What are you holding? Scenes from the New Kingdom Private Tombs at Saqqara

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Saqqara is the famous necropolis of the Old Kingdom capital Memphis. It continued to be important even during the New Kingdom when a group of high officials built their tombs at Saqqara though the official capital at that time; Thebes had a vast well-known necropolis. The owners of the New Kingdom private tombs at Saqqara were represented in different manners: seated, standing, worshipping gods, receiving offerings or practicing various activities and ceremonies. They were represented either alone or accompanied by their wives or children. In some of these scenes the owners held in their hands objects of different kinds. This paper examines such objects. The scenes will be analyzed to determine the reason for holding a specific object; is it a reference of a certain post or position of the tomb owner? Or is it related to the nature of the scene itself? Or does it symbolize a certain concept? The paper aims as well to build an inventory of objects based on the corpus of the studied scenes. A reference will be made to the objects held by tomb owners at Thebes; were they of different or of the same nature as those of Saqqara?

Keywords: *Saqqara, New Kingdom, objects, tomb owners*

Introduction

On mentioning New Kingdom tombs, the image formed in the mind is always that of the Theban tombs both the royal and the private ones. They are mostly intact supplying a lot of information on art, architecture, history and both religious and social life.

What really contributed in the preservation and thus the extensive study of these tombs, was the nature of Thebes itself far in the south, away from the interest of invaders and a center for vast New Kingdom building projects and tombs. On the other hand; though an administrative center in the New Kingdom; Memphis – the capital of the Old Kingdom- and follows its cemetery at Saqqara, suffered from both quarrying activities during the establishment of Cairo in AD 969 and the sale of a large number of objects (Martin 1991). A number of New Kingdom tombs remained intact in Saqqara including the tombs of Hormoheb, Maya, Thutmosis, Amenemone, Paser, Meryneith, Roy and Maia. But most of the remains are blocks or stelae fragments and small artifacts scattered in world museums (Martin 1991, Staring 2015).

The tombs and the reliefs of the New Kingdom Saqqara are as much important as those of Thebes; though harder to track down. The reliefs and the blocks from

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these tombs provide a rich source of information on the life and death of its owners, in addition to information on the historical period that they lived through.

One of many things that may attract the attention in the Saqqara reliefs is the objects that the owners hold in their hands while making various activities. The variety of objects gives a chance of variety of symbols and indicators.

The study aims to achieve the following objectives:

1. Examining a group of scenes from the New Kingdom private tombs at Saqqara where the owners are holding objects in their hands.
2. Classifying these objects depending on its appearance, using, and importance during this period.
3. Clarifying the reasons for holding these objects by the owners of the tombs and their wives.
4. Determining if these objects are referring to a certain position or job of the tomb owner; related to the nature of the scene itself; or symbolizing a certain concept.
5. Making an inventory of these objects through the corpus of the studied scenes.

Literature Review

Many scholars have long searched the New Kingdom tombs of Saqqara or as expressed "the lost tombs" or "the hidden tombs". All of their works assisted the present study tremendously. Some of these works are recorded in the followings.

Martin (1987) recorded a number of reliefs, blocks and other materials discovered by the 19th century archeologists at Saqqara and were submitted to museums everywhere including the Cairo Museum. These findings though were not properly dated or recorded attracted the attention to Memphite New Kingdom and its necropolis at Saqqara; the study of Martin. The study also provided a catalogue of reliefs.

Martin (1991) again showed interest in New Kingdom Saqqara when he described some of the found tombs at Saqqara and how they revealed the style of life during the New Kingdom at this area. Reliefs from different museums originating from these tombs were emphasized as a source of important information about the Memphite New Kingdom.

Staring (2015) in his PhD thesis on the New Kingdom tombs at Saqqara detailed the early discoveries, biographical information about tomb owners, particularly during the early 19th Dynasty. The study also supports a database of 448 Memphite tombs with tomb numbers, titles of owners and bibliography of finds.

Methodology

The present study aims at examining a group of scenes from the Saqqara New Kingdom tombs where the owners are holding objects in their hands, whether seated or standing. Description of various scenes' context will be also provided, in addition to the indications of the held objects. Because of the scope of the study only few references will be made to similar objects held by tomb owners in Thebes.

In order to achieve the aims of the study an analytical descriptive approach is employed. It is used to classify the objects held by the tomb owners and analyze their symbolism and indications.

Discussion and Results

In the ancient Egyptian art and since an early period there were some themes that were traditionally repeated and considered to be iconic. These themes are common through all the ancient Egyptian periods. This included representing the deceased either seated in front of an offering table or standing to supervise or watch activities (Müller 2015, Smith 1949, Vandier 1964, Woods 2015). On practicing these actions; tomb owners held certain objects in their hands; either in one hand or in both.

Tracking down 120 scenes of 47 owners revealed some objects; each of which had certain role or symbol (Table 1). These objects included: the Kherep scepter, the so-called salad scepter, the short scepter Nehbet, the long staff, the folded cloth, flower bouquets and plants, vessels and censers, in addition to some objects that had few appearances.

Table 1. *A Corpus of Studied Reliefs from the New Kingdom Saqqara Tomb*

Cat.	The Tomb	Titles	Dynasty	Objects	Context
1.	Ptahemwia	The Royal Butler	18	a. Salad Scepter. b. Long staff.	a. Seated in front of an offering table. b. Standing in inspection.
2.	Mahu	The Head of the Department of the Treasury of Lower Egypt in Memphis.	18	a. Flower bouquet. b. Long staff and a lettuce.	a. Seated being offered to. b. Standing with his wife.
3.	Thutmosis (BUB.I.19)	Chief of the Outline Draughtsmen in the Place of Truth.	18	a. Long Staff and a scribal palette. b. Small folded cloth c. Salad Scepter (his son).	a. Standing being libated and fumed. b. Seated in front of an offering table (his brother Kenna). c. Seated in front of an offering table.
4.	Apuia (S2730)	Chief of the Goldsmiths of the Lord of the Two Lands.	Late 18	a. Long Staff and a Nehbet Scepter. b. Kherep Scepter.	a. a relief of a standing statue being offered to. b. Seated in front of an offering Table.
5.	Ya	Not Known	Probably late 18	a. Bowl of water. b. Probably a folded cloth.	a. Seated in a banquet. b. Seated in front of an offering (damaged).
6.	Ipy	Chief Steward in Memphis and the Fan bearer on the Right of the King	Late 18	a. Khu fan and a folded cloth b. Khu fan with a round object and a folded cloth.	a. Seated in front of an offering Table. b. Seated in front of an offering Table.
7.	Iniuia	Chief Steward of Memphis	Late 18	a. A folded cloth. b. Salad scepter. c. Long Staff. d. Two plants with a folded cloth. e. Long staff and a Salad scepter with a folded cloth. f. Long Staff with a folded cloth..	a. Seated in front of an offering table. b. Seated in front of an offering table. c. seated receiving flower bouquet. d. Seated in front of an offering table. e. Standing with his wife. f. Supervising workers.
8.	Amenemone (Loret No.2)	Overseer of Craftsmen and Chief Goldsmith	Late 18	a. Two bunches of papyrus and lotus flowers. b. Nehbet Scepter with a Folded cloth and a long staff. c. Flower Bouquet and a Folded Cloth.	a. Standing offering to Sekhmet. b. Seated in front of an offering Table. c. Seated being offered flowers.
9.	Ameneminet	General of the lord of the Two Lands and Royal Scribe.	Late 18	a. Flower Bouquet b. Khu-fan. c. Long staff and a nehbet scepter.	a. Standing (damaged). b. Standing (damaged). c. Seated receiving offerings.

