

**EXCAVATIONS AT GÎZA, SEASON 1936-37-38, Vol. IX**

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**MINISTRY OF CULTURE AND NATIONAL ORIENTATION**

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**ANTIQUITIES DEPARTMENT OF EGYPT**

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***THE MASTABAS OF THE  
EIGHTH SEASON AND  
THEIR DESCRIPTION***

**BY**

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**with the Collaboration of**

**SHAFIK FARID**

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## PREFACE

The subject of the present volume is a series of rock-cut tombs lying to the north of the Sphinx, and occupying the northern cliff face bounding the rocky amphitheatre in which that great monument of the Old Kingdom lies. With them are published some of the small monuments found in the same vicinity. I had intended to publish all these in the same volume as my work on the Sphinx itself<sup>(1)</sup>, but as the material of those seasons was so vast, to have included everything would have resulted in a book too bulky to handle!

The early part of the season of 1938 saw the field of work removed to the immediate south of the Valley Temple of *Khafra'* and to its west. Here there was a great mound of sand, partly composed of the dump of earlier excavations of Mariette and others in the aforementioned Valley Temple. On investigating this, we found that it covered the very denuded remains of a large temple, which, from ancient documents, and particularly the information given on the so-called "Inventory Stela" found by Mariette in the neighbouring Temple of *Isis*<sup>(2)</sup> I feel should be identified as the temple of *Osiris*, Lord of Rostaw.

At the same time, a group of our men were clearing some of the tombs lying to the west and south of the Valley Temple of *Khafra'*, where some interesting monuments came to light.

In the work of the clearance of the tombs in the northern side of the Sphinx amphitheatre, I was assisted by Dr. Abdel-Mohsen Bakir, but in the beginning of the season of 1938 my assistant was Shafik Farid. All the digging was under the supervision of my old Keis, the late Saddik Silaik, and the photography was, as usual, left to the late Ahmed Daktor, a trained Kufti who had been with me for several seasons.

I take this opportunity to thank the Director of the Government Press and his staff, especially William Abdel-Sayed, Abbass Hassan and Ahmed Ahmed Mohamed, for their co-operation and care in the printing of this book, and to Hassan Munib and my pupil, Mrs. Dorothy Eady, for reading the proofs, the latter having helped me in compiling the index.

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(1) See SELIM HASSAN, "*The Great Sphinx and its Secrets*", Cairo, 1953.

(2) SELIM HASSAN, *Ibid.*, p. 113.

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EXCAVATIONS AT GÎZA, 1936–1937

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CHAPTER I

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# **EXCAVATIONS AT GÎZA, 1936-37-38**

## **PRELIMINARY REPORT**

### **SITE OF THE WORK**

For the seven seasons, 1928-1936, we carried on our excavations at Giza site under the auspices of the Cairo University, confining our efforts to the site south of the Causeway of *Khephren*, and his Pyramid, which site was allotted to the University, as already mentioned in the introduction to the opening season's report.

In the season, 1936-1937, the work was transferred to the Antiquities Department, which opened for us a wider field of activity, enabling us to commence work on the much-coveted area around the Sphinx, which was exclusively reserved for the Service.

### **THE NATURE OF THE SITE**

The area around the Sphinx was wholly encumbered with the accumulation of sand throughout the ages, and our work to clear it in accordance with our method in the Giza Excavations was really a tremendous accomplishment. We can realize this difficulty if we refer to the narrative of a preceding scholar of modern times, *i.e.* Caviglia, who gave us a sympathetic description of the work, and the danger of the collapse of sand-dunes over his workmen. And with all this, his work was far from being perfect. He was then followed by the Department which adopted the idea of *Thothmes IV*, and built protective walls to stem back the encroaching sand. Recently we revealed the mud-brick walls of *Thothmes IV* and demolished the stone embankments built by the Service as these were of no further use.

This site was also occupied by habitations of a late period, built on the sand.

### **THE NATURE OF THE WORK**

We planned our scheme on quite new lines, and we decided to clear the whole depression of the plateau within which lies the Sphinx and the adjacent monuments. In some instances, we arranged our trucks in three superposed levels in order to bring the work to a rapid conclusion in a short space of time. It is noteworthy to mention that we employed our whole set of 1-cubic-metre trucks in transport, so that three groups of twelve trucks were put to work, thus realizing the removal of about 1,300 cubic metres of sand and debris every day.

### THE TWO STELÆ AND TEMPLE OF *Amenhotep II*

Our first hit of success brought us, early in October 1936, to clear the top part of the big Stela of *Amenhotep II*. It was a great surprise that this unique stela was located within a few paces from the place where the preceding work of the Service ended.

This stela was buried in an accumulation of mud and potsherds, which we quickly removed in eager anxiety to identify this unexpected find. It was found to bear the name and titles of *Amenhotep II*. The upper part of the stela is somewhat weather-worn. It depicts the king adoring *Hor-em-akhet*, in the form of a sphinx. It gives, below in twenty-seven lines, an account of the king's athletic accomplishments, and mentions at the end that *Amenhotep* visited the neighbourhood of the Pyramids of *Hor-em-akhet*, and that he set the stela up within a temple.

The full text is left to the season's report, but we may give here a short description of the temple.

We traced the foundation walls, and in the end we found that its location is oriented in a south-westerly direction in order to be directly facing the image of the Sphinx. As the foundation was laid upon an uneven surface, this was levelled by a bed of rubble, debris and mud. The whole temple was built of mud-brick, and cased from within with limestone slabs. Limestone portals and thresholds were fitted into the mud-brick building. The temple is composed of one large and one small hall, and six side-chambers. The back, smaller hall contains the big stela already referred to. By the side of it, a smaller one, bearing the name and titles of the same king, and showing traces of colour, was found erected near the inscribed pedestal of the statue of Queen *Tya*. This led us to think that the smaller stela was a memorial dedication from the queen to her husband in his temple.

### THE TABLET OF *Seti I*

In the outer hall, a memorial tablet with the name of *Seti I*, and showing him shooting wild animals, was brought to light. On its upper part it bears seven vertical lines, much worn out, and it has seven horizontal lines in its lower part. It gives a long list of the titles of the king, and it commemorates a pilgrimage by the king to "the place where the people pray".

It is very likely that this slab was extracted from the inner casing of the temple. It was placed in a small shrine by *Seti* on one of his visits to the site. This tablet was found erected on a rectangular limestone pedestal bearing the name of *Thothmes IV*. This endorses the theory of the extraction of the said tablet from the inner casing.

The six side-chambers occupy three sides of the temple. The south-western chamber contains some steps of brick, which apparently led to the top of the pylon.

## THE MAIN ENTRANCE

The main entrance to the temple bears the names of *Mer-en-Ptah* and *Seti*. It is not strange to find the names of these two kings thus inscribed, because it was customary at the time for the kings to pay visits to this site. If their names were inscribed in this manner, it was a matter of custom under these kings to take any monument at hand whereon to commemorate their activities.

It might be borne in mind that these kings were not scrupulous about recording their achievements on whatever monuments they came across.

## SURROUNDINGS OF THE TEMPLE

To the south-west of the temple we pulled down an ancient building of mud-brick, which was presumed to be a habitation of that period. It was demolished in accordance with our scheme to clear the whole site, a scheme which led to the discovery of the lower courses of the foundations of another mud-brick temple lying north of that of *Amenhotep*. It is most probable that it is more ancient, and it might have been built by *Thothmes I*.

To the west of the temple were revealed about forty-four jars, containing human ashes, which we left in position. They belong to the Græco-Roman Period.

## ROCK TOMBS

The general aspect of the site, after the season's work, brings us to the conclusion that the spot was occupied in two consecutive periods. This is proved by the two levels of the fourteen rock-tombs hewn in the surrounding ridge. The lower level in the course of time was filled up by the sand, which hid the earlier tombs. In later times a new row of tombs was hewn in the rock at an upper level. The majority of these tombs are uninscribed, and all of them have been thoroughly pillaged in ancient times. The inscribed tombs are three in number.

THE TOMB OF *K3 (j)-whm (w)*

The Tomb of *K3 (j)-whm (w)* is on a smaller scale, and bears on its doorway vertical inscriptions, giving the name and titles of the owner. He was commander of the army, etc.

THE TOMB OF *Ah-R'*

The Tomb of *Ah-R'* was in a very dilapidated condition, and we were able to identify the name of the owner by means of an inscribed drum, which we found in the debris outside the tomb, but which fits into the vacant space over the doorway. This tomb was usurped in a later period as is proved by the reliefs at the side of the doorway, in which are depicted *Amon* and the Sphinx.

THE TOMB OF *In-k3.f*

The Tomb of *In-k3.f* is fronted by a massive portico, the columns of which we found broken and thrown in the debris, but happily sufficiently complete in their parts to enable us to effect a restoration. The drum, the lintel, and the architrave are inscribed with the name and titles of the deceased, who was a priest of *Sahure*, etc. In the south-eastern corner of its ante-chamber a smashed libation basin is cut in the rock, the first of its kind that has come to light in our excavation.

## STELÆ

This season brought to light, in the site of the Temple, a great number of stelæ, the majority of which are complete and well-preserved. Three of these stelæ Nos. 1904, 1932, and 1933 were found in situ and set in the mud-brick wall facing the Sphinx, and the rest were recovered from the debris. These stelæ were closely connected with the cult of the Sphinx. They show several variations of the name of the Deity. But it is noticed that, notwithstanding this diversion in appellation, they point, on the whole, to one form of Deity, *Hor-em-akhet*. In his article on the Sphinx Stela, Erman states that *Hor-em-akhet* is the name given only to the Sphinx of Giza. This denomination simply means "*Horus in the Horizon*", which signifies the king after his death. While living, the king was called "*Horus in His Palace*"<sup>(1)</sup>.

When the Egyptians came in contact with their neighbours in Asia under the New Empire, a new denomination was attributed to the Sphinx, and this name appears, side by side, with the old name on the stelæ recently discovered. The Sphinx was thus called *Hw-Rw-Na*, as an equivalent to the old name of *Hor-em-akhet*.

*Hw-Rw-Na* has been recently traced in some inscriptions from Delos and Syria, and has been identified as a god of the dead in these countries, and consequently he was identified with *Osiris* of the Egyptians<sup>(2)</sup>.

The name *Hw-Rw-Na* on the stelæ is written. This element exists in the name of a Syrian city, "Bet Horoun", and is given to the depressed plateau of Bashan and Hauronen<sup>(3)</sup>. As these places are actually located in a depression, it may be concluded that this name does not mean only the deity, but it means also, from the etymological point of view, "that which is in the depression". This latter meaning fits well with the Sphinx of the Giza Necropolis, who lies deep in the depression. This also raises the question as to why the Giza Sphinx was cut in its depression in the plateau. An interpretation can be probably given that this position deliberately signifies the deified dead king coming out from the underworld. It is remarked that the original Temple of the Sphinx was partly walled by the

(1) SMITH, "*Erläuterungen zu den Aegyptischen Lesestücken*".

(2) American Journal of Semitic Languages: p. 7, "being identified with Syrian Heracles".

(3) *Ibid.*, pp. 6, 7.

mother rock up to the height of the Sphinx Court. These natural rock walls were completed by limestone blocks up to the roof of the temple, which is now lacking. Further to the east, within the temple, it was noticed that the rock reaches its extremity, and it is equally possible that the space in front of the Sphinx was open and that a kind of ramp was built to allow an easy approach to the Sphinx from the east. The so-called Sphinx Temple was thus built later (?).

Albright has pointed out in the *American Journal of Semitic Languages*, that the overhanging "a" in the name represented originally the accusative, and thus the radical name of our deity may be simply *Hwrwn*, which name was found on the statue of *Rameses II* discovered at Tanis by Montet. In the meantime, we found *Hw-Rw*, or *Hw-y-rw* simply combined with *Hor-em-akhet*. In some instances we found stelæ bearing the representation of the Falcon God with the name *Hwrw-Na*, *Hor-em-akhet*. The Falcon God is thus another form of the God *Hor-em-akhet*, i.e. the Sphinx. To avoid ambiguity, he was called *Hw-Rw-Na* to denote precisely that *Hor-em-akhet* proper is meant. Another example on the stelæ occurs bearing the representation of the Sphinx with a falcon's head. This endorses our hypothesis and precisely confirms that this transformation combining the two deities, in name and form, denotes one deity, i.e. *Hor-em-akhet*.

Anyhow, this God *Hw-Rw-Na* was considered as the God of the Dead, as his name was occurred in some of the formulæ on the stelæ, and he was consequently invoked.

It is noticed also that the figures of the Sphinx have in some examples the curved Osirian beard, whilst other figures carry the straight beard of the king. With the curved Osirian beard, mention is made only of *Hor-em-akhet*, or combined with *Hw-Rw-Na*. Two instances in our collection show straight beards with the said appellation. This may be accounted for by the confusion in distinguishing the two types, due to the assimilation of *Hor-em-akhet* to *Hor-Akhty* (cf. first example above mentioned).

In some cases the Sphinx has the Double Crown as a head-dress. The *Atef-Crown* also appears in other examples. Both specimens may mean that the two figures have the same attributes in general, and this adds a further indication that the Sphinx is another feature of the God of the Dead, *Osiris*. Furthermore, the offerings were mostly in the form of vegetables and lotus-flowers, probably indicating the connection of the God with fertility.

One of the stelæ bears clearly the name *Hwyrna* determined with a town and god sign, and we like to remark that near to the Giza Necropolis, a modern village exists bearing the name *Harumya* (see Gauthier's Dictionary).

And now we might question who were the people who gave this name to the Sphinx. Were they Egyptians or foreigners? The examination of the names on these stelæ has proved mostly to be those of foreigners, who resided in Egypt and embraced the Egyptian faith, and thus gave to the deity a touch of their native religion.

The name of God *Hurwn* has been lately observed by Montet, on a statue of *Rameses II*, which he discovered at Tanis in 1933-1934. It shows the god in the form of *Horus*, called *Hurwna* on the statue, and protecting the king's name. This proves at least that the Falcon God is identified with *Hurwn*, and that the worship of *Hurwn* was practised in the XIXth Dynasty.


Further, the contemporary Harris Magical Papyrus repeats the name of *Hurna* among the names of foreign deities.

Some other stelæ show different deities, *Rnwtt*, *Isis*, *Hathor*, *Ptah-Skr*, *Ptah-Hr-šd*, *Tm* who were evidently worshipped in the environment, and mostly have sanctuaries in the vicinity (<sup>1</sup>).

In the course of digging, we recovered several small figures of *Horus* and Sphinxes, of different materials, which fact may denote that these figures were dedicated as votive offerings to the god under both forms.

Some tablets bear a representation of a human ear, and are inscribed with the name of *Hor-em-akhet*. Some carry a multitude of ears, presumably to give the God ready means to hear the people's supplications. From among the debris we recovered a number of ears, made of limestone or faience, to serve the same purpose. These ear-tablets are usually to be found in the vicinity of any sanctuary, or temple and many theories have been put forward as to their use. It was thought that they were intended to gain the attention of the god to the prayers of the supplicant. In his book: "*Religious Life in Ancient Egypt*", Prof. F. Petrie states: "To gain the attention of the gods, there arose the strange custom of carving ears upon the tablet of prayers. Thus it was thought that the god would more readily hear the petition. In extreme examples there are dozens of ears on a single table".

But we regard these ears as actual substitutes for the ear of the God. Thus the devotee would make a pilgrimage to some sacred spot, dedicate an "ear-tablet" to the god of the sanctuary, and say his prayer or petition orally into the ear, which was then either set in the wall of the temple or buried in the sand surrounding it. The ear would thus retain the prayer of the devotee, and his petition would receive the due attention of the god.

The majority of the inscribed ears simply bear the following "  made by . . . ". At first glance, one might think that the inscription referred to the tablet itself, but it is not so, and no reference is made to the tablet at all. We, therefore, may assume that the prayer whispered into the ear was regarded as being safely retained therein, and that it was this prayer which was referred to in the inscription (cf. PETRIE, "*Memphis*", V, I).

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(<sup>1</sup>) cf. ERMAN, "*Sphinx Stela*", p. 5, and LOUKIANOFF, "*Le Dieu Set*".



As regards the tablets, bearing multiple ears, these may refer to an obscure god who was said to possess 74 ears and 74 eyes. They may be intended to receive separate petitions. Or, most probably, they were a "safety first" device based on the idea that if some of the ears should be wantonly or accidentally damaged, at least one might escape destruction and store up its prayer for the god's attention.

The presence of all these forms of commemorative stelæ, dedicated by the kings and the people, denote that the Egyptians tended in the late period to revive the old tradition of worshipping the ancient gods and the deified king. The Giza site was visited as a place of pilgrimage by the king and the people, as mentioned on the Stela of *Seti*, already referred to.

On some of the stelæ, a miniature figure of the pilgrim or of the king is represented between the forelegs of the Sphinx, denoting that the deity extends his protection over the figure. Where a kingly figure is represented in this pose, it is remarked that the titles of the functions of the Old Kingdom are inscribed. This is a further support to the theory that the new worship reverted to the old tradition, and preserved the ancient rites, either by mere copying or by revival of ancient rites. As this worship was practised in the eminent site of the Old Kingdom, the idea of copying outweighs.

This aspect of revival is also manifested on one stela, representing the Sphinx and the two Pyramids in perspective in the background, most likely a resurrection of the old faith.

#### OTHER FINDS

The finds of this season comprise a naos of a certain *Min-Nakht*. This naos is very badly ather-worn, and the inscription preserved mentions his name and titles which are very ordinary.

The rest of the inscription does not reveal anything to identify the name of the king in whose reign it was made.

Another find is a sandstone statue of a seated scribe, bearing a formula and the name of King *Nfr-ir-k3-R'*.

Further, we recovered some fragmentary stelæ, and pottery vessels, and a fine, slightly damaged statuette of limestone, apparently representing King *Amenhotep II* in his youth.

#### THE NEXT SITE

Early in March 1937, we made our next shift to the eastern site in front of the Valley and Sphinx Temples. Our work was equally toilsome, and we were faced with a further difficulty where to dump our sand. Eventually we extended our rails into the village, and tipped some of the sand into the various stagnant pools and hollows, and in so doing, served the double purpose of getting rid of our own rubbish and destroying the breeding grounds of the mosquitoes!

The modern houses on this spot were also expropriated and demolished for the purpose. Our efforts brought us to the discovery of a passage running north-south parallel to the temples, and passing under the two paved routes of the Valley Temple.

Infiltration water, which appeared at a little depth, hindered our work to reach the surface of the rock, as is our usual custom. This water has prevented us from wholly clearing the passage, notwithstanding the stimulant supplied by the discovery of the fragments of mutilated alabaster statues.

We hoped that our further work on the passage and the same site next season would lead us to its destination, or to the discovery of some important monument.

# THE ROCK-CUT TOMBS TO THE NORTH OF THE GREAT SPHINX

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## INTRODUCTION

The Great Sphinx of Giza lies in a rocky amphitheatre, a vast hollow which was once the quarry from whence stone was extracted for the building of the pyramids. This amphitheatre is bounded on the south by the rock-cut causeway of *Khafra'*, leading up to the Second Pyramid, on the west by a rock wall, and on the north by another high cliff, which in reality may be regarded as the southern edge of the great platform, on which stands the Eastern Cemetery of *Khufu*. The eastern end of the quarry opens onto the plain, where now stands the village of Nezlit-el-Semman (*see* General Plan).

In seasons 1936–1937, I undertook the excavation of the Great Sphinx, on behalf of the Egyptian Antiquities Department (<sup>1</sup>); part of this scheme involved the entire clearance of the whole Sphinx amphitheatre, and it was during this work that the series of rock-cut tombs, now to be described, came to light. As the publication of the findings actually connected with the Sphinx, attained sufficiently bulky dimensions, and as the tombs in question had but little actual relationship with the main subject—the Sphinx—I preferred to defer their publication to the present volume.

With one unimportant exception, the series of rock-cut tombs to the north and west of the Sphinx were all plundered in ancient times; but, nevertheless, they raise some interesting points. Firstly, when were they cut? From the fact that no tombs are to be found in the rock wall to the immediate south of the Sphinx, that is to say, in the base of the causeway, or immediately to the west of it, in the southern end of the western cliff, we are forced to conclude that the Sphinx was there first. In the publication of our excavations of that monument, I have shown that without any doubt the Sphinx was the creation of *Khafra'* (<sup>2</sup>), and as the tombs in question are of a style usual in the late IVth and early Vth Dynasties, this agrees with the above-mentioned findings.

But there is another question, with the possibility of one exception (that of Prince *Ah-R'*) not one of these tombs was ever completed. Why? It is not at all unusual to find here and there in a group of tombs, some that are unfinished, due probably to the unexpected death of their owner; but to my knowledge it is unique to find a whole group of burials, all unfinished. If these tombs were all of a type antedating the Sphinx, the problem would be solved. In that case, we should surmise that when the Sphinx was completed, the whole

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(<sup>1</sup>) SELIM HASSAN, "*Excavations at Giza, 1936-1937*", Vol. VIII, "*The Great Sphinx and its Secrets*".

(<sup>2</sup>) *Ibid.*, pp. 161-162.

amphitheatre was taken over as a sacred enclosure, and that the tomb-owners were ordered to abandon their proposed burials there and go elsewhere. But the tombs do not antedate the Sphinx, and so the problem remains unsolved.

The unfinished rock-cut tombs must have been gradually buried by the drifting sand during the First Intermediate Period, but during the Middle Kingdom, when there was apparently a revival of the cult of the Sphinx, more tombs were cut in the northern cliff face, but at a higher level. Apparently the excavators of these later burials were unaware of the earlier tombs lying below them, as in some cases they cut the upper chambers so close to the lower ones, that the rock wall separating them is only a few centimetres thick in some places, and has broken through into the lower chapels. These tombs in the upper level are all uninscribed, but outside one of them, we found a limestone offering-table still in situ <sup>(1)</sup> (Pl. I).

With the great revival of the Sphinx cult during the XVIIIth Dynasty, it appears that most of the amphitheatre was cleared of the drift sand; this was almost certainly done by the command of *Thothmes IV*, as recorded by him on the Granite Stela standing against the breast of the Sphinx <sup>(2)</sup>. During the course of this clearance, the lower Old Kingdom tombs were brought again to light, and some of them may have been re-employed for burial. But some were certainly used as cult-chapels for the Sphinx, and repositories for votive stelæ.

It is noteworthy that our excavations of these tombs did not, with a very few exceptions, reveal any objects which could be definitely dated to the Old Kingdom <sup>(3)</sup>, but produced many votive stelæ, statuary and other objects, which were definitely from the New Kingdom and later periods.

<sup>(1)</sup> *Ibid.*, p. 59, Fig. 50.


<sup>(2)</sup> *Ibid.*, p. 91, *f*.

<sup>(3)</sup> The exceptions were: (a) The lower part of a fine limestone statuette of a seated man (*ibid.*, p. 59, Fig. 49). (b) The upper part of a black granite statuette of a woman (*ibid.*, p. 58, Fig. 47 B). (c) A fine granite statuette of a seated man; it was found broken in half, but can easily be repaired, as no part is lacking. This was actually found near to the Sphinx itself, but there is little doubt that it originally came from one of the tombs (*ibid.*, p. 63, Fig. 55).





(3)  "The Honoured One".

(4)  ". . . his Lord, *K3(j)-whm(w)*".

#### THE COURT

The entrance gives access to a small court. It is rectangular in shape, and the southern and eastern walls are cut in the rock, but are supplemented with some limestone masonry in their upper parts. The northern and western walls are built of limestone masonry, the inequalities of their surface having been levelled with a coating of plaster; much of this coating has disappeared.

In the southern corner of the western wall is a small false-door and to the north of it are traces of a plaster statuette, executed in high relief. It represents a man in a standing attitude.

In the centre of the northern wall is the entrance to a small room, measuring 1·20 × 0·90 metres. It is roughly cut in the rock and is unfinished.

In the western wall of the room is a small, uninscribed false-door, fitted into a wall of masonry. It appears to have belonged to a later intrusive burial.

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# THE ROCK-CUT TOMB OF AH-R'

## TITLES

1.  ' *njsw.t nj ht.f sms.w* "King's Eldest Son of His Body".

## SITUATION

The rock-cut tomb of Prince *Ah-R'* is situated immediately to the east of the un-inscribed tomb No. 3 (see General Plan).

## DESCRIPTION

It is ascribed to its owner *Ah-R'*, on account of an inscribed, partly mutilated drum bearing his name and titles and found fallen in the debris just in front of the tomb <sup>(1)</sup>. The inscription reads: "(The King's) Eldest Son of his Body, his Beloved, *Ah-R'*" (Fig. 4, Pl. V A).

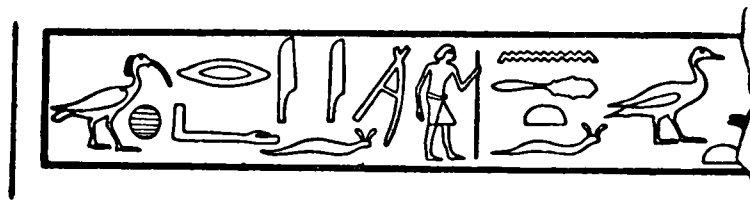


FIG. 4

The tomb is of a simple plan and consists of a recessed porch, a doorway so thick that it forms a short, narrow passage, and a small, rectangular ante-chamber, behind which lies the chapel.

## THE ENTRANCE

The entrance to the tomb of Prince *Ah-R'* consists of a porch recessed in the cliff face, in the midst of which is cut the doorway, which measures 1.13 metres wide; it originally had an inset lintel, but this has totally disappeared.

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<sup>(1)</sup> SELIM HASSAN. "Excavations at Giza, 1936-1937", p. 36.

## THE SCENES

We cannot say if the northern wall of the porch, which forms the actual façade of the tomb, was originally inscribed or not, but certainly during the New Kingdom, the walls were smoothed and sculptured with the representation of a man kneeling in adoration before the Sphinx (Fig. 5, Pl. V B). Between the man, whose name has perished,

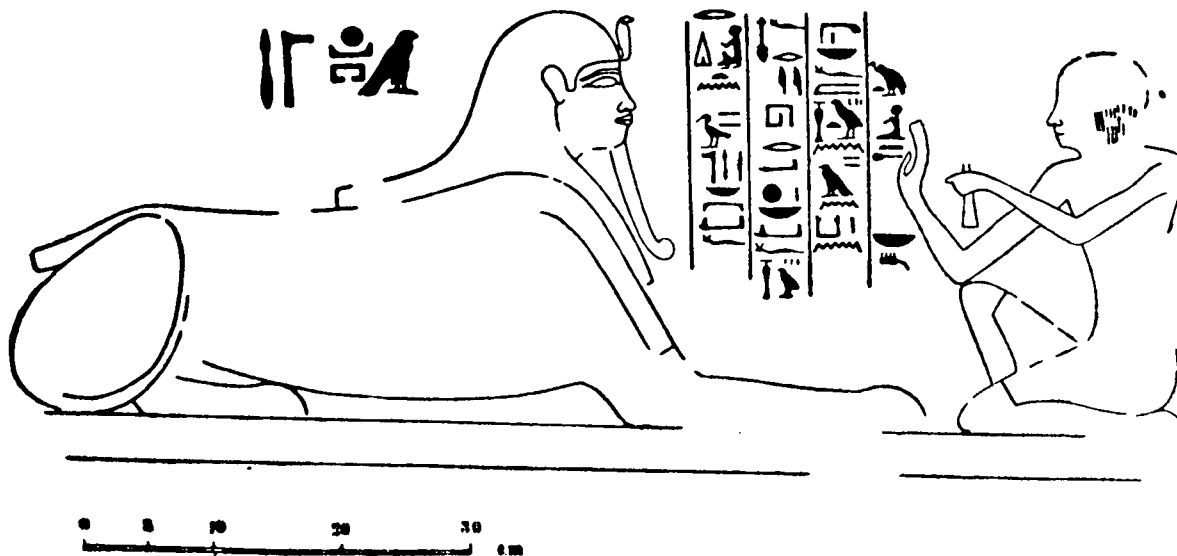


FIG. 5

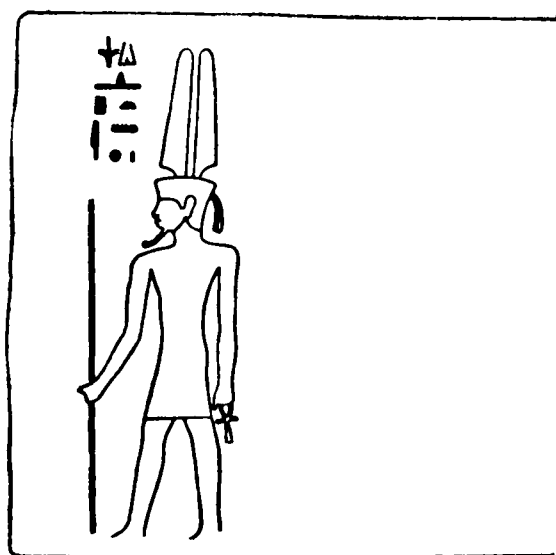


FIG. 6

and the object of his adoration, are four vertical rows of hieroglyphs, reading: "Adoration to [*Hr-*] *shy*, the Great God, the Lord of Heaven; that he may give favour before his Lord; in praise of *Hr-shy*, for the *Ka* of . . . *Mut*, the Justified".

This scene occurs on the western side of the doorway, and on the eastern side of the door is a representation of a figure of the God *Amon-R'*, in front of which a vertical inscription reads: "An offering which the King gives, and *Amon-R'* (Fig. 6) (1).

On the left-hand thickness of the doorway are two more representations of *Amon-R'*, but they are in a very bad state of preservation.

(1) *Ibid.*, p. 57.

## THE ANTE-CHAMBER


The main entrance gives access to a small ante-chamber, measuring 2·70 × 4·30 metres. In the western wall is a recess, measuring 1·27 metres wide and 0·78 metre deep; this was clearly intended to receive a false-door.

Before this recess is a depression in the floor, 0·56 metre wide and 1·80 metres long. It was perhaps designed for an oblong offering-stone.

In the north-eastern corner of the floor of the ante-chamber is the opening of Shaft No. 1664. In the eastern wall is a deep, diagonal cleft, running north-south; this is caused by a natural fault in the rock, and was originally remedied by filling it with mortar, some of which still remains.

## THE CHAPEL

A doorway, measuring 1·12 metres wide, is cut in the centre of the northern wall of the ante-chamber and gives access to an oblong chapel, measuring 7·50 × 3·20 metres.

In the western wall is a large niche, 2·05 metres wide and 0·50 metre deep. This niche contains two false-doors, which appear to be unfinished, although the southern one bears traces of a horizontal inscription on its lower lintel; all that remains is:  and is probably part of the name of the owner, *Aḥ-R'*.

In the northern end of the western wall is another recess, measuring 1·80 metres wide and 0·50 metre deep; it has no traces of any false-doors.


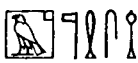




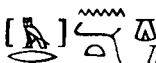



In the northern wall is cut a bank, running the width of the chapel; it measures about 1 metre high and about 0·45 metre wide. Behind this bank, the wall is well finished, whereas, in the rest of the tomb, the marks of the mason's chisels can still be plainly seen.

In the south-western side of the floor is the opening of Shaft No. 1663, and immediately to its north is Shaft No. 1662.

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# THE ROCK-CUT TOMB OF IN-K3.F

## TITLES

1.  *hm-ntr Ht-hr* "Priest of *Hathor*".
2.  *shd hm.w-ntr Ht-hr* "Inspector of the Priests of *Hathor*".
3.  *imj-r pr-'s* "Overseer of the Great House".
4.  *hm-ntr Sshwr'* "Priest of *Sshura'*".
5.  *w'b [njsw.t]* "[King's] Purificator".
6.  *shd w'b.w njsw.t* "Inspector of the King's Purificators".
7.  *imj-r ns.wt* "Overseer of the Thrones".
8.  *imj-r nst.j* "Overseer of the Two Thrones".
9.  *imj-r ns.wt pr-'s* "Overseer of the Thrones of the Great House".
10.  *imj-r sn' isj-r3 njsw.t pr-'s* "Overseer of the Storehouse of the King's Breakfast of the Great House".

## SITUATION

The rock-cut tomb of *In-k3.f* is situated in the cliff bordering the northern side of the Sphinx depression; it lies immediately to the north of the mud-brick temple of *Amenhotep II* (see General Plan).

## DESCRIPTION

This tomb is cut in the natural rock, but the façade is supplemented here and there, where necessary, by some blocks of local limestone masonry.

The façade of the tomb is adorned by a portico of limestone, upheld by two columns (Fig. 7, Pl. VI). These columns are round in section, but have the outer surface slightly flattened and on this surface is inscribed a vertical row of incised hieroglyphs giving the titles and name of the deceased. These columns were found overthrown in the sand and debris in front of the tomb, and one of them was broken into three pieces. However, no piece was missing, and we were able to repair it and to re-erect the two columns in their original places.

#### THE PORTICO

##### *The Architrave*

The architrave of the portico is composed of three massive slabs of limestone. These were found in the debris lying in front of the tomb, but have now been restored to their places. The surface is badly eroded, but the architrave bore a single, horizontal row of large hieroglyphs, reading from right to left :

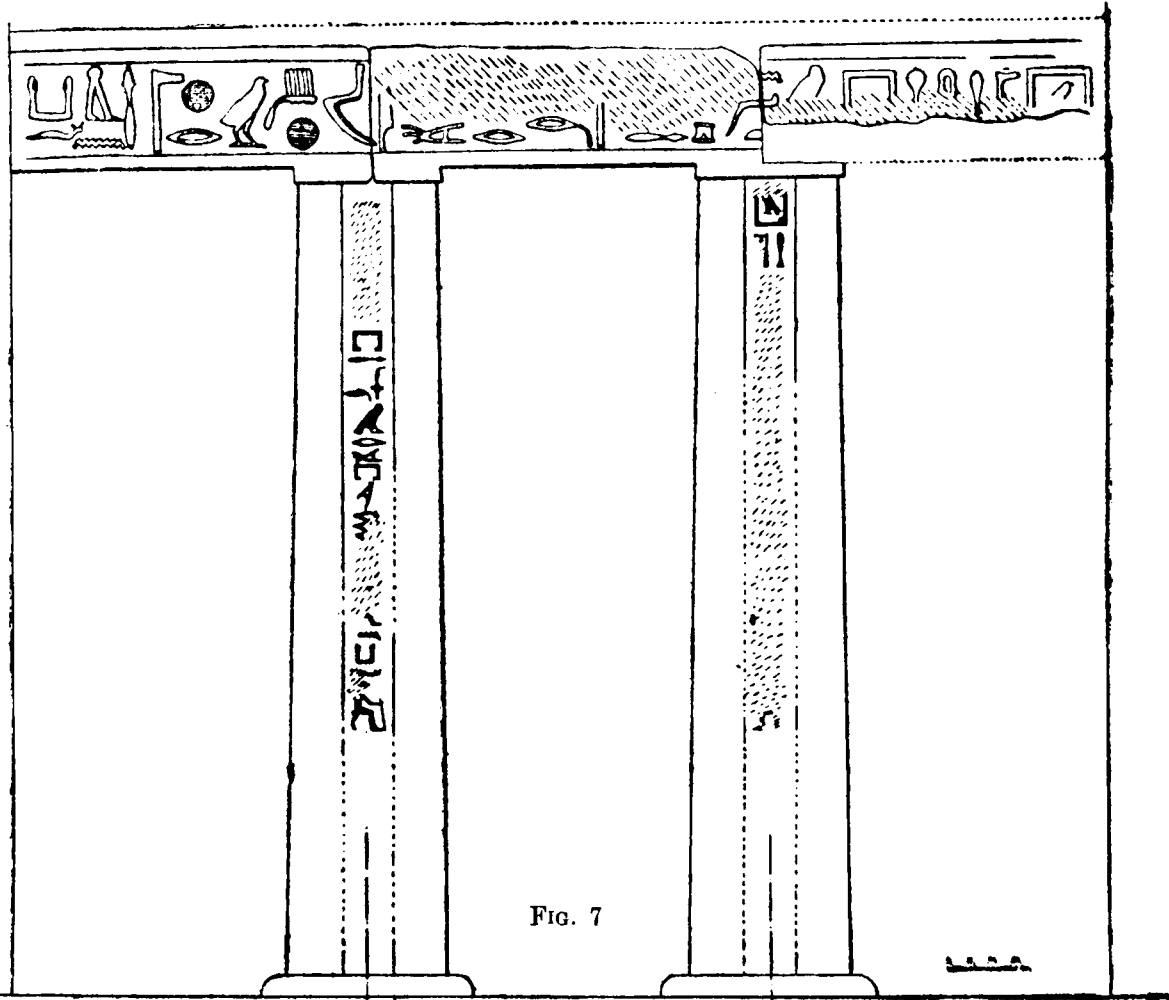
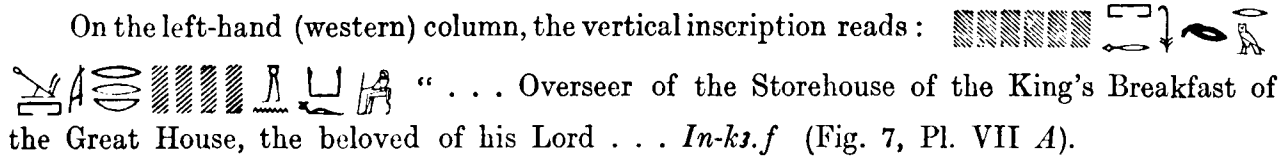
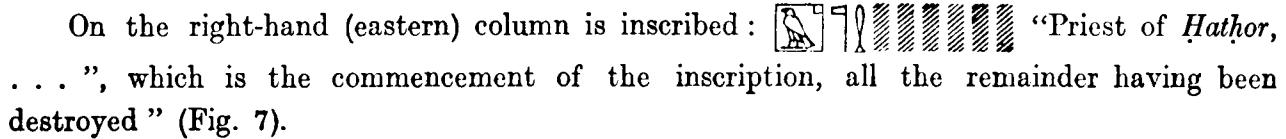


FIG. 7

“The Inspector of the Priests of *Hathor*, the Overseer of the Thrones of the Great House, the Overseer of the Storehouse of the King's Breakfast of the Great House, the Honoured One by the Great God, *In-k-3.f*” (Fig. 7).

