Part ii

Catalogue of Individual Mastabas
ANONYMOUS TOMB: Mastaba g 2084

Summary of Reisner's Description

Mastaba type: viii (c)(b) ("of irregular form")
- southern part: 4.3 x 3.8 m
- middle part: 4.0 x 4.2 m (against 2086)
- northern part: 0.95 x 2.5 m (against 2083 and spur wall)
- total area: 45.32 sq. m
- preserved height: 1.45 m
- facing masonry type: u; (south face: z)

Chapel type: (2) "interior corridor type"
- corridor: 0.85 x 1.1 m (no preserved door/amine)
- chapel area: 9.67 sq. m; proportion 2/7:3; relation 3/5
- Shaft a: 0.93 x 1.1 m; 16 m (4 courses) masonry; -1.0 m in rock
- Shaft b: 1.1 x 0.65 m; 1.7 m lined with rubble; ends at rock
- Shaft c: 0.9 x 0.65 m; 2.15 m lined with rubble; -0.5 in rock
- Shaft d: 0.95 x 0.9 m; 1.65 m lined with rubble; ends at rock
- Shaft e: 1.1 x 0.5 m; height 0.85 m; area 1.1 sq. m; capacity 0.93 cu. m
- blocking type: (2) slab with rubble wall on top
- burial: contracted skeleton
- area 0.38 sq. m; capacity 0.24 cu. m
- no burial, no objects

Excavation

g 2084 was initially cleared between April 22 and 24, 1938. The matrix covering it was described as consisting of sand, limestone debris, rubble, pebbles, stones, and dirty debris from the overlying spoil heap. Five of its shafts were identified, and when the expedition returned to this mastaba on February 19, 1939, these were assigned letters a–e. Two further shafts, f and g, were located at this time, and the faces of the mastaba were cleared. On M arch 2, all seven shafts were opened. Shafts a and e were filled with drift sand, and shaft g with sand and pebbles; these shafts had no blocking and were cleared and planned. Of the shafts with intact blocking, shaft b was filled with limestone debris, pebbles, and red debris; shaft d with sand, limestone debris, pebbles, and potsherds; shaft e with limestone debris, rubble, pebbles and red debris; and shaft f with red debris and limestone debris. These four shafts were left sealed until their blocking could be photographed.

On M arch 12, the path between 2084 and the larger mastaba to the south, g 2071, was cleared of drift sand, limestone debris, pebbles, and red debris. A limestone block fragment with a sunk inscription was recovered from this area. This is presumably the fragment registered as 39–3–7, which is said to have been from the debris south of 2084 and east of 2088's courtyard. The piece is preserved only in the registration drawing, which is reproduced in figure 20. It was described there as an architrave fragment, but its dimensions (28.5 cm high, 29.5 cm long, and 11 cm thick) make it most probable that it comes from the lintel of a false door. The signs preserved are almost certainly to be read as the title (jmj-r) st ñntj-b (pr-™£), although the only preserved part of the (sign, the right edge, has been drawn as rounded. The son of the builder of 2088, Pehen-Ptah, bears this title, and it might have been part of his addition to that tomb, although there is no obvious place to restore it. It would have served nicely as a lintel over the slabs in the corridor chapel of 2084, although this mastaba is rather small to have belonged to a holder of the second highest rank built an even smaller tomb, g 2092a.) It is also possible that the block belonged to 2071 or one of the other tombs to the south.

The excavation of the shafts of 2084 continued on M arch 20, when the blocking of all four remaining chambers was removed.
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Fig. 21. Fragments of bread molds and beer jars from north spur wall of p. 2084.
Each chamber contained a body with the head resting on a stone pillow and oriented to the north. The bodies were photographed (except in 2084 d where the space was too cramped to allow this) and the shafts cleared on March 26.

It was noted in 1987 that the spur wall joining 2084 to 2230 contained ceramics exposed by surface erosion. In 1990, this surface material was removed and drawn (see fig. 21). It consisted of large fragments of ordinary rough bread molds and beer jars, the former containing ceramics exposed by surface erosion. In 1990, this surface was invariably quite smooth. The fabric is Nile Silt ware, with many abrasions, inclusions, recesses for burnt-out temper, and irregularities in the formation.

The beer jars were also of Nile Silt ware, and the fabric again contained many inclusions and recesses. They were apparently constructed by coiling the clay. The internal ridges from this process are often present on both examples, although on one an attempt seems to have been made to smooth them with vertical abrasions made awkwardly through the neck of the jar. On the upper part of this same example there are a number of finger-shaped depressions, presumably made during the smoothing of the ridges from the coils, which are still clearly visible on the lower part of the jar. Such depressions also exist on the exterior of the second example, although they are not so concentrated, and the outside of the jar has been better smoothed.

Although the contents were not analyzed, several of the bread molds contained a yellow, sandy fibrous fill, distinct from the surrounding matrix; and the beer jars contained a darker brown, organic fill, with an admixture of limestone chips that increased towards the top. M. Jones has compared the fill of these vessels to that of clearer examples, where the fill seems to have served as a model of bread still in its mold and of beer, containing fragments of undissolved bread used in its manufacture.  

The fragments seem to have been used as fill for the wall in the early stages of construction. Although these fragments may be the remains of vessels that had been brought to the area as offerings to one of the nearby cult places, they could also be refuse, either transported in quantity from a garbage dump, or the result of activity on the site itself. In the latter case, they might be identified as the containers supplied with the offerings of the construction workers, who are said in a number of Old Kingdom inscriptions to have been supplied by the tomb owner with bread and beer.  

### Finds

- 3–7 Limestone fragment bearing the title ‘Iy-qa-š | b i-i-t-a | p-a-t-3-3’ cm, 28.5 cm; th. 3.15 cm. From area south of 2084 (fig. 20)
- 13–18 Bones. From the chamber of shaft 2084 a
- 3–13 Bones. From the chamber of shaft 2084 b
- 5–16 Bones. From the chamber of shaft 2085

### Architecture

Mastaba 2084 is one of the last major structures built in the cluster, and belongs to Phase IIII (fig. 22). It clearly post-dates the return of the orientation to the south, since it blocks the passageway between 2086 and 2231, and its own entrance is oriented to the south. It also created, or perhaps supplanted, the eastern wall of 2087’s chapel, giving that tomb a southern entrance as well.

The mastaba has only one exterior face, on the south. Its east face is built against 2230, its north face is built against 2085, and its west face forms an interior wall of 2087. The south facade is unexpectedly stepped rather than battered. This is the only stepped facade built in the cluster after the middle of Phase I, and its presence is difficult to explain. The facade cannot have been part of an earlier mastaba in this position, because such a mastaba would have blocked access to the 2081 complex, which continued to develop during Phase I. Nor can it be explained as creating a unified facade with the south face of 2230, with which it is roughly aligned, because the latter mastaba has a battered, not a stepped, exterior. One possible explanation would be that 2084 was viewed by its builder as a southward extension of 2085, and the facade was stepped to match the other three sides of the earlier mastaba. Arguing for this view would be the high density of the shafts in this mastaba, which is similar to the density of other additions, for example 2095, 2096, 2097 and 2231. Arguing against this explanation for the stepped face, however, is the fact that 2084 blocked the southern (and now once again principal) access to the false door of 2085, and that as a result, the symmetrically stepped siding of 2084 could only be seen by visitors approaching from the north, from which direction the stepped south facade of 2084 could not be seen.

The other facades of 2084 form interior walls sheltering the offering places of 2085 on the north and 2087 on the west. Its eastern facade forms a corridor, which Reisner identifies as a corridor chapel despite the lack of a clear cult place. There are, however, two recessed panels in the west face of the corridor, which are several times the height of the surviving columns. The northern one measures 67 x 39 cm, while the southern one measures 65 x 120 cm. Despite their moderate size, these blocks may have been painted to serve as false doors, or they may have paralleled the anomalous decorated recess that seems to have served as the cult focus in 2086. As suggested above, the inscribed block fragment found south of the mastaba might have served as a lintel for one of these panels.

The mastaba abuts other tombs, 2086.1, 2085, and 2230, on three sides. In Floroff’s plan, the north face of the wall at the end of the corridor, facing the false door of 2085, is shown as a construction of rubble. That is certainly its appearance today; however a photograph taken in February 1939 (see pl. 9) shows the wall to have been...
built of much larger blocks laid in even courses. Presumably this wall collapsed or was robbed out between 1939 and 1990, when its current condition was verified; the present remains are a secondary inner retaining wall. Perhaps the change had already taken place by the time Floroff made his plan; alternatively, he may have misinterpreted the rubble in front of the false door of 2085 as the northern face. (It was this spur wall that yielded the concentration of bread molds and beer jars described at the end of the section on the excavation of this mastaba.)

Shafts and Burials

Shaft 2084 a was cut 1 m into the bedrock, and was clearly the principal shaft of the mastaba. The walls of the shaft were constructed of stone masonry. The chamber was to the north of the shaft, cut into the bedrock. Its floor was 25 cm above the floor of the shaft. It was 1.65 m long, sufficient to have accommodated an extended burial. The entrance to the chamber was not blocked and no artifacts were found in it. Shaft 2084 b was built into the body of the mastaba with rubble retaining walls, although the chamber was roofed with larger stone slabs. The base of the shaft and the floor of the chamber rest on the bedrock underlying the mastaba's superstructure. The chamber opened on the south of the shaft; its entrance is offset slightly to the west, but it angles to the east. The burial in 2084 b was intact, blocked by a leaning slab on the west and rubble fill bound with mud on the east. The body was described as an adult skeleton lying on its left side with its head to the north and its legs contracted (see pl. 12b). It was partially decayed and the skull was disjointed and broken. No other finds are recorded.

Shaft 2084 c was built with rubble retaining walls, resting on the crumbly bedrock to the north, but extending into it to a depth of 50 cm on its south and southeast sides. A doorjamb on the north constrained the entrance into a narrow burial chamber to the east, roofed with slabs of stone. No blocking survived, and the chamber contained no artifacts that were recorded.

Shaft 2084 d was lined on three sides with rubble retaining walls, but its northern face is masonry, with regular courses. There is no obvious explanation for this variation. (This wall cannot have been the exterior south face of an earlier extension of 2085, since the only shaft north of it is, which is clearly secondary; it might be connected with some other earlier construction on the site.) The base of the shaft was cut level, extending down 20 cm into the bedrock on its western side; the floor of the passage and chamber to the west

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Reisner, Giza Manuscript, p. 177, describes it as having been chinked on both sides, contradicting the Arabic description on the back of the tomb cards.
follow the level and slope of the bedrock, and so begin about 20 cm above the adjacent shaft floor and slope up to the west. The chamber was blocked with rubble, plastered with mud (see pl. 12c), and a doorjamb on the north was set at an angle to the southern wall of the passage so that the western end of the passage was only 40 cm wide. The contracted skeleton lay on its left side with its head to the north. No other contents of the chamber were recorded.

Shaft 2084 was built against the stepped southern face of 2085, which forms the northern wall of the shaft. Reisner\(^6\) records the other three walls of this shaft as being of rubble, and they are so drawn on Floroff’s plan; however the Tomb Card shows the southern wall as a masonry wall. This wall did not survive above the level of the chamber. However, the lower part of the western shaft wall opposite it is also shown as masonry, as are the lower courses of the south wall. This distribution suggests that only the top part of the shaft was built of rubble, while the lower shaft and chamber were rebuilt from an earlier serdab (such a serdab would be directly behind the southern recess that may have served as the cult place of 2084). Another problem with this shaft is its relationship to the wall surrounding the courtyard of 2086 (constructed as 2086.1): The chamber is built above the level of the bedrock, so it must have cut into this wall, although no indications of this are visible in the drawing of the shaft and chamber. Only the top of the west wall of the shaft was visible in 3990, so it was impossible to resolve these questions. The entrance to the burial chamber was blocked by one large block, above which was some rubble plastered with mud (see pl. 12a). The skeleton was contracted on its left side, with its head to the north. The skull was broken, although still in its original position (see pl. 12b).

Shaft 2084f was built of mud-plastered rubble, on the flat bedrock surface beneath the mastaba. The chamber that opens to the south of it shares the same level. It is slightly narrower than the shaft and roofed with stone slabs. The chamber was closed by a plastered rubble wall, set at an angle like a leaning stone slab. The skeleton lay on its left side, its head to the north and its legs contracted. The bones of the feet were broken. Neither Reisner’s commentary nor the notes on the Tomb Cards mention the stone pillow that seems to lie under the skull on the Tomb Card drawing. No other finds were recorded.

Shaft 2084g was built against the south face of the wall surrounding the courtyard of 2086. The new construction was entirely of rubble except the stone slabs that roofed its burial chamber. The surface of the bedrock forms the floor of both the shaft and the chamber. No blocking or burial was preserved.

Date

G 2084 can be no earlier than the beginning of Phase iii in date, but probably preceded the final extension of 2088, which is also in that phase. It was thus probably built in the reign of Unis.

\(^6\) Siwa Manuscript, p. 278.
**ANONYMOUS TOMB:**

**Mastaba g 2085**

**Summary of Reisner’s Description**

Mastaba type: x b(d)

- measurements: 8.3 x 3.95 m
- total area: 32.78 sq. m
- orientated askew: 12 degrees 30 minutes east of north
- proportion: 2.23:1 height: 1.45 m
- facing masonry type: z

**Chapel type:** (9c) “open air passage monolithic ka-door” in nexus 0.7 x 0.15 m, uninscribed

**Shaft**

- a: 1.0 x 0.9 at top, 0.65 x 0.65 at bottom
- 1.0 m lined with rubble: -4.8 m in rock
- chamber type: 5 (c2) on west. 1.25 x 0.9 m; height 0.9 m
- area: 1.12 sq. m; capacity: 1.01 cu. m
- floor of chamber 0.8 m lower than base of shaft
- passage 0.65 x 0.25 m; height 0.9 m
- no blocking, no burial, no objects

- b: 1.0 x 0.9 m; 1.5 m lined with rubble: -3.3 m in rock
- chamber type: 7
- no burial, no objects

- c: 0.95 x 0.95 m; 1.5 m lined with rubble: -4.5 m in rock
- chamber type: 4 x (3) on west. 1.4 x 1.0 m; height 0.7 m
- area: 1.4 sq. m; capacity: 0.96 cu. m
- passage: 0.95 x 0.5 m, 0.05 m lower than floor of chamber
- burial pit: 1.15 x 0.65 m; 0.7 m deep, ledge on each side
- no blocking, no burial, no objects

- d: 1.0 x 0.95 m; 1.0 m lined with rubble: -4.5 m in rock
- chamber type 4 a(1) on west. 1.35 x 1.1 m
- roof slopes up to east; height on west 0.85 m
- area: 1.49 sq. m; capacity: 1.25 cu. m
- passage: 0.85 x 0.65 m; step: 0.05 m to floor of chamber
- burial pit: 1.2 x 0.75 m; 0.1 m deep
- no blocking, no burial
- no objects; completely plundered

**Excavation**

g 2085 is first mentioned in the Reisner’s Diary on April 21, 1931, in the description of the location of 2086. Its western and southern facades, facing into the courtyard of 2086, were cleared on April 24. Before any shaft entrances were found, further clearance was postponed until the following season. The focus at the start of that season was on the western end of the cluster, so work on 2085 did not resume until February 18-19, 1939, when the remaining faces and the tops of the shafts were cleared. The matrix above the mastaba consisted of sandstone, limestone debris, rubble, and stones; further down pebbles and red debris were also noted. A small limestone fragment was recovered north of 2085 on February 19 (39-2-12).

- The shafts of the mastaba were cleared March 1-3, 1939. Shafts a and b were filled only with drift sand, shaft c also contained pebbles, and shaft d contained all these components as well as red debris. Red mason’s marks were noted on all four sides of shaft d, but were not recorded. (They are mentioned in conjunction with the final clearance of the chamber, so it is likely that they were towards the bottom of the shaft.)

**Finds**

No finds are registered from the clearance of the paths around the mastaba or from its shafts. To the north of 2085 was a fragment of limestone that was clearly out of its original context. It is not likely to have come from 2085, since there is otherwise no trace of relief decoration in the tomb.

- 39-2-12 Limestone fragment inscribed with parallel lines ending in a chevron pattern at either end. L. 7.1 cm, w. 7.0 cm, th. 2.0 cm.

**Architecture**

Mastaba g 2085 is one of the smaller mastabas in the cluster, with well-built facades, stepped back 3.5-4.5 cm per course, and a single, deeply recessed false door (pl. 13b). The upper lintel (115 x 36 x 64 cm) projects out from the top of the door 29 cm, although due to the slope of the facade and the door this projection is reduced to 13 cm by the top of the present level of the fill (13.5 cm below the base of the lintel). The rest of the door is cut in a single block. The outer jamb is 13-14 cm wide, and the tablet (34.5 cm wide x 32.5 cm high) is flanked by apertures 5 cm wide. About 2 cm beneath the 30-cm-wide lower lintel is the drum lintel, 9 cm in diameter and 16.5 cm wide, like the central niche. The niche is flanked by two inner jamb, 14 cm wide. The inner jamb are recessed 1 cm from the outer jamb, and the central niche is an additional 5 cm deeper. The false door is uninscribed.

The mastaba was angled to face the southeast, and so does not align with g 2080 or any other major mastabas nearby. This orientation, as well as its abutments to other mastabas in the cluster, suggests an earlier date, while the anomalously egalitarian shafts and the disproportionate allocation of resources to their construction suggest that the owners belonged to a social milieu different from that of the other mastaba owners in this cluster.

The northern end of the facade, entirely missing now, was very badly preserved even at the time of excavation, but may have contained a second false door. The surviving examples are so carefully centered between shafts a and b that it is tempting to see it as serving the owners of both shafts, perhaps a couple, in which case it would be
plausible to restore a second niche centered between shafts c and d. It is also possible, however, that the false door served as the cult place for the occupants of all four shafts.

Shafts and Burials

g 2085 is unique in this cluster in having more than one principal shaft. There are four subterranean shafts in the mastaba, all cut deeper into the bedrock than is usual for shafts in tombs of this size. These shafts are of similar depth: shaft b (probably unfinished) extends 3.3 m below the surface of the bedrock; shaft a is 4.8 m deep; shaft c is 5.04 m deep; and shaft d is 5.19 m deep. This shows an unusual expenditure on shaft excavation, despite the fact that the parts of the shafts above the bedrock have only rubble retaining walls. Shafts c and d also have deeply sunk rectangular burial pits, features found otherwise only in the principal shafts of larger mastabas (2088 a, 2230 a, and 2240 a). These anomalies tend to confirm the early date of this tomb and its lack of connection with others in the cluster that was suggested above based on its orientation. Unfortunately, no blocking, burials, or objects survive from these shafts to allow the position of the builders to be further understood.

Shaft 2085 a narrows as it reaches its base to a stone platform of about 65 square centimeters. To the west, down a step of about 15 cm, is the L-shaped burial chamber, which turns to the south. The ceiling is uneven and lower at the western end, and the western wall is also not vertical.

Shaft 2085 b has no chamber and is less deep than the others in the mastaba. It may have been unfinished, although this would be unusual for a subterranean shaft, since once the mastaba was built above, the stonecutters would risk a collapse if the work was resumed. The floor of the shaft was apparently flat, however, so perhaps it was used for the interment of a child, or even for an extremely contracted adult burial, such as that in 2098 y.
Shaft 2085c. is the most elaborate of these shafts architecturally. Like shaft a, the ceiling of its burial chamber is irregular and slopes downward to the west, but the rest of the chamber is quite regular. A passage centered in the western wall of the shaft widens symmetrically towards the west, and then opens onto a burial chamber. The floor of the passage is level with the bottom of the shaft, but the burial chamber is about 7 cm lower. The chamber, which projects slightly to the south and more to the north, is entirely filled by a deep recess, around which is a shallower recess, about 10 cm in depth and 10 in width. This shallower area extends to the northern and southern walls, but a 10 cm rim of the floor is left on the east and west. No trace of the lid that must have fit into this shallow recess was found; nor were a burial and artifacts present. Reisner’s Giza Manuscript describes the chamber as "plundered."

Shaft 2085d shares several characteristics of 2085c. The opening in the west face of its shaft is also about 5 cm narrower than the shaft wall on either side and the passage widens symmetrically to the west. The burial chamber contains a sunken rectangular pit, and its ceiling is lower to the west. The pit is simpler than that of shaft c, however, having no recessed rim. The narrow floor surrounding the pit is approximately level with the base of the shaft, while the floor of the intervening passage is irregular and higher. It is this shaft in which the red ink masons’ marks were noted on all four walls.

Date
Probably the oldest mastaba in the cluster, this tomb was most probably built before the earliest mastabas of the Sfaw Nqwe I to the north and west of it. It can thus be dated no more exactly than to the period between Khufu and Niuserre, inclusive; the latter part of this period is more likely, however.
Summary of Reisner’s Description

Mastaba type: viii c
measurements: 9.25 x 5.05 m
area: 46.71 sq. m; proportion 1.83
roofed: exterior corridor: 5.05 x 0.7 m; eastern above-4.25 x 3.25 m
area of corridor and above 37.34 sq. m
area with addition: 64.05 sq. m
height: 2.0 m
facings masonry type: [u]

Chapel type: (6) “interior offering room;” fully decorated; 2.2 x 1.17 m
area: 2.57 sq. m; proportion 1.18; relation 1.18:1
addition: “exterioer chapel” type (see); no niche
 corridor 4.4 x 0.7 m; eastern above-3.3 x 1.9 m
chapel area with addition: 11.92 sq. m
relation to final mastaba: 1.52

Serdab: 2.95 x 1.0 m; 1.95 m deep; area 2.95 sq. m
vertical slit window, just north of middle of west wall of chapel
entrance: 1.0 x 1.1 m; 2.1 m (6 courses) lined with masonry; ends at rock

Shaft a: 0.8 x 0.7 m; 2.15 m (6 courses) lined with masonry; -2.3 m in rock
chamber type: i b(1) on north. 1.75 x 1.2 m; height 1.0 m
area 0.68 sq m; capacity 0.47 cu. m

Shaft b: 0.8 x 0.75 m; 2.48 sq. m; 1.98 cu. m
area: 1.01 sq. m; capacity 1.01 cu. m
burial: tightly contracted skeleton in decayed wooden box
blocking type: [u]

Shaft c: 1.1 x 0.9 m; 2.1 m (6 courses) lined with masonry; no trace of wrappings
chamber type: 8 a(5) on east. 1.45 x 0.7 m; height 1.0 m
area 1.01 sq. m; capacity 1.01 cu. m
passage 0.65 x 0.2; height 0.63 m
burial pit: 1.45 x 0.5 m; 0.15 m deep; no lid found
no blocking, no burial

Shaft d: 0.85 x 0.7 m; 2.05 m (6 courses) lined with masonry; ends at rock
chamber type: 8 b on north. 3.05 x 0.65 m; height 0.7 m
area 0.68 sq m; capacity 0.47 cu. m

Excavation

g 2086, the mastaba of Redi, was excavated on April 21, 1938. The matrix removed from above and around the mastaba was described as consisting of drift sand, limestone debirs, rubble, pebbles and stones. The chapel was described as full of drift sand. No artifacts were recorded in the chapel, courtyard or entrance corridor. The chambers of shafts a and b were opened on April 30 and cleared on May 19 of the same year. I can find no record of the initial clearance of these shafts or shafts c and d, although were all planned by August 2, 1938.

The serdab was opened on April 21 and cleared by William Stevenson Smith on April 24. Again, it was filled only with drift sand. According to excavation records, it contained the remains of three wooden statues that had been covered with painted plaster. The registration books list four objects from this serdab. Their positions were recorded in manuscript notes on the tomb cards by William Stevenson Smith, who excavated the serdab himself. The ReisDiary on the day of the clearance recorded “three bases of wooden statues.” The photographs are reproduced in plts. 20a-21.

Finds

38–47: Painted plaster feet, in a striding posture, of a male statue. Wood fragments surround them, and are presumably part of the base, which is not preserved. The statue was located in the southwest corner, and faced east (identified as #1 on serdab plan).

38–48: Painted plaster fragments from wooden statues. Y = yellow; R = red, BL = blue. (The shading of the drawing suggests that all the small squares of paint were blue.) The stripe and the outline of the blue triangle are black, as drawn. Smith noted that the angles were somewhat exaggerated in this drawing, and commented: “These very puzzling fragments are too badly destroyed to draw much information from. It is possible that they are parts of several figures fallen on top of one another. [The left fragment] might just conceivably be a woman with a checkered patterned dress and one arm raised.”

38–49: Parts of wooden base, about 10 cm high, with a light-colored plaster coating, painted blue. Smith noted that the fragments were all planned by August 2, 1936, and ending just south of 38–47 (identified as #2 on the plan)

a) Bits of red plaster facing, painted black, perhaps part of a base like those to the north
b) Leg to knee of a small figure
c) Similar smaller leg (or arm?) (not marked on Smith’s plan)
d) Big pieces of red plaster from a larger figure that may not be connected with fragments a through c

38–49: Parts of wooden base, about 10 cm high, with a thick coating of red plaster, painted black. Smith noted that the fragments were all planned by August 2, 1936, and ending just south of 38–47 (identified as #2 on the plan)

a) 10 cm high fragment of the red painted ankle of a statue, with a black line at its base
b) A core of wood with a light-colored plaster coating, painted with blue stripes and dots on a white or yellow ground. Possibly a
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collar or a woman’s anklet

c) Wooden core with plastered cloth on one side, painted red. About 8 cm high

38–40. Fragments from base and one or more statues, including one of a woman (A on the plan)

a) Fragments of red plaster from a base, painted gray. It stood about 36 cm higher than the floor of the serdab

b) Fragments of plaster on wood base; one piece appears to be part of an arm and shoulder joint, with yellow skin and traces of blue, red, and black paint (see fig. 25); a second piece is a wood core covered with plaster and painted blue at its base

c) Other small fragments with blue stripes from anklets or bracelets

The serdab (plls. 20a and 20b) thus seems to have contained at least four statues or statue groups, including one female and two male statues.

Architecture

The mastaba was built on the bedrock at the northern edge of the cluster, angled slightly to face the southeast (fig. 26). Although it is technically of independent site, its southwest corner touches the northeast corner of the first extension of g 2086. Since this extension is of standard depth and therefore not influenced by the proximity of 2086, it was presumably either built before 2086 or in conjunction with it.

The mastaba has battered exterior facades, of roughly finished u-masonry. Its recessed chapel is entered at the southern end of its eastern facade, between two pilasters with decorated thicknesses; all three walls are decorated. The Reis’s Diary records that it had a limestone floor, laid on the bedrock and that traces of red, green and yellow paint remained. There is no false door in the chapel, but a recess 56 cm wide and 8 cm deep at the north end of its western wall is decorated with the figure of the deceased. The serdab behind this western wall was probably accessible by a horizontal slot just to the left of the recess. A level area cut out of the rock at this point probably represents the base of the slot. The facade to the north of the entrance is smoothed to the point where it forms a corridor with 2085, and the edge of the smoothed area is angulated to match the angle of the stepped southern facade of 2085. Traces of a ground line survive on this face.

Fig. 26. Outline and shaft plan of g 2086.

11 See 2088.S1 in the discussion in Chapter 2.
caden, so it was probably intended to be decorated, though no trace of carved decoration survives.

The mastaba was built during the later part of Phase i, probably in the reign of Niuserre. Like the other mastabas of the cluster, its principal entrance was moved to the north in Phase ii. This was effected by an angled wall that joined the southwest corner of the mastaba to the middle of the southern face of 2085. This wall formed a courtyard east of the chapel entrance, which was probably open to the sky. The stepped southern facade of 2085 formed the northern wall of this courtyard; the other two interior walls were roughly vertical. According to Reisner's notes, the corridor was roofed; no traces of roofing blocks survive or can be seen in the excavation photographs taken in February 1939. The corridor is only 7 m wide at its base, but since both its walls are angled, it would have been considerably wider in its upper portions. It had been roofed, one would have expected to find a backing wall built to support the facade of 2085, as was done with the stepped facade of 2089 when the adjacent corridor was roofed. The corridor in 2086 ends in doorjambs, of which the eastern thickness retains traces of decoration.

It was noted during architectural evaluation in 2000 that the east wall of the serdab is not straight but bowed towards the west in the center. It is unclear whether this was intentional, or whether it is the result of settling or the weight of the modern roof built over the chapel, which seems to rest on this wall. (It does not appear in the excavation drawings.) The 20 x 30 cm slot in the eastern wall gives access to the chapel to the east. It is shown on the tomb card as further south than it is shown on the Floroff plan. Neither of these positions is far enough north to correlate with the slot identified adjacent to the recess, so that either the opening that gave access to the slot was sharply angled, or the apparent slot adjacent to the recess was not the slot.

Shafts and Burial s

In 2086 had four shafts (pl. 20c). Shaft 2086 a (pl. 22), the principal shaft, is aligned with the east and west walls of the serdab chamber. It is built of well dressed masonry, and cut 2.3 m into the bedrock, and at the base a fan-shaped chamber opens on its north side. The passage between the shaft and the chamber has a narrow jamb on its north side only, and was blocked with a 50 cm thick wall of limestone debris underlying rubble bound together with mud, set at an angle and extending into the bottom of the shaft. An earlier breach in the blocking had been made in the east half of the upper, more rubble-built, part. The body lay against the irregular west wall, in an extended posture on its left side with its head to the north. The tomb card describes it as very tall. It was partially wrapped in linen, and the musculature of the major figures is finely modelled. The decoration is largely carved into a thick layer of plaster, which has fallen off in several areas since the expedition photos were taken in 1939 (compare pls. 19a and 19c). For this reason the drawings of the decoration are based on the excavations photographs, collated with the surviving reliefs. The shallow relief was cut by shaving down the decoration are based on the excavations photographs, collated with the surviving reliefs. The shallow relief was cut by shaving down the decoration are based on the excavations photographs, collated with the surviving reliefs. The shallow relief was cut by shaving down the decoration are based on the excavations photographs, collated with the surviving reliefs.

Shaft 2086 b (pl. 22), just to the north of a, is lined with masonry and ends at the bedrock. Its chamber was lined and roofed with slabs of stone. The blocking was a wall of rubble, bound with mud, angled out into the shaft, although its inner face was vertical. It was found intact. The body was tightly contracted, with its head to the north and no trace of wrappings. It had been placed in a small wooden box-coffin that had decayed and disintegrated badly. The skull had been dislodged, according to Reisner, by decay. It faced south at the time of the discovery, but the orientation of the other bones suggests that it originally faced east. The bones were registered as 38-5-14.

Shaft 2086 c, also a masonry-lined shaft ending at the bedrock, differs in that its chamber was on the east, although its long axis also ran north–south. This perhaps indicates that 2086 d was built first, since that shaft makes a northern burial chamber impossible. Its chamber was also built of masonry, and roofed with slabs. Small doorjambs flanked the entrance, but there was no blocking. A burial pit was constructed by the addition of a surrounding course of masonry, 15 cm high, to the east and west sides of the floor of the chamber, raising it to the same height as the passage. No lid or body survived.

Shaft 2086 d, like 2086 b, was a masonry-lined shaft ending at the bedrock, with a burial chamber to the north. Its masonry lined burial chamber was slightly narrower to the east. It was not blocked, and it was empty.

Date

The tomb is slightly later than the earliest tombs built during the reign of Niuserre, but is also prior to the beginning of Phase i. It should thus probably be dated to the period including the later reign of Niuserre, the reign of M ankhaura, and the early reign of Izezi.

Decoration of the Chapel

The decoration is largely carved into a thick layer of plaster, which has fallen off in several areas since the expedition photos were taken in 1939 (compare pls. 21a and 21c). For this reason the drawings of the decoration are based on the excavations photographs, collated with the surviving reliefs. The shallow relief was cut by shaving down only the area immediately around the raised features. The background is uneven and undulating. Facial features of minor figures are cut in a single line outline, modelled only around the nose and mouth. The lines of the carving are confident and graceful, however, and the musculature of the major figures is finely modelled.

The Reis Diary records that the tomb was "decorated with red, yellow, and green paint." The photographs also show traces of paint; some red remains on the reliefs themselves. Lighter areas seem to have been carefully outlined by a fine darker line, which follows the edge of the carving exactly. This finer line was also used to indicate finer details on hieroglyphs. The fineness of the surviving painting suggests that the original decoration of the chapel was far less crude than it appears today.

Doorjambs in corridor (pl. 18b). The corridor between 2085 and 2086 is entered by a door on the north, framed by two monolithic...
A CEMETERY OF PALACE ATTENDANTS

door jamb, 25 cm thick, and 65 cm deep. Its doorway presumably dates to Phase ii. Although Reisner's description records "on each side, a man standing facing out," the thickness of the eastern jamb has no surviving decoration. That of the western jamb shows Redi striding out of his tomb, carrying a handkerchief and a staff. In front of him stands a young man, presumably his son, who grasps the staff with one hand while his other hand hangs empty. Unlike the other representations of Redi's children in the chapel, both Redi and his son stand on the same ground line, which is 20 cm above the modern concrete threshold of the tomb. The top of the jamb is lost, so Redi's head, name and titles are not preserved; the area under his elbow, where the name of his son would have been inscribed, is badly eroded, and no trace of an inscription can be seen.

South Pillar (pls. 15 and 139). The entrance to the recessed chapel, 16 m wide, is framed by pilasters that are not monolithic slabs, but built in courses that are bonded to the adjacent walls. The decoration on their thicknesses begins 50 cm above the base of the wall. That on the southern pilaster, which is now almost entirely destroyed, depicts the tomb owner walking out of the chapel. At the time of excavation this relief was preserved intact almost to shoulder height. Redi held a staff in his right hand, and his left hand hung loose at his side. The legs and the navel area were carefully modelled and the paint on the legs was completely preserved. A thin line of paint outlining the front and lower edges of the starched triangular kilt was visible, and a broader line below the carved horizontal ground line was also preserved.

South Wall (pls. 16 and 140). As was often the case in Fifth Dynasty chapels, the southern wall was decorated with scenes of leisure and entertainment. In the upper left corner, a couple, presumably Redi and his wife or mother, are seated on a chair with bull's legs; unfortunately, his lower legs and one arm are all that remain of Redi, and little of his companion is preserved above the ankles. He is shown reaching down to receive a blue lotus from a man in a starched kilt.

Two other attendants follow, the first presenting a duck and the second an object held at shoulder height, probably a plate of food. The second of the two attendants, facing left, is shown about the time of excavation this relief was preserved intact almost to shoulder height. Redi held a staff in his right hand, and his left hand hung loose at his side. The legs and the navel area were carefully modelled and the paint on the legs was completely preserved. A thin line of paint outlining the front and lower edges of the starched triangular kilt was visible, and a broader line below the carved horizontal ground line was also preserved. The lowest register shows the butchery of two oryxes. On the left, one man sharpens a knife with a whetstone attached to his kilt while his two companions struggle to cut off the animal's forelegs. To the right, the second oryx has been turned on its back and is attacked by two pairs of men. Filets are cut off the rear leg (or perhaps the lower part is being detached from the hunch at the joint), and to the right, the butchers lift the detached foreleg. The oryx's tail does not curl like that of the one behind him, but is bent sharply back under it. To the right, an eighth man faces left, holding two amorphous offerings, perhaps meat already removed from the animal.

Paint survives on the bodies of the butchers and on the feet of some offering bearers. There are also traces of dark paint on the...
bodies of the oryxes. An even, narrow (1.5 cm) band of dark paint also runs just beneath the lowest ground line.

Niches (pls. 3a and 34). A recess in the west wall is the only apparent focus in the chapel, although none of the decoration is oriented towards it. (If he offering bearers on the west wall turn their backs on this larger figure, which also faces left and so appears to follow them.) The base of the niche is 12 cm above the floor level, presumably an offering table of that height was set in front of it. To the right, between the niche and the angle with the north wall, an 18 cm wide panel is decorated with a column of hieroglyphs.

On the back panel of the niche, Redi is represented striding to the left. In his right hand he holds a staff and in his left a s ong. A triangular object protrudes above the belt of his simple kilt. It stands on a ground line that is level with that on the adjacent west wall, 34 cm above the base of the recess. Above his right arm is the inscription sfl [ba-i-p] pr-n g-hj, "inspector of palace attendants, Redi." Below his elbow, his name is repeated, jw-mw fl pr-n g-hj, "venerated before his lord, Redi."

This recessed panel is puzzling. If it was the funerary focus, why were the offering bearers all shown walking away from it? And why does the figure of Redi face left, rather than right, the preferred direction on independent elements such as false door tablets? And why is the focus at the north end of the chapel rather than the south, where it normally is? If only the northern half of the chapel were preserved, one would restore a principal false door at the south end without hesitation. If the south wall of the chapel were 50 cm further south, the width of a standard false-door niche, the chapel would be equally as wide as, and roughly parallel to, the serdab chamber. The doorjambs flanking the entrance would also be more nearly equal in depth (the southern jamb is now 35 cm shallower). Such a wall would also align with the inner face of the extension wall built in Phase II.

However, there is no indication that such a shift in the wall took place (the area is not accessible, due to modern reconstruction and the preservation of ancient decorated plaster); nor is there any suggestion why such a shift might have been desirable.

To the right of the recesses is a vertical column of text centered on a panel 38 cm wide. It was not photographed straight on by the Reisner expedition and is now almost entirely destroyed; the drawing has been reconstructed based on a modern photograph and signs visible in the corners of older photographs. It is not an exact facsimile. The top part of the text cannot be reconstructed; the lower part reads: "hwt n ba-njw-p, jw-mw fl pr-n g-hj, ..." (of singers of the attendants?); venerated before the great god, Redi." The phrase hwt n ba-njw-p is, so far as I know, unparalleled. Both titles, however, are connected with the palace, and scenes of musicians are especially common in the tombs of ba-njw-p, so it is probable this was one of their palace functions. The excavation photographs of parts of this text show that the hieroglyphs were outlined in a fine line and that the flag of the sfl sign was given interior details, another indication of the fineness of the lost paintings of this tomb.

North Wall (pls. 3b and 34). Redi is shown on the north wall being presented with four registers of cattle. He faces right, towards the entrance of his tomb, and is again preserved only to shoulder height. He wears the leopard skin and shoulder knot of the hnw priest over a simple kilt; and he carries a staff and handkerchief just as he does on the adjacent jamb thickness. Also identical to the northern thickness of the entrance is the position of one of Redi’s children, directly in front of his knees, on a raised ground line, grasping his staff. This child, however, is male, and is captioned n-n-ankh. "His eldest son, n-ankh." The first sign of the name is battered, but appears to be long and comparatively low. At the left edge can be seen the end of another n. N-n-ankh is the most probable reading for the incised inscription found on a servant model from 2088 (38–4–3 see the discussion of the finds in 2088 below). He man crouches behind a duck, which he appears to be carving, and is labeled jw-nk di N-n-ankh. Such an unusual (foreign?) name might be related to another peculiar name in the cluster, that of R-r-nk, whose tomb is directly to the west of Redi’s.

Facing Redi and his son are four registers of cattle. The upper register is only partially preserved. It shows two men bringing in an animal, probably an ox or an ibex rather than a bull, indicated both by its slighter build and the fact that the men are clearly exerting some energy to move it, as is more common with such less domesticated animals. The three registers below all show bulls, each labeled jw-nk "young bull." Cowherds lead the upper two of the three by rope halters; in the lowest register, the angle of the staff means that there is no space for a cowherd, so the bull is shown tethered to the ground.

North Pilaster (pls. 39 and 34). The pose and dress of the tomb owner on the north jamb mirrored that on the south, except that he held a handkerchief in his right hand and there were traces of a broad collar. A young woman at a smaller scale stood just in front of him on an elevated ground line, also looking out of the tomb chapel (see detail pl. 3b). She grasped the staff with her left hand and her right hand hung loose at her side. In the area below her father’s elbow is the caption n-n-ankh "his daughter, M-ankh." Paint was visible on the torus and feet of the tomb owner and again below the ground line.