				d. Long Staff. e. Salad Scepter. f. Salad Scepter. g. Salad Scepter.	d. Standing (damaged) e. Probably Seated in front of an offering Table (damaged) f. Standing (damaged). g. Seated (damaged).
10.	Paatenemheb		Late 18	a. Two staffs (probably was scepter and long staff).	Standing with his wife in front of servants.
11.	Pay and Raia (LS 28 Lepsuis)	Overseer of the Harim at Memphis.	Late 18	a. Salad Scepter. b. Salad Scepter with a folded cloth. c. Salad Scepter. d. Salad Scepter. e. Salad Scepter with a folded cloth. f. Double staffs (Was scepter and long staff) and a salad scepter with a folded cloth. g. Salad Scepter. h. Two staffs (twin scene). i. Two staffs (opposite scenes). j. A folded cloth.	a. Seated in front of an offering table. b. Standing (damaged). c. Seated in front of an offering table. d. Seated in front of an offering table. e. Standing (damaged). f. Standing (damaged). g. Standing (damaged). h. Standing (damaged). i. Standing (damaged). j. Seated being offered to.
12.	Maia (BUB. I.20)	The wet-nurse of Tutankhamun and the great one of the Harem.	Late 18	-Flower bouquet.	-Seated receiving flower offerings.
13.	Maya and Meryt (LS 27)	Overseer of the treasury	Late 18	a. Kherep Scepter (Twin scene). b. Kherep Scepter together with a folded cloth. c. Kherep Scepter. d. Double staffs (Was scepter and long staff) and a kherep scepter. e. Two long staffs and a kherep scepter. f. Flower bouquet and long staff (twin scene). g. Double staffs (Was scepter and long staff). h. Double staffs (Was scepter and long staff) and Kherep Scepter with folded cloth i. Flower Bouquet and folded cloth. j. Kherep Scepter with folded cloth and a long staff. k. Long staff and Kherep Scepter. l. A folded cloth. m. Salad Scepter.	a. Seated in front of an offering table. b. Seated in front of an offering table. c. Offering table. d. Seated (damaged). e. Seated (damaged). f. Standing offering to his wife. g. Standing being censured. h. Standing with his wife being censured. i. Seated in front of an offering table. j. Seated being offered to. k. Standing in inspection. l. Seated in front of an offering table. m. Seated in front of an offering Table.

14.	Meryneith (H9)	Steward of the Temple of Aten.	Late 18	a. Khrep Scepter.(stela). b. Long staff. c. Long staff. d. Khrep Scepter. e. Nehbet scepter. f. Long staff and a folded cloth. g. Double staffs (Was scepter and long staff) and a folded cloth. i. Bouquet of papyrus umbels.(stela) j. Khrep Scepter.	a. Seated in front of an offering table. b. Entering the tomb. c. Inspecting workers. d. Seated in front of an offering table. e. Inspection of granaries. f. Standing statue receiving the opening of the mouth ceremony. g. Standing statue with his wife. i. Standing offering to Ra-horakhty. j. Seated in front of an offering table (Hatiay).
15.	Mery-Sekhmet (BUB I.5)	Overseer of the Double Granary of the Lord of the Two Lands.	Late 18	Double staffs (Was scepter and ong staff) and a Khrep Scepter with a folded cloth.	Standing receiving offerings.
16.	Hormoheb	the commander in chief	Late 18	a. Khrep-Scepter with a small knot of cloth. b. long staff. c. long staff. d. Double staffs (Was scepter and long staff) and khrep scepter. e. A lotus flower and a folded cloth.	a. Seated in front of an offering table. b. Standing rewarding an official. c. Standing receiving the submission of Egypt's rivals. d. Seated in front of an offering table. f. Seated while being purified.
17.	Suty (tomb of Pay and Raya)	The Troop Commander of the Lord of the Two Lands	Late 18	Salad Scepter	Seated receiving flower offering.
18.	NN (tomb of Pay and Raya)		Late 18	Folded Cloth.	Seated receiving offerings.
19.	Nehy (tomb of Pay and Raya)	Chief Guardian of the Harim	Late 18-Early 19	Folded Cloth	Seated in front of an offering table.
20.	Roy	Chief of bowmen and Overseer of Horses.	Late 18-Early 19	a. Flower Bouquets. b. Khrep Scepter and a folded cloth	a. Standing offering to Ra. b. Seated in front of an offering Table.
21.	Smn		Late 18-Early 19	Salad Scepter.	Damaged
22.	NN	Royal Scribe	Late 18-Early 19	Double staffs (Was scepter and long staff) and probably two plants	Receiving flower offerings.
23.	NN		Late 18-Early 19	A plant and a folded Cloth.	Seated in front of an offering Table.
24.	Amenemone	Royal Scribe and Overseer of the	19	a. Khu Fan and a flower bouquet.	a. Seated in front of an offering Table.

