

EXCAVATIONS AT GÎZA
1930-1931

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THE EGYPTIAN UNIVERSITY

**EXCAVATIONS AT
GÎZA**

1930 - 1931

by

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with the Collaboration of

ABDELSALAM ABDELSALAM

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INTRODUCTION

THE aim of these reports is to give a detailed account of the monuments as they were discovered. A special volume will be devoted to the historical and archæological results of our discoveries.

Work began this season on December 6, 1930, on the spot lying to the west of the tomb of Re'-wer. We were better equipped for work this season, both in materials and labour, thanks to the larger credit granted to us by the University. My assistants were more experienced, and were inured to the hardships of the work, and thus the results of the season were very satisfactory. More than 19 inscribed tombs were brought to light, not a single one of which was known before, if we except a part of the tomb of Ni-maat-Re'. This tomb had been entered by Ahmad Pasha Kamal, but only part of its inscriptions had been copied by him.

Some of the inscriptions and scenes of these tombs are unique in the history of art and archæology, as for instance those in the tomb of Wep-em-nefert.

The staff included Abdelsalam Effendi, who collaborated in bringing this volume to light; Ibrahim Effendi Khalil, of the Ministry of Public Works, and who was our official artist; Morris Effendi Mangabadi and Fawzi Effendi Ibrahim the Survey Engineer, who made the plans and sections. The photographic records were made by Ismail Shehab and Dakktor Ahmad Hassan, one of our trained Kuftis. Our workmen were under the able control of Reis Saddik, a very capable man and well trained in the art of excavation. Prof. P. Newberry visited the field very often, and Prof. Junker was ever ready with helpful advice. Herr Von Larisch was kind enough to help us in tracing the very difficult scene of offerings in the tomb of Ka-em-nefert.

I have also to thank very heartily the Director of the Egyptian Government Press for the trouble he and his staff have taken to prepare and print the hieroglyphic inscriptions in this book. This is the first time that such an undertaking has been carried out by a purely Egyptian Press. A special thanks is due to Ahmad Kamal Effendi Shukry, one of my graduates, who helped in the execution of the work.

August 1936

SELIM HASSAN

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THE EGYPTIAN UNIVERSITY

EXCAVATIONS AT GÍZA 1930-1931

THE MASTABA OF WETETH-HETEP

TITLE

 'He who is concerned with the King's Affairs.'

The Mastaba of Weteth-hetep (*see* General Plan : 2-G) measures 13·20 metres long by 7·58 metres broad and 2·20 metres high, and is situated to the east of the Mastaba of Shepses-ka-f-'ankh and south of the girdle wall of the Sphinx. Its entrance, which lies at the north, is now blocked by this girdle wall and only the drum of the door is partly visible. It was inscribed with two horizontal rows of incised hieroglyphs, but only the name and the title of the owner:  "He who is concerned with the king's affairs, Weteth-hetep," are still visible.

The doorway measures 2·10 metres high by 0·65 metre broad and leads to a small passage measuring 3·90 metres long by 1·35 metre broad, built of local limestone. In the western wall of this passage is the opening of the Serdab of the Mastaba at a height of about 1·42 metre from the ground. The Serdab measures 1·80 metre long by 0·80 metre broad and 1·85 metre high. Its roof was found broken and the chamber was filled with debris in which three statues were found broken, but all the parts of each of these statues were found (*see* Pl. I and II). The passage itself was used in later times as a burial chamber and the skeleton of a man was found in a very bad state of preservation. The passage leads to another doorway, measuring 1·95 metre long by 0·67 metre broad, that opens in its southern wall. It gives access to a rectangular chamber which measures 3·75 metres long by 1·55 metre broad and 2·20 metres high. It was also used as a burial chamber, and the skeletons of two persons were found in it. In the western wall of this chamber is an uninscribed false door which was covered with a layer of mud and debris, and when removed it was found to be plastered.

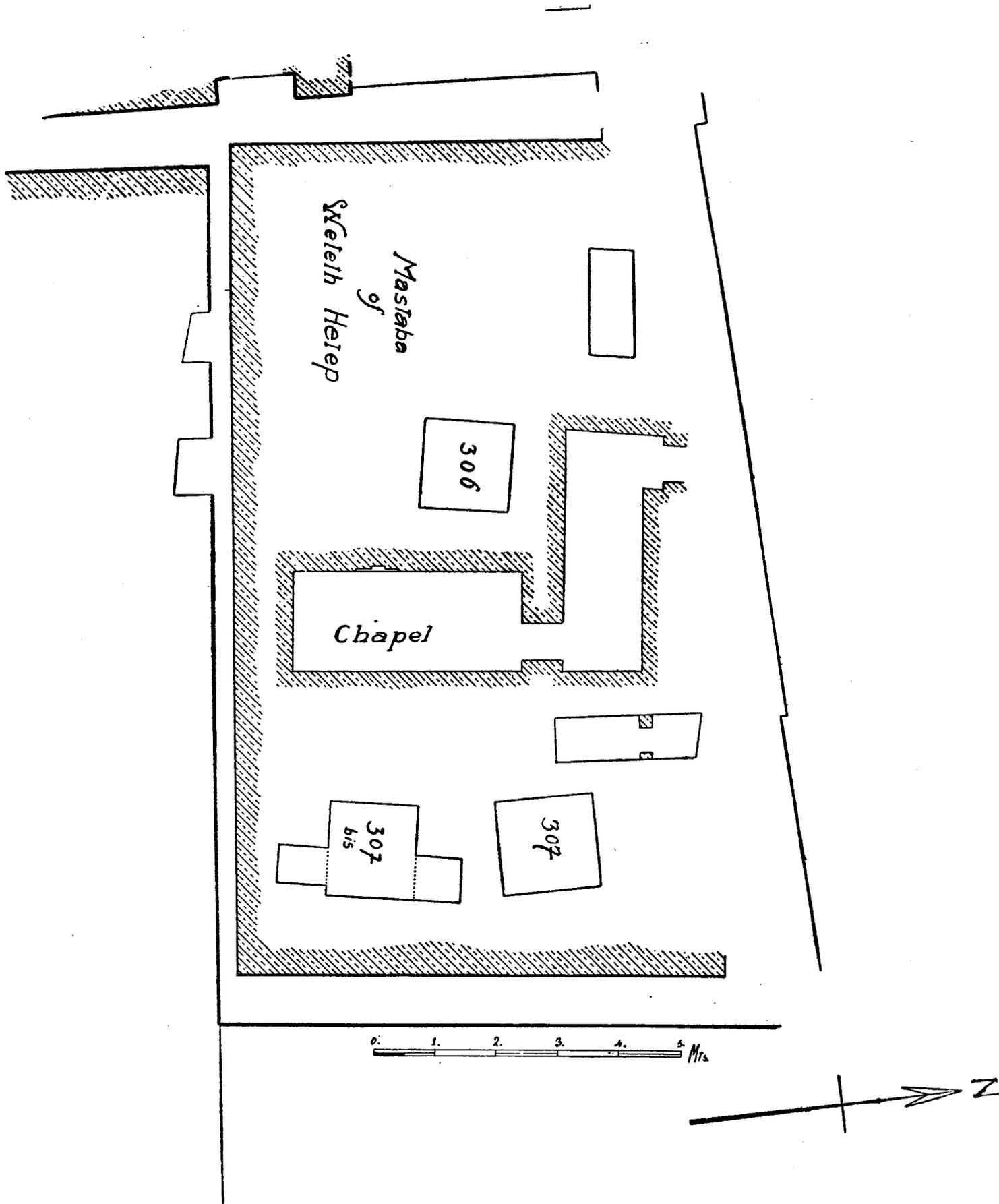


FIG. 1.—THE MASTABA OF WETETH-HETEP

SHAFTS

The Mastaba contains three shafts: the principal one, No. 306, is not exactly behind the false door, but it is placed a little further to the north; yet the burial chamber is exactly behind it.

SHAFT No. 306 (Fig. 2):

Grave: 7.50 metres deep and a side-chamber on the east. Aperture opened.

The chamber contained the skeleton of a usurper placed on the debris filling it. It was lying extended on its back with head to north. Original sarcophagus is made of white limestone and was found filled with debris.

Contents: A quantity of broken and intact copper tools found loose in the debris filling the burial chamber (see Pl. III).

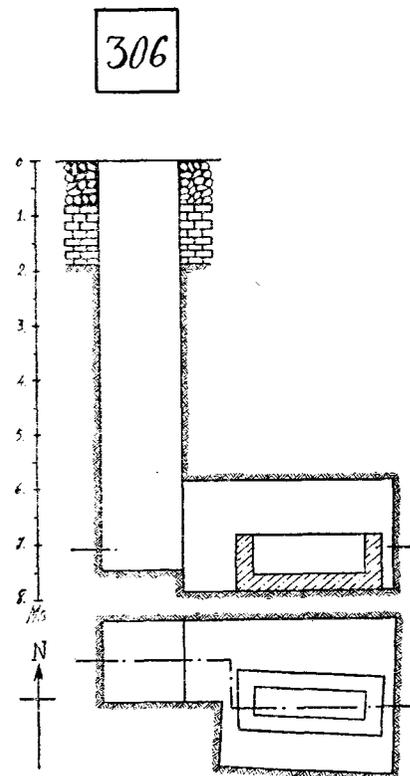


FIG. 2

307

SHAFT No. 307 (Fig. 3):

Grave: 4.60 metres deep and a burial chamber on the west. Aperture closed with blocks of local limestone.

Burial: Adult skeleton contracted on left side with head to north and hands on pelvis.

SHAFT No. 307 bis (Fig. 4):

Dim. 1.45 × 1.60 metre, deep 4 metres, without burial chamber.

The opening of the shaft shows an extension on its eastern side of 3 m. width to a depth of half a metre.

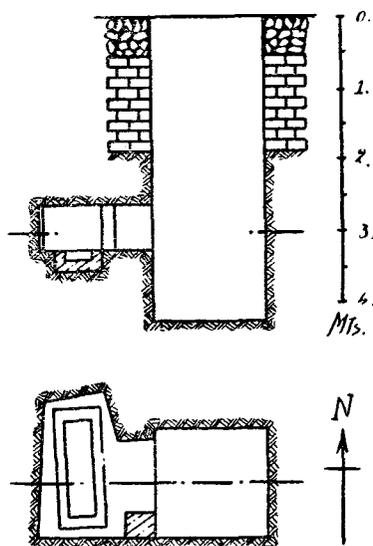


FIG. 3

307 bis

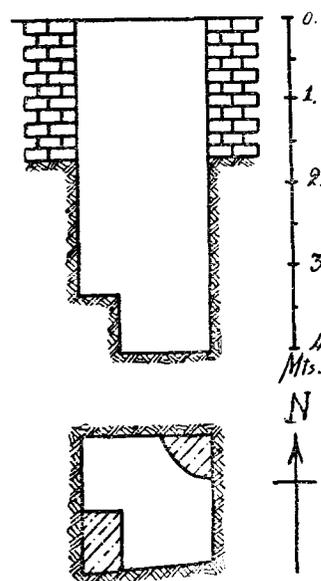


FIG. 4

STATUETTES OF WETETH-HETEP

(1) PLATE I :

White limestone. Height with pedestal 0.60 metre, breadth across shoulders 0.205 metre. Work is good. Preservation is also good with the exception of the head, small bits in the arms and a bit in the left knee, which are broken. The statuette represents a man sitting on a stool. His forearms are laid on his thighs. In the closed right hand is a handkerchief. The left hand is stretched open showing the nails beautifully executed. The head-dress is the usual plaited wig. A triangular short loin-cloth covers his body from below the navel to above the knees and hangs from a belt with the tie projecting to the left of the navel. The neck is thick and short. The chest and shoulders are broad. The muscles of his breast, hands and legs are articulated in a summary way. There are no inscriptions to indicate his name. The only indication is that the statuette comes from its own Serdab.

(2) PLATE II, 1 and 2 :

White limestone. Height with pedestal 0.495 metre, breadth across shoulders 0.17 metre. Work is good. Preservation is nearly perfect with the exception of some small parts of the chest and the right shoulder which are damaged. The statuette represents a man sitting on a stool. His arms are laid on his thighs. The right hand is closed on the \Leftarrow , while the left hand is wide open showing the nails carefully executed. The anatomy of the body is well observed. The neck is thick and short. The chest and shoulders are broad. The head-dress is the usual plaited wig. He wears a short loin-cloth which covers his body from below the navel to above the knees. There are no inscriptions to indicate his name.

(3) PLATE II, 3 and 4 :

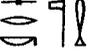
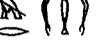
White limestone. Height with pedestal 0.43 metre, breadth across shoulders 0.145 metre. Work is good. Preservation is also good, with the exception of the arms and the right foot which are slightly damaged. The statuette represents a man sitting on a stool. His arms are laid on his thighs. The right hand is closed on a handkerchief. The left hand is open showing the nails beautifully executed. The muscles of the arms and legs are carefully articulated. The neck is thick and short. The chest and shoulders are broad. The head-dress is the usual plaited wig. A triangular short loin-cloth covers his body from below the navel to above the knees. There are no inscriptions to indicate his name.

DATING

To date this Mastaba is not easy. All that we have as inscriptions are his name and title on the drum. From the architectural point of view, it can be placed in the same period as the Mastabas surrounding it (IVth and Vth Dy.).

THE MASTABA OF  WASH-PTAH

TITLES

1.  (1) 'Overseer of the Artisans of the W'bt-Workshop.'
2.  'Priest of Ptah.'
3.  'Overseer of the Ornaments.' (2)
4.  'Priest of Seker.'
5.  'Priest of Khufu.'
6.  'Overseer of the Ka-servants.'

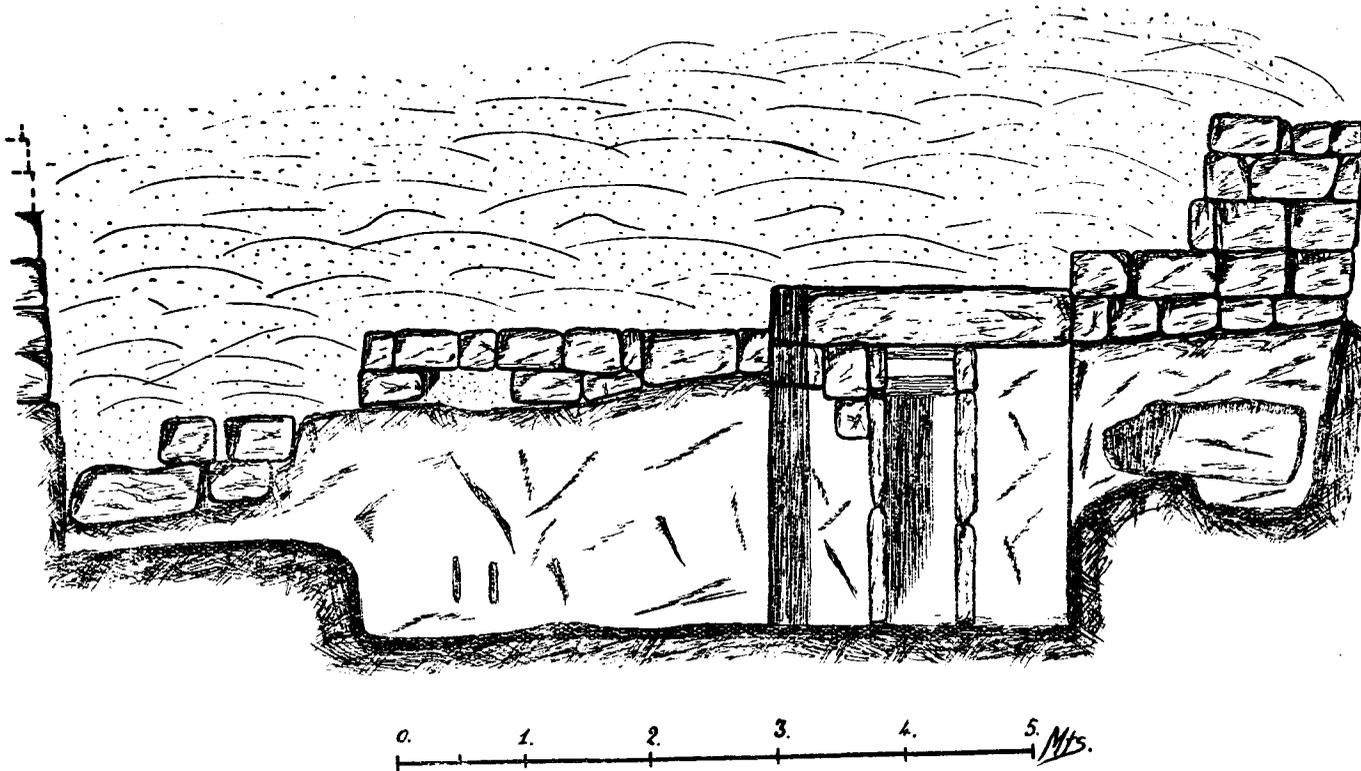
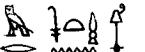


FIG. 5.—FACADE OF THE MASTABA OF WASH-PTAH

(1) As a parallel, compare MAB., Mast. 101:  ; 
 (2) Cf.  MURRAY, XXI.

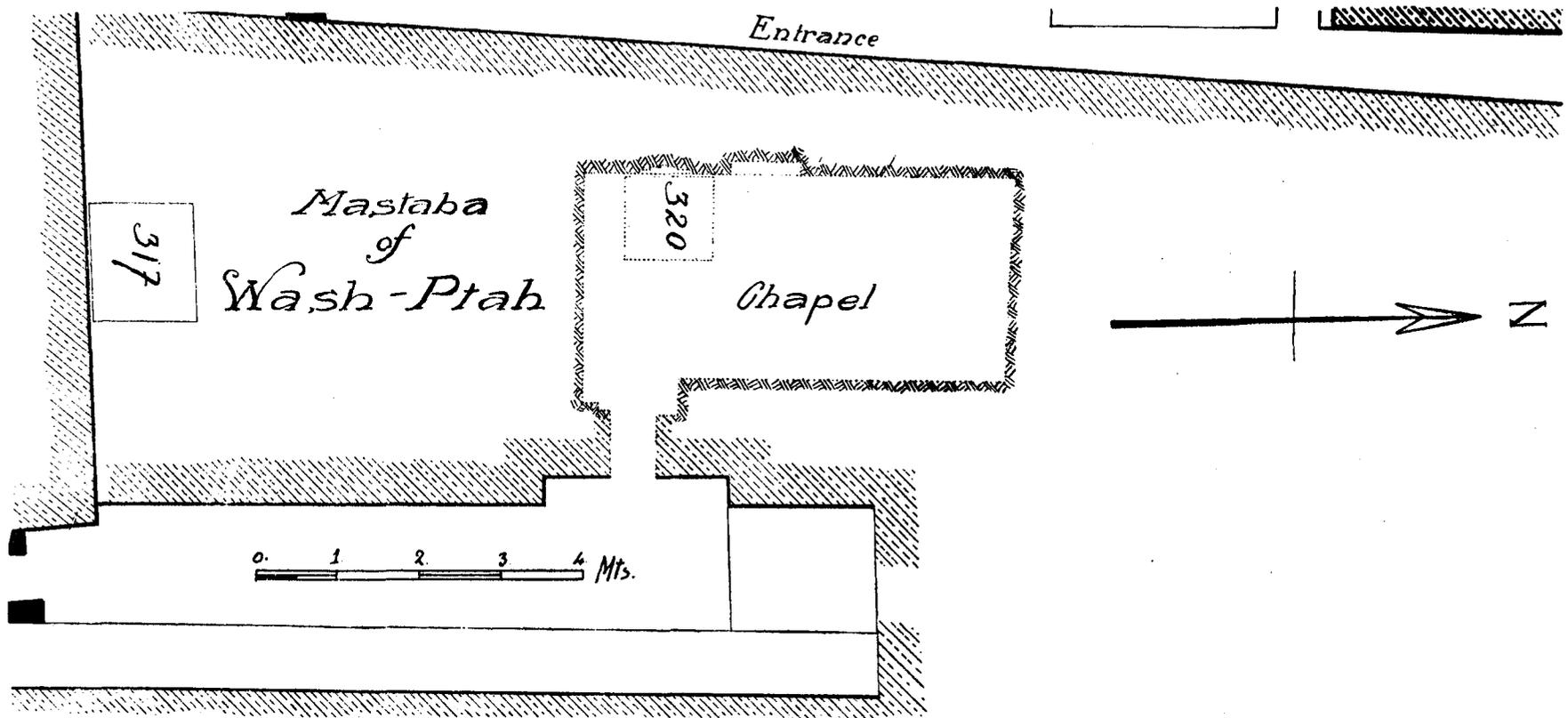


FIG. 6.—THE MASTABA OF WASH-PTAH

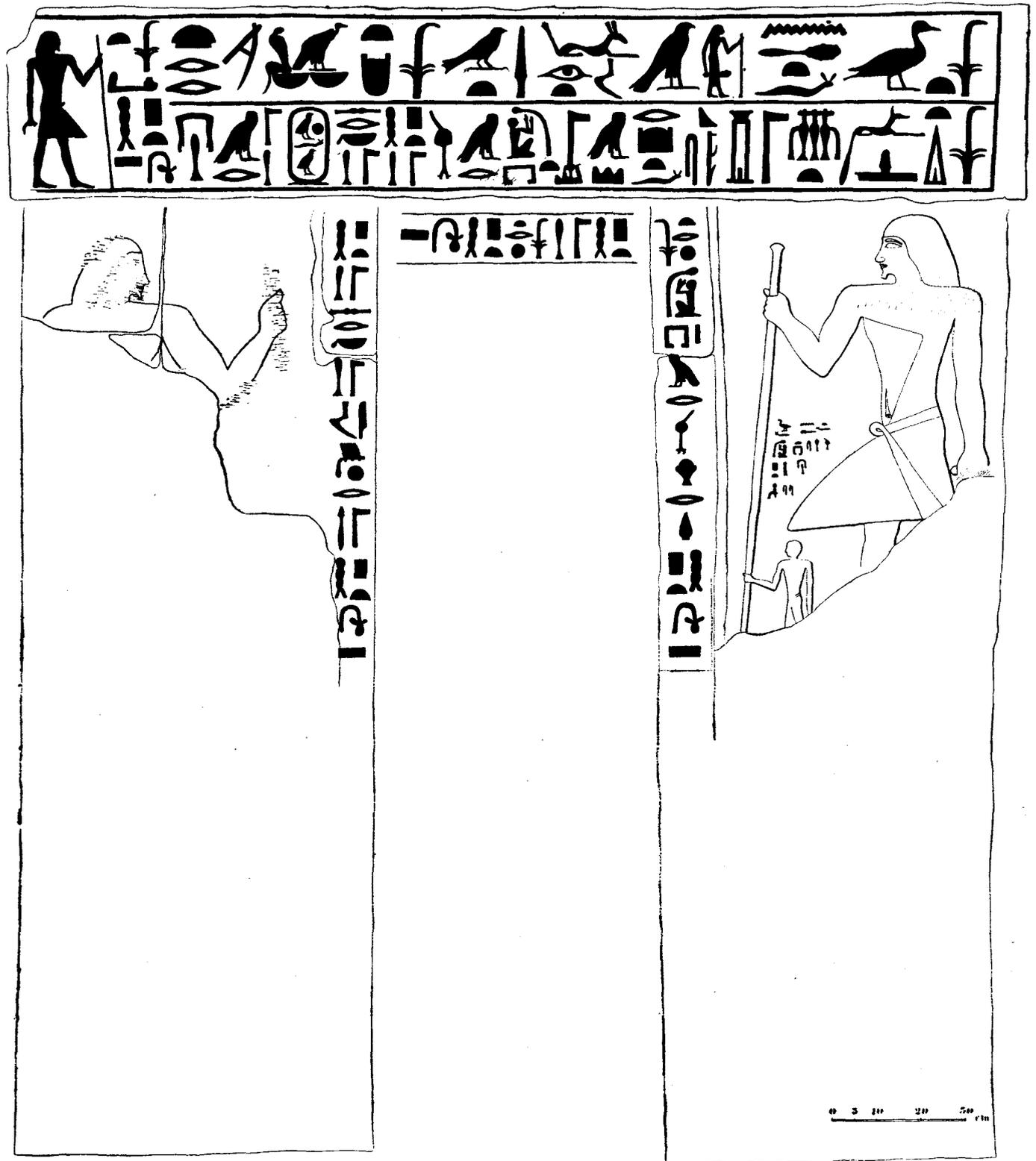


FIG. 7

FAMILY

WIFE:—  'Wmtet-ka,' with two titles:

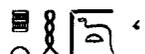
1.  'She who is concerned with the King's Affairs.'
2.  'Priestess of Hathor.'

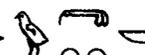
SONS:—

(1)  'Wash-Ptah,' with two titles:

1.  'Inspector of the Artisans of the W'bt-Workshop.'
2.  'Ka-servant.'

(2)  'Shepses-Ptah,' with the same titles.

(3)  '.....zet-Ptah,' with the title  'Ka-servant' (1) (see Fig. 11).

DAUGHTER:—  'Wmtet-ka,' with the title:

1.  'She who is concerned with the King's Affairs.'

SITUATION

The Mastaba of Wash-Ptah (see G.P. 3—F) is situated to the south of the Mastaba of Kha-merer-nebti, mother of Mycerinus, east of the Mastaba of Dag and north of Shaft No. 322.

DESCRIPTION

Its entrance is reached from the south by a narrow passage measuring 1.50 metre broad. The Mastaba is wholly cut in the rock. The doorway of the chapel (Dim. 2.10 × 0.55 × 0.65 m.) appears at the northern end of the eastern wall. The lintel (Dim. 2.25 × 0.42 m.), which is a single piece of local limestone, and the jambs, are incised with hieroglyphs and representations (Fig. 7 and Pl. IV).

(1) He is not especially mentioned as son but on Fig. 11 he puts his hand to the arm of Wash-Ptah and we can say that this attitude in similar cases is that of the children of the deceased.

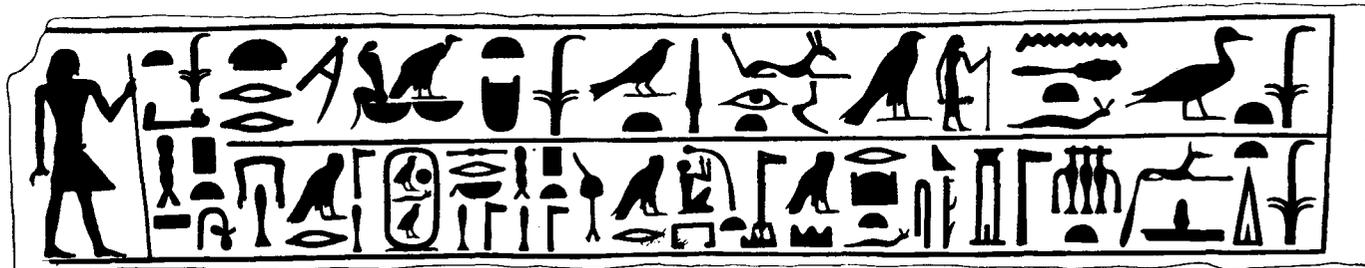


FIG. 8

The lintel:

On the lintel (Fig. 8) are two horizontal rows of incised hieroglyphs: ← "[1] The king's eldest daughter of his body, she who sees Horus and Set, the weret-hetes, a king's wife, Kha-merer-nebti.⁽¹⁾ [2] A boon which the king gives and Anubis who presides over the god's dwelling, that he may be buried in the necropolis, the overseer of the artisans of the w'bt-workshop, the priest of Ptah, the priest of Seker, the priest of Cheops, the overseer of the ka-servants, the rewarded of the king, Wash-Ptah."

At the end of the inscription is represented the figure of Wash-Ptah in a walking attitude, grasping in his left hand the long staff and in his right a handkerchief. He wears a wig, a false beard and a wide triangular short loin-cloth.

The right jamb:

On the right jamb (Fig. 9) is sculptured in relief the figure of Wash-Ptah in a walking attitude facing south. The lower part of the figure is damaged. He grasps the long staff with his right hand and his left arm hangs by his side with the hand closed grasping a handkerchief. He wears a long wig, a beard, and a wide triangular loin-cloth. In front of his legs is represented in miniature the figure of one of his sons grasping with his right

(1) The existence of this inscription on the lintel of Wash-Ptah is rather unusual. This can be accounted for in one way only. The Mastaba of Wash-Ptah is inclosed in that of Kha-merer-nebti, so he must have been one of her dependants. It is noteworthy to mention here that the name of the wife of Khephren was for the first time found complete in this inscription.

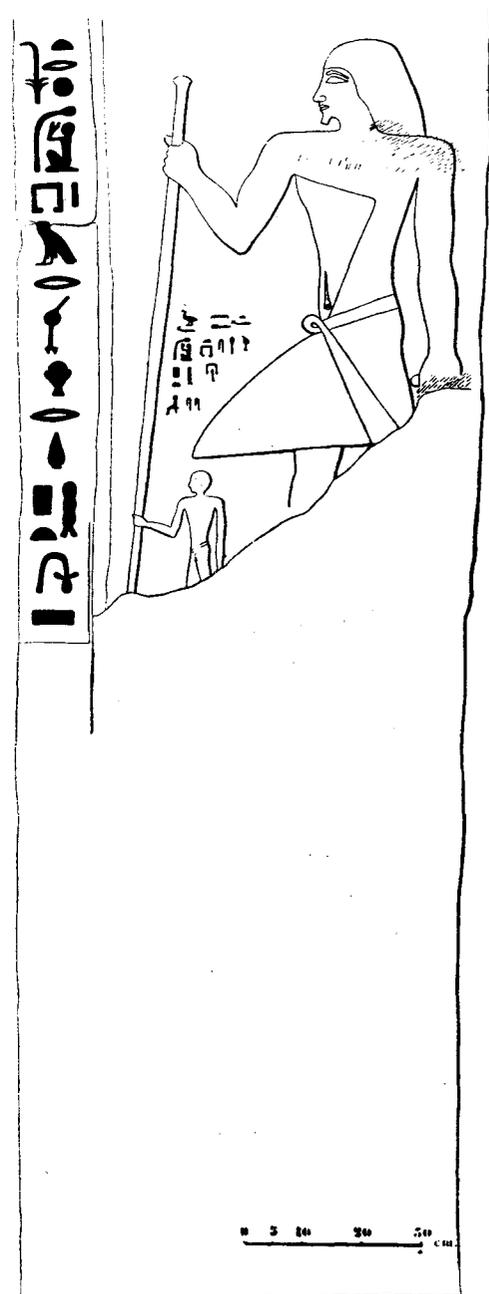


FIG. 9

In front of him is another vertical row of hieroglyphs: ↓ ← “The honoured by his lord, Wash-Ptah.”

Near his legs is represented a small figure of a young man in a walking attitude and grasping with his left hand the staff of Wash-Ptah, while his right arm hangs by his side with the hand open.

Behind the back of Wash-Ptah is represented the figure of another young man grasping his right arm. Above this figure is a vertical row of incised hieroglyphs: ↓ ← “The ka-servant,zet-Ptah.”

The third and fourth registers are occupied by two bulls, each led by a man facing west. The second bull on the fourth register is badly damaged and only the right leg of the man guiding it is visible. Over the first bull of the fourth register is inscribed in a horizontal row: “young calf.”

The thickness of the left jamb :

The thickness of the left jamb (Fig. 12) is composed, just as the right one, of two separate pieces of local limestone and is divided into four registers the top one and the bottom one of which are very greatly damaged. In the uppermost register there was one vertical row of hieroglyphs in relief which is now completely effaced and only a very few traces are distinguishable. On the second register the figure of Wash-Ptah is represented in a walking attitude facing east. The face of the figure is very much damaged. Wash-Ptah holds a long staff in his right hand, while his left arm hangs at his side with the hand open. He wears a wig, a false beard and a short tight plaited loin-cloth. In front of his face is inscribed his name vertically: “Wash-Ptah.” Near his right leg is represented the figure of his son naked, in a walking attitude and holding the lower part of the staff of his father with his right hand. Above him is inscribed his name and titles in four horizontal rows of incised hieroglyphs: → “The inspector of the artisans of the workshop, his son of his body, the ka-servant, the honoured by his father, Wash-Ptah.”

Near Wash-Ptah is represented his wife, with her right arm encircling his waist and her left hand grasping his left forearm. She wears a long wig, a long tight robe with braces over the



FIG. 12

shoulders. Above and behind her are inscribed her titles and name: $\rightarrow\downarrow$ "She who is concerned with the king's affairs, the priestess of Hathor, his wife, the honoured Wmtet-ka."

Behind Wmtet-ka, also, is represented the figure of her daughter, with her right forearm raised and the hand placed on the left leg of her mother. Above her is inscribed her name and title in a vertical row of hieroglyphs: $\rightarrow\downarrow$ "His and her daughter, she who is concerned with the king's affairs, Wmtet-ka."

The third register is partly damaged and it represents two servants, each with one of his hands on the horns of an oryx antelope and the other hand under its chin. Above each animal is inscribed $\downarrow\downarrow$  (1) "Thousand of oryx antelopes."

The fourth register is much damaged and only very few traces of animals' legs are visible.

The drum :

On the drum (Fig. 13), which is made of local limestone, is a horizontal row of incised hieroglyphs reading: \leftarrow "The priest of Ptah, he who is concerned with the king's affairs, Wash-Ptah."

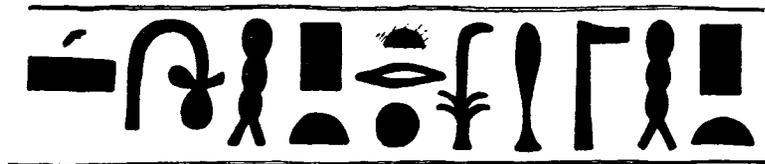


FIG. 13

The doorway leads to a rectangular chamber (measuring 5.20 × 2.65 × 2.05 m. high) wholly cut in the natural rock. It is roughly cut and it seems to be unfinished with the exception of the southern part of the western wall on which sculpture work was begun. Near the southern corner and opposite the doorway is an uninscribed false door (Dim. 1.50 × 0.92 m.) cut in the mother rock.

(1)  for 

Giza Grab 63 L D II, 91.

Giza Grab 17 L D II, 30-31.

 instead of 

Also Giza Grab 24 and 36 L D II, 23-25.

Also Giza Grab 36 L D 23-25.

And Mar. Mast. C 16.

At the distance of 0.35 metre a niche is cut in the rock (Dim. 1.90×0.18 m.) inside which a statue is cut. This statue is almost completely damaged and only the middle part of it is partly preserved.

SHAFTS

Just in front of the false door is cut Shaft No. 320 (Fig. 14). It leads to a rectangular side-chamber on the north. At the north-western side of the chamber a sarcophagus was cut in the rock. Its lid was broken into many pieces and some of these pieces are still over it. No bones were found inside. In the southern wall of the burial chamber there is a break in the rock connecting it with Shaft No. 317 (see General Plan).

Contents: In the filling of the last burial chamber a model of an alabaster shouldered jar with rounded base was found. Height 7.5 cms.

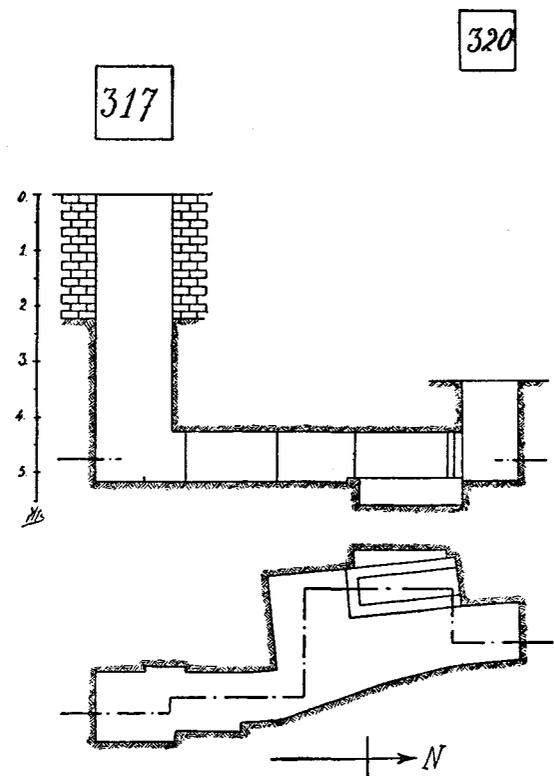


FIG. 14

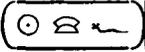
DATING

The tomb of Wash-Ptah is one of the very few dated tombs we have in this part of the necropolis. He was the priest of Khufu and one of the dependants of the wife of Khephren (see footnote, page 10).

THE MASTABA OF  |  SHEPSES-KA-F-ANKH

I.—SHEPSES-KA-F-ANKH :—

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  'Chief Nekhbite.'
3.  |  'Priest of Khephren.'
4.  |  'Purificator of the King.'
5.  |  'Overseer of the Ka-servants.'
6.  |  'Inspector of the Ka-servants.'
7.  |  (1) 'Protector (Magician ?) of the Serket of the King's House.'

FAMILY

WIFE :—  'Se'ankhet.'

Title:  'She who is concerned with the King's Affairs.'

SONS :—

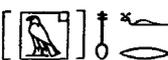
- (1)  'Re'-werwy.'
- (2)  'Iy-em-hetep.'
- (3)  'Iy-zefa.'
- (4)  'Ne'-ankh-Khnwm.'

Titles :—

1.  'Ka-servant.'
2.  'Scribe.'

(1) Compare  'He who has power over Serket,' see Proceedings 1917, page 31 ff., A.Z. 63, p. 65 and Wörterbuch, 4, p. 204.

DAUGHTERS :—

(1)  'Mer-iy.'(2)  'Nefer-hetep-s.'(3)  'Hathor-nefer.'(4)  'Hetep-nefret.'Title:  'She who is concerned with the King's Affairs.'(5)  'Hetep-her-s.'(6)  (1) 'Heken.'(7)  'Nefret.'II.—FATHER :—  'Zed-f-Wa' (His duration is that of the 'One').

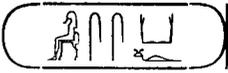
Titles :—

1.  'He who is concerned with the King's Affairs.'2.  'Scribe of the Granary.'

FAMILY

WIFE :—  'Nefer-hetep-s.'Title:  'She who is concerned with the King's Affairs.'(1) Perhaps instead of  (?) as RANKE, Namenwörterbuch, p. 257.

SONS :—

(1)  ' Shepses-ka-f-'ankh.'

(2)  ' Ka-em-hat.'

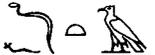
Title:  ' Scribe.'

DAUGHTER :—  ' Sat-ka.'

Other members of the family :

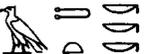
(1)  ' Iswt-kaw.'

(2)  ' Hapt-ka.'

(3)  ' Zefat-ka.'

(4)  ' Khentet-ka.'

(5)  ' Ankh-ka-s.'

(6)  ' Athet-kaw.'

(7)  ' Kaw-ha-s.'

(8)  ' Nefer-khww.'

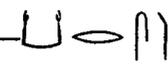
III.—  (1) ' SHEPSES-KA-F-'ANKH-SES-KA-RE.'

Title:  ' Judge.'

FAMILY

(Eldest) SON : (?)

(1) The relation of this name to the owner of the tomb is very obscure. It may be another name for Shepses-ka-f-'ankh, but against this is the title  "judge." It may be the name of his grandfather, but there are reasons against this. The grandfather is no where represented and the figure on the side has been incised at a later date. The right outer jamb of the false door has never been incised.

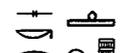
IV.— 'KA-RES.'

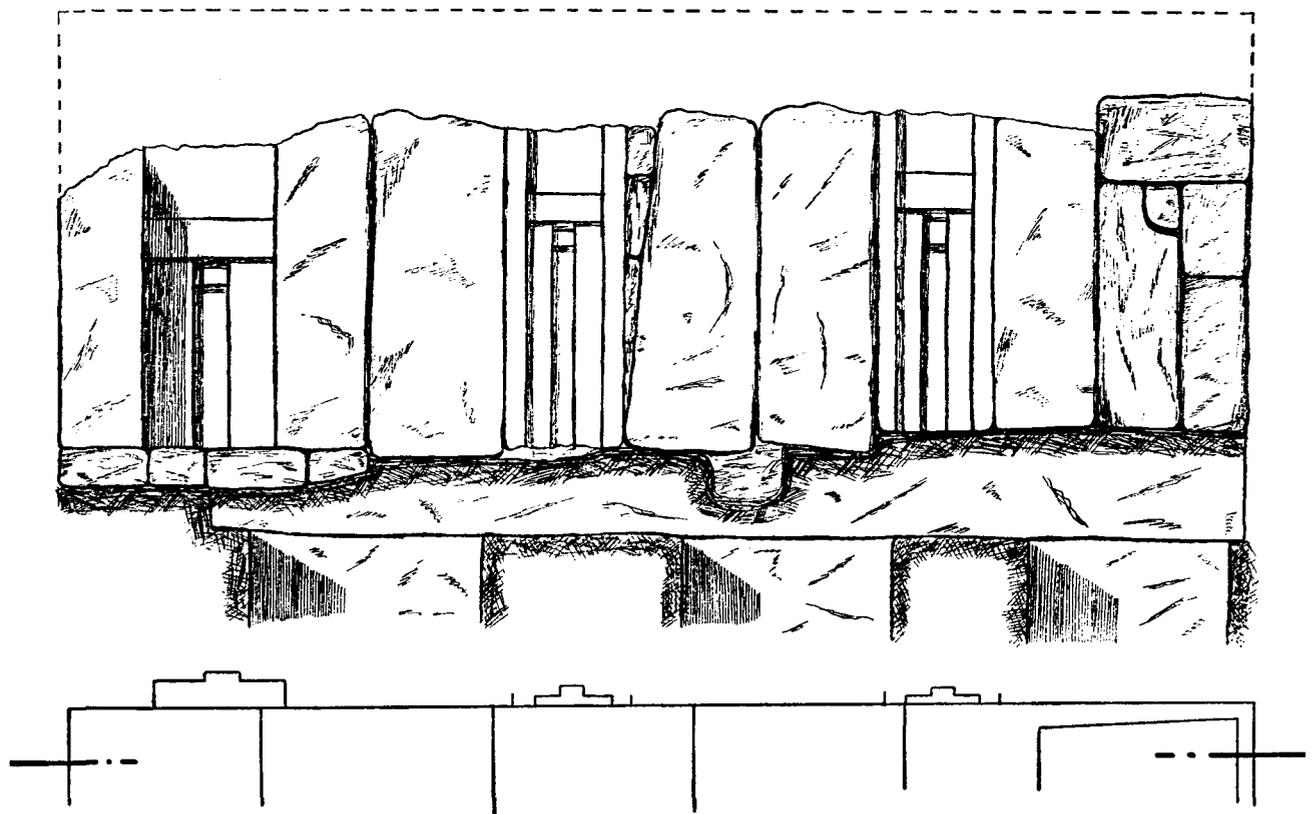
Titles:—

1.  'He who is concerned with the King's Affairs.'
2.  'Steward of the House.'
3.  'Overseer of the Ka-servants.'

FAMILY

Sons:—

- (1)  'Ne-ka-'ankh.'
- (2)  'Seker-hetep.'



0. 1. 2. 3. *MES*

FIG. 15.—FAÇADE OF THE MASTABA OF SHEPSES-KA-F-'ANKH

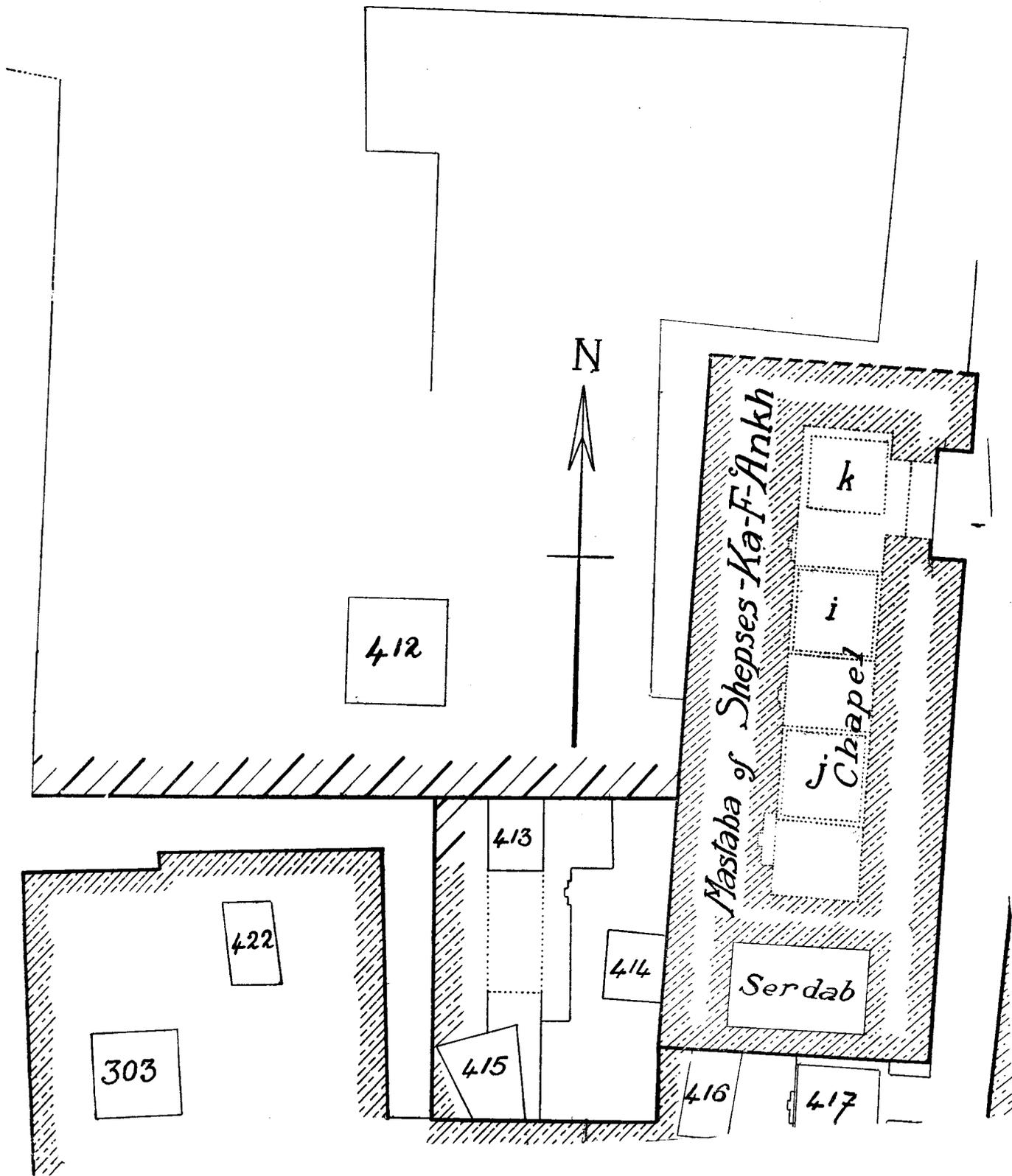


FIG. 16.—THE MASTABA OF SHEPSES-KA-F-ANKH

INTRODUCTION

The many names inscribed in this tomb make it very difficult to understand the relation of the different persons to each other. But one principal fact must be mentioned here, namely that Shepses-ka-f-ankh is the owner and builder of the tomb, and that he dedicated a part of the Mastaba to different members of his family.

Zed-f-Wa' is certainly his father. On Fig. 20 Shepses-ka-f-ankh is called his son who made [it] (the tomb) for him.

SITUATION

The Mastaba of Shepses-ka-f-ankh (see G.P. 2—F) is situated to the south-west of the Mastaba of Weteth-hetep and south of the girdle wall of the Sphinx. It is separated from that of Sekhem-Ptah (see plan) by a small uninscribed chapel (0.90×2.72 m.). The way to this Mastaba was reached from the north, but it was blocked later on by the girdle wall of the Sphinx.

DESCRIPTION

It is rectangular in shape (5.58×1.22+2.46 m.) and mainly built of local limestone. Its entrance (0.95 m. wide × 1.45 m. high), which is situated in the extreme north end of its eastern wall, leads to a long rectangular chapel. The jambs of the entrance and the drum, if there was any, are damaged; only small parts of the jambs are still visible, but bear no inscriptions. A small part of its lintel had disappeared and the rest had been found falling on the ground and had been restored. It bears two incised rows of hieroglyphs (Fig. 17): ← “[1]..... that he may be buried in the necropolis (after) a very good old age, the honoured one by the great god, the one concerned with the king's affairs, chief Nekhbite, priest of Khephren, [2]..... [offerings may come forth unto him on] the feast of wag, the feast of Seker, the great feast, the feast of burning, the monthly feast, the half-monthly feast, every feast and every day, to the purificator of the king, the sa-Serket of the palace, the overseer of the ka-servants, Shepses-ka-f-ankh.”

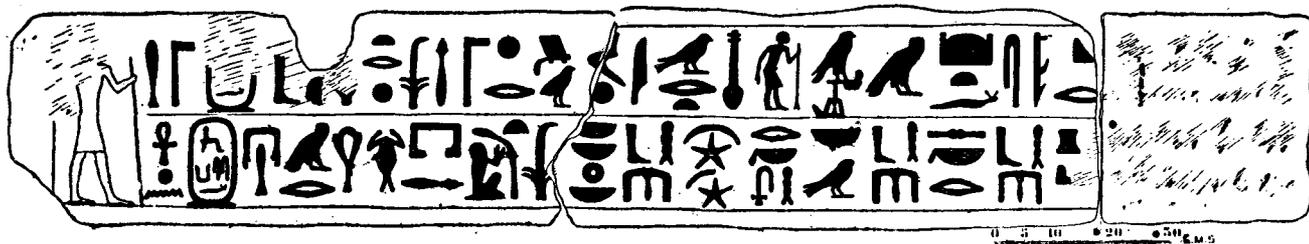


FIG. 17

THE CHAPEL

(Dim. 5.50 × 1.00 m.)

This chapel was used in later periods as a burial place and all its walls were covered with another casement of stone. On removing these later constructions and on cleaning the chapel, there appeared three false doors, made of local limestone, on the western wall of the chapel, while on the southern wall many inscribed slabs have been found fallen, and after restoring them, they have been found to contain the representation of the owner of the tomb with two offering tables in front of him (*see* below Fig. 27).

FALSE DOORS

(1) The first false door (Fig. 19) which is opposite to the entrance of the chapel is all inscribed (Pl. V, *A*):—

On panel “*A*” is the owner of the false door before whom is an offering table. The scene has rather weathered away and only its lower part is visible.

The right outer jamb “*B*” is occupied by a part of a scene which represents the owner of the false door Shepses-ka-f-'ankh-Ses-ka-Re' (*see* p. 17, Note 1), perhaps the grandfather of the family of Shepses-ka-f-'ankh, in a walking attitude facing south, holding a long staff in his right hand, while his left arm hangs at his side with the hand closed on a handkerchief. He wears a false beard, a long wig, a broad necklace and a wide short loin-cloth. Behind him is represented his eldest son, also in a walking attitude, in the same direction as his father, with his right arm stretched, and holding in his hand a long staff which has largely weathered away, while his left arm hangs at his side. The head and left shoulder are lacking. He wears a short wide loin-

cloth. In front of his face is inscribed  “his eldest son.” In front of the figure of Shepses-ka-f-'ankh-Ses-ka-Re' there were some inscriptions which have weathered away and only one of his titles “judge” is still visible.

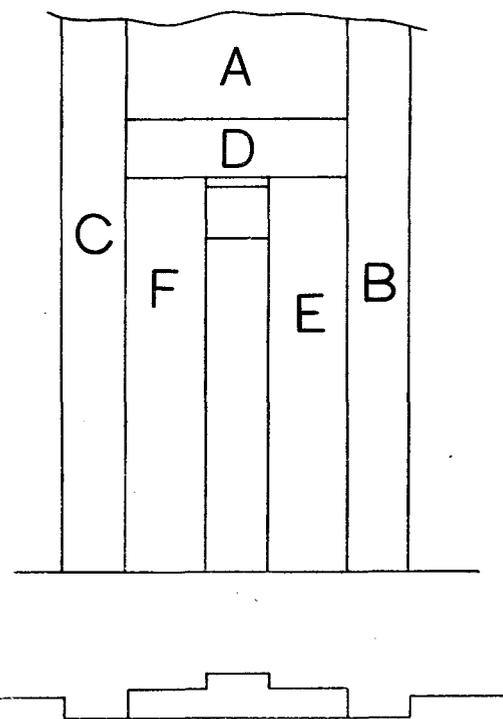


FIG. 18

On "C" is: ↓← "A boon which the king gives, that offerings may come forth unto him at the voice, in the feast of the appearance [of Min], the monthly feast, the [half]-monthly feast, every feast and every day.....(1)"

On the lintel "D" is the name of the owner of the false door: "Shepses-ka-f-'ankh-Ses-ka-Re'."

On "E" is: →↓ "A boon which the king gives, that offerings may come forth unto him at the voice, in the feast of the appearance [of Min], the monthly feast, every feast and every day."

On "F" is: ↓← "A boon which the king gives, that offerings may come forth unto him at the voice, in the feast of the appearance [of Min], (2) the monthly feast, every feast and every day."

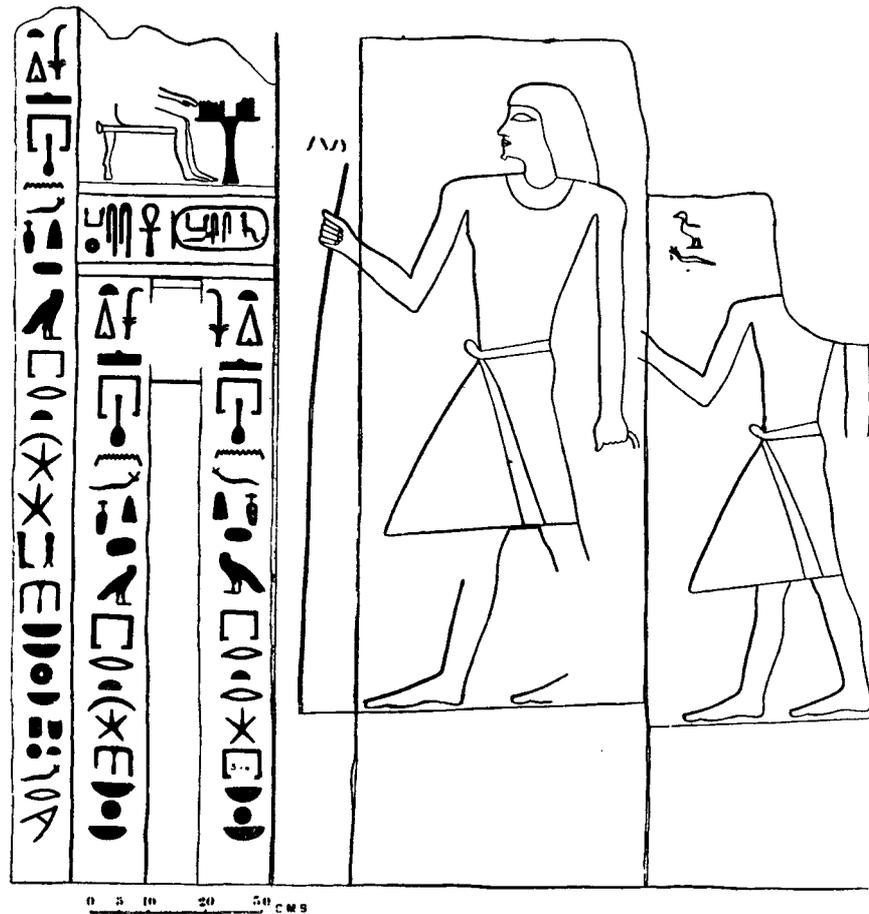
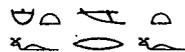
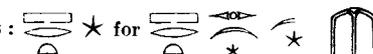


FIG. 19

(1) Compare Fig. 22 on "B": 

(2) The inscriptions of this false door are very bad and full of mistakes:  etc.

On the left hand side of the false door is another scene (Fig. 20 and Pl. V, *B* and VI) representing Zed-f-Wa', the father of Shepses-ka-f-'ankh in a walking attitude facing north and holding in his left hand the long staff, while his right arm is hanging at his side with the hand closed on the *Kherep* (baton) held horizontally. He wears a false beard, a long wig, a broad necklace and a short wide loin-cloth. In front of his left leg is represented his son Shepses-ka-f-'ankh in a walking attitude facing north, holding with his left hand the lower part of the staff of his father, while his right arm hangs at his side with his hand closed on a handkerchief. His head is bare and he wears a broad necklace and a short triangular loin-cloth. Over him is incised vertically: ↓ ← "His son who made [it] (the tomb) for him, Shepses-ka-f-'ankh" (see Giza I, 222).

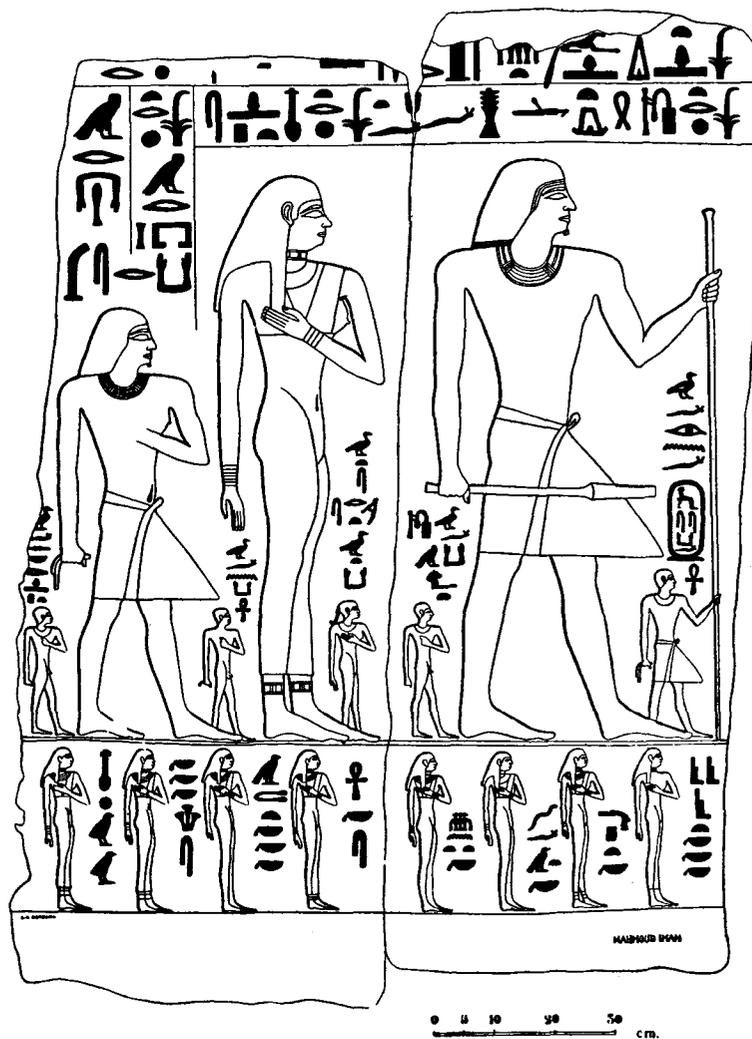


FIG. 20

Behind his right leg is represented another son named Ka-em-hat. He is represented also in a walking attitude with his left hand closed and placed on his chest; his right arm hangs at his side with the hand closed. He is absolutely naked and wears only a necklace. Over him is incised a vertical row of hieroglyphs: ↓ ← "His son, the scribe Ka-em-hat."

Behind Zed-f-Wa' is represented his wife Nefer-hetep-s standing facing north with her left arm placed on her breast with the hand wide open, while her right arm is hanging by her side, and hand also open. She wears a long wig hanging on her shoulder, two necklaces, one close to her neck and the other pending on her breast, a tight transparent robe with braces, six bracelets on her right wrist, four bracelets on her left wrist, and two anklets. The robe was made purposely a little shorter in order to show the anklets.

Above her and her husband are incised two horizontal rows of hieroglyphs. The first reads: ← "A boon which the king gives and a boon of Anubis, who presides over the god's dwelling [that he may be buried in the west]." The second bears: ← "He who is concerned with the king's affairs, the scribe of the granary, Zed-f-Wa'. His wife, she who is concerned with the king's affairs, Nefer-hetep-s."

In front of her left leg is represented her daughter Sat-ka standing facing north with her left arm placed on her breast with the hand wide open, while her right arm hangs by her side with the hand also wide open. She wears only a necklace, while the rest of the body is absolutely naked. She has a lock of hair pendant on her shoulder from the back of the head, like that we generally see for boys on the side of the head. Over her is incised a vertical row of hieroglyphs: ↓ ← "Her daughter, her beloved, Sat-ka."

Behind Nefer-hetep-s is represented a man named Ka-res in a walking attitude facing north, with his left hand placed on his chest, the hand being closed,⁽¹⁾ while his right arm hangs at his side with the hand closed on a handkerchief. He wears a long wig, a false beard, a necklace and a wide short triangular loin-cloth. In front of his left leg is represented a naked child facing north, with the left hand placed on his breast, and his right arm hangs by his side with the hand closed also on a handkerchief. Over him is incised: ↓ ← "His son Ne-ka-'ankh."

Behind his right leg is represented another naked child as the former one with the exception that the latter wears a necklace. His name is Seker-hetep.

(1) As the traces are showing.

Over Ka-res are incised two vertical rows of hieroglyphs: ↓ ← “He who is concerned with the king’s affairs, the steward of the house, the overseer of the ka-servants, Ka-res.”

The relation of Ka-res with this family is not indicated; perhaps he is the brother or another son of Zed-f-Wa’, *i.e.* the elder brother of Shepses-ka-f-ankh, as we can gather from the representation. Shepses-ka-f-ankh is represented in the same scene smaller than Ka-res.

Below these three great members of the family are represented eight female persons, probably the daughters of Zed-f-Wa’ and Nefer-hetep-s. They are all represented in the same attitude wearing the long wig with a lock falling on the breast, a tight necklace and another pendant one, a tight transparent robe supported by braces, bracelets on both wrists and anklets on both legs. The left arm is placed on the breast with the hand open, while the right arm hangs at the side. All the names of these women are composed with the word *Ka*, except the last one from the south: Nefer-khww. In fact this composition of names with *Ka* is very common in the Giza necropolis.

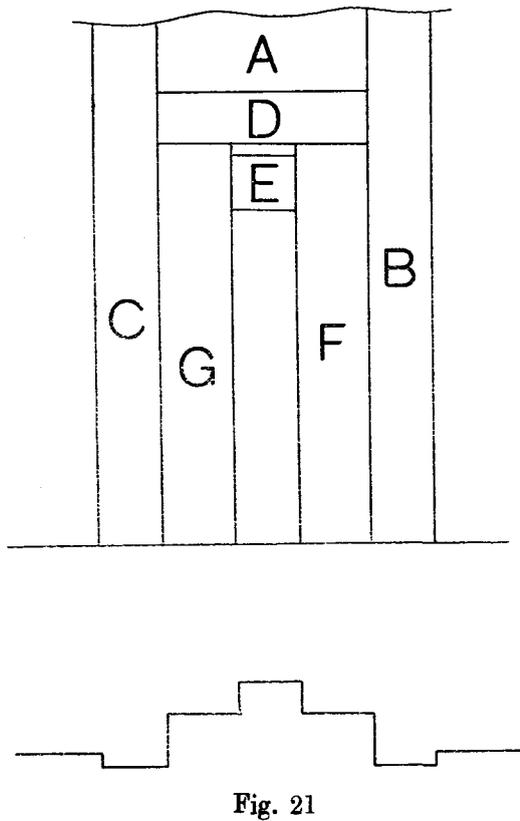


Fig. 21

(2) The central false door of Shepses-ka-f-ankh (Fig. 22) :—

On panel “A” is represented Shepses-ka-f-ankh sitting on a stool. In front of him is an offering table. The upper part of the scene had weathered away.

On “B” is incised a vertical row of hieroglyphs: → ↓ “A boon which the king gives, that offerings may come forth unto him at the voice, in the feast of the coming out [of Min], at every monthly feast, and half-monthly [feast] and at every feast and every day. His wife, (1) his beloved, she who is concerned with the king’s affairs, Se-ankhet.”

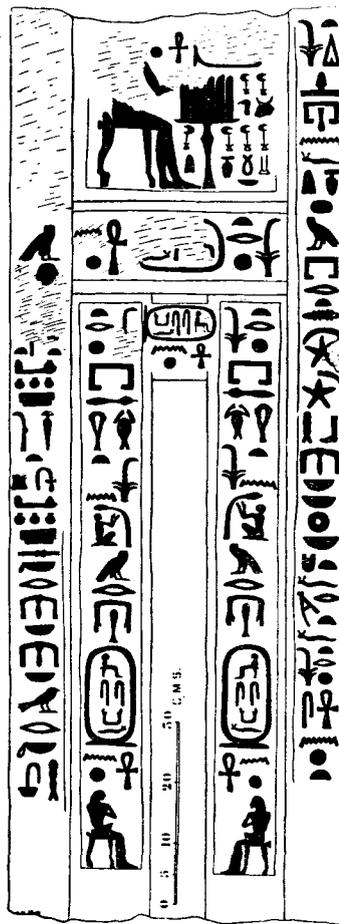


FIG. 22

(1) Or: “and for his wife.....”

On "C" is another incised vertical row of hieroglyphs, the upper part of which is damaged: ↓← "..... [offerings may come forth unto him on] the feast of Thoth, the feast of the first day of the year, the wag feast, the feast of Seker, the great feast of burning."

On "D" is: ← "He who is concerned with the king's affairs, Shepses-ka-f-'ankh."

On the drum "E" is incised the name: Shepses-ka-f-'ankh.

On "F" and "G" are two identical vertical rows of hieroglyphs bearing: →↓ ↓← "He who is concerned with the king's affairs, the protector of Selkis of the Great House, the purificator of the king, the overseer of the ka-servants, Shepses-ka-f-'ankh."

At the end of each of these two rows is represented the figure of Shepses-ka-f-'ankh sitting on a stool with one forearm placed on his chest with the hand closed, while the other forearm rests on his thigh with the hand closed also. He wears a long wig and a short tight triangular loin-cloth.

On the left hand side of this false door is represented Shepses-ka-f-'ankh (Fig. 23 and Pl. VII) in a walking attitude facing north, holding in his left hand the long staff, while his right arm hangs by his side with the hand closed on the *Kherep* (baton) held horizontally.

In front of him are represented two of his sons in two registers. The upper son, whose name is Re'-werwy, is represented in the same form as Ne-ka-'ankh (see above Fig. 20). The lower one, named Iy-em-hetep, is represented in a walking attitude facing north, with the left hand holding the lower part of his father's staff. He wears only a necklace and he puts on no clothes. A long lock of hair hangs on his shoulder. Behind the right leg of Shepses-ka-f-'ankh is represented his son Iy-zefa in the same attitude as Re'-werwy, except that he has a lock of hair pendant on his shoulder. Behind Shepses-ka-f-'ankh is represented his wife standing facing north with her left arm placed on her breast, the hand being wide open, and her right arm hangs by

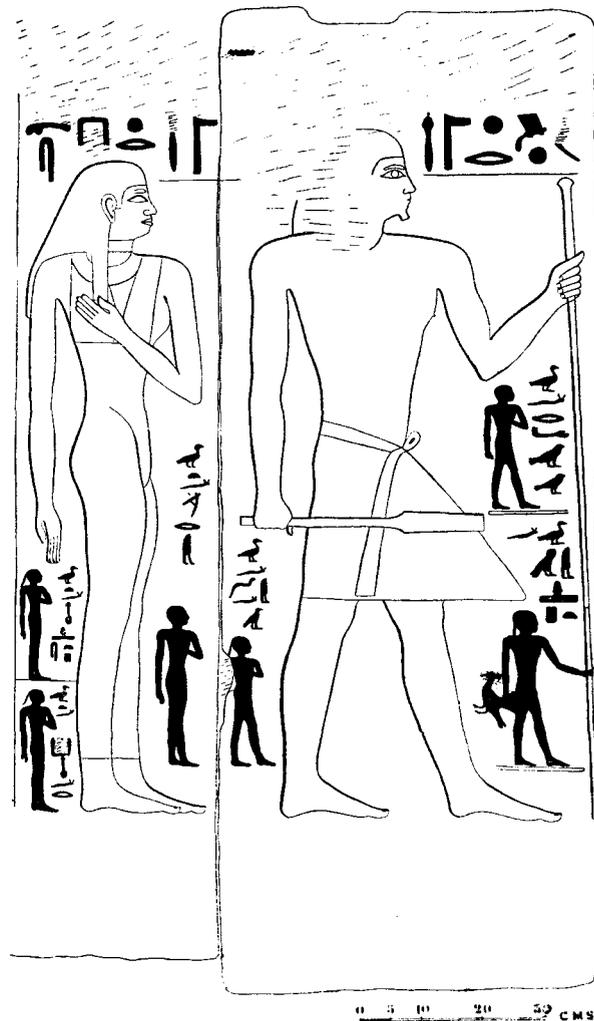


FIG. 23

her side with the hand also open. She wears a long wig, with a pendant lock on her breast, a tight transparent robe with braces, two necklaces, bracelets on both wrists and anklets on both legs. In front of her left leg is represented her daughter Mer-iy standing facing north, with her left arm placed on her breast and the hand wide open, while her right arm hangs by her side. She is stark naked. Behind the right leg of the wife also are represented in two registers her two daughters named Nefer-hetep-s and Hathor-nefer in the same attitude as her daughter Mer-iy, with the exception that each of them has a pendant lock of hair (sign of childhood).

Over both Shepses-ka-f-'ankh and his wife are traces of two horizontal rows of hieroglyphs. The upper row is wholly effaced. The lower one over the husband shows: ← "..... the honoured by the great god" Over the wife is: ← "..... [honoured by] the great god and by her husband."

(3) The southern false door of  Shepses-ka-f-'ankh (Fig. 25) :—

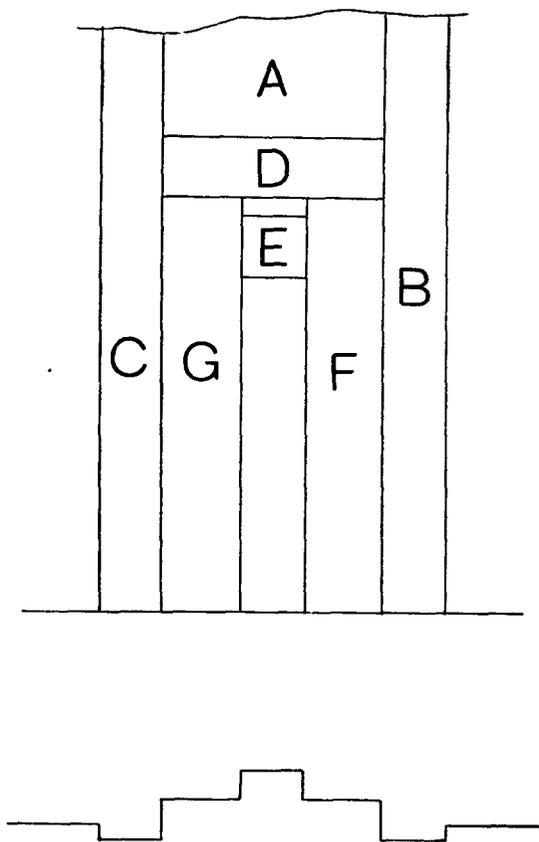


FIG. 24

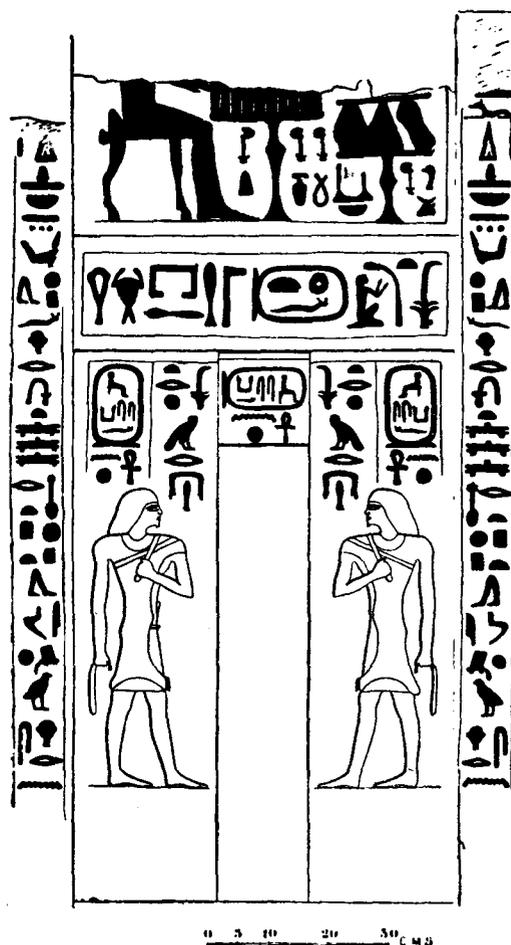


FIG. 25

On panel "A" is represented Shepses-ka-f-'ankh sitting on a stool and in front of him are two offering tables. The upper part of the scene is missing. Below the offering tables are incised: → "A thousand loaves of bread, a thousand jars of beer, a thousand alabaster ointment vases, a thousand garments, a thousand wild fowl, a thousand oxen."

On "B": → ↓ "..... a boon which Anubis, the master of the sacred land, gives, that he may walk on the good ways on which the venerated persons walk."

On "C" is the same formula as on "B" repeated.

On "D": ← "The purificator of the king, the priest of Khephren, protector of the Serket of the Great House."

On "E" is: "Shepses-ka-f-'ankh."

On "F" and "G" Shepses-ka-f-'ankh is represented in a walking attitude with one hand closed on the stripe of the leopard skin on his chest, while the other arm hangs at his side with the hand closed on a handkerchief. He wears a long wig, a false beard, a leopard skin and a necklace. Over each of the two figures of Shepses-ka-f-'ankh are two identical rows of incised hieroglyphs: → ↓ ↓ ← "He who is concerned with the king's affairs, the overseer of the ka-servants, Shepses-ka-f-'ankh."

Behind the vertical row of hieroglyphs on "C", there are four registers of scenes and inscriptions (Fig. 26):—

(1) On the upper register is represented a woman standing facing north, wearing a tight transparent robe. In front of her is incised her name: ↓ ← " [She who is concerned with the king's affairs], Hetep-nefret."

The upper part of the scene is damaged.

(2) In the second register is represented a man in a walking attitude facing north, with his left hand closed and placed on his chest, while his right arm hangs by his side with the hand closed. His head is bare and he wears the short loin-cloth and a necklace. In front of him is: ↓ ← " His son, the scribe, the ka-servant, Ne-'ankh-Khnwm."

(3) In the third register are represented two female figures standing facing north. Each of them is placing her left hand open on her breast, while her right arm hangs at her side with the hand also open. In front of each is incised her name: ↓ ← " His daughter, Nefret-hetep-s" and " His daughter, Hetep-her-s."

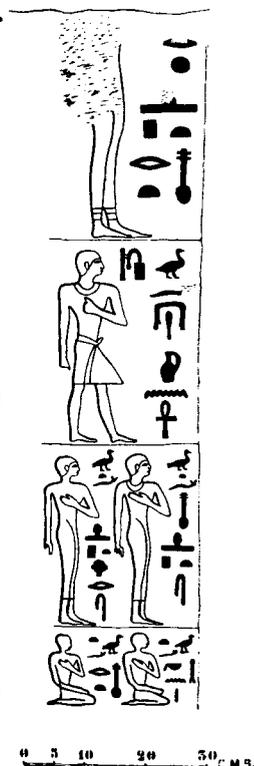


FIG. 26

(4) On the fourth register are also represented two of his daughters, this time in a sitting attitude with the leg placed under the thigh and showing the lower part of the right foot. Each is placing her left hand open on her breast, while the right hand lies open on her thigh. They are both naked and the name of each is inscribed in front of her. They are respectively : ↓ ←
 “His daughter, Heken” and “His daughter, Nefret.”

* * *

On the southern wall of the chapel are represented some offering scenes. It seems that there were three registers, the topmost according to what is left is an offering list originally of 6 rows (Fig. 27 and Pl. VIII).

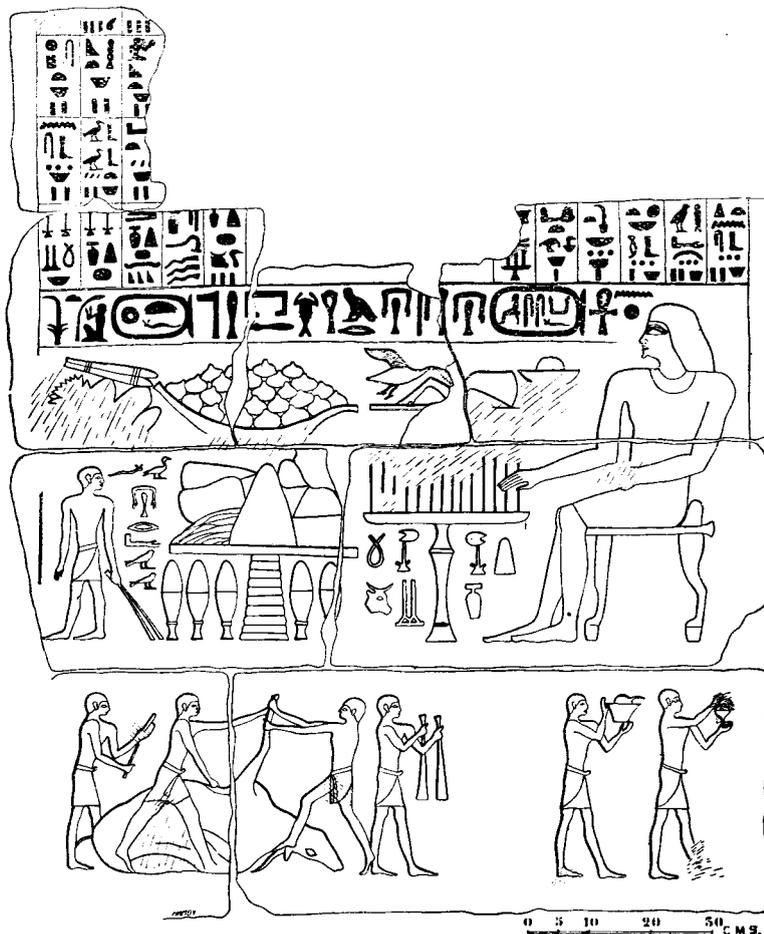


FIG. 27

On the second register is represented the owner of the tomb Shepses-ka-f-'ankh and in front of him are two offering tables and his son Re'-werwy, acting as a servant of the ka, is depicted in a walking attitude with his face turned to his father. He holds in his left hand, which hangs at his side, a kind of broom (he performs the ceremony of  “The wiping out [effacing] of the footprints”), while his right arm is hanging at his side with the hand open. He is painted dark red and wears a short tight loin-cloth.

His father Shepses-ka-f-'ankh is represented sitting on a stool, stretching his right arm to the offering table, while his left forearm is placed on his thigh with the hand closed. He wears a long wig, a false beard, a broad necklace and a short tight loin-cloth.

On the third register is the usual offering scene of slaughtering, preceded by three offering bearers. The offering bearer close to the scene carries in his two hands two bands of cloth with the arms stretched. The middle one has the arms outstretched and he carries in his two hands an ewer and a basin. The last one at right is carrying a censer.

In the debris filling the chapel a part of an alabaster vase has been found.

THE SERDAB

In the southern wall of this chapel is the opening of the Serdab (0.95 × 1.70 × 1.55 m. existing height). It was found empty.

In the debris, east of the Serdab, two pieces of an alabaster vase have been found.

SHAFTS

SHAFT J (Fig. 28):

The principal shaft of this Mastaba is cut inside the chapel and lies between the second and the third false doors.

Grave: Pit 5.5 m. deep with side-chamber on the south. There is a sarcophagus cut in the floor of the burial chamber, cased from inside with slabs of limestone. Its lid is made of one slab which is still in situ.

Burial: The sarcophagus contained a skeleton extended on back with head to north and face turned to the east. Hands are at sides. The skull is slightly broken, undoubtedly through the effect of the flood water which has penetrated through the sides of the sarcophagus and left a layer of mud on the bones.

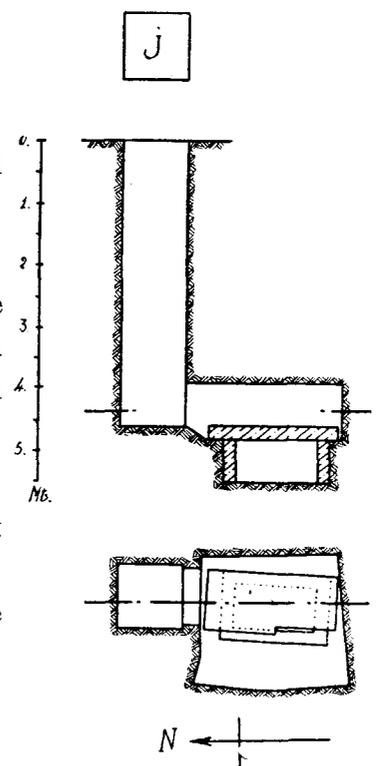


FIG. 28

i

SHAFT I (Fig. 29):

Grave: Pit 2.20 m. deep with a side-chamber at a depth of 1.5 m. from the mouth of the pit and directed to the west. Its aperture was found opened and the chamber contained nothing but debris. Just opposite the door of this chamber an unfinished chamber is cut.

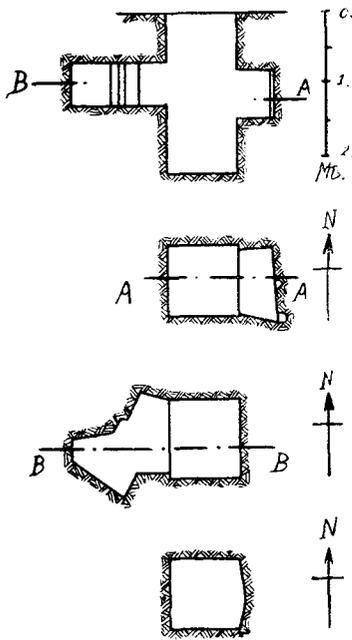


FIG. 29

K

SHAFT K (Fig. 30):

Grave: Pit 1 m. deep, cut in the rock and without a side-chamber.

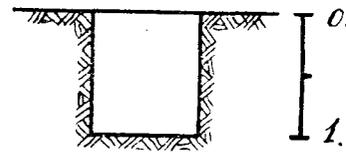


FIG. 30

THE MASTABA OF

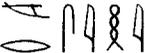
 SEKHEM-ANKH-PTAH —  NISW-WESERT

I.— "NISW-WESERT" :—

TITLES

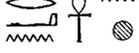
1.  'He who is concerned with the King's Affairs.'
2.  'Caterer.'⁽¹⁾

FAMILY

WIFE OF NISW-WESERT:  "Mer-sy-ihy," with the title:

 'She who is concerned with the King's Affairs.'

SONS OF NISW-WESERT (?):—

- (1)  ⁽²⁾ 'Ma.....'
- (2)  'Hetep.'
- (3)  (?)  '.....'
- (4)  'Ne-ankh-Re.'⁽³⁾
- (5)  'Shepses-Ptah.'

His wife  "Iti."

- (6)  'H.....'
- (7)  'Sekhem.....'

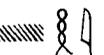
(1) See BLACKMAN, *The Rock Tombs of Meir*, Vol. IV, p. 5.
 (2) On the original the tail of the lion is curved upright.
 (3) To be corrected on Fig. 34 in this way.

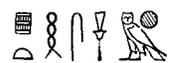
(8)  'Akh-en-neb.....'

(9)  '.....sekhem.....'

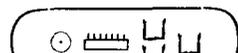
(10)  'Iwf-en-'ankh.' (1)

DAUGHTER OF NISW-WESERT (?):

 '..... hi.'

II.—  "SEKHEM-'ANKH-PTAH," with short name  "SEKHEM-PTAH" :—

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  'Inspector of the Ka-servants.'
3.  'Purificator of the King.'
4.  'Caterer' (Guide of the Hall).
5.  'Assistant Ka-servant.....'
6.  'Priest of Mycerinus.'

WIFE OF SEKHEM-PTAH:  "Khenwt," with the title:

 'She who is concerned with the King's Affairs.'

III.—  "NE-'ANKH-RE" :—

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  'Overseer of the Isw.'

(1) Fig. 35 to be corrected in this way.

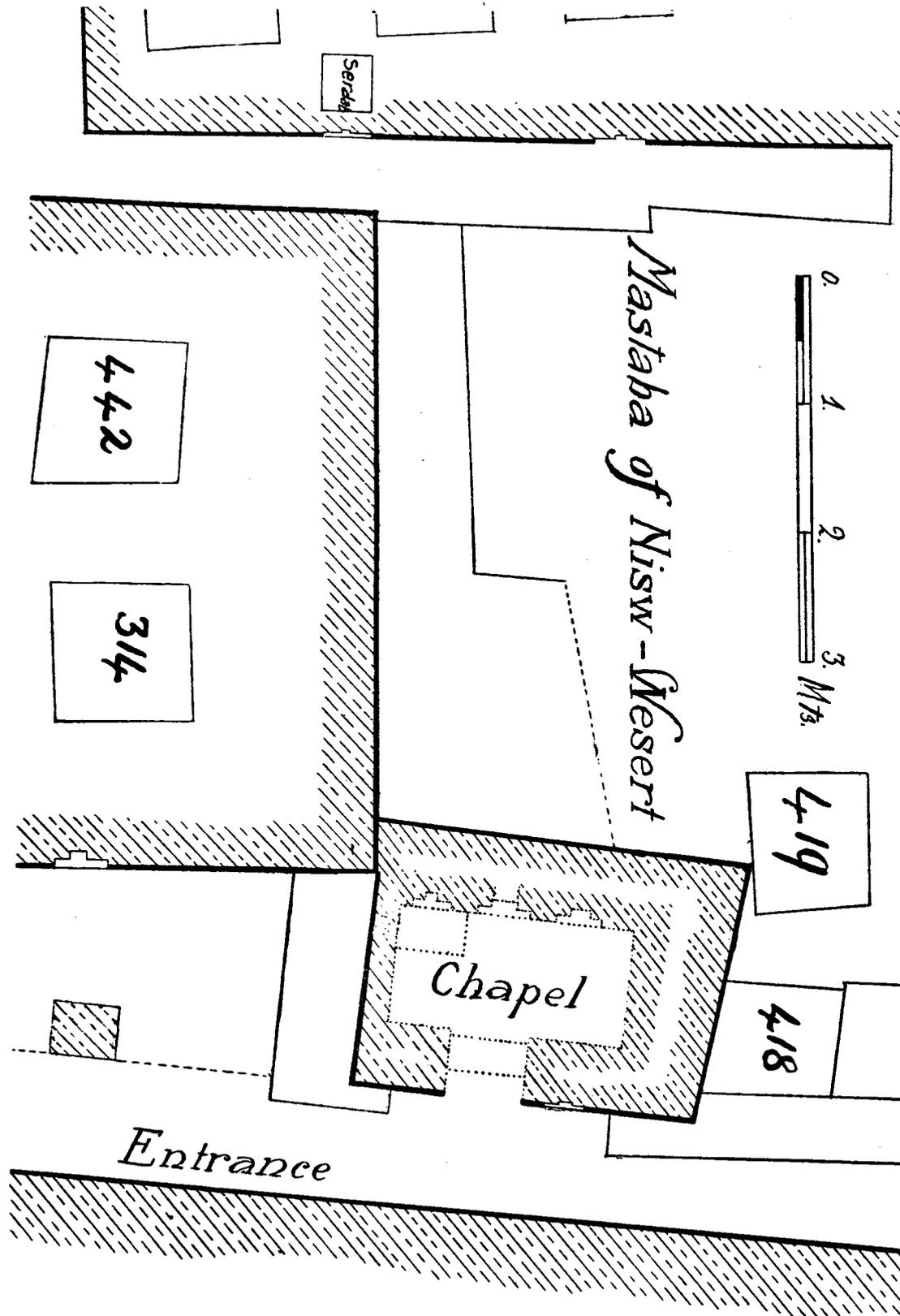


FIG. 31.—THE MASTABA OF SEKHEM-'ANKH-PTAH — NISW-WESERT

The lintel :

Only the right side part of the lintel exists. It was found thrown in front of the chapel. It is inscribed with two horizontal rows of hieroglyphs bearing the usual formula: "A boon which the king gives, a boon of Anubis presiding over the god's dwelling, that he may be buried that offerings may come forth unto him at the feast of the opening day of the year, the feast of Thoth, the feast of the first day of the year (Pl. IX, 1).

The thickness of the right jamb :

On the thickness of the right jamb (Fig. 32) Sekhem-Ptah is represented in a walking attitude facing west, holding a long staff in his right hand and a baton in the left. The bare parts of the body are coloured red. He wears a long wig, a necklace, and a short triangular loin-cloth. Above his head are two vertical and one horizontal rows of incised hieroglyphs⁽¹⁾: → ↓ → "[1] The honoured one [2] by his lord, [3] he who is concerned with the king's affairs, the insepctor of the ka-servants, Sekhem-Ptah."

Behind him is represented his wife with one hand on her breast and the other hanging by her side. She wears a long wig, two necklaces and a tight robe. Above her head is: → ↓ "His wife, she who is concerned with the king's affairs, Khenwt."



FIG. 32

(1) All the inscriptions in this tomb are incised.



FIG. 33

The thickness of the left jamb :

On the thickness of the left jamb (Fig. 33 and Pl. IX, 2) is represented the figure of another person called "Nisw-wesert" in the same attitude as that of Sekhem-Ptah on the opposite thickness.

Above his head is inscribed: $\leftarrow \downarrow \leftarrow$ "[1] The honoured one [2] by the great god, [3] he who is concerned with the king's affairs, caterer, Nisw-wesert."

Behind him his wife is represented in the same posture as the wife of Sekhem-Ptah. Above her head is inscribed: $\downarrow \leftarrow$ "His wife, she who is concerned with the king's affairs, Mer-sy-ihy."

On the drum (Fig. 34) is inscribed: \leftarrow "He who is concerned with the king's affairs, the inspector of the ka-servants, Sekhem-Ptah."

At the end of the inscription, Sekhem-Ptah is represented seated on a stool with one forearm on his thigh, the hand opened, and the other hand placed on his chest.



FIG. 34

THE CHAPEL

The doorway (Dim. $0.58 \times 0.50 + 1.68$ m.) gives access to a very small rectangular chapel (Dim. $1.80 \times 0.90 + 1.90$ m. high) reached by means of one step.

The western wall :

The western wall of this chapel is occupied by three white limestone false doors, covered by a layer of pink wash, while the figures and inscriptions are coloured black. Each false door

is a single piece of local limestone. Above them is fixed a big slab of local limestone (Fig. 35). The upper and left hand parts of this slab have disappeared. Only parts of five figures, each with a vertical row of inscriptions in front of it, are still visible.

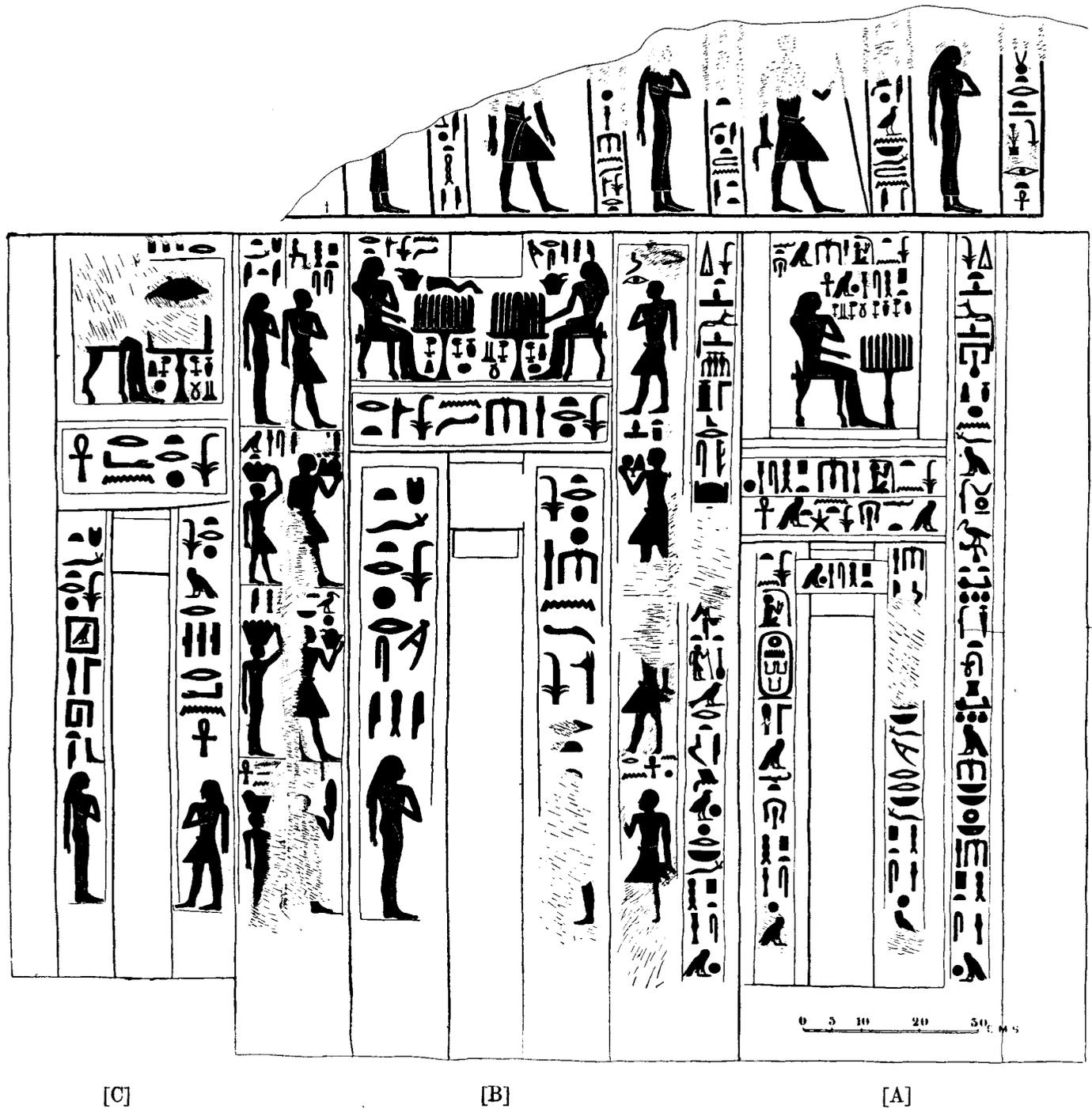


FIG. 35

They are from right to left :—

(1) A woman standing facing north with her left forearm placed on her breast and the hand open. Her right arm hangs at her side with the hand opened. She wears a long wig with tresses falling on her shoulders and breast. In front of her is inscribed :—
“The mitret, (1)t-'ankh.”

(2) A man represented in a walking attitude, facing north, grasping a long staff with his left hand, while his right arm hangs at his side with the hand closed on a handkerchief. The upper part of the figure is damaged. In front of him is inscribed :—

“..... the honoured by his lord, Thenti.”

(3) A figure of a woman represented in the same attitude as No. 1. In front of her is inscribed :—

“..... the honoured, Thenteti.”

(4) A man represented in a walking attitude facing north. His two hands hang at his sides. The upper part of the figure is completely damaged. In front of him is inscribed :—

“..... [] the caterer, Nisw-wesert.”

(5) The representation of a woman facing north. Only the legs and feet are preserved. In front of her is inscribed :—

“..... the honoured, Hy.”

(6) Only one sign of the vertical row of inscriptions which was in front of the sixth figure, which has completely disappeared, is still visible.

(1) For the title see Berliner Wörterbuch, 2, page 45.

FALSE DOORS

(1) The false door of  Sekhem-Ptah (Fig. 35 [A] and Pl. X):

The false door of Sekhem-Ptah (Dim. 1.40 × 0.56 m.) occupies the northern part of the western wall.

On panel "A" is represented the figure of the deceased seated on a stool with his left forearm placed on his chest and the hand closed on a handkerchief. His right arm is stretched towards the offering table in front of him. Above him are two horizontal rows of hieroglyphs: ← "[1] The purificator of the king, caterer, the assistant ka-servant, [2] Sekhem-'ankh-Ptah."

Above the offering table is a horizontal row of inscriptions which reads: ← "A thousand loaves of bread, a thousand jars of beer, a thousand alabaster ointment vases, a thousand garments."

On "B" :→ ↓ "A boon which the king gives and a boon of Anubis, that offerings may come forth unto him, in the feast of the opening day of the year, the feast of Thoth, the feast of the first day of the year, the wag feast and in every feast and every day, to the caterer Sekhem-Ptah."

On "C" : ↓ ← "A boon which the king gives and a boon of Anubis who presides over the god's dwelling, [that he may be] buried in the west [after] a very good old age, to the honoured by his lord, Sekhem-Ptah."

On lintel "D" two horizontal rows of hieroglyphs are incised: ← "The purificator of the king, caterer, assistant ka-servant  Sekhem-'ankh-Ptah."

On drum "E" is inscribed: ← "Sekhem-Ptah."

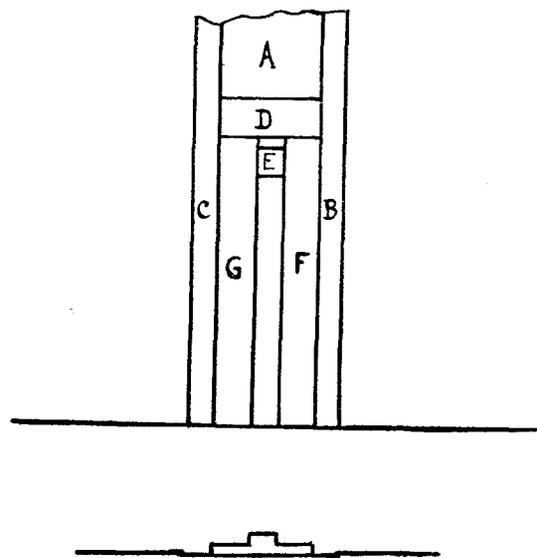
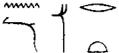


FIG. 36

On the right inner jamb "F":→↓ "The caterer, the honoured [by] his lord, he who is always beloved by his lord, Sekhem-Ptah."

On "G":↓← "The purificator of the king, the priest of Mycerinus (Men-kaw-Re'), assistant ka-servant, Sekhem-Ptah."

(2) The false door of  Nisw-wesert (Fig. 35 [B] and Pl. XI):

The false door of Nisw-wesert (Dim. 1.42 × 0.66 m.) occupies the middle part of the western wall. Below its uninscribed drum is the opening (Dim. 11 × 5 cms.) of a Serdab. But it seems that the Serdab was demolished in later times and the statue was fortunately found carefully put in front of the chapel of the Mastaba (see below).

On panel "A" is represented a man seated on a stool with an offering table in front of him. On the opposite side a woman is also represented seated on a stool and in front of her is an offering table. Above the male figure is inscribed horizontally: ← "Nisw-wesert." Above the female one is inscribed: → "Mer-sy-ihy."

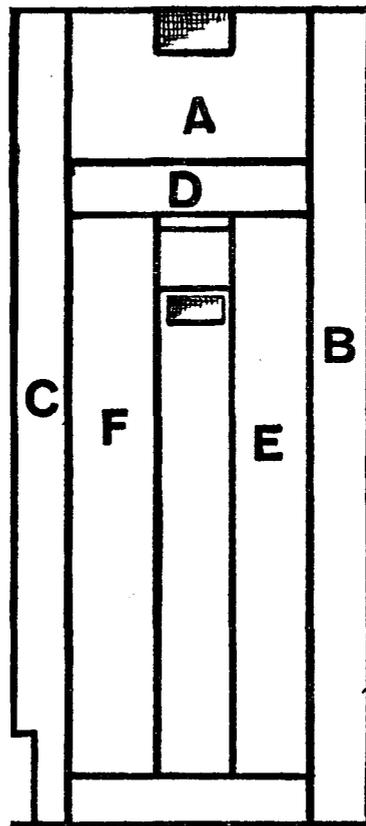


FIG. 37

Above the two offering tables two ewers and basins and a thigh of an ox are represented and below the tables the kinds and number of things offered are indicated.

On right jamb "B" are represented the figures of four men in a walking attitude facing south:—

(i) The first figure from the top is represented bare-headed, but wears a necklace and a short triangular loin-cloth. His right forearm is placed on his chest with the hand closed, the left arm hangs at his side. Above him is inscribed: "Ma..."

(ii) The second figure is represented carrying a small offering table, one end of which rests on his shoulder and the other end is supported by his right hand. The lower part of the figure is completely damaged. Above him is inscribed his name: "Hetep."⁽¹⁾

(1) See RANKE, *Ägyptischen Personennamen*, page 257.

(iii) The third figure is damaged; only the loin-cloth and legs are preserved. In one of his hands he carries a bird by its wings.

(iv) Only the upper part of the fourth figure is preserved; and above his head, his name "Ni-'ankh-Re'" is inscribed.

On "C" there is one vertical row divided into four registers:—

(i) On the first register a man is represented and behind him is a female figure.

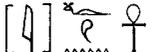
Above the head of the man his name "Shepses-Ptah" is written and above the woman is inscribed: "His wife Iti."

(ii) On the second register a male figure is represented carrying offerings on his shoulder and supporting the tray with one of his hands. Above his head, his name was inscribed, but it is now damaged and one sign only is still preserved: "H....." The lower part is badly damaged.

Behind him a figure of a small boy is represented carrying offerings on his head. Above him, his name "Sekhem....." is inscribed.

(iii) On the third register a male figure is represented carrying a ewer and a basin, and above him his name "Akh-en-neb" is inscribed. The figure of the man is partly destroyed.

Behind him a maid servant carrying a basket of offerings on her head is represented. Her name "...hi" is inscribed above her head.

(iv) The fourth register is much destroyed and of the right figure only few traces are preserved. Parts of the names are still legible: above the right figure "...sekhem..." and above the left figure  "Iwf-en-'nkh."

On lintel "D" :← "He who is concerned with the king's affairs, the caterer, Nisw-wesert."

On "E" there is one vertical row of hieroglyphs :→↓ "He who is concerned with the king's affairs, the caterer, Nisw-wesert."

At the end of the inscription, Nisw-wesert is represented, but only few traces of his figure are visible.

On "F" is inscribed a vertical row of incised hieroglyphs: ↓ ← "His wife, she who is concerned with the king's affairs, Mer-sy-ihî."

And then follows her representation.

(3) The false door of  "Ne-'ankh-Re'" (Fig. 35 [C] and Pl. XII):

The false door of Ne-'ankh-Re' (Dim. 1.28 × 0.47 m.) is to the south of that of Nisw-wesert.

The panel "A" is much destroyed and the lower part only of the figure of the owner of the tomb, who is sitting in front of an offering table, is preserved.

Above the offering table a part of the title:  is visible.

On "B": ← "He who is concerned with the king's affairs, Ne-'ankh-Re'."

On "C": → ↓ "He who is concerned with the king's affairs, overseer of the Isw, Ne-'ankh-Re'."

At the end of the inscription, Ne-'ankh-Re' is represented in a walking attitude looking southwards, with one hand placed on his chest closed, while the other hangs by his side.

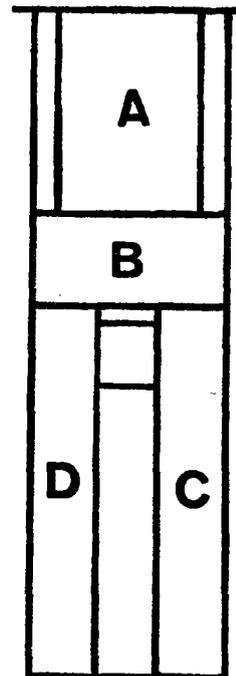


FIG 38

On "D": ↓ ← "His wife, she who is concerned with the king's affairs, the priestess of Hathor, Hebti."

At the end of the inscription, she is represented standing with one hand on her breast, with the palm wide open, while the other hand is hanging by her side. She wears a long wig, with tresses hanging on her shoulders, and a long tight transparent robe.

The southern wall:

The southern wall is occupied by a list of offerings (Fig. 39 and Pl. XIII) at the bottom of which a slaughtering scene is represented. The right part of the scene is damaged but there can be seen an ox thrown on the floor and two butchers engaged in cutting off one foreleg. Then follow two offering bearers: one, called  "The king's confidant, Nyw," carrying the foreleg of a bull, and the other, called Sekhem-'ankh-Ptah, carrying a goose on a tray placed upon his shoulder and supported by his left hand and in the right hand he carries a wine jar.

