

left hands. He wears a curled shoulder length wig ending in small curls, a short chin beard, a collar with alternating triple spacers and horizontal beads, a bracelet on the right wrist, and a partly pleated short kilt with herringbone pattern and with belt with long tie. The chair has a low cushion at the back, bull's feet on beaded drums, and the standard lotus finial. Above his head are the ends of three columns of text: 1) . . . *hm-ntr* [. . .], *jry p't*, 2) . . . *wd mdt hr(yw) wdbw*, 3) . . . *H'.f-[Hwf]w*, "1) . . . priest of [. . .], hereditary prince, 2) . . . he who gives commands (to) the overseer(s) of reversionary offerings, 3) . . . Khaf[khuf]u."²⁸ Above the offering table is the lower part of the offering list in three horizontal sections and a line of text.²⁹ The line of text following the offering list reads: *Htp dj nswt n s3 nswt H'.f-Hwfw r' nb, 3bd, . . . nt, h3b nb jrrw dt*, "A boon which the king gives to the king's son Khafkhufu every day, on the festival of the month and the half month, and every festival which is celebrated forever."

Beneath the tray of loaves on the left is the list: *h3 t hnkt, h3 3s mnht mrht, h3 k3 'wt, h3 3pdw sr(?)*, "a thousand of bread and beer, a thousand of alabaster vessels, linen, and oil, a thousand of cattle and small cattle, a thousand of birds and geese(?)."

Beneath the tray on the right there are two registers each with two men facing left. *Upper register*: The first man with short kilt and curled wig kneels on his left knee and holds out before him a small *hnw*-vessel in each hand. Behind him a similarly dressed and wigged bearer presents the foreleg of an ox. Above the first man is the label: *prt-hrw hnkt t*, "invocation offering of beer and bread." *Lower register*: The first man similarly dressed and wigged kneels on his left knee and holds his empty right hand in an invocation gesture before him. His left hand is held in a fist in front of his face.³⁰ The second similarly dressed and wigged man stands with his right arm extended in the same gesture of invocation and his left hanging behind him. Over the first man is the text: *snm(t) 3h*, "provisioning the glorified one." In front of the second man is the text, *wdn ht t hnkt*, "offering gifts of bread and beer." *Wdn* is written *wrdn*.

The general arrangement of the scene with gestures and captions is closely paralleled in the south wall of

the offering chamber of Djedefkhufu south of the great pyramid.³¹

Inner Chamber, West Wall (10–12); pls. XX–XXIV; figs. 32, 33

The long west wall of the inner chamber is divided into two unequal parts. On the south is the niche, with a vertical panel at the south end of the west wall, two facing vertical panels inset in the recess on either side of the false door, and the elements of the door itself: the tablet at the top, the horizontal line of text below the tablet, the drum above the door, and the two side panels on the west surface with representations of tall jar stands supporting a wide mouth bowl (10). The northern part of the west wall surface consists of an imposing figure of the prince with his wife on the right (12) facing left toward five registers of smaller figures (11); a sixth register is missing at the top, as well as the top part of the titles of the owner and wife on the north above the pair. Similarly the top part of the niche and its panels on the south are missing.

South Section (10); pls. XX–XXI, fig. 32:

At the south end of the west wall is a narrow vertical panel with three complete registers and a fourth incomplete register at the top, each with a single offering bearer facing right (north) representing estates; at least one more register is missing at the top. The registers are described from top to bottom (pls. XX–XXI, fig. 32). 1) Lower part of male figure holding a calf on a leash with his right hand and holding an object on his head with his left hand. The estate is named *H'.f-Hwfw*, "Khufu appears," the name of the tomb owner. Jacquet-Gordon No. 6.³² 2) A female figure in a long dress with shoulder straps and a long striated wig, holding a goat on a leash with her right hand and a basket with a full bowl and two loaves of oval bread on her head with her left hand. The estate is named *M3t b3w Hwfw*, "she who sees the power of Khufu." Jacquet-Gordon No. 7. 3) A male figure in short curled wig and short kilt with belt leading a goat on a leash with his right hand and carrying a basket on his head with a full bowl and two jars with a single handle. The estate name is *Mnkb Hwfw*, "the fan of Khufu." Jacquet-Gordon No. 8. 4) A female figure similar to that of (2) leading a goat on a leash with her right hand and holding a basket on her head with her left, the basket containing a full bowl and a bottle shaped jar. The estate name is *Grgt Hwfw*, "the foundation of Khufu." Jacquet-Gordon No. 9.

