

Various Mastabas

THE mastabas and inscribed elements from false doors, etc., included in this section comprise part of the work of the Pennsylvania–Yale Expedition copying program at the site of Reisner’s work for the Museum of Fine Arts, Boston. The opportunity to copy the monuments of Djaty, Tjetu II, Hagy, Herunefer, and others (see below) encouraged me to carry through their publication in the present volume prior to a thorough study of this area of the cemetery en echelon. To some extent this removes these elements from their overall context. Yet the alternative is to delay and postpone the treatment of these texts for possibly many years, although our involvement with them at the time of writing and copying was fresh and enthusiastic. In some cases the copyist who first traced the scenes and texts could ink them.

Djaty

The small “mastaba” of Djaty (G 2337–X) is one of three additions built against the eastern face of mastaba G 2337. It lies against the east face of the larger mastaba at its northeast corner (fig. 40), and the other two lie respectively against the center of the eastern face (G 2337–Y, Z, U) and near the southeast corner (G 2337–W, V). Each of the three essentially represents the superstructure around from one to three shafts leading to the respective burials. Djaty’s monument is a mastaba of type X c(1) with a single niche in the west wall, the mastaba measuring only 1.70 × 1.50 m., area: 2.55 sq. m., proportion: 1/1.13; height: 1.60 m. The chapel of type 9c is open to the sky with a stela on the east face and a scene incised on an adjoining block to the south, both in sunk relief. The area was excavated in June–July of 1925 (pls. LIII–LV; fig. 40). In addition to the stela and the block adjacent to the south (left), which are now in situ and protected by a cement and mesh wire screen, there are two other blocks in the Museum of Fine Arts, Boston, which belong to the structure and can be identified in the photographs taken at the site (pl. LIII b, c). These are the architrave (Object Register 25–7–1; acc. no. 27.446) and a narrower block of raised relief (Object Register 25–7–2). In the figure it is placed to the right (north) of the stela (fig. 41). It is possible, however, that the space to the right of the stela was

occupied by a block with sunk relief of the same approximate width as the block in situ to the left and that the Museum block was originally placed at a right angle to the stela. In this case we have to presume that the block on the right is missing, as well as a corresponding narrow block in bas relief.

Djaty was evidently a dependent of the great Senedjemib family and his modest monument and burial lie in close proximity to those of the two viziers of this name (G 2370, G 2378). This relationship is made clear in the architrave text. Several other dependents of the great family were also buried in the vicinity.

The architrave measures .52 m. × 1.72 m. (pl. LIV a; fig. 41).¹ On the left a standing figure of Djaty wearing a short kilt, shoulder length wig, short beard, and broad collar faces right, a scepter held horizontally in the right hand and a long staff at a slight diagonal in the left. Of the four horizontal lines of text, reading from right to left, in sunk relief as is the standing figure, the first two provide the standard offering formula, the third the titles and name of the vizier Senedjemib, and the fourth the titles and name of Djaty: 1) *Htp dj nswt, htp Jnpw hnty sh ntr tpy dw.f nb t3 dsr krs.tj.f m hryt-ntr jm3hw hr ntr 3*, 2) *htp dj Ws-jr pr hrw n.f m wp rnpt Dhwtyt tpy rnpt nb W3g h3b Skr wr h3b nb r' nb*, 3) *t3jty s3b t3ty jmy-r3 k3t nbt nt nswt jmy-r3 ssw n ' mrr(w) nb.f Sndm-jb nj dt.f*, 4) *shd ssw s3b sm 3' wd' mdw n wsht jmy-r3 pr s3 n s3 hm(w)-k3 mrr(w) nb.f D3ty*, “1) An offering which the king gives and an offering of Anubis, foremost the divine booth, he who is upon his hill, lord of the necropolis, that he may be buried in the cemetery, well provided before the great god, 2) an offering which Osiris gives, that an invocation offering come forth for him at the opening of the year, the Thot festival, every first of the year, the Wag festival, the Sokar festival, the great festival, and every festival of every day, 3) the vizier (*t3jty, s3b, t3ty*), overseer of all the works of the king, overseer of the scribes of the document, whom his lord loves, Senedjemib; he who belongs to his funerary estate, 4) leader of the scribes of the “jackal,” the verifier of the decision of the report of the broad hall, the steward, scribe of the phyle of ka-priests, whom his lord loves, Djaty.” It is possible that the name of Osiris should be read near the beginning of the formula as a joint grantor (with the king, and Anubis) of both requests: that he may be buried and that an invocation offering come forth for him on the various festivals. The titles and name of the vizier are separated from those of Djaty by the element *n dt.f*, understood here as *nj dt.f*, “the one who belongs to his (the vizier’s) funerary estate,”² probably indicating that Djaty is a

1. Discussed briefly in Simpson, “Topographical Notes on Giza Mastabas,” in Manfred Georg (ed.), *Festschrift Elmar Edel* (Bamberg, 1979), 489–499.

2. For *ny-dt* as servant of a funerary estate, see H. G. Fischer, *Inscriptions from the Coptite Nome*, 74.

joint beneficiary of the royal and divine grants, specifying his relation to his superior, Senedjemib. In two parallel texts in which the vizier is cited with the same phrase between his titulary and name and those of a dependent,³ the phrase is written *jn dt.f*. This variant could be explained as the use of the reed-leaf as a determinative for the vizier's name, or as a writing of *nj* by *jn*, or as the agent-particle *jn*, "by his estate-servant X." In any case, it is a standard formula. The reading of the "jackal" title as part of a longer title, "leader of the scribes of the jackal," follows the suggestions of de Cénival.⁴

The central panel of the false door is incomplete at the top (pl. LIV b; fig. 41). The tablet emplacement contained titles, probably written vertically: *Jmy-rj pr [sš n] sš [hm(w)-kš] m[r]r nb.f jmšhw hr ntr 'š Dšty*, "steward, [scribe of] the phyle [of ka-priests], beloved of his lord, well provided before the great god, Djaty." The name alone occurs on the drum. On the inner panels of the door the same text is written on each side facing inward: *hṭp dj nšwt hṭp Jnpw hp.f m hṭp hr wšwt nfrt hppt jmšhw hr.sn hr ntr 'š Dšty*, "an offering which the king grants and an offering of Anubis that he may hasten in peace on the goodly roads on which the well provided ones hasten to the presence of the great god, Djaty." The outer panels are similarly identically inscribed, the writing facing inwards, with more of the text extant on the left (south) side: . . . *m wp rnpt Dhwtyt tpy rnpt nb Wšg hšb Skr n jmšhw hr ntr 'š hrp sš(w) šhd sš(w) sšb Dšty*, ". . . at the opening of the year, the Thot festival, every first of the year, the Wag festival, the Sokar festival, for the one well provided before the great god, the controller of the scribes and supervisor of the scribes of the "jackal," Djaty." Here the title *hrp sš(w)* is inserted after *sšb* and before *šhd sš(w)*. Each column ends with a standing figure of Djaty with diagonal staff held in front and a napkin in the rear hand; the other attributes are a shoulder length wig, broad collar, and short triangular kilt. Note the very long writing of the dative *n* in the text on both sides.

