

The Historical and Architectural Sequence of the Tombs of the Sons of Ramses III

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Abstract:

The unusual pattern designs on royal burials in the Valley of the Queens have drawn attention. Almost all of the scenes in the princes' tombs depict Ramses III worshipping, addressing, or receiving blessings from the gods, while the prince who owns the tomb is depicted as a young man with curly hair and a smaller figure than the king. He took a seat behind the king and in the front of God.

This research provides an overview of the design and decoration of Ramesside princes' tombs in the Theban necropolis, as well as an examination of how their plans and designs relate to those of Ramesside kings and royal women. There will also be a brief discussion of depiction in the tombs of Ramesside's royal son¹.

Key words: Valley of the Queens, Ramses III, Ramesside princes' tombs.

Introduction

Princes were rarely depicted in royal monuments during the 18th Dynasty, though they were depicted in private burials. The royal sons were unknown during the Amarna period, which appears to be due to a shift in the divine kingship paradigm away from the traditional, such as Osiris and Horus, as father and son ideologically uniquely. The paradigm of Aten and Akhenaten's father-son relationship is accepted in support of Amarna kingship (and the father-son triad of Aten, **Akhenaten**, and **Nefertiti**). Surprisingly, few 18th Dynasty princely burials have been discovered or have gone unnoticed due to their unadorned nature².

Throughout the Ramesside period, the princes' tombs developed into a distinct class of royal funerary structures, each with a distinctive ornamental style and architectural design. This event was viewed as a new official role since, in the early 19th Dynasty; royal sons had superior rank regardless of whether they were the eldest sons and heirs to the throne. Additionally, co-regencies were restored early in the Ramesside period to support the youth dynasty³.

¹ McCarthy, H. L., *Queenship, Cosmography, and Regeneration: The Decorative Programs and Architecture of Ramesside Royal Women's Tombs*. Ph.D diss: New York University. 2011, p. 657.

² Hornung, E., *Akhenaten and the Religion of Light*, Lorton, 1999, pp. 55-56, 74, 94; Aldred, C. *Akhenaten: King of Egypt*, London, 1988, pp. 225.

³ Hornung, *Akhenaten and the Religion of Light*, pp. 55-56.



Fig: 1 The prince and king praise Osiris
After: Researcher's photographs

The scene Fig: 1 shows the ruling king acting as a go-between for the underworld gods and his deceased son. Even though he is not the owner of the tomb, the king has control over its aesthetic elements and the royal names that were carefully picked for their sons' tombs. The tomb of Prince Ramses is especially notable for its portraiture. These traits speak to how the prince's function was separated from the king's. Additionally, the prince's funeral arrangements imply that, except from the select few who went on to become kings, all royal sons shared this imaginary/ideological dependence on the pharaoh both during and after their deaths⁴.

Historical Context

Ramesses III's two main queens were Isis-ta-Hemdjeret and an unidentified Queen X. For the monarch, at least eleven males were born to these two ladies (and probably many daughters, leaving no trace in written records)⁵. **Ramesses IV** and **VI**, who both died childless, were the parents of **Ramesses V** and **VII**, the acting rulers. **Ramses IV** and **VI** were **Isis'** sons, and **Ramses VIII** was Queen X's son.

Ramesses IV and **VI** were their father's successors. **Ramesses VIII** was succeeded by **Ramesses IX**, father and grandfather of **Ramesses X** and **XI**, and **Ramesses III'**s grandson by Prince **Montuherkhopshuf** (a son of Queen X, who had already died). Lady Tiy and her son **Pentawer**, who later played an important role in the Harem conspiracy at the end of the reign, undoubtedly had other husbands and children⁶.

⁴ Murnane, W. J., "The Kingship of the Nineteenth Dynasty: A Study in the Resilience of an Institution," in D. O'Connor and D. Silverman (eds.), *Ancient Egyptian Kingship*. Probleme der Ägyptologie 9: Leiden, 1995, 198ff.

⁵ Clayton, P., *A Chronicle of the Pharaohs*. London: Thames & Hudson, 1994, p.167.

⁶ Centre national de la recherche scientifique. Rapport d'activite, 1985-1986, p.25.