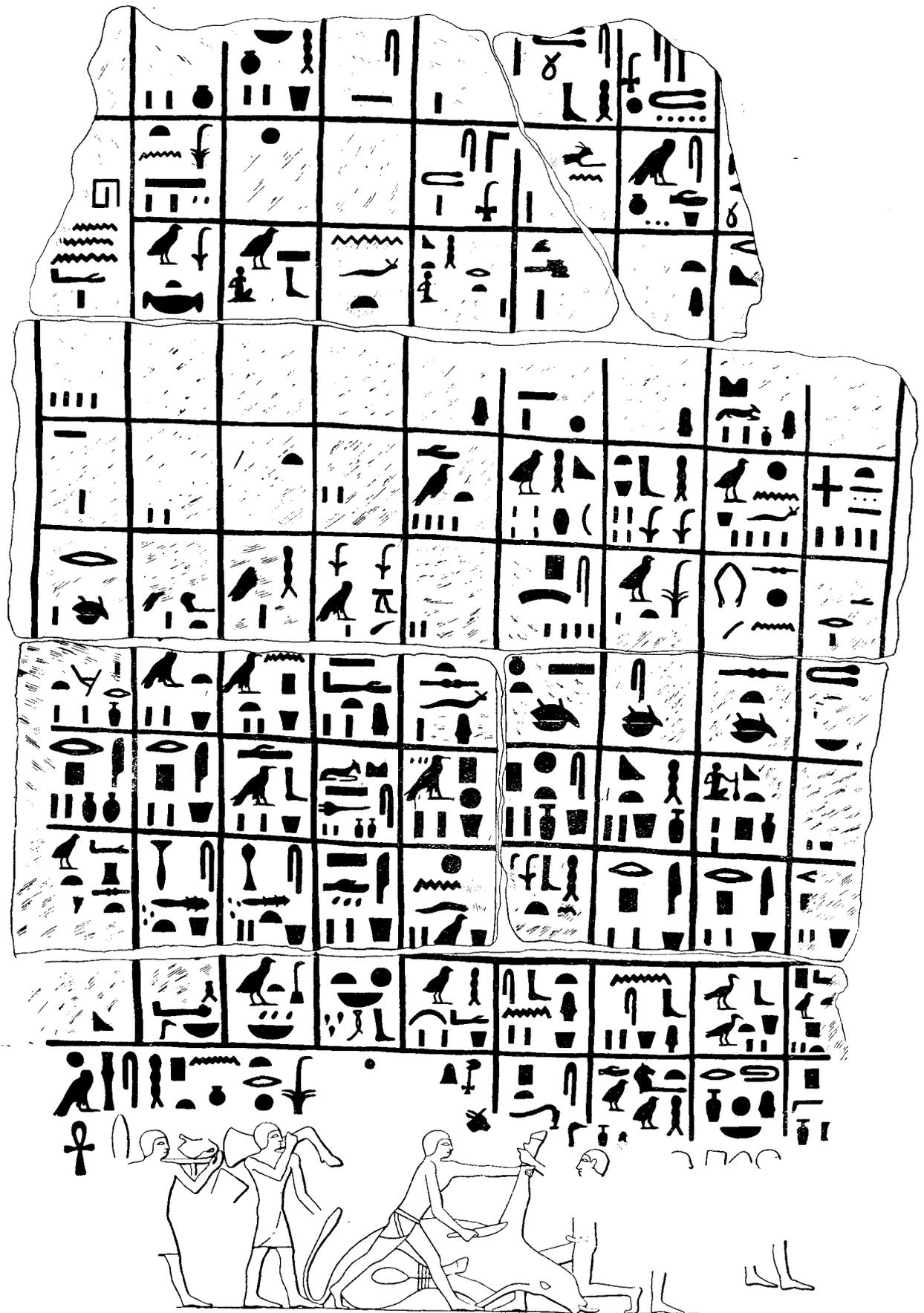


FIG. 39

0 5 10 20 50 CM S

STATUE OF  NISW-WESERT

(See Pl. XIV).

White limestone. Height 55.5 cms. Breadth across shoulders 0.23 m. Work is good. It is in a good state of preservation. It represents Nisw-wesert sitting on a chair and his arms are laid on his thighs. In each of the two closed hands is the .

The head-dress is the usual plaited black wig. The wig is black, while the body is red. A triangular kilt covers his body from below the navel to above the knees, and this hangs from a belt tied by a projecting knot stretching to the navel. The neck is thick and short. The chest and shoulders are broad. The muscles of his breast, hands and two legs are articulated in a summary way. The pedestal seat and plinth are coloured black. On the pedestal to the left is incised: "The caterer of his lord, Nisw-wesert."

GRAVES

SHAFT No. 418 (Fig. 40):

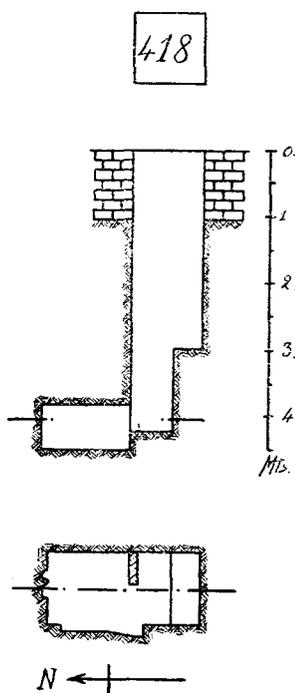


FIG. 40

Grave: Pit 4.5 m. deep and a side-chamber on the north. Aperture closed with two limestone blocks fastened with mortar.

Burial: Damaged skeleton contracted on left side with head to north and facing east. It was lying in an unfinished sarcophagus cut in the floor of the chamber.

SHAFT No. 419 (Fig. 41):

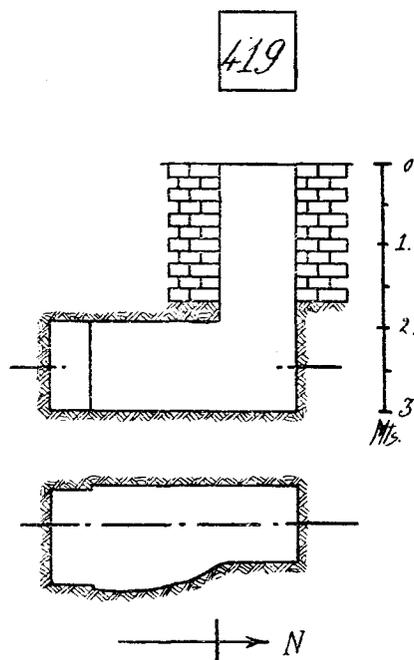


FIG. 41

Grave: Pit three metres deep and a side-chamber on the south. Aperture closed with pieces of local limestone and mud-bricks.

Burial: A damaged skeleton extended on the floor of the chamber with head to north.

THE MASTABA OF  DAG⁽¹⁾

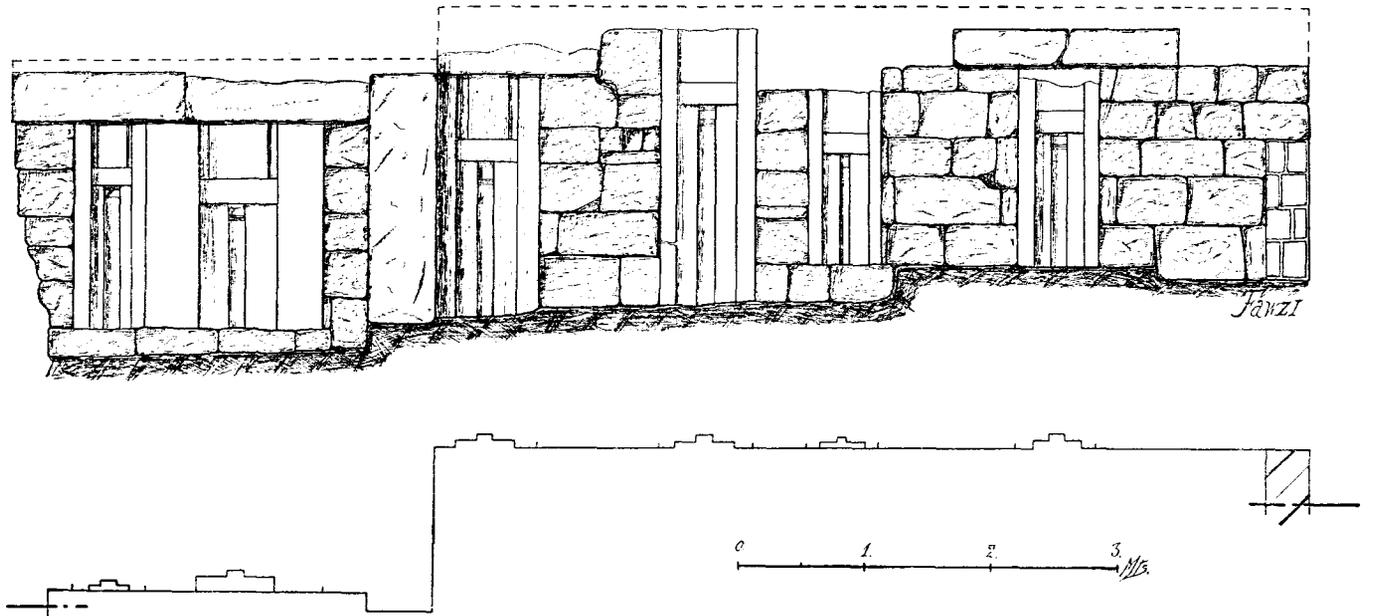


FIG. 42.—FACADE OF THE MASTABA OF DAG AND HIS FAMILY

I.— 'DAG⁽¹⁾':—

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  'The Purificator of the King.'
3.  'The Overseer of the Ka-servants.'
4.  (2) 'The Priest of Khnwm-Khwfw.'

(1) Apparently "Dag" (dng) = the dwarf; compare RANKE, *Ägyptischen Personennamen*, page 396, and *Berliner Wörterbuch*, 5, page 419-470.

(2) The name of king Khwfw is not enclosed in a cartouche. Compare *Mastaba of Mers-ankh*, *Museum of Fine Arts Bulletin*, Boston, XXV, 73.

FAMILY

WIFE (?): 'Thetety.'

Titles:—

1. 'She who is concerned with the King's Affairs.'
2. 'The Sole Concubine of the King.'

SON (?): 'Ka-hap.'

Title: 'Ka-servant.'

II.— (1) ISI-'ANKH:—

Titles:—

1. 'He who is concerned with the King's Affairs.'
2. 'Inspector of the Ka-servants.'
3. 'Scribe.'

III.— ZEFA-KHNWM:—

Titles:—

1. 'He who is concerned with the King's Affairs.'
2. 'Steward.'
3. 'Overseer of the Ka-servants.'

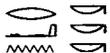
(1) For the king Isi compare SETHE, Ein übersehener König des Alten Reiches, AZ. 50, page 1.

FAMILY

WIFE (?):  'Nisw-bak.'

Title:  'She who is concerned with the King's Affairs.'

SONS (?):—

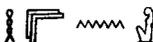
(1)  'Ne-kaw-Re.'

Title:  'Ka-servant.'

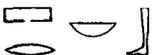
(2)  'Ne-kaw-Ptah.'

Title:  'Ka-servant.'

IV.—OTHER PERSONS WHOSE RELATION TO THE DEAD IS NOT KNOWN:—

 'Ni-hap.'

Title:  'She who is concerned with the King's Affairs.'

 'Per-neb' (Pl. XX).

Title:  'Smsw-pr.'

SITUATION

The Mastaba of Dag and his household (*see* G.P. 3-F) is situated to the west of that of Wash-Ptah and to the south of that of Sekhem-Ptah.

DESCRIPTION

It is entirely built of local limestone, and its walls are partly destroyed. It is rectangular in shape and its funerary chapel is composed of two parts:—

(a) A long hall (6.90 × 2.23 m.), roof supported by three pillars (0.41 × 0.44 × 2.43 m. high).

(b) A little chamber on the south.

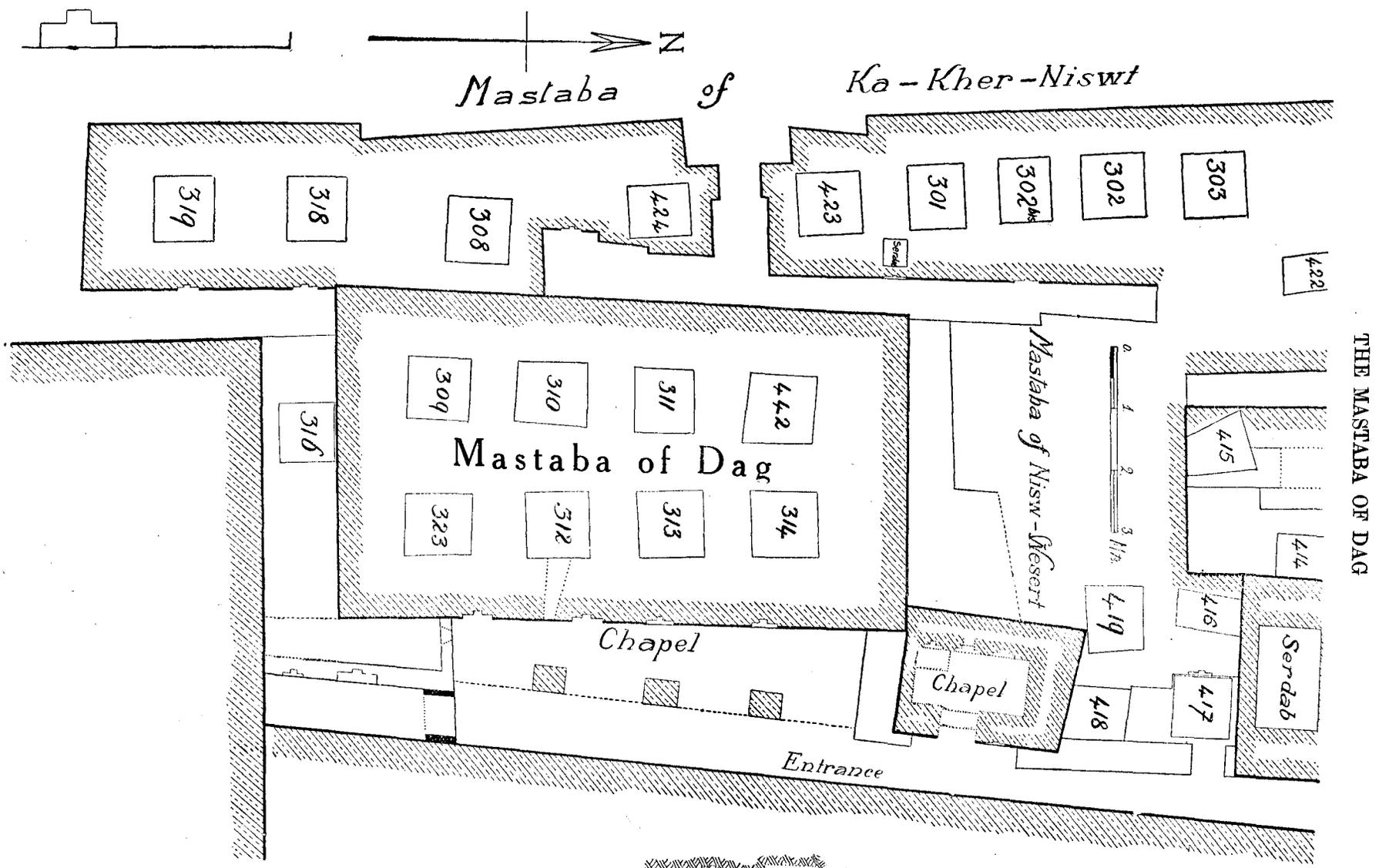


FIG. 43.—THE MASTABA OF DAG

THE MASTABA OF DAG

THE PILLARED HALL

This hall is supported by three monoliths, and there are four false doors, undoubtedly belonging to members of Dag's household, fixed in its western wall.

FALSE DOORS

(1) The first false door of  Isi-'ankh :

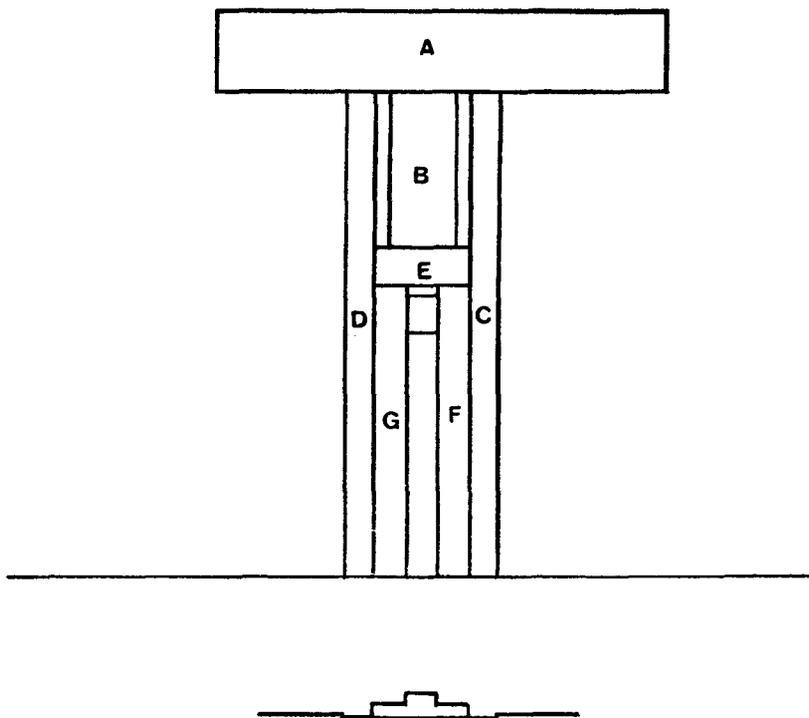
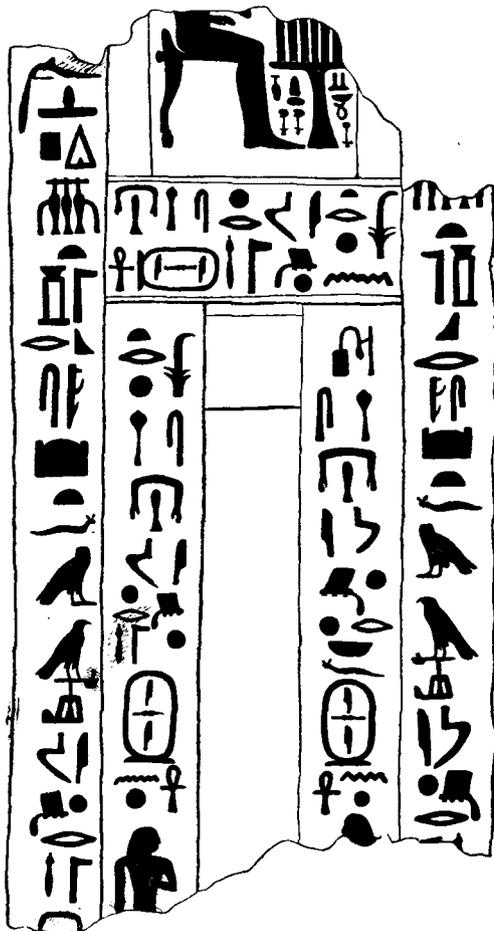
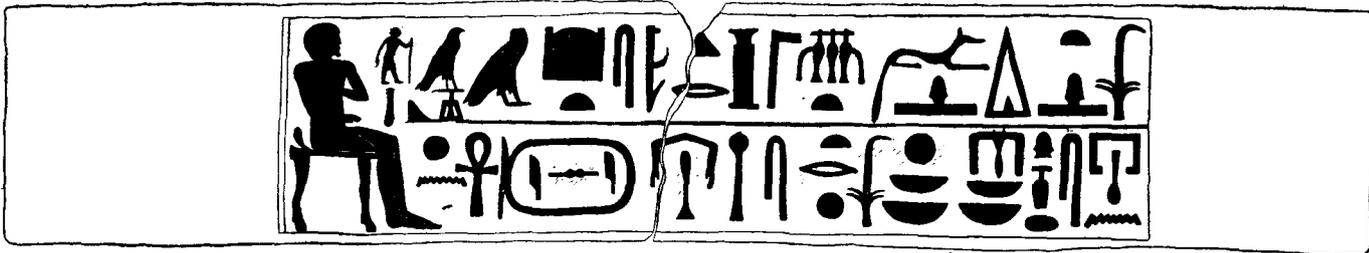


FIG. 44

This false door (Fig. 44) is the first from the north and it belongs to a certain Isi-'ankh whose exact relation to Dag is not mentioned (Fig. 45).

On lintel "A" are incised two horizontal rows of hieroglyphs bearing the usual funerary formula (Fig. 45 and Pl. XV, 1): ← "[1] A boon which the king gives and a boon of Anubis who presides over the god's dwelling, that [he] may be buried in the necropolis [after] a good old age, [2] that offerings may come forth unto her (*sic*), every feast and every day, to him who is concerned with the king's affairs, the inspector of the ka-servants, Isi-'ankh."



0 5 10 20 50 CMS.

FIG. 45

At the end of the inscription, the owner of the false door is represented seated on a stool with his right forearm on his thigh and his left hand on his chest.

On panel "B" Isi-ankh is represented sitting on a stool and in front of him is an offering table underneath which some offerings are represented and their number is indicated. He wears the short tight plaited loin-cloth. The upper part of the scene is destroyed.

On "C" and "D" are two identical vertical rows of incised hieroglyphs: $\rightarrow\downarrow\downarrow\leftarrow$
 "..... and Anubis [gives] who presides over the god's dwelling, that he may be buried in
 the necropolis, the honoured by the great god, [Isi-'ankh]."

On "E" is incised: $\downarrow\leftarrow$ "He who is concerned with the king's affairs, the honoured by the
 great god, the inspector of the ka-servants, Isi-'ankh."

On "F" is incised: $\rightarrow\downarrow$ "The scribe, the inspector of the ka-servants, the honoured by
 his lord, Isi-'ankh."

On "G" is: $\downarrow\leftarrow$ "He who is concerned with the king's affairs, the inspector of the
 ka-servants, the honoured by the great god, Isi-'ankh."

At the end of the inscriptions in both "F" and "G", the figure of Isi-'ankh is represented
 in a walking attitude with one hand on his chest, while the other is hanging by his side.

(2) The second false door:

Next to the first false door
 at a distance of 1.10 metre
 is an unincised false door
 (Fig. 46).

(3) The third false door of

 'Zefa-Khnwm':

This false door (Fig. 47) is
 situated at a distance of 0.43
 metre from the second false
 door and is made of one
 piece of local limestone. It
 is all inscribed with incised
 hieroglyphs. No traces of the
 lintel are found (Fig. 48 and
 Pl. XVI).

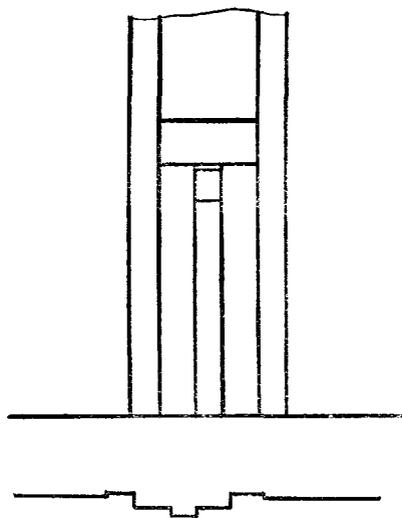


FIG. 46

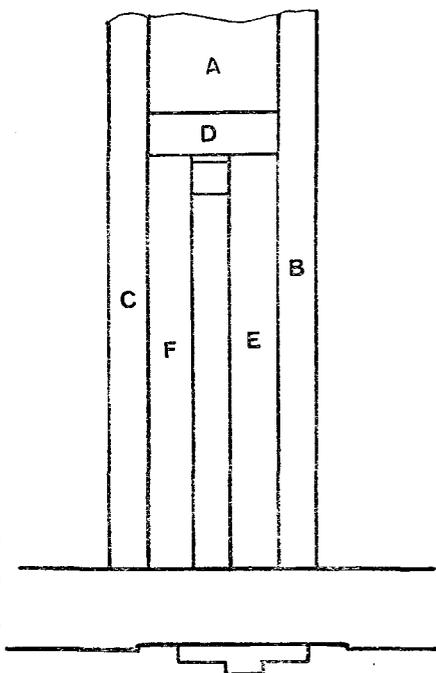


FIG. 47

On panel "A" is represented the owner of the false door seated on a stool and in front of him is an offering table. The upper part of the head is damaged. His left arm is placed on his chest with the hand closed. His right arm is stretched to the offering table with the hand wide open. He is wearing a panther's skin, whose tail is seen pendant over his thigh.

Above the offering table is a horizontal row of hieroglyphs, partly damaged, but some signs are still visible: ← "He who is concerned with the king's affairs, [Zefa-Khnwm]."

Below the offering table are inscribed the kinds and number of things offered.

On "B" is a vertical row of hieroglyphs: → ↓
 "[A boon which the king gives] and a boon of Anubis presiding over the god's dwelling, that he may be buried in the necropolis, the honoured one by the great god, the ka-servant, Ne-kaw-Re'."

Then follows the representation of a male figure in a walking attitude, with the two arms hanging at his sides, the right hand being wide open and the left closed.

On "C" is: ↓ ← "[A boon which the king gives] and a boon of Anubis presiding over the god's dwelling, that he may be buried in the necropolis, the honoured one by the great god, the ka-servant, Ne-kaw-Ptah."

Then follows the representation of a man in a walking attitude; the upper part is damaged.

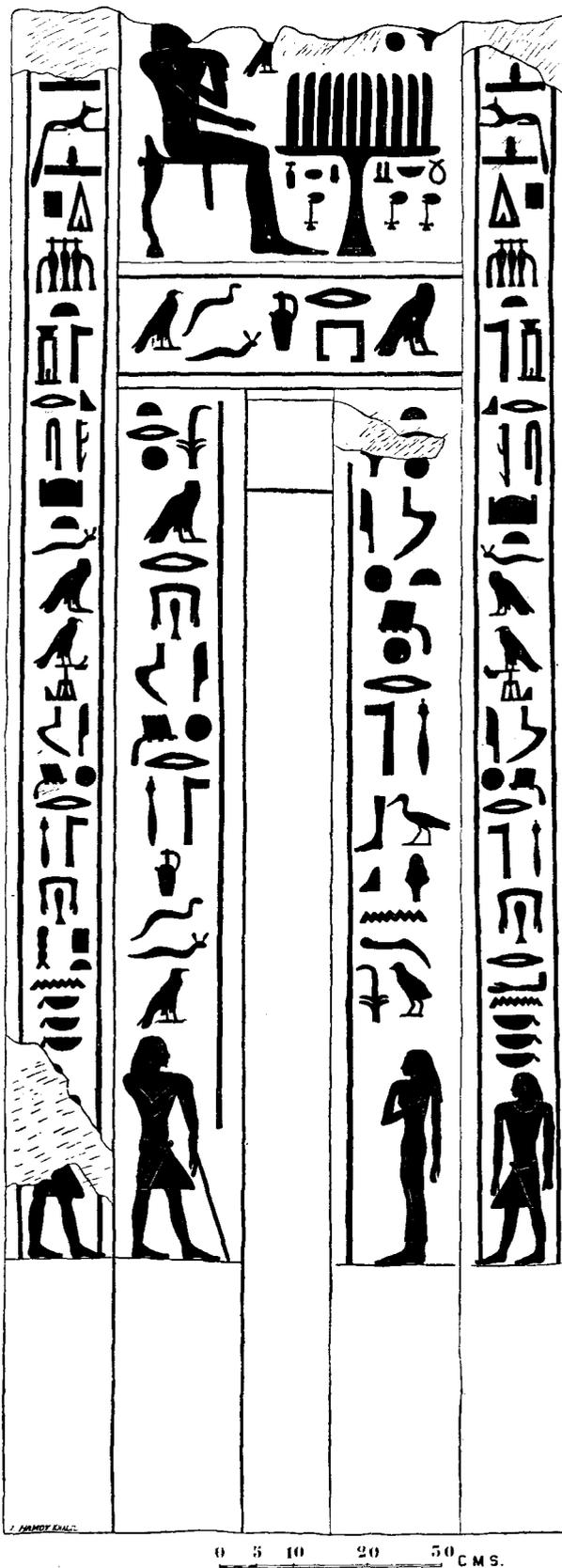


FIG. 48

On "D" is inscribed a horizontal row of hieroglyphs: ← "The steward, Zefa-Khnwm."

On "E" is also inscribed a vertical row of hieroglyphs: → ↓ "She who is concerned with the king's affairs, the honoured by the great god, Nisw-bak."

Below the inscription is represented a standing woman. Her right arm is placed on her breast with the hand wide open, while her left arm hangs at her side with the hand also wide open. She wears a long wig, a necklace and a long tight transparent robe. Probably she is the wife of the owner of the false door.

On "F" is: ↓ ← "He who is concerned with the king's affairs, the overseer of the ka-servants, the honoured by the great god, Zefa-Khnwm."

Below these inscriptions is represented Zefa-Khnwm in a walking attitude facing north. He leans on his long staff with the palm of the right hand over it, while the left arm encircles it.

The relation between the two servants of the ka, namely, Ne-kaw-Re' and Ne-kaw-Ptah, to the owner of the false door is not certain. But from the kind of representation it is sure that they are not mere ka-servants of Zefa-Khnwm, but that they belong to his family.

(4) The fourth false door of $\overline{\text{Ⲁ}} \text{ⲛ} \text{ⲛ}$ 'Thetety':

The fourth false door (Fig. 49) is situated at a distance of 0.96 metre from the third one. It belongs to a woman whose relation to Dag is not mentioned and who is most probably his wife (Fig. 50).

On lintel "A" which is greatly damaged, are inscribed originally three horizontal rows of incised hieroglyphs; the first with the $\text{ⲛ} \overline{\text{Ⲁ}} \text{ⲛ}$ formula is lacking. The middle one is much damaged and only a few signs are visible: ← "[1] That offerings may come forth unto her on the opening of the year, on the feast of Thot, on the first day of the year.....[2] and on the feast of burning, on the feast of placing the oven, on the feast of appearance of Min, on every feast and every day, for the king's acquaintance, the sole concubine of the king, Theteti."

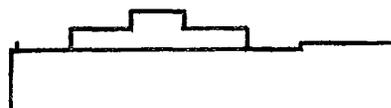
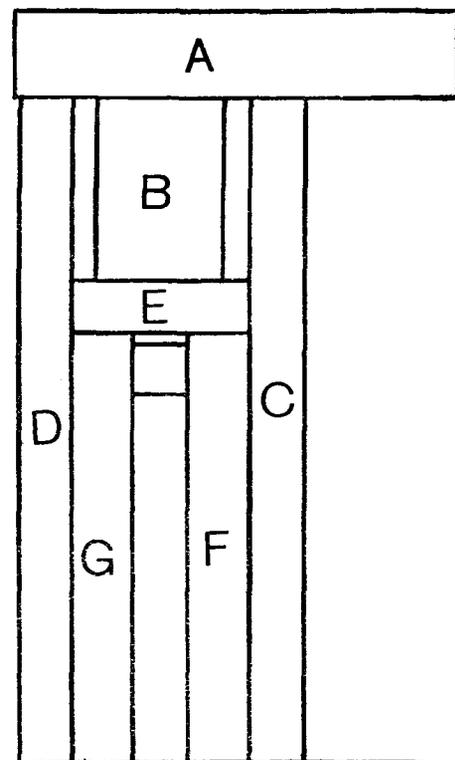


FIG. 49

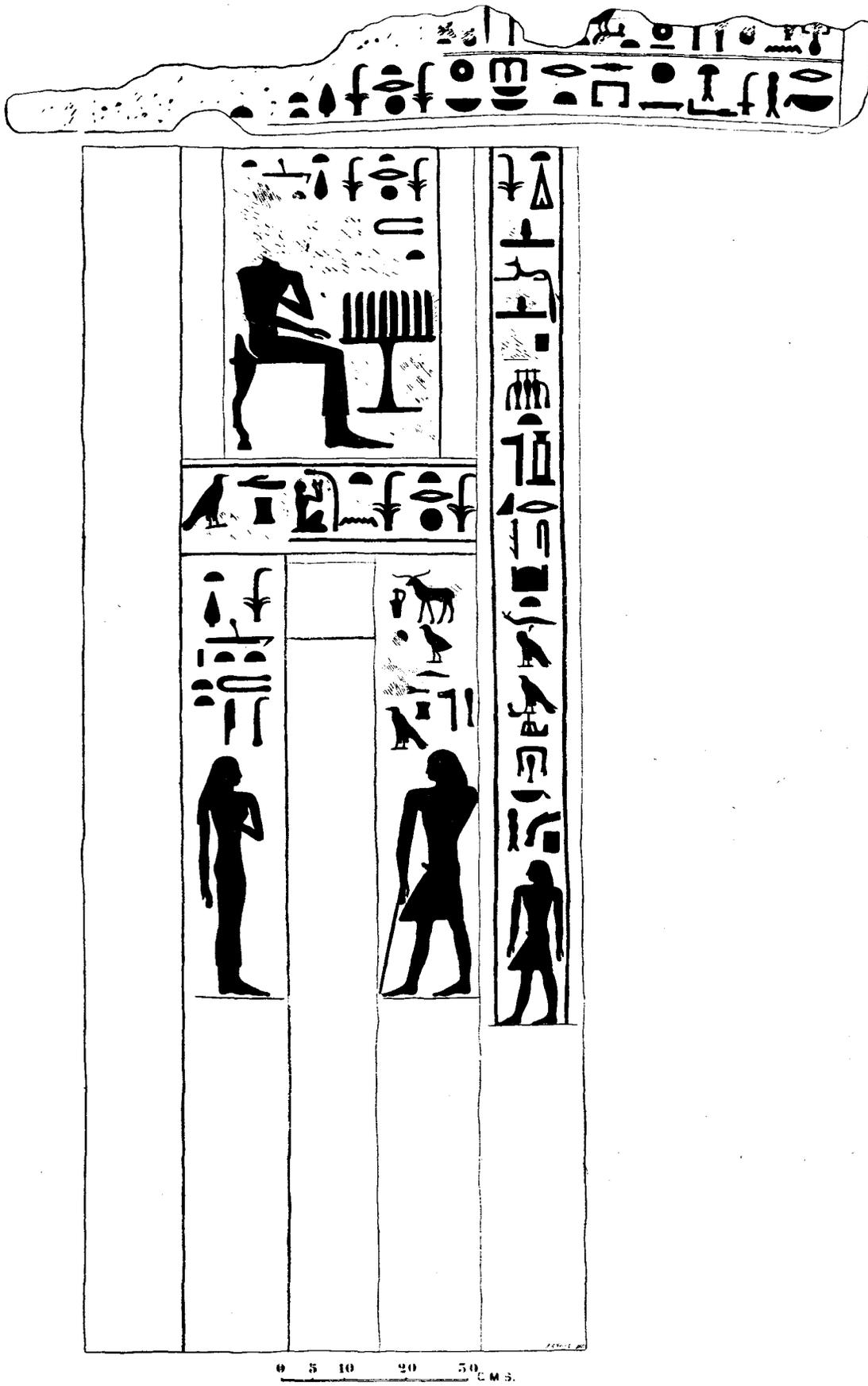


FIG. 50

On "B" is represented the owner of the false door sitting on a stool. The head is damaged. Her left arm is placed on her chest, while her right arm is raised above her thigh and outstretched to the offering table with the hand wide open. In front of her is an offering table and above her are inscribed her name and titles : ← "She who is concerned with the king's affairs, the sole king's concubine, Theteti."

On "C" is a vertical row of hieroglyphs : → ↓ "A boon which the king gives, and a boon of Anubis, presiding over the god's dwelling, that he may be buried in the necropolis, the ka-servant, Ka-hap."

Below is represented Ka-hap in a walking attitude facing south. He wears a wig, a necklace and a short wide triangular loin-cloth.

"D" is left uninscribed.

On "E" is a horizontal row of hieroglyphs bearing the name of Dag and some of his titles : ← "He who is concerned with the king's affairs, the purificator of the king, Dag."

On "F" is a vertical row of hieroglyphs : → ↓ "The priest of Khnwm-Khwfw (*i.e.* king Khwfw), Dag."

At the end of the inscription, Dag is represented standing and leaning on his long staff. He is placing his left hand on its top, while his right arm encircles it. He wears a long wig, a necklace and a short wide triangular loin-cloth.

On "G" is incised a vertical row of hieroglyphs : ↓ ← "The sole concubine of the king, Thetety."

Below this inscription Theteti is represented in a walking attitude with the left arm placed on her breast, and the hand wide open, while her right arm hangs at her side with the hand open too. She wears a long wig, two necklaces, four bracelets on the left wrist, one anklet in each leg and a tight transparent robe.

SERDABS

(1) Between the third and fourth false doors is the opening (15.5 cms.) of a Serdab (Dim. 1.05 × 1.07 × 5.30 m. high).

(2) In the southern wall of the pillared hall is the aperture (0.15,5 × 0.4 m.) of another Serdab (Dim. 3.10 × 1.05 + 2.05 m. existing height).

THE CHAPEL OF DAG

(Dim. 2.75 m. \times 0.90 m. \times 2.05 m. high).

In the southern wall of this pillared hall is a doorway (0.51 \times 0.62 + 1.96 m.) that gives access to a little rectangular funerary chapel (2.85 m. \times 1.00 m. + 2.28 m.). Some courses of the walls have fallen away and only six of them are still existing.

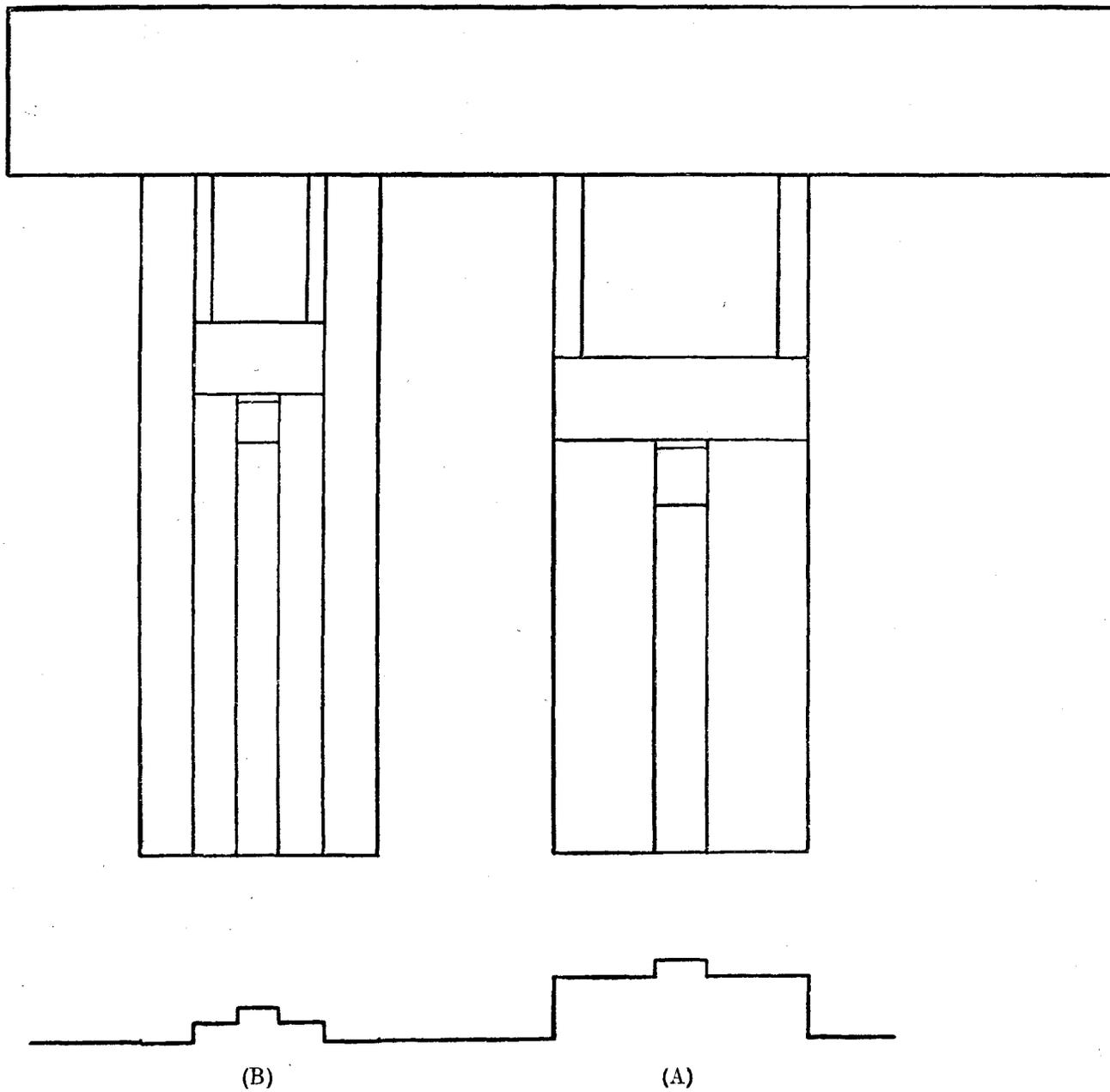


FIG. 51

FALSE DOORS

On the western wall of the chapel two false doors are fixed :—

The northern one (Fig. 51 *A*) is bigger than the southern (Fig. 51 *B*) and was prepared to be sculptured but was left without any inscription except one sign \triangle in the middle of the lower lintel.

The southern false door bears no traces of inscriptions.

A large inscribed lintel is placed over the two false doors. On it are two horizontal rows of incised hieroglyphs. The first half of the upper row is wholly destroyed. The rest runs thus (Fig. 52) : ← “[1] [that] he [may be buried] as an honoured one by the

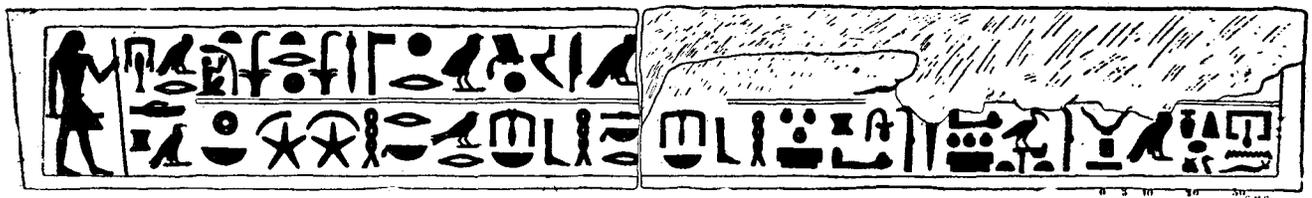


FIG. 52

great god, [2] that offerings may come forth unto him at the voice, at the feast of the opening day of the year, the feast of Thoth, the feast of the beginning of the year, the wag feast, the feast of Seker, the great feast, the feast of burning, the monthly feast, the half-monthly feast and every day, to him who is concerned with the king's affairs, the purificator of the king, the overseer of the ka-servants, Dag.”

At the end of the inscription, Dag is represented in a walking attitude facing north, with his long staff in his left hand, while his right arm hangs at his side with the hand grasping the *Kherep* (baton). He wears a long wig, a necklace and a short wide triangular loin-cloth.

*
*
*

In the debris filling this chapel of Dag was found a rectangular offering table (see Pl. XVII) made of fine white Turah limestone. It contains two small libation tanks cut deep into it and it is incised with beautiful hieroglyphs.

The upper horizontal row reads : ← “A boon which the king gives and a boon of Anubis” (continued in the left vertical row).

On the left vertical row is : → ↓ “Offerings every day.”

The right vertical row reads: ↓ ← "The honoured by the god" (continued in the lower horizontal row).

The lower horizontal row reads: ← "She who is concerned with the king's affairs, Ni-hap."

The space between the two libation tanks is incised with the short inscription: "Thousands of bread, cake and beer."

STATUES

I.—GROUP OF TWO STATUES SUPPOSED TO BELONG TO DAG AND HIS WIFE (Pl. XVIII, 1):—

Dimensions: Height of Dag 0.52 m.

Height of his wife 0.50 m.

Preservation: The two statues are in a very good state of preservation.

Work: Good.

Material: White Turah limestone.

Description: The two statues are represented in a standing attitude. The two arms of the man are hanging at his sides with the two hands closed on the \sqcap . His chest is represented broader than the usual and the anatomy of the chest and arms is summarily expressed. The muscles of the legs are expressed by means of grooves in the stone. The traits of the face are excellently expressed. He wears a long plaited wig falling to his shoulders, a plissé loin-cloth and a girdle. The wig is black and the body was painted dark red. The knot of the girdle is painted blue. His wife is represented standing with the right arm hanging at her side with the hand wide open, while the left arm encircles her husband and her hand is visible on his left shoulder. The anatomy of her body is fairly well expressed. She wears a long plaited wig from underneath which appears her natural hair. She is wearing a close-fitting garment. Her wig was originally painted black and the body painted yellow. The pedestal on which both stand was painted black.

II.—STATUETTE OF DAG'S WIFE (?) (Pl. XVIII, 2 and 3):—

Dimensions: Height 0.445 m.

Breadth 0.13 m.

Preservation: A part of the right eyebrow is destroyed. Otherwise the statuette is perfect.

Work: Not good.

Material: White Turah limestone.

Description: The statuette represents a woman standing with the right hand, placed wide open with the palm downwards, on her breast, while the left arm hangs at her side. The anatomy is not well executed. The right shoulder is shorter than the left one. The waist is nearly as broad as the chest. The feet are much bigger than those of a woman. The eyebrows and eyelashes are expressed by lines of black paint. The head-dress is the usual painted black wig. She wears a long tight half transparent garment. The pedestal and the plinth at the back of the statuette are plain with no inscriptions to indicate her personality.

III.—STATUE OF DAG (?) (Pl. XIX):—

Dimensions: Height 0·41 m.

Breadth 0·15 m.

Preservation: Intact.

Work: Good.

Material: White Turah limestone.

Description: It represents Dag (?) sitting on a stool with his two arms placed on his short tight loin-cloth which covers his two thighs to a little above the knees. He holds in his right hand the \Leftarrow while his left hand is wide open. The muscles of the chest, arms and legs are well executed. The traits of the face are very well modelled. He wears the long plaited wig. It was coloured dark red.

IV.—A SINGLE STATUE OF 'PER-NEB' $\square \cup \rfloor$ (Pl. XX):—

Dimensions: Height 0·48 m.

Breadth 0·14 m.

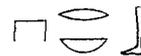
Preservation: Well preserved.

Work: Good.

Material: White Turah limestone.

Description : The statue represents a man in a walking attitude supported from behind by a plinth. His arms hang at his sides and in each of the two closed hands is the ☐. The head-dress is the usual plaited black wig. A short triangular kilt covers his body from below the navel to above the knees and hangs from a belt tied by a projecting knot stretching to the left of the navel. The right part of this kilt is crimped. The eyebrows and eyelashes are expressed by lines of black paint. The neck is thick and short. The chest and shoulders are broad. The muscles of his breast, hands and two legs are articulated in a summary way. The body of the figure is coloured red. The pedestal is coloured black.

Inscriptions : On the pedestal and in front of his right foot is incised : 



SHAFTS

Behind the northern false door of Isi-'ankh are Shafts Nos. 314 and 442.

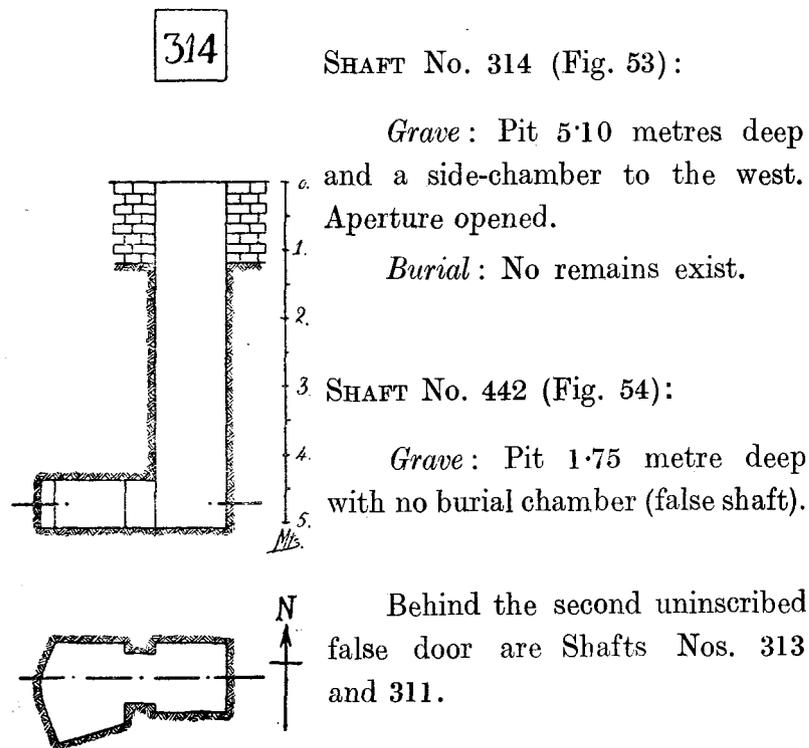


FIG. 53

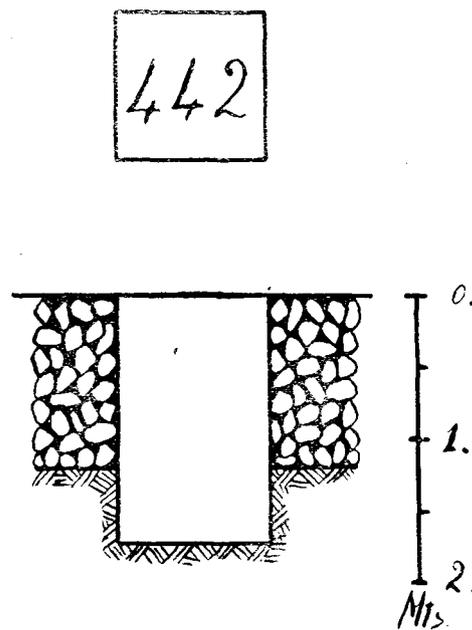


FIG. 54

SHAFT No. 313 (Fig. 55):

Grave: Pit 3 metres deep with a side-chamber to the west. Aperture closed with a large limestone block.

Burial: Two skeletons were buried in the chamber, of which the original occupant was lying at the bottom of a sarcophagus cut in the floor of the chamber, while the bones of the usurper were scattered on the lid of the sarcophagus. The bones of both skeletons were in a very bad state of preservation.

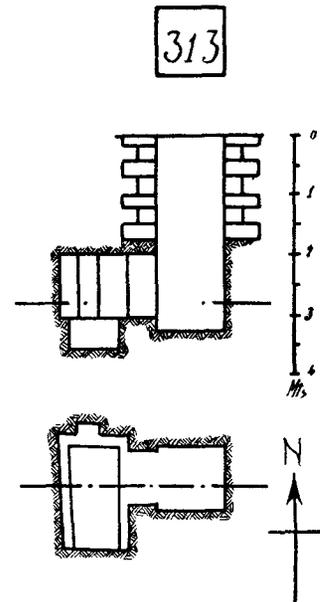


FIG. 55

SHAFT No. 311 (Fig. 56):

Grave: Pit 1.50 metre deep with no burial chamber (false shaft).

Behind the third false door (of Zefa-Khnwm) there are also two Shafts Nos. 312 and 310.

311

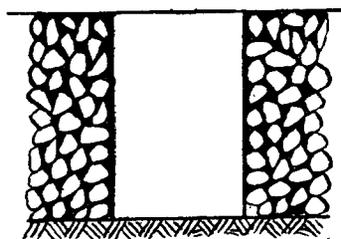


FIG. 56

SHAFT No. 312 (Fig. 57):

Grave: Pit 5.75 metres deep. Its upper part was used after the burial as a Serdab for the Mastaba of Dag (see Fig. 43). The pit ends in a side-chamber on the west, though at a higher level than this chamber the cutting of another chamber was attempted but left unfinished. Aperture closed with limestone blocks.

Burial: A very damaged skeleton lying in no apparent position.

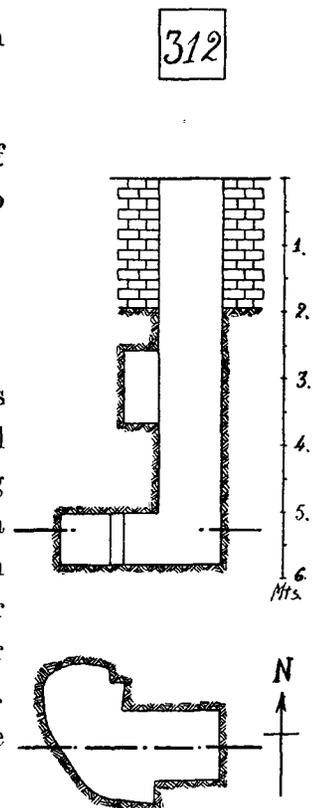


FIG. 57

SHAFT No. 310 (Fig. 58):

Grave: Pit 1.25 metre deep. At the bottom of the pit and beside its eastern and western walls, two platforms were built of limestone blocks and mud. This space was roofed by large limestone slabs.

Burial: Adult skeleton contracted on left side with head to the north and facing east. He was lying at the bottom of the pit and protected with the limestone slabs of the roof.

310

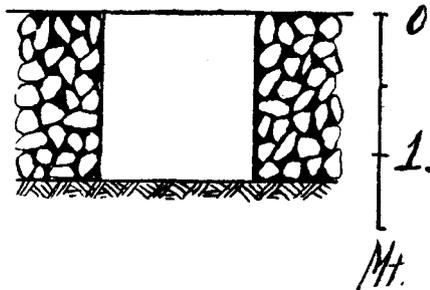


FIG. 58

323

Behind the fourth false door (of Thetety) are Shafts Nos. 323 and 309.

SHAFT No. 323 (Fig. 59):

Over its mouth was a circular mud domed construction of about 0.20 m. high (Pl. XV, 2).

Grave: Pit 6.50 metres deep with side-chamber on the west. Aperture closed with mud bricks and clay.

Burial: A skeleton of a woman lying contracted on left side with head to north. Under the head and around the body are heaps of white leaves of papyrus (Pl. XV, 3).

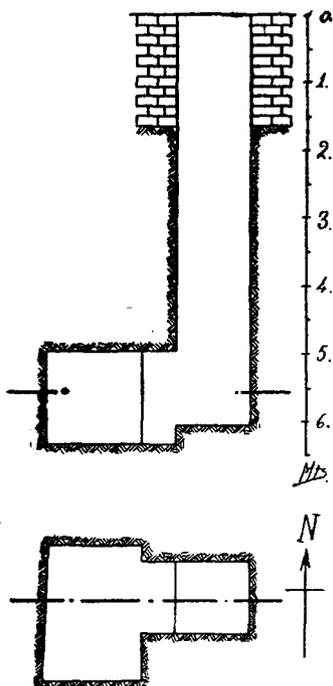


FIG. 59

309

SHAFT No. 309 (Fig. 60):

Grave: Pit 2.80 metres deep and side-chamber on the west. Aperture opened. Burial chamber was empty.

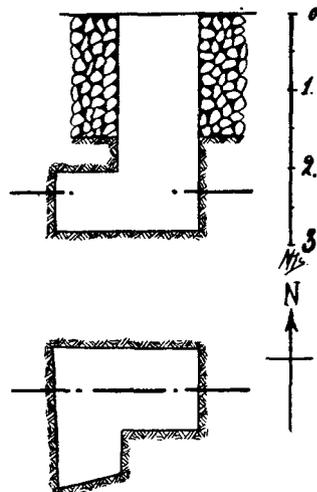


FIG. 60

SHAFT No. 316 (Fig. 61):

Behind the southern chapel of Dag.

Grave: Pit 5.75 metres deep and a side-chamber on the west. Aperture closed with limestone blocks.

Burial: Adult skeleton extended on back with head to north.

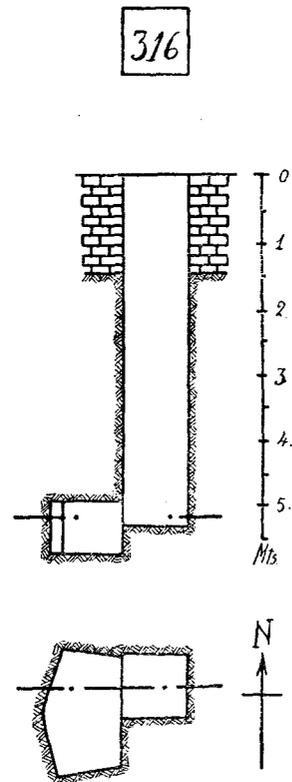


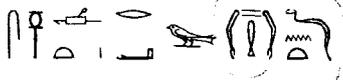
FIG. 61

DATING

The fact that Dag was a priest of Khwfw might suggest that he lived during the reign of this king or shortly after. But as to other members of the family, they belong to a decidedly later period. Dag must have occupied his position in the funerary service long after Khwfw's death. Undoubtedly Isi'-ankh must have been living under king Isi or shortly after (Vth Dynasty). But, as to the dating of Zefa-Khnwm, all that can be said is that he was either contemporaneous with Dag or a little later.

THE MASTABA OF  KA-KHER-NISWT

TITLES

1.  'Sem-Priest.'
2.  'Director of the Kilt.'
3.  'Ka-servant of the Endowment of the Sole Companion Re'-wer.'
4.  (1) 'Maker of the Nails.'

FAMILY

The children (ms.f ny kht.f) "His offspring of his body":—

SONS :—

- (1)  'Khwn-Ptah,' with the two titles:
 1.  'Ka-servant.'
 2.  'Assistant Ka-servant.'
- (2)  (2) '.....'

DAUGHTERS :—

- (1)  'Theset.'
- (2)  'Waz-pekhes.'
- (3)  '.....'

(1) For this title, compare Mar. Mast. D 40, D 67 and D 42.

(2) For the name see RANKE. Ägyptischen Personennamen, page 310.

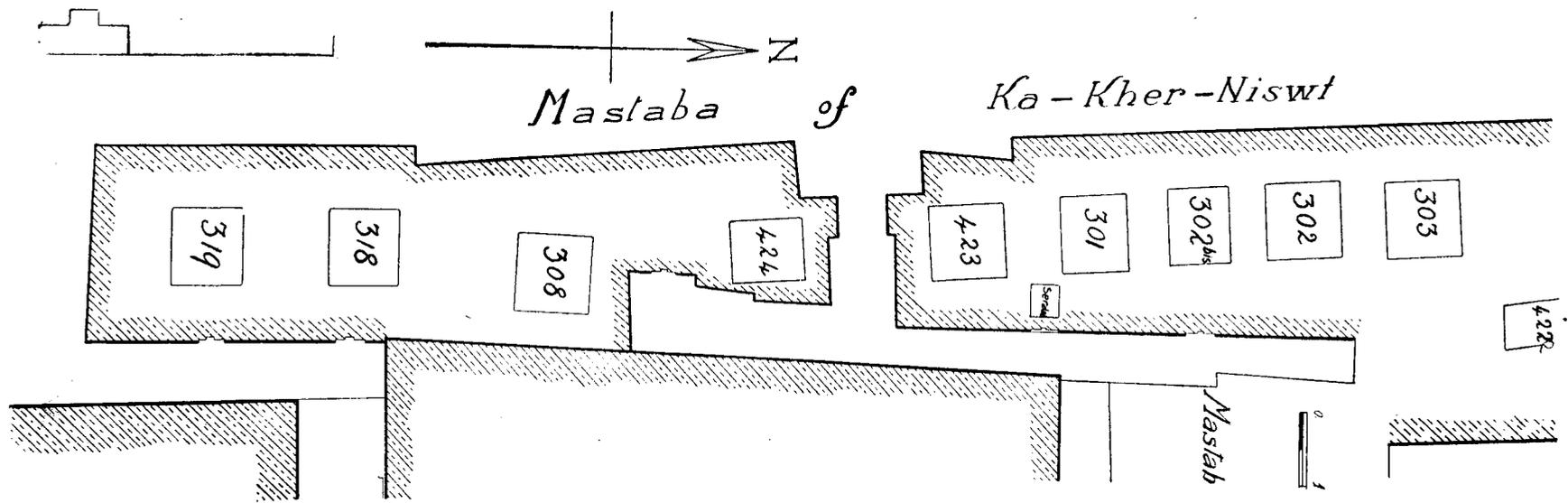


FIG. 62.—THE MASTABA OF KA-KHER-NISWT

SITUATION

The Mastaba of Ka-kher-niswt (*see* G.P. 3-F) is situated to the west of those of Sekhem-Ptah and Dag and east of the Mastaba of Merwka and Shaft No. 35. It is oblong in shape and is built of fragile local limestone, but only five courses of its walls are still in situ.

DESCRIPTION

The entrance of this Mastaba is situated in the western wall and its inscribed lintel, which measures 1.70 m. long by 0.40 m. broad, was found fallen in front of it.

This lintel is made of local limestone and was broken into three parts. It is incised with three horizontal rows of hieroglyphs (Fig. 63 and Pl. XXI, 1) reading: ← “ [1] A boon which the

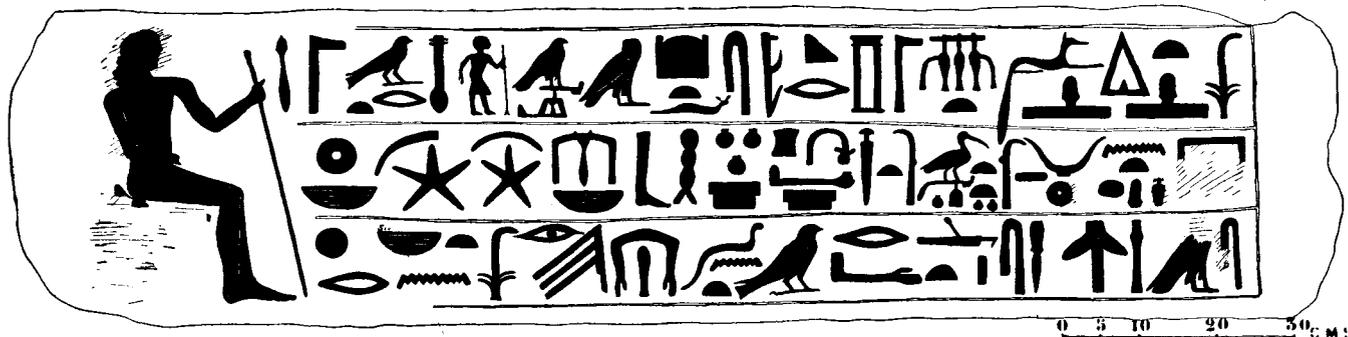


FIG. 63

king gives and a boon of Anubis who presides over the god's dwelling, that he may be buried in the necropolis after a good old age [honoured by] the great god. [2] Offerings may come forth unto [him] in the opening of the year, in the feast of Thoth, in the feast of the first day of the year, in the wag feast, in the monthly and the half-monthly feasts and on every day. [3] To the sem priest, director of the kilt, the ka-servant of the endowment of the sole confidant Re'-wer, the maker of the nails, Ka-kher-niswt."

The entrance of the chapel leads to a small narrow corridor dividing the Mastaba into two parts, each with its burial shafts connected to it.

Northern Part :—

The northern part measures 9.70 metres long by 2.80 metres broad and has two small false doors of local limestone fixed in its eastern wall. The one to the north is uninscribed, while that to the south is incised, but only the lower part from below the drum still exists (Fig. 65).

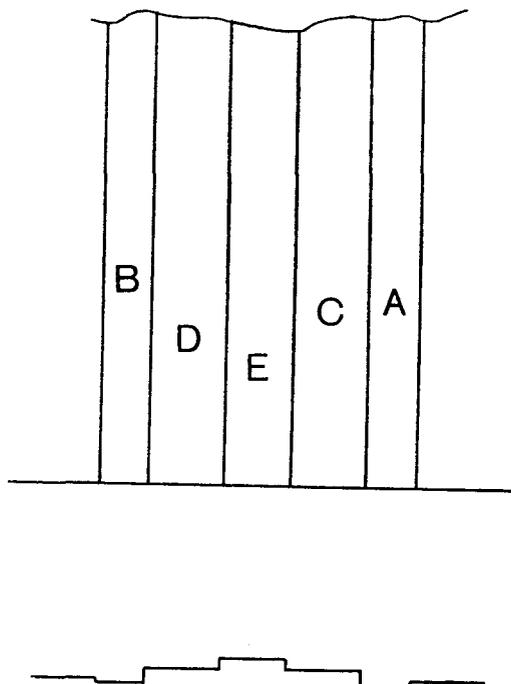


FIG. 64

The inscriptions on "A," if there were any, have weathered away.

On "B" is the rest of a vertical row of hieroglyphs reading: ↓ ← "..... [that he may be buried in the] necropolis [after] a very good old age, [honoured] by the great god, the ka-servant, Khwn-Ptah."

"C" was divided into registers, parts of three of which are still visible.

On the upper one is seen the lower part of the representation of a man and behind him is a woman. Both are in a walking attitude facing south. On the second register is a similar representation. On the lower, only exists a part of the head of a figure, above which is incised the name but only the two signs  are still existing.

"D" was also divided as "C" into registers and has been incised with the same kind of representations.

On the upper register are seen two figures of a man and a woman in a walking attitude and facing north. The man is dressed in a short loin-cloth and his left hand hangs at his side.

The woman wears a long tight robe. Above the man is inscribed his name: "Sen-sen." Above the woman is her name: "Theset." On the second register is seen the lower part of a similar representation. On the lower register exists only the upper part of the figure of a woman wearing a long plaited wig and facing north. Above her is incised her name "Waz-pekhes."

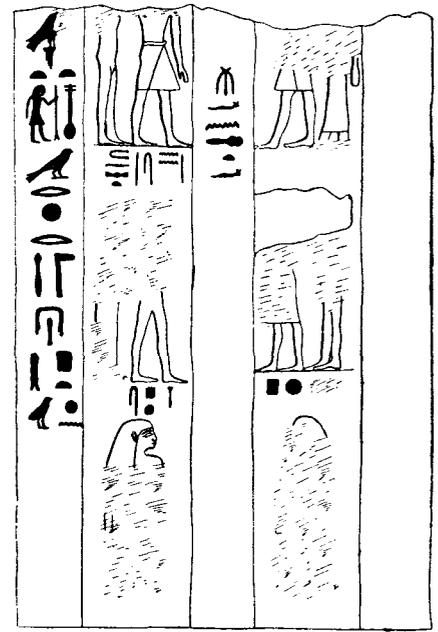


FIG. 65

On "E" is a vertical row of hieroglyphs reading: ↓ ← "His offspring of his body."

Behind this false door is the Serdab of Khwn-Ptah. It measures 0.50 m. and contained a statuette of the owner of the Serdab. The statuette was found headless but it was found to go with a head found thrown in the debris south of this Mastaba.

STATUETTE OF KHWN-PTAH (Pl. XXI, 2 and 3).

White limestone. Height 0.41 m. Breadth across shoulders 0.14½ m. Work is fair and preservation is good with the exception of the hind part of the head which is completely lacking.

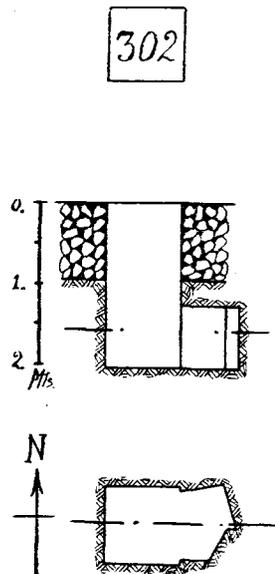


FIG. 68

SHAFT No. 302 (Fig. 68):

Grave: Pit 2 m. deep and a burial chamber on the east. Aperture opened.

Burial: Few bones scattered in the debris.

SHAFT No. 302 bis (Fig. 69):

Grave: Pit 1.65 m. deep without side-room.

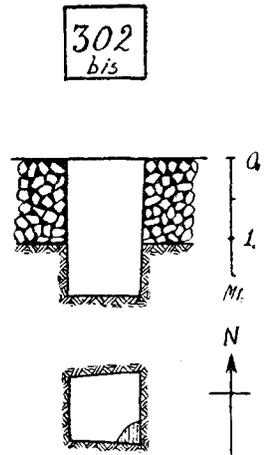


FIG. 69

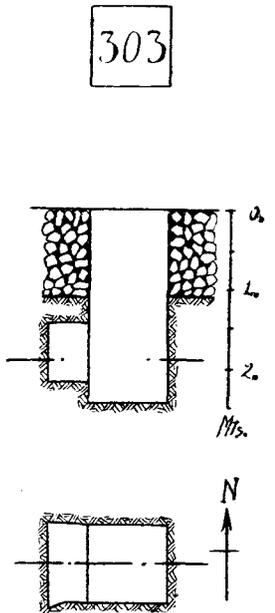


FIG. 70

SHAFT No. 303 (Fig. 70):

Grave: Pit 2.50 m. deep with a small burial chamber to the west. Aperture opened.

Burial: Few bones scattered in the debris.

SHAFT No. 422 (Fig. 71):

Grave: Pit 1 metre deep with no burial chamber.

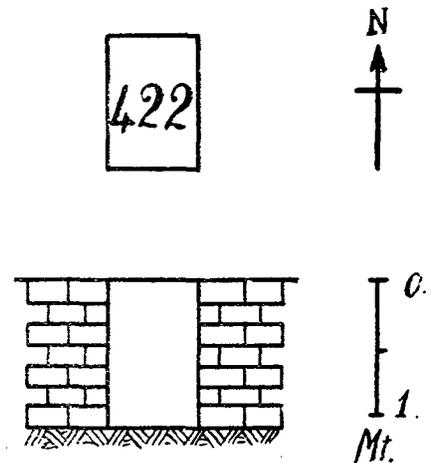


FIG. 71

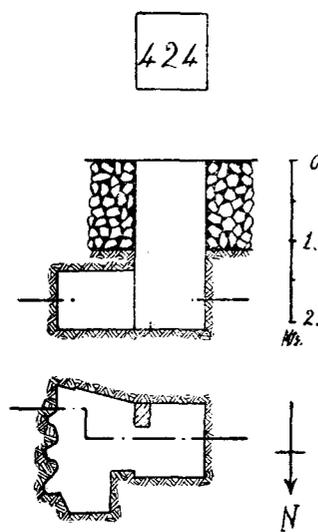


FIG. 72

SHAFT No. 424 (Fig. 72):

Grave: Pit 2·10 m. deep and a side-chamber on the east. Aperture closed with local limestone and mortar.

Burial: A very damaged skeleton lying in no apparent position.

SHAFT No. 308 (Fig. 73):

Grave: Pit 2·85 m. deep and a side-chamber on the north. Aperture opened.

Burial: Few bones scattered in the debris.

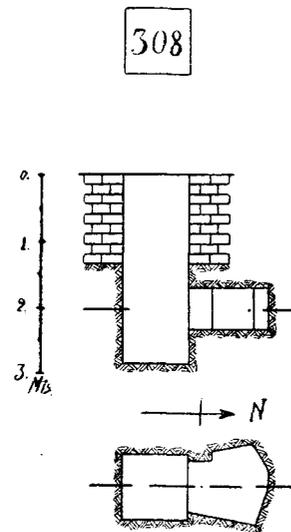


FIG. 73

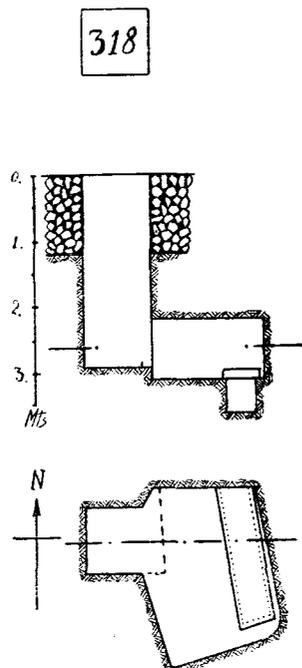


FIG. 74

SHAFT No. 318 (Fig. 74):

Grave: Pit 3 metres deep and a side-chamber on the east. Aperture closed with two limestone blocks.

Burial: Adult skeleton extended on back with head to north in a rectangular recess cut deep in the floor of the chamber and covered with one long slab of local limestone.

SHAFT No. 319 (Fig. 75):

Grave: Pit 2·10 metres deep ending in a side-chamber on the west. Aperture opened.

Burial: Few bones scattered in the debris.

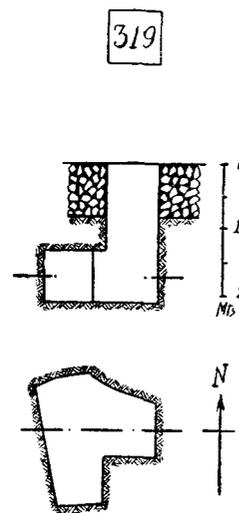


FIG. 75

DATING

The dating of this tomb is fairly definite.

He is the mortuary priest of the famous Re'-wer who lived during the reign of Nefer-ir-ka-Re', third king of the Vth Dynasty.

THE MASTABA OF SHAFT 322

The Mastaba of Shaft 322 (*see* G.P. 4--F) is situated to the south of that of Wash-Ptah and to the west of the Mastaba of Kaw-niswt. It is one of the largest Mastabas in this zone (Pl. XXII), measuring 22 m. long by 12.55 m. broad and 4 m. high, but unfortunately it contains no inscriptions. This Mastaba is partly cut in the rock and partly built of local limestone, of which seven courses still remain in the eastern wall.

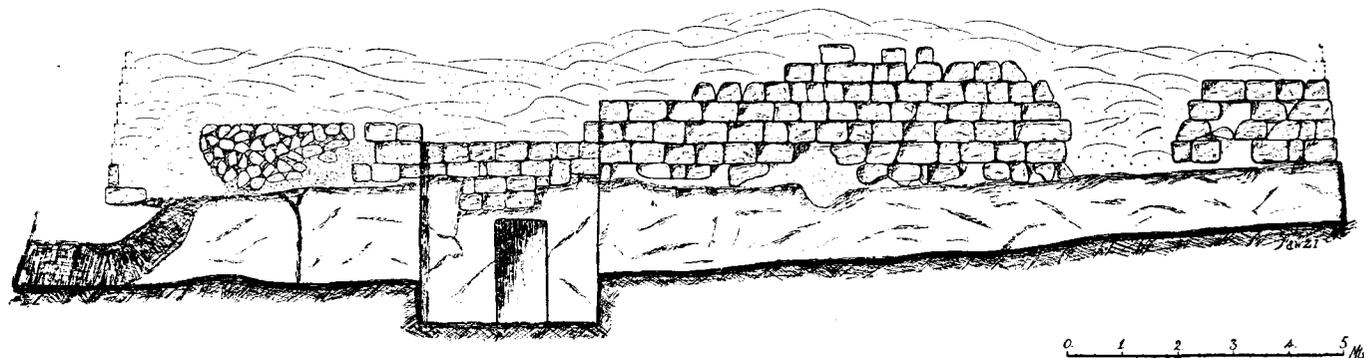


FIG. 76.—FACADE OF THE MASTABA OF SHAFT 322

In front of the entrance of this Mastaba is a depression measuring 3.55 m. long by 3.30 m. broad and 0.70 m. deep, which is cut down in the natural rock and serving as a courtyard.

FUNERARY CHAPEL

The entrance to the funerary chapel of this Mastaba measures 0.90 m. wide by 2.45 m. thick and 1.80 m. high. The chapel itself measures 4.15 m. long by 1.55 m. broad and 2.45 m. high. It is well cut in the mother rock and was originally roofed with seven large slabs of local limestone.

In the western wall are traces of an unfinished false door. The chapel was employed in later times as a shaft built in its roof at its southern end and a skeleton was found lying in the northern part of the chapel.

A small doorway measuring 0.77 m. wide by 1.65 m. high is cut in the southern wall, leading to another small rectangular chamber which measures 3.10 m. long by 1.60 m. broad and 1.85 m. high and contained nothing but debris.

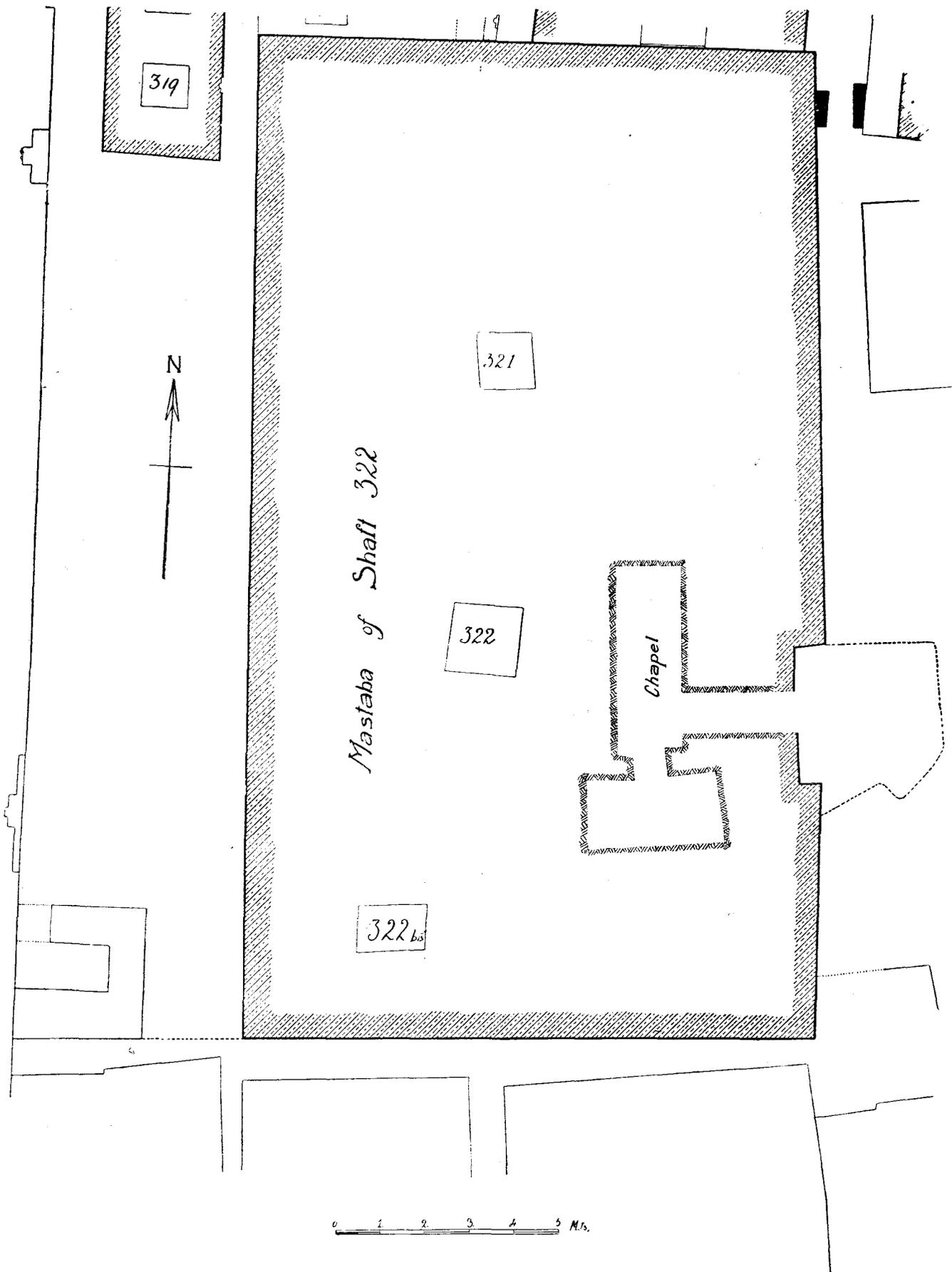


FIG. 77.—THE MASTABA OF SHAFT 322

SHAFTS

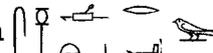
SHAFT No. 322 (Fig. 78):

This shaft is placed behind the unfinished false door.

Grave: Pit 1.65 m. by 1.65 m. and 10.40 m. deep and a side-chamber on the south. Aperture opened.

Burial: Side-chamber contained a large sarcophagus with a broken lid on it. Both chamber and sarcophagus are filled with water.

Contents: In the filling of the pit:—

(1) A fragment from an inscribed slab of white limestone. It is incised with  "The sole companion Re'-wer."

(2) Two pieces of a white limestone statuette that go together with a third piece found last season. They all form a statuette of Re'-wer without the head, shoulders and feet (see Volume I, Pl. XLVI).

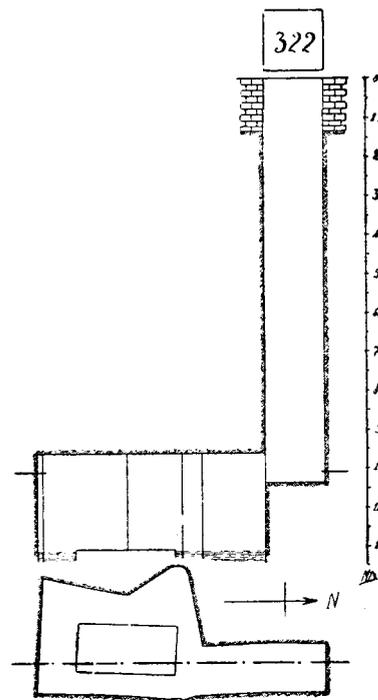


FIG. 78

321

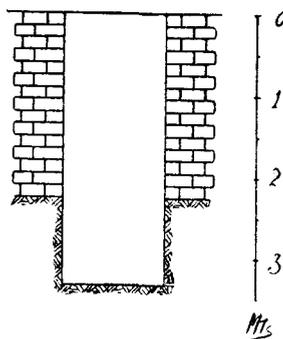


FIG. 79

SHAFT No. 321 (Fig. 79):

Grave: Pit 1.20 m. by 1.20 m. and 3.30 m. deep without burial chamber.

SHAFT No. 322 bis (Fig. 80):

Grave: Pit 1.45 m. by 1.00 m. and 2.30 m. deep without burial chamber.

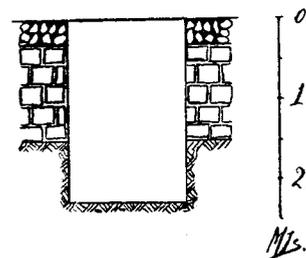
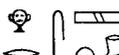
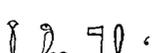
322
bis

FIG. 80

THE MASTABA OF  KAW-NISWT

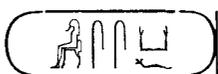
TITLES

1.  'Master of the Secrets.'
2.  (1) '.....'
3.  'Director of the Palace.'
4.  'Attached to the "Fair-is-the-face," (i.e. the Crown).'
5.  'Director of the Hairdressers.'
6.  'Priest of the Goddess Nekhbet.'
7.  'Priest of the Goddess Uto.'
8.  'Overseer of the Laboratory (?).'

FAMILY

WIFE:  'Wert-ka' with two titles:—

1.  'She who is concerned with the King's Affairs.'
2.  'Priestess of the Goddess Hathor.'

ELDEST SON:  'Shepses-ka-f-'ankh,' with title:—

 'He who is concerned with the King's Affairs.'

(1) See Wörterbuch, I, page 75.

Var.  ,  ,  (clerical official).

Compare:—

(i) DAVIES, Deir El Gebrawi, II, p. 8.

(ii) BLACKMAN, Rock Tombs of Meir, III, p. 5.

THE MASTABA OF KAW-NISWT

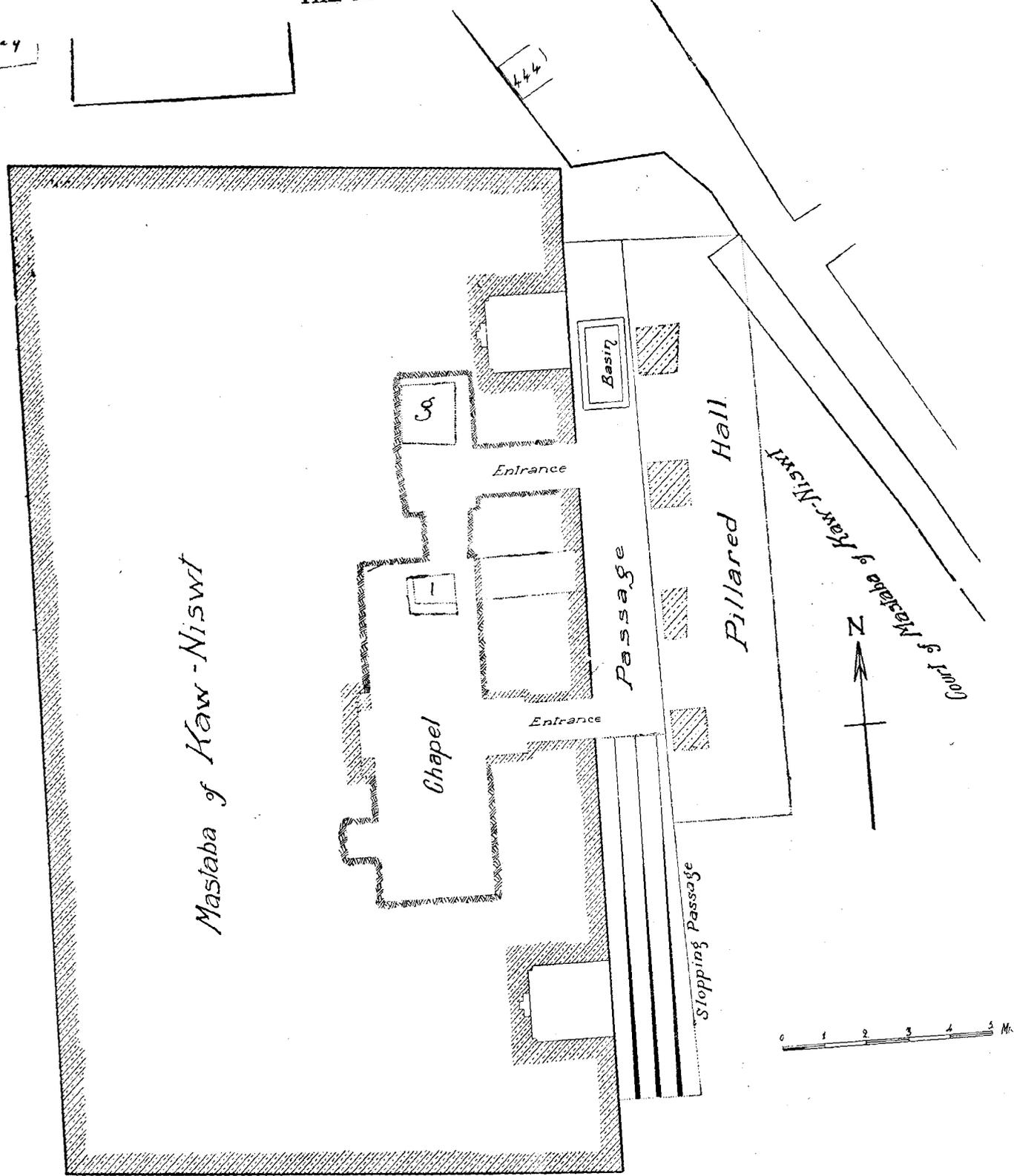


FIG. 82.—THE MASTABA OF KAW-NISWT

DESCRIPTION

It is very deeply cut in the rock (height 8.50 m.) and its upper part (height 4.7 m.) was cased with big blocks of local limestone. In front of the funerary chapel is a long roofed pillared hall (Dim. 13.70 × 2.75 m.) cut in the mother rock with four pillars not of equal dimensions, and of the natural rock (*see* Pl. XXIII).

Between the pillared hall and the funerary chapel is a long passage (1.63 × 20.30 m.) at the end of which is a very large basin (Dim. 1.95 × 0.95 × 0.75 m.) for libation, cut in one block of white Turah limestone.

At the extreme ends of the eastern wall of the Mastaba are fixed two very large false doors higher than the level of the original entrance by about 3.80 m.

The southern false door (Fig. 83) :

The southern false door (1.75 × 3.58 m.) is fixed in the rock and is about 1.60 m. deep in the wall of that Mastaba. Its outer jambs are built of large slabs of white Turah limestone and the original false door itself is cut in one piece of the same material and bears no inscriptions.

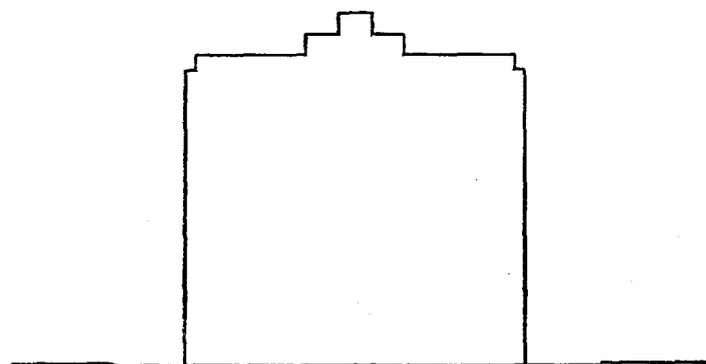
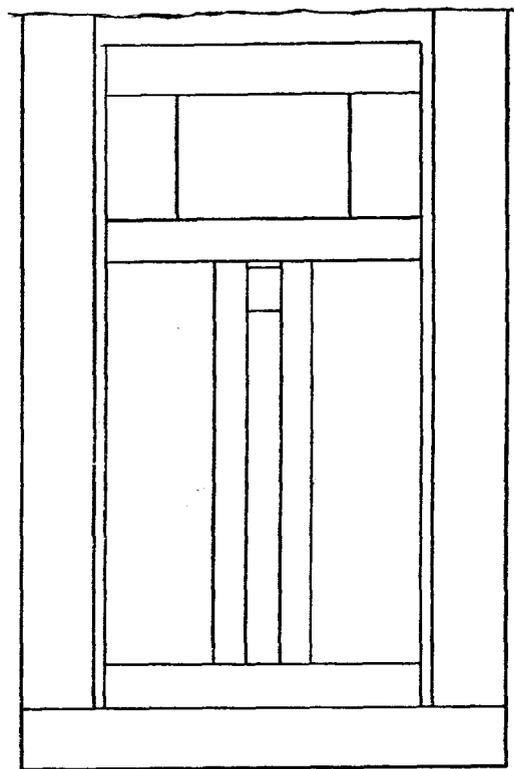


FIG. 83

The northern false door (Fig. 84):

The northern false door (1.80×3.35×1.53 m. deep) is also fixed deep in the wall of the Mastaba. Its outer jambs are built of white Turah limestone. The left jamb bears no inscriptions.

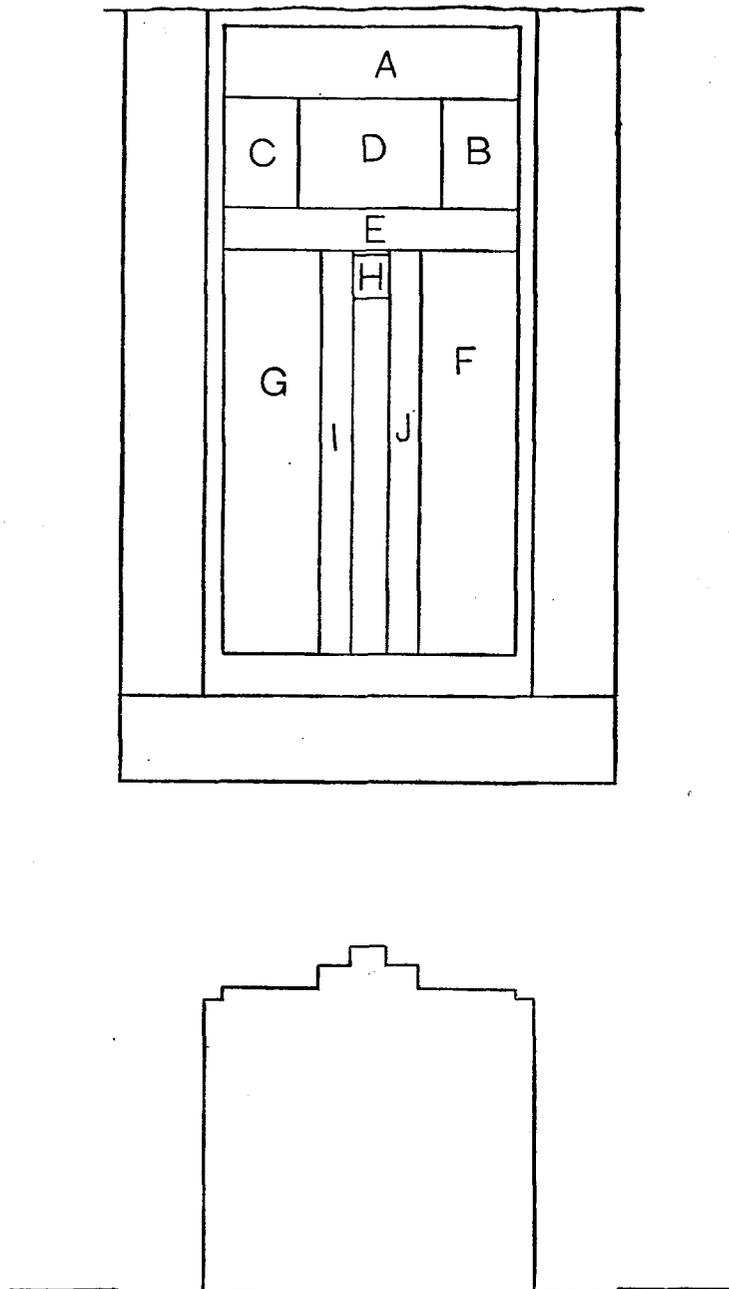


FIG. 84

On the right thickness (Fig. 85 and Pl. XXIV, 1) the owner of the tomb Kaw-niswt is represented in relief in a walking attitude and holding his staff in his left hand, while his right hand holds the *Kherep* (baton). He wears a long wig, a false beard, a broad necklace and a plaited short loin-cloth. His wife is represented beside him putting her left hand on his left shoulder. She wears a tight transparent robe with braces, two necklaces, two anklets and a bracelet in

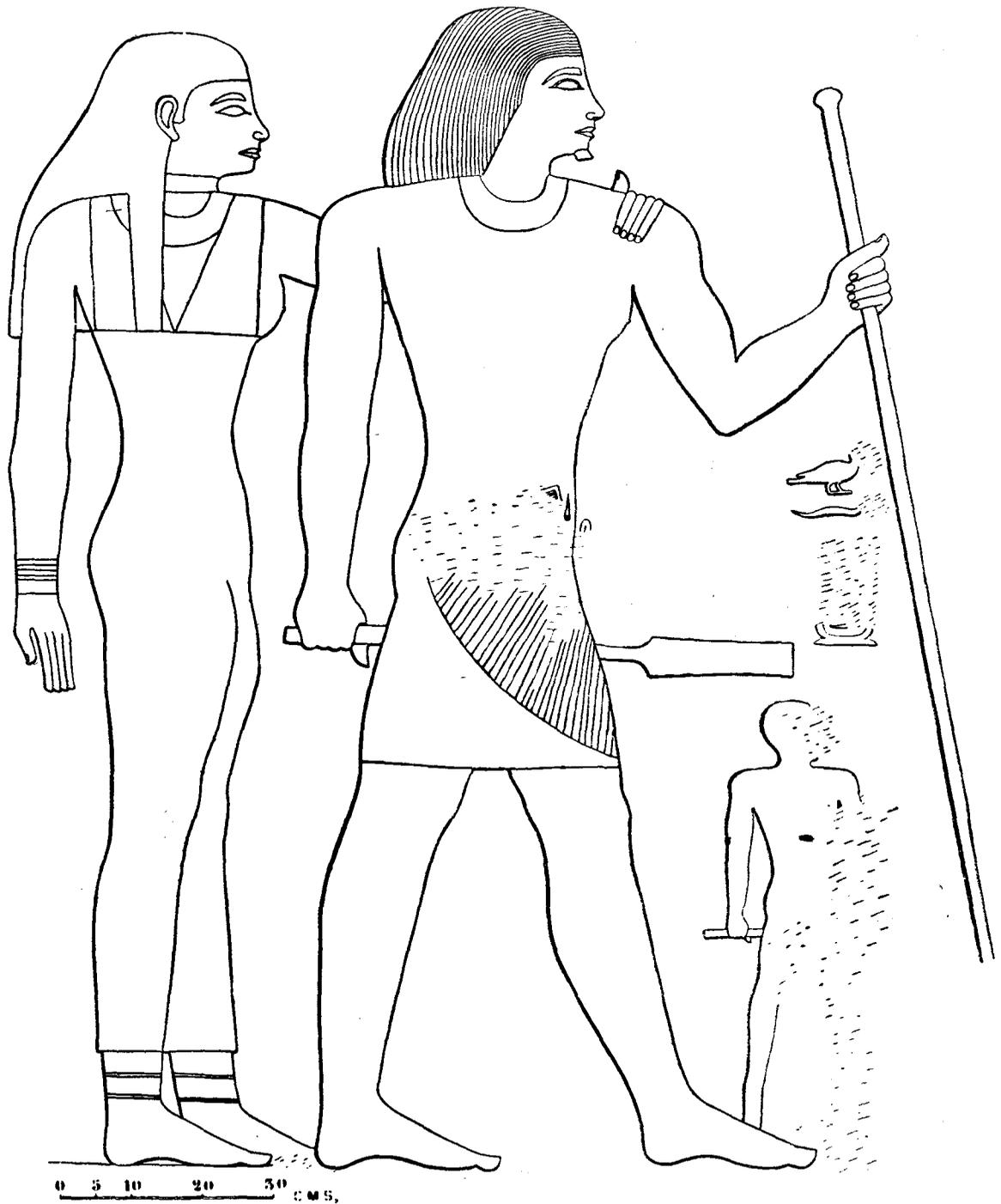


FIG. 85

her right wrist. In front of the owner of the tomb is his son Shepses-ka-f-'ankh. He holds the lower part of the staff of his father by his left hand and a *Kherep* in his right. Above him is inscribed in relief: "His son Shepses-ka-f-'ankh."

The false door itself is cut in one piece of white Turah limestone. It was all inscribed, but the inscriptions on the jambs are partly effaced (Fig. 86 and Pl. XXV).

On lintel "A" is a horizontal line of incised hieroglyphs: ← "A boon which the king gives and which Anubis (gives) who presides [that he may be buried] in the [western] desert after a very good old age, the honoured by the great god, the Imy-khent, the chief hairdresser, Kaw-niswt."

On "B" are two offering bearers: the one in front is turning the head of a goose; the second is carrying two bands of cloth each in a hand.

On "C": No inscriptions.

On "D" is represented the owner of the tomb and his wife seated on stools opposite one another and in front of them is an offering table and in front of the wife a jug and a basin are observed. Above the offering table is inscribed the beginning of the offering list: The seven kinds of ointment, the green and black eye paint, the clothing, then the cool water, two kinds of bread, and the "breakfast." Below the offering table are mentioned: "Thousand of oxen, of clothes, of alabaster ointment vases, of bread, beer, and geese."

Above both owner and wife are mentioned their names and titles: ↓ ← "The Imy-khent, the director of the palace, he who is attached to the 'Fair-is-the-face' (*i.e.* the crown), the master of secrets, Kaw-niswt", and → ↓ "The one concerned with the king's affairs, the priestess of the goddess Hathor, Wert-ka."

On "E" is a horizontal row of incised hieroglyphs, bearing the usual funerary formula: ← "A boon which the king gives and a boon of Anubis the lord of the sacred land, that offerings may come forth unto him in the feast of Thoth, in the wag feast and in every feast and every day, to the honoured one by the great god, the Imy-khent, the director of the palace, the beloved by his lord, Kaw-niswt."

On "F" is represented the owner of the tomb facing south, in a walking attitude. He wears the long plaited wig, a peculiar dress with a triangular loin-cloth and a pair of sandals. He holds in his right hand his long staff and in his left hand a roll of papyrus. In front of him is his son Shepses-ka-f-'ankh holding with his right hand the lower part of his father's staff. He is represented in a walking attitude directed opposite to that of his father with his face turned to the



FIG. 86

south. His head is bare and the long tress of hair is seen pendant on his left shoulder (the emblem of childhood). His left hand is placed on his right shoulder (a pose of reverence). He is naked and wears only a pendant necklace. Above him is inscribed: "His son, Shepses-ka-f'-ankh."

Above the owner are five vertical rows of hieroglyphs in relief. Their upper part only is preserved: →↓ "The Imy-khent, the director of the palace, the overseer of the laboratory, the chief hairdresser, the master [of the secrets], the honoured one by [the great god], beloved by his lord, Kaw-niswt."

On "G": All the inscriptions are completely effaced.

"H", "I", and "J": Left uninscribed.



ENTRANCE

This Mastaba has two entrances in its eastern wall: one on the south and the other on the north. The principal doorway to the funerary chapel is that on the south. It is cut in the natural rock and cased with large blocks of white Turah limestone (0.92 m. wide \times 2.05 m. high \times 1.60 m. broad).

The right jamb:

On the right jamb (Fig. 87 and Pl. XXIV, 2) the owner is represented entering the tomb. The face is damaged. He holds in his right hand his long staff, while his left arm is

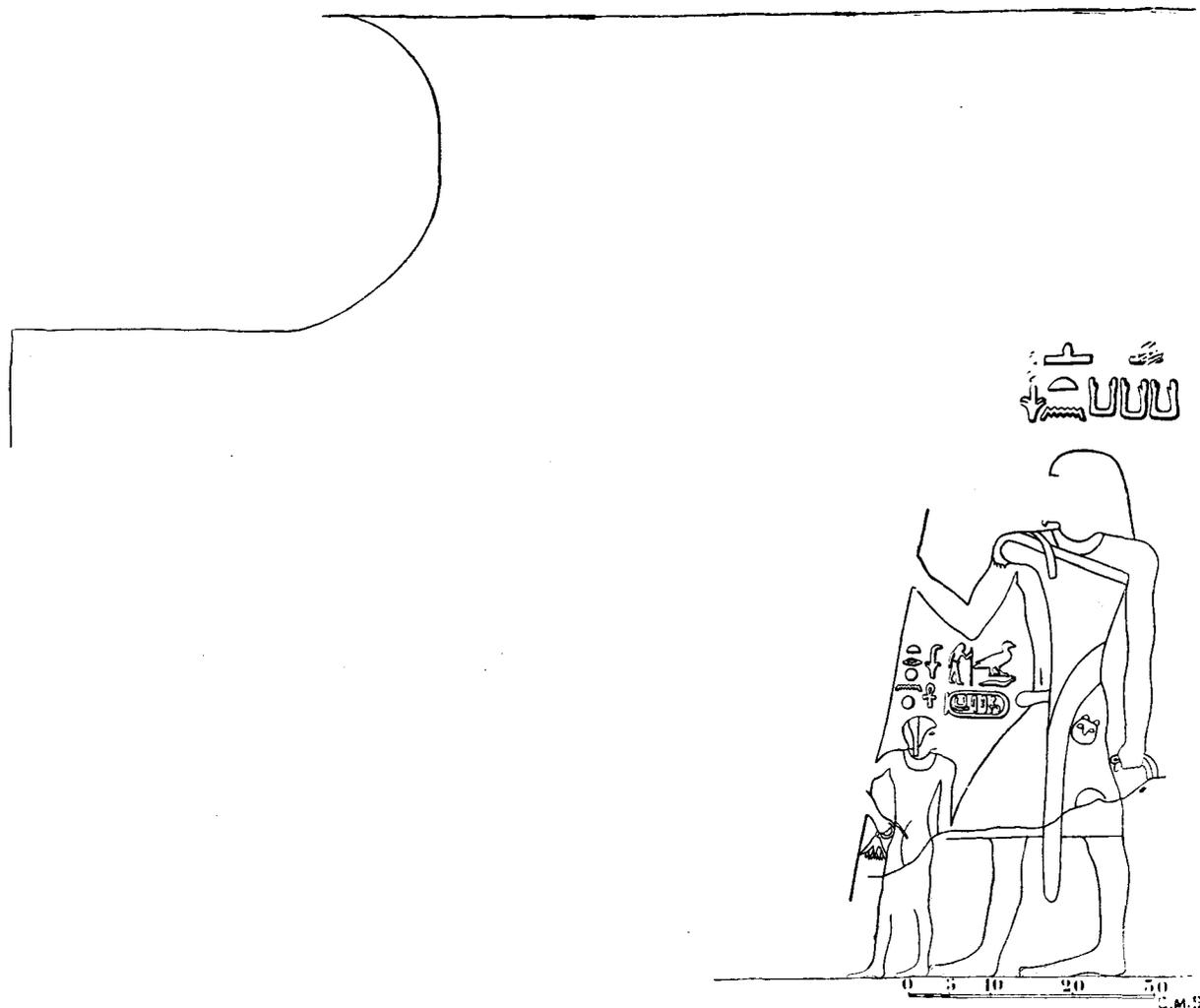


FIG. 87

hanging by his side with the hand closed on a handkerchief. He wears a panther's skin and a triangular wide loin-cloth. In front of him is represented his eldest son Shepses-ka-f'-ankh in a walking attitude with his face turned to his father. His right arm encircles the staff of his father and his right hand is closed on a lotus flower. He is naked except for a

necklace. A tress of long hair is pendant on his right temple. Above him is inscribed in relief his name and title in two horizontal rows of hieroglyphs: ← “His eldest son, he who is concerned with the king’s affairs, Shepses-ka-f-‘ankh.”

