

Tjetu I—G 2001

THE mastaba of Tjetu (G 2001) lies just east of the massive anonymous G 2000 mastaba in the Western Cemetery and can be dated late in Dynasty 6 on stylistic and textual grounds.¹ It was excavated in 1905–1906 by Lythgoe, and various drawings and watercolors were executed then and later, with a more complete set of photographs taken in 1930. During the summer of 1975 all the scenes were traced anew by the members of the Pennsylvania–Yale–Museum of Fine Arts project. A description of the structure by Reisner forms the basis of some of the following observations.² Smith utilized the scenes in his study of Egyptian relief and painting and illustrated a detail as the color frontispiece of his volume.

The mastaba is built on debris about 1 m. deep against the eastern face of G 2000, just south of the opening of the latter's southern chapel. It is built over the back part of G 2003 and around the northwest corner of G 2004, and it is clearly later than these two mastabas (pls. XII–XIV; figs. 9–10). The mastaba is of type IX c(1) with a retaining wall of good masonry on the north and east and on the south between the west face of G 2004 and the east face of G 2000. It has a long north-south portico with two pillars recessed in its east face (pl. XII–XIV; fig. 10). The mastaba measures 9.2 × 3.2 m. with an area 29.44 minus 1.92 = 27.52 sq. m., 2.7 m. high and a proportion of 1/3.42. To protect the chapel reliefs after the excavation the walls were built up and the court in front of the portico roofed with steel beams and cement, following the lines of the pair of jambs in the north wall (pl. XII).

The chapel of type 11(a) is built in a recess in the east face, 4.13 north-south × 1.2 m. east-west, with an area of 4.95 sq. m. The roof is supported by two pillars (south-

ern: .32 × .17 m.; northern: .30 × .17 m.) on the open east side, set .98 m. apart, leaving wider spaces north and south of them. Across the top of the pillars is a long inscribed architrave composed of three blocks and roofed with east-west slabs also inscribed with a horizontal text from right to left (pls. XIII, XIV, XV; fig. 12). North of the portico is a low deep niche with a stela in the recess and a column of text on the north and south inner reveals of the recess (pls. XXX; fig. 25). South of the portico is an incised stela near the floor (pl. XVII; fig. 15). An address to the visitor is inscribed vertically just south of the portico indentation and reaching to this stela (pl. XVII; fig. 15). A single column of text occupies the corresponding area north of the portico (fig. 13 right). The walls, pillars, and architrave of the portico are of white limestone, but the excavators noted that they had been stippled to imitate red granite (frontispiece). Just east of the portico a very low wall, 15 m. thick, served as a kind of low screen for it, leaving a space 0.69 m. wide in the middle. It is preserved to a height of .15 m. and rises only .10 m. above the chapel floor. On the north, this low wall has been widened and built up with nummulitic limestone blocks .36 m. wide and ca. 1 m. high to block the opening between the northern pillar and the wall (pl. XIII b, c; XIV a; fig. 10). This portico chapel opened on the western side of an apparently open court formed by two crude brick walls. The east wall was laid on the ruined top of G 2003 and the north wall over the debris south of G 2002. The court measured 7.3 × 3.05 m. inside with an area of 22.26 sq. m. Near the east end of the north wall a doorway with a decorated monolithic slab as a door jamb on each side opened to the north over the debris of the decay of G 2003 (pl. XV a; fig. 9). This has now been fitted with an iron door. The east wall crossed directly over the shaft of G 2003. The total area of the portico and the court on which it opens is 27.21 sq. m.

The open court on the west side of which the portico is built is entered through this doorway near the eastern end of the north wall. The brick wall had the two limestone jambs forming the entrance (figs. 9, 10). The eastern jamb is decorated with a figure of the owner leaning on a staff held by his right hand with the left hand cupping the end of the staff. He faces outward, to the left, wears a short curled wig, broad collar, bracelets, and a short kilt with sash. His right heel is raised as is customary in this leaning stance. There are traces of hieroglyphs for his titles and name (pl. XV a; fig. 11). On the western jamb the standing figure faces outward, to the right, and is shown carrying a short staff horizontally in his right hand and a long staff held diagonally with his left hand. He wears a similar short curled wig, broad collar, a bracelet on his left wrist, and short kilt. Above the figure is the title and name: *hry tp nswt pr 'j Ttw*, "king's liegeman of the palace Tjetu" (fig. 11).

1. Porter and Moss, *Topographical Bibliography* III, 2nd ed., *Memphis*, Part I, 66–67, plan xxv; Reisner, *A History of the Giza Necropolis* I, 286 [2], fig. 183 on p. 287; Smith, *A History of Sculpture and Painting*, frontispiece, 222, 224. The members of the Pennsylvania–Yale project who participated in the copying of the scenes were Nicholas Thayer, Timothy Kendall, Todd Ruff, and Daniel and David Ball. The scenes were inked by Nicholas Thayer, Timothy Kendall, and Suzanne E. Chapman.

2. Reisner MS notes on file in Museum of Fine Arts, Boston, "Appendix L."

Architrave

The architrave of the portico is inscribed in large hieroglyphs from right to left (pl. XV b-f; fig. 12): *jmy-r3 njwt 3ht-Hwfw, shd w'bw 3ht-Hwfw, hry tp nswt pr '3, jm3hw hr Ws-jr Ttw*, "the overseer of the pyramid town Akhet-Khufu, supervisor of funerary priests of Akhet-Khufu, king's liegeman of the palace, one well provided before Osiris, Tjetu". The name is determined by a seated figure facing right on a low backed chair holding a staff diagonally with the left hand and extending the right horizontally.

Edge of Roofing Blocks

The text on the edge of the roofing blocks is obscure at the right and continues as follows to the left: . . . *hry tp nswt Ttw mrrw Jnpw pw mrrw Ws-jr pw mrrw nswt ntr.sn ddw t hnkt n nb n js pn m wnnt m-.tn, jr nfr n wnn m-.tn dd n r3.tn wdn m '.wy.tn, jnk mry jt.j hsj mwt.f, jnk . . .* . . . , " . . . the king's liegeman [of the palace] Tjetu; whom Anubis loves, whom Osiris loves, whom the king and their god love are those who will say bread and beer for the owner of this tomb from what is in your hand(s); if there is nothing in your hand(s), say with your mouth and offer with your hands. I am beloved of my father, one praised of his mother, I am . . ."³ The beginning of the text is now effaced and the reading based on an early copy. See pl. XV b-f; fig. 12.