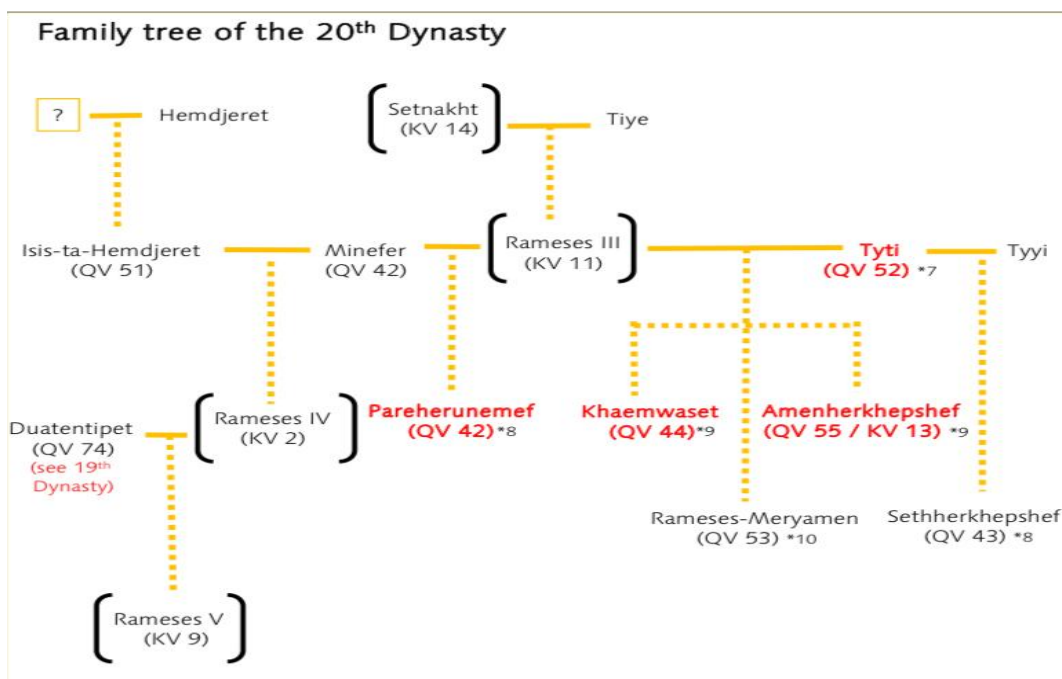


Table: 1 20th Dynasty tree

After: Centre national de la recherche scientifique. Rapport d'activite, 1985-1986, p.64.

Following the death of Tausret (**T3-Usret**) the last pharaoh of the 19th dynasty, Egypt entered a period of civil war, as evidenced by the Elephantine Stele built by Setnakhte. The circumstances surrounding Tausret's death are unknown; she could have died peacefully while in power or been deposed by Setnakhte, who was probably already in her forties at the time. Setnakhte, by bringing stability to Egypt, may have prevented an invasion by the Sea Peoples. He ruled for about four years before being deposed by his son Ramses III. **Ramses IX**, father and grandfather of **Ramses X and XI**, and grandson of **Ramses III**, succeeded **Ramses VIII**. Prince **Montuherkhepshef** (son of the late Queen X.) ascended the throne⁷.

The date of **Ramses III**'s accession was the first month⁸ of Shemu, day 26. His formal titles appeared great rulers of the past. His Horus name, "Strong Bull, Great in Kingship" (**s3 nsyt**), was new and original and took its distinctive elements from the Horus names of the founders of the Eighteenth and Nineteenth Dynasties. so, Ahmose I was Horus :**3-khepru**, while **Ramses I** was (**Wadj- nsyt**)⁹. So, **Ramses III** collected the elements in bold here to form **s3 - nsyt**, linking him with both.

⁷ Aiden, D. & Dyan, H., *The Complete Royal Families of Ancient Egypt*. London: Thames & Hudson. 2004, p.193.

⁸ Grandet, P., *Early to Mid-20th Dynasty*. In Wolfram Grajetzki and Willeke Wendrich (eds.), *UCLA Encyclopedia of Egyptology*, Los Angeles, 2014, p. 3-18.

⁹ Vernus, P., *Affairs and Scandals in Ancient Egypt*. Translated by D. Lorton (Ithaca and London 2003), p.46.

Ramesses III was linked to **Ramesses II** in his other titles, as was noted long ago. Thus, he kept *Usi m r* of Ramses II in his Prenomen but replaced *stp- n- r* with *mry- imn*. While Ramesses II employed the epithet "(God and) Sovereign of Heliopolis)" from the age of 42, he substituted the **Meryamun** that was already in his first name with a Heliopolitan epithet in his name. Returning to the title "Two Goddesses" (*Nbtj*), Ramesses III was given the epithet "Mighty of Jubilees like Tatonen" on, which was taken directly from Ramses II's extended Horus name in his 34th year. This was perhaps done in anticipation of the numerous jubilees (Sed festivals) that his long-serving predecessor had experienced.