The panel in situ to the left in sunk relief and the narrower panel in raised relief provide in a small space many of the traditional scenes from the repertory of the larger mastabas, much as in the panels of the reliefs of the dwarf Seneb.⁵ The left panel has five registers (pls.

3. The cases are MFA Expedition Register 33-3-42a, a lintel of *Hy* from G 2357, a dependent of the vizier Senedjemib, and 35-8-76 (acc. no. 13.4334), the lintel of Rudj, a dependent of the vizier Mehy. Discussed with others in a paper read by E. Brovarski at the Second International Congress of Egyptologists, Grenoble, September, 1979.

4. Jean-Louis de Cénival. "À propos de la stèle de Chéchi: Étude de quelques types de titulatures privées de l'ancien empire," *RdE* 27 (1975) 62-69; Fischer, in *JNES* 18 (1959) 265.

5. Junker, *Gîza* V, 33-104, pls. IV-VI.

LIV b; LV; fig. 41). In the first (top) are two standing male figures, with the top half now missing. Both face right, the first wearing the leopard skin cloak of the setem-priest with the animal tail hanging between his legs, and the second, with a short kilt, holding a staff in front. In front of the first is the end of the title: *[šmš]' wd' mdw n wšht Dšty*, "verifier of the decision of the report of the broad hall, Djaty," and between the two figures the name Djaty. The second register below the first consists of two groups. The first two individuals, facing right, are designated as: *jmy-rj pr sš n sš hm(w)-kš Dšty* and *mwt.f rhṭ nšwt Ššft*, "the steward and scribe of the phyle of ka-priests Djaty," and "his mother, the royal acquaintance Shafet." He stands with a staff in his left hand and scepter in his right, and has a shoulder length wig, beard, and mid-calf length kilt. She holds birds in both hands. To the left Djaty faces left toward his parents, holding aloft an incense cup with cover. The father is labelled: *jmy-rj pr Ttj* and his wife *hmt.f Ššft*, "the steward Teti" and "his wife, Shafet," while the son is designated as *sš.f šmšw mr(y).f Dšty*, "his eldest son, his beloved, Djaty." The son wears a short wrap-around kilt without projecting triangular tab, the father a longer mid-calf length kilt, and the mother a long dress. Her left arm is placed around her husband's shoulder while her right hand clasps his right arm, which holds a short staff horizontally. In the third register five women facing right toward the false door are variously engaged. The first two are offering bearers in long dresses carrying baskets and fowl. They are captioned respectively: *hm(t)-kš snt.f Nj-sj-Pth* and *snt.f Hwt.n-Bš*, "the (female) *kš*-priest, his sister Nisiptah," and "his sister, Khutenba." The third figure kneels and leans forward over a bowl to knead or grind the contents; the label is: *ndt hm(t)-kš Hnmt*, "the (female) miller, the (female) ka-priest, Khenmet." Female ka-priests are fairly frequent.⁶ The fourth figure, also kneeling, holds her left hand to her head while inserting a stick into a pile of pottery vessels; the caption is *krj nfr*, "heating well(?)." Conceivably *nfr* has been written for *Nfrt*, a proper name. As explained by Moussa and Altenmüller, with an extensive series of references, the pots are heated for proper baking of bread, and the woman kindles the fire with one hand while protecting herself from the heat with the other.⁷ The fifth and last figure stands bending over a large basin, below which is a ewer on a stand. The caption is *jtḥ Snbt*, "brewing (or straining),"⁸ and the proper name Senbet. There is a vessel called *snbt* of a different shape.

6. H. G. Fischer, *Varia, Egyptian Studies* I, 70, No. 11, n. 15.

7. *Das Grab des Nianchchnum und Chnumhotep*, 68, nn. 212-215, pl. 26 A.

8. For *jtḥ/tḥ*, see Montet, *Scènes de la vie privée*, 249 ("filtering"), and Moussa and Altenmüller, *Nianchchnum* 71. The material may be a date mixture.

Above the last three women is a series of jars as if on a shelf.

The fourth register comprises two scenes. On the right Djaty and a brother face each other, the brother, facing right toward the false door presents a large fowl to Djaty. Djaty, hands at the side and wearing a short kilt with triangular tab and broad collar and beard, faces the brother, who wears a short wrap-around kilt. As in other scenes in these reliefs, the man to whom the offering is made wears a more formal garment than the man making the offering, as in the scene in the second register where Djaty censures his father. The caption in the fourth register is *jmy-r3 pr D3t(j)* and facing it *sn.f mr(y).f K3-whm*, “the steward Djaty” and “his brother, his beloved, Kawehem.” To the left is a boat with the mast stowed on the two forked lifts. At the bow is another brother, *sn.f mr(y).f hm-k3 Hrw-nfr*, “his brother, his beloved, the priest Herunefer.” At the stern is another brother, *sn.f [mr.f?] Sn3dm*, “his brother, [his beloved?], Senedjem.” In front of the latter but facing right is a figure captioned *s3b(?) D3tfs* or *D3-jt.s*. Although this would seem to indicate a new individual, “the *s3b*-official Djatefes (or Djayotes),” one would expect this to be the tomb owner Djaty. The label above reads: *hd m htp r 3ht-Hwfw r js*, “going downstream in peace to Akhet-Khufu to the tomb.”⁹ Quite likely the caption was continued by the title and name cited above: “to the tomb of the *s3b*-official Djatefes (sic).” Note that the boat in fact faces north.

In the fifth register five men face to the right toward the false door while another on the right faces left and holds an incense cup with cover to cense the first. In the censuring scene the recipient is designated as *jmy-r3 pr D3ty* and the censuring figure as *sn.f K3-dmd*, “the steward Djaty,” and “his brother Kademdj.” The first two of the four men following Djaty are captioned *sn.f Hrw-[nfr]* and *sn.f Sn3dm*, “his brother Heru[nefer]” and “his brother Senedjem.” They bring fowl. The last two bring fowl and a tray of jars respectively. Their names are in lacuna, but the first may be *K3-[whm]* and the last [*Sn3dm*], presumably brothers.

As indicated above, the block in Boston (Object Register 25-7-21) placed on the right in fig. 41, is executed in raised relief (pl. LIVc), 1.63 m. × .36 m. Although placed to the right in the figure, it might have been intended for a placement at right angles to the west wall elements just described, either on the right or left. This would imply, for the sake of symmetry, two missing blocks: a panel in sunk relief on the right of the false door to correspond with the panel on the left in situ and a

second panel in raised relief to correspond to the Boston panel about to be described. This panel has five registers of unequal height. Of the first, topmost, register there are the traces of a boat under sail (thus sailing south) with a seated figure in the center and another at the prow with right arm raised, the text reading *jm3hw hrntr 3... ,* “one well provided before the great god” There are traces of signs at the upper right. In the second register a trussed bull is slaughtered by two men designated as *s3.f sm3w mr(y).f D3tj* (left), and *s3.f n3(w)* (right), “his eldest son, his beloved Djaty” and “his son Ankhu.” Ankhu severs the foreleg while Djaty tenses it. The third register consists of three women facing left and bearing fowl and vegetable offerings. They are *s3.f S3s3t*, *s3.f Hn3t*, and *sn.f H3rt*, “his daughter Seshseshet, his daughter Khenit, and his sister Hedjeret.” In the corresponding fourth register below are three men facing left with trays of offerings held aloft in the right hand and fowl in the left. They are *s3.f T3-ph3*, *sn.f K3-whm*, and *s3.f n3 ht.f T3tj*, “his son Tapehet, his brother Kawehem, and his son of his body Teti.” The first name is unusual, not otherwise attested, and perhaps not correctly read. The fifth and last register shows Djaty and his wife on the right facing left being presented with incense held in a jar with a cover by a son. Djaty holds a staff in front at a diagonal and he and his wife hold folded napkins in the left hand. He wears a beard, shoulder length wig with broad collar, and a short kilt to the knees with triangular tab; she has a lotus fillet in her wig. The son is shown with curls in his wig and a wrap-around kilt ending above the knees. The owner is captioned *sh3d s3(w) s3b D3ty* and his wife simply *hmt.f* without a name, “leader of the scribes of the “jackal”, Djaty,” and “his wife.” The son is captioned *s3.f sm3w n3 ht.f Rn3pt-nfrt*, “his eldest son of his body, Renpet-nefret.” This is the second “eldest son” on the same panel.¹⁰