Pillars

The two pillars supporting the roof of the portico are inscribed in vertical columns front and back in sunk relief (pl. XVI; fig. 13, 14). The northern pillar on its outer face reads facing right: *jmy-r3 njwt 3ht-Hwfw jm3hw hr Ttw*, "overseer of the pyramid town Akhet-Khufu, the well-provided Tjetu." The name is determined by a standing figure with short curled wig, broad collar, short kilt with belt and pleat, a bracelet on the left wrist, shown holding a long staff at a diagonal with the left hand and a shorter scepter horizontally with the right hand. The inside surface of the same pillar has a column of text in sunk relief facing right (south): *hry tp nswt pr '3 jm3hw hr Pth-Skr Ttw*, "king's liegeman of the palace, the one well provided before Ptah-Sokar, Tjetu." The figure is similarly determined. The column of text on the southern pillar, outer face, reads facing right: *shd w'bw*

3. For the formula, see Edel, *Altäg. Grammatik*, § 957 (cited from this occurrence), § 1130, 1 (also cited from this occurrence); *Urk.* I, 197, 9-18; Garnot, *L'appel aux vivants*, 21-23. The same formula is represented in G 7215 E. For *mrrw nswt pw mrrw Jnpw pw*, see Edel, *MIO* 1 (1953) 328-330. Other parallels are in *Urk.* I, 147, 10, and 224, 23. The general formula is discussed by Vernus, *RdE* 28 (1976), 139-145.

3ht-Hwfw hry tp nswt pr '3 Ttw, "supervisor of weeb-priests of Akhet-Khufu, king's liegeman of the palace, Tjetu." The name is similarly determined but with a sash defined by red lines. The inside face of the same pillar has a vertical text in sunk relief facing left (north): *smr w'ty hry h3bt jm3hw hr Pth-Skr Ttw*, "the sole companion, lector priest, one well provided before Ptah-Sokar, Tjetu." The name is similarly determined. It will be noted that the outside face of the pillars has the text and figures facing to the right (north), while the inside surfaces show the texts and determinatives facing each other, the inside of the south pillar with hieroglyphs facing north and the inside of the north pillar with hieroglyphs facing south.

North Framing Text

Framing the portico on the north on the west wall is a single column of text in sunk relief facing left (fig. 13): *hry tp nswt pr '3 jm3hw hr Pth-Skr Ttw*, "king's liegeman of the palace, one well provided before Ptah-Sokar, Tjetu." The determinative is a standing figure with short curled wig and broad collar with hands at the side. The right hand perhaps held a long staff; the lower part of the text and the determinative is masked by the screen wall built to block the opening between the northern pillar and the north end of the portico.

South Framing Text

On the corresponding surface to the south of the portico is a vertical text which may in fact continue the horizontal text on the edge of the roofing blocks (pl. XVII; fig. 15): . . . *hry h3bt [jkr] rh r3.f jw rh.k(j) hk3 nb jkr 3h n.f m hryt-ntr; jr s nb jt.t(y)f(y) ssn.t(y)f(y) jnr dbt m js pn, jw.(j) r wd' hn' m d3dt ntr '3 jr.(j) n.f phw hr.s r m33.(j?) 'nh tp t3 hry tp nswt pr '3 Ttw*, "[an excellent] lector priest who knows his spells, I know some potent magic which will be useful to him in the necropolis;⁴ as for any man who shall take away or who shall displace a block of stone in this tomb,⁵ I shall be judged with [him] in the tribunal of the great god, I shall put an end to him on account of it⁶ so that(?) I shall see life upon the earth; the king's liegeman of the palace, Tjetu." A similar standing man determinative follows the name, horizontal staff in right hand, diagonal long staff in left hand.

4. The phrase *jw rh.kj hk3 nb 3h n.f m hryt-ntr* occurs in *Urk.* I, 263, 14; cf. 143, 2 also. On *hry h3bt rh r3.f*, see Edel, *MDAIK* 13 (1944), 25; *Urk.* I, 122.13.

5. For a similar phrase, see *Urk.* I, 260, 13-14. This element discussed by Edel, *MDAIK* 13 (1944), 3-4, 9-12, 89. For a short bibliography on the "curse" formula, see Simpson, in *BMFA* 71 (1973), 81, n. 23.

6. The passage is cited and discussed by Goedicke, *JNES* 15 (1956) 27-29.

The False Door Stelae

The west wall of the portico has three false door stelae with cavetto cornice and torus moulding; they vary in size and are somewhat irregularly spaced. Between the stelae there is a decorated and inscribed panel. There is also a decorated and inscribed panel between the southern stela and the south end of the wall but no corresponding panel between the northern stela and the north end of the wall, thereby creating an asymmetrical pattern.

Northern false door

The northern stela with cornice and moulding measures 1.53 high by 1.00 m. wide (pl. XVIII a, b; fig. 16) and is inscribed for the tomb owner Tjetu. The text in sunk relief consists of two horizontal lines at the top (1–2) continuing with the outer of two vertical columns at the left and then the inner of these vertical columns (3–4). At the right are two vertical columns with titles and the name (5–6). In the center is a recessed panel with Tjetu seated on the left facing right toward a table of offerings and piles of food, with a line of horizontal text reading from right to left and second line with the designation of offerings and the thousand signs. Beneath the panel is a single short horizontal line of text above the drum and inner reveals. There are two additional columns of text ending in a single determinative on either side of the central recess. The text reads: 1) *hṯp dj nswt Jnpw tp(y) ḏw.f jmy wt nb tḏ ḏsr krs.t(j).f* 2) *m smyt jmnty jḏw nfr wrt smḏ.f tḏ ḏḏ.f bjḏ* 3) *j'.f n ntr 'ḏ šms.t(j).f jn kḏw.f dj smyt 'ḏ r.f* 4) *pr ḥrw n.f m wpt rnpt Dḥwtyt tpy rnpt Wḏg ḥḏb nb nfr ḥry tp nswt pr 'ḏ Ttw* 5) *jmy-rḏ njwt ḏḥt-Ḥwfw šmr w'ty ḥry ḥ ḏbt* 6) *ḏḥd w'bw ḏḥt-Ḥwfw jmḏḥw Ttw*, “1) A boon which the king gives and Anubis, he who is upon his hill, he who is in the place of bandaging, lord of the cemetery, that he may be buried 2) in the western necropolis, having grown very gracefully old, that he may join the earth, that he may traverse the firmament, 3) that he may rise up to the great god, that he may be followed by his kas, that the necropolis may extend her hand to him 4) that an invocation offering come forth for him on the opening of the year, the Thot festival, the first of the year, the Wag festival, and every good festival, king’s liegeman of the palace, Tjetu. 5) Overseer of the pyramid town Akhet-Khufu, sole companion, lector priest, 6) supervisor of the weeb-priests of Akhet-Khufu, the well provided, Tjetu.”