Ramesses III adopted Ramesses II's Golden Horus name, keeping "Rich in years" (*Wsr-rnpwt*), but replacing "great in victories" with "like Atum:" Then, following **Merneptah**'s lead, he added a second set of epithets in the middle term, "Sovereign," taking **Ramesses II**'s original epithet *Nbtj*, "Protector of Egypt, restraining foreign regions." In effect, Ramesses III said, through his own identity and formal title, "Here is another Ramesses II."

20th Dynasty Royal Family

Many studies have been conducted on the list of princes in **Rameses III**'s temple at Medinet Habu, which is a double procession of figures carved into the North and South walls of the doorway leading from the temple's Second Court into its rear room, as well as supporting evidence from other temples, tombs, and objects. **Rameses III**'s family tree and the subsequent 20th Dynasty. Medinet Habu's list never included any princes or princesses.

Following the death of **Rameses III**, some titles and names were changed under **Rameses IV**, **VI**, and **VIII**. Furthermore, some of **Rameses III**'s princes had similar names or titles, making it difficult for historians to distinguish between them¹⁰.

According to Leblanc, **Rameses III** had at least five wives¹¹: *Ist-t3-ḥmḏrt* (QV 51), **Parahirwenemef** (QV 42), **Tyti** (QV 52), **Tyyi**, and *Ist-t3-ḥmḏrt* (II), a daughter of **Rameses III** and *Ist-t3-ḥmḏrt* (I) (QV 51). Furthermore, the monarch should have at least one more wife: **Tiye**, who had a son named **Pentawre** who was involved in **Rameses III**'s assassination, the so-called "Harem conspiracy," as described in papyri such as the Judicial Papyrus of Turin. **Rameses III**'s main consort was **Isis**, also known as *Ist-t3-ḥmḏrt*. The ages and names of her children, on the other hand, are unknown.

Tyti was a queen of **Rameses III**, **X**, or **XI**. In her tomb (QV 52), she is referred to as the king's daughter, mother, grandmother, and sister. Her titles include 'God's wife' and 'Amun's sistrum player,' but her family and marital

¹⁰ CNRS mission report, 1985-1986, p. 63; Aiden & Hilton, 2004, 186-187.

¹¹ Porter, B., & Moss, P., *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings: Volume 1: The Theban Necropolis: Part 2: Royal Tombs and Smaller Cemeteries*. 2nd ed. Oxford: Clarendon Press, 1964, pp.756-758.

relationships are unknown. Three of **Rameses III's** sons were given the title "First King's Son"¹²: **Parahirwenemef (QV 42)**, **Khaemwaset (QV 44)**, and **Setherkhepshef (QV 43)**¹³. According to some academics, this suggests that both princes were the king's firstborn children, come from different mothers. Duatentipet (QV 74) is most likely Adoratrix Tentopet, who is depicted at the Khonsu temple in Karnak with a king who is most likely **Rameses III or IV**¹⁴.

Beginning of the Reign of Rameses III (Year 1 to Year 5)

Rameses III was crowned at Karnak, and then established his residence at Qantir. On his very accession day, he ordered the building of a funerary temple at Medinet Habu¹⁵, shaped to like the Ramesseum¹⁶.

Between the fifth and *twelfth* years, the temple would be built. Two walls surrounded the monument, which was surrounded by an 18th Dynasty processional chapel, additional monetary and administrative institutions, and a modest royal palace. It was decorated with a large number of memorial scenes and inscriptions in keeping with its funerary intent, making it the second most important historical source of the reign after the Papyrus Harris I.

In addition to 150 priests, the temple employed 65,000 people and possessed over 2,400 km² of agricultural land. The Ramesseum's Middle Egyptian agricultural area had decreased to almost nothing by the time of Ramesses V, leading us to believe that the majority of them were stolen from there¹⁷.

Great administrator Merybastet, whose name ("Beloved of Bastet") denotes Bubastit, oversaw Medinet Habou. His two sons, Usermaatira nakhte- *wsr m3't r'-nht* (born in the year 21 of Ramses III) and Ramses nakhte (born in the second year of Ramses IV), the first prophet of Amon, will begin a real family success story with this assignment (the second in about 40 years). All of them will succeed him, then his grandson Amenhotep, and so on up to Ramses XI. Appointed to fill the role are Herihor descendants. Medinet Habu was able to continue to be economically significant long after the death of its creator because, unlike other Theban funerary temples, it acted as the administrative centre for this significant family¹⁸.

