation Date
12	Unknown/18 th dynasty	Corridor	Giovanni Belzoni	
24	Unknown/18 th dynasty	Pit		
25	Unknown/18 th dynasty	Corridor		
26	Unknown/18 th dynasty	Pit	University of Basel	2009, 2010
27	Unknown/18 th dynasty	Pit	Pacific Lutheran University	
28	Unknown/18 th dynasty	Pit	Pacific Lutheran University	
29	Unknown/18 th dynasty	Pit	University of Basel	2011
30	Unknown/18 th dynasty	Pit	University of Basel	2009, 2010, 2011
31	Unknown/18 th dynasty	Pit	University of Basel	2010, 2011
32	Tia'a/18 th dynasty	Corridor	University of Basel	2000-2001

33	Unknown/18 th dynasty	Pit		
36	Maiherpri	Pit	Victor Loret	
37	Unknown/18 th dynasty	Corridor	University of Basel	2011
39	Unknown/18 th dynasty	Corridor		
40	Unknown/18 th dynasty	Pit	University of Basel	2010, 2011
44	22 nd Dynasty usurpation	Pit	Pacific Lutheran University	
45	22 nd Dynasty usurpation of Userhet	Pit	Pacific Lutheran University	
46	Yuya and Thuya	Corridor	Theodore Davis	
48	Amenemopet	Pit		
49	Unknown/18 th dynasty	Corridor		
50	Animal tomb	Pit	Theodore Davis	
51	Animal tomb	Pit	Theodore Davis	
52	Animal tomb	Pit	Theodore Davis	
53	Unknown/18 th dynasty	Pit		
55	Amarna Cache	Corridor	Theodore Davis	
56	Gold Tomb	Pit	Theodore Davis	
58	Unknown/18 th dynasty	Pit		
59	Unknown/18 th dynasty	Pit	University of Basel	2009, 2010, 2011
60	Sitre, Hatshepsut	Corridor	Pacific Lutheran University	
61	Unknown/18 th dynasty (apparently unused)	Pit		
63	Unused for burial (embalming cache)	Pit	University of Memphis and Supreme Council of Antiquities (Egypt)	2006, 2007, 2008, 2009, 2010
64	Nehemes-Bastet (temple singer)	Pit	University of Basel	2012

Table 1.5. Table listing the uninscribed tombs in the Valley of the Kings that will be addressed in this thesis; caches and shafts have been excluded.

The Problem of Dating

Since the uninscribed tombs, by their very nature, do not contain inscriptions referencing particular rulers and dates, it can be difficult to accurately assign these tombs to a dynasty in the New Kingdom. Artifacts within the tomb, particularly pottery, can provide temporal information based upon established stylistic chronologies. Pottery

fragments from uninscribed tombs have almost universally dated from the 18th dynasty, suggesting that the tombs were at least that early and possibly were reused later. Tombs that contain human remains may also assist in dating, since mummification techniques, coffins, and canopic jars for the viscera varied somewhat during the New Kingdom. Many of the tombs also contain heavily-damaged fragments of funerary equipment that can also be dated stylistically.

Based on architectural features such as tomb layout and location within the Valley of the Kings, the uninscribed tombs are generally dated to the 18th dynasty. For instance, during the 18th Dynasty tomb entrances were typically located in natural crevices, where debris and fallen rock would quickly obliterate the entrance and effectively hide the tomb. During the 19th and 20th Dynasties, however, tomb entrances were located closer to the accessible areas of the Valley floor.

One pattern observed in datable royal tombs involves the dimensions of corridors and other tomb features; each pharaoh strove to “one up” his predecessors, and this is particularly evident in the measurements of corridors in these royal tombs. As seen in the chart below, corridor width and height generally increased throughout the New Kingdom, regardless of a pharaoh’s length of rule or political power (Hornung 1990:28). This trend seemed to peak around the time of Seti I and Ramses II (KV 17 and KV 7, respectively). After this time, the decline in political power of the pharaoh may have played a role in the decreasing dimensions of tomb corridors, though such a connection is by no means certain. There are also several exceptions to this trend of increasing dimensions, which may be related to tomb modification and reuse by the three Thutmoses and Hatshepsut.

Table 1.6 lists the corridor dimensions for the known royal tombs in the Valley of the Kings chronologically by ruler.

Tomb Number	Owner	Corridor Width	Corridor Height	Door Dimensions
KV 20	Thutmose I/Hatshepsut	1.80/2.30	2.05	
KV 34	Thutmose III	2.05/2.16	To 1.96	1.01/1.88
KV 38	Thutmose I (probably constructed by Thutmose III)	2.30	1.70	1.27/1.45
KV 35	Amenhotep II	1.55/1.64	1.99/2.30	1.30/1.42
KV 43	Thutmose IV	1.98/1.99	2.10/2.20	1.72/1.83
KV 22	Amenhotep III	2.51/2.56	2.54/2.83	2.01/2.08
KV 62	Tutankhamen	1.68	2.05	1.49/1.50
KV 23	Ay	2.60/2.64	2.47	2.12
KV 57	Horemheb	2.59/2.64	2.59/2.64	2.04/2.11
KV 16	Ramses I	2.61/2.62	2.58	2.05/2.10
KV 17	Seti I	2.61	2.61	2.07/2.10
KV 7	Ramses II	2.62	2.62	1.99/2.10
KV 8	Merneptah	2.60	3.10/3.27	As corridor
KV 10	Amenmesse	2.70/2.71	3.15	2.16/2.19
KV 15	Seti II	2.82	3.25/3.29	2.17/2.28
KV 14	Tausert/Setnakht			
KV 47	Siptah	2.61/2.62	3.24/3.34	2.03/2.09
KV 11	Ramses III	2.64/2.69	3.32/3.36	2.10/2.18
KV 2	Ramses IV	3.12/3.17	3.94/4.18	2.55/2.76
KV 9	Ramses V/VI	3.15/3.19	3.60/4.05	2.61/2.80
KV 1	Ramses VII	3.13	4.10	2.75
KV 6	Ramses IX	3.24/3.25	4.09	2.77/2.78
KV 18	Ramses X	3.17	4.01	2.72
KV 4	Ramses XI	3.18/3.30	4.10	2.80/2.86

Table 1.6. Dimensions of corridors in royal tombs in the Valley of the Kings, listed chronologically by ruler, showing the gradual but fairly steady increase over time; all dimensions are in meters. Measurements separated by slashes (/) indicate measurements of corridors in tombs that have more than one, with the first corridor upon entering the tomb listed first. (Hornung 1990:29).

Pharaohs also attempted to prove their own superiority to their predecessors by adding new elements to the tomb; additional corridors, chambers, and pillars, new decorative motifs, wider and higher chambers, and bigger sarcophagi were all techniques

used to upstage previous pharaohs and reinforce the ruling pharaoh's fitness to rule (Hornung 1990:28).

Scope of Research

This thesis is intended to present a preliminary summary of the uninscribed tombs and the trends that are apparent in their architecture, contents, and location. A complete analysis of these tombs is outside the scope of this thesis, but it is to be hoped that this research will provide a summary of the key aspects of these tombs and their history. The context of the tombs in New Kingdom Egypt mortuary behavior and beliefs will be carefully examined, as will the history of each tomb's modern exploration and excavation. Appendix A includes a general descriptive inventory for each uninscribed tomb, containing the basic information about each tomb's location, architecture and construction, contents, and related literature.⁴

Research Methods

While it would seem logical to first consult ancient Egyptian records for information about their own tombs, there is little written contemporary information regarding how the Egyptians constructed their tombs and even fewer architectural plans or diagrams. Much information about tomb construction has been inferred or deduced by careful examination of unfinished tombs (a great many of which exist throughout Egypt, particularly in and around Luxor). During the New Kingdom in particular, this has been an important method, as many of the tombs in the Valley of the Kings are unfinished and

⁴ Without the extensive and careful work of the Theban Mapping Project, which over the last decade has mapped most of the tombs, temples, and other monuments around modern Luxor, much of this information would have been unavailable or non-existent.

all of the tombs at Amarna, ephemeral city of the pharaoh Akhenaten (discussed in the following chapter), are incomplete.

Over the past several centuries, hundreds of scholars, tourists, and amateur archaeologists have visited the Valley and written about it, and until relatively recently it was easy for almost anyone to pursue excavations. In addition, travel memoirs were very popular during the 19th and early 20th century, leading to a rash of first-hand accounts of the impressions, activities, and monuments experienced by the visitor to Egypt. Hundreds of volumes, perhaps even thousands, have appeared over the years that involve the Valley of the Kings and the work that has been done there.

When approaching this vast and sprawling data set, it is first necessary to carefully scrutinize various accounts to identify literature that best describes and documents the uninscribed tombs in the Valley of the Kings. Travelers' accounts, for example, often provide little information about the topography of the Valley, the methods used to explore and excavate tomb sites in it, or specifics about the items found within the tombs. Nevertheless, there are exceptions; the diary of Emma B. Andrews (cousin to Theodore Davis, excavation sponsor for numerous excavations in the Valley of the Kings) from the late 19th century is a valuable source of information for Theodore Davis' excavations, particularly since Davis' own notes are frequently incomplete, vague, or erroneous. Belzoni's *Narrative*, published in 1825, while written like a traveler's account, provides fairly detailed information about the tombs he discovered and excavated in the Valley, as well as about his methods of exploration and excavation. In fact, many of the earliest travelers' accounts also served as excavation diaries for both

amateur and professional archaeologists, such as Theodore Davis and his chief excavator, Edward Ayrton, in the late 19th and early 20th century.

Such primary accounts of the tombs are invaluable, particularly since the often unorganized excavation methods of the 19th and early 20th centuries led to the disappearance of objects and the loss of contextual information. For instance, the excavation of KV 55 was famously hasty and led to the loss of much information about the placement of objects within the tomb; this in turn has generated a great deal of confusion that continues today about the ownership of the tomb. The published accounts of the excavation of KV 55 by Davis and Ayrton in 1907 (published in 1910) are vague. In order to better understand the tomb, then, other accounts must be studied to recovery additional documentary evidence, such as the diary entries of Davis' cousin Mrs. Andrews from the early 20th century.

In addition to sorting through the early travel and excavation literature, modern scholars have written extensively on nearly every tomb in the Valley of the Kings as well as the Valley as a whole. While many of these analyses are extremely valuable and shed new light on the history and character of the Valley, the literature is vast and complex, with much research dedicated to specific tomb studies, the bulk of which is peripheral to the uninscribed tombs examined herein. An example of this issue in the controversy surrounding KV 55; an exhaustive search of the literature on this tomb could easily inform one or more doctoral dissertations. To ensure the context of this thesis' study of uninscribed tombs includes germane literature, I have selected sources that emphasize the diagnostics of each tomb that include prominent, classic resources (e.g. Elizabeth Thomas' monumental work *The Royal Necropoleis at Thebes*) that should be addressed

in any study regarding the Valley. In addition, I culled the bibliographies of these major works to compile a bibliography for this thesis that would represent sources relevant to the uninscribed tombs and their context.

Dr. Donald P. Ryan generously shared resources from his unpublished excavation reports for several of the undecorated tombs that he had excavated and mapped. Access to the reports from the University of Basel was obtained via the internet. I contacted the directors of this project and am still awaiting their responses and/or reports associated with their ongoing research in the Valley of the Kings. Dr. Otto Schaden graciously provided me with information about his excavations in KV 63.

Finally, the Theban Mapping Project provided an enormous amount of information, including tomb maps and plans, dimensions, and locations, particularly for tombs that have not been recently excavated. Both the website and the printed atlas of the Valley of the Kings (Theban Mapping Project 2000) were essential for this thesis. The pioneering work of the Theban Mapping Project (henceforth referred to as TMP) in the area surrounding Luxor has, in many ways, made research such as this thesis possible.

There are several avenues of approach to this topic, all of which were utilized to some extent in this thesis. The knowledge gleaned from this array of sources can contribute much information to the understanding of the undecorated tombs specifically and the mortuary beliefs and behavior of New Kingdom Egypt as a whole.

Notes on the Text

To avoid repetition, the Valley of the Kings (specifically, the East Valley where the majority of the tombs are located) will often be referred to in this thesis as simply

“the Valley”; no other valley will be referred to in this fashion. The West Valley of the main Valley of the Kings will be referred to as the West Valley, and tombs located here are referred to with their “WV” prefix. It is worth noting that when referring to these tombs (WV 22 – WV 25), some scholars use both prefixes interchangeably.

Certain Arabic words have been transcribed into English, since they are frequently used by archaeologists excavating in Egypt. These include words such as “wadi” (valley or canyon) and “turab” (tomb fill); other words occur less frequently and will be addressed as they occur in the text. Ancient Egyptian words are indicated by italics, and translations of quotations will be placed in brackets [].

Since the Ancient Egyptian languages do not seem to have employed vowels, much like the modern Semitic languages, names vary a great deal by author. I have attempted to use the most recognizable and popular forms of these names whenever possible for the ease of the reader. The pharaohs referred to as Amenhotep in this paper are elsewhere referred to as Amenophis, Amenhetep, Amenhotpe, and other variations seemingly as numerous as the scholars who write about them.

This thesis will not address a variety of shafts, tomb commencements, or caches, such as KV 41, 54, and lettered pits (usually believed to be abandoned tomb commencements, referred to as A, B, etc.) in the Valley and West Valley. Since these features were never used as tombs, regardless of intent behind their construction, they are excluded from this analysis. This does not mean that these features are not worthy of consideration; rather, such exclusions are necessary in a compilation of this magnitude, and some criteria are necessary to avoid a never-ending research project. With this in mind, this thesis will deal strictly with tombs or chambers that have been, or could have

been, employed for an interment, human or otherwise. For example, KV 63 has been included because although it was ultimately used as a cache, it seems likely that it was originally intended for use as a tomb given its resemblance to many other single-chambered tombs. Until it is established whether the lettered commencements, KV 41 (a simple, deep shaft with no attached chamber that is located outside of the East Valley) and the like were used for such purposes, they will be excluded from this analysis.

Other exclusions include KV 20 and KV 39. Though these are typically referred to as uninscribed tombs, evidence of texts painted on limestone blocks were found deep within KV 20 by Dr. Donald Ryan when he excavated the tomb, and explorers at the turn of the twentieth century referred to wall decorations in KV 39 that have subsequently vanished, by vandalism or simply decay. Since these tombs seem to have been decorated at some time, and not merely left with blank walls like the other tombs examined in this thesis, KV 20 and KV 39 have been excluded from this analysis.

This analysis was abbreviated by the volatile political situation in Egypt, which caused the fieldwork aspect of this thesis (scheduled for November – December 2011) to be abruptly cancelled. Moreover, given the depth of time over which these tombs have been excavated and the diverse assortment of excavators, an imbalance in the treatment and presentation of the tombs is unavoidable. There was a massive amount of information about certain tombs and the barest minimum about others. Since this thesis is intended to be a broad survey of the uninscribed tombs, these inconsistencies have simply been noted and accepted. In the future, if resources and opportunities are available, a more comprehensive work on the uninscribed tombs in the Valley of the Kings should be carried out to elaborate on the store of knowledge related to the Valley,

18th dynasty funerary behavior, and mortuary archaeology. The material presented herein is also expected to contribute to these topics.

Chapter 2: Cognitive Anthropology, Symbolic Systems, and the Study of Ancient Egypt

Anthropology and Egyptology

The relationship between anthropology and Egyptology has perhaps never been truly close (but see Adams 1997), and indeed there has been a certain amount of animosity between the factions at some points in the history of Egyptology (Adams 1997; Trigger 1979:24). This uncomfortable relationship is unfortunate, since both fields could gain much from a mutual sharing of ideas. Anthropological studies tend to focus on cultural interactions and cross-cultural perspectives, which could inform the study of ancient Egypt, particularly since Egypt's geographical location and rich resources made it an important stop on many ancient Mediterranean trade routes. Even within a single society, anthropology's emphasis on a comprehensive understanding of a culture rather than isolated minutiae could aid in the understanding not only of these minutiae and their context, but society and change in ancient Egypt as a whole (O'Connor 1997:18). A major contribution of Egyptology to a symbiotic relationship with anthropology would be a rich and diverse literature about one of the most ancient and long-lasting cultures in human history.

As Bruce Trigger points out in his article, "Egypt and the Comparative Study of Early Civilizations," "Egyptologists appear to be preoccupied with content. Their research involves taking a specific body of data (texts, monuments, or artifacts), examining them in detail, and exploring all of their mutual relations" (Trigger 1979:29).

This focus on content is mostly:

...a reflection of its development along the lines pioneered by Classical studies. In both disciplines, texts, sites, and art objects are viewed as worthy of study as ends in themselves. Similarly, knowledge about ancient Egypt is viewed as the ultimate goal of Egyptology...It is generally agreed that Egyptologists have been more successful in putting together a narrative history than have their colleagues in Assyriology, and early success in part explain the continuing emphasis on this form (Trigger 1979:29).

According to Trigger (1979:29), anthropologists' main critique of Egyptology has been its lack of focus on Egyptian society and culture as a whole, and an over-emphasis on certain cultural aspects as isolated subject areas. This stress on specific culture areas or practices largely devoid of context has often led to attempts to reconcile historical data with modern standards of morality, for example, the attempts by the respected Egyptologist Alan Gardiner to "'clear' Egyptian princesses of charges of father-daughter incest," and numerous other examples (Trigger 1979:30). "When parallels are used to explain specific features of Egyptian culture, little care is taken to investigate the contexts in which these parallels occur, although to a large degree it is precisely these contexts which determine the relevance of the comparison" (Trigger 1979:30). O'Connor (1997:19) points out that the application of anthropological analyses to the study of ancient Egypt could attempt to solve this problem by helping researchers to be more objective and encouraging comparison of ancient Egypt to other contemporary cultures. The process of drawing such comparisons would inevitably lessen the natural tendency to force modern standards on ancient practices.

Several additional complaints have been lodged by both anthropologists and Egyptologists over the years. Anthropologists maintain that Egyptologists have considered the collection of artifacts and the study of ancient texts to be sufficient goals

unto themselves, without an attempt at a comprehensive understanding not only of such objects themselves but their social context (Adams 1997:28). In the past few decades this tendency has lessened, but it nevertheless remains a strong force not only in Egyptology but in Classical Studies and Old World archaeology as a whole. In addition, while anthropology has for much of the past century been “almost aggressively proletarian in its ideology,” Egyptology and other classical studies have focused mainly on the elite and ruling classes in the ancient world (Adams 1997:29). This is in many ways unavoidable, as the material remains of the poorer classes in the ancient world rarely survive because of their inexpensive construction.

Fortunately, the long-standing distance between Egyptology and anthropology has been addressed by several scholars, particularly in recent years. Barry Kemp (1989) and David O’Connor (1990, 1997) in particular have attempted to address overall social issues in ancient Egypt, and Lynn Meskell (2002) has applied anthropology to social life and organization in New Kingdom Egypt (Trigger 1979:30). As with any such interdisciplinary approach, however, caution must be taken to selectively use the most accurate and applicable theories of anthropology for Egyptology; Trigger (1979:30) states that “the indiscriminate borrowing of anthropological generalizations by Egyptologists [is] as dangerous as it would be for anthropologists to use Wallis Budge’s 1899 *Egyptian Religion* as their primary source of information on that topic.”

Another important consideration is the danger of imposing modern standards of ethics and behavior on ancient peoples, particularly a society as far removed temporally as ancient Egypt is from our modern world. It may be easy to make subjective judgments about the ancient Egyptians and their “obsession with death” or about their strange,

exotic, and overlapping deities and multiple simultaneous views of the afterlife, but whenever possible such an approach must at least acknowledge the bias present in any modern interpretation of a past culture. It is in this problem of interpretation where the ideas of anthropology, which looks at practices of world cultures past and present, could aid in the understanding of ancient Egyptian practices that seem strange or offensive to modern eyes. The union of anthropology and Egyptology cannot be expected to occur immediately, and as Adams (1997:31) points out, “anthropology simply does not feel the need for Egyptology, while Egyptology does appear to feel the need for anthropology.” Nevertheless, the preceding discussion indicates that both fields could benefit from more collaboration and interdisciplinary studies.

This thesis will use a combination of cognitive anthropology and symbolic anthropology as a way to understand the significance and meaning behind the funerary practices of the ancient Egyptians’ New Kingdom burial practices for royalty and the elite. Cognitive anthropology “treats the beliefs, perceptions, and psychological processes that relate the individual to the conditions in which he finds himself” (Trigger 1979:23). While cognitive anthropology has mainly been applied to cultural anthropology and the study of living cultures, it does have applications for archaeology as well. Symbolic anthropology, or the study of symbolic systems, goes hand-in-hand with cognitive anthropology, particularly in the context of funerary behaviors of a highly religious social group such as the ancient Egyptians.

Cognitive Anthropology and Symbolic Systems

Cognitive anthropology developed as a way to understand how people classify the world around them and how, in turn, these classifications and beliefs manifest themselves in material and intangible culture. Implicit in this approach is the idea that “even with reference to quite obvious material objects...many people do not see ‘things’ in the way that we do” (Rake 1962:74). “At the very basis of cognitive anthropology lies the assumption that the conceptual systems of a community, its ways of discriminating and ordering its material and immaterial world, is sufficiently reflected in its language, or, to put it more accurately, in its terminology” Eggert (1976:509). Frake (1962:74) wrote that the objective of cognitive anthropology was to determine “how people construe their world of experience from the way they talk about it.” Simply put, cognitive anthropology attempts to study the way that people perceive and process the world around them by forming a “cognitive map,” and then respond to their environment based on this map. While these maps will naturally differ greatly between individuals, certain over-arching patterns can be determined within cultural groups, “the result of physically and physiologically similar creatures sensing and reacting with a common environment” (Kehoe and Kehoe 1973:151). Since cognitive anthropology was developed through linguistics and cultural anthropology, specifically ethnographic studies, it must be modified to apply to archaeological contexts. Rather than examining linguistic classification systems, archaeologists must rely on categories of material culture (e.g., clothing, personal possessions, etc.) that can relay meaning and supply information about the way that past populations responded to their social and physical surroundings. Thus cognitive approaches to archaeology tend to emphasize the ways ancient people thought

and the way symbolic structures of thought can be examined from material culture (e.g., Renfrew's 1980 work on cognitive "processual" archaeology; see also Huffman 2004).

Symbolic systems theory, or symbolic anthropology, approaches the problem from the opposite angle, by looking at the material culture of a group and trying to understand the meaning of objects and spaces, and the beliefs that prompted their construction. This is particularly pertinent for mortuary contexts; as Richards (1997:33) points out, "Burials, as the terminal, material result of the death rituals of a specific group, have long been understood as systems of symbolic communication providing information on the organization of the society which generated them." Thus cognitive anthropology provides a way to interpret the systems, or schemata, behind tangible (i.e. material culture) human responses to the social and physical environment, while the study of symbolic systems provides a way to look at symbols themselves and their cultural context. Numerous studies have indicated that the variability in burial practices may represent comparable variation in social organization, and thus mortuary data (which is easily found in Egypt, far more so than habitation sites) can shed light on the values and beliefs of the societies that created the mortuary context (though this theory has also been subject to some skepticism and debate; see Watson and Fotiadis 1990:619) (Binford 1971; Hodder 1982; Richards 1997). For example, in ancient Egypt life was viewed as a series of transitions in a cycle, from birth to adolescence to maturity to old age to death and then rebirth in the afterlife (Taylor 2001:12). Life after death was then perpetuated through the renewal rituals surrounding the funeral and interment in a tomb (Te Velde 1988:27). Everything from the items within the tomb and wall decorations to the very architecture of the tomb itself was designed with this immense cycle in mind.

Interpreting Archaeological Remains as Evidence of Behavior

An important concept for the interpretation of archaeological materials is the idea of schemata. Schemata, according to Casson (1983:430) “are conceptual abstractions that mediate between stimuli received by the sense organs and behavioral responses. They are abstractions that serve as the basis for all human information processing, e.g. perception and comprehension, categorization and planning, recognition and recall, and problem-solving and decision-making.” Schemata do not exist in isolation, but rather they are “organized into complex hierarchical structures... [and] they are also interlinked with other schemata to form still larger structures” (Casson 1983:437). These structures are not necessarily “ordered sequences or chains,” which also exist, but may represent implied sequences or categories that are not necessarily hierarchical (Casson 1983:438).

While the actual schemata themselves are invisible and intangible in an archaeological context, the effects of these schemata can be seen throughout archaeological material. The tombs in the Valley of the Kings present an excellent example of this idea. The location of the tombs (e.g., hidden versus ostentatious), the architecture of the tomb itself (e.g., straight axis versus bent axis, arrangement of rooms, etc.), and the furnishings of the tomb (e.g., type of funerary equipment included) all indicate the formation of schemata that influenced decision-making. Changes in schemata can be observed in the variation in tomb structure and location throughout the New Kingdom; for example, tombs of the 19th and 20th dynasty tended to have showy entrances rather than concealed locations, indicating a shift in the way that tomb security was perceived and correspondingly treated. On a more specific level, changes in

funerary equipment point out the changing values of the ancient Egyptians during the New Kingdom and their evolving view of the afterlife.

Objects themselves, in the form of archaeological artifacts, can also be organized and interpreted through cognitive classifications. According to Rosch (1978:23), items are organized into attribute categories, based upon “general attributes of concrete things,” such as geometrical shape categories “which have ‘wired-in’ prototypes for circle, square, and equilateral triangle,” and object categories of “concrete entities, such as plants, animals, vehicles, furniture, and so forth, that are not assumed to be biologically based but that are nonetheless organized in terms of prototypes and approximations to prototypes” (Casson 1983:436; Rosch 1973). According to Deetz (1968:31), both geometrical and object categories represent types of items as “objects of human manufacture have as their templates mental models” that are culturally determined. These categories are further organized in “culture grammars,” a set of rules governing how categories are formed and their development within their cultural context (Kokot et al. 1982:334).

Problems with Cognitive and Symbolic Interpretations

It is important to realize the limitations of cognitive and symbolic anthropology when they are applied to archaeological situations. Analysis of specific items is hindered by the lack of informants, and thus a full knowledge of the cognitive schemata used to create and classify the object can never fully be realized. As Eggert (1976:513) pointed out, “A native’s classification of his pottery, for example, is related to, and thereby dependent on, different contexts, e.g., manufacture, function, etc. The patterned

attributes of this pottery do not necessarily influence the various existing classifications, nor are they necessarily reflected therein.” Watson and Fotiadis (1990:615) pointed out that archaeologists using a cognitive and/or symbolic approach are especially interested in understanding these schemata from an emic perspective, which is arguably extremely difficult or even impossible to obtain from a scholar’s outside perspective. In particular, mortuary contexts are rich in symbolic meaning and associations, and it can be difficult to draw concrete conclusions about ancient societies based on funerary assemblages (Watson and Fotiadis 1990:619).

Acceptance of these limitations can allow analysis to proceed and can yield useful results, despite the shortcomings of a cognitive and symbolic approach.

It is necessary that the anthropologist take the position that the processes of culture change...cannot be explained adequately, any more than the processes of cultural function can, without a consideration of the human organism, individually and collectively, and of that organism’s physical environment, as well as of culture, per se (Wallace 1961:22).

Despite the fact that the processes of culture change continue to be a debatable, moving target for the archaeologists, evidence of culture change is a key component of archaeology. These changes “will be reflected in the individual cognitive maps and through these mediators may appear in the archaeological record” (Kehoe and Kehoe 1973:151). Culture change may manifest itself in material culture in a variety of ways. A pertinent example might be the change in tomb decoration before and after the dramatic break from traditional religion in the Amarna period (see the section entitled “The Amarna Period” in Chapter 3 herein). The return to traditional religious beliefs is reflected in tomb art of the period, which transitions from polytheistic ideologies to the

monotheistic ideals of the Amarna period and then back to polytheism, but with subtle changes in the attitude toward the gods, death, and the afterlife.

As Kehoe and Kehoe (1973:151) point out, “The archaeologist must approach his data with the expectation of describing concrete objects that *in reality* had their primary *cultural* existence as percepts in topological relation to one another within the cognitive schema of human beings.” This is particularly problematic when dealing with a culture as far removed temporally, geographically, and culturally as ancient Egypt is from familiar world of the modern archaeologist. Nevertheless, it is possible to determine broad-scale cultural beliefs as evidenced in human behavior translated into material culture.

Chapter 3: The Tombs in Context

Introduction

Perhaps nowhere are ancient cultural beliefs and practices more evident than in mortuary contexts. This is particularly true in ancient Egypt, where the majority of information about human behavior has been gleaned from tombs and mortuary temples. The New Kingdom has yielded much evidence of ancient mortuary behavior, and provides a rich context to aid the understanding of the uninscribed tombs in the Valley of the Kings.

During the early New Kingdom, burial customs followed much the same patterns that had prevailed in the Second Intermediate Period (Grajetzki 2003:66). A few innovations did of course take place, as for the most part the New Kingdom was a time of powerful, prosperous pharaohs who continued and elaborated on the burial customs of their immediate predecessors (the reign of Akhenaten and the Amarna Period represent notable exceptions, and are discussed separately below).

Knowledge of New Kingdom burial customs comes primarily from an abundance of intact or nearly intact tombs of the period. These examples range from isolated burials to complete cemeteries such as that near the modern village of Fadrus in the Sudan, where nearly seven hundred burials were excavated that dated mostly to the 18th dynasty (Grajetzki 2003:74). These burials were separated into five different social classes based upon the types of pottery included in the grave goods (Grajetzki 2003:74). The lower class burials made up a full ninety percent of the excavated graves, with the richer tombs composing a mere fraction of the total interments (Grajetzki 2003:74). Examples at the

other end of the spectrum include the glittering finery of tombs such as those of Tutankhamen (KV62) and Yuya and Thuya (KV 46) in the Valley of the Kings. This wide variation in social status and burial treatments is an important consideration in the attempt to understand human behavior via the lens of mortuary contexts.

The available evidence has skewed our understanding of Egyptian mortuary practices in general, with an over-emphasis on the New Kingdom as overly representative of the culture as a whole; it seems likely, however, that the basic foundations of the mortuary beliefs evident in the New Kingdom date back to the earliest periods of Egyptian history, albeit with substantial evolution as time went on (Dodson and Ikram 2008:13).

Most of the known tombs from ancient Egypt were created for male inhabitants, though female relatives were often interred with their husbands or other family members (Dodson and Ikram 2008:29). Tombs specifically for elite women did of course exist (one needs only look to the Valley of the Queens for a plethora of examples), but they seem to have been somewhat less common. As with the tombs of their male counterparts, these female tombs varied in size and decoration (Dodson and Ikram 2008:29). Interestingly, the main difference between male and female elite tombs seems to have been that women's tombs typically show more female servants in their decorative motifs than are found in male tombs (Dodson and Ikram 2008:29). The recent discovery of KV 64 by the University of Basel archaeological team has yielded the first known instance of a lone female interred in a tomb in the Valley of the Kings, though the burial is not contemporary with the tomb's original construction (the interment seems to date from the 22nd dynasty). KV 60 may have originally been constructed for Sitre, nurse of

the female ruler Hatshepsut, and thus may represent the first non-royal tomb in the Valley of the Kings. The 18th dynasty female mummies found in KV 44 and the two females found in KV 21 may have been royalty (based on their arm position, discussed in Chapter 4), but whether KV 21 and KV 44 were originally constructed for these women is uncertain. Had the tomb of the female ruler Queen Tawosret not been usurped later in the 19th dynasty by Setnakht, she too would have had her own tomb in the Valley of the Kings, providing important evidence that, occasionally at least, females had their own tombs in the Valley.

Dodson and Ikram (2008:23) stated that it is important in any study of Egyptian tombs to not restrict research to the tomb itself; the contents of such tombs, their location within cemeteries, and the layout of the cemetery itself can provide a great deal of contextual information about the mortuary beliefs and practices of the ancient Egyptians. Even by comprehensively examining all these features, a complete understanding of the tomb, its owner, and the social environment may prove elusive; factors such as changes in tomb location due to pre-existing tombs, changes in religious beliefs, and the economic environment could all affect the construction and use of tombs and may difficult to discern by modern eyes (Dodson and Ikram 2008:23).

An additional complication is a lack of understanding of the Egyptian social hierarchy. While it might seem obvious that the Vizier (the pharaoh's right-hand advisor and the most powerful political position in Egypt besides that of the king) had more social status than most other officials, teasing the relative status from funerary remains associated with such an ancient and foreign culture is often difficult; there is currently no way to tell whether the Keeper of the Secrets of the Butchery had a higher social status

(and if so, how much higher status) than the Greatest of Seers or Overseer of Flautists (Dodson and Ikram 2008:29).

The Tomb and Its Functions

Known by the ancient Egyptians as “The House for Eternity,” “the tomb was the point of contact between worlds of the living and of the dead and provided a space where both worlds could co-exist symbiotically” (Dodson and Ikram 2008:13). As an access point, the tomb itself was divided into two parts: the superstructure, or tomb-chapel, which represented and was accessible to the living, and the substructure, or burial chamber, which housed the remains and thus represented the netherworld and the realm of the dead (Dodson and Ikram 2008:14). Until the New Kingdom, these two elements of the tomb were almost invariably placed very close to each other geographically, and sometimes occupied the same plot of land with the chapel located above the burial chamber. The rich symbolism of this arrangement provides a vivid view of how the ancient Egyptians perceived their world and its relationship to the cosmos.

As a complete unit, the tomb served at least four functions, enumerated and described by Assmann (2003:46-47): the secrecy function (both literally hiding the body and imbuing the remains and area with a sense of inaccessibility and seclusions that ties closely to ideas of sacredness), the memory function (preserving the name and memory of the deceased for posterity), the cult function (at first closely linked to the memory function but later differentiated, creating a space for particular cultic rituals for the deceased), and the passage or interface function (serving as a passage or door for the deceased between the world of the living and the world of the dead). The first two

functions are in many ways directly opposed, since the secrecy function demands inaccessibility and the memory function demands visibility and accessibility (Assmann 2003:46). As Assmann (2003:46) points out, “The integration of these antagonistic functions within one construction posed a problem for the Egyptian architect which led to many different solutions in the history of Egyptian tomb building.”

The function of the super-structure or tomb chapel was to serve the cult of the deceased by providing a place for living relatives or visitors to make offerings and speak the name of the deceased, thereby ensuring the survival of the deceased’s name and soul (Dodson and Ikram 2008:14). Elites of the New Kingdom typically had a small, free-standing, mud-brick funerary chapel that was decorated with interior paintings of the tomb’s owner and his family, as well as scenes of the funeral proceedings, on the interior. (Grajetzki 2003:68). Near the chapel, a shaft opened into the burial chamber (Grajetzki 2003:68). Beautifully decorated tomb chapels may have been an attempt to lure more visitors into the chapel to perpetuate the existence of the deceased by speaking his or her name (Ikram 2003:40).

In the New Kingdom, rulers began to situate their tombs rather far from their mortuary chapels, which took the form of monumental memorial temples and were sometimes several miles away. These mortuary temples dominate the west bank of the Nile at Luxor, removed geographically from the tombs of their owners in the Valley of the Kings. It is uncertain exactly when this separation occurred, but it seems that by the time of Amenhotep I the mortuary chapel or temple was no longer located directly above, or adjacent, to the tomb, and certainly the separation was complete when Thutmose I carved the first tomb in the Valley of the Kings (Adams 1998:37; Hornung 1990:26).

The construction of this tomb was recorded by Thutmose I's architect, Ineni, who stated that "I inspected [supervised?] the excavation of the cliff-tomb of his majesty, alone, no one seeing, no one hearing" (Breasted 1906:43).

The tomb substructure (burial chamber) was intended to be sealed and hidden after it received an interment. This normally meant that the substructure was left undecorated. However, the elaborately painted tombs in the Valley of the Kings show a change in this practice, with ornate depictions of scenes like the journey of the sun and realm of the gods, with whom the pharaoh was expected to travel after his death (Dodson and Ikram 2008:14). This substructure was closely linked to Osiris and the underworld, as evidenced by the decoration and architecture of this part of the tomb in the decorated tombs in the Valley (discussed later in this chapter).

Funerary Beliefs

In ancient Egypt, everything about the world was viewed as a cycle. The Nile flooded on an annual basis, the sun rose and set each day, the stars moved in regular patterns, and the moon waxed and waned with reassuring consistency. Human beings fit into this vast cosmic order and were no exception; death was not the end of existence but a continuation and "the entrance to a new mode of being" (Te Velde 1988:27). Versions of the afterlife varied somewhat, as is only to be expected over the several millennia that Egypt flourished, but the existence of the life cycle and some sort of afterlife was persistent through Egyptian history. The cyclical nature of the ancient Egyptian worldview permeated every aspect of the tomb and its contents, as did the perception of the role of humans within the cosmic cycle.

The ancient Egyptians believed that each individual was composed of both physical and spiritual aspects: these took the form of the name (*rem*), the shadow (*shuyet*), the life-force or double (*ka*), the soul or personality (*ba*), the body (*khet*), and ultimately the spirit (*akh*), the final stage of transformation into an eternal being (see Figure 3.1) (Dodson and Ikram 2008:14). All of these were important for survival into the afterlife, though attention has usually focused primarily on the body (preserved via mummification) and the soul and spirit (Dodson and Ikram 2008:14).



Figure 3.1. A ba hovering over its mummy, from the 19th dynasty Papyrus of Ani (British Museum).

The preservation of the name was insured by magical texts within and outside the tomb, particularly in the tomb chapel or areas that would be observed by visitors who would speak the name of the deceased and thus insure his or her continued survival in the afterlife (Dodson and Ikram 2008:14). Specific texts, called “Appeals to the Living,” (see Figure 3.2) were directed at any visitors or relatives that might visit the tomb, and requested them to say a particular prayer that would provide the deceased with bread, beer, and “every good and perfect thing.”

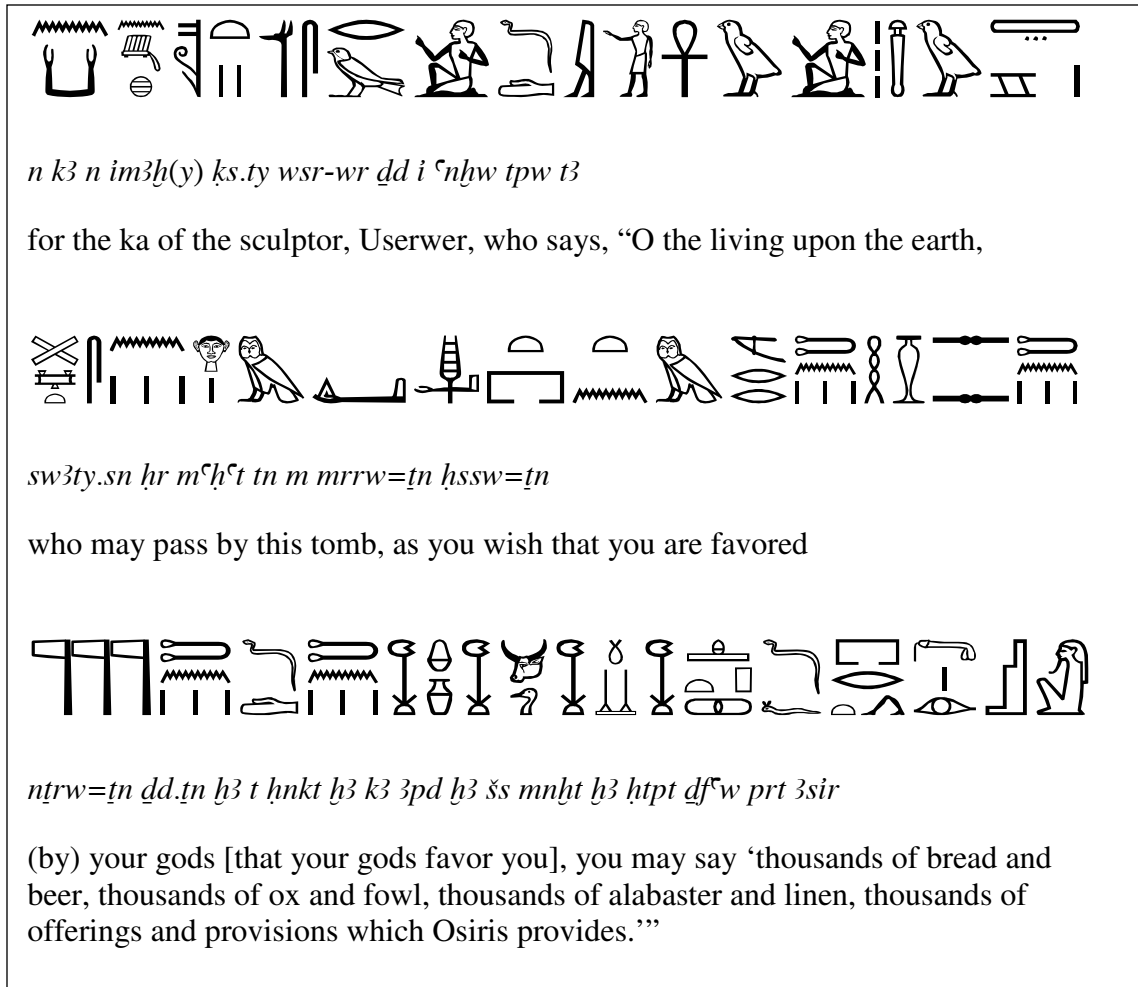


Figure 3.2. An example of an “Appeal to the Living” from a stela in the British Museum (BM EA 579). Transcription and translation by the author.

The shadow, as “a reflection of the body through the sun,” was regarded as “the quintessential symbol of resurrection and rebirth” (Dodson and Ikram 2008:15). This tied in closely to Egyptian solar beliefs and the importance of the solar cycle for resurrection. The *ka*, *ba*, and *akh* were somewhat more complicated, but functioned as portions of the soul and personality. The *ka* was usually depicted as a pair of upraised arms, and was created at the same time as the person’s body, rather like a body double. The *ba* was shown as a human-headed bird that could travel from back and forth between the tomb and the outside world (Dodson and Ikram 2008:16). Unlike the *ka* and the *ba*,

the *akh* was rarely depicted and seems to have been “the manifestation of the transformation of the deceased from a living creature into an eternal and unchanging being made of light who was associated with the stars and the gods” (Dodson and Ikram 2008:16). Te Velde (1988:29) identified the *akh* as “the *ba* united with the mummy,” and further noted that the “*akh* is usually translated as ‘spirit’ but its corporeal aspect should not be neglected.” According to Taylor (2001:32):

To be *akh*, then, was to be an effective spirit, enjoying the qualities and prerogatives of gods, having the capacity for eternal life and being capable of influencing other beings...unlike the *ka*, *ba*, and name, which are aspects of the individual, *akh* is the state achieved only after death, and after a successful passage through tests and dangers.

The Egyptians viewed the afterlife as an idealized version of Egypt and their life in the Nile Valley. According to Dodson and Ikram (2008:13), the afterlife “could be either a mirror image of Egypt, subterranean, or even celestial, [and] was often called the Fields of Iaru, or Field of Reeds, and was the domain of the god Osiris.” According to Egyptian mythology, Osiris had been murdered and dismembered by his jealous brother Set; the body parts were then reassembled and reanimated by Osiris’s sister-wife Isis, who subsequently bore their son, Horus. Osiris became king of the underworld, and Horus eventually vanquished his uncle Set to become rightful king of the living world.

The journey to the afterlife for the average Egyptian was fraught with peril. Numerous tests and trials had to be successfully overcome, including lakes of fire and various types of torture that had to be avoided or navigated, culminating in the judgment ceremony known as the “Weighing of the Heart” (see Figure 3.3) (Te Velde 1988:31). On this momentous occasion, the heart of the deceased was weighed against the feather

representing *maat* (a complex idea usually translated as justice, stability, status quo, the proper order of things, etc.). The deceased was escorted to the ceremony by the jackal-headed god Anubis, who had presided over the mummification and the perilous posthumous journey thus far. The presence of this deity who had such intimate knowledge of the judgment proceedings may have comforted the deceased and provided encouragement (Te Velde 1988:30-31). A tribunal of gods led by Re or Osiris presided over the ceremony, where the deceased repeated the “Negative Confession,” an extensive list of wrongs that he or she had not committed during life. If the heart of the deceased was found to be equal to the *maat* feather (meaning the deceased had performed more good deeds than bad), he or she was allowed to proceed on to the idyllic afterlife so eagerly sought. Should the heart outweigh the feather, the deceased was devoured by a fearsome monster named Ammit (possibly meaning “Devourer of the condemned Dead”), a creature with the head of a crocodile, the forelimbs of a lion and the hind limbs of a hippopotamus (Te Velde 1988:31). Naturally this never happened to righteous individuals in Egyptian funerary literature (perhaps the occasional criminal encountered this terrible fate), but the threat of eternal oblivion was enough to encourage good deeds and adequate preparations for the afterlife (Te Velde 1988:31).

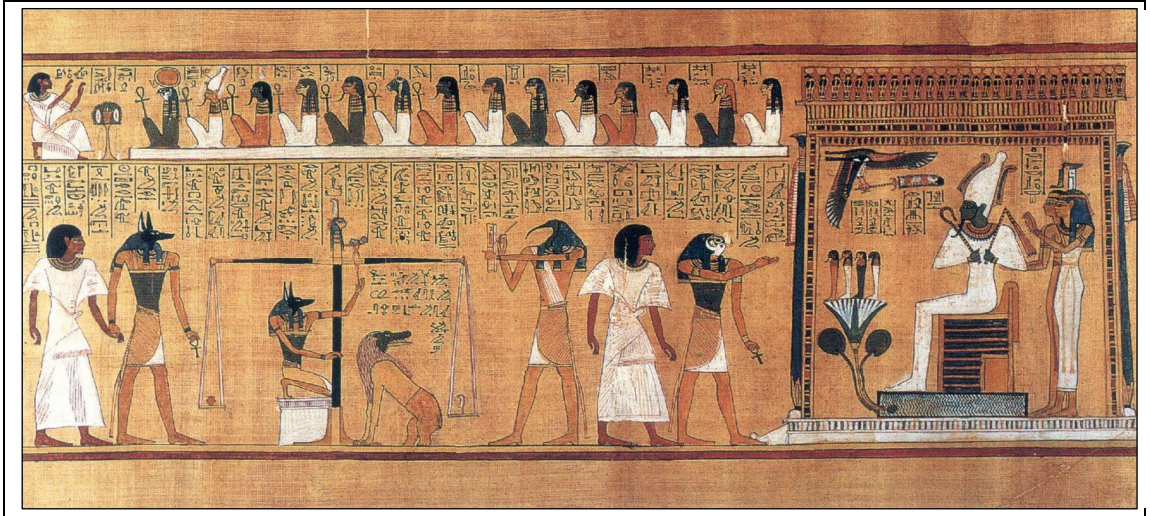


Figure 3.3. A 19th dynasty depiction of the Weighing of the Heart Ceremony. The deceased, Hu-Nefer, escorted by Anubis, stands to the left of the scales while Ammit sits under the scale to devour the heart if it is found unworthy. After successfully completing the judgment, Hu-Nefer is presented to Osiris (seated on the throne on the right) (British Museum).

The posthumous journey of the pharaoh differed from that of other Egyptians. Most Egyptians traversed a series of tests and obstacles, hoping to reach the Field of Reeds. The pharaoh, however, was semi-divine and very closely linked to the solar deities, thus having no reason to prove his worth by passing a series of tests; instead, he was believed to travel with the sun-god through the sky during the day and through the netherworld at night (Dodson and Ikram 1998:21). This concept is portrayed regularly in the decorated tombs in the Valley of the Kings (Dodson and Ikram 2008:18). As the semi-divine king, the pharaoh's primary role was to maintain *maat*, a duty he continued even after death by successfully conquering the chaos of the underworld and emerging triumphant into the afterlife (Dodson and Ikram 2008:225). During life, the pharaoh was closely associated with Horus, and indeed was considered to be the semi-divine incarnation of that god. After death, the pharaoh became associated with Osiris, and was even referred to as "the Osiris, [pharaoh's name]" (Dunand and Lichtenberg 2006:58).

Despite the fact that a modestly-sized tomb could probably have been started and completed (including painted decoration) within the time needed for the mummification of a wealthy individual, the majority of the tombs in Thebes, both private and royal, were left unfinished (Manniche 1987:11). As Manniche (1987:11) points out, “even if an Egyptian had been caught unawares without having made arrangements for his burial, it ought to have been possible to complete a tomb in time.” This suggests that perhaps “completion of the tomb was deliberately delayed in the hope of postponing the date on which the burial facilities would be required” (Manniche 1987:11).

Certain annual celebrations, such as the Festival of the Valley which was popular during the New Kingdom, involved visits to tombs by relatives, as well as food and incense offerings and feasts held near the tomb (Dodson and Ikram 2008:22). Other holidays also included rituals to honor deceased ancestors; Dodson and Ikram (2008:22) suggest that one aspect of these regeneration festivals was the grain mummy (also known as an Osiris bed), a “small mummiiform figure filled with grain, symbolizing the regenerative powers of Osiris” (Dunand and Lichtenberg 2006:53). Two such grain mummies, consisting of papyrus mats in a wooden frame that had been sprinkled with grain to create a mummiiform shape, were found in the tomb of Yuya and Thuya (KV 46), and several other examples are known (see Figure 3.4) (Davis 1907:45).

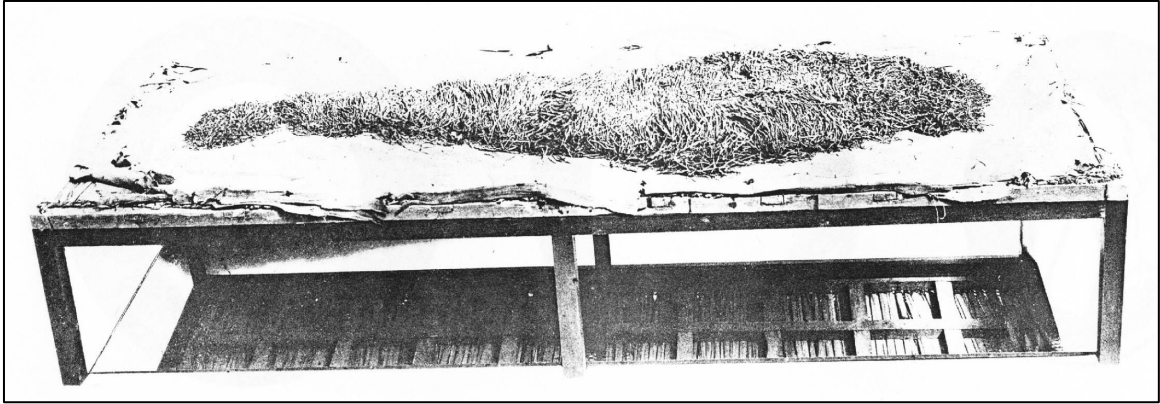


Figure 3.4. The Osiris bed or grain mummy found in the tomb of Maiherpri (KV 36) (Daressy 1902 Plate VII).

Though there was bound to have been skepticism from some ancient Egyptians regarding the very existence of the afterlife, particularly given the rampant tomb looting in the later New Kingdom, the general approach seems to have been an effort to take no chances. As Smith (1991:44) points out, “since no one really knows what happens after death, live it up while you can; and just in case you *can* take it with you after all, why not make the proper preparations?” Food, drink, clothing, and furniture were provided just in case these possessions could be taken to the afterlife with the deceased, and more magical (but, to the Egyptians, no less practical) items such as heart scarabs and amulets, *shabtis*, and the tips and spells of the Book of the Dead were also included. All of these supplies not only provided for the sustenance of the deceased in the afterlife, but also as provisions for the *ka*. Even if religious skepticism existed to some extent in ancient Egypt, it does not seem to have been widespread, since the majority of the population continued to provide for the afterlife.

The Amarna Period

This unusual period in Egyptian history marked a dramatic departure from previous and later eras in a myriad of ways. The pharaoh Amenhotep IV, only a few years into his reign, imposed a kind of monotheism on Egypt's millennia-old polytheistic religion, changed his name to Akhenaten ("Living Image of the Aten") to reflect his devotion to his new deity, the Aten (manifested as the visible sun disc), and uprooted Egypt's capital at Thebes to start afresh at a barren site in Middle Egypt. The new capital was named Akhetaten, "Horizon of the Aten," and today is known by the name of the nearby village, Tell el-Amarna. This was a heavy blow to the priests and temples of Amen, who had become so powerful and wealthy that they may have posed a significant threat to the authority of the pharaoh. Many scholars have debated whether the religious changes implemented by Akhenaten signified a sincere conviction or whether they were a political maneuver designed to bolster the pharaoh's power (see Dodson 2009, Redford 1984, and Reeves 2001)

Naturally, this wholesale religious revolution had enormous implication for funerary customs; countering this, however, was the fleeting nature of the monotheistic revolution. Akhenaten ruled for just under two decades, and a few years after his death the young pharaoh Tutankhamen moved the capital of Egypt back to Thebes and restored the ancient, familiar gods to their temples. Consequently, though many tombs exist in the cliffs near Amarna, not a single tomb was finished. The royal tomb was the most complete, almost certainly due to the workforce at the pharaoh's command, but even that was unfinished; surely most of the workforce was occupied constructing an entirely new city for their god-king.