Although Djaty seems to have boasted of a large family, his simple monument, added to the northeast part of the larger mastaba, was provided with only a single small shaft. The shaft measured .90 × .95 m., was lined with crude brick for 2.05 m., and descended in the rock for -1.90 m. The chamber on the east was of type 6 a(3) and measured 2.25 × 1.35 × .95 m: (high), area 3.03 sq. m., capacity 2.87 cu. m., with a coffin pit 1.85 × .45 × -.45 m., roofed by a single slab 2.02 × .60 × .65 m., .14 m. The skeleton, half contracted on side with legs bent at knees, was disturbed by decay. The blocking of type V e (two slabs) had been partly removed.

9. Cf. the formula for the burial ritual, Jürgen Settgast, *Bestattungsdarstellungen*, 8-9 (journey to the west); Moussa and Altenmüller, *op. cit.*, 48, pl. 8.

10. Naguib Kanawati, “Polygamy in the Old Kingdom of Egypt?,” *Studien zur altägyptischen Kultur* 4 (1976) 149-160; “The mentioning of more than one eldest child in Old Kingdom inscriptions,” *Chronique d’Égypte* 51 (1976) 235-251; B. Vachala, “Ein neuer Beleg der Polygamie für das Alte Reich?,” *ZÄS* 106 (1979) 87-88.

Titles and Family of Djaty

Djaty

1. *jmy-rʃ pr*, “steward.”
2. *nj dt.f*, “his estate servant,” with reference to the vizier Senedjemib.
3. *hrp sš(w)*, “controller of the scribes.”
4. *sš n sʃ hm(w)-kʃ*, “scribe of the phyle of funerary priests.”
5. *šmʃ wḏʳ mdw n wšḥt*, “verifier of the decision of the report of the broad hall.”
6. *šḥḏ sš(w) sʃb*, “supervisor of the scribes of the “jackal.”

Father: Teti

jmy-rʃ pr, “steward.”

Mother: Shafet

rḥt nšwt, “king’s acquaintance”

Brothers

1. *Hrw-nfr*, title *hm.kʃ*, “funerary priest”
2. *Šndm*
3. *Kʃ-wḥm*
4. *Kʃ-dmd*

Sisters

1. *Nj-sj Pth*, title *hm(t)-kʃ*, “funerary priest.”
2. *Hḏrt*
3. *Hwt.n bʃ*

Sons

1. *ʿn ḥw*
2. *Rnpt-nfrt*
3. *Tʃ(?) -pḥt*
4. *Dʃtj*

Daughters

1. *Hnjt*
2. *Sšššt*

Dependents

1. *Hnmt*, engaged in grinding grain, *hmt kʃ*, “funerary priest.”
2. *Snbt*, engaged in filtering mash.

Other(?)

Dʃ-jt.s(?), reading doubtful, *sʃb*-official

Tjetu II

The stela of Tjetu II (G 2343–G 5511) stands slightly north and to the east of that of Djaty, as can be seen in the photograph of both monuments in situ (pl. LIII a). In Reisner’s numbering of the mastabas in the cemetery in echelon both the designations G 5511 and 2343 were applied to this false door structure. The designation Tjetu II is used simply to avoid confusion with the like named owner of the mastaba G 2001 described in this same volume. At the time of writing the false door with the south panel of Tjetu II has been moved and placed

against the south side of mastaba G 2373 and covered with stones for protection. This has been its location for some time, and the upper part has deteriorated appreciably. Although a simple monument, the titles and one element of the phraseology seem to be unique. Presumably the architrave and the corresponding panel on the right (north) are missing.

In the tablet above the false door (fig. 42; pls. LVI a) the owner is shown seated before a tray of offering breads to which he extends his right hand while his left holds the napkin; the chair appears to have bulls’ feet legs and a back rest extending to the man’s waist. The caption is *jmʃḥw hr ntr ʳʳ Ttw*, “well provided before the great god, Tjetu.” Below the table on the right are three “thousand” signs each followed by the designations for alabaster, linen, and incense. The horizontal element below bears the title and name determined by a seated official holding a lotus to his nose: *jmy-rʃ ḏfʃ nb Ttw*, “overseer of all provisions, Tjetu.” I have failed to locate another instance of this title.¹¹ On the drum is the name Tjetu without title. On the inner panels the same text is written on both sides, one the mirror image of the other and both terminating with the determinative of a standing man holding a staff diagonally in front and a napkin in the other hand: *jmy-rʃ šnʳ mrr mrrw js smyt jmnty Ttw*, “the overseer of the storehouse, who loves and is indeed loved by the western cemetery, Tjetu.” The title *jmy-rʃ šnʳ* is probably connected with the other title *jmy-rʃ ḏfʃ nb*, and *šnʳ* is thus rendered as “storehouse” rather than its other attested sense of “labor establishment.”¹² The epithet *mrr mrrw js smyt jmnty* is not paralleled.¹³ The two elements seem to be, respectively, the active and passive imperfective participles. The outer panels of the door are similarly identically inscribed as mirror images with the same determinative: *ḥtp ḏj Ws-jr pr ḥrw n.f m wp rnpt Dḥwtyt tpy rnpt nb Wʃg Ttw*, “an offering which Osiris grants that an invocation-offering come forth for him at the opening of the year, the Thot festival, every first of the year festival, the Wag-festival: Tjetu.”

The panel on the left (south) lacks a corresponding panel on the right (north), which is now missing. It consists of a vertical column of text on the right and four

11. For *jmy-rʃ st ḏfʃw*, see Hassan, *Excavations at Giza V*, 237, 241–242; for *jmy-rʃ sty* (dual) *ḏfʃw*, see Junker, *Giza III*, 9.

12. The reading as *pr šnʳ* is possible; see Moussa and Altenmüller, *op. cit.*, 67; Helck, *Wirtschaftsgeschichte des alten Ägypten*, 47–48, 96–97 (Old Kingdom); Bakir, *Slavery in Pharaonic Egypt*, Suppl. *ASAE Cahier* 18 (1952); Junker, *Giza VI*, 201. For the ambiguity of the reading *jmy-rʃ pr-šnʳ*, “overseer of the department of stores,” versus *jmy-rʃ-pr šnʳ*, “steward of the storehouse,” see Fischer, *Inscriptions from the Coptite Nome*, 59–60, 59, n. 1.