While Medinet Habu was being built, workers at Deir el-Medina finished the Ramesses III tomb that was started for **Sethnakhte sth-nht (KV 11)**, as well as a number of queen and princely tombs in the Valley of the Queens (**Queen Isis [QV**

¹² https://ancientegypt.fandom.com/wiki/Ramesses_VIII.

¹³ Amer. A., *unique Theban Tomb Inscription under Ramesses VIII*, 1981, pp.9-12.

¹⁴ P.M, 1964, pp.754-765.

¹⁵ O'Connor, D., "The Sea Peoples," in *Ramesses III: The Life and Times of Egypt's Last Hero*, ed. Eric H. Cline and David O'Connor (Ann Arbor: Univ. of Michigan Press, 2012, p.151 – 15, 9.

¹⁶ KRI: *Historical and biographical*, 1975 – 1989 vol. VII: 450, 2-3, correcting V: 119, 11-13; overlooked by Haring, p. 65.

¹⁷ Gardiner, A.H., & Faulkner, R.O., *The Wilbour Papyrus*. 4 Bände, Oxford University Press, Oxford, 1941, p. 52.

¹⁸ Grandet, P., *Early to Mid-20th Dynasty*, 2014.

51], and princes Amenherkhopshesf- *imn-ḥr-ḥpš.f* [QV 55], Khaemweset- *ḥꜥ- m-wꜣst* [QV 44], Paraherwenemef- *Pr-ḥr-wnm.f*, [QV 42], Ramses-Meryamen- *rꜥ ms sw- mri- imn* [QV 53] and Sethherkhopshesf – *sth-ḥr ḥpš. f* [QV 43])¹⁹.

He would also start building the unfinished prince tomb KV 3 in the Valley of the Kings. The king's tomb was once known as "the tomb of the harpists" because it featured so many intriguing elements, such as a bakery scene, paintings of rows of weapons, and representations of harpists playing for various deities.

End of the Reign (Years 29 to 32)

The Sed festival celebrated its 30th anniversary in Memphis. The Grand Vizier of Upper Egypt was appointed Grand Vizier of Upper Egypt and Lower Egypt to better manage the event. Workers at Deir el Medina have gone on strike several times in the last four months because the government was too preoccupied with preparing for the festival to get their grain in time to pay their wages. Workers searched for grain in the western Theban's many temples, all of which had massive granaries, until the local government found a solution.

Deir el-Medina is sometimes regarded as the first sign of the New Kingdom's economic system collapsing a century later. A better explanation appears to be the government's intense focus on the upcoming Pharaoh's Rejoicing celebration, which will end just as the strike ends²⁰.

“Harem Conspiracy” and Death

The Harem Conspiracy was a plot devised by conspirators to assassinate Pharaoh Ramesses III, the verdicts of which were recorded in the Turin judicial papyrus. The papyrus includes a complete list of those involved in the plot, as well as their verdict and punishment²¹.

The harem plot was directed against **Ramses III**, the Egyptian pharaoh. One of Ramses III's concubines named **Tiye** was the primary planner of the scheme. She planned to steal Ramses IV's election as the successor to the throne in favour of **Pentawer**, his son. **Pebekkamen**, a member of the court, developed the strategy. Ramses III was assassinated during the Festival in an effort to install **Pentawer** as the new ruler. Ramesses IV, the designated heir, succeeded his father, and the conspirators—including **Tiye** and **Pentawer** were detained and charged. The Mummy of **Ramses III**. Recently had a CT scan and the results showed a large wound

¹⁹ Hornung, E., Rolf Krauss. R., & David. W., *Ancient Egyptian Chronology*, Leiden/Boston: Brill, 2006, p.493.

²⁰ Grandet, P., “L'exécution du chancelier Bay. O. IFAO 1864.” *BIFAO* 100: Tyldesley, J., *Chronicle of the Queens of Egypt*, Thames & Hudson, 2006; Müller, M., *Der Turiner Streikpapyrus (pTurin 1880)*. In *Texte aus der Umwelt des Alten Testaments*, Neue Folge, vol. I, ed. Bernd Jankowski and Gernot Wilhelm, pp. 165 - 184. Gütersloh: Gütersloher Verlagshaus Mohn, 2004.

²¹ De Buck, A., "The Judicial Papyrus of Turin". *The Journal of Egyptian Archaeology*. 1937, 23 (2): 152–164. doi:10.2307/3854420. JSTOR 3854420.

extending to the lower neck. This disease ended with death²². The murder occurred, and this discovery supports the theory that **Ramesses IV**, not **Ramesses III**, tried the conspirators. **Ramesses III**'s left big toe was also discovered missing; he was most likely amputated with a large, sharp object, such as an axe. Because there were no signs of bone healing, it had to have happened shortly before death. Taxidermists used a linen prosthesis-like device to replace the amputated finger²³.

