

## QAR—G 7101

*Superstructure*

THE limestone superstructure of the mastaba of Qar has almost entirely disappeared, but may be traced in its lowest course to a width of ca. 7.50 m. east-west along its northern edge (fig. 1).<sup>1</sup> Its north-south dimension can no longer be traced. Except for the upper part of the approach stairway, the complex is excavated in the natural rock just north of the large mastaba tomb of Kawab (G 7110–7120), south of the sloping causeway leading to the destroyed temple of the Cheops pyramid, and just west of the related rock chapel of Idu (G 7102). Thus it lies high on the plateau not far from pyramid I a. It consists of an approach stairway descending southward from the surface to a landing, and thence continuing down eastward (figs. 1, 2; pls. II, III). The decoration of the side walls of the lower stairway was executed in limestone blocks laid over the natural rock, many having been anciently displaced or broken up so that reconstruction of the scenes cannot now be complete. At the base of the lower stair a doorway gives access on the south to a large square court open to the sky. South of this court an east-west statue chamber is reached through two openings in the south face divided by a central pillar. Reached through a doorway in the west wall of the statue chamber is a smaller inner room containing a large stela above an offering slab. A room opening out of the east wall of the statue chamber consists of a corridor running east with a chamber as its extension at right angles to the south. This chamber appears never to have been finished and is entirely undecorated except for the rough form of a stela and an offering slab.

The north, west, and south walls of the court were lined with fine white limestone blocks on which their decoration was well cut. The east wall of the court and all walls of the statue chamber and the chamber to its west are of natural rock with any representations executed in a coating of plaster. Some of the latter has fallen away and is lost.

Several comments should be made about the now destroyed superstructure, as it was envisioned by

Reisner. Only one course of masonry was preserved, which gave the line of the northern face of the mastaba and the end of the east and west sides. The north wall was 7.50 m. east-west, the east wall 4.40 m. extant toward the south, and the west wall 3.90 m. long toward the south. If these east and west walls had continued south to the north face of G 7110–7120, the east wall would have crossed over the mouth of the shaft G 7101 A, which is clearly associated with the secondary offering room (F) of the mastaba of Qar, perhaps both shaft and chamber belonging to Qar's wife, and the west wall would have crossed over the western side of shaft M, the shaft leading to the burial of Qar himself. West of the southern end of the west wall and southwards are stones in place which appear to indicate that the mastaba was indeed wider than the projection of the west wall to the south, and the same may be true of the east wall. If the south wall of the mastaba of Qar abutted on the mastaba of Kawab (G 7110–7120), the north-south dimension was 11.85 m. A mastaba 11.85 m. long (north-south) by 7.50 m. wide (east-west) results in an area of 88.87 sq. m. and a proportion of 1/1.58. A slightly wider reconstruction would yield an area of approximately 100 sq. m. In any case, as Reisner notes in his text,<sup>2</sup> the type of mastaba is anomalous with its unroofed open court and its stairway probably entered from a doorway in the north face above ground level. Perhaps, as may be also the case with the adjacent tomb of Idu (G 7102), the superstructure should not be reconstructed as a traditional mastaba but regarded as a walled area with a rock cut chapel and burial chambers reached through traditional mastaba type shafts. Reisner's attempt to see both the tombs of Qar and Idu as mastabas poses the problems he himself recognized. In particular, it is difficult to envision how the open courts were treated within the mass of the mastabas; they would have required substantial internal retaining walls to prevent the mass of the mastaba from falling into the courts.

The serdab of the tomb of Qar lies west of the west wall of the open court (C) at its northern end, oriented east-west, in the area between the upper landing at the turn of the stairs and the main shaft (G 7101 M). It is cut in the rock below, built of masonry above, with a pent roof with irregular slabs, the cavity measuring .90 × 1.80 m.; 1.62 sq. m. It is connected to the west wall of the court by a window slot (fig. 1; pl. III b). It was found open and empty and overbuilt with a crude brick bin of the Ptolemaic period.

The chapel of Qar can be dated to the reign of Pepy I or later on the basis of the official's titles in connection with this ruler.<sup>3</sup> It is generally assumed that Qar of G 7101 is the father of Idu of the adjacent G 7102.

1. For the complex of Qar, see Porter and Moss, *Top. Biblio.* III, 2nd ed., Part 1, 184–185; Reisner, *Giza Necropolis I*, 314, 368, 370; Smith, *Hist. of Sculpture and Painting*, 93, 190, 206, 211, 319, 349, fig. 84 a; Baer, *Rank and Title*, No. 495, pp. 136–137.

2. Reisner, *MS on eastern cemetery mastabas* (draft).

3. *Hnty-š Mn-nfr-Mry-R*, "tenant farmer of the pyramid Mennefer-Meryre."

However, reasons can be cited for regarding the opposite to be the case, the Idu is the father of Qar.<sup>4</sup>

*Approach Stairways*  
(pls. II–V; figs. 15–19)

The superstructure, to the extent that there may have been one, has been destroyed. As noted above, the chapel complex of Qar as it remains consists of a court in the substructure (C) open to the sky, the walls capped by a cornice, with an interior chamber to its south (D), off which open the two chambers to the west (E) and the east (F). The court is entered from the surface (ground level) by a flight of steps descending from north to south with ten steps (A 1) to a landing (A 2) and a second flight of stairs (B 1) with another nine steps at right angles to this descending from the landing (A 2) to a lower landing at its base (B 2). See pls. II–III. The court is entered through a doorway on the south side of this second landing (pls. II b, IV c).

*Upper stairway (A 1)*

No relief remains in place on either wall of the upper stairs, but it seems likely that one should assign an unplaced block (MFA 27.1130; 25-5-6, 47) to one of these walls. Qar is represented holding aloft a throwstick with his right hand and facing to the right. He wears a short curled wig with a fillet with long streamers, a short beard, and a broad collar (pl. V a; figs. 15, 18 b). Of three horizontal lines of text, reading from right to left, only the ends remain and the top line is cut so that only the lower portion remains: (1) [hry] tp [nswt] imšhw [h]r ntr, (2) . . . . . [n]fr, (3) . . . . . [K]r. “(1) he who is at the head of the king, well provided before the [great] god, (2) . . . . . [Meryre-ne]fer, (3) . . . . . [Qa]r.” Following the figure of Qar is one of Idu, also facing right, with a throwstick held horizontally in his right hand and three birds in his left. He wears a longer wig, short beard, broad collar, bracelets, and a short skirt. There are two horizontal lines of text above the figure followed by the vertical name, Idu: (1) sš [“] nswt [h]f[t] [hr], (2) sšb imy-r sšw imšhw, (3) Idw, “(1) king’s letter scribe in the presence, (2) the sšb-official, overseer of the scribes, the well provided, (3) Idu.” To this fowling scene may be also added a second block (25-5-57).

