

BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT  
AND EGYPTIAN RESEARCH ACCOUNT  
NINETEENTH YEAR, 1913

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RIQQEH  
AND  
MEMPHIS VI

BY  
R. ENGELBACH  
WITH CHAPTERS BY  
M. A. MURRAY  
H. FLINDERS PETRIE  
W. M. FLINDERS PETRIE

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# CONTENTS

EL RIQQEH		SECT.	PAGE
1. Introduction . . . . .	I	25. Shafts of Apiy . . . . .	10
2. Limits of the cemeteries . . . . .	I	26. Heart scarab of Apiy . . . . .	11
CHAPTER I		CHAPTER III	
THE LARGE PITS		THE JEWELLERY TOMB, 124	
3. Introduction . . . . .	2	27. Discovery of the jewellery . . . . .	11
4. Pit no. 303 . . . . .	2	28. Description of the jewellery . . . . .	12
5. Pit no. 302 . . . . .	3	29. Reasons for its preservation . . . . .	12
6. Pit no. 305 . . . . .	3	CHAPTER IV	
7. Chamber of no. 305 . . . . .	3	XIITH DYNASTY OBJECTS	
8. Track of no. 305 . . . . .	3	30. Objects from graves 42 and 166 . . . . .	13
9. Unworked pit . . . . .	3	31. Stele of Ab . . . . .	13
10. Pit no. 300 . . . . .	4	32. Stone canopic jars . . . . .	13
CHAPTER II		33. Ka figures . . . . .	14
THE CEMETERIES		CHAPTER V	
11. Cemetery A . . . . .	4	NEW KINGDOM OBJECTS	
12. Probable date of A . . . . .	4	34. Weapons of the xixth dynasty . . . . .	15
13. Tomb of Hotep . . . . .	5	35. xviiiith and xixth dynasty objects . . . . .	15
14. Scaphocephalic skull . . . . .	6	36. Bronzes and other objects; xviiiith and xixth dynasty . . . . .	15
15. Dome shafts . . . . .	7	37. Khaker kohl-pot, etc. . . . .	15
16. Tomb of Antef . . . . .	8	38. Tomb of Bera . . . . .	15
17. Grave of Thent . . . . .	8	39. Alabasters and kohl-pots . . . . .	16
18. Tomb 153 . . . . .	8	CHAPTER VI	
19. Tomb 177 . . . . .	9	STONE VASES	
20. Vaulted tomb, no. 183 . . . . .	9	40. The seven sacred oils . . . . .	16
21. Dromos tomb, 306 . . . . .	9	41. Stone vases, xiith and xviiiith; castanets . . . . .	16
22. Dromos tomb, 304 . . . . .	9	42. Explanation of plates xiii and xiv . . . . .	16
23. Cemeteries B, C, and D . . . . .	9		
24. Cemeteries E and F . . . . .	10		

CHAPTER VII		SECT.	PAGE	
INSCRIBED OBJECTS				
SECT.			PAGE	
43.	Jamb and cornice of Apiy . . . . .	17	62. The coffin-paintings, east side . . . . .	24
44.	ivth dynasty offering slabs, etc. . . . .	17	63. The coffin-paintings, west side . . . . .	24
45.	Steles . . . . .	17	64. End of the coffin . . . . .	24
46.	Scarabs and cylinders . . . . .	17	65. Tomb 191, Chapel of Sen-mera . . . . .	25
47.	Pottery coffins . . . . .	18	66. Paintings of Sen-mera and sons . . . . .	25
			67. Paintings of Ata and daughters . . . . .	26
CHAPTER VIII				
MISCELLANEOUS AND LATE OBJECTS				
48.	xxvth dynasty group . . . . .	18	68. Stele of Ab, pl. vi . . . . .	26
49.	Clothes-box coffins and steles . . . . .	18	69. Stele of Apiy, pl. xv . . . . .	27
50.	Foreign pots . . . . .	19	70. Small steles, pl. xx . . . . .	27
51.	Mud figures and flail beads . . . . .	19	71. Coffin of Hetep and Aha-anekh, pl. xxvi . . . . .	28
52.	Carving of <i>Zygophyllum</i> . . . . .	19	72. Other coffins . . . . .	29
53.	Pottery pectorals . . . . .	20	73. Order of the gods on coffins . . . . .	30
54.	Potmarks and brickmarks . . . . .	20		
55.	Coffins . . . . .	20		
56.	Explanation of corpus . . . . .	21		
CHAPTER IX				
THE PLUNDERING OF THE TOMBS				
57.	Methods of the ancient plunderers . . . . .	21		
58.	Secondary plundering . . . . .	22		
CHAPTER X				
THE PAINTED COFFINS AND CHAPEL				
<i>By H. FLINDERS PETRIE</i>				
59.	Condition of the paintings . . . . .	22		
60.	Tomb 22, Antef-Ameny . . . . .	23		
61.	Tomb 166, Sa-Uazet . . . . .	23		
CHAPTER XI				
THE INSCRIPTIONS				
<i>By M. A. MURRAY</i>				
68.	Stele of Ab, pl. vi . . . . .	26		
69.	Stele of Apiy, pl. xv . . . . .	27		
70.	Small steles, pl. xx . . . . .	27		
71.	Coffin of Hetep and Aha-anekh, pl. xxvi . . . . .	28		
72.	Other coffins . . . . .	29		
73.	Order of the gods on coffins . . . . .	30		
CHAPTER XII				
RIQQEH ; 1914				
<i>By R. ENGELBACH</i>				
74.	Clearance of large pit . . . . .	31		
75.	Objects from cemetery, pl. li . . . . .	31		
CHAPTER XIII				
MEMPHIS VI				
<i>By W. M. F. PETRIE</i>				
76.	The earlier sculptures . . . . .	32		
77.	Sculptures of Ramessu II and later . . . . .	33		
78.	Alabaster vase working . . . . .	33		
79.	Terra-cotta figures . . . . .	34		
80.	Architectural pieces . . . . .	34		
INDEX . . . . .				35

## LIST OF PLATES

### RIQQEH

PL.	PAGES
i. Jewellery, xiith and xviiiith dyns.	11-13
ii. Large pits . . . . .	2-4
iii. Tomb 306 . . . . .	9
iv. Tombs 153, 306, plans . . . . .	8, 9
v. Stele of Ab, table, etc. . . . .	13, 26
vi. Stele of Ab . . . . .	13, 26
vii. Canopic jars . . . . .	13
viii. Statuettes and boat . . . . .	14
ix. Bronze weapons, figures . . . . .	15
x. Bronze weapons and tools . . . . .	15
xi. Toilet objects, xviiiith-xixth dyn. . . . .	15
xii. Alabaster vases . . . . .	16
xiii. Stone vase types, 1-30 . . . . .	16
xiv. Stone vase types, 31-66 . . . . .	16
xv. Jamb and cornice of Apiy . . . . .	11, 17, 27
xvi. Vases, scarab, etc., xviiiith dyn. . . . .	11, 17
xvii. Scarabs . . . . .	17
xviii. Scarabs . . . . .	18
xix. Jamb of Apiy, amulets, etc. . . . .	18
xx. Steles . . . . .	17, 18
xxi. Steles, Bak-Amen and Senusert . . . . .	19
xxii. Pottery pectorals, etc. . . . .	11, 19, 20
xxiii. Coffin of Sa-Uazet . . . . .	23
xxiv. Coffin of Antef, inner sides . . . . .	8, 23
xxv. Coffin of Antef, lid and bed . . . . .	23, 29
xxvi. Coffins of Antef and Hotep, out . . . . .	20, 28, 29
xxvii. Tomb of Sen-mera . . . . .	20, 23, 25
xxviii. Pottery types, xiith, 1-33 . . . . .	2, 5, 21
xxix. " " " 33-40 . . . . .	2, 5, 21
xxx. " " " 40-42 . . . . .	2, 5, 21
xxxi. " " " 46-59 . . . . .	2, 5, 21
xxxii. " " " 60-67 . . . . .	2, 5, 21
xxxiii. " " " 67-93 . . . . .	2, 5, 21

PL.	PAGES
xxxiv. Pottery types, xviiiith, 2-10. . . . .	11, 21
xxxv. " " " 12-25. . . . .	11, 21
xxxvi. " " " 26-41. . . . .	11, 21
xxxvii. " " " 42-52. . . . .	11, 12
xxxviii. " " " 55-96. . . . .	11, 12
xxxix. Pottery, various dynasties . . . . .	21
xl. Tomb Register, xiith, 1-71 . . . . .	
xli. " " " 73-146 . . . . .	
xlii. " " " 147-199 . . . . .	
xliii. " " " 200-523 . . . . .	
xliv. " " xviiiith, 31-296 . . . . .	
xlv. " " " 297-614 . . . . .	
xlvi. Map of Riqqeh district . . . . .	10
xlvii. Plan of Cemetery A . . . . .	4
xlvi. Plans of tombs 166, 191, 201, 202 . . . . .	10, 11, 25
xlvi. Vases used for sacred oils . . . . .	16
l. Scaphocephalic skull . . . . .	6
li. Objects found in 1914 . . . . .	31
lii. Positions of gods on coffins . . . . .	30

### MEMPHIS

	FIGS.
liii. Sculptures, vth-xiith dyns. . . . .	1-4 . 32
liv. Sculptures of Akhenaten . . . . .	5-10 . 32
lv. " xviiiith dyn. . . . .	11-17 32, 33
lvi. " Ramessu II . . . . .	18-22 . 33
lvii. Late sculpture and figures . . . . .	23-29 . 33
lviii. Undated sculpture . . . . .	30-35 . 33
lix. Sculpture of Ramessu II . . . . .	36-39 . 33
lx. Stages of alabaster vases . . . . .	40-44 33, 34
lxi. Roman terra-cottas . . . . .	45-51 . 34
lxii. Late Roman architecture . . . . .	52-60 . 34

# RIQQEH

## INTRODUCTION

1. THE excavations at Riqqeh were begun early in December 1912, and were continued for four months, concurrently with those of Prof. Petrie at Kafr 'Ammar.

Some graves had been noticed by one of our workmen, Aly es-Sweify, between Kafr 'Ammar and the village of El-Gerzeh, at which place the pre-historic and some of the xviiiith-dynasty graves had been worked by the British School two years previously. I therefore left Kafr 'Ammar with about fourteen men, with the object of working on these graves, in order to complete our knowledge of the west bank of the Nile between Lisht and Meydum; this was the only piece of that district not yet examined. It was soon apparent that the cemetery was larger than we had expected, so I decided to make a longer stay there, to work out the large pits mentioned by Mr. Wainwright in *The Labyrinth, Gerzeh, and Mazghuneh*, p. 1, and to finish the cemetery which he told me was not completed. I therefore built a house nearly opposite El-Gerzeh village, so as to be able to work the country for a distance of about two miles north and south.

We have decided to give the name of RIQQEH to this volume, as the cemetery extends for nearly four miles along the desert; this is far beyond the limits of El-Gerzeh, but it all comes within the district of Riqqeh, which is a station-town and post-office. Riqqeh is the next station south of Kafr 'Ammar, the two villages being about six miles apart; the distance between the camps was slightly less.

During the last month of my work in Riqqeh, I was joined by Mr. Thompson, who took over a large share of the work, both in recording and in managing the workmen. My best thanks are also due to Mrs. Flinders Petrie, who spent about a fortnight in drawing the painted tombs, coffins, and

the greater part of the steles; to Miss M. Broome for doing the inking in of all my pottery drawings; to Miss M. Murray for her examination of the inscriptions; to Mr. C. M. Green, of the Dept. of Botany, University College, and Dr. Derry for their reports in sects. 52 and 14 respectively.

2. Pl. xlvii is a rough map of the district, the graves of which may be divided into seven cemeteries. These cemeteries are indicated by the letters A-G on the map. Their periods are as follows:

- Cemetery A. Tomb-shafts of the xiith dynasty.
- Cemetery B. Modern Muslim, with xiith, xviiiith, xixth, xxii-xxvith, Ptolemaic and Roman on the east and south sides.
- Cemetery C1. Roman on surface, with xviii-xixth dynasty underneath.
- Cemetery C2. Exclusively xiith dynasty, but all the graves had been very badly plundered.  
(Between C1 and C2 is a Muslim cemetery.)
- Cemetery D. xviii-xixth dynasty, with a few graves of the xiith dynasty.
- Cemetery E. xviii-xixth dynasty, part of which is described in *The Labyrinth, Gerzeh, and Mazghuneh*, sect. 39; also some shafts of the xxiii-xxvith dynasties.
- Cemetery F. Large pits of the xviii-xxvth dynasties, all very badly plundered.
- Cemetery G. Site of the pre-historic cemetery worked by Mr. Wainwright. (*The Labyrinth, Gerzeh, and Mazghuneh*; p. 4 and sqq.)

These, together with the large pits described in chapter i, comprise the cemeteries of Riqqeh.

## CHAPTER I

## THE LARGE PITS: NOS. 302, 303, AND 305

3. THE large pits are mentioned in *The Labyrinth, Gerzeh, and Mazghuneh*, sect. 2, and this year I decided to work them out for two reasons; first, in order to find out if they had any relation to the numerous collection of small pits, (see H1, H2, in the general map, pl. xlvii,) which also occur in lesser numbers all over the desert opposite El-Gerzeh, and which were left unexplained in the volume on that place; secondly, on the chance that they might be of early date, or contain chambers which might prove of interest, although all the pits had obviously been robbed anciently, and perhaps again in later times.

4. The first pit opened was no. 303, which was filled with blown sand, the pit measuring about 77 feet square; we began digging from the south and east sides. At a depth of 7 feet, we came upon white untouched sand, and tracked this down towards the centre of the pit. Soon, however, it became apparent the sand would slip, as it was not bound together by gypsum, and nothing short of a sloping track of 2 on 3 would make it keep in place; I therefore shifted the work to the north and west sides, to see if the ground were more suitable, since it was obvious that the tomb had not been robbed from the side on which we began. When we had cleared away about 6 feet of drift sand, we came to a stratum of sand and pebbles bound firmly together with gypsum, which was, in fact, harder than the marl in which the graves in cemetery A were cut. At this point I increased the number of workmen to twenty picks and seventy boys, that being the maximum that could work there comfortably. After digging down for 18 feet, we came to a brick stairway, which the builders of the tomb had made in order to carry away the baskets of sand without loss by slipping; the bricks resting on a firm mass of sand and gypsum. A view of the stairway is shown on pl. ii, no. 4. At the bottom of the stairs, we came upon the fine sand again, which rendered the work very difficult. The method of working was by means of two chains of men passing the baskets up to the boys at the top of the pit, who carry them to a distance. Such a chain is shown on pl. ii, no. 3, which is a view of the pit taken from the west side. After clearing steadily away eastward, we found a wall running partly along the east side of the pit-bottom, and we tracked it round the south side. At first we did not expose

the whole of the wall, as its obvious purpose was to keep the loose white sand from sliding, and the pressure of the sand seemed to be considerable. On the south side, the wall was reinforced by two small walls at right angles to it, so as to increase its resisting power, and here the sand appeared to be loosest.

Having cleared the east and south sides, we began to expose the whole wall, and found that the south-west corner had collapsed in ancient times, only the three bottom courses shewing where its position had been. At the bottom of the wall, we came on untouched sand, and found that the wall only ran about three-quarters the length of the east side, the inference being that it was abandoned before completion.

The history of the pit seems to have been as follows:

A site was chosen, no doubt after various trials had been made as to the hardness of the ground; here the builders dug down until they came to the vein of loose sand. Having done so much work already on the site, they were loth to leave it, so they tried to make a brick wall to hold up the loose sand, until they could build a stone chamber inside. When, however, the south-west corner of the wall collapsed, it meant that about forty tons of earth had to be cleared away before the work could proceed. Perhaps it was not the first collapse, hence its abandonment. We had an excellent demonstration of one of these walls being pushed out by the sand. When the workmen had stopped for the midday meal, the whole of the east wall collapsed, and about sixty tons of earth came down with it. We cleared this away again, but when I was making measurements on the south wall, being underneath it at the time with half a dozen workmen, I noticed the wall bulge slightly forward and crack. The sand flowed out like a liquid from a hole about one-third way up the wall. We were just able to get out of the way before it collapsed, a few of the men getting partially buried. After this we abandoned the excavations here.

At the foot of the staircase we found a considerable quantity of pottery of the xiith dynasty, the forms being: 7j<sub>2</sub>, 5a, 41g<sub>2</sub>, 59x<sub>3</sub>, 2e<sub>2</sub>k, and a large *Pinna* shell.

It is difficult to say whether the tomb was built in the xiith dynasty, or whether it was reopened by plunderers as far as the foot of the staircase at that period. In any case, we have no objects prior to



that date from this tomb. The bricks were about the size of those of the xiith cemetery A.

5. When the above excavation was well forward, we began on pit no. 302, and the smaller pit beside it. I also set a few men to work out some of the small holes which covered this part of the desert, especially at H 1, H 2 (see pl. xlv). Some late burials had been deposited in them, but, as is mentioned in *The Labyrinth, Gerzeh, and Masghuneh*, p. 1, sect. 2, that was not the object for which these pits had been dug. They appear to me to have been trial pits, in order to discover a suitable stratum for the construction of a large pit. These trial pits all go down till the softness of the soil shews that a deep hole dug here would be a repetition of the failure of pit no. 303.

Pit no. 305 is quite as bad as no. 303, as it soon reaches the soft sand. After a week's work we abandoned it, as the sand was obviously untouched. The only objects discovered in the pit were a few enormous bricks, measuring  $28 \times 14 \times 12$  inches, which may have been made as an experiment in case damming up the sand became inevitable.

6. Quite close to pit no. 305 on the west side there is a decided change in the nature of the ground, the sand and pebbles being bound firmly together with gypsum; it was here that no. 302 was built. The pit of this tomb is almost circular with a diameter of 58 feet. On the north side is a sloping track, 63 feet in length, leading to the door of the stone chamber. The stone for the tomb had been brought down the slope in the construction of the tomb, and in later times the plunderers had carried the blocks up it, and broken them at the mouth of the track for building purposes. The floor of the chamber is about 28 feet below the level of the desert.

7. In pl. ii, no. 5, is a view of the chamber seen from the south-west, shewing the bonding of the stones, and the four holes in the masonry of the east wall, which may have been used to hold the supports of a shelf of some kind. They do not occur on the west side. The chamber measures 12 feet  $8\frac{3}{4}$  inches by 8 feet  $9\frac{3}{4}$  inches, the error not exceeding half an inch either way at any height on the corresponding walls. The present height of the south, east, and west walls is  $5\frac{1}{2}$  feet, and the north end  $6\frac{1}{4}$  feet. The fact that there are still traces of mortar on the top of the stones shews that the tomb was built higher or completed. Several fragments of quartzite, probably belonging

to the sarcophagus, were found lying in the chamber, together with three blocks of quartz, which can be seen on the brickwork in pl. ii, no. 6; the blocks had been used for breaking up the sarcophagus and other stonework. The stones used in building the chamber were of large size, one of them measuring  $76 \times 33 \times 10\frac{1}{2}$  inches; the faces of the walls inside were very accurate, although the stones were, comparatively speaking, rough. On the outside of the walls, the stones were quite irregular, but they were arranged in the stretcher-header fashion of brickwork, so as to give a maximum strength. The floor of the chamber consisted only of the gypsum and sand, watered and pounded down until it was nearly as tough as stone. The bricks seen in the door of the tomb, may or may not have been the original blocking of the door; in all probability they were not, as they would have been dislodged in levering out the stones. They were probably used to stop the sand (which was blown down the track) from impeding the plunderers by filling up the tomb. The date of the tomb is most probably of the xiith dynasty, as this type of uninscribed tomb is quite consistent with that period. Had it been earlier, one would expect it to be accompanied by some Old Kingdom graves, but there were none in the neighbourhood.

The orientation of the chamber is 7 degrees west of magnetic north.

8. Pl. ii, no. 6 shews a view of part of the track which leads out of the pit, looking from the south. It is paved on either side with bricks measuring  $13 \times 6\frac{1}{2} \times 4$  inches. The track between the bricks is about  $4\frac{1}{2}$  feet wide, and is not symmetrical, as can be seen in the view. It seems strange that the bricks should be laid in such a careless way, when the tomb itself shews such accuracy. It is more probable that the brickwork is later than the tomb, having been made by the robbers for an up and down track in the clearing out of the blown sand, and getting up the stones; our boys wished to use it for a similar purpose, as it is much less tiring to the feet.

Before leaving Riqqeh this year, I covered up the chamber to a depth of 7 feet over the top of the stonework, as, if it were left open, two months would have seen it entirely demolished by the stone-masons and other robbers of the district.

9. The day before we left Riqqeh, we found what may prove to be a fourth pit about 440 yards to the south-west of no. 303. When we finish

cemetery C<sub>1</sub>, we shall work it out; but from its size, and the nature of the desert here, I anticipate that it will prove but a repetition of no. 305, that is, a trial pit. (See chapter xii.)

10. To the north of cemetery A, about one-third the distance from Gerzeh to Tarkhan, we found another large pit, filled in with blown sand; we worked this out in three weeks, using 16 picks and 64 boys.

The tomb (see no. 300 on general map pl. xlvi, and plate ii, nos. 1 and 2) was never completed, as many of the huge limestone blocks of which it was built had not been laid. Some of these blocks measured as much as 84 × 60 × 32 inches. In spite of its not having been completed, it had been anciently plundered, and even the flooring partly removed in search of treasure.

The pit in which this tomb was built measured about 38 feet square, the depth being 32 feet, measured from the apparent floor-level of the stone chamber. On the east side of the pit there is a sloping track 90 feet long, down which the blocks had been lowered; and, in later times, much stone had been removed by this way for building purposes, several deposits of limestone fragments near the mouth of the track shewing where the stone had been broken up before it was carried away.

Pl. ii, no. 2, shews the remains of the building seen from the top of the pit on the south side. It appears to consist of two chambers, the sides of which appear in the form of steps leading down to the floor of the chamber; but I am of opinion that these were only the foundations on which the tomb, or perhaps the pyramid chamber, was to have been built; the apparent steps being the result of the ancient plunderers removing stones from what was then the floor of the chamber, in search of treasure.

The plundering of this building appears to have taken place in the xviii<sup>th</sup> dynasty, as the only object found was a fragment of a pot of that date at the floor-level of the tomb. The date of the tomb is doubtful. On several of the stones were masons' marks not unlike those of the Pyramid blocks of Meydum (see *Meydum and Memphis* III, pl. v). Most of these were too weathered to copy, but Mr. Thompson has made a copy of one which is shewn in pl. xxii, no. 1.

The orientation of the chamber, judging from a line of apparently laid bricks, was 4½ degrees E. of magnetic north. The dimensions of the top of

the hole made by the plunderers in the floor of the building was: N., 137 inches; W., 181 inches, and 175 inches deep; but it is not possible to say what the dimensions of the original chamber were to have been.

The north, east, and south sides of the pit were lined with bricks, to a height of about 8 feet; the bricks having an average measurement of 18 × 9 × 6 inches. Pl. ii, no. 1, shews the track looking E. from inside the pit.

About a quarter of a mile south of this pit were found the beginnings of an unusually large bricked tomb shaft, which had been abandoned before the chambers were cut. The only contents were a few crocodile bones about four feet below the surface (see 301, pl. xlvi).

## CHAPTER II

### THE CEMETERIES

11. CEMETERY A is situated on a hill about half a mile to the north of the village of Gerzeh (see pl. xlvi). A plan to the scale of 1 : 1,000 is shown on pl. xlvii, giving the positions of all the graves which contained anything to be recorded. The general type of grave in this cemetery is a plain or bricked shaft, running down from 7 to 40 feet, with one or more chambers opening out of the bottom of the shaft on the north and south sides. The chambers were cut at such a level that the roofs were, without exception, formed by a stratum of gypsum which ran through the hill; this was firmer than the crumbling marl of which the hill was composed, yet in many cases the roofs had collapsed, breaking the coffin and tomb furniture to pieces. The chambers were closed by bricking up the entrance and plastering the whole over with mud, but most of the tombs had been rifled in early times (see chapter ix).

12. A register of the contents of these graves is given in pls. xxviii-xxxiii, but the special graves and objects will be described latter.

The date of this cemetery appears, from the pottery and names which were found, to lie between the reigns of Senusert I and Senusert III, within a period of 150 years.

The small cartouche-shaped scaraboids, found so commonly in the reign of Amenemhat III, are entirely absent in this cemetery, though they were common in the east of cemetery B and also in C 2.

Although the inscribed coffins, such as we found, are more of xith-dynasty types than xiith dynasty, yet the pottery is quite typical of the xiith dynasty; this is seen in many characteristic forms in which there is a considerable difference between the potteries of the two periods. As to the names, with the exception of ANTEF, they are all of the xiith dynasty, and as Antef is also known as late as the xiiiith dynasty, it does not fix the age before that. It appears that Riqqeh, being a provincial town, was behind the fashions of the time in matters of funeral adornment, for plain coffins and stone chambers were in vogue at that period, as we see in the big tomb no. 306 (pl. iii, no. 1).

A feature in cemetery A is the shape of the coffins. With very few exceptions, the planks are cut so that they are much thicker at the top than the bottom, giving the coffin an appearance of being built of massive timber, although the weight of wood used was about the same as would have been the case with an ordinary coffin.

Although many of the graves in cemetery B belonged to the same period as cemetery A—between Senusert I and Senusert III—yet all the large graves are in A, and there are no small graves (except no. 123) in cemetery A, all the graves having large shafts, obviously of important people. It may have been that the ground was reserved for some special clan, and that the poorer classes buried their dead in cemetery B, where the ground was softer, but where the soil was far nearer the inundation of the Nile and therefore damper.

Every grave in this cemetery was cleared by us with the exception of a few robbed shafts at the S. end of the hill; the bad state of the rock in these rendered them too dangerous to work. One or two very deep shafts had been flooded by a modern canal.

13. Tomb of HOTEPI; no. 9. For the dimensions of the shaft and chambers, see tomb register, pl. xl. There were three coffins in this tomb, one in the north and two in the south chambers. The north chamber had been entered anciently, and part of the ceiling had fallen and broken the coffin.

The coffin was plain, and the external dimensions were  $74 \times 15 \times 24$  inches, the wood being  $1\frac{1}{2}$  inches thick. The jointing was by means of the "concealed mitre," and all the coffins which I examined in this cemetery were jointed in this manner.

The body was that of an adult male, and the plunderer had broken open the head of the coffin lid,

and shoved the body down to the foot of the coffin to see if any gold had fallen behind the neck, the knees of the body being pressed against the lid.

The pottery from this grave consisted of the following types: 2g; 3d; 5h<sub>2</sub>y; 7j<sub>2</sub>; 62f, h; 90m. There were no amulets of any kind whatever.

On removing the bricks from the entrance to the S. room, the roof immediately fell in, but did not damage the coffins very much. A hand copy was made of the inscribed coffin on the east, with the exception of the west plank, which scaled off immediately it was moved. This coffin measured  $79\frac{3}{4} \times 20 \times 24$  inches, and  $1\frac{1}{2}$  inches thick.

Pl. xxvi shews a facsimile of the N., E. and S. sides, and a copy of the inscriptions of the W. side.

The body was that of an adult woman, named the *nebt per* Hotep; it appeared not to have been mummified, being only wrapped in cloth. It rapidly fell to pieces on exposure to the air. There were a few cone-shaped blue pottery beads round the neck, and some very small blue pottery beads on the head.

Two pots of the types 40b and 90m were found on the east and west of this coffin respectively.

The second coffin, which lay on the west, measured  $75 \times 21 \times 17\frac{1}{2}$  inches, and 2 inches thick; it was uninscribed, and contained the body of a young woman.

The bones of this body were in a very bad condition.

The bones of Hotep had the following measurements:

Glabello-occipital length .	187 mm.
Minimum breadth . . .	99 "
Symphysis Menti . . .	31 "
Bigonial breadth . . .	87 "
Height of ramus . . .	42 "
Right femur . . .	410 (flat)
Left " . . .	414
Right tibia . . .	326 (without spine and malleolus)
Left " . . .	322
" humerus . . .	286
Right radius . . .	217 (without spine)
Left " . . .	216
Right clavicle . . .	143
Left " . . .	143
Sacrum . . .	Of six bones

The skull was what is known as coffin-shaped, light, smooth texture, all the sutures being closed.

The bones were all very thin and fragile.

14. Tomb 14, cemetery A. This tomb had been very thoroughly plundered and the contents of the north chamber had been partially sifted. The only object of any interest found was a very scaphocephalic skull. Dr. Derry, Curator of the Anatomical Museum, University College, London, has made an examination of it, and reports as follows:

"The skull is a remarkable example of the anomaly known as scaphocephaly, a condition usually associated with early synostosis of the parietal bones. It belonged to a man who from the condition of the teeth would appear to have been under thirty. An exact drawing to a scale of one-half is shown on pl. 1.

In this case, although all the other sutures are still open, the sagittal suture is completely obliterated (no. 1), and its place is taken by a marked crest (no. 2) extending from the obelion behind to about the centre of the frontal bone anteriorly. At the obelion there are two or three irregular depressions and a few foramina, the former being situated immediately on either side of the middle line, while the latter are on the line. The usual parietal foramina are absent. Both the frontal and occipital regions are prominent (no. 3), the latter being particularly so.

Only the right half of the face remains, and it has the short infantile appearance (no. 4) which so frequently accompanies scaphocephaly. The orbit is very low and extends back to an unusual depth.

*Interior of the Cranium.* The chief point of interest here is the narrowness and depth of the groove for the superior longitudinal sinus. Normally this is a somewhat shallow depression between the parietal bones, extending along the line of the sagittal suture. In this case, where the suture is entirely absent the groove is a deep furrow commencing shortly behind the bregma and terminating at the lambda. From this point to about half-way between the lambda and internal occipital protuberance, the bone is smooth, but at this half-way point the deep groove begins again and turns into the left lateral sinus instead of, as is commonly the case, into the right.

In order that the principal changes in growth due to the abnormally early closure of the sagittal suture may be more readily appreciated, the chief measurements of the scaphocephalic skull are here compared with those of a normal Egyptian skull.

Measurements on Skull.	Scaphocephalic Egyptian.	Normal Egyptian.
	mm.	mm.
Glabello-occipital length . . .	208.0	186.5
Maximum breadth . . .	119.0	138.5
Minimum frontal breadth . . .	96.5	92.5
Basi-bregmatic height . . .	144.0	136.0
Auricular height . . .	119.5	115.0
Basi-nasal length . . .	106.0	105.0
Basi-alveolar " . . .	98.0	98.5
Upper facial height . . .	62.5	74.0
Orbital breadth . . .	42.0	41.5
" height . . .	30.0	34.0
" depth (along roof) . . .	50.0	40.0
Longitudinal arc (total) . . .	422.0	376.0
Nasion to bregma . . .	129.0	123.0
Bregma to lambda . . .	151.0	122.0
Lambda to opisthion . . .	142.0	131.0
Transverse arc. Right . . .	143.0	147.0
" " Left . . .	145.0	145.0
Transverse arc of parietal bone. Right . . .	90.0	112.5
Transverse arc of parietal bone. Left . . .	90.0	112.5
Horizontal circumference . . .	541.0	510.0
Foramen magnum. Length . . .	39.0	35.5
" " Breadth . . .	27.0	33.0
Profile angle . . .	88.0	82.5
Capacity . . .	1410.0	1405.0
Length-breadth index . . .	57.2	74.2
Length-height " . . .	69.2	72.8

An examination of these figures brings out the following facts. The greatest length of the skull, 208 mm., is much in advance of the average, which is usually about 184 mm. in Egyptians, while the maximum breadth is reduced to 119 mm. This gives a cephalic index of only 57.2, one of the lowest on record. The basi-bregmatic height is increased, a part only of this being due to increased growth above the auricular axis, the remainder being accounted for by greater distance between that axis and the basion. If now the two cephalic indices, for breadth and height of the skull, given at the end of the above list, be examined, a most instructive comparison may be instituted. This is best done, as shown by Prof. Karl Pearson (*Biometrika*, vol. viii. nos. 3 and 4, January 1912), by taking the difference of the two cephalic indices. In the case of the scaphocephalic skull, the height index much exceeds the index of breadth, and in consequence we get - 12 as the difference, while in the normal Egyptian skull breadth exceeds cranial height, the resulting difference being + 1.4. There has been little change in growth at

the base of the skull, the basi-nasal and basi-alveolar diameters being almost identical with those of the normal skull.

In the orbit the principal change is in its depth, measured along the roof from the orbital margin to the suture between the roof and the sphenoid bone. This is 10 mm. greater than in the normal Egyptian, and is apparently due to increase in the antero-posterior growth of this portion of the frontal bone.

Perhaps the most striking and suggestive measurements of all are those taken along the arc of the skull, from the nasion to the opisthion. The total longitudinal arc measures 422 mm. as compared with 376 mm. in the Egyptian skull. But when this arc is broken up into its component parts, representing the sagittal diameters of the frontal, parietal, and occipital bones, it will be seen that while the frontal bone is fairly normal in this dimension, a considerable increase in growth has taken place in the parietals and occipital. The arc from bregma to lambda, which corresponds exactly with the sagittal suture, is greater by 29 mm. in the scaphocephalic skull, while from lambda to opisthion along the curve of the occipital bone, the abnormal skull is 11 mm. greater than the one used for the comparison. But it must be noted in this connection that the latter is itself unusually well-developed in this region. The average for this arc in twenty-seven Early Dynastic males amounted to 117.9, so that in reality the increased growth of the occipital in the abnormal skull is much greater than the difference between 142 and 131 mm., and in all probability there is an increase of well over 20 mm. in this bone. The growth in length has therefore affected both the parietal bones and the occipital, but while they have elongated antero-posteriorly, they have suffered a diminution in the transverse direction, as may be seen by a reference to the figures giving the dimensions of the parietal bones in the transverse arc. The total transverse arc, however, is not much less than that of a normal skull, from which it will be seen that extra growth must have taken place in the squamous portion of the temporal bones, thus compensating to some extent for lack of growth in the parietals. The lengthening and narrowing of the skull is again emphasised in the dimensions of the foramen magnum.

The profile angle 88° indicates an unusual amount of orthognathism for an Egyptian, but this is common in scaphocephaly. The cranial capacity, which

amounts to 1410 cc. measured with rape seed, is somewhat above the average for predynastic Egyptians, but is probably considerably less than that of the finely-developed skulls frequently met with in the Dynastic period in Lower Egypt, and to which the skull in question belongs."

Unfortunately, all the other bones of this body had been broken and removed by the plunderers.

15. *Dome shafts.* These tombs have a special treatment of the shaft in this cemetery, and were examined by Mr. Thompson.

Tomb no. 18. The shaft was 160 inches deep and had a chamber on the south side. The chamber contained two coffins, one of which bore the name of AHA-ANKH, and contained adult male bones. The other coffin had collapsed, but we found a fragment also inscribed with the name Aha Ankh, which may have been part of the name of his wife, since the bones were apparently female.

The dedicatory inscriptions are discussed in chapter xi.

The tomb did not appear to have been robbed, but, as in many cases in this cemetery, the roof had collapsed, doing much damage to the contents of the tomb.

In the chamber we found a pot containing the bones of a child.

Tomb 27. Here there were two chambers, one above the other, on the north, and one chamber on the south. The tomb had been thoroughly plundered previously. Besides a number of pots was found a fragment of a stele with reversed hieroglyphs (pl. xx, no. 1), a turquoise hawk amulet, and a fine carnelian barrel-bead.

Tombs 101, 125, 128, 135, 168, 199. These are tombs with shafts of the same type, but which are of little importance. No. 101 had only one chamber on the north, no. 125 had only one on the south, with a fragment of a canopic pot dedicated to Qebhsennuf; nos. 128 and 135 had also merely a single completely plundered southern chamber; no. 168 had two chambers branching off on the south, as well as a burial recess along the east side of the shaft; and no. 199 had a single chamber on the south.

All these tombs had their shafts capped with a brick dome; the object of this may have been to preserve the graves intact from plunderers. If this were so, it had proved singularly insufficient. Or else it may have been directed against the unstable walls of crumbling miocene limestone. It may be

noted here that tomb 183 had a barrel vault of brick over the shaft instead of a dome.

16. Tomb 22, of ANTEF. The north chamber had been totally plundered, but the south chamber was untouched. It contained one coffin, painted on all sides, and with a line of inscription running down the middle of the lid. We carried the coffin on a frame up to Tarkhan, where Mrs. Petrie made drawings, in facsimile, of it, published in pls. xxiv-xxvi.

The coffin had originally been made for a man called AMENY, but his name has only been left in col. 79, pl. xxv; the name of Antef has been substituted elsewhere, as in cols. 8, 10, 21, 22, 77, 99, where it is always reversed, owing to the original writing being in the unusual direction.

The interior was covered with funereal texts, and on the top of the coffin was a wooden *ka* figure in a very good state of preservation. A photograph of this, full size, is shown on pl. viii, no. 1. This figure was kept at the Cairo Museum. For a description of the coffin, see chapter x, by Mrs. Petrie. For notes on the inscriptions, see chapter xi, by Miss M. Murray.

The state of the surface would not allow of its being transported; it was therefore buried at Tarkhan.

17. Grave 123 of THENT. This is the only open grave of the xii<sup>th</sup> dynasty in this cemetery, the coffin lying in an open pit only 80 inches deep. The coffin measured 71 × 19 × 21 inches, and the thickness of the wood 1½ inches. On the north end of the east side was a vertical line of hieroglyphs, with the usual *Uzat* eyes, in this case at the top of the inscription, which reads *imakhit kher uisir Thent, nebt imakh*: "Worthy one under Osiris; Thent, lady of worthiness." The jointing of the coffin was of the usual "concealed mitre" type; it was of full size, but the body was in the north end of the coffin; it lay in a contracted position, which we are more accustomed to see in an early dynastic burial, being on its right side facing west. The lid was firmly pegged down, and the burial had the appearance of being untouched. I can offer no explanation of the fact, except that the body may have been found dead in this position, after the *rigor mortis* had set in, and it was found impossible to straighten it. The body was in a very good state of preservation; the hair, eyebrows, and lashes being quite perfect, the features distinct, and the skin having the appearance of stiff brown paper. Above the coffin was a

wooden boat, lying at right angles to the body, the prow being over the head. A view of this boat appears on pl. viii, no. 4; one-quarter full size. It was quite close to the surface, the top of the mast lying only three inches below the level of the desert. From various fragments found, it appears to have had a crew of hawk- and animal-headed gods, and fragments of oars were found, but these were too much perished to be preserved. It is a model of the Boat of Ra (see GARSTANG, *Burial Customs of Ancient Egypt*, chapter v).

18. Tomb 153 (see pl. iv, no. 1 for plan) was examined by Mr. Thompson, who describes it as follows. The tomb must have been a rich one; its vicinity to the important tombs, nos. 304 and 306, makes it likely that the occupant was of the same status as the occupants of those tombs, and, like those, tomb no. 153 had been completely robbed. It differs from them in the fact that it has a shaft, 40 feet deep, instead of a dromos leading to the burial-chamber. In the inner chamber was a limestone sarcophagus, quite plain, and with no inscriptions on it, like the granite one in tomb 306, this plainness being quite characteristic of the tombs of this period.

The floor of the shaft is on a slope of about 35 degrees, which slope is continued through the antechamber, forming an inclined way to the burial-chamber, of the same breadth as the shaft. The antechamber had level loculi on the east and west sides, but they had been completely plundered.

The burial had originally been separated from the antechamber by two large blocks of stone; one of these was still in position, but the other lay on the floor of the antechamber.

The sarcophagus, which was of hard limestone, was nearly a foot under water, as the ground had been flooded by a modern canal, thus rendering exact measurements on the sarcophagus a matter of considerable difficulty. A sectional end-elevation of the sarcophagus is shewn on pl. iv, no. 1. It will be seen in the plan that the burial-chamber of the tomb is not long enough to take in the sarcophagus, so that a niche has been cut in the south wall of the chamber, fitting the end of the sarcophagus very closely. There is room for a wooden coffin on the east of the sarcophagus, but there were no traces of wood in the chamber.

The chief object from the tomb was a circular limestone offering-table (pl. v, no. 4); the stem of this was found high up in the filling of the shaft,

and the top in the antechamber. It is remarkable that, since this form of offering-table is so common in all the funereal pictures and steles of all the dynasties, their actual occurrence in the tombs should be so rare.

The other objects from the tomb were some pottery, which is tabulated in the tomb registers, and part of an alabaster jar of the type S 2.

The tomb group is now in the Metropolitan Museum, New York.

19. Tomb 166, of Sa-Uazet. For description of this tomb and its inscribed coffin, see chapter x, sects. 60-3.

Tomb 177 had loculi in the east and west sides of the shaft, besides the usual chambers on the north and south. These loculi were about 80 inches above the floor of the shaft, measuring 30 inches high and 25 inches wide, the length being 80 inches. The only part of the tomb which was apparently untouched was the western loculus, but the roof had fallen in and crushed the coffin. The name on the coffin was the lady *Uazet-hotep*.

The southern chamber contained fragments of the coffin of a man called *Kheper-ka-Ra*, and a green glaze *ka*-figure which was probably of this man. The eastern loculus and the northern chamber contained nothing at all; the pottery found was in the shaft itself.

20. Tomb 183. This tomb formerly had a vault of brick over the shaft. The chambers were on the north and south; each contained two bodies, male and female. Both female bodies had been rifled, and we were only able to recover the name of one of these from some portions of her coffin found in the filling of the shaft; these read: 'Lady of the House, *ÂNKHT-ES*.' The name on the coffin of the southern male was *YAAI*. His head was supported on a wooden headrest, which crumbled away. His coffin was on the western side of the chamber. The male in the northern chamber occupied the eastern side. He was a *Wab*-priest, of the name of *SENUERT*. His coffin sides were decorated with a careful architectural design in red, blue and buff, and the ends with drawings of Isis and Neith. The two chambers were each only wide enough to hold two coffins side by side.

21. Tomb 306 is of a different form to any others in the cemetery, having a *dromos* of 62 feet long, leading down to a pointed-roofed chamber, which contains a red granite sarcophagus. Pl. iii, no. 1, shews a view of the tomb, taken from the floor of

the *dromos*, looking north, and pl. iv, nos. 2 and 3, gives a section and plan of the tomb. The thickness of the S. and W. walls could not be found without demolishing them to obtain the measurements, which was not justifiable. The limestone slabs on either side of the coffin were numbered, as is seen at A; and pl. iii, no. 2 shews the stones originally covering the sarcophagus, which are also numbered.

The ancient plunderers had broken open the sarcophagus, and entirely removed the contents of the tomb, with the exception of the pot shewn on pl. iv, no. 4; a red granite object, which may have been the head of a mace (no. 5), and a wooden canopic head, now in the National Museum, Dublin. About 15 pottery envelopes to carry papyri, of the same form as that shewn on pl. iv, no. 6, were also found in front of the sarcophagus. The robbers had removed all the stones which had lined the canopic chamber, and thrown them into the *dromos*. Above the pointed roof had been a brick arch, but this has been denuded; traces only being still seen at the south end.

