

A Prosopographic Study of the New Kingdom Tomb Owners of Dra Abu el-Naga

Ángeles Jiménez-Higueras

ARCHAEOPRESS EGYPTOLOGY 43



ARCHAEOPRESS PUBLISHING LTD
Summertown Pavilion
18-24 Middle Way
Summertown
Oxford OX2 7LG
www.archaeopress.com

ISBN 978-1-80327-054-8
ISBN 978-1-80327-055-5 (e-Pdf)

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For my parents, Nicolás and Angelita, with love and gratitude

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Acknowledgements

Colleagues and friends have helped me to prepare this book, although any remaining mistakes are, of course, my responsibility. Since this book is about people, their families, and the relationships –professional or familial- between them, I could not continue without mentioning colleagues, friends, and family who belong to my professional and kinship groups.

This book is part of the results of my PhD project developed at the School of Archaeology, Classics and Egyptology, at the University of Liverpool. I would like to thank Dr Violaine Chauvet and Dr Ian Shaw –my PhD supervisors- and also the School for their guidance and assistance. Thanks are equally due to my VIVA examiners, Dr Dimitri Laboury (Département des Sciences Historiques de l'Université de Liège) and Dr Matthew Fitzjohn (School of Archaeology, Classics and Egyptology at the University of Liverpool) who made a considerably contribution to the improvement of this book with their subtle changes and useful remarks.

The 'Djehuty Project' and its director Dr José M. Galán are responsible for introducing me to the topic of Dra Abu el-Naga, which, together with the Theban necropolis, Landscape Archaeology, and New Kingdom necropolis, is my beloved subject. I chose my research area – Sacred Landscape of Dra Abu el-Naga- before becoming part of the 'Spanish-Egyptian Mission at TT11-12', but it was precisely because I followed their work that Dra Abu el-Naga became the area closest to my heart. Thanks to my experience as a member of the team, I have had the opportunity to acquire first-hand knowledge of the Theban necropolis and Dra Abu el-Naga, improving my research greatly. The Djehuty crew make the experience a joy every year. And last but not least, my emotional bond with the West Bank and Dra Abu el-Naga has been enriched after eleven years of archaeological campaigns there, a time that has given me the opportunity to meet such good, friendly, happy people (from Qurna, Baarat, Luxor, the Marsam Hotel ...), who I can now call friends. I am also thankful to them for making me feel at home. In 2013, I spent three months in the West Bank, and while I was having a walk around the neighbourhood, I realised that I was greeting almost everybody in the street practically as if I were in my hometown, Priego de Córdoba (Spain). I also thank them for teaching me a lesson in humbleness and modesty every year, as well as a joyful attitude to life that makes me reconsider my priorities time and again.

Concerning the archive material consulted, I would like to thank the following people for their assistance and help: Tricia Buckingham and Colin Harris (Bodleian Libraries (Oxford University)); Francisco Bosch Puche, Elizabeth Fleming, Jaromir Malek, Vincent Razanajao and Cat Warsi (Griffith Institute (Oxford University)); staff from the British Museum (London); Trudy Southern, Zoe Stansell and Patricia Usick (British Library (London)); Marilina Betrò (University of Pisa); Mónica Vélez (Oriental Institute of the Chicago University); Antonio J. Morales, Alessandro Pezzati, David P. Silverman and Jennifer Wegner (University of Philadelphia Archive); and to Angie Park (Brooklyn Museum (New York)).

The idea to write this book came into being after attending the workshop 'New Kingdom Prosopography: Methodology and Case Studies', given by Dr Johannes Auenmüller (University of Münster), held at the Spanish National Research Council in Madrid (June 2019) and

organised by Lucía Díaz-Iglesias together with José M. Galán. There I realised that all the work done on the officials at Dra Abu el-Naga could be very helpful for many researchers interested in this area. I also have to acknowledge the warm welcome and help offered by the ‘Instituto de Lenguas y Culturas del Mediterráneo y Oriente Próximo (‘Centre for Human and Social Sciences – CCHS’) in Madrid, and the ‘Escuela de Estudios Árabes’ in Granada, part of the Spanish National Research Council (CSIC), whose support has been much appreciated. During the preparation of this book, I have held a postdoctoral research fellowship –Juan de la Cierva Formación- at the CCHS that has helped this book to take shape.

I would like to give special thanks to Leire Olabarria. Reading her work and discussing some of the topics addressed in this book with her in Oxford helped me to get acquainted with ancient Egyptian kinship studies, a field that is often hard to understand and difficult to follow at the beginning. However, Leire explains kinship and the extended family in a totally accessible manner that turns these studies into an instructive subject. During my regular summer research stays at the Sackler Library and the Griffith Institute at the University of Oxford, the kinship diagrams were gradually taking shape every time a new kinship term or link on a tomb owner were found after surveying all the published and unpublished sources with the titlature, biography and kinship information of the New Kingdom Dra Abu el-Naga nobles. Thus, I hope the kinship diagrams are helpful.