Above the owner of the tomb are some inscriptions, including the name of the deceased. The rest of the jamb was prepared to be inscribed, but was left bare.

The left jamb :

On the left jamb (Fig. 88) is represented in bas-relief the owner of the tomb in a walking attitude holding in his right hand the long staff and in his left the *Kherep* (baton). He wears

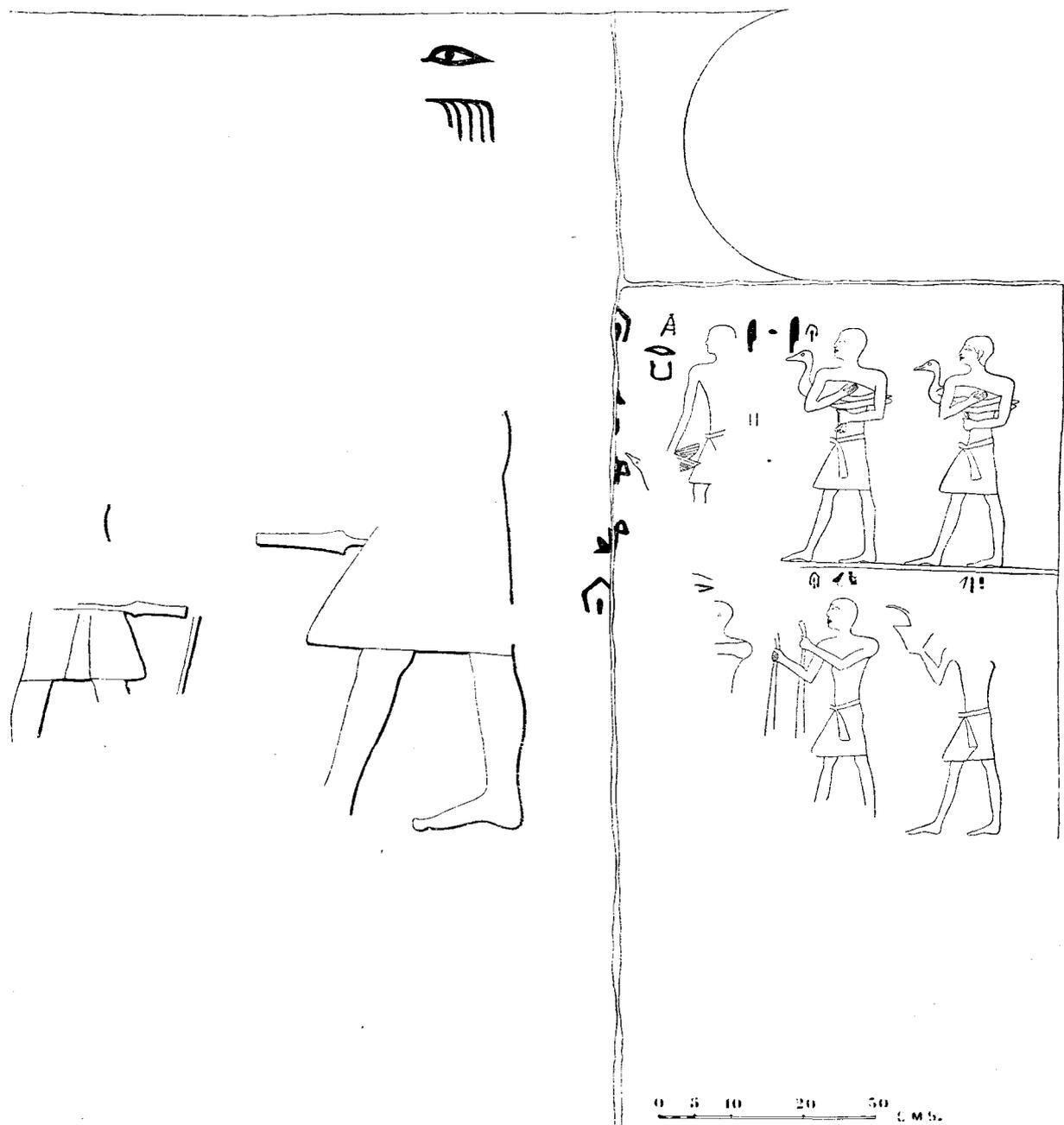


FIG. 88

Some of the parts of this false door are still preserved and from the sculptures on them it can be judged that its work is of a high merit.

At a distance of about 1 m. to the south of this false door there is a big niche (1.10 m. high \times 0.79 m. wide \times 0.75 m. deep) and on the north are two small square niches (0.27 m. high \times 0.27 m. wide \times 0.25 m. deep and 0.32 m. \times 0.30 m. \times 0.25 m. deep) opposite to which are two other small niches in the eastern wall; most probably they were used for descending the sarcophagus.

The northern niche which gives now light to the interior was perhaps used as an opening for light as well.

In the north-eastern corner of the chapel is a doorway which leads to a small rectangular chapel (3.15 m. \times 1.65 m. \times 2.30 m.) whose original entrance is cut in the eastern wall of the Mastaba, next to the entrance of the large chapel. It bears no inscriptions.

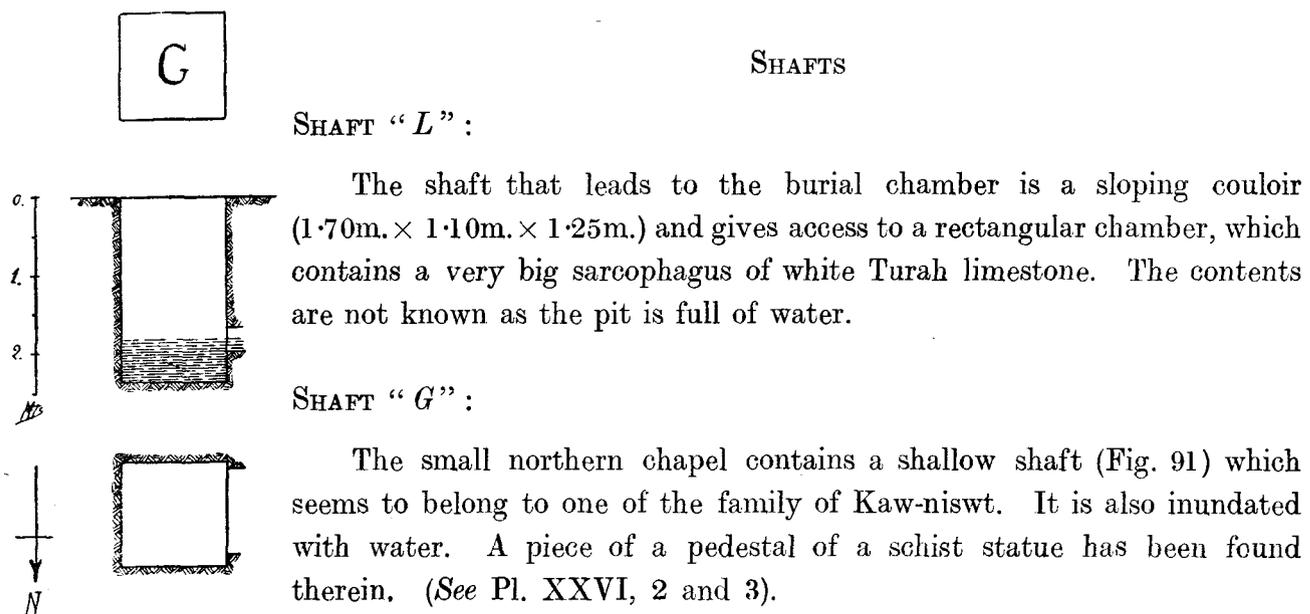


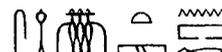
FIG. 91

DATING

The existence of the name of the king Shepseskaf in the composition of one of the names of the sons of Kaw-niswt seems to facilitate the approximate dating of this tomb. But there are similar private names of a later date composed with the names of even earlier kings, *e.g.* Snefru, the first king of the fourth dynasty, in the name of Snefru-nefer who lived on the court of Asosis, the last king but one of the fifth dynasty. Therefore our Mastaba may have been built at the end of the IVth Dynasty or the beginning of the Vth Dynasty, but it may be as well considerably later. The fact that the Mastaba is adjacent to Khephren's mother may on the other hand point to a date not so late. It must have been built at the end of the IVth Dynasty or the beginning of the Vth.

THE MASTABA OF  NEFERT-NISWT

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  'Inspector of the Domains.'
3.  'Inspector of the (Department of the) Domains of the Great House.'

FAMILY

WIFE:— 'Henw-nezes.'

Title:  'She who is concerned with the King's Affairs.'

SONS:—

- (1)  'His eldest son, the Scribe, Khwi.'
- (2)  'His son, the Scribe, Nefert-niswt-nezes (*i.e.* the younger).'
- (3)  'His son, the Scribe, En-'ankh-Ptah.'

DAUGHTERS:—

- (1)  'His daughteri.'
- (2)  'Her daughter, Per-en-ka.'

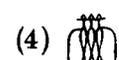
GRAND CHILD :—

- (1)  'The son of his daughter, Ka-em-rehw.'

PRIESTS :—

- (1)  'The Ka-servant, Mereri.'
- (2)  'The Ka-servant, Wa'-rehw.'

PRIESTESSES AND MAID-SERVANTS :—

- (1)  'The Maid-servant of the Ka, Meryy.'
- (2)  'The Maid-servant of the Ka, Hyi.'
- (3)  'The Maid-servant of the Ka, 'Az-hert.'
- (4)  'Khent.'

The Mastaba of Nefert-niswt (*see* G.P. 4—G) is situated to the west of the Mastaba of Kaw-niswt and to the south-east of Shaft No. 322.

This Mastaba is rectangular in shape (Dim. 5.75 m. × 7.45 m. × 1.35 m.) and has no chapel. It is built of local limestone and only five of its courses are still in situ.

In the eastern wall of the Mastaba are the recesses of two false doors. The southern false door has disappeared and the northern (*see* Fig. 94 and Pl. XXVII) was found thrown on the ground, face downwards, near its original place.

This false door is made of one piece of white Turah limestone (Dim. 1.30 × 0.69 m.) and is all incised. It is very well preserved and its workmanship is very good.

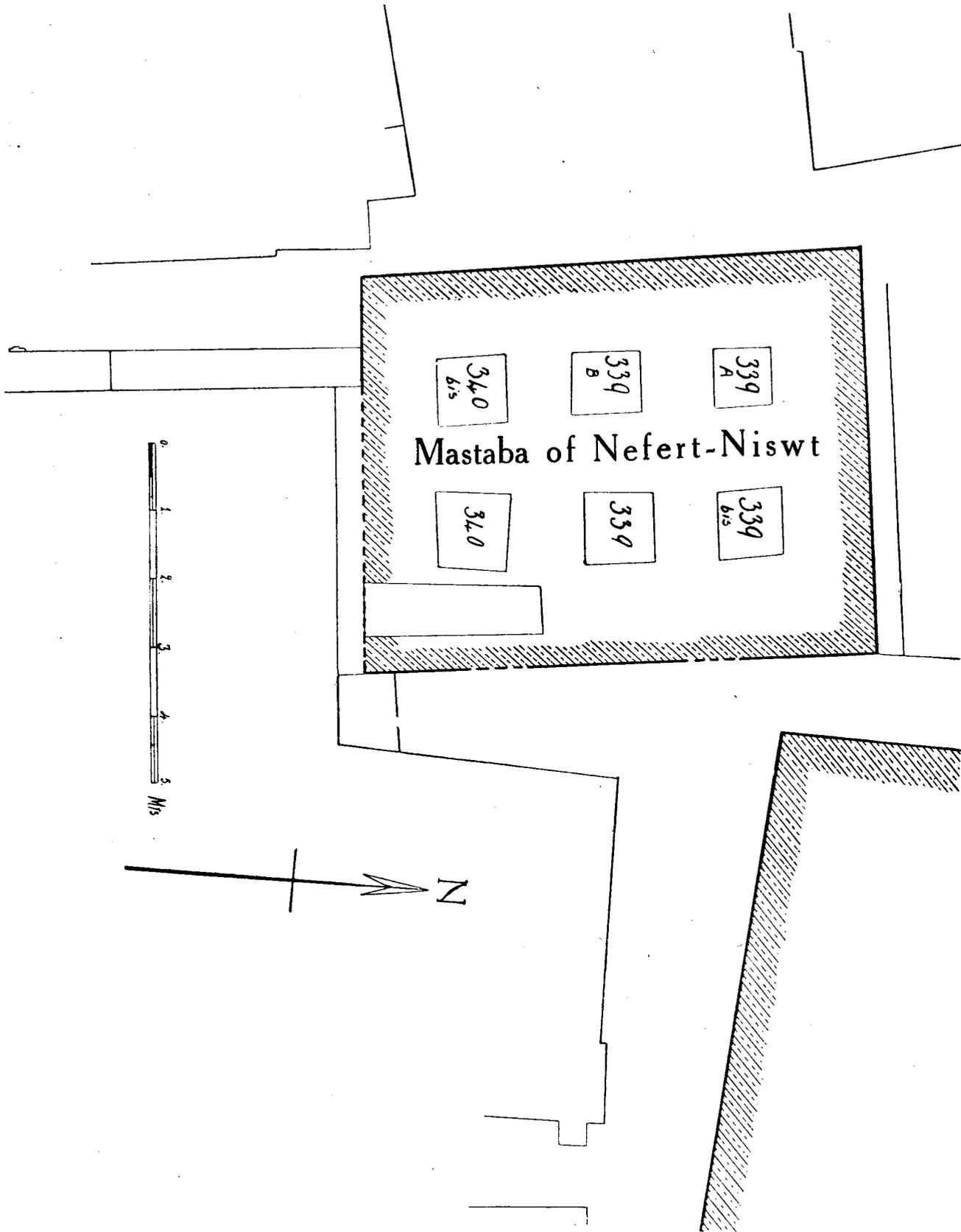


FIG. 92.—THE MASTABA OF NEFERT-NISWT

On "A" is inscribed in vertical rows: ↓ ← "A boon which the king gives and a boon which Anubis gives who presides over the god's dwelling, that he may be buried in the western desert [after] a very good old age, lord of honour before the great god, that offerings may come forth unto him in every feast and every day, to him who is concerned with the king's affairs, the inspector of the domains, Nefert-niswt."

At the end of the inscription, the figure of Nefert-niswt is represented seated on a stool with his left hand placed on his chest, while the right arm is stretched towards an offering table.

"B" is composed of four registers:—

(i) The figure of Nefert-niswt is represented leaning on his long staff and placing the palm of his right arm over it, while his left arm encircles it. He wears a wig, a necklace, a false beard and a short loin-cloth. Over his head is inscribed: ← "He who is concerned with the king's affairs, Nefert-niswt."

(ii) One of the sons of Nefert-niswt is represented in a walking attitude and holding a bird by the neck, in each hand. He wears a wig, a necklace and a short loin-cloth, the tie of the girdle of which is pendant. Above him is inscribed: ← "His son, the scribe, En'-ankh-Ptah."

(iii) The third register contains the representation of the figure of a grandson in a walking attitude and holding a bird in each hand. Above him is inscribed: ← "The son of his daughter, Ka-em-rehw."

(iv) On the fourth register, the figure of a ka-servant is represented holding a bird by the neck in each hand. Above him is a horizontal row of inscription: ← "The Ka-servant, Wa'-rehw."

"C" is also divided into four registers, the first three of which are exactly like the opposite three registers on "B" with the exception of what is inscribed above their heads.

Above the head of the first figure: → "The inspector of the domains of the Great House, Nefert-niswt."

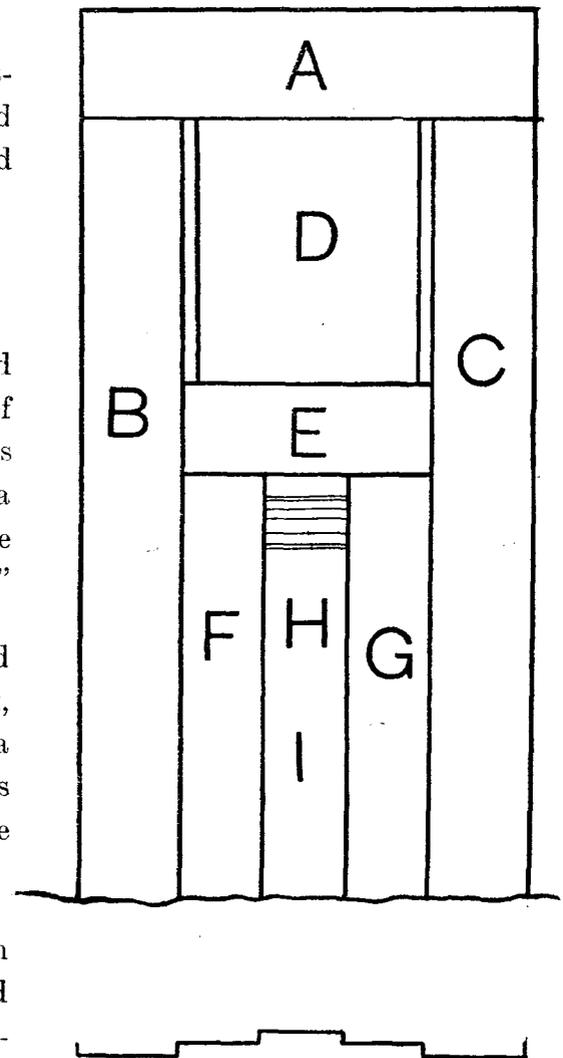
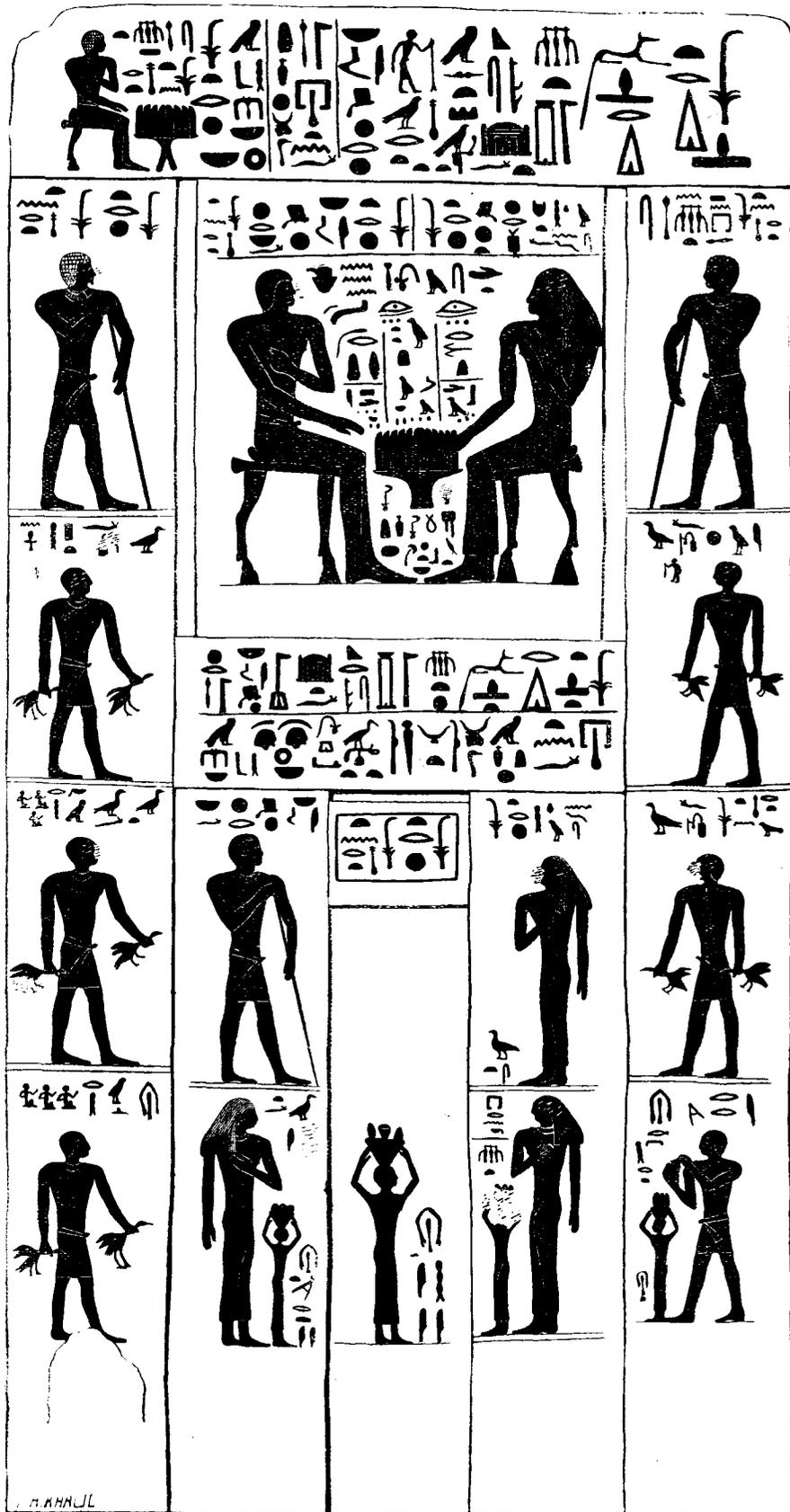


FIG. 93



0 5 10 20 50 C.M.S.

FIG. 94

Above the head of the second figure:→ “His eldest son, the scribe, Khwi.”

Above the third:→ “His son, the scribe, Nefert-niswt-nezes (*i.e.* the younger).”

The fourth register represents a ka-servant in a walking attitude and burning incense. Above the head is inscribed:→ “The ka-servant, Mereri.” In front of him is a small figure of a priestess carrying on her head a basket containing offerings and holding it with both hands. Above her head, is her name: ‘Az-hert. Before the lower part of the figure is inscribed: “The maid-servant of the ka.”

On the panel “D” the owner of the tomb is represented sitting on a stool with his wife in front of him, and between them is an offering table. His left hand is on his chest, while the other hand is stretched towards the offering table. His wife is in the same attitude except that her right hand is on the table.

Above the head of the male figure is inscribed:← “He who is concerned with the king’s affairs, lord of honour before his lord, Nefert-niswt.”

Above the head of the female figure:→ “She who is concerned with the king’s affairs, the honoured by goddess Neith, his wife, Henw-nezes.”

Above the offering table are lists of some offerings. These consist of: a basin for washing, green eye-paint, black eye-paint, breakfast (bread and beer), tetwy (?) -bread, bakers’ bread, ished, ... and figs.

Below the table is inscribed: “A thousand loaves of bread, a thousand jars of beer and of cake, a thousand alabaster vases for ointment, a thousand garments and thousand of all good things.”

On “E” are two horizontal rows of hieroglyphs:← “[1] A boon which the king gives and a boon of Anubis who presides over the god’s dwelling, that he may be buried in the necropolis, lord of honour before the great god, [2] that offerings may come forth unto him, namely bread, beer, cake, oxen and geese, in the feast of the opening day of the year, the first day of the year, the feast of Thoth, the wag feast, the monthly feast and the half-monthly feast, in every day and every feast.”

On “F” there are two registers, the upper one of which represents the figure of the owner of the tomb, leaning on his long staff, and above his head is inscribed:← “Lord of honour before his lord.” In the lower register, one of his daughters is represented wearing a long wig with tresses hanging on her shoulders. She wears also a necklace and a long tight robe. She is placing her left hand on her breast, while the right one is hanging by her side. In front of her is inscribed:← “His daughtery.” In front of her, also, is a small figure of a ka-priestess carrying some offerings in a basket put on her head. In front of her is inscribed:← “The priestess of the ka, Meryy.”

On "G" there are also two registers. The upper one represents his wife the face of which is slightly effaced. She is represented wearing a wig, a necklace and a long tight robe, with the right hand on her breast and the other hanging by her side. Above her is inscribed: → "She who is concerned with the king's affairs, Henw-nezes." In the lower one, a daughter of hers is represented in the same attitude as her mother and in front of her is inscribed: → "Her daughter Per-en-ka." In front of the daughter, a small female figure is represented carrying offerings. The head and the basket are damaged. Above her head is inscribed: Khent.

On "H" is inscribed: ← "He who is concerned with the king's affairs, Nefert-niswt."

On "I" is represented the figure of a priestess carrying offerings (cf. "F," second register). In front of her is inscribed: ↓ ← "The maid-servant of the ka, Hyi."

*
* *

While removing the sand and debris that were accumulated on the top of this tomb, two skeletons from late period were found in a shaft (Dim. 0·85 × 1·00 × 1·50 m. height—2·55 m.) built of mud bricks.

With the first skeleton, an ivory castanets was found. It measures about 17·5 cms. and its fingers only are partly damaged (Pl. XXVIII, 3).

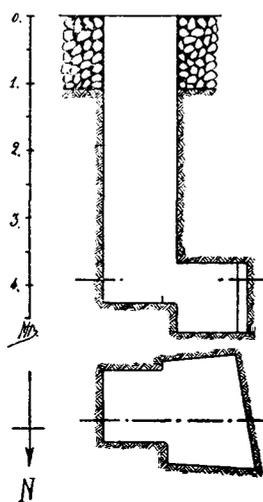
With the second skeleton, the following objects were found:—

- (1) Many rounded white small beads of faience.
- (2) Some rounded black small beads of faience.
- (3) Two copper rings (diam. from outside 2·9 cms.; diam. from inside 1·9 cms.).
- (4) A very small ornament of agate in the shape of a monkey (height 0·007 m.).
- (5) A beautiful small alabaster kohl vase (height 4·1 cms.) (Pl. XXVIII, 1).
- (6) A small white pottery vase decorated with black lines. It has an elongated neck and one handle (Pl. XXVIII, 2).
- (7) A beautiful green gold mounted scarab (Pl. XXVIII, 6).
- (8) A damaged faience scarab (Pl. XXVIII, 6).
- (9) A pale violet chalcedony bead and another faience one (Pl. XXVIII, 6).
- (10) Seven small cylindrical golden beads (Pl. XXVIII, 5).
- (11) A long cylindrical sort of bead (?) made of gold (length 3 cms.) with half circle wire ring of gold attached to it at its middle (Pl. XXVIII, 4).

SHAFTS

Above this Mastaba there are six shafts, four of them are without side-chambers.

339



SHAFT No. 339 (Fig. 95):

Grave: Pit 4.80 m. deep with a side-chamber on the west. The aperture was closed with blocks of local limestone.

Burial: Adult skeleton lying in a contracted position on left side with head to north, facing east and the hands between the knees.

Contents: Remains of wood in the chamber.

SHAFT No. 340 (Fig. 96):

Grave: Pit 4.70 m. deep with side-chamber on the west. The aperture was closed with slabs of limestone.

Burial: Adult skeleton contracted on left side with head to north and facing east. The skull is damaged.

340

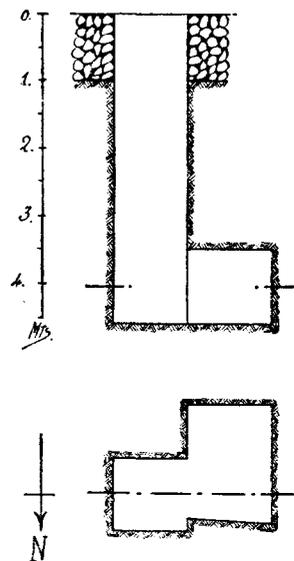
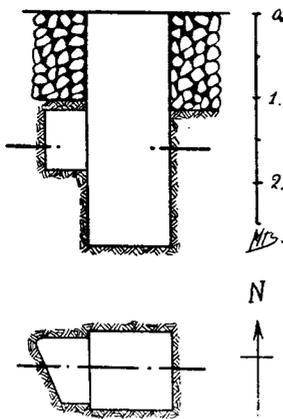


FIG. 96

339
bis



SHAFT No. 339 bis (Fig. 97):

Grave: Pit 2.75 m. deep with no side-chamber.

SHAFT No. 339 A (Fig. 98):

Grave: Pit 1.00 metre deep with no side-chamber.

339
A

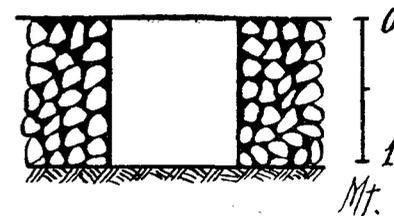


FIG. 98

FIG. 97

339
B

SHAFT No. 339 *B* (Fig. 99):

Grave: Pit 1·30 metre deep with
no side-chamber.



FIG. 99

SHAFT No. 340 *bis* (Fig. 100):

Grave: Pit 1·10 m. deep with
no side-chamber.

340
bis

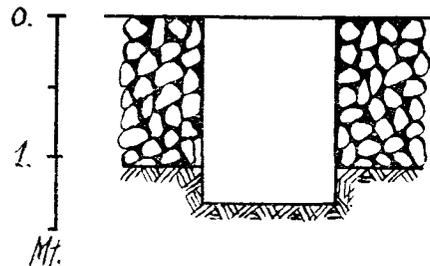
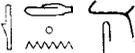


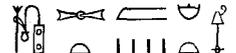
FIG. 100

DATING

The tomb of Nefert-niswt should be placed in the Vth Dynasty owing to the absence of the name of Osiris in the religious formulæ and the situation of the tomb in the middle of the Vth Dynasty Mastabas.

THE MASTABA OF  NISW-KED

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  (1) 'The Scribe of the Crew of the Four Divisions of Artisans.'

FAMILY

DAUGHTERS :—

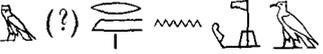
- (1)  'Seti.'
- (2)  'Henwt-sen.'
- (3)  (2) 'Semdetet' (?) (W.B., 4, 147). (2)

OTHER PERSONS WHOSE RELATION TO NISW-KED IS NOT MENTIONED :—

 'Thenti,' with two titles:

1.  'He who is concerned with the King's Affairs.'
2.  'Inspector of the Artisans.'

His wife  'Mer-sy-ankh.'

(1) Compare Berlin 1,203  (?), etc.

(2) This name means 'She who belongs to the 15th of the month.' (Professor Erman found a woman named 'Month' on a statue of the Old Empire  in Cairo). The custom of visiting the dead on the 15th day after his death is still common in Egypt, e.g. Minia, Cairo, etc. Perhaps the daughter was named Semdetet because she was born on this prominent day of the Month. Compare today: Gum'a, 'Id, etc.

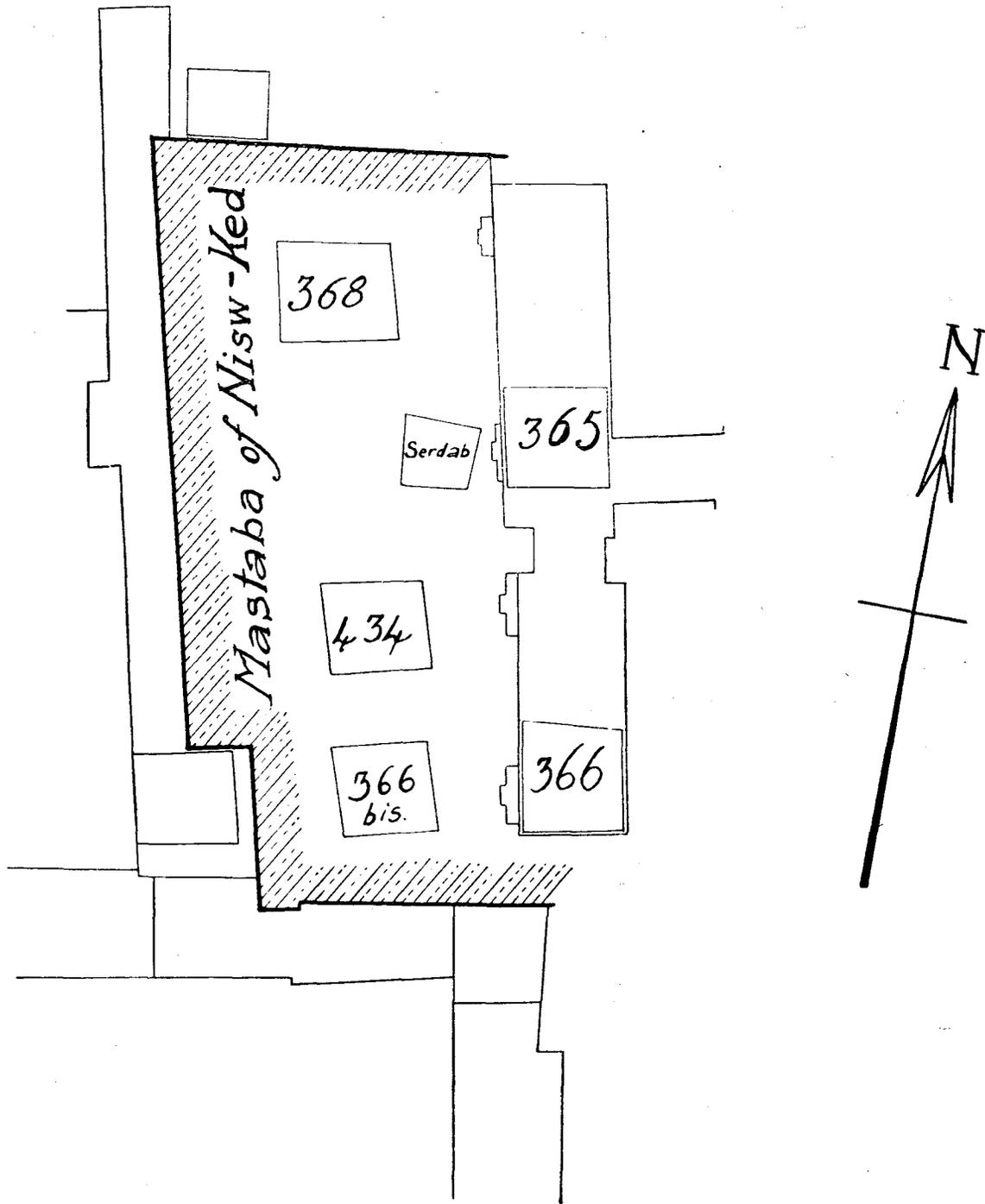


FIG. 101.—THE MASTABA OF NISW-KED

The Mastaba of Nisw-ked is situated to the south of that of Nefert-niswt (*see* G.P. 5—G). It is reached from the east by means of a doorway whose two jambs are built of local limestone of which four courses still remain. The doorway measures 0.60 m. broad by 1.10 m. high and gives access to a long narrow rectangular chapel measuring 5.80 m. by 1.05 m. and 1 m. high. This chapel is built directly on the natural rock and only four courses of it are still existing. Four false doors of white Turah limestone are fixed on its western wall.

The first from the north is uninscribed and its upper part is lacking. Behind this false door is its Shaft No. 368 (*see* below).

The second false door is inscribed (Fig. 102). It is at a distance of 1.47 m. from the first and its upper part is missing. On the right jamb still remain three superposed figures. The upper one represents a man in a walking attitude looking to the south. Only the lower part of the triangular loin-cloth and the legs are still existing. Below him is the figure of a woman standing facing south. Her right arm is placed on her chest with the hand open, while her left arm hangs at her side. She wears a long plaited wig with tresses of hair falling on her breast and shoulders and a long transparent robe. Below her is represented a figure of a man in a walking attitude facing south and holding in his right hand a duck, while his left arm hangs at his side. He is represented naked.

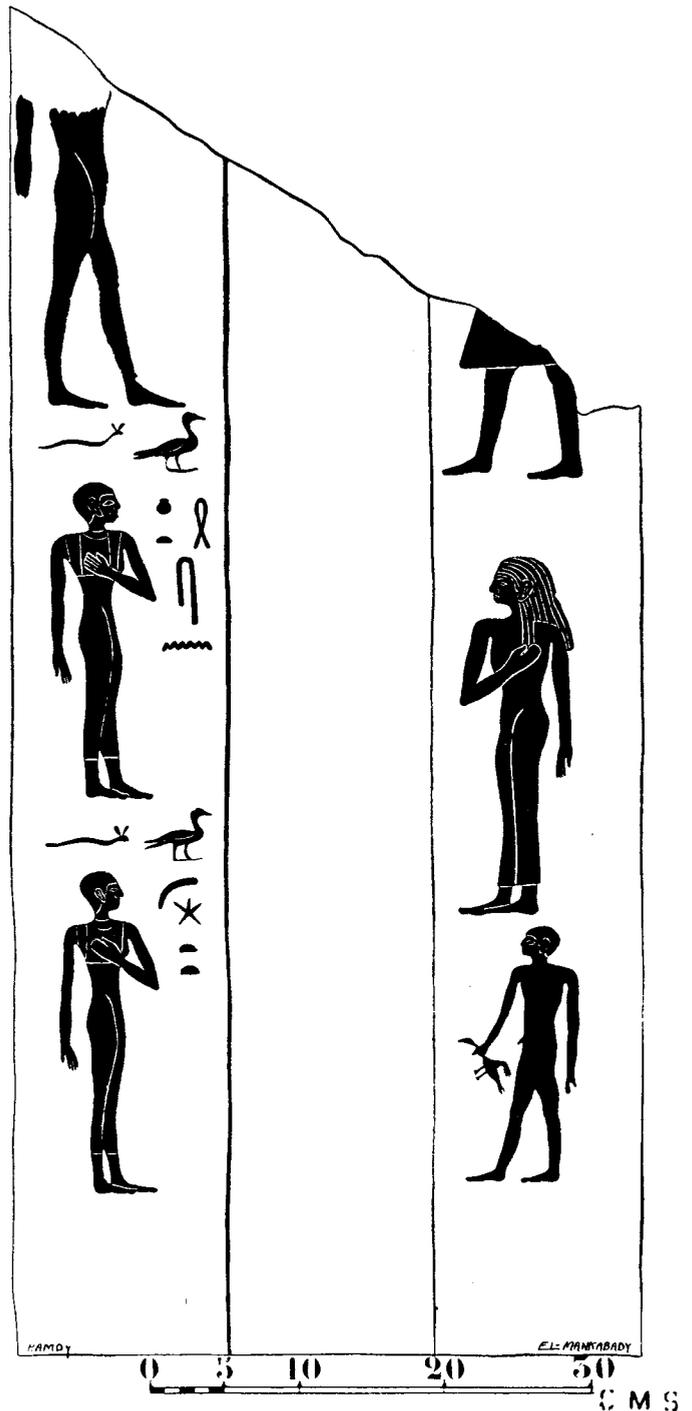


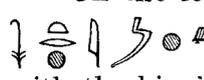
FIG. 102

On the left jamb three superposed figures remain also. The first from above is a naked man in a walking attitude towards the north. The head and shoulders have disappeared. His

left arm is raised and only traces of it are still visible. The right arm hangs at his side with the hand wide open. Below him is the figure of a woman standing and facing north. Her left arm is placed on her chest with the hand open, while her right arm is hanging at her side. She wears a broad necklace and a tight robe. Above and in front of her is incised: "His daughter Henwtsen." (1) Below is figured another woman standing in the same attitude as the above, facing north. Over and in front of her is incised: "His daughter Semdetet."

Behind this false door is the Serdab of Nisw-ked, undoubtedly the owner of the false door. The other persons represented on the false door are members of his family, daughters, sons, etc.

In this Serdab, which measures 66 cms. high by 68 cms. broad and 78 cms. deep, was found a painted headless half-size statue (Pl. XXIX, 3 and 4) of white limestone. Its height with pedestal is 62 cms., and breadth across shoulders is 20.5 cms. The work is very good and it is in a good state of preservation with the exception of the head which is lacking. The statue represents Nisw-ked walking. He wears a short loin-cloth crimped on one side. His arms hang down at his sides and the hands are closed. His left leg is thrust forwards. The body is painted dark red and the loin-cloth yellow. Behind him is a broad plinth coloured dark red, and the pedestal is coloured black and it is incised with the two following vertical rows of hieroglyphs:—

On the left side of the statue is:
 'He who is concerned with the king's affairs, the honoured.'

On the right side of the statue is:
 'The scribe of the crew of the four divisions of the artisans, Nisw-ked.'

In front of the false door Shaft No. 365 is cut directly in the rock (see below).

The third false door is separated from the second one by means of a kind of doorway measuring 0.55 m. broad by 1.20 m. high, with two jambs. Its Shaft No. 434 is situated directly behind it (see below).

The fourth false door is situated at the farthest end of the western wall. Only the lower part is still in situ (Fig. 103).

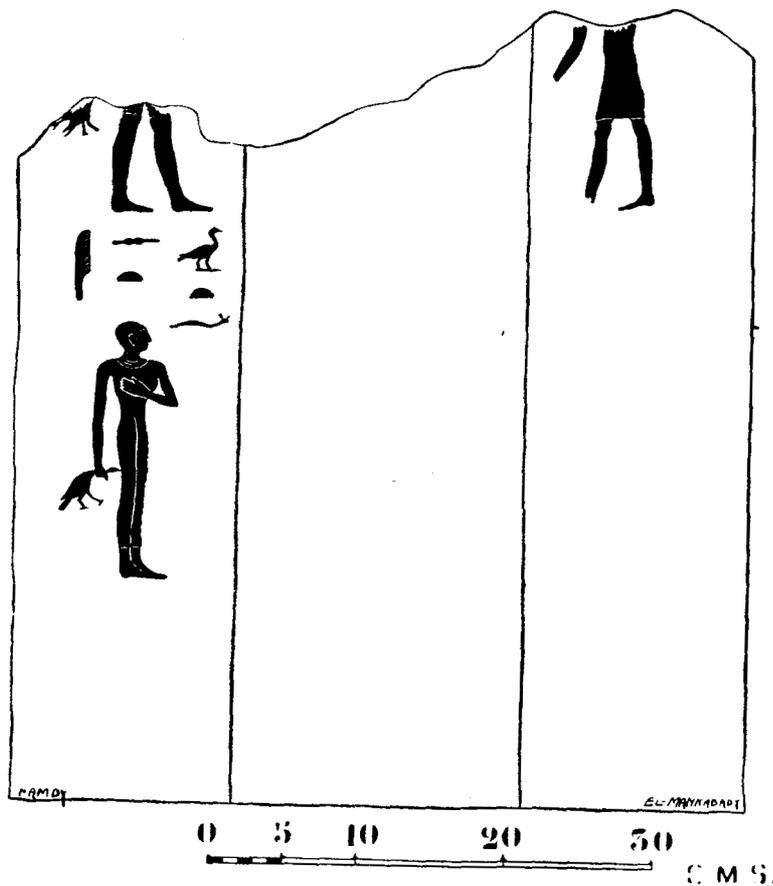


FIG. 103

(1) The sign  on Fig. 102 has a peculiar shape like the  sign with horizontal strokes inside the loop.

On the right jamb is incised the figure of a man in a walking attitude. He wears a short triangular loin-cloth. The right hand and right foot were not finished.

On the left jamb two superposed figures remain. The upper one represents a man in a walking attitude towards north, holding in his right hand a bird. Only the legs of the man are still visible. Below him is represented the daughter of the owner of the false door standing and facing north with her left arm placed on her chest with the hand open, while her right arm hangs at her side and holds a bird by its neck. Over and in front of her is incised: "His daughter Seti."

INSCRIBED SLABS FALLING FROM THE FALSE DOORS

Three inscribed slabs of white Turah limestone, undoubtedly falling from the two false doors, have been found thrown in the debris filling the chapel.

SLAB "A" (Fig 104 and Pl. XXX):

A panel of a false door. The figures of a man and a woman are incised on it. Each is sitting on a stool and between them is an offering table laden with offerings. The man

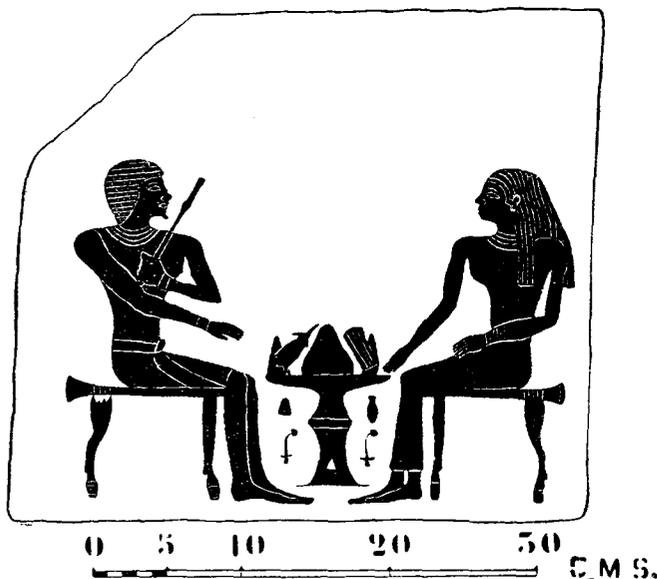


FIG. 104

wears a plaited wig, a false beard, two necklaces, a broad bracelet on each wrist and a short loin-cloth. His right arm is extended towards the offering table, while he holds the *Kheryp* (baton) in his left hand.

The woman wears a long plaited wig falling to her shoulders, a necklace, a bracelet on her left wrist and a long tight robe. Her right arm is extended to the offering table, while her left is placed with the hand open on her thigh.

SLAB "B" (Fig. 105 and Pl. XXXI, 1):

Also a panel of a false door. On it are represented two figures of a man and a woman sitting on one stool and dressed in the same manner as on slab "A." In front of them is an offering table laden with offerings. Above and below the offering table are the number and kinds of offerings. At the top is incised a horizontal row of hieroglyphs reading: ← "He who is concerned with the king's affairs, the inspector of the artisans, Thenti. His wife Mer-sy-'ankh."

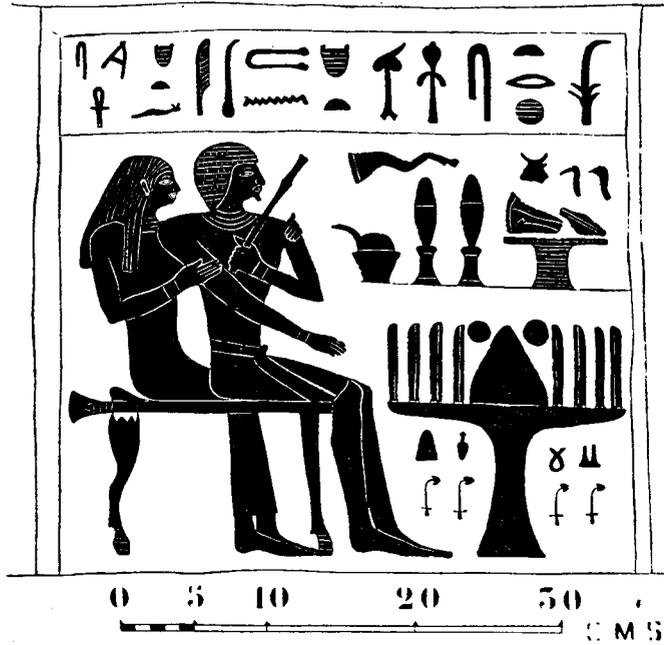


FIG. 105

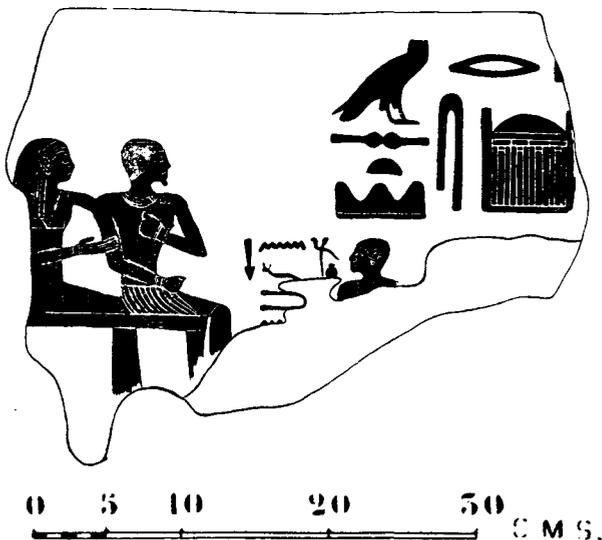


FIG. 106

SLAB "C" (Fig. 106 and Pl. XXXI, 2):

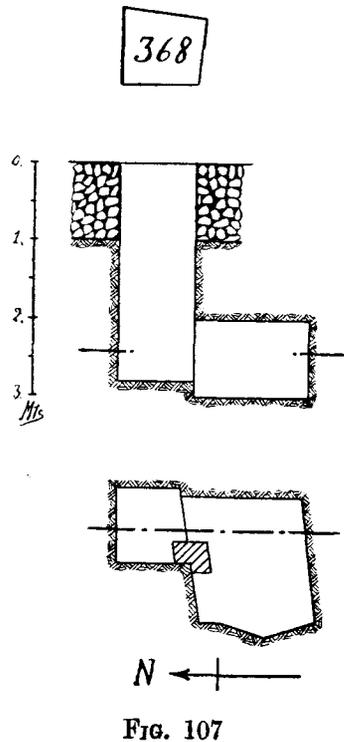
On this slab a man and a woman are seen sitting on one stool.

The man wears a false beard, a broad necklace, two bracelets on each hand and a short plaited loin-cloth. His right arm is placed with the hand closed on the thigh, while the left is placed closed on his chest. Behind him his wife is embracing him.

In front of them a man on smaller size is represented looking towards them. He is called: "His brother [Thenti (?)]." Above is an unfinished inscription in excellent hieroglyphs reading:  "A burial in the west."

The chapel of this Mastaba seems to have been used as a burial place in later times. A damaged skeleton was found lying on the debris, with whom a necklace, formed of small round faience beads and large cylindrical ones, was found (Pl. XXXII, 1).

SHAFTS



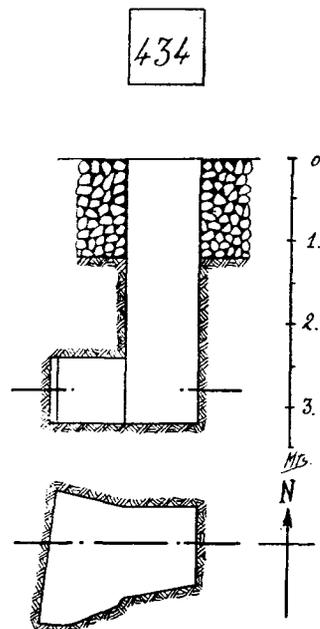
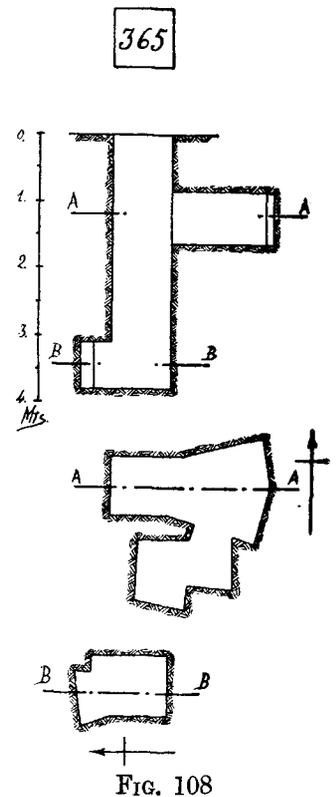
SHAFT No. 368 (Fig. 107):

Grave: Pit 2.75 m. deep and a side-chamber on the south. Aperture closed with slabs of local limestone and mud.

Burial: A very damaged skeleton lying in no apparent position.

SHAFT No. 365 (Fig. 108):

Grave: Pit 3.70 m. deep and two burial chambers. The upper is on the east and contained nothing. A niche is roughly cut in its southern wall. The end chamber is smaller and is on the south. Only few bones were found scattered on its floor.



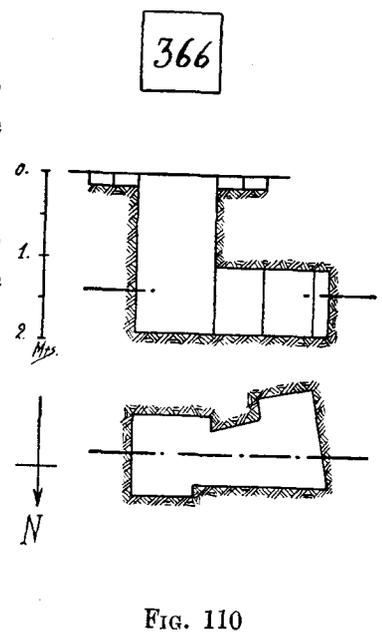
SHAFT No. 434 (Fig. 109):

Grave: Pit 2.80 m. deep and a side-chamber on the west. Aperture closed with blocks of local limestone.

Burial: Two damaged skeletons lying on the floor contracted on left side with head to north and facing east.

SHAFT No. 366 (Fig. 110):

Grave: Pit 1.95 m. deep and an end chamber on the west. Aperture closed with two slabs of local limestone.



Burial: Adult skeleton contracted on the left side with head to north and facing east (Pl. XXXII, 2).

Contents: At head, a head-rest of white limestone of a very peculiar shape (Pl. XXXII, 2 and 3).

SHAFT No. 366 *bis* (Fig. 111):

Grave: Pit 2 metres deep without burial chamber (a false shaft).

Contents: In the debris filling the pit the following objects were recovered:—

(i) A damaged statuette made of white limestone. Existing height with pedestal 0.24 m. Existing breadth across shoulders 0.15 m. The head as well as the arms are completely lacking, and moreover, the legs are a little damaged. The existing part was found broken into three fragments. It represents a man sitting in a very particular position, probably he is baking bread. He wears a short loin-cloth fastened on his left shoulder (Pl. XXIX, 1 and 2).

(ii) A flint tool.

(iii) A broken copper tool.

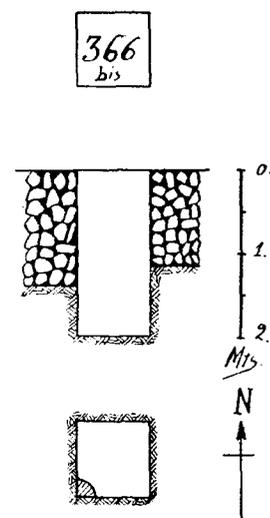


FIG. 111

5.  'Chief Nekhbite.'
6.  (1) 'Exempted.'
7.  (2) 'Administrator of Bat.'
8.  (3) 'Director of [the town] Iakmt (?),' or 'Director of the Black Vase (?).'
9.  'Administrator of the Navy.'
10.  (4) 'The Director of the Distribution of Food in the House of Life.'
11.  (5) 'Priest for Funerary Garments.'
12.  'Overseer of the Canals.'
13.  'He who is in the Heart of his Lord.'
14.  'The beloved One by his Lord all days.'

DESCRIPTION

This Mastaba is mostly cut in the native rock and in some parts is cased with big slabs of white Turah limestone. It is undoubtedly the oldest part of the family tomb ; because the southern wall of the northern Mastaba is built over it. Moreover the northern tomb belongs to the son of Ka-em-nefert himself. The son is named after his father Ka-em-nefert and is represented in the Mastaba of his father.

The Entrance :

The entrance of this part of the family tomb is reached from the south by means of a small sloping passage measuring 3·70 by 1·20 m. (Pl. XXXIV). The entrance of this passage is marked by a doorway, the lower part of which is still in situ.

(1) Cf. GUNN, Saqq., p. 133 and 152 , and JUNKER, Giza II, p. 162.

(2) Cf. GUNN, Saqq., II, p. 133, and JUNKER, Giza II, p. 161 f.

(3) Cf. GUNN, Saqq., p. 151.

(4) Cf. GUNN, Saqq., p. 133, Note 3, and JUNKER, Giza II, p. 65 and p. 161.

(5) Cf. Wörterbuch, 5, p. 515.

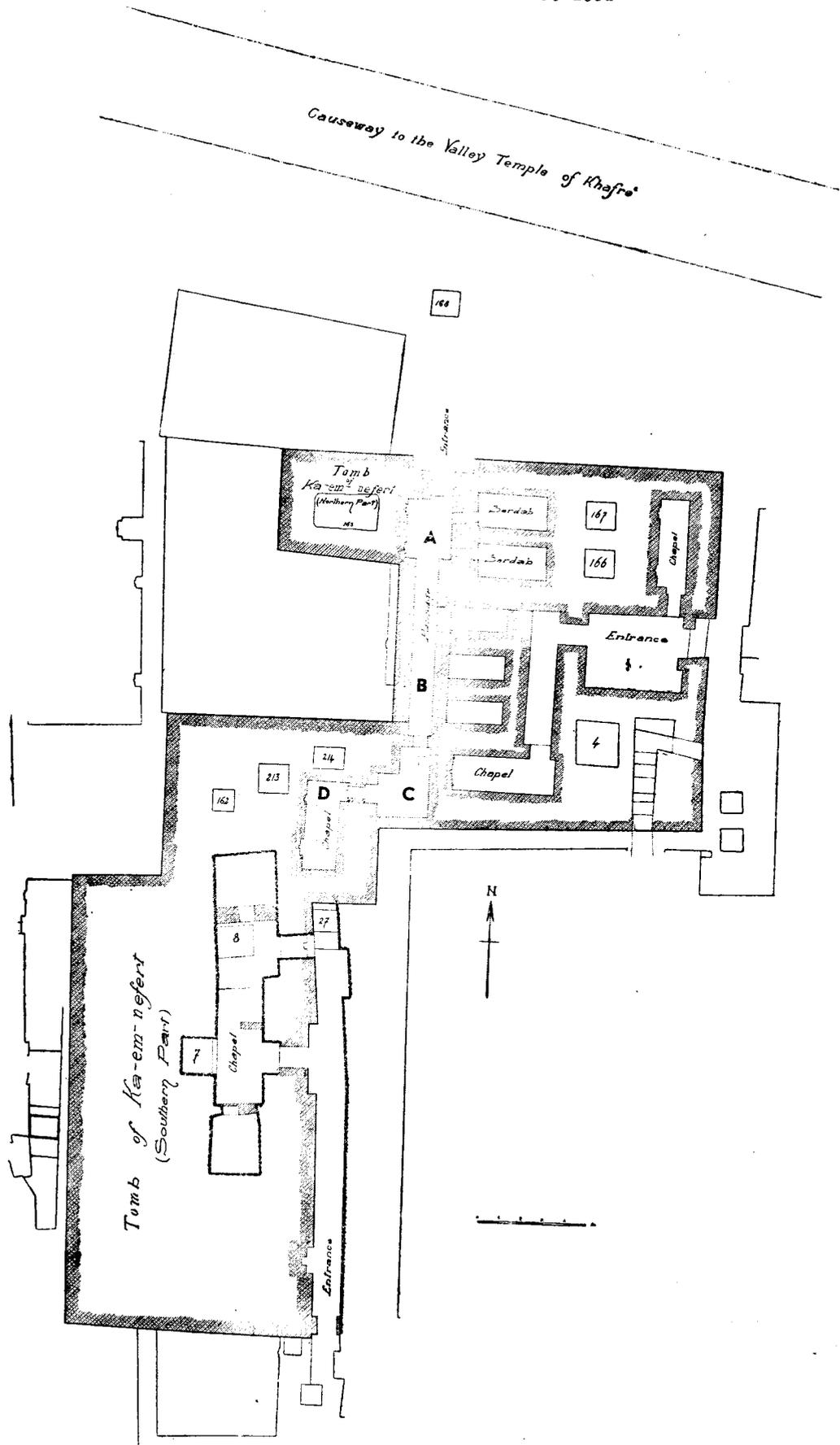


FIG. 112.—THE MASTABA OF KA-EM-NEFERT

On the right jamb (Fig. 113 "A" and Pl. XXXIII) is a part of a vertical row of incised hieroglyphs reading: →↓
 "[Administrator of the vineyard Star-]-of-Horus, president of heaven, Ka-em-nefert."

On the left jamb (Fig. 113 "B" and Pl. XXXIII) is also a part of a vertical row of incised hieroglyphs reading: ↓←
 "Priest of [Horus] and Anubis, president in the house of service, Ka-em-nefert."

These two jambs are made of white Turah limestone.

The outer faces of the two jambs are also sculptured, the figures are in relief and the hieroglyphs are incised.

The left face (Fig. 114 "A") is better preserved than the right one. On it, the owner of the tomb is represented facing south and standing with the palm of his left hand on the staff and holding with his right hand the middle of the staff.

The head is damaged. He wears a wide loin-cloth, a broad necklace, and a bracelet on his left wrist. In front of him two persons are represented in two registers one above the other. The upper figure is damaged and only its lower part is preserved. It represents an overseer of

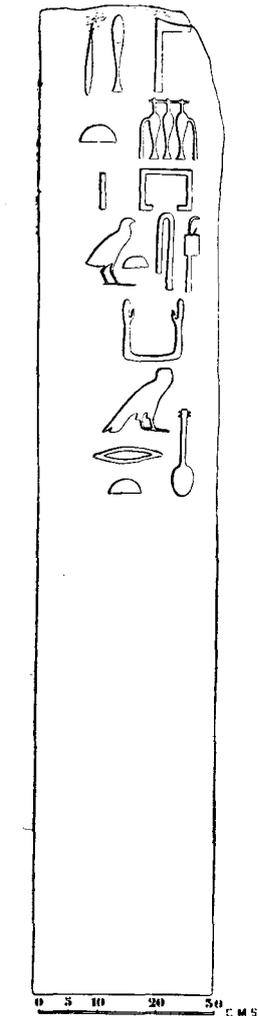


FIG. 113 "B"

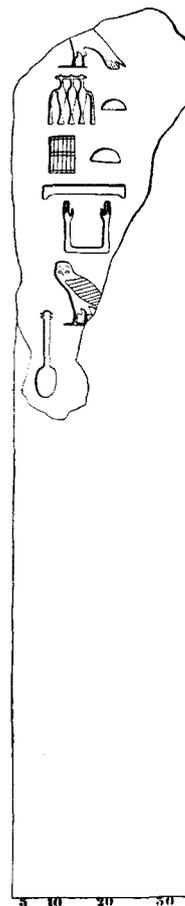


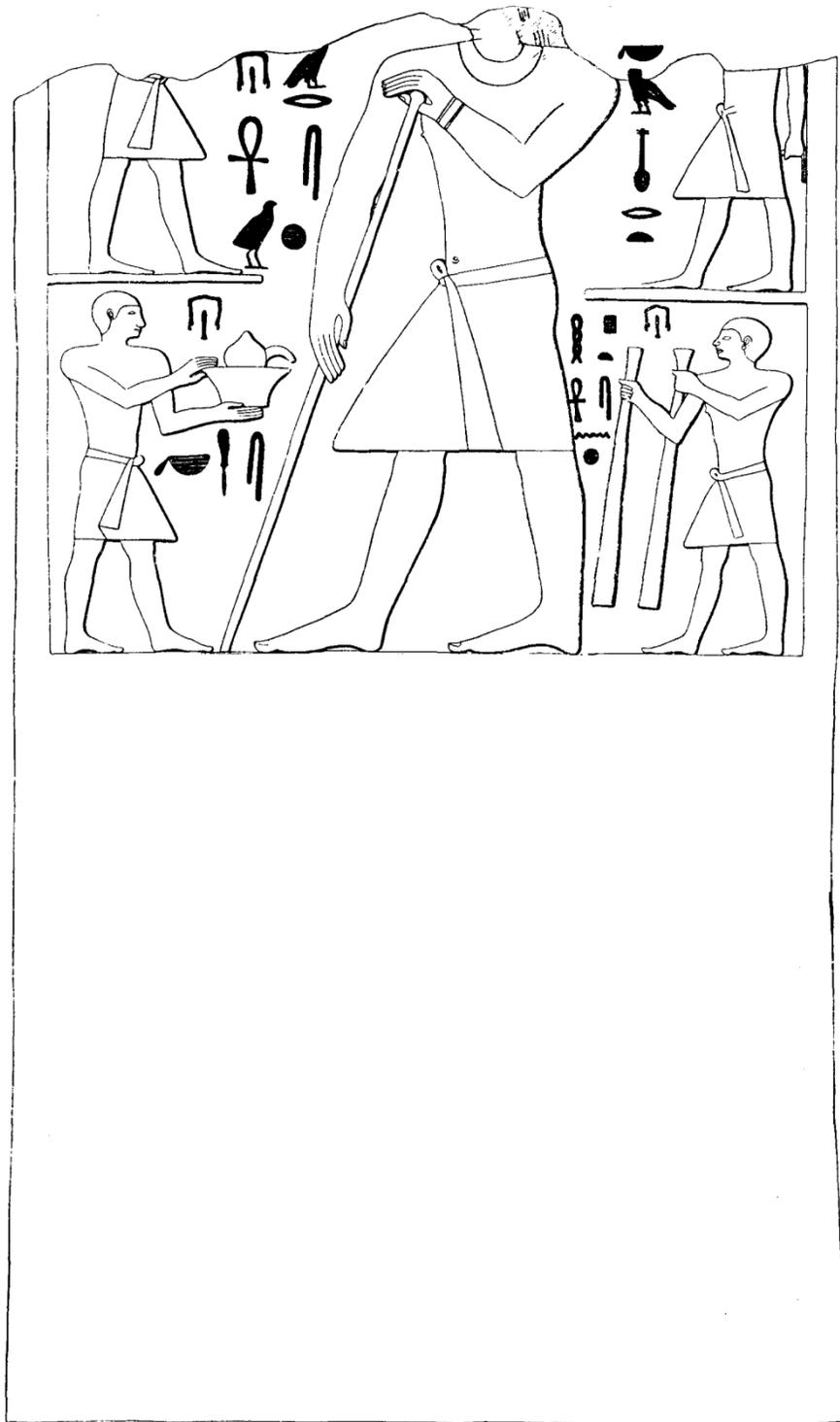
FIG. 113 "A"

ka-servants called S'ankhw. The lower register represents a ka-servant called Semer-ka carrying a ewer and basin and offering them to his master. Behind Ka-em-nefert are also two registers. The upper part of the first one is damaged and is incised in front of the figure: [Ka-em-]nefert. On the lower register a ka-servant called S'ankh-Ptah is represented in a walking attitude carrying in both hands two long bands of cloth.

On the right face (Fig. 114 "B") is represented the owner of the tomb facing south, but only the lower part is still preserved. The lower part of the handkerchief is still visible. In front of him is represented probably his son in a walking attitude. He holds the long staff of his father with his left hand, while his right arm hangs at his side with the hand closed. He is bare-headed, and wears two necklaces, one of which is close to his neck, while the other hangs on his chest. His legs and feet are damaged. To the right of the long staff there was originally

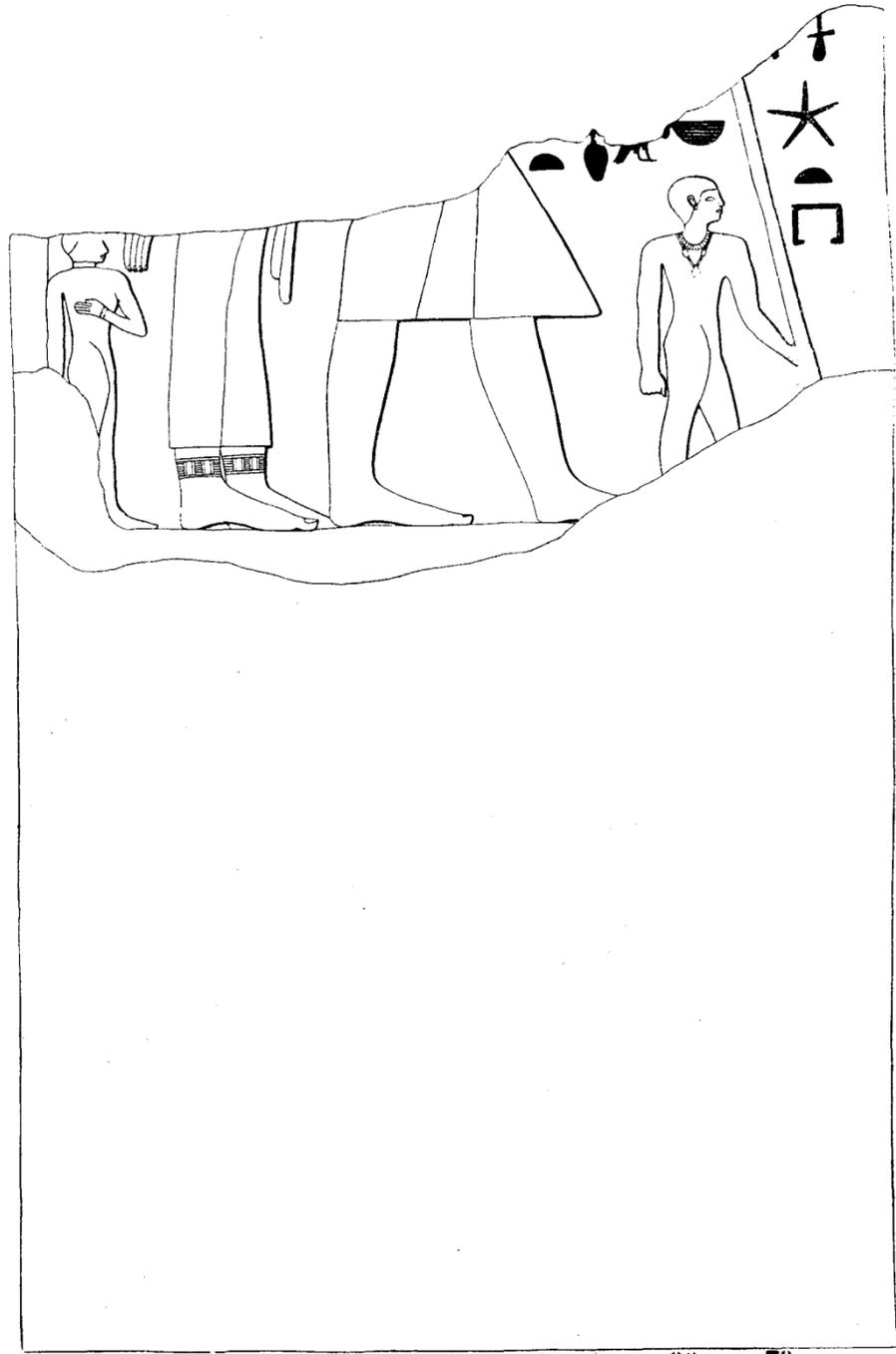
(To face page 107.)

THE FAMILY TOMB OF KA-EM-NEFERT



0 5 10 20 50 C.M.S.

"A"



0 5 10 20 50 C.M.S.

"B"

Fig. 114

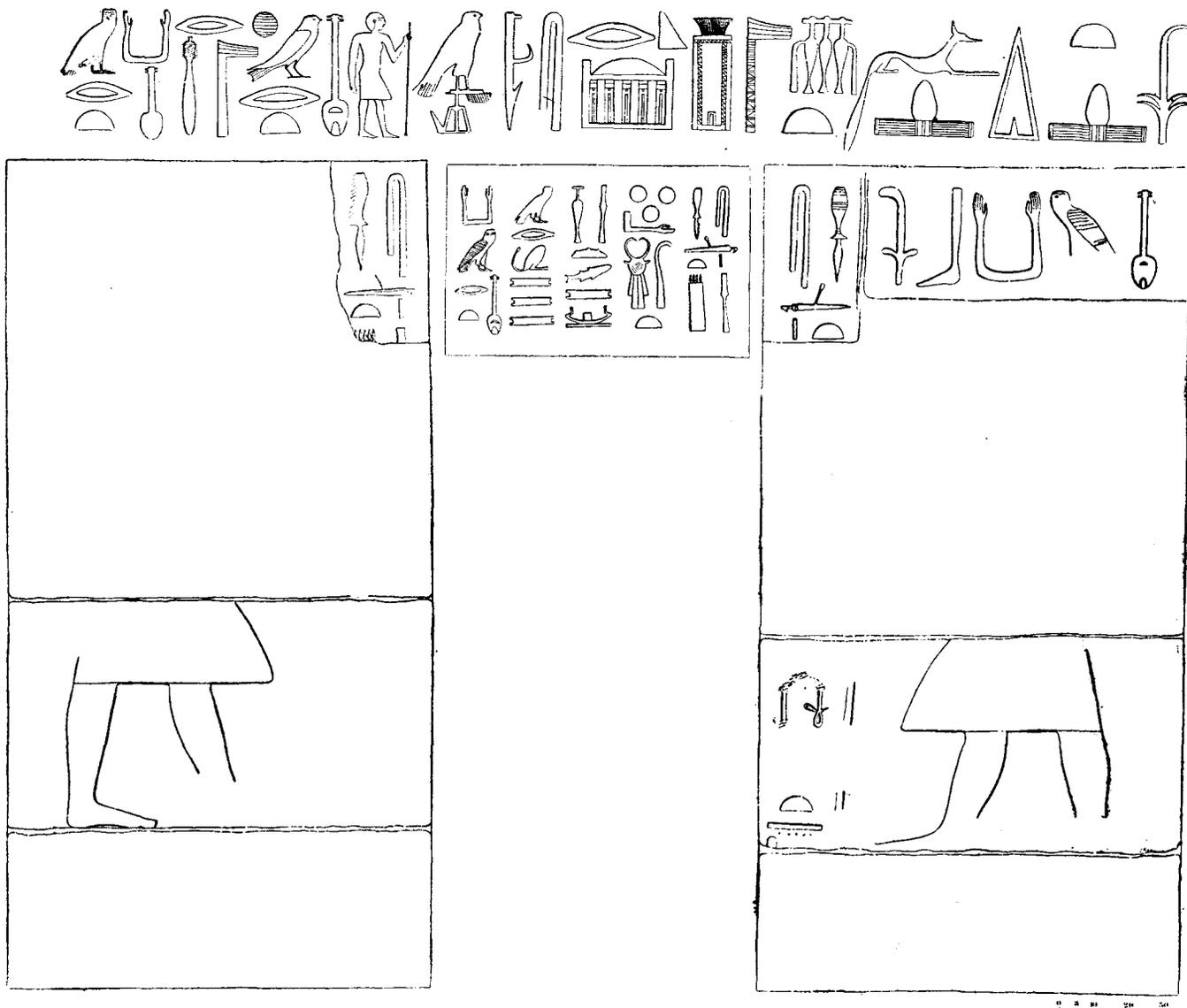


FIG. 116

Right Jamb :

On the right jamb, the lower part of the representation of Ka-em-nefert in relief can still be seen. He is represented in a walking attitude facing south and grasping his long staff in his right hand.

Above his head and in front of him are some inscriptions giving his name and some of his titles: → “The sole confidant the [Chief] Nekhbite, Ka-em-nefert.”

Left Jamb :

The left jamb is more damaged than the right one and a part of the representation of Ka-em-nefert, similar to the former one, with the exception that he is here facing north, is still visible on the lower part of this jamb. On the upper part, the following inscription is incised in big hieroglyphs: ← “The sole confidant, the director of the palace

Drum :

On the drum there are five incised vertical rows of hieroglyphs reading: ↓ ← “The sole confidant, the director of the palace, the exempted, the administrator of the ‘Bat,’ the director of the ‘black vase (?)’ [or Iakmt (?)], the administrator of the navy, the overseer of the canals (?) Ka-em-nefert.”

Right Thickness :

On the right thickness (Fig. 117 and Pl. XXXVI, 2) there are traces of a scene representing the owner of the tomb, one of his daughters and a certain overseer of the ka-servants. On the lower part one can see also the figure of a man in a walking attitude facing west and turning the head of a goose for sacrifice.

Above this scene there are four vertical rows of hieroglyphs reading: ↓ ← “The sole confidant, the chief Nekhbite, the priest for funerary garments, he who is in the heart of his lord, the beloved one by his lord every day, the director of the distribution of food in the house of life.”

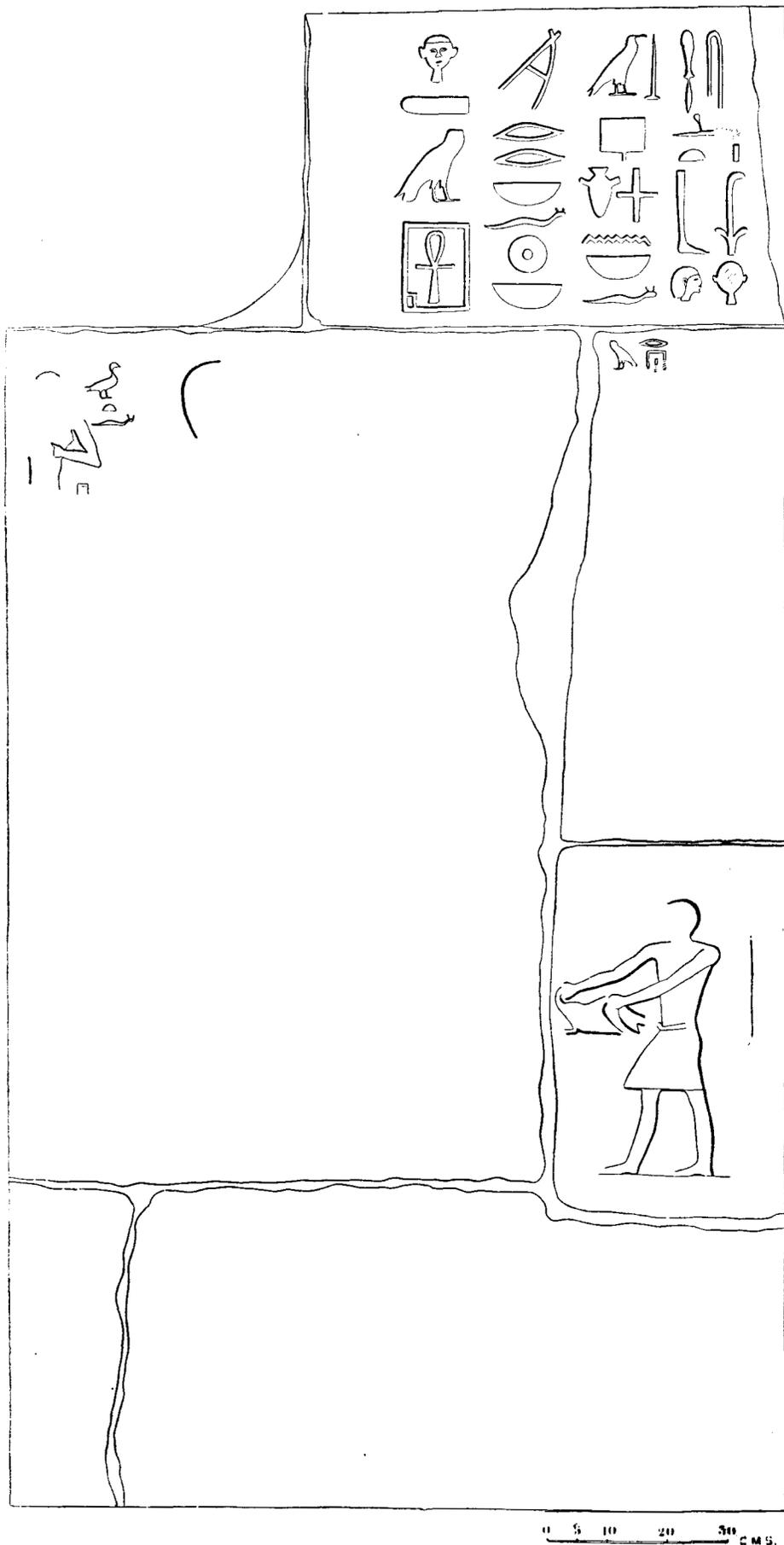


FIG. 117

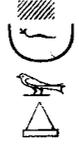
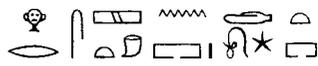
At the southern side of the western wall there is a small damaged uninscribed false door; and nearly opposite the entrance there is a small corridor in which is cut deep Shaft No. 7 (*see below*).

At the northern end of this wall there is another Shaft No. 8. The northern wall is built of five courses of local limestone and it is also the southern wall of a Serdab, the opening of which can still be seen though it is damaged. It was found empty. The northern part of this chapel is not so finely cut as the southern one and moreover, its level is about 0.35 m. higher than the rest of the chapel.

The Northern Part:

II.—THE MASTABA OF KA-EM-NEFERT SON

TITLES

1.  '.....in the House of Serket.'
2.  '.....of the Pyramid of Khafra' Fig. 157. (1)
3.  '.....of the Pyramid of Khafra' Fig. 157. (1)
4.  'The First under the King.'
5.  'Scribe.'
6.  'Inspector of the Scribes.'
7.  'Great of the Phyles (of priests).'
8.  'Master of the Secrets of the Toilet House.'
9.  'The Chief of the Bank (the Director of the Distribution of Food).'

(1) Fig. 157 shows this title twice in two parallel columns; the inscriptions belong to two different titles.

SITUATION

This part of the family tomb lies to the north of the father's Mastaba.

FORE-COURT

The fore-court is smaller than that of Re'-wer, because its façade is protruding towards the north more than the other tomb. The western part of this court was occupied by a later mud-brick construction and burial places built in later times against the façade of the Mastaba (Dim. of the bricks $34.8 \times 17.4 \times 11$ cms.).

The façade is rather long. It is approximately 19 m. and its entrance is not situated in the middle, as the eastern side is longer than the western which is about 5.80 m. long. The eastern one is about 12 m. and this is due to the existence of the Serdabs in this side.

The outer wall is built of mud-brick (Dim. of the bricks $40 \times 20 \times 13$ cms.) and is cased on the outside with slabs of local limestone. The casing of the eastern side is considerably damaged, but the lower courses of the western one are nearly intact.

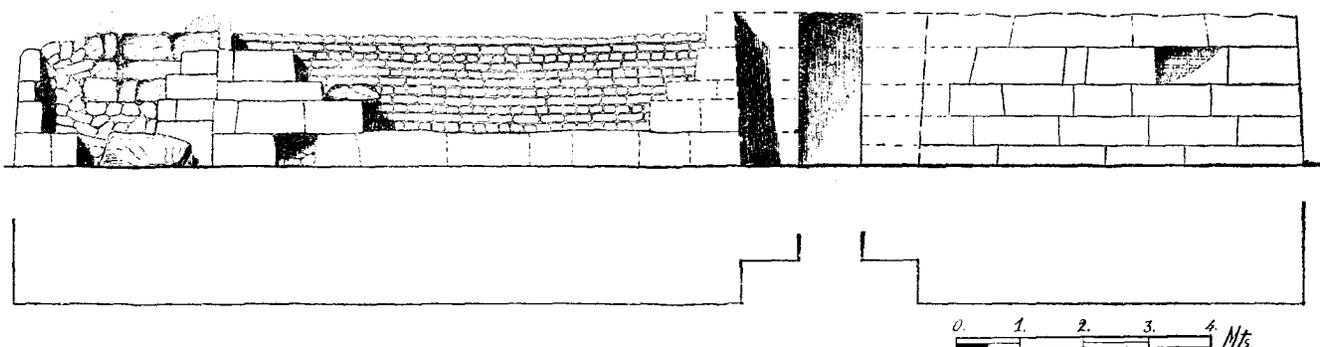


FIG. 119.—NORTHERN FAÇADE OF THE MASTABA OF KA-EM-NEFERT THE SON

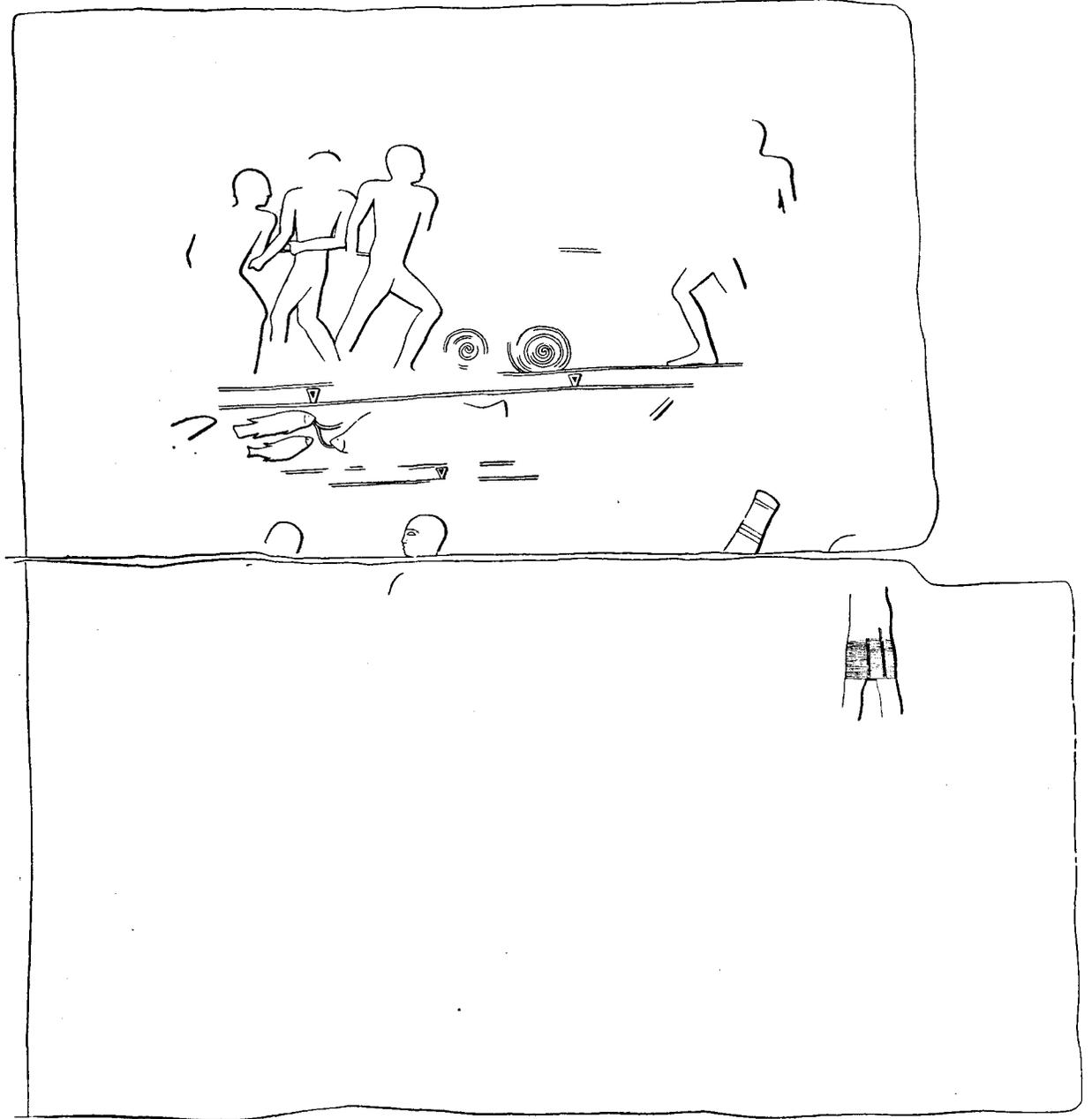
The entrance itself is 2.75 m. wide and goes southwards about 1.60 m. before reaching a doorway the socket of which is still visible at the eastern side of the threshold.

This entrance resembles that of Re'-wer in both the plan and the existence of the Serdabs on its right side. This doorway gives access to a rectangular vestibule measuring 2.60 by 2.15 m. (marked "A" on the plan, Fig. 112), and is reached by descending two steps. The vestibule gives access to a long passage which measures 8.05 by 1.00 m. (marked "B" on the plan). This passage is slightly sloping and leads to another rectangular vestibule measuring 3.17 by 2.40 m. (marked "C" on the plan) and is reached by three steps cut in the natural rock. At the western wall of this vestibule there is a doorway leading to a small chapel measuring 4 by 1.50 m. (marked "D" on the plan), which was re-used as a burial place in later times.

VESTIBULE "A"

Northern Wall:

This wall is occupied by the entrance and the space left was originally sculptured in relief and coloured but it has weathered away, and a scene of fishing is still preserved (Fig. 120).



0 5 10 20 50 C.M.S.

FIG. 120

A local limestone slab measuring 0.49×0.59 m. was found fallen in front of this wall. It has undoubtedly fallen from this wall. Traces of red colour are still visible on the sculptured side. It bears a representation in relief of a boat with three men in the act of fighting (Fig. 121).⁽¹⁾

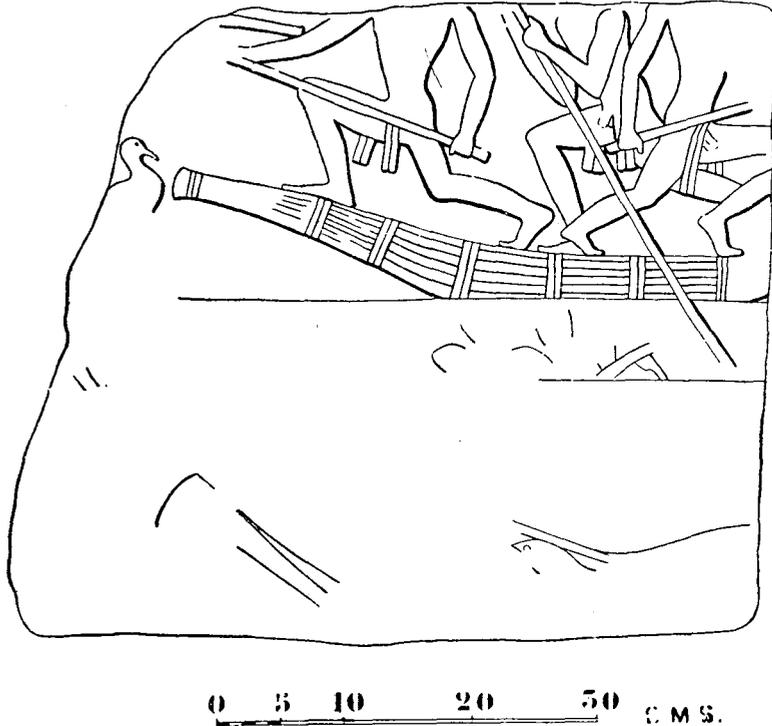


FIG. 121

Western Wall:

The western wall is occupied by two false doors of local limestone, each measures 1.93×0.82 m. They are greatly damaged and only very few traces of some hieroglyphic signs still exist.

In the space between these two false doors is built a wall of a better material of local limestone, and it was all sculptured in relief. Only one slab is still in situ and represents the usual scene of bulls being slaughtered (Fig. 122).

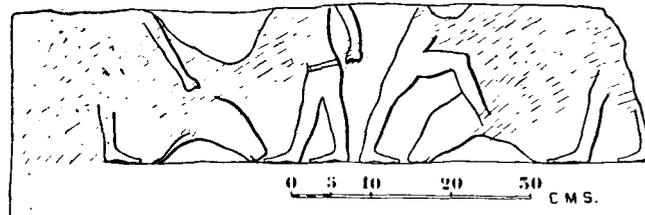


FIG. 122

(1) For parallel representations see Ptahhetep and compare Fig. 154, perhaps a part of the present scene, the height of the two blocks is the same.

Five other slabs were found near this place and most probably they belong to this part of the wall:—

(1) Local limestone slab (Fig. 123) measuring 0.36 × 0.39 m. and represents the milking of a cow.

The rest of the hieroglyphic signs suggests: "The milking of the cow" and in reality the hind part of a tethered cow is visible. In the upper register behind the cow are two calves tethered on the .

Beneath these is the outfit of the herdsman: the Q-mat, the stick, the sandals, and provisions in a basket, from which a jug with a handle is protruding.

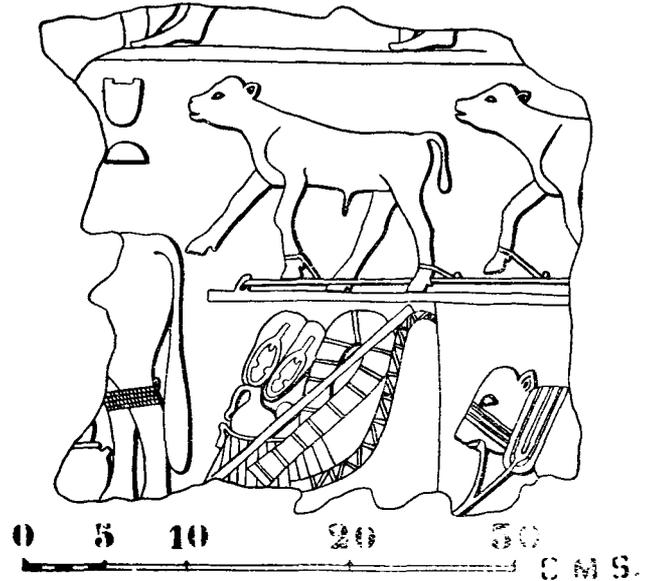


FIG. 123

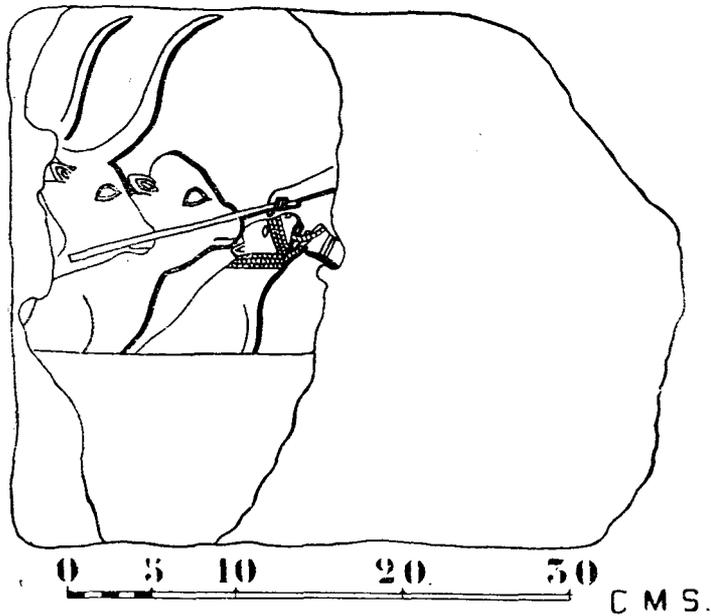


FIG. 124

(2) Local limestone slab (Fig. 124) measuring 0.32 × 0.40 m.

It represents parts of two calves and two bulls fastened to a boat by means of a rope: The scene of "crossing the river."

(3) Local limestone slab (Fig. 125) measuring 0.35×0.48 m. On it there is sculptured a part of the representation of four female dancers. Below them there is a small part of another register, of which one can only see the head of a man with his hand on some kinds of offerings.

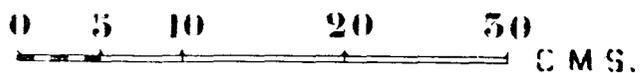
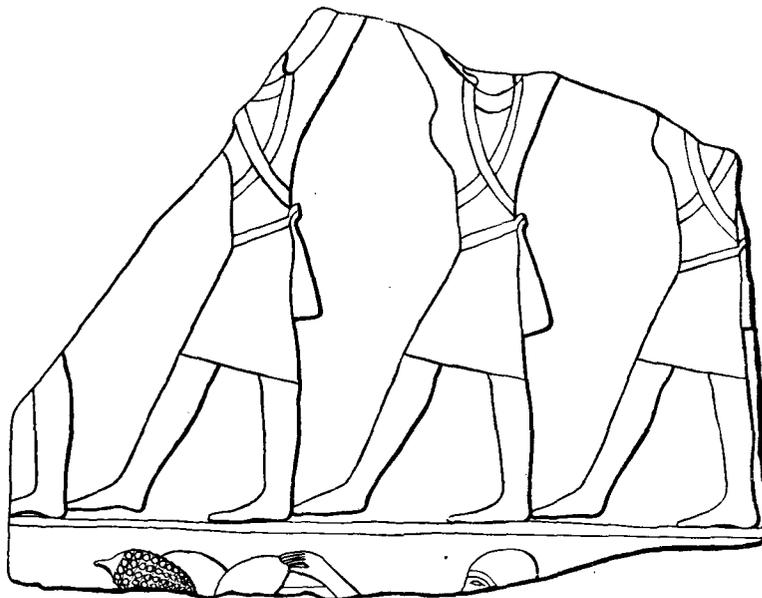


FIG. 125

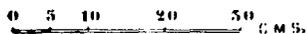
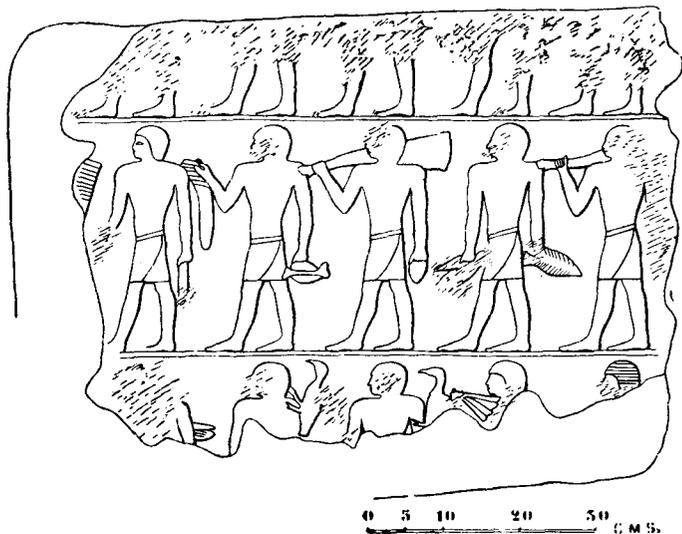


FIG. 126

(4) Local limestone slab (Fig. 126) measuring 0.48×0.68 m.

On this slab there are three registers of offering bearers. Only the legs of five men are preserved on the upper register. On the middle register there are also five persons, each is carrying two objects: pieces of meat, ribs and the tibia. The lower register represents five other offering bearers carrying geese, but only the upper part is preserved.

(5) Local limestone slab measuring 0.48 × 0.68 m. (Fig. 127).

It bears two registers. On the top register, the lower part of four offering bearers is visible. On the lower one, there is the scene described as: "Extracting the heart."

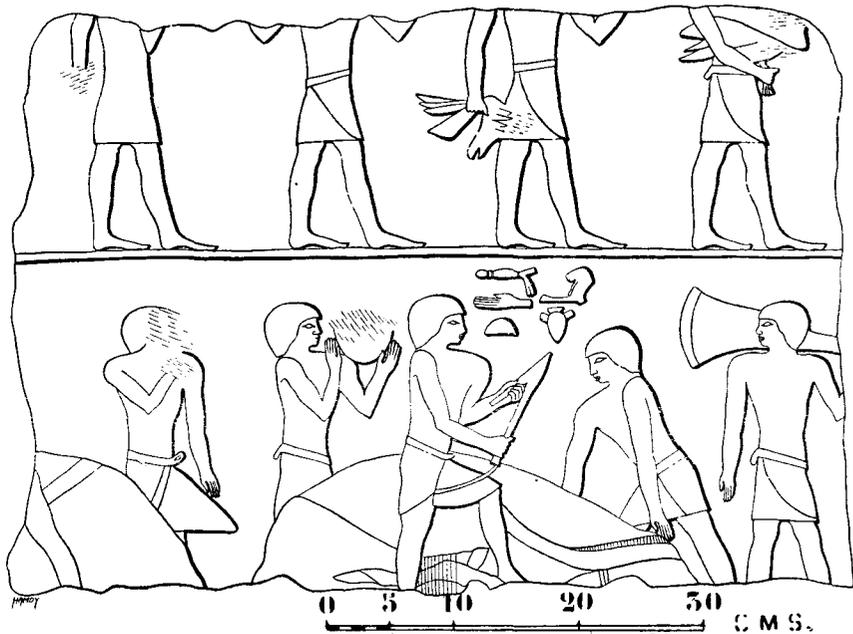


FIG. 127

The work of these scenes shows a high merit of art and it is a pity that the other parts were not found so that they could be put together.

Eastern Wall:

Above the second course of this wall and at a height of about 1.52 m. from the floor, there are the two apertures of two Serdabs. The southern one measures 3.15 by 1.45 and 2.80 m. high and was found empty, but in the northern one which measures 3.28 by 1.58 and 2.80 m. high, a beautiful head of sandstone was found.

THE HEAD OF KA-EM-NEFERT (Pl. XXXVII, XXXVIII and XXXIX)

Material: Red brown hard sandstone.

Dimensions: Max. height 0.18,9 m. Max. breadth 0.18,2 m.

Preservation: It is excellently preserved especially the face in which the chief charm of the head resides.

The wig is exquisitely worked and it resembles the *Takia* which is still made with knitting needles in Upper Egypt. It covers the back of the neck, the ears and the greater part of the forehead. The brows, the eyelids and the eyelashes are artistically executed to vie with nature. The eyes are indicated without any convention and are very expressive. The cheeks have the full rounded contours with their imposing effect and characteristic of the Egyptian nobility of the Old Kingdom. The nose is very finely modelled and the mouth has a singularly sweet grave impression. The whole face is very natural and obviously is a marvellous portrait. The eyes and moustache were originally coloured black and traces of it are still visible.

The sculptor knew how to use his material with unequalled skill and has produced for us and for the coming generations a perfect masterpiece of the time of the Pyramid-builders;

On the fourth course of this eastern wall of the vestibule "A" just above the apertures of the Serdabs, two registers of offering scenes (Fig. 128) are represented in relief and were originally coloured. They are much damaged but on the upper register one can still see a part of the representation of men driving oxen for sacrifice. On the lower register, about twenty female offering bearers are represented carrying in their hands and on their heads offerings to the tomb.

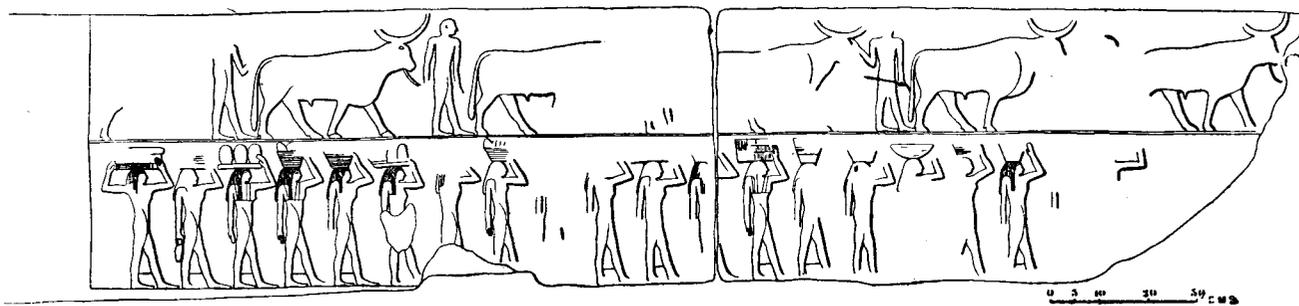


FIG. 128

Southern Wall:

The southern wall contains the entrance to the passage "B" on both sides of which there were originally inscriptions.

Right Jamb:

The inscription on this jamb is composed of three vertical rows of hieroglyphs in relief. Only the lowest piece of stone is still in situ and is inscribed with: "every day eternally" (Fig. 129).

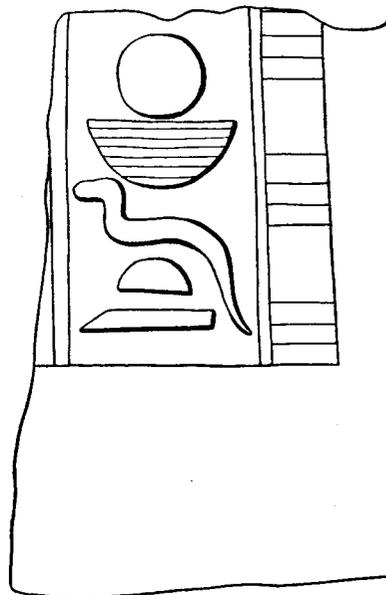


FIG. 129

There are four other slabs of this inscription, which were picked from the debris near this place (Figs. 130-133) :—

..... satisfied with
 [doing] all that the god liked
 the truth and did
 the good.....