31. Junker, *Giza* X, 53, fig. 25. See also *Giza* II, figs. 15, 16 (Kaninesut), 33 (Seshathotpe, south wall, with the seated figure facing to the left).

32. Helen K. Jacquet-Gordon, *Les noms des domaines funéraires sous l'ancien empire égyptien*, 207–208.

28. The title is more normally written *w3 mdw (m3') n hr(yw) wdbw*, as in Junker, *Giza* II, 161; cf. Hassan, *Excavations at Giza* IV, 151, 155.

29. The offering text is included in Junker's parallel text version as Khafkhufu List b, cited from *ASAE* 16 (1916) 263. Junker followed Daressy's incorrect reading of the first preserved item as *psn* instead of *tsf*. See Junker, *Giza* II, 83–96, Hassan, *Excavations at Giza* VI, Part 2, pls. 2–6.

30. The outstretched hands of the figures resemble the hand in the hieroglyphic text caption.

At a right angle to the last panel, on the inner jamb of the niche, is a series of registers, four preserved, a fifth partly preserved at the top, and one or more missing at the top. In each a single male figure facing the false door to the right is engaged in the presentation of an offering. The figures have a short wig without curls and wear a short wrap-around kilt with an end tucked over the belt. From top to bottom the registers can be described thus (pls. XX b, XXI a; fig. 32). 1) The lower part of a male figure with the label *sntr*, “incense.” 2) A figure holding a vessel by its handle in his right hand and holding aloft in front of him with his left hand a spouted *hes*-vessel with its cover. The label reads, *djt kbhw*, “presenting a libation.” 3) The figure bends forward slightly to pour from a spouted jar, held in his right hand, into a bowl, held with his left hand; the liquid is represented running from the spout into the bowl. The label reads, *djt mw*, “presenting water.” 4) The figure holds a cylindrical stand aloft with his left hand and steadies it with his right. On it are placed a trussed duck on a similar smaller tray with stand, an inverted cone of bread, and two smaller cones of bread on a rectangular loaf. The label reads, *dj(t) ht t hnkt*, “presenting offerings of bread and beer.” 5) The figure holds a duck before him, wringing its neck with his right hand and holding its wings with his left. The label reads, *stp 3pdw*, “slaughtering a fowl.”

The corresponding panel on the inner recess on the niche on the north side consists of registers of a single male figure each, similarly dressed and wigged. Four are preserved, the lower part of a fifth on the top, and one or more are missing at the top. In each a single male figure faces left toward the false door and presents an offering. The registers can be described from top to bottom (pls. XXI b, c; fig. 32). 1) The lower part of a figure. 2) A figure holding a striated cloth in his right hand and steadying it with his left. 3) A figure holding a haunch of beef with his right hand and holding the foot end with his left, similar to the figure below the offering tray on the south wall. 4) A figure holding in front of him with both hands a tray with short feet, similar to the east wall trays, on which are four jars. The label reads, *jrp*, “wine.” 5) A figure similarly holding in front of him a crate of greens or the like. The label reads, *ht bnrt*, “sweet offerings.”

West Wall, Niche (10), pl. XXI a; fig. 32.

