

Part ii

Catalogue of Individual Mastabas

ANONYMOUS TOMB: Mastaba g 2084

Summary of Reisner's Description

- Mastaba type: viii c[/b] (1) "of irregular form"
 southern part 4.5 x 5.8 m
 middle part 4.0 x 4.2 m [against 2086.1]
 northern part 0.95 x 2.55 m [against 2085 and spur wall]
 total area 45.32 sq. m
 preserved height 1.45 m
 facing masonry type: u; [south face: z]
 Chapel type: (5) "interior corridor type"
 corridor 8.25 x 1.1 m (no preserved doorjambs)
 chapel area: 9.07 sq. m; proportion 1/7.5; relation 1/5.0
 Shaft a: 0.93 x 1.1 m; 1.6 m (4 courses) masonry; -1.0 m in rock
 chamber type: 8 e on north. 1.65 x 0.6 m; height 0.8 m
 area 0.99 sq. m; capacity 0.79 cu. m
 no blocking, no burial
 Shaft b: 1.1 x .65 m; 1.7 m lined with rubble; ends at rock
 chamber type: 8 b(2) on south. 1.6 x 0.55 m; height 0.6 m
 area 0.88 sq. m; capacity 0.52 cu. m
 blocking type: v e(2); one leaning slab chinked on both sides
 burial: adult, leg-contracted skeleton
 Shaft c: 0.7 x 0.65 m; 2.15 m lined with rubble; -0.5 in rock
 chamber type: 8 a(1) on east. 1.1 x 0.5 m; height 0.75 m
 area 0.55 sq. m; capacity 0.41 cu. m
 passage: 0.5 x 0.25 m; height 0.6 m
 no blocking, no burial
 Shaft d: 0.95 x 0.9 m; 1.65 m lined with rubble; ends at rock
 chamber type: 8 a(1) on west. 1.3 x 0.85 m; height 0.85 m
 area 1.1 sq. m; capacity 0.93 cu. m
 blocking type: iii d(2); slab with rubble wall on top
 burial: contracted skeleton
 Shaft e: 0.9 x 0.8 m; 1.6 m lined with rubble on 3 sides; ends at rock
 chamber type: 8 a(4) on west. 1.2 x 0.65 m; height 0.75 m
 area 0.78 sq. m; capacity 0.58 cu. m
 blocking type: iv e(2)
 burial: contracted skeleton
 Shaft f: 0.75 x 0.6 m; 1.7 m lined with rubble; ends at rock
 chamber type: 8 b(2) on south. 1.25 x 0.55 m; height 0.7 m
 area 0.68 sq. m; capacity 0.47 cu. m
 blocking type: v d(2)
 burial: leg-contracted skeleton
 Shaft g: 0.6 x 0.6 m; 1.8 m lined with rubble on 3 sides; ends at rock
 chamber type: 8 b(2) on south. 0.7 x 0.55 m; height 0.65 m
 area 0.38 sq. m; capacity 0.24 cu. m
 no blocking
 no burial, no objects

Excavation

g 2084 was initially cleared between April 22 and 24, 1938. The matrix covering it was described as consisting of sand, limestone debris, rubble, pebbles, stones, and dirty debris from the overlying spoil heap. Five of its shafts were identified, and when the expedition re-

turned to this mastaba on February 19, 1939, they were assigned letters a–e. Two further shafts, f and g, were located at this time, and the faces of the mastaba were cleared. On March 2, all seven shafts were opened. Shafts a and c were filled with drift sand, and shaft g with sand and pebbles; these shafts had no blocking and were cleared and planned. Of the shafts with intact blocking, shaft b was filled with limestone debris, pebbles, and red debris; shaft d with sand, limestone debris, pebbles, and potsherds; shaft e with limestone debris, rubble, pebbles and red debris; and shaft f with red debris and limestone debris. These four shafts were left sealed until their blocking could be photographed.

On March 12, the path between 2084 and the larger mastaba to the south, g 2071, was cleared of drift sand, limestone debris, pebbles, and red debris. A limestone block fragment with a sunk inscription was recovered from this area. This is presumably the fragment registered as 39–3–7, which is said to have been from the debris south of 2084 and east of 2088's courtyard. The piece is preserved only in the registration drawing, which is reproduced in figure 20. It was

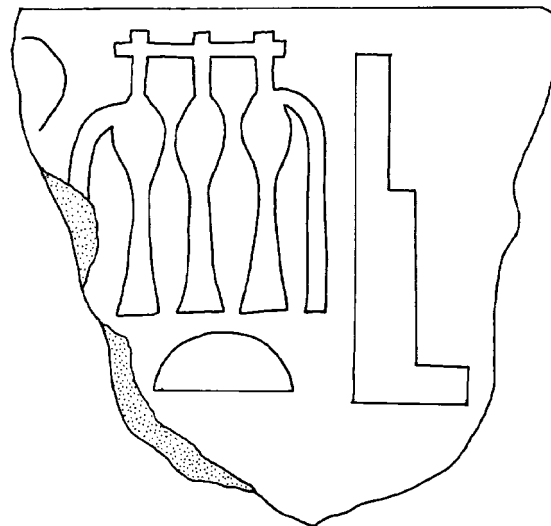


Fig. 20. Drawing of loose lintel block, 39–3–7, based on the registration drawing. From south of g 2094.

described there as an architrave fragment, but its dimensions (28.5 cm high, 29.5 cm long, and 11 cm thick) make it most probable that it comes from the lintel of a false door. The signs preserved are almost certainly to be read as the title *[jmj-r] st hntj-š [pr-š]*, although the only preserved part of the *š*-sign, the right edge, has been drawn as rounded. The son of the builder of 2088, Pehen-Ptah, bears this title, and it might have been part of his addition to that tomb, although there is no obvious place to restore it. It would have served nicely as a lintel over the slabs in the corridor chapel of 2084, although this mastaba is rather small to have belonged to a holder of the second highest rank in the *hntj-š* hierarchy. (In the phase following the phase to which 2084 has been dated, however, a man of the highest rank built an even smaller tomb, g 2092a.) It is also possible that the block belonged to 2071, or one of the other tombs to the south.

The excavation of the shafts of 2084 continued on March 20, when the blocking of all four remaining chambers was removed.

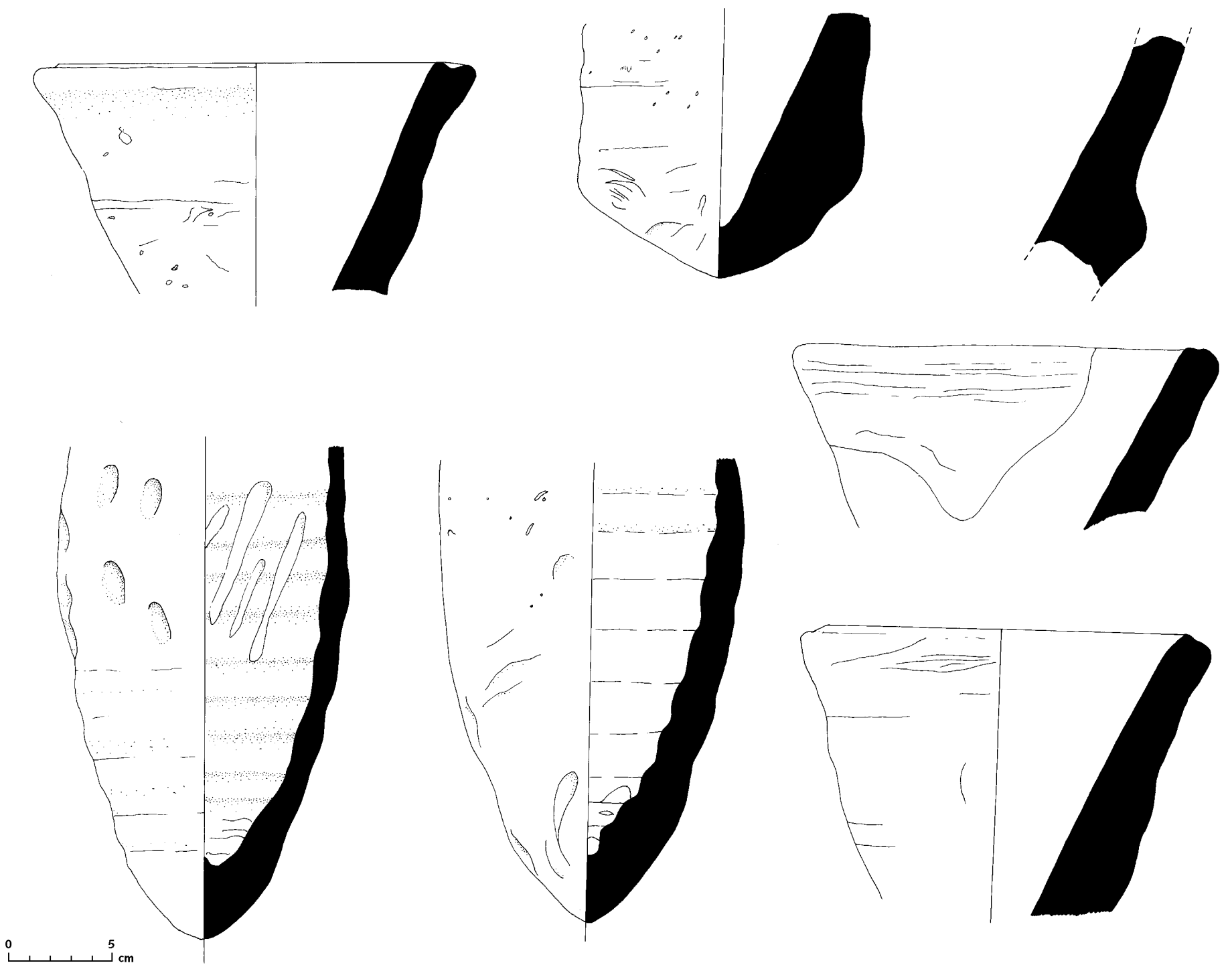


Fig. 21. Fragments of bread molds and beer jars from north spur wall of g 2084.

Each chamber contained a body with the head resting on a stone pillow and oriented to the north. The bodies were photographed (except in 2084 d where the space was too cramped to allow this) and the shafts cleared on March 26.

It was noted in 1987 that the spur wall joining 2084 to 2230 contained ceramics exposed by surface erosion. In 1990, this surface material was removed and drawn (see fig. 21). It consisted of large fragments of ordinary rough bread molds and beer jars, the former of a type that is paralleled for the late Fifth Dynasty.¹ The bread molds are all incomplete, but seem to belong to a type that yielded a bell-shaped loaf with a rounded top and a convex upper half, flaring outward slightly in a concave curve toward the base of the loaf. When it is preserved, the carination on the outer surface of the mold clearly occurs opposite the cavity within, rather than opposite the solid base of the mold as is usual in molds dating to earlier periods.² The inner surface is invariably quite smooth. The fabric is Nile Silt ware, with many abrasions, inclusions, recesses for burnt-out temper, and irregularities in the formation.

The beer jars were also of Nile Silt ware, and the fabric again contained many inclusions and recesses. They were apparently constructed by coiling the clay. The internal ridges from this process are clear on both examples, although on one an attempt seems to have been made to smooth them with vertical abrasions made awkwardly through the neck of the jar. On the upper part of this same example there are a number of finger-shaped depressions, presumably made during the smoothing of the ridges from the coils, which are still clearly visible on the lower part of the jar. Such depressions also exist on the exterior of the second example, although they are not so concentrated, and the outside of the jar has been better smoothed.

Although the contents were not analyzed, several of the bread molds contained a yellow, sandy fibrous fill, distinct from the surrounding matrix; and the beer jars contained a darker brown, organic fill, with an admixture of limestone chips that increased towards the top. M. Jones has compared the fill of these vessels to that of clearer examples, where the fill seems to have served as a model of bread still in its mold and of beer, containing fragments of undissolved bread used in its manufacture.³

The fragments seem to have been used as fill for the wall in the early stages of construction. Although these fragments may be the remains of vessels that had been brought to the area as offerings to one of the nearby cult places, they could also be refuse, either transported in quantity from a garbage dump, or the result of activity on the site itself. In the latter case, they might be identified as the containers supplied with the rations of the construction workers, who are said in a number of Old Kingdom inscriptions to have been supplied by the tomb owner with bread and beer.⁴

¹ H. Jacquet-Gordon, "A tentative Typology of Egyptian Bread Moulds," *Studien zur altägyptischen Keramik*, Dor. Arnold, ed. (Mainz am Rhein, 1981), pp. 11–24, especially figure 2 #4.

² *Ibid.*

³ Michael Jones, personal communication, June 1990.

⁴ See the discussion in Roth, "The Practical Economics of Tomb Building in the Old Kingdom," p. 237.

Finds

39–3–7 Limestone fragment bearing the title *[mj-r] st hntjw-s [pr-3]*; l. 29.5 cm; h. 28.5 cm; th. 11.5 cm. From area south of 2084 (fig. 20)

39–3–14 Bones. From the chamber of shaft 2084 b

39–3–15 Bones. From the chamber of shaft d

39–3–16 Bones. From the chamber of shaft e

39–3–17 Bones. From the chamber of shaft f

Architecture

Mastaba 2084 is one of the last major structures built in the cluster, and belongs to Phase iii (fig. 22). It clearly post-dates the return of the orientation to the south, since it blocks the passageway between 2085 and 2230, and its own entrance is oriented to the south. It also created, or perhaps supplanted, the eastern wall of 2087's chapel, giving that tomb a southern entrance as well.

The mastaba has only one exterior face, on the south. Its east face is built against 2230, its north face is built against 2085, and its west face forms an interior wall of 2087. The south facade is unexpectedly stepped rather than battered. This is the only stepped facade built in the cluster after the middle of Phase i, and its presence is difficult to explain. The facade cannot have been part of an earlier mastaba in this position, because such a mastaba would have blocked access to the 2088 complex, which continued to develop during Phase ii. Nor can it be explained as creating a unified facade with the south face of 2230, with which it is roughly aligned, because the latter mastaba has a battered, not a stepped, exterior. One possible explanation would be that 2084 was viewed by its builder as a southward extension of 2085, and the facade was stepped to match the other three sides of the earlier mastaba. Arguing for this view would be the high density of the shafts in this mastaba, which is similar to the density of other additions, for example 2095, 2096, 2097' and 2231. Arguing against this explanation for the stepped face, however, is the fact that 2084 blocked the southern (and now once again principal) access to the false door of 2085, and that as a result, the symmetrically stepped siding of 2085 could only be seen by visitors approaching from the north, from which direction the stepped south facade of 2084 could not be seen.

The other facades of 2084 form interior walls sheltering the offering places of 2085 on the north and 2087 on the west. Its eastern facade forms a corridor, which Reisner identifies as a corridor chapel despite the lack of a clear cult place. There are, however, two recessed panels in the west face of the corridor, which are several times the height of the surviving courses. The northern one measures 67 x 99 cm, while the southern one measures 65 x 120 cm. Despite their moderate size, these blocks may have been painted to serve as false doors, or they may have paralleled the anomalous decorated recess that seems to have served as the cult focus in 2086. As suggested above, the inscribed block fragment found south of the mastaba might have served as a lintel for one of these panels.

The mastaba abuts other tombs, 2086.1, 2085, and 2230, on three sides. In Floroff's plan, the north face of the wall at the end of the corridor, facing the false door of 2085, is shown as a construction of rubble. That is certainly its appearance today; however a photograph taken in February 1939 (see pl. 9) shows the wall to have been

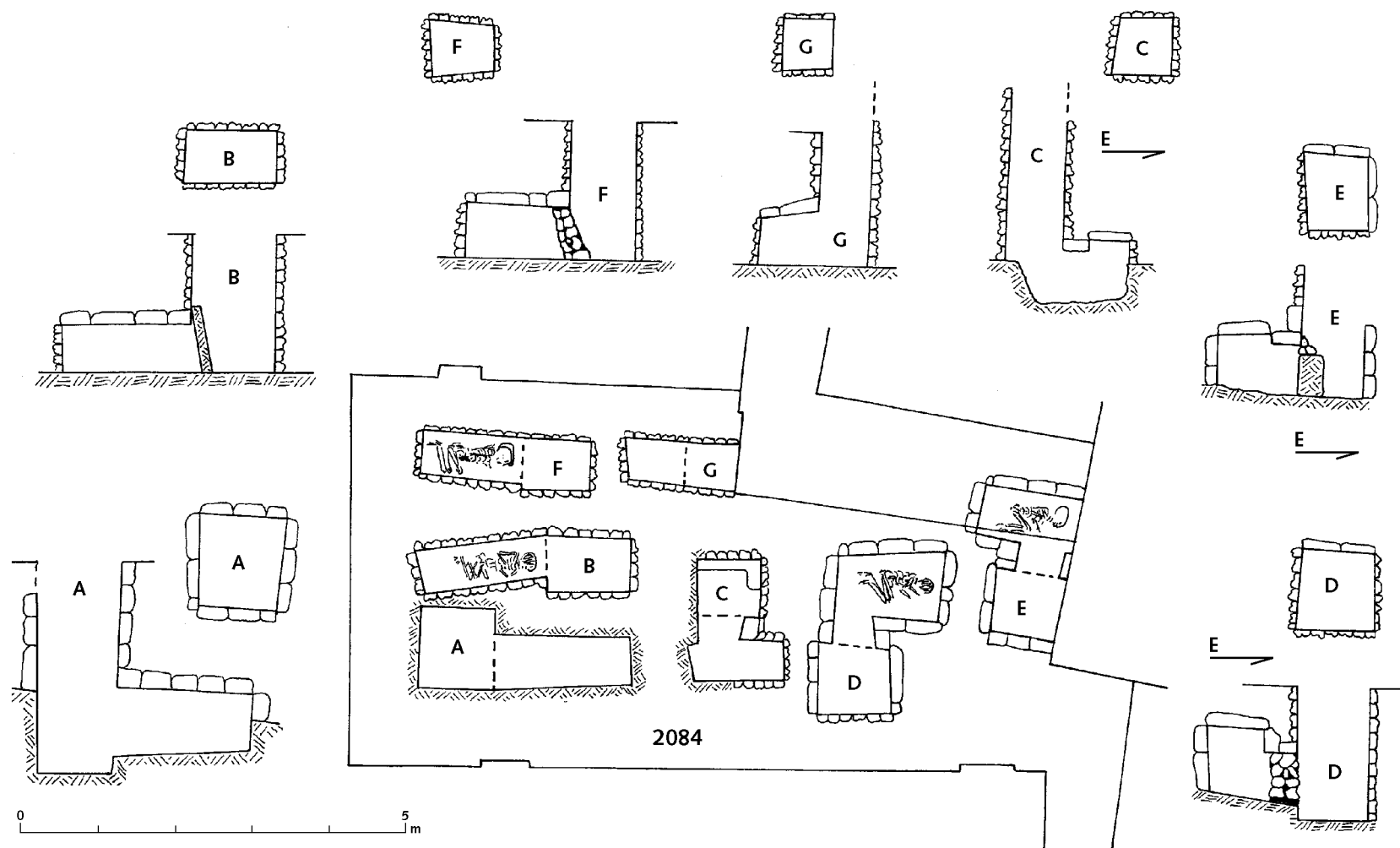


Fig. 22. Outline and shaft plan of g 2084.

built of much larger blocks laid in even courses. Presumably this wall collapsed or was robbed out between 1939 and 1990, when its current condition was verified; the present remains are a secondary inner retaining wall. Perhaps the change had already taken place by the time Floroff made his plan; alternatively, he may have misinterpreted the rubble in front of the false door of 2085 as the northern face. (It was this spur wall that yielded the concentration of bread molds and beer jars described at the end of the section on the excavation of this mastaba.)

Shafts and Burials

Shaft 2084 a was cut 1 m into the bedrock, and was clearly the principle shaft of the mastaba. The walls of the shaft were constructed of stone masonry. The chamber was to the north of the shaft, cut into the bedrock, but roofed with stone slabs. Its floor was 25 cm above the floor of the shaft. It was 1.65 m long, sufficient to have accommodated an extended burial. The entrance to the chamber was not blocked and no artifacts were found in it. Shaft 2084 b was built into the body of the mastaba with rubble retaining walls, although the chamber was roofed with larger stone slabs. The base of the shaft and the floor of the chamber rest on the bedrock underlying the mastaba's superstructure. The chamber opened on the south of the shaft;

its entrance is offset slightly to the west, but it angles to the east. The burial in 2084 b was intact, blocked by a leaning slab on the west and rubble fill bound with mud on the east.⁵ The body was described as an adult skeleton lying on its left side with its head to the north and its legs contracted (see pl. 11b). It was partially decayed and the skull was disjointed and broken. No other finds are recorded.

Shaft 2084 c was built with rubble retaining walls, resting on the crumbly bedrock to the north, but extending into it to a depth of 50 cm on its south and southeast sides. A doorjamb on the north constricted the entrance into a narrow burial chamber to the east, roofed with slabs of stone. No blocking survived, and the chamber contained no artifacts that were recorded.

Shaft 2084 d was lined on three sides with rubble retaining walls, but its northern face is masonry, with regular courses. There is no obvious explanation for this variation. (This wall cannot have been the exterior south face of an earlier extension of 2085, since the only shaft north of it is e, which is clearly secondary; it might be connected with some other earlier construction on the site.) The base of the shaft was cut level, extending down 20 cm into the bedrock on its western side; the floor of the passage and chamber to the west

⁵ Reisner, *Giza Manuscript*, p. 177, describes it as having been chinked on both sides, contradicting the Arabic description on the back of the tomb cards.

follow the level and slope of the bedrock, and so begin about 20 cm above the adjacent shaft floor and slope up to the west. The chamber was blocked with rubble, plastered with mud (see pl. 11c), and a doorjamb on the north was set at an angle to the southern wall of the passage so that the western end of the passage was only 40 cm wide. The contracted skeleton lay on its left side with its head to the north. No other contents of the chamber were recorded.

Shaft 2084 e was built against the stepped southern face of 2085, which forms the northern wall of the shaft. Reisner⁶ records the other three walls of this shaft as being of rubble, and they are so drawn on Floroff's plan; however the Tomb Card shows the southern wall as a masonry wall. This wall did not survive above the level of the chamber. However, the lower part of the western shaft wall opposite it is also shown as masonry, as are the lower courses of the south wall. This distribution suggests that only the top part of the shaft was built of rubble, while the lower shaft and chamber were rebuilt from an earlier serdab (such a serdab would be directly behind the southern recess that may have served as the cult place of 2084). Another problem with this shaft is its relationship to the wall surrounding the courtyard of 2086 (constructed as 2086.1): The chamber is built above the level of the bedrock, so it must have cut into this wall, although no indications of this are visible in the drawing of the shaft and chamber. Only the top of the west wall of the shaft was visible in 1990, so it was impossible to resolve these questions. The entrance

to the burial chamber was blocked by one large block, above which was some rubble plastered with mud (see pl. 12a). The skeleton was contracted on its left side, with its head to the north. The skull was broken, although still in its original position (see pl. 12b).

Shaft 2084 f was built of mud-plastered rubble, on the flat bedrock surface beneath the mastaba. The chamber that opens to the south of it shares the same floor level. It is slightly narrower than the shaft and roofed with stone slabs. The chamber was closed by a plastered rubble wall, set at an angle like a leaning stone slab. The skeleton lay on its left side, its head to the north and its legs contracted. The bones of the feet were broken. Neither Reisner's commentary nor the notes on the Tomb Cards mention the stone pillow that seems to lie under the skull on the Tomb Card drawing. No other finds were recorded.

Shaft 2084 g was built against the south face of the wall surrounding the courtyard of 2086. The new construction was entirely of rubble except the stone slabs that roofed its burial chamber. The surface of the bedrock forms the floor of both the shaft and the chamber. No blocking or burial was preserved.

Date

g 2084 can be no earlier than the beginning of Phase iii in date, but probably preceded the final extension of 2088, which is also in that phase. It was thus probably built in the reign of Unis.

⁶ *Giza Manuscript*, p. 178.

ANONYMOUS TOMB: Mastaba g 2085

Summary of Reisner's Description

- Mastaba type: x b(l)
 measurements 8.3 x 3.95 m
 total area: 32.78 sq. m
 oriented askew: 12 degrees 30 minutes east of north
 proportion: 1/2.10 height: 1.45 m
 facing masonry type: z
- Chapel type: (9c) "open air passage"
 "monolithic ka-door" in recess 0.7 x 0.15 m, uninscribed
- Shaft a: 1.0 x 0.9 at top; 0.65 x 0.65 at bottom
 1.55 m lined with rubble; -4.8 m in rock
 chamber type: 5 c(2) on west. 1.25 x 0.9 m; height 0.9 m
 area 1.12 sq. m; capacity 1.01 cu. m
 floor of chamber 0.15 m lower than base of shaft
 passage 0.65 x 0.25 m; height 0.9 m
 no blocking, no burial, no objects
- Shaft b: 1.0 x 0.9 m; 1.35 m lined with rubble; -3.3 m in rock
 chamber type: 7x (no chamber)
 no burial, no objects
- Shaft c: 0.95 x 0.95 m; 1.15 m lined with rubble; -4.5 m in rock
 chamber type: 4 a(5) on west. 1.4 x 1.0 m; height 0.7 m
 area 1.4 sq. m; capacity 0.98 cu. m
 passage 0.95 x 0.5 m; 0.05 m lower than floor of chamber
 burial pit 1.15 x 0.65 m; 0.7 m deep; ledge on each side
 no blocking, no burial, no objects; plundered
- Shaft d: 1.0 x 0.95 m; 1.0 m lined with rubble; -4.15 m in rock
 chamber type: 4 a(l) on west. 1.35 x 1.1 m
 roof slopes up to east; height on west 0.85 m
 area 1.48 sq. m; capacity 1.25 cu. m
 passage 0.85 x 0.65 m; step 0.05 m to floor of chamber
 burial pit 1.2 x 0.75 m; 0.7 m deep
 no blocking, no burial
 no objects; completely plundered

Excavation

g 2085 is first mentioned in the Reis's Diary on April 21, 1938, in the description of the location of 2086. Its western and southern facades, facing into the courtyard of 2086, were cleared on April 24. Before any shaft entrances were found, further clearance was postponed until the following season. The focus at the start of that season was on the western end of the cluster, so work on 2085 did not resume until February 18–19, 1939, when the remaining faces and the tops of the shafts were cleared. The matrix above the mastaba consisted of sand, limestone debris, rubble and stones; further down pebbles and red debris were also noted. A small limestone fragment was recovered north of 2085 on February 19 (39–2–12).

The shafts of the mastaba were cleared March 1–3, 1939. Shafts a and b were filled only with drift sand, shaft C also contained

pebbles, and shaft d contained all these components as well as red debris. Red mason's marks were noted on all four sides of shaft d, but were not recorded. (They are mentioned in conjunction with the final clearance of the chamber, so it is likely that they were towards the bottom of the shaft.)

Finds

No finds are registered from the clearance of the paths around the mastaba or from its shafts. To the north of 2085 was a fragment of limestone that was clearly out of its original context. It is not likely to have come from 2085, since there is otherwise no trace of relief decoration in the tomb.

39–2–12 Limestone fragment inscribed with parallel lines ending in a chevron pattern at either end; l. 7.1 cm; w. 7.0 cm; th. 2.0 cm. From debris north of 2085 (fig. 23)

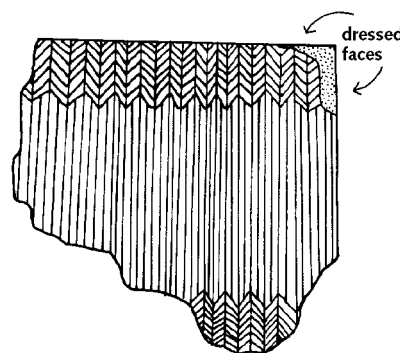


Fig. 23. Drawing of loose block with chevron pattern, 32–2–12, based on the registration drawing. From g 2085.

Architecture

Mastaba g 2085 is one of the smaller mastabas in the cluster, with well-built facades, stepped back 3.5–4.5 cm per course, and a single, deeply recessed false door (pl. 14b). The upper lintel (115 x 36 x 64 cm) projects out from the top of the door 19 cm, although due to the slope of the facade and the door this projection is reduced to 13 cm by the top of the present level of the fill (81.5 cm below the base of the lintel). The rest of the door is cut in a single block. The outer jambs are 13–14 cm wide, and the tablet (34.5 cm wide x 32.5 cm high) is flanked by apertures 5 cm wide. About 2 cm beneath the 10-cm-wide lower lintel is the drum lintel, 9 cm in diameter and 16.5 cm wide, like the central niche. This niche is flanked by two inner jambs, 14 cm wide. The inner jambs are recessed 1 cm from the outer jambs, and the central niche is an additional 5 cm deeper. The false door is uninscribed.

The mastaba was angled to face the southeast, and so does not align with g 2000 or any other major mastabas nearby. This orientation, as well as its abutments to other mastabas in the cluster, suggests an early date; while the anomalously egalitarian shafts and the disproportionate allocation of resources to their construction suggest that the owners belonged to a social milieu different from that of the other mastaba owners in this cluster.

The northern end of the facade, entirely missing now, was very badly preserved even at the time of excavation, but may have contained a second false door. The surviving example is so carefully centered between shafts a and b that it is tempting to see it as serving the owners of both shafts, perhaps a couple, in which case it would be

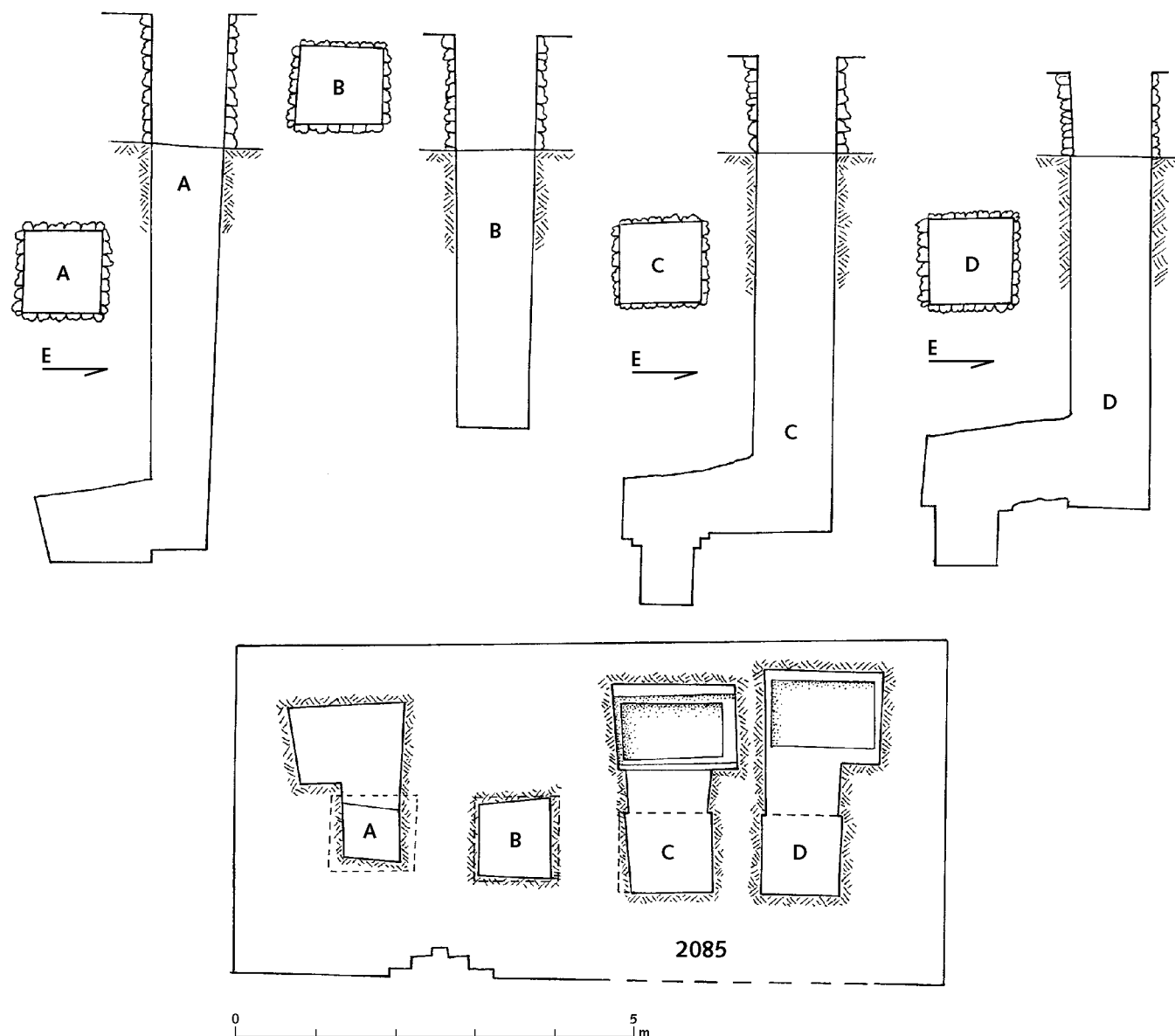


Fig. 24. Outline and shaft plan of g 2085.

plausible to restore a second niche centered between shafts c and d. It is also possible, however, that the false door served as the cult place for the occupants of all four shafts.

Shafts and Burials

g 2085 is unique in this cluster in having more than one principal shaft. There are four subterranean shafts in the mastaba, all cut deeper into the bedrock than is usual for shafts in tombs of this size. These shafts are all of similar depth: shaft b (probably unfinished) extends 3.3 m below the surface of the bedrock; shaft a is 4.8 m deep; shaft c is 5.04 m deep; and shaft d is 5.19 m deep. This shows an unusual expenditure on shaft excavation, despite the fact that the parts of the shafts above the bedrock have only rubble retaining walls. Shafts c and d also have deeply sunk rectangular burial pits, features found otherwise only in the principal shafts of larger mastabas (2088 a, 2230 a, and 2240 a). These anomalies tend to confirm the early

date of this tomb and its lack of connection with others in the cluster that was suggested above based on its orientation. Unfortunately, no blocking, burials, or objects survive from these shafts to allow the position of the builders to be further understood.

Shaft 2085 a narrows as it reaches its base to a stone platform of about 65 square centimeters. To the west, down a step of about 15 cm, is the L-shaped burial chamber, which turns to the south. The ceiling is uneven and lower at the western end, and the western wall is also not vertical.

Shaft 2085 b has no chamber and is less deep than the others in the mastaba. It may have been unfinished, although this would be unusual for a subterranean shaft, since once the mastaba was built above, the stonemasons would risk a collapse if the work was resumed. The floor of the shaft was apparently flat, however, so perhaps it was used for the interment of a child, or even for an extremely contracted adult burial, such as that in 2098 y.

Shaft 2085 c is the most elaborate of these shafts architecturally. Like shaft a, the ceiling of its burial chamber is irregular and slopes downward to the west, but the rest of the chamber is quite regular. A passage centered in the western wall of the shaft widens symmetrically towards the west, and then opens onto a burial chamber. The floor of the passage is level with the bottom of the shaft, but the burial chamber is about 7 cm lower. The chamber, which projects slightly to the south and more to the north, is entirely filled by a deep recess, around which is a shallower recess, about 10 cm in depth and 10 in width. This shallower area extends to the northern and southern walls, but a 10 cm rim of the floor is left on the east and west. No trace of the lid that must have fit into this shallow recess was found; nor were a burial and artifacts present. Reisner's *Giza Manuscript* describes the chamber as "plundered."

Shaft 2085 d shares several characteristics of 2085 c. The opening in the west face of its shaft is also about 5 cm narrower than the shaft wall on either side and the passage widens symmetrically to the west. The burial chamber contains a sunken rectangular pit, and its ceiling is lower to the west. The pit is simpler than that of shaft c, however, having no recessed rim. The narrow floor surrounding the pit is approximately level with the base of the shaft, while the floor of the intervening passage is irregular and higher. It is this shaft in which the red ink masons' marks were noted on all four walls.

Date

Probably the oldest mastaba in the cluster, this tomb was most probably built before the earliest mastabas of the *shdw hntjw-s* to the north and west of it. It can thus be dated no more exactly than to the period between Khufu and Niuserre, inclusive; the latter part of this period is more likely, however.

THE TOMB OF REDI: Mastaba g 2086

Summary of Reisner's Description

- Mastaba type: viii c(1)
 measurements: 9.25 x 5.05 m
 area: 46.71 sq. m; proportion 1/1.83
 roofed⁷ exterior corridor: 5.05 x 0.7 m
 eastern alcove 4.25 x 3.25 m
 area of corridor and alcove 17.34 sq. m
 total area with addition: 64.05 sq. m
 height 2.0 m
 facing masonry type: [u]
- Chapel type: (6) "interior offering room;" fully decorated; 2.2 x 1.17 m
 area 2.57 sq. m; proportion 1/1.88; relation 1/18.17
 addition: "exterior chapel" type (5ax); no niche⁸
 corridor 4.4⁹ x 0.7 m; eastern alcove 3.3 x 1.9 m
 chapel area with addition: 11.92 sq. m
 relation to final mastaba: 1/5.37
- Serdab: 2.95 x 1.0 m; 1.95 m deep; area 2.95 sq. m
 vertical slot window, just north of middle of west wall of chapel
- Shaft a: 1.0 x 1.1 m; 2.1 m (6 courses) lined with masonry; -2.3 m in rock
 chamber type: 5 b(1) on north. 1.75 x 1.2–1.65 m; height 0.8 m
 area 2.48 sq. m; capacity 1.98 cu. m
 passage 0.15 x 1.0; height 0.8 m; jamb on west
 blocking: exterior wall of rubble and mud; penetrated on east
 burial: half-contracted skeleton; remains of linen wrappings
- Shaft b: 0.8 x 0.75; 1.45 m lined with masonry; ends at rock
 chamber type: 8 b(2) on north. 1.1 x 0.65 m; height 0.65 m
 area 0.71 sq. m; capacity 0.46 cu. m
 blocking type: v d(2); leaning exterior wall; intact
 burial: tightly contracted skeleton in decayed wooden box
 no trace of wrappings
- Shaft c: 1.1 x 0.8 m; 2.1 m (6 courses) lined with masonry; ends at rock
 chamber type: 8 a(5) on east. 1.45 x 0.7 m; height 1.0 m
 area 1.01 sq. m; capacity 1.01 cu. m
 passage 0.65 x 0.2; height 0.65 m
 burial pit: 1.45 x 0.5 m; 0.15 m deep; no lid found
 no blocking, no burial
- Shaft d: 0.85 x 0.7 m; 2.05 m (6 courses) lined with masonry; ends at rock
 chamber type: 8 b on north. 1.05 x 0.65 m; height 0.7 m
 area 0.68 sq m; capacity 0.47 cu. m
 no blocking, no burial

Excavation

g 2086, the mastaba of Redi, was excavated on April 21, 1938. The matrix removed from above and around the mastaba was described as consisting of drift sand, limestone debris, rubble, pebbles and

⁷ There is no evidence in the Reis's Diary or in the expedition photograph (a 8112) for the roofing of this corridor.

⁸ There is no reason to view this extension as a chapel at all. It is essentially an enclosed courtyard attached to the interior chapel.

⁹ The difference between the interior length of the corridor given here and its exterior length given above is apparently the depth of the doorjambs.

stones. The chapel was described as full of drift sand. No artifacts were recorded in the chapel, courtyard or entrance corridor. The chambers of shafts a and b were opened on April 30 and cleared on May 19 of the same year. I can find no record of the initial clearance of these shafts or shafts c and d, although were all planned by August 2, 1939.

The serdab was opened on April 21 and cleared by William Stevenson Smith on April 24. Again, it was filled only with drift sand. According to excavation records, it contained the remains of three wooden statues that had been covered with painted plaster. The registration books list four objects from this serdab. Their positions were recorded in manuscript notes on the tomb cards by William Stevenson Smith, who excavated the serdab himself. The Reis's Diary on the day of the clearance recorded "three bases of wooden statues." The photographs are reproduced in pls. 20a–b.¹⁰

Finds

38–4–27 Painted plaster feet, in a striding posture, of a male statue. Wood fragments surround them, and are presumably part of the base, which is not preserved. The statue was located in the southwest corner, and faced east (identified as #1 on serdab plan)

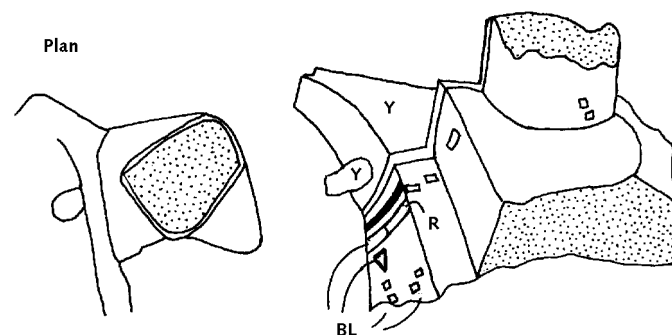


Fig. 25. Drawing from W.S. Smith's notes of painted fragments of gesso-covered wooden figures from the serdab of G 2086. Y = yellow; R = red, BL = blue. (The shading of the drawing suggests that all the small squares of paint were blue.) The stripe and the outline of the blue triangle are black, as drawn. Smith noted that the angles were somewhat exaggerated in this drawing, and commented: "These very puzzling fragments are too badly destroyed to draw much information from. It is possible that they are parts of several figures fallen on top of one another. [The left fragment] might just conceivably be a woman with a checkered patterned dress and one arm raised."

38–4–28 Painted plaster fragments from wooden statues, located along the western wall of the serdab, beginning east of 38–4–27 and ending just south of 38–4–29 (identified as #2 on the plan)

- Bits of red plaster facing, painted black, perhaps part of a base like those to the north
- Leg to knee of a small figure
- Similar smaller leg (or arm?) (not marked on Smith's plan)
- Big pieces of red plaster from a larger figure that may not be connected with fragments a through c

38–4–29 Parts of wooden base, about 10 cm high, with a thick coating of red plaster, painted black (#3 on the plan)

- 10 cm high fragment of the red painted ankle of a statue, with a black line at its base
- A core of wood with a light-colored plaster coating, painted with blue stripes and dots on a white or yellow ground. Possibly a

¹⁰ The descriptions given below are those of the registration book, augmented by the notes of W.S. Smith attached to the tomb card for this serdab.

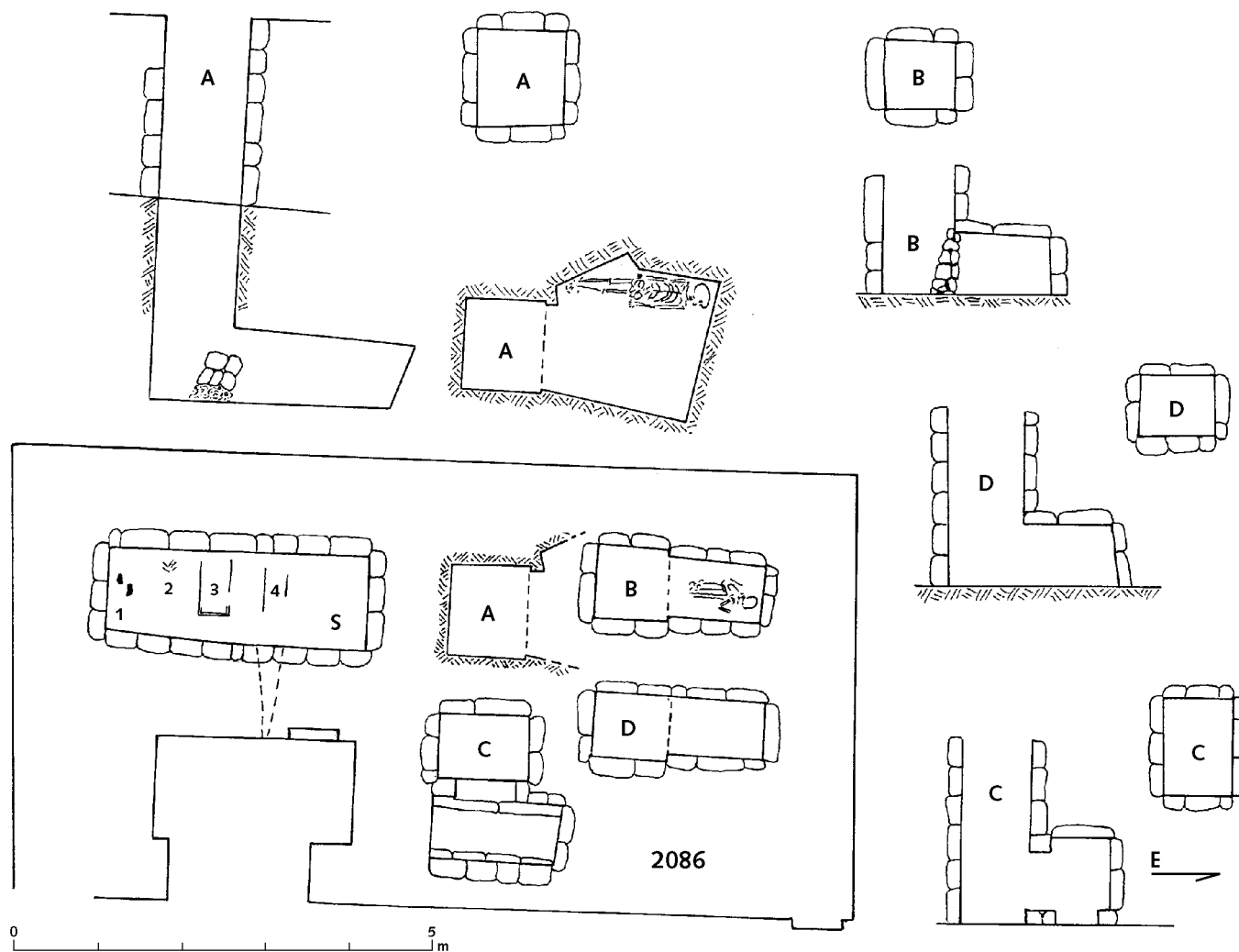


Fig. 26. Outline and shaft plan of g 2086.

collar or a woman's anklet

c) Wooden core with plastered cloth on one side, painted red. About 8 cm high

38-4-30 Fragments from base and one or more statues, including one of a woman (#4 on the plan)

a) Fragments of red plaster from a base, painted gray. It stood about 16 cm higher than the floor of the serdab

b) Fragments of plaster on wood base ; one piece appears to be part of an arm and shoulder join, with yellow skin and traces of blue, red, and black paint (see fig. 25); a second piece is a wood core covered with plaster and painted blue at its base

c) Other small fragments with blue stripes from anklets or bracelets

The serdab (pls. 20a and 20b) thus seems to have contained at least four statues or statue groups, including one female and two male statues.

Architecture

The mastaba was built on the bedrock at the northern edge of the cluster, angled slightly to face the southeast (fig. 26). Although it is technically of independent site, its southwest corner touches the northeast corner of the first extension of g 2088.¹¹ Since this exten-

sion is of standard depth and therefore not influenced by the proximity of 2086, it was presumably either built before 2086 or in conjunction with it.

The mastaba has battered exterior facades, of roughly finished u-masonry. Its recessed chapel is entered at the southern end of its eastern facade, between two pilasters with decorated thicknesses; all three walls are decorated. The Reis's Diary records that it had a limestone floor, laid on the bedrock and that traces of red, green and yellow paint remained. There is no false door in the chapel, but a recess 56 cm wide and 8 cm deep at the north end of its western wall is decorated with the figure of the deceased. The serdab behind this western wall was probably accessible by a horizontal slot just to the left of the recess. (A level area cut out of the rock at this point probably represents the base of the slot.¹²) The facade to the north of the entrance is smoothed to the point where it forms a corridor with 2085, and the edge of the smoothed area is angled to match the angle of the stepped southern facade of 2085. Traces of a ground line survive on this fa-

¹¹ See 2088.S1 in the discussion in Chapter 2.

¹² Floroff's diagram for recording measurements of this mastaba, dated 5-9-38, shows the opening of the serdab slot at just this point, labeled "10," probably 10 cm in width.

cade, so it was probably intended to be decorated, though no trace of carved decoration survives.

The mastaba was built during the later part of Phase i, probably in the reign of Niuserre.¹³ Like the other mastabas of the cluster, its principal entrance was moved to the north in Phase ii. This was effected by an angled wall that joined the southwest corner of the mastaba to the middle of the southern face of 2085. This wall formed a courtyard east of the chapel entrance, which was probably open to the sky. The stepped southern facade of 2085 formed the northern wall of this courtyard; the other two interior walls were roughly vertical. According to Reisner's notes, the corridor was roofed; no traces of roofing blocks survive or can be seen in the excavation photographs taken in February 1939. The corridor is only .7 m wide at its base, but since both its walls are angled, it would have been considerably wider in its upper portions. Had it been roofed, one would have expected to find a backing wall built to support the facade of 2085, as was done with the stepped facade of 2089 when the adjacent corridor was roofed. The corridor in 2086 ends in doorjambs, of which the eastern thickness retains traces of decoration.

It was noted during architectural evaluation in 1990 that the east wall of the serdab is not straight but bowed towards the west in the center. It is unclear whether this was intentional, or whether it is the result of settling or the weight of the modern roof built over the chapel, which seems to rest on this wall. (It does not appear in the excavation drawings.) The 20 x 30 cm slot in the eastern wall gives access to the chapel to the east. It is shown on the tomb card as further south than it is shown on the Floroff plan. Neither of these positions is far enough north to correlate with the slot identified adjacent to the recess, so that either the opening that gave access to the slot was sharply angled, or the apparent slot adjacent to the recess was not the slot.

Shafts and Burials

g 2086 had four shafts (pl. 20c). Shaft 2086 a (pl. 21), the principal shaft, is aligned with the east and west walls of the serdab chamber. It is built of well dressed masonry, and cut 2.3 m into the bedrock, and at the base a fan-shaped chamber opens on its north side. The passage between the shaft and the chamber has a narrow jamb on its north side only, and was blocked with a 50 cm thick wall of limestone debris underlying rubble bound together with mud, set at an angle and extending into the bottom of the shaft. An earlier breach in the blocking had been made in the east half of the upper, more rubble-built, part. The body lay against the irregular west wall, in an extended posture on its left side with its head to the north. The tomb card describes it as very tall. It was partially wrapped in linen, and the legs were covered with sand, presumably from the breach in the blocking. The bones were registered as 38-5-13.

Shaft 2086 b (pl. 22), just to the north of a, is lined with masonry and ends at the bedrock. Its chamber was lined and roofed with slabs of stone. The blocking was a wall of rubble, bound with

mud, angled out into the shaft, although its inner face was vertical. It was found intact. The body was tightly contracted, with its head to the north and no trace of wrappings. It had been placed in a small wooden box-coffin that had decayed and disintegrated badly. The skull had been dislodged, according to Reisner, by decay. It faced south at the time of the discovery, but the orientation of the other bones suggests that it originally faced east. The bones were registered as 38-5-14.

Shaft 2086 c, also a masonry-lined shaft ending at the bedrock, differs in that its chamber was on the east, although its long axis also ran north-south. This perhaps indicates that 2086 d was built first, since that shaft makes a northern burial chamber impossible. Its chamber was also built of masonry, and roofed with slabs. Small doorjambs flanked the entrance, but there was no blocking. A burial pit was constructed by the addition of a surrounding course of masonry, 15 cm high, to the east and west sides of the floor of the chamber, raising it to the same height as the passage. No lid or body survived.

Shaft 2086 d, like 2086 b, was a masonry-lined shaft ending at the bedrock, with a burial chamber to the north. Its masonry lined burial chamber was slightly narrower to the east. It was not blocked, and it was empty.

Date

The tomb is slightly later than the earliest tombs built during the reign of Niuserre, but is also prior to the beginning of Phase ii. It should thus probably be dated to the period including the later reign of Niuserre, the reign of Menkauhor, and the early reign of Izezi.

Decoration of the Chapel

The decoration is largely carved into a thick layer of plaster, which has fallen off in several areas since the expedition photos were taken in 1939 (compare pls. 19a and 19c). For this reason the drawings of the decoration are based on the excavations photographs, collated with the surviving reliefs. The shallow relief was cut by shaving down only the area immediately around the raised features. The background is uneven and undulating. Facial features of minor figures are cut in a single line outline, modeled only around the nose and mouth. The lines of the carving are confident and graceful, however, and the musculature of the major figures is finely modelled.

The Reis's Diary records that the tomb was "decorated with red, yellow, and green paint."¹⁴ The photographs also show traces of paint; some red remains on the reliefs themselves. Lighter areas seem to have been carefully outlined by a fine darker line, which follows the edge of the carving exactly. This finer line was also used to indicate interior details on hieroglyphs. The fineness of the surviving painting suggests that the original decoration of the chapel was far less crude than it appears today.

Doorjambs in corridor (pl. 138b). The corridor between 2085 and 2086 is entered by a door on the north, framed by two monolithic

¹³ See the discussion of the mastaba's date at the end of Chapter 2. The date of 2086 is based on its relationships to 2088 and 2230, as its decoration yields only the most general dating criteria.

¹⁴ Reis's Diary, 1938, p. 644.

doorjambs, 25 cm thick, and 65 cm deep. This doorway presumably dates to Phase ii. Although Reisner's description records "on each side, a man standing facing out," the thickness of the eastern jamb has no surviving decoration. That of the western jamb shows Redi striding out of his tomb, carrying a handkerchief and a staff. In front of him stands a young man, presumably his son, who grasps the staff with one hand while his other hand hangs empty. Unlike the other representations of Redi's children in the chapel, both Redi and his son stand on the same groundline, which is 20 cm above the modern concrete threshold of the tomb. The top of the jamb is lost, so Redi's head, name and titles are not preserved; the area under his elbow, where the name of his son would have been inscribed, is badly eroded, and no trace of an inscription can be seen.

South Pilaster (pls. 15 and 139). The entrance to the recessed chapel, 1.6 m wide, is framed by pilasters that are not monolithic slabs, but built in courses that are bonded to the adjacent walls. The decoration on their thicknesses begins 50 cm above the base of the wall. That on the southern pilaster, which is now almost entirely destroyed, depicts the tomb owner walking out of the chapel. At the time of excavation this relief was preserved intact almost to shoulder height. Redi held a staff in his right hand, and his left hand hung loose at his side. The legs and the navel area were carefully modelled and the paint on the legs was completely preserved. A thin line of paint outlining the front and lower edges of the starched triangular kilt was visible, and a broader line below the carved horizontal ground line was also preserved.

South Wall (pls. 16 and 140). As was often the case in Fifth Dynasty chapels,¹⁵ the southern wall was decorated with scenes of leisure and entertainment. In the upper left corner, a couple, presumably Redi and his wife or mother, are seated on a chair with bull's legs; unfortunately, his lower legs and one arm are all that remain of Redi, and little of his companion is preserved above the ankles. He is shown reaching down to receive a blue lotus from a man in a starched kilt. Two other attendants follow, the first presenting a duck and the second an object held at shoulder height, probably a plate of food. Traces of a register line at the top of the preserved area at right, as well as the larger scale of the seated couple, indicate that at least one more register of attendants was depicted above.

Beneath the presentation of the lotus is a register of six male musicians, seated in three facing pairs. On the left sits a harpist, his fingers curled among the strings; facing him, a singer cups one hand at his ear and gestures with the other to the harpist. The singer of the middle pair, also on the right, takes the same pose; his companion plays a short transverse flute with finger holes at the far end. The rightmost pair is reversed, with the singer on the left and in a more casual attitude, his free hand curved over the top of his bent knee. The flautist to his right holds a longer, thinner flute, angled down to the right, with its finger holes also placed at the far end. The leftmost pair is not captioned; both of the pairs on the right are labeled with the phrase *ḥst zb*, "singing and playing the flute." Both words in both

texts run from right to left, so they are clearly meant to label the pairs rather than the activities of the individual musicians.

The lowest register, beginning about 46 cm above the floor, depicts female entertainers. To the left, three women, facing right, clap and sing. They are labelled *ḥst jn ḥnrt*, "singing by the troupe."¹⁶ To the right, facing them, are five dancing women, each with her right foot pointed ahead of her and raised slightly off the ground line. Their arms are rounded above their heads, their hands opened, probably with palms upward, with their longest fingers just touching. No anklets, bracelets or collars can be seen. The original paint can be seen on the feet, which were painted in a lighter color (presumably yellow) and outlined in a darker color (presumably red). The darker outline is also visible around the ties at the back of the dancers' skirts.

West Wall-South Part (pls. 17 and 141). The west wall is largely concerned with food offerings. The upper two registers surviving (and probably at least one more above them) depict food offerings presented in bowls, jars, platters and low tables. These include bread of all shapes, fruit, trussed poultry, and cuts of meat. A footed asymmetrical basket is the most interesting of these vessels. These are known from other tombs,¹⁷ but are not preserved archaeologically. At the right edge of the lower of these two registers are two trussed ducks; centered over the right-most is a horizontal finished edge that was probably the original serdab slot.

Below them is a register of eight men, proceeding not towards the niche, but leftwards, toward the seated figures of Redi and his wife on the south wall. They are, however, not a continuation of the bearers shown there; instead, they are of a slightly smaller scale, and the ground line they stand on is level with that of the male musicians on the south wall. The first three in the procession carry forelegs. The center pair carry between them a small table piled with improbable quantities of bread, fruits, and vegetables; the foremost looks backwards as if to reassure himself of its stability. The last three men each carry two kinds of food or drink, one before them, at shoulder height, the other behind, at hip-height.

The lowest register shows the butchery of two oryxes. On the left, one man sharpens a knife with a whetstone attached to his kilt while his two companions struggle to cut off the animal's foreleg. To the right, the second oryx has been turned on its back and is attacked by two pairs of men. Filets are cut off the rear leg (or perhaps the lower part is being detached from the haunch at the joint), and to the right, the butchers lift the detached foreleg. The oryx's tail does not curl like that of the one behind him, but is bent sharply back under it. To the right, an eighth man faces left, holding two amorphous offerings, perhaps meat already removed from the animal.

Paint survives on the bodies of the butchers and on the feet of some offering bearers. There are also traces of dark paint on the

¹⁵ Harpur, *Decoration in Egyptian Tombs* p. 75.

¹⁶ For arguments supporting this translation, see D. Nord, "The Term *ḥnr*: 'Harem' or 'Musical Performers'?", in *Studies in Ancient Egypt, the Aegean, and the Sudan: Essays in honor of Dows Dunham*, W.K. Simpson and W.M. Davis, eds. (Boston, 1981), pp. 137-45, and B. Bryan, "The Etymology of *ḥnr* 'Group of Musical Performers,'" *BES* 4 (1982), pp. 35-54.

¹⁷ For example Iasen, in W.K. Simpson, *Mastabas of the Western Cemetery: Part I, Giza Mastabas 4* (Boston, 1980), fig. 32.

bodies of the oryxes. An even, narrow (.5 cm) band of dark paint also runs just beneath the lowest ground line.

Niche (pls. 18a and 142). A recess in the west wall is the only apparent focus in the chapel, although none of the decoration is oriented towards it. (The offering bearers on the west wall turn their backs on this larger figure, which also faces left and so appears to follow them.) The base of the niche is 12 cm above the floor level, presumably an offering table of that height was set in front of it. To the right, between the niche and the angle with the north wall, an 18 cm wide panel is decorated with a column of hieroglyphs.

On the back panel of the niche, Redi is represented striding to the left. In his right hand he holds a staff and in his left a *hrp* scepter. A triangular object protrudes above the belt of his simple kilt. He stands on a ground line that is level with that on the adjacent west wall, 34 cm above the base of the recess. Above his right arm is the inscription *shd [hntjw]-š*¹⁸ *pr-ḳ Rdj*,¹⁹ “inspector of palace attendants, Redi.” Below his elbow, his name is repeated, *jmshw hr nb.f Rdj*, “venerated before his lord, Redi.”

This recessed panel is puzzling. If it was the funerary focus, why were the offering bearers all shown walking away from it? And why does the figure of Redi face left, rather than right, the preferred direction on independent elements such as false door tablets?²⁰ And why is the focus at the north end of the chapel rather than the south, where it normally is? If only the northern half of the chapel were preserved, one would restore a principal false door at the south end without hesitation. If the south wall of the chapel were 50 cm further south, the width of a standard false door niche, the chapel would be equally as wide as, and roughly parallel to, the serdab chamber. The doorjambs flanking the entrance would also be more nearly equal in depth (the southern jamb is now 35 cm shallower). Such a wall would also align with the inner face of the extension wall built in Phase ii. However, there is no indication that such a shift in the wall took place (the area is not accessible, due to modern reconstruction and the preservation of ancient decorated plaster); nor is there any suggestion why such a shift might have been desirable.

To the right of the recess is a vertical column of text centered on a panel 18 cm wide. It was not photographed straight on by the Reisner expedition and is now almost entirely destroyed; the drawing has been reconstructed based on a modern photograph and signs visible in the corners of older photographs. It is not an exact facsimile. The top part of the text cannot be reconstructed; the lower part reads: ... *hst n hnt[jw-š?] jmshw hr ntr ḳ Rdj*, “... of singers of the attendants(?), venerated before the great god, Redi.” The phrase *hst n hntjw-š* is, so far as I know, unparalleled. Both titles, however, are connected with the palace, and scenes of musicians are especially common in the tombs of *hntjw-š*, so it is probable this was one of their palace functions. The excavation photographs of parts of this

text show that the hieroglyphs were outlined in a fine line and that the flag of the *ntr* sign was given interior details, another indication of the fineness of the lost paintings of this tomb.

North Wall (pls. 18b and 143). Redi is shown on the north wall being presented with four registers of cattle. He faces right, towards the entrance of his tomb, and is again preserved only to shoulder height. He wears the leopard skin and shoulder knot of the *stm* priest over a simple kilt; and he carries a staff and handkerchief just as he does on the adjacent jamb thickness. Also identical to the northern thickness of the entrance is the position of one of Redi’s children, directly in front of his knees, on a raised ground line, grasping his staff. This child, however is male, and is captioned *z3.fsmsw ... n-ḳnb*, “his eldest son, ... n-ankh.” The first sign of the name is battered, but appears to be long and comparatively low. At the left edge can be seen the end of another *n. N-n-ḳnb* is the most probable reading for the incised inscription found on a servant model from 2088 (38–4–3; see the discussion of the finds in 2088 below). The man crouches behind a duck, which he appears to be carving, and is labeled *hm-ks N-n-ḳnb*. Such an unusual (foreign?) name might be related to another peculiar name in the cluster, that of *R-r-mw*, whose tomb is directly to the west of Redi’s.

Facing Redi and his son are four registers of cattle. The upper register is only partially preserved. It shows two men bringing in an animal, probably an oryx or an ibex rather than a bull, indicated both by its slighter build and the fact that the men are clearly exerting some energy to move it, as is more common with such less domesticated animals. The three registers below all show bulls, each labeled *rn jw3*, “young bull.” Cowherds lead the upper two of the three by rope halters; in the lowest register, the angle of the staff means that there is no space for a cowherd, so the bull is shown tethered to the ground.

North Pilaster (pls. 19 and 144). The pose and dress of the tomb owner on the north jamb mirrored that on the south, except that he held a handkerchief in his right hand and there were traces of a broad collar. A young woman at a smaller scale stood just in front of him on an elevated ground line, also looking out of the tomb chapel (see detail pl. 19b). She grasped the staff with her left hand and her right hand hung loose at her side. In the area below her father’s elbow is the caption *zst.fMrt* “his daughter, Meret.” Paint was visible on the torso and feet of the tomb owner and again below the ground line.

Tomb Owner and Dependents

Titles of Redi:

shd [hntjw]-š pr-ḳ inspector of palace attendants (back of niche)
... *hst n hnt[jw-š]* ... of singing of attendants (right of niche)

There is a drum in the Field Museum of Natural History in Chicago, accession number 31691, which gives the name and titles *wḳb-nswt shd hntjw-š pr-ḳ Rdj.n.jj*.²¹ The name Redi (which is otherwise unattested) may be an abbreviation for this longer name; Redi’s

¹⁸ The title is probably written here with the *hnt* sign placed over the *š* sign (the left corners of which are visible). There is no space for a *tjw* bird between these signs and the face.

¹⁹ The final reed-leaf is preserved only as a smooth vertical cut edge to the right of the first two signs of the name.

²⁰ H.G. Fischer, *The Orientation of Hieroglyphs*, Egyptian Studies 2 (New York, 1977), pp. 6–7.

²¹ I am indebted to Frank J. Yurco of the Field Museum for this information and for his notes and hand copies of the inscription.

name occurs only three times in the chapel, and one of the occurrences is directly followed by a break. The title *w^cb-nswt*, unattested in the chapel, might have been a later acquisition, celebrated by the addition of the northern door. The title *shd hntjw-š pr-ḳ* is written in the same manner as it apparently was on the recessed panel in 2086: the title *shd* (without the reversed *s*, since the text is written right to left) immediately follows the group *pr-ḳ*, and the lost signs *hntj* and *t* were probably grouped over a single *š*, the corner of which is preserved. The internal details of several of the sunk hieroglyphs might show the same hand as the painted raised hieroglyphs in the chapel, which also show some internal details. If the drum originally came from this tomb, it may have been located over the door at the northern end of the corridor. The drum is 71.5 cm in length, 29 cm high, and approximately 12 cm thick, which would fit the space in this doorway, as well as can be reconstructed without its eastern door-jamb. The drum was purchased in Cairo in 1898, so if it was originally part of the tomb, it was probably removed in antiquity. The restoration must remain tentative, however.

Dependents:

A female relative, probably Redi's wife or mother, is shown seated with him on the south wall. Her name and titles are not preserved. None of the attendants is identified by name or title.

His daughter, *Mrt*, "Meret," is depicted on the north entrance thickness, unless this text is to be interpreted "his beloved daughter."

His son, *N-n-ḳb*, "Nen-ankh" is depicted on the north wall. This name is probably also attested as the label on a model from the serdab of 2088. In this model, Nen-ankh is given the title *hm-k3*, and is represented cutting up a duck.

Conservation (Pamela Hatchfield)

The chapel has a locked door and is partially protected by a modern roof. Upper courses of the wall have been reconstructed. Modern mortar is present in joints between stones and at the edges of the plaster decoration. Some of this mortar is extremely soft.

The decoration was carved into plaster of various thicknesses, and only occasional traces of carved lines are visible in the coarse-textured nummulitic limestone substrate. Two separate applications of the plaster are visible. One appears to have been applied to minimize irregularities and defects in the stone substrate, and subsequent layers applied and sculpted while wet. Very coarse plaster is present in the deepest holes in the surface of the stone.

South pilaster. Plaster varies widely in thickness from area to area. Approximately 80% of the decoration was readable at the time of the Reisner photographs. In 1989, 5% of the total remained.

South wall. Only a very thin layer of plaster is present here. Perhaps 70% of the design scheme was present at the time of excavation. In 1989 approximately 30% was still readable or partially preserved in the form of traces of red painted outlines and faint indications of flesh tones. The west half of the wall is the best preserved.

West wall. The sun strikes this wall in the morning, resulting in differential heating and cooling, contraction and expansion. The south wall is the most severely damaged of the group, whereas the west wall, which one might expect to be damaged by exposure to the sun, is in the best state of preservation. The west and southwest sections seem to have been preferentially preserved, either due to more durable plaster, greater protection from the elements, or better methods of application. Copious amounts of bat and bird droppings are present on the surface due to nesting activities on the ledge above. Stone is delaminating above this area. Significant amounts of paint were preserved, especially in the lower and second registers. Finely divided pigments such as ochers are naturally somewhat self-adhesive and would have been more easily preserved on the surface than fritted glass pigments such as Egyptian blue, which have much larger particle size and require stronger adhesives in greater quantities. The west wall was 95% preserved at the time of excavation; in 1989 only 60% remains visible.

