

- (11) G 2150: Kanofer: east wall, subsidiary to table scene (table of mixed food) and picture list on south wall; on east wall on right, late compartment list and on left and under compartment list, three registers of estates; sub-register under whole scene, two slaughter scenes.
- (12) G 2100-I ann.: 'Prince' Mer-ib: west wall south of south niche; subsidiary to south niche, one register of men bringing food, and last register shows two men cutting up a bull.
- (13) G 2100-I ann.: 'Prince' Mer-ib: north wall, under an offering scene with picture list and four scribes, is a sub-register showing four men bringing the funerary meal, proceeding in to left from a slaughter scene, two men cutting up a bull.
- (14) G 2100-I ann.: 'Prince' Mer-ib: east wall, presentation scene with two chief scenes (double scene); in reg. 5, in middle two men cutting up a bull, at each end two men (scribe and man with haunch of beef), facing to left on left and facing to right on right.
- (15) G 5150: 'Prince' Seshat-hetep: south wall, sub-register under table scene; on right facing to right two men bearing haunch of beef and heart-shaped jar, with two slaughter scenes (each of two men cutting up a bull).
- (16) G 5150: 'Prince' Seshat-hetep: east wall, presentation scene, reg. 4+, man with haunch and heart-shaped jar walking to right from two slaughter scenes (each of two men cutting up a bull).
- (17) G 2041: Sennuwka = Keku: west wall between two niches; to right subsidiary to table scene; reg. 1, man kneeling holding out bread and beer, with three men (one sharpening a knife) cutting up a bull; reg. 2, man holding out a haunch of beef, and two men cutting up a bull. Over the scene is a late compartment list.
- (18) G 2155: Kaninesuwt: east wall; above two registers of fifteen estates each facing to left; reg. 3, men leading animals to left with two slaughter scenes at south end; reg. 4, men bearing in the funerary meal to right; the fourth register is subsidiary to the table scene on the south wall, and perhaps the slaughter scenes in the third register are also subsidiary to the table scene.
- (19) G 4920: Thenty: north wall, under table scene, two sub-registers: reg. 1, men bringing funerary meal, to left; reg. 2, five figures engaged in cutting up two bulls.
- (20) LG 20: Per-sen: west wall between two niches; a mixed or abbreviated presentation scene; six narrow registers of figures facing chief figures; regs. 1 and 2, women, probably daughters; reg. 3, two standing men, one with censer and the other with haunch of beef; reg. 4, two men cutting up a bull; reg. 5, men bringing a bull; reg. 6, two men bringing an oryx.
- (21) G 5470 = LG 32: Rawer: west wall north of niche; offering scene; large figure with two registers of funerary priests (eight men) bringing in the funerary meal; a sub-register contains three slaughter scenes (each of two men cutting up a bull).
- (22) G 5470 = LG 32: Rawer: south wall; offering scene with chief figure seated in kiosk facing out to left with picture list a register of offering-bearers; a sub-register on the left, two groups of men cutting up two bulls with a man with haunch of beef; on the right, a group of singers and musicians.

The slaughter scene occurs in the early rock-cut chapels as part of both the large composite presentation scenes and the equally expanded offering scenes. In the funeral scene of Debehen the slaughter is labelled as being carried out at the burial. In the late chapels of Dyns. V and VI the slaughter scene is of common occurrence and appears in all types of composite scenes, and in particular the offering scene.

(f) *Scenes of dancers, singers, and musicians.*

There are two subordinate scenes, one of dancing girls with others clapping and singing, and the

other of male musicians singing and playing the harp and the flute. Sometimes the two scenes are associated and sometimes combined. These scenes become a frequent element of the great offering scenes (including the great pavilion scene) of the early rock-cut chapels and continue to occur in the later chapels of Dyns. V and VI. No scene of dancers and musicians occurs in the cruciform chapels. A few cases can be found in the L-shaped chapels. One of them (G 7060) is perhaps of the reign of Mycerinus, and the others of Dyn. V. The examples are as follows:

- (1) G 7060: Prince Neferma'at: south wall; offering scene with picture list of offerings, partially destroyed; owner seated facing to left; under the chair lies a pet dog, named *cbw*; sub-register which crossed the whole wall, but has only the right end preserved, showing two women standing clapping hands.
- (2) G 5080: Seshem-nofer: south wall, small *sh* scene; owner in arm-chair; facing to right, four men bringing food offerings; son holds out a blue lotus with table behind him on which stand ewer and basin, and on right a man in respectful attitude; below this three sons squatting; sub-register showing from left to right, (a) three ladies clapping their hands and singing, (b) three ladies dancing, (c) harpist, (d) man singing.
- (3) G 5210: Khemten: east wall; in a presentation (*htmt*); only lowest register preserved; on the right two pairs of men each taking linen out of boxes and watched by an overseer (?); to the left of this, group of three squatting musicians (singer, harpist, flute-players); then men bringing animals to right.
- (4) G 5240 = LG 37: Ka-seza, son of Kanofer of G 2150: north wall; offering scene with picture list of offerings; Ka-seza seated in arm-chair facing to right; under the picture list, man holding up lotus flower to Ka-seza, man with uplifted clasped hands, then a harper, singer, flute-players; in a sub-register from left to right, (a) three women clapping hands and singing, (b) six dancing girls facing left.
- (5) G 5470 = LG 32: south wall; small *sh* scene; picture list; seven offering-bearers facing right; sub-register with slaughter scene on left and musicians on right (singer, flute-player, singer, harpist).