13. It seems likely that the phrase is to be connected with the preceding *smyt jmnty*, but one might consider the alternative that Tjetu’s title was *jmy-rʃ (pr) šnʳ smyt jmnty*, “overseer of the storehouse (or labor establishment) of the western cemetery.”

registers of scenes. The column reads: *hṯp dj nswt hṯp Jnpw hnty sh ntr tpy dw.f nb t3 dšr krs.tj.f m hryt-ntr nfr Ttw*, “an offering which the king gives and an offering of Anubis, foremost of the divine booth, he who is on his mountain, lord of the necropolis that he may be well buried in the cemetery, Tjetu.” The first (topmost) register is partly missing, but it most likely consisted of a censuring scene with Tjetu on the left facing right, wearing a kilt with triangular tab and holding a staff at the diagonal, censured by a son. The remaining caption applies to the latter: . . . *mr(y).f jmy-r3 ššr* . . . , “his beloved, the overseer of clothing-distribution, . . .” In the second register two offering bearers facing right are captioned respectively: *s3.f n ht.f jmy-r3 ššr [H]rw-[nfr]* and *s3.f šmšw* . . . , “his son of his body, the overseer of clothing-distribution, Herunefer,” and “his eldest son, . . .” The restoration of the first is based on Reisner’s copy. The third register consists similarly of two offering bearers, both holding trays with offerings aloft in the left hand and fowl in the right and captioned respectively: *[s3.f] n ht.f jmy-r3 pr [.]w3* and *jmy-r [.] Pth-s3bw*, “[his son] of his body, the steward [.]ua,” and “[. . .], the overseer, Ptah-sabu.” Note that in this register as in the preceding the title is curiously interposed between *s3.f* and *n ht.f*. The fourth and last register consists of a ship under sail with Tjetu designated as the larger figure in the center and a son to the right captioned *rh nswt s3.f Nfry*, “the royal acquaintance, his son Nefry.” Since the boat is under sail it must be heading southwards, as in fact it is on the wall.

Titles and Family of Tjetu II

Tjetu II

1. *jmy-r3 šn'*, “overseer of the storehouse,” but conceivably *jmy-r3 (pr) šn' smyt jmntyt*
2. *jmy-r3 df3 nb*, “overseer of all provisioning.”

Sons

1. *[.]w3, jmy-r3 pr*, “steward.”
2. *Pth-s3bw, jmy r3 [.]*, “overseer of [.]”
3. *Nfry, rh nswt*, “king’s acquaintance.”
4. *Hrw-nfr, jmy-r3 ššr*, “overseer of clothing distribution.”

Nimesti

The mastaba of Nimesti (G 2366) like that of Djaty (G 2337–X) is a small structure built against the east face of a larger mastaba and probably intrusive without relation to the owner of the larger mastaba (pl. LVI a; fig. 43). It lies against the east face of mastaba G 2360 just north of the northern niche of the latter (fig. 40). It is of type X c(1) and is built of u-masonry with a single false door stela in the east face; the mastaba measures 3.70 × 2.70 m., area 9.99 sq. m., proportion 1/1.37, height 1.60 m. The open air chapel, type 9 c, has the stela set in

the east wall with a panel to the right and another panel (now missing) to the left.¹⁴

On the tablet the owner is seated facing right before a table of bread offerings, his right hand extended to the loaves and his left holding a napkin to his chest. He has a striated wig, a beard, and a broad collar. The chair with low back rest has a bull’s leg on a beaded drum. Above him is the text: *rh nswt jmy-r3 pr Njmstj*, “the royal acquaintance, the steward Nimesti.” Above the tray are “thousand” unit signs and the specification of the funerary offerings of bread, beer, cakes, and alabaster vessels. To the right, wearing a short wrap-around kilt, is a figure with incense cup and cover identified as *s3.f šmšw Nfr-hnt*. The space on either side of the tablet is recessed. There was certainly an architrave block, now missing, above the false door and the side panels. On the cross bar below are two horizontal lines of text with the seated determinative at the left facing right: the owner seated with a kilt with triangular tab holding a long staff at the diagonal in his left hand and a napkin on his lap with the right hand. The text is: *hm-ntr w'b? jmy-r3 pr jmy-ht hm(w)-k3 mrr nb.f*;¹⁵ *rh nswt jm3hw hr ntr '3 Njmstj*, “the priest, weeb-priest, steward, assistant leader of the ka-priests, whom his lord loves; the royal acquaintance, well provided before the great god, Nimesti.” The drum is uninscribed, and the center panel recessed. Three columns of text on either side are almost exact mirror images of each other: 1) *hm-ntr w'b nswt jmy-r3 pr jmy-ht hm(w)-k3*, 2) *jm3hw hr ntr '3 rh nswt Njmstj*, 3) *hmt.f mrt.f hm-ntr Hwt-Hr K3-mrt.s*, “1) the priest, king’s weeb-priest, steward, assistant leader of the ka-priests, 2) well provided before the great god, the royal acquaintance Nimesti, 3) his wife, his beloved, the priestess of Hathor, Ka-merites.” Below each of the texts are represented a standing figure of the owner wearing a curled wig, broad collar, beard, and a kilt with projecting triangular tab, followed by his wife, one hand on his shoulder and the other clasping his upper arm, and a son on a smaller scale in front. The owner’s front hand is empty, the rear holding a napkin. On the left panel the son is identified as *s3.f šmšw jmy-r3 ššr Nfr-hnt*, “his eldest son, overseer of the clothing-distribution Neferkhent,” evidently the son represented in the tablet above, and on the right panel the figure is identified as *s3.f šmšw s3b Jr.n 3ht*, “his eldest son, the scribe of the ‘jackal,’ Irenakhet.”

Four columns of text are inscribed on the separate block to the right: 1) *hṯp dj nswt hṯp Jnpw hnty sh-ntr*

14. Porter and Moss, *Topographical Bibliography III*, 2nd. ed., *Memphis*, Part I, 84, with reference only to Baer, *Rank and Title*, 84 [207].

15. Read as *nb.f* and not *mrr n nb.f*; the *n* in front of *nb* is a phonetic complement, as frequently at this time and earlier; for unquestionable examples see Moussa and Altenmüller, *op. cit.*, figs. 4, 20.

jmy-wt krs.tj.f m hryt-ntr smyt jmnty j3w nfr, 2) *htp dj Ws-jr hnty Ddw pr hrw n.f m h3b nb r' nb dt*, 3) *w'b nswt jmy-r3 pr jmy-ht hm(w)-k3 jmy-r3 s3r hrp sm3 Njmstj*, 4) *hmt.f mrt.f jm3 hwt hr h(y).s hm(t)-ntr Hwt-Hr hm(t)-ntr Nt K3-mrt.s*, "1) An offering which the king gives and an offering of Anubis, foremost of the divine shrine, he who is in Wet, that he may be buried in the necropolis of the western cemetery growing old gracefully, 2) an offering which Osiris, lord of Busiris, gives, that an invocation offering come forth for him on every festival of every day forever, 3) the king's weeb-priest, the steward, the assistant leader of the ka-priests, overseer of the clothing distribution, foreman of the followers, Nimesti, 4) his wife, his beloved, well provided before her husband, the priestess of Hathor, the priestess of Neith, Ka-merites." Husband and wife beside him stand below with a son in front. His wig is striated, his folded part of the kilt pleated, and he holds a long staff at the diagonal in front of him. Otherwise the figures are shown as in the inner panels. The son holds the lower part of his father's staff and is identified as *s3.f sm3w mr(y.f) jmy-r3 s3r Nfr-hnt*, "his eldest son, (his) beloved, the overseer of the clothing distribution, Nefer-khent."