Tomb Owner and Dependencies

Titles of Redi:

shf [ba-i-p] pr-n g-hj, inspector of palace attendants (back of niche);... hwt n ba-njw-p,... of singers of attendants (right of niche)

There is a drum in the Field Museum of Natural History in Chicago, accession number 38993, which gives the name and titles w-rt-nk shf [ba-i-p] pr-n g-hj, n-n-ankh. The name Redi (which is otherwise unattested) may be an abbreviation for this longer name Redi’s...
name occurs only three times in the chapel, and one of the occurrences is directly followed by a break. The title w-b-mne.t, unattested in the chapel, might have been a later acquisition, celebrated by the addition of the northern door. The title s¢∂ (without the reversed e), since the text is written right to left (immediately follows the group pr-™£, and the lost signs s¢∂ and e were probably grouped over a single e, the corner of which is preserved. The internal details of several of the sunk hieroglyphs might show the same hand as the painted raised hieroglyphs in the chapel, which also show some internal details. If the drum originally came from this tomb, it may have been located over the door at the northern end of the corridor. The drum is 71.5 cm in length, 29 cm high, and approximately 12 cm thick, which would fit the space in this doorway, as well as can be reconstructed without its eastern door-jamb. The drum was purchased in Cairo in 1898, so if it was originally part of the tomb, it was probably removed in antiquity. The restoration must remain tentative, however.

Dependants
A female relative, probably Redi’s wife or mother, is shown seated with him on the south wall. Her name and titles are not preserved. None of the attendants is identified by name or title. His daughter, Mrs. “Menet,” is depicted on the north entrance thickness, unless his text is to be interpreted “his beloved daughter.” His son, N-n-™n∞, “N-ne-ankh,” is depicted on the north wall. This name is probably also attested as the title on a model from the serdab of 2088. In this model, N-ne-ankh is given the title fm-4, and is represented cutting up a duck.

Conservation (Pamela Hatchfield)
The chapel has a locked door and is partially protected by a modern roof. Upper courses of the wall have been reconstructed. Modern mortar is present in joints between stones and at the edges of the plaster decoration. Some of this mortar is extremely soft. The decoration was carved into plaster of various thicknesses, and only occasional traces of carved lines are visible in the coarse-textured nummulitic limestone substrate. Two separate applications of the plaster are visible. One appears to have been applied to minimize irregularities and defects in the stone substrate, and subsequent layers applied and sculpted while wet. Very coarse plaster is present in the deepest holes in the surface of the stone.

South plaster. Plaster varies widely in thickness from area to area. Approximately 80% of the decoration was readable at the time of the Reisner photographs. In 1989, 5% of the original remained.
Summary of Reisner’s Description

Mastaba type: a-c
- Mastaba type: a: about 5.5 x 4.8 m; proportion about 1:1.6
- Facing masonry type: u on east, north, and west (partially destroyed)

Chapel type: (9) open corridor type
- Corridor 0.9 m wide:
  - Near south end, monolithic slab door, 0.55 m wide, stands behind offering stone, 0.5 x 0.2 m, with a basin at each end and no inscriptions.
- Chamber type: a on south, 1.0 x 1.1 m; 1.5 m on south 1.7 m on north lined with masonry; ends at rock chamber type: 7 (no chamber)
  - Complete plundered

Shaft:
- Shaft a: 1.0 x 1.1 m; 1.5 m lined with masonry; ends at rock chamber type: 7 (no chamber)
- Shaft b: 0.85 x 0.9 m; 1.05 m on south and 1.6 m on north; ends at rock chamber type: 6 a on south, 0.8 x 10 m; height 0.7 m area 0.8 sq. m; capacity about 0.36 cu. m
  - Step down from floor of shaft 0.2 m; partly cut in rock
  - No blocking

- Shaft c: 0.75 x 0.75; 1.8 m on south, 1.7 m on north lined with masonry; ends at rock chamber type: 6 c on south, 0.6 x 0.8 m; height 0.7 m area 0.48 sq. m; capacity 0.33 cu. m
  - Step down from floor of shaft 0.2 m
  - No blocking
  - Completely plundered

Excavation

g 2086a, which is called 2083 in the Reis’s Diary, was exposed and excavated on May 12th, 1939. The matrix overlaying it was described as sand, limestone debris, and rubble. Shafts a, b, and c all contained sand, limestone debris, and rubble. None contained any artifacts or human remains.

Architecture

The mastaba appears from the Reis’s Diary to have been built in two phases. First, an inner structure, the west face of which is missing, was built against the western half of the north face of 2086. In the sketch plan in the Reis’s Diary, the north wall of this early structure extends almost as far west as the north wall of 2086. In the Floroff plan, the wall is far shorter, and the convention used for rubble walls in that plan makes it less clear than it is from the Reis’s sketch that these walls form the eastern and northern facades of a mastaba rather than the inner faces of a peculiar recess in the western facade of the later construction. This second part of 2086a filled in the space east of the initial building, lengthening the corridor leading out of 2086. In the Reis’s sketch, it extended north almost as far as the north face in 2085, but it was only about two-thirds as deep as 2086. In the Floroff plan, conversely, this second part of 2086a extended considerably further north than 2085, and was as deep as 2086.

To this latter phase, whatever its dimensions, belonged the false door and shafts of 2086a. It is unclear whether it obscured access to a cult place of the earlier structure, if there was a cult place attached to that structure it must have done so, since the western face of the earlier structure is entirely buried. This second structure is of a standard form: a simple rectangular mastaba (allowing for the presence of the earlier structure), with a false door in the south end of its eastern facade.

The Reis’s sketch shows one further detail that is omitted entirely from Floroff’s plan: an extension of the mastaba to the north for a distance of about 50 cm. His sketch shows a single block extending beyond the northern face, which forms a corner with a row of three large blocks lying in an east-west row. The purpose of such an extension is obscure; perhaps it is only a foundation platform for the mastaba.

When the tomb was inspected in 1990, these walls were not sufficiently clear to resolve these issues. To further confuse matters, a line of blocks now runs parallel to the north wall of 2086, which cannot to be equated with any walls on the Reis’s sketch or on Floroff’s plan. It may be a modern construction.

Shafts and Burials

Shaft 2086a is a well-built masonry shaft with no chamber and no burial. g 2086a b is cut down into the sloping rock, which forms part of the ceiling of the small, empty chamber. The roof is completed with a single roofing block. The chamber is fan-shaped and irregular, although the floor and ceiling are level and horizontal. Shaft c is very much like shaft b in form, except that the bedding rock is high enough to complete the entire ceiling of the chamber, and that the chamber is both smaller and more rectangular. Neither blocking nor burial was found in either chamber.

Date

This tomb must post-date the construction of 2086, and probably belonged in part to Phase ii. The northwest corner of the earliest phase of its construction is just within the line that seems to have served as the northern boundary of the cluster until the very end of Phase ii. A date range from the reign of Izezi through the reign of Unis is the most likely for this part of the construction. The second part of the mastaba extended north of that boundary (according to both depictions of it), and hence belongs to the end of Phase ii at the earliest, and was perhaps considerably later. If this part of the
mastaba obscured an earlier cult place, it is perhaps best assigned to Phase IV.

Decoration of the Chapel
According to the Reis’s Diary, the cult place of this mastaba was “half of an inscribed limestone stela in sunk relief.” Reisner, in Giza Necropolis 3, makes no mention of an inscription, and there were apparently no photographs taken of the stela. In 1990, only its very weathered base remained.
ANONYMOUS TOMB: MASTABA G 2087

Summary of Reisner’s Description

Mastaba type: viii (c) irregular mastaba

<table>
<thead>
<tr>
<th>Area (sq. m)</th>
<th>Proportion</th>
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<tbody>
<tr>
<td>3.3 x 1.0</td>
<td>1/0.61</td>
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</tbody>
</table>

Facing masonry type: u, east and south

Chapel type: (5) interior corridor, no niche in west wall

<table>
<thead>
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<th>Area (sq. m)</th>
<th>Proportion</th>
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</thead>
<tbody>
<tr>
<td>3.2 x 1.0</td>
<td>1/3.2</td>
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</tbody>
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Shaft a: 1.1 x 1.05 m; 1.8 m (5 courses) lined with masonry; ends at rock

<table>
<thead>
<tr>
<th>Chamber Type</th>
<th>Area (sq. m)</th>
<th>Capacity (cu. m)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 a(1)</td>
<td>1.85 x 0.85</td>
<td>1.41</td>
</tr>
</tbody>
</table>

Blocking type: iv d(2)

Passage: 0.6 x 0.5 m; height 0.65 m

Burial pit: 1.85 x 0.45 m; 0.15 m deep, lined with masonry

Burial: half-contracted skeleton; decayed linen wrappings

Shaft b: 0.95 x 0.8 m; 2.0 m (7 courses) lined with masonry; ends at rock

<table>
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<th>Chamber Type</th>
<th>Area (sq. m)</th>
<th>Capacity (cu. m)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 a(2)</td>
<td>1.25 x 0.6</td>
<td>0.5</td>
</tr>
</tbody>
</table>

Passage: 0.6 x 0.2 m; height 0.5 m without jambs

Shaft c: 0.7 x 0.8 m; 1.4 m lined with rubble; ends at rock

<table>
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<th>Chamber Type</th>
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<th>Capacity (cu. m)</th>
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</thead>
<tbody>
<tr>
<td>8 b(2)</td>
<td>1.0 x 0.55</td>
<td>0.41</td>
</tr>
</tbody>
</table>

Shaft d: 0.95 x 0.55 m; 1.95 m lined with rubble; ends at rock

<table>
<thead>
<tr>
<th>Chamber Type</th>
<th>Area (sq. m)</th>
<th>Capacity (cu. m)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 a(1)</td>
<td>1.0 x 0.55</td>
<td>0.41</td>
</tr>
</tbody>
</table>

Blocking type: v c(2); intact

Burial: leg-contracted skeleton

Excavation

On April 17, 1938, the expedition began clearing to the north of 2088, removing a matrix of sand, limestone debris, rubble, pebbles, and stones. g 2087 was first noted in the Reis’s diary on April 18, when four shafts were revealed between serdab 2 of 2088 and the newly discovered 2086 to the north. By April 21 it had been assigned a number, and its “lining” had been partially cleared.

The shafts were cleared on April 21. The fill of each was different: a contained pebbles and red debris, b contained sand and rubble, c contained sand, rubble, and limestone debris, and d contained pebbles, red debris, and rubble. Intact blocking was present in shafts a and d, which were cleared on April 30.

A fifth shaft was evident on the surface of the mastaba in 1990, along the wall of 2086, west of d. This shaft was apparently not investigated by Reisner’s expedition. It is labelled e on the revised plan of the cluster.

 Finds

Although no finds were noted during the excavation, a rim from a coarse, Nile-silt ware jar was recorded in 1989 (see fig. 28). A large closed form, probably roughly spherical in shape, the vessel had a rim diameter of 14 cm. The surface is very coarse and rough, with many inclusions and cavities from burnt-out straw temper. Vertical finger grooves can be seen on the interior; the exterior is uneven and was dented before firing. In addition, two model offering vessels and a bowl fragment, all of Nile silt ware, were recorded in 1990.

Architecture

The only exterior wall of the mastaba is on the south and is almost entirely covered by 2088.2 (fig. 29). Reisner’s reference to an eastern facade of u-masonry may refer to the west wall of the corridor chapel, which was only partially preserved at the time of excavation. Reisner’s measurements assume there was no recess in this wall, but this is not entirely clear. No eastern facade is visible in the core of 2084. The mastaba is defined primarily by its fill and its shafts.

The mastaba may have originally had a different shape. The wall that was built to close off the courtyard in front of 2086 jogs out to form the north end of 2087’s corridor chapel (see pl. 24a). Some

Fig. 28. Rim of Nile-silt ware jar (1989) and two model offering vessels and the rim of a bowl (1990), all from the surface of the body of g 2087.
plaster on the exterior of this wall to the east of that jog (covering a face of the wall now buried by 2084) suggests that this wall at one time received some finishing as an interior wall of a chapel or courtyard. The depth of the jog suggests a doorjamb or pilaster. The decorated jambs on the present southern doorway have notches for the customary drum lintel; the jambs might have originally been set up at the northern end of a lost eastern face of the mastaba, perhaps into a recess created east of the jog, to mark a doorway that led to an L-shaped chapel. The placement of the principal shaft would suggest a false door at the southern end of this hypothetical chapel.

Shafts and Burials
Shaft a (pl. 24b), the principal shaft of the mastaba, may have been meant to be deeper, as its base is roughly excavated below the floor of the chamber, which is at bedrock level. The blocking was rubble bound with mud. The chamber was well built, lined with masonry with plaster filling the joints. The shallow burial pit was also lined with masonry and contained a skeleton on its left side with its head to the north. There were traces of decayed linen wrappings. The skeleton was described by Reisner as half-contracted, but the drawing on the tomb card showed the legs only slightly bent.

Shaft b was also built of masonry on top of the bedrock, with a smaller north–south chamber making an “L,” with the base of the shaft. Its northern shaft wall is the south facade of 2086. It was found open and empty.

Shaft c (pl. 24c–d), a simple masonry shaft and chamber, was also open, although it contained a contracted skeleton, described by Reisner as “young.”

Shaft z (pl. 25a), also built against the south facade of 2086, was blocked by a low wall of masonry, topped by a leaning slab, the whole bound with mud. The rectangular, slab-roofed chamber contained a skeleton with contracted legs.

Shaft e, noted in 1990, but not excavated, appeared to be a shaft with rubble walls, built against the north facade of 2086.

Date
The mastaba seems to belong to the middle of Phase ii, and thus can probably be dated to the reign of Izezi.

Decoration of the Chapel
The west wall of the corridor chapel does not survive to a height at which one might expect to see traces of any original decoration. The east wall of the corridor was clearly undecorated, since it can be seen to have been roughly finished two courses above the base of the decoration on the adjacent jamb in one of the excavation photographs (see pl. 23b).
Two decorated doorjambs flank the doorway to the south. These jambs were recorded by tracing on textured plastic paper. Both jambs depict the deceased walking out of his tomb, with bare feet, wearing a starched triangular kilt and carrying a staff and handkerchief. On the eastern jamb (pls. 23b and 145b), the baseline is only 36 cm above the base of the jamb. No name is preserved.

On the western doorjamb (pls. 23a and 145a), the area below the figure of the tomb owner is decorated with a scene of a man leading a bull, captioned "m jw£", "young bull." This lowers the baseline of the decoration to only 10 cm above the sill. The principal peculiarity of this vignette is its orientation. One would expect the bull to be led into the chapel rather than out of it and towards the tomb owner rather than along with him. A previous placement in the chapel would not explain this orientation, since the juxtaposition of the tomb owner and the ox would remain. It perhaps reflects some connection with the cult carried out in an adjacent mastaba, 2088.

**Conservation (Pamela Hatchfield)**

The decorated doorjambs of this tomb are in an advanced stage of weathering. The stone is delaminating, and the upper portions of both the west and east jambs are mostly destroyed. The decoration, carved in raised relief, was finely done but is obscured by severe weathering, especially above the waist level of the figures. A large defect in the stone of the eastern jamb, at the height of the figure's chest, was originally filled with plaster.

The jambs had fallen, and were replaced by conservators supplied by the EAO from the Giza inspectorate during the 1990 field season.
THE TOMB OF KA-KHENT
AND PHEHN-PHTH:
Mastaba g 2088

Summary of Reisner’s Description

Mastaba type: vi b(2)
Original mastaba: [10.5 x 5.9 m]
Facing masonry type: [u]
1st addition: extension and pillared portico
5.1 x 1.85 m (exterior measurements)
area of addition: 18.43 sq. m
Facing masonry type: [u]
2nd addition: open court
5.65 x 6.0 x 5.2 m (exterior dimensions)
area of addition: 30.26 sq. m
Facing masonry type: [u]
Total area: 111.64 sq. m

Original chapel: type (4b)
2.9 x 1.1 m
south door: 0.65 x 0.25 m
north door: 0.65 x 2.7 m
width of recess inside door: 1.4 x 0.6 m
area: 3.38 sq. m; proportion: 1/8.52; relation 1/18.6

1st added chapel: type (ii), exterior corridor
3.3 x 1.1 m, converted later into serdab 1
portico interior: 5.25 x 0.9; portico to east side of roof: 5.25 x 1.85 m
2nd addition: open court in front of portico
4.9 x 5.2 x 4.1 m
area: 20.7 sq. m

Additional niche s. of doorway to room s. face of mastaba in the back of the embrasure n. of doorway to room a

Serdab 1: built by blocking corridor leading to portico.26 y(1) 0.65 m thick; a filled wall with masonry on the south, z-masonry on the east and north.
2.7 x 0.95 m (2.56 sq. m) in area, 2.3 high. W. window slot in south wall (opening onto portico)

26 The beginning of the summary for this mastaba in the Giza Mastaba list and this report appeared to be entirely lost in the gap between the original and corrected types. This was the most unusual one of the two found in the mastaba. The measurements were taken from Floroff’s manuscript and agree with the area given in Reisner’s summary.

24 As it stands in the notes for this “corridor chapel,” the extension was almost certainly a corridor. The reason it was added was probably the large uninscribed false door at the southern end of the north wall of the portico; however, the dimensions of the “chapel” give do not include the corridor itself. The false door in any case was almost certainly a serdab from the very beginning. The reason behind Reisner’s decision to add the corridor is unclear from the notes. However, the dimensions of the corridor indicate that it was not intended to function as a corridor.

The tomb of Ka-khent is an important example of a mastaba with a large pillared portico. The portico was constructed in two phases: the first phase included a large open court in front of the portico, and the second phase added a pillared portico. The portico was constructed with z-masonry on the east and north, and u-masonry on the south. The interior of the portico was 5.25 x 0.9 m, and the portico extended to the east side of the roof, 5.25 x 1.85 m. The mastaba was originally 10.5 x 5.9 m, but was expanded twice: once with an extension and pillared portico, and again with a large open court in front of the portico. The first addition included a pillared portico, 5.1 x 1.85 m, and the second addition added an open court, 5.65 x 6.0 x 5.2 m. The serdab 1 was built by blocking the corridor leading to the portico, and was 3.3 x 1.1 m. Excavation and Finds

Excavation and Finds

Work began on 2088 on April 4, 1938. According to the Reis’s diary, the surface debris consisted of limestone debris, rubble, potsherds, dirty debris, pebbles and stones. As the walls lining southern and eastern faces of the mastaba and the chapel began to emerge, a number of fragments of limestone model figures were found in the debris. This was later reinterpreted as “room e” and later again renamed “court (c).” The sculpture must have come from the western area of the court, as a massive dump lay over the eastern part of the court and was laboriously excavated later. The model fragments are listed below in the order in which they were described in
the Reis's Diary. It may represent the order in which they were encountered and offer a clue to their stratigraphic relationship.

38-4–6 (see fig. 30) Headless limestone statue of a seated man in 10 pieces. (The upper torso was found later.) The proper right side of the chair is inscribed vertically with the name Nfr-@-swt. The kilt is painted black and the body is painted brown. A negative area of paint indicates that the man wore a broad collar, but no trace of its color is preserved. Dimensions: height 30 cm; length 23 cm; width 13 cm. Provenience: debris of court c

38-4-6a (see pl. 32a and fig. 31a) Limestone torso of a female statue, depicting a woman grinding grain. Her flesh was colored yellow, and her white tunic has a shoulder strap on the left, leaving her right breast exposed. It was outlined in red. Three parallel black lines remain of her necklace. Dimensions: length of torso 12+ cm; width 9.6 cm; thickness 5.7 cm. Provenience: court c of 2088

Fig. 31. 2088: Small statue, 38-4-1, from the registration drawing.

38-4-6b (see pl. 32b and fig. 31b) Limestone fragment of a black-painted base of male servant statue, 38-4-11. Both are from the registration drawing.

38-4-2a (see pl. 32c and fig. 32) Limestone group of two women on one base. The base is painted black, the bodies of the women yellow, and their dresses white. One woman (a) squats to sieve grain. She wears a black full wig with a red band around the head and a small necklace. Her nipples are painted black. Her name, Nfr-t-jnt, is written horizontally on the base in front of her. Her companion (b) is preserved only below the waist. She stands, knees slightly bent, grasping a tall pestle with which she pounds the grain in the hollow in front of her. Her name is written vertically alongside her: "ny-p-ne". Such grain-processing tasks would be required for the making of either bread or beer. Dimensions: height (of a) 25.5 cm; length 26 cm; width 18 cm. Provenience: 0-ny-the-torus of (a) was found in the "chapels debris." According to Reisner's description most was found in the debris of the portico (which is included in court c); the pestle was found in serdab 1, which was thus probably the original position of the model

38-4-2b (see pl. 32d and fig. 32b) Limestone fragment of a black-painted base with parts of two feet, the left striding forward. The feet are red, so this was probably a male servant statue. Dimensions: length 10.2 cm; width 10.4 cm; height 5.6 cm. Provenience: Found in court c

The objects recovered also included "fragments of arms, feet, and bases of those statues and, some still unidentified." Following this discovery, efforts shifted to moving a large dump to the east. On April 8, the east wall of the court had still not been uncovered, but the north wall of the court (the south face of serdab 2) had been partially exposed and another group of statue and model fragments had come to light (see pl. 3a). At least some of these, to judge from the photograph, were located near serdab 2.

38-4-3 (see fig. 33) Limestone model of man cutting up a goose. Inscribed on base is the phrase "bmk. Nfr-@-swt, ‘ka-priest, Nfr-@-swt." The name is paralleled by a son of Re@, depicted in 2088

38-4-11 (see pl. 3a and fig. 31) Limestone fragment of a black-painted base with parts of two feet, the left striding forward. The feet are red, so this was probably a male servant statue. Dimensions: length 10.2 cm; width 10.4 cm; height 5.6 cm. Provenience: Found in court c

The objects recovered also included "fragments of arms, feet, and bases of those statues and, some still unidentified." Following this discovery, efforts shifted to moving a large dump to the east. On April 8, the east wall of the court had still not been uncovered, but the north wall of the court (the south face of serdab 2) had been partially exposed and another group of statue and model fragments had come to light (see pl. 3a). At least some of these, to judge from the photograph, were located near serdab 2.
A CEMETERY OF PALACE ATTENDANTS

38–4–8 (see pl. 32a and fig. 34) Limestone model of male torso, bending over. A wide raised belt is preserved.

38–4–2c (see pl. 32c and fig. 32) Limestone model of woman pounding grain (see entire model described above).

38–4–2a (see pl. 32c and fig. 32) Head of woman sieving grain (see entire model described above).

38–4–9 (see pl. 32a and fig. 35) Front of base of female statue (two feet). It belongs to 39–4–25 (which was found outside this cluster), which has the name Im.N-wd, “ka-priest, Neni,” incised on the front of the chair left of her legs. See also 38–4–16.

38–4–2b (see pl. 32c and fig. 32) Pestle of double grain-processing model.

38–4–10 (see pl. 32a and fig. 37a) Head of a female statue without wig, possibly a child with a lost pigtail.

38–4–17 (see fig. 36) Fragment of yellow limestone model table with hand attached. An inscription on the base identifies the hand’s owner as K£-†zw.

38–4–2 (see pl. 32c and fig. 32) Upper part of a bending female limestone statue with necklace and collar. Her head is covered by a cloth, so she was probably grinding grain.

38–4–4 (see pl. 33b and fig. 40) Upper part of a bending female limestone statue with necklace and collar. Her head is covered by a cloth, so she was probably grinding grain.

38–4–21 Fragments of plaster from wooden statues, from both serdabs. These probably include those removed during later work by W.S. Smith in both serdabs as well as those found in the initial clearance of serdab 1.

Serdab 2 was cleared on April 10. The fill was described as limestone debris, black debris, and sand. Many plaster fragments from wooden statues were removed from the serdab, but apparently not registered. Two more fragments of limestone statues were registered. 38–4–4 (see pl. 32a and fig. 40) Upper part of a bending female limestone statue with necklace and collar. Her head is covered by a cloth, so she was probably grinding grain.

38–4–19 (see fig. 39) Fragment of rectangular basin.
Work on 2088 continued through May 13th, during which time its shafts were cleared and the huge mound of debris that covered the eastern end of the mastaba was removed so that the work could continue eastward.

Shaft a is recorded as having been filled with drift sand, limestone debris, rubble, and sand. The Reis’ Diary for April 14 records a break on the north side of the shaft leading into the chamber of shaft b. Since the chamber of shaft b is much further south, it may have been the chamber of an otherwise unrecorded shaft behind the northern false door, noted in 1990 and later cleared by the EAO. (Masonry indicating its position is shown on the revised plan.) The chamber of 2088 a was partially blocked and filled with sand.

Shaft b contained sand, limestone debris, rubble, and pebbles. The rubble blocking of the chamber was intact except for a space at the top. The shaft continued down into the bedrock below the chamber entrance, and was filled with limestone debris and rubble. Shaft c ends above the roof of chamber b and had no chamber of its own. It was filled with limestone debris, rubble, pebbles, dirty debris, and stones. Shaft d contained the same type of fill, except for the stones. Its blocking was intact. Shaft e was filled with limestone debris, rubble, pebbles, and red debris. It had two chambers, one above the other, and neither with surviving blocking. Shaft f was filled with the same materials, however, its blocking was intact.

The shafts built between the west face of 2088 and the east face of 2089 were also cleared at this time. Shaft 2088 x, 2088 y, and 2088 z were all filled only with drift sand. There was no blocking in any of them, although shaft y contained a body. The alabaster statue fragment found in the same shaft is almost certainly from somewhere else, as is the limestone fragment inscribed with a text in sunk relief (jmj-r st ∞ntjw-ß [pr-™£], "assistant overseer of palace [attendants]") taken from the top of shaft z (pl. 33c). The latter fragment was not assigned a registration number.

34 Ibid., p. 58 and pl. 50c.
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Four fragments of arms of small limestone statues with traces of red paint. (These presumably could be attached to extant models from elsewhere in the mastaba)

38-3-2 (see fig. 43) Fragment of relief, showing the belt of a man's kilt and the end of the tie extending above it, and perhaps the line of a leopard skin; h. 34 cm; w. 9 cm; th. 4.8 cm

Apparantly in room c itself was found:

39-3-3 (see fig. 46) Gray ware pilgrim flask, fragment from the registration drawing. 39-3-1

From the inner chapel (a):

38-4-26 (see fig. 50) Arm fragment, possibly of 38-4-17

Fig. 45. g 2088: Fragment of raised relief, showing a man's belt, from the registration drawing. 39-3-2.

38-4-18 (see fig. 50) Arm fragment, possibly of 38-4-17

Fig. 47–50 (left to right). g 2088: (47) Leg fragment of a seated woman (?), 38-4-19; (48) arm fragment, 38-4-12; (49) fragment of the right hand of a larger female figure. 38-4-20; and (50) arm fragment, 38-4-18. All from registration drawings.

38-4-22 (see fig. 55) Lower part of badly eroded male statue

Fig. 52. g 2088: Ostracoon, from the registration drawing. 38-4-26.

Fig. 53. g 2088: Lower part of badly eroded male statue. 38-4-22.

From court c:

38-4-26 (see fig. 52) Ostracoon

From several places in 2088:

38-4-20 Small fragments of models

While the breaking and dispersal of these model fragments makes it difficult to determine with certainty where they were originally placed, it can probably be assumed that when fragments of a statue are found in one of the serdabs, that serdab was the entire statue's original provenience. Serdab 1 thus probably contained models of two women processing grain (38-4-2), a man lifting a table (38-4-17), a small child (38-4-19) and a rectangular basin (38-4-21); while serdab 2 contained models of a woman grinding grain (38-4-4) and a man carrying jars (38-4-9). Other models cannot be located in one serdab rather than the other. These include models of a man cutting up a goose (38-4-3), two or three statues of brewers (38-4-8, 39-3-1, and 39-3-4), and two other statues of women grinding grain (38-4-6 and 38-4-7). Both serdabs also contained the decayed remains of wooden figures, probably larger-scale statues of the tomb owner and his family. The statues of seated figures (38-4-9/38-4-15)
38–4–25, 38–4–1, and 38–4–22) may have been from one or another of the serdabs; alternatively, they may have been set up in the courtyard.

In addition to the finds of the Reisner expedition, a number of ceramic and lithic materials were noted in 1989 on the surface of the mastaba fill. Fig. 53 illustrates an oval flake of brown-yellow flint with unifacial retouch and a dorsal surface almost entirely covered with cortex. Nearby was found a shaped brown flint flake, with little additional retouching. From the path near this mastaba came a spoke-shave, with a bifacially retouched inner curve, and again considerable cortex remaining on one face.

Three fragments of ceramic vessels were also found on the surface of the mastaba (see fig. 54). The rolled rim and neck of a soft marl clay jar had a few small inclusions of mica, shell, and bone, and...
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Fig. 55. Outline and shaft plans of g. 2088.
very occasional straw catalysts. The core of the clay was pink, but the surface was creamy white, and the exterior was whiter still, perhaps as the result of efflorescence. Another fragment comes from an open bowl with inlaid horizontal decoration. The fabric is mixed, and the clay appears to have been evenly fired, and perhaps over-fired. The third fragment is a cup or bowl with very thin sides and a broad flaring rim. It had a fine Nile Silt fabric, with a dense temper of crushed bone or shell, and its outer surface was burnished red.

Architecture

Mastaba G 2088 was built on an independent site, and was probably among the earliest in the cluster (fig. 39). It was probably built simultaneously with 2089, the undecorated mastaba behind it, because their dimensions and plan are almost identical, and they are aligned. It was built in several phases, but retained its orientation to the east and south, probably because northern access had already been blocked by the time of Phase II by other constructions. The earliest form of 2088 was identical to 2089 to its west: a rectangular mastaba with stepped (z-masonry) facing, with a recessed entrance in the southern half of its eastern facade facing onto an “L”-shaped offering chapel with two false doors. Like 2089, the principal shaft was built directly behind the southern false door, with a burial chamber oriented towards the chapel. The northern false door has no serdab slot just below the lintel as 2089 does; instead there is a shaft directly behind it (see below).

Both false doors in the L-shaped chapel are of single blocks of stone. The southern example has outer jambs 20 cm wide, and a tablet of 36 cm wide x 40 cm high without apertures, set back 10 cm from the outer jambs. The lower lintel is also set back from the outer jambs, although less so, and is 20 cm high. Below it, the inner jambs and the niche are all 12 cm wide, the jambs being set back further from the lintel and the central niche an additional 12 cm deep. The base of the drum lintel is 15 cm below the base of the lower lintel. The southern door is similarly proportioned, giving an impression of verticality and depth. The jambs do not diverge noticeably from the vertical. Niches in the upper courses of the north and south walls of the chapel above the top of the false doors suggest that both these doors and the scene between were topped by a single projecting lintel, like that in 2091.

Before the end of Phase I, the original mastaba was expanded by the addition of a serdab to the east of the north eastern facade, creating a new eastern facade, also cased in stepped masonry. The recessed original facade around the doorway was transformed into the back wall of a portico by a stepped spur wall extending the southern facade of the mastaba. The abutment of the stepped masonry additions to the original mastaba can be clearly seen in both the north and the south faces of the mastaba (see pls. 29 and 136). The portico had two square columns set slightly back from the line of the portico as its southwest corner. Its slot opened at the eastern end, presumably oriented to be accessible to the path that ran south between 2236 and 2088, leading to the southern cemetery. The slot was narrow and vertical, 30 cm high and only 8 cm wide at its outer edges, and widened only slightly inside.

The final alteration converted the rectangle of space east of the portico as far as the entrance to 2087 into an open courtyard. It left only a very narrow space in front of the slot of the serdab built in the preceding phase, which is the principal argument for interpreting these two stages as sequential rather than simultaneous. The placement of its door at the southern end of the east wall of this enclosure suggests that traffic was again perceived as coming from the south-east. This would date the extension to Phase III. Only a few courses of the walls built around the court are preserved, but they seem to have been of u-masonry, rather than the stepped z-masonry used for the earlier parts of the building. They may never have extended to the full height of the mastaba. This area was almost certainly never roofed, as its width is too great to have been spanned by limestone blocks.

This extension was almost certainly built by Pehen-Ptah, the son of the original tomb owner, who is depicted on one of the doorjambs of the entrance to the new courtyard. To judge from the area cut away for the drum lintel, he faced into the chapel, raising his hand in greeting to his father. He is presumably also responsible for the orthostats facing and leveling the doorway to the original chapel (pls. 27a-c, and 30b), and the false door at the southern end of the portico, both of which show the same vein of soft white limestone that appears in the east wall of the court (see pl. 25b-c). This filling in of the door recess would not have been necessary before the portico was converted to an internal space by closing off the southern approach with a wall. This relationship has implications for the dating of the whole cluster, since apparently the time between the beginning of Phase I and the beginning of Phase III did not extend beyond two generations.

Pehen-Ptah’s false door (pl. 27b) was in marked contrast to that of his father, being less deep and less vertical. Again, however, an upper lintel is missing. The door is 30 cm north of the south wall of the courtyard, and seems to angle right at the bottom following its slight batter. The outer jambs are 38 cm wide, and the tablet is 85 cm wide x 40 cm high, and flanked by apertures 7 cm wide and 3 cm deep. Below a lintel 37 cm high are 28 cm-wide inner jambs, and a central niche 12 cm wide. The drum lintel extends 12 cm below the base of the lower lintel. The left edge of the right inner jamb is noticeably bowed, narrowing the central niche. There is considerable plaster on and around the false door, but no discernible decoration.
Shafts and Burials

Shaft a (pl. 33a) had a deep rock-cut chamber with a burial pit cut in the floor. The lid of the pit was two slabs of stone. The southern slab was in place, but the northern one had been moved aside. The pit was empty, but fragments of bone were found in the chamber.

Shaff b descended into the bedrock, but the chamber itself was built in the fill, with its floor 30 cm above the surface of the bedrock. The blocking wall, built of rubble and mud, had been broken away at the top. The chamber contained a skeleton with contracted legs (Reisner calls it “half contracted”). This burial may be connected to the small false door of (pl. 35a) that was set into the northern embrasure of the door to the chapel.

Shaff c appears to be a burial shaft than a construction shaft or an access shaft to the chamber of shaft b. It has no separate chamber, and the wall separating it from shaft b has now collapsed.

Shaff d had a small rubble-built chamber built on the surface of the bedrock. It was blocked with an intact rubble wall, and contained a tightly contracted skeleton (pl. 34b).

Shaff e (pl. 34a) had two chambers in its north face. The lowest, E(1), rested on the north embrasure of the chapel entrance; but E(2) rested on the bedrock and was built of rubble. The upper chamber had a small rubble-built chamber built on the surface of the bedrock. It was blocked with an intact rubble wall, and contained a tightly contracted skeleton (pl. 34b).

Shaff f (pl. 34a) had two chambers in its north face. The lowest, E(1), rested on the north embrasure of the chapel entrance; but E(2) rested on the bedrock and was built of rubble. The upper chamber had a small rubble-built chamber built on the surface of the bedrock. It was blocked with an intact rubble wall, and contained a tightly contracted skeleton (pl. 34b).

Shaff g (pl. 35a) had two chambers in its north face. The lowest, E(1), rested on the north embrasure of the chapel entrance; but E(2) rested on the bedrock and was built of rubble. The upper chamber had a small rubble-built chamber built on the surface of the bedrock. It was blocked with an intact rubble wall, and contained a tightly contracted skeleton (pl. 34b).

Decoration of the Chapel

With the exception of the pillars of the portico and the block that remains of its lintel, all decoration in the chapel of 2088 was recorded by tracing enlarged photographs and, where possible, collating the drawings with the remains. The lintel fragment was recorded by direct tracing, since the excavation photographs omit the left edge. The pillars were also traced directly, since the decoration seems to have been unnoticed by the Reisner expedition and no excavation photographs were taken.

The earliest preserved decoration in the chapel of 2088 is the raised relief decoration carved in the plaster coating the L-shaped chapel of the first building stage, although some additions to this decoration may have been made later.

False doors. Decoration survives only on the northern of the two false doors (pls. 26a-c and 146a), and only at the very base of the outer panels where the platter survives: on the right… (Reisner 1922, 206, “… inspector of [palace] attendants,” and on the left… (Reisner 1922, 206, “… of the palace, Ka-khent.”)

West Wall. The wall between the false doors has been disassembled and the blocks were found lying in the courtyard to the east. They were reassembled on paper and are as shown in pls. 29 and 348. At the left, the tomb owner can be seen seated at a table of tall loaves. He wears a long wig, a beard, a broad collar, and a wrapped kilt. With one hand he clutches a handkerchief to his breast; on the other he reaches out to the table. Before his face are his name and titles: (perhaps Ka-en-tjenent?) Beneath the offering table is a man on a much smaller scale, presenting a foreign, presumably derived from one of the two animals shown in butchering scene to the right. Above this is a register showing two men presenting incense and strips of cloth, and behind them, two pairs of men carrying trays of offerings. Another pair is similarly occupied in the register above, followed by a man carrying something on his shoulders. These figures are sandwiched in between the oversized offerings that entirely fill the upper register. The first and last of the three men in the third register are labeled with what are probably personal names: A(… or perhaps A(mo) and …… (perhaps Ka-en-tjenent)). These texts are in junk relief, and may have been added to the scene some time after its original production.

East Wall. The scene on the east wall opposite is still in place, though it is now considerably more fragmentary than the photograph taken at the time of excavation (see pls. 28 and 147). It also shows Ka-khent seated before a table of offerings, in this case on the right and wearing a starched triangular kilt. The vertical lines under his chair, which would not fit his own legs, probably represent the legs of his wife or mother seated beside him. There is only a single trace remaining of the text in front of his face. The two upper registers are again filled with oversized offerings, and below them are two pairs of men bringing trays of offerings. The lowest register shows a
The tomb of Ka-khent and Pehen-Ptah: mastaba G 2088

Chicago (accession number 31733) bears the name south wall was as well. No decoration survives, however, on either

Note that the reversal of the title of the drum is identical to that on the architrave of Ka-khent

The builder of the second serdab is uncertain, but the assistant overseer of palace attendants, Pehen-Ptah. His title is a variation of the name Pehen-Ptah, although space has been left for the uncarved sign used on the Field Museum s drum and in 2088. Given the identical title, it is tempting to restore this lintel over the entrance to the L-shaped chapel of 2088. The arrangement of the signs of the title of the drum is identical to that on the architrave of Ka-khent's son. (Ka-khent's own texts spell the title in a variety of different ways.) If it is from this mastaba, however, it must have been removed in antiquity, since it was purchased in Cairo in 1898. The drum may also derive from another mastaba altogether.

Pillared Portico. Decoration is more scattered in the later phases of the mastaba. The two pillars of the portico are both inscribed with prominent titles bearing the name Ka-khent. The north pillar is inscribed with the date of the mastaba's construction (pl. 146b).

The most notable feature of this lintel is its reversed inscription (pls. 30a and 149). This reversal of direction is very rare, but does occasionally occur. If it is from this mastaba, however, it must have been removed in antiquity. While this is possible, it seems simpler to assume that this block came from a part of the mastaba built by Ka-khent's son, Pehen-Ptah, who is known to have had that title, or from elsewhere in the cultus.

A secondary false door (pl. 27b) was placed in on the west wall of the portico left of the door to the L-shaped chapel. It has a broad tablet and broad inner jambs, and a narrow central niche and apertures, but no relief decoration. Its surface was covered with plaster, or may have been decorated in paint. To the right of the door, the filling blocks are decorated with a standing figure of a man in sunk relief, presumably either Ka-khent or Pehen-Ptah (pls. 30b and 150). He wears a wrapped kilt, a long wig, and a beard, and carries a staff and s scepter. Although the figure is well carved and traces of red paint remain on the feet, it seems not to have been entirely finished, since the lower half of the staff has not been carved, nor has the segment of the s scepter that extends from the hand to the body.

Courtyard. The builder of the second serdab is uncertain, but the wall encasing the courtyard was almost certainly built by Pehen-Ptah, who built the doorway. The northern doorjamb, which is now displaced but can be restored with certainty based on the position of the notch cut to carry the drum lintel, bears his name and figure in raised relief (pls. 31a and 133). He strides into the courtyard, his right hand raised in greeting to his father, while his left hand holds a handkerchief. He wears a striped triangular kilt, a broad collar, a short wig, and a beard. The text behind his head reads smt jntjw-ß pr-™£ P¢.n-P¢, "assistant overseer of palace attendants, Pehen-Ptah." His reversal of direction is very rare, but does occasionally occur.

