Various Mastabas

The mastabas and inscribed elements from false doors, etc., included in this section comprise part of the work of the Pennsylvania–Yale Expedition copying program at the site of Reisner’s work for the Museum of Fine Arts, Boston. The opportunity to copy the monuments of Djaty, Tjetu II, Hagy, Herunefer, and others (see below) encouraged me to carry through their publication in the present volume prior to a thorough study of this area of the cemetery. To some extent this removes these elements from their overall context. Yet the alternative is to delay and postpone the treatment of these texts for possibly many years, although our involvement with them at the time of writing and copying was fresh and enthusiastic. In some cases the copyist who first traced the scenes and texts could ink them.

**Djaty**

The small “mastaba” of Djaty (G 2337-X) is one of three additions built against the eastern face of mastaba G 2337. It lies against the east face of the larger mastaba at its northeast corner (fig. 40), and the other two lie respectively against the center of the eastern face (G 2337-Y, Z, U) and near the southeast corner (G 2337-W, V). Each of the three essentially represents the superstructure around from one to three shafts leading to the respective burials. Djaty’s monument is a mastaba of type X(c)1 with a single niche in the west wall, the mastaba measuring only 1.70 x 1.50 m., area: 2.55 sq. m., proportion: 1:1.13; height: 1.60 m. The chapel of type 9c is open to the sky with a stela on the west wall, the mastaba measuring only 1.70 x 1.50 m., area: 2.55 sq. m., proportion: 1:1.13; height: 1.60 m. The chapel of type 9c is open to the sky with a stela on the west wall, the mastaba measuring only 1.70 x 1.50 m., area: 2.55 sq. m., proportion: 1:1.13; height: 1.60 m.

The architrave text. Several other dependents of the great family were also buried in the vicinity.

The architrave measures 5.2 m. x 1.72 m. (pl. LIV a; fig. 41).1 On the left a standing figure of Djaty wearing a short kilt, shoulder length wig, short beard, and broad collar faces right, a scepter held horizontally in the right hand and a long staff at a slight diagonal in the left. Of the four horizontal lines of text, reading from right to left, in sunk relief as is the standing figure, the first two provide the standard offering formula, the third the titles and name of the vizier Senedjemib, and the fourth the titles and name of Djaty: 1) Hip df nswt, Hip Jnpw hnty sh nty-py dw.f nb † ts-nr krw.t, m hnt-nr im swt hr nr † 1, 2) Hip df Ws-fpr hrw n.f.w rnp Dhwtytpy rnpnb Wg h 3b Skr wr h 3b nb r† no, 3) tAjty slb tAjty jmy-r† k† nbt nt nswt jmy-r† slw n† mrr(w) nb.f Sdgm-jb nj dzf, 4) slb slw sm† w† ndw n w† jtm r† pr ss ns 1 hm(w)-k† mrr(w) nb f Dzty, “1) An offering which the king gives and an offering of Anubis, foremost the divine booth, he who is upon his hill, lord of the necropolis, that he may be buried in the cemetery, well provided before the great god, 2) an offering which Osiris gives, that an invocation offering come forth for him at the opening of the year, the Thot festival, every first of the year, the Wag festival, the Sokar festival, the great festival, and every festival of every day, 3) the vizier (tAjty, slb, tAjty), overseer of all the works of the king, overseer of the scribes of the document, whom his lord loves, Senedjemib; he who belongs to his funerary estate, 4) leader of the scribes of the “jackal,” the verifier of the decision of the report of the broad hall, the steward, scribe of the phyle of ka-priests, whom his lord loves, Djaty.” It is possible that the name of Osiris should be read near the beginning of the formula as a joint grantor (with the king, and Anubis) of both requests: that he may be buried and that an invocation offering come forth for him on the various festivals. The titles and name of the vizier are separated from those of Djaty by the element n dzf, understood here as nj dzf, “the one who belongs to his (the vizier’s) funerary estate,” probably indicating that Djaty is a

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2. For n-dz as servant of a funerary estate, see H. G. Fischer, Inscriptions from the Coptite Nome, 74.
joint beneficiary of the royal and divine grants, specifying his relation to his superior, Senedjemib. In two parallel texts in which the vizier is cited with the same phrase between his titulary and name and those of a dependent, the phrase is written in "jtx/atx. This variant could be explained as the use of the reed-leaf as a determinative for the vizier's name, or as a writing of nj by jn, or as the agent-particle jn, "by his estate-servant X." In any case, it is a standard formula. The reading of the "jackal" title as part of a longer title, "leader of the scribes of the jackal," follows the suggestions of de Cénival.5

