

Tuthmosid Varia
by Charles C. Van Siclen III

V. CG 34034, A "New" Stela of Kenamun (continued*)

A subsequent examination of the traces of the name of the second figure in the lower register standing behind Kenamun make possible the probable identification of one of the hieroglyphic groups comprising his name as $\overline{999}$. This group is followed by a half square break and then a seated man determinative. I would suggest that a likely restoration of the name is $\langle nb \rangle$ - \overline{ntrw} , Nebneteru, a common enough name in the Eighteenth Dynasty,¹ although perhaps written here unusually with the \overline{ntrw} -group first in honorific transposition.² If the restoration of the name is correct, it may be possible to identify this individual further.

Two mid-Eighteenth Dynasty Theban officials are likely candidates. One is the scribe and counter of cattle ($s\overline{s}$ \overline{hsb} \overline{fhw}) of Amun, Nebneteru (called Tur), known from a funerary cone³ and a group statue in Turin.⁴ The second is a hall-keeper (\overline{fry} - \overline{ft}) of Amun who is mentioned in the Theban tomb (no. 38) of Djoserkareseneb, from the reign of Tuthmosis IV. In this latter candidate, one is tempted to see an identity with the hall-keeper of (King) Menkheperre (Tuthmosis III), Tur, known from another funerary cone.⁶ It is at least theoretically possible that all these monuments belong to only one individual--or three separate ones.

The case for the first Nebneteru may be bolstered by the fact that Kenamun was an overseer of cattle of Amun;⁷ thus the two could have been allied by occupation. For the second, Nebneteru the hall-keeper might be connected through devotion to Tuthmosis III both on the stela and through his possible title on the funerary cone.

* From VA 5 (1989):24-6.

1. See Ranke, PN I, 185.27.

2. I know of no attestation of this writing, but on the stela, Kenamun's name is written with honorific transposition.

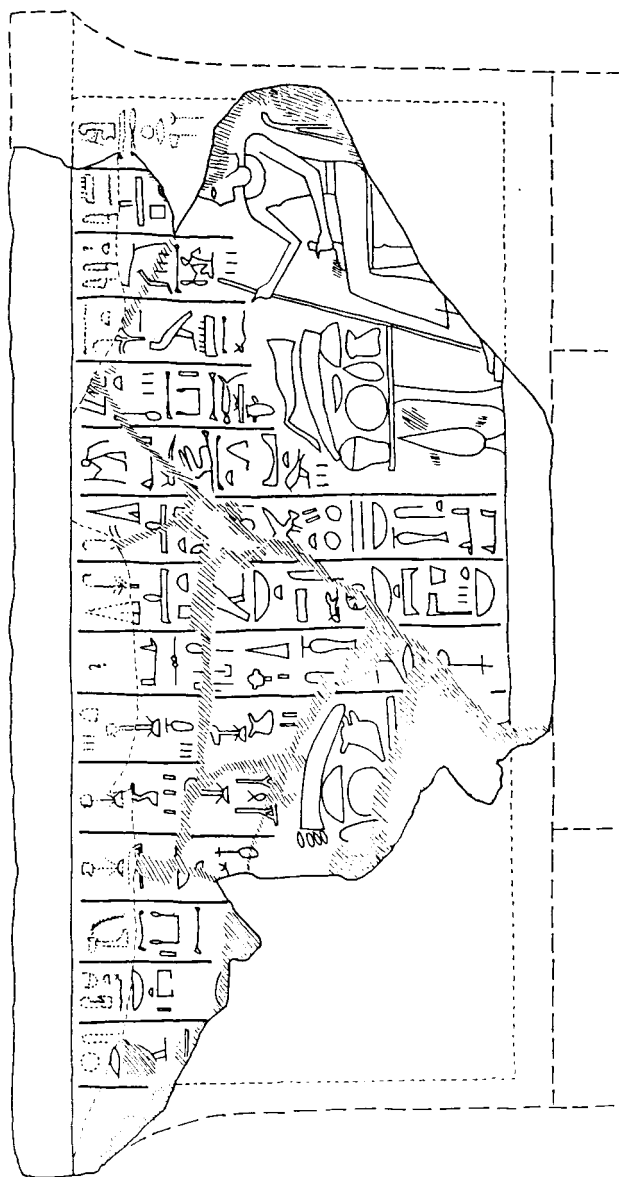
3. Davies-Macadam no. 127, although without the nickname Tur.

4. W. Helck, *Materialien*, p. 32 = Ranke, PN I, 381.28; as Turin 3052, see Porter-Moss I², 794.

5. Urk. IV, 1639.19.

6. Davies-Macadam no. 152.

7. H. Wild in BIFAO 56 (1957): 234, nos. 17-19, 26-28.



A Lintel of Amenhotep and Sekheru

VI. A Lintel of Amenhotep and Sekheru

In a recent article,¹ Said Gohary published a fragmentary, Eighteenth Dynasty limestone lintel, which came from the general area of Karnak. If this provenance is correct, as seems likely, it is an interesting piece in that it is probably from a private, domestic structure which is rarely attested in the Karnak area at this date.²

The accompanying figure (opposite) is based upon the published photograph³ and makes some improvements in the reading of the text. The seven columns which identify the male figure read:

An offering which the king gives to A<mun>-Re, the Primeval One of the Two Lands, lord of praise, giver of old age, that he might grant the dispersal of evil and the reception⁴ of good to the ka of the confidant <of> the king⁵ in the army, the overseer of quartermasters, Amenhotep,⁶ <justified>.⁷

The eight columns on the left, over the figure of a seated lady who has all but disappeared, read:



"An offering which the king gives to Mut, lady of Isheru, lady of heaven, mistress of the gods, lady of ...,⁸ that she might give life, prosperity and health, acuity, what is praised and what is desired, a thousand of <bread>,⁹ a thousand of beer, a thousand of flesh, a thousand of fowl, a thousand of fine linen, a <thousand> of¹⁰ every <thing> good and pure¹¹ to the ka of <his wife>¹² the lady of the house, <Sek>eru,¹³ justified.¹⁴

These texts tell little beyond Amenhotep's claims to royal favor, his position of authority in the army quartermaster corp, and the name of his wife.