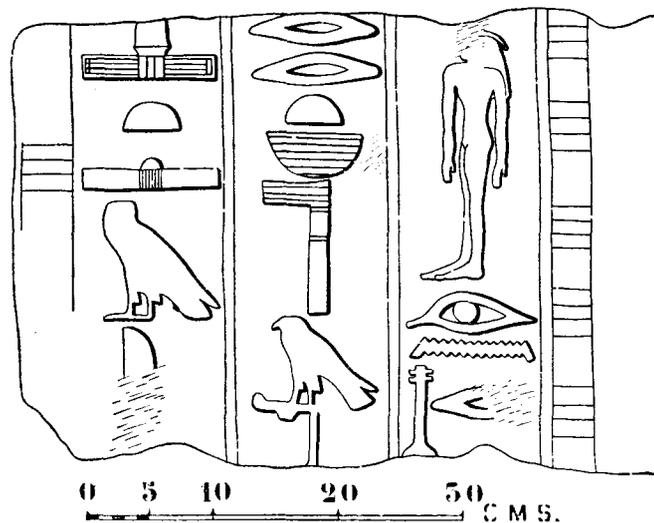
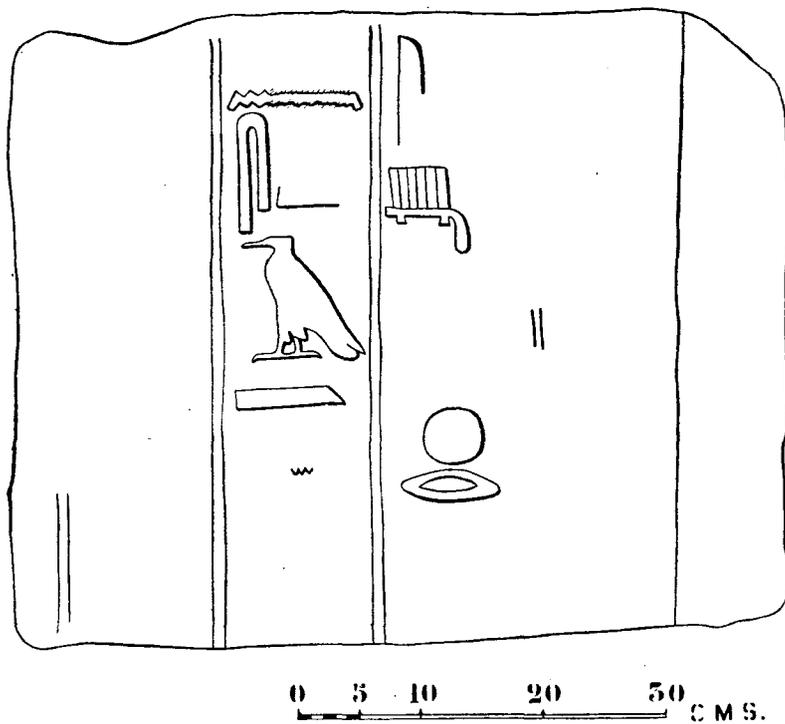


FIG. 130



..... [honoured by]

FIG. 131

..... every day
..... lord of truth

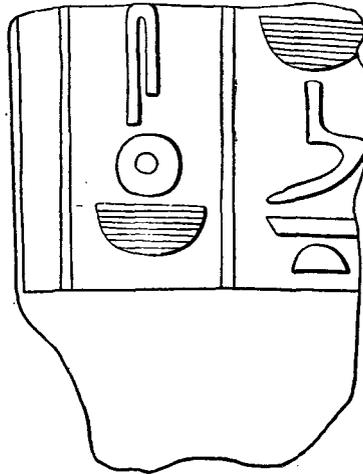
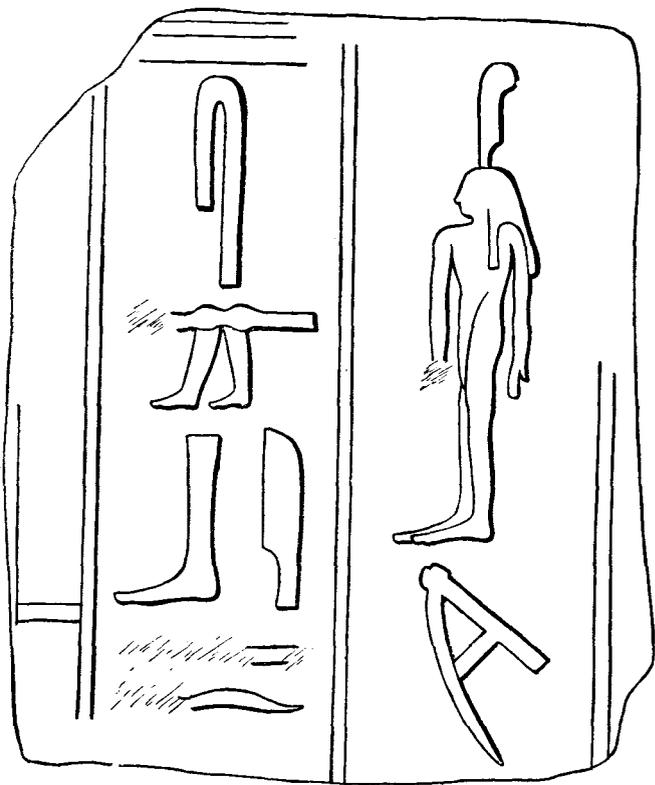


FIG. 132



sbi-n.f loved Ma'at

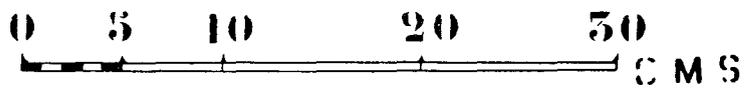


FIG. 133

Left Jamb :

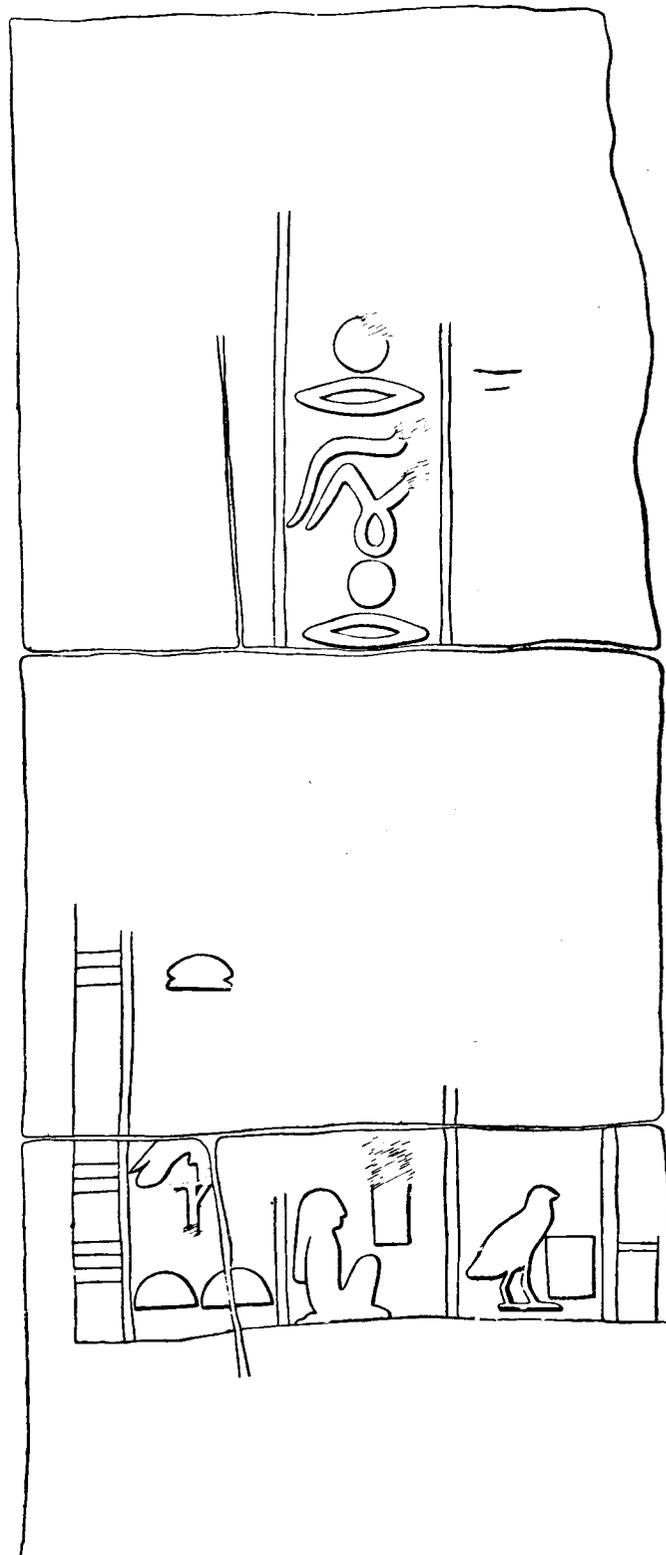
Most of the stones of this jamb (Fig. 134) are in their place but the hieroglyphs on them are badly affected. It is composed like the right one, of three vertical rows of hieroglyphs in relief but only a few signs are still visible.

VESTIBULE " B "

This doorway leads to the long passage already mentioned above. Its eastern wall is nearly intact, while the western one is damaged and only two courses still exist.

Eastern Wall :

This wall (Figs. 135, 136 and 137 and Pl. XL, XLI and XLII) was originally all sculptured in relief and coloured, but it is now very badly preserved. It is divided into five registers, the upper one of which bears an inscription in a horizontal line, but only few hieroglyphic signs are still visible. The second register is unfortunately wholly effaced. The third register is occupied by the scene of slaughtering bulls and antelopes for



0 5 10 20 30 C.M.S.

FIG. 134



Fig. 135

SCENES ON THE EASTERN WALL

THE FAMILY TOMB OF KA-EM-NEFERT

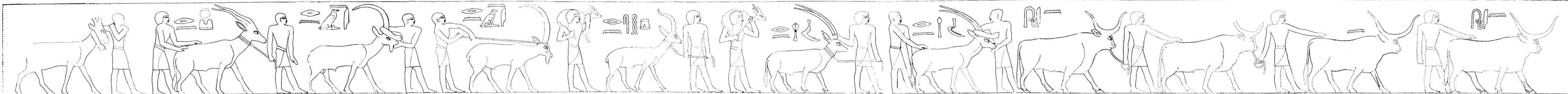
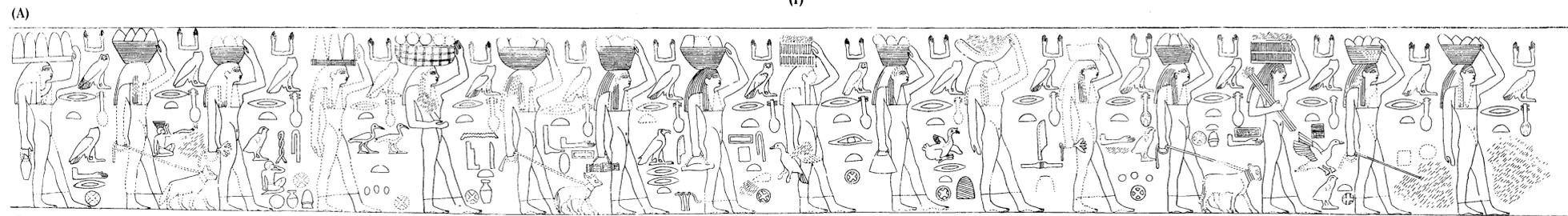


Fig. 136



(B)

(1)

(2)

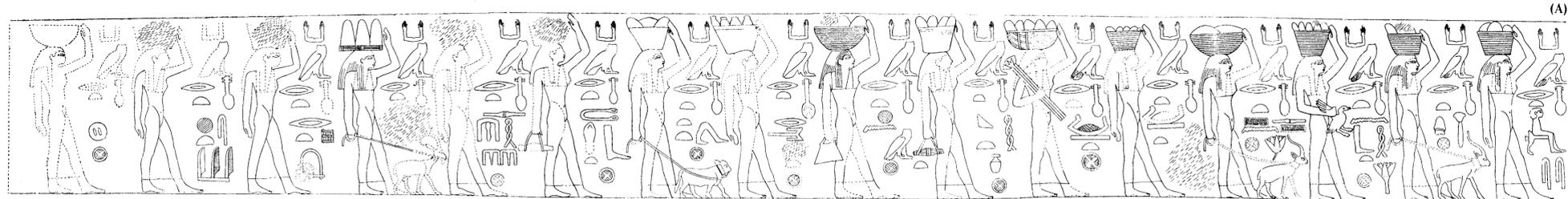


Fig. 137

(A)

(B)

(To face page 123.)

THE FAMILY TOMB OF KA-EM-NEFERT

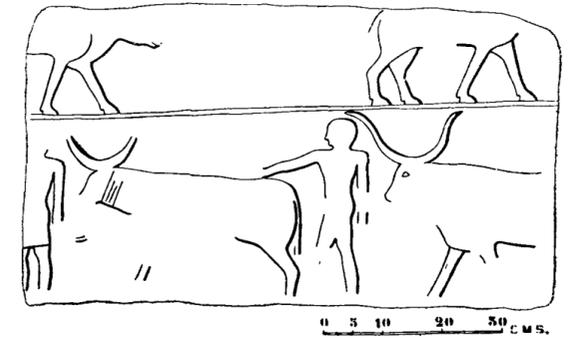
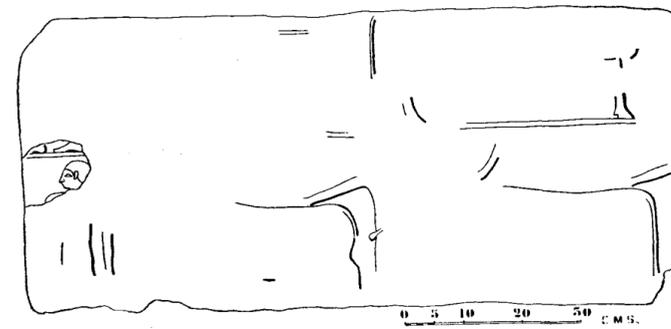
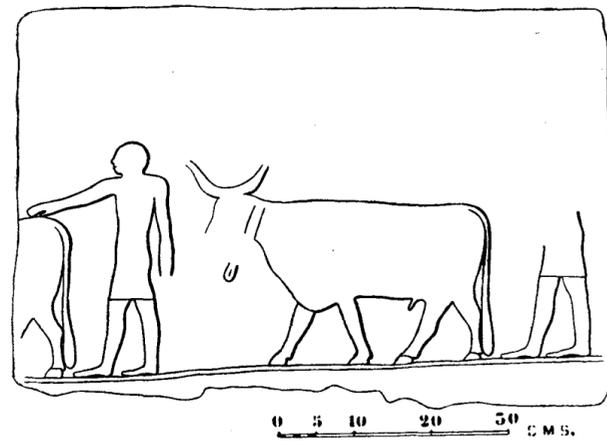
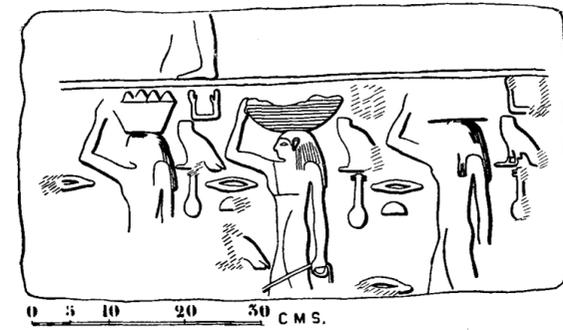
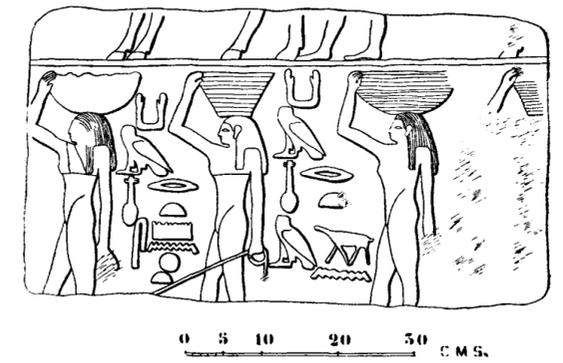
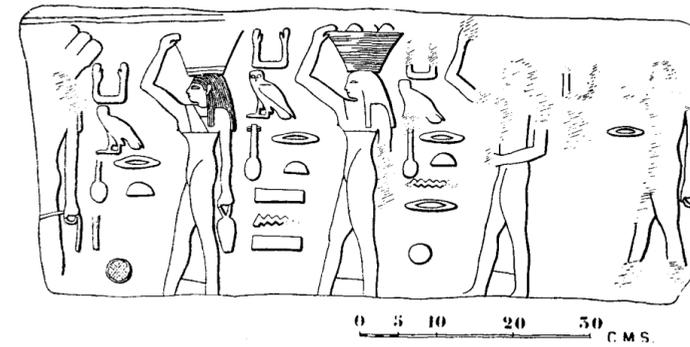
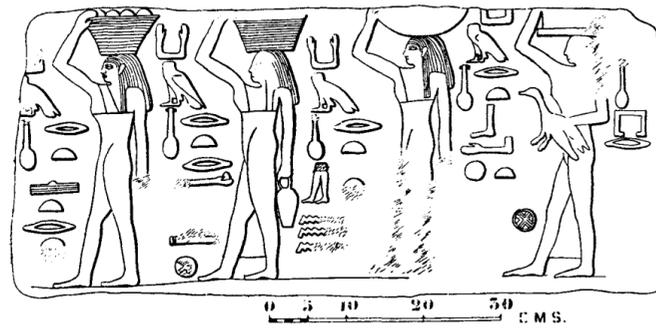
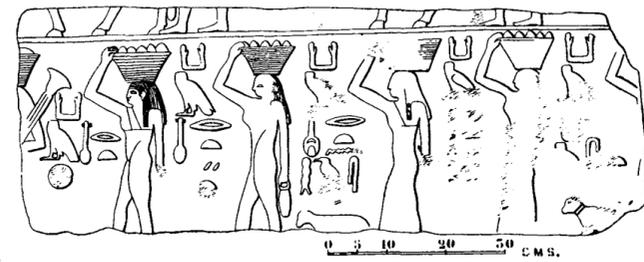
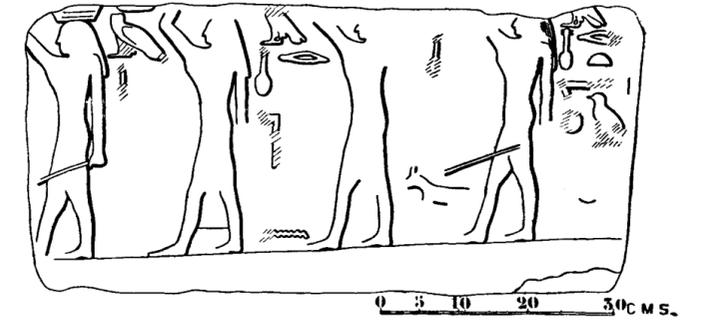
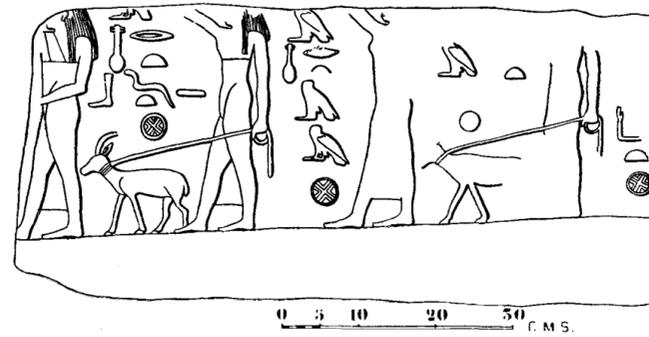
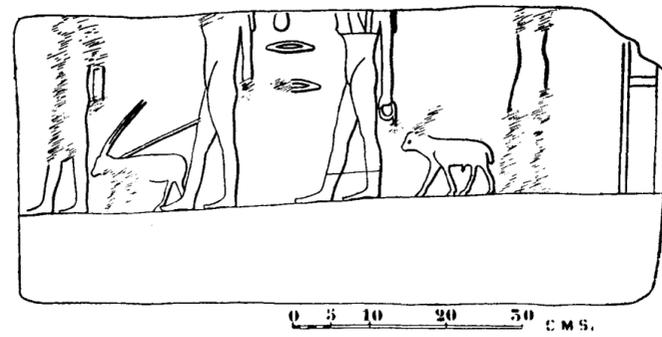


Fig. 138.—Sculptured slabs from the Western Wall.

sacrifice (Fig. 135). On the fourth register there is the representation of men driving oxen, antelopes, ibexes and gazelles (Fig. 136). The lowest register is much better preserved than the other registers. On it is represented a great number of female offering bearers bringing from the estate of Ka-em-nefert to his tomb various kinds of offerings on their heads and in their hands (Fig. 137). In front of each figure the name of the estate from which she came is inscribed.

Nearly in the middle of this wall and at a height of about 2.68 m. from the floor, there is a small window measuring 0.52 by 0.15 m. which proves that this passage was roofed and that this window was used for light.

Western Wall (Fig. 138):

The western wall was originally wholly inscribed like the eastern one as gathered from the numerous sculptured slabs found fallen in front of it. Eleven of these slabs were put in their original places and they prove that this wall was also divided into registers, three of which are still existing. On the first and second registers there is the representation of men driving cattle for sacrifice. On the lower one there is also a great number of female offering bearers bringing offerings on their heads and in their hands, from the various estates of Ka-em-nefert. In front of each offering bearer is inscribed the name of the estate from which the offerings came.

VESTIBULE "C"

At the end of this passage there is a narrow doorway (Dim. 1.95 by 0.61 and 0.58 m. wide), the socket of which can still be seen at the left hand side. The doorway gives access to the rectangular vestibule "C." The sculptures and inscriptions on the walls of this room have weathered away and only a few traces of red colour are still preserved. The western wall of this vestibule is mainly occupied by the entrance of chapel "D."

The lintel, jambs, panel and drum of this entrance (Fig. 139) are made of fine white Turah limestone and were all inscribed, but those on the lintel and panel are mostly effaced, and only few traces of signs are distinguishable on the panel. Moreover, the greater part of the lintel is broken away.

Left Jamb :

On the left jamb, there is one vertical column of hieroglyphs. The upper part is damaged but the signs of the lower one are very beautifully cut and carefully coloured. They read : ↓ ←
 “[who judges] the mighty in the presence of the poor to the right, Ka-em-nefert.”

At the end of the inscription, Ka-em-nefert is represented in a walking attitude and grasping his long staff. He wears a wig, a necklace and an unusual dress. The lower part of the representation is damaged.

Right Jamb :

On the right jamb there is also one vertical row of incised hieroglyphs reading : → ↓
 “[he does] what his god likes in doing the right when judging, Ka-em-nefert.”

At the end of the inscription is the representation of Ka-em-nefert similar to that on the other jamb and wearing the leopard skin.

To the left of this inscription there is a vertical column of cross-lined decoration. The design is very beautiful and the green and blue colours are marvellously preserved.

On the drum only the name Ka-em-nefert is visible.

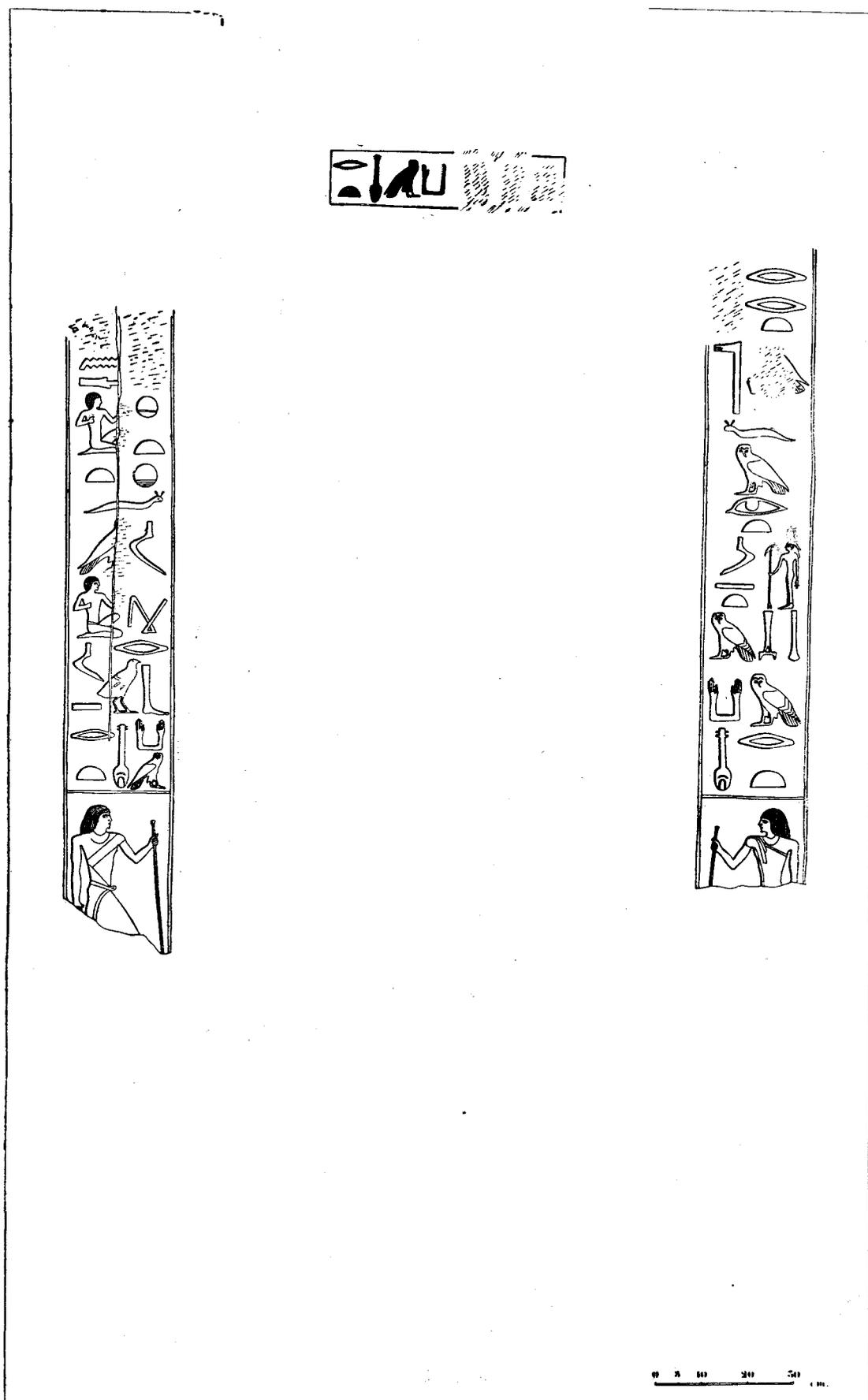


FIG. 139

CHAPEL "D"

Northern Wall:

This wall was sculptured with scenes of daily life, but most of them have weathered away. Only the scene of harpooning a hippopotamus, and oxen crossing the water, is preserved (Fig. 140).

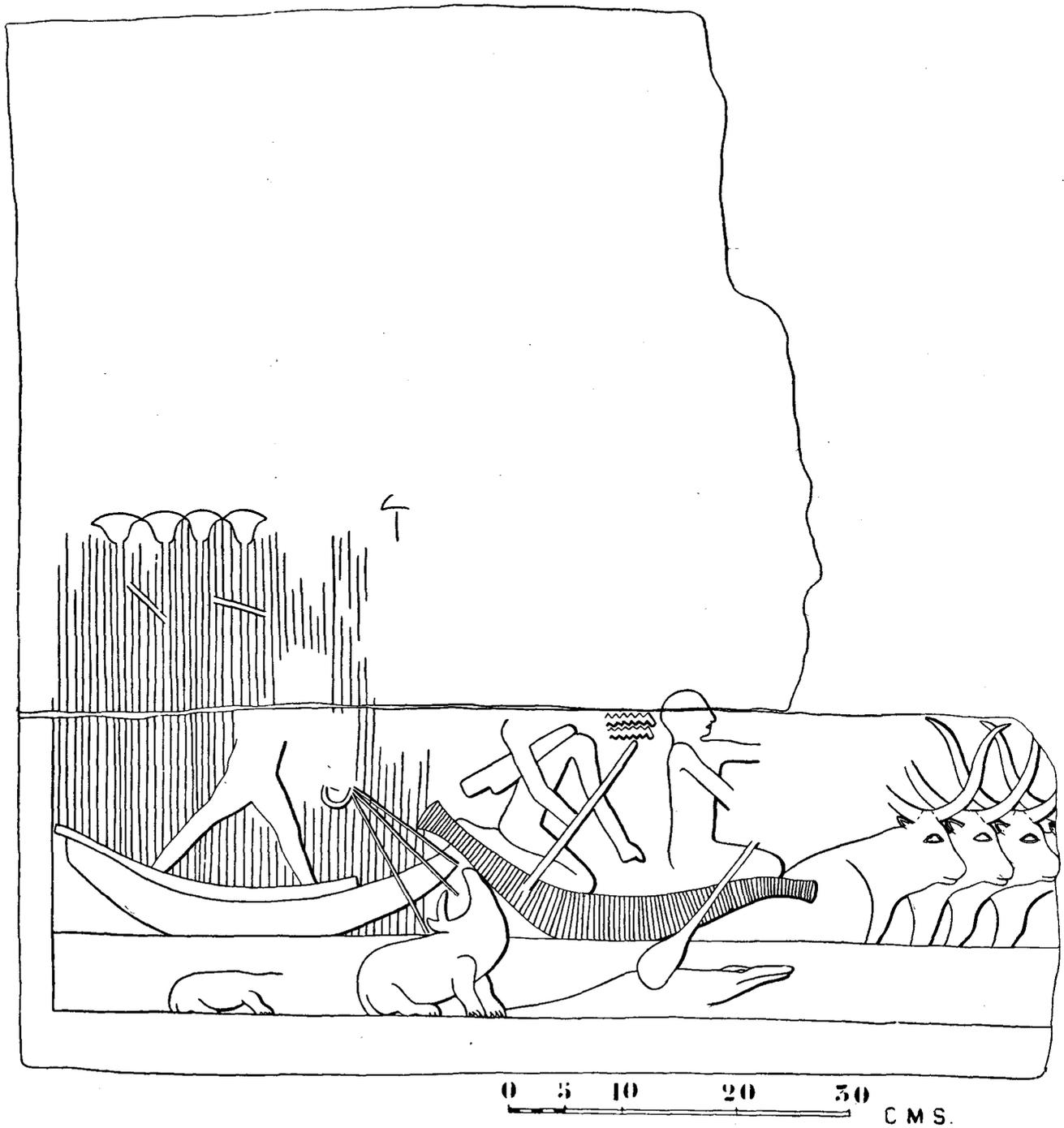


FIG. 140

Nearly in the middle of this wall and at a height of 1.51 m. from the floor there is an opening of a Serdab measuring 1.06 by 1.49 and 2.70 m. high which was found empty.

Western Wall :

This wall contains two false doors which are very badly damaged and only the lower parts are still in situ. At the northern side of the northern false door there is the representation of a man grasping a long staff and above him there were originally inscriptions of which only few signs are visible (Fig. 141).

Southern and Eastern Walls :

The southern and eastern walls of this chapel were also sculptured, but they are utterly destroyed. Still, five inscribed slabs (Fig. 142-146) were picked from the debris of this chapel and they most probably belong to these two walls:—

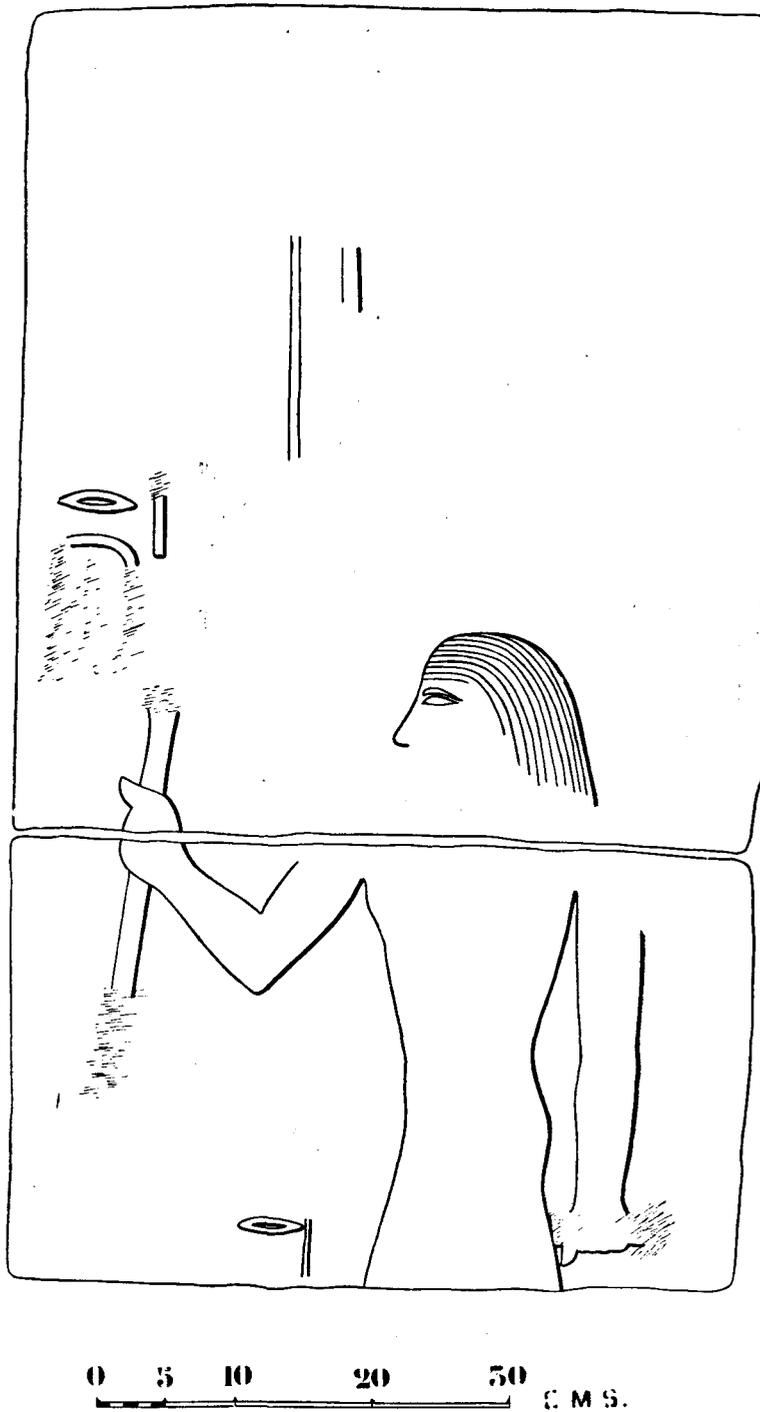


FIG. 141

(1) Local limestone slab (Fig. 142) measuring 1.28×0.34 m. inscribed in relief. It represents a man sitting on a stool and in front of him is an offering table and a part of an offering list.⁽¹⁾ The upper part of this scene is damaged.

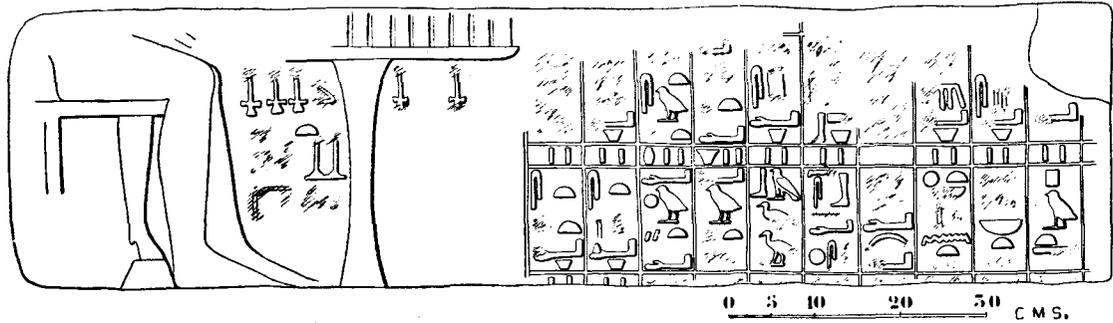


FIG. 142

(2) and (3) Two local limestone slabs (Fig. 143) that go together. They measure 1.19×0.58 m. and are inscribed in relief with a part of a scene representing women carrying offerings and driving antelopes.

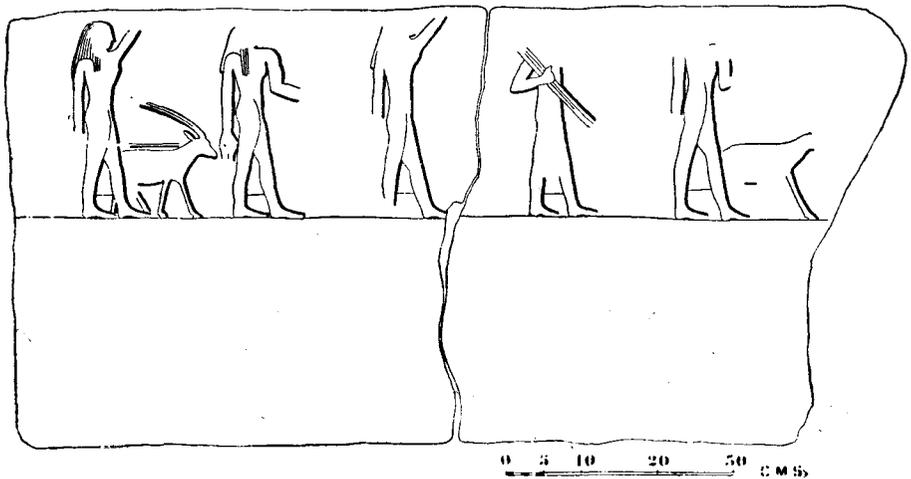


FIG. 143

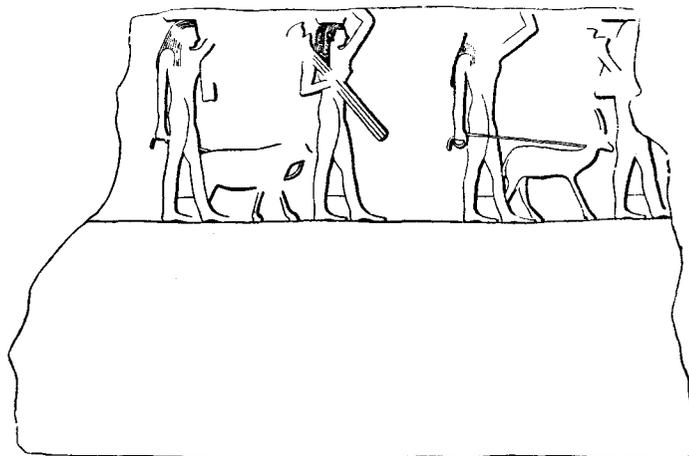


FIG. 144

(4) Local limestone slab (Fig. 144) measuring 0.89×0.58 m. Work in relief. It bears a continuation of the previous scene.

(1) The lowest register of the offering list is to be read: sekht hez.t, sekht waz.t, 'gw.t swt, 'gw.t it, baba.t, nbs, ta nbs, hw', ikht nb.t bar.t, hnk't nb.t, rnpw.t nb.t.

(5) Local limestone slab (Fig. 145) measuring 1.48×0.60 m. The sculpture is in relief but it is mostly effaced and parts of the figures of men are only visible. The traces of the representation show in the upper register Ka-em-nefert seated on a chair and a dog is sitting behind the chair. The lower register bears traces of offering bearers.

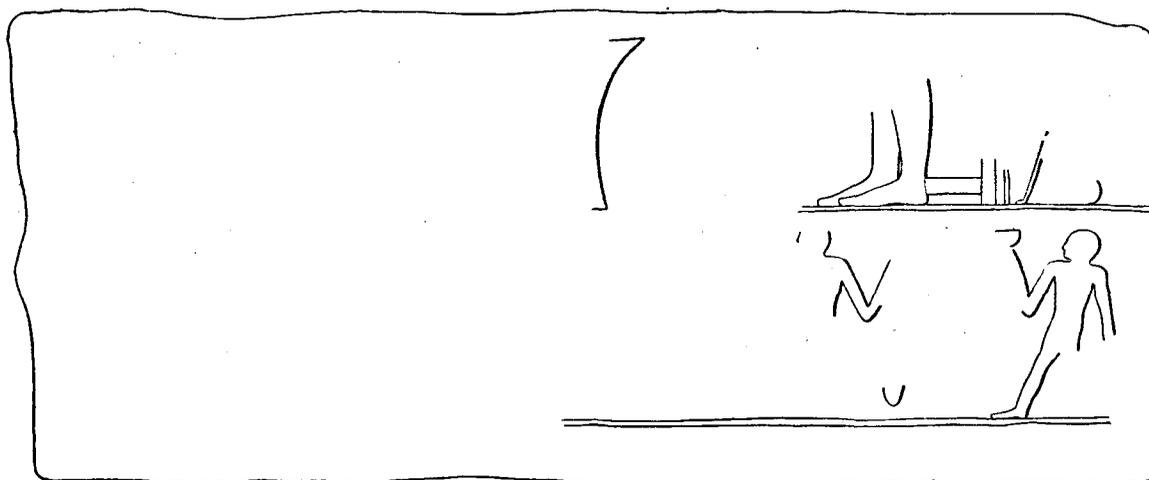


FIG. 145

* * *

This chapel was used as a burial place in later times. Heaps of broken mummies were found but the following objects are worth mention :—

(1) A late mummy in a cartonage coffin. It was found in a fair state of preservation and the inscriptions on the lid also are preserved. The ground is white and the hieroglyphs are coloured red and black.

(2) Near the left side of the above-mentioned coffin, a very beautiful life-size scarab (Fig. 146 and Pl. XLIII, 1) was found. It is made of brown flint(?) and it represents a scarab walking. Its technique is very realistic and all the details are carefully cut. It bears no inscriptions and is in a very good state of preservation with the exception of one leg, which is broken.

(3) A small bronze sphinx on an inscribed pedestal was also found in the debris filling this chapel. Height with pedestal 5.1 cms. Height without pedestal 4.4 cms. Breadth 8.2 cms.

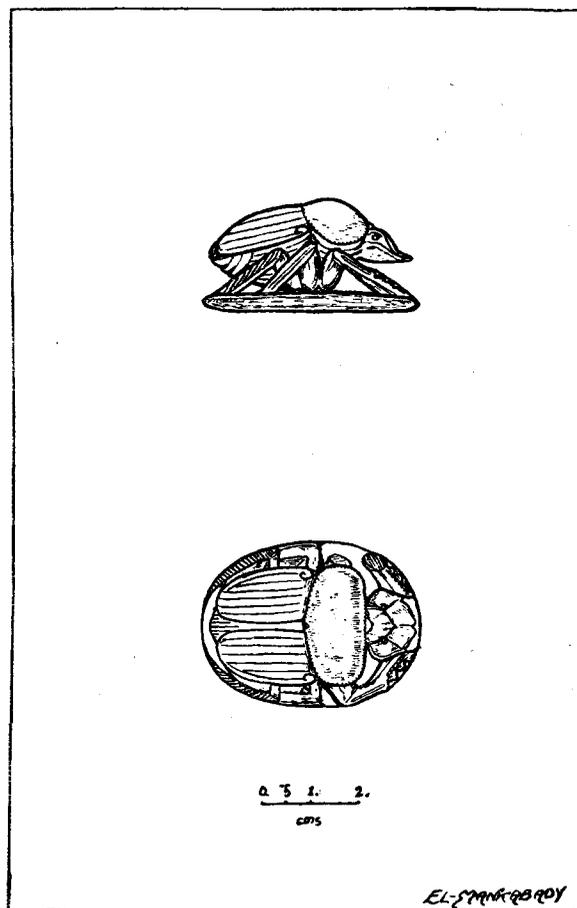


FIG. 146

On the head, the nemes and the uraeus are represented and it has a long false beard. On both sides there is a horizontal row of hieroglyphs, but some of its signs have disappeared. It is well preserved with the exception of its hind part (Pl. XLIII, 3 and 4).

The following sculptured slabs were picked from the debris of the northern part of the tomb of Ka-em-nefert but their original places in the Mastaba are unknown :—

(1) Local limestone slab (Fig. 147) measuring 1·00 × 0·51 m. It is sculptured in relief and bears on one register a part of the representation of oxen, and on the lower register half-length figures of women carrying offerings, coming from the estates of Ka-em-nefert. The existing part of the upper register is not distinguishable.

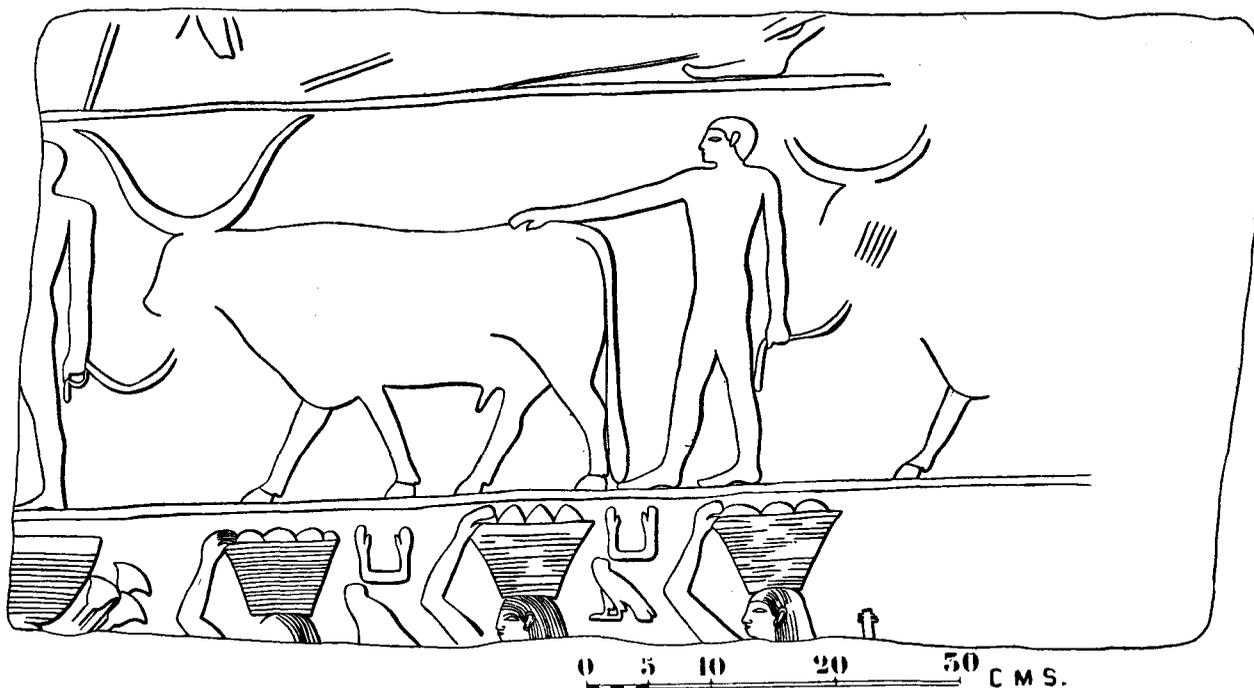


FIG. 147

(2) Local limestone slab (Fig. 148) measuring 0·95 × 0·23 m. It is sculptured in relief and it bears a part of the representation of men carrying offerings.



FIG. 148

(3) Local limestone slab (Fig. 149) measuring 1.05 x 0.60 m. It is sculptured in relief with a part of a fowling scene most probably reading:

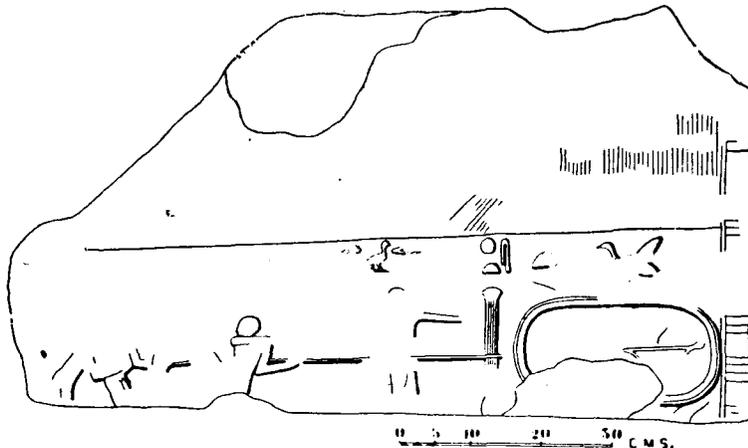
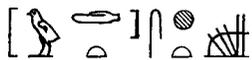


FIG. 149

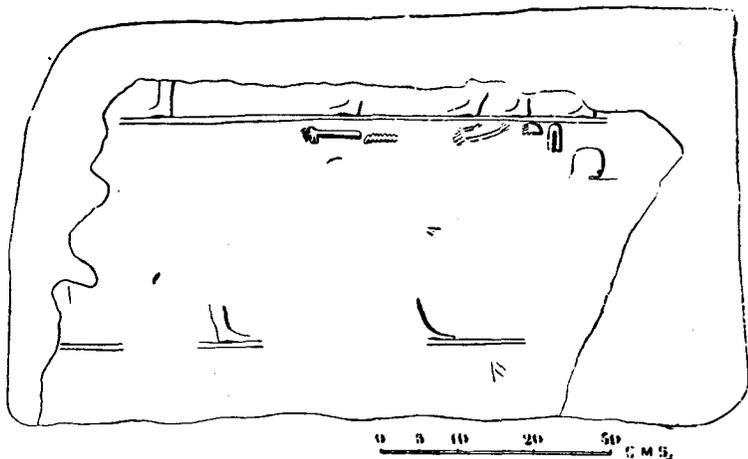


FIG. 150

(4) Local limestone slab (Fig. 150) measuring 0.95 x 0.51 m. It is sculptured in relief but it is very much damaged and only small parts of figures of men and few traces of hieroglyphic signs are visible probably reading: "cutting into pieces by the butcher."

(5) Local limestone slab (Fig. 151) measuring 0.96 x 0.51 m. It is sculptured in relief but it is much damaged and one can only see an offering table, parts of two male figures, and on the lower register traces of driving oxen, are visible, with "a young [animal]."

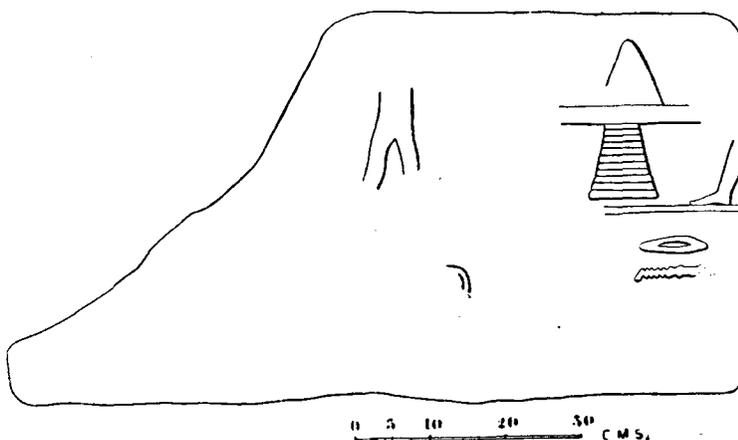


FIG. 151

(6) Local limestone slab (Fig. 152) measuring 0.55×0.38 m. It is sculptured in relief but it is now very much damaged and only a part of a man and the feet of an animal still exist.

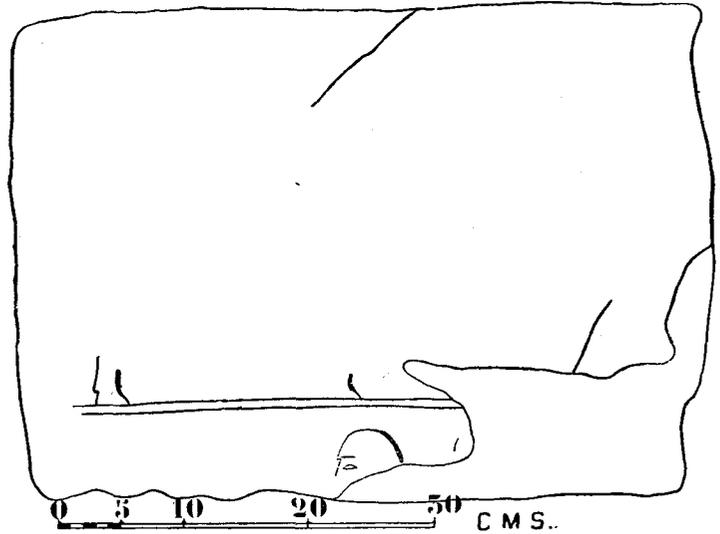


FIG. 152

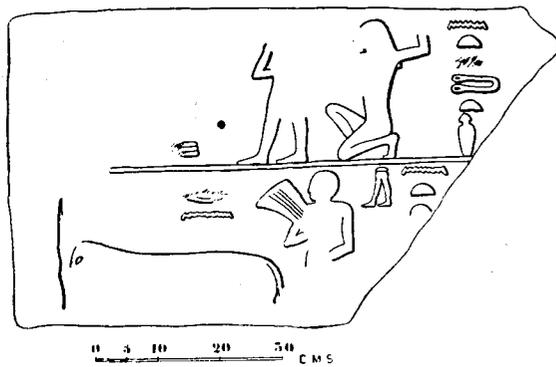


FIG. 153

(7) Local limestone slab (Fig. 153) measuring 0.90×0.51 m. It is sculptured in relief and it bears parts of two registers. On the first register a person is represented kneeling down with hands upraised. In front of him is another man standing. In the second register a man is shown carrying a bundle of grass stems (?) and driving a bull described as  "a young." Behind: "The bringing of....."

(8) Local limestone slab (Fig. 154) measuring 1.00×0.51 m. It is sculptured in relief with a scene of fishermen fighting; in the lower register traces of cattle are seen. (See note on Fig. 121).

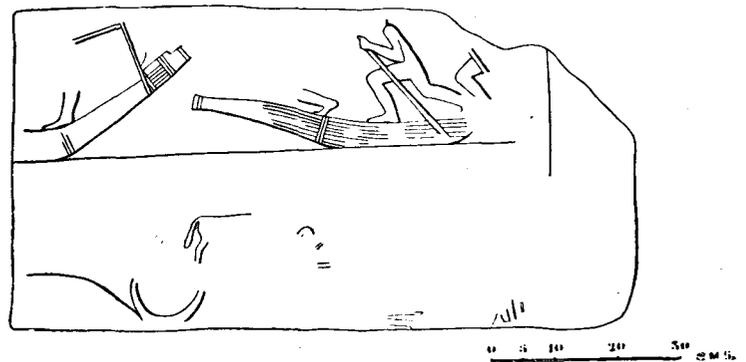


FIG. 154

(9) Local limestone slab (Fig. 155 and Pl. XLIII, 2). It is sculptured in relief and coloured red. It bears the figure of a man and a hound in front of him. The man is undoubtedly leading the dog. The inscriptions above the scene describe the catching of fish and birds.

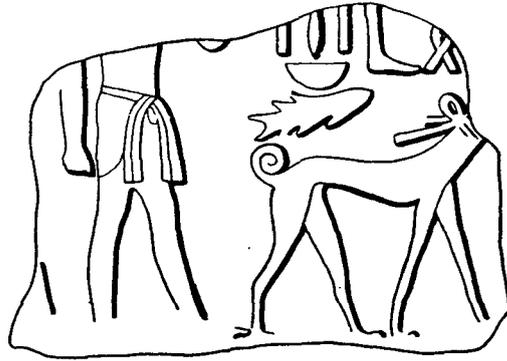


FIG. 155

(10) Local limestone slab (Fig. 156) measuring 0.40 x 0.19 m. It is incised and it bears a part of a horizontal line of hieroglyphs, under which there are the heads of three men.

The inscription is a part of a funerary formula running: "[The god N.N.] in all his [places may give offerings] and Ma'at (the goddess of justice) may give an offering." This shows that Ma'at can also be invoked for the nether world. In our case it is understood because the owner of the Mastaba was a judge of Ma'at as can be observed from different inscriptions in the tomb.

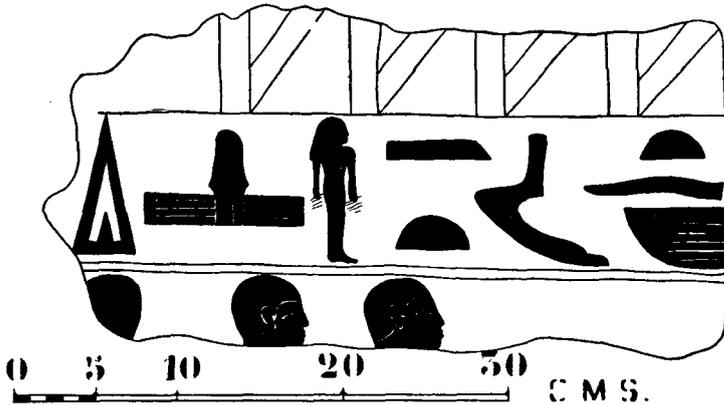


FIG. 156

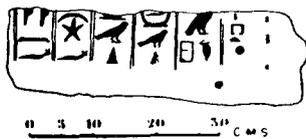


FIG. 157

(11) Local limestone slab (Fig. 157) measuring 0.48 x 0.14 m. It is incised and it bears a part of an inscription in six vertical rows.

(12) Local limestone slab (Fig. 158) measuring 1.02 x 0.26 m. It is incised with the title "First under the king."

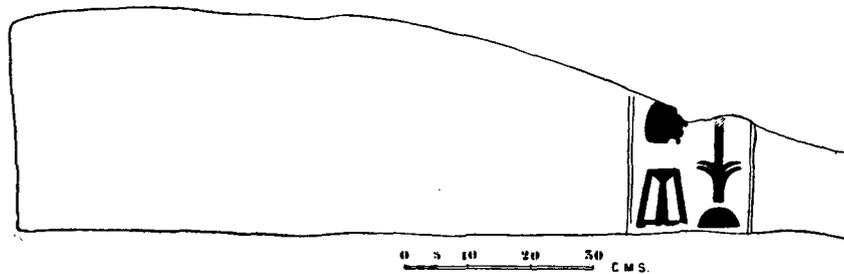


FIG. 158

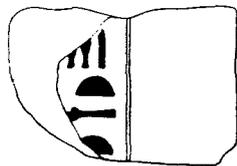


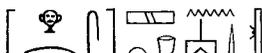
FIG. 159

(13) Local limestone slab (Fig. 159) measuring 0.37 x 0.25 m. It is incised with a part of a vertical row of hieroglyphs.

The Eastern Part :

III.—THE MASTABA OF A MEMBER OF KA-EM-ENFERT FAMILY

TITLES

1.  '[Master] of the Secrets of Judgment.'
2.  'Scribe of Petitions.'
3.  'Overseer of the House of Ships.'
4.  '..... (?) Overseer of the House of
5.  '[Priest of the Solar Temple] Re'.....'

DESCRIPTION

The structure of this part is similar to that of the rest of the tomb, and though no inscriptions in situ were found in this part, there is no doubt that it is a part of this big tomb of Ka-em-nefert.

This part is composed of two chapels which open into a courtyard. The entrance to the courtyard has been damaged and only a part of its right jamb is still in situ. This courtyard measures 4.45 by 3.48 m.; and in the debris which was filling it two slabs of a lintel that go together were found. It is composed of three horizontal rows of hieroglyphs in relief. (Fig. 160 and Pl. XLIV). They read: ← "[1] the lord of the sacred land who

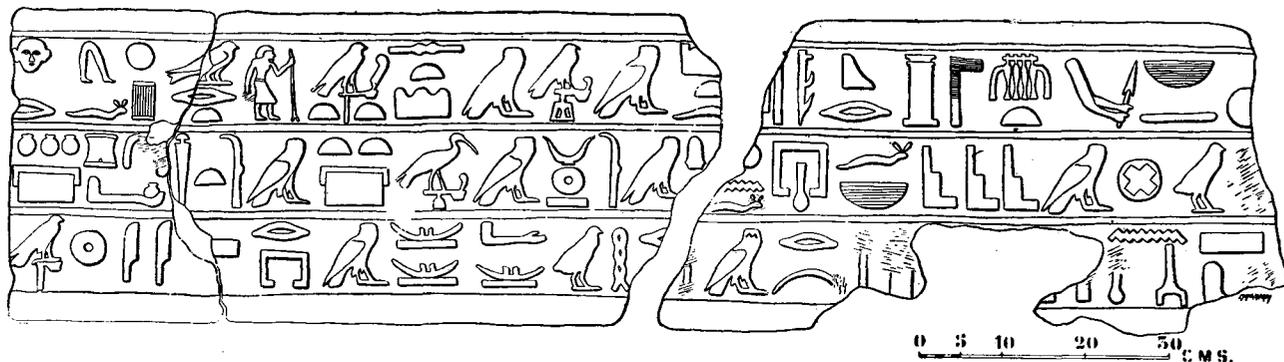


FIG. 160

presides over the god's dwelling, that he may be buried in the necropolis of the western desert [after] a very good old age, that he may walk upon [2] [Osiris, the lord of Busiris (?)]

in all his places, that offerings may come forth unto him at the voice at the feast of the opening day of the year, the feast of Thoth, the feast of the first (day) of the year, the wag feast [3] [master] of the secrets of judgment [scribe] of petitions (?), overseer of the house of ships, overseer of the house of [priest of the solar temple] Re' (?)”

In the northern wall of the courtyard there is a doorway measuring 0.65 m. in width and leading to one of the two chapels.

THE CHAPELS

This chapel measures 4.27 by 1.47 and 2 m. high. It is at a higher level than the courtyard and probably it was reached by means of steps, which have now completely disappeared. Of the walls of this chapel, there are still six courses of local limestone, and in its eastern wall there are two uninscribed false doors, each of them measures 1.90 by 0.80 m. and the distance between them is 1.80 m.

The entrance to the other chapel is situated in the western wall of the courtyard and gives access to a rectangular passage measuring 6.15 by 1.30 m. and running from north to south. At the western side of this passage there are three destroyed Serdabs of the same dimensions (2.57 by 1.05 m.) in which few fragments of granite statues were found.

At the southern end of this passage there is a doorway which gives access to a small rectangular chapel measuring 4.66 by 1.57 m. which was originally roofed by very big slabs of white local limestone. A big uninscribed false door of local limestone is fixed in the western wall of this chapel.

SHAFTS

The northern part of the tomb of Ka-em-nefert contains four shafts:—

SHAFT No. 165 (Fig 161):

Grave: Pit 2 m. deep with no side-chamber.

SHAFT No. 214 (Fig. 162):

Grave: Pit 2.10 m. deep with no side-chamber.

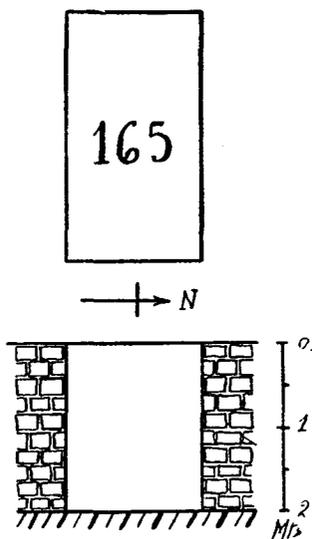


FIG. 161

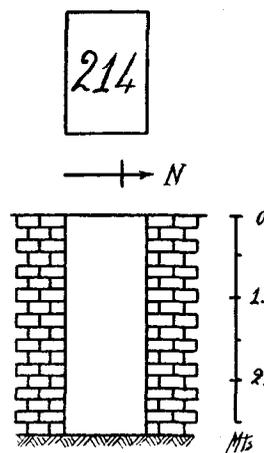


FIG. 162

SHAFT No. 213 (Fig. 163):

Grave: Pit 7.80 m. deep ending in a side-chamber on the south. Aperture opened.

Burial: The burial chamber contains a large white limestone sarcophagus placed on the floor and was originally covered with a big slab of white limestone serving as a lid which was found broken. Undoubtedly this had been done by plunderers. The skeleton itself has completely disappeared and the sarcophagus was found filled with debris. Two small niches are cut in the northern and southern walls of the burial chamber but they were found deprived of their contents.

Contents: The following objects were found thrown in the debris filling the burial chamber:—

(1) Four alabaster model dishes and a fragment of a fifth one.

(2) An alabaster model shouldered jar having a flat base.

(3) The lower part of a model alabaster cylindrical jar.

(4) An alabaster model conical cup and fragments of two other cups.

(5) A small rounded lid of a jar made of schist.

(6) A fragment of a large rounded offering table made of alabaster. The existing part is incised with the figures of offering bearers, encircled by a line of hieroglyphs:  [Master of the secrets of] the toilet house.

On this piece is represented a dome-palm behind a funerary scene. It is very interesting to observe here that this tree was sacred in the Old Kingdom.⁽¹⁾

(7) Two small fragments of two other alabaster offering tables one of which was incised.

(8) A broken white limestone head-rest.

(9) Fragments of white limestone canopic jars.

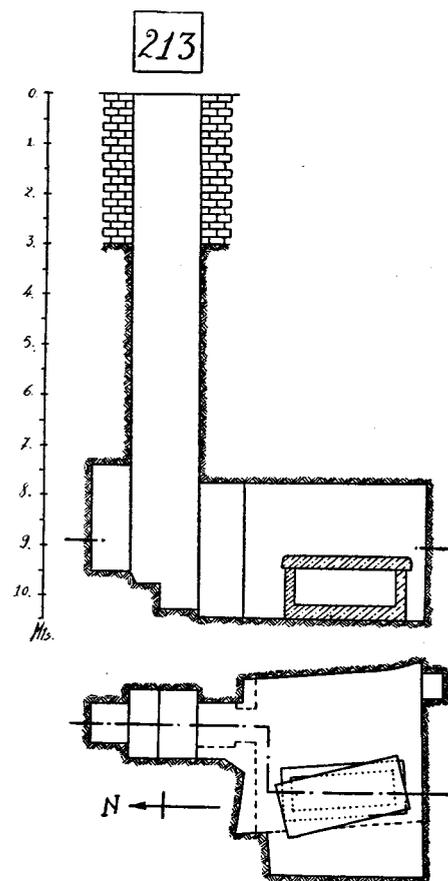


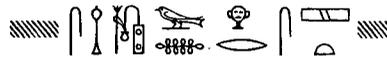
FIG. 163

(1) For the dome-palm in funerary rites cf. "Book of the Dead," and for the palm itself see ČERNÝ "La culte d'Aménophis Ier dans la Nécropole Thébaine," Bulletin de l'Institut Français, 27.

SHAFT No. 162 (Fig. 164):

Grave: Pit 7.25 m. deep and two burial chambers. Both face westwards. The upper is at a depth of about 4 m. from the mouth of the pit, and contained nothing but debris. The other is at the end of the pit and was also found filled with debris.

Contents: In the filling of the lower chamber were found two fragments of a rounded alabaster offering table. The two fragments go together and they bear the following incised signs:


 "The inspector of the scribes, the great of the phyles, master of secrets"

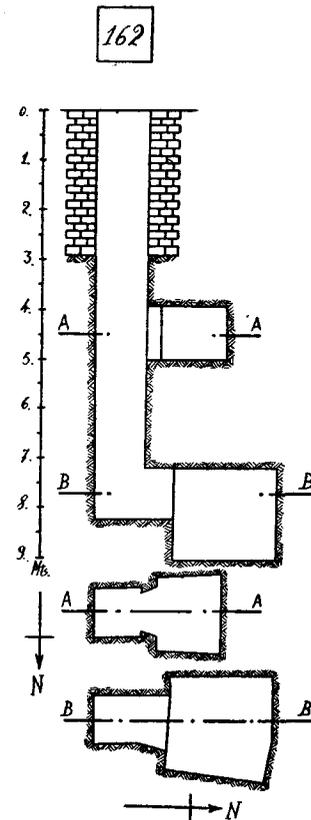


FIG. 164

The southern part of the tomb contains three shafts:—

SHAFT No. 27 (Fig. 165):

Grave: Pit 2.80 m. deep and a side-chamber on the east. Aperture opened.

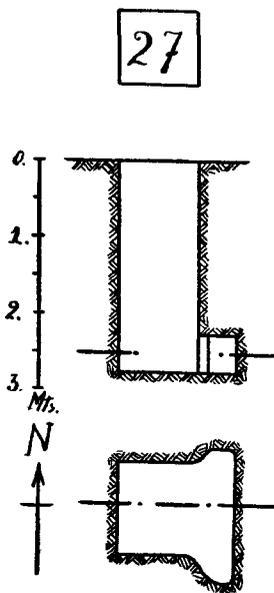


FIG. 165

Burial: A disturbed skeleton contracted on the left side with head to north and face to east.

SHAFT No. 7 (Fig. 166):

Grave: Pit 3 m. deep ending in a large side-chamber on the east. Aperture opened, and the chamber contained nothing but debris. Opposite to the burial chamber is another unfinished one on the western side of the pit.

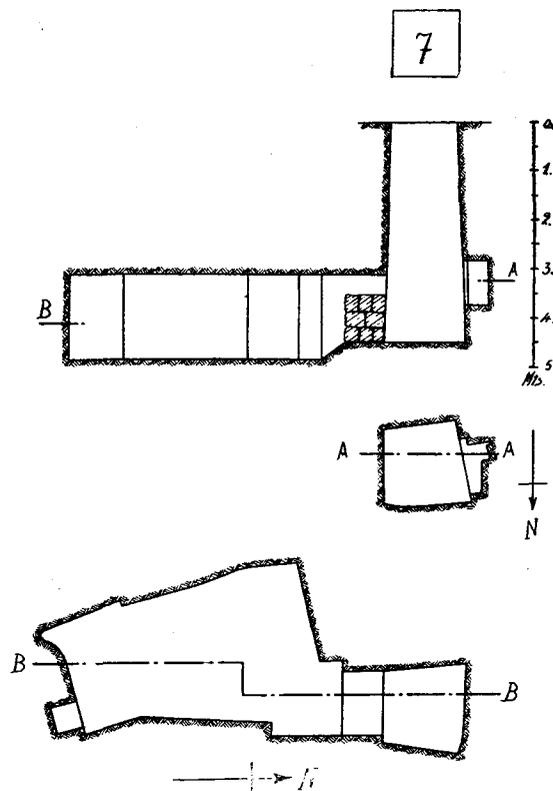


FIG. 166

SHAFT No. 8 (Fig. 167):

Grave: Pit 2 m. deep and a side-chamber on the west. Aperture opened, and the chamber contained nothing but debris.

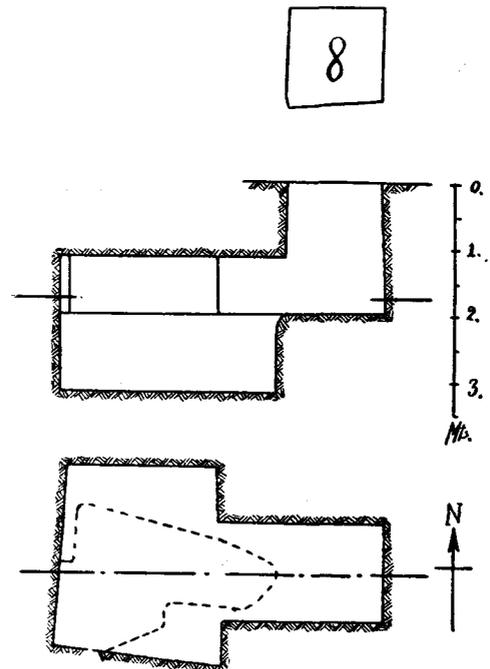


FIG. 167

The eastern part of the tomb contains three other shafts:—

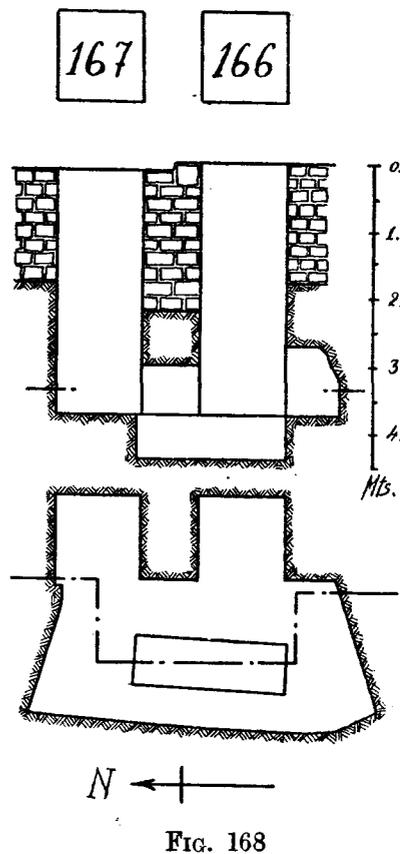


FIG. 168

SHAFT No. 4:

See "Excavations at Giza," Vol. I, page 44.

SHAFTS No. 166 AND 167 (Fig. 168):

Grave: Two pits ending in one burial chamber. Both apertures were found opened, and the chamber contained a large rectangular recess made deep in the floor and serving as a sarcophagus which was found filled with debris.

Contents: In the filling of the pits:—

- (1) A limestone canopic jar.
- (2) A fragment of a limestone canopic jar in the filling of the burial chamber.
- (3) Remains of broken copper tools.

THE MASTABA OF SHAFT 294

The Mastaba of Shaft 294 (see G.P. 4-C) is situated to the west of that of Mer-sw-'ankh, south of the Mastaba of Ka-em-nefert and to the east of the tomb of Se-'ankh-ka.

The main entrance of this Mastaba was from the north, but the way leading to it was blocked later by two Shafts, Nos. 291 and 292. In the filling of Shaft No. 291 the head of an alabaster statue of Re'-wer was found (see Vol. I, p. 10, and Pl. X).

THE CHAPEL

The entrance to the chapel of this Mastaba has two pairs of jambs. The right outer jamb is composed of five courses, 2.40 m. high. Probably two other courses are lacking. Four courses only still remain from the left jamb. The two inner jambs are composed of seven courses measuring 2.20 m. in height. They were plastered and probably painted. No traces of inscriptions are now visible. The drum, which is made of local limestone as well as the rest of the Mastaba, is still in situ. The doorway measures 0.60 m. broad by 1.05 m. thick and 2.20 m. high, and it leads to a rectangular chapel measuring 3.60 m. long by 1.10 m. broad and 2.35 m. high.

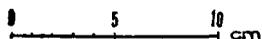
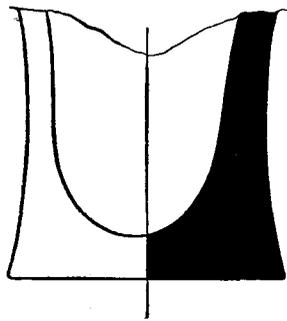
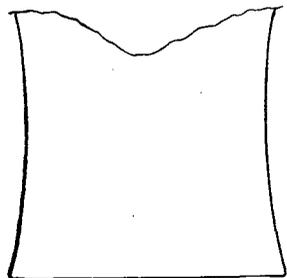


FIG. 169

In the debris filling the entrance the lower part of an alabaster vase was found (Dim. 13×12 cms. in diameter) (Fig. 169).

In the western wall of this chapel are fixed two false doors. The northern one measures 1.60 m. high by 0.62 m. broad and is composed of one block of local limestone. The southern false door measures 2.05 m. by 0.95 m. and is also composed of one slab of local limestone. The two false doors were plastered and traces of plaster are still visible; probably both were inscribed on the plaster which has fallen away.

In the northern wall of the chapel is the opening of the Serdab which was employed in late times as a burial place.

The roof of the chapel and some of its courses have fallen away. Behind the two false doors are the two Shafts Nos. 294 and 294 *bis*.

SHAFTS

SHAFT No. 294 (Fig. 171):

Grave: Its pit measures 1.65 m. by 1.65 m. and 8 m. deep.

Contents: At a depth of about 6 m. from the mouth of the pit, the following objects were found:—

(1) A fragment from the upper arm of a large alabaster statue. It measures 13 cms. long by 12 cms. broad and 10 cms. thick.

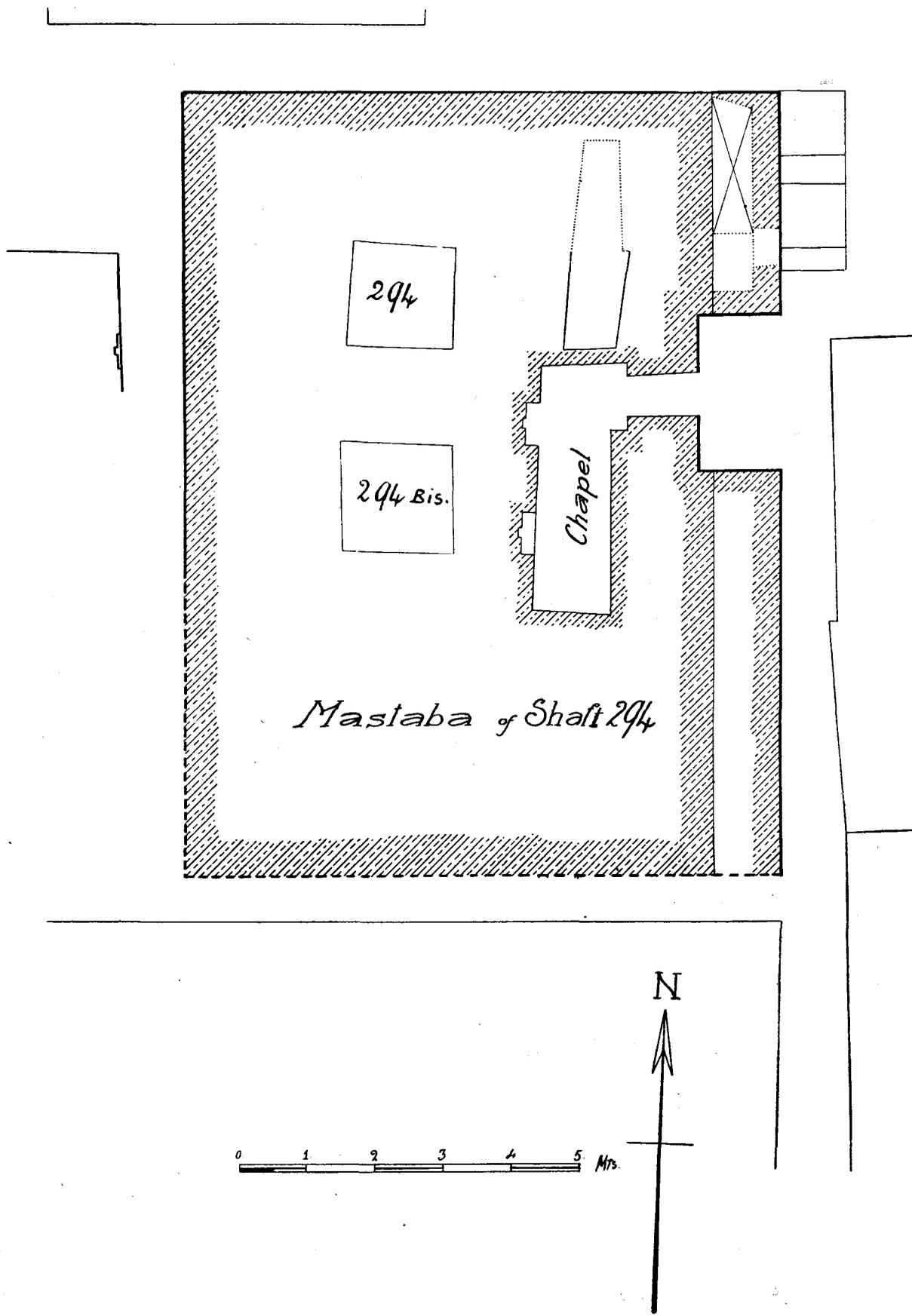


FIG. 170.—THE MASTABA OF SHAFT 294

(2) A red granite torso of a statuette. It measures 17 cms. by 16 cms. It goes together with another torso discovered last season. They form parts of two statuettes from a group of three for Re'-wer (Pl. XLV, 1).

(3) A fragment from an incised slab of local limestone measuring 39 cms. by 16 cms. It bears the signs: 

The floor of the pit is sloping into the burial chamber which is on the east. Its aperture was found closed with slabs of limestone and mortar. A way out had been made in the northern side of the top part of the limestone blocks closing the aperture that the builders might come out from it after building the entrance from inside. Then it was closed by two slabs of limestone. On raising these two slabs, access was obtained to the funerary chamber. It contains a huge uninscribed sarcophagus of white limestone in the west of the chamber. The lid was still in position as well as all the contents of the chamber.

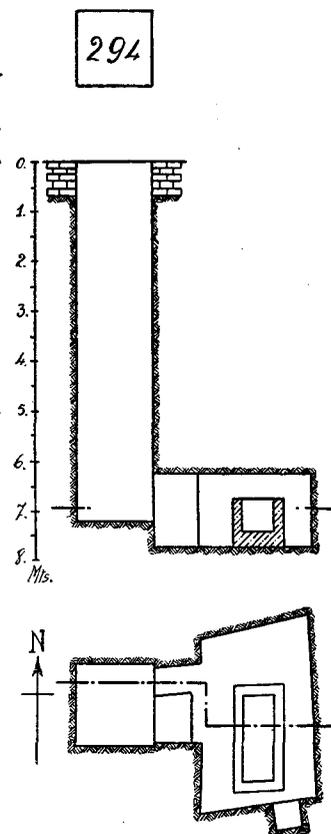


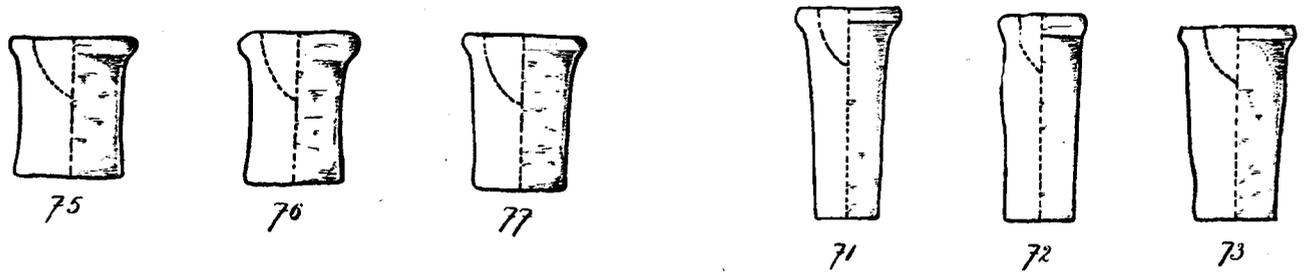
Fig. 171

I.—CONTENTS OF THE BURIAL CHAMBER

A.—On the floor of the chamber east of the sarcophagus (Pl. XLV, 2):—

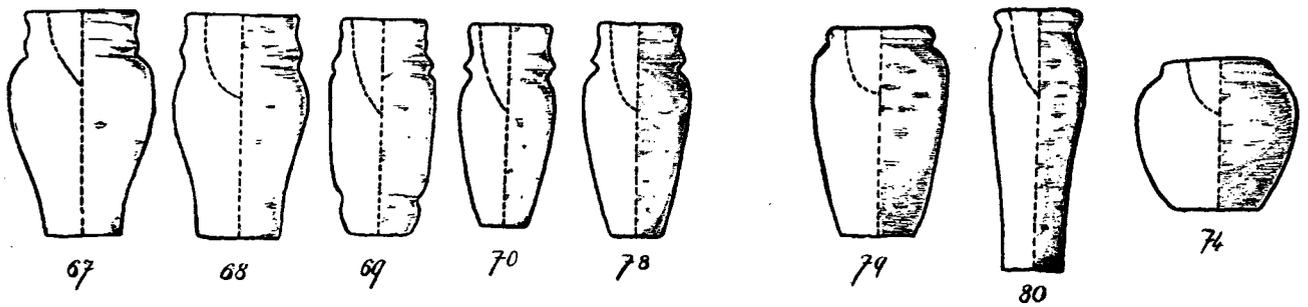
Eighty models of alabaster vessels, nearly all of which are finely finished (Fig. 172 and Pl. XLVI, 1). They may be grouped as follows:—

- (i) Three cylindrical jars with slightly concave sides, splayed feet and roll rims around mouths (Fig. 172 A).
- (ii) Three cylindrical jars with straight sides, flat bases and roll rims around mouths (Fig. 172 B).
- (iii) Five shouldered jars with flat bases, collars and cords in relief around necks (Fig. 172 C).
- (iv) Three shouldered jars with flat bases. Body is plain and the widest part is above the middle (Fig. 172 D).
- (v) Twenty-seven conical cups some of them with straight sides and flat bottoms; others with curved sides (Fig. 172 E).
- (vi) Six cups with concave sides and small flat bases (Fig. 172 F).
- (vii) Four round-bottomed dishes with plain rims tapering to blunt edges (Fig. 172 G).
- (viii) Twenty-nine shallow plates with flat bases (Fig. 172 H).



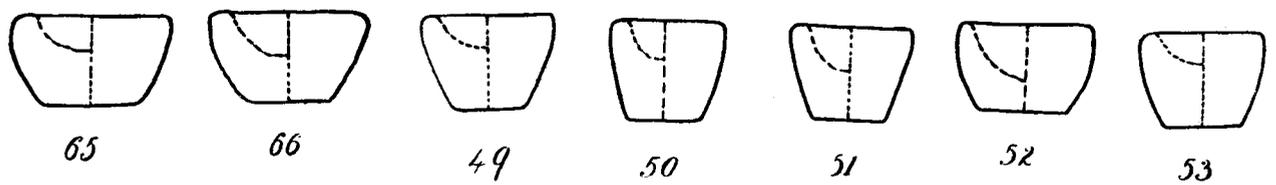
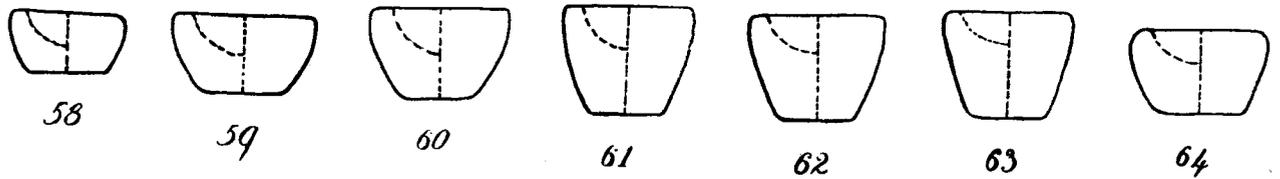
TYPE I, "A"

TYPE II, "B"



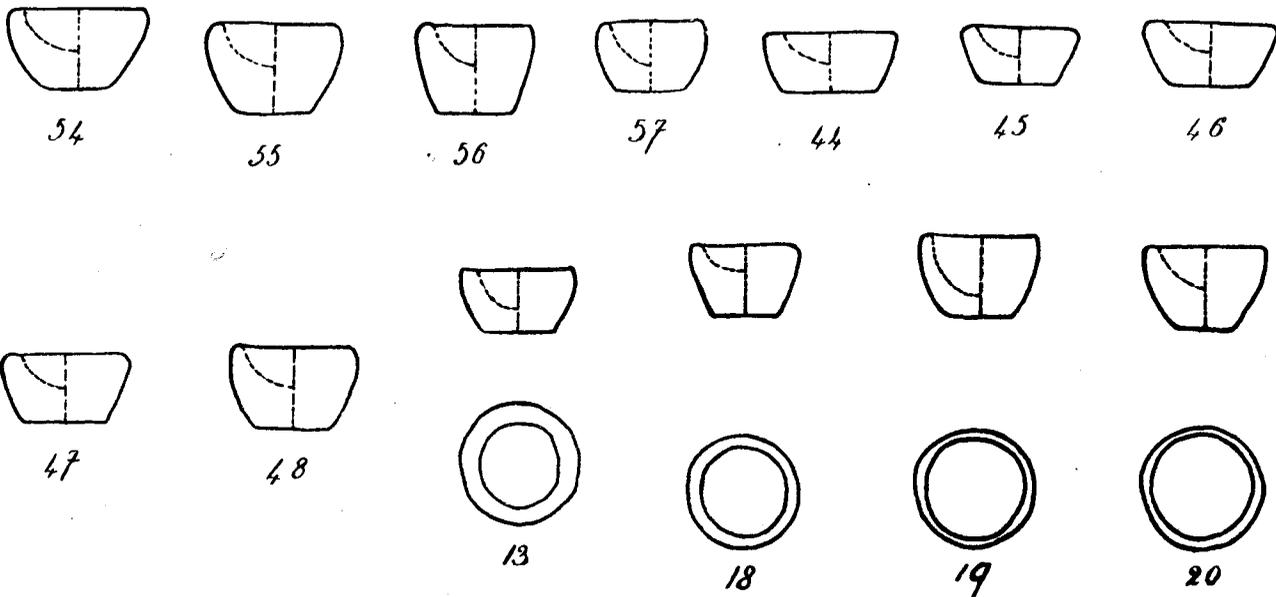
TYPE III, "C"

TYPE IV, "D"

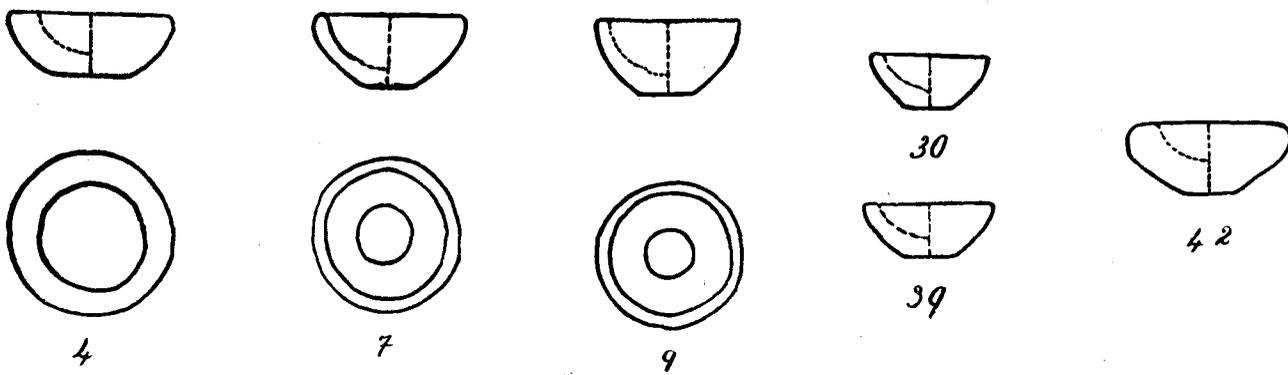


TYPE V, "E"

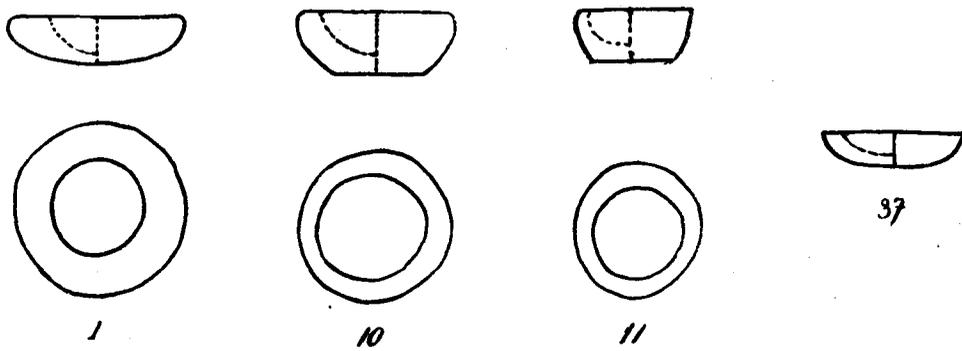
FIG. 172



TYPE V, "E" (continued)

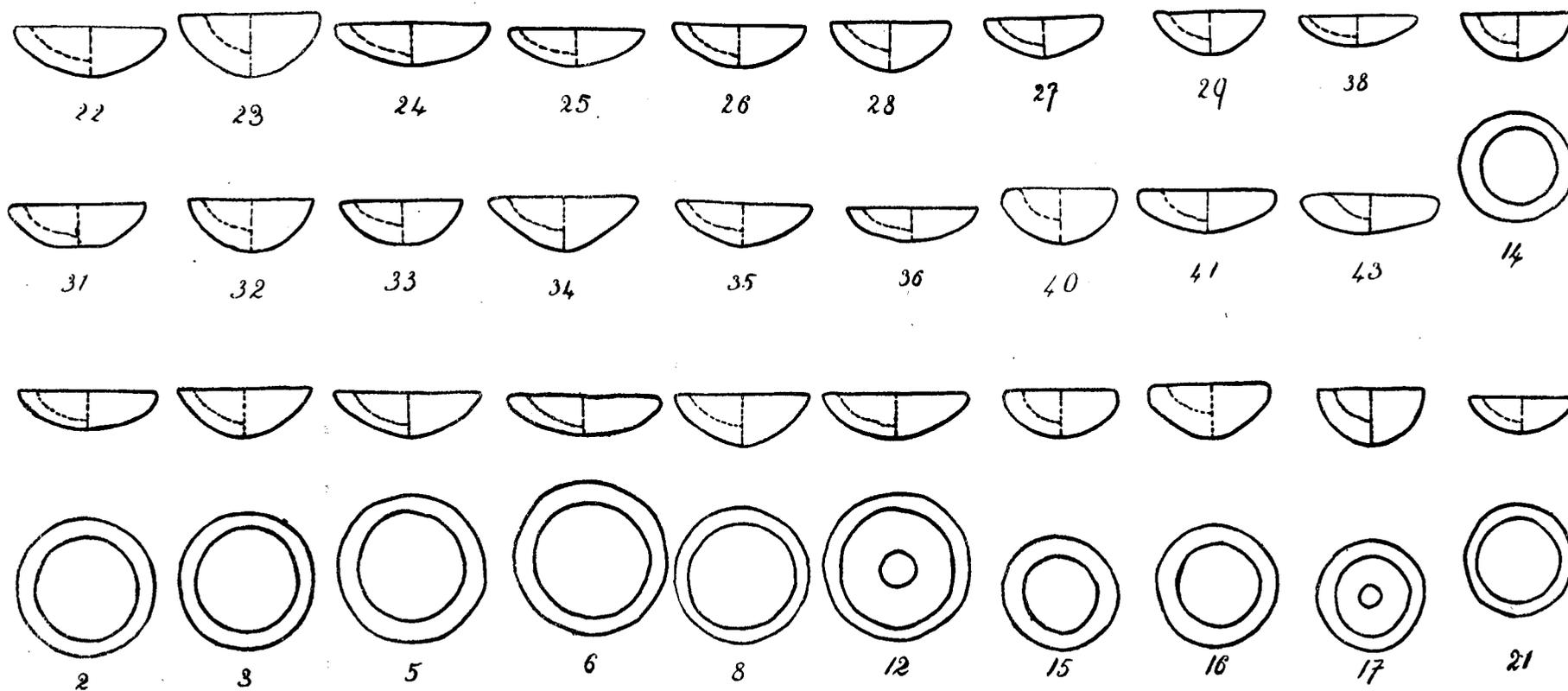


TYPE VI, "F"



TYPE VII, "G"

FIG. 172 (continued)



TYPE VIII, "H"

FIG. 172 (continued)

B.—In the south-eastern corner of the chamber :—

Four pottery jars, originally covered with copper or mud sealings (Fig. 173 and Pl. XLVI, 2 and 3 and XLVII, 1 and 3).

Fig. 173, No. 1 : A bulging jar, rounded base, of good red-brown ware, red painted ; smooth surface. It was found broken into two vertical parts.

Fig. 173, No. 2 : Just similar to No. 1 in type and material. Only this one is intact and its mud sealing was found in place.

Fig. 173, No. 3 : A bulging jar with flat base and one handle at neck, of good red-brown ware ; smooth surface and white wash. Copper concave lid in place (Pl. XLVII, 2).

Fig. 173, No. 4 : A long jar with flat bottom, long narrow neck, roll rim around mouth and two vertical handles at sides. Two crosses are incised on the surface and all the body, from shoulder to base, has rills.⁽¹⁾

The contents of the four jars were analysed by Mr. A. Lucas, and his report on them is as follows :—

“ Material from jar No. 1 :

This is in the form of friable lumps of black material, mixed with similar material as powder. It consists of about 30 per cent carbon, probably soot, with about 70 per cent mineral matter which, in the absence of the necessary apparatus and chemical reagents, it has not been possible to identify.

“ Material from jar No. 2 :

This is in the form of heavy lumps of clay-coloured material coated with a black powder. The heavy lumps are dried clay and the black coating is similar to the contents of jar No. 1.

“ Material from jar No. 3 :

This is in the form of thin layers of light grey-coloured material with a certain amount of reddish-brown colour in places. It consists of more than 99 per cent calcium carbonate (carbonate of lime) with a very small amount of nitrogenous organic matter and a trace of fatty matter. It is impossible to say whether or not the contents of the jar were originally viscera, but, if so, they have practically entirely disappeared and have been replaced by carbonate of lime.

“ Material from jar No. 4 :

This is very similar in appearance to the previous one, but broken up. It consists, like it, largely of calcium carbonate and contains nitrogenous organic matter, but in slightly larger

(1) For this ware compare JUNKEA, Giza I, Abb. 19 and Text, p. 119 ff.

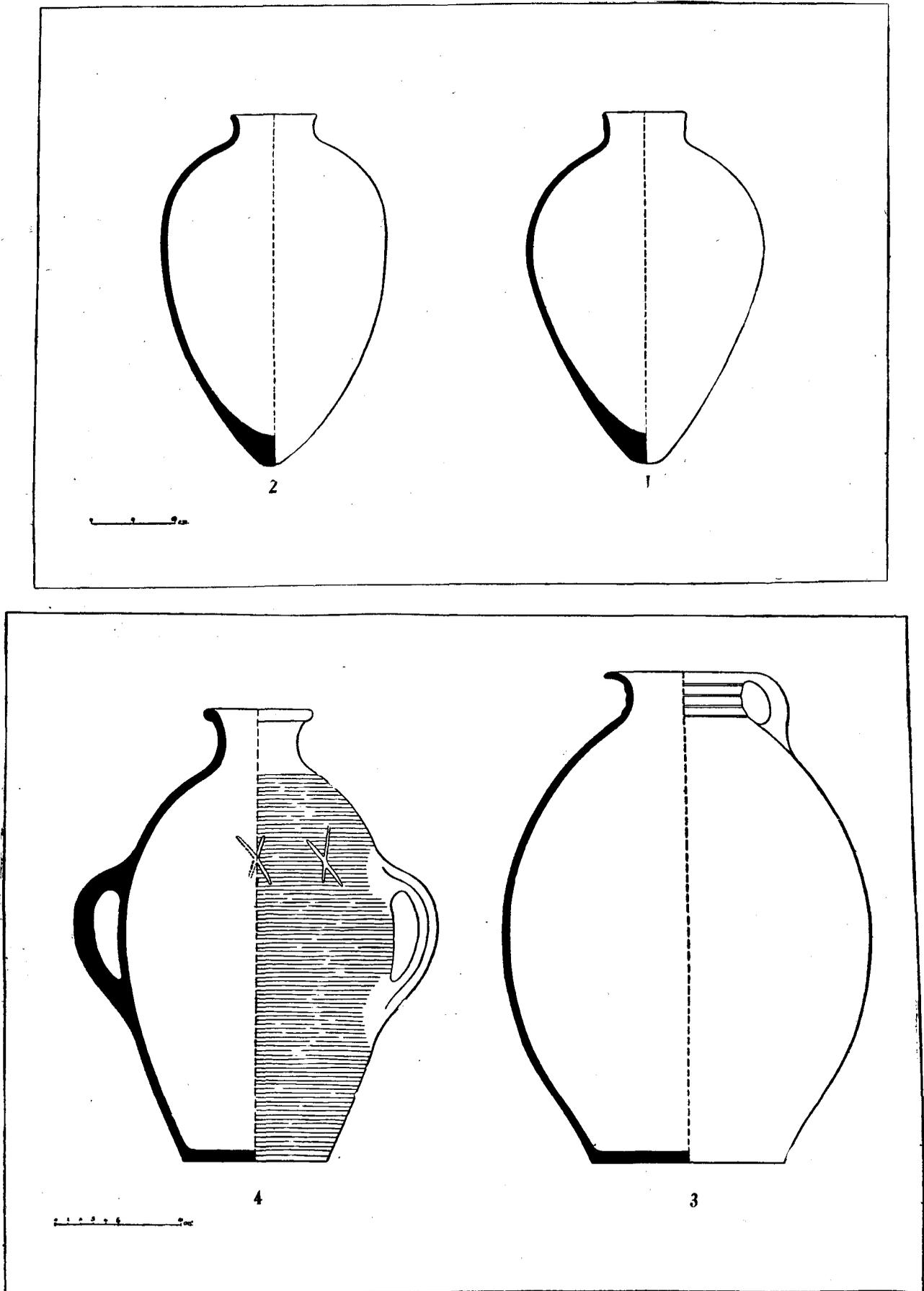


FIG. 173

proportion. There was not any evidence of fatty matter, but there was a small proportion of resins-like material.

“*Note.*—It is regretted that a more detailed analysis of the specimens could not be made, but there is not a properly fitted up chemical laboratory at the Department of Antiquities.”

C.—In the niche which is cut in the southern wall of the chamber :—

Five bowls of fine red ware (Fig. 174 and Pl. XLVIII, 1) :

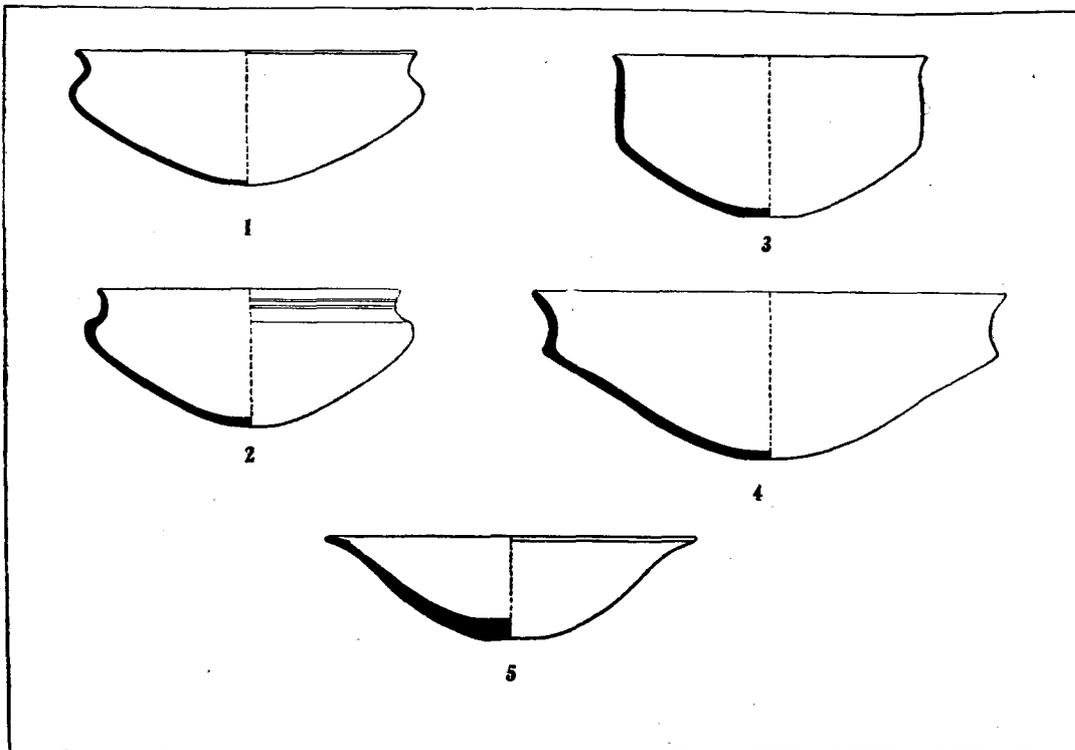


FIG. 174

Fig. 174, No. 1 : A bowl, deep with tapering rounded base, recurved rim, red ware, red wash, burnished.

Fig. 174, No. 2 : A bowl, deep with tapering rounded base, recurved rim, red-brown ware, red wash. Traces of burnishing on both surfaces.

Fig. 174, No. 3 : A basin, bent sides, small base, red-brown ware, red wash. Traces of burnishing on both surfaces.

Fig. 174, No. 4 : A bowl, round bottom, high recurved rim, red-brown ware, red wash. Traces of burnishing on both surfaces.

Fig. 174, No. 5 : A bowl, shallow, rim moulded on outside, base is small and flat ; red ware, roughly burnished.

The last two bowls were found intentionally broken into two pieces, as we can see from the stone placed over these pieces. Undoubtedly this was done for a religious purpose (*see Sethe, Die Aechtung Feinlicher Fuersten etc., Berlin, 1926*). The custom is still prevailing in modern Egypt: To prevent an evil person from entering a house again, a pottery vase is broken behind him when leaving the house. From No. 4, twenty-seven pieces were found, while from No. 5 only eight pieces still remain and the rest is lacking. This proves that the custom is still in vogue for the pottery which should be broken behind an evil doer should not be intact as is usually seen in modern Egypt.