The top part of the false door is missing, as is the top of the tablet itself. The tablet consists of a seated figure of the owner facing an offering list to the right. He wears a full curled wig, a short chin beard, a diagonal sash across left shoulder and torso, and a short unpleated kilt with belt. He is seated on the usual chair with lotus terminal, low cushion, and bull’s feet on beaded drums. His right hand with a bracelet on the

wrist is extended to a tray of offering bread set on a cylindrical jar stand. Beneath the tray on the left is the text, *h3 t hnkt, h3 šs mnht mrht*, “a thousand bread and beer, a thousand alabaster vessels, linen, and oils.” In five registers of text the offering list beginning with *htp nswt*, “a boon of the king (consisting of)”, is set out. The list is itemized in Junker’s edition of parallel texts as Khafkhufu list *a*.³³

Below the tablet is a single line of text from right to left, *Htp dj nswt Jnpw hnty t3 dsr, pr(t)-hrw hnkt t m h3b nb, s3 nswt H.f-Hwfw*, “A boon which the king gives and Anubis, foremost of the necropolis, a funerary invocation of beer and bread on every festival (for) the king’s son Khafkhufu.”

The drum is inscribed, *S3 nswt H.f-Hwfw*, “the king’s son Khafkhufu.” On either side of the drum and extending to the base line of the decorated panel is a tall jar stand with a wide mouth bowl on top. On the right this has been damaged when the burial chamber behind the false door was constructed at a later date.

West Wall, Northern Section (11–12); pls. XXII–XXIV, fig. 33.

The northern section of the west wall is divided into two parts. On the north the owner followed by his wife, with the remains of six columns of titles and their names above (11), views to the south five registers of processions (12). The scene is the presentation of offerings with the owner and his wife viewing the procession.

On the right Khafkhufu is shown standing facing left. He wears a curled wig with the top of the crown showing the hair radiating from the center, a short beard, a short kilt, and a leopard skin garment with its tie on the right shoulder and the leopard head on the left thigh. He carries a long staff at a slight diagonal in his right hand and a scepter horizontally in his left hand, the scepter passing behind him.³⁴ Both feet are shown with high arches as right feet, the left hand holding the scepter as a right hand, and the right hand holding the staff as a left hand. The musculature of the left knee is indicated, and the details pointed out by the sculptor are the belt of the kilt with its tie, the claws of the animal skin, the leopard head, the fingernails of the left hand, and the tie of the shoulder strap. The relief is fairly high with the torso and limbs treated as a broad expanse interrupted only by the details of the garment.

His wife on a smaller scale follows him closely and has her right arm interlocked around his left arm with

33. *Giza II*, 83–96; Hassan, *Excavations at Giza VI*, Part 2, pls. 5–8.

34. The upper part of the couple is drawn in Junker, *Giza XII*, 139, fig. 12. The representation of the scepter passing behind the figure is discussed by Fischer, *Yale University Art Gallery Bulletin* 24 (1958) 28–38.

her hand placed on her breast. Her left hand crosses over to clasp his left lower arm above the wrist. She wears a tight fitting long dress with shoulder straps, a choker with alternate row of beads with single spacers, long bracelets consisting of seven rings, and anklets. The wig is a tight fitting cap-like form or natural hair. The composition of the interlocking pair is well conceived and emphasizes the contrast between the broad shouldered prince and his smaller wife with her distinctive wig and choker. A slight awkwardness is nevertheless observable in the way the wife tends to lean forward.

The lower part of the six columns of text does not provide an unequivocal clue to the restoration of the missing upper part. Yet it is likely that there is only one missing additional register of the processions on the top of the section to the south. Hence we may assume that the columns represent about half of their original height. They read from left to right: 1) . . . *mry.f* 2) . . . *hm-ntr Hwfw* 3) . . . *f m swt.f nb(t)* 4) *H'.f-Hwfw* 5) . . . *t.f mrt.f* 6) . . . *-k3w*, "1) [The king's son of his body], his beloved 2) . . . priest of Khufu 3) . . . his . . . in all his places 4) . . . Khafkhufu, 5) . . . his [wife], whom he loves, 6) . . . [Nefret]-kau."

