TOMBS AT GIZA

Volume II
Seshathetep/Heti (G5150), Nesutnefer (G4970)
and Seshemnefer II (G5080)

Naguib Kanawati

With contributions by
A. McFarlane, S. Shafik, E. Thompson, N. Victor, S. Winlaw
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PREFACE AND ACKNOWLEDGEMENTS

The current project of publishing or republishing some of the important tombs at Giza started in January 2001 with the recording of the two tombs of Kaiemankh and Seshemnefer I, which have appeared in volume 1 of this series. The three tombs recorded in the second season and presented in the current volume belong to Seshathetep, Nesutnefer and Seshemnefer II. The choice of these tombs was influenced by their close proximity in location and date and by their apparent architectural and artistic similarities. As work is completed on more tombs of similar dates it is our hope to be able to undertake a detailed study of the development of art and architecture of certain groups of mastabas and to analyse any influence that they may have exerted on other contemporary or subsequent tombs.

The mastabas of both Seshathetep and Nesutnefer have been previously published by Junker in *Grabungen auf dem Friedhof des Alten Reiches bei den Pyramiden von Giza*, 12 volumes (Vienna, 1929-55). It is hoped that the present record represents an improvement on the previously available information, in particular in correcting minor errors and providing more details of the wall scenes and inscriptions. Information on the tomb of Seshemnefer II, on the other hand, has remained inaccessible to scholars and this publication aims to make it available. I am now aware that William Kelly Simpson is preparing a publication of the tombs of Seshemnefer I and II which will also include some objects associated with the burials in these two mastabas and now held in the Museum of Fine Arts Boston. I look forward with great anticipation to his publication.

For practical reasons, mainly financial, it was necessary to limit the work of the expedition to epigraphy and architecture, deferring to a future season the reclearance of any shafts, but this remains one of the objectives of the project. With the intention of making the material available to scholars it was thought preferable to present the reader with the results so far obtained rather than delaying the publications. Since the series focusses on a specific area the presentation of material on some tombs in more than one volume is possible, and in that respect the present volume includes an Addenda with additional photographs of the tombs of Kaiemankh and Seshemnefer I, improving on those published in *Tombs at Giza*, volume 1.

In producing our line drawings of the tombs of Seshathetep and Nesutnefer the earlier drawings published by Junker were constantly consulted. Any variation was carefully checked; but it is not the intention in the text to render this publication as a response or review of Junker's work. It was pleasing, however, to notice that the scenes and inscriptions have not deteriorated since he produced his records. With the exception of Nesutnefer, which retains a good deal of its colours, the reliefs preserve little paint and hence the photographs of the other two tombs are published in black and white.
The work of the second season in 2002 was financially supported by the Macquarie University Research Grants and the Rundle Foundation for Egyptian Archaeology. In Egypt the expedition received, as usual, full cooperation and every encouragement from the Supreme Council of Antiquities and its staff. In this respect we would like to express most sincere thanks to the previous Chairman, Professor Dr. Gaballa A. Gaballa, and to the present Chairman, Professor Dr. Zahi Hawass, whose invitation to work at Giza in the first place has given us both the pleasure and honour of working at this site. We also acknowledge with appreciation the assistance given to the expedition during this season by the Director of Antiquities at Giza, Mr. Ahmed el-Haggar, Chief Inspector Mr. Mahmoud Afifi and our Accompanying Inspector Mr. Mamdouh Al-Ghazaly.

Thanks and appreciation are extended to many individuals who participated in various aspects of the field work and assisted in the preparation of this report. On site the epigraphic work was largely undertaken by Mr. Sameh Shafik (Sohag) and Mrs. Elizabeth Thompson (Macquarie University), and the architectural features were measured and recorded by Mr. Naguib Victor (Sydney) and Ms. Sophie Winlaw (Macquarie University). In addition Mr. Shafik produced the final inked drawings of scenes and inscriptions and Mr. Victor prepared the architectural plans and sections for publication. The published photographs were provided by Mr. Nasser el-Din Abd el-Monem (Egyptian Museum, Cairo) and Mrs. Kim McCorquodale (Macquarie University). Descriptions of architectural features were written by Ms. Sophie Winlaw and Dr. Ann McFarlane (Macquarie University). Dr. McFarlane was also responsible for recording and writing the colour conventions. Mrs. Elizabeth Thompson, assisted by Mrs. Joan Pollett, prepared the final artwork for this volume. Mrs. Pollett typed the manuscript and Dr. McFarlane undertook the final editing and production for printing.

Naguib Kanawati
ABBREVIATIONS

Baer, Rank and Title: Baer, K., Rank and Title in the Old Kingdom: The Structure of the Egyptian Administration in the Fifth and Sixth Dynasties (Chicago, 1960).

Barta, Opferliste: Barta, W., Die altägyptische Opferliste von der Frühzeit bis zur griechisch-römischen Epoche (Berlin, 1963).


Cherpion, Mastabas et hypogées: Cherpion, N., Mastabas et hypogées d'Ancien Empire: le problème de la datation (Brussels, 1989).

Chron. d'Ég.: Chronique d'Égypte.


Helck, Gaue: Helck, W., Die altägyptischen Gaue (Wiesbaden, 1974).


James, Khentika: James, T. G. H., The Mastaba of Khentika Called Ikhekhi (London, 1953).

JEA: Journal of Egyptian Archaeology.


Kanawati, Governmental Reforms: Kanawati, N., Governmental Reforms in Old Kingdom Egypt (Warminster, 1980).


Kanawati, Giza 1: Kanawati, N., Tombs at Giza, vol. 1: Kagemankh (G4561) and Seshenenkere I (G4940) (Warminster, 2001).


LA: Helck, W. - Otto, E. - Westendorf, W., eds., Lexikon der Ägyptologie (Wiesbaden, 1972-).


Lapp, Opferformel: Lapp, G., Die Opferformel des Alten Reiches (Mainz/Rhein, 1986).


Montet, Vie privée: Montet, P., Scènes de la vie privée dans les tombeaux égyptiens de l'Ancien Empire (Strasbourg, 1925).


SAK: Studien zur Altabysptischen Kultur.

Schmitz, Königsohn: Schmitz, B., Untersuchungen zum Titel s3-njswt "Königsohn" (Bonn, 1976).


Weeks, Cemetery G6000: Weeks, K., Mastabas of Cemetery G6000: Including G6010 (Neferbauptah); G6020 (Iymery); G6030 (Hj); G6040 (Shepseskafankh) (Boston, 1994).

ZAS: Zeitschrift für ägyptische Sprache und Altertumskunde.

THE TOMB OF SESHATHETEP/HETI
G5150*

I THE TOMB OWNER, HIS FAMILY AND DEPENDENTS

Tomb Owner

NAMES

1- Sšt-htp1 'Seshathetep'.
2- Htj2 'Heti'.

TITLES

If the pair statue found in Sšt-htp's serdab belongs to him, which seems likely,3 then his career may be divided into two phases, the first leading to the second. The last promotion to the vizierate is documented only on the statue and possibly took place late in his career, after the decoration of his chapel was completed.4

Titles of Phase I:

1- jmj-r kst nb(t) nswt 'overseer of all works of the king'.5
2- wr 10 Šmn 'greatest of the ten of Upper Egypt'.6
3- wtj fnpw 'embalmer of Anubis'.7
4- rh nswt/frj ḫt nswt 'acquaintance of the king'.8
5- hrj-sšts (n) kst nb(t) nswt 'privy to the secret of all works of the king'.9
6- ḫrp ḫt 'director of the 'ḫt-palace'.10
7- ḫrp-ḥbt 'lector priest'.

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* Porter - Moss, Topographical Bibliography 3:1, 149-50.
1 Ranke, Personennamen 1, 259:18, where it is read as Ḥtp-šš.t. It is likely that the name should be read as Sšt-htp(w) or Sšt-htp(.tj) 'Seshat is satisfied', and that might explain the shorter name of Htj. However, in this publication the commonly used name Sšt-htp will be maintained.
2 Ibid, 231:15.
3 Strudwick, Administration, 137 [126]. Junker suggests that the statue belonged to Sšt-htp's parents and thus the higher titles belonged to his father (Giza 2, 193).
4 This appears similar to the case of Jnw-Mnw in the Teti Cemetery at Saqqara, where the vizier's title appears only on the sarcophagus and not in the chapel (publication by the Australian Centre for Egyptology forthcoming).
5 Jones, Index, 262 [950]. For a study of the office see Strudwick, Administration, 222ff.
6 Jones, Index, 388 [1437]; Fischer, Varia Nova, 218.
7 Jones, Index, 405-406 [1493].
8 The reading of this title rh nswt/frj ḫt nswt is disputed and also its meaning, 'acquaintance of the king/one who is concerned with the things/property of the king' (ibid, 327-28 [1206]).
9 Ibid, 645 [2361].
10 Ibid, 707 [2579].
8- zi nswt n h.t.f 'king's son of his body'.
9- smr 'companion'.
10- ....

Titles of Phase II:
11- jrj-pt 'hereditary prince'.
12- tj Dsw 'assistant of Duau'.
13- w (m) wrw hb 'unique one among the greatest of the festival'.
14- wr r 'opener of the mouth'.
15- hm-ntr Jwnw 'greatest of the seers of Heliopolis'.
16- hm-ntr Bi n 'npt 'priest of the Ram of Mendes'.
17- hm-ntr Bstt 'priest of Bastet'.
18- hm-ntr Hr Stḥ 'priest of Horus and Seth'.
19- hm-ntr Hmtj-hm 'priest of he who is foremost of Letopolis'.
20- hm-ntr Szmit 'priest of the goddess Shesmetet'.
21- hmr mrt Šmt Mhw 'director of the singers of Upper and Lower Egypt'.
22- hmr tjst bjtj 'director of the tjst of the king of Lower Egypt'.
23- zi nswt n h.t.f smsw 'king's eldest son of his body'.
24- zš mḏt-ntr 'scribe of the god's book'.
25- smsw sntw 'elder of the sntw-house'.
26- bjtj zḥ bjtj 'he of the curtain, judge and vizier'.
27- ... Jnpw '... of Anubis'. Junker reads this as wtj Jnpw 'embalmer of Anubis'. This title is also held by Sḥt-hṭp in Phase I.
28- ... Jnpw '... of Anubis'.

Female Relatives of Seshathetep

NAME

Mrt-ḥt.s 'Meretites'. The name survived in full only on the northern false door where it is written as Mrt-ḥt.s, perhaps as a result of the silent ở in ḫt. The

11 Schmitz, Königssohn, passim.
12 Nothing now remains of this title. For its amendment see Junker, Giza 2, 189.
13 Jones, Index, 351 [1308].
14 Ibid, 366 [1353].
15 Ibid, 380 [1410].
16 Ibid, 386 [1429]; Moursi, Hohenpriester, passim.
17 Jones, Index, 514 [1921].
18 Ibid, 514 [1921].
19 Ibid, 560 [2072].
20 Ibid, 568 [2094].
21 Ibid, 582 [2138].
22 Ibid, 719 [2619].
23 Ibid, 701 [2564].
24 Ibid, 857 [3132]. Junker's amendment of the title as jmḥ-r zḥ(w) mḏt-ntr (Giza 2, 190) is uncertain as this reading is unattested elsewhere (Jones, Index, 215 [800]).
25 Ibid, 904 [3318].
26 Ibid, 1000 [3706]. For a study of the office see Strudwick, Administration, 300ff.
27 Giza 2, 190.
28 Ranke, Personennamen 1, 158:18.
...of ^- ‘jt’ appears in Junker's facsimile of the north wall; yet this part of the wall is now missing and appears already to have been damaged in his time. However, a daughter of theirs, with the same name as her mother, had her name written once as \( \text{\textasciitilde} \text{\textasciitilde} \text{\textasciitilde} \text{\textasciitilde} \) and another as \( \text{\textasciitilde} \text{\textasciitilde} \text{\textasciitilde} \).

**TITLES**

1. \( \text{rh(t)} \text{nswt} \) ‘acquaintance of the king’.
2. \( \text{hm(t)}-\text{ntr} \text{NT} \) ‘priestess of Neith’.
3. \( \text{hm(t)}-\text{ntr} \text{HT} \text{hr} \) ‘priestess of Hathor’.

**NAME**

\( \text{Hpt-ks} \) ‘Heptka’.

**TITLES**

1. \( \text{rh(t)} \text{nswt} \) ‘acquaintance of the king’.
2. \( \text{hm(t)}-\text{ntr} \text{NT} \) ‘priestess of Neith’.
3. \( \text{hm(t)}-\text{ntr} \text{HT} \text{hr} \) ‘priestess of Hathor’.

\( \text{Mrt-jt.s} \) and \( \text{Hpt-ks} \) bear identical titles and each is depicted on one false door. Three other major representations of women appear in the tomb, one on the south entrance thickness and one on each of the east and north walls of the chapel. But apart from Junker’s facsimile of the last, suggesting that she was \( \text{Mrt-jt.s} \), the other two are now nameless. The relationship of these women to the tomb owner is uncertain, as nowhere any of them is described as ‘his wife’. Junker suggests that \( \text{Mrt-jt.s} \) was \( \text{Ssst-htp’s} \) wife and \( \text{Hpt-ks} \) was probably his mother. While this is not unlikely, it is equally possible that both women were his wives. Multiple marriages were not unknown in the Old Kingdom, particularly among the upper classes, and a study of \( \text{Ssst-htp’s} \) children shows two separate and distinct age groups among them, which may hint at two different wives. If this was the case, then \( \text{Mrt-jt.s} \) might have been the younger woman, since all sons and daughters represented with \( \text{Ssst-htp} \) near his joint false door with \( \text{Mrt-jt.s} \) are shown as naked children. Similarly, a naked son touches \( \text{Ssst-htp’s} \) leg in his representation with \( \text{Mrt-jt.s} \) on the north wall of the chapel.

**Children of Seshathetep**

With the exception of one/two sons and one daughter, \( \text{Ssst-htp’s} \) children are not described as such. Five women are likely to be appreciably older than the other children. These are dressed in the traditional female dress with two shoulder straps and bear titles. The others are depicted as naked children, with the exception of one

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29 Giza 2, fig. 29.
30 Ibid, pl. 16a.
31 Ranke, Personennamen 1, 239:4.
32 Giza 2, 193.
34 See Junker’s facsimile (Giza 2, fig. 29).
daughter, *Mrt-jt.s*, who once wears a dress when represented on the north thickness of the entrance doorway, and a son, *Sšt-htp*, who is shown on the west wall as an adult recording his father's property, but with no titles.

**OLDER GROUP**

Daughters:

1- *swt-jb*35 'Awetib'. *rḥt nswt* 'acquaintance of the king'. East wall.
2- *Mz-zit*36 'Messat'. Junker suggests that she was *zit nswt* 'king's daughter', a title which is broken.37 No evidence of this exists. East wall.
3- *Nj-sj-nswt*38 'Nisinesut'. *rḥt nswt* 'acquaintance of the king'. East wall.
4- *Hnwt.sn*39 'Henutsen'. *rḥt nswt* 'acquaintance of the king'. East wall.
5- *Htj-jb.s*40 'Hetepibes'. *rḥt nswt* 'acquaintance of the king'. East wall.

**YOUNGER GROUP**

Daughters:

1- *Mrt-jt.s* 'Meretites'. The name is written as *Mrt-ht.s* on the west wall and *Mrt-jt.s* on the north thickness of the entrance doorway, where she wears a dress and is described as *zit n(t) ht.f* 'daughter of his body'.
2- *N-sdr-ksj*41 'Nesedjerkai'. West wall.

Sons:

1- *Htj* 'Heti'. *zs f n ht.f* 'his son of his body'. West wall.
2- *Sšntjw-kt*42 'Sekhentiuka'. *zs pr-mdit* 'scribe of the house of documents'. West wall.
3- *Sšt-htp* 'Seshathetep'.43 *zs f n ht.f* 'his son of his body'. West wall.

Other representations of now nameless young sons are found on the east and north walls of the chapel and on the south thickness of the entrance, in all cases holding to the tomb owner's staff or touching his leg. It is unknown whether these sons are different from the abovementioned ones. Each of the first and the third listed sons bear one of the names of the tomb owner, and it is not unlikely that both figures belonged to the same son, once shown as a child and another as an adult recording his father's property, but bearing no title. If *Sšt-htp* was older than the other children shown on the west wall, he would belong to the other, older group.

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35 Ranke, *Personennamen* 1, 1:11.
36 Ibid, 165:3.
37 *Giza* 2, 193.
38 Ranke, *Personennamen* 1, 177:23.
39 Ibid, 244:1.
41 Ibid, 169:1.
42 Ibid, 320:5.
43 It is possible that this son is the same as *Sšt-htp*, owner of the small mastaba in the near vicinity, but unfortunately the inscriptions there are badly damaged (Junker, *Giza* 7, 142-43, fig. 55).
If, on the other hand, he is the same as Hti, then the tomb owner had only five daughters by his first marriage and at least two sons and two daughters by the second.

Dependents of Seshathetep

1- shj Akhi. hrp zh 'director of the dining-hall'. Right outer jamb of southern false door.
2- Jwf-nj Iufni. hqy 'chief'. West wall.
3- Jpj Ipi. jmj-r pr 'overseer of the house'. North wall.
4- nh-m-k(,j) Ankhmakai. hm-k3 'ka-servant'. North wall and left outer jamb of southern false door. In the latter representation he is described as ms.f dt 'his child of the funerary estate'.
5- W/h51 'Weha'. hqy 'chief'. Right outer jamb of northern false door.
6- Pth-spss 'Pahshepses'. hm-k3 'ka-servant'. Left outer jamb of southern false door.
7- Mnj 'Meni'. smsw pr 'elder of the house/domain'. East wall.
8- N-m(w)t55 'Nemutef'. smsw 'retainer'. West wall.
9- Nfr-irj.57 'Neferiretes'. jr(w) jbh 'dentist'. North wall.
10- Khj59 'Rehi'. jmj-r ssr 'overseer of linen'. Right outer jamb of southern false door.
11- Hrtsj Hertjesi. Nhjs(j) 'Nubian'. Right outer jamb of northern false door.
12- Hzj62 'Hesi'. North and west walls.
13- Htp-k(,j)63 'Hetepkai'. zš 'scribe'. North and west walls.
14- Hwj-n-Pth64 'Khuenptah'. hm-k3 'ka-servant'. Left outer jamb of southern false door.