The coffin, which is accurate to  $\frac{1}{16}$  inch on all its sides, had been slightly shifted by the robbers, but it appears to have pointed very nearly true north. At the mouth of the *dromos* was found a broken stele of a man named *SENUERT-SENB*, but this did not belong to tomb no. 306.

22. Tomb No. 304 was very like the above, but the chamber and sarcophagus had been all removed. Only two objects were found here; part of a much weathered stele of one *TAHUTY-NEKHT*, which may or may not have belonged to this tomb, and fragments of an ornament box which had been inlaid with lazuli, glaze, and small ribbed dumps, like those found on the cartonnage of Sa-uazet. Some pottery, probably left by the robbers, is shewn at the bottom of pl. xxxviii; it may perhaps belong to the xviith dynasty. The spiral pattern is very unusual; it is in red on a light brown pot. The spiral pot is now in the University College Collection.

23. Cemetery B lies to the south and west of cemetery A, and consists of a large number of xiith-, xviith- and xixth-dynasty graves and some shafts, most of which had been often robbed and reused down to the Roman and Ptolemaic times. They also had all been flooded by a modern canal, except those on a small circular hill to the extreme east of the cemetery.

Most of the objects found in this cemetery were quite close to the surface, having been thrown out of

the graves by the ancient plunderers; xiith, xviiiith, xxvith and Ptolemaic objects were mixed up in great confusion. Some graves, however, were untouched, and these will be found in the xviiiith-xixth dynasty registers on pls. xxxiv-xxxviii.

The xiith- and xviiiith-dynasty graves were as a rule lying north and south, but the Ptolemaic and Roman graves lay east and west. Pl. ix, no. 18, shews a typical xixth pottery coffin lying north and south, while in the left hand top corner can be seen the leg of a Roman burial above it lying east and west (no. 60).

Cemeteries C 1 and C 2 lie to the north and south of the tomb of the Moslem sheykh 'Abd-er-Rahym, which is one of the triangulation points in the ordnance survey. Cemetery C 1 was originally of the xviiiith and xixth dynasties, but the graves of Roman age are over the earlier ones, making the working of this cemetery rather difficult.

The objects from this cemetery included the fine group of the scribe BERA or BIRY, shown in pl. xi, no. 4, and in the frontispiece, and a large quantity of scarabs, hair-rings, and carnelian and jasper drop-necklaces and beads. When I left Riqqeh, the cemetery was not quite finished, and awaits my further work (see chap. xii.)

The xiith-dynasty cemetery C 2 consisted of shafts and graves, all of which had been completely plundered, but we found a considerable quantity of beads and pottery, and a cylinder of Amenemhat II.

Cemetery D is on the other side of a small cultivated valley due west of C 1, the graves being covered with about two feet of drift sand, so we could only work it by running pits down into the sand, and chancing that there would be a grave beneath, as there were no indications of graves on the surface. The usual type of grave was one containing a pottery coffin, over which bricks had been neatly laid so as to form a pointed superstructure. A few xiith graves were also found in this cemetery, but they had been too badly robbed to be of use for recording.

24. The position of cemetery E is shewn on pl. xlvii, and is also described in *The Labyrinth, Gerzeh, and Mazghuneh*, p. 1. In our year's absence from the site, the dealers from various places, and particularly from Bedrashein, had been very busy; at a small estimate, they must have worked out at least fifty graves, and before I could do any work, I had to clear away a large quantity of their rubbish which they had dumped all about the cemetery; it

was a matter of great difficulty to tell if a tomb had been really cleared, or if it had been abandoned because the roof was slightly unsafe. The amount of illicit digging done in Middle Egypt is incredible, and only much closer and better paid inspecting will check the evil.

The chief tombs in this cemetery are the two shafts of *Apiy*, Prince of Meydum, see sects. 25 and 43.

Cemetery F consists of very large shafts of the xviiiith-xxvth dynasties, but they had been so badly robbed that only three were of any value for recording. Between cemetery F and cemetery E there is a valley, in which a considerable quantity of pottery coffin burials had been placed; these, too, had been completely demolished by the plunderers and proved of no value.

25. The two shafts, one of APIY, Prince of Meydum, and the other probably of his family, are about fifteen yards apart on the highest rise in cemetery E (see general map, pl. xlvi). Both had been entirely plundered in early times, and many burials had been intruded in the xxiiiird-xxvth dynasties. In the plundering of these two shafts, the contents of one had been partly thrown into the other, so we must treat the two as one tomb in the matter of the objects found in them. In pl. xlviii, nos. 1 and 2 are plans of these two tombs. Tomb no. 201 consisted of a shaft, 240 inches deep, with a chamber on the east side that had been closed with large blocks of stone, which the early plunderers had thrown into the shaft. On the east side of the shaft was a much larger chamber C 2, measuring about 85 inches high, leading into chamber C 3 in which was placed the inner shaft S 2. The inner shaft was 150 inches deep and at the bottom of it was a chamber C 4, in which the owner of the shaft had been buried, but it contained nothing. On the north side of the bottom of the inner shaft S 2 was a small recess D in which the incense stands had perhaps been placed.

Tomb 202 had no chamber on the east side of the shaft, a stone doorway, B 1, B 2, giving entrance to a large antechamber C 1. Owing to the softness of the marl forming the roof, two pillars had been erected in the middle of the chamber to support it. These pillars were in a very bad condition, and we had several bad falls of roof before we could work the tomb out thoroughly. The antechamber opened out on the south side to the inner shaft chamber C 2. The inner shaft was 100 inches



deep, and a chamber C 3 opened out of it on the east side. There seems to have been a doorway between chambers C 1 and C 2, but all that remained of it was one of the jambs shewn at B 3.

It is difficult to say how many persons had originally been buried in these shafts, owing to the very large number of intruded burials; in tomb no. 201 we counted over fifty skulls, and in no. 202 there were at least fifteen. The intruded bodies were generally of poor people, the usual method of burial being to wrap the body in linen, having put some sticks along the body to stiffen it.

The objects from the two shafts were as follows:

Pottery: 2 *e*, 9 *h*, 12 *t*, 23 *hl*, 40 *e*, 45 *c*, 46 *c*, 46 *h*, 48 *s*, 52 *n*, 53 *f*, 55 *n*, 61 *r*, 88 *p*, and two Syrian and Mykenaeen pots shewn on pl. xxii, nos. 4 and 5.

Alabaster: S 32, S 40, and several fragments of dishes.

Part of slate dish with a handle shaped like the head of a duck; a glass bottle; 18 scarabs and 2 rings, pl. xviii, nos. 86-105; stone lintel, pl. xv, no. 1; stone cornice, pl. xv, no. 2; 2 glazed pectorals, pl. xxii, nos. 10, 11, and 12; whetstone; fragments of bone comb; bone carving; unfinished limestone figure; and heart scarab, pl. xvi, no. 7; 9 strings of beads of the xviii<sup>th</sup> dynasty; a large quantity of late beads from the intruded burials; and many jasper hair-rings and alabaster hair ornaments and ear plugs.

The heart scarab is of considerable interest, as very few are known of a definite date. The tomb of Apiy is most probably of the time of Akhenaten, from the types of the pottery and beads; and the title of 'Keeper of the Fields of the Aten' must belong to the time of Akhenaten or to the reign of Amen-hotep who preceded him; the Aten not being honoured after the beginning of the reign of Tut-ankh-amen.

26. The heart scarab is inscribed as follows:

(1) *Usir Ipiy*. (2) *Zed-f: ib mut-i, sep sen; haty-i kheper-i, em* (3) *āhā r-i em meteru, em sekhesef r-i* (4) *em zaxanut em bah iry mākhā*. (5) *Entek ka-i imy khet-i, Khnum se-u(6)za āt-i. Per-k er bu nefer henen* (7) *im, em (se)khensh ren-i em shenyt* (8) *iryu remth em āhāu. Nefer* (9) *enen y* (the *y* may be a mistake for *nefer*.) *en sedem aut ib uzā (me)du em qem(10)du gergu er ges neter*.

The system of transliteration here used is:—*i* for

the single reed-leaf, *y* for the double reed-leaf, *ā* for the 'arm' or 'ayin,' *a* for the eagle *aleph*, and *h* for the common rope *h*. The transliteration of the other consonants is that commonly employed.

The late Dr. J. H. Walker, Lecturer in Egyptian and Coptic languages at Univ. Coll., London, examined the scarab, and translated it as follows:

(1) Osiris Apiy. (2) He says: "O Heart of my Mother, O Heart of my Mother, my Heart born with me, do not (3) stand against me as a witness, do not find fault with me (4) before the Assessors in the presence of the Guardian of the Weighing-scales. (5) Thou art my *ka* within my body, and Khnum, that makes (6) sound my limbs. When thou comest to the happiness provided for us (7) there, do not make my name offensive to the courtiers, (8) who put men in their proper stations. Good (9) for us and good (?) for the Judge will be a happy ending of the trial, without (10) any putting together of lies by the side of the God."

Dr. Walker said that the text, which is of the xxx<sup>th</sup> chapter of the Book of the Dead, has been considerably condensed so as to insert it in the small space on the scarab.

The objects from the tombs of Apiy are shewn on pl. xv, nos. 1 and 2; pl. xvi, nos. 2, 7, and 8; pl. xviii, nos. 86-105; pl. xix, no. 3; pl. xxii, nos. 4, 5, 10, 11, and 12; pl. xlviii, nos. 3 and 4. The tomb group is now in the Glyptothek, Munich, with the exception of the two fragments of Syrian and Mykenaeen pots, which are now in the University College Collection.

## CHAPTER III

### THE JEWELLERY TOMB, 124

27. HAVING excavated the shaft of tomb 124, which was a large one, measuring 260 inches deep, in a stratum of very loose marl, we came on the usual bricked-up entrance to the chamber. The four middle bricks from each of the first four courses of bricks had been removed by an ancient plunderer. The roof had collapsed inside the chamber, and on removing the bricks I saw that about 12 tons of the marl had fallen in on the floor of the chamber. The

workmen cleared this away, and when they had arrived within a couple of feet of the floor of the chamber, I stayed in the tomb until it was completely cleared.

The original size of the chamber was 100 inches long, and 52 inches broad, the chamber being on the south side of the shaft. The coffin, which had been crushed flat, had been laid in the centre of the chamber; this is proved by the fact that there were no wood fragments anywhere except in the centre, where the coffin had been. It seems that the fall of marl caused the coffin to collapse inwards.

Over what had been the foot of the coffin, and across it, with the head to the east, there could easily be traced the remains of a skeleton which appeared to be male, and again over this were the arm-bones of another body, the remaining bones of which were in a heap about 2 feet north of the chest of the first body; it appeared as if it had been suddenly crushed while in a standing, or at least a crouching position when the fall occurred.

28. I removed the arm-bones of the upper body, and on the chest of the first body I found the piece of jewellery shewn in the frontispiece, pl. i, no. 1, which is part of a piece forming the name of Kha-kheper-ra, Senusert II, the beetle being winged and supported by lotus flowers. On carefully removing a little more of the dust from the chest, I found the gold shell no. 34. The cartouche of gold wire, which is soldered on to the shell, is of Kha-kau-ra, Senusert III, and has a uraeus on each side of the cartouche. Below this again was the pectoral, no. 2. This was made by perforating a gold plate, and soldering on strips of gold in the form of the design. Each of the cloisons thus formed was filled in with carnelian, lazuli, or turquoise, cut precisely to the form, and fixed with cement. The back of the plate was chased with details of the figures. It is of similar work to the well-known jewellery from Dahshur, now in the Cairo Museum, though not quite so elaborate; it is probably the work of the same hand, as no other jewellery of this style is known before or since. The centre design appears to be some kind of sceptre, perhaps the *sekhem*. On either side are two birds standing on *nub* signs. These birds may possibly be falcons, as *Hor-nub*, or Horus on Nubti, is a well-known combination, but the birds in this design are not by any means of the familiar conventional type of falcon. At the top of the pectoral is a pair of *uzat* eyes, with the sun between them; and the design is bounded on either

side by papyrus plants. The whole may have been an emblem of an order presented by the king to a courtier. This piece was sharply bent across, but it has now been straightened. It is in the Manchester Museum, together with the other jewellery from this tomb.

The small figure of the god Min, fig. 3, was found behind the neck of the first body, having perhaps fallen down when the bandages decayed. With it were a considerable number of cylindrical and long double-bored beads, which were grouped in the bead collar so usual in the xiith dynasty. Lower down on the chest there were some spherical gilt beads, and some very minute gold ones. A few of the collar-beads, one end of the semi-circular pottery collar, and a flint flake were found thrown away in the tomb-shaft by the ancient plunderers.

When I had cleared the chamber, and not found the remaining part of no. 1, I had the whole contents of the chamber and shaft sifted with a fine sieve, but there was nothing found except a small fragment of carnelian from the eyebrow of no. 2, and a piece from the eye. I did the sifting of all the organic matter in the chamber personally, so I do not think the missing piece can have been stolen by our men; beside personal watching, I offered a large reward for any further pieces.

29. As to the explanation of the presence of such jewellery in a robbed grave, I should account for it as follows:—

When the body had been buried, the grave guardians waited until the vigilance of the family was somewhat relaxed; then they worked out the tomb, probably in a single night. Having noticed that the roof of the room was cracked above the level of the brick door, they removed only a few of the bricks, so that a man could crawl inside. One of them entered, and opened the coffin, probably laying the lid alongside it. The mummy, no doubt, had outer wrappings which it was necessary to remove; this would not be easy with the mummy in the coffin, particularly if the bandages were fairly new, and so could not be torn away. The plunderer therefore lifted the body out of the coffin, and laid it across the top of it, with the head to the east, the head and chest of the body beyond the coffin, so that he could easily unwind the bandages. The collar of beads probably lay outside on the chest of the mummy, so this was flung out into the shaft. Having unwrapped part of the bandages, he came upon the first piece, no. 1, which may have been broken prior

to the burial. This is proved because the piece in question was found at a much higher level than the remainder, shewing that it had been removed from the body. Before, however, he could take away any more of the jewellery, the roof fell in and crushed him and the mummy, the latter being on the coffin; this accounts for the fact that the fragments of wood were under and not over the body.

The robbers, who, as I shall explain in chapter ix, were the guardians of the cemetery, having seen the fate of their accomplice, and knowing that to clear away the fallen roof would be a labour of many days, filled in the tomb-shaft so that their doings would not come to light, and they never had a chance to reach the jewels again. In a few years the secret of the contents of the tomb was forgotten, and by a singularly lucky chance they escaped the attentions of later plunderers.

## CHAPTER IV

### XIITH DYNASTY OBJECTS

30. PLATE V, no. 1. Two xiith dynasty discs with rounded backs engraved with the familiar *sma*, the symbol of union, seen so commonly on the sides of the thrones of statues. The upper one is of solid lazuli, and the lower of a flat plate and a curved back of quartz crystal set in gold. They are from the tomb of *Uartet Ast*, no. 42, cemetery A, and were found with a bronze mirror (pl. x, no. 14) and a string of large green spherical beads. These discs and the beads are now in the University Museum, Manchester.

Pl. v, no. 2. *Zam* and *Uas* sceptres from the tomb of Sa-uazet (no. 166). For examples of these see *Dahchour* 1894, p. 111, but they are rare. They were found, together with a stick, on the left of the body of Sa-uazet, whose titles were *Mety en Sa* or 'Regulator of the Courses of the Priests.'

The sceptres were originally covered with gold leaf, but this had all peeled off before I opened the coffin. They are now in the National Museum, Dublin.

For details of the burial, see chapter x.

31. Pl. v, no. 3, and pl. vi (scale 1:3). A massive limestone stele of a man named AB and his descendants. The figure at the top is that of AB; beneath him are a male and a female figure, possibly of the son and daughter-in-law of AB, and

beneath them again are four male figures who may be their children. On the right are three figures of servants grinding corn, and at the bottom right hand corner is the name Anhora, who may have been a doorkeeper.

On the left is seen a man snaring birds with a clap-net; some of the birds being cut in the stone, and others being painted on in red. The inscription on the right of the net appears to have been put on by the son of AB.

The line of names at the bottom of the stele appear to be the grandchildren who were not important, or perhaps those who died in infancy.

The stele is coloured; the figures being in black and yellow, and the hieroglyphs in black, yellow and red. The block is rudely triangular, and the engraving has been adapted to fit the size.

The date of this stele may at the earliest be of the ixth-xth dynasty. The reasons for this supposition are: (1) because no stele is known without the false-door before the xith dynasty. (2) The work is very coarse, shewing a decayed civilisation which could well be prior to the rise of the xith dynasty. (3) Its resemblance to some of the steles from Denderah. This block is not really a true stele, but rather a condensed tomb-scene. We must therefore put it before the regular xith-dynasty steles, but after the false-door, the false-door being a forerunner of the stele; hence the xth dynasty seems the more probable date.

The block was found half way down a xxvith-dynasty shaft on the extreme east of cemetery B. I can offer no suggestion as to its origin, as no graves are known of the period to which it might reasonably have belonged.

A translation of the inscriptions is given in chapter xi.

Pl. v, no. 4; see sect. 18.

32. Pl. vii, nos. 1-8, are four canopic jars with human heads, of the xiith dynasty from grave 116, cemetery A. The graves had been robbed anciently by breaking in from grave 126 (see pl. xlvii). The contents of the tomb had been entirely broken up with the exception of a few pots which are shewn on pl. xli.

The jar of Duatmutef, nos. 1 and 7, is the best, the work being quite the high-water mark of the xiith dynasty. The jar of Amseth is almost as good, but those of Hapi and Qebhsennuf, nos. 4 and 8, 3 and 6 respectively, are of much inferior

work. The heads are of hard limestone, but the jars are of the soft variety.

The inscription is the usual one on such jars; that on no. 5 reads *imakh kher Amseth, Neb-sen, neb imakh*, 'Worthy one under Amseth, NEB-SEN, Lord of worthiness.' A curious point in the name of the deceased is that on the jar of Hapi, the name of SENUSERT appears, while all the others have the name NEB-SEN. If this is a case of the double name it is strange that both are not given on each pot or else Neb-sen on two and Senusert on the other two. Nos. 1-4 are to a scale of 1:3; nos. 5-8 to a scale of 1:4.

In the jars were remains of organic matter. These were sent to Dr. Rueffer of Alexandria, who examined them, and reports as follows:—'On making a microscopical examination, I found that the jar of Hāpi contained the intestine (whether large or small I can not say for certain); Duatmutef contained the liver; Qebhsennuf the stomach, and part of the small intestine; and Amseth the lung. . . . The diagnoses were unexpectedly difficult on account of the embalming material, which caused a great deal of trouble. It appears to be a mixture of gum and resin, adulterated with sand. The tissues, moreover, contain a large amount of colouring matter due to autolysis, so that the examination proved exceedingly difficult.'

This set of jars is now in the Ny Carlsberg Museum, Copenhagen.

Pl. vii, nos. 9-12. Four canopic jars of a man named AMENY, whose office was *Uhem en 'Ararvt*, 'Herald of the Judgment Hall,' or Usher. They are from a robbed grave, no. 510, in cemetery A; nothing else was found with them. Two of the jars are fitted with knob lids, but the other lids are missing.

They are of soft limestone, the inscription being painted on with black ink. The set is now in the Metropolitan Museum, New York. Scale 1:4.

Pl. vii, nos. 13-16. Two canopic heads, from grave 120, obviously belonging to the same set as two others from grave 122. (See pl. xlvii.) Their original grave seems to have been no. 122, as there were the remains of four pottery canopic jars of the type 54 *h*, which exactly fitted the heads.

These heads are of very coarse work, and there was no name on the jars. The set is now in the National Museum, Dublin. Scale 1:3.

33. Pl. viii, no. 1. *Ka*-figure of Antef, xiith

dynasty (grave 22). The figure is of wood, and the photograph shows it full size. It was found standing in a small wooden block on the top of the coffin. It is in a very perfect state of preservation, and the yellow and black paint on the face is quite free from the powdering, which affects most of the painting on wood of this period. The figure has been retained at the Cairo Museum.

Pl. viii, nos. 2, 3, and 4. Three views of a black granite figure of a woman, whose name is doubtful. The peculiarity of it is that the original wig has had another of mud moulded over it, to suit a change in fashion. It was found about 5 inches below the surface in the east part of cemetery B, having evidently been thrown up by the robbers, who were working the deep shafts here. It is fortunate they did so, as all the shafts here are now unworkable owing to a modern canal having flooded the low levels. The figure is to a scale of one-half. This has also been retained at the Cairo Museum.

Pl. viii, no. 5. See tomb of *Thent*, sect. 17.

Pl. viii, no. 6. Cloaked limestone figure of the xiith dynasty. The head came from grave 5; the body from grave 25; and the remainder gradually came in as the work proceeded.

There are traces of writing in ink on the slab on either side of the figure, but they are too decayed to be read. The scale of the plate is 1:4.

The figure is now in the Metropolitan Museum, New York.

Pl. viii, no. 7. Limestone *Ka*-figure from grave 181, cemetery A, with four seated figures, of the xiith dynasty. It seems that these figures are the four sons of Horus guarding the *Ka*-figure, as we are accustomed to see the four sons of Horus guarding the coffin. This treatment is not hitherto known, so far as I can ascertain; and, as the figures were found thrown away in a corner of a completely robbed grave, we cannot tell whether they were supplementary to the usual practice of dedicating parts of the deceased to the four sons of Horus, or a substitute for it. It appears that the idea was that if the coffin and mummy were broken up, the *Ka* could still reside in the image, and be duly guarded; the figures, being small, might easily escape destruction, as has proved to be the case. The heads of the seated figures are red with black hair, and the bodies in white clothing.

The set is now in the University Museum, Manchester.

See sect. 40 for *Ka*-figure of Nehor.

## CHAPTER V

## NEW KINGDOM OBJECTS

34. PLATE IX, nos. 1 and 2. Bronze sword and adze found with a Syrian pot (pl. xxii, no. 3), in a shallow pit in cemetery D. On pl. x, nos. 1 and 2, are the same weapons drawn to a scale of one-third. The sword and adze are now in University College, London. Nos. 4-8 are a set of weapons from a deposit near the surface in cemetery D. There was no trace of a burial. The group is dated to Ramessu II, as part of his cartouche is traceable on the haft of no. 8. Pl. x, nos. 4-8, are drawings of the above to a scale of one-third.

Pl. ix, no. 9, is a knife of the xixth dynasty from cemetery C 1; the three small arrowheads are from the same cemetery. There were no burials near them.

These groups are now in University College, London.

35. Pl. ix, no. 10. Mirror and alabaster duck dish from grave 607, cemetery C 1. The scarabs found with this burial are seen on pl. xvii, nos. 57 and 58. Pl. x, no. 9, is a drawing of the mirror to a scale of one-third.

Pl. ix, no. 14. Limestone figure of the god Set. This figure and nos. 15 and 16, are apparently of the xxvth dynasty; they were found together, almost on the surface, in cemetery B. It is very unusual to find figures of this god so late, for after the xixth dynasty he was generally regarded as the God of Evil.

Pl. ix, no. 15. Small dyad of the gods Ptah and Bast in glazed steatite.

Pl. ix, no. 16. Green glazed figure of the goddess Ta-urt. The figure is really a pot, so constructed that when filled with water, it runs out through holes in the breasts. Beneath the stomach is the *Sa* amulet, which this goddess is usually seen holding in the hand. The original is about  $7\frac{1}{2}$  inches high.

Nos. 14, 15, and 16 are now in the Ashmolean Museum, Oxford.

36. Pl. ix and x, nos. 11 and 13. Bronze arrow-head and razor from grave 426, cemetery D. No. 12. Spear-head from grave 422, cemetery D. No. 17. Pottery box of *ushabti* figures from grave 408, cemetery D. No. 18, see sect. 23 on cemetery B.

Pl. x, no. 9. See sect. 38, and pl. xi, no. 4. No. 14. Bronze mirror from tomb 42, cemetery A (see sect. 30), xiith dynasty. No. 15. Bronze knife from grave 603, cemetery C 1, xviiiith dynasty.

37. Pl. xi, no. 1. Kohl-pot of green glazed steatite, about 3 inches high, from grave 265, cemetery E. The design of this pot is openwork *khaker* ornaments. The method of manufacture was to make the stand of the pot separate from the top and to fuse the two pieces together by the glazing. It is probable that the date of this grave is the time of Akhenaten, as the fragile beads of gods and lotus which were found with it are almost peculiar to this period; the character of these beads would be quite consonant to the time of Akhenaten, as art in his reign underwent a complete change. Six scarabs were also found with the kohl-pot; these are shewn on pl. xvii, nos. 67-72.

The tomb group is now in the Ashmolean Museum, Oxford.

Pl. xi, no. 2. Types of xviiiith-dynasty beads and hair-rings. The upper pair of hair-rings are silver, gold-plated, and the lower pair of gold.

Pl. xi, no. 3. Group consisting of alabaster vase, *Ptah-seker* kohl-pot of green glaze, and pottery beads. The *Ptah-seker* pot is of a most unusual form, the god being supported on either side by an ape and a panther. The group is from grave 605, cemetery C 1.

38. Pl. xi, no. 4, and frontispiece, nos. 6-12. Tomb group of the Scribe Bera, of the time of Tahutmes III. No. 5 (frontispiece) is a kohl-pot shaped like an ape holding a cylindrical jar. This is quite a common type of this period, the Cairo Museum having several specimens. It is made of glazed steatite. Nos. 6, 7, 8, and 9. Four gold rings which were used for fastening the hair, weighing 116.5, 119.5, 105.3, and 113.0 grains respectively. No. 10. Gold necklace, weighing 475.5 grains, containing two gold-mounted scarabs and a small gold plaque. Both sides of the plaque are shewn in the plate, one side reading *Sesh Bera*, the Scribe Bera, and the other side being inscribed Ra-men-kheper Amen-tat, the prenomen of Tahutmes III. Below this are two carnelian strings, one having the drops peculiar to the xviiiith dynasty. The remaining objects from this tomb are the bronze mirror, shewn on pl. xi, no. 4, and pl. x, no. 9, three scarabs shewn on pl. xviii, nos. 73-75, no. 74 being of lazuli, and a rough alabaster bowl, sect. 62.

This tomb, no. 296, cemetery C 1, contained two coffins. The one on the left contained a male body, on which had been the necklace, but it had fallen behind the body and each bead had to be sifted out separately. The remainder of the objects were on the female body in the right-hand coffin. It is curious that, whereas the coffin of the female was of

thick wood, the male had been buried in a brick chamber like the poorest graves in the cemetery.

The group is now in the Royal Scottish Museum, Edinburgh.

The jasper drop necklace seen at the bottom of the frontispiece does not belong to the group of Bera; it was sifted out of the debris of a completely robbed grave. It is most probably of the xixth dynasty, and was found in cemetery C 1.

39. Pl. xi, no. 5. Alabaster vase found at the feet of a body inside a pottery coffin in cemetery B (grave 60).

Pl. xi, no. 6. Alabaster vase from a completely robbed shaft in cemetery E.

Pl. xi, nos. 7 and 8. Haematite kohl-pot and coarse alabaster vase from grave 601, cemetery C 1. The pot was filled with galena, which had oxidized and burst the pot into several pieces. The lid of the kohl-pot is of basalt.

For drawings of nos. 5, 6, and 8 see pl. xiv, types sect. 53, sect. 31, and sect. 61.

## CHAPTER VI

### STONE VASES

40. PLATE XII, nos. 1-7 are a set of alabaster vases which contained the seven sacred oils; the names of these oils were: *Seth-heb*, *Heknu*, *Sefeth*, *En-Khnum*, *Tuaut*, *Hatet-ash*, and *Hatet Thehennu*. Their composition is discussed in *Saggara Mastabas I*, p. 36. The list (pl. xlix) is compiled from various tombs and coffins, of the ivth to the xiith dynasties, with a view to ascertaining how far a certain type of vase is associated with any particular oil. It is seen that there are no fixed rules for the type of vase, except that the oil called *En-Khnum* is nearly always in the *Khnum* vase. The reason may be that this oil was a more or less volatile liquid, which would be more convenient to keep in a jug. *Seth-heb* is usually preserved in a tall open vase, as it was in all probability a thick grease. The rest seem to follow no particular order. It is worthy of note that in the lists of offerings the order of the sacred oils very rarely changes; that given above being followed.

This set of vases was found in tomb no. 143, cemetery A; it is now in the Musées Royaux de la Cinquanaire, Brussels. The photographs are to a scale of one-half.

Pl. xii, nos. 8 and 9. *Ka*-figure of Nehor from

cemetery A, xiith dynasty, of yellow limestone. Scale 3:8.

41. Pl. xii, no. 10. Part of a set of seven alabaster jars which had been used to contain the seven sacred oils. The two others were broken, but the fragments shew that they were all the same shape. Scale one-half size.

Pl. xii, nos. 11, 15, and 18. Types of xiith-dynasty alabaster kohl-pots. No. 12. Two alabaster kohl-pots of the xviiiith dynasty. No. 13. Four ivory wands of the xviiiith dynasty, used for beating time at the dance. Found with an infant's body in cemetery B. No. 14. Blue glass kohl-pot of the xviiiith dynasty, from cemetery B. No. 16. Marble pot of the xiith dynasty, from cemetery A. No. 17. Green glazed steatite kohl-pot of the xviiiith dynasty, from grave 255, cemetery B.

Nos. 11, 12, 13, are to a scale of one-half; and nos. 14-18 to a scale of one-third.

Pl. xii, nos. 19 and 20. Large alabaster pots from grave 150. The north chamber was closed with bricks, but the bricks had been obviously removed and replaced, as there was no mud binding them. Inside the tomb, the burial appeared to be untouched. The alabasters stood in a recess on the east side of the chamber, in which the canopic jars are usually found; these jars, however, were not canopics, as there were only two of them, and the contents were some vegetable matter which we have not yet been able to identify. The photographs are to a scale of one-quarter. From the worn and polished state of the lids, it is evident that they had long been in domestic use, and were finally put here with food offerings. This shews that the ordinary household jars were the origin of the funereal canopic jars.

Pl. xii, no. 21. Canopic pot and cover, inscribed with the name of Duatmutef in black ink. The other three were broken in small fragments. They were found in grave 97 in cemetery A.

42. Pl. xiii. Drawings of all the stone vases, with their grave numbers, to a scale of one-third size.

S 1 is apparently ist dynasty, but it was found in a deep shaft, no. 242, in cemetery F, of the xxiiiird dynasty. The remainder are of the xiith dynasty, and are referred to in the tomb-registers, pls. xl to xliii.

Pl. xiv. Drawings of all the stone vases later than the xviiiith dynasty referred to in the tomb-registers, pls. xlv and xlv.

# CHAPTER VII

## INSCRIBED OBJECTS

43. PLATE XV, no. 1. Jamb of APIY, whose titles are *Hâti aa*, Prince of Mertum (Meydûm), and keeper of the fields of the *Aten*. The upper of the three pieces of the jamb were found in shaft 201, and the remainder in the adjoining shaft 202 in cemetery E. The jamb is of hard limestone, and is probably, but not necessarily, of the time of Akhenaten.

No. 2 is a cornice of the same man, and was found in the filling of shaft 202. Both nos. 1 and 2 are to a scale of one-quarter. The jamb was retained at the Cairo Museum, and the cornice, with the rest of the objects of Apiy, is now in the Glyptothek, Munich.

For plans of shafts 201 and 202, see pl. xlviii, nos. 3 and 4, and for description of the tombs of *Apiy* see sect. 25.

The name Mertum is known in the ivth dynasty in the tomb of Nefer-maat, and also in the stele of Piankhy of the xxvth dynasty. As far as I can find out, this is the first record of the name in the xviiiith dynasty.

44. Pl. xv, nos. 3 and 4. Two limestone offering slabs, the work of which appears to be of the ivth dynasty, which were found re-used in a xiith-dynasty tomb (no. 5, cemetery A). The bordering was drawn out in red ink before cutting, and several of the lines were left in red and not incised. They are now in the Ny Carlsberg Museum, Denmark.

Pl. xvi, no. 1. Handled alabaster, from a robbed grave in cemetery E. No. 2. Alabaster pilgrim bottle, from the tomb of Apiy, cemetery E. No. 3. Green glaze pottery of the xviiiith dynasty. The small bowl is from the tomb of Apiy, no. 201, and is now at the Liverpool Museum. The other two were found together just below the surface in cemetery C 1. The lower dish represents an offering to the goddess Bast. Scale 1 : 2. Nos. 7 and 8. See Tomb of Apiy, sect. 25.

Pl. xvi, no. 9. Top and side views of a Mykenaeon false-necked pot from a robbed grave in cemetery E. A drawing of this to a scale of one-third is given on pl. xxii, no. 2.

45. Pl. xx, no. 1. Fragment of a stele of the xiith dynasty from grave 27, cemetery A; it represented a seated man with a table of offerings before him. The curious point about this stele is that the hieroglyphs point to the right, but the writing reads

from left to right, thus reading *with* the hieroglyphs instead of *against* them. The reverse writing is sometimes found on sarcophagi of the New Kingdom, and in some late texts of the Book of the Dead. I believe, however, that it is the first example in the Middle Kingdom. There is no name remaining on the stele, this portion being only the usual formula invoking the King and Osiris, Lord of the Two Lands, to give offerings of bread, beer, oxen, etc., to the deceased.

The stele, which is of limestone, is now in the Metropolitan Museum, New York.

Pl. xx, no. 2. Rough coloured stele of the xixth dynasty from grave 409, cemetery D. The name is broken off from the right side of the inscription. The inscription on the left reads: "Osiris, Leader of the West, Un-nefer. The *n* before Un-nefer may mean *to* Un-nefer, which might be the name of the scribe, but this is very improbable; it is more likely to be an error.

The stele is now in the University Museum, Manchester.

46. The scarabs and cylinders (pls. xvii and xviii), here drawn by Miss Murray, are of some interest in their grouping; for it is only by such groups that the date of the uninscribed types can be traced. No. 1 is a quadruple cylinder, a form well known in the xiith dynasty, with three kings' names, and a cartouche perhaps reading *neter aa neb ar khet*, "the great god, lord of doing things," titles familiar at that period. 2 is a cylinder of Amenemhat II, "beloved by Sebek, lord of Semennu." 3 to 8 are a group dated to Amenemhat III by a cylinder and two cartouches; these date the rude geometrical scarab 4, the rudely lined cartouche 5, and the scroll with *ankh nefer* 6. Other scarabs, 10 to 14, are probably of the xiiiith-xivth dynasties; 14 may be of the xvth, and 15 and 16 of the xvith dynasty. 17 is of the xvth or early xvith dynasty. (See *Hyksos and Israelite Cities*.)

The xviiiith dynasty begins with a group 18-21, dated to Aahmes by the name Neb-pehti-ra on 18; this has a reminiscence of the Hyksos style in the *nefer* and two *ankhs* scattered in the field, and it dates the use of deep-drilled holes for signs. 19 is of deep red carnelian, as also the *usat* eye 20, both of which are characteristic early xviiiith work. 21 should be noted as dated by the group. 22 and 23 are of the same style and age. 24 of Amenhotep I has a reminiscence of the xviith dynasty in the title *heq tau*. 25 is of Thothmes I, by the title *ma*

*ra*. The group 26-28 is probably of early xviii<sup>th</sup> dynasty. A large group, 290, nos. 29-40, is certainly early, the latest style being that of 35, which need not be after Tahutmes I (see *Gizeh and Rifeh*, xxiii, 20, and xxvii, M). 41 might be of xi<sup>th</sup> dynasty. 42 is a double scarab on the back, and might be before the xviii<sup>th</sup>. Group 230, nos. 43-48, has early connections in 43, 44, and 45; and 48 is not to be confused with the Akhenaten princess Ankhs-paaten or Amen-ankh-s, "Amen in her life," as it reads *Amen-s-ankh*, "Amen makes alive." The following numbers, 49-58, are all before the Amenhotep III age. 59 is a large sard scarab with drilled holes in the base. 60-64 are a group (288) in which the chariot group suggests the pictorial style of Amenhotep III.

65, 66 may well be later than Tahutmes III, whose name they bear. The group 265, nos. 67-72, was found with the green glazed kohl-pot with open-work *khaker* ornament, and serve to date that to Amenhotep III. Nos. 73-85 are probably of the later xviii<sup>th</sup> dynasty. The great tomb of Apiy was made in the reign of Akhenaten, as shewn by his title "keeper of the estates of the temple of Aten," but it continued to be used for burials down to the xxv<sup>th</sup> dynasty. The scarabs and rings found mixed together in the chambers are at least as early as Ay (ring 93), and some may be earlier, as ring 85, scarabs 87, 88, 89, 90. Other scarabs, as 98, 99, are of Rameses II, and 94-97, 100-105 may well be as late.

106 is of Rameses II or III, and dates 108, 109, but 107 found with these seems more likely to be of earlier age and re-used. A similar one, 110, was found in a late group with 111-112 which border on the style of the xxi<sup>nd</sup>. The *ka* arms, 114, is a rather rare amulet. 115 is a fly of carnelian, and 116 a crocodile of chalcedony, found with a group of pale green *usat* eyes, roughly made of pottery, with designs 117-120; the style of these might be anywhere between the xxist and xxv<sup>th</sup> dynasties. The group 226 cannot be put before the xxiii<sup>rd</sup> dynasty by no. 124, but no. 121 seems to be an earlier disc of Amenhotep III set in gold, probably re-used. No. 126 is of the xxi<sup>nd</sup> by the late amulets of Bast found with it. No. 127 was with a large group of blue glazed figures and vases (pl. xix, no. 2), which cannot be before the xxv<sup>th</sup> dynasty or later; the scarab however is too good for the xxv<sup>th</sup> dynasty. Peduasir—Petosiris, 128, might, by the name, be of the late xxi<sup>nd</sup> dynasty,

or any time after. No. 129 is a large deeply cut oval, engraved on both sides, covered with dull green glaze, probably late, as also 129. The uraeus scarabs 131-134 seem akin to the cut scarabs probably of the Ethiopian period, but may be earlier. Nos. 135, 136 are of Psamthek I. 137 is from Memphis.

W. M. F. P.

47. Pl. xix, no. 1. Pottery coffin from grave 407, cemetery D. A large number of such were found, some of them being quite plain, the majority, however, being painted in black, blue, red and yellow. These pottery coffins, in the xix<sup>th</sup> dynasty, were by no means confined to the lower classes, as some of the burials contained very good amulets, and the bodies were well mummified. Few of them had escaped the attentions of the plunderers.

## CHAPTER VIII

### MISCELLANEOUS AND LATE OBJECTS

48. PLATE XIX, no. 2. Part of a group of xxiii<sup>rd</sup>-xxv<sup>th</sup> dynasty objects, found close to the surface in a deposit in cemetery B. The two central pots are of good blue glaze. The group consists of three varieties of *usat* eyes, three alabaster vases, one scarab, one pendant, some disc beads of shell, and amulets of Thoth, Isis, Bast, Shu, Horus, Ptah-Seker, Ape of Thoth, and the papyrus sceptre. The group is now in the possession of the Egyptian Research Students' Association. A drawing of the alabasters and pots, to a scale of one-third, is to be found on pl. xxii, no. 25. Pl. xix, no. 3. Photograph of the jamb of APIV. A drawing of this to a scale of one-fourth is given on pl. xv, no. 1. Pl. xix, no. 4. Mould of an 'Aq bird from cemetery C 1; xxv<sup>th</sup> dynasty. The block measures  $3\frac{1}{4} \times 2\frac{3}{4}$  inches.

49. No. 5. Clothes-box of Ptolemaic date used for an infant's burial, from a grave in the east side of the hill of cemetery A. The box was fastened with a bronze catch and had been bound round with strips of linen. This coffin is now in the Museum and Art Gallery, Bristol. No. 6. Infant's burial from grave 269, cemetery E, of the xxiii<sup>rd</sup> dynasty. Within the coffin were four pomegranates, and at the feet of the coffin was the pot shewn, the neck being tied up with some coarse string.

The burial is now in the British Museum.

Pl. xx, no. 3. Part of a stele of a man whose name and titles are *Mety en sa*, SENMERA. The



*Metj en sa* is the Regulator of the courses of the priests, and it is to be noticed that Sauzet has the same title (grave 166). Part of this stele came from the filling of grave 184, and the remainder from the dromos of 306. Its original tomb was doubtless tomb no. 191, the paintings on the walls of which give the same name and title, also that of his son AMENY, whose name is scratched upside down on the lower part of this stele.

Pl. xxi, nos. 1, 3, and 4. Offering-tables of the xxiii-xxvth dynasties from cemetery B. They were all found near the surface, having been thrown out of the deep shafts by the ancient plunderers.

Pl. xxi, no. 2. Part of the stele of BAK-AMEN, representing women offering to the deceased. The small figure below the table smelling the lotus is probably his wife or daughter. The stele is of soft limestone, so badly weathered that it was impossible to bring it to England.

Pl. xxi, no. 5. Fragment of the stele of the *Imi-re 'akhenuty*, Overseer of the Interior of the Palace, SENUSERT-SENB of the xiiith dynasty, found at the mouth of the dromos of tomb no. 304, cemetery A.

50. Pl. xxii, no. 1. See sect. 10. No. 2. 'Syrian' false-necked pot from a robbed grave in cemetery E. No. 3. See sect. 44, and pl. xvi, no. 9. No. 4. Top of a 'Syrian' pot from the tomb of *Apiy*.

Pl. xxii, no. 5. Part of a pot of Mykenaeen type from the tomb of *Apiy*; xviiiith dynasty. The circles on the pot were drawn while it was on the wheel. The pot is of light buff colour, the design being in red.

51. Pl. xxii, no. 6. Mud female figure from a robbed grave in cemetery E; xviiiith dynasty. No. 7. Male and female mud figures of the xiiith dynasty, from grave 36, cemetery A. The set consisted of three female figures and one male. Their use is not known for certain. These figures are now in University College, London.

Pl. xxii, no. 8. Drawing of the 'flail-beads' of the priest *Sauzet*. These beads are common in the xiiith dynasty, and are intended to represent a whip. The beads may be arranged either with the long beads below, or as shewn in the drawing. See *Dahchour*, 1894; pl. xxxix.

52. Pl. xxii, no. 9. Fragment of relief, from grave 96, cemetery A, shewing part of a plant which at first sight strongly resembles a cactus. Mr. C. M. Green of the Botanical Department, University College, London, has kindly examined it for us and

reports on it as follows:—"The identification of the plant represented in the fragment of carving in relief is far from an easy task, from its incompleteness and from the absence of precise data as to scale. At the best it is possible to give only the most general indications.

In the following discussion we have restricted ourselves to such plants as occur in the existing Egyptian flora; to go outside this and consider the floras of countries with which the ancient Egyptians may have had trade, or other communications, would carry us farther than the case appears to demand.

A great peculiarity of the carving is its moniliform nature; each of the three detached portions consists of a series of spindle-shaped segments, of which as many as three are inserted together at a single node or joint (left-hand specimen). Presuming that we are dealing with one of the higher plants, these segments are to be interpreted as follows.

