

Prince Setherkhepshef family tree

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Abstract

Ramesses III had two main queens: Isis-ta-Hemdjeret and an unknown Queen X. These two ladies gave the king at least ten sons (and probably many daughters, who left no trace in the written record). Three of these sons would succeed their father: Ramesses IV and VI, both sons of Isis, and Ramesses VIII, son of Queen X; the intervening kings, Ramesses V and VII, were sons of Ramesses IV and VI, who both died without living heirs. Following Ramesses VIII, the throne passed to his nephew Ramesses IX, grandson of Ramesses III by prince Montuherkhepshef (son of Queen X, who had died by then) and father and grandfather of Ramesses X and XI. He most likely had other consorts and offspring, as is thought to be the case with Lady Tiy and her son Pentawera, who would play a prominent role in the Harem Conspiracy by the end of the reign.¹

Introduction

Ramesses VII son of VI and the Medinet Habu Princes

If the suggestion is accepted, it can be investigated for its possible impact on the Twentieth Dynasty's relationships, particularly the interpretation of the twin prince procession at Medinet Habu (and the position of certain queens), and the order of succession of Ramesses "VII" It-Amn and Ramesses "VIII" Sethirkhepshef.

There are two basic interpretations of these processes, which can be described as follows in their simplest and best forms.²

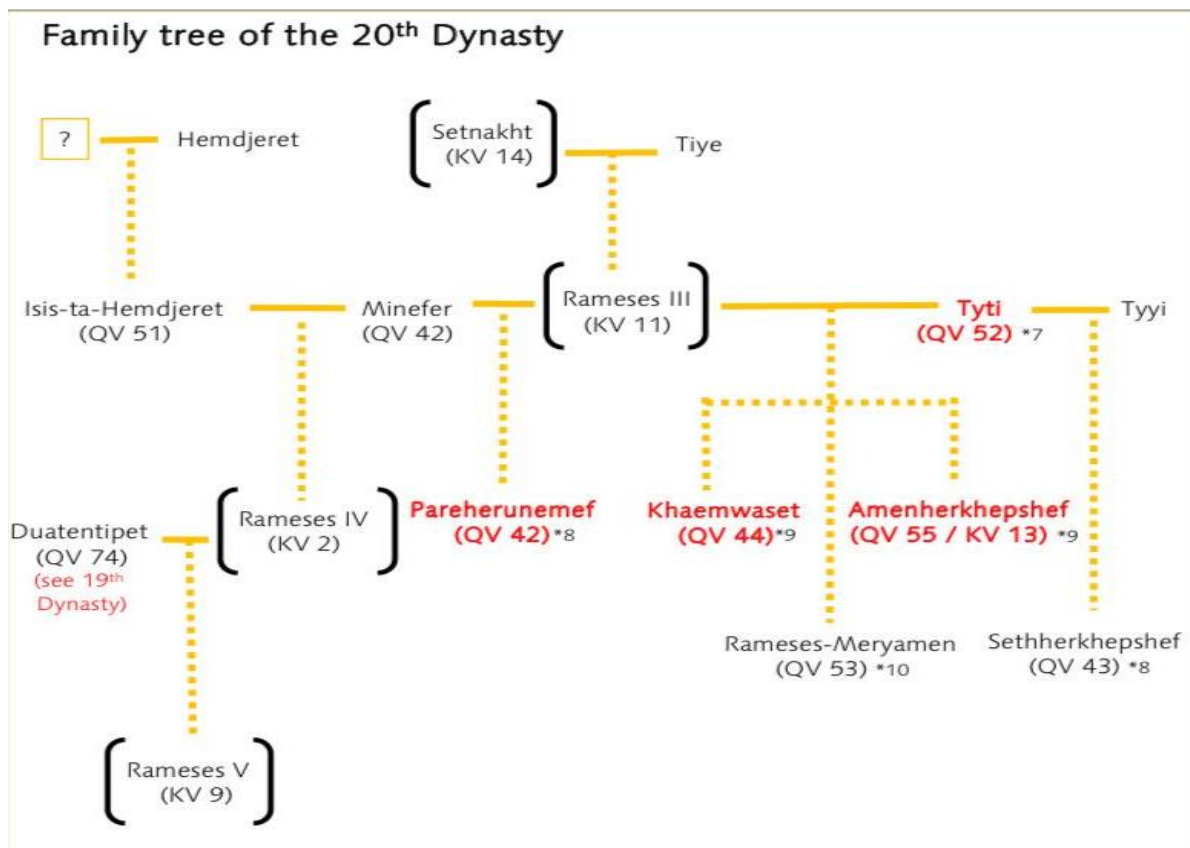
1. That all the princes as named by the secondarily-added texts were in fact sons of