D.—On the floor of the chamber, south of the sarcophagus:—

(i) Two femurs of a bull and the skeleton of a small bird (probably a goose) were found lying with hoofs to the west.

(ii) A model of a flat-topped offering table (Fig. 175 and Pl. XLVIII, 2), finely made of alabaster (Diam. 15 cms.). Traces of offerings are seen on its surface. It was found just on the east of the previous objects.

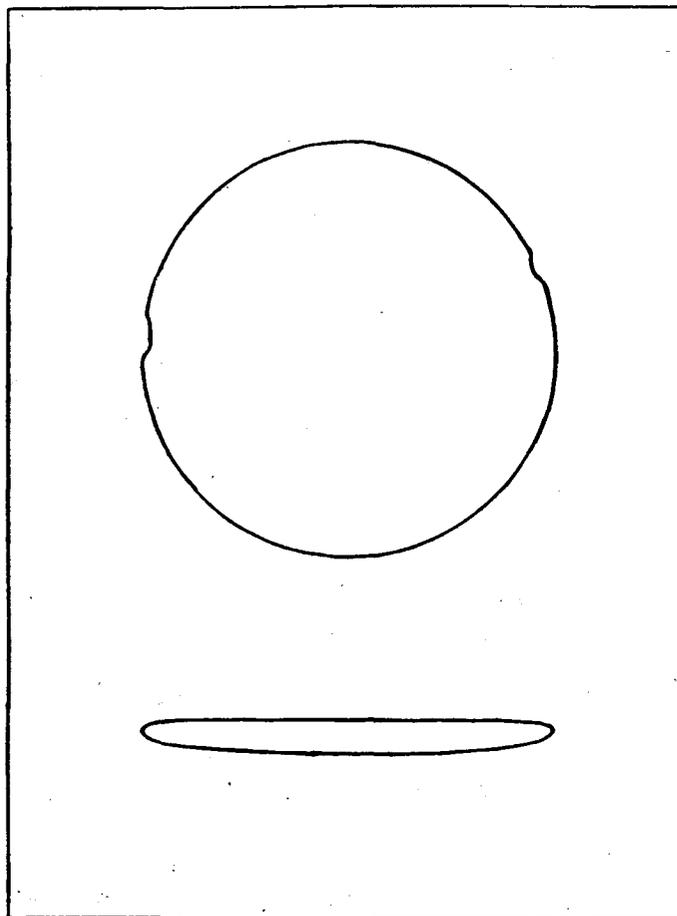


FIG. 175

II.—CONTENTS OF THE SARCOPHAGUS

The sarcophagus measures 2·10 m. long by 1·10 m. broad and 0·70 m. deep and contained an adult female skeleton extended on back with head to north. The head had been smashed under a golden crown with its copper support and an alabaster head-rest (Pl. XLIX and L).

(1) *The Golden Crown :*

The fillet is formed of a band 38 millimetres in breadth, and 25 cms. in diameter, ornamented with three discs around it of gold, inlaid. The band is of highly burnished gold and is pierced at the middle and at two equal spaces therefrom with three holes, employed for attaching the three ornaments, in each case by means of a cylindrical ring soldered at the edges. The middle disc is formed of a circular plate of gold (Diam. 82 millimetres). The design consists of four umbels of lotus. The inlay is of red carnelian. The design of each of the two other discs consists of two open papyrus flowers which meet together with a circular bead of carnelian. On each flower rests the "ikhw" bird holding with its beak one of the flower's ends (Pl. LI, 1 and 2).

The fillet has a support consisted of a copper band covered with very thin golden leaves which are very brittle so that some of them are broken. The copper band just as the golden one is pierced with three holes. In each one is laid a copper nail, employed for carrying and supporting the golden fillet (Pl. LI, 1).

A similar fillet of copper was discovered by Professor G. Steindorff in the Pyramid Zone in 1903. It is now kept in the University Museum of Leipzig and was published by Prof. Schäfer (*Die Kunst des alten Orients in Propylaen-Kunstgeschichte*, T. II, 1925, p. 260 and p. 594—*Stirnreif aus Kupfer und vergoldetem Holz*); and by Wolf (*Das Aegyptische Kunstgewerbe in Geschichte des Kunstgewerbes aller Zeiten und Völker*, T. IV, 1930, p. 111, Fig. 7). Professor Schäfer called the bird in question "heron" but in reality it is the ibis (*Comata-comatibis Eremita*).

(2) *The Alabaster Head-rest :*

The head-rest is finely made of alabaster and is composed of three parts, of which the middle is, as usual, incised (Pl. LII, 1).

(3) *The Golden Necklace :*

Round the neck was found a very fine golden necklace consisting of fifty pieces representing insects (Coleoptera beetle) attached together by a thread of gold at the middle of each piece (Pl. LII, 2). It represents the *Agrypnus Notodonta Satr.* It is possible that each of these fifty pendeloques of the necklace was an amulet ensign of the goddess Neith, and that the lady who possessed the necklace wished to have the favour of that goddess. We cannot say with exactitude why the *Agrypnus Notodonta Satr.* was consecrated to the goddess Neith. Very probably it is the insect "'nkh" of which some examples are in the texts of the Pyramids (p. 1301 C and 2107 C). 1301 :  and 1633 :  and  It is supposed to be the predecessor of the scarab. The first was employed from the prehistoric period to the end of the Old Kingdom. The second was very common during the following periods (*see Annales du Service des Antiquités*, T. XXXI, p. 30).

(4) Another necklace was found near the neck. It is composed of two golden clasps, having between them beads of gold and faience and ending with a circle of beads in a wire of gold. With these, six pieces of bronze in the shape of the hieroglyphic $\sim\sim\sim$ and covered with golden leaves, were found. The largest piece measures 9.5 cms. long and the smallest 5.7 cms. (Pl. LIII, 1).

(5) The left hand was decorated with a simple bracelet formed of a golden thread passing through an agate bead (Pl. LIII, 1).

(6) The right hand was also decorated with two bracelets, each is formed of two clasps of bronze covered with golden leaves (Pl. LIII, 1).

(7) Near the legs were found four gold clasps and eight gold spacers with holes to let the threads pass through them (Pl. LIII, 1).

(8) The body was clothed with a robe worked with beads of faience. At the lower end of the robe six cones of bronze covered with leaves of gold were suspended. Between them smaller ones of faience were found (Pl. LIII, 2).

(9) With the skeleton also, ten fingers of clay were found (Pl. LIV, 1), to replace the original ones when destroyed (?).

SHAFT No. 294 bis (Fig. 176):

Behind the southern false door is Shaft No. 294 bis. Its pit has the same dimensions as that of Shaft No. 294.

Grave: The pit ends in a side-chamber on the south. Its aperture was found open. The burial chamber contained a rough white limestone sarcophagus placed on the floor, nearly in the middle. Its lid was found removed upon it to the west. The burial chamber as well as the sarcophagus contained nothing but debris.

Contents: In the filling of the pit:—

(1) The torso of a white limestone statuette of a woman. It measures 0.17 m. long by 0.13 m. broad across shoulders (Pl. LIV, 2 and 3).

(2) Fragments from the pedestal and feet of a red granite statuette.

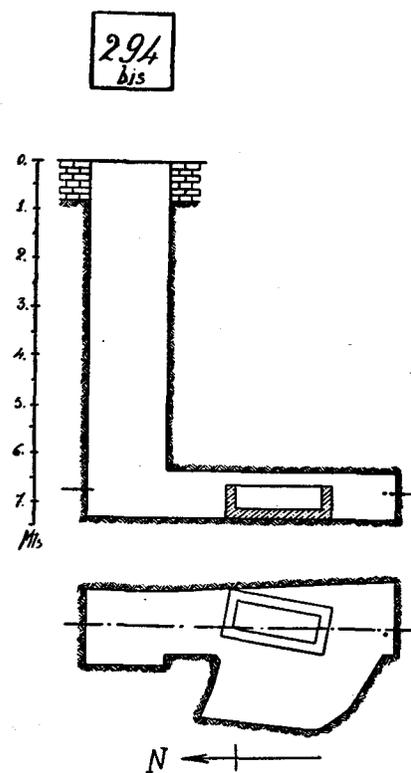


FIG. 176

MASTABA "A"

This Mastaba is entirely cut in the rock. It is situated west of the rock-cut part (southern part) of the tomb of Ka-em-nefert (see General Plan). The entrance of its chapel is reached by descending four steps cut in the rock in the sloping passage west of the tomb of Ka-em-nefert.

Mastaba "A" is unscribed and is also unfinished. This can be gathered from the rough cutting of its door, walls and shafts.

The entrance measures 1.20 m. high by 0.90 m. broad and 1 m. thick, and it leads to a rectangular chapel measuring 3.30 m. long by 2.15 m. broad and 1.95 m. high which was used in later periods as a burial place because some skeletons were seen extended on the debris filling it. Nothing was found in this chapel except a large shallow bowl of red painted ware measuring 0.06 m. in height, and 0.25 m. in diameter (Fig. 177).

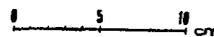
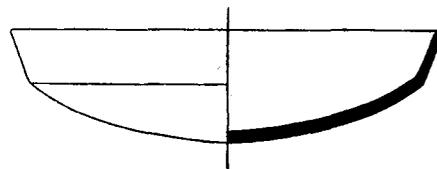
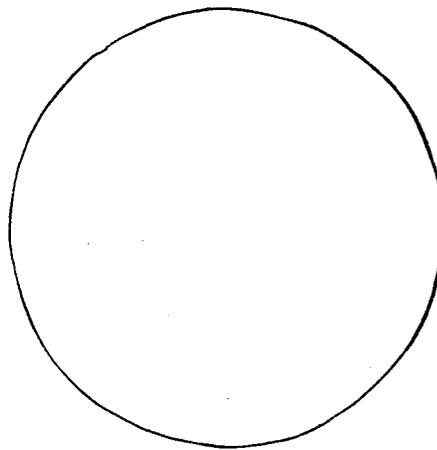


FIG. 177

SHAFTS

The western part of this chapel is occupied by two small shafts roughly cut in the floor. The southern one (Fig. 178) is unfinished, while the other (Fig. 179) goes down 1.65 m. before reaching the burial chamber which is directed to the west and contained nothing.

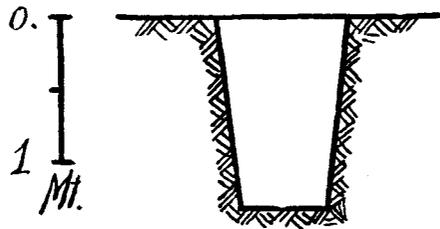
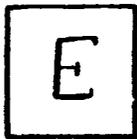


FIG. 178

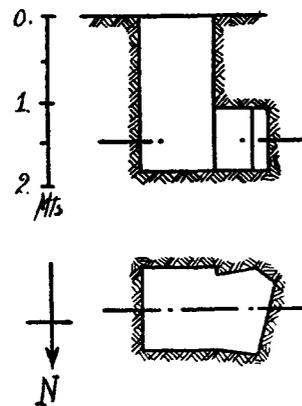


FIG. 179

Just above the northern shaft, the owner of the Mastaba seems to have begun to make an entrance in the western wall of the chapel but he has left it unfinished.

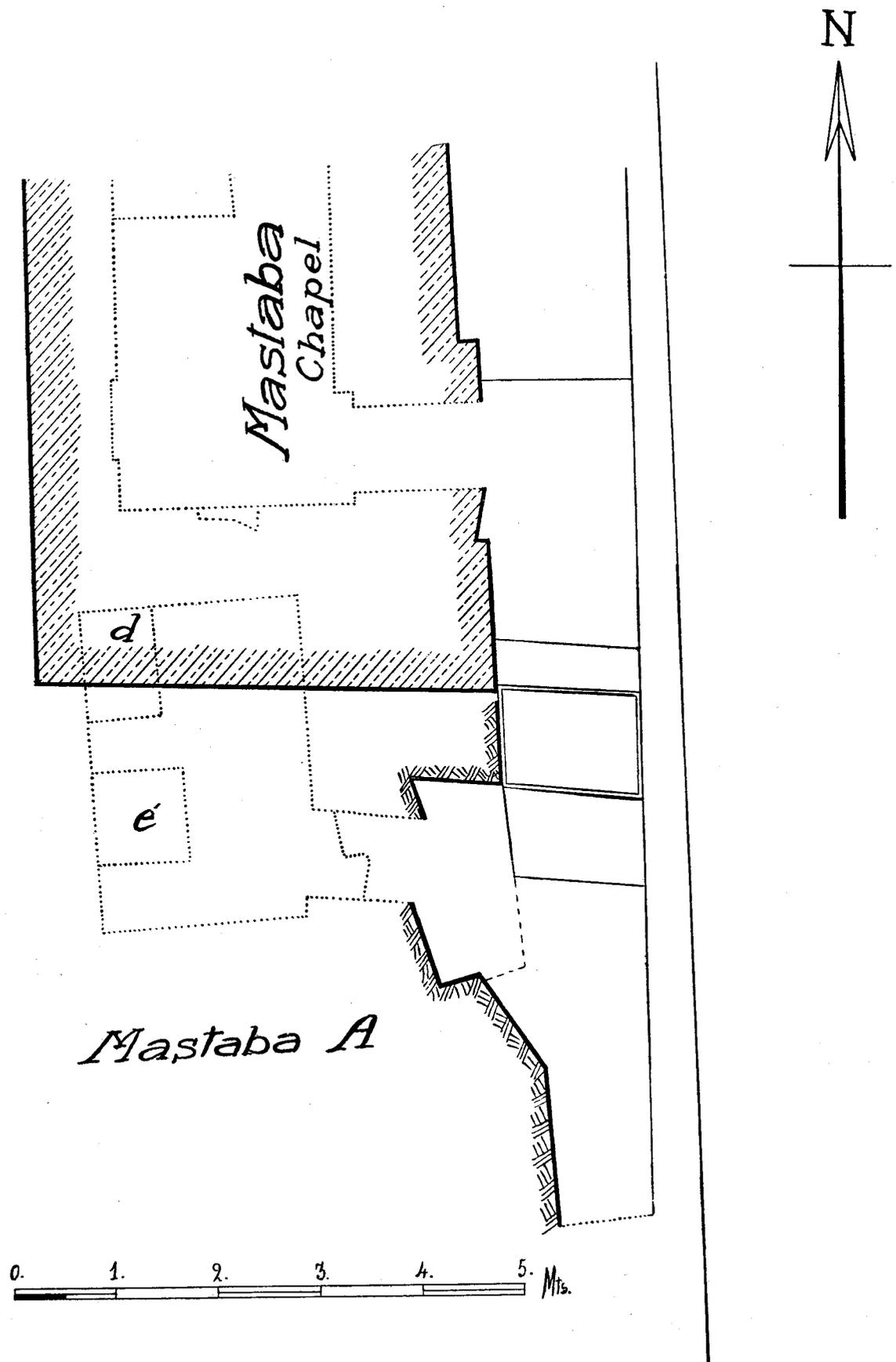


FIG. 180.—MASTABA "A"

MASTABA "B"

North of Mastaba "A" (see G.P. 2-C) is Mastaba "B" which is also cut in the mother rock. The access to its entrance is obtained by descending some steps cut in the rock and connected with those that lead to Mastaba "A." The entrance measures 2.10 m. high by 0.83 m. broad and 1.10 m. thick. Both its local stone lintel and white limestone drum are not inscribed.

Passing this entrance, we get into a rectangular funerary chapel, measuring 6.20 m. long by 2.12 m. broad and 2.05 m. high. On the debris which filled the chapel, a late skeleton was found extending on back with head to the north. The walls, roof and floor of this chapel are well cut. In the western wall, there are two false doors. Both are unfinished and uninscribed.

SHAFTS

The northern part of the chapel is occupied by two shafts which are cut deep in the floor. The one on the north (Fig. 181) is 4 m. deep and ends in a burial chamber on the west.

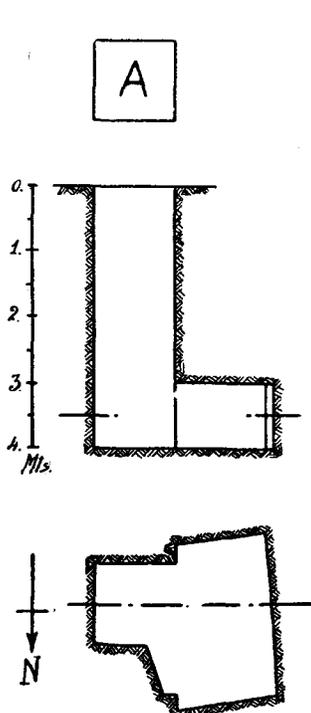


FIG. 181

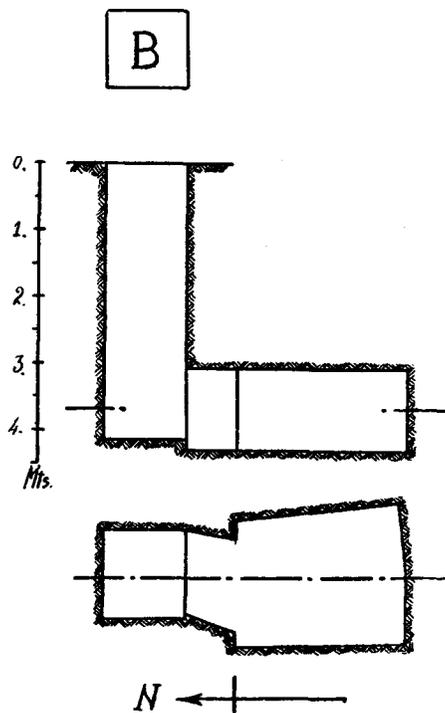


FIG. 182

It was found open and contained nothing but two damaged skeletons with ashes of wood. The southern shaft (Fig. 182) is 4.10 m. deep and has its burial chamber on the south.

The door of the chamber was closed with two large slabs of local limestone and clay. It contained nothing but a very damaged skeleton found in no apparent order.

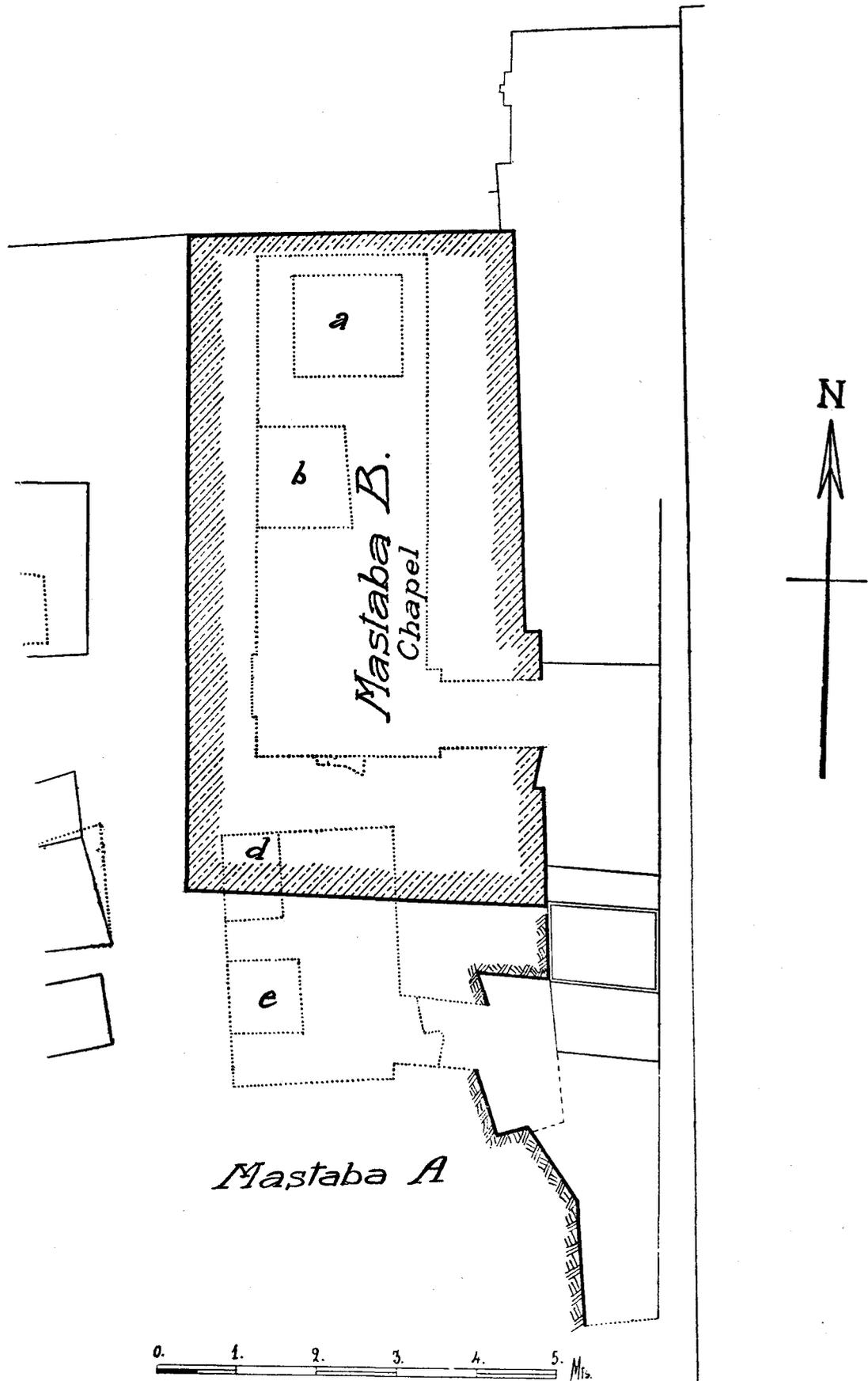
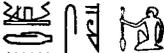
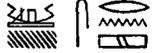
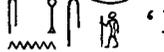
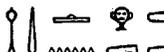


FIG. 183.—MASTABA "B"

THE MASTABA OF  KA-'APER

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  '.....'
3.  (?)
4.  'Inspector of the Officials.'
5.  'He who belongs to the Southern Throne.'
6.  'Judge in the House.'
7.  'Commander of the Overseers of the Distributions.'
8.  'Overseer of the Army.'
9.  'Overseer of the Granary.'
10.  'Overseer of the Officials.'

The rock-cut Mastaba of Ka-'aper (*see* G.P. 3—B) is situated west of the two Mastabas 'A' and "B." Its entrance was hidden by a shaft built in front of it in later times. The burial chamber of this shaft is still visible on the right hand side of the entrance and it contained a damaged skeleton extended on back with head to north.

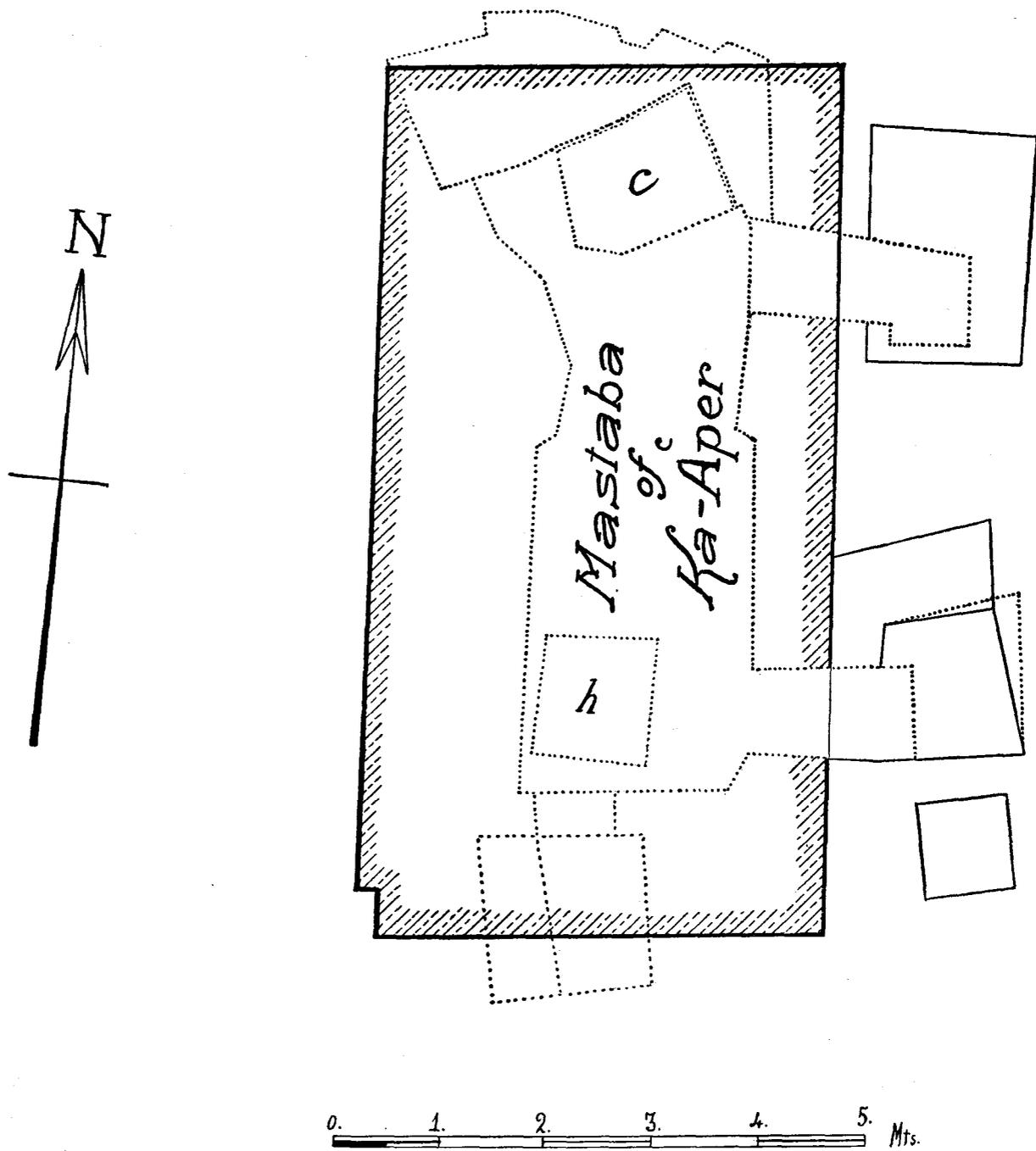


FIG. 184.—THE MASTABA OF KA-^cAPER

THE CHAPEL

The entrance to the funerary chapel of this Mastaba measures 1.10 m. wide by 0.82 m. thick and 1.91 m. high, above which is a lintel (Fig. 185) cut in the mother rock and incised with two horizontal rows of hieroglyphs reading: ← "[1] A boon which the king gives

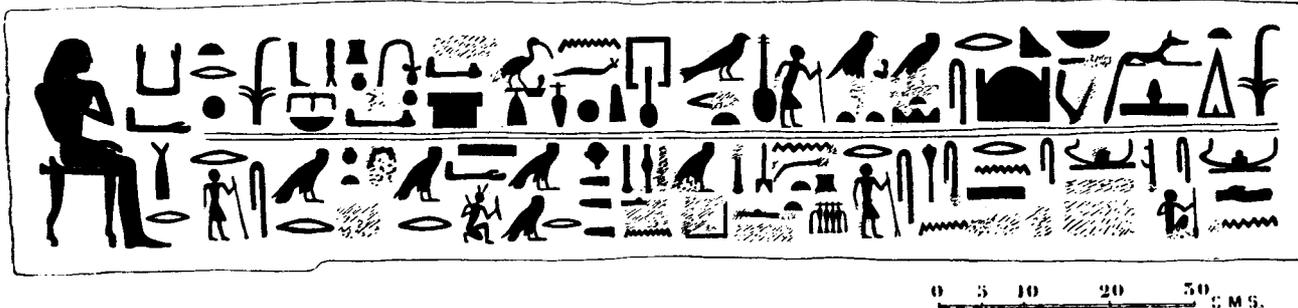


FIG. 185

and a boon of Anubis, the lord of the sacred land, that he may be buried in the western necropolis [after] a very good old age, that offerings may come forth unto him at the feast of Thoth and at the wag feast, at every feast, to him who is concerned with the king's affairs [2] the inspector of the officials, he who belongs to the southern throne, the judge in the house, the commander of the overseers of the distributions, the commander of the army, the overseer of the granary, the overseer of the officials, Ka-'aper."

At the end of the inscription, Ka-'aper himself is represented seated on a stool and wearing a short loin-cloth and a necklace. His right hand is placed on his thigh while his left is put closed on the chest.

The uninscribed drum of the entrance is also cut in the mother rock.

The funerary chapel measures 7.30 m. long by 1.90 m. broad and 2.00 m. high. It seems to be unfinished as it can be gathered from the roughness of the northern side, from an incomplete false door in the southern part of the western wall and from the unfinished doorway which is made in the eastern side at a distance of about 3.50 m. from the main entrance. Two damaged skeletons were found lying on the surface of the debris filling this chapel. In the debris itself the two following objects were recovered:—

(1) An alabaster head-rest formed of three parts and is very finely finished. The upper part was found broken into three fragments (*see* Pl. LV, 1).

(2) A small flint knife.

In the southern wall of the chapel and at a height of one metre from the floor is a small opening measuring one metre high by 0.72 m. wide, that leads to a very small square chamber measuring

1.50 m. by 1.50 m. and one metre high. This last chamber was used in later times as a burial place and some skeletons were found in no order on the surface of the debris filling it.

SHAFTS

Two shafts are cut deep in the floor of this chapel.

The northern shaft "C" (Fig. 186) measures 1.25 m. by 1.20 m. and goes down 2.25 m. Its side-chamber is on the north. Aperture closed with local limestone and mortar.

Burial: Damaged skeleton contracted on left side with head to north.

The southern shaft "H" (Fig. 187) measures 1.09 m. by 1.09 m. and 4.32 m. deep. It has two side-chambers: One is on the north and contained nothing but few broken bones scattered in debris. The other is directed to the east and was found filled with debris.

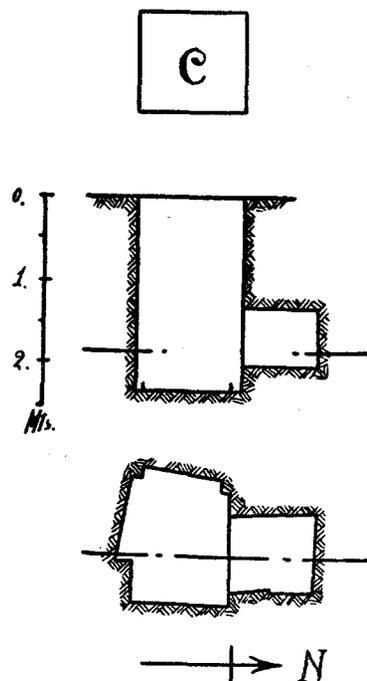


FIG. 186

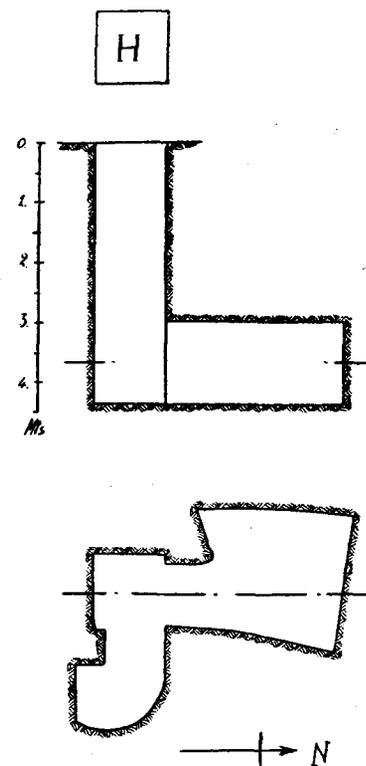
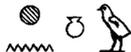


FIG. 187

Contents: In the filling of the pit a quantity of broken copper tools was found (see Pl. LV, 2).

THE MASTABA OF  KHENW

TITLES

1.  'He who is concerned with the King's Affairs.'
2.  'Inspector of the Ka-priests.'
3.  'King's Purificator.'
4.  'Prophet of King Men-kaw-Re.'
5.  'Steward of the House.'

FAMILY

WIFE:  'Iwf-en-'ankh,' with the title  'Priestess of Hathor.'

The Mastaba of Khenuw (*see* G.P. 1—A) is situated north of that of Remenwka and a little to the south of the paved causeway leading to the valley temple of Khephren.

It is entirely built of local limestone slabs, but all its walls are very much damaged and three courses only of the original height are still in situ.

FUNERARY CHAPEL

The entrance to the funerary chapel of the Mastaba lies on the east at the extreme north of the eastern wall. Its jambs are built of small local limestone slabs and each was cased by a large single one, of which the lower part only is still preserved. The lintel and the drum of the entrance were found thrown in the debris behind the doorway. Both are inscribed and the lintel was found broken into three pieces.

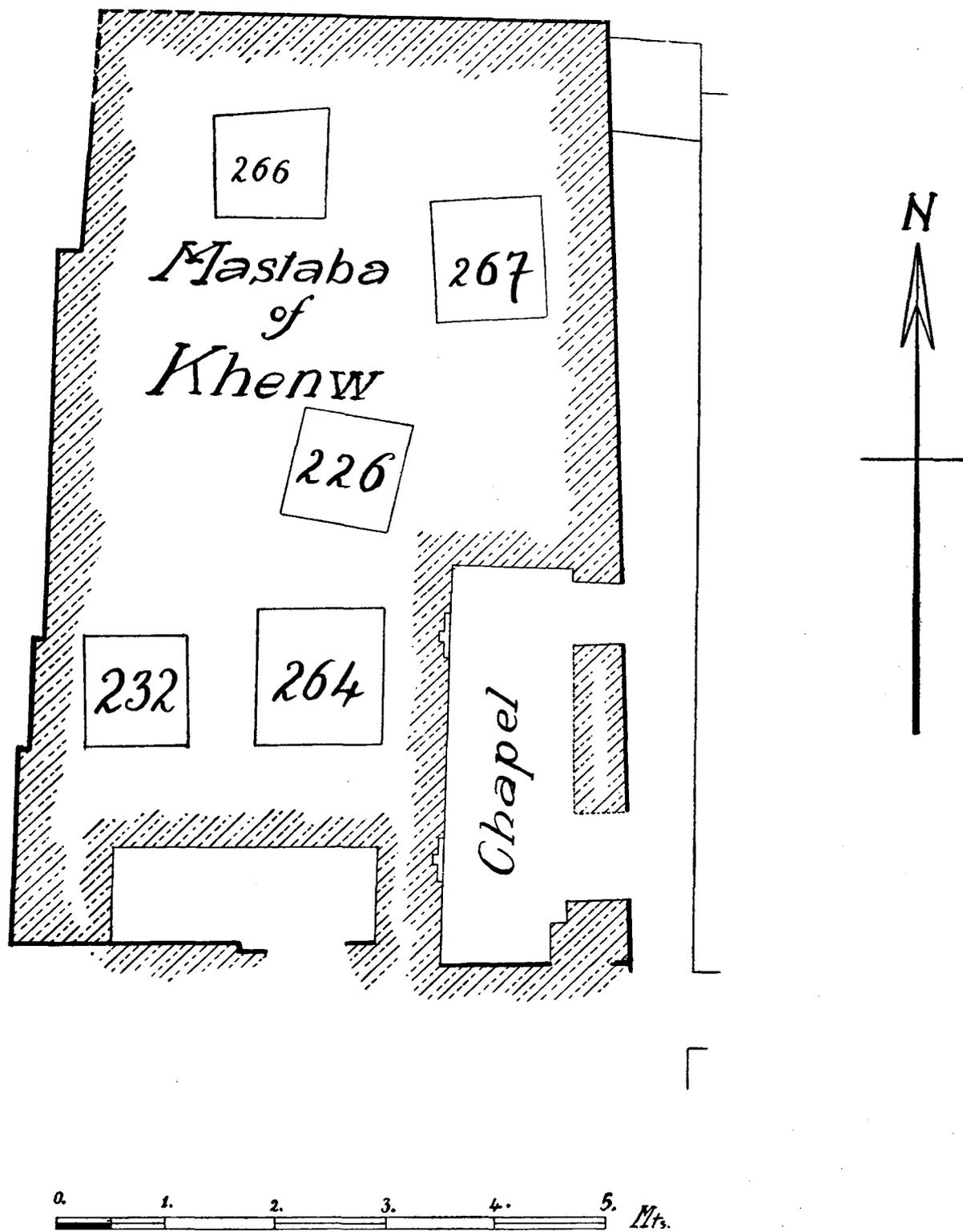


FIG. 188.—THE MASTABA OF KHENW

Lintel :

The lintel (Fig. 189 and Pl. LVI, 2) is made of local limestone and is incised with two horizontal lines of hieroglyphs reading: ← “[1] A boon which the king gives and a boon of Anubis presiding over the god’s dwelling, that he may be buried in the western desert [after] a good old age, [2] to him who is concerned with the king’s affairs, the king’s purificator, the priest of Men-kaw-Re, the honoured by the great god, Khenw.”

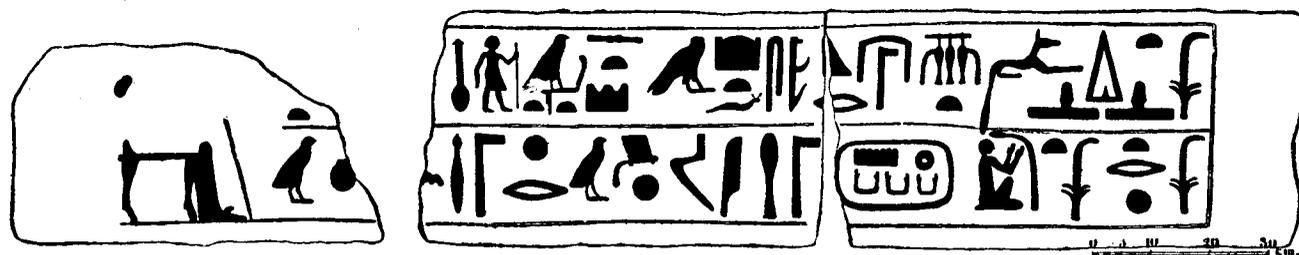


FIG. 189

At the end of the inscription was represented Khenw sitting on a stool, but the lower part only of the representation is preserved.

Drum :

The drum (Fig. 190 and Pl. LVII, 2) is also made of local limestone and is incised with one horizontal row of hieroglyphs reading: ← “He who is concerned with the king’s affairs, the inspector of the ka-priests, Khenw.”

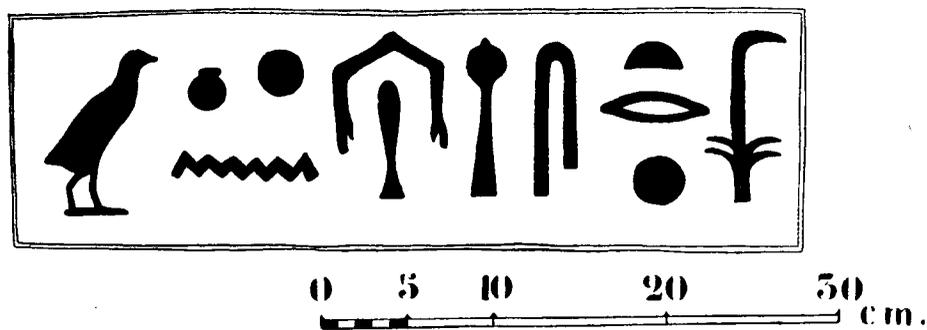


FIG. 190

The entrance gives access to a rectangular chapel measuring 3.80 m. long by 1.30 m. broad. The roof as well as most of the walls of this chapel are very much destroyed.

FALSE DOORS

Two inscribed false doors, each was composed of a single slab of local limestone, are fixed in the western wall of this chapel, but the lower parts only are still in place.

The upper part of the northern false door was found broken and thrown in the debris filling the chapel, while that of the southern one had completely disappeared. The two lintels of both false doors are not found in their places, but the end part of a large inscribed lintel (Fig. 191 and Pl. LVI, 1) made of local limestone

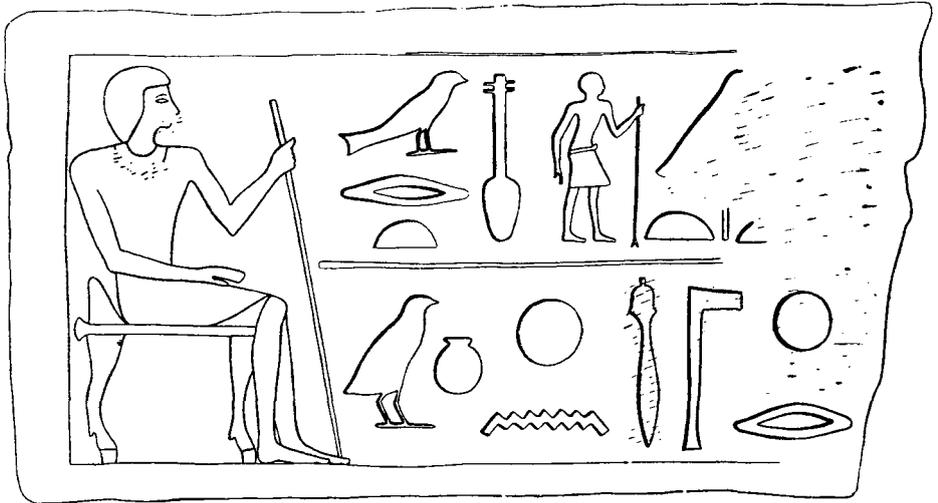


FIG. 191

was found thrown in the debris of the chapel. It is most probable that one big lintel had served for both of them, and that the piece found in the debris is a part of it. It is incised with two horizontal rows of large hieroglyphs reading: ← "[1] [that he may be buried in the] western [desert] after a very good old age [2] [honoured] by the great god, Khenw."

At the end of the inscription Khenw is represented sitting on a stool. His right arm is placed with the hand open on his thigh, while he holds a long staff in his left hand. He wears a wig and a short loin-cloth.

Northern False Door:

The northern false door (Fig. 193 and Pl. LVII, 1 and LVIII) lies at a distance of 0.45 m. from the northern end of the western wall.

On panel "A" is represented the owner sitting on a stool and facing north. He wears a false beard, a wig and a short loin-cloth. His right

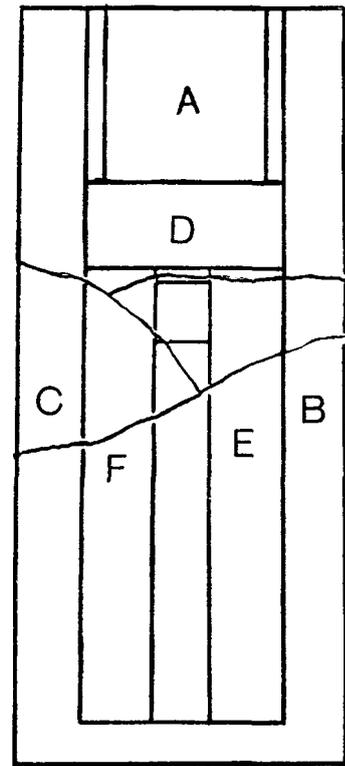


FIG. 192

hand is placed closed on his thigh, while his left hand is placed also closed on his chest. In front of him is an offering table charged with offerings. In front of his face are incised two horizontal rows of hieroglyphs reading: ← “He who is concerned with the king’s affairs, the inspector of the ka-priests, Khenw.”

On “B” is a vertical row of hieroglyphs reading: →↓ “A boon which the king gives and a boon that Anubis gives, that offerings may come forth unto him at the opening day of the year, at the feast of Thoth, at the wag feast and at every feast, Khenw.”

On “C” is also a vertical row of hieroglyphs: ↓← “A boon which the king gives and a boon that Anubis gives who presides over the god’s dwelling, that she may be buried in the western desert [after] a good old age, Iwf-en-’ankh.”

On “D” is a horizontal row of hieroglyphs reading: ← “He who is concerned with the king’s affairs, the inspector of the ka-servants, Khenw.”

On “E” is a vertical row reading: →↓ “He who is concerned with the king’s affairs, the honoured by the great god, Khenw.”

On “F” is also a vertical row reading: ↓← “His wife, his beloved, the priestess of Hathor, Iwf-en-’ankh.”

On “G” is only the name: “Khenw.”

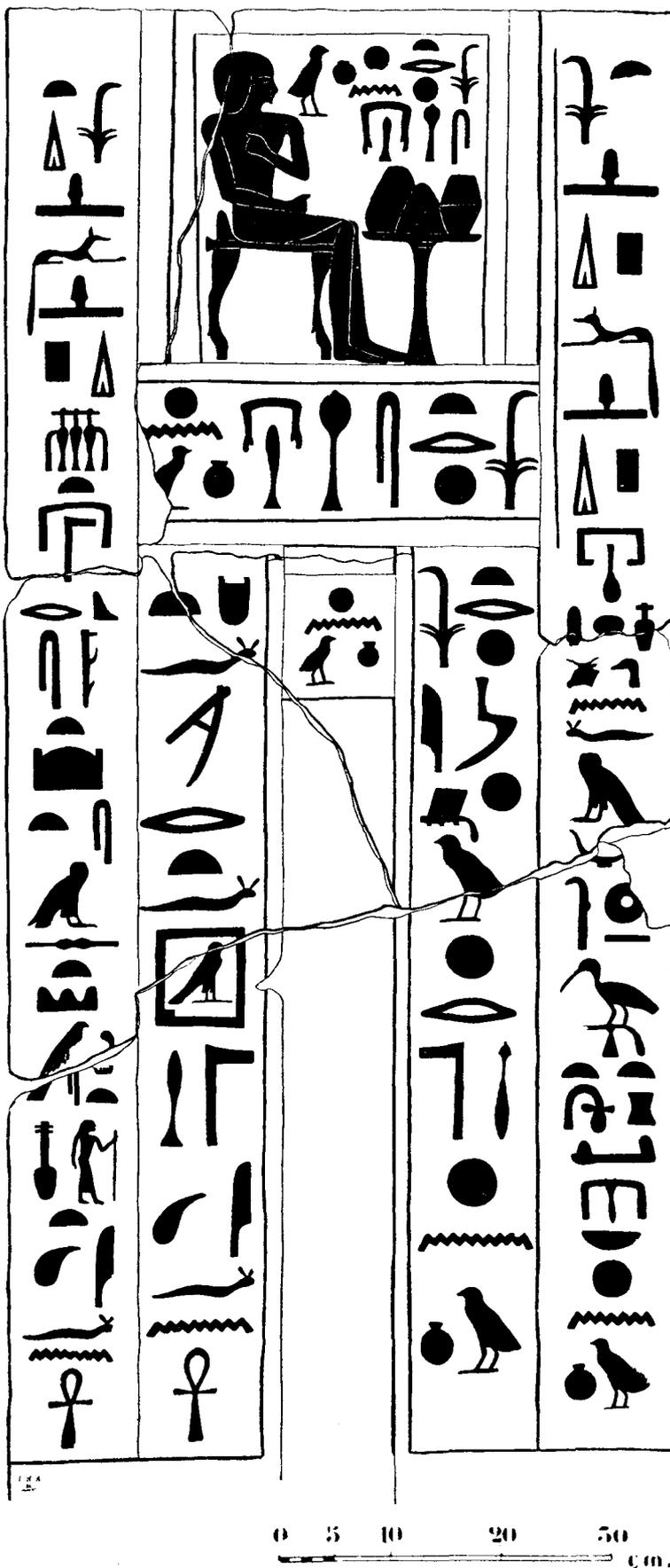


FIG. 193

Southern False Door :

The southern false door (Fig. 195 and Pl. LIX) lies at a distance of about 1.55 m. from the northern one and its lower part only is still existing.

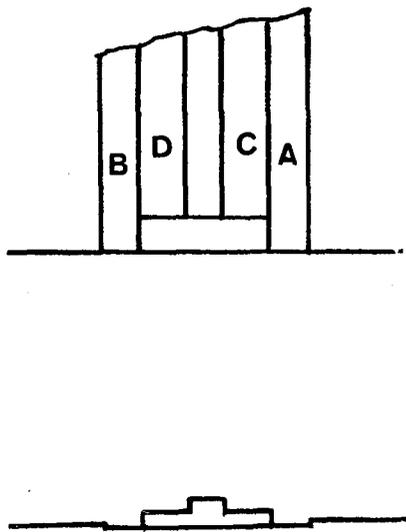


FIG. 194

On "B" the inscription has weathered away and only two signs are visible: [↓△] ○

On "C" is the end of a vertical row of hieroglyphs reading: →↓ "..... by the great god, Khenw."

On "D" only the name "Khenw" is visible.

On "A" is the rest of an incised vertical row of hieroglyphs reading: →↓ "..... . feast of putting the brazier and every feast and every day, Khenw."

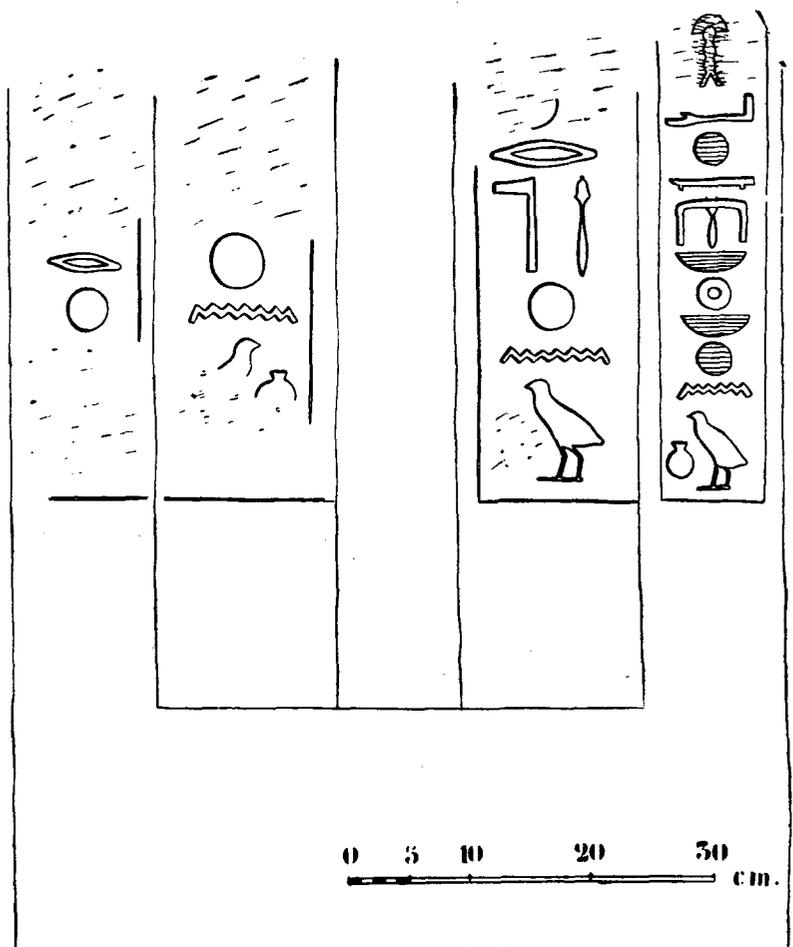


FIG. 195

The southern wall of the chapel was occupied by a representation of the owner of the tomb and in front of him the list of offerings and offering bearers. The wall had fallen and much of the scene was damaged, but it has been possible to put the fragments in their original places.

Description of the Scene (Fig. 196 and Pl. LX):

Khenw is represented in relief, sitting on a stool and in front of him is an offering table. His right forearm is placed on his thigh with the palm downwards, the left arm is placed on his chest with the hand closed. He wears a wig, a false beard, a broad necklace and a short loin-cloth.

Above him are the remains of three vertical rows of incised hieroglyphs: ↓ ← “[1]..... offerings may come forth unto him at the voice.” [2] “A perfect supply of offerings (1) every day.” [3] “[Steward of the house], Khenw.”

In front of his face is the offering list composed of six rows.

In front of the offering table are two registers. In the upper, four men are represented in relief. They are all in a walking attitude and each one wears a wig and a short loin-cloth. The one to the right holds in his right hand a sac, and his left hand is damaged. Each of the second and third carries a foreleg of an ox on his two hands. The fourth holds in each hand a goose.

On the lower register, five men are represented in relief. The one to the right is standing with the right leg stepping forward. He is dressed in a wig and a short loin-cloth. He holds a jug by his two hands and pours water in a basin grasped by the second person who is represented kneeling in front of the first. The third is figured in the same attitude as the first with the exception of the jug which is replaced by an incense burner. In front of him is the fourth person kneeling. His hands and legs are damaged. The fifth figure is very damaged and only parts of his arm and shoulder are visible.

On a fragment are some of the titles and name of Khenw: “The steward of the house, the inspector of the ka-servants, Khenw.”

(1) Kairo 1414 Grabsteine des A.R.
Giza Grab 251, D. 11, 71-72.
Giza Grab 501, D. 11, 89.

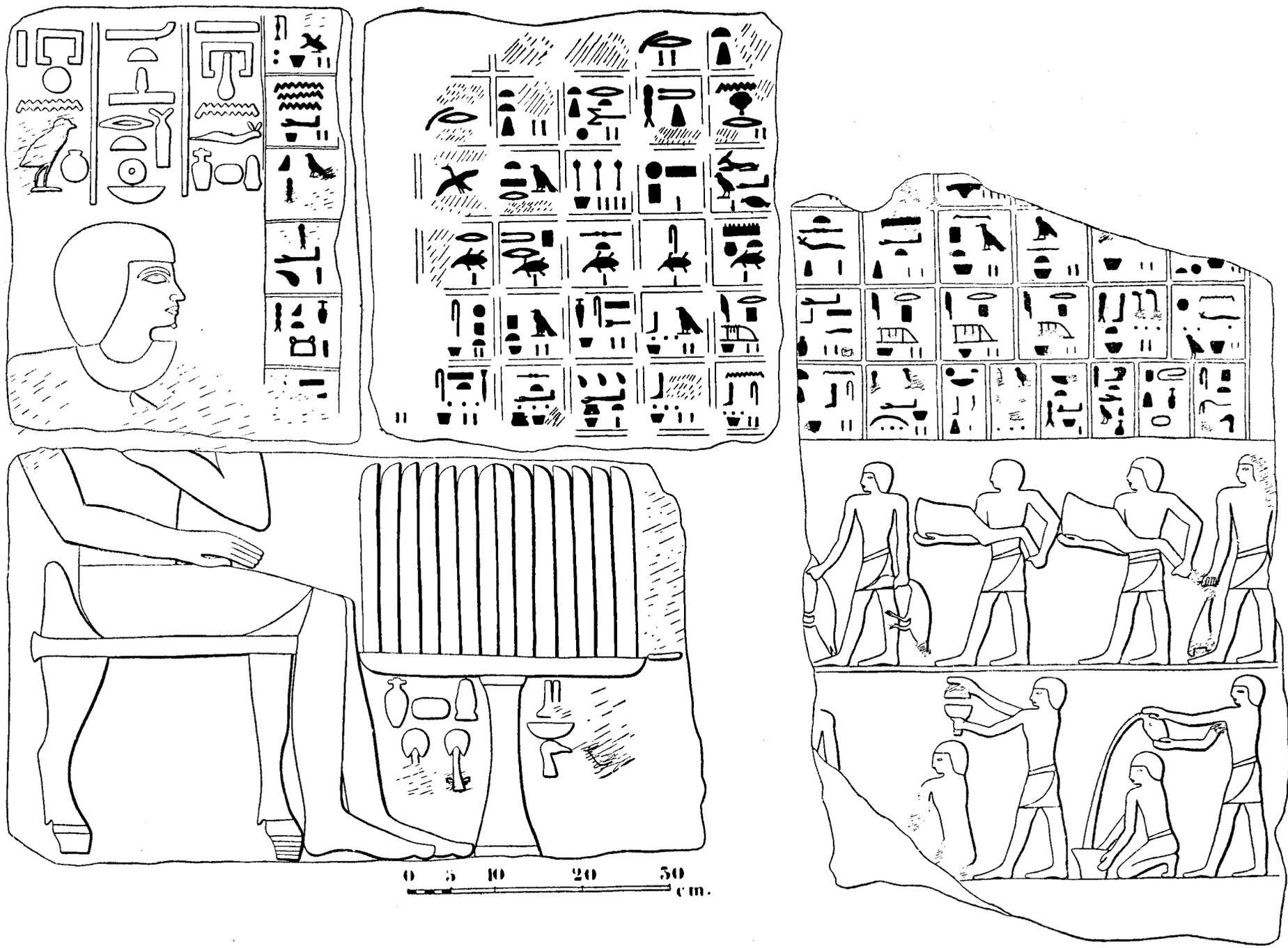


FIG. 196

SHAFTS

The Mastaba of Khenw contains two principal Shafts Nos. 226 and 264 and three additional Shafts Nos. 266, 267 and 232.

SHAFT No. 226 (Fig. 197):

226

Grave: Pit 2.75 m. deep and a side-chamber on the west. Aperture closed with slabs of local stone.

Burial: A very damaged skeleton lying in no apparent order.

SHAFT No. 264 (Fig. 198):

264

Grave: Pit 2.75 m. deep and a side-chamber on the east and an unfinished one on the west. Aperture opened.

Burial: Few bones scattered in the debris.

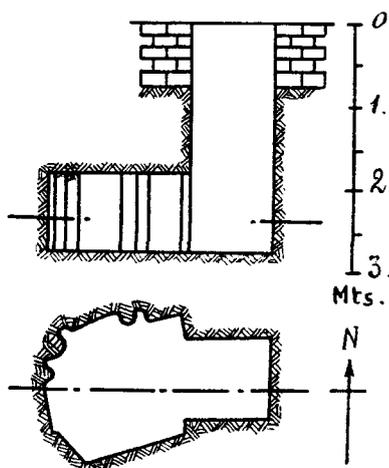


FIG. 197

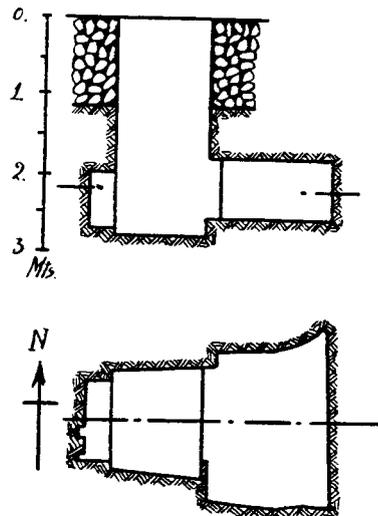


FIG. 198

SHAFT No. 266 (Fig. 199):

266

Grave: Pit 1.90 m. deep and a side-chamber on the west. Aperture closed with limestone blocks.

Burial: A damaged skeleton contracted on left side with head to north and facing east.

SHAFT No. 267 (Fig. 200)

Grave: Pit 1.60 m. deep and a side-chamber on the east. Aperture opened.

Burial: Few bones scattered in the debris.

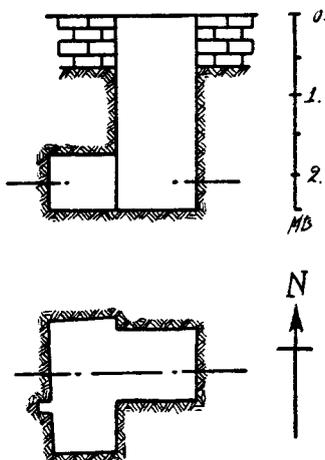


FIG. 199

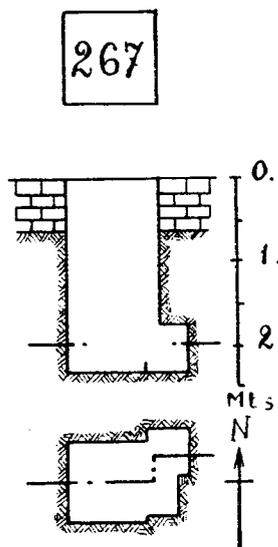


FIG. 200

SHAFT No. 232 (Fig. 201):

This shaft is removed.

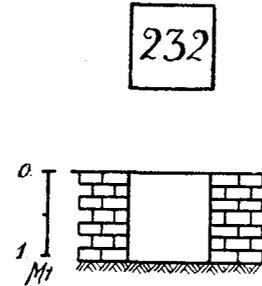


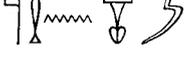
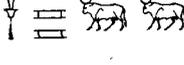
FIG. 201

DATING

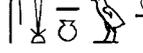
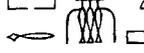
The owner of the Mastaba was a priest of Men-kaw-Re'. Perhaps he was his priest after the death of the king, *i.e.* he was appointed by a successor, but, at any rate, the tomb cannot be later than the Vth Dynasty, if we take into consideration the absence of Osiris in the religious formulæ and the situation of the tomb and its architectural form.

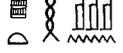
THE MASTABA OF  REMENWKA
with the "GOOD NAME"  IMY

TITLES

1.  |  'Inspector of the Priests of Men-kaw-Re.'
2.  |  'Inspector of the Purificators of Men-kaw-Re.'
3.  |  'Inspector of the Priests of the Pyramid Men-kaw-Re'-is-divine.'
4.  'Priest of the Uniter of the Tow Lands.'
5.  '[Priest of Hathor] the Mistress of Iwnt (Denderah).'
6.  (1) 'Herdsman of the Thentet Cows.'
7.  (2) 'Director of the Pastures.'

FAMILY

(1) Eldest son:—  'Senw-'ankh,' with title:—  'Landholder of the Great House.'

(2) Son:—  'Ni-iswt-Ptah.' with the same title.

(1) For this title compare:—

MISS MURRAY, XVIII.

PETRIE, Denderah, pl. 8 and pl. 10.

Musée du Caire, Stèle No. 1664 A.E.

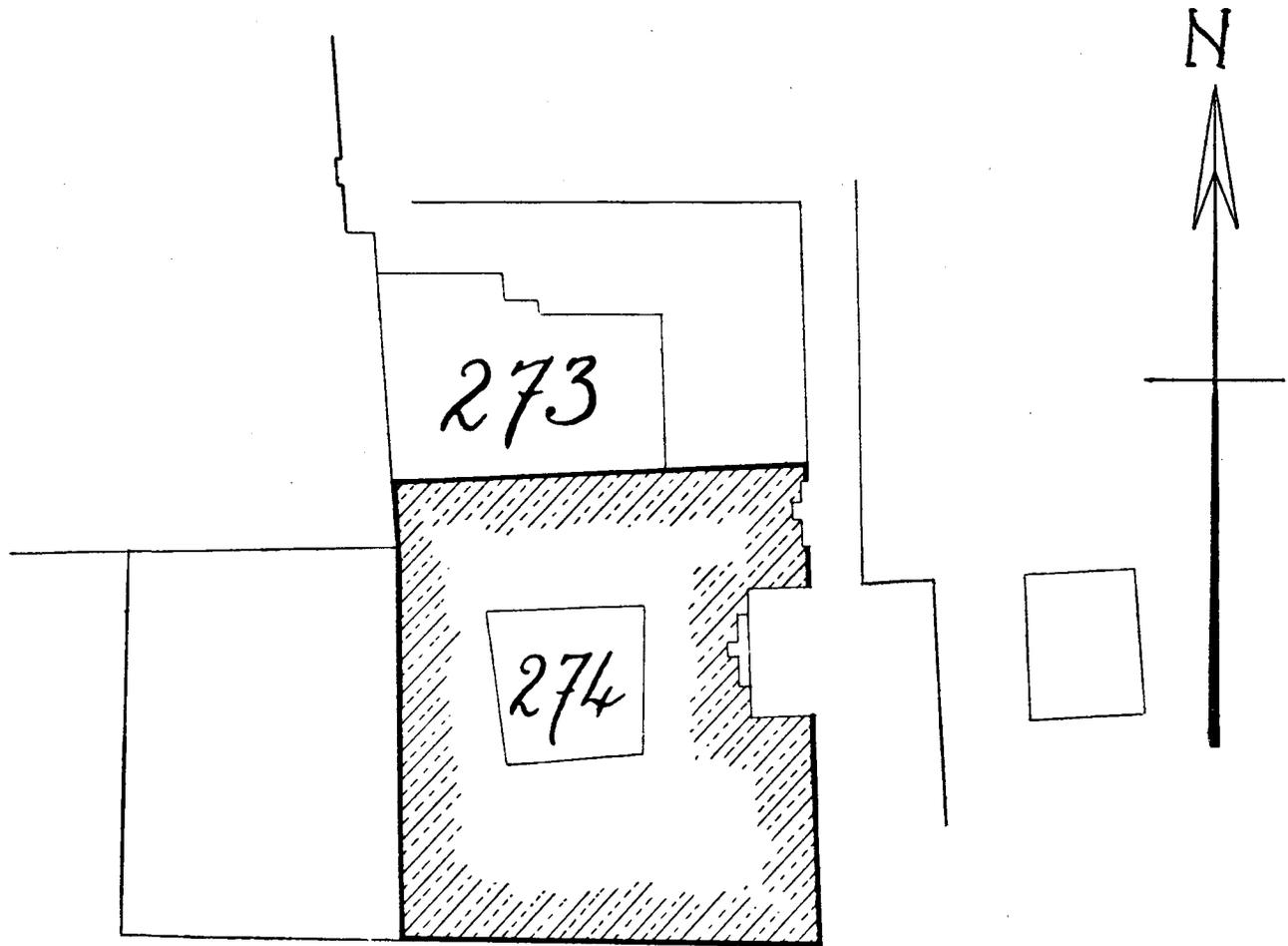
NAVILLE, Deir el Bahari, 105 (Urk. No. 235/36).

 "Said by Hathor of the cows commanding all the gods."

(2) For this title compare JUNKER, Giza I, p. 270.

- (3)  'Ptah-shepses,' with title:  'The Overseer of the Landholders of the Great House.'
- (4)  'Ifi-mery,' with two titles:
- (i)  'She who is concerned with the King's Affairs.'
- (ii)  'Priestess of Hathor.'

The relation of the last two persons with Remenwka is not mentioned.



Mastaba of Remenwka

0. 1. 2. 3. 4. 5. Mts.

FIG. 202.—THE MASTABA OF REMENWKA

This Mastaba (*see* G.P. 2—B) is situated in the west of Shafts 271 and 272. It is rectangular in shape and measures 3·26 m. long by 3·08 m. broad and 1·20 m. in height, and was mostly built of white Turah limestone. Only four courses of the original building still exist. It has been ravaged during the late periods and especially by the owner of Shaft 272. Five of its incised slabs with fine hieroglyphs and sculpture were re-used by the owner of the former shaft; fortunately all the inscriptions are still intact. Two of them form the lintel of the false door fixed on the eastern wall (the façade) of the Mastaba of Remenwka.

Later ravages destroyed the Mastaba and employed it once more for burial. This can be gathered firstly from an unincised false door of local limestone, behind which there is a burial pit which was most probably the Serdab of Remenwka. The shaft of Remenwka himself was employed again as will be seen later (*see* below).

THE FALSE DOOR OF REMENWKA

It is entirely made of one piece of white Turah limestone measuring 0·87 m. in breadth and 1·17 m. in height. Only the upper part from above the drum is lacking.

On the face of the right jamb, the lower part of a figure in a walking attitude facing west and holding a long staff is visible (Fig. 203).

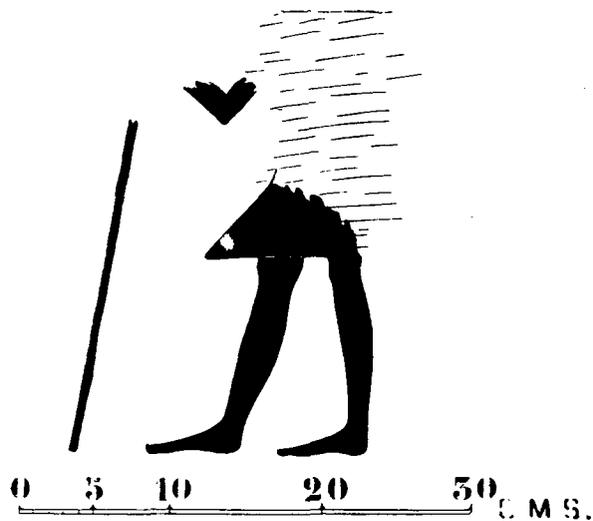


FIG. 203

At the top, on the left face, one sees the lower part of a figure (Fig. 204) in a walking attitude facing west and holding a long staff in one hand and the *Kherep* in the other. In front of him is incised:  "[priest of Hathor, the] Mistress of Iwnt (Denderah)."

Below the figure are represented two other men in a walking attitude facing the west. The first from left is carrying in his two hands the thigh of a bull and a piece of a rib. He wears a short wig, a false beard and a short loin-cloth. The second is carrying a bird, probably a goose, one hand is turning its neck and the other grasping its two wings. He wears also a false beard, a wig and a short loin-cloth.

Over the first is incised: ← "His son, the landholder of the Great House, Ni-iswt-Ptah."

Over the second is incised: ← "His eldest son, the landholder of the Great House, Senw'-ankh."

The lintel of Remenwka measures 2.32 long m. by 0.40 m. broad (Fig. 205 and Pl. LXI, 1). It bears three rows of incised hieroglyphs reading: ← "[1] A boon which the king gives and a boon of Anubis who presides over the god's dwelling, who is in the town Wet, who is on the top of his mountain, the lord of the sacred land. [2] A boon which Osiris gives, that offerings may come forth unto him at the voice, at the feast of the opening-of-the-year, the feast of Thoth, every feast and every day. [3] A boon which the king gives and which the gods give, the lords of the west, that he may walk on the good ways of the west."



FIG. 204



FIG. 205

At the end of the inscription, Remenwka himself is represented in a walking attitude with the left leg stepping forward towards the north, holding a long staff in his left hand, while his right arm is raised with the hand open and pointing to the inscription. He wears a false beard, a wig and a wide triangular loin-cloth. In front of him, is a vertical row of incised hieroglyphs reading: ↓←—“The herdsman of the Thentet cows, the director of the pastures, Remenwka.”

Another white limestone slab (Fig. 206 and Pl. LXI, 2) measuring 2.55 m. long by 0.41 m. broad has been found broken into three parts and bears a complete inscription. It is very probable that this stone was placed over the lintel of the false door and extended all along the western wall of the Mastaba.

It bears three horizontal rows of incised hieroglyphs reading: → “[1] He who loves the king and Anubis who is on the top of his mountain, will not do harm to what exists in this tomb, among all the persons who will mount to the west. As to this tomb of eternity, [2] I have made it because I have been well honoured⁽¹⁾ in presence of men and god. Never have I brought away things from any man to this tomb, on account of remembering the judgment in the west. I made [3] this tomb⁽²⁾ in exchange for bread and beer which I gave to all the artisans, who made this tomb. Behold, certainly I have given them wages very great out of all linen,⁽³⁾ which they asked for and they thanked god for it.”

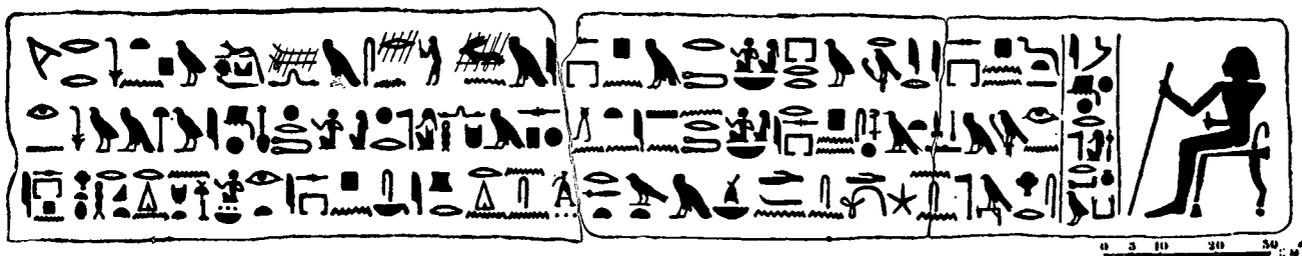


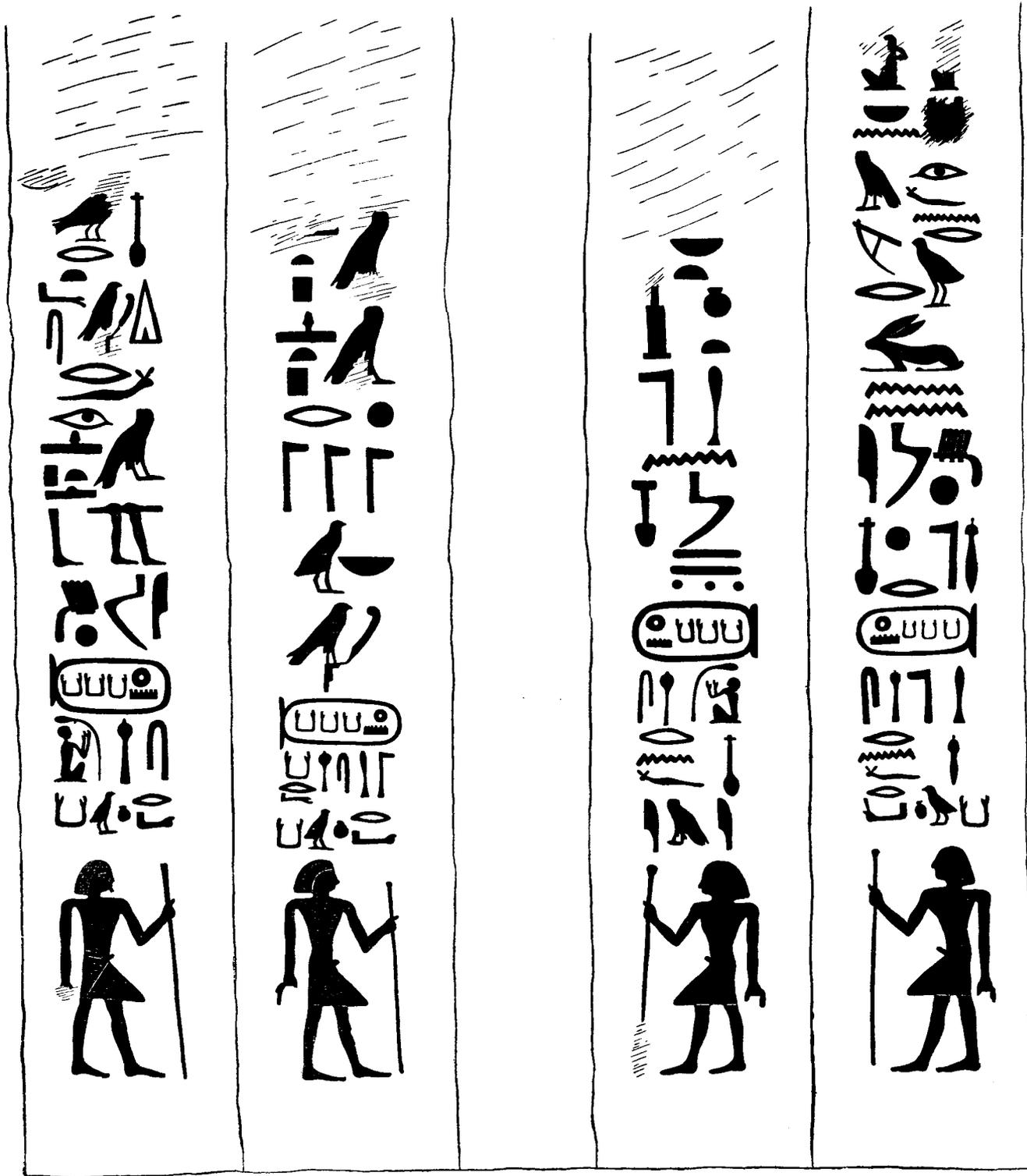
FIG. 206

At the end of the horizontal inscriptions is represented Remenwka sitting on a stool and holding in his right hand his long staff, and in his left hand some other object (?). He wears a false beard, a wig and a short tight loin-cloth. In front of him is a vertical row of incised hieroglyphs reading: →↓ “The honoured before the great god, Remenwka.”

(1) SETH, Urkunden I, 50

(2) SETH, Urkunden I, 50, I made this tomb

(3) For the sign “linen” (see line [3], Fig. 206, at middle), compare Wörterbuch, B, VIII, p. 296. See also Bulletin, Vol. XXX, p. 173 on the title: “Overseer of the king’s linen.”



0 5 10 20 50 C M S.

"B"

"D"

"C"

"A"

FIG. 208

Below the hieroglyphs, Remenwka is represented in the same attitude facing north as on jamb "A."

On "C" is incised a vertical row of hieroglyphs reading: → ↓ "[Priest of Hathor] the mistress of Iwnt (Denderah), the priest of the uniter of the two lands, the inspector of the purificators of Men-kaw-Re', his good name is Imy."

Below the inscription is incised the figure of Remenwka as on "A."

On "D" is also incised a vertical row of hieroglyphs reading: ↓ ← "..... in peace, in peace,⁽¹⁾ by the gods, the lords of the west, the inspector of the priests of Men-kaw-Re'."

Below the hieroglyphs is a figure of Remenwka as on "B."

Drum "E" is very much damaged.

274

SHAFTS

SHAFT NO. 274 (FIG. 209):

Behind the false door is the shaft of Remenwka No. 274.

In clearing this shaft it was evident that it had been re-employed in later times as a burial chamber.

Its aperture was found to have been opened and the funerary chamber filled with sand. Above the sand a mummy was laid, with its head to the south, on some pieces of limestone, and coated with a very thin layer of plaster painted red. The mummy was smashed under the heavy white limestone lid of a

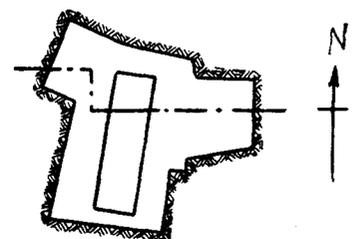
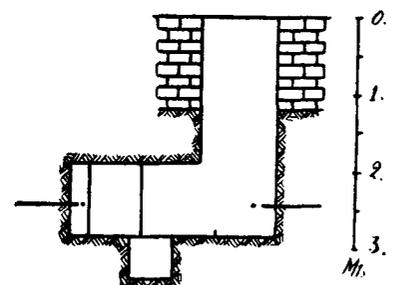
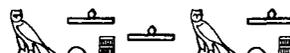


FIG. 209

(1) The expression  followed by  etc. is not known to the Wörterbuch in the Old Kingdom.

Compare DAVIES, Scheikh Said, Pl. XXI. Sakkara Grab 31 L.D. 101-104:  and MAR., Mas. 72.
 sic sic

sarcophagus. After removing the fragments of the mummy, many other bones were found scattered in the funerary chamber. With the mummy and bones the following objects were found:—

- (i) One big and twenty-one small wazit-eyes. The big one is inlaid (Pl. LXIII, 1).
- (ii) A small vase of faience (Pl. LXIII, 1).
- (iii) Two beads, one of faience and the other of crystalised rock (Pl. LXIII, 1).
- (iv) An oblong bead of faience and another of alabaster (Pl. LXIII, 1).
- (v) An amulet of faience, with the body of a monkey and the head of a scorpion (Pl. LXIII, 1).
- (vi) Two beads of copper and faience.
- (vii) An amulet of faience in the shape of a cat (Pl. LXIII, 1).
- (viii) Eighteen beads of worked oyster shells (*see* Pl. LXIII, 3).

Beneath the mummy after the sand had been removed, there appeared a depression cut in the floor having the form of a sarcophagus. This certainly was originally covered with the white limestone broken lid and was originally the burial chamber of Remenwka. In the filling of this burial chamber were found also two pieces of a fine red pottery vase that go together (Pl. LXIII, 2).

In the wall of Shaft 274 was found another inscribed slab of white Turah limestone measuring 1.05 m. by 0.47 m. broad. Its place is not easy to determine in the Mastaba of Remenwka.

On this slab three figures (Fig. 210) are sculptured in low relief:—



FIG. 210

The first from the right is that of Remenwka represented in a walking attitude holding in his left hand a long staff and in the right the *Kherep* (baton). He wears a false beard, a wig and a short triangular loin-cloth. In front of him is a vertical row of incised hieroglyphs reading : ↓ ← “The inspector of the priest of the pyramid ‘Men-kaw-Re’-is-divine,’ Remenwka.”

Behind Remenwka is represented another person in a walking attitude, holding in his left hand a long staff, while in his right he holds the *Kherep* (baton). He wears a false beard, a short wig, a broad necklace and a wide triangular loin-cloth. In front of him is a vertical row of incised hieroglyphs, the upper part of which is partly effaced and one can only read it with difficulty : ↓ ← “The chief landholder of the Great House, Ptah-shepses.”

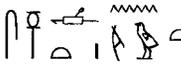
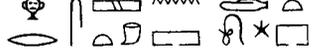
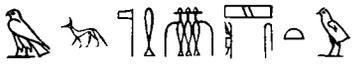
Behind Ptah-shepses is represented a lady standing and holding in her left hand the stem with the bud of a lotus plant, her right arm hangs at her side. She wears a long wig, a fine necklace and a tight robe not reaching to her anklets, as is usually the case, in order to show her anklets. In front of her is a vertical row of incised hieroglyphs reading : ↓ ← “The one concerned with the king’s affairs, the priestess of Hathor, Ifi-mery.”

DATING

The owner of the Mastaba is a superintendent of the priests of Men-kaw-Re’ and it is not very improbable that he built his tomb at the end of the Vth Dynasty.

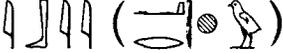
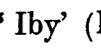
THE MASTABA OF  WEP-EM-NEFERT
Short Name WEP

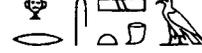
TITLES

1.  'Sole beloved Confidant.'
2.  'Chief Nekhbite.'
3.  'Master of the Secrets of the Toilet House.'
4.  'Director of the Palace beloved.'
5.  'Priest of Horus and Anubis, President of the House (?) of Service.'
6.  'He who is in the Heart of his Lord.'
7.  'Domain Administrator of Buto.'
8.  'Domain Administrator of [the vineyard called] Star-of-Horus President of Heaven.'
9.  'Director of the Distribution of Food in the House of Life.'
10.  '.....?'

FAMILY

WIFE:—  'Mer-sy-'ankh,' with the title:  'King's Daughter.'

ELDEST SON:—  () 'Iby' (Khw-Re'), with three titles:

1.  'Ritualist.'
2.  'Scribe of the Book of the God.'
3.  'Master of the Secrets.'

The Mastaba of Wep-em-nefert (see G.P. 8—E) is situated to the south of the great rock cut tomb (see Vol. I, p. 89) and is separated from it by a passage cut in the native rock. It is divided into two parts: the funerary chapels and the burial pits. One of the two funerary chapels, that of the son, is cased on the inside and is roofed with fine white Turah limestone. The outer courses are built of local stone. That of the father is cut in the mother rock. Behind these two chapels, on a higher level, are the two burial pits cut in the rock (see shafts below).

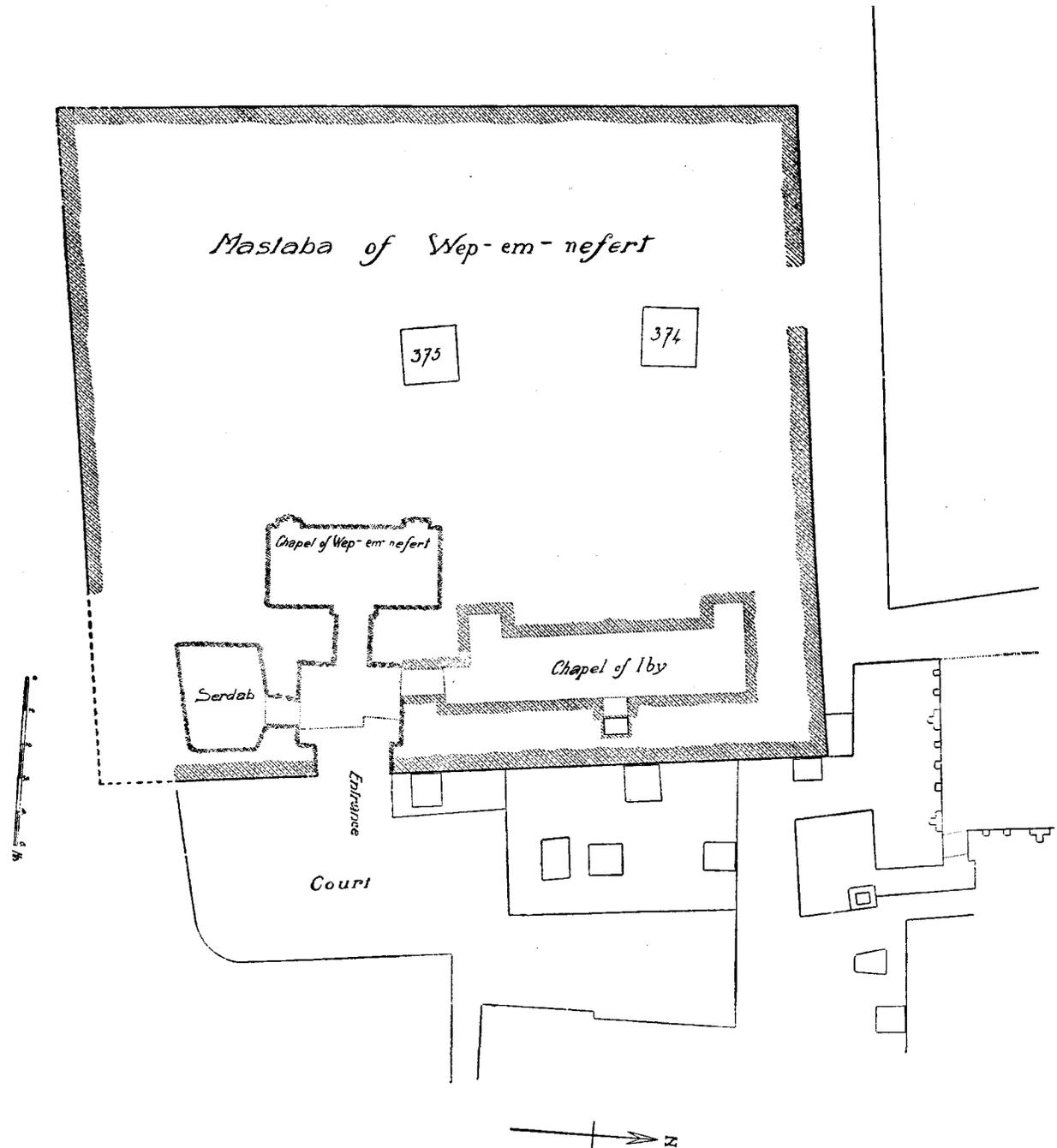


FIG. 211.—THE MASTABA OF WEP-EM-NEFERT

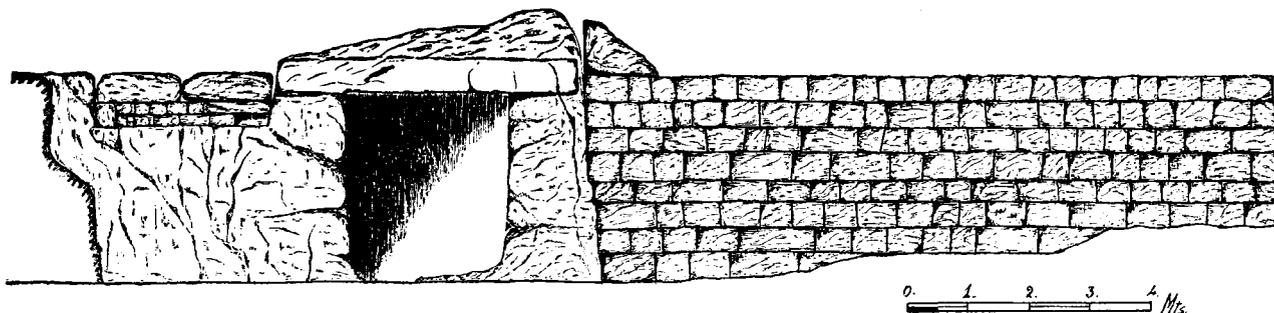


FIG. 212.—FACADE OF THE MASTABA OF WEP-EM-NEFERT

Fore-court :

The fore-court of this Mastaba is rectangular in shape measuring 9·30 m. long by 5·36 m. broad, and was occupied in later times for parasite burials. The entrance to the chapels is cut near the south-eastern corner of the tomb and is rather spacious (Dim. 2·60 by 3·00 m. in height), in comparison with those of the same period. The lintel (Fig. 213 and Pl. LXIV, 1) which is also cut in the mother rock, bears two horizontal rows of hieroglyphs reading :← “[1] A boon which the king gives and a boon of Anubis who presides over the god’s dwelling, that he may be buried in the western desert [after] a very good old age [2] [to] the sole confidant, chief nekhbite, master of the secrets of the toilet house, to him who is in the heart of his lord, the honoured by his lord, the sole confidant beloved, Wep-em-nefert.”

At the end of the inscription there was originally represented the figure of Wep-em-nefert seated on a stool, but it is now almost effaced.

This entrance gives access to a small vestibule measuring 3·04 m. long by 2·45 m. broad. In its southern wall, there is the opening (Dim. 0·70 by 1·05 and 1·60 metres in height) of a large Serdab measuring 3·06 by 2·35 and 1·80 metres high, in which four statues of white Turah limestone were found partly broken and thrown on the floor (Pl. LXIV, 2). With these four statues a mutilated head of a red granite statuette of a woman was found (Pl. LXIX, 1). The rest of this statuette was found in the debris of the vestibule and is much damaged (Pl. LXIX, 2). Pl. LXIX, 3 shows a fragment of a statuette, found in the first season (Vol. I, Pl. LIX, 2). It is supposed to be of the group of Mer-sy-’ankh statuettes. The Serdab was found full of sand, and a small part of the wall as well as its opening are broken. The level of the floor of the Serdab is five centimetres lower than that of the vestibule.

STATUES OF PRINCESS MER-SY-'ANKH

First Statue (Pl. LXV):

Material: Fine white Turah limestone.

Dimensions:

Length with plinth : 1.50 m.

Length without plinth : 1.35 m.

Breadth across shoulders : 0.38 m.

Length of plinth : 0.63 m.

Breadth of plinth : 0.35 m.

Preservation: The head was separated from the body, and the eyes which were inlaid with crystalised rock and bronze are lacking but the bronze contour of the left eye still remains. Otherwise the statue is in a good state of preservation.

Work: Excellent.

Description: She is represented in a walking attitude, with the left foot stepping forward—a very unusual posture in a statue of a woman in the Old Kingdom. Her two arms hang at her sides with the two hands wide open and the palm downwards, showing the fine execution of her nails in stone. The muscles of the arms are finely modelled. She wears a heavy close-fitting wig hiding the ears and painted black, with a parting in the middle. Beneath the wig, the short undulated real hair is visible on her forehead. Her tight robe reaches to about 0.10 m. above her ankles. It is somewhat translucent and one can see the different parts of the body. The navel, the bosom and the knees are excellently executed. She wears a pair of bracelets, one on each wrist. The legs in comparison with the other parts of the body are fat. The traits of the face are fine and one can see a smile flickering on her lips. The neck is rather in proportion with her body. Her foot, which is about 0.25 m., is excellently modelled and is in proportion with her body. The whole body is supported on a kind of pillar. The statue, the plinth and the pillar are all cut in one single stone. No traces of colour are visible.

Second Statue (Pl. LXVI):

Material: Fine white Turah limestone.

Dimensions:

Length with plinth about: 1.42 m.

Length without plinth: 1.31 m.

Length of plinth: 0.55 m.

Breadth of plinth: 0.30 m.

Preservation: The head was found separated from the rest of the body. The eyes which were inlaid with crystal stones, with copper to represent the pupils and the eyelashes, are destroyed, and after sifting the debris in the Serdab, we found some pieces of copper and three pupils of crystal rock. The rest of the body is in a very good state of preservation.

Description: She is represented in a walking attitude with the left foot advancing, as in the former statue. Her two arms hang at her sides with the two hands wide open and the palms downwards showing the beautiful execution of the nails and fingers. The muscles of the two arms are well expressed in the stone. The chest, bosom and navel are beautifully made, and her slender waist attracts attention. The neck is quite proportionate to the body, a thing which is not frequently observed in the statues of the Old Kingdom. The traits of the face are well done and the mouth bears a light smile as in the first statue. She wears a heavy short plaited wig covering the back of her neck and slightly touching her shoulders. Her real hair is visible on her forehead. She wears also a long tight transparent robe. It is to be observed here that the legs are not very thick for the body and that the feet are excellently executed and in good proportion to the whole body. As the first statue, it is supported on a kind of pillar which is a part of the monolith out of which the statue is cut.

Third Statue (Pl. LXVII):

Material: Fine white Turah limestone.

Dimensions :

Length with base : 1·35 m.

Length without base : 1·20 m.

Length of base : 0·56 m.

Breadth of base : 0·32 m.

Preservation : It was found in three pieces in the Serdab. The head, the right shoulder with the upper part of the arm, and the two legs together with the two feet, were separated from the rest of the body. No parts were lacking from the statue except, as in the two other fore-mentioned statues, the filling of the orbit of the eyes, the pupils and the eyelashes.

Work : Very good.

Description : She is represented standing with the two feet close to each other, the usual attitude of female statues in the Old Kingdom. Her two arms hang near to her thighs with the two hands wide open and the palms downwards showing the good execution of the nails and fingers. The muscles of the arms are well articulated. Her slender waist, protruding breasts and the cavity of the navel, are artistically executed. The toes of the feet are very finely worked. The traits of the face have slightly lost their beauty because of the weathering of the stone. She wears a heavy short wig parted in the middle. It does not reach the shoulders and was originally painted black but only traces of the colour remain. The real hair is visible on the forehead. She wears also a long tight transparent robe covering the whole body to a little above the ankles. Behind the statue is a pillar to support it, reaching to the lower end of the wig. The pillar, the base and the statue are all cut in one stone.

Fourth Statue (Pl. LXVIII) :

Material : Fine white Turah limestone.

Dimensions :

Length with base : 1·32 m.

Length without base : 1·20 m.

Length of base : 0·41 m.

Breadth of base : 0·35 m.

Preservation : The statue was found lying on the floor of the Serdab in two pieces. The lower part from above the knees was found separated from the rest of the body. By careful examination one can see that there was an ancient break in the upper part of the body passing just below the bosom and reaching up to the neck.

Description : The figure is represented in a standing attitude with the two legs and feet close together, the usual way of representing women in the Old Kingdom. Her two arms hang close to the thighs with the two hands wide open and the palms downwards, showing the skill of the artist in the execution of the nails and fingers. The muscles of the arms are well articulated. The execution of the two prominent breasts, the modelling of her slender waist and belly, showing the anatomy of every part, are of the highest artistic merit. The feet, although somewhat bigger than the ordinary, as is always the case in the statues of the Old Kingdom, are beautifully made, especially the toes and nails which, taken alone, show how the ancient artist could put life into the stone. The neck is quite in proportion with the rest of the body. The traits of the face, with the exception of the eyes which are destroyed, are excellently expressed ; and one can see quite a broad smile on her face. She wears a heavy short wig falling in tresses and parted in the middle. It does not reach her shoulders, but entirely covers the ears. It was originally painted black but only very faint traces still remain. She wears also a long tight transparent robe which falls to a little above the ankles. The base, the pillar supporting the statue from behind, and the statue itself, are cut in one piece of stone.

The ensemble of these statues is of the highest artistic merit, and it reminds one of the art that executed the pair of statues of Men-kaw-Re' and his wife in the Boston Museum.

Granite Statuette (Pl. LXIX, 2) :

Material : Red granite.

Dimensions :

Existing length with base : 0.40 m.

Existing breadth across shoulders : 0.18 m.

Length of base : 0.25 m.

Breadth of base : 0.23 m.

Preservation : Only the lower part of the statuette from above the elbow and the head are existing. The first part was found broken into two pieces near the ankles. The head is very much damaged and the features of the face are nearly effaced.

Description : The statuette represents a woman seated on a stool. She wears a long tight robe. Her right forearm is placed on her thigh with the palm opened downwards,

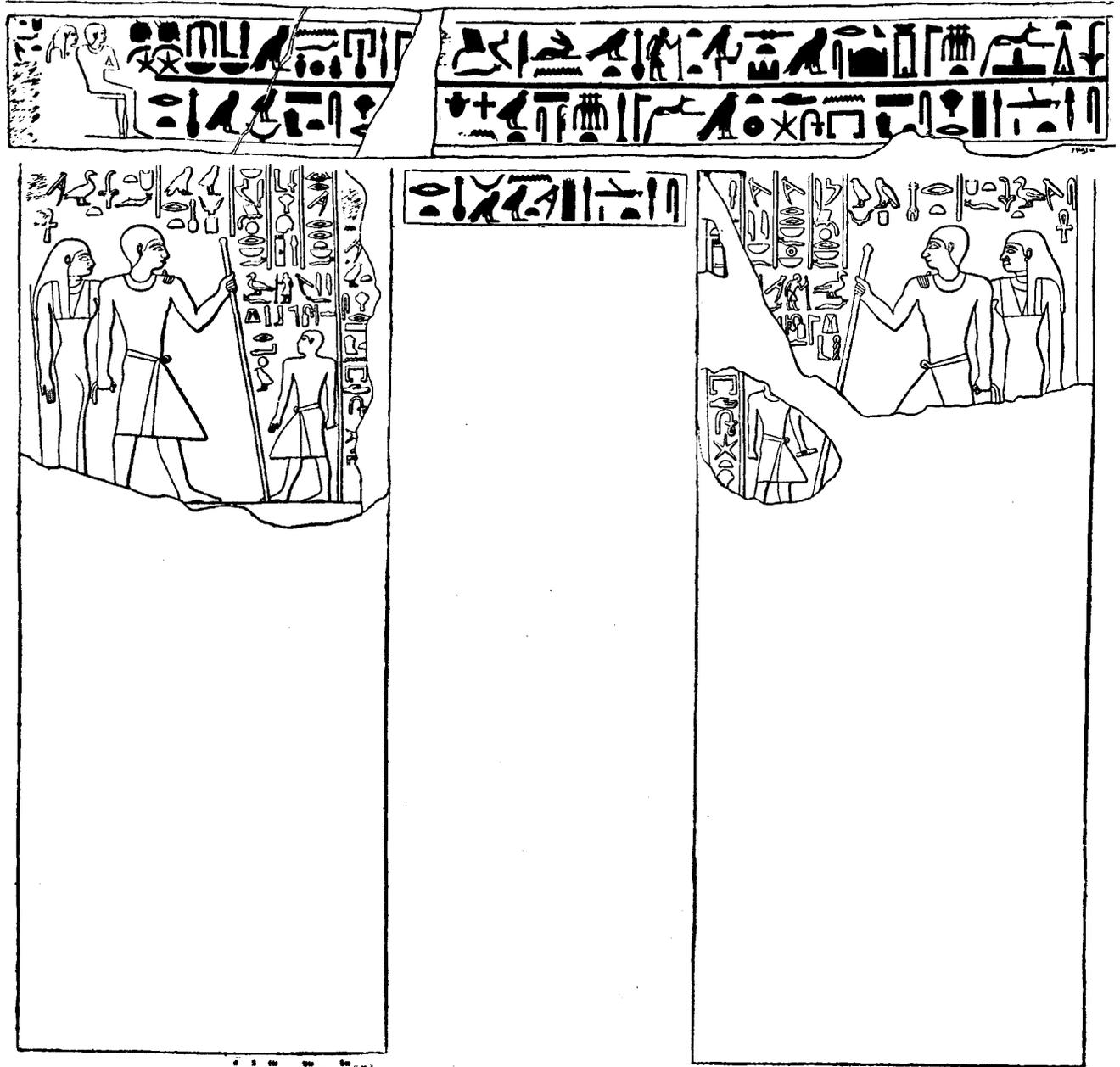


FIG. 214

THE CHAPELS

In the western wall of this vestibule is a doorway measuring 0·92 by 1·50 and 2·42 metres in height, and it leads to a rectangular chapel which measures 5·10 by 2·28 and 2·37 metres in height. The lintel of this doorway, which is cut in the rock and also the two jambs, are inscribed with inscriptions and scenes (Fig. 214 and Pl. LXX). On the lintel are incised two rows of hieroglyphs reading :← “ [1] A boon which the king gives and a boon of Anubis who presides over the god’s dwelling, a burial in the western desert [after] a very good old age. May he be honoured [by] the great god. Offerings may come forth unto him at the voice, in every feast, the feast of the first of the month, the half-monthly feast, [2] to the scle confidant, the director of the palace, the master of the secrets of the toilet house, the priest of Horus and Anubis, the chief of the [house of] attendance, he who is in the heart of his master, the master of the secrets, Wep-em-nefert.”

At the end of the inscription is represented the figure of the dead official seated on a stool with his wife near him. Behind her is incised :← “ His wife, his beloved.....” Both figures are mostly effaced.

The two jambs are sculptured in relief. On the left jamb, only the upper part is still well preserved, the lower part had been damaged. The owner of the tomb Wep-em-nefert is represented in a walking attitude facing north and holding in his left hand a long staff, the right arm hangs near his thigh with the hand closed on a handkerchief. His head is bare and he wears a necklace and a wide short triangular loin-cloth. In front of him are four vertical rows of inscriptions which read : ↓← “ [1] of love, master of the secrets of the toilet house, [2] he who used to do what his lord liked, [3] the chief nekhbite, the director of the palace, [4] the possessor of honour by his lord, [5] Wep-em-nefert.”

Behind him, his wife is represented standing with her left hand on his left shoulder, while her right arm is hanging at her side with the hand wide open. She wears a long wig and a tight long transparent robe held up by means of braces. Over her is inscribed her name and title :← “ His wife, the royal daughter, Mer-sy-‘ankh.”

In front of the owner of the tomb is his eldest son represented standing and facing his father. Above the figure of the eldest son and in front of him are his titles and name :→ “ [1] His eldest son, his beloved, [2] the ritualist, the scribe of the book of the god →↓ Khw-R’.”

On the right jamb is represented a family scene of Wep-em-nefert, his wife, and his eldest son, similar to the one on the opposite jamb. Only the upper part of this scene is intact ; the lower part has weathered away. The owner of the tomb is represented in a walking attitude facing south,

grasping in his right hand a long staff and in his left hand a handkerchief. His head is bare and he wears a necklace and a wide short loin-cloth. Above his head is inscribed his name in a horizontal row : Wep-em-nefert.

In front of him are four vertical rows of hieroglyphs partly destroyed, reading :→↓“[1] The sole confidant, the director of the [palace, the master of the secrets of the] toilet house [2] the beloved by his lord, [3] he who is always beloved by his lord every day, [4] the honoured by his lord.”

Behind him is represented his wife in the same attitude as on the other jamb. Above her head is inscribed her name in a horizontal row :→ “ His wife, the king’s daughter, Mer-sy-’ankh.”

In front of the legs of Wep-em-nefert is represented his eldest son in a walking attitude facing north. The head and the feet are damaged. He wears a necklace and a wide triangular loin-cloth. Above him is inscribed in two horizontal rows :← “[1] His eldest son, his beloved, [2] the ritualist, the divine scribe, I[by].”

On the drum which is cut in the mother rock is incised horizontally :← “ The sole confidant, the director of the palace in love, Wep-em-nefert ” (Pl. LXXI, 1).

The socket of the door of the chapel still exists on the left hand side.

FALSE DOORS

In the western wall of this chapel are two false doors: one in the north-western corner and the other in the south-western corner.

First False Door :

This door is cut in the mother rock and is cased with white limestone, some parts of which had been destroyed and only very few traces of inscription are visible, as the outer surface of the stone had weathered away. The lintel (Fig. 215 and Pl. LXXI, 2), which is also made of white

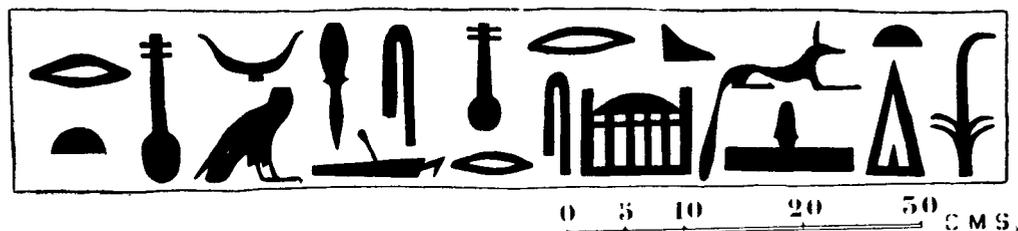


FIG. 215

Turah limestone, is intact and bears the following incised inscription :← “ A boon which the king gives and Anubis, a good burial [for] the sole confidant, Wep-em-nefert.”

The doorway gives access to a long rectangular chamber measuring 9·12 by 1·98 and 3·19 metres high, partly cut in the rock, built of local limestone, and cased from inside with white Turah limestone slabs undoubtedly intended to be sculptured. The roof is also built of seven slabs of white limestone. In the eastern wall there is a small rectangular sloping opening which measures 0·70 by 0·26 and 0·65 metres thick like that of the Serdabs of Re^c-wer (see Vol. I, p. 14, S. 2).