Niche: Separate application of plaster is apparent and preserved at and below the ground line. A foot and a small amount of background is preserved. Very deep fill is present in this area, half of which is lost. Thinner plaster is used above. Very thick plaster at the north angle of the niche is poorly adhered. At the time of excavation 90% of the design was preserved, along with much (red) paint. In 1989, 30% of the surface present at excavation is visible.

North wall. The plaster here is porous—holes are present from air bubbles or soluble material that has leached out.

North pilaster. The surface of the plaster in this area was apparently treated with resin, which flowed, probably due to heat, bubbling and incorporating washed sand into its surface. A large modern patch can be seen at the edge of the kilt. At least two layers of ancient plaster are evident. It is obvious that the plastering was done in two separate stages: the line of the join runs down the left edge of the small female figure, whose head has been lost since Reisner's photographs. In 1989, 65% of the decoration remains, but the surface is extremely weathered, apparently by wind and sand erosion.

ANONYMOUS TOMB: Mastaba g 2086a (= 2083 in some notes)

Summary of Reisner's Description

- Mastaba type: x c(1)
5.5 x about 4.8 m
area: 26.4 sq. m; proportion about 1/1.14
facing masonry type: u on east, north, and west (partially destroyed)
- Chapel type: (9c) open corridor type
corridor 0.9 m wide
near south end, monolithic slab stela, 0.55 m wide, stands behind offering stone, 0.5 x 0.2 m, with a basin at each end
no inscriptions
- Shaft a: 1.0 x 1.1 m; 1.5 m lined with masonry; ends at rock
chamber type: 7x (no chamber)
"completely plundered"
- Shaft b:²² 0.85 x 0.9 m; 1.05 m on south and 1.6 m on north; ends at rock
chamber type: 6 a on south. 0.8 x 1.0 m; height 0.7 m
area 0.8 sq. m; capacity about 0.56 cu. m
step down from floor of shaft 0.2 m; partly cut in rock
no blocking
no burial
- Shaft c:²³ 0.75 x 0.75 m; 1.15 m on south 1.7 m on north lined with masonry;
ends at rock
chamber type: 6 c(1) on south. 0.6 x 0.8 m; height 0.7 m
area 0.48 sq. m; capacity 0.33 cu. m
step down from floor of shaft 0.2 m
no blocking
no burial; "completely plundered"

Excavation

g 2086a, which is called 2083 in the Reis's Diary, was exposed and excavated on May 13th, 1939. The matrix overlaying it was described as sand, limestone debris, and rubble. Shafts a, b, and c all contained sand, limestone debris, and rubble. None contained any artifacts or human remains.

Architecture

The mastaba appears from the Reis's Diary to have been built in two phases. First, an inner structure, the west face of which is missing, was built against the western half of the north face of 2086. In the sketch plan in the Reis's Diary, the north wall of this early structure extends almost as far west as the north wall of 2086. In the Floroff

plan, the wall is far shorter, and the convention used for rubble walls in that plan makes it less clear than it is from the Reis's sketch that these walls form the eastern and northern facades of a mastaba rather than the inner faces of a peculiar recess in the western facade of the later construction. This second part of 2086a filled in the space east of the initial building, lengthening the corridor leading out of 2086. In the Reis's sketch, it extended north almost as far as the north face in 2085, but it was only about two-thirds as deep as 2086. In the Floroff plan, conversely, this second part of 2086a extended considerably further north than 2085, and was as deep as 2086.

To this latter phase, whatever its dimensions, belonged the false door and shafts of 2086a. It is unclear whether it obscured access to a cult place of the earlier structure; if there was a cult place attached to that structure it must have done so, since the western face of the earlier structure is entirely buried. This second structure is of a standard form: a simple rectangular mastaba (allowing for the presence of the earlier structure), with a false door in the south end of its eastern facade.

The Reis's sketch shows one further detail that is omitted entirely from Floroff's plan: an extension of the mastaba to the north for a distance of about 50 cm. His sketch shows a single block extending beyond the northern face, which forms a corner with a row of three large blocks lying in an east-west row. The purpose of such an extension is obscure; perhaps it is only a foundation platform for the mastaba.

When the tomb was inspected in 1990, these walls were not sufficiently clear to resolve these issues. To further confuse matters, a line of blocks now runs parallel to the north wall of 2086, which cannot be equated with any walls on the Reis's sketch or on Floroff's plan. It may be a modern construction.

Shafts and Burials

Shaft 2086a a is a well-built masonry shaft with no chamber and no burial. g 2086a b is cut down into the sloping rock, which forms part of the ceiling of the small, empty chamber. The roof is completed with a single roofing block. The chamber is fan-shaped and irregular, although the floor and ceiling are level and horizontal. Shaft c is very much like shaft b in form, except in that the bedrock is high enough to complete the entire ceiling of the chamber, and in that the chamber is both smaller and more rectangular. Neither blocking nor burial was found in either chamber.

Date

This tomb must post-date the construction of 2086, and probably belonged in part to Phase ii. The northwest corner of the earliest phase of its construction is just within the line that seems to have served as the northern boundary of the cluster until the very end of Phase ii. A date range from the reign of Izezi through the reign of Unis is the most likely for this part of the construction. The second part of the mastaba extended north of that boundary (according to both depictions of it), and hence belongs to the end of Phase ii at the earliest, and was perhaps considerably later. If this part of the

²² This shaft is given as c in the Reis's Diary and Reisner's *Giza Manuscript*, but b on the Floroff plan. Following the plan (and our own notations based upon it) seems less likely to cause confusion.

²³ Called b in some sources. See previous note.

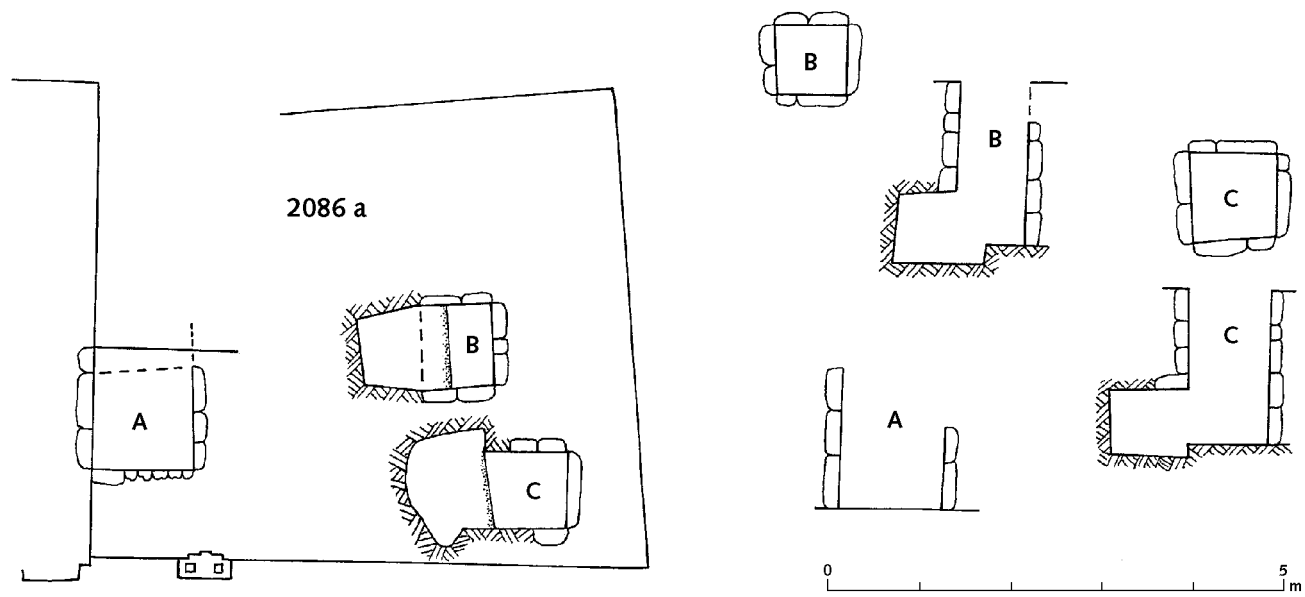


Fig. 27. Outline and shaft plan of g 2086a.

mastaba obscured an earlier cult place, it is perhaps best assigned to Phase iv.

Decoration of the Chapel

According to the Reis's Diary, the cult place of this mastaba was "half of an inscribed limestone stela in sunk relief." Reisner, in *Giza Necropolis 3*, makes no mention of an inscription, and there were apparently no photographs taken of the stela. In 1990, only its very weathered base remained.

ANONYMOUS TOMB: Mastaba g 2087

Summary of Reisner's Description

- Mastaba type: viii c(1) irregular mastaba
3.7–4.55 x 6.75 m
area: 27.81 sq. m; proportion: 1/0.61
height preserved: 1.6 m
facing masonry type: u, east and south
- Chapel type: (5) interior corridor, no niche in west wall
3.2 x 1.0 m
area: 3.2 sq. m; proportion 1/3.2
- Shaft a: 1.1 x 1.05 m; 1.8 m (5 courses) lined with masonry; ends at rock chamber type: 8 a(1) on west. 1.85 x 0.85; height 0.9 m
area 1.57 sq. m; capacity 1.41 cu. m
blocking type: iv d(2)
passage 0.6 x 0.5 m; height 0.65 m
burial pit 1.85 x 0.45 m; 0.15 m deep, lined with masonry
burial: half-contracted skeleton; decayed linen wrappings
- Shaft b: 0.95 x 0.8 m; 2.0 m (7 courses) lined with masonry; ends at rock chamber type: 8 a(2) on east. 1.25 x 0.6 m; height 0.67 m
area 0.75 sq. m; capacity 0.5 cu. m
passage 0.6 x 0.2 m; height 0.5 m without jambs
open and empty
- Shaft c: 0.7 x 0.8 m; 1.4 m lined with rubble; ends at rock chamber type: 8 b(2) on north. 1.0 x 0.6 m; height 0.65 m
area 0.6 sq. m; capacity 0.39 cu. m
no blocking preserved
burial: young contracted skeleton
- Shaft d: 0.95 x 0.55 m; 1.95 m lined with rubble; ends at rock chamber type: 8 a(1) on west. 1.0 x 0.55 m; height 0.75 m
area 0.55 sq. m; capacity 0.41 cu. m
passage 0.55 x 0.3 m; height 0.6 m
blocking type: v c(2); intact
burial: leg-contracted skeleton

Excavation

On April 17, 1938, the expedition began clearing to the north of 2088, removing a matrix of sand, limestone debris, rubble, pebbles, and stones. g 2087 was first noted in the Reis's diary on April 18, when four shafts were revealed between serdab 2 of 2088 and the newly discovered 2086 to the north. By April 21 it had been assigned a number, and its "lining" had been partially cleared.

The shafts were cleared on April 28. The fill of each was different: a contained pebbles and red debris, b contained sand and rubble, c contained sand, rubble, and limestone debris, and d contained pebbles, red debris, and rubble. Intact blocking was present in shafts a and d, which were cleared on April 30.

A fifth shaft was evident on the surface of the mastaba in 1990, along the wall of 2086, west of d. This shaft was apparently not investigated by Reisner's expedition. It is labelled e on the revised plan of the cluster.

Finds

Although no finds were noted during the excavation, a rim from a coarse, Nile-silt ware jar was recorded in 1989 (see fig. 28). A large closed form, probably roughly spherical in shape, the vessel had a rim diameter of 14 cm. The surface is very coarse and rough, with many inclusions and cavities from burnt-out straw temper. Vertical finger grooves can be seen on the interior; the exterior is uneven and was dented before firing. In addition, two model offering vessels and a bowl fragment, all of Nile silt ware, were recorded in 1990.

Architecture

The only exterior wall of the mastaba is on the south and is almost entirely covered by 2088.S2 (fig. 29). Reisner's reference to an eastern facade of u-masonry may refer to the west wall of the corridor chapel, which was only partially preserved at the time of excavation. Reisner's measurements assume there was no recess in this wall, but this is not entirely clear. No eastern facade is visible in the core of 2084. The mastaba is defined primarily by its fill and its shafts.

The mastaba may have originally had a different shape. The wall that was built to close off the courtyard in front of 2086 jogs out to form the north end of 2087's corridor chapel (see pl. 24a). Some

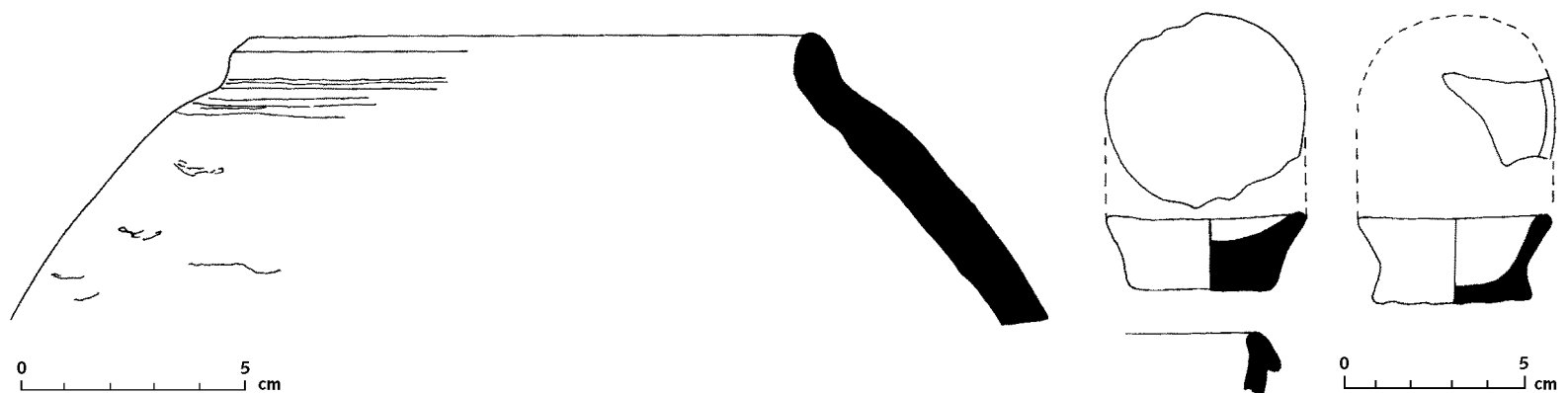


Fig. 28. Rim of Nile-silt ware jar (1989) and two model offering vessels and the rim of a bowl (1990), all from the surface of the body of g 2087.

plaster on the exterior of this wall to the east of that jog (covering a face of the wall now buried by 2084) suggests that this wall at one time received some finishing as an interior wall of a chapel or courtyard. The depth of the jog suggests a doorjamb or pilaster. The decorated jambs on the present southern doorway have notches for the customary drum lintel; the jambs might have originally been set up at the northern end of a lost eastern face of the mastaba, perhaps into a recess created east of the jog, to mark a doorway that led to an L-shaped chapel. The placement of the principal shaft would suggest a false door at the southern end of this hypothetical chapel.

Shafts and Burials

Shaft a (pl. 24b), the principal shaft of the mastaba, may have been meant to be deeper, as its base is roughly excavated below the floor of the chamber, which is at bedrock level. The blocking was rubble bound with mud. The chamber was well built, lined with masonry with plaster filling the joints. The shallow burial pit was also lined with masonry and contained a skeleton on its left side with its head to the north. There were traces of decayed linen wrappings. The skeleton was described by Reisner as half-contracted, but the drawing on the tomb card showed the legs only slightly bent.

Shaft b was also built of masonry on top of the bedrock, with a smaller north-south chamber making an "L" with the base of the

shaft. Its northern shaft wall is the south facade of 2086. It was found open and empty.

Shaft c (pl. 24c-d), a simple masonry shaft and chamber, was also open, although it contained a contracted skeleton, described by Reisner as "young."

Shaft d (pl. 25a), also built against the south facade of 2086, was blocked by a low wall of masonry, topped by a leaning slab, the whole bound with mud. The rectangular, slab-roofed chamber contained a skeleton with contracted legs.

Shaft e, noted in 1990, but not excavated, appeared to be a shaft with rubble walls, built against the north facade of 2086.

Date

The mastaba seems to belong to the middle of Phase ii, and thus can probably be dated to the reign of Izezi.

Decoration of the Chapel

The west wall of the corridor chapel does not survive to a height at which one might expect to see traces of any original decoration. The east wall of the corridor was clearly undecorated, since it can be seen to have been roughly finished two courses above the base of the decoration on the adjacent jamb in one of the excavation photographs (see pl. 23b).

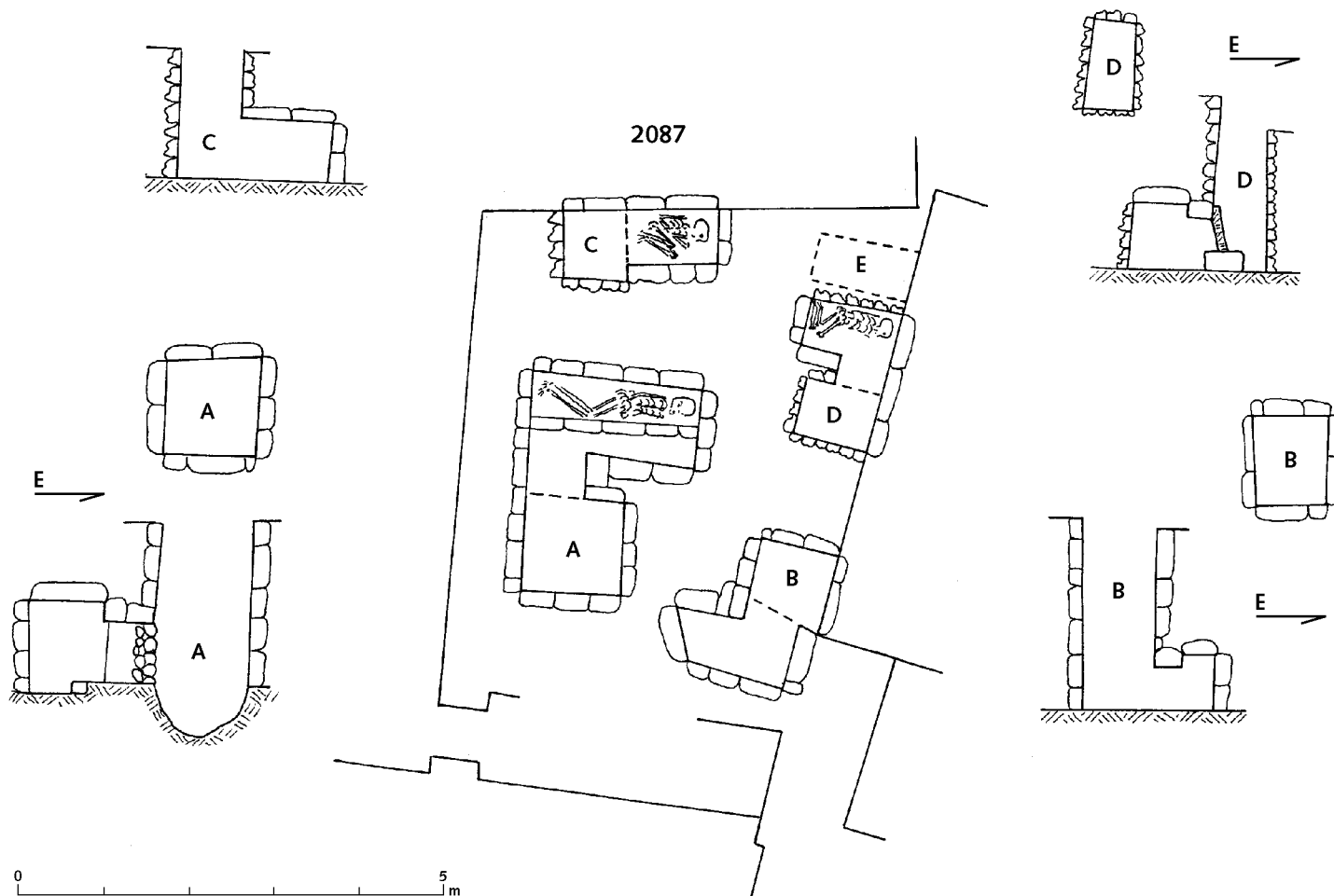


Fig. 29. Outline and shaft plan of g 2087.

Two decorated doorjambs flank the doorway to the south. These jambs were recorded by tracing on textured plastic paper. Both jambs depict the deceased walking out of his tomb, with bare feet, wearing a starched triangular kilt and carrying a staff and handkerchief. On the eastern jamb (pls. 23b and 145b), the baseline is only 36 cm above the base of the jamb. No name is preserved.

On the western doorjamb (pls. 23a and 145a), the area below the figure of the tomb owner is decorated with a scene of a man leading a bull, captioned *rn jw3*, "young bull." This lowers the baseline of the decoration to only 10 cm above the sill. The principal peculiarity of this vignette is its orientation. One would expect the bull to be led into the chapel rather than out of it and towards the tomb owner rather than along with him. A previous placement in the chapel would not explain this orientation, since the juxtaposition of the

tomb owner and the ox would remain. It perhaps reflects some connection with the cult carried out in an adjacent mastaba, 2088.

Conservation (Pamela Hatchfield)

The decorated doorjambs of this tomb are in an advanced stage of weathering. The stone is delaminating, and the upper portions of both the west and east jambs are mostly destroyed. The decoration, carved in raised relief, was finely done but is obscured by severe weathering, especially above the waist level of the figures. A large defect in the stone of the eastern jamb, at the height of the figure's chest, was originally filled with plaster.

The jambs had fallen, and were replaced by conservators supplied by the EAO from the Giza inspectorate during the 1990 field season.

THE TOMB OF KA-KHENT AND PEHEN-PTAH: Mastaba g 2088

Summary of Reisner's Description

Mastaba type: vii b(1)²⁴

original mastaba: [10.5 x 5.9 m]

original area: 61.95 sq. m

facing masonry type: [z]

1st addition: extension and pillared portico

10.5 x 1.85 m (exterior measurements)

area of addition: 19.43 sq. m

facing masonry type: [z]

2nd addition: open court

5.65–6.0 x 5.2 m (exterior measurements)

area of addition: 30.26 sq. m

facing masonry type: [u]

total area: 111.64 sq. m

Original chapel: type (4b)

2.9 x 1.15 m

south stela 0.65 x 0.25 m

north stela 0.64 x 2.7 m

width of recess inside door 1.4 x 0.6 m

area: 3.33 sq. m; proportion: 1/8.52; relation 1/18.6

1st added chapel:²⁵ type (8), exterior corridor

3.3 x 1.1 m, converted later into serdab 1

portico interior 5.25 x 0.9; portico to east side of roof 5.25 x 1.85 m

2nd addition: open court in front of portico

4.9–5.2 x 4.1 m

area: 20.7 sq. m

Additional niche: s. of doorway to room a in e. face of mastaba in the back of the embrasure n. of doorway to room a

Serdab 1: "built by blocking corridor leading to portico."²⁶ Wall 0.65 m thick; a filled wall with [u-masonry on the south, z-masonry on the east and north]. 2.7 x 0.95 m (2.56 sq. m) in area, 2.3 m high. Window slot in south wall (opening onto portico)

Serdab 2: E–W serdab in court: three walls of u-masonry, incorporating n. pillar and n. pilaster of portico. Interior area 1.05 x 2.7 m (2.83 sq. m) in area, 1.85 m high. Window slot in east wall

Shaft a: 1.15 x 1.15 m; 2.45 m (8 courses) in masonry; -4.4 m in rock chamber type: 5 a(1) on east; 2.1 x 1.4 m; height 1.05 m area 2.94 sq. m; capacity 3.08 cu. m

passage 0.9 x 0.3 m; height 1.05 m

blocking: type v e (1), penetrated

burial pit 1.75 x 0.55 m; 0.5 m deep; roofed with two slabs

burial: removed; fragments of bones, no objects

Shaft b: 0.9 x 0.9 m; 2.55 m lined with rubble; -0.65 m in rock chamber type: 8 b(1) on north. 1.5 x 0.65 m; height 0.7 m area 0.97 sq. m; capacity 0.67 cu. m

floor 0.35 m above rock

passage 0.15 x 0.5 m; height 0.7 m

blocking: interior rubble wall bound with mud

upper part broken away [no type assigned]

burial: half-contracted skeleton, no objects

Shaft c: 0.95 x 0.85 m; 2.0 m lined with rubble; ends in debris

chamber type: 8 (destroyed); completely plundered

Shaft d: 0.85 x 0.95 m; 1.6 m lined with rubble; ends at rock

chamber type: 8 b(2) on south. 1.1 x 0.7 m; 0.75 high

area 0.77 sq. m; capacity 0.57 cu. m

blocking type: v d(2) intact

burial: tightly contracted skeleton, partly decayed

Shaft e: 0.75 x 0.7 m; 2.4 m lined with rubble; ends at rock; two chambers

chamber (1) type: 8 b(2) on north. 1.3 x 0.65 m; 0.95 high

area 0.84 sq. m; capacity 0.79 cu. m

1.25 m above floor of shaft

chamber (2) type: 8 b(2) on north. 1.05 x 0.7 m; 0.7 high

area 0.73 sq. m; capacity 0.51 cu. m at bottom of shaft

both found open and empty

Shaft f: 0.9 x 0.8 m; 2.45 m lined with rubble; ends at rock

chamber type: 8 b(2) on south. 1.2 x 0.7 m; height 0.75 m

area 0.84 sq. m; capacity 0.63 cu. m

blocking type: vi d(2)

burial: contracted skeleton, skull disjointed by decay

no objects

Shaft x: 1.4 x 1.15 m; 2.25 m lined with masonry on n., w., s.; ends at rock

chamber type: 8 b(2) on south. 2.0 x 0.65 m; height 0.8 m

area 1.3 sq. m; capacity 1.04 cu. m

blocking: not preserved

burial: leg-contracted skeleton

Shaft y: 1.4 x 1.05 m; 1.8 m lined with masonry on n., w., s.; ends at rock

chamber type: 8 b(2) on south. 2.0 x 0.7 m; height 0.75 m

area 1.4 sq. m; capacity 1.05 cu. m

open and empty

Shaft z: 1.25 x 1.05 m; 1.85 m lined with masonry on n., w., s.; ends at rock

chamber type: 8 b(2) on south. 2.1 x 0.75 m; height 0.9 m

area 1.57 sq. m; capacity 1.41 cu. m

open and empty

Excavation and Finds

Work was begun on g 2088 on April 4, 1938. According to the Reis's Diary, the surface debris consisted of limestone debris, rubble, potsherds, dirty debris, pebbles and stones. As the walls lining southern and eastern faces of the mastaba and the chapel began to emerge, a number of fragments of limestone model figures were found "in the chapel debris." This was later reinterpreted as "room e" and later again renamed "court (c)." The sculpture must have come from the western area of the court, as a massive dump lay over the eastern part of the court and was laboriously excavated later. The model fragments are listed below in the order in which they were described in

²⁴ The beginning of the summary for this mastaba in the *Giza Manuscript* was apparently lost in the gap between the original and corrected typed versions. The type and the mastaba area were taken from page 20 of the summary "List of Finished Mastabas" in the *Giza Manuscript*; the measurements were taken from Floroff's plan and agree with the area given in Reisner's summary.

²⁵ No clear evidence is given in the notes for this "corridor chapel;" the extension was almost certainly a serdab from the very beginning. The reason behind Reisner's reconstruction was probably the large un-inscribed false door at the southern end of the back wall of the portico; however, the dimensions of the "chapel" he gives do not include the portico itself. The false door in any case was almost certainly a Phase iii addition to the mastaba.

²⁶ This area never, in fact, served as a corridor, since the portico would have been entered from the east. There is evidence of only one abutment in the north facade of 2086, that of the construction of the serdab; any blocking would have been visible, since such changes were not camouflaged in z-masonry facades as they were in u-masonry. Moreover, such a corridor would have been extremely peculiar. The evidence points to the fact that the serdab, the columned portico, and the spur wall to the south were all built simultaneously, extending east to the same point and forming a coherent facade, with all exterior faces of stepped masonry. All these elements are designated 2088.S1 in my discussion.

the Reis's Diary.²⁷ It may represent the order in which they were encountered and offer a clue to their stratigraphic relationship.²⁸

38-4-1a (see fig. 30) Headless limestone statue of a seated man in 10 pieces. (The upper torso was found later.) The proper right side of the chair is inscribed vertically with the name *Nfr-hn-nswt*. The kilt is painted white and the body is painted brown. A negative area of paint indicates that the man wore a broad collar, but no trace of its color is preserved.²⁹ Dimensions: height 30 cm; length 23 cm; width 13 cm. Provenience: debris of court c



Fig. 30. g 2088: Small statue, 38-4-1, from the registration drawing.

(b) is preserved only below the waist. She stands, knees slightly bent, grasping a tall pestle with which she pounds the grain in the hollow in front of her. Her name is written vertically alongside her: *ḥnb-j-m-ḥs*. Such grain-processing tasks would be required for the making of either bread or beer. Dimensions: height (of a) 25.5 cm; length 26 cm; width 19 cm. Provenience: Only the torso of (a) was found in the "chapel debris." According to Reisner's description most was found in the debris of the portico (which is included in court c); the pestle was found in serdab 1, which was thus probably the original position of the model

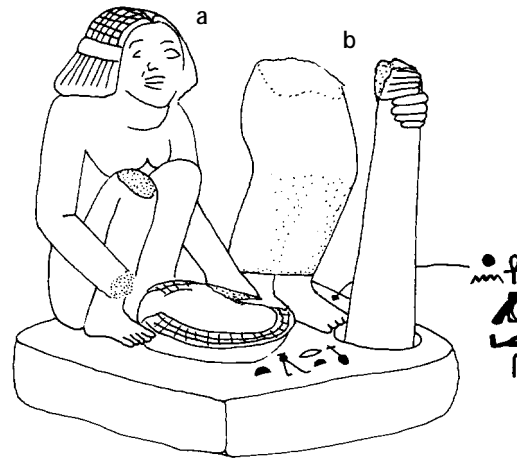


Fig. 32. g 2088: Model of two women, one pounding grain and the other sifting, from the registration drawing, 38-4-2.

38-4-6 (see pl. 32a and fig. 31a) Limestone torso of a female statue, depicting a woman grinding grain.³⁰ Her flesh was colored yellow, and her white tunic has a shoulder strap on the left, leaving her right breast exposed. It was outlined in red. Three parallel black lines remain of her necklace. Dimensions: length of torso 12+ cm; width 9.6 cm; thickness 5.7 cm. Provenience: court c of 2088

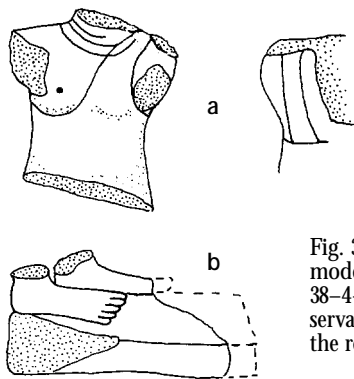


Fig. 31. g 2088: (a) Fragment from a model of a woman grinding grain, 38-4-6, and (b) fragment of base of male servant statue, 38-4-11. Both are from the registration drawing.

38-4-11 (see pl. 32a and fig. 31b) Limestone fragment of a black-painted base with parts of two feet, the left striding forward. The feet are red, so this was probably a male servant statue. Dimensions: length 10.2 cm; width 10.4 cm; height 5.6 cm Provenience: Found in court c

The objects recovered also included "fragments of arms, feet, and bases of those statuettes, and some still unidentified." Following this discovery, efforts shifted to moving a large dump to the east. On April 8, the east wall of the court had still not been uncovered, but the north wall of the court (the south face of serdab 2) had been partially exposed and another group of statue and model fragments had come to light (see pl. 3a). At least some of these, to judge from the photograph, were located near serdab 2.

38-4-3 (see fig. 33) Limestone model of man cutting up a goose.³² Incised on base is the phrase *hm-k3 N-n-ḥnb*, "ka-priest, Nen-anhk." The name is paralleled by a son of Redi, depicted in 2086

38-4-2a (see pl. 32c and fig. 32) Limestone group of two women on one base.³¹ The base is painted black, the bodies of the women yellow, and their dresses white. One woman (a) squats to sieve grain. She wears a black full wig with a red band around the head and a small necklace. Her nipples are painted black. Her name, *Nfrt-jnt*, is written horizontally on the base in front of her. Her companion

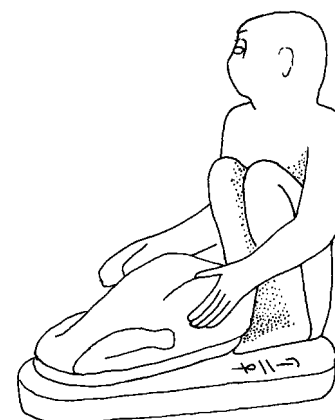


Fig. 33. g 2088: Model statue of a man cutting up a goose, from the registration drawing, 38-4-3.

²⁷ P. 638. The diary gave only brief descriptions; the registration numbers have been added at a later date.

²⁸ The descriptions are taken from the registration list and Reisner's *Giza Manuscript*. They thus include the entire object in some cases where only part of it was found in the "chapel debris." Where the findspot listed in the registration book differs from that in the Reis's Diary, the difference is noted. It may be attributable either to confusion that developed between the discovery of a piece and its registration, or to a change in the interpretation of the provenience.

²⁹ This statuette is currently in the Museum of Fine Arts, Boston.

³⁰ This model has been discussed by J.H. Breasted, Jr., *Egyptian Servant Statues*, Bollingen Series 13 (Washington, DC, 1948), p. 19.

³¹ This model is now in the Cairo Museum. It has been published in Breasted, *Egyptian Servant Statues*, p. 29 and pl. 29a.

³² Ibid., p. 43 and pl. 142d.

38-4-8 (see pl. 32a and fig. 34) Limestone model of male torso, bending over. A wide raised belt is preserved

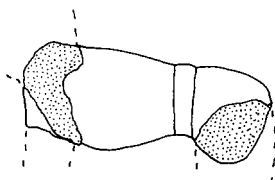
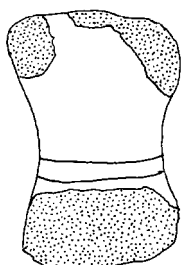


Fig. 34. g 2088: Fragment of male servant model, from the registration drawing. 38-4-8.



38-4-2b (see pl. 32c and fig. 32) Limestone model of woman pounding grain (see entire model described above)

38-4-1b (see fig. 30) Upper part of seated male statue of limestone

38-4-2a (see pl. 32c and fig. 32) Head of woman sieving grain (see entire model described above)

38-4-9 (see pl. 32a and fig. 35) Front of base of female statue (two feet). It belongs to 39-4-25 (which was found outside this cluster), which has the name *hm-k3 N-n-j*, "ka-priest, Neni," incised on the front of the chair left of her legs. See also 38-4-16

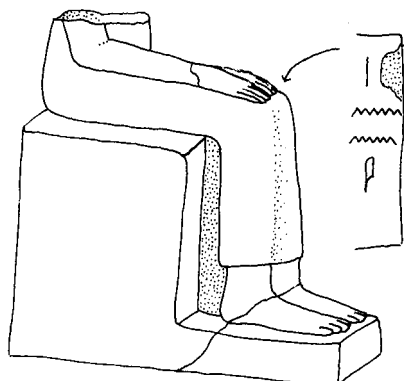


Fig. 35. g 2088: Headless female statue, from the registration drawing. 39-4-25, 38-4-9, and 38-4-16.

38-4-2 Base of double grain-processing model (see entire model described above)

38-4-11 Fragment of base of statue (attaches to more of base, above)

38-4-7 (see pl. 32a and fig. 36) Upper legs of bending female figure

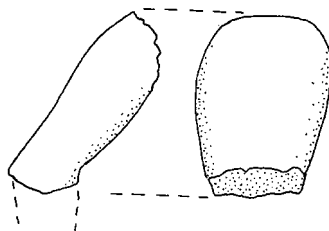


Fig. 36. g 2088: Lower torso of female model, from the registration drawing. 38-4-7.

38-4-2 Part of arm from double grain-processing model (see entire model described above)

Other fragments of statues were also recovered at this time. The following day, clearance continued. All shafts were located, and serdab 1 was cleared. The fill in the serdab was described as "drift sand, broken stones from the roof, dirty debris and limestone debris." In Serdab 1 were found the following models:

38-4-2b Pestle of double grain-processing model

38-4-10 (see pl. 32a and fig. 37a) Head of a female statue without wig, possibly a child with a lost pigtail

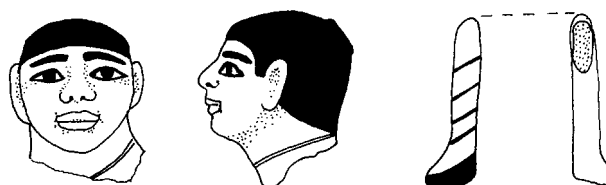


Fig. 37. g 2088: (a) Head of female statue, possibly a child, from the registration drawing. 38-4-10; and (b) fragment of a sidelock, 38-4-14.

38-4-17 (see fig. 38) Fragments of yellow limestone model table with hand attached.³³ An inscription on the base identifies the hand's owner as *K3-tzw*

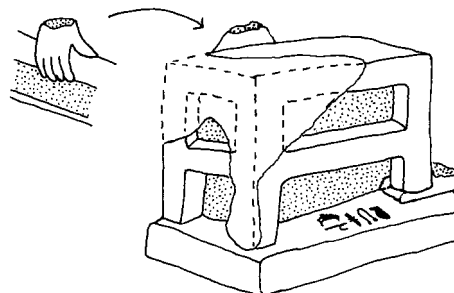


Fig. 38. g 2088: Model of table with hand of servant attached, from the registration drawing. 38-4-17.

38-4-21 Fragments of plaster from wooden statues, from both serdabs. These probably include those removed during later work by W.S. Smith in both serdabs as well as those found in the initial clearance of serdab 1

38-4-19 (see fig. 39) Fragment of rectangular basin

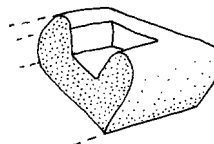


Fig. 39. g 2088: Fragment of model basin, from the registration drawing. 38-4-19.

Serdab 2 was cleared on April 10. The fill was described as limestone debris, black debris, and sand. Many plaster fragments from wooden statues were removed from the serdab, but apparently not registered. Two more fragments of limestone statues were registered. 38-4-4 (see pl. 33b and fig. 40) Upper part of a bending female limestone statue with necklace and collar. Her head is covered by a cloth, so she was probably grinding grain.



Fig. 40. g 2088: Head from model of a woman grinding grain, from the registration drawing. 38-4-4.

³³ Ibid., p. 104.

38-4-5 (see pl. 32d and fig. 41) Partially nude male limestone statue carrying jars.³⁴ This figure is paralleled by a completely nude, dwarf-like figure in the same pose from mastaba g 7715.

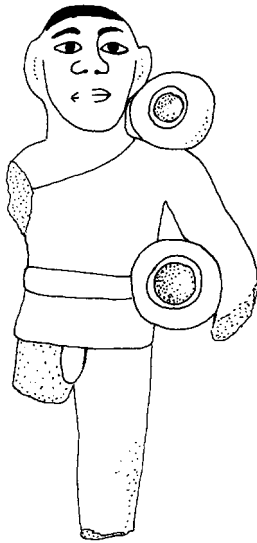


Fig. 41. g 2088: Model of a man carrying jars, from the registration drawing. 38-4-5.

Work on 2088 continued through May 13th, during which time its shafts were cleared and the huge mound of debris that covered the eastern end of the mastaba was removed so that the work could continue eastward.

Shaft a is recorded as having been filled with drift sand, limestone debris, rubble, and sand. The Reis's Diary for April 14 records a break on the north side of the shaft leading into the chamber of shaft b. Since the chamber of shaft b is much further south, it may have been the chamber of an otherwise unrecorded shaft behind the northern false door, noted in 1990 and later cleared by the EAO. (Masonry indicating its position is shown on the revised plan.) The chamber of 2088 a was partially blocked and filled with sand.

Shaft b contained sand, limestone debris, dirty debris, and pebbles. The rubble blocking of the chamber was intact except for a space at the top. The shaft continued down into the bedrock below the chamber entrance, and was filled with limestone debris and rubble. Shaft c ends above the roof of chamber b and had no chamber of its own. It was filled with limestone debris, rubble, pebbles, dirty debris, and stones. Shaft d contained the same type of fill, except for the stones. Its blocking was intact. Shaft e was filled with limestone debris, rubble, pebbles, and red debris. It had two chambers, one above the other, and neither with surviving blocking. Shaft f was filled with the same materials, however, its blocking was intact.

The shafts built between the west face of 2088 and the east face of 2089 were also cleared at this time. Shaft 2088 x, 2088 y and 2088 z were all filled only with drift sand. There was no blocking in any of them, although shaft y contained a body. The alabaster statue fragment found in the same shaft is almost certainly from somewhere else, as is the limestone fragment inscribed with a text in sunk relief (*jmj-r st hntjw-š [pr-š]*, "assistant overseer of palace [attendants]") taken from the top of shaft z (pl. 152c). The latter fragment was not assigned a registration number.

³⁴ Ibid., p. 58 and pl. 50c.

38-4-31 (see fig. 42) Alabaster fragment from pleated kilt of life-sized statue; l. 21 cm; w. 3.3 cm; th. 6.7 cm

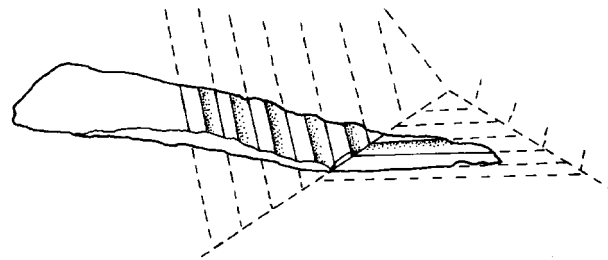


Fig. 42. g 2088: Fragment from the pleated kilt of a calcite statue, from the registration drawing. 38-4-31.

The court of 2088 was not completely cleared until the expedition returned to the area in March of 1939. According to the Reis's Diary, they cleared court (c) and then moved south of the mastaba, "removing the debris and searching for new mastabas." The list of finds, again following the Reis's sequence, is as follows:

39-3-3 (see fig. 43) Limestone base with yellow feet of model, inscribed *stj-mw*, "pouring water," or, more probably, the common personal name "Seti-mu," since the broken circular area would be most consistent with a model of straining mash; l. 23.6; w. 10.2; th. 6.6

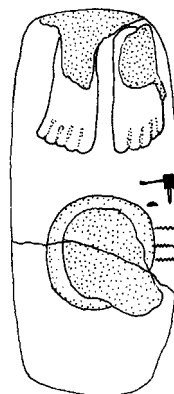


Fig. 43. g 2088: Base of model figure, probably female, from the registration drawing. 39-3-3.

39-3-4 (see pl. 33a and fig. 44) Fragment of limestone that was fitted on a model of a servant straining mash for the making of beer. (The rest of this statue, excepting the head, was eventually found in room c; see below. Total measurements: h. 27.5 cm; w. 10.5 cm; l. 22.5 cm)

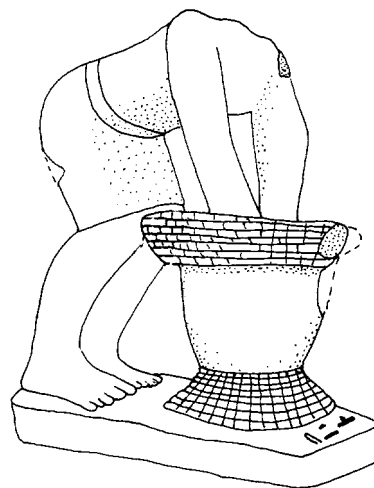


Fig. 44. g 2088: Model figure of a man making beer, from the registration drawing. 39-3-4.

— Four fragments of arms of small limestone statues with traces of red paint. (These presumably could be attached to extant models from elsewhere in the mastaba)

39-3-2 (see fig. 45) Fragment of the relief, showing the belt of a man's kilt and the end of the tie extending above it, and perhaps the line of a leopard skin; h. 14 cm; w. 9 cm; th. 4.8 cm

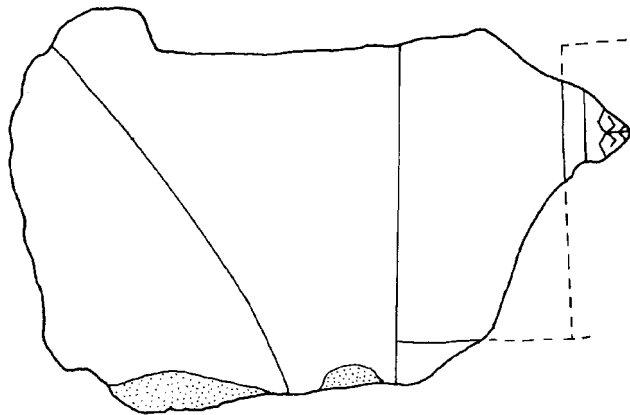
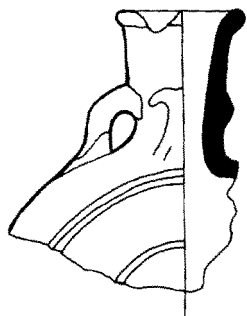


Fig. 45. g 2088: Fragment of raised relief, showing a man's belt, from the registration drawing. 39-3-2.

39-3-1 (see fig. 46) Gray ware pilgrim flask fragment, from the registration drawing. 39-3-1.



Apparently in room c itself was found:

39-3-4 (see fig. 44) Headless model of a brewer, straining mash into a beer jar, inscribed *htp.n.s(?)*. This very fragmentary piece may contain pieces from the area south of the mastaba as well

The following objects were not recorded in the Reis's Diary, but were recorded in the registration book with proveniences in and around the superstructure of 2088.

From the inner chapel (a):

38-4-12 (see fig. 47) Part of a limb. (This object is described in the Reis's Diary and the registration book as the lower half of a limestone statue of a seated woman. It is unclear why it was thought to be female. It may represent a leg)

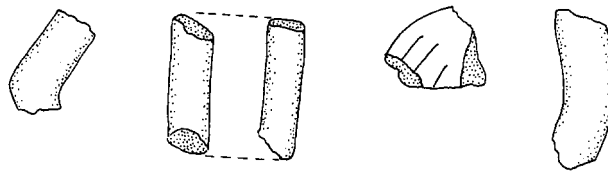
38-4-13 (see fig. 48) Fragment of an arm, painted red (= male)

38-4-14 (see fig. 37 b) Fragment of a sidelock

38-4-15 (see fig. 35) Hand from seated female statue 39-4-25. See also 38-4-9

38-4-16 (see fig. 49) Fragment of a limestone right hand of a larger female figure

38-4-18 (see fig. 50) Arm fragment, possibly of 38-4-17



Figs. 47-50 (left to right). g 2088: (47) Leg fragment of a seated woman(?), 38-4-12; (48) arm fragment 38-4-13; (49) fragment of the right hand of a larger female figure, 38-4-16; and (50) arm fragment, 38-4-18. All from registration drawings.

38-4-22 (See fig. 51) Lower part of badly eroded male statue

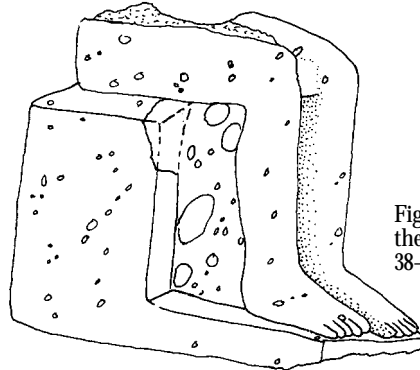


Fig. 51. g 2088: Lower part of badly eroded male statue. 38-4-22.

From court c:

38-4-26 (see fig. 52) Ostrakon



Fig. 52. g 2088: Ostrakon, from the registration drawing. 38-4-26.

From several places in 2088:

38-4-20 Small fragments of models

While the breaking and dispersal of these model fragments makes it difficult to determine with certainty where they were originally placed, it can probably be assumed that when fragments of a statue are found in one of the serdabs, that serdab was the entire statue's original provenience. Serdab 1 thus probably contained models of two women processing grain (38-4-2), a man lifting a table (38-4-17), a small child (38-4-10) and a rectangular basin (38-4-19); while serdab 2 contained models of a woman grinding grain (38-4-4) and a man carrying jars (38-4-5). Other models cannot be located in one serdab rather than the other. These include models of a man cutting up a goose (38-4-3), two or three statues of brewers (38-4-8, 39-3-3, and 39-3-4), and two other statues of women grinding grain (38-4-6 and 38-4-7). Both serdabs also contained the decayed remains of wooden figures, probably larger-scale statues of the tomb owner and his family. The statues of seated figures (38-4-9/38-4-15/

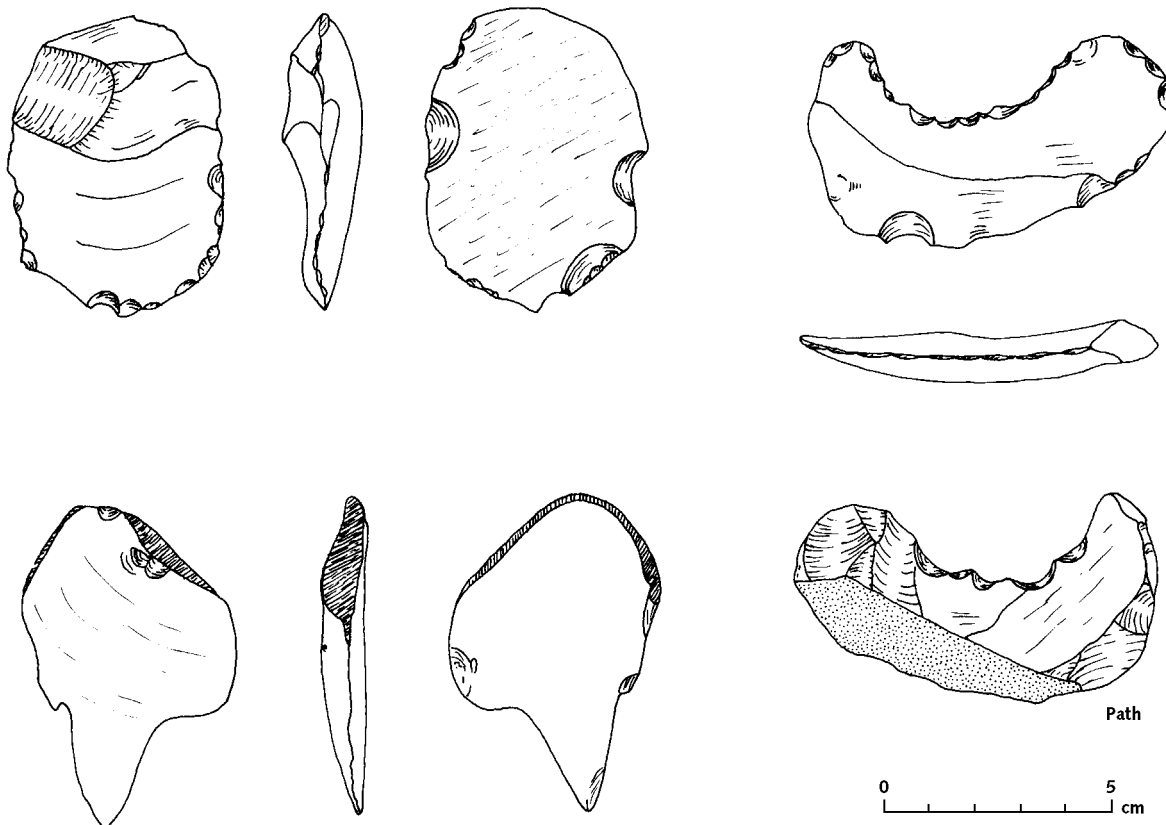


Fig. 53. Worked lithic material from the surface of g 2088 and the path to the south.

39-4-25, 38-4-1, and 38-4-22) may have been from one or another of the serdabs; alternatively, they may have been set up in the courtyard.

In addition to the finds of the Reisner expedition, a number of ceramic and lithic materials were noted in 1989 on the surface of the mastaba fill. Fig. 53 illustrates an oval flake of brown-yellow flint with unifacial retouch and a dorsal surface almost entirely covered with cortex. Nearby was found a shaped brown flint flake, with little additional retouching. From the path near this mastaba came a

spoke-shave, with a bifacially retouched inner curve, and again considerable cortex remaining on one face.

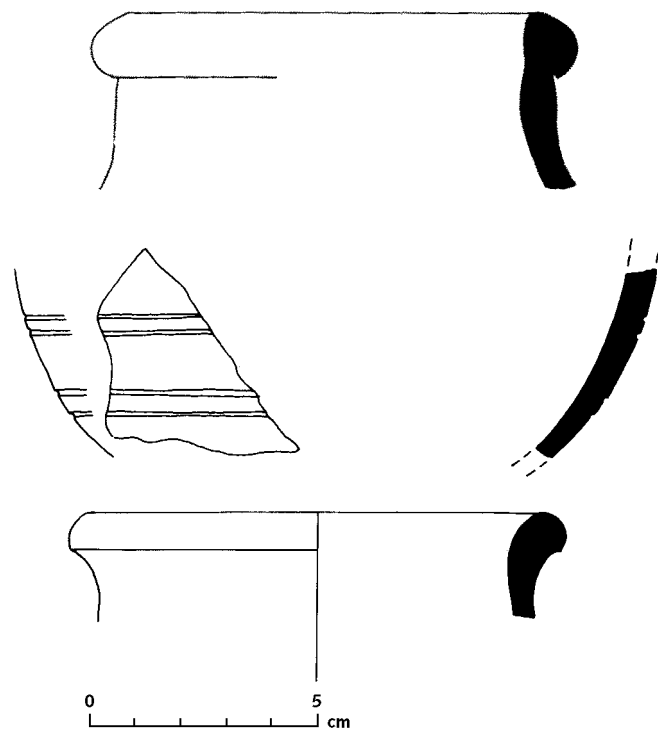


Fig. 54. Ceramic material from the surface of g 2088.

Three fragments of ceramic vessels were also found on the surface of the mastaba (see fig. 54). The rolled rim and neck of a soft marl clay jar had a few small inclusions of mica, shell, and bone, and

A CEMETERY OF PALACE ATTENDANTS

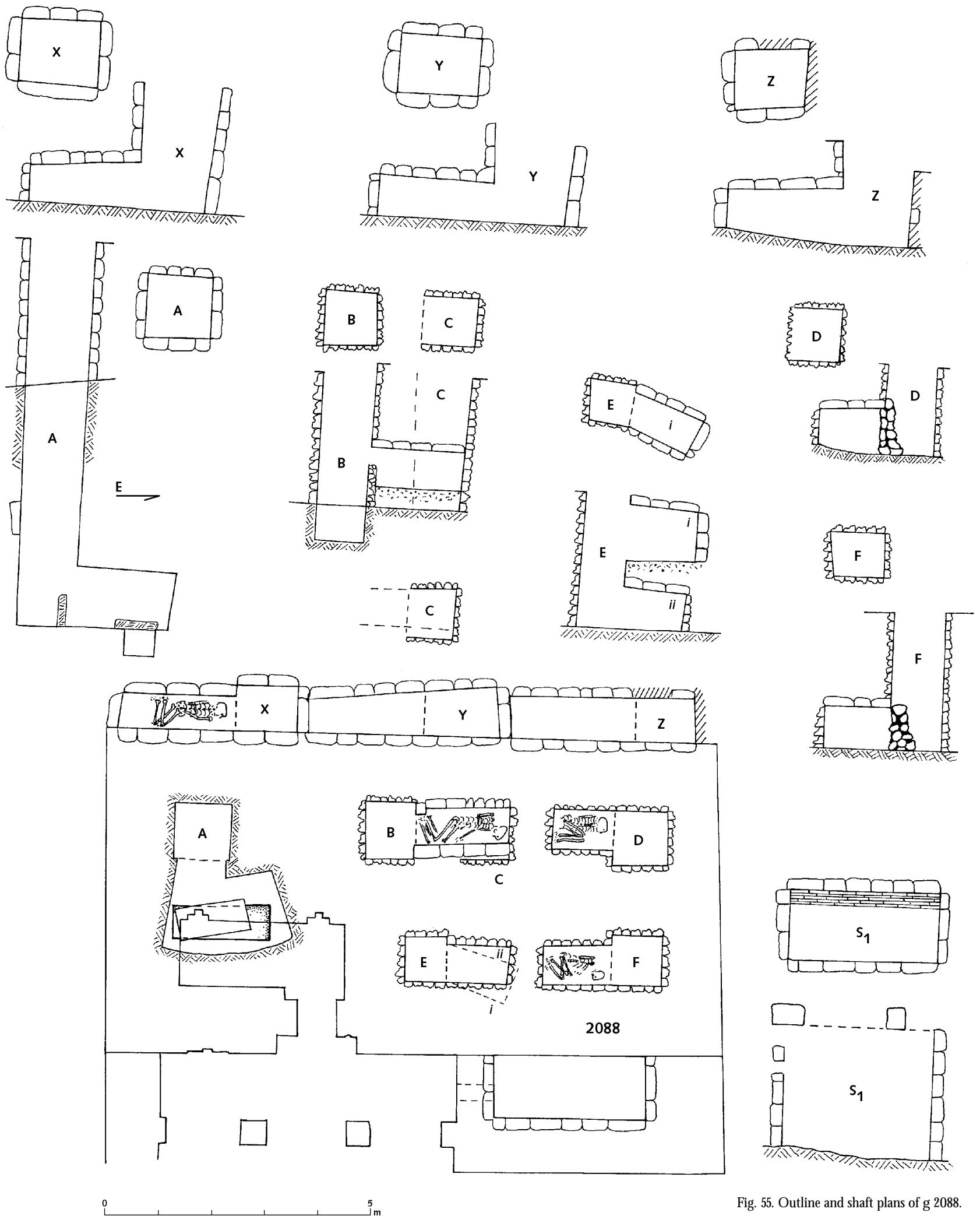


Fig. 55. Outline and shaft plans of g 2088.

very occasional straw cavities. The core of the clay was pink, but the surface was creamy white, and the exterior was whiter still, perhaps as the result of efflorescence. Another fragment comes from an open bowl with incised horizontal decoration. The fabric is mixed, and the clay appears to have been evenly fired, and perhaps over-fired. The third fragment is a cup or bowl with very thin sides and a thicker flaring rim. It had a fine Nile Silt fabric, with a dense temper of crushed bone or shell, and its outer surface was burnished red.

Architecture

Mastaba g 2088 was built on an independent site, and was probably among the earliest in the cluster (fig. 55). It was probably built simultaneously with 2089, the undecorated mastaba behind it, because their dimensions and plan are almost identical, and they are aligned.

It was built in several phases, but retained its orientation to the east and south, probably because northern access had already been blocked by the time of Phase ii by other constructions. The earliest form of 2088 was identical to 2089 to its west: a rectangular mastaba with stepped (z-masonry) facing, with a recessed entrance in the southern half of its eastern facade giving onto an "L"-shaped offering chapel with two false doors. Like 2089, the principal shaft was built directly behind the southern false door, with a burial chamber oriented towards the chapel. The northern false door has no serdab slot just below the lintel as 2089 does; instead there is a shaft directly behind it (see below).

Both false doors in the L-shaped chapel are of single blocks of stone. The southern example has outer jambs 10 cm wide, and a tablet of 36 cm wide x 40 cm high without apertures, set back 10 cm from the outer jambs. The lower lintel is also set back from the outer jambs, although less so, and is 20 cm high. Below it, the inner jambs and the niche are all 12 cm wide, the jambs being set back further from the lintel and the central niche an additional 12 cm deep. The base of the drum lintel is 15 cm below the base of the lower lintel. The south door is similarly proportioned, giving an impression of verticality and depth. The jambs do not diverge noticeably from the vertical. Notches in the upper courses of the north and south walls of the chapel above the top of the false doors suggest that both these doors and the scene between were topped by a single projecting lintel, like that in 2091.

Before the end of Phase i, the original mastaba was expanded by the addition of a serdab to the east of the north end of the eastern facade, creating a new eastern facade, also cased in stepped masonry. The recessed original facade around the doorway was transformed into the back wall of a portico by a stepped spur wall extending the southern facade of the mastaba. The abutment of the stepped masonry additions to the original mastaba can be clearly seen in both the north and the south faces of the mastaba (see pls. 25d and 136). The portico had two square columns set slightly back from the line of the new facade and two pilasters set level with them on the end walls. The serdab slot opened in the north wall of the portico recess. It was horizontal, about 25 cm high by 30 cm wide. It is difficult to date this addition, although the reconstruction of the lintel of the portico sug-

gested below implies that it was done by the original owner. A similar portico was added to the north side of 2092+2093 early in Phase ii.

The next addition is almost certainly to be dated within Phase ii. It is a serdab built against the north wall of 2087, which had in turn been built against 2088's new eastern facade, extending south to the edge of the portico and east along 2086 and the wall enclosing its new courtyard. The new serdab incorporated the northern pillar of the portico as its southwest corner. Its slot opened at the eastern end, presumably oriented to be accessible to the path that ran south between 2230 and 2085, leading to the southern cemetery. The slot was narrow and vertical, 30 cm high and only 8 cm wide at its outer edges, and widened only slightly inside.

The final alteration converted the rectangle of space east of the portico as far as the entrance to 2087 into an open courtyard. It left only a very narrow space in front of the slot of the serdab built in the preceding phase, which is the principal argument for interpreting these two stages as sequential rather than simultaneous. The placement of its door at the southern end of the east wall of this enclosure suggests that traffic was again perceived as coming from the southeast. This would date the extension to Phase iii. Only a few courses of the walls built around the court are preserved, but they seem to have been of u-masonry, rather than the stepped z-masonry used for the earlier parts of the building. They may never have extended to the full height of the mastaba. This area was almost certainly never roofed, as its width is too great to have been spanned by limestone blocks.

This extension was almost certainly built by Pehen-Ptah, the son of the original tomb owner, who is depicted on one of the doorjambs of the entrance to the new courtyard. To judge from the area cut away for the drum lintel, he faced into the chapel, raising his hand in greeting to his father. He is presumably also responsible for the orthostats facing and leveling the doorway to the original chapel (pls. 27a-c, and 30b), and the false door at the southern end of the portico, both of which show the same vein of soft whiter limestone that appears in the east wall of the court (see pl. 25 b-c). This filling in of the door recess would not have been necessary before the portico was converted to an internal space by closing off the southern approach with a wall. This relationship has implications for the dating of the whole cluster, since apparently the time between the beginning of Phase i and the beginning of Phase iii did not extend beyond two generations.

Pehen-Ptah's false door (pl. 27b) was in marked contrast to that of his father, being less deep and less vertical. Again, however, an upper lintel is missing. The door is 30 cm north of the south wall of the courtyard, and seems to angle right at the bottom following its slight batter. The outer jambs are 18 cm wide, and the tablet is 55 cm wide x 40 cm high, and flanked by apertures 7 cm wide and 3 cm deep. Below a lintel 17 cm high are 28-cm-wide inner jambs, and a central niche 12 cm wide. The drum lintel extends 12 cm below the base of the lower lintel. The left edge of the right inner jamb is noticeably bowed, narrowing the central niche. There is considerable plaster on and around the false door, but no discernible decoration.

Shafts and Burials

Shaft a (pl. 33c) had a deep rock-cut chamber with a burial pit cut in the floor. The lid of the pit was two slabs of stone. The southern slab was in place, but the northern one had been moved aside. The pit was empty, but fragments of bone were found in the chamber.

Shaft b descended into the bedrock, but the chamber itself was built in the fill, with its floor 30 cm above the surface of the bedrock. The blocking wall, built of rubble and mud, had been broken away at the top. The chamber contained a skeleton with contracted legs (Reisner calls it “half contracted”). This burial may be connected to the small false door of *ḥntjw-š* that was set into the northern embrasure of the door to the chapel.

Shaft c appears to be less of a burial shaft than a construction shaft or an access shaft to the chamber of shaft b. It has no separate chamber, and the wall separating it from shaft b has now collapsed.

Shaft d had a small rubble-built chamber built on the surface of the bedrock. It was blocked with an intact rubble wall, and contained a tightly contracted skeleton (pl. 34b).

Shaft e (pl. 34a) had two chambers in its north face. The lowest, E(2) rested on the bedrock and was built of rubble. The upper chamber, E(1), rested on fill, some directly over the roof of E(2). Both were open and neither contained human remains or grave goods. This shaft might also have been constructed in conjunction with the stela of *ḥntjw-š* in the northern embrasure of the chapel entrance; but shaft b is an equally likely candidate.

Shaft f was very much like shaft d, both in form and contents. The chamber and blocking were both constructed of rubble, and the skeleton in the chamber was tightly contracted (pl. 34c). (Reisner calls it “contracted.”)

Shafts x, y, and z were built to the west of 2088 and the east of 2089. Each had a well-built masonry chamber with a bedrock floor on the south of the shaft, with no surviving blocking. Despite the lack of blocking, a skeleton with contracted legs was preserved in the chamber of shaft x (pl. 35a). An alabaster fragment of the pleated kilt of a life-sized statue was found in the debris in the same shaft (38–4–31; fig. 42). Shafts y and z contained no human remains, but the architrave block (pl. 152c) inscribed with the title *jmj-r st ḥntjw-š [pr-ḥ]*, mentioned above, was found in the fill of shaft z.

Based on walls noted in our 1990 report to the EAO, a seventh shaft was excavated directly behind the northern false door sometime before July 1994. Its masonry faces were coated with mud plaster in which finger impressions were clearly visible. I could obtain no information about its contents. Based on the Reis’s record of a break in Shaft a (p. 83 above), the chamber was probably to the north.

Date

The earliest part of this tomb can be dated iconographically to the reign of Niuserre. Construction and modification by the tomb owner and his son continued into Phase iii, and thus probably into the reign of Unis.

Decoration of the Chapel

With the exception of the pillars of the portico and the block that remains of its lintel, all decoration in the chapel of 2088 was recorded by tracing enlarged photographs and, where possible, collating the drawings with the remains. The lintel fragment was recorded by direct tracing, since the excavation photograph omits the left edge. The pillars were also traced directly, since the decoration seems to have gone unnoticed by the Reisner expedition and no excavation photographs were taken.

The earliest preserved decoration in the chapel of 2088 is the raised relief decoration carved in the plaster coating the L-shaped chapel of the first building stage, although some additions to this decoration may have been made later.

False doors. Decoration survives on only the northern of the two false doors (pls. 26a–c and 146a), and only at the very base of the outer panels where the plaster survives: on the right ... *šḥd ḥntjw-š*³⁵ *Kḥ-ḥnt*, “... inspector of [palace] attendants;” and on the left ... *pr-ḥ Kḥ-ḥnt*, “... of the palace, Ka-khent.”

West Wall. The wall between the false doors has been disassembled and the blocks were found lying in the courtyard to the east. They were reassembled on paper and are so shown in pls. 29 and 148. At the left, the tomb owner can be seen seated at a table of tall loaves. He wears a long wig, a beard, a broad collar, and a wrapped kilt. With one hand he clutches a handkerchief to his breast; with the other he reaches out to the table. Before his face are his name and titles: *šḥd ḥntjw-š pr-ḥ, ḥḥ-nswt Kḥ-ḥnt*, “inspector of palace attendants, king’s acquaintance, Ka-khent.” Beneath the offering table is a man on a much smaller scale, presenting a foreleg, presumably derived from one of the two animals shown in butchering scene to the right. Above this is a register showing two men presenting incense and strips of cloth, and behind them, two pairs of men carrying trays of offerings. Another pair is similarly occupied in the register above, followed by a man carrying something on his shoulders. These figures are sandwiched in between the oversized offerings that entirely fill the upper register. The first and last of the three men in the third register are labelled with what are probably personal names: *Rḥ* (or perhaps *Rmḥ*) and ... *nn-...-kḥ-n* (perhaps Ka-en-tjenent?). These texts are in sunk relief, and may have been added to the scene some time after its original production.