*The Columns*

On the left-hand (western) column, the vertical inscription reads:  " . . . Overseer of the Storehouse of the King's Breakfast of the Great House, the beloved of his Lord . . . *In-k3.f* (Fig. 7, Pl. VII A).

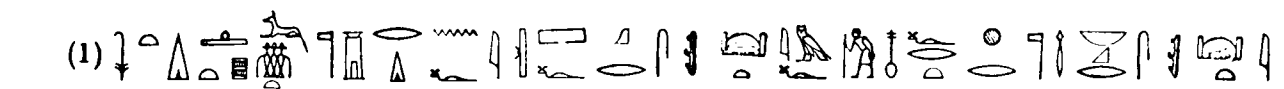
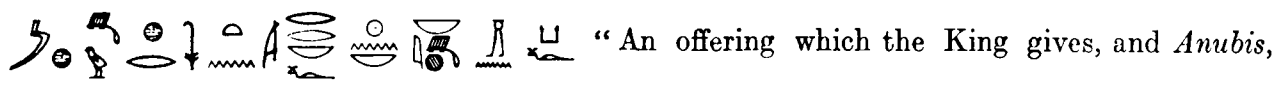
On the right-hand (eastern) column is inscribed:  "Priest of *Hathor*, . . . ", which is the commencement of the inscription, all the remainder having been destroyed " (Fig. 7).

THE ENTRANCE

*The Lintel*

The entrance opens south between the two columns of the portico; it is cut in the rock wall.

The lintel was found broken into three pieces, but has now been repaired and restored to its original place. It bears two horizontal rows of hieroglyphs, reading:—

(1)   
 "An offering which the King gives, and *Anubis*, Presiding Over the God's Dwelling; that he may give to him his (the deceased's) tomb, and that he may be buried in it, after a good old age before the Great God; the possessor of burial, the Honoured One before the King, he whom his Lord loves every day, the possessor of honour, *In-k3.f*".

(2)   
 "The Inspector of the Priests








of *Hathor*, the Overseer of the Two Thrones of the Great House, *In-k3.f*. An offering which the King gives (to) the possessor of burial; that he may walk after an old age upon the good ways on which the Honoured Ones used to walk, and that offerings may come forth to him

at the voice, every day, at the Opening of the Year (Feast), the Feast of *Thoth*, the First of the Year Feast, the *Wag*-Feast, the Great Feast, the Feast of Burning, the *Wah-ah*-Feast, the Feast of the Epiphany of *Min*, and in the *Sad*-Feast”.

At the end of the inscription is a representation of *In-k3.f* seated upon a stool (Pl. VIII).

#### THE DRUM

The drum of the entrance is cut in the rock ; it bears seven vertical and one horizontal lines of text :—

- (1)  “ Priest of *Hathor*, Overseer of the Great House ”.
- (2)  “ Priest of *Sahura*’ (King’s) Purificator ”.
- (3)  “ Honoured by the Great God ”.
- (4)  “ Doing what his God loves ”.
- (5)  “ Possessor of honour before the King ”.
- (6)  “ Inspector of the King’s Purificators, beloved by his Lord ”.
- (7)  “ Honoured by his Lord ”.

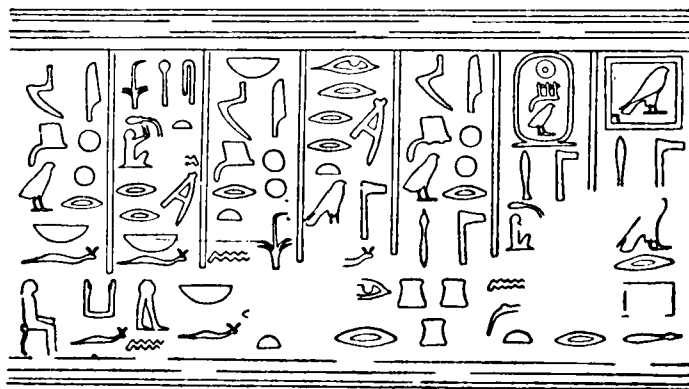



FIG. 8

- (8)  “ Overseer of the Thrones of the Great House, doing what his Lord (loves), *In-k3.f* (Fig. 8, Pl. VII B) ”.



## THE ANTE-CHAMBER

The entrance gives access to a rectangular ante-chamber, measuring  $6.40 \times 2.20$  metres. In the south-eastern corner of this chamber is a smashed libation basin, the first of its kind to come to light in our excavations.

In the south-western side of the floor, a short ramp leads down into a burial shaft, behind which an uninscribed false-door is carved in the rock. Above this shaft, an aperture in the southern wall of the ante-chamber gives access to a small room; perhaps it was used as a serdab. In the south-eastern wall of the ante-chamber, at the height of the roof, is a rectangular opening giving access to a tomb chamber, cut in a higher level of the rock. This opening was probably made by thieves, but the rock between the two tombs is so thin that it may have broken through when the higher chamber was being cut.

The northern wall of the ante-chamber was originally occupied by a beautifully sculptured doorway, cut in the rock, and flanked by two life-sized statues. Of these, only a few fragments now remain. The statue on the right-hand (eastern) side had a small figure of a child standing beside it.

## THE CHAPEL

The sculptured doorway gives access to the chapel, which is cruciform. In a recess in the northern wall is a group of three rock-cut statues, representing the tomb-owner with his children standing about his feet. In the floor in front of this recess is the opening of Shaft No. 1669, which is evidently the principal shaft of the tomb.

This chapel presents some points of interest. In the floor immediately to the south of the sculptured doorway is a groove, 2.77 metres long and only a few centimetres deep; it crosses the floor of the chapel, and disappears under the eastern jamb of the ornamental doorway. On the western side, it ends in a vertical slot in the door-jamb, about 0.11 metre deep and 0.18 metre wide. It is difficult to see what purpose this groove may have served.

The inner (northern) side of the ornamental doorway was also sculptured. Across the top was a horizontal moulding in high relief, and a vertical moulding runs down each side of the opening.

The ceiling of the tomb was painted red to imitate granite, and along its eastern and western sides is a shallow recess, about 0.44 metre wide, which is unpainted. This seems to indicate that these sides of the tomb were cased with another material, almost certainly white limestone. Moreover, the rock-cut statue of the tomb-owner in the northern wall projects about 0.32 metre from the wall, which suggests that this wall too was cased with white limestone. In view of these facts, and the presence of original inscriptions on the pillars and entrance, we may be justified in assuming that this tomb may have been finished.

## SHAFTS

*Shaft No. 1668*

Grave-pit :  $1.55 \times 1.55 \times 3.77$  metres, wholly rock-hewn ; filling composed of dark earth and sand ; burial-chamber :  $3.50 \times 2.30$  metres, opening east, in which are the remains of the base of a sarcophagus,  $0.90 \times 1.35$  metres, placed almost in the centre of the chamber.

*Shaft No. 1669*

Grave-pit :  $1.50 \times 2.00 \times 3.25$  metres, entirely cut in the rock ; filling of sand and earth ; burial-chamber opening east. In the south-eastern corner is a niche,  $0.54 \times 0.64$  and  $0.40$  metre high from the ground. In the ceiling of the chamber is an aperture,  $0.90$  metre, communicating with the shaft and opening,  $0.52$  metre, above the opening of the burial-chamber.

Contents: Sarcophagus of limestone,  $2.34 \times 1.09 \times 0.83$  metres, situated north-south with a lid broken at the north-eastern corner.

## TOMBS Nos. 9, 10, 12, 13

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### TOMB No. 9

It is one of high level tombs. Its entrance was closed with blocks of limestone, many of which are remaining in situ. It leads to a rectangular chamber, measuring  $5.30 \times 3.70$  metres, half of the floor of which is occupied by Shaft No. 1670. The mouth of this shaft was evidently closed by slabs of stones fitting into a rebate. Behind this shaft is a well-cut doorway giving access to a smaller chamber. Against the northern wall is Shaft No. 1671. In the platform, in front of the main entrance of the tomb, was found a limestone offering-table, on a pedestal (Pl. I).

### TOMB No. 10

This tomb lies east of that of *In-ka.f*. It opens into a passage,  $5.50 \times 1.90$  metres, leading to a roughly cut chamber,  $2.45 \times 1.50$  metres. In a square recess in the north-western corner opens Shaft No. 1672.

### TOMB No. 12

This tomb lies west of the Temple of *Amenhotep II* and is cut in the cliff. Its entrance leads to a rectangular chamber,  $4.40 \times 3.05$  metres. In the south-western corner is the mouth of Shaft No. 1676.

### TOMB No. 13

This tomb lies in the face of the rock to the north-western of the Sphinx temple. Above the entrance is a roughly cut drum. It leads to an irregularly cut chamber which was discovered full of mud. At the entrance were found buried in the mud seven big jars of pottery.

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## THE ROCK-CUT TOMB No. 11

### SITUATION

This tomb lies immediately to the east of Tomb No. 8 (*see* General Plan).

### DESCRIPTION

The entrance, which is 1·09 metres wide, opens south. On the right-hand thickness of the doorway is an incised representation of a man standing before a Sphinx (Fig. 9).

The carving is very faint, and has suffered considerably from weathering, but he seems to have been either adoring the Sphinx, or possibly offering incense to it. He wears sandals, and a rather curious kilt. The Sphinx seems to have been crowned with the feathered diadem,

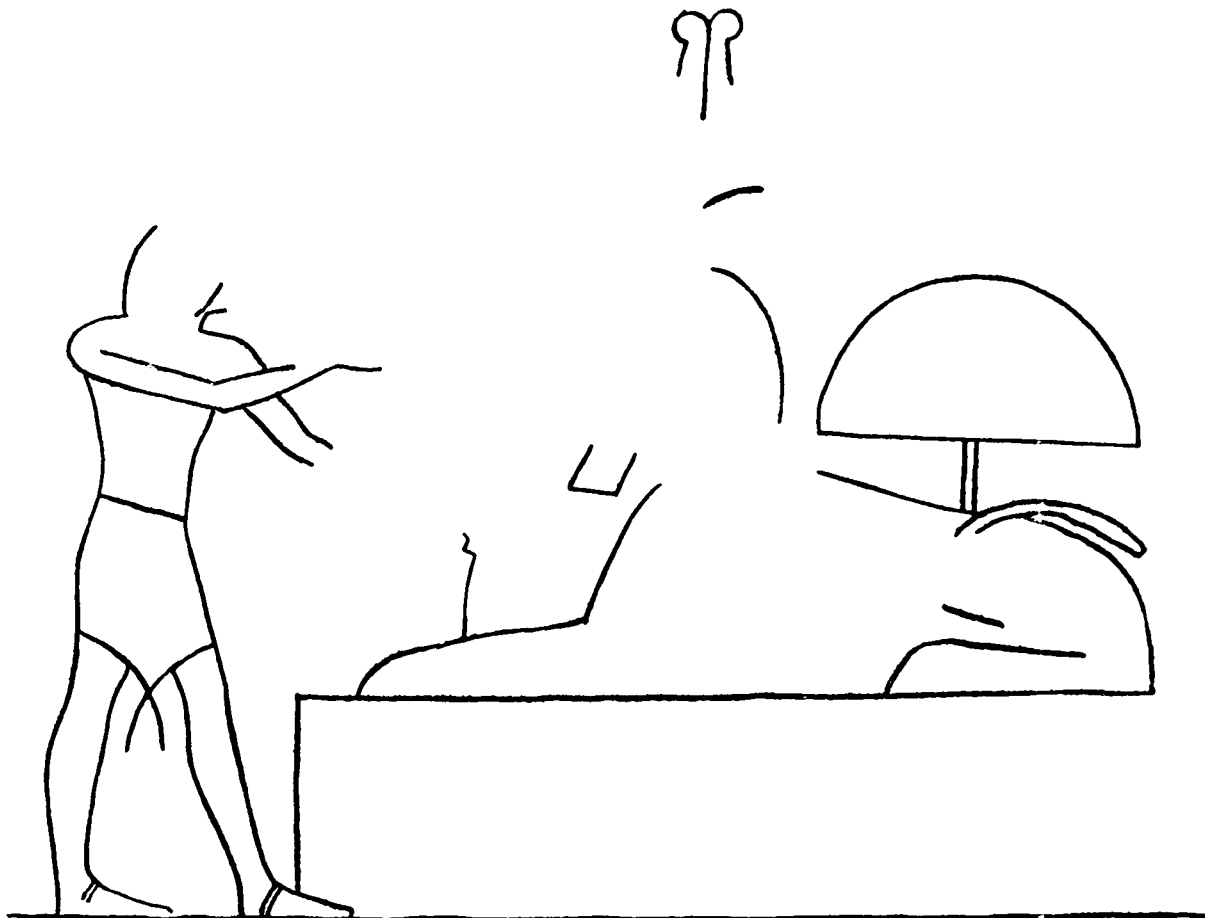


FIG. 9

and over its back is a large sunshade or fan. It is couchant upon a high pedestal. A similar representation appears to have existed on the left-hand thickness, but it is too badly weathered to make out more than a few traces of the legs of a standing man, and perhaps the pedestal of the Sphinx.

## THE CHAPEL

The entrance gives access to a large and well-cut chapel, measuring  $10.75 \times 4.15$  metres, the eastern wall of which is quite plain. The northern wall was used at some time during the New Kingdom to accommodate some round topped stelæ, which were inserted in shallow niches cut for that purpose, some of which still retain remains of plaster.

In the southern end of the western wall is a deep niche, before which is the opening of Shaft No. 1674.

This chapel was divided into two parts by means of a screen-wall, about 2 metres high. This wall, which must have had a rounded coping, has now disappeared, but about 0.50 metre of its lower part still remains attached to the floor of the chapel, while a shaped projection in the western wall shows where it ended against this wall.

Immediately to the north of this screen-wall is a large shallow niche, measuring 1.83 metres wide  $\times$  0.44 metre deep, cut in the western wall. In this niche are two false-doors, apparently unfinished.

On the wall above the niche is an interesting scene dating from the New Kingdom. It represents two men in adoration before the Sphinx (Fig. 10). The Sphinx lies upon a high pedestal, which slopes up somewhat behind. It wears the *nemes* head-dress, and has some decoration upon the shoulder. Above its back is a large sunshade or fan, and between

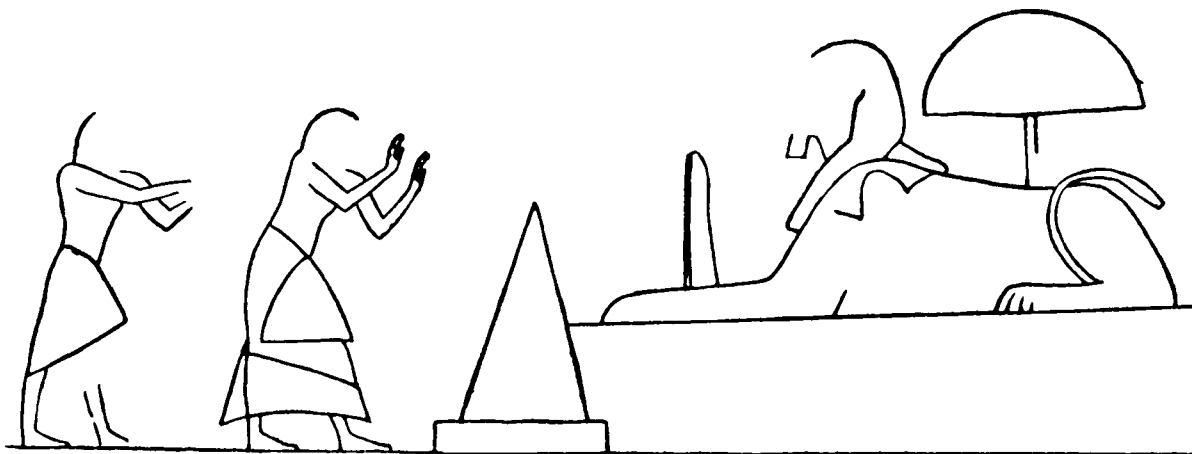


FIG. 10

its forelegs is an object which appears to be a representation of the large granite stela of *Thothmes IV*. Immediately in front of the Sphinx is a triangular object upon a base, which seems to be intended to represent one of the pyramids<sup>(1)</sup>. The first man is leaning forward slightly, his hands raised in adoration. He wears a long full robe, with a transparent overdress. The second man is less well-preserved; he appears to be in the same attitude of adoration, but wears a short kilt, high in the front, and dipping down at the back.

<sup>(1)</sup> During the excavations in this area, we found a small stela, dating from the New Kingdom, on which the pyramids were represented behind the Sphinx. See *ibid.*, p. 62, Fig. 53.

Above this scene are at least eight vertical lines of text, but unfortunately the signs are too lightly cut, and too badly damaged by salt in the rock to be legible.

How are we to explain the presence of these New Kingdom scenes in this tomb and in that of *Ah-R'*? The tombs themselves obviously date from the Old Kingdom, so are we to assume that when the Sphinx depression was cleared of sand during the XVIIIth Dynasty, these tombs were re-employed for burial, perhaps by some priests attached to the Sphinx cult? We have evidence that some of these tombs were used for burial during the New Kingdom<sup>(1)</sup>. Or were the plundered ancient tombs employed as cult-chapels or repositories for votive stelæ? From the number of New Kingdom votive stelæ found in these tombs, and in the debris near their entrances, one may suppose that the latter suggestion is the most likely to be correct. But there is no conclusive evidence upon this point.

#### THE INNER ROOM

In the northern end of the western wall, immediately to the north of the scene described above, is a doorway giving access to a room. It is uninscribed, and seems to have been unfinished, but in the centre of its floor is the opening of Shaft No. 1675.

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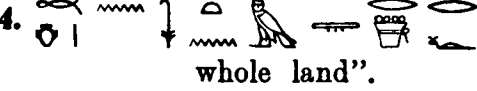

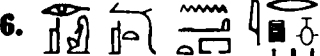
<sup>(1)</sup> *Ibid.*, p. 54

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# THE NAOS OF MIN-N3H.T

## TITLES


1.  "Overseer of the Granaries".
2.  "Hereditary Prince".
3.  "Count".
4.  "He who pleases the heart of the King in the whole land".
5.  "King's Scribe . . .".
6.  "Overseer of the Sanctuary of *Osiris* and the Chamber of Wine(?)".

A limestone naos, 0.55×0.60 metre thick, found in the sand north of the Sphinx depression. It was apparently surrounded by a torus-moulding (Fig. 11, Pl. IX). It is much damaged and all that remains of the inscription on its front sides is the following:—

Right-hand side:—

	<p>"Hereditary Prince, Count, King's Scribe . . ., Overseer of the Sanctuary of <i>Osiris</i> and the Chamber of Wine (?) <i>Min-N3h.t</i>, justified."</p>
---	---

Left-hand side:—

	<p>"Count, he who pleases the heart of the King in the whole land, King's Scribe, Overseer of the Granaries, <i>Min- N3h.t</i>, justified."</p>
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## MISCELLANEOUS OBJECTS

(1) A limestone statue of a couchant lion. The work, though lacking in minute detail, is full of vigour and natural. The attitude of the paws being particularly praiseworthy. It was found in the mud deposits a little to the left of the Great Stela of *Amenhotep II* at a level with the upper half of the stela. It was facing south-east.

(2) A round-topped stela in the form of a shallow naos. In a recess, there are three figures carved in high relief. They represent *Osiris* and *Isis* and a small figure of the deceased kneeling in adoration in the right-hand corner. Above the head of the worshipper is a vertical line of hieroglyphs, much effaced; it seems to have recorded the name of the donor.

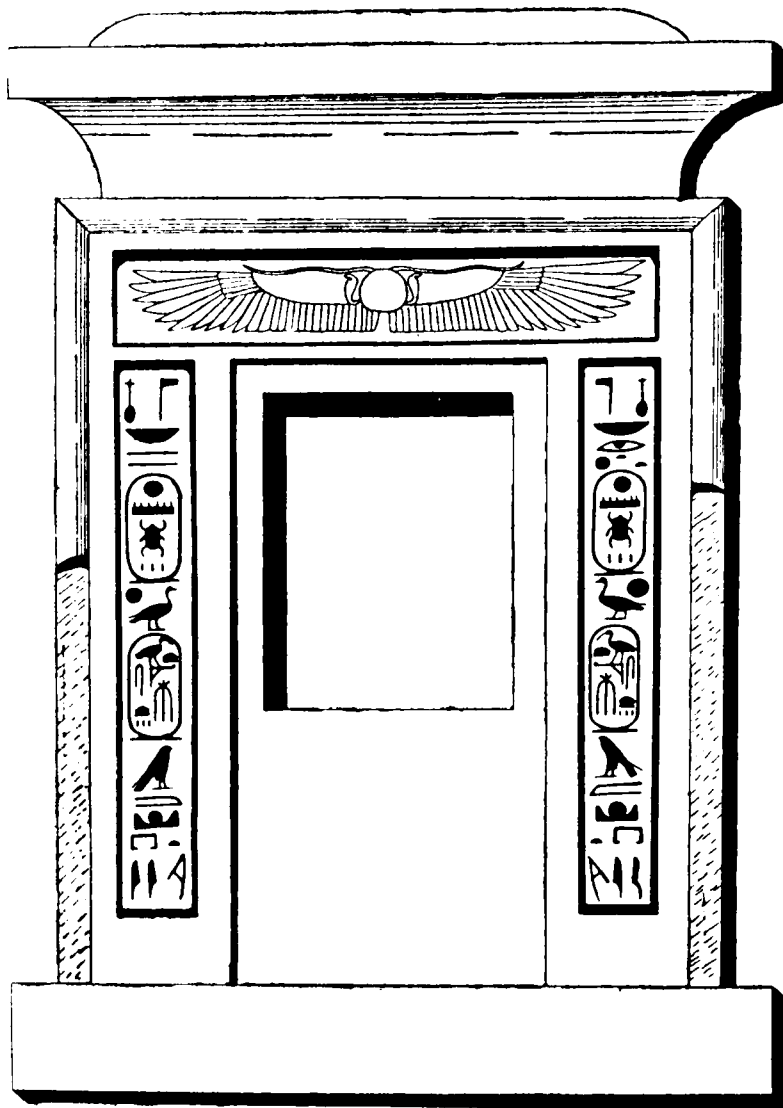




FIG. 14

the right side is inscribed vertically: "The Good God, Lord of offerings, *Mn-Uprw-R*, Son of *R*, *Thothmes U'w*, Beloved of *Hr-m-sh.t*".

kneeling in adoration in the right-hand corner. Above the head of the worshipper is a vertical line of hieroglyphs, much effaced; it seems to have recorded the name of the donor.

Below the niche are two horizontal lines also badly effaced. The upper one is an offering-formula, apparently made on behalf of a certain *Nfr.t*  (?) born of *Bastet-nefert*  (?).

Above the niche, and curved to conform to the top of the stela, is the winged solar disc. It was found in the mud deposits behind the Great Stela.

(3) A naos of very nice workmanship, 0.65 x 0.40 metre. It is surmounted by a cornice and a curved top which slopes to the back. Round the niche proper is a torus-moulding. In the niche, which measures 0.20 x 0.15 metre, are two rectangular shallow grooves, one of which is filled with mortar. Above the niche is a rectangular panel containing the sign of heaven and the winged sun-disc (Fig. 14, Pl. XII). Down



(8) Part of the pedestal of an alabaster statue found in the filling of the passage running north-south, to the east of the Valley Temple (Pl. XIV). It is incised with duplicate inscriptions, reading :



Beside the numerous stelæ found in the sand, we recovered a large assortment of miscellaneous objects. They may be classified as follows :—

- (1) Pottery vessels of different types, including plates, bowls, jars and flasks.
- (2) Votive figures of various materials (limestone, copper, faience, earthenware) representing *Hor-em-akhet* in the form of *Horus* or a sphinx, mostly of crude workmanship.
- (3) Scarabs, amulets implements, made of different materials.
- (4) Three libation tanks of limestone.
- (5) Coins of copper.
- (6) A seal of clay.
- (7) An eye of obsidian and alabaster set in a copper rim imitating the eyelashes. Such eyes are to be seen inlaid in the eye-sockets of the best examples of the Old Kingdom statuary.
- (8) A faience object imitating a bunch of grapes.
- (9) Large and small votive ears of faience or limestone.

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EXCAVATIONS AT GÎZA, 1937–1938



CHAPTER II

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# THE MASTABA OF $\overline{\text{WSR.T-K3}}$

## TITLES

1.  $\downarrow \hat{\text{hkr.t njswt}}$  "King's Concubine (Court-lady)".
2.  $\overline{\text{hm.t ntr N.t}}$  "Priestess of the Goddess *Neith*".
3.  $\overline{\text{nb.t imshw hr ntr}}$  "Possessor of Honour in the Presence of the God".

## FAMILY

Mother :  $\downarrow \hat{\text{Nfr-Nmt.t}}$

Title :  $\downarrow \hat{\text{rh.t njswt}}$  "King's Relative".

## SITUATION

The Mastaba of *Wsr.t-k3* is situated to the south of that of *K3.w-njswt*, and to the south-west of the Valley Temple of *Khafra*' (*H'j-f-R'*) (see General Plan).

## DESCRIPTION

This Mastaba is mainly cut in the native rock, supplemented by blocks of local limestone masonry at its upper part. It measures about  $19 \times 13 \times 3.80$  metres high. Its façade faces east (see Pl. XV A).

### *The Courtyard*

In front of the Mastaba, lying to the eastern façade is a courtyard, measuring  $13.00 \times 3.30$  metres. The entrance of this court is situated almost in the centre and opens east. The jambs of this entrance are missing; but among the debris in the south-eastern corner of the court, we discovered a drum of white Turah limestone, measuring  $1.80 \times 0.35$  metres,

which seems to fit into the doorway of the court. On this drum (Fig. 15, Pl. XV B) are inscribed two horizontal rows of hieroglyphs, reading :—

- (1) “ The King’s Relative, *Nfr-Nm.t.t.*, whose daughter is,  
 (2) “ the King’s Concubine, *Wsr.t-k3*”.

The upper part of the eastern wall of the court is denuded down to a height of 1·20 metres. This is probably due to the fact that this part was composed of mud-brick supplementing the sloping strata of the natural rock.

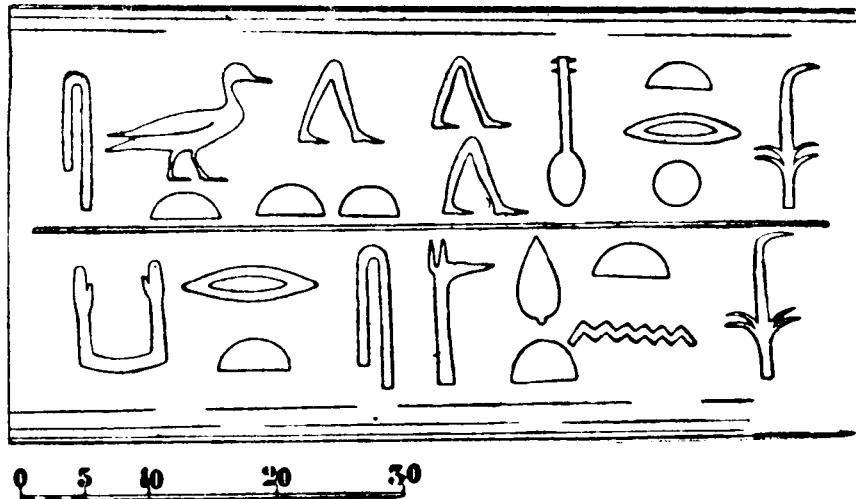


FIG. 15

The northern wall of this court is mostly cut in the native rock with some rubble and limestone masonry on the top, but the southern wall seems to be built entirely of mud-brick.

Situated at about 1·50 metres to the north of the entrance to the court is a slab of white Turah limestone, measuring 1·70 × 0·85 × 0·15 metres thick. It is pierced with 45 holes, each measuring about 7·5 cm. in diameter. It was found resting upon a bed of rubble and debris of about 65 cm. high.

The slab is broken into three parts but no part is missing. Situated immediately to the south of the entrance to the court is a rectangular depression cut in the floor, measuring 1·53 × 0·75 × 0·18 metres deep.

### *The Façade*

The façade of this Mastaba is cut in the native rock. At the extreme southern end is a rectangular false-door of white Turah limestone, 3·00 metres long × 1·80 metres wide. On the drum (Fig. 16, Pl. XVII C) is inscribed an incised row of hieroglyphs, reading :

- “ The King’s Concubine, *Wsr.t-k3*”.

The lintel, the inner jambs, and the southern outer jamb are uninscribed while the northern outer jamb (Fig. 16, Pl. XVI) bears a damaged representation of the owner of the Mastaba in a standing attitude. She is facing south but her features have suffered great damage. She is clad in a tight-fitting garment supported by wide braces over her shoulders. Round her neck is the "wsh" collar and a wide "dog-collar". She wears a wide bracelet upon her wrist.

Above her head is incised :

𓆎 𓆏 𓆑 𓆒 "The King's Concubine, *Wsr.t-kj*".

In front of her face is incised : 𓆓 𓆔 𓆕 "Priestess of the Goddess *Neith*".

Below her elbow can be seen the signs : 𓆖 𓆗 "Mistress . . .".

The false-door is flanked by two pilasters also of white Turah limestone. The southern pilaster, measuring 0.76 × 0.65 × 3.50 metres high, has a niche cut in its eastern face, measuring 1.36 metres high × 0.54 metre wide × 0.23 metre deep. It may have contained a statue. Before it on the ground is a slab of white limestone, measuring 0.52 × 0.39 × 0.20 metre high, which may have served as an offering-table.

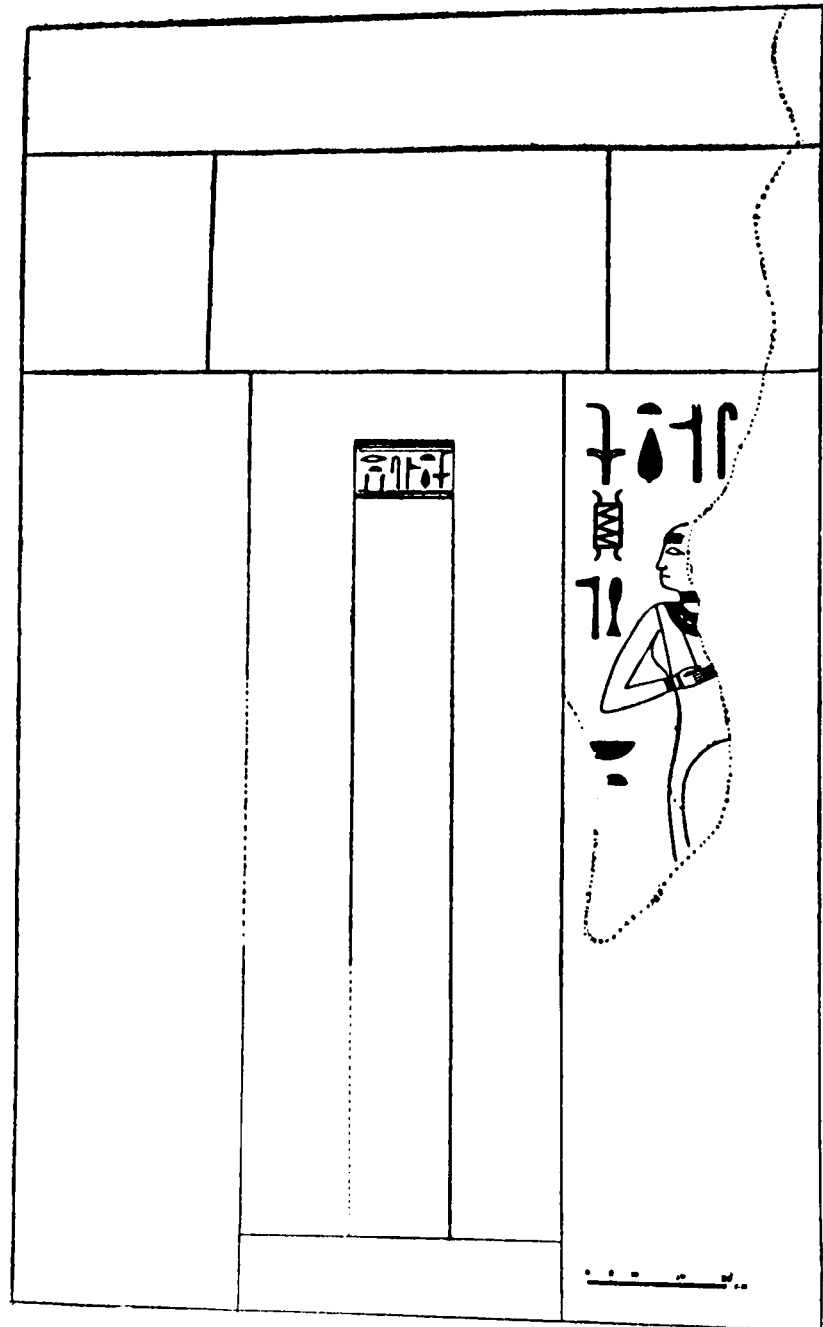


FIG. 16

The northern pilaster, measuring 1.35 × 0.59 × 3.50 metres high, has also a niche cut in its eastern face, measuring 1.45 metres high × 0.54 metre wide × 0.23 metre deep. It has an uninscribed drum at its upper part. It probably contained a statue.