In the tablet scene in bas relief, Tjetu is seated on a low backed chair with lion feet terminals, wears a short curled wig, broad collar, bracelets, and a short kilt. He faces right with his right hand extended to the offering tray and his left holding a large ointment jar to his nostrils. To the right of the tray and beneath it are stands

of vessels and food and drink offerings. The text in sunk relief in two lines from right to left reads: 1) *ḥry tp nswt pr 'ḏ jmḏḥw ḥr ntr 'ḏ Ttw*, 2) *ḥḏ t, ḥḏ ḥnkt, ḥḏ ḏpd, ḥḏ ḏpd, ḥḏ ḏpd, ḥḏ ḏpd, ḥḏ ḏs mnḥt*, “1) king’s liegeman of the palace, one well provided before the great god, Tjetu, 2) a thousand bread, a thousand beer, a thousand (of four types of fowl each designated by only the bird head determinative),⁷ a thousand of alabaster and linen.” The line of text in sunk relief below the tablet reads: *jmḏḥw ḥr ntr 'ḏ Ttw*, “one well provided before the great god Tjetu.” On either side of the central recess are the two columns followed by a short horizontal line. On the left: 1) *šmr w'ty ḥry ḥḏbt*, 2) *jmḏḥw ḥr ntr 'ḏ*, 3) *Ttw rn.f nfr Kḏ-nswt*. On the right: 4) *šmr w'ty jmy-rḏ ḥnty(w)-ḏ*, 5) *jmḏḥw ḥr Pth-Skr*, 6) *Ttw*. “1) Sole companion, lector priest, 2) one well provided before the great god, 3) Tjetu, whose good name is Ka-nesut; 4) sole companion, overseer of tenant farmers, 5) one well provided before Ptah-Sokar, 6) Tjetu.” On the outer reveals the determinative is a standing figure with short curled wig facing toward the center with a scepter held horizontally in one hand and a staff diagonally in the other. On the inner reveals the determinative similarly faces inward, wears a short plain wig and a longer kilt, and holds the long staff with one hand and the pleat of the kilt with the other.

Center false door

The center false door with cavetto cornice and torus moulding measures 1.69 m. high by .81 m. wide (pl. XIX; fig. 17). It is inscribed for Wadjet-hotpe, also called Hetep, presumably the wife of Tjetu; the formula is also inscribed once for a lady named Ipi. A single line in sunk relief at the top reads: 1) *hṯp dj nswt Jnpw tp(y) ḏw.f n rḥt nswt Wḏdt-ḥtp*, “1) a boon which the king gives and Anubis, he who is on his mountain, to the royal acquaintance Wadjet-hotpe.” The outer reveals on the left and right read respectively: 2) *hṯp dj nswt Ws-jr nb ḏbdw pr(t)-ḥrw nt rḥt nswt jmḏḥwt ḥr Jnpw Wḏdt-ḥtp*, 3) *hṯp dj nswt Ws-jr nb Ddw pr(t)-ḥrw nt jmḏḥwt ḥr Jnpw rḥt nswt ḥm(t) ntr Ḥwt-Ḥr Wḏdt-ḥtp*, “2) a boon which the king gives and Osiris, lord of Abydos: an invocation offering of the royal acquaintance, the one well provided before Anubis, Wadjet-hotpe,” and “3) a boon which the king gives and Osiris, lord of Busiris: an invocation offering of the one well provided before Anubis, the royal acquaintance, the priestess of Hathor, Wadjet-hotpe.” Below the tablet are two horizontal lines from right to left and two vertical columns below to be read with the left preceding the right: 4) *jmḏḥwt ḥr Pth-Skr*, 5) *rḥt nswt ḥm(t)-ntr Nt Wḏdt-ḥtp*, 6) *jmḏḥwt ḥr ntr 'ḏ rḥt nswt Jpj*, 7) *jmḏḥwt ḥr ntr 'ḏ rḥt nswt Htp*, “4) the one well provided before Ptah-Sokar, 5) the royal

7. Possibly the four fowl designated as *sr*, *trp*, *st*, and *s*.

acquaintance, the priestess of Neith, Wadjet-hotpe, 6) the one well provided before the great god, the royal acquaintance Ipi, 7) the one well provided before the great god, the royal acquaintance, Hetep." Each of the columns of the reveals ends in the determinative of a standing lady with long wig holding a lotus to her nostrils. The tablet is recessed with the seated figure of the owner in bas relief facing right toward a table of bread offerings. She wears a curled wig with fillet and streamer, a long dress with bracelets and anklets, two shoulder straps, and a broad collar. Her right hand is extended to the tray and her left holds a lotus to her nostrils. Beneath her low backed lion footed chair is a clothes chest on legs. The text in horizontal lines and a column reads: *h3 t h3 hnkt h3 pdw h3 jw3 h3 ss h3 mnht, jm3hwt hr ntr '3 nb pt Htp*, "a thousand bread, a thousand beer, a thousand fowl, a thousand oxen, a thousand vessels, a thousand linen, (for) the one well provided before the great god, the lord of the heavens, Hetep." Hetep is presumably a shortened form of Wadjet-hotpe. Ipi is presumably her daughter (see south panel). The name of the god Osiris is written with the two signs coalesced into a monogram.⁸

