



Western cemetery from top of Cheops Pyramid. Arrow marks Mastaba G 2188 where Abuwtiyuw stone was found

Ancient King Gives Dog A Royal Burial

By DR. G. A. REISNER

Out of the mysterious past has come a most unusual dog story. It was written by Dr. G. A. Reisner who has been excavating in Egypt with the Harvard-Boston Expedition. It is the true tale of a dog that, after its death, was honored by the King of Upper and Lower Egypt thousands of years before the start of the Christian era. The story was sent to the Museum of Fine Arts in Boston, which has given permission for its re-

publication. In a recent letter to the GAZETTE, H. Handrick, who also is with the Expedition, states that he was unable to identify any of the dogs in relief with pictures in the GAZETTE. Dr. Reisner links them to the Saluki. However, it would seem that they more resemble the Basenji, the so-called "barkless dog," which also comes from Africa. Regardless of the breed portrayed, honor reflects on all members of the species.

WHAT should be of unusual interest to all dog lovers is the fact that the Harvard-Boston Expedition not so long ago found an inscription recording the burial of a dog named Abuwtiyuw with all the ritual ceremonies of a great man of Egypt, carried out by the orders of the King of Upper and Lower Egypt.

In the great cemetery west of the Pyramid of Cheops at Giza three groups of large mastabas were laid out in regular streets and cross-streets by Cheops himself, and a fourth by his son Chephren.

These mastabas of the nucleus cemeteries were finished and used for princes and princesses of the royal family and for officials of the court under the reigns of Cheops, Chephren,



Mycerinus, and Shepseskaf. Towards the end of Dynasty IV the vacant spaces in the streets and around the old nucleus cemeteries began to be occupied by the mastabas of persons of lesser rank, officials, servants of the court, and funerary priests. Many of them were royal gardeners with access to the king's person.

North of the fourth nucleus cemetery the ground was filled with medium and small sized mastabas of persons who lived in Dynasty V (about 2700-2600 B.C.) And on the east, near the northwestern corner of the Pyramid of Cheops, is the great

It was here that the Abuwtiyuw inscription stone had been re-set, after it had been taken from an earlier tomb

complex of tombs made by Senezemib-Yenti and his descendants, comprising four generations, of which six succeeding family heads held the office of "Director of all the King's Works." These men served seven kings of Egypt from Isesy, next to last king of Dynasty V, to Pepy II, next to last king of Dynasty VI.

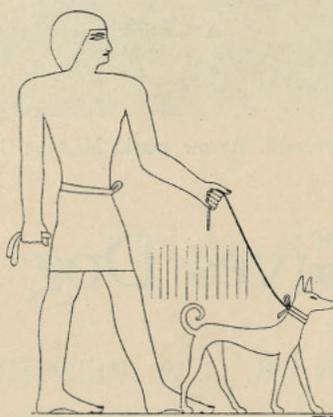
ABOUT 50 meters west of the Senezemib complex stands the large mastaba of Yasen (G 2196) with a fully decorated rock-cut chapel. One of the decorations, showing Yasen and his dog, may be seen on the third page of this article. West of Yasen's tomb was a mastaba of medium size numbered G 2187, without a chapel, and between the two was a small mastaba inserted probably late in Dynasty VI. The location of the last named may be seen in the first picture of this article. An arrow indicates the spot.

In examining the burial shafts in this small mastaba (G 2188), we noted that one of the lining slabs of a burial chamber built in the filling of the mastaba was an inscribed stone taken from an old chapel and here re-used. Where it was found may be seen at the bottom of the first page of this story.

The block, which was of white limestone, measured 54.2 cm. long, 28.2 cm. high, and 23.2 cm. thick. A photograph of this very interesting stone appears at the top of this page. It bore ten vertical lines of incised inscription, separated and bounded on right and left by incised vertical lines. Diagon-



The re-used Abuwtiyuw stone has ten vertical lines of incised inscription. Diagonally across the top right hand corner runs a bar of relief. It is thought that this is the part of the leash of a dog



Suggested reconstruction of the wall scene. The ten lines show where the stone was re-set. Note how the tenth line touches the leash of the dog

ally across the top right-hand corner ran a bar in relief which may have been part of a staff held in a sloping position (as usual) or part of a leash that has been attached to the collar of a dog.