	(ST101)	Treasury of the Two Lands and the Fan bearer on the Right of the King.		b. Kherep Scepter (twin scene).	b. Seated in front of an offering Table.
25.	Amenemwia		19	Probably Two Plants.	Seated in front of an offering Table.
26.	Amenwahsu	Scribe of the Altar of the Lord of the Two Lands.	19	Hsi-vase and an incense burner.	Censing and libating in front of Seti I and prince Ramses.
27.	Iyiry	High Priest of Ptah	19	a. Flower bouquet and a long staff. b. Kherep Scepter. c. Heka scepter, khu fan and a folded cloth.	a. Standing with his wife. b. Seated in front of an offering table. c. Kneeling
28.	Wenefdjedsen	Royal Butler	19	a. Hsi-vase and flower bouquet. b. Hmst-vase and incense burner.	a. Purification of offerings in front of Ptah. b. Purification of offerings in front of Ptah-Sokar.
29.	Paser	Royal scribe and Overseer of builders of the lord of the two land.	19	a. Kherep Scepter (BM 165). b. Kherep Scepter.	a. Seated in front of an offering table. b. Damaged.
30.	Ptahmose	Mayor of Memphis	19	a. Double staffs (Was scepter and long Staff) and Kherep Scepter with a folded cloth. b. Kherep Scepter with a folded cloth.	a. Standing (damaged). b. Seated in front of an offering Table.
31.	Ptahnefer	Scribe of the Treasury.	19	Salad Scepter	Seated in front of an offering Table.
32.	Huynefer (S 217)	The Fortress Commander, royal scribe.	19	a. Kherep Scepter. (twin scene) b. flower bouquet. (twin scene)	a. Huynefer seated receiving offerings. Nebnefer being censed. b. Nebnefer seated in front of an offering table.
33.	Mahu (S218)	Royal scribe, Chief Steward of Ptah and Overseer of the civil administration of the Delta.	19	Kherep scepter.	Seated in front of an offering table.
34.	Mose (Loret No/5)	Scribe of the treasury of Ptah	19	a. Salad Scepter. b. anx and a kherep scepter. c. Nehbet Scepter with a folded cloth.	a. Seated in front of an offering table. b. Standing (damaged). c. Standing.
35.	Mery-Ra (LS8)	Head of the Custodians	19	Kherep Scepter and Long Staff.	Standing
36.	Neferenpet	High Priest of Ptah.	19	Libation Vase and an incense- burner.	Purification of offerings in front of Anubis.

37.	Khemwaset	High Priest of Ptah.	19	Hsi-vase.	Purification of offerings (damaged).
38.	Ramsesnakht	General	19	Double staffs (Was scepter and long staff).	Standing (destroyed)
39.	Raia	Chief of singers of Ptah lord of Truth in the city of Memphis.	19	a. Salad Scepter b. Salad Scepter	a. Seated in front of an offering Table. b. Seated in front of an offering Table.
40.	Ramsesemperre	Fan bearer on the right of the king and Chief Royal Butler.	19	Khu- fan and a folded cloth.	Kneeling before Hathor.
41.	Tatia	Wab-Priest of the front of Ptah and Chief of Goldsmiths	19	a. Kherep Scepter. b. Flower Bouquet and Salad Scepter.	a. Seated in front of an offering Table. b. Seated in front of an offering Table.
42.	Tia and Tia	Royal scribe, Overseer of treasury and the fan bearer on the right of the king.	19	a. Kherep Scepter. b. A tray with the seven sacred oils. c. Incense burner and nmst jar. d. Flower bouquet. e. Khu Fan, folded cloth and heka scepter. f. Flower bouquet. g. Salad Scepter. h. flower bouquet. i. flower bouquet.	a. Seated in front of an offering table. b. Standing offering to Osiris c. Standing offering to Horus. d. Standing offering to deities. e. In adoration to Osiris. f. Standing (damaged). g. Seated in front of an offering table. h. Walking from the chapel (damaged). i. Honoring Seti I and prince Ramses.
43.	NN	Steward of his lord (?)	19	Probably double staffs (Was scepter and long staff) and kherep scepter.	Seated (damaged)
44.	NN	The Vizier	19	Double staffs (Was scepter and long staff)	Seated in front of an offering table (damaged).
45.	Hekamaatre-neheh	First Royal Butler of the Lord of the Two Lands.	20	Khu- fan	Standing in front of a god (damaged)
46.	Penrennut	Chief of Police (Medjay)	Ramesside	A Long Staff.	Standing (damaged).
47.	Merymaat	Scribe and Controller of the God's Offerings.	Ramesside	Salad Scepter.	Seated in front of an offering Table.

The Kherep Scepter

In general, scepters were insignia derived from tools. In funerary contexts; scepters became very important to be held by the deceased referring sometimes to his post. They were held by men more than women (Graham 2001, Kaplony 1986).

The form of the scepter was used as a determinative (S42) in a number of words (Gardiner, 1973). These words were all going within the same cycle; abA "command" (Erman and Grapow 1926, Faulkner 1981), sxm "powerful" (Erman and Grapow 1930, Faulkner 1981), and xrp "govern, control, administer". Meanwhile, these words were used in the texts as a reference of "sceptre" (Faulkner 1981). The word abA was used in the pyramid texts and object friezes of the Middle Kingdom to designate this type of scepters, while the words sxm and xrp were used during the New Kingdom and after (Jéquier 1921). The scepter was also sacred to Anubis and Osiris (Wilkinson 2003, Graham 2001). In the Thinite period this form of scepters appeared as a hieroglyphic sign while later on it appeared held by kings and high officials in various forms and decorations (Jéquier 1921). During the Old and Middle Kingdoms the high officials appeared traditionally holding the xrp (kharep) sceptre either alone or together with other objects; standing or seated in front of offering tables (Harpur 1987, Swinton 2003, Kanawati and Woods 2009, New Berry 1893). Besides being a symbol of power and authority; the scepter was used in consecration of offerings as kings appeared during the New Kingdom moving the scepter on top of offerings (Jéquier 1921).

In New Kingdom Saqqara reliefs, the scepter is held in the hands of the tomb owners either seated or standing, alone or accompanied by other objects either in the same hand or in the other hand. This appears in the reliefs of Aupia (Cat.4,b) (Quibell and Hayter 1927, Staring 2015). The tomb of Maya and Meryt houses 13 scenes with objects held by the owner, 8 of them represented the kharep scepter either alone (Figure 1) or together with other objects (Cat.13.a,b,c,d,e,h,j,k) (Staring 2015, Martin et al. 2012, Quibell 1912). Three scenes of the kharep scepter being carried solely came from the tomb of Meryneith, two belongs to Meryneith (Cat.14.a,d) (Raven and Van Walsem 2014), while the third belongs to Hatiay, a member of his family (Cat.14.j) (Raven and Van Walsem 2014). All representing the deceased in the same context seated in front of the offering table while the offerings are being purified.