Southern false door

The southern false door inscribed in sunk hieroglyphs for Tjetu's son Mesni measures 1.53 m. high by .93 m. wide; it also has a cavetto cornice and torus moulding (pl. XX a, b; fig. 18). The top line reads from right to left: 1) *h3p dj nswt Jnpw tp(y) dw.f jmy wt nb t3 dsr* and continues vertically on the left: 2) *pr hrw n jm3hw hr ntr '3 hry tp nswt Msnj*, and on the right: 3) *pr hrw n jm3h(w) hry tp nswt Msnj rn.f nfr Ttw*. The horizontal line above the drum reads from right to left 4): *pr hrw n jm3h(w) hr ntr '3*, and continues vertically on either side of the drum with the identical text 5, 6): *hry tp nswt pr '3 Msnj*. "1) A boon which the king gives and Anubis, he who is on his mountain, he who is in the place of bandaging, lord of the necropolis; 2) that an invocation offering come forth for the one well provided before the great god, the king's liegeman Mesni; 3) that an invocation offering come forth for the one well provided, the king's liegeman Mesni, whose good name is Tjetu; 4) that an invocation offering come forth for the one well provided before the great god, 5, 6) the king's liegeman of the palace Mesni."

In the tablet scene above the door the owner is seated facing right toward a table of bread loaves, a basin with a covered ewer shown under the table on the right. The chair has a low back rest, bull feet on beaded drums, and the owner holds his right hand toward the table and his left toward his face with a lotus blossom. The figure has been curiously and obviously changed from that of a

woman to a man by painting over the long dress with thick red paint and adding a kilt, and painting over the shoulder straps with thick red paint and adding a broad collar, etc. The lady's wig has also been plastered over and a male wig carved. Either the sculptor planned a female figure and altered it later, or else the stela was first planned for a lady member of the family and then assigned to Mesni.⁹ The damage to the final painted surface reveal these alterations quite clearly. Above the scene there once read (an early copy of text): *h3p dj nswt hm ntr [Hwt-Hr] Nbt*, "a boon which the king gives; the priestess of Hathor Nebet." Nebet is also represented in the southern panel of the same wall and is the lady for whom the northern niche is inscribed.

Note that the *dsr* hieroglyph in the upper left corner of the stela has two hands, as not infrequently elsewhere.

North panel

A panel between the northern stela of Tjetu and the center stela of Wadjet-hotpe has four registers which can be read from top to bottom as follows (pl. XXI; fig. 19). 1) Seven jars, reading from right to left: a sealed ovoid jar, two cylindrical jars with sealings, a single handled jar, and an ovoid jar between two cylindrical jars. Above them reading from right to left are the designations for the seven sacred oils: *st, hknw, sft, nhnm, tw3t, h3tt 's, h3tt T3nw*. 2) A register of four standing men facing right wearing short curled wigs and short kilts and carrying fowl, the last one holding a lotus in his right hand. 3) Three butchers tying up an ox. The two on the left face each other, and each places a leg on the animal's trussed legs and pulls tight the rope binding them. The third to the right holds the horns of the ox, which sticks out its tongue at the center butcher. The man on the right evidently carries the whetstone on a cord visible to his rear. The hide of the ox is black and white. 4) Two butchers with large knives are shown cutting the foreleg of an ox. The animal is bound with its legs tied with a rope shown as yellow with red lines. The red and white hide of the ox is patterned with irregular red spots in the style later developed in the First Intermediate Period.¹⁰ Both men have whetstone cords tucked in their belts; the tongue of the ox reaches to the foot of the man on the left. See Color Plate A.