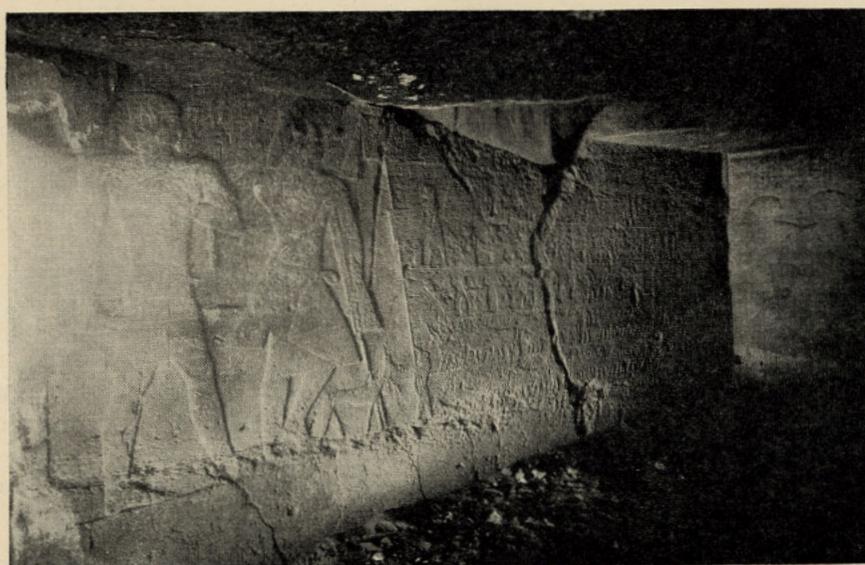
The block is evidently from a wall scene. I reconstruct, below the inscription, a dog in relief standing with its raised head projecting to the right of the inscriptions, with a collar to which was attached the leash. This may be better understood if you study the drawing of the suggested reconstruction of the wall scene that also is on this page. On the left of the inscription was a man standing, also in relief, who held a staff or the end of the leash in one of his hands,

THE inscription is certainly complete and had no other vertical line in front or behind it.

The inscription is transliterated as follows:

(1) *tsm wnn stp-s; r hm-f:* (2) *'bwtiw m-f:*
 (3) *wd hm-f krs(w)-f:* (4) *rdy n-f krs-t m*
prwy-hd: (5) *idmy c; wrt:* (6) *sntr rdy*
hm-f: (7) *stt hws n-f:* (8) *is in iswt nt:*
 (9) *ikdw ir-n n-f hm-f:* (10) *nw r (i)m:h-f.*

Translation: "The dog which was the guard of His Majesty. Abuwtiyuw is his name. His Majesty ordered that he be buried (ceremonially), that he be given a coffin from the royal treasury, fine linen in great quantity, (and) incense. His Majesty (also) gave perfumed ointment, and (ordered) that a tomb be built for him by the gangs of masons. His Majesty did this for him in order that he (the dog) might be honored (before the great god, Anubis)."



In one scene in the rock-cut chapel of Khafra-ankh at Giza, the owner is shown viewing his servants and serfs engaged in all the occupations of his estates. He is standing, holding a staff, with his dog in front of him

I NTERPRET the facts and the words as follows: The inscription was in a wall scene in a chapel of an unknown man at Giza, a scene in which the chief figure was the owner accompanied by the dog, Abuwtiyuw.

It seems necessary to conclude that the dog belonged to this owner, not to the king. The owner must have been attached to the person of the king in some capacity, gardener, huntsman, or bodyguard. On service, the owner was accompanied by his dog, Abuwtiyuw. The dog attracted the attention of the king, and became a favorite of His Majesty.

Probably, after the habit of Egyptian dogs, he threatened, barking and snarling, every strange person who approached the king, and was called half in jest "the bodyguard of His Majesty."