Figure 1. *A Twin Scene of Maya Holding a Khherp Scepter, Late 18th Dynasty*

Source: Martin et al. 2012. The Tomb of Maya and Meryt I, Pl.8 (1, 2)

A number of other scenes represent the khherp with other objects as those of Mery-Sekhmet (Cat.15) (Zivie 2000, Staring 2014), Hormoheb (Cat.16.a,d) (Martin 1991), Roy (Cat.20.b) (Figure 2) (Martin 1987, 1991), Ptahmose (Cat.30.a,b) (Staring 2014). Mose of the 19th Dynasty holds a khherp scepter in one hand and a anx sign in the other (Cat.34.b) (Oeters 2017, Orsenigo 2013). anx means life. It refers to existence, thus associated with gods. It is often represented given by the gods into the nostrils of kings; a symbol of granting the breath of life. It was included among the symbolism of the Egyptian church due to its cruciform shape (Lurker 1980). Mery –Ra appears with long staff in his right hand and the khherp scepter on the left (Cat.35) (Zivie 2000, Martin, 1991).

Figure 2. *Roy with a Khherp Scepter and a Folded Cloth, Late 18th - Early 19th Dynasty*

Source: Martin, Corpus of Reliefs of the New Kingdom Necropolis and Lower Egypt, Pl. 15 (42)

Many officials of the 19th Dynasty appeared holding the kherep scepter alone in front of offering tables like: Amenemone with his sister in a twin scene (Cat.24.b) (Gohary 1991), Iyiry, the high priest of Memphis (Cat.27.b) (Anthes 1965, Staring 2015), Paser (Cat.29.a,b) (Martin et al. 1985), Huynefer (Cat.32.a) (Gohary 2010), Mahu (Cat.33) (Gohary 2009, Staring 2015) and Tatia (Cat.41.a) (Oeters 2017).

The So-Called Salad Scepter

A different type of scepters appears in the Saqqara scenes held by high officials. Many scholars described it as a "Salad scepter" without more clarification justifying this appellation (Schneider 2012). Describing this type of scepters as a salad scepter is considering several objects combined together in one entity. The scepter seems to be not a one entity but two things of different sizes held together in one hand. In one case the object accompanying the kherep scepter is described as "an unidentified broad oblong object" (Schneider 2012).

In some scenes the object besides the kherep scepter appears with round shape as in the scenes of: Thutmosis (Cat.3.c) (Zivie 2013), Iniua (Cat.7.d) (Schneider 2012), Ameneminet (Cat.8.d,e,f) (Koefoed-Petersen 1956, Moskau 2000, Martin 1991), Pay (Cat.11.a,b,c,d,e,f, g) (Raven 2005), Smn (Cat.21) (Martin 1987), Raia (Cat. 39. a,b) (Figure 3) (Martin et al. 1985, Martin 1991), and in others with pointed sides like a plant (Gaballa 1977, Martin et al. 2012, Gohary 2010, Hofmann 2004, Schneider 2012, Raven 2005). Ptahemwia (Cat.1.a) (Raven et al. 2006-2007). Iniua (Cat. 7. b) (Figure 4) (Schneider 2012), Maya (Cat.13.m) (Martin et al. 2012), Suty (Cat. 17) (Raven, 2005), Ptahnefer (Cat.31) (Hofmann, 2004), Mose (Cat. 34. a) (Oeters 2017, Orsenigo 2013), Tatia (Cat.41) (Oeters 2017), Tia (Cat.42.f) (Martin 1997), Merymaat (Cat.47) (Raven et al. 2011).

Figure 3. *Raia Holding a Round Salad Scepter, 19th Dynasty*

Source: Martin et al. 1985. *The Tomb-Chapel of Paser and Raia at Saqqara*, Pl. 24

Figure 4. *Iniuia with a Pointed Side Salad Scepter, Late 18th Dynasty*

Source: Schneider 2012. *The Tomb of Iniuia*, 87, Fig.III.38. Scene 20

On examining the scenes of the salad scepter which has the round sides it is possible to assume that the salad scepter is nothing but a kherep scepter with a round fan held together in one hand. This assumption takes into consideration the similarity between the round or oblong object appearing behind the scepter and the shapes of the known round fans (Thompson 1992, El Hadidi and Hamdy 2011). The fan bearer Ipy holds the same round object together with the ostrich feather fan. Thus; two fans one for his post and the other for his convenience (Cat.6.b) (Pasquali and Gessler-Löhr 2011).

Fans were used in ancient Egypt for both ceremonial and practical purposes. Real examples appeared in both royal and non-royal tombs. The usual shape of fans was that of the round or semicircular one similar to lotus leaves. Fans were used to cool down people and content of jars. Sometimes fans were used to scare away insects and as fire fans. They were made of papyrus reeds, palm leaves, feathers especially ostriches' (Fischer 1977, Thompson 1992, El Hadidi and Hamdy 2011).

As for the salad scepter with pointed sides; it is very possible to represent two plants on both sides of the scepter particularly that flowers and plants were presented as offerings and flower bouquets were held in scenes by both men and women (Davies and Davies 1933, Vandier 1964)

In the salad scepters especially those of Iniuia, Mose, Tatia (Cat.7.b,34.a and 41) (Oeters 2017); the pointed objects on both sides are very much similar to the two plants held in some Saqqara New Kingdom scenes as NN, the royal scribe (Cat. 22) (Martin 1987). Iniuia himself holds two pointed plants with a folded cloth similar to the ones held by him with the Kherep scepter (Cat.7.e) (Schneider 2012) (Figure 5).

Figure 5. *Iniuia Holding Two Pointed Plants with a Folded Cloth, Late 18th Dynasty*

Source: Schineder 2012. *The Tomb of Iniuia*, 80, Fig.III.30. Scene 15

Similar pointed plants were held by a lady in the Theban tomb of Amenemop (TT148) (Ockinga 2009). Another scene from a 20th Dynsty tomb at El Mashayikh represents a bouquet of flowers being represented with the same form of pointed plants on both sides of the bouquet (Woods 2015). It is noticeable as well in the scenes of Mose and Tatia (Cat.34.a and 41), that they are picking up plants from the offering table in front of them.

The two salad scepters in the tomb of Iniuia, the one with the round shape object (Cat.7.d) and the other with the pointed sides (Cat.7.b) are a proof that the salad scepter is not a one entity but two as detailed. It is logic if one entity to be similarly represented.