4. In particular, the sister of Qar represented in his tomb named Bendjet (pl. X b; fig. 26 b) may be the same individual as Idu’s daughter Bendjet represented in Idu’s chapel (pl. XXIV; fig. 38) and the *Bndyt* with the title *hkr w’tt nswt* buried in G 7215 D, 1, a location which may indicate that she died much later than the completion of the Qar and Idu complexes. Since Qar’s mother was apparently Khenut (pl. VIII; fig. 24), he was not the son of Idu and his spouse Meretyotes. Idu is attested with his earlier title *sš mrt* in the Abu Sir papyri (Posener-Krieger and Cénival, *The Abu Sir Papyri*, pl. 68). Baer, *Rank and Title*, 288, 294, dates Idu between Merenre and year 15 of Pepy II and Qar to years 15 to 35 of Pepy II on the basis of the title sequences. An obvious relationship exists between Qar and Idu, and perhaps the best solution is to regard Qar as a son of Idu by a marriage earlier or later than Idu’s marriage to Meretyotes.

present location unknown, with a vertical text [š]pd, “birds,” on the left, and a horizontal text *imy-r wh’w*, “overseer of fowlers,” on the right (pl. V c). In the reconstruction of fig. 15 the scene is placed on the east wall of the upper stairs, so that the figures face downstairs toward the chapel, although a placement on the opposite west wall would have the figures facing the visitor as he descended toward the chapel. Perhaps the latter is to be preferred.

*Landing (A 2)*

At the first landing the stairs turn from the north-south direction to a west-east direction. It may be possible to assign an unplaced block (.82 × 1.20 m.) to the short west wall at the base of the first set and the top of the second set of steps. This is the well preserved block (MFA 27.1134; 25-5-44) showing Qar seated in a high back chair facing left toward a table of offerings (pl. IV a; fig. 18 a). Above the scene are two horizontal lines of text reading from left to right: (1) *Hnty-š Mry-R'-mn-nfr [K]r*, (2) *imy-r hnw hry tp nswt Mry-R'-nfr*; “(1) tenant farmer of Meryre-mennefer, [Q]ar, (2) overseer of the Residence, he who is at the head of the king, Meryre-nefer.” Qar sits facing left in a chair with high back, his left hand resting on the high arm of the chair and his right hand touching the offerings heaped upon the table before him. He wears a tight fitting cap wig, broad collar, and bracelets with alternate bands of beads. The workmanship of the face is of the highest quality. The red of the body is well preserved, and elements of color also remain in the hieroglyphs and the objects on the offering table. The rough surface on the left of the relief suggests that it belongs to a corner, as in the proposed placement of the block.

*Lower stairs (B), north wall*

On the north wall of the lower stairs, the left hand side as one descends, parts of two scenes are still in place. In the right corner at the foot of the steps is the lower part of the seated figure of the tomb owner on a high backed chair facing left toward the visitor (fig. 16). In front of him is a series of low blocks with fish, a hippopotamus, and a crocodile, indicating an aquatic scene above. To this scene can be assigned the block (pl. V b; fig. 19 d) with a man carrying a large fish, facing right, and the traces of the left hand of the tomb owner holding the end of a long harpoon (25-5-45, Boston); 30 × 80 cm. The harpooning scene can be reconstructed on the basis of parallels, of which a good example is that from the tomb of Nekhebu (G 2381), Boston MFA 13-3432.<sup>5</sup> The

5. W. S. Smith, “The Judge goes Fishing,” *BMFA* 56 (1958) 59; Junker, *Giza IV*, fig. 8. A fragment which can be assigned to the scene (25-5-18) was noted by Timothy Kendall; it shows the chest, broad collar, and nipple of the same figure, with the harpoon passing diagonally just above and touching the nipple. Hence the reconstructed drawing in fig. 16 should be revised in this respect and restored on a larger scale.

fish bearer is described as *sn(?) .f Nḥti*, “his brother(?), Nakhti.”<sup>6</sup> Two or three other blocks may be assigned to the scene. Although they were sketched in the object register, their present location is unknown and there are no photographs or tracings. In the first (25-5-16) a cat approaches from the right to rob a bird’s nest; in the second (25-5-8) a larger cat climbs from the left on a papyrus stalk. The third fragment represents papyrus stalks and leaves (25-5-15). See fig. 16.

#### *Lower stairs (B), south wall*

On the south wall of the lower stairs, the right side as one descends, only a single block is in place. This consists of the representation of the seated owner before an offering table, facing right toward the descending visitor, and is placed at the lower end of the wall above the doorway with its drum to the court (C). Only the lower part of the scene is preserved (pl. IV c; fig. 17). The owner is seated on a chair with a low cushion and lion’s feet legs.<sup>7</sup> Below the offerings on the table are, on the right of the stand, a ewer in a basin on a stand, and to the left, a sealed jar on its own stand. Three unplaced blocks have been assigned to this wall (pls. V f, g; figs. 17, 19 a, b). The first of these is the block (25-5-46, Boston) with the feet of a large standing figure facing left resting on a staff. He wears sandals, and the right foot rests on the left. To the rear the column of text ends in *Idw*, “Idu.”<sup>8</sup> Two adjoining blocks of the lower register (25-5-48, Boston) are provisionally assigned to the same scene and may represent the offerings which the leaning figure is viewing. The blocks consist of a file of cattle facing right (pl. V g; figs. 17, 19 a). The first bearer holds a fowl and leads a blanketed calf by a rope. There follows a large cow feeding from a bowl on a stand. Behind the cow another bearer leads three bulls. If these blocks are properly placed, the scene can be reconstructed as a scene with the owner leaning on his staff viewing the produce of his estates.<sup>9</sup>

#### *Stairway, lower landing (B 2)*

The north and south walls of the lower stair have been described above. There remains the fragmentary block in place on the short east wall, opposite the descending visitor (pl. IV b; fig. 17), which consists of the lower part of a standing figure of Qar wearing sandals and carrying two staves in his right hand. He faces to the right toward

6. This Nakhti may well be the individual buried in G 7101 B, a burial arrangement similar to that of Qar himself in G 7101 M, as well as the individual designated as overseer of ka-priests on the west wall of Court C (pl. IX a; fig. 25), as well as the owner of the block found near subsidiary pyramid I a (pl. XXXIV c; fig. 9 a).