In this case, it probably reflects the son's relationship to his father, the original owner of the tomb. Another block (pls. 32b and 132) bearing the same name and explicitly identifying him as the son of the tomb owner reads s f bd bnj£-š pr-™£ Ph-n-Pb, "his son, the inspector of palace attendants, Pehen-Ptah." Pehen-Ptah here bears a lower title than on his doorjamb, so it may be part of an earlier construction in the mastaba. This piece is crudely finished and carved in sunk relief, and there is a major scribal error in its badly spaced hieroglyphs (the name is actually written Ptn-Ptah, although space has been left for the uncared for...
and an attempt has been made to obliterate the c. The block is only 20 cm thick, too thin to serve as a lintel. The top half of its left edge protrudes 5 cm beyond the bottom half, so it was presumably meant to fit into something; it is difficult to imagine where it could have been placed. Reisner considered it to be the lintel of the doorway to (a), which is structurally unlikely; there is no indication whether his restoration was based upon the block’s position at the time of its excavation or simply the assumption that a lintel must have come from the most obvious doorway.

The only other decorated part of the tomb is an intrusive false door carved in crude sunk relief and placed to the right of the innermost doorway.

The name, ‘™n∞.j-m-™.s’, is carved. Large amounts of debris are present in this area.

Tomb Owner and Dependents

Titles of Ka-khent:

- Mb-¢tj-w n k£ n [¢m]-k£…
- z£ [t?] f… f… (east wall)

Titles of Pehen-Ptah:

- z£.f P¢.n-Pt¢ (east wall)

Other people mentioned:

- in sunk relief on east wall: … nswt
- in sunk relief on east wall, before harpists: lsj-t (name lost)
- False door (right recess of door to inner chapel): lsl-nt
- lsj-t-m-w
- Statue of seated man (38–4–1): Nfr-fl-nswt
- Statue of seated woman (38–4–9/15/25): lsl-nt Nnj

Male servant figures:

- 38–3–4: Nfr-fl-nswt straining mash
- 38–3–4: Hps. w.¢t slicing mash
- 38–4–3: lsl-nt N-w.¢t carving goose

Conservation (Pamela Hatchfield)

Access to the chapel is not restricted. Some recent mechanical damage was noted, and the chapel would probably benefit from some restriction of public access. The chapel has not been reconstructed in any way.

Inside the chapel, the false doors in the west wall show the remains of plaster and mortar, but are largely detached from the adjacent walls. The west wall of the chapel, between the false doors, has been completely dismantled, and is probably the source of the blocks now littering the courtyard to the east. The east wall of the chapel is still in place, although only fragments of its plaster facing survive. Lines of carving are visible both in the plaster and in the stone.

Plaster remains on the false door set into the facade of the original mastaba, but no decoration is now evident. The surface is very weathered and largely delaminated but still in place. The two pillars of the portico covering this external false door show remains of plaster in a similar condition. To the north of the door, the large figure shown in sunk relief is still fairly finely finished within the sunk area, but the raised surface is quite rough. Traces of mortar remain in the joints between the large stone slabs into which this figure is carved. Large amounts of debris are present in this area.
Several decorated blocks lie face up in the open courtyard to the south. Most of them show mechanical damage, weathering and delamination. In their present state, however, turning them so that the decorated faces are not exposed would dislodge the loose fragments of decorated plaster still adhering to them, so they were left in their current positions.
Summary of Reisner’s Description

2088a
small mastaba intruded in southern half of pillared portico
Mastaba type: xi
c(1)
1.9 x 1.9 m
area: 3.61 sq. m; proportion 1/1
height 0.64 m
facing masonry type: [u]
Chapel type: (9d); east face has no niche
Shaft: 0.8 x 0.5 m; 0.8 m lined with rubble ends at rock
chamber type 8 a(1) on west; 1.5 x 0.55 m; height 0.65 m
area 0.82 sq. m; capacity 0.53 cu. m
passage 0.35 x 0.2 m; height 0.6 m
open and empty

2088b
mastaba intruded in N E corner of court
Mastaba type: xi
c(1)
in court: 1.35 x 1.3 m; between serdab 2 and east wall: 1.55 x 0.8 m
area: 2.99 sq. m
facing masonry type: [u]
Chapel type: no niches
Shaft: 0.8 x 0.8; 1.4 m lined with crude brick on south and west, uses
existing masonry east and north; ends at rock
chamber type 8 b(1) on north; 1.2 x 0.7 m; height 0.7 m
area 0.84 sq. m; capacity 0.38 cu. m
passage 0.2 x 0.55; height 0.7
blocking type v d+e(2) intact
burial: contracted skeleton of a child, partly decayed; no objects

Excavation
These two subsidiary mastabas, 2088a and 2088b, were uncovered in the course of excavating the courtyard of 2088. The existence of 2088b is noted in the Reisner’s diary on April 15, 1938, but this site is not mentioned in the notes of 2088a. Neither of these mastabas had interior chapels or surrounding finds registered as from 2088.

Architecture
2088a was built intrusively in the south end of the portico of the chapel of 2088 (fig. 56), incorporating its southern pillar as part of its northern facade (pl. 27a). The mastaba was faced with a rough masonry wall; it is not preserved high enough to determine whether it is battered. Its eastern side extends into the courtyard, and Reisner noted that although the eastern facade was exposed, there was no trace of a cult place.

2088b was also intrusive, built between serdab 2 in the courtyard of 2088 and that courtyard’s southern wall (pls. 5a and 25c). This narrow space had clearly been left open to allow access to the slot of the serdab, on its east face; 2088b obstructed that access. The mastaba extends out into the courtyard 1.35 m, and its southern and western faces are rubble walls. No cult place was visible on either of these faces; the other faces were against earlier constructions.

Shafts and Burials
Shaft 2088a was a small rubble-built shaft and a masonry chamber using the false door in the facade of 2088 as its western face. It was found open and empty.

Shaft 2088b was partially built of rubble, but gave access to a chamber built of pre-existing masonry walls. It was blocked by a leeking wall of one slab packed with rubble, and contained the partly decayed contracted skeleton described by Reisner’s notes as a child, but which appears from the photograph (pl. 35b) to be fully adult.

Date
2088b was built in front of a serdab slot, filling an area between that serdab and a wall that was built during Phase iv of the cemetery’s development. It should thus probably be dated to the reign of Unis or later. The obstructive choice of location relates it to several other tombs that I have assigned to Phase iv, which may date to the beginning of the Sixth Dynasty.

2088a was built in front of the false door in the portico of the mastaba. There are no indications of date, but it is likely from the fact that it blocks access to that false door that it also dates to Phase iv.
A CEMETERY OF PALACE ATTENDANTS

Fig. 56. Outline and shaft plans of g 2088a, g 2088b, and g 2088 S1.
Shaft

THE TOMB OF NEFER-KED:
Mastaba g 2089

Summary of Reisner’s Description

Mastaba type: vi (b) (1)
10.4 x 5.3 m; height 2.20 m
area: 53 sq. m; proportion: 1:196
area after encroachment by 2091extension: 41.37 sq. m
facing masonry type: [a]

Chapel type: (4b) interior offering room
2.87 x 0.95 m
area: 2.8 sq. m; proportion: 3:13; relation: 2:13

South monolithic false door
north recess: 0.40 x 0.05 m; serdab slot [under lintel of false door]

Doorsway embrasure: 1.5 x 0.28 m
Serdabs: 1.2 x 0.16 m

Shaft a: 1.1 x 1.3 m; 1.4 m (4 courses) lined with masonry; -2.95 m in rock
chamber type: 6 a(2) on west; 1.75 x 0.9 m; height 0.9 m
area: 1.57 sq. m; 1.41 cu. m
blocking type: x e (2) intact
coffin: plain wooden box; 1.95 x 0.70 m; .57 m high

Shaft b: 1.2 x 1.2; 1.5 m lined with rubble; ends at rock
chamber type: 7 b(2) on west; 1.25 x 0.85 m; height 0.5 m
area: 0.4 sq. m; capacity: 0.2 cu. m
burial chamber built into base of shaft; no separate blocking
burial: leg-contracted skeleton, young, partly decayed

Shaft c: 0.9 x 1.0 m; 1.6 m lined with rubble; ends at bad rock
chamber type: 8 b(2) on south; 1.1 x 0.75 m; height 0.75 m
area: 0.82 sq. m; capacity: 0.61
blocking type: x e (2) two vertical slabs bound with mud
burial: contracted skeleton, partly decayed

Shaft d: 0.9 x 0.8 m; 1.6 m lined with rubble; ends at bad rock
chamber type: 8 b(2) on west; 0.75 x 1.2 m; height 0.75 m
area: 0.9 sq. m; capacity: 0.67 cu. m
open and plundered: bones of child in debris

Shaft e: 0.95 x 0.95 m; 1.7 m lined with rubble; ends at bad rock
chamber type: 8 b(2) on south; 1.1 x 0.7 m; height 0.75 m
area: 0.77 sq. m; capacity: 0.57 cu. m
blocking type: x e (2) burial: tightly contracted skeleton; decayed wood, perhaps from a coffin

Shaft f: 1.0 x 0.95 m; 2.3 m (5courses) lined with masonry; ends at rock
chamber type: 6 b(2) on south; 1.9 x 0.7 m; height 0.95 m
area: 1.36 sq. m; capacity: 1.26 cu m
open and empty

Finds

Aside from the bones from the shafts, which were registered as 38–4–27, 38–4–17, and 38–4–23 through 38–4–25, the only finds were the coffin and alabaster jar found in shaft a.

38–4–317: The coffin was wooden, with a barrel-vaulted top. One of its sides was removed to allow in situ photography of the body. It was left in place.

38–4–32: The alabaster jar (pl. 37) bore the inscription: ‘hprn- nbjr, p i nfr-tjw-r. „inspector of palace attendants, Nefer-ked.” It was filled with resinous material

Architecture

g 2089 was built as a standard rectangular mastaba with stepped facing and an L-shaped offering chapel (fig. 38). The chapel had two small false doors. In the northern false door a small trapezoidal slot cut in the top of the panel gave access to the serdab (pl. 30b).

When the extension of 2091 was built, the facing and fill of 2089 was removed to a level below the top of its chapel walls (which were left in place). This seems to point to an abandonment of the tomb, although in fact all the shafts were eventually occupied.

The placement of this extension wall of 2091 across shaft b and over the corner of shaft c (pl. 40a) is clear evidence that these shafts were built, and probably sealed, prior to the beginning of Phase III, when the wall was built. This would contradict Reisner’s conclusion that most shafts date to the Sixth Dynasty. (He assigns shaft c to type II, which he considers to be a Sixth Dynasty form, although it clearly is not.)

Excavation

Excavation east of 2091 was begun on March 30, 1938. After the removal of sand, limestone debris, rubble, and pebbles, the outline and shafts of 2089 appeared on April 2. According to Reisner’s account, it first appeared that 2089 had been built against the east wall of 2091, but “the examination of the foundations by M. Reisner” (pl. 37) showed that 2089 was entirely cleared, since a secondary shaft and burial chamber was built into it and the walls of this are still partially intact.

The preliminary clearance of the shafts took place on April 2 and 3, and the clearance of the burial chambers continued intermittently with pauses for photography until April 27. Shaft a was filled with limestone debris, red debris, pebbles, and rubble; toward the bottom, white limestone debris also appeared. Its blocking was intact. The fill of Shaft b had the same components, with the exception of the white limestone, and its blocking was also intact. The burial chamber was built into the western half of the shaft bottom, and the chamber roof was removed to open the burial chamber. Shafts c, d, and e had the same fill. The blocking was intact in both shafts c and e. Shaft x was filled entirely with drift sand. It had no blocking and was empty.

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The intrusive shafts between 2088 and 2089 would have blocked access to the entrance, and also the passage from the path south of the mastabas. Since 2098, located along this passage, shows some signs of a southern approach, it is likely that they date to a later period. The date of the intrusive shaft built in the chapel of 2089 itself probably belongs to Phase iv.

Shafts and Burials
Shaft a had a chamber blocked with three leaning slabs, resting on limestone debris and a single course of masonry. The small chamber contained a wooden coffin with a ruddirt (pl. 37a). Inside was found a half-contracted skeleton wrapped in linen of which the mass is preserved. In the southwest corner of the coffin was an alabaster cylinder jar (see pls. 37b and 38a, and fig. 57), with resinous remains in the bottom. The coffin, though registered, was left in the shaft, the cylinder jar is in the Museum of Fine Arts in Boston.

Shaft b had a small chamber built against the west side of the shaft itself, with a rubble wall supporting a roof of slabs (pl. 38b). In the chamber was a skeletally adult, leg-contracted skeleton. The bones were partly decayed (pl. 38c).

Shaft c had a simple rectangular chamber, blocked with two vertical slabs. It was roofed with stones and contained a contracted skeleton, partly decayed (pl. 38d).

Shaft d was open and plundered, but contained fragments of the bones of a child, according to Reisner. (It does not seem to have been photographed.)

The chamber of Shaft e was blocked with two leaning slabs set onto a rubble wall and bound together with mud. It contained a tightly contracted skeleton and fragments of decayed wood, perhaps from a coffin (pl. 38a).

Shaft x was built into the chapel itself, but was found open and empty.

Human remains were thus found in all the shafts belonging to the original mastaba, although shaft d had apparently been opened. Perhaps the neglected state of the mastaba and encroachments by 2091 and secondary shafts (2088 a, b, and z block the entrance to the chapel, while 2089 x fills the chapel itself) discouraged tomb robbers from investigating the shafts.

Date
The mastaba of Nefer-ked was almost certainly built at the same time as its nearly identical neighbor, 2088, that is, during the reign of Niuserre. It was stripped down to its lower courses at the time of the

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*Fig. 57. Alabaster cylinder jar from g 2089 a, with name and titles of Nefer-ked in hieratic.*
first shift of orientation, Phase ii, which cannot be later than the reign of Izezi.

**Tomb Owner**

The tomb owner's name and title are known only from the inscription on the jar found in the principal shaft. The sole title mentioned, sʰꜥḏ bꜣꜥw-ḥ pr-ꜥḥ, is consonant with the position and scale of the tomb and it has thus been assumed that Nefer-ked was the builder of 2089. The same name and title have been recorded in another larger decorated mastaba further west, in the Western Cemetery, g 1151. The owner of that tomb had a wife named ỉmt-Rḥ, and bears the additional titles ḫr nswt, ḫm-nṯr ṭḥwḥw, ṭḥw ṭḥw, ḫm-nṯr ṭḥw ṭḥw, ḫm-nṯr ṭḥw ṭḥw, ḫm-nṯr ṭḥw ṭḥw, ḫm-nṯr ṭḥw ṭḥw. There is good precedent for the expansion of one's tomb upon receiving a promotion, and it is possible that Nefer-ked abandoned g 2089 and built a larger tomb to the west at this point. Such a reconstruction would explain the incursions that were made upon it by the owner of 2091 as early as the beginning of Phase ii. By this reconstruction, the body found in shaft a would belong to someone else, who appropriated both the principal shaft and a jar that had been abandoned along with the tomb. Other interpretations include the possibility that the jar was appropriated by an anonymous builder of g 2089. It is unlikely that there were two unrelated men named Nefer-ked serving in the palace ḫnṯ-h hierarchy during the reign of Niuserre.

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46 See, for example, my analysis of the construction phases of the tomb of Akh-meny-nefert (g 2184) in D'Auria et al., Mummies and Magic, pp. 86-87.
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ANONYMOUS TOMB: Mastaba g 2089a

Summary of Reisner’s Description
Mastaba type: x (12): 3.2 x 3.95 m
area: 9.88 sq. m; proportion 10.8
facing masonry type: u
Chapel type: (11c): 2.0 x 1.2 m
area: 2.4 sq. m; masonry type of chamber type: v
shaft a: 1.05 x 1.05 m; 1.3 m (5 courses) lined with masonry; ends at rock
chamber type: 8 a(1) on west side, 1.15 x 0.6 m; height 0.8 m
area: 0.69 sq. m; capacity 0.55 cu. m
passage with south jamb 0.5 x 0.3 m; height 0.65 m
blocking type: v
burial: small, tightly contracted skeleton
Shaft b: 1.1 x 1.05 m; 1.4 m lined in masonry; -0.65 m in rock
chamber type: 8 a(5) on east, not parallel to the shaft
1.25 x 0.7 m; height 0.8 m
area: 0.87 sq. m; capacity 0.69 cu. m
passage with two jambs: 0.5 x 0.3; height 0.65 m
blocking type: v
burial: contracted skeleton

Excavation
First partially exposed on March 5, 1939, 2089a was further excavated
on March 11, when a covering of sand, limestone debris, pebbles and
stones were removed. It was not completely cleared until March 16,
when its chapel was cleared of sand, limestone debris, and pebbles.
Shaft a contained dirty debris, potsherds, limestone debris, and rubble;
shaft b contained the same materials, although potsherds were
listed last in the description. (It is uncertain whether the ordering of
the components of the fill indicates stratigraphic position or relative
quantity, or indeed if the order is of any significance at all.)

Architecture
The mastaba seems to have been a simple subsidiary mastaba with a
small recessed chapel, built in the corner between 2091 and 2089 (see
pl. 39, fig. 59). It was built after the beginning of Phase ii, and pre-
sumably before Phase iii, because otherwise the southern doorway of
2091 would probably have been reopened at that point.

Shoafs and Burials
Shaft a rested on the bedrock. Its chamber was built of masonry and
roofed with slabs. It was blocked by a single leaning slab, resting on
a single masonry slab (pl. 38c). Inside was a small, tightly contracted
skeleton (pl. 38d).

Shaft b seems to have been the principal shaft of the mastaba,
cut down into the bedrock, with the slabs of its roof resting partially
on the bedrock surface, and, to judge from observations of the
remains in 1990, partially on a slot cut in the roughly built wall
blocking the southern entrance to 2091 on the west. The chamber
was blocked by two leaning slabs, bound with mud. The burial was
contracted (pl. 40a).

Decoration of the Chapel
According to Reisner’s description, a monolithic stela 0.55 m wide
stood in the center of the west wall of the chapel, presumably a false
door. It was inscribed with “illegible” incised signs. It was neither
photographed nor drawn; its present location is unknown.

Fig. 59. Outline and shaft plans of g 2089a.

47 Reisner, Giza Manuscript, Chapter L, p. 141.
THE TOMB OF KAPI: Mastaba G 2091

Summary of Reisner’s Description

Mastaba type: viii (c) with eastwards projection by contain alcove
main body of mastaba: 11.4-11.9 x 6.1 m
area 64.36 sq. m; proportion: 1:1.43
east projection: 3.25 x 0.9 m
area 2.92 sq. m
total area: 97.28 sq. m
facing masonry type: large u-masonry

Chapel type: (1c)
interior of recess offering room 10 x 1.8 m
pilared doorway between recess and corridor 2.65 x 0.5 m
pillar 0.45 x 0.5 m, 2.25 m high
wall 9.3 x 1.05 m, 2.6 m high
w. wall (6.5 m long) doping
e. wall (8 m long) vertical
eastern alcove at south end 1.05 x 1.0 m, 2.3 m high
doorway at north of corridor, slab jamb and an embrasure in
n. wall of mastaba (0.45 x 1.25 m
total area 6.21 sq. m; relation 1:6
Serdab: 1.45 x 0.75 m; area 1.08 sq. m; height 1.75 m
north-south, built of 5 courses of masonry, roofed with E-W slabs
Window slot near n. end of e wall; “under the aperture, a break
through from room a to the serdab; M. Ballard examined the
serdab but no record of his proceeding was made.”

Shaft a: 1.45 x 1.4 m; 2.22 m (6 courses) lined in masonry; 3.75 in rock
chamber type: 4 b(2) on south. 2.7 x 2.15 m; height 1.45 m
area 5.8 sq. m; capacity 0.41 cu. m
blocking type: remains of exterior rubble with traces of mud,
probably v w(2)
passage without jamb 0.5 x 1.2 m; height 1.45 m
coffin: limestone outside 2.4 x 0.95 m; height 0.7 m cavity 2.1 x
0.6 m; 0.5 m deep; thickness of lid 0.04 m
burial: skeleton thrown out by thieves; no objects found

Shaft b: 0.9 x 0.9 m; 3.6 m lined with rubble ends at rock
chamber type: 8 a(4) on west. 1.05 x 0.95 m; height 0.67 m
area 0.58 sq. m; capacity 0.38 cu. m
passage with jamb on south: 1.03 x 0.38 m; height 0.56 m
completely plundered

Shaft c: 0.9 x 0.85 m; 3.2 m lined with rubble ends at rock
chamber type: 8 a(2) on west. 1.22 x 0.68; height 0.75 m
area 0.82 sq. m; capacity 0.61 cu. m
passage with jamb on south: 0.95 x 0.37 m; height 0.38 m
completely plundered

Shaft d: 1.0 x 0.95 m; 3.25 m lined with rubble - 1.05 m bad rock
(1) chamber type: 8 a(2) on south. 0.49 x 0.9 m; height 0.8 m
area 0.44 sq. m; capacity 0.29 cu. m
passage with jamb on west: 0.4 x 0.5 m; height 0.6 m
built on rock surface
(2) chamber type: 6 c(1) on south. 1.0 x 0.95; height 0.6 m
area 0.56 sq. m; capacity 0.33 cu. m

Excavation

The chapel of this mastaba was cleared by the Ballard expedition in 1901-1902 “In his search for serdabs,” as Reisner put it. None of the objects recorded in these excavations can be shown to have come from this area, although the record is most likely incomplete.

The Reisner expedition began its work in the cluster with this mastaba in 1936, when the main dump had been removed to the east of it, and the Decca railway could easily move the debris surrounding it. Between July 26 and August 1, 1936 the perimeter was cleared and the shafts were located. The chapel is described as containing “drift sand and some paper,” the exterior fill consisted of limestone debris, pebbles, rubble and sand. The shafts and serdab of the mastaba were cleared by August 8. The serdab contained only drift sand, because it had been opened and cleared by the Ballard expedition. No objects were registered from the serdab or from the chapel. The shafts, in contrast, were sealed by debris, and apparently had not been explored by the Ballard expedition.

On March 6, 1939, excavations south of the mastaba turned up five “very big stones, inscribed in sunk relief.” Two more fragments were found on March 7th. These were presumably the fragments of the two architraves inscribed with the name of Kapi. A small limestone statue (39-3-5) was also found in this area.

The mastaba was identified as “g 2091” in some notes and photos captions. The designation g 2091, however was used by Reisner, EssM, Mohammed, and Alexander Floroff in drawing up the plan. The number 2091 has been therefore adopted here.

Finds

Aside from two architraves and one architrave fragment that were discovered south of the mastaba and are discussed as chapel decoration below, the only registered finds were the bones and skull found in shaft a. A few small bones, in contrast, were recovered from the serdab, the chapel, and the southern of the two false doors extended south of the south face of 2091 to the east, so that the entrance was visible to passersby on the path. Unlike earlier mastabas in the area, 2091 was faced with battered walls rather than stepped masonry.

Architecture

g 2091 was apparently built in three stages, only the second of which is problematic. In its original form, it was a rectangular mastaba with a recessed chapel supported by a square pillar and lintel in its eastern face. The mastaba was placed so that the southern half of the chapel and the southern of the two false doors extended south of the south face of 2091 to the east, so that the entrance was visible to passersby on the path. Unlike earlier mastabas in the area, 2091 was faced with battered walls rather than stepped masonry.

48 These measurements apparently include the part built over the top of 2089.
The first extension of the mastaba was to close off the southern end of the gap between 2093 and 2089 by extending the southern facade and building an east-facing doorway to the south of 2089. The point where the extension abutted the original mastaba is visible in the south wall inside the chapel 2091, but the outer face has been rebuilt to obscure the join. The fact that this southeast extension was originally a doorway is apparent both from its anomalous shape (a small "closet" recess on the east, opposite the recessed chapel) and also from the courting of the internal faces of the recess. The southern face continues the courting of the chapel and the west corridor wall; the northern face continues the courting of the east corridor wall (which is actually the courting of the underlying stepped facade of 2089); and the east face is differently coursed from both. This suggests that the eastern wall of the extension was built at a later period, to close off an earlier doorway.

The construction of the exterior face of this eastern end wall and former doorway suggests that the gap between 2089 and 2093 remained an open passage during this phase. The wall that eventually supported the east end of this block roofing this passage was built on top of mastaba 2089, which had been reduced to a uniform level to support it. The southeastern extension of 2093 seems to have been built against a stepped facade that still extended above that reduced level (see pl. 4x). and had to be shored up with smaller stones when it was removed. This extension thus presumably predates the building of the support wall and the roofing of the corridor.

The building of the support wall was part of the third stage of construction, which also involved the blocking of the southeastern doorway built in the second stage, the roofing of the gap between 2089 and 2093, and the conversion of the inner walls of this corridor to vertical. It is probably to be dated to the beginning of Phase ii. The new wall over the west facade of 2089 was carefully built (pls. 40b and 40c). The top of 2089 was removed to a level somewhat below the level of the chapel walls, which were left standing above this lower surface. The exterior face of the new wall was built on this surface, bridging earlier secondary shafts b and c of 2089 (see pl. 40d). The lower part of the interior face of this wall, forming the vertical east wall of the corridor, was constructed by packing the steps of the facade of 2089, as is apparent from a comparison of the walls inside and outside the door. This packing now seems to have separated from the original facade, so that this wall bulges noticeably. The corridor wall facing it has been cut down from the original battered mastaba facade to form a more vertical (but still slightly battered) surface.

This third stage must also have involved the replacement of the lintel of the earlier recessed chapel, since it was now required to carry roofing blocks on both its east and west sides rather than just on the west. (The ancient roof blocks at the south end of the tomb are still in place, each measuring about 60 cm wide.) One of the inscribed architraves found to the south of the mastaba may have been the original one used in this position. The current (uninscribed) architrave is about 3.4 m long, and extends about 7 m over the pillars of the recessed chapel; the longer of the two architraves is about 3.3 m long, and would thus have fit the same space fairly well. The shorter of the two is about 3.05 m long, and is perhaps to be restored above the east facade of the southeast extension, which measures 3.1 m. During the replacement of the architrave, the tomb owner may also have replaced the pillar, since its decoration has a clear northern orientation.

A skylight admitted light above the blocked doorway (see pl. 36 for a section). It would have been unnecessary before the roofing of the corridor, and therefore must also have been constructed at this time, taking advantage of the difference in height between the corridor and the "closet" formed by the closing off of the southeastern extension. The horizontal slot (about 25 cm long by 32 cm high) was cut into the top of the block that bridges the entrance to the "closet" and carries the last three roofing blocks. It appears to angle up (very approximately) about 30° to the east. The light from this slot is not enough to illuminate the decoration today; however, its outer surface was much constricted by cement during the restoration of the roof, and it may originally have been sufficient.

The present eastern end of the chapel facade oddly at the top, where the jambs have been cut back to take a lintel that is longer than the space between them (see pls. 40b and 40c). On the lintel itself, a second socket for the doorpost has been cut, since no door set into the outer position could possibly open. These changes suggest that the lintel and jambs of the present doorway were moved from the earlier southeastern doorway, built in an area with no constraints on space, to the narrower space allowed for the new northern entrance, which was fitted in between two existing mastaba facades, further narrowed by packing to fill in the batten of 2089.

The filling in of the southeastern entrance does not seem to have been done with much consideration for exterior appearances (pl. 43x), probably because the path adjacent to it was inaccessible at the time. The blocks are both roughly finished and loosely fitted, many of them probably reused from the earlier construction. The fact that this facade was not rebuilt and the doorway reopened when the path to the south once again became the principal approach to the cemetery must be attributed to the construction of 2089a in front of it.
Fig. 61 Outline and shaft plans of G 2091.
Shafts and Burials

Shaft 2091 a (pl. 60b) was the principal shaft of the monument. Large blocks from the upper courses of the stone lining had collapsed into the shaft, along with limestone debris, pebbles and rubble. A large, rectangular chamber with a north–south axis opened to the south side at the bottom of the shaft. The entrance was originally blocked with rubble and mud, which was partially preserved. Originally, leaning slabs probably covered this rougher wall. The field plan shows two slight protrusions on the eastern wall. On the west side of the chamber was a limestone coffin with a vaulted lid, slightly askew (pl. 62). The skull had been placed on the south end of the coffin lid, presumably by tomb robbers, and the remaining bone of the body was scattered on the floor to the east. The coffin was of roughly dressed nummulitic limestone and had two large knobs on the northern end, presumably for use in maneuvering. No objects were found in the burial.

The shaft to the north, 2091 b, was dug into the body of the mastaba and was lined with rubble. The chamber extended to the west of the shaft, at a floor level slightly above its base. It was also lined with rubble, and the passage from the shaft to the chamber was restricted by a jamb on the north. The chamber was open and empty.

North of shaft b, 2091c, was similarly constructed and similarly shaped except that the jamb at the entrance to the chamber was on the south and its chamber is somewhat larger. Also like 2091b, it had been completely plundered in antiquity.

Shaft 2091 d is one of the few shafts in the cluster that contained two burial chambers, one above the other. Like 2091b and 2091c, it was constructed of rubble walls above bedrock, but was excavated 105 m deeper into the rock. Chamber (1) at the level of the bedrock, is rectangular with a jamb to the west. It is lined with rubble, and roofed with slabs. Chamber (2) is below it, cut into a crumbly rock that has collapsed and obscured its original shape. At its south end, the floor of Chamber (1) has collapsed into it. Both chambers had been completely plundered.

Date

The earliest version of the mastaba dates to the reign of Niuserre, based on the application of Cheperon’s criteria to its decoration, and the later revisions probably date to the earliest part of Phase ii, in the reign of Izezi.

Decoration of the Chapel

The decoration of the tomb used two techniques. The scenes in the corridor were carved on a thick layer of plaster, which has now almost entirely disappeared, while the jambs, the pillar, the pilasters, and the walls of the recessed chapel were carved into the stone, and plaster was used only for smoothing and filling.

The decoration on the pillar almost certainly dates to the period of the change in orientation at the beginning of Phase ii, since it cannot be turned in any way that would make it suitable for a southern entrance. The plaster cut decoration on the long walls of the corridor must also have been done at this period, or even later. Only two daughters are depicted on the pillar, while three are depicted in the corridor. The walls of the Necropolis might have been decorated at any point, but the secondary appearance of the higher title on the false door and the markedly fewer text captions in this area suggest that it was decorated during Phase i.

The drawings of this tomb come from three sources. The corridor scene were drawn by N. de Garis Davies in 1906. Many of the scenes he drew are now gone, so his drawings were used for the sake of completeness. (These drawings were completed with the remaining fragments on the walls in 1990 and found to be largely accurate; the only errors noted were the occasional omission of preserved register lines.) The rest of the chapel, with the few exceptions noted below, was recorded with full-sized tracings made in 1937 and 1990, reduced to a uniform scale. The exceptions are the false doors, the area above the architrave on the west wall, and the architrave fragments found south of the mastaba, which were drawn from photographs, in the first two cases because of difficulties of topology and lighting and in the latter case because several of the fragments are stored in 2340 with their faces against the wall, and it seemed best to leave them as they were.

Architraves (pls. 43a–b and 153a–c). Two architraves and one architrave fragment in sunk relief probably formed part of the decoration of the mastaba at various times. All are decorated with hieroglyphs in sunk relief with no interior details, with incised border lines above and below the text.

The longest of them is oriented towards the right and reads jm jmt md b pr-n, jm jmt jd hpr fr-n, wr sn nb fr-m nb Kpi, “the overseer of tens of the palace, the assistant inspector of the palace, whose lord loves him daily, Kapi.” As noted above, this architrave may have been the beam that supported the roof of the original recessed chapel, which was replaced when the corridor was enclosed and roofed. Only slightly shorter, and oriented in the same direction, the second architrave reads jm jmt md b pr-n, iy jmt sn nb sn nb fr-m nb Kpi, “overseer of palace heralds, venerated before his lord, Kapi.” A restoration above the late Phase i doorway at the southern end of the mastaba has been suggested, where it may have served as a cornice. It would have been discarded along with the interior architrave when the doorway was moved at the beginning of Phase ii.

The architrave fragment (pl. 21c) is of the same style and proportions as the other two architraves, but it is oriented to the left, so it cannot have been part of the other two architraves. The most reasonable place to restore it would be as part of a cornice along the top of the north facade of the mastaba, where the door in the southern end of the facade would explain its leftward orientation. The surviving text reads simply jm jmt md b a hpr-n, “assistant overseer of palace attendants.” This title, it has been suggested above, replaced Kapi’s other palace titles between Phase i and Phase ii, which would be consistent with the Phase ii date of this doorway.

Door jambs (see pls. 154a–b). In its final form, the tomb was entered through a door in the east facade. The door had two decorated jambs, depicting Kapi striding out of his chapel. On the better-preserved western jamb, he wears a long wig and short beard, a broad collar, and a starched triangular kilt with a looped belt. He carries a staff and a scepter, and there are traces of his name before his face.
Nothing remaining on the east jamb would contradict the assumption that it was identical.

Corridor, west wall (pls. 43a, 253, and 35b). This wall has in its lowest register a procession of nine bulls into the chapel, accompanied by seven men. The bulls are identical except for the fourth in the procession, which has a deformed front horn. The second, and probably also the first, is tethered; the others are held by ropes held by the men. Most of the men wear very short kilts with a flap in front; the exceptions are the first, who wears the longer standard wrapped kilt with a tie to the side, and the fifth, who wears a kilt with a billowing front that droops to a point. Most of the bulls are captioned m ru, "young bull." There seems to have been no border at the left edge of the scene, since the horn of the first bull almost touches the corner of the chapel recess.

Above this register, at the left edge of the wall, there may have been figures of K-api and his wife Khamar-en-bity, facing right. (An unplaced fragment of plaster bearing her name written in right-facing hieroglyphs can only be from such a depiction.) Above the fourth and fifth bulls is a pair of oxen and two men, moving to the right, plowing. In front of them, also facing right, are, from the left, two more bulls, a cow lifting her leg to suckle her calf (unnecessarily captioned fsw, "female"). Another cow being milked as her calf looks on, above which is the beginning of the caption stt.f, "milk-ling." The only remains of the third register is directly above: a recumbent cow, facing right and probably originally depicted munching on a papyrus stalk from the marsh that fills both the second and third registers just to the right, a scene paralleled in 2093 and frequently outside this cluster as well. There are traces of a large-scale boat in the marsh, and a small figure among the papyrus stalks.

Corridor, south wall (?) (pl. 357). In his description of the chapel, Reiner placed another scene on the west wall.30 The reliefs just described, however, clearly account for all of the available space. The height of the lowest register matches that of the lowest register on the east wall, but here also, there is no space for it, and the second register appears to be a different height. The only other wall with the required horizontal space (about 1.4 m at a minimum), is the south wall of the corridor, extending into the "closet" to the east. From the contents of the scene, a papyrus marsh can probably be restored at its left edge to fill the 3 m remaining on this wall, corresponding symmetrically with the marsh depicted at the opposite end of the corridor.

The scene recorded shows at the left end of its lowest register, two nude men carrying bundles of cut papyrus on their backs, proceeding to the right. In front of them is the scene of a kneeling man being beaten, observed by an overseer in a starched kilt, leaning on a staff. Before the overseer are his words: sf mdw.f mn wrx sfb, "M by his ten give with this a clapping."31 Behind the overseer is another man carrying something on his back, presumably not papyrus, to judge from the differences in its shape and his attitude compared to the figures on the left. In the register above, at the far left, a dog observes the activity to his right, probably the manufacture of papyrus matting. Parts of four men are preserved, two of them clearly pounding something on the ground. In the register above are traces of two, or perhaps three men, proceeding to the right, and possibly another dog.

Corridor, east wall (pls. 43d, 43a-b, 138, and 159). At the inner end of the east wall, facing the entrance, K-api was depicted with his wife and at least three daughters. This scene has suffered considerable damage since its excavation, as attested by photographs taken in 1905, 1939, and 1989. The two daughters in the lowest register are identified as z£t.f Mrt-‡s-‡t and z£t.f Nfr-‡w-‡r-‡t, "his daughter M en-bity and her daughter N eferkhu-H at-hor." Their father is wearing sandals, as he often does in this tomb. He holds a staff, which is also grasped by a man who wears a starched triangular kilt and stands under his elbow on a slightly elevated ground line. Three men approach this family group from the left, presumably bearing products of the agricultural work depicted behind them. Directly behind them are scenes of men plucking and working with flax. One of the figures in this second scene represents an ox grazing, while the other men are working with flax. Below this is the end of the flax harvesting scene, preserved only in the caption [fsw] mh.f, "a 't con[",] [harvest-]ing" for the con [ropes].32 To the left begins a scene showing men constructing two papyrus boats. The caption reads n hr mh, "tying papyrus boats together in the swamp." Above these boats are a number of scenes with no obvious connection, including a possible rope making scene, two men scooping something out of a bowl to put it into pellets, and the plucking of a bird.34 A fragment of decoration showing pilled offerings (pl. 305a) apparently belongs in the upper registers this wall or one of the other walls of the corridor.

Pillar, north face (pls. 43c, 46, 47, and 36a). The most visible side of the central pillar depicts the face of the tomb owner, Khamar-en-bity, facing out of the chapel. She wears long hair, both a broad headpiece, a type of rope used in connection with a mast. The placement of the rope determinative after srs suggests a compound word.54 This last vignette was published by Smith, H E S P O F, fig. 184.

30 This is interpreted exactly in a scene in 2097 (see pls. 89 and 195); further parallels are discussed in Chapter 4.
31 W. K. Simpson, M mastabat of the Western Cemetery I, Giza Mastabat 4 (Boston, 1939), fig. 4 and 5 for example.
32 I can find no parallel for the latter part of this caption. Wb. 4, p. 180, 12 gives w as a wooden piece of ship's equipment, often named in connection with the steering oar, and Wb. L.P. 831 gives n as a type of rope used in connection with a mast. The placement of the rope determinative after w suggests a compound word.
33 This last vignette was published by Smith, H E S P O F, fig. 184.
34 Subtitle this chapter as 'pinned offerings' (pl. 305).
A CEMETERY OF PALACE ATTENDANTS

venerated one, Khamermesuty. Beneath her right elbow stands another woman with long hair, on a slightly elevated register line, labeled as "Zut, "her daughter, T-jet." Almost certainly another daughter, despite the fact that she is called as  "Me-tet, "his daughter M-ebetys," stands behind her. His daughter stands on the same register line as her mother and reaches out to touch the calf of her leg. Except for the dancers in this tomb, she is the only woman who wears her hair short; this her attitude, and her scale suggest youth.

Pillar, East face (pls. 43a, 44, 54, and 56b). Facing his wife and the door of his tomb to the north, Kapi stands leaning on his staff. He wears sandals, a broad collar, a starched triangular kilt with a looped sash and short hair. His name and titles crowd about his shoulders, and it is uncertain in what order they are to be read. With some interpretation this text can be read as "m-ntjw-r-prt, "m-hm-r st K-pj, "the palace inspector, king's acquaintance, Kapi."

Pillar, South face (pls. 44a-b and 32b). Striding in towards the false door are four men wearing triangular starched kilts, identified by hieroglyphic inscriptions. From left to right and top to bottom, they are "b-swt-qwt, "N Hkvb-t-nr, "the assistant overseer, Karon," "s-pr-n  r-knw, "the palace singer, N-Dfr-nr;" and as "m-fw-nqf, "his brother, M-f-nr.

The west face of the pillar is not decorated. The recessed chapel itself is here described in a clockwise sequence, beginning with the south pillar.

South Pillar (pls. 44a-b and 32b). The lowest register here shows three servants bringing household equipment into the chapel: the first holds a staff and a sack; the second brings a pair of sandals and a common, (but enigmatic) item; the third carries a satchel on his shoulders, and in his hand what looks like a bucket and shovel. The three servants in the second register are more elevated in status as can be seen from their triangular starched kilts. The first two stand in respectful attitudes, while the third is writing on a tablet and has a spare pen tucked behind his ear in anticipation of further service. With some interpretation this text can be read as "nh-s b-n-r-prt, "nh-wt n K-pj, "the palace overseer of palace attendants, assistant overseer of palace attendants, king's acquaintance, Kapi."