The Nehbet Scepter

This short scepter is considered to be one of the symbols of power and commandment. It appeared in scenes since an early date and was one of the objects represented on Middle Kingdom Sarcophagi. But it was not popular during the New Kingdom. The scepter is wide from the top and goes narrow until the handle, similar to a tree (Jéquier 1921). It is known in the texts as nHbt, which was translated as the "Lotus Bud Scepter". In texts, the lotus bud is known as nHb (Erman and Grapow 1928, Faulkner 1981).

Figure 6. *Meryneith Inspecting Granaries while Holding Nehbet Scepter, Late 18th Dynasty*

Source: Raven and Van Walsem 2014. *The Tomb of Meryneith at Saqqara*, 102 (17)

Few scenes from Memphis represented high officials holding the Nehbet scepter in various contexts, either alone or with other objects: Apuia (Cat.4a). The sceptre was described as a dagger. It is mostly the sceptre as a dagger doesn't fit in a funerary scene (Quibell and Hayter 1927). Amenemone (Cat.8.b) (Ockinga 2004), Ameneminet (Cat.9.c) (Moscau 2000). Meryneith (Cat.4.e) (Figure 6) (Raven and Van Walsem 2014). Mose (Cat.34.c) (Gaballa 1977). Probably Schneider related the two plants held by Iniua (Cat.7.e) (Figure 5) to the Nehbet sceptre when he described them as "double sceptre, resembling the salad sceptre without kherep" (Schneider 2012).

The Long Staff

The type of the long staff held by officials as a symbol of authority and status is generally called *mdw* (Erman and Grapow 1928, Fischer 1979). It appeared held by officials in various postures; standing, seated or leaning on it (Harpur 1987). The manufacture of the staff is well attested in scenes and there were real examples found deposited in the tombs (Fischer 1986). Holding the long staff was not restricted to high official as one might think, it was a royal posture known since early dynastic period when king Wedymuw appeared standing on an ivory piece holding a long staff in his right hand while on the left he held a mace. King Senefru and Khufu of the 4th Dynasty as well appeared seated holding a long staff (Smith 1949). Even during the New Kingdom King Seti was represented holding the long staff in one hand and in the other he held a folded cloth (Wilkinson 2003). In the studied scenes the long staff appeared either held alone or with other objects. The majority of the scenes show the tomb owner standing in inspection and this gives more space to show the full length of the staff (Figure 7) while in the seated scenes the staff appears to be little shorter (Figure 8). The staff is grabbed from the middle or held by its top.

The staff appeared alone in the scenes of: Ptahemwia (Cat.1b) (Raven et al. 2006–2007), Iniua (Cat.7.c) who holds the staff from its top (Schneider 2012), Amenemhet (Cat.9.d) (Martin 1987, Moscau 2000), Meryneith (Cat.13.b) where the staff is not touching the ground (Raven et al. 2001–2002, Raven and Van Walsem 2014), Hormoheb (Cat.16.b,c) (Martin 1991), Penrennut, the chief of the Medjay, who appeared holding the long staff with a papyri-form top similar to the wAD scepter (Cat.46) (Quibell 1912, Kaplony 1986, Graham 2001) instead of holding a policing stick which is normally shorter (Fischer 1979).

Figure 7. *Maya Holding the Long Staff in Two Different Ways while Standing, Late 18th Dynasty*

Source: Martin et al. 2012. *The Tomb of Maya and Meryt I*, Pl.23 (24, 26)

Though holding the long staff together with the kherp scepter was a traditional posture of high officials since the 3rd Dynasty panels of Hesira (Smith 1949), the theme only appeared once in the studied scenes in the tomb of Maya (Cat.13.j,k) (Quibell 1912, Martin et al. 2012, Martin 1991). When the long staff was accompanied by the kherp scepter; the staff was usually held in the right hand while the scepter was on the left hiding behind the deceased (Fischer 1986, Loeb and Nunn 1997, Smith 1949, Kanawati and Woods 2008, Swinton 2003) though the sign A22 in Gardiner's list shows a full view of the scepter (Gardiner 1973). Here the scenes of Maya are showing the staff held on the left while the kherp is on the right; thus appearing fully.

Figure 8. *Maya Holding the Long Staff while Seated, Late 18th Dynasty*

Source: Martin et al. 2012. *The Tomb of Maya and Meryt I*, Pl.38 (37)

Besides the kherep scepter, the mdw long staff was held accompanied by other objects. This is attested in the scenes of Mahu (Cat 2.b) (Gressler-Löhr 2007) and Iniuia (Cat.7.e, f) (Schneider 2012). Amenemone is having a papyri-form top staff resting on his arm and chest while a nehbset scepter is on the left with a folded cloth (Cat.8.b) (Ockinga 2004). A similar staff is held by Maya as well (Cat.13.f) (Martin et al. 2012) and Penennnut (Cat.46). Ameneminet as well as Aupia (Cat.4.a) (Quibell and Hayter 1927) held the staff in one hand and the nehbset scepter on the other (Cat.9.d) (Moscau 2000). Thutmosis had the long staff with a knob in the right hand while on the left he had a scribal palette, the symbol of his office as a head of draughtsman (Cat.3.a) (Figure 9) (Zivie 2013). A reminder of one of the wooden panels of Hesire, where he had the kherep scepter on the right hand and the mdw staff together with his scribal equipment (Smith 1949). Iyiry held a very long staff in his left hand resting on his shoulder while in the other hand he holds a flower bouquet (Cat.27.a) (Anthes 1965).

There are some scenes that represent the deceased holding two staffs (Staring 2014). In some cases two mdw long staff as in the scenes Maya (Cat.13.a) and of Pay (Cat.11.h,j) (Figure 10). The scenes are damaged from the top but the rest of folded cloths appear, but he could also hold kherep scepters together with the folded cloth (Raven 2005).