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44 Ranke, Personennamen 1, 3:7.
45 Jones, Index, 736 [2682].
46 Ranke, Personennamen 1, 15:26.
47 Jones, Index, 662 [2426].
48 Ranke, Personennamen 1, 22:15.
50 Junker, Giza 2, 194-95, and now Jones, Index, 451 [1690]. See also Perepelkin, Privateigentum, 26ff., 62ff. The designation of 'brother of the funerary estate' was much more common (see Jones, Index, 907-908 [3324]).
51 Ranke, Personennamen 1, 83:29.
52 The reading Špss-Pth is also possible (ibid, 326:19).
54 Jones, Index, 901 [3305].
55 Ranke, Personennamen 1, 168:16.
56 Jones, Index, 991 [3665].
57 Ranke, Personennamen 1, 195:11.
58 Jones, Index, 307 [1119].
59 Ranke, Personennamen 1, 225:14.
60 Jones, Index, 234-35 [864].
61 Ranke, Personennamen 1, 254:7.
63 Ibid, 259:19.
64 Ibid, 266:23.
II DATING OF SESHATHETEP

This core in the cemetery en échelon was converted to a mastaba with an interior chapel with two false doors. Junker has argued for a date early in the Fifth Dynasty for Sššt-ḥtp which has been accepted by most scholars, although some have placed him in the middle of the Fifth Dynasty, and others at the end of the Fourth. The dating of this tomb should be considered in conjunction with some others in the vicinity, particularly with that of Nswt-nfr, which shows evidence of direct influence by, or copying from Sššt-ḥtp's scenes.

The themes depicted in the chapels of Sššt-ḥtp and Nswt-nfr have been studied by Harpur, who shows that the presentation of a short list, depicted on the north walls of both chapels, is found in a limited number of mastabas in the West Field at Giza, all dating from Userkaf to Niuserra. The representation on the east walls of the two tombs of the 'journey to the West' appears to be a Giza innovation, perhaps at the end of the Fourth or the beginning of the Fifth Dynasty. The depiction of Nswt-nfr, but not of Sššt-ḥtp, leaning on his staff with one leg relaxed is found in tombs dated to the Fifth and Sixth Dynasties. Travelling boats with hedgehog-headed prows are not rare, but seem to be more common during Dynasty 5. The

65 Ranke, Personennamen 1, 298:3.
66 Ibid, 298:12.
68 For the designation 'the elder' see Fischer, Varia, 81ff.
69 Ranke, Personennamen 1, 340:21; Junker, Giza 2, 194.
70 The name is unattested in Ranke, Personennamen.
71 The reading of Tj is also possible (ibid, 1, 375:7; Junker, Giza 2, 194).
72 Jones, Index, 406 [1494].
73 Giza 2, 172-74.
74 For example, Baer, Rank and Title, 130-31 [473]; Strudwick, Administration, 136-37 [126]; Harpur, Decoration, 270 [230].
75 For example, Jacquet-Gordon, Domaines funéraires, 251.
76 Smith, HESPOK, 165; Kanawati, Egyptian Administration, 154 [304].
77 Junker, Giza 3, 71-76; Baer, Rank and Title, 96-97 [292]; Harpur, Decoration, 26-27, 396-97.
78 Ibid, 74.
79 Ibid, 83.
81 For some examples and recent studies see ibid, 200-201; McFarlane, Unis 1, 19, 51.
offering lists, on the south walls of the chapels of both Sššt-htp and Nswt-nfr are, unlike the Fourth Dynasty ones, extensive, yet do not fit into the canonical pattern which seems to have been introduced in the non-royal tombs in or after the reign of Sahura. With Nswt-nfr probably copying scenes from Sššt-htp's chapel, he is likely to be later, but perhaps not much later.

Both the name of Sššt-htp and his shorter name, Htj, are uncommon. The former is attested once in a nearby mastaba perhaps belonging to this Sššt-htp's son, and the latter, attested in very few other tombs at Giza, perhaps also belongs to men related to our tomb owner since one of his own sons was also named Htj. However, a man called Htj and bearing the titles hitj-< hrj-hbt is depicted in the funerary temple of Sahura. Whether this man is the same as Sššt-htp/Htj is uncertain, for it may well be a case of two different individuals with the same name. On the other hand, the rarity of the name, the probable date of both men, and above all their apparent importance make such an identification at least possible. In his tomb Sššt-htp/Htj bears the title zi nsət n ht.f 'king's son of his body', and on a nameless pair statue found in his shaft, and presumably belonging to him, he is designated as zi nsət n ht.f smsw 'king's eldest son of his body'. The inscriptions on the statue also show the title tʃtʃ zib htj 'he of the curtain, judge and vizier' and some other titles not attested in his chapel, including the rank of jrj-prt 'hereditary prince', and it is possible that these titles represent a late promotion which Sššt-htp received after the decoration of his chapel was completed. While it is impossible with our present evidence to identify Sššt-htp's exact ancestry, the title 'king's son of his body' at this relatively early period in the Old Kingdom most probably indicates some royal descent. It is interesting that all viziers were designated as 'king's son' up to the reign of Sahura, but very rarely afterwards, which might well indicate that up to this period viziers were chosen from members of the royal family. The suggestion that some holders of the 'king's son' titles, including Sššt-htp, were 'titular princes' disregards the likelihood that these individuals might have inherited the title through their mothers, even if the royal ancestry of the mothers is not recorded in their husband's tombs. Furthermore, Sššt-htp was designated as 'king's son' in the inscriptions of his tomb and before attaining the higher office of vizier.

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82 Strudwick, Administration, 40.
83 Junker, Giza 12, 159.
84 Borchardt, Sahu-Re', 2, pls. 17, 33, 50. The same person is described only as hrj-hbt in ibid, pls. 34, 47.
85 See Strudwick, Administration, 137, as against Junker who suggests that the statue represents the tomb owner's parents (Giza 2, 189ff.).
86 Schmitz, Königsohn, 73ff.; Strudwick, Administration, 137. Examples of late promotions received just before the completion of the tomb decoration are found in the tombs of Sšm-nfr III (Baer, Rank and Title, 132 [478]) and Hzj (Kanawati-Abder-Raziq, Teti Cemetery 5, 11-13). The case of R-šps was even shows a promotion after the decoration of the chapel itself was finished (Baer, Rank and Title, 101 [315]; Strudwick, Administration, 94-95 [95]). In all cases the promotion, like that of Sššt-htp, was to the vizierate.
87 See ibid 308-309, Table 29.
88 Ibid, 312; Schmitz, Königsohn, 84.
89 Research now in progress.
At Sahura's funerary temple the man named Htj is consistently depicted in a most prominent position, either immediately behind,\(^{90}\) or even once in front of,\(^{91}\) Sahura's own successor, Neferirkara.\(^{92}\) While many other men in these scenes are described as 'king's son', Htj is not, and accordingly he is unlikely to have been a son of Sahura. However, his depiction among royal sons and the heir apparent, in such a close proximity to the king himself may well suggest a royal ancestry. That Htj is described in the temple as hrj-hbt 'lector priest' should not indicate a non-royal background, since a man named Ntrj-rn-\(\tilde{R}\)t is depicted in the same temple with the title 'eldest king's son' and described as hrj-hbt n jtf 'lector priest of his father'.\(^{93}\) While Htj's title of hrj-hbt is also recorded in the tomb of Sšt-htp at Giza, his rank of hitj-' 'count' is not. However, as he is designated as jrj-prt 'hereditary prince' on the statue where he also bears the title of vizier, he almost certainly enjoyed the rank of hitj-\(\tilde{c}\) since with very few exceptions, perhaps due to incomplete sources, all jrjw-prt were also hitjw-\(\tilde{c}\).\(^{94}\)

If Sšt-htp/Htj was the same as Htj of Sahura's temple, then he must have decorated his tomb before the completion of the temple, where he is described as hitj-'\(\tilde{c}\). The importance of this individual can explain the influence of his tomb on the decoration of that of Nswt-nfr, who was presumably a contemporary, or near contemporary, of Sšt-htp.

Suggested date: Sahura, probably the middle of the reign for the building and decoration of the tomb.

### III ARCHITECTURAL FEATURES

_Pls. 3a, 39-40_

The free-standing mastaba of Sšt-htp, oriented true north-south, measures 23.85m. N-S x 14.05 m. E-W with a present height of 3.70m. The core mastaba was cased with roughly dressed blocks of local nummulitic limestone which survive on the east façade to a maximum height of 2.15m. Reisner's typology indicates it was a core of type Ila converted into a mastaba of type VIIa with a chapel of type 4a, a two niched offering room with a subsidiary external niche at the northern end of the east façade.\(^{95}\) This external niche measures 1.60m. wide x 2.80m. to its present height from the ground level of the façade. Constructed of a monolithic block, it has two pairs of jambs and bears no signs of any inscription.

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\(^{90}\) Borchardt, _Sahu-Re\(\tilde{r}\)_ 2, pls. 17, 33-34.

\(^{91}\) Ibid, pl. 47.

\(^{92}\) The fact that Neferirkara is described in his predecessor's temple as 'King of Upper and Lower Egypt, Neferirkara, may he be given life forever' may either indicate that he completed the decoration of Sahura's temple, or that he altered the inscriptions after his accession (ibid, 91). No photographs are available in order to examine possible alteration.

\(^{93}\) Ibid, pls. 33, 49.

\(^{94}\) See Strudwick, _Administration_, 308-309, Table 29.

\(^{95}\) _Giza_ 1, 215. The author records the casing blocks as masonry type w (ibid, 181, fig. 88).
The outer jambs are .45m. wide x .23m. deep, the inner jambs .25m. wide x .13m. deep and the central niche .20m. wide.

Junker's plan of the mastaba of Sšit-htp recreates a large mud-brick structure extending to the east and including a N-S corridor chapel in front of the east façade.96 Today all traces of this complex have completely vanished, except for the northern part of the corridor between Sšit-htp's façade and the back of a now uninscribed mastaba.

The entrance to the offering chapel of Sšit-htp is located at the southern end of the present east façade and defined by a recess with the same 5° slope as the façade. Broken in the upper part, the entrance recess measures 3.20m. wide x .35m. deep. Within the recess is a doorway .80m. wide x 1.00m. thick at floor level x 1.80m. high to a flat-based drum .35m. thick. The drum links with the east wall of an internal recess 1.10m. wide x .40m. deep x 2.00m. high. In the ceiling of the recess at the north end is a cavity .25m. long x .18m. wide x .07m. deep, and within it is a tapering hole with a diameter of .08m. and a depth from the recess ceiling of .10m. The cavity presumably held a wooden block designed to hold a door pivot.

From the doorway a small step down of .05m. leads into a north-south chapel which measures 4.90m. N-S x 1.55m. E-W x 3.05m. high. The floor is now paved and three of the original ceiling slabs remain in situ, each measuring approximately 2.40m. long x 1.00m. wide x .65m. thick. Built into the south wall at a height of 2.57m. above the floor is a rectangular viewing slit for a serdab. It measures .17m. wide x .36m. high with the sill sloping upward at an angle of 13°. It is presently blocked in the southern part. Reisner reported two small serdabs behind each of the false doors,97 which was not possible to verify.

The chapel is decorated in painted relief and set into the west wall are two recessed false doors of the same early type consisting of a single pair of jambs.98 Both doors are raised .15m. above the floor level of the chapel and recessed .15m. The northern door's upper lintel measures 1.27m. wide x .30m. high; the central panel is .52m. wide x .40m. high with side apertures .07m. wide; the lower lintel is .66m. wide x .15m. high; the jambs are .22m. wide x 1.69m. high; the central niche is .22m. wide x .15m. deep x 1.45m. high to a drum .24m. thick. The southern false door has the same features and measurements as its northern counterpart except for the central panel and side apertures, which are now missing.

Burial Apartments

The core of Sšit-htp's mastaba accommodates four shafts which were not recleared. Core mastabas rarely hold more than two burial apartments and the two smaller shafts may not have been associated with the original building.99 Reisner records two major shaft mouths and three other mouths of minor shafts.100 Junker

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96 *Giza* 2, 176-77, fig. 23.
97 *Giza*, 215.
98 Rusch, *ZAS* 58 [1923], pl. A. Type II.1.
99 Junker, *Giza* 1, 177-78.
100 *Giza* 1, 215.
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records four shafts, all lined to bedrock with approximately nine courses of masonry, and the following description of the subterranean features are from his publication.\textsuperscript{101}

1. The mouth of main shaft is 2.30m. square. The measurements and architectural drawings were lost during World War I, so no details can be provided. In this shaft was found the upper part of a double statue from the serdab; the burial chamber had been plundered except for a limestone sarcophagus.

2. Directly north of shaft 1 is another with a mouth also 2.30m. square (Junker, 2.10m. square) and a total depth of 14.00m. (8.70m. in bedrock), narrowing as it descends to a floor 1.50m. square. At the floor of the shaft an opening cut in the south wall measures 1.04m. N-S x 1.15m. E-W x 1.00m. high. From this entrance a deep step down of .90m. leads into a large burial chamber 2.80m. N-S x 3.17m. E-W x 1.55m. high at the entrance. A wooden coffin was placed along the west wall.\textsuperscript{102}

3. The measurements of the mouth of the NE shaft are 1.60m. N-S x 1.30 E-W (Junker, 1.40m. square). The shaft descends through bedrock to a depth of 8.00m. where cutting across the east wall at a height of 1.00m. and a depth of approximately 1.05m., presumably for a burial chamber, was abandoned.

4. Aligned directly south of shaft 3, shaft 4 has a mouth 1.60m. N-S x 1.40m. E-W and a depth in bedrock of 7.50m. At the floor of the shaft an entrance cut in the south wall measures 1.15m. wide x x 1.55m. high. It leads directly into an unfinished burial chamber 3.30m. N-S x 1.05m. E-W at the entrance and .95m. at the south wall x 1.55m. high. The ceiling slopes slightly downward in the southern part where a section of uncut rock, ca 1.40m. N-S x .60m. E-W, also remains on the floor.

\section*{IV SCENES AND INSCRIPTIONS}

The decoration of the chapel was executed in raised relief, which was also coloured, although most of the paint has now disappeared.

Entrance

\textit{LINTEL}

\textit{Pl. 42a-b}

The lintel is missing, but a fragment now stored inside the chapel most probably formed the left end of the lintel. This shows a seated figure of the tomb owner with his name inscribed before him as \textit{Sššt-htp Htj 'Seshathetep/Heti'}. Another fragment published by Junker may have belonged to the right end of the lintel. The

\textsuperscript{101} \textit{Giza} 1, 177-78, fig. 23.
\textsuperscript{102} Ibid, 178-179, pl. 14b-c.
inscriptions were arranged in vertical columns, as they are indeed on the lintels of both false doors inside the chapel. The text reads: (1) \textit{htp dj nswt} (2) \textit{htp rdj Jnpw} ...'(1) An offering which the king gives, (2) and an offering which Anubis gives, ...'.\footnote{3 For a study of the offering formulae see Lapp, \textit{Opferformel}, passim.}

\textit{JAMBS}

\textit{Pl. 41}

The jambs on both sides of the entrance doorway are decorated with an elaborate palace façade motif executed in relief.

\textit{NORTH THICKNESS}

\textit{Pls. 3b, 43a}

The tomb owner sits on a chair with bull's legs and a cushion, but no back.\footnote{4 For the different types of chairs see Cherpion, \textit{Mastabas et hypogées}, 25ff.} He wears a short wig covering his ears\footnote{5 For the different types of wigs see ibid, 55ff.} and a leopard skin, the presence of which is now visible only in the way it is tied on his left shoulder. He also wears bracelets and extends his right hand to an offering table laden with thirteen short half-loaves of bread.\footnote{6 For the variation in the height of bread loaves see ibid, 42ff.} Above the loaves are four trays containing cuts of meat and a fowl. Three vertical lines of text identify him as (1) \textit{hrj-s\dota st nbt nswt} (2) \textit{jmj-r nbt nswt} (3) \textit{S\dota st-htp Htj}'(1) he who is privy to the secret of all works of the king, (2) the overseer of all works of the king, (3) Seshathetep/Heti'. Behind him stands a woman described as \textit{zst n(t) htf Mrt-jt.s} 'the daughter of his body, Meretites'.

On the opposite side of the table two priests are performing a ceremony for the meal. A standing man, described as \textit{hrj wdb} 'master of reversions',\footnote{7 Jones, \textit{Index}, 603 [2212].} gestures with an open hand and a kneeling man, labelled as \textit{wtf} 'embalmer', has both arms raised. The inscription describing the ceremony reads \textit{snmt ih} 'food for the glorified', then lists the following items: \textit{t hnqt pit h hi} \footnote{8 \textit{hi hi} written in the centre of the column probably represents an abbreviation of the more traditional writing of \textit{hi} 'one thousand' for each item.} \textit{t-wr t-rth \dota s h \dota mnh \dota t hi} 'bread, beer, cake, oxen, thousands, \textit{wr}-bread, \textit{rth}-bread, alabaster one thousand, clothes one thousand'.\footnote{9 For these items see Barta, \textit{Opferliste}, passim.} One line of text above the two priests reads: ... \textit{nb ibd smdt m hib nb} '... every (day?), the monthly feast, the half-monthly feast and at every feast'.\footnote{10 For a study of feasts see Altenmüller in \textit{LA} II, 171ff. It is possible that the lacuna at the beginning of this line may be amended to \textit{prt-hrw hrw nb} 'may an invocation offering come forth every day ...' as is the case on the south wall of the chapel.}
**SOUTH THICKNESS**

*Pl. 43b*

The tomb owner and probably his wife are shown on a chair with bull's legs and cushion. He holds a staff which is also held by a small, naked son depicted before the couple. The only text remaining is the end of the vertical line that reads: ... ḫb nb '... every feast'.

**ENTRANCE RECESS**

*Pl. 42c*

The south side of the internal entrance recess is decorated with three superposed registers each containing two men. Each of the men in the top register supports a box on his shoulder, while each in the middle register supports an animal foreleg and carries another item in his right hand, a heart in the case of the first man and a fowl in the case of the second. The two men in the bottom register lead a young ox labelled ḫrjb ḫb ẖrj db 'hornless ox/calf'.

**Chapel**

**EAST WALL**

*Pls. 4, 44*

North of Entrance

The upper part of the wall is occupied by a large representation of the tomb owner and his wife seated on a chair with bull's legs. Four women, probably daughters, are depicted in front of them and a fifth under their chair. They all wear the traditional dress with two shoulder straps, and four of them bear the title ḥw(t) nsrw 'acquaintance of the king', while the title of the fifth one is missing. Junker mentions that she was zst nsrw 'king's daughter', yet nothing of the title is preserved, photographed or drawn by Junker. The women are named (1) Mz-zst 'Messat', (2) Ḥnwt.sn 'Henutsen', (3) Nj-sj-nswt 'Nisinesut', (4) Ḥtp-jb.s 'Hetepibes', (5) Ṣwt-jb 'Awetib'.

In the bottom register two animals are depicted, each being tended by two men. The animals are identified as ṟn (mn)-ḥḏ 'young Scimitar-horned oryx' and ṟng(sn) 'young bull'.