On the southern false door (pls. 32a-b and 184 left), Kapi is shown with his left hand held to his chest and his right extended to the offering table. Beneath the table the commodities are bullets, alabaster, and cloth are listed; birds are probably to be restored to the right. The titles given are "s-pj-r pr-t, "w-b-n swt K-pj, "the ka-priest, the venerated one, Kapi."

The text, like the captions on the jambs below, is in sunk relief, which is often a sign of a later addition. The type of carving may be connected with the fact that the title w-b-n swt is attested here, but nowhere else in the chapel. It perhaps represented a significant promotion attained late in life, and marked by the revision of the texts on the more important southern false door. (The different level of the higher noun title on the tablet of the same door may be related to this alteration.)

The man on the upper left jamb holds two strips of cloth and is called "lk-mt-ns, f.wk, "the ka-priest, khu." Below him, a woman carrying two bags is labeled as "f.wkp, "his sister, Wepet." O n the right jamb is shown a man offering a round loaf, captioned K-pj-ns. This may be written as m(w)-K-pj. "Kapi's children," and meant to apply to all the figures on the door; however since this would leave this figure without a name, and could not in any case apply to Wepet, it seems best to take it as a personal name Kepa-mes. The woman below, holding birds, is perhaps called "lk-mt-ns, "the ka-priest, Neith-met."

and two individual men, also carrying offerings. All four men are dressed in wrapped kilts with short ties. Above them are preserved four registers of piled food offerings; there is space for a fifth above them. In a register running beneath the entire scene, musical entertainment is offered. At left, three women clap while three men (or women dressed like men) dance. Then the register divides: in the upper one a man playing the transverse flute faces a singer to the right; while in the lower register the singer is on the left and the flautist plays a recorder-like flute, held horizontally. At the far right, a third singer faces a harpist, who sits in the corner. The triangular area above them is clearly unscribed, though it may have contained a painted test.

West wall (pls. 53, 54, 55, 164, 165, and 166). There are two false doors in the chapel, each sunk at a slightly battered angle in a recess in the western wall of the chapel. They are similar in form, containing a tablet showing a standard offering scene, a horizontal lintel, a drum inscribed with the name of the tomb owner, a central niche showing a bowl on a stand, and two flanking panels upon each of which are depicted a man in an upper register and a woman below. The thicknesses of the recesses on Kapi's false door still have red paint on them. They differ mainly in the contents of their inscriptions, and in that on the southern false door the drum and lintel texts are sunk, while they are raised on the northern door. With these exceptions, and the exception of the labels attached to the people shown on the panels of both doors, the texts are all in raised relief.

On the southern false door (pls. 53a-b and 184 left), Kapi is shown with his left hand held to his chest and his right extended to the offering table. Beneath the table the commodities are bullets, alabaster, and cloth are listed; birds are probably to be restored to the right. The titles given are "s-pr-n pr-t, w-b-n swt K-pj, "the ka-priest, the venerated one, Kapi."

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The tablet of the northern false door (pls. 5a-b and 364 right) depicts Kapi on the left, holding out both hands to his offerings. The text reads: 

\[ \text{rōtaw n pr-} \text{w} \text{ jmj-r nb.f Kpj, "king's acquaintance of the palace, attendant, chief of the household, venerated before the lord, Kapi."} \]

(The phrase "venerated before his lord" is written vertically along the right border.) Beneath the tablet are inscriptions for "1,000 loaves of bread;" "1,000 jugs of beer;" and, to the left of the tablet, "invocation offerings." The lintel reads: 

\[ \text{tp-smdt fub, n jm∞w ∞r n†r \text{w} \text{rs} \text{r∞-nswt, jmj-r st ∞ntjw-pr-∞rw \text{r∞-nswt, jm£∞w ∞r nb.f Kpj, "May the king give an offering and may Anubis give an offering of invocation offerings of bread and beer, and of all ... and vegetables, every day, to Kapi."} \]

Above the lintel, set back from it, and just below the ceiling, is another scene that stretches the entire length of the wall (pl. 166 and the upper parts of pls. 5b and 5c). At the left end is a third scene of Kapi seated before an offering table. Beneath the table are inscribed: 

\[ \text{pr-pw-∞ rw-n pr-} \text{w} \text{w} \text{pr-n pr-} \text{pr-kpj, "invocation offerings of 1,000 cattle and 1,000 pottery."} \]

Three kneeling men to the right present what look like eggs, but are probably cups or loaves. The text above them, which is oriented right, like Kapi, reads:

\[ \text{tp-smdt \text{w} \text{r∞-nswt n pr-} \text{w} \text{rs} \text{r∞-nswt, jm£∞w ∞r nb.f Kpj, "May the king give an offering and may Anubis give an offering of invocation offerings of bread and beer, and of all ... and vegetables, every day, to Kapi."} \]

To the right is an offering list arranged in four rows, of which only five compartments are visible. The arrangement of these offerings indicates that the offering list as planned probably had twenty-four offerings in each row. This arrangement would exactly fit the space remaining on the wall right of the offering scene just described. The distribution of offerings in these offering compartments indicates that the offering list as planned probably had twenty-four offerings in each row. This arrangement would exactly fit the space remaining on the wall right of the offering scene just described. Assuming the compartments were of consistent size, when compared with W. Bartel's type a offering list, the following offerings are represented (reversed):

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>27</td>
<td>28</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<tr>
<td>30</td>
<td>31</td>
<td>32</td>
<td>33</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>77</td>
<td>78</td>
<td>79</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

This list would have contained ninety-six offerings, one more than the model Barta gives for type a. Moreover, one offering seems to have been omitted from the first row (conceivably the 5th, though it is difficult to imagine that one of the seven sacred oils would be left out), and two were omitted from the third row; four additional offerings must thus have been incorporated into the latter part of the fourth row. The left part of the list was apparently never carved.

North wall (pls. 56, 57, 5a-b, and 367). Standing at the left of this scene and leaning heavily on his staff, Kapi wears sandals, a triangular starched kilt, a collar, a long wig, and a short beard. He also has his eye recut at a higher level. Facing him are four registers of animals. Over his head is a very broken inscription reading: 

\[ \text{tp-smdt \text{w} \text{r∞-nswt n pr-} \text{w} \text{rs} \text{r∞-nswt, jm£∞w ∞r nb.f Kpj, "May the king give an offering of invocation offerings for the ka of ..."} \]

W. Barta, D. Di l'Altogethersche Oplåsningen, fig. 4.
assistant overseer of palace attendants, [he who is over the] servants of the palace, Kapi."

The animals before Kapi may represent a continuation of the registers of animals shown on the adjacent jamb. The upper register is almost entirely destroyed, but seems to have contained at least three men, and a pair of smaller animals shown in a split sub-register at the right end. Below a tethered oryx and another desert animal, perhaps an ibex since it seems to require two men to move it. In the third register from the top are shown two bulls, the first led by a man in the billowing kilt of an overseer, and the second by a more humble man whose twisted stance may suggest a physical deformity. In the lowest register a man with a stick is followed by three cranes, each labelled "f.o., “one thousand cranes.”

NORTH PILASTER (pls. 55b-60a, and 368). Four animals are depicted in as many registers, facing in towards the false door. In the lowest register, an ibex is pulled by another man and pushed by another who also wields a stick. (These animals seem to have been comparatively stubborn in their resistance to domestication.) Above, a man brings a placid bull on a lead, carrying something else over his shoulder; and above this another man coerces an oversized hyena from behind. In the top register, a mother gazelle elegantly lifts one leg to feed her offspring, and the baby gazelle crouches on one knee to nurse.

SECONDARY NICHES. The only further decoration still in place in the chapel is a secondary false door niche on the west wall of the corridor. It is a simple, single niche, 9 cm wide by 62 cm high, and angles slightly to the right at its top. Its position on the wall suggests a possible connection with shafts b or d, which are directly behind it.

Tomb Owner and Dependents

The name of the tomb owner is spelled both with a basket d and, more rarely, with the k£-arms. The k£-arms are used only on the discarded architrave fragments found south of the tomb, on the central pillar, and on the offering scene above the lintel on the west wall. From the spacing, this sign was also used on the lintel on the west wall; and the preserved traces suggest it occurred on the doorjamb as well. If there is any chronological significance to the two writings, the k£-arms probably mark the earlier elements. Perhaps significantly, the owner of the slightly earlier mastaba 2088, K.a-khenet, invariably spells his name with the k£-arms, while his daughter uses the d. On the other hand, the same pattern holds in the names of the later serdab statues of 2099, where the father writes his name with the k£-arms and the son uses the d.

Titles of Kapi:

\textit{jm n Kapi pr-wr} (pillar)
\textit{jm n K£-sntjw-b pr-wr} (long discarded architrave)
\textit{jm n K£-wpr pr-wr} (architrave fragment)
\textit{jm n K£-ms pr-wr} (pillar, w. wall; w. lintel; s. false door lintel; n. false door lintel)
\textit{jm n K£-st ms pr-wr} (pillar, s. wall; n. wall; w. lintel; architrave fragment; s. false door)
\textit{jm n K£-ms pr-wr} (pillar)
\textit{jm n K£-ms npr-wr} (n. false door)
\textit{jm n K£-ms npr-wr} (w. lintel; n. false door; s. wall)
\textit{jm n K£-ms pr-wr} (s. wall)
\textit{jm n K£-ms npr-wr} (s. false door lintel)

Family:

\textit{w.f n Kp£-ms} (pillar)
\textit{sn.f Nfr-Mnw} (pillar)
\textit{sn.f Nfr-Mnw} (s. wall)
\textit{sn.f Nfr-Mnw} (n. wall)
\textit{sn.f Nfr-Mnw} (e. wall)
\textit{sn.f Nfr-Mnw} (on pillar)
\textit{sn.f Nfr-Mnw} (on s. false door)
\textit{sn.f Nfr-Mnw} (on n. false door)

Other People:

\textit{h.s n Nfr-Mnw} (pillar)
\textit{h.s n Nfr-Mnw} (pillar)
\textit{h.s n Nfr-Mnw} (s. false door)
\textit{h.s n Nfr-Mnw} (s. false door)
\textit{h.s n Nfr-Mnw} (n. false door)
\textit{h.s n Nfr-Mnw} (n. false door)

Conservation (Pamela Hatchfield)

This tomb is locked and covered. It is well protected from public access. Blocks from the southern chapel wall of 2097 are stored here.

The west outer doorjamb is decorated with a standing figure in raised relief. Traces of paint remain on his foot and arm, but no plaster remains. The general indications of about 60% of the original figure are preserved, but these are damaged; traces of carved hieroglyphs remain. The surface of the stone is differentially weathered. There is a large area lost on the left of the jamb at the figure’s knee level, and extensive erosion (probably wind erosion) is present at the upper part of the relief. The stone is delaminating around these losses. Small traces of plaster survive below the baseline. The east jamb is even more poorly preserved. It is deeply scarred, and less than 3% of the original decoration remains.

The corridor was decorated with very low relief carved entirely into the plaster, of which only isolated fragments remain. The underlying stone is fairly coarse, nummulitic limestone, roughly finished. No traces of paint are visible. Some vandalism appears in the form of scratching, graffiti, abrasion, and impact damage. Modern mortar surrounds the remaining plaster, which is mostly well adhered, although some is loose, and sounds hollow when tapped with a fingernail. D.B. recorded the decoration, of which about 40% of the original then survived, in 1905-1906. Only about 20% survives today.

There are no excavation photographs of most of this area, due to the narrowness of the corridor. However, notes by W. S. Smith indicate that these reliefs were almost entirely effaced in 1930," so that most
The south wall of the chapel has been more crudely carved in raised relief, then thinly plastered and recarved and painted. Although much of the original surface was lost even before excavation, 70% of the total design scheme remains. Perhaps an additional 3% has been lost since the 1930s. Modern mortar is present, and the plaster is generally well adhered.

The south false door, on the western wall, preserves about 30% of the raised relief decoration. The inscriptions are in sunk relief. Pink plaster and red paint survive. On the tablet, pale pink plaster underlies the fragmentary remains of a darker red plaster. The roughly cut limestone was thus surfaced with at least two layers of coarse plaster. Although some loss of plaster was noted since Reisner’s photographs, there has been little change since 1987. Traces of red paint are present clearly in the central niche of the false door.

The niched facade between the two false doors is 90% preserved, although only about 30% of the original surface survives. The block in the upper left of the facade, which had been removed in the 1930’s photograph, has been replaced. Modern mortar is present, as are scrapes and abrasions that apparently occurred between Reisner’s photographs and those taken in 1987. There are traces of red paint and also blue or green paint on the panels. The lower left section of niching is in danger of being lost, because the stone is delaminating. There are signs of recent loss here, probably visible in the 1987 photograph.

The north false door seems more or less intact since Reisner’s photographs, although brown drip marks appear in the innermost niche. The signs of impact damage appear already on the 1987 photographs. Of the decorative scheme, 30% remains, but only 10% of the original surface is intact. The surface is very worn.

Above both false doors and the facade between them is a lintel with a long inscription in raised hieroglyphs, of which about 70% seem clear although less than 5% of the plaster surface remains. There are traces of red paint. Of the offering scene and offering list at the end of the wall above the lintel, almost no original surface remains. The central portion appears never to have been carved.

On the north wall of the chapel, most of what Reisner photographed is still extant, amounting to about 60% of the original design scheme. Only 5–10% of the original plaster surface survives, however; and some of this is in immediate danger of loss, especially near the top of the wall.

Conservation treatment. Several areas of plaster on the west wall of the corridor were consolidated and adhered with Rohm and Haas acryloid B-48N 5% in 111 trichloroethylene and Kodal polymerized methyl methacrylate 20% in trichloroethylene or xylene. Extensive treatment was not possible in this tomb due to poor air circulation and the extended epigraphic work required there.
This type, assigned in the manuscript, is consonant with the chapel type (10c) that Mastaba type:

Summary of Reisner's Description

Mastaba type: viii (c)b(2) composite mastaba formed by addition to nucleus

Shaft 2093+a.

Shaft 2093:b.

Shaft 2093:c.

Shaft 2092.

Shaft 2093+2094.

Shaft 2092+2093.

Chapel type:

interior chapel of type (11b)

recess: 4.25 x 2.25 m; no pilasters, one looser pillar
area 9.3 sq. m; proportion 2:1
area 9.3 sq. m; preserved only to height of 10 m
or corridor: 9.1 x 1.0; area 9.05 sq. m
false door recess at north end 0.85 x 0.1 m
area of portal 22.68 sq. m; relation 7:66
interior chapel of type (8a) = court
area 15.2 x 5.6; area 17.08 sq. m
embrasure in front of doorway 1.0 x 1.3 m; area 1.3 sq. m
shaft 2092: a) 0.9 x 1.0; 2.9 m lined with rubble; ends at rock chamber type: 7 a in middle of shaft; 0.93 x 0.91 m
area 0.47 sq. m; preserved to height of 15 m
completely plundered
shaft 2092: b) 1.1 x 1.0; 15 m lined with rubble; ends at rock chamber type: 7 a (no chamber)
completely plundered
shaft 2092: c) 0.85 x 1.0; 15 m; 3 m lined with rubble; ends at limestone fill chamber type: 7 a (no chamber)
completely plundered
shaft 2093:a) 1.3 x 1.3; 2.6 (7 courses of masonry): 4.9 m in rock chamber type: 9 a(2) on west; 1.05 x 2.1 m; height 1.7 m
area 6.4 sq. m; capacity 0.88 cu. m
passage without jamb: 1.3 x 0.3 m; 1.7 m high coffin: outside 2.4 x 1.05 m; height 0.75 m
cavity 1.8 x 0.5 m; 0.525 m deep; lid thickness [not given]
no remains of burial; four alabaster models
shaft 2093:b) 0.85 x 1.0; 2.7 m lined with rubble; ends at bad rock chamber type: 8 b(2) on south; 1.95 x 0.7 m; height 0.85 m
area 1.36 sq. m; capacity 0.88 cu. m
completely plundered and nearly destroyed
shaft 2093:c) 1.0 x 0.9; 2.45 m lined with rubble; ends at bad rock chamber type: 8 b(2) on east; 1.1x 0.7 m; height 0.8 m

Excavation

Mastaba g 2092 was first encountered on August 1, 1936, by workmen in the process of clearing the west face of 2091. The area between the mastabas was filled with drift sand, rubble, and stones at the top, and lower down included limestone debris of increasing size and "black debris." At the base was a mudbrick floor, laid over a possibly red bedrock surface. The portico/pillared room to the north of 2092 was noted on August 7, but not cleared. The top of 2092 continued to be cleared of a layer of drift sand, limestone debris and rubble until the shafts were exposed. Some large limestone debris and rubble from the collapse of the facade of g 2000 was removed on the south. The clearance then apparently moved westward to the top of 2093, and the shafts of this part of the mastaba were exposed on August 13 and 14. The corridor and recessed chapel were cleared on the 15. A single pillar, with decoration and traces of red paint, was noted in the chapel; the decoration and paint on the walls of the corridor were also noted. August 15 and 17 were spent clearing the room to the north, where limestone debris and rubble underlay the surface drift sand, and the small secondary mastaba, 2092a, was exposed.

The eight shafts of 2092 and 2093 were cleared between August 20 and 23. In none of them was the blocking intact; and only 2093a and 2093c contained any remains. Most of the shafts were filled with limestone debris, rubble, and sand. g 2092 also contained black debris, and g 2092c contained pebbles and no sand. Shaft 2093a seems to have been drafted, with a thick layer of drift sand above a layer of limestone debris, pebbles and red sand. Pebbles and black debris were also noted in the fill of shaft 2093c.

Clearance south of the eastern part of this tomb (mastaba g 2092) in search of new mastabas on March 9, 1939, led to the discovery of the torso of a seated male statue with remains of red paint. The two large fragments with sunk inscription found on the previous day south of 2091 were almost certainly the architrave inscribed with the titles of the owner of this mastaba that are presently in this area. The titles of the owner of this mastaba that are presently in this area.

Further clearance was carried out by the Giza inspectorate of the EAO between 1990 and 1994, when the walls of the chapel were being reconstructed. Parts of the chapel floor were uncovered to bedrock, exposing a large cavity near the northwest corner of the recess. This irregular cavity is about a meter in diameter and roughly three-quarters of a meter deep, although a large decorated block from the eastern wall of the chapel is currently lodged in the hole, so it may be even deeper below. Presumably the block fell into the hole after the removal of the flooring. This clearance also uncovered a number of large, apparently undecorated blocks, including two large pieces that clearly represent the bases of two pillars.
The courtyard to the north of the chapel has also been cleared, revealing the square bases of both pillars, which extend about 30 cm out from the pillar itself, and seem to be about 30 cm high. The threshold of the chapel is approximately 30 cm above these bases; there may have been one or more steps leading up to it, although there is no trace of such steps present now.

**Finds**

South of the eastern part of the mastaba was found the upper torso of a seated male statue.

In Shaft 2093 a, which had apparently been plundered, four alabaster vessels were found.

**Architecture**

The two mastabas, 2092 and 2093 both belonged to a man named Za-ib. The mastaba east of it (in this case 2091 itself) so as to make it more visible to passersby. The desire to attract the attention of these passersby was also probably the motive for the anomalous placement of the false door. It was built in the protruding southern part of the facade, rather than in the recessed chapel.

It is unclear why 2092 was built, obscuring this false door. It has no trace of an independent cult place, so it was almost certainly an extension of 2093 from the beginning. It seems probable from the alterations to the door socket emplacement that the door at the north end of the chapel was moved from a previous position, and the south end of the gap between 2092 and 2093 is the most likely original location for it. The fact that 2092 is faced with battered masonry while 2093 is faced with stepped masonry also suggests that the two mastabas were not originally contiguous. The inner joins of these mastabas on the south are indeterminate, and the outer facades were not cleared.

Shortly after the building of 2092, when Pharaoh began, the jambs and lintel of the new southern doorway were moved to their present position at the northern end of the chapel. Slightly later, the extension 2096 was built against the north face of 2093, perhaps in part to mask the discrepancy in facing styles that would have been especially obvious from the new northern approach. (The abutment is clear in pl. 66b.)

The area directly north of 2092 was then rebuilt as a pillared portico. This involved covering the exterior walls of 2092 and 2093 with a vertical facing, both to match 2096 and to support the roof blocks. The pillars of this portico may originally have been close to the north face of 2092, since there is a notch to hold a lintel in that position in the east wall of 2096 (as well as lower notches that align with the pillars in their present position; see pls. 63a and 83i).

A small, unobtrusive door was left in the facing, to allow passage between 2091 and 2092 (pls. 62a–b). This seems to be a utilitarian, with no monumental characteristics. As suggested in Chapter 2, it may have been required to allow people to visit the tombs to the south of the cluster during the closure of the path leading to and around g 2000, but it was clearly not meant to draw casual passersby.

The final additions to 2092+2093 by its owner were probably the two serdabs in front of the portico, which converted it into a courtyard (pls. 64b and 85a–b). These serdabs, which Reisner numbered as part of 2097 (2097.S2 and 2097.S3), have slots in their north faces, which indicates that the expected visitor would be coming from the north, then continuing on into 2092+2093. This they thus properly belong to this mastaba rather than 2097. The doorway between these two serdabs, however, is to be connected with 2097, because of its monumental appearance from the south and the orientation of its drum lintel; it is thus probably considerably later than the serdabs. The motive for closing off the portico may have been the construction of 2097, which made the portico much deeper and hence less accessible than it had been previously. Za-ib was perhaps also responsible for a final extension to the north, the construction of a court.
yard between 2097 and 2097, in cooperation with Nimaatre, the owner of 2097.

The floor of the chapel is problematic. The bedrock slopes up markedly at this point (pl. 137), and there is a step up of about 50 cm from the courtyard on the north to the doorsill, and the corridor at the south end of the chapel has a "bench" outcropping, probably a floor-scar, on its west wall that is several centimeters higher still. In the central recess, however, the current floor is much lower, but it is much too irregular to have served as the floor of the chapel. Perhaps a masonry floor is to be restored at the level of the floor-scar, which is just a few centimeters lower than the base of the false door and the niched facade on the west wall of the recess.

**Shafts and Burials**

Shaft 2092 a had a shallow north-south chamber cut down into the rock across the center of the bottom of the shaft. The roof was gone and the chamber was empty. Shafts 2092 b and c were simply shafts from the top of the mastaba down to the surface of the bedrock, with no chambers. Nothing of note was found in them, nor are Tomb Cards preserved showing them.

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**A CEMETERY OF PALACE ATTENDANTS**

Fig. 64. Outline and shaft plans of g. 2093. (No plans of the shafts of 2092 seem to have been made.)
Shaft 2093a was the principal shaft of the mastaba. It has clear foot-holds cut into all four sides (see Fig. 2 above). Its chamber was rock cut, and extended to the west and north of the shaft. Its north and west walls were straight, but the other two were quite irregular. The limestone coffin lay north to south. According to the Reis Di-ary, it was displaced and it contained sand, rubble, and stones. The Tomb Card shows the eastern side of the coffin to have been raised, or perhaps levelled, by underlying debris. No human remains were recorded, but four small alabaster vessels, 36–8–3 and 36–8–4, were found among the debris.

Shaft 2093b was described as nearly destroyed, and the Tomb Card drawing is difficult to understand. There was apparently an irregular crescent-shaped excavation in the bottom of the chamber, which intersected another shaft that is not otherwise recorded.

Shaft 2093c had a simple chamber built of rubble and roofed with stone slabs. It was found open and empty.

Shaft 2093d was a straight shaft with no chamber, like 2092b and c. The tomb card shows a peculiar lump, presumably bedrock, at the center of the base of the north wall.

 Shaft 2093e had a slab-roofed chamber a few centimeters above the base of the shaft. It was open, but contained scattered human bones, the remains of a burial.

Date

Chapman's criteria date 2092+2093 to the reign of Niuserre, 64 but other features suggest that a date in the reign of Izezi is more likely. The most interesting peculiarity of the decoration is the tomb owner's posture on the false door, standing on the tablet, and seated on the jambs. The seated posture on the jambs occurs rarely in the last two reigns of the Fifth Dynasty, but primarily in the Sixth Dynasty. 65 The only example where this feature is combined with a standing figure on the tablet is the Giza false door of Nacy, in g 2352. 66 Since Nacy bears a title referring to Izezi, his monument can be no earlier than that reign. The standing figure on the false door tablet, the only one in the tomb, is a female figure, probably a leopard skin, and holds a staff. He wears a long wig and a short beard, and carries a handkerchief and a tall staff. The titles above his staff read Amen-em-het, or, hay yr,jpmk, jnmk-r, fntjw yr, pr on mr, Z£-jb. As companion, controller of the palace, venerated one, overseer of palace attendants, judge and administra-
tor, Z£-jb. "The carving on the west jamb is incomplete; only the last sign of the name is clear. The drum lintel above is also unfinished, and is inscribed with only four signs: ab fs wr. It was apparently intended to list Za-ib's name and titles, with an epithet such as "venerated by his lord every day."

West wall, north end (pls. 66b and 172b). Only one block is preserved in this part of the wall, representing the lower right hand corner of the decoration. It is quite easily moved, but it appears to fit well in its present position, which can probably be assumed to be its original one. The block shows two men picking grapes into baskets. Other parts of the wall probably had representations of wine-making.

Recessed chapel.

The walls of the recessed chapel are not preserved to the height where the decoration begins in this tomb. The only standing decoration is the large palace facade niching centered on the west wall. Several loose blocks can probably be assigned to this area, however.

The most interesting of these is a block found on top of 2096 (pls. 67a and 173b), preserving the head and shoulders of Kap and his wife. He wears a long wig, a broad collar, a shoul-dershoulder knot, and probably a leopard skin, and holds a staff. She wears long hair and a broad collar with a high choker. The seven lines of text above them are badly damaged but they can largely be read: ab [of ner pr] “mer, hay yr, hay yr is a pr, jmr fntjw pr yr, jmr fntjw yr, mer wh f Z£-jb” (forme) “mer ses Ni, ... mer ... Twat: "Judge and district administrator of the palace, companion and controller of the palace, the king who is over the secrets of the pr-dru, overseer of the palace attend-
ants, venerated before the great god, beloved of his lord, Za-ib; [his wife] ... prophets of Neth, ... beloved of (her husband/ward)

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ants, venerated before the great god, beloved of his lord, Za-ib; [his wife] ... prophets of Neth, ... beloved of (her husband/ward)
Tjentet. Behind Tjentet stand two women; the one in the upper register, named Jwā, at least in part, holds two ducks; the top of a goose’s head may be discerned above, suggesting that she was a daughter. Below her, another woman is identified as ast i Mdw, “his daughter M. It:” At the right edge of the block are traces identifying two men. Above the foot of a man called Dūb... as “Phā... his son,” or perhaps the group Phā belongs to one of the son’s titles. In the register below are the signs kp... at... determined with an incense burner. This may be a caption, bpt, “censing,” or perhaps part of a personal name (a man named Jp… owns is represented on the southern false door in 2093).

This block is probably to be restored on the north wall of the recess, or perhaps on the west wall to the right of the palace facade. One puzzling circumstance is the serdab slot in the top of the block (see pl. 83c). The position of this slot, well above the heads of the principal figures, would be unusually inaccessible. Moreover, no serdab was found in the mastaba. The most likely explanation is that the block was reused from an earlier structure.

Four of the other fragments can be pieced together. They result in scenes that a man in a starched triangular kilt, presumably Za-ib, striding towards the left (pl. 66b, left, and 173, c). In front of him, to the right of his staff stands a woman with a long pigtail, holding two birds. Above her is the inscription: ast i Ny-wmt, “his daughter Ny-enen.” Another man, depicted on a smaller scale, approaches from the right. This scene is at approximately the same scale as the right-facing scene on the block found on 2096, so their placement may have been symmetrical, although one would have expected Tjentet to appear in both.

An isolated fragment shows the decoration of the left face of a corner block (pl. 173c). This could have been from either corner of the recess. If it was from the southern corner, it probably depicts pilled offerings above the offering table scene on the west wall of the corridor south of the recess; otherwise it is probably from the north wall of the recess itself.

Another isolated fragment was recorded as coming from north of this area (pls. 66b and 172c). It is preserved only in a photograph with no scale, its style and the appearance of the stone differ markedly from 2097, the only other decorated tomb in the area, so 2092-2093 is a likely provenience. The block shows the hand and shoulder of a left-facing man holding a staff and labeled jwā, “the venerated one...” Approaching him are two men depicted on a smaller scale, wearing starched triangular kilts. The first displays an unrolled papyrus and is accompanied by an incomplete caption that probably began above his head: ..., a w m jwā-s pr-a; “... in order to see. The steward.” Behind him is another man with two scrolls. The caption in front of him reads... d... kpt, “(something feminine) of the funerary estate.” (It can suggest no appropriate restoration.)

The other decoration that can be restored in the recessed chapel is the surviving pillar, decorated on all four sides (pls. 69a-d, 175a-b, and 176a-b). As noted above, this was probably one of two or even three pillars supporting the roof in this area. This pillar shows two pairs of representations of Za-ib, each pair sharing the same basic dress, attitude, and to some extent the same sequence of names and titles. The two figures of each pair are of opposite orientations, and face each other around a corner. In one pair (the original orientation of the pillar is unknown), 2-ib wears short hair and a starched triangular kilt and holds a handkerchief and staff; in the other, he is shown with long hair, a simple wrapped kilt and holds his hands empty at his sides. In all four cases, there is a four-line text above the figure, ending in the name 2-ib, which is written again in front of the face.

Assuming that there were originally two pillars, the two figures shown with triangular skirts holding staffs probably depicted the tomb owner walking away from the niche and facing the other pillar. This seems to be the usual attitude of the outer figures on a pair of pillars in this cemetery; for example in 2088 (pl. 166b), although these two are empty handed, and 2240 (pl. 123c). The more passive empty-handed figures with wrapped kilts would have been oriented toward the back of the recess and away from the center aisle between the pillars. Since the two faces of the pillar with left-facing figures are more badly damaged, it seems reasonable to assume that they were on the sides not sheltered by the architrave and more likely to have been damaged by falling roof material and weathering, that is, the east and west. These two assumptions imply that this surviving pillar was the one originally on the north side of the chapel, and they allow the faces to be assigned orientations. The proposed orientations are used in the plates and in the following discussion, in part for simplicity of reference.

The active, short-haired pair (pls. 69a-b and 175a-b) shows more differences in detail between the figures. In the representation placed on the south, 2-ib wears his hair over his ears and also wears a short beard. On the east, he is beardless, and his hair is somewhat shorter, revealing his ears; and he also wears a broad collar. The texts accompanying this figure are identical, and identically written. (The missing jk sign before the face of the right-facing figure is visible on the excavation photograph.)

smr, hpt 6, mrv ajh [something feminine] of the funerary estate Companion, controller of the palace, beloved of his lord; judge and administrator of the palace, who is over the secrets, venerated before his lord, overseer of palace attendants, Za-ib.

The two representations of Za-ib in a long wig seem to have been identical, with the exception of the tie that can be seen in the belt of the figure on the west, and the carved line of the kilt’s overlap carved on the north figure. The first two lines of the texts accompanying them vary slightly, however. The text on the north face (pls. 69c and 176a) reads:

smr, hpt 6, mrv ajh [something feminine] of the funerary estate

While the text of the figure on the west face (pls. 69d and 176b) begins:

smr, hpt 6, mrv ajh

Companion, controller of the palace, whom one loves.
According to the charts in K. Baer, False door, West wall, south end, Izezi. The title which suits a date after the beginning of the reign of Djedkare is probably occupied with the butchery of another animal. The consistent features of Za-ib's titulary is that the title "overseer of the palace attendants" varies last, presumably because it was the most important.

South wall (pls. 72b and 380). This short end wall shows two registers of offering bearers below a register of sealed jars. In the middle register, two men bring a platter filled with offerings, while a third man to their right carries something, perhaps meat, dangling from a stick. In the lowest register, three more men carry individual offerings. They are captioned "... r' nb m b s b d s r' nb." "... daily, with every good thing daily." The right half of the wall is entirely lost.

East wall, south end (pls. 73a–b, 74a and 382). Directly opposite the false door is a marsh scene. At the right end, Za-ib is shown standing in a papyrus boat holding a bird in one hand as a decoy, while the other is raised behind him to cast a throw stick. To the left, in the lowest register, the marsh is crossed by a herd of cattle. In the lead is a cowherd carrying a cail over his shoulder, and to the left the horns of the cattle following him can be seen. The register above this shows a recumbent cow with the top of a papyrus stalk from the adjacent stalk in her mouth. To the left of this, another cow is turned toward the marsh. To the left, another cow walks to the left: the text above her reads m nb f, "cow." In the upper preserved register can be seen the legs of a cow, facing right, and beneath them, the legs of her nursing calf, facing left. The farthest left scene in this section of the wall is in the lowest register. It shows several men walking away from the marsh, carrying their rolled mats and their catch on sticks over their shoulders.

East wall, north end (pls. 74b and 333). The center portion of the east wall has fallen completely and the surfaces on each side are badly worn. At the northern end, in the lower register, three men can be seen at the right cutting wheat, bending with their sickles. To the left of the first man is a fourth man walking upright, probably a supervi-

The principal feature of this corridor is the false door, which is recessed and slightly battered. Its decoration is unusual principally in that Za-ib is shown seated on the jambs, but standing on the tablet, the reverse of the usual positions. On the tablet, Za-ib stands, holding a handkerchief and a tall staff, wearing long hair, a broad collar, and kilt. Above him are the horns of the cattle following him can be seen. The register above this shows a recumbent cow with the top of a papyrus stalk from the adjacent stalk in her mouth. To the left of this, another cow is turned toward the marsh. To the left, another cow walks to the left: the text above her reads m nb f, "cow." In the upper preserved register can be seen the legs of a cow, facing right, and beneath them, the legs of her nursing calf, facing left. The farthest left scene in this section of the wall is in the lowest register. It shows several men walking away from the marsh, carrying their rolled mats and their catch on sticks over their shoulders.

The tomb is divided into different sections, with each section having its own False Door. The False Door is a representation of the tomb owner's life in the afterlife, showing scenes of daily activities, such as offering bearers, cattle, and birds. The scenes are depicted in a hierarchical fashion, with the most important scenes located at the top and the less important ones at the bottom. The decorations are rich in detail, with intricate designs and symbols that represent the owner's rank, titles, and status.

Footnotes:
70 When the wall was traced, the block on the upper right had been moved to fill the gap to the right of the block below it. In position vi (aftercare-Jdjd-1) and coman vi-1 as it faces on this architrave, the west face of the pillar, and the base block from 2061 in position vi (aftercare-Jdjd-1 and period V-D) have been restored based on the excavation photographs and the coherence of the decoration. This block has been restored on the wall in accordance with the photograph as part of the 1994 restoration work in this tomb. See the section on conservation in this mastaba below.
71 See Teter, JE 73 (2007), pp. 77–78, for parallels.
The upper register seems to show a procession of desert animals. At the far right a man runs behind an animal (completely lost) threatening it with a whip. Farther to the right two men run after an ibex or gazelle.

In 1991 when I visited the tomb, a large decorated block was lodged in the huge hole in the floor of the northwest corner of the chapel, which had been revealed by the EAO clearance. It could not be photographed or drawn, and I could not locate it in 1994. The block was about 60 cm long by 50 cm high, and its surface was coated with a layer of weathered plaster. The decoration was very eroded, but parts of two registers could be seen. At the lower left were the overlapping heads and horns of two oxen, perhaps part of a plowing scene. The register above depicted a body of water that extended the entire length of the block. Near the right edge of the block, a man was shown wading through it, moving to the right. His body was bent slightly forward, and his left arm was bent in front of him at a right angle, so that his forearm paralleled the surface of the water below. He was perhaps grasping the stem of a boat to keep his balance. His left arm was extended behind him almost horizontally, perpendicularly to his right arm, which was bent in front of him almost horizontally, perhaps to pull some large animal along, or in a gesture to his ancestor. His left arm was extended behind him almost horizontally, perpendicularly to his right arm, which was bent in front of him almost horizontally, perhaps to pull some large animal along, or in a gesture to his ancestor.

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season. This may be the result of vandalism or simply accidental abrasion due to the narrowness of the corridor and easy public access. [Compare the excavation photo, pl. 74b, with the 1989 photograph, pl. 75a.]

At the south end of the wall, a fine layer of white plaster was laid over a coarse red underlayer (although this difference may be attributed to advanced weathering as well as different composition). Deeply incised lines were cut in the plaster, apparently while it was still wet, and are visible in the underlying limestone. Deeply incised lines were cut in the plaster, apparently while it was still wet, and are visible in the underlying limestone. This area is being undercut by the loss of the coarser plaster underlying the finish layer. Consolidation and adhesion of this area was begun, but extensive work is necessary. The crouching cow and papyrus swamp at the north end of this area, which were intact in the excavation photographs, are now almost totally lost. Both of these areas have remains of a thick plaster coating that is only marginally adhering to the wall.

In the corridor to the south of the recessed area of the chapel, a false door is decorated with raised relief carved directly into the stone of the west wall; the lower parts are very weathered, the upper courses exceedingly so. Original mortar can be seen in the joins between the blocks. North of the false door are some particularly well-preserved areas of red-painted plaster, which seems very fine-grained compared to the plaster in other areas. The saturated appearance of the surface may indicate that it has been coated with a resin or varnish. Even in this exposed position, the plaster is still very well-adhered to the wall. South of the false door are large defects in the stone, which are filled with coarse plaster.

On the south wall of this corridor, there are remains of raised relief and plaster on the upper courses. The western block in the upper course was originally placed on top of the eastern block. Sometime after Reisner's excavation, this upper block was moved to its present position, upside-down and adjacent to the block that was originally under it. (This may have been done to stabilize the path around mastaba 2000, which runs just south of the face of this wall.)

76 As noted above, the original position of this block has been restored as part of the 1994 restoration work by the EAO.
a Cemetery of Palace Attendants

TOMB OF NIMAATRE/TUT
Mastaba g 2092a

Summary of Reisner's Description
- Mastaba type: x (b); 2.0 x 2.0 m; 2.28 m high; area 4.0 sq. m; proportions 1:1
- Chapel type: (К); low u-masonry wall extends east from pillar
- Shaft type: 17 x 0.9 m; area 15.3 sq. m
- Chamber type: 6 x 2 x 2 m; 0.2 m deep; area 1.65 sq. m; capacity 1.48 cu. m
- Blocking type: 1/2

Excavation
- The remains of this small mastaba were exposed in the courtyard north of 2092+2093 on August 17, 1936, and the shaft was cleared on August 23 and 24. The shaft contained drift sand, rubble, and some stones, beneath which was limestone debris from the chamber blocking. Two stones of the blocking remained in place. These stones were broken and removed.

In the summer 1990 season, a small cache of model ceramic vessels was discovered on the surface of the fill between the mastaba wall and the shaft wall, at the abutment to the east face of 2096 (fig. 65). These small vessels and the somewhat smaller fragments of larger vessels accompanying them, were all of Nile silt ware, and consisted mostly of flat offering dishes with string-cut vases. The fragments were all of a comparable size and, given their context, may also have been used to present offerings. One piece resembled a tall flaring jar with closed mouth, or perhaps a closed bowl on an offering stand.

Findings
- In addition to the false door, which was apparently removed, only artifacts forming part of the burial were found.
- 36-8-6 Bones and a skull
- 36-8-7 White plaster (gyps = sulfate of lime) fragments of covering of linen wrapped body, a heavy thick layer (a) Mummy mask (see pl. 65), broken in two and damaged; thickness 3.4 cm, 22.3 cm in height, and 17 cm in width. (Accessioned at MFA 37,644) 77
- (b) Thick fragments of plaster from the legs of the mummy, particularly from the knees, with the imprints of linen wrappings on the underside.

Notes on Objects Assigned to the Museum by the Egyptian Government, 36 (1938), pp. 27-29 and Fig. 7 on p. 31.