About two metres from the northern wall of the court, a recess has been cut in the façade and a rectangular block of white Turah limestone was fitted into it. This block, measuring 2.40 metres long  $\times$  1.06 metres wide, was intended to be a niche containing a life-sized seated statue cut in one with it. It was, however, abandoned at an early stage in its execution. The figure is roughly cut and the red guide lines of the mason are still to be seen upon it.

#### *The Northern Unfinished False-Door*

A little to the north of the unfinished niche is an unfinished false-door, measuring 2.00 metres long  $\times$  0.45 metre wide. It is uninscribed but bears red guide lines.

#### *The Entrance to the Mastaba*

The entrance measures 1.85  $\times$  0.65  $\times$  0.64 metres broad, and is situated almost in the middle of the eastern façade. It is constructed of white Turah limestone.

#### *The Lintel (Fig. 17, Pl. XVII A)*

The dimension of this lintel is 1.48 metres long  $\times$  0.18 metre wide. It bears a horizontal row of incised hieroglyphs, reading: "A boon which the King gives, a boon which *Anubis*

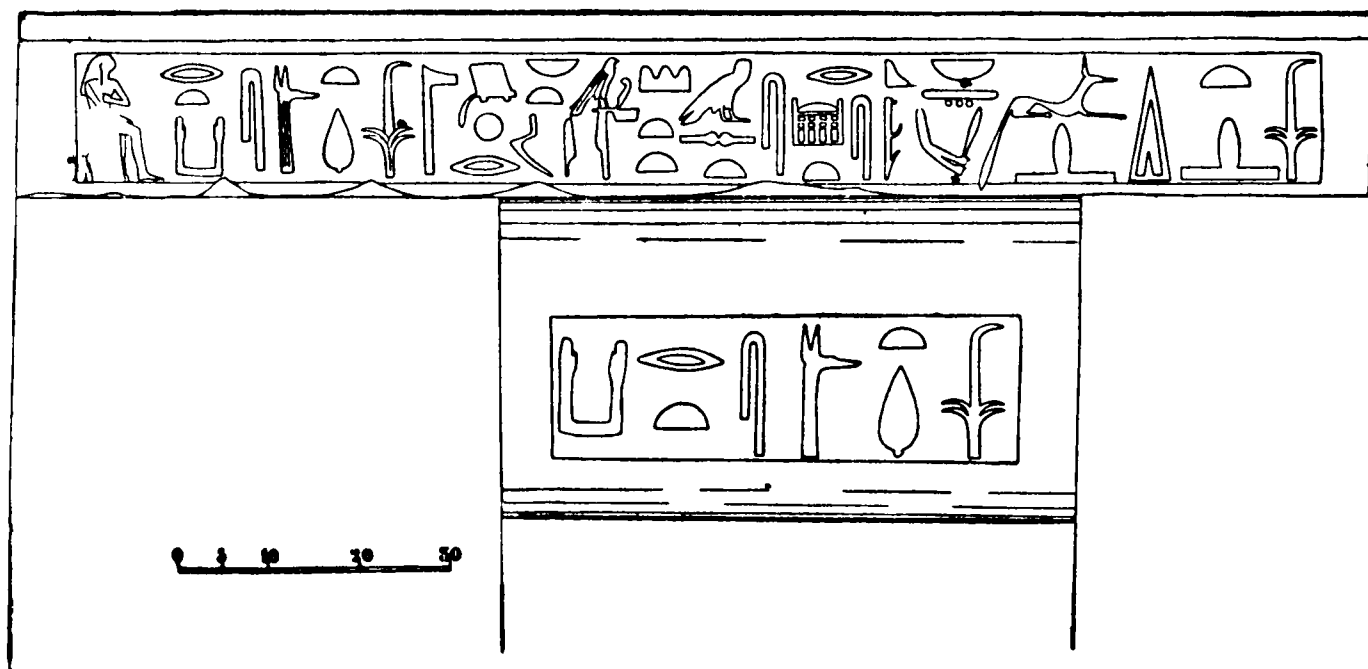



FIG. 17

Lord of the Sacred Land [gives] a burial in the Western Desert (Necropolis) [to] the Possessor of Honour in the Presence of the God, the King's Concubine, *Wsr.t-k3*".

At the end of the inscription, the owner of the Mastaba is represented seated on a stool with her right forearm on her thigh and her left hand on her chest.

On the drum (Fig. 17, Pl. XVIIIB) is incised:  "The King's Concubine, *Wsr.t-k<sub>3</sub>*".

### *The Mortuary Chapel*

The entrance gives access to a chapel, measuring 5.27 × 2.57 × 2.30 metres high, which is very finely cut in the native rock, the latter being veined like alabaster.

Its western wall is recessed back at its northern and southern ends to form two niches, measuring 1.80 × 1.40 × 0.93 metres broad and 1.96 × 1.95 × 1.65 metres broad on the north and south respectively.

There are two shafts situated in front of these niches. The northern shaft measures 1.00 × 1.00 × 1.80 metres deep and is filled with debris. The southern shaft measures 1.40 × 1.40 metres and is full of water and mud, and the burial-chamber, which is believed to be intact as its entrance is closed, has not been yet examined. The northern false-door of the chapel was apparently made in two halves.

When discovered, the southern half was lying in the debris in the middle of the chapel, while the northern half was thrown in the northern shaft. This false-door is made of white Turah limestone and is uninscribed. It measures 1.80 × 0.65 metres. It is an unusual type of false-doors having two jambs and a niche.

We found also two large fragments of another false-door buried in the debris in the chapel.

### *Contents of the Chapel*


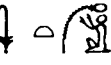
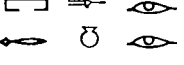
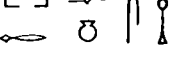



The chapel was found to contain many broken skeletons of later burials, beside one of which was a spheroidal pot of red-ware, damaged at the rim, and measuring 17 cm. high, 10 cm. diameter of the mouth (Pl. XVII D).

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THE MASTABA OF , var.  Wꜣš-DWꜣW

TITLES

1.  *rh njswt* "King's Relative".
2.  *w'b njswt* "King's Purificator".
3.  *š'nw irtj pr-'s* "Oculist of the Court".
4.  *šhd š'nw pr-'s* "Inspector of the Physicians of the Court".
5.  *imšhw hr ntr-'s* "The Honoured by the Great God".
6.  *hm ntr Dwꜣw* "Priest of the God *Dwꜣw* <sup>(1)</sup>".
7.  *šhd imj ntr-w (?)*.

FAMILY

Daughter :  *šps Ht-Hr*.

SITUATION

The Mastaba of *Wꜣš-Dwꜣw* is situated to the south of that of *Hsjj*, east of that of *Nj-Mꜣ't-R'*, and north-east of the eastern corner of the girdle-wall of the Pyramid City (see General Plan).

DESCRIPTION

It is built of blocks of local limestone masonry, and its upper part is damaged. Access to the tomb is from a narrow passage running north-south and measuring 0.67 metre wide.


(1) For the God *Dwꜣw* and his connection with oculists, see GRADSELOFF, "A.S.", Vol. XLI, p. 213.

### The Entrance

The main entrance of the Mastaba, which is situated at the southern end of the eastern façade, opens east. It has a limestone threshold.

### The Lintel (Fig. 18, Pl. XVIII)

It was found in the debris in front of the tomb, and is composed of one piece of fine local limestone, measuring 0·37 metre wide × 1·90 metres long. It is incised with two horizontal rows of hieroglyphs, reading :—

(1)  "A boon which the King gives, and a boon which *Anubis*, who is Presiding Over the God's Dwelling, (gives) that he may be buried in the Western Desert after a very good old age, by the God,

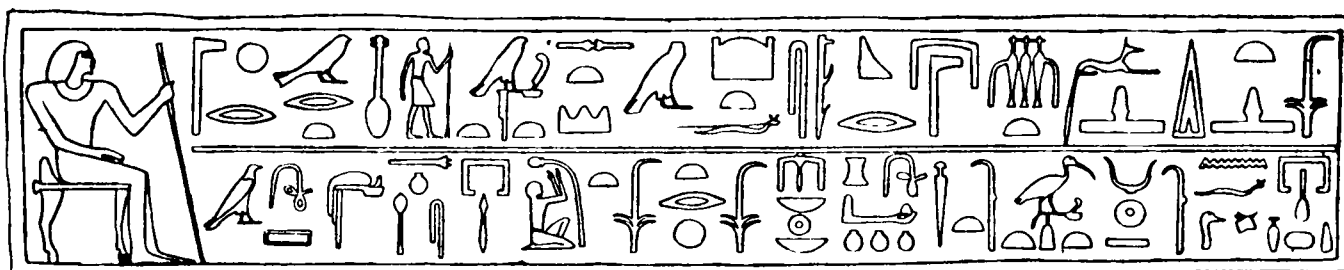
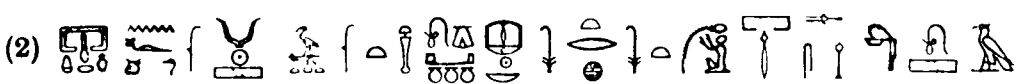


FIG. 18

(2)  "(and) that offerings of bread, cake, beer, oxen and geese may come forth to him in the Opening Day of the Year Feast, the Feast of *Thoth*, the First Day of the Year Feast, the *Wag*-Feast, every feast and every day (to), the King's Relative, the King's Purificator, the Inspector of the Physicians of the Court, *W3s'-Dw3w*".

At the end of this inscription is a representation of the deceased seated upon a chair, the legs of which terminate in bull's hooves. He wears a short kilt, a wig and a broad necklace. He carries a long staff in his left hand, while his right arm is bent at the elbow and the hand rests upon his lap.

The jambs and thicknesses of the entrance were formed of large slabs of limestone. The southern slab, on which is carved the left-hand jamb and thickness, was found fallen across the doorway. It measures about 0·50 metre wide and 0·15 metre thick.



### The Chapel

The entrance to the chapel measures 0.98 metre wide  $\times$  5.50 metres high. It opens into a rectangular chapel which was originally roofed with limestone slabs, some of which were found smashed and lying in the debris. The northern, southern and eastern walls of the chapel are uninscribed.

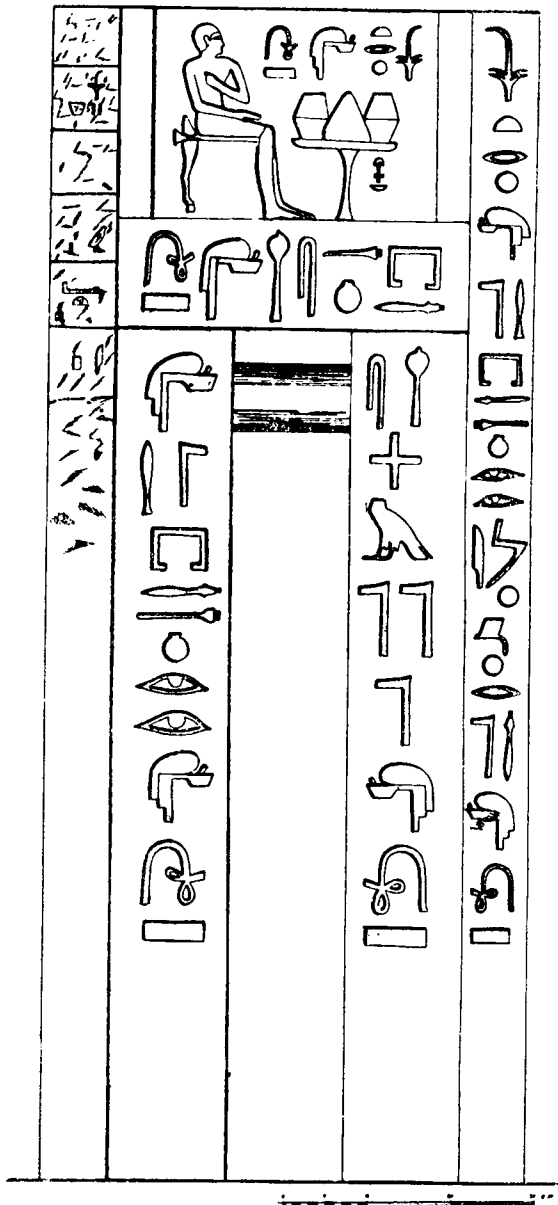


FIG. 21 a

### The Western Wall

At the northern and southern ends of the western wall are two false-doors of local limestone. They appear to have been monolithic, but are broken off just under their upper lintels.

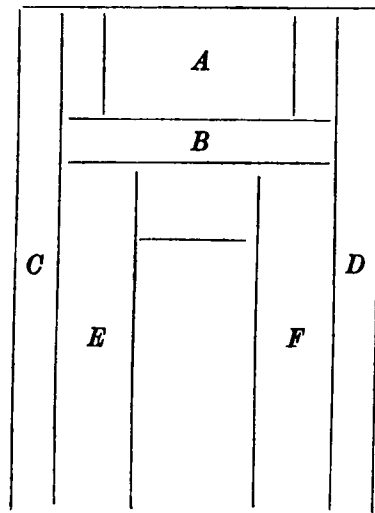












FIG. 21 b

### The Northern False-Door (Fig. 21 a, b, Pl. XX A)

The northern false-door measures 0.57 metre wide. On the panel "A" is incised the representation of the owner of the tomb seated upon a chair before a laden offering-table. Below this table is still visible  "thousand...".

His left arm rests folded upon his breast, while his right hand rests palm downwards upon his lap. He wears a short wig, and a short, tight kilt. Above the table is incised:     "The King's Relative, *Was'-Dwas*".

On the lower lintel "B" is a horizontal row of incised hieroglyphs, reading:      "The Inspector of the Physicians of the Court, *Was'-Dwas*".

The left outer jamb "C" displays a curious feature, being occupied by the end of an offering-list, which is inscribed on the wall lying between the two false-doors and which spreads over this jamb.

On the right outer jamb "D" is a vertical row of incised hieroglyphs, reading : ↓ → ↓ ☉  
 𓆎 𓆏 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖 𓆗 𓆘 𓆙 𓆚 "The King's Relative, the Priest of the  
 God *Dwꜣw*, the Oculist of the Court, the Honoured by the Great God, *Wꜣš-Dwꜣw*".

On the left inner jamb "E" is incised : ← ↓ 𓆏 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖 𓆗 𓆘 𓆙 "The Priest of  
 the God *Dwꜣw*, the oculist of the Court, *Wꜣš-Dwꜣw*".

On the right inner jamb "F" is incised : → ↓ 𓆏 + 𓆑 𓆒 𓆓 𓆔 𓆕 𓆖 𓆗 𓆘 𓆙 "The Inspec-  
 tor of . . . , *Wꜣš-Dwꜣw*".

*The Southern False-Door (Fig. 22, Pl. XX B)*

It measures 0.58 metre wide, and its surface is badly effaced. Only the inscriptions on the right outer and inner jambs are still visible.

On the right outer jamb is a vertical row of incised hieroglyphs, reading : ↓ →  
 𓆏 + 𓆑 𓆒 𓆓 ↓ ☉ 𓆘 "Inspector  
 of . . . , the King's Relative, *Wꜣš-Dwꜣw*".

On the right inner jamb is incised : ← ↓ 𓆑  
 𓆒 𓆓 𓆔 𓆕 𓆖 𓆗 𓆘 "The Honoured by  
 the Great God, *Wꜣš-Dwꜣw*".

The wall lying between these two false-doors is occupied at its lower left-hand side by a large representation of the deceased, seated upon a chair, the legs of which terminate in bull's hooves. He wears a leopard skin over a short, tight kilt. His right hand rests palm downwards upon his lap, and the left apparently rests upon the breast, but the upper part of the figure is destroyed. Before him is a laden offering-table, below which is inscribed : 𓆏 𓆑 "A thousand cakes, a thousand loaves of bread and a thousand jars of beer".

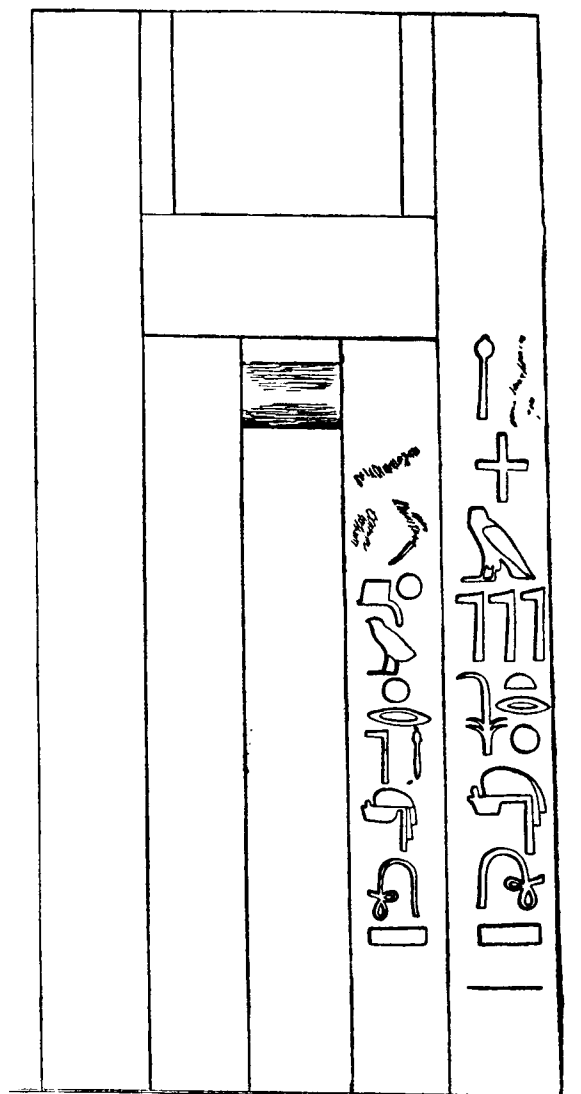


FIG. 22

To the right side of the table are the figures of six men, the first of whom turns his back to the deceased and smoothes the sanded floor with a broom. Behind him is inscribed vertically : 𓆏 𓆑 "Effacing the footprints".

Before him is a kneeling man presenting a small chest to the deceased. In front of him is inscribed vertically:  $\downarrow \rightarrow \text{𓏏} \text{𓏏}$  "Offering". The third man stands and carries a censer with a cover. The fourth man kneels and holds a vessel, into which the fifth man, who stands behind him, is pouring a libation. The sixth man stands with his right arm raised in a gesture of presentation while his left is totally effaced. Before him is inscribed vertically:  $\text{𓏏} \text{𓏏}$  "Bringing offering".

All the figures and hieroglyphs in this scene are carved in relief.

The top part of the wall is occupied by a large incised offering-list, the top of which is destroyed <sup>(1)</sup> (Fig. 23, Pl. XXI).

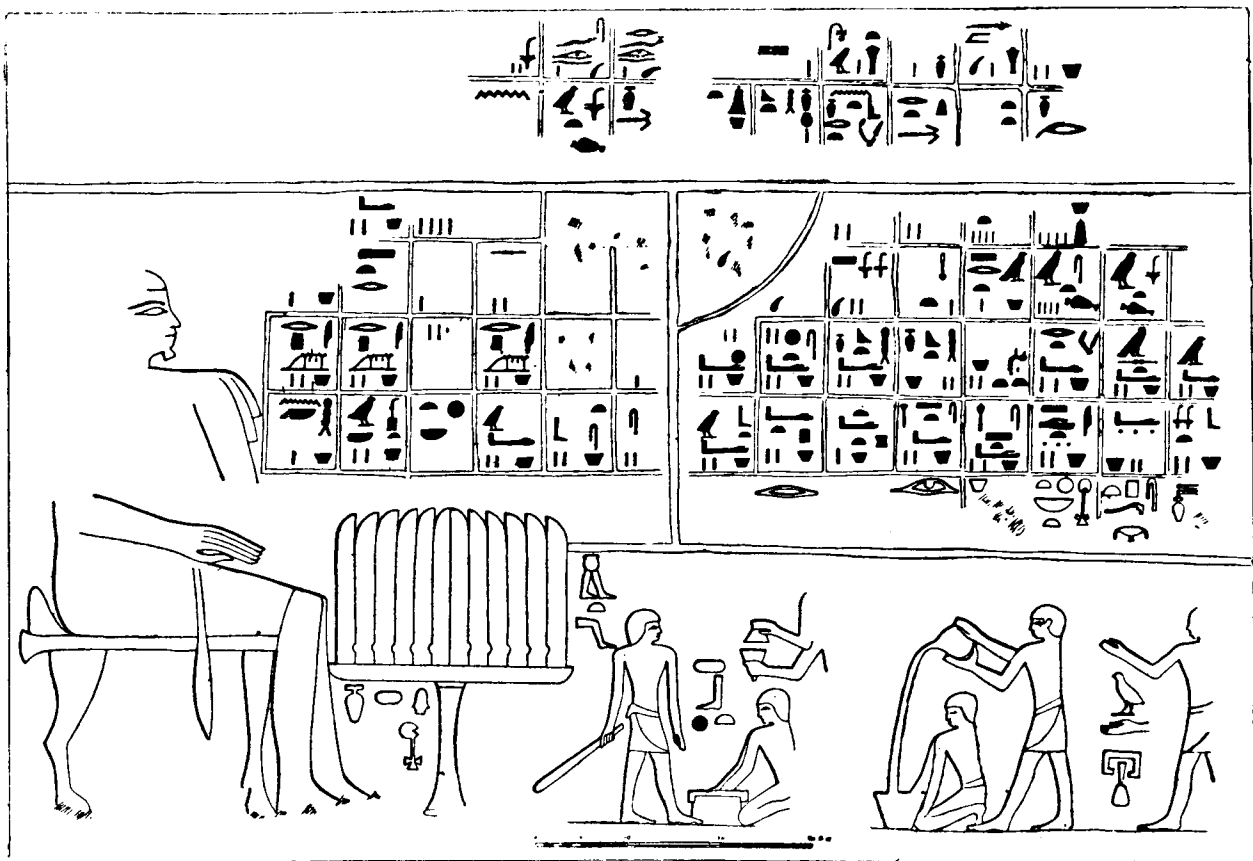



FIG. 23

*Group of Two Statuettes (Pl. XXII A)*

In the debris filling the narrow passage between the Mastaba of *W3s'-Dw3w*, and that of *Dw3-R'*, we found a group of two statuettes of Turah limestone representing a man and a

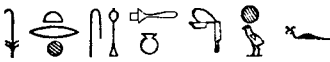
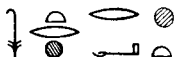
<sup>(1)</sup> For a full treatment of this list, see Vol. VI of this work, Part II.

woman. The dimension of the existing length with the pedestal is 33 cm. and the breadth across the shoulders is 25 cm. The upper parts from above the waists are missing. The workmanship of the group is good and the proportions are accurate and artistic.

The man is represented in a walking attitude with the left foot advanced. He is clad in a short kilt with a pleated side wrap. His arms hang at his sides with the right hand closed upon the unknown object , while his left is broken off at the wrist. The muscles of the arms and legs are well expressed. His flesh is coloured red and his kilt is white.

The woman is also represented in a standing attitude with the two feet close to each other, the usual attitude of female statues in the Old Kingdom. She wears a long, tight garment. Her right arm, which is still existing, hangs by her side with the hand wide opened and the palm inwards. She bears faint traces of light yellow colouring on her feet and hand. Her relationship to the man is not mentioned.

The pedestal on which the man and the woman stand is painted black, while the plinth supporting the figures was apparently painted red and black to imitate granite.

On the upper surface of the pedestal (25 × 20 × 5 cm. thick) beside the man is incised :  "The King's Relative, the Inspector of the Physicians, *Dw<sub>3</sub>w-hwj.f*", while in front of the woman is inscribed :  "The King's Relative *Ht-R*".

Judging by the position in which this group was found and the similarity of the name containing the element "*Dw<sub>3</sub>w*" and the title "Inspector of the Physicians", we may assume that the man, represented in this group, bore some close relationship to "*W<sub>3</sub>Š-Dw<sub>3</sub>w*".

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# THE UNINSCRIBED ROCK-CUT TOMB EAST OF THAT OF NB-M-3H.T

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## DESCRIPTION


The main structure of this tomb is hewn in the native rock.

### *The Courtyard*

In front of the eastern façade of the tomb is a rectangular courtyard, the entrance of which lies in the eastern end of the southern wall and measures 0·96 metre wide. This entrance has a threshold cut in the native rock.

The lower parts of the walls of the court are hewn in the native rock and supplemented at the top by large blocks of local limestone masonry. In its centre are two limestone column bases mortared to the floor. This indicates that it was originally roofed.

*Contents of the Courtyard.*—We picked out of the filling of the court six amulets pierced for suspension (Pl. XXII B) :—

(1) An amuletic figure of the Goddess *Mwt*, of green glazed faience. She is represented in a walking attitude with the left foot advanced and the arms hanging by the sides. She wears the double crown from which depend six ribbons terminating in uraei, another uraeus upon the brow. Her back is supported by a plinth, on which is a roughly incised vertical row of hieroglyphs, reading :  "A speech by *Mwt*, the Mistress, given life". Height : 7·5 cm.

(2) A figure of *Shm.t*, the lioness goddess, represented in a standing attitude, holding the *W3d*-sceptre in her left hand, the right arm hangs by her side. Faded blue glaze. Very coarse workmanship. Height : 6·5 cm.

(3) A seated figure of the Goddess *Isis*, represented in a crouching attitude, usually associated with the Goddess *Ma'at*. She wears upon her head the moon-disc and horns surmounted by uraei ; another uraeus upon the brow. The details of the features are only indicated on one side of the figure. Pale blue glaze. Height : 4·5 cm.

(4) An amulet representing *T3-wr.t*, the hippopotamus goddess. Pale blue faience. Height : 4·5 cm.

(5) An amulet representing the *W3d*-sceptre, of light blue glazed faience. Height : 4 cm.

(6) *Dd* amulet of light blue glazed faience. Height 2·5 cm.

*Chapel of the Tomb*

The entrance of the chapel faces east and measures 2.88 metres high  $\times$  1.20 metres wide. It is situated in the centre of the eastern façade.

Its drum was originally inscribed in relief, but is greatly damaged and only the sign  $\square$  remains. The thicknesses are smoothed but no trace of any inscription exists.

This entrance admits to a rectangular chapel, measuring 9.60 metres long  $\times$  3.70 metres wide.

It is in an unfinished state, the southern end of the ceiling being 0.86 metre lower than the rest.

Immediately opposite to the entrance is a square niche cut in the western wall of the chapel. It measures 0.99  $\times$  0.90  $\times$  1.70 metres deep and is situated at a height of 1.95 metres from the floor.

Beside this niche to the north is a rock-hewn false-door 1 metre wide, the upper part of which is completely destroyed. It is uninscribed. At ground-level to the north of this false-door is the entrance of a sloping passage, measuring 1.28  $\times$  1.28  $\times$  3.15 metres long.

About 2.45 metres from the entrance, the floor of the passage was cut deep to allow for the introduction of the sarcophagus. This was afterwards filled in with large blocks of limestone masonry.

This passage slopes obliquely to the south-west, and ends in a burial-chamber, measuring about 3.50  $\times$  2.50  $\times$  1.58 metres high. It directs south and contains a fine sarcophagus of red granite, measuring 2.15  $\times$  0.95  $\times$  0.85 metres high. It is very finely cut and is sunk in a recess cut in the floor against the western wall.

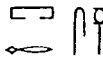

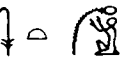
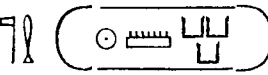
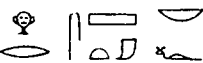

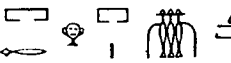
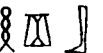
The cover of this sarcophagus was found lying on the ground. It is made of white Turah limestone and measures 2.15  $\times$  0.95  $\times$  0.19 metres thick. In the eastern corner of the southern wall of the burial-chamber is a small niche, measuring 0.60  $\times$  0.60  $\times$  0.58 metre deep, probably to contain the canopic jars.

At the top of the northern end of the eastern wall of the chapel is an aperture, measuring 0.88  $\times$  0.07 metre. It lies opposite to the mouth of the sloping passage in order to admit the light of the sun to the deceased.

Against the northern wall is a low platform at a height of 0.90 metre from the floor. It is cut in the rock and runs the whole width of the wall. In the floor, a little to the north of the entrance, is cut a circular depression about 0.43 metre in diameter.

# THE MASTABA OF DW3-R'

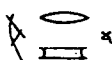
## TITLES


1.  *smr pr '3* "Friend of the Great House (Court)".
2.  *hntj š pr-'3*. "Tenant of the Court".
3.  *w'b njswt* "King's Purificator".
4.  *hm ntr Mn-k3.w-R'* "Priest of King *Men-Kaw-Ra'*".
5.  *hrj sšt3 nb. f* "Secretary of His Master".
6.  *šhd hntj š pr-'3* "Inspector of the Tenants of the Court".
7.  *hrj prj hntj š pr-'3* "Chief of the House of the Tenants of the Court".
8.  *hrj hb* "Ritualist".

## FAMILY <sup>(1)</sup>

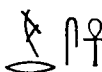

Sons:—

(1)  *Ir-n-šh-tj*.


Titles:  *mr.f* "His Beloved".

 *hntj š[pr]'3* "Tenant of the Court".

(2)  *Ni-Hnmw*.

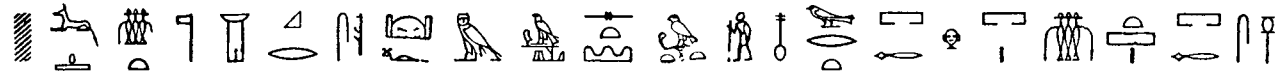
Among the members of the family is a lady named  "Mr.s.-'nh", whose relationship to the owner of the Mastaba is not mentioned. She bears the title:  "His Beloved One", and is most probably his wife.

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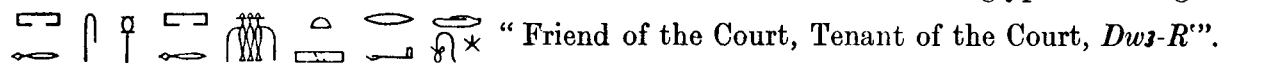
<sup>(1)</sup> In the near-by Mastaba of *H3jj* is the mention of a son of the tomb-owner who bears the name *Dwt-R'*, and holds the title of . He may well be the same person as the owner of this Mastaba.

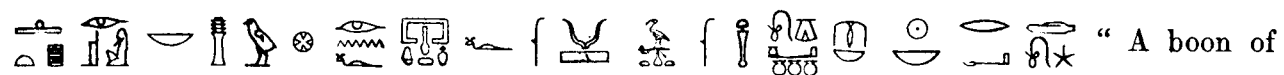




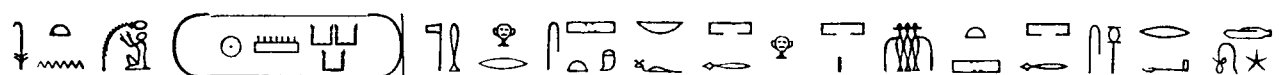
On the left outer jamb "C" is inscribed a vertical row of hieroglyphs, reading: ←↓  
  
 "A boon which *Anubis*, who Presides Over the God's Dwelling, (gives) that he may be buried in the Necropolis of the Western Desert after a very good old age, Chief of the House of the Tenants of the Court, Friend of the Court, *Dw3-R'*".

At the end of this inscription is the same representation of *Dw3-R'* but in a reversed attitude.

On the lower lintel "D" is inscribed a horizontal row of hieroglyphs, reading: ←  
  
 "Friend of the Court, Tenant of the Court, *Dw3-R'*".

On the right inner jamb "E" is inscribed a vertical row of hieroglyphs, reading: ←↓  
  
 "A boon of *Osiris*, Lord of *Ddw* (*Busiris*) that his offerings may be made to him on the Opening Day of the Year Feast, the Feast of *Thoth*, the First Day of the Year Feast, the *W3g*-Feast, every feast and every day (to) *Dw3-R'*".








At the end of the inscription is represented *Dw3-R'* seated upon a chair. His right hand holds a long staff, while his left arm rests upon his lap with the hand opened. He wears a short triangular kilt.

On the left inner jamb "F" is inscribed a vertical row of hieroglyphs, reading: ↓←  
  
 "King's Purificator, Priest of King *Menkawre'*, Secretary of His Master, Chief of the House of the Tenants of the Court, Friend of the Court, *Dw3-R'*".


At the end of this row is the same representation of *Dw3-R'*, but in a reversed attitude.

## THE MASTABA OF NFR-ḤTP






### TITLES

1.  *rh njswt* "The King's Relative".
2.  *imj-r hm.w-k3* "Overseer of the *Ka*-Servants".
3.  (1) *mrr nb.f* "Beloved by His Master".
4.  *imshw hr ntr '3* "Honoured by the Great God".
5.  *imshw hr nb.f* "Honoured by His Master".
6.  *hrj sst3 nj nb.f* "Secretary of His Master".
7.  *shd hm.w.k3* "Inspector of the *Ka*-Servants".


### FAMILY

Wife:  *'nh-k3.w.s.*




*Titles:—*

-  *rh.t-njswt* "King's Relative".
-  *hm.t ntr N.t.* "Priestess of the Goddess *Neith*".
-  *imshw.t* "The Honoured One".
-  *hm.t ntr Ht-Hr* "Priestess of the Goddess *Hathor*".
-  *mjtr.t* (?).


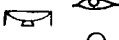
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(1) *Var.* 

Sons :—

- (1)  *R'-hr-k3.*
- (2)  *Sn.nw.*
- (3)  “. . .”.

Daughters :—

- (1)  *Špss-Ḥt-Ḥr.*
- (2)  *Nb-i' r.t.*


#### SITUATION


The Mastaba of *Nfr-ḥtp* is situated to the west of that of *Wsr.t-k3*. It is approached by means of a narrow passage, which leads northwards from the Street of Priests (see General Plan).


#### DESCRIPTION

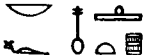
This Mastaba is entirely built of local limestone, and its upper part is destroyed. In front of the entrance is a small rectangular courtyard.

The doorway, which opens south, is built of local limestone, and measures 1·00×0·70×1·50 metres. Its drum, which had fallen and broken into two pieces, has been restored by us, and fitted back into place. It is incised with two horizontal rows of hieroglyphs, reading (Fig. 25, Pl. XXV A) :—

(1)  “The King's Daughter, *H'j-mrr-Nbtj*, belonging to her endowment”.

(2)  “The King's Relative, Overseer of the *Ka*-servants, the Honoured by the Great God, *Nfr-ḥtp*”.


A fragment of the lintel of the entrance was found in the debris filling the chapel of the Mastaba, and was restored to its proper place. It is incised with the following: ← 

 “. . . (of) His Master, *Nfr-ḥtp*”.

At the end of this inscription is seen the lower part of the figure of *Nfr-ḥtp*, seated upon a stool and holding a long staff in his left hand (Fig. 25).



The jambs and thicknesses of the entrance are sculptured and inscribed. On the right jamb, *Nfr-ḥtp* is represented in a walking attitude, with his right arm bent and the hand placed upon his chest, while his left arm hangs down at his side with the hand closed upon a handkerchief. He wears a wig, a broad necklace, and a short kilt. Above his head is inscribed:

†  *Nfr-ḥtp* (Fig. 25).