West Wall, Northern Section, Southern Part (11); pl. XXII, fig. 33

As mentioned above, a register is probably missing at the top of the series of five remaining registers. These are described from top to bottom as follows:

First register: Five offering bearers representing estates facing the right toward the prince and his wife, each holding a basket on the head with the left hand and the right hand hanging to the rear holding birds. Male and female figures alternate with the first a male. The first is designated *Hwt Hwfw H'-k3-Hwfw*, "the mansion of Khufu (called) Khufu is appearing of ka," Jacquet-Gordon No. 1. The second is *Nfr nmtt Hwfw*, "Khufu is perfect of steps," Jacquet-Gordon No. 2. The third is *Jw Hwfw*, "the island of Khufu," Jacquet-Gordon No. 3. The fourth is *B'(h)t Hwfw*, "the abundance of Khufu," Jacquet-Gordon No. 4. The fifth is *H' Hwfw*, "Khufu appears," Jacquet-Gordon No. 5. There are four other estates represented on the panel south of the niche (Jacquet-Gordon, Nos. 6-9, see above).

Second register: Four seated scribes with raised left knee are directed to the right, the fourth scribe turning his head back to the left to exchange an open papyrus roll with a standing superior. The four scribes are shown writing on a papyrus roll in front of them and with reed pens carried behind their ears. In front of the first is a set of scribe's equipment and in front of the second is a scribe's box shown on end. A line of text reads from right to left over the four men: *Jmy-r pr*

d3d3t jp pr(t)-hrw (t hnkt) jnnt m njwwt.f pr-dt, "Steward of the tribunal who reckons the invocation offering (of bread and beer) which is brought from his towns of the funerary estate." The names of the three scribes after the first are given as *K3j-mnj*, *K3.j nb.j* and *H33*.³⁵ The standing figure exchanging the papyrus roll is designated as *jry md3t Bbs*, "the custodian of the roll Bebes." In front of him is a scribe's box on its side (shown from above) and a tray of scribal equipment.

Third register: Five standing offering bearers facing right over which is the line of text, *jtt htmt jn htmw*, "bringing treasure by the treasurers." All are men wearing short kilts with belt sashes. The first extends a bowl of incense from which he removes the cover to show the pellets inside. The second carries a shallow basket by its handle in his left hand and a lotus leaf shaped fan in his right hand. The third carries two clothes-bags(?) in his left hand and a long cylindrical bag with bindings on his right shoulder. The fourth and fifth carry a mantel between them, similar to the mantels shown on the east wall. The tie to the mantel is shown in its center; the fourth bearer also carries a cloth offering in his left hand, and the fifth uses his right hand to steady the mantel.

Fourth register: Six male offering bearers walk to the right. They wear short wigs or natural hair and short kilts with belt sashes. The first holds up a small box in front of him with both hands. The second similarly carries a bowl with a ewer placed on top of it. The third holds a footed tray with three conical loaves of bread. The fourth carries in each hand a small jar by the handle. The fifth carries a spit with a trussed duck with his left hand and a tray with two small feet with a joint of meat on it on his right shoulder. The sixth and last bearer holds out a bowl with a joint of meat in front of him with his left hand and carries a spit with a triangular shaped piece on its end with his right hand.

Fifth register: Six similar offering bearers walk to the right. The first carries a bird in each hand. The second holds a larger bird with both hands, grasping the beak of the fowl with his left hand. The next four men carry on their shoulders, respectively, a gazelle, a long tailed calf(?), a hyena, and a gazelle.