The mostly monotheistic religion of Akhenaten had a specific religious hierarchy. At the pinnacle was the Aten, and in direct contact with the Aten were Akhenaten and his wife, Nefertiti. Only through the divine royal family could ordinary mortals hope to have contact with their remote, faceless deity, thus obviating the need for mortuary temples. Not a single mortuary temple or evidence of such a structure has been found at Amarna. Private tomb chapels were constructed for some of the nobles' tombs, but without the old gods and their accompanying mythology, the decorative themes reflected the new religion and the emphasis on the royal family as intermediaries between the populace and the Aten (Dodson and Ikram 2008:229-230). When Tutankhamen returned to Thebes and restored the old order, tomb construction resumed many of the patterns from earlier in the 18th dynasty. This return to traditional beliefs is somewhat difficult to judge; of the remaining 18th dynasty kings, only one (Horemheb, in KV 57) was interred in a distinctly royal, nearly finished tomb. Tutankhamen was buried in what appears to be an enlarged private tomb, and his successor Ay was buried in the West Valley, removed from his predecessors and successors (Dodson and Ikram 2008:245). The subsequent pharaoh, Horemheb, completed the return to tradition by carving a large tomb in the Valley of the King and eradicating memories of the heretical Amarna period.

Treatment of the Human Remains

Preservation of the earthly body by mummification allowed all the physical and spiritual components of the deceased a vessel in which to reside. Practical as always, the Egyptians occasionally provided statues or models that could magically make the dead person whole if their remains suffered any damage. During the New Kingdom,

mummification techniques became more refined from those of earlier periods, and finally reached their zenith in the beautifully preserved, elaborately wrapped mummies of the Third Intermediate Period (Grajetzki 2003:68).

The process of mummification has been studied in some detail over the past century, and experts have conducted experiments on both animal and human cadavers in attempts to understand the minute aspects of Egyptian mummification. It is generally assumed that mummification originally came about by accident, perhaps when an unsuspecting farmer stumbled upon a shallow, forgotten grave holding naturally preserved human remains. The hot, dry climate of Egypt is ideal for preserving not only bones and tissue but fingernails, hair, and eyelashes. Perhaps this remarkable sight encouraged a belief in eternal life after death, and prompted the early Egyptians to attempt to replicate such realism in their dead.

The entire mummification process, from death to interment in the tomb, was supposed to have occupied seventy days for a pharaoh, royal family member, or important official, though this time period may have varied somewhat (Ikram and Dodson 1998:16). Very shortly after death, a corpse was taken to the “House of Mummification” (*Per Nefer*), where it was washed and laid out (Adams 1998:29). Since the brain was believed to be useless, or at least have some function unknown to the Egyptians, a long metal hook was inserted through the nostril, breaking the ethmoid bone, and used to draw the brain bit by bit out of the cranium through the nose. Occasionally, the brain was removed through the foramen magnum by partially separating the cranium from the vertebral column, as in the case of King Ahmose, founder of the 18th dynasty (Ikram 2003:66). An incision was then made to remove the internal organs; generally

this incision was placed in the left abdomen, either vertical or parallel to the left iliopectic area, but it could also be located in the pelvic floor in obese individuals (as in the case of the mummy claimed to be that of Hatshepsut) (Dunand and Lichtenberg 2006:45). The lungs, intestines, stomach, and liver were removed, but the heart was left in the chest, since it was believed that all thought and emotion originated in the heart. If the heart was accidentally removed, it was sometimes sewed back into the body (D'Auria 1988:15).

Using spices and probably palm wine, the body cavity was cleaned and perhaps packed temporarily to preserve its shape (Adams 1998:29). Natron (a naturally occurring combination of sodium carbonate and sodium bicarbonate with inclusions of sodium chloride and sodium sulphate) was easily obtained in the Wadi el-Natron about forty miles northwest of Cairo, and used to desiccate the body and, in a separate container, the removed organs (D'Auria 1988:15; Herodotus 440 [2003]:127). Delicate areas such as finger- and toenails were tied on with string so that they would not fall off during the drying process, and in the early 18th dynasty the genitalia of rulers were often tied to the thigh with string (Adams 1998:29; Ikram 2003:66). Natron was packed into the body cavity and then heaped over the corpse to thoroughly dry the tissues inside and out (D'Auria 1988:15). Complete dehydration of the body probably took just about forty days (Adams 1998:29; D'Auria 1988:15).

After the organs had been thoroughly desiccated, which certainly took less time than the dehydration of the corpse, they were covered in resin, wrapped in linen bandages, and each placed in a separate jar (called "canopic jars"). Occasionally the visceral bundles were molded into a mummiform shape and given a cartonnage (a substance rather like paper mâché consisting of plaster-soaked linen) mummy mask

which was sometimes gilded (Ikram and Dodson 1998:1984). Each of the canopic jars was under the protection of one of the sons of the god Horus, who was so closely associated with the pharaoh: Imsety was human-headed and protected the liver, Hapi was ape-headed and guarded the lungs, Duamutef was jackal-headed and cared for the stomach, and Qebhesenuf was falcon-headed and watched over the intestines (Adams 1998:29). In earlier periods and through much of the 18th dynasty, these jars had all had human-headed stoppers, but in the 19th dynasty each jar-stopper became the head of one of the sons of Horus; thus the jar containing the lungs had a stopper shaped like an ape head, the jar containing the stomach had a jackal head-shaped stopper, etc (see Figure 3.5).



Figure 3.5. New Kingdom canopic jars with stoppers shaped like the heads of the four sons of Horus, guardians of the viscera (left to right: Hapi, Qebhesenuf, Duamutef, and Imsety) (Metropolitan Museum).

The canopic jars were placed in a square or rectangular chest, often crafted from the same material as the deceased's coffin (Ikram and Dodson 1998:282). Elites typically had wooden canopic chests, while kings generally utilized more expensive ones made from stone (Ikram and Dodson 1998:285). Rather than having compartments for canopic

jars, some canopic chests had four bored-out spaces for the viscera which were then sealed with stoppers similar to those used on typical canopic jars (Ikram and Dodson 1998:185). Royal canopic chests seem to have been carved from calcite (Ikram and Dodson 1998:288). During the 19th and 20th dynasties, canopic chests were sometimes painted yellow to symbolize fertility and rebirth, and were sometimes decorated with images of the deceased (Ikram and Dodson 1998:188). Amenhotep II's canopic chest bore the raised-relief figures of the protective goddesses Isis, Nephthys, Neith and Selket on each corner of the box, a design also present in Tutankhamen's canopic chest and favored by many pharaohs up to the middle of the 19th dynasty (Dodson 1992-93:59). Amenhotep II's canopic jars were in fact carved from the same piece as the canopic chest, and were connected at the jar bases to the chest's base (Dodson 1992-93:59). The lid of each jar-shaped compartment had a stopper carved in the shape of the king's head, wearing the popular *nemes* headdress often donned by kings of the New Kingdom (Dodson 1992-93:59). Within the compartments, the visceral packets might be placed in small mummiform coffinettes, which at least in the case of Tutankhamen were gilded and beautifully inlaid (see Figure 3.6) (Dodson 1992-93:60).



Figure 3.6. The front and back of one of the gilded coffinettes used to hold Tutankhamen's viscera (Photo by Sandro Vannini, from the Heritage Key website).

The canopic jars and chest were almost invariably placed very near the mummy, sometimes at its feet, to ensure that the organs stayed near the body when the deceased arose into the afterlife (Ikram and Dodson 1998:288). Large cuts in the floor of the burial chambers of Amenhotep III and Horemheb suggest that their canopic chests were placed in these pits immediately at the foot-end of their sarcophagi (Dodson 1992-93:60). Not until the end of the New Kingdom were the canopic jars removed from the body to be placed in niches on either side of the sarcophagus; perhaps this is related to the disappearance of all pharaonic canopic chests after Siptah (Dodson 1992-93:60; Ikram and Dodson 1998:288).

Once the body had been desiccated, it was taken to the “House of Purification” (*Wabet*), where the remains were washed with Nile water “to symbolize the rising of the sun from the river and the subsidence of the inundation waters.” (Adams 1998:29)

Resin-soaked linen was then used to pack the empty cranium, and the body cavity was filled with resin-soaked linen bags filled with sawdust or myrrh or, in the case of Ramses IV, the cavity was stuffed with dried lichen (Adams 1998:29, 44; Grajetzi 2003:68). Molten resin may also have been poured directly into the body cavities (D'Auria 1988:16). The abdominal incision was carefully sewn closed and the body anointed and rubbed with a concoction of cedar oil, gum, wax, and natron, then sprinkled with spices (Adams 1998:29). To preserve the shape of the nose, it was sometimes packed with linen or small animal bones and seeds, as in the case of Ramses II's distinctive nasal appendage. Small pads of linen or onions were gently placed under the eyelids to increase the realism of the mummy's appearance, and the whole body was then coated in a layer of resin (Adams 1998:30). The resin helped seal the body against further decay, but in many cases the resin was applied with a heavy hand and actually worsened the body's condition (Ikram 2003:66).

According to Adams (1998:30), texts from the Late Period and Roman times indicated that the embalming process was completed by the fifty-second day, after which the body was carefully wrapped in linen bandages. These bandages were usually made from old clothing or sheets, sometimes retaining "laundry marks" identifying the deceased and his or her titles (Ikram 2003:66; Ikram and Dodson 1998:153). Toward the end of the 18th dynasty, purpose-made mummy wrappings were also used (Ikram 2003:66; Ikram and Dodson 1998:153). It was important for the body to be whole and have all its parts present in the afterlife, so each limb was wrapped separately, as was each finger and toe, before the body was wrapped in a shroud and bandaged further (Adams 1998:30). Linen pads were sometimes used to give the body more life-like

contours (Ikram and Dodson 1998:40). An emphasis on supplying the body with any missing limbs for the afterlife reached its zenith in the Third Intermediate Period, but even earlier mummies were given wooden limbs in place of amputated or missing ones (Ikram 2003:73).

Beginning in the 18th dynasty, some elite individuals employed shrouds decorated with images of the deceased, usually depicted providing offerings to a deity (Ikram and Dodson 1998:160). The burials of elites and royals used enormous quantities of linen; the mother of Senenmut, the most powerful official of Queen Hatshepsut's reign, was wrapped in no fewer than "14 sheets, 80 bandages, 12 cloth pads and 4 sets of trussing tapes, and took over 4 days to unwrap" (Ikram and Dodson 1998:157).

Based on artistic representations of the mummification process, it is possible that at least one of the priests performing or presiding over the wrapping may have worn a mask modeled after the god Anubis, jackal-headed deity of embalming and cemeteries. Resin and oils were applied to the wrappings as anointing fluids throughout the process, which also helped to protect the body. During the New Kingdom, however, these were so liberally applied that the bandages were often soaked through and the body damaged, as in the case of Tutankhamen's poorly preserved mummy¹ (see Figure 3.7). Ikram and Dodson (1998:153) point out that "covering or hiding holy objects was a significant part of Egyptian religion in defining sacredness. Thus, through the embalming process, the body became a holy image."

¹ It should be noted that the damage to Tutankhamen's mummy was not all related to embalming practices; the removal of jewelry and amulets from the king's body by archaeologists also damaged the fragile remains.

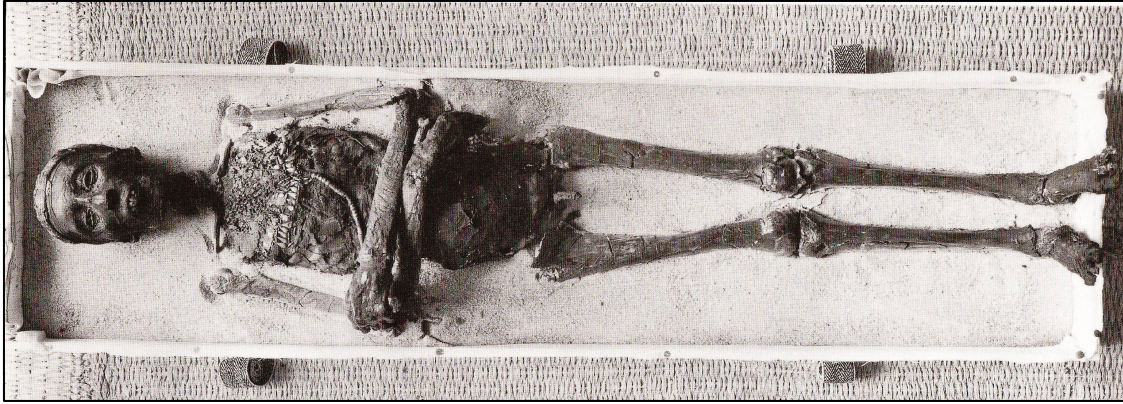


Figure 3.7. The mummy of Tutankhamen. Though scarcely visible in the photography, many portions of the young king's body have become detached, including the head. The mummy has also suffered heavy damage from excessive use of resin, which glued jewelry to the body and caused further tissue decay. Photo by Harry Burton (Leek 1972, Plate XX).

Throughout the wrapping process, amulets were placed within the bandages with specific spells to protect the heart and other parts of the body. Though most of these talismans generally placed on the torso and chest, specific amulets such as the heart scarab and the headrest amulet were to be placed in specific locations (Ikram and Dodson 1998:143). Very occasionally, a string of amulets might be wrapped around the lower limbs, while later mummies might have these objects wrapped around the throat with string (Ikram and Dodson 1998:143).

The color, shape, and location of an amulet had particular symbolism and magical qualities. Amulets made of blue-green faience (a paste that could be fired to form cheap, durable objects) or blue or green stone symbolized rebirth and resurrection, hematite signified support and strength, and red stones such as carnelian and jasper or red glass or faience symbolized strength, solar force, energy, blood, and power (Ikram 2003:97; Ikram and Dodson 1998:137). As in all aspects of mummification, the quality of materials used depended on the wealth and status of the deceased (Ikram and Dodson 1998:137).

Particularly common amulets included the headrest-shaped amulet (often made of haematite) that was usually placed under the mummy's head to protect the head from falling off or being stolen. Apparently this was not an unfounded concern, since separation of the body from the skull either during mummification or later, was not uncommon, particularly before the art of embalming was perfected in the New Kingdom and Third Intermediate Period (Dunand and Lichtenberg 2006:98). Other common amulets included the *wadj* and *djed* pillars, which symbolized fertility and regeneration (*wadj*) and endurance and stability (*djed*) (Ikram 2003:100; Ikram and Dodson 1998:139,142-143).

Scarab amulets, which alluded to the sun god and his daily resurrection to grace earth with his rays, were inserted into the wrappings in large quantities (Ikram 2003:99). The heart scarab, placed over the mummy's actual heart (first introduced in the Middle Kingdom but not common until the 18th dynasty), was very important as a protective amulet for this all-important organ. This amulet was typically engraved with Chapter 30 of the Book of the Dead (see page 71 of this chapter) which magically returned the deceased's heart should it be lost in spite of all precautions (Grajetzki 2003:68; Ikram and Dodson 1998:140; Te Velde 1988:29).

Amulets introduced during the New Kingdom included a wax or metal plate often decorated with the *wadjet* eye and placed over the embalming incision, and the *tjet*, which symbolized "protection by the blood of Isis and supposedly represented a piece of cloth, looped and knotted, indicating either the buckle or girdle of Isis" (Ikram and Dodson 1998:142). The *tjet* amulet also had strong associations with fertility and rebirth (Ikram and Dodson 1998:142). During the 18th dynasty, an amulet representing the *ka*

was found on certain mummies, and after Tutankhamen's time an amulet representing the *ba* was found on the chest of the mummy in case the original *ba* of the deceased should refuse to return for any reason (Ikram and Dodson 1998:142). *Ankh* amulets, symbolizing life, as well as *ib* amulets that represented the heart, were also found on mummies from the New Kingdom and later (Ikram and Dodson 1998:142). Figure 3.8 shows examples of some of the most common amulets. Unfortunately, amulets were frequently torn from mummies by tomb robbers and early excavators in the process of searching for more valuable jewelry, but some can still be seen with X-rays on mummies that have not been fully unwrapped.



Figure 3.8. Some common amulets (clockwise from upper left): the *wadjet* eye, an ankh combined with a *djed*-pillar and a *was*-scepter and the symbol for “millions,” both sides of a *djed*-pillar amulet, and a heart scarab.

The discovery of the embalming caches KV 54 and KV 63 seems to indicate that bandages and natron left over from the mummification process were not re-used or discarded, but were placed in large pots and reverently buried in their own burial pit.² KV 63, in particular, contained twenty-eight white-washed ceramic storage jars, as well as seven coffins filled with bits of bandages and other mummification materials (Bickerstaffe 2007:46; Schaden 2007). Winlock (2010[1941]:26) argued that these materials “according to Egyptian beliefs, were too impure to be buried in the tomb with the dead man but which had to be safely put not far away from his body, since the latter had been in contact with them.” The mummification materials may also have been hidden to prevent anyone from magically using them to injure the deceased, rather in the manner of a voodoo doll (Bickerstaff 2007:49). Both KV 63 and KV 54 held materials from the reign of Tutankhamen, however, which presents quite a puzzle; KV 63 was certainly much nearer to Tutankhamen’s own tomb (KV 62) geographically, so why should some of the materials be placed all the way in another part of the wadi in KV 54?

KV 21 and KV 48 also may have been used as caches. KV 21 contained large quantities of mummy wrappings among the fragments of broken white-washed jars, and excavations of KV 48 in 2009 yielded 11 similar jars filled with bags of natron and linen fragments from mummification (Ryan 1993:8; Ryan 2009:2). Though these large jars were quite common in the New Kingdom (intact examples were also found in KV 36, the tomb of Maiherpri, and in KV 27), they were usually used for storage of everyday substances (Ryan 1993:8). Unlike KV 54 and KV 63, KV 21 and KV 48 also contained

² However, Carter mentioned finding fragments of large white storage jars “containing rubbish from burial” outside the entrance to Tutankhamen’s tomb (KV 62), perhaps an indication that the embalming materials were originally placed just outside that tomb rather than in a separate interment (Bickerstaffe 2007:49; quote from Carter object card no. 2, Griffith Institute, Oxford).

burials, which seems to discredit Winlock's conclusion that the materials had to be physically removed from the body.

The mummies of kings probably grasped the crook and flail, symbols of divine kingship from time immemorial in Egypt (Dunand and Lichtenberg 2006:46).

Merneptah's fingers were found still curved around these long-since stolen articles (Dunand and Lichtenberg 2006:46). Other adornments of the mummy (after wrapping had been completed) might include finger- and toe-covers, generally crafted of gold for royal mummies (Dodson and Ikram 1998:146; Ikram 2003:103). These covers were intended to protect fragile appendages from breaking away from the mummy or getting lost, which would seriously impair the deceased in the afterlife (Ikram and Dodson 1998:146). Tutankhamen's mummy was also equipped with solid gold sandals, as was the Third Intermediate pharaoh, Shoshenq II, and Davis reported silver gloves in KV 56 (Davis 1908:4). Similar items have been found on other high-status mummies (Ikram 2003:103; Ikram and Dodson 1998:147).

Jewelry was a very important part of an elite or royal burial, and even the casually interested observer has no doubt seen countless depictions of finely wrought Egyptian jewelry (see Figure 3.9). According to Ikram and Dodson (1998:147), two types of jewelry have been found on Egyptian mummies: jewelry created specifically for the burial, and jewelry that was worn during the deceased's lifetime (see Figure 3.10). Burial jewelry was at least partially amuletic in function, and was usually flimsy and cheaply constructed (Ikram 2003:104; Ikram and Dodson 1998:147). Gold collars with incised or stamped designs, particularly "in the shape of protective vulture goddesses or serpents or other amuletic shapes," as well as bracelets and anklets, were very common (Ikram and

Dodson 1998:147). Ikram and Dodson (1998:147) also point out that these items of burial jewelry “were placed on the mummy where real jewelry would have been worn, but were significantly cheaper, and provided an economical alternative for the deceased and his family.” An additional consideration may have been the (forlorn) hope that cheaper burial jewelry would lessen the chances of robbers violating the tomb, though the paucity of jewelry found in New Kingdom burials indicates that thieves were indiscriminately taking any jewelry of value (Ikram and Dodson 1998:147).

Jewelry worn during the life of the deceased was “solidly made and elaborate, using different technologies and materials” (Ikram and Dodson 1998:147). Diadems, earrings, necklaces and pectorals, rings, bracelets and armlets could all belong to this category of jewelry, and spectacular examples have been found of each of these (Ikram and Dodson 1998:147).



Figure 3.9. A gold ring (left) bearing the name of Queen Tausert found in KV 56, and a necklace of carnelian beads and gold lizards (right) from the New Kingdom (British Museum).

The final step for the mummy itself was to place a funerary mask over the face, usually made of cartonnage for non-royal individuals, and of gold for royalty (Ikram 2003:106). Even cartonnage or wooden masks might have a gilded or yellow-painted face in high-status burials, since yellow symbolized regeneration and association with the gods (the gods were believed to have flesh of gold, bones of silver, and hair of lapis lazuli) (Ikram 2003:106). As the mask of Tutankhamen demonstrates, royal funerary masks (or masks of privileged individuals such as royal in-laws Yuya and Thuya) were heavily inlaid with fragments of semi-precious stones, glass, or faience (see Figure 3.10).



Figure 3.10. The mummy masks Yuya (left) and Thuya (center), and the solid gold mummy mask of Tutankhamen (right) (Cairo Museum; left and center photographs by Jon Bodsworth).

Below the mask, the body was banded with rigid cartonnage (a substance similar to papier-mâché) strips (Ikram and Dodson 1998:170). These horizontal and vertical bands were intended to hold the shroud to the mummy, and had been depicted on anthropoid (human-shaped) coffins for many years (Ikram and Dodson 1998:170). Sometimes the cartonnage bands were covered by gilded bands that bore funerary texts, and deities were depicted in the spaces between the bands (Ikram and Dodson 1998:170).

Later in the 18th dynasty, the masks began to extend down to the chest and often included crossed arms and hands (Ikram and Dodson 1998:171; Taylor 1989:37). By the 19th dynasty, the mummy mask and bands had evolved into a single piece called a mummy board, “resembling a coffin lid, but very shallow and lacking a trough [the lower part of an anthropoid coffin],” usually made of wood and plastered and painted (Ikram 2003:107; Ikram and Dodson 1998:171). On the mummy board, the deceased was usually depicted as he or she had appeared (or wished to appear) in life, dressed kilts alone or with shirts for men, along with square beards, while women wore full-length pleated dresses, jewelry, and wigs (Ikram and Dodson 1998:171-72; Taylor 1989:39). Mummy masks were still occasionally employed in the absence of full mummy boards, though the masks were occasionally mere boards themselves rather than actual masks (Ikram and Dodson 1998:172). During the 20th dynasty, fashions for mummy boards reverted to depictions of the deceased as “an idealized divine being, mummified” with the arms crossed like Osiris and a tripartite wig signaling divinity (Taylor 1989:39). In addition, the mummy boards came to be almost identical copies of the images on their coffin lids (Taylor 1989:39).

After the mummy had been wrapped and equipped with amulets, jewelry, and a funerary mask, the body was placed in its coffin on the sixty-eighth day of the mummification process (Adams 1998:30). The coffin was perhaps the most important piece of burial equipment, since it served to protect and contain the mummy itself (Ikram 2003:108). New Kingdom coffins were generally anthropoid in form (Figure 3.11), and were typically constructed of wood (usually sycamore, juniper, or cedar if available) or cartonnage, which was considerably cheaper and more accessible than wood (see Figure

3.8) (Grajetzki 2003:67; Ikram 2003:109; Ikram and Dodson 1998:207). Later in the New Kingdom, anthropoid coffins were also commonly constructed of basalt or granite, and occasionally limestone (Ikram and Dodson 1998:214).



Figure 3.11. The gilded coffin of Henutmehyt (left), “Chantress of Amen,” and the elaborately painted wooden coffin of Khonsu, “Servant in the Place of Truth, both from the 19th dynasty (British Museum and Metropolitan Museum of Art).

While poorer citizens might share a coffin (the original, decayed remains were simply moved aside and another body placed in the coffin), wealthier individuals not only had their own coffins, but some were specially made to order and beautifully decorated (Smith 1991:30). Slightly cheaper, “mass-produced” coffins were also common, though some did not have the owner’s titles and names filled in, a gross error in a society that

heavily emphasized the importance of the name for existence in the afterlife (Smith 1991:30).

During the 18th dynasty, the trough of anthropoid coffins was often painted white and used to depict funerary ceremonies (Ikram and Dodson 1998:207). Several types of anthropoid coffins were used during the New Kingdom. One of the most common of these types was finely carved or painted with feathers (an allusion to the *ba* bird, and giving the coffin the designation of a *rishi*-coffin from the Arabic word for “feathered”) and designs and then gilded. The shoulders and torso of the *rishi*-coffin were covered in small “scale-like” feathers, while the lower limbs are longer feathers, simulating the different-sized feathers on a falcon’s body (Ikram and Dodson 1998:207; Taylor 1989:28). Collars and headdresses on the coffin were often inlaid with glass or semi-precious stones (Ikram and Dodson 1998:242). An important addition to the *rishi* coffins was the depiction of the deceased with his or her arms crossed, which highlighted the association with Osiris, who was always depicted as a mummy with his arms crossed (Taylor 1989:30).

During the first half of the 18th dynasty, private coffins began to diverge from royal coffins in several ways. *Rishi* coffins became a royal prerogative, but kings, royal family members, and wealthy elites also employed the “white coffin,” an anthropoid coffin that was painted white with yellow transverse and longitudinal painted bands and a black or dark green painted wig (Ikram and Dodson 1998:208). Both the lid and trough of the coffin were painted in this fashion but were not varnished, and the spaces between the yellow bands were often painted with polychrome depictions of mourning, offerings to the deceased, and the “posthumous journey to Abydos” (Ikram and Dodson 1998:209;

Taylor 1989:32). Styles for royal nested coffins remained much the same throughout the New Kingdom, with only minor innovations to the *rishi* style (Ikram and Dodson 1998:226). Outer coffins began to change around the time of Seti I, whose outermost coffin was made of carved stone and is thus considered to be a sarcophagus rather than a coffin (Ikram and Dodson 1998:226). The evolution of outer coffins into sarcophagi is restricted to the rulers just after Seti I, and these royal sarcophagi from this period seem to have been carved from calcite. Given the relative fragility of this stone, it is not surprising that the only existing complete example of this coffin type is that of Seti I (Ikram and Dodson 1998:227).

Around the reign of Thutmose III, white coffins were succeeded by “black coffins,” named for the deep black varnish that was applied to the surface of the wood (Ikram and Dodson 1998:210; Taylor 1989:34). This varnish may have been bitumen or heat-darkened tree resin; both appear to have been used during the 18th dynasty (Ikram and Dodson 1998:210). The face, headdress, bands, and deities depicted on the coffins were not varnished black but were instead “painted in yellow (or flesh colour in the case of the face) or gilded, depending on the status of the owner” (Ikram and Dodson 1998:210). Yellow or gold, and especially black, had strong associations with fertility and rebirth (Ikram and Dodson 1998:210). These coffins were typically molded closely on the contours of the mummy within, as contrasted with the somewhat blockier white coffins of the early New Kingdom (Taylor 1989:34).

During the 19th dynasty, black-varnished coffins for private burials gave way to wooden coffins with colorful designs painted directly onto the wood or onto a yellow or wood-colored layer of gesso (Ikram and Dodson 1998:215). These coffins were

primarily decorated in red and blue and were either unvarnished or covered in a thin, clear varnished that yellowed slightly over time (Taylor 1989:35). Nut, goddess of the sky, was often depicted on the interior of the lid, with scenes of the deceased making offerings. The deities Thoth and the sons of Horus were usually depicted on the exterior of the tomb (Taylor 1989:35). Some wooden coffins took after the mummy boards of this period and depicted the deceased in normal clothing and the hairstyles (usually created by a wig) favored by elites at the time. A stone coffin of this type was also discovered for the steward Nia, buried at Saqqara (Ikram and Dodson 1998:216, 225; Taylor 1989:35).

Private burials typically only included one coffin, but royal burials or those of very high-ranking officials might have included nesting coffins of several different types (Ikram and Dodson 1998:210; Taylor 1989:34). Royal individuals almost invariably had three nesting coffins (e.g., Tutankhamen's splendidly carved coffins), and high-ranking officials or royal family members might also be granted several nesting coffins (e.g., Yuya and Thuya had three coffins each) (Davis 1907: XXIX; Taylor 1989:30).

The final container for the body, barring the tomb itself, was the sarcophagus, usually made of stone or wood. Sarcophagi in ancient Egypt were called *neb ankh*, meaning "lord of life," an indication of their function and importance in a burial (Ikram 2003:109). During the New Kingdom, stone sarcophagi were reserved almost exclusively for kings, while elites tended to employ wooden sarcophagi (Ikram and Dodson 1998:244). Royal sarcophagi during this period were at first rectangular, but evolved to take on an oval shape reminiscent of a cartouche (an oval around the name of the pharaoh) around the time of Hatshepsut (Ikram and Dodson 1998:244). Some royal

sarcophagi were elaborately carved with prayers to deities and images of protective and funerary deities (see Figure 3.9) (Ikram and Dodson 1998:256). During the 18th dynasty, royal sarcophagi increased steadily in size (Ikram and Dodson 1998:258). Fragments of the stone sarcophagi of most New Kingdom rulers have been identified. The sarcophagi of Seti I and his son Ramses II were anthropoid in shape, but most pharaohs had rectangular sarcophagi (Ikram and Dodson 1998:261). Ramses II's successor, his son Merneptah, chose to have not one, but two complete sarcophagi, the first in the shape of a cartouche and the second a simple rectangle (Ikram and Dodson 1998:163). From the reign of Siptah, royal sarcophagi again began to increase in size, reaching dimensions of over 2 meters in height towards the end of the New Kingdom (Ikram and Dodson 1998:164).

Non-royal individuals typically opted for (or, perhaps, were not given another option) wooden sarcophagi; Maiherpri (KV 36) had such a sarcophagus, a simple rectangular box with a plain base and figures of deities on the ends and sides, several bands of text, and little else in the way of decoration (Daressy 1902:1-3; Ikram and Dodson 1998:258). The sarcophagi of Yuya and Thuya had sledge-shaped bases, which were probably purely ornamental (Figure 3.12) (Davis 1907: XXVII; Ikram and Dodson 1998:259). In the 19th dynasty isolated examples of stone sarcophagi existed in private burials, though these were exceptional (Ikram and Dodson 1998:161).

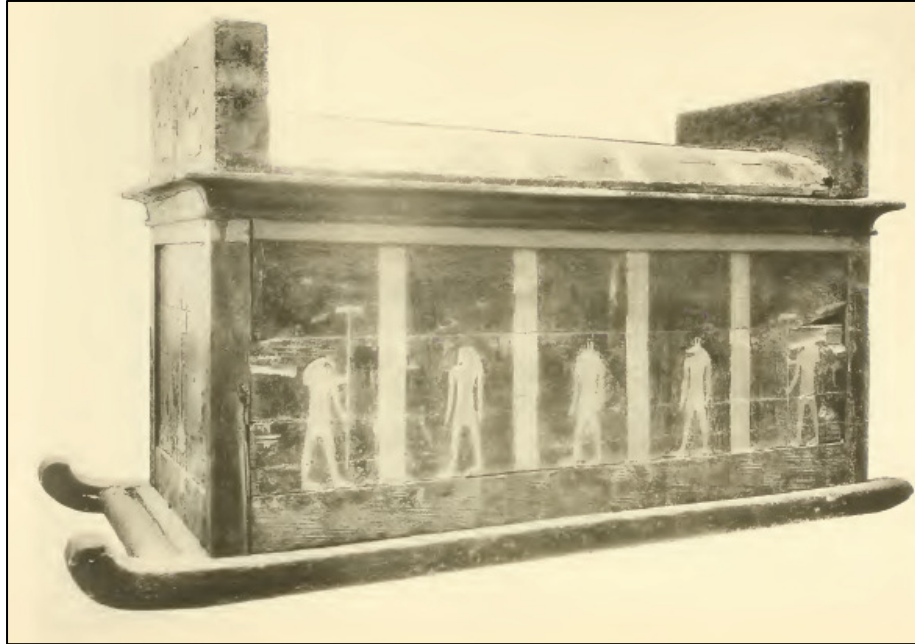


Figure 3.12. The wooden sarcophagus of Yuya with sledge-shaped base (Davis 1907: Plate VI)

An almost invariable feature of both royal and private sarcophagi was a pair of *wadjet* eyes, which magically allowed the deceased to see out of the sarcophagus. These were located on the left side of the sarcophagus until the time of Amenhotep III, when they were shifted to the sarcophagus lid to allow the supine deceased to look out of the sarcophagus (Ikram and Dodson 1998:158).

Despite the state coffers at the pharaoh's disposal, economy occasionally triumphed over originality, and numerous examples exist of pharaohs who recycled unused, or even used, burial equipment constructed by their predecessors. Hatshepsut recycled an unused sarcophagus made for her when she was queen and had it completely re-carved for her father, Thutmose I (Carter 1917; Dodson 1993:61-2; Der Manuelian and Loeben 1993). The ensuing box was too short for the king's coffin, so the interior of the sarcophagus was hastily hacked out further to make room for the coffin (Dodson 1993:63; Maspero 1889:545; Smith 1912:25). Hatshepsut also expanded her father's

tomb so that she could be buried with him in the Valley of the Kings (Carter 1917:115). Thutmose I's own coffin was later usurped and redecorated by the priest-turned-king Pinudjem I during the 21st dynasty (Dodson 1993:65). Tutankhamen's tomb was full of items that were appropriated from his predecessors, probably due in part to the young pharaoh's early demise. One of the famous golden shrines had had its cartouches altered, and the coffinettes that held Tutankhamen's viscera had clearly been re-carved for the boy-king's tomb, perhaps obliterating the names and likeness of Smenkhare, Tutankhamen's little-known immediate predecessor (Dodson 1993:62). The face on these coffinettes matches that of Tutankhamen's middle coffin, but not the face of Tutankhamen's other coffins or his funerary mask, indicating that coffinettes and middle coffin had belonged to another individual (perhaps Smenkhare) before they were employed elsewhere (Carter 1933 [2000] [2000] [2000]: Plate LIV; Dodson 1993:62). Ramses I had a nesting set of coffins carved for himself before he became king, but since these were no longer appropriate for his use after his coronation, one of his great-grandsons used the one of the coffins instead, and the other was buried at Medinet Habu for an unknown owner (Dodson 1993:63). Ramses II, who clearly had no compunctions about plastering his name over those of his predecessors on monuments and temples throughout Egypt, would likely have appropriated items for his burial as well, but as his tomb was thoroughly robbed this cannot be determined. One of Merneptah's stone sarcophagi (probably carved while he was still heir-apparent or perhaps just after his ascension to the throne) was re-carved and used by the 21st dynasty pharaoh Psusennes I, son of Pinudjem I, who had set an example by using the coffin of Thutmose I (Dodson 1993:65). At least one of the princes in Ramses III's court, Prehirwenemef, was buried in

a tomb in the Queens' Valley (QV 42) that had been remodeled from a royal woman's tomb (Dodson 1993:63). Even the prince's sarcophagus had been created for a female but was altered for the prince (Dodson 1993:63). Pharaohs of the Third Intermediate Period routinely included New Kingdom items in their own burials as part of the general trend toward glorification of Egypt's past during this time. It is apparent that there could be a variety of reasons to recycle funerary objects and even entire tombs.

When the deceased had been mummified and properly coffined, the next step in the funerary ritual was transportation of the body to the west bank of the Nile and its ultimate resting place (Adams 1998:30). A sledge drawn by men and oxen was used to carry the coffin, which was preceded by two women acting as the goddesses Isis and Nephthys, protectors of the corpse, and followed by a group of priests and mourners (both relatives and hired mourners in more elaborate funerals) who wailed, tore their clothes, beat their breasts and poured ash upon their heads. Milk was poured or sprinkled in front of the funeral procession (Adams 1998:32; Ikram and Dodson 1998:16). Servants carried the burial goods, and the canopic chest was transported on another, smaller sledge behind the corpse (Adams 1998:32).

When the funeral procession arrived at the tomb, a lector priest and a group of dancers joined the party (Adams 1998:33). The anthropoid mummy case was then levered upright and supported by a priest wearing a mask of Anubis. In this position, the coffined mummy underwent the "Opening of the Mouth" ceremony, which magically restored the mummy's ability to use its mouth, nose, and eyes in the afterlife (Adams 1998:33). This ceremony was extremely important, but is incompletely understood.

Further rituals involved the sacrifice of an ox and the offering of food, clothing, and ointments to the deceased (Adams 1998:33). An elaborate funerary feast may have followed, complete with dancers and musicians. Herbert Winlock argued that the animal bones present in KV 54 were remnants of such a feast, although it has since been argued that these were likely the remains of a feast for a festival, perhaps the Beautiful Festival of the Valley that involved ancestor-honoring rituals (Arnold and Cortes 2010:72; Winlock 2010:26). On the other hand, perhaps the remains were simply portions of food offerings (Arnold and Cortes 2010:72). During the hypothesized feast, or just after, the mummy, often decorated with flowers and garlands, was placed in its burial chamber, and a priest dressed as the god Thoth swept the floor clean of all traces of the living (Adams 1998:33-34; Ikram and Dodson 1998:16). The tomb was sealed and the mummy began the next stage of its journey to the afterlife.

Burial Equipment

Provisions for the afterlife varied considerably based on the socio-economic status of the deceased. Smith (1991:29) reported that “thirty-six essentially intact tombs, representing more than 100 individual burials” have been found from New Kingdom Thebes, ranging in status from poor, multiple burials to the richly furnished interments of Yuya and Thuya, and Maiherpri. Despite the disparities between wealthy and poor burials, certain items were standard across the classes, with additional inclusion as permitted by the funerary budget (Smith 1991:30). The poorest classes were often buried with little more than the essential coffin, a few pieces of jewelry (e.g., a ring, which was the most common, bracelet, or necklace) and a toiletry item such as a jar of kohl (a

crushed mineral used as eye makeup) with applicator and/or a small bottle of perfume (Smith 1991:30). According to Smith (1991:30), the New Kingdom marked the first period of Egyptian history where the deceased's actual worldly possessions could be taken into the afterlife. A few pottery jars of food, along with sandals, a headrest, and perhaps a staff completed the simpler burials of the peasant class, though these items were not required and may have been some sort of indication of status (Smith 1991:30). The elite and royalty of New Kingdom Egypt added numerous optional items to this basic burial kit..

At the beginning of the New Kingdom, most of the items within a wealthy tomb were, or could have been, used in daily life (Grajetzki 2003:66). Toiletry articles became more common in higher-status tombs, and items such as mirrors, kohl and cosmetic jars and applicators, combs, hairpins, and razors were likely used during the deceased's life before being included in their burial equipment (Figure 3.13) (Grajetzki 2003:70; Smith 1991:31). Large jars of scented oils were also part of the toiletry kit for elite burials. In the case of Tutankhamen, his personal effects were shipped to Thebes following his untimely death (Smith 1991:41). Box docket in his tomb listed the contents of some containers, and sometimes its placement in the funeral procession (Carter Object card 386-1 and 386-2, Griffith Institute, Oxford; Smith 1991:41).



Figure 3.13. An alabaster cosmetic jar and applicator (left) and a wooden box for toiletry items (right) (Metropolitan Museum of Art and Killen 1994:52).

Furniture was also very important in tombs of officials and royalty, as were vessels of costly metal and stone (Figure 3.14) (Smith 1991:31-2). Yuya and Thuya's tomb (KV 46) held three beautiful beds and three elaborate chairs, as well as chairs that had been gifts from their granddaughter Queen-Princess Sitamen and their daughter the powerful Queen Tiye (Davis 1907: 37, 42; Smith 1991:33). Beautifully decorated wooden storage boxes with tall legs held many of the couple's possessions, and since the boxes are similar to those in the tomb of Tutankhamen, they were probably gifts from the royal family (Davis 1907:46-47; Smith 1991:33). Meryt, the wife of the wealthy architect Kha, whose tomb was located at Deir el Medina, had a bed made of woven plant fibers with legs like lion's paws, which included sheets, a headrest, and a fringed blanket (Dunand and Lichtenberg 2006:49). Kha and Meryt's tomb also included chairs, tables, and a folding chair (Dunand and Lichtenberg 2006:49).



Figure 3.14. A wooden chair (left) from the tomb of an early 18th dynasty official named Hatnefer, and a painting of a chair bearing the name of Sitamen found in the tomb of Yuya and Thuya's tomb (Metropolitan Museum of Art and Davis 1907: Plate XXXIII).

Indicators of the deceased's profession were common, as evidenced by the archery equipment found in Maiherpri's tomb, the chariot (Figure 3.15) among Yuya's burial equipment (Yuya's titles included "Master of the Horse" and "Lieutenant of the King for the Chariots"), and full tool kit found in Kha's tomb (Davis 1907: XV, XXVII; Smith 1991:32-33). Musical instruments have also been found in elite tombs, as have weapons and complete scribal kits (Smith 1991:32).

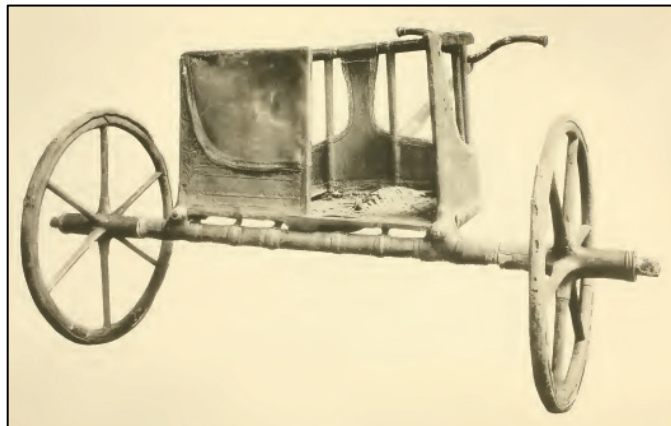


Figure 3.15. The chariot of Yuya (left) (Davis 1907: Plate XXXII)

Additional optional items included games, the most common of which was *senet* (Figure 3.16). According to Smith (1991:31), “playing of this board game symbolized the soul’s journey through the underworld; it is probably due to this that it was included with grave goods rather than any particular desire of the deceased to play games in the afterlife.” This could explain the game’s popularity in elite tombs of the period, though it seems likely that this two-person game was also played in life since depictions of players date back to the Old Kingdom (Tyldesley 2007:12). During the New Kingdom, images of the deceased playing *senet* in his or her tomb usually did not show an opponent, which has been interpreted to mean that the deceased was playing either his or her own soul, or death (Tyldesley 2007:14). The game thus became associated with ideas of resurrection and “the struggle of the soul of the deceased to reach the security of eternal life” (Tyldesley 2007:14). Some game sets were lavishly inscribed with religious and funerary inscriptions, and were probably purely for ritualistic use or inclusion in the tomb rather than for play in the world of the living (Tyldesley 2007:14).

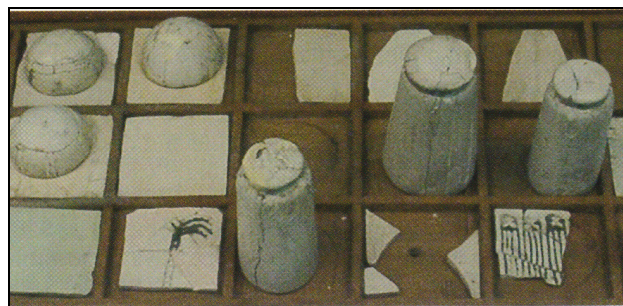


Figure 3.16. A restored wooden *senet* board and playing pieces from the New Kingdom (Tyldesley 2007:12).

An important status indicator in wealthy tombs was the inclusion of linen, usually in the form of linen garments. The tomb of the architect Kha contained over one hundred sheets and garments, and it seems likely that the tombs of Maiherpri, and Yuya and

Thuya, also contained similar or greater quantities that were subsequently stolen from the tomb by robbers (Smith 1991:38). Most of the garments in these tombs were probably worn during the life of the deceased, but other linen such as sheets may have been manufactured specifically for inclusion in the tomb.

Large quantities of food offerings were placed in the burial to nourish the deceased's soul after death. These victual offerings were usually wrapped into packets (Figure 3.17), and could include a wide variety of foodstuffs. Kha's tomb alone contained various types of bread, chopped and seasoned vegetables, bowls of vegetable paste, grapes, dates and other fruits, bunches of onions and garlic, baskets of cumin and juniper fruit, bunches of palm nuts, amphorae full of grain, wine, and preserved meat, and finally, a basket of dung to feed a kitchen fire (Smith 1991:138). Several tombs in the Valley of the Kings have also yielded food packets that likely formed a fraction of a similar collection (Smith 1991:38).



Figure 3.17. Mummified joints of meat left in the tomb of Yuya and Thuya (KV 46) as food provisions for the afterlife (Davis 1907: Plate XXX).

Purpose-made funerary objects were also very important in tombs of the royalty and elite. According to Grajetzki (2003:66), the reign of Ramses II saw “all objects from daily life disappear from tombs,” and tombs were filled solely with objects that were

created specifically for the interment, such as funereal texts and *shabtis* (discussed below). By the end of the New Kingdom and the beginning of the Third Intermediate Period, tombs contained little more than funerary papyri, *shabtis*, and perhaps wooden statuettes of Osiris (Dunand and Lichtenberg 2006:49-50).

During the reign of Hatshepsut, funerary papyri became common in royal tombs, and burial-specific items became more common in the tombs of the elite who could afford such luxuries (Grajetzki 2003:66). During the early 18th dynasty, excerpts from the Book of the Dead began to be included on papyri scrolls (Grajetzki 2003:67). This invaluable document, more properly called the “Book of Coming Forth by Day,” provided spells and tips for successfully navigating the journey through the underworld with all its perils. The Book provided ways to pass the final judgment and predicted the safe arrival of the deceased in the Field of Reeds, which magically assured the success of the journey (Dodson and Ikram 2008:19). Other such compilations of funerary advice and magical spells were also included in tombs or painted on tomb walls, including the Book of Amduat, the Book of Gates, the Litany of Re, and the Book of the Divine Cow, though the Book of Coming Forth by Day was the most common (Dodson and Ikram 2008:130-131).

An important component of elite and royal burials were *shabtis*, small mummiform figures that were intended to perform menial tasks for the deceased should he or she be called upon to labor in the afterlife (Figure 3.18). *Shabtis* were usually made from clay, wood, or faience, and varied from crude to finely carved figurines with recognizable faces (Dunand and Lichtenberg 2006:48). Chapter 6 of the Book of the Dead was usually carved or painted onto these figurines, which read to the effect of: “O

shabti, if [the deceased] is commanded to do any work in the realm of the dead: to prepare the fields, to irrigate the land or to convey sand from east to west; “Here I am” you shall say.” (Ikram 2003:130). Until the time of Amenhotep II, one *shabti* was deemed sufficient, relying on magic to allow the single *shabti* to perform any and all tasks required (Ikram and Dodson 1998:38). Some tombs contained one *shabti* for each day of the year with an overseer figurine for each team of thirty-six workers, making a set of four hundred and one (often viewed as a complete set) (Ikram 2003:130). Amenhotep II’s tomb contained a complete set, but later tombs sometimes exceeded this number (Seti I had around seven hundred *shabtis*), ensuring that the deceased would not have to labor or carry out any menial tasks in the afterlife (Ikram 2003:130; Ikram and Dodson 1998:38). Toward the end of the 18th dynasty, *shabtis* were sometimes replaced with miniature coffins which closely resembled their full-size counterparts, and could be made of various substances including faience and glass (Ikram and Dodson 1998:215).



Figure 3.18. Examples of *shabtis* from the New Kingdom (Metropolitan Museum of Art).

Although models of servants, boats, and daily activities had appeared in elite tombs for centuries, in the New Kingdom different types of models began to appear. In addition to the miniature scenes from daily life, models of actual objects began to appear as well, such as scribal palettes, stone vessels, and agricultural implements (see Figure 3.19) (Grajetzki 2003:68). These objects were intended to magically come to life (and, one must assume, become life-size) and ensure that the deceased had granaries, servants, cattle, and transport. Wooden statues of servants carrying cosmetic jars from the New Kingdom promised the deceased attentive service for his or her toiletry routine in the afterlife (Tooley 1995:56). Model boats in particular allowed the deceased to travel up and down the Nile and to travel between the heavens and the underworld with the gods (Tooley 1995:56). Tutankhamen's tomb contained thirty-five boat models (which included several types of skiffs, papyriform boats, and divine barques which may have been intended to represent the barques of the sun and the moon), a granary, and a large number of model tools (Carter 1933 [2000] :56-61, 83 Tooley 1995:18, 56). These miniature implements almost completely replaced the detailed models of activities that had flourished during the Middle Kingdom, though examples of houses, chairs, and beds have been discovered (Tooley 1995:18). Tooley (1995:18) has suggested that *shabtis*, unknown before the New Kingdom, may have been derived from mummiiform figures present on models of boats in the New Kingdom (Tooley 1995:18).

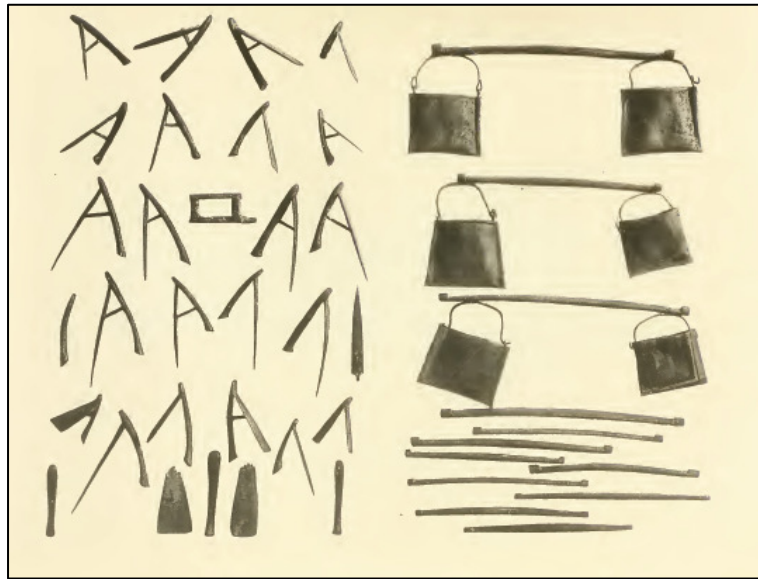


Figure 3.19. Model agricultural implements for the shabtis of Yuya and Thuya (Davis 1907 Plate XXI).

Magical bricks became very common in elite tombs during the New Kingdom. These four bricks were generally placed on each side or in niches on opposite walls the burial chamber, and on each brick was a specific amulet: a djed pillar, a jackal, a torch, and a figure similar to a *shabti* (Grajetzki 2003:68). Thomas (1964:71) noted that the niches themselves were only used in royal tombs, but the figurines were sometimes found in elite tombs as well. These figures located on specific sides of the tomb, e.g., the *shabti*-like figurine was located on the north side of the burial chamber, the torch was along the south wall, the east side held the jackal, and along the west wall was the djed amulet (Thomas 1964:71). These “Protectors” served to “repel the enemy of Osiris, in whatever form he may come” (Thomas 1964:72).

Some items were reserved solely for the king, his family, and his closest officials in the royal court. An example of such is a figurine of the *ba* found with Yuya’s burial, one of only a handful of such figurines that have been discovered (Figure 3.20) (Smith

1991:38). Why such a figurine was a prerogative of royalty or the highest elite is unknown (Smith 1991:38).



Figure 3.20. A figurine of a woman's *ba* (British Museum).

Another item reserved for the highest officials and royalty was the Osiris grain bed, which consisted of an outline of the mummiform god Osiris on a low table or bed that was then filled with soil and grain seeds and allowed to sprout (Smith 1991:39). This Osiris-shaped garden of sorts was then placed in the tomb with the deceased (examples have been found in the tombs of Yuya and Thuya [KV 46], Maiherpri [KV 36], and Tutankhamen [KV 62]) (Carter 1933 [2000] [2000] [2000]:61; Davis 1907: 45; Daressy 1902: 25-26; Smith 1991:39).

Tutankhamen's famous "guardian statues," also referred to as "ka statues," represent a burial item found exclusively in royal tombs (Figure 3.21) (Carter 1923 [2003]: Plate XLI). These statues were usually made of wood with perhaps some gilding, and carried a staff and a mace (Smith 1991:43). Other examples of such statues were found in the tomb of Ramses I (KV 16) and the tomb of Ramses IX (KV 6) (Smith 1991:43).



Figure 3.21. A photograph taken of Tutankhamen's guardians statues *in situ*, on either side of the door to the burial chamber (Carter 1923: Plate XLI).

The magnificent nesting shrines of Tutankhamen, and the shrine fragments found in KV 55 that bore the name of Queen Tiye, may have been restricted to royalty, but this remains uncertain. Smith (1991:41) states that the outer shrine, at least, “was not solely the prerogative of royal burials,” and private individuals may have had a single shrine, but the set of multiple nesting shrines was probably reserved for royalty (Smith 1991:42).

The burial of Yuya and Thuya alone would have cost over two hundred times as much as the burial of a farmer or soldier, and the burial of a king or queen would naturally have increased this discrepancy still further (Smith 1991:39). Although Tutankhamen's burial was that of a short-lived king from a highly unusual period in Egyptian history, the boy-king's funerary equipment seems to have been more or less standard for his time, based on the smashed remains of burials in the tombs of Thutmose III, Amenhotep II, Thutmose IV and Horemheb, (Smith 1991:39, 41). The metal alone in

Tutankhamen's solid-gold coffin was worth six times as much as Yuya and Thuya's entire burial (Smith 1991:42). Even compared to the wealthiest officials, the king and his family were in a class all their own (Smith 1991:42).

Tomb Construction

The tombs in the Valley of the Kings were constructed by a specialized government workforce housed in the village of Deir el-Medina. These highly skilled workers were paid by the government in foodstuffs and other supplies, and were responsible not only for the royal tombs but also for the tombs of the nobles at Thebes. Nevertheless, the pharaoh's tomb was always the first priority (Dodson and Ikram 2008:54). Workers were organized into teams which became hereditary over time, and further categorized by the right and left sides of the tomb, so each tomb had a right side crew and a left side crew and a foreman for each team (Dodson and Ikram 2008:54; Ikram 2003:146). The "Scribe of the Tomb" oversaw the work in the tomb and served as administrator (Dodson and Ikram 2008:54).