Architecture
- The chapel was built during the last phase of major building in the cemetery (fig. 66). A small mastaba, only slightly wider than the rock-cut shaft, incorporated the western pillar of the courtyard (pls. 63a-b). A small masonry spur wall, which has now entirely disappeared, sheltered the recessed cult place. The mastaba obscured access to the northern serdab slot of 2096 and in its original form probably also partially obstructed access to the 2097 complex to the north. The false door, set between the pillar and the north wall of the court (serdab 3 of 2097), formed almost the entire west wall of the chapel. At its base, a stone platform extended out from the wall about 30 cm. 78

Shaft and Burial
- The mastaba had only a single shaft with a rock cut chamber. Only two blocks of a masonry blocking wall remained in place; no blocking at all is shown on the Tomb Card. A shallow and irregular burial pit seems to have been cut in the floor, but its outline is unclear. Perhaps it was unfinished. The chamber was described as “plundered.” A skull and other bones of the same body were found scattered around the chamber. The skull was covered with a plaster mask (pls. 65a-b); large fragments of plaster found among the bones indicated that the entire body was encased and sculpted in plaster. Impressions of linen on the underside of these fragments indicated that the body was wrapped in linen before the plaster was applied.

Date
- Based on the three pairs of jambs and the general style of the carving on the false door, it can be dated to the early Sixth Dynasty. It shows clear evidence of usurpation, however, and it is not clear whether it was put in its present position by its original owner or its usurper.

Decoration of the Chapel
- False door (pls. 64 and 36). A large false door with three pairs of jambs was the only decorated element in the chapel. The inscription is in sunk relief, and a standing figure of the owner is depicted on the base of each jamb in a starched triangular kilt and broad collar, carrying a staff and handkerchief. On the inner and outer jambs of each side he is depicted with short hair, while on the central jamb he is shown with longer hair.
- The stela originally belonged to a man named Nimaatre, whose good name was Tut. The right side of the stela has been usurped by another man, whose names are Beby and Khaf-Khnum. 79 Traces of the original inscription of Nimaatre are visible under the names and new titles added by Beby, and the jambes are visibly cut back in this area. The placement of titles after the phrase “poub-poub be waw” and after the “funigw” title, which always ends the title strings elsewhere in the
Fig. 65. Model offering vessels of Nile-silt ware and similarly-sized sherds from larger vessels, noted in the fill of g. 2092a in 1990.

Fig. 66. Outline and shaft plan of g. 2092a.
A CEMETERY OF PALACE ATTENDANTS

cluster, is also evidence that the inscription has been adjusted after its completion.

It is unclear whether the false door was taken by Beby from another site, modified slightly and set up in front of his tomb, or whether Nimaatre was the original builder of 2092a and the stela was usurped by Beby after it was already in position. This latter hypothesis is simpler, but it would suggest that there were two burials in the mastaba, which there were not. Had Beby found the tomb unused, one would have expected him to usurp the entire stela; this would also be the case, however, if he had moved it from another site. The larger, earlier mastaba extension behind 2092a, 2096, contained four shafts, none of which contained any remains of a burial.

Nimaatre is also the name of the builder of the adjacent mastaba, 2097. There is an empty false door emplacement at the south end of its western wall, of approximately the same dimensions as the 2092a false door. It is thus tempting to assume that the 2092a false door was taken from Nimaatre’s tomb, 2097, by Beby. However, the owner of 2097 is nowhere given the nickname Tut, and his titles are different (and considerably lower) than those on the false door. The style of carving is also later and much cruder than the decoration of 2097. The fact that the door is in sunk relief might partially explain this; however, had the owner of 2097, after the completion of his tomb, risen from the lowest to the highest rank in the hierarchic and acquired four other high titles as well (s¢∂ ∞ntjw-ß pr-™£, smr-pr, rn.f nfr (T ut / Ó™.f-Ônmw)), one would expect him to build a more impressive false door rather than a less impressive one.

The most likely reconstruction is that the builder and occupant of 2092a was Nimaatre/Tut, perhaps a son or grandson of the like-named builder of 2097. (He may have taken the false door from 2097 and completely recarved it, or the door may have been removed for other reasons, such as the value of its materials, and the similar sizes may be coincidental.) Beby may have taken over the northern part of the stela in anticipation of burial in one of the unused shafts in 2096, and then was either never buried there or was thoroughly robbed.

The tablet of the door is decorated by the figure of Nimaatre seated at a table of very tall loaves, behind which is a short table bearing a spouted vessel. The bases of six 1 signs ("1000") are visible above the top of the loaves, and the name Nj-m™£t-R™ is written beneath the far side of the table and above the vessel. On the lintel are three horizontal rows of inscription: jmj-r ∞ntjw-ß pr-™£, jmj-r zßw jpt-nswt Bbjj, "venerated before Anubis who is upon his mountain; venerated before Osiris, lord of the necropolis; venerated before the great god, lord of a burial.” The inscription is probably completed by the name Nj-m™£t-R™ that is inscribed on the drum.

The inscription on the panels of the false door were originally almost symmetrical (only the first titles on the outer jambs differed). The points of difference (mostly due to Beby’s usurpation) are given here in parentheses, with the left hand version followed by a slash and the right hand version. Outer jambs: (z£b ™∂-mr pr-™£ / flrj-tp nswt), jmj-r ∞ntjw-ß pr-™£ jm£∞w ∞r nswt (Nj-m£™t-R™ / jmj-r zßw jpt-nswt Bbjj), "the judge and administrator of the palace/royal chamberlain, overseer of palace attendants, venerated before the king (Nimaatre/overseer of scribes of the harim of the king, Beby).” Middle jambs: ßpss-nswt, jmj-r st ∞ntjw-ß pr-™£, smr-pr, rn.f nfr (Tut / Ó™.f-Ônmw), "king’s nobleman, assistant overseer of palace attendants, companion of the house, his good name (Tut/Khaef-Khnum).” Inner jamb: s¢∂ ∞ntjw-ß pr-™£ (Nj-m£™t-R™ / ∞rp jrj-m∂£t ™-nswt Bbjj), "inspector of palace attendants (Nimaatre/controller of those of the texts of the royal archives, Beby).”
ANONYMOUS TOMB:
Mastaba G 2094

Summary of Reisner's Description

Mastaba type: vii (11)

Original mastaba 11.35 x 5.6 m; area 63.56; proportion 1/2.02

final dimensions: 11.35 x 6.65 m

final area 74.47 sq. m; proportion 1/1.7

height 2.45 m on east; 1.75 m on west, where rock is higher

N. Pilaster connection: pillar 0.45 x 0.45; height 0.4 m; pilaster 0.1 x 0.45; pilaster 0.05 x 0.45

N-S corridor: 9.25 x 1.05 m; slab jambs compose doorway at north

area 0.97 sq. m; depth of floor of limestone debris 0.3 m

preserved roofing slab: 2.0 m long, height of corridor 2.0 m

height of entrance doorway on north 1.7 m

total area: 12.75 sq. m; relation to finished mastaba 1/591

Serdab: 1.05 x 0.95 m; area 1.47 sq. m

height 1.4 m, built of masonry

no trace of window slot

Shaft a: 1.4 x 1.4 m; masonry lined

2.65 m (7 courses) on south; 3.0 m (31 courses) on north -3.9 m in rock on south; -3.25 m in rock on north

slope down from shaft to floor of chamber 0.3 m; corresponding slope in top of doorway sloping down to roof of chamber

chamber type: 6 b(2) on north. 2.2 x 1.2 m; height 1.0 m

area 1.15 sq. m; capacity 0.84 cu. m

blocking type: v e(2)

burial: scattered bones, with pieces of marble headrest, alabaster headrest, two RP bowls and fragments of RW walls

Shaft b: 1.25 x 1.0 m

lined with 0.7 m (2 courses) masonry, above 1.5 m rubble

total above-ground lining 2.1 m; 1.45 m rock (bad above, sound below); drop down to chamber 0.25 m

chamber type: 5 c(2) on south. about 1.45 x 0.7 m; height 0.75 m

area 1.24 sq. m; capacity 1.84 cu. m

passage without jambs 0.15 x 1.0 m; height 0.75 m

blocking type: v e(2)

burial: extended skeleton, completely wrapped with linen

Shaft c: 0.95 x 1.05 m; 2.7 m lined with rubble; ends at bad rock

chamber type: 8 b(2) on south. 1.35 x 0.7 m; height 0.9 m

area 0.94 sq. m; capacity 0.84 cu. m

completely plundered

Shaft d: 1.05 x 1.0 m; 1.75 m lined with rubble; -0.35 m in bad rock

chamber type: 8 b(2) on south. 1.0 x 0.75-0.45 m; height 0.4-0.25 m

area 0.6 sq. m; capacity 0.38 cu. m

burial: scattered bones, no objects

Shaft e: 0.85 x 0.9 m; 2.3 m lined with rubble; ends at bad rock

chamber type: 8 a(3) on west. 1.1 x 0.7 m; height 0.9 m

area 0.91 sq. m; capacity 0.81 cu. m

passage with jambs on north: 0.7 x 0.4 m; height 0.75 m

blocking type: v e(2)

burial: small, tightly contracted skeleton, partly decayed

no objects

Shaft f: 1.05 x 1.05 m; 2.5 m lined on north and west with crude brick, lined on south with masonry: -0.8 m in bad rock

chamber type: 7 x(3) on north. (no chamber)

burial: broken bones in shaft debris

no objects

Shaft g: 1.1 x 1.2 m; 1.95 m lined with crude brick topped with masonry on north, west and south; ends in bad rock

chamber type: 7 x(3) on north. (no chamber)

completely plundered

Shaft h: 0.9 x 1.1 m; 2.9 m lined in crude brick topped with masonry on north west and south; -0.45 m in bad rock

chamber type: 6 c(2) on east, but with burial partly in shaft

1.1 x 0.25 m; height 0.4 m

area ca. 0.27 sq. m; capacity 0.1 cu. m

completely plundered

Shaft i: 1.1 x 1.0 m; 1.4 m lined with crude brick topped on masonry on three sides; -1.6 m in bad rock

chamber type: 3 x(3) on north. (no chamber)

completely plundered

Excavation

The presence of 2094 was first noted on the August 31, 1936. It was covered by limestone debris, rubble, drift sand, and some large stones that had to be broken to be removed. The top of the mastaba was cleared between September 2 and 6. The overlying deposit was clearly stratified: the debris was cleared between September 2 and 6. The overlying deposit was clearly stratified: the debris was cleared between September 2 and 6.

This sequence suggests that the deposition of debris from the collapse of the façade of 2000 to the north was not continuous, but of limited duration (perhaps the result of an earthquake or a period when it served as a quarry for other construction). Before this period, 2094 had been filled and covered with drift sand, and after the period when limestone debris accumulated over it (which may have lasted for centuries) it again was covered with drift sand. This may be debris from the excavation of shafts u, y, and z against the mastaba's eastern façade, since the Reis's Diary notes the composition four times: "drift sand, and underneath limestone debris, and underneath drift sand again." This sequence suggests that the deposition of debris from the collapse of the façade of 2000 to the north was not continuous, but of limited duration (perhaps the result of an earthquake or a period when it served as a quarry for other construction). Before this period, 2094 had been filled and covered with drift sand, and after the period when limestone debris accumulated over it (which may have lasted for centuries) it again was covered with drift sand. This sequence suggests that the deposition of debris from the collapse of the façade of 2000 to the north was not continuous, but of limited duration (perhaps the result of an earthquake or a period when it served as a quarry for other construction). Before this period, 2094 had been filled and covered with drift sand, and after the period when limestone debris accumulated over it (which may have lasted for centuries) it again was covered with drift sand.
In the chapel, in front of the false-door stela, a small platform or bench faced with rubble was noted. This is not recorded on the Floroff plan, nor is it now extant. From the sketch plan in the Reis Diary, this platform seems to have abutted the south wall of the chapel as well as the west, and extended north of the false door to the central axis of the room. It may have extended about half a meter into the room. There is no indication of its depth.

The shafts and serdabs were investigated between September 10 and 12. Two layers of fill are noted in shaft a: drift sand; then rubble, limestone debris, pebbles, and stones from the blocking of the chamber; and, at the bottom, white limestone debris, pebbles, rubble, sand, and decayed wood fragments, probably the remains of a coffin. Shaft b contained pebbles, red debris, and limestone debris.

The fill of shaft c, beneath the drift sand was pebbles, black debris, and limestone debris. Shaft d contained drift sand at the top, and below this pebbles and red debris. Shaft e contained limestone debris, red debris, and pebbles. West of the mastaba, were four additional shafts. Shaft f and y were filled entirely with drift sand; shaft z is said to have contained pebbles and red debris; and shaft u contained pebbles, red sand, and bones. The chamber blocking was intact in both shafts b and e. The blocking was sealed with mud in the former and gypsum plaster in the latter. The sealed chambers were opened on October 21, but they were not cleared until the following year, on January 27, 1937. Shafts a and d also contained some bones and, in the former case, grave goods. The serdab was roofless and empty except for drift sand.

Finds

Shaft 2094 a had been opened and disturbed, but several objects were recovered from the debris.

36–9–1: White limestone headrest with a flattened stem, in three pieces joined together with two tenons and mortises, and cemented with plaster; h. 25 cm; length of top 20 cm; length of base 31.6 cm; width of base and of top in middle 8.8 cm. The three pieces are a curving top with an abacus on its lower side, in the underside of which there is a round mortise; a flattened stem, h. 16.2 cm, d. top 7.2 cm, d. base 7.4 cm, on the top of which is a round tenon fitting the mortise in the piece above; on the underside of which is a rectangular tenon fitting into the mortice of the piece below; and the base, h. 2.6 cm, with a raised disc on top, h. 4 mm, into the top of which a rectangular mortise has been cut (fig. 67 and pl. 77a).

36–9–2: Thin red polished, round-bottomed ceramic bowl with a recurved rim, type ci; xixii; a broken; h. 6.8 cm, d. rim 37.4 cm, d. body 31.4 cm, th. 2 mm (fig. 67).

36–9–3: Red polished, round-bottomed ceramic bowl with a recurved rim, type c; xxii; a broken but nearly complete; h. 8.6 cm, d. rim 20.8 cm, d. body 22.6 cm, th. 4 mm (fig. 67).

36–9–4: Several fragments of red ware from one or more dishes with round bottoms and ledge rims, types c; xxvii c; 36–37 cm.

Not registered as an object was an uninscribed offering basin placed in front of the southernmost of the two false-door niches in the corridor of the tomb. This niche was the only one noted in 1939 and 1990; the basin is apparently no longer in place. Both Floroff’s plan and the Reis Diary represent it as rectangular, with two narrow rectangular basins flanking a circle, which was probably raised and served as an offering plate.

Architecture

g 2094 is a rectangular mastaba with stepped masonry on three sides (fig. 68). The eastern facade was also stepped north of the chapel entrance, and was thus originally seen as an exterior facade (see pl. 75b). South of the chapel, the facade is smooth, although slightly battered, perhaps marking this as the original entrance passage.

At the beginning of Phase ii, probably the north end of the passage between 2094 and 2093 was blocked. The resulting corridor was roofed and a doorway was added at its north end. The blocking wall was not very carefully constructed, with a 25 cm gap on either end filled with rubble. There was no attempt made to make the mastaba facades vertical by facing them, or to strengthen them with backing walls, as can be seen in 2091 and 2093. The stepped facades were apparently more capable of bearing weight than the battered ones, since a roof block was still in place at the time of excavation.

The walls of the recessed chapel are built of monolithic slabs, thinner than the facing masonry (pl. 75b). They have been covered with a plaster coating, but no carving or paint survives. They extend...
Fig. 68. Outline and shaft plan of G 2094.
A CEMETERY OF PALACE ATTENDANTS

above the tops of the pillar and north corner pier about 30 cm, which was presumably the depth of the architrave. The two corner piers or pillars are continuations of the blocks of the façade, which extend 30 cm into the chapel. The facing blocks of the chapel about these piers and the gap between them has been filled with rubble and plastered. The central pillar is 45 cm square, and slightly above the middle of its northern face is a 5 cm projection that is probably the remains of a boss.

The false door at the south end of the west wall is monolithic except for its upper lintel, which is indistinguishable from adjacent wall facing blocks. The top of the tablet is 1.35 m above the current floor of the chapel. The door is well cut and all its elements are clearly differentiated. It has a tablet about 30 cm square flanked by 5 cm apertures. The inner and outer jambs and the central niche are all about 25 cm wide, and the lintel is about 25 cm thick. Its proportions are not square, however: the inner face of the right inner jamb slopes out and down from the top at an angle of about 15°, so that the jamb widens towards its base; and the top line of the upper lintel is perpendicular to it, so that the lintel widens towards its left end. It is tempting to think that the tonometron's pattern slipped.

Just to the right of the upper lintel of the false door, a vertical gap was cut into the adjacent monolithic slab, and then partially filled. The southern edge of this gap aligns with the southern edge of the serdab that lies behind it, and may have been the serdab slot. The eastern wall of the serdab cannot now be seen, although the Floroff plan represents it as intact.

A later false door replacement was cut in the eastern facade of the corridor of the chapel, presumably after the beginning of Phase ii, when visitors to the chapel would be approaching it from the north. It is better cut and more complete than most such secondary doors, with a clear tablet and apertures 1 cm deep. Two jambs, 23 cm wide, flank a central niche 13 cm deep. The jamb slopes halfway down the subterranean portion of the shaft extends on three sides and may simply be an extremely bad layer of rock.

A doorway with monolithic jambs was set up at the north end of the corridor between 2093 and 2094 (pl. 76b), probably when the southern entrance was blocked. A drum lintel currently lies just south of the jambs.

Shafts and Burials

Both shafts a and b have chambers cut into the bedrock, and were thus presumably original parts of the mastaba.

Shaft a has a fan-shaped chamber cut below the base of its shaft on its north. The rough stone blocking, and a secondary blocking wall inside the doorway were almost entirely destroyed. It is not clear from the notes whether this was the result of robbery or natural disturbance. The chamber contained human bones and many decayed wood fragments from a wooden coffin, the decay of which may have been responsible for the disarrangement of the burial. On the other hand, neither the blocking nor the body were sufficiently intact to warrant a notation on the back of the Tomb Card. A headrest in three pieces made of white limestone (pl. 77a), two "M-eyustum wear" bowls and fragments of several Nile-silt ware dishes were found amidst the rubble. On the south, 1.75 m above the base of the shaft, there is a shallow second excavation, which may be an incomplete attempt to cut a second chamber.

Shaft b was shallower, and had intact blocking consisting of two leaning slabs chinked with mud and chips. The extended skeleton lay on its back with its head to the north (pl. 77b). It had been completely wrapped in linen, with its arms and legs wrapped separately. The linen was badly decayed, but apparently undisturbed. There were no accompanying grave goods.

Shafts c and d were both cut slightly into the crumbly bedrock, with chambers on the south side roofed with slabs. The chamber of c was empty; it contained scattered bones. Shaft e, built on the surface of the rock, had a chamber to the west blocked with two leaning slabs bound with mud. It contained a small, tightly contracted skeleton, which was partly decayed (pl. 77c). Four subsidiary shafts were built against the western face of 2094. Shaft u was cut down into the bedrock under the mastaba, with an open irregular chamber. The chamber was empty but broken bones were found in the shaft. Shaft x had no chamber and no contents. Shaft y had a small chamber that Reiner describes as "anomalous," because the "burial (space) is partly in the bottom of the shaft." Since no burial was found, it is also possible that it was unfinished. Shaft z also looks unfinished, although the area of excavation halfway down the subterranean portion of the shaft extends on three sides and may simply be an extremely bad layer of rock.

Date

The mastaba was probably built late during Phase ii (late Naqada II), since it had a southern entrance and the eastern facade north of the chapel was viewed as an exterior facade. During Phase ii the southern entrance was blocked, and the principal route of access became the doorway at the north end of its corridor. The southern doorway was apparently never reopened, suggesting that the cult (or at least the tomb owner) was no longer active after the end of Phase i.
ANONYMOUS TOMBS: Mastabas g 2095 and g 2095'

Summary of Reisner's Description

Mastaba type: 83

ANONYMOUS TOMBS: Shaft

Shaft: 83

Chapel type: two corridor chapels of type (9c)

In 1990 it could be seen all the way across the mastaba to its west face. The north face was probably finished originally, but its outer blocks were removed and reused elsewhere when the mastaba was extended. The rubble wall was either an original addition on north [= 2095'] of type (1): chamber type: 8 b(2) on south. 1.05 x 0.65 m; height 0.7 m no blocking preserved

Burial: half-contracted skeleton of a child (i); shaft 0.6 x 0.65 m, opening at south end of chamber (i) no blocking preserved

Chamber type: 6 b(3) on south. 0.45 x 1.0 m; greatest height on shaft side 0.4 m area 0.45 sq. m; capacity less than 0.18 cu. m blocking type: vi

Burial: tightly contracted skeleton of a child; on left side with its head to the west

Shaft i: 0.75 x 0.65; 1.7 m lined with rubble; ends in limestone debris; Chamber type: 8 b(2) on south, built of crude brick on west, rubble on south and east. 1.45 x 0.7 m; height 0.7 m area 1.01 sq. m; capacity 0.7 cu. m blocking type: vi

Burial: leg contracted skeleton

Shaft g: 0.75 x 0.35; 1.65 m lined with rubble ends in limestone fill Chamber type: 8 b(2) on west, built of brick

Passage with 0.15 m wide masonry jamb on south side 0.65 x 0.95 m; recess 1.45 x 0.8; area 0.68 sq. m; capacity 0.47 cu. m no blocking preserved

Burial: tightly contracted skeleton of a child (ii); shaft 0.6 x 0.65 m, opening at south end of chamber (ii) 1.1 m lined with rubble on south, west, and east; ends in limestone debris

Chamber type: 6 b(3) on south. 0.45 x 1.0 m; greatest height on shaft side 0.4 m area 0.45 sq. m; capacity less than 0.18 cu. m blocking type: vi
d2

Burial: tightly contracted skeleton of a child's; on left side with its head to the west

Shaft i: 0.75 x 0.65; 1.7 m lined with rubble; ends in limestone debris; Chamber type: 8 b(2) on south, built of crude brick on west, rubble on south and east. 1.45 x 0.7 m; height 0.7 m area 1.01 sq. m; capacity 0.7 cu. m blocking type: vi

Burial: leg contracted skeleton

Shaft g: 0.75 x 0.35; 1.65 m lined with rubble ends in limestone fill Chamber type: 8 b(2) on west, built of brick

Passage with jamb on east side 0.35 x 0.45 m; height 0.5 m blocking type: vi

Passage with jamb on the east, 0.25 x 0.4 m; height 0.35 m blocking no blocking preserved

Burial: tightly contracted skeleton* wearing fillet

Shaft j: 0.7 x 0.7 m; 1.4 m lined with rubble ends in bad rock Chamber type: 8 b(2) on south. 1.7 x 0.6 m; height 0.6 m area 1.02 sq. m; capacity 0.61 cu. m no blocking preserved

Burial: leg contracted skeleton

Shaft k: 0.7 x 0.5; 1.65 m lined with rubble ends in bad rock Chamber type: 8 b(2) on south. 0.8 x 0.45 m; height 0.65 m area 0.36 sq. m; capacity 0.23 cu. m no blocking preserved

Burial: leg contracted skeleton; head resting on rough stone

Shaft j: 0.75 x 0.85; 1.0 m lined with masonry; ends at rock Chamber type: 8 b(2) on south. 1.5 x 0.65 m; height 0.65 m area 0.97 sq. m; capacity 0.63 cu. m no blocking preserved

Burial: leg contracted skeleton

Shaft k: 0.6 x 0.7; 0.75 m lined with rubble ends in bad rock Chamber type: 8 b(2) on south. 1.3 x 0.55 m; height 0.35 m area 0.71 sq. m; capacity 0.39 cu. m no blocking preserved

Burial: no burial, no objects

Shaft j: 0.75 x 0.75; 1.1 m lined with rubble; ends in 3 sides; ends at rock step down from shaft to chamber 0.2 m Chamber type: 8 b(2) on south. 1.45 x 0.35 m; height 0.9 m area 0.79 sq. m; capacity 0.51 cu. m blocking type: vi

Burial: half contracted skeleton
Excavation
Reisner's excavations treated 2095 and 2095' as a single mastaba. The excavation clearing to the north of 2094 began on December 23, 1938. The matrix above it is described as consisting of sand, limestone debris, rubble and stones mixed with pebbles. The mastaba and its shafts were completely exposed by December 26. Larger stones were noted at the lower levels, and especially in the corridor between this mastaba and those to the east (presumably the remains of roofing blocks).

The clearance of the shafts began on December 28. The fill of the shafts' c through h consisted of red debris, limestone debris, and rubble. Shafts c, d, f, and g also contained sand, debris, c, e, and g also contained pebbles. Shaft h contained only sand and red debris; shaft i contained sand and dirty debris; shaft j contained sand, red debris and pebbles; shaft k contained red debris, pebbles, and limestone debris; shaft m contained sand and dirty debris; and shaft n contained sand, limestone debris, rubble, red debris, and pebbles. The fill of shafts a and b is not recorded. The burial chambers of the shafts with intact blocking (all except e, h, i, and m) were cleared between January 1 and 5, 1939, with the exception of the lower chamber of shaft e, which was opened on January 20.

Finds
The burials were in general very poor. The single registered object from the shafts, however, indicates that personal possessions of some value were sometimes interred even in the less well-built tombs. This beaded fillet was worn by the owner of shaft 2095

39-1-8 Fragments of an ornamental copper fillet decorated with faience beads. Several fragments of the copper band show that the lower and upper edges were turned up, forming a shallow channel. A strip of linen was laid in the channel, and on the linen was spread a thin layer of plaster. The beads were set into the plaster so that their holes were hidden. A line of blue-green glazed faience cylinder beads, 8–12 mm long and 2 mm in diameter, was placed along the upper and lower edges of the fillet. Between them, ring beads, 1 mm long and 3 mm in diameter, were laid vertically, in staggered rows resembling basketry or brickwork. Areas of blue-green ring beads at least 12 beads wide formed the background, which was interrupted by three vertical stripes of black, white, and black. Each stripe was two ring beads wide. Only one group of these three stripes is preserved intact, but other groups of black and white beads sticking together demonstrate that there was at least one other such group. A fragment of the upper edge of the band is preserved to a length of 2 cm; the diameter of the band suggested by this fragment was 27 cm, with its ends overlapping at the front 8.9 mm. The beaded copper band is 33 mm wide, while the band it overlaps is 36 mm wide. The beads apparently only covered the area where the bands overlapped. Since some fragments of the plaster show a smooth surface on one side and linen impressions on the other(46 cm wide x 24 cm high) has a false door (pl. 82b-e).

Another artifact found in a burial chamber was an unincised false door stela that was apparently used as a roofing block for the chamber of 2095]. It was not registered. The remaining registered objects from this tomb, 39-1-1 through 39-1-11, excluding 39-1-8, are all bones from the shafts.

During the architectural survey in 1990, the base of a large jar was recovered from the surface west of shaft g (see fig. 69). It was of Nile-silt ware, with mixed temper, and may have been the bottom of a beer jar, although its internal surface is more regular than the examples recovered from the fill of 2084.

Architecture
g 2095 and 2095' are most remarkable for the number (fourteen) and density of their shafts, all but three of which were still occupied. g 2095 may have been built as an extension of 2094, since in general extensions seem to have more shafts (fig. 70). It was not, however, faced with the stepped masonry of its southern neighbor, but with slightly battered facades. Later, part of the northern facade was taken down and another, narrower mastaba, 2095' was built adjoining it.

The recessed chapel of 2095 has no pillar (pl. 78a). Its side walls are a continuation of the masonry of the facade, but its west facade is faced with three monolithic slabs. The center slab, 66 cm wide, was carved as a false door, with no relief decoration (pl. 78b). Its tablet (46 cm wide x 24 cm high) has flanking apertures (6 cm wide, 2 cm deep); below are the lintel and the niche and inner jambs. Flanking this central door are two narrower (36 cm) slabs, which serve as outer jambs. The top of its tablet is level with the adjacent slabs, so presumably a single lintel originally covered all three.

A second false door, occupying a single slab and now very weathered, was set back into the center of the eastern facade between the recess and the join with 2094. Two rectangles are shown along the northern end of this facade on the Floroff plan, and their explanation was not apparent in 1990. Presumably they represent offering slabs or some other structures at the base of the wall. (They are not

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Fig. 70. Outline and shaft plan of MASTABAS G 2095 and G 2095'.
A CEMETERY OF PALACE ATTENDANTS

mentioned in Reisner’s description or in the Reis Diary, although they are shown on his sketch plan.)

The facade of 2095 is set back from that of 2095. Towards the south end is a gap that was identified by the excavators as an emplacement for a monolithic false door. This might have been the door found reused as a roofing block in Shaft 2095 (see pl. 83a), if that shaft was later than the construction of 2095.

Shafts and Burials

None of the shafts is clearly marked as the principal shaft of the mastaba by its position relative to the false door. Only shaft c is cut into the bedrock to any extent, and it is quite shallow. This supports the supposition that both 2095 and later 2095' were built as extensions of 2094. All of the shafts of 2095 contained intact burials; only one of the four in 2095 did.

Shaft a’s chamber was roofed with slabs, and was blocked with a single leaning slab resting on rubble and chinked with fragments of stone and plaster. The burial was a contracted skeleton with no evidence of wrappings (pl. 78b).

The chamber of shaft b was constructed of masonry, except for a break in its northern end, where it intersected with shaft c and was repaired with rubble and mud. It was roofed with slabs, and blocked by a rubble wall without mud or plaster chinking (pl. 79c). The skeleton was decayed, in an extended position with slightly contracted legs (pl. 79b).

Shaft c contained an intact leaning masonry wall (pl. 79c), sealing a small underground chamber that contained a tightly contracted skeleton (pl. 80a). The slab roof rests on the surface of the bedrock.

Shaft d contained a leaning wall of rubble that blocked a chamber roofed with four slabs. Reisner described the skeleton as half-contracted, but in fact only the legs were bent.

Shaft e had two burial chambers, each containing a tightly contracted body, which Reisner’s notes describe as children. Examination of the photographs suggested, however, that the occupant of E(2) was at least 15 years old (pl. 80b), and the occupant of E(2) was a young adult (pl. 80c). The upper chamber was open, and extended south of the shaft. At its far end, a shallow second shaft and a second chamber on the south of the first were excavated, and sealed by a leaning rubble wall. The skeleton in the lower chamber, E(2), was unusually oriented with its head to the west, presumably because of the limited space. Reisner identified E(2) as the “older chamber,” and while it must have been sealed before the body in E(2) was placed in its final position, it is unlikely to have been secondary to the original plan. It might have been excavated before E(2) was occupied, or E(1) may have been opened shortly after the burial and extended to admit another body.

Shaft f had a well-constructed rectangular chamber, blocked by an intact leaning rubble wall. It contained an extended skeleton with tightly contracted legs (pl. 80a).

In Shaft g, a leaning rubble wall (pl. 80b) blocked a small north–south chamber. The skeleton had contracted legs, but was otherwise extended.

Shaft h seems to be the principal shaft, to judge from its position directly behind the false door. It was built of masonry, but did not extend below the surface of the mastaba. Shaft h was also one of the few shafts that did not contain a burial. It had a long north–south chamber and no blocking. It may never have been used.

Shaft i had a small chamber sealed by a single leaning slab bound with mud (pl. 82a). The half-contracted (Reisner said “tightly contracted”) skeleton within was badly decayed, and according to the notes was found flooded with rainwater (pl. 82b). O n the head was the beaded copper fillet described above (pl. 82c).

Shaft j led to a badly-preserved but well-constructed masonry chamber. It was found open. The chamber of shaft j was even more badly preserved; the roofing of its chamber was gone and the original south face of the shaft could be distinguished only by the change from the mud brick facing of the shaft to the masonry lining of the chamber. No burial or grave goods were recovered from either shaft.

Shaft k, built against the west face at its south end, had a slab-roofed rubble chamber cut a short distance into the crumbly bedrock. It was blocked by a single leaning slab chinked with mud and plaster. The skeleton was called half-contracted by Reisner, according to the tomb card it was leg-contracted.

Date

As secondary construction, 2095 and 2095’ were built after 2094, probably after the beginning of Phase II (1235-1200 BC).
ANONYMOUS MASTABA EXTENSION

Mastaba g 2096

Summary of Reisner’s Description

Mastaba type: x (1); an addition to 2093
4.85 x 6.25 m; total area: 30.31 sq. m; height: about 2.68 m

Chapel type: “funerary offerings were carried out in the exterior room c of 1929+2093”

Serdab: 3.4 x 1.0 m; area 3.4 sq. m

Shafts and Burials

Shafs a and b were clearly built at the same time as the mastaba, although neither are subterranean. They both have masonry chambers to the east, directly under the floor of the serdab chamber. Shaft c is built against the stepped northern facade of 2093. They differ otherwise only in that the roof slabs of shaft d slope down to the east, while those of shaft c slope up, and in that shaft c shows carefully built masonry jambs at the entrance to its chamber. No human remains, grave goods, or blocking was found in either shaft.

Shaft c was also built against the stepped northern facade of 1929, but its other three walls are of rubble. It rests on the surface of the crumbly bedrock, and has no chamber. Shaft d is identical, except that it is rubble masonry on all four sides. Shaft c is directly behind shaft a and shaft d is directly behind shaft b. One of the latter two shafts (b and d) may have been intended as the burial connected.

Excavation

The excavation of 2096 and 2097, initially identified as a single large mastaba, was begun on December 29, 1938. The overlying fill consisted of sand, limestone debris, rubble, large stones, and pebbles. The two mastabas were differentiated on January 2, 1939, when all of the facing and shafts of 2096 had been exposed.

The four shafts of 2096 were cleared on January 5. Shaft a, containing sand, limestone debris, rubble and pebbles; shaft b contained sand and pebbles; shaft c contained sand, limestone debris, red debris, and pebbles, and shaft d contained sand, limestone debris, rubble and pebbles. Shafts a and b had no blocking, and shafts c and d had no chambers.

The clearance of the serdab is not mentioned in the Reisner diary, although it appears on his sketch plan. Reisner noted that it was filled with debris, with no statuettes or fragments.

In 1990, during the recording of the architecture of this mastaba, several chunks of granite were noted on the surface towards its north face. Two were noted in the fill of shaft d and three more just north of the serdab.

Finns

No finds were registered.

Architecture

The mastaba was built as an extension to the already large mastaba complex to the south, 2092+2093, possibly to cover the stepped northern facade of 2093 and make a more uniform facade when the entrance to that tomb was moved to the north (fig. 70). The motive seems not to have been to make space for more subsidiary burials, since its shafts, though close together like secondary shafts, seem never to have been used. The mastaba’s northern and western facades, like those of 2092, are battered; the facade facing the court to the east is vertical.

Its most interesting feature is its serdab, which was built over the burial chambers of Shafts a and b. The two slot openings are narrow (about 1 cm wide), vertical, and finished. They were created by leaving very narrow gaps between the blocks of one course. These gaps were widened towards the serdab (see pl. 83k).

The serdab slots open onto the east wall of the facade, which forms the west wall of the portico/court north of 2092+2093. The upper courses are finished to a level surface extending out less than a centimeter from the joints between the blocks (pls. 63a–b). This finish includes the course containing the slots and one course below it; but below that course, the base of which is level with the baseline on the adjacent doorjamb of 2092+2093, the blocks are considerably more roughly finished. This same pattern also occurs on the east face of 20971, which also had serdab slots constructed in this way. Both mastabas also have two burial shafts adjacent to the serdab, with their burial chambers built under the serdab floor. Both mastabas must have been built within a short period of time, although 2097 would have been somewhat later than 2096, to judge from its abutment of the south wall of the portico.
with Beby, the usurper of mastaba 2092a (unless he moved the stela from elsewhere). In fact, however, there was no trace of any human remains found in any of the shafts.

**Date**

2096 was built during the early part of Phase ii, after 2093 and 2092, at the same time as 2092.2 (the facing of 2092 and 2091), shortly before 2097, and some time before the construction of the serdabs 2097.2 and 2097.3. It thus probably dates to early in the reign of Izezi, or slightly before.
THE TOMB OF NIMAAitre: Mastaba G 2097

Summary of Reisner’s Description

Mastaba type: viii c

Three different sections, extending 16.5 m E–W (includes 2097)
west part (decorated room): 6.15 x 5.9 m; area 36.28 sq m
center part (court; includes serdabs): 7.05 x 5.95 m; area 42.54 sq m
east part (+2097): 7.75 x 4.3 m; area 32.46 sq m; total area: 113.28 facing masonry type: [i]

Chapel type:
west part (decorated): [i]
corridor 4.9 x 1.45 m; area 7.1 sq m; proportion 1/3.38
recce 2.4 x 1.2 m; area 2.88 sq m
total area: 9.98
center part (court): embrasure of doorway to 2092-2093.
2.5 x 2.1 m
east part (+2097?): 2 false doors cut in the masonry of the east face, one south and one north of the serdab slots.

Serdab 1 [in 2097]: 2.6 x 0.9 m; area 2.34 sq m; distance between two vertical slots 1.0 m
Serdab 2 [of pair]: 0.7 x 1.4 m; height 1.5 m; area 0.98 sq m; window to south [e. wall angled]
Serdab 3 [of pair]: 0.65 x 1.1 m; height 1.53 m; area 0.71 sq m; window to south [w. wall angled]
Serdab 4 [in 2097, called S on plan]: 2.6 x 1.1 m; area 2.86 sq m; no slot preserved; behind niched facade intrusive shaft type B
Shaft: x 1.45 x 1.4 m; 2.9 m (7 courses) lined with masonry -4.85 m in rock
chamber type 6 a(3) on east. 2.05 x 1.25 m; height 1.0 m
area 2.35 sq m; capacity 2.9 cu m
blocking type c(?)
no skeleton, no objects

Shaft: x intruded into serdab 4 [S on plan]
0.75 x 1.05 m; 2.1 m lined with masonry; ends at rock
chamber type 6 b(3) on south. 1.95 x 1.5 m; height 1.0 m
area 1.95 sq m; capacity 1.95 cu m
passage with built jamb on each side. 0.25 x 0.75; height 0.8
burial pit sunk in bad rock. 1.7 x 0.5 m; depth 0.4 m

Excavation

The excavation of this mastaba and mastaba 2096 to the south was begun on December 29, 1938. The overlying fill consisted of sand, limestone debris, rubble, large stones, and pebbles. The two mastabas were not differentiated until January 2, 1939. The clearance of 2097 and 2097' and their shafts and serdabs was completed on the January 4. g 2097 and 2097' were never differentiated.

The Reis Diary gives a puzzling description of the chapel on January 2: “O [on the east wall are two relief, the southern one inscribed and the northern one inscribed with a standing man in sunk relief.” It seems most probable that the “southern one” refers to the uninscribed false door on the east face of 2097, while the “northern one” refers to the inscribed tablet of Mer-en-fauj on the west face of the recess of the east wall of 2097. These two walls are, however, separated by a distance of over 13 cm; it is also possible that an uninscribed false door was originally present just to the east of shaft x, against this, however, is the lack of any indication of such a door on the Reis Mohammed’s sketch plan, where the wall in question is drawn as schematic masonry. This same plan does show a single small northern niche on the east face of 2097, directly centered on the serdab, and Reisner’s summary also lists two false doors on the east wall of 2097. A niche in this position can also be seen at the left edge of photograph 312, which appears to correspond to the small false door tablet preserved only in photos c 14258 and b 9032, and revealed by EAO clearance between 1990 and 1994; but this tablet shows a seated woman in sunk relief, rather than a standing man. The Reis may have been confused by his own account of the 2097 chapel a few pages previously.

Shaft x was cleared on January 6. Its fill consisted only of drift sand. Shaft x, which is intruded into serdab 4 (S on Floroff’s plan), was also filled only with drift sand. It was cleared on January 7.

On January 8, the undecorated court east of the chapel, room (b), was cleared. It was filled with drift sand and large stones, and had a floor of limestone debris about the rock. Both serdabs opening onto this room were cleared at the same time. They were recorded as being filled with drift sand.