Leire, together with Iñaki, Lucía, Cisco, Raúl, and Alberto, is also part of my professional and extended kinship group “¡olé nosotros!” and I would equally like to thank them from a personal point of view. They are always there with great advice, support, friendship, and a great dose of nonsense, craziness, and happiness. Therefore, to all of you I am very grateful, and I extend my heartfelt thanks!

Together with the dose of friendship in my life, there is my family: my parents, Nicolás and Angelita, who keep asking me if I am still working on the book and if so, why have I not written it in Spanish so they can read it; my brother Nico and my sister-in-law Marta, with whom I do not usually speak about work, which is great; and my nieces Marta, Elena and Blanca, spending time with these three lovely, cheeky monkeys always makes me feel so happy. Thank you very much to all of you for being there, I could not be more grateful for having you in my life!

A special mention should be made about my husband Alberto, thank you for always being there, for supporting and encouraging me, for putting up with my Egyptological conversations and my daily vents about work. He is the best partner and the best Egyptologist-consort I could ask for. “TT” You are a natural fighter and an inspiration to me on so many levels. Alberto, thank you for being how you are and for loving me as much as you do, thank you a thousand times over! “TT”.

Introduction

What is this book about? What is its main purpose?

This book has been conceived as a reading material for scholars and students interested in New Kingdom Dra Abu el-Naga or in the surrounding areas of the Theban necropolis in relation to the study of prosopography and kinship relationships.

The data, presented as a catalogue, in this book were gathered from a prosopographic and kinship study of the tomb owners of Dra Abu el-Naga south and the beginning of Dra Abu el-Naga north at the Theban necropolis. This prosopographic study originated in the research study 'Development and Landscape of the Sacred Space at Dra Abu el-Naga: A case study within the Theban Necropolis', submitted as a PhD dissertation to the University of Liverpool in 2016 and published in the monograph *The Sacred Landscape of Dra Abu el-Naga during the New Kingdom: People Making Landscape Making People* (Leiden; Boston: Brill, 2020). In order to survey the distribution of the territory and the reasons for the selection of particular areas for placement and tomb construction, a study of kinship and administration posts of the tomb owners was necessary. Therefore, this monograph is not merely a compilation of information. It offers data in the shape of kinship diagrams and information on tomb owners regarding their dating, kinship, and titles, which will hopefully improve our knowledge of the New Kingdom tomb owners in the area of Dra Abu el-Naga.

When I started my research on Dra Abu el-Naga and the Theban necropolis back in 2008, I used the compilation works by Porter and Moss (1960) and Kampp (1996) as a platform for my research, since they are extremely useful catalogues for a general understanding of the entire Theban necropolis. However, the deeper you go into the topic, the faster you realise that the information on the tombs and their owners needs to be supplemented. Thus, the purpose of this book is to help fill that gap by unravelling all the information related to the New Kingdom nobles buried at Dra Abu-el Naga by providing a compilation of data and kinship diagrams. This is the result of a piece of research that has surveyed published and unpublished information scattered all over the world. This task has been facilitated by the fruitful contacts made with the following archives, libraries and institutes: Bodleian Libraries and Griffith Institute (Oxford University); British Museum (London); British Library (London); University of Pisa; Oriental Institute of the Chicago University; University of Philadelphia Archive; and Brooklyn Museum (New York).

Some ideas and notions, which have been assumed to be true, have been repeated over the years and cited in publications, although they have not been thoroughly checked. However, when some of these assumptions have been approached from a different angle they have been refuted by the results of new analyses. This was the case of the research carried out at Dra Abu el-Naga that is at the heart of this book. Its aims are to shed some light on new lines of investigation in order to review old ideas and assumptions that have prevailed in the field. For instance, TT158 was traditionally dated to the reign of Ramesses III, but this was amended by the architectural and archaeological analyses that showed that the building work would probably have begun, at the very latest, in the second half of the reign of Ramesses II. The