North Wall (13); pls. XXV-XXVI, frontispiece, fig. 34

Two figures comprise the single scene on the short north wall, prince Khafkhufu facing right and leaning on a staff and his wife Nefretkau on a smaller scale facing him. He wears a tight fitting wig or natural hair, a broad collar of several strands with a row of pendant beads on the outside and a mid-length folded kilt with a belt. He is beardless and has neither bracelets nor anklets. He leans on a staff held at a diagonal, his right

35. Ranke, *Personennamen* I, 340.2, 262.1-2, II, 321.10.

hand (shown as a left hand) cupped over the top of the staff, and his left arm bent around the staff with the left hand (shown as a right hand) holding a curved object, perhaps a piece of cloth. His wife wears a full-length wig shown with details, a choker of alternately spaced beads with single spacers, a long tight fitting garment with shoulder straps, a bracelet and anklets. Her right arm is held so that her right hand is placed on her breast; the left arm hangs down with a lotus flower with its triple coiled stem held in her left hand. In front of the prince is his name written horizontally, right to left, *H'.f-Hwfw*, “Khafkhufu”, and above his wife is her name, separated from his by a column divider and written in the opposite direction, *Nfrt-k3(w)*, “Nefretka(u)”.

The text in columns above the pair is damaged with blocks missing, except for the end of two columns at the left separated by a divider: 1) . . . [*d*] *mr Dp*, 2) . . . [*w'*] *wr[w] sh*, 1) “administrator of Dep” and 2) “the sole one of the great ones of the dining pavillion.”³⁶ Beneath the columns is again the name *H'.f-[Hw]fw*, “Khaf[khu]fu.”

General Comments on Chapel G 7140.

In viewing the reliefs it must be remembered that a dado, uninscribed and undecorated, but probably with bands of color, existed to the considerable height of 1.43 m. The base line of the reliefs is consequently some distance from the floor. The sculptor had at his disposition large size blocks and shows a preference for treating his major scenes on surfaces uninterrupted by joins. For example, the block comprising the extant part of the south wall is a single stone measuring 3.10 m. high by 1.30 m. wide, including the dado, and the block on the west wall with the scene of the interlocking husband and wife measures 3.13 m. high by 1.15 m. wide. The large scale figures of Khafkhufu leaning on his staff and his wife on the north wall are similarly disposed on a single block uninterrupted by joins.

Decoration of Northern Chapel (G 7130); pl. XXIX, fig. 23

The northern chapel is assigned to the wife of Khafkhufu on the basis of its location. The texts in the southern chapel of Khafkhufu himself indicate that her name is Nefretkau, although the complete name and the title of wife are not actually preserved together. The

36. The title is read as *w' wrw sh* by Helck, *Beamtentitel*, 40, where he considers it to signify, “sole one among the great ones of the dining pavilion,” whereas Junker in *Giza* II, 159, 162, 190–191, and VII, 200, reads it as *w' (m) wrw hb*, “sole one of the great ones of the festival.” Kaplony retains the reading *hb*, but takes this last term to refer to fishing and bird-catching: *Kleine Beiträge zu den Inschriften der ägyptischen Frühzeit*, 266; *Orientalia* 39 (1970) 267; *Studien zum Grab des Methethi* 15, p. 24.

small figure behind the prince’s chair on the north jamb of the entrance to the inner chamber of his chapel is designated as the king’s daughter Nefret-ka, and she may either be his wife on a curiously small scale or a like-named daughter. No relief remains in place on the walls of the northern chapel, but fragments found in and in front of room (a) can be assigned to the chapel with some degree of certainty.

26-3-76 supplementary; pl. XXIX; fig. 23. Corner block carved on two adjacent faces, evidently the north facade with sloping surface on the right, and the surface of the passage to chamber (a) on the left. The sloping face has the head and right shoulder of a man facing right; he wears a close fitting cap over an elongated skull, and eye, eyebrow, and ear are preserved. The figure probably resembles that of Khafkhufu on the north side of the facade of the southern chapel, although the latter faces toward instead of away from the doorway. The inner face of the block contained the title *jry p't* and a name beginning with *K3-* This could be restored as *K3-w'b*, and it is curious to find the latter’s name in this chapel at this point. Perhaps the block should be assigned to Kawab’s mastaba (G 7110–7120). It seems possible that the fragment 24-11-692 listed below, part of a seated figure with a diagonal staff, belongs to the same figure. Both blocks have a curious crackled surface.