The axis or stem consisted of a series of inflected segments—as to that there is no reasonable doubt. When, however, similar segments are inserted at a node—sometimes one (middle specimen), sometimes two (left-hand specimen), the question arises, Were these appendages branches or were they leaves? If they were leaves, then the plant must have been characterised by leaves closely similar in appearance to its stem internodes. On the other hand, they may not be leaves at all, but branches—a condition realised frequently among desert plants, in which the leaves may be absent or so reduced as to escape observation.

We will deal first with the assumption that the appendages were branches, and that consequently the plant was leafless.

Two cases of aphyllous plants with jointed swollen stem segments at once spring to the mind. One of these is *Opuntia*, the Prickly Pear, now naturalised in Egypt. This, however plausible, may be dismissed at once, as the *Opuntia* is a tropical American plant of which there is no record for the Old World earlier than the middle ages. Had so conspicuous, characteristic and useful a plant as this occurred in ancient Egypt, it is inconceivable that it would not have found frequent representation in contemporary art.

Other jointed plants that suggest themselves (*Halocnemon* and *Anabasis*) belong to the section *Salsolaceae* of *Chenopodiaceae*, and are allied to *Salicornia*, the well-known Marsh Samphire. The attribution is however improbable in view of the

shortness of the segments, their differing form and the distinctness of the articulations.

If the appendages be leaves and not branches it is necessary to find a plant with inflated stem segments and leaves resembling these in form. Such a plant is forthcoming in *Zygophyllum*, of which several species are of common occurrence in the Egyptian desert. A fragment of a species of this genus is reproduced in the accompanying figure *a*, where the resemblance to the carving is evident.

But we are not restricted to desert plants in our attempt at an identification. The specimen may be a water-plant. This view finds some corroboration from a study of a plate in Woenig's *Die Pflanzen in altens Egypten*, representing a mural painting from Thebes (xixth dyn.) entitled 'Geflügeljagd.' A portion of this plate here reproduced (fig. *b*) shows, in addition to papyrus, a plant resting on the surface of the water (enlarged in fig. *c*) which strongly recalls the subject of the carving. What it may have been intended for has not been ascertained by the author—possibly a species of *Potamogeton* ('pond weed'). But the liberty taken with the papyrus plant makes the degree of fidelity to nature in the smaller sketch difficult to gauge.

If the carving represents a water-plant there is the possibility that it may be a sea-weed. *Halimeda opuntia* and *Caulerpe prolifera* occur on the Egyptian coast; and each in its way, and particularly *Caulerpe*, have characteristic features in common with the carving. Though the suggestion seems rather far-fetched, we are bound to admit that we are not in a position to shew that one or other of these sea-weeds might not have attracted the attention of artists of the period in question.

Summarising what has been said: whilst several plants, including both desert and aquatic forms, can be cited as the types here represented, we are unable to make any definitive identification. Perhaps the balance of probability points towards a *Zygophyllum*."

53. Pl. xxii, no. 10. Green glazed pottery pectoral of the xviiiith dynasty, from the tomb of APIY (no. 202). It represents a man making an offering to Nephthys. Nos. 11 and 12. Two sides of a green glazed pottery pectoral, probably making a pair with no. 10. On one side is the *usat* eye and Anubis, and on the other side is part of a dedicatory inscription to Isis. Nos. 9, 10, and 11 seem to have belonged to an intruded burial, as

they were found high up in the shaft of the tomb. Pl. xxii, nos. 13-17. Names of offerings written in ink on pots in tomb no. 198, cemetery A. No. 13 reads *heqt*, beer; no. 14 *heqt ser*, 'Prince' beer; no. 15, *sekhept*, fruit juice; no. 16, *pekh(a)u*, slices (?); no. 17, *sesert*, butter or cheese. The pots had all been sealed by caps of mud.

54. Pl. xxii, no. 18. Fragment of a canopic pot inscribed with the name of the god Amseth; xiith dynasty.

Pl. xxii, no. 19. Potmarks of the xiith dynasty from cemetery A. No. 23. Owner's mark, scratched on a fragment of a pot from cemetery B; xiith dynasty. No. 24. Potmark of Ptolemaic date from cemetery C 1.

Pl. xxii, no. 25. Drawings of the glazes and alabasters, from the group of which the photograph is given on pl. xix, no. 2, to a scale of one-third. No. 26. Roman glass bottle, found in the valley to the north of cemetery C 1. The bottle was at the head of the body, which lay head to west. Scale 1:3.

Pl. xxii, nos. 27-41. Bricks of the xiith dynasty with holes and grooves made with the fingers by the brickmakers while the mud was still wet. The numbers under the bricks are those of the graves in which the particular type of mark has occurred. These are all from cemetery A; xiith dynasty. The largest bricks in cemetery A were about  $14 \times 7 \times 3\frac{1}{2}$  inches, and the smallest were about  $10\frac{1}{2} \times 5\frac{1}{2} \times 3$  inches. Nos. 27-34 are made with the tips of the fingers. Nos. 35-36 have grooves made by the fingers before pressing them in, and nos. 37-41 have grooves only.

55. Pl. xxiii. Inside of the coffin of Sa-uazet, xiith dynasty. See sect. 61.

Pl. xxiv. Inscription on the sides inside the coffin of Antef. See sect. 60.

Pl. xxv. Inscriptions inside the lid and bed of the coffin of Antef. See sect. 60.

Pl. xxvi. Inscriptions on the outside of the coffin of Antef; see sect. 60. Coffin of Hotep; the west side of the coffin was in so bad condition that I could not preserve it long enough to make a facsimile copy of it, see sect. 71. Fragments from an inscription of a man named SEN-MERA mentioning his son AMENY. They were found scattered in the cemetery, but their original position was undoubtedly the barrel-roofed chamber in shaft no. 191, which also mentions the name of SEN-MERA and his son.

Pl. xxvii. Paintings on the wall of the barrel-

roofed chamber in tomb no. 191, cemetery A. See sects. 66, 67.

56. Pls. xxviii-xxxiii. Drawings of the xiith-dynasty pottery of Riqqeh. The pottery is arranged in provisional corpus form, gaps in the numbers having been left for the types already published in past volumes of the British School, and other volumes in which drawings are published. It is hoped soon to combine these types with all the others that are available, to make a complete corpus of the xiith dynasty. The drawings are to a scale of one-sixth.

Pls. xxxiv-xxxviii. Drawings of the xviiiith- and xixth-dynasty pottery of Riqqeh, arranged, as in the case of the xiith-dynasty pottery, in provisional corpus form, to a scale of one-sixth.

Pl. xxxix. Odd pottery of various dynasties. These were all found without other objects by which we could compare or date them exactly. The numbers in the bottom left-hand corner mark the supposed dynasty, judging by the form of the pot itself. Nearly all the Ptolemaic and Roman pottery came from the surface deposits of cemetery B, and were in no sort of groups which we could definitely connect together as being of one date. No. 140 was found with a mummified sheep about six inches below the surface. All are to a scale of one-sixth.

## CHAPTER IX

### THE PLUNDERING OF THE TOMBS

57. THE examination of the robbed, and partially robbed, tombs of Riqqeh affords several interesting points as to the control and management of the cemeteries, particularly of the xiith-dynasty cemetery A. Although much plundering took place at all periods of Egyptian history, the majority of the graves and tombs of Riqqeh were plundered either contemporarily or at most within a generation of the last burial in the tomb. The first plundering of the rich tombs was undoubtedly done by the guardians of the cemetery, who would probably combine that duty with the office of sexton. They, having attended the funerals, would naturally know which graves were worth the risk of robbing. A party of six men used to the business could easily work out the largest grave in the cemetery in a night, with the exception, of course, of nos. 305 and 306, which indeed were not plundered until many generations later.

The reasons for assuming this are: first, the bodies had been still pliable when the tombs were

opened; this has been repeatedly shewn by the fact that the bodies had been lifted out of the coffins and flung aside, falling in an attitude which leaves no doubt that they had been pliable when they were disturbed. In other cases the coffin had been broken open near the head, and the body shoved down towards the feet to see if there were anything which had been put beneath the head, or which had fallen from a necklace. In two burials (nos. 23 and 55), the knees of the body were pressed against the lid of the coffin. If this had been done in later times, the ligaments would have been stiff, and the limbs would have broken at the joints. It is, of course, rather difficult to say for how long a body will retain its pliability in Egypt, but this year I accidentally exhumed a Muslim body which I was told had been buried recently, and in this case the body was quite stiff and hard. Unfortunately, our men were so anxious to cover it up that I could not examine it as thoroughly as I had wished.

Secondly: in the xiith-dynasty cemetery A, in many cases (nos. 9, 21, 146, 155, 180, etc.), when we worked out the shafts, we found that one room had been completely plundered, whereas the other was untouched, the entrance to the chamber being bricked up; but when these closed rooms were opened there was never anything of intrinsic value, the contents only a few pots and dishes, and perhaps a few beads on the body. This shews that the ancient robbers knew perfectly well what was in the tomb. Another example is found in the tomb of Sa-uazet, in which both chambers had been robbed, the coffin, however, being untouched. As usual in such a case, on opening the coffin, it contained nothing of value except to the archaeologist.

Thirdly; in the xviiiith-dynasty cemetery D, we often found, on opening an apparently untouched pottery-coffin burial, that the body inside the coffin was completely broken up, and everything taken except the pottery and the coarser scarabs and amulets. This must have been the work of the sexton, as the coffin had not only been closed, but the brickwork perfectly replaced. No robber would have taken the trouble to replace the bricks so as to make the burial appear untouched; but the sexton would be obliged to do so, as there was always a possibility of other members of the family requiring to be buried beside the first body.

In the New Kingdom, when a large amount of amulets and vases were buried with the bodies, it must have been a paying business to sell the better-

class scarabs which they stole from the graves, and this accounts for the fact that the amulets found with these replaced graves were generally of inferior workmanship, whereas those in the unplundered graves were good, or at least had some good ones among them. In the xxiind-xxvith dynasties no value seems to have been placed on amulets, as in cemetery B they were found widely scattered, though some were very fine.

In the xiith-dynasty shafts from cemetery B, we are indebted to the plunderers for most of the objects found, as all the shafts had been flooded by a modern canal, and the looseness of the damp earth rendered them very dangerous to work. Only the objects already taken out to higher levels could be removed by us.

58. Many of the graves had been replundered in later times, and in one of the xiith-dynasty shafts of the main cemetery A (no. 118) a bronze coin was found; also many of the graves of cemetery B had been plundered in Arab times.

In several cases, notably in grave no. 21, the robbers had cut a mark on the wall of the shaft, about 6 feet from the surface, so as to know which tombs they had finished with. The graves marked thus had been most thoroughly plundered, and in grave 23 the contents of the room seem to have been sifted. They all contained fragments of later pottery, probably xviiiith dynasty. Another curious point with regard to cemetery A is that in only one case does one room of a tomb-shaft break into an adjoining room of another tomb-shaft. It is inconceivable that if there were not a plan of some sort they should not have fallen foul of each other in some cases, as the tombs were packed as tightly as they could lie. So close, indeed, were some of the rooms to those of an adjoining tomb that the ancient plunderer had in several cases broken through the few feet of rock or marl which separated one room from another, having detected that there was another room near, by the hollow sound given out by their picks when striking the walls. In a case from Denderah (see *Denderah*, p. 9), the robbers had burrowed from the side into a deep tomb, and exactly struck the side of the sarcophagus which enabled them to extract the valuables, leaving the tomb apparently untouched. All these things go to show that not only did the guardians of the tombs use some sort of map when digging the graves, but that they made use of the map to plunder the graves when the relations of the deceased had relaxed their guard.

In the xviiiith-dynasty cemetery, no such accuracy is shown in laying out the graves, the usual procedure in the case of one tomb breaking into another being to brick up the hole, or to fill it up with limestone blocks and plaster it over.

The next point which we have to consider is how we may accept the pottery found in a robbed grave as a group, and not as a mere chance combination arising from the robbers throwing out the pots from the grave they were robbing, into another that they had finished with. In the case of steles and stone work, steles from one tomb have been found scattered around in several other tombs, as, for instance, the blocks of Sen-mera. It might, therefore, be assumed that the pottery was similarly thrown about, but this is not necessarily the case for two reasons, the first being that on examining the ground before any excavations were made, there were very few fragments of potsherds lying on the surface, though in places there was a considerable quantity of stone chips on the surface where the large blocks had been broken up. Stone has at all times, and particularly in late times in Egypt, had a good market value for building and other decorative work, so it is probable that all stone found was thrown up for examination, whilst the pottery, which was of no use to anybody, was merely turned with the other useless things into a corner of the tomb, in which position we have often found jars, although the tomb had been completely plundered and the body broken up.

In cases where there was any reasonable doubt as to the grouping of the pottery, the grave is omitted from the tomb-register (pls. xl-xlv).

## CHAPTER X

### THE PAINTED COFFINS AND CHAPEL

*By HILDA FLINDERS PETRIE*

59. DURING the course of the excavations at Riqqeh, three very interesting tombs with drawings and inscriptions of the xiith dynasty were found in the northern part of the Gerzeh cemetery. These needed instant copying, while the colours were fresh and the texts remained legible, and it was my privilege to make the reproductions of them in facsimile on the spot.

The coffin of Antef, re-used by Ameny, was inscribed in colour which was liable to peeling, and painted on wood which had become very dark and rotten. The coffin was sent over to Tarkhan

all in one, and there taken apart for copying. A hand-copy was all that it was possible to make, whilst avoiding breathing too near the wood. The closer texts required carefully adjusted top-lighting, or electric hand-lamp, to decipher portions of them.

The other painted coffin, that of Sa-Uazet, was in better condition, in parts of it; but as it stood in the tomb, the copying was always at a difficult angle, and work was hampered by constant falls of loose blocks of rock from a rotten roof.

The chapel of Sen-mera was brightly painted with scenes, on white-washed walls, perfectly preserved. In both these tombs, likewise, tracing was impossible, and I could not use the folding of paper to adjoin the original, or any of the other necessary expedients to which draughtsmanship is reduced. Careful hand-copying, to actual size, was all that could be attempted. They had to be drawn *in situ*, but the cemetery was only 1½ hour's ride from Tarkhan, and alternate days' work at each place sufficed to keep the drawing in progress in both sites.

60. Tomb 22. ANTEF-AMENY. This tomb was entered by a shaft, and had the two small chambers which are usually found at this period. The south chamber contained the complete outfit of a xiith-dynasty burial (see sect. 16). The great wooden coffin was well constructed of dowelled boards, with concealed mitre jointing. It had the unusual construction of greater thickness near the top edge, and thinned away in the interior towards the bottom. The outside of the coffin bore inscriptions in vertical columns joined by a horizontal band; the hieroglyphics are large and boldly drawn, in bright blue. The inner sides were covered with long texts in smaller signs of cursive. This cursive writing was very difficult to decipher, where the black ink had nearly perished from the dark brown boards. The massive lid, which weighed over a hundredweight, bore one long line of inscription. The *ka* figure which lay upon this coffin is figured in pl. viii, 1, and described in sect. 33.

61. Tomb 166. SA-UAZET. This was the tomb of a priest of the order of priesthood of the *meti-en-sa*, Regulator of the Courses of the Priests. The tomb had an oblong shaft, about twenty feet deep, from which a small chamber opened at either end. See plan, pl. xlviii.

The south chamber had nothing in it, except four small wooden canopic heads, being the covers of canopic jars which had been plundered out, or

had perished like other woodwork in these tombs. No coffin remained.

The north chamber held its contents still intact. A great outer wooden sarcophagus contained a box-coffin within it, and this again contained the rotted remains of the mummiform case with the burial.

The sarcophagus was finely painted inside with representations of various objects, and it had the whole inventory of the man's possessions for the future world, his clothing, implements, and other things, depicted in tiers round both the sides and ends of the interior. All these objects were executed in the bold and faultless outlining of the xiith dynasty, a period which surpassed all others in fine draughtsmanship.

The box-coffin was veneered, and painted with inscriptions in yellow. It had not been rifled in the plundering of the tomb.

The mummiform case, with wooden head-piece, lay intact, though badly perished, and the body remained within it. The body had a cartonnage over the head and breast, and certain xiith-dynasty objects of unknown use were found on this, for the first time in position. The wig was represented by ribbed lumps of pottery, stuck on to a blue and gilt plaster back, and these lay in lines on the cartonnage with gold-plated ribs between them. We know these black lumpy unbored beads, ribbed and convex, so commonly found loose with remains of the xiith dynasty, but the use of them was hitherto undemonstrated.

In tomb 304, some fragments of a box were found with similar ornamentation. The man had apparently died in old age. On the left side there lay two long wooden sceptres of the *sam* and *uas* forms (see pl. v, 2, and chap. iv, sect. 30). The sceptres were of a dark hard wood, probably ebony; one was wavy in shape instead of straight. They had both been covered with gold leaf, and this had scaled away. Another plain stick which lay with them is considered to have been part of the *heq* or crook sceptre. The coffin also contained a set of beads from a flail or scourge (pl. xxii, 8, described sect. 51). Another such flail is represented in the hand of Sen-mera (pl. xxvii), who was also a *meti-en-sa* priest. We know little of what officials were entitled to carry it; but as a sign of authority it was borne by the King, and it is always represented among the insignia of Osiris.

In a recess on the east of the chamber was a set of large wooden canopic heads, very much rotted.

The features were modelled in plaster over the wood. The four jars to which they belonged were missing, but the wooden tray in which these had rested, still remained, though in such bad condition that it was impossible to preserve it.

It should here be said, that the principal objects discovered in this tomb have been kept together, as forming an important tomb-group, and are now preserved in the National Museum, Dublin.

62. The outer coffin was a strong well-made box-coffin of the usual type of the xiith dynasty. The drawings on its inner sides and ends are represented to scale 1:4 on pl. xxiii. At the top of the plate is the inner face of the eastern side. Beginning at the head of the coffin (left side of plate), we see the two sacred eyes through which the deceased was supposed to see out of the coffin. They are black, with blue eyebrows, and eye-patterns of the falcon Horus. Below them is a pile of offerings, three haunches of meat and two cakes, and two trussed geese, flanked by two red pottery jars with sealed caps, standing in ring-stands. At the top a line of inscription, in blue hieroglyphics, runs the whole length of the coffin, and begins as usual with the *nesut da hotep* formula, invoking Osiris. For the transliteration and translation of this, see chapter xi. The upper decorative border is formed of a banding of red and yellow with black stripes, headed by a cornice of *Khaker* ornament, green and red. Next to the panel with the sacred eyes stands the table of offerings, blue, on a red and white pottery-stand. Green reed-leaves cover the table, which is laden with a long haunch, a tray piled with figs, a bunch of grapes, an ox-head, goose, cake, and several sorts of vegetables. Next comes a list of thirty kinds of offerings, and the remainder is occupied with two tiers of offerings, represented boldly in appropriate colours, but so ill-preserved that scarcely any of their forms can be copied. We recognise a pair of *ka*-arms, a disk, portions of a flail or scourge, a mirror, a *mes* sign, two *uas* sceptres with straight stems, and two *sam* sceptres with wavy stems, like the actual specimens buried in this coffin. Below these, standing on a series of benches, red and white alternately, are two bowls of fine red pottery, an object of the *neter* form, traces of a spread falcon, a *menat* counterpoise and bead collar, and a *neter*, with much between which is completely effaced.

63. The western, or right-hand, side of the coffin

(inner face) is shown in the lower part of the plate, (pl. xxiii). The upper edge was similarly decorated with the striped belt of colours, headed by a *khaker* cornice. The line of inscription invokes Anubis. Under it, we begin a second series of objects of apparel and implements, arranged like the others in two tiers, but here they are all in perfect condition, and we have had preserved to us a very careful piece of drawing. It is impossible here to convey the skill with which these things have been delineated.

Beginning at the right side of the plate (under the *nesut da hotep* formula), we see in the upper register a jointed wooden head-rest, then two forms of head-dress, or wig, then bead collars with three *menats*, red, blue, green, and yellow, two rolls of linen, three kilts, two waist-cloths, six strings of beads (red carnelian, blue turquoise, green felspar), a wig on a block (?) a hoe, a shuttle (?) five kinds of linen on a tray, a scribe's palette with red and black ink, a wicker case for papyrus rolls (?) a bag-box for papyri. Two pointed objects, like a style, defy explanation; they have men's heads, with blue wigs.

The lower register (right side of base of pl. xxiii) begins with representations of uraei, the cobra in movement, and the cobra reared up on a stand; then follow the golden collar, *nub*, its *menat*, two bows, two handfuls of arrows, two girdles, a seat, a club-mace, a disk-mace, two unknown objects, five batons, two *heq* crooks, two granite obelisks, two unknown objects, a goose, a bead kilt, a badge of a bird, two armlets of beadwork, and two collars. The goose is drawn with extraordinary accuracy and spirit, and I cannot attempt to convey the precision of line and perfection of achievement in the curves of the bird's form. One wonders how such masterly work came from the hand of a nameless jobbing undertaker's assistant, in funeral furnishing employment in one of the obscure villages of middle Egypt. It is goodly to see such truth of workmanship, when we study the outline of the original, preserved to us through fifty centuries.

64. Only one of the ends of the coffin still retained the inside decoration. The drawings had completely perished from the head boards. The foot still remained in good condition. Under the *khaker* cornice and striped band, the hieroglyphics followed round, and in the upper register, the seven ceremonial vases for the seven sacred oils were represented; four of them are cylinder jars of delicate outline, and two are barrel vases with narrow brim; the seventh is a

Syrian vase with a handle, and this seems to have been imported with the Syrian cedar-oil. Beside them are the two bags or pouches of eye-paint, probably malachite and galena. The lower register shews two curious linen garments with fringes at the neck, hands and ankles, the circular top of a table and the stand below it (like the actual table found at Riqqeh, and photographed in pl. v). Next comes a large disk of unknown use, possibly a large table, with cross-lines,  $4 \times 7$  square, in the middle of it, and lastly two uraei, the same as at the beginning of this register.

65. Tomb 191. Chapel of SEN-MERA. The tomb-chapel of Sen-mera was unique in interest. It was the only example at Riqqeh of a rock-chamber with barrel-vaulting, and had stuccoed walls covered with paintings of the xiith dynasty. Down a shaft about twenty-three feet deep, our men found a small vaulted chamber leading southward, and blocked with brick-work. The walls of this chamber were decorated with scenes, alternating with short inscriptions; and these scenes coloured in red, blue, yellow, and green, were still in a very fair state of preservation. It took two days to make a facsimile copy of them, and this is reproduced in colour on pl. xxvii. The plans and section which I made, are given on pl. xlviii. We recovered some pieces of cornice inscription from this tomb, and a broken stele (pl. xx, 3); also it is probable that the steles from graves 184 and 306 (see sects. 21 and 49) belonged originally to this tomb.

The tomb-chamber was rectangular in shape, and about  $11 \times 6$  feet. The walls were whitewashed, and the paintings formed a dado round three sides of the room. They were interrupted along the east wall by a deep niche, 25 in. wide and 35 in. high; the arch reached to the spring of the vaulting. This was the receptacle for the so-called canopic jars, four vases of limestone or alabaster, with human-headed lids, placed in the tomb to contain the viscera of the deceased. The construction of a recess for this purpose dates from the iird dynasty, as we see in the tomb of Ra-hotep and Nefert, at Meydum, where a niche, similar to these later ones, held bundles containing the viscera. Along the length of Sen-mera's east wall ran a bench, 19 in. wide and 14 in. high, on which the recess opened. The west wall had merely a footing, 4 in. wide.

The ceiling was a barrel-vaulting, 74 in. high, and rising 24 in. above spring, from the walls. It was whitewashed like the walls, and ornamented with a

coloured decoration of plain equilateral crosses, derived probably from a weaving pattern. These were painted alternately red and blue; the red crosses numbered  $8 \times 12$ , and the blue  $9 \times 11$ . The first two rows were of well-designed crosses with arms swelling to a decorative curve, but all the remainder were crossed lines thinly scrawled without any attempt at shaping them.

On the south wall, the tympanum or space between the painted dado and the vaulting, semi-circular in shape, was occupied by some decorative interlaced work, of a woven or basket pattern outlined irregularly in red paint. The interlacings were of 3—6 strands, ten in the space of two feet, and twenty-three across the chamber, that is to say, crossing  $5 \times 11$  times.

The scenes along the walls were drawn in single tier, and enclosed between two black bands, half an inch wide. They continued the whole way round the chamber, and formed a band above the bench. The inscriptions in this chapel consist of short lists of names and titles placed in front of each figure.

66. At the south end of the west wall, in the farther corner of the chamber, the artist had begun his work by painting Sen-mera, or Sen-mery, the master, the owner of the tomb. He was *meti-en-sa*, Regulator of the Courses of the Priests. He is depicted as seated on a chair with bull's legs, and contemplates his table of offerings. His whole figure is painted red, and he wears a black wig and beard, green collar, and white waist-cloth. He holds in the left hand a ceremonial flail or scourge, blue, white and red, with a yellow and black handle (see sect. 60, sect. 51, and pl. xxii, 8). He stretches out his right hand before him towards the long table formed of a green reed tray, bound with black ties, and supported on two striped stands of black and green, and red and white. This is loaded with the usual offerings, three red jars of drink offerings with sealed cappings, raisin cakes and haunches of meat laid between them, large green gourds and bunches of grapes piled above, and, over all, a trussed goose. Under the table lie wicker baskets of grapes, also a pot and a libation vase. Beyond it are three shelves supporting the seven vases for the seven sacred oils, and two bags or pouches, probably containing malachite (green) and galena (black). The remainder of the wall-space, right up to the entrance, is occupied with a scene of the four "sons of his body, devoted to their lord," Amenysenb, Senb-neb, Senb, and another whose name is erased. There is an intentional grading in

size, and the two younger may have been twins. Each son kneels before his pile of offerings, and has his left knee on the ground, with right knee raised to support the left arm. They resemble the father in green collar and white waist-cloth, and they wear the black wig but without its square lappet. On the ground before each lies a green reed mat, bound with black ties, and the offerings consist of a tall red jar of drink-offering, with a sealed capping, a large oblong raisin loaf, and, above it, a haunch of meat and a bunch of grapes.

67. Beginning at the south-west corner of the tomb-chapel once more, and traversing from west to east, we review the end-wall (south wall, facing north). Here the scene begins with the figure of Ata, the *nebt per*, the Lady of the House, who is shewn kneeling before a mat of offerings. She is painted in yellow, the usual colour for representing women. She wears a large black wig hanging down on both sides of the shoulders, and her eye is black. Her profile is of the under-hung type. Indeed, she is a person of uncompromising appearance, and much severity of plainness, but perhaps the artist did not do justice to her looks. She is dressed in a long white garment, tight-fitting, with the usual shoulder-strap, and she kneels on both knees, having the left hand laid on the breast, and the right hand extended towards her offerings. These consist of a large raisin loaf, a haunch, a bunch of green vegetables, and a bunch of purple grapes, which are piled upon a reed mat beside a sealed jar of red pottery for a drink offering. She is figured on a large scale, to show her importance as Lady of the House. We continue the series immediately at the back of the figure of Ata, but only find the half-perished remains of yet another mat of offerings, with the raisin-loaf, and haunch, and bunch of grapes still whole, but the tall sealed jar very imperfectly preserved. Those are the offerings for the eldest daughter whose portrait and name have disappeared in the peeling of the stucco. A little further along, in the south-east corner of the chapel, the sealed jar reappears, with part of a reed mat. These are the fragments of offerings for a second daughter, Neferu, who is represented round the corner, at the end of the long east wall; behind her is the third daughter, smaller than the second, with a similar pile of offerings. The daughters are all painted in exactly the same dress and attitude as their mother Ata, but are on a smaller scale. The scenes are here interrupted by the archway of the canopic niche which occupies

a couple of feet of wall surface. Beyond it, northward, the scene finishes with a procession of women servants bearing offerings, and farm hands leading beasts. The women servants have the black wig and eye, yellow skin, and white dress with shoulder-strap, like the members of the family, but they are on a much smaller scale than the daughters. The first woman walks forward, bearing in her two hands a green reed tray; in the middle of it stands a small vase, composing the *hotep* offering (vase on mat). At the sides or edges stand two tall red *hes* vases with blue rims and shoulders. From her hands, or from these vases, depend two long red loops with blue *ankhs* slung on them. The second woman carries a tall black wicker basket on her head, steadied with the left hand. The contents, which according to Egyptian custom, are figured at the top, are the usual raisin loaf and bunch of grapes, between two sealed jars of red pottery. With her right hand she holds the leading rope of the foremost of the animals, as the herdsman who also clutches it with both hands is rather small. This youth, who follows behind her, is painted red, with black wig, and he wears a yellow waist-cloth with a waist-tie. The red and white oryx, black-collared, which he leads, follows with a long placid stride; the action of the limbs shows great observation. The long nose and ear, the gentle curve of the horns, the graceful limbs and furry coat are faithfully rendered. Last in the procession comes another small herdsman, like his fellow, leading by a yellow rope a large dappled cow, grey and white. Little of this beast remains, only the ear and line of the back, and parts of the legs, but there is enough to show how excellent the work of it must have been. The animals, indeed, are drawn with far greater precision and truer feeling than the human figures.

At this point we have reached the near corner of the chapel, and are returned again to the entrance.

## CHAPTER XI

### THE INSCRIPTIONS

By M. A. MURRAY

68. *Stele of Ab.* (pl. vi). A roughly-pyramidal stone. The inscription is not completely finished. The main part of the inscription is enclosed within a rectangle, and is in relief. The inscription on the left side is incised, and details of the birds in and round the



clap-net are merely sketched in red paint. At the top of the stele above the rectangle is the figure of a man holding a stick, with his name, *Ab*, beside him. Before him is a patch of black paint of indeterminate shape, possibly representing a table of offerings.

Within the rectangle at the top are four short vertical columns giving the names and titles of the man and woman whose figures occur below. (1) *Ydenu (ubu?) ni-sut, nekht kheru*, (2) *Ma*, (3) *Mert-nefert*, (4) *Nefer Anpu neb sek neter*. "Food provider of the king, strong of voice, Ma. The mert-nefert, Nefer-Anpu, lord of the divine shrine." The *nekht-kheru* was the man, whose duty at harvest time was to call out to the scribes the number of the measures of corn, which the labourers threw into the granary. In line 2 the determinative of an animal's skin shows that the name *Ma* means "Lion." No satisfactory rendering has yet been given of the woman's title *mert*; it is not uncommon in the Old Kingdom, though it is rare to find it qualified, as here, with an adjective. The woman's name occupies line 4, and means "Beautiful is Anpu, lord of the divine shrine." On either side of the man is a column of inscription, (1) "Funeral offerings of bread and beer, (2) incense, linen, things (?)." The end of the second line presents some difficulty, though each sign is clear and distinct.

Five short columns of inscription giving the title and names of the four male figures below. (1) Food provider of the king, (2) *Ka-nefer*, (3) *Uhem-en-ka*, (4) *Ab*, (5) *Uhemu*. The determinative of water at the end of the last name appears to be merely phonetic.

At the bottom of the stele are five names inscribed vertically, the first and third are men's names, the others are women's. (1) *En-nefer*, (2) *An-ka-s*, (3) *Imery*, (4) *Nefer-uah-s*, (5) *Meryt-yt-s*. The meaning of the first name, "Not beautiful," is rather startling, and contrasts with the charm of the third, *I-mery*, "Come, O beloved."

On the right side, outside the boundary line of the main inscription, are the names of the servants of the family. The hieroglyph of the guardian is roughly painted in red: the names and figures below are in relief. The names of three women-servants, *Shert*, *Net-per*, and *Aut* occur close together; at the bottom, a little divided from the women is a man, *Anhery*.

On the left side, also outside the boundary line, is the boatman *Neferu-ka*, holding a large clap-net in

which he is catching birds. The meshes of the net are indicated by incised lines, the birds merely daubs of red paint vaguely showing the forms. The roughly incised inscription mentions *Sebek* of *Per-shedet*.

69. Stele of *Apīy*, pl. xv, xviii dynasty.

(a) May the king give an offering and *Osiris*, leader of the Westerners, lord of Eternity. May he give funeral offerings of bread and beer, oxen and birds, for the *ka* of the scribe of the fields of the temple of *Aten*, the chieftain of *Mertum*, *Apīy*.

(b) May the king give an offering, and *Atum*, lord of . . . may he grant(?) the seeing of his beauty; may he grant . . . in the horizon, for the *ka* of the scribe of the fields of the temple of *Aten*, the chieftain of *Mertum*, *Apīy*.

(c) May the king give an offering and *Anubis* . . . [May he grant] the breathing of the North-wind for the *ka* of the scribe of the fields of the temple of *Aten*, the chieftain of *Mertum*, *Apīy*.

It is extremely interesting to find the ancient name of *Meydum*, which occurs here as *Mertum*, or perhaps more correctly *Mery Atum*, "Beloved of the god *Atum*."

Even more interesting is the fact that the *Aten*-worship had extended so far from the chief seat of the cult, and was so powerful that a temple should be erected and endowed with lands sufficient to warrant the appointment of the governor of the town as administrator.

Stele of *Apīy*, pl. xv, 2.

Male figure kneeling before *Osiris*, between whom and the worshipper stands a table of offerings. The figure of the god is almost completely destroyed. Five short columns of inscription above, and one behind, the worshipper.

(a) Hail to thee, (b) ruler of the West, *Osiris*, within (c) *Abydos*. Mayest thou give (d) a receiving of (e) homage (f) like the sons of . . . for the *ka* of the scribe, *Apīy*.

Above the god: (a) *Osiris*, (b) leader of the Westerners, the great god. . . .

70. Steles, pl. xx.

1. Three horizontal lines of reversed hieroglyphs, giving some of the titles of *Anubis*, and mentioning the palace, *A-khenuti*.

2. Stele showing *Osiris* enthroned, worshipped by a standing male figure. Above, the Boat of the Sun, with, apparently, a sacred ape. The hieroglyphs, where legible, give the name and titles of *Osiris*.

3. Figure of a man seated before a table of offerings. Above, two horizontal lines of inscription.

(a) . . . [lord of Daddu]. May he give funeral offerings of bread and beer, oxen and birds.

(b) . . . the regulator of the courses [of priests], Sen-mery, true of voice.

Below, roughly incised and the reverse way up: . . . temple, Sesheny.

A number of inscribed coffins were discovered, but most of these were in too bad a condition to be moved, and some could not even be touched. They were therefore copied *in situ*, by Mr. H. B. Thompson, as it was impossible to obtain facsimile drawings or photographs. A few, however, were sufficiently preserved to make facsimiles, and of these the copies are to be found on pls. xxiv-xxvi. Of the rest, the translations are made from Mr. Thompson's hand copies.

71. Coffin of Hetep, pl. xxvi. *Left side*: The two sacred eyes above the signs *onkh hetep*, "May Hetep live."

*Horizontal line*: May the king give an offering and Geb, leader of the great cycle of the gods; funeral offerings of bread and beer, oxen and birds, linen and clothing, offerings and fatlings, and all things good and pure, [for] the worthy one, Hetep, true of voice.

*Vertical lines*: (a) The worthy one before Mestha [the lady of a house, Hetep].

(b) The worthy one before Shu, the lady of a house, Hetep.

(c) The worthy one before Tefnut, the lady of a house, Hetep.

(d) The worthy one before Duamutef, [the lady of a house, Hetep].

*End (head)*. *Horizontal line*: The worthy one before Nephthys, the lady of a house, Hetep.

*Vertical lines*: (a) The worthy one before the great cycle of the gods, Hetep.

(b) The worthy one before Serqet, Hetep.

*Horizontal line*: May the king give an offering and Anubis, chief of the Hill of the Serpent, he who is in Ut, lord of the Sacred Land. May he give water, beer, incense, perfumes, for the *ka* of the worthy one, the lady of a house, Hetep, true of voice.

*Vertical lines*: (a) The worthy one before Hapi, the lady of a house, Hetep, [true of voice].

(b) The worthy one before Geb, the lady of a house, Hetep, true [of voice].

(c) The worthy one before Nut, the lady of a house, Hetep, true of voice.

(d) The worthy one before Qebhsennuf, the lady of a house, Hetep, [true of voice].

*End (foot)*. *Horizontal line*: The worthy one before Isis, the lady of a house, Hetep, true of voice.

*Vertical lines*: (a) The worthy one before her city-god, the lady [of a house, Hetep].

(b) The worthy one before. . . .

In the horizontal line of A the word *amakhy* is written without the feminine termination; the adjective *aat* Great, precedes instead of following its noun. The list of offerings in the horizontal line of C is unusual; in so short a list it is not common to find *qebh* Cool water, though it occurs in the long detailed lists. The determinatives of *merhet* show that the perfumes or ointments are intended to include the seven sacred oils.

Tomb 18. Aha-ankh. *Horizontal line*: May the king give an offering, and Anubis, chief of Du-ef, he who is in Ut, lord of the sacred land, leader of the shrine of the god; may he give water, beer, incense, and perfume for the *ka* of the worthy one Aha-ankh, true of voice.

*Vertical line*: (a) Worthy before the Ennead (?) (Hapi?) . . . .

(b) Worthy before the Beautiful of Face [*i.e.* Ptah], Aha-ankh, true of voice.

(c) Worthy before Shu, Aha-ankh, true of voice.

(d) Worthy before Qebhsennuf, Aha-ankh, true of voice.

*Horizontal line*: Worthy [before] Isis, Aha-ankh true of voice.

*Vertical line*: (a) Worthy before Neith, Aha-ankh, true of voice.

(b) Worthy before Tefnut, Aha-ankh, true of voice.

*Horizontal line*: Worthy before Nephthys, Aha-ankh, true of voice.

*Vertical lines*: (a and b) Worthy before . . . .

*Horizontal line*: May the king give an offering and [Anubis?], he who is in Ut . . . lord of Abydos . . . . for the *ka* of the worthy one Aha-ankh, true of voice.

*Vertical line*: (a) [Worthy before] Amset, Aha-ankh, true of voice.

(b) Worthy before Atum, Aha-ankh, true of voice.

(c) Worthy before Ptah-Sokar, Aha-ankh, true of voice.

(d) Worthy before Duamutef, Aha-ankh, true of voice.

72. No. 22. Antef. *Horizontal line*: May the king [give an offering] and Anubis, chief of Du-ef, he who is in Ut, lord of the sacred land. May he give water, beer, incense, oils, for the *ka* of the worthy one before the king and his city-god, the overseer of the gateway (?), Antef.

*Vertical line*: (a) Worthy before . . . .

(b) Worthy before the city god, Antef.

(c) Worthy before Nut, Antef.

(d) Worthy before Qebhsennuf . . . .

End. Worthy before Isis, the overseer of the gate, Antef.

No. 155. North. *Horizontal line*: Worthy (fem:) before Nephthys, Uartet-Ast.

*Vertical line*: Worthy before Shent, Uartet-Ast (head).

*East. Horizontal line*: May the king give an offering and Osiris, lord of Daddu, the great god, lord of Abydos; funeral offerings of bread, beer, oxen, birds, incense, ointment, all things good and pure, on which the god lives . . . the worthy one (fem:) Ast . . . .

*Vertical line*: (a) Worthy before Amset, Uartet-Ast.

(b) Worthy before Shu, . . . .

(c) Worthy before Tefnut, Uartet-Ast.

(d) Worthy before Duamutef, Uartet-Ast.

South. *Horizontal line*: Worthy before Isis, Uartet-Ast.

*Vertical line*: Worthy before her city-god, Uartet-Ast.

*West. Horizontal line*: May the king give an offering and Anubis, chief of Du-ef, he who is in Ut, lord of the sacred land, leader of the shrine of the god; a good burial in the land of the west. The worthy one (fem:) Uartet-Ast.

*Vertical line*: (a) . . . Hapi, Uartet-Ast.

(b) Geb, Uartet-Ast.

(c) Nut, Uartet-Ast.

(d) Qebhsennuf, Uartet-Ast.

*Cover*: May the king give an offering and Anubis, lord of Sepa, leader of the shrine of the god. May he grant that she may traverse heaven, that she may be united with the earth, that she may ascend unto the great god, lord of heaven, Uartet-Ast.

No. 166. *Horizontal line*: Words spoken. Open the gates, O Osiris, regulator of the course of priests, Sa-Uazt . . .

*Vertical lines*: (a and b) Words spoken by . . . .

*Inside. East*: May the king give an offering and Osiris, lord of Daddu, the great god, lord of Abydos. May he give funeral offerings, bread and beer, oxen and birds, linen, incense and ointment, and all [good] things [for the *ka* of Sa] Uazt, lord of worthiness.

*West*: May the king give an offering and Anubis [chief of] Du-ef, he who is in Ut, lord of the Sacred Land; may he give a good burial in the land of the West, for the *ka* of the regulator of the course of priests, Sa-Uazt, true of voice, lord of worthiness.

No. 172. South: Worthy before Isis, Nehera, true of voice.

*East*: A good burial in his tomb of the necropolis in the land of the west. . . .

*West*: . . . . land of the west. The worthy before the great god, Nehera (?) true of voice.

No. 177. *Upper line*: . . . . pure, on which the god lives, for the *ka* of the overseer of the house, Kheper-ka-Ra.

*End. Horizontal line*: Worthy before Isis, the overseer of the house, Kheper-ka-Ra, lord of worthiness.

*Vertical line*: (a) Words spoken by *Meh net desher*.

*Side*: . . . burial in [the necropolis] upon the land of the west for the *ka* of the overseer of the house, Ankhy, lord of worthiness.

*Ends*: Worthy before Isis, the lady of a house, Uazt-hotep. Worthy before Nephthys, the lady of a house, Uazt-hotep.

No. 183. *Top of inner coffin. East*: Praise unto Ra, in thy name of Great God. She defendeth thee from all things evil in her name of Shet-pet [Mystery Veil of Heaven]. She has caused thee to be as one without thy enemies.

*Side. West. Horizontal line*: Incense, ointment, all things good and pure, on which the god lives, for the *ka* of Yaay, true of voice.

*Vertical*: (a) Worthy before Geb.

(b) Worthy before Nut.

(c) Worthy before Qebh [sennuf].

*East. Horizontal line*: . . . . Of offerings, and faltings, cool water, and incense, all things good and pure, on which the god lives for the *ka* of Yaay.

*Vertical line*: (a) Worthy before.

(b) Worthy before Methy.

*East*: May the king give an offering [and Osiris] lord of Daddu, great god, lord of Abydos. [May he give funeral offerings of bread and beer oxen

and birds], and clothing, for the *ka* of the worthy one, Senusert-uab, lord of devotion.

*West. Vertical:* (a) Worthy before Shu, Ybeb, lord of devotion.

(b) Worthy before Tefnut, Senusert, lord of devotion.

(c) Worthy before Geb, Aby (?), lord of devotion.

*North. Horizontal:* Worthy before Nephthys, Ab.

*Vertical:* (a) . . . . Senusert, lord of devotion.

(b) Serqt, Senusert, lord of devotion.