South of Entrance

The decoration of this part of the wall is dominated by the standing figures of the tomb owner and his wife. He holds a sceptre and a staff and standing before him is

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111 See Junker, *Giza* 6, 51; Montet, *Vie privée*, 139.
113 For the identification of these animals see Houlihan, *Animal World*, passim.
a young son touching the staff. Three registers and a part of a fourth now survive in front of the main figures. Of the top register only one man carrying what appears to be a linen bag remains. In the second register seven men bring objects to the tomb owner, including jars and a carrying chair. Only the first man is identified as ... smsw pr Mnj '..., the elder of the house, Meni'. Five men are depicted in the third register; the first carries a small gazelle, the second a goose, the third a calf, the fourth a crane and the fifth leads a bull on a rope. The bottom register shows two groups of butchers cutting animals. The first group of two men are working on an oryx, while the second group, also of two men, are working on an ox. It is interesting that the same two species, or perhaps two animals, are shown also in the bottom register of the same wall on the north side of the entrance, being led inside the chapel and presented live to the tomb owners. A fifth man approaches the tomb owner and his family carrying a foreleg and a heart.

The section of the east wall above the entrance is occupied by the representation of a boat proceeding southwards. The prow has the shape of presumably the head of a hedgehog. The boat appears to have a deckhouse but no mast, and accordingly is manned by eight (or eight pairs) of oarsmen, two helmsmen at the stern and an overseer holding a hrp-baton. The tomb owner is depicted in a relatively larger size, leaning on his staff in front of the deckhouse.

SOUTH WALL

Pls. 5, 46

The tomb owner sits on a chair with bull's legs and extends his right hand towards an offering table laden with eleven half-loaves of bread. Four lines of inscriptions above his head identify him as (1) smsw hrp ch zn nswt n htlf Htj (2) wtj Jnpw hrj-hbt wr 10 Smc rl nswt (3) hrj-sbts n kst nb(t) nswt Htj (4) jmn-r knt ...
'(1) the companion, the director of the ch-palace, the king's son of his body, Heti, (2) the embalmer of Anubis, the lector priest, the greatest of the ten of Upper Egypt, the acquaintance of the king, (3) he who is privy to the secret of all works of the king, Heti, (4) the overseer of all works ...'. The tomb owner's name is written in front of his face as Sshit-htp 'Seshathetep'.

Apart from a rectangular viewing slit of the serdab (now blocked), the upper part of the wall is divided into one vertical (1) and six horizontal (2-7) lines of text as follows: (1) htp dj nswt snwr hts(t) (2) prl-hrw114 hrw nb ibd sdmk kht (nb) (3) hitt115 jb jrp nbs t-nbs wch ... (4) pzn hts hst-jb116 swt dptj t-hrj117 tb nhwrw ... (5) mw [zit118 khej] prw hdt sht hnw-twj dsrt jtt sht-wdjt sht-hdt ...

114 For the offering formulae see Lapp, Opferformel, passim.
115 For this item and the following ones see Barta, Opferliste, 31 and passim.
116 Ibid, 20. The inclusion of an ointment among different types of bread is curious. As this item is rarely mentioned, it may be that its interpretation as ointment needs to be reconsidered.
117 Ibid, 124.
118 Although this item may be read mw wdb, later examples show that it should be read as mw zit (for example Kanawati - Abder-Raziq, Teti Cemetery 5, pl. 64b).
119 These two items are better preserved in Junker's copy (Giza 2, fig. 33).
(6) ḫps (j)w spr st ṣrt mḥt mnšm zḥm jw ḫt[120] ʿgt jtm ṣwt [bbswt pti][121] (7) ḫ ntrj 4 ḫd wnhw mnḥt ḫt ṣr trp zt s snn mnw ṣt ḫt sn nw ḫn ḫr ḫt (m)-hd ṣn ghs [ḥ]tt '(1) An offering which the king gives, incense, ḫt-bread. (2) May an invocation offering come forth every day, the monthly feast, the half-monthly feast and (every) feast, (3) ointment, kid, wine, ṃs-bread, ṃs-bread, carob beans ..., (4) ṁm-bread, ḫt-bread, ointment, ṣwṛt-bread, ḫt-fr, ḫt-bread, offering item(?), ṃhrw-bread ..., (5) libation water, libation bowl, ḫt-beverage, ṃhrw-beverage, ṭn-wṣw-wine, ḫt-ṣmilky beverage, ḫt-ṣmilky beverage, green ṣḥt-fruit, white ṣḥt-fruit, ..., (6) foreleg, thigh, rib, piece of meat, roasted meat, liver, spleen, kidney, fillet, preparation of barley, wheat, [bbswt-fruit, pti-bread]. (7) 4 balls of natron, natron, cloth strips, clothes, crane, sr-goose, irp-goose, zf-duck, s-goose, sran-goose, pigeon, bull, young ox, hornless ox, cow, young Scimitar-horned oryx, gazelle, hyaena'. Below the items listed in the last line are determinatives representing the items, such as jars, loaves, baskets, cuts of meat, fowl, etc., each placed on a tray.

Below the offering table, to the right, is written ḫs ḫnq ḫs ṣs ḫs mnḥt ḫs t-rṭh t- wr 'bread, one thousand; beer, one thousand; alabaster, one thousand; clothes, one thousand, ṭḥ-bread, ṭw-bread'.

On the other side of the table opposite the tomb owner are two kneeling and one standing men performing a ceremony. The first man, with jars in both hands, is described as ṣtšw ḫntj wr 'butler of the great cellar'.[122] The second man, with both arms raised is designated as ṣtnj 'embalmer' and is probably announcing snmt ṣḥ 'food for the glorified'. The third man designated as ḫrj ṭdb 'master of reversions' stretches his arm, palm up, and says, ḥt p j nswt 'an offering which the king gives'.

The bottom register shows two bound animals being slaughtered, an oryx and an ox, representing the same species depicted twice on the east wall, in a presentation scene and a slaughtering scene. Two men are working on each animal and in each case the butcher is about to sever its foreleg. Two men are also shown to the extreme right, each supporting with one hand an animal's foreleg placed on his shoulder and carrying in the other hand a heart.

WEST WALL

Pls. 6-8, 45, 48a-b

The decoration of this wall is dominated by a large figure of Sšṣit-ḥtp, accompanied by his children and receiving the gifts of his funerary estates. His figure is positioned in such a place as to be immediately seen by anyone entering the tomb. On both sides of this representation is a false door. Each of the false doors is set at the back of a shallow recess, both sides of which are divided into four superposed compartments. All compartments on both sides of the southern false

120 This item is usually translated as 'brisket', but Montet shows that it was probably the fillet (Vie privée, 170ff.). See also Kanawati - Hassan, Teti Cemetery 2, pl. 49.
121 These two items are now damaged; see Junker, Giza 2, fig. 33 and compare with Nswt-nfr's similar list.
122 See Junker, Giza 2, 63-64, 169.
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door and the upper three on those of the northern false door depict jars on stands. The bottom compartment on either side of the northern recess shows an offering table on a stand.

Northern False Door

Upper Lintel: This part of the false door is divided into two rows of vertically inscribed compartments listing the titles, epithets and names of the tomb owner. The first six compartments (1-6) of the first row are missing, while the last four compartments (7-10) and all ten compartments (11-20) of the second row are preserved and read: (1-6) ..., (7) jmihw hr ntr (8) wtj Inpw hrj-hbt (9) zis nswt n ht.f (10) Htj (11) [s]mr hrp srl (12) zis [nswt] n ht.f (13) wtj Inpw hrj-hbt (14) wr 10 Smr rj nswt (15) hrj-sib (16) kst nbt nswt (17) jmj-r kst (18) nbt nswt smr (19) mrrj nb.f (20) SSt-htp (1-6) ..., (7) the honoured one before the god, (8) the embalmer of Anubis, the lector priest, (9) the king's son of his body, (10) Heti; (11) the companion, the director of the h-palace, (12) the king's son of his body, (13) the embalmer of Anubis, the lector priest, (14) the greatest of the ten of Upper Egypt, the acquaintance of the king, (15) he who is privy to the secret (16) of all works of the king, (17) the overseer of all works (18) of the king, the companion, (19) the beloved of his lord, (20) Seshathetep'.

Central Panel: The tomb owner and his wife sit opposite each other at an offering table laden with fifteen half-loaves of bread. Their chairs are of the same type used throughout the tomb, with bull's legs and a cushion, but no back. He is identified as smr [zi n]sw[t n ht.f SSt]-htp 'the companion, the king's son of his body, Seshathetep', while she is described as [rh]t nswt Mrt-jt.s 'the acquaintance of the king, Meretites'. Above the table are inscribed the names of six items: sntr wtdw msdt123 [hs]lt [jl]rp [ln]bs 'incense, green eye paint, black (eye) paint, ointment, wine, nbs-fruit'. Below these, on small trays, are food items, presumably cuts of meat. Beneath the table the following items are listed: t h h nkt h ks s h mnl h spd ms-hd 'bread, one thousand; beer, one thousand; oxen, alabaster, one thousand; clothes, one thousand, fowl and oryxes'.

Lower Lintel: smr zi nswt n ht.f wtj Inpw hrj-hbt Htj 'the companion, the king's son of his body, the embalmer of Anubis, the lector priest, Heti'.

Drum: smr SSt-htp 'the companion, Seshathetep'.

Left Inner Jamb: Wearing a short curled wig, a short kilt, a collar and a sash across the chest, the tomb owner is identified as (1) smr zi nswt n ht.f (2) wtj Inpw hrj-hbt Htj 'the companion, the king's son of his body, the embalmer of Anubis, the lector priest, Heti'.

Right Inner Jamb: This was reserved for the tomb owner's wife. Represented wearing a long wig and a long dress with two shoulder straps, she is designated as (1) rh(t) nswt hm(t)-[ntr] Nt (2) hm(t)-ntr Hwt-hr Mrt-jt.s124 'the

123 msdt is the Old Kingdom spelling of msdmt (James, Khentika, 63).
124 This is clearly written as Mrt-tt.s.
acquaintance of the king, the priestess of Neith, (2) the priestess of Hathor, Meretites'.

Central Niche: The tomb owner is depicted wearing a kilt and sash and holding the staff and sceptre. He is labelled as *smr zi nswt* ... 'the companion, the king's son ...'.

Outer Jambs: To maintain a balance each of the outer jambs was divided into three superposed registers, each depicting one individual. However, the left outer jamb was incorporated into the central family scene and will be described as part of this scene, while the right jamb represented offering bearers. The man in the top register carries a spouted jar and a linen bag and is described as *hqi Wh* 'the chief, Weha'. The unnamed man in the middle register carries a basket on his head and a foreleg and a heart in his hand. The man in the bottom register carries a linen bag and sandals and is labelled *Nhs(j)* 'Nubian', which may also be seen in his hair style. He is named *Hrts.j* 'Hertjesi'.

Southern False Door

The layout of this false door is very similar to that of the northern one.

Upper Lintel: The upper row, if it existed, has disappeared. Eight of nine inscribed compartments (2-9) in the second row have retained their text as follows: (1) ... (2) *zi nswt* (3) *n ht.f* (4) *wtj Jnpw* (5) *wr 10 Šnt rl [nswt]* (6) *hrj-[s]šts* (7) *kt nbt nswt* (8) *mrj[j] nb[fl]* (9) *Htj* '...'. (2) the king's son (3) of his body, (4) the embalmer of Anubis, (5) the greatest of the ten of Upper Egypt, the acquaintance of the king, (6) he who is privy to the secret (7) of all works of the king, (8) the beloved of his lord, (9) Heti'.

Central Panel: This is totally missing.

Lower Lintel: *smr ḫrp ẖ zi nswt n ht.f hrj-hbt Htj* 'the companion, the director of the ẖ-palace, the king's son of his body, the lector priest, Heti'.

The decoration of the drum, inner jambs and central niche is similar to that of the northern false door, with two exceptions: the first two titles on the left inner jamb are reversed and the right inner jamb is inscribed for a different woman, *Hpt-ki* 'Hepetka', who carried the same titles as *Mrt-jt.s*. Whether this was the tomb owner's mother, as suggested by Junker, or another wife, is uncertain. In favour of the latter alternative are the apparent representations of *Sšt-htp*'s children as if belonging to two age groups. If *Hpt-ki* was also *Sšt-htp*'s wife, she is more likely to have been his first, for one of the daughters in the younger group is named *Mrt-jt.s*, presumably after her mother. It would seem unlikely that *Sšt-htp* would name a daughter by *Hpt-ki* after his other wife.

Outer Jambs: To maintain the symmetry each jamb was, like those of the northern false door, divided into three superposed registers. While the left outer jamb is

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125 The same is found in the tomb of *Nswt-nfr.*
126 *Giza* 2, 193.
totally independent, and with the right outer jamb of the northern false door provides a frame for the entire wall, the right jamb, like the left jamb of the northern false door, is partly linked to the central scene of the wall.

Two men are depicted in the top register of the left outer jamb. The first, carrying a bird and another object, is *hm-ks Ptš-šps* 'the ka-servant, Ptahshepses', while the second, holding a censer, is *hm-ks(?)* Šn-mrr 'the ka-servant(?), 127 Senmerer'. The first man in the second register, *Ks(.j)-[hrj]-Pth* 'Kai[kher]ptah' is described as *hm-ks* 'the ka-servant' and carries a box and another object. Behind him, carrying a jar in each hand, is *hm-ks Hwj-n-Pth* 'the ka-servant, Khuienptah'. In the bottom register, also carrying two jars, is *hm-ks Šnh-m-t-ks(j)* 'the ka-servant, Ankhmakai'. He is the only one designated as *ms.f dt* 'his child of the funerary estate'.

The man depicted in the upper register of the right outer jamb carries a tray placed on a short stand and holding loaves of bread. He is described as *hrp zh sḥj* 'the director of the dining-hall, Akhi'. Below him is *jmj-r šs r Rhj* 'the overseer of linen, Rehi', who carries a linen bag and a jar. The bottom register represents a continuation of the bottom register of the central scene, yet the figures are directed towards this false door. The first man is labelled *vodpw Tjwj* 'the butler, Tiwi' and carries a jar and an empty tray on a stand. The second man, named *Hzj* 'Hesi', carries a hyena, holding tight its legs and mouth.

Central Scene

The central scene shows the tomb owner in a large size, wearing a short kilt and a leopard skin and holding the staff and sceptre. The only signs remaining of two columns in front of his face read: ... *hrp ṣḥ ... [hrj]-sšt ... '..., the director of the ṣḥ-palace, ...', he who is privy to the secret ...'. He is accompanied by four children, all shown as young, unclothed and holding birds or flowers. The one in front of him, depicted with the side lock, is named *Hṭj* 'Heti' and is the only one in the scene described as *zi.f n ht.f* 'his son of his body'. The other three children are *Mṛt-jt.s* 'Meretites', 128 *zš pr-mḏt Sḥntjw-kš* 'the scribe of the house of documents, Sekhentiuka' and *N-sḏr-kj* 'Nesedjerkai'. Two vertical lines of inscriptions seem to bracket the three registers of the scene in front of him, with the right line, i.e. that to the north, referring to gifts brought from the Delta, and the left/south line referring to the gifts from Upper Egypt. The signs of each line face towards the direction they represent. The former line reads: *jnt prt-hrw n njwst.f nt Tš-mḥw m ḣb nбр hrw nb n Sššt-hṭp* 'bringing the invocation offerings by his towns of the Delta at every feast and every day, for Seshathetep'. The second line, to the left, probably started at the top of the wall and contained a parallel text: *nt Šm t ḣb nбр hrw nb n Sššt-hṭp* '... of Upper Egypt at every feast and every day, for Seshathetep'.

Of the top register only the lower part of a standing man and scribal equipment are preserved. The second register is also headed by a scribe holding the scribal palette with two reeds tucked behind his ear. On the ground in front of him are items of

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127 It is possible that *hm-ks* 'ka-servant' describes both men.
128 Written as *Mṛt-tt.s*.
writing equipment. The man is identified as zš.f n ht.f Sššt-htp 'his son of his body, Seshathetep', and is said to be jp jšt nbₜ nt pr-dₜ¹²⁹ 'counting all the property of the funerary estate'. Behind him are five individuals, three men and two women, representing funerary estates and all carrying baskets on their heads and birds in one hand, except for one man who instead carries fish. The first three individuals face towards the northern false door, while the following two face the southern. Each one has the name of an estate written before him/her, but of the first only the town determinative now remains. The other estates are named as follows: (2) Htpwt Hw.f-wj 'The offerings of Khufu', (3) Wšš Hw.f-wj 'Abundance of Khufu', (4) Hnmt Hw.f-wj 'Nurse of Khufu', (5) Sgi ... 'The hill of ...'.¹³⁰

Another scribe heads the third register. He is labelled zš Htp-kš(.j) 'the scribe, Hetepkai' and is said to be jp ndt-hr nt njwwt.f pr-dₜ 'counting the gifts of his towns of the funerary estate'. Behind him are two men, each leading an animal. The first man is identified as šmsw Zššn 'the retainer, Sesheshen' and is leading a rn (ms)-hd 'young Scimitar-horned oryx'. The second man, described as šmsw N-m(ₜ)wt.f 'the retainer, Nemutef', is said to be jnt ndt-hr njš(w) 'bringing a gift, Nubian ibex'.¹³¹ The first man in the fourth register carries a small gazelle on his shoulder. His name is written in front of him as Sn-mrr šmsw 'Senmerer, the elder'. He is followed by two men leading animals. The first, described as hqš jw-f-nj 'the chief, Iuefnii', leads a jw nb 'young ox', while the second, unnamed, leads a rn wndw 'young addax'.¹³²

NORTH WALL

Pls. 9, 47

The tomb owner and his wife sit on a chair with bull's legs and a cushion. He holds a staff and she places her left hand on his shoulder. In front of them is a son shown as a naked child. Junker amends some inscriptions above the couple, but of these only ... n ht.f '[king's son] of his body' now remain.¹³³ No traces of the other signs are present on this section of the wall, which was clearly damaged when Junker took his photograph.¹³⁴ The upper part of the wall in front of the couple is occupied by short registers containing food items in baskets and on trays. Below them are three registers of equal height depicting various individuals. In the top register a man described as zš Htp-kš(.j) 'the scribe, Hetepkai' is reading from an unfolded scroll and is said to be mš šš n phrt 'viewing the records of the reversion offerings'. Behind him is jmj-r pr jfr 'the overseer of the house, Ipi'. In the following register one standing man is labelled jr(w) jr Nfr-jrt.s 'the dentist, Neferiretes'. The bottom register is occupied by eight offering bearers carrying items of food and drink. Five of them are now identified as follows: hm-kt šnḥ-m- t-kš(.j) 'the ka-servant, Ankhmakai', Zkr-htp(w) 'Sokarhetepu', Ḥžj 'Hesi', hm-kt ...r 'the ka-servant, ...' and hm-kt Kš(.j)-jntt 'the ka-servant, Kaitjentet'.