Finds

In the debris of room (a), the chapel of 2097 (no more precise location is given) a model vessel was found.

3h-1-32 Lower part of a slender tapering alabaster jar with a small flat spot on the bottom, r. 7.0+ cm. d. at top 3.2 cm, d. at base 0.9 cm (fig. 72).

Fig. 72. Fragment of alabaster vessel from g 2097 (a). 39

Architecture

Mastaba g 2097 (fig. 73) belongs to Phase II. It was clearly built after 2096 and also after two of the serdabs that Reisner assigned to it, 2097.52 and 2097.53. The first relationship is indisputable, since part of the exterior north facade of 2096 forms the south wall of the corridor in the chapel of 2097. Its original battered facade was cut back to form a smooth vertical surface, and then decorated with raised relief. The relationship with the serdabs is more subtle. The inner wall of 52 is at an angle relative to 2097 and the walls of the adjacent courtyard. This angle is parallel to the inner wall of 53 and also the earlier version of the west facade of 2097, as seen in the lowest preserved course. The eastern wall of the decorated chapel of 2097
Fig. 73. Outline and shaft and serdab plan of g 2097.
can also been seen to abut the northern face of S3, at least on the east (see pls. Bb, Bbb, and Bbb).

The shape of 2097 is unique in this cluster. It appears to mirror the final shape resulting from the evolution of 2092-2093 in much the same way that 2099 seems to mirror the shape created by modifications to 2098 and 2093. The chapel has a recessed area, either with a lost pillar to support the roof or a granite lintel. The space is too great to be spanned by limestone blocks alone. At the back of the recess is a panelled palace facade. To the south of the recess is a short wide corridor, which leads nowhere, and which seems likely to be modeled on the blocked northern entrance of 2092+2093.

The west wall of this corridor probably was decorated with a false door, already missing at the time of excavation. R. M. K. D. Reisner both show the west wall as ordinary masonry with no large monoliths on their plans, and neither the Reisner Diary nor Reisner's manuscript make any reference to this part of the wall. The excavation photographs seem almost intentionally to have avoided recording it. Clearance by the EAO between 1990 and 1994 would have required four pillars. Although the courtyard contains many large blocks, most are clearly fall from the surrounding walls, and none has the dimensions of a pillar. One possibility is that the pillars in the court were granite, which would have rendered them more likely taken for reuse elsewhere (several pieces of granite were noted on the surface of nearby mastabas 2096 and 2097 in 1990). Another possibility is that the court was not roofed.

The construction of a courtyard to the east of 2097 seems to have been related to the construction of 2097. It involved both the construction of 2097b (a quadrangle and the rebuilding of the west facade) to make it parallel to the east wall of the chapel of 2097 and to create a court with parallel sides. If it was roofed with limestone, it would have required four pillars. Although the courtyard contains many large blocks, most are clearly fall from the surrounding walls, and none has the dimensions of a pillar. One possibility is that the pillars in the court were granite, which would have rendered them more likely taken for reuse elsewhere (several pieces of granite were noted on the surface of nearby mastabas 2096 and 2097 in 1990). Another possibility is that the court was not roofed.

If the outer room of 2097 was in fact a covered pillared hall, the tomb and the complex of 2092-2093 to the south would resemble closely the nearly contemporary complex of Akhenaton and Ptahhotep at Saqqara, with the older tomb on the main axis and the later additions at right angles to it, built off a central pillared hall.

This architectural similarity is especially striking because of the close iconographic and stylistic parallels between the chapel decoration of 2097 and that of Ptahhotep (see Chapter 3). The final alterations to the tomb took place in Phase iii, where a wall was built blocking the north end of the courtyard, probably after the reign of 2097b. During this phase, most visitors would be coming from the south, so that this wall presumably had the function of preventing them from passing the chapel accidentally without visiting it. The main entrance to the tomb was now the small doorway between 2091 and 2092, at the eastern end of 2092-2093, between the two serdabs leading to 2097 from this smaller court (see pls. Bbb-b) into the court east of 2097's chapel. Its striking symmetrical masonry is clearly oriented towards the south, as is its drum lintel.

The intrusion of a burial (shaft x) into the serdab (54) of the tomb dates to Phase iv, which is defined as a period of intrusive burials. The equally intrusive figure and titulary of Mmenetj-Izezi was probably added to the central panel of the palace facade by the occupant of shaft x, since the serdab lies directly west of the panel.

**Shafts and Burials**

Shaft a was the chief shaft. Two large blocks remained of the lowest course of an exterior blocking of masonry, but the upper part was open, and no objects or human remains were recovered from the chamber. The chamber itself was rock-cut, and about 30 cm below the base of the shaft. Shaft x was built in serdab 54. A low burial pit, narrower than the chamber, was cut down into the crumbly bedrock, and lined with masonry. Another course of masonry at the bottom of the shaft supported the slab that was meant to cover the pit. The slab was displaced, and there was no blocking, no human remains, and no grave goods. Another course of masonry was laid across the side of the shaft opposite the entrance to the burial chamber, and is higher than the line of masonry at the entrance to the chamber. Whether this was part of another burial pit built into the base of the shaft, or some remains of the original serdab construction is unclear.

The tomb card shows the north wall of the shaft above it as mud-brick except for the upper course. The wall of the north face of the serdab was perhaps removed and rebuit in mud brick some 25 cm further north to allow more of the serdab floor to be used for the burial pit.

**Date**

The tomb can be dated according to Chevrier's criteria to the three reigns of Izezi and Unis, and, according to Harpur, the occurrence of the senet game along with the musicians does not begin until the middle of Izezi's reign. The reign of Unis seems more probable, based on the close iconographic parallels with the decoration of the tomb of Ptahhotep at Saqqara. The usurpation of the central panel by his architectural similarity is especially striking because of the close iconographic and stylistic parallels between the chapel decoration of 2097 and that of Ptahhotep (see Chapter 3). The final alterations to the tomb took place in Phase iii, where a wall was built blocking the north end of the courtyard, probably after the reign of 2097b. During this phase, most visitors would be coming from the south, so that this wall presumably had the function of preventing them from passing the chapel accidentally without visiting it. The main entrance to the tomb was now the small doorway between 2091 and 2092, at the eastern end of 2092-2093, between the two serdabs leading to 2097 from this smaller court (see pls. Bbb-b) into the court east of 2097's chapel. Its striking symmetrical masonry is clearly oriented towards the south, as is its drum lintel.

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of the palace facade on the west wall seems most likely to have occurred in the following reign.

Decoration of the Chapel

The decoration was recorded by tracing in consultation with excavation photographs. The drawings were uniformly reduced to 25% of their original size. The only exception to this method was one block on the upper right of the north wall of the chapel. This block had weathered completely in the years since the chapel's excavation, and because of the interest of the scene it held, and the obscurity of the photograph, a drawing was made from the photograph and enlarged to fit the block. This area is outlined in darker line in the drawing.

The decoration of the chapel was entirely in raised relief, with the exception of the intrusive inscription on the central panel of the palace facade which is in sunk relief. The decoration was carved on a nummulitic limestone with a very high proportion of nummulites, and the resulting speckled appearance makes the decoration very difficult to see and photograph.

North wall (pls. 87, 88a–b, 89, and 89b). Fishing and other marsh pursuits is the theme of the wall to the right of the chapel entrance. At the far end, on the left, the tomb owner is shown in a papyrus skiff, clearly spearing fish, since the water beneath him curves up into a Wasaerben at right to allow him to do so. To his rear carries a net and a butterfly, and the water at this end of the wall holds an eel and a hippopotamus as well as a variety of fish.

On the floor of the chapel, directly below this wall, was a very long block (pl. 88a) that almost certainly came from the top of the wall, above the fishing scene. Its surviving decoration consists of only a few hieroglyphs, the first of which appear to be parts of Niamatre titles... (See Chapter 3 for a fuller discussion of the parallels.)

To the right of the Wasaerben is a thick papyrus marsh, in which two fishermen in a boat swing nets framed by two crossed sticks. In a second boat to the right of them, a third man fishes with a hook and line, and has hooked a catfish. The water below this scene holds a crocodile and, further right, two hippopotami. The water here is being crossed by five cattle, led by a calf towed by the occupants of a small rowboat at the right margin of the scene. To the left over the cat-

tle ends... (See Chapter 3 for a fuller discussion of the parallels.)
on the same pattern are known from the Abu Sir papyri. Although this need not be the same individual (the Abu Sir M eneter-ka-re bears only the title jng-list hmt-mw-sf, the frequency of this naming pattern in late Fifth Dynasty– early Sixth Dynasty texts suggests that the usurpation took place not long after Nimaatre’s death.

South wall of recess (pls. 92, 93a, and 287). This scene shows Nimaatre involved in more sedentary leisure activities. He sits in front of a tapestry in a high-backed armchair, wearing a draped triangular kilt and a collar and bracelet, and holding a bisarchomorphic scepter over his shoulder. A dog crouches under his chair. Both the legs of Nimaatre and the bull’s legs of the chair show careful modelling. With his right hand, he moves a piece on the gameboard before him.

The lowest register, which runs under Nimaatre as well as the rest of the scene, depicts men bearing offerings, mostly birds and flowers of various sorts. The flowers held by the fourth man from the right edge include both the white lotus, with its rounded tips, and the looped stem that usually indicates the blue lotus. The man behind him carries papyrus stalks. As on the south wall of the corridor, these offering bearers seem to be walking away from the seated tomb owner in the scene. The orientation here could be explained by a false door on the west wall of the corridor.

In the second register, level with Nimaatre’s feet, sit male musicians playing for him. The first is a harpist, captioned hkh sn, “singing and striking.” Behind him sits a singer, marking time with his left hand while his right is held to his ear to help him hear. He is captioned simply hkh, “singer.” A flautist must have sat behind him, since the caption z…mchn, “playing the flute,” begins just before the break.

The third register depicts Nimaatre’s opponent at the gameboard. He kneels and reaches forward to touch a piece with his right hand. He is captioned b-rk…, which E. Pusch plausibly suggests is a mistake for b-rk znt, “playing sedan.” The man to his left, to judge from the curve left of his foremost foot, is playing the game of mchn, “mehen,” in which the circular board is marked with the segments of a snake. The end of the caption, …znt, presumably is also the verb b-rk, “playing.”

The fourth register, opposite Nimaatre’s face, shows two scribes at work. The first is called s jng-pj, “scribe of the steward,” and the second simply as, “scribe.” Both are writing, and in front of them is collected their scribal equipment: desks, shell inkwells on little stands, and papyrus rolls standing vertically or leaning against the desk. More equipment can be seen behind them. The register above this shows men bringing household equipment, largely bags and staves. They are proceeding toward the tomb owner, unlike the offering bearers in the register at the base of the scene. The top edge of the block is at the level of their shoulders.

The sixth register of this scene is almost certainly preserved in a block discovered on top of the neighboring mastaba 2096 (pl. 93a). It clearly was a part of the decoration 2097, by the high numismatic content of its limestone and the style and scale of the carvings. The titles are also the same as those given on the south wall of the corridor. These titles face right, and could either belong to the east wall or the south wall of the recess. Both the domesticity of the adjacent scene and the courting of the two walls makes the recess a more likely location. More over, the right edge under the titles seems likely to have been the upper left corner of the tapestry in front of which Nimaatre is sitting in this scene. It has therefore been restored to this position in the drawing.

There are only two titles at the right border of the block before the beginning of the honorifics: al pr- “palace attendant, venerated …” It seems likely that the rest of the space above the tapestry was taken up with the names and epithets of the god who was said to venerate Nimaatre, and the name of Nimaatre himself. (This text would then be a shorter version of the text on the north wall opposite this wall, where the word venerated precedes the epithet ḫnt-s-fḥ by ten columns.) To the left is a scene in which two men are making a bed with bull’s legs, set beneath a canopy. The man on the left is smoothing the mattress, while another man approaches from the right, carrying a headrest and another object. He is captioned …ḥs ḫḥ, “…approaching.” Such scenes are rare at Giza, and not common at Saqqara.

West wall, north end. No decoration, indeed no wall, is preserved in this area. A false door placement occupies the 70 cm adjacent to the south wall, another feature this tomb shared with 2092-2092 to the south. The possibility that the false door of Nimaatre found in 2092a originally came from this wall has been suggested above, but since the titles are entirely different and the style is later than any in 2097, it seems most likely to attribute the stela to a later descendant.

South wall of corridor (pls. 93b, 94 a-b, and 138). A standard offering-table scene adorns this wall. Nimaatre sits in a stanchioned tripod-kilt and broad collar at a table of tall loaves. He carries a handkerchief in one hand and with the other reaches out to the table.

92 Posenet Kàger and J. L. de Carno, Das Abu Sir Papyrus, Hieratic Papyrus in the British Museum, 3rd series (London, 1938), 346, 49 A, n. 718. Names using the same pattern also occur in these papyri in the names Mr-nrr-nswt and Mr-nrr-Abusy. Mr-nrr-nswt is a nonvariant, Mr-nrr-f-gy occurs in the roughly contemporary papyrus from the pyramids of Khufu, and Mr-nrr-mn occurs in a contemporary fragment.
93 This text may be related to the fact that in other bedmaking scenes the men perform a speech. Here the titles are entirely different and the style is later than any in 2097, it seems most likely to attribute the stela to a later descendant.
94 This assessment is based on an unpublished study by Robin Sewell, collecting and analyzing the iconography of such scenes. The only other Memphite scene with a similar object in the tomb is identified as “bisarchomendy” rather than Nimaatre.
95 Mr-nrr-Kek, “scribe of the steward.”
96 Middle Kingdom offering lists give the name and epithet of the god who was said to venerate Nimaatre, and the name of Nimaatre himself. (This text would then be a shorter version of the text on the north wall opposite this wall, where the word venerated precedes the epithet ḫnt-s-fḥ by ten columns.) The title to the left is a scene in which two men are making a bed with bull’s legs, set beneath a canopy. The man on the left is smoothing the mattress, while another man approaches from the right, carrying a headrest and another object. He is captioned ḫḥ, “approaching.” Such scenes are rare at Giza, and not common at Saqqara.
97 This text may be related to the fact that the other bedmaking scenes the man performing the task are sometimes titled ḫḥ ḫḥ, which is conventionally translated “overseer of the weaving” or “overseer of the equipment,” but which may be related to a specialized meaning of the verb ḫḥ used here.
98 This assessment is based on an unpublished study by Robin Sewell, collecting and analyzing the iconography of such scenes. The only other Memphite scene with a similar object in the tomb is identified as “bisarchomendy” rather than Nimaatre.
Offerings are stacked in the two registers above this table, and also in the split register adjacent to the table. Above the tomb owner are three lines of vertical inscription of decreasing length, ending in a horizontal line containing only his name. These lines read: abi, and 

Abi Nimaatre innumerable with the great god, N Ik. His acquaintance, scribe of the palace, attendant of the palace, venerated before the great god, who is over the secrets of the palace, N Imi."

Above the offering table and the titles of the tomb owner, an offering list stretches across the entire wall. Three offerings can be read in the lowest register, "vegetables, "food, "offerings" and "choice pieces." All are in their customary places, although the spacing of the list seems uneven. The individual rows of the offering list seem to be made up of 8 or 10 offerings, so if the list was one of Barta's types (as seems most likely), it probably had five horizontal rows of offerings.

Beneath the offering table scene is a register of six female dancers, each in the same posture, with left arm raised, right hand on hip, and left toe tapping the ground. At the right end of the register, two women are depicted clapping their hands; a third probably sat behind them. The caption between the first two reads: "dancing." The bottom register shows eight men carrying offerings to the left. These bearers would be expected to be moving towards the west, directed either towards the major figure on this wall or the false door that would have originally stood on the west wall. Instead, they face east. The third and fourth men carry a table of offerings between them: the other offerings seem to be offered individually.

East wall (pls. 95, 96, 97, 389). The east wall, like the north wall, represents outdoor scenes, both agricultural and hunting. At the right of the scene, the tomb owner stands with a small boy who carries a bird. N Imi measures a short wrapped kilt with a vertical tie, under a leopard skin tied with a shoulder knot. He holds a staff and a handkerchief. He has short hair, although it seems to cover his ears, under a leopard skin tied with a shoulder knot. He holds a staff and

The figure stands on the base line of the fourth register from the bottom of the scene. Three registers are preserved to his left; there was at least one, and were probably two more registers above those, making a total of eight registers of decoration. The lowest three registers show animals and hunters in the desert, while the three registers that N Imi measures confronts depict more agricultural and domestic scenes.

In the lowest register, an astonishing variety of animals are engaged in copulation.99 The animals at the right end of the preserved decoration can be seen in the photographs (pl. 97b) to have been copulating lions, although this part of the wall is now badly weathered. (Copulating lions are otherwise known only from the tomb of Ptahhotep II at Saqqara.) Left of them are two oryxes, captioned nb mtd nb mtd. "copulating oryxes." The horns of the male extend well into the register above. To the left of that is another pair of animals with the caption nb wos Nb, "copulating wolves." Their appearance matches the caption. Further along, at the left edge of a large gap are two smaller copulating animals; judging from the size of the legs and the angle of the tail. To their left are copulating donkeys, uncaptioned. The register then divides to show two pairs of copulating small animals. T hetop pair, labelled jpr jpr, could be small foxes.31 The next copulating pair below are labeled jpr jpr. They are the only pair facing left, towards a small tree, and they have mole-like noses. The caption might be a misreading of jpr w" 4. "weasel." Beyond them, again filling the whole register, are two hyenas, labelled nb nb, "copulating hyenas." They are followed by a pair of copulating antelopes, who are captioned nb nb, "copulating antelopes" and a pair of copulating hedgehogs, who are uncaptioned. The couple behind them, labelled nb nb, have been identified as copulating caracals.32 To the left of them are two superimposed pairs; the outermost are gazelles and the innermost are baboons. At the extreme left of the register is a sycamore tree.

The second register shows hunting, by both humans and animals, in the wild. After the break at the right, an ungulate can be seen, and then a hound attacking an animal that resembles a long-legged fox. Facing this animal over a tree is a bearded ungulate that could be an ibex, behind which, on a smaller scale, is a bull. To the left of the bull is a group in which two dogs are attacking a gazelle. Left of this scene, the registers are split. The lower register contains a striding panther or another large cat; while above, two small animals emerge from their burrows. Further along, once again filling the entire register, a hunting dog attacks an ungulate of some kind, while two more dogs are held at bay by a huntsman. Behind him are an unidentified ungulate, an oryx, and two gazelles, followed by a dog attacking another ungulate. In a subregister above these last two groups is a pair of overscale animals resembling rats.

The third register continues the hunting theme at its left end; at the right, nearer and beneath the large figure of the tomb owner, these scenes give way to a procession of men bringing animals for presentation. A man is shown at the far right, his activity is uncertain; another man has his arm around the horn of an ibex, dragging him forward, and two more ungulates follow, led by a man who is also giving the ibex a shove from behind. Following the pair is a man bringing a small gazelle over his shoulder, and another man, carrying a yoke, the forward half of which seems to contain a swaddled baby gazelle. Here follow two antelopes labelled jprjpr, "babulacis," and then the registers split to contain a hyena on the upper register. The animal in the lower register is lost, but a lion can be restored on the

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99 For a collection parallels, none of which is as extensive and varied as the depictions here, see L. Keimer, "Animal Mating Motifs in Egyptian Funerary Representations," 124 (1991), pp. 51-124.
haps a member of the cat family, but with ears like short antennae.

and a pheasant-like bird; the lower containing a peculiar animal, per-

strained on a leash by the huntsman. The huntsman's dog is labelled 

straddled; the others are p, rep, bp, and r, all different varieties of fowl.

which may be the dog's name rather than a distinct breed.

The fourth register, which begins with the base of the representa-
tation of N imaatre at the right, is clearly a presentation scene. To the

maps above it.

The sixth register, at its center, shows even earlier stages of the

growing of grain. The area adjacent to N imaatre is almost entirely

area to be in raised relief, although they are in fact at the same level as the

cut-away area approximately 2 mm wide, which makes them appear

will mix the seeds with the soil. The leftmost third of this

the decoration is much better preserved. At the west end of the wall, the

of the tomb owner was repre-
sented, had fallen and was replaced by workmen from the Giza

The north wall shows considerable differential weathering due to

different qualities of limestone used. The scene of one man

The south part of the west wall is missing; the north part, which

The surface of the south wall of the chapel has been dressed back
to vertical from a surface that was originally battered and only rough-

The south part of the west wall is missing the north part, which is

The first of these titles is preserved only on the south corridor

wall; the third is preserved there and on the displaced upper block of
the north wall. The second (combined) title is preserved in both of
those places, as well as on the loose block that has been restored on
top of the south wall of the necropolis.

Family members of N imaatre are nowhere named. His wife is

not depicted. A small son is shown on both the north and east walls.

None of the attendants or offering bearers is identified by name in the

surviving decoration.

T i t l e s o f M e n n e t j e r-i z e z i . T he titles of the usurper of the central

niche of the palace facade, and presumably the serdab behind it, are

mentioned only once, and are given in the discussion above.

C o n s e r v a t i o n ( P a m e l a H a t c h f i l d )

T his tomb has no roof and is open to the elements and public access.

Little change in the condition of the tomb is apparent since 1987,

according to members of the earlier expedition. There are lots of

modern graffiti on the walls, especially the east wall. The north, east

and south walls are carved in very low relief in coarse nummulitic

limestone.

The north wall looks much better preserved due to the different
qualities of limestone used. The scene of one man

spawning another, which was more or less intact in the 1939 photo-

graph is now totally gone. The stone is very weathered, but next to it

is a stone of better quality in which the decoration is much better

preserved. At the west end of the wall, the fifths were surrounded by a
cut-away area approximately 2 mm wide, which makes them appear
to be in raised relief, although they are in fact at the same level as the
background.

On the east wall, large plaster fills remain in joins of blocks and

in one patched area of the stone in which the relief is carved into the
plaster rather than the stone, due to a defect in the stone. The block
at the upper right, on which the head of the tomb owner was repre-
sented, had fallen and was replaced by workmen from the Giza
inspectorate of the Egyptian Antiquities Organization.

The surface of the south wall of the chapel has been dressed back
to vertical from a surface that was originally battered and only rough-

This scene also occurs in the tomb chapels of M enneti and his son M ennet at Saqqara.
ently applied directly to the stone's surface. Traces of plaster survive mostly in the joins between blocks. One red line of underdrawing survives at the north end of the wall. The niching appears not to have been as well carved in this area, and was perhaps never finished. The wall joining the two parts of the west wall was largely intact when the mastaba was excavated. After it was traced in 1975, it was decided to protect it from further damage by dismantling its upper courses. These blocks are now stored in 2091, and only the bottom part of the lower register was left in situ.

Addendum (amr). By 1994, considerable conservation work had been done in this chapel. The upper right block on the east wall, which had fallen again by 1991, was replaced and secured with new limestone blocks protecting the upper edges of the walls. Ms. Niveen Mohammed, who was directing the conservation work in the area, indicated that the south wall of the recess would be restored from the blocks in 2091, and that the chapel would be roofed and locked. She also considered the possibility of setting up the false door from 2092a (recovered during EAO clearance of the area) in the false door emplacement, on the strength of the possibility that it originally came from there, and the practical consideration that it would be better protected there.
THE TOMB OF TJEZET AND HER HUSBAND: MASTABA G 2097'

Summary of Reisner's Description

Mastaba type: Not recognized as a separate mastaba by Reisner
Facing masonry type: u
Chapel type: two ku-doors cut in the masonry, one on the south and the other on the north. Between the niches open two slot windows connected with a serdab behind the wall.
Serdabs: [are listed in 2097 summary]: 2.6 x 0.9 m; area 2.34 sq. m distance between two vertical slots 10 m
Shaft: b: 1.3 x 1.2 m at top; 0.9 x 1.05 m at base. 2.3 m (6 courses) lined with masonry; 0.285 m rock chamber type: 6 c(2) with rounded corners on east. 0.9 x 0.7 m height 0.95 m area 0.63 sq. m; capacity 0.59 cu. m no blocking no burial, no objects
Shaft: c: 0.8 x 1.1 m; 2.45 m lined with rubble; ends at rock chamber type: 8 a(2) on west at an angle to the shaft 1.15 x 0.65 m; height 0.9 m area 0.7 sq. m; capacity 0.67 cu. m blocking type: vi (d(2), apparently intact burial: skeleton of a child, broken
Shaft: d: 0.9 x 1.0 m; 2.6 m (8 courses) lined with masonry; ends at rock chamber type: 8 a(4) on east. 1.2 x 0.75 m; height 0.85 m area 0.9 sq. m; capacity 0.76 cu. m passage with jamb on either side, 0.45 x 0.35; height 0.75 m no blocking no burial, no objects
Shaft: e: 1.0 x 1.0 m; 2.25 m (6 courses) lined with masonry; ends at rock chamber type: 8 a(4) on east. 1.2 x 0.7 m; height 0.95 m area 0.84 sq. m; capacity 0.79 cu. m passage with jamb on either side, 0.5 x 0.4; height 0.75 m no blocking no burial, no objects
Shaft: f: 0.65 x 0.6 m; 1.1 m lined with rubble; ends in bad rock chamber type: 8 b(2) on south. 1.1 x 0.5 m; height 0.6 m 0.15 sq. m; capacity 0.13 cu. m blocking type: vi (d(2) burial: leg contracted skeleton of a child; no objects

Excavation

Excavation of 2097 presumably began on January 2, 1939, when it became apparent that 2096 and 2097 were two different mastabas. The problem posed by the description of the chapel of 2097 in the Reis's Diary has been discussed above, in the section discussing the excavation of that mastaba. If the uninscribed southern false door mentioned there is in fact the southern false door of 2097, this would mean that the east face was largely cleared in a single day. This does not seem unlikely, since the adjoining mastaba, 2091, had been open since the Ballard excavations of 2001–2002.

The shafts of 2097, b, c, d, e, and f, were opened on January 6 and 7. Shafts b, d, and f were filled with drift sand, and d contained a square, uninscribed granite block. Shaft c contained sand, red debris, limestone debris, and pebbles; shaft f contained limestone debris, pebbles, and rubble. The blocking of shafts c and f was removed on January 20.

Architecture

Mastaba 2097 is a roughly rectangular mastaba built against the north face of 2091 (fig. 74). It was constructed in Phase I, after the building of the 2092+2093 portico, but before the construction of the serdabs converting that portico into a courtyard. Its western facade was more angled in its original form, so that the mastaba was wider at the north than at its south end. This earlier shape is still attested by a single course of masonry under the present western facade, as well as the interior east wall of serdab 2097. The reason for this irregular shape is not apparent. At its south end, space was limited by the need to allow access to its southern false door without blocking the northern doorway of 2091, and the resulting mastaba may simply have not seemed deep enough, so the back wall was angled out to cover more area.

At some point, probably in concert with the construction of 2097 to the west, the back (west) facade of 2097 was rebuilt to parallel the east wall of 2097 and extended to form 2097b at the north end of the resulting courtyard. One course of masonry, probably below the floor level, was left in its original position (pl. 88a), and the inner wall of serdab 2 was left in place, preserving the original angle (pl. 88b).

The mastaba bears a striking similarity to mastaba 2096. Both were extensions of large, earlier mastabas, and both had north-south serdabs with two vertical flaring slots built into an entire course of masonry. In each case, a pair of burial shafts was built under the serdabs, with shafts behind it. Both also had upper courses of masonry finely finished while the lower courses were left more rough. In the case of 2097, however, the finished masonry extended two courses below the course containing the serdab slots rather than just one.

The principal cult place was a monolithic false door at the southern end of the east facade (pl. 88a). It is set back 2.5 m, and battered only slightly, although the fact that the tablet is cut at a lower level than the jambs below the lintel makes the angle appear greater than it is. Its proportions are broad, like the similar door in the portico of 2088. The block itself is 97 cm wide, and set vertically into the wall, although the vertical edges of the tablet and the central niche angle left at the top, perhaps influenced by the batter of the adjacent northern facade of 2091. The false door has no outer jambs. Its tablet is 48 cm high and 77 cm wide, flanked by apertures 30 cm wide at the base of the tablet; however, because of the angle of the tablet's sides, the left aperture is 9 cm at the top while the right aperture is 13.5 cm.
A CEMETERY OF PALACE ATTENDANTS

The apertures are 3 cm deeper than the tablet. The lintel, which is 23 cm thick, projects 2 cm from the tablet and 3 cm from the inner jambs below it. The central niche, which is 9 cm deep, is 11 cm wide at the top and widens to 13 cm at the base, also angling to the right, so that the left jamb widens from 41 to 43 cm at the base while the right jamb narrows from 45 to 41 cm. The jambs are 1.25 m high. The drum lintel is indicated by the disappearance of the central niche beginning 22 cm below the lintel, and a slight central depression just under the lintel. The surface of the door is less well finished than the upper courses of the adjacent facade wall, and is almost as rough as the blocks of the lower courses. No plaster or traces of inscriptions are visible.

The decorated tablet of a second false door was carved into a block in the second course of masonry below the serdab slots at the northern end of the mastaba. In the more roughly finished blocks below it, a single central niche was carved. This door is described more fully below.

Shafts and Burials

The shafts of this mastaba were combined with shafts a and x in 2097 in the expedition records and Reisner’s analysis. This explains why the principal shaft is called shaft b rather than shaft a. Shaft b was cut down into the rock. Its chamber was a small recess, about 15 cm above the floor of the shaft, with irregular and rounded internal...
corners that may indicate an unfinished state. No trace of blocking, human remains, or grave goods was found.

Shaft c stopped at the surface of the bedrock, but the chamber was cut down into it about 75 cm and roofed with slabs resting on the bedrock surface. The blocking was called “apparently intact” in Reisner’s account. It was built of rubble bound with mud, and angled over the entrance to the chamber, collapsing down inside it to a certain extent, to judge from the tomb card drawing. The chamber contained the skeleton described as that of a child, decayed and broken into many fragments. The head was not found.

Shaft d had a small chamber built of masonry on the surface of the bedrock. No blocking, no human remains and no grave goods were found. Shaft e was almost identical in its structure and its lack of contents. Both chambers were built under the serdab (S1).

Shaft f and its chamber were built of rubble. The entrance was blocked with a wall, leaning on the exterior, built of rubble and mud. It seems to have been intact. The chamber contained a skeleton with legs contracted, said to have belonged to a child by the excavator.

**Decoration of the Chapel and its Date**

On the northern part of the east facade of the mastaba, a small false door tablet and central niche was cut into the roughly finished blocks (see pls. 98b and 300). This feature was buried during the field work at the cluster but was exposed during the EAO clearance following our last field season. Its position at the northern end of the facade can be seen (albeit at a very small scale) in excavation photo a 8112, reproduced as pl. 6. The tablet was carved into a block of the lowest course of finely finished blocks in this wall, while the niche was cut in the more roughly finished blocks directly below. The drawing was made from an enlargement of an excavation photograph.

The false door stela consists simply of a niche surrounded by a drum and a tablet. No panes are indicated, and the borders of the tablet are not indicated except by the edges of the block. The tablet shows a woman with long hair seated before a table that holds two triangular loaves of bread and a flared bowl covered by an inverted bowl of the same type. Before the table is the notation  1,000 loaves of bread, 1,000 jars of beer.” Behind the table on the floor, a joint of meat rests on another loaf and a different kind of offering, and behind them are three jars on stands. Above the jars is another table covered with two loaves and a dish. The inscription across the top of the tablet reads 1,000 loaves of bread, 1,000 jars of beer.” Behind the table on the floor, a joint of meat rests on another loaf and a different kind of offering, and behind them are three jars on stands. Above the jars is another table covered with two loaves and a dish. The inscription across the top of the tablet reads.

The scene on the tablet appears to have been carved after the blocks were in place. It was confirmed in 1994 that the jambs of the false door were uninscribed.

From the placement of the false door, and its size compared to the southern door, it was presumably that of the wife of the tomb owner. She may also be identified with the daughter of Kapi, the owner of 2091 to the north, as discussed in Chapter 3.

As discussed in Chapter 2, the iconographic features of this stela suggest a date in the reign of Izezi.
SUBSIDIARY BUILDINGS 

Summary of Reisner's Description

2097a
- Mastaba type: c
  - Area: 3.8 x 5.15 m
  - Proportion: 1/0.51
  - Facing masonry type: (u)
- Chapel type: narrow passage, 0.8 m wide.
  - Shaft: 0.75 x 0.7 m; 1.3 m lined with rubble; ends at rock
  - Chamber type: 7
  - No burial

2097b
- Mastaba type: s
  - Area: 4.2 x 7.1 m
  - Proportion: 1/0.5
- Chapel type: none preserved
  - Shaft: 1.1 x 1.05 m; 1.7 m lined with masonry; ends at rock
  - Chamber type: 7
  - No burial

2097c
- Mastaba type: "the remains of two mastabas, both partly destroyed"
- South mastaba
  - East wall: 0.95 m; probably originally 2.3 m; south wall: 2.45 m
  - Estimated area: 5.71 sq. m
  - Facing masonry type: (u)
  - Shaft: 1.0 x 1.0 m; 0.7 m on three sides; 0.35 m on rock
  - Chamber type: 7 (no chamber); no burial
  - Area: 0.87 sq. m; capacity: 0.47(?) cu. m
  - No blocking

Excavation

The first of these subsidiary structures to be exposed was 2097c, between January 9 and 12, 1939. It lay under a matrix of sand, limestone debris, rubble, pebbles, stones, and bones of bodies from the shafts of 2097. After exposing and recording the walls and shafts, the work moved east to 2096 and 2099. On January 20, work in this area resumed. The three shafts of 2097c were cleared of the drift sand that filled them; the clearance of the serdab was not recorded.

2097a was also cleared on January 20; no description of the overlying matrix or its structure are given. Shafts a, b, and c were cleared of sand, dirty debris, limestone debris, and rubble. The rather unusual circumstance that the same collection of materials was recorded in the matrix filling all three shafts suggests that they were all filled in at the same time, pointing to a simultaneous robbery, or perhaps simply an abandonment soon after their construction.

2097b and its two shallow shafts filled with drift sand were cleared on the same day. Reis Mohammed noted that "east of these two shafts we cleared to a rock floor, a stone course perhaps the foundation of a small room in the mastaba." This floor was presumably bedrock rather than masonry. Since the shaft a and the walls thus consist equally of a single course of masonry laid on the bedrock, and both are to some extent discontinuous (although the blocks missing in Floroff's plan differ from the observations made in 1990), it is difficult to determine whether a is in fact a shaft at all.

Recent Finds

In 1990, while cleaning the walls of 2097b, a small cache of offering vessels was noted in the mastaba fill. Like the similar cache found in 2092a, it consisted primarily of small shallow bowls of Nile silt ware with mixed temper, with string-cut bases, roughly 5 cm in diameter. Some fragments of larger vessels may have served as makeshift model vessels, since they are approximately the same size as the models. One of these fragments was apparently from a red-polished, carinated bowl. These sherds were recorded, along with some base fragments of taller model vessels. An isolated, but more complete, model vessel of the same type was found on the surface of 2097a. (See fig. 75 for the ceramics from both mastabas.)

Architecture

G 2097a. The tomb was clearly built against the north face of the chapel of 2097b (fig. 76). According to Reisner's account an unlined monolithic false door was found at the southern end of the east face. The slab itself was 0.7 m wide; the height of the niche was 0.45 m. It could not be seen in 1990.
SUBSIDIARY BUILDING G 2097A, 2097B, 2097C, AND "1903"

G 2097c. This structure does indeed seem to be two adjoining subsidiary mastabas, almost entirely destroyed (fig. 77). The one on the south carefully avoided the serdab slots and false door, while the northern extension obscured both of the slots and also the small false door on the north. T his would suggest that the extension was later, and dated to the period where earlier cult places seem to have been obscured intentionally. Two previously unrecorded blocks in the interior of this structure that seem to form a finished north face (shown on the 1990 plan of the cluster) can probably be assigned to the southern mastaba, supporting the supposition that the northern part of 2097c was later.

Shafts and Burials

Shaft 2097a was a mudbrick shaft, but its chamber was built of masonry and roofed with slabs. It rested on the surface of the bedrock, but a diagonal trench was cut into the bedrock running across the shaft and beyond it. Its purpose was unclear. There was no blocking, no human remains, and no grave goods. T he chambers of 2097b and c were both built of masonry, despite shafts built of mixed rubble and brick. T hey differ primarily in that shaft b has jambs and a lintel at the entrance to the chamber. N either chamber was blocked, and no human remains or grave goods were found in either.

Shafts a and b of 2097b were both preserved only to a very shallow level above the bedrock. T hey differ in that shaft a was built of masonry and shaft b of brick. N either contained any trace of a chamber or a burial, and shaft a may not even have been a shaft, since its fourth face was apparently built after its other three had been razed.

Shaft 2097c was likewise built of masonry, and only one course deep without a chamber. Shaft 2097b was equally shallow, although the masonry preserved shows a distinct trapezoidal masonry shaft with a chamber opening off its shortest end, which chamber was built against the east facade of 2097. N o human remains were found, although the chamber was described as "plundered" rather than empty. Shaft 2097c c was a rubble shaft preserved to only a slightly greater height than the two other shafts in this mastaba. It contained neither chamber nor burial.

Decoration of Chapels

T he only decorated element that can be assigned to this area is the uninscribed false door on the eastern face of 2097a. T he door was not photographed, and is no longer in place. It was monolithic, with a niche almost half the width of the tablet.

Excursus: "g 1903 x" or "g 2091 x"

Four days of further excavation in this area and to the north of 2097 and 2097a are recorded in the Reis's Diary beginning on January 25, 1939. On January 27, the Reis noted: "exposed the lining of some small mastabas," and on the following day, "exposed parts of the lining of new mastabas and shafts; remains of lining and shafts not yet exposed and not numbered yet. W e stopped working in that place." N o shafts or architecture were ever, to my knowledge, further excavated in this area, and they were certainly not visible in 1990. T wo
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enigmatic photographs of this area exist, b 9049 and b 9050, both taken on January 28, 1939 (pls. 100c and 101a).

The position of these "new mastabas" north of 2097 corresponds to the position recorded for the mysterious mastaba from which two uninscribed statues were registered in 1926 as 26–1–132 and 26–1–133 (see pls. 101b–c). For several pages on either side of these statues in the registration book, all the objects that are registered come from the excavations at the Isis temple, so it seems likely that these statues were discovered by chance. The registration book gives their provenience as "serdab in south wall of pit of isolated buri-al 50 m north of northeast corner of g 2000." When 26–1–133 came to the Museum of Fine Arts, Boston after the excavation of this cluster, both the packing list and its accession card listed the provenience of this statue as 2091 x, indicating that at some point it was thought that the shaft from which these statues came was outside g 2091. In his notes on this cluster, taken in the 1950s, W.S. Smith describes the original provenience of these statues as "North of 2097a, 3 pits, about 50 feet north, one with niche and two statues." He adds "mother and child, I have called [mastaba] 1903 in Sculpture." These two accounts of the position of the source of these statues differ somewhat: the northern edge of 2097a is about 26 m north of the north face of g 2000 and an additional 15.25 m (50 feet) would place the statues 41.25 m north of 2000 rather than the registration book's 50 m. However, both measurements seem likely to have been
estimates; and since the escarpment slopes quite steeply at this point, it is tempting to equate \( g \div 2091 \times \) with the architecture noted in January of 1939. Arguing against this identification, however, is the fact that work was abandoned so quickly in this area. If the area was recognized as the source of these statues, as the accession information would indicate, one would have expected the excavators to clear the entire area.

The excavation photographs of these statues are published here, since, whatever their original location, they are more closely associated with this cluster than any other Giza tombs presently known.