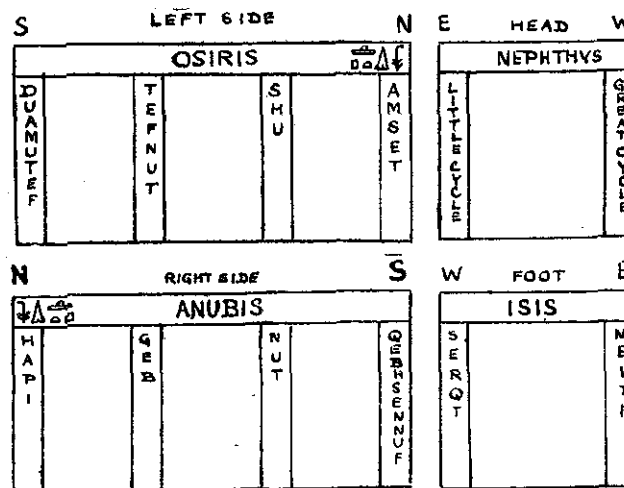
*Top of lid. West:* . . . . . of the divine shrine. Thou voyagest to every place which thou desirest, going to every place of the *ka*. [Yaay.]

No. 191. Fragments from the tomb of Sen-mera, . . . Regulator of the courses [of priests], Sen-mera, true of voice, lord of devotion. Words spoken by his son, his beloved, the overseer of the temple. Amen. . . .

73. There seems to have been a general rule for the position of the gods upon coffins of the Middle Kingdom; and it may be possible therefore to discover not only the side of the body, but also the points of the compass to which they belong. This is important as regards the four genii of the dead, who are also the gods of the cardinal points; for at present our knowledge of any of the gods hardly extends further back than the New Kingdom. As a rule, in burials of the Middle Kingdom the position of the body (when this has been noted) is with the head to the north. If the body lies on one side, as was generally the case with the narrow coffins then in use, it is laid on the left side, *i.e.* facing east.

Garstang (*Burial Customs*, p. 189) has already pointed out that the name of Osiris occurs on the left or east side of the coffin, above the false door and sacred eyes; and Anubis on the right side. The usual positions of Isis and Nephthys are: Isis at the foot, Nephthys at the head, as in the pictured representations of the twin-goddesses mourning over the dead Osiris. On Middle Kingdom coffins, these four great deities, Osiris, Anubis, Isis, and Nephthys occur in the inscriptions which form a horizontal band round the top of the coffin. From this band descend vertical columns of inscription, usually two at the end and four at the side, but occasionally one at the end and three at the side; and it is in these columns that the names of the genii of the dead and other gods and goddesses appear.

The following diagram gives what appears to be the normal position of each deity.

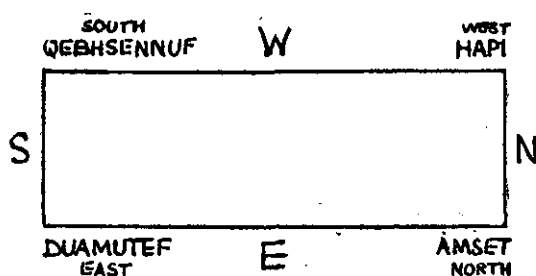


From this it appears that the four children of Horus are divided into pairs, Amset with Duamutef, and Hapi with Qebhsennuf; as in chap. 112 of the *Book of the Dead*, where the first pair belonged to the city of Pe, the second to the city of Nekhen. We must then conclude that Amset and Duamutef, who are said to be at Pe, belong to the north country, though from their position on the coffins they might equally well belong to the east. On later coffins and on cartonnages, the positions are generally the same.

The position of canopic jars—both their relative position to one another as well as their position as regards orientation—has seldom been noted by excavators; therefore it is uncertain whether they are placed according to the points of the compass, or whether it was their position towards the mummy which was of importance. A late example of canopic jars surrounding the dead is of the xxvth dynasty in the tomb of Horuta at Hawara. Here the jars stood in the inside corners of the sarcophagus, the head of the mummy being to the west. Amset was on the south-west, *i.e.* at the right-hand side of the head, Hapi was opposite. Duamutef was on the same side as Amset, but at the foot with Qebhsennuf opposite. In this case the positions of the genii, both as regards the points of the compass and also as regards the side of the body, are completely changed; all that is constant is their position as regards the body, Amset and Hapi on either side of the head, Duamutef and Qebhsennuf at the feet, as in the coffin-inscriptions of the Middle Kingdom.

I think, however, that from the evidence of the

Middle Kingdom it is possible to allot the cardinal points to the four genii; the north to Amset, the east to Duamutef, the south to Qebhsennuf, the west to Hapi. Though this is not the usually accepted order it appears to fit the facts as we know them. Thus, Amset, who is always set at the north end of the eastern side and is connected with the northern city of Pe, must be the god of the north; Duamutef, who is also on the eastern side of the coffin, and who because of his connection with Pe cannot belong to the south, must therefore be the god of the east. Hapi and Qebhsennuf, both on the western side of the coffin and both connected with Nekhen, the ancient capital of the south, must belong to the south and west; and as Hapi is always placed at the northern end, we must conclude that the position on the side is, for this god as for Duamutef, of more importance than the position towards the ends; therefore Qebhsennuf is the god of the south, and Hapi of the west. In this way the four genii follow in consecutive order round the coffin, as in the following diagram.



The order in which these gods are usually given in later texts is: Amset, Hapi, Duamutef, and Qebhsennuf; but this does not appear to be the original order, for in the Pyramid Texts (Pepy, 444) they are given with Hapi first: Hapi, Amset, Duamutef, Qebhsennuf. But by the time of the Middle Kingdom Amset always heads the list.

Pl. lii. The deities at the head and foot, respectively, of Middle Kingdom coffins are—in order of frequency—Isis and Nephthys, Neith and Serqt, the Great Cycle and the Little Cycle, Tefnut and the City God. The first four are the guardians of the genii of the Dead. According to the inscriptions upon canopic jars, Isis protects Amset, Nephthys Hapi, Neith Duamutef, and Serqt Qebhsennuf. Isis and Nephthys occur, as a rule, in the horizontal band; their places, except on the coffins from Akhmim, being fairly constant. The Akhmim inscriptions seem to ring the changes on the Great

God, Min and Anubis; the Great God generally at the head, the epithet referring presumably to the local deity, *i.e.* Min. On the coffins from other places, Isis, Nephthys, and the local deity under the names of the Great God and the City God, occupy the horizontal lines; while the vertical lines usually contain the names of two goddesses and the two divine enneads. Though the positions are not very regular, it seems that the Great and Little Cycles should be at the head, the two goddesses at the foot. The most common variation is when the cycles are placed, one at the head, the other at the foot: in that case, the Great Cycle is at the head; but here the position of the two goddesses appears to be immaterial.

## CHAPTER XII

RIQQEH; 1914

By R. ENGELBACH

74. WHILE the excavations of Harageh were in progress, I returned to Riqqeh for a short time to clear the large pit mentioned in sect. 9, and to work out a small piece of cemetery C, which lay close to the Muslim cemetery, and which I was unable to finish last year (see sect. 23).

The large pit was, as I had supposed, only another trial pit, but considerably larger than those at H<sub>1</sub>, H<sub>2</sub> in the general map on pl. xlv. It measured about 160 inches square and went down about 200 inches into clean, white, desert sand. At the bottom were a few bricks and nothing else.

75. The remainder of cemetery C, was productive of a considerable quantity of beads, pots, etc., but all the graves had been robbed, so they were of no value for recording.

Pl. li. shews some of the objects found this year in cemetery C. No. 1 is a large glaze vase of Ramessu XII whose name and prenomen *Men-mi-Rā Setep-en-Rā* are seen upon it. His titles here mentioned are *Neb-Khāu*, Lord of the Crowns; and *Neb-Tauī*, Lord of the Two Lands. No 2 is a group of 7 scarabs and plaques, two jasper hair-rings, and a glass drop-necklace of the time of Tahutmes III. Beneath the jasper hair-rings is a large gold hair-ring from the filling above the neighbouring grave, which does not belong to this group. No. 3 are four gold-ribbed hair-rings like those shewn in pl. 1, nos. 8, 9, and a small string of gold beads. It is possible that they may have all come from one grave. They were

found far above the grave level, only about a foot below the surface. It is difficult to say why the tomb robbers did not take them when they robbed the graves, as their weight gives them a considerable value.

No. 4 are a few carnelian drops from a robbed grave, very close to the Muslim graves. No. 5 is a group found under a dish in a robbed grave. It is of the sixteenth dynasty.

The necklace beneath is of jasper with a quartz drop in the centre, and does not belong to the others.

No. 6 is a pilgrim bottle of the eighteenth dynasty, flattened on one side so as to be carried better against the body.

## CHAPTER XIII

### MEMPHIS VI

By W. M. FLINDERS PETRIE

76. IN 1913 work was carried on in various parts of the great area of Memphis. A section of the great temple site of Ptah was cleared, in a strip from east to west, adjoining the first strip worked along the oasis. In the space south of the Ptah temple and colossus some search was made in the foundations of a building of Roman age. On the eastern side of the south part of the mounds many houses were cleared, producing architectural fragments and pottery of Roman date.

The excavation of the temple site produced the usual mixture of sculpture of various ages, mostly of the sixteenth dynasty, with various pieces of earlier temples. All of the blocks of interest are shewn here in the photographs; these are numbered consecutively, plates liii to lxii, which we shall notice here in order. The numbers of the figures are consecutive throughout.

Figs. 1, 2, are probably from a temple of the old kingdom, judging by the high rounded relief and the fine details of the *neter* signs.

Fig. 3 is a slab, probably from a tomb at Saqqarah, brought to Memphis as building material. It represents a noble of the fourth or sixth dynasty.

Fig. 4 is the upper part of a statue of Hapi, with the bull's head on a life-size human body. It is of the hardest white crystalline limestone, exactly like the statues of gods found in the Labyrinth. It is therefore almost certainly of the thirteenth dynasty.

Fig. 5 is part of a cornice of a tomb of the Old

Kingdom, probably naming offerings "brought from the towns of the hereditary noble, companion. . . ."

Figs. 6-10 are pieces of the work of Akhenaten, which may have been brought as material from Tell el Amarna, or may have belonged to a Memphite temple. 6 is part of a scene of the king giving collars to his subjects, his large hand is seen below the collar which is being received by the *seshemu* or "leader" of the group. Below are two other collars.

Fig. 7 is part of a scene of the transport of shrines in a ship. At the left is the top of the great steering oar, decorated with the king's head and streamers, like the oars of the royal ship in the tomb of Rameses III. Over the pole which supports it is hung the skin of an animal, apparently a hound. A man in front of that is stooping over toward the stern. Then follow the heads of five pairs of rowers, who are being urged on by an overseer, flourishing a double whip. Next is a shrine, topped with a cornice of uraei. On the side of it is engraved a figure of the king smiting an enemy with the falchion, while behind him is the queen standing, with a head-dress of tall plumes and horns. In the background is a bare tree, and part of a plant with large fleshy leaves.

Fig. 8 is part of a scene of offerings. Above is a view of a hall, with three stands of offerings in each space between the pillars. Below is a row of sacrificed oxen, an overseer leaning on a staff, and a servant who has come to give a message.

Fig. 9 is a very surprising piece of work, which would have been put to a late period by the style of the hair; but which is certainly a figure of Queen Nefertiti by the cartouches of the Aten upon her arm and chest.

Fig. 10 is part of a scene of offerings to the Aten; rows of altars, loaded with food, have each a priest ministering, while the foremost beam of light of the Aten is seen descending on the left. The chariot, with the charioteer holding his triple whip in both hands, suggests that some high official was represented as worshipping.

Fig. 11 is a slab which can hardly be dated later than the thirteenth dynasty, by the fineness of the detail. It represents three of the four spirits of Horus or spirits of Pe, and an interesting mention of the serpent shrines and the "chapels (*atert*) of the south and chapels of the north." The southern shrines have a roof almost flat, while the northern shrines have domed roofs like the brick domes of the houses at the present time in the Delta. (Carlsberg.)

Fig. 12 is a stele in the form of a shrine with a figure of Tahutmes IV smiting an enemy before Ptah.

Fig. 13 is a stele with 10 ears, with a worshipper adoring Ptah, inscribed "Prayer of Untau born of Arua born of Khurur" or Sepurur. The type of names is unusual for the xviii<sup>th</sup> dynasty, to which this belongs. Arua is only found in the xxvii<sup>th</sup>. (Lieblein, *Dict.* 1159.)

Fig. 14, a stele with only an ear upon it.

Fig. 15, head of black granite from a statue.

Fig. 16, cartouche of Haremheb.

Fig. 17, another cartouche of Haremheb, with lotus-flowers below.

77. Fig. 18. This is one of the great jambs of a doorway of the temple, carved in quartzite sandstone, with figures of Rameses II offering *Maot*, fire and drink offering to Ptah.

Figs. 19, 20. Red granite sphinx of Rameses II, from the northern gate of the temple, weighing about eleven tons. The base and body are perfectly preserved, but the head had evidently been long exposed to weathering. It is now in the University Museum, Philadelphia.

Fig. 21. Base of a seated figure, apparently before the xix<sup>th</sup> dynasty, according to the fine, even ribbing of the waist-cloth.

Fig. 22. Part of a row of scenes of the Ramesside temple; in the left one is the figure of the *an-mut*, priest, the king's son, Kha-em-uas; and on the right, part of his titles and name again. He seems to have been shewn as superintending each of the scenes of a *sed* festival.

Fig. 23 is a rudely cut inscription of *Akh-ne-ra* Siptah, altered into *User-kheperu-ra* Sety II. It is obvious that the *user* is too high and too close to the *ra*, in order to utilise the *akh* head for the jackal head, also the spacing of *akh-ne-ra* is even, and the spacing of *user-kheperu-ra* is irregular. Hence we must conclude that Siptah preceded Sety II, as appears also from the re-use at the Tombs of the Kings.

Fig. 24 is part of a cornice of Sheshenq I, shewing that he restored the temple of Ptah.

Fig. 25 is part of a cartouche of Nekht-nebf, from one of the latest restorations of the temple.

Fig. 26 shews part of the excavation of the temple site, shewing the drain cut down to 11 or 12 feet below the surface level.

Fig. 27. Stone doorway, and inner door jamb, of a building near the south side of the great

dividing wall in the town. This building was uncovered by the *sebbakhyn*, and preserved by the guards for a few weeks. After that it was sold for stones.

Fig. 28. Workmen raising a large door-jamb out of the water.

Fig. 29. Group of bronzes and small vases found together in a house.

Fig. 30. Sphinx of Rameses II with human arms holding a libation vase. Carved in brown sandstone, and found near the western court. Left at Memphis.

Fig. 31 may be the head of a *ka* figure.

Fig. 32 is slightly cut on a rough dressed face of red granite. The scene is apparently unknown before; the high priest of Memphis, *ur-kherp-hemut*, kneels offering a vase to a standing figure, which by the dress must be a king rather than a god. He holds two tall curved objects. Behind the high priest stands the *sem* priest.

Fig. 33. Part of a granite wall with a figure of Ptah in his shrine.

Fig. 34. Limestone stele with Ptah in his shrine and Sekhmet, receiving offerings. (Carlsberg.)

Fig. 35. Limestone tank and drain, found at a low level in the temple.

Fig. 36. Lintel of Rameses II.

Fig. 37. Part of a red granite wall scene with head of Rameses II, followed by the figure of his *ka*. What god was before the king is not certain; the inscription *Khenti hebnu* "chief of Hierakonpolis" near Tehneh, would point to Khnumu who was the god of that city. (Carlsberg.)

Fig. 38. A king (Rameses II?) before Ptah, "lord of Ankh-tau, great and mighty, within the great temple," on a red granite wall scene.

Fig. 39. This large figure of Ptah in his shrine, life-size, is a limestone block from the temple, which was re-used in the foundations of a Roman building—probably a church—a short way south of the colossus. (Carlsberg.)

78. Fig. 40. A workshop was excavated where alabaster vases were made in the Graeco-Roman age. In the top of the plate are shown the rough blocks of alabaster as brought from the quarry, then picked into form roughly.

Fig. 41. The pieces were then ground into shape, leaving a small excess on the surface.

Fig. 42. Next they were bored out with tube drills.

Fig. 43. The drill-hole was then enlarged inside,

so as to hollow out the vase to the required size. After this the vase was polished down outside, so as to reduce the thickness to an even amount all round. Of this last stage—of final polish of the surface no examples were found, showing that the workmen never spoiled a vase in that stage. The failures in the earlier stages are abundant, as here shewn. Series of the various examples of work have been given to many museums.

Fig. 44. Stele with figures of the falcon and the ibis, with the feather of Maot between. This feather is usually shewn with the ibis. (Cairo Museum.)

79. Fig. 45. Terra-cotta figures were found in large numbers in a shop, many of them with the original colouring fresh upon them. In the top line are four figures of Harpokrates. In the second line, the baboon of Tehuti, bust of Serapis, part of the serpent Serapis, bust of Pallas (?), seated female figure. In the third line two cats with cocks, a dog between. In the base line, a hyaena, two bull-head busts of Apis, between them a square-backed throne with Isis seated suckling the bull Apis: this is a new and surprising combination, of Apis in place of Horus (Carlsberg, University College). Lastly, a cat.

Fig. 46. Pottery vase imitating metal vases of the ivth cent. A.D.

Fig. 47. Piece of lustrous black pottery; the mould for it was impressed with a string of amulets (face, Bes, Ptah-sokar, *Uzat*), and a band of Bes figures. About iird–iind cent. B.C.

Fig. 48. Head of Demeter (?) on a shrine of pottery, with torches at the side.

Fig. 49. Vase of yellow pottery. The missing rosette shows how all the pattern was produced. A mould of each piece of pattern was filled with clay, which was then transferred to the vase, and probably the mould was then lifted away, leaving the transfer

sticking to the vase. It is very rare to find any of such pottery perfect. (Cairo Museum.)

Fig. 50. A trial piece with a finely executed figure of a falcon carved in quartzite sandstone. Four or five such blocks are known, mostly of high finish; it seems, therefore, that this was the favourite subject for a final “diploma study” for students in sculpture.

80. Fig. 51. The under-side of a Roman pavement. The earth below having been all dug away, the basis of flakes of limestone set on edge as a foundation for the concrete is here exposed.

Fig. 52. Two views of a fine capital, designed to receive an intercolumnar screen of wood. This was found in a large building on the eastern edge of the site, about 100 yards south of the road, along with other pieces on this page, except 57. (All, except 57, are in the Christian Dept., British Museum.)

Figs. 53, 54, 55, 56. Capitals and a base of limestone from the same building. 56 has been cut from a piece of temple roof, the top being covered with stars.

Fig. 57. Female head in limestone, found in a sculptor’s workshop, probably iind or iird century.

Figs. 58, 60. These are pieces of bold stucco modelling, very skilfully treated. The statue was built up of brickbats, probably projecting from a wall, and then rounded up with mortar, and faced over with smooth stucco. The treatment of the hair is better than any sculpture after the iind century; it shews that there was a school of bold, vital, work, continuing in stucco after the decay of stone sculpture. It seems not unlikely that this is the source of the splendid stucco work of the viiith century in Northern Italy, seen most completely at San Pietro in Monte near Lecco. (Christian Dept. British Museum.)

Fig. 59. Piece of leaf moulding from the church site south of the colossus.



## INDEX

- Aahmes, 17
- Ab, stele of, 13, 26, 27
- Adze, bronze, 15
- Aha-ankh, 7, 28, 32
- Akhenaten, 11, 15, 17, 32
- A-khenuti, 27
- Alabaster jars, 16
  - used in house, 16
- Alabaster, method of working, 33
- Amen-ankhs, 18
- Amenemhat II, 10, 17
- Amenemhat III, 4, 17
- Amenhotep, I, 17
  - III, 18
- Ameny, 8, 14, 19, 22, 30
- Ameny-senb, 25
- Amulets, 18
- Amulet, turquoise hawk, 7
- Anhery, 13, 27
- An-ka-s, 27
- Ankh-nes-pa-aten, 18
- Ankht-es, 9
- Ankhy, 29
- Antef, 5, 8, 14, 22, 23, 29
- Apis, busts of, 34
  - suckled by Isis, 34
- Apiy, 10, 11, 17, 18, 20, 27
- Applied reliefs on pottery, 34
- Armlets of beads, 24
- Arrows in offerings, 24
- Arrowheads, bronze, 15
- Arua, 33
- Ata, 26
- Aten, 11, 17, 18, 32
- Aut, 27
- Ay, 18
  
- Bag-box for papyri, 24
- Bak-amen, 19
  
- Barrel vaulting, 25
- Bast, amulet of, 18
- Batons in offerings, 24
- Beads, figured in offerings, 24
  - gold, 12
- Bera or Biry, 10, 15
- Bes figures, 34
- Boat of Ra, model of, 8
  - on stele, 27
- Bottle, glass, 11
- Bows in offerings, 24
- Bricks, sizes, 3, 4
- Bronzes, group of, 33
- Broome, Miss M., 1
  
- Canopic heads, 9, 23
  - jars, 13, 14, 16, 30
  - contents, 14
- Capitals, Roman, 34
- Carnelian barrel beads, 7
  - necklace, 10
- Cemeteries, ancient management of, 21
  - dates of, 4
  - described, 4
  - list of, 1
- Chamber, pointed roofed, 9
- Clothes-box, 18
- Cobra in offerings, 24
- Coffins, inscribed, 5, 28
  - painted, 23
  - pottery, 18
- Crocodiles, bones, 4
- Crocodile, chalcedony, 18
- Cylinders, 17
  
- Decoration of tomb-chamber, 25
- Demeter, head of, 34
- Derry, Dr., 6
- Disc in offerings, 24

Disc of Amenhotep III, 18  
 Domed shafts, 7  
 Dromos, 9  
 Dumps, small ribbed, 9

En-nefer, 27  
 Envelopes, pottery, 9  
 Eyes upon coffins, 24

Figures in terra-cotta, 34  
 Flail beads, 19, 23  
     in offerings, 24  
 Fly, carnelian, 18  
 Foundation of pavement, 34

Galena for kohl, 16  
 Garments, figures of, 25  
 Gerzeh, 1  
 Glass bottle, Roman, 19  
     drop-necklace, 31  
     kohl-pot, 16  
 Gods, position of, on coffins, 30  
 Gold hair-rings, 31  
 Goose in offerings, 24  
 Granite figure of a woman, 14  
     head, black, 33  
     sphinx, red, 33  
 Green, Mr. C. M., 1, 19

Haematite kohl-pot, 16  
 Hair-rings, 10, 15, 31  
 Hapi, upper part of statue of, 32  
 Haremheb, 33  
 Harpocrates, 34  
 Head-rest, wooden, 9  
     jointed, 24  
 Heart scarab, 11  
*Heq* sceptre, 23  
 Hetep, 28  
 Hieroglyphs reversed, 17, 27  
 Hoe in offerings, 24  
 Holes, drilled, 17  
 Horus, four sons of, 14  
 Horuta, 30  
 Hotep, 28

Imery, 27  
 Ivory wands, 16

Jasper hair-rings, 31  
     necklace beads, 10, 16, 32  
 Joints of coffins, 5, 8

Ka-arms in offerings, 24  
 Ka-figure of Antef, 14  
 Ka-figure, green glaze, 9  
 Ka-nefer, 27  
 Kha-em-uas, 33  
 Kheper-ka-Ra, 9  
 Khurur, 33  
 Kilts in offerings, 24  
 Kohl-pot, blue glass, 16  
     Ptah-seker, 15  
 Kohl-pot with khaker ornament, 15

Lazuli disc, 13  
 Lintel of Rameses II, 33  
 Loculi, 9

Ma, 27  
 Mace-club and disc, in offerings, 24  
     head of a, 9  
 Marble pot, 16  
 Memphis, high priest of, 33  
     work at, 32  
*Menat* in offerings, 24  
 Mert-nefert, 27  
 Mertum, 17, 27  
 Meryt-yt-s, 27  
*Mes* sign in offerings, 24  
*Meti-en-sa*, 13, 18, 25  
 Meydum, 4, 17, 27  
 Min, small figure of, 12  
 Mirror, bronze, 13  
     in offerings, 24  
 Mud figures, 19  
 Murray, Miss, 1, 8, 17  
 Mykenaeen pots, 11, 17, 19

Neb-sen, 14  
 Nefer-anpu, 27  
 Nefer-maat, 17  
 Nefertiti, 32  
 Neferu, 25  
 Neferuah-s, 27  
 Neferu-ka, 27

- Nehera, 29  
 Nehor, ka figure of, 14, 16  
 Nekht-nebf, 33  
*Neter* sign in offerings, 24  
 Net-per, 27  
  
 Obelisks in offerings, 24  
 Offering-table, limestone, circular, 8  
 Offerings, names of, 18  
 Oils, sacred, 16  
 Orientation, 3, 4  
 Oryx, 26  
  
 Painted coffins, 22  
 Palette in offerings, 24  
 Pallas, terra-cotta, 34  
 Pavement foundation, 34  
 Pe, 30, 32  
 Pearson, Prof. Karl, 6  
 Pectoral, glazed, 11, 20  
     jewelled, 12  
 Pedu-asar, 18  
 Petrie, Mrs. Flinders, 1, 8  
 Piankhy, 17  
 Pilgrim bottle, 32  
     alabaster, 17  
     green glaze, 17  
 Pinna shell, 2  
 Pits, trial, 3  
 Plunderers, 2, 3, 5, 9, 10, 11, 12, 13, 21  
 Psamthek I, 18  
 Ptah and Bast figures, 15  
 Ptah, large figure of, 33  
     site of temple of, 32  
  
 Quartz crystal disc, 13  
  
 Ramessu II, 15, 18, 33  
 Ramessu III, 18, 32  
 Ramessu XII, 31  
 Relief shewing plant, 19  
 Reverse writing, 7, 17, 27  
 Ribbed lumps glazed, 23  
 Rings, 11  
 Riqqeh, 1  
 Rueffer, Dr., 14  
  
 Sacred oils, vases of, 16, 24  
 San Pietro in Monte, 34  
  
 Sarcophagus, red granite, 9  
 Sa-Uazet, 9, 12, 19, 21, 22, 23, 29  
 Scarabs, 10, 11, 15, 17, 18, 31  
 Sceptres, 13, 23  
 Sebek, 27  
 Senb, 25  
 Senb-neb, 25  
 Senmerra, 18, 20, 22, 25, 30  
 Senusert, 9, 14  
 Senusert I, 4, 5  
 Senusert II, 12  
 Senusert III, 4, 5, 12  
 Senusert-senb, 9, 19  
 Senusert-uab, 30  
 Serapis, bust of, 34  
*Seshmu*, 32  
 Set, limestone figure of, 15  
 Sety II, 33  
 Shafts capped with brick dome, 7  
 Shert, 27  
 Sheshenq I, 33  
 Shuttle in offerings, 24  
 Siptah, inscription of, 33  
 Skeleton measures, 5, 6  
 Skull, scaphocephalic, 7  
 Slate dish, duck's-head handle, 11  
 Sphinx, brown sandstone, 33  
     red granite, 33  
 Spiral pattern, 9  
 Steles, 27, 33, 34  
 Stucco modelling, 34  
 Sword, bronze, 15  
 Syrian pots, 11, 15, 19, 25  
  
 Table of limestone, 8  
 Tahutmes IV, 33  
 Tahuty-nekht, 9  
 Tank and drain, 33  
 Taurt, green glazed figure, 15  
 Thent, 8  
 Thompson, Mr., 1, 4, 7, 8, 28  
 Thothmes I, 17  
 Thothmes III, 18, 31  
 Tray, wooden, 24  
 Trial pieces of sculpture, 34  
 Turquoise amulet, 7  
  
 Uartet Ast, 12, 29  
*Uas* sceptre, 13, 23, 24  
 Uazet-hotep, 9, 29

Uhem-en-ka, 27

Uhemu, 27

Untau, 33

*Ur-kherp-hemut*, 33

Vases of sacred oils, 16, 24

Veneered coffin, 23

Walker, the late Dr., 11

Wainwright, Mr., 1

Wands of ivory, 16

Whetstone, 11

Wig in offerings, 24

remodelled, 14

Workshop for alabaster, 33

Writing, reverse, 7, 17, 27

Yaaï, 9, 29

Ydenu (ubu ?), 27

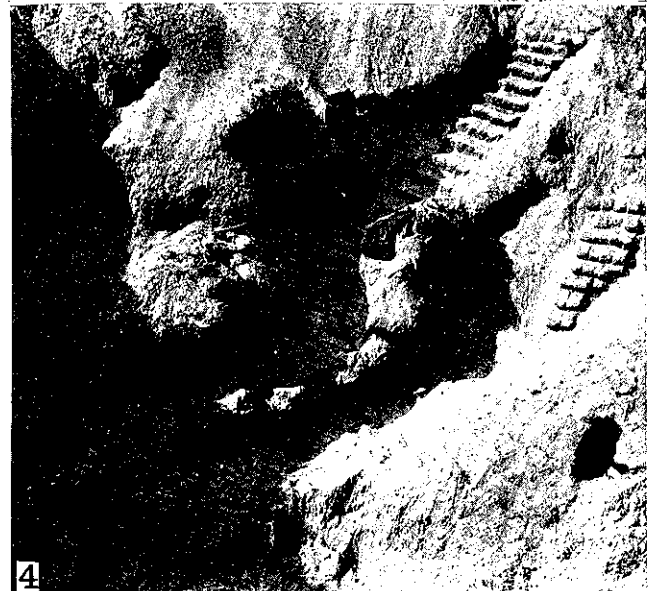
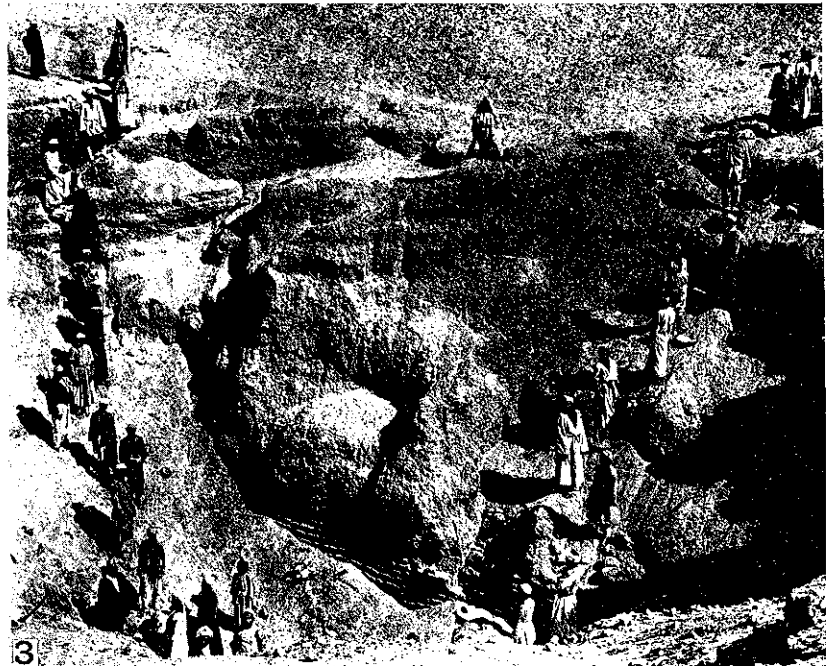
*Zam* sceptre, 13, 23, 24

*Zygophyllum* sculpture, 20



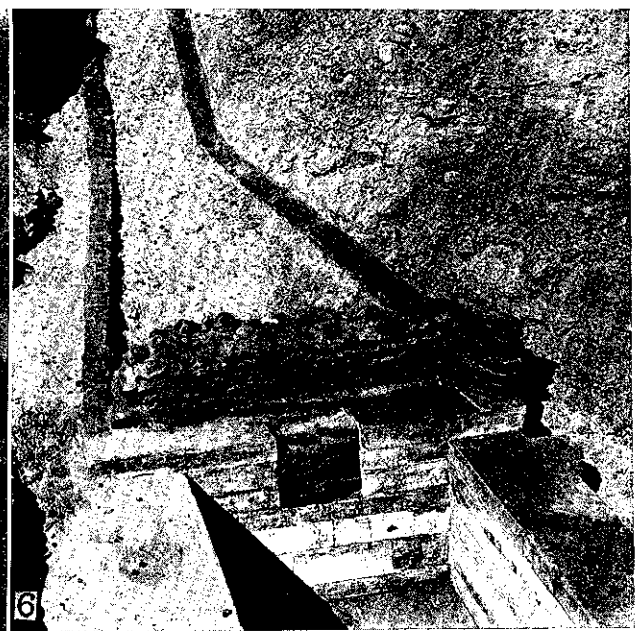
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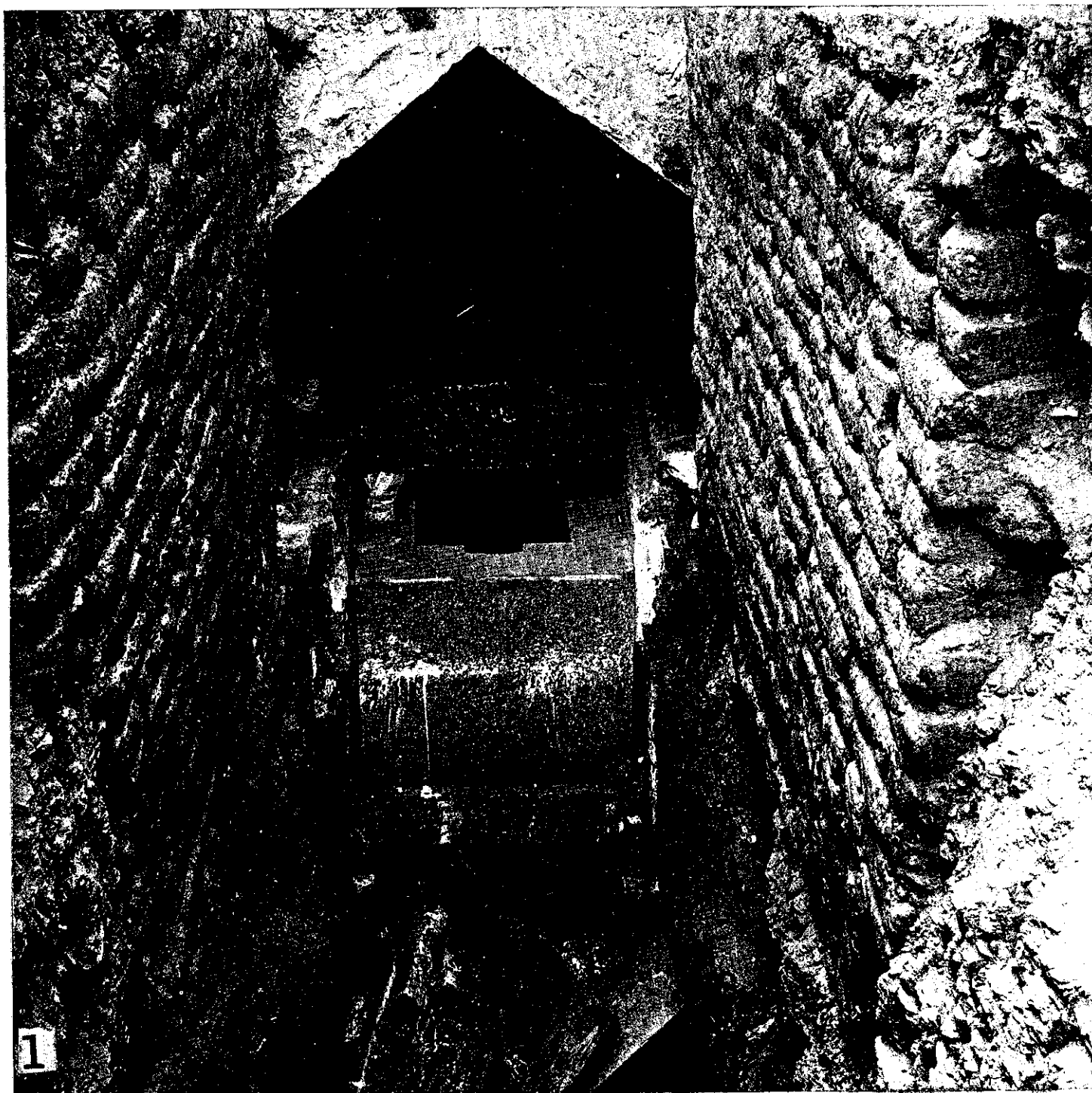


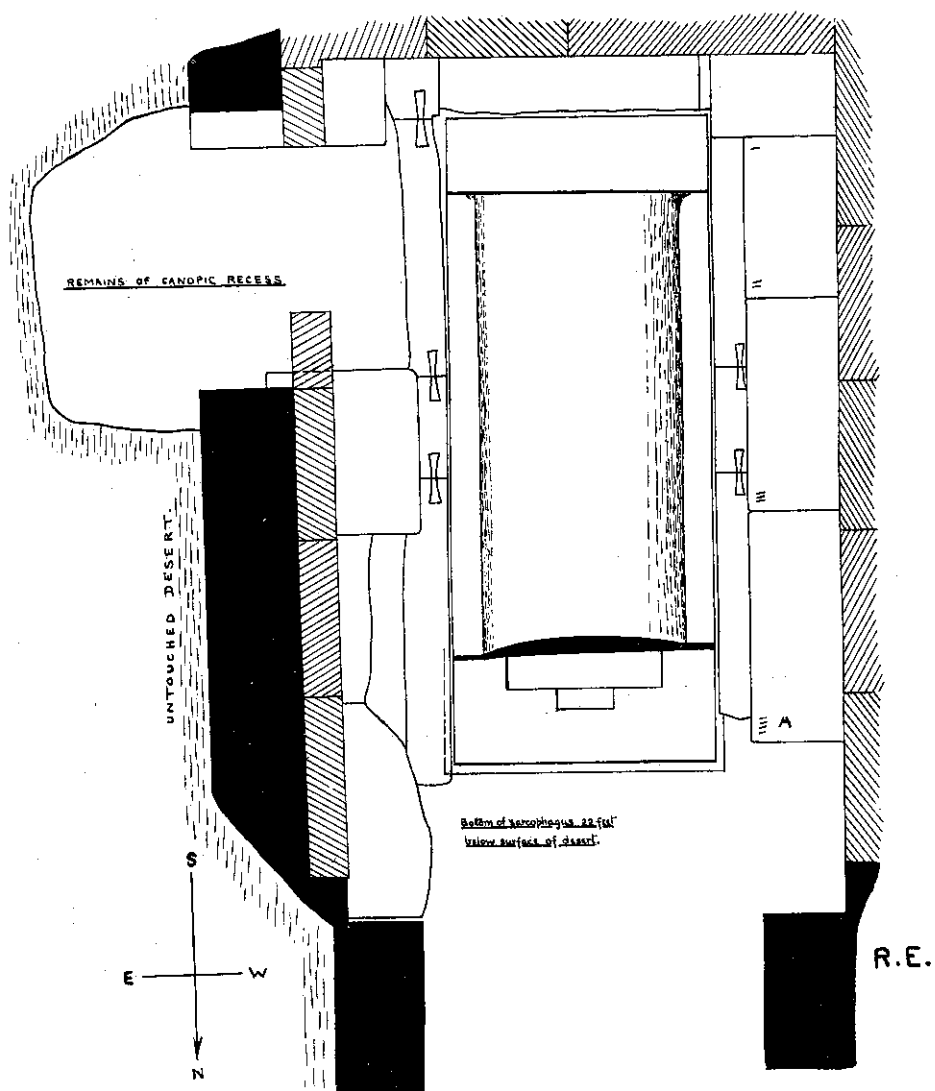
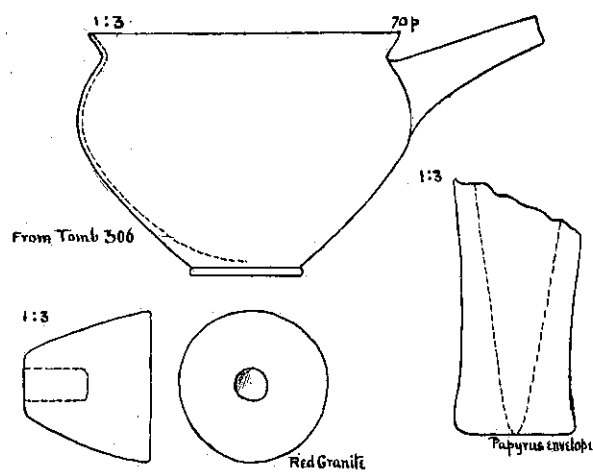
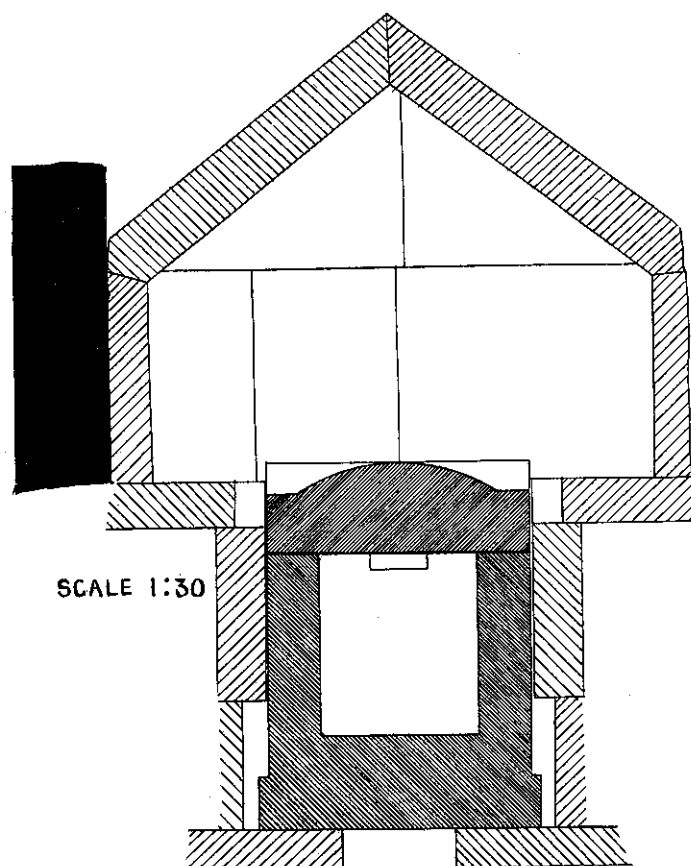
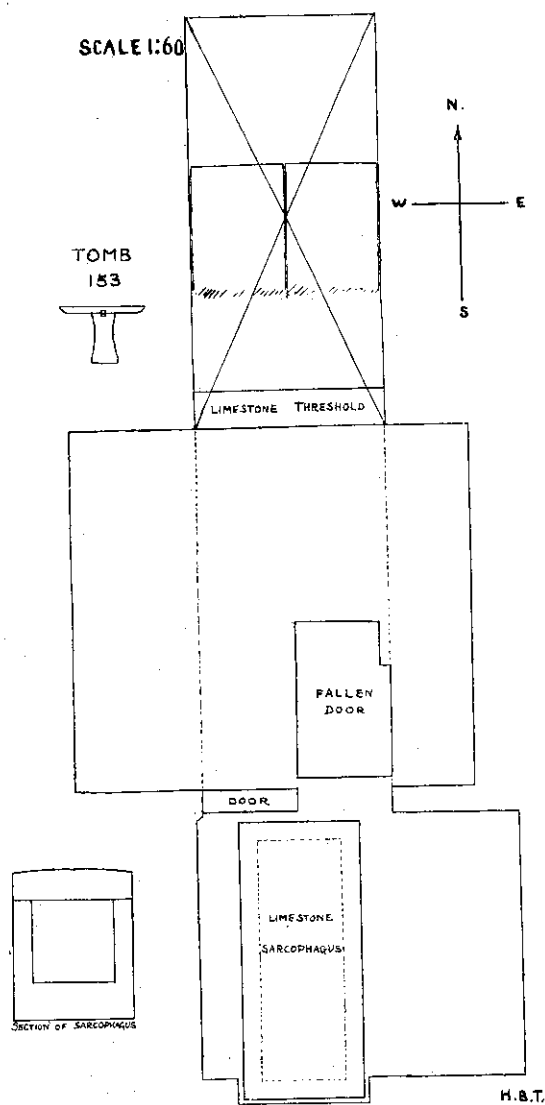
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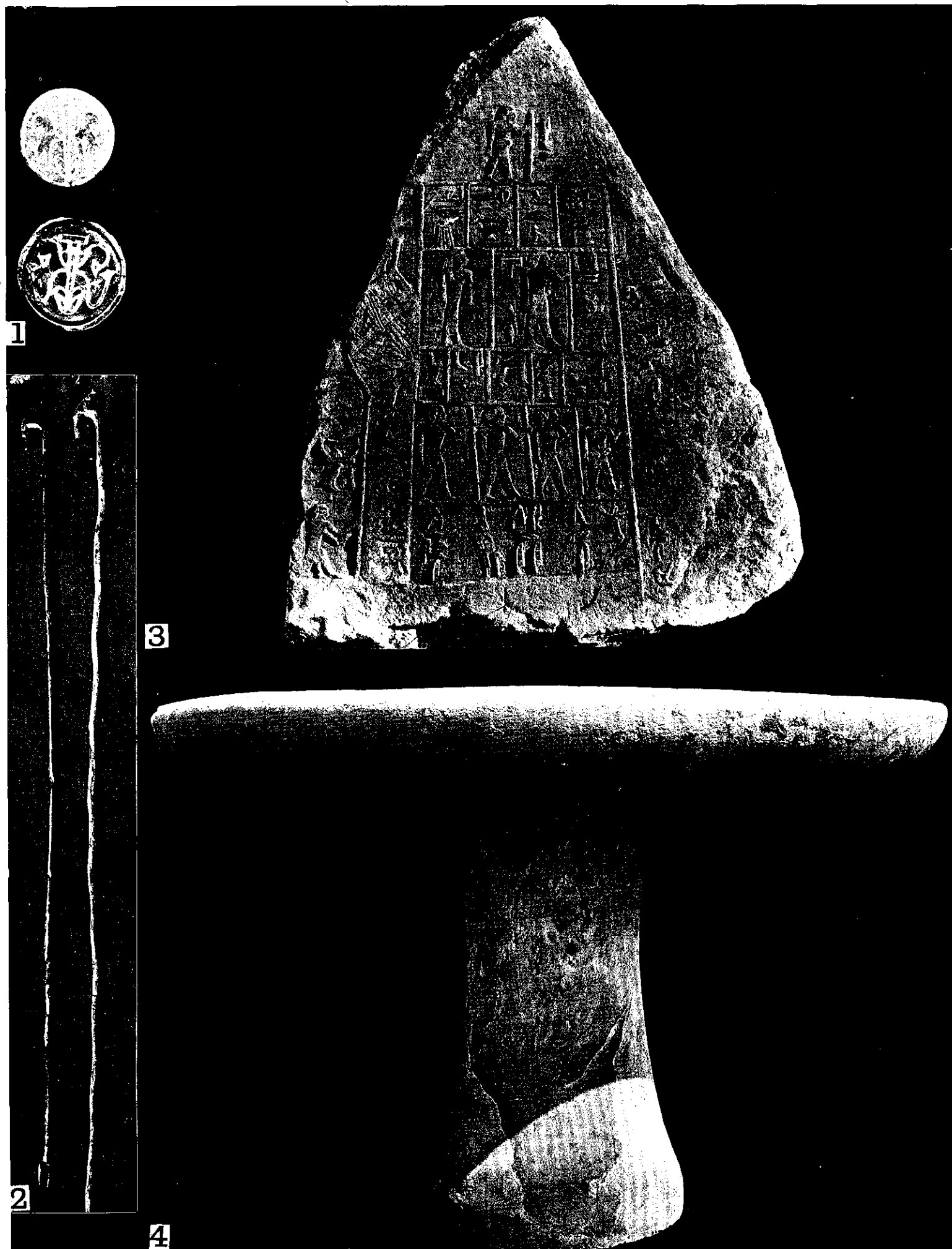