¹²⁹ For the meaning of pr-dₜ see Perepelkin, Privateigentum, 158ff.
¹³⁰ For the reading of the funerary estates see Jacquet-Gordon, Domaines funéraires, 251-52.
¹³¹ Houlihan, Animal World, 60ff.
¹³² Ibid, 57-58.
¹³³ Junker, Giza 2, fig. 29.
¹³⁴ Ibid, pl. 16a.
V COLOUR CONVENTIONS

The walls were given a wash of pale pink gypsum in preparation for painting. No colour remains on the façade or the south door thickness, the north showing only a patch of red and traces of white. Very little paint is preserved in this tomb, particularly on the south wall which retains only traces of red on five figures in the bottom register.

Male flesh: Pale red (traces on a number of male figures on all walls)
Female flesh: Yellow (daughter behind tomb owner W wall)
Pupil: Black (tomb owner W wall)
Dress: White (E wall)
Lotus stem: Red (W wall)
Stand and jars: Red (sides false door recesses)
Small tables, trays, jars, loaves, meat: Red traces (bottom register N wall)
Oil jars: Red traces (sides false door recesses)
Calf: White (S entrance recess)
Bull: White, orange-red outline (W wall)
Oryx: White, dark red outline (E wall)
False doors: Ceiling above central panel and drum painted red. All column dividers and inscription frames are green.

DADO Pl. 42d

The north and west walls and the southern entrance recess have a dado with an average height of 1.04m. Below the relief decoration is a dark-red band .05m. high above a band .04m. high which appears to have been coated with white and then painted pale orange. Beneath is a tall band, .17m. high on the north wall and .21m. high on the west wall, with very fine vertical red lines painted on a ground of yellow. Grey patches suggest the walls below were painted black to the floor. The dado on the east wall is 1.01m. high with a single band .05m. high which retains white paint and traces of orange-red; the area below to the floor shows remains of black paint.

HIEROGLYPHS

The signs below are according to Gardiner's sign list.

Red
D21 \ D32 \ D36 \ O34 \ S28 \ V13
W24 \ W22

Green
M17 \ M23 \ R4 \ Q3 \ V10

Blue
G38
VI    STATUE

A pair statue representing a man and a woman was found in Seshqhtep's serdab.135 Junker suggested that it might belong to the tomb owner's parents,136 yet it seems more likely that it belongs to Seshqhtep and a wife.137 The back of the statue is inscribed with five columns of hieroglyphs, giving titles of the owner, but unfortunately his name is not preserved. The inscriptions read: (1) z3 nswt n ht.f smsw mrj;j f rj-prt tjij zib tjij wr [10 $m<\]... (2) wr mw Jwnw hjpr tjst bjij 3 Dwsx wn r [hm-ntr] $ntj-$hm... (3) hm-ntr Bx n tntj hm-ntr Hr Sth hjpr mrt $mr$ M$w$w... (4) hm-n$tr B$st$t hm-n$tr Szntj wr wwr $hw$ ... (5) zš md$t-ntr smsw snwt jmp-r kjt nb jswt... "(1) the king's eldest son of his body, his beloved, the hereditary prince, he of the curtain, judge and vizier, the greatest of the ten of Upper Egypt, ... , (2) the greatest of the seers of Heliopolis, the director of the tjst of the king of Lower Egypt, the assistant of Duau, the opener of the mouth, the priest of he who is foremost of Letopolis, ... , (3) the priest of the Ram of Mendes, the priest of Horus and Seth, the director of the singers of Upper and Lower Egypt, the ... of Anubis, ... , (4) the priest of Bastet, the priest of the goddess Shesmetet, the unique one among the greatest of the festival, ... of Anubis, ... (5) ... , the scribe of the god's book, the elder of the snwt-house, the overseer of all works of the king, ...".

VII    WOODEN COFFIN

Pl. 10c

A coffin, made of dark brown cedar wood was found in the burial chamber of shaft 2.138 It is constructed so that the outside surfaces resemble the palace façade decoration. It measures overall 2.09m. long x .87m. wide x .975m. deep and probably contained an inner coffin in which the body was placed.

135 Ibid, pls. 13, 14a (Vienna Kunsthistorisches Museum, Inv. No. 7788).
136 Ibid, 189ff.
137 See for example Strudwick, Administration, 137.
138 Egyptian Museum, Cairo: JE 49695. For a full description of the coffin and its construction see Junker, Giza 2, 178-79.
THE TOMB OF NESUTNEFER
G4970*

I THE TOMB OWNER, HIS FAMILY AND DEPENDENTS

Tomb Owner

NAME

Nswt-nfr 'Nesutnefer'. Ranke suggests the reading Nfr-nswt. While this is also possible, in this publication the commonly accepted reading of Nswt-nfr will be followed.

TITLES

Nswt-nfr's titles may be divided into three groups.

Group A:

1- jmj-r 'overseer of the 'h-palace'.
2- jmj-r prw nsw-nswt 'overseer of the houses of the royal children'.
3- d-mr grgt 'administrator of a settlement'.
4- rh nswt 'acquaintance of the king'.
5- zib hrf-sšt 'judicial secretary'.

rh nswt is the only rank title (?) recorded by Nswt-nfr. Titles Nos. 1 and 5 are found inside the chapel, but specifically referred to as being held at the pyramid of Khafra, and it seems possible, but by no means certain, that these two titles on the entrance drum represent an abbreviated form of those inside the chapel. It is however curious that the titles of 'administrator of a settlement' and 'overseer of the houses of the royal children', visibly written on the entrance drum, do not appear anywhere else in the tomb. One wonders if the titles of Group A represent Nswt-nfr's earlier career and that his association with the palace enhanced the king's trust in him, which resulted in him receiving more important and sensitive positions in the provincial administration. It may be argued, on the other hand, that Nswt-nfr's service in the provincial administration was rewarded by appointing him to palace positions in his later years. The first alternative seems more plausible, as one would expect his highest responsibilities to be mentioned on the important west wall of his chapel. It is interesting that Nswt-nfr, who was in charge of the houses

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* Porter - Moss, Topographical Bibliography 3:1, 143-44.
139 Personennamen 1, 197:14.
140 Jones, Index, 80 [347].
141 Ibid, 129-130 [513].
142 Ibid, 362 [1342].
143 Ibid, 810 [2959].

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of the royal children, had a particularly large number of children of his own, eight sons and nine daughters, a total of seventeen.

Group B:

Titles in this group are related to Khafra's pyramid.

6- \textit{jmj-r $\overset{\text{h}}{\text{Wr-Ht-fr}}$} 'overseer of the $\overset{\text{h}}{\text{h}}$-palace of the Pyramid <Great is Khafra>'.

7- \textit{jmj-r $\overset{\text{w}}{\text{Wr-Ht-fr}}$} 'overseer of the $\overset{\text{w}}{\text{w}}$-priests of the Pyramid <Great is Khafra>'.

8- \textit{\textsl{qd-mr $\overset{\text{t}}{\text{nw rsj}}$} (Wr-Ht-fr)} 'administrator of the southern settlement (of the Pyramid <Great is Khafra>).'

9- \textit{[hm-$\overset{\text{n}}{\text{f}}$tr] $\overset{\text{H}}{\text{t}}$t-r-fr} (Wr-$\overset{\text{H}}{\text{t}}$t-fr) 'priest of Khafra (at the Pyramid <Great is Khafra>).'

10- \textit{hm-ntr $\overset{\text{t}}{\text{twt}}$ (Wr-$\overset{\text{H}}{\text{t}}$t-fr)} 'priest of the (king's) statue (at the Pyramid <Great is Khafra>).'

11- \textit{hrp $\overset{\text{jm(jw)}}{\text{zrw}}$ Wr-$\overset{\text{H}}{\text{t}}$t-fr} 'director of the members of the phyles of the Pyramid <Great is Khafra>.'

12- \textit{zb $\overset{\text{hrj-stt}}{\text{s}}$ Wr-$\overset{\text{H}}{\text{t}}$t-fr} 'judicial secretary of the Pyramid <Great is Khafra>.'

Titles of this group appear on the north and east walls of the chapel and on the panels of the false doors.

Group C:

Titles in this group relate to the administration of three provinces, \textit{Ts-wr} (Upper Egypt, nome 8), \textit{Wd}t (Upper Egypt, nome 10) and \textit{Hq}-\textit{ntw-\textit{jibt}} (Lower Egypt, nome 13). During the Fourth and early Fifth Dynasties provincial administrators, like \textit{Nswt-nfr}, were responsible for a number of provinces, which they inspected periodically, but resided in the capital where they were also buried. Titles of Group C are recorded on the east, south and west walls of the chapel.

\textit{Nswt-nfr} held identical responsibilities in two Upper Egyptian nomes, U.E. 8 and U.E. 10, where he was:

13- \textit{jmj-r wp(w)t} 'overseer of commissions'.

14- \textit{jmj-r mnnw} 'overseer of fortresses'.

\textsuperscript{144} Ibid, 80-81 [348].
\textsuperscript{145} Ibid, 84 [363].
\textsuperscript{146} Ibid, 364 [1347].
\textsuperscript{147} Ibid, 583-84 [2140].
\textsuperscript{148} Ibid, 697-98 [2547].
\textsuperscript{149} Ibid, 810 [2959].
\textsuperscript{150} For a study of the Egyptian provinces see Helck, \textit{Gaufe} 90ff., 95ff., 182ff.
\textsuperscript{151} See Kanawati, \textit{Governmental Reforms}, 1ff.
\textsuperscript{152} Jones, \textit{Index}, 102 [415].
\textsuperscript{153} Ibid, 139 [540].
15- \textit{jmj-r nsutjw} 'overseer of the king's people'.\textsuperscript{154}  
16- \textit{hs\textasciitilde{} nwt} 'ruler of the great estate'.\textsuperscript{155}  
17- \textit{s\textasciitilde{}mn-t} 'leader of the land'.\textsuperscript{156} 

He held other titles in relation to the administration of L.E. 13 as follows:  
18- \textit{jmj-r mnnw nswt} 'overseer of the royal fortresses'.\textsuperscript{157}  
19- \textit{jmj-r rthw} 'overseer of the strongholds'.\textsuperscript{158}  
20- \textit{jmj-r zmjw} 'overseer of the desert places'.\textsuperscript{159} 

\textbf{Wife of Nesutnefer} 

\textit{NAMES}  
1- \textit{Hnt(j)}\textsuperscript{160} 'Khenti'.  
2- \textit{Hntjt-k}\textsuperscript{161} 'Khentitka'.  

\textit{TITLES}  
1- \textit{rht nswt} 'acquaintance of the king'.  
2- \textit{hm(t)-ntr Nt} 'priestess of Neith'.  
3- \textit{hm(t)-ntr Hwt-hr} 'priestess of Hathor'.  

\textbf{Sons of Nesutnefer}  
1- \textit{Wr-rwtdw}\textsuperscript{162} 'Werrewedju'. \textit{rh nswt} 'acquaintance of the king'. East wall.  
2- \textit{N-sdr-k}\textsuperscript{163} 'Nesedjerkai'. \textit{shd wj} 'inspector of the boat'.\textsuperscript{164} East wall.  
3- \textit{Nfr-Mst}\textsuperscript{165} 'Nfermaat'. \textit{rh nswt} 'acquaintance of the king'. East wall.  
4- \textit{Spss-k}\textsuperscript{166} 'Shepseskai'. \textit{shd wj} 'inspector of the boat'. East wall.  
5- \textit{Ks(j)-wd-cn}\textsuperscript{167} 'Kaiwedjankhi'. \textit{qd-mr fnw} 'administrator of a settlement'.\textsuperscript{168} East wall.  
6- \textit{Ks(j)-m-jb}\textsuperscript{169} 'Kaiemibi'. \textit{smr hrp qh} 'companion, director of the \textit{qh}-palace'. East wall.  
7- \textit{Ks(j)-m-hzt}\textsuperscript{170} 'Kaiemheset'. \textit{rh nswt} 'acquaintance of the king'. East wall. 

\textsuperscript{154} Ibid, 156-57 [604].  
\textsuperscript{155} Ibid, 678 [2481].  
\textsuperscript{156} Ibid, 978 [3611].  
\textsuperscript{157} Ibid, 138-39 [539].  
\textsuperscript{158} Ibid, 160-61 [617].  
\textsuperscript{159} Ibid, 204 [764].  
\textsuperscript{160} Ranke, \textit{Personennamen} 1, 271:20.  
\textsuperscript{161} Ibid, 273:13.  
\textsuperscript{162} Ibid 2, 274:19.  
\textsuperscript{163} Ibid 1, 169:1.  
\textsuperscript{164} Jones, \textit{Index}, 917-18 [3373].  
\textsuperscript{165} Ranke, \textit{Personennamen} 1, 196:17.  
\textsuperscript{166} Ibid, 327:1.  
\textsuperscript{167} Ibid, 339:8.  
\textsuperscript{168} Jones, \textit{Index}, 363-64 [1346].  
\textsuperscript{169} Ranke, \textit{Personennamen} 1, 339:15.  
\textsuperscript{170} Ibid, 339:25.
8- \textit{Kt.(j)-hr-st.f}^{171} 'Kaihersetef'. z$\$ '(w) nswt 'scribe of the royal documents'.\textsuperscript{172} East, west and north walls. This son is likely to be the youngest, for although he held a title he is the only one represented in the tomb as a naked child, on both the east and west walls. Interestingly, unlike all his brothers who are depicted only once in the tomb, he appears three times, always in close proximity to his parents.

While all sons of \textit{Nswt-nfr} carry titles, only the first in the row of sons depicted on the east wall enjoys the rank of \textit{snr} 'companion', the following three were \textit{rh} \textit{nswt} 'acquaintance of the king' and the remaining ones have only functional titles.

**Daughters of Nesutnefer**

Nine daughters are represented on the east wall, the first four of whom bear the title \textit{rht nswt} 'acquaintance of the king', while the rest have no titles at all. This, together with the evidence gained from the depiction of the sons, suggests that sons and daughters were represented in order of seniority, despite the separation of sexes. The daughters are:

1- \textit{stt-ksw.s}^{173} 'Atjetkaues'. \textit{rht nswt} 'acquaintance of the king'.
2- \textit{Bw-nfr}^{174} 'Bunefer'. \textit{rht nswt} 'acquaintance of the king'.
3- \textit{Mrt-jt.s}^{175} 'Meretites'. \textit{rht nswt} 'acquaintance of the king'.
4- \textit{Mzht}^{176} 'Mesehet'.
5- \textit{Nj-\textit{enlh}-Hwt-hr}^{177} 'Niankhkathor'.
6- \textit{Nb-kt}^{178} 'Nebka'.
7- \textit{Nfrt-hr-nswt}^{179} 'Nefertkheresut'.
8- \textit{Hntwt.sn}^{180} 'Henutsen'. \textit{rht nswt} 'acquaintance of the king'.
9- \textit{Zt-mrt}^{181} 'Satmeret'.

**Dependents of Nesutnefer**

1- \textit{Ji}^{182} 'Ty'. \textit{hqt} 'chief'. West wall.
2- \textit{Ji-mw}^{183} 'Iymu'. Possibly the same person appears twice, on the south wall described as \textit{s\textit{sm}(tj)} 'butcher'\textsuperscript{184} and on the east wall as \textit{hrp zh} 'director of the dining-hall'.\textsuperscript{185}

\textsuperscript{171} Ibid, 340:17.
\textsuperscript{172} Jones, \textit{Index}, 838 [3057].
\textsuperscript{173} Ranke, \textit{Personennamen} 2, 259:26.
\textsuperscript{174} Ibid 1, 94:6.
\textsuperscript{175} Ibid, 158:18.
\textsuperscript{176} Ibid, 164:16.
\textsuperscript{177} Ibid, 171:18.
\textsuperscript{178} Ibid, 186:19.
\textsuperscript{179} Ibid, 203:2.
\textsuperscript{180} Ibid, 244:1.
\textsuperscript{181} Ibid, 289:13.
\textsuperscript{182} Ibid, 8:11.
\textsuperscript{183} Ibid, 9:12.
\textsuperscript{184} Jones, \textit{Index}, 979 [3612].
\textsuperscript{185} Ibid, 736-37 [2682].
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3- ỉ-Cwji 'Itytwai'. ḥqṣ 'chief'. North wall.
4- ḫn-ḥb.f 'Innebef'. West wall.
5- ḫnji 'Ini'. šmsw pr 'elder of the house/domain'. East wall.
6- ḫpt-(w) ḥtm(w) 'sealer'. East wall.
7- ḫṣw-(nh-) ṣḏ.(w) 'Tsiiuankhewedj'. West wall.
8- ḫt 'Aat'. ḥqṣ 'chief'. West wall.
9- ḫn-ḥw-(Dd.f)-Rt 'Ankhisuidjedef'. West wall.
10- W...d 'W...dj'. ṣḏp 'butler'. East wall.
11- Wḏ-ntr.f 'Wedjanetjere'. šmsw 'retainer'. South wall.
12- Pḥṣ 'Pehtes'. ḫm-kš 'ka-servant'. West wall.
13- Mr-jb 'Merib'. ḥqṣ 'chief'. North wall.
14- Mr-kji 'Merk'. ḫn-j-r sšr 'overseer of linen'. East wall.
15- Mrji 'Meri'. ḫs(j) ḥmsw 'Nubian, retainer'. West wall.
16- Mṯjw 'Metiū'. ḫm-kš 'ka-servant'. East wall.
17- Nfr-nn 'Nefernen'. ḥṣ 'scribe'. West wall. Another man with the same name but no titles appears in a boat on the east wall. It is uncertain if the two representations depict the same individual.
18- Nfr-hjv 'Neferhai'. ḫm-kš 'ka-servant'. West wall.
19- ḫng 'Nengi'. ḫm-kš 'ka-servant'. South wall.
20- Nswšt 'Nesuti'. ḫm-kš 'ka-servant'. Appears twice on north wall.
21- ḫnfr-nfr 'Netjenfer'. ḥqṣ 'chief'. West wall.
22- ḫw 'Hesi'. ḫm-kš 'ka-servant'. South wall.
23- ḫmt-w-(w) 'Khenumhetepu'. ḥrjp (w) 'director of the crew'. East wall.
24- ḫsw-n-dt.f 'Sesuendjetef'. ḥqṣ 'chief'. West wall.
25- Zṯtw 'Ṣatju'. East wall.