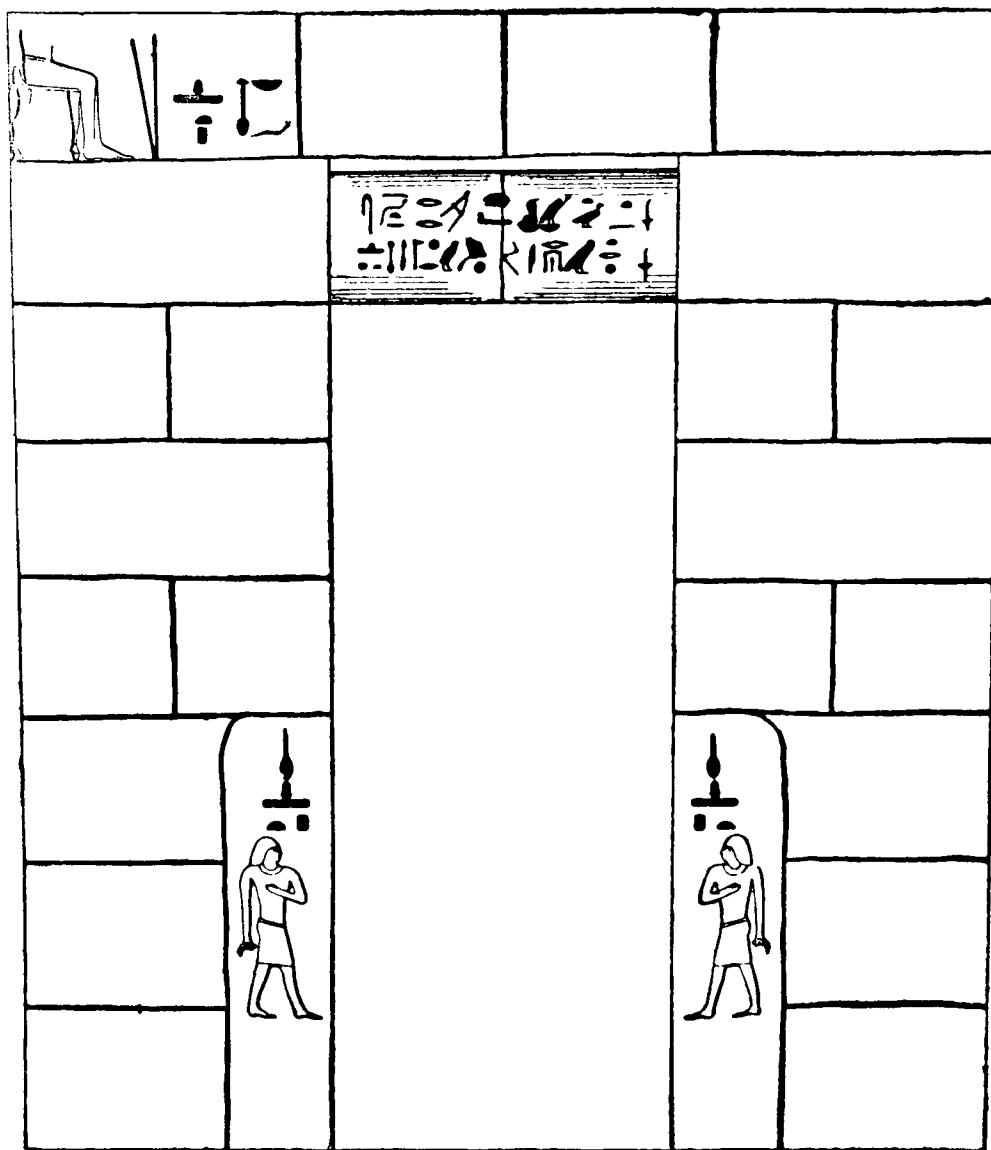



FIG. 25

On the left jamb is a similar representation of *Nfr-ḥtp*, but reversed. Above his head is also inscribed: †  *Nfr-ḥtp* (Fig. 25).

On the left-hand thickness is the figure of the deceased in a walking attitude, but the upper part of his figure is wholly effaced. He holds a long staff in his left hand, while his right is closed upon a handkerchief. He wears a short kilt. In front of his left leg can be seen the small figure of a man grasping the lower part of the staff of *Nfr-ḥtp* in his left hand, while his right arm hangs down at his side with the hand closed (Fig. 26, Pl. XXV B).

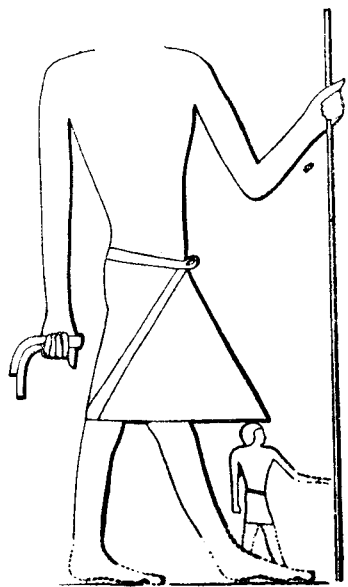



FIG. 26


On the right-hand thickness is a similar representation of *Nfr-ḥtp*. In front of him is inscribed a vertical row of hieroglyphs, reading:  "The Honoured by the Great God, *Nfr-ḥtp*" (Fig. 27, Pl. XXV C).

The figures and inscriptions on the two jambs are incised, while the figures on the two thicknesses are executed in relief, with incised inscriptions.

The entrance gives admittance to a rectangular chapel, 3·80 × 1·00 metres, the western wall of which contains four false-doors:—

(1) *The First False-Door*

It is a miniature specimen, 1·00 × 0·20 metre, and is almost effaced, but the lintel bears the following signs:

 " (of) the *Ka*-servants (*ḥtp*)".

(2) *The Second False-Door*

It is inscribed and measures 1·50 metres, and is recessed back 0·40 metre in the wall. It is monolithic.

(3) *The Third False-Door* (Fig. 28 a, b, Pl. XXVI)

It is also formed of one slab, and measures 1·40 × 0·60 metres. Its upper lintel is wholly effaced.

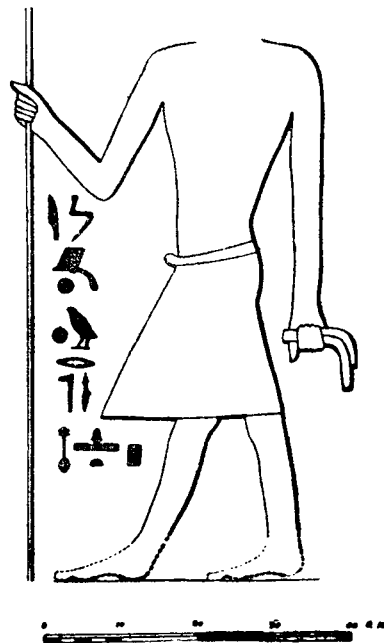



FIG. 27

On the panel "A" is a scene representing *Nfr-ḥtp* standing and holding a long staff in his left hand, while his right hand hangs down by his side. In front of him is inscribed a vertical row of hieroglyphs, reading:  "The Inspector of the *Ka*-Servants, *Nfr-ḥtp*".

On "B" is incised a vertical row of hieroglyphs, reading : ↓ → "A boon which the King gives, and a boon of *Anubis*, that offerings may come forth to him every day for ever, to the Inspector of the *Ka*-servants, *Nfr-htp*".

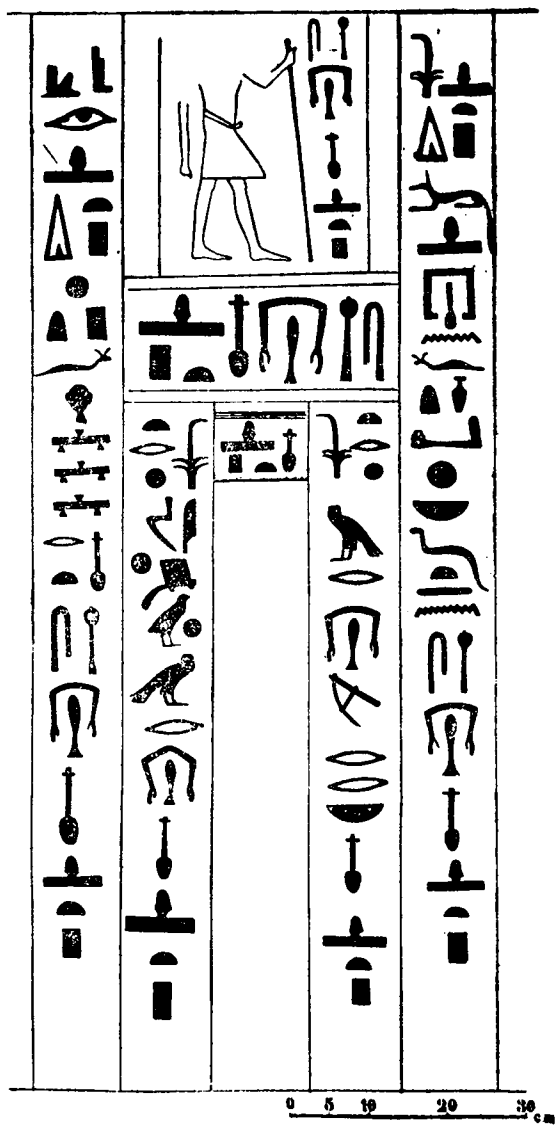


FIG. 28 a

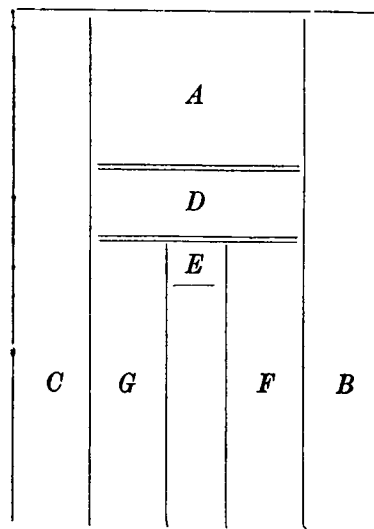


FIG. 28 b

On "C" is a vertical row of hieroglyphs, reading : ← ↓ "An offering which *Osiris* gives, that he may walk upon the beautiful roads, the Inspector of the *Ka*-servants, *Nfr-htp*"

On "D" is inscribed : "The Inspector of the *Ka*-servant, *Nfr-htp*".

On the Drum "E" is inscribed : "*Nfr-htp*".

On "F" is the inscription : ↓ → "The King's Relative, the Overseer of the *Ka*-servants, Beloved of His Master, *Nfr-htp*".

On "G" is inscribed: ←↓ "The King's Relative, the Honoured, the Overseer of the Ka-Servants, *Nfr-htp*".

*The Fourth False-Door (Fig. 29 a, b, Pl. XXVI)*

It is of one slab of local limestone, and measures 1.40 × 0.75 metres. On the panel "A" is a scene representing two identical figures of *'nh-k3.w.s* seated upon a stool facing each other.

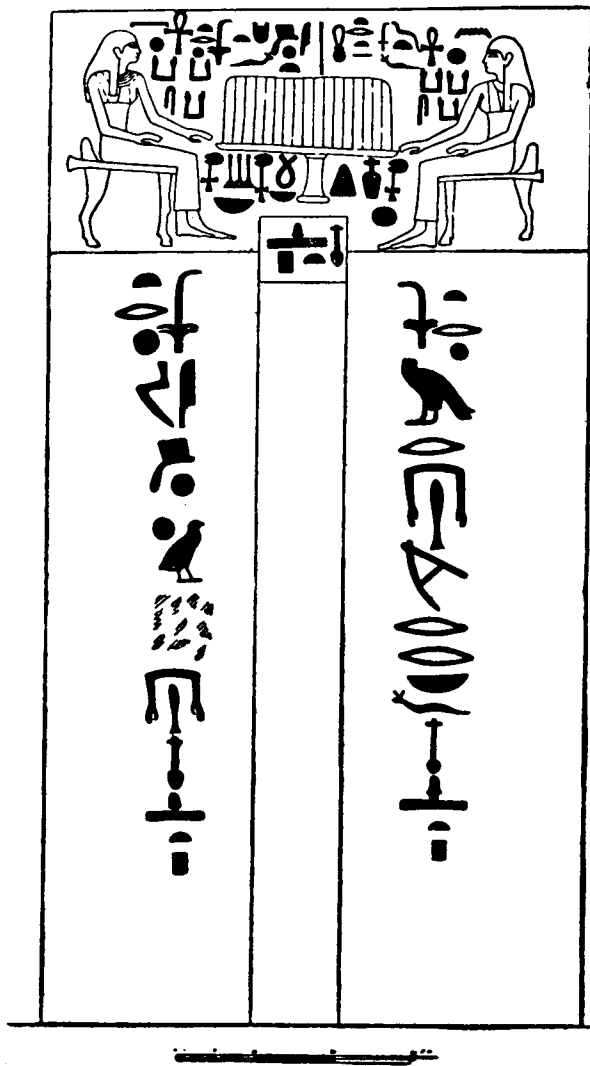


FIG. 29 a

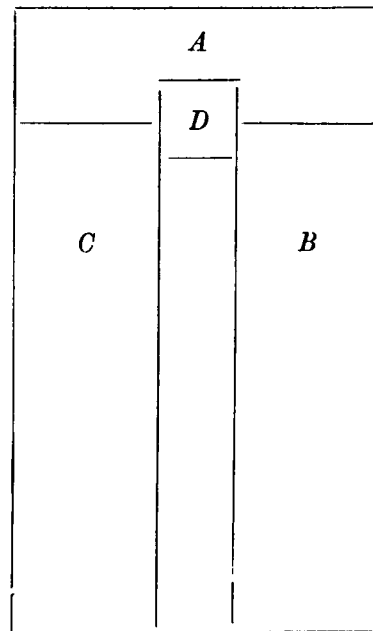


FIG. 29 b

One hand is extended towards an offering-table which stands in front of her, while the other is placed open upon her thigh. She wears a long wig, a broad necklace, and a long tight garment upheld by braces.

Below the offering-table is inscribed a horizontal row of hieroglyphs, reading :  
 “ A thousand loaves of bread, a thousand jars of beer, a thousand cakes, a thousand alabaster  
 ointment vases, a thousand garments ”.

Above this scene is inscribed a horizontal row of hieroglyphs, reading from the middle :  
 “ The Honoured, his Wife, the King’s Relative, ‘*nḥ-kꜣ.w.s*, the Mitret (1), his tomb-partner,  
 “ ‘*nḥ-kꜣ.w.s*”.

On “ *B* ” is incised a vertical row of hieroglyphs, reading : “ Kings Relative, the Overseer  
 of the *Ka*-servants, the Beloved of his Master, *Nfr-ḥtp* ”.

On “ *C* ” is also incised a vertical row of hieroglyphs, reading : “ The King’s Relative,  
 the Honoured One, the [overseer] of the *Ka*-servants, *Nfr-ḥtp* ”.


On the drum “ *D* ” is incised : “ *Nfr-ḥtp* ”.

The upper part of the wall, between the second and third falso-doors, is occupied by  
 an offering-list inscribed in incised hieroglyphs, the upper part of which is damaged  
 (Pl. XXVII) (2).


Below it is a scene in relief representing the deceased and his wife seated upon a stool  
 before an offering-table placed upon a stand.


*Nfr-ḥtp* is represented with his right hand extended towards the offering-table, while his  
 left hand is placed closed upon his chest. He wears a wig, a false beard, a broad necklace,  
 and a short kilt. His wife ‘*nḥ-kꜣ.w.s* is represented with her right hand extended towards  
 the same offering-table, her left hand rests on the left shoulder of her husband. She wears  
 a long wig reaching to her shoulders, a broad necklace and a tight garment upheld by braces.

Above the offering-table is inscribed a horizontal row of hieroglyphs, reading :—

 “The Honoured *Nfr-ḥtp*, a perfect supply of offerings  
 every day”.

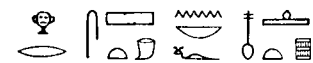


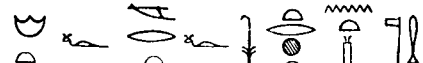

Above this scene are seven vertical rows of hieroglyphs, which read :—

(1)  “The King’s Relative, the Overseer of the *Ka*-servants,  
 the Beloved of his Master”.


(2)  “The Honoured by the Great God”.

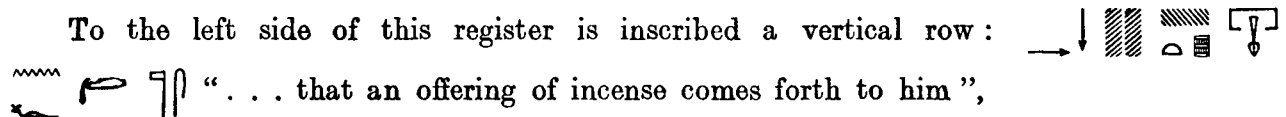
(1) For the title Mitret, see “*Excavations at Giza*”, Vol. II, p. 39.

(2) For a full treatment of this list, see Vol. VI of this work, Part II.

- (3)  "The Secretary of His Master, *Nfr-htp*".
- (4)  "The Beloved of his Master, *Nfr-htp*".
- (5)  "The Honoured by his Master, *Nfr-htp*".
- (6)  "His Wife, his Beloved One, the King's Relative, the Priestess of the Goddess *Neith*".
- (7)  "Priestess of the Goddess *Hathor*, the Honoured One, '*nh-k3w.s*'".

In front of the offering-table is the representation of three men in a walking attitude. These men are the sons of the deceased bearing offerings, while behind them are his three daughters kneeling upon the ground.

Above these offering-bearers is a large register containing representation of different kinds of offerings of food and drink, above which is a horizontal row of hieroglyphs, reading:—  
 "A boon which the King gives, and a boon which *Anubis* gives to him, every day, for ever".

To the left side of this register is inscribed a vertical row:  ". . . that an offering of incense comes forth to him",

The whole scene and its inscriptions are carved in relief and still bear traces of brilliant colouring.

#### *Shaft No. 1677*


Grave-pit: 1.00 × 0.95 × 2.30 metres deep with two side burial-chambers.

The upper one directs west. Aperture open. Burial: Few bones scattered in a sarcophagus cut deep in the floor of the chamber.

The lower chamber directs east. Aperture closed with limestone slabs. Burial: Few bones scattered on the floor of the chamber.

## THE MUD-BRICK MASTABA OF K3-HR-ST.F

### TITLE

 "Purificator (of the King)".

### SITUATION

The Mastaba of *K3-hr-st.f* is situated to the south-east of that of *K1.w-njswt* and to the south-west of the Valley-temple of King *Khafra*' (see General Plan).

### DESCRIPTION

It is entirely built of mud-brick and its upper part is damaged. Dimension: 15·90 × 12·90 × 0·60 metres existing height. Its façade faces east.

#### *The Courtyard*

In front of the façade is a rectangular courtyard (1·40 metres long × 14·30 metres wide), the walls of which are also built of mud-brick. The entrance of this courtyard is situated somewhat to the south and opens east. It measures 1·20 metres wide.

#### *The Façade (see Pl. XXVIII A)*

The façade of this Mastaba is interesting for the bricks are in almost perfect condition and the method of building is clearly shown. It still bears traces of having been whitewashed. It contains three false-doors, two of which are situated at the extreme ends of the walls and the third is nearly central.

#### *The Northern False-Door*



It is built in one with the façade and is uninscribed. It measures 0·75 × 0·90 metre wide.

#### *The Central False-Door*

It is formed of one slab of local limestone and is also uninscribed. Before it on the ground is a slab of local limestone, measuring 0·90 × 1·60 metres high, which may have served as an offering-table.

#### *The Southern False-Door*

It is also monolithic. Its dimension is 1·00 metre wide × 1·60 metres existing height. Before it on the ground is an offering-table of local limestone, measuring 0·40 × 0·20 metre high. The upper part of this false-door is lacking, the lower remaining portion is inscribed on the outer jambs.

On the right outer jamb is inscribed the remainder of a vertical row of incised hieroglyphs, reading   "The King's Purificator, *K3-hr.st.f*". At the end of this inscription is represented the deceased in a walking attitude facing to the south. He wears a short triangular kilt which fastens at his waist. His right arm rests on his chest with the hand closed, while his left arm hangs by his side and the hand open.

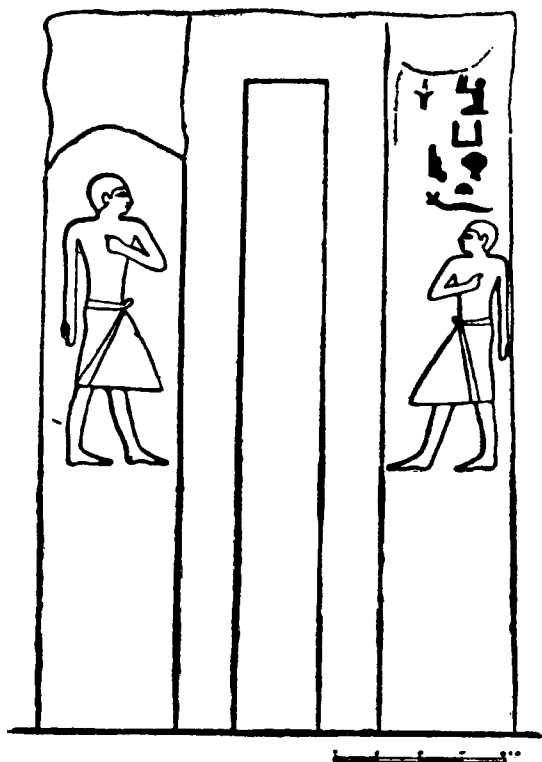


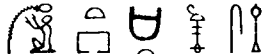
FIG. 30

On the left outer jamb is a similar representation of the deceased, but in a reversed attitude. (Fig. 30, Pl. XXVIII B).



# THE UNINSCRIBED MASTABA OF THE INSPECTOR OF THE ARTISANS OF THE *W'bt*-WORKSHOP

## TITLE

 "Inspector of the Artisans of the *W'bt*-Workshop".

## SITUATION

This Mastaba is situated south-east of that of *Ns.t-ḫmꜣ.t* (see General Plan).

## DESCRIPTION

It is a small, uninscribed Mastaba, built of fine limestone. Its roof, which is also of limestone slabs, is still intact. The doorway opens north, and measures 0.70 × 0.90 metre. It is totally undecorated and gives access to a small chapel.



In the western wall of this chapel is a large uninscribed false-door, measuring 0.90 × 1.50 metres, the upper part of which is missing.

Opposite to this false-door is a small aperture, measuring 0.15 × 0.25 metre to admit the light of the sun to the deceased. The interior walls of the chapel still bear traces of having been painted.

Running north-south across the middle of the chapel is a monolithic architrave, bearing the roofing slabs. It is supported on two piers projecting from the northern and southern walls.

### *Contents of the Chapel* :—

(1) *Quadruple Statuette*.—On the floor of the chapel, in front of the false-door, was a monolithic, quadruple group of limestone statuettes. It represents four similar figures of a man seated upon a bench, their backs being supported by a plinth. Each figure wears a short curled wig. The group is somewhat damaged, the features of the figures being totally effaced. (Pls. XXIX *A*, *B*).

On the right side of the plinth is incised a vertical row of hieroglyphs, reading:   
 "Inspector of the artisans of the *W'bt*-workshop, . . . *P* . . . *w*".

The statuettes, the plinth and the pedestal are all cut in one stone. The dimensions are as follows :—

	cm.
Height with pedestal . . . . .	37
„ without pedestal . . . . .	27
Length of pedestal . . . . .	62
Breadth „ . . . . .	29

(2) A fragment of a life-sized alabaster statue, representing a right forearm with the hand closed upon the unknown object  $\curvearrowright$ . Dimension : 22 cm. long (Pl. XXX A).

(3) A fragment of a life-sized alabaster statue, representing the left hand closed upon the unknown object  $\curvearrowleft$ . Dimension : 15 cm. long (Pl. XXX B).

(4) A fragment of a lintel (27 × 25 cm.) incised with the following hieroglyphs (Fig. 31, Pl. XXX C) :—

1.  $\downarrow$   $\uparrow$   $\text{Anubis}$   $\text{Hatched}$  "A boon which the king gives and a boon of *Anubis*".
2.  $\text{Offering}$   $\text{Hatched}$  ". . . that offering . . .".

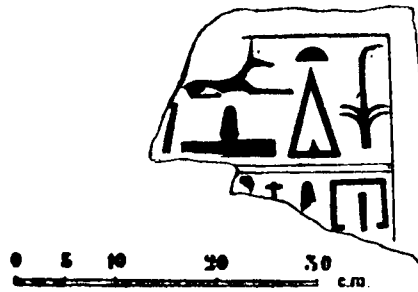




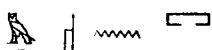
FIG. 31

*Shaft No. 1678*

In the south-east corner of the floor of the chapel is the opening of Shaft No. 1678. It is filled with infiltrated Nile water.

# THE MASTABA OF (1) NS.T-TM3.T

## TITLES

1.  *rh njswt* "King's Relative".
2.  *nb imsh hr nb.f* "Possessor of Honour in the Presence of His Master".
3.  *imj-r s.t nj pr.'s* "House-master of the Court".

## FAMILY

Wife:  *Nb-ks.*

## SITUATION

The Mastaba of *Ns.t-tms'.t* is situated directly to the south of that of *Wsr.t-ks* (see General Plan).

## DESCRIPTION

This Mastaba is partly cut in the rock, and partly built of local limestone masonry. Its façade is recessed back somewhat, and the entrance, which is almost in the centre of the façade, opens north. The jambs and thicknesses of the entrance are uninscribed, and there is no drum.

*The Lintel* (Fig. 32, Pl. XXXI A)

The lintel is inscribed with two horizontal rows of hieroglyphs, the details of which are very minutely rendered. The inscription reads:—

(1) "A boon which the King gives, and a boon which *Anubis* (*Inpw*), Lord of the Sacred Land [gives], a burial in the Western Desert, after a very good old age; and that offerings may come forth to him

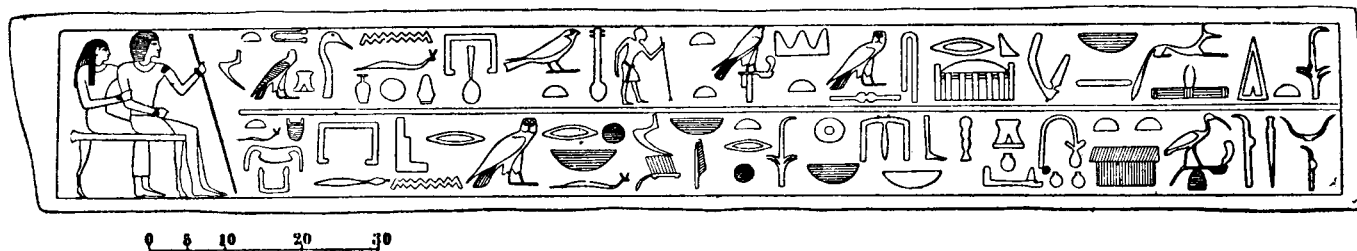



FIG. 32

(1) *Var.* 

(2) "in the Opening [Day] of the Year Feast, the First of the Year Feast, the Feast of *Thoth* (*Dhwtj*), the *Wsg*-feast, in every feast and every day [to] the King's Relative, Possessor of Honour in the Presence of his Master, House-Master of the Court *Ns.t-tms'.t*. His wife, *Nb-kj*."

At the end of the inscription, the owner of the Mastaba and his wife are represented, seated together on one stool.

The man is holding a long staff in his left hand, while his right hand rests closed upon his thigh. He wears a wig, a broad necklace, a short kilt, and bracelets upon his wrists. His wife is represented embracing him with her left arm, while her right hand holds his right arm. She wears a long wig reaching to her shoulders, two necklaces, one of the "dog-collar" type, the other the more usual circular type, and a long tight robe. Bracelets adorn her wrists.

The entrance gives access to a long narrow chapel, the floor of which is on a lower level than that of the threshold of the entrance, and is approached by a flight of two steps. 0·30 metre from the entrance is another lintel, the underside of which is convex. The purpose of this lintel seems to have been to support the roofing slabs of the chapel.

It is incised with a horizontal row of hieroglyphs (Fig. 33, Pl. XXXI B), reading:—

"A boon which the King gives, and a boon of *Anubis*, the Lord of the Sacred Land; a burial in the Western Desert (after) a good old age, *Ns.t-tms'.t* (see Fig. 18, Pl. XVIII)."

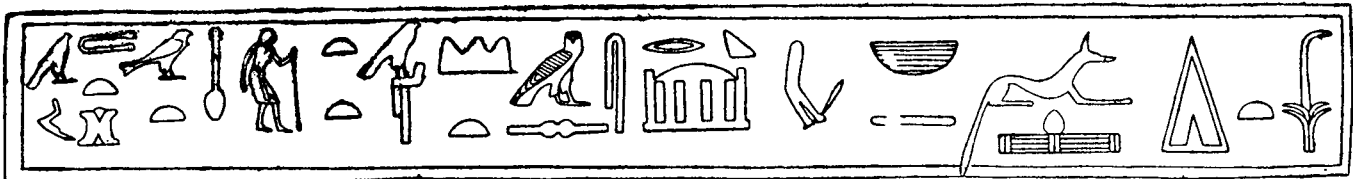


FIG. 33

Behind this lintel is the narrow chapel which is roofed with slabs of white Turah limestone. One of these slabs still remains in place.

#### *The Statue* (Pl. XXXI C)

In the western wall of the chapel is a niche, measuring 1·20 × 0·37 × 0·36 metres wide, the sides of which are lined with white Turah limestone. It contains a very curious composite statue, the body of which is cut in the natural rock, while the head and legs are carved from white Turah limestone and fitted into place.

The statue represents a man in a walking attitude, with the left leg advanced. He wears a short wig and a false beard which still bear traces of black colour. His body is completely enshrouded in a large cloak, fastening in front upon the breast. The face and the legs are painted red <sup>(1)</sup>.

The dimensions are as follows:—

	Metre
Height with base ... ..	1·26
„ without base ... ..	1·20
Breadth across shoulders ... ..	0·31
Length of base ... ..	0·36
Breadth „ ... ..	0·34

As the main Shaft No. 1679 of the tomb lies 1·20 metres behind the niche, it seems to suggest that the latter was taking the place of a false-door, and that the statue represents the deceased coming forth from his burial-chamber.

#### *Shaft No. 1679*

Grave-pit : 1·20 × 1·00 metres deep, with a side-chamber on the south. Aperture closed with slabs of local limestone. Burial : Adult skeleton extended on its back, with its head to the north.

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<sup>(1)</sup> Petrie found a similar statue to this at Riqqeh, which he dates to the XVIIth Dynasty. It was found in three pieces, but had apparently been originally monolithic (ENGELBACH, "*Riqqah and Memphis*", Pl. VIII, 6, p. 14). In the case of our figure one cannot help suspecting that the head and legs had been "borrowed" from some earlier and finer tomb, and that only the rock-cut body to which they are attached, is the legitimate property of *Ns-t-tm't*. This would account for the marked difference of style and workmanship between the head and legs and the body, and also explain the disproportionate effects they produce.

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## THE UNINSCRIBED TOMB NORTH OF THAT OF NB-M-3H.T

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### DESCRIPTION

This tomb is entirely hewn in the native rock. It is approached by a rock-cut passage (about 8·20 metres long  $\times$  1·50 metres wide), running east-west and joining at right angles another rock-cut passage (11·70 metres long  $\times$  1·15 metres wide) running north-south.

The main entrance of this tomb is situated in the southern end of the façade, and opens east. It measures 2·53 metres high  $\times$  1·20 metres wide. At the inner edge of its thicknesses, near to the roof, the stone is recessed, presumably for the insertion of a drum.

This entrance gives access to a large rectangular hall, entirely cut in the native rock and measuring about 8·55  $\times$  3·30  $\times$  3·60 metres high. At the top of the eastern wall of this hall is a rectangular aperture, measuring 3·55  $\times$  1·15  $\times$  1·25 metres high. It lies opposite to the burial-chamber in order to admit the light of the sun to the deceased.

In the western wall of the hall, immediately in front of the entrance is a rock-cut doorway, measuring 2 metres high  $\times$  0·80 metre wide and having a recessed but uninscribed lintel. This doorway leads to an unfinished small chamber, measuring 2·5  $\times$  1·80  $\times$  2·30 metres high, and contained nothing but debris.

At a distance of 1·30 metres from the doorway, the wall is recessed back to form a western chapel, and the roof is supported by two rock-cut square-sided pillars standing in line with the eastern wall of the hall. The pillars measure 0·90  $\times$  2·50 metres high. The chapel lying behind these pillars measures 2·95  $\times$  5·30  $\times$  3·12 metres high, and is occupied by two Shafts Nos. 1680 and 1681.

In the western wall of this chapel above the southern shaft is a large recess, measuring 2·00  $\times$  2·30  $\times$  0·50 metres deep, and which contains two unfinished false-doors. On the eastern side at the foot of the pillars are three unfinished rock-cut Shafts Nos. 1682, 1683 and 1684.

At the northern end of the hall is an inner chapel, measuring about 2·30  $\times$  3·60  $\times$  4·15 metres high, divided from the hall by means of a rock-cut curtain wall. This wall, which measures 2·40 metres in height and 0·60 metre in thickness, does not reach the roof of the tomb, and has a curved top similar to that of the Tomb of Debhen.

In its eastern extremity is cut a doorway, measuring 0·63 metre wide  $\times$  1·90 metres high, and which has a vaulted roof. The western wall of this chapel is wholly occupied by a large false-door hewn in the rock, and measuring 2·10  $\times$  3·15 metres high. In the southern and northern corners of this western wall are two triangular shelves cut in the rock and measuring about 1 metre high.

Against this wall is a low platform at a height of about 25 cm. from the floor. It is cut in the rock and runs the whole width of the chapel.

#### *Contents of the Tomb*

The tomb was filled with the decayed and broken remains of countless later mummies among the sand and debris.

It is to be noticed that the plan and arrangement of this tomb is almost identical to that of *Dbhnj* (see "*Excavations at Giza*", Vol. IV).

#### SHAFTS

##### *Shaft No. 1680*

Grave-pit: 1.30 × 1.30 × 3.00 metres deep, with a side burial-chamber (2.30 × 1.80 × 1.20 metres high) on the north. Aperture opened. The western wall of the chamber is partitioned off with slabs of local limestone to form a sarcophagus which was found empty.

Contents of the burial-chamber: In the filling of the burial-chamber were found:—

- (1) Model cups and plates of limestone (Pl. XXXII *A*).
- (2) A broken canopic jar of limestone 25 cm. high (Pl. XXXII *B*).

##### *Shaft No. 1681*

Grave-pit: 1.35 × 1.60 × 2.80 metres deep, with a side burial-chamber (2.70 × 1.60 × 1.20 metres high) on the west. Aperture opened.

Contents: Nothing found but debris.

##### *Shaft No. 1682*

Grave-pit: 1.05 × 1.10 × 0.70 metres deep without burial-chamber (unfinished shaft).

##### *Shaft No. 1683*

Grave-pit: 1.30 × 1.30 × 0.70 metres deep without burial-chamber (unfinished shaft).

##### *Shaft No. 1684*


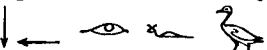
Grave-pit: 1.30 × 1.35 × 0.70 metres deep without burial-chamber (unfinished shaft).

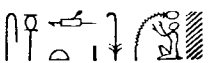


## MISCELLANEOUS OBJECTS

### I.—OBJECTS FOUND THROWN IN THE MUD-DEPOSITS FILLING THE MUD-BRICK ROOMS SOUTH OF THE VALLEY-TEMPLE OF *Khafra*'

- (1) A finely made dish of diorite, measuring 5 cm. high  $\times$  18 cm. in diameter (Pl. XXXII C).
- (2) A model boat (?) of red pottery pierced with many holes, measuring 26  $\times$  15  $\times$  8 cm. high (Pl. XXXIII A).
- (3) A model jar of alabaster, measuring 10 cm. high (Pl. XXXIII B).
- (4) A head-rest of white limestone, measuring 20  $\times$  16 cm. (Pl. XXXIII C).
- (5) Two pestles of local limestone, measuring 30  $\times$  20 cm. (Pl. XXXIII D).
- (6) A fragment of a limestone basin, measuring 22  $\times$  8 cm. The following two lines of roughly incised hieroglyphs are inscribed around the remaining upper surface of the basin :—

Top :  "A boon which the king gives and a boon which Anubis gives that he may be buried in the Necropolis after a very good old age". Right side :  (Pl. XXXIV A).