The central panel of the false door is incomplete at the top (pl. LIV b; fig. 41). The tablette emplacement contained titles, probably written vertically: Jmy-rt pr [ss n] s1 [hm(w)-k] m[r] jn nb f jm/hw hr ntr 1 D1ty, "steward, [scribe of] the phyle of [of ka-priests], beloved of his lord, well provided before the great god, Djaty." The name alone occurs on the drum. On the inner panels of the door the same text is written on each side facing inward: htp dj nswt htp Jnpw hfm htp hr w sntr hjpt jm/hw hr sn hr ntr 1 D1ty, "an offering which the king grants and an offering of Anubis that he may hasten in peace on the goodly roads on which the well provided ones hasten to the presence of the great god, Djaty." The outer panels are similarly identically inscribed, the writing facing inwards, with more of the text extant on the inner panels. The first consists of two groups. The first two individuals, two figures the name Djaty. The second register below the first consists of two groups. The first two individuals, facing right, are designated as: jmy-rt pr s1 ss n ss n D1ty and mwt.f rxt nswt ShfDjty, "the steward and scribe of the phyle of ka-priests Djaty," and "his mother, the royal acquaintance Shafet." He stands with a staff in his left hand and scepter in his right, and has a shoulder length wig, beard, and mid-calf length kilt. She holds birds in both hands. To the left Djaty faces left toward his parents, holding aloft an incense cup with cover. The father is labelled: jmy-rt pr Tjy and his wife hmt.f ShfTy, "the steward Tety" and "his wife, Shafet," while the son is designated as ss.s swnw mr.s D1ty, "his eldest son, his beloved, Djaty." The son wears a short wrap-around kilt without projecting triangular tab, the father a longer mid-calf length kilt, and the mother a long dress. Her left arm is placed around her husband's shoulder while her right hand clasps his right arm, which holds a short staff horizontally. In the third register five women facing right toward the false door are variously engaged. The first two are offering bearers in long dresses carrying baskets and fowl. They are captioned respectively: hmn(l)-k hmt.f Nj-sj-Pth and hmt.f Hwtn-N3, "the (female) k1-priest, his sister Nisiptah," and "his sister, Khutenba." The third figure kneels and leans forward over a bowl to knead or grind the contents; the label is: snt.f Shf. The fourth figure, also kneeling, holds her left hand to her head while inserting a stick into a pile of pottery vessels; the caption is knt nfr, "heating well(?)." Conceivably nfr has been written for Nfr, a proper name. As explained by Moussa and Altenmüller, with an extensive series of references, the pots are heated for proper baking of bread, and the woman kindles the fire with one hand while protecting herself from the heat with the other. The fifth and last figure stands bending over a large basin, below which is a ewer on a stand. The caption is jtx Snbt, "brewing (or straining),"8 and the proper name Senbet. There is a vessel called snbt of a different shape.

7. Das Grab des Nianchchnum und Chnumhotep, 68, nn. 212-215, pl. 29 A.
8. For jtx/atx, see Montet, L'Étude de quelques types de titulatures privées de l'ancien empire, "RdE" 27 (1975) 62-69; Fischer, in INES 18 (1959) 265.

Above the last three women is a series of jars as if on a shelf.

The fourth register comprises two scenes. On the right Djaty and a brother face each other, the brother, facing right toward the false door presents a large fowl to Djaty. Djaty, hands at the side and wearing a short kilt with triangular tab and broad collar and beard, faces the brother, who wears a short wrap-around kilt. As in other scenes in these reliefs, the man to whom the offering is made wears a more formal garment than the man making the offering, as in the scene in the second register where Djaty censes his father. The caption in the fourth register is jmty-r pr Dty(j) and facing it sn.f mr(y).f K3-whm, “the steward Djaty” and “his brother, his beloved, Kawehem.” To the left is a boat with the mast stowed on the two forked lifts. At the bow is another brother, sn.f mr(y).f hm-k3 Hrw-nfr, “his brother, his beloved, the priest Herunefer.” At the stern is another brother, sn.f [mr(y).f?] Sndm, “his brother, [his beloved?], Senedjem.” In front of the latter but facing right is a figure captioned sib(?). Dtyfs or Dty-f.s. Although this would seem to indicate a new individual, “the sib-official Djatefs (or Djayotes),” one would expect this to be the tomb owner Djaty. The label above reads: ḫḏ m ḫtp r hḥt-Hwfr r ḫs, “going downstream in peace to Akhet-Khufu to the tomb.” Quite likely the caption was continued by the title and name cited above: “to the tomb of the sib-official Djatefs (sic).” Note that the boat in fact faces north.

In the fifth register five men face to the right toward the false door while another on the right faces left and holds an incense cup with cover to cense the first. In the censing scene the recipient is designated as jmty-r pr Dtyy and the censing figure as sn.f K3-dmd, “the steward Djaty,” and “his brother Kademdij.” The first two of the four men following Djaty are captioned sn.f Hrw-[nfr] and sn.f Šndm, “his brother Herunef[er]” and “his brother Senedjem.” They bring fowl. The last two bring fowl and a tray of jars respectively. Their names part of the larger mastaba, was provided with only a single small shaft. The shaft measured .90 x .95 m., was lined with crude brick for 2.05 m., and descended in the rock for −1.90 m. The chamber on the east was of type 6 a(3) and measured 2.25 x 1.35 x .95 m.; (high), area 3.03 sq. m., capacity 2.87 cu. m., with a coffin pit 1.85 x 45 x −.45 m., roofed by a single slab 2.02 x .60 x .65 m., .14 m. The skeleton, half contracted on side with legs bent at knees, was disturbed by decay. The blocking of type V e (two slabs) had been partly removed.

9. Cf. the formula for the burial ritual, Jürgen Settgast, Bestattungdarstellungen, 8–9 (journey to the west); Moussa and Altenmüller, op. cit., 48, pl. 8.
The stela of Tjetu II (G 2343-G 5511) stands slightly north and to the east of that of Djaty, as can be seen in the photograph of both monuments in situ (pl. LIII a). In Reisner’s numbering of the mastabas in the cemetery in echelon both the designations G 5511 and 2343 were applied to this false door structure. The designation Tjetu II is used simply to avoid confusion with the like named owner of the mastaba G 2001 described in this same volume. At the time of writing the false door with the south panel of Tjetu II has been moved and placed against the south side of mastaba G 2373 and covered with stones for protection. This has been its location for some time, and the upper part has deteriorated appreciably. Although a simple monument, the titles and one element of the phraseology seem to be unique. Presumably the architrave and the corresponding panel on the right (north) are missing.

In the tablet above the false door (fig. 42; pls. LVI a) the owner is shown seated before a tray of offering breads to which he extends his right hand while his left holds the napkin; the chair appears to have bull's feet legs and a back rest extending to the man's waist. The caption is jmy-rA pr of the Thot festival, every first of the year festival, the report of the broad hall.”