7. Chairs in Dyn. 6 representations frequently have lions’ feet for the earlier bulls’ feet.

8. If the figure is that of Qar, presumably the Idu mentioned was represented behind him in a section now missing.

9. For a good example of a traditional viewing scene of this type, see Wild, *Le tombeau de Ti*, Fasc. 3, *La chapelle*, pls. 164–169.

the doorway to the court. In front of him are two vessels on a stand; he touches the nearer one with his outstretched left hand; the second vessel has a handle from the rim to the side and a second handle on the side. Above the vessels is the text, *imšḥw [K]šr*, “the well provided one, Qar.”

#### *Miscellaneous blocks, stairway area(?)*

Four fitting blocks from Qar form a scene with boats (pls. V d, e; fig. 19 c). The first three are long horizontal blocks with a total length of 1.70 m. From right to left they are: (1) block marked 7105, Boston, 18 × 53 × 29 cm.; (2) block marked 7101, Boston, 17 × 54 × 23.5 cm.; (3) block 25-5-59, not in Boston, 17 × 61 cm. The fourth block, in five fragments, represents rowers in a boat and measures 38 × 52 cm. (25-5-5; MFA 27.1129). It is joined to the scene in the drawing, as this seems a likely fit. As reconstructed the top right shows part of the upper yard of a boat and diagonal ropes of the boat rigging. To the left is the text: *iw ḥst r Kšr; dl.t(i) n[.f] t w’b . . .*, “Praises are to(?) Qar; one gives to him the pure bread . . .” To the left are a pair of forked stanchions bearing the upper yard with the loop attachment for the halyard, the lower yard, and the mast.<sup>10</sup> To the left of this is the phrase: *skḏwt*, “sailing.” The fourth fragment shows the base of the aft stanchion, part of five oarsmen and their oars, and part of the body of the boat.

Another set of blocks appears to represent a curious massing of sunshades, presumably with the missing bearers below, but possibly stacked, and it is difficult to determine their context and assignment to the other existing scenes (figs. 19 e–g). The blocks include 25-5-32 (17 × 17 × 12 cm.); a second marked 7125 (25 × 22 × 14 cm.); and the large third block, marked 7101 (26 × 80 × 21 cm.). The poles extend into the center of the rectangular cloth to join the cross-pieces, and the flap is regularly shown as if pleated or with a long fringe.<sup>11</sup> In two of the blocks the sunshades are placed above one another, the largest block showing portions of three shades and the fringe of a fourth. The two smaller blocks illustrated apparently have a border on the left.

#### *Stairway, summary*

As tentatively reconstructed, the upper stairway had on one of its walls a representation of Qar with a throwstick in a fowling scene attended by [his son] Idu bearing three birds and holding a throwstick also. The opposite wall may have had the boat scene. The north wall of the

10. The pair of forked stanchions bearing the mast and the upper and lower yards of the sail with the loop attachment for fastening the halyard are illustrated in Björn Landström, *Ships of the Pharaohs*, p. 60, fig. 180; pp. 49–51, figs. 137, 139, 143, 144; Boreux, *Études de nautique égyptienne* p. 363, fig. 139 b, p. 367, fig. 143; and Prentice Duell (ed.), *The Mastaba of Mereruka*, Vol. 2, pl. 145.

11. The types of sunshades and their construction are discussed by Fischer, “Sunshades of the Marketplace,” *Metropolitan Museum Journal* 6 (1972), 151–156.

lower stairway had a scene of Qar in a harpooning scene with a border of fish and attended by a brother(?) named Nakhti holding a large fish. In the scenes Qar would have been standing in a light skiff. On the south wall of the lower stairway Qar, followed by Idu as suggested by the text, leans on a staff and views the procession of cattle. At the lower end of both walls Qar is shown at a table facing west. The surface corresponding to the width of the steps on the middle landing shows Qar seated before offerings (A 2) and on the lower landing standing with staves before a stand with two jars (B 2).

The blocks not in situ can only tentatively be assigned to the positions suggested. Alternatively they may belong to the now destroyed superstructure.

#### *Court C, South Face, Architrave*

Two fine limestone blocks span the south face and are neatly joined at the center over the central rock-cut supporting pillar, total length ca. 6.27 m., inscribed in three lines in sunk relief as follows: Left half (A 1 to A 3), reading right to left with a seated figure of Qar with full wig, broad collar, and bracelets, facing right with a staff at left end. Right half (B 1 to B 3), reading left to right with a similar seated figure of Qar facing left at right end. See pl. VI; fig. 20.

A 1 *Hnty-š Mry-R'-mn-nfr ir htpt sb imšh Mry-R'-nfr nn.f nfr*, "tenant farmer of Meryre-mennefer, one who acquired offerings, one who passed on to a well provided state, Meryre-nefer, his good name."<sup>12</sup>

A 2 *Imy-r niwt Ntry-Mn-kšw-R' sš' nswt hft hr sšb imy-r sšw imšhw Kšr*, "overseer of the pyramid city Netjery-Menkaure, king's letter-scribe in the presence, sšb-official, overseer of scribes, the well provided Qar."

A 3 *Shdw' bw Wr-H' f-R' sš' nswt hft hr sšb imy-r sšw hm-ntr Mš't Kšr*, "inspector of the weeb priests of Wer-Khafre, king's letter scribe in the presence, sšb-official, overseer of scribes, priest of Maat, Qar."

B 1 *Hnty-š Mry-R'-mn-nfr imšhw hr ntr-š Mry-R'-nfr*, "tenant farmer of Meryre-mennefer, well provided before the great god, Meryre-nefer."

B 2 *Imy-r niwt šht-Hwfw sš' nswt hft hr imšh(w) Kšr*, "overseer of the pyramid city Akhet-Khufu, king's letter scribe in the presence, the well provided Qar."

B 3 *Sš' nswt hft hr sšb imy-r sšw hry sšš n kšt nbt Kšr*, "king's letter scribe in the presence, sšb-official, overseer of scribes, privy-counsellor of all works, Qar."

#### *Court C: South Wall, below Architrave* (pls. VI b, IX c-f; fig. 21)

Two jambs and one pillar, cut in the natural rock, support the architrave (see above). Each north face bears a vertical inscription.

12. Evidently the name Qar in the next line is considered to follow the expression "his good name;" the names Meryre-nefer and Qar alternate.

East jamb, north face beneath left end of architrave (D 1). Pl. VI b. Vertical inscription, signs facing right. *Imy-r kšt nb(t) Kšr*; determinative: seated man facing right holding *šhm*-wand and staff, "overseer of all works Qar."