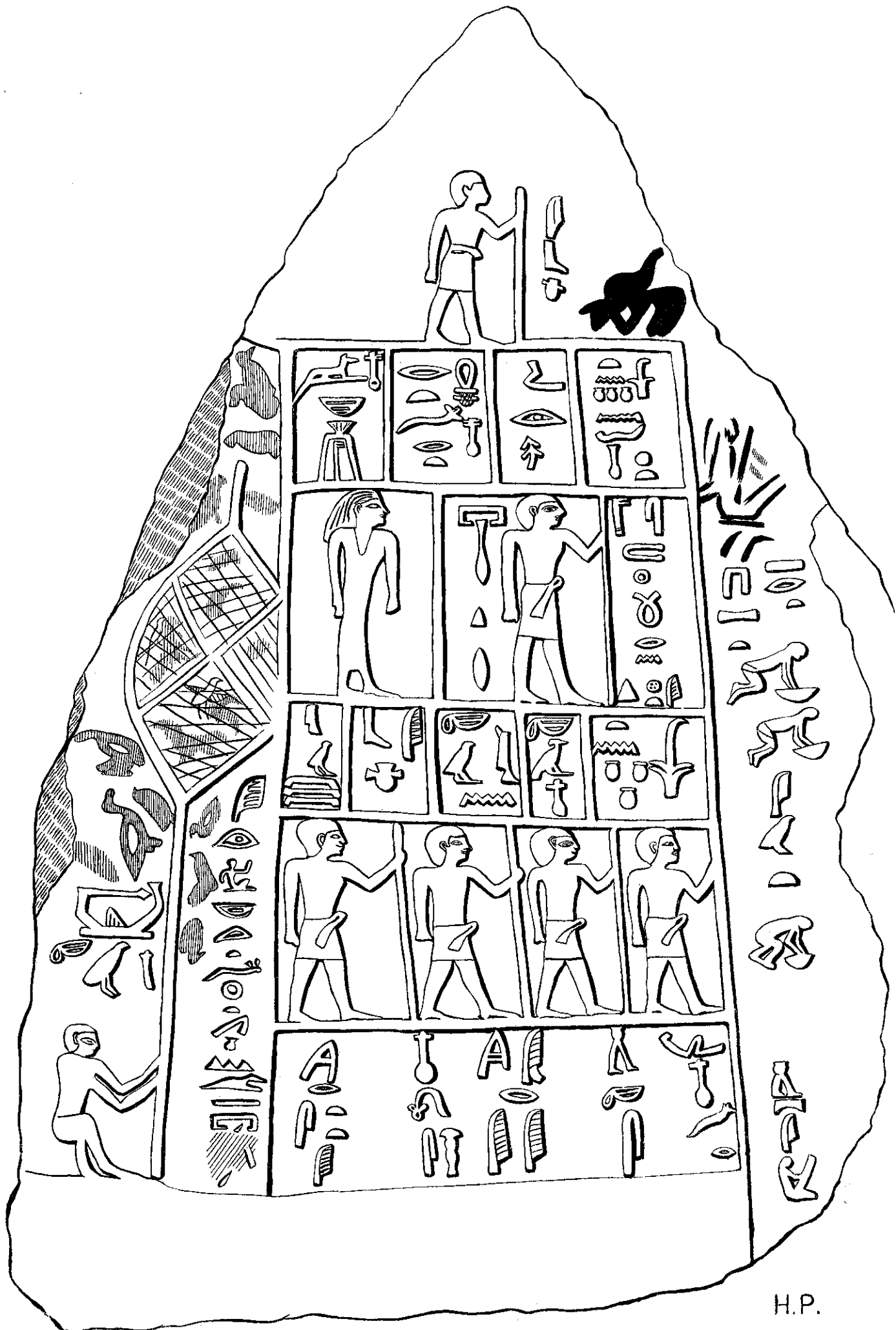
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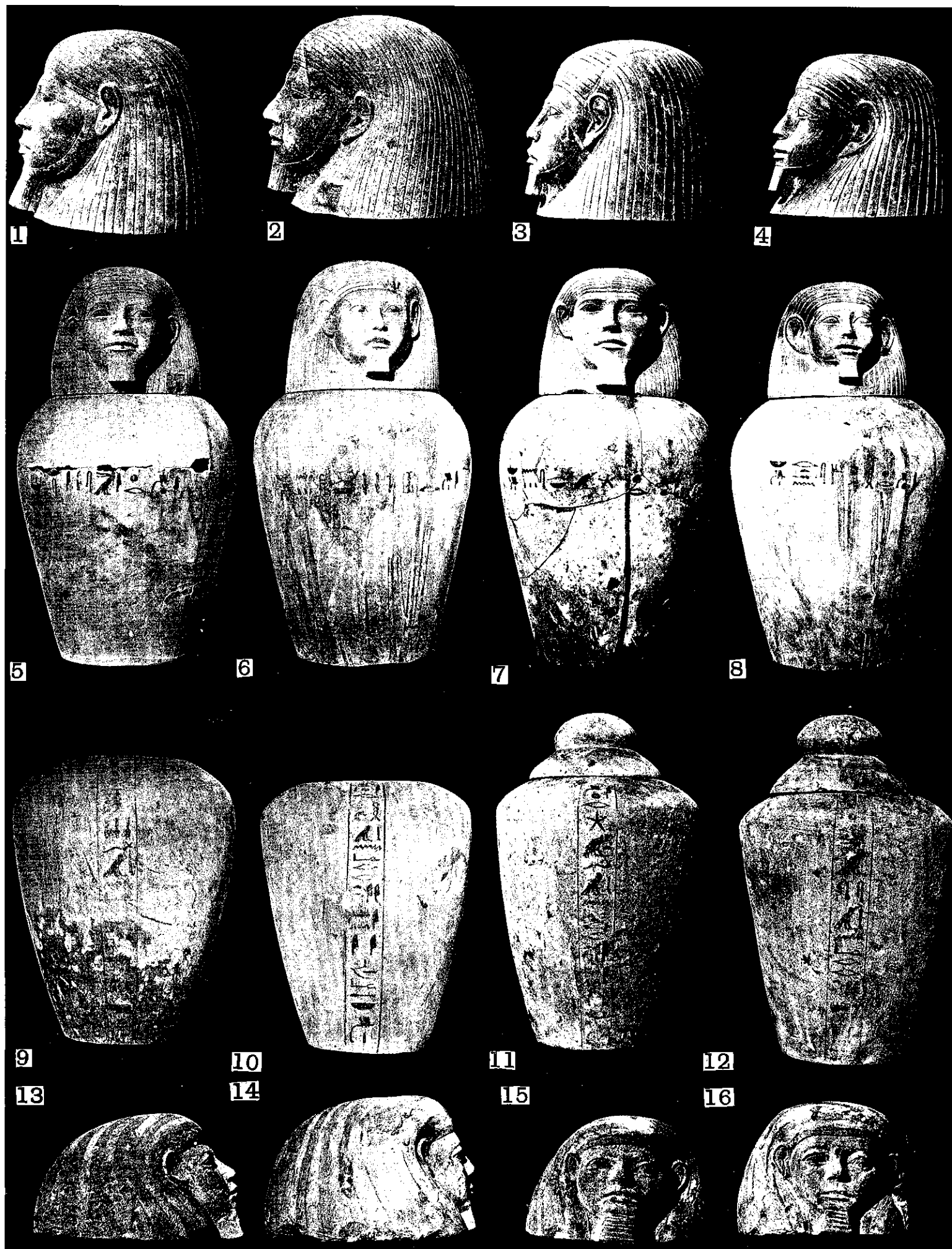


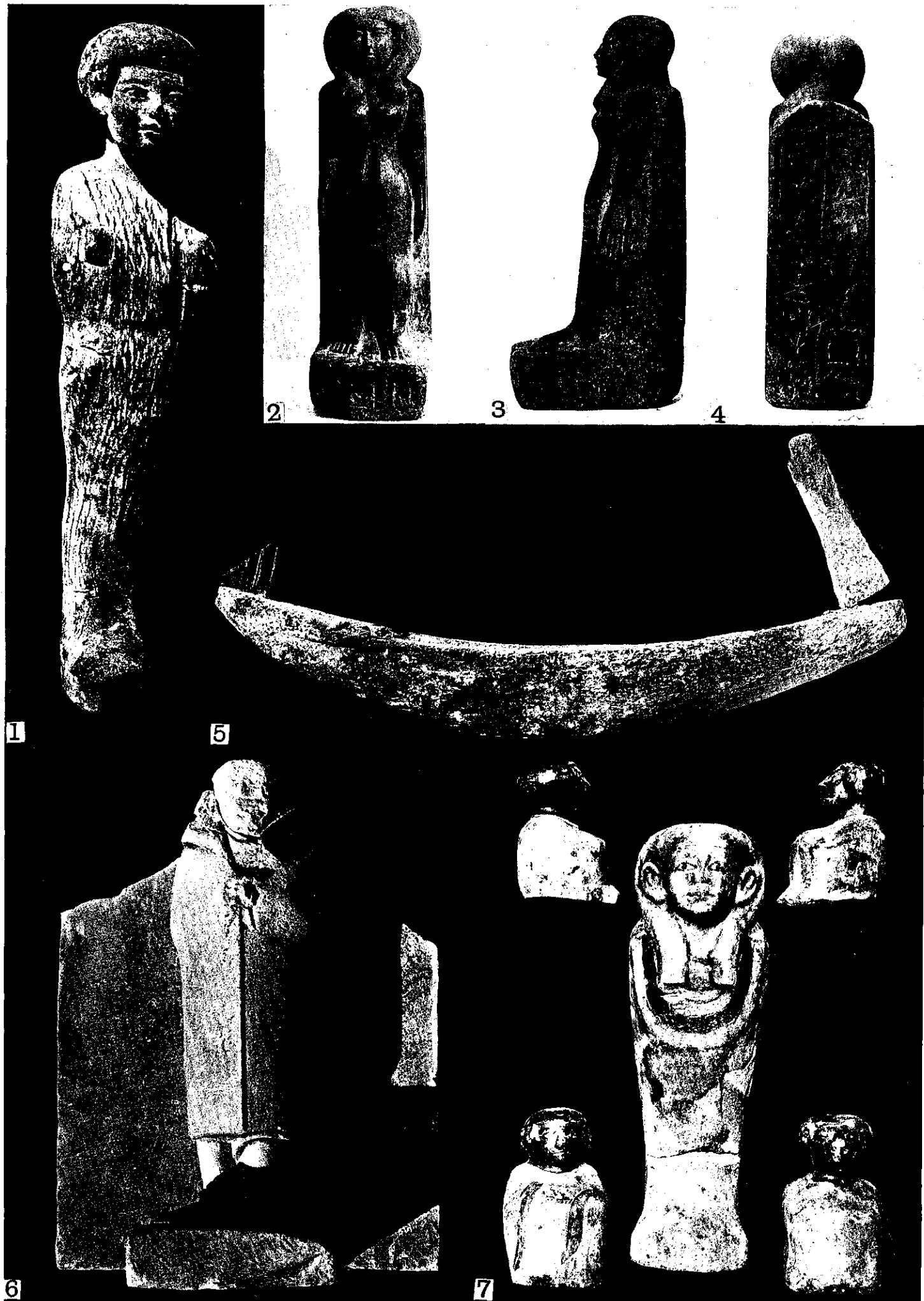


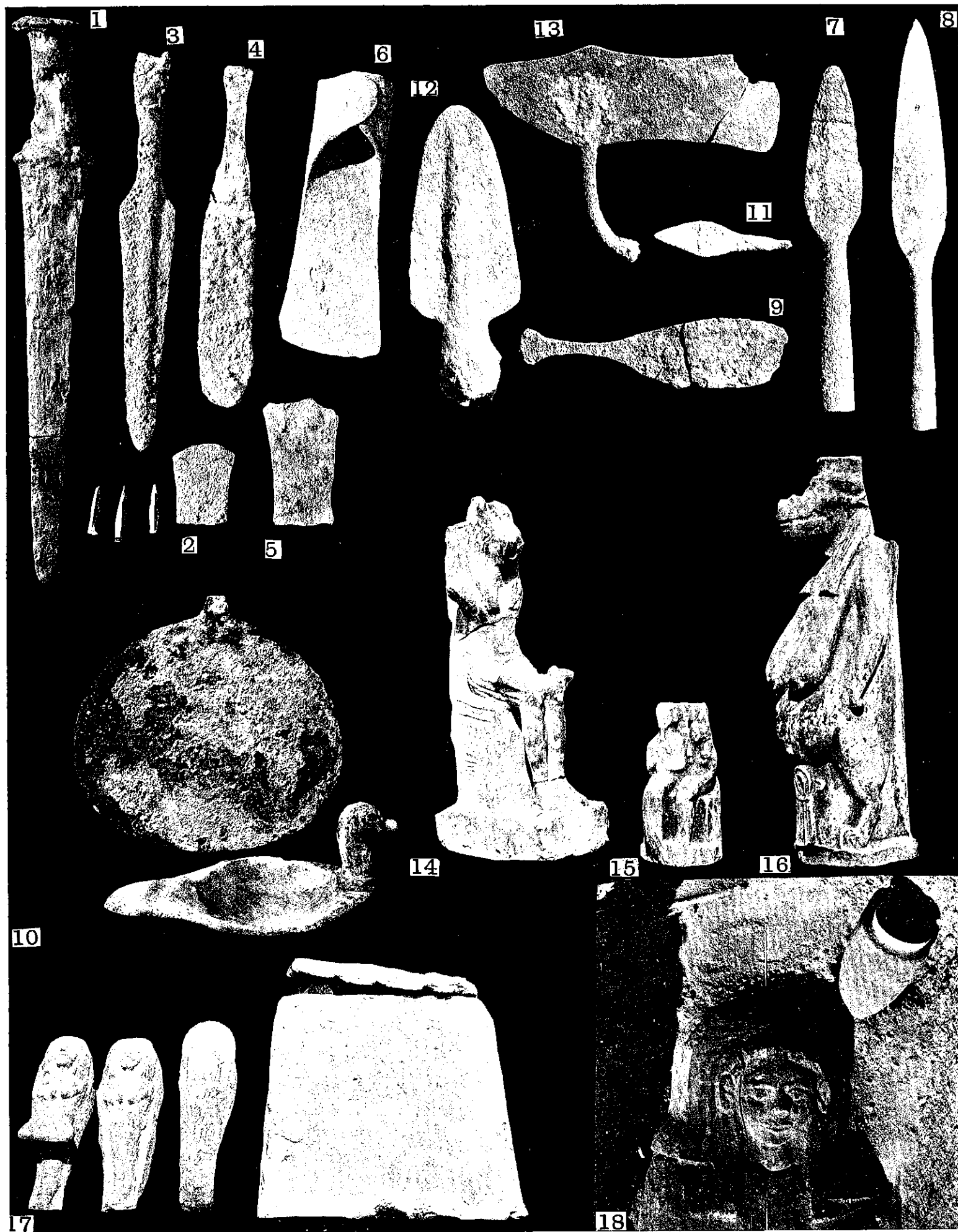


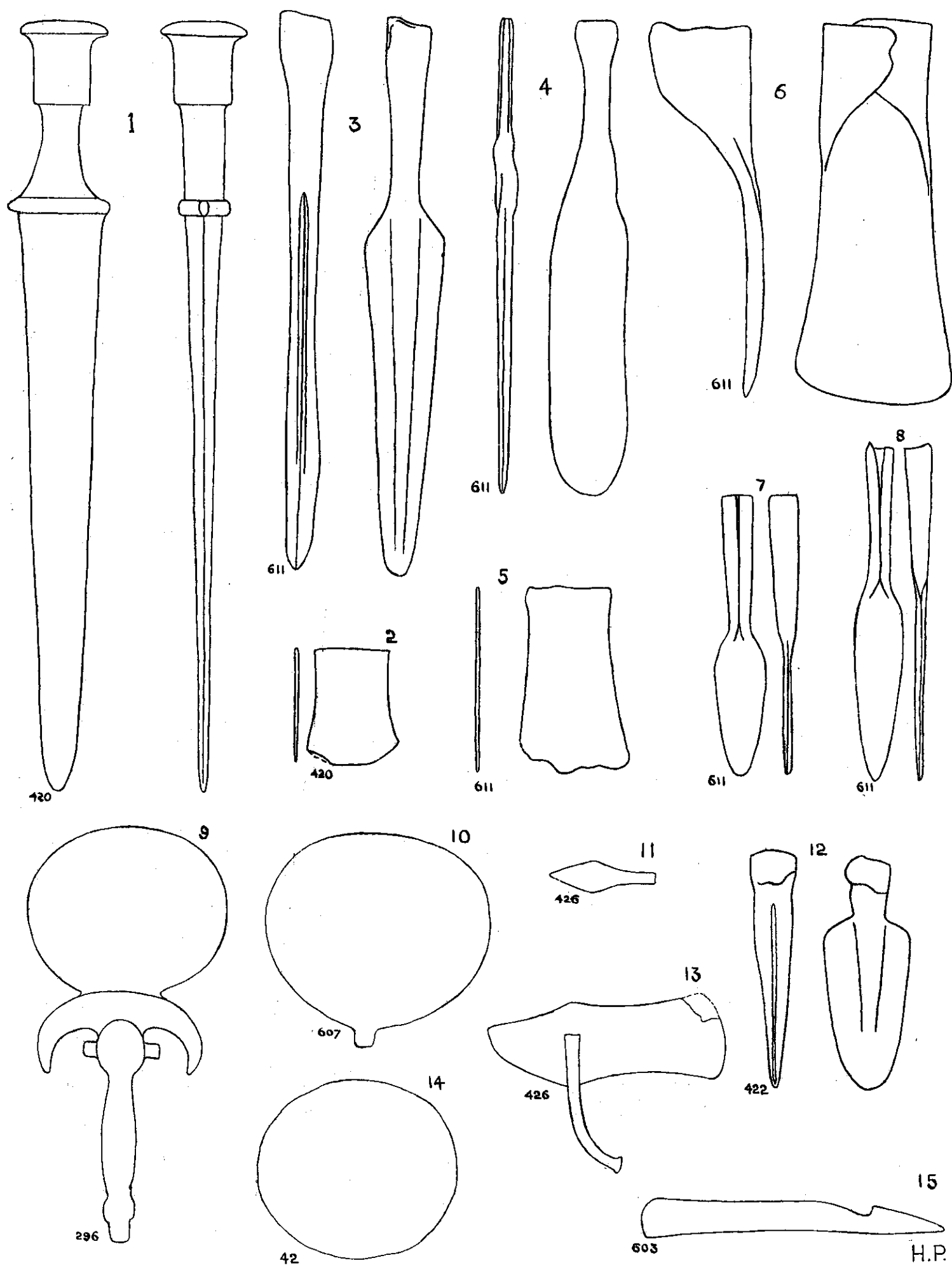


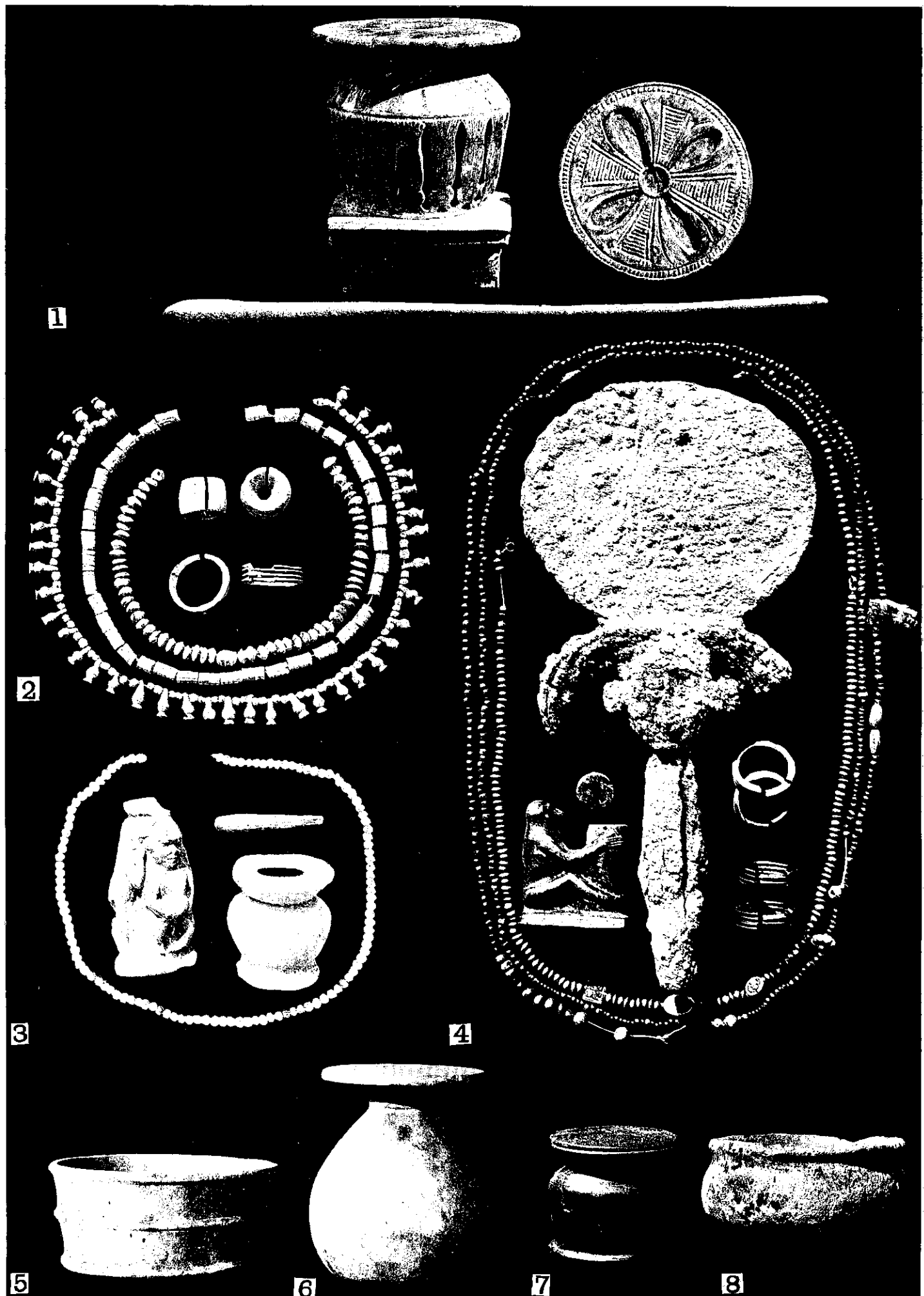




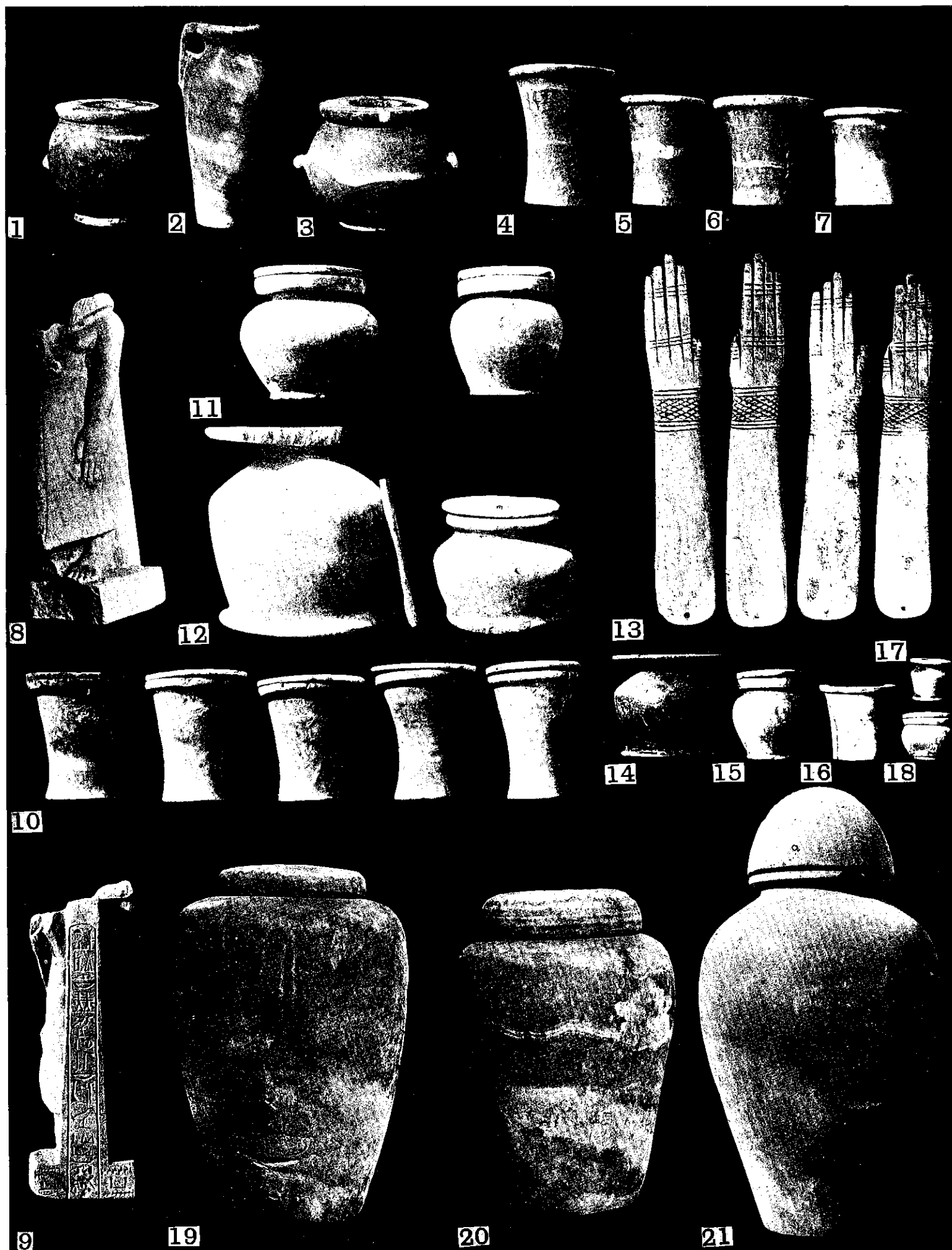




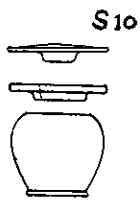
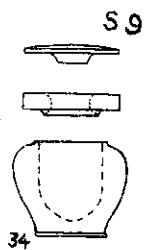
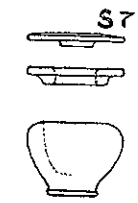
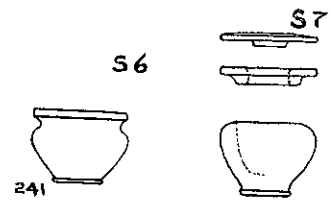
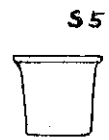
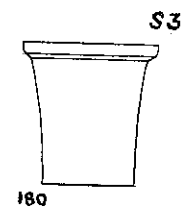
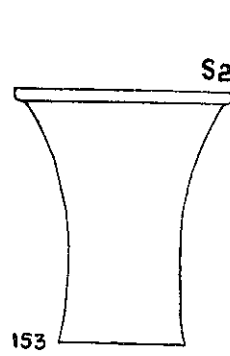
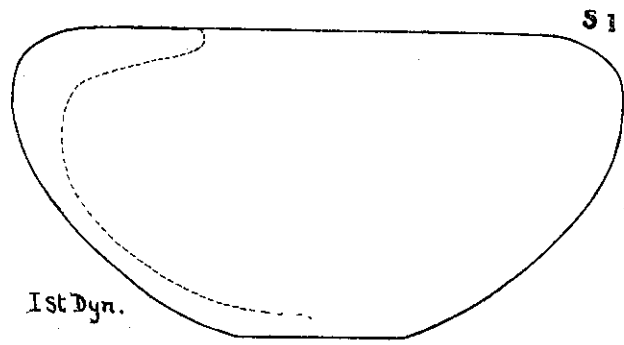




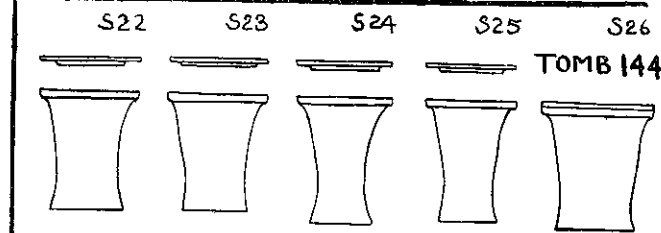
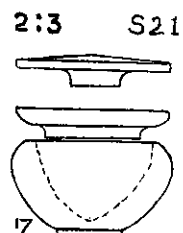
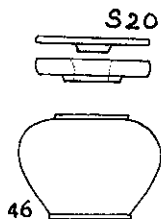
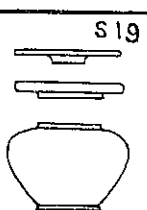
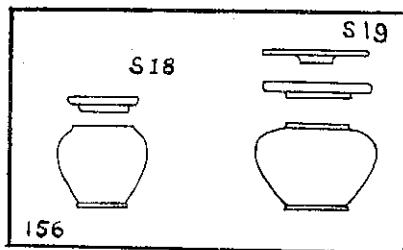
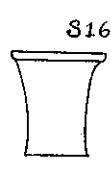
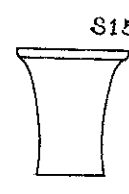
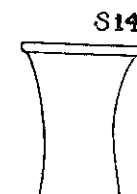
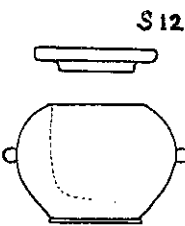
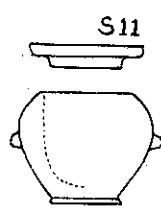




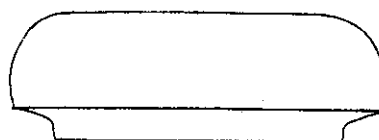
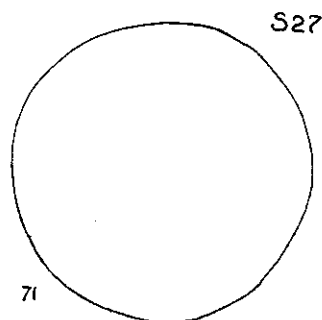




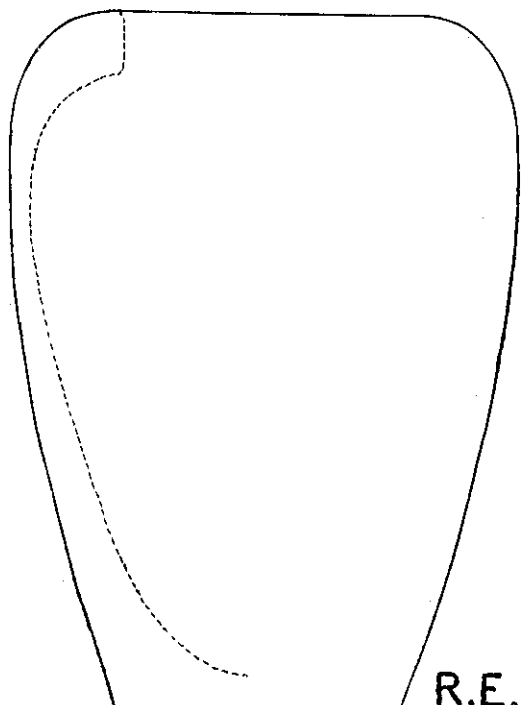
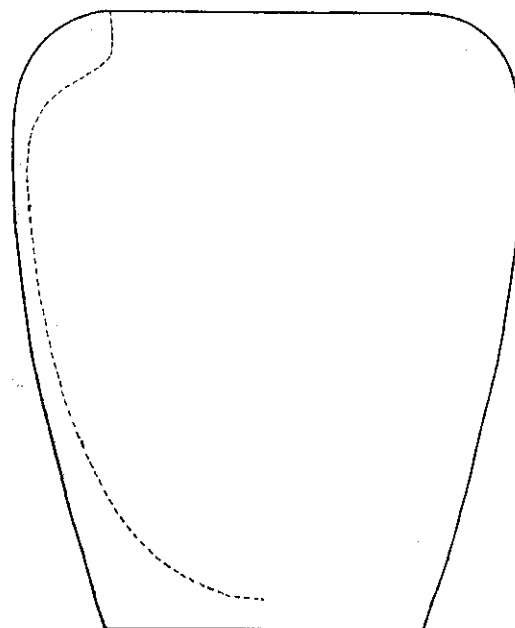
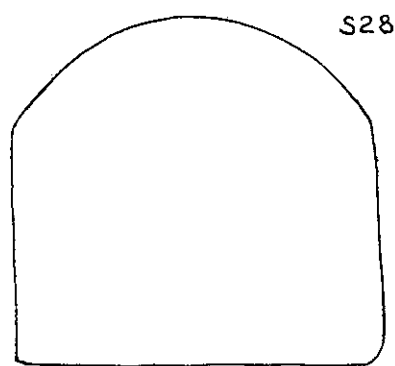
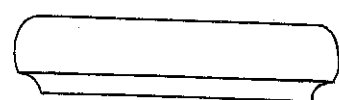
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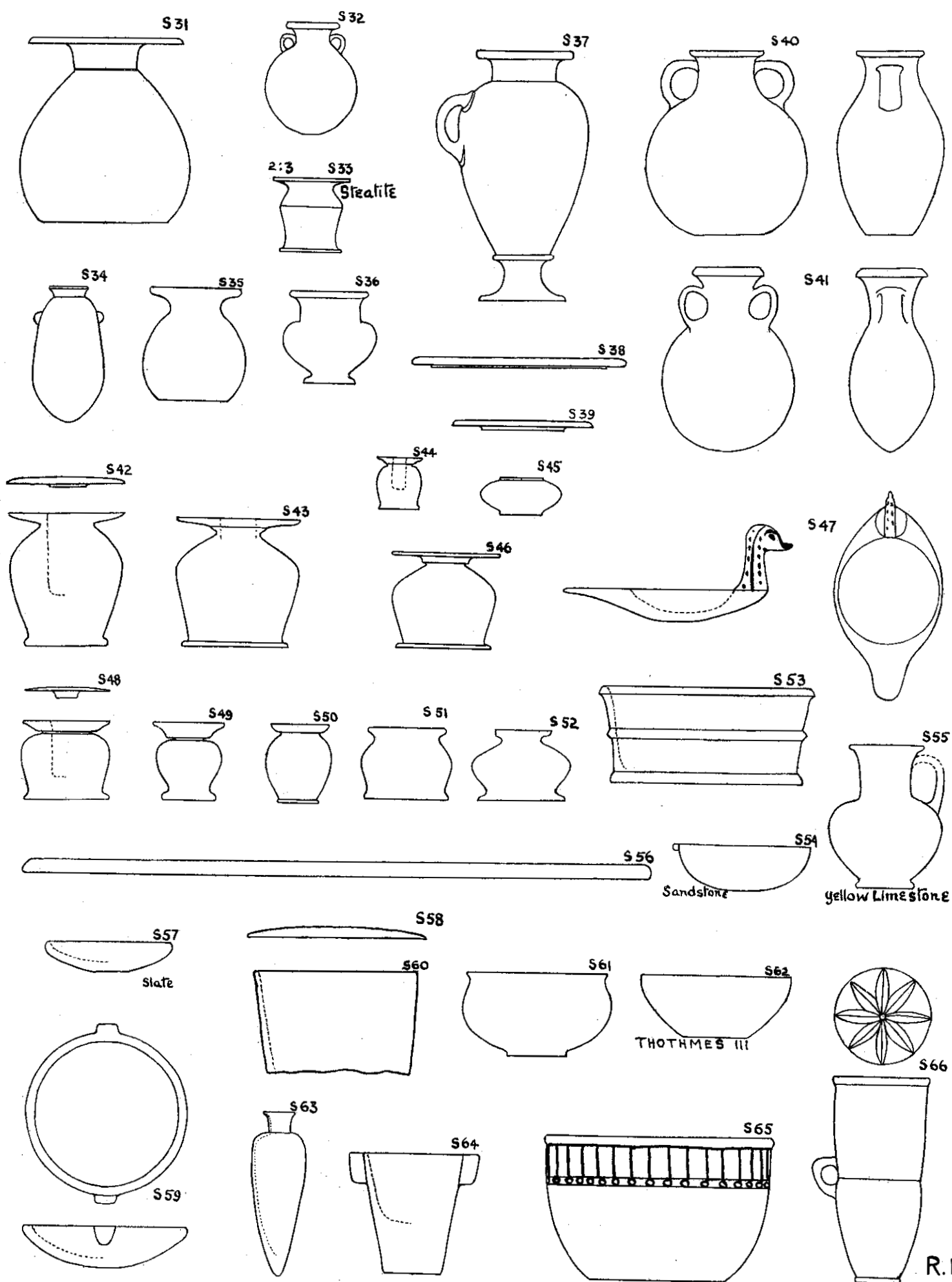
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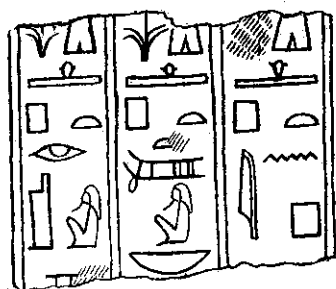