Pentawer was given the final judgement. Despite this, Tiye was also sentenced to die due to her complicity in the conspiracy and the harsh sentences²⁴. In 2012, the mummy known as "Unknown Man E" from the Deir el-Bahari cache was definitively identified as **Pentawer**, the infamous son of **Ramesses III**²⁵.

Before **Ramesses III**'s death. A major conspiracy was discovered, resulting in the execution of approximately 30 people. His pursuit has gotten a lot of attention, but some of his names have become infamous nicknames. "Ra despises him," says **B. Mesedsura** (originally Meryra, "Ra reveres"). The Turin Judicial Papyrus, our primary source, supports the general point of the plot, most likely because the first page, which contained the conspirator's indictment, was missing. **Harlem's** wife **Tiy** (whose title is unknown but appears to be queen) has her son **Pentawer** by her on behalf of his rightful heir **Ramesses IV** (title is given)²⁶.

He'll devise a plan to seize the throne. The coup, whether by assassination or natural causes, appears to have been timed to coincide with **Ramesses III**'s death. The murder theory is completely unfounded. Contrary to popular belief, the recent discovery of **Ramesses III**'s mummy, there was no evidence that the king had died. The king's death could only be proven by cutting his throat if the slit occurred during his lifetime. It appears reasonable to assume that the incision was made during the embalming process (the incision site closely matches a gastrointestinal resection) or as part of a surgical procedure. One of the mummy's many wounds was from an ancient robbery.

Almost all of the accused were found and executed, and five others, including **Pentawer**, were found guilty and sentenced to death. In fact, the unusual functionality of the Turin court papyrus layout can only be explained if the document is to be

²² Hawass, Z./Ismail, S./Selim, A./Saleem, S.N/Fathalla, D./Wasef, S./Gad, A.Z/Saad, R./Fares, S./Amer, H./Gostner, P./Gad, Y.Z./Pusch, C.M./Zink, A.R, *Revisiting the harem conspiracy and death of Ramesses III: anthropological, forensic, radiological, and genetic study*. BMJ Publishing Group Ltd. 2012, p.345.

²³ Hawass, Z./Saleem, S.N., *Scanning the Pharaohs: CT Imaging of the New Kingdom Royal Mummies*. Cairo: The American University in Cairo Press, 2016.

Hornung, E. 1999. *Akhenaten and the Religion of Light*. Translated by D. Lorton: Ithaca and London.

²⁴ Brier, B., "Unknown Man E, A Preliminary Examination", *Bulletin of the Egyptian Museum*, Volume 3, Supreme Council of Antiquities, American University in Cairo Press, 2008, pp.23-27.

²⁵ Hawass, Z./Ismail, S./Selim, A./Saleem, S.N/Fathalla, D./Wasef, S./Gad, A.Z/Saad, R./Fares, S./Amer, H./Gostner, P./Gad, Y.Z./Pusch, C.M./Zink, A.R, *Revisiting the harem conspiracy and death of Ramesses III: anthropological, forensic, radiological, and genetic study*. BMJ Publishing Group Ltd. 2012.

²⁶ Grandet, P, *Early to Mid-20th Dynasty*, 2014, p. 8.

announced. The Ramesside rulers were defeated by the invasion of Libya's western desert and attacks by the so-called "Sea Peoples"²⁷ on the walls of the mortuary temple of **Ramesses III** defeated. Increasingly under pressure. Next to the Temple of **Ramses III**²⁸.

The Ramesside kings lacked the financial means to carry out major architectural projects. The local priesthood of Amun Re, which had become a major force in Thebes during the Third Intermediate Period, weakened the economy and undermined the power of the southern kings. The Turin Judicial Papyrus records the trials of the conspirators who conspired to assassinate **Ramesses III** in the so-called "Harem Conspiracy". The papyrus contains a complete list of those who took part in the plot and their punishment²⁹.

Mummy

Ramesses III was buried in the Valley of the Kings in rock tomb KV11, one of the valley's largest. His mummy was later buried in the Deir el Bahari cache, where it was discovered in 1881. The mummy known as "Unknown Man E" was positively identified in 2012 as Ramses III's infamous son, **Pentawer**, who was also discovered in the Deir el-Bahari cache³⁰.