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186 Ranke, Personennamen 1, 11:3.
189 Jones, Index, 901 [3305].
190 Ranke, Personennamen 1, 37:19.
191 Jones, Index, 760 [2763].
192 Ranke, Personennamen 1, 46:16.
194 Ibid 1, 63:2.
197 Ibid 1, 155:17.
198 Ibid 2, 291:27.
199 Ibid 1, 159:21.
201 Ibid 1, 197:13.
202 See ibid, 197:23.
204 Ranke, Personennamen 2, 301:15.
205 Ibid 1, 214:16.
208 Jones, Index, 700 [2559].
209 Ranke, Personennamen 2, 312:2.
26- Spr(.j)-r-\(n\)h\(^{211}\) 'Seperirankh'. East and south walls, on the former he is designated lrp zl 'director of the dining-hall'.
27- Sn-rhwj\(^{212}\) 'Senrehui'. jrf \(m\)\(d\)\(\(w\)\)t 'keeper of documents'.\(^{213}\) East and west walls.
28- Snj\(^{214}\) 'Seni'. East and south walls, on the former he is designated \(w\)dpw 'butler'.
29- Snb\(^{215}\) 'Seneb'. Nh\(s\)\(j\) \(h\)\(t\)\(w\) 'Nubian, sealer'.\(^{216}\) West wall.
30- Ks.\(^{217}\) 'Kai'. jmj-r pr 'overseer of the house'. West wall.
31- Ks.\(^{218}\) 'Kaihai'. \(h\)\(m\)\(-\)k\(s\) 'ka-servant'. Two men with the same name and title appear in the third register of the east wall. They may well be two different individuals.
32- Ttjj\(^{219}\) 'Tety'. \(h\)\(m\)-\(k\)s 'ka-servant'. Two men with the same name and title are represented in the same register as above.
33- Tntj\(^{220}\) 'Tjenti'. \(h\)\(m\)-\(k\)s zs 'ka-servant, scribe'. Depicted in two scenes on the west wall.
34- Dd-hk\(n\)w\(^{221}\) 'Dedhekenu'. He appears twice on the west wall, once described as \(h\)\(m\)-\(k\)s 'ka-servant' and the other as jmj-r \(h\)\(m\)\(-\)\(w\)-\(k\)s 'overseer of the ka-servants'.

II DATING OF NESUTNEFER

The date of this tomb should be considered in conjunction with that of S\(\tilde{s}\)t-\(ht\)p, which most scholars believe influenced its decoration.\(^{222}\) It should be emphasised that the similarity between the decoration of the two tomb chapels exceeds the usual influence found between some other tombs, or even the copying of one or more motifs. The scenes in this case are almost identical. Apart from the different names and titles of the tomb owners, their families and dependents, the other inscriptions, the layout of the scenes, the subject matter, most individual movements, the types of chairs and tables, the height of the bread loaves on the offering tables, the type and placement of boats, etc. are very similar in the two tombs. One is inclined to think that the two tombs were decorated by the same artists, and/or the two tomb owners, who presumably had to agree on such similarities, were related. Nswt-\(n\)fr must have been very close in time to S\(\tilde{s}\)t-\(ht\)p.

\(^{211}\) Ibid 1, 306:13.
\(^{212}\) Ibid, 309:9.
\(^{213}\) Jones, Index, 317-18 [1167].
\(^{214}\) Ranke, Personennamen 1, 310:11.
\(^{215}\) Ibid, 312:15.
\(^{216}\) Jones, Index, 760 [2763].
\(^{217}\) Ranke, Personennamen 1, 341:15.
\(^{218}\) Ibid, 342:16.
\(^{219}\) Ibid, 385:17.
\(^{220}\) Ibid, 392:10.
\(^{221}\) Ibid 2, 333:12.
\(^{222}\) See for example Junker, Giza 3, 71-76; Baer, Rank and Title, 96-97 [292]; Harpur, Decoration, 26-27, 396-97.
Suggested date: Sahura or immediately after.

III ARCHITECTURAL FEATURES

Pls. 49-50

This free-standing mastaba, oriented true north-south, measures 24.10m. N-S x 11.20m. E-W with a present height of 4.00m.²²³ Originally a core mastaba with no cult room, Nswt-nfr cased part of the core with blocks of local nummulitic limestone and constructed within it at the SE corner an offering chamber. The arrangement of the casing on the east façade is irregular, the blocks having various heights, widths and stages in their treatment. The north façade is more systematically cased with similar-sized blocks arranged in regular courses. The casing of these two façades overlaps onto the corners of the south and west façades respectively, and is the only evidence of casing on the latter façades. At the SE corner it is evident that the casing stones abut the stepped courses of the core to form the sloping outer façade which maintains an angle of 5°.

According to Reisner Nswt-nfr's tomb was a core of type IIa converted into a mastaba of type VIIa with a chapel of type 4a, a two niched offering room with a subsidiary external niche at the northern end of the east façade.²²⁴ The narrow, uninscribed niche, constructed of four limestone blocks, is .90m. wide x 2.85m. high to a lintel 1.40m. wide x .50m. high, resulting in an overall height of 3.35m. The other dimensions are: outer jambs .20m. wide x .10m. deep x 2.85m. high; central panel .45m. wide x .30m. high; lower lintel .45m. wide x .20m. high; inner jambs .15m. wide x .10m. deep x 2.35m. high; central niche .20m. wide x .13m. deep x 2.20m. high to a drum .15m. thick.

The entrance at the southern end of the east façade is defined by a roughly smoothed recess which maintains the 5° slope of the façade. The entrance recess measures 2.85m. wide x .25m. deep and has the same height of 3.35m. as the external niche. Within the recess, just south of its axis, is a doorway .70m. wide x .75m. deep x 2.00m. high, above which is a slightly projecting architrave 2.39m. wide x .52m. high. The doorway has a flat-based drum .30m. thick, cut in the same monolithic block of limestone forming the entire entrance ceiling. The entrance has an internal recess 1.10m. wide x .30m. deep x 2.00m. high.

The doorway is located at the extreme northern end of a N-S chapel which measures 3.20m. N-S x 1.30m. E-W x 2.70m. high. The present floor is paved and all four ceiling slabs are in situ, measuring approximately 1.75m. long x .50-1.10m. wide x .50m. thick. The chapel is decorated with painted relief and set into the west wall are two recessed false doors which follow the slight inward slope of the wall. Both doors, fixed at floor level of the chapel and with a height of 2.45m.,

²²³ Junker gave a height of 4.40m. and suggested that the mastaba may have originally stood to 5.00m. (Giza 3, 164).
²²⁴ Giza 1, 214. Reisner records the casing blocks as masonry type w (ibid, 181, fig. 88).
are of the same early type consisting of a single pair of jambs.\textsuperscript{225} The northern false door has an upper lintel .83m. wide x .20m. high, a central panel .36m. wide x .40m. high with side apertures .07m. wide, a lower lintel .50m. wide x .15m. high, jambs .15m. wide x 1.70m. high and a central niche .20m. wide x 1.60m. high to a drum .15m. thick. The southern false door has an upper lintel .90m. wide x .25m. high, a central panel .40m. wide x .35m. high with side apertures .05m. wide, a lower lintel .50m. wide x .15m. high, jambs .15m. wide x 1.70m. high and a central niche .20m. wide x 1.55m. high to a drum .15m. thick.

Junker mentions serdab slits under the drums of the false doors and Reisner records a serdab behind the southern false door,\textsuperscript{226} but these could not be verified at present, partly due to modern restoration.

**Burial Apartments**

The core of the mastaba accommodates two shafts which were not recleared. The following brief description of two shafts is after Junker.\textsuperscript{227}

1. Shaft 1 has a mouth 2.10m. square, is lined to bedrock with undressed irregularly-shaped limestone blocks and descends 8.20m. through bedrock to a total depth of 12.00m. At the floor of the shaft an entrance cut to the south 1.60m. N-S x 1.15m. E-W leads to a large burial chamber cut to the west and measuring 3.12m. N-S x 3.24m. E-W x 1.60m. high. Along the west side is a burial pit 2.80m. N-S x 1.20m. E-W x .90m. deep which probably held a wooden coffin, a fragment of which was recovered by Junker.

2. In the northern part of the core is a shaft with a mouth 2.10m. square (Junker 1.90m. sq.) which is lined to bedrock with twelve courses of dressed masonry blocks. The shaft descends 6.40m. through bedrock to a total depth of 11.00m., the sides narrowing to produce a floor 1.75m. N-S x 1.60m. E-W. An opening cut in the west wall leads directly to a burial area cut in fissured rock and slightly irregular in shape. It measures 2.75m. N-S x 1.85m. E-W x 1.10m. high.

**IV SCENES AND INSCRIPTIONS**

The decoration of the chapel, both scenes and inscriptions, was executed in raised relief, which was also vividly coloured. A good deal of the colour has survived, astonishingly more so in the section near the entrance on the east, north and west walls.

\textsuperscript{225} Rusch, \textit{ZAS} 58 [1923], pl. A. Type II.1.
\textsuperscript{226} Junker, \textit{Giza} 3, 164; Reisner, \textit{Giza}, 214.
\textsuperscript{227} \textit{Giza} 3, 164, 166, fig. 26.
Entrance

Pls. 11, 51, 55a

DRUM

This is the only preserved part above the doorway. The inscriptions read: jmj-r th zkh hfr-j swt jmj-r prw msw-nswt th-mr grtt rh nsut Nswt-nfr 'the overseer of the 'h'-palace, the judicial secretary, the overseer of the houses of the royal children, the administrator of a settlement, the acquaintance of the king, Nesutnefer'.

NORTH THICKNESS

The tomb owner is represented on a chair with bull's legs and a cushion. He extends his right hand towards an offering table. While this scene has similarity in subject matter to that in the tomb of Ssit-htp, it was left totally unfinished. Considering that all the scenes inside the chapel were not only cut in relief, but also coloured, the unfinished condition of this scene seems to have been intentional, perhaps for magical or superstitious reasons.228

ENTRANCE RECESS

The south side of the internal entrance recess is decorated with five registers depicting jars of oils described as (from top): (1) tpj-hst 229 stj-hb 'the very best of stj-hb-oil', (2) tpj-hst hknw 'the very best of hknw-oil', (3) tpj-hst ntw 'the very best of myrrh', (4) tpj-hst sf 'the very best of sf-oil', (5) tpj-hst qnt 'the very best of qnt-ointment'.

Chapel

EAST WALL

Pls. 1a, 12-15, 52, 54

To the right are large standing figures of the tomb owner and his wife. He wears a shoulder-length wig, a beard, a short kilt and a leopard skin and holds the staff and sceptre. She wears a long wig and a long dress with shoulder straps and holds her husband's arm with one hand while placing the other on his shoulder. Five columns of hieroglyphs above him list all his Group C titles which are related to the administration of three provinces. A sixth column gives an additional title: jmj-r th Wr-Hfr-Rf 'the overseer of the 'h'-palace of the Pyramid <Great is Khafra>'. In front of his face he is identified as rh nsut Nswt-nfr 'the acquaintance of the king, Nesutnefer'. Two columns above his wife describe her, as everywhere else in the tomb, as hm(t)-ntr Hwt-hr hm(t)-ntr Nt rht nsut Hnt(j) 'the priestess of Hathor, the priestess of Neith, the acquaintance of the king, Khenti'. A young son, with

228 Kanawati, The Tomb, 122.
229 For the infrequent expression tpj-hst see Barta who translates it as '(Salböl von) bester Sorte' (Opferliste, 32). It may actually refer to the best of the best, or the very best.
230 Ibid, 36.
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the side lock, holds a goose in one hand and wraps the other arm around Nswt-nfr's staff, and is labelled z3 'w nswt Ks(j)-hr-st.f 'the scribe of the royal documents, Kahihersetef'.

The wall in front of the couple is divided into four registers, the upper two in which the couple’s children are depicted taller than the lower two showing offering bearers. Sons and daughters are separated, but presumably each gender was arranged in order of age since only the first four of each sex bear a rank title, smr or rh/rhnt nswt.

The top register begins with the label msw.f n ht.f 'his children of his body'. Seven sons are depicted in a row, all wearing the leopard skin and holding the sceptre. They are identified as follows: (1) smr hry p Ks(j)-m-jb(j) 'the companion, the director of the h-palace, Kaimibi'; (2) rh nswt Wr-rwdw 'the acquaintance of the king, Werrewedju'; (3) rh nswt Ks(j)-m-hzt 'the acquaintance of the king, Kaimheset'; (4) rh nswt Nfr-Mst 'the acquaintance of the king, Nefermaat'; (5) q-mr tnw Ks(j)-w-d-mn(j) 'the administrator of a settlement, Kairwedjankhi'; (6) shd wji Špss-kl(j) 'the inspector of the boat, Shepseskai'; (7) shd wji N-sdr-kl(j) 'the inspector of the boat, Nesedjerkai'.

Nine daughters, each wearing a long wig and long dress, are represented in the second row as follows: (1) rhnt nswt Hnwtn.sn 'the acquaintance of the king, Henutsen'; (2) rhnt nswt Mrt-jt.s 'the acquaintance of the king, Meretites'; (3) rhnt nswt Bw-nfr 'the acquaintance of the king, Bunefer'; (4) rh nswt stt-kw.s 'the acquaintance of the king, Atjetkaues'; (5) Mzht 'Mesheht'; (6) Nfrt-hr-nswt 'Nefertkhernesut'; (7) Nb-ki 'Nebka'; (8) Zst-nrt Satmeret'; (9) Nj-t-hw-Hwt-hr 'Niankhathor'.

Seven offering bearers depicted in each of the lower two registers carry jars, trays, live fowl and young animals, cuts of meat, incense, cloth and an apron held by two men which is labelled ft 'apron'. Those in the third register are identified as: (1) hm-k s Ks(j)-h(.j) 'the ka-servant, Kairhai'; (2) hm-k Mkk 'the ka-servant, Metiu'; (3) hm-k Tijj 'the ka-servant, Tety'; (4) jmj-r sār Mr-kj 'the overseer of linen, Merky'; (5) hm-k Tijj 'the ka-servant, Tety'; (6) hm-k Ks(j)-h(.j) 'the ka-servant, Kairhai'; (7) htm(w) Inpuhetepu'. The men in the bottom register are labelled: (1) hry zū Spr(j)-r-šnh 'the director of the dining-hall, Seperirankh'; (2) hry zū jn-mtw 'the director of the dining-hall, Iymu'; (3) wdpw W...d 'the butler, W...dj'; (4) jmj-r pr Ks'.j 'the overseer of the house, Kai'; (5) wdpw Snj 'the butler, Seni'; (6) smsw pr Jrj 'the elder of the house, Ini'; (7) jrj mds(w) Sn-rhwj 'the keeper of the documents, Senrehui'.

As is the case in the tomb of Sšt-ḥtp,231 the area above the entrance doorway was reserved for travelling boats.232 Only the first boat in the top register appears to be of papyrus, the rest were made of wood. Each register depicts a small boat in front of a larger one in the middle of which the tomb owner stands, leaning on his staff. Each large boat has a small shelter built of posts and perhaps matting.

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231 See also the tomb of Ssm-nfr I (Kanawati, Giza 1, pls. 41, 44).
232 For studies of these boats see Vandier, Manuel 5, 659ff.; Landström, Ships, passim; McFarlane, Unis 1, 48ff.

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prow of each boat in the lower register has the shape of a hedgehog’s head.\textsuperscript{233} The first boat in the top register is manned by three (or three pairs of) rowers and one helmsman in the stern. Above them is written \textit{hn(jt) nfrt jmnty} ‘the beautiful travel of/to the west’. The second boat has six rowers, two helmsmen, another crew member on top of the shelter and an overseer, named \textit{Zstw} ‘Satju’, standing in the prow raising his \textit{hrp}-baton. In the middle of the boat the tomb owner is identified as \textit{rh nswt Nswt-nfr} ‘the acquaintance of the king, Nesutnefer’.

The small boat in the lower register is also manned by three rowers and one helmsman, but has an overseer named \textit{Nfr-nn} ‘Nefernet’, who holds a baton. Above the boat is written \textit{mr jmnty tp nfr pw} ‘the canal of the west, it is something good’.\textsuperscript{234} The second boat is manoeuvred by the same number of men as the large boat in the upper register. The inscription identifying the overseer reads \textit{hrp jz(wt) Hnntw-hpt(w)} ‘the director of the crew, Khenumhetepu’, and that above the tomb owner \textit{rh nswt Nswt-nfr} ‘the acquaintance of the king, Nesutnefer’. A few signs now unclear are difficult to read.\textsuperscript{235}

\textit{SOUTH WALL}

\textit{Pls. 16, 56}

The south wall of \textit{Nswt-nfr} is almost a copy of that of \textit{Ssit-htp}, modified for a different tomb owner. Above the seated figure of \textit{Nswt-nfr} are six columns of hieroglyphs listing all his titles in the administration of the three provinces, U.E. 8 and 10 and L.E. 13 (see his titles Group C), and ending with \textit{rh nswt Nswt-nfr} ‘the acquaintance of the king, Nesutnefer’.

Like \textit{Ssit-htp’s} the inscriptions giving the requested offerings above the table are formed of one vertical (1) and six horizontal (2-7) lines. With identical items listed in both tombs the reading of \textit{Nswt-nfr’s} list is similar to that of \textit{Ssit-htp}, with the addition of the following items which are now missing at the end of lines (3-5) in the latter’s tomb. Line (3) \ldots \textit{db jśd} \ldots \ldots \textit{hdw} \ldots \textit{figs, jśd-fruit, \ldots \ldots onions}’; line (4) \ldots \textit{znwt}\textsuperscript{236} \textit{hfnwt(wt)}\textsuperscript{237} \textit{h[bnnt]} ‘\ldots \textit{znwt-bread, hfnwt-fruits, h[bnnt]-bread}’; line (5) \ldots \textit{sḥt}\textsuperscript{238} \textit{twwt} \ldots \textit{n} \ldots \ldots \ldots \textit{sḥt-bread, twwt-oil, \ldots \ldots \ldots \ldots}’. The ceremony performed by three men in front of the tomb owner is identical to that in the same position in \textit{Ssit-htp’s} tomb.

As in the tomb of \textit{Ssit-htp}, the bottom register in \textit{Nswt-nfr’s} tomb contains two groups of butchers working on an ox and an oryx, each group being formed of two men. In addition, two men are shown carrying the forelegs of animals but here, unlike in \textit{Ssit-htp’s} scene, they are placed at either end of the register. The men are named as follows (from right): \textit{hm-kś Nngj} ‘the ka-servant, Nengi’, \textit{šmsw Wd<y<nt.r.f} ‘the retainer, Wedjanetjeref’, \textit{jj-nw lymu} described as \textit{sšm(tj)} ‘butcher’, \textit{Snj ‘Seni’, Spr(.j)-r-cnh ‘Seperirankh’, hm-kś Hzj ‘the ka-servant, Hesi’}.