1. For jmy-rA st df1w, see Hassan, Excavations at Giza V, 237, 241-242; for jmy-rA sty (dual) df1w, see Junker, Giza III, 9.
2. The reading as pr In? is possible; see Moussa and Altenmüller, op. cit., 67; Helck, Wirtschaftsgeschichte des alten Ägypten, 47-48, 96-97 (Old Kingdom); Bakir, Slavery in Pharaonic Egypt, Suppl. ASAE Cahier 18 (1952); Junker, Giza VI, 201. For the ambiguity of the reading jmy-rA pr In?, “overseer of the department of stores,” versus jmy-rA-pr In?, “steward of the storehouse,” see Fischer, Inscriptions from the Coptite Nome, 59-60, 59, n. I.
3. It seems likely that the phrase is to be connected with the preceding smyt jmntyt, but one might consider the alternative that Tjetu's title was jmy-rA (pr) In? smyt jmntyt, “overseer of the storehouse (or labor establishment) of the western cemetery.”

11. For jmy-rA pr, “steward.”
12. Of writing the false door with Tjetu’s title was simply to avoid confusion with the like
13. The reading as pr In? is possible; see Moussa and Altenmüller, op. cit., 67; Helck, Wirtschaftsgeschichte des alten Ägypten, 47-48, 96-97 (Old Kingdom); Bakir, Slavery in Pharaonic Egypt, Suppl. ASAE Cahier 18 (1952); Junker, Giza VI, 201. For the ambiguity of the reading jmy-rA pr In?, “overseer of the department of stores,” versus jmy-rA-pr In?, “steward of the storehouse,” see Fischer, Inscriptions from the Coptite Nome, 59-60, 59, n. 1.
registers of scenes. The column reads: htp dj nswt htp Jnpw hnty sh nfr tpy dw.f nb tš dšr krš.tjf m hryt-nfr nfr Ttw, "an offering which the king gives and an offering of Anubis, foremost of the divine booth, he who is on his mountain, lord of the necropolis that he may be well buried in the cemetery, Tjetu." The first (topmost) register is partly missing, but it most likely consisted of a censing scene with Tjetu on the left facing right, wearing a kilt with triangular tab and holding a staff at the diagonal, censed by a son. The remaining caption applies to the latter: . . . mry(y).jmy-rš ššr . . ., "his beloved, the overseer of clothing-distribution, . . ." In the second register two offering bearers facing right are captioned respectively: sš.f n ht.f jmy-rš ššr [H]rw-[nfr] and sš.f šmsw . . ., "his son of his body, the overseer of clothing-distribution, Herunefer," and "his eldest son, . . ." The restoration of the first is based on Reisner's copy. The third register consists similarly of two offering bearers, both holding trays with offerings aloft in the left hand and fowl in the right and captioned respectively: sš.f n ht.f jmy-rš pr [J].w and jmy-r . . . Ptš-sšbw, "[his son] of his body, the steward [Jua]," and "[. . .], the overseer, Ptah-sabu." Note that in this register as in the preceding the title is curiously interposed between sš.f and n ht.f. The fourth and last register consists of a ship under sail with Tjetu designated as the larger figure in the center and a son to the right captioned rh nswt sš.f Nfry, "the royal acquaintance, his son Nefry." Since the boat is under sail it must be heading southwards, as in fact it is on the wall.

Titles and Family of Tjetu II

1. jmy-rš šn', "overseer of the storehouse," but conceivably jmy-rš (pr) šn' snyt jmntyt
2. jmy-rš dfš nb, "overseer of all provisioning."

Sons
1. [.].wš, jmy-rš pr, "steward."
2. Ptš-sšbw, jmy-rš [. . .], "overseer of [. . .]."
3. Nfry, rh nswt, "king's acquaintance."
4. Hrw-nfr, jmy-rš ššr, "overseer of clothing-distribution."

Nimesti

The mastaba of Nimesti (G 2366) like that of Djaty (G 2337-X) is a small structure built against the east face of a larger mastaba and probably intrusive without relation to the owner of the larger mastaba (pl. LVI a; fig. 43). It lies against the east face of mastaba G 2360 just north of the northern niche of the latter (fig. 40). It is of type X c(1) and is built of u-masonry with a single false door stela in the east face; the mastaba measures 3.70 × 2.70 m., area 9.99 sq. m., proportion 1/1.37, height 1.60 m. The open air chapel, type 9 c, has the stela set in the east wall with a panel to the right and another panel (now missing) to the left.\textsuperscript{14}