- (7) Two piercers of bone, measuring 11 cm. and 8 cm. long (Pl. XXXIV C).
- (8) A flint knife of excellent workmanship, measuring 13.5 cm. long (Pl. XXXIV D).
- (9) Fragments of statuettes :—
  - (a) A fragment of a head of an alabaster statuette showing the mouth and the chin (Pl. XXXIV B). Dimension : 10  $\times$  6 cm.
  - (b) A partly damaged head of an alabaster statuette of a woman wearing a plaited wig parted in the centre. Dimension : 10 cm. high.
  - (c) A much-damaged head of a limestone statuette of a woman wearing a plaited wig parted in the centre (Pl. XXXV A). Dimension : 10 cm. high.
  - (d) The lower part of a granite statuette of a seated man. On the right-hand side of the stool is incised a vertical row of hieroglyphs, the remaining portion of which reads :  "Sole Confidant, King's Purificator . . .". Dimension : 28 cm. high (Pl. XXXV B).
  - (e) The right half of a torso of a sandstone statuette of a man. Dimension : 20 cm. high (Pl. XXXV C).

(10) Among the objects found in the mud-deposits are different types of pottery which can be classified as follows :—

#### *Group I* (Pl. XXXVI A) :—

- (a) A tapering wine jar of reddish-brown ware, with a pointed base. Dimension : 24 cm. high.

(b) A spheroidal pot of red-ware, round-bottomed, with a narrow mouth. Dimension : 23 cm. high.

(c) A tapering jar of reddish-brown pottery, with a rounded base and recurved rim. Dimension : 18 cm. high.

(d) A shouldered jar of red pottery, with a flat base and broken neck. Dimension : 13 cm. high.

(e) A model flask of reddish-brown ware, excellently worked, having two handles and a small curved lug at the neck. Dimension : 9 cm. high.

*Group II* (Pl. XXXVI B).—Four model beer-cups of red pottery, nearly of the same size, measuring on the average 8 cm. high.

*Group III* (Pl. XXXV D).—Four model dishes of red pottery, nearly of the same size, measuring on the average 5.5 cm. high  $\times$  9.5 cm. in diameter.

II.—OBJECTS FOUND THROWN INTO THE PASSAGE RUNNING NORTH-SOUTH  
PARALLEL TO THE EASTERN FACES OF THE VALLEY-TEMPLE OF *Khafra'*  
AND THE TEMPLE OF THE SPHINX

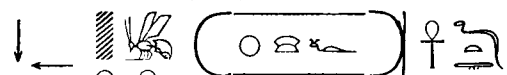
1. *Statuette of King Khafra'* (Pl. XXXVII A, B)

*Material*.—Black diorite.

*Dimensions*.—Existing height with pedestal : 36 cm. Existing height without pedestal : 32 cm. Breadth across the hips : 13 cm.

*Preservation*.—The body is broken off above the hips. The feet are also damaged, as are parts of the pedestal and plinth. The rest of the body is in a good state of preservation.

*Work*.—Very excellent. It is worthy to rank with the other diorite statues of the king known to us.

*Description*.—The King is represented in a walking attitude with the left foot advanced. The hands are clenched by his sides. The muscles of the legs are accurately expressed. He wears the pleated "*sndyt*" kilt. His body is supported by a plinth incised with a vertical row of hieroglyphs, the remains of which read:  " (King of Upper and Lower Egypt, *Khafra'*, may he live for ever".

This statue was one of the excellent examples of the Old Kingdom art, the remaining part being full of life and vigour.

2. *Alabaster Finds*

(a) Torso of an alabaster statuette of a man in a standing attitude with the arms hanging at his sides. The muscles of the body are accurately executed and the suggestion of the bone structure under the flesh is admirable. He wears a short kilt upheld by a belt tied at the waist. Dimension : Existing height : 20 cm. Breadth across shoulders : 13 cm. (Pl. XXXVII C).

(b) A cylindrical vase of alabaster, measuring 18·5 cm. high; 8·5 cm. diameter of mouth. The work is excellent. This is the traditional oil or ointment jar (Pl. XXXVI D).

(c) A small tapering flask of alabaster, measuring 10 cm. high; 2·5 cm. diameter of mouth. The work is good (Pl. XXXVI C).

III.—OBJECTS FOUND THROWN IN THE MUD-DEPOSITS FILLING THE MUD-BRICK TEMPLE SOUTH-EAST OF THE VALLEY-TEMPLE OF *Khafra*'

1. *An Alabaster Libation Basin* <sup>(1)</sup> (Fig. 34, Pl. XXXVIII)

A libation basin of alabaster measures 31 × 26 cm., and is finely finished. It is damaged at its upper and lower right-hand corners. Otherwise it is in a very good state of preservation. The sides of its rim are incised with four rows of finely incised hieroglyphs, two of which are

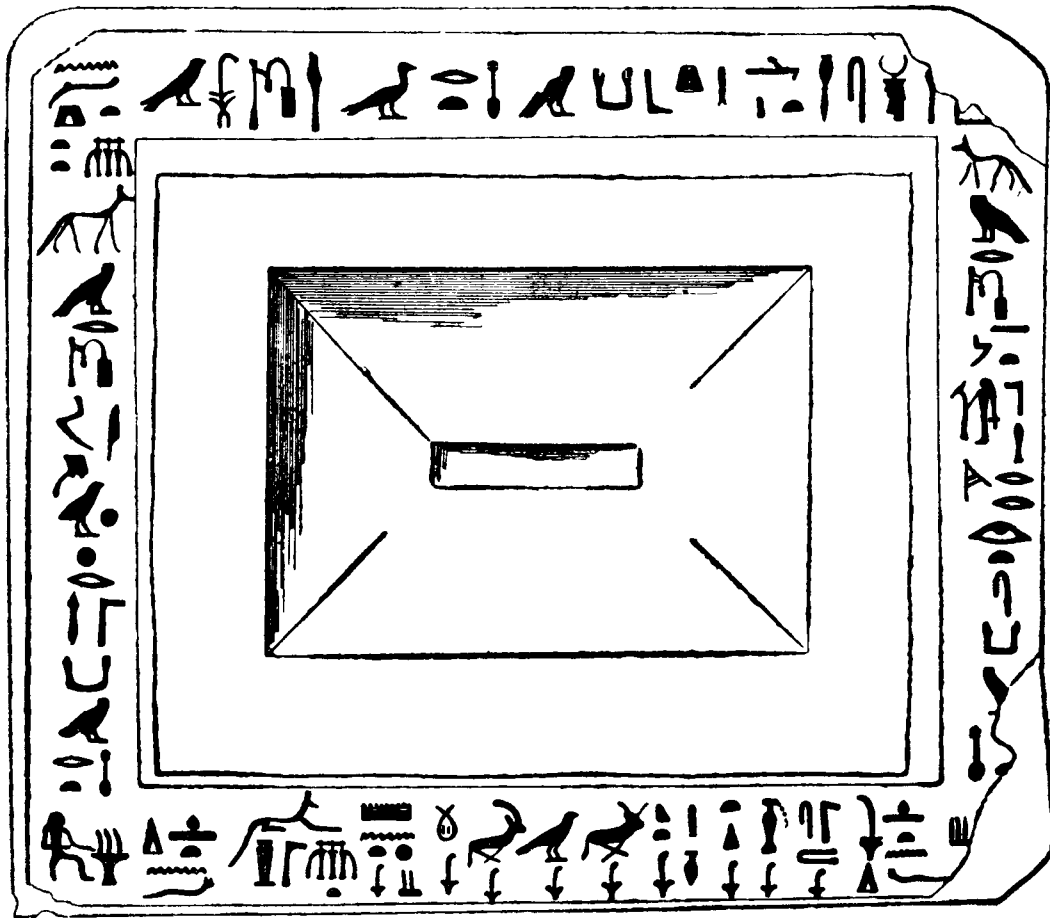
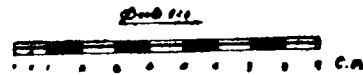


FIG. 34



(1) Found buried in the mud-deposits filling the hall of the mud-brick Temple lying south-east of the Valley-temple of *Khafra*'.



## IV.—OTHER MISCELLANEOUS OBJECTS

1. *An Unidentified Statuette* <sup>(1)</sup> (Pl. XL A-C)

*Material.*—White Turah limestone.

*Dimensions.*—Height with pedestal : 0·40 metre. Breadth across shoulders : 0·13 metre.

*Work.*—Excellent.

*Preservation.*—It was found in three pieces. Nothing is lacking except a small part of the left forearm.

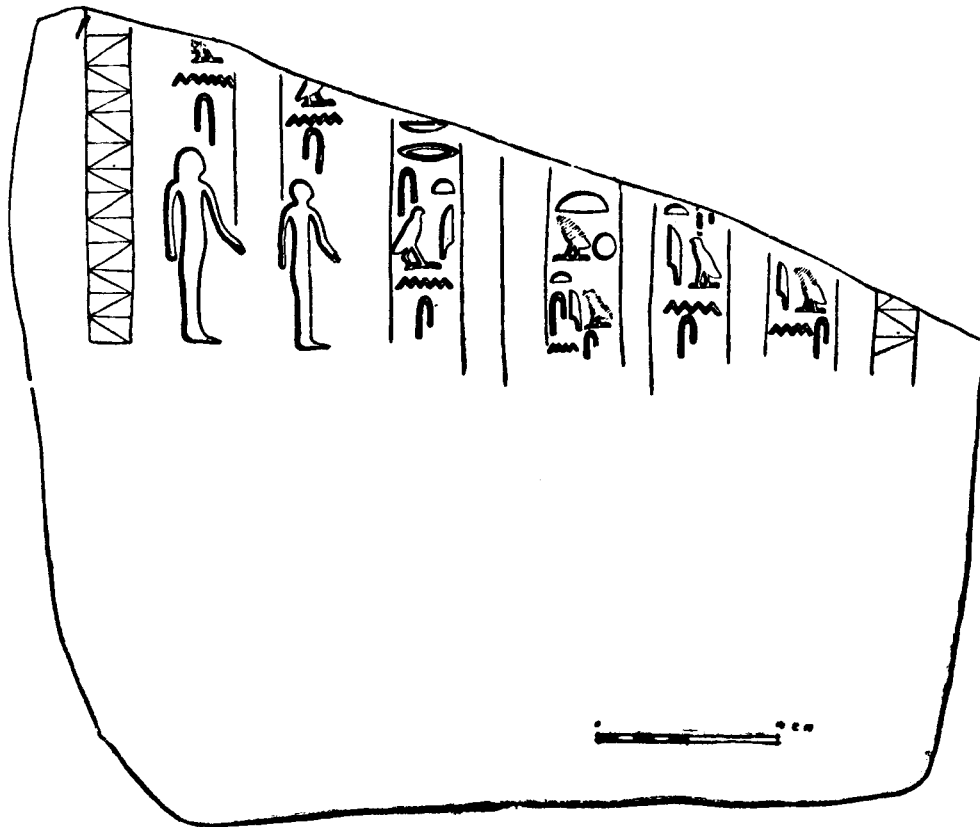


FIG. 35

*Description.*—It represents a man sitting on a stool. His arms are laid on his thighs. The right hand is closed while the left is wide open showing the nails carefully executed. He wears a curled wig which still bears the traces of black colouring. A short kilt covers his body from below the navel to above the knees. The traits of the face are excellently expressed. The muscles of the breast, back, arms and legs are well articulated. The toes of the feet are finely worked. It was painted red. There are no inscriptions to indicate his name.

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<sup>(1)</sup> Found buried in the debris south-east of the Mastaba of *Wer.t-k7*.



(c) The upper part of a sandstone statuette of a woman wearing a wig, which hangs down on either side of the chest (Pl. XLII C). Height: 7 cm. Found in the sand south-east of the Valley-temple of *Khafra*'.

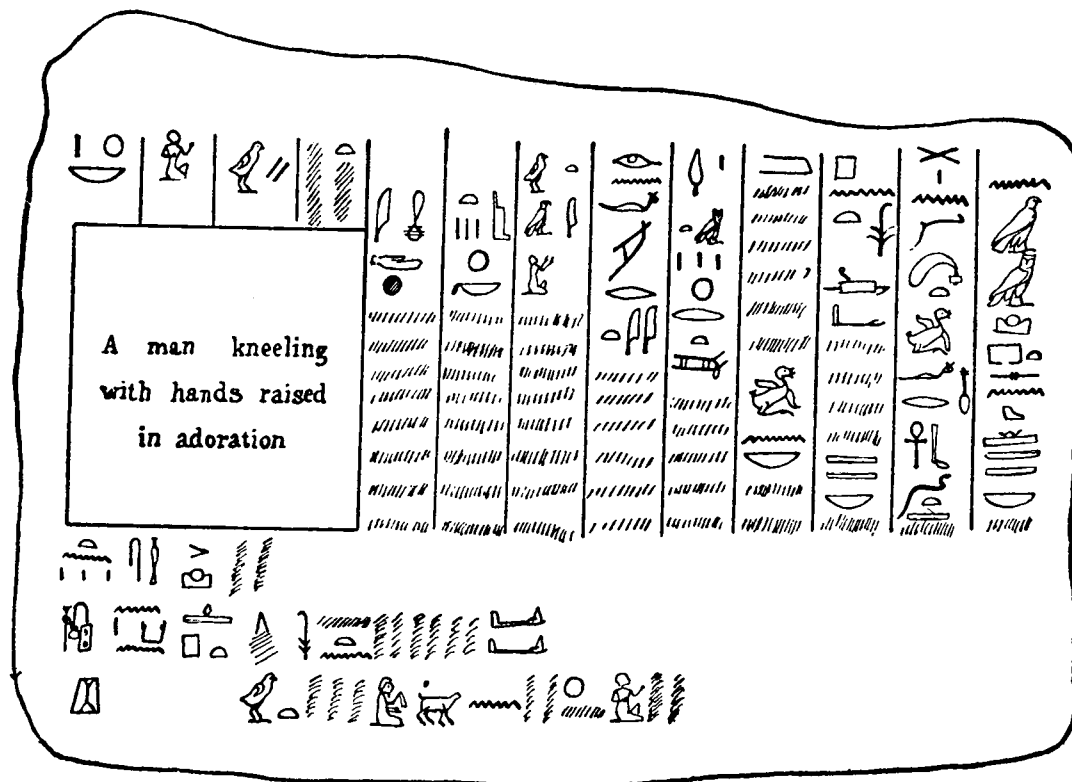
(d) A right closed hand of an alabaster statue, showing the nails beautifully executed, (Pl. XLII E). Length: 10 cm. Found in the sand south of the Valley-temple of *Khafra*'.

5. *A Sculptured Slab of Limestone* <sup>(1)</sup> (Pl. XLIII A)

A rectangular slab of white limestone on which are carved two uraei, each of which is crowned by the sun-disc. This may be part of a cornice similar to that surrounding the inside of the wall of the court of the Step Pyramid at Sakkara. Dimension: 28 × 22 cm.

6. *Fragments of Stelæ*

(a) An inscribed fragment of a white limestone stela <sup>(2)</sup>, measuring 33 × 23 cm. At the left-hand side is represented a man kneeling with hands raised in adoration. The remainder of the surface is occupied by 9 vertical and 3 horizontal rows of incised hieroglyphs which are mostly effaced.




<sup>(1)</sup> Found in the sand east of the protective wall of *Thothmes IV*.

<sup>(2)</sup> Found buried in the mud-deposits lying against the western end of the southern wall of the Valley-temple of *Khafra*'.








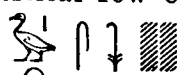
(2)  "The King's Relative of the Court, *Nfr-wsg* . . .".

Picked out of the debris south of the court of the rock-cut tomb east of that of *Nb-m-ḥ.t*.

(e) A rectangular fragment of a slab of white limestone (Pl. XLVII A). Height: 48 cm. Breadth: 25 cms. Sculpture, incised. Part of a vertical row of hieroglyphs of finely drawn detail, reading  "*Imj-Ḥnt*-priest".

On the left-hand side of this slab is represented part of a geometrical design, apparently a palace façade (Pl. XLVII, B). Found thrown into the rock-cut passage leading to the Mastaba of *Kw-njsut* (see "*Excavations at Giza*", Vol. II).

(f) A fragment of a slab of white limestone (Pl. XLVII C). Height: 20 cm. Breadth: 12 cm. sculpture, low relief.

Part of a vertical row of hieroglyphs, the details of which are rendered with much care. It reads:  "Her daughter, the King's . . .". Found in the sand south of the Valley-temple of *Khafra'*.

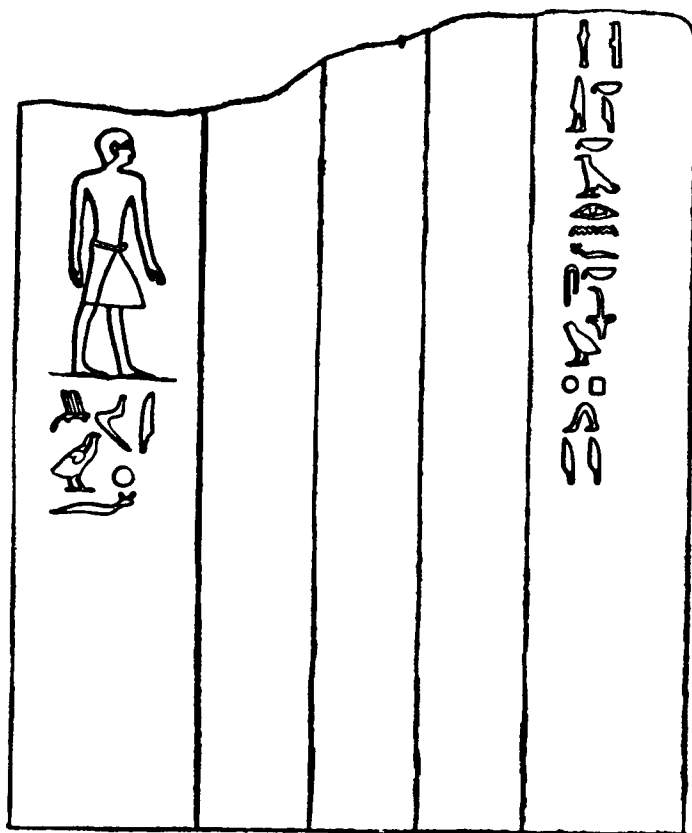

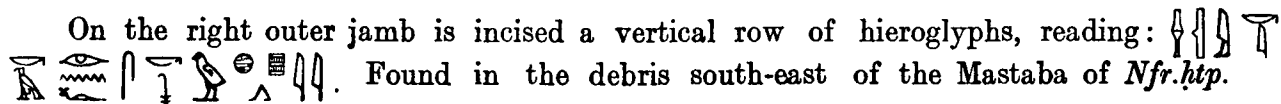


FIG. 41

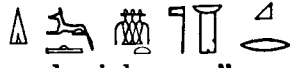
(g) A fragment of a slab of white limestone (Pl. XLVII E). Height: 11 cm. Breadth: 18 cm. Sculpture, low relief. The upper part of the figure of a man holding a staff in his left hand. Found in the debris east of the Tomb of *R'-Wr* (see "*Excavations at Giza*", Vol. I).

(h) A fragment of a slab of white limestone (Pl. XLVII D). Height: 6 cm. Breadth: 10 cm. Sculpture, low relief. Head of a man. Found in the sand south of the Valley-temple of *Khafra'*.

(i) The lower part of a false-door of white Turah limestone (Fig. 41, Pl. XLVIII). Breadth: 70 cm. On its left outer jamb is represented the figure of a man in a walking attitude with the left foot advanced. His two arms hang down at his sides with the hands wide open. He wears a short kilt. Below this figure is inscribed vertically:  "His honoured".

On the right outer jamb is incised a vertical row of hieroglyphs, reading: . Found in the debris south-east of the Mastaba of *Nfr.ḥtp*.

8. *Offering Tables*

A libation basin <sup>(1)</sup> (Pl. XLIX B), white limestone, measuring 9 × 8·5 cm. Rectangular in shape with two equal rectangular basins narrowing from top to bottom. It is inscribed with a horizontal row of incised hieroglyphs, reading:  "A boon which *Anubis*, who Presides Over the God's dwelling, gives; a burial . . .".

An offering-table <sup>(2)</sup> (Pl. XLIX C), white limestone, measuring 42 × 22 cm. with a libation basin and two model loaves of bread.

9. *Amulets*

In the debris encumbering the façade of the uninscribed rock-cut tomb north of that of *Nb-m-ḥt* were buried two amulets pierced for suspension (Pl. XLIX D).

(a) A figure of the God "Bes" in a brilliant blue glaze. He is represented in his usual form of a grotesque dwarf crowned with the plumed head-dress. Height: 7 cm.

(b) An amulet representing the Goddess *Mwt* in a brilliant blue glaze. She is sitting on a chair suckling her infant son. On her head is the double crown and the uraeus. Height: 4 cm.

10. *Pottery*

Among the other miscellaneous objects are different types of red pottery, which can be classified as follows:—

*Group I* (Pl. L A).—Four large cylindrical jars, round-bottomed, decorated with vertical and horizontal bands of blue paint. Height about 33·5 cm. Found against the protective mud-brick wall of *Thothmes IV*, lying south-west of the Valley-temple of *Khafra*'.

*Group II* (Pl. L B).—Four spheroidal pots, with rounded rims:—

Pot No. 1 was found in the sand south-east of the Mastaba of *Wsr.t-k3*. Height: 23 cm.

No. 2 was picked out of the sand south of the Mastaba of *Wsr.t-k3*. Height: 23 cm.

Nos. 3 and 4 were found in the debris south-east of the Mastaba of *Ka.w-Niswt*. Height of No. 3: 21 cm. and No. 4: 17 cm.

*Group III* (Pl. L C).—Three tapering jars with pointed bases, made by hand, found in a shaft west of the Mastaba of *Ns.t-tms't*. Height: No. 1: 35 cm.; No. 2: 32 cm.; No. 3: 28 cm.

<sup>(1)</sup> Picked out of the south-west of the Mastaba of *Nfr-ḥp*.

<sup>(2)</sup> Found in an uninscribed tomb east of that of *Wsr.t-k3*.

*Group IV* (Pl. XLIX *A*).—Four bowls measuring on the average 7 cm. high, 12 cm. in diameter :—

Bowl No. 1 was found in the mound of sand south-east of the Mastaba of *Wsr.t-k3*.

No. 2 was recovered from the sand filling the rock-cut passage leading to the Mastaba of *K3.w-njswt*.

No. 3 was picked out of the debris lying north-east of the Mastaba of *Ns.t.tms't*.

No. 4 was found buried in the sand south-west of the Valley-temple of *Khafra'*.

*Group V* (Pl. XLIX *E*):—

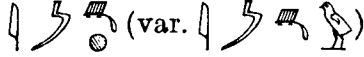
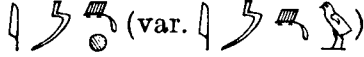
(1) A shouldered jar with a broken spout, picked out of the sand filling the rock-cut passage leading to the Mastaba of *K3.w-njswt*. Height : 25 cm.

(2) A spheroidal pot, with a long neck found buried in the sand east of the rock-cut tomb which lies east of that of *Nb-m-3ht*. Height : 24 cm.

(3) A large bowl recovered from the sand south of the Mastaba of *K3.w-njswt*. Height : 13 cm. Diameter : 32 cm.

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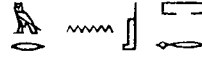
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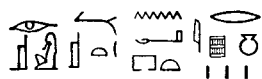
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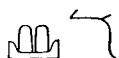
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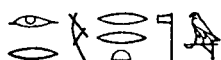
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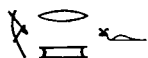
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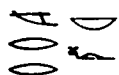
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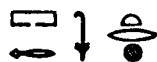
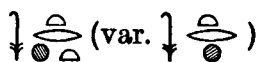

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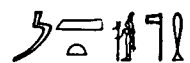





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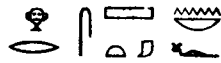
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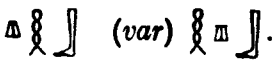
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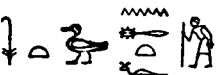
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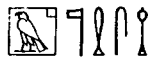
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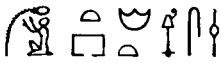
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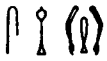
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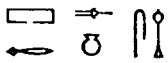
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










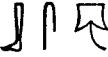
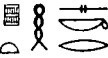
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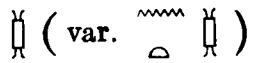

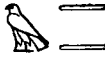










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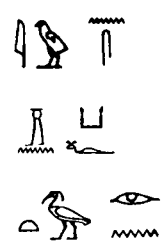





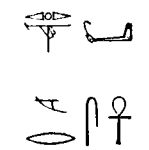

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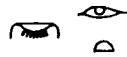
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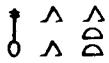
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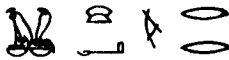
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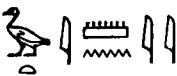
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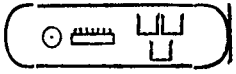
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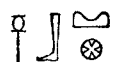
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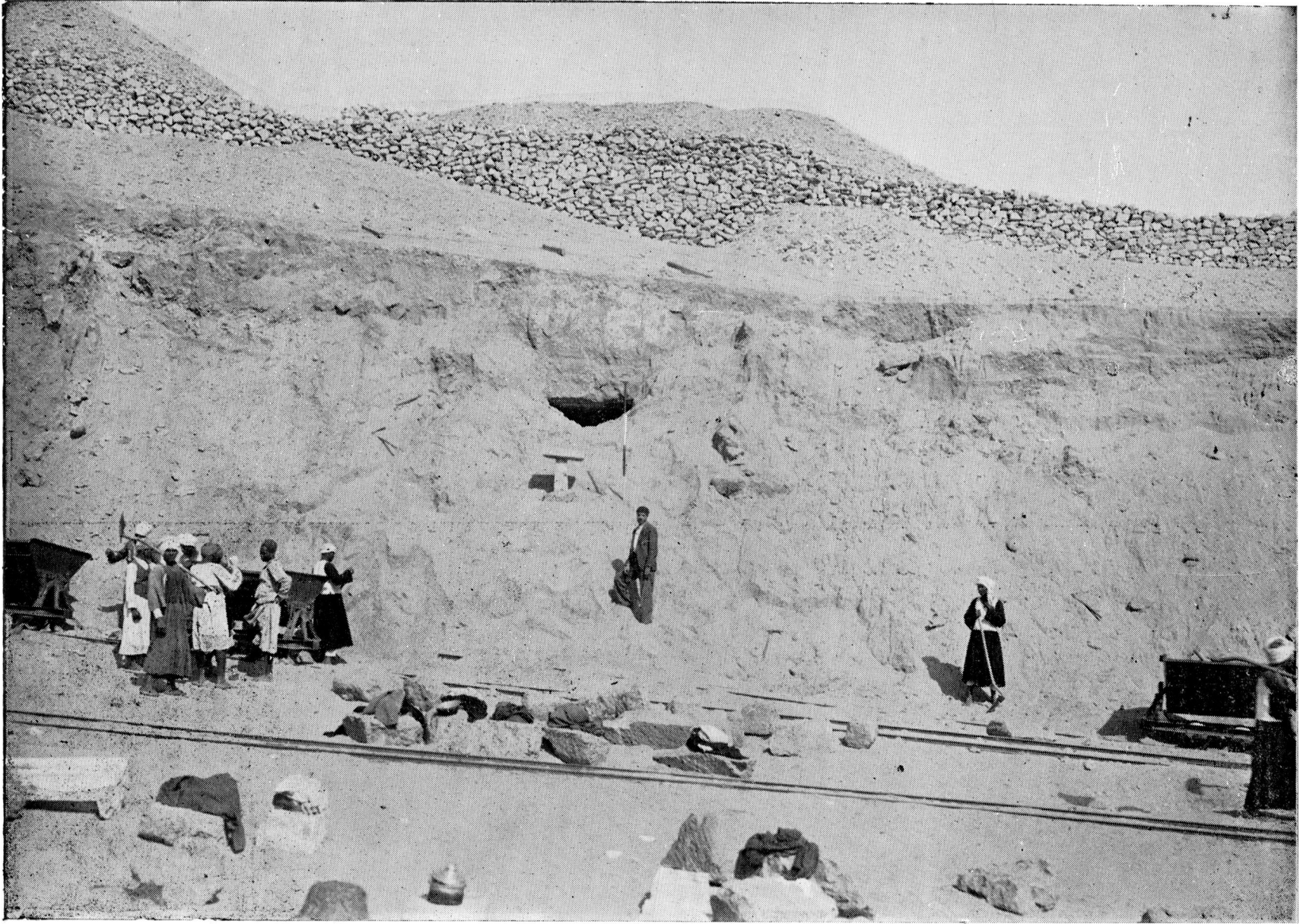
*ꜥbdw*

Abydos, p. 38.

*Ddw*

Busiris, p. 38.