Central pillar, north face, beneath center of architrave (E 1). Pl. VI b. Vertical inscription facing left. *Sš' nswt hft hr Kšr*, determinative: seated man facing left holding *šhm*-wand and staff, "king's letter-scribe in the presence Qar."

East jamb, east face (D 2). Pl. IX d. Three column vertical inscription, left to right; below, a standing figure facing left (north) with pointed skirt, holding staff in right hand and a folded cloth, perhaps part of skirt, in left. (1) *Hry tp nswt mdw rhyt*, (2) *šwn knmwt mš'*, (3) *Kšr*, "(1) he who is at the head of the king, staff of the people, (2) true pillar of Kenmet, (3) Qar."

Central pillar, east side (E 2). Pl. IX e. Three line horizontal inscription, right to left. Below, a standing figure facing right (north) with pointed skirt, staff in left hand and folded cloth, perhaps part of skirt, in right. (1) . . . , (2) *Kšr nn.f nfr*, (3) *Mry-R'-nfr*, "(1) [illegible], (2) Qar, his good name, (3) Meryre-nefer."

Pillar, west side (E 3). Pl. IX f. Four column vertical inscription with fifth horizontal line below, left to right. Below: standing figure facing left (north) with shoulder-length wig and short beard, wearing band across chest and leopard-skin. In right hand he holds a staff diagonally in front. (1) *Sš' nswt hft hr*, (2) *sšb imy-r sšw*, (3) *hry sšš*, (4) *n kšt nbt*, (5) *Mry-R'-nfr*, "(1) king's letter-scribe in the presence, (2) sšb-official, overseer of scribes, (3) privy counsellor, (4) of all works, (5) Meryre-nefer."

West jamb, north face, under right end of architrave (F 1). Pl. VI b. Vertical inscription, signs facing left. Seated man determinative facing left holding *šhm*-wand and staff: *sšb imy-r sšw Kšr*, "sšb-official, overseer of scribes Qar."

West jamb, west face (F 2). Pl. IX c. Three column vertical inscription, right to left. Below, standing man facing right (north) in pointed skirt, left arm holding staff, right hand open at side. (1) *Sš' nswt hft hr*, (2) *sšb imy-r sšw*, (3) *Mry-R'-nfr*, "(1) king's letter-scribe in the presence, (2) sšb-official, overseer of scribes, (3) Meryre-nefer."

#### *Court C: North Wall over Entrance Doorway (doorway from steps)*

White limestone block: length ca. 1.74 m. Seven figures facing left, left to right, with inscribed captions: pl. VII a, b; fig. 22 a.

(a) Kneeling figure with both hands resting on a small table facing left. *wšh iht in wt*, "placing offerings by the embalmer."

(b) Standing figure facing left, with short beard, sash, and pointed skirt; right arm extended in front, in gesture of address, left hand holding document. Above and under

arm: *wdn iht in hry-h'bt*, "dedicating offerings by the lector priest."

(c) Standing man facing left, with short beard, sash, and pointed skirt, reading a papyrus roll. Above and under arm: *s'ht in hry-h'bt*, "making glorifications by the lector priest."

(d) and (e) Kneeling figure facing left with arms to ground in front, and standing man facing left pouring water from a jar over the hands of preceding figure: [*rdit*] *mw*, "[dispensing] water."

(f) Standing man facing left, holding out a bowl in his right hand and an incense implement in his left. Above and under the bowl: *rdi[t] sntr*, "dispensing incense."

(g) Man walking to the right but with head turned left. He drags an aromatic broom along the ground behind him with his right hand and holds a papyrus roll in his left. Left and right: *int rd* and *hry-h'bt*, "bringing the broom,"<sup>13</sup> and "lector priest."

#### *Court C: North Wall, West of Entrance Doorway*

White limestone blocks with scenes in relief and incised offering-list. Length ca. 4.69 m.: pls. VII a, VIII; figs. 23, 24.

Upper part: Table of bread and cupboard list. Left to right. Seated man facing right. He wears a wig of shoulder length with curls and a short beard. He wears a broad bead collar of eight strands and has a bead bracelet with spacers on each wrist. His short skirt is half pleated. His left fist is on his breast holding a folded cloth, and his right hand is extended toward the table of bread before him. He sits on a chair with lion legs and a low back, over which hangs the end of a cushion. Twenty-six loaves are shown on the table, and under it, on the right, a ewer with cover in a basin on a low stand. Under the table, on the left, is the vertical caption: *dbht-htp*, "food offerings." To the right is a large pile of offerings on various stands.

Inscription, right to left, over this whole scene: ... *h3 ... h3 ... h3 ... h3 ... h3 ghs(?) h3 ss h3 mnht h3 n imy-r hnw hry tp nswt imshw K3r*, "a thousand . . . , a thousand . . . , a thousand . . . , a thousand . . . , a thousand . . . , a thousand gazelles, a thousand clothes, a thousand linen for the overseer of the residence, he who is at the head of the king, the well provided Qar."

Cupboard list: The remainder of this upper part, as far as the entrance doorway, is occupied by an incised cupboard-list comprising 99 compartments in three rows of 33 each.<sup>14</sup>

13. For this interpretation of *int rd* and the ritual involved, see H. Altenmüller, *JEA* 57 (1971), 146–153, with reference to earlier literature and explanations. For another example, see Simpson, in *North Carolina Museum of Art Bulletin* 11, No. 3 (December, 1972), 2–13.

14. Hassan, *Excavations at Giza VI*, Part II, 137–138, No. 87, pls. 81–88; W. Barta, *Die altägyptische Opferliste*, MÄS 3, 1963. The items are also discussed with commentary in James, *Khentika*, passim.