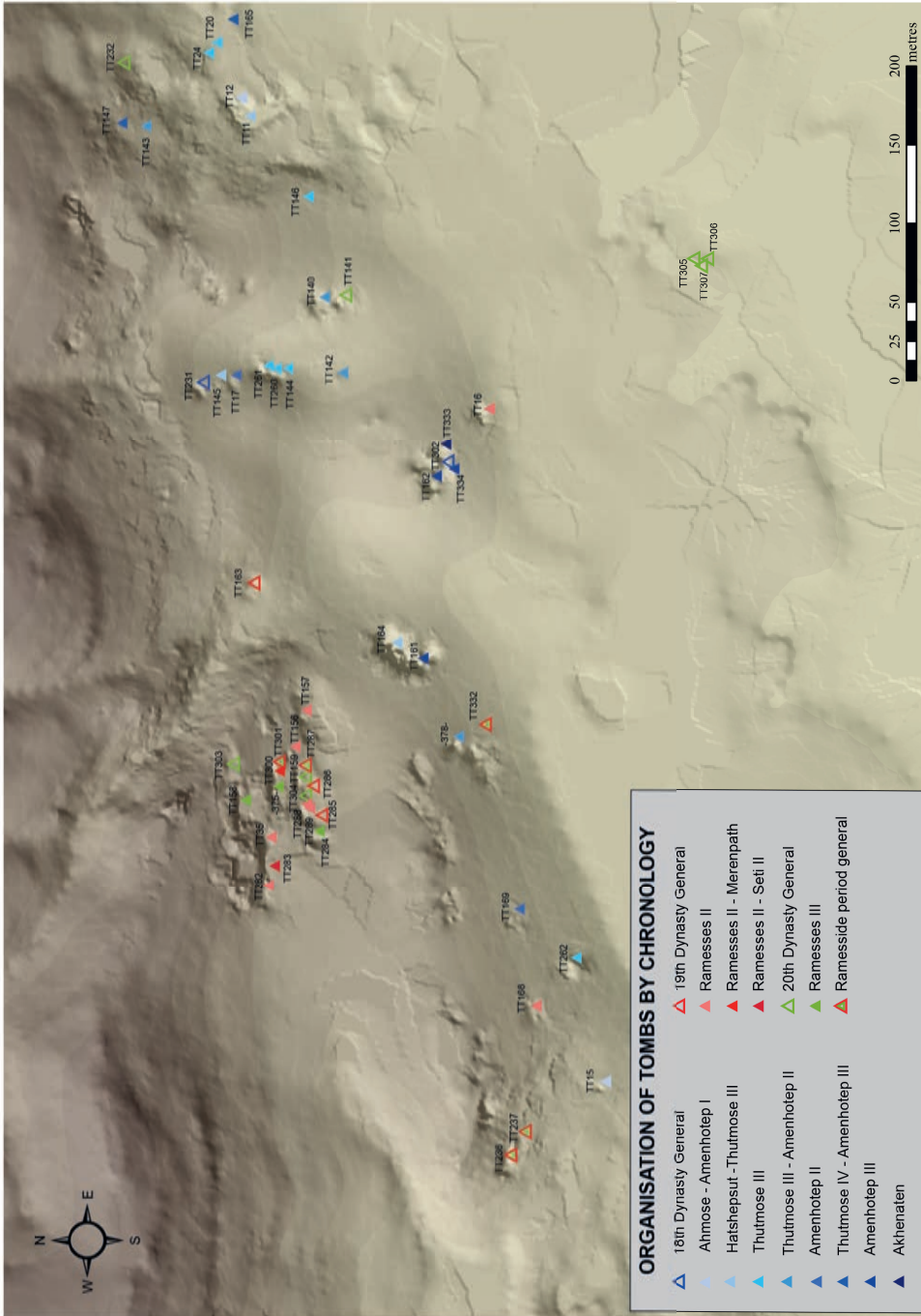


Figure 1. Organisation of tombs by chronology. Map by A. Jiménez-Higueras, first published in Jiménez-Higueras (2020: 136-137)

analyses have revealed that TT158 was built after TT300, which is dated from the second half of the reign of Ramesses II to that of Merenptah (Jiménez-Higuera 2020: 87). Likewise, the visual connections between some tombs and cult temples have been revised. This is the case of the Ramesside tombs located at Dra Abu el-Naga south that are orientated toward Karnak, whose alignment with the temple of Amun confirmed by Helck (1962: 242-243) was questioned by Kampp because of the long distance between Dra Abu el-Naga and Karnak. However, the results of the visibility analyses carried out in Dra Abu el-Naga have confirmed Helck's argument for the placement of the Ramesside cluster (Jiménez-Higuera 2020: 210). These examples prove that aiming for the highest degree of accuracy when it comes to the analysis of evidence demands thorough surveys. In this context, the resources presented in this book will hopefully provide the basic tools for carrying out a study on the Dra Abu el-Naga tomb owners.

The research area: Dra Abu el-Naga during the New Kingdom

Dra Abu el-Naga (north and south) is one of the main areas that form the Theban necropolis together with el-Tarif, el-Assasif, Deir el-Bahari, el-Khokha, Sheikh Abd el-Qurna, Qurnet Murai, Deir el-Medina, the Valley of the Kings, and the Valley of the Queens. The Theban necropolis is located on the West Bank of the Nile opposite the city of Luxor and has an approximate length of 4km.

The cemetery of Dra Abu el-Naga is approximately 1km in length and 250m in width. Its borders are: the valley of Deir el-Bahari and the plain of Assasif in the south, and the wadi Biban el-Moluk in the north-east, leading to the Valley of the Kings, and el-Tarif. Dra Abu el-Naga consists of a hilly zone formed by the Theban mountains where the excavated tombs are, and a flat area close to the cultivated land, full of shafts and hollows (Betrò *et al.* 2009; Jiménez-Higuera 2020: 8). 152 private tombs dating to the New Kingdom (18th-20th Dynasties, 1550-1069 BC) can be identified at Dra Abu el-Naga. The majority of the tombs dated from the Ramesside period are clustered in the southern area of Dra Abu el-Naga. These tombs share significant architectural elements of this period, such as pylons, big courtyards, and mud-brick pyramid-chapel superstructures. There are also tombs dating from the Middle Kingdom and Second Intermediate Period, but they have been excluded from this study (See figure 1).