\textsuperscript{233} Other identifications of this animal have been suggested, see ibid, 51 n.224.
\textsuperscript{234} Junker, \textit{Giza} 3, 184.
\textsuperscript{235} See ibid, 184-85.
\textsuperscript{236} Barta, \textit{Opferliste}, 36.
\textsuperscript{237} This fruit might have been used in making the \textit{hntw}-bread (ibid, 71).
\textsuperscript{238} Ibid, 57.
Depicted in the centre of the west wall is a scene of the tomb owner and his wife receiving the accounts from his estates. On either side of this scene is a false door.

Northern False Door

The false door is set at the back of a shallow recess decorated on either side with four superposed representations of jars on stands, followed by one figure of an offering table on a stand.

Upper Lintel: The inscriptions are arranged in ten vertical lines: (1) htp dj nswt (2) htp dj Jnpw (3) hntj zh-ntr (4) qrs (5) m zmjt jmnjt (6) jsw nfr wrt (7) m nb jmly (8) nb jmly hr ntr t (9) rh nswt (10) Nswt-nfr ‘(1) An offering which the king gives, (2) and an offering which Anubis, (3) foremost of the divine booth, gives. (4) A burial, (5) in the western desert, (6) at a very good old age, (7) as a possessor of veneration, (8) a possessor of veneration before the great god, (9) the acquaintance of the king, (10) Nesutnefer’.

Central Panel: The tomb owner and his wife sit opposite each other at an offering table laden with eight half-loaves of bread, each extending the right hand to the bread. He wears a shoulder-length wig, a beard and the leopard skin, and she wears a long wig, a dog collar and a long dress. He is identified as jmj-r w(rb)w Wr-Ht-f-Rt jmj-r th Wr-Ht-f-Rt rh nswt Nswt-nfr ‘the overseer of the w( rb)-priests of the Pyramid <Great is Khafra>, the overseer of the th-palace of the Pyramid <Great is Khafra>, the acquaintance of the king, Nesutnefer’. She is described as hm(t)-ntr Hwt-hr hm(t)-ntr Nt rht nswt Hnt(j) ‘the priestess of Hathor, the priestess of Neith, the acquaintance of the king, Khenti’. Above the table the following items are inscribed: sntr widw msdt hitt jrp nbs ‘incense, green eye paint, black (eye) paint, ointment, wine, nbs-fruit’. Below these are represented cuts of meat on trays. Beneath the table is written: t ḫs ḫnqṭ ḫs ks sḫ ḫs nnjt ḫs ṣpd mt-hd ‘bread, one thousand, beer, one thousand, oxen, alabaster, one thousand, clothes, one thousand, fowl and oryxes’.

Lower Lintel: This lists his titles in the administration of U.E. 8 (see Group C), followed by rh nswt Nswt-nfr ‘the acquaintance of the king, Nesutnefer’.

Drum: Damaged.

Left Inner Jamb: The tomb owner is depicted leaning on his staff.239 The inscription above him is mostly damaged, with only a few signs now remaining: jmj-r ... rh nswt Nswt-nafr ‘the overseer of ..., the acquaintance of the king, Nesutnefer’.

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239 For this posture see Harpur, Decoration, 323-24.
Right Inner Jamb: The tomb owner's wife is shown with a long wig, long dress, dog collar and elaborate bracelets. She bears her usual three titles and the name Hnt(j) 'Khenti'.

Central Niche: The tomb owner is represented wearing a long wig, a beard, a sash and a short kilt. The sign above him could be a part of the title rh nswt 'acquaintance of the king', or of his name Nswt-nfr 'Nesutnefer'.

Right Outer Jamb: The left outer jamb is incorporated into the central scene, while the right one is divided into five registers. The first register depicts a man wearing a head-dress and a beard and carrying a linen bag and a jar. He is identified as Nhs(j) śmsw Mrj 'the Nubian, the retainer, Meri'. A man with the same appearance is shown in the second register carrying an apron and labelled Nhs(j) htm(w) Snb 'the Nubian, the sealer, Seneb'. The following two registers depict dwarfs. The one in the third register is named nh-jswj-Dd,f-Rc 'Ankhisuidjedefra', and carries a head-rest and a slanting couch/back-rest, while the one in the fourth register is called jswj-nhj-wd.s 'Isuiankhiwedjes' and carries a staff and sandals. The bottom register shows a jar in a stand.

The drawing of the dwarf in the third register presents us with an interesting case. It is true that figures in the Old Kingdom were generally drawn out on a system of horizontal guidelines, frequently with an axial vertical that divided the body into two parts, but the example of this dwarf suggests that a squared grid was used. This goes against the belief that squared grids are not attested before the Middle Kingdom. The grid lines in this case are not completely preserved, but enough remain to suggest that we are dealing with a squared grid, perhaps called for here by the unusual proportions of a dwarf's body.

Southern False Door

Upper Lintel: Identical to that of the northern false door.

Central Panel: Very similar to that of the northern false door, with minor variations. The offering table shows twelve half-loaves of bread, rather than eight. While the wife's designation is similar on both doors, the tomb owner is described here as d-mr tnw rsj rh nswt Nswt-nfr 'the administrator of the southern settlement, the acquaintance of the king, Nesutnefer'. The items inscribed above the offering table are similar on both false doors, but in reversed order.

Lower Lintel: This lists the same titles as on the other door, only related to the administration of U.E. 10 (see Group C).

Drum: rh nswt Nswt-nfr 'the acquaintance of the king, Nesutnefer'.

240 The collar and bracelets as shown in Junker, Giza 3, fig. 27, are inaccurate. See also the collar on the central panel.

241 The depiction of the tomb owner's figure in the central niche is also found in the tomb of Sšt-ḥtp.

242 Junker, Giza 3, 179.

243 See for example Robins, Proportion and Style, 64ff.
Left Inner Jamb: The tomb owner leans on his staff. Above him is a list of his titles related to the administration of L.E. 13 (see Group C), followed by ṛḥ ḥnswt Ḥswt-nfr 'the acquaintance of the king, Nesutnefer'.

Right Inner Jamb: Identical to its counterpart in the northern false door.

Left Outer Jamb: The right outer jamb is incorporated into the central scene, while the left one is divided into four registers each depicting one offering bearer. The top register shows a man, labelled as jmḥ-r ḫmn(w)-ḳs Dd-hknw 'the overseer of the ka-servants, Dedhekenu', holding a spouted jar and said to be ṛḏt mw Ṽrb(?) 'dispensing water of purification'. The man in the second register is described as zš ṫntṯj 'the scribe, Tjenti'. He holds a censer and is said to be ḫḏt(?) Šfṯr 'censing incense'. The man in the third register carries a footed tray of food and is described as ḫm-ḳs Ḥfr-ḥṣj 'the ka-servant, Neferhai'. The bottom register depicts a man carrying an animal foreleg and is designated ḫm-ḳs Ptḥs 'the ka-servant, Pehtes'. In front of him is a tray with loaves placed on a stand, perhaps to balance the representation of a jar on a stand shown in a separate register at the bottom of the right outer jamb of the northern false door. There, the shorter two registers allocated to the dwarfs resulted in a fifth very short register where the jar on a stand was depicted.

Central Scene

Large standing figures of the tomb owner and his wife are depicted receiving the accounts from his estates. He wears a short wig, a beard, a collar, bracelet (only on one arm?) and a leopard skin, and holds the staff and sceptre. She wears a long wig, a long dress, bracelets and anklets. All his titles in the provincial administration (Group C) are inscribed in six columns above him, while opposite his face is written ṛḥ ḥnswt Ḥswt-nfr 'the acquaintance of the king, Nesutnefer'. Above his wife the regularly given three titles are inscribed in two columns, ending with her name Ḥnt(j) 'Khenti'. The two are accompanied by a son shown as a naked child facing them, while holding his father's staff with one hand and a bird in the other. He is identified as zš ṭ(w) Ḥswt Ḫs(j)-ḥr-st.f 'the scribe of the royal documents, Kaisershefsetef'.

The space in front of the couple is divided into five registers, the upper three depicting funerary estates, and the lower two showing the presentation of animals. The offering bearers representing the funerary estates alternate between males and females, except in the second register where two women follow each other. All individuals representing the estates support with one hand a basket full of food and drink placed on their head, while carrying in the other hand live birds, or in one instance fish and in another a papyrus roll(?). Each individual has the name of the estate he/she represents written in front of his/her figure.

The top register is headed by a scribe, slightly bowing and in the process of writing. In front of him is some scribal equipment. He is described as ḫm-ḳs Dd-hknw 'the ka-servant, Dedhekenu', and is said to be ḫp njwšt nt pr-dt 'counting the towns of the funerary estate'. Three estates are represented as follows: (1) Jw ṭt 'the isle of ṭt', (2) Sntṯj 'the two acacias', (3) R-ṯwṯj 'the mouth of the two
fledglings’. The last man in the register carries a young gazelle and is described as ḫtp Nfr-nfr 'the chief, Netjernefer'.

The first man in the second register is zš Nfr-nn 'the scribe, Nefernen'. Like his counterpart in the top register, he is in the process of writing, and the text describing his action reads jṣt.f nbt nt pr-dt 'counting all his property of the funerary estate'. The three estates named here are: (1) Zsw dh(i)w 'the protections of offerings', (2) Grgt Jdr 'the foundation of Ider', (3) Hwt-h 'the ka-chapel'. The last man, in front of whom is placed scribal equipment, carries a bag and papyrus rolls, and is designated as ū ḫrḏw:t Sn-hw 'the keeper of documents, Senrehui'. Five estates are represented in the third register. The names of the first two are damaged, the others are: (3) Št bšt 'the lake of the rebel', (4) Št Ḥwt-hr 'the field of Hathor', (5) Ḥtw 'the hyaena'.

The lower three registers are framed on either side by a vertical line of text. The text to the right reads: jnt(t) prt-hrw jn njwwt.f n ṣm hrw nb n Nswt-nfr 'bringing the invocation offerings by his towns of the South at the feast and of every day for Nesutnefer'. The text to the left is similar, except that 'the South' is replaced by Ts-mḥw 'the Delta' and the tomb owner is described as ṣḥ nṣwt 'acquaintance of the king'. Unlike the similar inscriptions in the tomb of Ssit-ḥtp, the 'South' and 'Delta' are not positioned in the correct direction, i.e. the 'South' is placed to the right, or north, and vice-versa.

The fourth and fifth registers depict men bringing animals to be viewed by the tomb owner. Heading the fourth register is a scribe described as ḥm-ḳs zš Tntj 'the ka-servant, the scribe, Tjenti', who is said to be jṣt nḥt-hr nt njwwt.f pr-dt 'counting the gifts of his towns of the funerary estates'. Behind him are two men leading an animal labelled ṛn (ms)-ḥd 'young Scimitar-horned oryx'. Both men are described as ḫqī 'chief', the first named št 'Aat' and the second št 'Iy'.

The bottom register shows two men with beards, each leading an animal. The first man, designated ḫqī Z-sw-n-dt.f 'the chief, Sesuendjetef', leads a ḫw ṛn 'young ox'. The second man, named ḫn-nb.f 'Innebef', is said to be jnt ṣḥt-hr ṛḥ(t)w 'bringing a gift, Nubian ibex'.

**NORTH WALL**

*Pls. 2, 22, 57*

The layout of the scenes on this wall is very similar to that on the north wall of Sosit-ḥtp, only more complete. Wearing a shoulder-length wig, a beard, a bracelet on one hand(?) and a leopard skin, the tomb owner sits on a chair with bull's legs and holds a staff. He is accompanied by his wife who sits next to him wearing a long wig, a dog collar and a long dress with shoulder straps. One horizontal and

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244 For the reading of the estate names in this tomb see Jacquet-Gordon, *Domaines funéraires*, 255ff.
245 The sign below the open booth (Gardiner, O22) appears to be the alabaster basin (W3) rather than the basket (V30), and accordingly the reading seems to be ḫb and not ḫb nb, as is likely in the similar inscription in the tomb of Sosit-ḥtp.
246 This name is a later addition.
six vertical lines of hieroglyphs list all his offices in the service of Khafra's pyramid (see Group B), followed in front of his face by ḋḥ nswt Nswt-nfr 'the acquaintance of the king, Nesutnefer'. Two vertical lines above the wife give all her three titles and the name Ḥntjt-ḥi 'Khentitka'.

The top part of the wall opposite the couple is divided into seven short registers containing cuts of meat, jars of drinks, different types of bread and cake, vegetables and fruits. Immediately facing the couple are two registers, each showing two men. The first man in the top register is reading from an unfolded scroll. He is identified as zs (w) nswt zs.f Ks(.j)-hr-st.f 'the scribe of the royal documents, his son, Kaikhersef'. His action is described as mḥ zs n ḫr 'viewing the records of the reversion-offerings'. Standing behind him is ḥps Jf-twi 'the chief, Iytwai'. In the register below a man is pouring water(?) into a basin on a stand. He is identified as ḥm-kš Nswtj 'the ka-servant, Nesuti'. Behind him stands a man wearing a herdsman's kilt with the inscription ḥps Mr-jb 'the chief, Merib'. The bottom register occupies the width of the wall and depicts eight offering bearers carrying live birds, animal forelegs, a tray of food and a spouted jar. Only the first man is identified as ḥm-kš Nswtj 'the ka-servant, Nesuti'. He is most probably the same Nswtj of the register above, and it is noticed that his name received some corrections(?) in both instances.

V COLOUR CONVENTIONS

The stone chapel is decorated in raised relief and painted. The south and east walls retain almost no colour other than in the boating scene above the doorway. Considering how little colour is preserved on the scenes themselves, it is surprising how much paint remains on the hieroglyphic signs.

Frieze at ceiling: Black on white
Grid-lines: Black (extreme N end W wall)
Register lines, vertical dividers and inscription frames: Green
Male flesh: Red; boat scene, tomb owner orange red and oarsmen alternately orange-red and dark-red (E wall)
Female flesh: Yellow; red nipple
Hair: Black
Eye: Black outline, red pupil
Kilts: White, red outline
Panther skins: Yellow with red detail; claws and outline dark red
Herdman's kilt: White with fine red line detail
Dresses: White (generally); red (N false door jamb); spots of blue and red on straps and dress suggest beadnet pattern (N wall)
Jewellery: Blue collars, chokers, bracelets, anklets; red and blue drop beads (broad collar tomb owner W wall)
Offering tables: lower stand red; footed tray red outline; loaves red (and yellow?)
Chairs: Yellow with red outline; papyrus finial red umbel, green flower (N wall)
Staff: Yellow, red outline
Sceptre: Yellow (E wall)
Trays, jar stands, storage jars and containers: Red (N, W walls)
Loaves: Red (tall); white (oval); yellow (in container, N wall); orange-red, yellow
with red detail, white (on footed tray, sides N false door recess)
Hanging meat: Red foreleg and fillet; red and white ribs and meat on bone; red
supporting poles (N wall)
Papyrus roll: White, red outline (N wall)
liz-jar and basin: Yellow?, red outline (N wall)
Jar stand: Mottled red (N, W walls)
Basin: Green (W wall)
Wooden boats: Yellow; hedgehog ear outlined in red; oars red
Water: Lines drafted in black, no present indication of blue paint
False doors: Both are spotted red in imitation of granite on the ceilings and side
apertures of the panels and, on the north door, on the ceiling of the lower
lintel, around the drum and the sides of the central niche. Red pots and trays,
central panel
Jars in basket on head: Lower part red (W wall)
Scribal equipment: Red line detail (W wall)
Headless fowl held: Red (W wall)

HIEROGLYPHS

Polychrome

Some of signs given in this section retain only one colour, yet it is almost certain
that they originally were polychrome with two or more colours. The list below
follows Gardiner's sign list, with three signs in bold typeface from Hieroglyphica
and three others unclassified.

A1 Faded red flesh, black hair
A6 Red traces on body; red pot, blue water
A20 Red flesh; white kilt, red outline; yellow staff, red outline
B1 Yellow flesh, black hair
D1 Red face, black hair
D2 Yellow face, red details and outline; no colour beard
D4 Black outline, red iris
D253 Red arms; sceptre?
F 1 Yellow horns; head?
F4 Yellow face and body, blue mane
F35 White, red detail and outline
F39 White, red detail and outline
F44 Red meat, white bone
F81 Blue horns; head?
G17 Yellow, red face and feather detail, red outline
G25 Green traces
G38 Blue body, beak, legs; red eye
G43 Yellow, legs red
H1 Yellow, red beak, eye and outline
M12 Green flower, red stem and base
M18 Green reed; red legs
M24 Green plant; red mouth
N25 Green ground; hill pink dotted in red and green
N39 Red banks; blue water
O8 Blue enclosure; black r; red column
O10 Blue enclosure; blue bird, legs yellow with red outline
O11 Blue battlements at top; palace?
O175 Yellow booth, red binding detail and outline; green pole; cloth?
R4 Green and white mat, red outline; loaf?
R8 Green pole; cloth white with red detail
R13 Blue body, yellow legs; blue feather; red standard, yellow pole
T32 Blue whetstone, red handle; red legs
V24 Red pole, white string
V30 Red, green and white woven pattern
W18 Red bodies and tops of jars, black necks (and rack?)
W21 Red wine jars; binding yellow with red detail
W22 Red base, black top
Y3 Green pigment palette; red rope; water pot red outline; reed holder white, red outline

Blue building; yellow battlements? outlined in red (W); top blue (N)
LE 13 White top, red detail; yellow horizontal element above white (spear?) with yellow detail
UE 10 Blue cobra and feather; stand?

Red
D21 D28 D32 D36 D46
D58 F34 G4 M39 O29
A seated statue of the tomb owner was found in the serdab behind the southern false door and a similar one for his wife was recovered from the serdab behind the northern false door. The statues measure in height .63m. and .54m. respectively and are made of fine limestone. Nswt-nfr's statue retains the red-brown colour of the body, black of the hair and bright colours of the necklace. The paint on Hnt(fy)'s figure has almost disappeared, but the colours of the necklace and wig are visible. The workmanship is not among the best of the Fifth Dynasty and

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247 Respectively, Hildesheim Museum 2143 and Vienna Kunsthistorische Museum Inv. No. 7507. For descriptions see Junker, Giza 3, 185-85.
that of Nswt-nfr is better than that of his wife. While Nswt-nfr sits on a chair with no back, Hnt(j)'s chair has a high back. Beside her leg stands a son shown as a naked child with the side lock and a finger in his mouth.