26-3-72, pl. XXIX; fig. 23. A small fragment with the partly preserved name *W[t]-k3*, facing left, and below the frame of a horizontal cartouche, perhaps as in the name *H'.f-Hwfw*. *Wetka* is attested as one of the sons of Khafkhufu in the southern chapel.

Miscellaneous; pl. XXIX; fig. 23. 26-3-73: portion of right hand and pleated skirt of seated male figure. 26-3-74: part of large leg, facing left, of male figure, with indication of musculature. 26-3-76; fragment with wrist and bracelet; part of body of male(?) figure.

Reisner and Smith have further assigned to this chapel several fragments found in the street east of the queens’ pyramids on the basis of their style: a high, bold relief and general similarity to the reliefs of G 7140.

29-7-9 = MFA 34.60; pl. XXIX; fig. 23. Block with head and shoulders of large male figure facing right, wearing short chin beard, short wig, broad collar, and boatman’s fillet with floral diadem and long streamers. Perhaps a head of Khafkhufu, 40 × 60 cm. The figure is over life size, and alternatively it might be assigned to the mastaba of Kawab or to that of one of the other princes. Found in debris of Isis temple.

24-11-692, pl. XXIX; fig. 23. Two fragments forming a headless seated figure on a large scale, perhaps a figure from the east wall of the chapel as in G 7140. The staff held is not suitable for a scene before an offering table such as that of the south wall of G 7140. The figure may

belong with the head of 26-3-76 Supplementary. Found in the queen's boat grave.

25-12-668, pl. XXIX; fig. 23. Two large scale hieroglyphs of similar scale and style. Also with crackled surface. Found in street G 7000, north of Isis temple, Pyramid G I c.

Shafts and Burial Chambers

As is the case in the southern four great double mastabas in the row, the original burial shafts are both set in the northern part of the double mastaba. The other examples are G 7230-7240, 7330-7340, 7430-7440.

Shaft G 7130 A, the northern shaft traditionally assigned to the wife of the owner, measures 1.90 m. square, descends in the rock for -9.92 m., and is lined above ground to a present height of seven courses for 4.65 m. (fig. 20). The chamber is built to the south, Reisner's type 6 b (2), and measures 3.15 by 1.15 with a height of only 1.05 m. The floor area is thus 3.62 sq. m. and the capacity 3.80 sq. m. The shaft and chamber were filled with dirty, disturbed, dumped debris containing a fragment of a squat jar of black and white "porphery," a fragment of an alabaster headrest, and many faience fragments and amulets of the Saite-Ptolemaic periods, all considered by Reisner to be intrusive. The objects drawn (to scale) are (fig. 20):

24-12-283. Limestone, part of two handled vessel, Ptolemaic(?).

24-12-284. Diorite, fragment of bowl with internal rim, diam. 29 cm., diam. base ca. 10 cm., height ca. 9 cm.

24-12-285. Alabaster, fragment dressed on both sides with one end rounded, .745 cm. x .39 m., .15 m. thick.

24-12-286. Faience, a vase fragment.

Not drawn

24-12-287 to 291, 305 to 308. Miscellaneous Ptolemaic fragments, a shell, faience amulet, a corroded fragment of bronze or copper, a long rectangular faience bead, three fragments of shawabtis, a small pendant.

Shaft G 7130 B, with its burial chamber, assigned to the man, was considerably altered by Ptolemaic cuttings and reused. It measures 2.05 m. square and descends in the rock for -8.20 m. It is lined above ground to a present height of seven courses, with a levelling course on the sloping surface, for a height of 4.65 m. See fig. 21. There is a turning recess in the north wall at the bottom of the shaft, 2.05 m. east-west and 1.80 m. deep with a height of 2.85 m., with the roof sloping slightly upwards to the north. The burial apartment consists of two rooms, the main chamber and the coffin chamber, with a passage connecting them (pl. XXVIII, fig. 21).