¹ cf. H. Gauthier, *Laure des rois*, TT, 203: iv and n. 3i 212: xxiv and n. 3

² Common ground to both hypotheses are the following facts: (1) all unlabelled and adoring cartouches of Ramesses III, the figures of the princes were carved as a unit under that king: (i) all the vertical columns of text of at least figures 2-10 were all engraved at one time, under Rameases VI (needing two columns for full fames and titles), and urxei added to his figures (Nos. 2-3); (un) thereafter, Rameses VIII Sethirkhepshef added his cartouches between the figure and text-col. 2 No. 4. adding a urcus and fuller robe. This much is certain. On Hypothesis A. figure No. I was labelled (and uracus added) by Rannexes IV in his own reign; on Hypothesis B. that figure is the non-regnant father of Ramesses VI and so was inscribed by the latter.

Ramesses III. We found a figure was labelled by Ramesses IV who added also a bandeau text below each procession. Then, other figures were labelled by and for Ramesses VI, and other for his then still living brother Sethirkhepshef (later Ramesses VIII). Ramesses VI then also added the names of six elder brothers. Finally, on becoming king, Ramesses VIII added his cartouches with alterations to the figure labelled earlier for him.”³

2. That the initial Ramesses" was a son of Ramesses III and father of Ramesses VI: he never became king, but Ramesses VI considered him to have been entitled to the throne occupied by Ramesses IV and V.⁴ Ramesses VI thus labelled figure No. 1 for his non-regnant father, No. 2 and 3 for himself, and No. 4 to 10 for his own sons (great-grandsons of Ramesses III). Later, his son Sethirkhepshef , as Ramesses VIII, added his own cartouches.⁵ The bearing of the 'new' Deir el-Medinah jamb (as evidence for Ramesses VII as son of VI) on these two hypotheses is as follows.



The order of succession of Ramesses VII and VIII

³ Several variations on this view exist, c.g. of Petric, 1 History of Egypt, 11, 1905, 138-41; Nims in part (BiOr 14, 137-8), Cemý. JEA 44-33-6, and Monnet, BIFAO 63, 218-36 passim.

⁴ to prefer Hypothesis A. This view enjoys the further The further colourful hypothesis has sometimes been offered that this non-regnant father of R. VI was the prince Pentaseret found among those declared guilty in the harim-conspiracy under Ramesses III, ne their claimant for the throne but legally "bested" by Rameses IV;cf. Seele (1), 303-4,311; (2), 197, 201-2, following on Peet, JEA 14 (1928), ss, and Scheedel, ZAS 74 (1938), 103, n. 5. However, by this token, Ramesses VI would be son of a minor prince and grandson of a mere harim-woman-hardly n superior claim to that of Harnesses IV and V.

⁵ Various forms of this view, cl. Sethe, Untersuchungen, 1, 1896, 59-64; Peet, JE / 14.55-7. Scele, papers

If Ramesses VII is considered a son of Ramesses VI, and the princes identified at Medinet Habu were sons of Ramesses III), the succession of Ramesses VII It-Amn and Ramesses VIII Sethirkhepshef can be confirmed.⁶ Although the latter is not known to have reigned beyond his first year. Ramesses VI had a son capable of succeeding him, unlikely to succeed him before that son. Ramesses It-Amn was such a son and Ramesses Sethirkhepshef was such a father, but Ramesses VI's brother, then there's no cause to doubt that Ramesses VI will be succeeded by his own son Ramesses VII. It-Amün, if Ramesses VII died without a son, the monarchy could easily fall to his father's younger brother, Ramesses VIII Sethirkhepshef.