f. Decoration of the *Ka*-door

The parts of the traditional *ka*-door as explained elsewhere consist of:

- (a) The architrave, (b) the tablet, and its flanges, (c) the cross-bar, (d) the drum over the inner niche, (e) the back of the inner niche, (f) the side faces of the inner niche, (g) the two back panels of the outer niche, (h) the two side faces of the outer niche, and in some cases (i) the spaces of the west wall subsidiary to the offering-niche.

It is to be remembered that the one-niched chapel has the *ka*-door at one end of the west wall, and in three cases in the middle of the west wall (Neferma'at, Sneferuw-khaf, and Rawer). In the tombs of Neferma'at and Sneferuw-khaf the *ka*-door is the middle panel of an elaborate palace-façade, not of the traditional form referred to above. In the two-niched chapels both niches are of the traditional form, but are usually more shallow than the niches in the one-niched chapel, and in one or two late examples have only one architrave, extending over both niches. The development of the traditional *ka*-door into what I call 'the false *ka*-door stela' will be taken up in a later section.

(1) *The Architrave over the Offering-niche*

The architrave over the *ka*-door bears either titles and name, or an offering formula, usually with a figure of the deceased on the left-hand side. The list is as follows:

(a) Architraves with titles and name:

- (1) Rahotep, Medum 6: cruciform chapel; architrave over very deep offering-niche; titles and name in horizontal lines.
- (2) Nofret, Medum 6: as Rahotep, with his titles and name.
- (3) Methen: cruciform chapel; over deep offering-niche; titles and name in one horizontal line, probably continuing biographical inscription in vertical lines on wall above.
- (4) Neferma'at, G 7060: over *ka*-door of palace-façade form; in horizontal lines, genealogy, titles, and name; on left, man seated facing right, with staff in left hand and right half extended.
- (5) Sneferuw-khaf, G 7070: over *ka*-door of palace-façade form; three horizontal lines, genealogy, titles, and names; on the left seated figure facing right with staff in hand.
- (6) Per-sen, LG 20: over south niche; one horizontal line with titles and name; northern architrave uninscribed.
- (7) Thenty, G 4920: over north niche; horizontal lines with titles and name; niche-stone.
- (8) Khafra-ankh, G 7948, LG 75: niche-stone over subsidiary niche of southern pair; horizontal line with titles and name; offering formula on architrave of main niche.

(b) Architraves with offering formula:

- (9) G 7540: fragments found in debris; vertical lines; middle part of offering formula.
- (10) G 7350: four fitting fragments from debris; first half of offering formula, *Di Inpw htp*, written in vertical lines.
- (11) Min-dedef, G 7760: over single niche; horizontal lines with [*di nswt htp*] [*Inpw htp*] formula; on the left, seated figure facing right with staff and handkerchief.
- (12) Seshem-nofer, G 4940: two architraves, one over the south niche and one over the north; horizontal lines; offering formula partially obliterated on each.
- (13) Kanofer, G 2150: over south niche; horizontal lines, [*di nswt htp*], *di Inpw htp*, &c.
- (14) Seshem-nofer, G 5080: over south niche; horizontal lines, *di nswt htp*, *di Inpw htp*, &c., including the *hp-f* phrase; over north *ka*-door a similar architrave omitting the *hp-f* phrase.
- (15) Mer-ib, G 2100-I ann.: two architraves, one over north and one over south niche; horizontal lines, *di nswt htp*, *rdi Inpw htp*, &c., omitting *pri hrw*.
- (16) Seshat-hetep, G 5150: two architraves, one over each *ka*-door; horizontal inscription with titles and name continued from offering formula on wall above.
- (17) Nesuwt-nofer, G 4970: two architraves, one over each niche; inscription in vertical lines, *di nswt htp*, *di Inpw htp*, &c., but omitting the *pri hrw* phrase.
- (18) Kaninesuwt, G 2155: two architraves, one over each niche; over north niche horizontal lines, *di nswt htp Inpw*, &c.; over south niche, *di nswt htp rdi Inpw* and omits the *pri hrw* phrase.
- (19) Ka-seja, G 5340: over south niche; horizontal lines, *di nswt Inpw htp*, &c.; northern architrave destroyed.
- (20) Zaty, LG 31: single architrave over both niches; horizontal line, *di nswt Inpw htp*, &c., including the *hp-f* phrase; on the left a nearly obliterated figure, standing facing right with staff in left hand.
- (21) Meresankh III, G 7530: room a, over *ka*-door; horizontal lines, *di nswt Inpw htp*, &c.
- (22) Meresankh III, G 7530: room b, over *ka*-door and statues; horizontal lines, *di nswt Inpw htp*, &c.

