

PART 3

Khafkhufu II—G 7150

THE mastaba tomb inscribed for an official designated as Khafkhufu II to distinguish him from his earlier namesake in the larger mastaba immediately to the north was excavated by the expedition in January, 1926.¹ The poorly executed and badly preserved reliefs were traced in June, 1973. It can be dated in the latter part of Dynasty 5, the earliest possible date being the reign of Nyuserre, whose cartouche appears in the name of an estate. Khafkhufu II also served as a priest of the sun temple of an earlier Dynasty 5 ruler, Neferirkare Kakai.

The layout can be observed from the actual appearance of the mastaba today, the plans made during its excavation, and photographs (pls. XXX–XXXI; fig. 36). A notable feature, unfortunately now destroyed and indicated by a dotted line in the plan, was a ramp rising from south to north against the west wall of the mastaba and turning to the east to give access to the roof (pl. XXXI). The mastaba lies directly to the south of that of Khafkhufu I (G 7130–7140) and is set back considerably from the eastern face of the latter so that a kind of courtyard was created but later filled by the mastabas G 7142, 7143, 7144, 7145, and 7147 (fig. 36). The western face of the mastaba lies slightly to the west of the western face of that of Khafkhufu I. Four phases of construction were noted by the excavators and are still clearly visible. The initial phase consisted of a small free-standing stone structure with sloping faces and with an interior north-south chapel entered in the northern part of the east face. To the

1. The references are collected in Porter and Moss, *Topographical Bibliography* III, 2nd ed., *Memphis*, Part 1, 190–191. Reisner has cited the mastaba in *Giza Necropolis* I, 313 (chapel type 10), 382 (use of palace door on either side of single niche). See Smith in *A History of Sculpture and Painting*, 198 (scenes), 245 (traces of tool cutting through plaster to wall surface), 252 (addition of plaster over relief with the result that it is partially obscured). The proximity of the mastaba to that of Khafkhufu I led Reisner to suggest that the owner was the grandson of the latter or at least a descendant of Khafkhufu I, whose only sons recorded in G 7130/40 were Wetka and Iunka. The niche stones of a Kameni and of his wife (?) Nykanub found in the shaft G 7142 A may similarly reflect a relationship between the persons buried in the area and the owner of the great double mastaba immediately to the north. The name Kameni, without title, occurs among the dependents on the west wall of Khafkhufu I's chapel.

west of the chapel two pits, C on the south and D on the north, belong to this stage.

In the second stage this unit was enlarged by a massive stone wall, sloping where dressed, on the west and south, continuing from the southeast corner northward to join the original structure. In this first southern extension a serdab with a window into the exterior chapel to the east and with a central pillar was constructed within the mastaba, designated as either A or S. Immediately to its west is pit B with a chamber with a limestone sarcophagus opening to the east. On the north the stone wall was built over rubble so as to eliminate the space between the mastaba and that of Khafkhufu I.

In the third stage the structure was further extended by building to the south with the same massive stone walls. A serdab marked E with a floor on a packing of limestone chips was constructed against the south wall of the second stage and a pit with various crude chambers off of it constructed to the west, marked F. The fourth stage is represented by a single room exterior chapel built of massive masonry against the southern part of the eastern face with a single pillar supporting two masonry beams to carry the roof. The chapel is entered on its north side. The western wall of this exterior chapel is the eastern face of the mastaba. The lintel of the earlier interior chapel, the lintel, jambs, and drum of the doorway to the exterior chapel, the four walls, pillar, and support beam of the exterior chapel, and the southern blocks of the next to topmost exterior course preserved on the western face of the mastaba at its southern end are all inscribed for Khafkhufu (II). If the structure had been commenced for an earlier official in its more modest first stages, no trace of his name is extant, and it is probable that the several stages were successively built for Khafkhufu himself. It is curious, however, that the interior chapel with its two niches on the west wall was left undecorated except for the lintel over the door.

These details can be recapitulated from Reisner's account as follows. The first stage of the construction consisted of a nucleus mastaba of type VIII c with interior chapel of type 4 b without a subsidiary niche but with two burial shafts on the west, C and D. The structure measured 10.65 by 7.00 m., an area of 74.55 sq. m., with a proportion of 1/1.52. The stage was enlarged in a second version with w-masonry to 13.55 by 8.30 m., area 112.45 sq. m., with a proportion of 1/1.63. The enlargement with w-masonry (dressed to sloping surfaces in the east, west, and south) consisted of prolonging the east wall to the south, a new south wall about 2 m. south of the original wall, a new west wall covering the original wall, and the heightening of the north wall. The resulting mastaba is similarly of type VIII retaining the earlier chapel now with two