The sons of Ramesses III

Two of Ramesses III's sons are First King's-Son in their tombs: Paraherwenemef and Khamwast. Sethe's interpretation of this title as referring to the king's first-born son, it cannot be literally true of both princes unless they were twins. Perhaps a name for the firstborn child, given by two distinct wives Or only 'top-ranking' sons The most that can be confidently assumed is that these were the two eldest sons.

The third son was possibly Sethirkhepshef I the Eldest King's-Son, only known from Tomb 43 in the Queens' Valley. Following the deaths of his two elder siblings, he would be dubbed "Eldest" (according to Sethe's definitions). Sethirkhepshef I would have been king first if he had lived through Ramesses III's reign, therefore he died during Ramesses III's reign (maybe soon after his two seniors), and should not be confused with the Sethirkhepshef (Ramesses VIII) of the Medinet Habu list discussed below. The Amenirkhepshef I of Valley of the Queens, Tomb 55, could have been Ramesses III's fourth son. This title could indicate that he became heir to the throne after his elder brothers died, and that he died during his father's reign. That Ramesses who became Ramesses IV would be the fifth son. In the absence of evidence, this remains an empty theory. As previously proven, Ramesses VIII could only come between VI and VII if he was VI's son and VII's senior this would not work because VI is VI's brother.

Montuhirkhepshef and Mery-Atum, the princes at No. 6 and 7, were Ramesses' subsequent sons by the same bride (III). Then, at No. 8, with the princes Amenherkhepshef I and Khamwast (first-born by the other woman and chronologically second-born son), Nos. 9 and 10 are subsequent sons of this other wife, Mery-Amün. We can also attribute Khamwast and Mery-Amn to her, as Amen- hirkhepshef is 'born of the Great Royal Wife' in his tomb (Queens' Valley, 55), and if prince Ramesses of Tomb 53 of the Queens' Valley (there similarly entitled) is the later Ramesses IV, then he was son of Ramesses III by the woman who became his chief queen. As a result, the lesser consort will include Prtherwenemef, Montuherkhepshef, and Mery-Atum. The Great Royal Wife is not mentioned in Sethirkhepshef I's tomb (Queens' Valley, 43). This inferior companion can likewise be blamed for it.

⁶ J. J. Janssen, JEA 52 (1966), 91-2.

Finally, Setherkhepshef ii (who succeeded I after his death) and the Great Royal Wife Amenherkhepshef ii may be assigned to her (Ramesses VI). Ramesses III had five sons by (probably) two marriages before he was 30 or had become king; after that, he had at least five more by the same wives, not to mention the unlucky Pentaweret.⁷ All survived the death of the old monarch, with the exception of Ramesses (IV), Amenherkhepshef ii (R. VI), Mery-Atum, and Sethirkhepshef ii (R. VIII), who died twenty or twenty-five years before him. Ramesses IV adorned the princely processions at Medinet Habu with his name and a bandeau-text, as well as his name in the courtyard. When his son and successor Ramesses V died without an heir, his brother Amenherkhepshef II became Ramesses VI, adding his own titles to those of his surviving brother and his elder but deceased brothers at Medinet Habu. He was replaced as Ramesses VII by his own son It-Aman at first, but when he (like R.V.) left no son able to succeed, Ramesses VIII was succeeded by his own son It-Aman (after seven years) His younger half-brother Sethirkhepshef II succeeded him as Ramesses VIII. After installing his cartouches at Medinet Habu, he may not have survived his first regnal year. The throne was thereafter passed down to Ramesses IX, X, and XI, who had no known ties to each other or to their forefathers.⁸