The main chamber was of type 4 a (1), measuring 5.35 m. north-south and 5.85 m. east-west with the roof

sloping upwards from 2.50 m. on the north to 3.20 m. on the south. The area is 31.29 sq. m. with a capacity of 89.17 cubic m. The Ptolemaic alterations are discussed below. The passage is 2.05 m. long by 1.12 m. wide, the roof sloping downwards to the south from 2.47 m. to 2.35 m. No trace of blocking remained, but it was probably of type II b (1).

The coffin chamber is entered from the passage opening in the west corner of the south wall of the main chamber. The south wall is lined with white limestone, and the west wall is cut to receive the coffin alcove. The chamber measures 3.05 by 3.15 m. with a height of 1.90 m. The area is 9.60 sq. m. with a capacity of 18.24 cubic m. The south wall of the chamber had been cut back in the upper half of a depth of .65 m. deep and .95 m. down from the roof; on the west the rock had been cut away to the same depth and downward for .33 m. On the south the cutting contained the remains of four courses of white limestone blocks, three courses filling the upper cutting and one course in the lower continuation (pl. XXVIII c). The lined chamber measured 2.40 by 3.15 m. by 1.90 m. high, giving an area of 7.76 sq. m. and 14.74 cubic m.

At the time of the excavation of the chambers in January, 1925, the presence of pieces of paper and burnt matches indicated that the subterranean area had been entered quite recently.

The coffin alcove in the west wall measured 2.30 by 1.975 m. by 1.80 m. high. In the upper part of the alcove walls and ceiling was a shallow cutting which was apparently made to form a ledge on which to rest the lid of the sarcophagus (see pl. XXVIII c). The opening may have been blocked with masonry. In the floor of the alcove were cut four horizontal grooves, east-west, perhaps to admit ropes used in handling the sarcophagus.

The sarcophagus was a red granite coffin of type (d). The lid and upper part were broken in fragments, but the base was found in the alcove with the east side propped up on stone as left by the plunderers, probably in the Ptolemaic period according to Reisner, when it was raised to search beneath it (pl. XXVIII c). It measured 2.25 by .86 m. with a height of .92 m. (1.005 m. with lid); the cavity is 1.89 m. by .59 m. with a depth of .66 m. The lid is flat with a rebate under the edges (lid and sarcophagus: 36-10-37). See fig. 22 top.

A canopic niche was set in the west end of the south wall of the chamber between two blocks of white limestone lining. It measures .50 m. wide (east-west), by .30 m. high and 1.05 m. deep, the back part cut in the rock to a depth of .40 m.

The passage from the southwest corner of the main room to the north wall of the burial chamber was cut into in Ptolemaic times to form a burial loculus (designated IV on the plan).

The total area of the rock cut rooms and alcove is 45.43 sq. m., the total capacity of the rock cut room and alcove 115.58 cubic m., the total area of the main room, coffin chamber, and alcove 143.59 sq. m., and the total capacity of the main room, lined room, and alcove 113.08 cubic m.

The Ptolemaic alterations consist of loculi I-III in the west wall of the main chamber, with I and II near roof level and III near the floor, and loculi VIII and IX in the east wall of the main chamber. Also in the south wall of the main chamber were the openings of two passages, the old passage in the lower west corner leading to the coffin chamber being converted to loculus IV and a Ptolemaic passage high up west of the middle of the wall. This seems to be the passage which Reisner determined to lead to another shaft opening in Room G of the Isis temple through which the burial apartments had been plundered (see plan, fig. 19). In the upper part of the south wall were the loculi designated as V, VI, and VII (pl. XXVIII a).

In the filling of the shaft were fragments of four faience shawabtis. In the coffin chamber, the main chamber, and the floor debris were miscellaneous objects mostly assigned by Reisner to the Ptolemaic period:

36-11-5-6, 13. Approximately 20 moulded or knife cut shawabtis, two inscribed *šb-n-šst*, one *ms n ' Bšst*, and many fragments showing at least three different moulds.