niches (type 5 a) and shafts C and D but adding in the southern extension the serdab S and the new main pit B. The third stage consists of the addition of w-masonry against the south face of stage 2, thereby increasing the dimensions to 19.55 by 8.30 m., area 162.26 sq. m., with a proportion of 1/2.35. This addition contained the large shaft F on the west and the additional serdab E on the east. In the fourth and final stage, a large exterior stone chapel of type 8 g was built on the east against the wall of the addition of the second stage and the third stage. The chapel, almost square in plan, measures 5.30 by 5.23 m., area, 27.82 sq. m., bringing the total area to 190.08 sq. m. The final mastaba is thus a composite of types VIII a and IX a with a retaining wall of sloping nummulitic masonry dressed to a sloping surface on all sides but the north.

The wide rubble west-east wall south of pyramid G I-c was interrupted by the building of the first stage of G 7150 (fig. 36). It was cut down to rock by a trench over which G 7150 was built. Traces of the wall were preserved on the east side of G 7150 and can be observed in the plan of the brick-constructed G 7142 (fig. 36). A ramp along the west wall of the mastaba G 7150 ascended from the southwest corner and climbed over the earlier west-east wall just beyond the northwest corner, where it turned east over the south face of G 7140 to give access to the top of G 7150 and in particular to shaft G 7150 B (fig. 36, dotted line). The titles and name of Khafkhufu were inscribed over the point where the inclined plane begins.²

After the crude brick mastaba G 7142 had been built in front of the northern part of G 7150, the west wall of G 7142 created a narrow passage, 1.35 m. wide at the base, which provided access to the two chapels, the chapel of the nucleus mastaba of the first stage of type 4 b and the exterior chapel of the fourth stage of type 8 g. This passage was entered through an east-west passage formed by the south wall of G 7140 and the north wall of G 7142, 2.50 m. wide.

The interior chapel of type 4 b with two shallow offering niches on the west wall measures 4.40 by 1.50 m., with a proportion of 1/2.93 and is entered through a doorway in the northern part of its east wall with a shallow embrasure on the outside. The chapel was roofed by six to seven east-west slabs, of which five remained in place; the space was reused for a burial in

2. The use of these ramps for funeral ceremonies has been postulated on the basis of representations such as that in the tomb of Debehen (cf. Hassan, *Excavations at Giza IV*, fig. 122; A Badawy, *A History of Egyptian Architecture*, Vol. I, 160-163. In the mastaba of Shepseskafankh (G 6040) two round top stelae mark the beginning of the ramp: Reisner, *BMFA* 37 (1939) 30, fig. 3, and in *Studies presented to F. Ll. Griffith*, 328-329, pls. 51 a and b. An excellent example is that on the western side of the mastaba of Akhtyhotpe (Abdel-Moneim Abu-Bakr, *Excavations at Giza 1949-1959*, 3-4, figs. 3-4, pl. III).

the Ptolemaic period. There was no decoration. The architrave above the door was inscribed with the titles and name of Khafkhufu, as discussed below (pl. XXXII; fig. 42 a). After the construction of stage 3, probably when the exterior chapel was built, a niche was cut in the retaining wall of stage 2 at the south end, but it can hardly be reckoned as a real subsidiary niche.

The exterior chapel of type 8 g was built of nummulitic limestone against the east face of the mastaba around a niche cut in the face of the addition represented by stage 2. The inside measurements are 3.05 by 3.05 m., area 9.30 sq. m. The roof is supported by a single pillar in the center of the floor, .47 m. square, supporting the ends of two east-west architrave beams, the other ends of which rest respectively in an emplacement on the east wall of the mastaba to the west and in the masonry of the exterior chapel to the east. The floor was paved with nummulitic limestone blocks partly removed by plunderers. The five north-south roofing slabs on the north were in place as well as two slabs on the south. On the west wall a false door was cut in the face of the mastaba on the south side of the axis, while at the north end an aperture was cut to create a slot leading to the serdab (S). The chapel was entered through a doorway on the west end of the north wall with a (wooden) door on the inside; the doorway was reached through the passage described earlier.