Setherkhepshef is the ninth son of Ramses III, the son of a king, the prince of the children of His Majesty's royal family, the son of Ramses III, and is considered pre-Reign of Ramses III. He should not be confused with Setherkhepshef, the son of his predecessor Ramses II. He was awarded the title of King's Scribe and the Great Commander of the Cavalry, as well as the more general title of his body, the son of the King he loves. He has not been given the title of "King's eldest son" anywhere. Judging from the location of his tomb, he is the son of Queen Tiye, whose tomb QV52 is believed to be in the same area.)⁹ (reigned 1130–1129 BC, or 1130 BC)¹⁰, was the seventh Pharaoh of the 20th Dynasty of the New Kingdom of Egypt and was one of the last surviving sons of Ramesses III.¹¹

Reign

Ramses VIII is the least known ruler of this dynasty, and current information from his short reign suggests that he lasted at most a year. Some scholars have given him up to two years of reign. The fact that after the death of Ramses VII, his nephew and son of Ramses VI taking power may indicate an ongoing problem in succession to the throne. Ramses VIII was probably the son of Ramses III. *wsr maat re Akhenamun*, the name of Ramses VIII, or the name of the royal family, means "Mighty helps Amun." The monument from his reign is few and consists mainly of the Medinet habu inscription, the reference of this ruler in the document-the Berlin stele- from the Abydos hori and the scarab. His only known date is a Year 1, I Peret day 2 graffito in the tomb of Kyenebu (Theban Tomb 113)

⁷ This seems a more natural view than the curious thesis of Seele, *Äg. Studien*, 308, that no sons were born to Ramesses III in his first 12 years of reign; likewise, his interpretation of Ramesses in the scene of the Amun-temple (Kamnak) of Ramesses III as being really Khamwas is totally unconvincing-when Ramesses-Khamwas is abbreviated, it is abbreviated to Khumwan (the distinctive element) ns in the Medinet Habu series of princes (cf. No. 8 on N. and S. sides).

⁸ They could well have succeeded each other from father to son, with Ramesses IX being a son of Ramesses VIII—if the latter died rather early (from G. 40 to 50 years old at most?), the former reigning about eighteen years would be no older at death, followed by a short-lived Ramesses X and correspondingly long-reigned Ramesses XI. Perhaps to these last three or four kings (VIII-XI) one might attribute the King's Daughter, King's Sister and Great Royal Wife, and Queen-mother Tyti, known from her tomb, 52, in the Valley of the Queens there is not much room, genealogically, for her either earlier in this dynasty or even in the Nine-teenth. Her titles, cf. Gauthier, *mr*, 227: II.

⁹ Peter Clayton, *Chronicle of the Pharaohs*, Thames & Hudson Ltd, 2006 paperback, p.167

¹⁰ "Chronological Table for the Dynastic Period" in Erik Hornung, Rolf Krauss & David Warburton (editors), *Ancient Egyptian Chronology* (Handbook of Oriental Studies), Brill, 2006. p.493.

¹¹ Nicolas Grimal, *A History of Ancient Egypt*, (Blackwell Books: 1992), pp.288-289

at Thebes.¹²

Burial

He is the only 20th dynasty pharaoh whose royal valley tomb is not clearly identified, but some scholars say that the tomb of Prince Mentuherkhepshef, son of Ramses IX, is for Ramses VIII. Suggested to be placed first, but proved inappropriate when he himself became king. An all-Egyptian research team led by Zahi Hawass searched for the Pharaoh's tomb. According to Ostrakon found in the Valley of the Queens, work on the tomb of Ramses VIII may have begun before he took the throne, according to Ostrakon found in the Valley of the Queens. Already used.¹³