- (23) Khafra-ankh, G 7948, LG 75: over three main niches of the three pairs in the west wall; horizontal inscription, *dī nswt Inpw htp*, &c.; on one-niche stone of minor niche of middle pair in name of wife, *dī nswt htp*, &c.

The form of inscription on the architrave which gives titles and name alone occurs on only eight examples, of which five are at Giza. The form with offering formula is represented by fifteen examples all at Giza. Two of these actually bear titles and name only, but are continued from an offering formula on the wall above. The difference in the two forms marks no chronological difference in their use.

The addition of a seated or standing figure on the left of the inscription is known in four cases:

- Seated figure with staff in left hand and right half-extended: Nos. 4 (Neferma'at of Giza) and 5 (Sneferuw-khaf).
 Seated figure with staff and handkerchief: No. 11 (Min-dedef, offering formula).
 Standing figure, with staff and uncertain object: No. 20 (Zaty, offering formula).

The occurrence of these figures is not frequent enough to justify any conclusion as to their significance. A third difference is the use of vertical or horizontal lines in the writing of the inscription. The vertical lines are used in only three tombs, Nos. 9 (G 7540), 10 (G 7350), and 17 (Nesuwat-nofer).

(2) *The Tablet of the Ka-door*

The tablet of the stone *ka*-door of traditional form bears the traditional table scene with various modifications, called the 'tablet scene'. At Giza this scene is presented first of all by the slab-stelae of the Cheops period. The feature which distinguishes the slab-stela and the contemporaneous tablets is the presence on the right-hand side of the old compartment list ('cupboard list') containing the linen list with or without granaries, utensils, and offerings. The group of early tablets (from Medum and Saqqarah) and the slab-stelae are obviously descended from the old primitive niche-stones of Dyn. III (see *Tomb Development*, pp. 294 ff.).

At Giza the development of the tablet is based on the form of the slab-stela, and the first phase of the development is the disappearance of the compartment list (linen list) from the right side of the tablet. Thereafter, the tablet scenes for a long time contained only the table scene, the ideographic list, and the short list of offerings. The later development mainly concerns the position of the owner seated at the table of bread, the inclusion of the wife with him on the same chair, the drawing of the loaves of bread, the representation of the lists of offerings, and their simplification.

(a) *Tablets with old compartment list at Giza.*

In succession to the slab-stela, the early stone mastabas at Giza present only twelve tablets owing to the destruction which has taken place. Seven of the tablets in the early mastabas are as follows:

- (1) G 4260 (Junker 2 N): no name, owner seated facing right in short wig, chin beard, and long robe; in usual attitude; under table, ointment, linen, bread, beer, two birds' heads; over table, short list; on right old compartment list, linen, stone vessels, furniture, and garments; five granaries.
 Cf. Rahotep and slab-stela, class II.
- (2) G 2110: Nofer: tablet in Barrocco collection in Rome—see Pl. 31; seated in short wig and short skirt; right hand extended and left on knee; under table, ideographic list; above table, short list, old compartment list, linen list, and two registers of granaries.
 Cf. slab-stela, class IV.
- (3) G 7510: north niche of Princess Hetep-heres: all but lowest part destroyed; remains on left

indicate the table scene; on the right, bottom of old compartment list shows two registers of three granaries each; between this and the table, remains of a second compartment list, stone vessels, and 1,000 signs.

Cf. slab-stela, class III.

- (4) G 7510: south niche: Prince Ankh-haf: only a fragment from left side preserved; probably like No. 3, above.
- (5) G 7650: north niche: Princess Merytyetes: seated at table in usual attitude, lappet wig and long robe; ideographic list under table; above and to right side of table, the short list; on right, old compartment list, linen list.
Cf. slab-stela, class II (modified).
- (6) G 2100-I ann.: 'Prince' Mer-ib: *LD.* II, Pl. 19: north niche; seated in traditional attitude; ideographic list under table; above table, short list; on right old compartment list, linen list, and at bottom one register of funerary equipment.
Cf. slab-stela, class II, as modified by Rahotep. The south table omits the old compartment list.
- (7) Found in the debris of the shaft B of G 2352: Sethuw: figure and chair in relief together with name and part of one title; the rest incised; mastaba not identified; man in traditional attitude, short wig, long robe with shoulder ties; high loaves of bread; under table ideographic list; on the right, old compartment list, linen list, and below eight granaries.
Cf. slab-stela, class IV.