Text on western face (pl. XXXI b, c). The exceptionally placed line of text in huge signs on the upper right corner west face, (south end, second course from top preserved) occupies three masonry blocks: *Wr mḏw šm'w (ny) nst ḥntyt ḥry ššt' n nb.f Ḥ'.f-Ḥwfw*, "Chief of the southern ten(s), he who belongs to the foremost place, privy councillor of his lord, Khafkhufu." It has the effect, certainly intentional, of singling out the owner of the tomb to the passerby visiting the area immediately around the great pyramid. A similar effect is achieved by other mastabas in the western cemetery which proclaim on their eastern side the name and office of the owner in large signs. The excavators, however, draw attention to the ramp or inclined plane discovered against the western side of the mastaba rising from south to north. Since the text is just above the foot of the ramp, they suggest that it marked it in a way similar to the function of two stelae of Shepseskafankh (G 6040) which flank the inclined plane leading to the roof of that structure.

Lintel above entrance to interior chapel (pl. XXXII; fig. 42 a). On the left end of the lintel the owner and his wife are shown seated on a low backed chair with bull's feet terminals. He wears a full wig to the shoulder and holds the shoulder knot of his garment with his left hand. Three horizontal lines of text reading from right to left and a single vertical column at the left provide

the formulae, titles, and name: 1) *Htp dj nswt Jnpw hnty sh-ntr krs.t(j).f m hryt-ntr m smyt jmnty jsw nfr wrt m nb jmsh hr ntr '3*; 2) *htp [dj nswt] ntr '3 nb krs hpj.f hr wswt hppt jmshw hr.sn pr hrw (t hnt p3t) n.f m wp rnpt tpy rnpt m h3b nb r' nb n 3) wr mdw sm'w ny-nst hnty hm-ntr M3't hm-ntr Hwfw hm-ntr St-jb-R' jrr mrrt ntr njwty r' nb 4) s3 nswt H'.f-Hwfw*, “1) An offering which the king gives and Anubis, foremost of the divine booth, that he may be buried in the necropolis in the western cemetery, having grown very gracefully old, as a well-provided one before the great god, and an offering which [the king and] the great god, lord of burial, [give] that he may travel upon the ways upon which the well-provided travel, and that an invocation offering (bread, beer, cakes) go forth for him on the opening of the year, the first of the year, and on every festival of every day, for 3) the chief of the southern tens, he who belongs to the foremost place, priest of Maat, priest of Khufu, priest of Setyebre, one who performs what his local god desires every day, 4) the king's son Khafkhufu.” Notes: The lower border line is omitted for the first group, which permits the *nswt* and *dj* to be read twice, the second time at the beginning of the second line. The *w3t*-signs in the second line lack the vertical element on either side above the horizontal element. The signs *j3w* and *nfr* are transposed.

Lintel above entrance to exterior chapel (pl. XXXIIIa, fig. 42 b). This shorter lintel has the representation of the owner on the left facing right seated on a low backed chair with bull's feet terminals, wearing a full wig and a beard and holding a long staff at a diagonal with his left hand. To the right are two horizontal lines reading from right to left and a short vertical column of text with the formula, titles, and name: 1) *Htp dj nswt Jnpw nb t3 d3r krs m smyt jmnty jsw nfr wrt 2) wr mdw sm'w ny-nst hnty jmy-r k3t nswt jmy-r smywt jmnty 3) s3 nswt H'.f-Hwfw*, “An offering which the king gives and Anubis, lord of the necropolis, a burial in the western cemetery, (after) having grown very gracefully old, 2) the chief of the southern tens, he who belongs to the foremost place, overseer of the king's works, overseer of the western cemeteries, 3) the king's son Khafkhufu.”

The drum above doorway to exterior chapel (pl. XXXIIIa; fig. 43). The text is damaged but probably read *s3 nswt H'.f-Hwfw* preceded by another (?) title.

Right jamb (on west) (pl. XXXIIIc; fig. 43). Most of the scene and text is destroyed. There remain the sandaled feet of the owner and the base of his diagonally held staff, the overlapping feet of his wife behind him, and the top of three columns of text, the first beginning *s3 nswt*, and the second and third with *jmy-r*. The figures and text face outward to the right (north).

Left jamb (on east) (pl. XXXIIIb; fig. 43). The owner followed by his wife stands leaning on a diagonally held

staff, his right hand steadying it and his left hand cupped over its top. He wears a full wig, broad collar, and mid-length pointed skirt. His wife wears a long dress with shoulder straps and anklets. Her right arm is placed over her husband's shoulder, although there are no signs of her hand, while her left arm hangs behind her. Five columns of text, three above the owner and two above the wife read: 1) [*s3*] *nswt wr mdw sm'w ny-nst hnty 2) jmy-r [k3]t n(t) nswt mrr nb.f 3) jmy-r smywt jmnty H'.f-Hwfw; 4) s3(t) nswt n(t) ht.f 5) Hnt-k3w.s*, “[King's] son, chief of the southern tens, he who belongs to the foremost place, 2) overseer of the king's works, whom his lord loves, 3) overseer of the western cemeteries, Khafkhufu; 4) king's daughter of his body, 5) Khentkaues.” A similar set of titles occurs with the seated pair on the south wall of the chapel.