Figure 9. *Thutmosis Standing with a Long Staff and a Scribal Palette, 18th Dynasty*

Source: Zivie 2013. *La Tombe de Thoutmes, Directeur des Peintres dans la Place de Maat*, Pl.15

Some scenes represent both the wAs scepter (Erman and Grapow 1926, Faulkner 1981) and the mdw long staff. The wAs scepter is a well attested scepter that is frequently held by both gods and kings. It is a tall staff with a head similar to the animal sacred to Seth. It has a forked end probably to kill evil creatures especially snakes as long as it is held by the gods. The wAs scepter was also considered to be a supporter of heavens (Hassan 1976, Kaplony 1986, Graham 2001). It is probably carried for being divine and something related to the gods to accompany the deceased in his afterlife journey. It is noticeable that it is held together with the long staff. A number of this combination appeared in the scenes of Paatenemheb (Cat. 10) (Staring 2014), Pay (Cat.11.f) (Raven et al. 2015), Maya (Cat.13.d,g,h) (Graefe 1975, Martin et al. 2012), Meryneith (Cat.14.g) (Raven et al. 2001-2002, Raven and Van Walsem 2014), Hormoheb (Cat.16.d) (Martin 1991), Merysekhmet (Cat.15) (Zivie 2000), NN (Cat.22) (Figure 11) (Martin 1987), Ptahmose (Cat.30 a) and Ramsesnakht (Ca.38) (Berlandini-Grenier 1979). Other three unknown officials held both objects (Cat.22,43,44) (Martin 1987). This practice is also known in New Kingdom Theban tombs and later on (Staring 2014, Martin 1987).

Figure 10. *Remains of a Relief of Pay Holding Two Staffs, Late 18th Dynasty*

Source: Raven et al. 2005. *The Tomb of Pay and Raia at Saqqara*, Pl.53 (Scene 57)

Figure 11. *Unknown Royal Scribe Holding Double Staffs and Two Plants, Late 18th-Early 19th Dynasty*

Source: Martin, *Corpus of Reliefs of the New Kingdom Necropolis and Lower Egypt*, Pl.13

The Folded Cloth

It seems that the folded cloth, handkerchief or napkin was very popular. It was held by high officials either alone or accompanied by other objects since the Old

Kingdom. It started at that time as a short ribbon made like a knot, giving it an appearance of a cord (Kanawati and Woods 2008, Brovarski 2000). Since the time of Amenhotep III, the cord became longer and sometimes pleated or fringed at one end like a folded cloth (Pasquali and Gessler-Löhr 2011). But the traditional form of the napkin continued to be used in both New Kingdom Saqqara tombs and Theban tombs (Davies 1941, Davies 1943).

From Saqqara the folded cloth appeared alone in the scenes of Kenna (Cat.3.b), a small cord like the traditional form of the Old Kingdom (Figure 12) (Zivie 2013), Ya (Cat.5.b) (Quibell 2012), Maya (Cat.13.1) (Martin et al. 2012), Iniua (Cat.7.a) (Schneider 2012), NN (Cat.18), Nehy (Cat.19) (Raven 2005). All were long and not pleated.

The folded cloth appeared more frequently in scenes with other objects either within the same hand or in a separate hand as in the scenes of Ipy (Cat.6.a,b) (Pasquali and Gessler-Löhr 2011) and Iniua (Cat.7.e,f) (Schneider 2012), where the cloth was long not pleated. As well in the scenes of Amenemone (Cat.8.b,c) (Ockinga 1998, Ockinga 2004) and Amenemnet (Cat.9.d) (Koefoed-Petersen 1956). The tomb of Maya housed four scenes (Cat.13.b,h,i,j) (Graefe 1975, Martin et al. 2012). The cloth was pleated in two scenes and not pleated in other two. The folded cloth as well appeared in the hands of Merysehhmet (Cat.15) (Staring 2014), Hormoheb (Cat.16.a,e) (Martin 1991, Martin 1977), Roy (Cat.20.b) (Figure 2) (Martin 1991), NN (Cat.23) (Martin 1987) and Ptahmose (Cat.30a,b) (Staring 2014). Both Iyry (Cat.27.c) and Ramsesempere (Cat.40) (Figure 13) held a very tall cloth that is hanged on their right arms, noticeably both with a Khu fan in the same hand (Anthes 1965, Martin 1991). All the others held the cloth by its top leaving its end lying down on their laps. All the napkins were not pleated (Figure 2) except in the two scenes of Maya (Cat.13.b,j) (Figure 8) and that of Iyry (Cat.27,c). Examples are known from New Kingdom Theban Tombs of non-pleated forms (Ockinga 2009).

Figure 12. *Kenna Holding a Small Knot of Cloth, 18th Dynasty*

Source: Zivie 2013. *La Tombe de Thutmes, Directeur des Peintres dans la Place de Maat*, Pl.15

Figure 13. *Ramsesempere Hanging a Folded Cloth on his Arm, 19th Dynasty*

Source: Martin 1991, *The Hidden Tombs of Memphis*, Fig.123

Flowers and Plants

It is not strange in an agricultural land like ancient Egypt to meet such an interest in plants and flowers. Generally, the ancient Egyptian viewed plants and flowers as a symbol of rejuvenation when they are only seeds at their beginning like a child, then flourish and take their course of life and eventually die (Zaki 2013, Mostafa 1994).

This idea is confirmed by the rising of the sun from the primeval lotus flower during the creation of the world (Mostafa 1994). Flowers were represented in the tombs since the Old Kingdom and later on in different manners: sniffed by the deceased, held by both males and females, presented as offerings, decorating offering tables, decorating the heads and jewelry of tomb owners (Harpur 1987). Flower bouquets in different types and sizes appeared during the New Kingdom comprising mainly lilies, lotus and papyrus flowers; bell shaped flower bouquets staff or column bouquets, or fresh flowers bouquets appeared while bunches of the same or different types of flowers were known as well (Zaki 2013).

Flower bouquets were presented as offerings to the gods as in the examples of Amenemone (Cat.8.a) (Figure 14) when he offered two bunches of flowers in both hands to the goddess Sekhmet, the bunch in his right hand is consisting of papyrus plants while the one in his left are lotus flowers with a knot (Ockinga 2004, Ockinga 1998, Davies 1941, 1943).

Figure 14. Ameemone Offering Flowers to Sekhmet, Late 18th Dynasty

Source: Ockinga 2004. *Amenemone the Chief Goldsmith*, PL.56

Meryneith as well offers a bunch of papyrus umbels to Ra-Horakhty (Cat.14.i) (Raven and Van Walsem 2014). Roy is also offering a bunch of tall papyrus plants to the god Ra (Cat.19.a) (Hofman 2004) offers an extensive column bouquet to Ptah while purifying the offerings with water (Cat.28.a) (Martin 1987). Tia also offers a column flower bouquet to a group of gods (Cat.42.d). He also appears with a composite flower bouquet held horizontally while standing (Cat.42.f, h). The fourth scene is representing Tia accompanying his father honoring King Seti I and prince Ramses (the future Ramses II). He holds a column bouquet different in form from the one presented to the gods (Cat.42.i) (Martin et al. 1997, Martin 1991). The column or staff bouquet was known as *ms*, it consists of successive flower units. It is considered to be a formal type of bouquets as it was offered to the gods in the temples and in festivals (Zaki 2013).