The names of Nimesti and his wife Ka-merites are uncommon. It is also noteworthy that two eldest sons are cited, although this situation can be frequently paralleled.

Prominence is given to Nefer-khent over Irenakhet (Irenakhty?) by his position on the tablet. Possibly the latter appeared for the sake of symmetry on the missing block. The threefold mention and representation of Ka-merites as wife does not suggest that another wife occurred on the missing block.¹⁶ I have assumed that the titles *jmy-r3 pr* and *jmy-ht hm(w)-k3* are distinct and not a single compound title. The more prominent son follows his father in the office of *jmy-r3 s3r*. The title is read as *hrp sm3*.¹⁷ The phrase *jm3 hwt hr h(y).s* is elsewhere attested.¹⁸

The shaft G 2366 A against the east face of G 2360 measured 1.01 × .98 m., descended -2.80 m. in the rock and was lined with crude brick on three sides for 2.60 m., the north wall strengthened at .75 m. above the rock by stone slabs and two stones forming a leaning arch. The burial chamber of type 6 a(2) on the east measured 2.50 × 1.63 m., 1.30 m. high, area 4.0 sq. m., capacity 5.39 cu. m. It was found open and empty.

16. See n. 10 above.

17. Margaret A. Murray, *Index of Names and Titles of the Old Kingdom*, pl. XLIV, with reference to Paget and Pirie, *The Tomb of Ptah-hetep*, pls. 33, 37, where the title is borne in part by agricultural workers.

18. Hassan, *Excavations at Giza II*, 208, 210, fig. 230, on the wife's false door; Junker, *Giza III*, 11; X, 177, 179; XI, 136, 258; Martin, *The Tomb of Hetepka*, pl. 24, no. 27.

Titles and Family of Nimesti

Nimesti

1. *jmy-r3 pr*, "steward."
2. *jmy-r3 s3r*, "overseer of clothing distribution."
3. *jmy-ht hm(w)-k3*, "assistant leader of ka-priest(s)."
4. *w'b*, "weeb-priest," possibly abbreviation of following title.
5. *w'b nswt*, "king's weeb-priest."
6. *rh nswt*, "king's acquaintance."
7. *hm-ntr*, "priest."
8. *hrp sm3*, "controller of the follower(s)." The title with a following designation relating to land is attested early, and I am indebted to Dr. Henry G. Fischer for some of the following references: door jamb of Akhet-aa (Louvre) in Smith, *A History of Egyptian Sculpture*, pl. 35; Berlin 13502, *Ägyptische Inschriften I*, 31; Smith, *AJA* 46 (1942), 521; Garstang, *Ma-hâsna and Bêt Khallâf*, pl. 26, no. 8; Kaplony, *Inschriften*, fig. 319.

Wife: *K3-mrt.s*

1. *hm-ntr Nt*, "priestess of Neit."
2. *hm-ntr Hwt-Hr*, "priestess of Hathor."

Eldest sons

1. *Jr.n 3ht(y), s3 s3b*, "scribe of the 'jackal'."
2. *Nfr-hnt, jmy-r3 s3r*, "overseer of clothing distribution."

Hagy and others

The two adjacent mastabas (G 2352 and 2353) of similar size and alignment, filling the large street between G 2350 to the west and G 2360 to the east, were excavated in the fall of 1912 (pls. LVII-LXI; fig. 40).¹⁹ The space between them served as a serdab for the northern mastaba (G 2353) (pl. LX b). The excavators suggest that G 2352 was built first and that the narrow street used as a chapel on the east side of the two mastabas was entered from the north at the northeast corner of G 2353, where an inscribed doorway was set up, and that the entire street in front of both mastabas was then roofed, with a wall built at the south end to block any passage from this direction. The northern and southern false doors of G 2352 were inscribed, the corresponding false doors of G 2353 left uninscribed, and the door frame at the north of the corridor inscribed. Reisner suggests that the builder of the doorway at the north of G 2353 may have been the son or grandson of the owner of G 2352, and that the doorway may even have been moved from G 2352 to the northern mastaba when G 2353 was built. There is nothing, however, in the

19. Porter and Moss, *op. cit.*, 84.

texts (titles, names, family relationships) from the three inscribed areas to indicate any sort of relationship.

Mastaba G 2352 is of type IX b (2) with a retaining wall of z-masonry, measuring 10.85 × 5.80 m., area 52.93 sq. m., proportion 1/1.86, height 2.45 m. (seven courses). The exterior corridor chapel of type 8 (a) has two stelae on the facade of the mastaba and was closed on the south by a masonry wall and probably roofed. It measured 9.40 m. × 1 m., area 9.40 sq. m., proportion 1/9.4 and was entered directly from the corridor in front of G 2353 without door jambs (pls. LVII-LIX).

The southern false door (pl. LVII a; fig. 44) is broken at the top and lacks a tablet, cross-bar, and architrave. The outer frames are inscribed with a column of text each facing in. On the left (south): . . . *hm(t)-ntr* [*Hwt-Hr*] *nb(t) nht jm 3 hwt hr ntr '3 hm(t)-ntr Nt mhnyt jnb(w) Yj-tntt* (no determinative seen), “. . . priestess of [Hathor], mistress of the sycamore, well provided before the great god, priestess of Neith, who is north of the wall(s),²⁰ Yei-tjentet.” The interiors of the signs in sunk relief are carefully hatched and detailed (especially the *netjer* sign, quail chick, and tree). It is slightly unusual to find the wife’s text to the south of the man’s, and this may imply her actual ownership of the false door. The equally well cut hieroglyphs on the outer north (right) panel provide the text: . . . *hwt-'3(t) nb jm 3 hwt hr ntr '3 hm-ntr Hwfw hnt 3 ht-Hwfw rh nswt Nj-k3 -Hp*, “. . . of the great chapel possessor of a well provided state before the great god, priest of Khufu who presides over Akhet-Khufu,²¹ the royal acquaintance Nykahap.” I have failed to find another example of the epithet “who presides over Akhet-Khufu” in this context.

The better preserved but less well cut northern false door has fallen and suffered damage since the time of the excavations and initial photography (pl. LVII b; figs. 45, 46). The same family may be represented by the Hagy of Louvre Stela C 160 from Abydos, the name being an uncommon one and Hagy’s connection with cattle on the Giza false door being suggestive of connections with the Abydene nome or Akhmim; there is also a Hagy at Naga ed-Deir.²²

The tablet is recessed on each side, and shows Hagy standing on the left facing right in a short kilt with

20. Murray, *Index of Names and Titles*, pl. XXXVIII; Junker, *Giza II*, 162 (on “north of the walls”).

21. Qualifications of the deity or king can be separated in the writing by *hm-ntr*, as in the example from the same false door on the left in “priestess of Hathor, mistress of the sycamore;” see Junker, *Giza II*, 162.