Supporting pillar and transverse beam (pls. XXXIV–XXXV; figs. 44–46). The roofing blocks of the chapel are supported by a stone beam in two blocks running from east to west with the ends resting in the masonry of the east and west walls and the central point where the two blocks meet supported by a stone pillar inscribed on all four faces. The decoration of the east and west walls at the top where the beam is set into the masonry is interrupted (figs. 48, 50). The pillar is 1.70 m. high, above which the beam is .50 m. thick, for a total height from floor to ceiling of 2.20 m. From the east face of the pillar to the east wall measures 1.30 m., and from the west face of the pillar to the west wall 1.58 m., so that the pillar is not centered on the east-west axis, being closer to the east wall. The pillar itself is .52 m. wide east-west and .47 m. wide north-south. Each of the faces is decorated with a standing figure of the owner and text carved partly on the plaster and partly on the stone.

Transverse beam, north face (pl. XXXIV; fig. 44). Along the transverse beam on the north side is a series of standing figures of the owner holding in the left hand a staff before him at the diagonal and alternating with figures with pointed skirts and napkin in the right hand and figures with short skirts and a scepter held horizontally in the right hand. In front of each figure is a short column of text with a title in each case followed by the name.³ Only four of the panels are preserved with the column in front of the missing panel to the left as well. The columns of text preserved to some extent in front of the figures (facing right) read: 1) *hm-ntr* [. . . *H'.f-Hwfw*]; 2) [*jmy*]-*r smywt jmnty H'.f-Hwfw*; 3) [. . .] *H.[f]-Hwfw*; 4) [*jmy-r*] *m3'(?)* [*H'.f*]-*Hwfw*; 5) *jmshw hr nb.f H'.f-Hwfw*; 6) *w'b nswt H'.f-Hwfw*, “1) priest of [. . . Khafkhufu]; 2) overseer of the western cemeteries Khafkhufu; 3) [. . .] Khafkhufu; 4) [overseer

3. A good parallel to the alternating figures with vertical columns of text in front of them is the architrave of Kayemankh: Junker, *Giza IV*, fig. 10, opposite p. 40.

of] the army (?) Khafkhufu; 5) one well provided before his lord Khafkhufu; 6) weeb-priest of the king Khafkhufu." The titles indicated under nos. 4 and 6 above do not seem to appear elsewhere in the tomb.

Pillar, north face (pl. XXXIV; fig. 44). Below the transverse beam just described is a standing figure of the owner facing right, wearing a full wig, broad collar, pointed skirt, and leopard skin garment with shoulder tie. Both arms rest at his sides. There are remains of five columns of text: 1) *sʃ [nswt] [wr] mdw šm'w [jmy-r kʃt nt] nswt*, 2) *[jmy-r smywt] jmnty [. . .] mrr nb.f*, 3) *hm-ntr [. . .]*, 4) *jmʃhw [. . .]*; 5) *[H'.f]-H[wfw]*, "1) [king's] son, [chief] of the southern tens, [overseer of the] king's [works], 2) [overseer of the] western [cemeteries] [. . .] whom his lord loves, 3) priest of [. . .], 4) the one well provided [. . .], 5) [Khaf]kh[ufu]."

Transverse beam, south face (pl. XXXV; fig. 45). Various signs and words in the text can be easily made out, but a consecutive series of titles or formulas is no longer possible to restore with confidence.

Pillar, south face (pl. XXXVb; fig. 45). The owner faces right toward the east wearing a longer pointed skirt, broad collar, and close fitting wig; he crosses his left arm over his chest and holds a napkin with his right. Five columns of text with titles are inscribed above him and a sixth column with his name in front of him: 1) *[sʃ nswt] wr mdw šm'w ny-nst hntyt*, 2) *jmy-r kʃt nt nswt hry šstʃ*, 3) *jmʃhw hr Hwfw mrr nb.f*, 4) *jmʃhw hr Šʃhw-R' hm-ntr [. . .]*, 5) *jmʃhw hr Ny-wsr-R' [hm]-ntr [. . .]*, 6) *H'.f-Hwfw*, "1) [king's son], chief of the southern tens, he who belongs to the foremost place, 2) overseer of the king's works, overseer of the secrets, 3) well provided before Khufu, whom his lord loves, 4) well provided before Sahure, priest of [. . .], 5) well provided before Neuserre, priest of [. . .], 6) Khafkhufu." The priesthoods in columns 4 and 5 cannot be clearly read. The cartouche in column 3 read as Khufu seems curious in that such a long time separates Khufu from Sahure and Neuserre; perhaps one should try to see if the cartouche can be read Menkaure.