Bouquets were merely held in hands as Ameneminet who holds a tall bunch of both lotus and papyrus flowers while standing (Cat.9.a) (Moscau 2000), Nebnefer in the tomb of his son Huynefer holds a flower bouquet while seated in front of an offering table (Cat.32.b) (Gohary 2010), while lady Maia holds a small flower bouquet to the chest (Cat.12) Figure 15 (Zivie 2010).

Figure 15. *Lady Maia Holding a Flower Bouquet, Late 18th Dynasty*

Source: Zivie 2010. *La Tombe de Maia, Mère Nouricière du Roi Toutânkhamon et Grande du Harim*, Pl.28

Flower bouquets rarely appear with other objects either within the same hand or in a separate hand: Amenemone (Cat.8.c) holds a formal bouquet where the stems of the flowers are lined (Ockinga 2004, Assem 2006). It was the same form of bouquets with another Amenemone (Cat.24.a) (Gohary 1991). Maya preferred a bell shaped bouquet (Cat.12, d) (Martin et al. 2012), the same as Iyiry who seems to be presenting it to his wife as a symbol of love (Cat.27.a) (Anthes 1965). Maya made the same gesture to his wife but with a different form (Cat.13,f) (Figure 7) (Graefe 1975) Hormoheb is represented sniffing a lotus flower (Cat.16.e) (Martin 1977).

Plants other than flowers made few appearances in the scenes of Iniua (Cat.7.d) (Figure 5) (Schneider 2012), NN (Cat.22), NN (Cat.23), Amenemwia (Cat.25) (Martin 1987). The two plants of Amenemwia are similar to the ones of (Cat.22) (Figure 11). A lettuce is held horizontally like a scepter by Mahu (Cat.2.b) (Gressler-Löhr 2007). The plant was associated to Min, the god of fertility, perhaps because it is the only plant producing milky juice when squeezed. It was offered by kings to the god as an assistant to procreation act. Lettuce appeared among offerings in many tombs as it believed to positively influence sexual functions (Darby et al. 1977).

Khu Fans

Khu (xw) (Erman and Grapow 1928, Gardiner 1973, Faulkner 1981) was a ceremonial fan that is made of one tall ostrich feather with a wooden handle. It was known in ancient Egypt since the 18th Dynasty and later on. It was held by high officials who had the title "the fan bearer on the right of the king". This type of fans appeared as a decorative motif for ceilings of the Ramesside temples and onwards (Erman and Grapow 1928, Fischer 1977, Thompson 1992).

The Khu fan was held by a number of officials as an indicator of their post as fan bearers. This appeared in the scenes of Ipy (Cat.6.a,b) (Pasquali and Gessler-Löhr 2011, Staring 2015), Amenemone (Cat.24.a) (Gohary 1991, Staring 2015) Ramsesempere (Cat.40) (Figure 13), Hekamaatre-neheh (Cat.45) (Staring 2015, Málek 1985). Tia held a group of objects consisting of a Khu fan, a folded cloth and a Heqa scepter (Cat.42.e) (Martin et al. 1997). A group which is identical even in the manner of carrying the folded cloth to that of the High Priest of Ptah, Iyry (Cat.27.c) (Anthes 1965), both 19th dynasty tombs. The title of a fan bearer is not attested among the latter's titles (Staring 2015). It is the same case with the General Ameneminet (Cat.9.b) (Moscau 2000, Staring 2015), both held the Khu fan probably signifying their high rank or that the related title is not found yet.

The Heqa (HqA), a determinative used for the word "to rule, to govern" (Erman and Grapow 1929, Gardiner, Faulkner 1981), refers as well to a well-known scepter that appeared twice in the current studied scenes. It is a short staff bent from the top; a crook. It is probably derived from the shepherded staff. Together with the flail, they formed royal insignia of kingship and gods. It is rarely held by individuals. It is similar to the awt scepter which is taller and held by individuals (Jéquier 1921, Kaplony 1986, Graham 2001). Probably the individuals who carried the Heqa scepter were related to the royal family. Tia was a brother in law of Ramses II for marrying his sister the same named Tia and probably Iyry was somehow royally connected.

Vessels and Censers

Vessels of different kinds did not appear frequently in the studied scenes. The majority of scenes where the vessels and the incense burners appear represent part of the purification of the deceased or of the offerings.

Purification was a very important matter in ancient Egyptian beliefs. It was part of both religious and funerary ceremonies and clearly attested in both scenes and texts. There was the purification almost in every aspect of life. Purification (washing) of the in the secular life included purification of the body, before meals, of birth, after the sexual intercourse. Purification included that of the king and the priests. After death, purification was conducted during mummification and the opening of the mouth ritual (Abd El-Hakim 2010).

Nothing was supposed to be presented to either to the deceased or the god without being purified. Offerings were purified to be "good and pure". Purification is conducted in scenes through the sprinkling of water mixed with natron and the fumigation through incense, where the gum was mixed with natron to give an aromatic smell. These rituals either in front of the gods or the deceased were mostly performed by Sem priests or the elder sons acting as Sem priests (Abd El-Hakim 2010).

Six scenes in the studied corpus of reliefs represented purification of offerings mostly in front of gods and all date back to the 19th Dynasty. In front of King Seti I and his son the future Ramses II, Amenwahsu- though not a Sem priest (Staring 2015) holds a Hst vessel with water coming out of it, while in the other hand he holds a censer with fumes appearing from it (Cat.26) (Figure 16) (Martin 1987).

The Hst vessel was known since the Pre-dynastic period where mud and stone examples were found. It is one of the commonly used vessels in purification. It is tall with a narrow neck and round shoulders, sometimes provided with a spout to pour water (Abd El- Hakim 2010).

Figure 16. Amenwahsu Censing and Libating before Seti I and Prince Ramses, 19th Dynasty

Source: Martin 1987. *Corpus of Reliefs of the New Kingdom Necropolis and Lower Egypt*, Pl. 27 (74)

The common form of a censor known since the Old Kingdom represented an arm ends with a hand holding a small bowl serving as a burner where the flames come out of it. In the middle of the handle is a square vessel where the priest throws balls of incense. This censor is known in texts either as a-n-xt "an arm of wood" or a-n-snTr "an arm of incense" (Jéquier 1921).