The area of Dra Abu el-Naga has been explored since the 18th century and there are currently seven missions working there. However, there are not many studies focused on the spatial organisation of the tombs and the wider landscape of the necropolis, since all the missions mainly focus on single tomb-chapels and specific areas of the cemetery. Therefore, a complete approach to Dra Abu el-Naga and the Theban necropolis as a whole is called for. My previous work, *The Sacred Landscape of Dra Abu el-Naga during the New Kingdom: People Making Landscape Making People*, partially filled this gap, achieving a complete approach to the necropolis, in which the topographical and geographical landscape is intermingled with the mortuary and cult temples, processional ways, and funerary monuments, as well as with cultural, political, and religious factors.

It is important to highlight that this approach would not be complete without the prosopographic and kinship study of the tomb owners, and it is here where the relevance of the material presented in this book stands out. Thanks to this information, the distribution of

the territory, the organisation and planning of the tombs, and the reasons for the selection of specific locations for building a tomb have been identified. However, many more possibilities have sprung from this point on: it is obvious that the better we know the tombs owners, the wider our knowledge of the Theban necropolis will be, but also new lines of research into the New Kingdom administration and society will open up. For example, this research deals only with blood-genealogical relationships concerning the concept of kinship and family, but not with the wide understanding (broad sense) of ‘new kinship studies’ (Olabarria 2018a: 88). The data gathered in this book could support this kind of approach concerning the prosopographic and kinship research on the Dra Abu el-Naga tomb owners, which due to the high number of tombs and the extension of the area involved could not be carried out. The idea of a tomb owner belonging to different groups simultaneously (Olabarria 2018a: 104) and not only to the one which this individual belongs to by blood, could open up new horizons in the prosopographic studies of the tomb owners of Dra Abu el-Naga in particular, and the Theban necropolis and the New Kingdom society in general. Therefore, the potential of this catalogue is substantial.

What kind of data is included in this book?

This book contains the dating, kinship data and titles for each tomb owner of a total of 54 tombs located in the southern area and part of the northern one of the Theban cemetery of Dra Abu el-Naga. Information related to chronology, ancestors, siblings, wife, children, relatives, and career-titles has been compiled for each tomb owner, and kinship diagrams have been created in every possible case. However, these data have not been equally preserved for all the tomb owners. All the primary and secondary sources used have been compiled and listed –sometimes in long, but necessary, footnotes- in order to know the specific source from where these data come.

The list of tombs and their owners is as follows:

- TT11 - Djehuty
- TT12 - Hery
- TT15 - Tetiky
- TT16 - Panehesy
- TT17 - Nebamun
- TT20 - Montuherkhepeshef
- TT24 - Nebamun
- TT35 - Bakenkhons
- TT140 - Neferrenpet
- TT141 - Bakenkhons
- TT142 - Simut
- TT143 - Name-lost
- TT144 - Nu
- TT145 - Nebamun
- TT146 - Nebamun
- TT147 - Name lost-Neferrenpet
- TT156 - Pennesuttawy
- TT157 - Nebwenenef

- TT158 - Tjanefer
- TT159 - Raya
- TT161 - Nakht
- TT162 - Kenamun
- TT163 - Amenemhat
- TT164 - Intef
- TT165 - Nehemaway
- TT168 - Any
- TT169 - Sena
- TT231 - Nebamun
- TT232 - Tharwas
- TT236 - Harnakht
- TT237 - Unnufer
- TT260 - User
- TT261 - Khaemwaset
- TT262 - Name lost
- TT282 - Nakht / Minnakhte
- TT283 - Roma-Roy
- TT284 - Pahemneter
- TT285 - Iny
- TT286 - Niay
- TT287 - Pendua
- TT288 - Bakenkhons
- TT289 - Setau
- TT300 - Anhotep
- TT301 - Hori
- TT302 - Paraemhab
- TT303 - Paser
- TT304 - Piay
- TT305 - Paser
- TT306 - Irzanen
- TT307 - Tjanefer
- TT332 - Penrennut
- TT333 - Name lost
- TT334 - Name lost
- TT401 - Nebseny

(See figure 2).