It is difficult to determine exactly how long tomb construction might have taken. New Kingdom workers generally worked for an eight- or ten-day stretch with a two-day weekend. The working day seems to have been 8 hours long, which was timed by the complete burning of two oil lamps, usually with some salt thrown into the oil to lessen the smoke inside the tomb (Dodson and Ikram 2008:32, 51, 54; Manniche 1987:79). During the New Kingdom, rulers occasionally increased the size of their crews to speed up the work, particularly if the ruler's accession to the throne occurred late in life; Ramses IV, for instance, doubled the size of his crews from sixty to one hundred and

twenty men, allowing his tomb to be nearly complete when he died six years later (Dodson and Ikram 2008:32). Other rulers, such as Ay and Rameses VI, usurped previous tombs to save time (Dodson and Ikram 2008:32).

The rock-cut tombs in the Valley of the Kings and elsewhere in the Theban hills were quarried in a standard fashion. First the rubble and weathered rock around the tomb's proposed location would be removed so that the stone masons could begin carving the rock face itself (Dodson and Ikram 2008:38). Using copper or bronze chisels and stone mauls, the masons carved a series of steps into the rock face, the top step later becoming the roof of the tomb corridor (Dodson and Ikram 1008:38). One of the tombs at Amarna (TA 8, which belonged to Tutu) clearly shows the practice of carving a tomb from the top down (Figure 3.22) (Dodson and Ikram 2008:39).

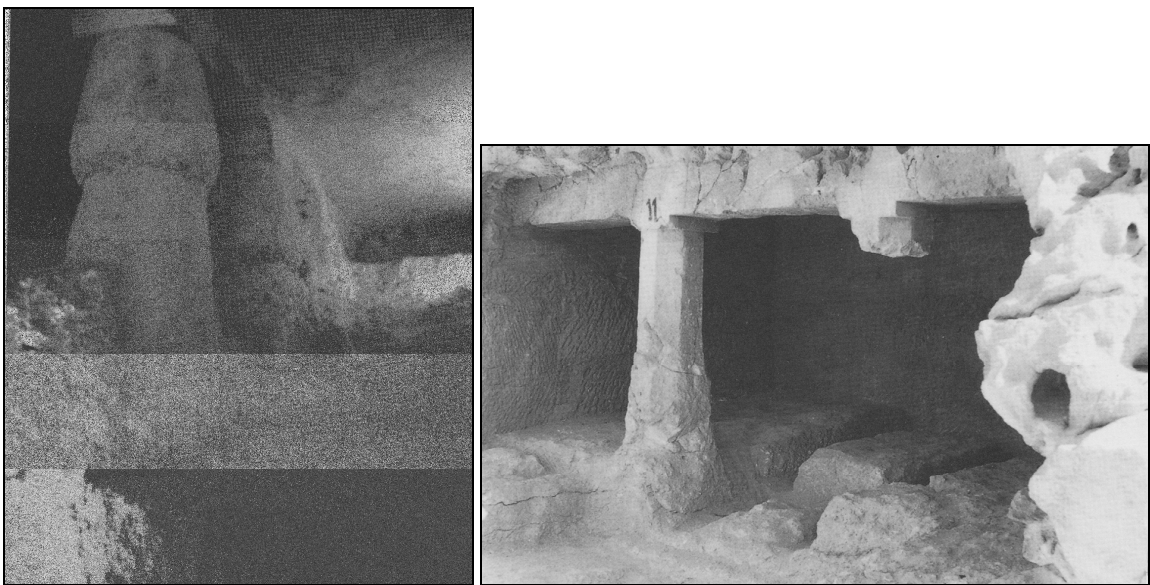


Figure 3.22. The tomb of Tutu at Amarna (TA 8) and the façade of tomb BX-XI at Beni Hassan, both are unfinished and show how the ancient workmen quarried the tomb in blocks (Dodson and Ikram 2008:39).

Once the corridor had been roughly quarried to its intended final length, a cord coated in red paint was stretched along the roof to from the entrance to the deepest

portion of the tomb to form the main axis (Dodson and Ikram 2008:38; Manniche 1987:11). Any side chambers were cut very roughly at right angles to the main tomb axis, and pillars were left roughly blocked out for later completion (Dodson and Ikram 2008:38; Manniche 1987:11).

In order to ensure perfectly straight walls the surveyor marked out the distance from the red axial line in each section of the tomb by drilling holes along the wall until the bases of the holes were equidistant from the axial line. Completed holes were marked with a touch of black, and the stonemasons could go ahead on their own. The roof was leveled off by drawing a horizontal line on the walls and measuring upwards (Manniche 1987:11).

Dodson and Ikram (2008:39) point out that this method of work “often resulted in the front and rear walls of a room being cut out and even partially decorated while the middle part of the chamber was still embedded in the rock.” Walls were smoothed and cracks plastered over with a mixture of mud or dung and straw, which was covered by a layer of gypsum. If decoration was not intended or completed, the walls might be smoothed but not plastered, or even left in their rough state. Decoration could then be sketched onto the walls in red and corrected in black and then painted over, or occasionally carved in relief and then painted (Ikram 2003:147). Interestingly, the only New Kingdom site with purely painted decoration is the Theban necropolis; elsewhere in Egypt tombs were carved or sculpted in relief (Manniche 1987:29). The quality of the stone in the tomb affected every quarrying decision, as did the occasional run-ins with other, pre-existing tombs that forced re-evaluation of the tomb’s original plan.

Architecture of New Kingdom Tombs

An understanding of a tomb owner's social class, religious beliefs, family relationships, and his or her identity and gender can often be gained from examining the tomb's size, construction, decoration (if present), and of course the grave goods if they are available. In the absence of decoration providing much of this information, the other factors become even more valuable for the insight they may provide. Tomb location within the cemetery, tomb size, construction techniques (in the case of the rock-cut tombs in the Valley of the Kings, this is more properly termed "quarrying techniques"), and architectural complexity all provide information about the status and sometimes even the identity of the tomb's owner (Dodson and Ikram 2008:23). In the New Kingdom, tombs started fairly small and increased in size as Egypt gained power, influence, and resources abroad. As pharaohs became less effective and Egypt weakened after the reign of Ramses II, tombs began to shrink in size (Dodson and Ikram 2008:23). Earlier tombs were often located in natural niches or clefts in the cliffs where rubble would naturally accumulate and cover the tomb entrance, while later tombs were located in full view with proportionally larger entrances and simple wooden doors, indicating that tomb security was viewed as less of an issue despite the declining power of the pharaohs of the later 20th dynasty (Dodson 1989:181; Dodson and Ikram 2008:46).

Architectural complexity could also indicate a tomb owner's status or, in the case of the royal tombs, a pharaoh's prestige, economic prosperity, and length of his (or her, in Hatshepsut's case) reign. Ahmose I's tomb is composed of a lengthy, twisting passage that opens into a columned hall, which in turn opens into another passage. This emphasis on length and depth of the tomb was adhered to by the earliest pharaohs of the New

Kingdom, including Hatshepsut and/or her father Thutmose I (it is uncertain how much of KV 20 was quarried by Thutmose I and how much by Hatshepsut) (Dodson and Ikram 2008:223-224). Instead of a lengthy, winding passage, later pharaohs favored a pair of stairways connected by a short passage, opening into an antechamber and then into the burial chamber, which was sometimes pillared (Dodson and Ikram 2008:224). The three earliest tombs of this form (KV 34, 38, and 42) had burial chambers in the shape of a cartouche, but this layout appears to have been abandoned after its application in these three tombs (Dodson and Ikram 2008:224). Evolution of funerary beliefs can be observed in the burial chambers of KV 20 and KV 34, which bear the first decoration found in a royal burial chamber since the end of the Old Kingdom (though the decoration in KV 20 is limited to texts inscribed on limestone blocks, and the burial chamber is not decorated) (Dodson and Ikram 2008:224).

As previously discussed, the tomb was considered to be the access point from the world of the living to the netherworld. This concept was reflected in tomb decoration and even tomb architecture (Dodson and Ikram 2008:224). Royal tombs in particular were constructed to reference the topography of the underworld and the sun's nightly journey through this perilous environment (Dodson and Ikram 2008:224; Ikram 2003:159). According to Hornung (1990:27), "The crooked lines of the Beyond are observed in the gently curving—later sharply turning—axis of the tomb...with a rhythmic alternation of stairs and sloping passages descending steeply into the bowels of the earth." Hornung (1990:27) also links the curved, cartouche-shaped burial chambers of some of the earlier tombs in the Valley to "the curvature of the Beyond" (though KV 20, quarried for

Thutmose I and expanded by Hatshepsut, shows no evidence of a cartouche-shaped burial chamber)

To emphasize the solar journey of the pharaoh with the sun, the Egyptians named the components of the tomb after parts of the sun's journey (Dodson and Ikram 2008:224). Several records from the 19th dynasty have been found that illuminate the way the Egyptians viewed the journey of the sun as represented by the tomb. These chamber descriptions were studied and analyzed by Elizabeth Thomas in *The Royal Necropoleis of Thebes*. Thomas assigned each tomb element a letter designation, a system which is still used to describe royal tomb chambers today, albeit with some minor refinements. The refined designations of the Theban Mapping Project have been used in this research, since they are generally more consistent and current than those of Thomas (see Table 3.1).³ Side chambers are given an additional, lower-case letter designation, proceeding clockwise from the left when one enters the tomb (after the Theban Mapping Project's guidelines). Chambers A-E and, of course, the burial chamber J, were almost universally present, but the other elements showed considerable variation and were occasionally modified or absent. KV 5 has proved an exception to nearly all the designations, having at least one hundred and thirty chambers and more that are still being excavated; thus far it is unique in the Valley of the Kings.

Tomb Element	Ancient Designation	Thomas' Letter Designation	Description (from Thomas 1966)
Corridor 1	<i>setja-netjer en wat shu</i> "First God's Passage [of Re] of the Sun's Path"	A	"a narrow, steep, sunken stair-well...that gradually grows less steep until it finally

³ Although these chamber designations are currently applied to all royal corridor tombs in the Valley of the Kings, the ancient texts that provide this information date from the 20th Dynasty, and thus these terms may not in fact have been used in the 18th and 19th dynasties (Dodson and Ikram 2008:256).

			gives way to a longer ramp...that leads to a high, wide doorway”
Corridor 2	<i>setja-netjer sen-nu</i> “Second God’s Passage”	B	“a continued descent in a somewhat less steeply sloping corridor, its angle decreasing and its dimensions increasing as time passed”
Corridor 3	<i>setja-netjer khemet-nu</i> “Third God’s Passage”	C	“the first hall, a second stair-well...with recesses to either side”
right niche	<i>khemyu enty hetepu na netjeru iabtet im</i> “Sanctuaries in which the gods of the east rest”		
left niche	<i>khemyu enty hetepu na netjeru imentet im</i> “Sanctuaries in which the gods of the west rest”		
Corridor 4	<i>setja-netjer fed-nu</i> “Fourth God’s Passage”	D	“a second steep corridor much like the first”
niches	<i>at iry-aa sen</i> “2 door-keepers’ rooms”		
Well-room	<i>weskhet iseq</i> “Hall of waiting” or “Hall of Hindrance”	E	“the well”
Pillared Hall	<i>weskhet merkbet</i> “Chariot Hall”	F	“two pillars, a third sunken stair, on the left through the reign of Seti I....this descent forms the beginning of the truly sepulchral part of the tomb”
Corridor 5		G	
Corridor 6		H	Corridor or stairway
Anteroom		I	
Burial Chamber	<i>per n nub (enty hetep tu im-ef)</i> “House of Gold (in which One rests)”	J	“sarcophagus hall...always the largest by intent, if not in fact”

Table 3.1. Designations of royal tomb elements, with the hieroglyphic names transliterated in italics [Compiled from Dodson and Ikram (2008:255), Reeves and Wilkinson (1996:25), and Thomas (1966:274-75)].

Tomb Element	Ancient Designation	Theban Mapping Project Designation
Entryway	“Passage of the Way of Shu”	A
Corridor	“Passage of Re”	B
Chamber/Stairwell/Corridor	“Hall Wherein They Rest”	C
Corridor	N/A	D
Chamber/Well Chamber	“Hall of Hindering”	E
Pillared Chamber	“Chariot Hall”	F
Corridor	N/A	G
Stairwell/Corridor/Chamber	N/A	H
Chamber/Corridor	N/A	I
Burial Chamber	“Hall in Which One Rests,” “House of Gold”	J
Corridor/Chamber	“Passage on the Inner Side of the House of Gold,” “Second Passage Beyond the House of Gold”	K
Corridor/Chamber	N/A.	L

Table 3.2. Tomb element designations by the Theban Mapping Project, which differ slightly from those of Thomas and, being more current, are used in this research (Weeks 2005:7).

The deep shaft or “well” common in many of the royal tombs in the Valley of the Kings became standard in kings’ tombs from the reign of Thutmose III, and was featured earlier in the tombs of two queens. The incorporation of this feature perhaps began as a practical measure to protect the inner tomb chambers from flooding and robbers. The well was probably also considered as an access to the underworld, and may have symbolized “the tomb of the death-god Sokar” (Dodson and Ikram 2008:225; Hornung 1990:27). The designation of the burial chamber as the “House of Gold” may have referred to the color of the walls or to the belief that the king’s flesh would become gold when he achieved full divinity in the afterlife. Whatever the case, the color certainly was used to represent divinity, particularly during the 19th dynasty (Dodson and Ikram 2008:261).

A key part of the tomb's solar association was the tomb's orientation; during the early years of the New Kingdom, this was reflected in a north-south orientation, either in fact or symbolically. Reeves and Wilkinson (1996:26) state that during this time, the tomb entrance was located to the south and the burial chamber to the north, which then represented "the northern zenith of the sun's nighttime underworld journey, just as during the day the sun is highest in the south at noon." Later, during the 19th and 20th dynasties, the tomb's orientation shifted from north-south to east-west. When an exact east-west alignment was not possible, the decoration and architecture of the tomb still assumed such an orientation. The burial chamber, as the 'westernmost' part of the tomb, indicated the pharaoh's triumph over the netherworld and its perils and his entrance into the Osirian afterlife, where he could be reborn with the sun each morning (Dodson and Ikram 2008:224-225; Reeves and Wilkinson 1996:27).

The most dramatic evolution of royal tombs over the New Kingdom was the change in the main axis (Figure 3.23). During the 18th dynasty, "bent axis" tombs were the rule, and had an entrance with one or two passages, as well as a chamber, before turning ninety degrees to continue to the burial chamber. Early 19th dynasty royal tombs typically had a "jogged axis," not straight but at a significantly smaller angle than their predecessors in the 18th dynasty. In the late 19th and early 20th Dynasties the tomb axis became perfectly straight. Reeves and Wilkinson (1996:25) suggested that the gradual straightening of the tomb axis may have been suggested by Akhenaten's royal tomb at Amarna, and thus may have had solar associations.

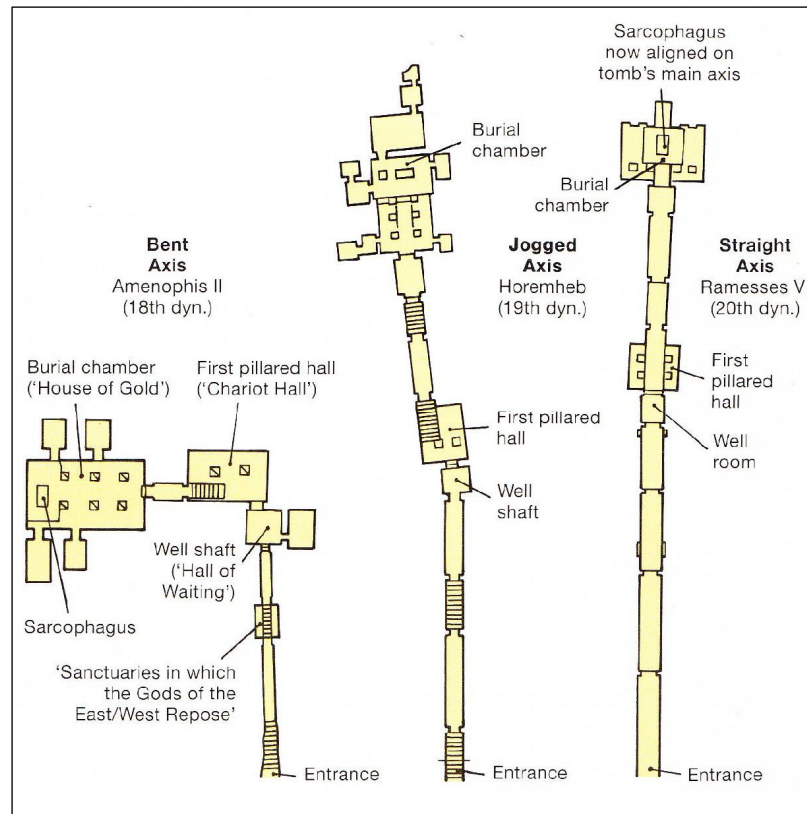


Figure 3.23. An illustration of the change in the axis of royal tombs over the course of the New Kingdom (Reeves and Wilkinson 1996:25).

Royal tomb architecture particularly evolved during the 19th dynasty under the reign of the charismatic Ramses II (Dodson and Ikram 2008:255). During the Amarna period, Akhenaten had pioneered the idea of a ramp flanked by stairs in the entrance to the royal tomb, perhaps to facilitate the introduction of the sarcophagus (Dodson and Ikram 2008:255). Ramses II continued this innovation, and straightened the tomb axis (Dodson and Ikram 2008:255). Later in the 19th dynasty, the tomb's angle of descent was lessened and the passages were widened and made taller, while the tomb entrances were placed in prominent locations in the Valley and closed with flimsy wooden doors, rather than tucked away in crevices to escape the eye of tomb robbers (Dodson and Ikram 2008:255). This lessening of concern for tomb security may be an indication that the

rulers were feeling secure in their god-hood and supreme power, and perhaps were relying on their increased strength and security forces to fend off robbers (Dodson and Ikram 2008:255).

In the 20th dynasty, pharaohs began to further emphasize their close ties to the sun by the selection and placement of funerary texts within their tombs. Within the burial chamber, the ceiling was occupied by the books of the heavens and cosmos while the books of the earth and underworld were placed on the walls of the chamber, thus “creating the world by word and by situation” (Dodson and Ikram 2008:261).

Royal Family and Elite Tombs

Tombs for members of the royal family varied a great deal during the New Kingdom, ranging from large independent tombs to smaller shaft-tombs in the Valley of the Queens or secondary chambers in kings’ tombs (Dodson and Ikram 2008:225). Other tombs, however, were clearly designed specifically for multiple royal interments. KV 3, for example, was constructed for the sons of Ramses III (some of his sons were also buried in multi-chambered tombs in the Valley of the Queens), and KV 5 was obviously intended for many individuals, in this case the sons (or children) of Ramses II (Dodson and Ikram 2008:264). The unusual plan of KV 39 (Figure 3.24) suggests that it, too, may have been intended for multiple interments (Dodson and Ikram 2008:225).

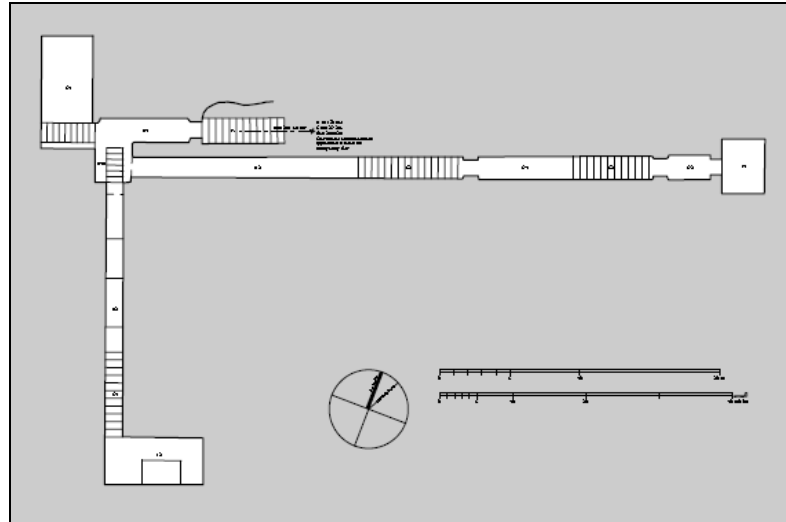


Figure 3.24. Plan of KV 39 (Theban Mapping Project).

KV 35 (Amenhotep II) and KV 43 (Thutmose IV) contained multiple members of the kings' families, but not necessarily in additional, purpose-built burial chambers (Dodson and Ikram 2008:232). The tomb of Akhenaten's father, Amenhotep III, however, included additional chambers, each with a single pillar and a subsidiary room; these miniature suites were probably intended for his two queens, Tiye and Sitamun (Dodson and Ikram 2008:232). Akhenaten further expanded upon this idea of family interments by including burial chambers for his daughter Meketaten and another individual, as well as a tangential corridor leading to an unfinished chamber, perhaps intended for Nefertiti (Figure 3.25) (Dodson and Ikram 2008:232). Akhenaten's mother, the powerful queen Tiye, may also have been laid to rest in her son's tomb (Dodson and Ikram 2008:232).

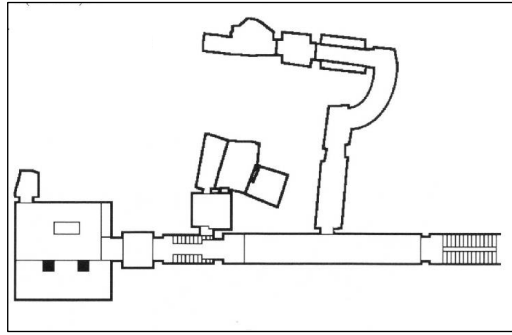


Figure 3.25. Plan of the tomb of Akhenaten at Amarna (Dodson and Ikram 2008:223)

Private tombs generally consisted of a chapel with a nearby or attached shaft to a burial chamber, occasionally with other chambers excavated in or around the tomb for additional family members (Dodson and Ikram 2008:225). Most private tombs were located quite near their tomb chapels, but a few important officials, such as Maiherpri and Yuya and Thuya, had their tombs in the Valley of the Kings with no apparent tomb chapels (they may simply not have been discovered or they may no longer survive), and it seems likely that some of the unattributed tombs in the Valley of the Kings also belonged to high officials in a similar fashion (Dodson and Ikram 2008:225). A single burial chamber might contain more than one individual, usually husband and his wife, as in the case of Ramose and Hatnefer, parents of Hatshepsut's prominent official Senenmut (Grajetzki 2003:70). Another example of a group burial was found in the Middle Kingdom town of Lahun, where a cellar was enlarged and used for multiple burials during the 18th dynasty when the house was not in use. Fourteen coffins were discovered in this make-shift burial chamber, and each coffin contained several individuals, with some holding as many as five or six sets of remains (Grajetzki 2003:70).

Theban non-royal tombs generally consisted of a single room with a shaft or a stairway opening into a descending passage, but the tomb of Yuya and Thuya has a

second staircase, and KV 21 has an additional room attached to the burial chamber (Dodson and Ikram 2008:226). In perhaps an attempt to imitate the royal tombs in the Valley, shafts in the tombs of the nobles north of the Valley gave way to sloping passages, which undoubtedly made the introduction of a sarcophagus into the burial chamber simpler; the earliest example of this evolution was TT 353 (located in the cliffs outside the Valley of the Kings), the tomb of Senenmut (Dodson and Ikram 2008:226). Further imitation of royal practice may be observed in the expansion and elaboration of burial chambers, both architecturally (pillared halls became common) and in the decoration, which began to copy the thematic elements of royal tomb decoration (Dodson and Ikram 2008:226-227; Kanawati 2001:67).

Towards the middle of the 18th dynasty, rock-cut tombs were the standard for nobles, and the Theban hills beyond the Valley of the Kings are honey-combed with these T-shaped structures (Grajetzki 2003:69). These tombs combined the chapel and burial chamber into one structure; the straight, long, transverse portion of the “T” was the decorated chapel that was open to the public, while the “stem” of the “T” led to the shaft granting access to the burial chamber (though these shafts were almost certainly filled in after burial of the tomb owner) (Grajetzki 2003:69; Kanawati 2001:70). This shape may have been derived from the “pillared portico and rectangular chapel” of Theban elite tombs during the Middle Kingdom (Lacovara 1988:24). Simpler tombs had a wide, short hall, with “a doorway at the rear leading to the offering place” (Dodson and Ikram 2008:215). Occasionally pillars or windows into the offering area were added, or even additional rooms, and a small pyramid often graced the tomb’s entrance (Dodson and Ikram 2008:215; Lacovara 1988:25).

The ideal 18th dynasty private tomb, according to Manniche (1987:30) would consist of three main elements: 1) the forecourt, which was partially quarried from the rock cliff and partially made of mud brick, and closed with a gate; 2) upper rock-cut rooms which would include “a transverse hall,” “an elongated passage,” and “an inner room with a niche for statues or rock-cut statues at the rear wall” and 3) “a shaft and subterranean burial chamber, inaccessible after the burial.” Due to the location of elite tombs in the cliffs of Thebes, the court was often reduced to a mere open space in front of the tomb (Kanawati 2001:66). The court, upper rooms or halls, and room dedicated to a shrine or the cult of the deceased were open to the public after the burial chamber had been sealed, in hopes of perpetuating the deceased’s existence in the afterlife via cult offerings and prayers (Kanawati 2001:66). From the reign of Amenhotep II, private tombs became increasingly elaborate, though the T-shape remained the basic form throughout the 18th dynasty (Figure 3.26) (Dodson and Ikram 2008:217).

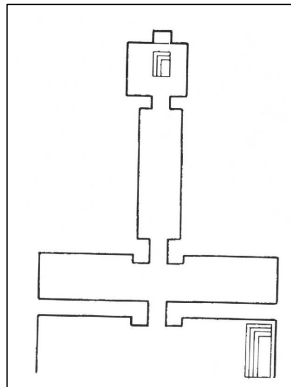


Figure 3.26. Plan of a typical Theban private tomb during the New Kingdom (Kanawati 2000:67).

At the end of the 18th dynasty and in the 19th dynasty, private tombs were located at Saqqara (a prominent cemetery from the beginning of Egyptian dynastic history) more frequently than at Thebes, for reasons which remain uncertain. Horemheb, who became

the last pharaoh of the 18th dynasty, started a tomb at Saqqara while he was still a general, but abandoned it to build a tomb fit for a ruler in the Valley of the Kings (Dunand and Lichtenberg 2006:51). At Saqqara, elites began to favor the use of stone over brick for their tomb construction (Dodson and Ikram 2008:250). Some of the larger tombs of the 19th and 20th dynasty had a passage to the burial chamber that was composed of a spiral set of steps (Ikram 2003:169; Kanawati 2001:68). An example of the 19th dynasty style for private tombs can be found in the tomb of Tia and her husband Tjia, sister and brother-in-law to Ramses II, respectively (Dodson and Ikram 2008:250). This tomb features a small pyramid as a free-standing element behind the tomb, and the statue room usually found between the courtyards of the tomb is not present (Dodson and Ikram 2008:250). This style of tomb was also present at Thebes; the much-ruined tomb of the High Priest Nebwenenef from the time of Ramses II seems to resemble the sepulcher of Tia and Tjia, and was located in front of the cliffs of Dra Abu'l Naga northeast of the Valley (Dodson and Ikram 2008:250). The tomb of Ramose, vizier to Amenhotep III and Akhenaten, had an elaborate tomb in the cliffs west of the Valley that included a 32-pillared hall that was an exact replica (in miniature) of the great hypostyle hall of the Luxor Temple (Kanawati 2001:68).

The 19th dynasty also brought changes in tomb and tomb chapel decoration. Perhaps in response to the excessive portrayal of the royal family in private tombs during the Amarna period, depictions of the king and his family lessened dramatically in private tombs during the 19th dynasty (Dodson and Ikram 2008:252). Funerary texts and prayers became more frequent on tomb walls. The background for tomb scenes at this time was predominantly yellow, “suggesting the golden light of the sun, as well as alluding to the

metamorphosis of the flesh into gold that was believed to take place after death and the attainment of eternal life and divinity by the deceased” (Dodson and Ikram 2008:253).

During the early 19th dynasty, tombs in the Valley of the Queens came to resemble those of the kings. In fact, some of the queens’ tombs are rather like miniature versions of a pharaoh’s tomb, complete with descending corridor, antechamber, and a burial chamber, some of which have pillars and a sunken area for the sarcophagus (Dodson and Ikram 2008:262). Later in the dynasty, Queen Tawosret (who was also Queen Regent) constructed a smaller version of a kings’ tomb for herself in the Valley of the Kings (Dodson and Ikram 2008:264).

Location of the Tomb

The earliest tombs of the New Kingdom were located in the cliffs of Dra Abu’l-Naga northeast of the Valley of the Kings. Here the 17th and early 18th dynasty nobles cut their tombs from the rock, and possibly the first pharaohs and royal families of the 18th dynasty as well (Dodson and Ikram 2008:209). Since the tomb of Amenhotep I, founding pharaoh of the 18th dynasty, has not been positively identified, it is uncertain whether he was responsible for the monumental decision to separate the burial chamber from the tomb chapel (Dodson and Ikram 2008:209). Since the earliest tomb known in the Valley of the Kings is that of Thutmose I (KV 20), it is apparent that such a separation had taken place by the end of his reign (Dodson and Ikram 2008:209).

Dodson and Ikram (2008:209) suggest that the dramatic decision to remove the body and burial chamber from the tomb chapel that served as such a strong link to the afterlife can only have been due to a “major imperative.” Perhaps this decision was based on the

realization that the prominent tombs of the past had been completely ineffective as security measures for the body of their occupants. The simple tomb chapels of the past became elaborate mortuary/memorial temple and accompanying sprawling complexes, termed “Mansions of Millions of Years” (Dodson and Ikram 2008:210).

Within a cemetery, the location of individual tombs depended on several factors. Higher status individuals generally tried to place their tombs in the better quality rock, which was often located higher in the cliffs. The better-quality rock of the hills of Sheikh Abd el-Qurna west of the Valley, however, was located lower on the cliff face. Nevertheless, elite tombs of the early New Kingdom flaunted the influence and wealth of their owners by being located high in the cliffs, until around the reign of Amenhotep III, when the lower rock began to be increasingly utilized not only for its better quality, but also due to the congestion of earlier tombs higher in the cliffs (Dodson and Ikram 2008:217; Kanawati 2001:66). In the case of the Valley of the Kings, the situation was somewhat different. Earlier pharaohs could take their pick of choice locations and natural materials, while later pharaohs were forced by space restrictions to choose from the remaining areas for their own tombs, regardless of rock quality.

Tomb location relative to other tombs was also significant. In the Old Kingdom, nobles and prominent officials clustered their tombs around that of the pharaoh, hoping to gain favor in the afterlife by association with their god-king (Giza is an excellent example, where the pyramids are surrounded by the tombs of other individuals). This principle may have also been followed, albeit more loosely, in the New Kingdom. Tombs of family members or relatives were often clustered near one another, and when such tombs are decorated, similarities in decoration can occasionally provide information

about kinship relations (Dodson and Ikram 2008:27). Individuals of similar status might also choose to be buried in a particular part of a cemetery, though this may have been coincidental (Dodson and Ikram 2008:27).

Tomb proximity is not always a reliable indicator of an actual personal relationship, however. The tomb of Yuya and Thuya (KV 46) is not located very near the tomb of their son-in-law, Amenhotep III (KV 22), yet inscriptions on items in Yuya and Thuya's tomb make their relationship to that king clear. KV 36, the tomb of Maiherpri, has been variously assigned to anywhere between Hatshepsut and Amenhotep III, a span of nearly a century; though Maiherpri is now typically believed to be a friend and contemporary of Thutmose III, KV 36 is located quite a distance from that ruler's tomb (KV 34). Although proximity may indicate relationship, extra caution should be observed before assuming that geographically related tombs belong to individuals who were, in fact, personally connected.

The placement of the cemetery itself was very important. Cemeteries were usually located some distance from living areas (probably for both practical and religious reasons, as greater distance from the abodes of the living meant less opportunity for meddling spirits to harass the living), and if possible were located on the West Bank of the Nile (Ikram 2003:140-141). West was the direction of the setting sun associated with Osiris' kingdom and the journey of the sun (and the pharaoh's soul) through the underworld to arise again in the east each morning. However, expediency and practicality often deemed that cemeteries had to be located elsewhere, in which case "such tombs contain an internal geography that fits with the Egyptian belief system" (Dodson and Ikram 2008:13; Ikram 2003:141). The burial chamber was still referred to

as being located in the West, and wall niches were still named by their proper, theoretical location rather than their actual orientation in the tomb.

Dodson and Ikram (2008:26) suggested that the earliest royal cemeteries at Abydos may have been situated there due to “its proximity to a wadi that led west into the desert and might have been seen as a gateway to the underworld.” Many scholars have suggested that the Valley of the Kings was selected as a royal burial ground during the New Kingdom because of the pyramid-shaped peak located above the wadi. The pyramid shape was important throughout Egyptian history for solar associations and its similarity to the primeval creation mound of Egyptian religious mythology (Dodson and Ikram 2008:26). The Valley of the Kings may also have had associations with the goddess Hathor, who was worshipped at Deir el-Bahri just across the hills from the Valley and had strong associations with rejuvenation (Hornung 1990:26).

An important consideration that could affect all of these features was practicality. The Egyptians seem to have had a very pragmatic view of their preparations for the afterlife, and if the “good” areas of a cemetery were used, they simply utilized the remaining available space, and asserted their status through other means such as grave goods or inscriptions (Dodson and Ikram 2008:26). Occasionally, an individual might have two separate tombs constructed, perhaps to reflect an important increase in status. This seems to only have occurred from the reign of Hatshepsut to Amenhotep II, and may have been intended to imitate Hatshepsut’s construction of a new tomb after her assumption of the throne (her original queen’s tomb was located in a wadi southwest of the Valley of the Kings) (Dodson and Ikram 2008:222).

Conclusion

The preceding discussion is meant to provide a comprehensive summary of objects that might be found in New Kingdom private and royal tombs. However, the majority of the uninscribed tombs were either heavily robbed in antiquity, and some may not ever have been used for burial. KV 36 (Yuya and Thuya) and KV 46 (Maiherpri) are unusually intact not only among the uninscribed tombs but compared to all of the known New Kingdom tombs, and thus it is important to realize that although some objects found within a tomb may indicate its date and ownership, it is more likely that the tomb fill has been so scattered and fragmented that even broad artifact classes may escape the excavator. Nevertheless, it is important to understand the context of the uninscribed tombs, and to compare their contents to more intact examples from the same period.

Chapter 4: History of the Exploration of the Uninscribed Tombs

Introduction

The Greek traveler Diodorus Siculus (90-30 B.C.) wrote the earliest descriptions of the Valley of the Kings around 49 B.C., stating that although the Egyptian priests had recorded forty-seven tombs, all but fifteen had been destroyed (Siculus 60-30 B.C. [Oldfather 1933]:1.167). Seventy years later, the Roman tourist Strabo (64/63 B.C.-21 A.D.) also recorded the existence of approximately 40 tombs in the Valley (Strabo 9 B.C.-19 A.D. XVII.123 [Jones 1932:129]). Diodorus Siculus and Strabo may not in fact have ever visited Egypt or the Valley of the Kings. However, the slightly more detailed descriptions of Strabo seem to indicate that he probably did view the Valley with his own eyes. Around the 6th century A.D., many Egyptian Christians sought seclusion and respite from the evils of the world in the open tombs, setting up austere dwellings inside some of the accessible tomb entrances and scrawling over 2000 instances of graffiti on nearly a dozen royal 19th and 20th Dynasty tomb walls. A small church and several dwellings, for example, were constructed around the entrance of Ramesses IV's tomb, and the tomb of Ramesses XI was used as a kitchen and stable (Romer 1981:32-36).

Many early visitors knew remarkably little about the history and function of the Valley. Since the knowledge of hieroglyphs had been lost, these travelers had no way of reading the brightly decorated walls of the open sepulchers, which had been robbed centuries earlier. Not until 1707 did Europeans begin to truly understand ancient 'hundred-gated Thebes' (Diodorus Siculus book p 51, 15.33).

Numerous travelers and scholars have visited the Valley of the Kings over the past few centuries, but the main characters in this drama bear special mention, as they will reappear again and again in the main volumes compiled regarding the Valley of the Kings. One of the earliest of these adventurers, Jesuit Father Claude Sicard (1677-1726) traveled to Egypt to run a mission in Cairo in 1712; he was the first in centuries to recognize the true function of the Valley as a cemetery, by using Diodorus and Strabo as references (Bierbrier 1995:389; Tyldesley 2005:42). Unfortunately, Sicard died from the plague in 1726, and most of his papers were lost (Romer 1981:38).

Richard Pococke (1704-1765), an English clergyman, explored Egypt and the Near East in the late 1730s, and in 1745 published his “Description of the East,” which documented the open tombs in the Valley and included detailed, though somewhat inaccurate, plans and maps (Figure 4.1) (Bierbrier 1995:338; Pococke 1745). Pococke found around 18 tombs, about half of which were actually accessible at the time (Pococke 1745; Romer 1981:38). His account became a sort of travel guide for other Europeans, increasing the popularity of ancient Egyptian monuments (Romer 1981:39).



Figure 4.1. Pococke's rather stylized map of the Valley of the Kings (Pococke 1745: Plate XXX).

As the eighteenth century progressed, the number of visitors to the Valley began to increase. When the Scottish explorer James Bruce (1730-1794) visited the Valley in 1768, enroute to Ethiopia via the Nile, he described and drew some of the decorative schemes from the walls of the open tombs (Bierbrier 1995: 66; Romer 1981:39). Bruce is particularly known for his description and beautiful drawing of the blind harpists in the tomb of Ramesses III. So popular was Bruce's image that the tomb was called "Bruce's Tomb" or "The Tomb of the Harpists" for many years before it was superseded by the modern numbering system, which now refers to it as KV 11 (Tyldesley 2005:44).

During the late eighteenth century, Europe was reeling from the effects of the ambitious French general Napoleon Bonaparte's whirlwind campaign. Following in the footsteps of his idol, Alexander the Great, in 1798 Bonaparte embarked for Egypt, intending to destroy the hold of the British on the country and create a canal through Suez to allow easy access to Asia from Europe (Tyldesley 2005:44). Although the political and military campaign was ultimately a disaster that cost many lives and forced Bonaparte to beat a rather ignominious retreat, the French army had also been accompanied by a group of 167 scholars, ranging in expertise from engineers, surveyors, and mineralogists to zoologists, archaeologists, and musicians (Tyldesley 2005:47). These scholars, called savants, stayed behind after Bonaparte had left Egypt, and proceeded to record the country in hitherto unprecedented detail (Tyldesley 2005:47).

The *Description de l'Égypte*, compiled by Napoleon Bonaparte's troupe of scholars and scientists and published in 9 text volumes and 11 plate volumes between 1809 and 1829, has long been considered the flame that sparked modern Egyptian heritage tourism and Egyptomania. Never before had such a comprehensive survey of Egyptian antiquity been available to such a large audience. However, the French Baron Dominique Vivant Denon (1747-1825), who traveled up and down the Nile with French soldiers, actually published his own careful drawings of the monuments and tombs in *Voyage dans la Basse et la Haute Égypte (Journey in Lower and Upper Egypt)* in 1802, just before the *Description*, thus technically launching the European obsession with Egypt (Bierbrier 1995:122-23; Romer 1981:48; Tyldesley 2005:49). The *Description* team, however, is considered to be "the first to survey the Valley using cartographic principles," and the scope of the monumental work exposed the archaeological potential

and mystery that set the imaginations of Europe on fire (Romer 1981:49; Tyldesley 2005:50). Among the numerous maps and plates in the *Description*, maps of the Valley of the Kings showed 16 tombs, 11 of which were accessible at the time (Romer 1981:49).

When the French army was evicted from Egypt by the British in 1801, the powerful British official, William Richard Hamilton (1777-1859), led a group of officers and diplomats throughout Upper Egypt on a tour of the monuments (Bierbrier 1995:188; Romer 1981:55; Tyldesley 2005:46). In 1809, Hamilton published *Aegyptiaca*, an account of his research in Egypt along with a transcription and translation of the Greek section of the Rosetta Stone, and was one of the last to write an account of the Valley before hieroglyphs were deciphered (Bierbrier 1995:188; Romer 1981:55).



Figure 4.2. Map of the Valley from the *Description*, Volume II (Antiquities) (Page 154, Plate 77).

As the British squabbled with Mohammed Ali and his Ottoman Turkish army for control of Egypt's vast resources, adventurers and fortune hunters began to flock to Cairo; one of these adventurers was the inimitable Giovanni Battista Belzoni (1778-1823) (Bierbrier 1995:40). Originally drawn to Egypt in 1815 in a failed attempt to interest Mohammed Ali, Pasha of Egypt, in a hydraulic wheel to enhance irrigation, Belzoni approached the British Agency in 1816 in a search for employment (Belzoni 1820:1; Mayes 2003:96, 117; Ryan 1986:134). The consul, Henry Salt (1780-1827), sent Belzoni on a mission to retrieve the head and shoulders of an enormous statue near Luxor (Belzoni 1820:22; Bierbrier 1995:370-371). Belzoni and his wife, Sarah, ended up staying in Egypt for about four years, over the course of which Belzoni surveyed and excavated extensively in the Valley of the Kings, becoming the first documented excavator in the Valley in relatively modern times (Belzoni 1820:227; Romer 1981:62; Ryan 1986:136). Belzoni discovered three royal tombs and several other, possibly non-royal tombs in the Valley, besides his work in other areas of Egypt (Figure 4.2) (Romer 1981:102).



Figure 4.3. Belzoni's map of the Valley of the Kings (Belzoni 1820).

By modern archaeological standards, Belzoni's methods seem somewhat crude and destructive, and combined with his background as a circus strongman, he has been

much maligned as a “villain of archaeology” and “tomb robber” (Daniel 1975:69, 155), as well as “the greatest plunderer of them all” (Fagan 1975:95). However, Belzoni’s plans were careful and his descriptions detailed; in fact, his documentation was far more complete than those of many supposed archaeologists of the time (see Figure 4.3). He also made a complete facsimile of the magnificent tomb of Seti I (KV 17), and his drawings are remarkably accurate, and invaluable because many of the scenes depicted are no longer present in the tomb today (Romer 1981:98). Unlike many of his contemporaries, Belzoni did not remove plastered images from the walls of the tombs nor did he collect fragments of wall decorations that had fallen, and thus demonstrated much greater foresight regarding conservation than most archaeologists and scholars of the time (Romer 1981:99). He also constructed walls around the entrance to Seti I’s tomb to prevent water damage from the flash floods that occasionally ravaged the Valley, though ultimately the dykes were unfinished and thus ineffective (Romer 1981:99). After Belzoni died of dysentery on a trip to Timbuktu, his former boss, Henry Salt, excavated in the Valley, but with little luck (Romer 1981:105).

The next man to contribute significantly to archaeology in the Valley was John Gardner Wilkinson (1797-1875), a young hopeful British army officer who was also an enthusiastic student of Egyptian hieroglyphs (Bierbrier 1995: 443-444; Romer 1981:117). On his first trip to Egypt in 1820, Wilkinson stayed for 12 years. He subsequently made three more trips and published several volumes on the monuments Egypt, most notably *Topography of Thebes* and his three-volume masterpiece, *Manners and Customs of the Ancient Egyptians* and (Wilkinson 1835 and 1837). Wilkinson studied the tombs in the Valley in great detail and responsibly published his findings (Romer 1981:121).

Wilkinson established the current numbering system for Valley tombs in 1827, by simply walking around the Valley with paint and a brush and labeling the tombs in the order he encountered them. Starting at the lowest tomb, Wilkinson continued up the central path, crossing right and left to label all the known tombs until he reached the highest point in the Valley. From this point, and tomb number fifteen, Wilkinson continued down the branch of the wadi where Belzoni had discovered the tomb of Seti I and continued up the Valley and then back down the lower slopes (Romer 1981:121-122). Wilkinson also numbered the tombs in the West Branch of the Valley of the Kings, designating them WV since he assumed more would be found; these tombs have since been incorporated into the KV numbers, though they have retained the WV prefix. The tombs of the nobles in the Theban hills likewise received numbers which are still used today (Romer 1981:122; see Table 4.1 below). He also compiled a sequential list of rulers of the New Kingdom and their corresponding tombs (i.e. the tombs that were accessible at the time). Although his historical sequence of New Kingdom rulers has since been refined, and despite some confusion of the Ramses' (there were 11 rulers of this name, after all), it was essentially correct, and was a monumental achievement considering the fact that the hieroglyphs had been deciphered less than a decade earlier (Romer 1981:121).

Tomb Number	Ruler	Dynasty
1	Ramses IX [actually Ramses VII]	20
2	Ramses IV	20
3	Ramses III [actually a prince of Ramses III]	20
4	Ramses VIII [actually Ramses III]	20
5	Unidentified [later found to be the sons of Ramses II]	20
6	Ramses VII [actually Ramses IX]	19
7	Ramses II	20
8	Pthahem [Merneptah]	19
9	Ramses V [also used by Ramses VI]	19
10	Amunmeses [Amenmesse]	19
11	Ramses III (Bruce's tomb)	20
12	Anonymous	19
13	unidentified by Wilkinson [Chancellor Bay]	19
14	Pthahsepthah or Pthathma Septha and Taoisiri [Setnakht & Tawosret]	19
15	Osirei II [Seti II]	19
16	Ramses I	19
17	Seti I	19
18	Ramesses X	19
19	Ramses "Mandooho" [Prince of Ramses Montu-hir-kopesh-ef]	20
20	unidentified by Wilkinson [Hatshepsut]	18
21	Unidentified	18

Table 4.1. Wilkinson's numbering and names with modern identifications in brackets. The dynastic order was not known to Wilkinson, since hieroglyphs had not yet been deciphered when he numbered the tombs (Wilkinson 1835:100-123).

British Egyptologist James Burton (1788-1862) also worked with Wilkinson in the Valley, as with other scholars throughout the rest of Egypt (Bierbrier 1995:76). Burton cleared away the encroaching sand from many Egyptian monuments, including several tombs in the Valley, and left his name and the date, 1825, painted with candle smoke inside KV 5 (Bierbrier 1995:76; Weeks 1998:xii). Between 1825 and 1828, Burton published *Excerpta Hieroglyphica*, a selection of hieroglyphic texts printed on 64

plates, and Burton's superb drawings and plans of Egyptian monuments were donated to the British Museum library upon his death (Bierbrier 1995:76).

Eugène Lefébure (1838-1908), a French Egyptologist, worked with the French Archaeological Mission starting in 1880, and a year later became the director of the project (Bierbrier 1995:243). In 1889, Lefébure published his invaluable work *Les Hypogées Royaux de Thèbes*, describing and mapping the open tombs of the Valley of the Kings in February and March of 1883. He was one of the first to document many of the tombs in the Valley of the Kings, and made extensive records of KV 2 (Ramses IV) and KV 17 (Seti I) (Bierbrier 1995:243).

Theodore M. Davis (1838-1915) was a wealthy American businessman and philanthropist who was responsible for extensive excavations in the Valley of the Kings (Adams 2011; Bierbrier 1995:119). An enthusiast of Egyptology and archaeology, Davis financed excavations in the Valley from 1903-1912, hiring trained archaeologists such as Percy Newberry, Howard Carter, Edward Ayrton, and others to conduct the actual fieldwork (Adams 2011; Bierbrier 1995:119). Davis's team seemed to discover a new tomb each year, including the nearly intact tomb of Yuya and Thuya (KV 46) and the beautiful tombs of Siptah (KV 47) and Horemheb (KV 57) (Bierbrier 1995:119).

Victor Loret (1859-1946) played an important part in the history of archaeology in the Valley of the Kings. Loret was one of the original members of the French Institute of Archaeology in Cairo, established in 1881, and worked with Lefébure recording the inscriptions in the tombs in the Valley of the Kings (Bierbrier 1995:260). From 1897-1899 Loret served as the Director General of the Antiquities Service, and although he was unsuited to the post, he accomplished much important work during his tenure as

Director, including the clearance of the tombs of Thutmose III and Amenhotep II (Bierbrier 1995:260).

George Edward Herbert, 5th Earl of Carnarvon (1866-1923), was a wealthy British collector and excavator who is best known to modern audiences as the financier of the expedition that discovered the tomb of Tutankhamen in 1922 (Bierbrier 1995:199). However, Carnarvon's excavation in and around Luxor began as early as 1906, when he employed Howard Carter to direct his excavations (Bierbrier 1995:199). Though the team investigated many areas of the Valley, their greatest success was the discovery and clearance of Tutankhamen's tomb, though Carnarvon did not live to see the completion of the tomb's clearance (Bierbrier 1995:200).

Like his patron, Lord Carnarvon, Howard Carter (1874-1939) is best remembered for the discovery of Tutankhamen's tomb (Bierbrier 1995:84). However, Carter originally traveled to Egypt as an artist, and his watercolor copies of Egyptian reliefs are still highly regarded for their accuracy and sensitivity to the original subject. Carter arrived in Egypt at the tender age of seventeen, training under Percy Newberry, William Flinders Petrie, Francis Llewellyn Griffith, and Édouard Naville, all highly respected Egyptologists of the time (and still today) (Bierbrier 1995:84). By 1899 Carter had been appointed Chief Inspector of Antiquities of Upper Egypt; during his time as Chief Inspector, Carter was responsible for the first installation of electric lights in several of the tombs in the Valley of the Kings (Bierbrier 1995:85). Carter's rather blunt manner led to a somewhat tumultuous social life, and after several different positions in Egypt he became Carnarvon's chief archaeologist in the Valley in 1909 (Bierbrier 1995:85). During his excavations for Carnarvon, Carter discovered several royal tombs in the

Valley, including KV 39 (perhaps belonging to Amenhotep I) and KV 43 (Thutmose IV) (Bierbrier 1995:85).

John Louis Romer (1941-) is a British historian, artist, and Egyptologist who has worked at various sites in Egypt, including the Valley of the Kings (webcitation). From 1977-1979, Romer worked as the Field Director of the Brooklyn Museum Theban Expedition, a post that included the excavation of KV 4 (Ramses XI) (webcitation). He also published a comprehensive survey of the previous archaeological work conducted in the Valley, *The Valley of the Kings*, in 1981.

The Theban Mapping Project, founded by Dr. Kent Weeks (1941-), has been conserving and recording the monuments around Luxor since 1978 (Theban Mapping Project website). Using modern survey techniques, the Theban Mapping Project has created detailed, accurate plans of nearly every tomb in the Valley of the Kings, as well as of other ancient monuments and tombs around Luxor. In 1989, Weeks also rediscovered the lost entrance to KV 5, the massive tomb designed for the sons of Ramses II (Weeks 1998:93).

Dr. Donald Ryan (1957-) began excavating in the Valley of the Kings in 1989, on behalf of Pacific Lutheran University (Ryan 1993). Ryan and his team examined and excavated several of the undecorated tombs in the Valley from 1989-1993, and after working on other projects for twelve years, Ryan returned to the Valley in 2005 (Ryan 1993, 2005, 2006, 2007, 2008). Ryan also relocated KV 60, whose entrance had been lost, and created detailed maps for tombs that had been ignored due to inaccessibility or lack of interest.

In 1972, Dr. Otto Schaden and the University of Minnesota Egyptian Expedition began work in the West Valley, focusing on the tomb of King Ay (WV 23) and the uninscribed tomb WV 25 (Schaden 1979:161). In the subsequent decades, Schaden worked in the Valley and West Valley on and off, excavating WV 24 and WV 25 and, in 2005 he discovered the KV 63 cache in the Valley proper (Schaden 1991, Schaden 2009).

The number and variety of uninscribed tombs in the Valley of the Kings makes a broad summary of their exploration and archaeology not only exceedingly vague but nearly useless; the discovery of these tombs has spanned several centuries, and while some have been excavated quite recently (e.g., KV 63 over the past decade), others were completely cleared in the early twentieth century or even earlier (e.g., KV 46 and KV 36). Thus, the discovery, exploration, and excavation of each uninscribed tomb will be addressed separately.

KV 12

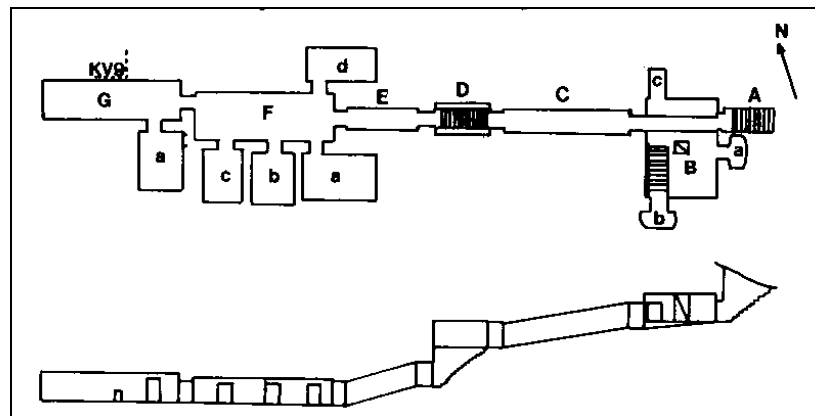


Figure 4.4. Reeves's plan and section of KV 12 (Reeves 1990:130)

Elizabeth Thomas suggested that KV 12 (Figure 4.4) was open to Greek tourists, despite the lack of graffiti in the tomb, but this idea cannot be proven (Thomas 1966:61).