East Wall. The scene on the east wall opposite is still in place, though it is now considerably more fragmentary than the photograph taken at the time of excavation (see pls. 28 and 147). It also shows Ka-khent seated before a table of offerings, in this case on the right and wearing a starched triangular kilt. The vertical lines under his chair, which would not fit his own legs, probably represent the legs of his wife or mother seated beside him. There is only a single trace remaining of the text in front of his face. The two upper registers are again filled with oversized offerings, and below them are two pairs of men bringing trays of offerings. The lowest register shows a

³⁵ The reversal of the *t* of *ḥnt* and the final *š* is not unusual.

table bearing a bird directly beneath the table, and to its left, a seated man labeled *z3.f smsw*, “his eldest son,” whose name has been lost, but who has been given a further title in sunk relief directly before this text: *hntj-š pr-ḳ*.³⁶ This may be the son Pehen-Ptah who is responsible for later constructions in this tomb, already a member of the hierarchy in which he was to surpass his father. Seated behind him is a figure playing a harp, labeled *z3.f...hw*, “his son(?) ...khu.” (The text is faint enough to allow the possibility that this was a daughter.) The second harpist appears to be female, as does the name attached to the figure, so the caption should probably be restored *z3[ḫ].f St.s-k3w*, “his daughter Seteskau.” The two women seated behind her are clearly daughters, labelled *z3.f smsw[t]*, “his eldest daughter.” The first appears to be named *Nfrt-sr(?)*; the last two signs are uncertain, and it would be tempting to read the signs *Nfrt-jnt*, equating her with the woman who is sieving grain in the double model 38-4-2.³⁷ The second is labeled with an intrusive sunk name that partly obscures the *smsw* sign, *Nj-ḥ-Hwt-Hr*, Niankh-Hathor.

The north wall seems to have been plastered, so presumably the south wall was as well. No decoration survives, however, on either wall.

A drum lintel in the Field Museum of Natural History in Chicago (accession number 31733) bears the name *šḫd hntjw-š pr-ḳ K3-hnt*.³⁸ The name is not rare, but it is more often written with a *k* than the *k3* sign used on the Field Museum’s drum and in 2088. Given the identical title, it is tempting to restore this lintel over the entrance to the L-shaped chapel of 2088. The drum lintel’s measurements, 79 cm in length, 28 cm in height, and about 10 cm deep, would not conflict with such a restoration. The arrangement of the signs of the title of the drum is identical to that on the architrave of Ka-khent’s son. (Ka-khent’s own texts spell the title in a variety of different ways.) If it is from this mastaba, however, it must have been removed in antiquity, since it was purchased in Cairo in 1898. The drum may also derive from another mastaba altogether.

Pillared Portico. Decoration is more scattered in the later phases of the mastaba. The two pillars of the portico are both inscribed with sunk relief figures of a man in a starched kilt, apparently empty-handed (pl. 146b). The decoration on the northern pillar is still partially obscured by the later serdab. These pillars were probably spanned by a lintel, of which the left-most third is preserved in a fragment bearing the raised relief inscription ... *[j]m3ḫw hr nḫr ḳ K3-hnt*, “... venerated before the great god, Ka-khent” (pls. 30a and 149). The dimensions of this piece correspond to the dimensions of the pillars and it has a protrusion at the bottom left that would fit into a recess in the top of the southern column. It also has what appears to be half of a butterfly joint on the underside of this protrusion. If this

restoration is correct, it would imply that 2088.S1 was constructed by Ka-khent himself.

It would be tempting to see the block of similar dimensions bearing the title *jmj-r st hntjw-š [pr-ḳ]*, “assistant overseer of [palace] attendants” found at the top of shaft 2088 z (pl. 152c), as part of the right span of this same lintel, since it would imply that the expansion of the mastaba was coincident with a promotion; however, this inscription was in sunk rather than raised relief. If it was a part of this lintel, one must assume that the title was acquired after its erection and was changed in a different style of carving, just as additional names and titles were added in sunk relief to the raised relief scenes in the L-shaped chapel. While this is possible, it seems simpler to assume that this block came from a part of the mastaba built by Ka-khent’s son, Pehen-Ptah, who is known to have had that title, or from elsewhere in the cluster.

A secondary false door (pl. 27b) was placed in on the west wall of the portico left of the door to the L-shaped chapel. It has a broad tablet and broad inner jambs, and a narrow central niche and apertures, but no relief decoration. Its surface was covered with plaster; it may have been decorated in paint. To the right of the door, the filling blocks are decorated with a standing figure of a man in sunk relief, presumably either Ka-khent or Pehen-Ptah (pls. 30b and 150). He wears a wrapped kilt, a long wig, and a beard, and carries a staff and *šm* scepter. Although the figure is well carved and traces of red paint remain on the feet, it seems not to have been entirely finished, since the lower half of the staff has not been carved, nor has the segment of the *šm* scepter that extends from the hand to the body.

Courtyard. The builder of the second serdab is uncertain, but the wall enclosing the courtyard was almost certainly built by Pehen-Ptah, who built the doorway. The northern doorjamb, which is now displaced but can be restored with certainty based on the position of the notch cut to carry the drum lintel, bears his name and figure in raised relief (pls. 31a and 151). He strides into the courtyard, his right hand raised in greeting to his father, while his left hand holds a handkerchief. He wears a starched triangular kilt, a broad collar, a short wig, and a beard. The text behind his head reads *jmj-r st hntjw-š pr-ḳ Ph.n-Pth*, “assistant overseer of palace attendants, Pehen-Ptah.” This reversal of direction is very rare, but does occasionally occur.³⁹ In this case, it probably reflects the son’s relationship to his father, the original owner of the tomb.

Another block (pls. 31b and 152) bearing the same name and explicitly identifying him as the son of the tomb owner reads *z3.f šḫd hntjw-š pr-ḳ Ph.n-Pth*, “his son, the inspector of palace attendants, Pehen-Ptah.” Pehen-Ptah here bears a lower title than on his doorjamb, so it may be part of an earlier construction in the mastaba. This piece is crudely finished and carved in sunk relief; and there is a major scribal error in its badly spaced hieroglyphs (the name is actually written Pth-Pth, although space has been left for the uncarved *n*

³⁶ Note that the reversal of the *t* and the *š* are exactly parallel to the spelling on the northern false door.

³⁷ Such an occupation for the daughter of a tomb owner is less unlikely than it may at first seem. Other models in this tomb depict two ka-priests, one of whom is probably the eldest son of a neighboring tomb owner and the other a woman with a small intrusive false door in the courtyard of this mastaba. See Chapter 4.

³⁸ I am indebted to Frank J. Yurco, of the Field Museum, for this information, and for his hand copy of the inscription.

³⁹ Harpur, *Decoration in Egyptian Tombs*, p. 53 cites two examples: *Kw-nswt*, published in S. Hassan, *Giza 2*, pp. 83–84, dated to the late Fourth or early Fifth Dynasty; and *Jn-ks.f*, published in S. Hassan, *Giza 6/3*, p. 119, and dated to the latter half of the Fifth Dynasty. Therefore this extension probably dates to the late Fifth Dynasty.

and an attempt has been made to obliterate the *t*). The block is only 20 cm thick, too thin to serve as a lintel. The top half of its left edge protrudes 5 cm beyond the bottom half, so it was presumably meant to fit into something; it is difficult to imagine where it could be placed. Reisner considered it to be the lintel of the doorway to (a), which is structurally unlikely; there is no indication whether his restoration was based upon the block's position at the time of its excavation or simply the assumption that a lintel must have come from the most obvious doorway.

The only other decorated part of the tomb is an intrusive false door carved in crude sunk relief and placed to the right of the inner embrasure of the door (pls. 31c and 152b). Traces on its upper edge indicate that its tablet was decorated with the standard figure seated before an offering table. Below, its lower lintel is inscribed *hm-k3 nb.j-m-^cs*, “the ka-priest Ankhiaemes”⁴⁰; its right jamb reads *jmshwt nb*, “venerated [before her] lord;” and on the left jamb is *htp-dj-nswt htp-dj-jnpw n k3 n [hm]-k3...*, “May the king give an offering and may Anubis give an offering, for the ka of the ka-[priest]...” This woman's name is also attested on a model of two women processing grain (38-4-2), where the figure so labeled is pounding grain. This suggests that the date of its erection was not more than a generation after the death of the owner of 2088.

Tomb Owner and Dependents

Titles of Ka-khent:

- ... *pr-^c* (false door)
- ... *t shd* (false door)
- shd hntjw-^s pr-^c; rb nswt* (west wall)

⁴⁰ The name, “I live from her hand” is a common form. What looks rather like a *nb* basket before the *s* sign may be a mistake, or possibly just a break.

Family:

wife: may be shown seated behind him on the east wall (There is a vertical trace that can only be the front of the leg of a second figure, and the space is adequate for such a restoration.)

daughters: *z3[t].f St.s-k3w* (east wall)

z3.f smswt Nfrt-sr(?) or *Nfrt-jnt* (east wall)

Nj-^cnb-Hwt-Hr (sunk relief on east wall)

son: *z3.f Ph.n-Pth* (lintel, doorjamb, possibly chapel)

hntj-^s pr-^c z3.f smsw ... (east wall; initial title added)

child: *z3[t?].f ... hwt* (east wall)

Titles of Pehen-Ptah: *jmj-r st hntjw-^s pr-^c* (doorjamb)

z3.f shd hntjw-^s pr-^c (lintel)

Lintel with (sunk) *jmj-r st hntjw-^s* may belong to either or neither of the principal tomb owners

Other people mentioned:

in sunk relief on west wall: ... *nm-...-k3-n*

Rt or *Rmt*

in sunk relief on east wall, before harpists: *hntj-^s* (name lost)

False door (right recess of door to inner chapel): *hm-k3*

nb.j-m-^cs

Statue of seated man (38-4-1): *Nfr-hn-nswt*

Statue of seated woman (38-4-9/15/25): *hm-k3 Nnj*

Female servant figures:

38-4-2 *nb.j-m-^cs* pounding grain (= owner of little false door)

38-4-2 *Nfrt-jnt* sifting grain (= daughter on east wall?)

Male servant figures:

38-3-3 *Stj-mw* straining mash(?)

38-3-4 *Htp.n.s(?)* straining mash

38-4-3 *hm-k3 N-n-^cnb* carving goose (= eldest son of Redi)

Conservation (Pamela Hatchfield)

Access to the chapel is not restricted. Some recent mechanical damage was noted, and the chapel would probably benefit from some restriction of public access. The chapel has not been reconstructed in any way.

Inside the chapel, the false doors in the west wall show the remains of plaster and mortar, but are largely detached from the adjacent walls. The west wall of the chapel, between the false doors, has been completely dismantled, and is probably the source of the blocks now littering the courtyard to the east. The east wall of the chapel is still in place, although only fragments of its plaster facing survive. Lines of carving are visible both in the plaster and in the stone.

Plaster remains on the false door set into the facade of the original mastaba, but no decoration is now evident. The surface is very weathered and largely delaminated but still in place. The jambs and pillars of the portico covering this external false door show remains of plaster in a similar condition. To the north of the door, the large figure shown in sunk relief is still fairly finely finished within the sunk area, but the raised surface is quite rough. Traces of mortar remain in the joints between the large stone slabs into which this figure is carved. Large amounts of debris are present in this area.

Several decorated blocks lie face up in the open courtyard to the south. Most of them show mechanical damage, weathering and delamination. In their present state, however, turning them so that the decorated faces are not exposed would dislodge the loose fragments of decorated plaster still adhering to them, so they were left in their current positions.

SUBSIDIARY MASTABAS

g 2088a and g 2088b

Summary of Reisner's Description

2088a

small mastaba intruded in southern half of pillared portico

Mastaba type: xi c(1)

1.9 x 1.9 m

area: 3.61 sq. m; proportion 1/1

height 0.64 m

facing masonry type: [u]

Chapel type: (9d); east face has no niche

Shaft a: 0.8 x 0.5 m; 0.8 m lined with rubble; ends at rock

chamber type 8 a(1) on west; 1.5 x 0.55 m; height 0.65 m

area 0.82 sq. m; capacity 0.53 cu. m

passage 0.55 x 0.2 m; height 0.6 m

open and empty

2088b

mastaba intruded in NE corner of court

Mastaba type: xi c(1)

in court: 1.35 x 1.3 m; between serdab 2 and east wall: 1.55 x 0.8 m

area: 2.99 sq. m

facing masonry type: [u]

Chapel type: no niches

Shaft a: 0.8 x 0.8; 1.4 m lined with crude brick on south and west, uses

existing masonry east and north; ends at rock

chamber type 8 b(1) on north; 1.2 x 0.7 m; height 0.7 m

area 0.84 sq. m; capacity 0.58 cu. m

passage 0.2 x 0.55; height 0.7

blocking type v d+e(2) intact

burial: contracted skeleton of a child, partly decayed; no objects

Excavation

These two subsidiary mastabas, 2088a and 2088b, were uncovered in the course of excavating the courtyard of 2088. The existence of 2088b is noted in the Reis's Diary on April 15, 1938; 2088a is not mentioned but was presumably discovered earlier. Neither of these mastabas had interior chapels; surrounding finds were registered as from 2088.

Architecture

g 2088a was built intrusively in the south end of the portico of the chapel of 2088 (fig. 56), incorporating its southern pillar as part of its

northern facade (pl. 27a). The mastaba was faced with a rough masonry wall; it is not preserved high enough to determine whether it is battered. Its eastern side extends into the courtyard, and Reisner noted that although the eastern facade was exposed, there was no trace of a cult place.

g 2088b was also intrusive, built between serdab 2 in the courtyard of 2088 and that courtyard's southern wall (pls. 5a and 25c). This narrow space had clearly been left open to allow access to the slot of the serdab, on its east face; 2088b obstructed that access. The mastaba extends out into the courtyard 1.35 m, and its southern and western faces are rubble walls. No cult place was visible on either of these faces; the other faces were against earlier constructions.

Shafts and Burials

Shaft 2088a a was a small rubble-built shaft and a masonry chamber using the false door in the facade of 2088 as its western face. It was found open and empty.

Shaft 2088b a was partially built of rubble, but gave access to a chamber built of pre-existing masonry walls. It was blocked by a leaning wall of one slab packed with rubble, and contained the partly decayed contracted skeleton described by Reisner's notes as a child, but which appears from the photograph (pl. 35b) to be fully adult.

Date

g 2088b was built in front of a serdab slot, filling an area between that serdab and a wall that was built during Phase iii of the cemetery's development. It should thus probably be dated to the reign of Unis or later. The obstructive choice of location relates it to several other tombs that I have assigned to Phase iv, which may date to the beginning of the Sixth Dynasty.

g 2088a was built in front of the false door in the portico of the mastaba. There are no indications of date, but it is likely from the fact that it blocks access to that false door that it also dates to Phase iv.

A CEMETERY OF PALACE ATTENDANTS

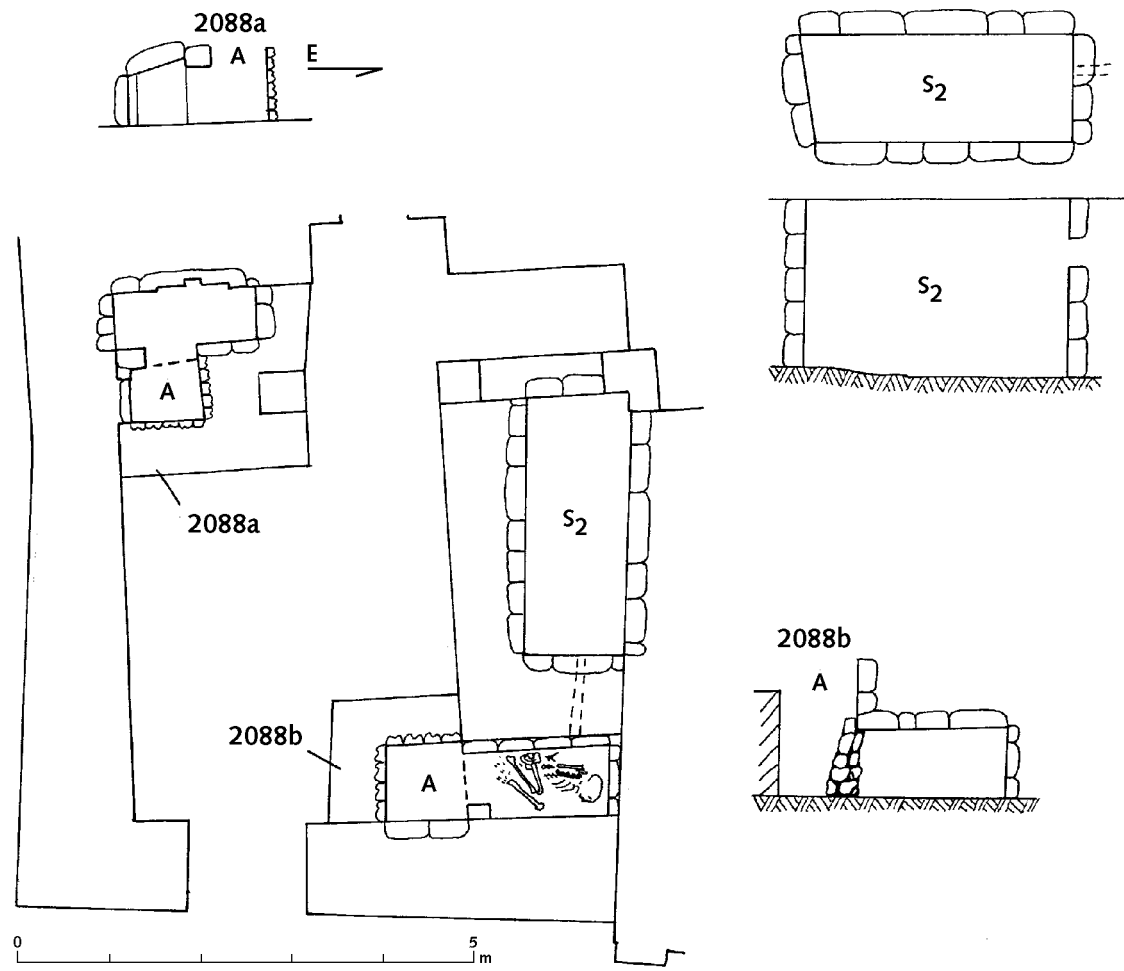


Fig. 56. Outline and shaft plans of g 2088a, g 2088b, and g 2088 S1.

THE TOMB OF NEFER-KED: Mastaba g 2089

Summary of Reisner's Description

- Mastaba type: vii [b] (1)
 10.4 x 5.3 m; height 2.10 m
 area: 55.15 sq. m; proportion: 1/1.96
 area after encroachment by 2091 extension: 41.37 sq. m
 facing masonry type: [z]
- Chapel type: (4b) interior offering room
 2.87 x 0.9⁴¹ m
 area 2.58 sq. m; proportion: 1/3.18; relation 1/21.37⁴²
 south monolithic false door
 north recess 0.45 x 0.05 m; serdab slot [under lintel of false door]
 doorway embrasure: 1.5 x 0.28 m
- Serdab: 1.35 x 0.6 m
- Shaft a: 1.3 x 1.3 m; 1.4 m (4 courses) lined with masonry; -2.95 in rock
 chamber type: 6 a(2) on east. 1.75 x 0.9 m; height 0.9 m
 area 1.57 sq. m; 1.41 cu. m
 blocking type: v e+(2) intact
 coffin: plain wooden box, 1.55 x .70 m; .57 m high
krst lid, .15 m high; thickness of south end, .085 m
 burial: half-contracted skeleton wrapped in linen
- Shaft b: 1.2 x 1.2 m; 1.5 m lined with rubble; ends at rock
 chamber type: 7 b(1) on west. 1.15 x 0.35 m; height 0.5 m
 area: 0.4 sq m; capacity 0.2 cu. m
 burial chamber built into base of shaft; no separate blocking
 burial: leg-contracted skeleton, young, partly decayed
- Shaft c: 0.9 x 1.0 m; 1.6 m lined with rubble; ends in bad rock
 chamber type: 8 b(2) on south. 1.1 x 0.75 m; height 0.75 m
 area: 0.82 sq. m; capacity 0.61.
 blocking type: iv e, two vertical slabs bound with mud
 burial: contracted skeleton, partly decayed
- Shaft d: 0.9 x 0.8 m; 1.6 m lined with rubble; ends at bad rock
 chamber type: 8 b(2) on west. 0.75 x 1.2 m; height 0.75 m
 area: 0.9 sq. m; capacity: 0.67 cu. m
 open and plundered; bones of child in debris
- Shaft e: 0.95 x 0.95 m; 1.7 m lined with rubble; ends at bad rock
 chamber type: 8 b(2) on south; 1.1 x 0.7 m; height 0.75 m
 area: 0.77 sq. m; capacity 0.57 cu. m
 blocking type: v e+(2)
 burial: tightly contracted skeleton; decayed wood, perhaps
 from a coffin
- Shaft x: 1.0 x 0.95 m; 2.3 m (5 courses) lined with masonry; ends at rock
 chamber type: 8 b(2) on south; 1.9 x 0.7 m; height 0.95 m
 area: 1.33 sq. m; capacity 1.26 cu m
 open and empty

⁴¹ The chapel is in fact 1.07 m deep. Floroff seems to have measured the interior wall of the intrusive burial chamber.

⁴² This entire line is incorrect, due to the incorrect depth of the chapel. It should have read "area: 3.07 sq. m; proportion 1/2.7; relation 1/17.9."

Excavation

Excavation east of 2091 was begun on March 30, 1938. After the removal of sand, limestone debris, rubble, and pebbles, the outline and shafts of 2089 appeared on April 2. According to Reisner's account,⁴³ it first appeared that 2089 had been built against the east wall of 2091, but "the examination of the foundations by Mohammed Said" showed that 2091 was built over 2089 and was thus subsequent to it. Further clearance on the east face of the mastaba involved removing the same type of matrix with the additional components of red debris and potsherds. The chapel seems never to have been entirely cleared, since a secondary shaft and burial chamber was built into it and the walls of this are still partially intact.

The preliminary clearance of the shafts took place on April 2 and 3, and the clearance of the burial chambers continued intermittently with pauses for photography until April 27. Shaft a was filled with limestone debris, red debris, pebbles, and rubble; toward the bottom, white limestone debris also appeared. Its blocking was intact. The fill of Shaft b had the same components, with the exception of the white limestone, and its blocking was also intact. The burial chamber was built into the western half of the shaft bottom, and the chamber roof was removed to open the burial chamber. Shafts c, d, and e had the same fill. The blocking was intact in both shafts c and e. Shaft x was filled entirely with drift sand. It had no blocking and was empty.

Finds

Aside from the bones from the shafts, which were registered as 38-4-27, 38-4-17, and 38-4-23 through 38-4-25, the only finds were the coffin and alabaster jar found in shaft a.

38-4-33 The coffin was wooden, with a barrel-vaulted top. One of its sides was removed to allow *in situ* photography of the body. It was left in place

38-4-32 The alabaster jar (fig. 57) bore the inscription *šḥd ḥntjw-š pr-ḡ Nfr-kd*, "inspector of palace attendants, Nefer-ked." It was filled with resinous material

Architecture

g 2089 was built as a standard rectangular mastaba with stepped facing and an L-shaped offering chapel (fig. 58). The chapel had two small false doors. In the northern false door a small trapezoidal slot cut in the top of the panel gave access to the serdab (pl. 36b).

When the extension of 2091 was built, the facing and fill of 2089 was removed to a level below the top of its chapel walls (which were left in place. This seems to point to an abandonment of the tomb, although in fact all the shafts were eventually occupied.

The placement of this extension wall of 2091 across shaft b and over the corner of shaft c (pl. 40d) is clear evidence that these shafts were built, and probably sealed, prior to the beginning of Phase ii, when the wall was built. This would contradict Reisner's conclusion that most shafts date to the Sixth Dynasty. (He assigns shaft c to type 8, which he considers to be a Sixth Dynasty form, although it clearly is not.)

⁴³ *Giza Manuscript*, Chapter L, p. 139.

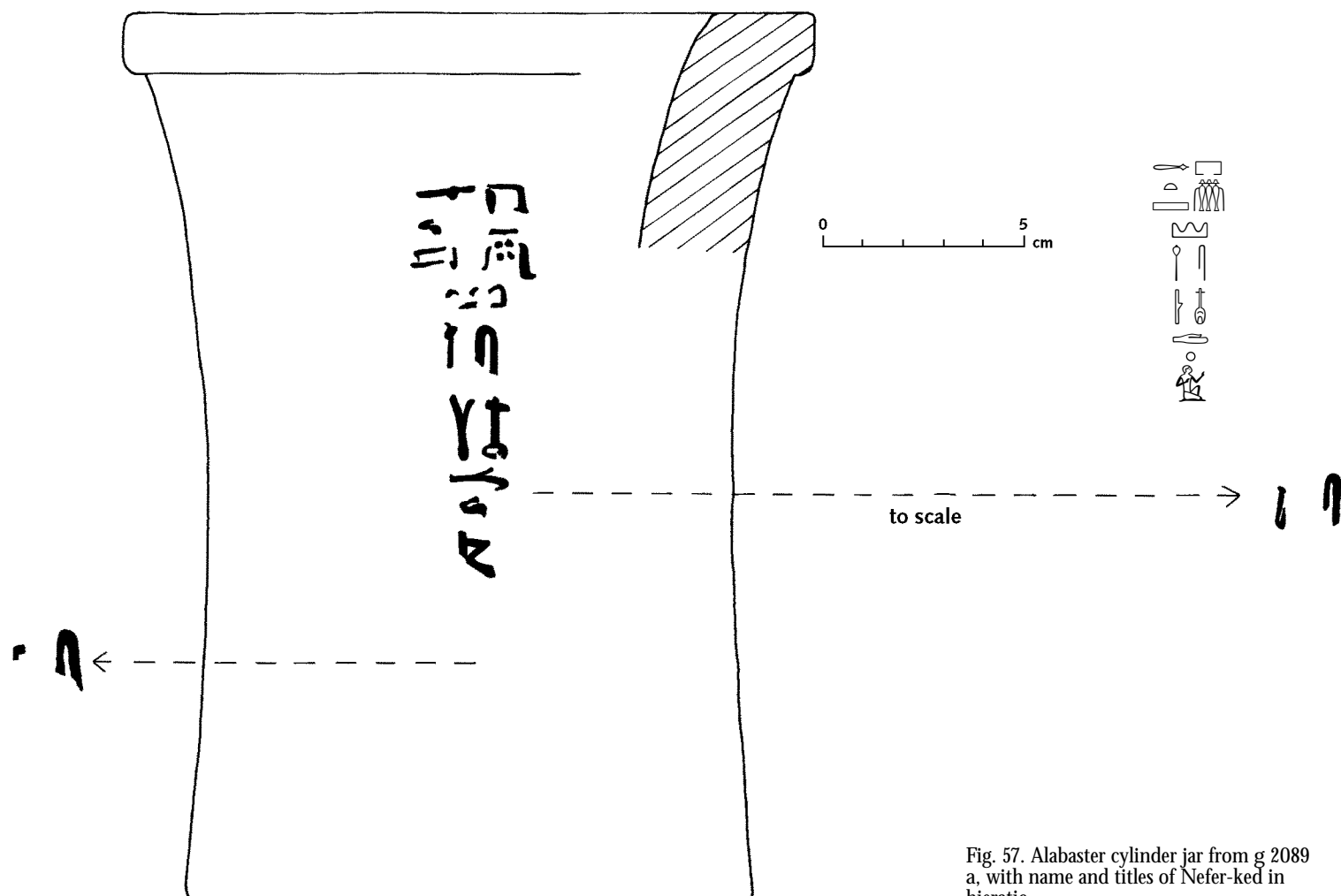


Fig. 57. Alabaster cylinder jar from g 2089 a, with name and titles of Nefer-ked in hieratic.

The intrusive shafts between 2088 and 2089 would have blocked access to the entrance, and also the passage from the path south of the mastabas. Since 2098, located along this passage, shows some signs of a southern approach, it is likely that they date to a later period. The date of the intrusive shaft built in the chapel of 2089 itself probably belongs to Phase iv.

Shafts and Burials

Shaft a had a chamber blocked with three leaning slabs, resting on limestone debris and a single course of masonry. The small chamber contained a wooden coffin with a *kerst* lid (pl. 37a). Inside was found a half-contracted skeleton wrapped in linen of which the mass is preserved. In the southwest corner of the coffin was an alabaster cylinder jar (see pls. 37b and 38a, and fig. 57), with resinous remains in the bottom. The coffin, though registered, was left in the shaft;⁴⁴ the cylinder jar is in the Museum of Fine Arts in Boston.

Shaft b had a small chamber built against the west side of the shaft itself, with a rubble wall supporting a roof of slabs (pl. 38b). In the chamber was a skeletally adult, leg-contracted skeleton. The bones were partly decayed (pl. 38c).

Shaft c had a simple rectangular chamber, blocked with two vertical slabs. It was roofed with stones and contained a contracted skeleton, partly decayed (pl. 38d).

Shaft d was open and plundered, but contained fragments of the bones of a child, according to Reisner. (It does not seem to have been photographed.)

The chamber of Shaft e was blocked with two leaning slabs set onto a rubble wall and bound together with mud. It contained a tightly contracted skeleton and fragments of decayed wood, perhaps from a coffin (pl. 39a).

Shaft x was built into the chapel itself, but was found open and empty.

Human remains were thus found in all the shafts belonging to the original mastaba, although shaft d had apparently been opened. Perhaps the neglected state of the mastaba and encroachments by 2091 and secondary shafts (2088 x, y and z block the entrance to the chapel, while 2089 x fills the chapel itself) discouraged tomb robbers from investigating the shafts.

Date

The mastaba of Nefer-ked was almost certainly built at the same time as its nearly identical neighbor, 2088, that is, during the reign of Niuserre. It was stripped down to its lower courses at the time of the

⁴⁴ Reis's Diary, p. 725.

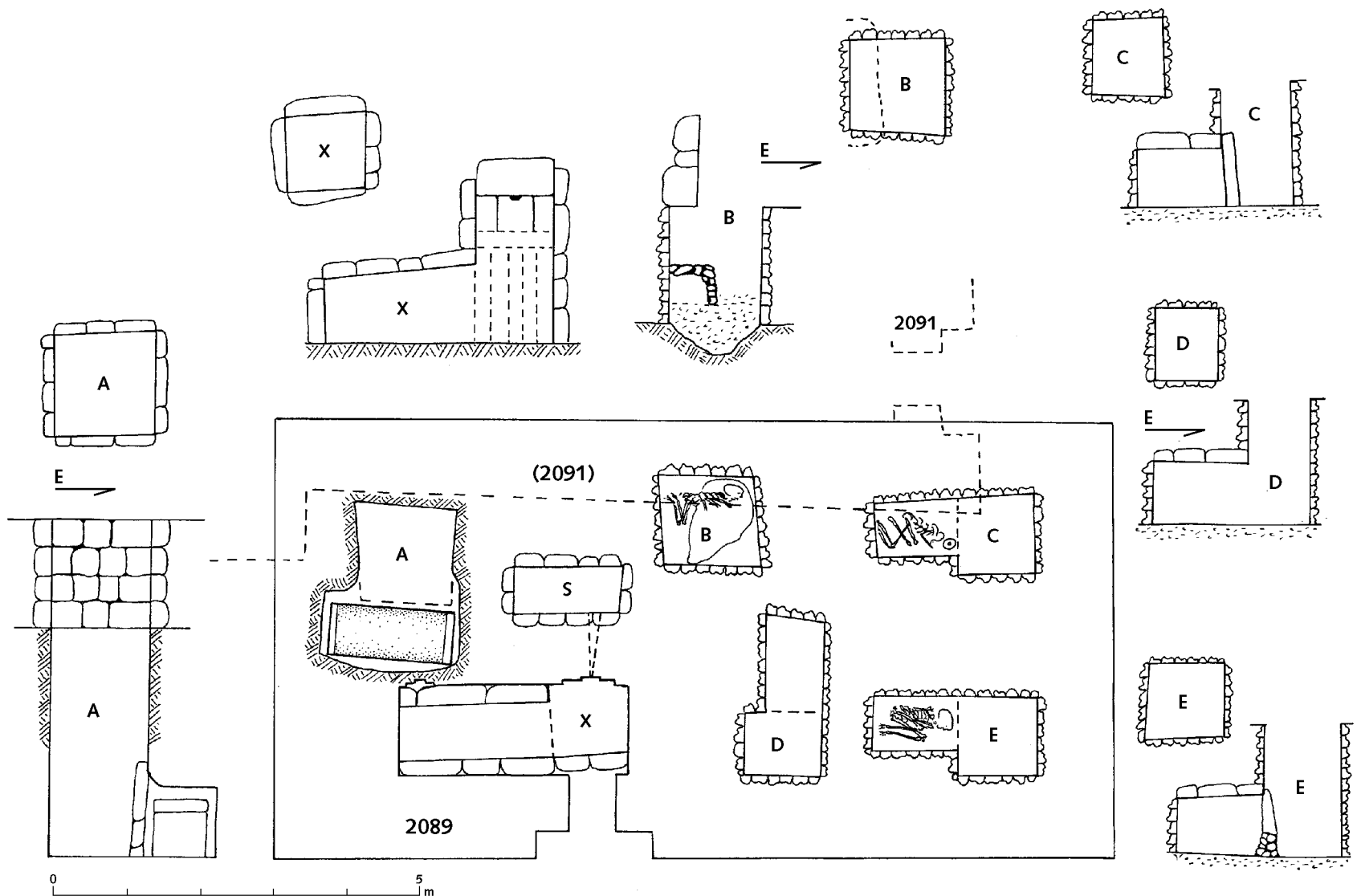


Fig. 58. Outline and shaft plans of g 2089.

first shift of orientation, Phase ii, which cannot be later than the reign of Izezi.

Tomb Owner

The tomb owner's name and title are known only from the inscription on the jar found in the principal shaft. The sole title mentioned, *shd hntjw-š pr-ḳ*, is consonant with the position and scale of the tomb and it has thus been assumed that Nefer-ked was the builder of 2089. The same name and title have been recorded in another larger decorated mastaba further west, in the Western Cemetery, g 1151. The owner of that tomb had a wife named *Hmt-Rc*, and bears the additional titles *rh nswt*, *hm-ntr Hwfw*, *w^cb nswt*, *hrj ššb*, *hm-ntr Rc m šsp-jb-Rc*, and *jmj-r st hntjw-š pr-ḳ*.⁴⁵ There is good precedent for the expansion of one's tomb upon receiving a promotion,⁴⁶ and it is

possible that Nefer-ked abandoned g 2089 and built a larger tomb to the west at this point. Such a reconstruction would explain the incursions that were made upon it by the owner of 2091 as early as the beginning of Phase ii. By this reconstruction, the body found in shaft a would belong to someone else, who appropriated both the principal shaft and a jar that had been abandoned along with the tomb. Other interpretations include the possibility that the jar was appropriated by an anonymous builder of g 2089. It is unlikely that there were two unrelated men named Nefer-ked serving in the palace *hntj-š* hierarchy during the reign of Niuserre.

⁴⁵ J.T. Dennis, "New Officials of the ivth to vith Dynasties," *PSBA* 27 (1905), p. 34; G.A. Reisner and C. Fisher, "Preliminary Report on the Work of the Harvard-Boston Expedition in 1911-1912," *ASAE* 13 (1914), p. 245.

⁴⁶ See, for example, my analysis of the construction phases of the tomb of Akh-meretnesut (g 2184) in D'Auria et al., *Mummies and Magic*, pp. 86-87.

ANONYMOUS TOMB: Mastaba g 2089a

Summary of Reisner's Description

- Mastaba type: x c(1): 3.2 x 3.95 m
 area: 9.58 sq. m; proportion 1/0.8
 facing masonry type: u
- Chapel type: (11c): 2.0 x 1.2 m
 area 2.4 sq. m
 monolithic false door in center of w. wall,
 0.55 m wide "inscribed with incised signs but illegible"
- Shaft a: 1.05 x 1.05 m; 1.3 m (5 courses) lined with masonry; ends at rock
 chamber type: 8 a(1) on west. 1.15 x 0.6 m; height 0.8 m
 area 0.69 sq. m; capacity 0.55 cu. m
 passage with south jamb 0.5 x 0.3 m height 0.65 m
 blocking type: v e+(2)
 burial: small tightly contracted skeleton
- Shaft b: 1.1 x 1.05 m; 1.4 m lined in masonry; -0.65 m in rock
 chamber type: 8 a(5) on east, not parallel to the shaft
 1.25 x 0.7 m; height 0.8 m
 area 0.87 sq. m; capacity 0.69 cu. m
 passage with two jambs: 0.5 x 0.3; height 0.65 m
 blocking type: v e(2)
 burial: contracted skeleton

Excavation

First partially exposed on March 5, 1939, 2089a was further excavated on March 11, when a covering of sand, limestone debris, pebbles and stones were removed. It was not completely cleared until March 16, when its chapel was cleared of sand, limestone debris, and pebbles. Shaft a contained dirty debris, potsherds, limestone debris, and rubble; shaft b contained the same materials, although potsherds were listed last in the description. (It is uncertain whether the ordering of the components of the fill indicates stratigraphic position or relative quantity, or indeed if the order is of any significance at all.)

Architecture

The mastaba seems to have been a simple subsidiary mastaba with a small recessed chapel, built in the corner between 2091 and 2089 (see pl. 39b, fig. 59). It was built after the beginning of Phase ii, and presumably before Phase iii, because otherwise the southern doorway of 2091 would probably have been reopened at that point.

The walls of the mastaba and its chapel were only partially visible in 1990.

Shafts and Burials

Shaft a rested on the bedrock. Its chamber was built of masonry and roofed with slabs. It was blocked by a single leaning slab, resting on

a single masonry slab (pl. 39c). Inside was a small, tightly contracted skeleton (pl. 39d).

Shaft b seems to have been the principal shaft of the mastaba, cut down into the bedrock, with the slabs of its roof resting partially on the bedrock surface and, to judge from observations of the remains in 1990, partially on a slot cut in the roughly built wall blocking the southern entrance to 2091 on the west. The chamber was blocked by two leaning slabs, bound with mud. The burial was contracted (pl. 40a).

Decoration of the Chapel

According to Reisner's description,⁴⁷ a monolithic stela 0.55 m wide stood in the center of the west wall of the chapel, presumably a false door. It was inscribed with "illegible" incised signs. It was neither photographed nor drawn; its present location is unknown.

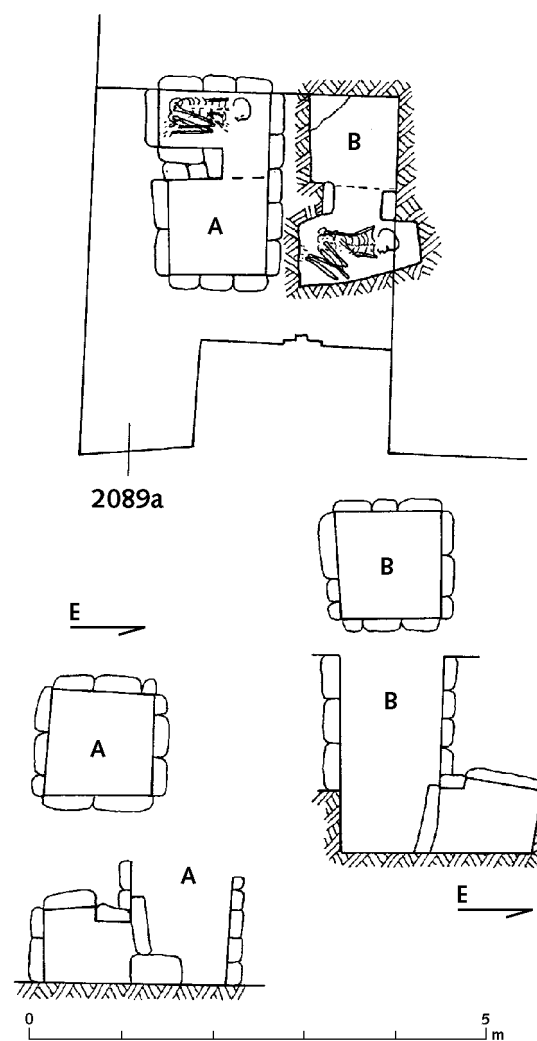


Fig. 59. Outline and shaft plans of g 2089a.

⁴⁷ Reisner, *Giza Manuscript*, Chapter L, p. 141.

THE TOMB OF KAPI: Mastaba g 2091

cut immediately under (1) in bad rock; roof caved in completely plundered

Summary of Reisner's Description

- Mastaba type: viii c(1) with eastwards projection to contain alcove
main body of mastaba: 11.4–11.9 x 8.1 m⁴⁸
area 94.36 sq. m; proportion: 1/1.43
east projection: 3.25 x 0.9 m
area 2.92 sq. m
total area: 97.28 sq. m
facing masonry type: large u-masonry
- Chapel type: (10c)
interior of recessed offering room 3.0 x 1.8 m
pillared doorway between recess and corridor 2.65 x 0.5 m
pillar 0.45 x 0.5 m, 2.25 m high
corridor, 9.3 x 1.05 m, 2.6 m high
w. wall (6.5 m long) sloping
e. wall (8 m long) vertical
eastern alcove at south end 1.05 x 1.0 m, 2.3 m high
doorway at north of corridor: slab jambs and an embrasure in
n. wall of mastaba 0.45 x 1.25 m
total area 16.21 sq. m; relation 1/6.0
- Serdab: 1.45 x 0.75 m; area 1.08 sq. m; height 1.75 m
north–south, built of 5 courses of masonry, roofed with E–W slabs
Window slot near n. end of e wall; “under the aperture, a break through from room a to the serdab; Mr. Ballard examined the serdab but no record of his proceeding was made.”
- Shaft a: 1.45 x 1.4 m; 2.22 m (6 courses) lined in masonry; -3.75 in rock
chamber type: 4 b(2) on south. 2.7 x 2.15 m; height 1.45 m
area 5.8 sq. m; capacity 8.41 cu. m
blocking type: remains of exterior rubble with traces of mud, probably v e+(2)
passage without jambs 0.5 x 1.2 m; height 1.45 m
coffin: limestone; outside 2.4 x 0.95 m; height 0.7 m cavity 2.1 x 0.6 m; 0.5 m deep; thickness of *krst* lid 0.24 m
burial: skeleton thrown out by thieves; no objects found
- Shaft b: 0.9 x 0.9 m; 3.6 m lined with rubble; ends at rock
chamber type: 8 a(1) on west. 1.05 x 0.56 m; height 0.67 m
area 0.58 sq. m; capacity 0.38 cu. m
passage with jamb on south: 1.03 x 0.38 m; height 0.56 m completely plundered
- Shaft c: 0.9 x 0.85 m; 3.2 m lined with rubble; ends at rock
chamber type: 8 a(1) on west. 1.22 x 0.68; height 0.75 m
area 0.82 sq. m; capacity 0.61 cu. m
passage with jamb on south: 0.95 x 0.37 m; height 0.58 m completely plundered
- Shaft d: 1.0 x 0.95 m; 3.25 m lined with rubble; -1.05 in bad rock
(1) chamber type: 8 a(1) on south. 0.49 x 0.9 m; height 0.8 m
area 0.44 sq. m; capacity 0.29 cu. m
passage with jamb on west: 0.4 x 0.5 m; height 0.6 m built on rock surface
(2) chamber type: 6 c(1) on south. 1.0 x 0.55; height 0.6 m
area 0.55 sq. m; capacity 0.33 cu. m

⁴⁸ These measurements apparently include the part built over the top of 2089.

Excavation

The chapel of this mastaba was cleared by the Ballard expedition in 1901–1902 “in his search for serdabs,” as Reisner put it. None of the objects recorded in these excavations⁴⁹ can be shown to have come from this area, although the record is most likely incomplete.

The Reisner expedition began its work in the cluster with this mastaba in 1936, when the main dump had been extended to the east of it, and the Decauville railway could easily move the debris surrounding it. Between July 26 and August 1, 1936 the perimeter was cleared and the shafts were located. The chapel is described as containing “drift sand and some paper,” the exterior fill consisted of limestone debris, pebbles, rubble and sand. The shafts and serdab of the mastaba were cleared by August 8. The serdab contained only drift sand, because it had been opened and cleared by the Ballard expedition. No objects were registered from the serdab or from the chapel. The shafts, in contrast, were sealed by debris, and apparently had not been explored by the Ballard expedition.

On March 6, 1939, excavations south of the mastaba turned up five “very big stones, inscribed in sunk relief.” Two more fragments were found on March 8. These were presumably the fragments of the two architraves inscribed with the name of Kapi. A small limestone statue (39–3–5) was also found in this area.

The mastaba was identified as “g 2090” in some notes and photo captions. The designation g 2091, however was used by Reisner, Reis Mohammed, and Alexander Floroff in drawing up the plan. The number 2091 has therefore been adopted here.

Finds

Aside from two architraves and one architrave fragment that were discovered south of the mastaba and are discussed as chapel decoration below, the only registered finds were the bones and skull found in shaft a (36–8–1), and the torso of a small, very badly weathered, standing male statue (pl. 32b, second from left, and fig. 60), registered as 39–3–5. The hands of the man are closed around handkerchiefs at his side. The statue is 34 cm high, 14 cm wide, and 10 cm thick.

Architecture

g 2091 was apparently built in three stages, only the second of which is problematic. In its original form, it was a rectangular mastaba with a recessed chapel supported by a square pillar and lintel in its eastern face. The mastaba was placed so that the southern half of the chapel and the southern of the two false doors extended south of the south face of 2098 to the east, so that the entrance was visible to passersby on the path. Unlike earlier mastabas in the area, 2091 was faced with battered walls rather than stepped masonry.

⁴⁹ *PM* 3², pp. 175–76. The objects listed here are said to come from cemeteries g 1000–1400 and the Steindorff and Junker cemeteries, but Reisner notes that Ballard also worked in the area around 2091.

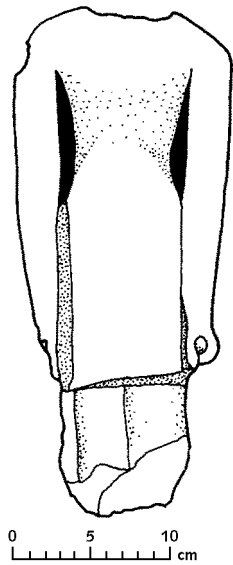


Fig. 60. Weathered torso of statue from the area south of g 2091. 35-3-5.

The first extension of the mastaba was to close off the southern end of the gap between 2091 and 2089 by extending the southern facade and building an east-facing doorway to the south of 2089. The point where the extension abutted the original mastaba is visible in the south wall inside the chapel 2091, but the outer face has been rebuilt to obscure the join. The fact that this southeast extension was originally a doorway is apparent both from its anomalous shape (a small “closet” recess on the east, opposite the recessed chapel) and also from the coursing of the internal faces of the recess. The southern face continues the coursing of the chapel and the west corridor wall; the northern face continues the coursing of the east corridor wall (which is actually the coursing of the underlying stepped facade of 2089); and the east face is differently coursed from both. This suggests that the eastern wall of the extension was built at a later period, to close off an earlier doorway.

The construction of the exterior face of this eastern end wall and former doorway suggests that the gap between 2089 and 2091 remained an open passage during this phase. The wall that eventually supported the east end of the blocks roofing this passage was built on top of mastaba 2089, which had been reduced to a uniform level to support it. The southeastern extension of 2091 seems to have been built against a stepped facade that still extended above that reduced level (see pl. 41c), and had to be shored up with smaller stones when it was removed. This extension thus presumably predates the building of the support wall and the roofing of the corridor.

The building of the support wall was part of the third stage of construction, which also involved the blocking of the southeastern doorway built in the second stage, the roofing of the gap between 2089 and 2091, and the conversion of the inner walls of this corridor to vertical. It is probably to be dated to the beginning of Phase ii. The new wall over the west facade of 2089 was carefully built (pls. 40b and 40c). The top of 2089 was removed to a level somewhat below the level of the chapel walls, which were left standing above this lower surface. The exterior face of the new wall was built on this surface, bridging earlier secondary shafts b and c of 2089 (see pl. 40d). The lower part of the interior face of this wall, forming the vertical east wall of the corridor, was constructed by packing the steps of the

facade of 2089, as is apparent from a comparison of the walls inside and outside the door. This packing now seems to have separated from the original facade, so that this wall bulges noticeably. The corridor wall facing it has been cut down from the original battered mastaba facade to form a more vertical (but still slightly battered) surface.

This third stage must also have involved the replacement of the lintel of the earlier recessed chapel, since it was now required to carry roofing blocks on both its east and west sides rather than just on the west. (The ancient roofing blocks at the south end of the tomb are still in place, each measuring about 60 cm wide.) One of the inscribed architraves found to the south of the mastaba may have been the original one used in this position. The current (uninscribed) architrave is about 3.4 m long, and extends about .7 m over the pilasters of the recessed chapel; the longer of the two architraves is about 3.3 m long, and would thus have fit the same space fairly well. The shorter of the two is about 3.05 m long, and is perhaps to be restored above the east face of the southeast extension, which measures 3.1 m. During the replacement of the architrave, the tomb owner may also have replaced the pillar, since its decoration has a clear northern orientation.

A skylight admitted light above the blocked doorway (see pl. 136 for a section). It would have been unnecessary before the roofing of the corridor, and therefore must also have been constructed at this time, taking advantage of the difference in height between the corridor and the “closet” formed by the closing off of the southeastern extension. The horizontal slot (about 25 cm long by 15 cm high) was cut into the top of the block that bridges the entrance to the “closet” and carries the last three roofing blocks. It appears to angle up (very approximately) about 30° to the east. The light from this slot is not enough to illuminate the decoration today; however its outer surface was much constricted by cement during the restoration of the roof, and it may originally have been sufficient.

The present entrance to the chapel flares oddly at the top, where the jambs have been cut back to take a lintel that is longer than the space between them (see pls. 40b and 40c). On the lintel itself, a second socket for the doorpost has been cut, since no door set into the outer position could possibly open. These changes suggest that the lintel and jambs of the present doorway were moved from the earlier southeastern doorway, built in an area with no constraints on space, to the narrower space allowed for the new northern entrance, which was fitted in between two existing mastaba facades, further narrowed by packing to fill in the batter of 2089.

The filling in of the southeastern entrance does not seem to have been done with much consideration for exterior appearances (pl. 41c), probably because the path adjacent to it was inaccessible at the time. The blocks are both roughly finished and loosely fitted, many of them probably reused from the earlier construction. The fact that this facade was not rebuilt and the doorway reopened when the path to the south once again became the principal approach to the cemetery must be attributed to the construction of 2089a in front of it.

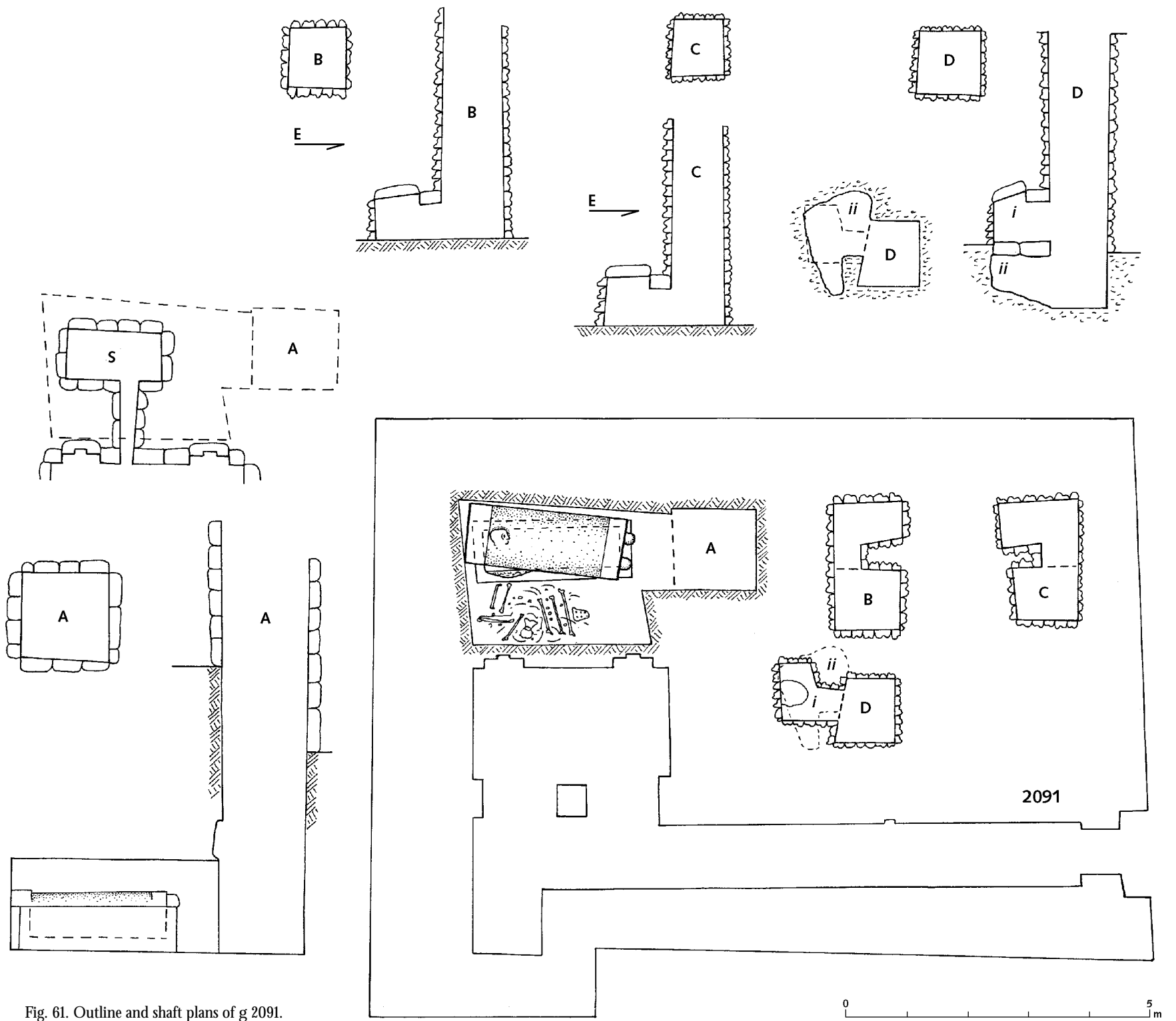


Fig. 61. Outline and shaft plans of g 2091.

Shafts and Burials

Shaft 2091 a (pl. 60b) was the principal shaft of the monument. Large blocks from the upper courses of the stone lining had collapsed into the shaft, along with limestone debris, pebbles and rubble. A large, rectangular chamber with a north–south axis opened to the south side at the bottom of the shaft. The entrance was originally blocked with rubble and mud, which was partially preserved. Originally, leaning slabs probably covered this rougher wall. The field plan shows two slight protrusions on the eastern wall. On the west side of the chamber was a limestone coffin with a vaulted lid, slightly askew (pl. 61). The skull had been placed on the south end of the coffin lid, presumably by tomb robbers, and the remaining bones of the body were scattered on the floor to the east. The coffin was of roughly dressed nummulitic limestone and had two large knobs on the northern end, presumably for use in maneuvering it. No objects were found in the burial.

The shaft to the north, 2091 b, was dug into the body of the mastaba and was lined with rubble. The chamber extended to the west of the shaft, at a floor level slightly above its base. It was also lined with rubble, and the passage from the shaft to the chamber was restricted by a jamb on the north. The chamber was open and empty.

North of shaft b, 2091 c was similarly constructed and similarly shaped except that the jamb at the entrance to the chamber was on the south and its chamber is somewhat larger. Also like 2091 b, it had been completely plundered in antiquity.

Shaft 2091 d is one of the few shafts in the cluster that contained two burial chambers, one above the other. Like 2091 b and 2091 c, it was constructed of rubble walls above bedrock, but was excavated 1.05 m deeper into the rock. Chamber (1), at the level of the bedrock, is rectangular with a jamb to the west. It is lined with rubble, and roofed with slabs. Chamber (2) is below it, cut into a crumbly rock that has collapsed and obscured its original shape. At its south end, the floor of Chamber (1) has collapsed into it. Both chambers had been completely plundered.

Date

The earliest version of the mastaba dates to the reign of Niuserre, based on the application of Cherpion's criteria to its decoration, and the later revisions probably date to the earliest part of Phase ii, in the reign of Izezi.

Decoration of the Chapel

The decoration of the tomb used two techniques. The scenes in the corridor were carved on a thick layer of plaster, which has now almost entirely disappeared, while the jambs, the pillar, the pilasters, and the walls of the recessed chapel were carved into the stone, and plaster was used only for smoothing and filling.

The decoration on the pillar almost certainly dates to the period of the change in orientation at the beginning of Phase ii, since it cannot be turned in any way that would make it suitable for a southern entrance. The plaster-cut decoration on the long walls of the corridor must also have been done at this period, or even later. (Only two daughters are depicted on the pillar, while three are depicted in the

corridor.) The walls of the recess might have been decorated at any point, but the secondary appearance of the higher title on the false door and the markedly fewer text captions in this area suggest that it was decorated during Phase i.

The drawings of this tomb come from three sources. The corridor scenes were drawn by N. de Garis Davies in 1906. Many of the scenes he drew are now gone, so his drawings were used for the sake of completeness. (These drawings were collated with the remaining fragments on the walls in 1990 and found to be largely accurate; the only errors noted were the occasional omission of preserved register lines.) The rest of the chapel, with the few exceptions noted below, was recorded with full-sized tracings made in 1987 and 1990, reduced to a uniform scale. The exceptions are the false doors, the area above the architrave on the west wall, and the architrave fragments found south of the mastaba, which were drawn from photographs, in the first two cases because of difficulties of topology and lighting and in the latter case because several of the fragments are stored in 2240 with their faces against the wall, and it seemed best to leave them as they were.

Architraves (pls. 41a–b and 153a–c). Two architraves and one architrave fragment in sunk relief probably formed part of the decoration of the mastaba at various times. All are decorated with hieroglyphs in sunk relief with no interior details, with incised border lines above and below the text. The longest of them is oriented towards the right and reads *jmj-r mdw pr-ꜣ, jmj-ḥt pr-ꜣ, mrr nb.f rꜣ nb Kꜣpj*, “the overseer of tens of the palace, the assistant inspector of the palace, whose lord loves him daily, Kapi.” As noted above, this architrave may have been the beam that supported the roof of the original recessed chapel, which was replaced when the corridor was enclosed and roofed. Only slightly shorter, and oriented in the same direction, the second architrave reads *jmj-r wpw pr-ꜣ jmshw ḥr nb.f Kꜣpj*, “overseer of palace heralds, venerated before his lord, Kapi.” A restoration above the late Phase i doorway at the southern end of the mastaba has been suggested, where it may have served as a cornice. It would have been discarded along with the interior architrave when the doorway was moved at the beginning of Phase ii.

The architrave fragment (pl. 153c) is of the same style and proportions as the other two architraves, but it is oriented to the left, so it cannot have been part of the other two architraves. The most reasonable place to restore it would be as part of a cornice along the top of the north facade of the mastaba, where the door in the southern end of the facade would explain its leftward orientation. The surviving text reads simply *jmj-r st ḥntjw-š*, “assistant overseer of palace attendants.” This title, it has been suggested above, replaced Kapi's other palace titles between Phase i and Phase ii, which would be consistent with the Phase ii date of this doorway.

Doorjambs (see pls. 154a–b). In its final form, the tomb was entered through a door in the east facade. The door had two decorated jambs, depicting Kapi striding out of his chapel. On the better-preserved western jamb, he wears a long wig and short beard, a broad collar, and a starched triangular kilt with a looped belt. He carries a staff and a scepter, and there are traces of his name before his face.

Nothing remaining on the east jamb would contradict the assumption that it was identical.

Corridor, west wall (pls. 43a, 155, and 156). This wall has in its lowest register a procession of nine bulls into the chapel, accompanied by seven men. The bulls are identical except for the fourth in the procession, which has a deformed front horn. The second, and probably also the first, is tethered; the others are led by ropes held by the men. Most of the men wear very short kilts with a flap in front; the exceptions are the first, who wears the longer standard wrapped kilt with a tie to the side, and the fifth, who wears a kilt with a billowing front that droops to a point. Most of the bulls are captioned *rn jws*, “young bull.” There seems to have been no border at the left edge of the scene, since the horn of the first bull almost touches the corner of the chapel recess.

Above this register, at the left edge of the wall, there may have been figures of Kapi and his wife Khamerernebt, facing right. (An unplaced fragment of plaster bearing her name written in right-facing hieroglyphs can only be from such a depiction.) Above the fourth and fifth bulls is a pair of oxen and two men, moving to the right, plowing. In front of them, also facing right, are, from the left, two more bulls, a cow lifting her leg to suckle her calf (unnecessarily captioned *hmt*, “female”), and another cow being milked as her calf looks on, above which is the beginning of the caption *s[r]t*, “milk-ing.” The only remains of the third register is directly above: a recumbent cow, facing right and probably originally depicted munching on a papyrus stalk from the marsh that fills both the second and third registers just to the right, a scene paralleled in 2093 and frequently outside this cluster as well. There are traces of a large-scale boat in the marsh, and a small figure among the papyrus stalks.

Corridor, south wall(?) (pl. 157). In his description of the chapel, Reisner placed another scene on the west wall.⁵⁰ The reliefs just described, however, clearly account for all of the available space. The height of the lowest register matches that of the lowest register on the east wall, but here also, there is no space for it, and the second register appears to be a different height. The only other wall with the required horizontal space (about 1.4 m at a minimum), is the south wall of the corridor, extending into the “closet” to the east. From the contents of the scene, a papyrus marsh can probably be restored at its left edge to fill the .5 m remaining on this wall, corresponding symmetrically with the marsh depicted at the opposite end of the corridor.

The scene recorded shows at the left end of its lowest register, two nude men carrying bundles of cut papyrus on their backs, proceeding to the right. In front of them is the scene of a kneeling man being beaten, observed by an overseer in a starched kilt, leaning on a staff. Before the overseer are his words: *dj mdw.f m nw sht*, “May his ten give with this a clapping.”⁵¹ Behind the overseer is another man

carrying something on his back, presumably not papyrus, to judge from the differences in its shape and his attitude compared to the figures on the left. In the register above, at the far left, a dog observes the activity to his right, probably the manufacture of papyrus matting. Parts of four men are preserved, two of them clearly pounding something on the ground. In the register above are traces of two, or perhaps three men, proceeding to the right, and possibly another dog.

Corridor, East wall (pls. 41d, 42a–b, 158, and 159). At the inner end of the east wall, facing the entrance, Kapi was depicted with his wife and at least three daughters. This scene has suffered considerable damage since its excavation, as attested by photographs taken in 1905, 1936, and 1989. The two daughters in the lowest register are identified as *zst.f Mrt-jt.s* and *zst.f Nfr-hw-hwt-hr*, “his daughter Meretites and his daughter Neferkhu-Hathor.” Their father is wearing sandals, as he often does in this tomb. He holds a staff, which is also grasped by a man who wears a starched triangular kilt and stands under his elbow on a slightly elevated ground line. Three men approach this family group from the left, presumably bearing products of the agricultural work depicted behind them. Directly behind them are scenes of men plucking and working with flax. The hieroglyph *ḥ* occurs, probably part of the word *ḥt* “a pulled piece,” which occurs elsewhere in flax harvesting scenes.⁵² The register above shows the bottom of a large fishing net and fish, such as that usually pulled by two gangs of men. Some distance to the left of this, another fragment of this second register shows a man seated cleaning fish, his back to a clump of papyrus. Below this is the end of the flax harvesting scene, preserved only in the caption *[ḥwj] m[h]c n ct smc*, “[harvesting] flax for the *smc*-rope.”⁵³ To the left begins a scene showing men constructing two papyrus boats. The caption reads *spt m mht*, “tying papyrus boats together in the swamp.” Above these boats are a number of scenes with no obvious connection, including a possible rope making scene, two men scooping something out of a bowl to pat it into pellets, and the plucking of a bird.⁵⁴

A fragment of decoration showing piled offerings (pl. 160a) apparently belongs in the upper registers this wall or one of the other walls of the corridor.

Pillar, north face (pls. 43b, 46, 47, and 161a). The most visible side of the central pillar depicts the wife of the tomb owner, Khamerernebt, facing out of the chapel. She wears long hair, both a broad collar and a high choker, and a narrow dress with two wide straps; in her right hand she holds the looped stem of a blue lotus, its blossom almost touching her nose. Four columns of inscription are given above: *hmt.f mrt.f / rht-nswt hm-ntr Nt / jmsḥwt / Ḥc-mrr-Nbtj*, “his wife, whom he loves, king’s acquaintance and prophet of Neith, the

⁵⁰ *Giza Manuscript*, Chapter “L,” p. 146. Reisner gives these scenes in place of those just described, as decorating the west wall. Enough of the west wall scenes are preserved to confirm the location of the Davies drawing; there is no additional room for the scenes described here on that wall. They might have occurred in a much higher register, but the extent of their preservation (in the drawings) corresponds well with the three lowest registers preserved on other walls of the corridor.

⁵¹ This text is paralleled exactly in a scene in 2097 (see pls. 89 and 185); further parallels are discussed in Chapter 3.

⁵² W.K. Simpson, *Mastabas of the Western Cemetery I*, Giza Mastabas 4 (Boston, 1980), fig. 4 and p. 2, for example.

⁵³ I can find no parallel for the latter part of this caption. *Wb.* 4, p. 190.12 gives *smc* as a wooden piece of ship’s equipment, often named in connection with the steering oar, and *Wb.* 1, p. 161.1 gives *ct* as a type of rope used in connection with a mast. The placement of the rope determinative after *smc* suggests a compound word.

⁵⁴ This last vignette was published by Smith, *HESPOK*, fig. 184.

venerated one, Khamererneby.” Beneath her right elbow stands another woman with long hair, on a slightly elevated register line, labelled *zst.s Tzt*, “her daughter, Tjezet.” Almost certainly another daughter, despite the fact that she is called *zst.fMrt-jt.s*, “his daughter Meretites,” stands behind her. This daughter stands on the same register line as her mother and reaches out to touch the calf of her leg. Except for the dancers in this tomb, she is the only woman who wears her hair short; this, her attitude, and her scale all suggest youth.

Pillar, east face (pls. 43b, 44, 54, and 160b). Facing his wife and the door of his tomb to the north, Kapi stands leaning on his staff. He wears sandals, a broad collar, a starched triangular kilt with a looped sash and short hair. His name and titles crowd about his shoulders, and it is uncertain in what order they are to be read. With some interpretation this text can be read *shd hntjw-š pr-ḳ, jmj-r st hntjw-š pr-ḳ, rh-nswt, Kspj*, “inspector of palace attendants, assistant overseer of palace attendants, king’s acquaintance, Kapi.”

Pillar, south face (pls. 48a–b and 162b). Striding in towards the false door are four men wearing triangular starched kilts, identified by hieroglyphic inscriptions. From left to right and top to bottom, they are *Nj-hyswt-nswt*, “Nikhasut-nesut,” *jmj-r st Ks-rs*, “the assistant overseer, Kares,” *hst pr-ḳ Nfr-ntr*, “the palace singer, Nefer-netjer,” and *sn.fMnw-nfr*, “his brother, Min-nefer.”