Weneefdjesen, though not a Sem priest appeared in two successive scenes purifying the offerings in front of Ptah, the Patron god of Memphis (Cat.28.a) and the god Horus, god of kingship (Cat.28.b) to take their blessings. In front of Horus he is pouring water from a nmst vase (Martin 1987, Staring 2015). The nmst was known since the Archaic period as a purification vessel. It was very popular during the New Kingdom. It had a short neck, flat base with round and broad shoulders (Abd El-Hakim 2010).

While Neferrenpt, also a High priest of Memphis and the Sem priest appeared in front of Anubis fuming and libating offerings from a nmst vase (Cat.36) (Figure 17) (Martin 1987, Staring 2015), the High Priest of Ptah, Khemwaset appeared as a Sem priest holding a Hst vase. It is not clear if he is holding a censor or not as the block is damaged (Cat.37) (Martin 1987, Staring 2015). In front of Horus Tia appeared with the same instrument performing the same ritual but without apparent water or fumes (Cat.42.c) (Martin et al. 1997).

Figure 17. *Neferrenpt Censing and Libating before Anubis, 19th Dynasty*

Source: Martin 1987. *Corpus of Reliefs of the New Kingdom Necropolis and Lower Egypt*, Pl. 27 (74)

Within the same context of religious rituals Tia presented a tray of the seven sacred oils to the seated figure of Osiris (Cat.42.b) (Figure 18). It was thought that oil has a magical effect in joining the limbs, the bones and the flesh. It also protected the deceased from evils when anointed with. Thus, it is understandable to present such substance to Osiris, the first one to be mummified and assembled. Meanwhile, the god needed to be purified through anointing with these oils to be ready to proceed to the daily cult (1980). Oils together with water and incense completed the process of purification by which the deceased is ready to proceed to the afterlife.

Figure 18. *Tia Presenting the Seven Sacred Oils to Osiris, 19th Dynasty*

Source: Martin et al. 1997. *The Tomb of Tia and Tia*, Pl.23 (32)

The seven sacred oils were known from early times and real examples of jars containing these oils were found in the tombs of queen Hetepheres of the 4th Dynasty and of the Middle Kingdom princess at Lahun and Dahshur. They were also represented among the frizzes of objects of the Middle Kingdom coffins. The seven jars of oils appeared in the New Kingdom temples and tombs. The oils and

unguent jars were important that they were even placed under the chairs of the tomb owners during the New Kingdom and later on (Dawson 1927, Bourriau 1984, Mahran and El Kilany 2016).

Since the Old Kingdom each type of oil was associated to a certain shape of jar. The scenes usually represented two or three of the jars while texts referred to all seven. The first representation of all seven jars in scenes came from the temple of Hatshepsut. The scene gives the form of the jar and the name of its content beside it (Pischikova 1994). In Tia's scene the jars are different from the known forms as they are presented on a tray, thus being minimized.

A different type of containers appeared in the hand of Ya. In a banquet scene he held a bowl where water or wine is being poured (Cat.5.a) (Quibell 1912). The theme of funerary banquets was very popular in New Kingdom tomb scenes, where the deceased and members of his family and guests were represented seated in front of tables laden with food. Processions of offering bearers, musicians and servants were shown. Drinking was considered as an essential part of the banquet as getting drunk was somehow believed to get you closer to the gods (Hartley 2012).

Conclusion

The Saqqara New Kingdom scenes were mostly of no difference from those of the Theban scenes and were a continuation of the same scene contexts of the Old Kingdom tombs. Scene contexts represented the deceased seated in front of offering tables either alone, with his wife or family members as well standing in inspection of workers or offering to the gods.

It was a common practice to hold different types of objects in the hands. Each of these objects referred to something. Some objects were more popular than others judging from the number of appearances. In the studied corpus of scenes, a number of tombs showed a variety of objects as the same tomb owner held various types of objects in different scenes even with same context (Table 1). The majority represented the kherep scepter (27 scenes), followed by the so-called salad scepter (24 scenes), then the long staff (18 scenes). The double staff wAs and *mdw* appeared in 13 scenes. The short nebet scepter was not that popular. It made appearance only 6 times. The folded cloth either alone or with other objects- mainly the kherep scepter- made 26 appearances almost as popular as the kherep scepter. Flowers seem to be common as well with 16 scenes, while different plants and lettuce were shown in only 6 scenes. The xw fan appeared 8 times, the same as vessels and censers. Some objects made few appearances like the HqA scepter (2 scenes), scribal equipment (1 scene) and the anx sign (1 scene).

The scepters and the long staff were reference of office and authority. The kherep scepter has a function in the offering rituals. This may explain the multiple appearance of this scepter in offering scenes leaning in a kind of movement towards the offering tables. It was held by both high officials from different ranks and priests as well.

The so-called salad scepter representing a kharep scepter held in one hand with a round fan in some scenes or with plants in others. It was not a sole entity. The salad scepter seems to be an innovation of the New Kingdom Memphite artists, as they didn't make appearance during the Old Kingdom like other objects nor it appeared in Theban scenes. It was very popular in some tombs than others. Six scenes in the tomb of Pay (Cat.11) are represented and three scenes in the tomb of Ameneminet (Cat.9).

The folded cloth probably represented a handkerchief that was probably a reference of class like the Europeans in the Middle Ages. Or probably more simple to wipe sweat or hands. It was represented with multiple types; as a knot, medium long pleated or not pleated cloth or long plain cloth with a special manner for holding; a reference of change in fashion and taste.

Flowers were more related to women though held by men as reference of rebirth. A required thought to hold on to for the afterlife. Flowers seemed to be very popular judging from the number of scenes attested and variety of forms. Representing purification vessels and censers moves things from the civic symbolism of authority and power to a different context which is more religious and more related to the gods and the afterlife.

Finally, tomb owners wished to proceed for the afterlife in the same manner that they lived. This fact justifies the variety of objects held in the hands of tomb owners. These objects served as tools to practice power for high officials as in the scepters and staffs. On the other hand some objects served religious purposes to offer and pay respect to the gods either for priests or officials as sacred vessels, incense burners and sometimes flowers. With this variety the deceased guaranteed to combine between his posts in the real life and religious necessities of the afterlife. In this sense the objects were not merely decorative things but formed a part of both life and afterlife contexts.

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