The first modern mention of KV 12 is probably by Richard Pococke, who included the tomb on his map in 1737-1738. Pococke designated the tomb as “F”, and described it as filled in his notes (Thomas 1966:61). Though Napoleon’s team of scientists did not record the tomb (perhaps the tomb had closed up in the interim), Giovanni Battista Belzoni noted the existence of the tomb on his map of the Valley in 1817 (Thomas 1966; see Belzoni’s map above). James Burton planned the tomb in more detail in 1825, and wrote:

The chiselings chippings and last finishings remain in the tomb which has never been cleared out but the remains of a body are in it. The thickness of the rock left at the aperture which breaks through into the adjoining tomb H [Ramses VI], is not above 8 inches and the age of this tomb is subsequent to that (Burton 1825, as cited in Thomas 1966: 148).

The body that Burton mentions had not been found or recorded elsewhere, and it must be assumed that any human remains in the tomb were later removed by vandals, scholars, or curious tourists (Thomas 1966:149). Romer (1981:136) points out that the deepest room at one point had an ancient mud plaster seal, suggesting that at least one burial had probably been placed in the tomb; based on the tomb’s many chambers and its similar design to KV 5, Reeves (1990:130) suggests that the tomb was probably “designed for a multiple burial.”

Burton also noted “writings” on the western side of the south wall of Chamber Ga: “at the distance of 6 inches from the wall a door is marked out only in red” (Burton 1825, as cited in Thomas 1966:148). Thomas (1966:148) notes that the door was probably abandoned due to its extreme proximity to chamber Fc. Romer (1981:136), in contrast, speculates that the “writings” may have been “a list of workmen, perhaps even a date of a king drawn in the abbreviated cursive version of hieroglyphic used by scribes in

the Valley.” Though Romer searched extensively for such an inscription, he was unable to locate anything of the sort, suggesting that perhaps the so-called writings were in fact mason’s marks, or had been covered by the “the soot from the fire that burnt deep in the corridors of the tomb and whose oily smoke blackened the outer rooms and the ceilings of the upper part of the tomb” (Romer 1981:136).

A few years later, John Gardner Wilkinson began his intensive study of the Theban monuments, including the Valley of the Kings. Wilkinson noted that KV 12 “crosses over the ceiling” of KV 9, but says little else besides noting the general dimensions of the tomb, the fact that it is “unsculptured” and “was probably known to the Greeks and Romans” (Wilkinson 1835:115). Thomas notes that Wilkinson also described the tomb’s unusual plan: “the distribution of rooms differs from all other tombs.” (Thomas 1966:148). Since Wilkinson described other undecorated tombs as “unworthy of a visit,” the fact that he mentioned and described KV 12 testified to his interest in the unusual design of the tomb (Wilkinson 1835: 121).

Lefébure’s entry regarding KV 12 was brief (see Figure 4.5), probably because the tomb seems to have been largely inaccessible. Lefébure’s description was as follows:

Il n'y a aucune inscription. Ce tombeau est enfoui à partir des premières marches de l'escalier, où commence un trou de fouilleur. [There is no inscription. This tomb is buried from the first steps of a staircase, which starts an excavation hole] (Lefébure 1889:121).

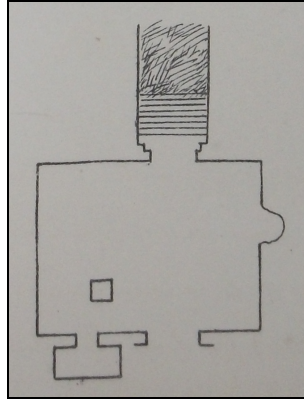


Figure 4.5. Lefébure's sketch of the available portion of KV 12 (Lefébure 1889:121).

In Arthur Weigall's *Guide to the Antiquities of Upper Egypt*, he described KV 12 as "not inscribed," and further noted that "its date cannot be stated with certainty" (Weigall 1910:209). Weigall also noted that the tomb was blocked with debris, a condition that no other authors of the time mention (Weigall 1910:209). In 1908-09, E. Harold Jones searched the area around the entrance to KV 12 in an attempt to locate foundation deposits, as did Howard Carter in 1920-1921, and Otto Schaden in 1993-94, but all were unsuccessful (Reeves and Wilkinson 1996:109; see also Thomas 1966:148). Sometime after Burton's early 20th century description of the tomb, the interior of the tomb had been completely cleaned and emptied by an unknown individual, probably in search of hidden chambers or buried treasures (Romer 1981:135-136). This thorough cleansing of the tomb has left it largely unfit for archaeological research, and thus the tomb has lain dormant for nearly a century.

KV 21

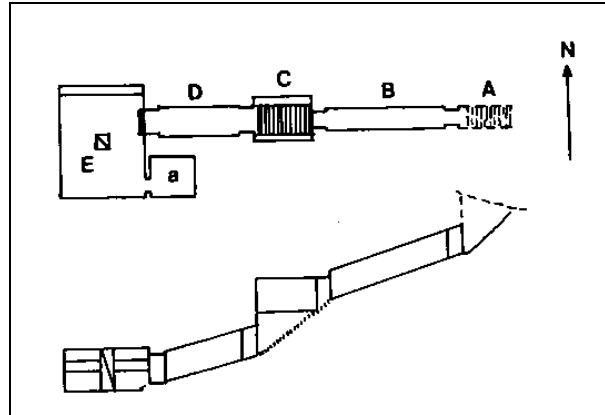


Figure 4.6. Reeves' plan and map of KV 21 (Reeves 1990:154).

Belzoni discovered KV 21 (Figure 4.6) on 9 October 1817, and described the tomb as “entirely new, and without a single painting in it” (Belzoni 1820:228; Reeves 1990:153). The tomb had evidently been robbed in the past, as Belzoni noted that at the end of the first passage was “a brick wall, which stopped the entrance, and had been forced through” (Belzoni 1820:227).¹ Reeves (1990:154) points out that since the hole was never repaired and the tomb reclosed, it is likely that the robbery of the tomb went unnoticed by the necropolis guards and administration. Following a staircase and a second corridor was “a pretty large chamber, with a single pillar in the centre, and not plastered in any part” (Belzoni 1820:228). Another small chamber opened off of one side (Belzoni 1820:228). The only recorded contents of the tomb were two female mummies in the larger chamber, “quite naked, without cloth or case”, fragments of alabaster and clay vessels, and a complete “earthen jar” (Belzoni 1820:228).

¹ Belzoni's description is somewhat inaccurate, since the modern excavation of the tomb by Donald P. Ryan and Pacific Lutheran University uncovered plaster on the door leading to the burial chamber rather than the first chamber.

Several years after Belzoni's entrance into KV 21, Burton described the tomb as "a clean new tomb – the water not having got into it" (Reeves and Wilkinson 1996:115). Wilkinson described 21 as "a small tomb without sculpture, and unworthy of a visit" (Wilkinson 1825:121). Lefébure (1889:171) also described and planned the tomb (see Figure 4.7), which was apparently only partially accessible when he visited it:

Enfoui, même à entrée: les pierres ameneés par les eaux occupant la moitié de la porte. Cet hypogée est situé à droite, en allant vers le No. 19, et tout à côté des deux hypogées sans numéros don't le plan sera donne au dernier chapitre (graffiti et excavations diverses). A l'endroit où de trouve le No. 21, Belzoni indique sure son plan, comme découverte par lui, une tombe don't il donne en petit l'esquisse suivante. Il est très probable que c'est là le No. 21, non ensablé ou déblayé por Belzoni. [Buried, even at entry: the stones brought by the water occupying half the door. This tomb is located to the right by going towards No. 19, and right beside/nearby the two tombs without numbers whose plan will be given in the last chapter (Graffiti and Various Excavations). At the place where No. 21 is found, Belzoni indicates it with his plan, as discovered by him, a tomb that he gives a small sketch of next. It is very likely that this is the No. 21, not silted or cleared/excavated by Belzoni] (Lefébure 1889:171).

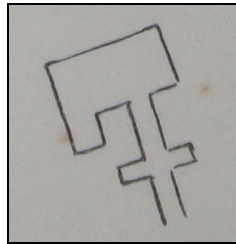


Figure 4.7. Lefébure's rather inaccurate sketch of KV 21, apparently based on Belzoni's plan (Lefébure 1889:171).

Lefébure's description seems to indicate that in the years since Belzoni had discovered the tomb, significant flood damage had occurred, nearly blocking the tomb's entrance. Weigall did not mention any damage a few years later, and described KV 21 as a "small tomb, which is situated not far down the valley from the tomb of Hatshepsut" (Weigall 1910:217).

Beginning in 1989, Donald Ryan and the Pacific Lutheran Valley of the Kings Project began excavating KV 21 (Figure 4.8). The water damage in the tomb was fairly extensive, and in the burial chamber several inches of standing water had left watermarks on the walls and damaged the two female mummies that had been left in the tomb (Ryan 1992). Interestingly, the two mummies had their left arms bent with their left hand clenched in front of their chests, a pose that was traditionally assumed by royal females of the 18th dynasty; this could indicate that the two female mummies were queens of this era, though whether the tomb was originally intended for these two occupants remains uncertain.

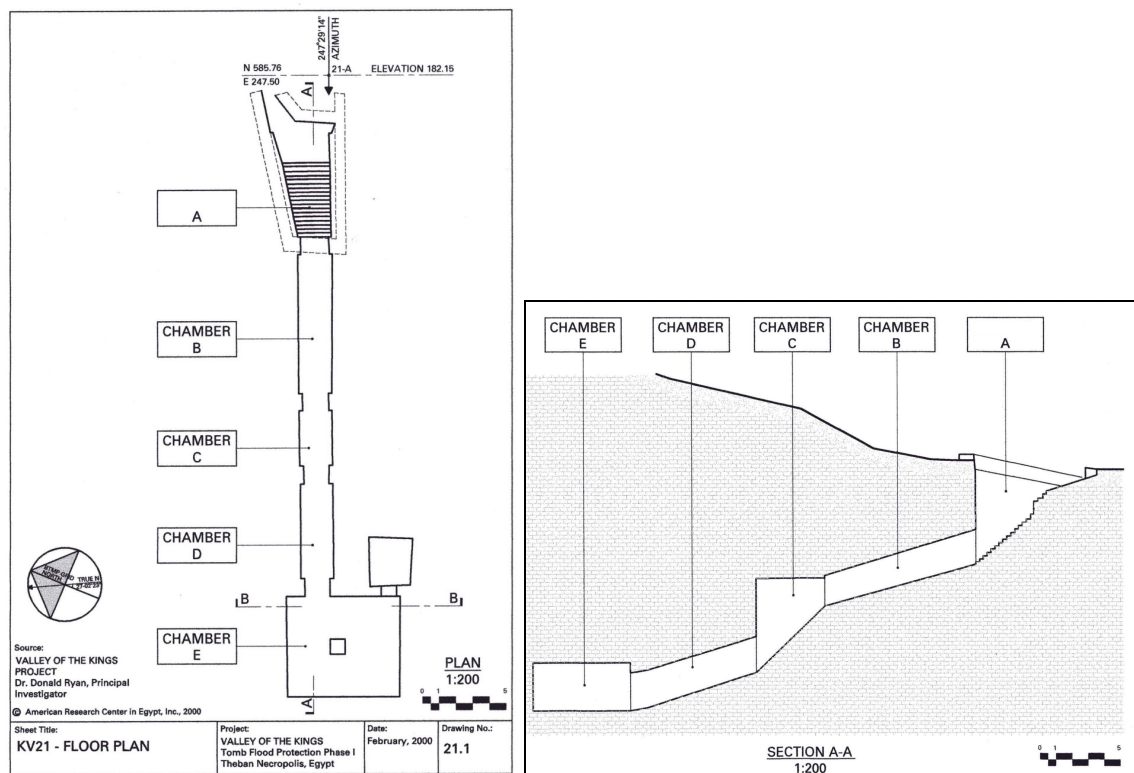


Figure 4.8. Ryan's plan and section of KV 21 (Ryan 2000).

WV 24

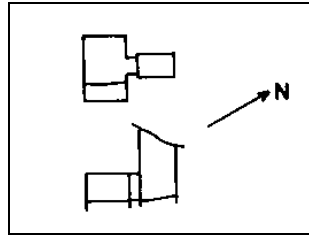


Figure 4.9. Reeves's plan and section of WV 24 (Reeves 1990:154).

The exact date of WV 24's (Figure 4.9) discovery in modern times is unrecorded, though it was certainly discovered sometime before the 1830s (Reeves and Wilkinson 1996:182; Thomas 1966:64). It is possible that the tomb was discovered by Belzoni, who was probably uninterested in the small undecorated tomb (Romer 1981:194; Thomas 1966:64). Wilkinson visited WV 24 between 1825 and 1828 and noted it in his numbering of tombs in the Valley, becoming the first to definitively mention the tomb's existence (Reeves 1990:154). The tomb was noted by Lepsius and Robert Hay, though undescribed by Hay; Burton did not describe the tomb either (Schaden 1991:54; Thomas 1966:63). Lefébure briefly noted the existence of the tomb and its neighbor, WV 25 (Lefébure 1889:179). Weigall (1910:219) briefly mentioned that both WV 24 and 25 "are situated in the western valley" and that "they contain no inscriptions." The tomb was probably entered numerous times by various archaeologists, but due to its unassuming nature went unrecorded in the notes of most visitors (Reeves and Wilkinson 1996:182).

WV 24 was largely ignored until 1991, when Otto Schaden began excavating the tomb for the University of Arizona (Reeves and Wilkinson 1996:182; Schaden 1991). Schaden (1991:54) noted that the tomb consisted of "a deep rectangular shaft and a very roughly rectangular burial chamber" (Figure 4.10). The shaft had apparently been

partially cleared at least once before, but the burial chamber did not appear to ever have been excavated (Schaden 1991:54-55). Large wasp nests on the ceiling of the burial chamber indicate that the tomb had at some point been open for an extended period of time, and modern artifacts such as cigarette tins and a pencil sketch were found mixed in with the fill (Schaden 1991:55-56). Schaden and his team cleared the remains of several (most likely intrusive) burials from the 22nd dynasty, including the remains of at least five individuals as well as scattered remnants of the original 18th Dynasty interment (Reeves and Wilkinson 1996:182; Schaden 1991:55). The human remains consisted of three young adult males, “a child of six-to-eight years of age,” and an infant between 2 and 3 years of age, and all seem to belong to the intrusive burial (Schaden 1991:56).

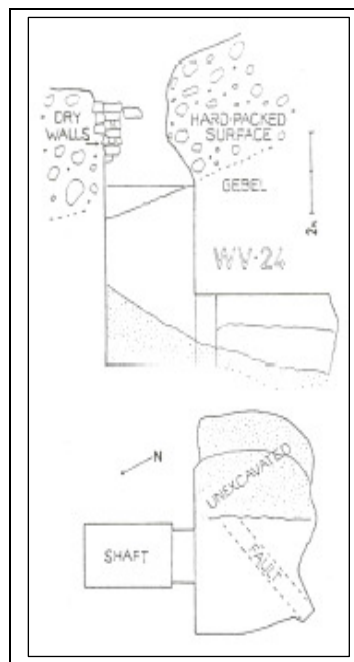


Figure 4.10. Schaden's preliminary plan of WV 24; a more current plan was unavailable (Schaden 1991:55).

WV 25

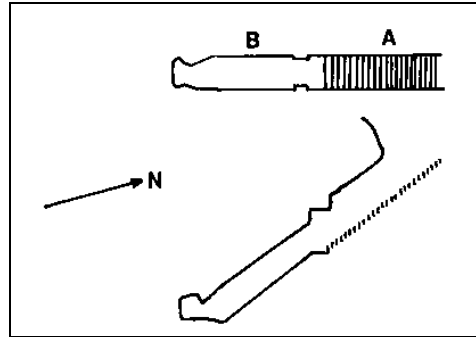


Figure 4.11. Reeves's plan and section of WV 25 (Reeves 1990:40).

WV 25 (Figure 4.11) was discovered and explored by Belzoni in 1817. Belzoni and his workmen cleared the “large stones, which had evidently been put there by those who closed the tomb,” and discovered the descending passage (Belzoni 1820:223). Using a “machine not unlike a battering-ram,” Belzoni was able to gain entrance to the tomb itself (Belzoni 1820:223). At the bottom of the staircase, Belzoni found two rows of four mummies each, which he proceeded to examine, unwrapping one of them which “was dressed in finer linen, and more neatly wrapped up” in addition to having “garlands of flowers and leaves” (Belzoni 1820:223-224). Reeves and Wilkinson (1996:117) have suggested that the mummies and their coffins were probably “intrusive burials of Third Intermediate Period date.” The tomb was never completely quarried (Schaden 1979:162).

Lefébure also noted the existence of WV 25 (Thomas 1966:63). Weigall's description of WV 25 (see the section on WV 24) mentioned simply the tomb's location and the fact that it was uninscribed (Weigall 1910:219). In 1972-73, WV 25 was excavated by Otto Schaden for the University of Minnesota (Schaden 1979; Reeves and Wilkinson 1996:116). Schaden's excavations confirmed that the original assemblage probably dated to the 18th Dynasty, and may in fact have been a royal burial (prongs from

uraeus serpents, fragments of a wooden flail, and portions of “two lifesize wooden statues” support this conclusion) (Schaden 1979:165). Schaden (1979:166) also proposed that the royal items may, in fact, have been moved to WV 25 from the nearby royal tomb of Ay (WV 23). During the 21st or 22nd Dynasty, the tomb was reused for the eight burials discovered by Belzoni, and perhaps at this time the original burial equipment was thoroughly destroyed (Schaden 1979:168). Roman-era items within the tomb were probably introduced after Belzoni’s discovery of the tomb in 1817 (Schaden 1979:167).

KV 26

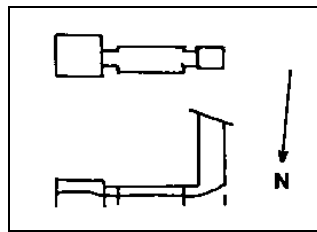


Figure 4.12. Reeves’s plan and section of KV 26 (Reeves 1990:166).

James Burton visited KV 26 (Figure 4.12) in 1835, as did Victor Loret in 1898, but Burton’s notes were unpublished² and Loret did little more than locate the entrance (Reeves and Wilkinson 1996:182). KV 26 was the first tomb after Wilkinson’s twenty-five to be added to the list, and was given the number KV 26 by Loret, though he said little more about the tomb (Thomas 1966:158). Vague reference to “pits” on Wilkinson’s map of the Valley may indicate the location of KV 26, but this remains uncertain (Thomas 1966:63).

According to Thomas (1966:158), Lefébure seems to have noted KV 26 in *Les Hypogées*, describing it as “puits assez bien taillé” [fairly well cut] (Lefébure 1889:188).

² Burton’s notes are available in the British Museum.

Thomas also suggests that the tomb may have been opened by Belzoni for the Earl of Belmore, rather than KV 31 as is commonly believed, since KV 26 “appears to be present on the maps of Burton and Hay; neither speaks of it” (Thomas 1966:158). Weigall (1910:219) mentions KV 26 only very briefly, and groups it with KV 27-31, describing these tombs as “mostly pit-tombs and contain no inscriptions.” Reeves (1990:166) noted only that “No details of an interment within this tomb, which was noted by Loret in 1898, are known.” The tomb was left full of debris and largely ignored until very recently (Reeves and Wilkinson 1996:182).

In 2009, a team from the University of Basel in Switzerland began excavating KV 26 (Figure 4.13). They found that the tomb was choked with debris, both modern and ancient. Between 2009 and 2010, the team continued the arduous task of clearing the tomb of meter upon meter of debris (UB 2009:2-3). Eventually it was concluded that the tomb dated to the time of the 18th dynasty, between the reigns of Thutmose III and Amenhotep II, had been used for at least one burial, and was mostly likely opened and robbed some time in the Third Intermediate Period (UB 2009:5).

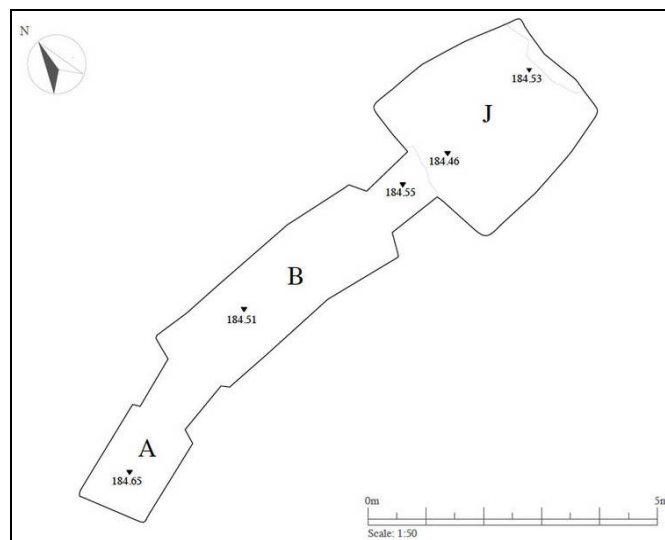


Figure 4.13. New tomb plan of KV 26 created by the University of Basel archaeology team (UB 2010:1).

KV 27

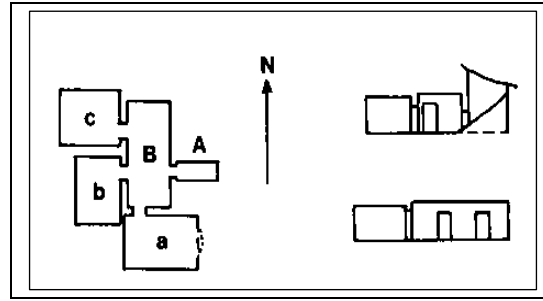


Figure 4.14. Reeves' plan and two sections (the top from the east and the bottom from the west) of KV 27 (Reeves 1990:154).

No record of the discovery of KV 27 (Figure 4.14) is known, though it was probably discovered prior to 1832 (Reeves and Wilkinson 1996:109). Loret mentions in his notes that Auguste Mariette, another French Egyptologist, had cleared the tomb in 1835, and thus Mariette may have discovered the tomb previously (Piacentini and Orsenigo 2005:20-21). Lefébure planned and briefly described KV 27 (see Figure 4.15) and its neighbor KV 28, recording the following information for KV 27:

La plus éloignée des deux tombes est d'un abord difficile; on y descend par une sorte de puits; il y a quelques debris de momies [The most elongated of the two tombs is the most difficult; it goes down/ descends by a sort of well; there is some debris of mummies.] (Lefébure 1889:187).

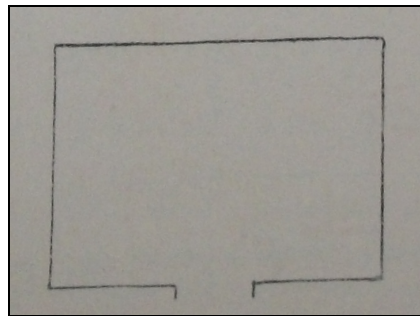


Figure 4.15. Lefébure's sketch of KV 27, suggesting that much of the tomb was inaccessible (Lefébure 1889:187).

The single chamber indicated on Lefébure's map suggests that the rest of the tomb was blocked by debris and inaccessible or even completely unknown. This is the earliest

definite evidence for the tomb's existence, though a 'pit' on Wilkinson's sketch map is located in the general area of KV 27 (Thomas 1966:62). Reeves and Wilkinson state that the tomb "may even be alluded to by Pococke", though they present no reference for this allusion (Reeves and Wilkinson 1996: 109). Thomas (1966:138) suggests that Belzoni may have inspected the tomb, though he did not record doing so. Ryan states that KV 27 "was likely investigated by August Mariette in 1859" (Ryan 2006:1). Weigall grouped and described the tomb with 26 and 28-31; his description has been quoted above (see section for KV 26) (Weigall 1910:219). Reeves (1990:154) notes only that the tomb was known to Wilkinson and Lefébure, and includes two sections and a plan.

In 1990, Donald Ryan began excavating KV 27 for Pacific Lutheran University, continuing to work in the tomb in 1993, 2005, 2006, and 2007 (Figure 4.16). Ryan noted that "there was evidence of at least two episodes of flooding within this tomb," and further damage was inflicted by the raging waters of the 1994 floods in the Luxor area (Ryan 1989-1993:5; Ryan 2005:3). Ryan cleared much of the tomb's shaft between 1990 and 1993, but the extent of the debris in the tomb is clear in Ryan's (2005:3) statement that "about a metre of unexcavated material [remained] on most of its floors," and the debris was even deeper in some chambers. Extensive excavation and conservation work was carried out in the tomb, as well as an examination of the pottery fragments and human remains from the tomb.

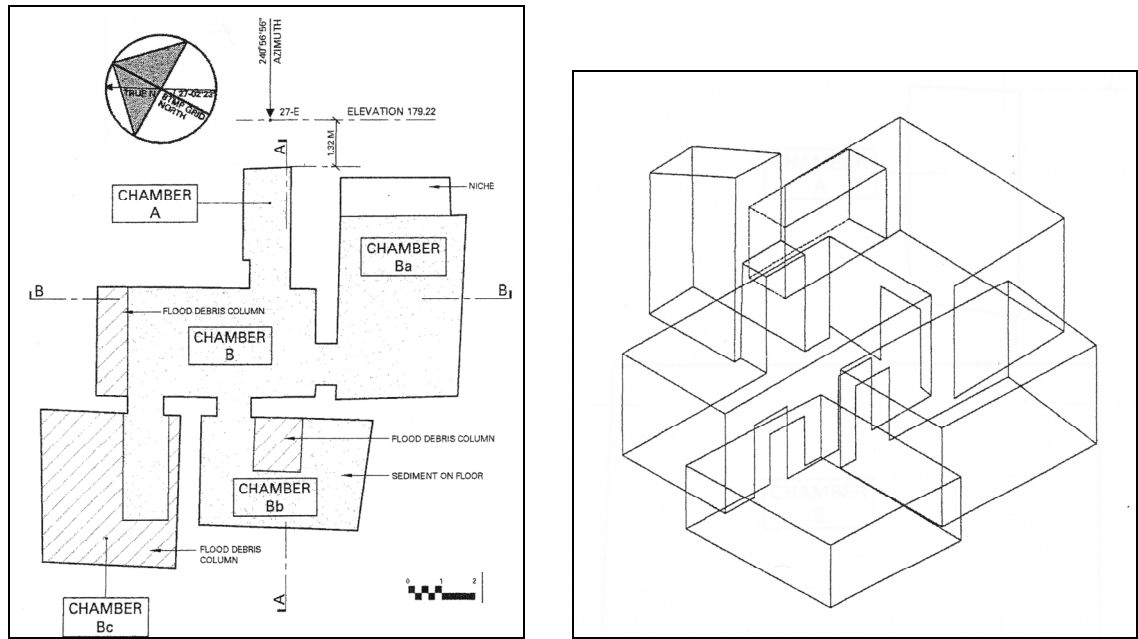


Figure 4.16. Ryan's floor plan and axonometric view of KV 27 (Ryan 2000).

According to Ryan, “Both Tomb 28 and its neighbor, Tomb 27, seem to have been used as storage places for modern souvenir dealers” (1993:5).

KV 28

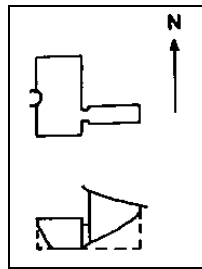


Figure 4.17. Reeves' plan and section of KV 28 (Reeves 1990:155).

KV 28 (Figure 4.17) was probably discovered prior to 1832, but records of its discovery, if such exist, have not been found (Reeves and Wilkinson 1996:182). Like KV 27, KV 28 may have been denoted on Wilkinson's sketch map by a “pit,” though this

is not certain. Lefébure's description of the tomb provides the earliest evidence of its existence (see Figure 4.18).

L'une est enfouis presque entièrement; il y a dedans des os et des linges de momies; les fellahs y cachent probablement, surtout dans l'espèce de niche ou trou du fond, quelques uns des objets qu'ils cherchent à vendre aux voyageurs. [One {KV 28} is almost entirely buried, and inside it are the bones and the cloths{wrappings} of mummies; the fellahs are probably hiding, especially in the kind of niche or hole in the bottom, some of the items they want to sell to tourists.] (Lefébure 1889: 187).

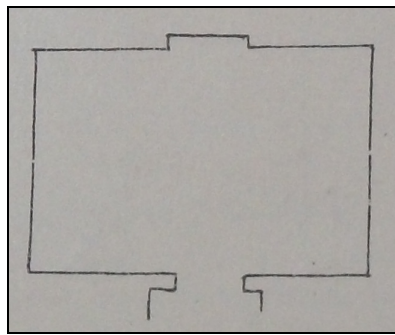


Figure 4.18. Lefébure's sketch map of KV 28 (Lefébure 1889:187).

Reeves (1990:155) noted that “KV 28 was evidently known to Wilkinson,” though this does not seem certain. Thomas (1966:138) suggested that Belzoni may also have inspected both KV 27 and 28, perhaps leading him to pursue excavations in that particular branch of the wadi. The tomb's number was apparently assigned by Loret, indicating that he at least knew of the existence of the tomb, though whether he entered the tomb or examined it is unknown. Weigall's (1910:219) very brief description of tombs 26-31 has already been mentioned (see KV 26).

Like KV 27, KV 28 was largely ignored until modern times, when Donald Ryan began excavations in the tomb (Figure 4.19). In 1990 and 1991, a team from Pacific Lutheran University under Dr. Ryan's guidance cleared KV 28 and analyzed its contents. Modern rubbish had nearly blocked the tomb's entrance and “filled much of the shaft,”

and flood debris indicated that the tomb had suffered from heavy rains and floods in the past (Ryan 1993:4). Ryan's team uncovered numerous pottery fragments, as well as the remains of three burials and some food offerings (Ryan 1993:4; Ryan 2008:2). These artifacts and the analyses of Ryan's findings are summarized in Appendix A. As mentioned previously, both KV 27 and 28 were probably used for storage by vendors selling souvenirs to tourists, and it is likely this continued use (Lefébure also mentions the use of this tomb as storage) has taken its toll on the tomb and the objects within (Ryan 1993:5).

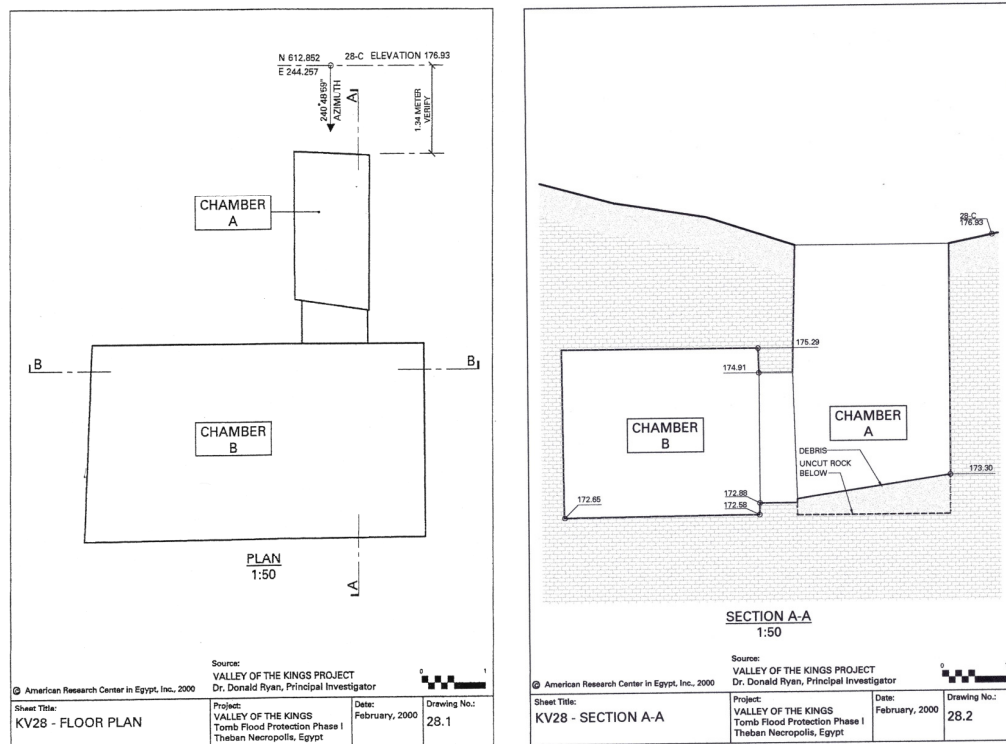


Figure 4.19. Ryan's plan and axonometric sketch of KV 28 (Ryan 2000).

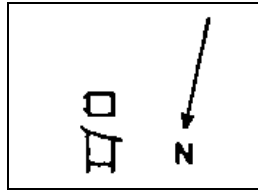
KV 29

Figure 4.20. Reeves's plan and section of KV 29, based on the sparse information available at the time (Reeves 1990:166).

KV 29 (Figure 4.20) was most likely discovered prior to 1832, and perhaps as early as 1825 by Burton (Reeves and Wilkinson 1996:183; UB 2011:1). Both Burton and Wilkinson noted the location of KV 29, and Loret gave the tomb its modern number in 1899 (Reeves and Wilkinson 1996:183). Lefébure spared only a few words for KV 29, saying only “ouverture d'un autre puits” [the opening of another well/shaft] (Lefébure 1889:188). Weigall (1910:219) described the tomb as “uninscribed” along with the rest of the pit-tombs KV 26-31, and Thomas said little about the tomb except to point out its relationship to its neighbors and the fact that it is inaccessible (Thomas 1966:158). Reeves (1990:166) wrote that the tomb was inaccessible, and that “no details of surviving contents (if any) are available.”

Fortunately, the enormous gap in the knowledge of KV 29 is being rectified. Beginning in January 2011, a team from the University of Basel has been excavating this largely unexplored tomb (UB 2011:1). Modern garbage filled the tomb shaft to nearly half its depth, and below the trash the excavators discovered deposits of flood debris (UB 2011:1). To date, at least one chamber appears to exist, with no evidence of a burial thus far (UB 2011:1). Moreover, every area that has been uncovered appears to have suffered flood damage (UB 2011:1). The University of Basel team continued working on KV 29 during their excavations of early 2012.

KV 30

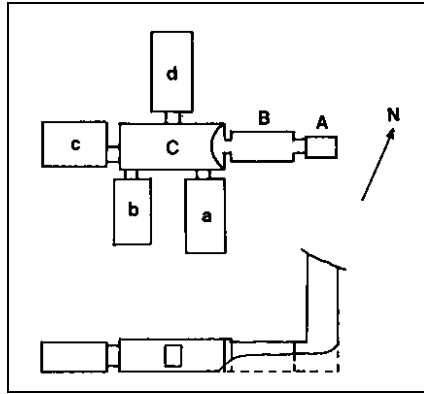


Figure 4.21. Reeves' plan and section of KV 30 (Reeves 1990:167).

The discovery of KV 30 (Figure 4.21) has provoked some debate. It is generally accepted that KV 30 and 31 were probably the “pits” that Belzoni refers to in his *Narrative*: “...as his Lordship [the Earl of Belmore] was anxious to find a tomb, I pointed out two likely spots of ground in the valley of Beban el Malook; but they turned out to be two small mummy pits” (Belzoni 1820: 249-250). As Thomas (1966:156-157) points out, “30 is quite large for a pit tomb, yet Belzoni’s standards were high and Burton’s plan proves its [KV 30’s] accessibility a few years later.” It is possible, of course, that only part of the tomb was accessible in Belzoni’s day, and perhaps he or another excavator cleared part of it, leading to its accessibility when Burton made his maps of the Valley in 1825 and included KV 30. It is also conceivable that the pits mentioned by Belzoni were indeed mere pits, and that the discovery of KV 30 is simply unrecorded.

Burton also described a graffito from Pharaonic times, consisting of “red characters in chamber of pit,” probably mason’s marks, though nothing more is known about these marks (Reeves and Wilkinson 1996:109; Thomas 1966:157). According to Reeves (1990:166), “the tomb was noted by Loret in 1898.” As previously mentioned, Weigall included KV 26-31 in the same group of undecorated pit tombs, perhaps another

indication that at some point at least part of the tomb was inaccessible; it seems hardly likely that a multi-chambered tomb such as KV 30 would repeatedly be referred to as a mere pit unless much of the tomb was not known to exist.

In 2009, archaeologists from the University of Basel began excavating KV 30 (Figure 4.22). The team discovered a great deal of modern rubbish in the shaft, as well as *turab* inside the tomb (UB 2009:7). Interestingly, a red graffito was discovered on the west wall of the shaft that contained:

a big scarab on the right, a *mn*-game board above the hieroglyph of the reed (*j*) and a small circle (sun disk?) on the left. Although the name Menkheper-Ra can be expected in this part of the Valley, the interpretation of this inscription remains uncertain. It is surely not the ‘mason mark’ which Burton saw in 1826 and of which we did not find any trace until now (UB 2009:7).

Much of the rest of the tomb was relatively clear, though numerous artifacts were recovered (UB 2009:9).

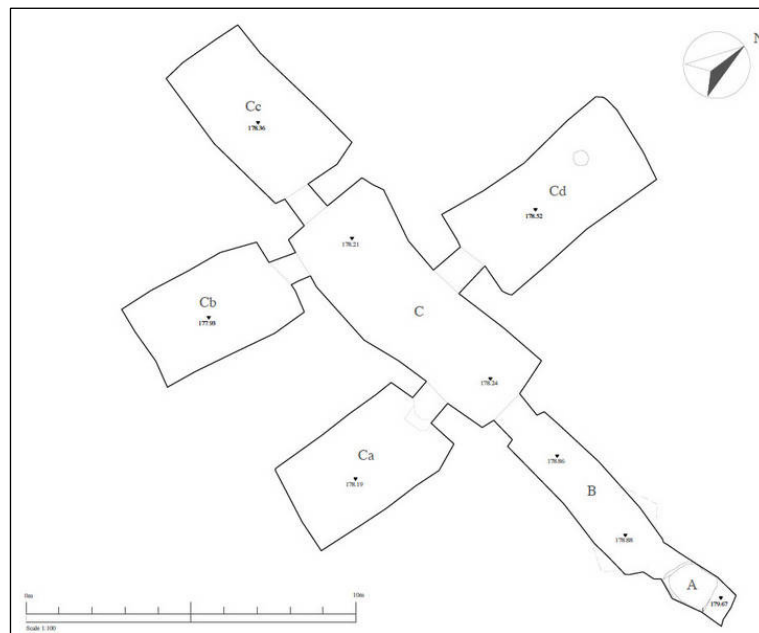


Figure 4.22. New plan of KV 30 drawn by the team from the University of Basel (UB 2010:2).

KV 31

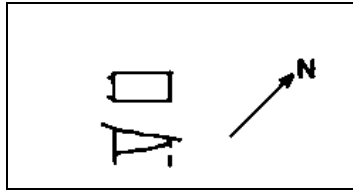


Figure 4.23. Reeves' tentative sketch of KV 31 (Reeves 1990:167).

Like KV 30, KV 31 (Figure 4.23) may have been one of the “pits” that Belzoni pointed out to the Earl of Belmore. While this is generally accepted, it is of course uncertain, as no positive proof exists to support or dispel this theory. Reeves and Wilkinson (1996:183) suggested that it was not KV 30 and 31 that were pointed out by Belzoni, but rather KV 31 and 32. Lefébure did not refer to either KV 30 or 31, suggesting that the tombs were completely obscured by accumulated debris and sand. Hay's sketch map may have pointed out KV 31, and Burton's map may have also indicated its location, but this has not been confirmed (Thomas 1966:157). The tomb was numbered by Loret in 1898; Carter referred to it in his private notes as a “Private Tomb” but seems to say nothing else about the tomb (Thomas 1966:157). At the time of Thomas' (1966:157) publication, and still when Reeves (1990:167) described the tomb, the tomb was nearly completely silted up, though the entrance was visible to Thomas. Reeves (1990:167) says only that, “No information is available as to this tomb's form or any surviving contents. It was noted by Loret in 1898.”

Archaeologists from the University of Basel began excavating KV 31 in 2010, and continued working in the tomb in 2011. The team determined that the tomb consisted of the main shaft plus three rooms, all of which had escaped notice to previous explorers (UB 2010:3). Nevertheless, “all the rooms had been plundered thoroughly and all of their original funerary objects were scattered and broken” (UB 2010:3). The tomb

does not appear to have suffered any water damage, and at least four burials appear to have been placed in the tomb (UB 2010:3). The University of Basel team created a new plan of the tomb during the 2011 season, but it has not yet been published; a preliminary sketch (Figure 4.24) accompanied the 2010 report.

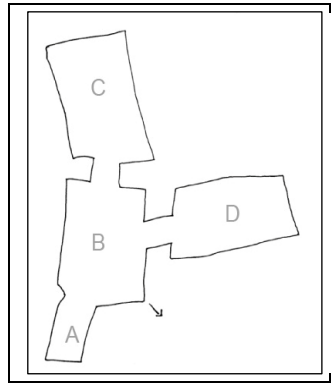


Figure 4.24. Preliminary sketch plan of KV 31 by the University of Basel team (UB 2010:1).

KV 32

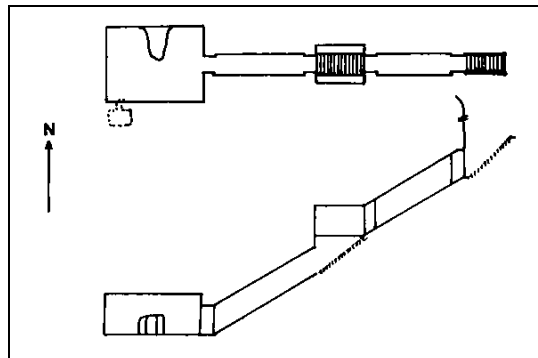


Figure 4.25. Reeves's depiction of KV 32 (Reeves 1990:167).

KV 32 (Figure 4.25) may have been discovered in 1898 by Victor Loret, who gave the tomb its number, but the identity of the tomb's discover remains uncertain (Piacentini and Orsenigo 2005:21). Whether or not Loret excavated the tomb is unknown. Little notice was taken of the roughly-cut tomb, though Georg Steindorff described the tomb as “probably a royal tomb of the 18th dyn., [which] has not yet been

fully explored” in the Baedeker guidebook of 1902 (Baedeker 1902:276; Thomas 1966:73). Weigall (1910:219) noted only the tomb’s location and the fact that it was “devoid of inscription.” Harry Burton, who photographed much of the Valley and who was the photographer for Tutankhamen’s tomb, noted that the tomb had been breached during the cutting of KV 47 (Siptah), and that most likely the tomb had been investigated and perhaps robbed at this time (Reeves and Wilkinson 1996:183). Reeves (1990:167) said only that the tomb “is apparently unfinished, and was perhaps never employed for a burial,” further noting that “No finds are known.”

KV 32 was excavated in 2000/2001 by a team from the University of Basel. Based on the artifacts within the tomb, the team determined that the tomb belonged to Queen Tiaa of the 18th dynasty, making it the only attributable “grave of a king’s wife in the Valley of the Kings” (UB 2000/2001:3). Queen Tiaa was the wife of Amenhotep II and mother of Thutmose IV. Since queens of the 19th and 20th dynasty were buried in decorated tombs in the Valley of the Queens, this tomb may provide a clue to the purpose of other undecorated tombs in the Valley of the Kings; perhaps they were intended for queens of the 18th dynasty until it was decided that there would be a separate valley for the burials of queens.

KV 33

As Loret combed the Valley for more tombs, he also discovered KV 33 in 1898 (Bickel and Paulin-Grothe 2012:31). The entrance to KV 33 probably filled up with debris shortly after its discovery, and no attempt was made to excavate the tomb. Baedeker (1902:276) described the tomb as “a small tomb with two empty rooms,

reached by a flight of steps.” Weigall (1910:219) speculated briefly about the tomb’s ownership, but did not describe the tomb itself. Reeves (1990:167) added that “No evidence of an interment within is known.”

In early 2012, archaeologists from the University of Basel rediscovered the entrance to KV 33, located beneath a modern concrete bench near KV 34 (Thutmose III) (Bickel and Paulin-Grothe 2012:31). When the bench was removed, a flight of ten steps was revealed, and at the base of the steps was a “large square room with two small side chambers,” all well-cut (Bickel and Paulin-Grothe 2012:31). The tomb had been thoroughly robbed, but pottery fragments dating to the 18th Dynasty were found within the tomb fill (Bickel and Paulin-Grothe 2012:31). Flood waters had also damaged the tomb in the past (Bickel and Paulin-Grothe 2012:31).

KV 36

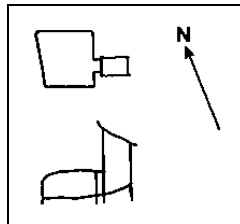


Figure 4.26. Reeves’ plan and section of KV 36 (Reeves 1990:141).

KV 36 (Figure 4.26) is one of the few uninscribed tombs in the Valley that can be definitively assigned to an owner. Discovered and numbered by Loret in March of 1899, the tomb contained the nearly intact burial of Maiherperi, “Child of the Nursery” and “Royal Fan-bearer,” perhaps a member of the royal court of Thutmose II or IV, or Amenhotep II (whose tomb, KV 35, is located nearby) (Porter and Moss 1964:556). Given the prestige of being buried in the Valley, Maiherpri may have been a close and

honored friend of the king as well (Hayes 1959:116; Porter and Moss 1964:556).

Howard Carter, working in the Valley at the same time as Loret, noted that “the site was thoroughly dug out” and numerous funerary objects, as well as the mummy of Maiherperi himself, were recovered (Carter 1903:46). Weigall (1910:223) noted the name of Maiherperi and his (slightly erroneous) titles, “offices of royal tutor and royal standard-bearer during the reign of Hatshepsut,” and that the tomb contained “many antiquities which are now exhibited in the Cairo Museum.” The tomb had been plundered in antiquity, but had been left largely intact; the numerous artifacts recovered from the tomb are summarized elsewhere (see Appendix A). Some jar fragments remain in the tomb, but Loret cleared it fairly effectively and completely, precluding future work (Thomas 1966:158).

KV 37

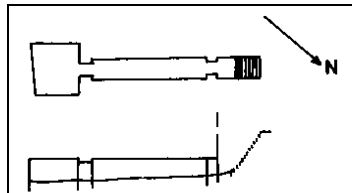


Figure 4.27. Reeves' plan and section of KV 37 (Reeves 1990:168).

The earliest modern discoverer of KV 37 (Figure 4.27) is uncertain. According to Thomas (1966:140), Burton probably knew of the tomb when he made his map of the Valley in the early 1820s, and by the late 19th century Lefébure must have known of the tomb's existence, since he noted the niche above it and three pits around it:

Dans le dernier embranchement de gauche, à gauche, puits mal taillé et enfoui; en face, puits assez bien taillé; un peu plus haut, à gauche, puits bien taille, avec entrée de chambre enfoui. Au dessus, du meme côté, environ à moitié chemin niche ou chapel creusé à une certaine hauteur dans le roc. [In the last branch of the left, to the left, badly cut and buried shaft {probably KV 40}; opposite/in front, fairly well-cut shaft {probably KV 26}; a little higher, to the left, good-size shaft, with entrance chamber buried {probably KV 59}. Above, the same side, about halfway niche or chapel dug at a certain height in the rock {almost certainly the niche above KV 37}] (Lefébure 1889:188, with tomb identifications by Thomas 1966:158).

Such a description can only match the niche above KV 37, and the surrounding shafts of KV 40, 26, and 59 (Thomas 1966:158). Shortly after Lefébure’s brief mention of the tomb, Loret assigned the tomb its number and may have explored it, though no record exists of such an exploration or excavation. Thomas (1966:140-141) states that “supposedly all inscribed objects were removed in 1899,” further noting that “part of a funerary statuette of Thutmose IV, found during work in the wadi in 1898-1899, and thirty-three ostraca” were also attributed to the tomb. Unfortunately, records of such a clearance or partial clearance are lacking. Weigall (1910:223) described the tomb as “uninscribed” and most likely belonging to “some noble of the reign of Thothmes [Thutmose] IInd or IIIrd.” Reeves (1990:168) and Reeves and Wilkinson (1996:183) have suggested that the tomb may have served as storage or a workshop for tomb robbers in the area.

KV 40

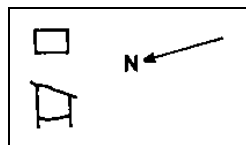


Figure 4.28. Reeves’ brief sketch of what little was known of KV 40 before modern excavations (Reeves 1990:168).

The discovery of the KV 40 (Figure 4.28), as well as any details of excavations or the contents of the tomb, are completely lacking. Lefébure briefly mentioned the tomb's entrance shaft (see previous section), providing the first evidence of the tomb's existence; in addition, Loret evidently observed the tomb, assigning it a number in 1899 (Reeves 1990:168; Reeves and Wilkinson 1996:183). Thomas (1966:63), however, contended that KV 40 was rediscovered by "two Copts of Luxor, Chinouda Macarios and Boutros Andraos" around 1900. Weigall (1910:224) referred to both KV 40 and 41 as "uninscribed and of no particular interest." Reeves (1990:168) wrote only that, "No details are available of either its clearance or contents."

The University of Basel team of archaeologists began surveying and excavating KV 40 at the end of their 2010 excavation season and continued clearance of the tomb in 2011. The team cleared the shaft of extensive modern garbage and discovered that "Behind the shaft, the tomb consists of a corridor B...[and] the further rooms C, D, E, and F" (UB 2011:2). All of the rooms show evidence of "heavy fire and plundering" and water had entered the tomb shaft (UB 2011:2). Due to the Egyptian revolution in early 2011, the team's work was somewhat curtailed, and complete clearance of the tomb as well as a detailed tomb plan will hopefully be produced soon. The discovery of KV 64 has likely also postponed clearance of KV 40, as the archaeologists attempted to clear and protect KV 64 as quickly as possible. An updated plan of the tomb has not yet been published.

KV 44

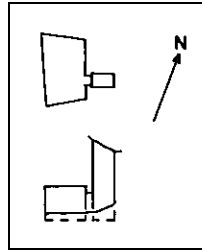


Figure 4.29. Reeves's sketch plan and section of KV 44 (Reeves 1990:156).

KV 44 (Figure 4.29) was discovered on 26 January 1901 by Howard Carter (Reeves and Wilkinson 1996:184). Carter recorded that “rubbish” in the tomb entrance reached “a depth of 5 metres,” and that within the tomb he discovered “three wooden coffins, placed beside one another at one side of the chamber, covered with wreaths of flowers” (Carter 1901:144). The existence of “numerous bees’ nests” on the ceiling of the tomb indicated that the tomb had at one point stood open for an extended period of time (Carter 1901:144). Carter correctly determined that the three burials were in fact later intrusions, since fragments of the original inhabitant(s) were scattered about the tomb (Carter 1901:144). Given the heavily plundered nature of the original burial and the comparative lack of glamorous artifacts in the tomb, it is not surprising that Carter gave this tomb a rather cursory examination, removed the three coffins with their occupants, and then abandoned the tomb for better prospects; as Ryan (1992) points out, “Carter’s work...was not particularly inconsistent with the archaeological standards of his day,” but in fact reflected a fairly common bias toward museum-quality pieces.

Weigall (1910:226) stated that in the tomb “the remains of a lady named Tentkareu were found, she having been one of the women of the court,” and thus it seems likely that Weigall had read the hieroglyphs on one of the intrusive coffins. Reeves (1990:156) sketched the tomb’s plan and section (see Figure 4.29), but because the tomb

had been largely ignored since Carter's day Reeves could not offer any additional information, save that "no trace was found to suggest either the date or the identities of the occupants of the earlier burial" and to point out that the intrusive burials evidently dated to the 22nd dynasty.

Continuing exploration, Ryan opened KV 44 in 1990 (Figure 4.30) and excavated it the following year; further object studies and general conservation measures were undertaken in 2005 and 2008. After removing extensive modern garbage from the tomb's shaft ("nearly eighty large plastic bags"), Ryan's team began clearing and sorting the contents of the tomb (Ryan 1993:5). Ryan originally found the remains of no less than seven individuals in the tomb, including three children; further investigation in 2008 raised the number of occupants to thirteen, eight of which ranged from newborn to the age of two or three (Ryan 1993:1; 2008; 2-3). Floods had damaged the tomb in the past, perhaps in ancient times, and despite protective measures, the tomb was flooded again by the heavy rains in 1994 (Ryan 2005:3). The tomb shaft was covered in 2005 to prevent the accumulation of more rubbish in the tomb (Ryan 2005:3).