Prosopographic studies in Egyptology

Traditional prosopography within the field of Egyptology is important since those studies are the best way to start collecting data on individuals to integrate them into a group analysis of the social structure, thus giving more importance to the group than to the individual: ‘in Egyptological practice, prosopography consists of collecting data about individuals in order to reconstruct their lives, especially their *cursus honorum*, and to determine links with other individuals whenever possible. This can be particularly informative about paterno-

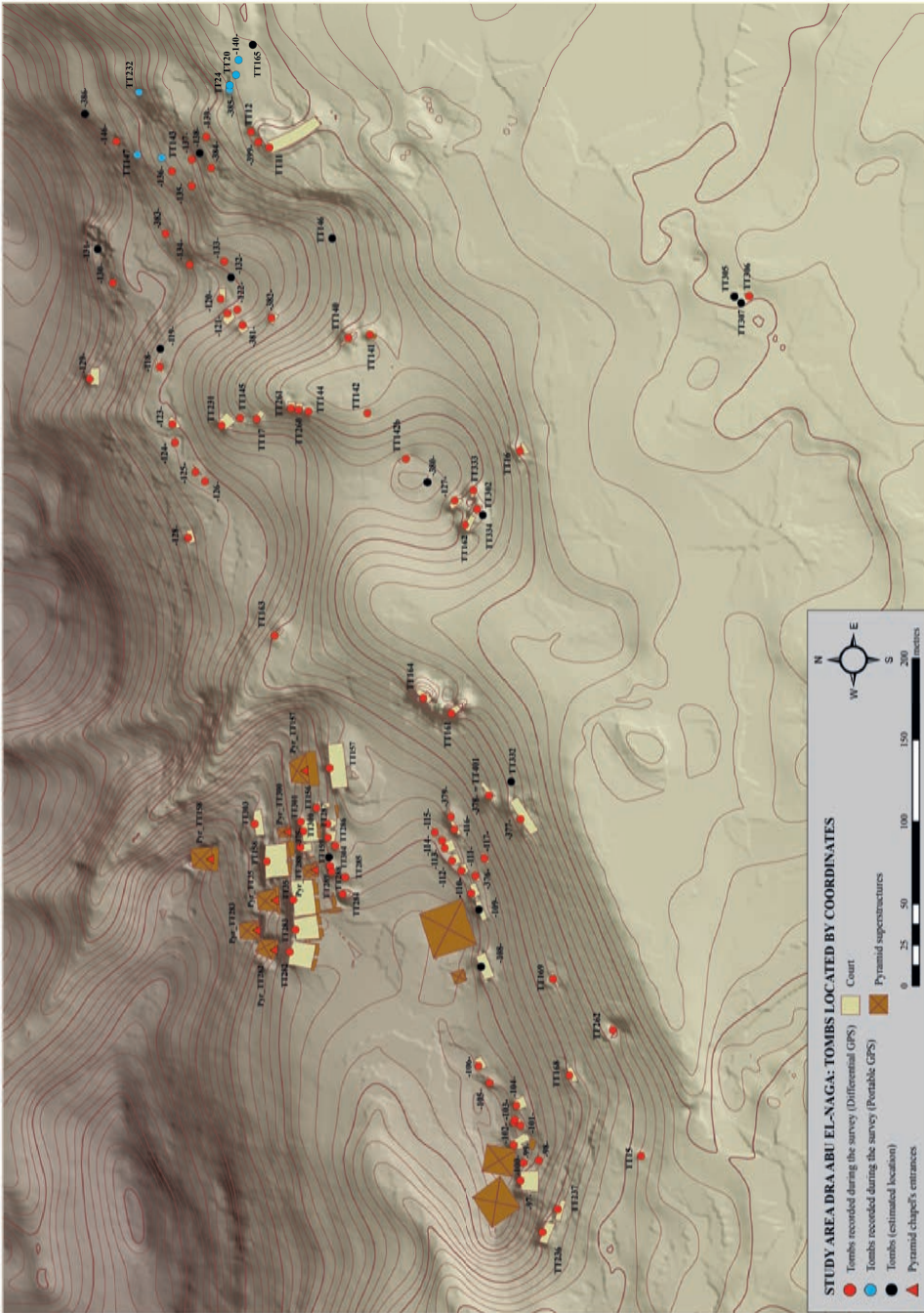


Figure 2. Dra Abu el-Naga: Tombs located by coordinates. Map by A. Jiménez-Higueras, first published in Jiménez-Higueras (2020: 144-145)

filial relationships, as titles were often transmitted from father to son' (Olabarria 2020: 101). Therefore, prosopographic studies are common in Egyptology to ascertain the study of social networks from the clustering of funerary or votive monuments. These studies have mainly focused on one individual and their immediate kin. However, research in which different kin groups are related and clusters of monuments are connected, as well as the study of relatedness as a multifaceted sociocultural phenomenon, are in great demand because of their scarcity. Nevertheless, traditional prosopographic approaches are very helpful for the evaluation of title transmission, professional networks, and the reconstruction of genealogies. Specifically, these aspects are at the core of this research and are the main objective of the catalogue presented in this book. However, we need to be cautious and not only focus on the well documented aspects, such as the subjects related with an individual career, but also not forget to consider impersonal connections or subjective options, which are also essential (Olabarria 2020: 101-102).

Concerning the precedents for these kind of studies within Egyptology, 'prosopography has been a major approach to social studies for the Middle Kingdom in recent decades ... Traditional prosopography is an inductive method that collects data about individual actors in order to provide a generalised supra-individual analysis of social phenomena' (Olabarria 2020: 101). It is also important to highlight that genealogy has been used by prosopography as an auxiliary discipline to gather information about the background of an individual. Thus, in Egyptological prosopographic studies, 'genealogical information is used to reconstruct long lines of ancestors holding the same or similar titles, notably for the Third Intermediate Period, although some cases since the late Old Kingdom are also known' (Olabarria 2020: 105).