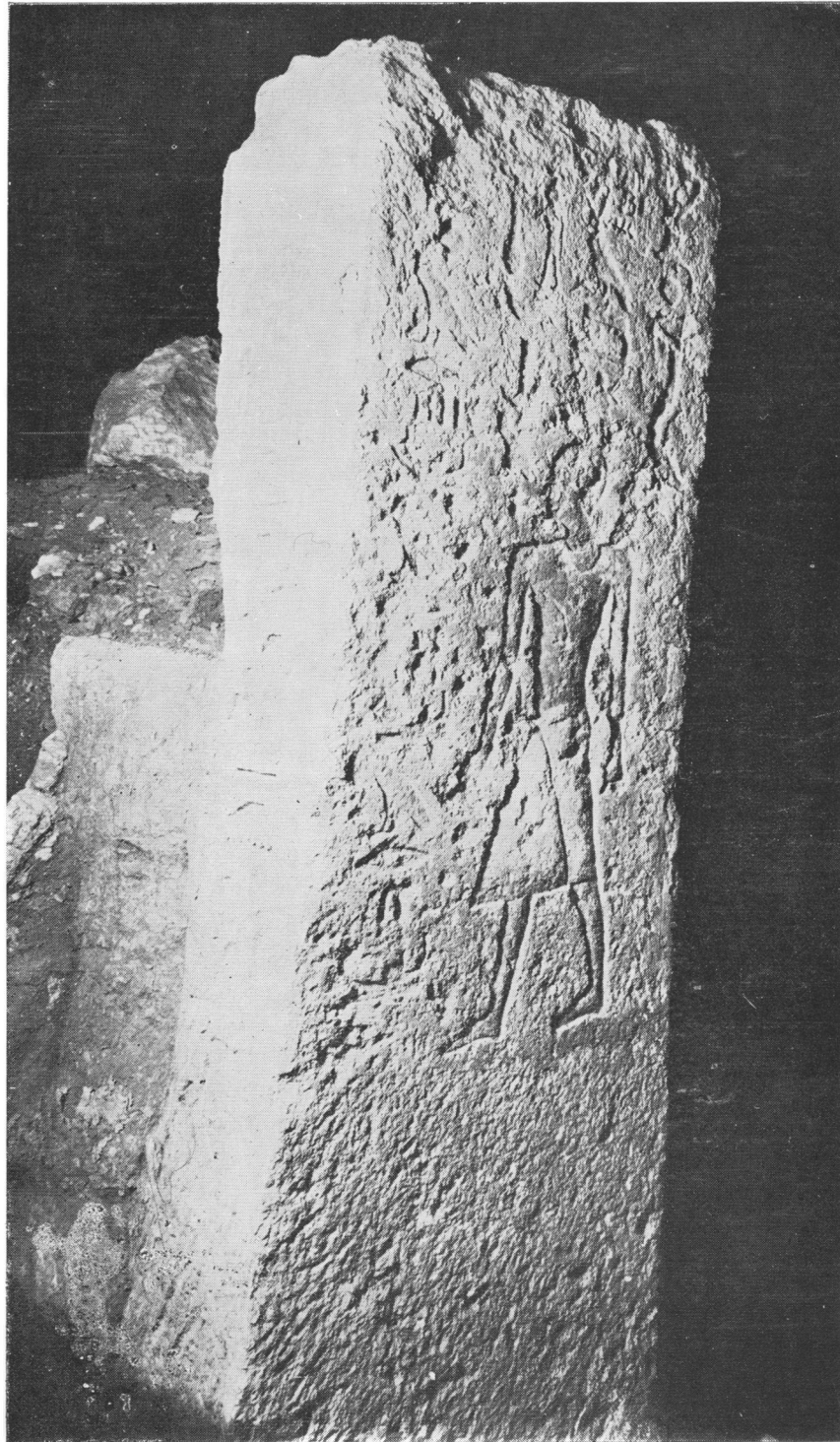
PLATES I-L



A limestone offering-table on a pedestal in front of Tomb No. 9

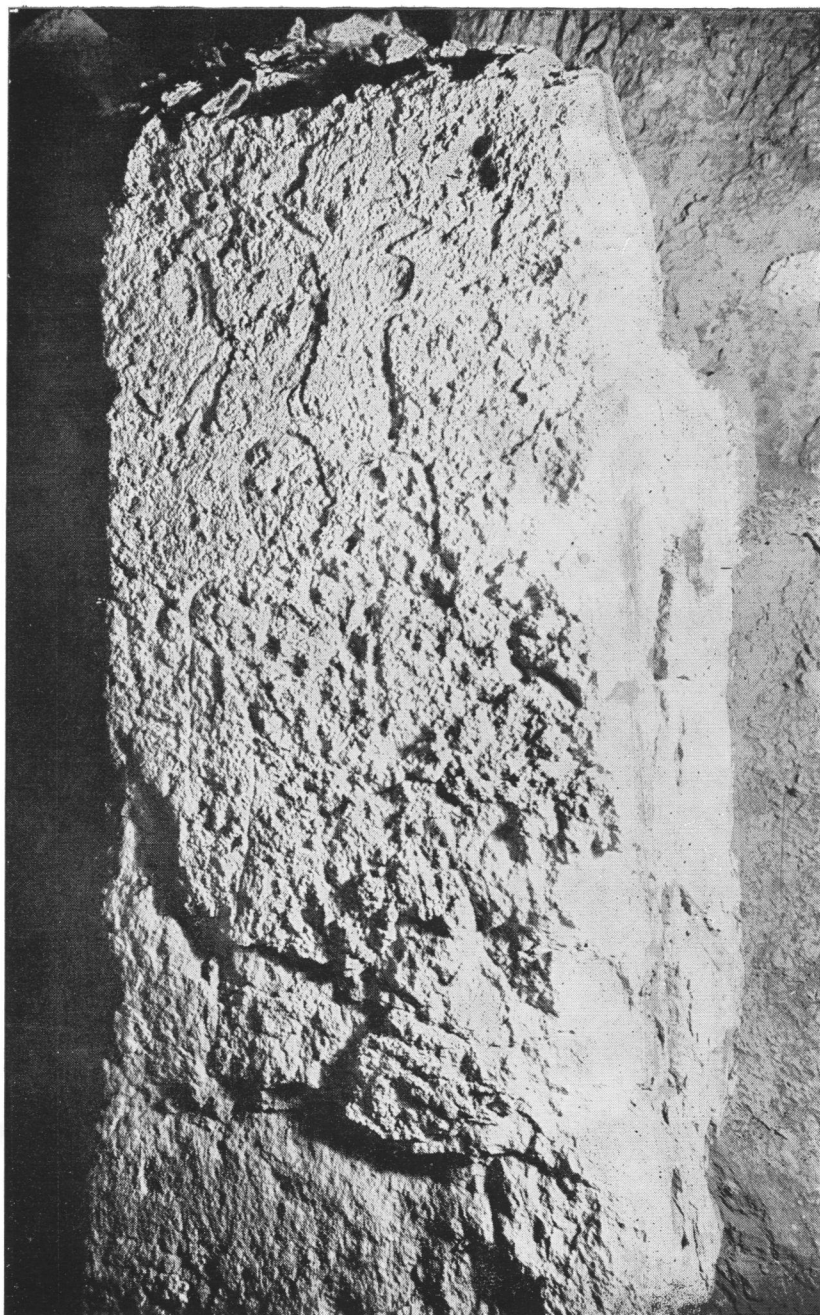


The left-hand jamb of the doorway

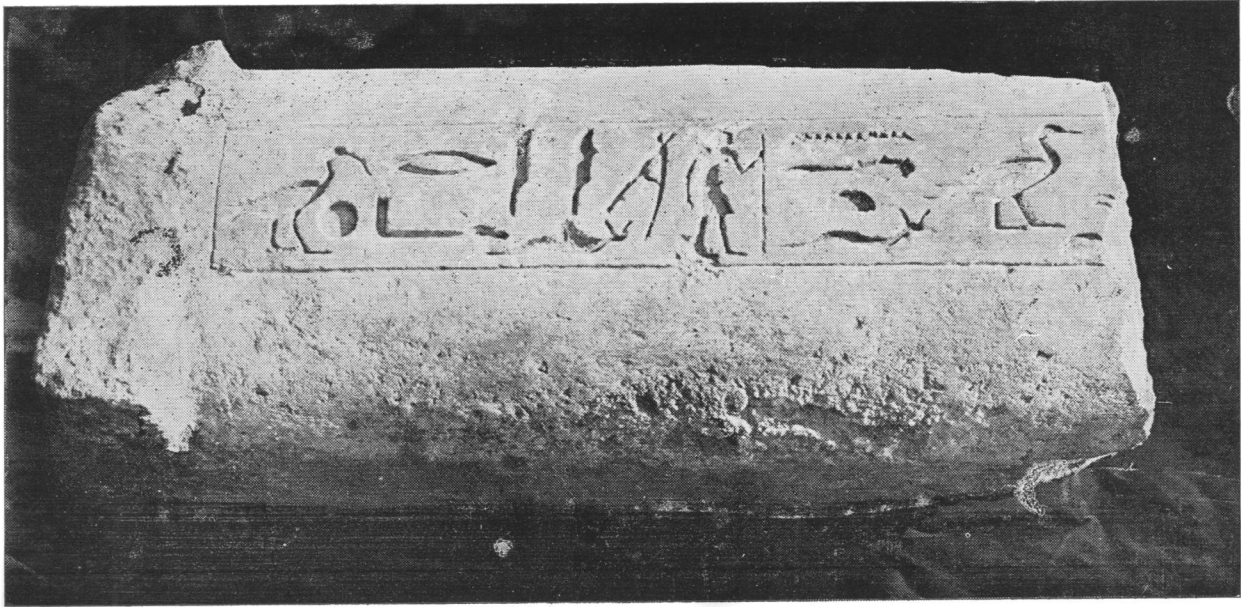


The left thickness of the doorway

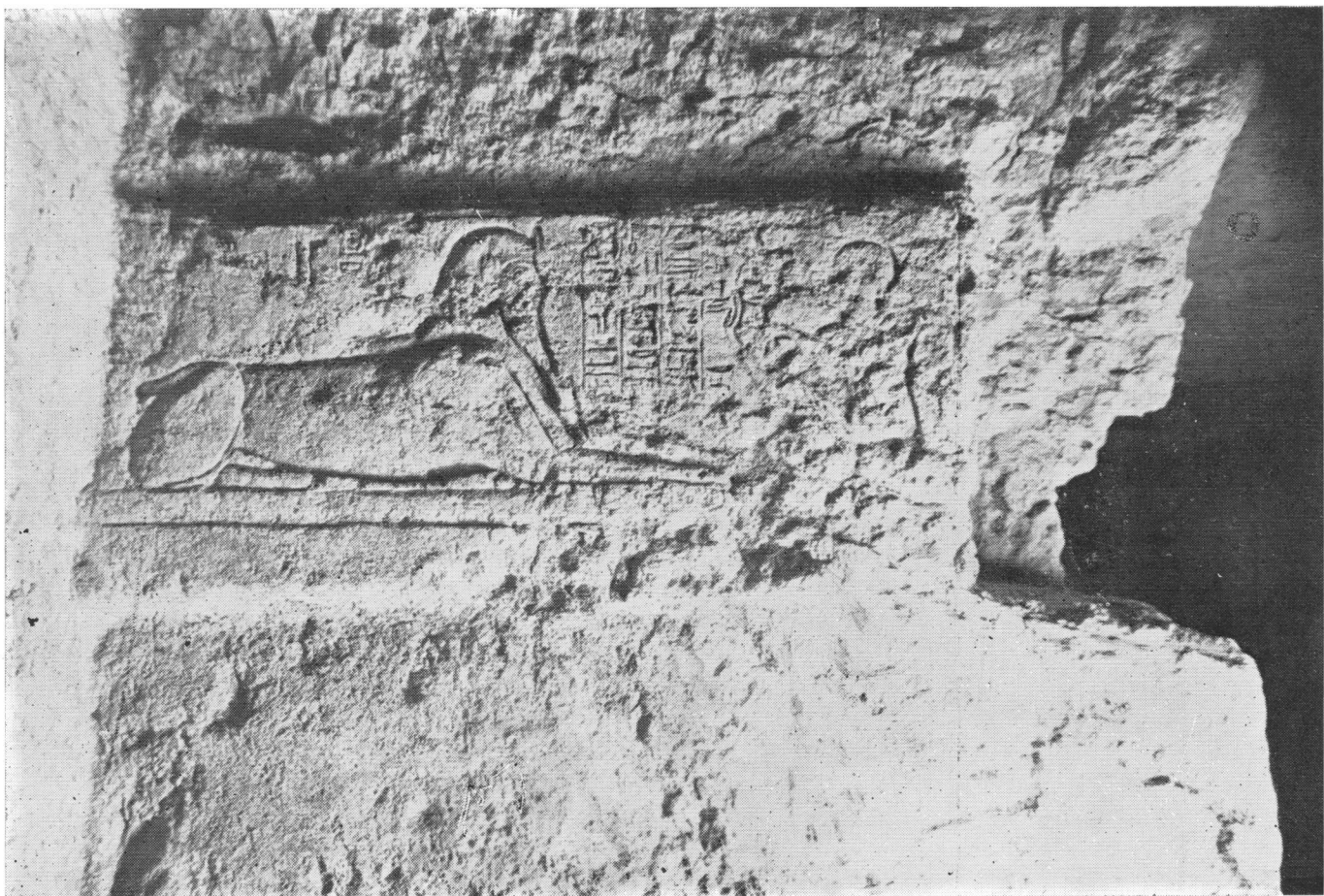




The right thickness of the doorway

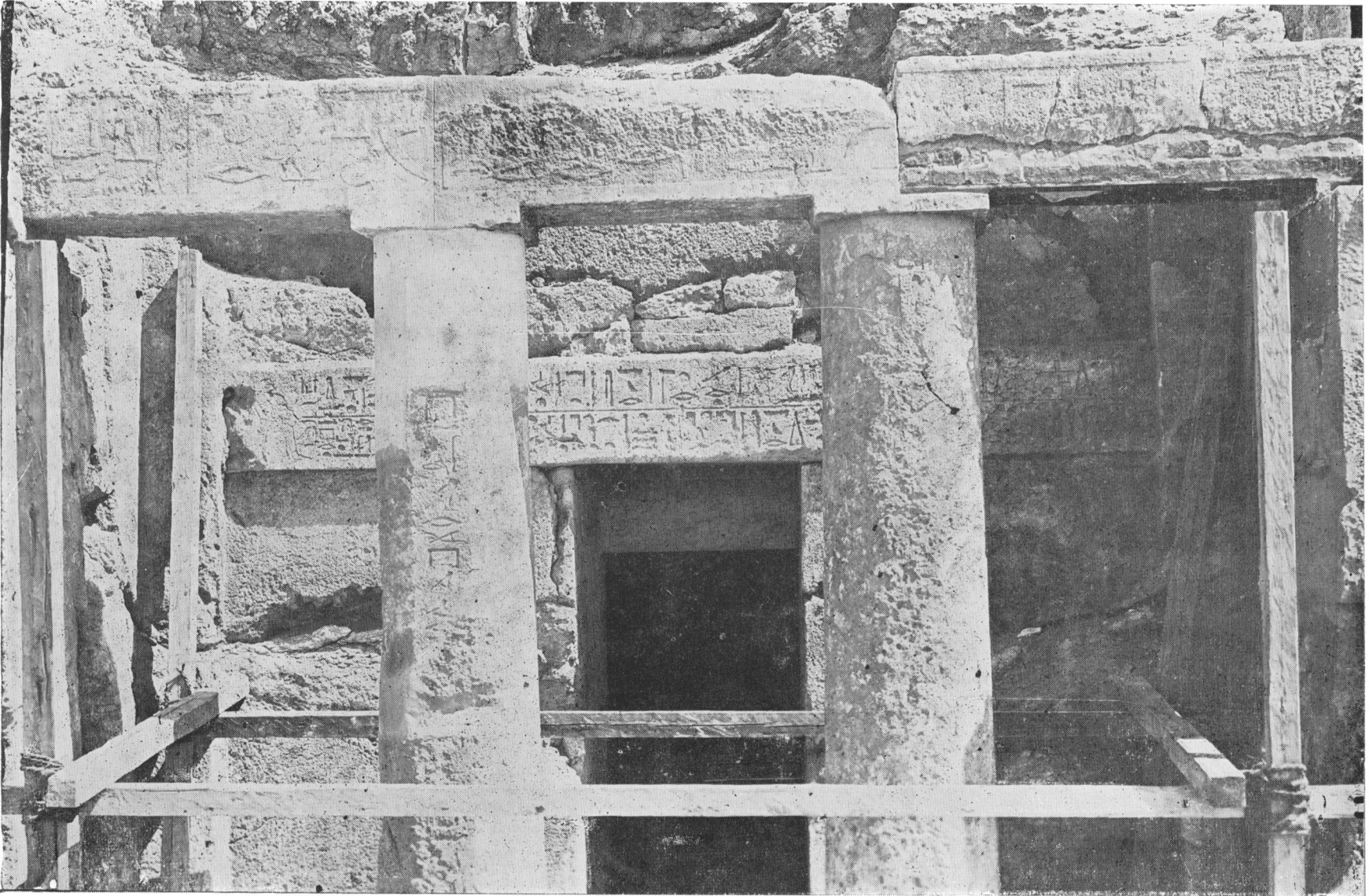


A.—A partly mutilated drum



B.—The sphinx with a man kneeling in adoration before it





The portico (during restorations)



A.—The left-hand column of the portico



B.—The drum



The lintel





The limestone naos of *Min-N3h.t*



The right side of the naos



The left side of the naos



A large limestone naos



A

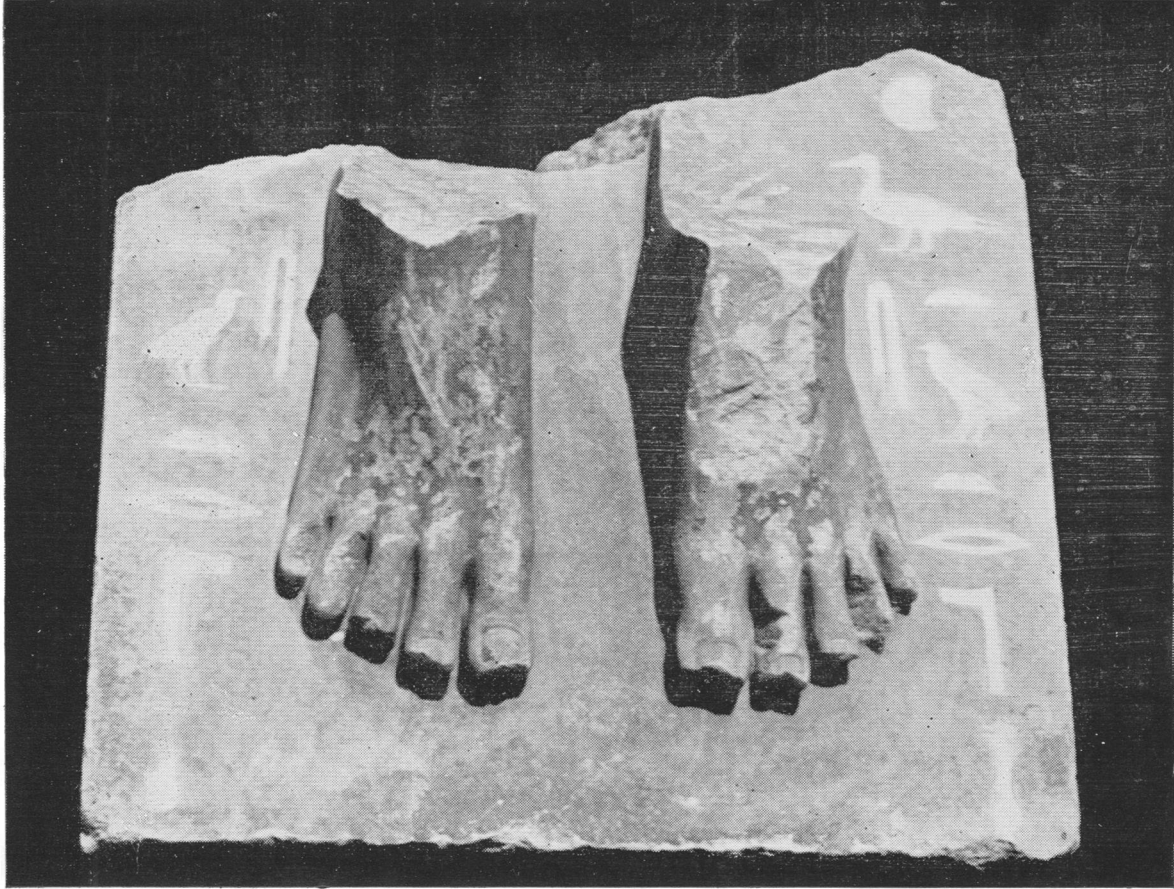


B



A, B.—A statue of a middle-aged man seated cross-legged





Part of the pedestal of an alabaster statue



A.—The façade of the tomb



B.—The drum of entrance to the courtyard



The outer jamb of the southern false-door

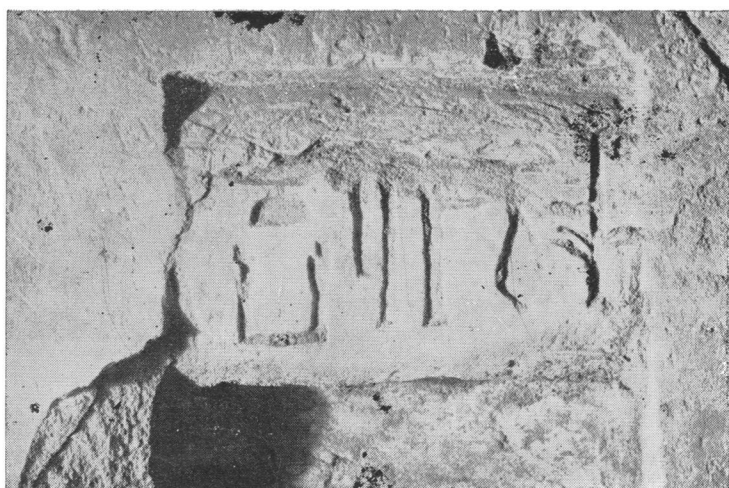




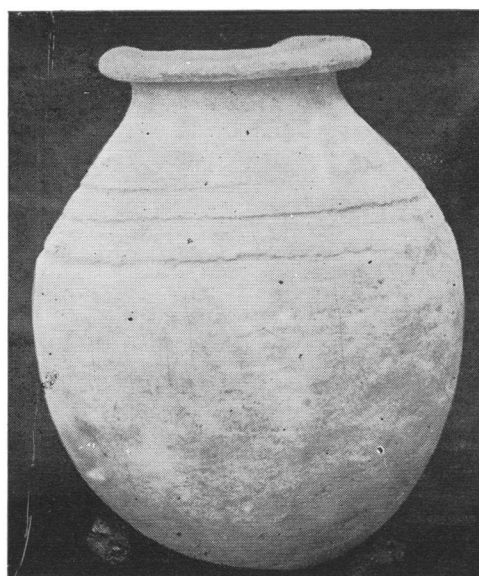
A.—The lintel of the entrance



B.—The drum of the entrance



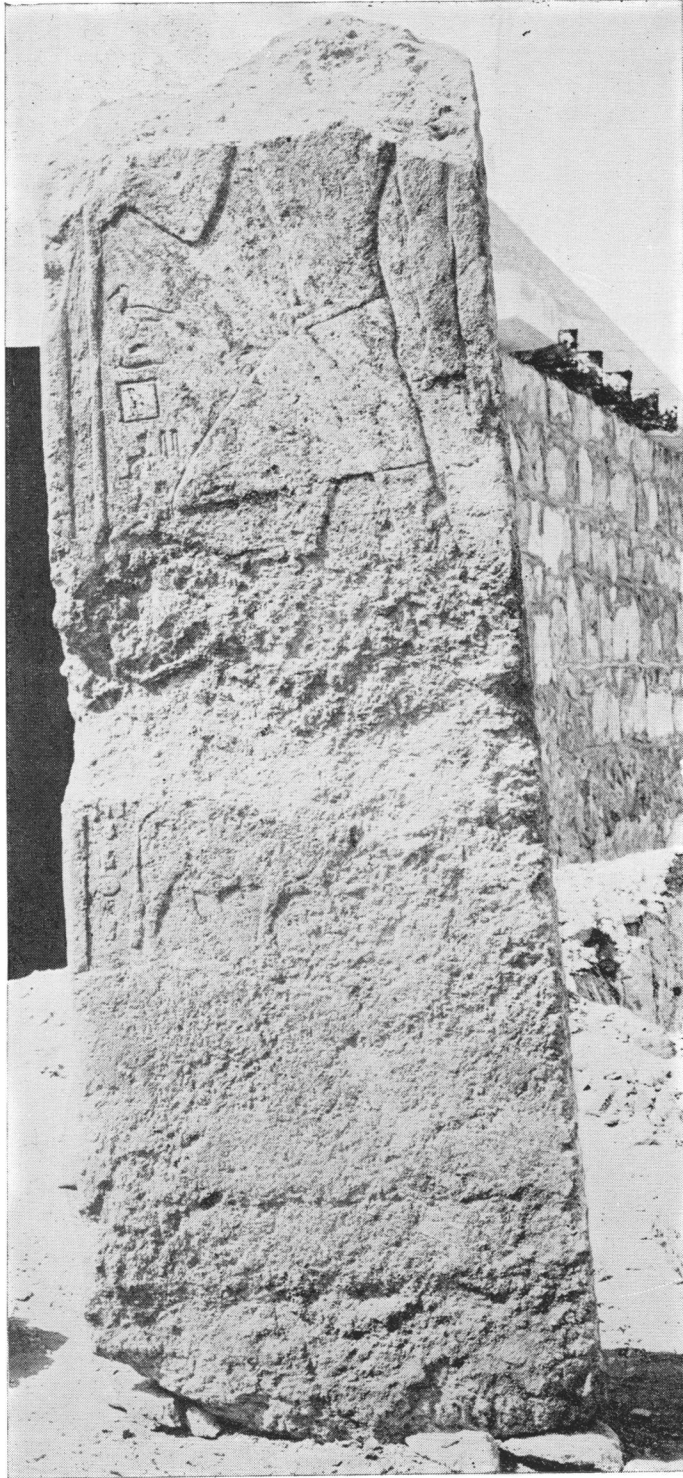
C.—The drum of the southern false door



D.—A spheroidal pot of red-ware



The lintel of the entrance



A.—The left-hand thickness of the entrance



B.—The left-hand jamb of the entrance

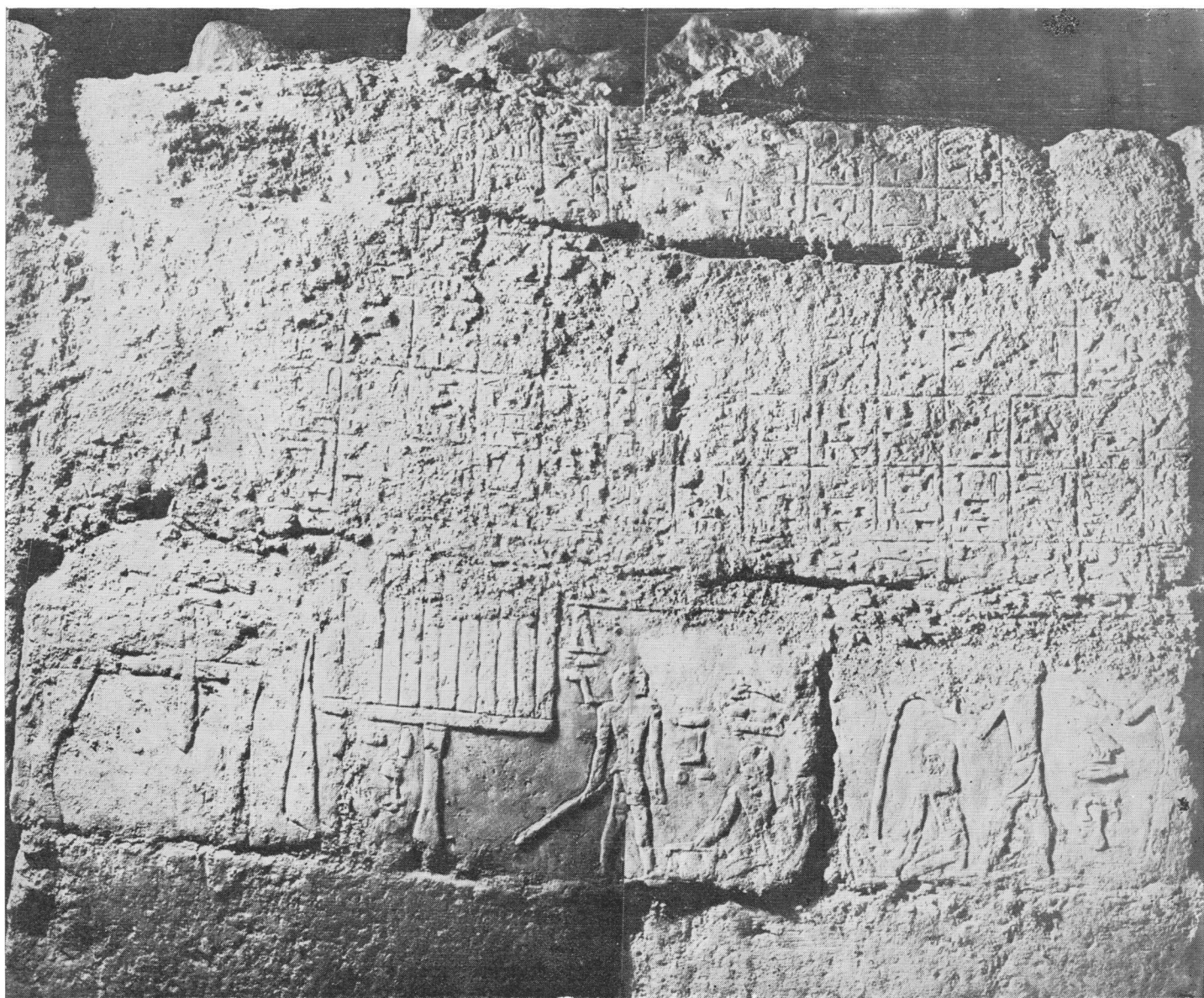




B.—The southern false-door



A.—The northern false-door



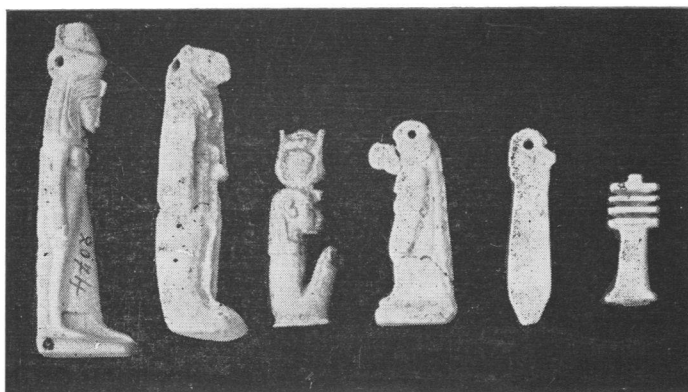
The offering-list





A.—The damaged statuettes of *Dw3w-hwj-f* and *Ht-R*

THE UNINSCRIBED ROCK-CUT TOMB EAST OF THAT OF *Nb-m-3h.t*



B.—Faience amulets



A.—The left-hand thickness of the entrance



B.—The right-hand thickness of the entrance



The false-door

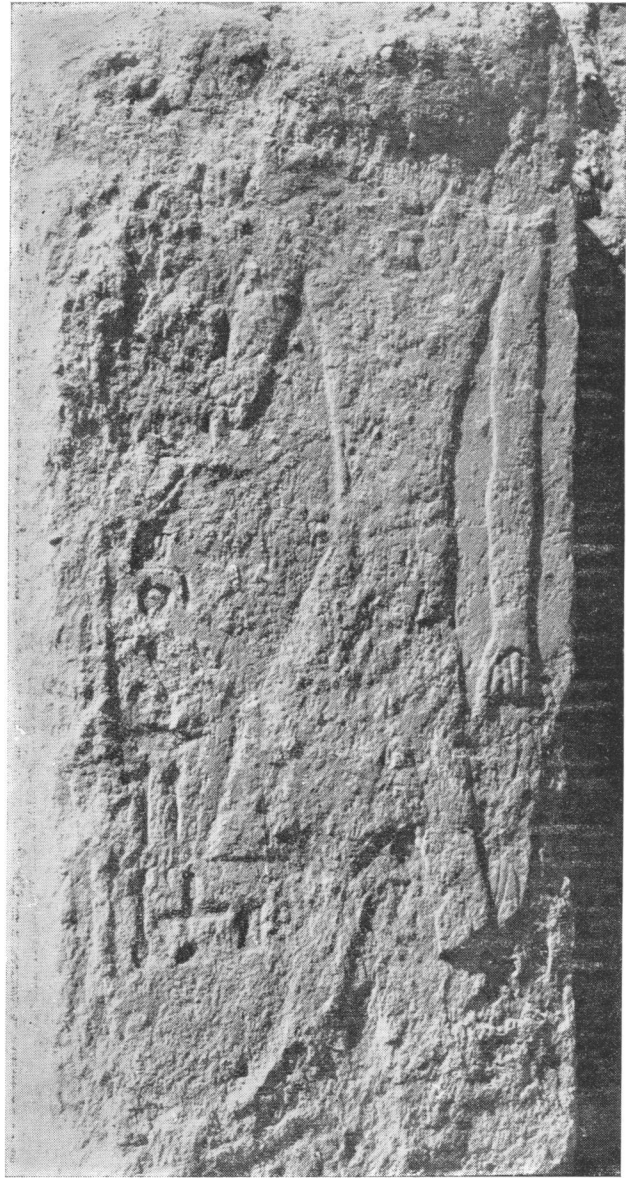




A.—The drum of the entrance



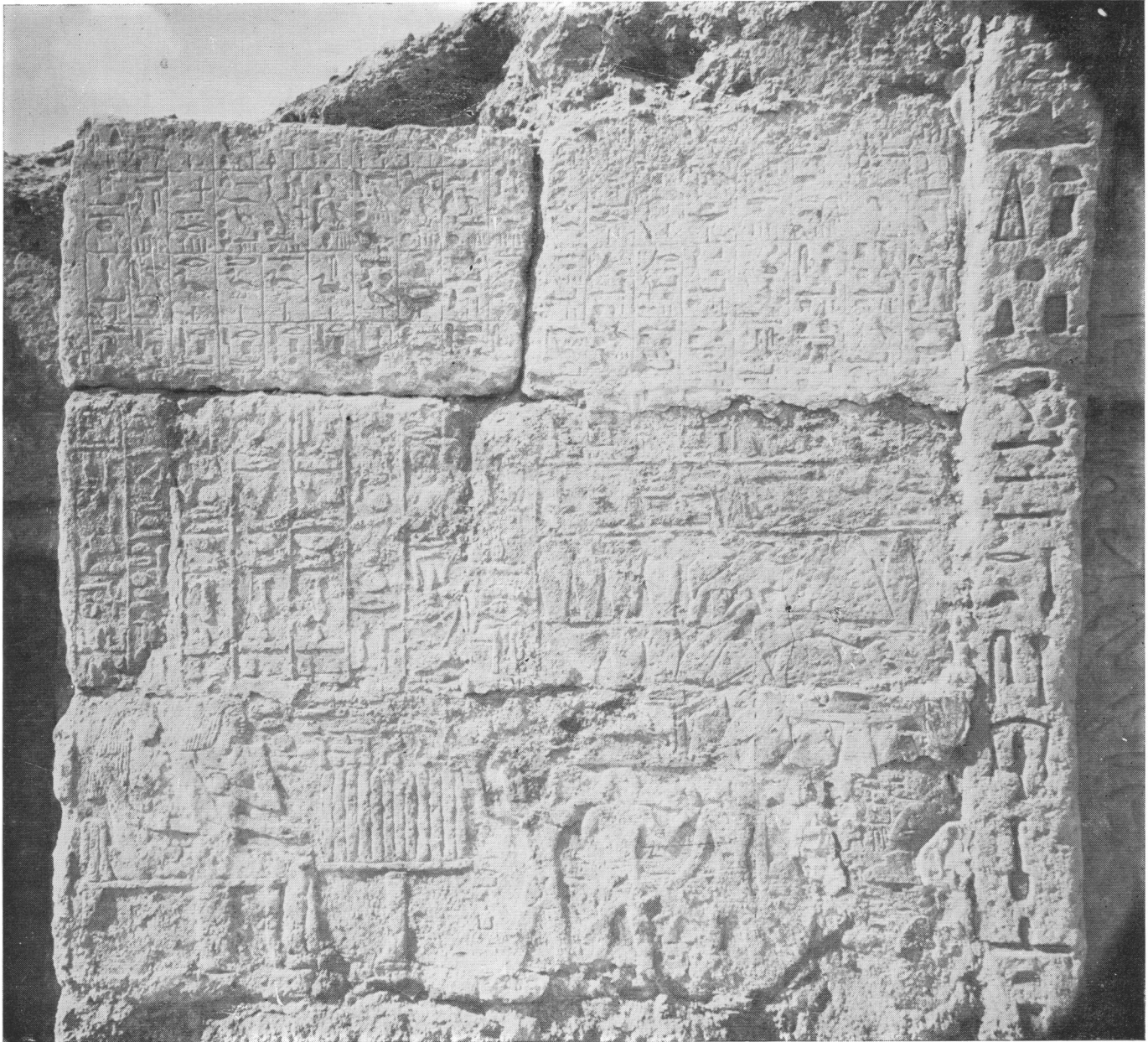
B.—The left-hand thickness of the entrance