The west face of the pillar is not decorated.

The recessed chapel itself is here described in a clockwise sequence, beginning with the south pilaster.

South pilaster (pls. 49a–b and 162). The lowest register here shows three servants bringing household equipment into the chapel: the first holds a staff and a sack; the second brings a pair of sandals and a common, (but enigmatic) item; the third carries a satchel on his shoulders, and in his hand what looks like a bucket and shovel. The three gentlemen in the second register are more elevated in status as can be seen from their triangular starched kilts. The first two stand in respectful attitudes, while the third is writing on a tablet and has a spare pen tucked behind his ear in anticipation of further service. The three top registers are narrower and contain a still-life of jars and boxes holding more equipment, most notably a shell-shaped scribal palette in the upper register, and a headrest in the register below it.

South wall (pls. 50, 51, 52a–b, and 163). On the left half of this wall, Kapi is shown seated in an armchair behind a tapestry hanging that was probably originally painted with bright geometric designs. Above the hanging are his names and titles: *shd pr-ḳ, rh-nswt / hrj pr* (or perhaps *hrj-sštḳ pr-ḳ / jmj-r st / hntjw-š pr-ḳ / [K]s[pj]*, “palace inspector, king’s acquaintance, chief of the household (or he who is over the secrets) of the palace, assistant overseer of palace attendants, Kapi.” The wall is otherwise without inscription.

Kapi wears a triangular starched kilt and short hair. His eye, which was originally set lower in his face as on the representation on the pillar, has been recut at a higher level. In his right hand, he holds a brachiomorphic *ms*-scepter over his shoulder; with his left he accepts a lotus from an attendant who also wears a triangular starched kilt. Behind this figure are a pair of men bringing a tray of offerings

and two individual men, also carrying offerings. All four men are dressed in wrapped kilts with short ties. Above them are preserved four registers of piled food offerings; there is space for a fifth above them. In a register running beneath the entire scene, musical entertainment is offered. At left, three women clap while three men (or women dressed like men) dance. Then the register divides: in the upper one a man playing the transverse flute faces a singer to the right; while in the lower register the singer is on the left and the flautist plays a recorder-like flute, held horizontally. At the far right, a third singer faces a harpist, who sits in the corner. The triangular area above them is clearly uninscribed, though it may have contained a painted text.

West wall (pls. 53, 54, 55, 164, 165, and 166). There are two false doors in the chapel, each sunk at a slightly battered angle in a recess in the western wall of the chapel. They are similar in form, containing a tablet showing a standard offering scene, a horizontal lintel, a drum inscribed with the name of the tomb owner, a central niche showing a bowl on a stand, and two flanking panels upon each of which are depicted a man in an upper register and a woman below. The thicknesses of the recesses on Kapi’s false door still have red paint on them. They differ mainly in the contents of their inscriptions, and in that on the southern false door the drum and lintel texts are sunk, while they are raised on the northern door. With these exceptions, and the exception of the labels attached to the people shown on the panels of both doors, the texts are all in raised relief.

On the southern false door (pls. 53a–b and 164 left), Kapi is shown with his left hand held to his chest and his right extended to the offering table. Beneath the table the commodities bulls, alabaster, and cloth are listed; birds are probably to be restored to the right. The titles given are ... *jmj-r st hntjw-š rh-nswt n Kspj*, probably to be restored “... assistant overseer of [palace] attendants, king’s acquaintance of [the palace], Kapi.” The title *jmj-r st hntjw-š* and the groups to the right of it seem to have been shaved off, or lightly incised over an earlier erasure. The lintel reads *rh-nswt, w^b-nswt jmh^w Kspj*, “king’s acquaintance, king’s wab-priest, the venerated one, Kapi.” This text, like the captions on the jambs below, is in sunk relief, which is often a sign of a later addition. The type of carving may be connected with the fact that the title *w^b-nswt* is attested here, but nowhere else in the chapel. It perhaps represented a significant promotion attained late in life, and marked by the revision of the texts on the more important southern false door. (The different level of the higher *hntj-š* title on the tablet of the same door may be related to this alteration.)

The man on the upper left jamb holds two strips of cloth and is called *hm-kḳ ...hw*, “the ka-priest ...khu.” Below him, a woman carrying two bags is labelled *snt.fWpt*, “his sister, Wepet.” On the right jamb is shown a man offering a round loaf, captioned *Kps-ms*. This may be writing of *msw-Kspj*, “Kapi’s children,” and meant to apply to all the figures on the door; however since this would leave this figure without a name, and could not in any case apply to Wepet, it seems best to take it as a personal name Kepa-mes. The woman below, holding birds, is perhaps called *hm-kḳ Nt-mrt*, “the ka-priest Neith-meret.”

The tablet of the northern false door (pls. 54a–b and 164 right) depicts Kapi on the left, holding out both hands to his offerings. The text reads: *rh-nswt n pr-ꜣ hntj-š hrj-pr, jmsḥw hr nb.f Kspj*, “king’s acquaintance of the palace, attendant, chief of the household, venerated before his lord, Kapi.” (The phrase “venerated before his lord” is written vertically along the right border.) Beneath the table are notations for “1,000 loaves of bread,” “1,000 jugs of beer,” and, to the left of the table, “invocation offerings.” The lintel reads *htp-dj-nswt Jnpw kṛst.f m zt jmntt nfrt Kspj*, “May the king give an offering and Anubis, his burial in the desert of the beautiful West.” The two men shown on the panels of this door, censing on the left and offering a spouted jar on the right, are both labelled *hm-k3 K3-m-tntt*, “the ka-priest Kaemtjennet.” The two women on the lower part of the panels are carrying birds and are both called ka-priests. The name of the woman on the left seems to begin with the sign *w*; that of the woman on the right to contain three vertical signs and end in *nb.s*.

Each of the two false doors has in its inner recess a tall stand holding a vessel with flaring sides. This probably represents a lamp on a stand. Such objects are also depicted flanking the false door of Khufu-khaf i,⁵⁵ on the base of false door panels,⁵⁶ and one atop the other on the outermost panels of false doors.⁵⁷ The most exact parallel, however, is from the tomb of Abdu, in the area to the west of this cluster that was excavated by Abu-Bakr. The single false door of this tomb places two of these stands in the central niche. The tomb was given a Sixth Dynasty date by the Porter and Moss *Bibliography*,⁵⁸ but it is more likely to be contemporary with Kapi’s tomb, to judge from this feature and the similarity of other aspects of tomb decoration.⁵⁹

The outer jambs at the north and south corners of the wall are uninscribed. Between the doors there are no jambs, but instead a niched palace facade with a single central niche, ornamented with a diamond shape on its drum. Extending the length of the west wall, and forming the upper lintel for both false doors and the facade between them is a long inscribed lintel (pls. 55 and 165). Its inscription reads: *htp-dj-nswt Jnpw hntj zḥ ntr krs m zt jmnt jsw nfr wrt, jḥp.f m htp hr wst nfrt ḥpḥt jmsḥw nfr hr.s, pr-hrw n.f t ḥnkt m Wp rnt, Tpj rnt, Dhwtj, Wsg, Zkr ḥb, ḥb-wr, Rkh, Pr-Mnw, sḏd n sḏd, tp sḏd ḥb, tp smdt ḥb, n jmsḥw hr ntr ꜣ nb krs hrj-pr pr-ꜣ rh-nswt, jmj-r st hntjw-š [pr-ꜣ] Kspj*.

“May the king give an offering, and Anubis foremost of the divine booth: a burial in the western desert at a very good old age; that he may proceed in peace upon the good road upon which a good venerated one proceeds; and invocation offerings for him (with

bread and beer at the opening of the year feast, the new year’s feast, the feast of Thoth, the *wag* feast, the feast of Sokar, the great feast, the feast of the burning, the going forth of Min, the monthly *sadj* feast, the new month feast, and the new half-month feast, for the one venerated before the great god, the lord of a burial, the chief of the household of the palace, the king’s acquaintance, the assistant overseer of [palace] attendants, Kapi.”

Above the lintel, set back from it, and just below the ceiling, is another scene that stretches the entire length of the wall (pl. 166 and the upper parts of pls. 55a and 55c). At the left end is a third scene of Kapi seated before an offering table. Beneath the table are inscribed *prt-hrw ksw ḥpḥt ḥs*, “invocation offerings of 1,000 cattle and 1,000 poultry.” Three kneeling men to the right present what look like eggs, but are probably cups or loaves. The text above them, which is oriented right, like Kapi, reads *htp-dj-nswt htp-[dj]-Jnpw pr(t)-hrw t ḥnkt m ... rnt nb rꜣ nb n Kspj*, “May the king give an offering and may Anubis give an offering of invocation offerings of bread and beer, and of all ... and vegetables, every day, to Kapi.”

To the right is an offering list arranged in four rows, of which only five compartments at the far right edge can be distinguished. The distribution of offerings in these offering compartments indicate that the offering list as planned probably had twenty-four offerings in each row. This arrangement would exactly fit the space remaining on the wall right of the offering scene just described, assuming the compartments were of consistent size. When compared with W. Barta’s type a offering list,⁶⁰ the following offerings are represented (reversed):

| | | | | |
|-----|----|----|-----|-----|
| 1 | 2 | 3 | 4 | 6 |
| 26 | 27 | 28 | ... | ... |
| 50 | 51 | 52 | 53 | ... |
| ... | 77 | 78 | 79 | ... |

This list would have contained ninety-six offerings, one more than the model Barta gives for type a. Moreover, one offering seems to have been omitted from the first row (conceivably the 5th, though it is difficult to imagine that one of the seven sacred oils would be left out), and two were omitted from the third row; four additional offerings must thus have been incorporated into the latter part of the fourth row. The left part of the list was apparently never carved.

North wall (pls. 56, 57, 58a–b, and 167). Standing at the left of this scene and leaning heavily on his staff, Kapi wears sandals, a triangular starched kilt, a collar, a long wig, and a short beard. Here also, his eye was recut at a higher level. Facing him are four registers of animals. Over his head is a very broken inscription reading *[htp-dj] nswt ... n prt-hrw [n ks n] ... pr-ꜣ, rh-nswt, jmj-r st hntjw-š pr-ꜣ, [hrj sš]ḥ [pr-ꜣ] Kspj*, “May the king give an offering ... of invocation offerings [for the ka of]... of the palace, king’s acquaintance,

⁵⁵ W.K. Simpson, *The Mastabas of Kawab and Khufukhaf I and II*, Giza Mastabas 3 (Boston, 1978), pls. 20 and 21 and fig. 32.

⁵⁶ This feature occurs on a false door of *Ksj* from Giza at the Museo Egizio, Turin. S. Curto, *Gli Scavi italiani a el-Ghiza* (Rome, 1963), fig. 12 and pl. 12.

⁵⁷ T.G.H. James, *British Museum Hieroglyphic Texts I* (London, 1961), pls. 15 and 7. The example on plate 15 has a man named *Kspj* next to it, offering incense.

⁵⁸ *PM 3*, p. 51.

⁵⁹ For example, the very similar portrayals of the tomb owner and his wife on adjoining faces of the pillar, the depiction of children on the inner panels of the false door, and the use of single animals to fill entire registers on jambs and columns. The poses and dress of the figures is also similar in the two tombs. The occurrence of the goddess Reput in the name of Abdu’s wife would also point to a pre-Sixth Dynasty date, since one of the queens of Niuserre has a name based upon that of the goddess, and it seems most prominent in names of that period and earlier (W. Kaiser, “Zu den 𓂏 𓂏 der älteren Bild Darstellungen und der Bedeutung von *rw.t*,” *MDAIK* 39 (1983), pp. 278–79).

⁶⁰ Barta, *Die altägyptische Opferliste*, fig. 4.

assistant overseer of palace attendants, [he who is over the se]crets [of the palace], Kapi.”

The animals before Kapi may represent a continuation of the registers of animals shown on the adjacent jamb. The upper register is almost entirely destroyed, but seems to have contained at least three men, and a pair of smaller animals shown in a split sub-register at the right end. Below are a tethered oryx and another desert animal, perhaps an ibex since it seems to require two men to move it. In the third register from the top are shown two bulls, the first led by a man in the billowing kilt of an overseer, and the second by a more humble man whose twisted stance may suggest a physical deformity. In the lowest register a man with a stick is followed by three cranes, each labelled *h3 d3*, “one thousand cranes.”

North pilaster (pls. 59a–b, 60a, and 168). Four animals are depicted in as many registers, facing in towards the false door. In the lowest register, an ibex is pulled by one man and pushed by another who also wields a stick. (These animals seem to have been comparatively stubborn in their resistance to domestication.) Above, a man brings a placid bull on a lead, carrying something else over his shoulder; and above this another man coerces an oversized hyena from behind. In the top register, a mother gazelle elegantly lifts one leg to feed her offspring, and the baby gazelle crouches on one knee to nurse.

Secondary Niche. The only further decoration still in place in the chapel is a secondary false door niche on the west wall of the corridor. It is a simple, single niche, 9 cm wide by 62 cm high, and angles slightly to the right at its top. Its position on the wall suggests a possible connection with shafts b or d, which are directly behind it.

Tomb Owner and Dependents

The name of the tomb owner is spelled both with a basket *k* and, more rarely, with the *k3*-arms. The *k3*-arms are used only on the discarded lintel fragments found south of the tomb, on the central pillar, and on the offering scene above the lintel on the west wall. From the spacing, this sign was also used on the lintel on the west wall; and the preserved traces suggest it occurred on the doorjamb as well. If there is any chronological significance to the two writings, the *k3*-arms probably mark the earlier elements. Perhaps significantly, the owner of the slightly earlier mastaba 2088, Ka-khenet, invariably spells his name with the *k3*-arms, while his daughter uses the *k*. On the other hand, the same pattern holds in the names of the later serdab statues of 2099, where the father writes his name with the *k3*-arms and the son uses the *k*.

Titles of Kapi:

| | |
|------------------------------|---|
| <i>jmj-r wpt pr-3</i> | (short discarded architrave) |
| <i>jmj-r mdw pr-3</i> | (long discarded architrave) |
| <i>jmj-h3t pr-3</i> | (architrave fragment) |
| <i>rh-nswt</i> | (pillar; s. wall; w. lintel; s. false door lintel; n. false door lintel) |
| <i>rh-nswt n pr-3</i> | (s. false door; n. false door) |
| <i>jmj-r st hntjw-3 pr-3</i> | (pillar; s. wall; n. wall, w. lintel; architrave fragment; s. false door) |

| | |
|-------------------------|-------------------------------------|
| <i>shd hntjw-3 pr-3</i> | (pillar) |
| <i>hntjw-3 pr-3</i> | (n. false door) |
| <i>hrj-pr pr-3</i> | (w. lintel; n. false door; s. wall) |
| <i>shd pr-3</i> | (s. wall) |
| <i>w3b nswt</i> | (s. false door lintel) |

Family:

| | |
|--|----------------------|
| wife: <i>rh3t nswt, hmt-ntr Nt, H3c-mrr-Nbtj</i> | |
| daughters: <i>zst.s Tzt</i> | (on pillar) |
| <i>zst.f Mrt-jt.s</i> | (on pillar; e. wall) |
| <i>zst.f Nfr-hw-hwt-hr</i> | (e. wall) |
| feet of a third daughter, | |
| perhaps <i>Tzt?</i> | (e. wall) |
| brother: <i>sn.f Nfr-Mnw</i> | (on pillar) |
| sister: <i>snt.f Wpt</i> | (on s. false door) |

Other people:

| | |
|------------------------|-------------------------|
| <i>hs pr-3 Nfr-ntr</i> | (pillar) |
| <i>Nj-h3swt-nswt</i> | (pillar) |
| <i>jmj-r st K3-rs</i> | (pillar) |
| <i>Kp3-ms</i> | (s. false door) |
| <i>hm-k3 ... hw.</i> | (s. false door) |
| <i>hm-k3 Nt-mrt</i> | (s. false door) |
| <i>hm-k3 K3-m-tmnt</i> | (n. false door (twice)) |
| <i>hm-k3 W...</i> | (n. false door) |
| <i>hm-k3 ... nb.s</i> | (n. false door) |

Conservation (Pamela Hatchfield)

This tomb is locked and covered. It is well protected from public access. Blocks from the southern chapel wall of 2097 are stored here.

The west outer doorjamb is decorated with a standing figure in raised relief. Traces of paint remain on his foot and arm, but no plaster remains. The general indications of about 60% of the original figure are preserved, but these are damaged; traces of carved hieroglyphs remain. The surface of the stone is differentially weathered. There is a large area lost on the left of the jamb at the figure's knee level, and extensive erosion (probably wind erosion) is present at the upper part of the relief. The stone is delaminating around these losses. Small traces of plaster survive below the baseline. The east jamb is even more poorly preserved. It is deeply scarred, and less than 5% of the original decoration remains.

The corridor was decorated with very low relief carved entirely into the plaster, of which only isolated fragments remain. The underlying stone is fairly coarse, nummulitic limestone, roughly finished. No traces of paint are visible. Some vandalism appears in the form of scratching, graffiti, abrasion, and impact damage. Modern mortar surrounds the remaining plaster, which is mostly well adhered, although some is loose, and sounds hollow when tapped with a fingernail. Davies recorded the decoration, of which about 40% of the original then survived, in 1905–1906. Only about 10% survives today. There are no excavation photographs of most of this area, due to the narrowness of the corridor. However, notes by W.S. Smith indicate that these reliefs “were almost entirely effaced in 1930,” so that most

of the damage was presumably done before the tomb was closed. At the south end of the east wall, opposite the recessed chapel, photographs were taken in 1905–1906, and again in 1939, which show the progressive loss of the entire upper part of the wife's figure, as well as an accompanying daughter and a hieroglyphic inscription. (See pls. 41d, 42a, and 42b for records of the progressive state of this area.)

The plaster appears buff to gray in color. Diagonal lines running from upper left to the lower right of the west wall, possibly dating from the time of excavation, appear to have weathered in a manner similar to the rest of the plaster surface. There is a slight variation in the color of the plaster: a yellow streak appears near the bottom of the feet of the cattle that does not appear to be related to the design. This is most likely an area high in hydrated iron oxide and/or natural yellow ocher (a yellow clay material containing silica and hydrated iron oxides). These yellow materials are frequently found as a constituent of limestones, and examples of limestone with a distinctly yellow, clay-like appearance were found in the area of the mastabas. The blocks of the wall are mortared together with what appears to be the same plaster as the plaster that remains on the surface. Modern mortar is also present in the joints between blocks and around the edges of plaster fragments.

In the recessed chapel, the pillar is generally in a good state of preservation. On the east face is a standing male figure in raised relief, with a thin layer of fine plaster surviving on his legs and traces of coarse pink plaster fill irregularities in the stone. The painted plaster has been coated with a varnish or resin. The surface seems fairly cohesive, although some areas sound hollow when tapped with a fingernail. The damage to the belt tie appears in 1987 photographs but not in Reisner's 1939 photographs. Old graffiti are carved into the surface. The south face of the pillar is 90–95% intact, except for the surface of plaster gesso and paint, of which only about 5% remains. The figure is carved in raised relief. Flaws in the stone were patched with coarse pink plaster and covered with finer pink plaster. The north side of the pillar shows a similar degree of preservation. Traces of green paint were noted at the edge of the eastern border. Pencil graffiti, scratches, and abrasion were already present in the 1987 photograph.

The jambs facing the pillar are almost as well preserved. On the north, 70% of the decorative scheme and about 5% of the original surface plaster remains. There are several loose plaster fills. On the southern jamb, 80% of the original design scheme remains, along with 40% of the original surface. Modern mortar is present in joints that appear filled with ancient plaster in Reisner's photographs. The underside of the arms of figures in the second register have been carved out; this alteration appears in the 1987 photographs. In the lower register, old adhesive is visible in the middle figure, where loss of plaster has occurred. Some of the plaster is loose, but most of it is well adhered.

The south wall of the chapel has been more crudely carved in raised relief, then thinly plastered and recarved and painted. Although much of the original surface was lost even before excavation, 70% of the total design scheme remains. Perhaps an additional 5% has been lost since the 1930s. Modern mortar is present, and the plaster is generally well adhered.

The southern false door, on the western wall, preserves about 30% of the raised relief decoration. The inscriptions are in sunk relief. Pink plaster and red paint survive. On the tablet, pale pink plaster underlies the fragmentary remains of a darker red plaster. The roughly cut limestone was thus surfaced with at least two layers of coarse plaster. Although some loss of plaster was noted since Reisner's photographs, there has been little change since 1987. Traces of red paint are present clearly in the central niche of the false door.

The niched facade between the two false doors is 90% preserved, although only about 30% of the original surface survives. The block in the upper left of the facade, which had been removed in the 1930's photograph, has been replaced. Modern mortar is present, as are scrapes and abrasions that apparently occurred between Reisner's photographs and those taken in 1987. There are traces of red paint and also blue or green paint on the panels. The lower left section of niching is in danger of being lost, because the stone is delaminating. There are signs of recent loss here, probably visible in the 1987 photograph.

The north false door seems more or less intact since Reisner's photographs, although brown drip marks appear in the innermost niche. The signs of impact damage appear already on the 1987 photographs. Of the decorative scheme, 50% remains, but only 10% of the original surface is intact. The surface is very worn.

Above both false doors and the facade between them is a lintel with a long inscription in raised hieroglyphs, of which about 70% seem clear although less than 5% of the plaster surface remains. There are traces of red paint. Of the offering scene and offering list at the ends of the wall above the lintel, almost no original surface remains. The central portion appears never to have been carved.

On the north wall of the chapel, most of what Reisner photographed is still extant, amounting to about 60% of the original design scheme. Only 5–10% of the original plaster surface survives, however; and some of this is in immediate danger of loss, especially near the top of the wall.

Conservation treatment. Several areas of plaster on the west wall of the corridor were consolidated and adhered with Rohm and Haas acryloid B48N 5% in 1,1,1 trichloroethylene and Kodak polymerized methyl methacrylate 20% in trichloroethylene or xylene. Extensive treatment was not possible in this tomb due to poor air circulation and the extended epigraphic work required there.

THE TOMB OF ZA-IB: Mastaba g 2092+2093

area 0.91 sq. m; capacity 0.72 cu. m
 passage without jambs 0.7 x 0.35 m; height 0.75 m
 completely plundered
 Shaft 2093 d: 1.1 x 1.02 m; 3.0 m lined with rubble; ends at rock
 chamber type: 7x (no chamber)
 completely plundered
 Shaft 2093 e: 0.9 x 0.97 m; 3.2 m lined with rubble; ends at rock
 chamber type: 8 b(2) on east. 0.82 x 1.3 m; height 0.7 m
 area 1.06 sq. m; capacity 0.74 cu. m
 scattered human bones; no objects

Summary of Reisner's Description

Mastaba type: viii c[/b](1)⁶¹
 composite mastaba formed by addition to nucleus
 13.85 x 10.45 m; height 3.0 m on east, 2.45 m on west
 area 144.73 sq. m; proportion 1/1.32
 exterior chapel [pillared court] on the north: about 4.9 x 6.3 m
 area 30.87 sq. m
 total area: 175.60 sq. m
 facing masonry type: [2093 is z-masonry, 2092 is u-masonry]
 Chapel type:
 interior chapel of type (11b)
 recess: 4.15 x 2.25 m; no pilasters, one loose pillar
 area 9.33 sq. m; proportion 1/1.84
 walls preserved only to height of 1.0 m
 corridor: 9.1 x 1.05; area 9.55 sq. m
 false door recess at north end 0.65 x 0.1 m
 total area of chapel 18.88 sq. m; relation 1/7.66
 exterior chapel of type (8) [= court]
 court 3.05 x 5.6; area 17.08 sq. m
 embrasure in front of doorway 1.0 x 1.3 m; area 1.3 sq. m
 total area 18.38 sq. m
 Shaft 2092 a: 0.9 x 1.05; 2.9 m lined with rubble; ends at rock
 chamber type: 7 a(1) in middle of shaft; 0.93 x 0.51 m
 area 0.47 sq. m; preserved to height of .15 m
 completely plundered
 Shaft 2092 b: 1.1 x 1.15 m; 3.5 m lined with rubble; ends at rock
 chamber type: 7x (no chamber)
 completely plundered
 Shaft 2092 c: 0.85 x 1.0 m; 1.3 m lined with rubble; ends at limestone fill
 chamber type: 7x (no chamber)
 completely plundered
 Shaft 2093 a: 1.3 x 1.3 m; 2.6 m (7 courses) of masonry; -4.9 m in rock
 chamber type: 5 a(2) on west. 3.05 x 2.1 m; height 1.7 m
 area 6.4 sq. m; capacity 10.88 cu. m
 passage without jambs: 1.3 x 0.3 m; 1.7 m high
 coffin: outside 2.4 x 1.05 m; height 0.75 m
 cavity 1.8 x 0.5 m; 0.525 m deep; lid thickness [not given]
 no remains of burial; four alabaster models
 Shaft 2093 b: 0.85 x 1.0 m; 2.7 m lined with rubble, ends at bad rock
 chamber type: 8 b(2) on south. 1.95 x 0.7 m; height 0.65 m
 area 1.36 sq. m; capacity 0.88 cu. m
 completely plundered and nearly destroyed
 Shaft 2093 c: 1.0 x 0.9 m; 2.45 m lined with rubble; ends at bad rock
 chamber type: 8 a(2) on east. 1.3 x 0.7 m; height 0.8 m

⁶¹ This type, assigned in the manuscript, is consonant with the chapel type (10c) that was assigned in the first draft and later changed to (11b). Type (11b) would imply mastaba type x; it is not clear whether Reisner would have reassigned 2092+2093 to type x as well. The mastaba in its final form might equally well have been assigned to chapel type (5d), "alcove... at south end of west wall, with or without niches in alcove, and one or more niches in remainder of west wall." This type would imply the mastaba type viii b/c(1). (The designation b/c indicates that the masonry of the facing is a mixture: 2093 is faced with z-masonry, while 2092 is faced with u-masonry.)

Excavation

Mastaba g 2092 was first encountered on August 1, 1936, by workmen in the process of clearing the west face of 2091. The area between the mastabas was filled with drift sand, rubble, and stones at the top, and lower down included limestone debris of increasing size and "black debris." At the base was a mudbrick floor, laid over a pebbly red bedrock surface. The portico/pillared room to the north of 2092 was noted on August 7, but not cleared. The top of 2092 continued to be cleared of a layer of drift sand, limestone debris and rubble until the shafts were exposed. Some large limestone debris and rubble from the collapse of the facade of g 2000 was removed on the south. The clearance then apparently moved westward to the top of 2093, and the shafts of this part of the mastaba were exposed on August 13 and 14. The corridor and recessed chapel were cleared on the 15. A single pillar, with decoration and traces of red paint, was noted in the chapel; the decoration and paint on the walls of the corridor were also noted. August 16 and 17 were spent clearing the room to the north, where limestone debris and rubble underlay the surface drift sand, and the small secondary mastaba, 2092a, was exposed.

The eight shafts of 2092 and 2093 were cleared between August 20 and 23. In none of them was the blocking intact; and only 2093 a and 2093 d contained any remains. Most of the shafts were filled with limestone debris, rubble, and sand. g 2092 b also contained black debris, and 2092 c contained pebbles and no sand. Shaft 2093 a seems to have been stratified, with a thick layer of drift sand above a layer of limestone debris, pebbles and red sand. Pebbles and black debris were also noted in the fill of shaft 2093 e.

Clearance south of the eastern part of this tomb (mastaba g 2092) in search of new mastabas on March 9, 1939, led to the discovery of the torso of a seated male statue with remains of red paint. The two large fragments with sunk inscription found on the previous day south of 2091 were almost certainly the architrave inscribed with the titles of the owner of this mastaba that are presently in this area.

Further clearance was carried out by the Giza inspectorate of the EAO between 1990 and 1994, when the walls of the chapel were being reconstructed. Parts of the chapel floor were uncovered to bedrock, exposing a large cavity near the northwest corner of the recess. This irregular cavity is about a meter in diameter and roughly three-quarters of a meter deep, although a large decorated block from the eastern wall of the chapel is currently lodged in the hole, so it may be even deeper below. Presumably the block fell into the hole after the removal of the flooring. This clearance also uncovered a number of large, apparently undecorated blocks, including two large pieces that clearly represent the bases of two pillars.

The courtyard to the north of the chapel has also been cleared, revealing the square bases of both pillars, which extend about 10 cm out from the pillar itself, and seem to be about 10 cm high. The door-sill of the chapel is approximately 50 cm above these bases; there may have been one or more steps leading up to it, although there is no trace of such steps present now.

Finds

South of the eastern part of the mastaba was found the upper torso of a seated male statue.

39-3-6 Well-carved statue fragment (see fig. 62 and pl. 32b, upper right).

The chest is modeled, and the tie of the kilt can be seen above the belt h. 13 cm; w. 16.5 cm; th. 7.8 cm

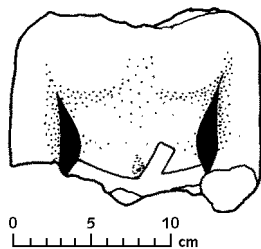


Fig. 62. Upper torso of seated male statue from south of g 2092. 39-3-6.

In Shaft 2093 a, which had apparently been plundered, four alabaster vessels were found.

36-8-3 Three model dishes:

(a) type s-ixa; h. 1.5 cm; d. 4.6 cm

(b) type s-ixa; h. 1.7 cm; d. 4.6 cm

(c) type s-xa(1) h. 2.1 cm; d. 5.6 cm; d. base 2.5 cm

36-8-4 Model cylinder jar, with concave sides, type s-i d (fig. 63); h. 4.0 cm; d. rim 4.6 cm; d. min. 2.9 cm; d. base 3.1 cm

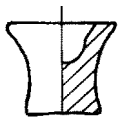


Fig. 63. Alabaster model cylinder vessel from shaft g 2093 a. 36-8-4.

Shaft 2093 e contained bones registered as 36-8-5.

Architecture

The two mastabas, 2092 and 2093 both belonged to a man named Za-ib.⁶² g 2096 and serdabs 2 and 3 of 2097 were later extensions of this same complex. The building history of the tomb is quite complex.

In its first manifestation, the large mastaba 2093 was built, with a recessed chapel (pl. 66a). This chapel probably had an architrave supported by two pillars, based on the carrying limits of Giza limestone. (Large fragments of these pillars are still preserved in the chapel, including both bases.) This first mastaba resembled the orig-

inal form of 2091 to the east in its shape and orientation, although it exceeded it considerably in size. Like 2091, it extended further south than the mastaba east of it (in this case 2091 itself) so as to make it more visible to passersby. The desire to attract the attention of these passersby was also probably the motive for the anomalous placement of the false door. It was built in the protruding southern part of the facade, rather than in the recessed chapel.

It is unclear why 2092 was built, obscuring this false door. It has no trace of an independent cult place, so it was almost certainly an extension of 2093 from the beginning. It seems probable from the alterations to the door socket emplacement that the door at the north end of the chapel was moved from a previous position, and the south end of the gap between 2092 and 2093 is the most likely original location for it. The fact that 2092 is faced with battered masonry while 2093 is faced with stepped masonry also suggests that the two mastabas were not originally contiguous. The inner joins of these mastabas on the south are indeterminate, and the outer facades were not cleared.

Shortly after the building of 2092, when Phase ii began, the jambs and lintel of the new southern doorway were moved to their present position at the northern end of the chapel. Slightly later, the extension 2096 was built against the north face of 2093, perhaps in part to mask the discrepancy in facing styles that would have been especially obvious from the new northern approach. (The abutment is clear in pl. 66b.)

The area directly north of 2092 was then rebuilt as a pillared portico. This involved covering the exterior walls of 2091 and 2092 with a vertical facing, both to match 2096 and to support the roof blocks. The pillars of this portico may originally have been closer to the north face of 2092, since there is a notch to hold a lintel in that position in the east wall of 2096 (as well as lower notches that align with the pillars in their present position; see pls. 63a and 83c).

A small, unobtrusive door was left in the facing, to allow passage between 2091 and 2092 (pls. 62a-b). This seems to have been strictly utilitarian, with no monumental characteristics. As suggested in Chapter 2, it may have been required to allow people to visit the tombs to the south of the cluster during the closure of the path leading to and around g 2000, but it was clearly not meant to draw casual passersby.

The final additions to 2092+2093 by its owner were probably the two serdabs in front of the portico, which converted it into a courtyard (pls. 84b and 85a-b). These serdabs, which Reisner numbered as part of 2097 (2097.S2 and 2097.S3), have slots in their north faces, which indicates that the expected visitor would be coming from the north, then continuing on into 2092+2093. They thus properly belong to this mastaba rather than 2097. The doorway between these two serdabs, however, is to be connected with 2097, because of its monumental appearance from the south and the orientation of its drum lintel; it is thus probably considerably later than the serdabs. The motive for closing off the portico may have been the construction of 2097', which made the portico much deeper and hence less accessible than it had been previously. Za-ib was perhaps also responsible for a final extension to the north, the construction of a court-

⁶² This name has been given as Geb-ib in most of the notes. One text complements the goose sign in this name with a bolt *z* sign, however, suggesting that the name is to be read *Zi.(j)-jb.(j)*, "My son is my desire." The placement of the *b* complement consistently before rather than after the *jb* biliteral might point towards the reading *Gb-jb*, "Wish of Geb," but as far as I can determine, however, no theophoric names based on the name of the god Geb are known from the Old Kingdom or any later period. Neither name formation is paralleled, since names formed on *jb* in the Old Kingdom are normally adjectival (*Sndm-jb*, *Ndm-jb*, *Mri-jb*, *swt-jb*) or adverbial (*Ks-m-jb*), or diminutive (*Bb-jb*). *Hks-jb* may be the closest parallel. Together with the occurrence of the *z* in one writing, the absence of Geb from other theophoric names tilts the balance towards the reading *Za-ib*. *PM* ³² assigns this mastaba to "Nima^cetre^c. Dyn. VI," but this attribution properly belongs only to the subsidiary mastaba 2092a.

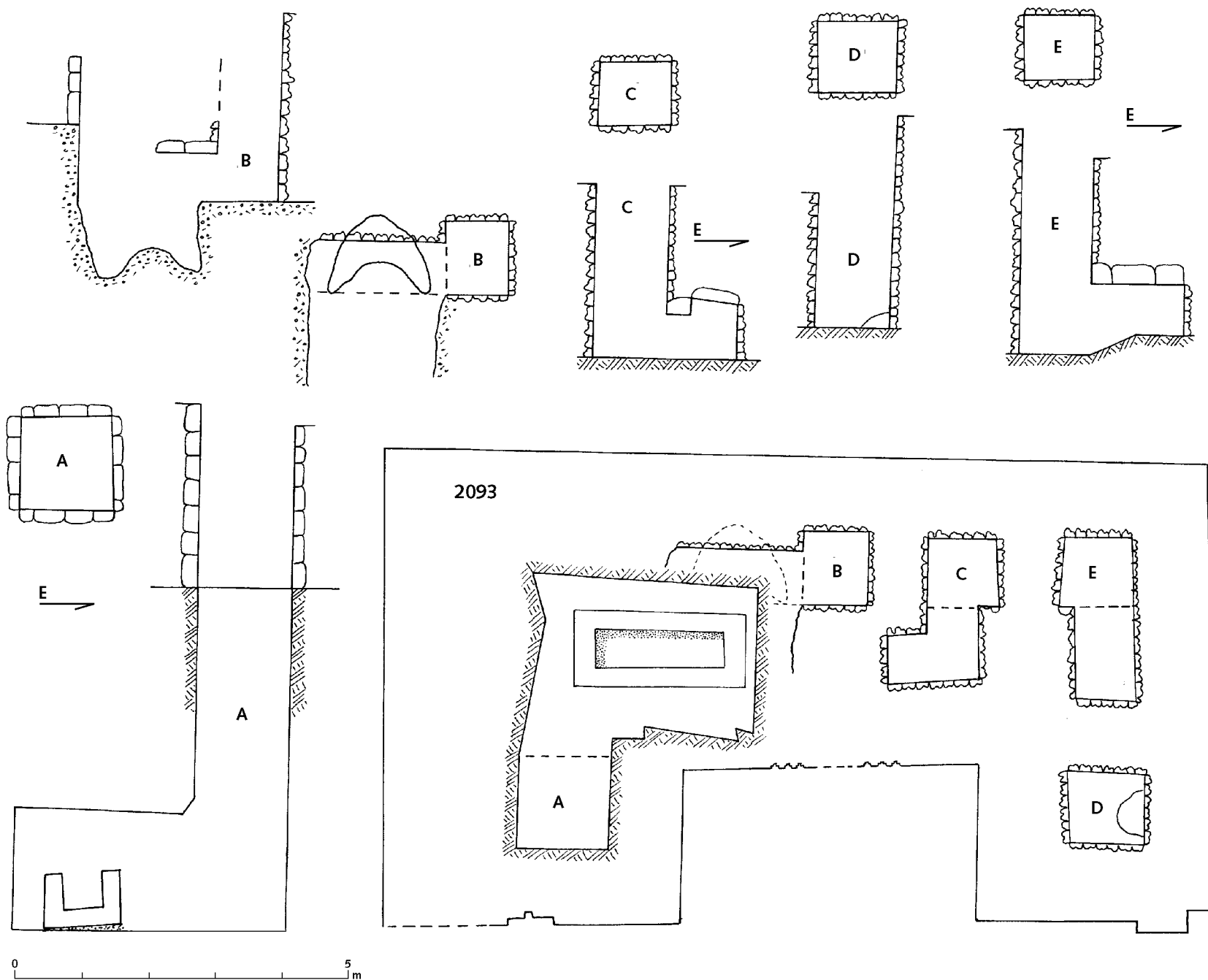


Fig. 64. Outline and shaft plans of g 2093. (No plans of the shafts of 2092 seem to have been made.)

yard between 2097 and 2097', in cooperation with Nimaatre, the owner of 2097.

The floor of the chapel is problematic. The bedrock slopes up markedly at this point (pl. 137), and there is a step up of about 50 cm from the courtyard on the north to the doorsill, and the corridor at the south end of the chapel has a "bench" outcropping, probably a floor-scar, on its west wall that is several centimeters higher still. In the central recess, however, the current floor is much lower, but it is much too irregular to have served as the floor of the chapel. Perhaps a masonry floor is to be restored at the level of the floor-scar, which

is just a few centimeters lower than the bases of the false door and the niched facade on the west wall of the recess.

Shafts and Burials

Shaft 2092 a had a shallow north-south chamber cut down into the rock across the center of the bottom of the shaft. The roof was gone and the chamber was empty. Shafts 2092 b and c were simply shafts from the top of the mastaba down to the surface of the bedrock, with no chambers. Nothing of note was found in them, nor are Tomb Cards preserved showing them.

Shaft 2093 a was the principal shaft of the mastaba. It has clear foot-holds cut into all four sides (see fig. 2 above). Its chamber was rock cut, and extended to the west and north of the shaft. Its north and west walls were straight, but the other two were quite irregular. The limestone coffin lay north to south. According to the Reis's Diary, its lid was displaced⁶³ and it contained sand, rubble, and stones. The Tomb Card shows the eastern side of the coffin to have been raised, or perhaps leveled, by underlying debris. No human remains were recorded, but four small alabaster vessels, 36-8-3 and 36-8-4, were found among the debris.

Shaft 2093 b was described as nearly destroyed, and the Tomb Card drawing is difficult to understand. There was apparently an irregular crescent-shaped excavation in the bottom of the chamber, which intersected another shaft that is not otherwise recorded.

Shaft 2093 c had a simple chamber built of rubble and roofed with stone slabs. It was found open and empty.

Shaft 2093 d was a straight shaft with no chamber, like 2092 b and c. The tomb card shows a peculiar lump, presumably bedrock, at the center of the base of the north wall.

Shaft 2093 e had a slab-roofed chamber a few centimeters above the base of the shaft. It was open, but contained scattered human bones, the remains of a burial.

Date

Cherpion's criteria date 2092+2093 to the reign of Niuserre,⁶⁴ but other features suggest that a date in the reign of Izezi is more likely. The most interesting peculiarity of the decoration is the tomb owner's posture on the false door, standing on the tablet, and seated on the jambs. The seated posture on the jambs occurs rarely in the last two reigns of the Fifth Dynasty, but primarily in the Sixth Dynasty.⁶⁵ The only example where this feature is combined with a standing figure on the tablet is the Giza false door of Nagy, in g 2352.⁶⁶ Since Nagy bears a title referring to Izezi, his monument can be no earlier than that reign. The standing figure on the false door tablet, though not the standing figure on the jambs, also occurs in the Saqqara tomb of Ma-nefer,⁶⁷ which likewise contains titles precluding a date earlier than Izezi.

Za-ib's tomb thus probably dates to the same period, or perhaps slightly earlier, in the reign of Menkauhor. Corroborating this date is the order of the titles on an architrave from the tomb that may have been discarded as early as the beginning of Phase ii, which, as is discussed below, does not fit Baer's variable sequence Vb (Neferirkare-Djedkare), but does fit his sequence Vc (Djedkare-Unis).

The original mastaba (2093) and probably also its first extension (2092) were built during Phase i, although the decoration may have been applied later. Its northern courtyard and northern entrance were added at the time of Phase ii. It continued to be expanded into

the later part of Phase ii, as can be seen by the construction of the two serdabs north of the court. This, however, is probably the last part of the period of construction. Strangely, the decoration of the doorway appears to be unfinished, although this is not the case with the interior decoration.

Decoration of Chapel

Almost all the drawings of decoration in this chapel were made from full-sized tracings of the relief made in 1987 and 1989 and reduced to the same scale (1:5). The exceptions are a loose block no longer in the chapel (pl. 173a) and a scene on the east wall of the chapel that had disappeared almost entirely (pl. 182); these were drawn from tracings of the enlarged excavation photographs.

Entrance (pls. 66b, 67a-b, 170-71, and 172a). The thicknesses of the door jambs show mirror images of the tomb owner, very well-carved and finely modeled. He wears a starched triangular kilt, broad collar, long wig and a short beard, and carries a handkerchief and a tall staff. The titles above his staff read *smr, hrp ḥ, jmsḥw, jmj-r ḥntjw-š pr-ḳ, zsb ḳd-mr, Zs-jb*,⁶⁸ "companion, controller of the palace, venerated one, overseer of palace attendants, judge and administrator, Za-ib." The carving on the west jamb is incomplete; only the last sign of the name is clear. The drum lintel above is also unfinished, and is inscribed with only four signs: *nb.frc nb*. It was apparently intended to list Za-ib's name and titles, with an epithet such as "[venerated by] his lord every day."

West wall, north end (pls. 68b and 172b). Only one block is preserved in this part of the wall, representing the lower right hand corner of the decoration. It is quite easily moved, but it appears to fit well in its present position, which can probably be assumed to be its original one. The block shows two men picking grapes into baskets. Other parts of the wall probably had representations of wine-making.

Recessed chapel. The walls of the recessed chapel are not preserved to the height where the decoration begins in this tomb. The only standing decoration is the large palace facade niching centered on the west wall. Several loose blocks can probably be assigned to this area, however.

The most interesting of these is a block found on top of 2096 (pls. 68c and 173a), preserving the head and shoulders of Kapi and his wife. He wears a long wig, a broad collar, a shoulder knot, and probably a leopard skin, and holds a staff. She wears long hair and a broad collar with a high choker. The seven lines of text above them are badly damaged but they can largely be read: *zsb ḳd-mr pr-ḳ, smr, hrp ḥ, hrj sḥs n pr dwst, jmj-r ḥntjw-š pr-ḳ, jmsḥw hr ntr ḳ, mrr nb.f Zs-jb; [ḥmt.f] ... ḥmt-ntr Nt, ... mrr ... Tntt*. "Judge and district administrator of the palace, companion and controller of the palace, who is over the secrets of the *pr-dwst*, overseer of the palace attendants, venerated before the great god, beloved of his lord, Za-ib; [his wife] ... prophetess of Neith, ... beloved [of her husband/lord]

⁶⁸ It is on the eastern jamb that the name is written with the phonetic complement *z*, making the reading of the goose hieroglyph more likely to be *z* than *Gb*.

⁶³ Reisner's *Giza Manuscript*, p. 151, in contrast, states: "both box and lid slightly displaced."

⁶⁴ See Chapter 2.

⁶⁵ Harpur, *Decoration in Egyptian Tombs*, p. 130, n. 82 and p. 263, gives this dating and describes this feature as "fairly uncommon."

⁶⁶ W.K. Simpson, *Mastabas of the Western Cemetery: Part I*, Giza Mastabas 4 (Boston, 1980), pp. 34-35, pl. 57b, and fig. 45.

⁶⁷ LS 17, published in H. Junker, *Giza 8*, (Vienna, 1947), pp. 59-60 and fig. 23.

Tjentet.” Behind Tjentet stand two women; the one in the upper register, named *Tt*, at least in part, holds two ducks; the top of a goose’s head may be discerned above, suggesting that she was a daughter. Below her, another woman is identified as *zst.f Mjt*, “his daughter Mit.” At the right edge of the block are traces identifying two men. Above the foot of a man called *Pth... zst.f*, “Ptah..., his son,” or perhaps the group Ptah belongs to one of the son’s titles. In the register below are the signs *kps...*, determined with an incense burner. This may be a caption, *ksp*, “censing,” or perhaps part of a personal name (a man named *Kps-ms* is represented on the southern false door in 2091).

This block is probably to be restored on the north wall of the recess, or perhaps on the west wall to the right of the palace facade. One puzzling circumstance is the serdab slot in the top of the block (see pl. 83c). The position of this slot, well above the heads of the principal figures, would be unusually inaccessible. Moreover, no serdab was found in the mastaba. The most likely explanation is that the block was reused from an earlier structure.

Four of the other fragments can be pieced together. The resulting scene shows a man in a starched triangular kilt, presumably Za-ib, striding towards the left (pl. 68d, left, and 173b, c). In front of him, still to the right of his staff stands a woman with a long pigtail, holding two birds. Above her is the inscription: *zst.f Nfr-wn.s*, “his daughter Nefer-wenes.” Another man, depicted on a smaller scale, approaches from the right. This scene is at approximately the same scale as the right facing scene on the block found on 2096, so their placement may have been symmetrical, although one would have expected Tjentet to appear in both.

An isolated fragment shows the decoration of the left face of a corner block (pl. 173c). This could have been from either corner of the recess: if it was from the southern corner, it probably depicts piled offerings above the offering table scene on the west wall of the corridor south of the recess; otherwise it is probably from the north wall of the recess itself.

Another isolated fragment was recorded as coming from north of this area (pls. 68b and 172c). It is preserved only in a photograph with no scale. Its style and the appearance of the stone differ markedly from 2097, the only other decorated tomb in the area, so 2092+2093 is a likely provenience. The block shows the hand and shoulder of a left-facing man holding a staff and labeled *jmshw ...*, “the venerated one ...” Approaching him are two men depicted on a smaller scale, wearing starched triangular kilts. The first displays an unrolled papyrus and is accompanied by an incomplete caption that probably began above his head: *... r ms jmj-r pr*, “... in order to see. The steward.” Behind him is another man with two scrolls. The caption in front of him reads *... d... nt pr dt*, “[something feminine] of the funerary estate.” (I can suggest no appropriate restoration.)

The other decoration that can be restored in the recessed chapel is the surviving pillar, decorated on all four sides (pl. 69a–d, 175a–b, and 176a–b). As noted above, this was probably one of two or even three pillars supporting the roof in this area. This pillar shows two pairs of representations of Za-ib, each pair sharing the same basic dress, attitude, and to some extent the same sequence of names and titles. The two figures of each pair are of opposite orientations, and

face each other around a corner. In one pair (the original orientation of the pillar is unknown), Za-ib wears short hair and a starched triangular kilt and holds a handkerchief and staff; in the other, he is shown with long hair, a simple wrapped kilt and holds his hands empty at his sides. In all four cases, there is a four-line text above the figure, ending in the name Za-ib, which is written again in front of the face.

Assuming that there were originally two pillars, the two figures shown with triangular skirts holding staffs probably depicted the tomb owner walking away from the niche and facing the other pillar. This seems to be the usual attitude of the outer figures on a pair of pillars in this cemetery; for example in 2088 (pl. 146b), although these two are empty handed, and 2240 (pl. 121c). The more passive empty-handed figures with wrapped kilts would have been oriented toward the back of the recess and away from the center aisle between the pillars. Since the two faces of the pillar with left-facing figures are more badly damaged, it seems reasonable to assume that they were on the sides not sheltered by the architrave and more likely to have been damaged by falling roof material and weathering, that is, the east and west. These two assumptions imply that this surviving pillar was the one originally on the north side of the chapel, and they allow the faces to be assigned orientations. These proposed orientations are used in the plates and in the following discussion, in part for simplicity of reference.

The active, short-haired pair (pls. 69a–b and 175a–b) shows more differences in detail between the figures. In the representation placed on the south, Za-ib wears his hair over his ears and also wears a short beard. On the east, he is beardless, and his hair is somewhat shorter, revealing his ears; and he also wears a broad collar. The texts accompanying this figure are identical, and identically written. (The missing *jb* sign before the face of the right-facing figure is visible on the excavation photograph.)

| | |
|---------------------------------|--|
| <i>smr, hrp ḥ, mrr nb.f</i> | Companion, controller of the palace, beloved of his lord, |
| <i>zsb ḏ-mr pr-ḳ, hrj sšts</i> | judge and administrator of the palace, who is over the secrets, |
| <i>jmshw hr nb.f</i> | venerated before his lord, |
| <i>jmj-r hntjw-š pr-ḳ Zs-jb</i> | the overseer of palace attendants, Za-ib. |

The two representations of Za-ib in a long wig seem to have been identical, with the exception of the tie that can be seen in the belt of the figure on the west, and the carved line of the kilt’s overlap carved on the north figure. The first two lines of the texts accompanying them vary slightly, however. The text on the north face (pls. 69c and 176a) reads:

| | |
|--------------------------------|--|
| <i>zsb ḏ-mr pr-ḳ, mrr nb.f</i> | judge and administrator of the palace, beloved of his lord, |
| <i>smr, hrp ḥ, hrj sšts</i> | companion, controller of the palace, who is over the secrets, |

while the text of the figure on the west face (pls. 69d and 176b) begins:

| | |
|--------------------------|---|
| <i>smr, hrp ḥ, mr.tw</i> | Companion, controller of the palace, whom one loves. |
|--------------------------|---|

hrj sšs n pr dwš He who is over the secrets of the *pr-dwst*.

Both texts end identically:

jmj-r hntjw-š pr-š overseer of palace attendants,
jmšhw Zš-jb the venerated one, Za-ib.

An architrave found to the south of 2092 (pls. 70a and 177) may have originally rested upon this pillar, or it may have served as a cornice above the abandoned southern entrance. The titles it gives (almost certainly those of Za-ib, since no other tomb owner in this area is called *zsb ḥd-mr* or *hrp ḥ*), are identical to those on the faces of the pillar, but in a different sequence: *smr, hrp ḥ, hrj sšs, zsb ḥd-mr pr-š, jmj-r [hntjw-š] pr-š* The consistent features of Za-ib's titulary is that the title string *smr, hrp ḥ* precedes the title *hrj sšs n pr dwš*, which suits a date after the beginning of the reign of Djedkare Izezi.⁶⁹ The title "overseer of the palace attendants" invariably comes last, presumably because it was the most important.

West wall, south end (pls. 70b–c, 71a, and 178). To the south of the recess, the chapel of 2092+2093 narrows to a corridor. The right end of the west wall is decorated with a standard offering scene, of which only the base and the left edge are preserved. Za-ib is seated at a table, wearing long hair, a broad collar, and kilt. Above him are the signs *fand jb*, probably the remains of *[mrr nb.]f[Zš]-jb*, "beloved of his lord, Za-ib." Below the table are four "1,000" signs, the commodities they enumerated above them are lost. To the right of the table leg is the end of an offering formula: *m ht nb nfr rḥ nb Zš-jb*, "... with every good thing every day, Za-ib." Below is a scene of butchers. At the left a man brings a foreleg to the false door. The two butchers behind him are captioned *dm ds*, "sharpening the knife," and *šdt hstj*, "removing the heart," and their actions suit the words. A third butcher stands waiting behind them with the spouted jar used to hold the heart. A fourth man, carrying another leg, is captioned *špwt stpw*..., "bringing choice things (forelegs and birds)..." No birds are depicted. The figure at the right edge of the block bends over slightly, and is probably occupied with the butchery of another animal.

False door (pls. 71b, 72a, and 179). The principal feature of this corridor is the false door, which is recessed and slightly battered. Its decoration is unusual principally in that Za-ib is shown seated on the jambs, but standing on the tablet, the reverse of the usual positions. On the tablet, Za-ib stands, holding a handkerchief and a tall staff, wearing a long wig, a short beard and a starched triangular kilt. Before him, in three vertical lines of inscription, is *smr, hrp ḥ n mrrwt mrr nb.f, zsb ḥd-mr pr-š, jmj-r hntjw-š pr-š, jmšhw Zš-jb*, "companion, controller of the palace because his lord loves (him), judge and administrator of the palace, overseer of palace attendants, the venerated one, Za-ib." On the lintel below, he is again called overseer of palace attendants, and on the jambs below the lintel, simply overseer of attendants. On these wide jambs, he is shown seated, again hold-

ing a handkerchief and staff. His title and his name are given in two horizontal lines above his head.

South wall (pls. 72b and 180). This short end wall shows two registers of offering bearers below a register of sealed jars. In the middle register, two men bring a platter piled with offerings, while a third man to their right carries something, perhaps meat, dangling from a stick. In the lowest register, three more men carry individual offerings. They are captioned ... *rḥ nb m ht nb nfr rḥ nb*, "... daily, with every good thing daily." The right half of the wall is entirely lost.⁷⁰

East wall, south end (pls. 73a–b, 74a, 181 and 182). Directly opposite the false door is a marsh scene. At the right end, Za-ib is shown standing in a papyrus boat holding a bird in one hand as a decoy, while the other is raised behind him to cast a throw stick. To the left, in the lowest register, the marsh is crossed by a herd of cattle. In the lead is a cowherd carrying a calf over his shoulder, and to the left the horns of the cattle following him can be seen. The register above this shows a recumbent cow with the top of a papyrus stalk from the adjacent stalk in her mouth. Her calf is tethered nearby. To the left, another cow walks to the left: the text above her reads *hmt*, "cow." In the upper preserved register can be seen the legs of a cow, facing right, and beneath them, the legs of her nursing calf, facing left. The farthest left scene in this section of the wall is in the lowest register. It shows several men walking away from the marsh, carrying their rolled mats and their catch on sticks over their shoulders.

East wall, north end (pls. 74b and 183). The center portion of the east wall has fallen completely and the surfaces on each side are badly worn. At the northern end, in the lower register, three men can be seen at the right cutting wheat, bending with their sickles. To the left of the first man is a fourth man walking upright, probably a supervisor. To the left of these men, in an area bordered on either side by four bales of hay, a group of five donkeys are treading the grain, urged on by three men running after them and banging sticks together. Above the donkeys is the caption *šbt*, "threshing." The men were quite brightly painted at the time of excavation, and some red paint can still be seen on their legs.

In the far right corner of the register above is a pair of men making rope. The seated man holds the ends while the standing man swings a weight to twist the fibers.⁷¹ Between them are three coils of finished rope. The two seated men to the right may be engaged in the same or a similar process: the foremost, at right, has his left leg held out straight in the same attitude as that of the seated rope maker at left. At the right edge of the preserved scene, after a long gap, two standing men face a fourth seated man. This may be still more rope-making, or possibly another scene entirely.

⁶⁹ According to the charts in K. Baer, *Rank and Title in the Old Kingdom*, (Chicago, 1960), pp. 231–33, the title *hrj sšs n pr dwst* should precede *hrp ḥ* in his period vb (Neferirkare–Djedkare) and come after *hrp ḥ* (as it does on the architrave, the west face of the pillar, and the loose block from 2096) in period vc (Djedkare–Unis) and period Vd/VIa (Unis–Teti).

⁷⁰ When the wall was traced, the block on the upper right had been moved to fill the gap to the right of the block below it. Its position in the drawing was restored based on the excavation photographs and the coherence of the decoration. This block has now been restored on the wall in accordance with the photograph as part of the 1994 restoration work in this tomb. See the section on conservation in this mastaba below.

⁷¹ See Teeter, *JEA* 73 (1987), pp. 71–77, for parallels.

The upper register seems to show a procession of desert animals. At the far right a man runs behind an animal (completely lost) threatening it with a whip. Farther to the right two men run after an ibex or gazelle.

In 1991 when I visited the tomb, a large decorated block was lodged in the huge hole in the floor of the northwest corner of the chapel, which had been revealed by the EAO clearance. It could not be photographed or drawn, and I could not locate it in 1994. The block was about 60 cm long by 50 cm high, and its surface was coated with a layer of weathered plaster. The decoration was very eroded, but parts of two registers could be seen. At the lower left were the overlapping heads and horns of two oxen, perhaps part of a plowing scene. The register above depicted a body of water that extended the entire length of the block. Near the right edge of the block, a man was shown wading through it, moving to the right. His body was bent slightly forward, and his left arm was bent in front of him at a right angle, so that his forearm paralleled the surface of the water below. He was perhaps grasping the stern of a boat to keep his balance. His left arm was extended behind him almost horizontally, perhaps to pull some large animal along, or in a gesture to his companions. The left part of this register was entirely eroded. This block presumably belonged in the gap on the eastern wall of the chapel, perhaps to the left of the other marsh and cattle scenes at the north end.

Tomb Owner and Dependents

Titles of Za-ib:

| | |
|---------------------------|---|
| <i>zsb ʕd-mr [pr-ʕ]</i> | Dignitary, administrator [of the palace] (entrance jambs, pillar, false door tablet, architrave, block from 2096) |
| <i>smr</i> | Companion (entrance jambs; pillar; false door tablet; architrave; block from 2096) |
| <i>hrp ʕh</i> | Controller of the palace (entrance jambs; pillar; false door tablet; architrave; block from 2096) |
| <i>jmj-r hntjw-š pr-ʕ</i> | Overseer of palace attendants (entrance jambs; pillar; false door tablet, lintel, and jambs; architrave; block from 2096) |
| <i>hrj ššš [n pr dwš]</i> | Master of the secrets [of the <i>pr-dwš</i>] (pillar; architrave; block from 2096) |
| <i>jmšhw hr ntr</i> | Venerated before the god (false door tablet; block from 2096) |

Family:

| | |
|---|--|
| Wife: ... <i>hmt-ntr Nt</i> ... <i>Tntt</i> ... | prophetess of Neith... Tjentet (block from 2096) |
| daughter: <i>zst.fNfr-wn.s</i> | (block from 2093) |
| daughter: <i>zst.fMj.t</i> | (block from 2096) |
| daughter?: <i>zst.fTt</i> ... | (block from 2096) |
| son: ...- <i>Pth</i> | (or part of his title?) (block from 2096) |
| attendant: <i>Kpš-...</i> | (or part of a caption?) (block from 2096) |

Tjentet is the name of a “king’s daughter,” daughter of a king’s daughter named Wenshet (g 4840), who is a prophet of Neith and Hathor.⁷² Another daughter of the same woman is Wehem-neferet, called Tjentet, who is also attested in two tombs at Saqqara.⁷³ She and her husband had five children, and Tjentet seems to be a common name in this family. A false door from Giza in the British Museum is shared by a woman named Tjentet and her husband Ramu, and depicts their son Ka-khent, suggesting family connections with the similarly named owner of 2099, Raramu, as well as the owner of 2088.⁷⁴ One of these women. One of these women, or a fourth woman named *Tntt*, owned a lintel that was found reused.⁷⁵ Some sort of connection between these families is suggested by the similarities of their names, but would be it would be difficult to define them more precisely.

Conservation (Pamela Hatchfield)

This tomb stands unroofed and open to the elements. Public access is not physically restricted. Perhaps 10% of the total original decoration remains today.

On the doorjambs, the standing figures in raised relief were apparently first carved in the stone, and then sculpted in plaster. Modern graffiti, both scratched and in pencil, are present. The eye of the western figure has been attacked with a sharp tool of some sort since the record photographs of 1987 were taken. The figure has been outlined in pencil. This jamb has apparently been treated with a resin or varnish, which seems to have had a preservative effect on the surface; it seems relatively intact since the 1930s photographs. Significant amounts of plaster remain.

Almost no plaster remains on the eastern jamb, except for traces of pink plaster in the eye of the figure. No coating is present and the stone is heavily and irregularly weathered. The stone itself is very coarsely textured, with large nummulites and voids.

On the north side of the door, fragments of large plaster fills remain in the corners. There is no apparent decoration on the north sides of the jambs, but there are the beginnings of a deeply sunk hieroglyphic inscription on the north side of the drum lintel.

The east wall of the chapel is preserved only at its north and south ends; the decorated blocks of the middle portion, opposite the recessed part of the west wall, have completely disappeared. The decoration on this wall was carved almost entirely into a plaster coating, although the deepest cuts are also visible in the limestone.

At the north end of the wall, Reisner’s photographs show extensive paint, but now only traces of paint remain. Since Reisner’s photographs, a 2–3” border has been lost around the edges of the plastered areas, but the surviving plaster is fairly hard and well-preserved. Outlines of the figures were made by incision, now “enhanced” by graffiti already visible in the 1987 photographs. Some graffiti and scratching of the surface were noted even since the 1987

⁷² *PM* 3², p. 139. The tomb is dated to the late Fourth or early Fifth Dynasty.

⁷³ A. Mariette, *Mastabas de l’ancien empire* (Paris, 1889), D.80 (her own mastaba) and that of her husband, D.213. She holds the title *rbt nswt*. See also Catalogue Général, Cairo #57133.

⁷⁴ James, *British Museum Hieroglyphic Texts* i², pl. 16 (528).

⁷⁵ R. Lepsius, *Denkmäler aus Ägypten und Äthiopien* 2 (Berlin, 1849), pl. 94b.

season. This may be the result of vandalism or simply accidental abrasion due to the narrowness of the corridor and easy public access. (Compare the excavation photo, pl. 74b, with the 1989 photograph, pl. 75a.)

At the south end of the wall, a fine layer of white plaster was laid over a coarse red underlayer (although this difference may be attributed to advanced weathering as well as different composition). Deeply incised lines were cut in the plaster, apparently while it was still wet, and are visible in the underlying limestone. This area is being undercut by the loss of the coarser plaster underlying the finish layer. Consolidation and adhesion of this area was begun, but extensive work is necessary. The crouching cow and papyrus swamp at the north end of this area, which were intact in the excavation photographs, are now almost totally lost. Both of these areas have remains of a thick plaster coating that is only marginally adhering to the wall.

In the corridor to the south of the recessed area of the chapel, a false door is decorated with raised relief carved directly into the stone of the west wall; the lower parts are very weathered, the upper courses exceedingly so. Original mortar can be seen in the joins between the

blocks. North of the false door are some particularly well-preserved areas of red-painted plaster, which seems very fine-grained compared to the plaster in other areas. The saturated appearance of the surface may indicate that it has been coated with a resin or varnish. Even in this exposed position, the plaster is still very well-adhered to the wall. South of the false door are large defects in the stone, which are filled with coarse plaster.

On the south wall of this corridor, there are remains of raised relief and plaster on the upper courses. The western block in the upper course was originally placed on top of the eastern block. Sometime after Reisner's excavation, this upper block was moved to its present position, upside-down and adjacent to the block that was originally under it. (This may have been done to stabilize the path around mastaba 2000, which runs just south of the face of this wall.)⁷⁶

⁷⁶ As noted above, the original position of this block has been restored as part of the 1994 restoration work by the EAO.

TOMB OF NIMAATRE/TUT

Mastaba g 2092a

Summary of Reisner's Description

Mastaba type: x c(1); 2.0 x 2.0 m; 2.28 m high; area 4.0 sq. m; proportions 1/1 facing masonry type: [u]
 Chapel type: (9c), low u-masonry wall extends east from pillar 1.7 x 0.9 m; area 1.53 sq. m
 Shaft a: 1.3 x 1.4 m above ground; 1.4 x 1.0 m in rock; -3.1 in rock ledge on east side at base of shaft, 0.2 m step
 chamber type: 6 a(3) on west. 1.95 x 0.85 m; height 0.9 m area 1.65 sq. m; capacity 1.48 cu. m
 blocking type: iv c(2)

Excavation

The remains of this small mastaba were exposed in the courtyard north of 2092+2093 on August 17, 1936, and the shaft was cleared on August 23 and 24. The shaft contained drift sand, rubble, and some stones, beneath which was limestone debris from the chamber blocking. Two stones of the blocking remained in place. (These stones were broken and removed.)

In the summer 1990 season, a small cache of model ceramic vessels was discovered on the surface of the fill between the mastaba wall and the shaft wall, at the abutment to the east face of 2096 (fig. 65). These small vessels and the somewhat smaller fragments of larger vessels accompanying them, were all of Nile silt ware, and consisted mostly of flat offering dishes with string-cut vases. The fragments were all of a comparable size and, given their context, may also have been used to present offerings. One piece resembled a tall flaring jar with closed mouth, or perhaps a closed bowl on an offering stand.

Finds

In addition to the false door, which was apparently removed, only artifacts forming part of the burial were found.

36-8-6 Bones and a skull

36-8-7 White plaster (gyps = sulfate of lime) fragments of covering of linen wrapped body, a heavy thick layer

(a) Mummy mask (see pl. 65), broken in two and damaged; thickness 3.4 cm, 22.2 cm in height, and 17 cm in width. (Accessioned as MFA 37.644)⁷⁷

(b) Thick fragments of plaster from the legs of the mummy, particularly from the knees, with the imprints of linen wrappings on the undersides

⁷⁷ See G.A. Reisner, "Notes on Objects Assigned to the Museum by the Egyptian Government," *BMFA* 36 (1938), pp. 27-28 and fig. 7 on p. 31.

Architecture

The chapel was built during the last phase of major building in the cemetery (fig. 66). A small mastaba, only slightly wider than the rock-cut shaft, incorporated the western pillar of the courtyard (pls. 63a-b). A small masonry spur wall, which has now entirely disappeared, sheltered the recessed cult place. The mastaba obscured access to the northern serdab slot of 2096 and in its original form probably also partially obstructed access to the 2097 complex to the north. The false door, set between the pillar and the north wall of the court (serdab 3 of 2097), formed almost the entire west wall of the chapel. At its base, a stone platform extended out from the wall about 30 cm.⁷⁸

Shaft and Burial

The mastaba had only a single shaft with a rock cut chamber. Only two blocks of a masonry blocking wall remained in place; no blocking at all is shown on the Tomb Card. A shallow and irregular burial pit seems to have been cut in the floor, but its outline is unclear. Perhaps it was unfinished. The chamber was described as "plundered." A skull and other bones of the same body were found scattered around the chamber. The skull was covered with a plaster mask (pls. 65a-b); large fragments of plaster found among the bones indicated that the entire body was encased and sculpted in plaster. Impressions of linen on the underside of these fragments indicated that the body was wrapped in linen before the plaster was applied.

Date

Based on the three pairs of jambs and the general style of the carving on the false door, it can be dated to the early Sixth Dynasty. It shows clear evidence of usurpation, however; and it is not clear whether it was put in its present position by its original owner or its usurper.

Decoration of the Chapel

False door (pls. 64 and 169). A large false door with three pairs of jambs was the only decorated element in the chapel. The inscription is in sunk relief, and a standing figure of the owner is depicted on the base of each jamb in a starched triangular kilt and broad collar, carrying a staff and handkerchief. On the inner and outer jambs of each side he is depicted with short hair, while on the central jambs he is shown with longer hair.