22. Pierret, *Recueil d’inscriptions inédites du Musée Égyptien du Louvre*, II, 70–71. Hagy is also represented at Naga ed Deir; Dunham, *Naga-ed-Dêr Stelae*, 33–35, No. 20. Other Naga ed Deir occurrences are tomb N 89, a painted tomb; and N 5343, a coffin (references kindly supplied by Edward Brovarski). See also BM stela 1486 [1136]. The name is represented in Ranke, *Personennamen I*, 233.15, by the Abydene stela in the Louvre.

triangular tab, the right hand holding the long staff in front at a diagonal with the left holding a folded napkin. Two columns of titles end with his name written horizontally: *rh nswt w'b hk3 hwt Jssj hm-ntr Hrwy nbw* [. . .] *mrr nb.f H3gy*, “the royal acquaintance, weeb-priest, chief of the chapel of Isesi, priest of the two Horuses of gold(?),²³ [. . .] whom his lord loves, Hagy.” The cross bar below reads: *rh nswt hk3 hwt Jssj H3gy*, “the royal acquaintance, chief of the chapel of Isesi, Hagy.” The drum is not inscribed. The inner panels below the cross bar are inscribed identically: *rh nswt jmy-r3 shwt Hwfw H3gy*, “the royal acquaintance, overseer of the fields of Khufu, Hagy,” each column determined by a seated figure, the forward hand holding the staff at a diagonal and the rear hand a napkin on the lap, the figures wearing a wig, broad collar, and triangular tab kilt. The outer panels are also identically inscribed: *rh nswt jmy-r3 s3rt nt 3 ht-Hwfw, jmy-r3 jhw H3gy*, “the royal acquaintance, overseer of the milk herd of Akhet-Khufu, overseer of the cattle, Hagy.” Each column is determined by a standing figure as determinative facing the center, with wig to shoulder, shoulder sash, short wrap-around kilt without triangular tab, and hands empty at the side.

Several of the titles of Hagy are unusual and not otherwise attested in this form to my knowledge.

1. *jmy-r3 jhw*(?), “overseer of cattle.” The reading of the three oxen as *jhw* is a convention; other choices would be *k3w* and *tntt*.
2. *jmy-r3 shwt Hwfw*, “overseer of the fields (arable land) of Cheops.” The title does not seem to occur elsewhere. A title *jmy-r3 shwt nbt* occurs in the titulary of Idu I.²⁴
3. *jmy-r3 s3rt nt 3 ht-Hwfw*, “overseer of the milk herd of Akhet-Khufu.” The determinatives of a jar and a cow virtually specify the meaning of the title, although the use of the sign *stj* does not provide an unequivocal reading: *strt* would seem more logical. Henry Fischer (by letter) refers me to an unpublished doorway of a *Šd-3bd* from the Teti Pyramid cemetery at Sakkara with a similar writing of the title, the first sign being the archaic type of bow used in the writing of *T3-sty* (Nubia). Gardiner points out that this sign (Aa 32) is used in at least one word for the arrow, *s3r* (T 11).²⁵ There may also be a hieratic confusion or identity between the bow sign (Aa 32) and the hide pierced by the arrow (F 29), although they develop quite differently. The verb, *s3r*, “to milk,” is variously

23. Junker, *Giza VI*, 8, 9, 96, 234; Hassan *Excavations at Giza III*, 180; false-doors of Djedefkhufu and Sobekhotep (Giza, Reisner *Excavations*, G 2420).

24. Junker, *Giza VIII*, 70.

25. *Egyptian Grammar*,³ 512, with reference to Montet, *Kêmi* 6 (1936) 57.

determined by either the Nubian bow or the arrow.²⁶ The only other occurrence of the title seems to be that cited by Fischer, and this lacks the qualification “of Akhet-Khufu.” The pyramid town may actually have had its own dairy herd supervised by Hagy, as he implies, but it is also possible that the title merely connects him with dairy service in the area. The office ties in well with the titles nos. 1 and 2 above.

4. *w'b*, “weeb-priest.”
5. *rh nswt*, “royal acquaintance.”
6. *hm-ntr Hrwy-nbw*, “priest of the two Horuses of Gold(?)” For the title, see Junker, *Gîza* VI, 8, 9, 96, 234; Hassan, *Excavations at Gîza*, III, 180. This is a priesthood of Cheops.
7. *hkj hwt Jssj*, “chief of the chapel of Isesi,” with the sense of controller of the property called *Hwt-Jssj* or property-administrator of Isesi.²⁷

The G 2352 burials consist of two original shafts, A on the south and B on the north, two shafts intruded in the mastaba, X just south of B and Y along the western edge, two (U and V) within the corridor chapel next to each other, and two (W and Z) along the west wall of the mastaba. The main shaft (B) lies in the north part west of the main stela, that of Hagy, while the somewhat smaller shaft (A) lies west of the false door stela of Nykahap and Nefer-tjentet. More often the usual pattern has the main burial and stela in the south and the secondary, wife’s stela and shaft in the north.

Shaft G 2352 A measured 1.27 × 1.15 m., -4.40 m. in the rock and lined above with crude brick for 2.20 m.; the burial chamber of type 4 a(4) lies to the west, 2.22 × 1.54 m., height: 1.28 m., area 3.41 sq. m., capacity 4.36 sq. m., passage 1.02 × 1.05 (long) m., 1.28 m. high. Found open and empty. Fig. 50. In debris: 12-11-61, RP bowl, recurved rim, round bottom, h. 7.6 m., diam. 20 cm. Pl. LXI C.

Shaft G 2352 B measured 1.38 × 1.38 m. sq., -6.60 m. in the rock and lined above in crude brick for 2.15 m.; burial chamber of type 4 a(5) on the east, according to Reisner notes, but on the west according to plan and section; 2.62 × 1.80 m., height: 1.41 m.; area 5.70 sq. m., capacity 8.05 cu. m.; passage 1.10 × .76 m. (long), 1.41 m. high; blocking of type II a(1); partly built stone coffin, 2.62 × 1.15 m., .55 m. deep, with nummulitic “qerset” lid displaced. Plundered, bones in southeast corner of coffin, fragments of wood and cloth. Fig. 50. In filling(?), intrusive(?):

12-12-130 (MFA acc. no. 13.4341): Slab stela of Setju, limestone, l. 76 cm., h. 32.5 cm., th. 12.5 cm. (pl. LXI a;

26. *Wb.* IV, 295.1-3.

27. On the meaning of *hwt* and *hkj hwt*, see Jacquet-Gordon, *Les noms des domaines funéraires sous l'ancien empire égyptien*, 3-6; Helck, *Beamtentiteln*, 126, n. 39.

fig. 47). Broken and repaired. The stela is earlier than the mastaba unless it is a later product with archaistic titles and features. Setju is seated with curled wig and a long garment with bracelet facing right toward a table of offerings, an old-style linen list on the right, and titles, name, and offering list in the remaining space above and to the right of the table of offering breads. The titles are *mdh sš(w) nswt*, *mdh mhyt(?)*, *hm-ntr Ššjt*, *wr md(w) Šm'w*, “craftsman of the king’s scribes, craftsman of Mehyt(?), priest of Seshat, and great one of the ten(s) of Upper Egypt.”²⁸

G 2352 X adjoins shaft B on the south, 1.00 × .94 m., lined masonry and rubble for height of 2.18 m., not descending in rock. Burial of type 8 b(1) on south: 2.00 × .75 m., h. .76 m., area 1.5 sq. m., capacity 1.14 cu. m., chamber with crude brick sides and stone slab roof, half contracted skeleton on side with legs bent at knees.