Both statues are inscribed. That of Nswt-nfr has one line of text that runs down the front of the chair and continues on the statue base. It reads rh nswt jmj-r wp(w)t jmhw hr nb.f Nswt-nfr 'the acquaintance of the king, the overseer of commissions, the honoured one before his lord, Nesutnefer'. Two inscriptions identify his wife and her son. To her right is written Hnt(j) z3t.s rht nswt Hnt(j) 'Khenti,248 her daughter, the acquaintance of the king Khenti'; to her left the text reads rht nswt Hnt(j) z3.s rh nswt Rwdrw249 'the acquaintance of the king Khenti, her son, the acquaintance of the king Rewedju'.

248 This refers to Nswt-nfr's mother-in-law.
249 It is uncertain whether this is the same as Wr-rwdrw who is depicted on the east wall of the chapel or, more likely, a younger brother and hence the description of the elder as wr.
THE TOMB OF SESHEMNEFER (II)
G5080*

I THE TOMB OWNER, HIS FAMILY AND DEPENDENTS

Tomb Owner

NAME

Sšm-nfr250 'Seshemnefer'. He is referred to as Sšm-nfr II, following Junker's study of this family251 and pending the examination and analysis of the data from the tombs of other family members.

TITLES

1- jmj-r (pr?)252 ḥšw m prwj 'overseer of the (house of) weapons in the two houses'. The title in its suggested form is unattested elsewhere, but similar titles exist.253 It is noticed that his son Sšm-nfr III held the title jmj-r prwj ḥšw254 'overseer of the two houses of weapons'.255

2- jmj-r zš(w) 'overseer of scribes of the king's documents'.256

3- jmj-r kš nb(t) nswt 'overseer of all works of the king'.257

4- ḫṛj-sššt 'privy to the secret'.258

5- ḫṛj-sššt n wdt-mdw nbt nt nswt 'privy to the secret of all decrees of the king'.259

6- ḫṛj-sššt n hrt-n nswt 'privy to the secret of the document-case of the king'.

7- zš (w) nswt n sbjt nswt 'scribe of the king's documents of the royal instructors'.260

8- zš hrt-n nswt 'scribe of the document-case of the king'.261

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* Porter - Moss, Topographical Bibliography 3:1,146-147
250 Ranke, Personennamen 1, 320:17.
251 Giza 3, 9ff.
252 For this amendment see Strudwick, Administration, 139 [130]; Jones, Index, 132 [520].
253 See ibid, 81-82, 116-17, 131-32.
254 Brunner-Traut, Seschemnofers III, fig. 1, 3-4.
255 Jones, Index 131-32 [520].
256 Ibid, 209-10 [780].
257 Ibid, 262-63 [950].
258 Ibid, 609 [2233].
259 Ibid, 617-18 [2265].
260 Ibid, 842-43 [3072].
261 Ibid, 867 [3174].
Mother of Seshemnefer

NAME

*Mrt- jt.s*262 'Meretites'.

TITLE

*rh(t) ns wt* 'acquaintance of the king'.

Wife of Seshemnefer

NAME

*Hnw.t sn*263 'Henutsen'.

TITLES

1- *rh(t) ns wt* 'acquaintance of the king'.

2- *hm(t)-nt Hwt- hr nbt nht* 'priestess of Hathor, mistress of the sycamore'.264

Sons of Seshemnefer

1- *Phn- Pth*265 'Pehenptah'.  *zs ṣ(w) n(w) ns wt* 'scribe of the king's documents'.266 West and south walls.

2- *Nfr- htp-R*267 'Neferhetepra'.  *zs ṣ(w) ns wt zḥ slḥ ṣḥ(w) 'scribe of the king's documents, juridical inspector of scribes'.268 West and south walls.

3- *R- wr*269 'Rawer'.  *zs ṣ(w) n(w) ns wt 'scribe of the king's documents'. West and south walls.

4- *Ztw*270 'Setju'.  *zs 'scribe'. The kinship of this man to the tomb owner is uncertain, for while he appears with three of the tomb owner's sons on the west wall of the chapel, this particular scene does not label them all as 'his children'.

5- *Sšm-nfr* 'Seshemnefer'.  *jmj-r zs(w) ṣ(w) ns wt* 'overseer of scribes of the king's documents'. East, south and west walls.

Daughters of Seshemnefer

1- *[M]rt- jt.s* 'Meretites'. West wall.

2- *Ndt- m-pḥ*271 'Nedjetempet'. West wall.

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262 Ranke, *Personennamen* 1, 158:18.
263 Ibid, 244:1.
264 Jones, *Index*, 545 [2024].
266 Jones, *Index*, 838 [3057].
267 Unattested in Ranke, *Personennamen*, but for similar names formed with the names of other deities see ibid 1, 198; vol. 2, 298.
268 Jones, *Index*, 814 [2978].
269 Ranke, *Personennamen* 1, 217:12.
Grandson of Seshemnefer

\[S\tilde{m}-nfr-\tilde{srj}\] 2\textsuperscript{72} 'Seshemnefer the younger'. He is the son of Phn-Pth. South wall.

Dependents of Seshemnefer

1- Js\textsuperscript{j} 2\textsuperscript{73} 'Isi'. jfr ... 'custodian of ...'. North Wall.
2- Jj\textsuperscript{tj} 2\textsuperscript{74} 'Itti'. East wall.
3- W\textit{rj} 2\textsuperscript{75} 'Weri'. hm-ks 'ka-servant'. North wall.
4- Ndm\textsuperscript{276} 'Nedjem'. hm-ks 'ka-servant'. North wall.
5- R\textit{h}-\textit{h}t\textit{pt}(w) 2\textsuperscript{77} 'Rahetepu'. hm-ks 'ka-servant'. North wall.
6- H\textit{tptj} 2\textsuperscript{78} 'Hetepti'. hm-ks 'ka-servant'. North wall.
7- Hn\textit{tjt}-k\textit{s} 2\textsuperscript{79} 'Khetika'. East wall.
8- T\textit{nj} 2\textsuperscript{80} 'Tjena'. hm-ks 'ka-servant'. North wall.

\textbf{II DATING OF SESHEMNEFER}

The dating of \[S\tilde{m}-nfr\] II has been considered by a number of scholars. Junker has drawn attention to the possible relationship between S\tilde{m}-nfr and Jj-monj, since the former had an estate named Grgt Jj-monj, and, according to Junker, might have copied a scene from his tomb.\textsuperscript{281} Reisner,\textsuperscript{282} Baer,\textsuperscript{283} Kanawati,\textsuperscript{284} Strudwick,\textsuperscript{285} Harpur\textsuperscript{286} and Weeks\textsuperscript{287} have dated \[S\tilde{m}-nfr\] II to the earlier part of Niuserre's reign. \[S\tilde{m}-nfr\] II was almost certainly the father of \[S\tilde{m}-nfr\] III who is generally dated on firmer ground to the reign of Djedkara.\textsuperscript{288}

Suggested date: Niuserre, probably in the second half of the reign.

\textsuperscript{272} Ibid, 320:18. A son of \[S\tilde{m}-nfr\] I was also called \[S\tilde{m}-nfr-\tilde{srj}\] (Kanawati, \textit{Giza} 1, 52, pl. 42).
\textsuperscript{273} Ibid, 46:7.
\textsuperscript{274} Ibid, 52:29.
\textsuperscript{275} Ibid, 82:20.
\textsuperscript{276} Ibid, 215:8.
\textsuperscript{277} Ibid, 219:15.
\textsuperscript{278} Ibid, 260:16.
\textsuperscript{279} Ibid, 273:6. The reading Hntjw-ks is also possible.
\textsuperscript{280} Ibid, 391:16.
\textsuperscript{281} \textit{Giza} 3, 71.
\textsuperscript{282} BMFA 37 [1939], 29ff.
\textsuperscript{283} \textit{Rank and Title}, 132 [477].
\textsuperscript{284} \textit{Egyptian Administration}, 154 [308].
\textsuperscript{285} \textit{Administration}, 139 [130].
\textsuperscript{286} \textit{Decoration}, 270 [233].
\textsuperscript{287} \textit{Cemetery G6000}, 4-7; for a study and a record of the almost contemporary mastaba of Jj-monj see ibid, 31ff., figs. 25ff.
\textsuperscript{288} See discussion under Strudwick, \textit{Administration}, 140 [131].
III ARCHITECTURAL FEATURES

Pls. 24, 58-59

G5080 was originally a free-standing mastaba oriented true north-south which was cased in stone and an entrance and chapel constructed in the SE corner, providing measurements of 26.30m. N-S x 13.50m. E-W. Reisner's typology states that the type IIa core was converted into a mastaba of type VIIx with a type 4a chapel, a two niched offering room with a subsidiary external niche at the northern end of the eastern façade. The addition of a second casing on the north façade, a corridor chapel to the east and a large serdab complex to the south expanded the area of Sšm-nfr II's mastaba, resulting in overall dimensions of 34.10m. N-S x 16.90m. E-W. The casing of the four façades, all with a slope of 15°, is of well-dressed white limestone blocks which are irregularly arranged, with the exception of those on the east façade. The west façade largely retains its original height of 4.20m. and behind the east façade a section ca. 5.00m. wide is preserved to a height of 3.30m. of the original facing of the core. Elsewhere, few parts of the external walls remain above a height of 1.50m.

The external niche at the northern end of the east façade measures .70m. wide x 1.50m. to its remaining height above ground level. It is constructed of a monolithic block and maintains the slope of the mastaba. It has a single pair of jambs .25m. wide x .10m. deep and a central niche .20m. wide x .10m. deep. At a distance of 1.70m. south of the niche there is a section, also .70m. wide, of incised palace façade with a pair of jambs .25m. wide and a central niche .20m. wide. Closer to the chapel entrance at the southern end of this façade is a larger section, 3.30m. wide, of palace façade decoration. Each repetition of the pattern measures .50m. in width, consisting of a pair of outer jambs .15m. wide, inner jambs .05m. wide and a central niche .10m. wide. The six repetitions of the pattern are divided at the centre by a central niche .30m. wide.

The entrance to the offering chapel at the southern end of the east façade is defined by a recess with a slope of 15° which is 2.85m. wide x .40m. deep. The entrance is broken and no drum or lintel is preserved. The doorway, .80m. wide, has a present thickness at the floor of 1.40m. and a present height of 1.60m. It has an internal recess 1.10m. wide x .25m. deep; no details of height can be provided.

The doorway opens at the northern extremity of the east wall into a north-south chapel 3.75m. N-S x 1.55m. E-W x 3.00m. high. The floor of the chapel has been restored and no ceiling slabs remain. The walls of the chapel are vertical except for the south, which slopes outward at 5°. The chapel is decorated with painted relief and set into the west wall are two recessed false doors. Both are of the same early type with a single pair of jambs. The northern door is raised .03m. above the present chapel floor and recessed .09m. into the wall. The upper lintel measures 1.20m. wide x .25m. high, the central panel .46m. wide x .40m. high with side apertures .10m. wide, the lower lintel .66m. wide x .20m. high, the jambs .22m.

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289 Giza 1, 214-15.
290 Rusch, ZAS 58 [1923], pl. A. Type II.1.
wide x 1.95m. high and the central niche .22m. wide x 1.80m. high to a drum .15m. thick. The southern door is raised .15m. above the floor of the chapel and recessed .10m. into the wall. Its measurements are: upper lintel 1.05m. wide x .25m. high, central panel .46m. wide x .45m. high with side apertures .10m. wide, lower lintel .66m. wide x .20m. high, jambs .22m. wide x 1.75m. high, central niche .22m. wide x 1.60m. high to a drum .15m. thick.

The north-south street in front of Sšm-nfr II's mastaba has been completely enclosed to form a corridor chapel 26.50m. N-S x 3.30m. E-W. The street was blocked by the construction of an entrance to a serdab complex at the south end, by a now partially preserved wall of unfinished limestone blocks built across the eastern side of the street between the SW corner of another mastaba and the NW corner of Sšm-nfr III,291 and by the addition of an entrance to this street at the north end. The corridor chapel has an entrance formed by two free-standing pillars, each .40m. square, and two engaged pillars adjoining the mastabas on either side. The west engaged pillar, .60m. N-S x .60m. E-W, forms part of a corner block which abuts the outer limestone casing of Sšm-nfr II. The east engaged pillar, .60m. N-S, projects only .10m. from a block 1.00m. N-S x .30m. E-W placed against the northern end of the west façade of the mastaba on the east side of the street. None of the pillars is preserved above a height of 2.10m. The pillars are inscribed for Sšm-nfr II and presumably would have supported an architrave. At a distance of 15.60m. south of these pillars are two rectangular pink granite plinths which could have supported obelisks. The east plinth measures .95m. N-S x .80m. E-W, the west one 1.00m. N-S x .70m. E-W and both are .40m. high.

Occupying the east-west street adjacent to Sšm-nfr II's south façade is a large serdab complex, constructed between his south wall, the north wall of another mastaba and the east wall of Sšm-nfr III. It has overall dimension of 6.60m. (max) N-S x 16.40m. E-W. The north wall abuts the south façade of Sšm-nfr II's mastaba and, accordingly slopes inward at 15°, as do also the north faces of the blocks forming the entrance. The east wall of this serdab encroaches upon the west façade of Sšm-nfr III and the south wall abuts the northern wall of the mastaba to the south. The north-south street behind the eastern end of the south wall of the serdab has been further blocked by a stone wall 3.10m. thick.

The entrance to the serdab, at the south end of the corridor chapel, is .80m. wide x .25m. thick. From the doorway a ramp 1.30m. N-S x .80m. E-W slopes upwards at an angle of 10° into what might be termed an antechamber, 4.30m. N-S x 1.40m. E-W. Axial to this chamber is a long corridor room 1.85m. N-S x 11.45m. E-W. The floor of the serdab is paved and all walls are well-dressed, although none are preserved above a height of 1.25m. Built into the thicknesses of the north and south walls of the corridor are eight depressions, four set into each wall in parallel positions to their counterparts. Placed at equidistant intervals of .70m., each measures .95m. N-S x 2.10m. E-W with a present depth of .15m. Junker's reconstruction of this complex implies that these functioned as the bases of sealed compartments for statues, reiterating the proposed use of this room as a

291 Only a few shapeless blocks of stone remain of this possible wall. It seems likely that these found their way there at a later stage and that this section was opened, providing access between the tomb of Sšm-nfr II and that of his son, Sšm-nfr III.
sesheremnefer ii  

serdab.ilk junker also suggests that the raised section presently existing at the western end of the room, 2.60m. N-S x 1.00m. E-W x .60m. high, was similarly used as a serdab compartment, recreating a wall with three viewing slits at the west end of the corridor.

junker's reconstruction of the decoration of the south wall is based on the discovery of broken parts of doors of fine limestone, decorated in relief with cross bars, door bolts and inscriptions. These dummy doors were undoubtedly associated with the statue compartments, yet junker's reconstruction of these is unlikely. These fictitious doors, formed of superposed blocks, were most probably not placed at ground level but in front of the compartments, at a level over a metre above the chamber floor. The full length of the north wall is decorated with incised palace façade panelling. Each repetition of the pattern has a width of 2.60m. and is composed of a large central niche .40m. wide, four small niches consisting of outer and inner jambs and a central niche, each .30m. wide, then two small niches which use a common pair of jambs .40m. wide, followed by an outer jamb at either extremity, each .10m. wide.

burial apartments

the core of the mastaba holds one shaft which was not recleared. it has a mouth 2.10m. square and is lined to bedrock with eight courses of masonry blocks. reisner, however, records two shafts for this mastaba of types 3af, and 4b (type w). the second shaft was not located. objects recovered from the main shaft include a red granite sarcophagus, a statuette of a scribe, an inscribed sceptre, a limestone slab with an offering list and a sealing of shepseskaef.

iv scenes and inscriptions

all scenes and inscriptions are executed in raised relief, with little colour now preserved.

entrance to corridor

pls. 24a, 60

pillar i

north face: jmjr r zš(w) t(w) nswt n(j) st-jb nb.f hrj-sšts n wdt-mdw nbt nt nswt nb jmih ... 'the overseer of scribes of the king's documents, he who belongs
to his lord's affection, he who is privy to the secret of all decrees of the king, the possessor of reverence,\textsuperscript{298} ...'.

South Face: \[\textit{jm\textis{\-}j} \textit{r z\textis{\-}s(w) t(w) nswt n(j) st-\textis{\-}jb nb.f hrj-s\textis{\-}s\textis{\-}ts n wdt-mdw nbt nt nswt mrjy nb.f S\textis{\-}sm-nfr} 'the overseer of scribes of the king's documents, he who belongs to his lord's affection, he who is privy to the secret of all decrees of the king, the beloved of his lord, Seshemnefer'.

\textit{PILLAR II}

North Face: ... \textit{nb jmih hr nb.f S\textis{\-}sm-nfr} '... the possessor of reverence before his lord, Seshemnefer'.

\textit{ENGAGED PILLARS}

East: ... \textit{mr\textit{rt} nb.f hrw nb S\textis{\-}sm-nfr} '... what his lord desires, every day, Seshemnefer'. West: ... \textit{S\textis{\-}sm-nfr} '... Seshemnefer'.

\textit{Entrance Doorway}

\textit{Pls. 25a, 61}

\textit{NORTH THICKNESS}

Two men are depicted leading three oxen inside the chapel. The details of the relief and the twists of the ropes are beautifully rendered. The inscriptions above them read \textit{jnt jm[wi]t [m] ndt-hr}\textsuperscript{299} 'bringing oxen as gift'.

\textit{SOUTH THICKNESS}

Two men are shown bringing a Scimitar-horned oryx. The partly preserved label reads \textit{rn [m\textis{\-}hd]} 'young (Scimitar-horned oryx)'. Only the bottom part of the upper register is now preserved, showing a boat with nine oars.

\textit{Chapel}

\textit{EAST WALL}

\textit{Pls. 25b, 62}

The tomb owner is depicted standing to the left, wearing a long kilt and leaning on his staff\textsuperscript{300} with a cloth held between his fingers. Six columns of hieroglyphs

\textsuperscript{298} Ibid, 478 [1778].
\textsuperscript{299} For a similar inscription see the tomb of \textit{S\textis{\-}sm-nfr} III (Brunner-Traut, \textit{Seschemnefers III}, fig. 1). The \textit{t} after \textit{jnt} is however unusual, but is attested again on the neighbouring north wall of the chapel, identifying a similar animal.
\textsuperscript{300} For this posture see Harpur, \textit{Decoration}, 127-28.
identify him: (1) jmj-r zs(w) ‘(w) nswt n zś(w) [hṛt-]301 nswt (2) hṛj-sšn n hṛ[t-
\[w] nswt (3) zś hṛt- nswt (4) jmj-r k[t] nb(t) nswt (5) jrr mrrt nb.f (6) r ṅ nb Sšm-
[nfr] ’
(1) the overseer of scribes of the king’s documents and of scribes of the
document-case of the king, (2) he who is privy to the secret of the document-case
of the king, (3) the scribe of the document-case of the king, (4) the overseer of all
works of the king, he who does what his lord loves,302 (6) every day,
Seshemnefer’. Standing before the tomb owner and holding to his staff is a naked
male identified as zi.f mrrj.f Sšm-nfr ’his son, his beloved, Seshemnefer’.