Each of these tablets which is sufficiently preserved has been correlated with one of the classes of slab-stela. Thus, these tablets stand not merely in chronological succession to the slab-stelae, but also in a direct type relationship.

In some of the cruciform chapels of Medum and Saqqarah the old compartment list is represented on parts of the offering-niche other than the tablet. On the sides of the inner niche of Kha-bauw-sokar the old compartment list is shown under the standing figure of the owner. On the sides of the deep outer recess, in the chapels of Rahotep and Nofret, this list is represented apparently subsidiary to the tablet scene. Finally, in the cased niche of Kanofer of Dahshur an old compartment list is represented on the side. It seems in accordance with this early use of the list that an old compartment list appears on the east wall of the chapel of Seshem-nofer (G 4940). In this chapel the scene on the east wall appears to be complementary to a large seated figure of the owner with staff which stands on the south wall. On the adjoining end of the east wall stands a large linen list with the signs facing to right and beside it on the left a large offering list (as the 'short list') with offerings in horizontal lines. The east wall north of these lists bears four registers of a presentation scene. There is no other evidence at Giza of the representation of the old compartment list on the walls outside the tablets,¹ and it may be assumed that Seshem-nofer had the list copied for his tomb on the basis of old slab-stelae still visible in the necropolis.

The dates of the tablets with the old compartment list, I estimate as follows:

- (a) Reign of Cheops: tablet No. 1 (G 4260).
 (b) Reign of Chephren: Nos. 2, 3, 4, 5: G 2110, G 7510, G 7650.
 (c) Reign of Mycerinus or Shepseskaf: No. 6, Mer-ib.
 (d) Uncertain: No. 7, Sethuw; probably a copy (end of Dyn. IV or Dyn. V) of slab-stela.

¹ The linen list appears again on the west wall of the burial-chamber of Ka-m-anekh (Junker, *Vorbericht*, 1926, Pl. VI). It is accompanied by a modified compartment list, a list of tools and various kinds of ships, a drawing of carpenters at work, and large representations of granaries.

(b) Tablets with the short list in horizontal lines; without old compartment list.

Contemporaneous with mastabas which present tablet scenes with the old compartment list, a few mastabas have tablets in which the short list above the table is enlarged while the old compartment list is omitted. The short list is written in three or more horizontal lines which continue across the space formerly occupied by the compartment list. The examples are as follows:

- (1) G 4240: Prince Sneferuw-seneb: in traditional attitude; wig and long robe; under table on right only, ideographic list, linen, ointment, bread and wine; over table three horizontal lines of short list continued on right of table by six lines, all separated by horizontal lines in relief.
- (2) G 7140: Prince Khufuw-khaf I: traditional attitude, chin beard, full wig, and short skirt; under table on left, ideographic list, bread, beer, linen, and ointment; over table two horizontal lines of short list, continued down right side of table by three more horizontal lines, all separated by horizontal lines in relief; upper part of tablet and architrave missing.
- (3) G 4840: Princess Weneshet (Junker): seated at table of bread with right hand extended and left half extended; bread in tall old convention; under table, ideographic list on both sides, on right apparently continued by last line of short list; on right of table, three horizontal lines of short list.
- (4) G 5110: Prince Duwanera: traditional attitude, short wig, chin beard; under table ideographic list; over very long table, three horizontal lines of short list in frame and separated.

The first two tablets represent the slab-stela of class IV without the old compartment list, and both of these are not far in date from the end of the reign of Cheops. The other two are further modifications of the type in that the Weneshet tablet has the short list confined to the side of the table, while the Duwanera tablet (reign of Mycerinus) has the short list only above the table of bread, which is extraordinarily long.

(c) Tablets as above, with short list not separated by raised lines.

A number of tablets beginning in the reign of Chephren present a variation of the tablets just listed in that while the short list runs above and to the right of the table, the words are not separated by raised lines. The list of L-shaped chapels with tablets of this form is as follows:

- (1) G 7430: Prince Min-khaf: chapel type (3); nummulitic limestone, dated to the early part of reign of Chephren.
- (2) G 7550: 'Prince' Duwa-ne-hor: chapel type (3); nummulitic limestone; latter part of reign of Chephren.
- (3) G 7660: 'Prince' Ka-m-sekhem: as Duwa-ne-hor.
- (4) G 4710: Sethuw: chapel of type (3); mixed white and nummulitic limestone; family on flanges of tablet.
- (5) G 2100-I ann.: 'Prince' Mer-ib: south niche; chapel type (3); sized nummulitic limestone; grandson of Cheops.
- (6) G 2150: Kanofer: chapel of type (4); white limestone; later than Mycerinus.
- (7) G 2155: 'Prince' Kaninesuwt: chapel of type (4); white limestone.
- (8) G 5470: LG 32 (Junker): chapel type (4 b); nummulitic limestone; probably Dyn. V.

(d) Tablets with short list above table but not on right.