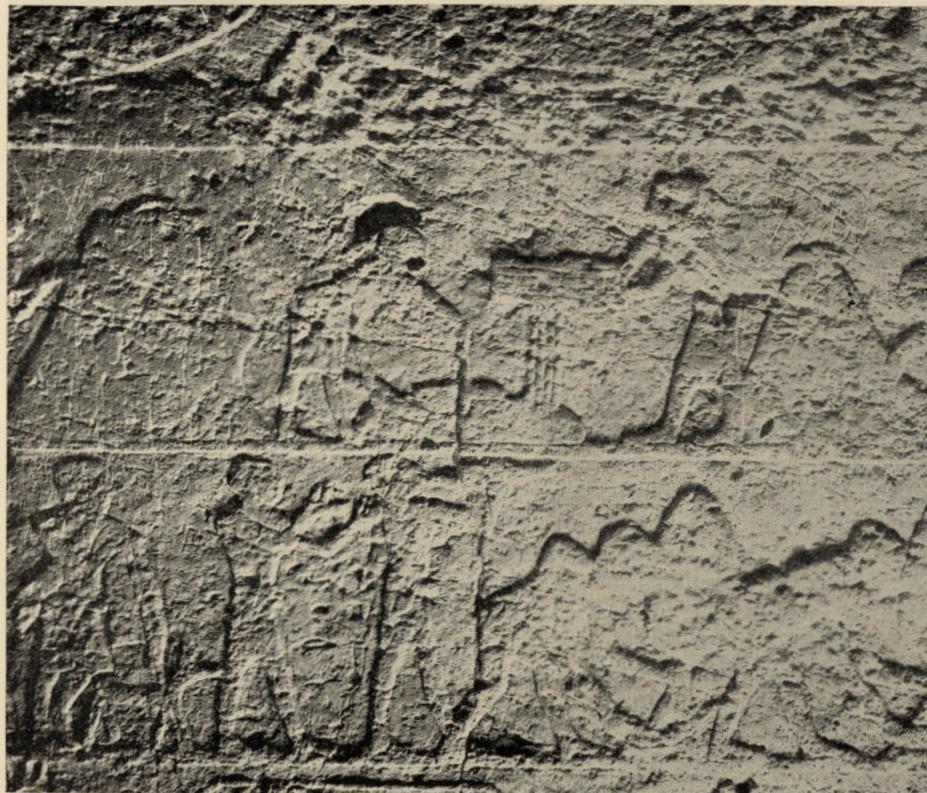
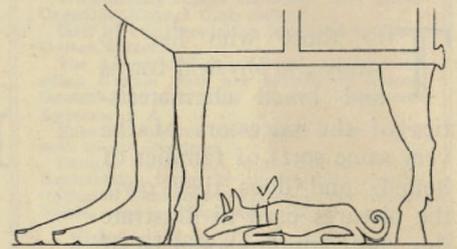
As in the case of other Egyptian nobles, the dog was in constant attendance, a daily fact in the life of the king. And when the dog died, the king ordered that he be buried ceremonially in a tomb of his own, in or-



Photograph and drawing of Yasen's dog, under his master's chair, on south wall of the Yasen mastaba, G 2196



Photograph and drawing of Khafra-ankh with his dog, shown as small figures, among men harvesting grain



der that, like human beings buried in this way, his *ka* might enter the after-life as an honored spirit before the Great God. Thus, in the other world after death, the dog's future existence might be assured to continue his attendance on His Majesty together with his master.

WHEN the unknown owner later decorated his chapel, he had himself depicted with the dog which had brought him the favor of the king, and over the dog he had inscribed the remarkable honor conferred on the dog by His Majesty.

It is impossible to identify the chapel from which the block was removed. The material and the workmanship of the block indicate a chapel of Dynasties V-VI. The use of incised inscriptions accompanying reliefs bars any of the decorated chapels of the transition period between Myceri-
(Please turn to page 180)



Ch. Siberian Feodorova—Winners Bitch—Westminster Kennel Club, 1938—Martha E. Humphriss, owner.

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every time he has placed first or second in the group. He won the sporting group at Tuxedo in 1936, and in 1937 at Wissahickon and at Long Shore. His first placing in a group occurred in 1935 at Englewood, where he was second. In 1936 he went second in the group at Lenox, and in 1937 at the First Company Governor's Foot Guard Athletic Association show and at the National Capital exhibition.

Most sensational record at Pinefair, and one of the finest records ever rolled up by a cocker spaniel is that of Ch. My Own Day and Night. She made her debut at the Cocker Spaniel Breeders Club of New England specialty show in late 1937 where she went first in the open class and winners among bitches. She duplicated these winnings at the 1938 American Spaniel Club specialty a few weeks later, and once more turned the same trick at the 1938 Westminster show. As each exhibition brought her five points, Day and Night completed her championship in record time.

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ANCIENT KING GIVES DOG A ROYAL BURIAL

(Continued from page 9)

nus and the end of the reign of Neferirkara.

The place where the stone was re-used indicates a mastaba in the area north of the fourth nucleus cemetery. In this area occur a number of large mastabas, in particular the mastabas of the Senezemib complex. These Senezemib mastabas all had chapels of nummulitic limestone from which our white block could not have come.

There is, however, the large chapel of Senakh-en-Ptah (G 5520) which had certain walls lined with white limestone. This mastaba is within a short distance of the place where the block was found, but could hardly have been finished before Dynasty VI.

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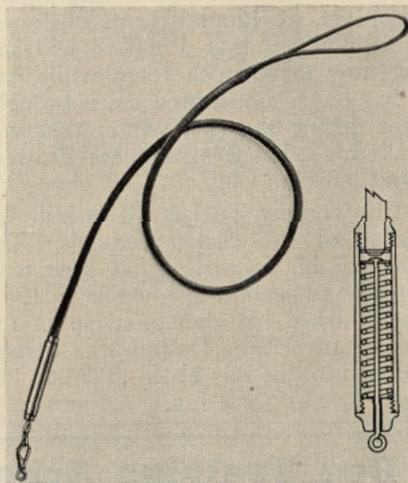
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Nevertheless the chapel could have been broken near the end of Dynasty VI and its stone blocks used for poor late tombs. However, there are other demolished chapels in this direction and no certain identification is possible.