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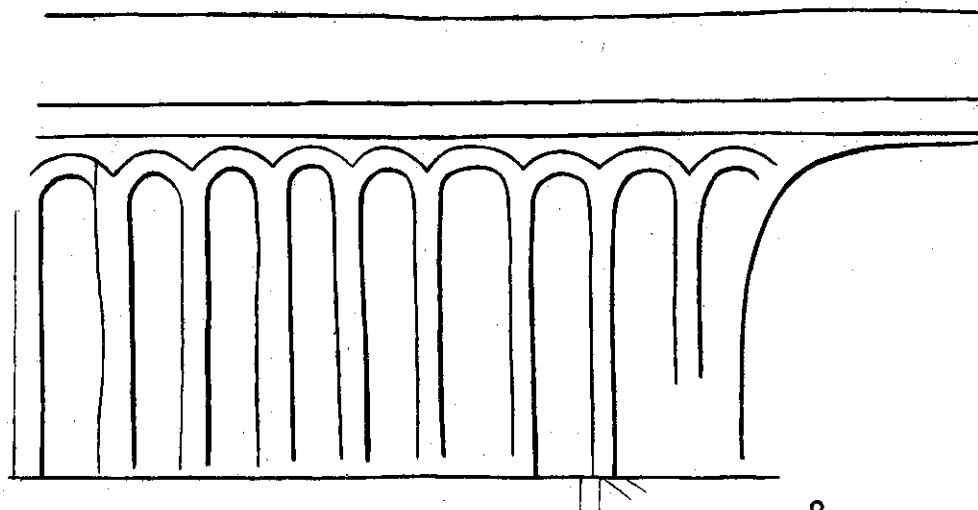
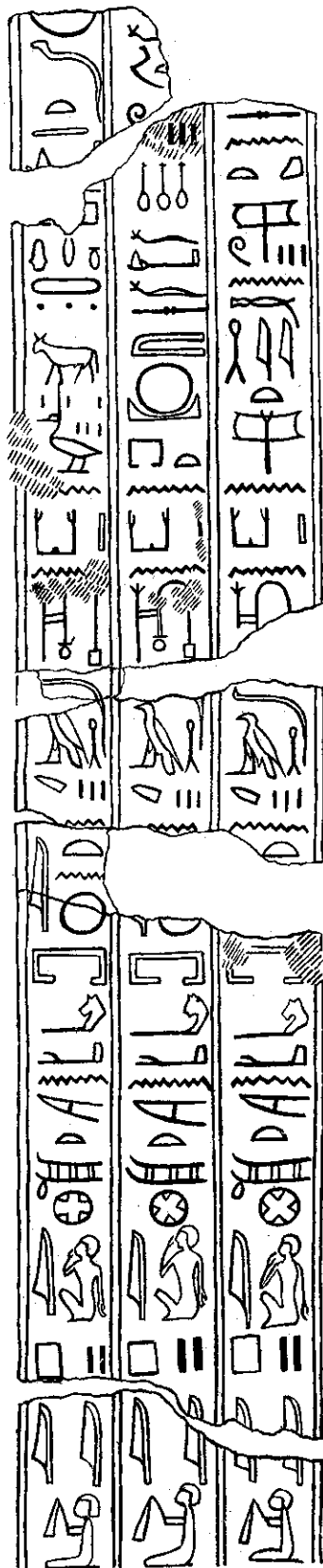


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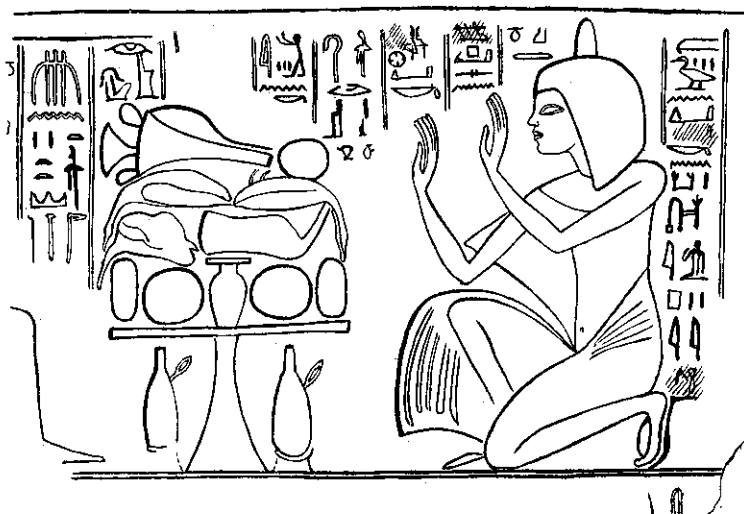




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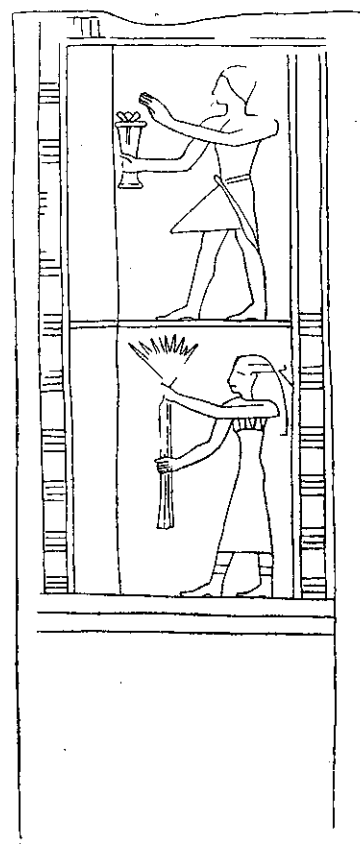
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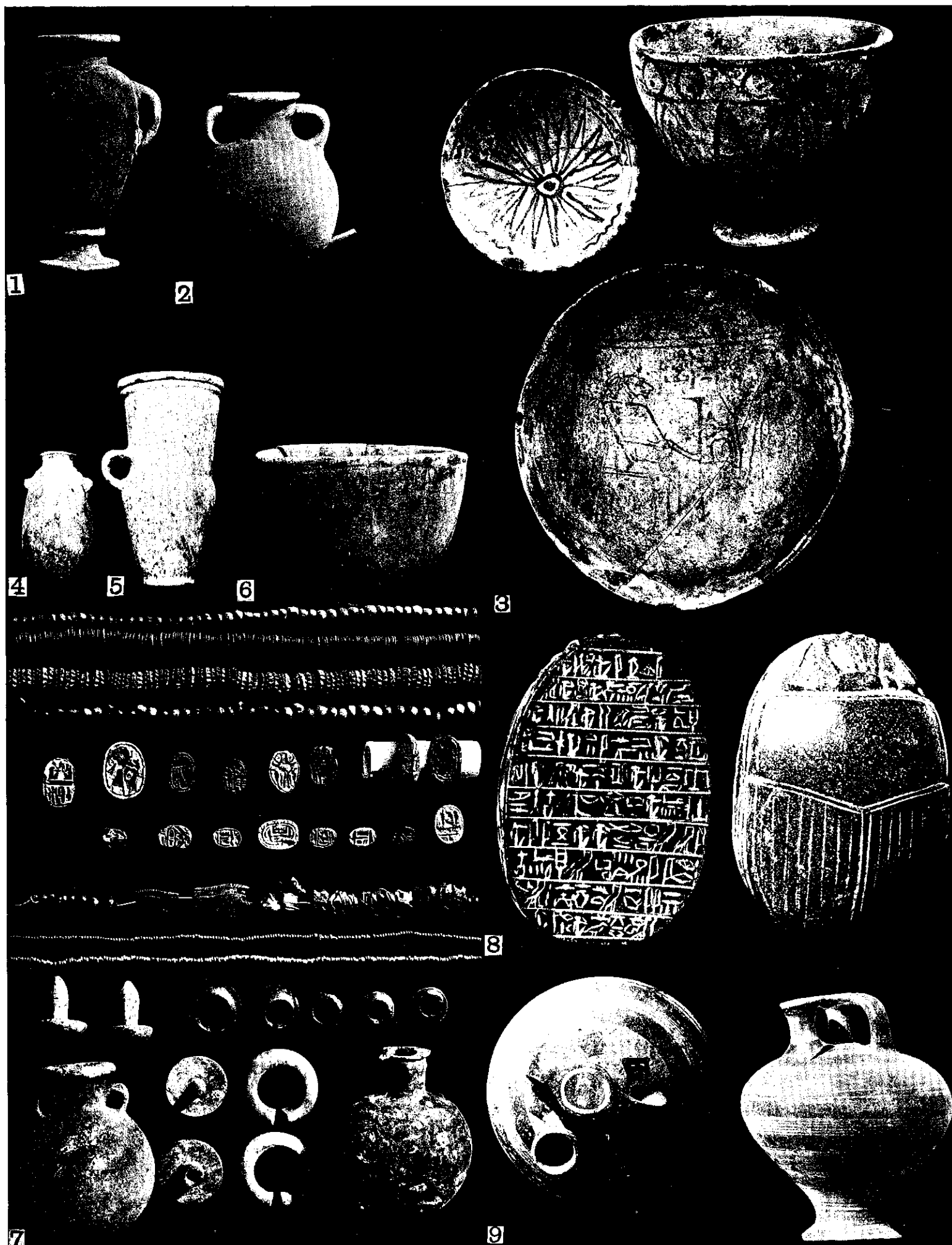


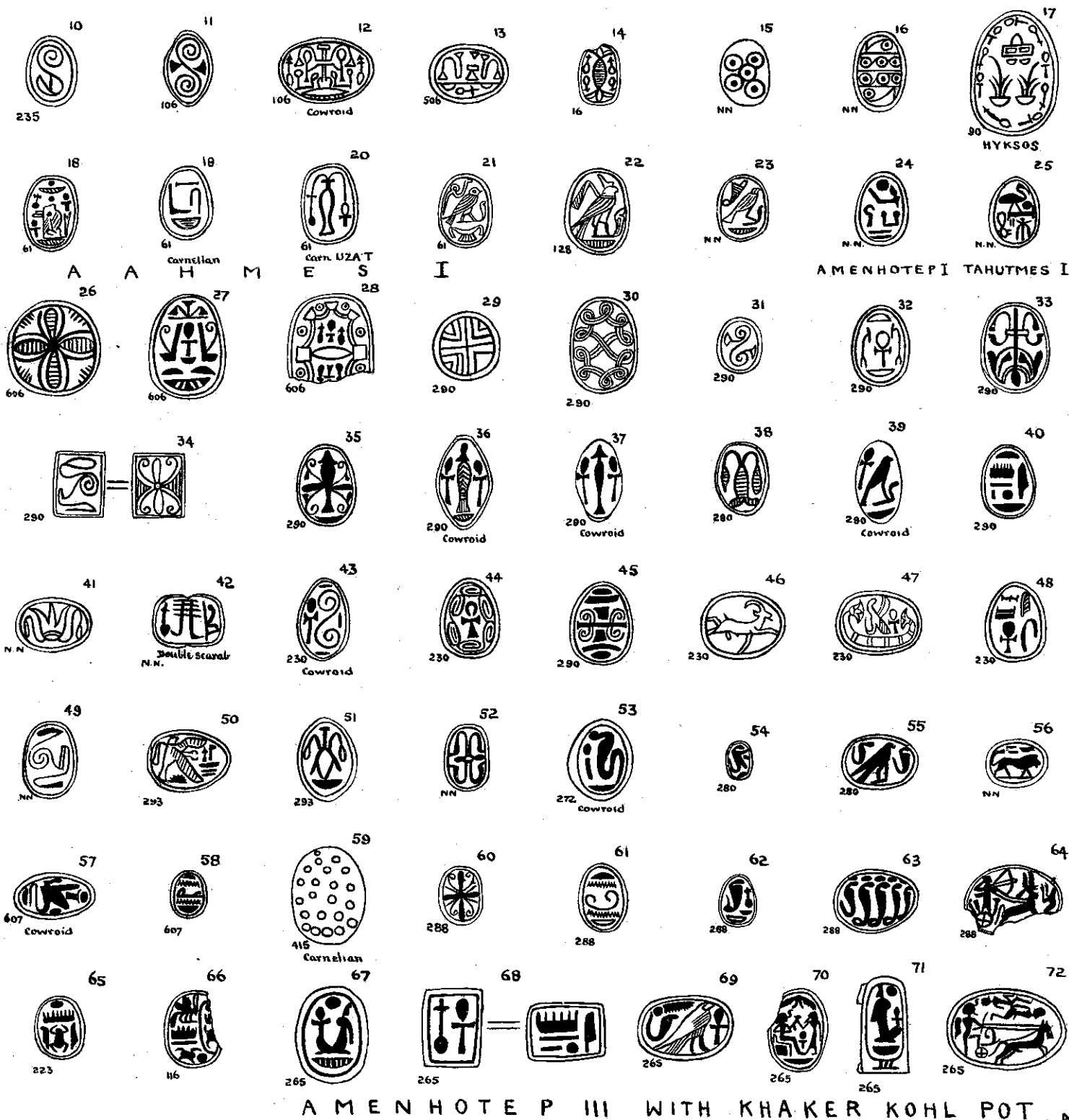
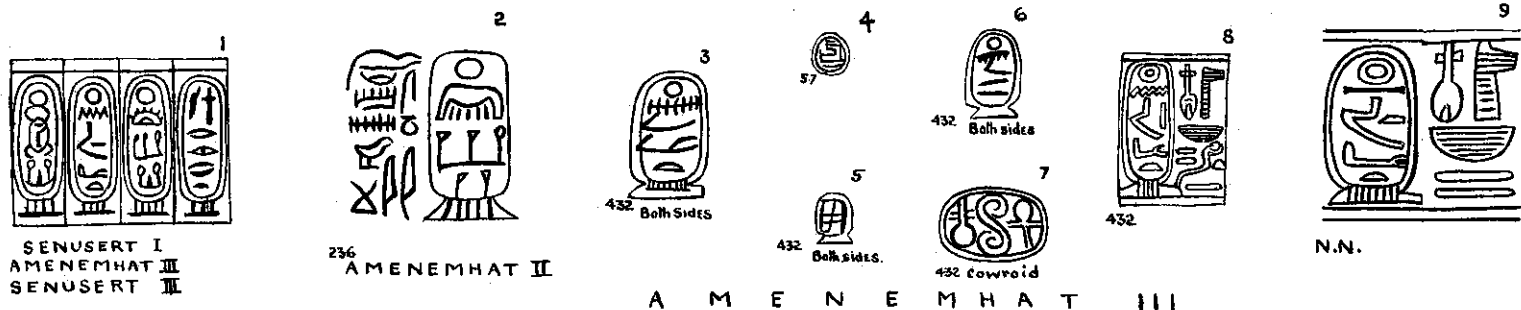
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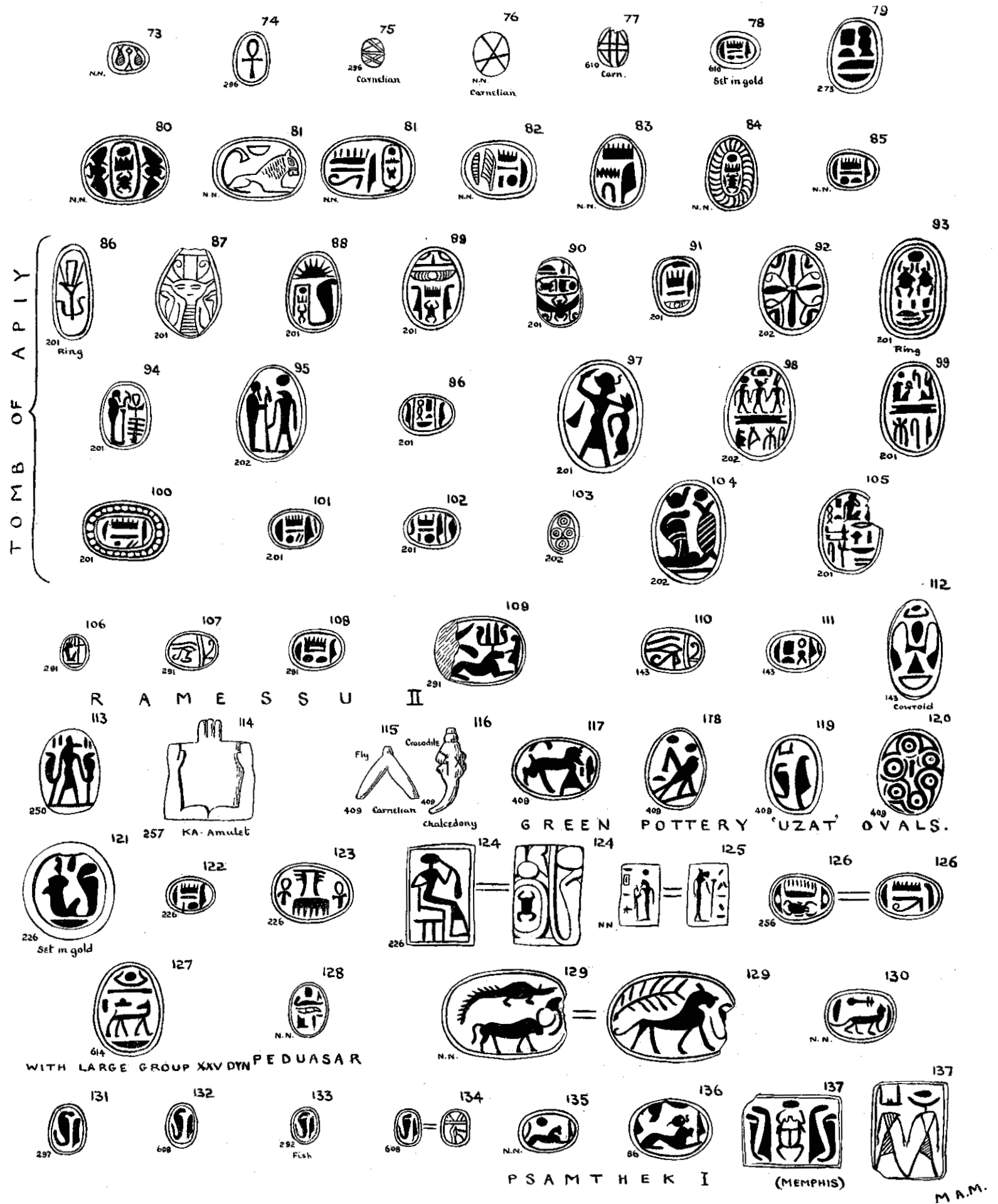
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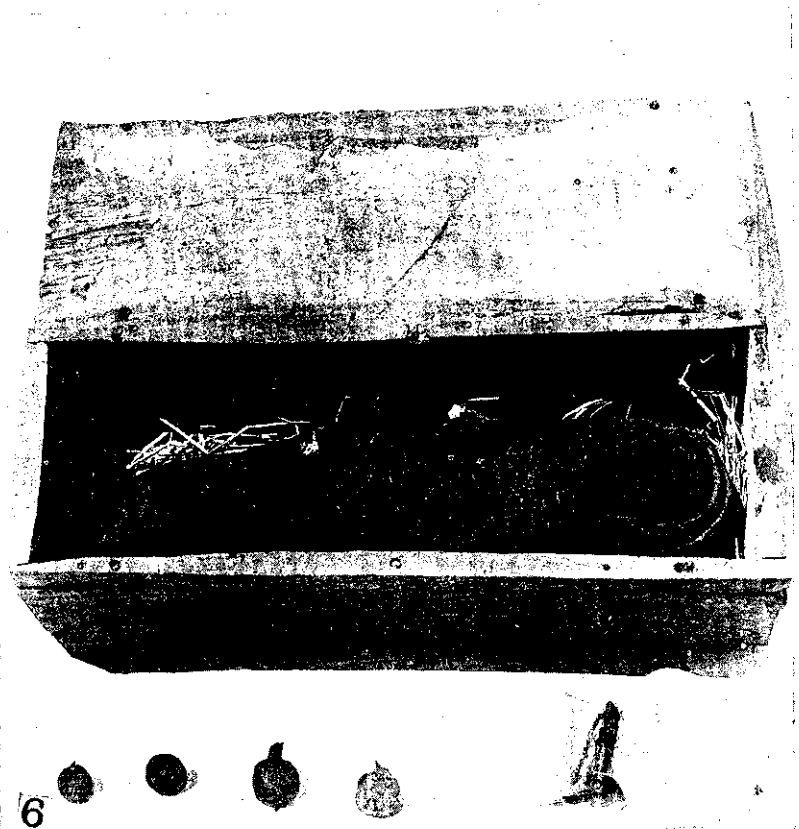
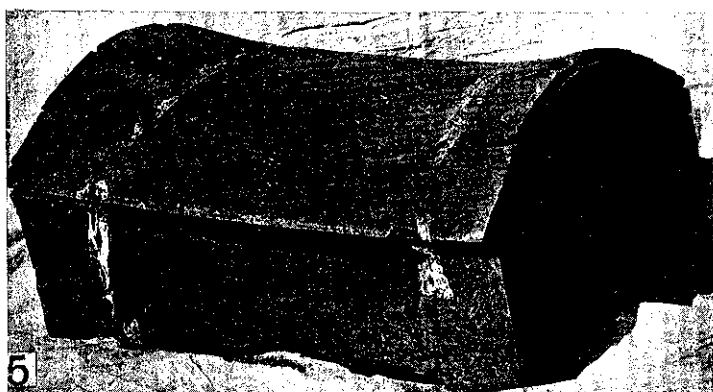


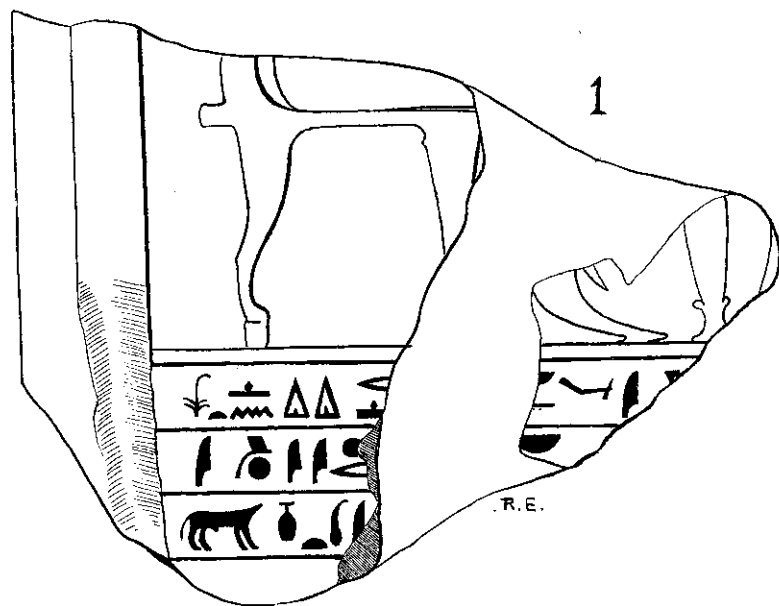
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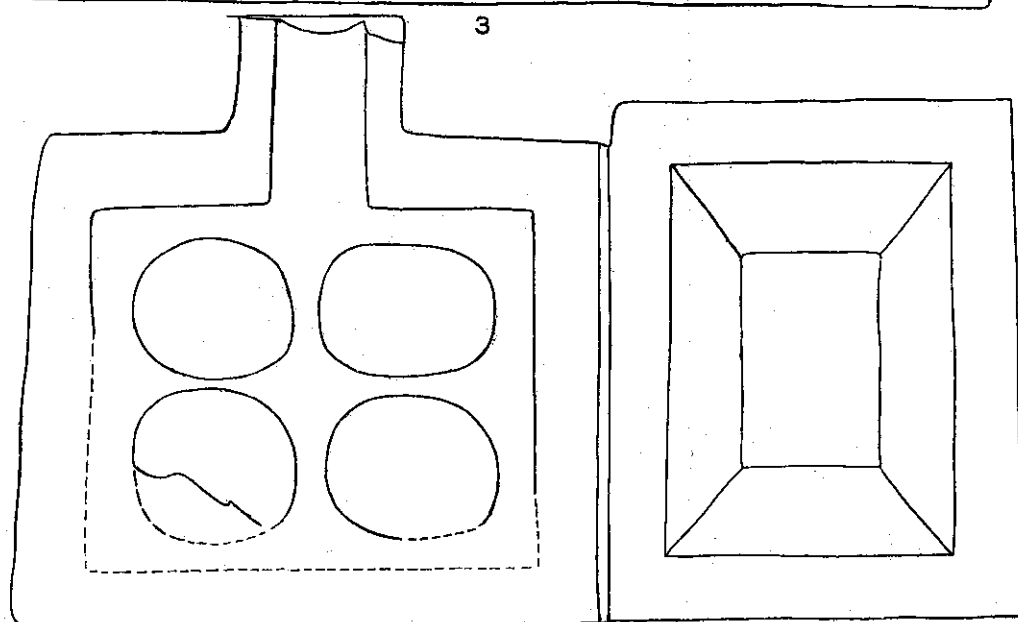
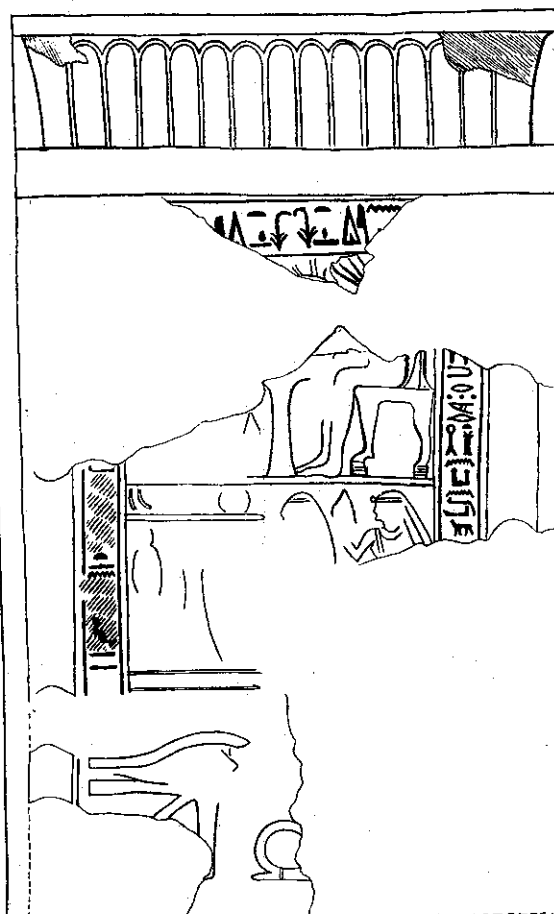
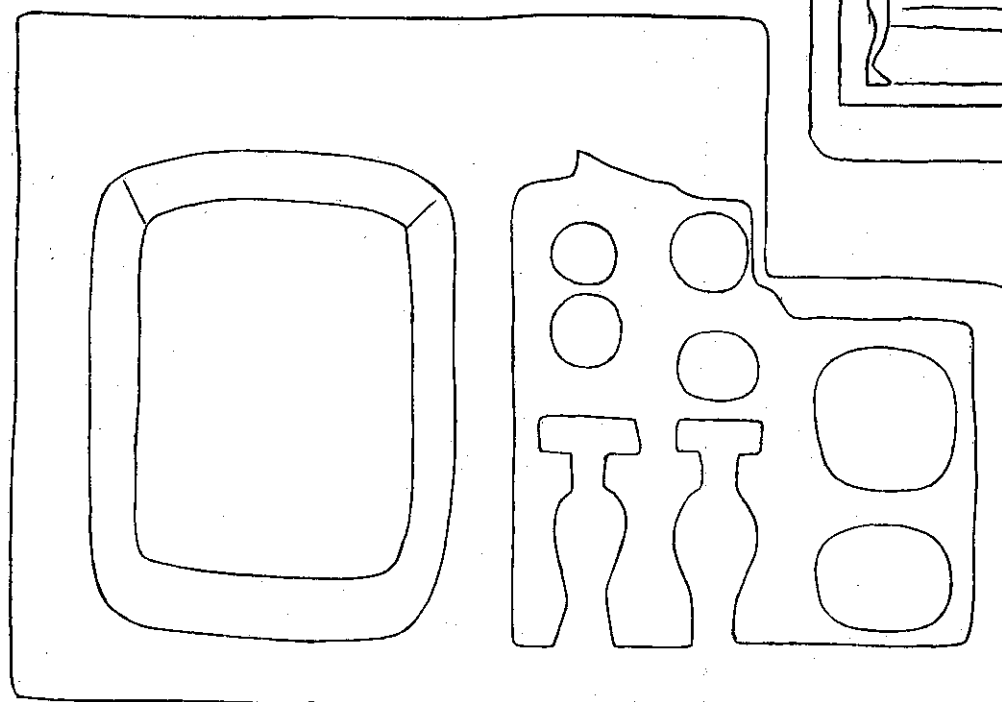
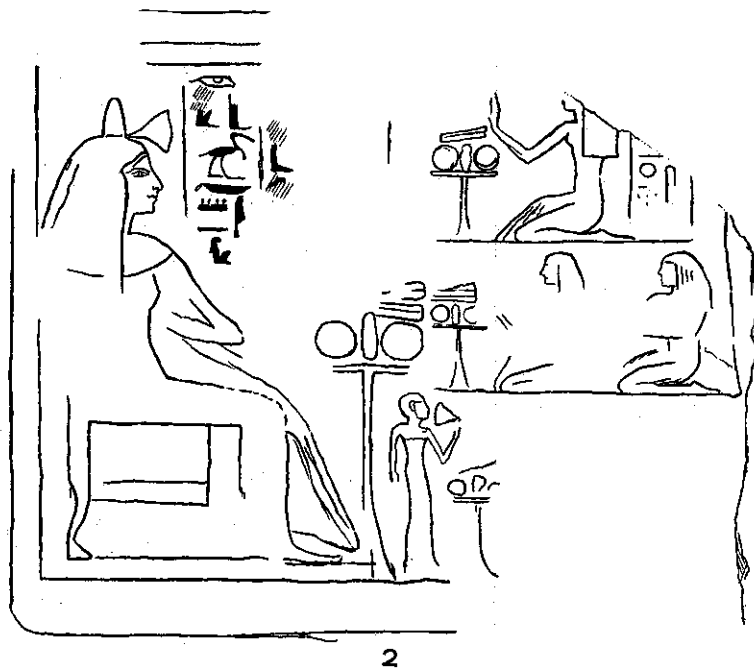
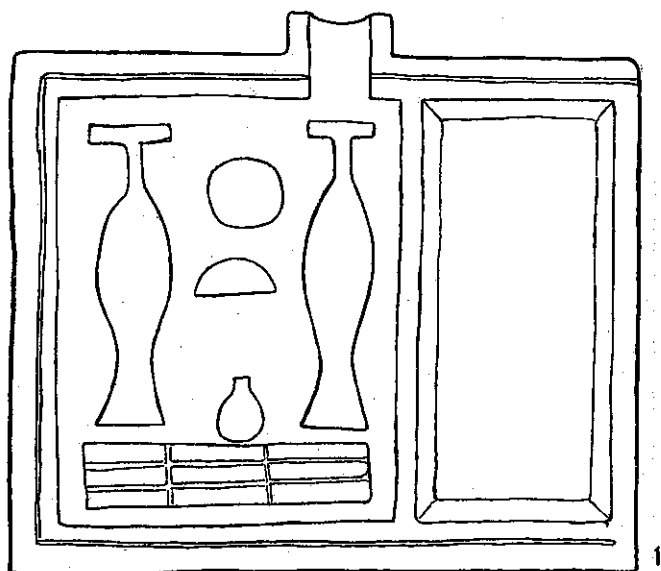








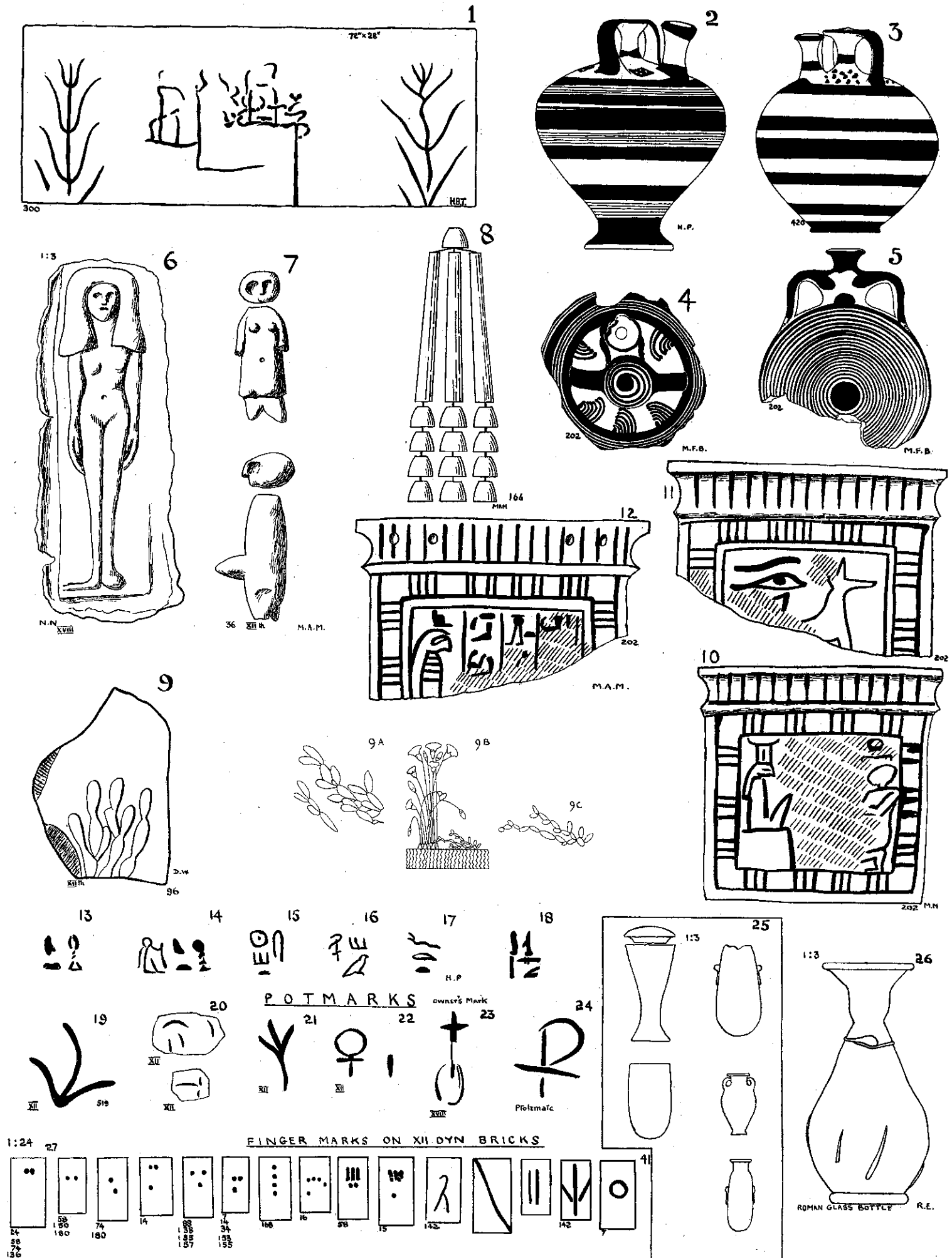


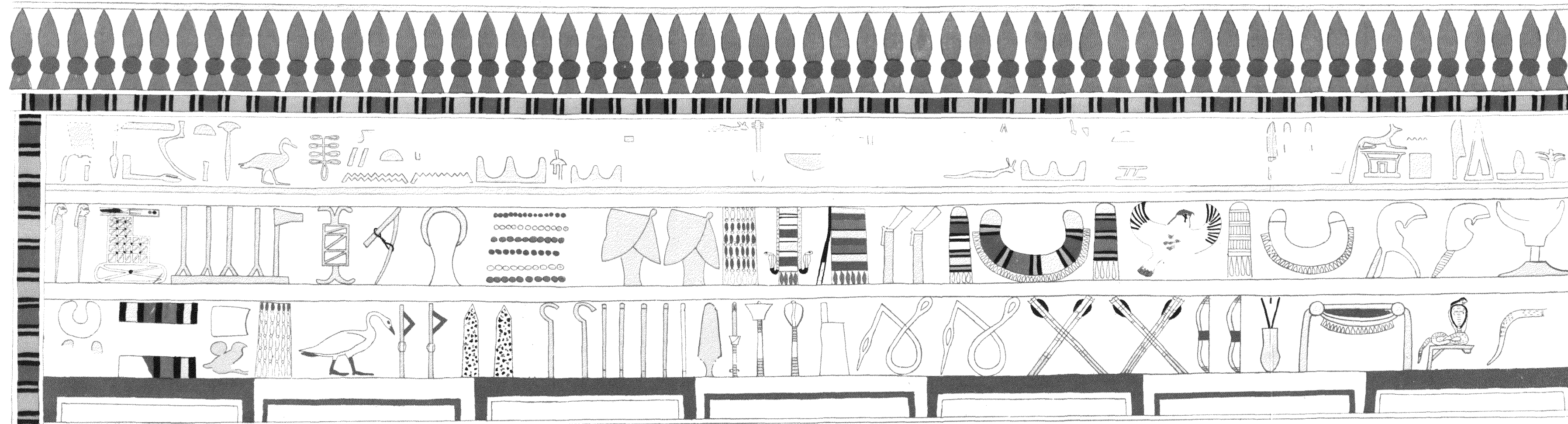
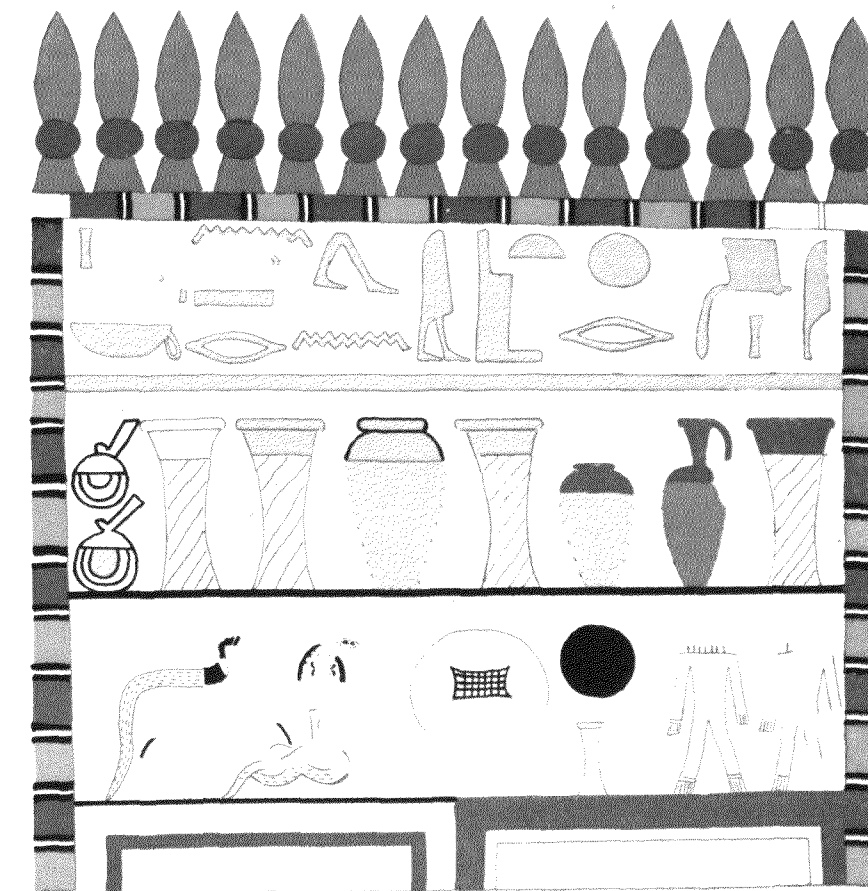
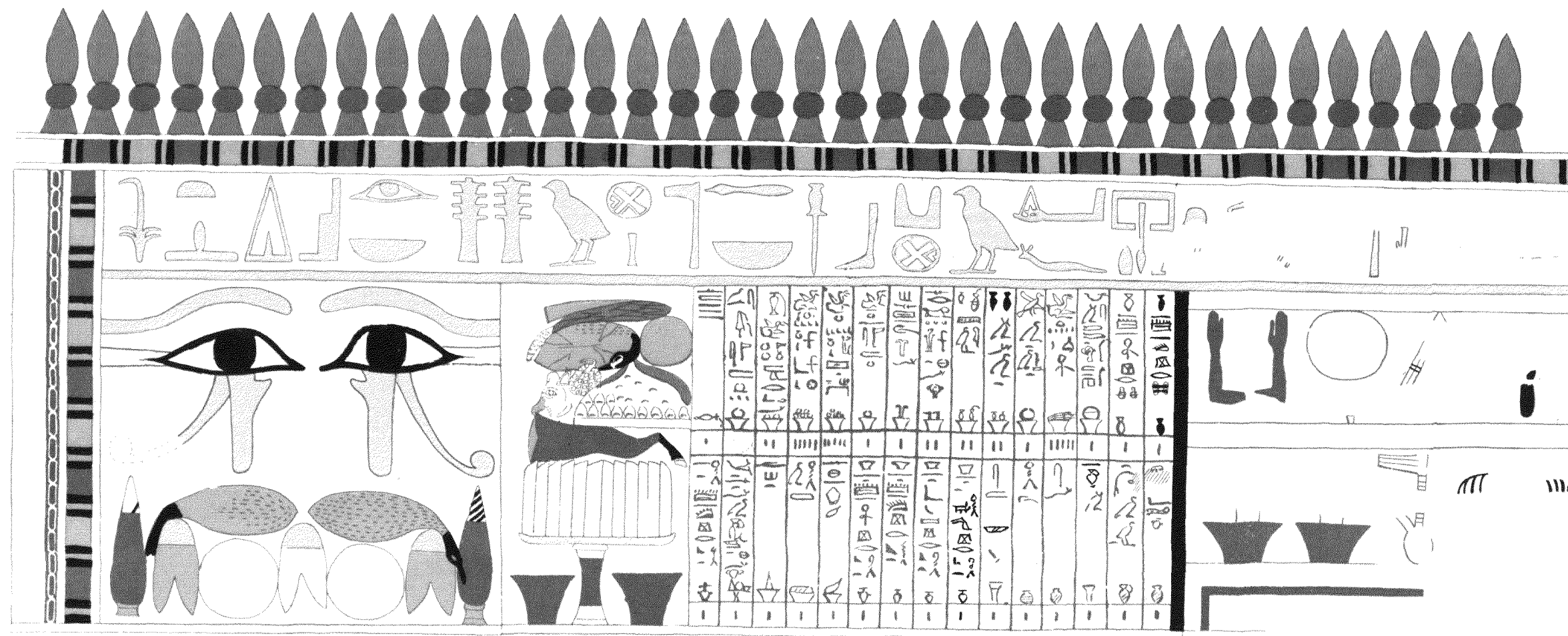