Lower part, divided into two registers. The funeral procession. The action proceeds from left to right in the upper register, and continues from right to left below, representing the procession from the house to the purification tent, and thence, by boat to the place of embalming.<sup>15</sup>

Upper register, procession with coffin, figures facing right: (1) Man walking facing right, with shoulder-length curled wig and short beard, pointed skirt and diagonal sash across chest. With both hands he holds out a scroll. *Hry-h'bt*, "lector-priest," and below: *s'ht*, "making glorification." (2) Man advancing facing right, wearing short wig and short skirt, holding two crossed sticks with both hands.<sup>16</sup> *Wt*, "embalmer." (3) Woman facing right, with short wig, fillet and streamer, broad collar and dress with one shoulder-strap. Her right hand grasps her left wrist. *Drt*, "kite."<sup>17</sup> (4) Seven pairs of men advancing facing right carrying a coffin on long poles. They have short wigs and short skirts; two pairs in front, three pairs beside the coffin, and two pairs behind. The coffin has projecting feet and a lid with cavetto cornice (note the difference from a coffin depicted in the lower register which lacks feet). *Sd3t m htp r ibw r w'b m šms imshw*, "transporting in peace to the purification tent for purification in the following of the well provided one." (5) Man advancing facing right like the first. *Hry-h'bt s'ht*, "lector-priest, making glorification." (6) Man advancing facing right like the second above. *Wt*, "embalmer." (7) Standing woman facing right with short wig, fillet and streamer, broad collar, long dress with one shoulder strap, arms as in the third above. *Drt*, "kite." This procession moves toward (8), a representation of the purification tent. On its roof are shown eight piles, including three tables, two bowls, two jars, a bag, sandals, and a hand. Two compartments are shown in the structure. At either side is the designation *w3t*, "road." At right: *dbhw n ibw d3t-r3*, "requirements of the purification-hut, a meal,"<sup>18</sup> with four food offerings below. At left: *dbhw n hmt hry-h'bt*, "requirements of the craft of the lector priests," with two chests. To the right of the purification tent is (9) a man advancing facing right like the first and fifth above, labeled *s'ht* and *hry-h'bt*, "making glorification," and "lector-priest." (10) Group

15. The scene and parallels for it have been frequently discussed and illustrated, many of the references being collected in Porter and Moss, *Top. Biblio.* III, 2nd ed., Part 1, 184. For additional references, consult the notes to the parallel scene in Idu in Part 2 of the present monograph.

16. Men clapping two sticks together are represented in other contexts: Prentice Duell (ed.), *The Mastaba of Mereruka*, Vol. 2, pl. 116; Vandier, *Manuel d'archéologie égyptienne*, Part 4, p. 415, fig. 219 (= Lepsius, *Denkmäler* II, pl. 56); Fischer, *Dendera*, p. 24, n. 98.

17. A study of the *dryt*-mourner in the Old Kingdom is being prepared by Henry G. Fischer. The two "kites" are the chief female participants in the funeral ceremonies. In later times they impersonated the goddesses Isis and Nephthys. See Wilson, in *JNES* 3 (1944) 204.

18. On *d3t-r*, see Grdseloff, in *ASAE* 39 (1939) 397–400.

of two figures facing each other and leaning forward with one hand raised to mouth:<sup>19</sup> on left (10 a) man carrying a long stick: *ḏd-mdw in wt*, “recitation by the embalmer.” On right (10 b) woman with short wig, fillet, and streamer, in long dress; right hand supporting left elbow: *ḏd-mdw in drt*, “recitation by the kite.” Below, between the two figures a table containing food and drink, the same four elements shown in the right section of the tent: *ḏḏt-rḏ*, “a meal.” (11) Two calves with bound legs: *kḏs*, “fettered.”

Lower part: lower register. Continuation of the action depicted in the upper register: reading right to left with figures facing left: (12) Seven pairs of men advancing facing left, carry a coffin on a long pole; two pairs in front, three pairs beside the coffin, two pairs behind: *šms m ḥtp r šbt imšhw smr w'ty Kḏr*, “conducting in peace to the *shabet*-boat<sup>20</sup> the well-provided sole companion Qar.” (13) The *shabet*-boat, bearing the coffin under a canopy, is being towed over water to the left.

On the boat, bow to stern, are eight figures as follows: (13a) The pilot standing in the bow carries a long sounding-pole trailing in the water; no caption. (13b) Man seated facing left, with one knee raised: *wt*, “embalmer.” (13c) Man seated facing left, with one knee raised, wearing curled wig and sash across chest: *ḥry-ḥḥbt*, “lector-priest.” (13d) Woman seated facing left; curled wig, fillet and streamer; dress with one shoulder-strap: *drt*, “kite.” (13e) Man seated facing left, with one knee raised, in an extension of the canopy. His right hand on his chest, his left grasping the coffin behind him: *imy-r wtw*, “overseer of the embalmers.” (13f) Behind the coffin in its canopy: seated woman like 13d): *drt*, “kite.” (13g,h) Two steersmen facing left, the first standing, the second seated, both holding long oars. *I nb šps išm n mrwt*, “Oh my noble lord, pleasant of love.” (14) Two superimposed rows of ten men each facing left, hauling on two ropes and looking back at the boat. Above the upper row: *t w'b pw n Pr-Pth iw n smr w'ty Kḏr imšhw ir n Hnwt*, “this pure bread of the temple of Ptah,<sup>21</sup> it is for(?) Qar, a well provided one whom Khenut has borne.”<sup>22</sup> Above the lower row: *ir n Inpw smḏ-tḏ m ḥtp n imy-r ḥnw Mry-R-nfr ir n Hnwt*, “it is a landing in peace which Anubis has made for the overseer of the residence, Meryre-nefer, whom Khenut has borne.” (15) Above. Four women facing left, in long dresses. The first three have their right arms extended forward, their left arms hanging, and wear a pair of sash terminals(?) from the waist. The fourth has both hands held up in front. Over this group

19. Illustrated by Grdseloff, in *ASAE* 39 (1939) 398, fig. 18.

20. For a discussion of this boat, see Junker, *Giza* V, 68–71; for the funeral boats, see Wilson, in *JNES* 3 (1944) 206.

21. On *t w'b* of a god or a temple, see James, *Khentika*, pls. 31–32; Borhardt, *Denkmäler des alten Reiches* I, pl. 52; Naville, *XIth Dynasty Temple III*, pl. 2; Capart, *Rue des tombeaux*, 47.