Pillar, west face (pl. XXXV c; fig. 46 right). Five columns of text, badly destroyed, with the owner's name in front of a corpulent figure facing left (north). He wears a close fitting wig, broad collar, and long pointed skirt, with pendulous breast prominent and with hands resting at the sides. Of the titles *[hm-ntr] jst-jb-R'(?)* is probably to be made out in column 3, *jmʃhw hr ntr [ʃ jmy]-r kʃt* in column 4, and not much else save for the name in front of the figure: *H'.f-Hwfw*,

Pillar, east face (pl. XXXV a, fig. 46 left). The standing figure faces right toward the north. He wears a short kilt, short wig, and shoulder sash, and has both arms

hanging at the sides. Five columns of text provide titles, but the expected name in front of the figure is destroyed or lacking. 1) *[sʃ] nswt [wr mdw šm'w ?] [ny]-nst [hntyt]*, 2) *jmy-r kʃt [nt] nswt hry šstʃ*, 3) *hm-ntr [jst-jb]-R' jmʃhw(?)*, 4) *jmy-r smywt, mrr sʃ.f*, 5) *jmy-r [. . .] mrr [nb].f r' nb*, "king's [son], [chief of the southern tens], [he who belongs to] the [foremost] place, 2) overseer of the king's works, overseer of the secrets, 3) priest of [Iset-ib]-Re, the well provided (?), 4) overseer of the western cemeteries, whom his son (sic) loves, 5) overseer of [. . .], whom his [lord] loves every day."

North wall (pls. XXXVI–XXXVII; fig. 47). The wall is particularly badly preserved as a result of the use of plaster thinly applied to a rough surface. The lower left corner consists of the entrance door. The top half of the wall comprises a scene at the right of the owner in a papyrus skiff standing and pulling papyrus with his left hand and holding aloft [a throwstick] in his right. A small figure stands behind him and an even smaller figure faces him. In the background is a thicket of papyrus with birds flying above it. To the left of this scene are three registers involving aquatic scenes, poorly preserved and destroyed over the doorway. The topmost register represents part of the bird trapping scene with the man giving the signal followed by three men pulling on the cord. The middle of these registers shows two boats, the one on the right almost completely destroyed and the one on the left with three men poling and a man in the middle holding two birds. The third register from the top evidently shows a fish netting scene with men pulling on a cord; some of the men have contrived to use the rope as a sort of harness, if the drawing is correct.⁴ The lower part of the wall consists of a wide register with ships above two narrower registers with various activities. The upper ship register shows two large boats, the one on the left with many oars and the owner shown prominently in the center leaning on a staff facing left (west). The second ship is similar, with the same figure of the owner in the center facing left, but has two steersmen at the rear. It is presumably under sail. Two men in the upper sub-register to the right may be engaged in towing. There are figures in the fore-part of both boats. In the register below men are bent over engaged in some activity; one seems to be removing an object from a box. The scene on the left may represent reaping with sickles. The lowest register has a representation of

4. The shoulder sling used by fishermen is discussed by Oric Bates in *Harvard African Studies* 1 (1917) 258 ff. See also Moussa and Altenmüller, *The Tomb of Nefer and Ka-hay*, pl. 4; H. Wild, *Le tombeau de Ti*, pl. 123. Slings are also used later by priests carrying naoi and statues: Daumas, *Dendara et le temple d'Hathor*, pl. 15. In the Old Kingdom the most common use is with the herdsman carrying a seed bag around his shoulders.

granaries on the left, a man coming from them facing to the right, and several other figures engaged in an activity not easily understood from the traces, perhaps fashioning statues.