C.—The right-hand thickness of the entrance



The western wall of the chapel

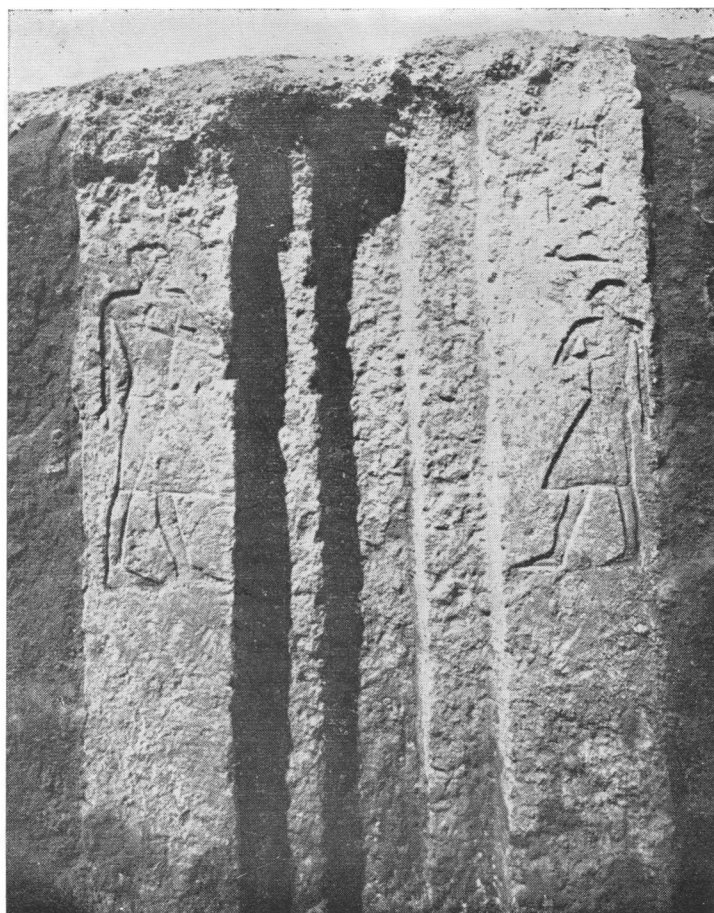


The offering-list





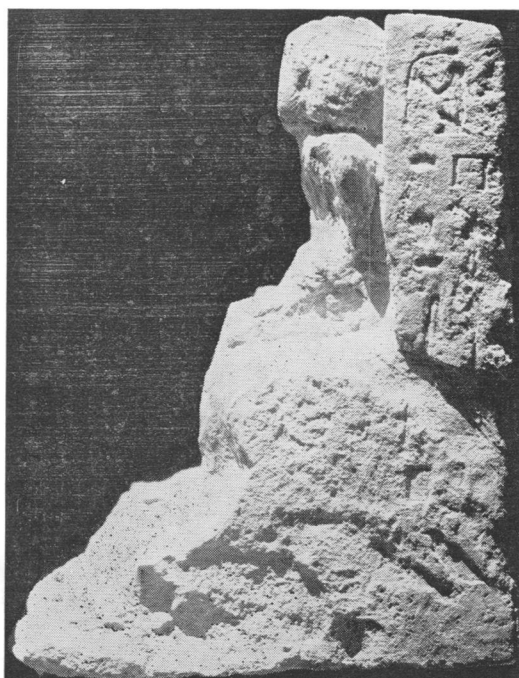
A.—The façade of the mastaba



B.—The southern false-door

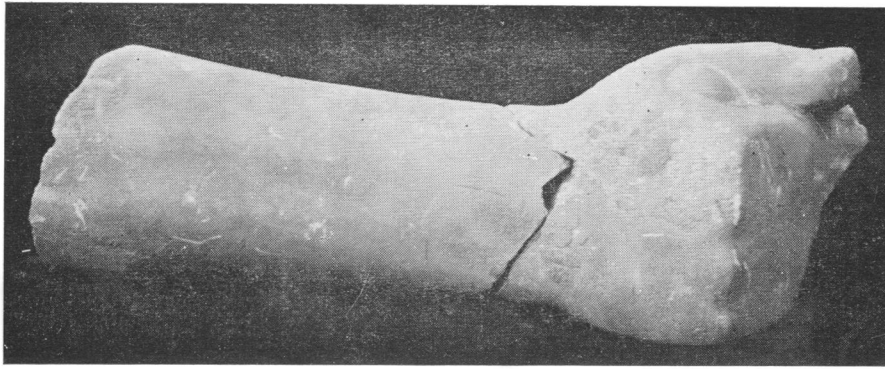


A.—A group of limestone statuettes

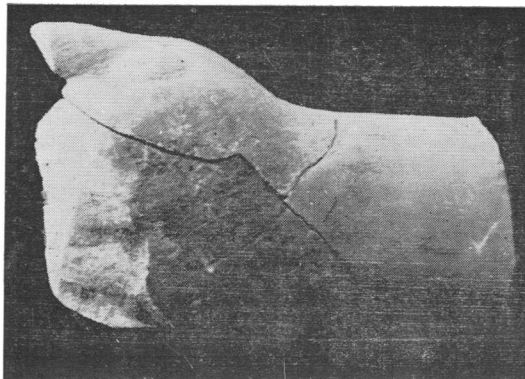


B. —Side view of the group of limestone statuettes

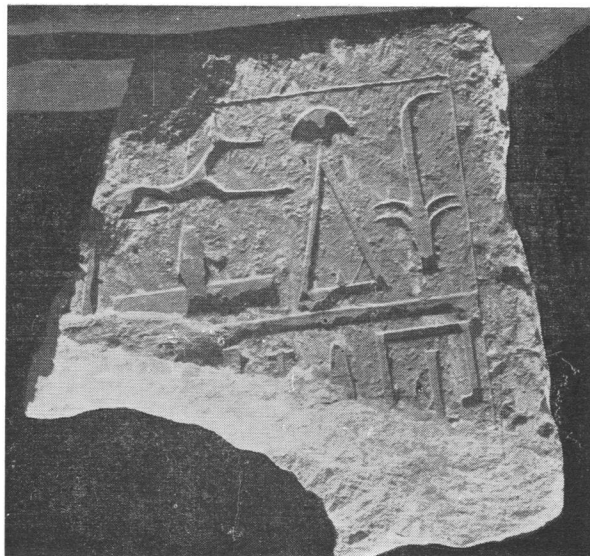




A.—A hand of an alabaster statue



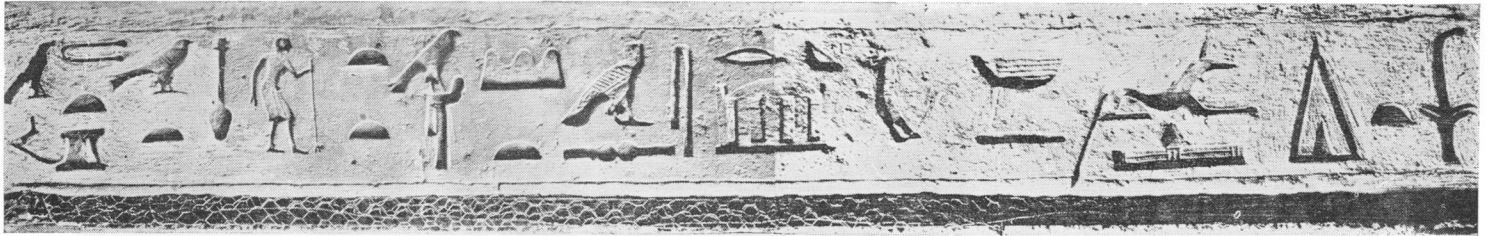
B.—A hand of an alabaster statue



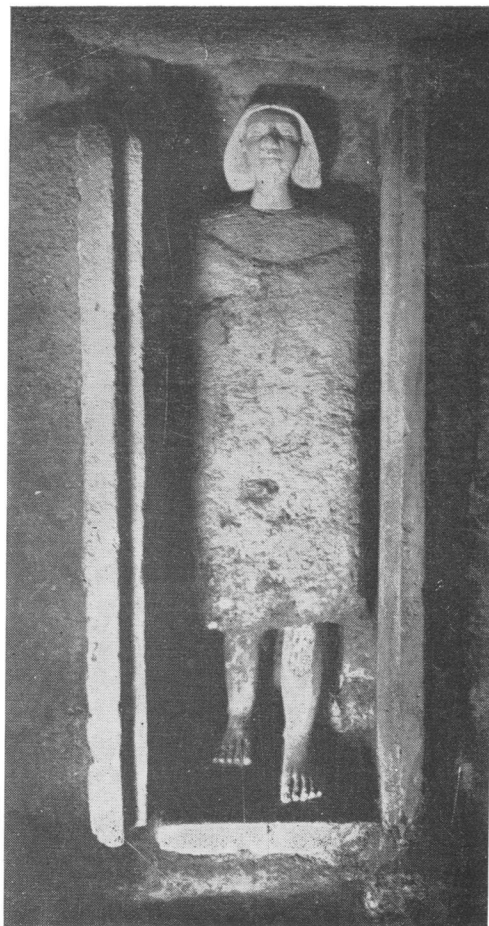
C.—An inscribed lintel



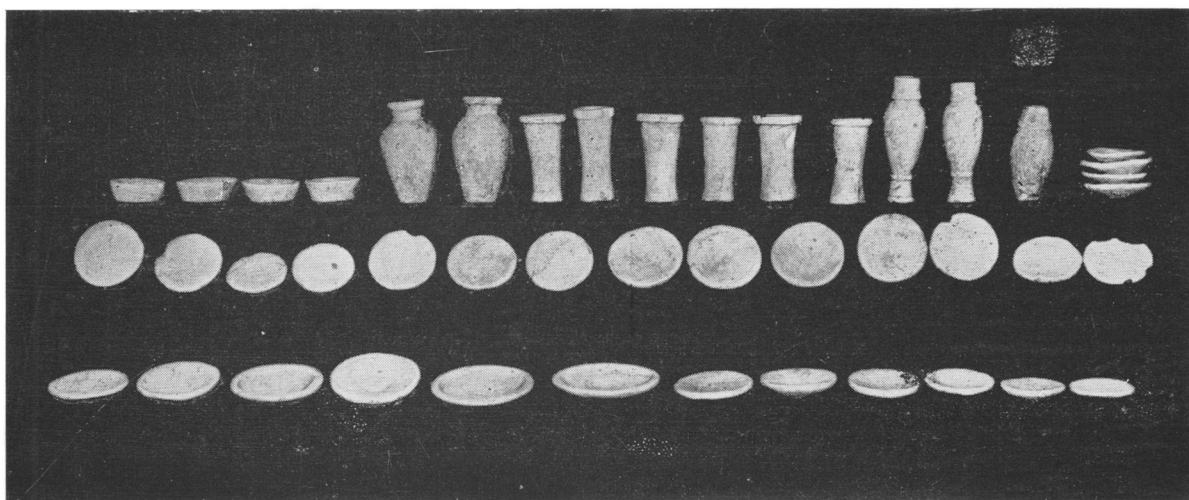
A.—The lintel of the entrance



B.—The lintel



C.—The statue

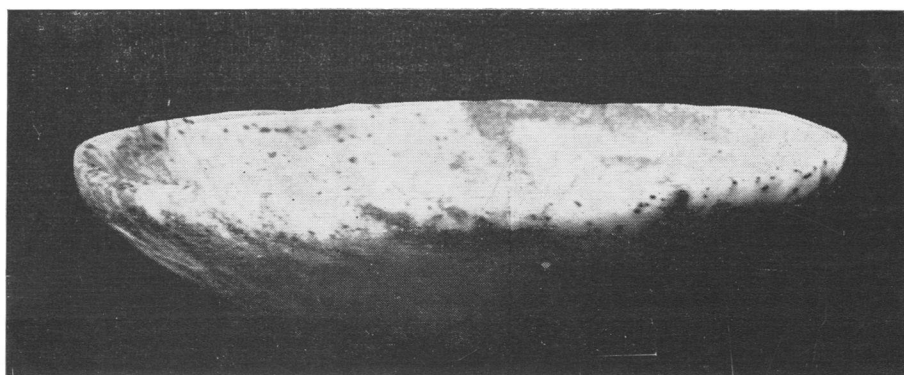


A.—Limestone model offering-vessels



B.—A limestone canopic jar

MISCELLANEOUS OBJECTS

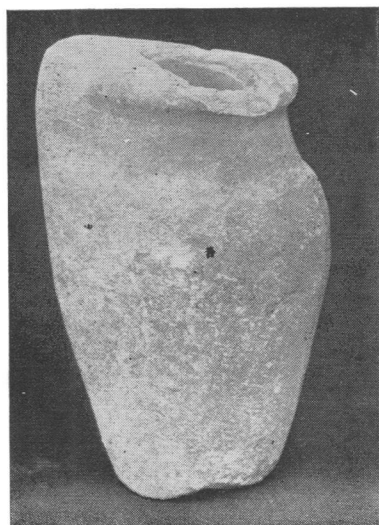


C.—A Diorite dish

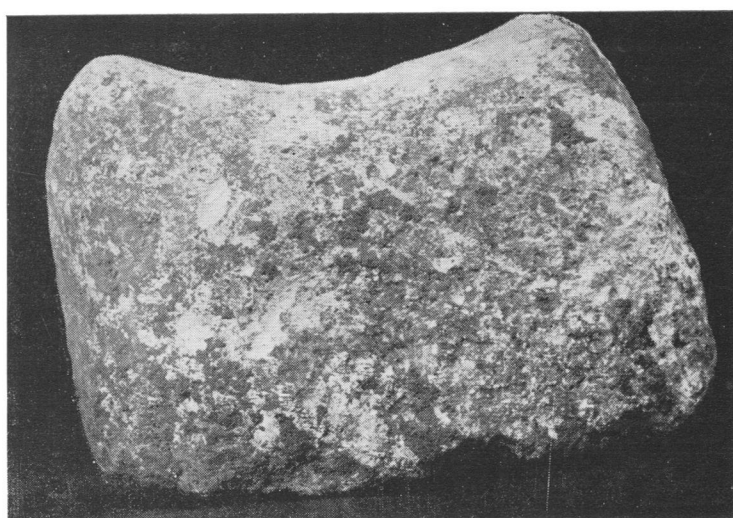




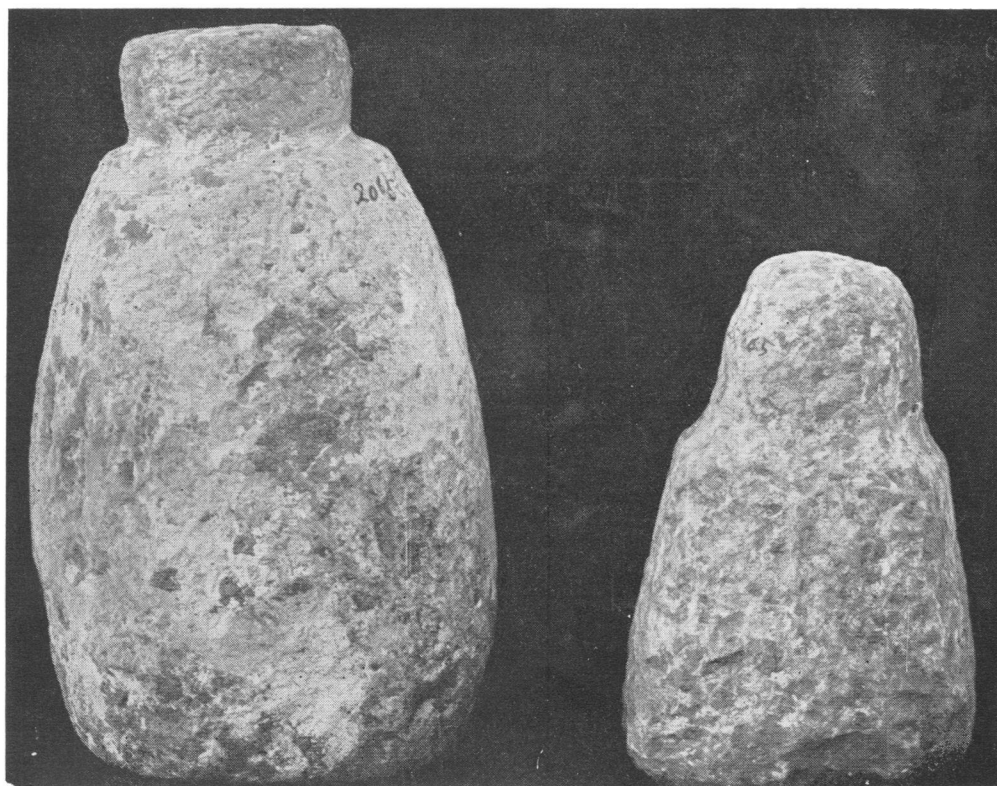
A.—A pottery boat (?)



B.—A model jar of alabaster



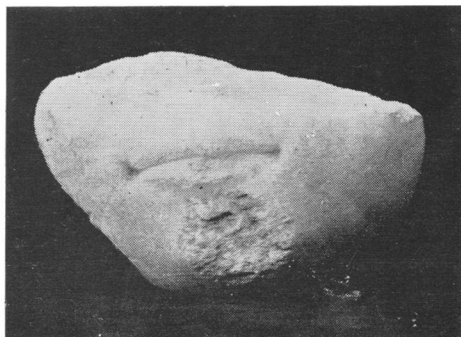
C.—A limestone head-rest



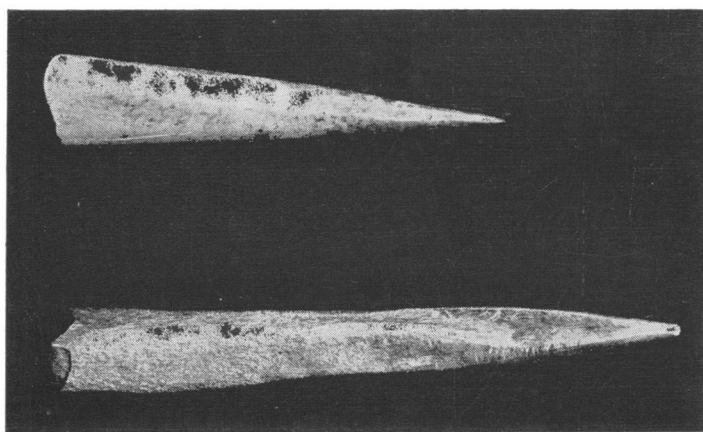
D.—Two pestles of limestone



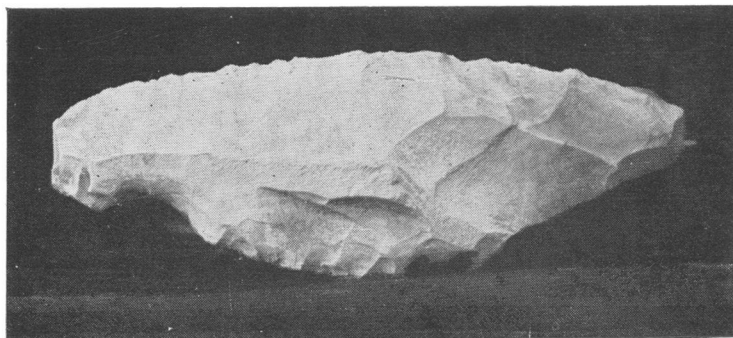
A.—A fragment of a limestone libation basin



B.—A fragment of an alabaster statuette



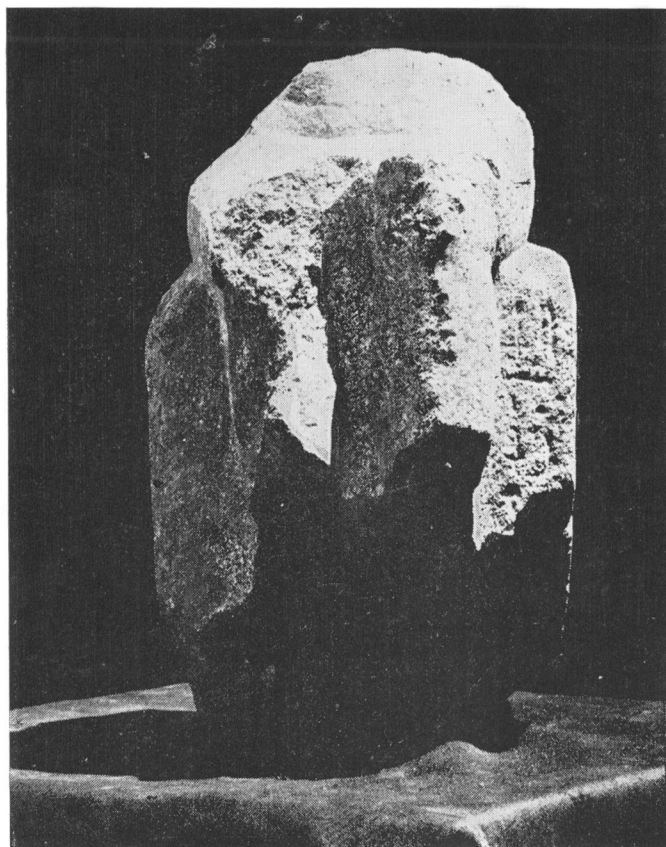
C.—Two bone piercers



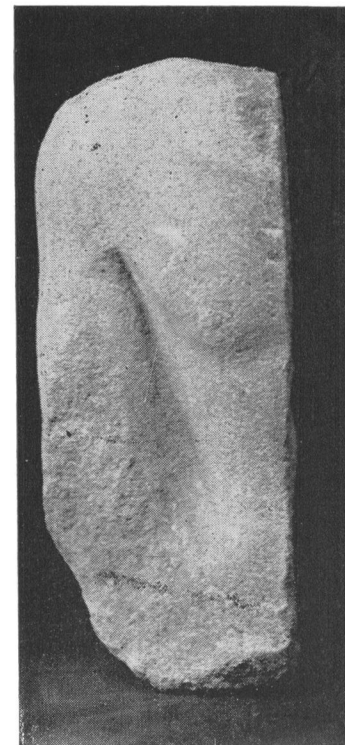
D.—A flint knife



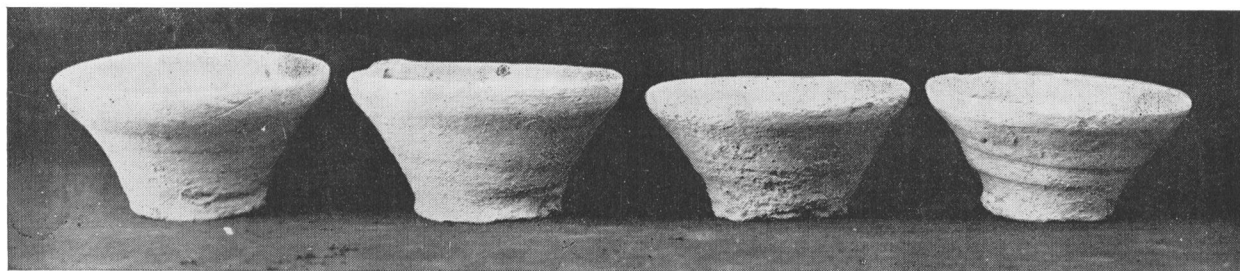
A.—A limestone head of a statuette



B.—A damaged granite statuette



C.—A fragment of a sandstone statuette

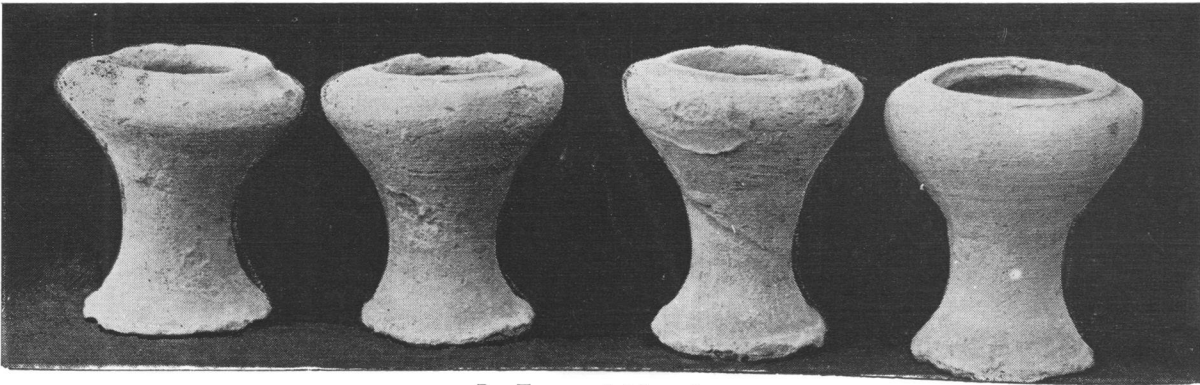


D.—Four model dishes of pottery

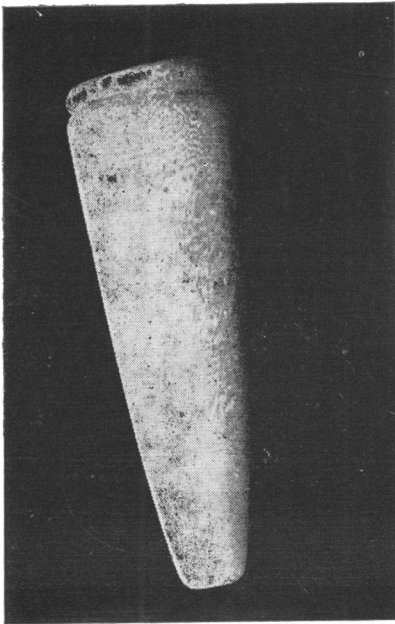




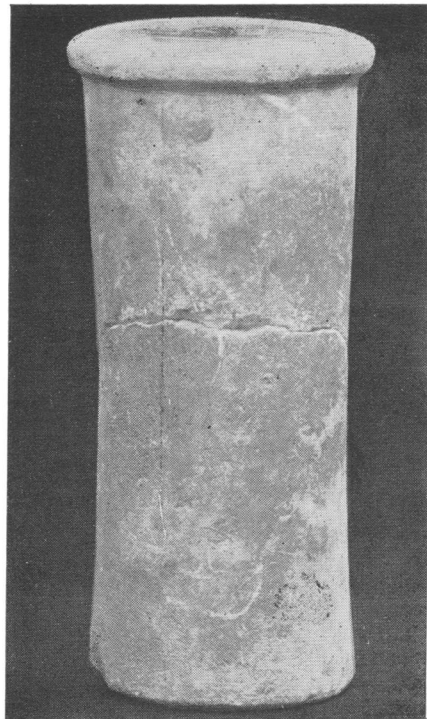
A.—Vessels of pottery



B.—Four model beer-jars



C.—An alabaster flask



D.—An alabaster oil or ointment jar

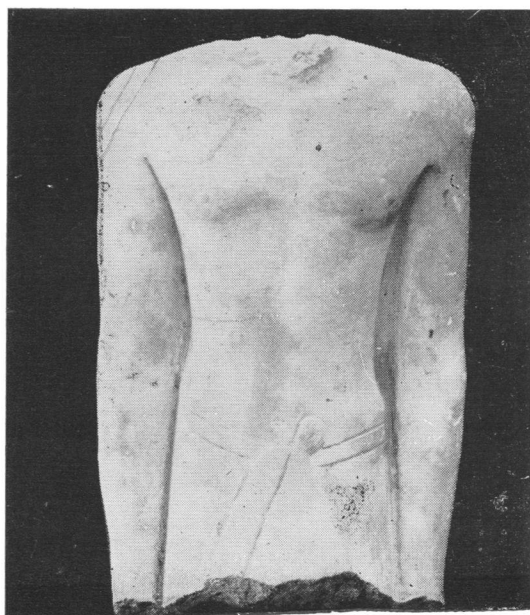


A



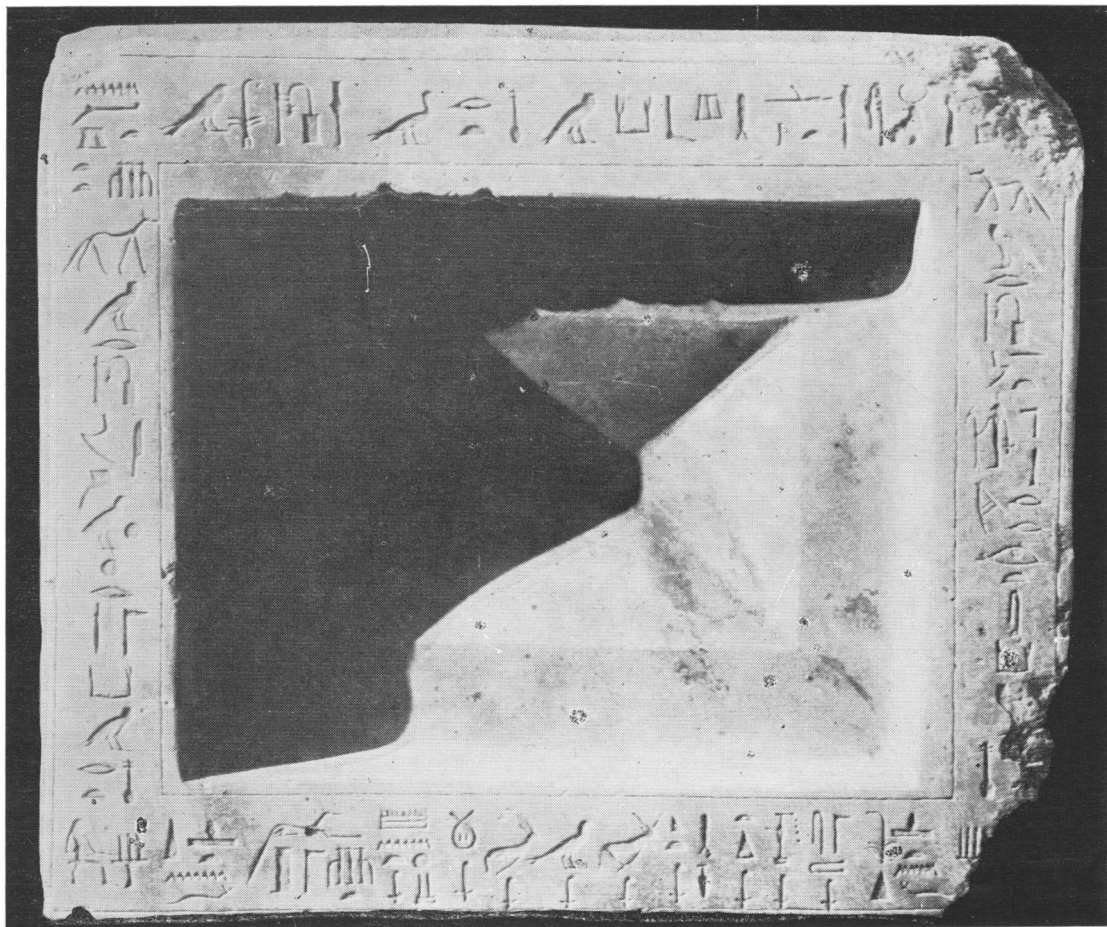
B

A, B.—A damaged statuette of Khafra<sup>c</sup>



C.—The torso of an alabaster statuette





An alabaster libation basin

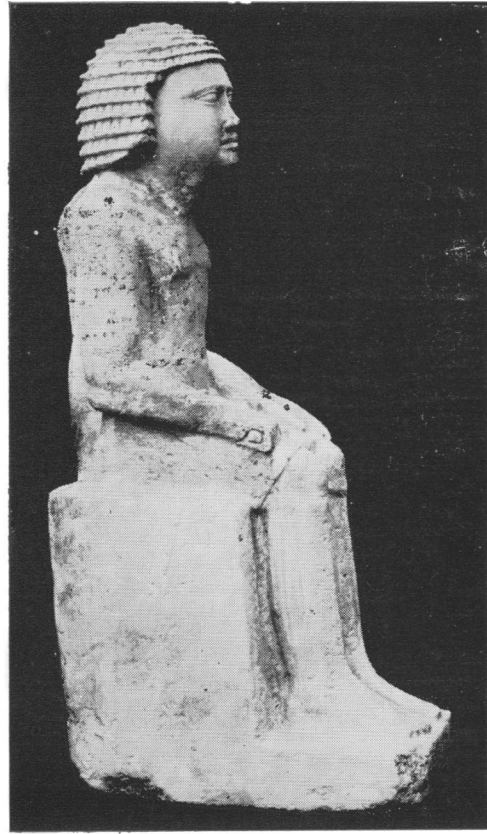


A fragment of a false-door

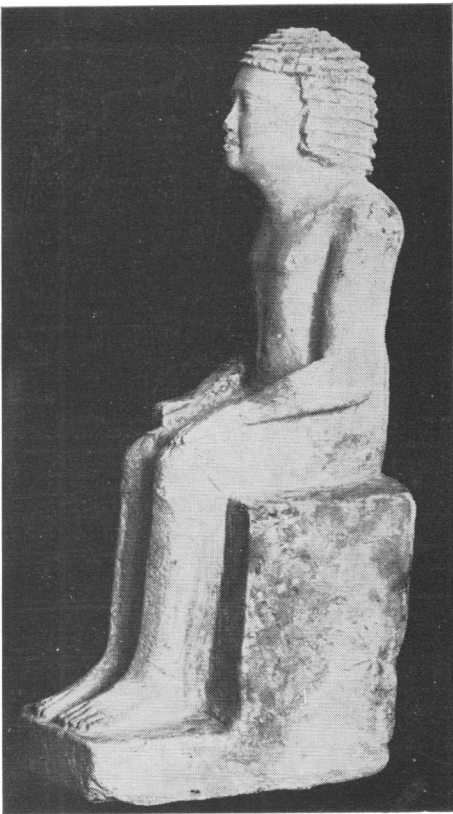
A



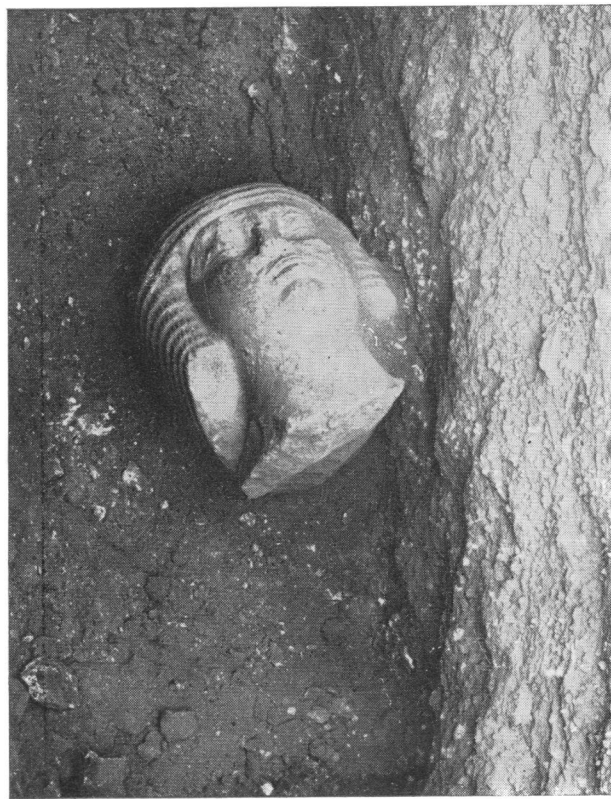
B



A, B.—A white limestone statuette of a man



C.—A white limestone statuette of a man



D.—The head of a granite statue



A



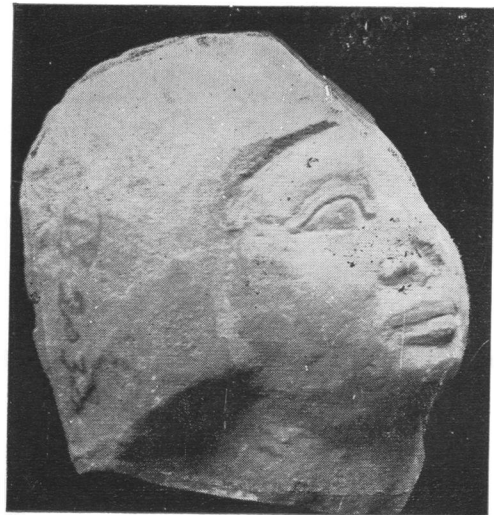
B



A, B.—A head of a granite statue



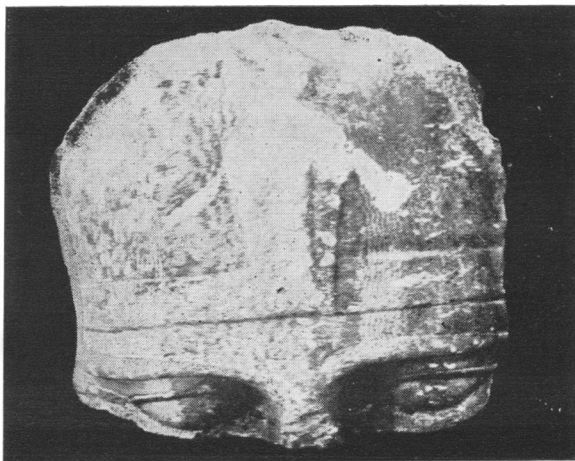
A.—A damaged group of two statuettes



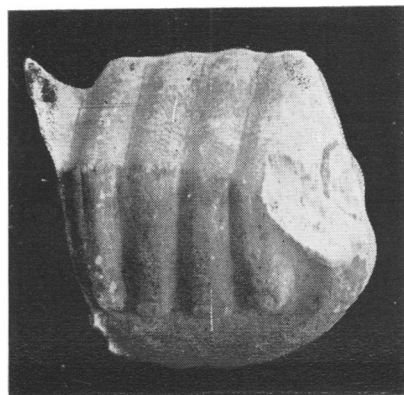
B.—A damaged head of a statuette



C.—The head of a statuette of a woman



D.—A fragment of a royal statue

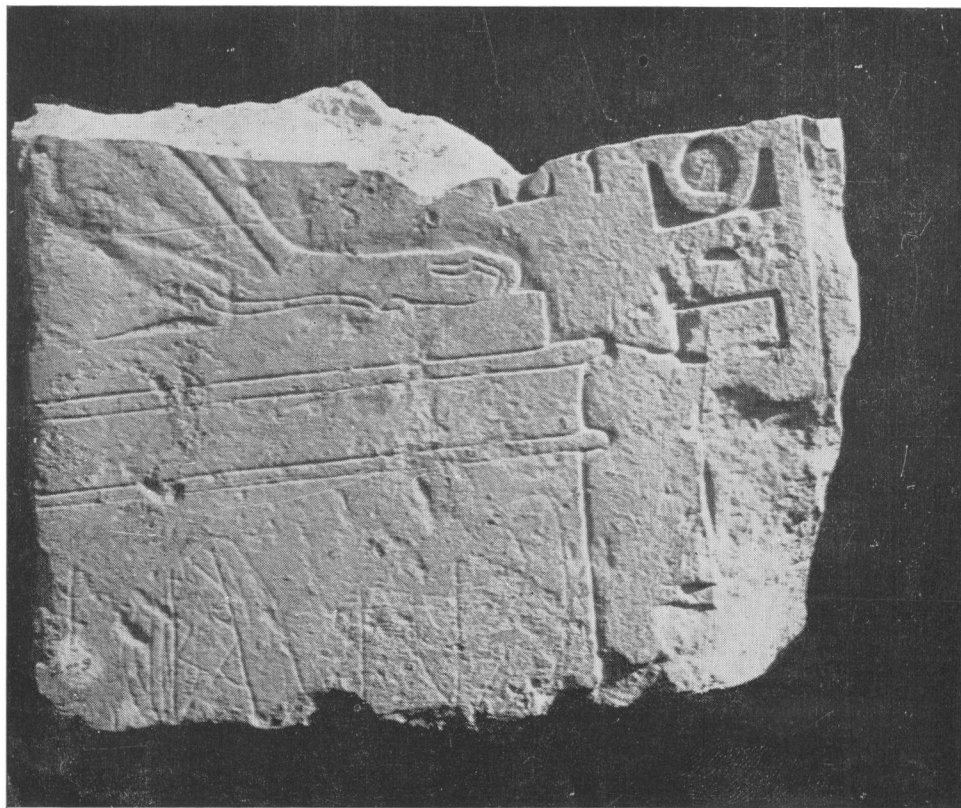


E.—A fragment of an alabaster statue

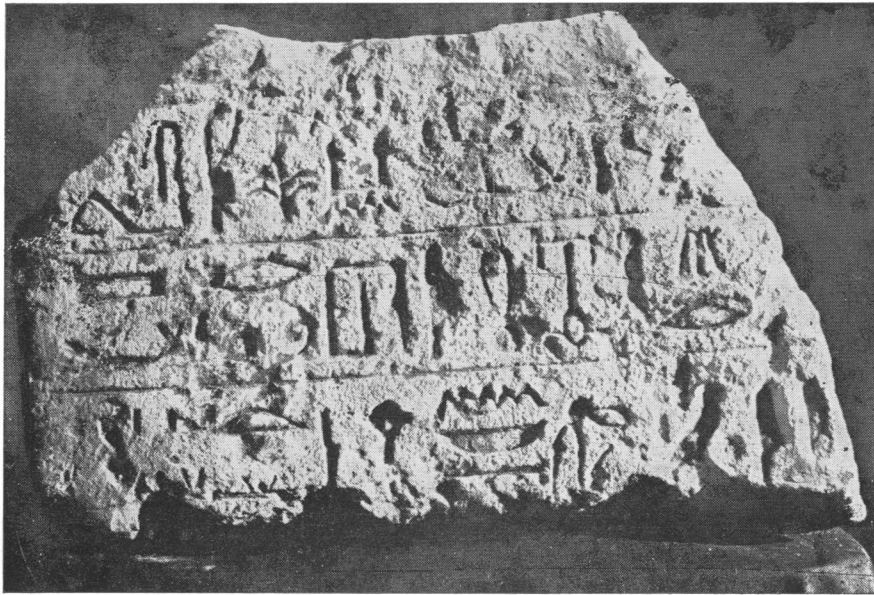




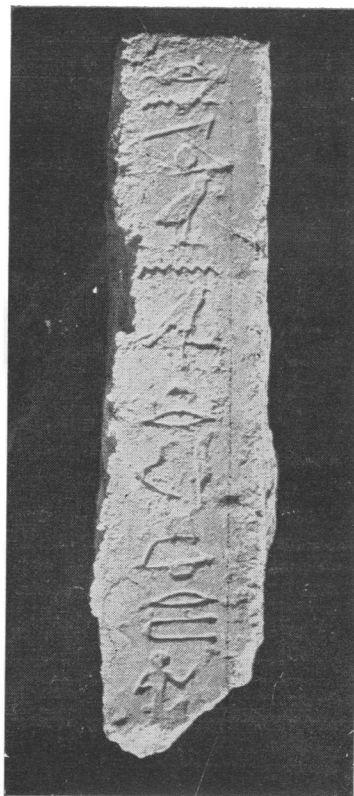
A.—Part of a cornice



B.—A fragment of a white limestone stela



A.—A fragment of a slab (?)