For the New Kingdom there are specific works focused on a particular reign or dynasty, such as Aling (1976); Bryan (1991); Taylor (2001), or on a particular title, such as Auenmüller (2014); Balanda (2009); Bryan (1986); Janssen (1999); Onstine (2005); Reisner (1920); Roehrig (1990); and Shirley (2011). In this sense, it would have been very useful to have had a compendium of the New Kingdom's titles, as is available for the Middle Kingdom –such as the works by Ward (1982); Fischer and Ward (1997); and Quirke (2004)-, but such a work is still missing –with the exception of Al-Ayedi (2006)-.

Johannes Auenmüller (2014: 180) in his work 'The location of New Kingdom elite tombs: space, place and significance' focuses on the placement of tombs and territoriality identity with a prosopographical approach. In this way, Auenmüller surveys the reasons for the break of the traditional bond between tomb and place of origin and office by looking at the prosopographical information to ascertain if these people or their ancestors originated from the places where they are buried. Therefore, the placement of a tomb would identify the tomb owner's geographical birthplace. This information can be discerned from their kinship data. Another criterion that Auenmüller has taken into consideration regarding the connection of tomb owners with their burial locations is the professional bond that they had with the institutions where they held their posts. This information can be ascertained from their career-titles. Therefore, the data about their hometown, family, place of office and proximity to the king are essential to the understanding of tomb placement and the sacred place of a necropolis. It is thanks to prosopographic studies that the collection of these kinds of data can be achieved.

Concerning prosopographic studies, this book is indebted to the work ‘A short manual to the art of prosopography’ (Verboven, Carlier and Dumolyn 2007), which helps to state some basic definitions such as the etymology of the term prosopography, prosopography as a method, and the basis of the discipline: ‘the word “prosopography” is derived from the Greek “prosôpôn-graphia” (προσπωνγραφία), from “(to) prosôpon” and “graphia”. “Graphia” means “description”. “Prosôpon” is derived from “proshoraô” (προσχωρῶ: to behold) and literally means “face”, “that which is beheld”, hence the first derived meaning: “the facial features of a person”, and the second derived meaning “the external individual characteristics” (of men, animals and things). Literally therefore, prosopography is the “description of external/material individual characteristics”’ (Verboven, Carlier and Dumolyn 2007: 36-37).

Prosopography is interested in the general, the average, the ‘commonness’ rather than in the unique in the life stories of numbers of individuals. Therefore, ‘it is the inquiry into the *common characteristics* of a group of historical actors by means of a *collective study* of their lives’ (Verboven, Carlier and Dumolyn 2007: 37, 39). This is the case of this book: a collective biography of the New Kingdom individuals buried at Dra Abu el-Naga is presented by gathering some common information, such as professions, social origins, and kinship relationships, which has been revealed by a questionnaire created by the author. In doing so, historical questions can be answered and general patterns can be identified, since specific aspects of that population as a whole become identifiable.

The idea of prosopography as a method comes from the patterns that can be identified here, following the considerations of Verboven, Carlier and Dumolyn in that prosopography ‘is rather a research approach than a method *sui generis*; an attempt to bring together all relevant biographical data of groups of persons in a systematic and stereotypical way. As such, it is a system for organizing mostly scarce data in such a way that they acquire additional significance by revealing connections and patterns influencing historical processes’ (Verboven, Carlier and Dumolyn 2007: 37).

The main aspects of a prosopographic study are the ‘lexicon’ or ‘biographical dictionary’ as the core of the study; ‘the population’, the defined group or groups of individuals under research; and ‘the questionnaire’ as the basic tool of data gathering, ascertaining how the material can be studied. A prosopography study can consist of the lexicon alone with chronological lists and kinship diagrams as appendixes (Keats-Rohan 2007: 7-8).

The main purpose of the prosopographic study of this book is to collect data on the population chosen, the New Kingdom individuals buried at Dra Abu el-Naga, focusing on the shared aspects of their lives and not on their specific histories as individuals. Prosopography can also help us identify archaeological data, as in the case of this research, since a tomb can be assigned to a specific person or family and the spatial connections between tombs can also be identified thanks to the kinship relationships between owners (Verboven, Carlier and Dumolyn 2007: 48-50).

It is important to highlight that ‘prosopography is related with other subdisciplines and auxiliary sciences, such as biography’, which ‘studies the particular life histories of individuals’; onomastics, which ‘studies proper names’; genealogy, whose ‘immediate purpose is to trace a person’s ancestors and to reconstruct the development of his family and lineage’;

and sociography, which 'is the inquiry into and description of various social "strata", "classes" or "groups" in society'. Therefore, prosopography, biography, and genealogy are largely complementary disciplines; and genealogy is a discipline that is especially useful for and complementary to prosopographic studies (Keats-Rohan 2007: 15-18; Verboven, Carlier and Dumolyn 2007: 37-40). However, the difference between a genealogical and prosopographical study of a family or lineage is that, with a genealogical approach, the internal family connections are dominant, while a prosopographical method is focused on the relationships of members of the family with the outer world and how this influences the family and its history. Attention is focused on in-laws, friends, clients, etc., and not only on family members (Verboven, Carlier and Dumolyn 2007: 40).