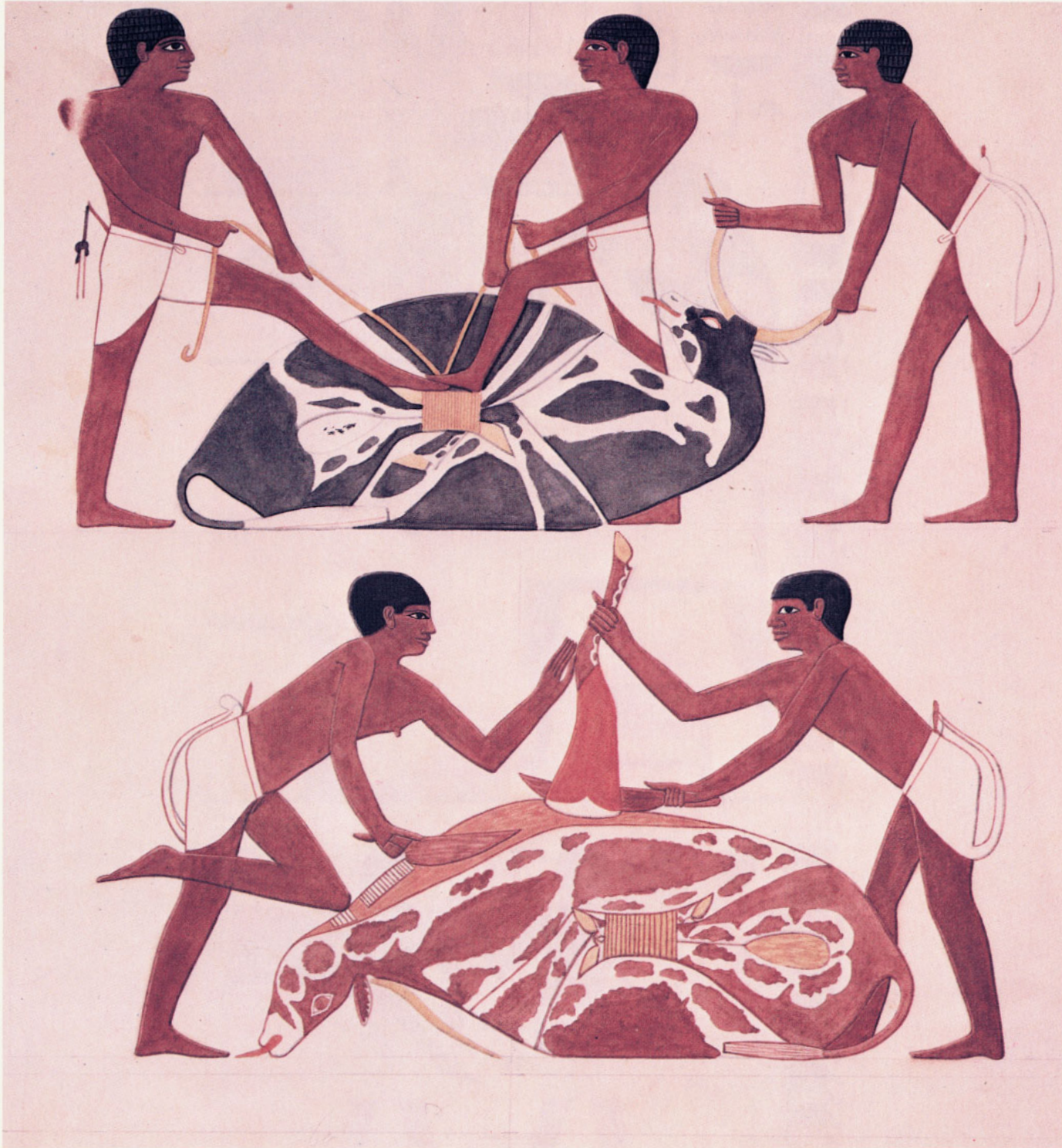
Center panel

The panel between the center and southern stela has two finely carved figures in bas relief facing right (pl. XXII; fig. 20). At the right Tjetu is shown wearing a

8. On the fusion of these signs, see Fischer, *ZÄS* 93 (1966) 60, n. 13.

9. This alteration has been noted and illustrated by Fischer, in *Metropolitan Museum Journal* 9 (1974) 7, fig. 3, n. 10 (reprinted in *Ancient Egypt in the Metropolitan Museum Journal*, Volumes I-11, p. 115).

10. See Eggebrecht, *Schlachtungsgebräuche*, pl. VIII A; Smith, *Art and Architecture of Ancient Egypt*, revised ed., ills. 144, 146-147.



A. Portico of Tjetu I—G 2001, detail of north panel, west wall
Watercolor by Norman de Garis Davies



B. Portico of Tjetu I—G 2001, south end of west wall
Watercolor by Norman de Garis Davies

simple wig, or natural hair, broad collar, bracelets, and a mid-calf kilt with fold and belt with tie. He holds a long staff in front with his left hand and a scepter horizontally with his right hand. Behind him Hetep (presumably Wadjet-hotpe) stands with her left hand reaching over to hold his shoulder and her right hand hanging empty at her side. She wears a short curled wig, broad collar, and a long tight fitting dress with striated shoulder straps with horizontal pieces. Four columns of text above the man and two above the woman read: 1) *jmy-rj njwt jht-Hwfw*, 2) *shd w'bw jht-Hwfw*, 3) *smr w'ty hry h'bt hry tp nswt pr 'j*, 4) *jm jhw Ttw*; 5) *rht nswt hm(t)-ntr Hwt-Hr nb(t) nht*, 6) *jm jhw hr ntr 'j Htp*, "1) Overseer of the pyramid town Akhet-Khufu, 2) supervisor of the weeb-priests of Akhet-Khufu, 3) sole companion, lector-priest, king's liegeman of the palace, 4) the well provided one, Tjetu; 5) the royal acquaintance, the priestess of Hathor, mistress of the sycamore, 6) the one well provided before the great god, Hetep." In column (4) the scribe started to continue after *jm jhw* with *hr ntr 'j* but abandoned the text after the *h* in *hr* to finish with the proper name of the owner. The relief is of the finest quality in the tomb.

South panel

The south end of the west wall of the portico between the southern stela and the south corner has a panel in two registers in bas relief (pl. XXIII a, b; fig. 21). See Color Plate B. In the top register a lady is represented seated on a lion footed chair with low back rest facing to the right. She wears a long tight dress with a single shoulder strap showing, a long black wig, a blue and green broad collar, and blue and white anklets and bracelets. Her right hand is extended to a table of bread loaves in front of her, and her left holds a lotus to her nostrils with a finely carved hand with fingernails carefully carved. Beneath the chair is a chest with a mirror and papyrus grip. Above the bread tray is a stand with food offerings on the left and a bowl with yellow and red elements in it. A ewer in a basin is placed under the tray to the right. Above the lady are two columns of text in sunk relief with all the hieroglyphs painted blue facing right: 1) *rht nswt hm(t)-ntr Hwt-Hr nb(t) nht*, 2) *jm jhw hr ntr 'j Nbt*, "1) the royal acquaintance, priestess of Hathor, mistress of the sycamore, 2) the one well provided before the great god, Nebet." The northern niche is also inscribed for this Nebet, and she may be considered Tjetu's mother or mother-in-law with Wadjet-hotpe (also called Hetep) as his wife. However, the reverse may be the case, for the northern niche is traditionally reserved for the wife, and there are cases of the owner's mother placed behind him.¹¹ The second

register consists of three standing offering bearers with short curled wigs facing right. The first two are men, the leader carrying a large haunch of beef, and the second carrying a fowl in his right hand and a tray with offerings aloft in his left hand. The third is a woman with broad collar, tight fitting dress with shoulder straps, a bracelet on her left wrist, and anklets; she holds a fowl in each hand. Two labels in ink, now no longer visible, accompany the first and third figures: *Nbt, sjs Idw*, and *Sjs Ipi*, "Nebet, her son Idu," and "her daughter Ipi."