22. This manner of citing the name of the mother seems unusual, but it is doubtful that any other interpretation is possible. For *ir n Inpw smḏ tḏ*, see the north wall of Idu (pl. XVIII b; fig. 35), and Macramulla, *Le mastaba d'Idout*, pl. 8.

a caption: *ḥḏt in šndty*, “mourning by the two acacias.”<sup>23</sup> In front of the first three: *ibḏ*, “dancing,” in front of the fourth: *mḏh*, “clapping.” Below. Woman facing left, advancing in long dress, both arms held out in front; *bbit*, “leader.”<sup>24</sup> Two men facing left, in pointed skirts, leaning forward and trailing whips in front of them: *ḥnmsw(y) šndt*, “friends of the acacia-house.”<sup>25</sup> (16) Representation of the *wabet*, the place of embalming. A schematic plan of the building shows a pile of objects at the top, and below, an angled entry (right), a long corridor, an outer L-shaped room, a vestibule, and an inner room. In the outer room stands a man holding out a jar. Above him is the caption: *iw ḥry-ḥḥbt ḥr pr*, “the lector-priest attends to the house.” In the vestibule a similar, smaller figure also holds out a jar. In the inner room is a caption: *ḥrt-ib nt w'bt ḥ'w*, “inner room of the *wabet* of attending.”<sup>26</sup>

### Court C: West Wall

Fine limestone block with relief scene, set into rock-cut wall (pl. IX a; fig. 25). Length ca. 4.23 m., its base 61.5 cm. above floor. At left: (1) Wife facing right, standing behind Qar facing right, who is seated at a table of bread (2). To right, in two registers facing left, seven men performing various actions (3) to (9) above; below, facing left, seven men (10) to (13).

(1) Standing woman facing right. Short curled wig with fillet and long streamer; broad collar, bracelets and anklets; close fitting white dress to ankles with decorated shoulder-straps. Left hand on breast, right arm hanging open. Inscription: above facing right and below in front vertically: *[rh]t nswt ḥmt-ntr [Hwt-Hr]*, and *ḥmt.f mrt.f imšhwt Gfi*, “king’s [acquaintance], priestess [of Hathor]” and “his beloved wife, the well provided, Gefi.” (2) Man seated facing right before a table of bread. Curled wig to shoulder and short beard; broad collar and bracelets; half-pleated skirt. Left hand on breast holding a folded cloth with *both* ends curved, right hand extended toward table of bread. Seated on a chair with lion legs and a low back, over which hangs a cushion. Inscriptions: above the table of bread facing right: *šḏ' nswt ḥft-ḥr Kḏr*, “king’s letter scribe in the presence, Qar.” Beneath the table, left: “a thousand bread, a thousand beer, a thousand fowl.” Beneath the table, right, facing left: *dbḥt ḥtp*, “food offerings,” above a low stand bearing two ewers in basins and a jar.

### Upper sub-register

(3) Man advancing facing left. Curled wig and short skirt. Both hands held out in front with thumbs and little

23. Edel, *Das Akazienhaus*, 16.

24. Not otherwise known (?). See Grdseloff, in *ASAE* 42 (1943) 115;

25. Edel, *Das Akazienhaus*, 16.

Sethe, in *ZÄS* 63 (1928) 63, as diminutive of *nbt*, “mistress.”

26. Edel, in *ZÄS* 96 (1969) 5.

fingers extended and other fingers closed, in the characteristic gesture of anointing. In front of his face: *sš mdšt ntr mš' pr-'š Idw*, "true scribe of the god's scroll, Idu." Below his arms: *wrh*, "anointing." (4) Man advancing facing left. Curled wig and short skirt. He carries before him a table on which are three vessels captioned *mrht*, "oils." Below his arms, *lw nft.f*, "[it] is for salving him." (5) Man advancing facing left. Curled wig and short skirt. He holds out before him a vessel in which he places a pellet: *rdit sntr*, "dispensing incense." (6) Kneeling man facing left. Curled wig, short beard and short skirt. He holds a basin with a pellet into which (7) is pouring, and places a second pellet in it. Before his face is his name, *Wsri*, "Wosre," perhaps to be read as *Wsi* (Edel, *Grammatik* I, § 128). (7) Standing man facing left. Curled wig and short skirt. He holds out in front with both hands a jar from which he pours water into the vessel held by (6) below. Over (6) and (7): *kbh ʿwy*, "libation with 2 pellets." Below the arms of (7): *sš Idw*, "the scribe Idu." (8) Standing man facing left. Curled wig and short skirt. He clasps in both arms before him two vertically held bolts of cloth: *wnhw(y)*, "two bolts of cloth." (9) Kneeling man facing left. Curled wig and band across chest. He holds with both hands a haunch of beef, above: *hry-hšbt*, "lector-priest;" below: *Idw*, "Idu." Behind him is a table on which stand a loaf, a jar, and an unidentified object.

#### Lower sub-register

(10) Kneeling man facing left. Curled wig and short beard. His left arm is extended forward with hand resting on top of an inverted jar from which he pours liquid onto a slab. His right hand rests on the slab. Above and in front: *sš imy-r hmw-kš Nhtl*, "pouring, the overseer of funerary priests, Nakhti." (11) Kneeling man facing left. Curled wig but no beard. He holds out a basin and below it is a small table with loaves and a jar: *pr(t)-hrw m dbht-htp sš Idw*, "invocation offering consisting of food requirements, the scribe Idu." (12) Three kneeling men facing left. All with curled wigs, the second and third with short beards. All have their right fist on their chests and left fists raised behind: *sšht r'-nb in wt(w) r'-nb*, "daily glorification by the embalmers every day." (13) Two standing men advancing facing left. Both have curled wigs, short beards, bands across chest and short skirts. Each holds out a scroll with both hands. Both are captioned *hry-hšbt*, "lector." Additional caption below the first: *sš mdšt ntr pr-'š sš...*, "scribe of the god's scroll of the palace, the scribe..." Name missing. The stone is broken away below knee level of the second figure, eliminating any additional titles and his name.

#### Court C: East Wall

This wall of Court C is rock-cut and bears no inscriptions or reliefs. In a niche is a rock-cut seated statue, presumably of Qar, once plastered and painted, with a

long wig, both hands on knees, the right hand open, palm down, the left with closed fist (pl. IX b; fig. 2). There are traces of a white gesso coating, but no note of any preserved color, and no trace of any inscription. The niche measures approximately 1.18 m. in height and 0.85 m. wide. Its floor is ca. 65 cm. above the floor of Court C, and its south edge is ca. 60 cm. north of the south-east corner of the court.

#### Room D

This inner room is wholly rock-cut. Its inscriptions and reliefs are in part badly preserved and in places not fully legible.

#### North Wall, South Face of Pillar (pl. X a; fig. 26 a)

Vertical inscription in two columns, with signs facing inward. (1) *sš' nswt hft hr sšb imy-r sšw n kšt nb(t) Kšr*, "king's letter scribe in the presence, sšb-official, overseer of the scribes of all works Qar." (2) *Hnty-š Mry-R'-mn-nfr*, "tenant farmer of Meryre-mennefer, Meryre-nefer." Under both columns, facing each other, are small seated male determinatives, on chairs with lion legs, each holding a *sekhem*-scepter in one hand and a long staff diagonally in the other.