The difficulty of identifying the tomb of the owner of the dog, which must have been at Giza, not far from the place where the block was found, is as nothing to finding the tomb of the dog. It would probably have been a small mastaba, with the mummified dog enclosed in a small wooden box. Such a tomb might have been built even in the palace grounds. Our Expedition has found no burial of a dog and certainly none in a wooden coffin. Wherever the little mastaba stood or stands, it seems hopeless to find it.

The Egyptians of high rank who lived in the Old Kingdom frequently had themselves depicted on the walls of their funerary chapels accompanied by pet animals.

The dog is the most common pet shown, walking under the carrying-chair in which the owner is borne by his servants, lying down under the chair in which the owner sits in offering scenes, or standing before or behind him when he is inspecting the work in the fields.

Other pets are represented, such as the baboon and the monkey, and small children are often depicted holding a pet hoopoe in the hand.

The dogs are of several varieties. Among these appears the greyhound or slugi (called *tsm* in Egyptian) and this was the breed to which our dog Abuwtiyuw belonged.

Several other dogs are known with a name based on the word 'bw. It is probable that the word is onomatopoeic and represents the barking of the dog of the slugi-breed. The hound is usually represented with a tail curling upwards.

In a number of hunting scenes of the Old Kingdom (Methen and Nefermaat of Medum) such hounds are shown held on a leash or pulling down wild animals.

The dog, and particularly the hunting dog or greyhound, played an intimate part in the daily life of the kings and nobles of all periods in ancient Egypt. It is therefore not surprising to find this animal frequently depicted in the reliefs carved on the chapel walls of these men.

In one scene in the rock-cut chapel of Khafrankh at Giza the owner is shown viewing his servants and serfs engaged in all the occupations of his estates. He is standing holding his staff with his dog in front of him and a servant holding a large square sunshade over him. A picture of this scene appears at the bottom of the second page of this story.

In the scene in front, where the figures are much smaller, among the men harvesting grain, Khafrankh is shown also of small size, with his dog. Thus Khafrankh is "viewing" himself inspecting his fields. This scene may be noted if you look closely at the left-hand corner of the picture at the bottom of the third page of the article. A drawing of that little scene appears above

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the photograph. It is well to study the two pictures together.

These scenes were intended to recreate for the owner the conditions of his daily life on earth. It is evident from such scenes, and from other facts, that the Egyptian conception of life after death made that after-life a replica of life on earth. Thus the dog became a natural element in the pictures of life along with members of the family, servants, and possessions.

In the tomb of a huntsman of Dynasty XVIII, Maiherpri, buried at Thebes, two dog-collars were part of the funerary equipment. One was very elaborate, with gilded reliefs of animals, and the name of the bitch which wore it is given as "Ta-ent-niuwt."

The dogs themselves were probably not buried in the tomb, but the presence of the collars proves that Maiherpri conceived of his ka as accompanied in the other world by his favorite hounds (in this case also greyhounds).

The use of the dog in ancient Egypt, and his necessary place in the after-life as conceived by the Egyptians, is well known. The new inscription, however, records a dog so favored by the King of Upper and Lower Egypt that His Majesty ordered a ceremonial interment like that of a human being.

The king presented the dog with a coffin, with linen for the wrappings, with incense, and further presented the dog with a jar of perfumed ointment to be placed in the burial chamber. The tomb itself, a mastaba, was constructed by the royal craftsmen.

All this was done in order that the dog might become an honored soul before the Great God of the living dead. It must be emphasized that the dog was not to become a man, but his ka, as a dog, was to be treated with all the favor and affection which he had received on earth from the king and his owner.

RED RAFFERTY TAKES A DIVE

(Continued from page 23)

as he scanned the contents a deep furrow froze upon his brow. Then he read aloud:

Mr. John Rafferty
Woodbury, Conn.

Dear Sir:

We regret to inform you that at a meeting of the board of directors held on February 12, Mrs. Catherine E. Swift and all of her dogs registered in her name were indefinitely disqualified. This means that none of Mrs. Swift's dogs may be registered, transferred, or shown during the period of suspension. We are therefore returning the registration papers and regret to advise you that nothing can be done in the way of a transfer to your name.

Very truly yours,
American Kennel Club.

As the sentence was pronounced, Red's face blanched. His body sagged like that of an inflated manakin. A glassy stare came into his eyes.

"Gees," he gasped. "Ain't I already got all kinds o'luck wid de bitch."