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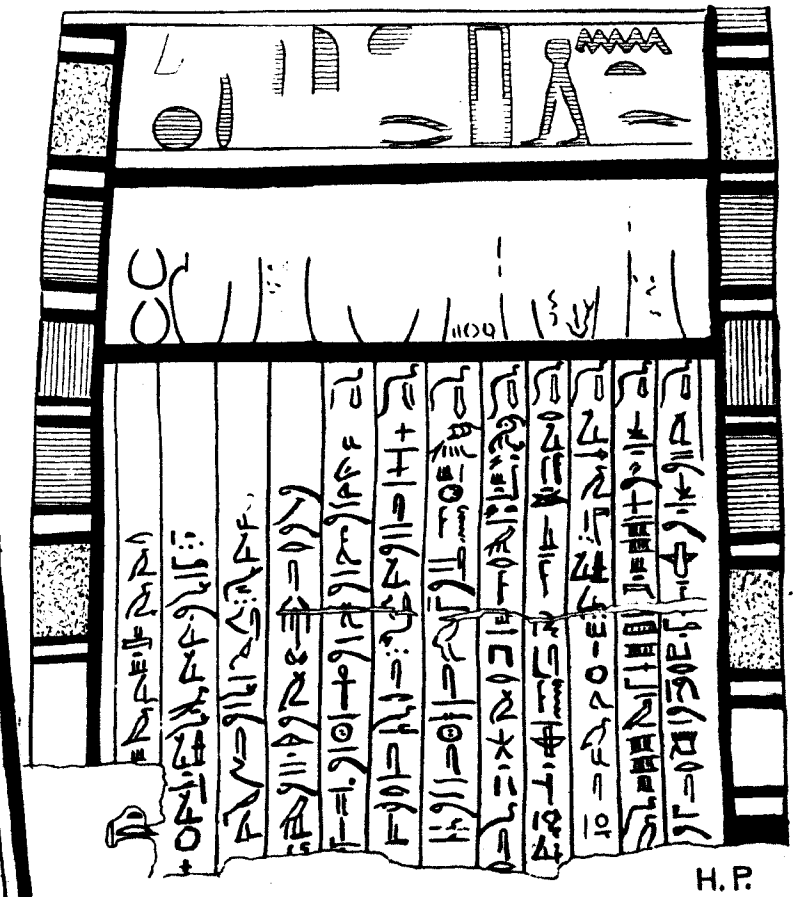
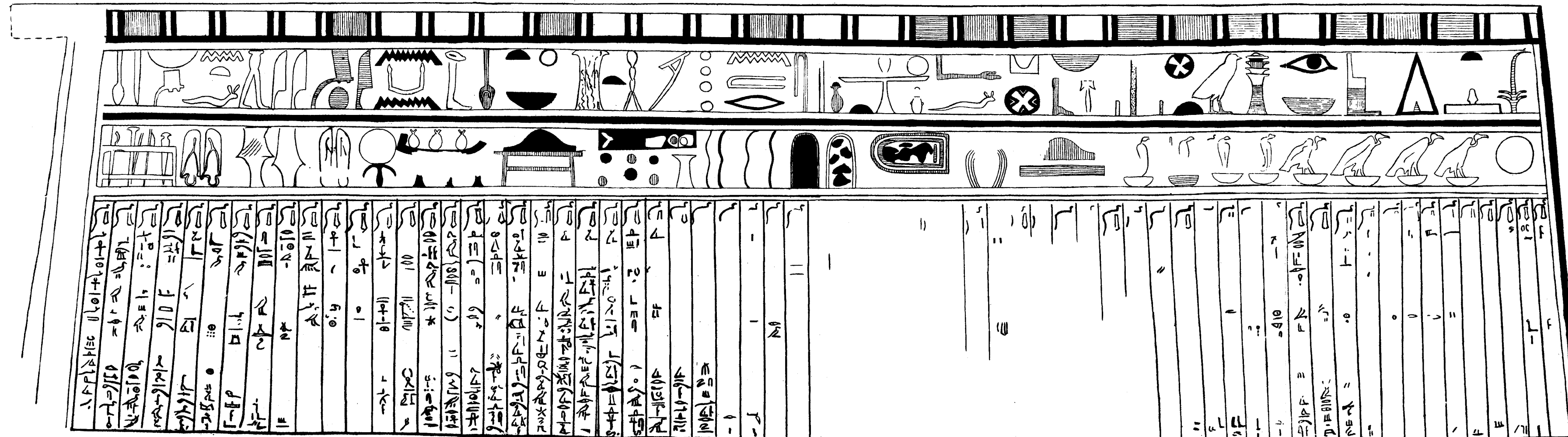
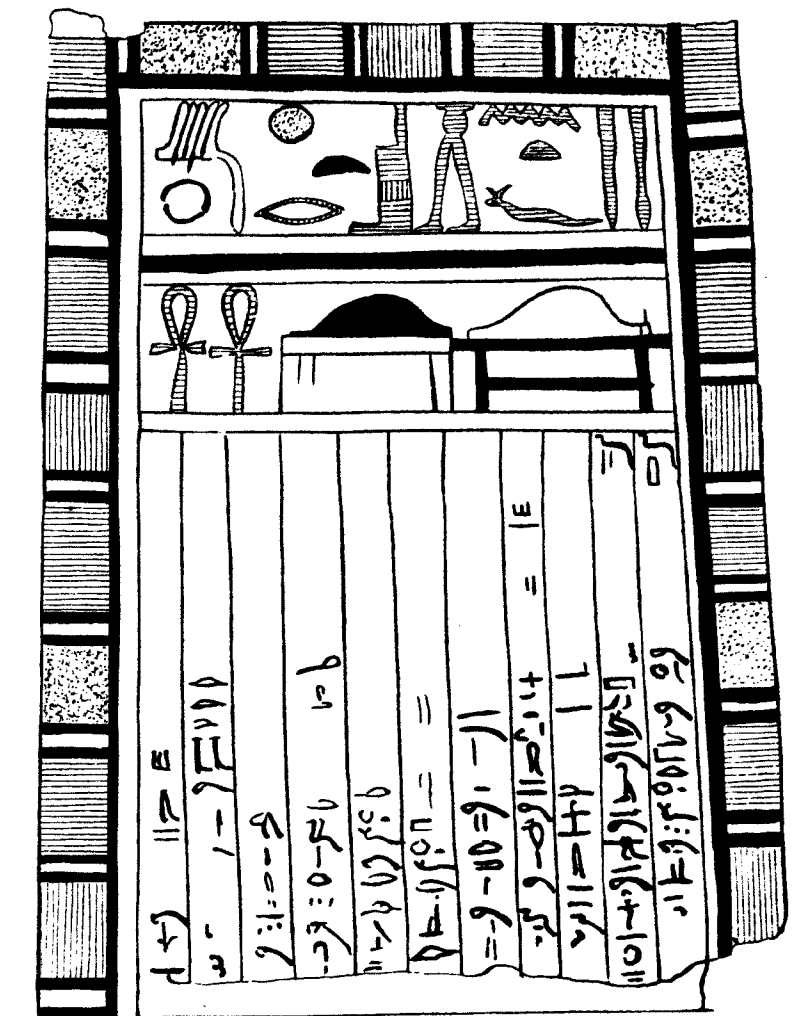
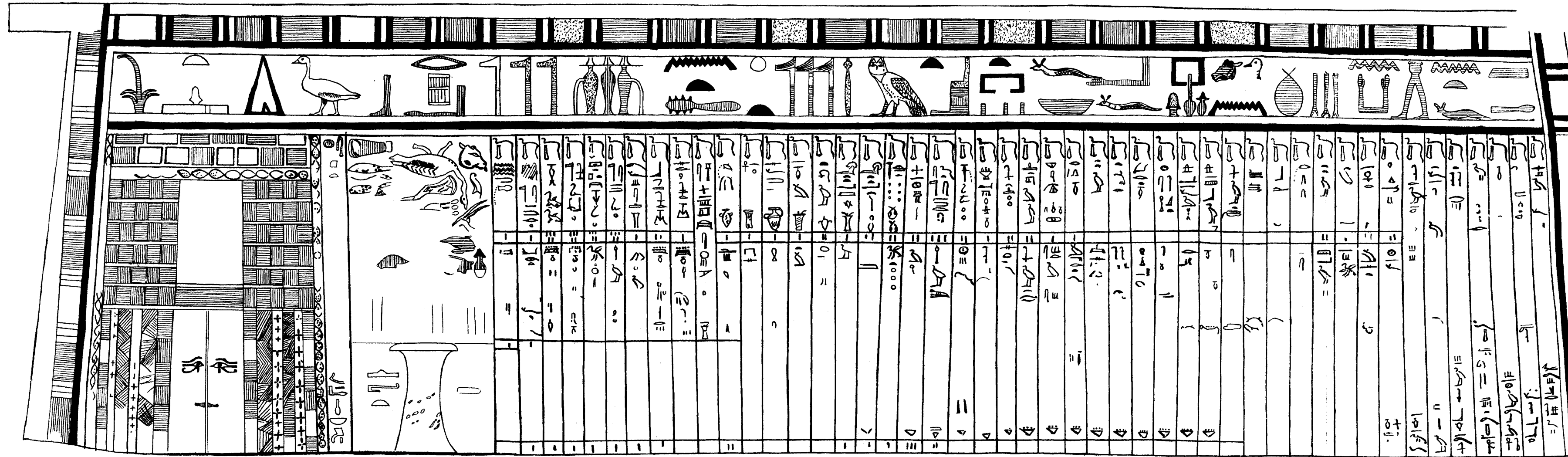
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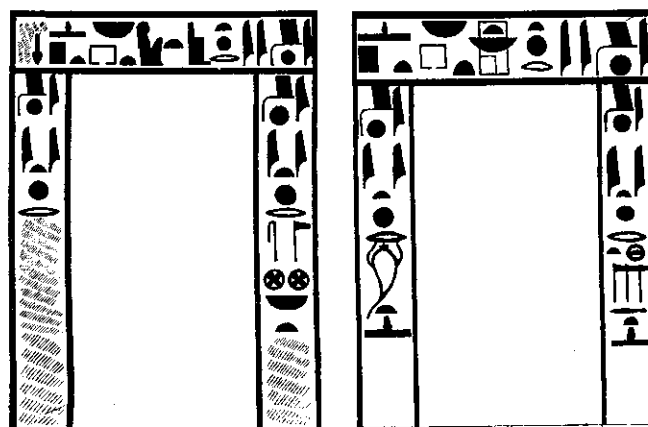
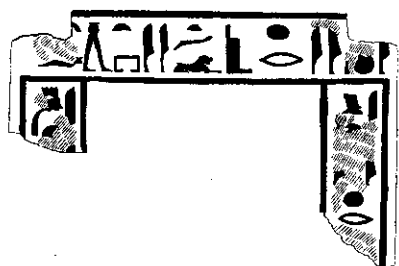
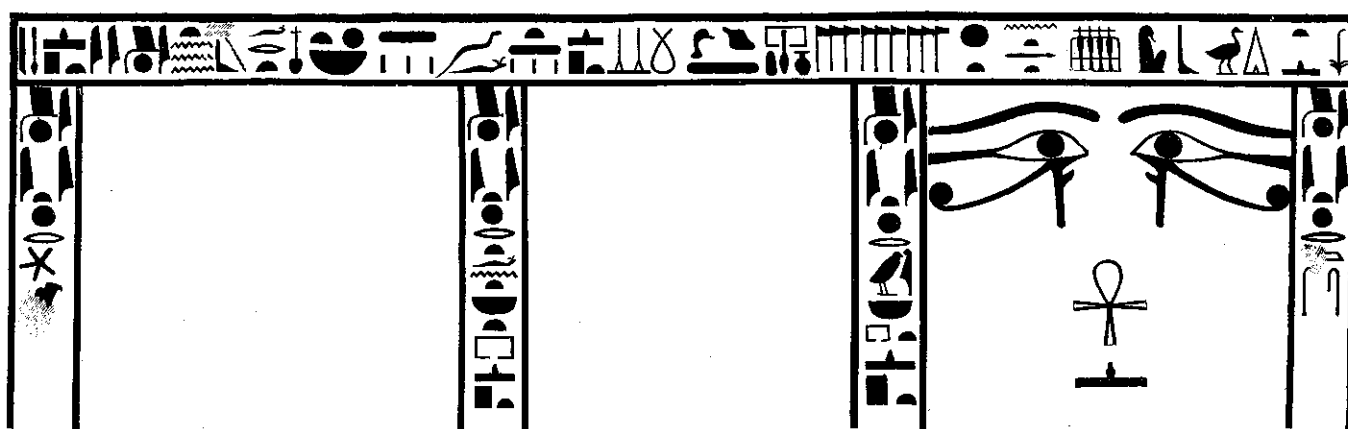
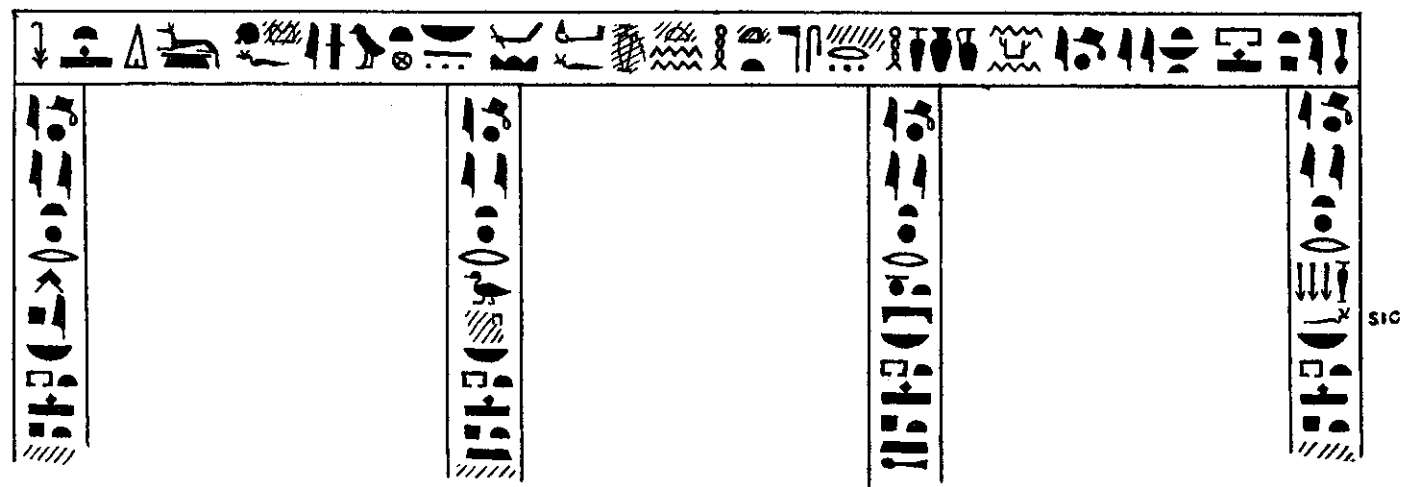




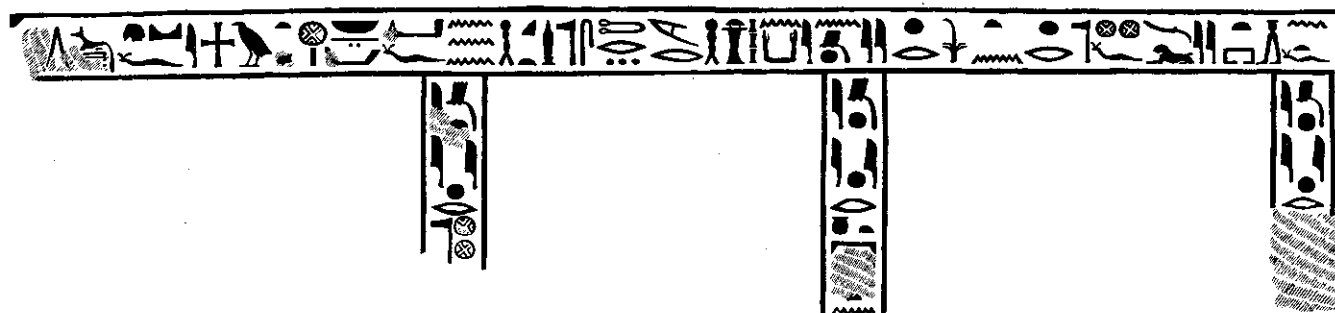
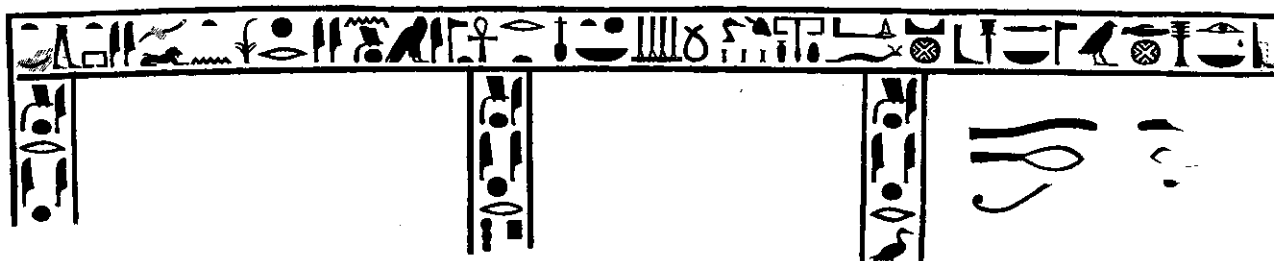






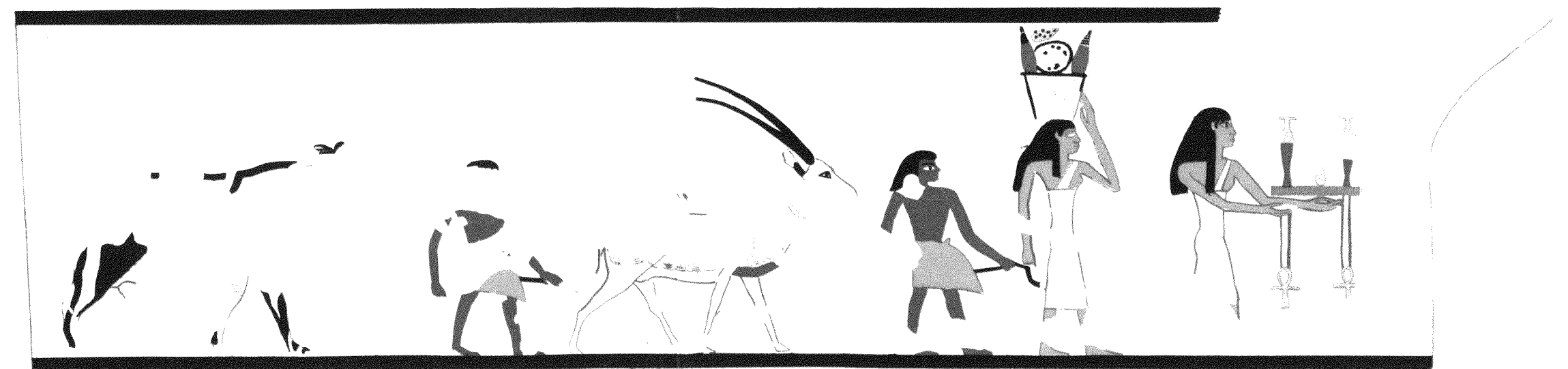
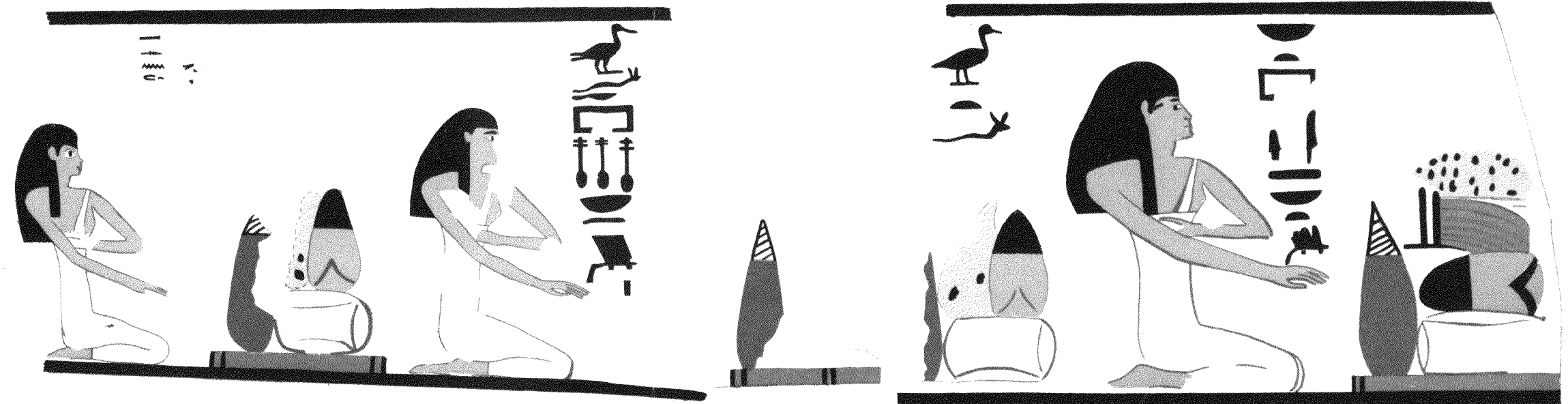
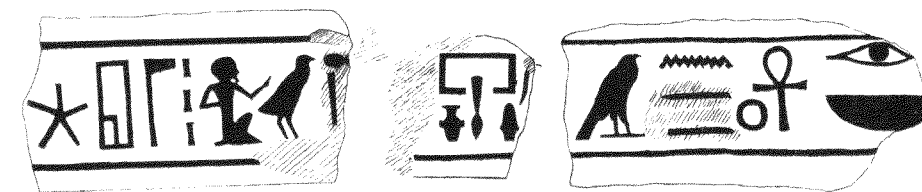
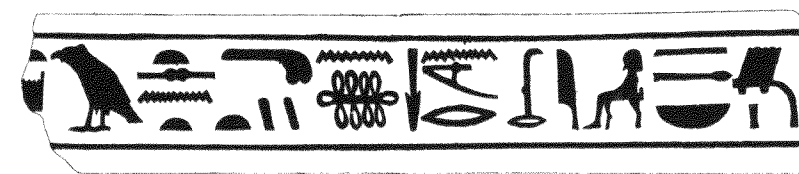
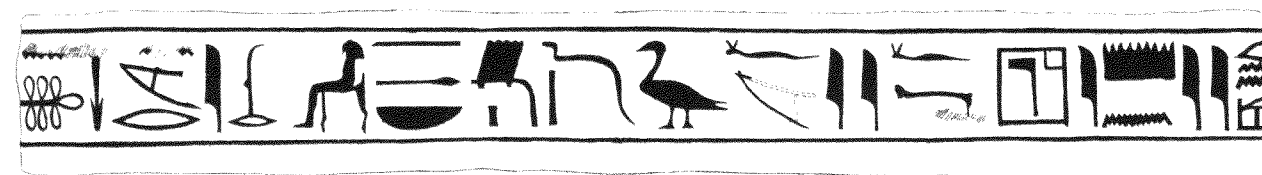
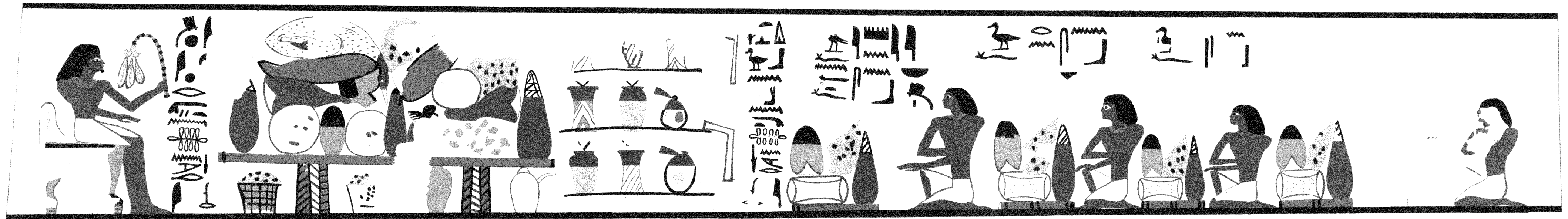


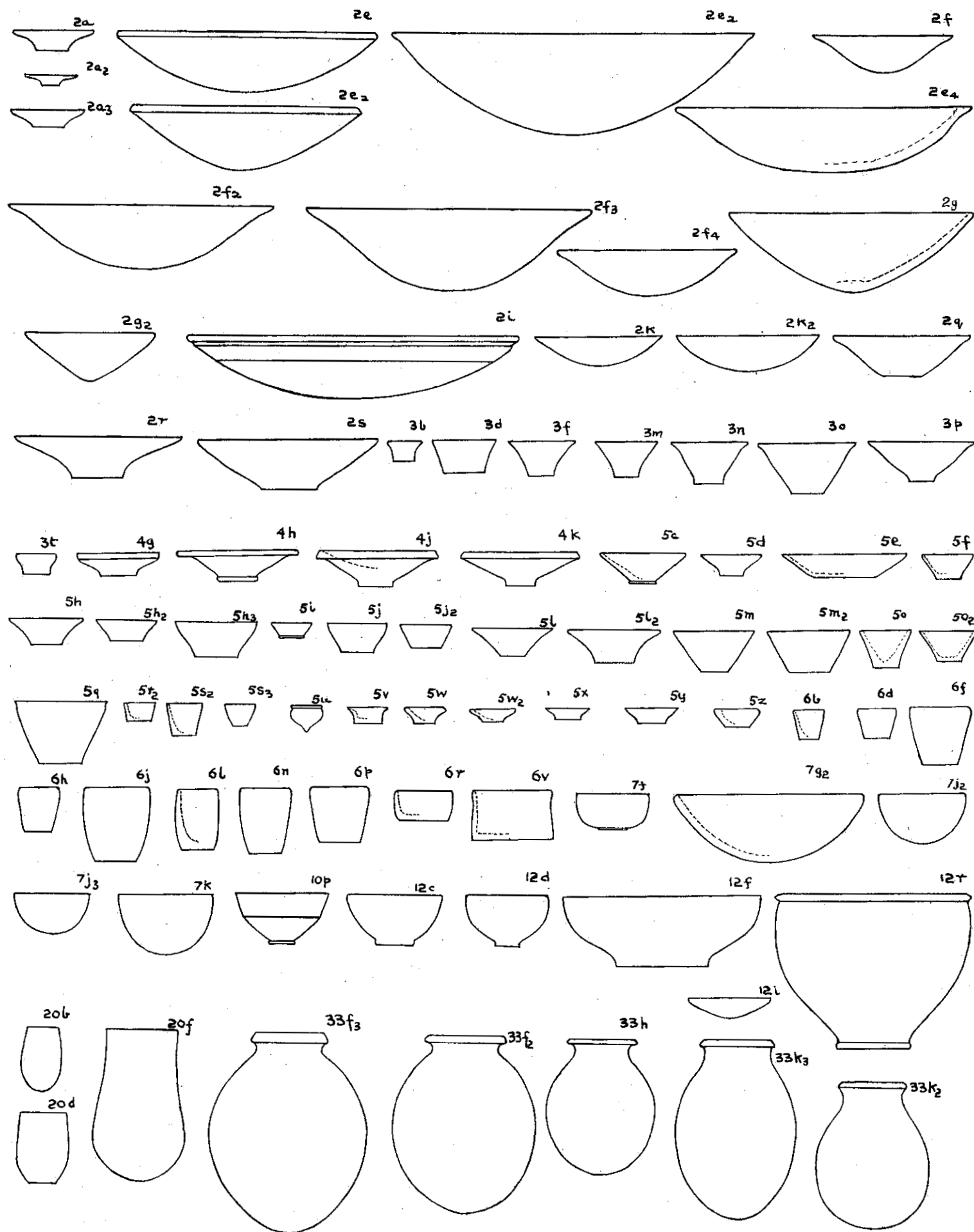
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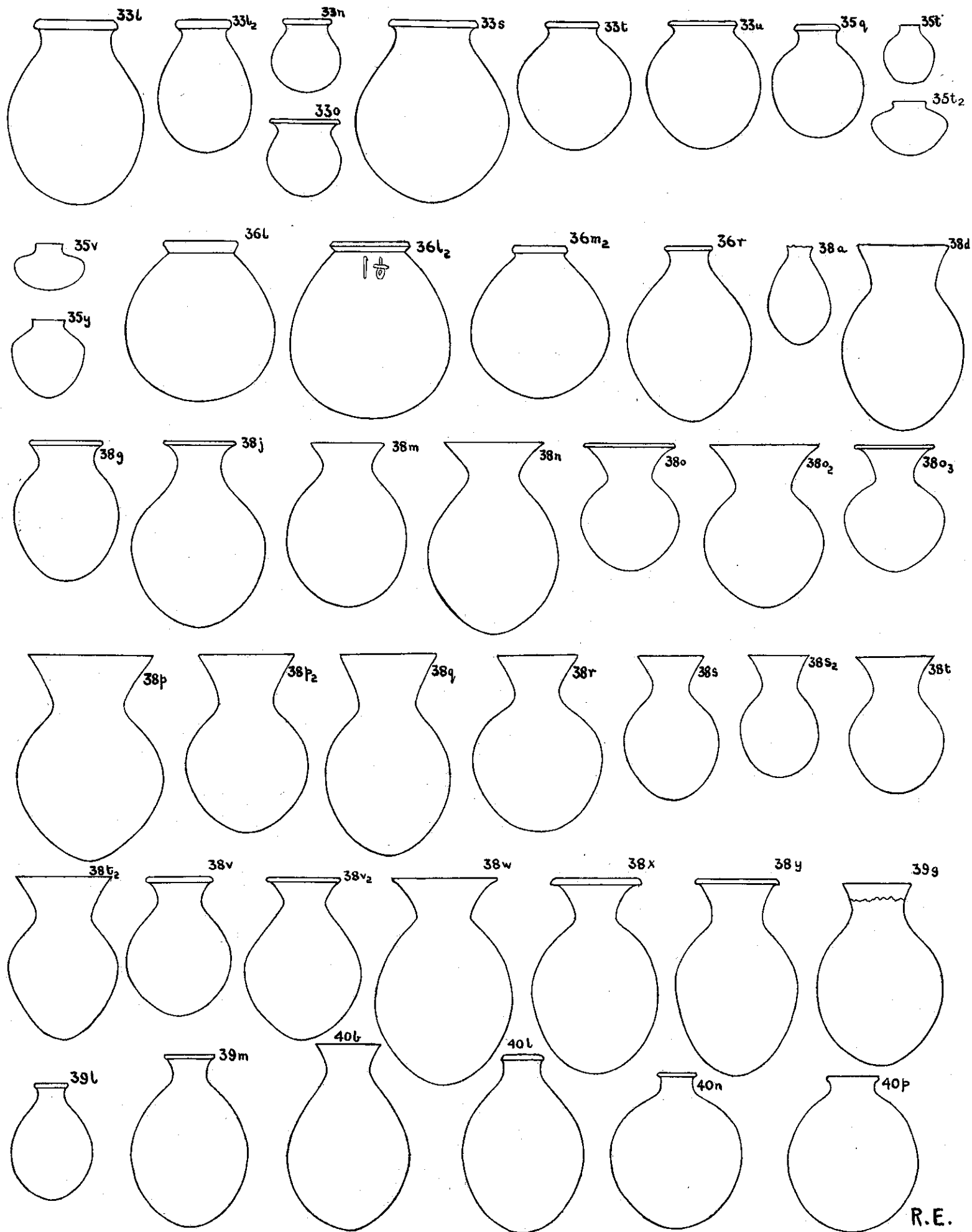
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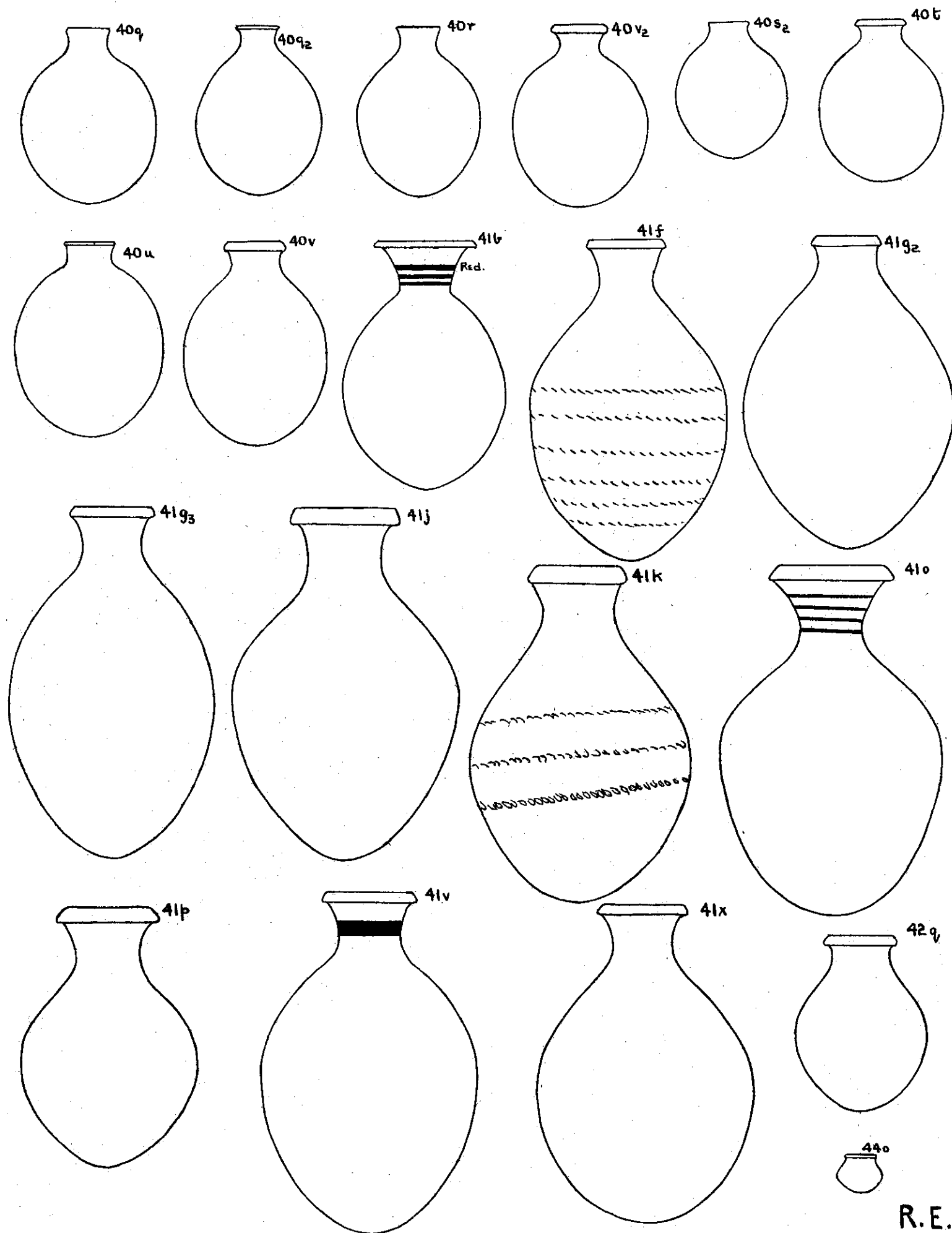