The next step was the omission of the continuation of the short list down the right side of the table. The result was to bring the right-hand side of the table against or close to the right-hand border of the

tablet. These tablets were, in general, much shorter in length. There are only a few examples in L-shaped chapels, and this type of tablet is more frequent in other later types of chapels:

- (1) G 5080: Seshem-nofer: chapel of type (4); white limestone; late Mycerinus or Shepseskaf.
- (2) LG 20: Per-sen: south niche; chapel type (4); white limestone.

The same type of tablet occurs in G 5210 (Khemten), 4650 (Princess Yabtyt), 4651 (Kay), 2362 (Ruwz), and 1018 (Theset).

(e) *The two-figure tablet.*

In a certain number of tablets a second figure is introduced, usually the wife, occasionally the mother, and in some late cases a second figure of the owner. In these tablets the presence of the second figure on the right prevents any extension of the short list on that side. The two-figure tablet begins with the primitive niche-stone, No. 14, and the tablet of the tomb of Nofret (wife of Rahotep of Medum). In these the man and wife are seated facing at separate tables. At Giza a similar scene occurs in the chapel of Zaty (No. 1 below), and in the later chapel of Kahify. The variation which shows man and wife seated on opposite sides of one table also occurs in the L-shaped chapels. A third variation shows man and wife seated side by side on one chair on left side of the table, but this variation does not occur before the middle of Dyn. V, and never in L-shaped chapels. The examples are as follows:

i. Man and wife at separate tables facing each other:

- (1) G 7810: Prince Zaty: chapel of type (3 a); nummulitic limestone; man in traditional attitude at table of bread; wife with both hands extended at table of food offerings; ideographic list and short list.

Another example occurs in the chapel of Kahify, in which the man and his mother are seated facing each other at a table of bread, but this is a late chapel.

ii. Man and wife seated opposite at the same table of bread:

- (1) G 5150: 'Prince' Seshat-hetep; chapel of type (4); nummulitic limestone; north and south tablets; man in traditional attitude, wife with both hands extended; ideographic list and short list.
- (2) G 4970: 'Prince' Nesuwt-nofer: chapel type (4); nummulitic limestone; north and south tablets; like Seshat-hetep.
- (3) G 2041: Sennuwka = Keki: chapel of type (4); white limestone; north and south tablets; like Seshat-hetep.
- (4) G 4920: Thenty: chapel of type (4); nummulitic limestone; south niche; like Seshat-hetep.
- (5) 4520: Khufuw-ankh: chapel of type (4) but with a great white limestone stela set in place of south niche; like Seshat-hetep, but short list is very full and on each flange are three men bringing offerings. This stela was presented to the owner by Weserkaf.

One other example occurs in a two-niched mastaba of Dyn. V, G 2184, Kanofer. Both figures are, however, in the traditional attitude and this tablet is not to be directly connected with the others listed here.

iii. Man and wife seated on one chair at a table of bread.

No example of the man and wife seated on one chair at a table of bread occurs in any of the tablets in the L-shaped chapels. Examples occur in chapels of later form, G 1151 (later than Neweserra), G 7521, and in a rock-cut tomb (Khafra-ankh).

iv. Two figures of the same man seated on opposite sides of the table.

Rarely the same man is shown twice in two figures seated opposite each other. The earliest example appears to be in the table of the north subsidiary niche of LG 20-21. In this Ka-iruw-Khufuw is seated on left in traditional attitude and on the right with both hands extended. Another case is in the tomb of Yeduw (G 7102), where Yeduw is shown in traditional attitude on the left, and on the right with left hand clenched on thigh and right extended. This tomb is dated to the reign of Pepy I of Dyn. VI.

To sum up, the different forms of the two-figure tablets appeared in the order of the list given above. But it is not possible to date a chapel by the form of the two-figure tablet.

(f) *The degeneration of the tablet scene.*

The first step in the further degeneration of the tablet scene was the omission of the short list of offerings which was originally placed above the table. The earliest example I have noted was in the rock-cut tomb of Queen Meresankh III, dated to the first year of Shepseskaf. The short list continued to appear in the tablets of the L-shaped chapels at least to the middle of Dyn. V, and the presence of the short list does not prove that a tablet is of Dyn. IV. The omission of the short list, however, is an indication, not a proof, that a tablet is of Dyn. V or VI.

The last element to be affected was the ideographic list under the table. In Dyns. V-VI the ideographic list is set in other parts of the field, replaced by other elements, or omitted, as follows:

- (a) Ideographic list under table.
- (b) Ideographic list above and below table.
- (c) Ideographic list above table (not below).
- (d) Ideographic list below and short picture list above table.
- (e) Ideographic list and ewer and basin under table.
- (f) Ewer and basin under table.
- (g) No ideographic list or short list.

I have arranged the above in the order of the degeneration of the offering lists attached to the table scene in approximate but not in strict chronological order. In Dyn. VI a few very narrow tablets occur from which the table itself is omitted.