East wall (pls. XXXVIII–XXXIX; fig. 48). A viewing scene. On the left facing right is the owner in full wig with short beard and mid-length pointed kilt facing three registers. He leans on a staff held diagonally with his right hand cupped over its top and the left hand steadying it. This pose, represented elsewhere in the tomb, perhaps owes its popularity here to the fine relief in the older adjacent mastaba of Khafkhufu I (pl. XXV; fig. 34). A naked youth holding the staff turns his head back toward his father and holds a hoopoe in his left hand. Of the titles in front of the owner one can distinguish with certainty only *jmy-r k3t*, “overseer of the works.” The youth is labelled: *s3.f sm3w H'.f-Hwfw*, “his eldest son, Khafkhufu.” Of the three registers opposite the standing figure, the top has scenes of butchers. The middle register has a scene of cattle led toward the owner, with the first cow or bull with an elaborate floral bib and counterpiece. The third register consists of the procession of wild beasts, perhaps a gazelle, an oryx, and an antelope. Below these three registers a fourth has a representation of seven female dancers, nude to the waist with pointed skirts, one hand raised and the other on the hip, followed by four women clapping. This is a traditional scene frequently encountered elsewhere.⁵ The figures in front of the dancers are engaged with jewelry offerings in chests. Smith has suggested that perhaps the dancers are being rewarded with gold ornaments, as in the tomb of Nebemakhet.⁶ In the lowest register three figures bear offerings to the left, while seven bear offerings to the right. The latter are estates, of which the first five have names partly preserved: 1) Female: *Hwt-Hwfw*, “the chapel of Khufu”; 2) Female: *Df3w Hwfw*, “the sustenance of Khufu”; 3) Female: *Mr Mnw* [...], “Min loves [Khufu?]”; 4) Female: destroyed, but contains a cartouche; 5) Male or female (?): *Ny-w3r-R' R'*, “Re . . . Neuserre”.⁷

South wall (pls. XL–XLII; fig. 49). The surface is the largest in the tomb chapel and in many ways the best preserved. On the right facing left the tomb owner and his wife are seated on a low backed chair with legs with bull’s feet terminals. He wears a wig touching the nape of the neck, a beard, a broad collar and a pointed kilt of short length. She has a long wig, a long dress with one

shoulder strap shown, and anklets, and she embraces her husband, her right hand on his shoulder, and her left clasping his left arm. With his left hand he holds a napkin and with his right receives the lotus flower with long stem proffered by his naked son, the latter labelled: *s3.f st(?) -Pth*. The pair sits in a kiosk or pavilion defined by two thin columns on bases and with lotus bud capitals supporting an abacus. There is a tie on the right column below the capital. Behind the structure three registers of one servant each show their attendants; the uppermost carries a long object. Eight short columns of text read: 1) *s3 n3wt*, 2) *wr mdw sm'w*, 3) *jmy-r k3t n3wt*, 4) *jmy-r smywt jmnty*, 5) *H'.f-Hwfw*, 6) *s3(t) n3wt n(t) ht.f*, 7) *hmt.f mrt.f*, 8) *Hnt-k3w.3*, “1) king’s son, 2) chief of the southern tens, 3) overseer of the king’s works, 4) overseer of the western cemeteries, 5) Khafkhufu, 6) king’s daughter(?) of his body, 7) his beloved wife, 8) Khentkaues”. Given the order of the text, it is more logical to assume here, as on the east jamb of the entrance, that the title is that of king’s daughter with reference to his wife rather than king’s son. The pair faces six registers of offerings across an offering table with breads. These consist of the usual bread, fruit, figs, vegetables, fowl, pastry, and meat supplies, arranged on trays, stands, and bowls, and wine, water, beer, oils, and other liquids in jars. In the lowest of these registers are seven kneeling men, the first four holding vessels in each hand and the last three fowl. Below this scene are two additional registers, running the entire length of the wall and facing right. The first consists of sixteen offering bearers, singly or in pairs, bringing their trays of meat, etc. The second is a traditional scene of butchers involved in cutting or tying up the legs and sharpening the whetstones.

West wall (pls. XLIII–XLV; fig. 50). In the center of the wall at the top the decorated surface is interrupted by the square supporting beam running from east to west. To the left of center Khafkhufu is seated facing right on a low backed chair with legs with bull’s feet terminals and is shown wearing a tight fitting wig or natural hair and a short pointed kilt; the left hand is crossed over his breast and the right rests on his lap, probably holding a napkin. In front of him is an offering tray with breads, on either side of which are offerings below. In front of him are six poorly preserved columns of text with titles and name: 1) [*s3*] *n3wt* [...], 2) *jmy-r [smywt jmnty]* [...], 3) *jmy-r* [...], 4) [*hm-ntr j3t-jb*]-*R'(?)*, 5) [...], 6) *H'.f-Hwfw*, “1) king’s [son] [...], 2) overseer [of the western cemeteries] [...], 3) overseer of [...], 4) [priest of Iset-ib]-*Re(?)*, 5) [...], 6) Khafkhufu.” Note that the last sign in the name has been reversed. On the right hand side of the wall at the top is a badly preserved compartmented offering list. Below the seated figure is a false door cut in the plaster and rock with raised lintel and recessed panels. The

5. Dunham and Simpson, *Giza Mastabas* 1, fig. 11. The term *sb(?)* “flute playing”, appears in front of the first dancer.