On the tablet the owner is seated facing right before a table of bread offerings, his right hand extended to the loaves and his left holding a napkin to his chest. He has a striated wig, a beard, and a broad collar. The chair with low back rest has a bull's leg on a beaded drum. Above him is the text: rh nswt jmy-rš pr Njmstj, "the royal acquaintance, the steward Nimesti." Above the tray are "thousand" unit signs and the specification of the funerary offerings of bread, beer, cakes, and alabaster vessels. To the right, wearing a short wrap-around kilt, is a figure with incense cup and cover identified as sš.f šmsw Nfr-ht. The space on either side of the tablet is recessed. There was certainly an architectural block, now missing, above the false door and the side panels. On the cross bar below are two horizontal lines of text with the seated determinative at the left facing right: the owner seated with a kilt with triangular tab holding a long staff at the diagonal in his left hand and a napkin on his lap with the right hand. The text is: hm-nfr wšb jmy-rš pr jmy-bt hm(w)-kš mtr nbš, "rh nswt jmy-rš 1) Njmstj, "the priest, weeb-priest, steward, assistant leader of the ka-priests, whom his lord loves; the royal acquaintance, well provided before the great god, Nimesti." The drum is uninscribed, and the center panel recessed. Three columns of text on either side are almost exact mirror images of each other: 1) hm-nfr wšb jmy-rš pr jmy-bt hm(w)-kš mtr nbš, 2) jmy-rš pr jmy-bt hm(w)-kš mtr nbš, 3) jmy-rš pr jmy-bt hm(w)-kš mtr nbš.\textsuperscript{15} "The priest, king's weeb-priest, steward, assistant leader of the ka-priests, 2) well provided before the great god, the royal acquaintance Nimesti, 3) his wife, his beloved, the priestess of Hathor, Ka-merites." Below each of the texts are represented a standing figure of the owner wearing a curled wig, broad collar, beard, and a kilt with projecting triangular tab, followed by his wife, one hand on his shoulder and the other clasping his upper arm, and a son on a smaller scale in front. The owner's front hand is empty, the rear holding a napkin. On the left panel the son is identified as sš.f šmsw jmy-rš ššr Nfr-ht, "his eldest son, overseer of the clothing-distribution Nefer-khent," evidently the son represented in the tablet above, and on the right panel the figure is identified as sš.f šmsw sš.l ššr jmy-rš pr jmy-bt, "his eldest son, the scribe of the "jackal," Irenakhet." Four columns of text are inscribed on the separate block to the right: 1) htp dj nswt htp Jnpw hnty sh-nfr

\textsuperscript{14} Porter and Moss, \textit{Topographical Bibliography} III, 2nd. ed., \textit{Memphis}, Part 1, 84, with reference only to Baer, \textit{Rank and Title}, 84 [207].

\textsuperscript{15} Read as nbš and not mry n nbš; the n in front of nbš is a phonetic complement, as frequently at this time and earlier; for unquestionable examples see Moussa and Altenmüller, \textit{op. cit.}, figs. 4, 20.
burial chamber of type the north wall strengthened at .75 m, descended .80 m. in the rock and was lined with 2.80 m., the north wall strengthened at .75 m. above the rock by stone slabs and two stones forming a leaing arch. The burial chamber of type 6 a(2) on the east measured 2.50 x 1.63 m., high, area 4.0 sq. m., capacity 5.39 cu. m. It was found open and empty.

16. See n. 10 above.
17. Margaret A. Murray, Index of Names and Titles of the Old Kingdom, pl. XLIV, with reference to Paget and Pirie, The Tomb of Ptah-hepet, pls. 33, 37, where the title is borne in part by agricultural workers.
18. Hassan, Excavations at Giza II, 208, 210, fig. 230, on the wife’s false door; Junker, Giza III, 11; X, 177, 179; XI, 136, 258; Martin, The Tomb of Hetepka, pl. 24, no. 27.

Titles and Family of Nimesti

1. jmy-rt pr, “steward.”
2. jmy-rt ššr, “overseer of clothing distribution.”
3. jmy-ht hm(w)-k1, “assistant leader of ka-priest(s).”
4. w*b, “weeb-priest,” possibly abbreviation of following title.
5. w*b nswt, “king’s weeb-priest.”
6. rḥ nswt, “king’s acquaintance.”
7. hm-nfr, “priest.”
8. ḫp šms, “controller of the follower(s).” The title with a following designation relating to land is attested early, and I am indebted to Dr. Henry G. Fischer for some of the following references: door jamb of Akhet-aa (Louvre) in Smith, A History of Egyptian Sculpture, pl. 35; Berlin 13502, Ägyptische Inschriften I, 31; Smith, AJA 46 (1942), 521; Garstang, Maḥāsna and Bēt Khallāf, pl. 26, no. 8; Kaplony, Inschriften, fig. 319.

Wife: K1-mrt.s
1. ḥmr-nfr Nt, “priestess of Neit.”
2. ḥmr-nfr Ḥwt-Ḥr, “priestess of Hathor.”

Eldest sons
1. Jhr ḫḫ(y), ṣš ḫḥ, “scribe of the ‘jackal’.”
2. ḫḫ(y), jmy-rt ššr, “overseer of clothing distribution.”

Hagy and others

The two adjacent mastabas (G 2352 and 2353) of similar size and alignment, filling the large street between G 2350 to the west and G 2360 to the east, were excavated in the fall of 1912 (pls. LVII-LXI; fig. 40). The space between them served as a serdab for the northern mastaba (G 2353) (pl. LX b). The excavators suggest that G 2352 was built first and that the narrow street used as a chapel on the east side of the two mastabas was entered from the north at the northeast corner of G 2353, where an inscribed doorway was set up, and that the entire street in front of both mastabas was then roofed, with a wall built at the south end to block any passage from this direction. The northern and southern false doors of G 2352 were inscribed, the corresponding false doors of G 2353 left uninscribed, and the door frame at the north of the corridor inscribed. Reisner suggests that the builder of the doorway at the north of G 2353 may have been the son or grandson of the owner of G 2352, and that the doorway may even have been moved from G 2352 to the northern mastaba when G 2353 was built. There is nothing, however, in the
texts (titles, names, family relationships) from the three inscribed areas to indicate any sort of relationship.

Mastaba G 2352 is of type IX b (2) with a retaining wall of 2-masonry, measuring 10.85 x 5.80 m., area 52.93 sq. m., proportion 1:1.86, height 2.45 m. (seven courses). The exterior corridor chapel of type 8 (a) has two stelae on the facade of the mastaba and was closed on the south by a masonry wall and probably roofed. It measured 9.40 m. x 1 m., area 9.40 sq. m., proportion 1:9.4 and was entered directly from the corridor in front of G 2353 without door jambs (pls. LVII-LIX).