A recent CT scan of the Ramses III mummy revealed a serious damage that extended to the bone beneath the neck covering. This condition had a fatal outcome. The fact that the murder actually occurred lends credence to the theory that Ramses IV, and not Ramses III, tried the conspirators in place of his father. Ramses III's left big toe had vanished after being nicked by a massive, sharp item, perhaps an axe. The damage must have occurred just before death because there was no sign of bone mending. The amputated toe was replaced by embalmers using a device resembling a linen prosthesis³¹.

His mummy was moved from the Museum of Egyptian Antiquities to the National Museum of Egyptian Civilization in April 2021, along with those of 17 other kings and four queens, in an event known as the Pharaohs' Golden Parade³².

²⁷ Bryce, T., *The kingdom of the Hittites*. New edition. New York: Oxford University Press. 2005, p.341-342.

²⁸ Breasted, J.H., *Ancient Records of Egypt*, Part Four, Chicago 1906, § 421; Cifola, B., *Ramses III and the Sea Peoples: a structural analysis of the Medinet Habu inscriptions*. *Orientalia* 57, 1988, pp.275–306.

²⁹ De Buck, A., "The Judicial Papyrus of Turin". *The Journal of Egyptian Archaeology*. 1937.

³⁰ Hawass, Z./Ismail, S./Selim, A./Saleem, S.N./Fathalla, D./Wasef, S./Gad, A.Z./Saad, R./Fares, S./Amer, H./Gostner, P./Gad, Y.Z./Pusch, C.M./Zink, A.R., *Revisiting the harem conspiracy and death of Ramesses III: anthropological, forensic, radiological, and genetic study*. BMJ Publishing Group Ltd. 2012,

³¹ Hawass, Z./Saleem, S.N., *Scanning the Pharaohs: CT Imaging of the New Kingdom Royal Mummies*. Cairo: The American University in Cairo Press, 2016.

³² Parisse, Emmanuel, "22 Ancient Pharaohs Have Been Carried Across Cairo in an Epic Golden Parade". *ScienceAlert*, (5 April 2021).

Legacy

The Great Harris Papyrus, which was ordered by his son and designated successor Ramesses IV, details the extensive gifts of land, gold statues, and monumental buildings made by this king to the various temples of Egypt at Pi-Ramesses, Heliopolis, Memphis, Athribis, Hermopolis, Thinis, Abydos, Coptos, and other cities in Nubia and Syria. Additionally, it states that the king planned the Timna copper mines and dispatched a commercial expedition to the Land of Punt. Around the time of his twelfth year, Ramesses III finished building the Medinet Habu temple while also rebuilding the Khonsu temple at Karnak on the remains of an older temple constructed by Amenhotep III. Scenes from his land and marine battles against the Sea Peoples were painted on the walls of his Medinet Habu shrine³³.

Ramses III's Sons

Ramesses III may have had up to ten sons. The mortuary temple and king's palace at Medinet Habu would be the first place to look. Despite Ramesses' long reign, the Great Harris Papyrus reveals little about royal ladies-in-waiting and children. Isis appears to have been Ramesses' chief queen, but for some strange reason, the cartouches in the Medinet Habu temple where the queen's name would normally appear have been left blank. Isis may have had Asian ancestors because her mother's name was Habadjilat, which is not an Egyptian name. Queen Isis was Ramesses VI's mother, and she had a tomb in the Valley of the Queens (QV 51).

Ramesses III had a large family, with at least ten sons and wives, some of whom died before him, as evidenced by the number of burials in the Valley of the Queens. The preservation and colorful wall paintings of the tombs of **Amenhirkhepshef (QV 55)** and **Khaemwaset** are noteworthy (**QV 44**). The princes **Parahirenemef (QV 42)** and **Sethirkhepshef** are also buried in the Valley (**QV 43**)³⁴.

The four sons held positions as royal horses or chariots under the authority of their father. There are numerous tombs of unnamed princes and princesses beside them, some of which may have belonged to other predecessors of **Ramesses III**. Evidence of Queen Titi's royal status is found in one of the larger tombs (QV 52).

However, a review of her titles leads one to believe that she might have been Ramses III's daughter and later his wife, as she lived to see him through. She is referred to 43 times as "Mistress of the Two Lands," 33 times as "Chief Royal Wife," 20 times as "His Beloved Daughter," and 43 times as "King's Daughter." She is referred to four times as "King's Sister" and eight times as "King's Mother"; Ramses IV might be her son³⁵.

³³ Van Dijk, *'The Amarna Period and the later New Kingdom' in The Oxford History of Ancient Egypt*, ed. Ian Shaw, Oxford University Press paperback, 2002, p.305.

³⁴ Grandet, P., *Early to Mid-20th Dynasty*, 2014, p.340.