Top of portico, west wall

The top of the west wall of the portico is poorly preserved for the most part and consists essentially of filler scenes above the three stelae and the three panels (pls. XXIV, XXV; fig. 22). A considerable part has been cut in the plaster covering of the stone surface and has flaked away leaving traces where the relief is deeply incised. The following description reads from north to south (right to left). Above the northern false door are two registers of food offerings including fruits, jars, and meats. Above the panel surmounted by the seven sacred oils is a cow or bull facing right labelled *jw j*, "ox," led on a rope by a farmer in a pleated kilt bending forward with his right hand on his left shoulder. The ox is followed by a second farmer whose left hand (missing) probably was placed on the animal's back. Above the center stela is another group of food offerings with two cages with fowl to the right. The cages show traces of the wickerwork or rope mesh painted red against a yellow background. Above the panel between the center and southern stela is a scene of calving. A cow facing right with tail held high gives birth to a calf assisted by a farmer who receives it while his right knee is placed on the ground. A calf facing left is shown between the cow's legs, and there are traces of a label: *[s]fh jdt wrt mnjw pw*, "deliver a big calf, O herdsman."¹² Following the cow is an overseer gesturing toward the scene with his left hand and holding a staff in his right. He wears the herdsman's kilt with rectangular tab in front. There follow a cow and a bull both facing right with two lines of text above: 1) *jj mnjw pw hnt jw jt wn* 2) *m wp.k k j pn* "1) O this herdsman, tether the cow quickly, 2) as you separate this bull."¹³ Perhaps legs determined *wn*. The bull appears to sniff the tail of the cow in front of him. The scene continues into the panel south of the southern stela with a cow with a full udder facing left with head turned to the right. On the right a farmer facing left holds the cow by a rope ending in a hobble around the cow's rear legs; the hobble is painted yellow with red strands in the rope. On the left a farmer facing right holds one of the cow's horns with

11. For example, the mother of Qar is shown seated behind him in G 7101: Simpson, *The Mastabas of Qar and Idu*, fig. 30.

12. For parallels, see Montet, *Scènes de la vie privée*, 98–99, pl. viii (Ti).

13. The text is damaged.

his left hand and holds a rope tied to the horns with his right. Both farmers have short hair and kilts tucked up. The label in two short lines from left to right reads: 1) *jw.j r jr n . . .*, 2) *r hst ntk*, possibly to be corrected to *jw.j r jrt r hst.k*, "I shall act to your satisfaction."¹⁴

Portico south wall

The south wall in bas relief is a particularly fine composition in the tomb chapel, but it has suffered considerably in loss of color since first copied in color by N. de Garis Davies (pls. XXVI, XXVII, XXXI; fig. 23). On the right the owner is seated facing left before a table of offering breads on a chair with a back rest, cushion, and lion's feet raised on drums. He wears a shoulder length curled wig, broad collar, bracelets, and short kilt. Beneath the chair is his dog with red collar and tab. The body is spotted with large and small patches. The right hand is extended to the tray and the left holds a folded cloth. Above his head are three columns of text in sunk relief with the hieroglyphs all filled with blue pigment facing left: 1) *jmy-rj njwt jht-Hwfw*, 2) *shd w'bw jht-Hwfw*, 3) *jm jhw hr Ws-jr Ttw*, "1) the overseer of the pyramid town Akhet-Khufu, 2) supervisor of weeb-priests of Akhet-Khufu, 3) one well provided before Osiris, Tjetu." To the left are five carefully drawn registers of food offerings. In the second register there is a small scene of a kitchen with fowl and meat joints hanging to cure from a rope slung between two tent poles. The rope is yellow with red strands. Below the rope is a large vat flanked by two red pots with fowl and meat joints cooking over a hearth on each side. To the right a cook roasts a fowl on a spit over a fire and warms the embers with a fan. The hearth is red and the coals are shown as red dots. Beneath the scene of the seated owner is a register of six male offering bearers facing inward to the right. The first bears a large foreleg of an ox, the second brings two birds held by the necks and wings, the third holds a tray of offerings aloft with a tied basket held by a sling from his elbow and leads a falling calf with a rope, the fourth similarly holds a tray aloft with leeks or onions on the elbow and leads a small gazelle by a rope, the fifth holds a pot with cover aloft and a similar tied basket from the elbow on a sling and leads a calf by a rope, and the sixth holds a tray of offerings aloft with a bag hanging from the elbow on a sling and leads a goat by a rope. A detail of the second offering bearer with the fowl offerings and another fowl at his feet is illustrated in color by Smith as the frontispiece to *A History of Egyptian Sculpture and Painting in the Old Kingdom* (after a painting by Norman de Garis Davies recopied by Smith).¹⁵ The texturing of the

wings and treatment of the zones anticipates the painting of the Middle Kingdom.¹⁶ The early copies of the register show labels in ink which had completely disappeared by 1975. The first bearer is labelled *s3.f hry h3bt Mrw*, the second *hry h3bt S3-Msh*, and the third *hry h3bt Im3-Ppy*, the last clearly placing the date of the mastaba in or after Dynasty 6.

Portico north wall

The corresponding north wall of the portico has suffered considerable damage through the poor quality of the stone in the upper portion and the effects of rain water; since the discovery of the mastaba in 1905-1906 there has been additional loss of color through fading and perhaps also through faulty cleaning. There are two registers (pls. XXVIII, XXIX; fig. 24). The upper and larger consists of a scene in bas relief of the owner seated on a lion footed chair with low back rest and a white cushion, outlined in red, facing right toward an offering table with breads. He is dressed in a carefully painted leopard skin garment, of which almost all the colors have disappeared. He wears a broad collar with the rows painted in red, green, and blue, and bracelets, holds a folded cloth in his left hand and extends the right to the tray. Above him are two columns of text in sunk relief facing right: 1) *jmy-rj njwt jht Hwfw*, 2) *jm jhw hr Jnpw Ttw*, "1) overseer of the pyramid town Akhet-Khufu, 2) one well provided before Anubis, Tjetu." In front of him is a long offering list in sunk relief with blue pigment in five registers followed by a sixth register with three compartments and the traditional scene of the lector priests. The scene reads from left to right: a man facing left pours a libation from a *hes*-vessel over an offering block before which kneels a priest with his hands on the block; the caption is *dj kbhw*, "making a libation." There follows to the right a lector priest holding a scroll aloft in his left hand and the aromatic broom in his right; he faces right with his head turned to the left and has the caption: *jnt rd jn hry h3bt*, "bringing the broom by the lector priest."¹⁷ To his right a kneeling figure facing right has his hands on an offering block. At the right facing left is a standing figure with short kilt with triangular apron and diagonal sash; he carries a long document scroll and has the caption: *s3ht jn hry h3bt*, "making glorifications by the lector priest." Beneath the tray on the left is a ewer in a basin, and on the right beneath the lector priests is a pile of food offerings on trays and stands. The lower register has six offering bearers facing west. The first bears a large red foreleg of beef, the second a fowl, the head and feet red, the belly, tail feathers, and wing