The southern false door (pl. LVII a; fig. 44) is broken at the top and lacks a tablet, cross-bar, and architrave. The outer frames are inscribed with a column of text each facing in. On the left (south): . . . hmt(i)-ntr [Hwt-Hrt] nb tj jm hwt hr ntr "3 hmt(i)-ntr Nh mihtj njb(w) Yj-tntt (no determinative seen), " . . . priestess of [Hathor], mistress of the sycamore, well provided before the great god, priestess of Neith, who is north of the wall(s), 18 Yei-tjetent. The interiors of the signs in sunk relief are carefully hatched and detailed (especially the neter sign, quail chick, and tree). It is slightly unusual to find the wife's text to the south of the man's, and this may imply her actual ownership of the false door. The equally well cut hieroglyphs on the outer north (right) panel provide the text: . . . hwt-'3(i) nb jm lr htr ntr "3 hmt-ntr Hwfw fr hnt sht-Hwfw rh nswt Nh-k1-Hp, " . . . of the great chapel possessor of a well provided state before the great god, priest of Khufu who presides over Akhet-Khufu, "the royal acquaintance Nykahap." I have failed to find another example of the epithet "who presides over Akhet-Khufu" in this context.

The better preserved but less well cut northern false door has fallen and suffered damage since the time of the excavations and initial photography (pl. LVII b; figs. 45, 46). The same family may be represented by the Hagy of Louvre Stela C 160 from Abydos, the name being an uncommon one and Hagy's connection with cattle on the Giza false door being suggestive of connections with the Abydene nome or Akhmim; there is also a Hagy at Naga ed Deir; 22

The tablet is recessed on each side, and shows Hagy standing on the left facing right in a short kilt with triangular tab, the right hand holding the long staff in front at a diagonal with the left holding a folded napkin. Two columns of titles end with his name written horizontally: rh nswt w'b bkj1 hwt Jsay hm-ntr Hwfw nbw [. . .] mrr nb f Hjgy, "the royal acquaintance, weeb-priest, chief of the chapel of Iesi, priest of two Horuses of gold(?)", 23 [. . .] whom his lord loves, Hagy." The cross bar below reads: rh nswt jmy-r1 shtw Hwfw Hjgy, "the royal acquaintance, chief of the chapel of Iesi, Hagy." The drum is not inscribed. The inner panels below the cross bar are inscribed identically: rh nswt jmy-r1 shtw Hwfw Hjgy, "the royal acquaintance, overseer of the fields of Khufu, Hagy," each column determined by a seated figure, the forward hand holding the staff at a diagonal and the rear hand a napkin on the lap, the figures wearing a wig, broad collar, and triangular tab kilt. The outer panels are also identically inscribed: rh nswt jmy-r1 shtw Hwfw, jmy-r1 jHw Hjgy, "the royal acquaintance, overseer of the milk herd of Akhet-Khufu, overseer of the cattle, Hagy." Each column is determined by a standing figure as determinative facing the center, with wig to shoulder, shoulder sash, short wrap-around kilt without triangular tab, and hands empty at the side.

Several of the titles of Hagy are unusual and not otherwise attested in this form to my knowledge.

1. jmy-r1 jHw(?), "overseer of cattle." The reading of the three oxen as jHw is a convention; other choices would be k3w andитет.

2. jmy-r1 shtw Hwfw, "overseer of the fields (arable land) of Cheops." The title does not seem to occur elsewhere. A title jmy-r1 shtw nbt occurs in the titulary of Idu I. 24

3. jmy-r1 snt nt ikht-Hwfw, "overseer of the milk herd of Akhet-Khufu." The determinatives of a jar and a cow virtually specify the meaning of the title, although the use of the sign sht does not provide an unequivocal reading: snt would seem more logical. Henry Fischer (by letter) refers me to an unpublished doorway of a Sd-lbd from the Teti Pyramid cemetery at Saqqara with a similar writing of the title, the first sign being the archaic type of bow used in the writing of Tj-sty (Nubia). Gardiner points out that this sign (Aa 32) is used in at least one word for the arrow, ššr (T 11). 25 There may also be a hieratic confusion or identity between the bow sign (Aa 32) and the hide pierced by the arrow (F 29), although they develop quite differently. The verb, ššr, "to milk," is variously

20. Murray, Index of Names and Titles, pl. XXXVIII; Junker, Giza II, 163 (on "north of the walls").

21. Qualifications of the deity or king can be separated in the writing by hm-ntr, as in the example from the same false door on the left in "priestess of Hathor, mistress of the sycamore." See Junker, Giza II, 162.

22. Pierret, Recueil d'inscriptions inédites du Musée Égyptien du Louvre, II, 70-71. Hagy is also represented at Naga ed Deir; Dunham, Naga-ed-Dér Stelae, 33-35, No. 20. Other Naga ed Deir occurrences are tomb N 89, a painted tomb; and N 5343, a coffin (references kindly supplied by Edward Browarski). See also BM stela 1495 (N 136). The name is represented in Rank, Personalenamen I, 233-15, by the Abydene stela in the Louvre.

23. Junker, Giza VI, 8, 9, 96, 234; Hassan Excavations at Giza III, 180; false-doors of Djedefkhufu and Sobekhotep (Giza, Reisner Excavations, G 1820).


determined by either the Nubian bow or the arrow.\footnote{26} The only other occurrence of the title seems to be that cited by Fischer, and this lacks the qualification “of Akhet-Khufu.” The pyramid town may actually have had its own dairy herd supervised by Hagy, as he implies, but it is also possible that the title merely connects him with dairy service in the area. The office lies in well with the titles nos. 1 and 2 above.