- (h) Man seated without table.
- (i) Man standing without table.

Accompanying these changes in the offering lists, as shown by groups a-i, other variations occur, in the attitude of the figure, in the addition of a short picture list, the adding of one or more figures on the right of the table, and alterations in the table itself. These later accompaniments of the degeneration of the tablet scene will be taken up elsewhere in dealing with the decorated chapels of Dyns. V-VI.

(3) *The Cross-bar of the Ka-door*

The cross-bar of the *ka*-door bore titles and name as a usual rule from the earliest cased niches to the end of Dyn. V. The only alteration which took place in the inscription on the cross-bar was the introduction of an abbreviated offering formula. The cross-bar inscriptions found in the early tombs were those of (1) Kha-bauw-sokar, (2) Neferma'at of Medum (in the tomb of his wife), (3) Rahotep (one from his own tomb, and one from the tomb of Nofret), (4) Methen. All these bore titles and name only. At Giza the chapels of Dyn. IV with titles and name only on cross-bar were (5) Nofer, (6) Min-khaf, (7) Queen Merytyetes (on south titles of queen, and on north titles of princess), (8) Min-dedef (high cross-

bar with inscription in unseparated vertical lines), (9) Prince Zaty (G 7810), (10) Kanofer (south *ka*-door), (11) Seshem-nofer (G 5080) (on north and south *ka*-doors), (12) Mer-ib (on both *ka*-doors), (13) Seshat-hetep (on both *ka*-doors with his short name, Hety), (14) Nesuwt-nofer (on both *ka*-doors), (15) Kaninesuwt (on both *ka*-doors), (16) Thenty (south *ka*-door: north niche is of the dummy form without cross-bar or a tablet), (17) Rawer (on single *ka*-door), (18) Per-sen (LG 21: north subsidiary niche), (19) Zaty (LG 31: on south *ka*-door). The cross-bar inscription with titles and name occurs from the end of Dyn. III to the end of L-shaped chapels in Dyn. V. In the later chapels it also occurs down to the end of Dyn. VI.

The occurrence of an offering formula on the cross-bar is infrequent. The earliest example I have is on the cross-bar of Prince Hordedef, from the last years of Cheops. The formula in use is necessarily shortened to fit the space and varies from cross-bar to cross-bar. The examples are as follows:

- (1) Prince Hordedef, G 7220: single niche; *dī nšwt ḥtp Ḳnpw ḥtp krs im nb imšh ḥr ntr ʿ3*, titles and name.
- (2) Khufuw-khaf, G 7140: 'May the king give an offering, Anubis foremost of the beautiful land *prt ḥrw m ḥb nb*, king's son Khufuw-khaf.'
- (3) Ka-m-sekhem, G 7660: single *ka*-door; inscription partly obliterated; . . . *ḥnty . . . ḥb nb s3 nšwt*, Ka-m-sekhem; probably like the preceding.
- (4) Iy-nefer (?), G 7820: single niche; partly obliterated; . . . *ḥnty šḥ ntr prt ḥrw n fr nb r [tp?] ibd*, . . . *nt m w3g . . .* (probably titles and name).
- (5) Sethuw, G 4710: single niche; *dī nšwt ḥtp Ḳnpw ḥnty šḥ ntr krs m smyt imntt nb imšh, ʿ3w nfr wrt prt ḥrw r nb ḥb [nb] . . ., šmr, ḥrp ʿḥ* Sethuw, in undivided vertical lines.
- (6) Seshem-nofer, G 4940: south *ka*-door; *dī nšwt Ḳnpw ḥtp ḥnty šḥ ntr . . . nb [imšh] ḥr ntr ʿ3 tpy ḥr nšwt Ššm-nfr*; written in undivided vertical lines.

Of the above six tombs, two are from the end of the reign of Cheops, three from the reign of Chephren, and one (No. 6) from the end of Dyn. IV. The formula on No. 1 is *dī nšwt ḥtp, Ḳnpw ḥtp*, and all the others appear to be the combined formula *dī nšwt ḥtp Ḳnpw*. The full formula appears only on No. 5.

(4) *Drum over the Inner Niche*

The drum over the inner niche of the *ka*-door represents the first roofing log of the c.b. doorway. No evidence was found of the inscribed wooden drum of Hesy-ra and similar tombs. The stone drums, with limited space, bear usually short titles and name, or more rarely name only. In the majority of *ka*-doors of Dyns. V and VI, in which the drum was almost rudimentary, the drum was uninscribed. The list of inscribed drums follows:

- (1) Kha-bauw-sokar: large drum, with titles and name.
- (2) Neferma'at, Medum 16: short title and name.
- (3) Atet, Medum 16: name of Neferma'at; on drum under architrave of whole niche is written the name of Atet, also without titles.
- (4) Rahotep, Medum 6: name only.
- (5) Methen: short titles and name.