6. *A History of Egyptian Sculpture and Painting*, 198.

7. Jacquet-Gordon, *Les noms des domaines funéraires*, 278, where these seven estates are considered to represent Upper Egyptian lands and the five in the opposite direction Lower Egyptian lands (four only preserved).

architrave element bears the text: *s3 nswt jmy-r k3t nswt H'.f-Hwfw*, "king's son, overseer of the king's works, Khafkhufu." Beneath this the tablet with the owner at a tray of offering breads, facing right, the lower false door lintel, the drum, and the two jambs, are inscribed with the title and name: *s3 nswt H'.f-Hwfw*, "king's son Khafkhufu," although there is room for an additional title on the lower lintel. To the left of the false door is an elaborate palace facade, above which is the name Khafkhufu on the left, evidently preceded by a missing title or two. Reisner has called attention to the unusual use of a palace facade as an accessory to a false door here at Giza, although he mentions its frequent use thus at Sakkara.⁸ To the right of the false door are four registers. The top two registers comprise offering bearers, single bearers in the first row and mainly pairs with trays in the second. The third register consists of men engaged in food preparation with a label, *pst jwf*, "cooking meat," over a man engaged with a vat, and the label *mh jwf(?)* over some men to the right. In the fourth, lowermost row are scenes of craftsmen. A figure on the left facing left appears to be working on a statue no longer visible. Next to the right is a man engaged in working on a standing statue placed on a low platform. The first of the craftsmen was probably engaged in carving the missing statue, and the second in painting a statue. Next to the right are two men seated on chairs facing each other and working on a necklace placed on a bench. The label reads: *sty*, "stringing."⁹ Next is a man standing working on a tall object. To his right, facing right a kneeling man works with his adze on a djed pillar. The last figure is a standing man facing left holding a staff with one hand and possibly leading or pulling an object (missing) with his other hand. The corner is missing.

Shafts and chambers. Six shafts descend from the top of the mastaba and were cleared from January to March 1926 (fig. 36). Reisner noted that the shafts of G 7150 and G 7152 had been plundered in relatively recent times. Four were burial pits (B, C, D, and F) and two serdabs (A, later redesignated as S, and E).

Shaft A = S, serdab. This large serdab oriented east-west was built in the southern extension belonging to the second stage. It measures 1.45 by 2.45 m., area 3.26 sq. m., and had a roof, now destroyed, supported by a single square pillar in the middle .47 by .45 m. The floor is about 1 m. above that of the exterior chapel and was packed with debris. The height of the serdab from floor to roof is 2.50 m. The serdab is connected to the exterior chapel by a window slot issuing from the south end of the east wall of the serdab and opening near the north end of the west wall of the exterior chapel. The

8. *Giza Necropolis I*, 382; cf. Hassan, *Excavations at Giza V*, pl. 44 (mastaba of Iotsen).

9. Or *sty nbw*. Cf. Montet, *Scènes*, 283-284.

serdab was filled with debris without any remains of statues.

Shaft E, serdab (?). The chamber is like that of the serdab just described with a floor consisting of a packing of limestone chips. It lies in the extension of the third stage built against the southern wall of the second stage and just east of shaft F.

Shaft B with burial chamber assigned to Khafkhufu (fig. 37). The shaft descends against the south wall of the nucleus mastaba of the first stage which forms the north wall of the shaft; on the west the lining was destroyed. The lining extends 4.40 m. above the rock surface and the shaft continues 10.27 m. deep in the rock. At the top of the shaft the dimensions are 1.75 by 1.55 m. The chamber is of type 4 a(2) and opens through a passage on the east side of the shaft, hence under the serdab designated as S or A. Chamber measures 5 by 3.10 m., 2.15 m. high, 15.50 sq. m., capacity 33.32 cu. m., with a step .60 m. down from the floor of the passage, the latter .90 m. long by 1.1 m. wide, and 1.5 m. high, without any trace of blocking. A roughly dressed sarcophagus of nummulitic limestone stands along the west wall of the chamber north of the entrance, 2.30 m. long by 1 m. wide and .65 m. high, the cavity measuring 1.80 by .65 m., .55 m. deep. A rough lid with two handles on each end was in place, but the sarcophagus had been plundered through a hole on the east end of the north side (head end). Inside were small fragments of bone and small stones. The shaft had been fairly recently plundered and refilled with dirty mixed debris including a few intrusive objects:

26-1-476. Flint, three sided flake, 1 by 1.8 cm.

26-1-477, 478. Three wedjat eyes and part of a seated figure of a goddess, all faience.