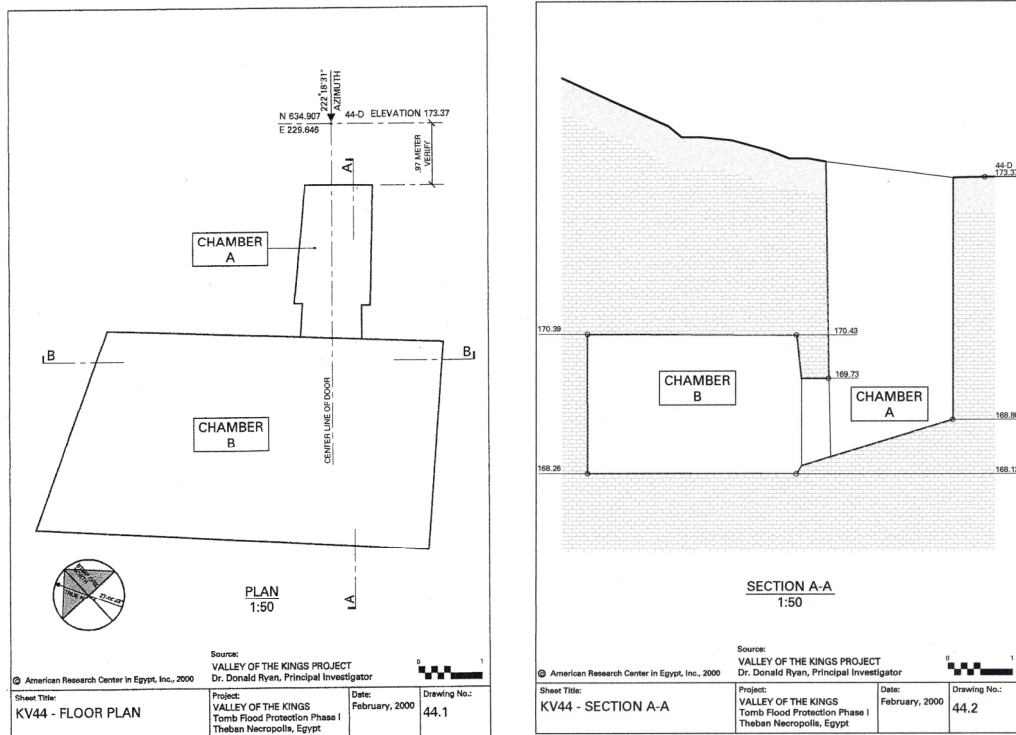


Figure 4.30. Ryan's plan and section of KV 44 (Ryan 2000).

KV 45

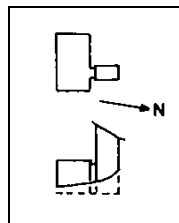


Figure 4.31. Reeves' plan and section of KV 45 (Reeves 1990:147).

KV 45 (Figure 4.31) was also discovered by Howard Carter for Davis and opened on 25th February 1902, just over a year after the discovery of KV 44. Carter reported that the “tomb pit untouched” consisted of “only a perpendicular shaft of about 3 metres deep, with a small chamber on the east side at the bottom containing a burial of the XXIInd dynasty” (Carter 1903:46). The tomb in fact contained two intrusive burials of a man and his wife. Carter removed the “the face of the man’s mummy case” and a heart scarab

(Carter 1903:46; Reeves 1990:147). Carter also found some remnants of the original burial, including fragments of inscribed canopic jars apparently dating to the original 18th Dynasty interment and belonging to the “Overseer of the Fields of Amun” named Userhet (Carter 1903:46; Reeves and Wilkinson 1996:184; Thomas 1966:162). The tomb was briefly located and described as “for a noble of the XVIIIth dynasty, but it is not inscribed or decorated” by Weigall (1910:226). The tomb had been badly damaged by water.

Donald Ryan opened KV 45 in 1990 “for an initial investigation” (see Figure 4.32) and cleared the tomb the following year. The remains of five adults were eventually distinguished, including “two [a male and a female] relatively complete skeletons which likely represented the 22nd dynasty remains identified for this tomb by Howard Carter in 1902” (Ryan 2008:3). Numerous coffin fragments, as well as broken pottery, clay *shabtis* were all that remained within the tomb besides the human remains (Ryan 2005:1). After the tomb was cleared, a wooden sheet was placed over the entrance to protect it from discarded refuse (2005:3).

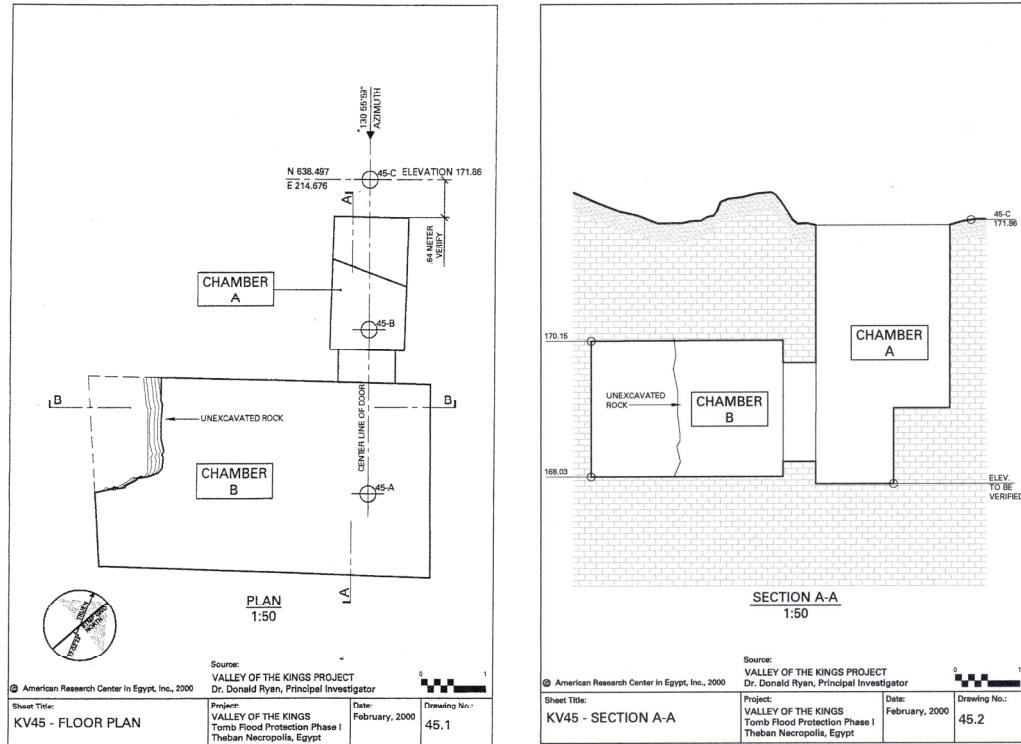


Figure 4.32. Ryan's plan and section of KV 45 (Ryan 2000).

KV 46

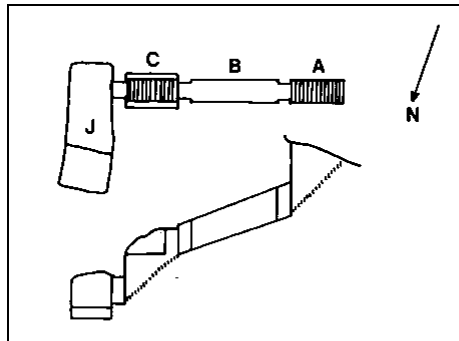


Figure 4.33. Reeves' sketch plan and section of KV 46 (Reeves 1990:148).

KV 46 (Figure 4.33) was discovered on 5 February 1905 by James Quibell, who was excavating in the Valley for Theodore Davis (Davis 1907: XXVI). Nearly a week later, Quibell reached the inner doorway to the burial chamber (Davis 1907: XXVI). Though the tomb was robbed at least once in the antiquity (probably shortly after it had been closed), it had been resealed and much of the burial equipment had survived intact

(Davis 1907: XXVI, XXIX; Reeves 1990:148). Within the tomb was the dual burial of Yuya and Thuya, father and mother (respectively) of Queen Tiye, queen of the mighty Amenhotep III. Weigall (1910:226) noted that “with them was a number of interesting antiquities...[but] the tomb itself is uninscribed and is of no particular interest.” Nevertheless, the wealth of objects recovered from the tomb cause quite a sensation which was to be unequaled until the discovery of the tomb of Tutankhamen.

Though Yuya and Thuya were apparently not royal by birth, their status as parents of the queen ensured them a rich and honored interment in the Valley of the Kings. Like the tomb of Maiherperi (KV 36), KV 46 is a rare example of a non-royal burial in the Valley of the Kings. The tomb was cleared completely, and within the past two decades a gate has been installed in the entrance; the remarkable objects found in the tomb are listed in greater detail in Appendix A.

KV 48

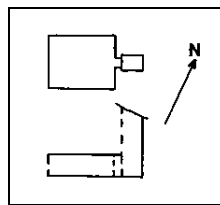


Figure 4.34. Reeves’s plan and section of KV 48 (Reeves 1990:140).

Edward Ayrton uncovered KV 48 (Figure 4.34) for Davis in January 1906. According to Davis (1908:18), the tomb consisted of a shaft and “a comparatively large chamber” that had “been anciently plundered” but reclosed with a “rough wall.” Additionally, the tomb is located below most of KV 50 (Thomas 1966:161). Inside the single room, “the floor was covered with some six inches of rubbish, and on this lay the

debris from a burial” (Davis 1908:18). The “debris” included the mummy “of a man, tall and well-built” that had been unwrapped and tossed aside, probably by robbers (Davis 1908:18). Davis and Ayrton also found coffin fragments, pottery fragments, four magical clay bricks, and ushabtis (Davis 1908:18). Fragments of one of the clay tablets bore the name and titles of the tomb’s owner, “Amonmapt [now transcribed as Amenmopet], Vizier and Governor of the Town” under Amenhotep II (Davis 1908:18; Reeves 1990:140; Reeves and Wilkinson 1996:103). Weigall (1910:227) noted only that the tomb was small, undecorated, and “contained the well-preserved body of the Vizier Amenemapt, who lived during the XVIIIth dynasty.”

Unfortunately, the records of this discovery and excavation are terse and vague, leaving much important information unwritten. Reeves (1990:140) suggested that “the fact that the contents of the chamber were deposited substantially above floor level suggests, perhaps, that the tomb had lain open for some time before the burial was introduced.” Amenmopet is, however, considered to have been the primary occupant of the tomb, barring any evidence to the contrary. If the mummy was ever professionally examined, it was not noted in Davis or Ayrton’s notes, and the mummy has since disappeared (Thomas 1966:162; Ryan 2008:4).

The location of KV 48 was apparently lost for many years, before it was relocated again by Kent Weeks and the Theban Mapping Project in 1986, when a retaining wall was built around the tomb entrance to protect it from flooding (Reeves and Wilkinson 1996:185). It was apparently not re-entered until 2008, however, when Donald Ryan and a team from Pacific Lutheran University began clearing the debris from the tomb (Reeves and Wilkinson 1996:185). Unlike many of the other small, uninscribed tombs in the

Valley, KV 48 has not suffered any water damage from rain and floods (Ryan 2008:4).

The human remains had long since vanished, so Dr. Ryan and his team cleared the debris from the tomb, photographed it, and installed a security door at the shaft opening (Ryan 2008:4).

KV 49

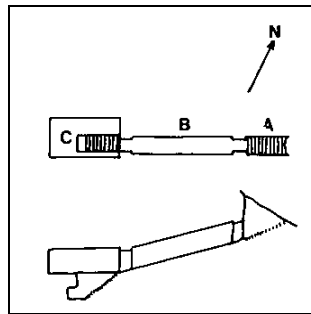


Figure 4.35. Reeves' sketch plan and map of KV 49, including the unfinished stair in Chamber C (Reeves 1990:169).

KV 49 (Figure 4.35) was also discovered by Ayrton for Davis in January of 1906 (Reeves and Wilkinson 1996:185). The tomb was unfinished and the partly-completed stair in the only room (Chamber C) was filled with rubble (Davis 1908:16). The door at the end of the corridor (Corridor B) had probably been sealed at some point, but nevertheless robbers had broken through the seal and “had dug a small pit in the second stairway to search for a further door” (Davis 1908:16). Davis (1908:16) also stated that some sort of burial was probably placed in Chamber C at one time, but that “the only objects in the room were a few scraps of mummy-cloth and fragments of the large whitened jars which occur in burials of the XVIIIth Dynasty.” Davis was not overly interested in the tomb, with its uninscribed walls and sparse artifacts, so Ayrton soon moved on to other endeavors; a few years later, Weigall (1910:227) grouped the tomb

with 50-54 and noted that these tombs were “mostly empty” and “of no interest to the visitor.”

Two ancient hieratic graffiti over the entrance to the tomb have sparked debate about the purpose of KV 49, however; Černý seemed to believe that the graffiti referred to the preparation of KV 49 for a burial in the late 20th dynasty (Černý 1973:15), Thomas thought that the tomb may have been used during the late New Kingdom as storage for rags that would be made into candles (in Elizabeth Thomas’s “Studies Hughes” p. 213, as quoted by Reeves 1990:169). Romer (1981:258) stated that the tomb was probably used for an 18th dynasty official who was then collected and cached with the royal mummies several centuries later, and Reeves and Wilkinson (1996:185) suggested that the tomb may have been used as a storeroom for temple linen. Given the tomb’s scanty contents, it is unlikely, but not impossible, that the purpose or ownership of the tomb will be determined from direct means, if at all.

KV 50

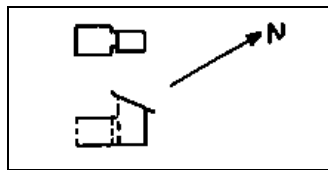


Figure 4.36. Reeves’ plan and section of KV 50’s simple layout, mistakenly labeled by Reeves as KV 51 (Reeves 1990:170).

KV 50 (Figure 4.36) is almost invariably grouped together with KV 51 and 52, for good reason; the three tombs were discovered at the same time, are roughly the same shape and size, and had similar contents. The group is generally termed the “Animal Tombs.” Nevertheless, they will be treated separately here, since their contents were not

identical and they are in fact separate tombs. Smith (1956:49) proposed that the proximity of the tombs to that of Amenhotep III could mean that some of the animals within the three tombs were that king's pets.

KV 50 was another of Ayrton's discoveries for Davis in January of 1906. The tomb consisted of a mostly square shaft and a single, much plundered room, most of which is located directly above KV 48; Davis (1908:17) noted that the shaft "was full of rubbish, some of which had penetrated into the room." Though the tomb was uninscribed and bore no evidence of the owner's name (if indeed the tomb had been used for a human burial at all), its scanty contents contained two items of particular interest. "Propped up against the eastern wall was a large dog, quite perfect although stripped of its wrappings, and a monkey still partially wrapped" (Davis 1908:17). Weigall (1910:227), apparently mixing up the contents of the tombs, referred to "one tomb [that] contained the mummies of monkeys and a dog." Since none of the other tombs in his group of 49-54 contained a dog, it is generally assumed that he was referring to KV 50, and was mistaken about the number of monkeys. Joseph Lindon Smith, a friend of Davis, visited the tomb shortly after its discovery and noted "a yellow dog of ordinary life size, standing on its feet, his short tail curled over his back, and with eyes wide open. The animal looked alive" (Smith 1956:49).

As Reeves (1990:170) and Thomas (1966:166) noted, the fragment of a wooden coffin that Davis noted may have actually belonged to an animal coffin. Reeves and Wilkinson (1996:185) suggested that the tomb may have been a sort of pet cemetery for Amenhotep II (nearby KV 35), since the animals "seem originally to have been mummified and wrapped (sometimes with jewellery) in the same way as a human corpse,

and in most cases supplied with a coffin.” Thomas (1966:167) also suggested that the monkey’s position suggested it had been in a temple, perhaps as a sacred animal; this has yet to be proved, however, and fails to explain the presence of the dog, which is not known to have been a temple animal but was undoubtedly a common pet. Other than the dog, the monkey, and the fragments of wood, the tomb was empty.

KV 51

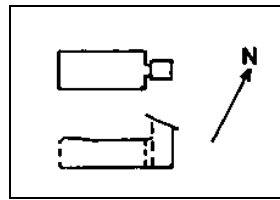


Figure 4.37. Reeves’ plan and section of KV 51, mistakenly labeled by Reeves as KV 50 (Reeves 1990:170).

KV 51 (Figure 4.37) was discovered by Ayrton at the same time as KV 50 and 52, possibly even on the same day in January of 1906. Like KV 50, KV 51 “consisted of a short shaft with a very small chamber” that had been extensively plundered (Davis 1908:17). After the tomb was robbed, its entrance was reclosed “with bits of stone, and part of the disused lid of a mummy coffin” (Davis 1908:17). Unlike KV 50, however, KV 51 “was completely filled with animals” that had been mummified and carefully placed in the tomb (Davis 1908:17). The bestiary included two monkeys, a large monkey, “a large cynocephalus ape,” three mummified ducks, an ibis, and “some bundles of intestines made up in the form of little human figures,” one of which had evidently been detached from “a mask of beautifully coloured stucco, representing a human head” (Davis 1908:17-18). Further examination determined that the “large cynocephalus ape” was in fact a baboon, wearing a “necklace of small blue disk beads” (Smith 1956:49).

All of the animals had originally been wrapped with great care but had been partially or completely unwrapped by thieves in search of funerary jewelry (Reeves and Wilkinson 1996:185). One of the monkeys' wrappings appeared to have been burnt, probably by robbers. The tomb also contained several fragments of at least one coffin, probably for one of the animals, and a "box coffin" (Thomas 1966:167).

Thomas (1966:167) pointed out that not only is the room of KV 51 "more than double the area" of KV 50 and 52 combined, but the elongated form of KV 51 suggests that additional rooms were perhaps intended for more animals. This may indeed have been the case, but if so, the additional rooms were never added to the existing chamber.

KV 52

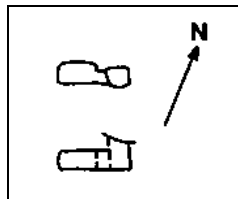


Figure 4.38. Reeves' sketch plan and section of KV 52 (Reeves 1990:170).

The last of the animal tombs, KV 52 (Figure 4.38) is considerably smaller than KV 51 and contained only two boxes, "covered with bitumen and without decoration or ornament either inside or out" (Davis 1908:17). Inside the larger box were "numerous loose wrappings and the unwrapped body of a small monkey; the smaller box was divided into four partitions, resembling in this respect a box for canopic jars" (Davis 1908:18). Unfortunately, this probable canopic chest was empty (Reeves and Wilkinson 1996:185). Based on the position of the monkey's body, Thomas (1966:167) stated that it was probably a temple monkey, like the monkey in KV 50. Whether this tomb was

ever intended to hold a human burial is uncertain, but the fact that this suite of animal tombs even exists in the Valley of the Kings presents significant evidence to better understand the nuances of mortuary behavior in an area as secure as the Valley (Reeves 1990:170).

KV 53

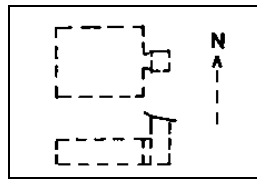


Figure 4.39. Reeves' tentative plan and section of KV 53; the actual dimensions are unknown (Reeves 1990:171).

KV 53 (Figure 4.39) was discovered in the 1905-1906 excavation season by Ayrton, still working for Davis. Davis (1908:18) described the tomb as “a square shallow shaft, leading down to a large room.” The tomb had been thoroughly plundered in antiquity, yielding only “an ostrakon of one ‘Hora, chief scribe in the Place of Truth’ [apparently a stela fragment]” in the chamber and several other ostraca in the shaft (Davis 1908:19). Davis (1908:19) also noted that several workmen’s huts had been built over the tomb’s entrance after it had been plundered; as Reeves (1990:171) pointed out, if the tomb had actually been used for a burial, it almost certainly was robbed when the workmen building their huts discovered the tomb’s entrance. The tomb is probably mentioned in the Andrews diary, where Mrs. Andrews (Theodore Davis’ cousin, who often travelled with him to Egypt and wrote insightfully and extensively about her travels) refers to a “new tomb” that “was shallow and contained only some remains of workmen's houses, and a number of large vases – filled with broken potsherds and small

objects – the most important being a head about 7 inc. high, which crowned the head of a mummified bird.” (Andrews 1908, January 22 entry). The entrance to the tomb was quickly lost after Ayrton’s brief reconnaissance of the tomb, and it remains inaccessible.

KV 55

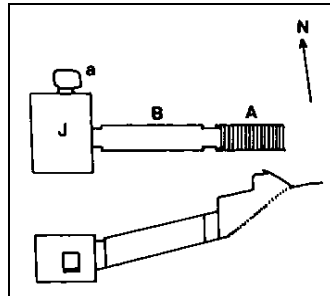


Figure 4.40. Reeves’ plan and sketch of KV 55 (Reeves 1990:42).

KV 55 (Figure 4.40) was another of Ayrton’s discoveries for Davis. The tomb was discovered in early January of 1907, and excavated during the 1907-1908 excavation season. The tomb was protected by a large doorway “closed with large and small stones, held in place with cement or plaster,” though many of the stones had been “pulled down,” and behind the doorway, the “mouth of the tomb was filled with stones to within four feet of the roof” (Davis 1910:1). On top of these stones was a magnificent set of wooden doors covered with gold foil from a shrine for Queen Tiye, powerful queen of Amenhotep III and mother of Akhenaten (Davis 1910:1). This shrine convinced Davis that he had found the tomb of Queen Tiye, though the skeleton in the tomb was identified by Grafton Elliot Smith as that of “a man of twenty-five or twenty-six years of age” give or take a few years (Davis 1910:xxiv). Mrs. Andrews recorded in her diary that “The burial chamber was not large, but in a state of great confusion” (Andrews 1907, January 9 entry). Weigall (1910:227-228) proposed that the tomb had been created for Tiye, but

then her body removed to “make room for that of the ‘heretic’ King Akhnaton which had been brought back to Thebes from Tell el Amarna.” The tomb seemed to contain a conglomeration of items from several different rulers and royal figures from the Amarna period, including both Tiye and Akhenaten, sparking intense debate as to the original ownership of the tomb; some of this debate will be addressed in the Results chapter.

Davis and Ayrton cleared the tomb in about a month and removed all objects of interest. Unfortunately, the quick clearance and rather spotty record-keeping of Davis and Ayrton led to the loss of much knowledge about the tomb, such as the locations of items within the burial chamber (Romer 1981:265). The records of the tomb’s clearance disagree on several important particulars; for example, while Ayrton (Davis 1910) recorded that he discovered original seals at the tomb entrance, Weigall seemed to not the presence of a secondary set of seals, possibly bearing the cartouche of Tutankhamen (Brock 1997:122; Weigall 1923:152). The diary of Mrs. Andrews has become an important source of information for the clearance of the tomb, since she was a keen observer and recorded much of what she saw and heard without a conscious agenda regarding the tomb’s owner (Wilson 1976; Andrews 1907). Lyla Pinch Brock conducted a final clearance of the tomb in 1993, retrieving mostly modern trash but also several ancient artifacts, including an ostrakon that may bear the plan of a tomb in red and black paint, fragments of pottery, and plaster seals (Brock 1997:125-126). Several flakes of gold foil and three very small gold beads, glass and faience beads, and a fragment of a small calcite figurine were also recovered (Brock 1997:127-128). The tomb had been damaged by water in antiquity.

KV 56

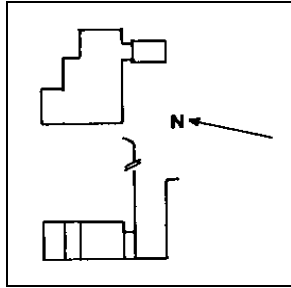


Figure 4.41. Reeves' plan and section of KV 56 (Reeves 1990:131).

KV 56 (Figure 4.41), also referred to as the “Gold Tomb,” was discovered by Ayrton for Davis on 5 January 1908. The tomb consisted of a shaft and a strangely-shaped room (see Figure 4.42); “the shaft was entirely filled with washed-in debris,” and the room “was more or less filled with the same material to a depth of forty-one inches against the west wall (Davis 1908:31). As they were clearing the fill, Davis and Ayrton uncovered several vases and “a stratum about a half-inch thick of broken gold leaf and stucco, covering an area of some four feet square,” which may have indicated the remains of a coffin (Aldred 1963:177). Near this area was “an indiscriminate heap of gold and silver ornaments, beads, and small stone objects” (Davis 1908:32).

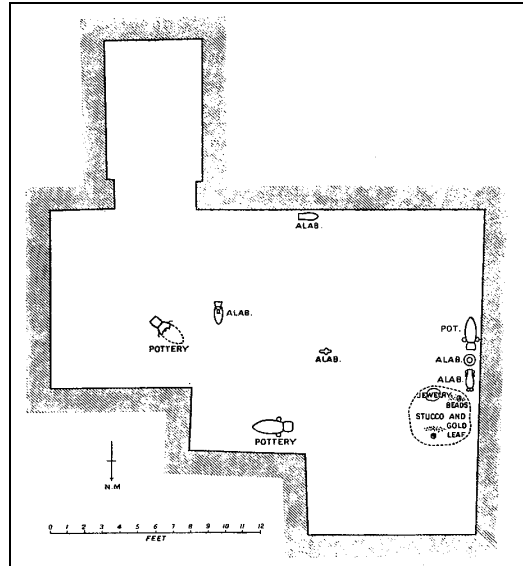


Figure 4.42. Davis' plan of KV 56 (Davis 1908:30).

Several of the objects of in the tomb bore the names of Seti II and Tawosret, spawning suggestions that the tomb may have been a cache for Tawosret when Setnakht usurped her tomb, or perhaps a burial of a child of Tawosret and Seti II (Aldred 1963:178; Weigall 1910:228) Unfortunately, Davis and Ayrton's excavation technique of soaking the hardened tomb fill with water to retrieve the jewelry also destroyed any organic material such as wood or possible fragile, fragmentary human remains that may have remained in the tomb.

KV 58

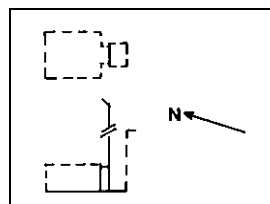


Figure 4.43. Reeves' tentative sketch plan and section of KV 58 (Reeves 1990:73).

In January 1909, Ernest Harold Jones discovered KV 58 (Figure 4.43) while excavating for Davis. Unlike Ayrton, who seemed to constantly stumble upon tombs, KV 58 was Jones' only major discovery for Davis; unfortunately for Jones, Davis credited Ayrton with the discovery in 1907 (Reeves and Wilkinson 1996:186). Jones had served as illustrator for many of the items in KV 55, and Davis soon after hired him to work with Ayrton (Romer 1981:271).

Like KV 56, KV 58 consisted only of a shaft with a single chamber, and its location close to Horemheb's KV 57 has led to the suggestion that KV 58 may have been a satellite or related tomb (Reeves 1982:35). Jones recovered fragments of incised gold foil, calcite knobs, faience box handles, an uninscribed calcite *shabti* or statuette, bronze uraei, and other bits and pieces of funerary equipment (Bickerstaffe 2010:37; Reeves 1982:34; Reeves and Wilkinson 1996:129). Fragments of a chariot harness, as well as blue-glazed faience knobs with Ay's cartouche inscribed on them, may have originated in Ay's tomb in the West Valley and been deposited in KV 58 some time at a later date (Bickerstaffe 2010:37; Reeves and Wilkinson 1996:186). Sadly, Davis' vague field notes do not provide little additional information about KV 58, and since the tomb quickly filled back in rather little is known of it.

KV 59

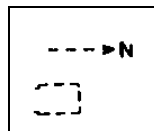


Figure 4.44. Reeve's 'plan' of KV 59; given the dearth of information about the tomb, it is necessarily guesswork (Reeves 1990:171).

Although KV 59's (Figure 4.44) high number suggests that it was discovered in the early 20th century, the tomb seems to have been known to both Burton and Lefébure; Lefébure's 1889 description of the tomb shafts around KV 37 may include a reference to KV 59:

...un peu plus haut, à gauche, puits bien taille, avec entrée de chambre enfoui. Au dessus, du même côté, environ à moitié chemin niche ou chapel creusé à une certaine hauteur dans le roc. [... little higher, to the left, good-size shaft, with entrance chamber buried {probably KV 59}. Above, the same side, about halfway niche or chapel dug at a certain height in the rock {almost certainly the niche above KV 37}] (Lefébure 1889:188, with tomb identifications by Thomas 1966:158; for full quote and its context please see the section of this chapter regarding KV 37).

This is the earliest reference to KV 59's existence, scant though it may seem.

Presumably the location of KV 59 was lost and then rediscovered by Carter, who gave the tomb its current number when he was working in that area of the Valley in 1921; another possible scenario, proposed by Thomas (1966:141), is that Carter ignored the tomb altogether, and that it was not numbered until the entire Valley was surveyed in 1926. Reeves (1990:171) noted only that "This small pit has been known for many years, but no reference to its clearance or to its contents is known to me."

Fortunately, KV 59 was recently relocated and excavated by the University of Basel. The tomb was largely empty, and seemed to have been "robbed of all its contents" (UB 2011:1). The tomb consists of a shaft and a single, small room, and showed evidence of flooding several times in the past (UB 2011:5). The only artifacts recovered were "a few pottery fragments dating to the New Kingdom" (UB 2010:5). According to the team's brief report, "No information concerning burials was discovered, nor any objects, and it remains unclear if the tomb was ever used for a burial." (UB 2011:2). An updated plan and section of the tomb have not yet been published.

KV 60

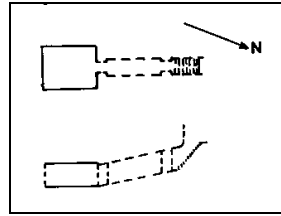


Figure 4.45. Reeves' tentative sketch plan and section of KV 60 (Reeves 1990:139).

Howard Carter discovered KV 60 (Figure 4.45) for Davis in 1903, who described the tomb as consisting of “a very rough flight of stairs leading down to a passage of 5 metres long, ending in a low and rough square chamber” (Carter 1903:176). Like KV 59, the tomb’s high number may indicate that it remained unnumbered until the entire Valley was mapped in 1926 (Thomas 1966:63). The tomb contained “the remains of a much destroyed and rifled burial” including “two much denuded mummies of women and some mummied geese” (Carter 1903:176). Carter removed the mummified geese and reclosed the tomb; in 1906 Ayrton excavated the tomb for Davis, finding a few late pottery fragments (probably introduced when the tomb was robbed around the 20th dynasty) and scraps of burial equipment (Reeves and Wilkinson 1996:186). Noting that the tomb seemed “uninteresting,” Ayrton and Davis moved on without completely clearing the tomb. However, Ayrton did move one of the mummies, named Sitre In, to the Cairo museum (Reeves and Wilkinson 1996:186). After Ayrton’s excavations, the tomb entrance and location were lost until Dr. Donald Ryan relocated the tomb in 1989 (Ryan 1992).

Based on inscriptions on a half coffin that was present in the tomb, Carter suggested that the two women might have been nurses of Thutmose IV, but Thomas (1966:139) suggested that one of the names referred to Hatshepsut’s wet-nurse, Sitre

called In; this indeed was the case, and the other mummy was very recently identified as Hatshepsut herself (Hawass 2007), though controversy around this announcement has flourished (Forbes 2012).

Beginning on July 4, 1989, Dr. Ryan began excavating KV 60 for the Pacific Lutheran University Valley of the Kings Project (see Figure 4.46) (Ryan 1989:8). Since KV 60 has not suffered from flooding or modern vandalism, the tomb provides an interesting comparative sample (Ryan 1992). Dr. Ryan's team uncovered numerous small objects such as faience ring fragments and a copper adze blade, twisted linen fragments that were probably "wicks which were used to light the tomb during ancient times," as well as coffin fragments, mummy wrappings, and "other bits and pieces of the destroyed burials" (Ryan 1993:3). Fourteen mummified food parcels, intended to provide the deceased with sustenance in the afterlife, were also discovered in the tomb (Ryan 1993:3). Ryan (2007:3) has also suggested that the given the multiple individuals interred in the tomb, KV 60 may at some point have been used as a cache, particularly since Hatshepsut's "damaged royal tomb" (KV 20) is located very nearby. The tomb was cleared and closed, and a crack monitor was installed on the walls to determine the strength and movement of the walls (Ryan 2005:3).

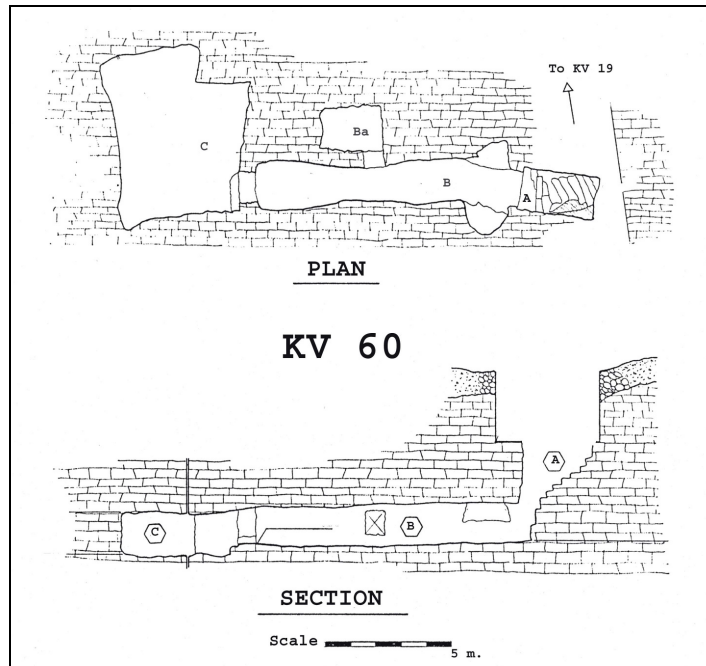


Figure 4.46. Ryan's plan and section of KV 60 (Ryan 2000).

KV 61

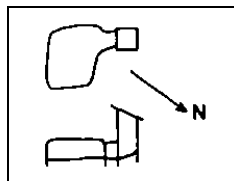


Figure 4.47. Reeves' plan and section of KV 61 (Reeves 1990:172).

The earliest mention of KV 61 (Figure 4.47) appears to derive from Lefébure, who stated:

Vers la fin de la route centrale, en allant au dernier embranchement de gauche, près de cet embranchement, à gauche et au bas de la montagne, puits assez profond [61] et ouverture d'un autre puits [29]. [Towards the end of the central road, going to the last branch of the left, near this junction, to the left and at bottom of the mountain, deep enough shaft {probably 61} and {the} opening of another shaft {probably 29} (Thomas 1966:158).

KV 61 was rediscovered for Davis in January 1910 by E. H. Jones, who also excavated the tomb, though a report was unfortunately never published. Jones described the

shallow, irregularly-shaped tomb as “a small, ill-hewn chamber half filled with debris” (as quoted in Reeves 1990:171). Though Jones searched the small chamber for some evidence of the tomb’s owner, he had little luck, “for never even a potsherd was found” (Jones, as quoted in Reeves 1990:171). Such a thorough clearance is not typical of thieves, and it seems likely that the tomb was in fact never used (Reeves and Wilkinson 1996:186). Thomas (1966:161) has suggested that the tomb’s irregular shape may stem from “haste and lack of completion, or perhaps a later extension of an early embalming cache.” The tomb was flooded at some time while it stood open.

KV 63

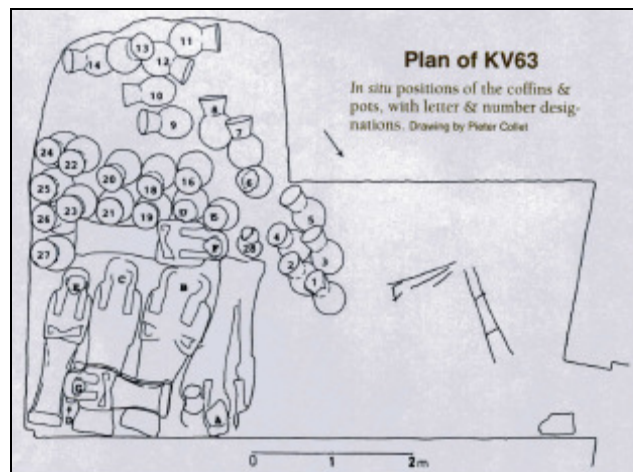


Figure 4.48. Plan of KV 63, showing the locations of the coffins and large storage jars (Schaden 2009:20).

KV 63 (Figure 4.48) was discovered in 2005 by Dr. Otto Schaden and his team, who were sponsored by the University of Memphis, and the tomb was officially opened on February 5, 2006 (Ertman et. al 2006:21). Excavation of the tomb began in 2006 and continued until 2009, though analysis of the cache’s contents continued for two more years (Forbes 2008; Ertman 2006; Schaden 2007; Schaden 2009:28; Schaden 2010;

Schaden 2011). The tomb consists of an entrance shaft and a single, L-shaped chamber, with walls that were well-cut but unfinished (Forbes 2008:32). Within the chamber was a jumbled collection of seven anthropoid coffins (including one that was apparently constructed for an infant) and twenty-eight large, white-whitewashed, sealed ceramic storage jars (Ertman et. al 2006:23; Forbes 2008:32; Schaden 2009:20). Fragments of textiles and pottery, natron, two calcite jars (one of which contained rags or bandages), mud seals, floral wreaths or collars, bird and animal bones, a wooden bed with lion heads, and a gilded coffinnette (perhaps for a fetus) were also recovered (Ertman et. al 2006:23,26; Forbes 2008:32; Schaden 2007:19, 25; Schaden 2009:21; Schaden 2011:41). Within the white-washed jars (and other jars that had been broken) were bits of linen bags holding natron, broken pottery, miniature cups and bowls, bits of papyrus, resin, wood, carbon, seals, and raw grain, perhaps the remains of the mummification process (Forbes 2008:32). Several of the coffins bore the yellow faces and black resin coating typical of the 18th dynasty, and based on stylistic analysis of the artifacts within the tomb, Schaden postulated that the tomb dated to around the time of Tutankhamen, though he also pointed out that there is no evidence actually linking the contents of the tomb to that king (Ertman et. al 2006:21; Schaden 2007:25).

KV 64

KV 64 was originally discovered by the University of Basel team in January of 2011, but due to the revolution in Egypt the structure (whether or not it had been determined to be a tomb at this point is not certain) was quickly covered up and described as a small man-made feature to prevent looting during the political chaos. The tomb has

now been opened and has been found to have been sealed and resealed at least once in antiquity; the tomb consists of an entrance shaft and a single small chamber “filled with [approximately a meter of] debris to about 0.8 m under the ceiling” (Bickel and Paulin-Grothe 2012:29; UB 2012:1). A “black wooden coffin” and a “small wooden stela” indicate that the burial dates to the 22nd Dynasty, probably an intrusive burial since the tomb’s style suggests that it was quarried in the 18th Dynasty (Bickel and Paulin-Grothe 2012:29; UB 2012:1). Within the coffin the team found the mummy of a chantress of Amun named Nehemes-Bastet, whose father was a Karnak priest (UB 2012:1). The remains of the original 18th Dynasty burial were found within the tomb fill, but have not yet been completely analyzed; glass and fragments of high-quality canopic jars suggest the original occupant may have been a member of the royal family, but may also have simply been a favored official (Bickel and Paulin-Grothe 2012:30; Smith 2012:32). The tomb had been robbed and damaged by floods in antiquity (Bickel and Paulin-Grothe 2012:31).

KV 64 was cleared in early 2012, but the University of Basel team plans to further analyze the tomb’s architecture in their next field season (Smith 2012:32). As the only known burial of a single, non-royal woman in the Valley of the Kings, and a tomb untouched since the 22nd Dynasty, this discovery could have enormous implications for the interpretations of other uninscribed tombs whose ownership is uncertain.

Conclusion

It is important to have a general idea of the past work done in each tomb, as the care (or lack thereof) of the excavator has an enormous impact on the type and amount of

information that survives about each tomb. In addition, each Egyptologist and each generation interprets their findings through the lens of their era and background, and it is important to acknowledge these biases when re-examining this work at a later date (O'Connor 1997:18). Combined with a thorough background of the mortuary context of these tombs, an informed analysis of the tombs, their contents, location, and history can be reached that may in turn lead to a better understanding of the original ownership of these tombs and their significance in the Valley of the Kings.

Chapter 5: Results and Discussion

Introduction

Based on the discussion up to this point, it should be apparent that the uninscribed tombs in the Valley of the Kings represent a vast variety of different types of interments and mortuary activities. This chapter will analyze these tombs, determine their purpose and meaning, and explore possible explanations for the lack of decoration. Table 5.1 summarizes the main features that were analyzed to determine the possible ownership of the undecorated tombs.

Characteristics	Royal Tombs		Non-Royal Tombs	Family Tombs
	King	Queen		
Corridor Entrance	P			
Magical Bricks/Niches	P			
Single Subsidiary Room off Burial Chamber	P			
Single or Double Pillar in Burial Chamber		P		
Single Chamber			P	
Multiple Chambers (Distinct from Storage Rooms)				P

Table 5.1. Characteristics used to classify uninscribed tombs in this analysis, marked as Present (P) or Not Present (Blank).

Royal and Non-Royal Tombs

Previous discussions have already demonstrated that the Valley of the Kings was by no means exclusively used by kings, as its name suggests (see Chapter 3: The Tombs

in Context and Chapter 4: History of Exploration). Prominent officials, royal family members, and queens were interred in their own sepulchers in the Valley of the Kings. Chapter 3 discussed the different forms and functions of royal versus non-royal tombs in the New Kingdom, and analysis of the uninscribed tombs in the Valley seems to indicate that both groups are represented. The tombs for most of the kings of the New Kingdom have been attributed to their owners by various means, and the remaining number of unidentified tombs far exceeds the number of New Kingdom rulers with no known tomb. Thus, the uninscribed tombs cannot all belong to kings, but rather must have belonged to other queens, royal family members, and favored officials. Despite Dodson's (1988:121) remark that "almost without exception they [uninscribed tombs] are insignificant affairs," the data related to these tombs have the potential to be expand our understanding of the Valley of the Kings, particularly about the significance of non-royalty interred in such a place.

Certain architectural elements (as briefly discussed in Chapter 3) seem to have been reserved for royal tombs. Particularly in the early part of the 18th dynasty, identifiable royal tombs begin with a steep entrance stair (A), a sloping corridor (B), and then a "steep stairwell with a room or niches at the top" (Roehrig 2010:182). "After one or more intervening elements, each tomb ends in a burial chamber (J) with a small subsidiary room (Ja)" (Roehrig 2010:182). This sequence is found in every king's tomb of the 18th dynasty except the unusual case of Tutankhamen's tomb (KV 62, a private tomb pressed into service as a royal sepulcher for the young king's unexpectedly early demise), and in fact, the subsidiary room Ja "appears only in tombs intended for royal burials...[i.e.] those of kings or queens" (Roehrig 2010:182-83).

Tomb-less Kings of the 18th Dynasty

Perhaps the first place to look for owners of the undecorated tombs in the Valley of the Kings is to the rulers of the New Kingdom with no known tomb. Since the first attributable royal tomb in the Valley of the Kings is that of Thutmose I (both KV 20, which was later extended by Hatshepsut, and KV 38, a reburial by Thutmose III), scholars have long debated the location of the tombs for Ahmose, who expelled the foreign rulers of Egypt to initiate the New Kingdom, and Amenhotep I, who was deified with his mother, Ahmose-Nefertari, during his lifetime (see Table 1.2 in Chapter 1: Introduction). The tomb of Ahmose has not been found, but it is generally believed to have been located in the cliffs of Dra Abu el-Naga, where several rulers and elites from the 17th dynasty were interred (Dodson 1988:118; see also Johnson 2003). Both Dodson (1988:116) and Rose (2000), who excavated KV 39 in the 1990s, have suggested that KV 39 may have belonged to Amenhotep I based on the tomb's architecture, which stylistically seems to pre-date (or perhaps be contemporary with) the earliest identifiable tombs in the Valley. A tomb at Dra Abu el-Naga, however, bears the name of both Amenhotep I and Ahmose-Nefertari, and may have been final resting place (though perhaps not the original interment, or indeed even an interment at all) of these two important figures. It is likely that if Amenhotep I did carve a tomb for himself in the Valley of the Kings, it was thoroughly robbed in antiquity and thus remains unidentified (though probably already discovered).

Thutmose II's tomb has also not been identified, though perhaps for different reasons. There seems to have been a shuffling of royal mummies during the reign of Hatshepsut and her stepson Thutmose III, with both monarchs claiming closer

relationships than existed with the preceding Thutmosides in an effort to reinforce the claim to the throne. Hatshepsut seems to have usurped and greatly enlarged the tomb of her father, Thutmose I, and Thutmose III seems to have quarried an entirely new tomb for his grandfather (Thutmose I). In all the shuffling, it is likely that Thutmose II, a less memorable pharaoh than his father or son, was moved around as well, and his original tomb may have been usurped and modified beyond recognition. The king's mummy was discovered next to that of Amenhotep I in the cache of royal mummies discovered in a private tomb (Deir el-Bahri Tomb 320, or DB 320) early in the twentieth century, leading Dodson (1988:123) to suggest that Thutmose I's tomb may have been located near that plundered tomb of Amenhotep I and thus the two mummies were collected together. Based on this rather tenuous but logical suggestion, Dodson (1988:123) suggested that KV 30 or KV 26, "the most elaborate of the valley's shaft tombs" may have been the original burial place of Thutmose I, or perhaps KV 37 "a small corridor-tomb whose mixed contents might suggest the activities of the reburial commissioners." Reeves (1990:18-19) has also suggested that Thutmose II may have been buried in a nearby tomb in the Deir el-Bahri region southeast of the Valley, DB358, based on the presence of a well shaft (usually a kingly prerogative). Based on architectural similarities to the tomb of Hatshepsut's daughter, Neferure, in the wadis southwest of the Valley of the Kings, DB358 would appear to be of roughly the right date for Thutmose II.

Later in the New Kingdom, the only pharaoh's tomb that has not been discovered or identified is that of Ramses VIII. Since he ruled for just a few years at most, it is possible that he did not have a magnificent tomb of his own, but rather was forced to press another tomb into service as Tutankhamen had done. This cannot be proven, of

course, but it seems a likely scenario, since the uninscribed tombs in the Valley all seem to pre-date the 20th dynasty and no other tomb has been attributed to Ramses VIII. See

Queens in the Valley of the Kings

The subject of queens' tombs in the Valley of the Kings, particularly during the 18th dynasty, has been addressed by several authors (e.g., Reeves 2003; Roehrig 2010) and is of particular interest to this discussion. As Reeves (2003:69) points out, the Valley of the Queens was not regularly used for queenly burials until the 19th dynasty, leaving the whereabouts of most of the powerful 18th dynasty queens unknown. Hatshepsut carved a queenly tomb for herself in the wadi southwest of the Valley of the Kings, the Wadi Sikkat Taqa el-Zeide, and three of Thutmose III's minor wives were buried in a tomb in the nearby Wadi Qubbanat el Qurud, but these are the earliest known queenly tombs from the New Kingdom and were almost certainly not carved until nearly mid-way through the 18th dynasty (Reeves 2003:69). Several tombs in the Valley of the Kings, however, seem to provide evidence of burial arrangements for royal consorts during the 18th dynasty (Reeves 2003:69).

The consort of Thutmose III, confusingly named Hatshepsut-Meryetre (not to be confused with Hatshepsut, the female pharaoh who reigned before Thutmose III), was probably originally intended to be interred in KV 42 (Figure 5.1); Howard Carter found foundation deposits (consisting of small dedicatory offerings such as figurines that were buried in small pits in front of a tomb to inaugurate or dedicate the area) with the name of Hatshepsut-Meryetre in front of this tomb (Reeves 2003:69; Roehrig 2010:181). Despite these deposits, there is no evidence that the tomb was actually used for the burial of

Hatshepsut-Meryetre, or indeed any royal burial, and the queen may instead have been buried with her son Amenhotep II in KV 35, a theory based upon funerary equipment with the queen's name found by Victor Loret in this tomb in 1898 (Reeves 2003:69; Roehrig 2010:181). Dodson (1988:123) has also argued that the tomb may have been created by Thutmose II, based on the sarcophagus found within the tomb, but the tomb is generally attributed to Hatshepsut-Meryetre.

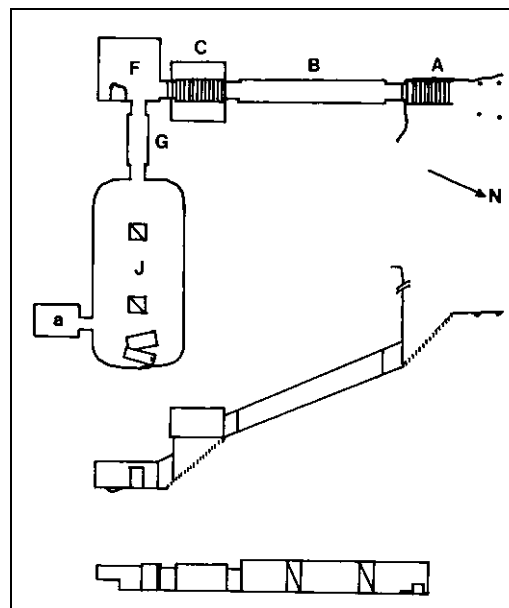


Figure 5.1. KV 42 (Reeves 1990:25)

Several slightly later attributable pharaonic tombs in the Valley seem to have additional chambers leading off of the main burial chamber, perhaps intended for royal consorts (Reeves 2003:70). The earliest of these occurs in the tomb of Amenhotep III (WV 22, see Figure 5.2) (Reeves 2003:70). Where earlier royal tombs (KV 35 belonging to Amenhotep II and KV 43 belonging to Thutmose IV) had four simple storage rooms opening out of the burial chamber, two on each side, the tomb of Amenhotep III has a fifth chamber containing a single pillar and opening into its own storage room (Reeves

2003:70). One of the standard storage rooms was also enlarged and given its own storeroom. Reeves (2003:70) hypothesized that the additional rooms may have been intended for royal family members or consorts, and in particular that the single-pillared burial chamber was evidence of a tomb intended for a queen. If this is indeed the case, two nearly contemporary, identifiable tombs should also be considered. The first, located in the cliffs of Dra Abu el-Naga, was identified by Howard Carter as the burial place of Queen Ahmose-Nefertari and her son Amenhotep I, deified founders of the 18th dynasty (Reeves 2003:71). This tomb, which produced numerous artifacts bearing the name of Ahmose-Nefertari, had originally been quarried as a chamber with a single pillar, and then was seemingly modified to incorporate the body of Amenhotep I as well (Reeves 2003:71). Perhaps this tomb represented the prototype for later 18th dynasty queens' tombs.

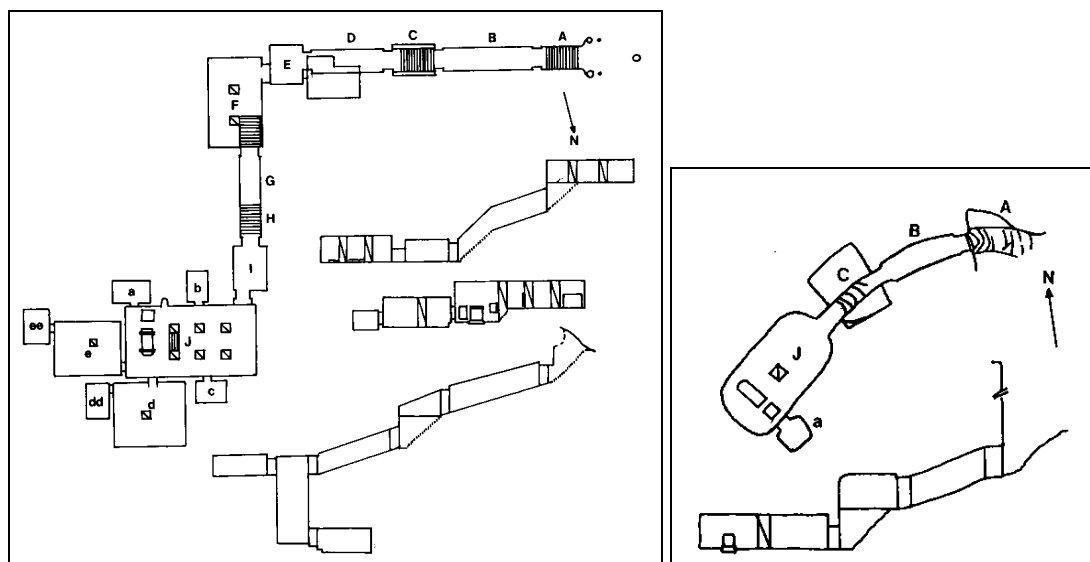


Figure 5.2. Plans of WV 22 (left) and KV 38 (Reeves 1990:39,18)

The second tomb to be examined, KV 38 (see Figure 5.2), is typically identified as a reburial for Thutmose I and was almost certainly constructed by his grandson,

Thutmose III. KV 38 also contains a single pillar, leading Reeves (2003:72) to suggest that the tomb may originally have been quarried for a queen, perhaps Thutmose III's consort Hatshepsut-Meryetre or another queen. These relatively identifiable examples can perhaps provide insight into several of the uninscribed tombs, namely KV 32, 21, and 56, which also bear a single pillar.

KV 32 (Figure 5.3) was identified as belonging to Tiaa, mother of Thutmose IV, based upon a fragment of a canopic box that bore her name, discovered by the University of Basel during their 2000-2001 excavation season (Roehrig 2010:181; UB 2000/2001). Roehrig (2010:181) suggested that the tomb may have been quarried by Thutmose III for an earlier queen or as part of family cemetery, and then left unused until Tiaa's death. The plan of the incomplete chamber with a single pillar and storage room strongly resembles the additional chambers of WV 22 and the original format of KV 38 and KV 42 (Reeves 2003:70; Roehrig 2010:181-82).

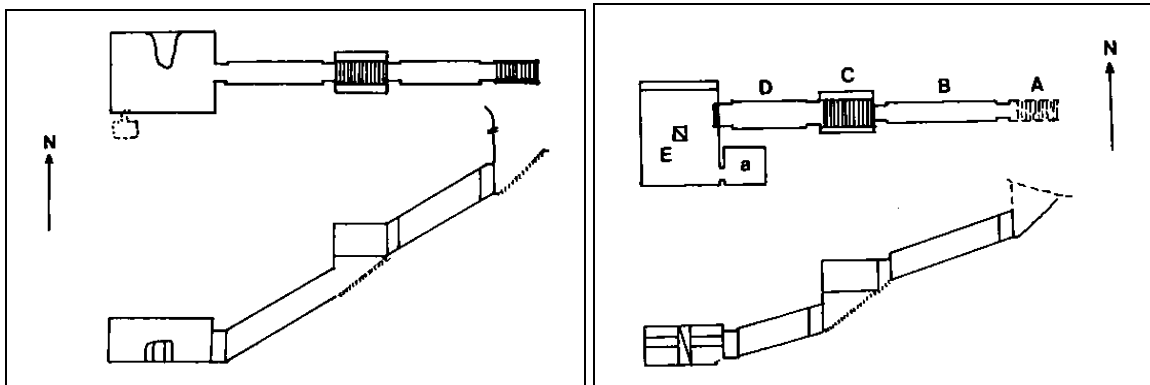


Figure 5.3. KV 32 (left) and 21 (right) (Reeves 1990:154, 167).