14. Erman, *Reden, Rufe, und Lieder*, 7-8.

15. Incorrectly stated there as the north wall.

16. See E. L. B. Terrace, *Egyptian Paintings of the Middle Kingdom*, pls. VI, VII.

17. On the rite, see the interpretation of H. Altenmüller, "Eine neue Deutung der Zeremonie des 'In'it rd,'" *JEA* 57 (1971) 146-153.

tips stippled, with another fowl at his feet (repeating the composition of the corresponding south wall), the third a tray held aloft, with leeks or onions hanging from the elbow and a spotted calf led by a rope, the fourth a pot held aloft and a basket hanging from the elbow on a sling and a falling spotted calf led by a rope, the fifth a tray held aloft, a basket hanging from a sling from the elbow, a jar held by a sling, and a small gazelle with a foreleg held by a rope, and the sixth a pot and tray held aloft with a jar on a sling from one elbow, a desert animal from a sling on the other, and a male calf held by a rope. All wear short curled wigs and short kilts. The identifying captions have all disappeared but are clearly present in the early drawings. They accompany the first five figures as follows: 1) *s3.f smšw mry.f hry h3bt Ttw rn.f nfr Msnj*, 2) *sn.f šps nšwt jkrj*, 3) *sn.f šps nšwt jmy-r3 pr N(y)-'n h-Hwfw*, 4) *sn.f Jpj*, and 5) *sn.f Jrj*, "1) his eldest son beloved of him, the lector priest Tjetu, whose good name is Mesni, 2) his brother, the king's nobleman Ikeri, 3) his brother, the king's nobleman, the steward Nyankh-Khufu, 4) his brother Ipi, and 5) his brother Iri."

Northern niche

Just north of the portico within the enclosed courtyard is a deep niche in the western wall set above the ground level with a false door stela in the back inscribed for a lady named Nebet (pl. XXX; fig. 25), the same individual who appears at the south end panel of the west wall of the portico. She is evidently either the mother (or a wife) of Tjetu. The stela has a cavetto cornice and torus moulding, and all the signs and the determinatives are in sunk relief. A horizontal line from right to left at the top (1) is continued by a vertical column on the left (2) and right (3): 1) *h3tp d3 nšwt Jnpw tp(y) dw.f jmy wt*, 2) *rht nšwt jm3hw(t) Nbt*, 3) *pr hrw n.š m h3b nb nfr rht nšwt Nbt*, "1) A boon which the king gives and Anubis, he who is on his mountain, he who is in the place of bandaging, 2) (to) the royal acquaintance, the well provided Nebet, 3) that an invocation offering come forth for her on every good festival, the royal acquaintance Nebet." Both columns are determined by a standing figure of a lady in a long close fitting dress holding a lotus to her nostrils with one hand and with the other hand hanging behind her. In the tablet scene Nebet is shown seated on a chair with a low back and cushion and holding a lotus to her nostrils with one hand and extending the other to a tray of bread offerings, beneath which on the right is a basin with an offering. The text, from right to left, reads: *rht nšwt Nbt*, "the royal acquaintance Nebet." Beneath the tablet is a single horizontal line (4) continued by the vertical column on the right (5) and the left (6). 4) *jm3hw(t)*, 5) *rht nšwt hm(t)-ntr Hwt-Hr Nbt*, 6) *jm3hw(t)*

Nbt, "the well provided one, 5) the royal acquaintance, priestess of Hathor Nebet, 6) the well provided Nebet." On the northern side of the niche is the vertical text: *rht nšwt jm3hw(t) Nbt*, "the royal acquaintance, the well provided Nebet," followed by a larger determinative similar to those on the false door with the addition of a short curled wig. On the corresponding southern side of the niche a similar determinative follows the text: *jm3hw(t) Nbt*, "the well provided Nebet."

Southern stela to left of portico

Just south of the portico on the western wall of the courtyard at ground level and below and to the left of the address to the visitors is a small stela with incised cavetto cornice inscribed for a lady named Henti (pl. XVII c; fig. 15). In the tablet she is shown as on the northern niche of Nebet with the text from right to left: *rht nšwt Hnty*, "the royal acquaintance Henti." The horizontal line below the tablet reads: *jm3hw(t) hr ntr '3 Hnty*, "the one well provided before the great god, Henti." On the left reveal is that text: *rht nšwt Hnty*, "the royal acquaintance Henti," and on the right reveal: *hm(t)-ntr Hwt-Hr Hnty*, "the priestess of Hathor, Henti." Her relation to the other members of the family is not specified.

Titles of Tjetu

His good name, *K3-nšwt*, North stela.

1. *jmy-r3 njwt h3t Hwfw*, "overseer of the pyramid town Akhet-Khufu." Architrave, north pillar outer face, north stela, center panel, south panel, north wall.
2. *jmy-r3 hntyw-š*, "overseer of the tenant-farmers." North stela.
3. *hry h3bt*, "lector priest." South pillar inner face, north stela, center panel. For the reading of *h3bt* with medial aleph adopted here throughout, see Jürgen Osing, *Die Nominalbildung des Ägyptischen*, 143, see also 93.
4. *hry tp nšwt pr '3*, "king's liegeman of the palace." West jamb of court, architrave, edge of roofing blocks, south pillar outer face, north pillar inner face, north and south framing texts, north stela, center panel. Cf. Gunn, in *JEA* 27 (1941) 145.
5. *šmr w'ty*, "sole companion." South pillar inner face, north stela, center panel.
6. *šh3 w'bw h3t-Hwfw*, "supervisor of the weeb-priests of Akhet-Khufu." Architrave, south pillar outer face, north stela, center panel, south wall.

Family of Tjetu

Wife(?). Wadjet-hotpe, also called Hetep. With titles *rht nšwt*, *hmt-ntr Nt*, and *hmt-ntr Hwt-Hr* on center

stela. With titles (name written Hetep) *rh̄t n̄swt*, *h̄mt-n̄tr Hwt-Hr nbt nht* on center panel.