4. \textit{w}b, “weeb-priest.”
5. \textit{rḫ nswt}, “royal acquaintance.”
6. \textit{hm-nfr Hrwy-nw}, “priest of the two Horuses of Gold(?)”. For the title, see Junker, \textit{Giza VI}, 8, 9, 96, 234; Hassan, \textit{Excavations at Giza}, III, 180. This is a priesthood of Cheops.
7. \textit{hkفك hwt Jssj}, “chief of the chapel of Iseesi,” with the sense of controller of the property called Hwt-Jssj or property-administrator of Iseesi.\footnote{27}

The G 2352 burials consist of two original shafts, A on the south and B on the north, two shafts intruded in the mastaba, X just south of B and Y along the western edge, two (U and V) within the corridor chapel next to each other, and two (W and Z) along the west wall of the mastaba. The main shaft (B) lies in the north part west of the main stela, that of Hagy, while the somewhat smaller shaft (A) lies west of the false door stela of Nykahap and Nefer-tjenet. More often the usual pattern has the main burial and stela in the south and the secondary, wife’s stela and shaft in the north.

Shaft G 2352 A measured 1.27 x 1.15 m., -4.40 m. in the rock and lined above with crude brick for 2.20 m.; the burial chamber of type 4 a(4) lies to the west, 2.22 x 1.54 m., height: 1.28 m., area 3.41 sq. m., capacity 4.36 sq. m., passage 1.02 x 1.05 (long) m., 1.28 m. high. Found open and empty. Fig. 50. In debris: 12-11-61, RP bowl, recurved rim, round bottom, h. 7.6 m., diam. 20 cm. Pl. LXI C.

Shaft G 2352 B measured 1.38 x 1.38 m. sq., -6.60 m. in the rock and lined above in crude brick for 2.15 m.; burial chamber of type 4 a(5) on the east, according to Reisner notes, but on the west according to plan and section; 2.62 x 1.80 m., height: 1.41 m., area 5.70 sq. m., capacity 8.05 cu. m.; passage 1.10 x 0.76 m. (long), 1.41 m. high; blocking of type II a(1); partly built stone coffin, 2.62 x 1.15 m., .55 m. deep, with nummulitic “qerset” lid displaced. Plundered, bones in southeast corner of coffin, fragments of wood and cloth. Fig. 50. In filling(?)

intrusive(?)

12-12-130 (MFA acc. no. 13.4341): Slab stela of Setju, limestone, l. 76 cm., h. 32.5 cm., th. 12.5 cm. (pl. LXI a;

fig. 47). Broken and repaired. The stela is earlier than the mastaba unless it is a later product with archaistic titles and features. Setju is seated with curled wig and a long garment with bracelet facing right toward a table of offerings, an old-style linen list on the right, and titles, name, and offering list in the remaining space above and to the right of the table of offering breads. The titles are \textit{mdh ss(w) nswt, mdh mhyt(?)}, \textit{hm-nfr S3Iw}, \textit{wr md(b) Sm(w)}, “craftsman of the king’s scribes, craftsman of Mehyt(?), priest of Seshat, and great one of the ten(s) of Upper Egypt.”\footnote{28}

G 2352 X adjoins shaft B on the south, 1.00 x .94 m., lined masonry and rubble for height of 2.18 m., not descending in rock. Burial of type 8 b(1) on south: 2.00 x .75 m., h. .76 m., area 1.5 sq. m., capacity 1.14 cu. m., chamber with crude brick sides and stone slab roof, half contracted skeleton on side with legs bent at knees.

G 2352 Y inside near the casing of the west side of mastaba, intrusive, .96 x .77 m., lined with rubble and masonry 2.20 m., not descending in rock, chamber on north: 1.70 x .68 m., 1.1 m., area 1.5 sq. m., capacity 1.15 cu. m., blocking type III c(2), burial half contracted on side with legs bent at knees, fragments of skin and cloth.

G 2352 U in corridor on south, 1.15 x .78 m., lined masonry on north and south, -3.00 m. Burial type 8 b(1) on south, 2.25 x .8 m., h. 1.22 m., area 1.5 sq. m., capacity 2.13 cu. m. Plundered, heap of bones at south end.

G 2352 V in corridor north of G 2372 U, 1.27 x .74 m., -.05 m. in rock, lined with crude brick and masonry for 2.50 m. Burial type 8 b(1) on north, .65 m. wide, collapsed, broken bones.

G 2352 Z on west, .90 x .90 m. Fig. 50

G 2352 W on west, .75 x .80 m. north of G 2352 Z.

Mastaba G 2353 is situated on an independent site north of G 2352, the narrow space between them marked G 2353 S used as a serdab for the northern mastaba. It was excavated in November, 1912 (pls. LVIII, LIX a, b; LX a; fig. 40). Type IX c(1), u-masonry, 10.20 x 5.40 m., area 55.08 sq. m., proportion 1/1.88. The serdab space is .40 m. wide (east-west) and .90 m. at the top, the short walls continuous with those of the northern mastaba and of the same type u-masonry (pl. LX b). The mastaba as extended by the serdab measures 10.60 x 5.40 m., area 52.4 sq. m., proportion 1/1.96; height 2.40 m. (six courses). The chapel consists of the corridor in front (east side) with two false door stelae, a simple one on the south and compound one on the north; it is entered from the north (type 8a) and has door jambs at the entrance inscribed for Herunefer and his

\footnote{28. On the title \textit{mdh mhyt(?)}, see Helck, \textit{Beamtentiteln}, 75-77; Kaplony, \textit{Die Inschriften der ägyptischen Frühzeit}, 582-583; Godron, \textit{RdE} 8 (1951) 91-98; Curto, \textit{ZAS} 94 (1967) 15-20.}
family. As indicated above, the excavators suggest that
the entire corridor of the two mastabas was treated as a
single unit after the building of the later, northern
mastaba, and was probably roofed. The northern seg-
ment measured 9.50 x 1.30 m., area 12.35 sq. m., the
total area of both corridors 21.15 sq. m.