G 2352 Y inside near the casing of the west side of mastaba, intrusive, .96 × .77 m., lined with rubble and masonry 2.20 m., not descending in rock, chamber on north: 1.70 × .68 m., h. 1 m., area 1.15 sq. m., capacity 1.15 cu. m., blocking type III c(2), burial half contracted on side with legs bent at knees, fragments of skin and cloth.

G 2352 U in corridor on south, 1.15 × .78 m., lined masonry on north and south, -3.00 m. Burial type 8 b(1) on south, 2.25 × .8 m., h. 1.22 m., area 1.5 sq. m., capacity 2.13 cu. m. Plundered, heap of bones at south end.

G 2352 V in corridor north of G 2372 U, 1.27 × .74 m., -.05 m. in rock, lined with crude brick and masonry for 2.50 m. Burial type 8 b(1) on north, .65 m. wide, collapsed, broken bones.

G 2352 Z on west, .90 × .90 m. Fig. 50

G 2352 W on west, .75 × .80 m., north of G 2352 Z.

Mastaba G 2353 is situated on an independent site north of G 2352, the narrow space between them marked G 2353 S used as a serdab for the northern mastaba. It was excavated in November, 1912 (pls. LVIII, LIX a, b; LX a; fig. 40). Type IX c(1), u-masonry, 10.20 × 5.40 m., area 55.08 sq. m., proportion 1/1.88. The serdab space is .40 m. wide (east-west) and .90 m. at the top, the short walls continuous with those of the northern mastaba and of the same type u-masonry (pl. LX b). The mastaba as extended by the serdab measures 10.60 × 5.40 m., area 5.24 sq. m., proportion 1/1.96; height 2.40 m. (six courses). The chapel consists of the corridor in front (east side) with two false door stelae, a simple one on the south and compound one on the north; it is entered from the north (type 8a) and has door jambs at the entrance inscribed for Herunefer and his

28. On the title *mdh mhyt(?)*, see Helck, *Beamtentiteln*, 75-77; Kaplony, *Die Inschriften der ägyptischen Frühzeit*, 582-583; Godron, *RdE* 8 (1951) 91-98; Curto, *ZAS* 94 (1967) 15-20.

family. As indicated above, the excavators suggest that the entire corridor of the two mastabas was treated as a single unit after the building of the later, northern mastaba, and was probably roofed. The northern segment measured 9.50×1.30 m., area 12.35 sq. m., the total area of both corridors 21.15 sq. m.

The door jambs are badly weathered and in part destroyed (pl. LVIII; figs. 48, 49). East jamb: the north face has the remains of three registers. Of the topmost there is the left foot of the owner, facing right toward the entrance, in front of whom is a smaller figure, presumably his son, on a separate base line, holding a staff which may belong to the larger figure. In the middle register is a young oryx tethered to a ring sunk in the ground and followed by a farmer who leans over him placing his left hand on the oryx's back and his right by the tail. The rope is twisted around the animal's neck several times and there are traces of the label $r[n][m\dot{s}]-hd(?)$, "young oryx." In the lowest register are two offering bearers facing right toward the entrance, wearing short wrap-around kilts, and carrying respectively a large fowl and a small calf (over the shoulders). The inner (east) face of the same block has a large figure of the owner facing left (north) in a short wrap-around kilt, holding a staff at a diagonal with his right hand and a folded napkin with his left. He wears a beard and shoulder length wig. Behind him his wife in a long, tight fitting dress stands with her right elbow encircling his lower left arm; her other arm hangs free to the rear. In front his son in a longer kilt with sash stands facing the same direction, standing on a separate base line, and holding his father's staff with his right hand; the left arm similarly hangs free behind him. Two columns of text above the owner identify him as $[. . .] hm-ntr [. . .] hm-ntr [Hwf]w [. . .] [. . .] nswt [. . .] Hrw-nfr$, "priest of [. . .] priest of [Khuf]u, [. . .] king's [. . .] Herunefer." Two columns of text identify his spouse as $hmt.f mrt.f rh(t) nswt hm(t)-ntr Hwt-Hr Ndt-pt$, "his wife, his beloved, king's acquaintance, priestess of Hathor Nedjet-pet." Three horizontal lines above the son identify the latter as $s\dot{s}.f smsw rh nswt w'b nswt Hwfw-htp$, "his eldest son, the royal acquaintance, king's weeb-priest, Khufu-hetep."

West jamb: The north face consists of scenes parallel to the east jamb. The topmost register has a figure of the owner facing left (east) toward the entrance holding a long staff at the diagonal; only the base of the staff and owner's right foot and leg are preserved. The middle register has a tethered ox tied to a ring on the ground and similarly attended by a farmer; the caption is $r[n] jw\dot{s}$, "young ox." The lowest register comprises two offering bearers facing left, the first with a small gazelle on his shoulders and the second holding a fowl by the neck in front of him. On the inner (west) face of the same block is a standing figure of the owner with his right hand cupped over the end of the diagonal staff and the other hand

leaning against it; he wears a mid-calf length kilt with tie and sash, a shoulder length wig, a beard, and a broad collar. Toward him advance three bearers, the upper two each on a separate ground line, the topmost presenting a scroll, the middle man presenting a fowl with one hand holding the neck and the other the wings, and the bearer in the lowest register holding aloft a basin in which a ewer is placed.

The serdab was found open with "the remains of at least four groups of wooden figures, quite decayed," the slot in the masonry opening into the corridor (14×9 cm. on the outside and 19×38 cm. on the inside).

There are two shafts in the mastaba, A on the south and B on the north, two intrusive shafts in the corridor, W and O, and three intrusive shafts along the western side, X, Y, and Z.

G 2353 A is 1.25×1.25 m., -2.75 m. in the rock and lined with masonry (.75 m.) and crude brick (2.5 m.) for a total of 3 m. The burial on the west of type 6 a(3) is $1.85 \times .75$ m., h. 1 m., area 1.38 sq. m., capacity 1.38 sq. m., irregular. Plundered and with broken bones. Fig. 51.

The main burial, G 2353 B, is 1.35×1.35 m., -5.70 m. in the rock and lined with masonry for 2.80 m. (7-8 courses). The burial of type 6 b(1) lies to the north, 3.53×3.57 m., h. 1.90 m., area 12.60 m., capacity 23.94 cu. m., with a nummulitic or white limestone coffin along the west wall, $2.65 \times .90 \times .0$ m., inside: $2.35 \times 60 \times -.52$ m. The lid was not found, but there was a ledge for its storage prior to burial on the western wall. Plundered and various objects found scattered on the floor. On the debris on the eastern side was an extended burial, somewhat damaged, bent at the hips but on back, which may have been thrown out of the coffin while still fresh. Fig. 51.