The queens of the Twentieth Dynasty

The number and relationships of the royal ladies of this period are still a mystery. The certainty should come first. Tiye-Merense was most likely the wife of Setnakht and the mother of Ramesses III, based on her connections to both. The Great Royal Wife Henutwasti and the lesser queen Ta-weret-tenru were Ramesses V's known consorts. Ramesses VI had a daughter Isis by his Great Royal Wife Nub-khesbed, who became God's Wife of Amn. Isis, Ramesses III's Great Royal Wife, bore the surname T-msrt (error for TI-Hmdrt)¹⁴. So far, here are the facts. The identification of the Great Royal Wife (Duat) Tent-Opet or Ta-Opet to Ramesses IV is less definite, but most likely; she would be the daughter of Ramesses III, primary wife of Ramesses IV, and mother of Ramesses V.¹⁵

Ramesses VI would be the son of Ramesses III and Isis, daughter of /TaHb/mdrt. The title of Queen of Tomb 51 should not be considered exclusive, as Isis was the mother of the King of Ramses VI and the great wife of the King of Ramses III. That's fine; however, the other two monuments are more difficult to understand. The first is the statue of the Karnak Temple. This statue was built for Ramses IV, but is inherited from Ramses VI. It also includes the figures and names of Isis HMDRT, wife of God and mother of the king" and (ii), son of the king".

The hieroglyphs and the fine cuts of the two figures (especially those of the Queen's mother) contrast with the rough cuts of the rough text of Ramses VI. As a result, he may be considering the mother and son of Ramses IV, and as a result, Ramses IV will be the son of Isis Hmdrt and therefore the perfect brother of Ramses VI. This document, as we have, Ramses VI, the Princess as the wife of the God of Amun, in front of the Queen's mother, the Prime Minister, and perhaps during the Valley Festival. Hmdrt, and Princess Isis are the known daughters of Ramses VI. then be seen as a shortened form of Isis Hmdri has already recommended that we call her Ramesses VI's mother, to prevent confusion with his daughter, Isis the younger.¹⁶

¹² Amer, p.9-10

¹³ [Valley of the Queens - Tomb 43](#)". *ib205.tripod.com*. Retrieved 2018-04-26.

¹⁴ Figure and cartouche on statue of Ramesses III before his temple in precinct of Mut; on reading, f. Cerný. JEA 44 (1958), 31, 37. A Queen Isis of Usimatre-meryamun (Ramesses III, unless abbreviated for VII, omitting start) occurs in Pap. Abbott 4, CÔ 29 owner of a tomb alleged to have been robbed (Pect, Great Tomb-Robberies, 1, 33-4-39)

¹⁵ On basis of her titles of King's Daughter, (Great) Royal Wife, and Queen-mother, Tomb 74 in Valley of Queens; cf. Cerný. JEA 44.35, and Gauthier, III, 190: kiii (adoratrix), 227: 10, also Theban tomb 346.

¹⁶ • With Monnet, BIFAO 63, 215, 216, I am very sceptical of Seele's assumption (JNES 19, 195) that both kings (R. IV. VI) had each a daughter called Isis, and that each appointed his like-named daughter God's Wife of Amun. There is as yet no evidence for any such daughter of Ramses IV. Only rediscovery and scrutiny of the text can settle its origin.

It is considered Ramses IV as the author of this inscription has certain consequences.¹⁷ First, not only was Ramses IV's cartouche completely erased and replaced by VI (which is not a problem), but also the name of Ramses IV's daughter in favor of Isis, Ramses IV's daughter. Next is Queen Mother Hmdrt. This is simply an abbreviation for Isis THmdrt, and as suggested above, if she was the mother of Ramses IV and VI, her cartouche is original and does not need to be changed. But if she was the mother of VI and she was not the mother of R. IV¹⁸ Then a fourth usurpation in the names in this short paragraph must be assumed.