The more unusual of the two statues, 26-1-132, depicts a woman holding a child (pl. 101c). This theme is very rare in statuary of the Old Kingdom, and the upward gaze of the woman and the indication of the plaiting of her hair are also uncommon. It was assigned to the Egyptian Museum in Cairo. The male statue, 26-1-33 is more conventional (pl. 101b), although the indication of the bracelets is somewhat unusual. This statue was granted to the Museum of Fine Arts, where it was accessioned as 39.829. Neither statue was inscribed.
THE TOMB OF NEFER-KHUI: Mastaba g 2098

Summary of Reisner's Description

Mastaba type: c. 12 - 15 x 5 - 5.5 m.26
facade masonry type: [u]
Chapel type: (11c): recess s. of middle of E. face: 2.85 x 1.9 m
area 5.34 sq. m; location 112
two doors. L (gene) 0.9 m wide n. (inscribed) 0.5 m wide
offering stone w/ relief disk 0.85 x 0.45 m
Shaft a: 10 x 1.05 m top; 0.9 x 0.75 m at base 2.85 m lined with masonry
7 courses; -2.4 m in rock
chamber type: e (d) on west; irregular; 1.95 x 1.05 m;
height 0.85 m area 2.04 sq. m; capacity 173 cu. m
blocking type: v e
in tact burial: half-contracted adult skeleton
Shaft b: 10 x 0.95 m; 2.3 m lined with mixed masonry and rubble; ends at
bad rock
chamber type: b (e) on south; 0.95 x 0.95 m; height 0.9 m area 0.92 sq. m; capacity 0.56 cu. m; 0.45 m above the bottom
of shaft
passage with jamb on west, 0.3 x 0.4 x 0.45 m; height 0.65 m
blocking type: v iii
in tact burial: teg-contracted skeleton, with head to west
Shaft c: 105 x 1.05 m; 2.2 m lined with masonry; ends at rock
chamber type: 3x (no chamber)
no burial
Shaft d: 0.95 x 0.9 m; 1.2 m lined with masonry; ends at rock
chamber type: b (d) on south; 1.1 x 0.7 m; height 0.7 m area 0.77 sq. m; capacity 0.32 cu. m
plundered; no blocking, no burial
Shaft e: 0.85 x 0.9 m; 1.4 m lined with rubble; ends at rock
chamber type: b (d) on north; 0.9 x 0.35 m; height 0.6 m area 0.49 sq. m; capacity 0.29 cu. m
blocking type: v d
in tact but empty
Shaft f: 0.75 x 0.7; 16 m lined with mixed rubble, crude brick, and
masonry ends at rock
chamber type: b (d) on south; 1.95 x 1.05 m; height 1.05 m area 1.33 sq. m; capacity 111 cu. m
passage with jamb on either side; 0.2 x 0.35 m; height 0.75 m
no blocking; no burial
Shaft g: 0.45 x 0.73 m; 1.1 m lined with rubble; ends at rock
chamber type: b (d) on south; 1.25 x 0.75 m; height 0.8 m

Excavation

The west face of 2098 was uncovered on Friday, January 13th, 1939, and its chapel and shafts were exposed in the three days following. The overlying fill is described as sand, limestone debris, rubble and pebbles. Large stones were added to the mix above the chapel. The chapel was described as decorated in inscribed plaster with traces of red, yellow, green and black paint. Plaster fragments with red paint and a doorjamb with traces of red and yellow paint were recorded and registered (3r–13 and 39–1–3). The doorjamb was dated in the same day. Shaft Y: 0.95 x 0.87 m; -5.25 m in rock; on east, 1 course masonry
chamber type: 7 b on east side of shaft bottom; 1.05 x 0.6 m height 0.8 m area 0.63 sq. m; capacity 0.5 cu. m
blocking type: anomalous
burial: small, tightly contracted skeleton, wrapped in linen

Area: 5.34 sq. m; capacity 173 cu. m
Shaft: 10 x 1.05 m top; 0.9 x 0.75 m at base 2.85 m lined with masonry
7 courses; -2.4 m in rock
Chamber: 0.95 x 0.95 m; height 0.9 m
Area: 0.92 sq. m; capacity 0.56 cu. m

26 Reisner does not include the wall overlapping 2099, which was almost certainly a part of this construction, since no corridor measurements are given. It is similar to the east corridor wall of 2093 that overlaps 2099 and presumably had the same purpose to strengthen the facade of an older mastaba so that it would support a roof.

The external measurements given are therefore for the mastaba only, and do not include the wall and the corridor. The wall now blocking the north end of the corridor is thus probably a modern construction, had it been original, Reisner would presumably have considered the corridor part of the mastaba, as he did in the parallel case of 2094.

27 The tomb card disagrees with Reisner's description here, recording intact blocking, but no burial.
remains in e.g., a stone debris. The chambers of the shafts with intact blocking (a, b, e, g, and y) were opened between January 23 and 28, and the human remains in a, b, and y were cleared on April 21.

**Finds**

39-1-33 Carved and colored plaster fragments (see pls. 103a-d and 104a).

39-1-34 Displaced doorjamb (pl. 198); h. 92 cm; w. 56 cm. No thickness given.

39-3-8 Weathered unfinished male statue with starched triangular kilt, from the top of the mastaba; h. 39.4 cm; w. 10.0 cm; th. 14.6 cm (Fig. 78).

Fig. 78. Weathered unfinished limestone statue from the top of g 2098. 39-3-8.

39-4-18 Bones and fragments of a coffin in chamber of shaft a
39-4-19 Bones from shaft b
39-4-20 Bones and fragments of linen in chamber of shaft y

**Architecture**

Mastaba G 2098 was built abutting the earlier mastaba G 2089 to the south, but followed the orientation established by 2085 and adopted by 2086 and the immediately adjacent mastaba G 2099. The corridor that ran in front of 2089 thus angled to the east at the point of 2089's intersection with 2098. The mastaba had a recessed chapel like those of 2091, 2093, and 2094. The ceiling of the chapel was supported by a single pillar, which is still in place.

It seems likely that the corridor in front of the recess was open at both ends, although this cannot be entirely certain because of the existence of shaft 2088 z, the northern wall of which has been reinforced in modern times to close off the chapel. This wall might have blocked the southern access at construction and then been used as the west wall of shaft 2088 z; more probably, the southern access remained open until the shaft was built. This area is currently covered with too much cement for the sequence of events to be certain, although the presence of a door sill also suggests that this was an ancient entrance to the chapel. The figures of Nefer-khuwi on the east and west faces of the pillar both face the south, suggesting that this direction was seen as the principal entrance to his tomb. The southern entrance was thus probably open during some period after the decoration of the tomb, although the northern entrance must also have been used, or it would have been closed off. The mastaba was probably built and decorated towards the end of Phase II when the opening of the southern path was already anticipated, or possibly during a transition between Phase I and Phase III.

The corridor formed by the gap between 2098 and 2099 was undoubtedly roofed. The intrusive wall encroaching upon the mass of mastaba 2099 was clearly built with the same purpose as the corridor wall of 2091 over 2089, that is, to buttress the original battered western facade of 2099 so that it would support limestone roofing blocks. In contrast to 2089, however, 2099 was not taken down to a uniform level, but seemed to have been cleared to bedrock on the south and only to the top of the shafts on the north. (See pl. 112b, where the jog in the masonry can be seen, together with a shallow course intended to even out the coursing of the two halves of the wall.)

The chapel contained two false doors, flanking a central space decorated with a scene of the tomb owner and a woman receiving offerings. A limestone “bench” runs under this scene; its purpose is uncertain (pl. 102a). The northern false door is only preserved below its tablet. An offering table was set in front of it with a raised central disk and two flanking rectangular basins (pl. 104b). The southern false door was removed in antiquity, perhaps because it was made of a rarer material, such as granite. Directly in front of it, an intrusive shaft (y) was cut in the floor, destroying any evidence of an offering stone.

It is difficult to determine whether the original height of the ceiling over the recess differed from the height of the ceiling over the corridor, although it seems likely that it did, allowing for a slight rise like that in 2091.

There was no serdab discovered in the mastaba; however, as noted below, the adjacent shafts b and c give the appearance of having been built into a single masonry serdab, perhaps because the wall separating them had collapsed by 3990, revealing the solid masonry outline of the original rectangular shape. This rectangle is located directly behind the recessed chapel, as is the case with serdabs in 2086, 2091, 2094, and 2097.

**Shafts and Burials**

Shaft a was the principal shaft, built against the stepped west facade of 2089. When the shaft was excavated, the steps were packed with masonry (pl. 103a) that has now entirely disappeared. The chamber was blocked by two thin slabs, chinked with rubble and mud. Behind it was an adult skeleton lying on its back (pl. 121b). Reisner describes it as half contracted, but it appears on the Tomb Card and in the photograph to be fully extended. It was originally placed in a wooden coffin, which had decayed and fallen into fragments.
Shaft b was built into the south end of what seems to have been an earlier serdab. The shaft walls above the level of the serdab roof were built of rubble; the lower walls used the serdab masonry. A gap made in the south face led to a small chamber built on rubble about 45 cm above the bedrock. This gap was sealed by a thin wall of rubble with no mud binding. Inside was a skeleton that Reisner describes as leg-contracted, although it seems also to be bent at the hips (pl. 110c). Significant tooth wear is visible in the photograph. No grave goods were present.

Shaft c is built into the north end of the original serdab. It had no chamber, and no human remains or grave goods. It may have been unfinished, or perhaps it was just part of the construction of the adjacent shaft, b.

Shaft d was built entirely of rubble, except for the roof of its chamber, which was made of slabs. It was open and contained no burial, but was described as plundered rather than empty.

Shaft e, a small rubble-built shaft and chamber, contained what appeared to be intact blocking of leaning slabs (pl. 110d), but the chamber held no human remains or grave goods. The burial chamber was cut slightly into the rock, and was roofed with very thick slabs.

Shaft f was built on the surface of the bedrock, with a large rectangular chamber lined with rubble and brick, but no blocking remained. It contained no human remains or grave goods.

Shaft g was very narrow, built of mudbrick and rubble. The chamber was cut down slightly into the bedrock. Although Reisner states that there was no blocking and no burial, the Tomb Card notes and illustrates a rubble wall, and indicates that despite the complete blocking, no human remains were found. The photograph (pl. 111a) is ambiguous.

Shaft h and its chamber are largely destroyed. They were both built of rubble, and no remains of any kind were noted.
Shaft i was built of masonry, and was cut down slightly into the bedrock so that the floor of its chamber was more than 25 cm below the level of the shaft. There was no blocking, and neither human remains nor grave goods were recovered.

Shaft x was a masonry shaft with no chamber, cut down slightly into the bedrock at its eastern side. No human remains or grave goods were found.

Shaft y was cut over 5 m into the bedrock in front of the southern false door of 2098's chamber. A small masonry chamber was built in the east side of the shaft's base (pl. 321b), inside which was a tightly contracted skeleton, completely wrapped in linen (pl. 321c). Despite its compact size, the skeleton appears to have been an adult with significant tooth loss (pl. 321i).

Date

The tomb can only be dated to the reign of Izezi or later based on Chepren's criteria. The reference to Osiris in the offering formula on the false door indicates that it is not much before the reign of Unis, the earliest clear case in which that god is mentioned. The procession of personified estates on the south wall shows alternating men and women, a feature that died out, first at Saqqara, and finally at Giza at the end of the Fifth Dynasty. Only the large area of plaster attached to the west wall, however, both in the recess and the corridor, were traced and drawn at full size, as were the pillars; these were uniformly reduced to 20% of their original size for publication. The doorjambs have not been located. It was drawn from a photograph in consultation with the registration drawing, and could not be collated. The false door was also drawn from a photograph.

North wall (pls. 102, 103a, 314a, and 315). The reconstruction of this scene was one of the main goals of the field work done in this tomb by the Reisner expedition. Every fragment of fallen plaster was carefully collected and photographed, and the largest piece of the inscription was put together in a sandbox. Other fragments were re-placed on the wall. At the time of the excavation photographs on which the reconstruction presented here was based, most of the plaster had fallen off. Only the large area of plaster attached to the western corner, the two pairs of legs at the right end of the third register from the bottom, two fragments of kilts to the right of the dog in the second register, and the isolated arms and shoulders in the left half of the lowest register were still attached. Based on those surviving fragments it was possible to determine that the men in the lowest register and the left half of the third register were all moving to the left; the occupants of all the other registers were moving right. Their dedications were made based on parallel scenes. The placement of these less distinctive fragments (especially heads) is conjectural, but their orientation and the presence or absence of texts should be generally correct and placing them incorrectly was useful for the conclusions these additional details illustrate. Unplaced fragments are recorded at the same scale.

The central figure on this wall is Nefertiti, carried in a chair, moving away from the false door. He is escorted by at least three registers of followers, and above him is a long text, now entirely separat-ed from the wall. Before him is another register of attendants, while below, a procession of offering bearers moves towards the false door.

The lowest register shows men bringing birds with a caption over the top reading (ḥt pr-™£) ḫftw s-ps nbyw ḫwwt. ... b. ... d(jed) ṭpy, "Bringing choice pieces, forelegs, [birds] ... offerings..." Although the earlier part is very common, the text following the break is, so far as I can tell, unparalleled, and I can suggest no restoration. The men are walking towards the left and are probably associated with the adjac-ent false door rather than the carrying chair scene above them.

Above this is a register of men who are carrying Nefertiti in a carrying chair or accompanying the procession. They proceed away from the false door, towards the entrance to the chapel. The first group of bearers to the right is preserved only in fragments, most of which had fallen off the wall and are now lost; there were at least four of them, probably five. The bearers behind the chair hold its poles at shoulder level. They wear short hair and breechcloths with four front tassles, the typical dress of carrying chair porters. Behind them walks a man steadying the pole with one hand, the other at his shoulder. He wears a stached kilt and is labelled swnw ḫy, "the physician, H ay f." Between the groups of bearers, under the chair, walks a boy with a sack over his shoulder and a rectangular object under his arm, while his other hand holds the head of a hound.

The tomb owner sits on the chair platform in the next register; his name is partially preserved just in front of his face. Behind him on the same level walk three men in stached kilts, each with one hand to shoulder, the other empty. The first is labelled ḫhyw-snb pr-™£ Nchetjti; the second (w-)[f] ḫ÷j pr-™£ Njetj, "his son, the palace attendant Nchetjti;" the third ḫ÷j pr-™£ "palace attendant." Nefertiti sits with his knees drawn up, one elbow over the arm of his chair. The other arm seems to reach out in front of him. It seems most likely that he is being handed a scroll by his steward (see the loose block found in mastaba 10922/10923 as a parallel), so the fragment of his steward has been re-stored here. Other figures that must be placed in this register are a dog, two scribes, and a man with the titles hbr-h swnw-h, "ka priest, who is over the secrets." The man carrying a sunshade has been

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Footnotes:


A CEMETERY OF PALACE ATTENDANTS

placed in the register above, since this seems the most popular position for such a figure.

The text over the carrying chair is very similar to those in two other Giza tombs: those of Nimaatre and that of Ankhmaare. Many of the fragments can be placed using these parallels, to yield the following inscription:

Proceeding in peace to the Residence after seeing the work that was done in his tomb of the necropolis. This tomb of his was made for him because he was well venerated before god.

As for him, every craftsman who made it, he gave them a very great payment,

so that they thanked all the gods for him,

the overseer of palace attendants

the venerated one, Nefer-khuwi.

Nothing was restored in the upper right corner of the scene, a block that probably stood along with the architrave that rested upon it. It presumably depicted more attendants.

False Door (pls. 334b, 335a, and 332). There was a false door at either end of the west wall; only the northern one is preserved, and that incompletely. The right jamb was uninscribed, and the upper lintel badly damaged to be identified. The scenes preserve traces of details added in paint, in the case of the group occupied with the animal to the left, to the extent of an entire figure. This group depicts two men binding over the animal, while the only figure preserved in the middle group seems to be raising the animal's foreleg. The group at the right is better preserved. The central of the three men occupied with this animal cuts the foreleg from the bull, pushing against the foreleg with his other hand. To his left, another man grasps the same foreleg, while the only hand preserved in the middle group may be part of one of the "sharpening the knife" captions that are so popular in these scenes, perhaps p.tj.

South wall (pls. 337b, 338a, and 334). Only a few small areas of plaster are preserved on the eastern corner of this wall, showing parts of the lowest three registers of decoration. At the right edge of the lowest register are what appear to be the remains of two signs followed by a vertical line extending almost to the bottom of the register. This may be the remains of the title, p.tj. - 15 - p.tj. - "overseer of the two ... palace," which is attested elsewhere in this tomb. This would suggest that the right half of the wall contained depictions of the tomb owner and perhaps his wife, separated from the estate and offering bears by two full columns of inscription, giving Nefert-khuwi's full titulary. 136

111 S. Hassan, Giza 2, fig. 340.
112 W. K. Simpson, "Topographical notes on Giza M abacab," pp. 494-95 and fig. 3.
113 For a discussion of the parallels and implications of this text, as well as a more detailed account of its restoration, see Roth, "The Practical Economics of Tomb-Building.
114 The upper part of the door seems to have been in better condition at the time of excavation, judging from the general view reproduced as pl. 34b, but only the lower part was photographed.
115 The upper part of the door seems to have been in better condition at the time of excavation, judging from the general view reproduced as pl. 34b, but only the lower part was photographed.
116 S. Hassan, Giza 3, fig. 360.
117 The Practical Economics of Tomb-Building.
The lowest register shows a procession of personified estates, the only such procession in the cluster. These estates are personified by men as well as the more usual women, and all of the preserved estate names were built on the name of the tomb owner, which, like royal names in the same context, are written in honorific transposition. Following the remains of the vertical text is the first estate name, jn-
Nfr-üw-üw, “the mansion of the ka of Nef-er-khuwi,” personified as a woman carrying a duck. To the right is a man carrying a box on his head, labeled lb(Nfr-üw-üw, “the overabundance of Nef-er-khuwi,” and another common estate name. Behind him is a woman with a basket of offerings leading a small gazelle on a leash. Her name is given as jn-Nfr-üw-üw, also a common pattern for estate names, “the hebenent-bread of Nef-er-khuwi.” The figure behind, probably another man carrying a box, was also identified by an estate name, although it can no longer be read. He was followed by another individual, probably another man, carrying a small basket, a woman carrying a large basket, someone, probably a man, carrying a box, and another individual carrying a small basket. As mentioned above, men did not occur in such processions after the end of the Fifth Dynasty.

The registers above show men leading cattle (second register) and desert animals (third register) towards the false door. This register is perhaps to be connected to the scene of butchers on the lowest register of the west wall.

In the second register, at the left corner, a man follows two bulls who are led in tandem on leashes by the man in front of them. There are traces of the label lb(Nfr-üw-üw, “young cows,” to the left of the animal’s horns. Ahead of this group is an aggressive-appearing bull, also led on a leash. His right horn seems to be bound to his neck, perhaps to prevent him from going after the herdsmen who tend him. Over him the caption jn jw, “brining an ox,” occurs. A third bull appears at the right end of the preserved register. Beside him, a man leans forward, probably to hasten his progress in some way. The men all appear to be nude, with the exception of the man at the right margin, who wears a belt.

The third register contains, at its left edge, a depiction of an oryx brought forward by the efforts of two men. Over his back is the caption jnt jw, “brining an young oryx.” The man in the lead, who seems to be grasping the animal’s horn, wears a four-panelled breech-cloth, and is probably also engaged in propelling the animal ahead of him, which is perhaps an ibex or gazelle, to judge from the tail.

West corridor wall, south of chapel (pls. 308b–c and 310). The offering list recorded here seems not to have been entirely carved. The scribe has reversed the sequence of some of the items as compared with the customary order.120 The list begins at the corner of the recess, with the corner serving as the right border. Throughout the list, the hieroglyphs listing offerings spill over the lines of the compartments. The topmost preserved row of the list gives the first ten offerings in Barta’s type 1 list. The third compartment of the second row gives the sixteenth offering of the same list, so that one would presume that three offerings can be restored beyond the left end of the preserved list. However, the next row begins with the twenty-fifth offering, implying that only one offering is missing from the left edge. The third row proceeds with one irregularity (the insertion of the seventeenth offering for the twenty-seventh) to the thirty-second offering in list a. The preserved part of this row ends with two undifferentiable offerings. Row four begins with offering seventy-one, and switching number twenty-seven for seventy, runs backwards to offering sixty-three. The fifth row begins with the sixty-first offering (suggesting a gap of two), and proceeds backwards to fifty-four (skipping fifty-five), where it breaks off.

The offerings in these compartments are normally spelled retrograde, probably an indication of the confusion of the scribe. He may have been copying from a left-to-right original, or, perhaps more probably (since hieratic is normally written right-to-left), may have taken his hieratic original from a left-to-right list. A fragment of plaster located two compartments to the left of the preserved compartments indicates that the list was at least that wide, but the list is far too irregular to suggest any more definite restoration.

Pillar (pls. 299, 305, and 397). The pillar is asymmetrically, being far narrower east to west than it was north to south. On its east and west faces, the tomb owner is seen in a long wig, short beard, starched triangular kilt, broad collar, and the sash of the lector priest, although he nowhere records what title in his inscriptions. In both cases, both the figure and the accompanying inscription face to the south. On the eastern face, the title is jnt k£ Nfr-∞w-w(j), “controller of the palace, Nef-er-khuwi.” On the western face, the three columns above the figure are better preserved. There, the text reads jnt k£ Nfr-∞w-w(j) nb.f, ¢tp-dj-nswt, “controller of palace attendants, of the palace, Nef-er-khuwi.”119 Both the label and the text face east.

The narrower south face shows Nefer-khuwi in a simple wrapped kilt, with a broad collar and no sash. The two columns of text above him are badly destroyed at the top. They read … jnt jnt k£ Nfr-∞w-w(j) nb.f, “controller of the palace, of the palace, Nef-er-khuwi,”119 and no preserved name.

The preserved part of this row ends with two undifferentiable offerings. Row four begins with offering seventy-one, and switching number twenty-seven for seventy, runs backwards to offering sixty-three. The fifth row begins with the sixty-first offering (suggesting a gap of two), and proceeds backwards to fifty-four (skipping fifty-five), where it breaks off.

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119 Both the label and the text face east.

120 For a convincing argument for this rather awkward translation, see G. Lapp, Die Opferbriefe des Altan Reiche, DAIR Sondorschrift 21 (Mainz am Rhein, 1986), p. 202, and references cited therein.
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Doorjamb (pl. 208). The doorjamb found in the chapel was registered as 30-1-24. It was almost certainly either the east jamb of the doorway to the north or, perhaps more likely, the west jamb of a doorway to the south, now largely covered by a modern wall and cement. This latter reconstruction would explain the jamb’s displaced position, since it would have been removed when shaft 208B was built into the gap between 208B and 2089.

The jamb depicts Nefer-khuwi standing with a staff in one hand and a handkerchief in the other. He wears a long wig, a short beard, a broad collar, the sash of a lector priest, and the leopard skin over a starched triangular kilt. Aside from a wicket basket, nothing can be made of the traces of text on his head. Between his kilt and his staff stands a man who also wears a starched triangular kilt, with one arm wrapped around the staff and the other held closed at his side. (There is no trace of the handkerchief that must have been here.) The ground line he stands on is slightly above that on which Nefer-khuwi stands. The text over his head can be restored as: w(j)-Jzzj BdE 65 (Cairo, 1976), p. 653.

The vertical trace before his face may be the remains of his name or, if it is a stain or buckling of the plaster, the name may have been written to the left of Nefer-khuwi’s belt loop. In either case, it must have been a very short name.

Tomb Owner and Dependents

Titles of Nefer-khuwi:

jmj-r ∞ntjw-ß [pr-™£] overseer of palace attendants
w(j)-šu n w(j) f of the king in the secret interior
n nb.f of the palace
n(j)-wrt royal wab-priest
byd [pr-™£] controller of the palace
jmj-r b(ji) [pr-™£] overseer of the two is of the palace

Family:

wife or daughter (unnamed) at his feet on north wall children:
- a son who is a palace attendant shown on door jamb (name not preserved)
- a son who is a palace attendant, Neh-tjeti on north wall
- two men and four women (uncaptioned) on west wall

Attendants

- a palace attendant (north wall)
- a palace attendant named Khufu-seneb (north wall)
- a ka-priest who is over the secrets (north wall)
- two scribes (north wall)
- a physician named Høaf (north wall)
- a man making offerings named(? Nefer-khuwi) (west wall)

Conservation (Pamela Hatchfield)

This tomb is partially protected from access by a locked door and a roof over the chapel area. Access from the outside is still possible from the top. Two kinds of plaster are present in the tomb: a coarser grayish plaster used as a mortar between stones, and a finer surface plaster that ranges from pink to buff in color.

Decoration on the north and south walls was apparently carved entirely in thick plaster. The west wall was carved in limestone and then in plaster. The south wall appears to have been unfinished or crudely carved; details such as hoof hocks and ground lines are not completed. When the tomb was reconstructed, ancient stone seems to have been used interspersed with modern in no apparent order. Modern mortar appears around the edges of plaster fragments and in joints between the stones.

Red plaster carved in raised relief survives on the north wall of the chapel. A rather recent attempt has been made to chisel some of this decorated surface off the wall; numerous large fragments were found on the ground in this area. One area of similar damage is apparent in the 1987 photographs, but much of this damage is relatively recent. Other recent damage includes long scratches and abrasions apparently caused by vandals who were able to climb down into the tomb from the unprotected area of the roof.

The stone blocks that form the west wall of the chapel are generally in good condition, with the exception of the two blocks at the north end of the upper course, which are in an advanced state of deterioration. These appear to have suffered, especially at the top, from exposure to water and/or wind erosion. The block at the northwest corner forms the top of the false door, and shows the presence of large-quantities of bird and bat droppings. These are extremely acidic and damaging to limestone and plaster. The bottom of the stone is also badly eroded. The block to the left of it, which forms the top of the offering scene, appears to be of high clay composition and is rather yellow in color. It has large amounts of salt efflorescing from what was the design surface. Modern gray mortar is present in joints between the stones.

The west wall of the chapel, with offering scenes carved in raised relief, has also suffered from vandalism, showing scratches, particularly over the seated figure of the deceased. Reisner’s photographs show large amounts of original plaster fill material between stones: this has since been replaced with modern mortar. Ancient plaster, white, finely-textured, and still bearing traces of paint, is still visible in some areas. The stone at the center of the west wall appears significantly degraded in Reisner’s photographs, although obvious deterioration has taken place since then. This appears to be a particularly poor-quality piece of limestone. Perhaps 80% of the total design was preserved at the time of excavation; approximately 50% of that is still preserved. As much as 60% of the original plaster fill between the blocks has already been lost at the time of excavation; only about 3% remains today, and this subsequent loss includes all the large areas of fill. Red lines of underdrawing and other traces of paint survive on the remaining plaster. Graffiti that are scratched into the outlines of the proper left arm of the large seated figure appear already in the 1987 photographs.

173 A prophet of Neferirkar with the name Nfr-∞w-w(j)-Pt¢ is attested in the Abu Sir papyri, along with several fuller forms of the name: Nfr-∞w-w(j)-Pt¢ and Nfr-∞w-w(j)-Pt¢ fi [pr-™£]. P. Press K 1144, L’archive du temple funéraire de Neferirkar Kakaï, Bili 65/G, Cairo, 1976, p. 433.

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The scene on the west wall was originally flanked by two false doors, of which the southern is entirely lost. The northern false door is of poor-quality limestone, and was already obviously degraded in Reisner’s photographs. Only very faint traces of pink plaster survive, and the raised relief inscription is largely carved into the limestone itself, with a fairly high degree of finish. The two blocks of the false door appear to be finer in texture but much higher in clay and perhaps salt than the majority of the stone used in the mastabas. Yellow veins are present in them, probably high in hydrated iron, a common constituent of clay materials. Approximately 80% of the false door decoration that appears in Reisner’s photographs remains visible today.

Conservation treatment. Pieces of plaster found on the ground, which had been removed from the north wall of the tomb by vandals, were consolidated with 3% acryloid B48N in 1,1,1 trichloroethylene, and were adhered with Kodak methyl methacrylate 25% in the same solvent. Areas requiring support were filled with a mixture of these two resins, Gougeon glass microballoons, and sand.
Shaft: 0.8 x 0.65 m; 1.5 m lined with masonry; ends at rock

chamber type: 8 (b(2) on north. 1.0 x 0.6 m; height 0.7 m
area 0.65 sq. m; capacity 0.42 cu. m
blocking type vi (d2)
burial: small tightly contracted skeleton

Excavation
The excavation of the mastaba began on January 16, 1939, moving east from the chapel of 2088. The exposure was completed on the 19th.

The Reis’s Diary for 1939 gives an unusually full account of the excavation of the serdab, which is reproduced in full here, as it gives a useful impression of the procedures of Reisner’s expedition at this period. (The English of the translation has been smoothed, but the account is otherwise unaltered and unabridged.)

Jan. 20: Friday. . . . 1939 I said (Mouhammad Said Ahmed) in my diary of Jan 18, 1939, that we exposed the lining of the mastaba and exposed all the shafts in it and also room (a) of the mastaba, but the Dr. (Reisner) numbered it. I went to the excavation early this morning and stood on the top of the mastaba, thinking it is funny that such a big mastaba is without a serdab, while all the mastabas beside it have serdabs. I spent more than half an hour thinking and looking at the lining of the mastaba and the shafts, and noticed that between 2086 and the face of the room of g 2099 (a) on the south there was a space. The workers were working some distance from me, so I went myself into the space between g 2088 and the south face of room g 2099 (a) and began to remove with my own hands some of the sand in the space. I found a very narrow slot window that opened onto the room. The slot was very narrow and would look to an observer only like the space between two stones in the foundation of the room. I continued removing the sand and found the inner lining of the serdab on the east and north. I called one of the boys (Abd el-Aziz Mouhammad Tantawi) to come and bring a hoe and a basin to remove with my own hands some of the sand in the space. I found the slot as the Reis described it in his account, it would seem that the slot was well above the height of the entrance.

The Reis’s account, it would seem that the slot was well above the height of the entrance. His account is otherwise unaltered and unabridged.

Jan. 21: Saturday . . . 1939. In my diary of Jan 21, 1939, that we exposed the lining of the mastaba, and exposed all the shafts in it and also room (a) of the mastaba, I drew the mastaba and the Dr. (Reisner) numbered it. I went to the excavation early this morning and stood on the top of the mastaba, thinking it is funny that such a big mastaba is without a serdab, while all the mastabas beside it have serdabs. I spent more than half an hour thinking and looking at the lining of the mastaba and the shafts, I noticed that between g 2086 and the face of the room of g 2099 (a) on the south there was a space. The workers were working some distance from me, so I went myself into the space between g 2088 and the south face of room g 2099 (a) and began to remove with my own hands some of the sand in the space. I found a very narrow slot window that opened onto the room. The slot was very narrow and would look to an observer only like the space between two stones in the foundation of the room. I continued removing the sand and found the inner lining of the serdab on the east and north. I called one of the boys (Abd el-Aziz Mouhammad Tantawi) to come and bring a hoe and a basin to remove with my own hands some of the sand in the space. I found the slot as the Reis described it in his account, it would seem that the slot was well above the height of the entrance.

Jan. 22: Sunday . . . 1939. In my diary of Jan 22, 1939, that we exposed the lining of the mastaba, and exposed all the shafts in it and also room (a) of the mastaba, I drew the mastaba and the Dr. (Reisner) numbered it. I went to the excavation early this morning and stood on the top of the mastaba, thinking it is funny that such a big mastaba is without a serdab, while all the mastabas beside it have serdabs. I spent more than half an hour thinking and looking at the lining of the mastaba and the shafts, and noticed that between g 2086 and the face of the room of g 2099 (a) on the south there was a space. The workers were working some distance from me, so I went myself into the space between g 2088 and the south face of room g 2099 (a) and began to remove with my own hands some of the sand in the space. I found a very narrow slot window that opened onto the room. The slot was very narrow and would look to an observer only like the space between two stones in the foundation of the room. I continued removing the sand and found the inner lining of the serdab on the east and north. I called one of the boys (Abd el-Aziz Mouhammad Tantawi) to come and bring a hoe and a basin to remove with my own hands some of the sand in the space. I found the slot as the Reis described it in his account, it would seem that the slot was well above the height of the entrance.

Jan. 23: Monday . . . 1939 I said (Mouhammad Said Ahmed) in my diary of Jan 23, 1939, that we exposed the lining of the mastaba and exposed all the shafts in it and also room (a) of the mastaba, but the Dr. (Reisner) numbered it. I went to the excavation early this morning and stood on the top of the mastaba, thinking it is funny that such a big mastaba is without a serdab, while all the mastabas beside it have serdabs. I spent more than half an hour thinking and looking at the lining of the mastaba and the shafts, and noticed that between g 2086 and the face of the room of g 2099 (a) on the south there was a space. The workers were working some distance from me, so I went myself into the space between g 2088 and the south face of room g 2099 (a) and began to remove with my own hands some of the sand in the space. I found a very narrow slot window that opened onto the room. The slot was very narrow and would look to an observer only like the space between two stones in the foundation of the room. I continued removing the sand and found the inner lining of the serdab on the east and north. I called one of the boys (Abd el-Aziz Mouhammad Tantawi) to come and bring a hoe and a basin to remove with my own hands some of the sand in the space. I found the slot as the Reis described it in his account, it would seem that the slot was well above the height of the entrance.
THE TOMB OF RARAMU: MASTABA G 2099

contended drift sand and a ceramic bowl; shaft c contained limestone debris, pebbles, and sand; shafts d and e drift sand; and shaft f red debris, pebbles, limestone debris, and rubble. The blocking of shafts c and f were opened on January 28, and the chambers of a and f were cleared on February 3.

Serdab Statues

The most important artifacts found in this mastaba were the four statue groups found in the serdab. For their relative positions, see pl. 113a.

39–1–16 A standing pair statue of Raramu and his wife (pls. 114a–b). She wears a long sheath and a vertically striated wig, and stretches her left arm around her husband’s shoulders. He wears a short shingled wig, and a wrapped kilt; his hands hold dowels at his sides. The inscriptions to the right of the man reads r∞t nswt, pr-™£, w™b-nswt, R-r-mw, “king’s acquaintance, palace official, royal wab-priest, Raramu.” To the right of the woman is the shorter text ïmt.f mrjj ™n∞t, “his beloved wife, Ankhet.” (Now in the Toledo, Ohio, Museum of Art)

39–1–17 Seated limestone statue of Raramu, with much red paint (pls. 116a–c). He wears a wrapped kilt and a shingled wig, and holds his hands on his lap, the left one open and the right one clasped around a dowel. A vertical inscription on both sides of the figure runs down the front of the seat onto the top of the base. The left column reads w™b-nswt, ¢m-n†r Ówfw m swt nb R-r-mw, “royal wab-priest, prophet of Khufu in all (his) places, Raramu;” and the right column reads w™b-nswt, ¢m-n†r Ówfw, Óntj-ß, K£-¢r-st.f, “royal wab-priest, companion of the royal wab-priest, assistant palace attendant, Kahersetef.” On the right side of the chair is the figure of a woman in sunk relief with an inscribed inscription above her that reads, w™b-nswt, ïmt.f mrjj, “his beloved daughter, (female) palace attendant, Tjez-tjazet (or possibly just Tjezet).” See fig. 80 (now in the Toledo, Ohio, Museum of Art)

39–1–18 Two figures of standing men wearing wrapped kilts and shingled wigs (pls. 115a–b). All four hands grasp dowels. Their names are inscribed on the adjacent supports. On the right, s™w-nswt, jmj-∞t pr-™£ w™b-nswt Óntjw-ß R-r-mw, “king’s acquaintance, assistant palace (royal wab-priest) attendant, Raramu.” (The words of the titles seem to have been copied slightly out of sequence.) On the left, the vertical inscription reads w™b-nswt, ïmt.f mrjj w™b-nswt Óntjw-ß, “his beloved son, royal wab-priest, companion of the wab-priest, Raramu;” and the horizontal text across the base identifies him as z£.f mrjj, ïmt.f w™b-nswt zß d-ns, “his son of his body, the royal wab-priest, the scribe Kednes.” The stone on which this text is carved jogs back noticeably between the titles “royal wab-priest” and “scribe,” and it seems likely that the name of Kednes has been inserted here (Kahersetef has the former, but not the latter, title on his father’s statue). (Now in the Cairo Museum)

39–1–19 A statue of a standing man with a wrapped kilt, a broad collar and pendant amulet, and a shingled wig (pls. 113b–c). On the base is inscribed w™b-nswt, ïmt.f mrjj, “royal wab-priest, prophet of Khufu, attendant, Kahersetef.” The back pillar is inscribed with a different name: w™b-nswt, s™w-nswt, “king’s wab-priest, prophet of Khufu, Kednes” (see fig. 81). Again the part of the text containing the name of Kednes has been noticeably shaved down. (Now in the Richmond Museum of Art, Richmond, Virginia)
A CEMETERY OF PALACE ATTENDANTS

Since all of the titles of Nikau-Ptah are attested elsewhere for Raramu, and since the two figures are identical and not interacting with each other, it seems likely that the oddly named Raramu also used the more Egyptian name Nikau-Ptah. Kednes and Kahersetef are less likely to be two names of the same person. If they were, either name would have done as well, and it is difficult to understand why modification would be undertaken. It seems more likely that Kednes was a younger child, added to his parents’ serdab statues after their completion. The even-handedness of the usurpations would support this conclusion.

In many respects, these statues resemble another assemblage of serdab statues, those excavated from the intact serdab of g 2009, east of the false door of g 2000. Both groups contained four pieces: a statue of a man and wife, considerably larger and of better quality than the other three, a statue of their son, a group statue depicting three standing males, and a seated statue. (The seated statue of 2009 differed in showing both a man and a woman, where 2009’s shows only a man; and the three standing males are all adults, and are holding hands, indicating that they are all different people. Altogether, eight people were depicted in 2009, compared to three to five in 2099.) In both serdabs, all statues were placed facing into the chapel (though the seated statue in 2009 is at an angle). Though the style of the carving shows a likeness, the most striking similarity is in the inscriptions: the forms of the hieroglyphs, the carving style, and the placement of the texts. The titles represented on the 2009 statues are also similar to those found in the cluster: all are "∞ntj-ß pr-™£, and one of the women is "d-m-n†r Nt. (Raramu, is an "jmj-∞t ∞ntjw-ß, only one level higher; his son is an ordinary "∞ntj-ß.) The peculiar name of one of the women, Baru (spelled out alphabetically), may be an indication of a foreign origin like that proposed for Raramu himself.

Other Finds
39–1.20 An incompletely red-polished bowl, type: c-xxxiiib, was found in the debris of shaft 2099 b (fig. 82); h. 7.8 cm; d. of rim 26.8 cm; d. of body 24.8 cm

Architectural investigations of this mastaba in 1990, a large ceramic fragment was recovered from the fill to the south of the rubble wall across the mastaba’s center. The shoulders and flaring rim of a red Nile-silt ware beer jar were preserved (see fig. 83). The temper was mixed and the texture fairly coarse, but the shape was more regular than that of the jars recovered from the fill of 2084.

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2098. In fact, however, the construction of that buttress wall suggests that the architecture of 2099 was more complicated.

As mapped on pl. 134, a rubble wall runs from behind the back wall of the recessed chapel, beginning about 20 cm north of the false door, west between shafts a and b, and under the buttress wall, roughly parallel to 2099’s north face. (See also the 1990 photograph, pl. 132b.) The importance of this wall can be seen in the buttress wall: to the north of this wall, the buttress wall is built over the mastaba fill and the west wall of shaft c; while to the south of it, the buttress wall extends down to bedrock, and is differently coursed than the northern half. The highest surviving course of the southern half is a low course of blocks that brings this wall level with the segment to the right, suggesting that the two halves of the wall were built at the same time, and that their upper courses were bonded.

It is difficult to understand the function of the rubble wall in its present context. The most likely reconstruction would be to assume that the area to the left of this wall was not part of the mastaba when the buttress wall was built. The rubble wall may have backed the southern facade of a smaller, independent mastaba built in this area. If such a mastaba were built before the first extension of 2088 (2088.S1), it might even have had a southeastern approach, and hence could date as early as Phase 1. The dimensions of this hypothetical earlier mastaba, 44 sq. m (not including the corridor) would have been an appropriate size for an *jpm-ḫ3š šntjw-∂* pr-∂w, the same rank held by Raramu, who may have been a son or heir of the original owner.