At Giza:

- (6) Hordedef, G 7220: large drum; titles and name.
- (7) Khufuw-khaf, G 7140: 'King's son K.'

- (8) Min-khaf, G 7430: *rpct Min-khaf*.
 (9) Min-dedef, G 7760: *ss nswt n ht f Min-dedef*.
 (10) Prince Zaty, G 7810: *ss nswt Zaty*.
 (11) Sethuw, G 4710: in vertical lines, *smr wcty, hrp ch, hry sstz n pr dwst, hry wdb ht cnh S.*; large drum.
 (12) Kanofer, G 2150: south *ka*-door, *smr Kanofer*.
 (13) Seshem-nofer, G 5080: both *ka*-doors, name only, of man.
 (14) Mer-ib, G 2100: on taller south *ka*-door, name only; on shorter and wider north *ka*-door, 'Sealer of the Divine bark Mer-ib'.
 (15) Seshat-hetep, G 5150: on south *ka*-door, '*smr Seshat-hetep*'; on north *ka*-door, the same.
 (16) Nesuwt-nofer, G 4970: on north and south *ka*-doors, short titles and name.
 (17) Kaninesuwt, G 2155: on south door, '*sm hrp šndyt*, priest of Horus Kaninesuwt'; on north *ka*-door, name only.
 (18) Thenty, G 4920: south *ka*-door uninscribed; on drum of northern dummy niche, '*smr, hrp ch Thenty*'.
 (19) Rawer, LG 32, G 5470: on single *ka*-door, name only.
 (20) Ptah-sekem-ankh, G 7152: single *ka*-door, large drum; in two horizontal lines, '*hsty-ε, . . . Ptah-sekem-ankh*'.
 (21) Zaty, LG 31: on south *ka*-door, name only; north *ka*-door uninscribed.
 (22) Khafra-ankh, LG 75 and G 7948: three pairs of false doors; the major niches of the middle and northern pairs have the drum destroyed; the major and minor niches of the southern pair have the drums inscribed 'Khafra-ankh'; in the minor niche of the middle pair, the drum reads 'Herenka'; in the minor niche of the northern pair, the drum reads 'Ishepet'.

(5) *Ka-door, Back of Inner Niche, Middle Panel*

In the early tombs the back of the inner niche pictures a man seated at a table of bread, or a man seated with staff, or a man standing, all facing right. The scenes with man or woman seated at table of bread in the attitude of the tablet scene are on the back of the inner niche in the *ka*-doors of (1) Hesy-ra (panel No. 5), (2) Kha-bauw-sokar (with old compartment list below), (3) Hathor-nefer-hetep (woman with old compartment underneath), (4) Hordedef, (5) Sekhemka, G I S 8. In the tomb of (6) Iy-nefer, northern niche, Iy-nefer is seated with staff in left hand, right half extended. The back of the inner niche in Nos. 1-5 is unusually wide. The niches which have a standing figure are of the large square form of the early compound niche, (7) Hesy-ra (five panels, two with titles only, and three with titles and offering list), (8) Neferma'at, Medum (with hands hanging open), (9) Atet (Neferma'at, with hands hanging (?) and son underneath), (10) Iy-nefer (south niche), (11) Rahotep (attitude uncertain: titles and name and offering formula), (12) Nofret (Rahotep standing with staff and wand), (13) Methen, (14) F S 3078, (15) Peher-nefer, (16) Prince Khent-ka (?) (G 2130), titles and name, but figure not preserved, (17) Seshat-hetep (on both niches), (18) Nesuwt-nofer (on north niche with hands open). In the examples Nos. 7-18 the figure is standing with staff and wand unless otherwise described, and with titles and name above in vertical lines. All figures whether seated or standing face to right. The inner niches of Prince Ka-wab and his wife, the wife of Hordedef, Prince Ra-bauw-f and his wife, and Queen Meresankh II and her husband were very wide and probably had on the back wall a figure seated at table like the niche of Hordedef. The inner niches of Prince Khufuw-khaf and his wife were not quite so wide, and may have had a seated figure with staff or standing figure. At Giza after the reign

of Cheops only four tombs had niches wide enough to admit a figure, Sekhemka, G I S 8, with old-style inner niche, Khufuw-dedef, Seshat-hetep (both niches), and Nesuwt-nofer (both niches), but these are not all of Dyn. IV. The other niches of the later part of Dyn. IV, and those of Dyn. V, were as a rule too rudimentary to admit of representations, but two tombs at Giza had a wide inner niche containing a statue coming out from the grave (G 5032 and Yasen, G 2196). In the broad shallow false doors of Dyns. V and VI the middle panel representing the back of the inner niche was often inscribed with vertical lines, and a small standing figure.

Other decorations on the back of the inner niche are rare. In the tomb of Min-dedef, G 7760, the panel has a palace-façade doorway, continued on the back of the outer niche. The back panel of the two niches of Mer-ib was painted to imitate granite. A few c.b. mastabas had, painted on the back of the inner niche, a representation of wooden door-leaves; see F S 3070 and G 2184. The Saqqarah mastaba has palace-façade panelling, and the Giza mastaba has a painted palace-façade.