³⁵ Schiaparelli, Ernesto, and Missione archeologica italiana in Egitto. *Relazione sui lavori della Missione archeologica italiana in Egitto, Vol. 1, Esplorazione delle "Valle delle Regina" nella*

The Valley of the Queens isn't just for queens; recent debate appears to support translating "*nfrw*" as "royal family." There are also royal princes and princesses buried here. The Valley of the Kings, however, is no longer in use because many of those interred there were not kings. **Amenhikhepshef (QV55)**, **Ramses Meryamen (QV53)**, **Kahaemeaset (QV44)**, **Setherkhepshef (QV43)**, and **Paraherunemef (QV42)** were the best-documented Ramses III sons who had tombs built in the Valley of the Queens (**QV 42**). When Prince Ramses Meryamen became King Ramses IV, he had a tomb built in the Valley of the Kings, leaving (**QV53**) unused³⁶.

The tomb was never used by Prince **Ramses Meryamen**, who was supposed to live in QV53 but became King Ramses IV and had a tomb built in the Valley of the Kings. QV43 could not be used because Prince **Sethherkhepshef** lived a long life and eventually became King Ramses VIII. Because he was only on the pharaoh's throne for a year, it is unknown if a tomb was dug for him. If he had not been buried in the Valley of the Kings, it is unknown where he would have been buried³⁷.

In the Valley of the Queens, Queen **Tyti's** tomb, QV52, and **Amenherkhepshef's**, QV55, unusually close to one another. **Amenherkhepshef** was probably likely Queen Tyti's son. Most likely, she is **Khaemweset's** mother from QV44. Similar visual and stylistic traits may be found in all three of these tombs. Both of the princes' tomb inscriptions declare that they were "born of the King's Great Wife and God's Wife," but the Queen is not mentioned. Within the walls of her own tomb, Tyti is referred to as both the king's wonderful wife and daughter. She was possibly the most significant wife to Ramesses III.

Ramesses III appears in each son's tomb, but queens are not depicted in the walls, with the exception of Prince **Paraherunemef's** tomb, where a "king's wife" was later added to a scene. She does not have a name. The wives of Ramesses III depicted on the walls of Medinet Habu are also accurate in many ways. Few names are associated with images of queens. In one inscription, both the unfortunate Queen Teya and Queen Isis Ta Hemdjert are mentioned as masterminding the plot to assassinate Ramesses III in the royal harem.

A third queen named Tyti, who was long believed to be **Ramesses IX's** wife, was actually Ramesses III's wife, according to recent study. After Ramesses III's 30th year as king, Prince **Amenherkhepshef** is not mentioned again, which may imply that he passed away at that time. Thebes experienced social instability during the 29th year of Ramesses III's rule. The workers' hamlet in Deir el-Medina descended into a boiling pot of anarchy as protests by workers demanding unpaid rations took place across the

necropoli di Tebe. Torino: R. Museo di antichità and G. Chiantore, anni 1903-1920, p.148.

³⁶ Yoyotte, J., *The Tomb of a Prince Ramesses in the Valley of the Queens* (No. 53): *JEA* 44 . 1958, p. 26-30.

³⁷ Thomas, E., *The Royal Necropoleis of Thebes* Princeton 1966, Princeton, pp. 209, 219-220.

West Bank and Valley of Queens. Ramesses III may have been forced to bury his son in the safe Valley of the Kings because of this circumstance³⁸.

Egyptologists believe it has a connection to the Valley of the Kings' tomb **KV3**. The tomb's ornamental plaster had almost entirely peeled off by this point. Similar to tales from the previous century, Ramesses III is shown in the tombs of the princes of the Valley of the Queens taking an unnamed son to the underworld. It doesn't seem that **KV3** was interred. It's possible that Prince **Amenherkhepshef** was interred in an old tomb in the Valley of the Kings because it was still under construction when he tragically passed away. Given as a favour by **Usermaatre Meryamen Ramses (III)** for the Royal Great Sons reads the inscription on the entrance to **Amenherkhepshef's** original.

The little mummy was found by Italian archaeologists in the Valley of Prince Ahmose, which is located at the southern end of the main Valley of the Queens and has burial pits from the early New Kingdom. When and why the mummified youngster was abandoned in Prince **Amenherkhepshef's** tomb are unknown. Its current location is not mentioned in any of the existing bibliographies. The tomb of Prince **Khaemwaset** tells that he served as a fan bearer in the king's right hand and, more significantly, as the high priest of Ptah in Memphis. The latter was thought to be the pharaoh's chosen heir, with Prince **Khaemwaset**, the eldest king's son, serving as crown prince³⁹.