The distance between the rubble wall and the edge of the false door is about the thickness of a casing stone, so it seems reasonable to assume that the rubble wall was cased, and lay 20 cm south of its present position. The casing stones were perhaps taken down and re-used in the building of the buttress wall, since the jog in its masonry aligns with the rubble wall rather than 20 cm to the left. The mastaba was then extended to the south, filling the space between the earlier mastaba and 2088, and creating the new serdab and probably also the...
new recessed chapel. The construction was probably contemporary with 2098.\(^2\) This reconstruction of the architecture would also explain why statues with such low titles (Raramu is an jmju-fwt bnjw-pj., an assistant inspector, just a step above an ordinary palace attendant) were found in such a large tomb.

The false door (pl. 112d) was found in the part of the tomb that has been identified as a later addition, but it may have been moved to its present position from another position in the mastaba. It is monolithic, although it may have had a separate upper lintel. Its tablet is almost square, 49 cm wide x 50 cm high, with no discernible apertures. (This may be a result of the extreme weathering.) The lower lintel is equally wide, and 17 cm thick. The outer jambs are 17 cm wide; the inner jambs measure 38 cm wide and are recessed 8 cm, and the central niche is 33 cm wide and 6 cm deep, and begins 16 cm below the lower lintel. The lower part of the door is presently buried by a sand fill to within 36 cm of its lower lintel; it is extremely badly weathered and shows no trace of any inscription.

Shafts and Burials

Shaft a contained a very small niche-like chamber cut in the rock. There was no blocking, though a large block of rock sat in the opposite corner of the shaft. A skeleton with contracted legs lay in the chamber, with remains of linen wrappings on its skull and on the body (pl. 117a). Reisner describes the burial as plundered, although there was little space in the chamber beyond that occupied by the body.

Shaft b stopped at bedrock and was preserved to a height of three courses of masonry. There was no trace of any inscription.

Shaft c ended in a masonry-built chamber floored with bedrock, which was blocked by two vertical slabs resting on two courses of masonry (pl. 112b). Behind the blocking were the decayed and broken bones of a child, according to the notes. The attitude of the body was not apparent, and no grave goods were found.

Shaft d and Shaft e also contained masonry chambers built just at the level of the bedrock. No blocking, human remains, or grave goods were found in either. Shaft f was also a masonry shaft and chamber, the latter blocked by a leaning rubble wall (pl. 117c). A small, tightly contracted skeleton was found inside it (pl. 117d).

Date

As the above architectural analysis demonstrates, it is not entirely certain what was built here, much less when it was built. The initial construction of the mastaba may have dated to Phase ii or the early part of Phase iii, since it was apparently abandoned by the time that 2098 was built impinging on it. The serdab may have been built at the same time as that mastaba, that is, the end of Phase iii or early Phase iv; in any case the style of the statues suggests a date before the end of the Fifth Dynasty.

Tomb Owner and Dependents

The name Raramu (R.r-mw) appears to be a group writing. A man with a similarly written name, Ramu (R.r-mw), married to Tjentet (Tjnt, a woman with the same name as the wife of Za-ib in this cluster), is attested on a false door in the British Museum, probably from the Central Field at Giza.\(^3\) The similarity of the names in this family to the names used in this cluster may indicate that many of the people buried in this cluster are their descendants.

Titles of Raramu/Nikau-Ptah:

- n.wt attached to the palace
- wnb-mlt royal wab-priest
- bnjw H3jf s nswt nb prophet of Khufu in all (his) places
- jmju-fwt bnjw-pjt. assistant inspector of palace attendants

Family

Ankhret: no titles (wife of tomb owner)

Kaheretat: son of tomb owner

- sfr fwr(t) companion of the fwr
- wnb-mlt royal wab-priest
- bnjw H3jf prophet of Khufu
- bnjw-ri (palace) attendant

Kednes: son of tomb owner

- jr scribe

Pahkhat: royal wab-priest

- bnjw H3jf prophet of Khufu

Tjnt-tjazet: daughter of tomb owner

- bnjw-ri (palace) attendant

\(^2\) The casing of the rubble wall would not have been removed if it were not going to be buried by an extension (for a parallel, see the western wall between 2098 and 2099).

\(^3\) James, British Museum Hieroglyphic Texts 2, pl. 35 (328). Their only titles are nh wnb-mlt but their son's name is R-mw and their daughter's son is named Jy; James dates it to Fourth Dynasty. Purchased at the sale of the Salt collection, 328.
Summary of Reisner’s Description

2230
Mastaba type: \( a(1): 12.2 \times 7.7 \text{ m} \); area 62.93 sq. m; proportion 1/45 height near 1.8 m facing masonry type: w
Chapel type: (4b) without northern subsidiary niche; south niche drawn in red lines but not cut; 3.25 x 15 m; area 4.87 sq. m; proportion 1/2; relation: 1/18.99 no external embrasure; \( c \) internal embrasure [no measurements]
Shaft 2230 a: 1.25 x 1.5 m; 2.45 m lined with masonry topped with rubble; ends at rock chamber type: x; no chamber no burial
Shaft 2230 b: 1.0 x 1.15 m; 2.4 m lined with small masonry (6 courses) .59 m in rock chamber type: 5b(2) on south; 2.4 x 1.15 m height 1.1 m area 1.31 sq. m; capacity 163.1 cu. m passage without jambs, 0.4 x 1.1 m; height 1.0 m step down from passage to chamber, 0.2 m burial pit along west wall, 0.95 x 0.45 m; depth 0.4 m completely plundered; no blocking, no burial
Shaft 2230 c: 1.0 x 1.15 m; 1.65 m lined with rubble; 0.45 m in debris chamber type: x; no chamber no burial

2231
Mastaba type: x: \( a(1): 11 \times 5.5 \text{ m} \); area 60.5 sq. m; proportion: 1/2; height 1.8 m facing masonry type: u-masonry with some large blocks
Chapel type: (6b) e. of mastaba, in 12 m wide corridor with 2230
nonolithic false door [at north of middle of east face] 1.05 m wide; outer niche 0.5 x 0.15 m; inner niche 0.35 x 0.15 m
Shaft 2231 a: 1.2 x 1.05 m; 1.75 m lined with rubble on east, south, and west; on north with masonry (6 courses); -2.4 m in rock chamber type: 6 d on north 0.15 x 0.95 m; height 0.67 m area 0.31 sq. m; capacity 0.07 cu. m completely plundered
Shaft 2231 b: 1.0 x 0.7 m; 0.85 m lined with rubble; 0.65 m in debris; ends in rock chamber type: 7 a; in middle of shaft 0.7 x 0.25 m; height 0.45 m; area 0.36 sq. m; capacity 0.06 cu. m completely plundered
Shaft 2231 c: 0.8 x 0.5 m; 0.8 m lined with rubble on east and north; masonry on south; ends in rock chamber type: 7 x; no chamber completely plundered
Shaft 2231 d: 0.8 x 0.7 m; 1.35 m lined with rubble on 3 sides; masonry on south; ends in fill chamber type: 8 d(2)on east. 0.55 x 1.1 m; height 0.6 m area 0.33 sq. m; capacity 0.36 cu. m completely plundered
Shaft 2231 e: 0.7 x 0.7 m; 1.25 m lined with rubble; ends at rock chamber type: 8 e(2) on north. 1.1 x 0.6 m; height 0.6 m area 0.66 sq. m; capacity 0.38 cu. m blocking type: \( c \) burial: tightly contracted adult skeleton
Shaft 2231 f: 1.1 x 1.15 m; 1.8 m lined with rubble on 3 sides, masonry on north; ends at rock chamber type: 7 x (no chamber) completely plundered
Shaft 2231 p: 1.0 x 1.0; 1.5 m lined with masonry (4 courses); -2.1 m in rock chamber type: 6 b(2) fan-shaped, on east. 0.85 - 1.7 x 1.45 m; height 0.85 m; area 1.84 sq. m; capacity 196 cu. m completely plundered
Shaft 2231 h: 0.95 x 0.9 m; 1.45 m lined with masonry on south; ends at rock chamber type: 7 x (no chamber) completely plundered
Shaft 2231 i: 0.7 x 0.8 m; 1.7 m lined with rubble; ends at rock chamber type: 8 b(2) on north. 1.05 x 0.55 m; height 0.65 m area 0.57 sq. m; capacity 0.31 cu. m completely plundered
Shaft 2231 j: 0.75 x 0.15 m; 14 m lined with rubble; ends at rock chamber type: 8 x(2) on north. 1.05 x 0.55 m; height 0.7 m area 0.57 sq. m; capacity 0.31 cu. m completely plundered

Excavation
The exposure of 2230 began on February 6, 1939. While clearing the north face, four inscribed fragments and one very small alabaster fragment (perhaps from a rim or the base of a bowl) were recovered. February 8 through 13 were entirely taken up with removing the debris from this area, which had previously served as a dump. Over the last five of these days, 2,114 railway cars of fill were removed; and in the four days following that and between February 22 and 24, 3,637 cars of fill were removed from the top of the mastaba. 

The chapel and corridor were excavated on February 26 and 27. The clearance of the shafts began on March 13. Shaft 2231 contained drift sand, limestone debris, and pebbles. The upper part of the corridor fill was of drift sand, in which the model fragments 3-5-14 were found; below this level was more sand, mixed with limestone debris, rubble, and pebbles. The clearance of the shafts began on March 13. Shaft 2230 contained drift sand above limestone debris and sand; shafts b and c contained sand, limestone debris, and rubble. Not until April 16 and 17 did the work return to this area to expose the remaining faces of 2231. The shafts were opened on April 22 and 23. Shaft 2231 contained drift sand; the fill of shaft 2230 is not recorded; shafts c and e contained limestone debris and rubble; and shafts d, f, g, h, i, and j contained sand, limestone debris, and rubble.

Find
Several objects were found during the excavation of the top and sides of 2230 (more exact locations are given with each entry). These are doublets of various origins; some of them appear to be of Fourth Dynasty date (for example the possible reserve head fragment and...
the cartouche (surrounded by a double twisted cord), suggesting that at least some of the objects derive from a Fourth Dynasty tomb outside this cluster, which is not surprising, since this area had previously served as a dump, possibly for the Fourth Dynasty core cemetery 4000 directly to the south. Since the objects were registered in order of recovery, those with the lowest numbers are the most likely to have come from the dump, while those with higher numbers probably derive from the lower levels and are more likely to be related to the tombs of the cluster, if not necessarily to 2230+2231. These finds are illustrated in fig. 85.

Fig. 85. Objects recovered from the debris covering G 2230, including back-dirt from the southern part of the Western Cemetery.

The signs f, r, and w seem to begin the cartouche; however, the omission of the s and nfr signs is difficult to explain. The tangent angled edge of another raised surface at the right edge of the

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Cherpion, Mastabas et Hypogées, pp. 75-76.
This could refer either to the carrying out of the ritual, or doing damage to the tomb, depending on the following context. Some indication of harmful activity was included before the end of the line, to judge from the following line.
Mastaba 2230 is an anomaly in this cluster. It is faced with much larger stones than any of the other mastabas, and its overall dimensions are considerably larger than the other mastabas with L-shaped chapels. It was presumably built during the period of southeastern access (Phase ii), although as the end mastaba of the cluster it would have been accessible from both north and south.

Its chapel was faced with equally large blocks and orthostats (pl. 118b), undecorated except for traces of red paint noted by the excavator. Deep embrasures in its southern facade flanked the entrance. The southern facade itself was very roughly carved, one block south of the door in particular protruding very irregularly.

The construction of 2231 initially appears to have been independent, with its own cult place (a false door on the eastern face) and two subterranean burial chambers (fig. 89). The width of the corridor between the two mastabas is more comparable to the space left between independent mastabas (for example, 2088 and 2089, or 2093 and 2094) than the narrower space allotted for an interior corridor (for example, 2098 or 2094). More probably, however, the proportions of the corridor simply reflect the larger proportions of the mastaba, since the west face of 2231 was apparently originally built with a vertical, interior facing rather than a battered exterior facade. At the beginning of Phase ii, then, 2231 was built, abutting 2230 at its south end, to block access to the southern path. This area was almost certainly roofed. To convert it to interior space, the embrasures surrounding the doorway were filled in with well-finished masonry (pl. 118b).

At the end of Phase ii, when the orientation was changed back to the south, the doorway was moved to the south end of the mastaba, and the northern doorway was filled in. The abutments of the end wall are clearly visible on the inside of the corridor; on the outside, the facade seems to have been completely rebuilt so that the change from the doorway blocking to the mastaba's north facade cannot be seen although the abutment of 2233 with 2230 is clearly visible, because of the different styles of facing.

The lintel of the earlier northern door apparently did not fit the new southern emplacement, and so was turned 90°. Two earlier door sockets can now be seen on the inner face of the lintel (pl. 118b). The jams of the door were also too narrow to fit the scar left in mastaba 2230 by the previous spur wall where it's battered face abutted the earlier facade. South of the western jamb, a scar can be seen that has exactly the batter and placement of the south facade of 2231 to the east of it (pl. 118a), confirming that this facade originally extended west to about 2230. The lintel and the adjacent course, as well as the course below adjacent to the doors were rebuilt. Below this point, gaps are visible between the original facade blocks and the relocated door jams that have been ineffectively chinked with smaller stones.

The false door on the eastern face of 2231 is monolithic, and well carved, although both right jams angle in towards the base (pl. 118a). Its outer jams are 26.5 cm wide on the left and 22 cm wide on the right. Flanked by apertures 3 cm wide and 5 cm deep, the tablet is 46 cm wide, and was probably originally about 60 cm high, although only 38 cm are now preserved. The lower lintel is 21 cm thick, and the drum lintel below is 16 cm thick. The inner jams are 20.5 cm in width, set back 3 cm from the outer jams, and the central niche is 12 cm wide and a further 3 cm deep. For the 2.2 m south of the false door, the mastaba is faced not with coursed masonry, but with large facing stones. Left of the false door are two such blocks, about 1 m wide, which together equal the height of the false door. Their junction is at a level slightly below the base of the lower lintel of the false door. Left of these is a third block, equal in height to the false door, and also about 1 m wide. These blocks are not well finished, but their configuration suggests that they were intended to serve as the back wall of an exterior chapel, perhaps of mud brick. No trace of enclosing walls is visible today, however, and the chapel may in fact never have been built.

Another notable peculiarity about 2231 is the facing of its shafts. In five separate cases, one or two sides of an otherwise rubble built shaft is built of good masonry, including in shaft d, the entire side of a burial chamber. The masonry south walls of shafts d and h are...
aligned, as are the masonry north walls of shafts f and a. When these stretches of masonry are extrapolated to the east facade of the mastaba, the exterior chapel hypothesized on the basis of the monolithic blocks above is approximately centered between them. The density of the secondary shafts is also much greater outside these walls (fig. 89). These circumstances suggest that a small mastaba preceded 2231 on the site. Its western facade may be indicated by the rubble wall noted in the fill north of the shafts (see the revised plan, pl. 129).

Shafts and Burials

Shaft 2230a was built of mixed masonry and rubble walls. It extended down to the bedrock, and had no chamber. No human remains or grave goods were found.

Shaft 2230b was a deep, rock cut shaft with a large irregular burial chamber. It was clearly the principal shaft of the mastaba. A burial pit was cut parallel to the western wall. The floor space was much greater than that required for the placement of the body, which is unusual in these tombs. The tomb is described as completely plundered. No blocking, human remains, or grave goods were found.

Shaft 2230c, like shaft a in the same mastaba, was a shaft without a chamber. It extended almost 50 cm below the bedrock, but this excavation was filled with limestone debris, according to the drawing on the Tomb Card. The nine objects that were registered from this shaft (eight "Meydum" bowls and a worked lithic flake) were recovered from the fill above this debris, according to the Reid's Diary. It may have been built in order to store grave goods, rather than as a burial shaft.
A marked depression in the northwest corner may be due to the collapse of the burial chamber of an unexcavated fourth shaft.

Shaft 2231 was built of rubble and small masonry, and was cut into the bedrock. Like the adjacent shaft f, its north face was built of masonry, while its other faces were of rubble. A burial chamber was begun on the north side of the shaft, but the cutting extended less than 33 cm beyond the face of the shaft at its deepest point, and less than five at its shallowest. It was obviously not finished. No remains, human or artifactual, were recovered.

Shaft 2231b was a small, shallow shaft, ending in a masonry-lined burial pit that rested on the bedrock and was covered with two slabs. It contained the decayed remains of a child, on its right side with its head to the north.

Shaft 2231c was built of rubble on two sides and masonry on the south and west, ending on the surface of the bedrock. The shaft had no chamber and contained no burial or grave goods.

Shaft d and its chamber were built entirely of rubble except for the south and west, which is masonry. Shaft f, just to the west of it, also has a masonry built south wall, probably pointing to some internal structure within the mastaba massif. Shaft d and its chamber rest on the bedrock. There was no blocking, and the shaft held no human remains or grave goods.

Shaft g had a masonry built chamber blocked with leaning rubble walls. The burial is described as an adult, tightly contracted, with an abnormal growth of the bone on the right femur (pl. 206b).

Shaft f was a shaft with no chamber ending at the bedrock. It was built of rubble on three sides but masonry on the north. No remains of any kind were found.

Shaft g was lined with masonry on four sides and cut into the bedrock. From its size, construction, and placement directly west of the false door, it seems likely to have been the principal shaft of the mastaba. Its chamber was irregular and fan-shaped, but with a level floor. There was no blocking, and the shaft contained no human remains or grave goods.

Shaft h is the mirror image of shaft f. It was lined with rubble on three sides and masonry on the south, rested on the bedrock, and had no chamber. No remains of any kind were found.

Shafts i and j were built of rubble with chambers on the north. Both rested on the bedrock and were roofed with slabs. Neither contained blocking, human remains, or grave goods.

None further, labelled g 2231y, is recorded on a Tomb Card only. Its location is not given, nor is a north arrow recorded on the drawing. The notations on the card are in English rather than Arabic, and the convention used to indicate the casing of the shaft and chamber is not one used by the expedition surveyor. Moreover, the letter assigned to the first external shaft is usually x, y is normally the second such shaft. No evidence at all of a shaft x survives, however. No external shafts were noted in 1990.

Date

Shaft y seems to have measured about 90 x 70 m, with the top of the shaft preserved to a height of 1.2 m above the bedrock. The chamber, which tapered slightly away from the shaft, was 1 m long. The construction was entirely of mud brick, except for the slab roof of the chamber, most of which was gone. There are two notations on the drawing: "Mud brick, mud plastered in pit and lime plastered in chamber" and "Bones in a confused heap, the head (disturbed position) at south of pile, top up."

Decoration of the Chapel

The interior of the L-shaped chapel is lined with monolithic slabs. No traces of paint were visible in 1989 and 1990, but the Reis Diary mentions red marks on the west wall, concluding "they were going to cut a stela but they did not do it." Reisner's summary seems to indicate that this unfinished false door was on the south part of the wall. It seems unlikely, however, that a false door would be carved in place. Perhaps these lines were simply the remains of painted decoration.

The back profile of a male figure was outlined on the eastern door jamb of the outer door (pl. 200), but the carving was never completed. There are also traces of paint on this door, so perhaps the design was finished in paint.

On the south face of 2231 is an inscription in large sunk hieroglyphs (pls. 136 and 138). It reads, "Mem-rt-nfr Tjn-nfr, maj, Jr, adj en, Hw-wr-Rt, "prophet of Khnum, beloved of Horus, inspector of officials, Khuwi-Re." Such exterior carving is more typical of the Sixth Dynasty than the Fifth, and this factor, together with the lack of any mention of fmtj-title, suggests that Khuwi-Re's name is an addition made in a later period. Unlike the courses above it, the course of masonry on which this text was carved is not rebuilt when the entrance of the mastaba was moved to the south in Phase iii, so the inscription might physically be dated as early as Phase i, and contemporary with the construction of 2233. However, the text is exactly centered in the part of the course that remained after the insertion of the doorway at the west end; if it had been carved in Phase ii, it would probably have been placed further to the west. Moreover, it is not very probable that such a text would be carved on the south face of a mastaba during Phase ii, since that period is marked by the blockage of the southern path. Its placement, like its style, suggests that the text was a later addition, Phase iii at the earliest, and probably later. For this reason, it seems most likely that Khuwi-Re was not the original owner of 2231.

Conservation

This chapel is open to public access and has no substantial decoration. The lintel of the exterior door and associated blocks, including

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Note: The Tomb Card for this shaft seems to have been lost; the plans drawn here have been reconstructed from the sketch in the Reis Diary and the measurements in Reisner's Manuscript. The skeleton shown is the mirror image of that in Reisner's Manuscript, but said to be lying on its left rather than its right side.
the door socket on the inner south face, are in advanced stages of disintegration. Traces of red paint survive on remains of plaster on the east doorjamb, suggesting that the partially carved figure here was completed in paint. Graffiti have been scratched into the south face of the west jamb.

The blocks of the west wall of the corridor are similarly degraded. One appears to be particularly high in clay. Delamination and powdering of the limestone is severe, probably because of a high salt content. The upper courses are in worse condition, due to an extended exposure at or near to the level of the sand, condensation, and heating-cooling cycles. Pink mortar in the joints between the blocks is powdering and seems moist and hydrated; hygroscopic salts may be present.
T H E T O M B O F N E F E R-
M E S D J E R - K H U F U:
M astaba g 2240

Summary of Reisner’s Description

M astaba type: vii (13): 10.3 x 8.0 m; area 82.4 sq. m; proportion 1:1.28
facing masonry type: u
Chapel type: (4b): 3.4 x 1.35 m; area 4.59 sq. m; proportion 2:3.51
neces for central false door: 0.95 x 0.1 m
slab of central false door in neces: 0.95 x 0.2 m
inner niche: 0.5 x 0.05 m
other niche to: north: outside niche 0.05 m; inner: very small
embrasure inside of door (no measurements)
Portico: 4.2 x 1.8 m; area 7.2 sq. m; s. pillar: 0.47 x 0.3 m; n. 0.5 x 0.47 m
Total area of chapel and portico: 11.79 sq. m; relation 1:7.22
Serdab: 1.65 x 1.2 m; m: slot window gone
Shaft: a: 10.5 x 16 m; 1.25 m lined with masonry topped with rubble;
2.25 m in rock, but the floor of the chamber is -3.15 m be-
low
the bedroom surface, reached by three steps
Chamber type: 5: 4.51 on north, 2.25 x 1.75 m; 1.2 m to the
sloping roof;
area 3.61 sq. m; capacity 4.19 cu. m
passage with jamb on either side, 0.2 x 1.1 m; height 1.15 m
burial pit on west of chamber, 2.0 x 0.5 m; depth 0.45 m
covered with single slab; completely plundered
Shaft b: 10.5 x 0.95 m; 16 m lined with rubble; end: 1.2 m rock;
Chamber type: 5: 4.51 on south, 1.75 x 0.9 m; height 0.95
area 1.57 sq. m; capacity 1.49 cu. m
blocking type: v
burial pit: an irregular hollow in the rock
Hair: adult leg contracted skeleton
Excavation
The existence of 2240 was first noted on April 16, 1939, during the
clearance of the east face of 2231, and its number was assigned on
April 19.

The chapel and tops of the shafts were cleared by April 26. The
overlying fill was sand, limestone debris, and rubble. The chapel was
described as decorated with inscribed plaster with remains of red
paint; red paint was also noted on the central false door. Inscribed
fragments of plaster from the room were found in the fill.227 The de-
bris was excavated to a mud floor, which was above a limestone floor
(probably bedrock). The portico also contained sand, limestone de-
bris, and rubble, which overlay a limestone floor. The serdab was also
filled with sand, limestone debris, and rubble. No artifacts were recorded from the serdab.

The shafts were excavated on May 3. Shaft a was filled with sand,
limestone debris, rubble, and stones: shaft b contained only sand,
limestone debris, and rubble. M ush of the effort in this area seems to
have been devoted to clearing the area east of this mastaba in hopes of
finding the head of the headless seated scribe statue found just
southeast of the portico. (This statue was never photographed, ex-
cept in situ, presumably because Reisner hoped eventually to find the
head. Its present whereabouts are unknown.) The north face of the
mastaba was cleared on May 12, and the chamber of shaft b was fi-
nally cleared only on May 28.

Finds
A statuette, which may originally have come from the serdab of this
mastaba, was found in the debris to the east, just south of the portico.

Shaft 4: 21A. A small limestone vessel with a spout, described in the registration
book as “fruit case” 9.5 x 7.3 cm; h. 3.1 cm (see fig. 90)

Architectural Description

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mastaba, was found in the debris to the east, just south of the portico.

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Architectural Description

g 2240 was built after 2230, to judge from the conventional spacing
left between its west face and the east face of 2230. Its L-shaped
chapel is surprisingly similar in plan to the chapel of 2230, differing
mainly in its lack of exterior embrasures (due to the portico) and the
fact that it was lined with masonry rather than orthostats. Also like
2230, it has very few shafts, and the plan of its principal shaft, shaft
a, has many similarities in plan to shaft b of 2230, the principal shaft
of that mastaba. The differences between the mastabas are more ob-
vious 2240 is smaller, has a portico (pl. 120c), was faced with smaller
blocks, and is completely decorated.

The serdab presumably had a slot that opened onto the portico.
Neither the slot nor the roof of the serdab were preserved.

227 There are no photographs or further records of these fragments. They may have
been reattached to the walls.

228 It would have postdated even more clearly the hypothetical earlier mastaba pro-
posed on the basis of 2230 shaft facings and the three meter stretch of orthostat
facings on its east face. The orthostats suggest either that 2230 had an exterior chapel
or that they formed the back wall of an exterior chapel of a destroyed earlier mas-
taba on the site. In either case, the chapel would have been made inaccessible by
the building of 2230.
Shafts and Burials

Shaft a (pl. 130a) is the principal shaft of the mastaba, located behind the false door. Its floor ends over two meters into the bedrock. From the floor of the shaft are a number of steps of varied height down into the chamber, which is large and irregular. A burial pit was cut with its long sides at an angle, paralleling the west wall of the chamber. The lid of the pit was found on the east side of the chamber, where there was abundant space for grave goods, although neither these nor human remains survive. No blocking was visible.

Shaft b was built on top of the bedrock. It may have had a relationship to the short text and false door niche carved on the north part of the west wall of the chapel, below the lowest register of decoration. The shaft was lined with rubble, but the chamber was built of large thin blocks of masonry. The entrance to the chamber was blocked by a leaning slab resting on a platform of rubble bound with mud (pl. 129b). The floor of the chapel contained a rough hollow, in which lay an adult skeleton, with legs contracted (pl. 129c).

Date

The chapel can be dated by Cherpion’s criteria only to the range of reigns from Sahure to Izezi. It seems likely, however, that it is slightly later, dating to the reign of Unis, since its offering formula alludes to Osiris, and the formula itself is so similar to the example in 2098, which is dated to the very end of Phase ii and early Phase iii. An attendant named Jr-n-… possibly to be equated with the son Jr-n-Pt¢ attested in 2240 is depicted in 2098. g 2240 is most probably contemporary with 2098.

Decoration of the Chapel

The chapel is very fully decorated. The scenes and inscriptions are cut in plaster on the east wall, the south wall, the north part of the west wall, and the false door at the center of that wall. The north wall, the north part of the west wall, and the architectural elements are all decorated with scenes and inscriptions carved directly into the stone, although when these areas are well preserved, a thin layer of plaster remains over the carvings to smooth the irregularities and to serve as a surface for the paint. The interior decoration and the architrave were drawn based on photographs, while the doorjambs, for
which no undistorted photographs existed, were traced and the drawings reduced to 20% of their original size. The decoration on the northern pillar was recorded only in a photograph, since the cut lines were so badly weathered that only a general impression of the figure was distinguishable.

Pillars. The pillars of the portico are very badly weathered (pl. 120c). The lower half of a figure in a stanchioned triangular kilt, carved in sunk relief, can still be seen on the northern pillar, facing the entrance to the tomb (pl. 120a). The southern pillar was almost certainly similarly decorated with a figure facing the opposite direction.

Architrave (pls. 122a-b and 203a-b). A large architrave, now fallen in front of the portico and badly weathered, completed the facade of the tomb. The architrave is decorated with hieroglyphs in sunk relief, in front of the portico and badly weathered, completed the facade of the tomb (pl. 122a). The southern pillar was almost certainly similarly decorated with a figure facing the opposite direction.

The reading of the middle element of the name is not certain: Nefer-mesdjer-Khufu. The register below shows a group of musicians: the four on the left are called "palace attendant, eldest son, Iren-Ptah." Iren-Ptah wears a starched triangular kilt like his father.

The north jamb is broken at the level of the waist of the principal figure. An inscription labelling the smaller figure is preserved below the break and is probably to be restored: [gjmj-\(\{\) pm\(\}\)] ss m-s∂r-Ówfw, "palace attendant, eldest son, Iren-Ptah." Iren-Ptah wears a starched triangular kilt like his father.

On the south jamb, the principal figure is preserved to a greater height. He wears a long wig and a short beard. The figure before him is smaller than the one on the north jamb, and he is almost certainly meant to be younger, since he is represented in the nude (the entire line of his leg and hip, clearly masculine in shape, is visible in the photograph). Above his head is the caption hm-ws, "kai-priest of the mortuary endowment, Mery-Khufu." The nudity and intimate, dependent position of this figure suggests that he is also a son of Nefer-mesdjer-Khufu. On the photograph, a raised horizontal area may be the feet of a \(\alpha\) sign is visible above the \(\lambda\) of hm ws. It may be that the hole here obscures the group as a whole.

North wall (pls. 124a-b, 204). The wall to the right of the entrance depicts scenes from the raising of cattle. At the west end, an overseer wearing a kilt with a stanchioned rectangular flap leans on a staff, supervising the scene before him, in which two cows are simultaneously giving birth. The cow at the left is assisted by a herdsman, who pulls the calf by her head and front legs. The cow on the right also faces away from the kneeling herdsman, but has apparently been left to her own devices. To the right of this second cow, at the north corner of the wall, the register is split. In the upper register, another herdsman forces a kneeling calf from the bowl between them; and in the lower register a tethered cow rests crouching. Behind her is a basket containing the herdsman's equipment.

An isolated block is restored on the north wall, probably because the decoration is carved directly into the stone. A horizontal shape, perhaps the back of an animal, can be seen at the bottom edge of the block. In the register above it, a calf walks purposefully towards his mother. Here rear part of the cow is missing; may be being milked.

West Wall, north part (pls. 125a-b, 126, and 205). The west wall is decorated in three parts: on the south, an offering scene in the center, the false door; and on the north, a scene of Nefer-mesdjer-Khufu enjoying musicians and his family.

The northern end of the west wall shows Nefer-mesdjer-Khufu seated in an armchair facing his family. (The placement of the upper block and the block below it to the right is approximate.) He wears a short wig, a short beard and a broad collar. One hand rests on the chair arm and the other seems to hold a \(\alpha\) scepter. The upper corner of a stanchioned triangular kilt can be seen just above the break. The titles above him read: ... \(\alpha\) b, ... b, ... Jm-nbt, ... b, ... s∂m, ... Jm-mj Jnpw ∞ntj s¢-n†r nb t£ ∂sr ˚rst.f m zt jmntt. The name usually ends with a sign, followed by the alphabetic signs; it is unlikely to be a proper noun, since it is often omitted elsewhere, and it is a complement to the final \(\alpha\) of gjmj. It is difficult to imagine why it should be moved so far forward. The translation, "Beautiful is the ear of Khufu," (or indeed any of the possible transcriptions of this name) may refer to Khufu's role as the recipient of personal petitions among his subjects. He wears a kilt containing the herdsmen's equipment; and another herdsman force-feeds a kneeling calf from the bowl between them; and in the lower register a tethered cow rests crouching. Behind her is a basket containing the herdsman's equipment.

Nefer-mesdjer-Khufu: "... daily, who is over the secrets, the assistant overseer of [palace attendants,] Nefer-mesdjer-Khufu."
It is tempting to read this title identical except in that the fourth line gives the title fragments of the initial phrase West Wall, false door harpist is the end of the word. 

The lowest register of the decoration shows a procession of nine men, bringing household equipment and furniture towards the false door. They carry baskets, jars, sandals, and chests. All wear simple wrapped kilts and are oriented to the left. Below the border of the scene is a secondary false door niche, which seems quite likely to have been carved for the occupant of the secondary shaft b, which is also on the north side of the mastaba, though not directly aligned with the niche. The niche has two panels on either side. It is surmounted by three horizontal lines of inscription, which serve as a sort of lintel. The entire left end of the text has been lost, so the name and titles of the person to whom it was dedicated are not preserved. The text reads *top di wau, top fеwaw twsh di wau kw*s ... top di Wеs, per lrw lwk nkn s fn yrs rope ... lsn yrг bh, Zk-bw ...* "May the king give an offering and Anubis, foremost of the divine booth, an offering: [that he be] buried. And may His(?) give an offering: invocation offerings of bread and beer to him at the opening of the year feast ... the way feast, the feast of Sokar,..." This text is similar to the text on the lintel that supported the roof of the portico.

**West Wall, false door** (pls. 126b and 206). The central false door has only two wide jambs and a badly damaged lintel, on which only fragments of the initial phrase "waw nb wr s," "Venerated before the great god..." are preserved at the right edge. The tablet has been completely lost. At the base of each jamb, Nefert-nesdjer-Khufu is shown facing the central niche, wearing a long wig with vertical striations, a short beard, a broad collar, a leopard skin with a shoulder knot, and a starched triangular kilt. He carries a staff in one hand and a handkerchief in the other, and his figure is surmounted by four vertical flaps leading two oxen towards the west wall, where the ritual itself is shown to the right. Another lector priest kneels at an offering table under the caption wb-nswt, "invocation offerings of bread, beer, and alabaster." Farther to the right of the table, a man wearing the sash of a lector priest, brushes the footsteps away, as at the end of the offering ritual. The ritual itself is shown to the right. Another lector priest kneels at an offering table under the caption *w*b-nswt, "burning incense." The badly preserved register above shows the feet of four men bringing offerings. The first apparently is presenting two strips of cloth.

Below the offering scene, extending from the south corner of the wall to the false door, a register shows ten men engaged in butchering three animals, probably two bulls at the left and an ox at the right. The ibex and its butchers are the least well preserved. Apparently two men are cutting off its foreleg while two more sever one of its rear legs. Two more men prepare to cut off one foreleg of the middle animal, a third man stands behind him, holding yet another foreleg over his shoulder. The bull on the right has perhaps not yet been killed. One man holds its horns and rests his foot on the top of its head, while another man tightens the ropes binding its rear legs. Between them, a third man sharpens his knife in preparation for the operation. The foreleg of an earlier victim lies in the houghground.

**South wall** (pls. 120b and 208a). Only one register is preserved on the end wall of the chapel. It shows two men in kilts with starched rectangular flaps leading two oxen towards the west wall, where the lowest register depicts their butchering. Two vertical strokes preserved at the upper edge of the block are probably part of the caption on jw, "young ox."

**East wall** (pls. 121b, 219a, and 208b). On the wall facing the false door, the tomb owner supervises scenes of the grain harvest. He stands at the right edge of the scene, holding a staff and wearing a starched triangular kilt. His figure is preserved only to the level of his hips. To the left, the upper of two registers shows at least three men cutting stands of wheat with sickles. At least two other men are also involved and, at the right edge of the register facing Nefert-nesdjer-Khufu, another man in a starched triangular kilt is probably reporting on the progress of the harvest. This is clearly the case at the right end of the lower register, where a man in a starched triangular kilt carries a roll of papyrus, probably an account. Behind him, a man

Khufu would be consistent with the use of the king’s name in his own name and that of his (probable) younger son, Mery-Khufu. This priesthood is also frequently paired with the title *w*b-nswt elsewhere.

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with a pitchfork tossing wheat from the haystack in front of him to the women behind him who are winnowing it. He looks over his shoulder, so that the label du(wn. “field laborer” might apply to him, but since the title is not normally applied to men until the Middle Kingdom, it more probably applies to the woman behind him. To her left is another woman, holding a sieve. Before her is a caption that is probably to be read “Nefertiti,” “sifting grain.” The area further to the left is almost entirely lost.

Loose blocks. Two loose blocks depicting cattle raising were found near the tomb and probably belong to the upper part of the north or south walls (pl. 209). A third block, of unrecorded provenience, also near the tomb and probably belong to the upper part of the north or south walls (pl. 209). A third block, of unrecorded provenience, also depicts cattle raising (pl. 203) and is perhaps also to be restored in this mastaba.

Tomb Owner and Dependents

Tomb Owner and Dependents

Family and attendants:

Mastaba. This mastaba was restored from a large number of loose blocks. Two loose blocks depicting cattle raising were found near the tomb and probably belong to the upper part of the north or south walls (pl. 209). A third block, of unrecorded provenience, also near the tomb and probably belong to the upper part of the north or south walls (pl. 209). A third block, of unrecorded provenience, also depicts cattle raising (pl. 203) and is perhaps also to be restored in this mastaba.

Tomb Owner and Dependents

Tomb of Nefer-mesdjer-Khufu:

Family and attendants:

His eldest son, Iren-Ptah

His daughter, Ankhes

Assistant overseer of palace attendants

Overseer of the two scribes

Painter

Assistant overseer of palace attendants

Family and attendants:

His eldest son, Iren-Ptah

His daughter, Ankhes

Assistant overseer of palace attendants

Conservation

Conservation

This tomb has a locked door and is completely covered, making it inaccessible to the public. Differential heating and cooling still occurs, as during certain times of the day the sun beats directly upon the wall facing the door. In the forecourt, the upper portions of the exterior east wall have been rebuilt with modern limestone blocks, poured concrete, and modern mortar. The original stones in this wall appear to have some very coarse original mortar still in place. Much of this mortar has been lost, and most of what is still in place is poorly attached to the limestone substrate. The exterior surfaces of the limestone blocks have a hard, dense, yellowish weathering crust. The two pillars in the courtyard, which originally carried the architrave fallen to the east of them, exhibit an advanced stage of weathering, with severe spalling and numerous delaminations of surface layers of stone and large areas of loss. The limestone is coarse and nummulitic in character.

The graffiti inside the tomb date to the 1970s. At that time, all elements appear to have been more or less intact since Reisner’s photographs, with the exception of one block at the south end of the west wall. This block was probably undecorated, and seems to have been lost at the time of the reconstruction of the tomb.

At the time of excavation, the east wall was decorated with scenes of harvesting and winnowing cut in plaster, perhaps 50% of the original decoration on this wall. Two registers, about 80% of the then-surviving decoration, have since been completely lost; only traces of the foot of the deceased and the leg of another figure remain. Similarly, approximately 40% of the south wall decoration existed at the time of excavation. Today, 5% or less remains.

The west wall was carved in raised relief in the limestone and surfaced with plaster, which was then also shaped. The figures at the base of the central false door and the texts on its panels are almost entirely lost; only fragments of the southern figure remain. To the south of the false door, by contrast, the decoration has survived well, with the exception of the lost block mentioned above.

A particle of what appears to be Egyptian blue is present between register lines at the north end of the west wall. This wall, and the adjacent south wall were coated previously with an unidentified resin, either to consolidate the fragile surface or to enhance the colors of the decoration. Brush hairs are attached to the surface by this coating. This attempt at consolidation has resulted in a dark, saturated, yellowed surface that attracts dirt and dust. The consolidated skin of plaster does not appear to be well-attached to the stone itself, and sounds hollow when tapped with a fingernail. Access to the gaps between plaster and stone is limited. Modern mortar is present around numerous sections of plaster and in joints between stones.

The north wall was carved in relief and then covered with a thin coating of plaster. It appears to be in roughly the same condition as it was in Reisner’s photographs, except for deeply scarred areas of the stone that previously held large coarse plaster fills. Other losses to plaster occurred previous to excavation.

Conservation Treatment. The stones were dusted with a soft brush. The consolidated stones were cleaned with 111 trichloroethylene and xylene to remove adhered dust and dirt for photography. Fragile areas were consolidated with acryloid B48N 5% in 111 trichloroethylene. Gaps were injected with the same resin mixed with 20% methyl methacrylate with or without glass microspheres.