The wall space in front of the tomb owner is divided into four registers
representing men bringing gifts for him. One vertical line of text describes his
action as nswt pr-dt ‘viewing [the gifts] ... from his towns
of the funerary estate’.303 The top register is probably headed by one of the tomb
owner’s sons, Phnl-Pth, of whom only the legs are preserved. The second man
carries a document under his armpit and the third, named Hntj-kš, reads from a
scroll. In front of him are a sack and another object and behind him are the remains
of a foot of another man. The second register depicts two men, each leading an
animal to be presented to the tomb owner. The scene is described as jw nn ...
‘these are ...’. The first man, designated jmj-r mdt ‘the overseer of the cattle
stall’,304 holds the rope attached to an animal which is also tethered to the ground.
Above the animal is written jnt rn (ns-hd)305 ‘bringing a young Scimitar-horned
oryx’. The second man is pulling an animal of which only the legs remain, and is
perhaps being helped by a second man behind the animal. The third register depicts
two large oxen, the first led by a farmhand while the second is tethered to the
ground. Above the first animal is written jnt jwš r prt-hrw ‘bringing an ox for the
invocation offerings’. Behind the second ox, labelled rn jwš ‘young ox’, is a
herdsman holding a stick and described as jmj-r tz(w)t ‘overseer of herds’.306 He
is followed by a man carrying a goose and perhaps a large bunch of vegetables.
The bottom register shows six men, all carrying geese, either in their hands or in
crates. The first man is the only one wringing the neck of the bird, while the fifth
man is the only one named in the group; he is ḪḤ ’Itji’.

SOUTH WALL

Pis. 26, 64

The tomb owner sits on an elaborately decorated307 armchair with bull’s legs and
high back and sides. He probably holds a fly-whisk in his right hand, while
receiving a lotus flower from his son with his left hand. A son stands in the middle
register of the three depicted in front of the tomb owner. He is described as zi.f
mrrj.f jmj-r zś(w) ‘(w) nswt Sšm-nfr ’his son, his beloved, the overseer of the

301 The amendment of this part of the inscription is based on other titles held by Sšm-nfr which
begin with [jmj-r zs(w) ‘(w) nswt is followed elsewhere by -eš ’of ... ’ (see Jones,
Index, 210 [781, 782]).
302 For this epithet see ibid, 339 [1251].
303 For similar inscriptions see Montet, Vie privée, 126ff.
304 Jones, Index, 147 [573].
305 For the abbreviated writing of ns-hd see Montet, Vie privée, 136, 155.
306 Jones, Index, 276 [992].
307 For a similar decorative motif on a chair see Junker, Gīza 4, 35, fig. 9.

58
scribes of the king's documents, Seshemnefer'. Behind him is presumably the tomb owner's grandson, the son of Phn-Phth. The inscription describing him reads Phn-Phth zi.f Sšm-nfr-šrj 'Pehenptah, his son, Seshemnefer the younger'. The presence of a large ewer in a basin placed on a tall table in front of the grandson may explain the washing gesture of his hands. The top register shows two men carrying between them an offering table and followed by a third man bearing food items. The register below that of the son and grandson shows three more sons, all seated. They are described as msw.f 'his children': (1) zšb shd zš(w) Nfr-htp-R< 'the juridical inspector of scribes, Neferheteptra'; (2) zš (w) n(w) nsřt R<-wr 'the scribe of the king's documents, Rawer'; (3) zš (w) n(w) nsřt Phn-Phth 'the scribe of the king's documents, Pehenptah'.

A full register beneath the tomb owner is reserved for music and dancing. To the right is a man with one hand placed on his ear and is said to be hst 'singing'. He is followed by a harp player with the label sqř m bnt 'beating/playing on the harp'. In the centre of the register are three girls wearing only short skirts and performing a slow movement dance, with one foot slightly raised from the ground and both arms above the head. The three girls to the left wear long, tight dresses and are clapping. The inscription in front of them reads hst jbi 'making rhythm' of dancing'.

WEST WALL

Pls. 27-30, 63

The central part of the wall is dominated by an offering table scene, showing the tomb owner and his wife, accompanied by three of their children. On either side of this scene is a false door and a side panel.

Northern False Door

Upper Lintel: htp dj nswt hpt dj Jnpu prt-hrw n.f m [Dhwjt ... m sud prt Mnw(?) sbd smdt tpj rnpj wpt rnpj r< nb [jnj]-r zš(w) (w) nsřt Sšm-nfr 'An offering which the king gives and an offering which Anubis gives. May an invocation offering come forth for him at the Thot feast, ..., at the sqř-feast, the coming forth of Min feast, the monthly feast, the half-monthly feast, the first of the year feast, the opening of the year feast and every day, the overseer of scribes of the king's documents, Seshemnefer'.

Central Panel: Wearing a short wig, a short kilt and a leopard skin the tomb owner sits on a chair with bull's legs and a cushion, but no back. He extends his hand towards an offering table, but does not reach the twelve half-loaves of bread on it. The man is identified as jnj-r zš(w) (w) nsřt Sšm-nfr 'the overseer of scribes of

308 For references to filial relationships see Edel, Grammatik, § 307.
309 Montet, Vie privée, 361.
310 See Brunner-Traut, Tanz, 14ff. For a general description of various dances see Vandier, Manuel 4, 391ff.
311 Ziegler, Akhethetep, 162.
312 dj is written only once in a large size for both htp dj nsřt and htp dj Jnpu.
313 For these feasts see Altenmüller in LÄ II, 171ff.
the king's documents, Seshemnefer'. Above the table in five compartments is written: (1) mw zt (2) stj-hb (3) hknw (4) nhm (5) sntr\(^{314}\) '(1) water for libation, (2) stj-hb-oil, (3) hknw-oil, (4) nhm-oil, (5) incense'. Beneath the table is written: t h inqتيَز ل h spd h s ss nh s nh s b 'bread, one thousand; beer, one thousand; fowl, one thousand; alabaster, one thousand; clothes, one thousand.

Lower Lintel: jmj-r zš(w) \(\tau(w)\) nswt nb.f Sšm-nfr 'the overseer of the scribes of the king's documents, the beloved of his lord, Seshemnefer'.

Drum: Sšm-nfr 'Seshemnefer'.

Jambs: Both left and right jambs have identical inscriptions which do not terminate with the standing figure of the tomb owner. The text reads: jmj-r zš(w) \(\tau(w)\) nswt hřj-sš̄h Sšm-nfr 'the overseer of the scribes of the king's documents, he who is privy to the secret, Seshemnefer'.

Southern False Door

This false door is identical to the northern one, except for the inscriptions on the upper lintel. It should be noted that although the beginning of the inscription, htp dj nswt htp dj Jnpw, is identical on both lintels the text requires a continuation from the first to the second lines on the northern lintel and reading of the two lines as separate statements on the southern lintel. It reads: htp dj nswt h̄p.f\(^{315}\) h̄ wswt nfr(w) m htp nfr wrt htp dj Jnpw hntj zš-nfr qrs.tj.f m hřt-nfr jw nfr wrt jmj-r zš(w) \(\tau(w)\) nswt Sšm-nfr 'An offering which the king gives, that he may travel upon the beautiful roads in very great peace. An offering which Anubis, foremost of the divine booth, gives, that he be buried in the necropolis having reached a very good old age, the overseer of scribes of the king's documents, Seshemnefer'.

Side Panels

North of the Northern False Door: This is divided into four registers, the top three of which depict men known from elsewhere to be the tomb owner's sons. It is possible, but of course uncertain, that the man in the bottom register is also a son. The four men are similarly dressed in kilts which reach below the knee, but the positions of their arms and hands are all different. From top they are identified as follows: (1) zš \(\tau(w)\) nswt zš b st̄d zš(w) Nfr-htp-R't 'the scribe of the king's documents, the juridical inspector of scribes, Neferheteptra'; (2) zš \(\tau(w)\) n(w) nswt R't-wr 'the scribe of the king's documents, Rawer'; (3) zš \(\tau(w)\) nswt Phn-Pth 'the scribe of the king's documents, Pehenptah'; (4) zš Z̄tw 'the scribe, Setju'. The significance of the signs to the right of the upper lintel of the false door is not clear.

South of the Southern False Door: This panel is devoted to the tomb owner's mother,\(^{316}\) where she is depicted wearing a long wig, a dog-collar and a broad collar and a long, tight dress. The inscriptions identifying her read: (1) nswt.f

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\(^{314}\) This item is now missing, but is completely preserved on the identical southern false door.

\(^{315}\) For the writing of h̄p as h̄p.f see Lapp, \textit{Opferformel}, §91:3.

\(^{316}\) An identical arrangement is found in the neighbouring tomb of his son, Sšm-nfr III (Brunner-Traut, \textit{Seschemnofers III}, fig. 3).
SESHEMNEFER II

rh(t) nswt (2) htp dj [nswt] Jnwvj hntj zh-ntr qrst (3) ... m nbt jm[j] hr ntr
(4) Mrt-jt.s (1) His mother, the acquaintance of the king. (2) An offering which
the king and Anubis, foremost of the divine booth, give. A burial (3) ... as a
possessor of reverence before the god, (4) Meretites'.

Central Scene

The tomb owner and his wife are seated together on a chair before an offering
table laden with eighteen half-loaves of bread. He wears the leopard skin, a
short wig, a beard and a collar, while she wears a long, tight dress, a long wig, a
dog-collar and a broad collar and anklets. Five columns of hieroglyphs above the
tomb owner describe him: (1) jmj-r zs(w) c(w) nswt z ś(z) nswt n sbjt nswt
(2) hrj-sštš n hrt-< nswt z ś hrt-< nswt (3) jmj-r (pr) śhw m prwj (4) hrj-sštš n
wdt-mdw nt nswt (5) jmj-r kst nb(t) nswt mrr nb.f'(1) the overseer of the scribes
of the king's documents, the scribe of the king's documents of the royal
instructors, (2) he who is privy to the secret of the document-case of the king, the
scribe of the document-case of the king, (3) the overseer of the two houses, (4) he who is privy to the secret of the decrees of the king,
(5) the overseer of all works of the king, the beloved of his lord'. Above his head
is written the name Sšm-nfr 'Seshemnefer'. His wife is identified as rh(t) nswt
hm(t)-ntr Hwt-hr nbt nht Hnwt.sn 'the acquaintance of the king, the priestess of
Hathor, mistress of the sycamore, Henutsen'.

Beneath the chair are represented on a small scale three seated individuals, a man
and two women, described as msw.f 'his children'. They are: (1) Sšm-nfr
'Seshemnefer', (2) Mrt-jt.s 'Meretites', (3) Ndt-m-πt 'Nedjetempet'. Below the
table is inscribed t hs hntj hs hs spt hs ss hs mnjšt hs m ht nb(t) nfrt 'bread, one
thousand; beer, one thousand; oxen, one thousand; fowl, one thousand; alabaster,
one thousand; clothes, one thousand, of every good thing'.

Above the table is a partly preserved offering list composed of thirty-five
compartments, arranged into five lines of seven compartments, to the right of
which are two larger compartments containing a loaf of bread, cuts of meat in a
woven basket and a prepared goose on a footed tray. The items included in the
offering list are as follows:

1. zt 'a libation'
2. s(ntr sdt?) 'lighted incense'
3-7. lost
8. sntr sdt 'lighted incense'
9. qb(hw twj?) 'libation water and two balls of natron'
10. bst 'offering table'
11-14. lost
15. hnfw 'hmfw-bread' (four)
16. hbnnwt 'hbnnwt-bread' (four)

The layout of the scene is also similar to that in Sšm-nfr III, even in the number of the
bread loaves, although these are slightly higher in relationship to the figure of the respective
tomb owners, as is the expected trend in this period (see Cherpion, Mastabas et hypogées,
42ff.).

For the reading of these items see Barta, Opferliste, passim.
17. jdit 'jdst-bread' (four)
18. qmhw 'qmhw-bread' (three?)
19. šnsw 'šnsw-bread' (four)
20. t-jmj-t 'jmj-ti-bread' (four)
21. jw 'thigh'
22. sr 'sr-goose' (one)
23. trp 'trp-goose' (one)
24. zt 'zt-duck' (one)
25. s 's-goose' (one)
26. mwt 'pigeon' (one)
27. sp(h) t 'rib-cut' (one)
28. zhn 'kidney' (one)
29. sht hdt 'white sht-fruit' (two)
30. sht wsd 'green sht-fruit' (two)
31. gro zt 'special preparation of wheat' (two)
32. gro jt 'special preparation of barley' (two)
33. bbbwt 'bbwt-fruit' (two)
34. hlt nb(t) bnr 'every sweet thing'
35. mpt nb 'all year-offerings'

The bottom register below the seated figures of the tomb owner and his wife is devoted to the butchery cycle. Two oxen are bound, tethered to the ground and being slaughtered. In each case two men are working together, one holding the animal's foreleg upright while the second applies his knife to the foreleg. Three other men are sharpening their knives and a fourth one, in the middle, is standing with a knife in one hand and a coiled rope in the other.

NORTH WALL

Pls. 31, 65

The wall is divided into four registers, the upper three of which are largely occupied by funerary estates, represented by alternating men and women carrying baskets and numerous items of food and drink, including bread, pomegranates, fowl and meat. Part of the upper two registers has disappeared but eleven estate names are preserved. In the top register the names of four estates are (1) Ddnw or Hpt Ddnw 'the offerings of Dednu', (2) Grgt Sšm-nfr 'the foundation of Seshemnefer', (3) Dnw 'the estate of Denu', (4) Grgt Sšm-nfr 'the foundation of Seshemnefer'. Another four estates remain in the second register with the names (1) Grgt 'nh-ki 'the foundation of Ankhka', (2) Dnw 'the estate of Denu', (3) Grgt Sšm-nfr 'the foundation of Seshemnefer', (4) Grgt ...wr 'the foundation of ...wer'. Three estates in the third register are named (1) Dbs skw 'the reward of cultivation', represented by a man carrying a small gazelle on his shoulders with an inscription above him which reads jnt ghs 'bringing a gazelle', (2) Grgt Jj-mrjj 'the foundation of Iymery', and (3) Hwt dw s(j) 'the domain of

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319 For these estates see Jacquet-Gordon, *Domaines funéraires*, 243-44.
320 The estate of Ddnw is also mentioned in the tomb of Sšm-nfr I (Kanawati, *Giza* 1, pl. 41).
321 This estate is also listed in Sšm-nfr I's tomb (ibid).
322 Another estate is named after Jj-mrjj (Int Jj-mrjj) in the tomb of Sšm-nfr I (ibid).
the one who calls it'. Behind the last man is another one who carries a hyaena and is labelled: jrf... Jsj 'the custodian(?) of ..., Isi'. He is followed by a woman who carries a bunch of vegetables and leads a hornless calf on a rope. Above the animal is written jnt jwšt 'brining a young ox'.

The bottom register is occupied by a row of six offering bearers. Heading them is hm-ks Rš-htp(w) 'the ka-servant, Rahetepu', who is censing. The following man carries two rolls of cloth and is designated as hm-ks Ndm 'the ka-servant, Nedjem'. The third man is hm-ks Htptj 'the ka-servant, Hetepti', who carries a young animal, probably an oryx. The woman behind him is not named and carries a box on her head and a ewer in her hand. She is followed by hm-ks Wrj 'the ka-servant, Weri', who carries a basket and a jar. The last man carries a basket and a goose and is described as hm-ks Tm 'the ka-servant, Tjena'.

V COLOUR CONVENTIONS

Repairs and adjustments due to irregularities in the stone were made with a coarse reddish plaster and the surface coated with a hard pink gypsum in preparation for decoration. Little colour remains on any of the relief-decorated stone walls of Sšm-nfr II's chapel.

Dado: Red band .09m. high above black, 1.03m., to the floor (poorly and partially preserved on N and W walls)
Register lines: Black
Vertical dividers and inscription frames: Blue
Male flesh: Faded red (small patches on a number of male figures on each wall)
Female Flesh: Orange-yellow (offering bearer, bottom register N wall); yellow traces (one woman, register 2 N wall)
Hair: Black traces (man, bottom register N of N false door)
Incense jar: Red (held by first man, bottom register N wall)
Chest: Red (carried on head of a woman, bottom register N wall)
Anklets: Blue traces (same woman as above)
Whetstone: Red (W wall)
False doors: Spotted red paint in imitation of red granite on ceilings above the panels and drums and the side walls of the jambs on each of the two doors
Loaves on offering table: Alternate red and yellow (S false door)

HIEROGLYPHS

Very little colour is preserved on any of the hieroglyphic signs, including those designated below as polychrome but which can fairly safely be listed under this category. The unusual use of blue, rather than red, for l, the only sign for which colour is preserved on the upper lintel of the north false door, suggests that all signs in this inscription may have been painted blue.
SESHEMNEFER II

Polychrome

A6 ♀ Blue water; man?, jar?
M12 ♂ Red stem and base; flower?
Y3 ♂ Green palette; red reed case; water pot?
T33 ♀ Black whetstone; red traces handle

Blue

M4 ♂ N13 ♀ N37 --- S29 ♂ T8 ♂ U30 ♂
X1 ♂

Green

M23 ♀ Q3 ♀ V28 ♂

Yellow (traces only)

G17 ♀ I10 ♂ M17 ♂

Black

N35 ♀

VI INSCRIBED SERDAB BLOCK

Pl. 32

A group of limestone blocks forming part of a dummy door from the serdab of Sšm-nfr II are preserved and housed in Berlin.\(^3\)\(^2\)\(^3\) The relief decoration includes cross bars, a door bolt and a partly preserved line of horizontal inscription above the door bolt. It reads in two directions, the text of each identical: *jmj-r zš(w) творnswt Sšm-nfr* 'the overseer of scribes of the king's documents, Seshemnefer'.

\(^3\)\(^2\)\(^3\) Brunner-Traut, *Seschemnofer III*, pl. 28.
ADDENDA

KALEMANKH AND SESHEMNEFER I

Some of the photographs of the tombs of Ks.(j)-m-nFr and Sshm-nfr I published in volume 1 were not sufficiently clear in their details. The following list of plates should therefore be added to the documentation of these two tombs.

33. Kaiemankh, chapel
   (a) Recess, north wall, detail
   (b) Corridor, west wall, detail
34. Seshemnefer I, chapel, east wall, upper register, details
35. Seshemnefer I, chapel
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   (b) East wall, detail
   (c) East wall, detail
   (d) West wall, northern false door, panel
36. Seshemnefer I, chapel, south wall
37. Seshemnefer I, chapel, west wall, centre, details
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