(6) *The Sides of the Inner Niches (Thickness)*

The decoration of the side faces of the inner niche is more varied and less frequent than that of the back of the inner niche. The representations show (1) man or woman standing, (2) men bringing the funerary meal, and (3) estates bearing offerings, (4) tall jar-stands with jars of ointment; as follows:

(a) With standing figure, facing out:

- (1) Kha-bauw-sokar: on each side, man standing with staff and wand, facing out; titles and name above; old compartment list below.
- (2) Hathor-nefer-hetep: on each side, woman standing with far hand on breast and near hand hanging open; above, titles and name; below, old compartment list.
- (3) Methen: on each side, man standing with staff and wand, facing out; titles and name above.
- (4) Peher-nefer: on each side, man standing with staff and wand, facing out; titles and name above.
- (5) Akhet-a'a: on each side, above, titles and name; I reconstruct with man standing with staff and wand facing out.

(b) Men bringing the funerary meal:

- (6) Iy-nefer: on south *ka*-door, on each side, four (?) men facing in; in vertical row, bringing the funerary meal; on north *ka*-door in the same position, estates (see below).
- (7) F S 3078: on each side, vertical row of men facing in, of which only one is visible on each side.
- (8) Prince Hordedef, G 7220: wide deep inner niche; on each side, procession of men facing in bearing utensils and materials of funerary meal; defaced scene.
- (9) Sekhem-ka, G I S 8: wide deep inner niche; on each side, a scene in four registers of men bringing animals, birds, and food-offerings; on north at left end of lowest line, a table of offerings, and a kneeling priest with jar in each hand; on the south on the right of the lowest line, again a table of offerings, followed by a slaughter scene; an elaboration of the table scene similar to that of Kanofer (south and east walls).

(c) Estates bearing offerings:

- (10) Iy-nefer: on north *ka*-door; on each side, vertical row of two, originally four, estates facing in bearing offerings; for southern *ka*-door see No. 6 above.

(d) With vertical row of tall bowl-stands:

- (11) Mer-ib, G 2100-I ann.: on each side of both niches, vertical row of tall stands bearing vessels, half diorite and half pottery.

The standing figure of the owner is always represented facing out, coming forth from the grave. The figures bearing offerings, the servants of the *ka* and the estates, all face in, bringing their offerings to the appointed place. In the square compound niches of the reign of Chephren the sides of the inner niche were not decorated, perhaps because they were not plainly visible from the front. After the time of Chephren the increasing shallowness of the *ka*-door made it impossible to find room for any decoration whatever on the sides of the inner niche.

(7) *The Ka-door: Back of the Outer Niche*

The back of the outer niche, or the recess in which the *ka*-door is placed, presents two panels, one on each side of the inner niche. These panels, like the inner niche, are parts of the *ka*-door itself and represent the embrasure in which the actual doorway opens. They were almost always decorated, (a) with family group facing in, (b) with owner facing in, (c) with servants of the *ka* bringing offerings for the funerary meal, and (d) with tall bowl-stands.

(a) Children or wife and children:

- (1) Neferma'at, Medum 16: on north, Atet standing, facing in with right hand on breast and left hanging open; on south, vertical row of four sons facing in.
- (2) Atet, Medum 16: back of outer niche much broken; on the north Atet standing facing in, and perhaps one or two children below; on the south, three sons in vertical row facing in; with Neferma'at and son on back of inner niche; the figures form a complete family group.
- (3) Rahotep, Medum 6: on each side of outer niche; on each side, vertical row of three children; on north, two sons and a daughter; on south, a son and two daughters.
- (4) Nofret, Medum 6: on back of outer niche; three children on each side in vertical row facing in.
- (5) Sethuw, G 4710: on south, S. standing with staff and wand facing in; on north, wife and son standing facing in.
- (6) Iy-nefer (?), G 7810: single niche in L-shaped chapel; south obliterated, presumably I. standing with staff and wand; on north, his wife, Princess Nefert-kauw, standing facing in (head only visible).
- (7) Seshat-hetep, G 5150: two niches; decorated on both; on south side, S. standing with staff and wand facing in, and on north, his wife standing facing in.
- (8) Nesuwt-nofer, G 4970: two niches; decorated on both niches; on south side, N. standing leaning on staff facing in; and on the north, his wife standing with the right hand on breast, and the left hanging, facing in.

(b) Man or woman standing facing in, man with staff and wand:

- (9) Iy-nefer: on both north and south niches; on each side.
- (10) Methen: single niche; on each side.
- (11) Akhet-hetep: single niche; the decoration is inadequate, but I reconstruct as other cruciform chapels of this type.
- (12) F S 3078: single niche; on each side.