Scenes on the Eastern Wall :

All the walls of this chapel bear neither sculpture nor inscriptions except the southern part of its eastern wall which is ornamented with beautiful sculptures and scenes:—

(1) The first scene (Fig. 219 and Pl. LXXIV and LXXV) is in relief and represents the owner of the tomb in a walking attitude with the palm of the right hand on his long staff, while he is pointing with his left hand to the inscriptions in front of him. He wears a long plaited wig, a false beard, a necklace, a wide short triangular loin-cloth and a pair of sandals. He seems to be standing on a sort of sledge. Above him are his titles and name in six rows of incised hieroglyphs: ↓ ← “ [1] The sole confidant, the chief nekhbite, [2] the master of the secrets of the toilet house, [3] the priest of Horus and Anubis, the domain administrator of Buto, [4] the domain administrator of [the vineyard called] ‘Star-of-Horus’ president of heaven, [5] the director of the palace and the director of the distribution of food in the house of life, [6] Wep-em-nefert.”

In front of him is inscribed a sort of will in three horizontal and three vertical rows of hieroglyphs:— → “ [1] The year of joining the two lands, third month of the season of winter, day 29th. [2] The sole confidant ‘Wep’ [3] he says: I gave to my eldest son, the ritualist Iby, → ↓ [1] the Wakf of the northern burial chamber together with the northern chapel of offerings, which are in the house of eternity of the necropolis, [2] that he may be buried in it, and that offerings may come forth unto him at the voice continually there, he being the honoured one. No brother has claim to it, [3] no wife, no children have [the right] to it except my eldest son, the ritualist Iby, to whom I have given [them].”

In front of the face of Wep-em-nefert is one vertical and two horizontal rows of hieroglyphs reading: ← “ Made, in his own presence, ↓ ← while living on his two feet. ← He made the will.”

To the right of the vertical rows of the will fifteen figures are represented (Pl. LXXVI). They are all in the same attitude, seated on the floor, one leg on the ground and the other half-raised. In each case their right hand is closed on the chest and the other is put on the thigh with the palm of the hand open. All are facing Wep-em-nefert and their names and titles are inscribed in front of them.

(To face page 190.)

THE MASTABA OF WEP-EM-NEFERT

Scenes on the Eastern Wall

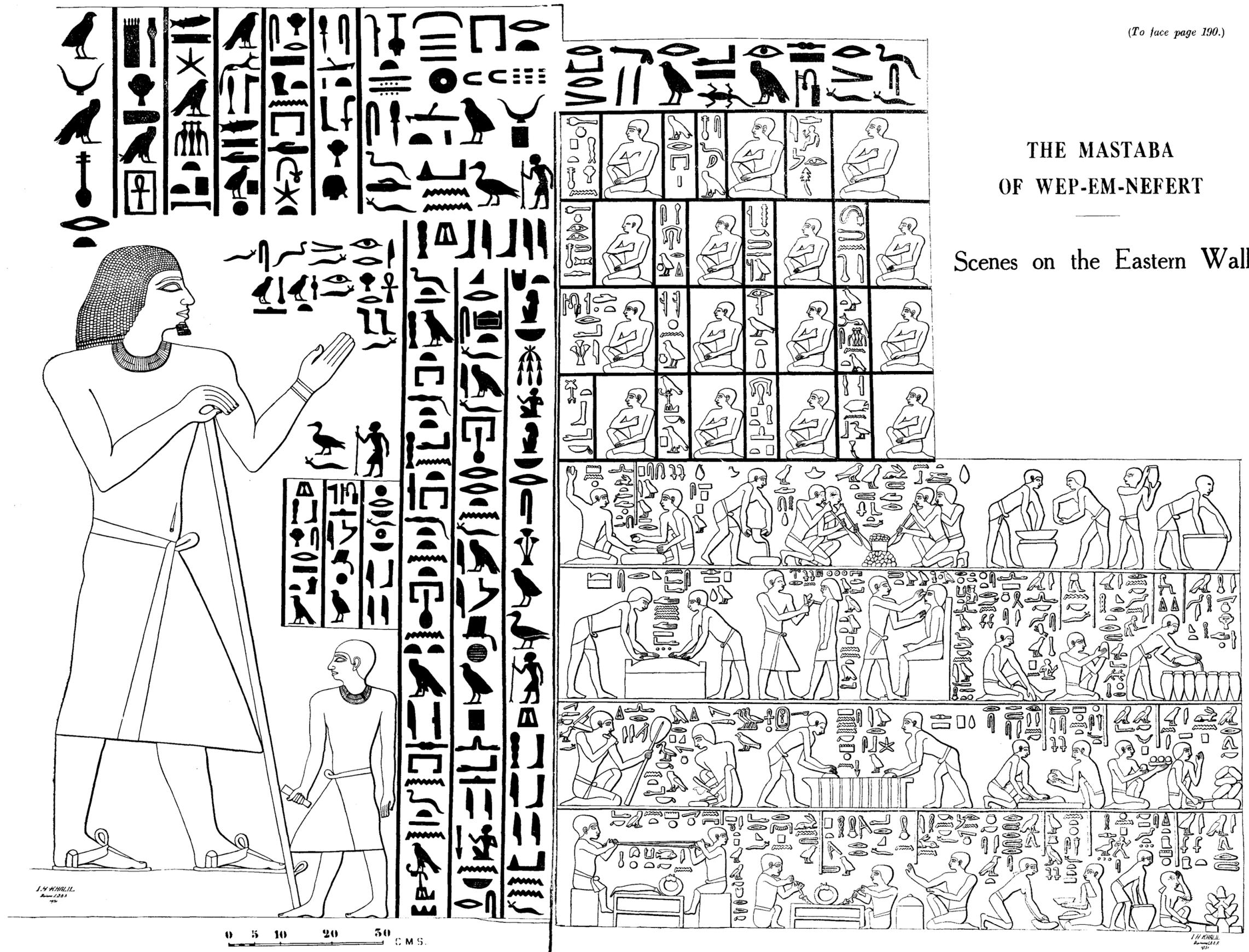
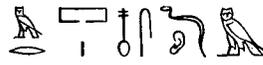


Fig. 219

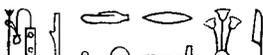
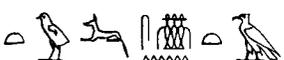
First Register :

1.  'The Physician, Ni-Ptah-nefer-her.'
2.  'Steward of the House, Nefer-sezem.'
3.  "..... Lion."

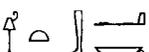
Second Register :

1.  'Oculist, Nefer-thes.'
2.  'Inspector of the Ka-servants, Nw-redi.' (1)
3.  'The Architect (?), Ka-thesw.'
4.  'The Seal-bearer, Thenti.'

Third Register :

1.  'Painter, Re'-hai.'
2.  'The Sculptor, Khenw.'
3.  '....., Werta.'
4.  'The Embalmer Priest belonging to Anubis, Sekhen-ta.'

Fourth Register :

1.  'The Artisan, Ba'-ka.'
2.  'The Cemetery Keeper (?), Ka-pa.'
3.  'The Ka-servant, Ptah-hetep.'
4.  'The Chief Mason (?), Inba.'

(1) Cf. RANKE, *Namenwörterbuch*, 172, 10 and 423, 6-7.

Above these witnesses is a horizontal row of hieroglyphs: → “Made in the presence of many witnesses and written in his own presence.”

Below these witnesses are four horizontal registers sculptured in relief showing some of the arts and crafts of Ancient Egypt.

First Register :

The first register is composed of two scenes:—

(i) The first scene represents four men in the act of preparing beer. This scene belongs to the one below it in the second register.

(ii) The second scene is composed of seven artisans occupied in metal work :

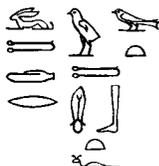
On the left are two pairs of workmen, each pair is kneeling opposite the other and in the middle between them is an oven for smelting copper. The four artisans are blowing at the oven.

Over the first pair is inscribed :

 “The smelting of metal.”

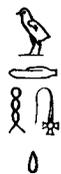
Above the second pair :  “Metal worker.”

Between the two pairs and over the oven is inscribed :

 “Make great haste! Place it to its sole (bottom of the oven)!”

Behind these two pairs is an artisan holding a vessel and pouring from it the smelted metal into another vessel.

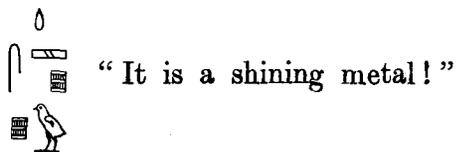
In front of him is inscribed :

 “Pouring out the metal.”

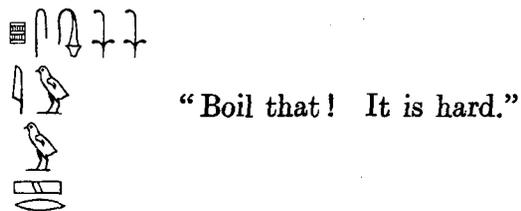
Over him :  “Metal worker.”

On the extreme left of the register are two men seated and hammering the metal. It is noteworthy to observe the movement of the hand of each in the act of hammering.

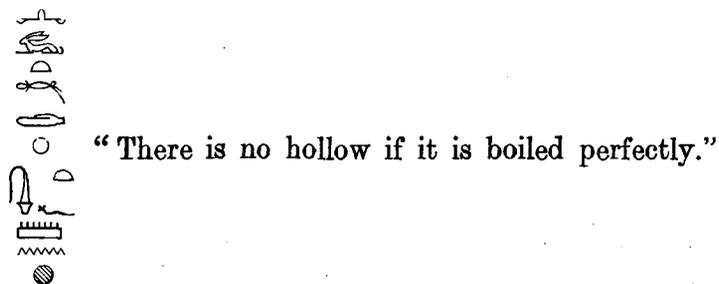
Behind the first man (on the right) is inscribed :



Above him is inscribed :



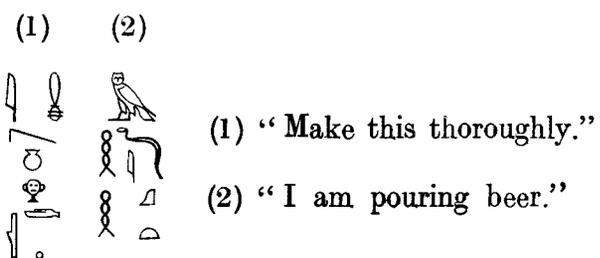
Over and in front of the second artisan :

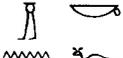


Second Register :

The second register is composed of three scenes :—

(i) The first scene belongs to the one above it in the first register. It is composed of three persons. The first is a man named  bending and pouring something into a row of pots in front of him. Above him is inscribed :



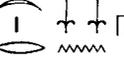
Behind this man is another, sitting with one hand inside a jar and the other hand over its surface. He is called  "In-ka-ef." He answers the first workman as follows:

- | | | |
|---|---|---|
| (1) | (2) | |
|  |  | <p>(1) "Thou hast made a bow."</p> <p>(2) "The pot will say: Thou art a talkative person (chatterbox)!"</p> |

Behind In-ka-ef is another person sitting and holding between his two legs a pot with one hand inside it and the other over it. In front and above him are the following inscriptions, words which he says to his neighbour:

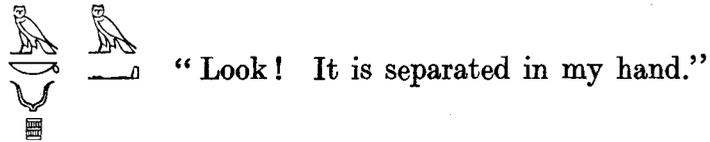
- | | | | |
|---|---|--|---|
| (1) | (2) | (3) | |
|  |  |  | <p>(1) "Do not listen to the words of this man."</p> <p>(2) "I do not quarrel."</p> <p>(3) "..... with him on account of this."</p> |

(ii) The second scene is composed of two men, each working at sculpturing a statue. The sculptor to the left is saying to his companion:

- | | | |
|---|--|--|
|  |  | <p>"It is a month to those days (up to the present) since I put my hand to this statue which is in my hand."</p> |
|---|--|--|

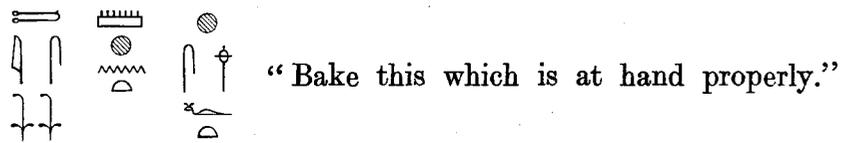
(1) The ear on the original has a peculiar form
 (2) The "zer"-sign has a peculiar shape; see Fig. 219 and Pl. LXXXVI.

Above the second person :

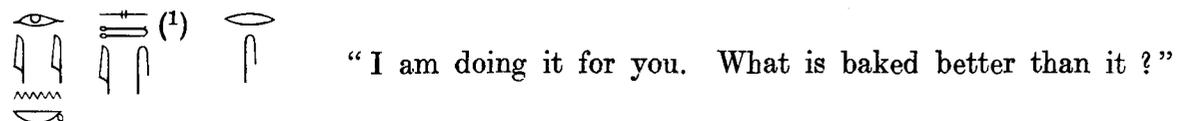


Next, are two men around a plate. One of them is baking, the other is cutting the loaves from the vessel containing the dough.

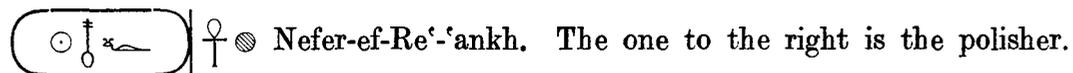
Above them : A dialogue. He who is cutting the loaves calls the attention of his companion to bake it properly :



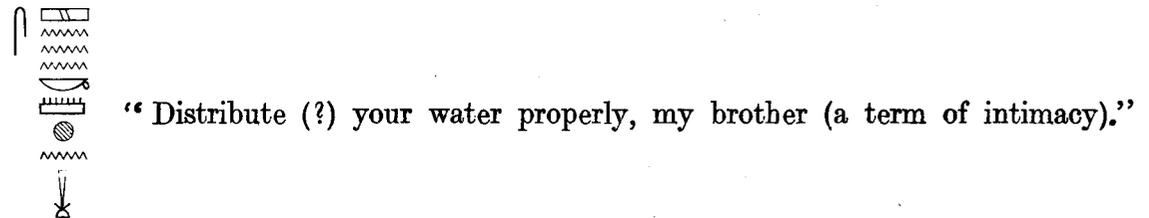
The baker answers :



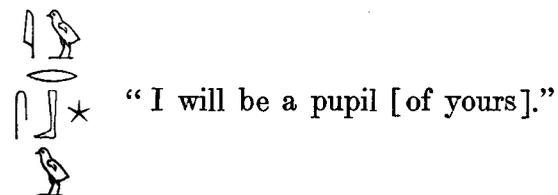
(ii) Second scene: Polishing a door. Two men: The one to the left is the carpenter



The carpenter is talking to his companion :



The other answers :



Over the man to the right : “Polaris.”

(1) what (see W.B. 3, 424).

Then follow two women ; one is grinding corn, and the other to the right is holding a flat dish in her hands and a plate with dough is resting on her knees. She speaks to her companion :

		"Grind that which is at hand"

The other replies :

			"Come (fem.) in order to make itbecause I am"

(ii) The second scene is composed of two pairs of dwarfs making necklaces. A fifth man is sitting and in front of him is a box with a lid.

The first man on the left of the first pair says to his companion :

			"Make haste concerning this necklace, in order that it may be finished."

The second man answers :

			"As surely as Ptah loves you, I should like to finish it to-day."

On the right hand of the first pair is a man and in front of him is a cylindrical box with a lid having a knob. He says :

			"You will be pleasant to its possessor (!) I have that (ornament) seen."

The second pair of dwarfs are sitting on stools opposite each other and preparing a necklace. The one on the right side turns his face to the first group, saying :



“What is the matter ? Look ! the metal is beside you.”

The man on the left side is annoyed at his companion and says :



“Pull strongly what is in your hand. Will you retard the work on the beginning of a nice () day.”

*
*
*

In the western wall of this chapel, at its extreme corners, there are two big niches. The southern measures 1·16 by 0·70 and 3·20 metres high, while the northern is 1·04 by 0·74 and 3·20 metres high, and in the debris filling it there was found a few bones of a human being together with the following objects :—

(i) A shouldered jar with narrow mouth, rounded base, rough surface ; red ware, originally red painted. Diam. 0·09 m. Height 0·24 m.

(ii) A deep bowl with recurved rim and a small flat base ; red ware, red painted. Diam. 0·18 m. Height 0·09 m.

(iii) A shallow bowl with wide mouth and small flat base. Diam. 0·25,50 m. Height 0·07 m.

(1) The “zer”-sign has an unusual shape ; see Fig. 219 and Pl. LXXVI.

SHAFTS

SHAFT No. 375 (Fig. 220):

Behind the two false doors of the chapel of Wep-em-nefert is the Shaft No. 375. Its pit was found filled with sand denoting that it had been lately ravaged. At a depth of about 10 metres from the mouth of the pit, water appeared and the clearing out of the shaft was left for the moment.

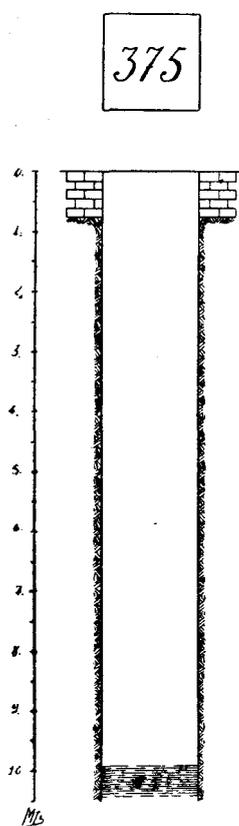


FIG. 220

SHAFT No. 374 (Fig. 221):

Behind the chapel of Iby is Shaft No. 374. Its pit measures about 2.5 metres in depth and ends in a big side-chamber on the west. Aperture of chamber is opened and it contained a white limestone sarcophagus placed on the floor. Its lid was partly removed from its original place and the contents of the sarcophagus are a few bones scattered in debris. Another skeleton was found in a contracted position and placed above the debris in the eastern part of the chamber.

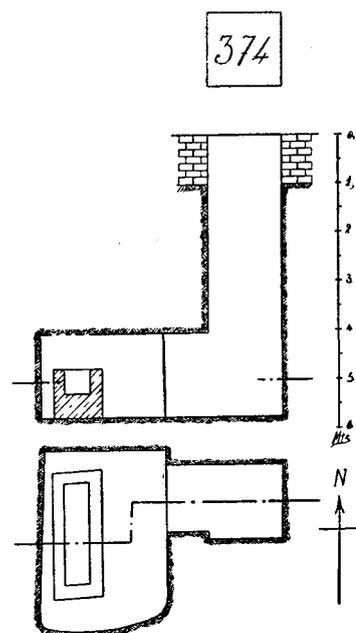


FIG. 221

Among the debris filling this shaft we found a big false door of white Turah limestone (Fig. 222).

DATING

The existence of the name of the King Nefer-ef-Re', the 6th king of the Vth Dynasty (see GAUTHIER, *Le Livre des Rois*, I, p. 120) in the composition of one of the proper names in the tableau of arts and crafts in Ancient Egypt (Fig. 219) is a guide to the dating of this tomb.

Wep-em-nefert must have lived during the time of this king, or a little later.

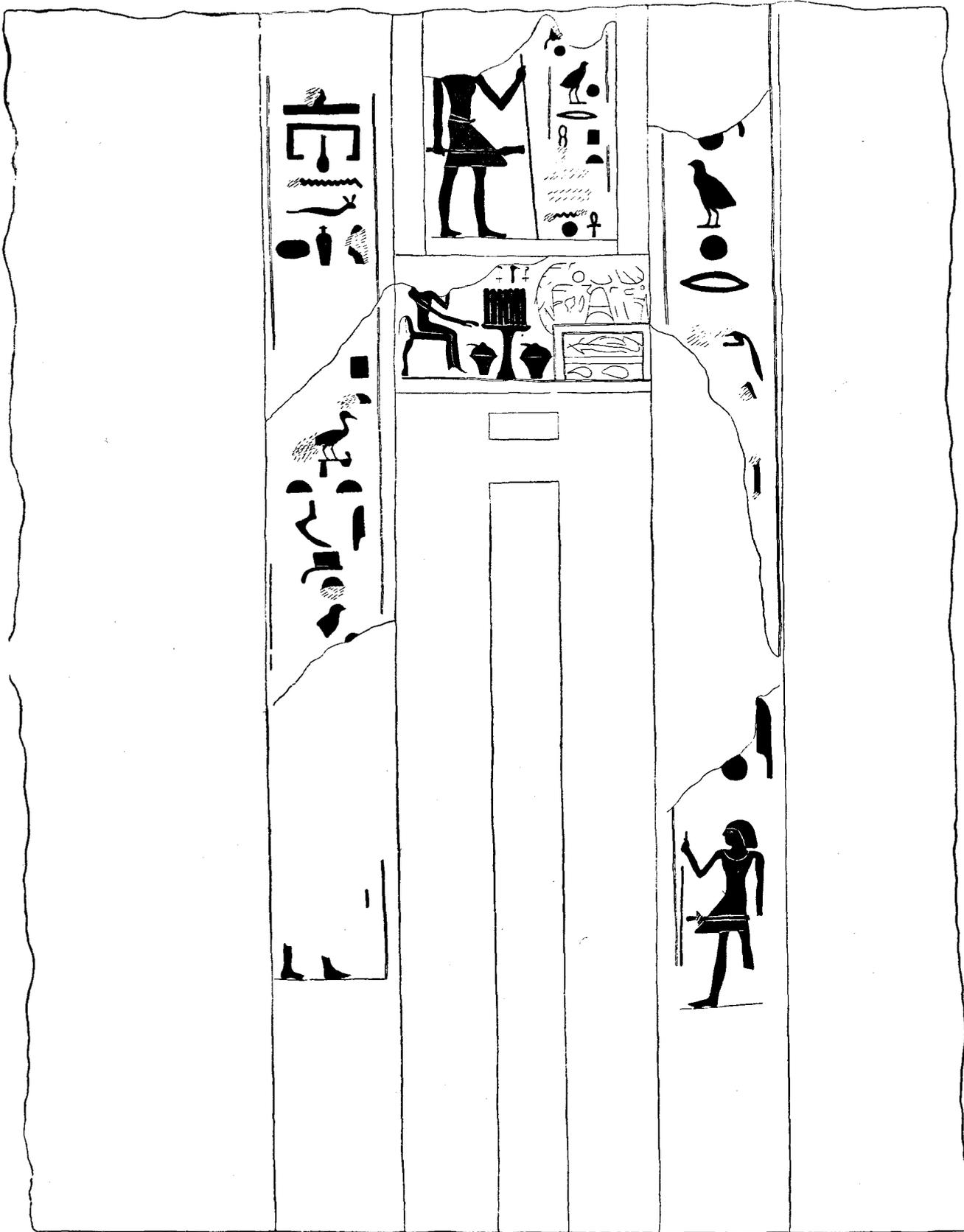


FIG. 222

0 5 10 20 50 C.M.S.

THE MASTABA OF  NI-MAAT-RE'

The Mastaba of Ni-maat-Re' (see G.P. 9—F) is situated to the east of the tomb of Wep-em-nefert. It is partly built of local limestone and partly cut in the natural rock. (Dim. 11.80×7.75×2.60 m. existing height).

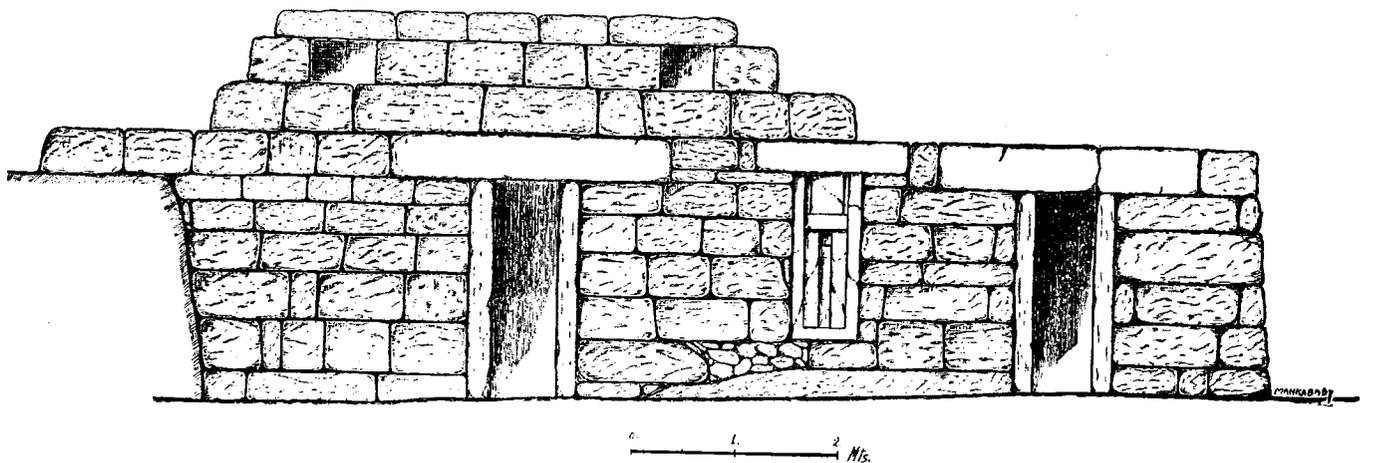


FIG. 223.—FACADE OF THE MASTABA OF NI-MAAT-RE'

THE CHAPELS

The chapel of his partner, Nefer-es-res, as well as the western and northern walls of his chapel are built of local limestone, and eight courses of it still exist, but the western and southern walls of the funerary chapel of Ni-maat-Re' are cut in the mother rock.

Nearly in the middle of the eastern wall of the Mastaba there is a false door belonging to Ni-maat-Re's wife (see Fig. 230). In front of the Mastaba there was originally a courtyard which in later times was occupied by later burials.

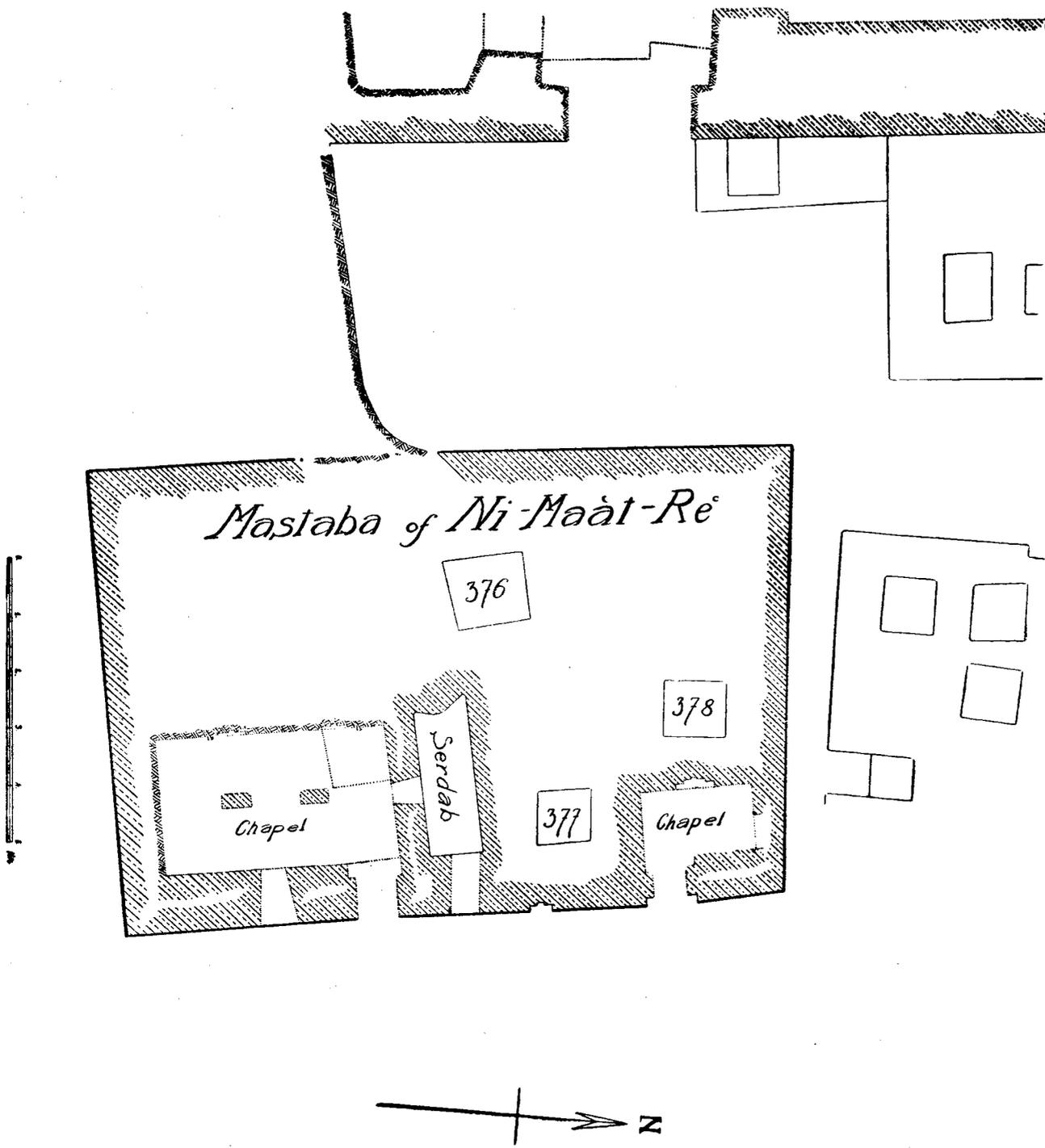
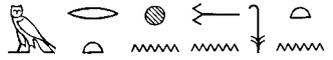
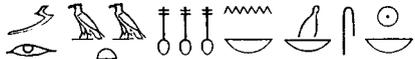


FIG. 224.—MASTABA OF NI-MAAT-RE'

I.—THE CHAPEL OF  NEFER-ES-RES

TITLES

1.  'Concubine of the King.'
2.  'Sole Concubine of the King.'
3.  'Mistress of Pleasures.'
4.  var.  'Mistress of all Nice Pleasures of the King.'
5.  'She who pleases the Heart of the King of Lower Egypt in all his Places.'
6.  'Chief of the Dancers of the King.'
7.  'Chief of the King's Harem.'
8.  'She who sees the Beauty of her Lord every day.'

HER TOMB-PARTNER  "Ni-maat-Re'."

The Chapel :

The chapel of Nefer-es-res (Dim. 2.03 × 1.30 m.) occupies the northern part of the Mastaba of Ni-maat-Re'. Its doorway is situated on the northern side of the eastern wall. The lintel (Fig. 225 and Pl. LXXVII, 1 and LXXVIII, 1) is made of one piece of good local limestone and is covered with two horizontal rows of incised hieroglyphs : ← "[1] A boon which the king gives and

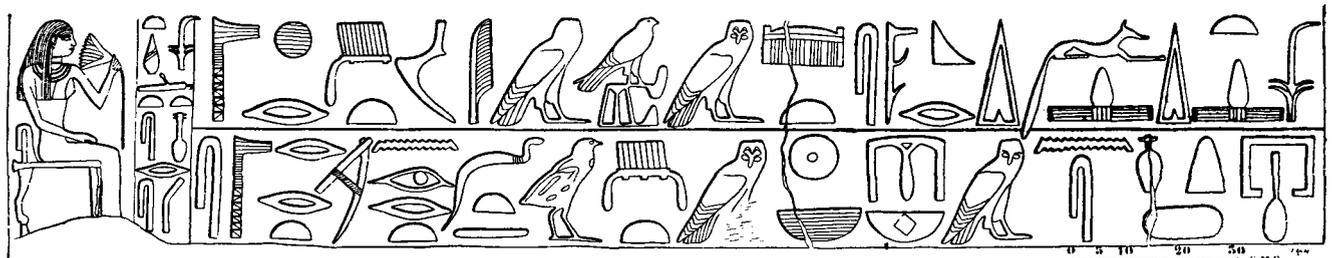


FIG. 225

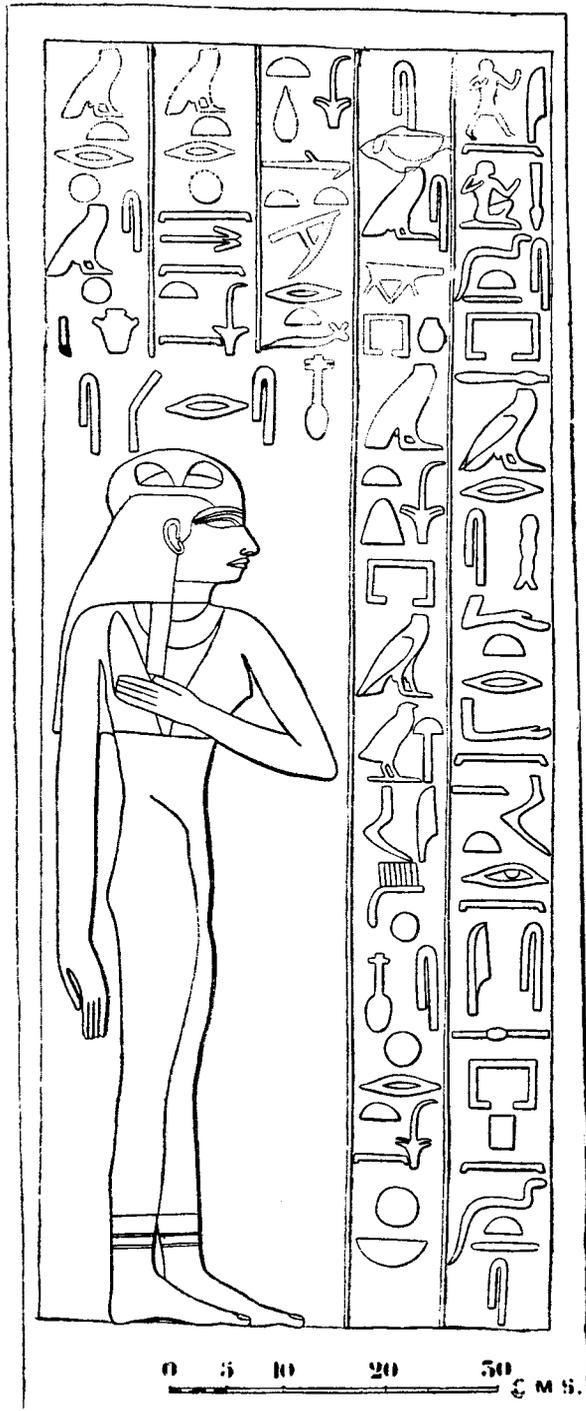
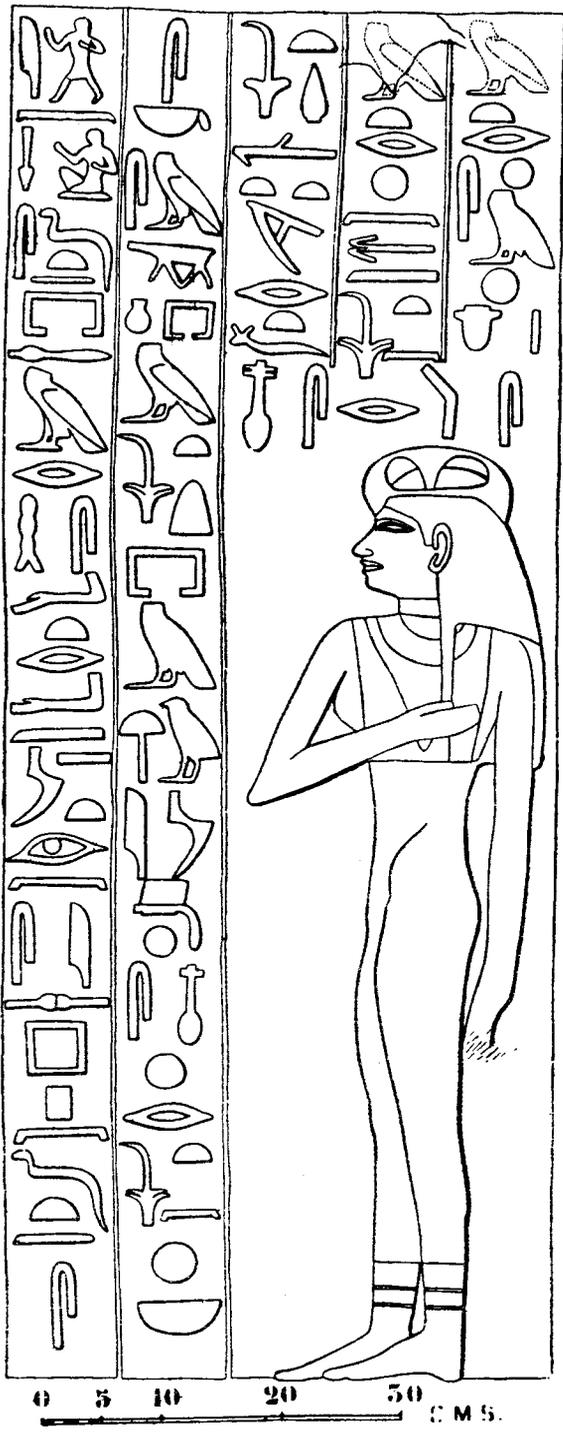


FIG. 226

a boon which Anubis gives, a burial in the necropolis as an honoured one by the god, [2] that offerings may come forth unto her at the voice in every feast and in every day, to the length of eternity, for the one who always does what her god loves, the sole concubine, Nefer-es-res."

At the end of the inscription she is represented seated on a stool and holding in her left hand a lotus flower to her nose, while her right forearm rests on her thigh.

The two jambs of the door bear neither sculpture nor inscription. The two thicknesses of the entrance are sculptured in identical reliefs (Fig. 226 and Pl. LXXVIII, 2 and 3). The owner of the chapel stands wearing a sort of fillet adorned with three flowers upon a wig, the tresses of which fall on her shoulders. She wears a very tight transparent robe, two anklets and a bracelet on her left wrist. One hand is placed on her breast, while her other arm hangs at her side.

Above and in front of her are five vertical columns of hieroglyphs giving her name and titles as well as those of her "partner" who built that tomb for her, reading: either $\rightarrow\downarrow$ or $\downarrow\leftarrow$ "[1] It is her tomb-partner, the overseer of the king's singers of the Great House, Ni-maat-Re', who has made for her this her tomb of eternity (or this tomb of her wakf), [2] while she was [living and] in the interior of the king's harem, because she was well honoured by the king daily. [3] The beloved sole concubine of the king, [4] the chief of the king's harem, [5] the chief of pleasures, Nefer-es-res."

The chapel itself was undoubtedly used as a late burial place. The entrance was found blocked with clay and the lintel besmeared with a layer of Nile mud. It is due to this mud that the inscriptions were marvellously preserved. In the north-eastern corner of the chapel, there is a small niche in which a late burial has been found.

The northern, southern and eastern walls of the chapel bear no inscription and only the western wall is sculptured and inscribed with reliefs.

The False Door :

The false door dedicated to Nefer-es-res (Dim. 2.30×0.70 m.) is composed of slabs of good hard local limestone. The inscriptions in general are very well preserved, and in more than one place the colours are visible (Fig. 228 and Pl. LXXIX).

On lintel "A" there are three horizontal rows of inscriptions: \leftarrow "[1] A boon which the king gives and a boon which Anubis gives, a burial in the necropolis of the western desert as one honoured by the

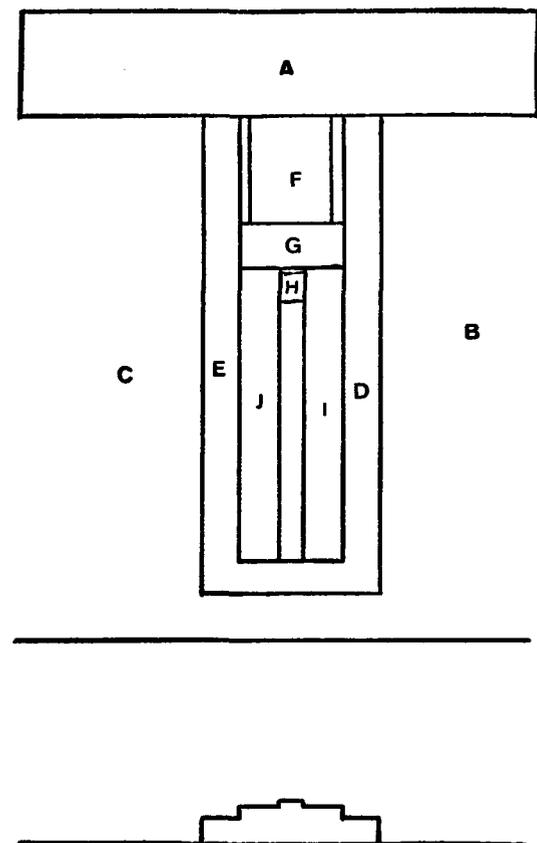
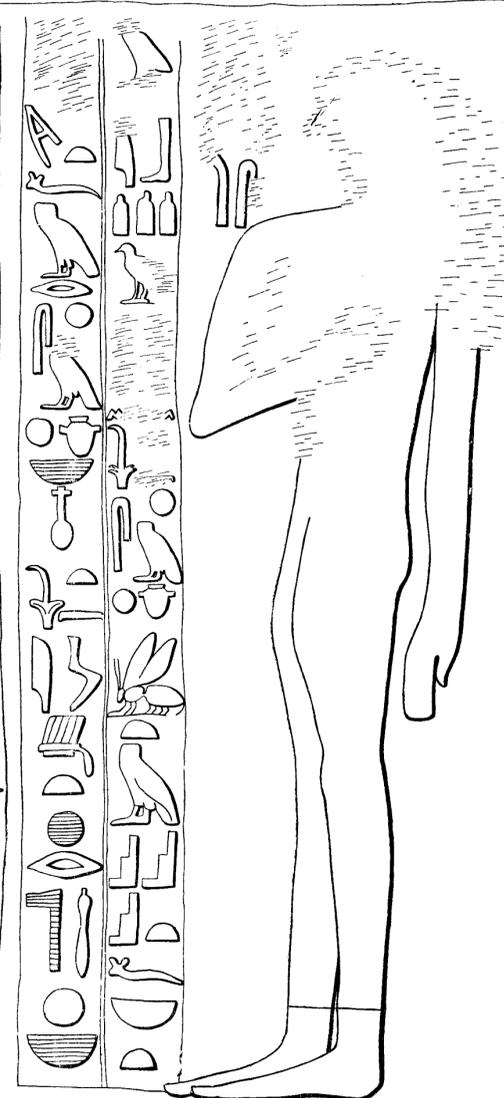
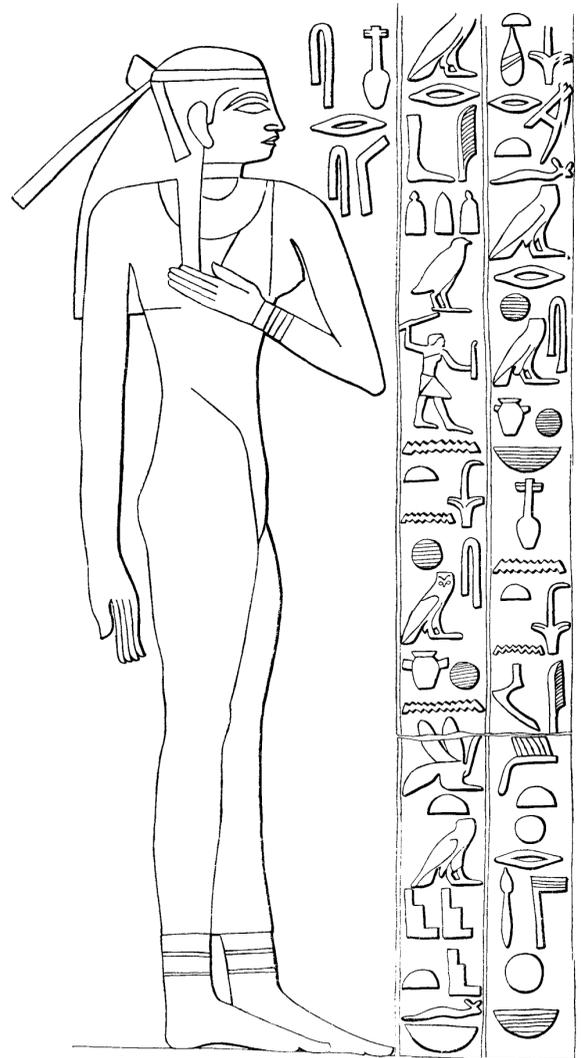
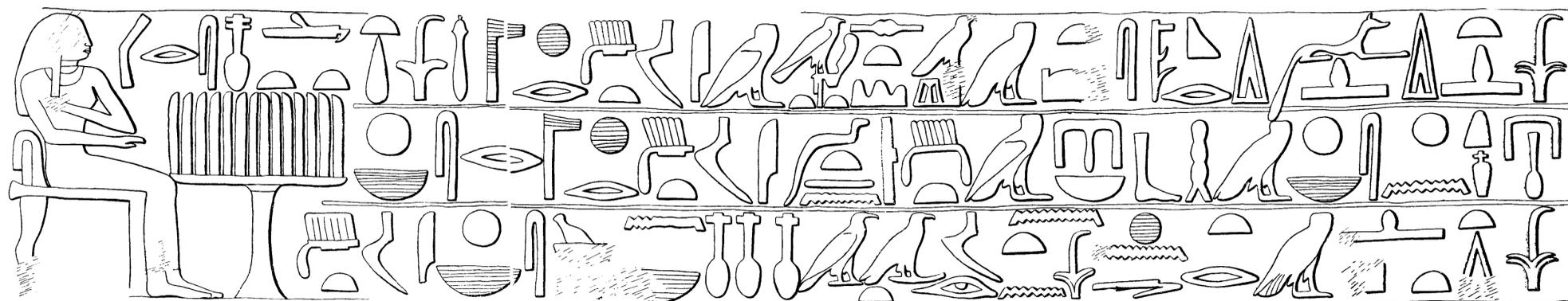


FIG. 227



THE MASTABA
OF NI-MAAT-RE'

FALSE DOOR
DEDICATED TO
NEFER-ES-RES

great god, [2] that offerings may come forth unto her every day, in all the feasts for ever the one honoured by her god every day. [3] The king's sole concubine,⁽¹⁾ the chief of the harem of the king, she who sees the beauties of her lord daily, the honoured, the sole king's concubine, Nefer-es-res."

At the end of the inscription, Nefer-es-res is represented sitting on a stool and in front of her is an offering table. Her left arm is placed on her chest with the hand wide open and the right arm is stretched towards the offering table. She wears a long wig with a tress falling on her chest; and around her neck are two necklaces. She wears bracelets and probably anklets. The whole figure is somewhat damaged, especially the face and the feet.

On "B" and "C" are two identical scenes, but in "B" the figures are much damaged.

On "C" Nefer-es-res is represented standing with the left arm on her chest, the hand being wide open, while her right arm hangs by her side. She wears a tight transparent robe supported by braces, and her hair is tied with a ribbon whose ends fly behind her in the air. Round her neck are two necklaces, one tight and the other pendant on her breast. She wears on her left hand three bracelets and a pair of anklets on each ankle.

Behind her two maid servants are drawn in yellow on two superimposed registers. The upper one is standing in the same attitude as her mistress, but the lower one is represented standing and holding a fan in her hand.

In front of Nefer-es-res are three vertical rows of hieroglyphs in relief: ↓← "[1] The king's concubine, his beloved, the mistress of all nice pleasures of the king, the one honoured by the great god daily, [2] the overseer of the king's dancers, she who pleases the heart of the king of Lower Egypt in every place of his, [3] Nefer-es-res."

On "D" is a vertical row of inscriptions: →↓ "A boon which the king gives and a boon which Osiris gives, that offerings may come forth unto her at the voice every day, according to this secret writing belonging to the profession of the reading priest, to the king's sole concubine, his beloved, Nefer-es-res."

On "E": ↓← "A boon which the king gives and a boon which Anubis gives, that she may walk on the good ways upon which the honoured ones walk to the west in peace, in peace, the honoured, Nefer-es-res."

On the panel "F" she is represented seated on a stool and an offering table is in front of her. Her left hand with the palm open is placed on her breast, while the right one rests on her thigh. She wears a long wig with tresses hanging on her shoulders, two necklaces, a bracelet on each wrist and an anklet on each ankle. The anklets are coloured blue. Her robe is tight and is supported

(1) To be restored 

by braces. The robe is coloured white and her body is coloured yellow, as is usual in the case of the representations of women. In front of her and above her head, her name and some of her titles are inscribed: ←“ The king’s concubine, his beloved, the honoured by the god, Nefer-es-res.”

Below the offering table is inscribed: ←“ A thousand loaves of bread, a thousand jars of beer, a thousand bulls and a thousand geese.”

On “G”: Two horizontal rows running from left to right: →“ [1] The king’s concubine, his beloved, the honoured one, the mistress of all nice pleasures of the king, Nefer-es-res.”

Then she is represented seated on a stool with one hand on her breast and the other on her thigh.

On “H”: “ Nefer-es-res.”

On “I”: One vertical row of hieroglyphs: →↓“ A boon which the king gives, and a boon which Anubis [gives], a burial in the necropolis, the king’s sole concubine, Nefer-es-res.”

On “J”: ↓←“ A boon which the king gives that offerings may come forth unto her at the voice in every feast and every day, the king’s sole concubine, Nefer-es-res.”

This false door was painted dark red and blue, but most of the colours have faded away. The exposure to the air and the changes of weather have affected them in spite of all precautions taken to preserve them.

II.—THE FALSE DOOR OF  HETEP-HERES, CALLED  KHENWT
TITLES

1. ↓  ‘She who is concerned with the King’s Affairs.’
2.  ‘Priestess of Hathor.’
3.  ‘Priestess of Neith.’

At a distance of about 2·00 metres from the entrance of the chapel of Ni-maat-Re^c, is fixed in the eastern wall the false door (Dim. 1·90 × 0·65 m.) dedicated to Khenwt, the wife of Ni-maat-Re^c.

It is made of a single piece of local limestone. The lintel is also made of the same material (Fig. 230 and Pl. LXXVII, 2 and LXXX, 1).

On lintel “A” are two horizontal rows of incised hieroglyphs reading from left to right: → “ [1] A boon which the king gives that offerings may come forth unto her every day, as one honoured by the great god, [2] the priestess of Hathor, the honoured by her husband, the priestess of Neith, the possessor of love, she who is concerned with the king’s affairs, Khenwt.”

At the end of the inscription Khenwt is represented seated on a stool and holding a lotus flower to her nose.

On "B" is: $\rightarrow \downarrow$ "[A boon which the king gives] and a boon which Osiris gives, that she may walk on the good ways upon which the honoured ones walk, she who is concerned with the king's affairs, Khenwt."

At the end of the inscription is the figure of Khenwt standing with the right hand placed on her breast, while the left arm hangs by her side.

On "C" is a vertical row of hieroglyphs: $\downarrow \leftarrow$ "[A boon which the king gives] and a boon of Anubis, a burial in the necropolis, that offerings may come forth unto her amongst the honoured ones, she who is concerned with the king's affairs, Khenwt."

At the end of the inscription is a similar figure of Khenwt as on "B."

On the panel "D" the dead person is represented seated on a stool looking south, towards the chapel of her husband, and in front of her is an offering table. Only the lower parts of the figure of Khenwt and of the offering table are still visible, the rest has weathered away. Below the offering table are represented the kinds of offerings and the number of each.

On the inner lintel "E" is incised in hieroglyphs: \leftarrow "She who is concerned with the king's affairs, the honoured, the beloved of her husband, Khenwt."

At the end of the inscription she is represented sitting on a stool and holding a flower towards her nose as on lintel "A."

On "F" and "G" are two identical vertical rows of inscription: $\rightarrow \downarrow$ or $\downarrow \leftarrow$ "She who is concerned with the king's affairs, Hetep-heres, she who is called Khenwt."

At the end of each row is represented the figure of Khenwt standing and with one forearm on her breast, while the other arm hangs by her side with the hand open.

On "H" is incised the name: Khenwt.

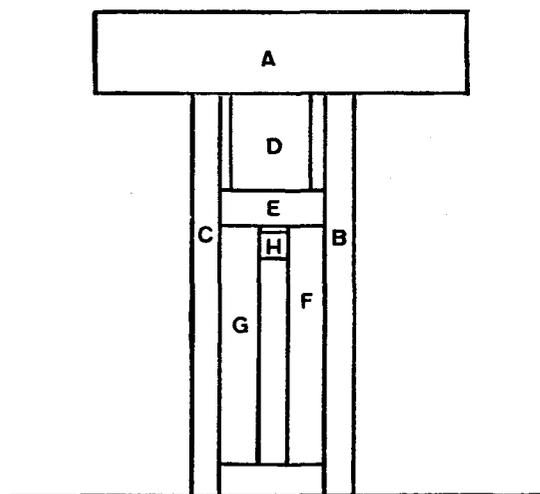


FIG. 229

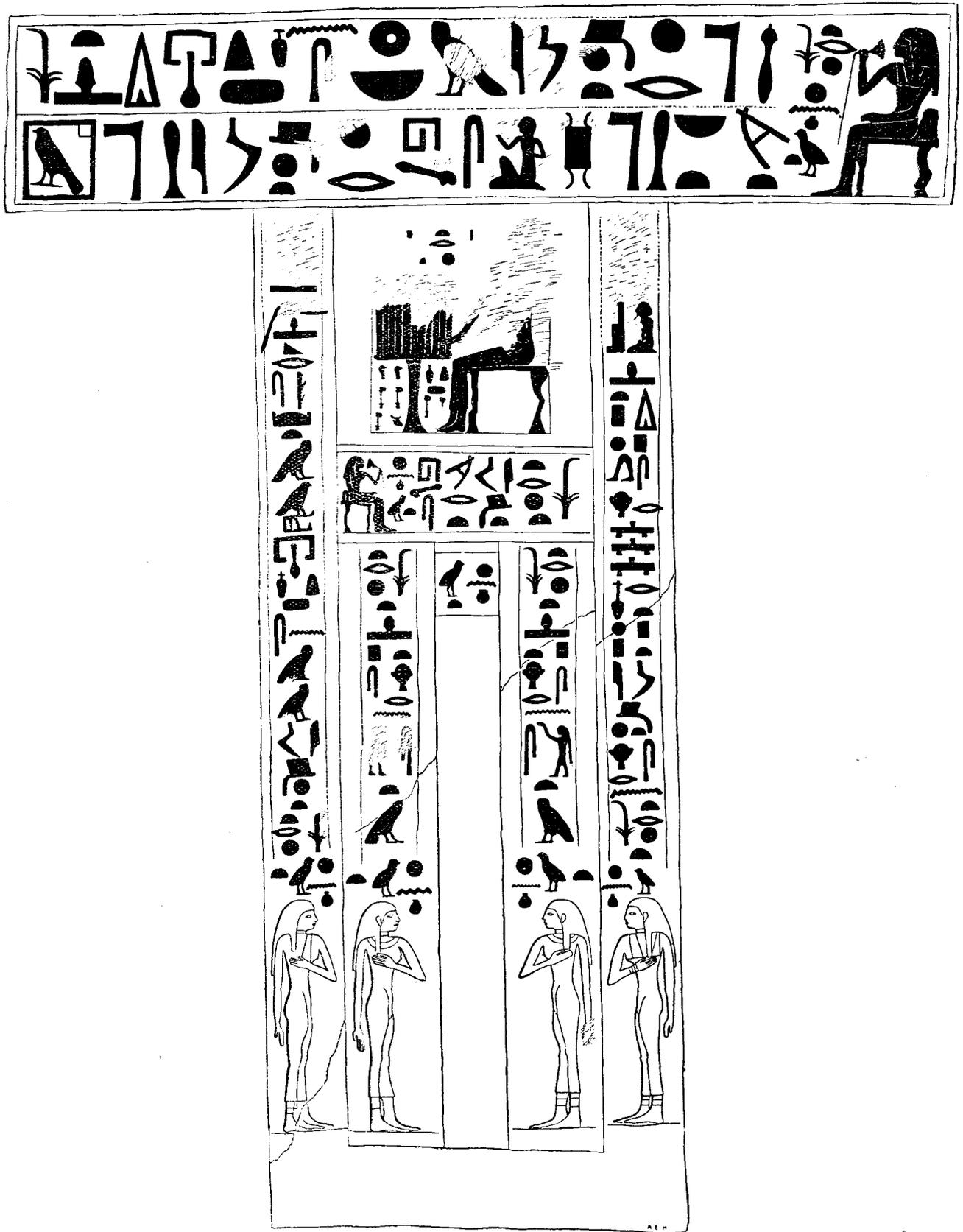


Fig. 230

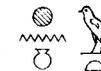
III.—THE CHAPEL OF NI-MAAT-RE'

TITLES

1.  'Overseer of the Singers of the Great House.'
2.  'Leader of the Companions (1) of the King of Lower Egypt.'
3.  'Overseer of all nice Pleasures in the Secret Place of the Great House.'
4.  'Bodyguard under the Throne of the King (?)'
5.  'Master of the Secrets.'
6.  'Overseer of all Pleasures in the Interior Places of the Great House.'
7.  'Friend of the House.'
8.  'He who is in the Heart of his Lord every day.'
9.  'Priest of the Sun-temple Shesep-ib-Re.'
10.  'Purificator of the Pyramid Min-iswt-Ni-wser-Re.'
11.  'Overseer of the Ka-priests of the King's Mother.'
12.  'Purificator of the King.'

(1) See Giza II, p. 190 f.

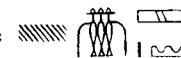
FAMILY

WIFE :—  'Hetep-heres' called  'Khenwt' (see above).

ELDEST SON :—  'Ptah-aper-ef,' with two titles :

1.  'Singer of the Court.'

2.  'Inspector of the Artisans of the Court.'

SON :—  'Ni-maat-Re,' with title  '..... (?)'

THE CHAPEL

The entrance to the chapel of Ni-maat-Re' (Dim. 4.00 × 2.50 m.) is situated at a distance of about 4.25 m. from the southern corner of the eastern wall of the tomb. In front of the doorway near the left jamb was found fixed in the ground a cylindrical small column (Dim. 1.10 × 0.24 m. diam.) the top of which was carved to receive offerings.

The doorway is composed of two jambs each of a single piece of local limestone. The lintel (Dim. 2.70 × 0.46 m.) is also a single piece of local limestone. The jambs and the lintel are all inscribed with hieroglyphs.

The Lintel :

On the lintel are two horizontal rows of incised hieroglyphs (Fig. 231 and Pl. LXXVII, 3 and LXXX, 2): ← "[1] A boon which the king gives and a boon of Anubis who presides over the god's dwelling, a burial in the western desert [after] a very good old age, the honoured by the great god, [2] the overseer of the singer of the Great House, the leader of the companions of the king of Lower Egypt, overseer of all nice pleasures in the secret place of the Great House, Ni-maat-Re'."

At the end of the inscription is represented the figure of the owner of the tomb seated on a stool grasping a long staff in his left hand, while his right forearm rests on his thigh and holds a baton upright. He wears a long wig and a short triangular loin-cloth.

Right Jamb :

On the right jamb are two vertical rows of incised hieroglyphs (Fig. 231) painted blue. The upper and lower parts of the inscriptions are damaged: → ↓ "[1] [Beloved] of the king is the ritualist who will enter this tomb of eternity in order to make offerings according to this secret script of the art of the lector priest and to read for me.....[2]..... this natron.⁽¹⁾ The king has ordered that every useful thing should be made for me. I am honoured more than all nobles (?) ⁽²⁾ the overseer of the..... of the Great House, Ni-maat-Re'."

(1) For purifying the mouth. This custom still exists all over Egypt especially among people who chew tobacco.

(2) Comp. Giza, Vol. I, p. 3;

Left Jamb:

On the left jamb are also two vertical rows of incised hieroglyphs (Fig. 231) partly damaged especially at the top, the middle and the bottom parts. They read: ↓← “[1][Beloved of the king is the] ritualist who will not enter this tomb of eternity in his impurity. He will be[2]..... in the necropolis Concerning this tomb, I have made it because I was honoured by the [king]. Now the artisans The overseer of the singers of the Great House, Ni-maat-Re', He says :

All the inscriptions and sculptures on the two jambs are in relief.

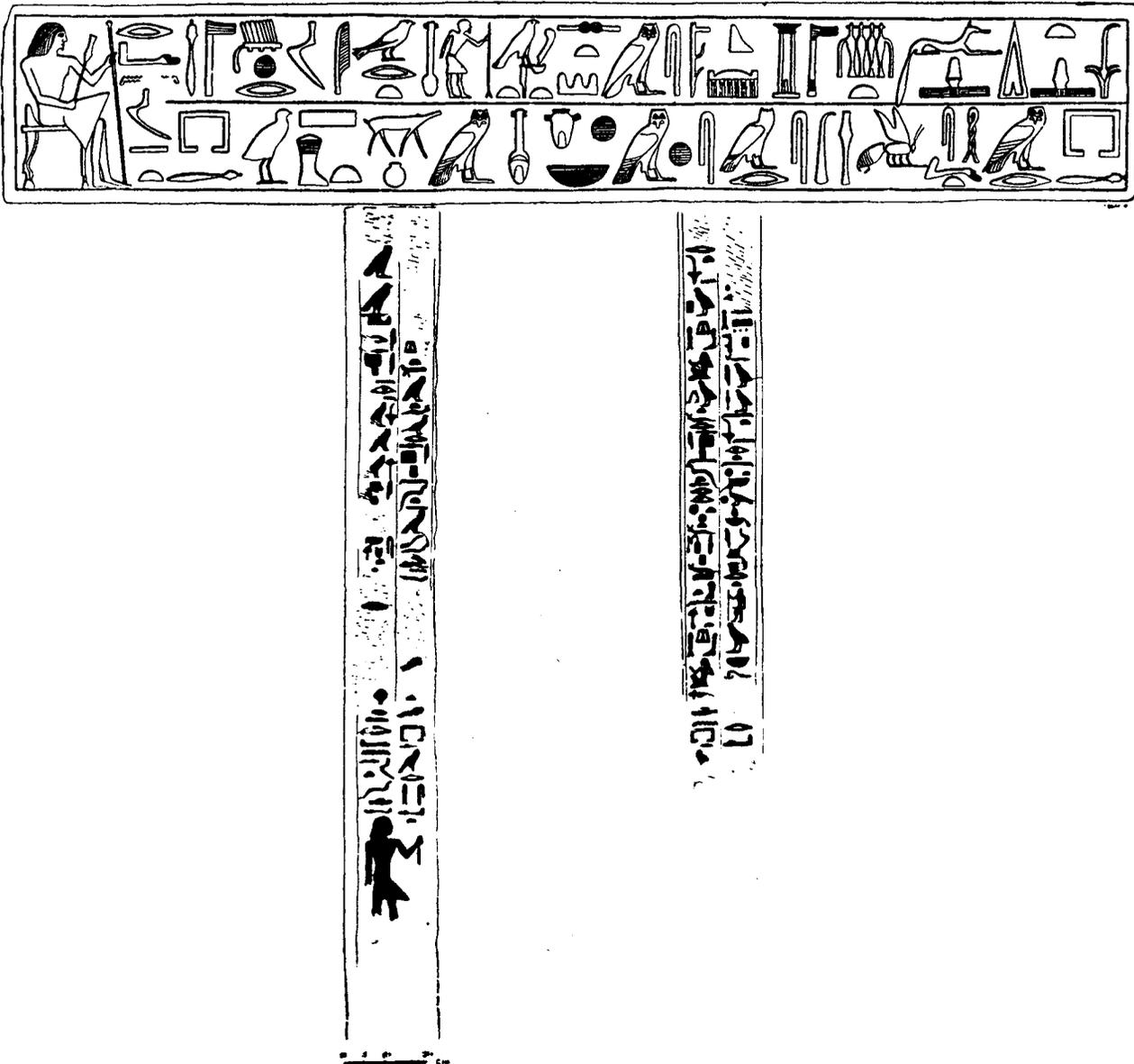


FIG. 231

Right thickness:

On the right thickness (Fig. 232) there are two registers on the upper of which is represented Ni-maat-Re' and his wife beside him entering the tomb. He grasps a long staff in his right hand and a baton is held horizontally in his left. He wears a wig, a loin-cloth over which is a panther's skin whose tail hangs between his legs.

His wife is represented holding his left forearm with her left hand. She wears a long wig, two necklaces and a tight robe supported by braces. The robe was made shorter than usual in order to show the anklets. On her left wrist she wears a bracelet.

Above the two figures their names and some of their titles were originally inscribed, but only few signs still remain.

In front of Ni-maat-Re' his eldest son is represented grasping the lower part of the staff of his father with his right hand, while his left arm hangs by his side with the hand closed. He wears a long plaited wig, a necklace and a short triangular loin-cloth. Above his head is: "His eldest son, the singer of the king, Ptah-'aper-ef (?)."

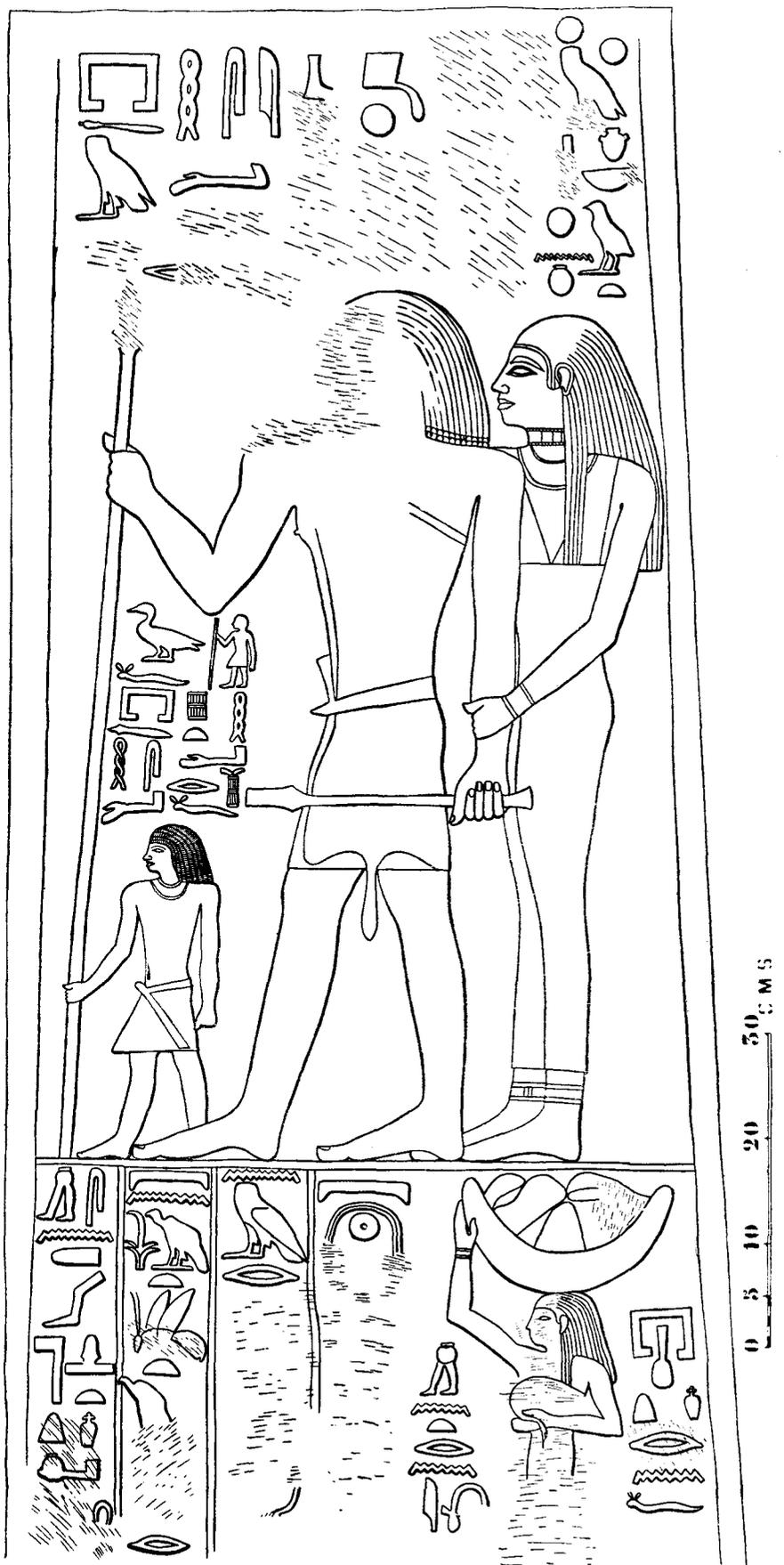


FIG. 232

The lower part of the second register is much damaged. On the right side a female offering bearer is represented entering the tomb and carrying on her head a basket full of offerings supported by her right hand. In front of her are the upper parts of four vertical rows of inscriptions: → ↓
 “They are bringing the circulating offerings (wzeb) of the temple offerings (1) (which are founded) by the mother of the king of Upper Egypt and mother of the King of Lower Egypt, for the overseer of

In front of the offering bearer is: → ↓ “The bringing of a young bull.”

Behind her is: “Invocation offering to him.”(2)

Left thickness :

On the face of the left thickness (Fig. 233 and Pl. LXXXI, 1) is represented a similar scene to the one opposite, but the upper part of it had weathered away. In front of Ni-maat-Re', is represented another son of his called Ni-maat-Re' also.

In the lower register is also represented a female offering bearer. Only the lines of her arms are visible. In front of her there were originally some vertical rows of inscriptions which have also weathered away and few signs only still remain.

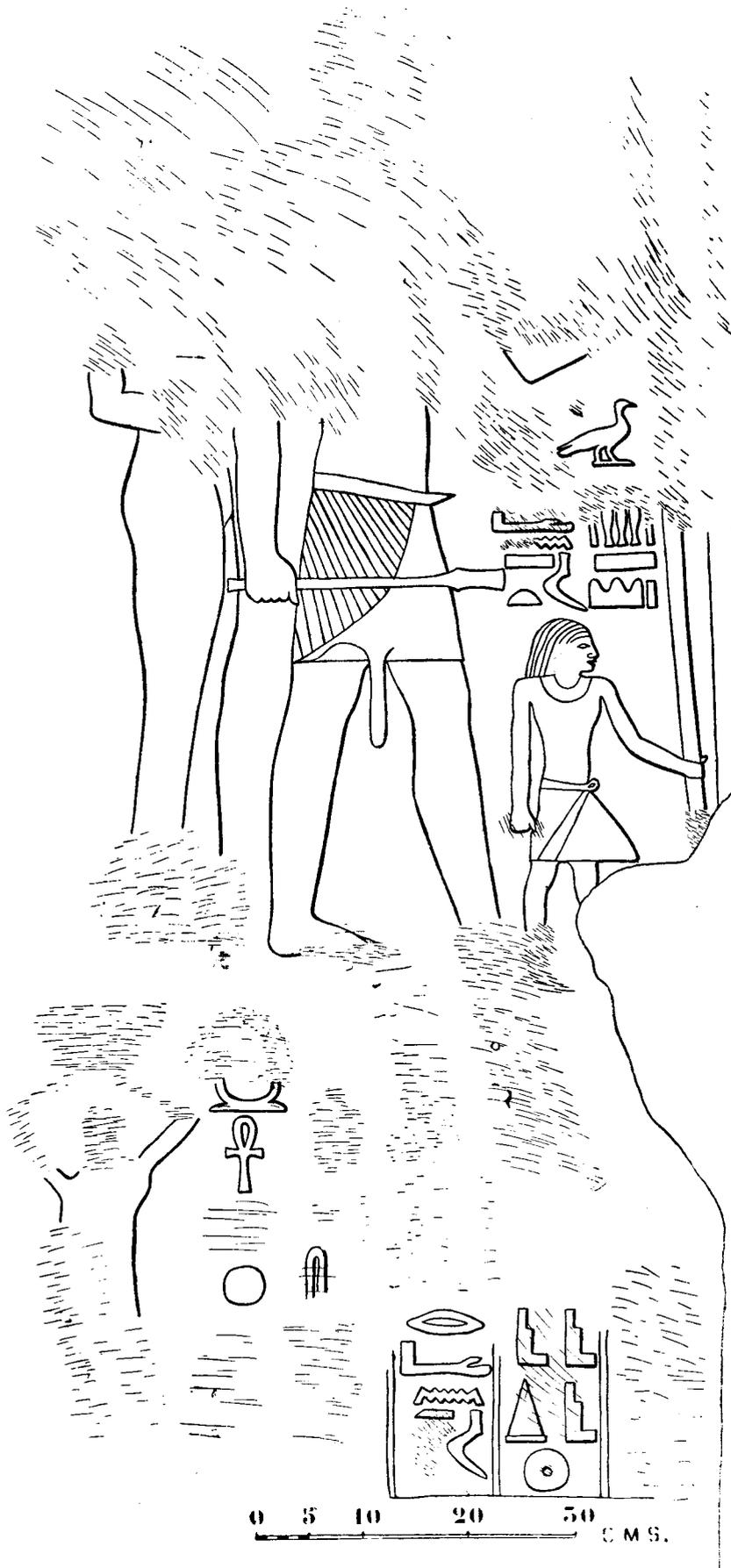
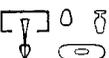


FIG. 233

(1) See Wörterbuch, I, p. 409.

(2) To be restored thus  in Fig. 232.

THE MASTABA
OF NI-MAAT-RE'

NORTHERN WALL

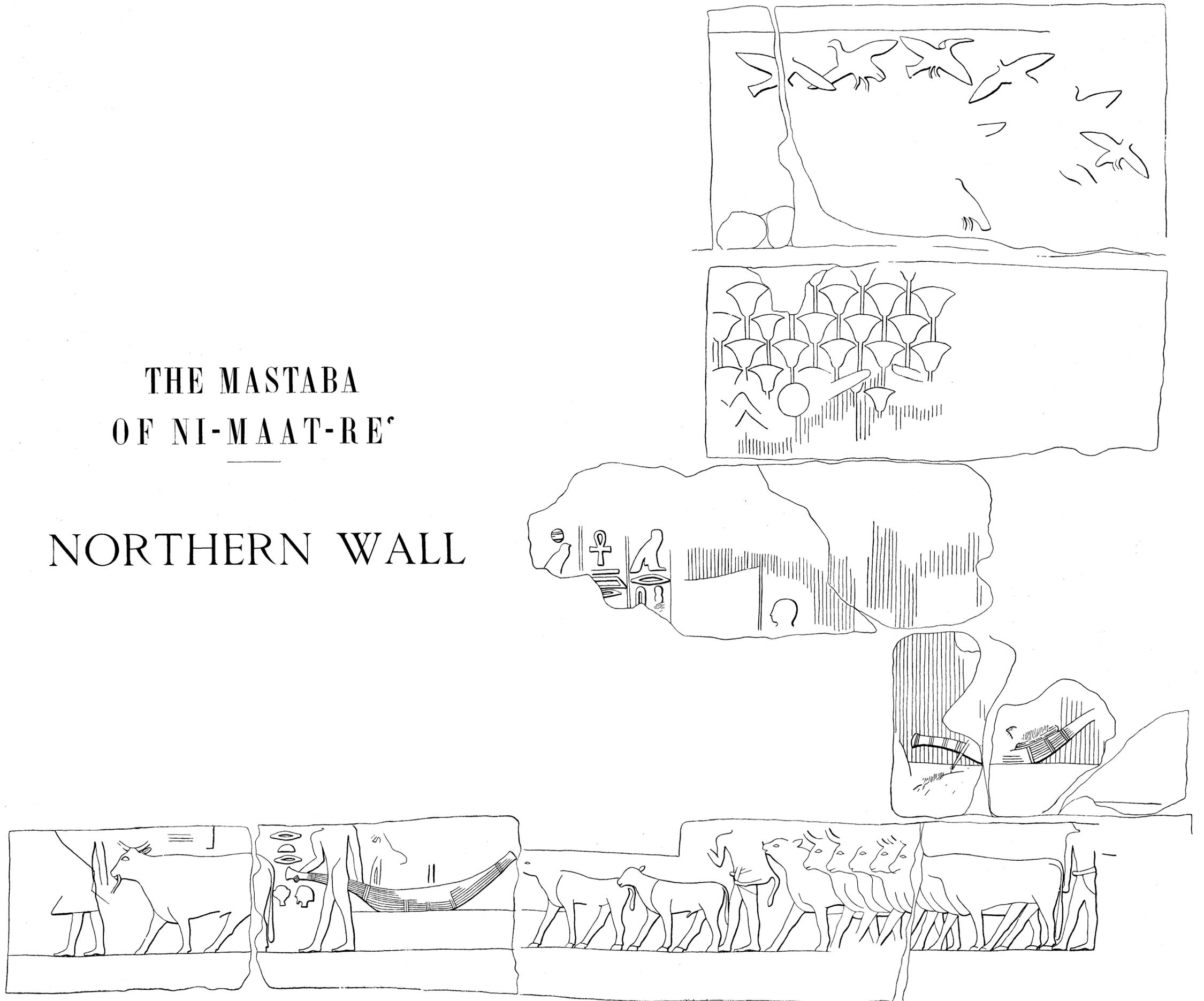
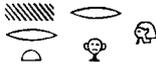


Fig. 236

0 5 10 20 50 C.M.S.

The Northern Wall (Fig. 236):

This wall was built of six courses of local limestone, but only the eastern part is in fair preservation. The upper four courses were sculptured in relief with scenes of daily life but only few parts here and there from these scenes are still existing.

On the third course one can see the scenes of oxen crossing the water. In Lower Egypt and in the province of Fayûm marshes and canals abound specially during the inundation period, thus it was necessary for troops of animals to cross the water often. In our scene here, we see a boat on the water and in front of it is a herdsman guiding an ox. Behind the ox is a vertical row of hieroglyphs, the upper part of which is damaged:  "Going out to the land." The boat itself is directed by one man ferrying it from one bank to the other. In our scene he is at the left bank. On the other side of the water, are seen two young oxen going in the direction of the boat followed by a man carrying a newly born calf on his shoulder. The mother is represented with her head raised as if frightened. Then follow eight oxen driven by a herdsman, all of them are going towards the boat.

On the fourth, fifth and sixth registers are represented two boats in a papyrus marsh. The boat on the right hand is intact, but its contents are damaged. Only a very small part of the large boat is preserved and the head and a part of the arm of the owner of the tomb standing in it can still be seen. In front of him were three vertical rows of hieroglyphs, but few signs only still remain.

Nearly in the middle of this wall at a height of about 1.45 m. there is an opening of a Serdab (Dim. 0.34 × 1.50 m.).

The Serdab (Dim. 2.80 × 0.90 m.) was found empty and it was used for both Ni-maat-Re' and his partner. Near the Serdab was found the torso of a seated person with an arm of his wife (?) round his waist from the back (see Pl. LXXXII, 1 and 2).

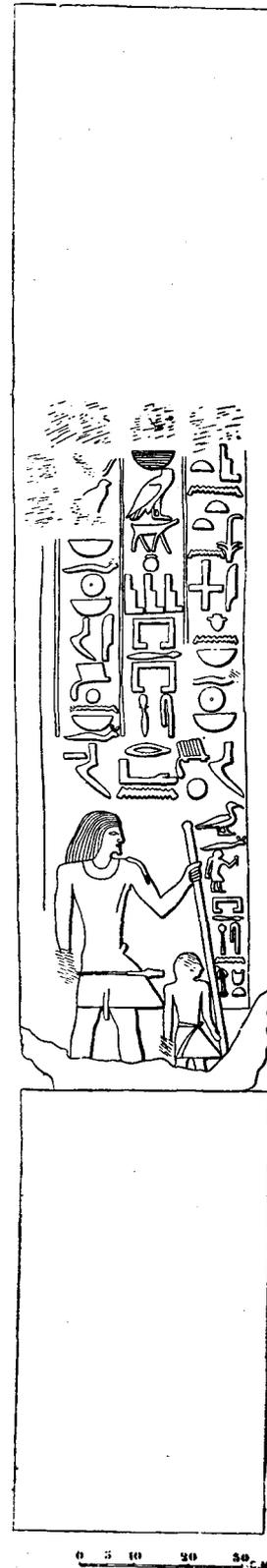


FIG. 235

Description of the Torso :

Upper part, without the head, of a white limestone statuette of a man painted dark red. On his back lies the arm of a woman, probably his wife, who was undoubtedly represented on his right originally. Breadth across shoulder : 0·14,5 m.

The Western Wall (Fig. 237 and Pl. LXXXIII) :

The western wall is occupied by a huge false door finely cut in the rock (Dim. 2·74 × 2·40 m.). Above it are also sculptured in relief a number of offerings of different kinds. On the right hand side of the false door are represented four registers of offering bearers, the lower two of which are almost completely effaced. The first from the top is carrying a long basket (or ribs ?). The head and shoulders are damaged. On the second register is a man in a walking attitude like the upper one looking to the south. He carries in one hand a bouquet of papyrus flowers and carries in the other hand a tall vase.

The false door itself is composed of a cornice decorated with 98 palm-leaves. Below it is a lintel inscribed with three horizontal rows of hieroglyphs in relief : ← “ [1] A boon which the king gives and a boon of Anubis, presiding over the god's dwelling, lord of the sacred land, he who is on his hill, that he may be buried in the necropolis of the western mountain after a very good old age, as an honoured one by the king, as an honoured one by the great god, the overseer of..... of the Great House. [2] A boon which Osiris, who presides in Dedw, gives, that he may walk on the good ways on which the honoured ones, the possessors of the Kas, walk always, that offerings may come forth unto him in the feast of the opening of the year, the feast of Thoth, in the feast of the beginning of year, the wag feast, the feast of Seker [3] the great feast, the feast of burning, the feast of the going out of Min, the feast of Saz, the monthly feast, the half-monthly feast, in the length of eternity, namely, the overseer of the singer of the Great House, the priest of the sun-temple Shesep-ib-Re', the purificator of the pyramid Min-iswt-Ni-wser-Re', [the overseer of the ka-priests] of the king's mother.....”

Below the lintel is carved the façade of a palace on each side of which is a false door. The palace façade and the two false doors are partly damaged especially the upper part of the left one.

Right False Door (Fig. 237) :

On “ A ” Ni-maat-Re' is represented seated on a stool with an offering table in front of him. Above the offering table, a horizontal row of hieroglyphs is inscribed : “ The purificator of the king, Ni-maat-Re'.”

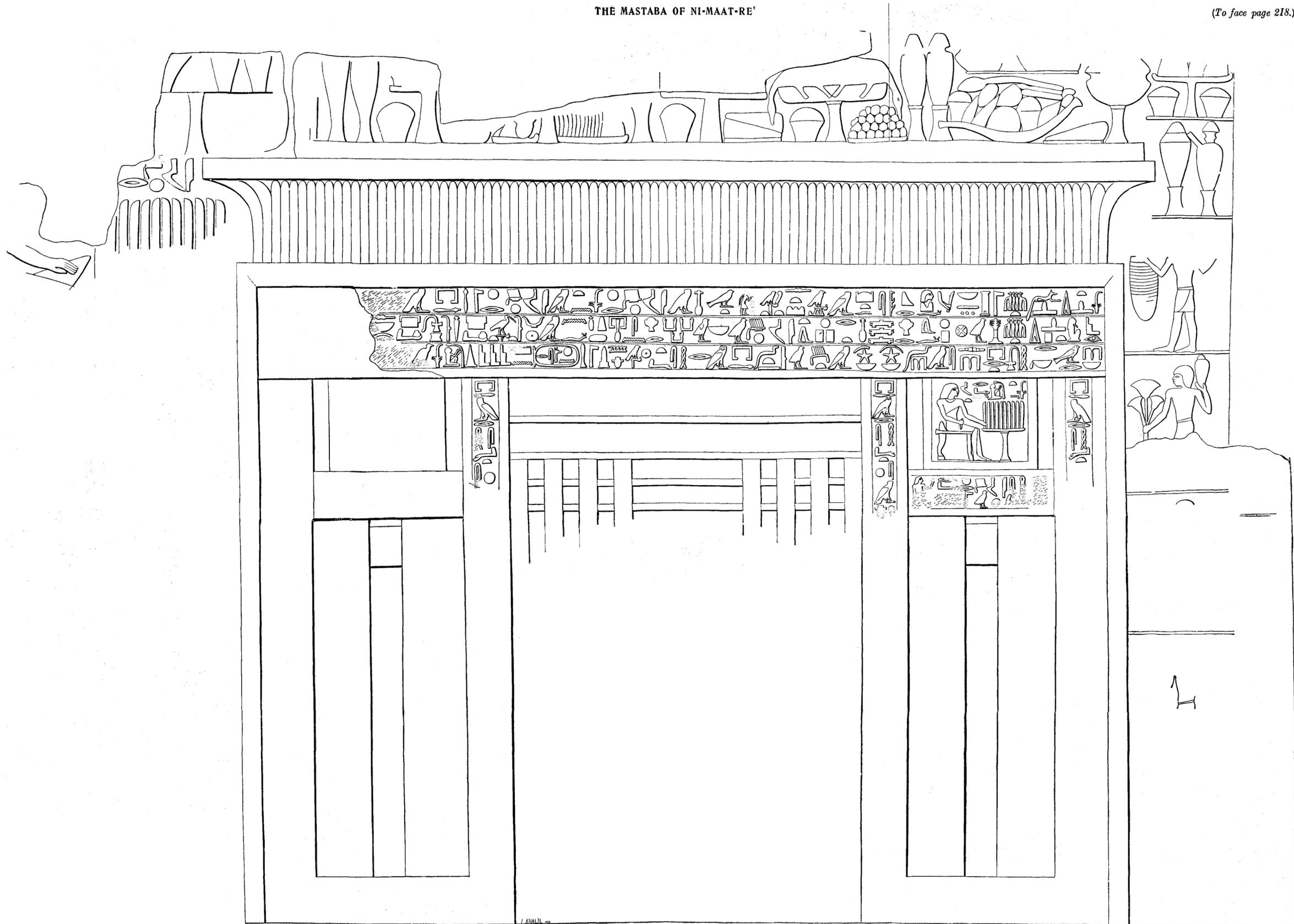


Fig. 237.—False Door in the Western Wall.

0 5 10 20 50 cm.

On "B" and "C" are two identical vertical rows of hieroglyphs, only the upper parts of both are preserved: "The chief signer of the Great House, he who pleases the heart of....."

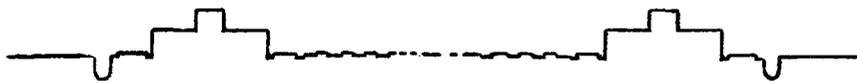
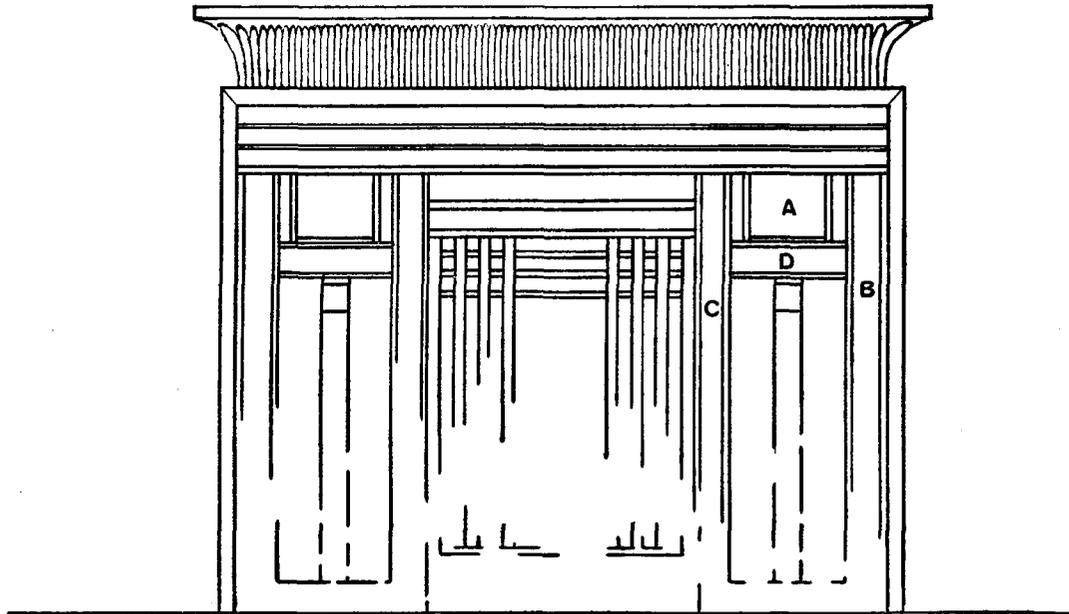


FIG. 238

On "D" is a horizontal row of inscription which is partly damaged and some signs of it have completely disappeared: ← "[The chief] singer, the honoured one by the [great] god, [Ni-maat-Re']."

At the end of the inscription the upper part of the representation of Ni-maat-Re' is visible.

Left False Door (Fig. 237):

All the inscriptions on this false door have weathered away and only the upper part of a vertical line on the right jamb is preserved: → ↓ "The overseer of the signer of the Great House, he who pleases"

On the left side of this huge false door was originally represented the figure of the owner of the tomb sitting on a stool and in front of him is an offering table. One can see from this scene only

the hand of Ni-maat-Re' stretched towards the offering table, a part of his loin-cloth and his feet. Above him was inscribed a horizontal row of hieroglyphs but only a few signs are preserved.

Opposite to the doorway in the western wall and just below the right hand false door is the opening of the sloping passage that leads to the burial chamber.

Southern Wall (Fig. 239) :

In front of the southern wall there was an elevation partly cut in the rock and partly built to receive offerings but it is now damaged and only the part cut in the rock still remains. The wall itself is wholly sculptured in relief with the representation of Ni-maat-Re' seated in front of an offering table and in front of him is a list of offerings not ordinarily composed.

Ni-maat-Re' is represented seated on a stool which has weathered away. He wears a wig, a false beard and a necklace. Above him were eight vertical rows of hieroglyphs bearing some of his titles. Only few signs are still visible as well as the cartouche of Ni-wser-Re' which comes in the composition of one of his titles (*see* p. 211, No. 10).

In front of him are some inscriptions which read from left to right :→ " A boon which the king gives (?) may be made for him an offering perfectly provided to the honoured one, Ni-maat-Re'."

In front of him is a list of offerings composed of five superposed registers of offering bearers.

The lowest one has almost weathered away and only very few signs are visible.

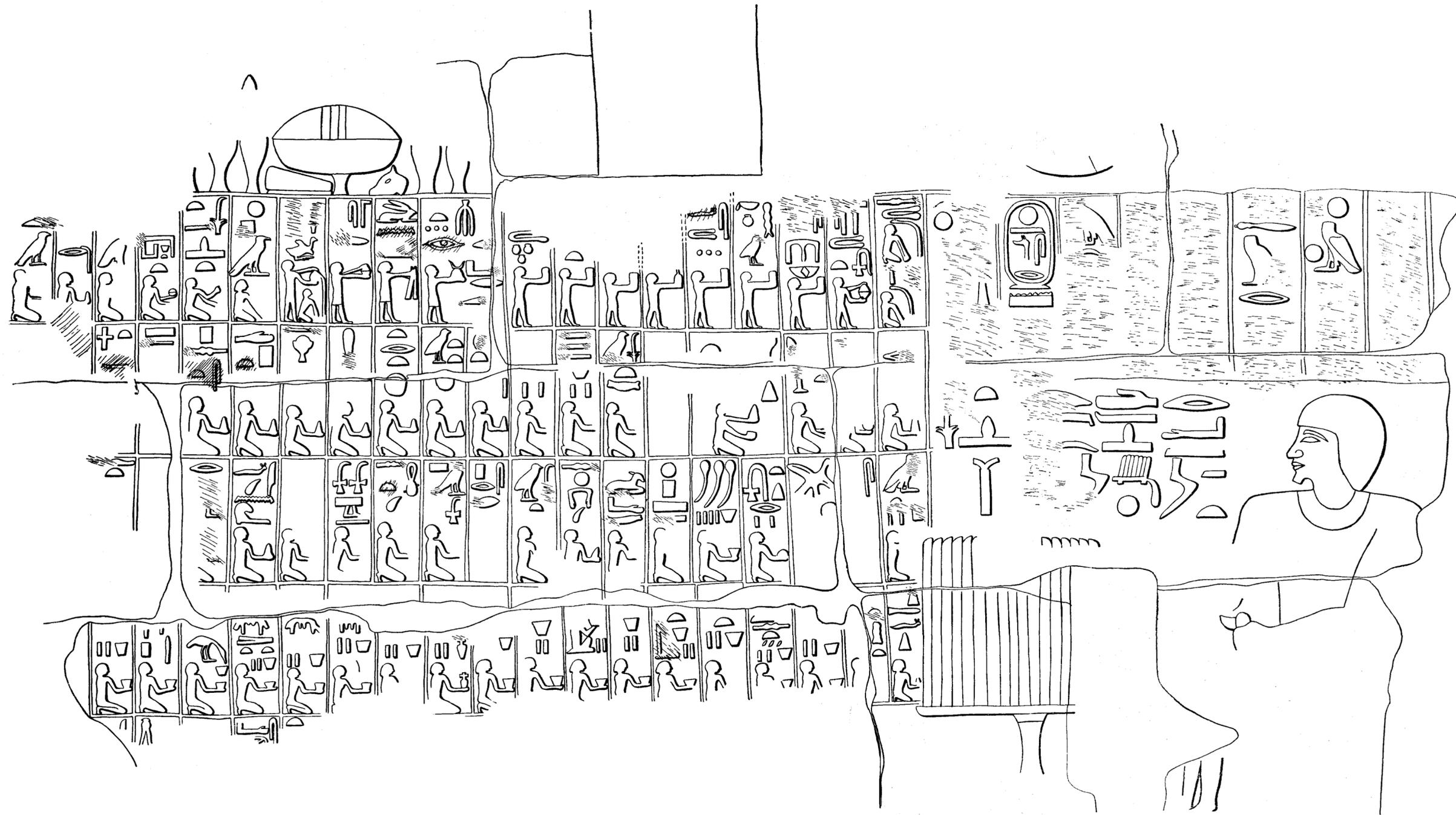
The next three registers are partly damaged and every one of them contained originally 19 or 20 men, every one of them is put in a separate compartment with the hands extended forward with offerings and the name (and occasionally the number) of the things offered is inscribed over them.

The fifth register is also composed of 19 offering bearers, 12 of them are represented in a walking attitude looking towards the owner of the tomb, while seven of them are kneeling like those on the other registers.

Over the offering list is represented some offerings of different kinds. This is perhaps the continuation of the offerings at the top of the western wall.

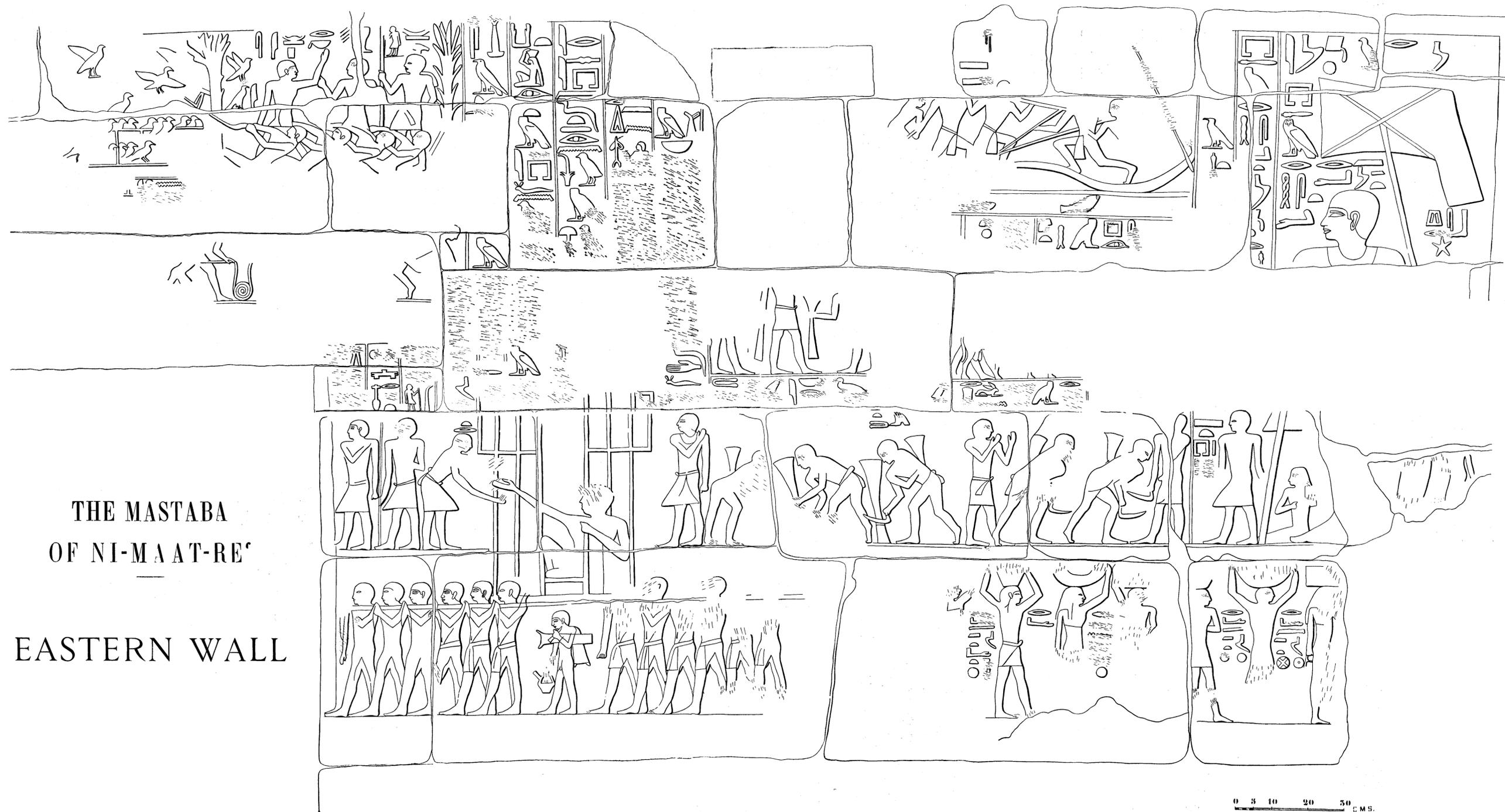
The Eastern Wall (Fig. 240) :

On the right hand side of the eastern wall is represented the owner of the tomb standing under an umbrella and holding a long staff. The lower part of the figure is destroyed. Near his feet is represented the figure of a woman seated on the ground, perhaps his wife. In front of him is the



0 5 10 20 50 C.M.S.

Fig. 239.—Southern Wall.



THE MASTABA
OF NI-MAAT-RE'

EASTERN WALL

0 5 10 20 50 C.M.S.

Fig. 240

figure of a young man and behind him are traces of another male figure. The rest of the wall is covered with scenes of daily life which will be treated in their order as they come on the wall:—

A scene of sailors fighting on their boats. Then follow several rows of hieroglyphs referring to their construction. Only the remains of five rows are still preserved.⁽¹⁾

The second scene, which is at the left hand side at the top represents the catching of birds. The scene is rather damaged.

The second register is very much damaged and traces of figures and hieroglyphs here and there are only visible.

The southern part of the wall is composed of two registers (*i.e.* 3rd and 4th registers). The first represents a scene of the cutting of flax. The one below it (4th) represents offering bearers from the towns of Ni-maat-Re'. The left hand side of the wall is occupied by a scene of twenty-four persons carrying a palanquin. Noteworthy in this scene is the figure of a young boy or a dwarf carrying a bag for clothes, a basin and other objects for the use of Ni-maat-Re'. Unfortunately this rare scene is not intact.

INSCRIBED SLABS FOUND THROWN IN THE DEBRIS OF THIS CHAPEL

(1) Local limestone slab. Dim. 0.47 × 0.40 m. Incised large hieroglyphs with a part of the name of Ni-maat-Re' (Fig. 241).

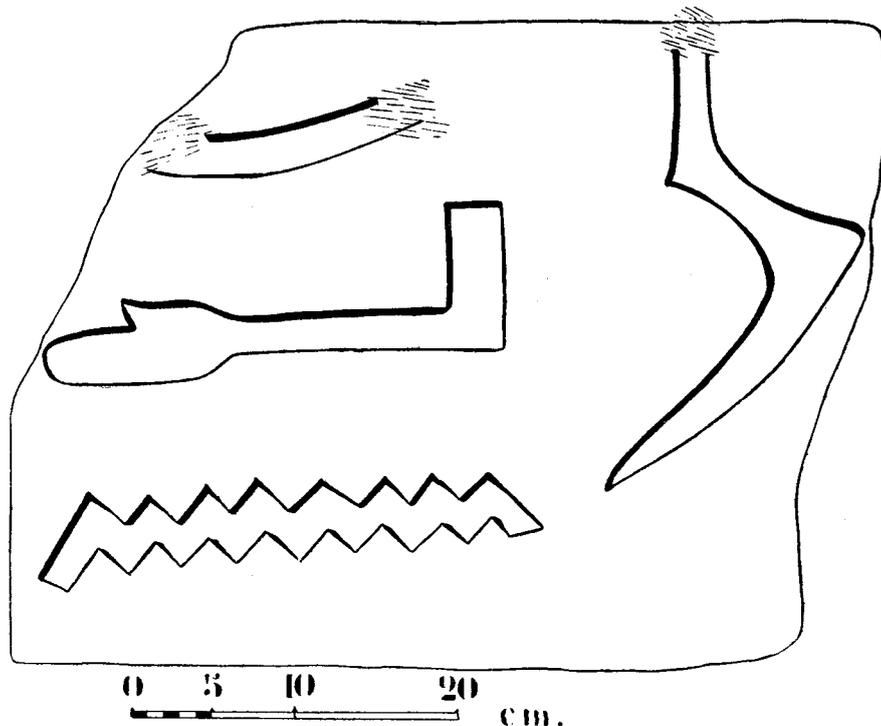


FIG. 241

(1) "Rejoicing the heart in the work which has been made in his tomb As to my tomb of eternity, I have made it because ( ) I have given to the workman with every wage." Compare tomb of Merwka.

(2) Two fragments of local limestone that go together. Dim. 0.80×0.40 m. Incised large hieroglyphs with: "..... king's mother, overseer....." (Fig. 242).

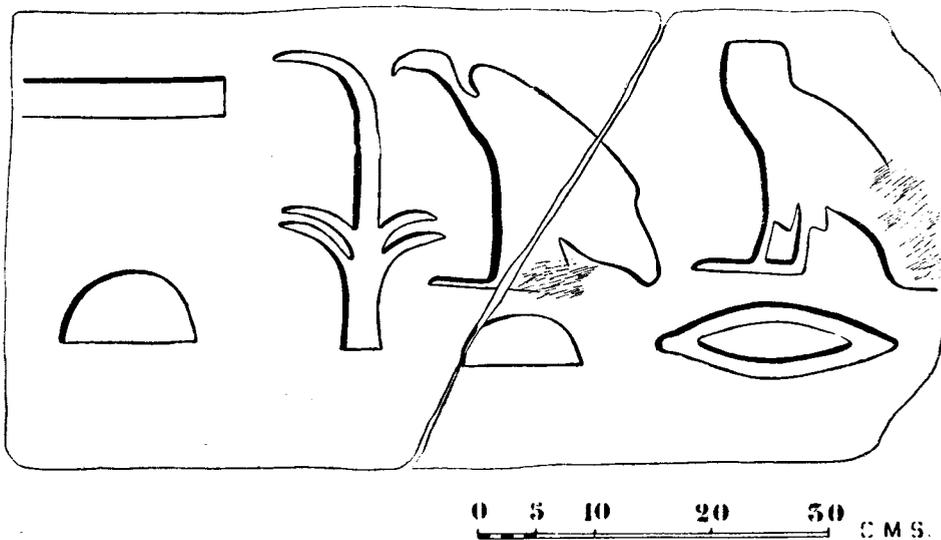


FIG. 242

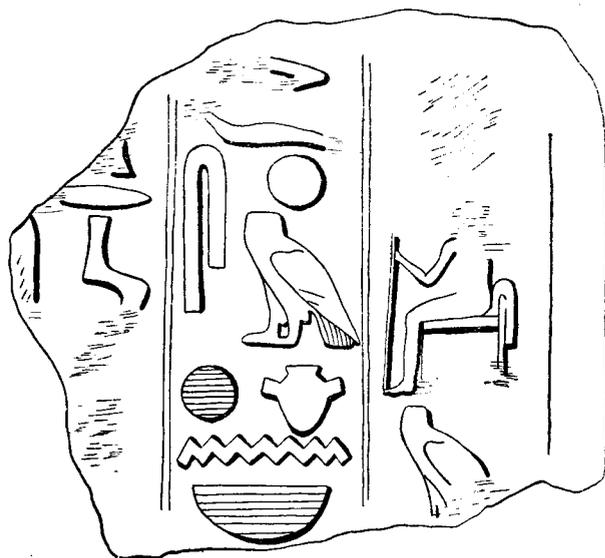


FIG. 243

(3) Local limestone slab. Dim. 0.35×0.32 m. Inscribed in relief with three vertical rows of hieroglyphs (Fig. 243).