Ramses Meryamen, the eldest king's son, appears to have existed as the crown prince since the 27th year of Ramses III's reign⁴⁰. As a result, we may be able to estimate the date of Prince **Khaemwaset's** death, which occurred during or shortly before Ramses III's reign. It could have occurred in the 27th year.

Isis Tahemdjert, another Ramses III queen, is buried in tomb QV51 in the Valley of the Queens. She could be the mother of Prince **Ramesses Meryamen**, as her tomb is close to his, **QV53**. She is known as the Great King's Wife, but unlike Queen Tyti, she does not have the title King's Daughter. Tahemdjert, his first name, may conceal his true identity⁴¹.

Conclusion:

A study of the tombs of the Ramesside kings and princes makes it clear that the improvements made to the burials of the Ramesside queens were a part of a larger, particularly Ramesside, mortuary phenomenon in which the tombs of all three categories of royal individuals kings, royal women, and princes-concurrently grew

³⁸ Redford, D.B., *The Oxford Encyclopedia of Ancient Egypt*. Volume I, 2001, p. 475-476; Siliotti, A., and C. Leblanc, *Nefertarie La Valle delle Reigne*: Florence, 1933.

³⁹ Dodson, A., & Hilton, D., *The Complete Royal Families of Ancient Egypt*. London: Thames & Hudson.2004, p.186.

⁴⁰ Dodson & Hilton, *The Complete Royal Families of Ancient Egypt*, p.193.

⁴¹ Campbell, C., *Two Theban Queens Nefert-Ari and Ty-Ti, and Their Tombs*. London: Kegan Paul, Trench, Trübner & Co, 1910, p. 12-16; Redford, D.B., *The Oxford Encyclopedia of Ancient Egypt*. Volume I, 2001, p. 475-476; Siliotti, A., and C. Leblanc, *Nefertarie La Valle delle Reigne*, 1933.

larger, more architecturally complex, and significantly more elaborately decorated than tombs belonging.

Ramesside princes' tombs were created for the first time as a separate kind of royal tomb with easily recognizable, distinctive plans and programming. The designs of these princes' tombs differ more dramatically from one another than those of modern queens and monarchs, making them easy to discern from both. Though always smaller and significantly less complex than kings' tombs, **KV 5**, the mausoleum for the burials of many sons of Ramesses II, is unlike any other royal tomb, and the plans of the 20th Dynasty princes' tombs each fall at a different point on a formal continuum between kings' tombs and queens' tombs.

There was formal flexibility in the design of princes' tomb plans, also there was a corresponding flexibility in the location of these tombs, because princes were interred in both the Valley of the Kings and the Valley of the Queens. Furthermore, princes' tomb scenes typically highlight the reigning king and the assistance he provides to his deceased son in the afterlife. As a result, they differ greatly from kings' and queens' tomb scenes, in which the tomb's actual owner is always the central focus and dominant figure.

The three types of Ramesside royal tombs were clearly distinguished from one another in terms of architecture and design, and their individual layouts and ornamentation were inspired by, and reflected, the social identities, defining roles, and unique postmortem requirements of each type of royal individual. A clear distinction between the tombs of kings, royal ladies, and princes makes sense and specifically reflects the identity of the deceased.

For royal sons, the new formalization accorded to the role of prince, which was a religious/ideological/political phenomenon, can be a reflection of the real-world, political, early Ramesside re-institution of father-son co-regency, which was caused by the Ramesside need for dynastic security and legitimization.

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التسلسل التاريخي والمعماري لمقابر أبناء رمسيس الثالث

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الملخص:

لفتت تصاميم الأنماط غير العادية في المدافن الملكية في وادي الملكات الانتباه. وتصور جميع المشاهد في مقابر الأمراء تقريباً رمسيس الثالث وهو يتعبد للالهة أو يخاطبها أو يتلقى مباركة منها ، بينما يصور الأمير صاحب المقبرة على أنه شاب بشعر مجعد وشخصية أصغر من الملك يجلس خلف الملك وأمام الاله.

يلقي البحث نظرة عامة عن تصميم وزخرفة مقابر أمراء الرعامسة في مقابر طيبة ، بالإضافة إلى فحص كيفية ارتباط مخططاتهم وتصاميمهم بخطط وتصميمات ملوك رعامسة والملكات. سيكون هناك أيضاً مناقشة موجزة للأحداث غير العادية المصورة في مقابر أبناء ملوك رعامسة.

الكلمات الدالة: وادي الملكات- رمسيس الثالث- مقابر أمراء الرعامسة.