#### North Wall, East of Pillar (pl. X b; fig. 26 b)

Seated figure of Qar facing left. Shoulder-length wig, and beard, broad collar and bracelets, pointed skirt, seated on a chair with lion legs and high arm rest. His left arm is draped over the arm of the chair and his right hand grasps a long staff. Under the chair are two dogs facing left, one lying down, the other seated on his haunches. Above this scene are four columns of inscription and a horizontal line facing left. (1) *sš' nswt hft hr*, (2) *sšb imy-r sšw n kšt nb(t)*, (3) *imšhw hr Inpw*, (4) *hr Wsir m iswt.f nb(t)*, (5) *Kšr rn.f nfr Mry-R'-nfr*, "(1) king's letter scribe in the presence, (2) sšb-official, overseer of the scribes of all the works, (3) well-provided before Anubis, (4) and before Osiris in all his places, (5) Qar, his good name Meryre-nefer." Beneath the seated figure of Qar are two women seated on the ground facing left. Each has a short wig, a broad collar (colored blue?), and bracelets; the first has an anklet. Each has her right hand on her breast and the left over her lap. Over and in front of each is an inscription. On the left: *snt.f mrt.f Ttwet*, "his beloved sister Tjetwet." On the right: *snt.f mrt.f Bndyt*, "his beloved sister Bendjet." The latter is possibly Idu's daughter and was buried in a nearby pit with identifying text.<sup>27</sup>

27. G 7215, D, 1. See list of Idu's family for details.

East Wall, South End between Entrance to (F) and  
Corner

(pl. XI b; fig. 27)

Preservation very imperfect: scene and inscriptions only in part legible owing to bad condition of the rock and summary carving. Width from doorway to corner ca. 1.14 m. Height floor to ceiling ca. 2.02 m. Floor to base of decoration 0.57 m. At the top (ca. 21 cm. wide) a badly damaged band of inscription extending from over the doorway to Room F to the corner. Only legible is *Mry-R'-mn-nfr pr(?) n(?) 3ht Hwfw*. Below: three registers of superimposed scenes, totalling 1.24 m. in height.

*Register 1*: left to right: (a) to (d). (a) Man facing right leaning forward with arms crossed, hand on wrist; (b) man leaning forward facing right presenting a scroll to (c). Captions (badly preserved) over (a) and (b) facing right: ... *sš Hti ... K3r*, "the scribe Khety, ... Qar." (c) Larger figure of a man facing left seated in a palanquin. His left knee is raised and his left arm rests on the left arm of the seat, while his right is extended forward to receive the scroll or tablet presented by (b). In his left hand he grasps a stick which rests on his left shoulder. Caption in two lines over (c): *Hnty-š [Mry-R'-mn-nfr] sš' nswt hft hr s3b imy-r sšw n k3t nbt K3r*, "tenant farmer of Meryre-men-nefer, Meryre-nefer. (d) Man the seat, while his left is extended forward to receive the amulet around his neck, a side-lock, and a knee length garment. His right arm hangs at his side and his left grasps that of (e). Only legible the sign *w* in front of his right shoulder, perhaps the name [*Id*]w. (e) Badly preserved man facing left. Apparently unclothed, head missing, right hand grasped by (d), left arm raised to rest on right shoulder. No caption preserved.

*Register 2*: Ten men facing left carrying the palanquin in register (1) on their shoulders; four men in front, six behind.<sup>28</sup> No trace of caption.

*Register 3*: Six men advancing facing left (a) to (f): (a) Man with pointed skirt, arms folded over breast. Caption (above and in front): *imy-r pr n rwt Nsw-Hr*, "overseer of the portal, Nesu-Hor." (b) Man advancing facing left. He holds in his right hand a stick, and in his left, tucked under his arm, a long box. (c) Man advancing facing left, balancing a square box with covered lid on his left shoulder and holding an unidentified object in his right hand. (d) Man advancing facing left, with a stick carried over the shoulder in his left hand, and a fan or mirror in his right. (e) Man advancing facing left. His arms apparently crossed on his chest and carrying a bag-like object in front. Captions over (b), (c), (d), and (e): incomplete. Bearers (b) and (e) have captions beginning with *hry*, "bearing," evidently followed by the designation of the object carried, or its contents, and the bearer's name. If the traces on the badly deteriorated wall surface in the caption to (b) have been correctly rendered as

*hry h3[.] nt b(w) hr nst(?) Ny-Hty*, the sense may be something like, "bearing the *h3[.]* of the place upon the seat, Ny-khety;" cf. *Mereruka*, pl. 112. Perhaps the object is a footstool, known as *h3t*, or a cushion. (f) Man advancing facing left, with a large box on his shoulder and a bag in his hanging left hand. In front of him a caption: *Nkr(?) -m-h3t*. The reading of the name is very doubtful; the first element is hardly *Ny-k3-R'*.

Room D: South Wall

(pl. XI a; fig. 22 b)

Row of six standing statues, rock-cut in a niche (length 3.13 m.). Left to right: four identical figures with flaring wigs to shoulders, short skirts, half pleated on right, arms hanging with fists closed. The fifth figure is that of a small boy, unclothed and without a wig, arms at side. The sixth figure, again full size, has a close-shaven head or tight wig, and a large flaring skirt to mid-calf with cross ribbing. His right hand is open against the skirt, and his left hangs at his side with closed fist. Above the statues is an inscription, badly preserved but legible: reading right to left: *Hnty-š [Mry-R'-mn-nfr] sš' nswt hft hr s3b imy-r sšw n k3t nbt K3r*, "tenant farmer of Meryre-men-nefer, king's letter scribe in the presence, *s3b*-official, overseer of the scribes of all the works, Qar."

Room D: West Wall

(pls. XI c; XII a, b; fig. 28)

Length of wall ca. 2.17 m., height ca. 2.09 m. Doorway in center of wall leading to Room E, of which both north and south jambs are decorated. All inscriptions and figures are in sunk relief cut in the natural rock.

Architrave, reading right to left: *htp di nswt Inpw tpy dw.f m iswt.f nb(t) pr(t)-hrw (t hnk3t) m h3b nb nfr m hryt hrw r' nb im3hw hr ntr '3 sš' nswt hft hr K3r*, "an offering which the king gives (to) Anubis upon his hill and in all his places, an invocation-offering (of bread and beer) on every good festival daily every day, one well provided before the great god, the king's letter-scribe in the presence, Qar."