KV 21 (Figure 5.3) also bears an almost identical plan to that of KV 32, albeit completely quarried, with a single-pillared burial chamber and one storage room. Pottery from the tomb suggests a date between Hatshepsut and Thutmose IV, and it does not

seem unreasonable to suggest that KV 21, too, may have been quarried for an 18th dynasty queen. Further support for this theory may be found in the remains of two female mummies that Belzoni discovered in the tomb in 1817, and who were both mummified with their left arms bent and the fist clenched over their chest, a pose traditionally believed to indicate a royal female (Ryan 1995). Both KV 32 and KV 21 have entrances that consist of a “steep, uncovered stairway leading to a door carved directly into the cliff face,” the same format used in the earliest known tomb in the Valley, Thutmose I’s tomb KV 38 (Roehrig 2010:182). In addition, these two tombs share the royal architectural sequence of tomb elements with KV 38, which seems to indicate that KV 32 and KV 21 were constructed for royal inhabitants, probably queens, some time in the early 18th dynasty (Roehrig 2010:182)

Reeves (2003:72) also suggested that the unusual shape of KV 56 (Figure 5.4) may in fact represent a single-pillared chamber that was unfinished, and thus may also have been designed for an 18th dynasty queen. Practicality apparently won out, however, and the tomb was hastily prepared for what may have been the interment of a young royal child instead.

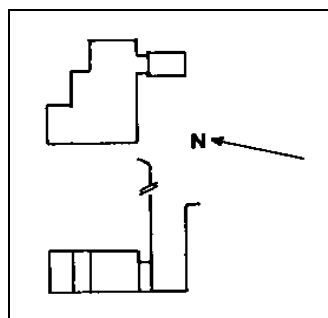


Figure 5.4. KV 56 (Reeves 1990:131).

From the reigns of Thutmose III to Thutmose IV, several queens had individual tombs initiated for them in the Valley of the Kings, but this practice was inconsistent, with many of the tombs unused by their intended occupant, or left incomplete. Even the suites of rooms that probably were prepared for Queens Tiye and Sitamun in the tomb of Amenhotep III [WV 22] were left unused, presumably because they outlived the king (Roehrig 2010:185).

The use of a column to indicate a queen's tomb may have died out toward the end of the 18th dynasty; Reeves (2003:72) suggests that the side rooms of Horemheb's tomb may have been intended for queens, but since the rooms do not contain pillars perhaps this custom was no longer practiced.

Other Royalty

Egyptian rulers typically had a great many children, most of whom lived and died in relative obscurity. Nevertheless, there are some examples of princes rising to great power as priests or military commanders (several of Ramses II's sons, though they never ruled Egypt, achieved fame as priests or military commanders). Currently, only two tombs in the Valley are known to have been used for specific princes: "KV 3 which was probably made by Ramesses III for one of his sons and KV 19, which was inscribed for Prince Montuherkhepeshef in the reign of Ramesses IX" (Roehrig 2010:185). KV 3 (Figure 5.5) is a fairly elaborate tomb with a four-columned hall and several side chambers; overall, KV 3 seems to have been designed specifically for a prince rather than a king based upon the decorative scheme and the smaller dimensions compared to kings' tombs at the time (Wente 1973:228). KV 19 (Figure 5.5) is a simple corridor tomb that was incompletely quarried. It seems possible that other royal sons and perhaps even

some of the relatively powerless royal daughters were also interred in the Valley of the Kings, though such tombs have not been identified.

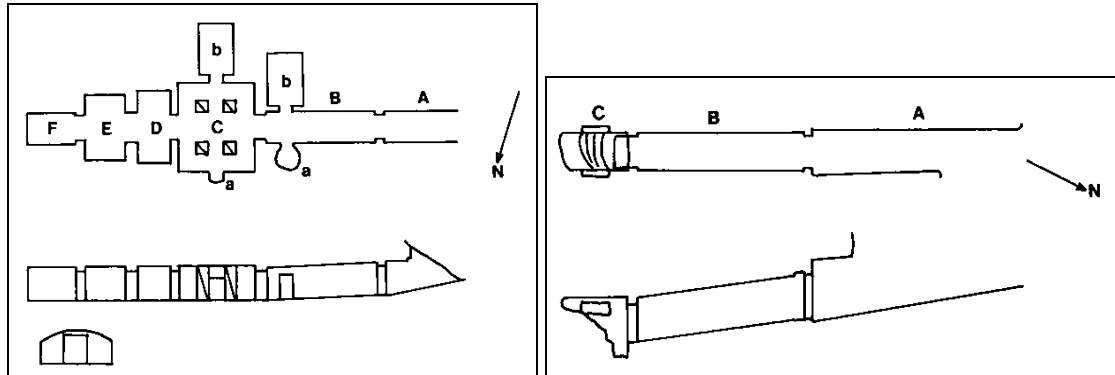


Figure 5.5. KV 3 and KV 19, the only identified tombs for princes in the Valley of the Kings (Reeves 1990:134).

According to Roehrig (2010:184), “Two other Eighteenth Dynasty tombs in the Valley of the Kings, KV 49 and KV 12, seem to have been intended as tombs for royalty...both have entrances similar to the earliest kings’ tombs: and both seem to have a chamber/stairway C [which seems to be a characteristic of royal tombs].” KV 49 (Figure 5.6) is unfinished, and no artifacts have been recovered that might indicate the owner of the tomb. “The width of the entrance A, corridor B, and the stairway in C are all narrower than the comparable elements of KV 46 [suggesting that KV 49 was quarried earlier than KV 46]. The smaller dimensions of KV 49 and its proximity to KV 35 suggests that it was initiated by Amenhotep II for the burial of one of his wives” or, perhaps, another family member (Roehrig 2010:184). KV 12 is much larger and has several more chambers, and thus is discussed in the next section (“Family Tombs”).

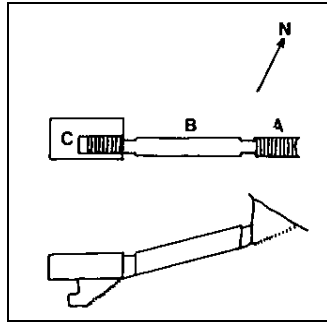


Figure 5.6. KV 49 (Reeves 1990:169).

KV 60 (Figure 5.7) would perhaps fit into the section on private burials, given that it is attributed to the wet-nurse, Sitre-In, whose name was found on the coffin in the tomb containing a female mummy (another mummy, identified by some as Hatshepsut, was laid on the floor next to the coffin). However, the entrance stair (A) and corridor with niches (B), typically reserved for royal accoutrements, suggest that this tomb may have been initiated as a royal tomb then used instead as a private tomb. This idea is supported by the roughly cut burial chamber, which was apparently not finished. Not shown on Reeves' (1990:139) diagram is a small square room off one side of the corridor (Ryan 1993:3). The tomb was robbed in antiquity, likely when the entrance to KV 19 exposed the KV 60 entrance. Ryan (2007:3) has hypothesized that the presence of the two female mummies, and various other fragments of funerary equipment and mummy wrappings, may suggest that the tomb was used as a cache. Whether this was the tomb's original function, or whether it was quarried for another individual, perhaps Sitre-In, is uncertain; KV 60 is located near KV 20, Hatshepsut's tomb, and there has been speculation that the queen's body is one of those found in KV 60. The identification of Hatshepsut has raised serious debate within the Egyptological community, and is far outside of the scope of this thesis, but the fact remains that the tomb's location so near that of Hatshepsut's may indicate a relationship between the tombs. Perhaps the tomb

was initiated for a member of the royal family, based on the architectural elements mentioned above, and then used for Sitre-In or Hatshepsut instead.

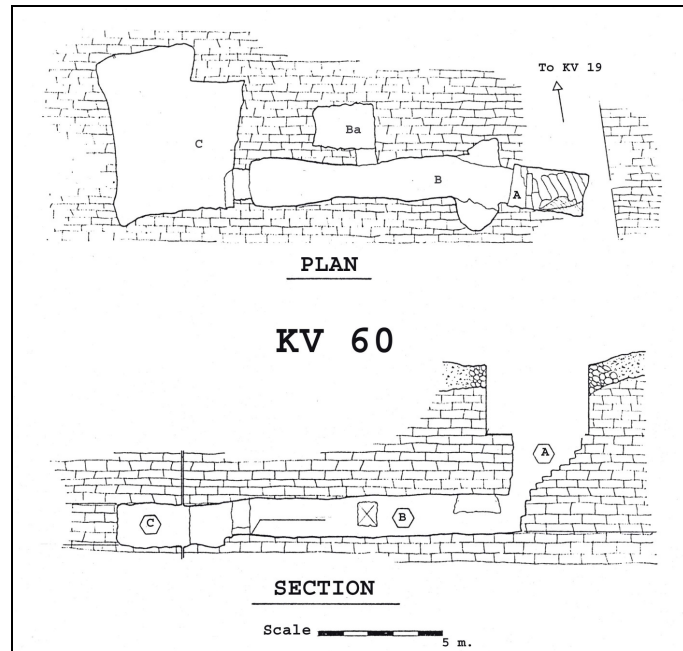


Figure 5.7. Ryan's plan and section of KV 60 (Ryan 2000).

Several other uninscribed tombs in the Valley of the Kings may also represent burials of royal family members. One of these is WV 25 (Figure 5.8). The slope of the tomb and the presence of the entrance stairway suggest that the tomb was originally constructed for royalty during the 18th dynasty. The walls of the tomb are well cut but it was not completed, though Belzoni discovered later burials from the Third Intermediate Period at the end of corridor B. Otto Schaden excavated the tomb in 1972-1973 and suggested that the tomb was quarried toward the end of the 18th dynasty, perhaps during the reign of Amenhotep IV (Schaden 1979:166).

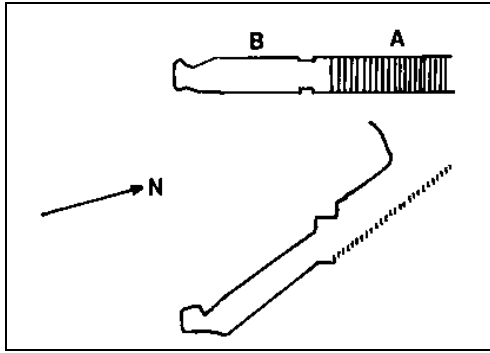


Figure 5.8. KV/WV 25 (Reeves 1990:40).

KV 37 (Figure 5.9) is somewhat different from the preceding tombs, but the entrance stairway followed by a passage suggests that the tomb was probably quarried for royalty. The decreased slope of the passage is very evident in the plan view of KV 37, and it is possible that it was constructed toward the end of the 18th dynasty or in the 19th or 20th dynasty, when royal tombs began to take on a more horizontal plan. KV 37 is very similar in plan to WV 26, the main difference being the shaft entrance (rather than stairs) of WV 26. A wide variety of objects found within the tomb has led to speculation that it may have been used as a storage area for tomb robbers. KV 37 does appear to have been used for a burial at one time, but the tomb has never been completely excavated and thus the history of the tomb cannot be examined in detail. The tomb may in fact be an unfinished sepulcher for royalty, or perhaps a private individual privileged enough to employ the royal staircase.

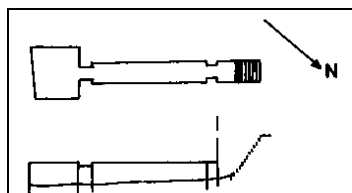


Figure 5.9. Reeves' plan and section of KV 37 (Reeves 1990:168).

Family Tombs

Family burials were not uncommon among the New Kingdom Theban elite, and it would seem that royalty likely followed this trend as well. A husband and wife sharing a tomb was the most common scenario, but occasionally sons, daughters, and even sons- or daughters-in-law might be included in a single tomb (Dorman 2003). The most spectacular example of such a family sepulcher is of course KV 5 (Figure 5.10), which contains over one hundred and thirty decorated chambers for the sons of Ramses II. Interestingly, many of these chambers are not decorated. This is surely a unique example, given that king's prolific reproduction and very long reign, but other tombs in the Valley may also have been intended to house family groups. The uninscribed tombs KV 12, KV 27, KV 30, and KV 31 all have several chambers and are laid out in a fashion that suggests they may have been quarried as family tombs.

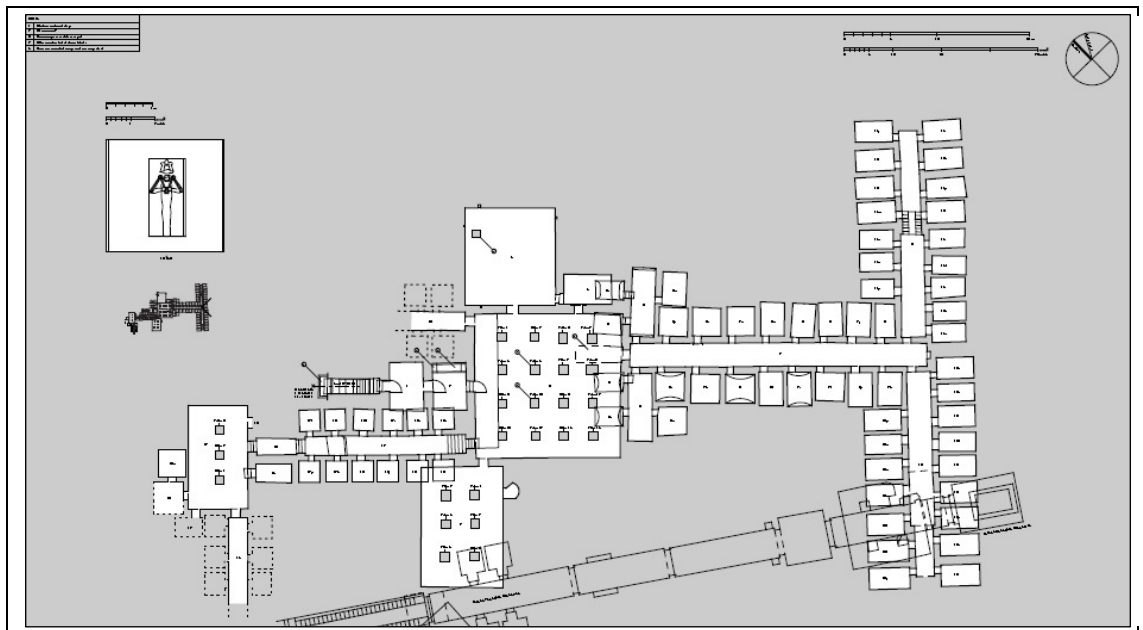


Figure 5.10. KV 5 and its extraordinary layout; the tomb is not yet completely excavated and more chambers may still be discovered (Weeks 2000 Sheet 12).

KV 12 (Figure 5.11) is somewhat unusual and “follows no obvious pattern” (Roehrig 2010:184). The single pillar in chamber B may indicate that the tomb was originally constructed for a queen, probably before the time of Amenhotep III based up on the entrance stairway, but extensive modifications and additions to the tomb in the form of a stairway C and several rooms suggests that the tomb may have been adapted for the interment of multiple royal family members (Roehrig 2010:184). The stairway C is similar to those in the tombs of Amenhotep II and Thutmose IV, “suggesting that the addition to the tomb of this stairway occurred during the reign of one of these kings” (Roehrig 2010:185). “This would be the first time a tomb with royal features was provided for anyone but a king or queen in the Valley of the Kings. The next such tomb is KV 5 which was dedicated to multiple sons of Ramsses II” (Roehrig 2010:185).

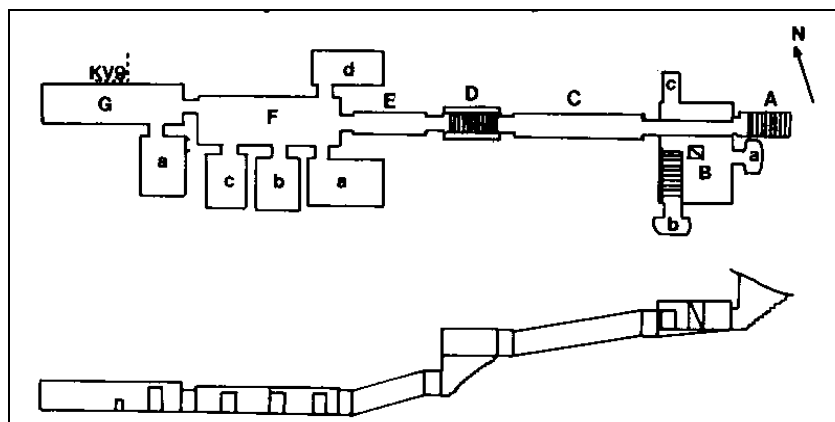


Figure 5.11. KV 12 (Reeves 1990:130).

Although KV 27, KV 30, and KV 31 are less spectacular and much smaller than KV 12, they also feature several rooms clustered together. Since the entrances to these tombs are shafts rather than the stairway that seems to mark royal tombs, it seems possible, and perhaps even probable, that these were, in fact, family tombs for favored officials rather than royal family members. However, they may also have been intended

for lesser sons and daughters of the king, who were still royalty but were largely powerless and somewhat insignificant in the eyes of the court.

KV 27's (Figure 5.12) location near KV 20 and KV 43 may indicate a relationship to the owners of those tombs (Thutmose I/Hatshepsut and Thutmose IV, respectively). Pottery recovered from chamber Bc supports a date around the time of Thutmose IV or Amenhotep III.

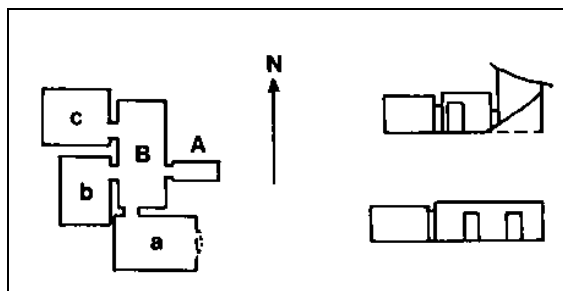


Figure 5.12. Reeves' plan and two sections (the top from the east and the bottom from the west) of KV 27 (Reeves 1990:154).

The layout of KV 30 is slightly different from that of KV 27, and KV 30 is significantly less symmetrical and more roughly cut (see Figure 5.13). The floor of Chamber C is uneven and slopes toward the rear of the room, and the upper corners of the walls are not well defined, further indications that the cutting of the tomb was likely not finished (or, more specifically, the main cutting of the chamber was completed but the refinements of the tombs dimensions were never completed). The red marks of the masons still remain on many of the tomb's walls.

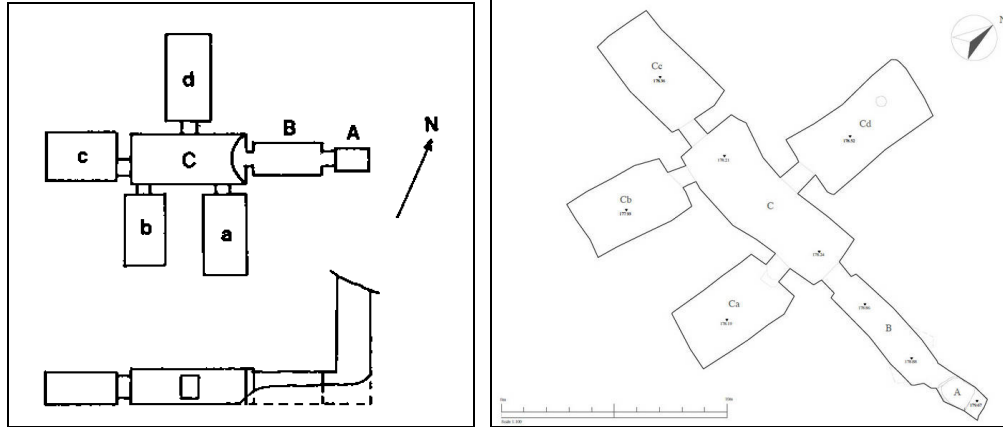


Figure 5.13. Reeves' plan and section of KV 30 and the new plan drawn by the team from the University of Basel, indicating that the tomb is considerably less symmetrical than it had originally appeared (Reeves 1990:167; UB 2010:2)

Very little is known about KV 31 (Figure 5.14). Until the University of Basel began excavating the tomb in 2010, a plan of the tomb did not exist. It is now apparent that the tomb consists of a shaft entrance and three roughly cut rooms, and based on pottery fragments was apparently quarried in the first half of the 18th dynasty (UB 2010:3). Ostraca and several other artifacts from the 19th and 20th dynasties probably fell into the tomb shaft by accident, since they are the sole artifacts that do not date from the 18th dynasty. The archaeologists excavating the tomb believe that at least four burials were contained in the tomb, though a thorough analysis of the skeletal remains has not yet been conducted. Excavation and analysis are still underway in KV 31 and more information regarding the tomb is expected to be published soon.

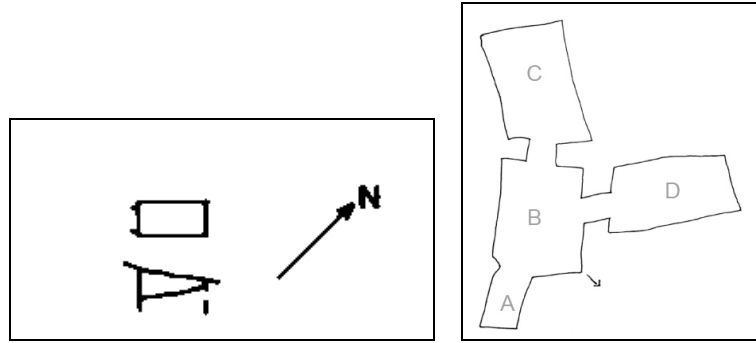


Figure 5.14. Reeves' tentative sketch of KV 31 (left), revealing the visible portion of the tomb at the end of the 20th century, and a preliminary sketch plan (right) by the University of Basel team (Reeves 1990:167; UB 2010:1).

The possibility remains, of course, that these tombs were not carved for families but were instead intended for a single burial with multiple storage chambers. Though the layout of the rooms suggests that multiple interments were intended for the tomb, the realities of life in the ancient world meant that death was often swift and unexpected, and it is conceivable that many tombs did not serve their original purpose but were modified and reused as the situation demanded. Why the tombs were not decorated for re-use is uncertain.

Tombs for Favored Officials

At least two identifiable tombs in the Valley of the Kings were carved for non-royals: KV 36 for Maiherpri and KV 46 (Figure 5.15) for Yuya and Thuya, parents of the Queen Tiy, the powerful consort of Amenhotep III. While KV 36 is a pit tomb, probably designed specifically for Maiherpri, KV 46 bears a design reminiscent of the tombs of the 18th dynasty rulers.

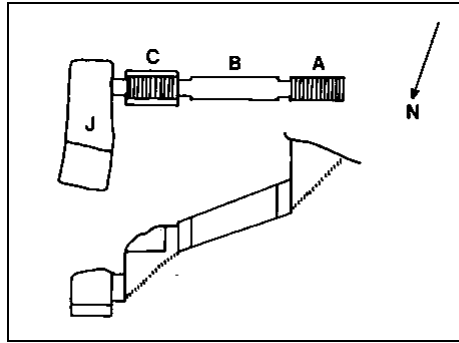


Figure 5.15. KV 46 (Reeves 1990:148).

“The only non-royal tomb in the Valley that includes a chamber/stairway C [typically a royal prerogative] is KV 46” (Roehrig 2010:184). Despite their non-royal birth, Yuya and Thuya “were royal relatives and it is possible that a tomb designed especially for them would have had royal features. On the other had, it is equally possible that an unfinished queen’s tomb (it lacks chamber Ja) was repurposed for the king’s in-laws” (Roehrig 2010:184). If the tomb was indeed already quarried before it was used for the burials of Yuya and Thuya, when was it created?

A comparison to two other presumably early uninscribed tombs, KV 21 and KV 32, indicates that KV 46 was probably carved before KV 21 and after KV 32. This sequence has been proposed because KV 46 is almost uniformly smaller than KV 21 (as previously discussed in the Introduction and in Chapter 4, tomb dimensions for kings, and thus perhaps queens, tended to increase over time), the carving of KV 46 “is more precise than KV 32...but less so than KV 21,” and KV 46 has a steep entrance stairway with tall niches, which seems to be a later development from the room with a stairway down the middle that is evident in KV 42 (Roehrig 2010:184).

KV 36 (Figure 5.16), the burial of Maiherpri, was probably more typical of private burials in the New Kingdom and the Valley of the Kings. The tomb consists of a

shaft entrance and a single small, somewhat uneven room that was packed full of burial equipment when the tomb was discovered in 1899 by Victor Loret. Maiherpri, the owner of the tomb, died in his twenties, and considering his titles, “Child of the Nursery and Royal Fan-Bearer,” it is perhaps not surprising that he was accorded burial in the Valley of the Kings. Based on items within the tomb, it seems to date from the reign of Thutmose IV, and though it was robbed in antiquity much of the funerary equipment was left intact. Roehrig (2005:70-71) also suggested that the tomb may actually date to the reign of Hatshepsut or Thutmose III, based on several artifacts within the tomb and the presence of one of Hatshepsut’s titles on a sheet in the tomb.

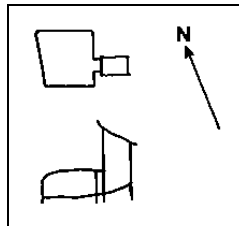


Figure 5.16. KV 36 (Reeves 1990:141).

A third private tomb in the Valley of the Kings that can be assigned to an owner is KV 48 (Figure 5.17). Heavily robbed in antiquity, the tomb nevertheless yielded shabtis inscribed with the name and titles of Amenemopet (also called Pairy), Vizier and Governor of the Town (unspecified) under the pharaoh Amenhotep II. KV 48 is relatively close to KV 35, Amenhotep II’s tomb, supporting the theory that officials granted the lofty honor of burial in the Valley of the Kings tried to emphasize their favored position (perhaps both in this life and, hopefully, in the afterlife) by placing their tombs near that of their king. Interestingly, Amenemopet also owned a private tomb outside the Valley of the Kings, perhaps constructed before his elevation to the post of Vizier.

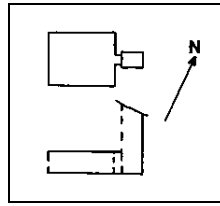
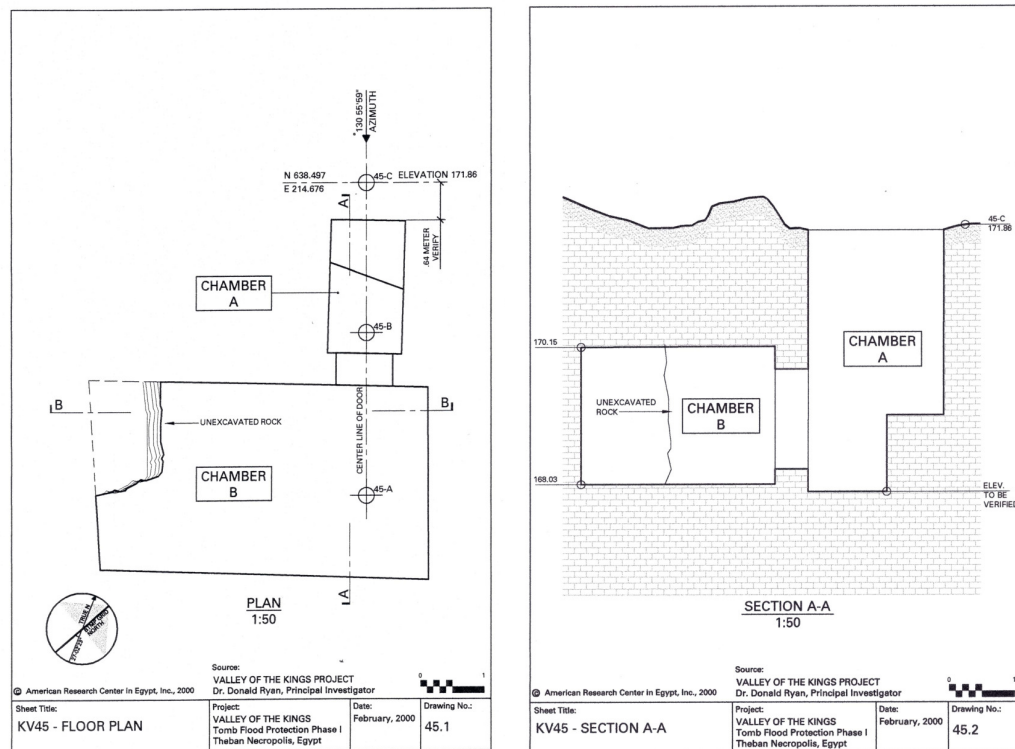


Figure 5.17. KV 48 (Reeves 1990:140).

KV 45 (Figure 5.18) is the only other private tomb in the Valley of the Kings for which the original owner is known. Based on the 18th dynasty fragments of canopic jars found in the tomb, the single-chambered tomb appears to have been quarried for a man named Userhet, “Overseer of the Fields of Amen.” The tomb was reused during the Third Intermediate Period, when much of the original funerary equipment was damaged or removed (or, perhaps, reused).



The vast majority of uninscribed and unidentified tombs in the Valley of the Kings are simple pit tombs. This in and of itself lends credence to the idea that officials were commonly buried in the Valley, since royal tombs invariably had specific architectural elements that were not found in private tombs (as usual, the tombs of Tutankhamen, KV 62, and of Yuya and Thuya, KV 46, are exceptions).

The largest of these unidentified, likely private tombs is KV 26 (see Figure 5.19). Classification of this tomb is somewhat difficult; the shaft entrance suggests that it was not constructed for royalty, but the flat passageway between the entrance and the burial chamber are reminiscent of KV 30 and KV 37, which may have been royal tombs. The tomb is still being excavated by the archaeologists from the University of Basel, and the new floor plan shows that the tomb is not as symmetrical or straight as Reeves originally supposed. Certainly robbed in antiquity, fragments of pottery left behind by the robbers indicate the tomb was quarried sometime during the Thutmoside era (typically the years between Thutmose I-III). It is possible that the tomb originally contained more than one burial, though ancient flooding has severely mixed up and broken the contents of the tomb (UB 2009:4). Perhaps the tomb was intended to be a family burial for an official of the early New Kingdom and was simply never completed. Remnants of a jar from the beginning of the Third Intermediate Period prompted the University of Basel excavators to propose that the tomb was entered, and presumably robbed, around that time (UB 2009:4).

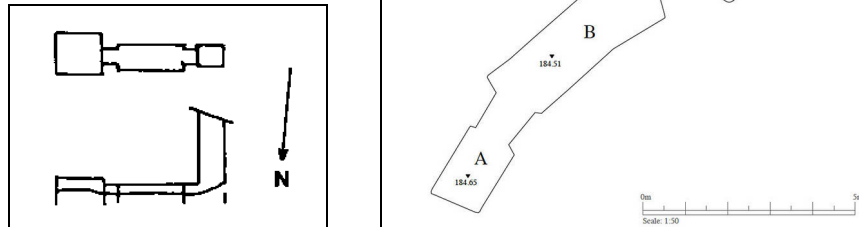


Figure 5.19. Reeves's plan and section of KV 26 (left), and the new tomb plan created by the members of the University of Basel archaeology team (right) (Reeves 1990:166; UB 2010:1).

WV 24 (Figure 5.20) is one of the few tombs located in the Western Valley of the Valley of the Kings. Artifacts found within suggest that not only was the tomb cut during the 18th dynasty (the location also suggests this date, as no tombs later than the 18th dynasty are known in the West Valley), but was reused more than once during the Third Intermediate Period, the Roman era, and later.

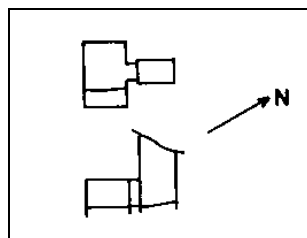


Figure 5.20. Reeves's plan and section of WV 24 (Reeves 1990:154).

Like WV 24, KV 28 (Figure 5.21) was never completed; the west wall of the chamber shows the beginnings of a doorway obscured by rubble. The Theban Mapping Project has suggested that an additional chamber may lie beyond this doorway, but since the tomb has not been excavated this theory has yet to be explored. Pottery recovered from the tomb chamber indicates that it was used during the reign of Thutmose IV, and

probably held two or more burials. Perhaps the tomb was intended for a high official and his wife during the reign of Thutmose IV.

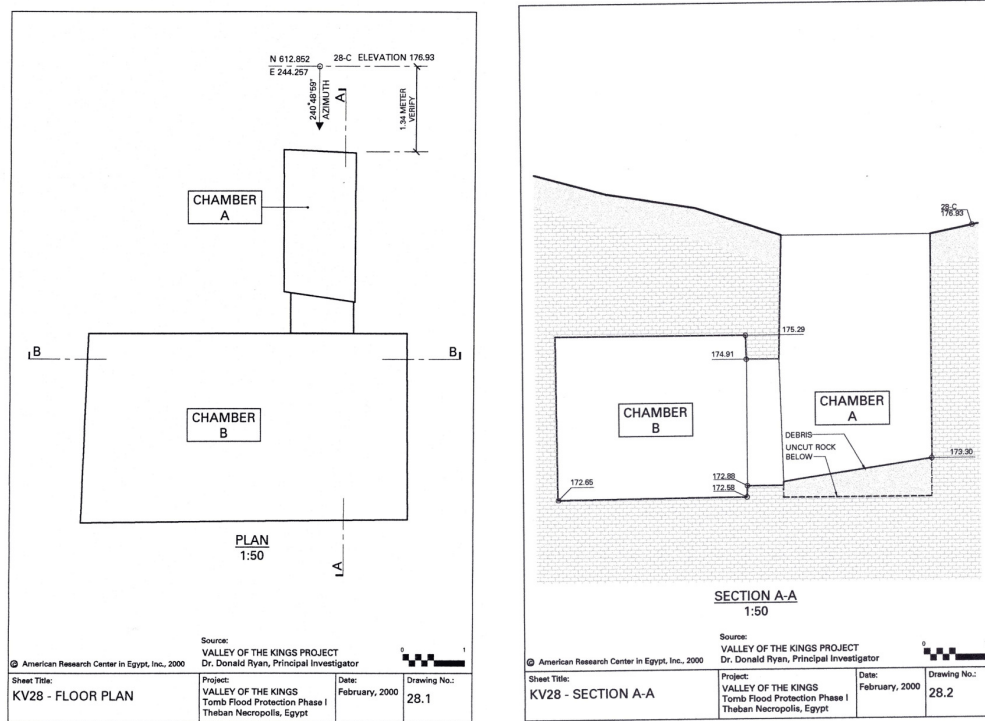


Figure 5.21. Ryan's plan and section of KV 28 (Ryan 2000).

Both KV 29 and KV 40 (Figure 5.22) seemed, until recent times, to consist of little more than a rubble-filled entrance shaft. Fortunately, the archaeologists from the University of Basil have been excavating these tombs for the past several years (see the sections on KV 29 and KV 40 in Chapter 4: History of Exploration herein), and their documentation of the contents and architecture of the tombs is expected to be published in the future.

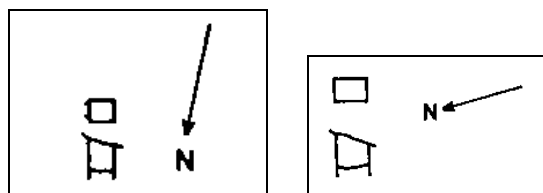


Figure 5.22. Reeves's plan and section of KV 29 (left) and KV 40 (right), based on the little information currently available (Reeves 1990:166,168)

KV 44 (Figure 5.23) is very similar to KV 45, both consisting of a deep shaft and a rectangular room (though KV 44's chamber is much less symmetrical than that of KV 45), perhaps an indication that tombs were quarried around the same time. Despite the simple layout and relatively small size of the chambers, Ryan's excavations of KV 44 revealed the remains of multiple individuals, including eight infants.

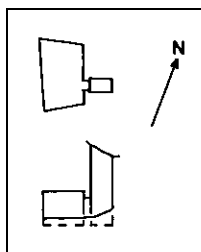


Figure 5.23. KV 44 (Reeves 1990:156).

KV 50-52 (Figure 5.24) are almost always grouped together, and for good reason; the tombs are similar in size, location, and construction, and all contained only animal mummies with no evidence of human interments (though fragments of a coffin found in KV 50 could have come from either a human or an animal coffin). Because of the location of Amenhotep II's tomb (KV 35) nearby, it has been suggested that these tombs may be associated with that king, and perhaps contained the king's pets and some animals that lived in temples as sacred beasts from the time of his reign. These currently inaccessible tombs were all robbed in antiquity and have not been re-excavated since Edward Ayrton's examination for Theodore Davis in 1906.

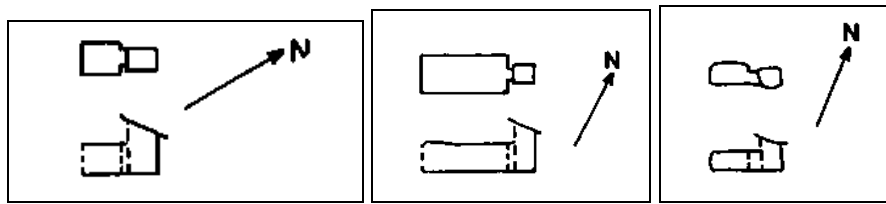


Figure 5.24. Reeves' plan and section of (left to right) KV 50, KV 51, and KV 52 (Reeves 1990:170).

KV 53 (Figure 5.25) consists of a shallow entry shaft and a single chamber. Based upon an ostrakon found within the tomb chamber, it may have belonged to “Hori, Chief Scribe In the Place of Truth.” Very little information is available about this tomb, and it is currently inaccessible because the exact location of the entrance has been lost, thus hindering further research.

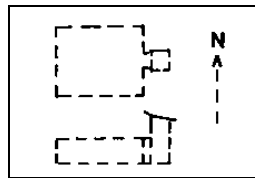


Figure 5.25. Reeves' tentative plan and section of KV 53; the actual dimensions are unknown (Reeves 1990:171).

The location of KV 58 (Figure 5.26) near KV 35, the tomb of Amenhotep II, may suggest a relationship of some sort between that king and the unidentified owner of KV 58. The material within the tomb contained items with cartouches of Tutankhamen and Ay, as well as several items that held the titles of Ay before he became pharaoh (Bickerstaffe 2010:39; Reeves and Wilkinson 1996:186). Davis originally identified the tomb as that of Tutankhamen, not realizing that the boy pharaoh's tomb was nearby (Thomas 1966:166). Reeves and Wilkinson (1996:129) state that “The assemblage evidently originates from a single source – the West Valley tomb of Ay (WV 23) – and was deposited in KV 58 at the end of the New Kingdom, at the time the tombs in the

necropolis were being dismantled.” The artifacts within KV 58 may also have been placed there as a cache for the burial equipment of Ay, either when this king was originally interred or perhaps at a later date, when his body was presumably moved. This theory has little archaeological evidence to support it, but may explain the presence of Tutankhamen’s and Ay’s names in the tomb.

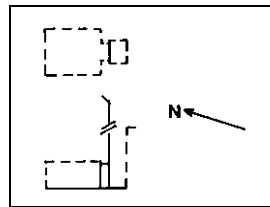


Figure 5.26. Reeves’ tentative sketch plan and section of KV 58 (Reeves 1990:73).

Other authors have suggested that the tomb instead is associated with Horemheb, KV 57, last king of the 18th dynasty, and the ruler largely responsible for returning Egypt to the pre-Amarna traditions. Bickerstaffe (2010:40) hypothesized that KV 58 may have been created as “an embalming cache of Horemheb,” but pointed out that if such as the case, “it would be curious if nothing of the essentially valueless embalming-cache material survived to be discovered in the tomb.” It is also possible that the items within the tomb simply belonged to a heavily plundered burial of an official or royal family member associated with the era immediately following the Amarna period; Bickerstaffe (2010:42) theorized that the tomb may have belonged to a general named Nakhtmin, a powerful senior general who “suffered a *damnatio memoriae*” in the period shortly after Tutankhamen’s death, as the 18th dynasty wound to a close. The tomb’s scanty contents, however, make an identification of the owner difficult, and the excavation records are spotty at best.

Almost nothing is known about KV 59 (Figure 5.27). The date of discovery is unknown, and it does not seem to have ever been excavated until 2011, when the University of Basel archaeologists relocated the tomb's entrance and began excavation of the tomb. KV 59 apparently consists of a shaft and a small chamber, and was thoroughly robbed of its contents in ancient times. Pottery in the chamber indicated a date in the New Kingdom, but it is uncertain whether the tomb was actually used for a burial. Excavations are underway and it is to be hoped that a plan of the tomb will soon be published.

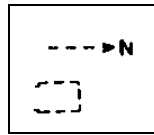


Figure 5.27. Reeve's 'plan' of KV 59 (Reeves 1990:171).

KV 61 (Figure 5.28), consisting of a shallow entry shaft and a small, roughly cut chamber, was never finished and does not appear to ever have been used for a burial. Perhaps the official who commissioned it moved his tomb elsewhere (or already had another, more complete tomb conveniently available when he died), or perhaps the rock is of poor quality and the masons decided to try their luck elsewhere. No artifacts were found within the tomb, which makes dating the chamber problematic. The small room may also have been intended as a cache that was never used and subsequently abandoned.

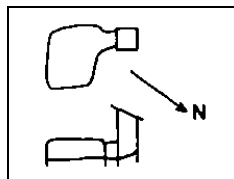


Figure 5.28. Reeves' plan and section of KV 61. (Reeves 1990:172)

The Problem of KV 55

KV 55 (Figure 5.29) is in many ways in a class of its own for several reasons. The design of the tomb suggests that it was quarried for royalty originally, but was perhaps never completed. Since the contents of the tomb have been subject to an immense amount of debate over the past decades, and the notes regarding the excavation of the tomb are contradictory, it is difficult to draw firm conclusions from either the tomb or its contents.

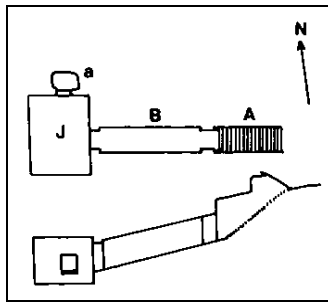


Figure 5.29. Reeves' plan and sketch of KV 55 (Reeves 1990:42).

Though KV 55 seems to have been used as a cache (see Figure 5.30), this was probably not its original intent, given the architectural elements such as the entrance stairway and the sloping passage. In addition, Brock's (1997:130) final clearance of the tomb revealed mason's marks that suggested the tomb was originally intended to be much larger and more elaborate, but used before completion. Some of the mason's marks seem to indicate that pillars were intended, and perhaps an additional room (Brock 1997:130).



Figure 5.30. A photograph of the KV 55 burial chamber, taken not long after the tomb's discovery (Brock 2000).

As noted, the literature on this tomb is extensive, and a myriad of interpretations have been put forth; given the contradictory records of the excavation, it seems unlikely that a complete understanding of the tomb can ever be obtained.

Caches

Several tombs in the Valley are considered caches, since they contained no human or animal remains but served to house various objects instead of a burial (e.g. KV 54). Both KV 54 and KV 63 (see Figure 5.31), discovered almost exactly a century apart, are considered to be embalming caches, since they contain no human remains but rather the detritus associated with mummification and funerary rituals (Bickerstaffe 2007). KV 63, however, may have been constructed for use as a tomb and then used as a cache instead.

Unlike KV 54, which consists only of a small, roughly rectangular pit, KV 63 is carefully carved and has a geometric, albeit unfinished, shape. However, both tombs contained quantities of mummification materials, presumably left over from an actual burial or perhaps stored in readiness for the next death of royalty or an official. Winlock (2010[1941]) believed that materials associated with the mummification of a king were imbued with sacred properties, and thus had to be buried with the respect due the remains of a king, rather than simply discarded as old rags.

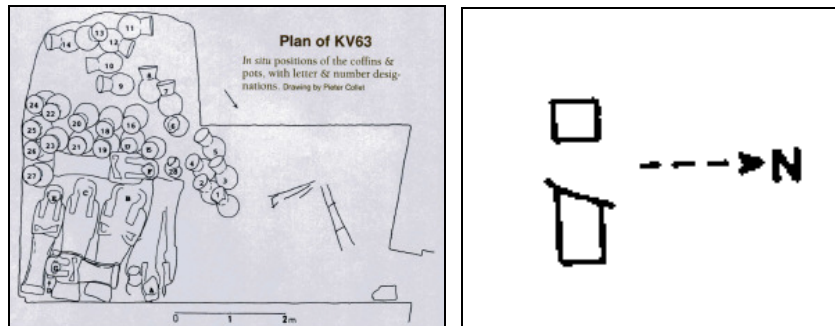


Figure 5.31. Plan of KV 63 (left; Schaden 2009:20) and KV 54 (right; Reeves 1990:70).

Floral wreaths found in KV 63 were very similar to those found in KV 54, and also to wreaths found in the nearly intact tomb of Tutankhamen (KV 62) (Schaden 2007:23).

The large storage jars that contained linen bandages and natron were very similar to those found in KV 54, and in fact Schaden (2007:24) stated that “the assemblage of goods and ceramics from KV64 from the outset showed signs of great similarity to the KV54 wares.” Unlike the items from KV 54, however, nothing from KV 63 bears a cartouche that would help identify a time period or ruler associated with the cache (Schaden 2007:24-25). In addition, the coffins found within KV 63 bore stylistic differences that seemed to indicate they were manufactured at different times during the late 18th dynasty; none of the coffins show evidence of having been created for royalty (Schaden 2009:28).

Interestingly, it seems that embalming refuse for non-royalty buried in the Valley could in fact be placed in the tomb with the body; both the tombs of Maiherpri (KV 36) and Yuya and Thuya (KV 46) contained storage jars with refuse from the mummification process (Bickerstaffe 2007:49). In both cases, the embalming material “was placed at the furthest point from the tomb entrance...suggesting that it was inserted into the tomb before other funerary goods” (Bickerstaffe 2007:49). Separate embalming caches outside the Valley of the Kings are not unknown (see Bickerstaffe 2007:50, and Winlock 1922:34), and their content is very similar to the contents of KV 54, KV 63, and the smaller caches in KV 36 and KV 46, but those within the Valley are still imperfectly understood. It is possible that the numerous pits in the Valley which are identified by letters rather than numbers were in fact used as embalming caches, but this is uncertain (Bickerstaffe 2007:52).

Why Undecorated?

Since the information gleaned from the uninscribed tombs varies so greatly in accuracy and completeness, it is perhaps more valuable to group them by architectural features and possible original use. This makes the question of why the tombs were left uninscribed a much more complex question. Perhaps some of the tombs were once decorated but, like KV 20, KV 39, and KV 42, the wall texts and decorations have flaked off of the walls over the centuries or have been removed as souvenirs by vandals and tourists. The most thorough tomb robber, however, would still almost certainly have left fragments of plaster on the walls, even if the decoration on the tomb walls had been completely stripped.

Several other explanations have also been suggested for the uninscribed walls of these tombs. Uninscribed tombs were certainly not unique to the Valley or even to the New Kingdom, and it is possible that tomb builders were simply harkening back to the uninscribed tombs of their predecessors (Ryan 1992). Other tombs may have been left undecorated as a superstitious effort to stave off death as long as possible (Manniche 1987:11). Ryan (1992) pointed out that the time of tomb construction might also play a role in whether the walls were inscribed; tombs “commissioned by royalty at the time of an esteemed individual’s death” were probably constructed in haste and somewhat simply.

Another theory is that the tombs were left uninscribed because a corresponding, decorated tomb chapel was constructed elsewhere in the Theban Necropolis. Burial chambers were almost never decorated until the New Kingdom royal tombs, and some officials may have clung to the traditional pattern of an undecorated burial chamber in association with a decorated chapel. The separation of the chapel from the burial chamber need not have affected the decoration (or lack thereof) of the burial chamber. While kings compensated for the removed chapel by decorating their tombs, many officials may have chosen not to do so.

Some tombs, such as that of Yuya and Thuya (KV 46) and Maiherpri (KV 36) were apparently never decorated, and they were found more or less intact. Perhaps the lack of decoration was the price one paid for being buried amongst kings, a mark to distinguish even favored officials from their god-kings, or perhaps decoration was viewed as unnecessary since the mere proximity of the burial to that of the king insured a life

after death, a belief that dated back to the beginnings of Egyptian civilization (Ryan 1992).

Conclusion

Until more of the uninscribed tombs are thoroughly excavated and documented, only preliminary conclusions can be drawn. The ongoing fieldwork of the University of Basel and Pacific Lutheran University promises to shed light on some of the least-known uninscribed tombs, and it is to be hoped that further research in the coming years will aid in the understanding of these enigmatic tombs, and the mortuary beliefs and practices not only of New Kingdom Egypt, but of humanity as a whole.

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APPENDIX A

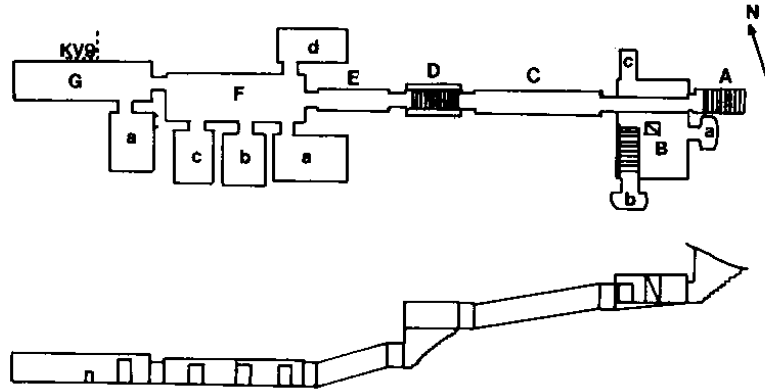
Note: These forms are based heavily on the site forms developed by the Theban Mapping Project, and much of the information collected by the TMP is reproduced here verbatim. This is in no way intended to plagiarize the exemplary work of the TMP, but rather as an effort to provide the most complete information available and to avoid duplicating work that has already been efficiently and accurately completed. Certain categories have been deleted or added as I have seen fit to best provide a general but complete summary of each uninscribed tomb, and to include the most current information. Additions include the review of published literature for each tomb and excavation information when it was available.

KV 12

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: 12 [Lepsius], 18 [Hay], F [Pococke]

Tomb Plans:



Description: The plan of KV 12, particularly of its lower chambers, suggests that it was intended for multiple burials of royal family members. It lies on a south-north axis and is unusual in several ways. The slightly offset entryway (A) opens into a chamber (B) with a single pillar, three unfinished side chambers (Ba-c), and a stairway, rather than into the long first corridor typical in other tombs in the Valley. This first chamber is followed by two corridors (C and E), separated by a chamber with descent (D). Corridor E opens to a chamber (F) flanked by four side chambers (Fa-d), and a last chamber (G) with side chamber (Ga).

The outermost chambers are roughly hewn, while the innermost chambers are more meticulously cut. Although the inner chambers of the tomb appear to be asymmetrical, the inked outlines of uncut gates show that a balanced set of side chambers was originally intended. It is possible that these side chambers were not cut due to veins of calcite in the rock. The tomb is undecorated, but Burton reported a graffito on the front (east) wall of side chamber Ga.

Noteworthy features: The builders of KV 9 accidentally broke into this tomb when carrying out their excavations. Where we would expect the first corridor, the tomb builders cut a chamber (B) with central pillar, side chambers, and lateral descent. The unusual design of the tomb with its multiple side chambers is similar to KV 5 (but on a smaller scale), and also to KV 27 and KV 30.

Tomb Location:

Axis in degrees: 345.09

Axis orientation: North

Latitude: 25.44 N
Longitude: 32.36 E
Elevation: 181.29 msl
North: 99,511.228
East: 93,994.237
JOG map reference: NG 36-10
Modern governorate: Qena (Qina)
Ancient nome: 4th Upper Egypt
Surveyed by TMP: Yes

Measurements:

Maximum height: 5.42 m
Minimum width: 0.93 m
Maximum width: 5.55 m
Total length: 92.33 m
Total area: 253.83 m²
Total volume: 476.77 m³

Additional Tomb Information:

Owner: Unknown
Owner type: Unknown, possibly royal
Entrance location: Hillside
Entrance type: Staircase
Interior layout: Corridors and chambers
Axis type: Straight

Objects Recovered:

Human mummies
Tomb equipment

Site History:

Because KV 12 is not decorated, and because it has been thoroughly plundered, the exact dates of construction and use are unknown. It was probably begun in Dynasty 18 and used in Dynasty 19 or 20 for multiple burials, perhaps for royal family members, as KV 5 was used by Rameses II. The lower chambers pre-date Rameses VI since the east wall of chamber G was broken through by the tomb cutters of KV 9. If there had been any earlier burials, they may have been plundered at that time.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (components A-E, based on architectural style)
New Kingdom, Dynasty 19 (components F-G, based on architectural style and the subsequent breakthrough by KV 9)

History of Exploration:

Pococke, Richard (1737-1738): Mapping/planning
Belzoni, Giovanni Battista (1817): Mapping/planning
Burton, James (1825): Mapping/planning
Burton, James (1825): Visit
Wilkinson, John Gardner (1825-1828): Mapping/planning
Jones, Ernest Harold (1908-1909): Excavation (discovery of shabtis of Rameses VI outside entrance)
Carter, Howard (1920-1921): Excavation (unsuccessful search for foundation deposits at entrance)
Brock, Edwin C. (1994): Photography
Schaden, Otto J. (1994): Photography

Conservation:

Conservation history: Wooden steps and a wooden door were built at the entrance in 1994, and the lower steps were repaired with cement. Only a small amount of water entered the tomb during the 1994 flood. Because of the possibility of greater flooding in the future, however, a low wall was erected in gate G in 1997 to protect KV 9.