B.—An inscribed slab



A fragment of the panel of a false-door



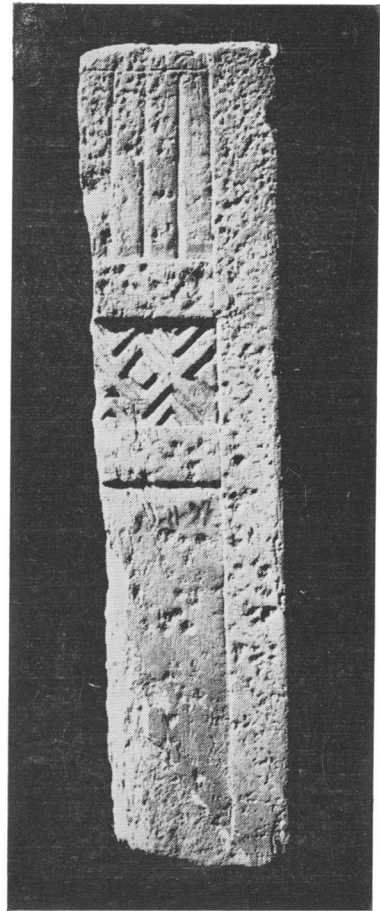


An inscribed slab

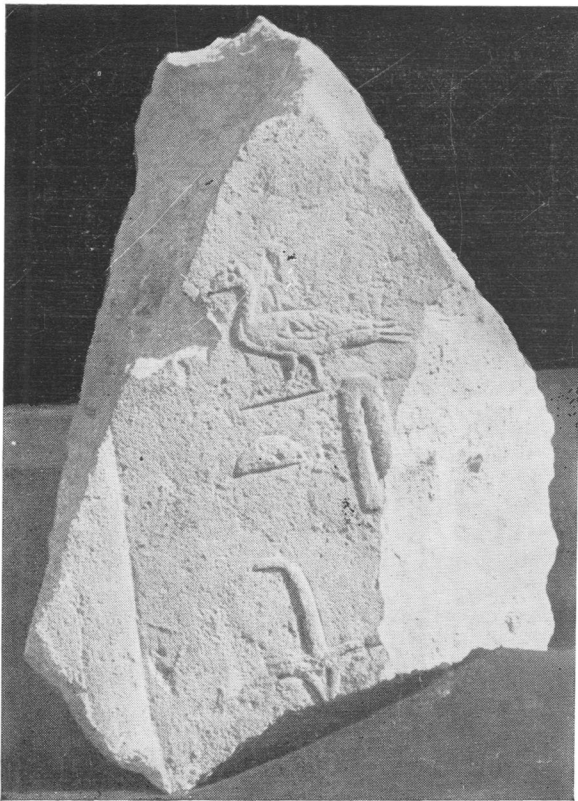
*A*



*B*



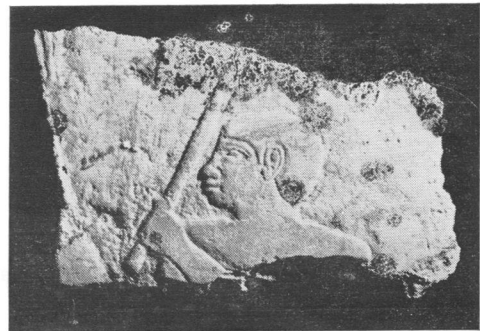
*C*



*D*



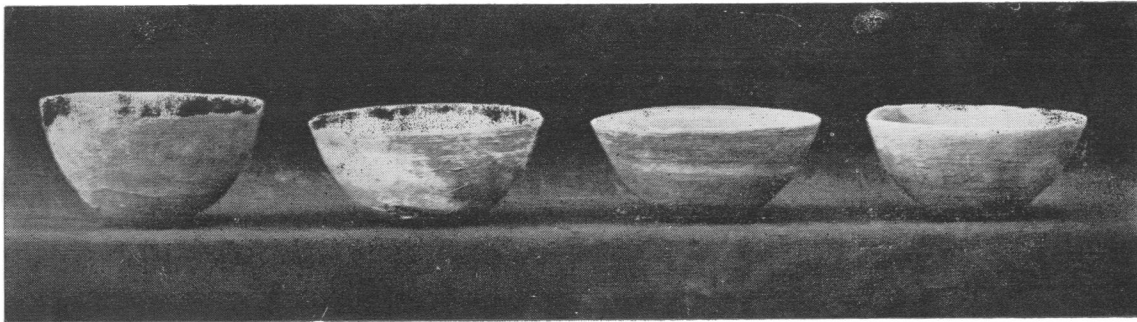
*E*



*A-E.*—Inscribed fragments



A damaged false-door



A.—Four pottery bowls



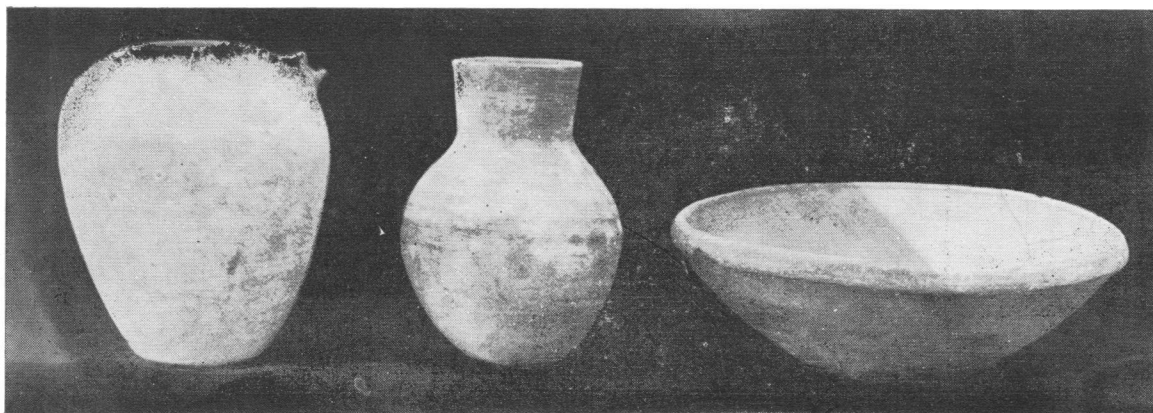
B.—A limestone libation tank



C.—An offering-table



D.—Amuletic figures of *Bes* and *Mut*



E.—Vessels of red pottery





A.—Group I



B.—Group II



C.—Group III

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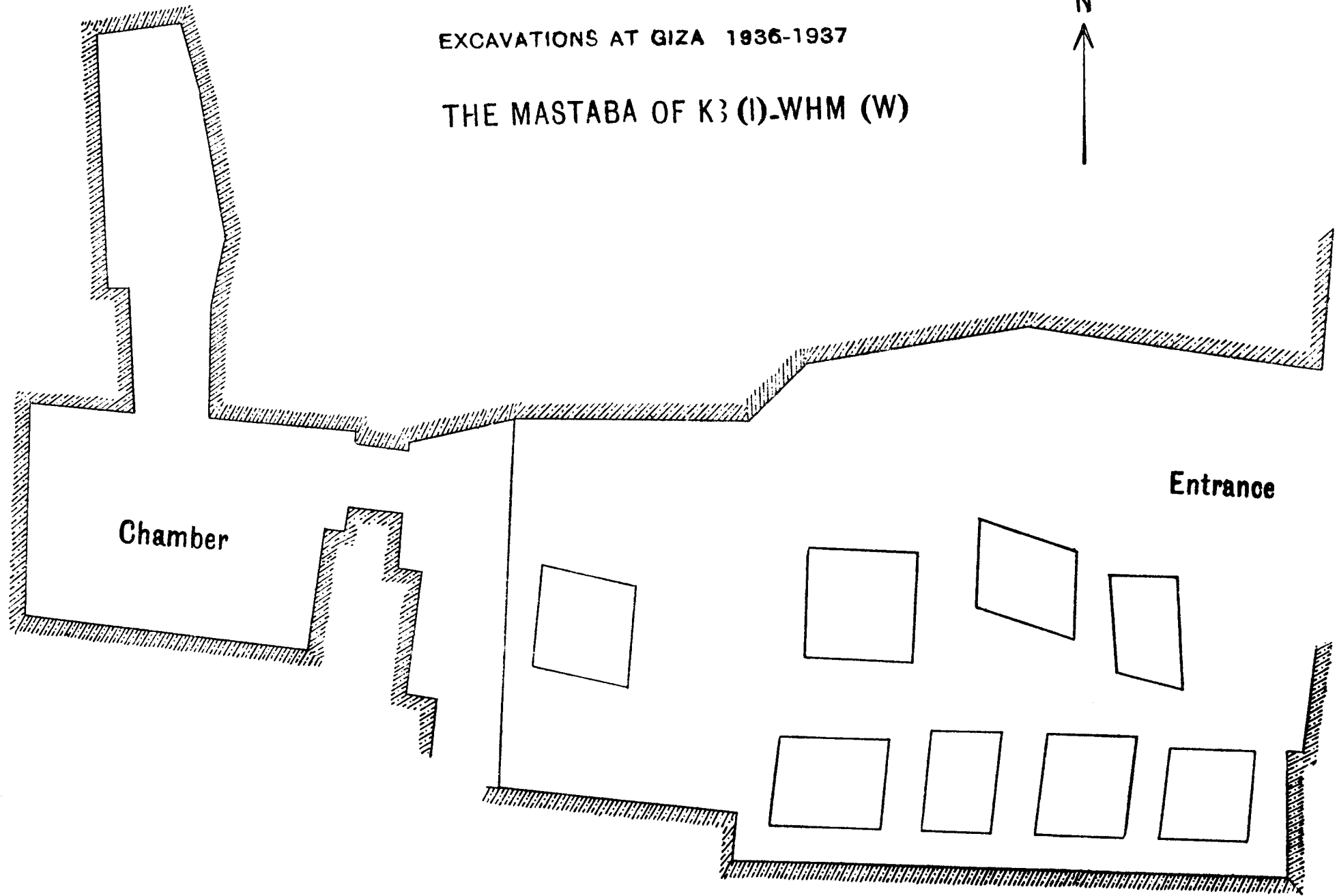






EXCAVATIONS AT GIZA 1936-1937

THE MASTABA OF K3 (I)-WHM (W)

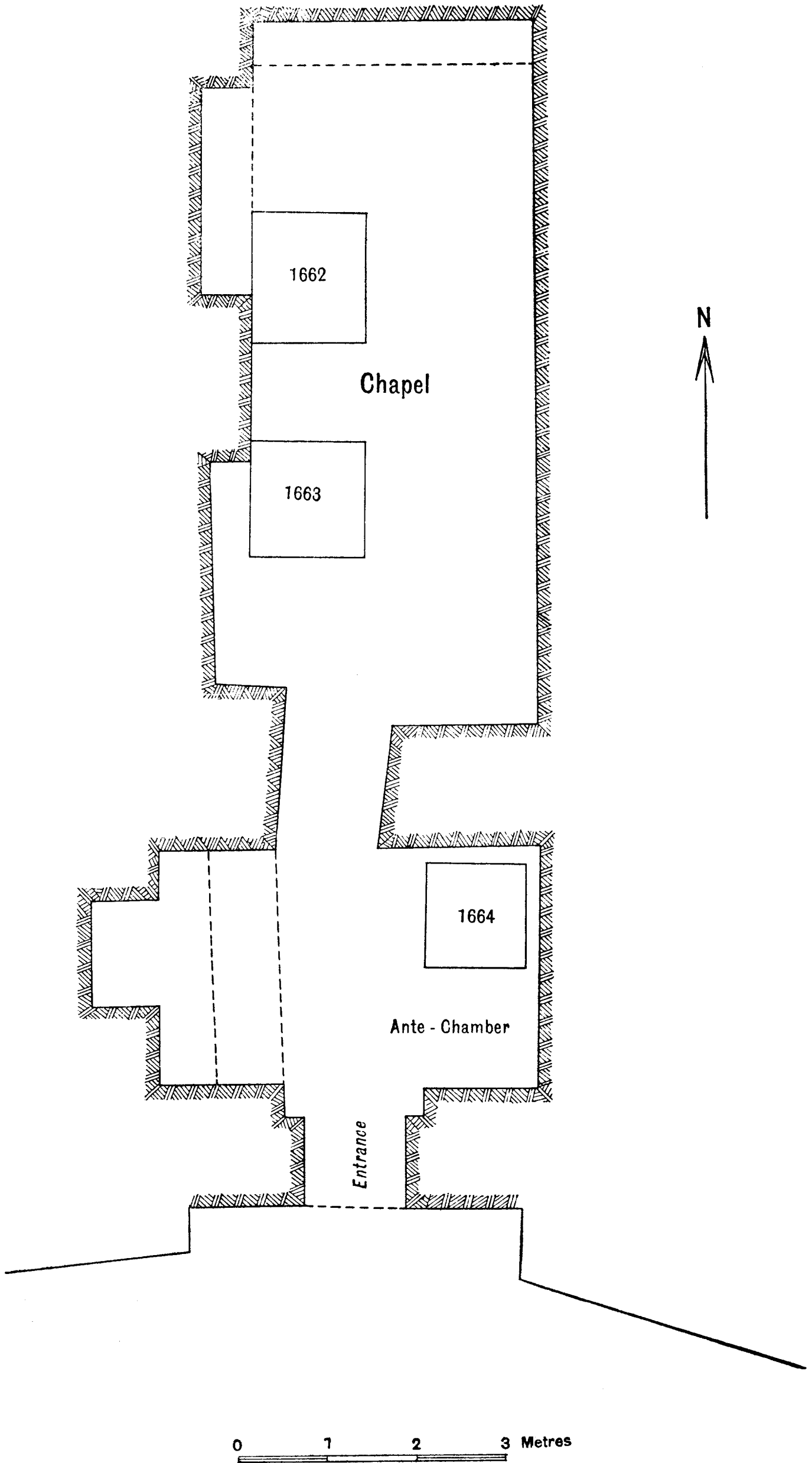


0 1 2 3 Metres



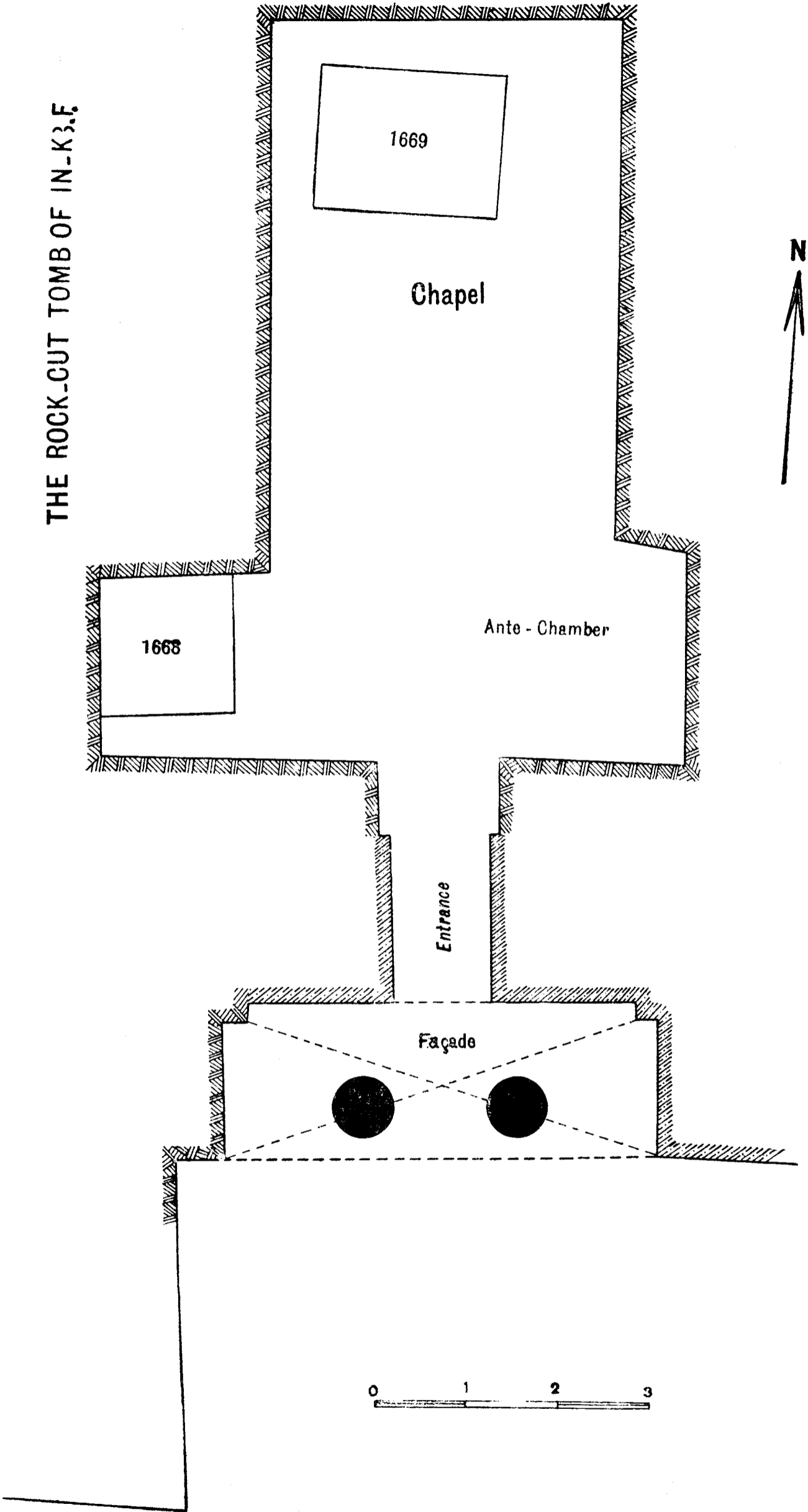
EXCAVATIONS AT GIZA, 1936-1937

THE ROCK-CUT TOMB OF AH-R<sub>c</sub>



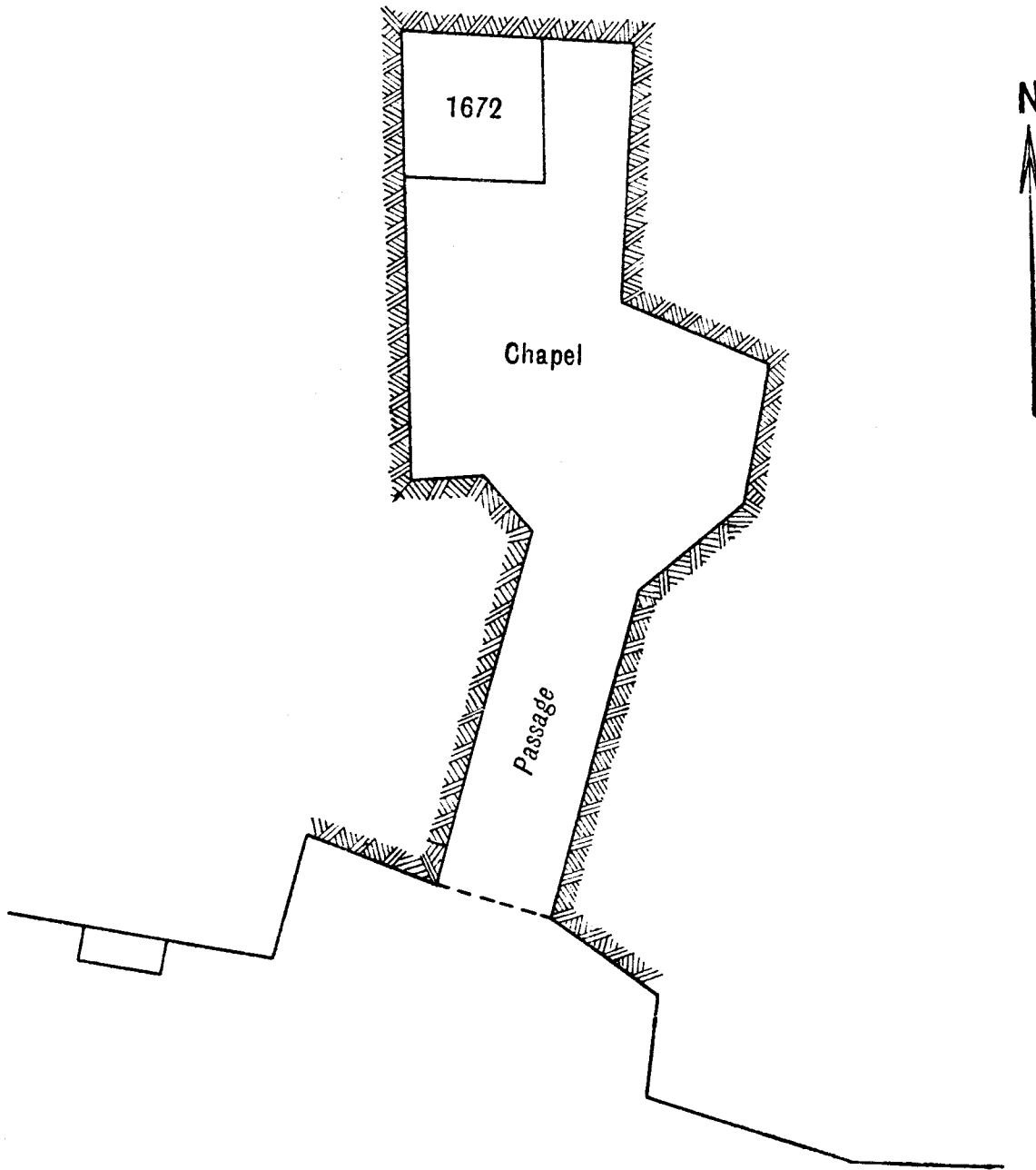
EXCAVATIONS AT GIZA, 1936-1937

THE ROCK-CUT TOMB OF IN-K3.F



EXCAVATIONS AT GIZA, 1936-1937

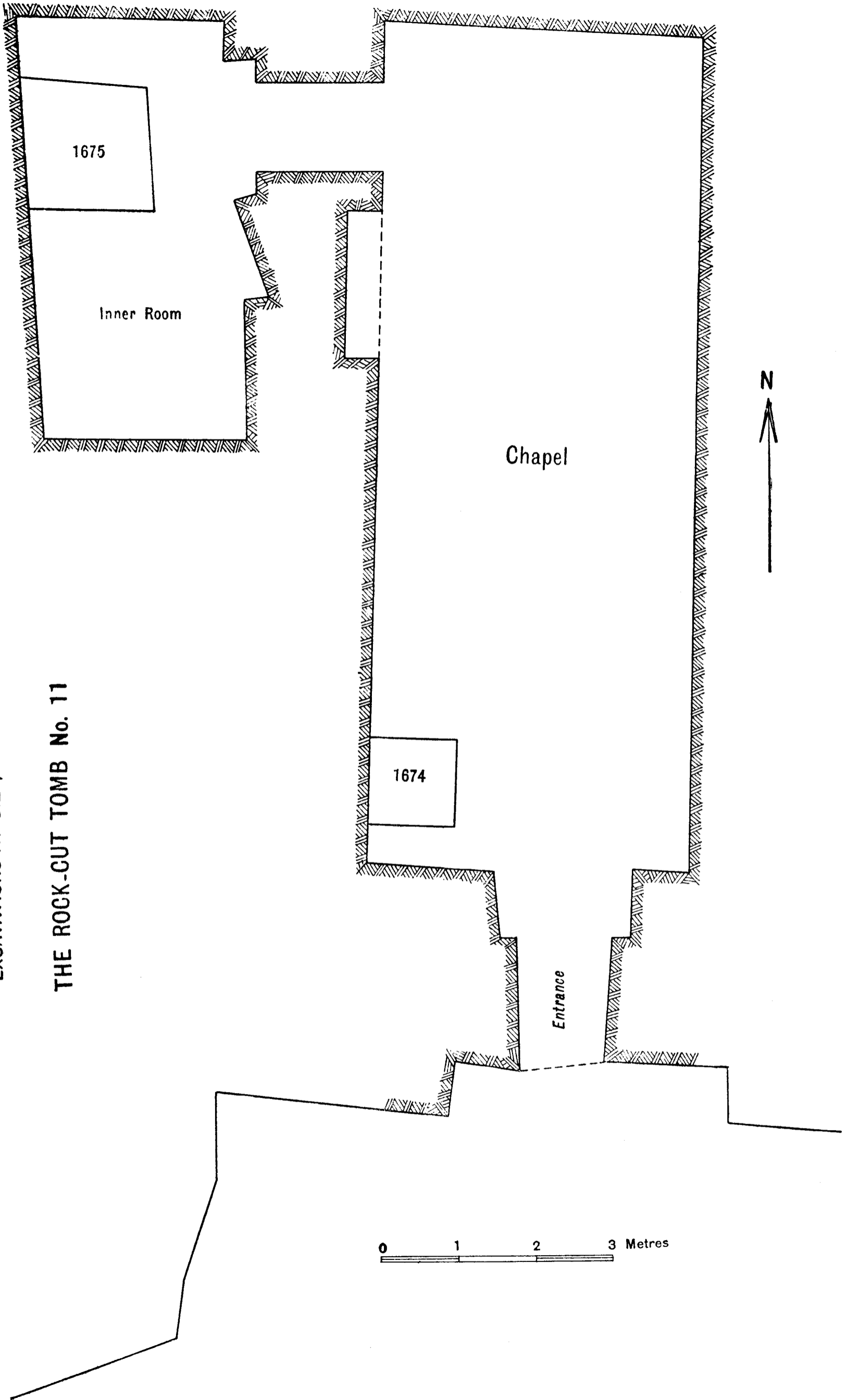
THE ROCK-CUT TOMB No. 10



0 1 2 3 Metres

EXCAVATIONS AT GIZA, 1936 - 1937

THE ROCK-CUT TOMB No. 11



1675

Inner Room

Chapel

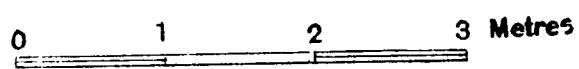
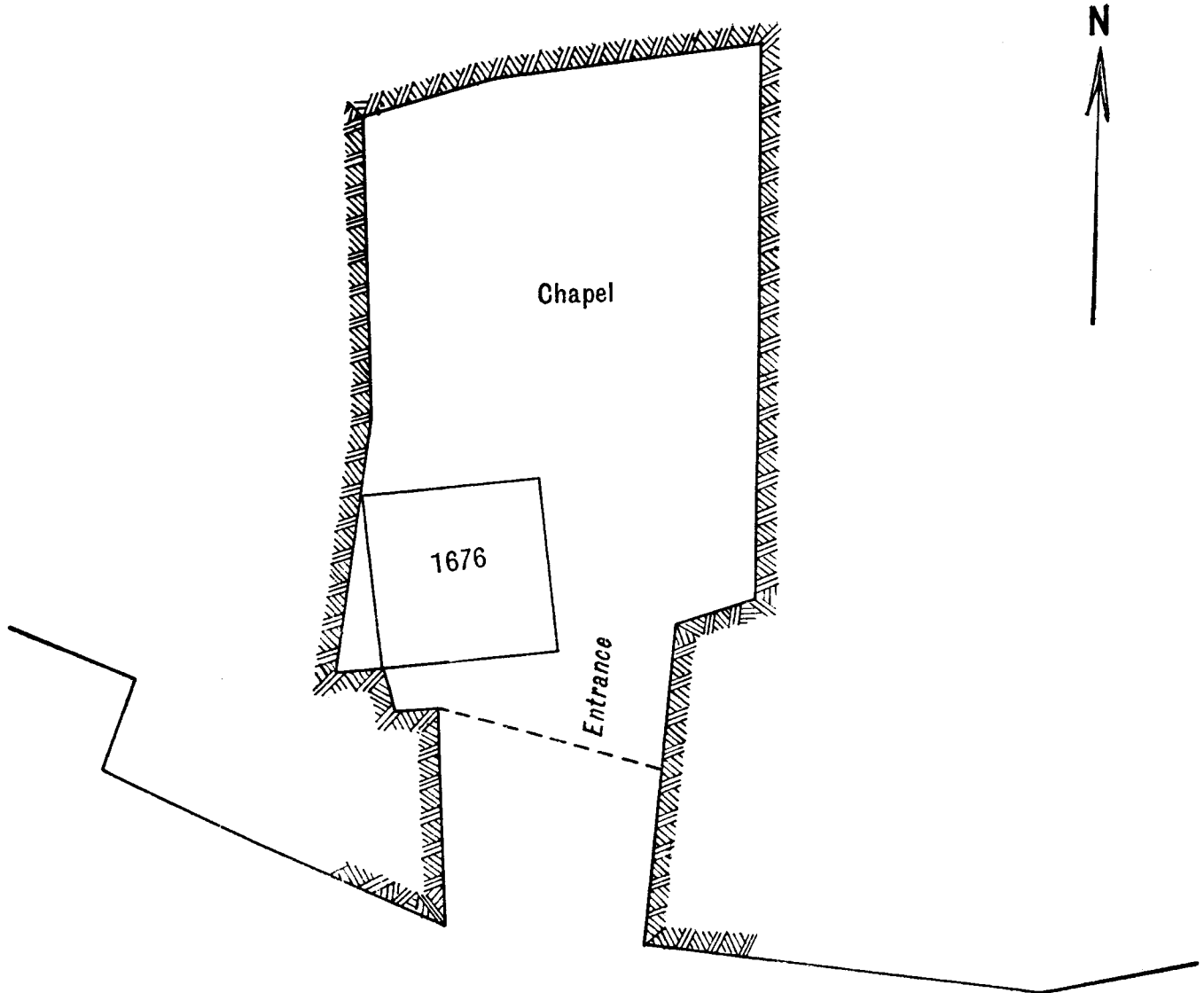
1674

Entrance

N

0 1 2 3 Metres

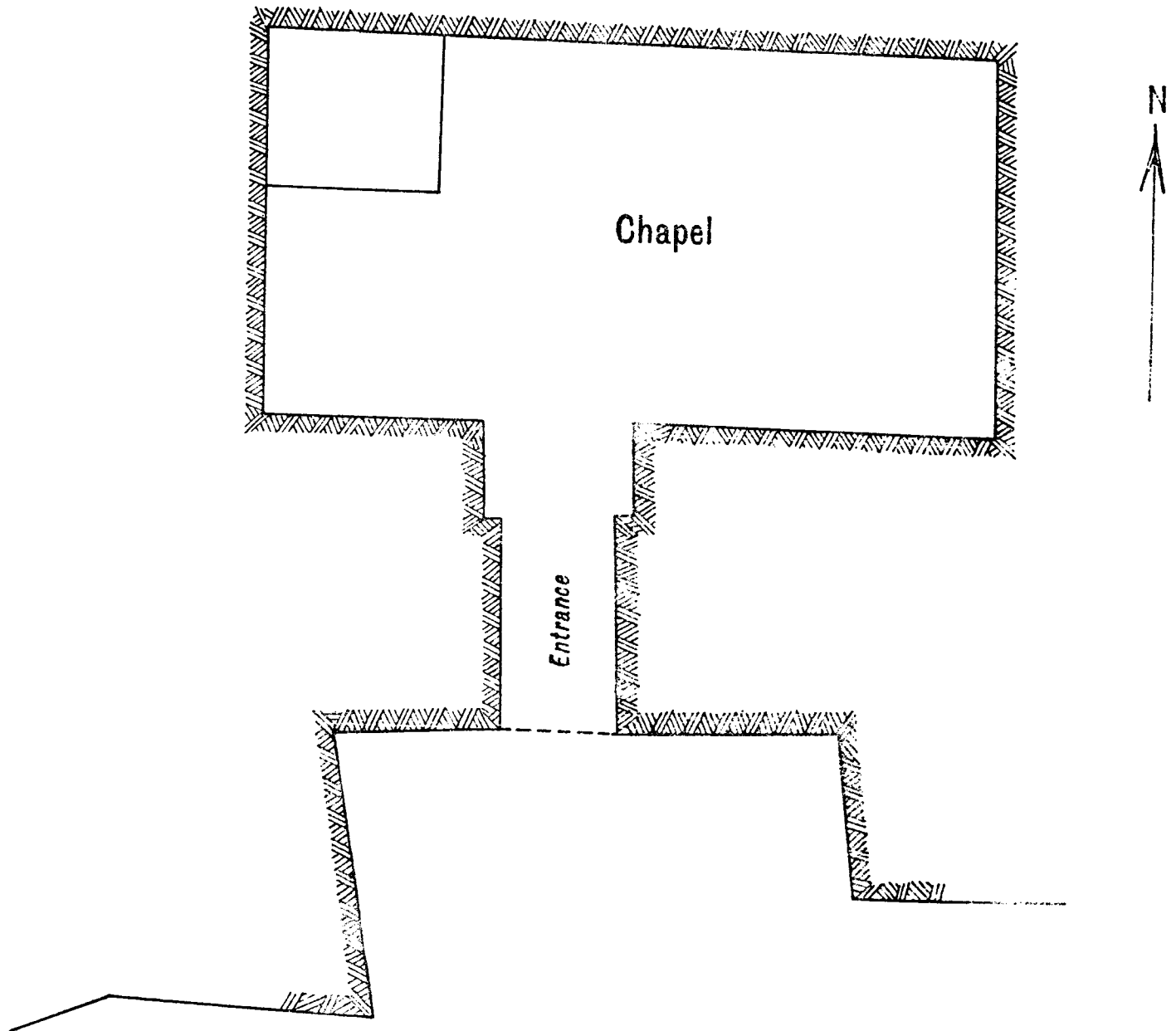
THE ROCK-CUT TOMB No. 12





EXCAVATIONS AT GIZA, 1936-1937

THE ROCK-CUT TOMB No. 13



0 1 2 3 metres