The stela originally belonged to a man named Nimaatre, whose good name was Tut. The right side of the stela has been usurped by another man, whose names are Beby and Khaef-Khnum.⁷⁹ Traces of the original inscription of Nimaatre are visible under the names and new titles added by Beby, and the jambs are visibly cut back in this area. The placement of titles after the phrase *jmshw hr nswt* and after the *hntjw-s* title, which always ends the title strings elsewhere in the

⁷⁸ This platform was noted in 1991, after it was exposed by the EAO clearance in this area. Since the stela is no longer in place, its depth can only be approximate.

⁷⁹ Reisner apparently missed the recutting of the three right panels, and suggests, on the basis of the single burial and the lack of a specified relationship between them, that all four of these names belonged to the same person (*Giza Manuscript*, p. 152).

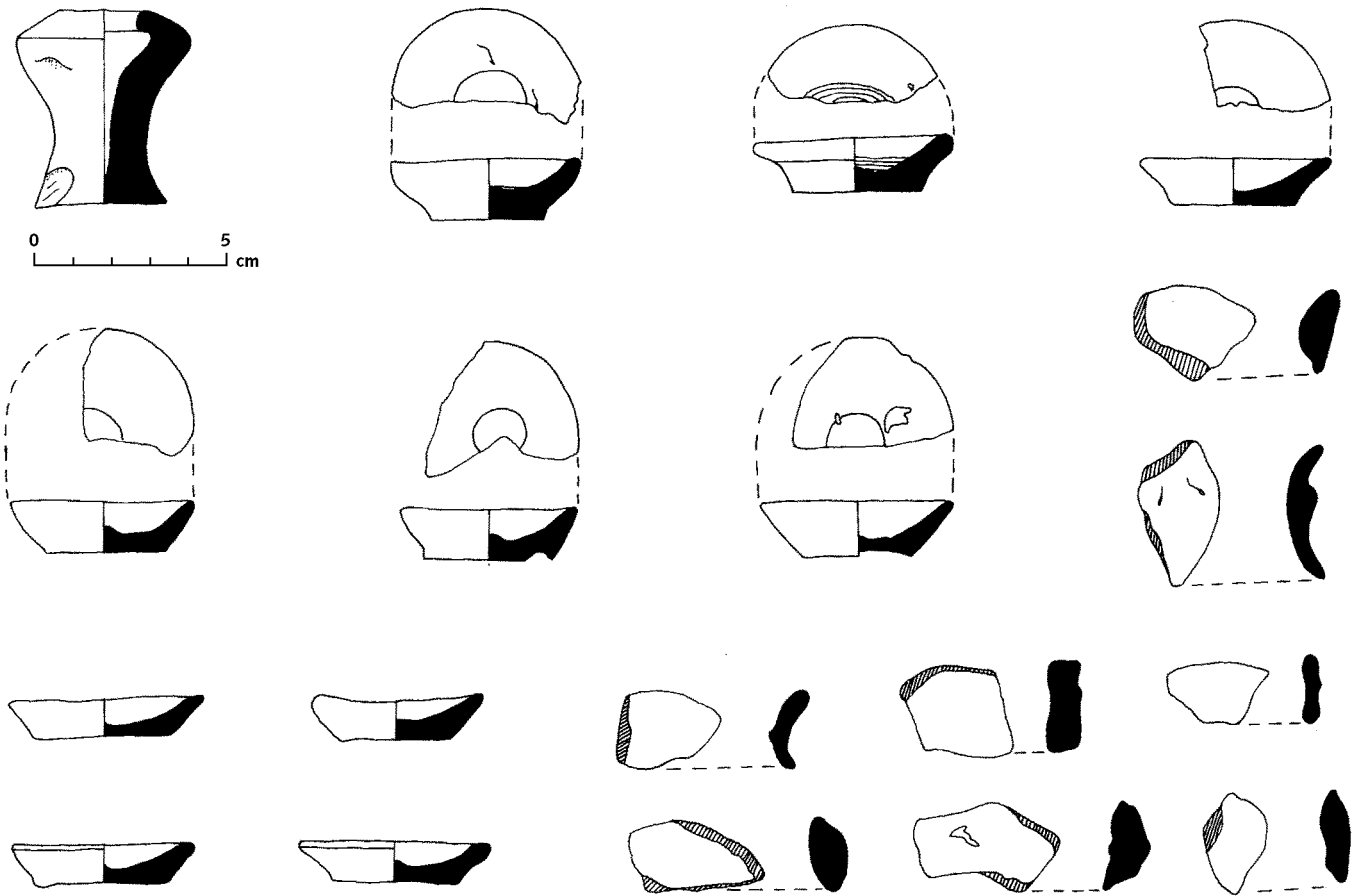


Fig. 65. Model offering vessels of Nile-silt ware and similarly-sized sherds from larger vessels, noted in the fill of g 2092a in 1990.

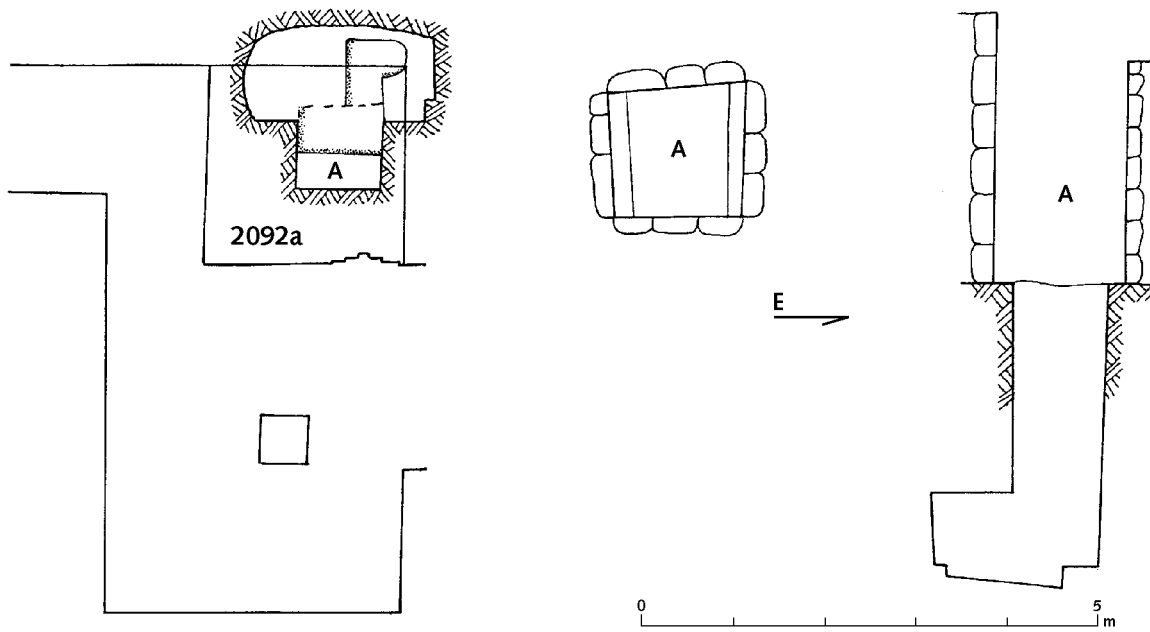


Fig. 66. Outline and shaft plan of g 2092a.

cluster, is also evidence that the inscription has been adjusted after its completion.

It is unclear whether the false door was taken by Beby from another site, modified slightly and set up in front of his tomb, or whether Nimaatre was the original builder of 2092a and the stela was usurped by Beby after it was already in position. This latter hypothesis is simpler, but it would suggest that there were two burials in the mastaba, which there were not. Had Beby found the tomb unused, one would have expected him to usurp the entire stela; this would also be the case, however, if he had moved it from another site. The larger, earlier mastaba extension behind 2092a, 2096, contained four shafts, none of which contained any remains of a burial.

Nimaatre is also the name of the builder of the adjacent mastaba, 2097. There is an empty false door emplacement at the south end of its western wall, of approximately the same dimensions as the 2092a false door. It is thus tempting to assume that the 2092a false door was taken from Nimaatre's tomb, 2097, by Beby. However, the owner of 2097 is nowhere given the nickname Tut, and his titles are different (and considerably lower) than those on the false door. The style of carving is also later and much cruder than the decoration of 2097. The fact that the door is in sunk relief might partially explain this; however, had the owner of 2097, after the completion of his tomb, risen from the lowest to the highest rank in the *hntj-š* hierarchy and acquired four other high titles as well (*zsb ḳd-mr pr-ḳ*, *šps-nswt pr-ḳ*, *hrj-tp nswt*, and *smr pr*), one would expect him to build a more impressive false door rather than a less impressive one.

The most likely reconstruction is that the builder and occupant of 2092a was Nimaatre/Tut, perhaps a son or grandson of the like-named builder of 2097. (He may have taken the false door from 2097 and completely recarved it, or the door may have been removed for

other reasons, such as the value of its materials, and the similar sizes may be coincidental.) Beby may have taken over the northern part of the stela in anticipation of burial in one of the unused shafts in 2096, and then was either never buried there or was thoroughly robbed.

The tablet of the door is decorated by the figure of Nimaatre seated at a table of very tall loaves, behind which is a short table bearing a spouted vessel. The bases of six *h* signs ("1,000") are visible above the top of the loaves, and the name *Nj-mṣṣt-Rḳ* is written beneath the far side of the table and above the vessel. On the lintel are three horizontal rows of inscription: *jmšhw hr Jnpw tpj ḳw.f*, *jmšhw hr Wsjr nb hrtj-ntr*, *jmšhw hr ntr ḳ*, *nb ḳrs*, "venerated before Anubis who is upon his mountain; venerated before Osiris, lord of the necropolis; venerated before the great god, lord of a burial." This text is probably completed by the name *Nj-mṣṣt-Rḳ* that is inscribed on the drum.

The inscription on the panels of the false door were originally almost symmetrical (only the first titles on the outer jambs differed). The points of difference (mostly due to Beby's usurpation) are given here in parentheses, with the left hand version followed by a slash and the right hand version. Outer jambs: (*zsb ḳd-mr pr-ḳ / hrj-tp nswt*), *jmj-r hntjw-š pr-ḳ jmšhw hr nswt (Nj-mṣṣt-Rḳ / jmj-r zšw jpt-nswt Bbjj)*, "(the judge and administrator of the palace/royal chamberlain), overseer of palace attendants, venerated before the king (Nimaatre/overseer of scribes of the harim of the king, Beby)." Middle jambs: *šps-nswt*, *jmj-r st hntjw-š pr-ḳ*, *smr-pr*, *rn.f nfr (Twt / Ḳḳ.f-Ḳnmw)*, "king's nobleman, assistant overseer of palace attendants, companion of the house, his good name (Tut/Khaef-Khnum)." Inner jamb: *šḳd hntjw-š pr-ḳ (Nj-mṣṣt-Rḳ / hrp jrj-mḳst ḳ-nswt Bbjj)*, "inspector of palace attendants (Nimaatre/controller of those of the texts of the royal archives, Beby)."

ANONYMOUS TOMB: Mastaba g 2094

Summary of Reisner's Description

Mastaba type: viii [b](1)
 original mastaba 11.35 x 5.6 m; area 63.56; proportion 1/2.02
 finished by building s. wall east to s.w. corner of g 2093
 final dimensions: 11.35 x 6.65 m
 total final area: 75.47 sq. m; proportion 1/1.7
 height 2.45 m on east; 1.75 m on west, where rock is higher
 facing masonry type: z

Chapel type: (10c) in finished mastaba
 recess (within pilasters and pillar): 2.1 x 1.45 m; height 2.2 m
 area 3.04 sq. m; proportion 1/1.44
 frame panels of false door at south of w. wall project slightly
 Pillared connection: pillar 0.45 x 0.45; height 2.2 m
 n. pilaster 0.1 x 0.45; s. pilaster 0.05 x 0.45
 N-S corridor: 9.25 x 1.05 m; slab jambs compose doorway at north
 area 9.71 sq. m; depth of floor of limestone debris 0.3 m
 preserved roofing slab: 2.0 m long; height of corridor 2.15 m
 height of entrance doorway on north 1.7 m
 total area: 12.75 sq. m; relation to finished mastaba 1/5.91

Serdab: 1.55 x 0.95 m; area 1.47 sq. m
 height 1.4 m, built of masonry
 no trace of window slot

Shaft a: 1.4 x 1.4 m; masonry lined
 2.35 m (7 courses) on south; 3.0 m (10 courses) on north
 -3.9 m in rock on south; -3.25 m in rock on north
 slope down from shaft to floor of chamber 0.3 m;
 corresponding slope in top of doorway sloping down to roof of chamber
 chamber type: 6 b(2) on north. 2.2 x 1.2-1.7 m; height 1.0 m
 area 3.2 sq. m; capacity 3.2 cu. m
 blocking type: iii c(2)
 burial: scattered bones, with wooden fragments from coffin,
 alabaster headrest, two RP bowls and fragments of
 RW bowls.

Shaft b: 1.15 x 1.0 m
 lined with 0.7 m (2 courses) masonry, above 1.5 m rubble
 total above-ground lining 2.2 m; -1.45 in rock (bad above,
 sound below); step down to chamber 0.25 m
 chamber type: 5 c(2) on south. about 1.45 x 0.7 m; height 0.75 m
 area 2.46 sq. m; capacity 1.84 cu. m
 passage without jambs, 0.15 x 1.0 m; height 0.75 m
 blocking type: v e(2)
 burial: extended skeleton, completely wrapped with linen
 no objects

Shaft c: 0.95 x 1.05 m; 2.7 m lined with rubble; ends at bad rock
 chamber type: 8 b(2) on south. 1.35 x 0.7 m; height 0.9 m
 area 0.94 sq. m; capacity 0.84 cu. m
 completely plundered

Shaft d: 1.05 x 1.0 m; 1.75 m lined with rubble; -0.35 m in bad rock
 chamber type: 8 b(2) on south. 1.0 x 0.75-0.45 m; height 0.4-
 0.25 m

area 0.6 sq. m; capacity 0.19 cu. m
 burial: scattered bones; no objects

Shaft e: 0.85 x 0.9 m; 2.3 m lined with rubble; ends at bad rock
 chamber type: 8 a(3) on west. 1.3 x 0.7 m; height 0.9 m
 area 0.91 sq. m; capacity 0.81 cu. m
 passage with jamb on north: 0.7 x 0.4 m; height 0.75 m
 blocking type: v e(2)
 burial: small, tightly contracted skeleton, partly decayed
 no objects

Shaft u: 1.05 x 1.05 m; 2.5 m lined on north and west with crude brick, lined
 on south with masonry; -0.8 m in bad rock
 chamber type: 7x (no chamber)
 burial: broken bones in shaft debris
 no objects

Shaft x: 1.1 x 1.2 m; 1.95 m lined with crude brick topped with masonry on
 north, west and south; ends in bad rock
 chamber type: 7x (no chamber)
 completely plundered

Shaft y: 0.9 x 1.1 m; 2.0 m lined with crude brick topped with masonry on
 north west and south; -0.45 m in bad rock
 chamber type: 6 a(2) on east, but with burial partly in shaft⁸⁰
 1.1 x 0.25 m; height 0.4 m
 area ca. 0.27 sq. m; capacity 0.1 cu. m
 completely plundered

Shaft z: 1.1 x 1.0 m; 1.4 m lined with crude brick topped with masonry on
 three sides; -1.6 m in bad rock
 chamber type: 7x (no chamber)
 completely plundered

Excavation

The presence of 2094 was first noted on the August 31, 1936. It was covered by limestone debris, rubble, drift sand, and some large stones that had to be broken to be removed. The top of the mastaba was cleared between September 2 and 6. The overlying deposit was clearly stratified: the Reis's Diary notes the composition four times: "drift sand, and underneath limestone debris, and underneath drift sand again." This sequence suggests that the deposition of debris from the collapse of the facade of 2000 to the north was not continuous, but of limited duration (perhaps the result of an earthquake or a period when it served as a quarry for other construction). Before this period, 2094 had been filled and covered with drift sand, and after the period when limestone debris accumulated over it (which may have lasted for centuries) it again was covered with drift sand. On the western part of the mastaba, a layer of "red debris" mixed with pebbles lay under the lower level of drift sand. This may be debris from the excavation of shafts u, x, y, and z against the mastaba's western facade, since the Reis's Diary describes the bedrock in this area several times as "red rock."

The corridor and recessed chapel were cleared on September 7 and 9. Two false door niches were noted in the corridor between 2093 and 2094, the southern one with an unincised offering basin at its base. These niches are both unclear and incorrectly placed on Floroff's plan; in 1990 only one niche was noted, presumably the southern one, somewhat to the south of the southern niche on Floroff's plan. This placement suggests, as does the sketch plan in the Reis's Diary, that these niches are both aligned with shafts b and d.

⁸⁰ This description seems to contradict the later statement that the burial was completely plundered. No skeleton or human bones were recorded in this tomb elsewhere.

In the chapel, in front of the false door stela, a small platform or bench⁸¹ faced with rubble was noted. This is not recorded on the Floroff plan, nor is it now extant. From the sketch plan in the Reis's Diary, this platform seems to have abutted the south wall of the chapel as well as the west, and extended north of the false door to the central axis of the room. It may have extended about half a meter into the room. There is no indication of its depth.

The shafts and serdab were investigated between September 10 and 12. Three layers of fill are noted in shaft a: drift sand; then rubble, limestone debris, pebbles, and stones from the blocking of the chamber; and, at the bottom, white limestone debris, pebbles, rubble, sand, and decayed wood fragments, probably the remains of a coffin. Shaft b contained pebbles, red debris, and limestone debris. The fill of shaft c, beneath the drift sand was pebbles, black debris, and limestone debris. Shaft d contained drift sand at the top, and below this pebbles and red debris. Shaft e contained limestone debris, red debris, and pebbles. West of the mastaba, were four additional shafts. Shafts x and y were filled entirely with drift sand; shaft z is said to have contained pebbles and red debris; and shaft u contained pebbles, red sand, and bones. The chamber blocking was intact in both shafts b and e. The blocking was sealed with mud in the former and gypsum plaster in the latter. The sealed chambers were opened on October 21, but they were not cleared until the following year, on January 27, 1937. Shafts a and d also contained some bones and, in the former case, grave goods. The serdab was roofless, and empty except for drift sand.

Finds

Shaft 2094 a had been opened and disturbed, but several objects were recovered from the debris.

- 36-9-1 White limestone headrest with a fluted stem, in three pieces joined together with two tenons and mortises, and cemented with plaster; h. 25 cm; length of top 20 cm; length of base 19.6 cm; width of base and of top in middle 8.8 cm. The three pieces are: a curving top with an abacus on its lower side, in the underside of which there is a round mortise; a fluted stem, h. 14.2 cm, d. top 7.2 cm, d. base 7.4 cm, on the top of which is a round tenon fitting the mortise in the piece above, on the underside of which is a rectangular tenon fitting into the mortice of the piece below; and the base, h. 2.6 cm, with a raised disc on top, h. 4 mm, into the top of which a rectangular mortise has been cut (fig. 67 and pl. 77a)
- 36-9-2 Thin red polished, round-bottomed ceramic bowl with a recurved rim, type c-xxxii a; broken; h. 6.8 cm, d. rim 17.4 cm, d. body 18.4 cm, th. 2 mm (fig. 67)
- 36-9-3 Red polished, round-bottomed ceramic bowl with a recurved rim, type c-xxxii a; broken but nearly complete; h. 8.6 cm, d. rim 20.8 cm, d. body 22.6 cm, th. 4 mm (fig. 67)
- 36-9-4 Several fragments of red ware from one or more dishes with round bottoms and ledge rims, type c-xxvii c. d. 16-17 cm

Not registered as an object was an uninscribed offering basin placed in front of the southern of the two false door niches in the corridor of the tomb. This niche was the only one noted in 1989 and 1990; the basin is apparently no longer in place. Both Floroff's plan

⁸¹ The Reis's Diary called it a "mastaba," presumably in the original Arabic meaning of the word rather than in the Egyptological sense. There is no indication of an internal shaft on his drawing.

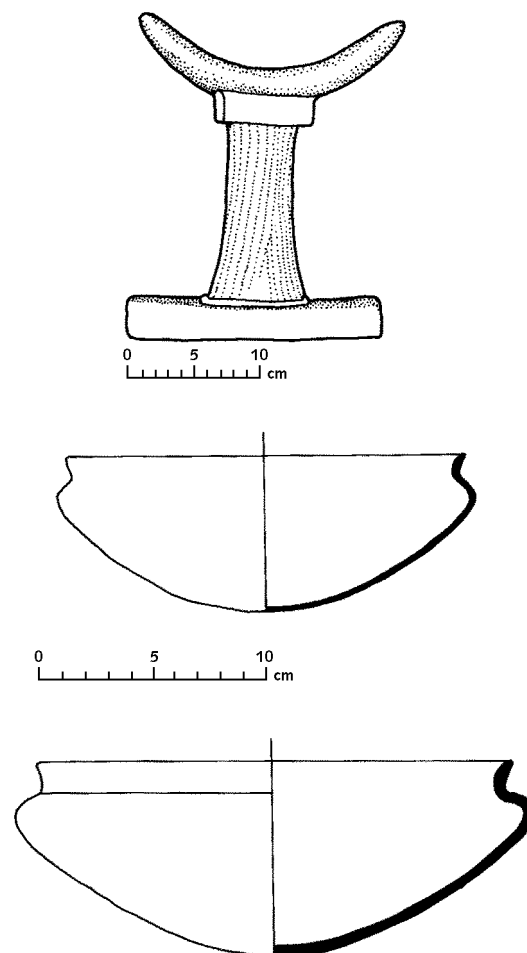


Fig. 67. Limestone headrest with fluted support pillar, from shaft g 2094 a (36-9-1) and two Meydum bowls (36-9-2 and 36-9-3).

and the Reis's Diary represent it as rectangular, with two narrow rectangular basins flanking a circle, which was probably raised and served as an offering plate.

Architecture

g 2094 is a rectangular mastaba with stepped masonry on three sides (fig. 68). The eastern facade was also stepped north of the chapel entrance, and was thus originally seen as an exterior facade (see pl. 76). South of the chapel, the facade is smooth, although slightly battered, perhaps marking this as the original entrance passage.

At the beginning of Phase ii, probably, the north end of the passage between 2094 and 2093 was blocked. The resulting corridor was roofed and a doorway was added at its north end. The blocking wall was not very carefully constructed, with a 15 cm gap on either end filled with rubble. There was no attempt made to make the mastaba facades vertical by facing them, or to strengthen them with backing walls, as can be seen in 2091 and 2098. The stepped facades were apparently more capable of bearing weight than the battered ones, since a roof block was still in place at the time of excavation.

The walls of the recessed chapel are built of monolithic slabs, thinner than the facing masonry (pl. 75b). They have been covered with a plaster coating, but no carving or paint survives. They extend

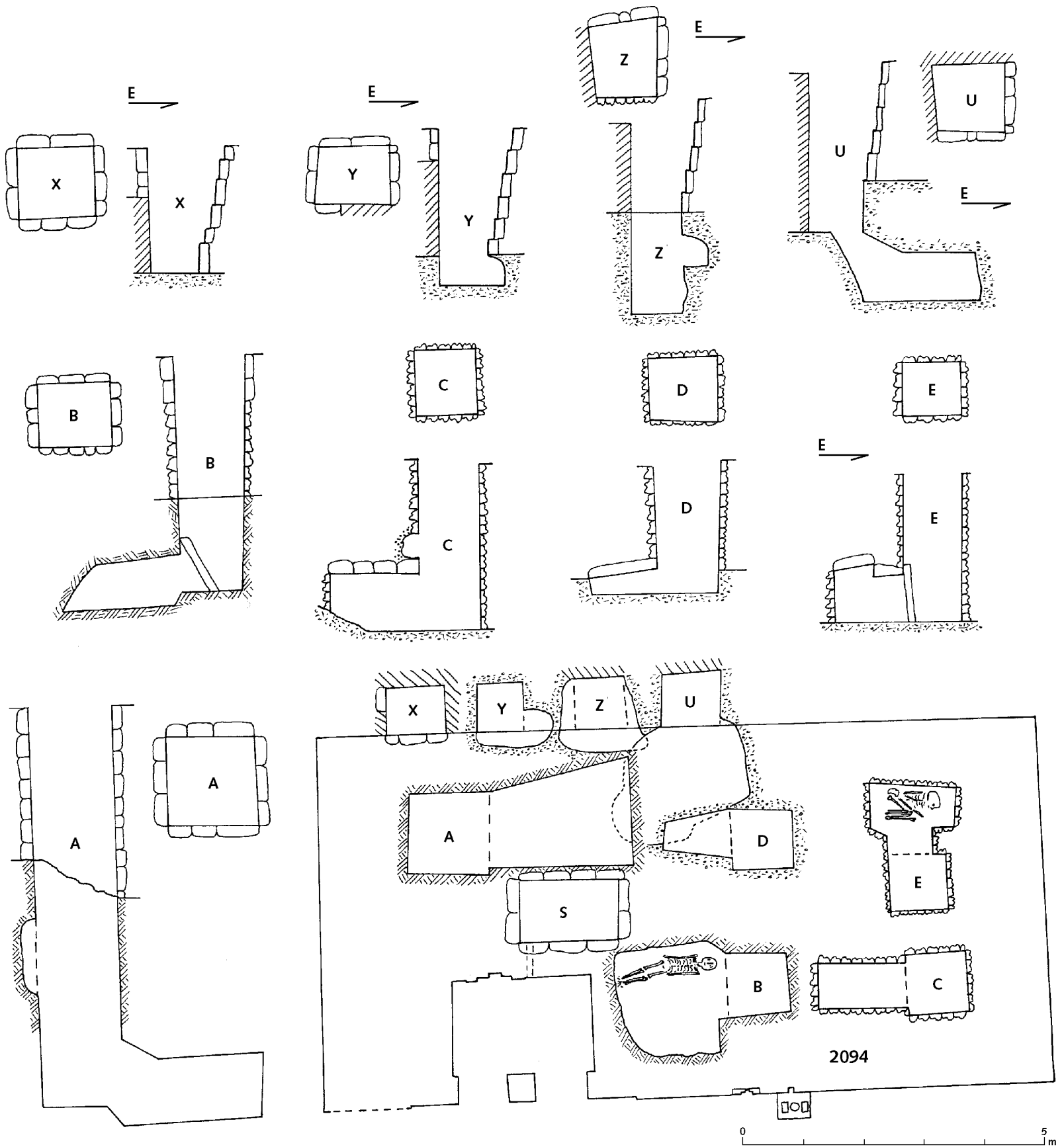


Fig. 68. Outline and shaft plan of g 2094.

above the tops of the pillar and north corner pier about 30 cm, which was presumably the depth of the architrave. The two corner piers or pilasters are continuations of the blocks of the facade, which extend 10 cm into the chapel. The facing blocks of the chapel abut these piers and the gap between them has been filled with rubble and plastered. The central pillar is 45 cm square, and slightly above the middle of its northern face is a 5 cm protrusion that is probably the remains of a boss.

The false door at the south end of the west wall is monolithic except for its upper lintel, which is indistinguishable from adjacent wall facing blocks. The top of the tablet is 1.35 m above the current floor of the chapel. The door is well cut and all its elements are clearly differentiated. It has a tablet about 30 cm square flanked by 5 cm apertures. The inner and outer jambs and the central niche are all about 15 cm wide, and the lintel is about 15 cm thick. Its proportions are not square, however: the inner face of the right inner jamb slopes out and down from the top at an angle of about 15°, so that the jamb widens towards its base; and the top line of the upper lintel is perpendicular to it, so that the lintel widens towards its left end. It is tempting to think that the stonemason's pattern slipped.

Just to the right of the upper lintel of the false door, a vertical gap was cut into the adjacent monolithic slab, and then partially filled. The southern edge of this gap aligns with the southern edge of the serdab that lies behind it, and may have been the serdab slot. (The eastern wall of the serdab cannot now be seen, although the Floroff plan represents it as intact.)

A later false door emplacement was cut in the eastern facade of the corridor of the chapel, presumably after the beginning of Phase ii, when visitors to the chapel would be approaching it from the north. It is better cut and more complete than most such secondary doors, with a clear tablet and apertures 1 cm deep. Two jambs, 23 cm wide, flank a central niche 13 cm in depth, and over this is a lintel 18 cm thick. The inner edge of the right jamb is bowed, perhaps following the curvature of the right edge of the block, which begins at the outer edge of the jamb but bows in slightly towards the bottom, while the outer edge of the jamb is cut straight, into the adjacent block. This false door aligns with both shafts b and d, and may have served as the cult place for their occupants. That shaft b was cut 1.45 m into the bedrock, and that the burial it contained was extended and carefully wrapped in linen, suggests that it may have belonged to the wife of the tomb owner. This false door may have functioned as the southern cult place, which was often assigned to the wife; and it perhaps served the occupant of shaft d as well.

A doorway with monolithic jambs was set up at the north end of the corridor between 2093 and 2094 (pl. 76b), probably when the southern entrance was blocked. A drum lintel currently lies just south of the jambs.

Shafts and Burials

Both shafts a and b have chambers cut into the bedrock, and were thus presumably original parts of the mastaba.

Shaft a has a fan-shaped chamber cut below the base of its shaft on its north. The rough stone blocking, and a secondary blocking wall inside the doorway were almost entirely destroyed; it is not clear from the notes whether this was the result of robbery or natural disturbance. The chamber contained human bones and many decayed wood fragments from a wooden coffin, the decay of which may have been responsible for the disarrangement of the burial. On the other hand, neither the blocking nor the body were sufficiently intact to warrant a notation on the back of the Tomb Card. A headrest in three pieces made of white limestone (pl. 77a), two "Meydum wear" bowls, and fragments of several Nile-silt ware dishes were found amidst the rubble. On the south, 1.75 m above the base of the shaft, there is a shallow second excavation, which may be an incomplete attempt to cut a second chamber.

Shaft b was shallower, and had intact blocking consisting of two leaning slabs chinked with mud and chips. The extended skeleton lay on its back with its head to the north (pl. 77b). It had been completely wrapped in linen, with its arms and legs wrapped separately. The linen was badly decayed, but apparently undisturbed. There were no accompanying grave goods.

Shafts c and d were both cut slightly into the crumbly bedrock, with chambers on the south side roofed with slabs. The chamber of c was empty; d contained scattered bones. Shaft e, built on the surface of the rock, had a chamber to the west blocked with two leaning slabs bound with mud. It contained a small, tightly contracted skeleton, which was partly decayed (pl. 77c).

Four subsidiary shafts were built against the western face of 2094. Shaft u was cut down into the bedrock under the mastaba, with an open irregular chamber. The chamber was empty but broken bones were found in the shaft. Shaft x had no chamber and no contents. Shaft y had a small chamber that Reisner describes as "anomalous," because the "burial [space?] is partly in the bottom of the shaft." Since no burial was found, it is also possible that it was unfinished. Shaft z also looks unfinished, although the area of excavation halfway down the subterranean portion of the shaft extends on three sides and may simply be an extremely bad layer of rock.

Date

The mastaba was probably built late during Phase i (late Niuserre-Izezi), since it had a southern entrance and the eastern facade north of the chapel was viewed as an exterior facade. During Phase ii the southern entrance was blocked, and the principal route of access became the doorway at the north end of its corridor. The southern doorway was apparently never reopened, suggesting that the cult (or at least the tomb owner) was no longer active after the end of Phase ii.

ANONYMOUS TOMBS: Mastabas g 2095 and g 2095'

Summary of Reisner's Description

Mastaba type: ix c(1)⁸² (original mastaba): 8.5 x 5.25 m
 n. face finished only for 0.7 m on east
 rubble wall continues westward, preserved for 2.7 m⁸³
 area 44.62 sq. m
 addition on north [= 2095'] of type ix c(1), 5.7 x 4.3 m
 area 24.51 sq. m
 total area: 69.13 sq. m
 facing masonry type: [u]
 Chapel type: two corridor chapels of type (9c)
 original: corridor 8.5 x 1.0–0.95 m; recess 1.45 x 0.8;
 total area 9.83 sq. m
 uninscribed monolithic stela set back in of w. wall, s. of middle
 monolithic false door set in corridor s. of recess
 addition [= 2095']: corridor 5.7 x 1.7–1.3; area 8.55 sq. m
 space where monolithic slab had been removed near s. end of
 corridor
 [Shafts h, i, l, and m belong to 2095'; the remaining shafts belong to 2095']
 Shaft a: 1.5 x 0.7 m; 1.3 m lined with rubble; ends at rock
 chamber type: 8 a(1) on west. 1.75 x 0.95 m; height 0.8 m
 area 1.66 sq. m; capacity 1.32 cu. m
 blocking type: v e(1)
 passage with 0.15 m wide masonry jamb on south side 0.65 x
 0.15 m; height 0.8 m
 burial: contracted skeleton
 Shaft b: 0.75 x 0.75 m; 1.7 m lined with rubble; ends at rock
 chamber type: 8 b(2) on north. 1.85 x 0.7 m; height 0.75 m
 area 1.29 sq. m; capacity 0.96 cu. m
 blocking type: vi d(3)
 burial: leg-contracted skeleton; no objects
 Shaft c: 0.8 x 0.75 m; 2.0 m lined with masonry; -0.6 m in rock
 chamber type: 6 a(1) on east. 1.05 x 0.65 m; height 0.7 m
 area 0.68 sq. m; capacity 0.47 cu. m
 blocking type: v c(2), intact
 burial: tightly contracted skeleton; no objects
 Shaft d: 0.7 x 0.7 m; 1.6 m lined with rubble; ends in limestone debris
 chamber type: 8 b(2) on south. 1.4 x 0.6 m; height 0.65 m
 area 0.84 sq. m; capacity 0.54 cu. m
 blocking type: vi d(2), intact
 burial: half-contracted skeleton; no objects
 Shaft e: 0.65 x 0.65; 1.5 m lined with rubble; ends in bad rock
 (1): chamber type: 8 b(2) on south. 1.05 x 0.65 m; height 0.7 m

⁸² The mastaba type assigned to 2095 and 2095' by Reisner does not agree with the chapel type he assigned. It is not clear whether the chapel type should be changed to type (8) or if the mastaba type should be changed to x, so the inconsistency has been allowed to stand. Applying Reisner's typology myself, I would be inclined to assign 2095 to chapel type (10a), and hence mastaba type viii c(1); and 2095 to chapel type (9c), and hence to mastaba type x c(1).

⁸³ In 1990 it could be seen all the way across the mastaba to its west face. The north face was probably finished originally, but its outer blocks were removed and reused elsewhere when the mastaba was extended. The rubble wall was either an original inner retaining wall, or perhaps a retaining wall built to hold up the rubble during the expansion of the mastaba.

area 0.68 sq. m; capacity 0.47 cu. m
 no blocking preserved
 burial: tightly contracted skeleton of a child
 (2): shaft 0.6 x 0.65 m, opening at south end of chamber (1)
 1.1 m lined with rubble on south, west, and east; ends in
 limestone debris
 chamber type: 6 b(3) on south. 0.45 x 1.0 m; greatest height
 on shaft side 0.4 m
 area 0.45 sq. m; capacity less than 0.18 cu. m
 blocking type: vi d(2)
 burial: tightly contracted skeleton of a child; on left side with
 its head to the west
 Shaft f: 0.75 x 0.65; 1.7 m lined with rubble; ends in limestone debris
 chamber type: 8 b(2) on south. built of crude brick on west,
 rubble on south and east. 1.45 x 0.7 m; height 0.7 m
 area 1.01 sq. m; capacity 0.7 cu. m
 blocking type: vi d(2)
 burial: leg-contracted skeleton
 Shaft g: 0.75 x 0.55 m; 1.55 m lined with rubble; ends in limestone fill
 chamber type: 8 a(3) on west. built of brick
 1.3 x 0.6 m; height 0.7 m
 area 0.78 sq. m; capacity 0.54 cu. m
 blocking type: v d(2)
 passage with jamb on each side 0.55 x 0.2 m; height 0.65 m
 burial: leg-contracted skeleton; no objects
 Shaft h: 0.7 x 0.75 m; 1.05 m lined with small masonry on 3 sides, crude
 brick on 4th; ends at bad rock
 chamber type: 8 b(1) on south. 1.65 x 0.65 m; height 0.75 m
 area 1.07 sq. m; capacity 0.8 cu. m
 passage with jamb on east side, 0.35 x 0.45 m; height 0.5 m
 no blocking
 completely plundered; no bones; no objects
 Shaft i: 0.65 x 0.5 m; 1.05 m lined with crude brick; ends at bad rock
 chamber type: 8 b(1) on south. 1.05 x 0.55 m; height 0.6 m
 area 0.57 sq. m; capacity 0.34 cu. m
 blocking type: v e(2)
 passage with jamb on the east, 0.25 x 0.4 m; height 0.55 m
 burial: tightly-contracted skeleton⁸⁴ wearing fillet
 Shaft j: 0.7 x 0.7 m; 1.4 m lined with rubble; ends in bad rock
 chamber type: 8 b(2) on south. 1.7 x 0.6 m; height 0.6 m
 area 1.02 sq. m; capacity 0.61 cu. m
 no blocking
 burial: leg-contracted skeleton
 Shaft k: 0.7 x 0.5 m; 1.65 m lined with rubble; ends in bad rock
 chamber type: 8 b(2) on south. 0.8 x 0.45 m; height 0.65 m
 area 0.36 sq. m; capacity 0.23 cu. m
 blocking type: "abnormal" (rubble bound with mud); intact
 burial: leg-contracted skeleton; head resting on rough stone
 Shaft l: 0.75 x 0.85 m; 1.0 m lined with masonry; ends at rock
 chamber type: 8 b(2) on south. 1.5 x 0.65 m; height 0.65 m
 area 0.97 sq. m; capacity 0.63 cu. m
 no blocking
 no burial, no objects
 Shaft m: 0.65 x 0.7 m; 0.75 m lined with crude brick; ends at bad rock
 chamber type: 8 b(2) on south. 1.3 x 0.55 m; height 0.55 m
 area 0.71 sq. m; capacity 0.39 cu. m
 no blocking
 no burial, no objects
 Shaft x: 0.75 x 0.75 m; 1.1 m lined with rubble on 3 sides; ends at rock
 step down from shaft to chamber 0.2 m
 chamber type: 8 b(2) on south. 1.45 x 0.55 m; height 0.9 m
 area 0.79 sq. m; capacity 0.71 cu. m
 blocking type: v e(2)
 burial: half-contracted skeleton

⁸⁴ This burial appears to be only half-contracted in the photographs.

Excavation

Reisner's excavations treated 2095 and 2095' as a single mastaba. The excavation clearing to the north of 2094 began on December 23, 1938. The matrix above it is described as consisting of sand, limestone debris, rubble and stones mixed with pebbles. The mastaba and its shafts were completely exposed by December 26. Larger stones were noted at the lower levels, and especially in the corridor between this mastaba and those to the east (presumably the remains of roofing blocks).

The clearance of the shafts began on December 28. The fill of the shafts c through g consisted of red debris, limestone debris, and rubble. Shafts c, d, f, and g also contained sand; shafts c, e, f, and g also contained pebbles. Shaft h contained only sand and red debris; shaft i contained sand and dirty debris; shaft j contained sand, red debris and pebbles; shaft k contained red debris, pebbles, and limestone debris; shaft l contained sand and red debris; shaft m contained sand and dirty debris; and shaft x contained sand, limestone debris, rubble, red debris, and pebbles. The fill of shafts a and b is not recorded. The burial chambers of the shafts with intact blocking (all except e, h, l and m) were cleared between January 1 and 5, 1939, with the exception of the lower chamber of shaft e, which was opened on January 20.

Finds

The burials were in general very poor. The single registered object from the shafts, however, indicates that personal possessions of some value were sometimes interred even in the less well-built tombs shafts. This beaded fillet was worn by the owner of shaft 2095 i.

39-1-8 Fragments of an ornamental copper fillet decorated with faience beads. Several fragments of the copper band show that the lower and upper edges were turned up, forming a shallow channel. A strip of linen was laid in the channel, and on the linen was spread a thin layer of plaster. The beads were set into the plaster so that their holes were hidden. A line of blue-green glazed faience cylinder beads, 8-11 mm long and 2 mm in diameter, was placed along on the upper and lower edges of the fillet. Between them, ring beads, 1 mm long and 3 mm in diameter, were laid vertically, in staggered rows resembling basketry or brickwork. Areas of blue-green ring beads at least 13 beads wide formed the background, which was interrupted by three vertical stripes of black, white, and black. Each stripe was two ring beads wide. Only one group of these three stripes is preserved intact, but other groups of black and white beads sticking together demonstrates that there was at least one other such group. A fragment of the upper edge of the band is preserved to a length of 11 cm; the diameter of the band suggested by this fragment was 17 cm, with its ends overlapping at the front 8-9 mm. The beaded copper band is 31 mm wide, while the band it overlaps is 34 mm wide. The beading apparently only covered the area where the bands overlapped, since some fragments of the plaster show a smooth surface on one side and linen impressions on the other.⁸⁵ (pls. 82b-c)

Another artifact found in a burial chamber was an uninscribed false door stela that was apparently used as a roofing block for the chamber of 2095 j. It was not registered. The remaining registered

⁸⁵ This description is based on the description in Reisner's *Giza Manuscript*, and other notes, augmented by observation of the photograph. None of these sources is entirely clear, including the photograph, which seems to show three stripes 3-4 beads wide.

objects from this tomb, 39-1-1 through 39-1-11, excluding 39-1-8, are all bones from the shafts.

During the architectural survey in 1990, the base of a large jar was recovered from the surface west of shaft g (see fig. 69). It was of Nile Silt ware, with mixed temper, and may have been the bottom of a beer jar, although its internal surface is more regular than the examples recovered from the fill of 2084.

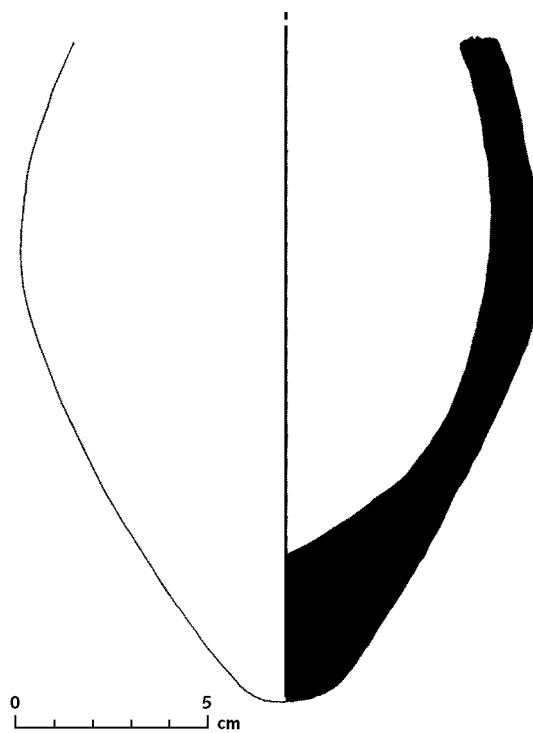


Fig. 69. Lower part of Nile-silt ware beer jar from surface of g 2095 (1990).

Architecture

g 2095 and 2095' are most remarkable for the number (fourteen) and density of their shafts, all but three of which were still occupied. g 2095 may have been built as an extension of 2094, since in general extensions seem to have more shafts (fig. 70). It was not, however, faced with the stepped masonry of its southern neighbor, but with slightly battered facades. Later, part of the northern facade was taken down and another, narrower mastaba, 2095' was built adjoining it.

The recessed chapel of 2095 has no pillar (pl. 78a). Its side walls are a continuation of the masonry of the facade, but its west facade is faced with three monolithic slabs. The center slab, 66 cm wide, was carved as a false door, with no relief decoration (pl. 78b). Its tablet (46 cm wide x 24 cm high) has flanking apertures (6 cm wide, 2 cm deep); below are the lintel and the niche and inner jambs. Flanking this central door are two narrower (36 cm) slabs, which served as outer jambs. The top of its tablet is level with the adjacent slabs, so presumably a single lintel originally covered all three.

A second false door, occupying a single slab and now very weathered, was set back into the center of the eastern facade between the recess and the join with 2094. Two rectangles are shown along the northern end of this facade on the Floroff plan, and their explanation was not apparent in 1990. Presumably they represent offering slabs or some other structures at the base of the wall. (They are not

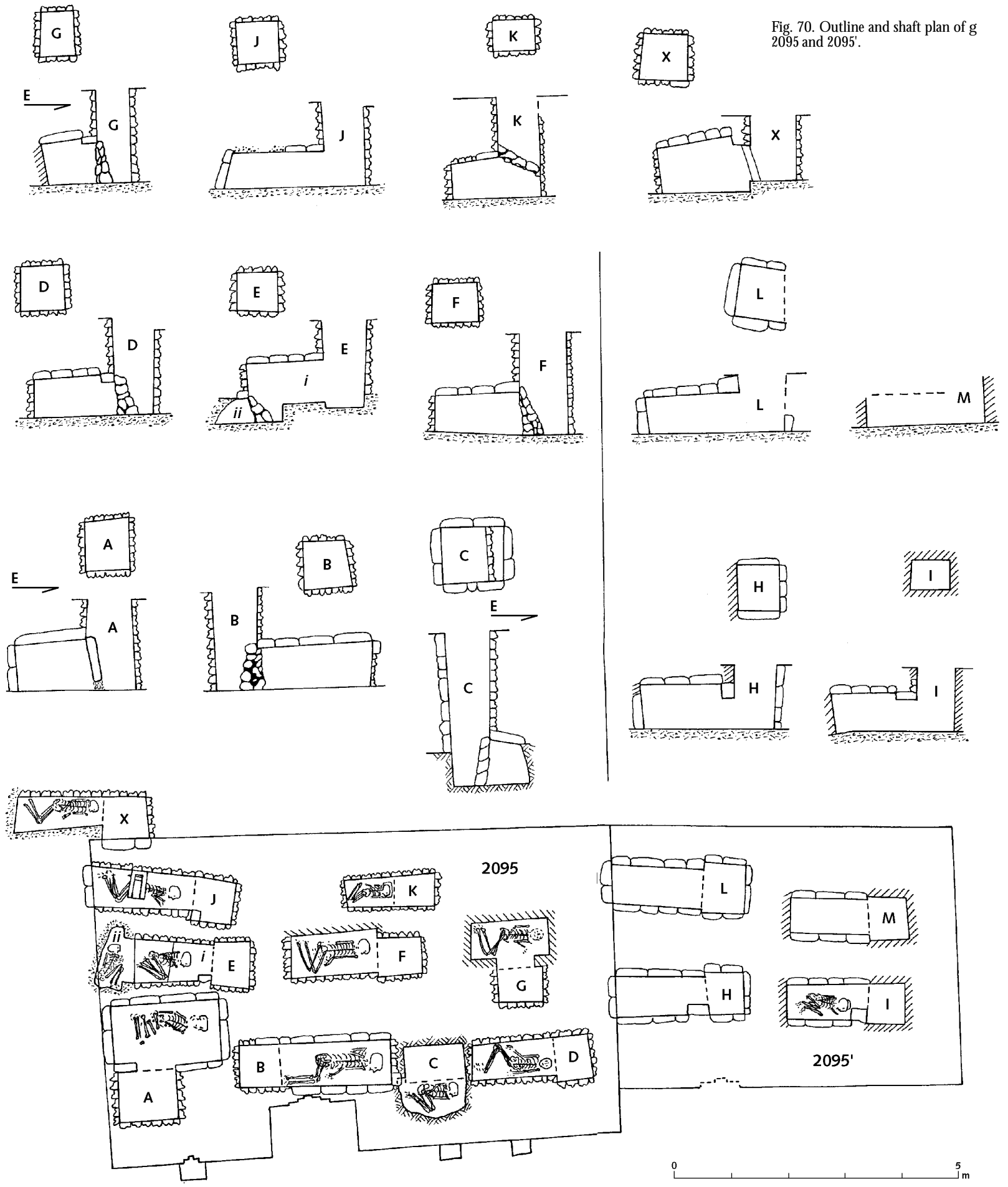


Fig. 70. Outline and shaft plan of g 2095 and 2095'.

mentioned in Reisner's description or in the Reis's Diary, although they are shown on his sketch plan.)

The facade of 2095' is set back from that of 2095. Towards the south end is a gap that was identified by the excavators as an emplacement for a monolithic false door. This might have been the door found reused as a roofing block in Shaft 2095 j (see pl. 83a), if that shaft was later than the construction of 2095'.

Shafts and Burials

None of the shafts is clearly marked as the principal shaft of the mastaba by its position relative to the false door. Only shaft c is cut into the bedrock to any extent, and it is quite shallow. This supports the supposition that both 2095 and later 2095' were built as extensions of 2094. All of the shafts of 2095 contained intact burials; only one of the four in 2095 did.

Shaft a's chamber was roofed with slabs, and was blocked with a single leaning slab resting on rubble and chinked with fragments of stone and plaster. The burial was a contracted skeleton with no evidence of wrappings (pl. 78c).

The chamber of shaft b was constructed of masonry, except for a break in its northern end, where it intersected with shaft c and was repaired with rubble and mud. It was roofed with slabs, and blocked by a rubble wall without mud or plaster chinking (pl. 79c). The skeleton was decayed, in an extended position with slightly contracted legs (pl. 79b).

Shaft c contained an intact leaning masonry wall (pl. 79c), sealing a small underground chamber that contained a tightly contracted skeleton (pl. 80a). The slab roof rests on the surface of the bedrock.

Shaft d contained a leaning wall of rubble that blocked a chamber roofed with four slabs. Reisner described the skeleton as half-contracted, but in fact only the legs were bent.

Shaft e had two burial chambers, each containing a tightly contracted body, which Reisner's notes describe as children. Examination of the photographs suggested, however, that the occupant of E(1) was at least 15 years old (pl. 80b), and the occupant of E(2) was a young adult (pl. 80c). The upper chamber was open, and extended south of the shaft. At its far end, a shallow second shaft and a second chamber on the south of the first were excavated, and sealed by a leaning rubble wall. The skeleton in the lower chamber, E(2), was unusually oriented with its head to the west, presumably because of the limited space. Reisner identified E(2) as the "older chamber,"⁸⁶ and while it must have been sealed before the body in E(1) was placed in its final position, it seems likely to have been secondary to the original plan. It might have been excavated before E(1) was occupied, or

E(1) may have been opened shortly after the burial and extended to admit another body.

Shaft f had a well-constructed rectangular chamber, blocked by an intact leaning rubble wall. It contained an extended skeleton with tightly contracted legs (pl. 81a).

In Shaft g, a leaning rubble wall (pl. 81b) blocked a small north-south chamber. The skeleton had contracted legs, but was otherwise extended.

Shaft j (see below for shafts h and i) was without blocking but still contained a half-contracted skeleton (Reisner typed it as leg-contracted, but in the drawing it appears to be contracted at the hips as well). Fallen over the hips of the skeleton was an uninscribed monolithic false door stela (see pl. 83a) that was probably originally one of the slabs that served as the roof of the chamber.

Shaft k was blocked by an angled, almost horizontal wall extending from above the door of the chamber over the base of the shaft to the north wall. Despite the additional chamber space this blocking yielded, the oddly contracted skeleton, with the lower legs folded behind, was clustered in the south end of the chamber. The head rested on a rough stone (pl. 83b).

Shafts h, i, l, and m belonged to mastaba 2095'. Shaft h (pl. 81c) seems to have been the principal shaft, to judge from its position directly behind the false door. It was built of masonry, but did not extend below the surface of the mastaba. Shaft h was also one of the few shafts that did not contain a burial. It had a long north-south chamber and no blocking. It may never have been used.

Shaft i had a small chamber sealed by a single leaning slab bound with mud (pl. 82a). The half-contracted (Reisner said "tightly contracted") skeleton within was badly decayed, and according to the notes was found flooded with rainwater (pl. 82b). On the head was the beaded copper fillet described above (pl. 82c).

Shaft l led to a badly-preserved but well-constructed masonry chamber. It was found open. The chamber of shaft m was even more badly preserved; the roofing of its chamber was gone and the original south face of the shaft could be distinguished only by the change from the mud brick facing of the shaft to the masonry lining of the chamber. No burial or grave goods were recovered from either shaft.

Shaft x, built against the west face at its south end, had a slab-roofed rubble chamber cut a short distance into the crumbly bedrock. It was blocked by a single leaning slab chinked with mud and plaster. The skeleton was called half-contracted by Reisner; according to the tomb card it was leg-contracted.

Date

As secondary construction, 2095 and 2095' were built after 2094, probably after the beginning of Phase ii (Izezi-Unis).

⁸⁶ *Giza Manuscript*, p. 158.

ANONYMOUS MASTABA EXTENSION Mastaba g 2096

Summary of Reisner's Description

- Mastaba type: xi c(1); an addition to 2093
4.85 x 6.25 m; total area: 30.31 sq. m; height about 2.68 m
facing masonry type: [u]
- Chapel type: "funerary offerings were carried out in the exterior room c of g 2092+2093"
- Serdab: 3.4 x 1.0 m; area 3.4 sq. m
height 1.74 m; slots open to courtyard at level of serdab floor, which is 1.26 m above the floor of the courtyard
- Shaft a: 1.05 x 1.0 m; 2.5 m lined with masonry on east, north, and west ends in bad rock
chamber type: 8 a(2) on east. 1.3 x 0.75 m; height 0.9 m
area 0.97 sq. m; capacity 0.87 cu. m
passage without jambs, 1.0 x 0.2 m; height 0.75 m
no blocking
no burial, no objects
- Shaft b: 0.85 x 0.85; 2.8 m lined with masonry; ends in bad rock
chamber type: 8 a(4) on east. 1.3 x 0.65 m; height 0.7 m
area 0.84 sq. m; capacity 0.58 cu. m
passage with jambs on each side, 0.5 x 0.3 m; height 0.5 m
no blocking
no burial, no objects
- Shaft c: 0.9 x 0.9 m; 2.25 m lined with rubble on east, north, and west ends in bad rock
chamber type: 7x (no chamber)
no blocking
no burial, no objects
- Shaft d: 0.9 x 0.9 m; 2.35 m lined with rubble; ends in bad rock
chamber type: 7x (no chamber)
no burial

Excavation

The excavation of 2096 and 2097, initially identified as a single large mastaba, was begun on December 29, 1938. The overlying fill consisted of sand, limestone debris, rubble, large stones, and pebbles. The two mastabas were differentiated on January 2, 1939, when all of the facing and shafts of 2096 had been exposed.

The four shafts of 2096 were cleared on January 5. Shaft a contained sand, limestone debris, rubble and pebbles; shaft b contained sand and pebbles; shaft c contained sand, limestone debris, red debris, and pebbles, and shaft d contained sand, limestone debris, rubble and pebbles. Shafts a and b had no blocking, and shafts c and d no chambers.

The clearance of the serdab is not mentioned in the Reis's Diary, although it appears on his sketch plan. Reisner noted that it was filled with debris, with no statuettes or fragments.

In 1990, during the recording of the architecture of this mastaba, several chunks of granite were noted on the surface towards its north face. Two were noted in the fill of shaft d and three more just north of the serdab.

Finds

No finds were registered.

Architecture

The mastaba was built as an extension to the already large mastaba complex to the south, 2092+2093, possibly to cover the stepped northern facade of 2093 and make a more uniform facade when the entrance to that tomb was moved to the north (fig. 71). The motive seems not to have been to make space for more subsidiary burials, since its shafts, though close together like secondary shafts, seem never to have been used. The mastaba's northern and western facades, like those of 2092, are battered; the facade facing the court to the east is vertical.

Its most interesting feature is its serdab, which was built over the burial chambers of Shafts a and b. The two slot openings are narrow (about 1 cm wide), vertical, and finely finished. They were created by leaving very narrow gaps between the blocks of one course. These gaps were widened towards the serdab (see pl. 83c).

The serdab slots open onto the east wall of the facade, which forms the west wall of the portico/court north of 2092+2093. The upper courses are finished to a level surface extending out less than a centimeter from the joints between the blocks (pls. 63a-b). This finish includes the course containing the slots and one course below it; but below that course, the base of which is level with the baseline on the adjacent doorjamb of 2092+2093, the blocks are considerably more roughly finished. This same pattern also occurs on the east face of 2097', which also had serdab slots constructed in this way. Both mastabas also have two burial shafts adjacent to the serdab, with their burial chambers built under the serdab floor. Both mastabas must have been built within a short period of time, although 2097' would have been somewhat later than 2096, to judge from its abutment of the south wall of the portico.

Shafts and Burials

Shafts a and b were clearly built at the same time as the mastaba, although neither are subterranean. They both have masonry chambers to the east, directly under the floor of the serdab chamber. Shaft a is built against the stepped northern facade of 2093. They differ otherwise only in that the roof slabs of shaft a slope down to the east, while those of shaft b slope up, and in that shaft b shows carefully built masonry jambs at the entrance to its chamber. No human remains, grave goods, or blocking was found in either shaft.

Shaft c was also built against the stepped northern facade of 2093, but its other three walls are of rubble. It rests on the surface of the crumbly bedrock, and has no chamber. Shaft d is identical, except that it is rubble masonry on all four sides. Shaft c is directly behind shaft a and shaft d is directly behind shaft b. One of the latter two shafts (b and d) may have been intended as the burial connected

with Beby, the usurper of mastaba 2092a (unless he moved the stela from elsewhere). In fact, however, there was no trace of any human remains found in any of the shafts.

Date

2096 was built during the early part of Phase ii, after 2093 and 2092, at the same time as 2092.2 (the facing of 2092 and 2091), shortly before 2097', and some time before the construction of the serdabs 2097.2 and 2097.3. It thus probably dates to early in the reign of Izezi, or slightly before.

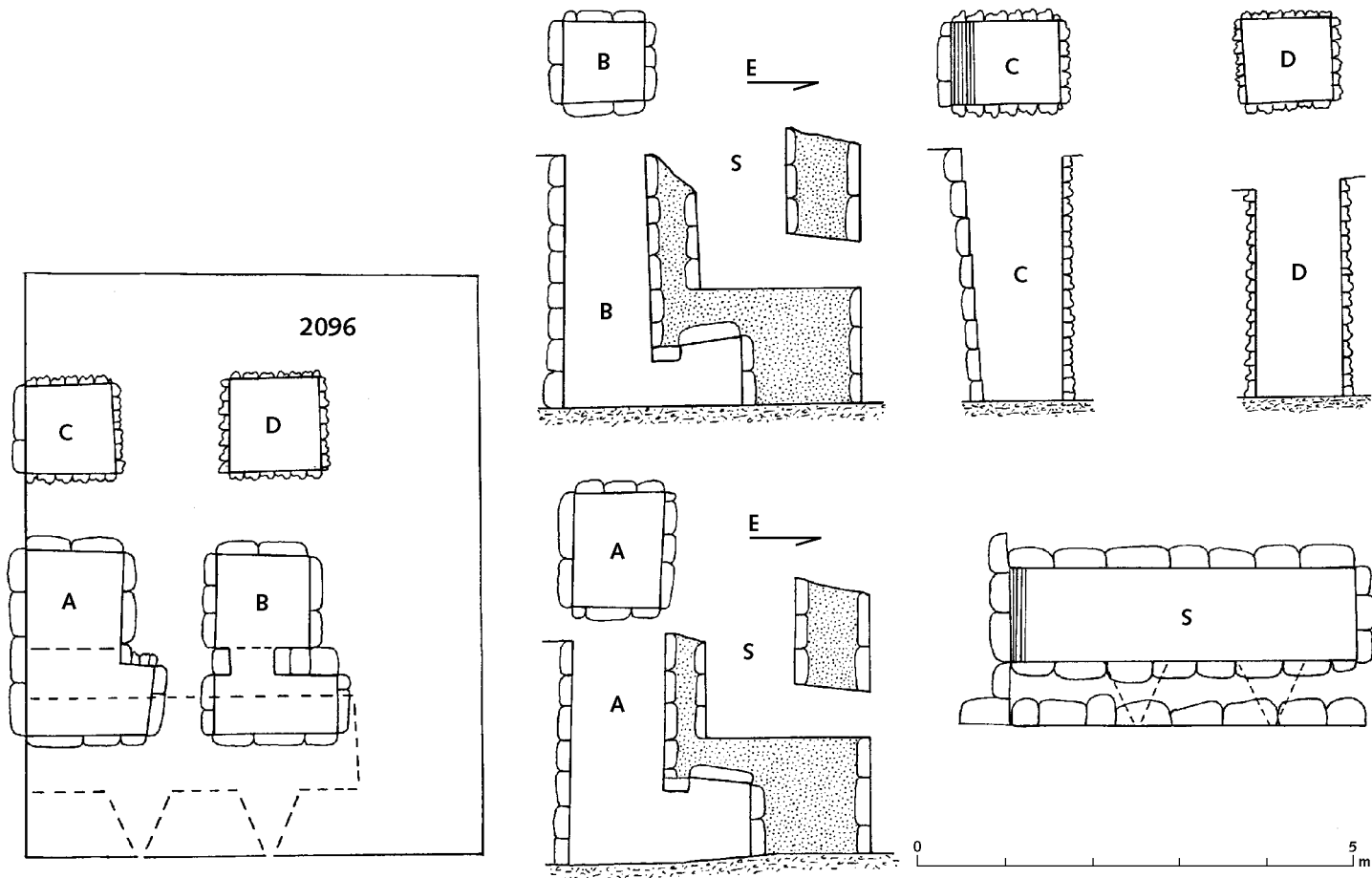


Fig. 71. Outline and shaft and serdab plan of g 2096.

THE TOMB OF NIMAATRE: Mastaba g 2097

Summary of Reisner's Description

Mastaba type: viii c

three different sections, extending 16.5 m E–W [includes 2097']
west part [decorated room]: 6.15 x 5.9 m; area 36.28 sq. m
center part [court; includes serdabs]: 7.15 x 5.95 m; area 42.54 sq. m
east part [= 2097']: 7.55 x 4.3 m; area 32.46 sq. m total area: 111.28
facing masonry type: [u]

Chapel type:

west part [decorated]: (5d)
corridor 4.9 x 1.45 m; area 7.1 sq. m; proportion 1/3.38
recess 2.4 x 1.2 m; area 2.88 sq. m
total area: [9.98]
center part [court]: embrasure of doorway to 2092+2093:
0.25 x 2.1 m
east part [= 2097']: 2 false doors cut in the masonry of the east
face, one south and one north of the serdab slots

Serdab 1 [in 2097']: 2.6 x 0.9 m; area 2.34 sq. m distance between two
[vertical] slots 1.0 m

Serdab 2 [e. of pair]: 0.7 x 1.4 m; height 1.5 m; area 0.98 sq. m; window to
south [e. wall angled]

Serdab 3 [w. of pair]: 0.65 x 1.1 m; height 1.53 m; area 0.71 sq. m; window to
south [w. wall angled]

Serdab 4 [in 2097, called S on plan]: 2.6 x 1.1 m; area 2.86 sq. m; no slot
preserved; behind niched facade; intrusive shaft x of type 8

Shaft a: 1.45 x 1.4 m; 2.9 m (7 courses) lined with masonry;
-4.85 m in rock
chamber type: 6 a(3) on east. 2.05 x 1.15 m; height 1.0 m
area 2.35 sq. m; capacity 2.35 cu. m
blocking type: v c(?)
no skeleton, no objects

Shaft x: intruded into serdab 4 [S on plan]
0.75 x 1.05 m; 2.1 m lined with masonry; ends at rock
chamber type: 8 b(3) on south. 1.95 x 1.0 m; height 1.0 m
area 1.95 sq. m; capacity 1.95 cu. m
passage with built jamb on each side, 0.25 x 0.75; height 0.8
burial pit sunk in bad rock, 1.7 x 0.5 m; depth 0.4 m

Excavation

The excavation of this mastaba and mastaba 2096 to the south was begun on December 29, 1938. The overlying fill consisted of sand, limestone debris, rubble, large stones, and pebbles. The two mastabas were not differentiated until January 2, 1939. The clearance of 2097 and 2097' and their shafts and serdabs was completed on the January 4. g 2097 and 2097' were never differentiated.

The Reis's Diary gives a puzzling description of the chapel on January 2: "[O]n the east wall are two stelae, the southern one uninscribed and the northern one inscribed with a standing man in sunk relief." It seems most probable that the "southern one" refers to the

uninscribed false door on the east face of 2097', while the "northern one" refers to the intrusive inscription of *Mr-ntr-Jzzj* on the west face of the recess in 2097. These two walls are, however, separated by a distance of over 13 m; it is also possible that an uninscribed false door was originally present just to the east of shaft a; against this, however, is the lack of any indication of such a door on the Reis Mohammed's sketch plan, where the wall in question is drawn as schematic masonry. This same plan does show a single small northern niche on the east face of 2097', directly centered on the serdab, and Reisner's summary also lists two false doors on the east wall of 2097'. A niche in this position can also be seen at the left edge of photograph a 8112, which appears to correspond to the small false door tablet preserved only in photos c 14258 and b 9032, and revealed by EAO clearance between 1990 and 1994; but this tablet shows a seated woman in sunk relief, rather than a standing man. The Reis may have been confused by his own account of the 2097 chapel a few pages previously.

Shaft a was cleared on January 6. Its fill consisted only of drift sand. Shaft x, which is intruded into serdab 4 (S on Floroff's plan), was also filled only with drift sand. It was cleared on January 7.

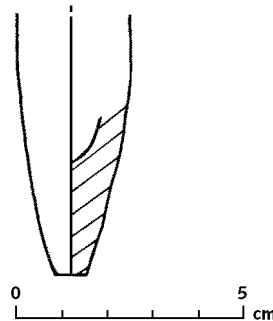
On January 8, the undecorated courtyard east of the chapel, room (b), was cleared. It was filled with drift sand and large stones, and had a floor of limestone debris about the rock. Both serdabs opening onto this room were cleared at the same time. They were recorded as being filled with drift sand.

Finds

In the debris of room (a), the chapel of 2097 (no more precise location is given) a model vessel was found.

39–1–12 Lower part of a slender tapering alabaster jar with a small flat spot on the bottom; h. 7.0+ cm; d. at top 3.2 cm; d. at base 0.9 cm (fig. 72)

Fig. 72. Fragment of alabaster vessel from g 2097 (a). 39–1–12.