36-11-7. White limestone, fragment of statue, in loculus XI, from overlife size statue, closed hand holding handkerchief.

36-11-1. Red-ware, tall round bottom jar, height 45 cm. in loculus I; fig. 21.

36-11-8. White limestone, fragment from base or slab, in loculus V, raised lines painted red, perhaps from servant statuette.

36-11-9. Fragment of relief with incised hieroglyphs, legs of seated man facing right with remains of offerings in front of legs. Exped. photo B 8761 L. Coffin chamber.

Titles, Family, and Dependents

Titles of Khafkhufu I [Note: The statue CCG 46 is only provisionally assigned to Khafkhufu I on the basis of the probable join with the fragment with his name 24-12-962.]

jry p't South Wall (9); CCG 46 (statue).

[*d*] *mr Dp* North Wall (13).

[*w*] *wrw šh* North Wall (13).

wn ' Dwšw North Inner Jamb (6).

wr djw CCG 46 (statue).

wđ mdt <n> hr(yw) wđbw South Wall (9)

mdw Hp South Inner Jamb (5).

hm Bšw Nhn North Inner Jamb (6).

hm-ntr Hwfw West Wall, North Section (12).

hm-ntr Hr kmš-' South Inner Jamb (5).

hm-ntr [. . .] South Wall (9).

hry wđbw Hwt-'nh North Inner Jamb (6); *hry wđbw* [. . .] South Wall (9).

hrp 'h North Inner Jamb (6).

sš nšwt North Outer Jamb (1), Facade, south (3), South Wall (9), West Wall niche (10).

sš nšwt n ht.f Facade, north (4), Drum (7), - - - *mry.f* South Inner Jamb (5), - - - *mry.f* North Inner Jamb (6), [*sš nšwt n ht.f*] *mry.f* West Wall, North Section (12); CCG 46 (statue).

sšb CCG 46 (statue)

šmr w'ty Drum (7), North Inner Jamb (6).

šdšwty bjty South Inner Jamb (5); CCG 46 (statue).

tšyty CCG 46 (statue).

tšty CCG 46 (statue).

Mother [Name in lacuna].

mwt.f mšt šw, mššt Hr Šth, wr(t)[htš]³⁷ Facade, south (3).

Wife Nfrr-kšw

[*hm*].*t.f mrt.f [Nfrr]-kšw* West Wall, North Section (12).

Nfrr-kš(w) North Wall (13).

Sons

Wt-kš sš.f Facade, North Section (4); *sš nšwt* South Inner Jamb (5); *sš nšwt* North Inner Jamb (6); *W[t]-kš* 26-3-72 (wife's chapel).

Jwn-kš sš.f Facade, North Section (4); *sš nšwt* South Inner Jamb (5); *sš nšwt* North Inner Jamb (6)

Daughter (?)

[*Nfrr?*]-*kš(w) sšt nšwt* North Inner Jamb (6).

Dependents

Bbš jry mđšt West Wall, North Section, 2nd Register (11).

Ššmw-kš hm-kš Facade, North (4); East Wall, 3rd Register (8).

Hšš as scribe West Wall, North Section, 2nd Register.

Kš. j-mnj as scribe West Wall, North Section, 2nd Register; perhaps same man as in lintel MFA 27.1132 from G 7142A with title *rđ nšwt*.³⁸

Kš.j nb.j as scribe West Wall, North Section, 2nd Register.

Tntj hm-kš Facade, South (3).

-----, *sš n njwwt* Facade, North (4).

-----, *sš smyt* (or *hšst*) Facade, North (4).

-----, *jmy-r- pr dšđšt* West Wall, North Section (11).

37. For the title, see Lisa Kuchman, in *Newsletter of the Society for the Study of Egyptian Antiquities* 7, No. 3 (1977) 10.

38. Illustrated and translated in *Eye for Eye, Egyptian Images and Inscriptions*, New Orleans Museum of Art Exhibition Catalogue, 1977, No. 72.