Female relative, mother(?) or another wife(?). Nebet. With titles *rh̄t n̄swt* and *h̄mt-n̄tr Hwt-Hr nbt nht* on south panel, with titles *rh̄t n̄swt* and *h̄mt-n̄tr Hwt-Hr* in niche north of portico, and *h̄mt-n̄tr Hwt-Hr* on south stela before alteration.

Her son *Jdw*, south panel.

Her daughter *Jpj*, south panel.

Female relative. *Jpj*. with title *rh̄t n̄swt* on center stela (See south panel).

Female relative. *Hntj*. With titles *rh̄t n̄swt*, *h̄mt-n̄tr Hwt-Hr* on stela to south of portico.

Sons.

1. Tjetu, his eldest son, whose good name is Mesni. With title *hry h̄bt* on north wall.
2. Mesni, whose good name is Tjetu, possibly same as preceding. With titles *hry tp n̄swt pr 'j* and *hry tp n̄swt* on south stela.
3. *Mrw*, with title *hry h̄bt* on south wall.

Brothers, or brothers of eldest son.

1. *Jpj*, north wall.
2. *Jrj*, north wall.
3. *Jkrj*, title *šps n̄swt*, north wall.
4. *Ny-'n h̄-Hwfw*, with titles *šps n̄swt*, *jmy-rj pr*, north wall.

Dependents.

1. *Sj-msh*, with title *hry h̄bt*, south wall.
2. *Jm3-Ppy*, with title *hry h̄bt*, south wall.

Shafts and Burials

Four shafts lettered A through D from south to north were cut to the west of the chapel and the north offering stela, and a fifth shaft marked X was intruded against the south end of the mastaba (figs. 9, 26).

Shaft G 2001 A on the south measured .85 × 1.05 m. at the top, ending with .95 m. cut in the rock on the east with a built chamber on the west; it was lined above the chamber on the west and above the rock on the east with masonry, rubble, and a crude brick kerb. An irregular chamber of type 8 a, built of masonry and roofed, with slabs, measured approximately 2 × .90 m., height 1 m., with an area of 1.8 sq. m., and capacity of 1.8 cu. m. Found open and completely plundered.

Shaft G 2001 B to the north measured 1.05 × .90 m. and -1.85 m. in the rock, lined above with masonry, crude brick, and rubble on the top for 4.65 m. At the bottom of the shaft there is a ledge on the east, about .50 m. below the bottom, with a rock cut slope descending to the chamber floor. The chamber on the west is unfinished and irregular, a long narrow north-south chamber with unfinished cutting grooves on the west wall; it measures 2 × 6.5 m., area 1.3 sq. m. Between the

chamber and the shaft is a rhomboidal space about 1.2 × .70 m., area .84 sq. m., total area 2.14 sq. m., height 1.2 m., capacity about 2.50 cu. m. Type: probably 6 a(3). Burial: plundered bones of disturbed skeleton. Objects in debris of plundered chamber, probably intrusive:

36-3-21: diorite bowl, type S-Xc, with internal rim, H. 5.6 cm., diam. of rim 12.4 cm., diam. body 12.8 cm., diam. base 3.2 cm., stone bored (pl. XXXII b, left).

Shaft G 2001 C to the north was the main shaft, 1.15 × 1.1 m., -3.15 m. in the rock on the east, surface sloping to the west, lined above with mixed masonry, crude brick, and rubble, max. height as preserved on west: 2.2 m., bottom of shaft sloping to east. The chamber of type 6 a(2) is on the east, 2.3 × .90 m., height 1 m., area 2.07 sq. m., capacity 2.07 cu. m. A north-south burial pit in the chamber 1.85 × .65 m., .70 m. deep. Chamber blocking of type V e(2), leaning stone slabs of which one remained in place, plastered with mud. Plundered, no remains of bones. In the debris of the chamber was an eye from a wooden coffin, probably from the burial, and a whetstone of sandstone with copper stains:

36-3-19: inlay eye of two pieces, al. eyeball pierced to receive the obsidian iris, length 9.4 cm., height 3.3 cm., th. 1.3 cm.; iris (obsidian) 2.6 × 2.6 cm., th. .6 cm. The eye is not curved in its length and appears to have come from a wooden coffin with two eyes on the east side. In MFA. This is useful in dating the burial and the chapel of Tjetu (pl. XXXII d).

36-3-20: irregular block of red sandstone, 15.5 × 12 × 10 cm., with green copper stains on seven places.

Shaft G 2001 D at the north end of the mastaba west of the offering niche of Nebet measured 1.05 × 1.10 m., -3.95 m. in the rock, lined with masonry for 2.05 m. in six courses. Chamber on west of type 6 a(2) measuring 1.65 × .65 m., height .90 m., area 1.07 sq. m., capacity .96 cu. m. The blocking of type V d(2) was of rubble plastered with mud with the upper part penetrated. The burial was a nearly undisturbed skeleton extended on the back with head to north (pl. XXXII a), a copper mirror on the east beside the left foot and a small diorite cup under the right foot.

36-3-23: small diorite bowl of type S-Xc, with internal rim, H. 5.4 cm., diam. rim 11.2 cm., max. 12 cm., base 4.4 cm. Pl. XXXII b, right.

36-3-24: copper mirror of type K-II, flat, rectangular tang on small plate; height without tang 8 cm., height of tang 1.9 cm., width 8.5 cm., th. .10 to .25 cm. Pl. XXXII c.

The orderly fashion in which these shafts were laid out suggests that they correspond to the positions of the three stelae in the chapel and the northern offering niche of the lady Nebet. Although the sex of the burial of G 2001 D was not determined, the copper mirror suggests that the burial may have been female.

Shaft G 2001 X was intruded in debris south of the mastaba, the north side of the shaft formed by the south wall of the mastaba, the shaft at bottom measures $1 \times .90$ m. and ends at the rock, lined above with masonry on three sides. The chamber to the south is of type 8 b(2)

and built of masonry and roofed with slabs: $2.10 \times .80$ to $.70$ m., height 1.05 m., area 1.57 sq. m., capacity 1.64 cu. m. Found open and empty without objects. Conceivably it corresponds to the southern stela to the left of the portico.