Site condition:

The walls and ceiling of the first chamber B, the first corridor C and stairwell D are covered with soot. The lower chambers are clean.

Tomb Elements:Entryway A

Description: This roughly cut entryway is offset to the northwest of the tomb's main axis. It is similar in design to those of KV 5 and KV 38. The stairway is broken.

Architectural Features:

Steps

Condition:

Excavated

Undecorated

Cutting finished

Dimensions:

Width: 1.68 m Irregular

Length: 3.32 m

Area: 5.8 m²

Orientation: 345.09°

Gate B

Description: The left (west) jamb of this gate is thicker than the right (east) one and roughly parallel to the left side of the entryway. The face of the right thickness is roughly parallel to the right and left walls of chamber B. The rough gate has now been provided

with a wooden door. The three lower steps of the entryway that pass through the gate have been repaired in cement.

Architectural Features:

Steps

Condition:

Excavated

Undecorated

Cutting finished

Dimensions:

Height: 1.79 m

Width: 1.08 m

Length: 0.73 m

Area: 0.78 m²

Volume: 1.4 m³

Orientation: 0° from entryway A

Maximum slope: -37.07°

Chamber B

Description: This roughly finished chamber contains a single central pillar and a stairway which descends westward below the rear (north) wall to an unfinished side chamber (Bb). A gate in the right (east) wall, near the northeast corner, opens to another unfinished side chamber (Bc), and a third unfinished chamber (Ba) opens off the front (south) wall, west of the entrance. A shallow sloping ramp is cut into the floor east of the pillar and leads to gate C in the rear wall.

Architectural Features:

Steps

Pillar

Ramp

Condition:

Excavated

Undecorated

Cutting finished

Dimensions:

Height: 2.24 m

Width: 5.55 m

Length: 7.68 m

Area: 41.83 m²

Volume: 93.7 m³

Orientation: 18.46° right from entryway A

Number of pillars: 1
Average pillar width: 0.96 m

Descent B

Description: A set of steps is cut in the floor at the rear of chamber B, left (west) of gate C, between the central pillar and the rear (north) wall. The steps descend towards the northwest corner, and part of the rear wall has been cut back above the right (north) side of the stairway. The edges of the steps near the bottom are not parallel to the upper ones but are skewed to the southwest.

Architectural Features:

Steps
Overhang

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 3.58 m
Width: 1.65 m
Length: 4.48 m
Area: 7.31 m²
Orientation: 87.63° left from chamber B
Maximum slope: -40.85°

Gate Ba

Description: The gate is cut in the front (south) wall of chamber B.

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 1.53 m
Width: 1.06 m
Length: 0.99 m
Area: 1.04 m²
Volume: 1.59 m³
Orientation: 177.68° left from chamber B

Side chamber Ba

Description: This side chamber is unfinished.

Condition:

Cutting unfinished

Excavated

Undecorated

Dimensions:

Height: 1.53 m

Width: 1.92 m Irregular

Length: 1.62 m

Area: 2.66 m²

Volume: 4.07 m³

Orientation: 177.68° left from chamber B

Gate Bb

Description: The gate is cut in the left (west) wall of chamber B and is accessible by a stepped descent.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.85 m

Width: 1 m

Length: 1.22 m

Area: 1.21 m²

Volume: 2.01 m³

Orientation: 95.09° left from chamber B

Maximum slope: -16.66°

Side chamber Bb

Description: This is an unfinished chamber. Only the lower right (south) part of the front (east) wall was fully cut.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.68 m Irregular

Width: 2.83 m Irregular

Length: 1.18 m

Area: 3.4 m²

Volume: 5.18 m³

Orientation: 95.09° left from chamber B

Gate Bc

Description: The gate is cut in the right (east) wall of chamber B.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.43 m

Width: 0.94 m

Length: 1.21 m

Area: 1.14 m²

Volume: 1.63 m³

Orientation: 111.7° right from chamber B

Maximum slope: 7.59°

Side chamber Bc

Description: This unfinished side chamber lies to the right (east) of chamber B.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.31 m

Width: 1.34 m

Length: 1.13 m

Area: 1.42 m²

Volume: 1.86 m³

Orientation: 111.7° right from chamber B

Gate C

Description: The gently sloping ramp in chamber B passes through this gate to form the floor of corridor C. The opening of this gate widens from south to north (front to back).

Architectural Features:

Ramp

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.94 m

Width: 1.26 m

Length: 1.18 m

Area: 1.48 m²

Volume: 2.86 m³

Orientation: 1.3° right from chamber B

Maximum slope: -7.85°

Corridor C

Description: The slope of the floor is greater than that of the ceiling. The cutting is smoother and the height is greater at the rear (north) end than the front (south) end of the corridor.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.23 m

Width: 1.6 m

Length: 9.59 m

Area: 15.35 m²

Volume: 34.3 m³

Orientation: 1.3° right from chamber B

Gate D

Description: The soffit and threshold of this simple gate are level.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.99 m

Width: 1.25 m

Length: 1.09 m

Area: 1.36 m²
Volume: 2.55 m³
Orientation: 0° from corridor C
Maximum slope: -2.42°

Stairwell D

Description: This long, narrow, and low chamber has three side chambers (Fa, Fb, Fc) off the left (west) wall and one side chamber (Fd) off the right (east) wall. The gates to Fa and Fd are nearly opposite each other, and there are outlines in paint for two additional uncut gates on the east wall opposite gates Fb and Fc. Outlines for a third gate are visible on the rear (north) wall left of gate G.

Architectural Features:
Steps

Condition:
Excavated
Cutting finished
Undecorated
Damaged structurally

Dimensions:
Height: 5.42 m Irregular
Width: 1.56 m
Length: 4.06 m
Area: 10.3 m²
Volume: 23.79 m³
Orientation: 0° from corridor C

Recesses:
Rectangular: right and left (height: 1.86 m, width: 4.08 m, length: 0.49 m)

Gate E

Description: The soffit and threshold of this gate slope down from south to north (front to back).

Condition:
Excavated
Cutting finished
Undecorated

Dimensions:
Height: 2.07 m
Width: 1.25 m
Length: 1.06 m

Area: 1.32 m²
Volume: 3.16 m³
Orientation: 0° from stairwell D
Maximum slope: -14.02°

Corridor E

Description: The sloped floor of corridor E connects stairwell D to chamber F.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 2.12 m
Width: 1.64 m
Length: 5.46 m
Area: 9 m²
Volume: 18.81 m³
Orientation: 0° from stairwell D

Gate F

Description: This is a simple gate with a short lintel, a flat soffit and a barely sloping threshold.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.86 m
Width: 1.24 m
Length: 1.02 m
Area: 1.24 m²
Volume: 2.34 m³
Orientation: 0° from corridor E
Maximum slope: -2.1°

Chamber F

Description: This long, narrow, and low chamber has three side chambers (Fa, Fb, Fc) off the left (west) wall and one side chamber (Fd) off the right (east) wall. The gates to Fa and Fd are nearly opposite each other, and there are outlines in paint for two additional uncut gates on the east wall opposite gates Fb and Fc. Outlines for a third gate are visible on the rear (north) wall left (west) of gate G.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.94 m
Width: 3.67 m
Length: 10.66 m
Area: 39 m²
Volume: 75.08 m³
Orientation: 0° from corridor E

Gate Fa

Description: The gate is cut in the left (west) wall of chamber F.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.55 m
Width: 0.97 m
Length: 0.87 m
Area: 0.84 m²
Volume: 1.3 m³
Orientation: 90.56° left from chamber F
Maximum slope: -1°

Side chamber Fa

Description: The cutting of the rear (west) wall of side chamber Fa is unfinished, probably due to a vein of hard calcite. The longitudinal axis of this chamber is parallel to chamber F.

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 1.89 m
Width: 5.3 m
Length: 3.06 m
Area: 16.15 m²
Volume: 29.68 m³

Orientation: 90.56° left from chamber F

Gate Fb

Description: The gate is cut in the left (west) wall of chamber F.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.62 m

Width: 0.96 m

Length: 0.9 m

Area: 0.86 m²

Volume: 1.4 m³

Orientation: 90° left from chamber F

Side chamber Fb

Description: Side chamber Fb was unfinished due to a slanting vein of calcite in its rear (west) wall.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.87 m

Width: 3.13 m

Length: 3.83 m

Area: 11.73 m²

Volume: 21.77 m³

Orientation: 90° left from chamber F

Gate Fc

Description: The gate is cut in the left (west) wall of chamber F.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.58 m

Width: 1.02 m

Length: 0.77 m
Area: 0.79 m²
Volume: 1.27 m³
Orientation: 90.53° left from chamber F
Maximum slope: -6.7°

Side chamber Fc

Description: The cutting of side chamber Fc was unfinished due to a vein of hard calcite in its rear (west) wall.

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 1.84 m
Width: 2.79 m
Length: 4.53 m
Area: 11.88 m²
Volume: 23.3 m³
Orientation: 90.53° left from chamber F

Gate Fd

Description: The gate is cut in the right (east) wall of chamber F.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.57 m
Width: 1.01 m
Length: 0.89 m
Area: 0.9 m²
Volume: 1.42 m³
Orientation: 91.13° right from chamber F
Maximum slope: -.96°

Side chamber Fd

Description: The cutting of side chamber Fd was unfinished due to a vein of hard calcite in its rear (east) wall. The longitudinal axis of the chamber is parallel to that of chamber F.

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 1.84 m
Width: 5.32 m
Length: 3 m
Area: 15.86 m²
Volume: 27.73 m³
Orientation: 91.13° right from chamber F

Gate G

Description: In 1997, a low wall was constructed across the threshold of gate G to prevent water from reaching the break into KV 9

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.57 m
Width: 1.03 m
Length: 0.86 m
Area: 0.9 m²
Volume: 1.4 m³
Orientation: 4.99° right from chamber F
Maximum slope: -2.05°

Chamber G

Description: A breakthrough took place at the bottom of the right (east) wall during the construction of KV 9.

Condition:

Excavated
Cutting finished
Undecorated
Damaged structurally

Dimensions:

Height: 1.94 m
Width: 3.24 m
Length: 10.56 m
Area: 33.43 m²

Volume: 64.85 m³

Orientation: 4.99° right from chamber F

Gate Ga

Description: The gate is cut in the left (west) wall of chamber G.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.48 m

Width: 1.06 m

Length: 0.89 m

Area: 0.94 m²

Volume: 1.39 m³

Orientation: 89.91° left from chamber G

Side chamber Ga

Description: The cutting of the walls is irregular. The chamber is undecorated, but a graffito (no longer visible) was reported on the front (east) wall by James Burton.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.95 m

Width: 3.1 m

Length: 4.49 m

Area: 13.92 m²

Volume: 26.94 m³

Orientation: 89.91° left from chamber G

Graffiti

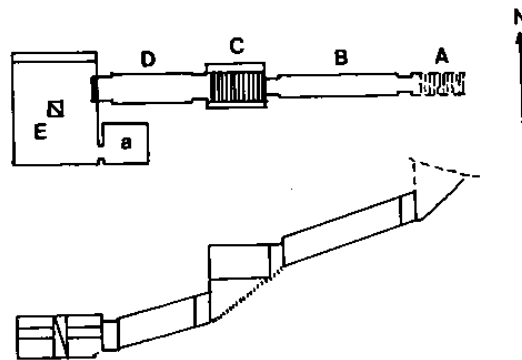
Hieratic text: cited by James Burton, but unverified Front (east) wall

KV 21

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: 4 [Belzoni], T [Burton]

Tomb Plans:



Description: The tomb is located in the southeast branch off the main wadi, north of KV 19. It is a small, undecorated tomb, well cut with smoothed walls. The walls and ceiling bear red and black mason's marks. It lies on an east-west axis and consists of an entryway and two sloping corridors (B, D) with a stairwell (C) between them. The second corridor leads to a burial chamber (J) with a central pillar and a side chamber (Ja). There is a recess along the right (north) side of the burial chamber.

Noteworthy features: The tomb is an example of burials of Dynasty 18 royal family members. Burial chamber J has two noteworthy features: a chamber-length recess and a single central pillar.

Tomb Location:

Axis in degrees: 270

Axis orientation: West

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 180.654 msl

North: 99,584.677

East: 94,244.664

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 5.71 m

Minimum width: 0.88 m

Maximum width: 6.78 m
Total length: 41.04 m
Total area: 120.29 m²
Total volume: 305.73 m³

Additional Tomb Information:

Owner: Unknown
Owner type: Unknown, possibly royal
Entrance location: Hillside
Entrance type: Staircase
Interior layout: Corridors and chambers
Axis type: Straight

Objects Recovered:

Human mummies
Minerals
Scarabs and seals
Tomb equipment
Vessels

Site History:

It has been suggested that the tomb was a queen's burial. Two female mummies were found, with their left arm crossed on their chest, a pose only used for queens. Vandals entered the tomb after its discovery in 1817, broke up the mummies, hauled them up to the first corridor B, and shattered some large white pots.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (date based on architectural typology)

History of Exploration:

Belzoni, Giovanni Battista (1817): Discovery
Belzoni, Giovanni Battista (1817): Excavation (conducted for Henry Salt)
Burton, James (1825): Mapping/planning
Lefébure, Eugène (1889): Mapping/planning
Ryan, Donald P. (1989-1990): Excavation

Conservation:

Conservation history: In 1990 a security gate was installed and to protect the bedrock during clearing, wooden steps were added. The mummies were reassembled and returned to the burial chamber in a specially constructed case.

Site condition:

The tomb suffered damage only after its modern discovery. Burton referred to it as a "clean new tomb" which had escaped even water damage. The second opening of the tomb in 1989, however, revealed that the tomb had suffered flood damage and was filling

with silt debris. Standing water damaged artifacts in the burial chamber as well as mummies which had been ravaged by vandals following the tomb's initial opening in 1817.

Tomb Elements:

Entryway A

Description: An open stairway ends in a short flat landing.

Architectural Features:

Steps

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 1.7 m

Length: 4.16 m

Area: 7.05 m²

Orientation: 270°

Gate B

Description: The soffit and threshold slope down from front to back.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.26 m

Width: 1.17 m

Length: 0.99 m

Area: 1.16 m²

Volume: 2.62 m³

Orientation: 0° from entryway A

Maximum slope: -18.61°

Corridor B

Description: The corridor is undecorated and slopes down to gate C.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.26 m

Width: 1.7 m

Length: 9.36 m

Area: 15.87 m²

Volume: 35.87 m³

Orientation: 0° from entryway A

Gate C

Description: The gate is undecorated and leads into corridor C. The soffit is level. The Theban Mapping Project could not survey this tomb, but it seems likely that the steps of corridor C begin in this gateway.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.21 m

Width: 1.23 m

Length: 0.99 m

Area: 1.21 m²

Volume: 2.68 m³

Orientation: 0° from corridor B

Maximum slope: 36.72°

Stairwell C

Description: The steep stairwell descends to gate D, ending in a short, flat landing in front of the gate. Large rectangular recesses stretch the length of the right (north) and left (south) walls at the top of the stairwell.

Architectural Features:

Recesses

Steps

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 5.72 m

Width: 2.19 m

Length: 4.55 m

Area: 9.96 m²

Volume: 47.3 m³

Orientation: 0° from corridor B

Recesses

Rectangular: right and left (height: 2.42 m, width: 4.55 m, length: 0.59 m)

Gate D

Description: The soffit begins as a flat surface but then slopes down to the rear. There is a step down from the landing to the flat threshold.

Architectural Features:

Steps

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.19 m

Width: 1.73 m

Length: 1.14 m

Area: 1.97 m²

Volume: 3.79 m³

Orientation: 0° from stairwell C

Corridor D

Description: The corridor descends gently to burial chamber J.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.33 m

Width: 2.22 m

Length: 6.35 m

Area: 14.09 m²

Volume: 32.87 m³

Orientation: 0° from stairwell C

Gate J

Description: The gate leads into the burial chamber and has a flat soffit and threshold.

Traces of dried mud patches have been found on the jamb, indicating that this part of the tomb was blocked and sealed.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 2.33 m
Width: 1.63 m
Length: 1.2 m
Area: 1.96 m²
Volume: 4.57 m³
Orientation: 0° from corridor D

Burial chamber J

Description: The burial chamber is rectangular and a single pillar stands in its center. Two steps lead down from the gate to the floor. A chamber-length recess is cut in the right (north) wall. A gate to a side chamber is cut in the right (south) end of the front (east) wall. Ryan found small stones, bits of human and animal mummies, pottery sherds, wood fragments and other fragmentary artifacts scattered on the floor.

Chamber plan: Rectangular

Relationship to main tomb axis: Perpendicular

Chamber layout: Flat floor, pillars

Floor: One level

Ceiling: Flat

Architectural Features:

Pillar
Benches
Steps

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 3.12 m
Width: 6.78 m
Length: 8.45 m
Area: 56.42 m²
Volume: 176.03 m³
Orientation: 90° left from corridor D
Number of pillars: 1
Average pillar width: 1.05 m

Gate Ja

Description: The gate is cut in the entrance wall to the south of gate J. It leads from the burial chamber into an adjoining side chamber.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 0.89 m

Length: 0.28 m

Area: 0.25 m²

Orientation: 90° left from burial chamber J

Side chamber Ja

Description: The floor of the small side chamber is half a meter higher than the burial chamber floor. On the ceiling is a graffito exclaiming, "Me! 1826." Numerous large pots that filled the chamber were smashed, perhaps by vandals. Embalming materials, natron, linen wrappings and a large lidded jar were also found in the chamber.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 2.9 m

Length: 3.58 m

Area: 10.36 m²

Orientation: 90° left from burial chamber J

Graffiti

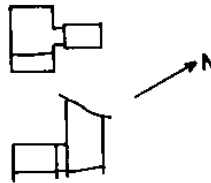
Modern European language text: "ME! 1826" Ceiling

WV 24

Location: Valley of the Kings, West Valley, Thebes West Bank, Thebes

Other designations: 2 [Belzoni], WV 24

Tomb Plans:



Description: The tomb lies at the end of the West Valley, a short distance from KV 25. It is a tomb of non-royal design and consists of a deep rectangular shaft (A) and a very rough rectangular chamber (B). The tomb was cut into the floor of the wadi at the base of a slope. The first part of the shaft cut through the hard-packed surface of the valley floor; the rest and the chamber were cut in the underlying rock.

Noteworthy features: This tomb is unfinished and non-royal.

Tomb Location:

Axis in degrees: 210.32

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 192.27 msl

North: 99,276.354

East: 93,231.886

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 2.5 m

Minimum width: 1.35 m

Maximum width: 5.63 m

Total length: 6.42 m

Total area: 23.36 m²

Total volume: 47.37 m³

Additional Tomb Information:

Owner: Unknown
Owner type: Unknown, probably non-royal
Entrance location: Base of sloping hill
Entrance type: Shaft
Interior layout: Chamber
Axis type: Straight

Objects Recovered

Carpenters' and sculptors' tools
Cordage
Human remains
Mammal remains
Mummy trappings
Tomb equipment
Vessels

Site History:

Evidence for a royal burial in this tomb is lacking. Artifacts and the tomb's location indicate that it was cut in Dynasty 18. The presence of artifacts from this period through the late Roman and Coptic periods indicates that the tomb was reused a number of times. Intrusive burials (human remains of at least five different persons) from Dynasty 22 were found. The tomb was visited repeatedly in ancient and modern times, as shown by a disruption in the stratigraphic layering of flood debris and by discarded objects.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (perhaps dating to the end of the dynasty)
Graeco-Roman Era, Roman Period
Byzantine Period
Third Intermediate Period, Dynasty 22

History of Exploration:

Wilkinson, John Gardner (1825-1828): Mapping/planning
Hay, Robert (1825-1835): Mapping/planning
Cerný, Jaroslav (1971): Mapping/planning
Sadek, A. A. (1971): Mapping/planning
Schaden, Otto J. (1991-1992): Excavation

Conservation:

Site condition: When discovered, the tomb was full of debris, much of it chips from the cutting of the tomb. Other debris was deposited by floods. Wasps occupied the tomb and have left concrete-like nests on the walls and ceiling. The tomb was excavated by Schaden.

Tomb Elements:

Entryway A

Description: The entrance shaft is well-cut, but its upper part is irregular.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 1.63 m

Length: 2.7 m

Area: 4.41 m²

Orientation: 210.32°

Gate B

Description: The gate is well cut. It lies in the southwest side of the shaft, entryway A.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.5 m

Width: 1.35 m

Length: 0.62 m

Area: 0.84 m²

Volume: 2.1 m³

Orientation: 0° from entryway A

Chamber B

Description: The front (northeast) wall and most of the right (northwest) wall are well-cut. The irregular shape of the left (southeast) and rear (southwest) walls indicate that the cutting was left unfinished. A fault in the rock running diagonally from the east to the west corner led Schaden to speculate that it was an intentional cut. Schaden cleared limestone chips left by ancient workers which covered the floor.

Architectural Features:

Benches (located along the left (southeast) wall)

Condition:

Excavated

Cutting unfinished

Undecorated

Damaged structurally

Dimensions:

Height: 2.5 m

Width: 5.64 m

Length: 3.1 m

Area: 18.11 m²

Volume: 45.28 m³

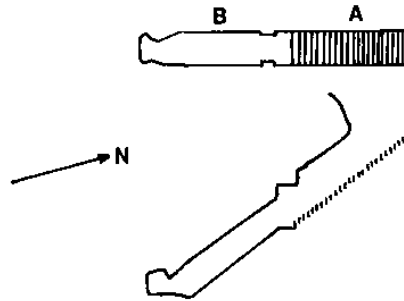
Orientation: 0° from entryway A

WV 25

Location: Valley of the Kings, West Valley, Thebes West Bank, Thebes

Other designations: 22 [Hay], WV 25

Tomb Plans:



Description: The tomb is located at the southwest end of the West Valley, about ninety meters below KV 23. It was cut into the sloping hillside. It consists of the entryway A and a single corridor (B). Although unfinished, KV 25 has the plan of a royal tomb. The walls are well cut and cracks were covered with a thin layer of plaster. When discovered, a stone wall blocked the entrance to corridor B which held intrusive burials of the Third Intermediate Period. Two groups of four coffins each contained mummies. The tomb was left undecorated.

Tomb Location:

Axis in degrees: 204.61

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 190.58 msl

North: 99,281.556

East: 93,248.163

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 2.39 m

Minimum width: 1.95 m

Maximum width: 2.39 m

Total length: 15.59 m

Total area: 35.58 m²

Total volume: 36.27 m³

Additional Tomb Information:

Owner: Unknown
Owner type: Unknown, possibly royal
Entrance location: Base of sloping hill
Entrance type: Staircase
Interior layout: Corridor
Axis type: Straight

Objects Recovered:

Accessories
Human mummies
Human remains
Mummy trappings
Sculpture
Tomb equipment
Vessels
Written documents

Site History:

The original owner of KV 25 is uncertain. According to Schaden, KV 25 was built as a royal burial during late Dynasty 18 (possibly Amenhotep IV), but was never completed. During the Third Intermediate Period (Dynasties 21 and 22), the tomb was reused to bury eight mummies. If no previous interment took place, the objects of Dynasty 18 were probably introduced at this period. This material presumably originates from KV 23. After the reburial, the tomb remained undisturbed until its discovery by Belzoni.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (perhaps Amenhotep IV)
Third Intermediate Period, Dynasty 21
Third Intermediate Period, Dynasty 22

History of Exploration:

Belzoni, Giovanni Battista (1817): Discovery
Belzoni, Giovanni Battista (1817): Excavation
Burton, James (1825): Visit
Wilkinson, John Gardner (1825-1828): Visit
Schaden, Otto J. (1972-1973): Excavation

Conservation:**Site condition:**

The tomb was excavated in 1972 and 1973 by the University of Minnesota Egyptian Expedition, directed by Otto Schaden.

Entryway A

Description: The entrance is cut through a deep layer of hard-packed gravel. At least seven steps were made of rocks and mud and then installed over the bedrock. The next seventeen steps were cut from the bedrock. Schaden had a retaining wall built on the right (northwest) side of the upper section of the stairway.

Architectural Features:

Steps

Overhang

Recesses

Condition:

Excavated

Cutting unfinished

Undecorated

Damaged structurally

Dimensions:

Width: 2.32 m

Length: 7.36 m

Area: 16.14 m²

Orientation: 204.61°

Recesses

Trapezoidal: right and left (height: 1.74 m, width: 3.36 m, length: 0.62 m)

Gate B

Description: The soffit and threshold of this gate slope down from front to back. The gate was sealed at the time of discovery.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.39 m

Width: 1.95 m

Length: 1.05 m

Area: 2.07 m²

Volume: 4.89 m³

Orientation: 0° from entryway A

Maximum slope: -17.91°

Corridor B

Description: The drop in the ceiling height at the end of the chamber indicates unfinished cutting, and is not the lintel of a gate.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 2.37 m

Width: 2.39 m

Length: 7.18 m

Area: 17.37 m²

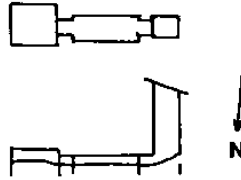
Volume: 31.39 m³

Orientation: 0° from entryway A

KV 26

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: The rectangular entrance shaft of this little-known tomb is cut high on the hillside northeast of the south branch off the southwest wadi leading to KV 34. In the northeast side of the bottom of the entryway shaft A is a gate that leads to a level corridor (B) and a second gate to chamber J, which most likely served as the burial chamber. The tomb has never been cleared and is still greatly encumbered with debris.

Tomb Location:

Axis in degrees: 60.31

Axis orientation: Northeast

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 190.15 msl

North: 99,408.700

East: 94,070.735

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Minimum width: 0.8 m

Maximum width: 2.84 m

Total length: 11.26 m

Total area: 20.05 m²

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Corridor and chamber

Axis type: Straight

Site History:

Nothing is known concerning this tomb's owner, or whether it was ever used. Its plan resembles other tombs of Dynasty 18 such as KV 30 and KV 37 in its use of a level corridor between the entryway and the burial chamber.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (dated by architectural typology)

History of Exploration:

Burton, James (1825): Visit

Loret, Victor (1898): Visit

Conservation**Site condition:**

The tomb remains unexcavated and unexplored.

Entryway A

Description: The rectangular shaft cut into the hillside has a gate in the northeast side at the bottom. The northeast and northwest sides slope in towards the top.

Condition:

Partly excavated

Undecorated

Dimensions:

Width: 1.21 m

Length: 2.01 m

Area: 2.4 m²

Orientation: 60.31°

Gate B

Description: The thick gate leads from the northeast side of the entryway shaft A to corridor B.

Condition:

Partly excavated

Undecorated

Dimensions:

Width: 1.01 m

Length: 0.89 m

Area: 0.91 m²

Orientation: 0° from entryway A

Corridor B

Description: This short corridor with a level ceiling connects the entryway shaft A with chamber J.

Condition:

Partly excavated

Undecorated

Dimensions:

Width: 1.74 m

Length: 4.24 m

Area: 7.15 m²

Orientation: 22.2° right from entryway A

Gate J

Description: This gate leads to chamber J.

Condition:

Partly excavated

Undecorated

Dimensions:

Width: 0.8 m

Length: 0.96 m

Area: 0.82 m²

Orientation: 5.15° left from corridor B

Chamber J

Description: This roughly square chamber has a nearly flat ceiling and rounded corners.

Condition:

Partly excavated

Undecorated

Dimensions:

Width: 2.85 m

Length: 3.16 m

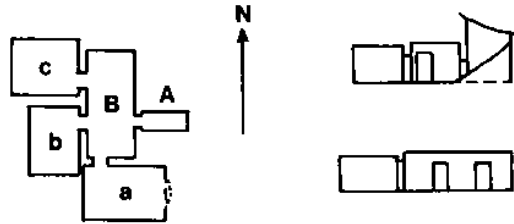
Area: 8.77 m²

Orientation: 11.21° left from corridor B

KV 27

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: This undecorated tomb of unknown, non-royal ownership is located on the east side of the same hill in which KV 5 and KV 6 are cut, near the head of the southeast branch off the main wadi. KV 28 lies only a few meters to the northeast and KV 21 to the southwest. Belzoni and Wilkinson may have known of the tomb, although it was not shown on their maps. Lefébure described it briefly, but no documented clearance took place until Ryan cleared debris resulting from at least seven flood events.

The rectangular entryway shaft A opens directly into a rectangular chamber (B) with an axis perpendicular to the shaft. Three side chambers open off this chamber with one on the south (Ba) and two on the west (Bb, Bc).

Noteworthy features: The unusual design of the tomb with its multiple side chambers is similar to KV 5 (but on a smaller scale), and also to KV 12 and KV 30.

Tomb Location:

Axis in degrees: 262.4

Axis orientation: West

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 178.765 msl

North: 99,605.516

East: 94,245.470

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 2.89 m

Minimum width: 0.89 m

Maximum width: 7.65 m

Total length: 20.78 m

Total area: 91.87 m²

Total volume: 178.5 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chambers

Axis type: Bent

Objects Recovered:

Human mummies

Vessels

Site History:

The lack of decoration or texts, as well as the absence of securely datable artifacts, make dating of the tomb difficult. Its location in a branch wadi near KV 20 and KV 43 may indicate association with either of these tombs. Clearance in side chamber Bc yielded ceramic remains datable to the reigns of Thutmose IV or Amenhotep III.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18 (dated by proximity to KV 20 and KV 43, as well as by architectural typology)

History of Exploration:

Wilkinson, John Gardner (1825-1828): Mapping/planning

Ryan, Donald P. (1990): Excavation

Conservation:

Conservation history: Rubble walls plastered with cement were recently constructed around the entry shaft to divert flood water.

Site condition:

The tomb has been partially excavated by Donald Ryan of Pacific Lutheran University. The tomb has suffered from flood damage and until recently was used as a shelter.

Entryway A

Description: A rectangular shaft cut in the hillside on an east-west axis, the entryway has a gate at the bottom of its west side.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.48 m
Length: 3.2 m
Area: 4.72 m²
Orientation: 262.40°

Gate B

Description: The gate is located in the west wall of the entryway shaft.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.69 m
Width: 0.97 m
Length: 0.48 m
Area: 0.47 m²
Volume: 0.79 m³
Orientation: 0° from entryway A
Maximum slope: -36.3°

Chamber B

Description: This undecorated rectangular chamber is entered from entryway shaft A and has a north-south longitudinal axis. Two chambers open off the rear (west) wall and one off the left (south) wall.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 2.89 m
Width: 7.66 m
Length: 3.38 m
Area: 25.78 m²
Volume: 74.5 m³
Orientation: 0° from entryway A

Gate Ba

Description: The gate is located in the left (south) wall of chamber B.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.13 m

Width: 0.94 m

Length: 0.5 m

Area: 0.47 m²

Volume: 1 m³

Orientation: 90° left from chamber B

Side chamber Ba

Description: This undecorated rectangular chamber off the left (south) side of chamber B has an east-west longitudinal axis. There appears to be a rough indentation in the left (east) wall, but it is uncertain whether it is the start of a cut or a break in the rock.

Condition:

Excavated

Cutting finished

Undecorated

Damaged structurally

Dimensions:

Height: 2.42 m

Width: 5.79 m

Length: 3.89 m

Area: 22.42 m²

Volume: 54.26 m³

Orientation: 90° left from chamber B

Gate Bb

Description: The gate is located in the rear (west) wall of chamber B.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.93 m

Width: 0.9 m

Length: 0.5 m
Area: 0.46 m²
Volume: 0.89 m³
Orientation: 0° from chamber

Side chamber Bb

Description: This undecorated rectangular chamber is located beyond the rear (west) wall of chamber B to the left (south) of its center. Its longitudinal axis is oriented north-south.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 2.63 m
Width: 4.91 m
Length: 3.56 m
Area: 17.48 m²
Volume: 45.97 m³
Orientation: 0° from chamber B

Gate Bc

Description: The gate is located in the rear (west) wall of chamber B.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.93 m
Width: 1.18 m
Length: 0.48 m
Area: 0.57 m²
Volume: 1.1 m³
Orientation: 0° from chamber B

Side chamber Bc

Description: This undecorated rectangular chamber is located beyond the rear (west) wall of chamber B to the right (north) of its midline. Its longitudinal axis is oriented east-west.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Width: 4.07 m

Length: 4.79 m

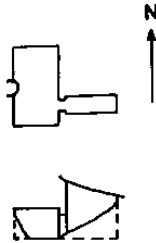
Area: 19.51 m²

Orientation: 0° from chamber B

KV 28

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 28 is located in the southeast branch of the main wadi. The tomb consists only of a shaft leading to a small, rectangular chamber (B) with an unexcavated gate in its rear wall. The tomb is undecorated.

Noteworthy features: There is an unexcavated gate and perhaps a chamber beyond it off chamber B.

Tomb Location:

Axis in degrees: 265.71

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 176.805 msl

North: 99,613.145

East: 94,244.273

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 2.39 m

Minimum width: 0.64 m

Maximum width: 6.23 m

Total length: 8.19 m

Total area: 28.88 m²

Total volume: 55.09 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft
Interior layout: Chamber
Axis type: Bent

Objects Recovered:

Human remains
Mummy trappings
Tomb equipment

Site History:

According to Ryan, there is evidence of at least two burials in KV 28. Potsherds from the tomb suggest that it was cut in the reign of Thutmes IV. It may have belonged to a high official of his reign.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18

History of Exploration:

Wilkinson, John Gardner (1825-1835): Mapping/planning
Ryan, Donald P. (1990): Excavation

Conservation:

A rubble and cement wall has been constructed around the entry to divert flood water.

Site condition:

The tomb has been excavated by Donald Ryan of Pacific Lutheran University and is in good condition.

Entryway A

Description: The undecorated entrance shaft descends a few meters and opens into chamber B.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.48 m
Length: 4.07 m
Area: 6.01 m²
Orientation: 265.71°

Gate B

Description: The gate connects the shaft of entryway A with chamber B.

Condition:

Excavated
Undecorated
Cutting finished

Dimensions:

Height: 1.9 m
Width: 0.65 m
Length: 0.51 m
Area: 0.33 m²
Volume: 1.19 m³
Orientation: 0° from entryway A

Chamber B

Description: This undecorated chamber is rectangular. There is apparently a gate in the rear wall that has not been cleared.

Condition:

Partly excavated
Cutting finished
Undecorated

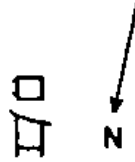
Dimensions:

Height: 2.39 m
Width: 6.23 m
Length: 3.62 m
Area: 22.55 m²
Volume: 53.9 m³
Orientation: 0° from entryway A

KV 29

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 29 is located in the southwest wadi. The tomb consists only of a rectangular entry shaft. It is inaccessible, and no details about its plan or contents are available.

Tomb Location:

Axis in degrees: 77.39

Axis orientation: East

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Minimum width: 1.14 m

Maximum width: 1.14 m

Total length: 1.39 m

Total area: 1.62 m²

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Shaft

Site History:

Arthur Weigall reported that the tomb is uninscribed and probably consists of only one chamber.

Dating:

This site was used during the following period(s):

New Kingdom

History of Exploration:

Burton, James (1825): Mapping/planning

Wilkinson, John Gardner (1825-1828): Mapping/planning

Loret, Victor (1899): Mapping/planning

Conservation

Site condition: The tomb has not been excavated.

Entryway A

Description: The tomb consists of nothing more than the roughly cut entry shaft.

Condition:

Unexcavated

Undecorated

Dimensions:

Width: 1.15 m

Length: 1.4 m

Area: 1.62 m²

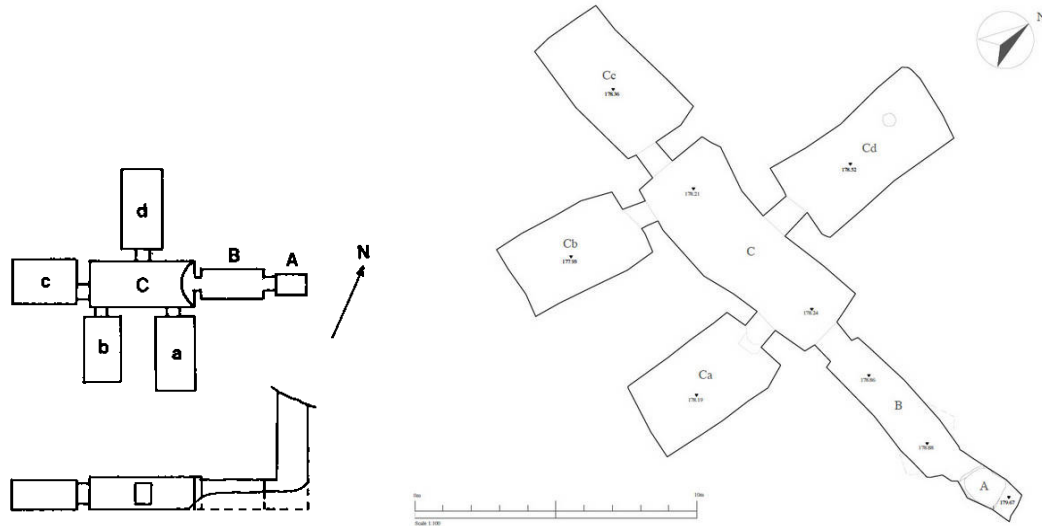
Orientation: 77.39°

KV 30

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: 23 [Hay], 7 [Belzoni], Lord Belmore's Tomb

Tomb Plans:



Description: KV 30 is located in the south branch of the southwest wadi. The tomb lies about 40 m (131 feet) north from KV 32. It consists of a shaft (A), a corridor (B) leading into a chamber (C), and four side chambers (Ca-d). The rock is of good quality, but is roughly cut. James Burton recorded a mason mark as "red characters in chamber of pit."

Noteworthy features: The unusual design of the tomb with its multiple side chambers is similar to KV 5 (but on a smaller scale), and also to KV 12 and KV 27.

Tomb Location:

Axis in degrees: 261.55

Axis orientation: West

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 186.69 msl

North: 99,389.758

East: 94,056.741

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 2.71 m

Minimum width: 0.93 m

Maximum width: 3.15 m

Total length: 42.06 m

Total area: 105.12 m²

Total volume: 210.58 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Corridor and chambers

Axis type: Straight

Decoration:

Graffiti

Objects Recovered:

Vessels

Site History:

No details are available about the history of the tomb. KV 30 or 31 could have been the original location of an Dynasty 18 quartz-sandstone anthropoid sarcophagus found by Belzoni in 1817 and donated to the British Museum by the Earl of Belmore.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18

History of Exploration:

Belzoni, Giovanni Battista (1817): Discovery (conducted for the Earl of Belmore)

Belzoni, Giovanni Battista (1817): Excavation (made for the Earl of Belmore)

Burton, James (1825): Mapping/planning

Loret, Victor (1898): Mapping/planning

Conservation**Site condition:**

The first part of the tomb is still filled with debris. The rock is in good condition, but poorly cut.

Entryway A

Description: The shaft is rectangular. The axis of the shaft is skewed in relation to that of corridor B.

Condition:

Partly excavated
Undecorated
Cutting finished

Dimensions:

Width: 1.39 m
Length: 2.54 m
Area: 3.45 m²
Orientation: 261.55°

Gate B

Description: The lintel is partly broken and the gate is roughly cut.

Condition:

Partly excavated
Undecorated
Cutting finished
Damaged structurally

Dimensions:

Height: 2.71 m
Width: 1.25 m
Length: 0.71 m
Area: 0.94 m²
Volume: 1.72 m³
Orientation: 12.77° left from entryway A

Corridor B

Description: There is a slight shift of axis to the west of the axis of the entry shaft. The left (south) and right (north) walls in the front part of the corridor have partially collapsed.

Condition:

Partly excavated
Undecorated
Damaged structurally
Cutting finished

Dimensions:

Height: 2.39 m
Width: 1.71 m
Length: 5.58 m
Area: 9.72 m²
Volume: 23.23 m³
Orientation: 12.77° left from entryway A

Gate C

Description: The jambs of the gate are not parallel.

Condition:

Cutting finished
Partly excavated
Undecorated

Dimensions:

Height: 2.29 m
Width: 1.05 m
Length: 0.75 m
Area: 0.78 m²
Volume: 1.79 m³
Orientation: 7.46° right from corridor B

Chamber C

Description: The chamber is irregular, with roughly cut walls. None of the upper corners are well defined. On the left (south) wall are red mason's marks. The floor is uneven and slopes to the rear of the chamber. It has four side chambers.

Condition:

Partly excavated
Undecorated
Damaged structurally
Cutting finished

Dimensions:

Height: 2.29 m
Width: 2.89 m
Length: 8.29 m
Area: 25.1 m²
Volume: 57.48 m³
Orientation: 1.24° left from corridor B

Graffiti

Mason's marks, Left (south) wall

Side chamber Ca

Description: The side chamber is trapezoidal and lies on a north-south axis. There is an irregularly shaped step inside the gate.

Architectural Features:

Steps

Condition:

Excavated
Undecorated
Cutting finished

Dimensions:

Height: 2.11 m
Width: 2.86 m
Length: 4.94 m
Area: 14.2 m²
Volume: 29.96 m³
Orientation: 80.26° left from chamber C

Gate Ca

Description: The gate is located at the left (east) end of the east (south) wall of chamber C. It lies at a higher level than either chamber C or side chamber Ca.

Architectural Features:

Steps

Condition:

Cutting finished
Undecorated
Excavated

Dimensions:

Height: 1.7 m
Width: 0.93 m
Length: 0.75 m
Area: 0.69 m²
Volume: 1.17 m³
Orientation: 85.57° left from chamber C
Maximum slope: -3.78°

Gate Cb

Description: The gate is located at the right (west) end of the left (south) wall of chamber C. The threshold lies at a higher level than either chamber C or side chamber Cb.

Architectural Features:

Steps

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.65 m

Width: 1.03 m

Length: 0.7 m

Area: 0.72 m²

Volume: 1.18 m³

Orientation: 71.46° left from chamber C

Maximum slope: -.87°

Side chamber Cb

Description: The side chamber is almost rectangular and lies on a northeast-southwest axis.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.22 m

Width: 2.77 m

Length: 4.91 m

Area: 13.56 m²

Volume: 30.1 m³

Orientation: 71.46° left from chamber C

Gate Cc

Description: The gate lies at the left (south) end of the rear (west) wall of chamber C. The threshold lies at a higher level than either chamber C or side chamber Cc. The left (south) thickness tapers from bottom to top.

Architectural Features:

Steps

Condition:

Cutting finished

Undecorated

Excavated

Dimensions:

Height: 1.45 m

Width: 0.96 m

Length: 0.73 m

Area: 0.7 m²

Volume: 1.02 m³

Orientation: 9.75° right from chamber C
Maximum slope: -3.03°

Side chamber Cc

Description: The side chamber is trapezoidal and lies on an east-west axis. There are red mason's marks on its walls.

Condition:

Cutting finished
Excavated
Undecorated

Dimensions:

Height: 1.76 m
Width: 3.15 m
Length: 5.13 m
Area: 16.17 m^2
Volume: 28.46 m^3
Orientation: 1.24° right from chamber C

Graffiti

Mason's marks

Gate Cd

Description: The gate is located in the center of the right (north) wall of chamber C. The threshold lies at a higher level than either chamber C or side chamber Cd.

Architectural Features:

Steps

Condition:

Cutting finished
Undecorated
Excavated

Dimensions:

Height: 1.48 m
Width: 0.98 m
Length: 0.99 m
Area: 0.96 m^2
Volume: 1.42 m^3
Orientation: 94.09° right from chamber C
Maximum slope: -3.81°

Side chamber Cd

Description: The side chamber is roughly rectangular. There is one column, to the rear (north) of the center. The side chamber lies on a south-north axis.

Architectural Features:

Pillar

Condition:

Excavated

Undecorated

Cutting finished

Dimensions:

Height: 1.99 m

Width: 2.85 m

Length: 6.04 m

Area: 18.13 m²

Volume: 33.05 m³

Orientation: 94.09° right from chamber C

Number of pillars: 1

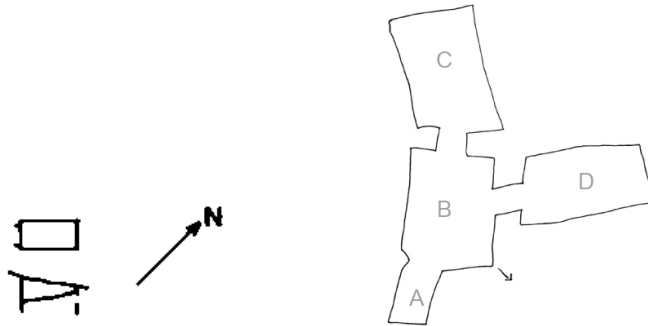
Average pillar width: 0.71 m

KV 31

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: 24 [Hay], 7 [Belzoni], Lord Belmore's Tomb

Tomb Plans:



Description: The tomb is completely sanded up and no details are available about its contents. The tomb lies about 20 m (66 feet) north of KV 32. Only part of the rectangular entrance shaft is currently visible.

Tomb Location:

Axis in degrees: 224.81

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 0.98 m

Minimum width: 1.74 m

Maximum width: 1.74 m

Total length: 3.25 m

Total area: 5.65 m²

Total volume: 5.3 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Shaft

Site History:

No details are available about the history of the tomb. KV 31 could have been the original location of a Dynasty 18 quartz-sandstone anthropoid sarcophagus found by Belzoni in 1817 and donated to the British Museum by the Earl of Belmore.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18

History of Exploration:

Belzoni, Giovanni Battista (1817): Discovery (made for the Earl of Belmore)
Belzoni, Giovanni Battista (1817): Excavation (conducted for the Earl of Belmore)
Loret, Victor (1898): Mapping/planning

Conservation**Site condition:**

The tomb is completely filled with debris.

Entryway A

Description: The tomb lies in the talus about 20 m (66 feet) below KV 32. Thomas suggested that the unusual proportions of the entrance shaft indicate that KV 31 could be a small corridor tomb, but no details are available.

Condition:

Unexcavated

Dimensions:

Height: 0.98 m

Width: 1.74 m

Length: 3.25 m

Area: 5.66 m²

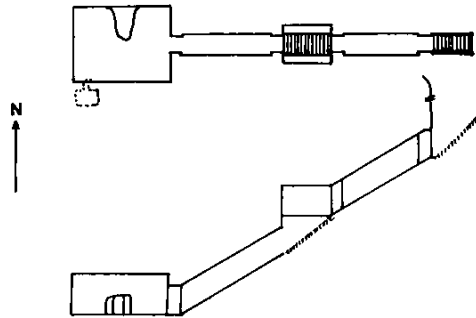
Volume: 5.31 m³

Orientation: 224.81°

KV 32

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 32 is located in the south branch of the southwest wadi. This unfinished and roughly cut tomb consists of an entryway (A), two sloping corridors (B and D) with a stairwell (C) between that leads to an unfinished burial chamber (J) with a broken pillar in the center and a side chamber (Ja) to the south. Rubble is scattered on the floor throughout the tomb, and the rear chamber is partly filled with flood debris. Its general plan resembles KV 21.

Noteworthy features: This tomb features a central pillar in burial chamber J. It is an example of a tomb accidentally broken into during the construction of another tomb (KV 47).

Tomb Location:

Axis in degrees: 263.51

Axis orientation: West

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 191.99 msl

North: 99,360.450

East: 94,084.674

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 6.11 m

Minimum width: 1.03 m

Maximum width: 6.17 m

Total length: 39.67 m

Total area: 106.3 m²

Total volume: 312.42 m³

Additional Tomb Information:

Owner: Tia'a

Owner type: Queen

Entrance location: Base of sheer cliff

Entrance type: Staircase

Interior layout: Corridors and chambers

Axis type: Straight

Objects Recovered:

Architectural elements

Tomb equipment

Site History:

KV 32 was never finished, and was not decorated. It has been excavated by the MISR Project: Mission Siptah-Ramses X of the University of Basel. The mission recently discovered a canopic chest of Queen Tia'a, wife of Amenhotep II and mother of Thutmes IV, thus allowing the tomb owner to be identified.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18, Amenhotep II

History of Exploration:

Loret, Victor (1898): Discovery (made for the Service des Antiquités)

Loret, Victor (1898): Excavation (conducted for the Service des Antiquités)

MISR Project: Mission Siptah-Ramses X (2000-2001): Excavation

Conservation:

The Supreme Council of Antiquities has recently built a concrete shelter around the entryway of the tomb.

Site condition:

The tomb has not been fully excavated. It is currently under excavation by the MISR Project: Mission Siptah-Ramses X of the University of Basel.

Entryway A

Description: The entryway consists of a stairway, cut at the base of a cliff. The only traces of plaster in the tomb were found here, used to fill cracks.

Architectural Features:

Steps
Overhang

Condition:

Excavated
Cutting finished
Undecorated
Damaged structurally

Dimensions:

Width: 1.57 m
Length: 3.76 m
Area: 5.93 m²
Orientation: 263.51°

Gate B

Description: The gate opens up to corridor B.

Condition:

Partly excavated
Cutting finished
Undecorated
Damaged structurally

Dimensions:

Height: 3.11 m
Width: 1.14 m
Length: 0.95 m
Area: 1.08 m²
Volume: 3.36 m³
Orientation: 0° from entryway A
Maximum slope: -23.05°

Corridor B

Description: The ceiling level is well preserved where it meets the right wall, while the remainder is broken.

Condition:

Partly excavated
Cutting finished
Undecorated
Damaged structurally

Dimensions:

Height: 2.6 m

Width: 1.61 m

Length: 7.24 m

Area: 11.46 m²

Volume: 30.81 m³

Orientation: 0° from entryway A

Gate C

Description: The slope of the floor increases midway through the gate.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Height: 3.08 m

Width: 1.23 m

Length: 1.06 m

Area: 1.31 m²

Volume: 3.66 m³

Orientation: 3.18° left from corridor B

Maximum slope: -35.75°

Stairwell C

Description: When the Theban Mapping Project surveyed the tomb, this component had not been completely excavated, but it is presumed to be a stairwell. Large rectangular recesses stretch the length of the right (north) and left (south) walls at the top of the stairwell.

Architectural Features:

Recesses

Overhang

Condition:

Cutting finished

Partly excavated

Undecorated

Damaged structurally

Dimensions:

Height: 6.12 m Irregular

Width: 2.76 m

Length: 4.8 m

Area: 11.7 m²

Volume: 60.67 m³

Orientation: 3.18° left from corridor B

Recesses

Trapezoidal: right and left (height: 1.92 m, width: 8.49 m, length: 0.63 m)

Gate D

Description: The jambs are damaged on both sides. There is a slight overhang above the gate at the lower end of the stairwell C.

Condition:

Partly excavated

Cutting unfinished

Undecorated

Damaged structurally

Dimensions:

Height: 2.04 m

Width: 1.09 m

Length: 0.71 m

Area: 0.77 m²

Volume: 1.08 m³

Orientation: 0° from stairwell C

Maximum slope: -15.39°

Corridor D

Description: This narrow corridor has suffered damage to its ceiling and left (south) wall.

Condition:

Partly excavated

Cutting unfinished

Undecorated

Damaged structurally

Dimensions:

Height: 2.05 m

Width: 1.47 m

Length: 8.97 m

Area: 13.26 m²

Volume: 27.127 m³

Orientation: 0° from stairwell C

Gate J

Description: The jambs are irregular and broken.

Condition:

Partly excavated
Cutting unfinished
Undecorated
Damaged structurally

Dimensions:

Height: 2.08 m
Width: 1.04 m
Length: 0.71 m
Area: 0.72 m²
Volume: 1.9 m³
Orientation: 0° from corridor D

Burial chamber J

Description: The stone here is of poorer quality than in the upper section of the tomb. The right (north) part of the chamber was not completely quarried. Elizabeth Thomas suggested there would have been a pillar in its center. The entrance to side chamber Ja is located in the left (south) wall.

Chamber plan: Rectangular
Relationship to main tomb axis: Parallel
Chamber layout: Flat floor, pillars
Floor: One level
Ceiling: Flat

Architectural Features:

Pillar

Condition:

Partly excavated
Cutting unfinished
Undecorated
Damaged structurally

Dimensions:

Height: 3.26 m
Width: 6.17 m Irregular
Length: 8.76 m Irregular
Area: 53.32 m²
Volume: 170.5 m³
Orientation: 0° from corridor D
Number of pillars: 1
Average pillar width: 1.19 m

Gate Ja

Description: The gate lies in the left (south) wall of the burial chamber.

Condition:

Partly excavated
Cutting unfinished
Undecorated
Damaged structurally

Dimensions:

Height: 1.27 m
Width: 1.19 m
Length: 0.9 m
Area: 1.08 m²
Volume: 1.37 m³
Orientation: 86.26° left from burial chamber J

Side chamber Ja

Description: The side chamber was cut into a storeroom. When KV 47 was constructed, workmen accidentally broke into this side chamber's right (west) wall.

Condition:

Partly excavated
Undecorated
Cutting unfinished
Damaged structurally

Dimensions:

Height: 1.89 m Irregular
Width: 3.17 m
Length: 1.81 m
Area: 5.67 m²
Volume: 11.95 m³
Orientation: 86.26° left from burial chamber J

KV 33

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Description: The tomb is located in the south branch of the southwest wadi, northeast of KV 34 (Thutmes III). The only description of the tomb was given in the Baedeker guidebook, which stated that it was small and accessible via a flight of steps. It consists of two undecorated chambers, but it has never been fully cleared and no accurate plan exists.