In the debris of the chamber were:

26-1-864. Wedjat eye of faience.

26-1-865. White limestone domed canopic jar lid, damaged, H. 3.6 cm., d. 16 cm.

26-1-866. Al. model basin, flat bottom, h. 1.6 cm., di. 4.2 cm., d. of base 3.2 cm.

Shaft C. In nucleus mastaba west of interior chapel on south (west of southern interior niche). Descends at least 4.45 m., but plan and section not located. Work was transferred to G 7000 X, the tomb of Hetepheres about this time. In debris:

26-3-198. Round top limestone offering stone with two lines incised on top and two on end for *s3 P3-dj-Mwt-m-j3rw*, H. 16, W. 11 cm., 5.8-6.0 cm. thick. Found in chamber.

26-3-199. Al. frag. from side of jar at its base.

26-1-523. Al. vessel frag., drawn 1:1, fig. 39.

26-1-524. Fai. scarab, bright blue glaze, bored, with seated man with lotus incised on base, drawn 1:1, fig. 39.

26-1-525. Seal in form of frog, fai., green glaze, hard pink paste, bored, with recumbent goat on base, drawn 1:1, fig. 39.

Shaft D. In nucleus mastaba west of northern niche of interior chapel. Shaft descends 11.30 m. in rock to chamber on north (fig. 38). No objects recorded.

Shaft F. In addition on the south of the third stage, west of serdab E. 1.45 by 1.2 m., - 3.35 m. only in rock, lined above with masonry for 3.6 m. Five courses, three burial chambers (figs. 40-41). Although the shaft is not deep, it leads to three irregular chambers off the north, south, and west sides, and another small chamber at the base on the north. Chamber 1: at 1.85 m. in rock type 6 b(1), irregular on northwest, area of chamber estimated at 1.26 sq. m. Chamber 2: at bottom, type 6 b(1), irregular, area calculated as 2.88 sq. m., blocked with one leaning slab. Chamber 3: on south, type 6 b(1), irregular, area calculated as 2.08 sq. m.

Selected objects found in vicinity of G 7150:

25-12-464. Lower part of ls. seated statue, H. 32.4 cm., found in Avenue 3 black debris, with title and name *rh nswt H'.f-Hwfw*, fig. 39.

25-12-39. Ring bezel, pale blue faience, inscribed for "the god's father Ay, the god, ruler of Thebes," drawn 1:1, fig. 39.

26-1-466. Upper part frag. ushabti, fai., blue glaze, moulded and retouched, of the "Osiris, Pa-khred-Mut, born of [Di-Hor-Sematuef]." H. 4.7, W. 2 cm. Also represented by fragments 26-1-270, 364, and 401 fig. 39.

Titles of Khafkhufu II

[*jmy-r*] *mš'* probably to be read as *w'b nswt* transverse beam north.

jmy-r smjwjt jmntyt lintel and east jamb, transverse beam north; north and west pillar; south wall.

jmy-r k3t (n, nt) nswt lintel and east jamb; [north], south, east, west pillar; south, west, and east walls [on east wall, only *jmy-r k3t*].

w'b nswt transverse beam north.

wr md(w) šm'w interior chapel lintel, lintel and east jamb; south and north pillar; south wall; west face of mastaba.

(*ny*) *nšt hntyt* interior chapel lintel; lintel and east jamb; south and west pillar; west face of mastaba.

hm-ntr Jst-jb-R' interior chapel lintel; east and west pillar; [west wall].

hm-ntr M3't interior chapel lintel.

hm-ntr Hwfw interior chapel lintel.

hm-ntr . . . south pillar.

hry s3t3 south and west pillar.

hry s3t3 n nb.f west face of mastaba.

s3 nswt interior chapel lintel; lintel; east and west jambs; north, [south], and [west] pillar; south and west walls.

Epithets

jm3hw hr Nywšrr' south pillar.

jm3hw hr Hwfw(?) south pillar.

jm3hw hr Š3hwr' south pillar.

jrr mrrt ntr njwty r' nb interior chapel lintel.

mrr nb.f east jamb; south, north and west pillar.

mrr s3.f (sic) west pillar.

Titles of wife Khentkaues.

hmt.f mrt.f south wall.

s3(t) nswt n(t) ht.f east jamb; south wall. Perhaps the title is *s3 nswt n ht.f*, as apparently written, and refers to her husband, although the title follows his name and precedes hers on the east jamb and her title *hmt.f mrt.f* on the south wall.

Sons

s3.f šmšw H'.f-Hwfw east wall.

s3.f Šty(?) - Pth south wall.