It is necessary to understand family background and social milieu in order to achieve an understanding of the identity and commonness of an individual, and it is here where prosopography and this book can shed light onto the social context of kinship. In order to achieve the historical biographical study of a person, the prosopography of his family and social milieu build the perfect background. In doing so, the comparison between an individual with other members of the population he belongs to will allow us to define his representativeness, or lack of it, in relation to the normal lives of the other members (Verboven, Carlier and Dumolyn 2007: 40).

It is important to clarify that there is not one single ideal prosopographical method for studying the past. The efficiency of a method depends on the targets, the questionnaire, and the sources available for data compilation. Once the limits of prosopographic studies, such as the population to be researched, the chronological period to be defined, and the historical questions to be dealt with, are clearly defined, the outcomes of the research will be shown. The primary sources used for information gathering should not be restricted. And last but not least, the key skills for a good prosopographer are: 'common sense and the principles of good practice in research, together with infinite attention to detail and endless patience. Without these, you can learn to use prosopography, but not to produce it' (Keats-Rohan 2007: 25-26).

Methodology used for information gathering

All biographies have to be created following a single model based on the author's questionnaire. Therefore, the parameters applied in this book for gathering data on the tomb owners have been divided into three main groups: chronology, kinship, and career-titles.

- *Chronology*

Regarding tomb chronology, the previously mentioned works of Porter and Moss (1960) and Kampp (1996) have been of great help. Likewise, for general chronological matters, the works by Lloyd (2010) and Shaw (2000) have been very useful; and for particular chronological issues, the works by Bierbrier (1975; 2006); Hornung (2006); Hornung *et al.* (2006); and Shaw (1985) were used.

Concerning genealogical and prosopographical studies, chronology is an important criterion, as Bierbrier (1992: 1) stated, 'there are two important criteria which must, I think, be satisfied before any firm genealogical pedigree can be drawn up. The first is chronology. It is no use

drawing up a hypothetical genealogy of a family if it cannot be related to the historical time frame. This is especially important in ancient Egypt because of the repetitive nature of some of the names. Grandchildren were customarily named after their grandparents and within a generation or two the same name is often repeated. It is extremely vital to know chronologically which is the reference to the grandfather, and which is the reference to the grandson'. Chronology is possibly the trickiest parameter to approach independently from kinship and titles, since they are closely interrelated with the dating of a tomb. Some degree of temporality is constantly intermingled with the inheritance of titles or a kinship relationship between tomb owners. Thus, the dating information associated with a tomb and its owner, as well as that associated with the reign of the king when the owner held his office, is going to be provided. In order to assign an approximate chronology for the tombs, different types of information are essential: the owner's biographical data, the typology of the tomb, and the decoration style. Because of these different criteria, several dates are sometimes suggested for the chronology of a tomb, and the outcomes of previous research on the dating of the tombs have been adopted. When several dates are presented for the chronology of a tomb, and with the assistance of the other parameters used in this research (kinship and career-titles), a preferable dating has been selected when possible. The external elements of each tomb have been studied in the broader research from which this prosopography and kinship study derives, although the information on the interiors of the tombs has been researched to gather the textual, biographical, and administrative data related to the owners in order to complete the information on their kinship and career-titles.

- *Kinship*

The tomb owners' prosopography and genealogy have been researched, among which special emphasis has been placed on the familial relationships between the owners: 'any study of a group of individuals between whom there is some connection will want to look at some aspect of family relationships. Such is the importance of family and kindred that a single family can legitimately become the subject of a prosopography' (Keats-Rohan 2007: 16).

Regarding the approach applied and sources used in the kinship study, the difficulties in identifying the members of the extended family structure with the simplified kinship nomenclature that referred to extended rather than compound terms in ancient Egypt have been dealt with (Whale 1989: 239-240). In this context, it should be highlighted that there is a series of analyses and concepts which are vital for the study of ancient Egyptian social structure but are not among the targets of this book: the complicated analysis of ancient families; concepts such as the nuclear family, extended family or linear relations, collateral or nonlinear relations, matrilineal versus patrilineal lines (Allen 2009: 1-34; Olabarria 2012: 877-898; Whale 1989: 239-275); and the definition of terms such as family, marriage, household, kinship, kin group, domestic group, genealogy, etc. However, the understanding of the kinship relationships in this book is based on the marriage between man and wife that is depicted in the tombs for all of the members of the family. Therefore, the kinship methodology adopted for this book comes from the few works that combine Egyptology and anthropology, dealing not only with the ideological aspects of kinship terms, but also with the practicalities involved.¹ For instance, the terminology recommended by Leire Olabarria (2015: 1-9)² in her PhD, such

¹ See Allen (2009: 13).