(4) Local limestone slab. Dim. 0.43×0.17 m. Inscribed in relief with three vertical rows of hieroglyphs (Fig. 244).

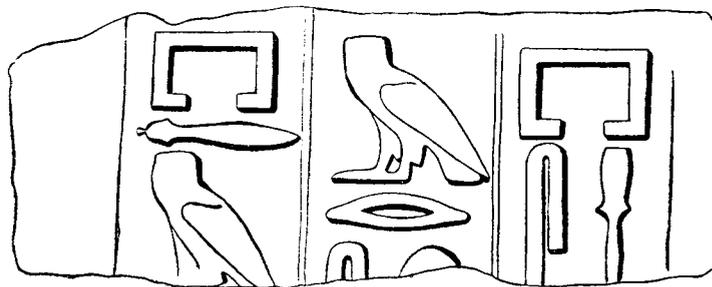


FIG. 244

(5) Local limestone slab. Dim. 0.40 × 0.25 m. Incised with the figure of a hawk (Fig. 245).

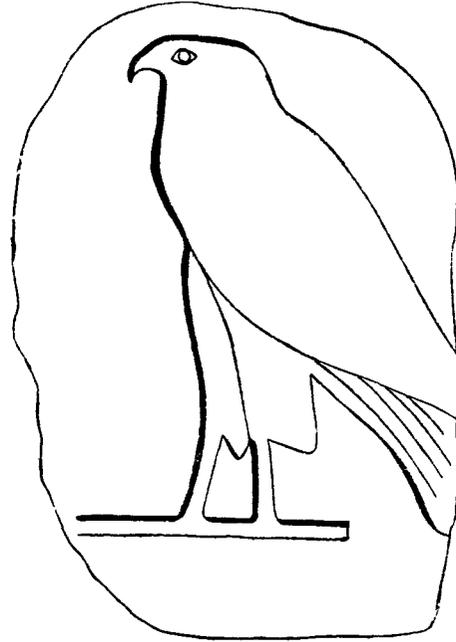
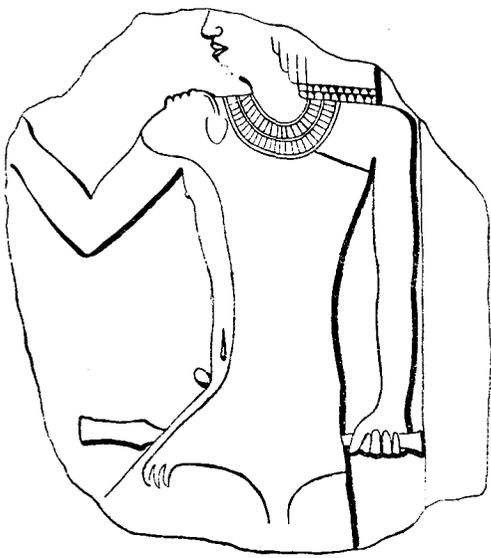


FIG. 245



(6) Local limestone slab. Dim. 0.32 × 0.30 m. Inscribed in relief with the figure of a man in a walking attitude. He is wearing a wig, a broad necklace and a panther's skin. He holds the *Khrep* by his left arm. Traces of dark red colour are still visible on this figure (Fig. 246).

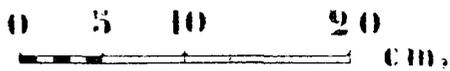


FIG. 246

(7) Local limestone slab. Dim. 0.27 × 0.22 m. Inscribed in relief with: "..... Ka-priest, Ni-maat-Re' (Fig. 247).

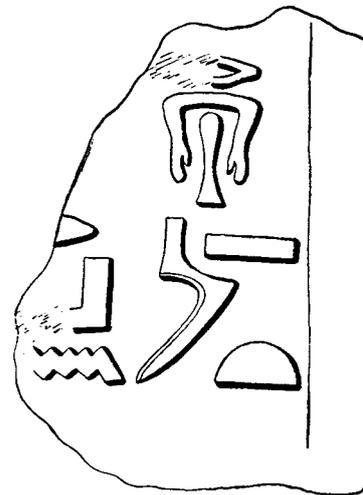


FIG. 247

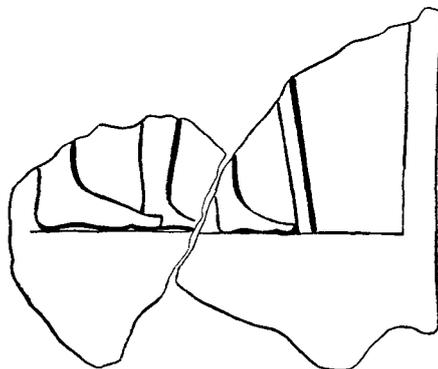


FIG. 248

(8) Two fragments of local limestone that go together. Dim. 0.26 × 0.20 m. Inscribed in relief with two figures only the feet and parts of the legs of which are visible (Fig. 248).

The following objects were found thrown in the debris in the surroundings of the Mastaba of Ni-maat-Re' :—

(1) Two fragments of a round alabaster offering table which was originally incised with certain representations.

(2) A fragment of another alabaster offering table incised with an offering list.

SHAFTS

SHAFT No. 376 (Fig. 249):

Grave: Pit 4 m. deep with large side-chamber on the south. Aperture opened.

Burial: The side-chamber contains a rough local limestone sarcophagus built high above the floor. Both chamber and sarcophagus contained nothing but debris.

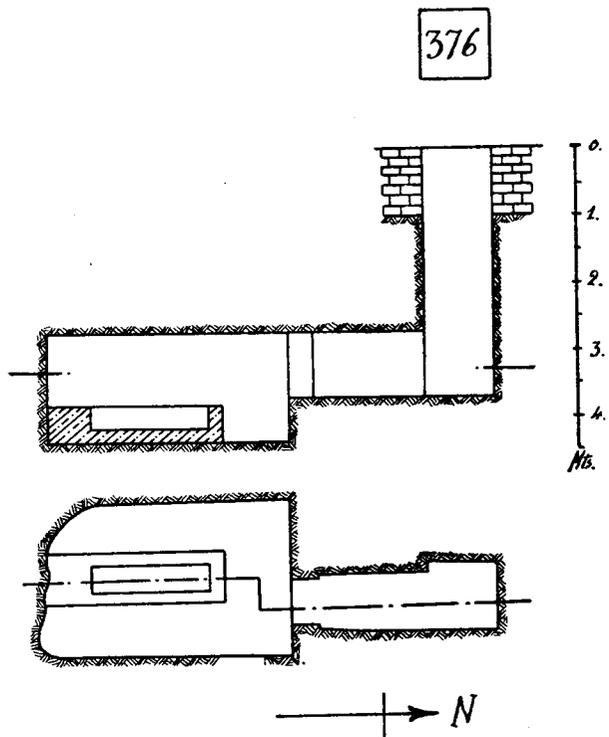


FIG. 249

377

SHAFT No. 377 (Fig. 250):

Grave: Pit 2.55 m. deep with a very small burial chamber on the south. Aperture closed with small slabs of local limestone and mortar.

Burial: The skeleton seems to have disappeared by the effect of something like humidity. Only ashes of it still exist.

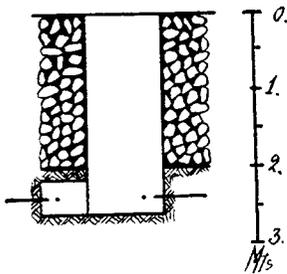


FIG. 250

378

SHAFT No. 378 (Fig. 251):

Grave: Pit 3 m. deep with side-chamber on the west. Aperture opened.

Burial: The side-chamber contained nothing but debris.

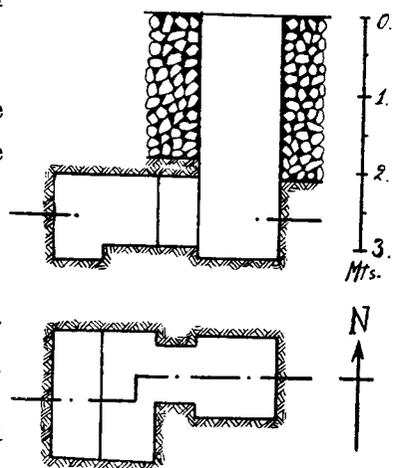
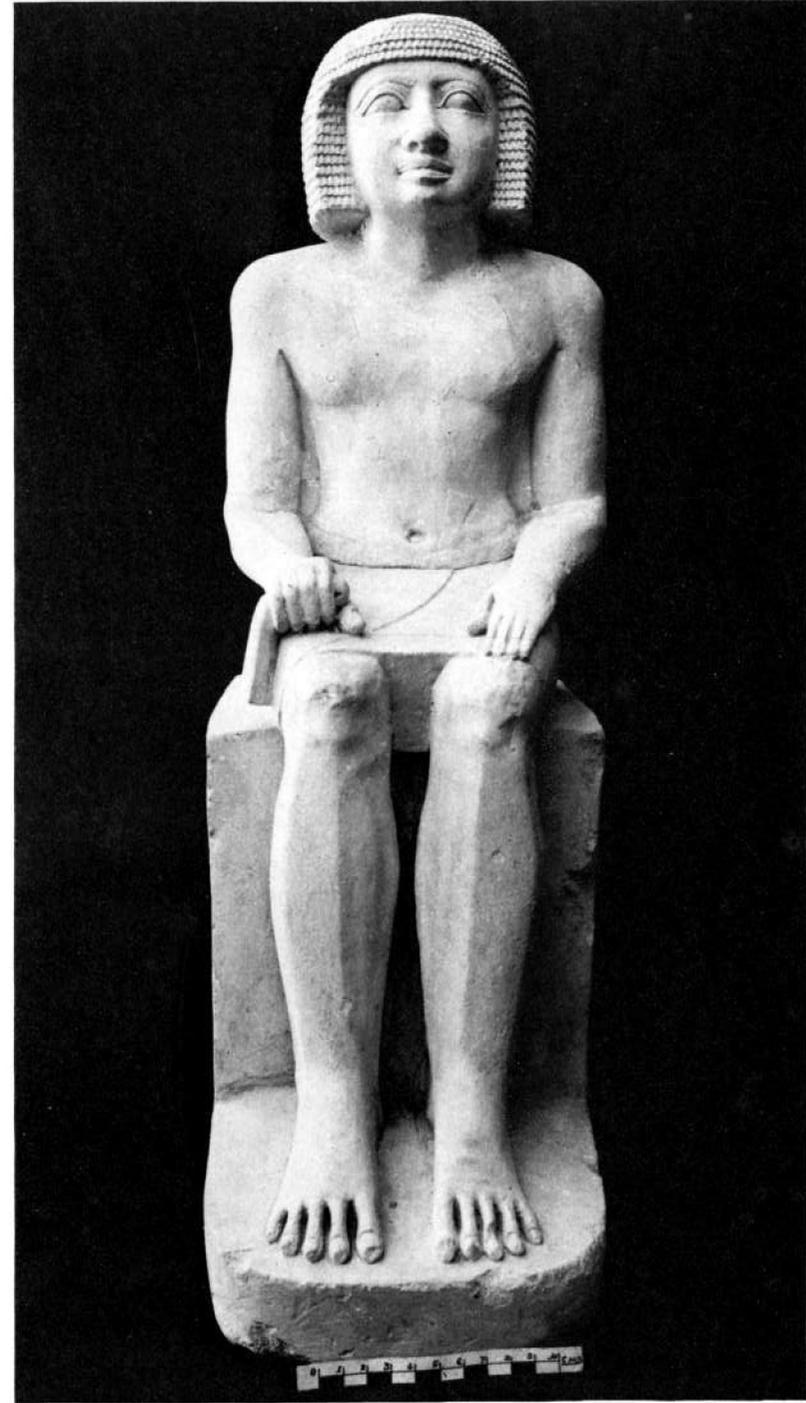
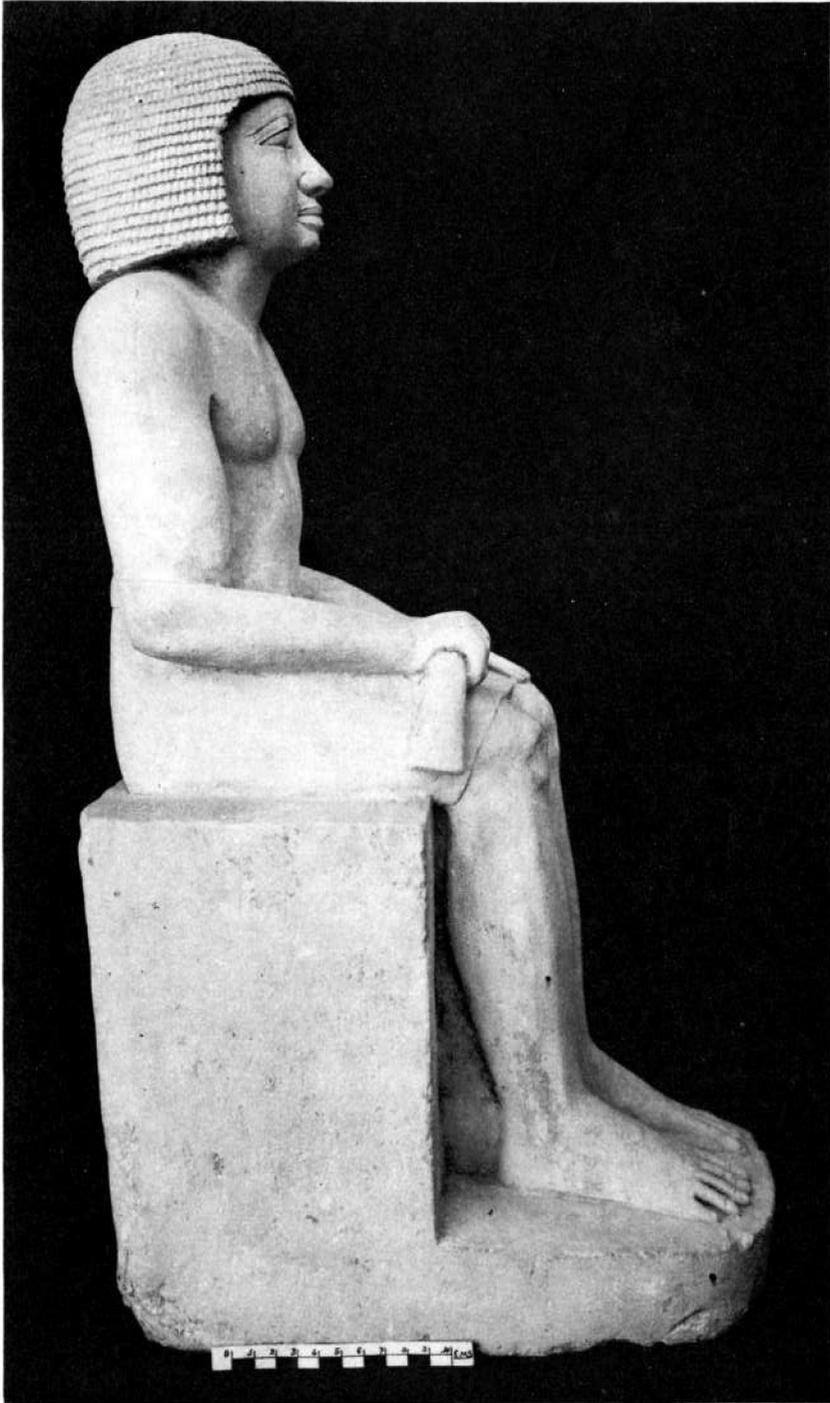


FIG. 251

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MASTABA OF WETETH-HETEP
First white limestone statue.

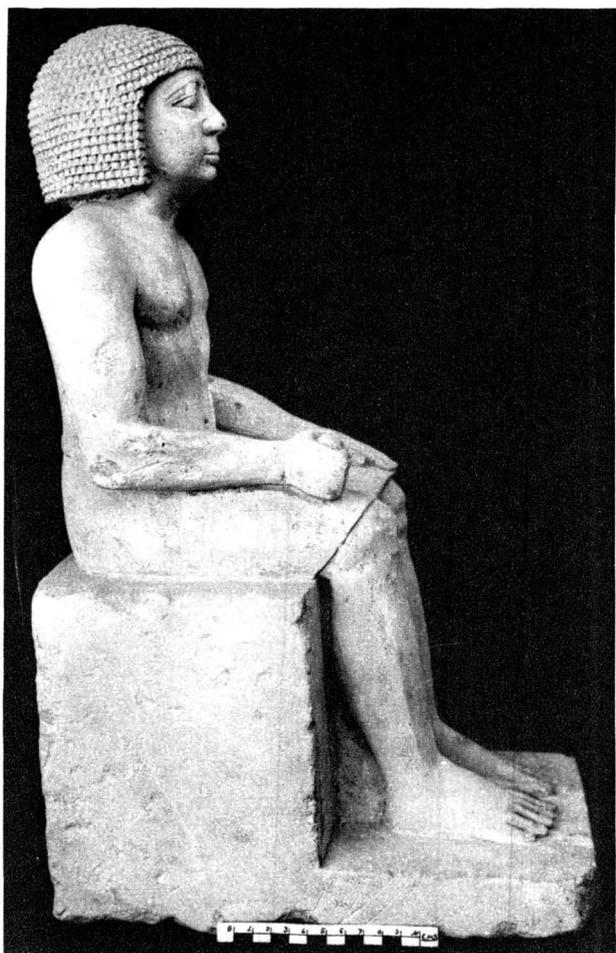


Fig. 1.

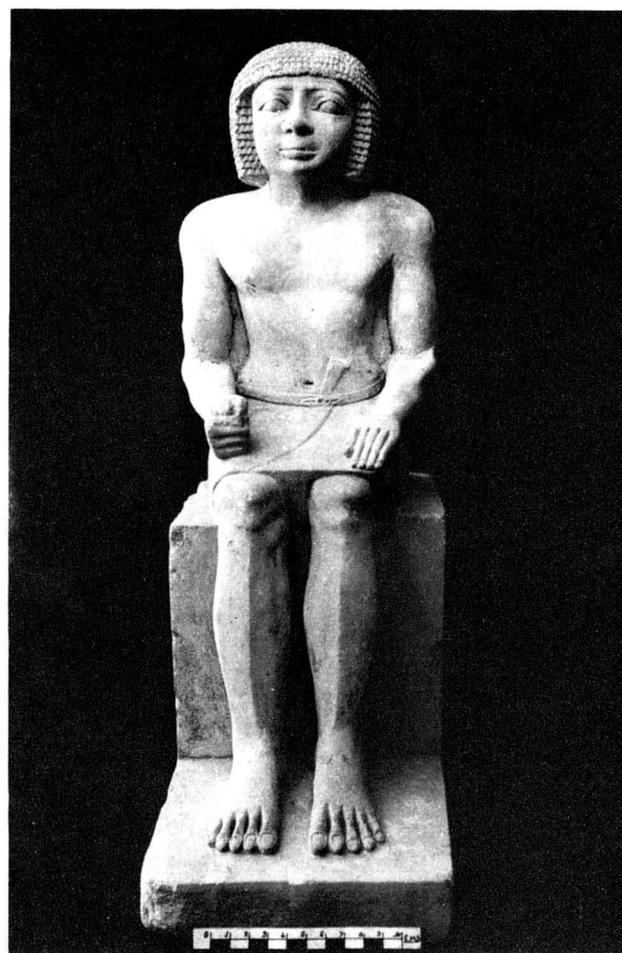


Fig. 2.

MASTABA OF WETETH-HETEP
Second white limestone statue.

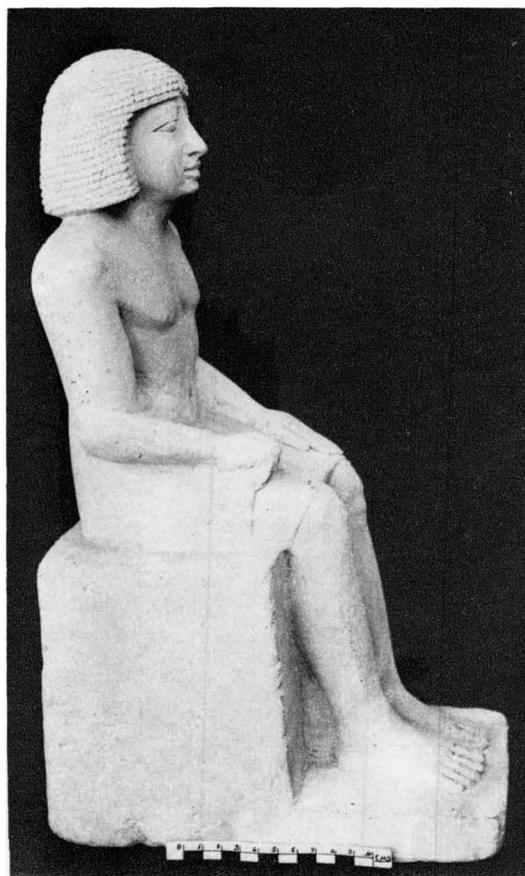


Fig. 3.

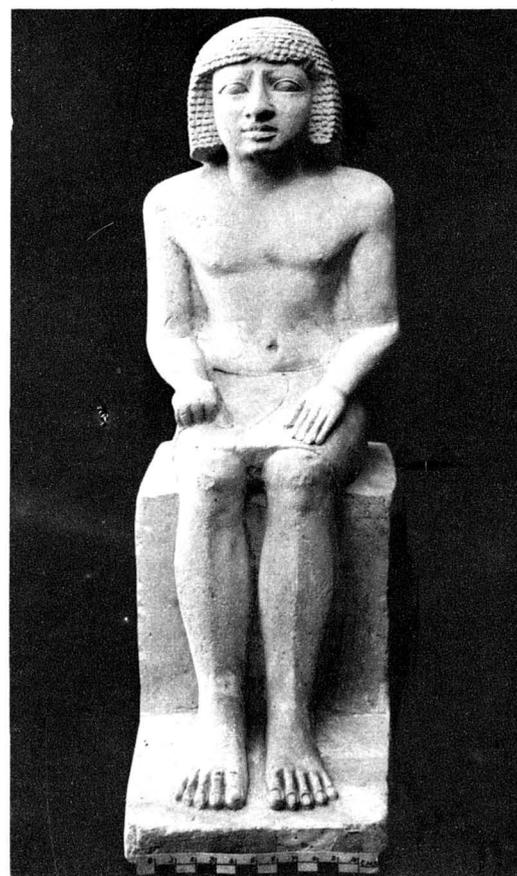
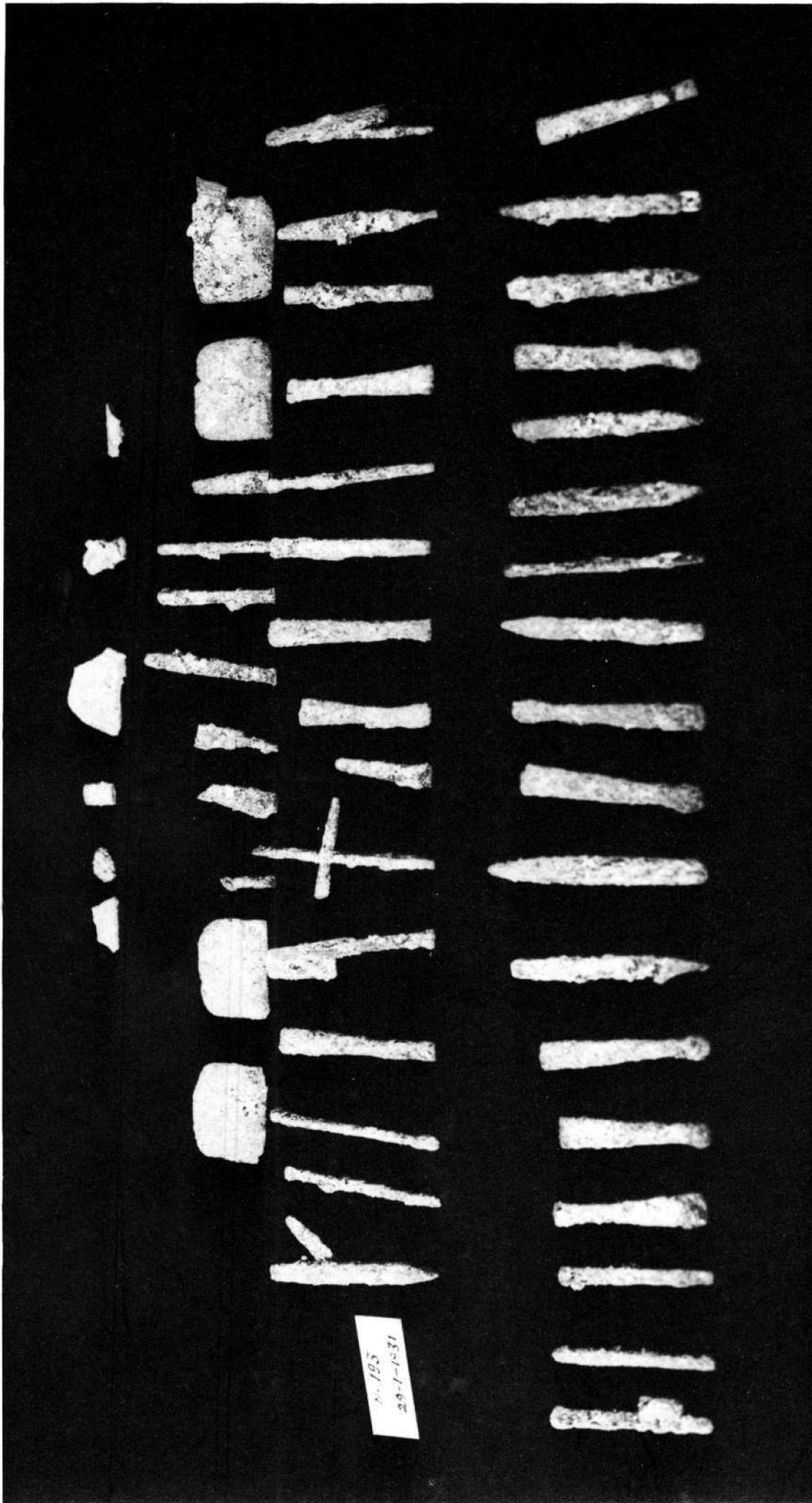


Fig. 4.

MASTABA OF WETETH-HETEP
Third white limestone statue.



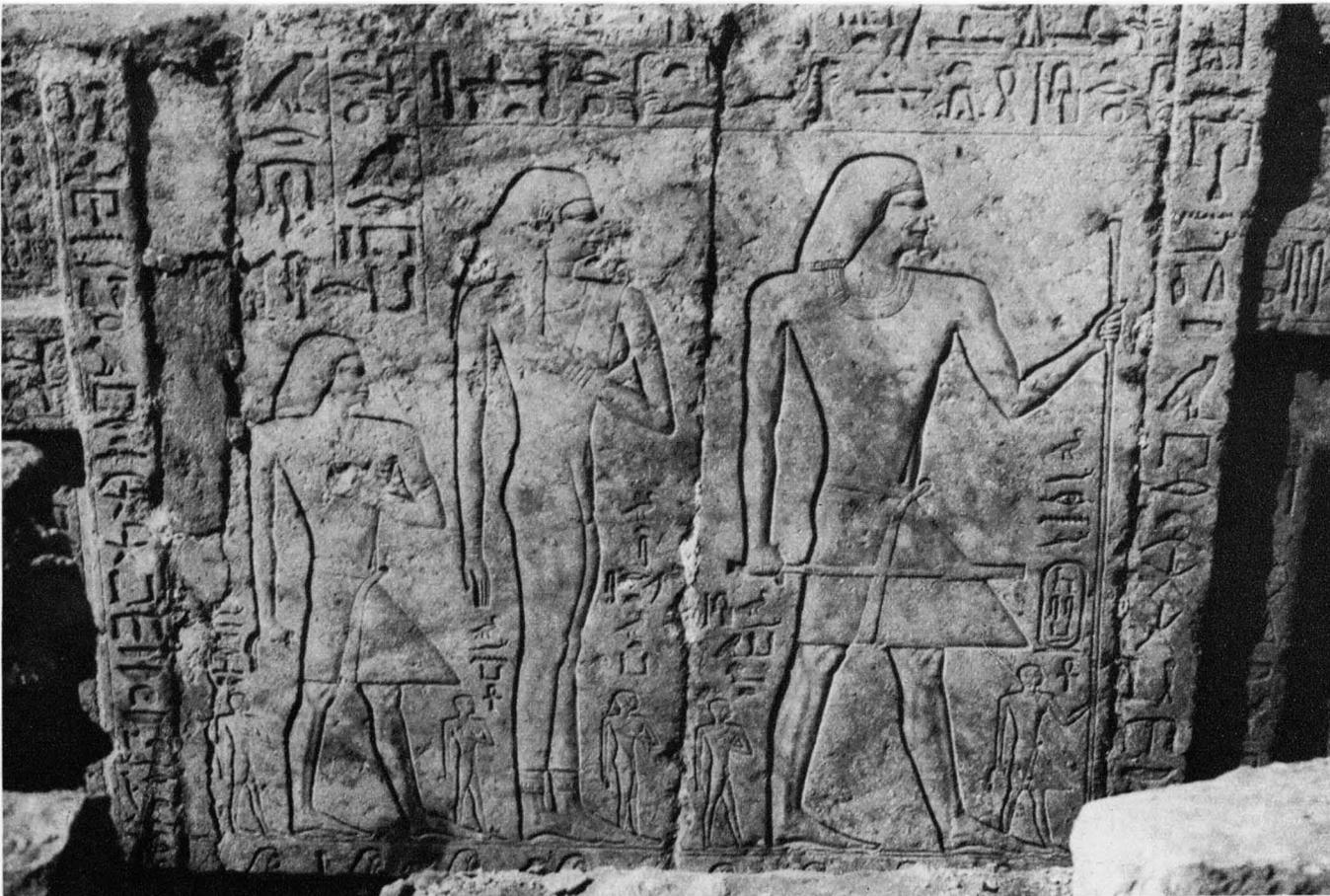
MASTABA OF WETETH-HETEP
Selection of models of copper tools.



MASTABA OF WASH-PTAH
Entrance.

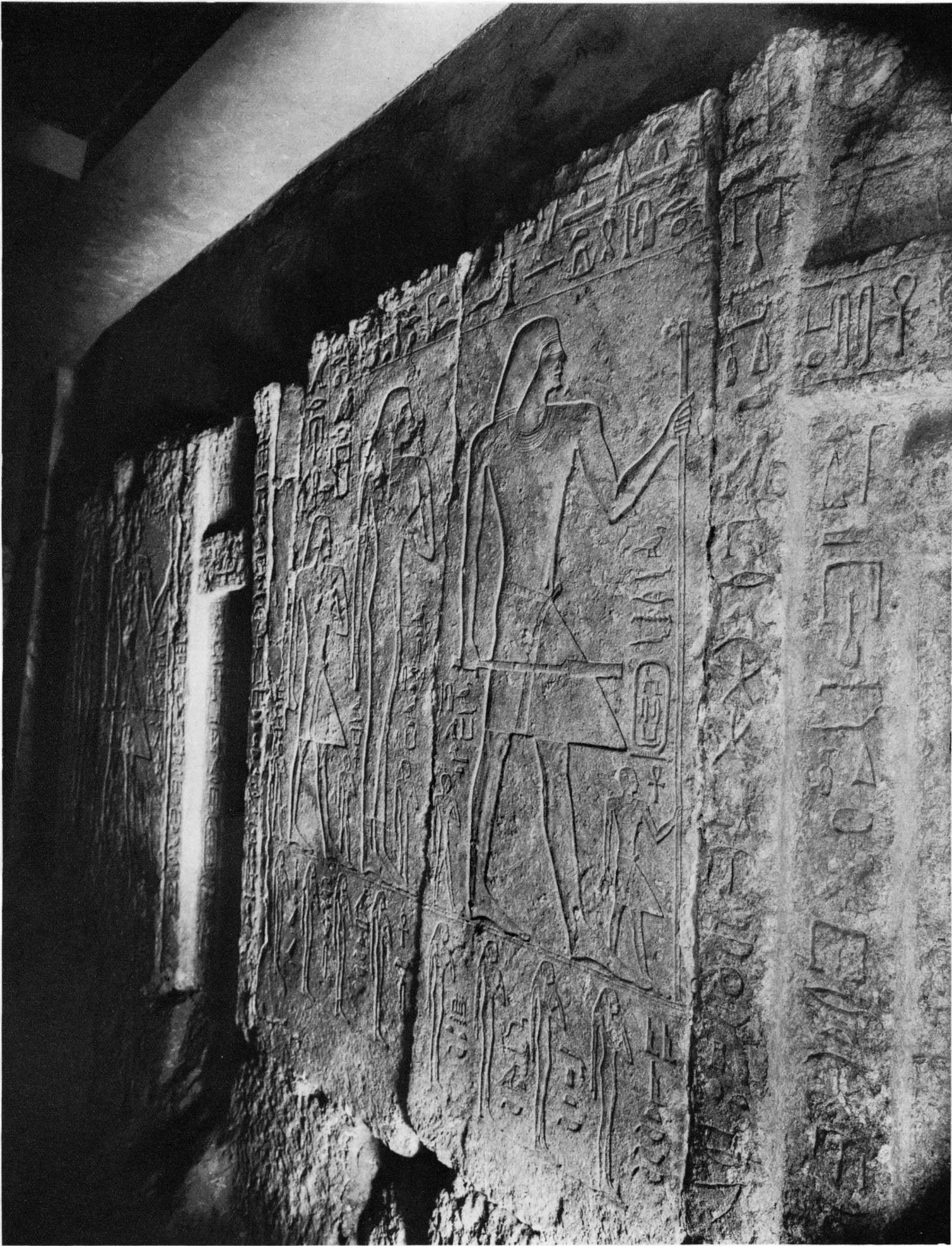


(A)



(B)

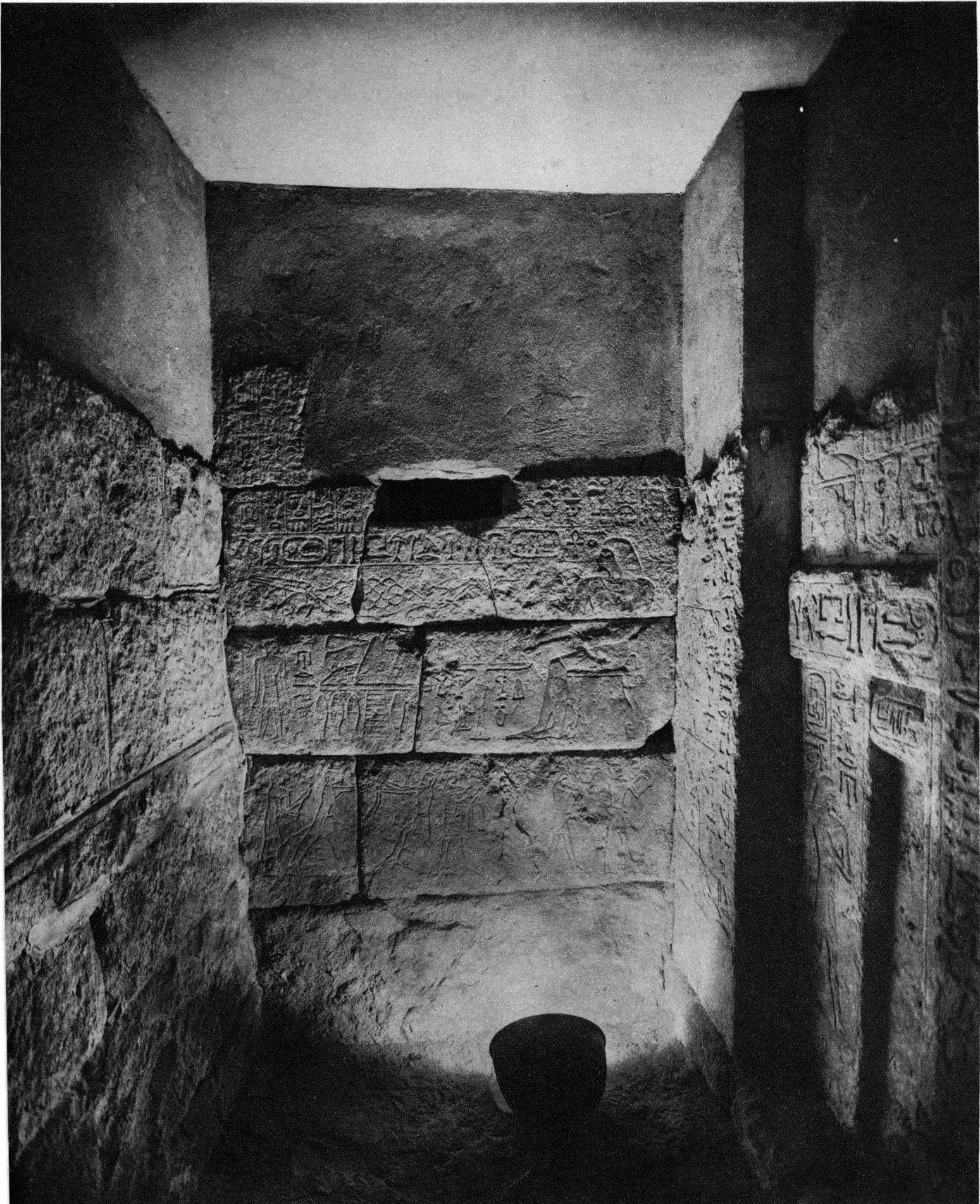
MASTABA OF SHEPSES-KA-F-ANKH
(A) and (B) show scenes on the western wall.



MASTABA OF SHEPSES-KA-F'ANKH
Western wall.



MASTABA OF SHEPSES-KA-F-ANKH
Middle part of the western wall.



MASTABA OF SHEPSES-KA-F-ANKH
Southern wall.



(1) Fragment of exterior lintel.



(2) Left thickness of the entrance.

MASTABA OF NISW-WESERT



MASTABA OF NISW-WESERT
False door of Sekhem-Ptah.



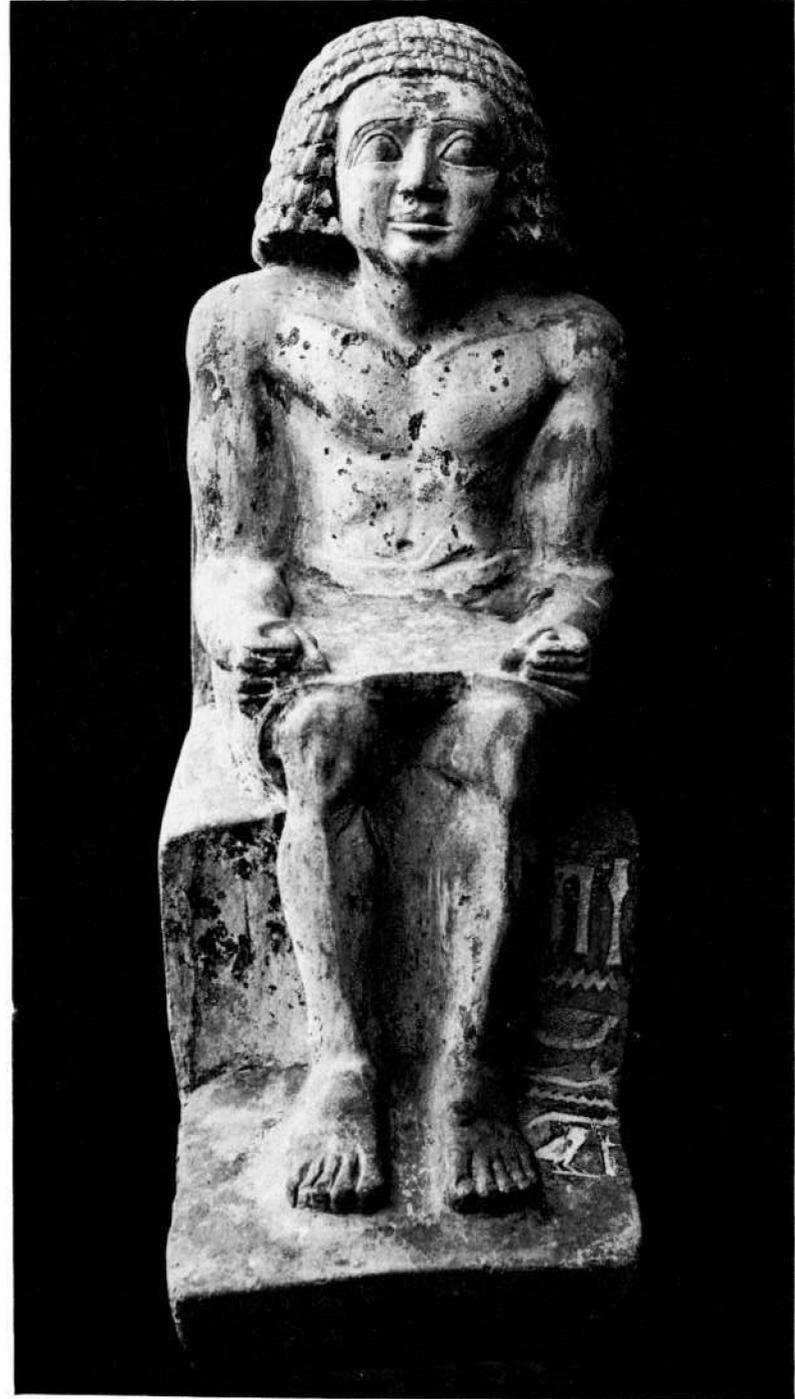
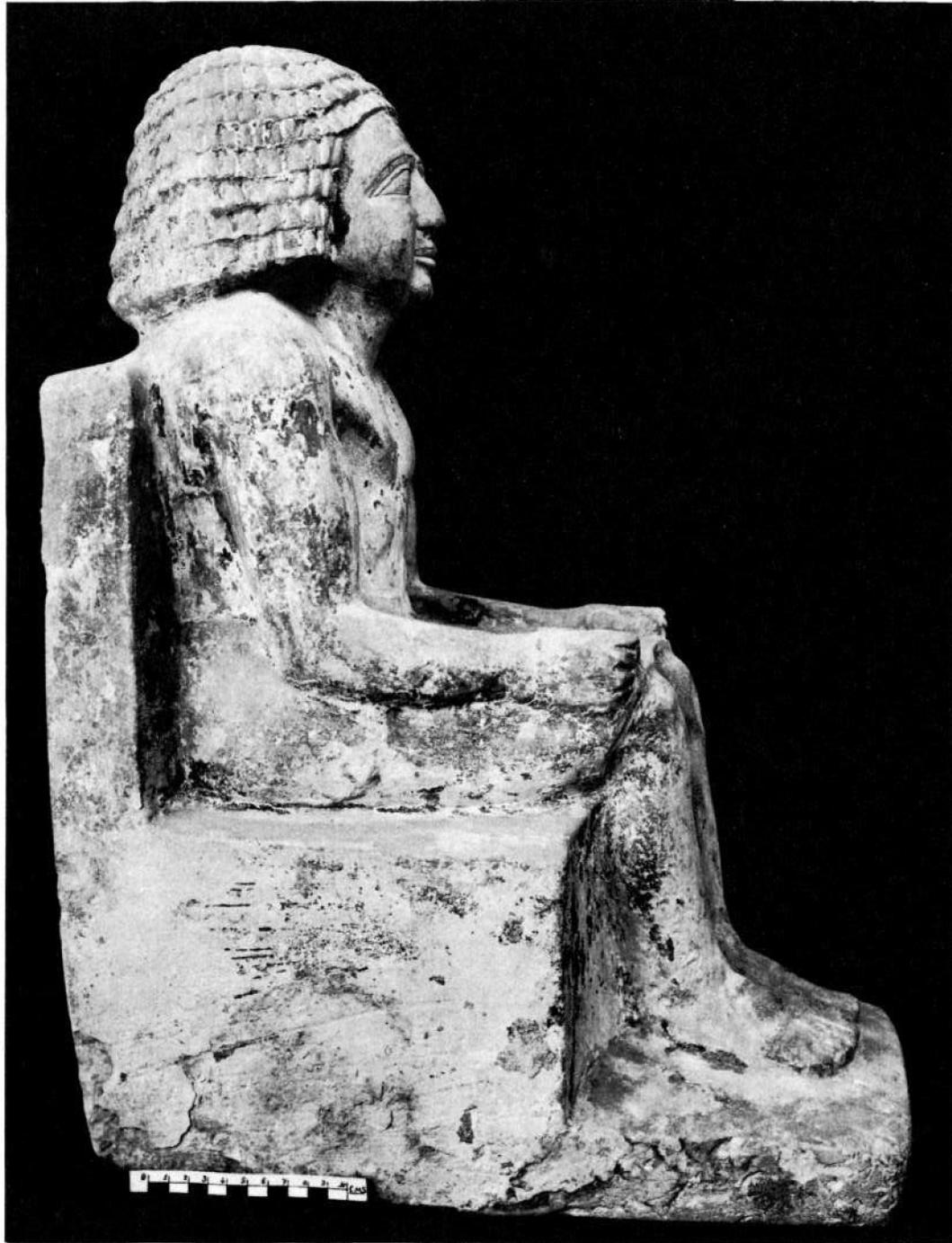
MASTABA OF NISW-WESERT
False door of Nisw-Wesert.



MASTABA OF NISW-WESERT
False door of Ni-'ankh-Re'.



MASTABA OF NISW-WESERT
Southern wall



MASTABA OF NISW-WESERT
Statue of Nisw-Wesert.



(1) False door of Isi-fankh.



(2) Top part of the Shaft No. 323 (Fig. 59).

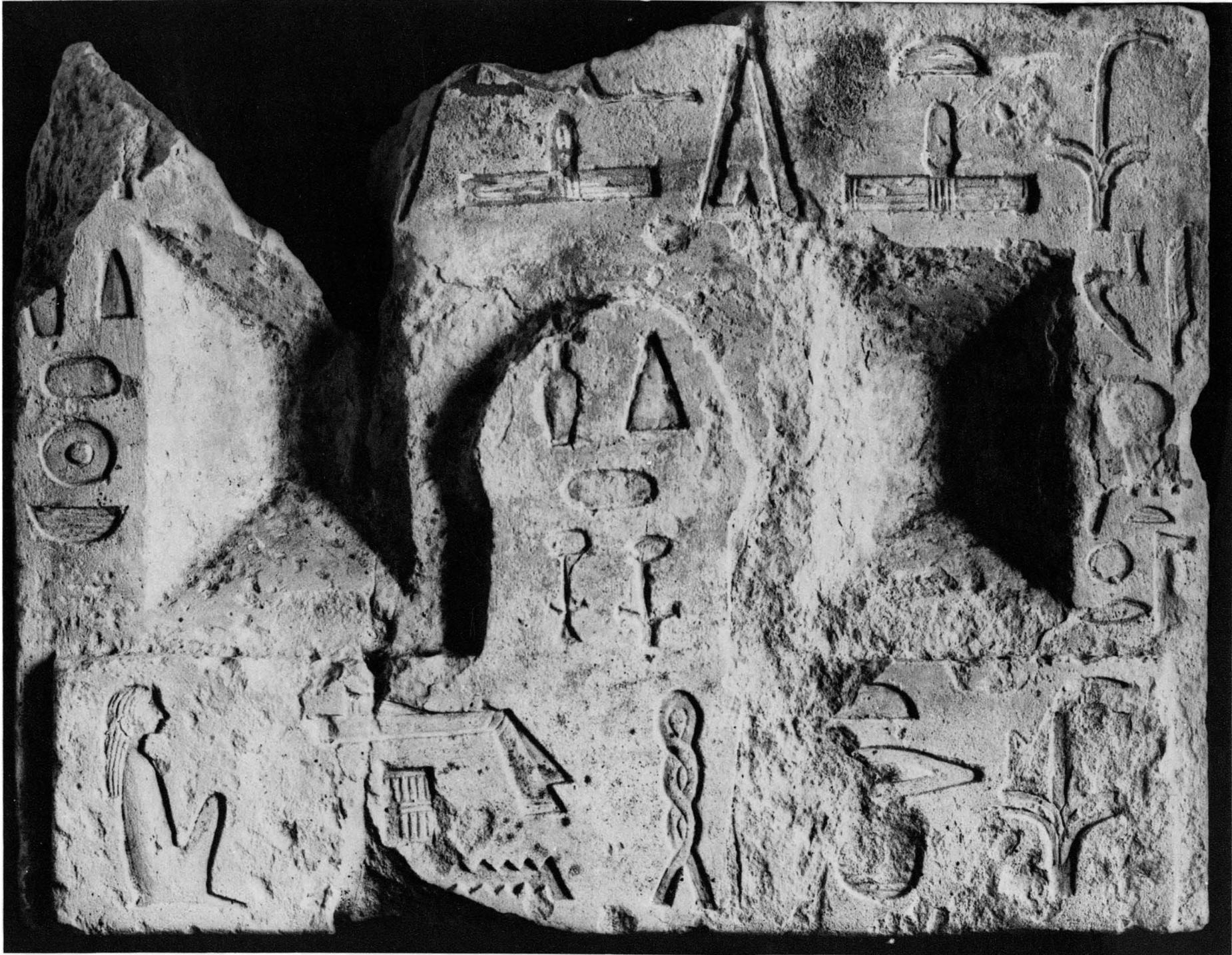


(3) Skeleton in burial chamber.

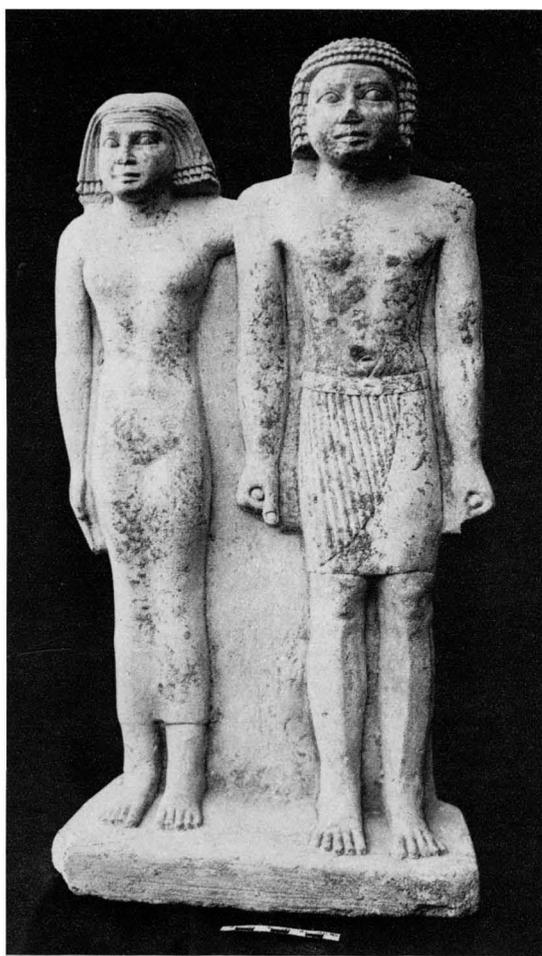
MASTABA OF DAG



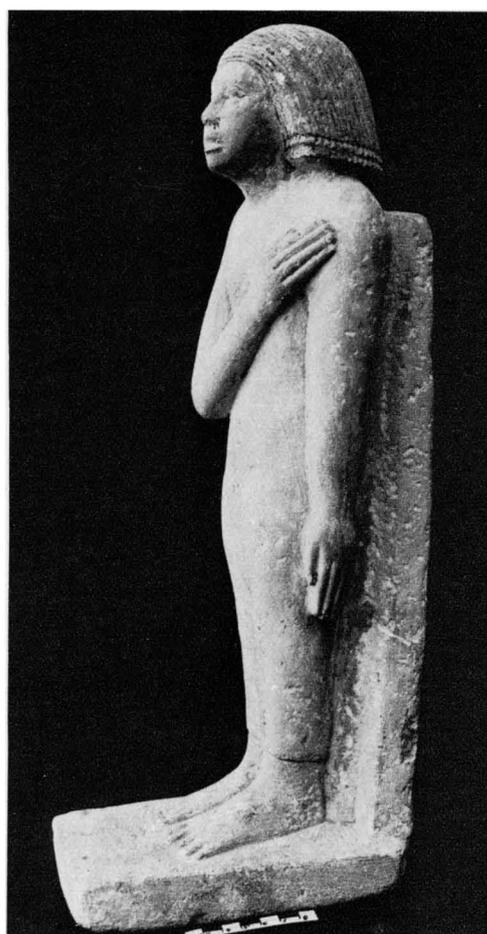
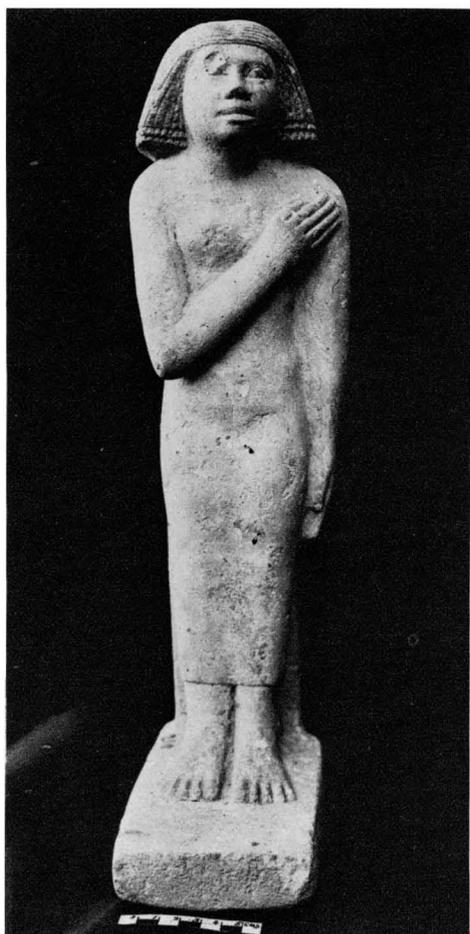
MASTABA OF DAG
False door of Zefa-Khnwm.



MASTABA OF DAG
Offering table.

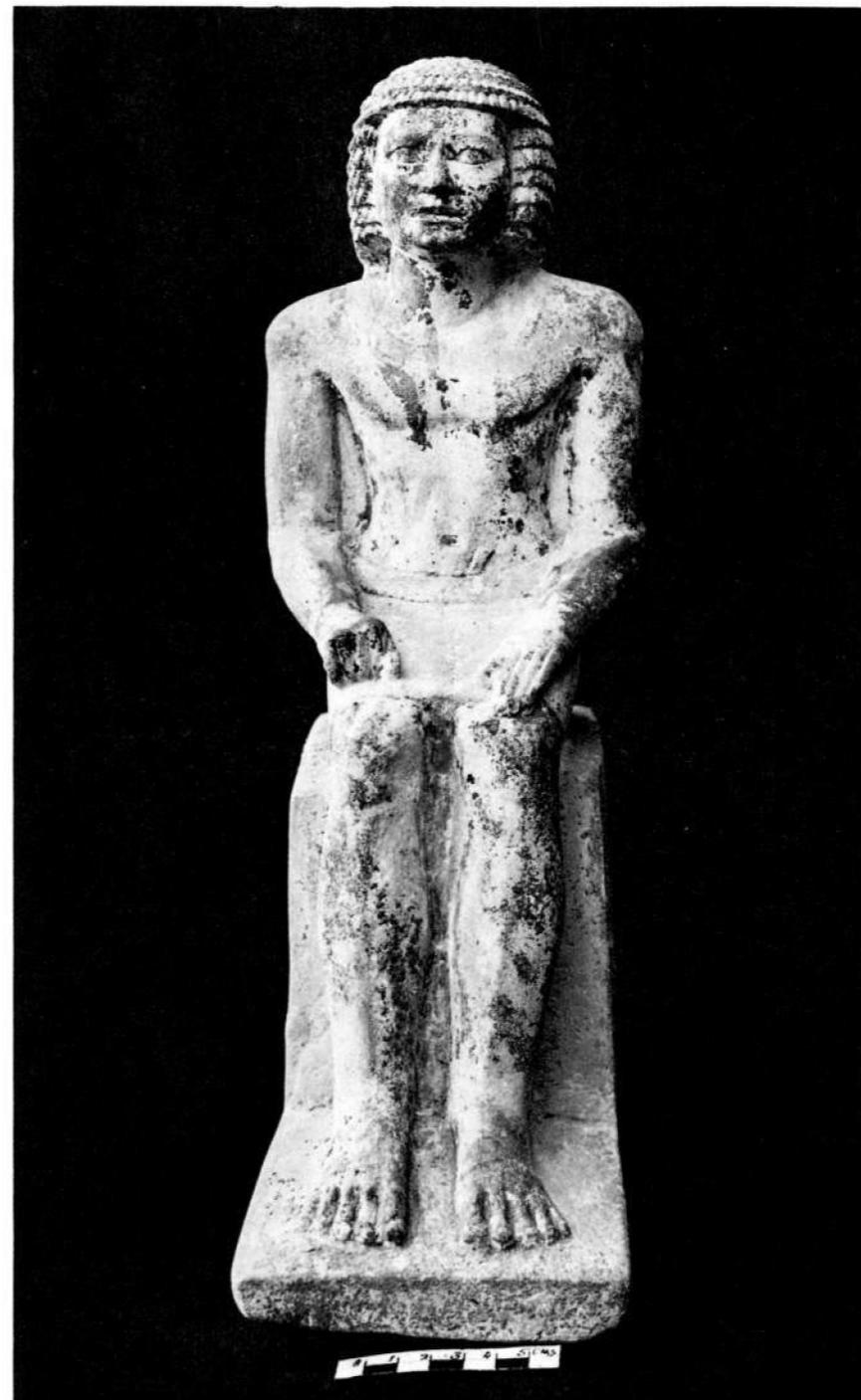
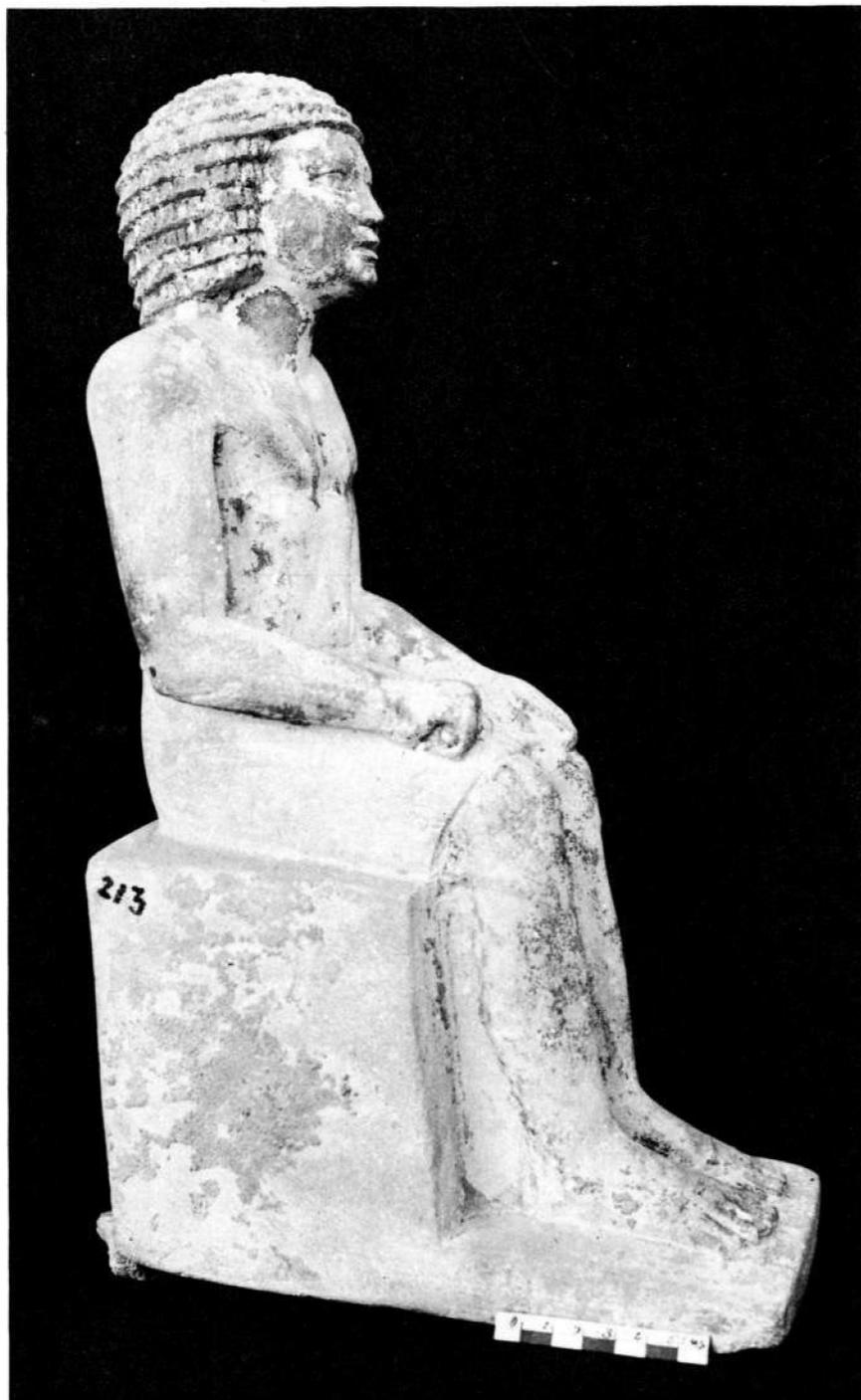


(1) Statue of Dag and his wife.

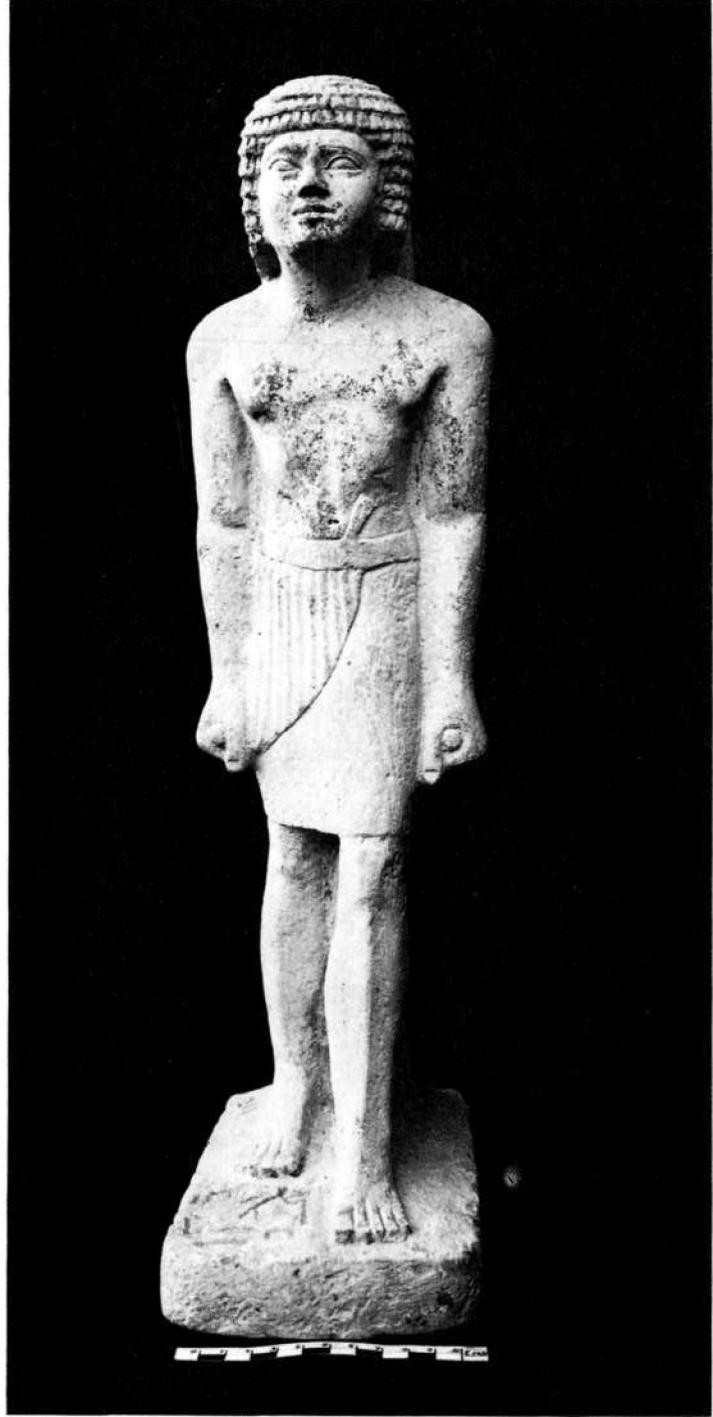


(2) and (3) Statue of Dag's wife.

MASTABA OF DAG



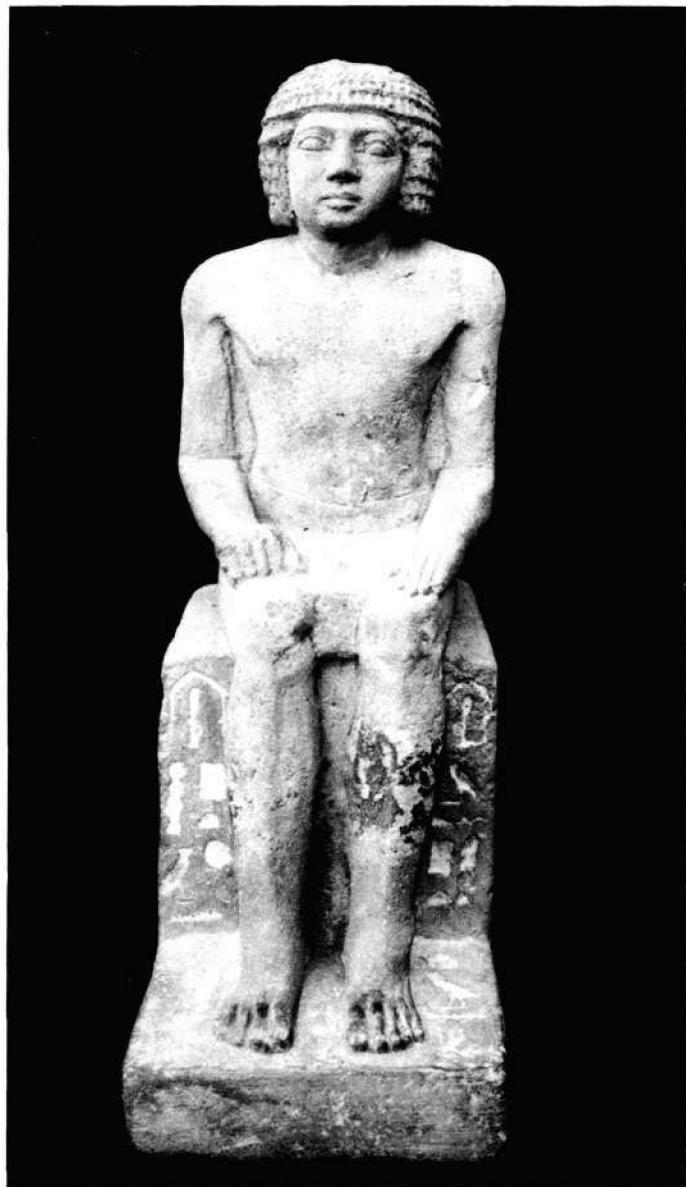
MASTABA OF DAG
Statue of Dag.



MASTABA OF DAG
Statue of Per-neb.



(1) Lintel of Re^f-wer-zent.



(2) and (3) Statue of Khwn-Ptah.

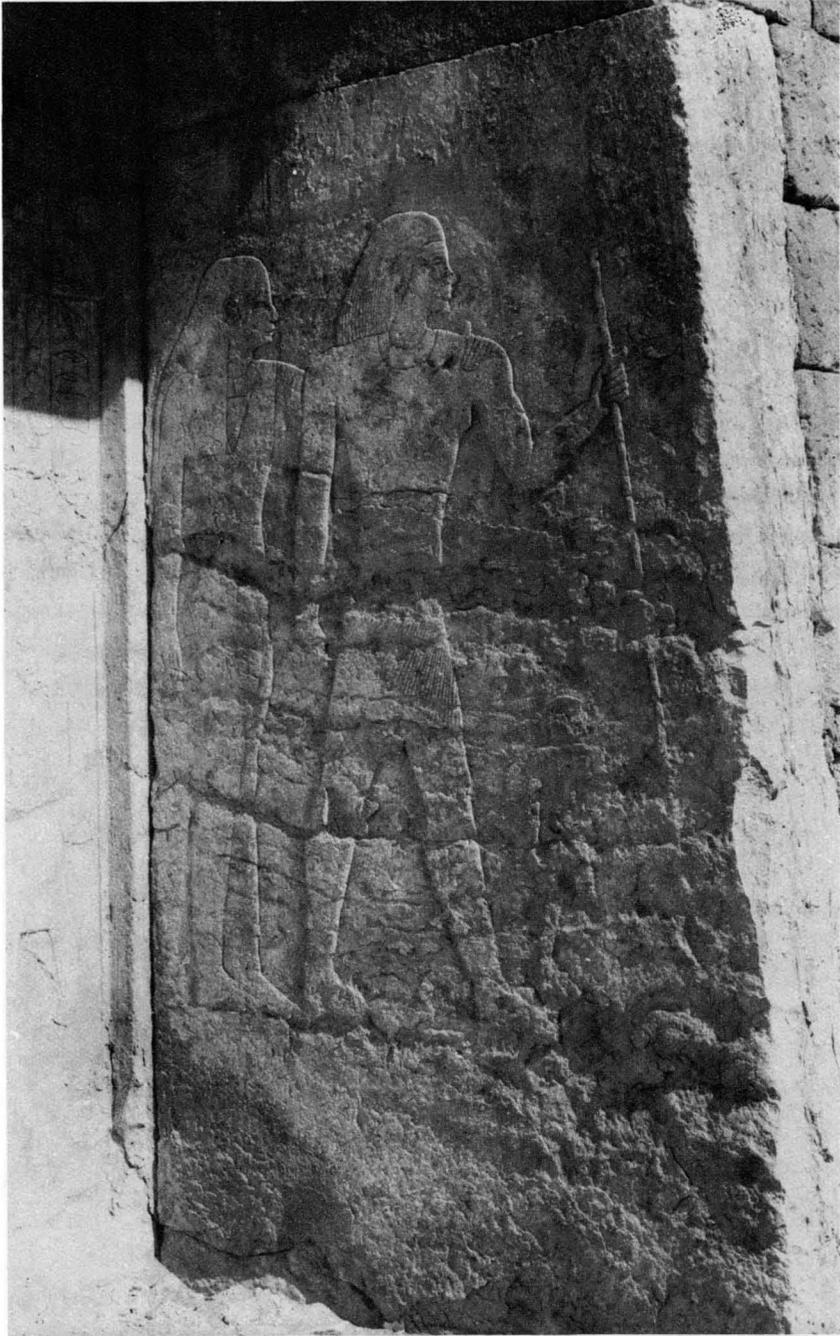
MASTABA OF KA-KHER-NISWT



MASTABA OF SHAFT No. 322
Façade of the Mastaba.



MASTABA OF KAW-NISWT
Façade from upper part.



(1) Right thickness of northern false door.



(2) Thickness of the right jamb of the main entrance.

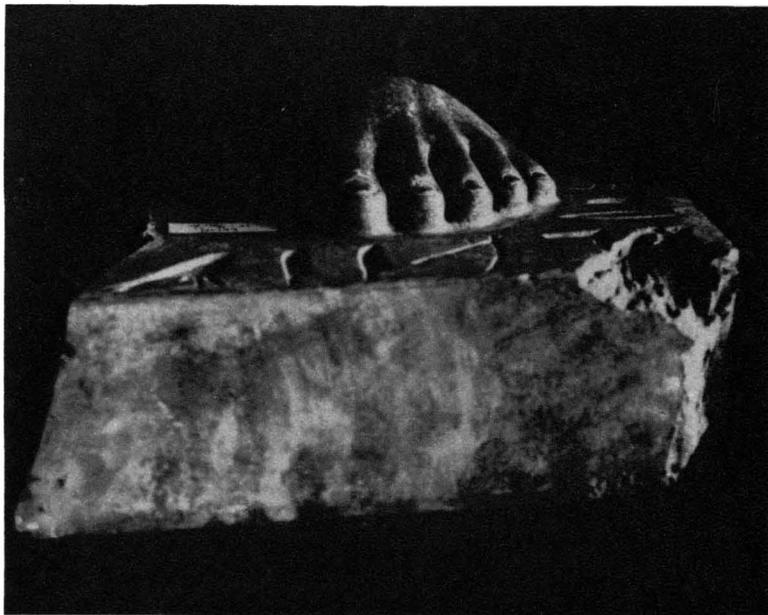
MASTABA OF KAW-NISWT.



MASTABA OF KAW-NISWT
Northern false door.



(1) Drum of the main entrance.



(2) and (3) Fragment of a schist statue.

MASTABA OF KAW-NISWT.



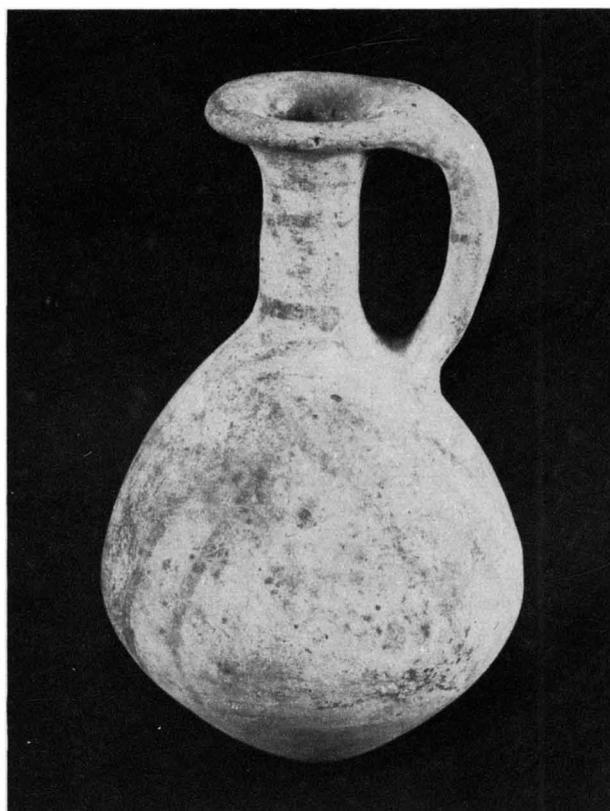
MASTABA OF NEFERT-NISWT
False door of Nefert-Niswt.



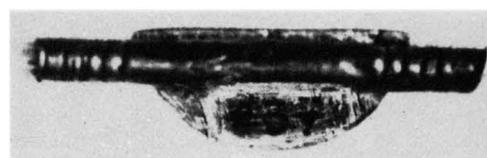
(1) Alabaster vase for Kohl (actual size).



(3) Fragment of an ivory castanet.



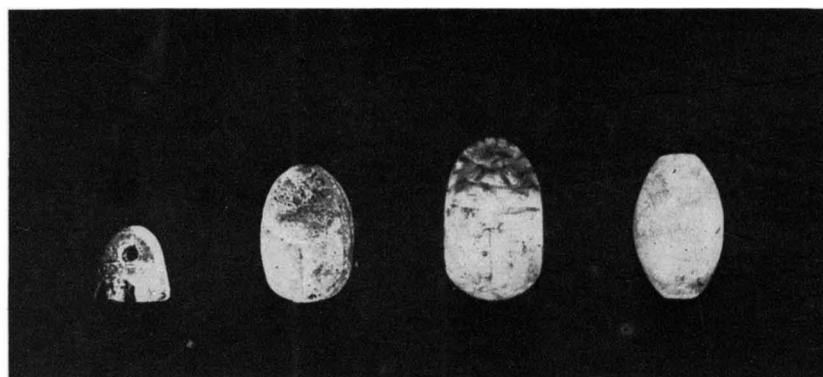
(2) Pottery vase (actual size).



(4) Gold amulet.

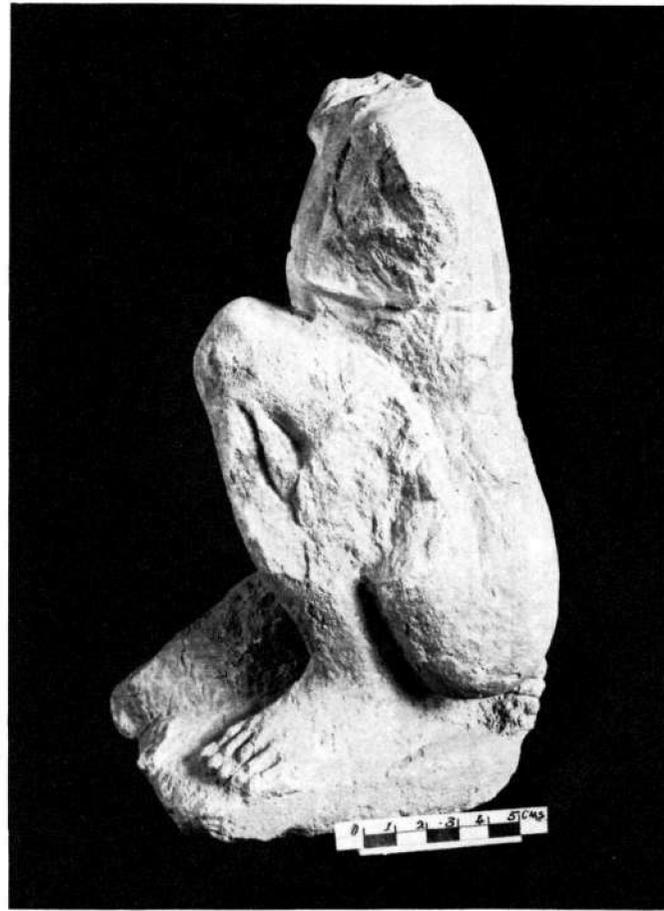
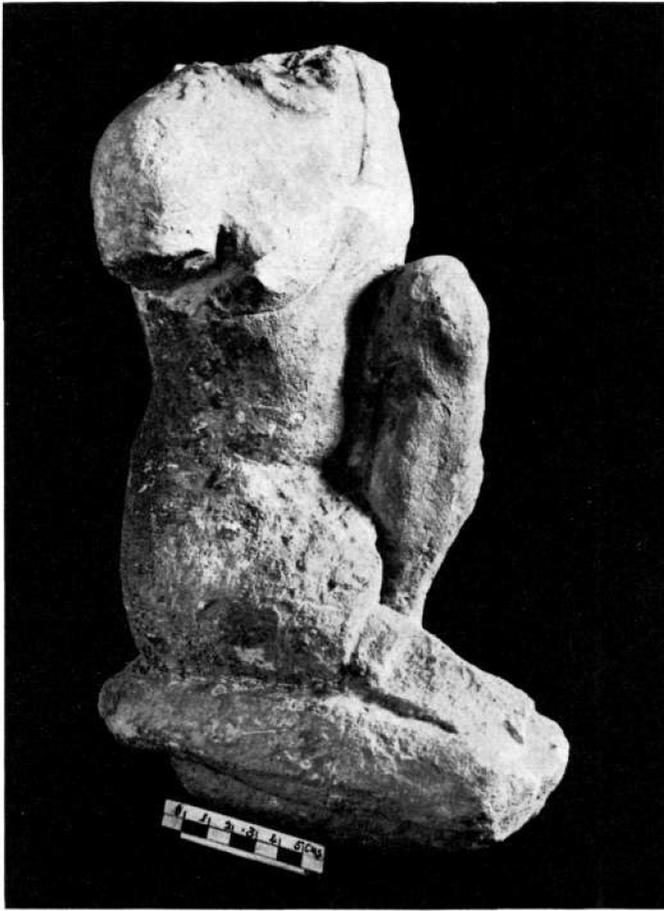


(5) Beads of a gold necklace.

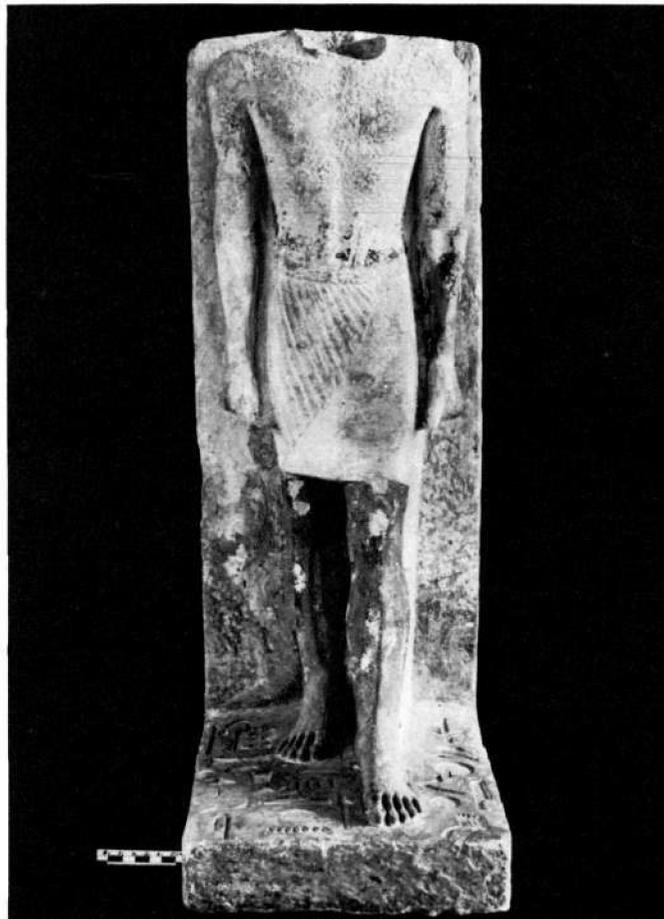
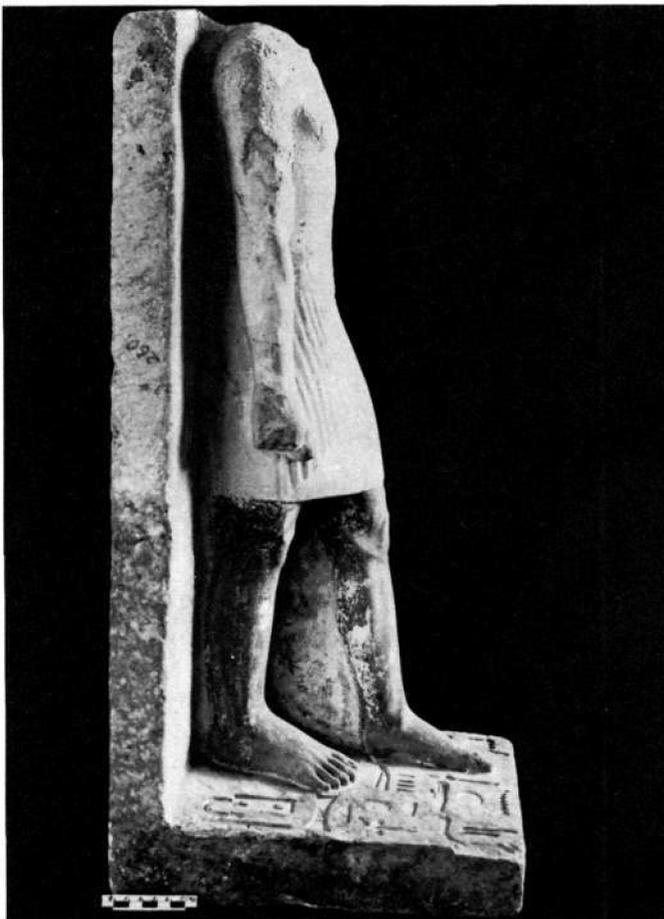


(6) One violet chalcedony bead, two scarabs and a faience amulet (actual size).

MASTABA OF NEFERT-NISWT



(1) and (2) Fragment of a statue of a baker.



(3) and (4) Part of a statue of Nisw-Ked.

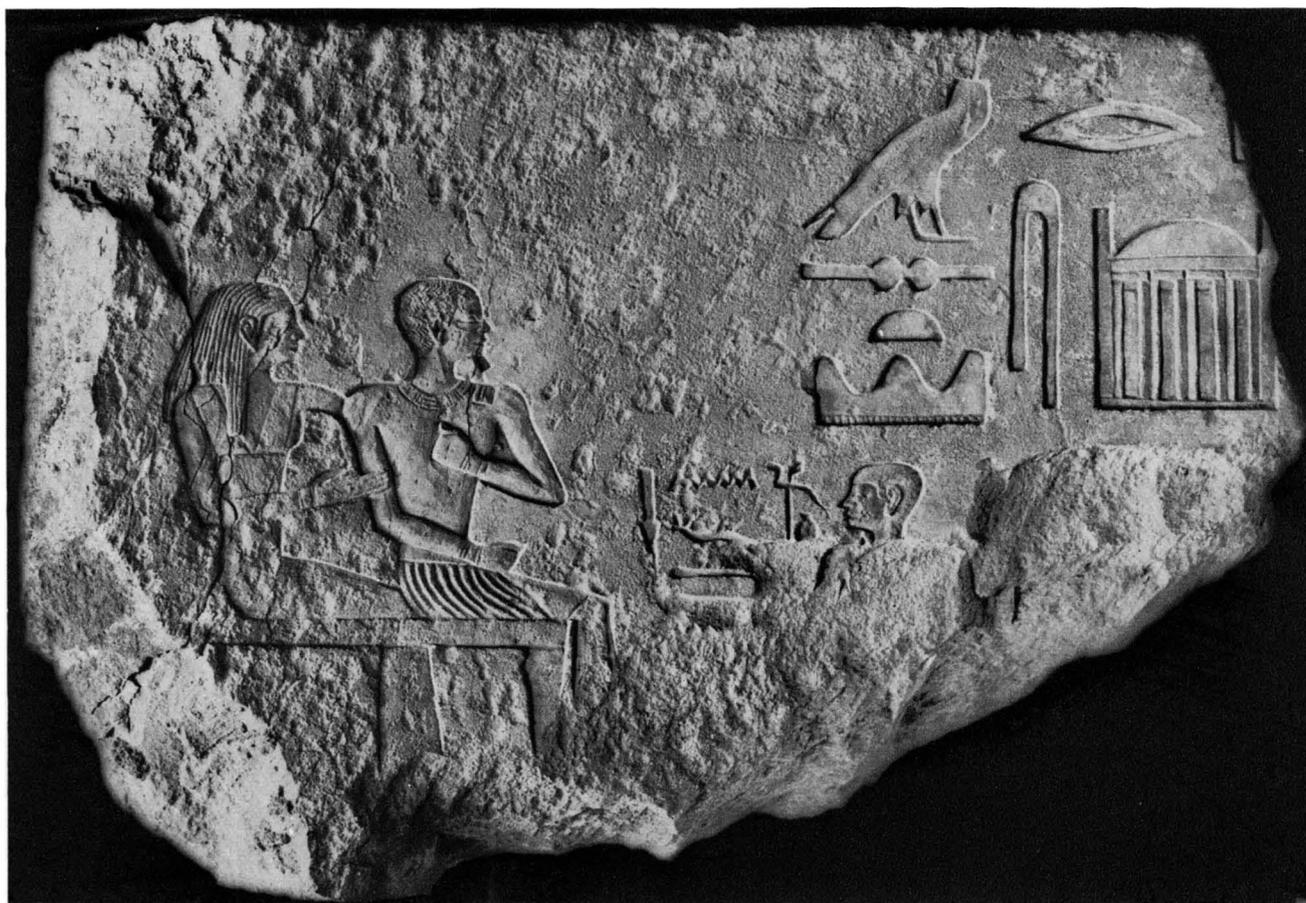
MASTABA OF NISW-KED



MASTABA OF NISW-KED
Inscribed slab.

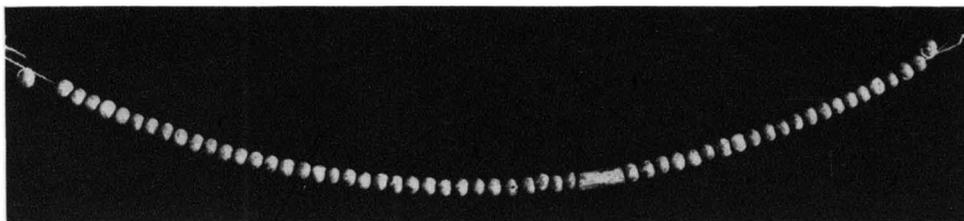


(1)



(2)

MASTABA OF NISW-KED
(1) and (2) Inscribed slabs.



(1) Faience Necklace.



(2) Interior of burial chamber.



(3) White limestone head-rest.

MASTABA OF NISW-KED



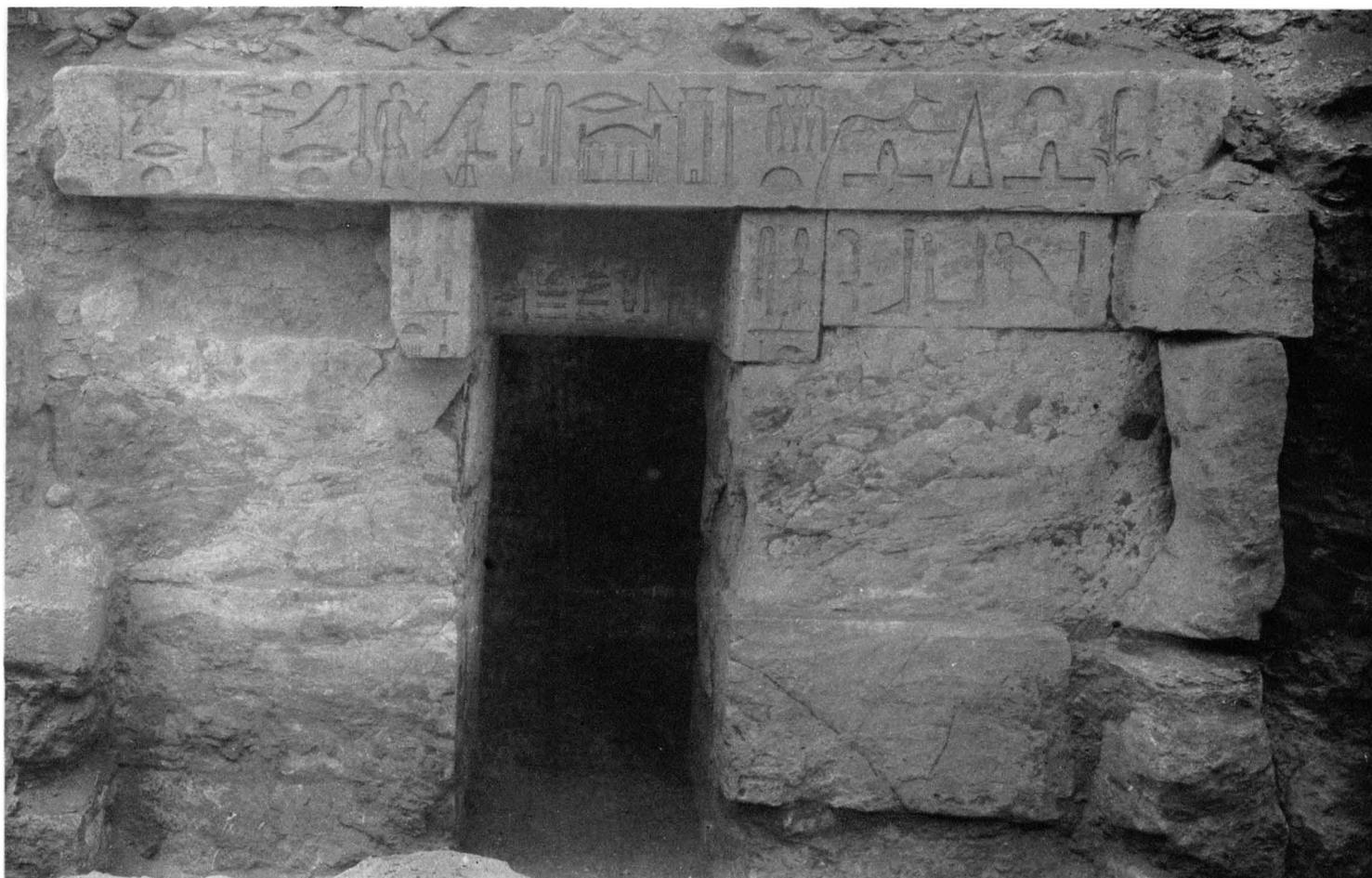
MASTABA OF KA-EM-NEFERT
View of southern part.



MASTABA OF KA-EM-NEFERT
Position of southern entrance.

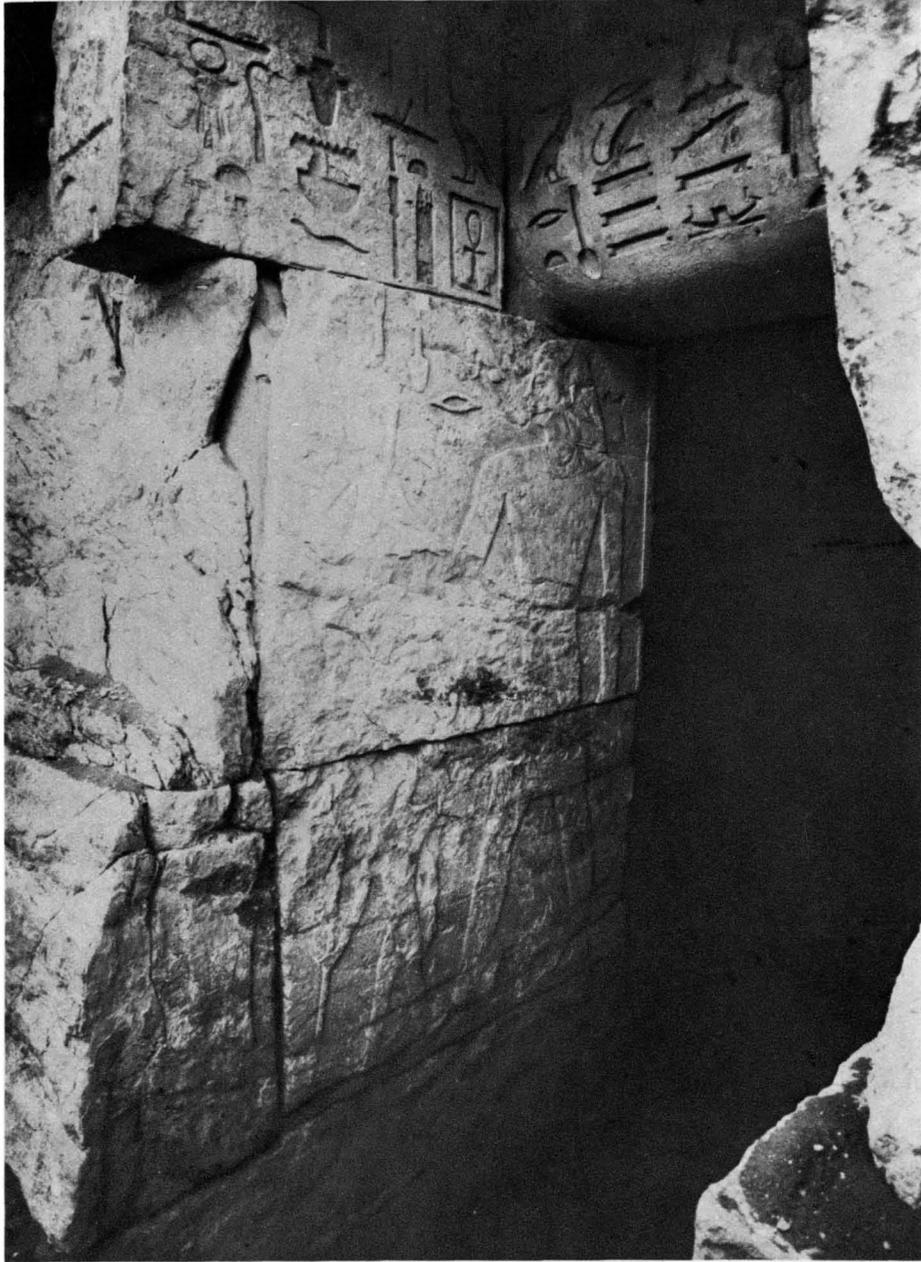


(1) and (2) Black pottery vases.

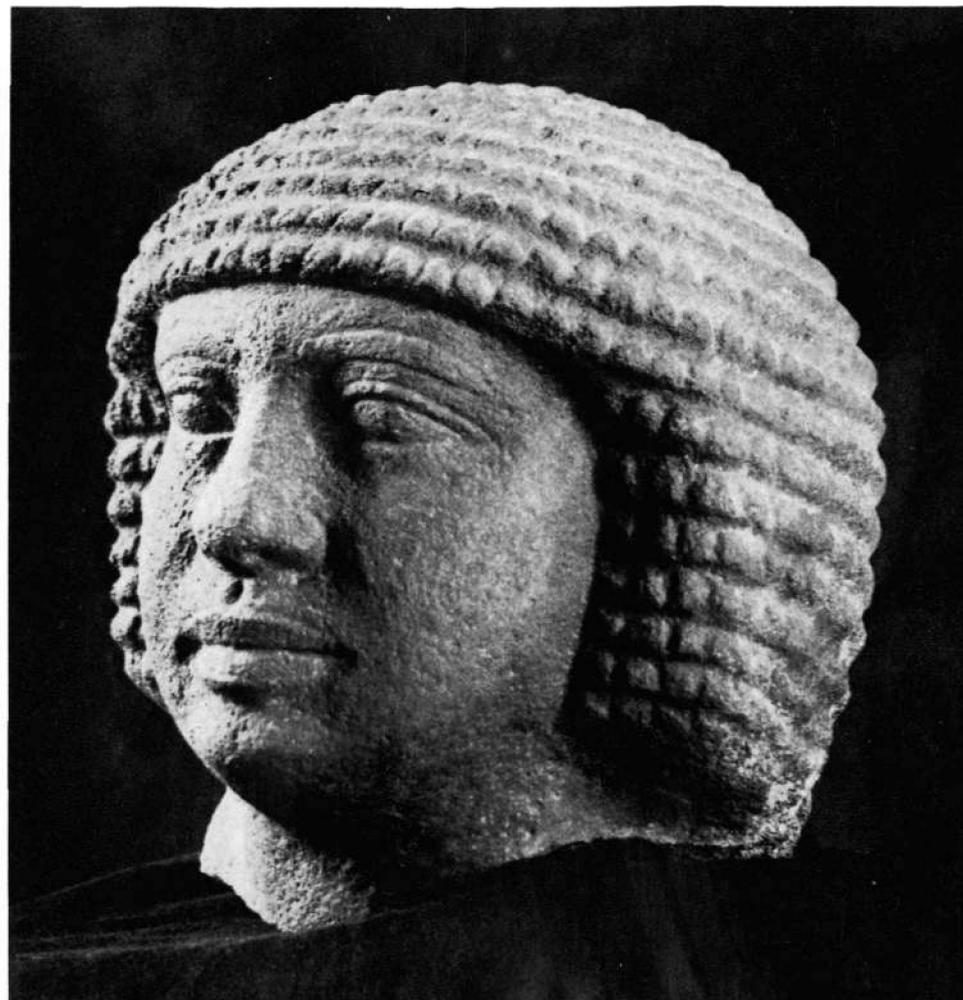
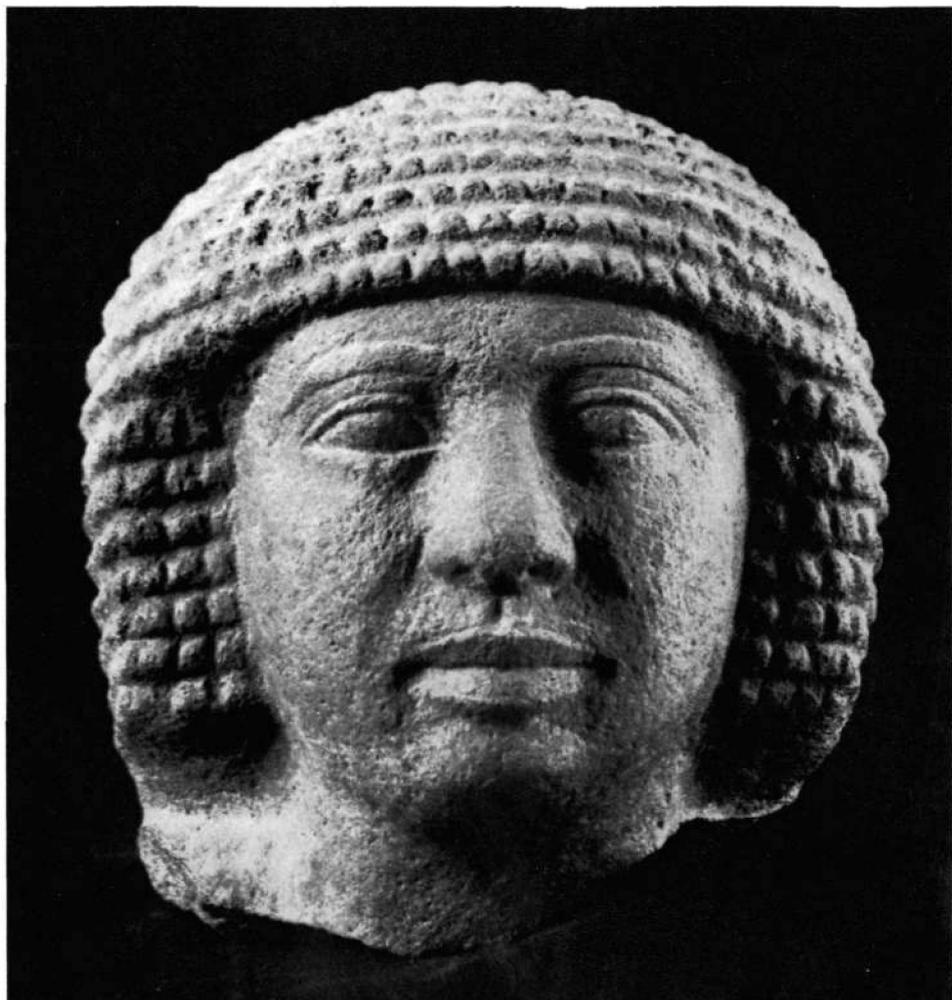


(3) Southern main entrance.

MASTABA OF KA-EM-NEFERT



MASTABA OF KA-EM-NEFERT
(1) and (2) Left and right thicknesses of jambs of the southern entrance.



MASTABA OF KA-EM-NEFERT
Head of a red sandstone statue.