West wall: south of doorway to E (pl. XII a; fig. 28). Qar facing right, seated on a chair with lion legs. He wears a shoulder-length flaring wig, a short beard, broad collar, bracelets, and a pointed skirt. In his right hand he holds a *sekhem*-wand, and in his left a staff diagonally. Inscription above: four columns and one line facing right. (1) *sš' nswt hft hr m3'*, (2) *s3b imy-r sšw*, (3) *n k3t nb(t)*, (4) *hm-ntr M3't*, (5) *Mry-R'-nfr*, "(1) true king's letter-scribe in the presence, (2) *s3b*-official, overseer of scribes, (3) of all works, (4) priest of Maat, (5) Meryre-nefer."

West wall: north of doorway to E (pl. XII b; fig. 28). Qar seated facing left on a chair with lion legs. He wears a shoulder-length wig and a short beard, a broad collar,

28. For examples of a similar scene, see Wreszinski, *Atlas III*, pls. 8-11.



bracelets, sash, and a pointed skirt. He gestures forward with his right hand, and his left grasps a papyrus roll. Above: an inscription in six columns facing left. (1) *Hnty-š Mry-R'-mn-nfr Mry-R'-nfr*, (2) *imy-r niwt šht Hwfw Kšr*, (3) *šhd w'bw Wr-H'.f-R' sš ' nswt hft hr Kšr*, (4) *imy-r niwt Ntry-Mn-kšw-R' Mry-R'-nfr*, (5) *sš ' nswt hft hr sšb imy-r sšw Kšr*, (6) *dd.f htp di nswt Inpw m iswt.f nb(t) pr(t)-hrw (t hnkṯ) n*, "(1) tenant farmer of Meryre-menef-er Meryre-nefer, (2) overseer of the pyramid city Akhet-Khufu, Qar, (3) inspector of weeb priests of Wer-Khafre, king's letter-scribe in the presence Qar, (4) overseer of the pyramid city Netjery-Menkaure Meryre-nefer, (5) king's letter-scribe in the presence, sšb-official, overseer of scribes, Qar, (6) he says: an offering which the king gives (to) Anubis in his every place, invocation-offerings of bread and beer for [me?]."29

South jamb of doorway to Room E. Figure of standing man facing right toward Room E. He wears a shoulder-length flaring wig, a short beard, a broad collar, a diagonal sash, and a pointed skirt. He gestures forward with his right arm and his left hangs at his side holding a small object (scroll?) in his fist. Above the figure and below the drum is a three column inscription facing right: (1) *wdn iht in*, (2) *hry-hšb(t) smsw*, (3) *Kšr*, "(1) presenting offerings by (2) the elder lector-priest, (3) Qar."

North jamb of doorway to E: Figure of standing man facing left toward Room E. He wears a shoulder-length flaring wig, a short beard, a broad collar and pointed skirt, and has a diagonal sash across his chest. He holds out a long scroll or tablet with both hands. Above the figure and below the drum is a three column inscription facing left: (1) *šdt sšhw 'šw*, (2) *in hry-hšb(t) smsw*, (3) *imšhw hr ntr 'š Kšr*, "(1) reading numerous glorifications, (2) by the eldest lector-priest, (3) the well provided before the great god, Qar."

*Room E. Offering Room; East Wall*  
(pls. XII c, d; fig. 29)

The entire east wall is in poor condition. The reliefs and inscriptions are partly cut in the natural rock and were originally completed in plaster which has now, in part, fallen off. The decoration extends over the entrance doorway (from D).

East wall, north of doorway from D, pl. XII c; fig. 29; three registers: width ca. 88 cm.

*Register 1*: (a) Cupboard list of offerings in two rows of nine compartments each. (b) Kneeling man facing left with both hands laid on top of a small table. Over his hands an inscription: *Idw(?)*. (c) Standing man facing left with right arm extended forward and left arm at side grasping a staff or roll. Beneath his right hand is the sign

29. This seems a curious usage, if thus interpreted; perhaps the seated figure of Qar is thought to serve as the object of the datival preposition *n*, either as the suffix pronoun or as the name Qar.

*hr*, evidently in *hry-[hšbt]*. (d) Man advancing left, right arm extended forward, left arm held across body at waist. In front the sign *kš*.

*Register 2, left to right*: (a) Kneeling man facing left with both arms held forward on the ground. (b) Standing man facing left holding out with both hands a jar from which liquid pours over the hands of the preceding figure. (c) Standing man facing left with his left hand he holds out a conical vessel grasped by its base and with his right he places a pellet(?) on top of the vessel. Above perhaps restore *sntr*, "incense." (d) Man advancing right but with head turned left. He wears a pointed skirt and a sash across his chest. In his left hand he holds a scroll and with his right he drags the aromatic broom along the ground behind him. Inscription: *hry-hšb(t) int rd*, "lector-priest, bringing the broom."

*Register 3, butchering scene*: (a) Man advancing left. In his right hand he holds a small object (jar?) and on his left arm he balances a large pot. (b), (c) Two men facing each other are butchering an ox (traces only). (d) Man facing left carrying a leg of beef across his shoulder. Over Register 3 are two inscriptions: one facing right: *iw.(i) hr.s*, "I am upon it," the other facing left: *it.(i) im.f*, "I am taking from it."

East wall, south of doorway from D (pl. XII d; fig. 29). Decoration in three registers, in order vertically top to bottom.

*Register 1*: (a) A figure to the right is entirely lost. (b) Kneeling man facing right, with one arm extended forward (incomplete). (c) Standing man facing right, head and right arm lost; left arm at side holding a scroll. (d) Standing man facing right, head and shoulders obscure. In front of figure, *hry-hšb(t)*, "lector-priest."

*Register 2, butchering scene, reading left to right*: (a) A small man with head turned right climbs on the carcass of a bound ox and holds a knife in his left hand. The severed leg of the ox lies on top of its carcass. Above is the inscription: *n w'b*, "for purification (?)." (b) A larger man facing right squats on the ground cutting the fore-leg from another carcass. (c) Traces of a third man, standing facing left, holding out a large basin on the crook of his left arm.

*Register 3, reading left to right*: (a) A standing man facing right carries a calf across his shoulder, its legs grasped in his right hand while his left supports its head. From each elbow a jar is suspended by a cord. (b) A man facing right leans forward with something like a coil or rope on his back, perhaps held by both hands crossed over his shoulders. He wears a skirt with vertical stripe markings or pleats. (c) A fat ox facing right. (d) A standing man facing left leans forward and grasps with his left hand the head of the ox while his right rests under its mouth.

Above door to (D); (pls. XII c, d; fig. 29). Two scenes. On left a man seated on the ground facing right fans a