² See also the publication of this dissertation, Olabarria (2020).

as “kinship” instead of “family” or “genealogical studies”, is followed in this study. It is also important to clarify that when considering the idea of kinship and family, this research is concerned only with blood-genealogical relationships and not with the broad sense of “new kinship studies”.³

Regarding specific kinship terms, this study has adopted the works of Campagno (2006a and 2006b), Olabarria (2012), Robins (1979: 197-217) and Whale (1989).⁴ Those terms are translated here as follows:

- *it*, father;
- *mwt*, mother;
- *s3*, son;
- *s3t*, daughter;
- *hmt*, woman, wife;
- *h3y*, husband;
- *sn*, brother, husband, and it also includes the relationship of brother-in-law, mother’s brother, brother’s son, sister’s son;
- *snt*, sister, wife, which also includes the relationship of father’s sister, mother’s sister, brother’s daughter, sister’s daughter.

The compound terms for ancestors are:

- *it n it*, father’s father;
- *it mwt*, mother’s father;
- *mwt nt it*, father’s mother;
- *mwt nt mwt*, mother’s mother;
- *it n mwt=f*, mother’s father;
- *it it*, grandfather’s father.

Although the compound terms for grandchildren are not used very often, since in many cases they are referred to by *s3/s3t*, they are:

- *s3 s3*, son of a son;
- *s3t s3*, daughter of a son;
- *s3 n s3t*, son of a daughter;
- *s3t s3t*, daughter of a daughter.

Other significant terms featured in this research are:

- *ir.n*, *irt.n*, made by;
- and *ms.n*, *mst.n*, born of.

³ On this topic, see Olabarria (2018a: 88): ‘rather than being defined from an exclusively biological perspective, relatedness relies on alternative parameters such as personhood, gender, and substance, which allow for an understanding of kinship as a performative process’.

⁴ The works by Allen (1998; 2009); Bierbrier (1975; 2006); Campagno (2006b; 2009a; 2009b); Froot (2007; 2010); Helck (1962); Kees (1953); Moreno García (2006); Olabarria (2015); Ranke (1935); Revez (2003; 2009), and Willems (1983) have been equally valuable.

The results of the prosopographic study and analysis become clearer when they are converted into graphs, and therefore, a suggested kinship diagram has been produced for each tomb owner whenever possible. Furthermore, a diagram showing the connections between tomb owners has been created when kinship relationships have been identified.⁵ The kinship diagrams have been generated with the Genopro⁶ software used by genealogists and anthropologists to trace genealogical trees. The owner of a tomb is represented as the Ego⁷ (in black on the diagram to distinguish him), the person to whom the diagram refers and to whom kinship terms are given in the tomb. The name of the owner—the Ego, his main titles –both in translation– and the number of his tomb –in red– are included in the diagram. A triangle represents males, while a circle represents females, as the anthropological pattern suggests. In the diagram, a discontinuous line shows a possible –but not certain– link, and various options are sometimes offered in the same diagram. When the relationship of a member of the family with Ego is unsure, this member is presented in red in the diagram. In these diagrams our current conception of kinship, biased by our biological and Western perception of the family, is unfortunately reflected.⁸ However, these kinship diagrams are of great help as analytical tools for understanding the essence of the family of a tomb owner and his possible relationships with others.

- *Career-Titles*

The titles of the tomb owners have been presented with particular attention being paid to the familial and professional relationships between the owners. To compile the titles of each tomb owner, all the published and unpublished data available have been surveyed. All the texts in the decorative scenes of the tombs have been studied, as well as the published documentation related to the tombs and unpublished materials, such as photographs, squeezes, notes or sketches kept in archives and museums. Likewise, any piece of material culture with textual evidence ascribed to an owner or a tomb has been researched in the search for each owner's career-titles. In prosopography, titles are analysed to help identify individuals, dealing with the problem of homonymy, and to assess an individual's progression in his *cursus honorum* (Olabarria 2020: 104-105).

The information related to the titles of an owner is not always preserved or explicit for each individual. Therefore, the information for some owners is not completely accurate, but it is of great assistance and worthy of consideration in order to identify possible links between owners who belong to the same administrative entity and the same family. Likewise, the information related to the inheritance and succession of titles, as well as to the existence or lack of connections between the owners within the same area of officialdom, is not explicit for all tomb owners.

⁵ This is the case of the Ramesside tomb cluster: TTs 35, 156, 157, 158, 159, 282, 283, 284, 285, 286, 287, 288, 289, 300, 301, 303, 304.

⁶ <<http://www.genopro.com/>> Kindly suggested by Leire Olabarria.

⁷ Allen (2009: 20).

⁸ I am very grateful to Leire Olabarria for our fruitful discussions on this matter. See also an interesting review by Allen (2009: 15-16) of the works by Robins (1993); Strouhal *et al.* (1997); Tyldesley (1995); Whale (1989); Willems (1983).