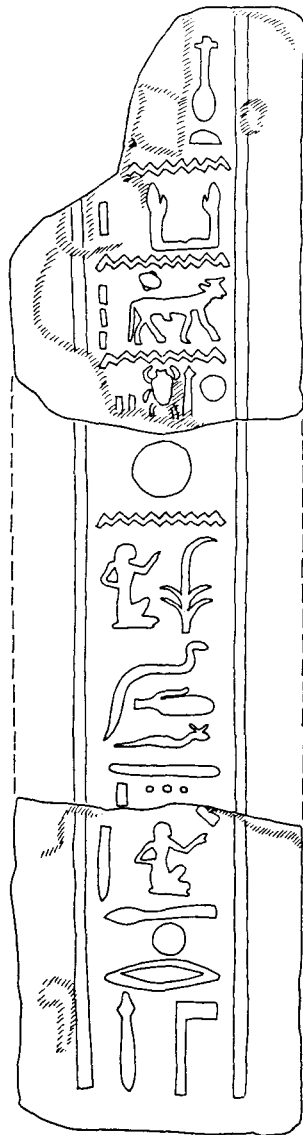
1. "Minor Monuments from Thebes," BIFAO 86 (1986): 177-8, pl. 13A.

2. For a residential lintel with a *htp-dí-nsw* formula, see H.S. Smith, *The Fortress of Buhen: the Inscriptions* (London, 1976), nos. 1534-5. Some of the finds from the residential area of Abu el-Gud, south of Karnak, date to the Eighteenth Dynasty.

3. Unfortunately, the upper part of each column is in shadow in the photograph. Notes 4-14 following comment upon the line drawing published here and that of Gohary.


4. The sign is clearly a  and not .

5. The traces fit the expected **nsw**; Gohary apparently believed this to be the name or title of some official.
6. The two oblique strokes in Gohary's reading are unusual.
7. Only traces survive in column 7, presumably a determinative followed by **m3^f-hrw hr ntr** '3 or the like.
8. Gohary's "mistress of all the gods" is also possible, with another title of Mut following.
9. Restore **t3** in the shadow.
10. There are traces of the horizontal **m** with room above for the **h3** and below for **ht**.
11. Restore a **w^fb**-sign only without Gohary's extra **nb**-sign.
12. Restore **hmt.f** in the shadow.
13. The name Sekheru is apparently complete, following Gohary's copy. It would seem to be a short form of **Nfirt-shrw**, Ranke, PN I, 203.3.
14. The **m3^f**-sign survives complete.



Door jamb of a counter of
cattle of Amenhotep II found
in Theban tomb 249

VII. A Counter of the Cattle of Amenhotep II

In her discussion of the decoration of Theban tomb 249 belonging to Neferrenpet, a confectioner of the mortuary temple of Amenhotep III, Lise Manniche published two blocks (fig.) from a door jamb which had been found in that tomb.¹ The inscription on these non-joining blocks contains what is probably the end of a *ḥtp-dí-nsw* formula: "...<everything> good and <pure> for the ka of the counter of the cattle of Aakheperure (Amenhotep II), ..., justified before the great god." The gap between the two blocks unfortunately contained most of the name of the official for whom the jamb was made.² Other than the seated man determinative, all that survived was part of the wedge-shaped land sign (𓏲). A possible name which might fit the traces is To, written . I believe this is the missing name and that To himself may be further identified.

Located close by, up slope from tomb 249 on the hill of Sheikh 'Abd el-Qurna is the well-known, early Ramesside tomb (no. 31) of the First Prophet of Menkheperre (Tuthmosis III) Khons who was also called To (and once Tjoy).³ He and his relatives were connected with the mortuary cults of the Tuthmosid kings. His father Neferhotep was First Prophet of Amenhotep II, and one of his brothers may have been a lector priest of that king.⁴ Khons/To himself held an unspecified post in the cult of Amenhotep II,⁵ and elsewhere he was an overseer of cattle for the cult of Tuthmosis IV. Given the proximity of the tomb and the range of titles for Khons/To and his relatives, it seems likely that he was the original owner of the door jamb fragments found in tomb 249.

It is uncertain how much space intervenes between the two pieces. The minimum restoration would be simply the name To alone, although *ḥns*, *ḏd.n.f t3*, "Khons, called To" is equally possible.⁶

1. Lise Manniche, *The Wall Decoration of Three Theban Tombs* (TT 77, 175, and 249) (Copenhagen, 1988), p. 46 with fig. 77 on p. 64.

2. Manniche, *ibid.*, n. 10, suggests that the owner may have been a contemporary of Kenamun.

3. N. de Garis Davies, *Seven Private Tombs at Kurneh*, edited by Alan H. Gardiner (London, 1948), pp. 11-30, pls. 10-21.

4. *Ibid.*, pp. 27-8 with pls. cited.

5. *Ibid.*, pl. 15 and p. 27 where the title is restored as "high priest."

6. *Ibid.*, p. 26, the usual formula giving his full name.