Architecture

Mastaba g 2097 (fig. 73) belongs to Phase ii. It was clearly built after 2096 and also after two of the serdabs that Reisner assigned to it, 2097.S2 and 2097.S3. The first relationship is indisputable, since part of the exterior north facade of 2096 forms the south wall of the corridor in the chapel of 2097. Its original battered facade was cut back to form a smooth vertical surface, and then decorated with raised relief. The relationship with the serdabs is more subtle. The inner wall of S2 is at an angle relative to 2097 and the walls of the adjacent courtyard. This angle is parallel to the inner wall of S3 and also the earlier version of the west facade of 2097', as seen in the lowest preserved course. The eastern wall of the decorated chapel of 2097

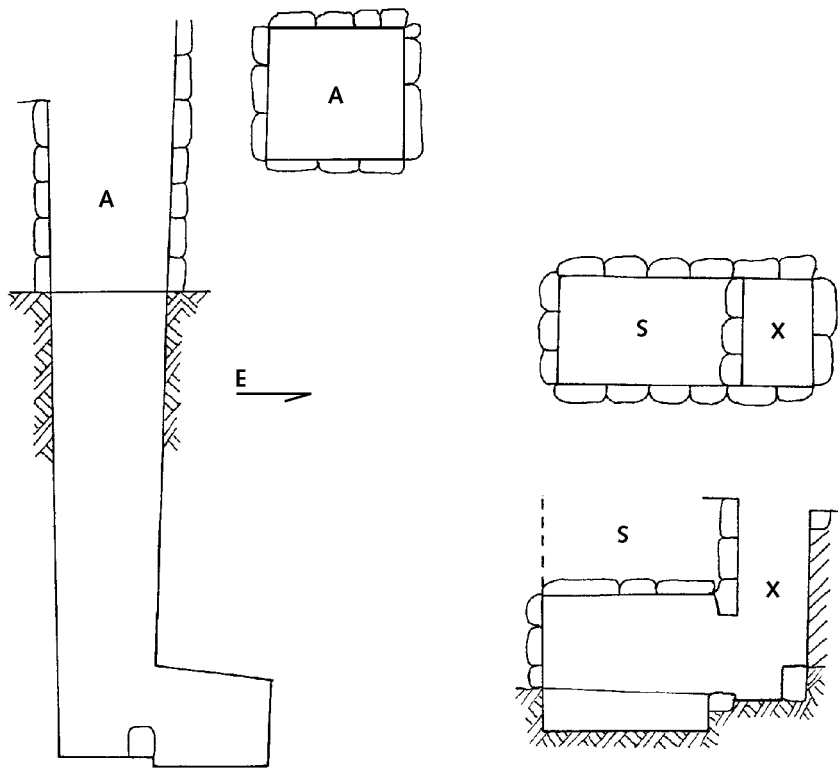
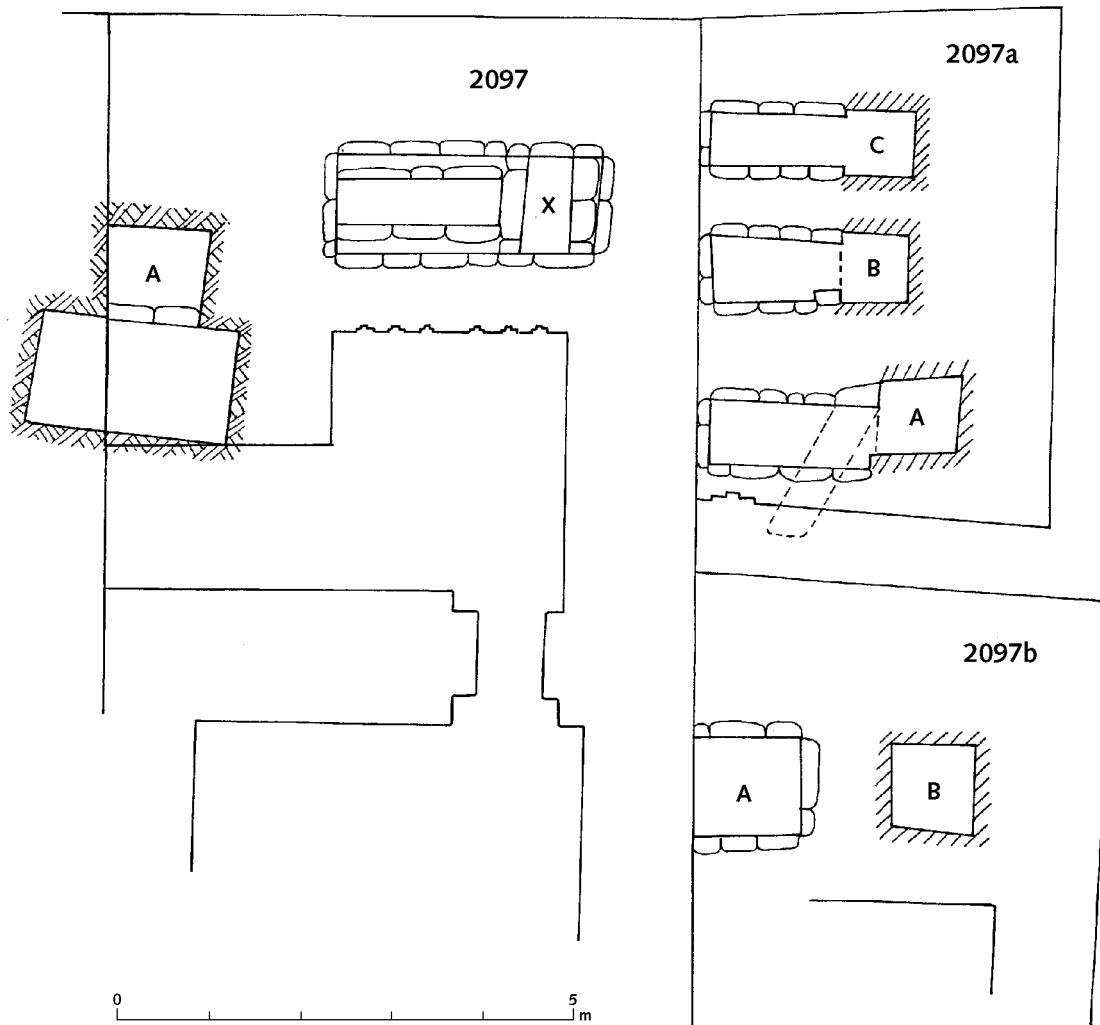


Fig. 73. Outline and shaft and serdab plan of g 2097.



can also be seen to abut the northern face of S3, at least on the east (see pls. 85a, 85b, and 86a).

The shape of 2097 is unique in this cluster. It appears to mirror the final shape resulting from the evolution of 2092+2093 in much the same way that 2099 seems to mirror the shape created by modifications to 2086 and 2091. The chapel has a recessed area, either with a lost pillar to support the roof or a granite lintel.⁸⁷ (The space is too great to be spanned by limestone blocks alone). At the back of the recess is a panelled palace facade. To the south of the recess is a short wide, corridor, which leads nowhere, and which seems likely to be modeled on the blocked northern entrance of 2092+2093.

The west wall of this corridor probably was decorated with a false door, already missing at the time of excavation. Reis Mohammed and Floroff both show the west wall as ordinary masonry with no large monoliths on their plans, and neither the Reis's Diary nor Reisner's manuscript make any reference to this part of the wall. The excavation photographs seem almost intentionally to have avoided recording it. Clearance by the EAO between 1990 and 1994 revealed a single course of masonry, with a 70-cm-wide emplacement for a false door adjacent to the south wall. There was a small offering platform in front of this false door.

The recessed area of the chapel may have been roofed at a lower level than the corridor to the east, judging from the reconstructed height of the walls of the recess, which is roughly a course lower than the east wall and the south wall at the end of the corridor. The smaller scale of the figures of Nimaatre in the recess also suggest a difference in architectural scale. (Interestingly, the figures restored in the recess of 2092+2093 are also unexpectedly small in scale.) The north wall of the chapel, which borders both areas, may have been higher at its east end; this would be possible since the east end is made up of individual registers without a large figure and it is impossible to determine its height. If the roof of the recess was lower, the chapel may have been lit by clerestory windows, or by a skylight like that preserved in 2091.

The construction of a courtyard to the east of 2097 seems to have been related to the construction of 2097. It involved both the construction of 2097b (q.v.) and the rebuilding of the west facade of 2097' to make it parallel to the east wall of the chapel of 2097 and create a court with parallel sides. If it was roofed with limestone, it would have required four pillars. Although the courtyard contains many large blocks, most are clearly fall from the surrounding walls, and none has the dimensions of a pillar. One possibility is that the pillars in the court were granite, which would have rendered them more likely taken for reuse elsewhere (several pieces of granite were noted on the surface of nearby mastabas 2096 and 2097' in 1990). Another possibility is that the court was not roofed.

If the outer room of 2097 was in fact a covered pillared hall, the tomb and the complex of 2092+2093 to the south would resemble closely the nearly contemporary complex of Akhethotep and Ptahhotep ii at Saqqara, with the older tomb on the main axis and the later addition at right angles to it, built off a central pillared hall.

This architectural similarity is especially striking because of the close iconographic and stylistic parallels between the chapel decoration of 2097 and that of Ptahhotep ii (see Chapter 3).

The final alterations to the tomb took place in Phase iii, where a wall was built blocking the north end of the courtyard, probably after the razing of 2097b. During this phase, most visitors would be coming from the south, so that this wall presumably had the function of preventing them from passing the chapel accidentally without visiting it. The main entrance to the tomb was now the small doorway between 2091 and 2092, at the eastern end of 2092+2093's pillared court. Also dating to Phase iii is the well-built monumental doorway between the two serdabs leading to 2097 from this smaller court (see pls. 84a–b) into the court east of 2097's chapel. Its striking symmetrical masonry is clearly oriented towards the south, as is its drum lintel.

The intrusion of a burial (shaft x) into the serdab (S4) of the tomb dates to Phase iv, which is defined as a period of intrusive burials. The equally intrusive figure and titulary of Mernetjer-Izezi was probably added to the center panel of the palace facade by the occupant of shaft x, since the serdab lies directly west of the panel.

Shafts and Burials

Shaft a was the chief shaft. Two large blocks remained of the lowest course of an exterior blocking of masonry, but the upper part was open, and no objects or human remains were recovered from the chamber. The chamber itself was rock-cut, and about 10 cm below the base of the shaft. Shaft x was built in serdab S4. A low burial pit, narrower than the chamber, was cut down into the crumbly bedrock, and lined with masonry. Another course of masonry at the bottom of the shaft supported the slab that was meant to cover the pit. The slab was displaced, and there was no blocking, no human remains, and no grave goods. Another course of masonry was laid across the side of the shaft opposite the entrance to the burial chamber, and is higher than the line of masonry at the entrance to the chamber. Whether this was part of another burial pit built into the base of the shaft, or some remains of the original serdab construction is unclear. The tomb card shows the north wall of the shaft above it as mud-brick except for the upper course. The wall of the north face of the serdab was perhaps removed and rebuilt in mud brick some 25 cm further north to allow more of the serdab floor to be used for the burial pit.

Date

The tomb can be dated according to Cherpion's criteria to the reigns of Izezi and Unis,⁸⁸ and, according to Harpur,⁸⁹ the occurrence of the senet game along with the musicians does not begin until the middle of Izezi's reign. The reign of Unis seems more probable, based on the close iconographic parallels with the decoration of the tomb of Ptahhotep ii at Saqqara. The usurpation of the central panel

⁸⁷ There is no trace of a pillar emplacement on the surviving stone floor of the chapel, so a granite lintel seems most likely.

⁸⁸ A dating in the reign of Unis is only made possible by disregarding several features that seem to be less limiting than Cherpion believes, such as the shell-shaped inkwell and bull's-leg chairs.

⁸⁹ Harpur, *Decoration in Egyptian Tombs*, p. 257.

of the palace facade on the west wall seems most likely to have occurred in the following reign.

Decoration of the Chapel

The decoration was recorded by tracing, in consultation with excavation photographs. The drawings were uniformly reduced to 15% of their original size. The only exception to this method was one block on the upper right of the north wall of the chapel. This block had weathered completely in the years since the chapel's excavation, and because of the interest of the scene it held, and the obscurity of the photograph, a drawing was made from the photograph and enlarged to fit the block. This area is outlined in darker line in the drawing.

The decoration of the chapel was entirely in raised relief, with the exception of the intrusive inscription on the central panel of the palace facade which is in sunk relief. The decoration was carved on a nummulitic limestone with a very high proportion of nummulites, and the resulting speckled appearance makes the decoration very difficult to see and photograph.

North wall (pls. 87, 88a–b, 89, and 185). Fishing and other marsh pursuits is the theme of the wall to the right of the chapel entrance. At the far end, on the left, the tomb owner is shown in a papyrus skiff, clearly spearing fish, since the water beneath him curves up into a *Wasserberg* at right to allow him to do so. Three retainers carrying equipment (including a brachiomorphic wand) walk behind him, and a male child clutching a bird in one hand holds with his other the staff with which Nimaatre is (rather incongruously) equipped. Behind the stern of the skiff is a marsh plant inhabited by a frog and a butterfly, and the water at this end of the wall holds an eel and a hippopotamus as well as a variety of fish.

On the floor of the chapel, directly below this wall, was a very long block (pl. 88a) that almost certainly came from the top of the wall, above the spearing scene. Its surviving decoration consists of only a few hieroglyphs, the first of which appear to be parts of Nimaatre's titles ... *hntj-š hrj [ššš]* ... *jmšhw* ..., "... palace attendant, who is over [the secrets], ... venerated..." At the far left end, he is apparently called "venerated before ... lord of the holy land," since the epithet [*nb š-]dsr*, immediately precedes the right-most column that must have contained his name. (This epithet can apply to Anubis or to the great god; it does not usually occur with the name of Osiris.)

To the right of the *Wasserberg* is a thick papyrus marsh, in which two fishermen in a boat swing nets framed by two crossed sticks. In a second boat to the right of them, a third man fishes with a hook and line, and has hooked a catfish. The water below this scene holds a crocodile and, further right, two hippopotami. The water here is being crossed by five cattle, led by a calf towed by the occupants of a small rowboat at the right margin of the scene. The text over the cattle ends ... *mht phw*, "... the Delta and the marshes." The text to the left, probably spoken by one of the occupants of the boat, represents part of the standard spell protecting those who cross the water: *nh hr.k wrt r šlj pw] ntj hr mw* ... "May your attention be very alive against [this] lake-dweller who is upon the water..."⁹⁰ (The texts in this scene, and the scenes directly above, are restored from the

photograph of the wall. The block on which they were inscribed was of very bad stone; its surface has completely weathered away since the time of the excavation.)

The register above shows, at the left, an overseer wearing a starched kilt with a drooping flap. His back is to the adjacent papyrus marsh, and he leans heavily on a staff as he observes one man spanking another in the lowest of the two registers before him. Over his head a caption is partially preserved: ... *hrp jrj ... mš* ..., "... the controller of herdsmen ... watching ...;" the end of the text, which presumably explained the motive for the enigmatic spanking scene, has unfortunately been lost. This spanking scene, and the speech of the controller of herdsmen who is watching, are both paralleled in mastaba 2091 of this cluster (pl. 157). The speech, *dj mdw.f m nw šht*, might tentatively be translated "May his ten give with this a clapping." (See Chapter 3 for a fuller discussion of the parallels.) One unusual feature of this version is that the recipient of the punishment appears to be resisting, grasping the shoulder of his tormentor. To the left of this scene, two men force feed cattle, under the captions *wš jwšt*, "fattening a cow." The verbs are oriented to the right, as are the men who are doing the feeding, while the labels of the cows, like the cows themselves, faces left. The activities of the two men in the register above them are more obscure. They may be preparing the food that is fed to the cows below, the first by chopping something, the second by mixing something in a flaring bowl. Behind the second man, two calves are tethered in separate subregisters.

West wall of recess (pls. 90, 91, and 186). The palace facade on this wall originally formed its sole decoration, again resembling the tomb chapel of 2092+2093 to the south. The central panel was carved to imitate two closed doors, as can be seen from the tops of the door panels and door posts directly below the lowest central lintel. Probably in connection with the conversion of the serdab behind it into a burial chamber, it received an intrusive inscription in sunk relief. Four vertical lines of inscription give the titles of the intruder, and his name is written horizontally below, labelling a figure in a long wig, short beard, broad collar, and starched triangular kilt, holding a staff and *hrp*-scepter. Traces of red paint still remain on the legs, and the base line is indicated only in paint. The inscription reads *zš hntj-š pr-š, hrj [ššš?] pr-š nb.f, šhd hntjw-š pr-š, jmšhw hr ntr š, Mr-ntr-Jzzj*,⁹¹ "scribe and attendant of the palace, chief of [secrets?] of the palace and of his lord, inspector of palace attendants, venerated before the great god, Mernetjer-Izezi." This name and several variants

⁹⁰ See parallels in A. Erman, *Reden, Rufe, und Lieder auf Gräberbildern des Alten Reiches*, Abhandlungen der preußischen Akademie der Wissenschaften, Jahrgang 1918 (Berlin, 1919), pp. 29–31.

⁹¹ I have read this name as a *sdm.f* construction with Izezi as the object, "God loves Izezi" or "May god love Izezi," based on the principle that love is most often extended downward socially rather than upward. See W.K. Simpson, "Amor dei: *Ntr mrr rmt m šš wš* (Sh. Sai. 147–148) and the Embrace," *Fragen an die altägyptische Literatur: Studien zum Gedenken an Eberhard Otto*, J. Assmann, E. Feucht and R. Grieshammer, eds. (Wiesbaden, 1977), pp. 493–98. The other possible reading, *Jzzj-mr-ntr*, "Izezi is one who loves god," might be argued on the grounds that the king's name is placed first graphically; but the king's name is invariably the first element in the writing of basilophoric private names.

on the same pattern are known from the Abu Sir papyri.⁹² Although this need not be the same individual (the Abu Sir Mernetjer-Izezi bears only the title *jmj-ht hmw-ntr*), the frequency of this naming pattern in late Fifth Dynasty–early Sixth Dynasty texts suggests that the usurpation took place not long after Nimaatre’s death.

South wall of recess (pls. 92, 93a, and 187).⁹³ This scene shows Nimaatre involved in more sedentary leisure activities. He sits in front of a tapestry in a high-backed armchair, wearing a starched triangular kilt and a collar and bracelet, and holding a brachiomorphic *ms*-scepter over his shoulder. A dog crouches under his chair. Both the legs of Nimaatre and the bull’s legs of the chair show careful modelling. With his right hand, he moves a piece on the gameboard before him.

The lowest register, which runs under Nimaatre as well as the rest of the scene, depicts men bearing offerings, mostly birds and flowers of various sorts. (The flowers held by the fourth man from the right edge include both the white lotus, with its rounded tips, and the looped stem that usually indicates the blue lotus. The man behind him carries papyrus stalks. As on the south wall of the corridor, these offering bearers seem to be walking away from the seated tomb owner in the scene. The orientation here could be explained by a false door on the west wall of the corridor.

In the second register, level with Nimaatre’s feet, sit male musicians playing for him. The first is a harpist, captioned *hst skr*, “singing and striking.” Behind him sits a singer, marking time with his left hand while his right is held to his ear to help him hear. He is captioned simply *hst*, “singer.” A flautist must have sat behind him, since the caption *z bj*, “playing the flute,” begins just before the break.

The third register depicts Nimaatre’s opponent at the gameboard. He kneels and reaches forward to touch a piece with his right hand. He is captioned *hcb zz...*, which E. Pusch plausibly suggests is a mistake for *hcb znt*,⁹⁴ “playing senet.” The man to the left, to judge from the curve left of his foremost foot, is playing the game of *mbn*, “mehen,” in which the circular board is marked with the segments of a snake.⁹⁵ The end of the caption, ... *cb*, presumably is also the verb *hcb*, “playing.”

The fourth register, opposite Nimaatre’s face, shows two scribes at work. The first is called *zš n jmj-r pr*,⁹⁶ “scribe of the steward,” and

the second simply *zš*, “scribe.” Both are writing, and in front of them is collected their scribal equipment: desks, shell inkwells on little stands, and papyrus rolls standing vertically or leaning against the desk. More equipment can be seen behind them. The register above this shows men bringing household equipment, largely bags and staves. They are proceeding towards the tomb owner, unlike the offering bearers in the register at the base of the scene. The top edge of the block is at the level of their shoulders.

The sixth register of this scene is almost certainly preserved in a block discovered on top of the neighboring mastaba 2096 (pl. 93a). It clearly was a part of the decoration 2097, by the high nummulitic content of its limestone and the style and scale of the carvings. The titles are also the same as those given on the south wall of the corridor. These titles face right, and could either belong to the east wall or the south wall of the recess. Both the domesticity of the adjacent scene and the coursing of the two walls make the recess a more likely location. Moreover, the right angle under the titles seems likely to have been the upper left corner of the tapestry in front of which Nimaatre is sitting in this scene. It has therefore been restored to this position in the drawing.

There are only two titles at the right border of the block before the beginning of the honorifics: *zš pr-ꜥ*, *hntj-š pr-ꜥ*, *jmshw* ... , “scribe of the palace, palace attendant, venerated” It seems likely that the rest of the space above the tapestry was taken up with the name and epithets of the god who was said to venerate Nimaatre, and the name of Nimaatre himself. (This text would then be a shorter version of the text on the north wall opposite this wall, where the word venerated precedes the epithet *nb ts-dsr* by ten columns.) To the left is a scene in which two men are making a bed with bulls’ legs, set beneath a canopy. The man on the left is smoothing the mattress, while another man approaches from the right, carrying a headrest and another object. He is captioned ... *hr ꜥj*, “... approaching.”⁹⁷ Such scenes are rare at Giza, and not common at Saqqara.⁹⁸

West wall, north end. No decoration, indeed no wall, is preserved in this area. A false door emplacement occupies the 70 cm adjacent to the south wall, another feature this tomb shared with 2092+2092 to the south. The possibility that the false door of Nimaatre found in 2092a originally came from this wall has been suggested above; but since the titles are entirely different and the style is later than any in 2097, it seems most likely to attribute the stela to a later descendant.

South wall of corridor (pls. 93b, 94 a–b, and 188). A standard offering-table scene adorns this wall. Nimaatre sits in a starched triangular kilt and broad collar at a table of tall loaves. He carries a handkerchief in one hand and with the other reaches out to the table.

⁹² Posener-Kriéger and J.L. de Cenival, *The Abu Sir Papyri*, Hieratic Papyri in the British Museum, 5th series (London, 1968), 47 A nd 71 B. Names using the same pattern also occur in these papyri in the names *Mr-ntr-nswt* and *Mr-ntr-Kskj*. Another variant, *Mr-ntr-jzj*, occurs in the roughly contemporary papyri from the pyramid of Neferefre. Idem, “Remarques préliminaires sur les nouveaux papyrus d’Abousir.” *Égypte: Dauer und Wandel*, Symposium anlässlich des 75-jährigen Bestehens des Deutschen Archäologischen Instituts, Kairo (Mainz am Rhein, 1985), pp. 35–43.

⁹³ The lower part of this wall has been published by T. Kendall, *Passing through the Netherworld: The Meaning and Play of Senet an Ancient Egyptian Game* (game rule book), Belmont, MA 1978, pp. 12–13, based on the work of the 1975 season. A drawing based on the excavation photograph was published in E. Pusch, *Das Senet-Brettspiel im Alten Ägypten*, MÄS 38 (Munich, 1979), pp. 29–33 and pls. 8 and 9. (The tomb owner is identified as “Izezimernetjer” rather than Nimaatre.)

⁹⁴ Pusch, *Das Senet-Brettspiel*, pp. 29–32.

⁹⁵ See P. Piccione, “Mehen, Mysteries, and Resurrection from the Coiled Serpent,” *JARCE* 27 (1990), pp. 43–52.

⁹⁶ The reed-leaf under the *n* is indisputably there; it is anomalous whether it belongs to the genitive particle or is a phonetic complement to *jmj-r*. In view of the mistaken *z* for *n* in *znt* in the register below, it is tempting to suggest another mistaken carving, perhaps where the scribe laying out the text intended a stroke.

⁹⁷ This text may be related to the fact that in other bedmaking scenes the men performing the task are sometimes titled *jmj-r ꜥj*, which is conventionally translated “overseer of the workgang” or “overseer of the equipment,” but which may be related to a specialized meaning of the verb *ꜥj* used here.

⁹⁸ This assessment is based on an unpublished study by Robin Sewell, collecting and analyzing the iconography of such scenes. The only other Memphite scene with a caption (as opposed to titles) is that from the tomb of *Wr-jr.n.j-Pth*, published in T.G.H. James, *British Museum Hieroglyphic Texts* 1, pl. 29. There the caption over the man who is placing the headrest reads *wdj st jn sꜥwtj*, “the placing of it by the sealbearer.”

Offerings are stacked in the two registers above this table, and also in the split register adjacent to the table. Above the tomb owner are three lines of vertical inscription of decreasing length, ending in a horizontal line containing only his name. These lines read *rh-nswt*, *zš pr-ḳ hntj-š pr-ḳ / jmsḥw hr ntr ḳ / hrj sšs pr-ḳ / Nj-mst-Rḳ*, “king’s acquaintance, scribe of the palace, attendant of the palace, venerated before the great god, who is over the secrets of the palace, Nimaatre.”

Above the offering table and the titles of the tomb owner, an offering list stretches across the entire wall. Three offerings can be read in the lowest register, *rnpt*, “vegetables,” *hnt*, “offerings” and *stpt*, “choice pieces.” All are in their customary places, although the spacing of the list seems uneven. The individual rows of the offering list seem to be made up of 19 or 20 offerings, so if the list was one of Bart’s type a (as seems most likely), it probably had five horizontal rows of offerings.

Beneath the offering table scene is a register of six female dancers, each in the same posture, with left arm raised, right hand on hip, and left toe tapping the ground. At the right end of the register, two women are depicted clapping their hands; a third probably sat behind them. The caption between the first two reads *hst*, “singing.” The bottom register shows eight men carrying offerings to the left. These bearers would be expected to be moving towards the west, directed either towards the major figure on this wall or the false door that would have originally stood on the west wall. Instead, they face east. The third and fourth men carry a table of offerings between them: the other offerings seem to be offered individually.

East wall (pls. 95, 96, 97, 189). The east wall, like the north wall, represents outdoor scenes, both agricultural and hunting. At the right of the scene, the tomb owner stands with a small boy who carries a bird. Nimaatre wears a short wrapped kilt with a vertical tie, under a leopard-skin tied with a shoulder knot. He holds a staff and handkerchief. He has short hair, although it seems to cover his ears, and he wears a short beard and a broad collar. Above his head, the ends of three lines of text are partially preserved of five or more that were originally there. They read ... *[mrr] nb.f [jmsḥw] hr ntr ḳ [Nj]-mst-Rḳ*, “... beloved of his lord, venerated before the great god, Nimaatre.” Another vertical text separates Nimaatre from the registers to the left. It probably contained a caption to the action, but it has been destroyed except for a group of three signs, *š*, *r* and *h*.

The figure stands on the base line of the fourth register from the bottom of the scene. Three registers are preserved to his left; there was at least one, and were probably two more registers above those, making a total of eight registers of decoration. The lowest three registers show animals and hunters in the desert, while the three registers that Nimaatre confronts depict more agricultural and domestic scenes.

In the lowest register, an astonishing variety of animals are engaged in copulation.⁹⁹ The animals at the right end of the preserved decoration can be seen in the photographs (pl. 97b) to have been

copulating lions, although this part of the wall is now badly weathered. (Copulating lions are otherwise known only from the tomb of Ptahhotep ii at Saqqara.¹⁰⁰) Left of them are two oryxes, captioned *nk mš hḏ*, “copulating oryxes.” The horns of the male extend well into the register above. To the left of that is another pair of animals with the caption *nk wn[š]*, “copulating wolves;” their appearance matches the caption. Further along, at the left edge of a large gap are two smaller copulating animals, judging from the size of the legs and the angle of the tail. To their left are copulating donkeys, uncaptioned. The register then divides to show two pairs of copulating small animals. The top pair, labelled *[gs]fnw*, could be small foxes.¹⁰¹ The copulating pair below are labelled ... *zšt*. They are the only pair facing left, towards a small tree, and they have mole-like noses. The caption might be a miswriting of *hšt*, “weasel.” Beyond them, again filling the whole register, are two hyenas, labelled *nk htt*, “copulating hyenas.” They are followed by a pair of copulating antelopes, who are captioned *nk nwdw*, “copulating antelopes”¹⁰² and a pair of copulating hedgehogs, who are uncaptioned. The couple behind these, labelled *nk jnb*, have been identified as copulating caracals.¹⁰³ To the left of them are two superimposed pairs, the outermost are gazelles and the innermost are bubalis. At the extreme left of the register is a sycamore tree.

The second register shows hunting, by both humans and animals, in the wild. After the break at the right, an ungulate can be seen, and then a hound attacking an animal that resembles a long-legged fox. Facing this animal over a tree is a bearded ungulate that could be an ibex, behind which, on a smaller scale, is a bull. To the left of the bull is a group in which two dogs are attacking a gazelle. Left of this scene, the registers are split. The lower register contains a striding panther or another large cat; while above, two small animals emerge from their burrows. Further along, once again filling the entire register, a hunting dog attacks an ungulate of some kind, while two more dogs are held at bay by a huntsman. Behind him are an unidentified ungulate, an oryx, and two gazelles, followed by a dog attacking another ungulate. In a subregister above these last two groups is a pair of overscale animals resembling rats.

The third register continues the hunting theme at its left end; at the right, nearer and beneath the large figure of the tomb owner, these scenes give way to a procession of men bringing animals for presentation. A man is shown at the far right, but his activity is uncertain; another man has his arm around the horn of an ibex, dragging him forward, and two more ungulates follow, led by a man who is also giving the ibex a shove from behind. Following the pair is a man bringing a small gazelle over his shoulder, and another man, carrying a yoke, the forward half of which seems to contain a swaddled baby gazelle. There follow two antelopes labelled *šsw*, “bubalis,” and then the registers split to contain a hyena on the upper register. The animal in the lower register is lost, but a lion can be restored on the

¹⁰⁰ Paget and Pirie, *The Tomb of Ptah-hotep*, pl. 31.

¹⁰¹ *Wb.* 5, p. 206,8 gives only the general definition “kleines Wüßtentier;” the *Belegstellen* lists only a scene from Abu Gurob.

¹⁰² *Wb.* 2, p. 226,15 identifies the animal more specifically as Mendes antelopes, *addax nasomaculata*.

¹⁰³ L. Keimer, “*INB*, Le Caracal (*Caracal caracal*/Schmitzi Matsch) dans l’Égypte ancienne,” *ASAE* 48 (1948), pp. 374–77, pl. 1 and fig. 1.

⁹⁹ For a collection parallels, none of which is as extensive and varied as the depictions here, see S. Ikram, “Animal Mating Motifs in Egyptian Funerary Representations,” *GM* 124 (1991), pp. 51–68. The present scene is described on p. 52 of the article, based on an earlier drawing.

basis of a parallel in the tomb of Ptahhotep ii.¹⁰⁴ Here, as there, the lion seizes the neck of a bull to the right. The bull's tail is swung out to reveal that the bull is defecating its fright. To the left, the registers are again divided, the upper register containing a hedgehog, a rabbit, and a pheasant-like bird; the lower containing a peculiar animal, perhaps a member of the cat family, but with ears like short antennae. Beyond this, the register is again unified with the depiction of an ostrich and two dog-like animals copulating. They are captioned *nk hm*, I can suggest no translation. At the left end of the register, two dogs attack an oryx while a third attacks a gazelle and a fourth is restrained on a leash by the huntsman. The huntsman's dog is labelled *Tfw*, which may be the dog's name rather than a distinct breed.

The fourth register, which begins with the base of the representation of Nimaatre at the right, is clearly a presentation scene. To the left of Nimaatre, the feet of a standing man are visible, probably a steward making an account of the agricultural work. Behind him sit two scribes, writing, and a man leaning forward to show deference. The man who follows is titled *jmj-r mdt*, "overseer of the stables." He leads in the first of three cows, only parts of which are still visible, interspersed with four men. After the last cow and its herdsman are three herons, followed by five geese. The first of these geese is unlabeled; the others are *t*, *trp*, *hsp*, and *p*, all different varieties of fowl. Behind them, at the left border of the scene, walks a gooseherd, carrying a long stick and a basketry bag with a loop handle.

The fifth register is again a mixture. Adjacent to the tomb owner at its right end, more scribes are depicted, to judge from the caption, but this area is badly eroded. Some distance to the left begin scenes depicting the production and preparation of grain. A man drives back and forth a group of four or more donkeys, who thresh the cut grain; the rectangular object behind him may be a stack of bales of hay. Beyond this are four men engaged in tying and stacking such bales, and at the far left, eight men are shown cutting wheat. These scenes are clearly meant to be read from left to right.

The sixth register, at its center, shows even earlier stages of the growing of grain. The area adjacent to Nimaatre is almost entirely worn away, with the exception of the feet of one figure who is turned to the left. A bending figure facing right, may be sowing. Following him, a man urges on a pair of oxen, while his companion steadies the plow that will mix the seeds with the soil. The leftmost third of this register at the left shows an unrelated scene, the stereotypical battle of the boatmen, probably involving three boats. This seems almost an extension of the north wall, although more water scenes may have existed above it.

Neither the jambs of the doorway to the chapel nor the courtyard to the north were decorated.

The Tomb Owner and Dependents

Titles of Nimaatre:

| | |
|----------------------------|---|
| <i>rb-nswt</i> | king's acquaintance |
| <i>zš pr-ḥ hntj-š pr-ḥ</i> | scribe and attendant of the palace ¹⁰⁵ |
| <i>hrj ššḥ pr-ḥ</i> | who is over the secrets of the palace |

¹⁰⁴ Paget and Pirie, *The Tomb of Ptah-hotep*, pl. 31; this scene also occurs in the tomb chapels of Mereruka and his son Merititi at Saqqara.

The first of these titles is preserved only on the south corridor wall; the third is preserved there and on the displaced upper block of the north wall. The second (combined) title is preserved in both of those places, as well as on the loose block that has been restored on top of the south wall of the recess.

Family members of Nimaatre are nowhere named. His wife is not depicted. A small son is shown on both the north and east walls. None of the attendants or offering bearers is identified by name in the surviving decoration.

Titles of Mernetjer-Izezi. The titles of the usurper of the central niche of the palace facade, and presumably the serdab behind it, are mentioned only once, and are given in the discussion above.

Conservation (Pamela Hatchfield)

This tomb has no roof and is open to the elements and public access. Little change in the condition of the tomb is apparent since 1987, according to members of the earlier expedition. There are lots of modern graffiti on the walls, especially the east wall. The north, east and south walls are carved in very low relief in coarse nummulitic limestone.

The north wall shows considerable differential weathering due to the different qualities of limestone used. The scene of one man spanking another, which was more or less intact in the 1939 photograph is now totally gone. The stone is very weathered, but next to it is a stone of better quality in which the decoration is much better preserved. At the west end of the wall, the fish were surrounded by a cut-away area approximately 2 mm wide, which makes them appear to be in raised relief, although they are in fact at the same level as the background.

On the east wall, large plaster fills remain in joins of blocks and in one patched area of the stone in which the relief is carved into the plaster rather than the stone, due to a defect in the stone. The block at the upper right, on which the head of the tomb owner was represented, had fallen and was replaced by workmen from the Giza inspectorate of the Egyptian Antiquities Organization.

The surface of the south wall of the chapel has been dressed back to vertical from a surface that was originally battered and only roughly finished, as can be seen from its continuation to the west, which was originally buried in the fill of the mastaba. The decoration on this wall is very weathered.

The south part of the west wall is missing; the north part, which is set back from the southern part, shows a niched facade with an inscription and a standing figure carved in sunk relief on the central panel. The feet of the figure show the remains of dark paint, appar-

¹⁰⁵ These two titles are never separated in the inscriptions of Nimaatre, and seem even more closely related in the titulary of Mernetjer-Izezi, where they share the group *pr-ḥ*. Mernetjer-Izezi is also a *šbd hntjw-š*, and since this is two levels in the hierarchy above an ordinary *hntj-š* and he does not hold the intervening titles, it seems reasonable to conclude that Mernetjer-Izezi is not an ordinary *hntj-š* at all, but bears a higher title in which it is combined with his scribal office at the palace. This office is perhaps near that of the *šbd hntjw-š* in the hierarchy. Nimaatre's scribal title perhaps raised his pay above that of an ordinary palace attendant, allowing his elaborate chapel decoration.

ently applied directly to the stone's surface. Traces of plaster survive mostly in the joins between blocks. One red line of underdrawing survives at the north end of the wall. The niching appears not to have been as well carved in this area, and was perhaps never finished. The wall joining the two parts of the west wall was largely intact when the mastaba was excavated. After it was traced in 1975, it was decided to protect it from further damage by dismantling its upper courses. These blocks are now stored in 2091, and only the bottom part of the lower register was left in situ.

Addendum (amr). By 1994, considerable conservation work had been done in this chapel. The upper right block on the east wall,

which had fallen again by 1991, was replaced and secured with new limestone blocks protecting the upper edges of the walls. Ms. Niveen Mohammed, who was directing the conservation work in the area, indicated that the south wall of the recess would be restored from the blocks in 2091, and that the chapel would be roofed and locked. She also considered the possibility of setting up the false door from 2092a (recovered during EAO clearance of the area) in the false door emplacement, on the strength of the possibility that it originally came from there, and the practical consideration that it would be better protected there.

THE TOMB OF TJEZET AND HER HUSBAND: Mastaba g 2097'

Summary of Reisner's Description

Mastaba type: Not recognized as a separate mastaba by Reisner
facing masonry type: u

Chapel type: "two ka-doors cut in the masonry, one on the south and the other on the north. Between the niches open two slot windows connected with a serdab behind the wall"

Serdab 1 [also listed in 2097 summary]: 2.6 x 0.9 m; area 2.34 sq. m distance between two [vertical] slots 1.0 m

Shaft b: 1.35 x 1.2 m at top; 0.9 x 1.05 m at base 2.3 m (6 courses) lined with masonry; -2.85 in rock
chamber type: 6 c(1) with rounded corners; on east. 0.9 x 0.7 m
height 0.95 m;
area 0.63 sq. m; capacity 0.59 cu. m
no blocking
no burial, no objects

Shaft c: 0.85 x 1.1 m; 2.45 m lined with rubble; ends at rock
chamber type: 8 a(2) on west at an angle to the shaft 1.55 x 0.65 m;
height 0.9 m
area 1.0 sq. m; capacity 0.9 cu. m
blocking type: vi d(2), apparently intact
burial: skeleton of a child, broken

Shaft d: 0.9 x 1.0 m; 2.6 m (8 courses) lined with masonry; ends at rock
chamber type: 8 a(4) on east. 1.2 x 0.75 m; height 0.85 m
area 0.9 sq. m; capacity 0.76 cu. m
passage with jamb on either side, 0.45 x 0.35; height 0.75 m
no blocking
no burial, no objects

Shaft e: 1.0 x 1.0 m; 2.15 m (6 courses) lined with masonry; ends at rock
chamber type: 8 a(4) on east. 1.2 x 0.7 m; height 0.95 m
area 0.84 sq. m; capacity 0.79 cu. m
passage with jamb on either side, 0.5 x 0.4; height 0.75 m
no blocking
no burial, no objects

Shaft f: 0.65 x 0.6 m; 1.3 m lined with rubble; ends in bad rock
chamber type: 8 b(2) on south. 1.1. x 0.5 m; height 0.6 m
0.55 sq. m; capacity 0.33 cu. m
blocking type: vi d(2)
burial: leg-contracted skeleton of a child; no objects

Excavation

Excavation of 2097' presumably began on January 2, 1939, when it became apparent that 2096 and 2097 were two different mastabas. g 2097' was never differentiated from 2097, and the shafts and serdabs of both mastabas are numbered together. The fill from above them was composed of sand, limestone debris, rubble, stones, and pebbles.

The problem posed by the description of the chapel of 2097 in the Reis's Diary has been discussed above, in the section discussing

the excavation of that mastaba. If the uninscribed southern false door mentioned there is in fact the southern false door of 2097', this would mean that the east face was largely cleared in a single day. This does not seem unlikely, since the adjoining mastaba, 2091, had been open since the Ballard excavations of 1901–1902.

The shafts of 2097, b, c, d, e, and f, were opened on January 6 and 7. Shafts b, d, and e were filled with drift sand, and d contained a square, uninscribed granite block. Shaft c contained sand, red debris, limestone debris, and pebbles; shaft f contained limestone debris, pebbles and rubble. The blocking of shafts c and f was removed on January 20.

Architecture

Mastaba 2097' is a roughly rectangular mastaba built against the north face of 2091 (fig. 74). It was constructed in Phase ii, after the building of the 2092+2093 portico, but before the construction of the serdabs converting that portico into a courtyard. Its western facade was more angled in its original form, so that the mastaba was wider at the north than at its south end. This earlier shape is still attested by a single course of masonry under the present western facade, as well as the interior east wall of serdab 2097.S2. The reason for this irregular shape is not apparent. At its south end, space was limited by the need to allow access to its southern false door without blocking the northern doorway of 2091, and the resulting mastaba may simply have not seemed deep enough, so the back wall was angled out to cover more area.

At some point, probably in concert with the construction of 2097 to the west, the back (west) facade of 2097' was rebuilt to parallel the east wall of 2097 and extended to form 2097b at the north end of the resulting courtyard. One course of masonry, probably below the floor level, was left in its original position (pl. 86a), and the inner wall of serdab 2 was left in place, preserving the original angle (pl. 85b).

The mastaba bears a striking similarity to mastaba 2096. Both were extensions of large, earlier mastabas, and both had north–south serdabs with two vertical flaring slots built into an entire course of masonry. In each case, a pair of burial shafts was built under the serdab, with shafts behind it. Both also had upper courses of masonry finely finished while the lower courses were left more rough. In the case of 2097', however, the finished masonry extended two courses below the course containing the serdab slots rather than just one.

The principal cult place was a monolithic false door at the southern end of the east facade (pl. 98a). It is set back 13 cm, and battered only slightly, although the fact that the tablet is cut at a lower level than the jambs below the lintel makes the angle appear greater than it is. Its proportions are broad, like the similar door in the portico of 2088. The block itself is 97 cm wide, and set vertically into the wall, although the vertical edges of the tablet and the central niche angle left at the top, perhaps influenced by the batter of the adjacent northern facade of 2091. The false door has no outer jambs. Its tablet is 48 cm high and 77 cm wide, flanked by apertures 10 cm wide at the base of the tablet; however, because of the angle of the tablet's sides, the left aperture is 9 cm at the top while the right aperture is

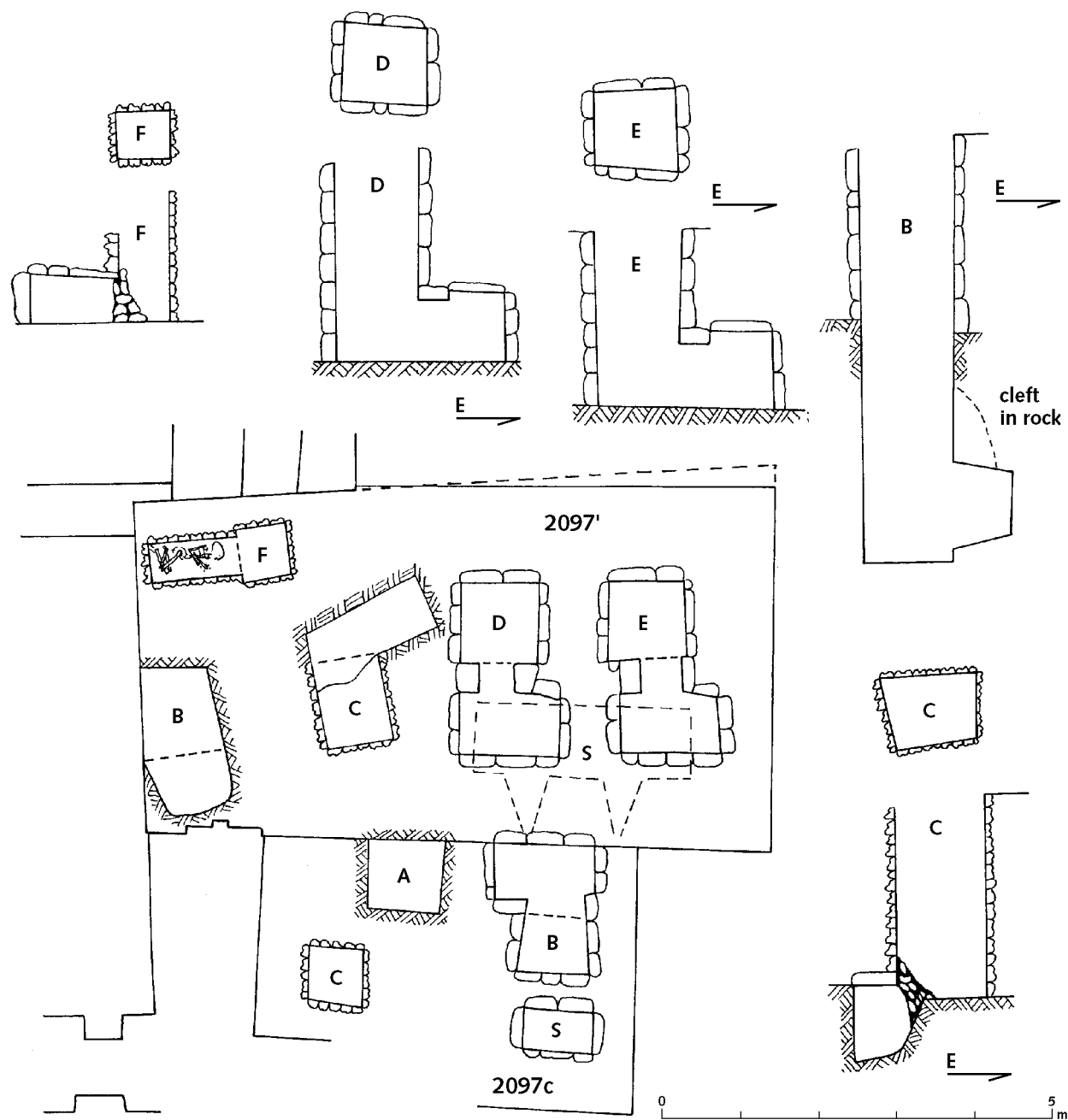


Fig. 74. Outline and shaft and serdab plans of g 2097'.

11 cm. The apertures are 3 cm deeper than the tablet. The lintel, which is 23 cm thick, projects 2 cm from the tablet and 3 cm from the inner jambs below it. The central niche, which is 9 cm deep, is 11 cm wide at the top and widens to 13 cm at the base, also angling to the right, so that the left jamb widens from 41 to 43 cm at the base while the right jamb narrows from 45 to 41 cm. The jambs are 1.25 m high. The drum lintel is indicated by the disappearance of the central niche beginning 22 cm below the lintel, and a slight central depression just under the lintel. The surface of the door is less well finished than the upper courses of the adjacent facade wall, and is almost as rough as the blocks of the lower courses. No plaster or traces of inscriptions are visible.

The decorated tablet of a second false door was carved into a block in the second course of masonry below the serdab slots at the northern end of the mastaba. In the more roughly finished blocks below it, a single central niche was carved. This door is described more fully below.

Shafts and Burials

The shafts of this mastaba were combined with shafts a and x in 2097 in the expedition records and Reisner's analysis. This explains why the principal shaft is called shaft b rather than shaft a. Shaft b was cut down into the rock. Its chamber was a small recess, about 15 cm above the floor of the shaft, with irregular and rounded internal

corners that may indicate an unfinished state. No trace of blocking, human remains, or grave goods was found.

Shaft c stopped at the surface of the bedrock, but the chamber was cut down into it about 75 cm and roofed with slabs resting on the bedrock surface. The blocking was called “apparently intact” in Reisner’s account. It was built of rubble bound with mud, and angled over the entrance to the chamber, collapsing down inside it to a certain extent, to judge from the tomb card drawing. The chamber contained the skeleton described as that of a child, decayed and broken into many fragments. The head was not found.

Shaft d had a small chamber built of masonry on the surface of the bedrock. No blocking, no human remains and no grave goods were found. Shaft e was almost identical in its structure and its lack of contents. Both chambers were built under the serdab (S1).

Shaft f and its chamber were built of rubble. The entrance was blocked with a wall, leaning on the exterior, built of rubble and mud. It seems to have been intact. The chamber contained a skeleton with legs contracted, said to have belonged to a child by the excavator.

Decoration of the Chapel and its Date

On the northern part of the east facade of the mastaba, a small false door tablet and central niche was cut into the roughly finished blocks (see pls. 98b and 190). This feature was buried during the field work at the cluster but was exposed during the EAO clearance following our last field season. Its position at the northern end of the facade can be seen (albeit at a very small scale) in excavation photo a 8112, reproduced as pl. 6. The tablet was carved into a block of the lowest course

of finely finished blocks in this wall, while the niche was cut in the more roughly finished blocks directly below. The drawing was made from an enlargement of an excavation photograph.

The false door stela consists simply of a niche surmounted by a drum and a tablet. No panels are indicated, and the borders of the tablet are not indicated except by the edges of the block. The tablet shows a woman with long hair seated before a table that holds two triangular loaves of bread and a flared bowl covered by an inverted bowl of the same type. Before the table is the notation *t b3 hmk t b3*, “1,000 loaves of bread, 1,000 jars of beer.” Behind the table on the floor, a joint of meat rests on another loaf and a different kind of offering, and behind them are three jars on stands. Above the jars is another table covered with two loaves and a dish. The inscription across the top of the tablet reads *hpt dj nswt Jnpw krt.s m jmntt / jmsbw[t] hr ntr 3 rht nswt, Tzt*, “May the king give an offering and Anubis: her burial in the West, venerated before the great god, the king’s acquaintance, Tjezet.”

The scene on the tablet appears to have been carved after the blocks were in place. It was confirmed in 1994 that the jambs of the false door were uninscribed.

From the placement of the false door, and its size compared to the southern door, it was presumably that of the wife of the tomb owner. She may also be identified with the daughter of Kapi, the owner of 2091 to the north, as discussed in Chapter 3.

As discussed in Chapter 2, the iconographic features of this stela suggest a date in the reign of Izezi.

SUBSIDIARY BUILDINGS g 2097a, 2097b, 2097c, and “1903”

Summary of Reisner’s Description

2097a

- Mastaba type: ix c: 3.8 x 5.15 m
 area: 19.57 sq. m; proportion 1/0.73
 facing masonry type: [u]
 Chapel type: narrow passage, 0.8 m wide.
 Shaft a: 0.85 x 0.75 m; 1.35 m lined with crude brick; ends at rock
 chamber type: 8 b(2) on south. lined with masonry. 1.75 x 0.65 m
 height 0.75 m;
 area 1.13 sq. m; capacity 0.84 cu. m
 no blocking
 no burial, no objects
 Shaft b: 0.75 x 0.7 m; 1.3 m lined with rubble; ends at rock
 chamber type: 8 b(1) on south. 1.05 x 0.65 m; height 0.7 m
 area 0.68 sq. m; capacity 0.47 cu. m
 passage with jamb on east, 0.25 x 0.45; height 0.65
 no blocking
 no burial, no objects
 Shaft c: 0.7 x 0.7 m; 1.4 m lined with rubble on south and west and crude
 brick on east and north; ends at rock
 chamber type 8 b(2) on south. 1.4 x 0.55 m; height 0.65 m
 area 0.77 sq. m; capacity 0.5 cu. m
 no blocking
 no burial, no objects

2097b

- Mastaba type: xi c(1) “an incomplete structure, built partly before and partly
 after g 2097” with “masonry close to the rock which cannot be
 explained”
 4.2 x 7.1 m; area 29.82 sq. m; proportion 1/0.5
 facing masonry type: u
 Chapel type: none preserved
 Shaft a: 1.1 x 1.05 m; 1.7 m lined with masonry; ends at rock
 chamber type: 7x (no chamber)
 no burial
 Shaft b: 0.85 x 0.9 m; 0.65 m lined with crude brick, rubble on east ends
 at rock
 chamber type: 7x (no chamber); no burial

2097c

- Mastaba type: “the remains of two mastabas, both partly destroyed”
South mastaba
 east wall 0.95 m (probably originally 2.3 m); south wall 2.45 m
 estimated area 5.71 sq. m
 facing masonry type: u
 Shaft a: 1.0 x 1.0 m; 0.7 m masonry on three sides; -0.35 in rock
 chamber type: 7x (no chamber)
 no burial
 Shaft c: 0.65 x 0.65 m; 0.6 m lined with rubble; ends at rock
 chamber type: 7x (no chamber)
 no burial

North mastaba

- east wall 1.85 m (probably originally 2.5 m); north wall 3.25 m
 estimated area 8.12 sq. m
 Shaft b: 1.85 x 0.7 m; one course masonry preserved; ends at rock
 chamber type: 8 a(5) on west. 1.25 x 0.6 m; height 0.55 m
 area 0.87 sq. m; capacity 0.47(?) cu. m
 passage with jamb on either side, 0.7 x 0.2 m
 no burial, plundered chamber
 Serdab: small N-S serdab behind the east face of the mastaba 0.85 x 0.55 m;
 area 0.47 sq. m; badly destroyed

Excavation

The first of these subsidiary structures to be exposed was 2097c, between January 9 and 12, 1939. It lay under a matrix of sand, limestone debris, rubble, pebbles, stones, and bones of bodies from the shafts of 2097'. After exposing and recording the walls and shafts, the work moved east to 2098 and 2099. On January 20, work in this area resumed. The three shafts of 2097c were cleared of the drift sand that filled them; the clearance of the serdab was not recorded.

g 2097a was also cleared on January 20; no description of the overlaying matrix or its structure are given. Shafts a, b, and c were cleared of sand, dirty debris, limestone debris, and rubble. The rather unusual circumstance that the same collection of materials was recorded in the matrix filling all three shafts suggests that they were all filled in at the same time, pointing to a simultaneous robbery, or perhaps simply an abandonment soon after their construction.

g 2097b and its two shallow shafts filled with drift sand were cleared on the same day. Reis Mohammed noted that “east of these two shafts we cleared to a rock floor, a stone course perhaps the foundation of a small room in the mastaba.” This floor was presumably bedrock rather than masonry. Since the shaft a and the walls thus consist equally of a single course of masonry laid on the bedrock, and both are to some extent discontinuous (although the blocks missing in Floroff’s plan differ from the observations made in 1990), it is difficult to determine whether a is in fact a shaft at all.

Recent Finds

In 1990, while cleaning the walls of 2097b, a small cache of offering vessels was noted in the mastaba fill. Like the similar cache found in 2092a, it consisted primarily of small shallow bowls of Nile silt ware with mixed temper, with string-cut bases, roughly 5 cm in diameter. Some fragments of larger vessels may have served as makeshift model vessels, since they are approximately the same size as the models. One of these fragments was apparently from a red-polished, carinated bowl. These sherds were recorded, along with some base fragments of taller model vessels. An isolated, but more complete, model vessel of the same type was found on the surface of 2097a. (See fig. 75 for the ceramics from both mastabas.)

Architecture

G 2097a. The tomb was clearly built against the north face of the chapel of 2097 (fig. 76). According to Reisner’s account an unincised monolithic false door was found at the southern end of the east face. The slab itself was 0.7 m wide; the width of the niche was 0.45 m. It could not be seen in 1990.

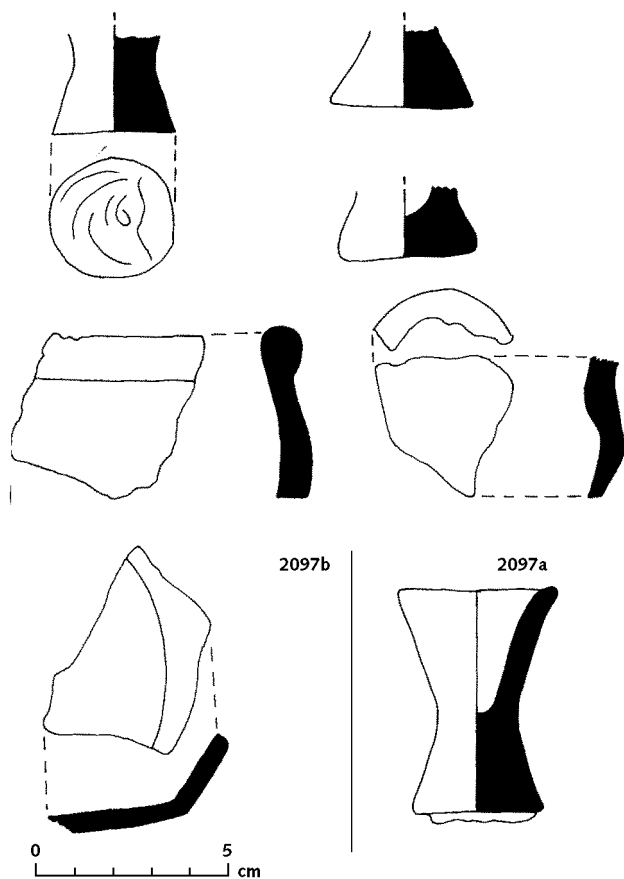


Fig. 75. Model offering vessels and sherds from surface of fill of g 2097a and g 2097b (1990).

G 2097b. Whether this is a separate tomb at all is debatable. It is only one course deep, and has a T-shaped interior space and no discernible entrance (pls. 99b–c and 100a). Its southern edge is defined by a wall that almost certainly postdates it (2097.1), the outer face of which has been bonded with the north walls of both 2097 and 2097'. Without this wall, 2097b would clearly function as the northern part of the courtyard between 2097 and 2097'.

Most probably then, 2097b was built as the north wall and doorway to a courtyard built as an entrance to 2092+2093 and 2097. It would have been constructed during the reconstruction of the west face of 2097' (2097'.1). The doorway would have been at the northern end of the T, and the single course of masonry would probably have supported a doorsill. (Such sills occur in both 2091 and the blocked southern entrance to 2098.) This entrance apparently fell into disuse after the principal route to the cemetery switched back to the southeast at the beginning of Phase iii. The building of the wall (2097.1) would have been preceded by the razing of 2097b to its foundations. This reconstruction is problematic, because of the wall of three blocks that constitutes the east wall of "Shaft a:" a shaft would have been impossible with the surrounding mastaba razed to its foundations. Furthermore, both this wall and the wall west of it apparently abut the later wall. The building history may be even more complex (perhaps an unused secondary mastaba was built in the northwest corner of the courtyard, and entirely removed with the construction of the wall).

G 2097c. This structure does indeed seem to be two adjoining subsidiary mastabas, almost entirely destroyed (fig. 77). The one on the south carefully avoided the serdab slots and false door, while the northern extension obscured both of the slots and also the small false door on the north. This would suggest that the extension was later, and dated to the period where earlier cult places seem to have been obscured intentionally. Two previously unrecorded blocks in the interior of this structure that seem to form a finished north face (shown on the 1990 plan of the cluster) can probably be assigned to the southern mastaba, supporting the supposition that the northern part of 2097c was later.

Shafts and Burials

Shaft 2097a a was a mudbrick shaft, but its chamber was built of masonry and roofed with slabs. It rested on the surface of the bedrock, but a diagonal trench was cut into the bedrock running across the shaft and beyond it. Its purpose was unclear. There was no blocking, no human remains, and no grave goods. The chambers of 2097a b and c were both built of masonry, despite shafts built of mixed rubble and brick. They differ primarily in that shaft b has jambs and a lintel at the entrance to the chamber. Neither chamber was blocked, and no human remains or grave goods were found in either.

Shafts a and b of 2097b were both preserved only to a very shallow level above the bedrock. They differ in that shaft a was built of masonry and shaft b of brick. Neither contained any trace of a chamber or a burial, and shaft a may not even have been a shaft, since its fourth face was apparently built after its other three had been razed.

Shaft 2097c a was likewise built of masonry, and only one course deep without a chamber. Shaft 2097c b was equally shallow, although the masonry preserved shows a distinct trapezoidal masonry shaft with a chamber opening off its shortest end, which chamber was built against the east facade of 2097'. No human remains were found, although the chamber was described as "plundered" rather than empty. Shaft 2097c c was a rubble shaft preserved to only a slightly greater height than the two other shafts in this mastaba. It contained neither chamber nor burial.

Decoration of Chapels

The only decorated element that can be assigned to this area is the uninscribed false door on the eastern face of 2097a. The door was not photographed, and is no longer in place. It was monolithic, with a niche almost half the width of the tablet.

Excursus: "g 1903 x" or "g 2091 x"

Four days of further excavation in this area and to the north of 2097 and 2097' are recorded in the Reis's Diary beginning on January 25, 1939. On January 27, the Reis noted: "exposed the lining of some small mastabas," and on the following day: "exposed parts of the lining of new mastabas and shafts; remains of lining and shafts not yet exposed and not numbered yet. We stopped working in that place." No shafts or architecture were ever, to my knowledge, further excavated in this area, and they were certainly not visible in 1990. Two

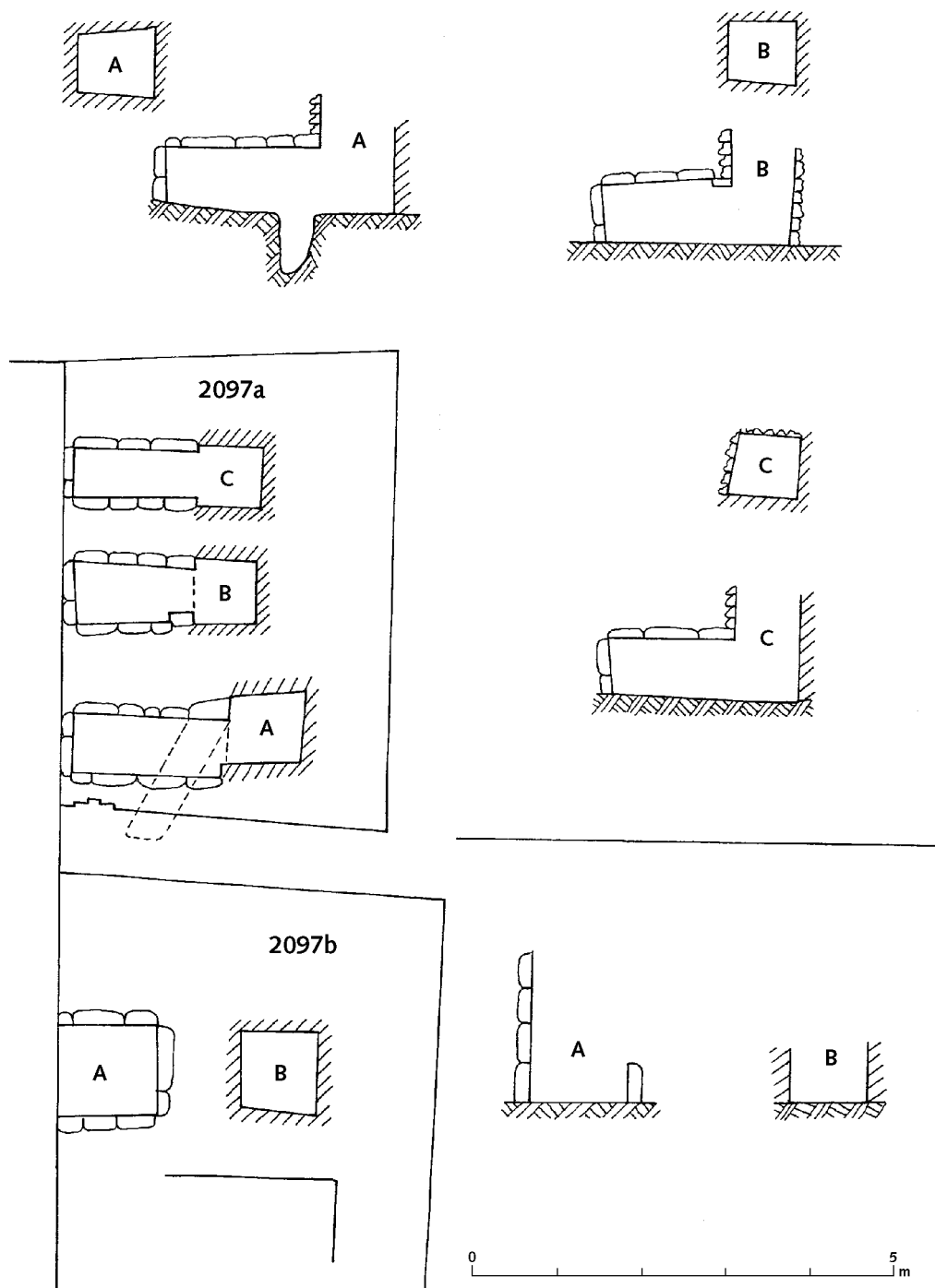


Fig. 76. Outline and shaft plans of g 2097a and g 2097b.

enigmatic photographs of this area exist, b 9049 and b 9050, both taken on January 28, 1939 (pls. 100c and 101a).

The position of these “new mastabas” north of 2097 corresponds to the position recorded for the mysterious mastaba from which two uninscribed statues were registered in 1926 as 26-1-132 and 26-1-133 (see pls. 101b-c). For several pages on either side of these statues in the registration book, all the objects that are registered come from the excavations at the Isis temple, so it seems likely that these statues were discovered by chance. The registration book gives their provenience as “serdab in south wall of pit of isolated burial 50 m north of northeast corner of g 2000.” When 26-1-133 came to the Museum of Fine Arts, Boston after the excavation of this

cluster, both the packing list and its accession card listed the provenience of this statue as 2091 x, indicating that at some point it was thought that the shaft from which these statues came was outside g 2091. In his notes on this cluster, taken in the 1950s, W.S. Smith describes the original provenience of these statues as “North of 2097a, 3 pits, about 50 feet north, one with niche and two statues.” He adds “mother and child, I have called [mastaba] 1903 in *Sculpture*.”

These two accounts of the position of the source of these statues differ somewhat: the northern edge of 2097a is about 26 m north of the north face of g 2000 and an additional 15.25 m (50 feet) would place the statues 41.25 m north of 2000 rather than the registration book’s 50 m. However, both measurements seem likely to have been

estimates; and since the escarpment slopes quite steeply at this point, it is tempting to equate g 1903 x/2091 x with the architecture noted in January of 1939. Arguing against this identification, however, is the fact that work was abandoned so quickly in this area. If the area was recognized as the source of these statues, as the accession information would indicate, one would have expected the excavators to clear the entire area.

The excavation photographs of these statues are published here, since, whatever their original location, they are more closely associated with this cluster than any other Giza tombs presently known.

The more unusual of the two statues, 26-1-132, depicts a woman holding a child (pl. 101c). This theme is very rare in statuary of the Old Kingdom, and the upward gaze of the woman and the indication of the plaiting of her hair are also uncommon. It was assigned to the Egyptian Museum in Cairo. The male statue, 26-1-33 is more conventional (pl. 101b), although the indication of the bracelets is somewhat unusual. This statue was granted to the Museum of Fine Arts, where it was accessioned as 39.829. Neither statue was inscribed.

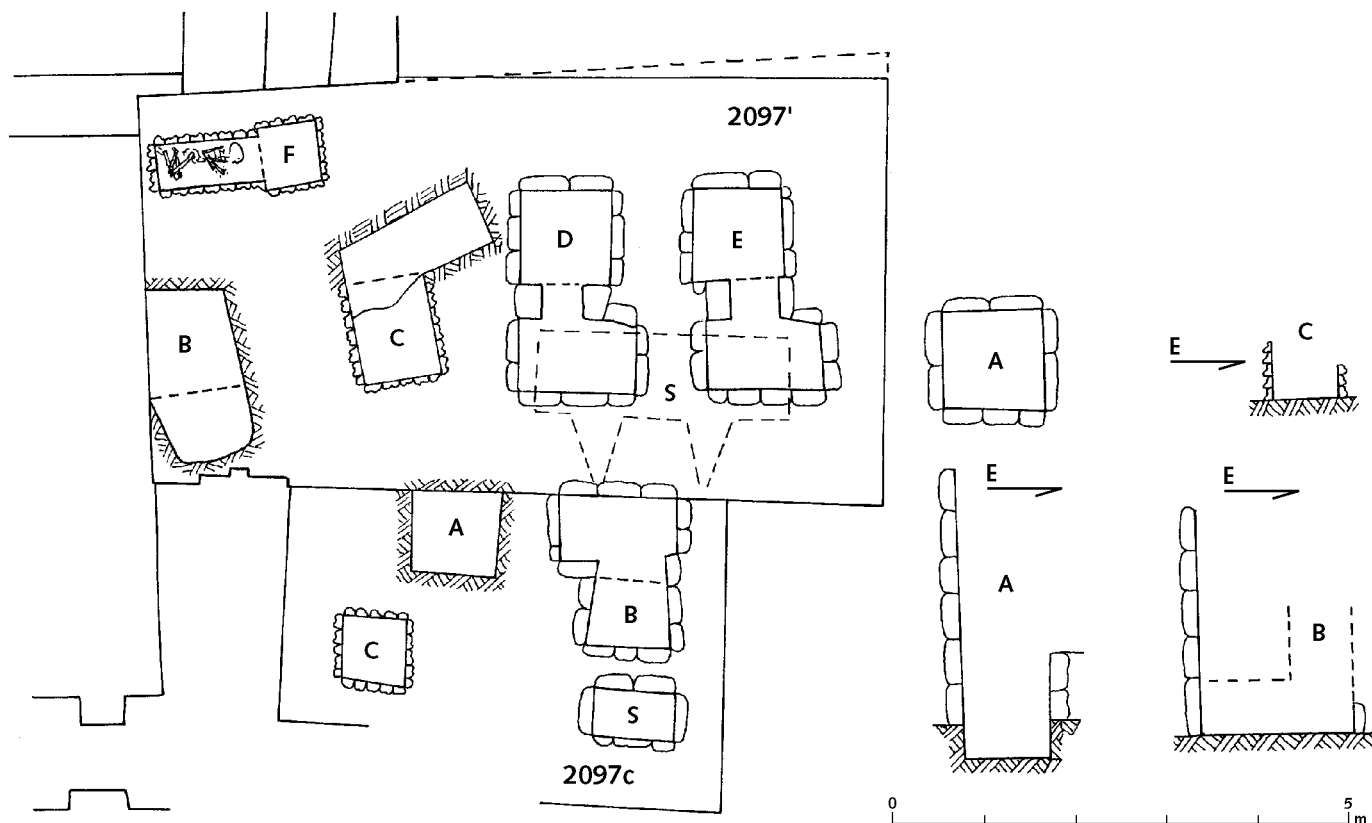


Fig. 77. Outline and shaft plans of g 2097c.