Furthermore, another Papyrus . records the plunder of the King's Wife tomb under Ramesses XI.¹⁹ Ramesses IV carved his cartouches into the columns of the large hypostyle hall, added columns of his titles to the obelisks of Tuthmosis I, and carved his names into various elements of the main temple, the oldest and holiest, from Pylon IV to the Akh-menu and the Akh-menu. All of these inscriptions maintained Ramesses IV's name prominent on Amn's procession routes through his precinct and inside his temple. It's easy to overlook Ramesses IV's monuments and inscriptions that were not stolen by VI,²⁰ His cartouches can also be seen elsewhere in Karnak. Ramesses IV added extensive lines of writing and at least 150 cartouches under the iconic scenes of the Opet-feast in Luxor's great colonnade. There is no indication of persecution against Ramesses V by Ramesses VI. Ramesses V's monuments are sparse, and in any case, they do not form a large body of evidence. Second, Ramesses V's usurpation by VI is almost entirely limited to the former's tomb in the Valley of Kings (No. 9) and his putative burial temple at Deir el-Bahri, which is located at the lower end of the Mentuhotep causeway. In both cases, Ramesses VI took advantage of the opportunity to own a tomb that had been entirely quarried but whose decoration had only just begun, and a temple that was still being built. The fact that Ramesses V's body was still 'in burial' in his successor's second year and was only buried then is the result of Ramesses VI usurping his predecessor's tomb and spending eighteen or twenty months either preparing a room in it for him. There's no reason to believe in a 'civil war' between Ramesses V and VI or their retainers, or in a minor local fight mentioned in a Turin papyrus. There were no major uprisings during Ramesses IV-V and VI, based on the continuity of governing personnel. While Ramesses VI had little respect for his forefathers, he cannot be said to have persecuted them; he found it convenient to gain cultic prominence in Thebes and an already partially built tomb and temple at a low cost by annexing with his cartouche the works (in part) of his two immediate forefathers, and was similarly willing to usurp the works of other kings.²¹

Conclusion:

Prince Setherkhepshef, King's son, King's Son of his Body, Hereditary prince of the royal children of his Majesty, Foremost of the Two Lands, King's Scribe, Commander of the Cavalry and Charioteers. Setherkhepshef is the fourth of the sons of Ramses III according to the list of Madinet Hapu he did not ascend the throne during the reign of his father

¹⁷ Cf. Peet, JE A11 (1925). 40, and Great Tomb-Robberies, 1. 139, 143, 11. pl. 25 (Pap. B.M. 10052, 1:15-16).

¹⁸ As pointed out by Seele, loc. cit., Mery-amün in the first cartouche belongs to Rameses VI, and would replace a Setepenamün of Ramesses IV; there is no warrant for introducing Ramesses III here

¹⁹ Only Hurdnt, the non-royal mother of Queen Isis of Tomb 51, Queens' Valley, is so far established to exist apart from Isis-T-Umdre herself; this commoner has no reason to be called 'queen' or be assigned a royal tomb

²⁰ Reliefs and Inscription at Karnak, 1, pl. 76B, D; seven out of eleven cartouches of IV were, however, usurped by VI on pillar-bases (pl. 27)

²¹ Contra Seele, JNES 19: 195 n. 31, one may note, for example, Ramesses VI usurping Ramesses III at Memphis (Potter and Moss, Topogr. Bibl. 1, 227, 'Various').

because he was died in his childhood, That's why We have alittle information about him even part of his name was erased from the list of Madinet Hapu He had another brother called Setherkhepshef 2 who became king Ramesses VIII".²² His kingly tomb has not yet been discovered if there really was one excavated for him as he enjoyed only one year on the pharaonic throne. Where he may have been buried if not in the Valley of the Kings is unknown. In the tombs of the other above mentioned princes, decorations are similar, repeating one motive, as their father Ramesses III accompanies each deceased prince to the afterlife, introducing each son to various gods and goddesses. From what can be gleaned from the much damaged wall decorations in KV 5 – the tomb of Ramesses II's sons in the Valley of the Kings, he too was introducing his deceased sons to the gods.²³

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²² Schiaparelli, Ernesto. *Esplorazione della valle delle Regine*, Turin, 1923, p. 124:128

²³ Kitchen, *les deux cuters fils de Ramses III portant ce titre*, jel 68, 1982, p.120 .

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[Valley of the Queens - Tomb 43](#)". *ib205.tripod.com*. Retrieved 2018-04-26.