The door jambs are badly weathered and in part
destroyed (pl. LVIII; figs. 48, 49). East jamb: the north
face has the remains of three registers. Of the topmost
there is the left foot of the owner, facing right toward
the entrance, in front of whom is a smaller figure, presumably
his son, on a separate base line, holding a staff which may
belong to the larger figure. In the middle register is a
young oryx tethered to a ring sunk in the ground and
followed by a farmer who leans over him placing his left
hand on the oryx’s back and his right by the tail. The
rope is twisted around the animal’s neck several times
and there are traces of the label r(n) [m]-hd(?), “young
oryx.” In the lowest register are two offering bearers
facing right toward the entrance, wearing short wrap-
around kilts, and carrying respectively a large fowl and a
small calf (over the shoulders). The inner (east) face of
the same block has a large figure of the owner facing left
(north) in a short wrap-around kilt, holding a staff at a
diagonal with his right hand and a folded napkin with his
left. He wears a beard and shoulder length wig. Behind
him his wife in a long, tight fitting dress stands with her
right elbow encircling his lower left arm; her other arm
hangs free to the rear. In front his son in a longer kilt with
sash stands facing the same direction, standing on a
separate base line, and holding his father’s staff with his
right hand; the left arm similarly hangs free behind him.
Two columns of text above the owner identify him as
hm-nfr [hm-nfr] [Hwfw]w [hm-nfr] nswt [Hrw-nfr, “priest of
[Hrw-nfr, king’s] . . . .” Herunefer.” Two columns of text identify his
spouse as hmt.f mrt.f r[h(t) nswt hm-t-nfr Hw-f-Hr Ndt-
pt, “his wife, his beloved, king’s acquaintance, priestess
of Hathor Nedjet-pet.” Three horizontal lines above the
son identify the latter as s;f smsw r’h nswt w’b nswt
Hwfw-hpt, “his eldest son, the royal acquaintance,
king’s weeb-priest, Khufu-hetep.”

West jamb: The north face consists of scenes parallel
to the east jamb. The topmost register has a figure of
the owner facing left (east) toward the entrance holding a
long staff at the diagonal; only the base of the staff and
owner’s right foot and leg are preserved. The middle
register has a tethered ox tied to a ring on the ground and
similarly attended by a farmer; the caption is r(n) jw!,
“young ox.” The lowest register comprises two offering
bearers facing left, the first with a small gazelle on his
shoulders and the second holding a fowl by the neck in
front of him. On the inner (west) face of the same block is
a standing figure of the owner with his right hand cupped
over the end of the diagonal staff and the other hand
leaning against it; he wears a mid-calf length kilt with tie
and sash, a shoulder length wig, a beard, and a broad
collar. Toward him advance three bearers, the upper two
each on a separate ground line, the topmost presenting a
scroll, the middle man presenting a fowl with one hand
holding the neck and the other the wings, and the bearer
in the lowest register holding aloft a basin in which a
ewer is placed.

The serdab was found open with “the remains of at
least four groups of wooden figures, quite decayed,” the
slot in the masonry opening into the corridor (14 x 9 cm.
on the outside and 19 x 38 cm. on the inside).

There are two shafts in the mastaba, A on the south
and B on the north, two intrusive shafts in the corridor,
W and O, and three intrusive shafts along the western
side, X, Y, and Z.

G 2353 A is 1.25 x 1.25 m., —2.75 m. in the rock and
lined with masonry (.75 m.) and crude brick (2.5 m.) for a
total of 3 m. The burial on the west of type 6 a(3)
is 1.85 x .75 m., h. 1 m., area 1.38 sq. m., capacity
1.38 sq. m., irregular. Plundered and with broken bones.
Fig. 51.

The main burial, G 2353 B, is 1.35 x 1.35 m., —5.70 m.
in the rock and lined with masonry for 2.80 m. (7-8
courses). The burial of type 6 b(1) lies to the north,
3.53 x 3.57 m., h. 1.90 m., area 12.60 m., capacity
23.94 cu. m., with a nummulitic or white limestone coffin
along the west wall, 2.65 x .90 x .0 m., inside: 2.35 x .60 x
—.52 m. The lid was not found, but there was a ledge for
its storage prior to burial on the western wall. Plundered
and various objects found scattered on the floor. On the
debris on the eastern side was an extended burial,
somewhat damaged, bent at the hips but on back, which
may have been thrown out of the coffin while still fresh.
Fig. 51.

Two statues, evidently intrusive, were found in the
burial chamber:
12-11-38. Standing male, painted, limestone, with
curled wig, kilt with triangular apron in front, hands to
side holding cloth napkin, left foot forward. Upper part
with head is 12-10-7 found in front of G 2350. Beside
the left foot on the base is a shallow rectangular depression,
4 x 3 cm., which may have served as the socket for a tiny
figure. H. 50 cm. (Pl. LIX d).
12-11-39. MFA acc. no. 13.3164 a-c. Standing pair,
with lady on man’s right, his hand around his wife’s neck
and lying on her right breast, her left hand clasping him
around the chest. He has a curled wig and a kilt with the
right overlap pleated, she wears a close fitting garment
extending to just above her ankles. The lady’s head is
missing; the man’s head (12-11-21) was found in the
debris east of the south end of G 2350. The position of
the right (viewer’s left) in a pair statue is generally the
dominant one, and it may be that the serdab from which
the statue originally came was the wife’s property.
Similarly, the arm placed around the shoulder is generally a feature in which the wife places her arm around her husband's shoulder and not vice versa as here. Height 57 cm., width 20.5 cm., thickness 13 cm. (Pl. LX c).99

Objects from the original burial found in the chamber include the following:

12-11-40: Rectangular tablet, alab., with 8 small drilled cups near one of the long sides, the type generally associated with the palettes for the seven oils, unincised unless text was in ink now vanished. 12.7 x 6.5 cm. See S. Tawfik, “Die Alabasterpaletten für die sieben Salbole im Alten Reich,” Göttinger Miszellen 30 (1978), 77-87. (Pl. LX c, 2nd row, center).