THE TOMB OF NEFER-KHUWI: Mastaba g 2098

Summary of Reisner's Description

- Mastaba type: x c: 12.2–13.0 x 5.15–5.35 m¹⁰⁶
 total area: 66.15 sq. m
 facing masonry type: [u]
- Chapel type: (11c): recess s. of middle of E. face: 2.85 x 1.9 m
 area 51.41 sq. m; relation 1/1.2
 two stelae: s. (gone) 0.9 m wide; n. (inscribed) 0.5 m wide
 offering stone w/ relief disk 0.85 x 0.45 m
- Shaft a: 1.0 x 1.05 m top; 0.9 x 0.75 m at base 2.35 m lined with masonry
 (7 courses); -2.4 m in rock
 chamber type: 6 a(3) on west; irregular; 1.95 x 1.05 m;
 height 0.85 m
 area 2.04 sq. m; capacity 1.73 cu. m
 blocking type: v e
 intact burial: half-contracted adult skeleton
- Shaft b: 1.0 x 0.95 m; 2.3 m lined with mixed masonry and rubble; ends at
 bad rock
 chamber type: 8 a(1) on south. 0.55 x 0.95 m; height 0.9 m
 area 0.52 sq. m; capacity 0.56 cu. m 0.45 m above the bottom
 of shaft
 passage with jamb on west, 0.3–0.4 x 0.45 m; height 0.65 m
 blocking type: iii d(3)
 intact burial: leg-contracted skeleton, with head to west
- Shaft c: 1.05 x 1.05 m; 2.2 m lined with masonry; ends at rock
 chamber type: 7x (no chamber)
 no burial
- Shaft d: 0.95 x 0.9 m; 1.2 m lined with masonry; ends at rock
 chamber type: 8 b(2) on south. 1.1 x 0.7 m; height 0.7 m
 area 0.77 sq. m; capacity 0.53 cu. m
 plundered; no blocking, no burial
- Shaft e: 0.85 x 0.9 m; 1.4 m lined with rubble; ends at rock
 chamber type: 8 b(2) on north. 0.9 x 0.55 m; height 0.6 m
 area 0.49 sq. m; capacity 0.29 cu. m
 blocking type: v d
 intact but empty
- Shaft f: 0.75 x 0.7; 1.6 m lined with mixed rubble, crude brick, and
 masonry ends at rock
 chamber type: 8 b(3) on south. 1.55 x 0.85 m; height 0.85 m
 area 1.31 sq. m; capacity 1.11 cu. m
 passage with jamb on either side, 0.2 x 0.55 m; height 0.75 m
 no blocking, no burial
- Shaft g: 0.45 x 0.73 m; 1.1 m lined with rubble; ends at rock
 chamber type: 8 b(2) on south. 1.15 x 0.55 m; height 0.8 m

¹⁰⁶ Reisner does not include the wall overlapping 2099, which was almost certainly a part of this construction, since no corridor measurements are given. It is similar to the east corridor wall of 2091 that overlaps 2089 and presumably had the same purpose: to strengthen the facade of an older mastaba so that it would support a roof. The external measurements given are therefore for the mastaba only, and do not include the wall and the corridor. The wall now blocking the south end of the corridor is thus probably a modern construction; had it been original, Reisner would presumably have considered the corridor part of the mastaba, as he did in the parallel case of 2094.

- area 0.63 sq. m; capacity 0.5 cu. m
 no blocking,¹⁰⁷ no burial
- Shaft h: 0.55 x 0.75 m; 0.95 m lined with rubble; ends at rock
 chamber type: 8 b(2) on south. 1.45 x 0.6 m
 area 0.87 m roof destroyed
 plundered and partly destroyed; no burial
- Shaft i: 0.7 m x 0.7 m; 2.0 m lined with masonry topped with rubble;
 ends at rock
 chamber type: 8 b(2) on north. 1.4 x 0.6 m; height 0.55 m
 area 0.84 sq. m; capacity 0.46 cu. m
 no blocking, no burial
- Shaft x: 1.0 x 1.0 m; 1.9 m lined with masonry; ends at rock
 chamber type: 7x (no chamber)
 no burial
- Shaft Y: 0.95 x 0.87 m; -5.25 m in rock; on east, 1 course masonry
 chamber type: 7 b on east side of shaft bottom; 1.05 x 0.6 m
 height 0.8 m
 area 0.63 sq. m; capacity 0.5 cu. m
 blocking type: anomalous
 burial: small, tightly contracted skeleton, wrapped in linen

Excavation

The west face of 2098 was uncovered on Friday, January 13th, 1939, and its chapel and shafts were exposed in the three days following. The overlying fill is described as sand, limestone debris, rubble and pebbles. Large stones were added to the mix above the chapel. The chapel was described as decorated in inscribed plaster with traces of red, yellow, green and black paint. Plaster fragments with red paint and a doorjamb with traces of red and yellow paint were recorded and registered (39–1–13 and 39–1–14).

The chamber was cleared slowly, by W.S. Smith, F.O. Allen, and Ahmed Effendi, in order to recover all the fallen plaster fragments. The fill consisted of drift sand and limestone debris, below which was limestone debris, sand, and pebbles. Ahmed Effendi, apparently the expedition's conservator, was also able to replace some of the plaster fragments. This work was recorded on January 17 through 22; on the final day the floor of the room was reached and the intrusive shaft y was discovered in front of the southern false door. It is unclear whether the "floor" was the bedrock; the east side of shaft y is recorded as a single course of masonry resting on bedrock; it is unclear whether the floor was the customary packed limestone debris to the level of the top of this course, or the bedrock underlying it. This course, as well as any surrounding floor, were cleared by the time the room was photographed.

Shaft x was uncovered in the corridor between 2098 and 2099 on January 21. Its depth of 1.92 m indicates the minimum depth of the fill in this area; it was filled with drift sand and was apparently removed entirely.

On January 22, a search for serdabs in 2098 was conducted, inspired by the spectacular find in 2099 two days previously. No serdab was found (it seems likely to me that the serdab of this mastaba was converted into shafts b and c), but two further shafts, h and i, were uncovered. These and the remaining shafts of 2098 were all opened on the same day. Shaft a was filled with pebbles, red debris, and

¹⁰⁷ The tomb card disagrees with Reisner's description here, recording intact blocking, but no burial.

potsherds; shaft b with sand, stones, and rubble; shaft c with drift sand and stones; shaft d with drift sand; shaft e with red debris, pebbles, and limestone debris; shaft f with sand and dirty debris; shaft g with sand, dirty debris, and pebbles; shaft h with pebbles, limestone debris and rubble; shaft i with drift sand; and shaft y with white limestone debris. The chambers of the shafts with intact blocking (a, b, e, g, and y) were opened between January 23 and 28, and the human remains in a, b, and y were cleared on April 21.

Finds

- 39-1-13 Carved and colored plaster fragments (see pls. 103a-d and 104a). Many of these are restored in the drawing of the north wall of the mastaba
 39-1-14 Displaced doorjamb (pl. 198); h. 92 cm; w. 56 cm. No thickness given
 39-3-8 Weathered unfinished male statue with starched triangular kilt, from the top of the mastaba; h. 39.4 cm; w. 10.0 cm; th. 14.6 cm (fig. 78)

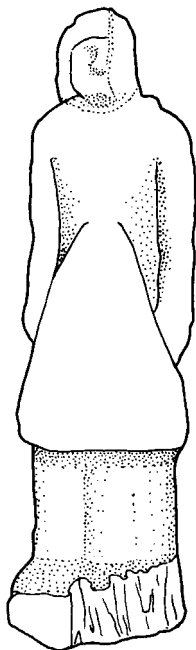


Fig. 78. Weathered unfinished limestone statue from the top of g 2098. 39-3-8.

- 39-4-18 Bones and fragments of a coffin in chamber of shaft a
 39-4-19 Bones from shaft b
 39-4-20 Bones and fragments of linen in chamber of shaft y

Architecture

Mastaba 2098 was built abutting the earlier mastaba 2089 to the south, but followed the orientation established by 2085 and adopted by 2086 and the immediately adjacent mastaba 2099. The corridor that ran in front of 2089 thus angled to the east at the point of 2089's intersection with 2098. The mastaba had a recessed chapel like those of 2091, 2093, and 2094. The ceiling of the chapel was supported by a single pillar, which is still in place.

It seems likely that the corridor in front of the recess was open at both ends, although this cannot be entirely certain because of the existence of shaft 2088 z, the northern wall of which has been reinforced in modern times to close off the chapel. This wall might have blocked the southern access at construction and then been used as the west wall of shaft 2088 z; more probably, the southern access

remained open until the shaft was built. This area is currently covered with too much cement for the sequence of events to be certain, although the presence of a doorsill also suggests that this was an ancient entrance to the chapel. The figures of Nefer-khuwi on the east and west faces of the pillar both face the south, suggesting that this direction was seen as the principal entrance to his tomb. The southern entrance was thus probably open during some period after the decoration of the tomb, although the northern entrance must also have been used, or it would have been closed off. The mastaba was probably built and decorated towards the end of Phase ii when the opening of the southern path was already anticipated, or possibly during a transition between Phase ii and Phase iii.

The corridor formed by the gap between 2098 and 2099 was undoubtedly roofed. The intrusive wall encroaching upon the massif of mastaba 2099 was clearly built with the same purpose as the corridor wall of 2091 over 2089, that is, to buttress the original battered western facade of 2099 so that it would support limestone roofing blocks. In contrast to 2089, however, 2099 was not taken down to a uniform level, but seems to have been cleared to bedrock on the south and only to the top of the shafts on the north. (See pl. 112b, where the jog in the masonry can be seen, together with a shallow course intended to even out the coursing of the two halves of the wall.)

The chapel contained two false doors, flanking a central space decorated with a scene of the tomb owner and a woman receiving offerings. A limestone "bench" runs under this scene; its purpose is uncertain (pl. 102a). The northern false door is only preserved below its tablet. An offering table was set in front of it with a raised central disk and two flanking rectangular basins (pl. 104b). The southern false door was removed in antiquity, perhaps because it was made of a rarer material, such as granite. Directly in front of it, an intrusive shaft (y) was cut in the floor, destroying any evidence of an offering stone.

It is difficult to determine whether the original height of the ceiling over the recess differed from the height of the ceiling over the corridor, although it seems likely that it did, allowing for a skylight like that in 2091.

There was no serdab discovered in the mastaba; however, as noted below, the adjacent shafts b and c give the appearance of having been built into a single masonry serdab, perhaps because the wall separating them had collapsed by 1990, revealing the solid masonry outline of the original rectangular shape. This rectangle is located directly behind the recessed chapel, as is the case with serdabs in 2086, 2091, 2094, and 2097.

Shafts and Burials

Shaft a was the principal shaft, built against the stepped west facade of 2089. When the shaft was excavated, the steps were packed with masonry (pl. 110a) that has now entirely disappeared. The chamber was blocked by two thin slabs, chinked with rubble and mud. Behind it was an adult skeleton lying on its back (pl. 110b). Reisner describes it as half contracted, but it appears on the Tomb Card and in the photograph to be fully extended. It was originally placed in a wooden coffin, which had decayed and fallen into fragments.

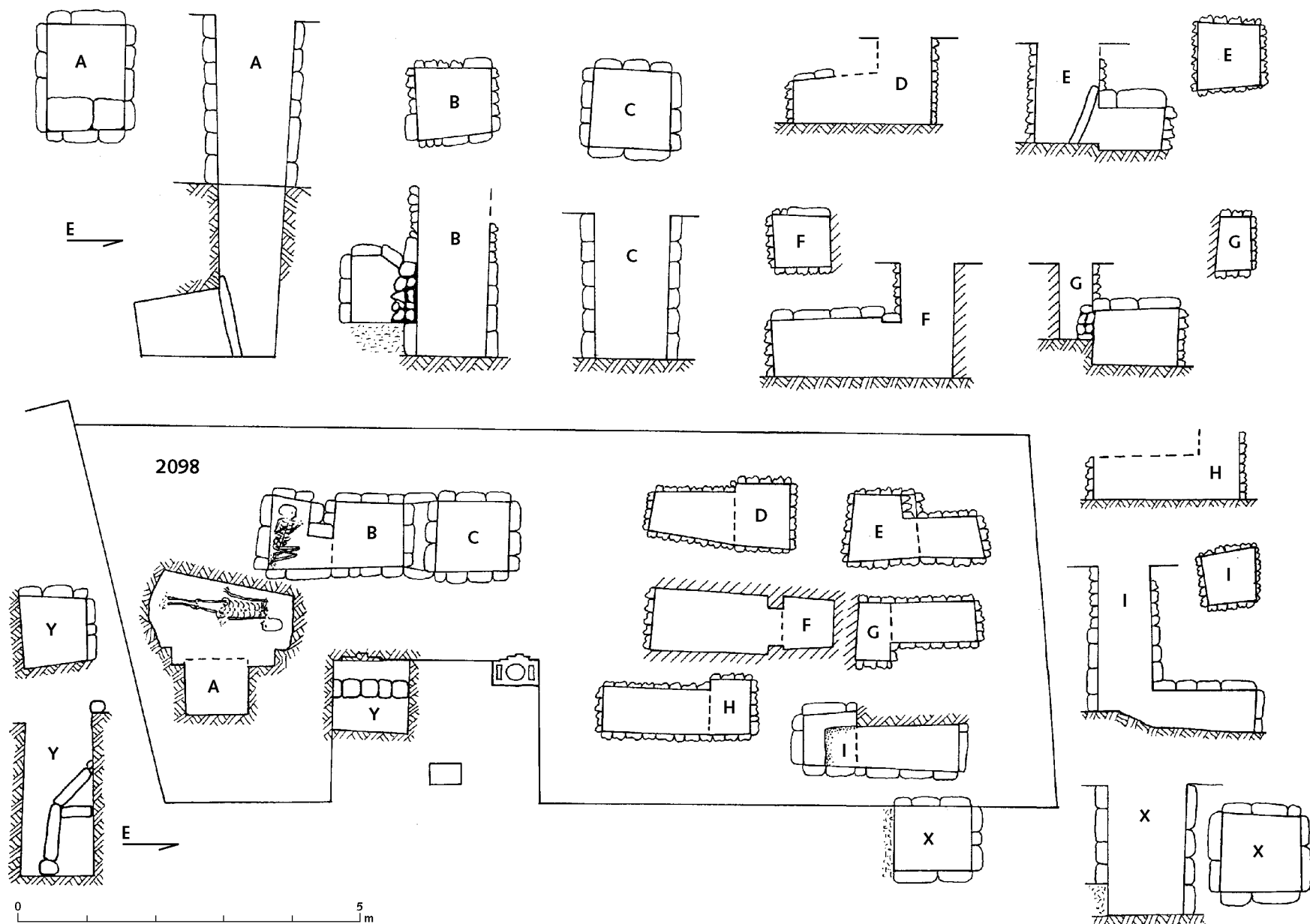


Fig. 79. Outline and shaft plans of g 2098.

Shaft b was built into the south end of what seems to have been an earlier serdab. The shaft walls above the level of the serdab roof were built of rubble; the lower walls used the serdab masonry. A gap made in the south face led to a small chamber built on rubble about 45 cm above the bedrock. This gap was sealed by a thin wall of rubble with no mud binding. Inside was a skeleton that Reisner describes as leg-contracted, although it seems also to be bent at the hips (pl. 110c). Significant tooth wear is visible in the photograph. No grave goods were present.

Shaft c is built into the north end of the original serdab. It had no chamber, and no human remains or grave goods. It may have been unfinished, or perhaps it was just part of the construction of the adjacent shaft, b.

Shaft d was built entirely of rubble, except for the roof of its chamber, which was made of slabs. It was open and contained no burial, but was described as plundered rather than empty.

Shaft e, a small rubble-built shaft and chamber, contained what appeared to be intact blocking of leaning slabs (pl. 110d), but the chamber held no human remains or grave goods. The burial chamber was cut slightly into the rock, and was roofed with very thick slabs.

Shaft f was built on the surface of the bedrock, with a large rectangular chamber lined with rubble and brick, but no blocking remained. It contained no human remains or grave goods.

Shaft g was very narrow, built of mudbrick and rubble. The chamber was cut down slightly into the bedrock. Although Reisner states that there was no blocking and no burial, the Tomb Card notes and illustrates a rubble wall, and indicates that despite the complete blocking, no human remains were found. The photograph (pl. 111a) is ambiguous.

Shaft h and its chamber are largely destroyed. They were both built of rubble, and no remains of any kind were noted.

Shaft i was built of masonry, and was cut down slightly into the bedrock so that the floor of its chamber was more than 25 cm below the level of the shaft. There was no blocking, and neither human remains nor grave goods were recovered.

Shaft x as a masonry shaft with no chamber, cut down slightly into the bedrock at its eastern side. No human remains or grave goods were found.

Shaft y was cut over 5 m into the bedrock in front of the southern false door of 2098's chapel. A small masonry chamber was built in the east side of the shaft's base (pl. 111b), inside which was a tightly contracted skeleton, completely wrapped in linen (pl. 111c). Despite its compact size, the skeleton appears to have been an adult with significant tooth loss (pl. 111d).

Date

The tomb can only be dated to the reign of Izezi or later based on Cherpion's criteria. The reference to Osiris in the offering formula on the false door indicates that it is not much before the reign of Unis, the earliest clear case in which that god is mentioned. The procession of personified estates on the south wall shows alternating men and women, a feature that died out, first at Saqqara, and finally at Giza at the end of the Fifth Dynasty.¹⁰⁸ Both the procession of estates and the carrying chair scene on the north wall have parallels in two other late Fifth Dynasty tombs at Giza, confirming a date at the end of that dynasty.¹⁰⁹

Decoration of the Chapel

As in many of these tombs, plaster decoration was used on the north and south walls of the chapel, while the decoration on the west walls was carved into the stone blocks. As a result, the north and south walls have suffered far more in the interim since excavation, and it has seemed best to record them based on the excavation photographs, and collate the surviving fragments at the wall. The west walls, however, both in the recess and the corridor, were traced and drawn at full size, as were the pillars; these were uniformly reduced to 20% of their original size for publication. The doorjamb has not been located. It was drawn from a photograph in consultation with the registration drawing, and could not be collated. The false door was also drawn from a photograph.

North wall (pls. 102b, 103a–d, 104a, and 191). The reconstruction of this scene was one of the main goals of the field work done in this tomb by the Reisner expedition. Every fragment of fallen plaster was carefully collected and photographed, and the largest piece of the inscription was put together in a sandbox. Other fragments were replaced on the wall. At the time of the expedition photograph on which the reconstruction presented here was based, most of the plaster had fallen off. Only the large area of plaster attached to the western corner, the two pairs of legs at the right end of the third register from the bottom, two fragments of kilts to the right of the dog in the

second register, and the isolated arms and shoulders in the left half of the lowest register were still attached. Based on those surviving fragments it was possible to determine that the men in the lowest register and the left half of the third register were all moving to the left; the occupants of all the other registers were moving right. Other deductions were made based on parallel scenes. The placement of the less distinctive fragments (especially heads) is conjectural, but their orientation and the presence or absence of texts should be generally correct and placing them inexactly was useful for the conclusions these additional details illustrate. Unplaced fragments are recorded at the same scale.

The central figure on this wall is Nefer-khuwi, carried in a chair, moving away from the false door. He is escorted by at least three registers of followers, and above him is a long text, now entirely separated from the wall. Before him is another register of attendants, while below, a procession of offering bearers moves towards the false door.

The lowest register shows men bringing birds with a caption over the top reading *shpt stpt bpsw ... b... d[blt] htp*, "Bringing choice pieces, forelegs, [birds] ... offerings..." Although the earlier part is very common, the text following the break is, so far as I can tell, unparalleled, and I can suggest no restoration. The men are walking towards the left and are probably associated with the adjacent false door rather than the carrying chair scene above them.

Above this is a register of men who are carrying Nefer-khuwi in a carrying chair or accompanying the procession. They proceed away from the false door, towards the entrance to the chapel. The first group of bearers to the right is preserved only in fragments, most of which had fallen off the wall and are now lost: there were at least four of them, probably five. The bearers behind the chair hold its poles at shoulder level. They wear short hair and breechcloths with four front ties, the typical dress of carrying chair porters. Behind them walks a man steadying the pole with one hand, the other at his shoulder. He wears a starched kilt and is labelled *swnw hsj.f*, "the physician, Hayef." Between the groups of bearers, under the chair, walks a boy with a sack over his shoulder and a rectangular object under his arm, while his other hand holds the leash of a hound.

The tomb owner sits on the chair platform in the next register; his name is partially preserved just in front of his face. Behind him on the same level walk three men in starched kilts, each with one hand to shoulder, the other empty. The first is labelled *hntj-š pr-ḳ Hwfw-snb*, "palace attendant, Khufu-seneb;" the second *z[.f] hntj-š pr-ḳ Nhtj*, "his son, the palace attendant Neh-tjeti;"¹¹⁰ the third *hntj-š pr-ḳ* "palace attendant." Nefer-khuwi sits with his knees drawn up, one elbow over the arm of his chair. The other arm seems to reach out in front of him. It seems most likely that he is being handed a scroll by his steward (see the loose block found in mastaba 2092+2093 as a parallel), so the fragment of his steward has been restored here. Other figures that must be placed in this register are a dog, two scribes, and a man with the titles *hm-ks hrj-sštz*, "ka priest, who is over the secrets." The man carrying a sunshade has been

¹⁰⁸ H. Jacquet-Gordon, *Les Noms des domaines funéraires sous l'ancien empire égyptien*, (Cairo, 1962), p. 27.

¹⁰⁹ See Roth, "The Practical Economics of Tomb-Building," pp. 227–40.

¹¹⁰ This name might also be read *Nstj* Na-tjeti; the sign is not clear enough to justify a preference for either reading.

placed in the register above, since this seems the most popular position for such a figure.

The text over the carrying chair is very similar to those in two other Giza tombs: those of Nimaatre¹¹¹ and that of Ankhmaare.¹¹² Many of the fragments can be placed using these parallels, to yield the following inscription:

| | |
|-----------------------------------|--|
| <i>[sd]s[t m htp r hnw]</i> | Proceeding in peace to the Residence |
| <i>m ht m3[s] kst jr[t]</i> | after seeing the work that was done |
| <i>m [jz].fn hrtj-ntr</i> | in his tomb of the necropolis. |
| <i>[jw jr n.f.jz].f pn</i> | This tomb of his was made for him |
| <i>[m šw j]m3b.f [nfr hr ntr</i> | because he was well venerated before |
| | god. |
| <i>[jr jz].f hmt nb</i> | As for his tomb, every craftsman |
| <i>jr sw rdj.n.f.n.sn db3</i> | who made it, he gave them a very great |
| | payment, |
| <i>3 wrt dw3.n.sn n.f.ntrw nb</i> | so that they thanked all the gods for |
| | him, |
| <i>[jmj]-r hntjw-š [pr-3]</i> | the overseer of palace attendants |
| <i>[Nfr-hw-w(j)]</i> | the venerated one, Nefer-khuwi. ¹¹³ |

Nothing was restored in the upper right corner of the scene, a block that was probably lost along with the architrave that rested upon it. It presumably depicted more attendants.

False Door (pls. 104b, 105a, and 192). There was a false door at either end of the west wall; only the northern one is preserved, and that incompletely. The right jamb was uninscribed, and the upper lintel and tablet have been completely destroyed.¹¹⁴ The left outer jamb bears a title attesting to the intimate relationship Nefer-khuwi had with the king: *hrj-sš3 n nswt m hnw š3w pr-3, jmj-jb.fr nb, mrr nb.f*, “who is over the secrets of the king in the secret interior of the palace, who is in his heart every day, whom his lord loves.” The lower lintel reads *[j]m3hw Nfr-hw-w(j)*, “the venerated one, Nefer-khuwi,” and is probably the conclusion of the text on the left jamb. The two inner jambs each contain a standard offering formula, calling upon the king and the two principal mortuary gods. On the right the text reads *htp dj nswt htp dj Wsjr nb Ddw hp.f m htp m htp r jmntt*, “may the king give an offering and may Osiris, lord of Busiris, give an offering: that he may proceed, in peace, in peace, to the West.” This refers to the desired funeral; the left jamb is probably to be read after it: *htp dj nswt htp Jnpw nb 3-dsr tpj dw.f prt-hrw t hnk3t k3 spd n.f.fr nb dt*, “May the king give an offering, and Anubis, the lord of the holy land, who is upon his mountain, an offering: an invocation offering of bread and beer, bulls and poultry, to him every day, forever.”

West wall (see pls. 104b, 105b, 106a–c, 107a, and 193). To the left of the false door, Nefer-khuwi is shown seated in a kiosk with lotus bud

capitals and the roof of a shrine, with torus molding and cavetto cornice. He wears a triangular starched kilt, a broad collar, the sash of a lector priest, a long wig, and a short beard; and he holds a *hrp* scepter and a tall staff. A woman, perhaps his wife or a daughter, kneels at his feet, with one arm around the calves of his legs and the other held to her chest.

Outside the kiosk, to the left on the same ground line, are six seated figures. The first two have wider shoulders and are more widely spaced than the last four; it is likely that they are men and the four figures behind them are women, probably representing the children of the couple. The man directly left of the kiosk seems to have some equipment piled in front of him, probably scribal equipment. He turns to the man behind him, who is almost entirely lost. The four figures behind these men each hold their left hands to their chests, and extend their right hands above their laps. In the register above, two pairs of men bring tables piled with offerings, the first man in each pair looking over his shoulder to ensure a safe transit. The first of these four men is labeled *Nfr-hw-(wj)*,¹¹⁵ “Nefer-khuwi,” and presumably labels a son or another relative since it is oriented to correspond to the attendant rather than the tomb owner. Three registers above show piled offerings of bread and an unusual number of sealed vessels on jar stands. To the right, the curved facade of the kiosk can be seen, and above it the beginning of the titulary of Nefer-khuwi: *hrj [sš3] pr-3 . . .*, “he who is over the secrets of the palace. . . .”

Below both halves of the scene, butchers are shown cutting up three animals. The animal at the right is almost certainly a bull, the one in the middle seems to be an oryx, and the one on the left is too badly damaged to be identified. The scenes preserve traces of details added in paint, in the case of the group occupied with the animal to the left, to the extent of an entire figure. This group depicts two men bending over the animals, while the only figure preserved in the middle group seems to be raising the animal’s foreleg. The group at the right is better preserved. The central of the three men occupied with this animal cuts the foreleg from the bull, pushing against the foreleg with his other hand. To his left, another man grasps the same foreleg with both hands, and is accompanied by the inscription *jrj. (j) nfr*, “I will do well.” At the far right, another man sharpens a knife, and a horizontal sign in paint above his hands may be part of one of the “sharpening the knife” captions that are so popular in these scenes, perhaps *pdt ds*.

South wall (pls. 107b, 108a, and 194). Only a few small areas of plaster are preserved on the eastern corner of this wall, showing parts of the lowest three registers of decoration. At the right edge of the lowest register are what appear to be the remains of two *š* signs followed by a vertical line extending almost to the bottom of the register. This may be the remains of the title *jmj-r šwj pr-3*, “overseer of the two *š* of the palace,” which is attested elsewhere in this tomb. This would suggest that the right half of the wall contained depictions of the tomb owner and perhaps his wife, separated from the estates and offering bearers by two full columns of inscription, giving Nefer-khuwi’s full titulary.¹¹⁶

¹¹⁵ The *nfr* sign is presumably to be read first; the *h* is in front of it, but lower.

¹¹¹ S. Hassan, *Giza 2*, fig. 240.

¹¹² W.K. Simpson, “Topographical notes on Giza Mastabas,” pp. 494–95 and fig. 3.

¹¹³ For a discussion of the parallels and implications of this text, as well as a more detailed account of its restoration, see Roth, “The Practical Economics of Tomb-Building.”

¹¹⁴ The upper part of the door seems to have been in better condition at the time of excavation, judging from the general view reproduced as pl. 104b; but only the lower part was photographed.

The lowest register shows a procession of personified estates, the only such procession in the cluster. These estates are personified by men as well as the more usual women, and all of the preserved estate names were built on the name of the tomb owner, which, like royal names in the same context, are written in honorific transposition. Following the remains of the vertical text is the first estate name, *ḥwt-ks Nfr-ḥw-w(j)*, “the mansion of the ka of Nefer-khuwi,” personified as a woman carrying a duck.¹¹⁷ To the right is a man carrying a box on his head, labeled *bḥ[t] Nfr-ḥw-w(j)*, “the overabundance of Nefer-khuwi,” another common estate name. Behind him is a woman with a basket of offerings leading a small gazelle on a leash. Her name is given as *ḥbnni Nfr-ḥw-w(j)*, also a common pattern for estate names, “the hebenent-bread of Nefer-khuwi.” The figure behind, probably another man carrying a box, was also identified by an estate name, although it can no longer be read. He was followed by another individual, probably another man, carrying a small basket, a woman carrying a large basket, someone, probably a man, carrying a box, and another individual carrying a small basket. As mentioned above, men did not occur in such processions after the end of the Fifth Dynasty.

The registers above show men leading cattle (second register) and desert animals (third register) towards the false door. This register is perhaps to be connected to the scene of butchers on the lowest register of the west wall.

In the second register, at the left corner, a man follows two bulls who are led in tandem on leashes by the man in front of them. There are traces of the label *r[n] j[wjt]*, “young cows,” to the left of the animals’ horns. Ahead of this group is an aggressive-appearing bull, also led on a leash. His right horn seems to be bound to his neck, perhaps to prevent him from goring the herdsman who tend him. Over him the caption *jnt jsw*, “bringing an ox,” occurs. A third bull appears at the right end of the preserved register. Beside him, a man leans forward, probably to hasten his progress in some way. The men all appear to be nude, with the exception of the man at the right margin, who wears a belt.

The third register contains, at its left edge, a depiction of an oryx brought forward by the efforts of two men. Over his back is the caption *jnt rn ms-ḥd*, “bringing a young oryx.” The man in the lead, who seems to be grasping the animal’s horn, wears a four-panelled breechcloth, and is probably also engaged in propelling the animal ahead of him, which is perhaps an ibex or gazelle, to judge from the tail.

West corridor wall, south of chapel (pls. 108b–c and 195). The offering list recorded here seems not to have been entirely carved. The scribe has reversed the sequence of some of the items as compared with the customary order.¹¹⁸ The list begins at the corner of the

recess, with the corner serving as the right border. Throughout the list, the hieroglyphs listing offerings spill over the lines of the compartments. The topmost preserved row of the list gives the first ten offerings in Barta’s type a list. The third compartment of the second row gives the sixteenth offering of the same list, so that one would presume that three offerings can be restored beyond the left end of the preserved list. However, the next row begins with the twenty-fifth offering, implying that only one offering is missing from the left edge. The third row proceeds with one irregularity (the insertion of the seventieth offering for the twenty-seventh) to the thirty-second offering in list a. The preserved part of this row ends with two unidentifiable offerings. Row four begins with offering seventy-one, and switching number twenty-seven for seventy, runs backwards to offering sixty-three. The fifth row begins with the sixty-first offering (suggesting a gap of two), and proceeds backwards to fifty-four (skipping fifty-five), where it breaks off.

The offerings in these compartments are normally spelled retrograde, probably an indication of the confusion of the scribe. He may have been copying from a left-to-right original, or, perhaps more probably (since hieratic is normally written right-to-left), may have taken his hieratic original from a left-to-right list. A fragment of plaster located two compartments to the left of the preserved compartments indicates that the list was at least that wide, but the list is far too irregular to suggest any more definite restoration.

Pillar (pls. 109, 196, and 197). The pillar is asymmetrical, being far narrower east to west than it was north to south. On its east and west faces, the tomb owner is seen in a long wig, short beard, starched triangular kilt, broad collar, and the sash of the lector priest, although he nowhere records that title in his inscriptions. In both cases, both the figure and the accompanying inscription face to the south. On the eastern face, the title is *ḥrp [ḥ Nfr]-ḥww(j)*, “controller of the palace, Nefer-khuwi.” On the western face, the three columns above the figure are better preserved. There, the text reads *jmj-r ḥntjw-š [pr-ḳ] mrr.nb.f / ḥrj ššs n nb.f, wḥb nswt, ḥrp ḥ / [jmj-r] šwj [pr-ḳ], jmj jb nb.f, ḥrj ššs / jmḥw Nfr-ḥw-w(j)*, “overseer of palace attendants, whom his lord loves, who is over the secrets of his lord, royal wab-priest, controller of the palace, [overseer of] the two šš [of the palace], who is in the heart of his lord, who is over the secrets, the venerated one, Nefer-khuwi.”

The narrower south face shows Nefer-khuwi in a simple wrapped kilt, with a broad collar and no sash. The two columns of text above him are badly destroyed at the top. They read ... *šḥ pr šps ḥr ntr / jmj-r ḥntjw-š [pr-ḳ], jmḥw* and below, horizontally, *ḥrp ḥ Nfr-ḥw-w(j)*. The beginning of the first line is probably to be restored *ḥtp-dj-nswt*, hence “[May the king give an offering] ... the state of being transfigured, equipped, and noble before the god, the overseer of palace attendants, the venerated Nefer-khuwi.”¹¹⁹ Both the figure and the text face east.

¹¹⁶ Reisner’s *Giza Manuscript*, p. 171, in fact describes such a figure in this position; however, his description fits exactly the decoration on the isolated doorjamb (Nefer-khuwi’s name is lost, but a son with the title *ḥntj-š* and no preserved name is shown in a starched kilt with his arm hooked around his staff). There is no excavation photograph of the right half of this wall, but it is unlikely that the content and preservation of such a scene would so exactly match the doorjamb; it is simpler to assume that Reisner was working from a photograph, which he placed incorrectly.

¹¹⁷ For this and other estate names, see H. Jacquet-Gordon, *Domaines funéraires* ..., passim.

¹¹⁸ Barta, *Opferlisten*, fig. 4 and p. 47.

¹¹⁹ For a convincing argument for this rather awkward translation, see G. Lapp, *Die Opferformel des Alten Reiches*, DAIK Sonderschrift 21 (Mainz am Rhein, 1986), p. 202, and references cited therein.

Doorjamb (pl. 198). The doorjamb found in the chapel was registered as 39-1-14. It was almost certainly either the east jamb of the doorway to the north or, perhaps more likely, the west jamb of a doorway to the south, now largely covered by a modern wall and cement. This latter reconstruction would explain the jamb's displaced position, since it would have been removed when shaft 2088 z was built into the gap between 2088 and 2089.

The jamb depicts Nefer-khuwi standing with a staff in one hand and a handkerchief in the other. He wears a long wig, a short beard, a broad collar, the sash of a lector priest, and the leopard skin over a starched triangular kilt. Aside from a *nb* basket, nothing can be made of the traces of text over his head. Between his kilt and his staff stands a man who also wears a starched triangular kilt, with one arm wrapped around the staff and the other held closed at his side. (There is no trace of the handkerchief that must have been here.) The ground line he stands on is slightly above that on which Nefer-khuwi stands. The text over his head can be restored [z3.f] n [ht.f] hntj-š pr-š, "his son of his body, palace attendant." The vertical trace before his face may be the remains of his name or, if it is a stain or buckling of the plaster, the name may have been written to the left of Nefer-khuwi's belt loop. In either case, it must have been a very short name.

Tomb Owner and Dependents

*Titles of Nefer-khuwi.*¹²⁰

| | |
|-----------------------------|--------------------------------------|
| <i>jmj-r hntjw-š [pr-š]</i> | overseer of palace attendants |
| <i>hrj ššš n nb.f</i> | who is over the secrets of his lord |
| <i>n nswt m hnw</i> | of the king in the secret interior |
| <i>ššw pr-š</i> | of the palace |
| <i>w^cb nswt</i> | royal wab-priest |
| <i>hrp ḥ</i> | controller of the palace |
| <i>[jmj-r] šwj [pr-š]</i> | overseer of the two šš of the palace |

Family:

wife or daughter (unnamed) at his feet on north wall
children:

a son who is a palace attendant shown on door jamb (name not preserved)

a son who is a palace attendant, Neh-tjeti on north wall

two men and four women (uncaptioned) on west wall

Attendants

a palace attendant (north wall)

a palace attendant named Khufu-seneb (north wall)

a steward (north wall)

a ka-priest who is over the secrets (north wall)

two scribes (north wall)

a physician named Hayef (north wall)

a man making offerings named(?) Nefer-khuwi (west wall)

Conservation (Pamela Hatchfield)

This tomb is partially protected from access by a locked door and a roof over the chapel area. Access from the outside is still possible from the top. Two kinds of plaster are present in the tomb: a coarser grayish plaster used as a mortar between stones, and a finer surface plaster that ranges from pink to buff in color.

Decoration on the north and south walls was apparently carved entirely in thick plaster. The west wall was carved in limestone and then in plaster. The south wall appears to have been unfinished or crudely carved; details such as hoof hocks and ground lines are not completed. When the tomb was reconstructed, ancient stone seems to have been used interspersed with modern in no apparent order. Modern mortar appears around the edges of plaster fragments and in joints between the stones.

Red plaster carved in raised relief survives on the north wall of the chapel. A rather recent attempt has been made to chisel some of this decorated surface off the wall; numerous large fragments were found on the ground in this area. One area of similar damage is apparent in the 1987 photographs, but much of this damage is relatively recent. Other recent damage includes long scratches and abrasions apparently caused by vandals who were able to climb down into the tomb from the unprotected area of the roof.

The stone blocks that form the west wall of the chapel are generally in good condition, with the exception of the two blocks at the north end of the upper course, which are in an advanced state of deterioration. These appear to have suffered, especially at the top, from exposure to water and/or wind erosion. The block at the northwest corner forms the top of the false door, and shows the presence of large quantities of bird and bat droppings. These are extremely acidic and damaging to limestone and plaster. The bottom of the stone is also badly eroded. The block to the left of it, which forms the top of the offering scene, appears to be of high clay composition and is rather yellow in color. It has large amounts of salt efflorescing from what was the design surface. Modern gray mortar is present in joins between the stones.

The west wall of the chapel, with offering scenes carved in raised relief, has also suffered from vandalism, showing scratches, particularly over the seated figure of the deceased. Reisner's photographs show large amounts of original plaster fill material between stones; this has since been replaced with modern mortar. Ancient plaster, white, finely-textured, and still bearing traces of paint, is still visible in some areas. The stone at the center of the west wall appears significantly degraded in Reisner's photographs, although obvious deterioration has taken place since then. This appears to be a particularly poor-quality piece of limestone. Perhaps 80% of the total design was preserved at the time of excavation; approximately 50% of that is still preserved. As much as 60% of the original plaster fill between the blocks had already been lost at the time of excavation; only about 5% remains today, and this subsequent loss includes all the large areas of fill. Red lines of underdrawing and other traces of paint survive on the remaining plaster. Graffiti that are scratched into the outlines of the proper left arm of the large seated figure appear already in the 1987 photographs.

¹²⁰ A prophet of Neferirkare with the name *Nfr-hw.w(j)* is attested in the Abu Sir papyri, along with several fuller forms of the name: *Nfr-hw-w(j)-Prh* and *Nfr-hw-w(j)-Jzzj*. P. Posener-Kriéger, *Les archives du temple funéraire de Néferirkarê-Kakai*, BdE 65 (Cairo, 1976), p. 653.

The scene on the west wall was originally flanked by two false doors, of which the southern is entirely lost. The northern false door is of poor-quality limestone, and was already obviously degraded in Reisner's photographs. Only very faint traces of pink plaster survive, and the raised relief inscription is largely carved into the limestone itself, with a fairly high degree of finish. The two blocks of the false door appear to be finer in texture but much higher in clay and perhaps salt than the majority of the stone used in the mastabas. Yellow veins are present in them, probably high in hydrated iron, a common constituent of clay materials. Approximately 80% of the false door

decoration that appears in Reisner's photographs remains visible today.

Conservation treatment. Pieces of plaster found on the ground, which had been removed from the north wall of the tomb by vandals, were consolidated with 5% acryloid B48N in 1,1,1 trichloroethylene, and were adhered with Kodak methyl methacrylate 25% in the same solvent. Areas requiring support were filled with a mixture of these two resins, Gougeon glass microballons, and sand.

THE TOMB OF RARAMU: Mastaba g 2099

Summary of Reisner's Description

- Mastaba type: viii c(1): 9.6–14.3¹²¹ x 7.4–7.2¹²² m
 area 87.14¹²³ sq. m; proportion 1/1.62¹²⁴
 facing masonry type: [u—east wall of mastaba facade]
- Chapel type: (10b)
 recess: 2.8 x 2.4 m; area 6.72 sq. m
 no pillars; roof probably supported by one or two pillars
 corridor: 6.05 x 1.1 m; area 7.76 sq. m
 total area 14.48 sq. m; relation 1/6.01¹²⁵
 false door 0.9 m wide
- Serdab: 0.5 x 1.45 m; area 0.72 sq. m; depth 0.9 m connected with south wall
 of room by a narrow vertical slot¹²⁶
- Shaft a: 1.25 x 1.2 m; 1.25 m lined with masonry (4 courses);
 -2.15 m in rock; block of rock in northwest corner 0.25 m
 chamber type: 6 c(1) on east. 1.2 x 0.5 m; height 0.6 m
 area 0.6 sq. m; capacity 0.36 cu. m
 no blocking
 burial: leg-contracted skeleton, plundered
- Shaft b: 1.0 x 1.0; 0.9 m lined with masonry; ends at rock
 chamber type: 7x (no chamber)
 no trace of burial
- Shaft c: 0.8 x 0.9 m; 0.95 m lined with masonry (3 courses); ends at rock
 chamber type: 8 b(2) on south. 1.1 x 0.55 m; height 0.7 m
 area 0.6 sq. m; capacity 0.42 cu. m
 blocking type: iv e+
 burial: broken bones of a child; no objects
- Shaft d: 0.75 x 0.9 m; 1.4 m lined with masonry; ends at rock
 chamber type: 8 b(2) on south. 1.1 x 0.6 m; height 0.8 m
 area 0.66 sq. m; capacity 0.53 cu. m
 no blocking
 no burial, no objects
- Shaft e: 0.85 x 0.9 m; 1.0 m lined with masonry (4 courses); ends at rock
 chamber type: 8 a(1) on east. 1.25 x 0.6 m; height 0.75 m
 area 0.75 sq. m; capacity 0.56 cu. m
 passage with jamb on south, 0.5 x 0.45 m; height 0.7 m
 no blocking
 no burial

¹²¹ This measurement is impossible. The length of the western facade (which forms the east wall of the corridor of 2098) is 11.75 m.

¹²² These measurements include the corridor of 2099, and consider its western face to be the eastern corridor wall of 2098. Even so, however, the distance from the west facade of 2086 to the west facade of 2099 is consistently about 7 m, i.e., the two facades are parallel. The 7.4 m measurement seems to be the length of the north facade of 2088, which is at an angle to the east and west facades of 2099.

¹²³ The actual area of the final mastaba as Reisner defined it, using the revised figures given in the two preceding notes, is 74.7 m.

¹²⁴ The corrected figure is closer to 1/1.5.

¹²⁵ The revised area of the mastaba also affects this fraction, which should be 1:5.16.

¹²⁶ There is a note on Reisner's manuscript here: "See photo; on the spot. There is no window slot. A[lexander] F[loroff], 21–12–43." The Reis's diary describes the slot as so narrow that it "would look to an observer only like the space between two stones in the foundation of the room." No tomb card for this serdab could be located. From the Reis's account, it would seem that the slot was well above the height of the statues.

Shaft f: 0.8 x 0.65 m; 1.5 m lined with masonry; ends at rock
 chamber type: 8 b(2) on north. 1.0 x 0.6 m; height 0.7 m
 area 0.6 sq. m; capacity 0.42 cu. m
 blocking type: vi d(2)
 burial: small tightly contracted skeleton

Excavation

The excavation of the mastaba began on January 16, 1939, moving east from the chapel of 2098. The exposure was completed on the 19th.

The Reis's Diary for 1939 gives an unusually full account of the excavation of the serdab, which is reproduced in full here, as it gives a useful impression of the procedures of Reisner's expedition at this period. (The English of the translation has been smoothed, but the account is otherwise unaltered and unabridged.)

"Jan. 20: Friday ... g 2099: I said (Mohammed Said Ahmed) in my diary of Jan 19, 1939 that we exposed the lining of the mastaba and exposed all the shafts in it and also room (a) of the mastaba. I drew the mastaba and the Dr. [Reisner] numbered it. I went to the excavation early this morning and stood on the top of the mastaba, thinking 'it is funny that such a big stone mastaba is without a serdab, while all the mastabas beside it have serdabs.' I spent more than half an hour thinking and looking at the lining of the mastaba and the shafts. I noticed that between g 2088 and the face of the room of g 2099 (a) on the south there was a space. The workers were working some distance from me, so I went myself into the space between g 2088 and the south face of room g 2099 (a) and began to remove with my own hands some of the sand in the space. I found a very narrow slot window that opened onto the room. The slot was very narrow and would look to an observer only like the space between two stones in the foundation of the room. I continued removing the sand and found the inner lining of the serdab on the west and north. I called one of the boys (Abd el-Aziz Mohammed Tantawi) to come and bring a hoe and a basket to remove with me part of the sand and to expose the lining I had just found on the north and west. Then I was very sure that this was the serdab of the mastaba, although only one stone of the roofing slabs remained on the east. After removing the debris—sand, pebbles, stones (remains of the roofing slabs), and limestone debris—we found the heads of 6 statuettes of limestone. One is on the east facing west, four are on the south facing north in pairs, and the sixth is in front of the four facing north. We cleaned the heads of the statuettes and directed Mohammedani to photograph them in position as they were found. I sent a note to Mahmud Said Ahmed asking him to tell the Dr. about what we had found and told him to congratulate him upon our good luck. I also told Mahmud in my note to him to ask Mr. Bill [W.S. Smith] to come soon to the excavation. Bill came to the excavation and saw the statuettes in position. The statuettes were left in place for drawing and photos. The serdab is not yet cleared and I am hoping that we might find more, God willing. P.S. The statuettes spend the night in their place and I and four guards guarded them."

"Jan. 21: Saturday ... g 2099 (a) serdab: I (Mohammed S. Ahmed) and W.S. Smith cleaned and removed the debris from the serdab to expose the statuettes found yesterday: limestone debris, pebbles, and sand. We cleaned the six statuettes found yesterday and exposed a seventh one between the two boys. All the statuettes are in perfect condition. The statuettes were drawn, photographed and removed to the camp."¹²⁷

The excavation of the shafts began on January 23. Shaft a contained drift sand, limestone debris, rubble, and pebbles; shaft b

¹²⁷ The Reis seems to have counted each person in the four statue groups, hence his count of seven statuettes.



Fig. 80. Sides of the seat of a statue of Raramu from the serdab of g 2099. 39-1-17.

contained drift sand and a ceramic bowl; shaft c contained limestone debris, pebbles, and sand; shafts d and e drift sand; and shaft f red debris, pebbles, limestone debris, and rubble. The blocking of shafts c and f were opened on January 28, and the chambers of a and f were cleared on February 3.

Serdab Statues

The most important artifacts found in this mastaba were the four statue groups found in the serdab. For their relative positions, see pl. 113a.

39-1-16 A standing pair statue of Raramu and his wife (pls. 114a-b). She wears a long sheath and a vertically striated wig, and stretches her left arm around her husband's shoulders. He wears a short shingled wig, and a wrapped kilt; his hands hold dowels at his sides. The inscriptions to the right of the man reads *rht nswt, pr-3, w^b-nswt, R-r-mw*, "king's acquaintance, palace official, royal wab-priest, Raramu;" to the right of the woman is the shorter text *hmt.f mrjy nht*, "his beloved wife, Ankhet." (Now in the Toledo, Ohio, Museum of Art)

39-1-17 Seated limestone statue of Raramu, with much red paint (pls. 116a-c). He wears a wrapped kilt and a shingled wig, and holds his hands on his lap, the left one open and the right one clasped around a dowel. A vertical inscription on both sides of the figure runs down the front of the seat onto the top of the base. The left column reads *w^b-nswt, hm-ntr Hwfw m swt nb R-r-mw*, "royal wab-priest, prophet of Khufu in all (his) places, Raramu;" and the right column reads *rht nswt, jmj-ht hntjw-3 pr-3 R-r-mw*, "king's acquaintance, assistant inspector of palace attendants, Raramu." On the left side of the seat is a figure of a man carved in high raised

relief with an incised inscription above him: *z3.f mrjy, smr htru(?)*, *w^b-nswt, hm-ntr Hwfw, hntj-3, K3-hr-st.f*, "his beloved son, royal wab-priest, companion of the *htru*(?), prophet of Khufu, palace attendant, Kahersetef." On the right side of the chair is the figure of a woman in sunk relief with an incised inscription above her that reads, *zst.f mrjy hntjt-3 Iz-3zst*, "his beloved daughter, (female) palace attendant, Tjez-tjzet (or possibly just Tjezet)." See fig. 80 (now in the Toledo, Ohio, Museum of Art)

39-1-18 Two figures of standing men wearing wrapped kilts and striated wigs (pls. 115a-b). All four hands grasp dowels. Their names are inscribed on the adjacent supports. On the right, *rht nswt, jmj-ht pr-3 w^b-nswt hntjw-3 R-r-mw* "king's acquaintance, assistant palace (royal wab-priest) attendant, Raramu." (The words of the titles seem to have been copied slightly out of sequence.) On the left, the vertical inscription reads *w^b-nswt hm-ntr Hwfw Nj-kw-Pth*, "royal wab-priest, prophet of Khufu, Nikau-Ptah." Between the men is a small boy, identically dressed and posed. A horizontal text across the base identifies him as *z3.f n ht.f w^b-nswt z3 Kd-ns*, "his son of his body, the royal wab-priest, the scribe Kednes." The stone on which this text is carved jogs back noticeably between the titles "royal wab-priest" and "scribe," and it seems likely that the name of Kednes has been inserted here (Kahersetef has the former, but not the latter, title on his father's statue). (Now in the Cairo Museum)

39-1-19 A statue of a standing man with a wrapped kilt, a broad collar and pendant amulet, and a shingled wig (pls. 113b-d). On the base is inscribed *w^b-nswt, hm-ntr Hwfw, hntj-3 K3-hr-st.f*, "royal wab-priest, prophet of Khufu, attendant, Kahersetef." The back pillar is inscribed with a different name: *w^b-nswt, hm-ntr Hwfw Kd-ns*, "king's wab-priest, prophet of Khufu, Kednes" (see fig. 81). Again the part of the text containing the name of Kednes has been noticeably shaved down. (Now in the Richmond Museum of Art, Richmond, Virginia)

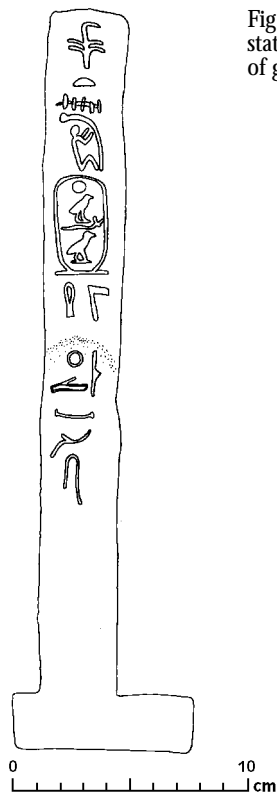


Fig. 81. Back pillar inscription of a statue of a young man from the serdab of g 2099. 39-1-19.

Since all of the titles of Nikau-Ptah are attested elsewhere for Raramu, and since the two figures are identical and not interacting with each other, it seems likely that the oddly named Raramu also used the more Egyptian name Nikau-Ptah. Kednes and Kahersetef are less likely to be two names of the same person. If they were, either name would have done as well, and it is difficult to understand why modification would be undertaken. It seems more likely that Kednes was a younger child, added to his parents' serdab statues after their completion. The even-handedness of the usurpations would support this conclusion.

In many respects, these statues resemble another assemblage of serdab statues, those excavated from the intact serdab of g 2009, east of the false door of g 2000.¹²⁸ Both groups contained four pieces: a statue of a man and wife, considerably larger and of better quality than the other three, a statue of their son, a group statue depicting three standing males, and a seated statue. (The seated statue of 2009 differed in showing both a man and a woman, where 2099's shows only a man; and the three standing males are all adults, and are holding hands, indicating that they are all different people. Altogether, eight people were depicted in 2009, compared to three to five in 2099.) In both serdabs, all statues were placed facing into the chapel (though the seated statue in 2099 is at an angle). Though the style of the carving shows a likeness, the most striking similarity is in the inscriptions: the forms of the hieroglyphs, the carving style, and the placement of the texts. The titles represented on the 2009 statues are also similar to those found in the cluster: all are *hntjw-š pr-ḥ*, and one

¹²⁸ E. Brovanski, in *Mummies and Magic*, pp. 88–90. These entries show a photograph of the excavated serdab, and three of the four sculpture groups it contained. The fourth piece is illustrated in Smith, *HESPOK*, pl. 24b.

of the women is *hm-ntr Nt*. (Raramu, is an *jmj-ht hntjw-š*, only one level higher; his son is an ordinary *hntj-š*.) The peculiar name of one of the women, Baru (spelled out alphabetically), may be an indication of a foreign origin like that proposed for Raramu himself.

Other Finds

39-1-20 An incomplete red-polished bowl, type c-xxxiii b, was found in the debris of shaft 2099 b (fig. 82); h. 7.8 cm; d. of rim 26.8 cm; d. of body 24.8 cm

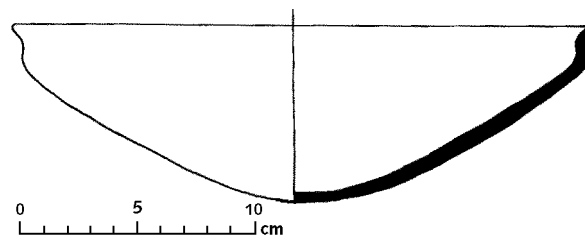


Fig. 82. Red-polished bowl from the debris of shaft g 2099 b. 39-1-20.

39-1-21 Bones and a skull found in the chamber of shaft c

39-2-1 Bones and a skull and remains of linen wrappings found in the chamber of shaft a

39-2-2 Bones and a skull and remains of linen wrappings found in the chamber of shaft f

During the architectural investigations of this mastaba in 1990, a large ceramic fragment was recovered from the fill to the south of the rubble wall across the mastaba's center. The shoulders and flaring rim of a red Nile-silt ware beer jar were preserved (see fig. 83). The temper was mixed and the texture fairly coarse, but the shape was more regular than that of the jars recovered from the fill of 2084.

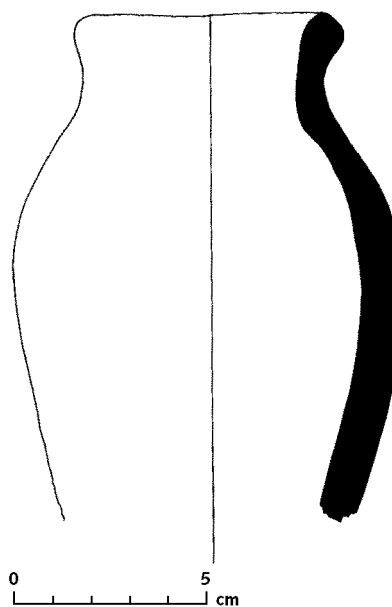


Fig. 83. Fragment of a Nile silt ware beer jar noted in the fill of mastaba g 2099 in 1990.

Architecture

At first glance, it appears that 2099 was built during Phase ii as a corridor chapel with a northern entrance and a recessed cult place; and that it was later partially excavated so that a buttress wall could be built behind its western face to support the roof of the corridor of

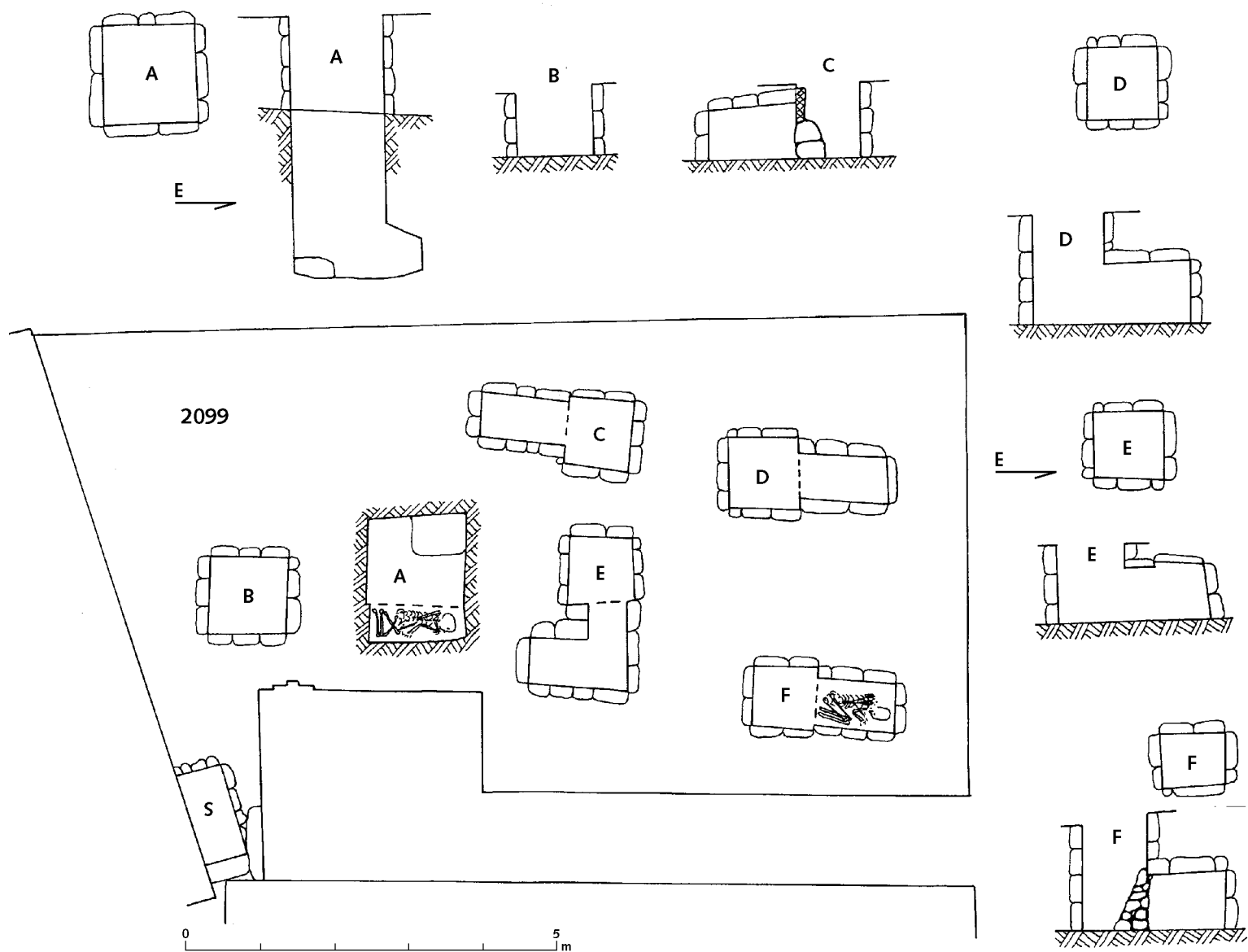


Fig. 84. Outline and shaft plans of g 2099.

2098. In fact, however, the construction of that buttress wall suggests that the architecture of 2099 was more complicated.

As mapped on pl. 134, a rubble wall runs from behind the back wall of the recessed chapel, beginning about 20 cm north of the false door, west between shafts a and b, and under the buttress wall, roughly parallel to 2099's north face. (See also the 1990 photograph, pl. 112b.) The importance of this wall can be seen in the buttress wall: to the north of this wall, the buttress wall is built over the mastaba fill and the west wall of shaft c; while to the south of it, the buttress wall extends down to bedrock, and is differently coursed than the northern half. The highest surviving course of the southern half is a low course of blocks that brings this wall level with the segment to the right, suggesting that the two halves of the wall were built at the same time, and that their upper courses were bonded.

It is difficult to understand the function of the rubble wall in its present context. The most likely reconstruction would be to assume that the area to the left of this wall was not part of the mastaba when

the buttress wall was built. The rubble wall may have backed the southern facade of a smaller, independent mastaba built in this area. If such a mastaba were built before the first extension of 2088 (2088.S1), it might even have had a southeastern approach, and hence could date as early as Phase i. The dimensions of this hypothetical earlier mastaba, 44 sq. m (not including the corridor) would have been an appropriate size for an *jmj-ht hntjw-š pr-ḳ*, the same rank held by Raramu, who may have been a son or heir of the original owner.

The distance between the rubble wall and the edge of the false door is about the thickness of a casing stone, so it seems reasonable to assume that the rubble wall was cased, and lay 20 cm south of its present position. The casing stones were perhaps taken down and re-used in the building of the buttress wall, since the jog in its masonry aligns with the rubble wall rather than 20 cm to the left. The mastaba was then extended to the south, filling the space between the earlier mastaba and 2088, and creating the new serdab and probably also the

new recessed chapel. The construction was probably contemporary with 2098.¹²⁹ This reconstruction of the architecture would also explain why statues with such low titles (Raramu is an *jmj-ht hntjw-š*, an assistant inspector, just a step above an ordinary palace attendant) were found in such a large tomb.

The false door (pl. 112c) was found in the part of the tomb that has been identified as a later addition, but it may have been moved to its present position from another position in the mastaba. It is monolithic, although it may have had a separate upper lintel. Its tablet is almost square, 49 cm wide x 50 cm high, with no discernible apertures. (This may be a result of the extreme weathering.) The lower lintel is equally wide, and 17 cm thick. The outer jambs are 17 cm wide; the inner jambs measure 18 cm wide and are recessed 8 cm; and the central niche is 13 cm wide and 6 cm deep, and begins 16 cm below the lower lintel. The lower part of the door is presently buried by a sand fill to within 36 cm of its lower lintel; it is extremely badly weathered and shows no trace of any inscription.

Shafts and Burials

Shaft a contained a very small niche-like chamber cut in the rock. There was no blocking, though a large block of rock sat in the opposite corner of the shaft. A skeleton with contracted legs lay in the chamber, with remains of linen wrappings on its skull and on the body (pl. 117a). Reisner describes the burial as plundered, although there is little space in the chamber beyond that occupied by the body.

Shaft b had no chamber. The shaft stopped at bedrock and was preserved to a height of three courses of masonry. There was no trace of a burial, but an incomplete “Meydum” bowl, registered as 39–1–20, was found in the debris that filled the shaft.

Shaft c ended in a masonry-built chamber floored with bedrock, which was blocked by two vertical slabs resting on two courses of masonry (pl. 117b). Behind the blocking were the decayed and broken bones of a child, according to the notes. The attitude of the body was not apparent, and no grave goods were found.

Shaft d and Shaft e also contained masonry chambers built just at the level of the bedrock. No blocking, human remains, or grave goods were found in either. Shaft f was also a masonry shaft and chamber, the latter blocked by a leaning rubble wall (pl. 117c). A small, tightly contracted skeleton was found inside it (pl. 117d).

¹²⁹ The casing of the rubble wall would not have been removed if it were not going to be buried by an extension (for a parallel, see the wall between 2095 and 2095’).

Date

As the above architectural analysis demonstrates, it is not entirely certain what was built here, much less when it was built. The initial construction of the mastaba may have dated to Phase i or the early part of Phase ii, since it was apparently abandoned by the time that 2098 was built impinging on it. The serdab may have been built at the same time as that mastaba, that is, the end of Phase ii or early Phase iii; in any case the style of the statues suggests a date before the end of the Fifth Dynasty.

Tomb Owner and Dependents

The name Raramu (*R-R-mw*) appears to be a group writing. A man with a similarly written name, Ramu (*R-mw*), married to Tjentet (*Tjntt*), a woman with the same name as the wife of Za-ib in this cluster, is attested on a false door in the British Museum, probably from the Central Field at Giza.¹³⁰ The similarity of the names in this family to the names used in this cluster may indicate that many of the people buried in this cluster are their descendants.

Titles of Raramu/Nikau-Ptah:

| | |
|-----------------------------|--|
| <i>rh nswt</i> | king’s acquaintance |
| <i>pr-ꜣ</i> | attached to the palace |
| <i>wꜥb-nswt</i> | royal wab-priest |
| <i>hm-ntr Hwfw m swt nb</i> | prophet of Khufu in all (his) places |
| <i>jmj-ht hntjw-š pr-ꜣ</i> | assistant inspector of palace attendants |

Family

Ankhet: no titles (wife of tomb owner)

Kahersetef: (son of tomb owner)

| | |
|--------------------|------------------------------|
| <i>smr htrw(?)</i> | companion of the <i>htrw</i> |
| <i>wꜥb-nswt</i> | royal wab-priest |
| <i>hm-ntr Hwfw</i> | prophet of Khufu |
| <i>hntj-š</i> | (palace) attendant |

Kednes: (son of tomb owner)

| | |
|-----------|--------|
| <i>zš</i> | scribe |
|-----------|--------|

possibly

| | |
|--------------------|------------------|
| <i>wꜥb-nswt</i> | royal wab-priest |
| <i>hm-ntr Hwfw</i> | prophet of Khufu |

Tjez-tjazet: (daughter of tomb owner)

| | |
|----------------|--------------------|
| <i>hntjt-š</i> | (palace) attendant |
|----------------|--------------------|

¹³⁰ James, *British Museum Hieroglyphic Texts* 1², pl. 16 (528). Their only titles are *rh nswt* but their son’s name is *Ks-hnt* and their daughter’s son is named *Nfr*. James dates it to Fourth Dynasty. Purchased at the sale of the Salt collection, 1835.