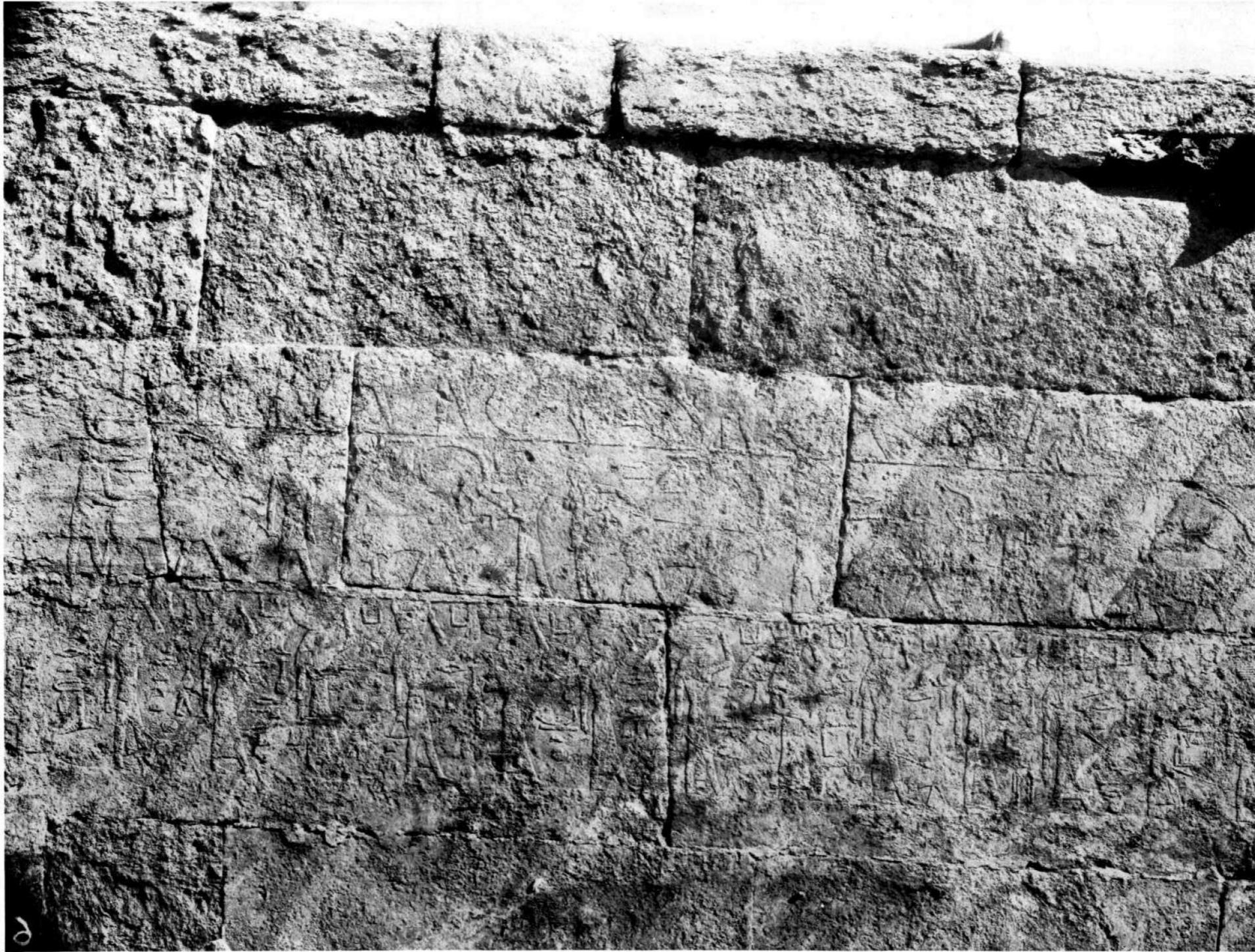
MASTABA OF KA-EM-NEFERT
Profile views of the red sandstone statue head.



MASTABA OF KA-EM-NEFERT
Profile of the red sandstone statue head.



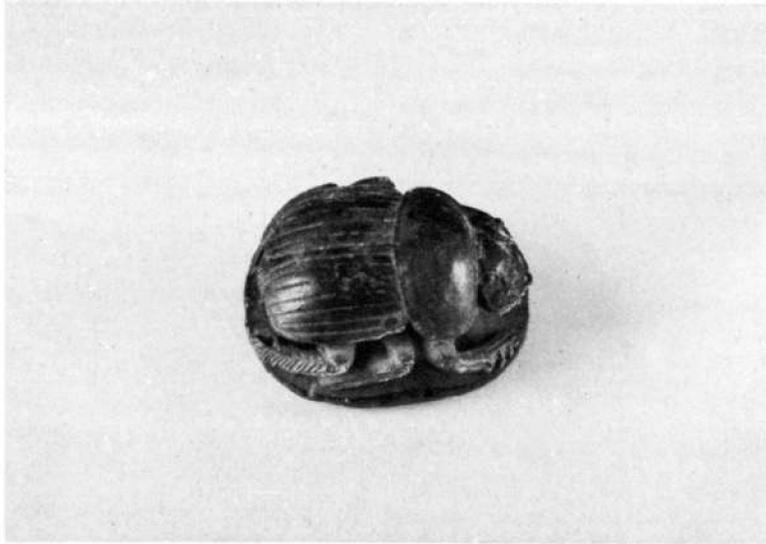
MASTABA OF KA-EM-NEFERT
Scenes from the eastern wall.



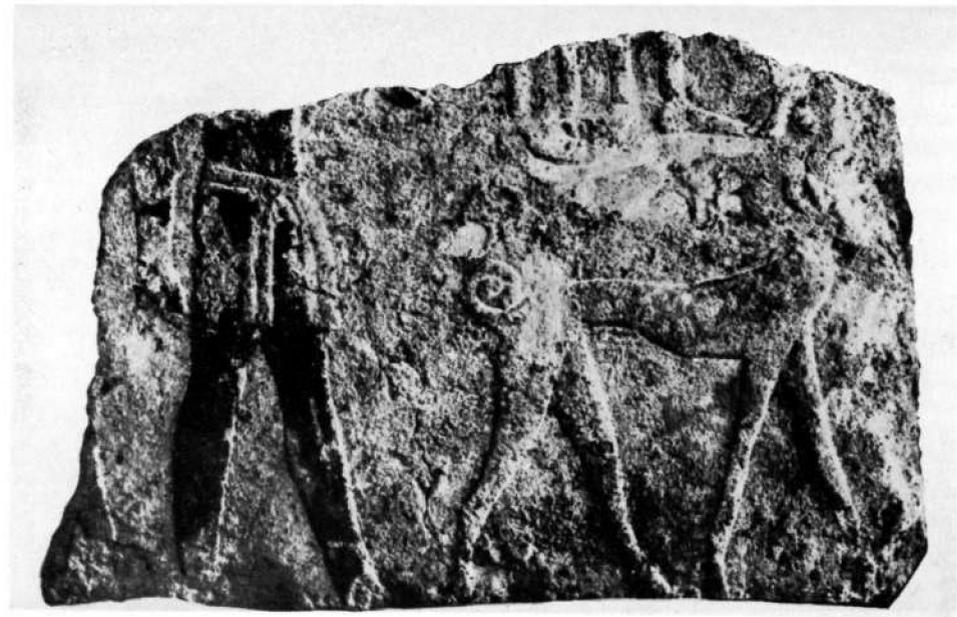
MASTABA OF KA-EM-NEFERT
Scenes from the eastern wall.



MASTABA OF KA-EM-NEFERT
Scenes from the eastern wall.



(1) Scarab.

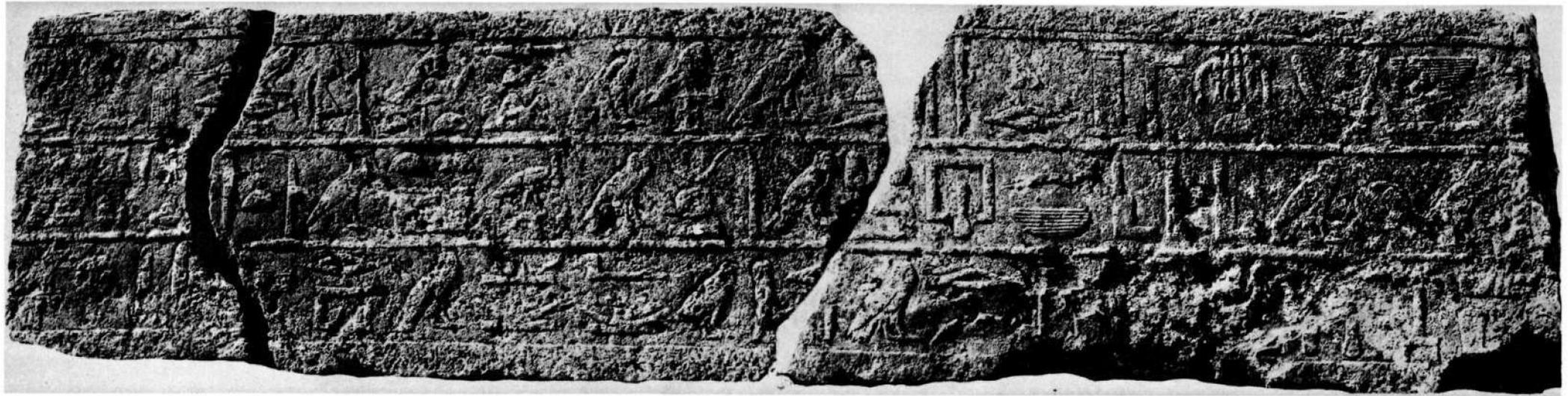


(2) Sculptured slab.

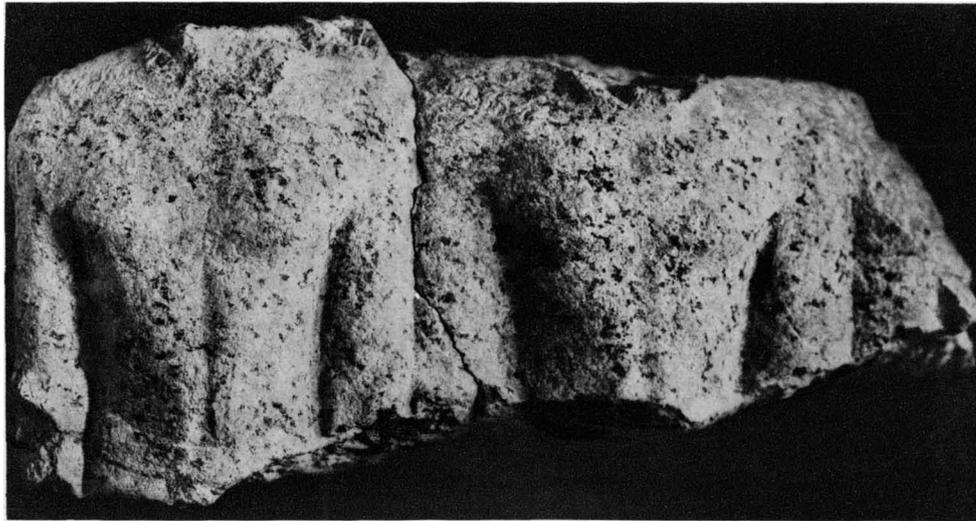


(3) and (4) Bronze Sphinx.

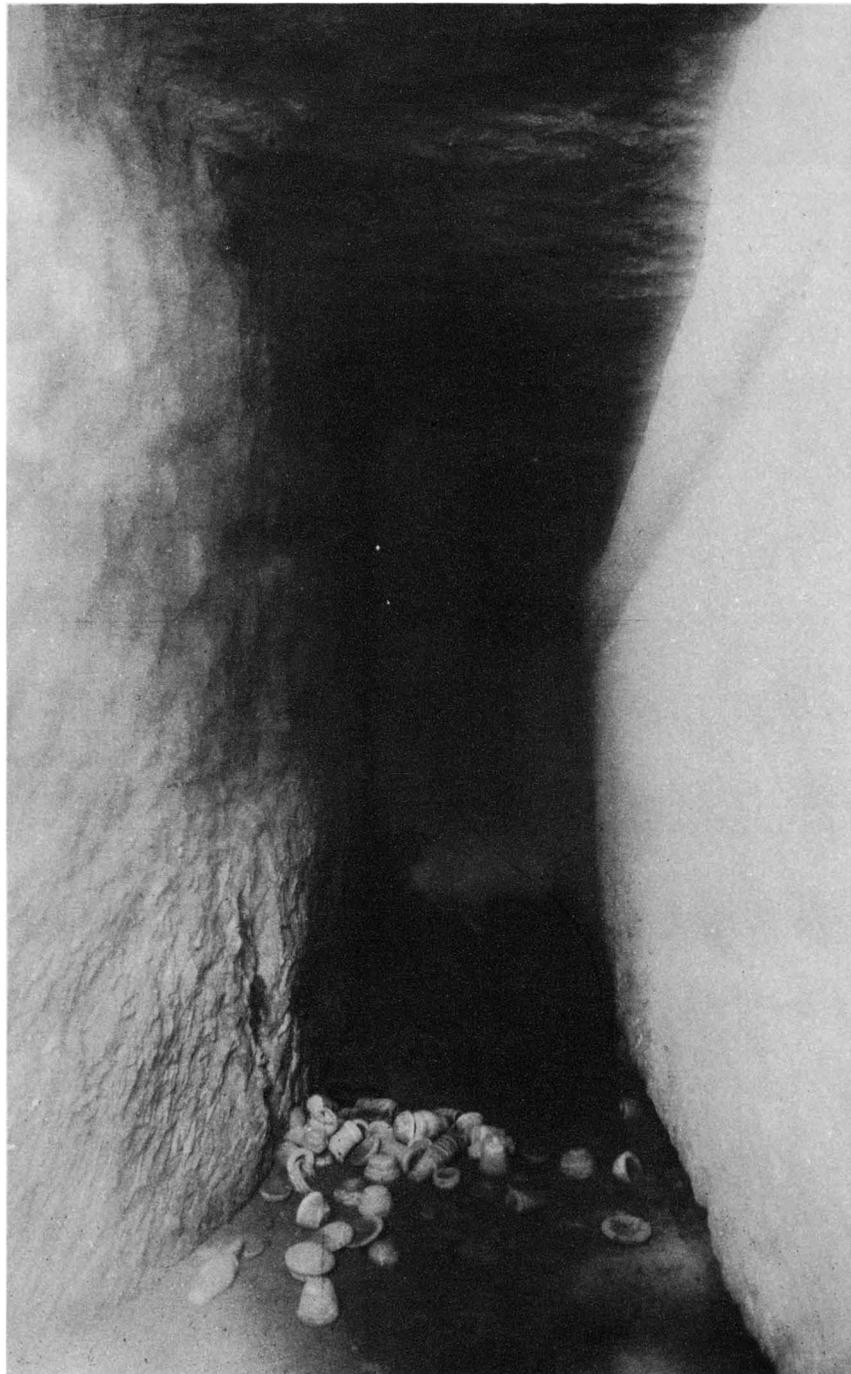
MASTABA OF KA-EM-NEFERT
Objects found in chapel "D".



MASTABA OF KA-EM-NEFERT
Inscribed lintel.



(1) Two fragments of a group of three statuettes.

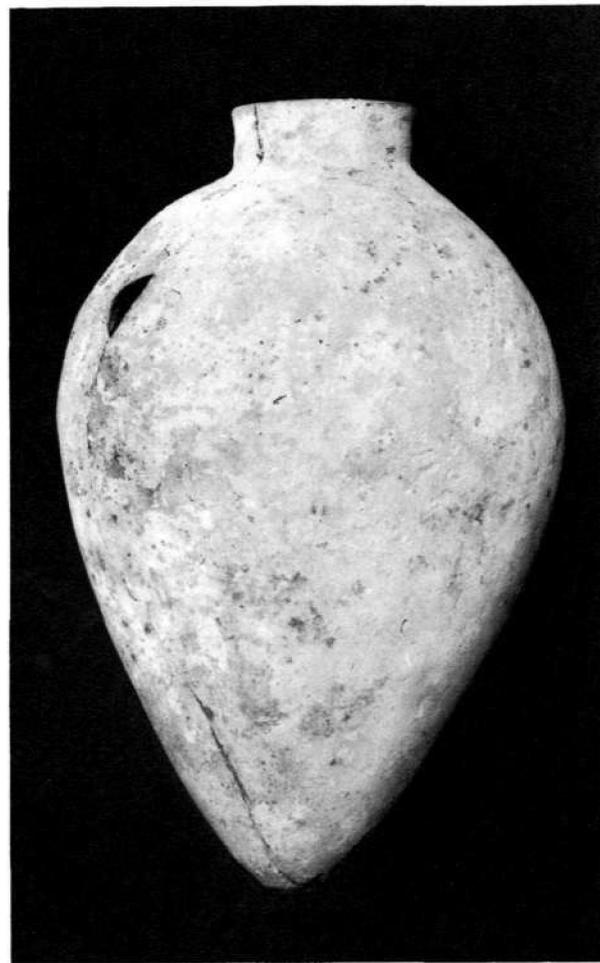
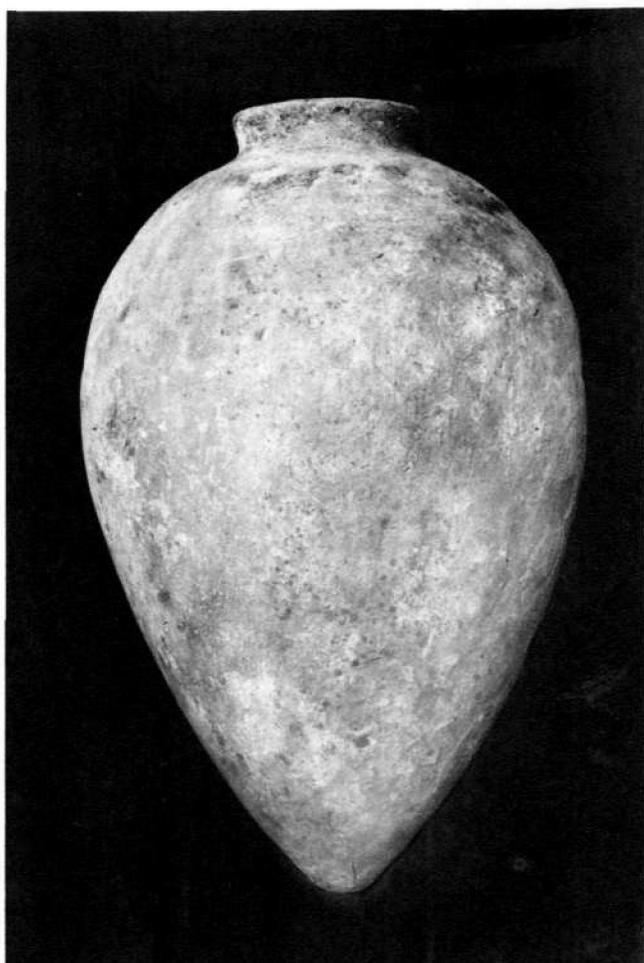


(2) View taken from the eastern side of the sarcophagus.

MASTABA OF SHAFT 294

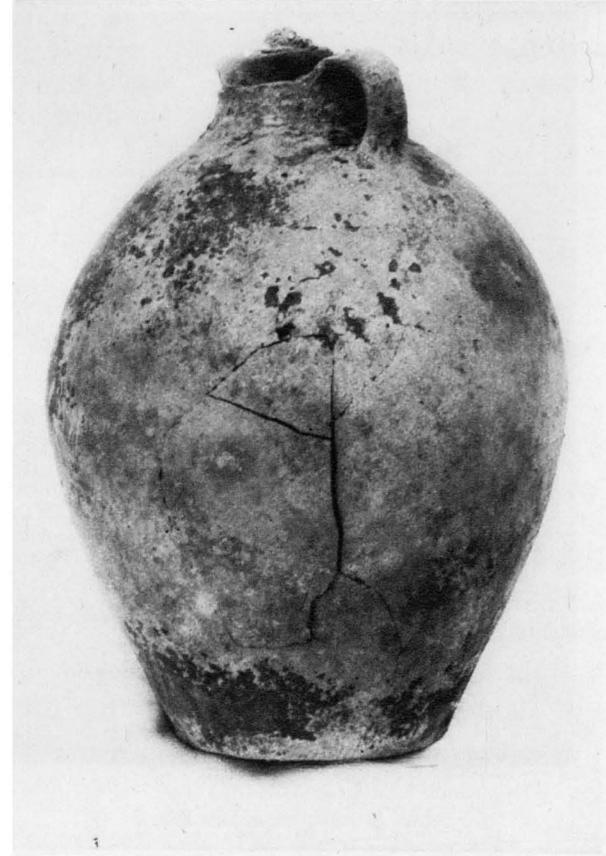
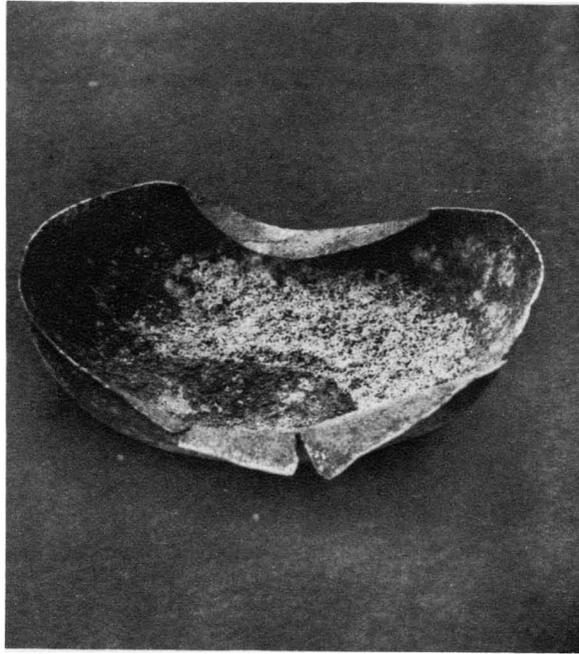
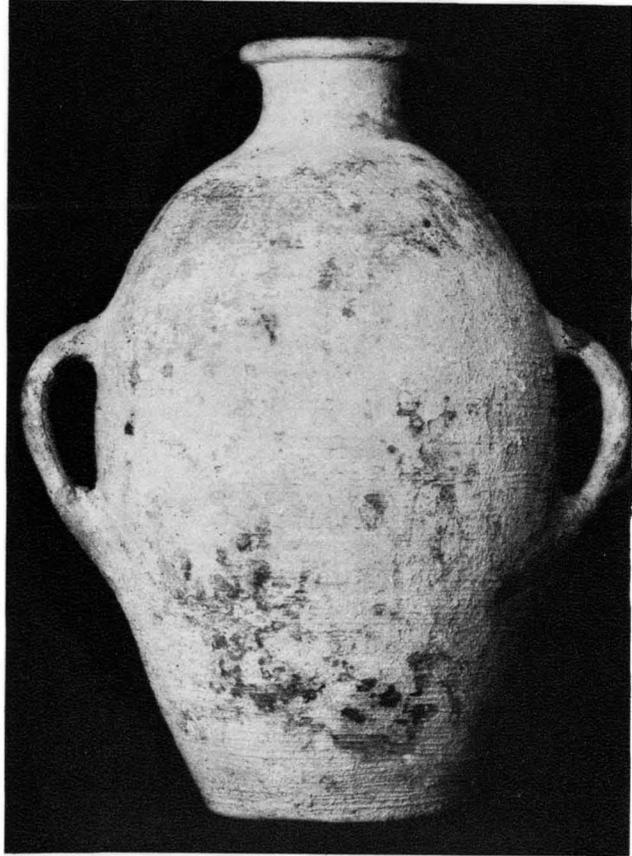


(1) Alabaster model cups and vases.



(2) and (3) Two big pottery vases.

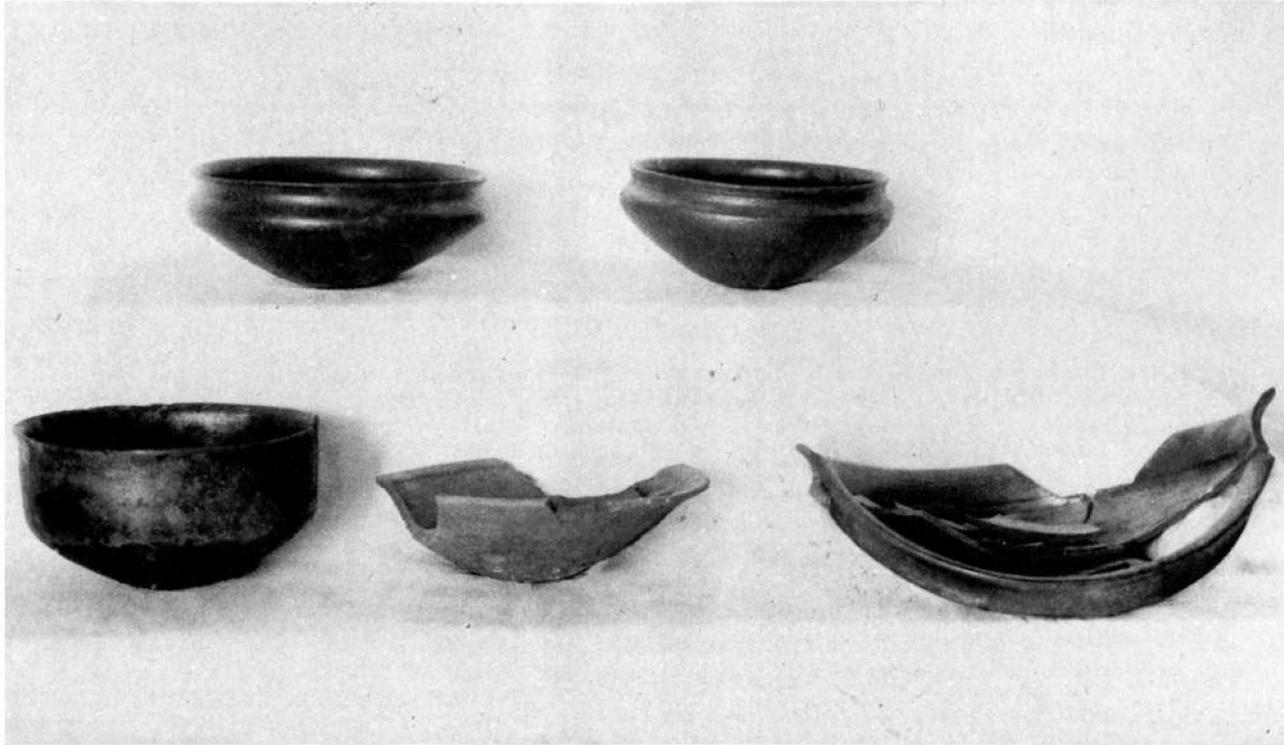
MASTABA OF SHAFT 294



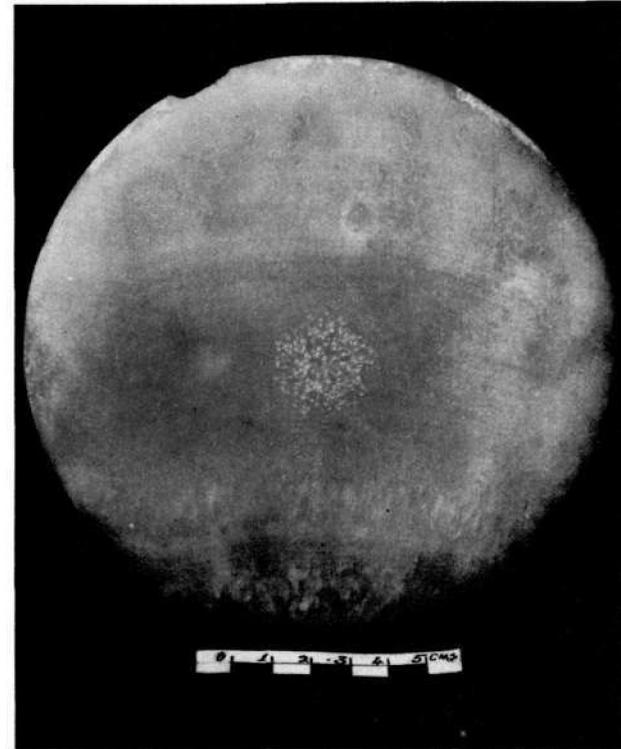
(2) Copper lid.

(1) and (3) Two big pottery vases.

MASTABA OF SHAFT 294

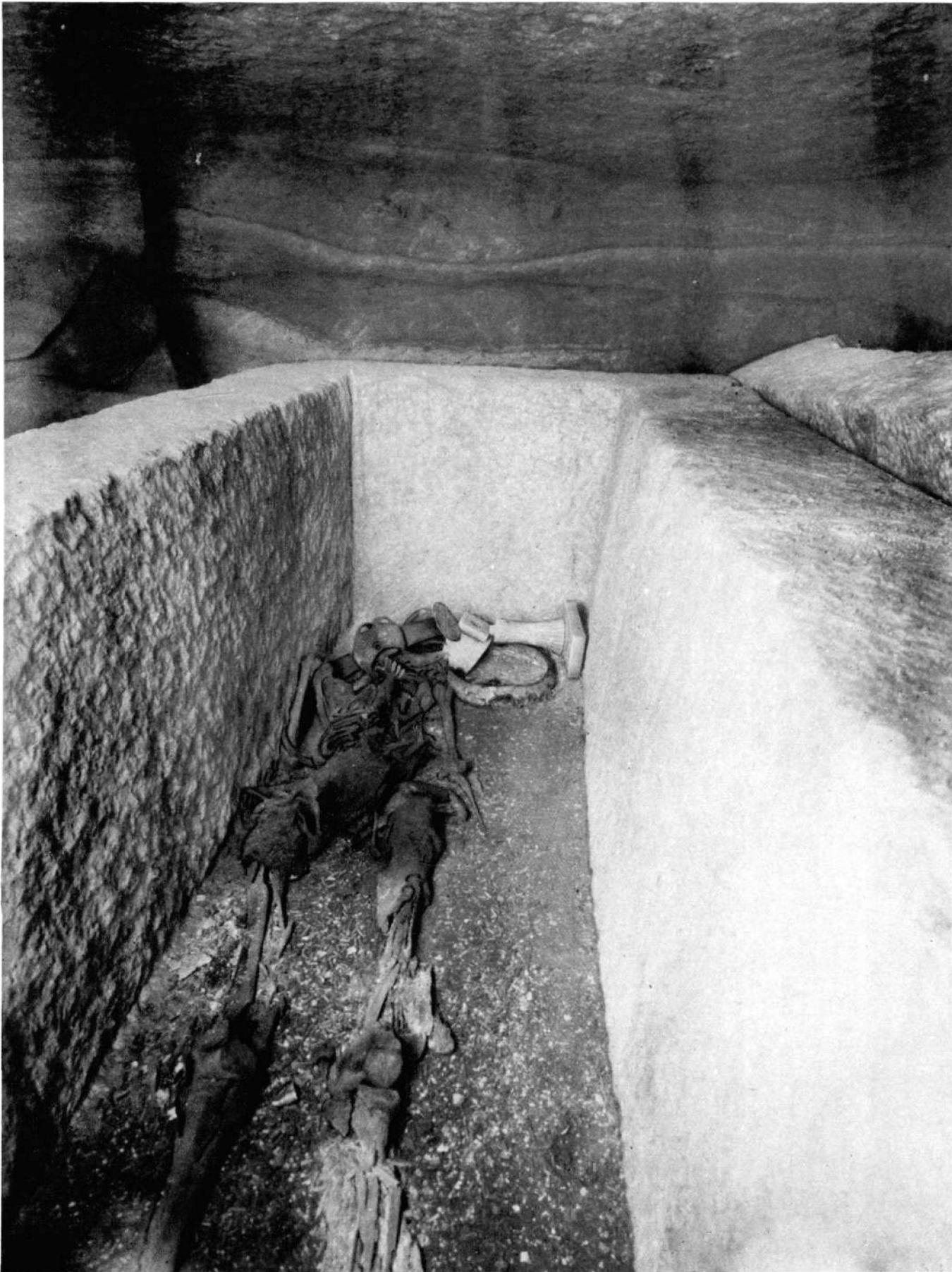


(1) Five small pottery vases.



(2) Model alabaster offering table.

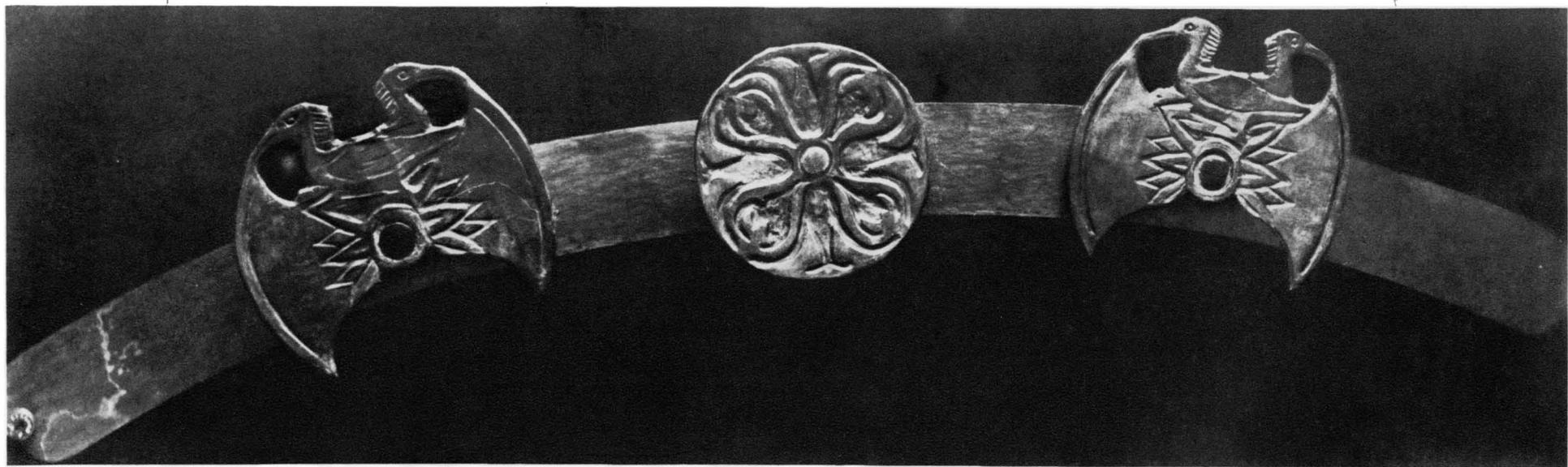
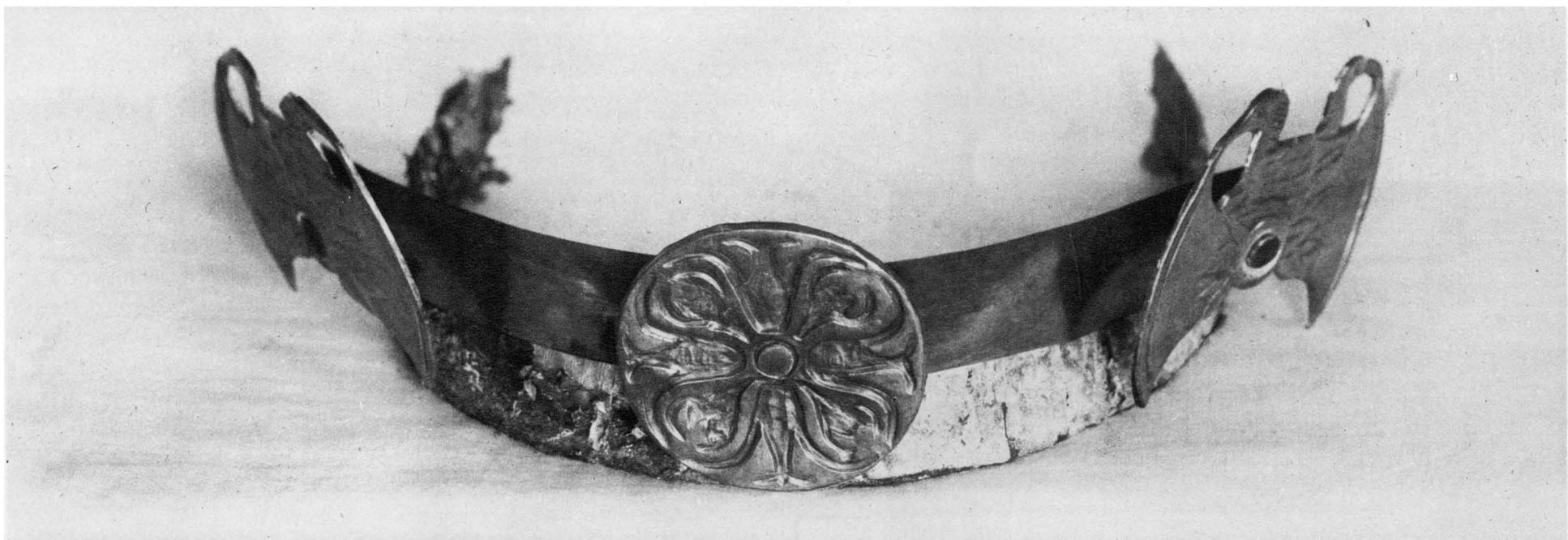
MASTABA OF SHAFT 294



MASTABA OF SHAFT 294
Inside of the sarcophagus.



MASTABA OF SHAFT 294
Inside of the sarcophagus enlarged.

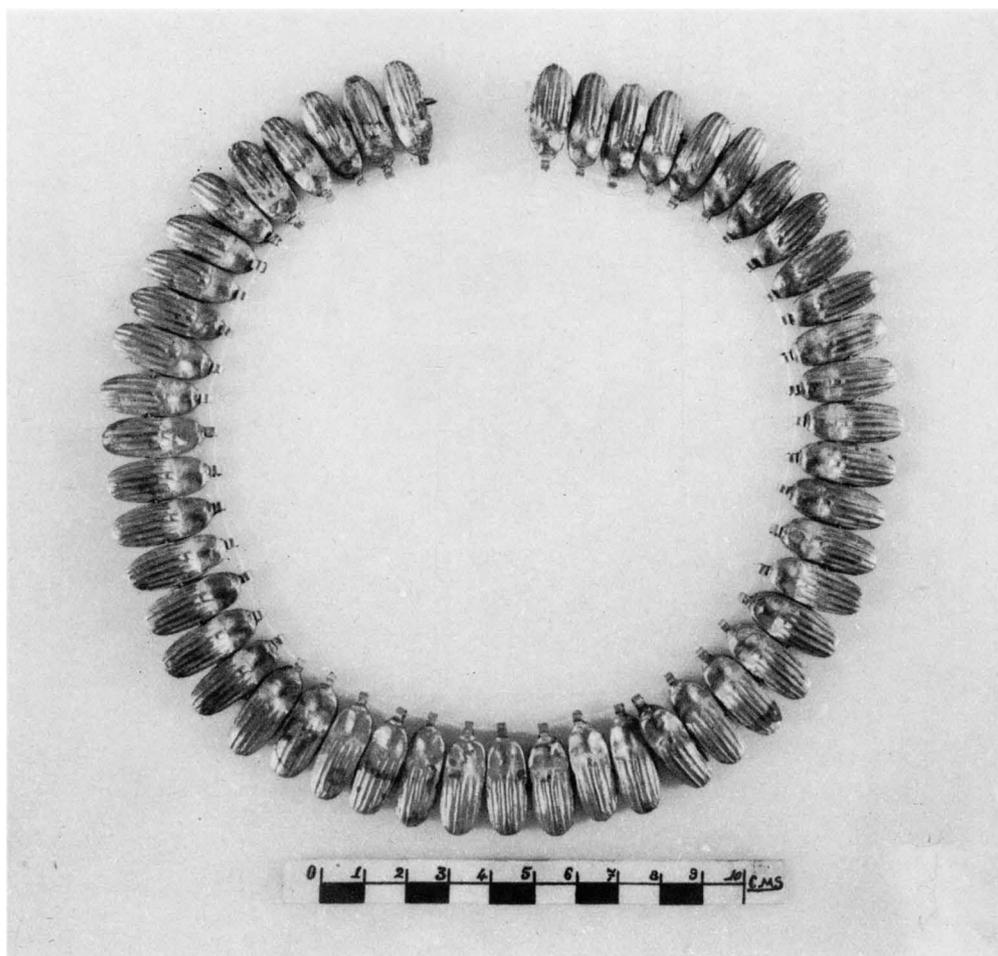


MASTABA OF SHAFT 294

(1) and (2) Gold diadem mounted on a second copper diadem with golden leaves.

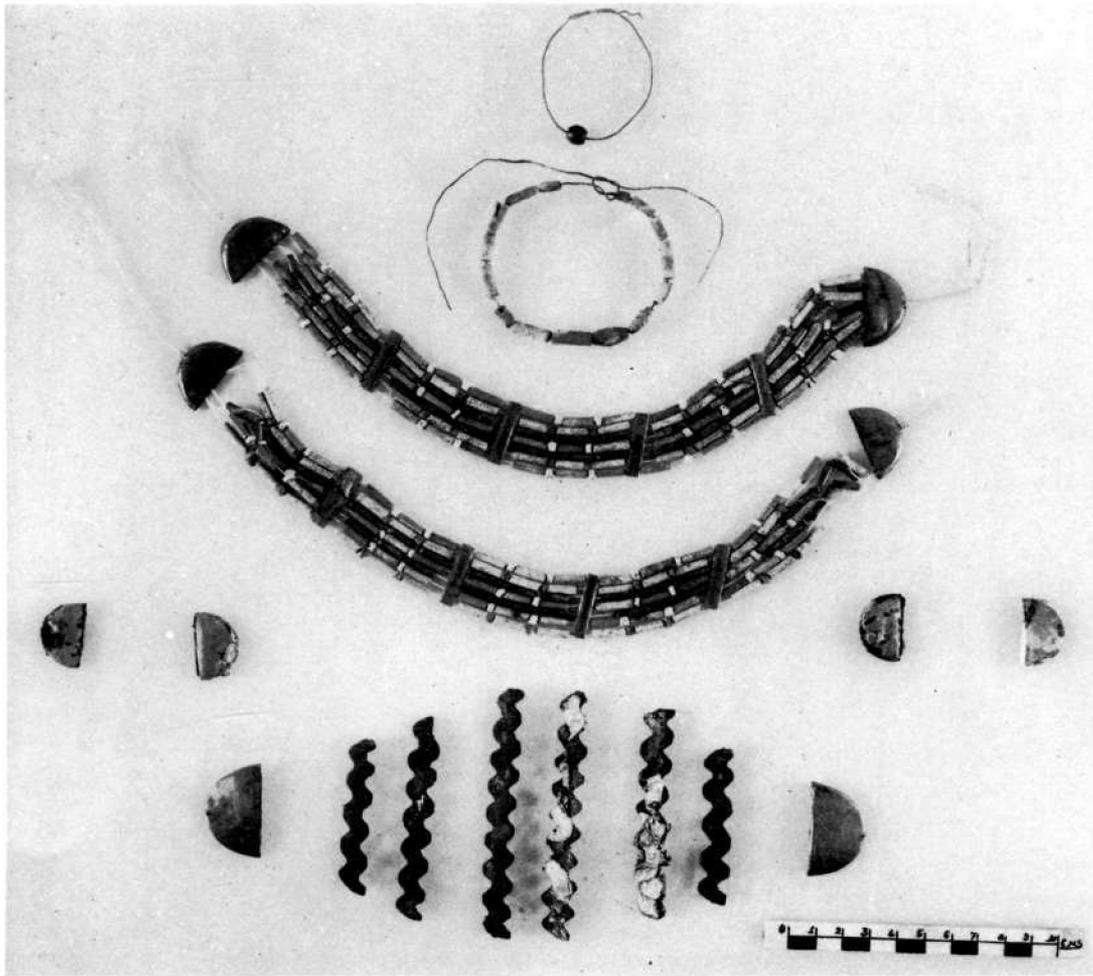


(1) Alabaster head-rest.

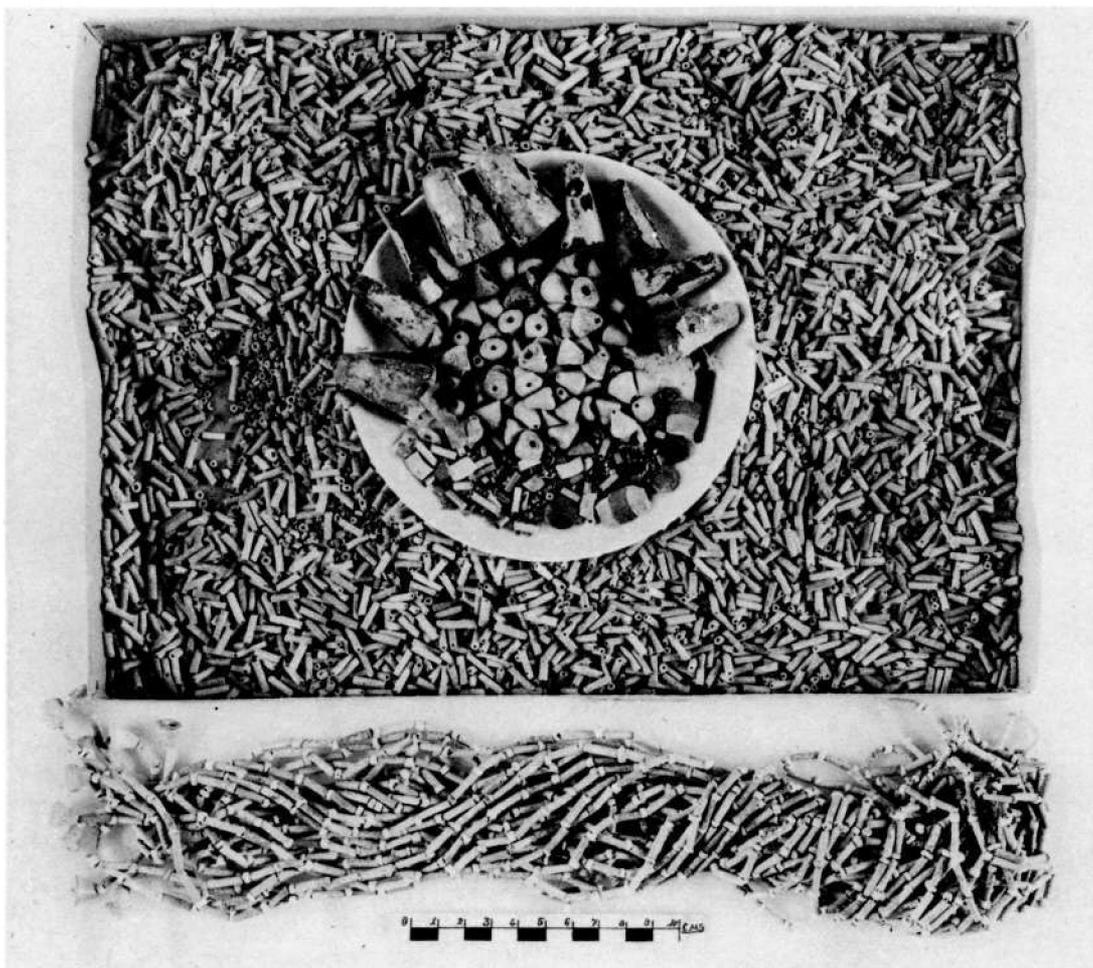


(2) Gold necklace.

MASTABA OF SHAFT 294



(1) Jewellery found inside sarcophagus.



(2) Faience and copper beads of the robe.

MASTABA OF SHAFT 294



(1) Mud fingers.

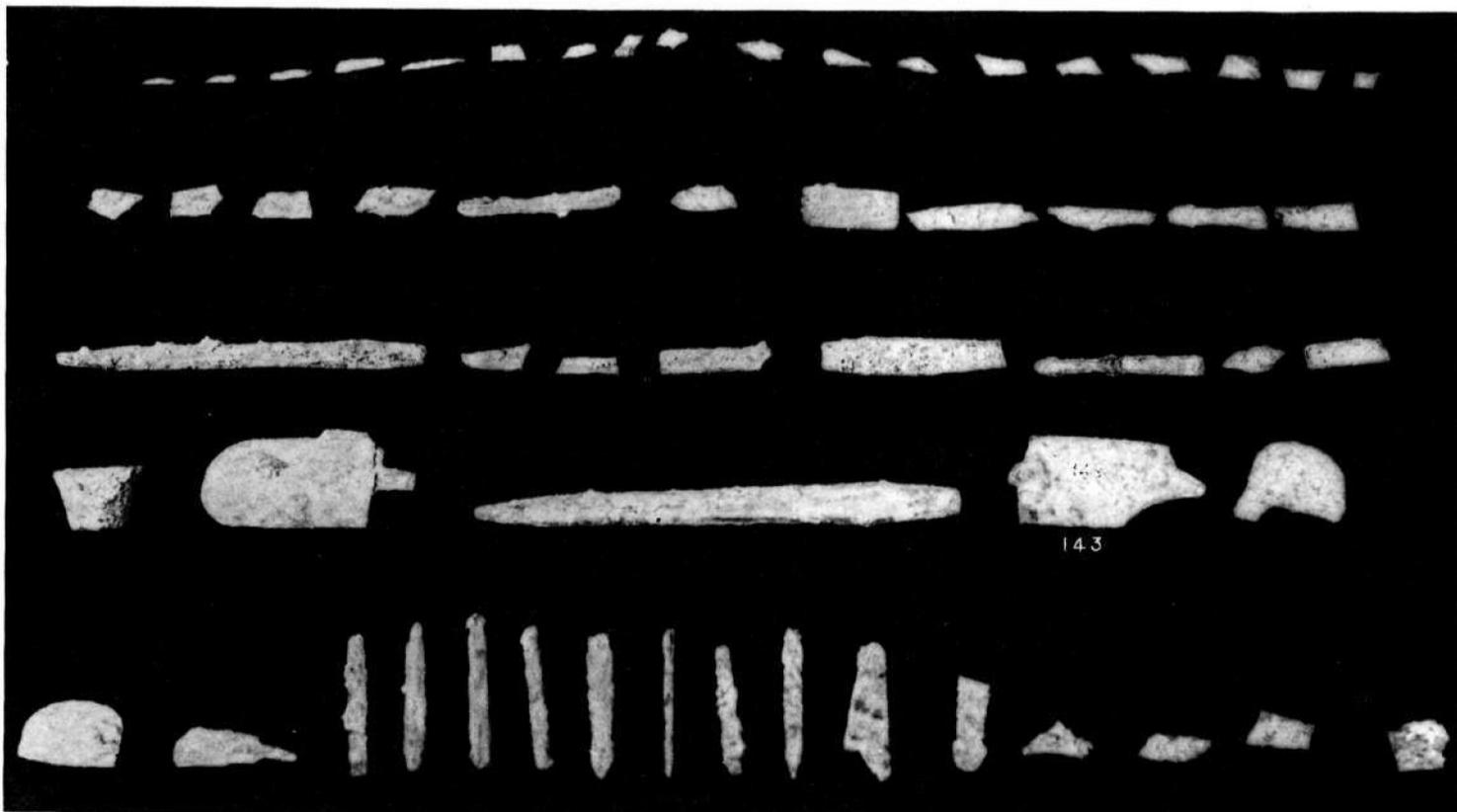


(2) and (3) Fragments of a statuette.

MASTABA OF SHAFT 294

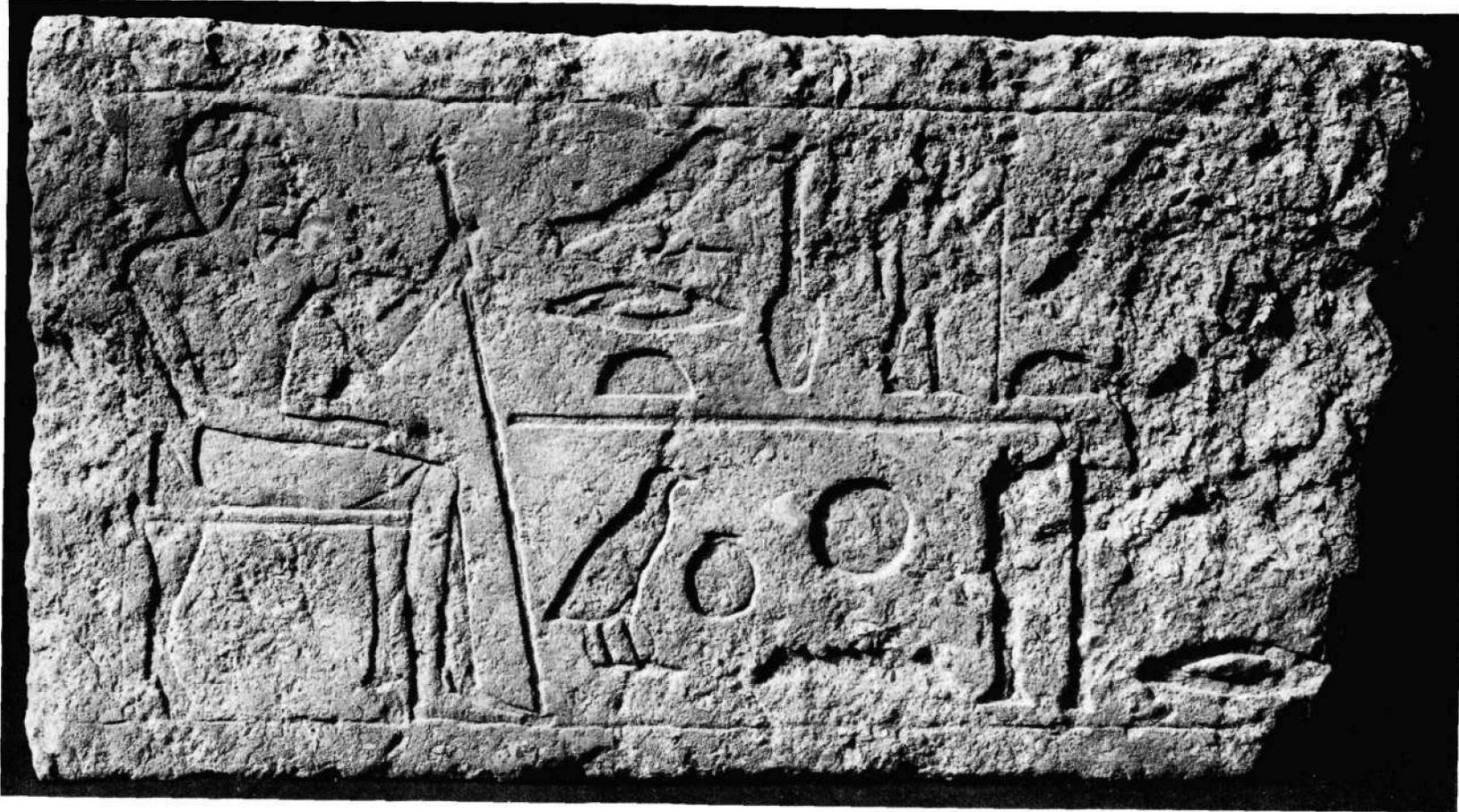


(1) Alabaster head-rest.



(2) Copper tools.

MASTABA OF KA-⁴APER



(1)



(2)

MASTABA OF KHENW
(1) and (2) Inscribed lintels.



(1) Northern false door.



(2) Inscribed drum.

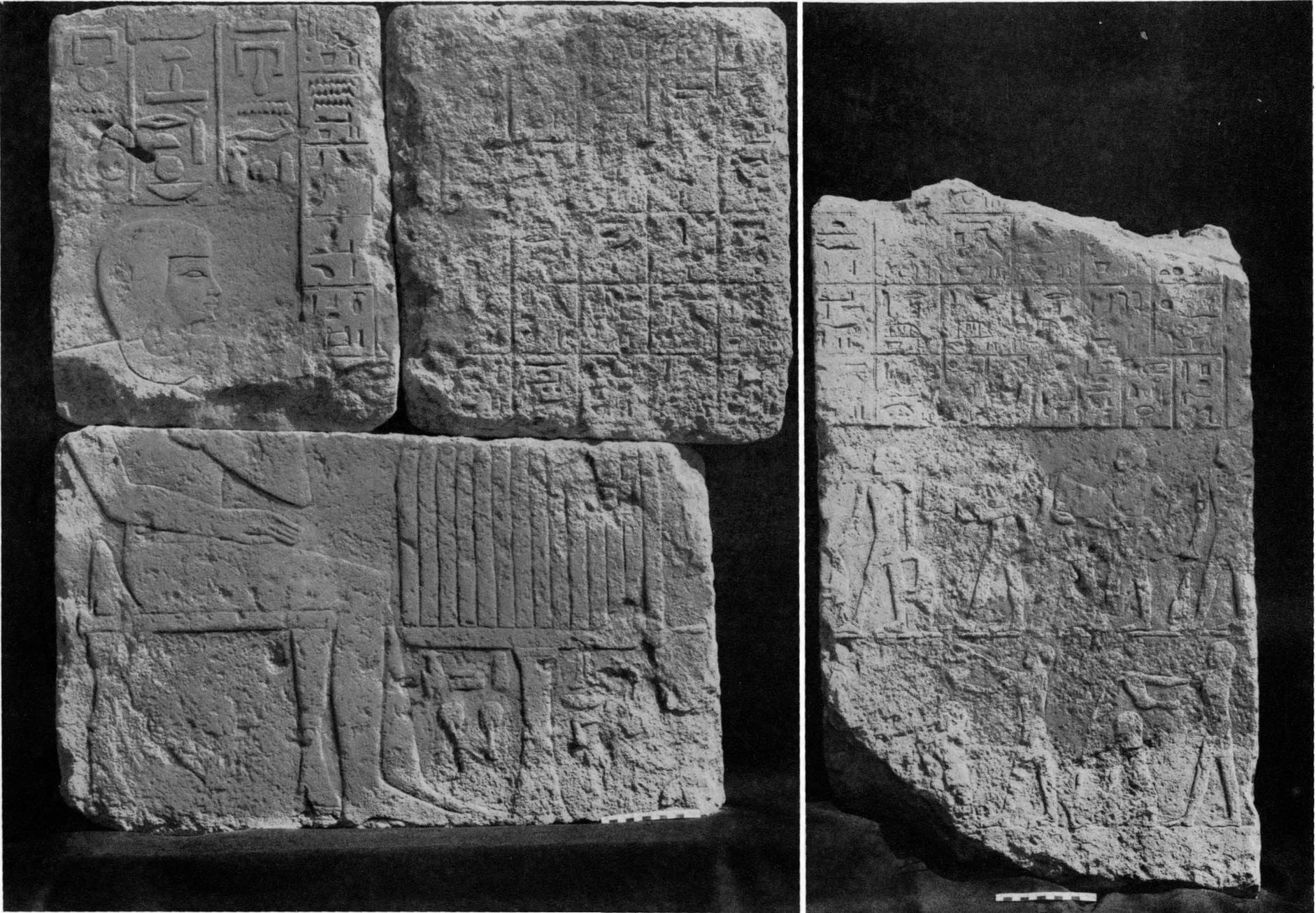
MASTABA OF KHENW



MASTABA OF KHENW
Lower part of northern false door.



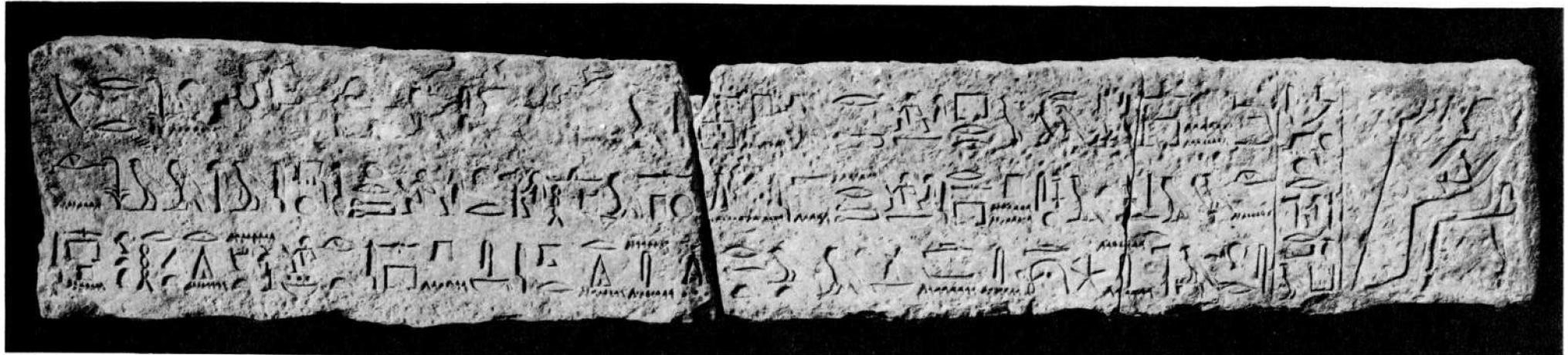
MASTABA OF KHENW
Southern false door.



MASTABA OF KHENW
Scene on the southern wall.



(1) Inscribed lintel.

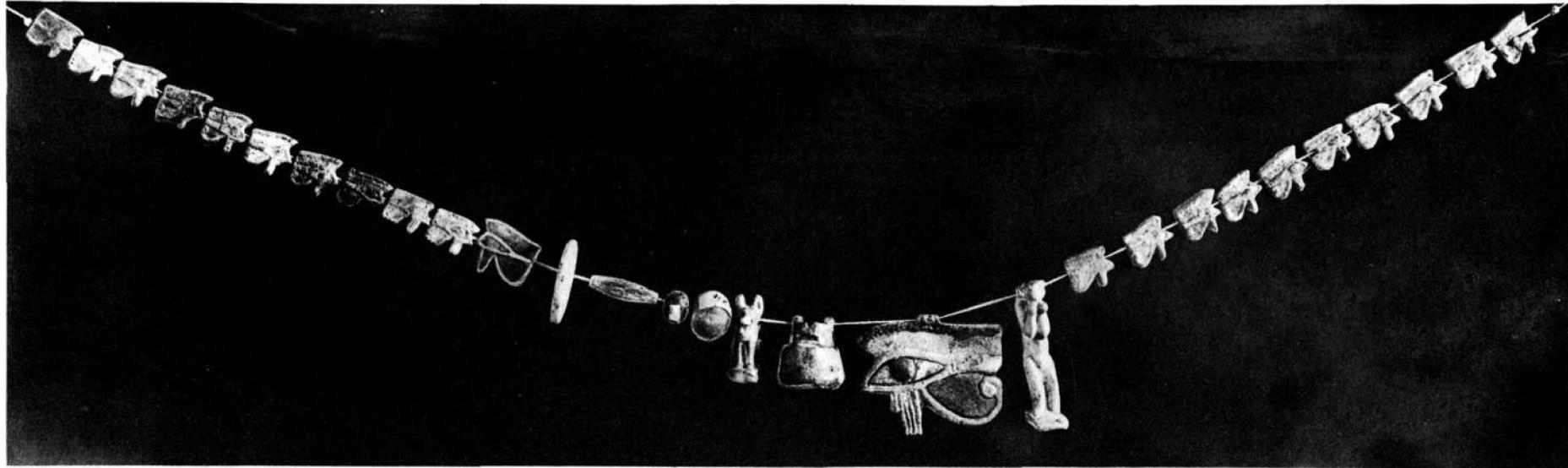


(2) Inscribed slab.

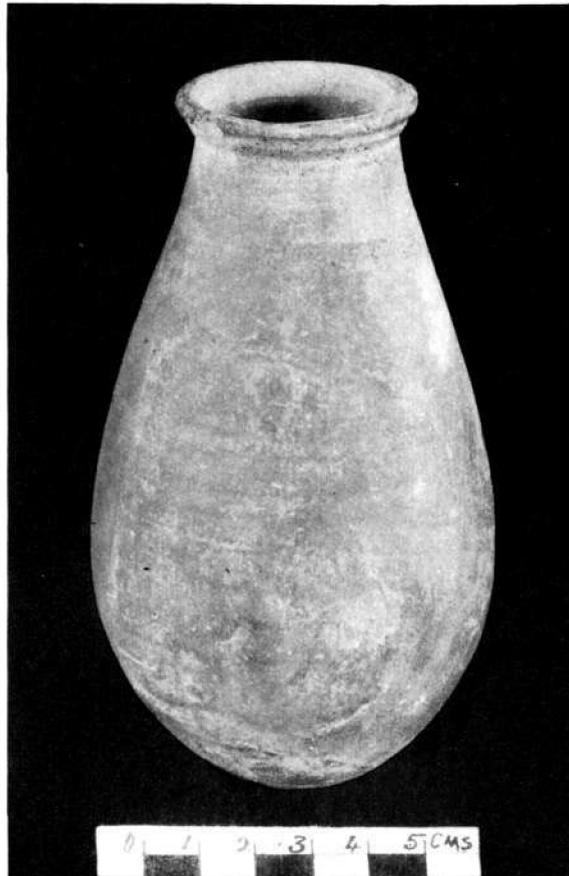
MASTABA OF REMENWKA



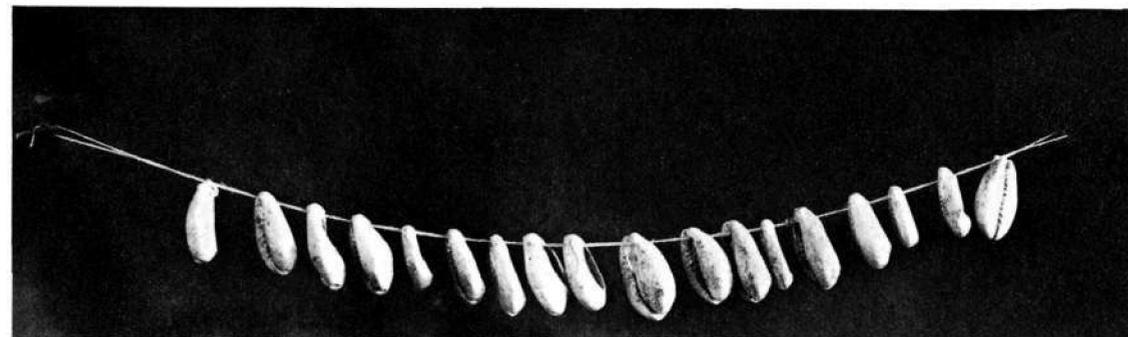
MASTABA OF REMENWKA
Lower part of false door of Remenwka.



(1) Wazit-eyes, beads, amulet, etc., found in funerary chamber.



(2) Red pottery vase.



(3) Beads of worked oyster shells.

MASTABA OF REMENWKA

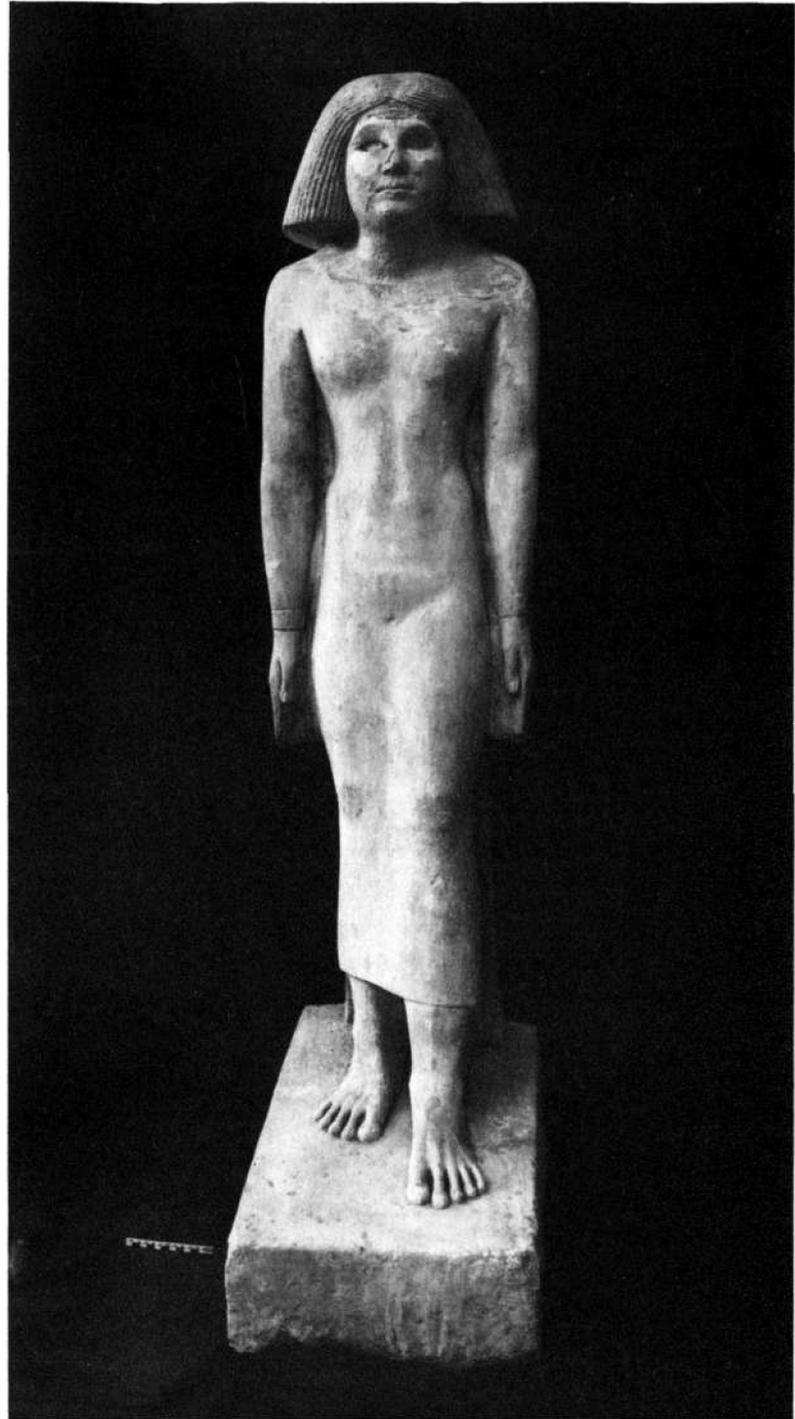


Inscribed lintel.

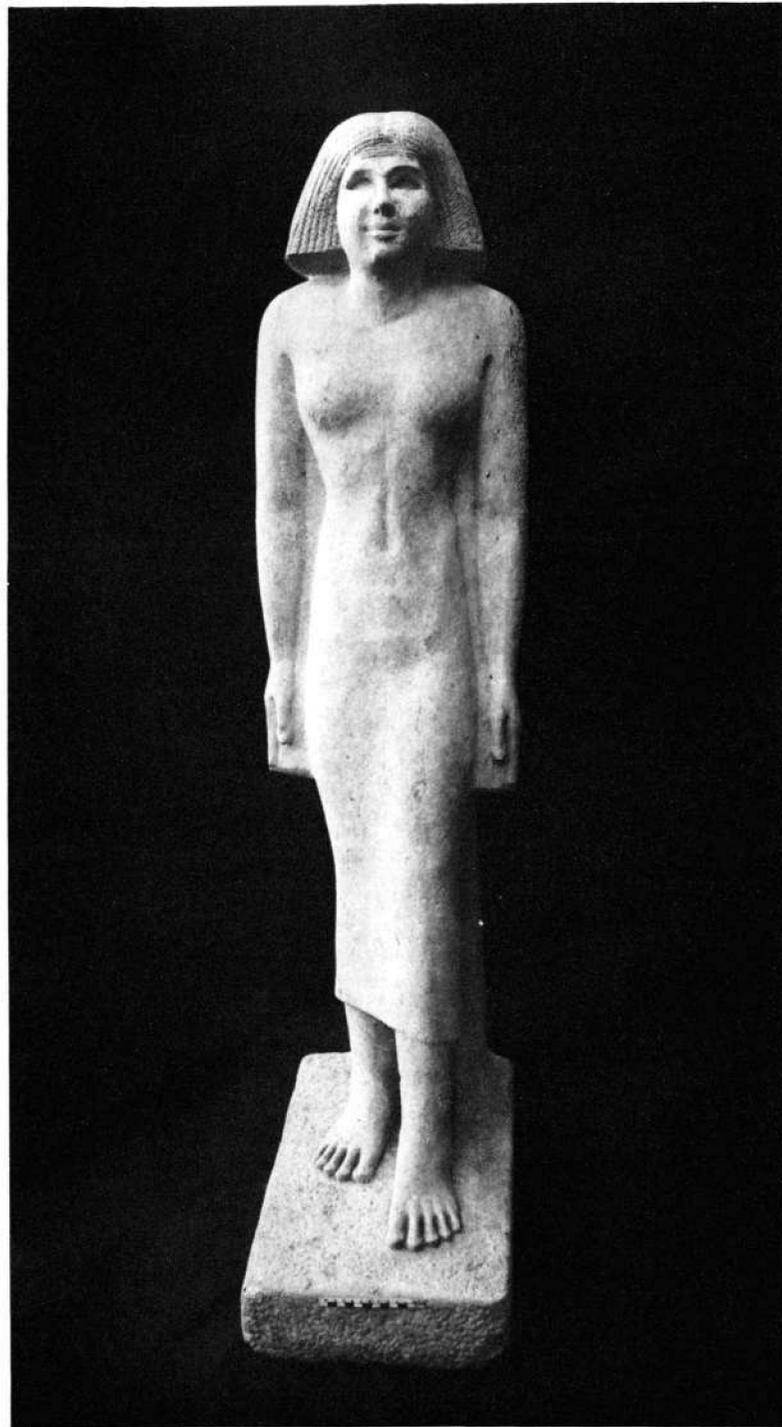
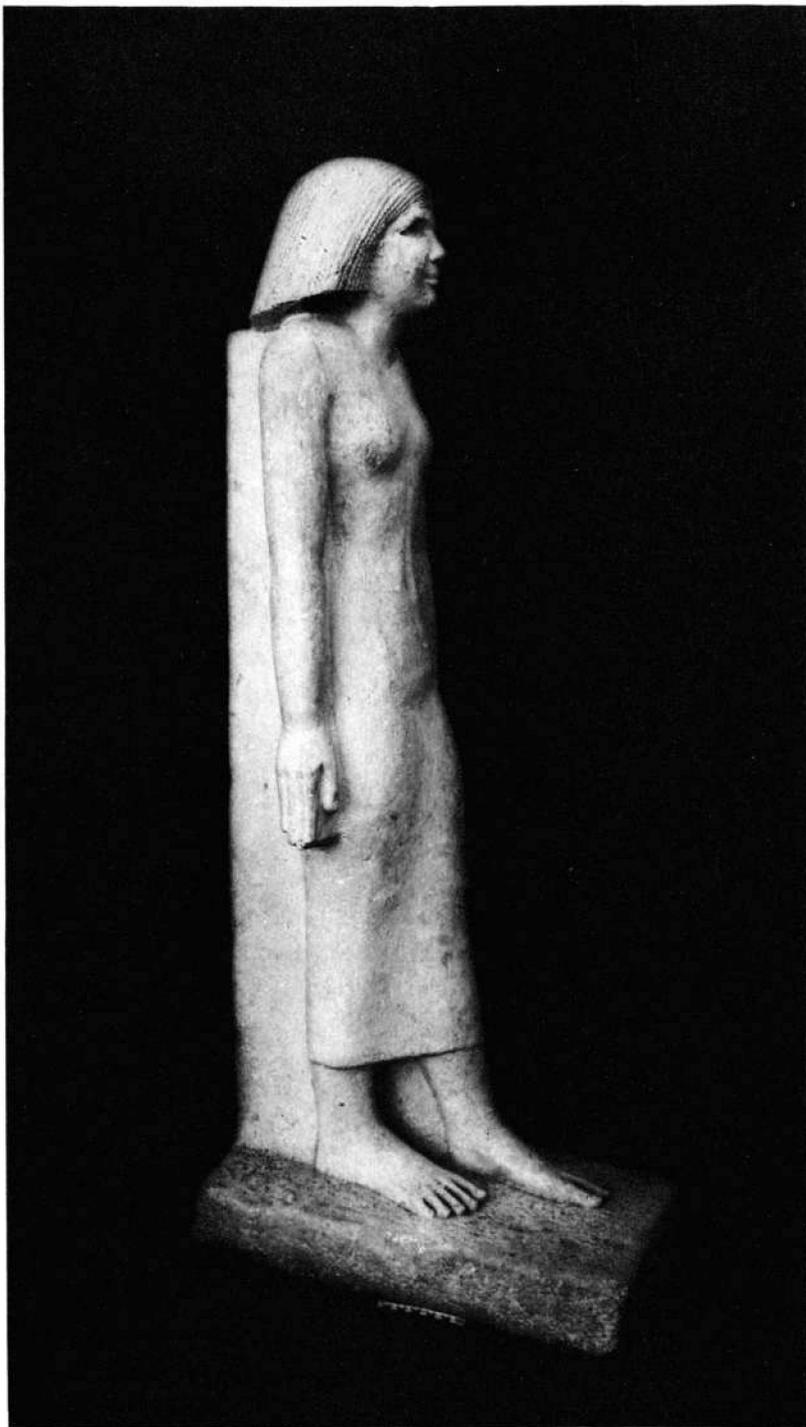


Statues of Princess Mer-sy-ankh.

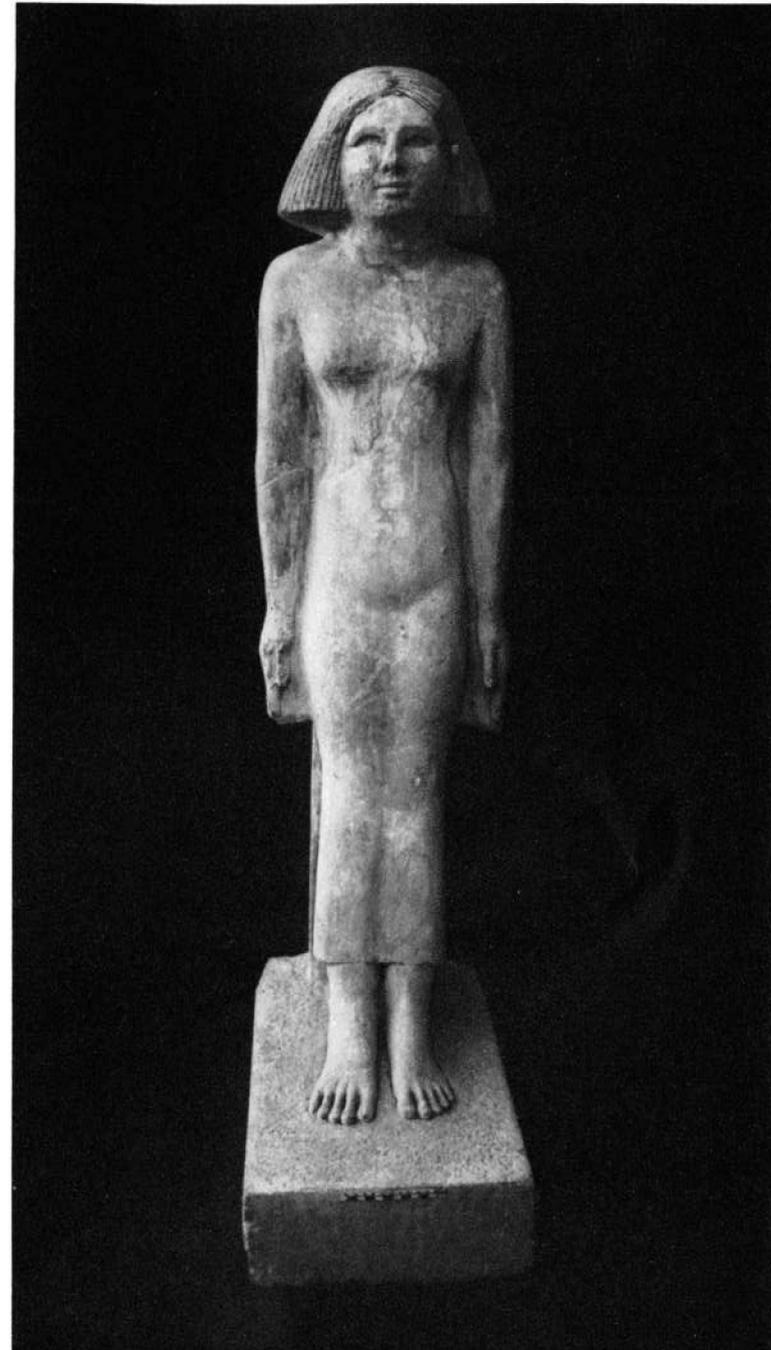
MASTABA OF WEP-EM-NEFERT



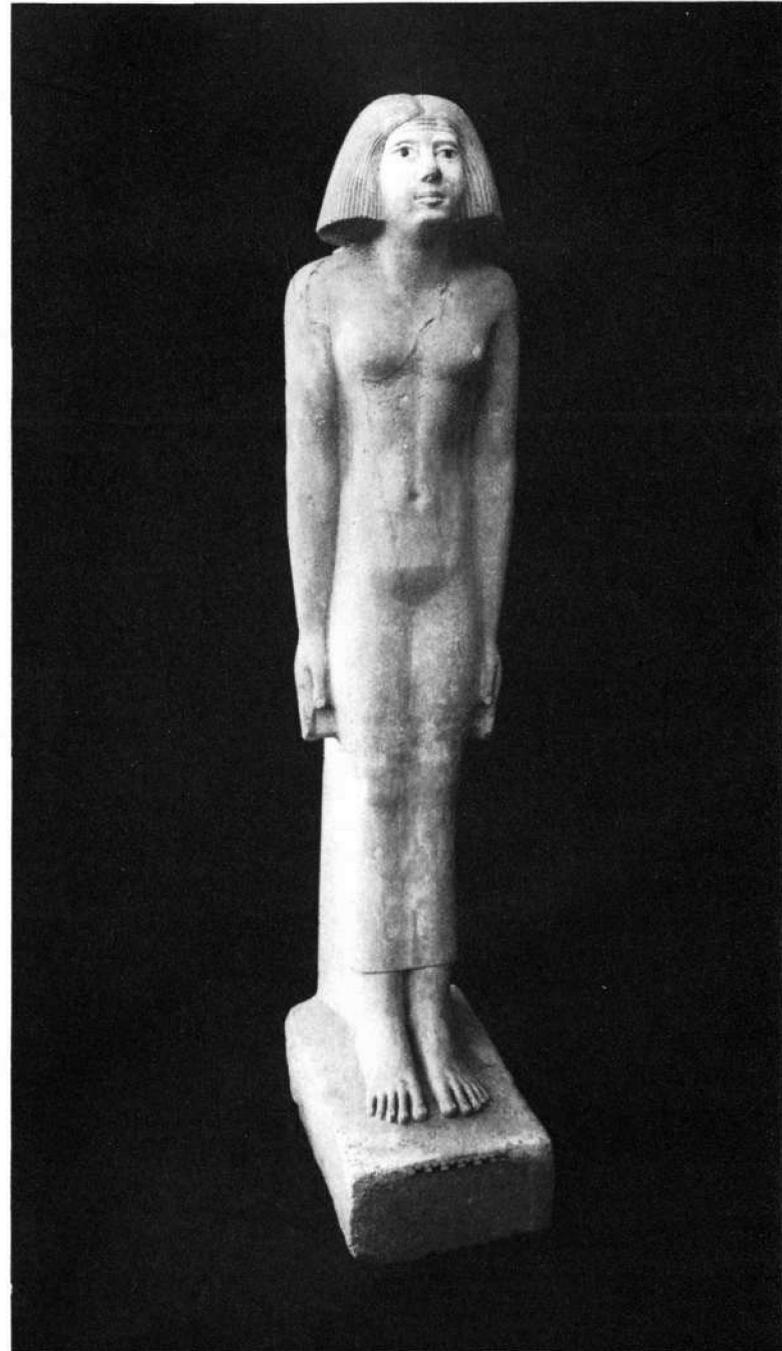
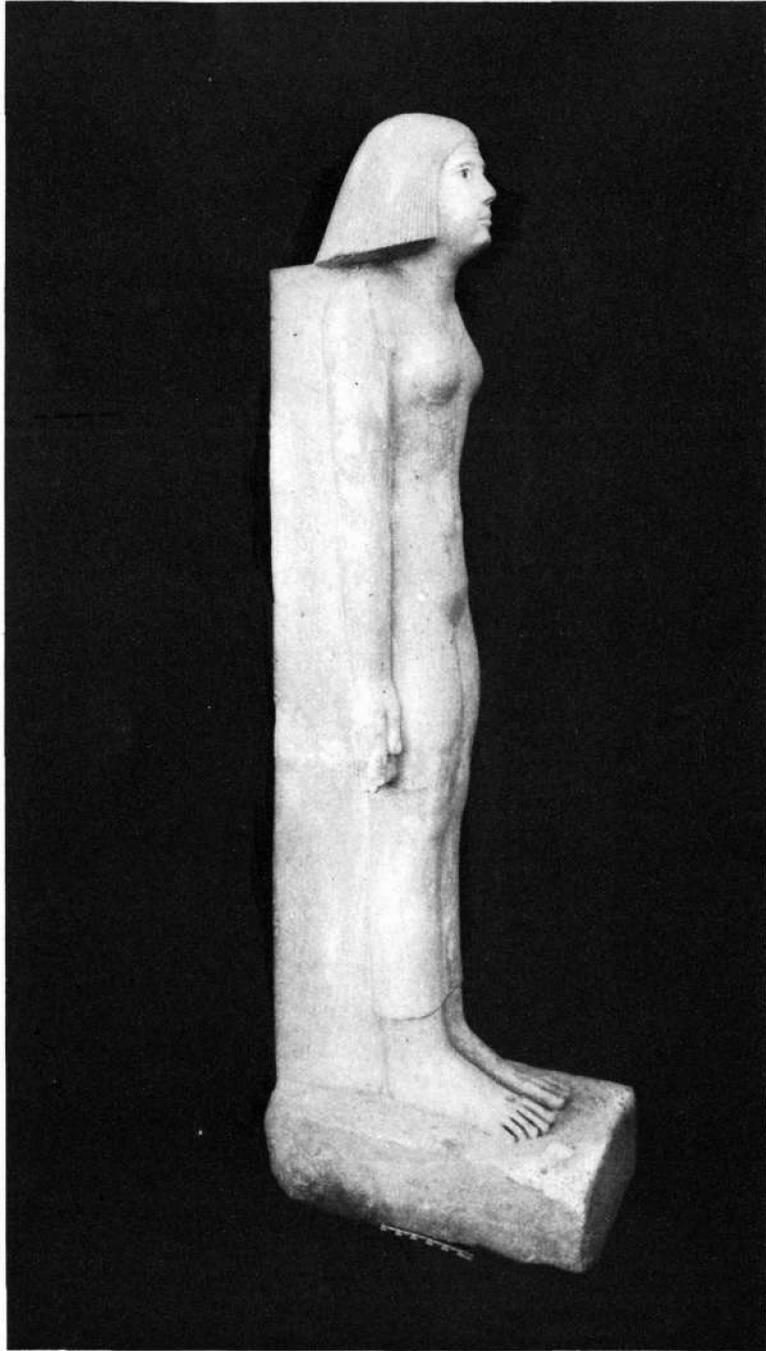
MASTABA OF WEP-EM-NEFERT
First statue of Princess Mer-sy-ankh.



MASTABA OF WEP-EM-NEFERT
Second statue of Princess Mer-sy-ankh.



MASTABA OF WEP-EM-NEFERT
Third statue of Princess Mer-sy-'ankh.



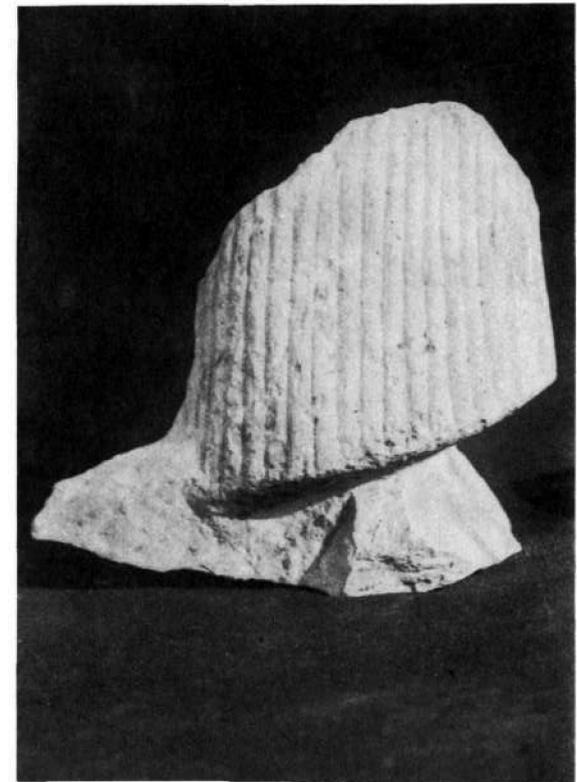
MASTABA OF WEP-EM-NEFERT
Fourth statue of Princess Mer-sy-'ankh.



(3) Fragment of a statuette.



(2) Granite statue.

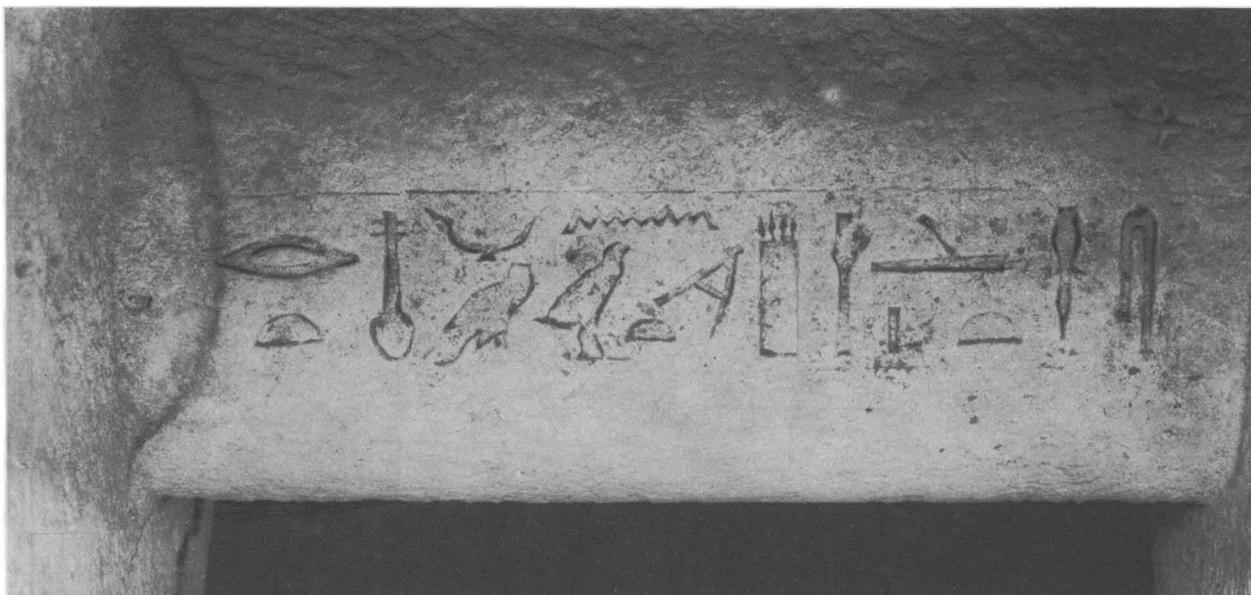


(1) Mutilated head of a red granite statue.

MASTABA OF WEP-EM-NEFERT



MASTABA OF WEP-EM-NEFERT
Doorway of chapel and inscribed lintel.



(1) Inscribed drum of doorway.

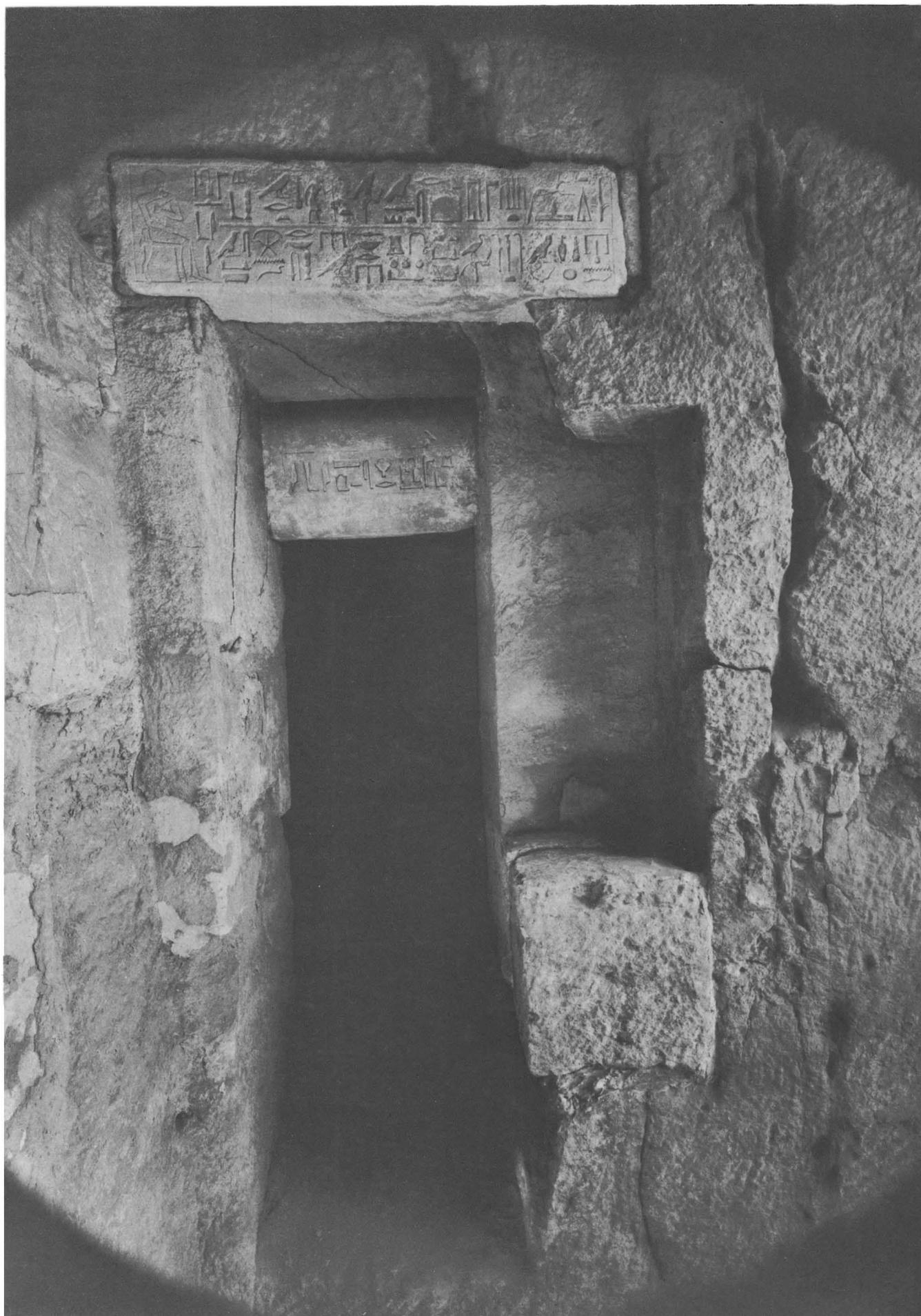


(2) Inscribed lintel of first false door.



(3) Inscribed lintel of second false door.

MASTABA OF WEP-EM-NEFERT



MASTABA OF WEP-EM-NEFERT
Entrance to chapel of Iby.



(1) Inscribed lintel of Iby.



(2) Inscribed drum of Iby.

MASTABA OF WEP-EM-NEFERT



MASTABA OF WEP-EM-NEFERT
Scenes on the eastern wall.



MASTABA OF WEP-EM-NEFERT
The will.



MASTABA OF WEP-EM-NEFERT
Witnesses to the will and scenes of arts and crafts.



(3)

(2)

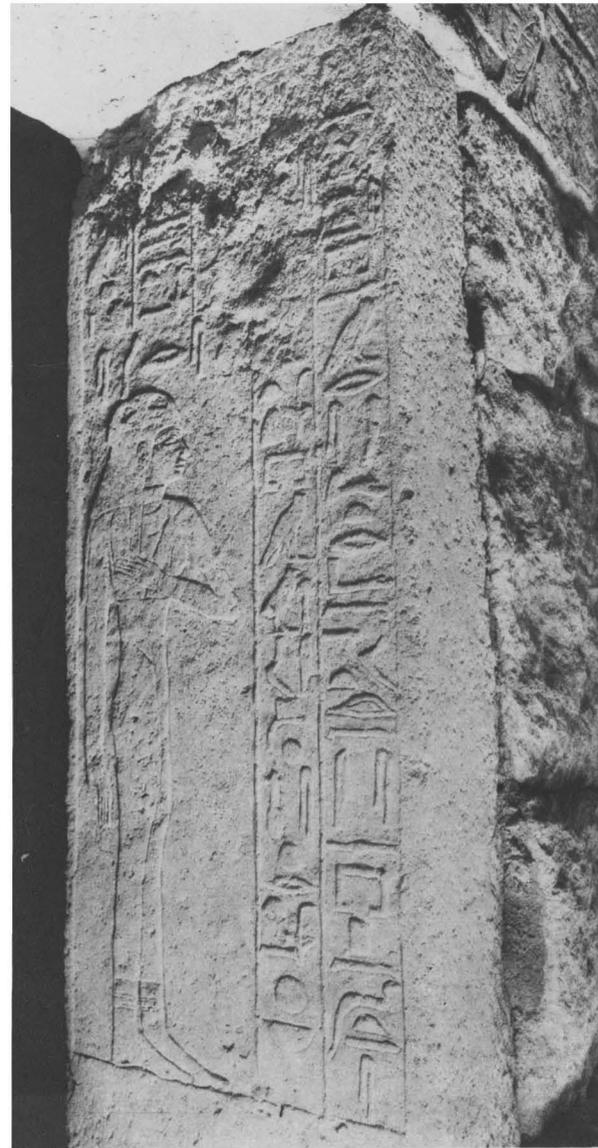
(1)

MASTABA OF NI-MAAT-RE^c — Eastern façade

- (1) Entrance to chapel of Nefer-es-res.
- (2) False door dedicated to Khenwt, wife of Ni-maat-Re^c.
- (3) Entrance to chapel of Ni-maat-Re^c.



(1) Inscribed lintel of Nefer-es-res.



(2) and (3) Inscribed thicknesses of entrance.

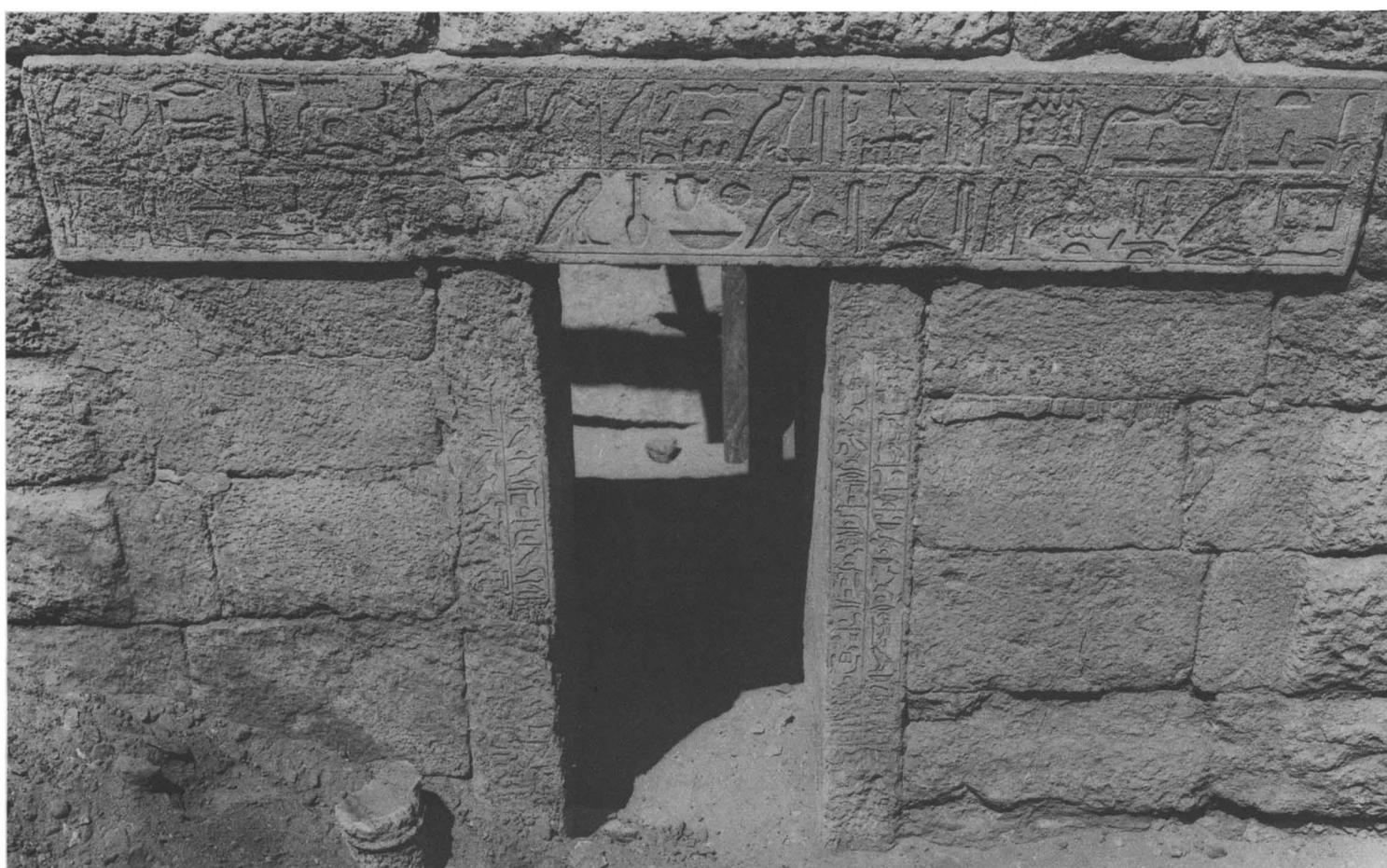
MASTABA OF NI-MAAT-RE'



MASTABA OF NI-MAAT-RE^c
False door of Nefer-es-res.



(1) False door dedicated to Khenwt, wife of Ni-maat-Re^c.

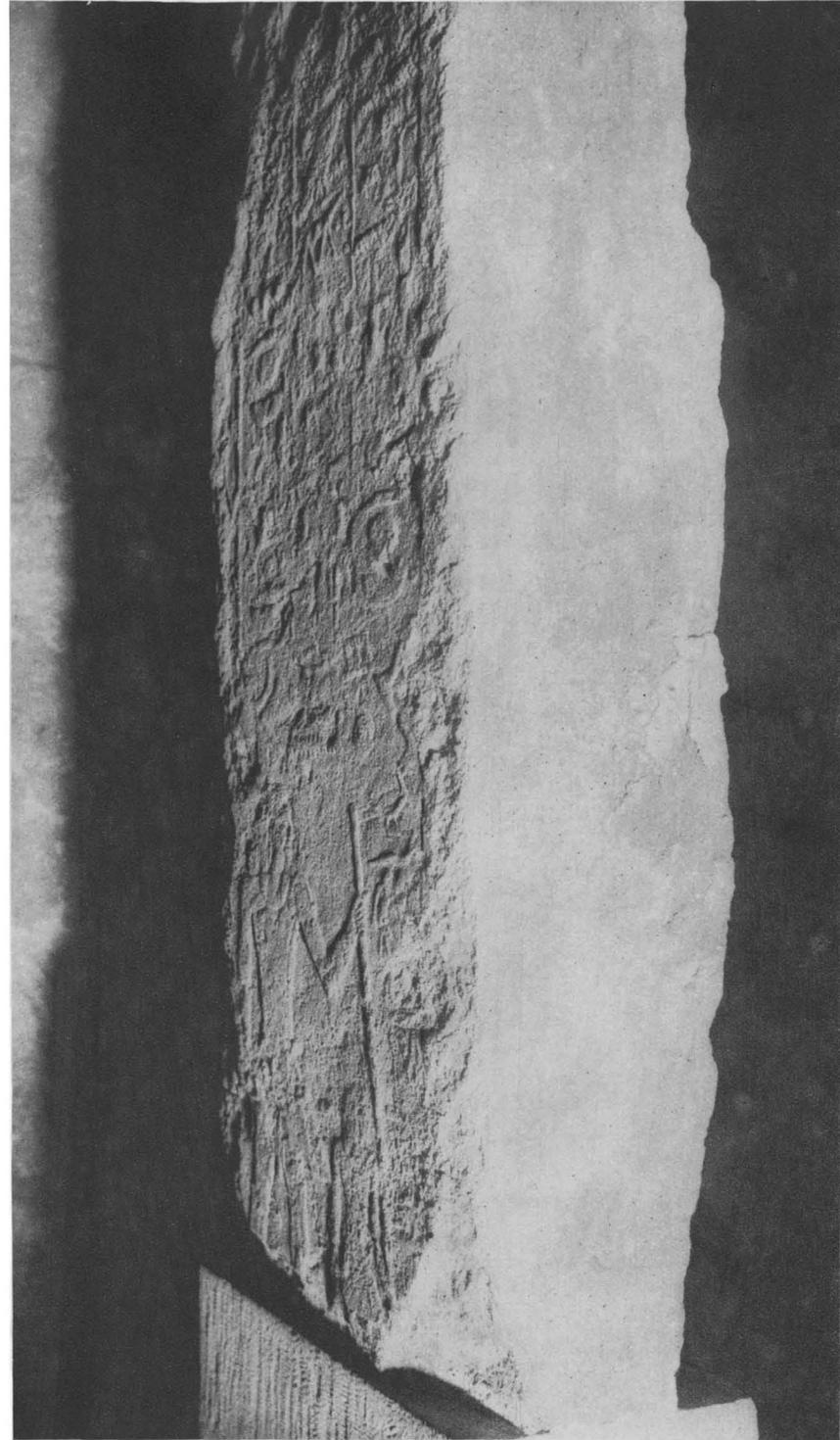


(2) Entrance to chapel of Ni-maat-Re^c.

MASTABA OF NI-MAAT-RE^c



(1) Left thickness of entrance to chapel of Ni-maat-Re⁶.



(2) Southern pillar in chapel of Ni-maat-Re⁶.

MASTABA OF NI-MAAT-RE⁶



MASTABA OF NI-MAAT-RE^c
(1) and (2) Torso of a seated person recovered from the Serdab.



MASTABA OF NI-MAAT-RE^c
Huge false door in the western wall.