Site Location:

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown

Entrance location: Cliff face

Entrance type: Staircase

Interior layout: Corridor and chambers

Site History:

According to Elizabeth Thomas, the tomb may have been dug as a subsidiary burial for Thutmes III. Weigall, however, proposed that it belonged to a member of Thutmes III's royal family or the family of the vizier Rekhmire. The tomb was never used.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18, Thutmes III

History of Exploration:

Loret, Victor (1898): Discovery (made for the Service des Antiquités)

Loret, Victor (1898): Excavation (conducted for the Service des Antiquités)

Conservation

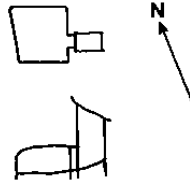
Site condition:

The tomb is not accessible and a modern bench has been built over its entrance.

KV 36

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 36 lies low in the southwest end of the Valley, south of KV 35, just before the modern path forks to the south and southwest. It is entered through an entryway shaft (A) leading directly into the burial chamber (J). The tomb was found almost intact and was left undecorated.

Noteworthy features: This tomb is notable because it is a non-royal tomb with much of its burial equipment as well as the mummy found intact.

Tomb Location:

Axis in degrees: 288.85

Axis orientation: West

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 179.81 msl

North: 99,454.423

East: 93,994.392

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 1.62 m

Minimum width: 1.01 m

Maximum width: 4.03 m

Total length: 6.34 m

Total area: 18.54 m²

Total volume: 24.77 m³

Additional Tomb Information:

Owner: Maiherperi
Owner type: Official
Entrance location: Base of sheer cliff
Entrance type: Shaft
Interior layout: Chamber
Axis type: Straight

Objects Recovered

Food
Game components
Human mummies
Jewellery
Mummy trappings
Scarabs and seals
Tomb equipment
Vegetal remains
Vessels
Warfare and hunting equipment
Written documents

Site History:

KV 36 belonged to Maiherperi, Child of the Nursery and royal Fan-bearer, who died in his twenties. Much of the funerary equipment was found almost intact, although it was robbed, probably in the Rameside period. Jars containing oil were left open. Some of the jewellery, portable metalware and non-funerary linen and clothing were stolen. The tomb was later resealed and the burial chamber was rearranged hastily.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18, Thutmes IV (date based on stylistic criteria of objects recovered, as well as title of tomb owner)

History of Exploration:

Loret, Victor (1899): Discovery (made for the Service des Antiquités)
Loret, Victor (1899): Excavation (conducted for the Service des Antiquités)

Conservation

Site condition: The tomb is well-cut, but the walls were not smoothed.

Entryway A

Description: The entrance is composed of a shaft.

Condition:

Partly excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.34 m
Length: 2.09 m
Area: 2.78 m²
Orientation: 288.85°

Gate J

Description: There are traces of the original red layout lines. The lintel is partly broken.

Condition:

Partly excavated
Cutting finished
Undecorated
Damaged structurally

Dimensions:

Height: 1.63 m
Width: 1.02 m
Length: 0.47 m
Area: 0.47 m²
Volume: 0.77 m³
Orientation: 0° from entryway A
Maximum slope: -22.36°

Graffiti

Mason's marks

Burial chamber J

Description: The chamber is well cut, although its walls are not perfectly dressed.

Chamber plan: Rectangular
Relationship to main tomb axis: Parallel
Chamber layout: Flat floor, no pillars
Floor: One level
Ceiling: Flat

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 1.57 m

Width: 4.04 m

Length: 3.79 m

Area: 15.3 m²

Volume: 24 m³

Orientation: 11.24° left from entryway A

Sarcophagus:

Extant remains: Box and lid

Sarcophagus form: Shrine of Lower Egypt

Material: Wood

Length: 2.8 m

Width: 1.01 m

Height: 1.37 m

Emplacement: On floor

Comments: The decorative figures on the sarcophagus are gilded, on a black resin surface.

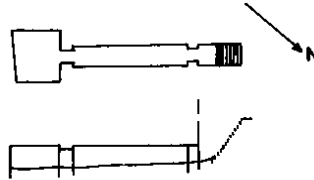
Decoration:

Deities: four sons of Horus, two representations of Anubis, Isis at foot end, Nephthys at head end Box exterior

KV 37

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 37 is located in the south branch off the southwest wadi, below KV 34. It consists of an entrance (A), leading to the burial chamber J, through a single corridor (B). The tomb is undecorated and partly excavated.

Noteworthy features: The tomb was probably used as a storeroom by robbers.

Tomb Location:

Axis in degrees: 173.40

Axis orientation: South

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 187.95 msl

North: 99,367.276

East: 94,093.308

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 1.96 m

Minimum width: 1.12 m

Maximum width: 4.05 m

Total length: 18.39 m

Total area: 38.04 m²

Total volume: 61.38 m³

Additional Tomb Information:

Owner: Unknown
Owner type: Unknown, possibly royal
Entrance location: Base of sheer cliff
Entrance type: Staircase
Interior layout: Corridor and chamber
Axis type: Straight

Objects Recovered

Human remains
Sculpture
Vessels
Written documents

Site History:

The pottery shows that KV 37 was originally used for a burial, and its plan and location suggest it was for royalty. Because of the diversity of objects found, Elizabeth Thomas believed that the tomb was later used as a storeroom by robbers.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (probably the reign of Thutmes III)

History of Exploration:

Burton, James (1825): Visit
Lefébure, Eugène (1889): Mapping/planning
Loret, Victor (1899): Discovery (made for the Service des Antiquités)
Loret, Victor (1899): Excavation (conducted for the Service des Antiquités)

Conservation**Site condition:**

The tomb is only partly excavated.

Entryway A

Description: The entryway is composed of a steep staircase.

Architectural Features:

Steps

Condition:

Undecorated
Partly excavated
Cutting finished

Dimensions:

Width: 1.63 m

Length: 3.38 m

Area: 5.34 m²

Orientation: 173.40°

Gate B

Description: The lintel of the gate is broken.

Condition:

Partly excavated

Cutting finished

Undecorated

Damaged structurally

Dimensions:

Height: 1.93 m

Width: 1.12 m

Length: 0.93 m

Area: 1.04 m²

Volume: 2.01 m³

Orientation: 0° from entryway A

Corridor B

Description: The walls of the corridor are bent slightly and the ceiling is not straight.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.81 m

Width: 1.73 m

Length: 9.29 m

Area: 14.79 m²

Volume: 26.77 m³

Orientation: 0° from entryway A

Gate J

Description: The gate slopes slightly down. The left (east) jamb is broken.

Condition:

Excavated
Cutting finished
Undecorated
Damaged structurally

Dimensions:

Height: 1.56 m
Width: 1.25 m
Length: 0.91 m
Area: 1.17 m²
Volume: 1.83 m³
Orientation: 0° from corridor B
Maximum slope: -2.5°

Burial chamber J

Description: The floor is covered with dried mud. The chamber is trapezoidal. The edges of the ceiling are slightly rounded.

Chamber plan: Rectangular
Relationship to main tomb axis: Parallel
Chamber layout: Flat floor, no pillars
Floor: One level
Ceiling: Flat

Condition:

Excavated
Cutting unfinished
Undecorated

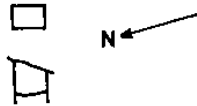
Dimensions:

Height: 1.96 m
Width: 4.06 m
Length: 3.89 m
Area: 15.7 m²
Volume: 30.77 m³
Orientation: 0° from corridor B

KV 40

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 40 is located in the south branch of the southwest wadi. Only the upper part of the shaft is accessible; the rest is filled with rubble, and nothing is known about the tomb's layout.

Tomb Location:

Axis in degrees: 14.37

Axis orientation: North

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Minimum width: 2 m

Maximum width: 2 m

Total length: 2.24 m

Total area: 3.57 m²

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Shaft

Site History:

No details of the site's history are available.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18 (dated by location)

History of Exploration:

Loret, Victor (1899): Discovery (made for the Service des Antiquités)

Loret, Victor (1899): Excavation (conducted for the Service des Antiquités)

Conservation

Site condition:

The tomb was excavated, but no report was ever published.

Entryway A

Description: The entryway shaft is partly filled with debris. The rest of the tomb is inaccessible.

Condition:

Partly excavated

Dimensions:

Width: 2 m

Length: 2.24 m

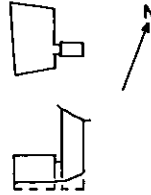
Area: 3.58 m²

Orientation: 14.37°

KV 44

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 44 is located in the southeast branch of the main wadi, close to KV 45. The tomb consists of a shaft entryway (A) and a single chamber (B). It was found undecorated.

Tomb Location:

Axis in degrees: 248.14

Axis orientation: West

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Minimum width: 0.75 m

Maximum width: 5.65 m

Total length: 6 m

Total area: 22.59 m²

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Human mummies

Jewellery

Tomb equipment

Vegetal remains

Vessels

Site History:

The funerary furniture of the original owner of the tomb was robbed and according to Carter, only "rubbish" remained inside the tomb. The tomb lay open for some time, as the presence of several bees' nests indicate. The identity of the owner is unknown. On the basis of topography and the possibility of a Kings' Valley burial for him, Thomas suggested that Anen, a son of Yuya and Thuyu, and possibly Anen's wife, were buried in the tomb. But there is no foundation for this, and Anen has his own tomb (TT 120) in Shaykh Abd al Qurna.

The tomb was re-used during Dynasty 22 for Tentkerer, Lady of the House under Osorkon I, Heiufaa, and a songstress of Amen.

While reclearing KV 44, Ryan discovered remains of seven individuals, probably of the first interment.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18

Third Intermediate Period, Dynasty 22, Osorkon I

History of Exploration:

Carter, Howard (1901): Discovery (made for Theodore M. Davis)

Carter, Howard (1901): Excavation (conducted for Theodore M. Davis)

Ryan, Donald P. (1990-1991): Excavation

Conservation:

Conservation history: A metal grid was placed over the entrance shaft and a low rubble wall constructed around the opening to divert flood water.

Site condition:

The tomb was excavated recently by Donald Ryan of Pacific Lutheran University.

Entryway A

Description: The entrance is a deep shaft cut low in the west side of the wadi.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Width: 1.11 m

Length: 1.91 m

Area: 2.11 m²

Orientation: 248.14°

Gate B

Description: The gate leads into chamber B. A later blocking of the chamber was found intact by Carter.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Width: 0.75 m

Length: 0.56 m

Area: 0.42 m²

Orientation: 0° from entryway A

Chamber B

Description: This well-cut chamber is trapezoidal.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Width: 5.65 m

Length: 3.54 m

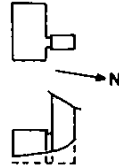
Area: 20.06 m²

Orientation: 0° from entryway A

KV 45

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 45 is located in the southeast branch of the main wadi, close to KV 44. The well-cut tomb consists of a shaft (A) and a small chamber (B). The tomb was found undecorated.

Tomb Location:

Axis in degrees: 170.72

Axis orientation: South

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Minimum width: 0.91 m

Maximum width: 5.36 m

Total length: 5.8 m

Total area: 20.09 m²

Additional Tomb Information:

Owner: Userhat

Owner type: Official

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Human mummies
Human remains
Jewellery
Tomb equipment
Vegetal remains
Vessels

Site History:

The tomb belonged to Userhat, Overseer of the Fields of Amen. It was reused during Dynasty 22. When Carter discovered the tomb, approximately one-third was filled with debris and badly damaged by flooding. Carter wrote that it was impossible to remove the two mummies of Dynasty 22. He did rescue a part of the mummy case of a man, a scarab, and Dynasty 18 fragments of canopic jars, belonging to Userhat. Recently, Donald Ryan recleared the tomb.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18, Thutmes IV (or early during the reign of Amenhotep III)
Third Intermediate Period, Dynasty 22, Osorkon I

History of Exploration:

Carter, Howard (1902): Discovery (made for Theodore M. Davis)
Carter, Howard (1902): Excavation (conducted for Theodore M. Davis)
Ryan, Donald P. (1992): Excavation

Conservation

Conservation history: A metal grate has been placed over the shaft opening and a low rubble wall constructed around it to divert flood water.

Site condition: The tomb was excavated recently by Donald Ryan of Pacific Lutheran University.

Entryway A

Description: The entryway consists of a deep shaft.

Condition:

Partly excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.36 m
Length: 2.19 m
Area: 2.98 m²
Orientation: 170.72°

Gate B

Description: This gate leads into chamber B.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Width: 0.91 m

Length: 0.52 m

Area: 0.48 m²

Orientation: 0° from entryway A

Chamber B

Description: The chamber is rectangular.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Width: 5.36 m

Length: 3.1 m

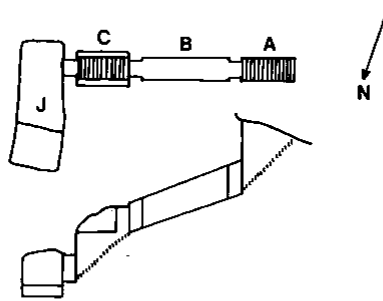
Area: 16.64 m²

Orientation: 0° from entryway A

KV 46

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 46 is located in the southeast branch of the main wadi. The tomb consists of a staircase entryway (A), a corridor (B) leading to a stepped descent (C), and a burial chamber (J). The walls of the tomb were neither smoothed, plastered nor decorated.

Noteworthy features: This non-royal tomb was found with much of its burial equipment intact.

Tomb Location:

Axis in degrees: 70.62

Axis orientation: East

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 167.608 msl

North: 99,686.458

East: 94,153.062

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 4.51 m

Minimum width: 1.25 m

Maximum width: 10.02 m

Total length: 21.31 m

Total area: 62.36 m²

Total volume: 135.63 m³

Additional Tomb Information:

Owner: Yuya and Thuyu
Owner type: Official
Entrance location: Base of sloping hill
Entrance type: Staircase
Interior layout: Corridors and chamber
Axis type: Bent

Objects Recovered:

Accessories
Clothing
Cosmetic equipment
Furniture
Human mummies
Jewellery
Models
Mummy trappings
Musical instruments
Scarabs and seals
Sculpture
Tomb equipment
Transport
Vessels
Warfare and hunting equipment
Writing equipment
Written documents

Site History:

KV 46 belonged to Yuya and Thuyu, parents of Tiye, wife of Amenhotep III. According to differences in embalming techniques, Yuya and Thuyu died at different times. It has been suggested that three tomb robberies took place. The first occurred shortly after the official closure of the tomb, since perishable products, like ointments, were removed, and seals of containers were removed in order to inspect their contents.

A second and third robbery may have taken place during the excavation of KV 3 and KV 4, based on the evidence of sealings that were found. The entrance of the tomb was filled with debris from these two tombs. The tomb was thereafter inaccessible until 1905 when Quibell discovered it.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18, Amenhotep III

History of Exploration:

Quibell, James Edward (1905): Discovery (made for Theodore M. Davis)
Quibell, James Edward (1905): Excavation (conducted for Theodore M. Davis)

Conservation:

Conservation history: A metal gate has been installed in gate B and a rubble retaining wall has been constructed around the top of the entrance stairs.

Site condition:

The walls of the tomb are rough and no plaster or decoration was applied to their surface.

Entryway A

Description: The entrance consists of a stairway of fifteen steps descending steeply to corridor B. The final step is not as wide as those preceding it.

Architectural Features:

Steps

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 1.74 m

Length: 3.88 m

Area: 6.78 m²

Orientation: 70.62°

Gate B

Description: The gate was originally blocked with stone, covered with plaster, and stamped with the official necropolis seal (a jackal and nine captives). The soffit and threshold slope downward from front to back.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.05 m

Width: 1.37 m

Length: 1 m

Area: 1.37 m²

Volume: 2.81 m³

Orientation: 0° from entryway A

Maximum slope: -19.27°

Corridor B

Description: On the walls of this sloping corridor are black dots spaced at 40 cm (16 inch) intervals that divide the walls into squares. These were probably intended for finishing the walls, but this was never done.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.05 m

Width: 1.76 m

Length: 7.76 m

Area: 13.34 m²

Volume: 27.35 m³

Orientation: 0° from entryway A

Gate C

Description: A stairway begins at the front of the gate and continues through stairwell C.

Architectural Features:

Steps

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.05 m

Width: 1.33 m

Length: 1 m

Area: 1.33 m²

Volume: 2.73 m³

Orientation: 0° from corridor B

Maximum slope: -40.35°

Stairwell C

Description: A steep stairwell descends the length of the corridor. Long recesses are cut along the left (north) and right (south) walls. On the walls are black dots spaced at 40 cm (16 inch) intervals, dividing them into squares. The ceiling was unfinished.

Architectural Features:

Steps

Recesses

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 4.52 m
Width: 1.68 m
Length: 3.42 m
Area: 5.68 m²
Volume: 25.67 m³
Orientation: 0° from corridor B

Recesses:

Trapezoidal: right and left (height: 1.66 m, width: 3.42 m, length: 0.55 m)

Gate J

Description: When discovered, this gate was also found blocked.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.94 m
Width: 1.25 m
Length: 1.04 m
Area: 1.3 m²
Volume: 2.52 m³
Orientation: 0° from stairwell C
Maximum slope: -6.31°

Burial chamber J

Description: The chamber is roughly rectangular, with a sunken area at its rear end. It lies a meter (three feet) below the floor level of the front of the chamber. The ceiling of the chamber was unfinished.

Chamber plan: Rectangular
Relationship to main tomb axis: Perpendicular
Chamber layout: Flat floor, no pillars
Floor: One level
Ceiling: Flat

Architectural Features:

Burial pit

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 2.29 m
Width: 10.02 m
Length: 3.21 m
Area: 32.56 m²
Volume: 74.56 m³
Orientation: 90° left from stairwell C

Sarcophagus:

Extant remains: Box and lid
Sarcophagus form: Shrine of Lower Egypt
Material: Wood
Length: 3.64 m
Width: 1.61 m
Height: 2.16 m
Orientation: north
Emplacement: Floor
Comments: The sarcophagus, which belongs to Yuya, is actually a floorless shrine mounted on sledge runners. It is covered with black resin.

Decoration:

Deities: four sons of Horus, Anubis, Thoth, Isis and Nephthys Box exterior

Sarcophagus:

Extant remains: Box and lid
Sarcophagus form: Shrine of Upper Egypt
Material: Wood
Length: 2.78 m
Width: 1.03 m
Height: 1.29 m
Orientation: north
Emplacement: Floor
Comments: This sarcophagus rested on a sledge and belonged to Thuyu. It is covered with black pitch.

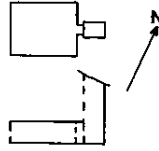
Decoration:

Deities: four sons of Horus, Anubis, Thoth, Isis and Nephthys Box exterior

KV 48

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 48 is located in the west branch off the southwest wadi. The tomb consists of a deep shaft (A) and a single chamber (B). The tomb was found undecorated.

Tomb Location:

Axis in degrees: 244.13

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 2.02 m

Minimum width: 0.93 m

Maximum width: 4.69 m

Total length: 8.43 m

Total area: 31.02 m²

Total volume: 57.49 m³

Additional Tomb Information:

Owner: Amenemipet

Owner type: Official

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Architectural elements
Furniture
Human mummies
Scarabs and seals
Tomb equipment
Vessels

Site History:

The tomb belonged to Amenemipet, also known as Pairy, brother of Sennefer and Vizier and Governor of the Town under Amenhotep II. The evidence for this includes several inscribed shabtis. The fact that his tomb is located in the vicinity of KV 35 indicates that Amenemipet enjoyed the favor of Amenhotep II. The tomb was robbed during antiquity. Amenemipet is also the owner of TT 29 in Shaykh Abd al Qurna.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18, Amenhotep II

History of Exploration:

Ayrton, Edward Russell (1906): Discovery (made for Theodore M. Davis)
Ayrton, Edward Russell (1906): Excavation (conducted for Theodore M. Davis)
Theban Mapping Project (1986): Conservation (built wall around tomb for flood protection)

Conservation:

The Theban Mapping Project built a small stone wall around the tomb entrance to protect it from flood waters.

Site condition:

The tomb is inaccessible.

Entryway A

Description: The entrance to the tomb is a deep shaft.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.39 m
Length: 1.95 m
Area: 2.71 m²
Orientation: 244.13°

Gate B

Description: A rough wall had been built during antiquity to prevent further intrusion into the tomb.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.03 m

Width: 0.93 m

Length: 0.56 m

Area: 0.52 m²

Volume: 1.06 m³

Orientation: 0° from entryway A

Chamber B

Description: The chamber is large and rectangular.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.03 m

Width: 4.7 m

Length: 5.92 m

Area: 27.8 m²

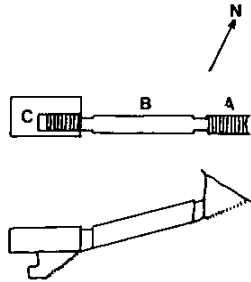
Volume: 56.43 m³

Orientation: 0° from entryway A

KV 49

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 49 is located in the west branch off the southwest wadi. An entrance stairway (A) leads down to a gate (B) leading into a long, sloping corridor (B). This opens into a large, rectangular chamber (C). An unfinished descent (C) in this chamber indicates that the cutting of the tomb was never completed. The tomb was left undecorated.

Tomb Location:

Axis in degrees: 240.33

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 179.66 msl

North: 99,507.201

East: 94,019.106

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 2.24 m

Minimum width: 1 m

Maximum width: 3.5 m

Total length: 24.14 m

Total area: 46.61 m²

Total volume: 69.72 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Staircase
Interior layout: Corridors and chamber
Axis type: Straight

Decoration:

Graffiti

Objects Recovered:

Carpenters' and sculptors' tools
Game components
Mummy trappings
Tomb equipment
Vessels
Written documents

Site History:

Gate C shows evidence of having been blocked, perhaps indicating that the tomb was used as a burial place. Two graffiti written over gate B show that the tomb was accessible in the late New Kingdom. The texts deal with the provisioning of a burial and indicate that the tomb was used in the later New Kingdom to store rags.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18

History of Exploration:

Ayrton, Edward Russell (1906): Discovery (made for Theodore M. Davis)
Ayrton, Edward Russell (1906): Excavation (conducted for Theodore M. Davis)

Conservation:

A rubble and cement wall has been constructed around the entrance by the Supreme Council of Antiquities to divert flood water.

Entryway A

Description: The stepped entrance passage slopes down to the gate and corridor B.

Architectural Features:

Steps

Condition:

Partly excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.4 m

Length: 3.41 m

Area: 4.74 m²

Orientation: 240.33°

Gate B

Description: There are two hieratic graffiti over the lintel.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.73 m

Width: 1.07 m

Length: 1 m

Area: 1.06 m²

Volume: 1.83 m³

Orientation: 0° from entryway A

Maximum slope: -17.73°

Grffiti:

Hieratic text: two graffiti explaining who provided the tomb with funerary material

Lintel

Corridor B

Description: The only corridor in the tomb slopes down to chamber C. It is undecorated, but there are red dots along the center line of the ceiling used to layout the corridor.

Condition:

Partly excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.85 m

Width: 1.42 m

Length: 8.73 m

Area: 12.44 m²

Volume: 23.01 m³

Orientation: 0° from entryway A

Grffiti:

Mason's marks Ceiling

Gate C

Description: Gritty fragments of a plaster and stone wall still line part of the gate, showing that at one point access into the chamber was blocked.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.8 m

Width: 1.01 m

Length: 1.06 m

Area: 1.08 m²

Volume: 1.94 m³

Orientation: 0° from corridor B

Maximum slope: -2.56°

Chamber C

Description: The chamber is rectangular in form and extends toward the southwest along the tomb axis. In the floor of this chamber is a descent. The chamber may have served as a burial chamber.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.99 m

Width: 3.51 m

Length: 6.26 m

Area: 21.58 m²

Volume: 42.94 m³

Orientation: 0° from corridor B

Descent C

Description: In the floor of chamber C, a staircase was begun that leads down and ends with an unfinished cutting of a small pit. Red marks were left near the left end of the staircase by the tomb cutters along with a pounding tool. The staircase was unfinished.

Architectural Features:

Steps

Condition:

Cutting unfinished

Undecorated

Excavated

Dimensions:

Height: 2.24 m

Width: 1.55 m

Length: 3.69 m

Area: 5.71 m²

Orientation: 0° from corridor B

Maximum slope: -37.01°

Graffiti:

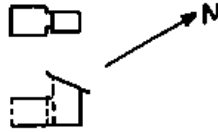
Mason's marks Left (southeast) wall

KV 50

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: Animal Tomb

Tomb Plans:



Description: KV 50 is located in the west branch of the southwest wadi. The tomb consists of a shaft entryway (A) and a chamber (B) and is one of the smaller pit tombs in the Valley of the Kings. The tomb was undecorated, but contained animal mummies.

Tomb Location:

Axis in degrees: 208.51

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 1.51 m

Minimum width: 0.79 m

Maximum width: 1.59 m

Total length: 3.79 m

Total area: 5.11 m²

Total volume: 5.25 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Animal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Mammal mummies

Tomb equipment

Site History:

KV 50 is one of a group of three adjacent tombs referred to as the "Animal Tombs." The two others are KV 51 and KV 52. The tombs are said to have belonged to pets of the king, perhaps Amenhotep II because of the proximity of his tomb (KV 35). But this theory cannot be verified. The wooden coffin fragments could belong to an official or be parts of a coffin for an animal. The tomb was robbed in antiquity.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18 (perhaps the reign of Amenhotep II)

History of Exploration:

Ayrton, Edward Russell (1906): Discovery (made for Theodore M. Davis)

Ayrton, Edward Russell (1906): Excavation (conducted for Theodore M. Davis)

Conservation**Site condition:**

The tomb is inaccessible and filled with debris.

Entryway A

Description: This is a small square shaft.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 1.11 m

Length: 1.51 m

Area: 1.66 m²

Orientation: 208.51°

Gate B

Description: The gate leads into chamber B. There are traces of the original blocking.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.52 m

Width: 0.79 m

Length: 0.36 m

Area: 0.28 m²
Volume: 0.43 m³
Orientation: 0° from entryway A

Chamber B

Description: The chamber is small and the ceiling is low.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.52 m
Width: 1.59 m
Length: 1.93 m
Area: 3.17 m²
Volume: 4.82 m³
Orientation: 0° from entryway A

KV 51

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: Animal Tomb

Tomb Plans:



Description: KV 51 is located in the west branch of the southwest wadi. The tomb consists of an entryway shaft (A) and a single chamber (B). The tomb is undecorated, but contained animal mummies.

Tomb Location:

Axis in degrees: 241.15

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 1.9 m

Minimum width: 0.74 m

Maximum width: 2.66 m

Total length: 7.67 m

Total area: 17.86 m²

Total volume: 29.94 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Animal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Bird mummies
Jewellery
Mammal mummies
Mummy trappings
Tomb equipment

Site History:

KV 51 is one of a group of three adjacent tombs referred to as the "Animal Tombs." The two others are KV 50 and KV 52. The tombs are said to have belonged to pets of the king, perhaps Amenhotep II, because of the proximity of his tomb (KV 35). But this theory cannot be verified. The tomb was robbed during antiquity.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (perhaps the reign of Amenhotep II)

History of Exploration:

Ayrton, Edward Russell (1906): Discovery (made for Theodore M. Davis)
Ayrton, Edward Russell (1906): Excavation (conducted for Theodore M. Davis)

Conservation**Site condition:**

The tomb is inaccessible and filled with debris.

Entryway A

Description: The entryway is a shallow square shaft.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.24 m
Length: 1.44 m
Area: 1.78 m²
Orientation: 241.15°

Gate B

Description: The gate leads into chamber B. It was blocked with stones and part of a coffin.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.91 m

Width: 0.74 m

Length: 0.35 m

Area: 0.26 m²

Volume: 0.5 m³

Orientation: 0° from entryway A

Maximum slope: 0.93°

Chamber B

Description: This chamber is long and narrow, which could indicate the tomb was to be provided with one or two side chambers.

Condition:

Excavated

Undecorated

Cutting finished

Dimensions:

Height: 1.86 m

Width: 2.66 m

Length: 5.88 m

Area: 15.83 m²

Volume: 29.44 m³

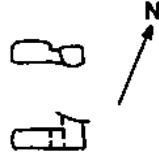
Orientation: 0° from entryway A

KV 52

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: Animal Tomb

Tomb Plans:



Description: KV 52 is located in the west branch of the southwest wadi. This small tomb consists of a shallow square entryway shaft (A) and a single chamber (B). The tomb is undecorated, but contained animal mummies.

Tomb Locations:

Axis in degrees: 246.84

Axis orientation: Southwest

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 1.26 m

Minimum width: 0.81 m

Maximum width: 1.37 m

Total length: 4.5 m

Total area: 5.25 m²

Total volume: 4.3 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Animal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Mammal mummies
Mummy trappings
Tomb equipment

Site History:

KV 52 is one of a group of three adjacent tombs referred to as the "Animal Tombs." The two others are KV 50 and KV 51. The tombs are said to have belonged to pets of the king, perhaps of Amenhotep II, because of the proximity of his tomb (KV 35). But this theory cannot be verified. The tomb was robbed in antiquity.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18 (perhaps the reign of Amenhotep II)

History of Exploration:

Ayrton, Edward Russell (1906): Discovery (made for Theodore M. Davis)
Ayrton, Edward Russell (1906): Excavation (conducted for Theodore M. Davis)

Conservation

Site condition: The tomb is inaccessible and filled with debris.

Entryway A

Description: The entrance to the tomb is a small, irregularly shaped shaft.

Condition:

Cutting finished
Excavated
Undecorated

Dimensions:

Width: 1.28 m
Length: 1.38 m
Area: 1.56 m²
Orientation: 246.84°

Gate B

Description: The gate contains a step up into chamber B.

Architectural Features:

Steps

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.27 m
Width: 0.82 m
Length: 0.61 m
Area: 0.51 m²
Volume: 0.65 m³
Orientation: 0° from entryway A

Chamber B

Description: This small, roughly cut chamber is roughly rectangular.

Condition:

Excavated
Cutting finished
Undecorated

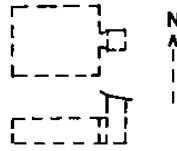
Dimensions:

Height: 1.15 m
Width: 1.38 m
Length: 2.51 m
Area: 3.18 m²
Volume: 3.66 m³
Orientation: 0° from entryway A

KV 53

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 53 is located in the southwest wadi. According to the records made in the early twentieth century, the tomb consists of a shallow shaft entryway (A) followed by a single chamber (B). The tomb is undecorated.

Tomb Location:

Axis in degrees: 270

Axis orientation: West

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 1.88 m

Minimum width: 1.11 m

Maximum width: 5.17 m

Total length: 8.44 m

Total area: 36.56 m²

Total volume: 65.47 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Written documents

Site History:

KV 53 was robbed in antiquity. It is inaccessible at present. The tomb has never been accurately planned. The only significant object found in the tomb was an ostrakon bearing the inscription "Hori, chief scribe in the Place of Truth."

Dating:

This site was used during the following period(s):
New Kingdom

History of Exploration:

Ayrton, Edward Russell (1905-1906): Discovery (made for Theodore M. Davis)
Ayrton, Edward Russell (1905-1906): Excavation (conducted for Theodore M. Davis)

Conservation**Site condition:**

The tomb is inaccessible and filled with debris.

Entryway A

Description: This entryway shaft is shallow.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.46 m
Length: 1.31 m
Area: 1.92 m²
Orientation: 270°

Gate B

Description: The gate leads into chamber B.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.89 m

Width: 1.11 m

Length: 0.56 m

Area: 0.62 m²

Volume: 1.17 m³

Orientation: 0° from entryway A

Chamber B

Description: This chamber is apparently of large size.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 1.89 m

Width: 5.17 m

Length: 6.58 m

Area: 34.02 m²

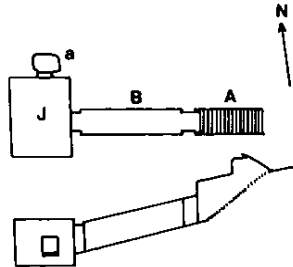
Volume: 64.3 m³

Orientation: 0° from entryway A

KV 55

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: The entrance to KV 55 is cut into the floor of the main valley between the resthouse and the tomb of Rameses IX (KV 6). This tomb is composed of an entryway (A) followed by a single corridor (B) leading directly into burial chamber J and its side chamber Ja. KV 55 was probably excavated at the same time as KV 46 and 62.

An ostrakon painted with what may be part of the original tomb plan was found in KV 55 in 1993 when the tomb was cleared by Lyla Pinch Brock. It may show indications of the widening of the entrance, a feature also suggested by mason's marks on the wall near the tomb entrance. Marks on the walls indicate that, after the entrance and stairs were cut, the entrance was enlarged, the ceiling raised, and the number of stairs increased. The walls and ceiling in the burial chamber were plastered but undecorated.

Objects found in KV 55 date from the time of Amenhotep III to the reign of Tutankhamen.

Noteworthy features: This appears to be a cache of burial equipment and human remains from the Amarna royal necropolis.

Tomb Location:

Axis in degrees: 92.25

Axis orientation: East

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 171.23 msl

North: 99,597.776

East: 94,079.536

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 3.93 m

Minimum width: 1.34 m

Maximum width: 6.63 m

Total length: 27.61 m

Total area: 84.3 m²

Total volume: 185.25 m³

Additional Tomb Information:

Owner: Tiye (?), Akhenaten (?), Smenkhare (?)

Owner type: Unknown, possibly royal

Entrance location: Valley floor

Entrance type: Staircase

Interior layout: Corridor and chambers

Axis type: Straight

Objects Recovered:

Accessories

Carpenters' and sculptors' tools

Furniture

Human mummies

Jewellery

Models

Scarabs and seals

Sculpture

Tomb equipment

Vessel stands

Vessels

Warfare and hunting equipment

Written documents

Site History:

The tomb may originally have contained a number of burials brought from Amarna and later redistributed in other tombs. The mummy of Queen Tiye, for instance, may have been placed in KV 55 and later in the Amenhotep II cache (KV 35).

KV 55 was originally sealed with blocks of limestone plastered with mortar and stamped with the seal of the necropolis. When this was broken through, rubble fill was inserted in the corridor. An attempt seems to have been made to remove the remaining burial equipment sometime after this event. It was resealed with rough blocking, perhaps during Dynasty 20, as were other tombs in the area, but this blocking did not remain in place. It appears that when the tomb for Rameses IX (KV 6) was cut just north of KV 55, debris was dumped over the entrance to KV 55. Analyses of the assortment of objects found in the tomb have contributed to several theories concerning the use and owner of KV 55. It is now generally believed that the mummy found inside the tomb was Amenhotep IV/Akhenaten.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18, Amenhotep IV/Akhenaten (reburial under Tutankhamen)

New Kingdom, Dynasty 20

History of Exploration:

Ayrton, Edward Russell (1907): Discovery (made for Theodore M. Davis)

Ayrton, Edward Russell (1907-1908): Excavation (conducted for Theodore M. Davis)

Brock, Lyla Pinch (1992-1993): Excavation

Conservation:**Conservation history:**

By 1908, all the objects had been taken from the tomb and the entrance was protected by a steel door. This later disappeared, to be replaced by a stone blocking, which, by 1944, had collapsed. The entrance of the tomb then began to fill with debris. In 1993, Lyla Pinch Brock cleared the tomb, and in 1996 repaired the plaster in the burial chamber and re-cemented the broken stairs.

Site condition:

Stains on the walls and ceiling of corridor B show that water infiltrated the tomb in antiquity.

Entryway A

Description: The entrance stairwell becomes narrower as it descends eastward to the first gate of the tomb. The entrance is cut into the cliff face and is covered by overhanging rock.

Architectural Features:

Overhang

Steps

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 2.68 m

Length: 10.1 m

Area: 26.06 m²

Orientation: 92.25°

Graffiti:

Mason's marks

Gate B

Description: The gate is undecorated, and has traces of the original blocking.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.36 m

Width: 1.64 m

Length: 1.08 m

Area: 1.77 m²

Volume: 4.18 m³

Orientation: 0° from entryway A

Maximum slope: -15.14°

Corridor B

Description: A single sloping corridor leads down to the burial chamber.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.37 m

Width: 2.08 m

Length: 8.38 m

Area: 17.38 m²

Volume: 41.19 m³

Orientation: 0° from entryway A

Gate J

Description: The gate is undecorated and leads into the burial chamber. It drops almost a meter (three feet) into burial chamber J.

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Height: 2.39 m

Width: 1.62 m

Length: 0.81 m

Area: 1.31 m²
Volume: 3.13 m³
Orientation: 0° from corridor B
Maximum slope: -15.12°

Burial chamber J

Description: A series of long, black, vertical masons' marks on several walls may have been used to lay out KV 55. The walls are plastered but not painted. The plastering seems to have been done some years after the tomb was first cut, and repairs to the work are evident. Most of the plaster on the left (north) wall had fallen off before the burials were inserted. A side chamber was started off the right (south) wall.

Chamber plan: Rectangular
Relationship to main tomb axis: Parallel
Chamber layout: Flat floor, no pillars
Floor: One level
Ceiling: Flat

Condition:
Excavated
Cutting finished
Undecorated

Dimensions:
Height: 3.93 m
Width: 6.64 m
Length: 4.96 m
Area: 32.9 m²
Volume: 129.3 m³
Orientation: 0° from corridor B

Graffiti:
Mason's marks Front (west) wall
Mason's marks Rear (east) wall

Gate Ja

Description: The gate is located in the right (south) wall of burial chamber J.

Condition:
Excavated
Cutting finished
Undecorated

Dimensions:
Height: 1.87 m
Width: 1.34 m

Length: 0.61 m
Area: 0.78 m²
Volume: 1.63 m³
Orientation: 89.94° right from burial chamber J

Side chamber Ja

Description: This side chamber was only partially cut. Canopic jars were found here.

Condition:

Excavated
Cutting unfinished
Undecorated

Dimensions:

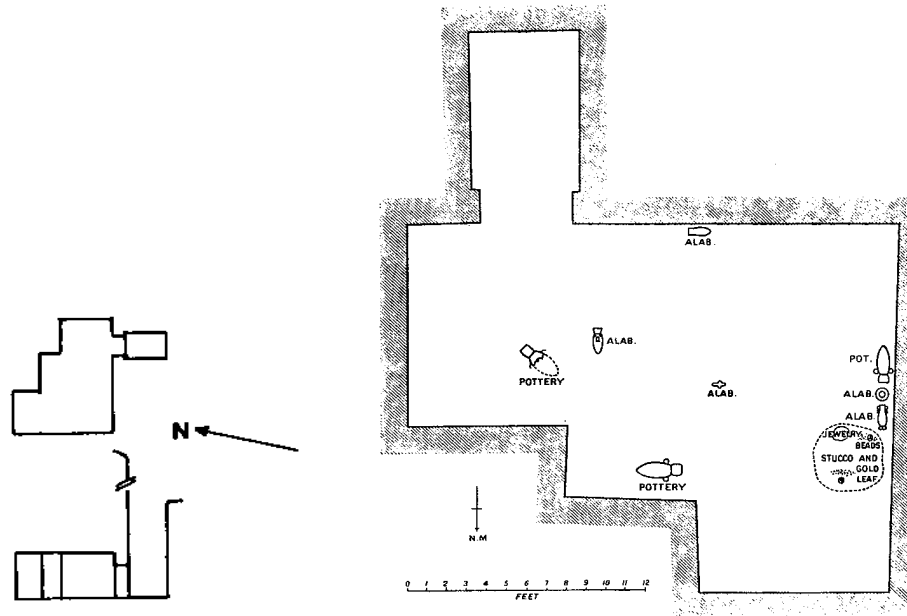
Height: 1.42 m
Width: 2.58 m
Length: 1.67 m
Area: 4.1 m²
Volume: 5.82 m³
Orientation: 89.94° right from burial chamber J

KV 56

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: Gold Tomb

Tomb Plans:



Description: KV 56 is located in the main wadi. It consists of a deep shaft entryway (A) leading to a large, undecorated and unfinished chamber (B). It contained objects bearing the names of Rameses II, Sety II, as well as Tausert.

Noteworthy features: A large amount of gold jewellery was discovered in the tomb.

Tomb Location:

Axis in degrees: 347.48

Axis orientation: North

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 175.39 msl

North: 99,538.986

East: 94,045.241

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 3.13 m

Minimum width: 1.39 m

Maximum width: 7.59 m

Total length: 7.34 m

Total area: 39.25 m²

Total volume: 109.67 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, possibly royal

Entrance location: Base of sloping hill

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Objects Recovered:

Jewellery

Tomb equipment (Gold leaf and stucco probably of coffin)

Vessels

Site History:

The identity of the original owner of this tomb is unknown, if indeed KV 56 is a tomb at all. Since most of the objects found inside bear the names of Tausert and Sety II (as well as Rameses II), Maspero believed that all the materials found in KV 56 were taken from KV 14, the tomb of Tausert, which was usurped by Setnakht. Aldred, on the other hand, argued that KV 56 was not a cache, but rather an essentially intact burial of a child of Sety II and Tausert. He based his theory on the fact that near the left (west) wall of chamber B were remains of stucco, gold leaves and inlays, which could be from a coffin.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 19, Tausert

History of Exploration:

Ayrton, Edward Russell (1908): Discovery (made for Theodore M. Davis)

Ayrton, Edward Russell (1908): Excavation (conducted for Theodore M. Davis)

Amarna Royal Tombs Project (1999-2002): Excavation

Conservation**Site condition:**

The tomb has been recently re-excavated by the Amarna Royal Tombs Project.

Entryway A

Description: The upper part of the shaft is composed of limestone chips and bedrock only on one side. The lower part is cut entirely through limestone bedrock.

Condition:

Excavated

Undecorated

Cutting finished

Dimensions:

Width: 1.61 m

Length: 2.42 m

Area: 3.89 m²

Orientation: 347.48°

Gate B

Description: The lintel has broken away.

Condition:

Excavated

Cutting finished

Undecorated

Damaged structurally

Dimensions:

Height: 3.13 m

Width: 1.4 m

Length: 0.57 m

Area: 0.77 m²

Volume: 2.41 m³

Orientation: 0° from entryway A

Chamber B

Description: The single chamber, if it had been cut totally, would have been the largest chamber in any shaft tomb in the Valley of the Kings. The rear (north) wall is unfinished.

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 3.1 m

Width: 7.59 m

Length: 4.35 m Irregular

Area: 34.6 m²

Volume: 107.26 m³

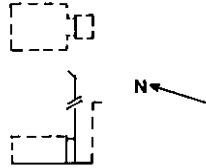
Orientation: 0° from entryway A

KV 58

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Other designations: Chariot Tomb

Tomb Plans:



Description: KV 58, located in the main wadi, consists of an entryway shaft (A) and a small, undecorated chamber (B) cut into the steep base of a hill near the floor of the branch wadi running up to KV 35. Most of the finds lay two meters down the shaft and in the chamber. Among these were a large amount of gold foil, knobs, and an uninscribed calcite shabti.

Noteworthy features: The tomb contained gold foil, which probably belonged to a chariot harness, bearing the names of Tutankhamen and Ay.

Tomb Location:

Axis in degrees: 341.60

Axis orientation: North

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 2.36 m

Minimum width: 1.49 m

Maximum width: 4.05 m

Total length: 7.04 m

Total area: 23.67 m²

Total volume: 48.86 m³

Additional Tomb Information:

Owner: Unknown
Owner type: Cache
Entrance location: Base of sloping hill
Entrance type: Shaft
Interior layout: Chamber
Axis type: Straight

Objects Recovered:

Accessories
Furniture
Tomb equipment
Transport

Site History:

This tomb is of an uncertain date although some have thought it was associated as a dependency of KV 57. It appears to have been used as a secondary cache for burial equipment belonging to Ay, which perhaps was originally placed in KV 23. Some have theorized that this material was placed here in association with a possible reburial of Ay in nearby KV 57. Another theory is that it represents an abandoned robber's hoard of material taken from KV 23.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18

History of Exploration:

Jones, Ernest Harold (1909): Discovery (made for Theodore M. Davis, who mistakenly credited Edward Russell Ayrton with the discovery in 1907)
Jones, Ernest Harold (1909): Excavation

Conservation**Site condition:**

Entryway A is filled with rubble, blocking access to chamber B.

Entryway A

Description: The entryway to the tomb is a shaft.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Width: 1.98 m

Length: 1.49 m
Area: 2.95 m²
Orientation: 341.60°

Gate B

Description: The gate is located in the rear (north) wall at the bottom of the shaft and leads into chamber B.

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 2.14 m
Width: 1.49 m
Length: 0.71 m
Area: 1.06 m²
Volume: 2.27 m³
Orientation: 0° from entryway A

Chamber B

Description: According to Jones, the floor was covered with 70-90 cm (28-35 inches) of water-borne mud deposits.

Condition:

Excavated
Cutting finished
Undecorated

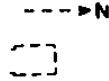
Dimensions:

Height: 2.37 m
Width: 4.05 m
Length: 4.85 m
Area: 19.66 m²
Volume: 46.59 m³
Orientation: 0° from entryway A

KV 59

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 59 is located in the south branch of the southwest wadi. This is a small pit tomb and no reference to its clearance or contents is known.

Tomb Location:

Axis orientation: North

Latitude: 25.44 N

Longitude: 32.36 E

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Minimum width: 2.11 m

Maximum width: 2.11 m

Total length: 3.01 m

Total area: 6.4 m²

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown

Entrance location: Base of sheer cliff

Entrance type: Shaft

Interior layout: Shaft

Site History:

There is no information concerning the history, excavation or discovery of the tomb. The site may have been discovered by Carter. It was known to James Burton and Lefébure.

Dating:

This site was used during the following period(s):

New Kingdom, Dynasty 18, Thutmes III (dated by location)

History of Exploration:

Burton, James (1825): Mapping/planning

Lefébure, Eugène (1889): Mapping/planning

Carter, Howard (1921): Mapping/planning

Conservation

Site condition:

The tomb is inaccessible and filled with debris.

Entryway A

Description: The tomb is a small pit and no reference to its clearance or contents is known.

Condition:

Unexcavated

Dimensions:

Width: 2.12 m

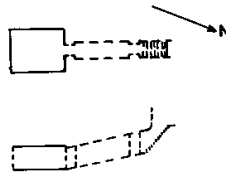
Length: 3.02 m

Area: 6.41 m²

KV 60

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: The tomb is located in the southeast branch off the southeast wadi, immediately beside the entrance of KV 19, south of KV 20, in the eastern cliffs of the Valley. It is a small, undecorated tomb, consisting of an entryway stairway (A), a corridor (B) with recesses and a side chamber (Ba), and a roughly-cut burial chamber (J).

Noteworthy features: An unidentified female mummy still rests in the tomb.

Tomb Location:

Axis in degrees: 25.92

Axis orientation: Northeast

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 188.43 msl

North: 99,545.755

East: 94,277.777

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Measurements:

Maximum height: 1.92 m

Minimum width: 1 m

Maximum width: 6.57 m

Total length: 20.98 m

Total area: 55.66 m²

Total volume: 86.62 m³

Additional Tomb Information:

Owner: Sit-Ra, called In (?)

Owner type: Official

Entrance location: Base of sheer cliff

Entrance type: Staircase

Interior layout: Corridor and chambers
Axis type: Straight

Decoration:

Painting

Objects Recovered:

Carpenters' and sculptors' tools
Human mummies
Jewellery
Lighting equipment
Mammal mummies
Mummy trappings
Scarabs and seals
Tomb equipment
Vessels
Written documents

Site History:

An inscription on one coffin bore the name and title, royal nurse, In. In has been thought by some to be Sit-Ra, called In, royal nurse of Hatshepsut. The mummy is now in the Egyptian Museum, Cairo. The other, still unidentified mummy remained in situ. Thomas suggested it might be the mummy of Hatshepsut, relocated by Thutmes III.

Dating:

This site was used during the following period(s):
New Kingdom, Dynasty 18

History of Exploration:

Carter, Howard (1903): Discovery (closed the tomb again after a brief examination and removal of some mummified geese)
Carter, Howard (1903): Excavation (conducted for Theodore M. Davis)
Ayrton, Edward Russell (1906): Excavation (removed the mummy of Sit-Ra)
Ryan, Donald P. (1989-1990): Excavation (conducted after re-locating tomb)

Conservation:

During Ryan's work on the tomb in 1989, a wooden box was built to hold one mummy, and a metal cover was set over the pit entrance.

Site condition:

The tomb was excavated by Carter and then closed again. It was relocated recently by Donald Ryan of Pacific Lutheran University.

Entryway A

Description: Roughly cut steps lead steeply down to gate B from a cleft in the hillside.

Architectural Features:

Steps

Condition:

Excavated

Cutting finished

Undecorated

Dimensions:

Width: 1.25 m Irregular

Length: 2.56 m

Area: 2.82 m²

Orientation: 25.92°

Corridor B

Description: There are two roughly cut recesses opposite each other in the right (southeast) and left (northwest) walls, each containing a wadjet eye. The floor in the center third of the chamber is lower than the front or rear.

Architectural Features:

Recesses

Condition:

Excavated

Cutting finished

Decorated

Dimensions:

Height: 1.6 m

Width: 1.2 m Irregular

Length: 9.79 m

Area: 14.15 m²

Volume: 22.64 m³

Orientation: 0° from entryway A

Recesses:

Rectangular: right and left (height: 0.93 m, width: 1.46 m, length: 0.76 m)

Decoration:

Amuletic representations: wedjat-eye Left (northwest) recess

Amuletic representations: wedjat-eye Right (southeast) recess

Gate Ba

Description: The gate is located in the right (east) wall of corridor B.

Condition:

Excavated
Undecorated
Cutting finished

Dimensions:

Height: 1 m
Width: 1 m
Length: 0.51 m
Area: 0.49 m²
Volume: 0.49 m³
Orientation: 90° right from corridor B

Side chamber Ba

Description: This small, undecorated side chamber narrows towards the left (northeast) end. Piled near the rear (southeast) wall are large limestone blocks. A side of beef was found in the chamber.

Condition:

Excavated
Undecorated
Cutting finished

Dimensions:

Width: 2.78 m
Length: 1.88 m
Area: 5.01 m²
Orientation: 90° right from corridor B

Gate J

Description: The square cut gate leads from corridor B into burial chamber J.

Architectural Features:

Steps

Condition:

Excavated
Cutting finished
Undecorated

Dimensions:

Height: 1.24 m

Width: 1.25 m

Length: 0.74 m

Area: 0.84 m²

Volume: 1.13 m³

Orientation: 0° from corridor B

Burial chamber J

Description: The low, roughly cut, unfinished chamber is rectangular in plan. The chamber still contains the mummy of an unknown woman.

Chamber plan: Rectangular

Relationship to main tomb axis: Parallel

Chamber layout: Flat floor, no pillars

Floor: One level

Ceiling: Flat

Condition:

Excavated

Cutting unfinished

Undecorated

Dimensions:

Height: 1.93 m

Width: 6.58 m Irregular

Length: 5.19 m

Area: 32.01 m²

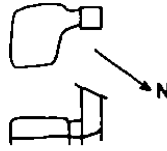
Volume: 61.78 m³

Orientation: 0° from corridor B

KV 61

Location: Valley of the Kings, East Valley, Thebes West Bank, Thebes

Tomb Plans:



Description: KV 61 is located in the southwest wadi. The tomb is small and consists of a shaft and a single chamber. The tomb is unfinished and undecorated.

Noteworthy features: The tomb was probably never used.

Tomb Location:

Axis in degrees: 117.04

Axis orientation: Southeast

Latitude: 25.44 N

Longitude: 32.36 E

Elevation: 179.92 msl

North: 99,463.990

East: 94,035.351

JOG map reference: NG 36-10

Modern governorate: Qena (Qina)

Ancient nome: 4th Upper Egypt

Surveyed by TMP: Yes

Measurements:

Maximum height: 1.71 m

Minimum width: 1.35 m

Maximum width: 3.3 m

Total length: 6.34 m

Total area: 15.49 m²

Total volume: 22.38 m³

Additional Tomb Information:

Owner: Unknown

Owner type: Unknown, probably non-royal

Entrance location: Hillside

Entrance type: Shaft

Interior layout: Chamber

Axis type: Straight

Site History:

When discovered, a thorough clearing of the chamber was undertaken in hopes of finding a more elaborate structure behind the debris, or inscriptions that would give the name of the owner. No objects were found.

Dating:

This site was used during the following period(s):
New Kingdom

History of Exploration:

Jones, Ernest Harold (1910): Discovery (made for Theodore M. Davis)

Jones, Ernest Harold (1910): Excavation (conducted for Theodore M. Davis but no report published)

Conservation

None

Site condition:

The cutting of the tomb was left unfinished.

Entryway A

Description: The shaft is shallow and easily accessible.

Condition:

Partly excavated
Cutting unfinished
Undecorated

Dimensions:

Width: 1.35 m
Length: 1.76 m
Area: 2.18 m²
Orientation: 117.04°

Gate B

Description: The irregular gate leads into chamber B.

Condition:

Partly excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 1.42 m
Width: 1.39 m
Length: 0.77 m

Area: 1.25 m²
Volume: 1.78 m³
Orientation: 0° from entryway A

Chamber B

Description: The chamber is small and roughly cut.

Condition:

Partly excavated
Cutting unfinished
Undecorated

Dimensions:

Height: 1.71 m
Width: 3.31 m
Length: 3.81 m
Area: 12.06 m²
Volume: 20.6 m³
Orientation: 0° from entryway A

KV 63

Objects Recovered:

Jewellery

Mummy trappings

Seals

Tomb equipment

Vessels

KV 64

A catalog and detailed information about this tomb has not yet been published.