ANONYMOUS TOMB: Mastaba g 2230+2231

Summary of Reisner's Description

2230

- Mastaba type: vii a(1): 12.2 x 7.7 m;
area 92.93 sq. m; proportion 1/1.65; height near 1.8 m
facing masonry type: w
- Chapel type: (4b) without northern subsidiary niche; south niche drawn
in red lines but not cut¹³¹
3.25 x 1.5 m; area 4.87 sq. m; proportion 1/2.16; relation 1/19.09
no external embrasure;¹³² internal embrasure [no measurements]
- Shaft 2230 a:¹³³ 1.25 x 1.35 m; 2.45 m lined with masonry topped with rubble;
ends at rock
chamber type: 7x (no chamber)
no burial
- Shaft 2230 b: 1.6 x 1.55 m; 2.4 m lined with small masonry (6 courses)
-5.9 m in rock
chamber type: 5 b(2) on south. 2.4 x 1.65 m; height 1.1 m
area 3.3 sq. m; capacity 3.63 cu. m
passage without jambs, 0.4 x 1.1 m; height 1.0 m step down from
passage to chamber, 0.15 m
burial pit along west wall, 0.95 x 0.45 m; depth 0.4 m
completely plundered; no blocking, no burial
- Shaft 2230 c: 1.15 x 1.15 m; 1.65 m lined with rubble; -0.45 in debris
chamber type: 7x (no chamber)
no burial

2231

- Mastaba type: x c(1): 11 x 5.5 m
area 60.5 sq. m; proportion 1/2; height 1.8 m
facing masonry type: u-masonry with some large blocks
- Chapel type: (9c) e. of mastaba, in 1.2 m wide corridor with 2240
monolithic false door stela just north of middle of east face
1.05 m wide; outer niche 0.55 x 0.15 m; inner niche 0.15 x 0.15 m
- Shaft 2231 a: 1.2 x 1.05 m; 1.75 m lined with rubble on east, south, and west;
on north with masonry (6 courses); -2.4 m in rock
chamber type: 6 d on north 0.125 x 0.95 m; height 0.67 m
area 0.11 sq. m; capacity 0.07 cu. m
completely plundered
- Shaft 2231 b: 1.0 x 0.7 m; 0.85 m lined with masonry; ends in fill
chamber type: 7 a in middle of shaft. 0.7 x 0.45 m; height 0.5 m
area .31 sq. m; capacity 0.15 cu. m
roofed with two slabs bound with plaster; intact
burial: tightly contracted skeleton of a child
- Shaft 2231 c: 0.8 x 0.9 m; 0.8 m lined with rubble on east and north; masonry
on south and west; ends in fill
chamber type: 7x (no chamber)
completely plundered

- Shaft 2231 d: 0.8 x 0.7 m; 1.15 m lined with rubble on 3 sides, masonry on
south; ends in fill
chamber type: 8 b(2) on east. 0.55 x 1.1 m; height 0.6 m
area 0.33 sq. m; capacity 0.36 cu. m
completely plundered
- Shaft 2231 e: 0.7 x 0.7 m; 1.5 m lined with rubble; ends at rock
chamber type: 8 b(2) on north. 1.1 x 0.6 m; height 0.6 m
area 0.66 sq. m; capacity 0.39 cu. m
blocking type: v d(3)
burial: tightly contracted adult skeleton
- Shaft 2231 f: 1.05 x 1.15 m; 1.8 m lined with rubble on 3 sides, masonry on
north; ends at rock
chamber type: 7x (no chamber)
completely plundered
- Shaft 2231 g: 1.0 x 1.0; 1.5 m lined with masonry (4 courses); -2.1 m in rock
chamber type: 6 b(2) fan-shaped, on east. 0.85-1.7 x 1.45 m;
height 0.85 m;
area 1.84 sq. m; capacity 1.56 cu. m
completely plundered
- Shaft 2231 h: 0.95 x 0.9 m; 1.45 m lined with rubble on 3 sides, masonry on
south; ends at rock
chamber type: 7x (no chamber)
completely plundered
- Shaft 2231 i: 0.7 x 0.8 m; 1.7 m lined with rubble; ends at rock
chamber type: 8 b(2) on north. 1.05 x 0.55 m; height 0.65 m
area 0.57 sq. m; capacity 0.37 cu. m
completely plundered
- Shaft 2231 j: 0.75 x 0.75 m; 1.4 m lined with rubble; ends at rock
chamber type: 8 b(2) on north 1.05 x 0.55 m; height 0.7 m
area 0.57 sq. m; capacity 0.39 cu. m
completely plundered

Excavation

The exposure of 2230 began on February 6, 1939. While clearing the north face, four inscribed fragments and one very small alabaster fragment (perhaps from a rim or the base of a bowl) were recovered. February 8 through 13 were entirely taken up with removing the debris from this area, which had previously served as a dump. Over the last five of these days, 2,114 railway cars of fill were removed; and in the four days following that and between February 22 and 24, 3,637 cars of fill were removed from the top of the mastaba.

The chapel and corridor were excavated on February 26 and 27. The fill contained sand, limestone debris, and pebbles. The upper part of the corridor fill was of drift sand, in which the model fragments 39-2-14 were found; below this level was more sand, mixed with limestone debris, rubble, and pebbles.

The clearance of the shafts began on March 13. Shaft a contained drift sand above limestone debris and sand; shafts b and c contained sand, limestone debris, and rubble.

Not until April 16 and 17 did the work return to this area to expose the remaining faces of 2231. The shafts were opened on April 22 and 23. Shaft a contained drift sand; the fill of shaft b is not recorded; shafts c and e contained limestone debris and rubble; and shafts d, f, g, h, i and j contained sand, limestone debris, and rubble.

Finds

Several objects were found during the excavation of the top and sides of 2230 (more exact locations are given with each entry). These are doubtless of various origins; some of them appear to be of Fourth Dynasty date (for example the possible reserve head fragment and

¹³¹ These red lines were no longer visible in 1990.

¹³² In fact, there was an external embrasure, the profile of which can be seen from the top and sides (see pl. 118b). It was filled with masonry, presumably during the building of 2231, which converted the eastern facade to the west wall of a corridor.

¹³³ Reisner seems to have re-lettered shafts a and b in his *Giza Manuscript*, reversing them so that a is the principal shaft. Since they are elsewhere consistently the reverse, the original letter assignments are used here.

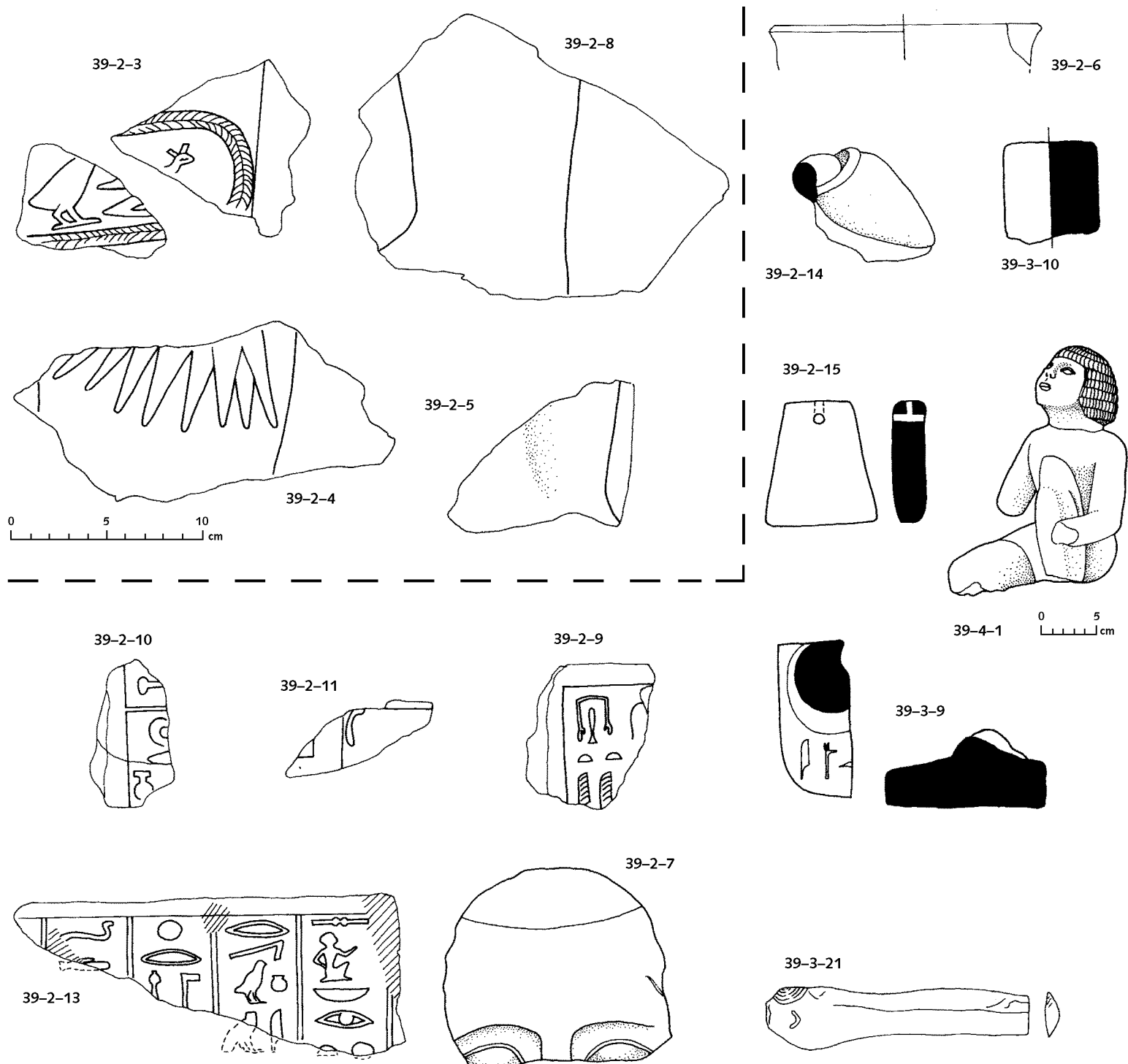


Fig. 85. Objects recovered from the debris covering g 2230, including back-dirt from the southern part of the Western Cemetery.

the cartouche surrounded by a double twisted cord), suggesting that at least some of the objects derive from a Fourth Dynasty tomb outside this cluster, which is not surprising, since this area had previously served as a dump, possibly for the Fourth Dynasty core cemetery 4000 directly to the south. Since the objects were registered in order of recovery, those with the lowest numbers are the most likely to have come from the dump, while those with higher numbers probably derive from the lower levels and are more likely to be related to

the tombs of the cluster, if not necessarily to 2230+2231. These finds are illustrated in fig. 85.

39-2-3 (from debris north of 2230) Two relief fragments bearing a cartouche, possibly of Snefru. The cartouche surrounding the royal name is a double strand of twisted rope, which according to Cherpion's iconographic criteria,¹³⁴ is an indicator of a Fourth Dynasty date. The signs *f*, *r*, and *w* seem to begin the cartouche, however; the omission of the *s* and *nfr* signs is difficult to explain. The tangent angled edge of another raised surface at the right edge of the

¹³⁴ Cherpion, *Mastabas et Hypogées*, pp. 75-76.

- cartouche is also difficult to understand (pl. 130d, upper left).
 Upper fragment: l. 13 cm; w. 9 cm; th. 4.5 cm. Lower fragment:
 l. 7.5 cm; w. 6.5 cm; th. 10.0 cm
- 39-2-4 (from debris north of 2230) A relief fragment showing a blue lotus flower (pl. 130d, lower left); l. 20 cm; w. 11cm; th. 5 cm
- 39-2-5 (from debris north of 2230) A fragment showing the back of an ankle (pl. 130d, lower right); l. 10 cm; w. 8 cm; Th. 2 cm
- 39-2-6 (from debris north of 2230) A fragment of the rim of an alabaster bowl; l. 5.3 cm; w. 2.8 cm; th. 2.3 cm; diam. 20+ cm
- 39-2-7 (from debris covering core of 2230) White limestone fragment of the eyes and forehead of a reserve head(?) (pl. 130b); h. 11.0 cm; w. 12.4 cm; th. 5.7 cm (Now in the Museum of Fine Arts, Boston)
- 39-2-8 (from debris covering core of 2230) Relief fragment of a man's ankle (pl. 130d, upper right); l. 20 cm; w. 15 cm; th. 4 cm
- 39-2-9 (from debris covering core of 2230) Relief fragment, giving the name of a *hym-k3* named *Tijj*. This fragment is said in *Giza Necropolis 3* to be a fragment of the base of a model; l. 13.5 cm; w. 11.5 cm; th. 3.5 cm
- 39-2-10 (from debris covering core of 2230) Fragment from an offering list; l. 13 cm; w. 7 cm; th. 2.5 cm
- 39-2-11 (from debris covering core of 2230) This fragment was clearly from a decorated wall, but it is difficult to determine even its orientation; l. 12 cm; w. 6.5 cm; th. 6.5 cm
- 39-2-13 (from debris covering core of 2230) Fragment of a warning to desecrators of a tomb. This reads ... [jr] / z nb jr ht ... / r nw jm [wdf:j hm:f] / hr ntr-3 ... dd ..., "... As for any man who does a thing¹³⁵ ... against this therein, [I shall be judged with him] before the great god ... says ...;" l. 34 cm; w. 14.8 cm; th. 5 cm
- 39-2-14 (from corridor south of the door to the chapel of 2230) Fragment of the hand and pot of a model potter; h. 9.0 cm; w. 5.4 cm; th. 4.4 cm (Now in the Cairo Museum)
- 39-2-15 (from debris of chapel of 2230) Limestone weight. This was pierced from side to side to allow the attachment of a string, but vertically from the top, to ensure that the string was weighted from the center of the weight. It seems likely to have been used as a plumb-bob, perhaps for building or decorating tombs, rather than a loom weight or other weight requiring less exact centering; h. 9.0 cm; w. top 6.2 cm; w. bottom 8.1 cm; th. 8.1 cm
- 39-3-9 (from the top of 2230) Fragment of the base of a model, perhaps of beer-making (the raised area suggests the bottom of the tall pot into which the mash is strained. The end of a name is preserved, perhaps *Wsrj*, Useri; l. 11.5 cm; w. 5.1 cm; th. 6.0 cm
- 39-3-10 (from the top of 2230) Granite fragment from a boring core; l. 7.2 cm; diam. 6.6-6.8 cm
- 39-4-1 (from south of the south entrance) Head of a limestone model figure; the body (registered under the same number) was found still farther to the south. There is a flattened area on the front of the bent leg against which some equipment must have rested. One possibility is the pot and hand registered as 39-2-14, although the abstracted gaze would be unusual for a potter. A more likely possibility would be a harp. This would be more suited to the upward tilt of the head, which might even be meant to suggest the blindness that became such a cliché in the representation of harpists of later periods (see pl. 130c); h. 23.4 cm; l. 16.4 cm; w. 13 cm
- 39-5-2 (from top of 2230, north of shaft b) White limestone fragment of left forearm of a female servant statuette, colored yellow; l. 7.8 cm; w. 3.4 cm; th. 2.8 cm

Nine artifacts were found in the debris of shaft c. They are presumably intrusive. (For the flint blade, see fig. 85; the ceramics are illustrated in fig. 86.)

- 39-3-21 Flint blade fragment of type 8 or 9; h. 5.8 cm; w. 1.4 cm; th. 0.3-0.4 cm. Section is in the form of a truncated pyramid

¹³⁵ This could refer either to the carrying out of the ritual, or doing damage to the tomb, depending on the following context. Some indication of harmful activity was included before the end of the line, to judge from the following line.

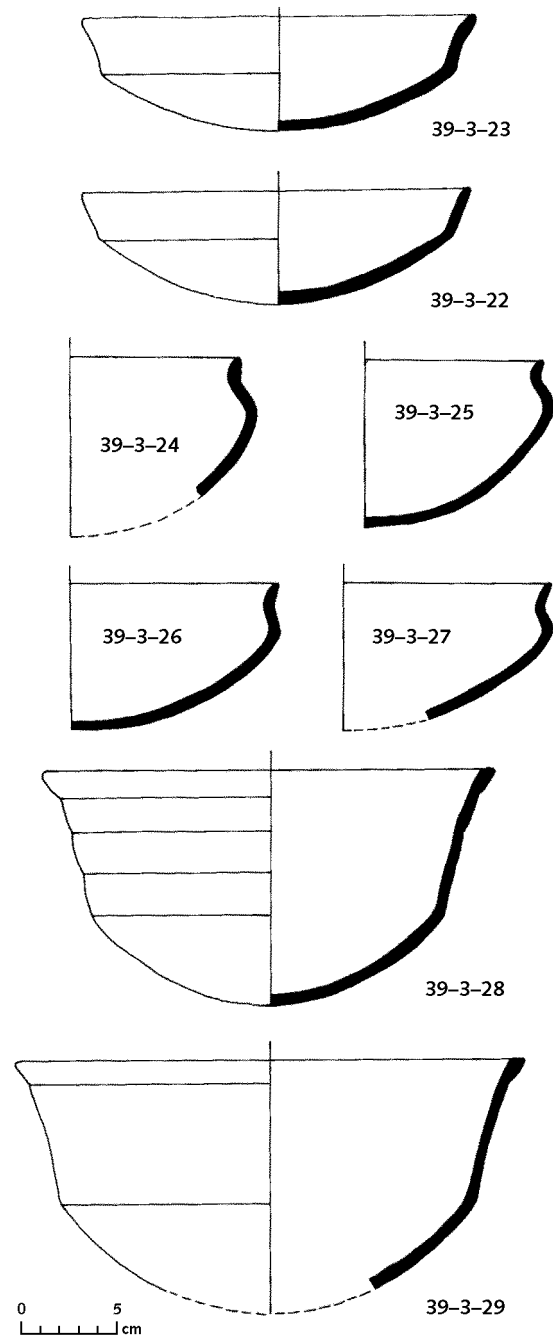


Fig. 86. Ceramics from the fill of shaft g 2230 c. All are red polished (Meydum ware) bowls.

- 39-3-22 Four fitting fragments of red-polished carinated bowl of type c-xxx b(1); h. 6.0 cm; h. of upper part 2.6 cm; diam. 20-21 cm; diam. of carination 18.4 cm
- 39-3-23 Nearly complete red-polished bowl of type c-xxx b(1); h. 6.0 cm; h. of upper part 3.0 cm; diam. 20.8 cm; diam. of carination 18.8 cm
- 39-3-24 Three fragments of red-polished bowl with recurved rim of type c-xxx a; h. 7.2 cm; diam. rim 18 cm; diam. body 19.6 cm
- 39-3-25 Incomplete red-polished bowl of type c-xxxii b; h. 8.8 cm; diam. rim 19 cm; diam. max. 20 cm
- 39-3-26 Incomplete red-polished bowl of type c-xxxii b; h. 7.8 cm; diam. rim 22(?) cm; diam. max. 22 cm
- 39-3-27 Incomplete red-polished bowl of type c-xxxii b; h. 7.2+ cm; diam. rim 22 cm; diam. max. 22 cm
- 39-3-28 Incomplete red-polished carinated bowl with rolled rim, of type c-xxx a(2); h. 12.4 cm; h. of upper part 7.7 cm, with two incised horizontal lines. diam. rim 24 cm; diam. of bent line 12.6 cm

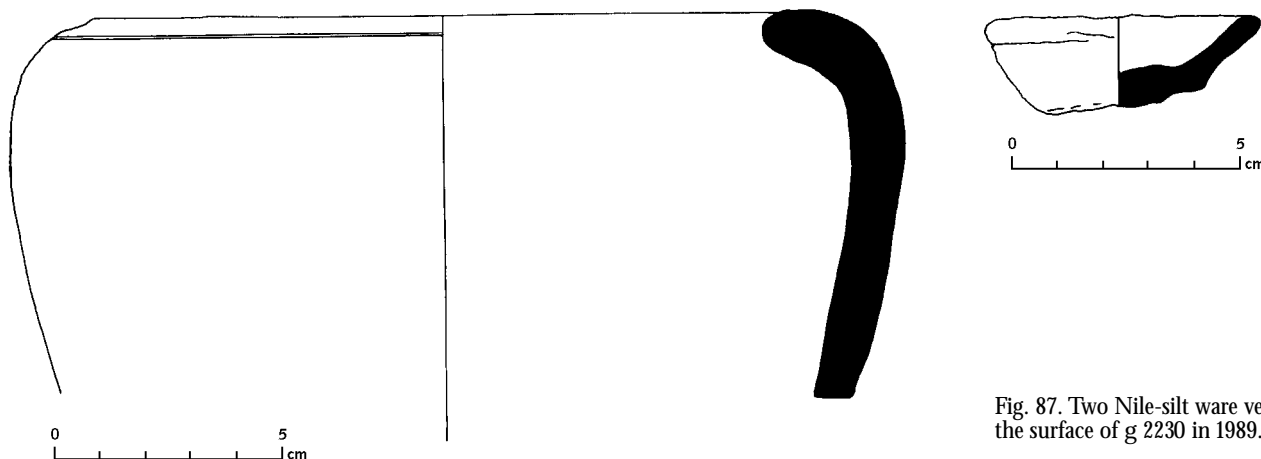


Fig. 87. Two Nile-silt ware vessels recorded on the surface of g 2230 in 1989.

39-3-29 Incomplete red-polished carinated bowl of type c-xxx a(2); h. 12.1 cm; h. of upper part 7.6 cm; diam. of rolled rim 27 cm; diam. of carination 22 cm

In addition, a large Nile silt ware vessel with an interned rim and a small Nile silt ware model offering vessel were collected from the surface in 1989 (see fig. 87).

Architecture

Mastaba g 2230 is an anomaly in this cluster. It is faced with much larger stones than any of the other mastabas, and its overall dimensions are considerably larger than the other mastabas with L-shaped chapels. It was presumably built during the period of southeastern access (Phase i), although as the end mastaba of the cluster it would have been accessible from both north and south.

Its chapel was faced with equally large blocks and orthostats (pl. 118a), undecorated except for traces of red paint noted by the excavator. Deep embrasures in its southern facade flanked the entrance. The southern facade itself was very roughly carved, one block south of the door in particular protruding very irregularly.

The construction of 2231 initially appears to have been independent, with its own cult place (a false door on the eastern face) and two subterranean burial chambers (fig. 89). The width of the corridor between the two mastabas is more comparable to the space left between independent mastabas (for example, 2088 and 2089, or 2093 and 2094) than the narrower space allotted for an interior corridor (for example, 2098 or 2094). More probably, however, the proportions of the corridor simply reflect the larger proportions of the mastaba, since the west face of 2231 was apparently originally built with a vertical, interior facing rather than a battered exterior facade. At the beginning of Phase ii, then, 2231 was built, abutting 2230 at its south end, to block access to the southern path. This area was almost certainly roofed. To convert it to interior space, the embrasures surrounding the doorway were filled in with well-finished masonry (pl. 118b).

At the end of Phase ii, when the orientation was changed back to the south, the doorway was moved to the south end of the mastaba, and the northern doorway was filled in. The abutments of the end wall are clearly visible on the inside of the corridor; on the outside, the facade seems to have been completely rebuilt so that the

change from the doorway blocking to the mastaba's north facade cannot be seen although the abutment of 2231 with 2230 is clearly visible, because of the different styles of facing.

The lintel of the earlier northern door apparently did not fit the new southern emplacement, and so was turned 90°. Two earlier doorsockets can now be seen clearly on the inner face of the lintel (pl. 118b). The jambs of the door were also too narrow to fit the scar left in mastaba 2230 by the previous spur wall where its battered face abutted the earlier facade. South of the western jamb, a scar can be seen that has exactly the batter and placement of the south facade of 2231 to the east of it (pl. 119a), confirming that this facade originally extended west to about 2230. The lintel and the adjacent course, as well as the course below adjacent to the doors were rebuilt. Below this point, gaps are visible between the original facade blocks and the relocated doorjambs that have been ineffectively chinked with smaller stones.

The false door on the eastern face of 2231 is monolithic, and well carved, although both right jambs angle in towards the base (pl. 120a). Its outer jambs are 26.5 cm wide on the left and 22 cm wide on the right. Flanked by apertures 3 cm wide and 5 cm deep, the tablet is 46 cm wide, and was probably originally about 60 cm high, although only 38 cm are now preserved. The lower lintel is 21 cm thick, and the drum lintel below is 16 cm thick. The inner jambs are 20.5 cm in width, set back 3 cm from the outer jambs, and the central niche is 12 cm wide and a further 3 cm deep. For the 2.2 m south of the false door, the mastaba is faced not with coursed masonry, but with large facing stones. Left of the false door are two such blocks, about 1.1 m wide, which together equal the height of the false door. Their junction is at a level slightly below the base of the lower lintel of the false door. Left of these is a third block, equal in height to the false door, and also about 1 m wide. These blocks are not well finished, but their configuration suggests that they were intended to serve as the back wall of an exterior chapel, perhaps of mud brick. No trace of enclosing walls is visible today, however, and the chapel may in fact never have been built.

Another notable peculiarity about 2231 is the facing of its shafts. In five separate cases, one or two sides of an otherwise rubble built shaft is built of good masonry, including in shaft d, the entire side of a burial chamber. The masonry south walls of shafts d and h are

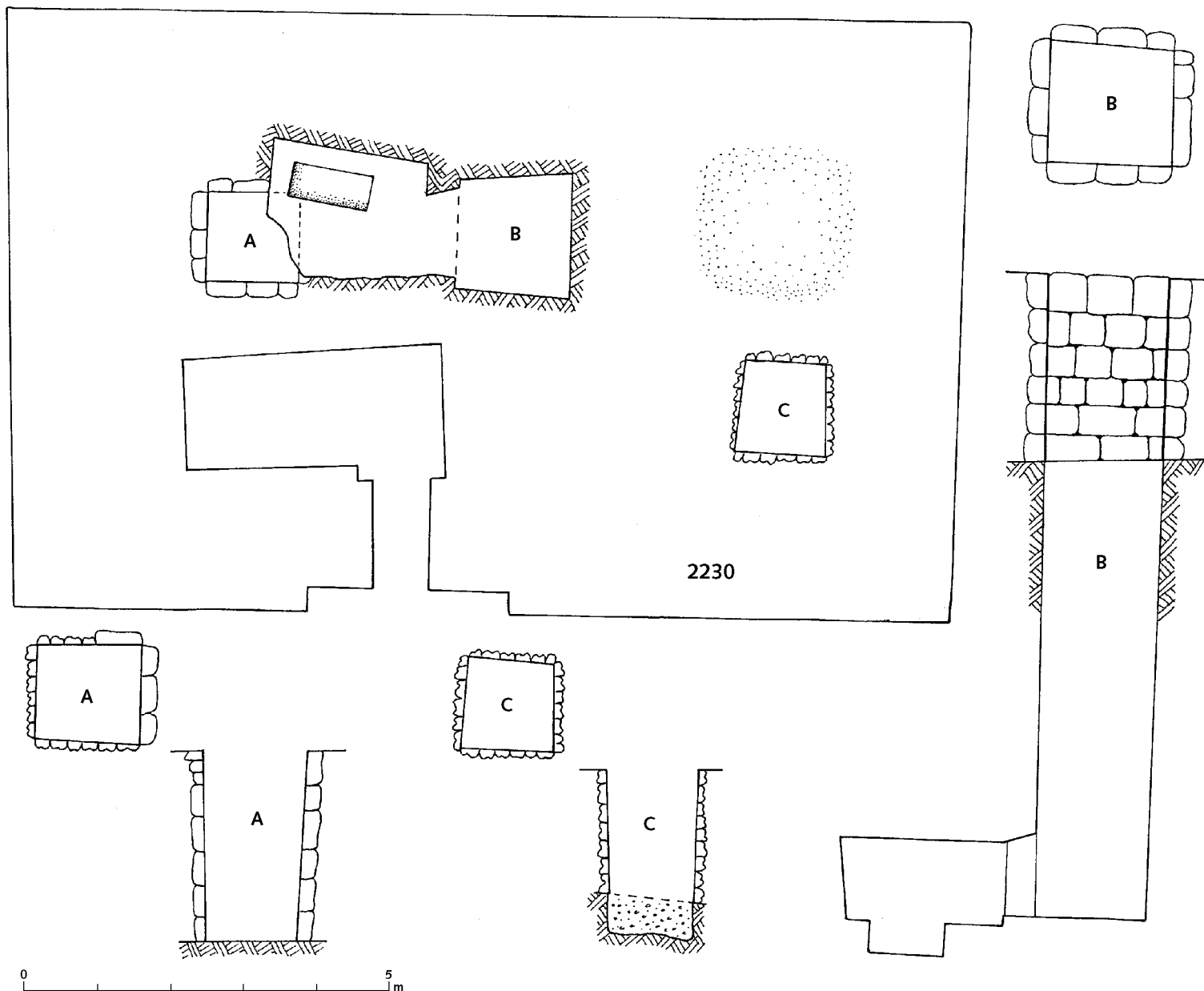


Fig. 88. Outline and shaft plans of g 2230.

aligned, as are the masonry north walls of shafts f and a. When these stretches of masonry are extrapolated to the east facade of the mastaba, the exterior chapel hypothesized on the basis of the monolithic blocks above is approximately centered between them. The density of the secondary shafts is also much greater outside these walls (fig. 89). These circumstances suggest that a small mastaba preceded 2231 on the site. Its western facade may be indicated by the rubble wall noted in the fill north of the shafts (see the revised plan, pl. 135).

Shafts and Burials

Shaft 2230 a was built of mixed masonry and rubble walls. It extended down to the bedrock, and had no chamber. No human remains or grave goods were found.

Shaft 2230 b was a deep, rock cut shaft with a large irregular burial chamber. It was clearly the principal shaft of the mastaba. A burial pit was cut parallel to the western wall. The floor space was much greater than that required for the placement of the body, which is unusual in these tombs. The tomb is described as completely plundered. No blocking, human remains, or grave goods were found.

Shaft 2230 c, like shaft a in the same mastaba, was a shaft without a chamber. It extended almost 50 cm below the bedrock, but this excavation was filled with limestone debris, according to the drawing on the Tomb Card. The nine objects that were registered from this shaft (eight "Meydum" bowls and a worked lithic flake) were recovered from the fill above this debris, according to the Reis's Diary. It may have been built in order to store grave goods, rather than as a burial shaft.

A marked depression in the northwest corner may be due to the collapse of the burial chamber of an unexcavated fourth shaft.

Shaft 2231 a was built of rubble and small masonry, and was cut into the bedrock. Like the adjacent shaft f, its north face was built of masonry, while its other faces were of rubble. A burial chamber was begun on the north side of the shaft, but the cutting extended less than 13 cm beyond the face of the shaft at its deepest point, and less than five at its shallowest. It was obviously not finished. No remains, human or artifactual, were recovered.

Shaft 2231 b was a small, shallow shaft, ending in a masonry-lined burial pit that rested on the bedrock and was covered with two slabs. It contained the decayed remains of a child, on its right side with its head to the north.

Shaft 2231 c was built of rubble on two sides and masonry on the south and west, ending on the surface of the bedrock. The shaft had no chamber and contained no burial or grave goods.

Shaft d and its chamber were built entirely of rubble except for the slab roof and the south face, which is of masonry. Shaft h, just to the west of it, also has a masonry built south wall, probably pointing to some internal structure within the mastaba massif. Shaft d and its chamber rest on the bedrock. There was no blocking, and the shaft held no human remains or grave goods.

Shaft e¹³⁶ had a masonry built chamber blocked with leaning rubble walls. The burial is described as an adult, tightly contracted, with an abnormal growth of the bone on the right femur (pl. 120b).

Shaft f was a shaft with no chamber ending at the bedrock. It was built of rubble on three sides but masonry on the north. No remains of any kind were found.

Shaft g was lined with masonry on four sides and cut into the bedrock. From its size, construction, and placement directly west of the false door, it seems likely to have been the principal shaft of the mastaba. Its chamber was irregular and fan-shaped, but with a level floor. There was no blocking, and the shaft contained no human remains and no grave goods.

Shaft h is the mirror image of shaft f. It was lined with rubble on three sides and masonry on the south, rested on the bedrock, and had no chamber. No remains of any kind were found.

Shafts i and j were built of rubble with chambers on the north. Both rested on the bedrock and were roofed with slabs. Neither contained blocking, human remains, or grave goods.

One further shaft, labelled g 2231 y, is recorded on a Tomb Card only. Its location is not given, nor is a north arrow recorded on the drawing. The notations on the card are in English rather than Arabic, and the convention used to indicate the casing of the shaft and chamber is not one used by the expedition surveyor. Moreover, the letter assigned to the first external shaft is usually x; y is normally the second such shaft. No evidence at all of a shaft x survives, however. No external shafts were noted in 1990.

Shaft y seems to have measured about .90 x .70 m, with the top of the shaft preserved to a height of 1.2 m above the bedrock. The chamber, which tapered slightly away from the shaft, was 1 m long. The construction was entirely of mud brick, except for the slab roof of the chamber, most of which was gone. There are two notations on the drawing: "Mud brick, mud plastered in pit and lime plastered in chamber" and "Bones in a confused heap, the head (disturbed position) at south of pile, top up."

Date

g 2230 seems to have been constructed towards the end of Phase i. g 2231 was presumably constructed, or at least abutted against the south face of 2230, at the beginning of Phase ii, in order to block access to the southern path and give the tomb a northern entrance. The rebuilding of the doorway, and the inscription of the name of Khuwi-Re, can thus be dated to Phase iii.

Decoration of the Chapel

The interior of the L-shaped chapel is lined with monolithic slabs. No traces of paint were visible in 1989 and 1990, but the Reis's Diary mentions red marks on the west wall, concluding "they were going to cut a stela but they did not do it." Reisner's summary seems to indicate that this unfinished false door was on the south part of the wall. It seems unlikely, however, that a false door would be carved in place. Perhaps these lines were simply the remains of painted decoration.

The back profile of a male figure was outlined on the eastern doorjamb of the outer door (pl. 200), but the carving was never completed. There are also traces of paint on this door, so perhaps the design was finished in paint.

On the south face of 2231 is an inscription in large sunk hieroglyphs (pls. 118c and 199). It reads *ḥm-nṯr Ḥmnw, mrj Hr, šḥd srw, Ḥw-wj-R*; "prophet of Khnum, beloved of Horus, inspector of officials, Khuwi-Re." Such exterior carving is more typical of the Sixth Dynasty than the Fifth, and this factor, together with the lack of any mention of *ḥntj-š* title, suggests that Khuwi-Re's name is an addition made in a later period. Unlike the courses above it, the course of masonry on which this text is carved was not rebuilt when the entrance of the mastaba was moved to the south in Phase iii, so the inscription might physically be dated as early as Phase ii and contemporary with the construction of 2231. However, the text is exactly centered in the part of the course that remained after the insertion of the doorway at the west end; if it had been carved in Phase ii, it would probably have been placed further to the west. Moreover, it is not very probable that such a text would be carved on the south face of a mastaba during Phase ii, since that period is marked by the blockage of the southern path. Its placement, like its style, suggests that the text was a later addition, Phase iii at the earliest, and probably later. For this reason, it seems most likely that Khuwi-Re was not the original owner of 2231.

Conservation (Pamela Hatchfield)

This chapel is open to public access and has no substantial decoration. The lintel of the exterior door and associated blocks, including

¹³⁶ The Tomb Card for this shaft seems to have been lost; the plans drawn here have been reconstructed from the sketch in the Reis's Diary and the measurements in Reisner's *Giza Manuscript*. The skeleton shown is the mirror image of the body in 2095 c, which was similarly described in Reisner's *Manuscript*, but said to be lying on its left rather than its right side.

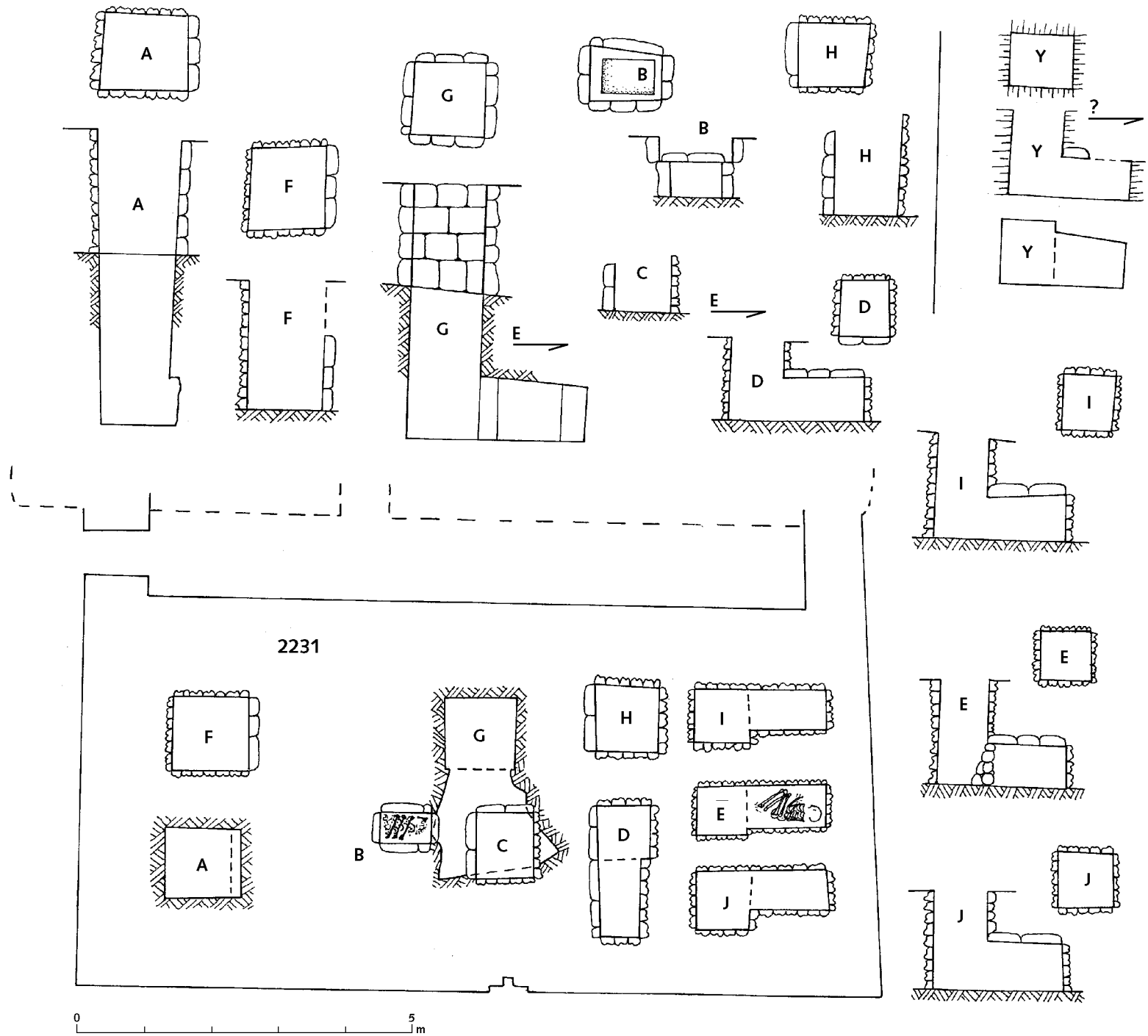


Fig. 89. Outline and shaft plans of g 2231.

the door socket on the inner south face, are in advanced stages of disintegration. Traces of red paint survive on remains of plaster on the east doorjamb, suggesting that the partially carved figure here was completed in paint. Graffiti have been scratched into the south face of the west jamb.

The blocks of the west wall of the corridor are similarly degraded. One appears to be particularly high in clay. Delamination and powdering of the limestone is severe, probably because of a high salt

content. The upper courses are in worse condition, due to an extended exposure at or near to the level of the sand, condensation, and heating-cooling cycles. Pink mortar in the joints between the blocks is powdering and seems moist and hydrated; hygroscopic salts may be present.

THE TOMB OF NEFER- MESDJER-KHUFU: Mastaba g 2240

Summary of Reisner's Description

Mastaba type: vii c(1): 10.3 x 8.0 m; area 82.4 sq. m; proportion 1/1.28
facing masonry type: u
Chapel type: (4b): 3.4 x 1.35 m; area 4.59 sq. m; proportion 1/2.51
recess for central false door: 0.95 x 0.1 m
slab of central false door in recess: 0.95 x 0.2 m
inner niche: 0.15 x 0.05 m
other niche to north: outer niche 0.05 m, inner: very small
embrasure on inside of door [no measurements]
Portico: 4.2 x 1.8 m; area 7.2 sq. m s. pillar: 0.47 x 0.5 m; n. 0.5 x 0.47 m
Total area of chapel and portico, 11.79 sq. m; relation 1/7.22
Serdab: 1.85 x 1.2 m; area 2.22 sq. m; slot window gone
Shaft a: 1.6 x 1.6 m; 1.25 m lined with masonry topped with rubble;
-2.15 m in rock, but the floor of the chamber is -3.185 m below
the bedrock surface, reached by three steps
chamber type: 5 a(4) on north. 2.25 x 1.75 m; 1.2 m to the
sloping roof;
area 3.83 sq. m; capacity 4.59 cu. m
passage with jamb on either side, 0.23 x 1.1 m; height 1.15 m
burial pit on west of chamber, 2.0 x 0.5 m; depth 0.45 m
covered with single slab; completely plundered
Shaft b: 1.05 x 0.95 m; 1.6 m lined with rubble; ends at rock
chamber type: 8 b(1) on south. 1.75 x 0.9 m; height 0.95
area 1.57 sq. m; capacity 1.49 cu. m
blocking type: v e+
burial pit: an irregular hollow in the rock
burial: adult leg-contracted skeleton

Excavation

The existence of 2240 was first noted on April 16, 1939, during the clearance of the east face of 2231, and its number was assigned on April 19.

The chapel and tops of the shafts were cleared by April 26. The overlying fill was sand, limestone debris, and rubble. The chapel was described as decorated with inscribed plaster with remains of red paint; red paint was also noted on the central false door. Inscribed fragments of plaster from the room were found in the fill.¹³⁷ The debris was excavated to a mud floor, which was above a limestone floor (probably bedrock). The portico also contained sand, limestone debris, and rubble, which overlay a limestone floor. The serdab was also filled with sand, limestone debris, and rubble; its floor was packed limestone debris. No artifacts were recorded from the serdab.

¹³⁷ There are no photographs or further records of these fragments. They may have been reattached to the walls.

The shafts were excavated on May 3. Shaft a was filled with sand, limestone debris, rubble, and stones; shaft b contained only sand, limestone debris, and rubble. Much of the effort in this area seems to have been devoted to clearing the area east of this mastaba in hopes of finding the head of the headless seated scribe statue found just southeast of the portico. (This statue was never photographed, except in situ, presumably because Reisner hoped eventually to find the head. Its present whereabouts are unknown.) The north face of the mastaba was cleared on May 12, and the chamber of shaft b was finally cleared only on May 28.

Finds

A statuette, which may originally have come from the serdab of this mastaba, was found in the debris to the east, just south of the portico.

39-4-21 A squatting scribe of nummulitic limestone, with both hands on the lap of the skirt. The left hand is open on the left thigh and the right hand is closed around a handkerchief on the right thigh. On a round base, the left leg crossed in front of the right. The head is missing and the break, like the rest of the figure, is weathered; h. 48 cm; w. of shoulders 36 cm; w. of knees 51 cm; th. from front to back 36 cm. No inscription (see pls. 121a-b)

Found in the debris to the north of 2240:

39-5-29 A small limestone vessel with a spout, described in the registration book as "fruit case?" 9.5 x 7.3 cm; h. 3.8 cm (see fig. 90)

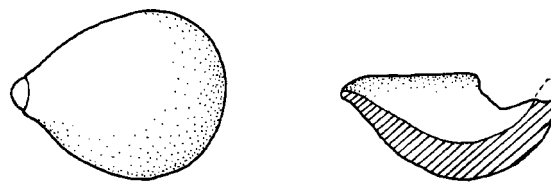


Fig. 90 Small limestone cup, perhaps in the shape of a fruit, from g 2240. 39-5-29.

Architecture

g 2240 was built after 2231, to judge from the conventional spacing left between its west face and the east face of 2231.¹³⁸ Its L-shaped chapel is surprisingly similar in plan to the chapel of 2230, differing mainly in its lack of exterior embrasures (due to the portico) and the fact that it was lined with masonry rather than orthostats. Also like 2230, it has very few shafts, and the plan of its principal shaft, shaft a, has many similarities in plan to shaft b of 2230, the principal shaft of that mastaba. The differences between the mastabas are more obvious: 2240 is smaller, has a portico (pl. 120c), was faced with smaller blocks, and is completely decorated.

The serdab presumably had a slot that opened onto the portico. Neither the slot nor the roof of the serdab were preserved.

¹³⁸ It would have postdated even more clearly the hypothetical earlier mastaba proposed on the basis of 2231's shaft facings and the three meter stretch of orthostat facing on its east face. The orthostats suggest either that 2231 had an exterior chapel or that they formed the back wall of an interior chapel of a destroyed earlier mastaba on the site. In either case, the chapel would have been made inaccessible by the building of 2240.

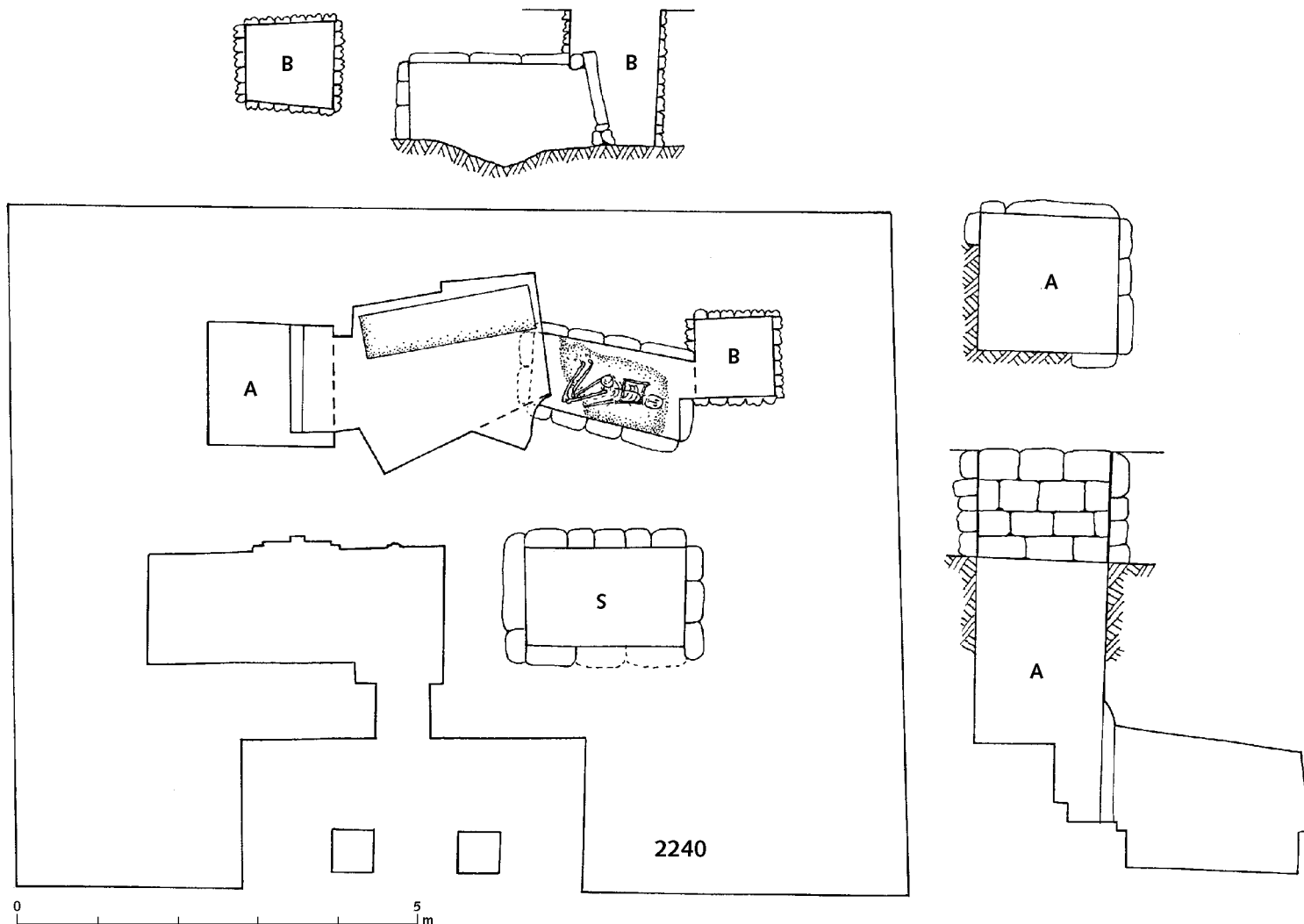


Fig. 91. Outline and shaft plans of g 2240.

Shafts and Burials

Shaft a (pl. 130a) is the principal shaft of the mastaba, located behind the false door. Its floor ends over two meters into the bedrock. From the floor of the shaft are a number of steps of varied height down into the chamber, which is large and irregular. A burial pit was cut with its long sides at an angle, paralleling the west wall of the chamber. The lid of the pit was found on the east side of the chamber, where there was abundant space for grave goods, although neither these nor human remains survive. No blocking was visible.

Shaft b was built on top of the bedrock. It may have had a relationship to the short text and false door niche carved on the north part of the west wall of the chapel, below the lowest register of decoration. The shaft was lined with rubble, but the chamber was built of large thin blocks of masonry. The entrance to the chamber was blocked by a leaning slab resting on a platform of rubble bound with mud (pl. 129b). The floor of the chapel contained a rough hollow, in which lay an adult skeleton, with legs contracted (pl. 129c).

Date

The chapel can be dated by Cherpion's criteria only to the range of reigns from Sahure to Izezi. It seems likely, however, that it is slightly later, dating to the reign of Unis, since its offering formula alludes to Osiris, and the formula itself is so similar to the example in 2098, which is dated to the very end of Phase ii and early Phase iii. An attendant named *Jr-n-...*, possibly to be equated with the son *Jr-n-Prh* attested in 2240 is depicted in 2098. g 2240 is most probably contemporary with 2098.

Decoration of the Chapel

The chapel is very fully decorated. The scenes and inscriptions are cut in plaster on the east wall, the south wall, the south part of the west wall, and the false door at the center of that wall. The north wall, the north part of the west wall, and the architectural elements are all decorated with scenes and inscriptions carved directly into the stone, although when these areas are well preserved, a thin layer of plaster remains over the carvings to smooth the irregularities and to serve as a surface for the paint. The interior decoration and the architrave were drawn based on photographs, while the doorjambs, for

which no undistorted photographs existed, were traced and the drawings reduced to 20% of their original size. The decoration on the northern pillar was recorded only in a photograph, since the cut lines were so badly weathered that only a general impression of the figure was distinguishable.

Pillars. The pillars of the portico are very badly weathered (pl. 120c). The lower half of a figure in a starched triangular kilt, carved in sunk relief, can still be seen on the northern pillar, facing the entrance to the tomb (pl. 121c). The southern pillar was almost certainly similarly decorated with a figure facing the opposite direction.

Architrave (pls. 122a–b and 201a–b). A large architrave, now fallen in front of the portico and badly weathered, completed the facade of the tomb. The architrave is decorated with hieroglyphs in sunk relief, with many interior details indicated. The upper horizontal line of text reads *hṯp dj nswt, hṯp dj Jnpw hntj sh-nṯr nb t3 dsr kṛst.f m zt jmntt j3w nfr wrt, nb jm3h hr nṯr-3 Nfr-msḏr-Hwfw* and the lower line reads *hṯp dj Wsjr hntj Ddw prt hrw t hnkṯ n.f m wp rnpt Dhwtj tpj rnpt w3g m hb rṯ nb, smr pr, jmj-r st hntjw-š Nfr-msḏr-Hwfw*.¹³⁹ “May the king give an offering, and may Anubis, foremost of the divine booth, lord of the holy land, give an offering: that he be buried in the western desert, at a very great old age, the possessor of veneration before the great god, Nefer-mesdj-er-Khufu; and may Osiris, foremost of Busiris, give an offering: an invocation offering of bread and beer to him at the opening of the year, the feast of Thoth, the New Year’s feast, the wag feast, and at the feast of every day, the companion of the house, assistant overseer of palace attendants, Nefer-mesdj-er-Khufu.”

Jambs (pls. 123a–b, 202, and 203). Both jambs show a man in a starched triangular kilt holding a staff, with his other hand hanging open behind him. In each case, a male figure on a smaller scale stands on an elevated register line, between his staff and his legs. This smaller figure grasps his staff with one hand. On neither jamb are the names and titles of the larger figure preserved, but they are certainly Nefer-mesdj-er-Khufu.

The north jamb is broken at the level of the waist of the principal figure. An inscription labelling the smaller figure is preserved below the break and is probably to be restored *hntj-š [pr-3] z3.f smsw Jr-n-Pth*,¹⁴⁰ “palace attendant, his eldest son, Iren-Ptah.” Iren-Ptah wears a starched triangular kilt like his father.

On the south jamb, the principal figure is preserved to a greater height. He wears a long wig and a short beard. The figure before him

is smaller than the one on the north jamb, and he is almost certainly meant to be younger, since he is represented in the nude (the entire line of his leg and hip, clearly masculine in shape, is visible in the photograph). Above his head is the caption *hm-k3 dt, Mrjj-Hwfw*, “ka-priest of the mortuary endowment, Mery-Khufu.” The nudity and intimate, dependent position of this figure suggests that he is also a son of Nefer-mesdj-er-Khufu. On the photograph, a raised horizontal area that may be the feet of a *z3* sign is visible above the *k3* of *hm-k3*. It may be that the hole here obscures the group *z3.f*.

North wall (pls. 124a–b, 204). The wall to the right of the entrance depicts scenes from the raising of cattle. At the west end, an overseer wearing a kilt with a starched rectangular flap leans on a staff, supervising the scene before him in which two cows are simultaneously giving birth. The cow at the left is assisted by a herdsman, who pulls the calf by his head and front legs. The cow on the right also faces away from the kneeling herdsman, but has apparently been left to her own devices. To the right of this second cow, at the north corner of the wall, the register is split. In the upper register, another herdsman force-feeds a kneeling calf from the bowl between them; and in the lower register a tethered cow rests crouching. Behind her is a basket containing the herdsman’s equipment.

An isolated block is restored on the north wall, probably because the decoration is carved directly into the stone. A horizontal shape, perhaps the back of an animal, can be seen at the bottom edge of the block. In the register above it, a calf walks purposefully towards his mother. The rear part of the cow is missing; she may be being milked.

West Wall, north part (pls. 125a–b, 126, and 205). The west wall is decorated in three parts: on the south, an offering scene; in the center, the false door; and on the north, a scene of Nefer-mesdj-er-Khufu enjoying musicians and his family.

The northern end of the west wall shows Nefer-mesdj-er-Khufu seated in an armchair facing his family. (The placement of the upper block and the block below it to the right is approximate.) He wears a short wig, a short beard and a broad collar. One hand rests on the chair arm and the other seems to hold a *ms*-scepter. The upper corner of a starched triangular kilt can be seen just above the break. The titles above him read ... *rṯ nb / ... hrj-ššt3 / jmj-r st [hntjw-š pr-3 / jm3hw hr nṯr-3 / [jmi jb] n nb.f rṯ nb / ... Nfr-msḏr-Hwfw*, “... daily, ... who is over the secrets, the assistant overseer of [palace attendants, vene]rated before the great god, [who is in the heart] of his lord every day ... Nefer-mesdj-er-Khufu.” The right edges of three registers of offerings survive opposite him; presumably there was at least one register of offerings above them. Beneath the offerings, kneeling on the same ground line as the seat of the tomb owner’s chair, two women can be seen at the far left. Their names are ... *jt*, “...it,” and *z3t.f nḥ.s*, “his daughter, Ankhes.” They are probably both daughters.

The register below shows a group of musicians: the four on the left face right, towards Nefer-mesdj-er-Khufu, while the three below his chair face left. At the left border of the scene, a man sings, conducting the orchestra with his hand. Above him is the caption *hst n bnt*, “singing to the harp.” A harpist sits to his right. Another singer and another harpist sit to the right of this man. In front of the lead

¹³⁹ The reading of the middle element of the name is not certain: *sdm* and *m-sdr* are also possible. (The Reisner expedition read the name Nefer-sedjem-Khufu, according to the *Giza Manuscript*, p. 196.) The name usually ends with a *nfr*-sign, followed by the alphabetic signs *s* and *ḏ*, which frame an ear sign. On the left panel of the false door, however, an *m* is placed between the *nfr* and *s* signs; it is unlikely to be a preposition, since it is so often omitted elsewhere, and if it is a complement to the final *m* of *sdm* it is difficult to imagine why it should be moved so far forward. The translation, “Beautiful is the ear of Khufu,” (or indeed any of the possible translations of this name) may refer to Khufu’s role as the recipient of personal petitions at this period, a role that would explain the revival his cult seems to have experienced in the late Fifth and early Sixth Dynasties.

¹⁴⁰ This is probably to be read as this common name, although *N-jr-Pth* is actually written.

harpist is the end of the word *hst*, “singing.” To the right are two flautists playing long end-blown flutes.¹⁴¹ They are captioned [*zbj*] *mwḥ nfr k3*, “playing the long flute that the ka might be happy.” Behind them, at the right edge of the scene, a man cups one hand to his ear and beats time for the musicians with the other. He is captioned *hst n mwḥ*, “singing to the long flute.”

The lowest register of the decoration shows a procession of nine men, bringing household equipment and furniture towards the false door. They carry baskets, jars, sandals, and chests. All wear simple wrapped kilts and are oriented to the left.

Below the border of the scene is a secondary false door niche, which seems quite likely to have been carved for the occupant of the secondary shaft b, which is also on the north side of the mastaba, though not directly aligned with the niche. The niche has two panels on either side. It is surmounted by three horizontal lines of inscription, which serve as a sort of lintel. The entire left end of the text has been lost, so the name and titles of the person to whom it was dedicated are not preserved. The text reads *hṯp dj nswt, hṯp Jnpw hntj šp ntr krs... / hṯp dj Wsjr, prt hrw t hnkṯ n.f m wp rnpt ... / m w3g ḥb, Zkr ḥb ...*, “May the king give an offering and Anubis, foremost of the divine booth, an offering: [that he be] buried ... And may Osiris give an offering: invocation offerings of bread and beer to him at the opening of the year feast ... the *wag* feast, the feast of Sokar,” This text is similar to the text on the lintel that supported the roof of the portico.

West Wall, false door (pls. 126b and 206). The central false door has only two wide jambs and a badly damaged lintel, on which only fragments of the initial phrase *jmsḥw hr ntr 3*, “Venerated before the great god...” are preserved at the right edge. The tablet has been completely lost. At the base of each jamb, Nefer-mesdjerkhufu is shown facing the central niche, wearing a long wig with vertical striations, a short beard, a broad collar, a leopard skin with a shoulder knot, and a starched triangular kilt. He carries a staff in one hand and a handkerchief in the other, and his figure is surmounted by four vertical lines of inscription. On the left this text reads *smr pr, jmj-jb nb.f hrj šst / jmj-r st hntjw-š pr-3, mrr nb.f / jmj-r šwj pr-3, 3-nswt, jmj-r š3w/w3b-nswt, Nfr-msdr-Hwfw*, “companion of the house, who is in the heart of his lord, who is over the secrets, the assistant overseer of palace attendants, whom his lord loves, overseer of the two š3 of the palace, attached to the royal archives, overseer of fighters,¹⁴² royal wab-priest, Nefer-mesdjerkhufu.” The text on the right jamb is identical except in that the fourth line gives the title *ḥm-ntr*, “prophet,” after the title *w3b-nswt*. Prophets are invariably attached to a specific god or dead king, and it seems unlikely that the *nswt* of the preceding title is serving for both. (The combination **ḥm-ntr nswt* is unparalleled in any case.) It is more likely that the title applies to Khufu, whose cartouche follows directly, in honorific transposition within the name of Nefer-mesdjerkhufu. A mortuary priesthood of

Khufu would be consistent with the use of the king’s name in his own name and that of his (probable) younger son, Mery-Khufu. This priesthood is also frequently paired with the title *w3b-nswt* elsewhere.¹⁴³

West Wall, south part (pls. 127a–b and 207). At the south end of the west wall, Nefer-mesdjerkhufu is seated before a table of tall loaves, with traces of stacked offerings above. His figure is almost entirely destroyed. On the far side of the table, is the inscription *prt-hrw t hnkṯ šs*, “invocation offerings of bread, beer, and alabaster.” Farther to the right of the table, a man wearing the sash of a lector priest, brushes the footsteps away, as at the end of the offering ritual. The ritual itself is shown to the right. Another lector priest kneels at an offering table under the caption *wdb ḥt t hnkṯ*, “presenting offerings of bread and beer.” Farther right, another man kneels before a vessel with flaring sides, while his companion stands behind him and pours a libation into it. At the right edge of the register a man lifts the lid of his incense burner. Below his arms is written the caption *k3p sntr*, “burning incense.” The badly preserved register above shows the feet of four men bringing offerings. The first apparently is presenting two strips of cloth.

Below the offering scene, extending from the south corner of the wall to the false door, a register shows ten men engaged in butchering three animals, probably two bulls at the left and an ibex at the right. The ibex and its butchers are the least well preserved. Apparently two men are cutting off its foreleg while two more sever one of its rear legs. Two more men prepare to cut off one foreleg of the middle animal; a third man stands behind them, holding yet another foreleg over his shoulder. The bull on the right has perhaps not yet been killed. One man holds its horns and rests his foot on the top of its head, while another man tightens the ropes binding its rear legs. Between them, a third man sharpens his knife in preparation for the operation. The foreleg of an earlier victim lies in the foreground.

South wall (pls. 128a and 208a). Only one register is preserved on the end wall of the chapel. It shows two men in kilts with starched rectangular flaps leading two oxen towards the west wall, where the lowest register depicts their butchering. Two vertical strokes preserved at the upper edge of the block are probably part of the caption *rn jw3*, “young ox.”

East wall (pls. 128b, 129a, and 208b). On the wall facing the false door, the tomb owner supervises scenes of the grain harvest. He stands at the right edge of the scene, holding a staff and wearing a starched triangular kilt. His figure is preserved only to the level of his hips. To the left, the upper of two registers shows at least three men cutting stands of wheat with sickles. At least two other men are also involved and, at the right edge of the register facing Nefer-mesdjerkhufu, another man in a starched triangular kilt is probably reporting on the progress of the harvest. This is clearly the case at the right end of the lower register, where a man in a starched triangular kilt carries a roll of papyrus, probably an account. Behind him, a man

¹⁴¹ The flute called *mwḥ* here appears indistinguishable from the more commonly occurring *ms* flute.

¹⁴² It is tempting to read this title “overseer of fighters of the royal archives,” which would have been a useful position, judging from later attestations of administrative infighting, but it seems an unlikely title.

¹⁴³ An obvious example would be in the titularies of two individuals attested in the serdab statues of 2099 in this cluster.

with a pitchfork tosses wheat from the haystack in front of him to the women behind him who are winnowing it. He looks over his shoulder, so that the label *djwt*, “field laborer”¹⁴⁴ might apply to him, but since the title is not normally applied to men until the Middle Kingdom, it more probably applies to the woman behind him. To her left is another woman, holding a sieve. Before her is a caption that is probably to be read *m[ff]bt jt*, “sifting grain.” The area further to the left is almost entirely lost.

Loose blocks. Two loose blocks depicting cattle raising were found near the tomb and probably belong to the upper part of the north or south walls (pl. 209). A third block, of unrecorded provenience, also depicts cattle raising (pl. 210) and is perhaps also to be restored in this mastaba.

Tomb Owner and Dependents

Titles of Nefer-mesdjer-Khufu:

| | |
|------------------------------|---|
| <i>smr-pr</i> | companion of the house |
| <i>hrj-sšts</i> | who is over the secrets |
| <i>jmj-r st hntjw-š pr-ꜥ</i> | assistant overseer of palace attendants |
| <i>jmj-r šwj pr-ꜥ</i> | overseer of the two šš of the palace |
| <i>ꜥ-nswt</i> | attached to the royal documents |
| <i>jmj-r ʒhꜥw</i> | overseer of the fighters |
| <i>wꜥb-nswt</i> | royal wab-priest |
| <i>hꜥm-ntr [Hwfw?]</i> | prophet [of Khufu?] |

Family and attendants:

| | |
|---------------------------|--|
| <i>z3.fsmsw Nj-jr-Pth</i> | his eldest son, Iren-Ptah |
| <i>zst.fꜥnh.s</i> | his daughter, Ankhes |
| <i>...jt</i> | ...it (probably another daughter) |
| <i>hꜥm-kꜥ dt Mrj-Hwfw</i> | ka-priest of the endowment, Mery-Khufu (probably also a son) |

Conservation (Pamela Hatchfield)

This tomb has a locked door and is completely covered, making it inaccessible to the public. Differential heating and cooling still occurs, as during certain times of the day the sun beats directly upon the wall facing the door. In the forecourt, the upper portions of the exterior east wall have been rebuilt with modern limestone blocks, poured concrete, and modern mortar. The original stones in this wall appear to have some very coarse original mortar still in place. Much of this mortar has been lost, and most of what is still in place is poorly attached to the limestone substrate. The exterior surfaces of the lime-

stone blocks have a hard, dense, yellowish weathering crust. The two pillars in the courtyard, which originally carried the architrave fallen to the east of them, exhibit an advanced stage of weathering, with severe spalling and numerous delaminations of surface layers of stone and large areas of loss. The limestone is coarse and nummulitic in character.

The graffiti inside the tomb date to the 1970s. At that time, all elements appear to have been more or less intact since Reisner's photographs, with the exception of one block at the south end of the west wall. This block was probably undecorated, and seems to have been lost at the time of the reconstruction of the tomb.

At the time of excavation, the east wall was decorated with scenes of harvesting and winnowing cut in plaster, perhaps 50% of the original decoration on this wall. Two registers, about 80% of the then-surviving decoration, have since been completely lost; only traces of the foot of the deceased and the leg of another figure remain. Similarly, approximately 50% of the south wall decoration existed at the time of excavation. Today, 5% or less remains.

The west wall was carved in raised relief in the limestone and surfaced with plaster, which was then also shaped. The figures at the base of the central false door and the texts on its panels are almost entirely lost; only fragments of the southern figure remain. To the south of the false door, by contrast, the decoration has survived well, with the exception of the lost block mentioned above.

A particle of what appears to be Egyptian blue is present between register lines at the north end of the west wall. This wall, and the adjacent south wall were coated previously with an unidentified resin, either to consolidate the fragile surface or to enhance the colors of the decoration. Brush hairs are attached to the surface by this coating. This attempt at consolidation has resulted in a dark, saturated, yellowed surface that attracts dirt and dust. The consolidated skin of plaster does not appear to be well-attached to the stone itself, and sounds hollow when tapped with a fingernail. Access to the gaps between plaster and stone is limited. Modern mortar is present around numerous sections of plaster and in joints between stones.

The north wall was carved in raised relief and then covered with a thin coating of plaster. It appears to be in roughly the same condition as it was in Reisner's photographs, except for deeply scarred areas of the stone that previously held large coarse plaster fills. Other losses to plaster occurred previous to excavation.

Conservation Treatment. The stones were dusted with a soft brush. The consolidated stones were cleaned with 1,1,1, trichloroethylene and xylene to remove adhered dust and dirt for photography. Fragile areas were consolidated with acryloid B48N 5% in 1,1,1, trichloroethylene. Gaps were injected with the same resin mixed with 20% methyl methacrylate with or without glass microballons.

¹⁴⁴ *Wb.* 5, p. 421.1. This text is not uncommon in such scenes, but it is often miscopied.