Two statues, evidently intrusive, were found in the burial chamber:

12-11-38. Standing male, painted, limestone, with curled wig, kilt with triangular apron in front, hands to side holding cloth napkin, left foot forward. Upper part with head is 12-10-7 found in front of G 2350. Beside the left foot on the base is a shallow rectangular depression, 4×3 cm., which may have served as the socket for a tiny figure. H. 50 cm. (Pl. LIX d).

12-11-39. MFA acc. no. 13.3164 a-c. Standing pair, with lady on man's right, his hand around his wife's neck and lying on her right breast, her left hand clasping him around the chest. He has a curled wig and a kilt with the right overlap pleated, she wears a close fitting garment extending to just above her ankles. The lady's head is missing; the man's head (12-11-21) was found in the debris east of the south end of G 2350. The position of the right (viewer's left) in a pair statue is generally the dominant one, and it may be that the serdab from which the statue originally came was the wife's property.

Similarly, the arm placed around the shoulder is generally a feature in which the wife places her arm around her husband's shoulder and not vice versa as here. Height 57 cm., width 20.5 cm., thickness 13 cm. (Pl. LIX c).²⁹

Objects from the original burial found in the chamber include the following:

12-11-40: Rectangular tablet, alab., with 8 small drilled cups near one of the long sides, the type generally associated with the palettes for the seven oils, uninscribed unless text was in ink now vanished. 12.7 × 6.5 cm. See S. Tawfik, "Die Alabasterpaletten für die sieben Salböle im Alten Reich," *Göttinger Miszellen* 30 (1978), 77-87. (Pl. LX c, 2nd row, center).

12-11-41, 42, 43: Three model "collar" jaws with splay foot, alab., H. 8.8, diam. 3 cm. (Pl. LXc, 2nd row, nos. 3, 4, 5). *Giza Necropolis* II, p. 96, fig. 144 (Type XVI a).

12-11-44, 45: Two slender shoulder jars with roll rim, alab. H. 7 cm., diam. 3 cm. (Pl. LX c, 2nd row, nos. 1, 2).

12-11-46: Four model squat shoulder jars, alab., H. 4.8 to 5.4 cm. (Pl. LX c, 2nd row, nos. 7-10).

12-11-47: Similar model squat shoulder jar, but with dummy handle on one side of neck as in "khenmet" jar, alab., H. 4 cm. (Pl. LX c, 2nd row, no. 11.) *Giza Necropolis* II, p. 96 (Type XIV b).

12-11-48: Sixty-seven bowls/dishes, alab., varying between two main forms, flat bottom with flaring sides and shallow dishes with round bottoms. Diam. 4.2 to 6.2 cm. (Pl. LX c, 1st row, and 2nd row, no. 12). *Giza Necropolis* II, pp. 99-100 (Types IX a, Xa, b).

12-11-49: Dummy or model jar and ring stand in one piece, lst., bulging shoulder with roll rim and no neck, interior roughly hollowed by downward gouge strokes with chisel, the chisel marks on outside only partly obliterated. H. 25.5 cm., Diam. 18.5 cm. (Pl. LX c, 3rd row, no. 2). *Giza Necropolis* II, p. 95, fig. 140, top right (Type V a, 2).

12-11-50: Two dummy canopic jars with three dome lids, interior of each jar bored with hole enlarged with chiseling, lst. The odd lid does not fit. (Pl. LX c, 3rd row, nos. 1, 3, 4).

12-11-51: Needles with pierced eye, copper, one complete and fragments of 5 others. L. 9.2 cm., width at head 5 mm., shaft 4 mm., thickness 3 mm. Expedition photo A 992, 2nd row, no. 5, not illustrated.

12-11-52: Ten model chisels, all in poor condition, copper. L. 3.8 to 4.1 cm., max. width 4 mm., th. 25 mm. Not photographed.

12-11-53: Two small fragments of gold leaf.

Shaft G 2353 W lies in the corridor, the chamber on the south crossing the dividing line between mastabas G 2352 and 2353. Dimensions 1.15 × .93 m., not

descending in rock, masonry lined for 2.95 m. Type 8 b(1), chamber on south, 2.55 × .70 m., h. .85 m., area 1.78 sq. m., capacity 1.51 cu. m., burial with legs contracted, on side.

Shaft G 2353 O lies north of W in corridor, 1 × 1.3 m., lined masonry for 2.50 m., not cut in rock. Type 8 b(1), destroyed.

Shafts G 2353 X and Y at rear of mastaba and Z near northwest end, all type 8 b(1) except Z, type 7 x. Various dimensions.

The stela of Weser (pl. LXI b, fig. 52) is designated on a drawing in the Expedition files as deriving from G 2353 Y, although not recorded in an object register and its present location not yet identified. It has a cavetto cornice with torus molding with traces of paint on the cornice, as inferred from the photograph. The tablet scene is recessed with rectangular cuttings on either side. Weser, seated on a chair with bull's feet terminals on drum bases,³⁰ faces a tray of offerings to the right. A ewer in a basin is under the table to the right and an ovoid jar under the table to the left. The horizontal line of text on the top reads from right to left: 1) *h̄tp dj n̄swt Jnpw tpy d̄w.fpr(t) h̄rw (t h̄nkt p̄t) n̄ h̄ry tp n̄swt*, and continues on the left with the vertical column: 2) *jm̄ h̄w h̄r n̄tr 'j W̄sr*, and the similar column on the right: 3) *jm̄ h̄w h̄r n̄tr [sic] W̄sr*. On the lintel element below the tablet is the horizontal line: 4) *h̄ry tp n̄swt pr 'j jmy-r̄ h̄nw*, below which are two identical columns on the inner reveals: 5, 6) *jm̄ h̄w W̄sr*. A standing determinative on a larger scale ends the outer columns, the man wearing a long pleated kilt, curled wig, beard, and broad collar, and a seated determinative on the inner reveals with the man holding a *kh̄rep*-scepter and long staff in front; these implements are shown in different hands for symmetrical purposes. Text: "1) A grant which the king gives and Anubis, he who is on his hill, (namely) an invocation offering (bread, beer, cakes) to the king's liegeman, 2) well provided before the great god, Weser, 3) well provided before the god [sic],³¹ Weser, 4) king's liegeman of the palace, overseer of oarsmen,³² 5, 6) the well provided Weser." The proportions of the figures and the writing of the hieroglyphs indicate a date near the end of or later than Dynasty 6.

30. For the nature of these bases, see J. Vercoutter, "Supports de meubles, éléments architectoniques, ou établis," *BIFAO* 78 (1978) 81-100.

31. On the probable omission of 'j, "great," in the expression, "great god," see above, Part 4, n. 6.

32. On the title, see Fischer, *Dendera*, 211, with reference to this stela in his n. 818. The sign is here altered by transforming the shoulder into the mouth sign, as in British Museum Stela 248 (*Hieroglyphic Texts from Egyptian Stelae* III, pl. 8), and the two arms with an oar into two oars. See also Fischer, *Ancient Egyptian Calligraphy*, 19 (D 33). Notable also in the orthography of the Giza stela is the writing of *W̄sr* with two initial phonetic complements.

29. Illustrated in Smith, *A History of Egyptian Sculpture*, pl. 25 f.