12-11-41, 42, 43: Three model "collar" jaws with splay foot, alab., H. 8.8, diam. 3 cm. (Pl. LX c, 2nd row, nos. 3, 4, 5). Giza Necropolis II, p. 96, fig. 144 (Type XVI a).

12-11-44: Two slender shoulder jars with roll rim, alab. H. 7 cm., diam. 3 cm. (Pl. LX c, 2nd row, nos. 1, 2).

12-11-46: Four model squat shoulder jars, alab., H. 4.8 to 5.4 cm. (Pl. LX c, 2nd row, nos. 7-10).

12-11-47: Similar model squat shoulder jar, but with dummy handle on one side of neck as in "kenenet" jar, alab., H. 4 cm. (Pl. LX c, 2nd row, no. 11). Giza Necropolis II, p. 96 (Type XIV b).

12-11-48: Sixty-seven bowls/dishes, alab., varying between two main forms, flat bottom with flaring sides and shallow dishes with round bottoms. Diam. 4.2 to 6.2 cm. (Pl. LX c, 1st row, and 2nd row, no. 12). Giza Necropolis II, pp. 99-100 (Types IX a, Xa, b).

12-11-49: Dummy or model jar and ring stand in one piece, lst., bulging shoulder with roll rim and no neck, interior roughly hollowed by downward gouge strokes with chisel, the chisel marks on outside only partly obliterated. H. 25.5 cm., Diam. 18.5 cm. (Pl. LX c, 3rd row, no. 2). Giza Necropolis II, p. 95, fig. 140, top right (Type V a, 2).

12-11-50: Two dummy canopic jars with three dome lids, interior of each jar bored with hole enlarged with chiseling, lst. The odd lid does not fit. (Pl. LX c, 3rd row, nos. 1, 3, 4).

12-11-51: Needles with pierced eye, copper, one complete and fragments of 5 others. L. 9.2 cm., width at head 5 mm., shaft 4 mm., thickness 3 mm. Expedition photo A 992, 2nd row, no. 5, not illustrated.

12-11-52: Ten model chisels, all in poor condition, copper. L. 3.8 to 4.1 cm., max. width 4 mm., th. 25 mm. Not photographed.

12-11-53: Two small fragments of gold leaf.

Shaft G 2353 W lies in the corridor, the chamber on the south crossing the dividing line between mastabas G 2352 and 2353. Dimensions 1.15 x .93 m., not descending in rock, masonry lined for 2.95 m. Type 8 b(1), chamber on south, 2.55 x .70 m., h. .85 m., area 1.78 sq. m., capacity 1.51 cu. m., burial with legs contracted, on side.

Shaft G 2353 O lies north of W in corridor, 1 x 1.3 m., lined masonry for 2.50 m., not cut in rock. Type 8 b(1), destroyed.

Shafts G 2353 X and Y at rear of mastaba Z near northwest end, all type 8 b(1) except Z, type 7 x. Various dimensions.

The stela of Weser (pl. LXI b, fig. 52) is designated on a drawing in the Expedition files as deriving from G 2353 Y, although not recorded in an object register and its present location not yet identified. It has a cavetto cornice with torus molding with traces of paint on the cornice, as inferred from the photograph. The tablet scene is recessed with rectangular cuttings on either side. Weser, seated on a chair with bull's feet terminals on drum bases,92 faces a tray of offerings to the right. A ewer in a basin is under the table to the right and an ovoid jar under the table to the left. The horizontal line of text on the top reads from right to left: 1) htp dj nswt Jnpw tpy dw.f pr(1) hrw (i hnkt p31) n hry tp nswt, and continues on the left with the vertical column: 2) jm hwy hrr ntr 3 Wsr, and the similar column on the right: 3) jm hwy hrr ntr [sic] Wsr. On the lintel element below the tablet is the horizontal line: 4) hry tp nswt pr 3 jmy-rt3 hnw, below which are two identical columns on the inner reveals: 5, 6) jm hwy Wsr. A standing determinative on a larger scale ends the outer columns, the man wearing a long pleated kilt, curled wig, beard, and broad collar, and a seated determinative on the inner reveals with the man holding a kherep-scepter and long staff in front; these implements are shown in different hands for symmetrical purposes. Text: "1) A grant which the king gives and Anubis, he who is on his hill, (namely) an invocation offering (bread, beer, cakes) to the king's liegeman, 2) well provided before the great god, Weser, 3) well provided before the god [sic], 4) king's liegeman of the palace, overseer of oarsmen, 5, 6) the well provided Weser." The proportions of the figures and the writing of the hieroglyphs indicate a date near the end of or later than Dynasty 6.

90. For the nature of these bases, see J. Vercoutter, “Supports de meubles, éléments architectoniques, ou établis,” BIFAO 78 (1978) 61-100.


93. On the title, see Fischer, Dendera, 211, with reference to this stela in his n. 818. The sign is here altered by transforming the shoulder into the mouth sign, as in British Museum Stela 248 (Hieroglyphic Texts from Egyptian Stelae III, pl. 8), and the two arms with an oar into two oars. See also Fischer, Ancient Egyptian Calligraphy, 19 (D 31). Notable also in the orthography of the Giza stela is the writing of Wsr with two initial phonetic complements.