

# Publications

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*Jean E. Luther*

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*The Tomb of Kheruef: Theban Tomb No. 192* (Oriental Institute Publications, vol. 102), by The Epigraphic Survey in cooperation with the Department of Antiquities of Egypt, was published in October 1980. The portfolio for this publication, which has a gold-embossed spine and a debossed area on its front cover to hold a monochrome photo of Kheruef's name in hieroglyphics, contains 88 looseleaf plates of halftones and line drawings, including a color plate of the "Nine Bows" (the traditional enemies of Egypt) on the dais of Amenhotep III, and key plans showing the location of scenes in the volume.

The accompanying booklet contains translations by Edward F. Wente and essays by Charles F. Nims ("The Tomb," which covers the modern history of the tomb, its architecture and decoration, and a description of the tomb after abandonment) and Labib Habachi ("The Owner of the Tomb") and a section on the titles and epithets of Kheruef by David B. Larkin. Charles Nims is volume editor.

Kheruef was a courtier of Amenhotep III and Amenhotep IV and served as steward to Queen Tiye, the mother of Akhenaton. His father, Siked, was the scribe of the army of the Lord of the Two Lands. His mother, Ruiiu, bore, among other titles, that of "chantress of Amon," and it is she, rather than a wife, who appears behind Kheruef in a scene of the adoration of Re. She probably performed in a ceremony in the celebration of the first jubilee of Amenhotep III, and it is possible that Kheruef owed the start of his career to his mother's position in the court.

There is no indication that Kheruef was married. On the Bubastis fragment he is one "whom [the king] brought up in his palace," and many of his titles indicate his responsibilities to the ruler. On the wall of the portico of his tomb he appears as one of the chief participants in the celebration of the first and third jubilees of Amenhotep III.

As far as is known, the tomb that Kheruef began is the largest private tomb of the Eighteenth Dynasty. It was not completed, either because of a political situation or because of a structural collapse. Evidence in the tomb suggests that permission to construct

it was granted in the last years of Amenhotep III, perhaps at the time of the third jubilee.

The style of the reliefs in the tomb is pre-Amarna. Nothing in the inscriptions indicates the new religious emphasis that appeared very early in the reign of Amenhotep IV: reference is always to the physical sun and not to its deified aspect; various gods are named, among whom Amon is frequently mentioned.

*Other publications in progress:*

*The Temple of Khonsu 2: Scenes and Inscriptions in the Court and the First Hypostyle Hall, with Translations of Texts, and Glossary for Volumes 1 and 2* (Oriental Institute Publications, vol. 103); *Prehistoric Archeology Along the Zagros Flanks* (Oriental Institute Publications, vol. 105); *The Great Hypostyle Hall at Karnak 1: The Wall Reliefs* (Oriental Institute Publications, vol. 106); *Excavations between Abu Simbel and the Sudan Frontier, part 5: C-Group, Pan Grave, and Kerma Remains from Cemeteries T, K, and U* (Oriental Institute Nubian Expedition, vol. 5); *American Expedition to Idalion, Cyprus: Second Preliminary Report* (Oriental Institute Communications, no. 24); and *The Holmes Expedition to Luristan* (special publication).