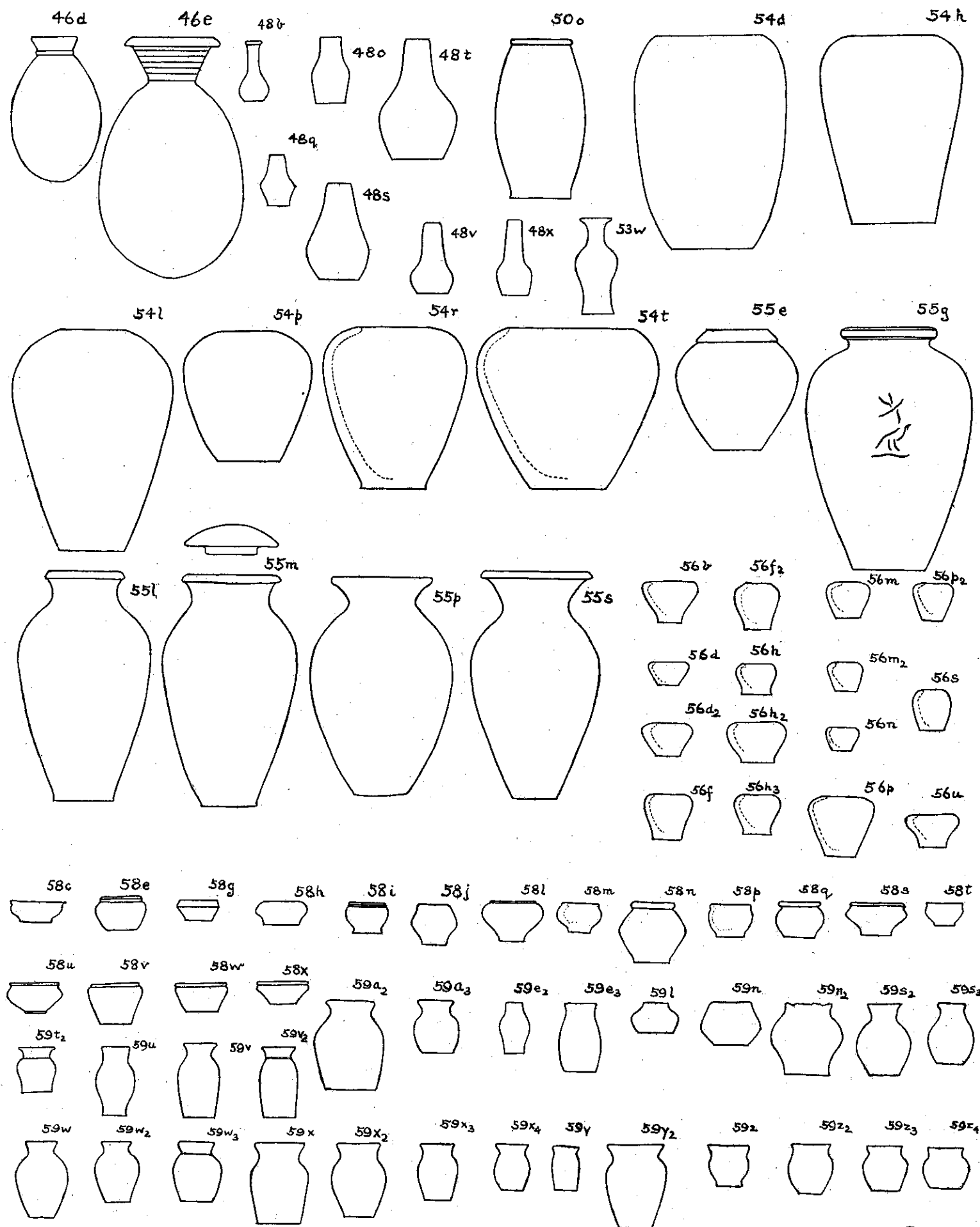


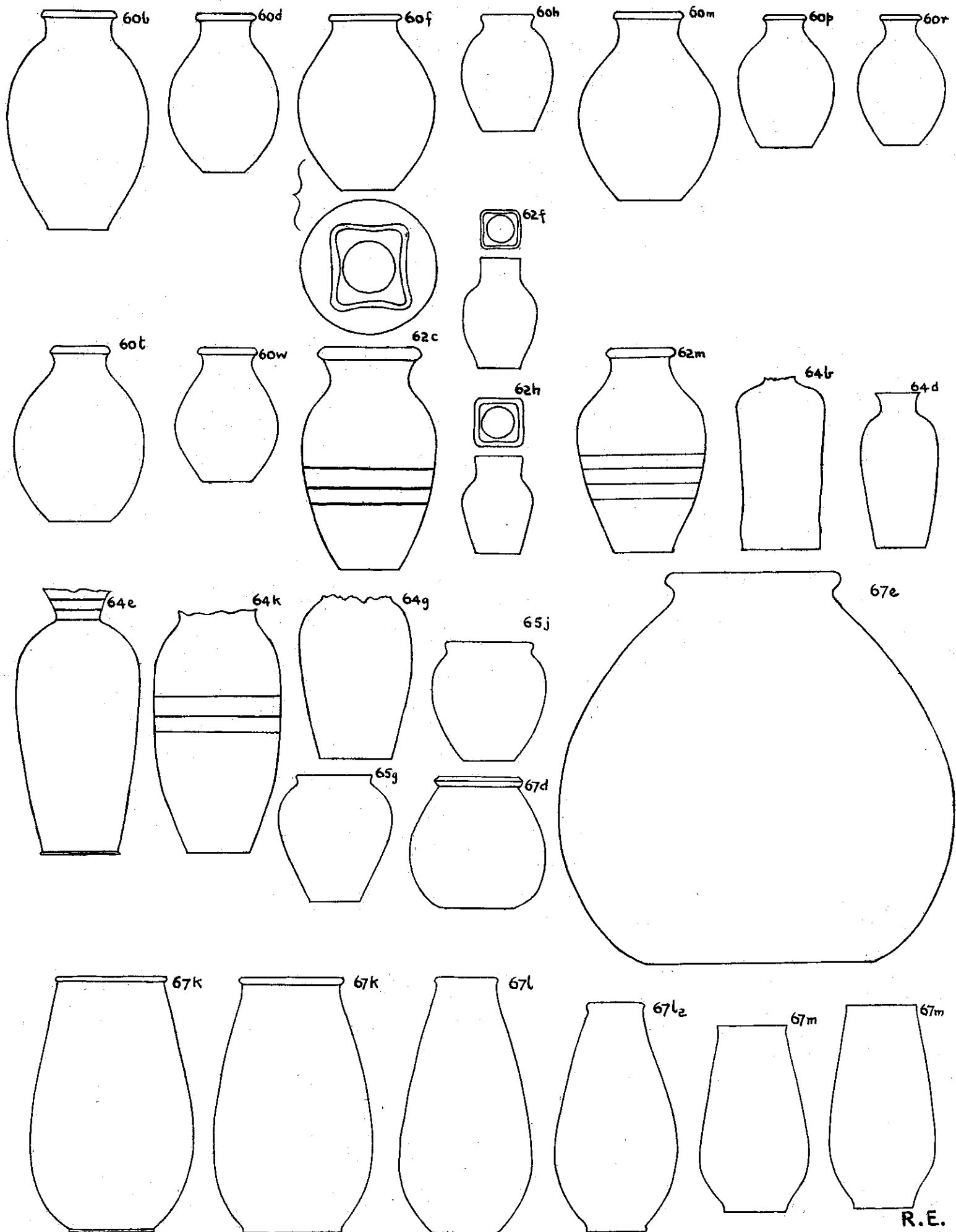


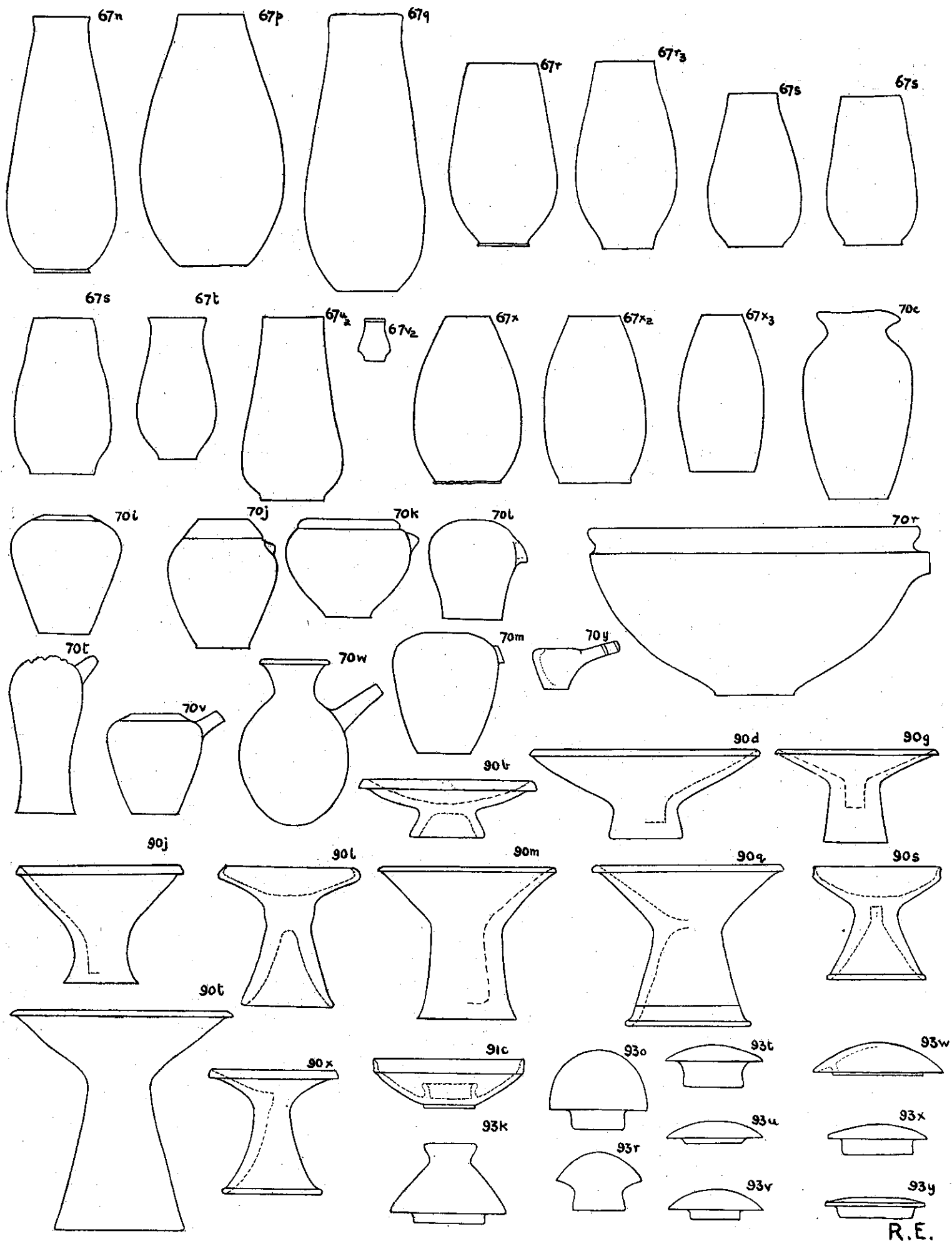


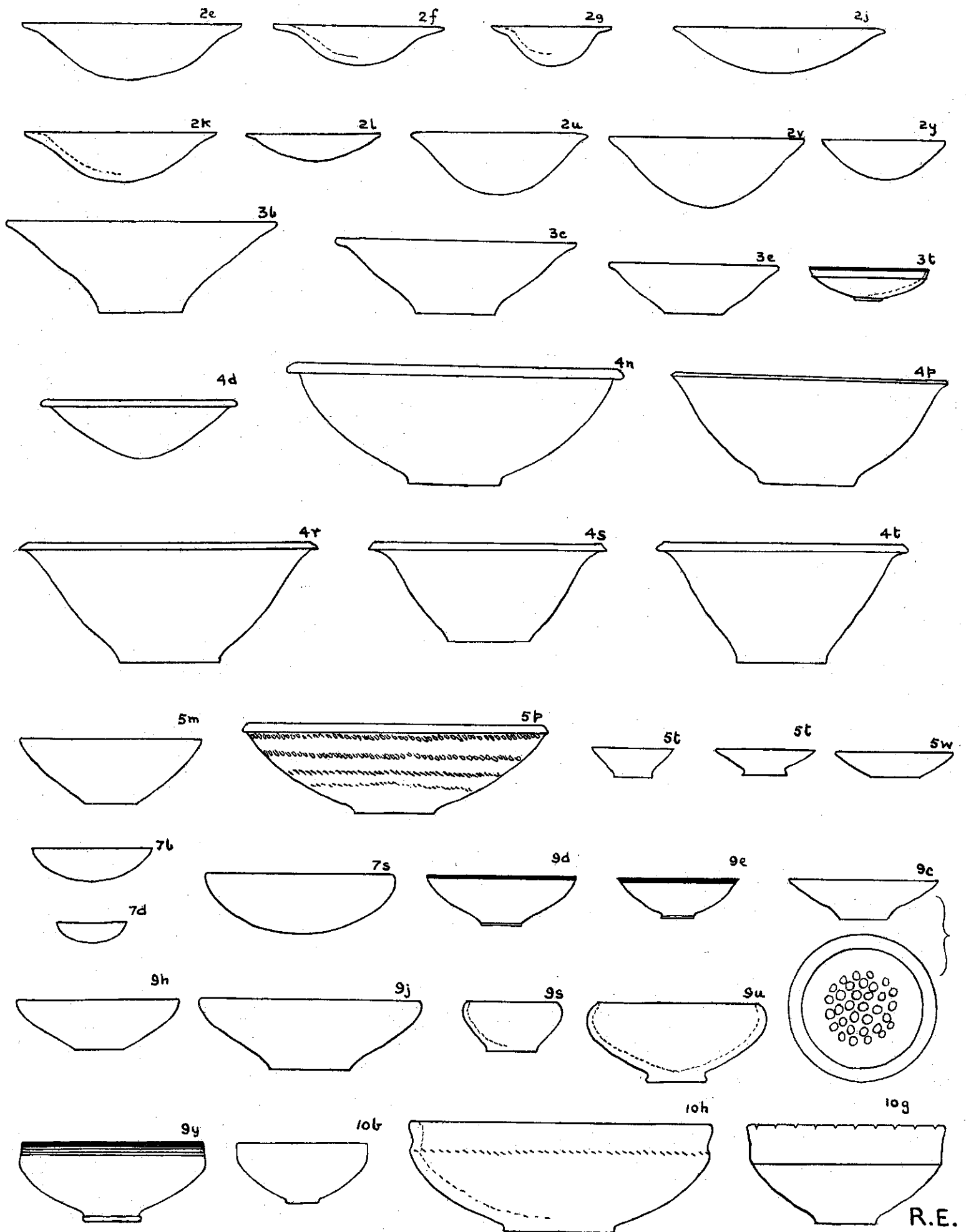


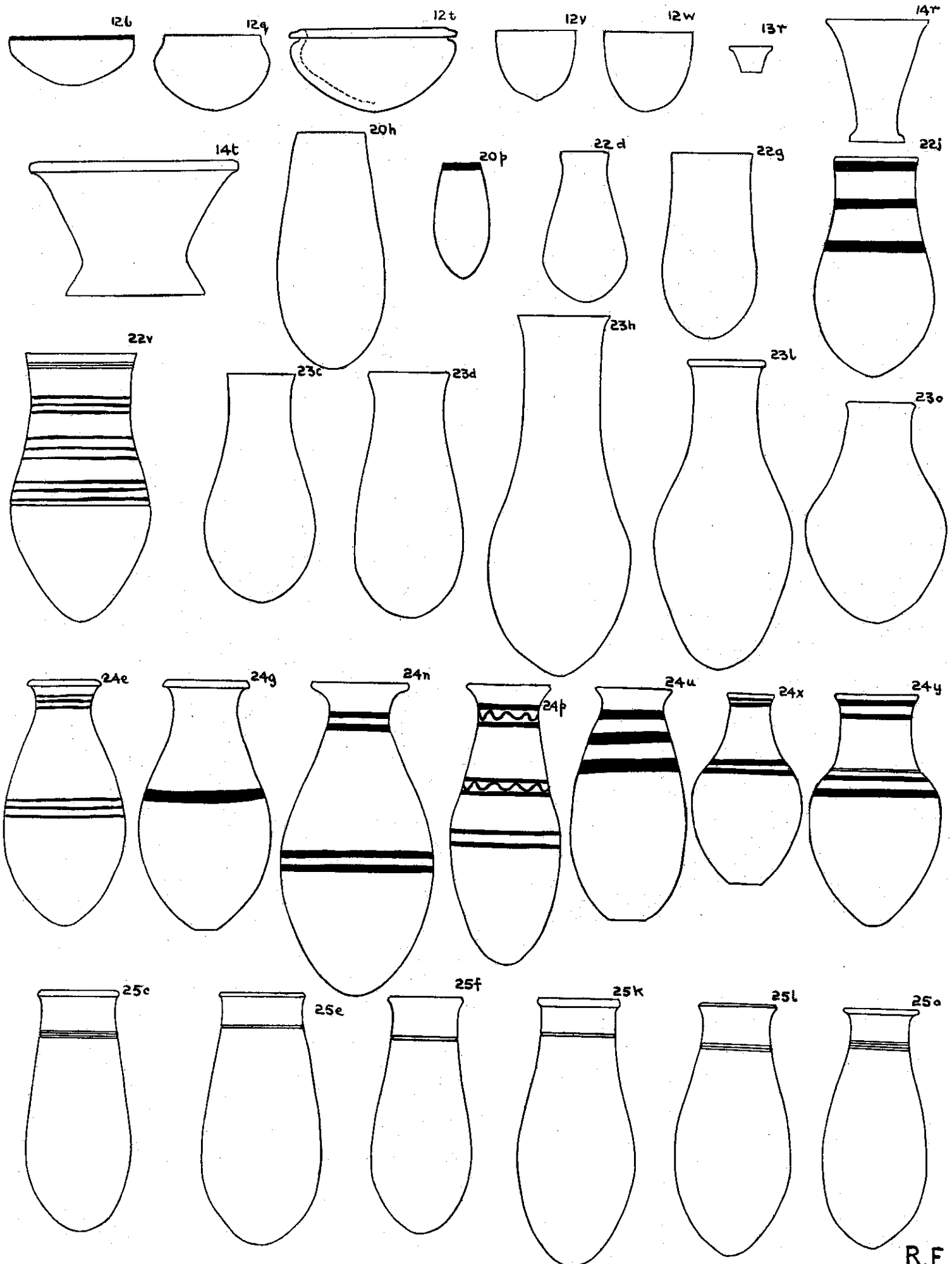


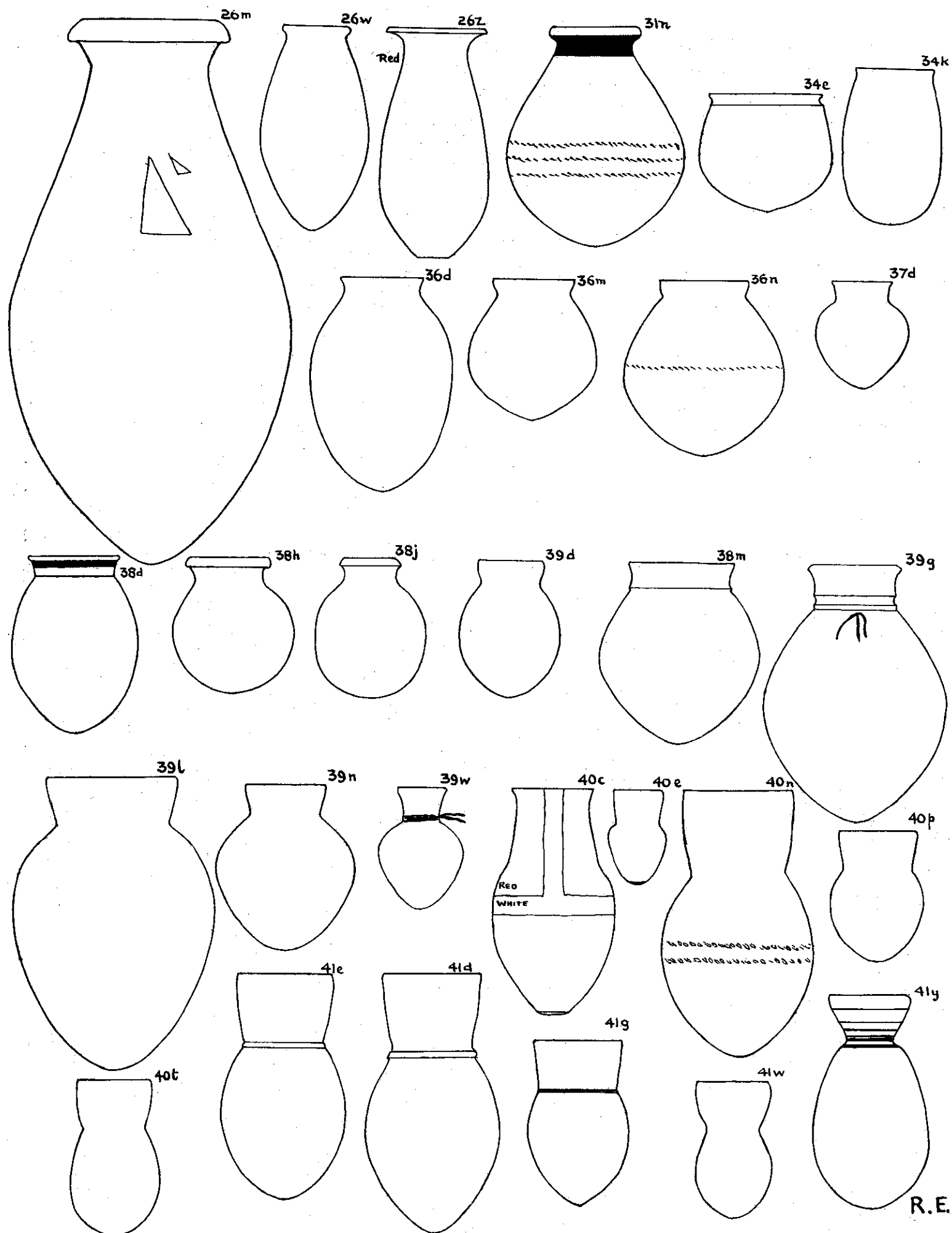




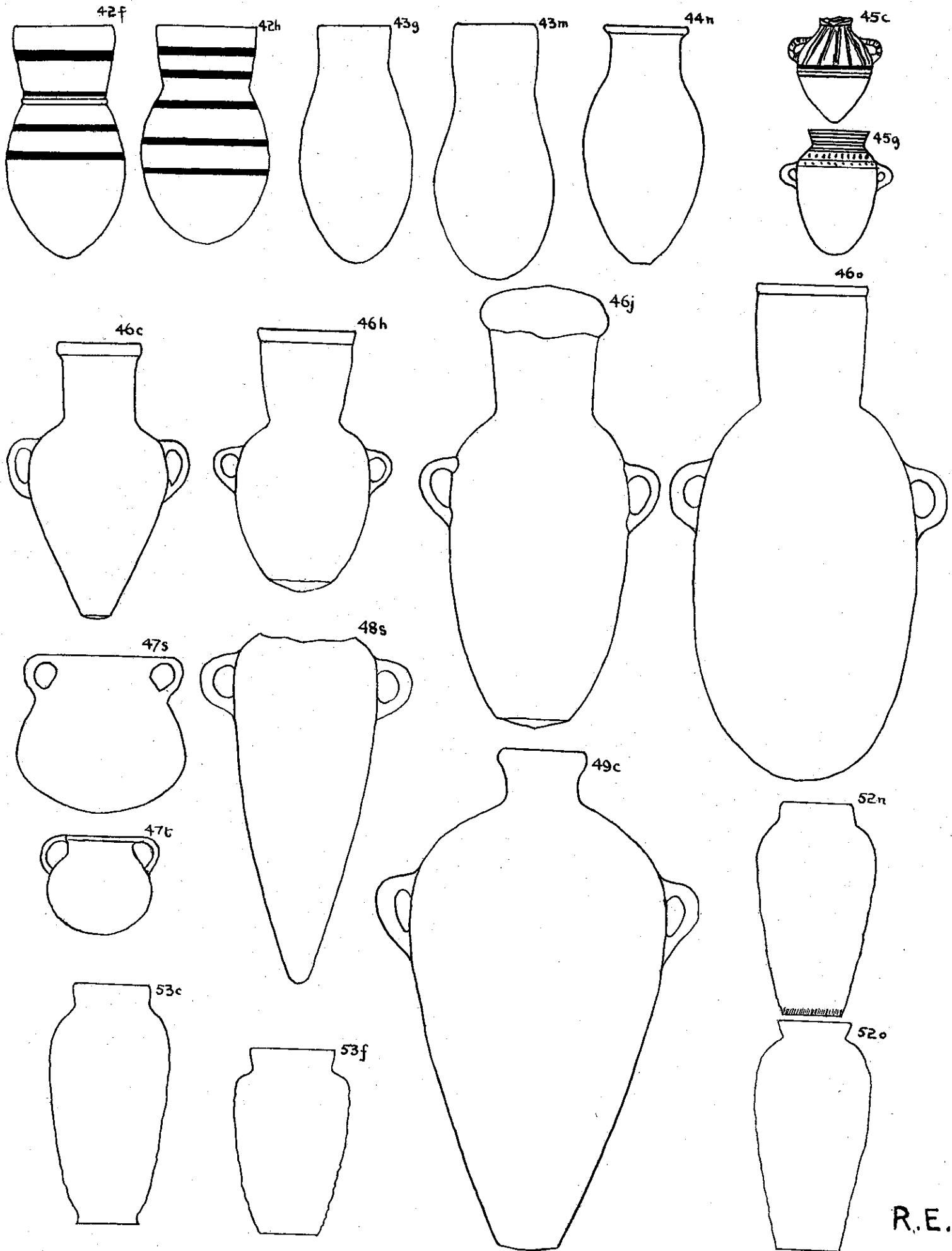


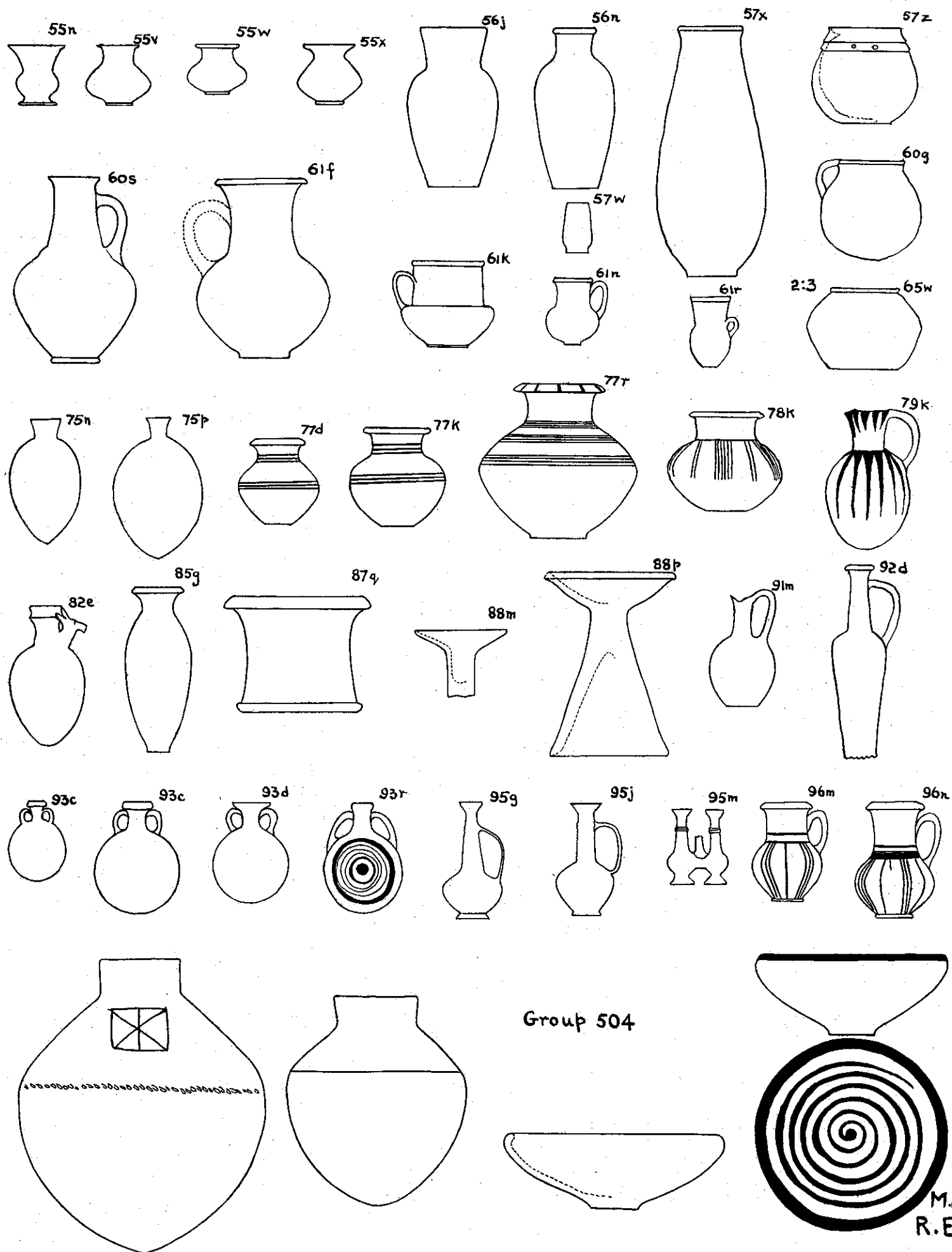


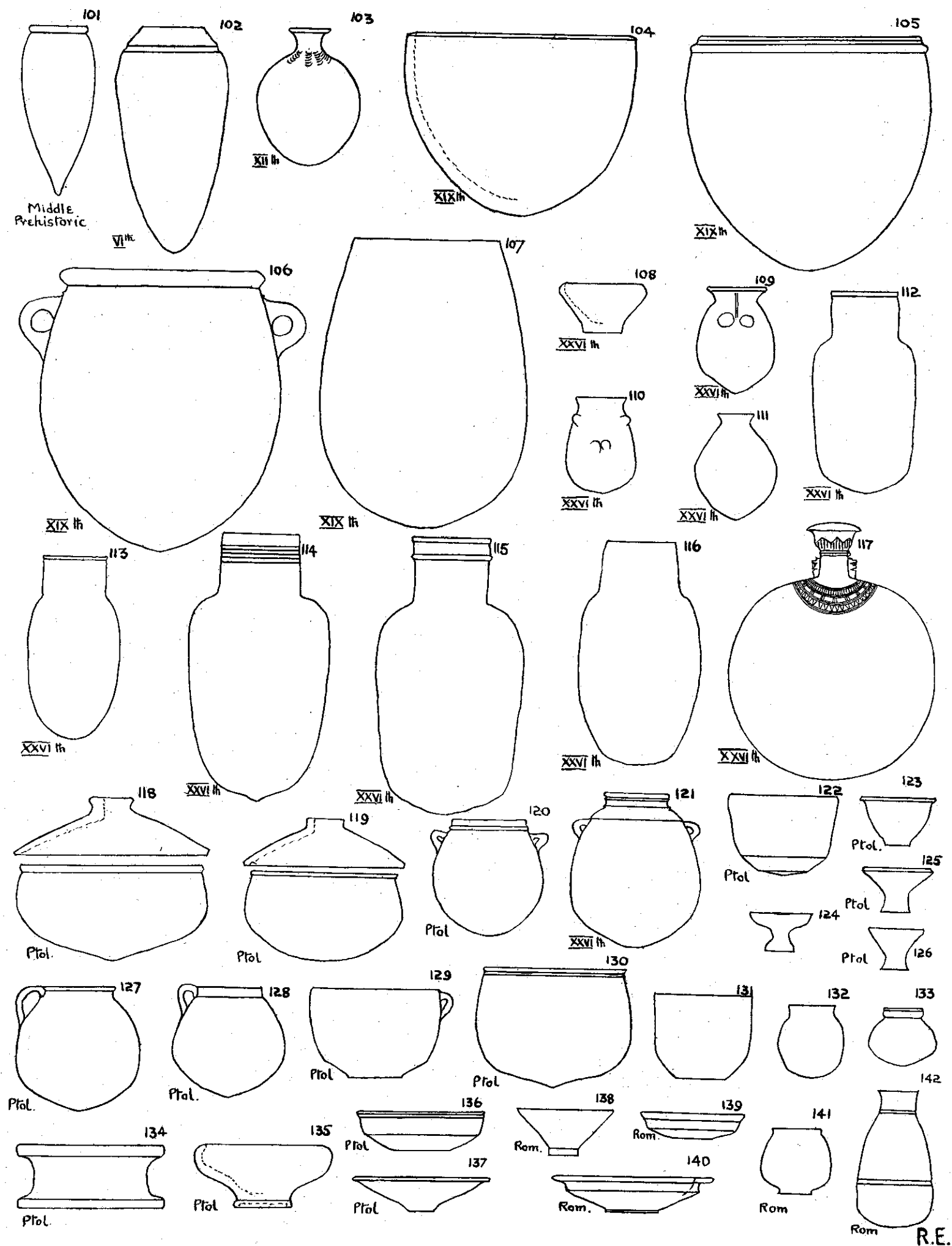













TOMB NUMBER	SHAFT	N CHAMBER	S CHAMBER	SEX	POTTERY			BEADS & FIGURES	OBJECTS & REMARKS
1A	60-80-150		60-90-45	1M		33k <sub>2</sub>	67t	90l	Coff 70x16x12 Fragts. of Headrest
2	50-60-160	50-80-35	50-95-39	4M-2F				90g	
3	60-60-160	60-80-40	60-85-40	2M-1F	5eq <sub>2</sub> y 7f	38g	62c	90t	
4	61-95-160		61-80-65	1M-1F	3t-5y-7j <sub>2</sub>	38t			
5	38-60-140		70-90-47	1M-1F	2eq <sub>2</sub> -5h <sub>2</sub> v w <sub>2</sub> y	36r 38t 41k	55e 62h 67sx	90dt	Head of lime stone figure
6	55-70-155	40-75-40		1M		36r 38qr 39g	60m	90d	Part of lintel of SEN MERA & IV Dyn Stabs
7	50-80-175	50-84-40	50-80-35	1M-1F	5y-7j <sub>2</sub>	38g	58nx 67sx		10 carn 2 ameth. (spherical)
8	50-70-180	52-80-47	50-70-50	2M-2F	2f <sub>3</sub> -7j <sub>2</sub> k	38t	67r		
9	50-70-200	50-90-45	55-95-45	1M-2W	2g-5h <sub>2</sub> y	40b	62fh	90g	very small blue glaze
10	45-70-140	50-80-39	51-80-39		3d 7j <sub>2</sub>				Name HOTEPE see special graves of A See Section 13
11	31-80-140	39-85-40	39-82-40	1M-1F	5i <sub>y</sub>	36r 38g 40q <sub>2</sub>	62m		
12	40-65-166	45-80-42	45-90-40		2f <sub>3</sub> 5h <sub>2</sub>	38q	67r	90gs	Leg of chair (wood)
13	50-75-190		82-80-54	2M-1F-1C	5y			90g	gold leaf & eye of coffin
14	50-60-155	65-110-45	65-100-42	2M	7k	38t 41kp 40q <sub>2</sub>	67r <sub>3</sub>		Fragts of coffin, painted black yellow & blue. Abnormal skull [See sect 2]
15	55-60-190	60-74-30		2F				90gm	
16	70-40-170	41-80-42	64-80-53	1M-1F	5c-7j <sub>2</sub> k	33k <sub>2</sub> 42g	67pr	90gmj	Scarab 14
17	60-80-190	80-90-49	80-90-50	1? 1F	5w <sub>2</sub> x <sub>y</sub>	36r 42g 48s 40q <sub>2</sub> 59a <sub>2</sub>		90g	Alabaster S21
18	75 dia. (see section 15)	53-80-32	53-80-32	1M-1C	3d-7j <sub>2</sub>	40q <sub>2</sub> 59x <sub>3</sub>	62m 70l		ĀHĀ ĀNKH. Coff 69x18 1x/18x
19	45-80-160	45-80-30	60-80-40	1M-1F	2f <sub>4</sub>	38qr 42g	67s 70k		
20	50-60-160	Collapsed	55-80-35	2M-1F		41g <sub>2</sub> 40q <sub>2</sub>			
21	50-80-185	65-80-35	65-80-35	3M-1F	2a-50a <sub>2</sub> y 10p 7j <sub>2</sub>	36r 42g 40q <sub>2</sub>		90s	NEB-KA. Coff 70x16x16
22	40-80-180	45-80-30	50-100-40	1M	5w <sub>2</sub> y	38r 42g 59x <sub>3</sub>		90m	Wood KA-figure
23	40-80-165	48-80-40		2F	2f <sub>3</sub> 5s <sub>2</sub> w <sub>2</sub> y 6b 7j <sub>2</sub>	38rs 59x	64e 67s	90m	ANTEF (see sect 16)
24	30-55-210	37-80-39			2g	41g <sub>2</sub>			
25	50-85-170	80-80-40	80-85-40		2e <sub>2</sub> 7j <sub>2</sub>	38prt		90t	Part of figure see no. 95
26	40-60-210	45-90-40	48-80-40		2f <sub>2</sub> 7j <sub>2</sub>	41ko			[Dome
27	40 dia 165	40-90-40	40-85-40		(5h <sub>2</sub> s <sub>2</sub> w <sub>2</sub> y 6b 7j <sub>2</sub>	48s 58g 67s 59a <sub>2</sub> x <sub>3</sub>		90g	Sebat, limestone eye Stele with reversed hierog.
28	50-80-170		60-75-35	1M-1F	2f <sub>3</sub>				
29	40-80-200	40-110-37	45-110-50		5w <sub>2</sub> y 3d 5h <sub>2</sub>	59x <sub>3</sub>			Small fragts of Copper
30	55-55-180	35-85-40	35-80-40	? 1F		36r			
32	50-80-157	50-80-40	78-78-50		2f <sub>3</sub> 5w <sub>2</sub> y 7k	38r 39g 59n <sub>2</sub>			
33	40-70-169	43-80-40	40-80-40	1C	5cos <sub>2</sub> w <sub>2</sub>	35t 48t 58x 59x 62c		90g	Child's limb bones in 62c
34	55-80-175	65-80-45	60-85-40	1M-2F	(2f <sub>3</sub> 7j <sub>2</sub> k 50 <sub>2</sub> s <sub>2</sub> w <sub>2</sub> y	39g 58h 59l <sub>2</sub> x <sub>3</sub> 38rs 56m <sub>2</sub> 67p		90gt	Alabaster Kohl pot S9
35	40-60-210		72-80-40	1M	2f-5w <sub>2</sub> y 7j <sub>2</sub>	38v <sub>2</sub> 58x 67s			Stone weight (?)
36	40-80-175		42-80-40		2f-5w <sub>2</sub> y 7j <sub>2</sub>	38j 56h 59x <sub>3</sub>			Male & Female mud figures
37	40-85-160	2 niches E&W	80-75-40	1F in niche	2f <sub>3</sub> 5s <sub>2</sub> w <sub>2</sub> y 6b 38j	48s 59a <sub>2</sub> x <sub>3</sub> 67s			Flint flake
38	60-60	55-80-42			5l <sub>2</sub>				
39	60-70-200		55-80-40		2f <sub>4</sub> g	38q 40b			
52B	40-70-50	grave			5y 10p				
53A	50-80-160	50-80-40	50-80-40					90dgm	[amethyst. carn. grn. feldspar & pottery beads: green fish bead Charcoal in 10p
54	37-57-162	60-78-42			50s <sub>2</sub> y	38r 40b 42g 60m			
55	50-60-160		52-80-30		5m <sub>2</sub> oy 7j <sub>2</sub>	56s 58u			
56	40-60-163	50-80-50	60-80-40	2M	7k	48s		90g	Wood draughtsman.
57	50-60-160	70-90-60	60-80-50			38q			
58	50-60-140		60-109-40	1M	5w <sub>2</sub> y	38r 40q <sub>2</sub> 59v 67ps			
59	70-80-210	65-80-50							
60	60-80-90	grave		1F	2f <sub>3</sub>	36r			
63B	40-80-130	grave			2f <sub>3</sub> 7j <sub>2</sub>	40r			
64B	60-80-170	40-80-30	40-80-30		2k <sub>2</sub>	33k <sub>2</sub> 38s 40q <sub>2</sub>		90g	Br. Coff. 75x24x18
65B	80-70-80	grave			7j <sub>2</sub>	40b	67s		Br. Coff 80x24x18
66B	40-90-70	grave		1F	2f		67s		
67	120-120-80	grave				40q <sub>2</sub> 48b			
68	60-70-75	grave		1F	2f				
69	60-40-80	grave					60m.	90g	Br. Coff. 69x23x20
70A	60-60-220		50-80-37			40r	Fragt. of green glaze		Marble slabs S27-28
71	50-60	40-80-40	40-110-60		2g <sub>2</sub> 7j <sub>2</sub>	41g <sub>2</sub> 58x			

NUMBER CEMETERY	SHAFT N. E. D.	N CHAMBER N. E. H.	S CHAMBER N. E. H.	SEX	POTTERY				BEADS & FIGURES	OBJECTS & REMARKS	
73A	60-80-100	no	chambers			38v <sub>2</sub>		67s	90m		Gold shell pendant
74	50-70-180		70-80-40		5w <sub>2</sub>		40b		90g	3 small pots	Roll of cloth
76	45-70		45-90-40	2M			41p 42g		90gm		
77B	60-80-60	grave		1M	2f <sub>4</sub> 7j <sub>2</sub>						
78B	50-70-60	"			2f <sub>3</sub>		48q <sub>2</sub>				Face to E.
79B	25-80-70	"		1M	2k <sub>2</sub> 12i			70i	90b		Head to N.W.
83B	40-80-70	"		IF	2f		40r	60w			
85B	60-80-90	"			7j <sub>2</sub>						
88A	40-50-175	50-80-40			2f <sub>3</sub> 5w <sub>2</sub> y		41g <sub>2</sub> 44q <sub>2</sub>				Limestone weight
89	40-60-162	40-80-40	40-85-40		5w <sub>2</sub>			60h 62m 64d	90gm		
92B	40-70-75	grave			7j <sub>2</sub>	35t	40v <sub>2</sub>		70v		
93B	50-50-88	"		1C		38s	40v	50o	70t		Face E Br. Coffin
94B	50-80-90	"			3p						" " " "
95B	40-80-60	"		1M		38g		60m			No Coffin
96A	60-90-180		75-120-70		2f <sub>2</sub> 5w <sub>2</sub> y		56f	60f			Eyes from coffin Bas-
						Fragt of stone with zygo phylla					alt weight
97A	60-100-180		30-120-40		3m 6j	38m	55g			1 small green	Gold leaf
					5w <sub>2</sub> l		59v <sub>2</sub>				Inscr: 
99B	40-80-60	grave				33h		67s	90q		
100B	40-80-175	"		1M	2f <sub>4</sub>	33u	40b				Stature 60 inches
101A	50 dia. 175		50-78-40				41g <sub>2</sub>	60f	90m		Dome
103B	60-80-70	grave		IF	2f <sub>4</sub> 7j <sub>2</sub>	33k <sub>3</sub>		55s			Face to E.
105B	50-80-85	"		IF?	2f		40q <sub>2</sub> r				
107B	40-80-65	"		IF	3d	33t					
108B	40-80-70	"				38s	40v				Face W
109B	40-80-90	"		1M	2f <sub>3</sub> 5q						
110B	45-80-80	"		IF	2f <sub>3</sub>	40b					Face W
111B	50-80-80	"									XII Dyn under & XVIII
											Shoe-coffin above
112A	70 dia. 160		40-80-40		5w <sub>2</sub> y 6b						Dome
115A	45-80-180		45-80-45			38s	41b				[Name SENUSET
116A	50-85-320		65-110-65		3d		41g <sub>2</sub>				4 Stone canopic jars
117A	60-80-180		80-120-50		2e <sub>3</sub> 3t 5w <sub>2</sub>		59x	60h 67s			2 eyes of coffin S4
118A	48-80-200	55-90-60	55-80-60		5w <sub>2</sub> 7j <sub>2</sub>			62m			arab (?) coin
119A	45-150-130	collaps ed		1M	2f <sub>3</sub> 3d	38s					
120A	50-80-170		50-80-50		2af <sub>4</sub> 5w <sub>2</sub> 7j <sub>2</sub>	38s					(see sect. 32)
121A	50-80-175		56-100-40								2 Stone canopic heads
122A	50-100-200		80-95-50		2a 5w		41K	54h 56u			mud cover to box
123A	80-90-45	grave		F							2 Stone canopic heads
124A	52-120-260		88-100-52	1M							Wooden boat
125	60-80-155		80-120-40								Face to W
126	75-94-235		50-80-40		5w <sub>2</sub> 7j <sub>2</sub>						Set section 27 -
127	35-80-135	40-80-30	42-80-30		3d 5w <sub>2</sub>	38m	41K				Dome
128	65-85-240		124-100-70								Scarab 22
120	60-120-300	47-135-56	53-104-76		5w <sub>2</sub> x y		56m, 59x <sub>4</sub>		90x		
131	45-60-220		40-85-35		5w <sub>2</sub> y 6l	36r					
132	80-80-290	35-80-40	40-90-80		2af 5j <sub>2</sub>		41g <sub>2</sub>	54p 60h	90g		
								58e 67dq			
133	50-60-240	40-90-40	45-90-50		5w <sub>2</sub>		40q <sub>2</sub>		90mt		
134	40-60-200	50-80-35	36-75-35		2e <sub>3</sub> 3d 5y	33u		60d			
135	40-110-200		46-100-80		2f <sub>2</sub> 7j <sub>2</sub>						[barrel]
136	60-110-210	50-110-59	60-90-40		2f <sub>2</sub> 3d 7j <sub>2</sub> k				90g 93h	large carn.	Dome
					5w <sub>2</sub> 12i						
137					5 dh <sub>2</sub> u w <sub>2</sub> y						
138	48-90-260		75-110-65		5 w <sub>2</sub> y (5 papyrus cases)	59xx <sub>3</sub>	67sr		90t	carn & pot. (clay)	gold leaf & eye of coff.
139	45-110-220		85-90-80		5x 7K & charcoal				90m		Plaster ear.
140	45-90-200		90-66-40		2a	38qr					
141	40-60-200	66-80-45	45-70-?	1M		38mq <sub>5</sub>					
142	40-90-180		35-85-40		5w <sub>2</sub> 7k		56bf 58s				
143	80-166-400		120-160-70		5q 7j <sub>2</sub>		58u 59v	Alabasters			E 110-112
144	60-130-300		80-90-110		3fno 5dlw <sub>2</sub> y	33h 40r 48v	56m 59x <sub>3</sub>	70y Alabast.	S11-17		XVIII Scarab filling
145	45-90-200	45-80-35	150-90-40	1? IF	2ae <sub>3</sub> 3d 5oy 7j <sub>2</sub>	40ul	56s		S22-26		3 Papyrus envelopes
146	50-120-190	42-85-60	45-80-25	IF	2e <sub>3</sub> e <sub>4</sub> f <sub>2</sub> 3d	38dst <sub>2</sub> y					Face to E. N untouched
					Name SAT RA			Kohl-pot S20			Schamber untouched
											Alabaster under head

NUMBER CEMETERY	SHAFT	N. CHAMBER	S. CHAMBER	SEX	POTTERY				BEADS & FIGURES	OBJECTS & REMARKS	
	N. E. D.	N. E. H.	N. E. H.								
147A	40-120-250	40-100-40	43-94-40	2 F	3d5l <sub>2</sub> y	38m		70v	90g	glaze & earn	lazuli & garnet beads
148 "	45-120-270		83-116-69								limestone coff 95x32x50
149 "	60-120-180	20-120-30	30-120-38	f	5j <sub>2</sub> y		40x41g <sub>2</sub> k				
150 "	60-100-240	45-98-43	58-100-43	IM(N)	2f <sub>2</sub> 5w <sub>2</sub> 6b 3t 7j <sub>2</sub>	36l <sub>2</sub> 38r	40b 48t 59u <sub>2</sub> 64k 41k 67s		90m		Chambers E & W N. room undisturbed <u>S29-30</u>
151 "	40-60-260	70-80-44	80-80-44		5xy 6j <sub>2</sub> 7j <sub>2</sub>	35t	41g <sub>2</sub>	56m <sub>2</sub> 58w	90gm		
152 "	45-60-210	50-80-38	64-106-38		2e <sub>3</sub> 7j <sub>2</sub>	33l 38m					
153 "	60-130-480	Outer Outer →	84-78 ? 125-116 ?		7j <sub>3</sub>	35y	41g <sub>2</sub>	56p <sub>2</sub> 60r 56m			Limestone Altar " Sarcoph. see sect.
154 "	45-60-240	60-80-40	60-86-40		2f <sub>2</sub> 5s <sub>2</sub>		40b				
155 "	38-55-190	38-80-41	38-80-41	IF	NAME S2 1a		[Lapis & quartz SMA amulets & large green glaze spherical beads]				Bronze mirror { ends of bead collar with hawk heads & anklet of shells
156 "	40-100-245	40-85-35	40-90-45				40q <sub>2</sub>	Kohl-pots S18 & 19		Ka-figure	
157 "	35-60-220		40-80-35		5w <sub>2</sub>		60t				
158 "	40-120-206	68-86-40	40-100-40	IF	5wy 12c		40n	59a <sub>2</sub> 26t 67r 93t <sub>2</sub> v			
159 "	70-100-260		85-90-42		5d			56h 67r		silver beads	
160 "	70-110-260		60-85-50	(S) IF	3b 7j <sub>2</sub>	35t		67l			
161 "	68-90-280	60-80-65	64-116-65	(S) IF	3m 6p			58e		cyl. glaze beads	
162 "	70-110		64-112-55		5w 12d			56m <sub>2</sub>			
163 "	55-120-240		80-125-65		2f <sub>2</sub>	35uv 41g <sub>2</sub>		60bf			table of offerings (above)
165 "	60-90-180		25-80-30								Wood Canopic head 2 scepters 2 AM & UAS See Sect. 19 & 30
166 "	45-100-210	72-116-65	45-115-65	IM(N)	5yz 6d 7j <sub>2</sub>	35y 48	56p <sub>2</sub> 59z <sub>2</sub>	SA. UAZ-T			
167 "	35-60		60-120-50				55lm 59x <sub>3</sub>	93uv			
168 "	48-66-260	collaps ed		IM IF	5w <sub>2</sub> 7j <sub>2</sub>	33l 38y 40n	55g 60p	90g			Dome
						48o	58v 59s <sub>3</sub>				
169 "	42-90-202	60-90-45	43-95-43	IM IF	5w <sub>2</sub> 6d	38t <sub>2</sub> 41j	58i 59a <sub>2</sub> x <sub>3</sub> 56d <sub>2</sub>			Alab. Ka-fig.	
170 "	60-90		72-95-60		5w <sub>2</sub> y		53w 56m 67s 58c <sub>2</sub> 59s <sub>2</sub> x 70r				
171 "	45-67-180	32-160-35	30-100-35		4j		67k				
172 "	50-60-440		60-105-50		3b 4g 5h <sub>2</sub> x (NAME NEHORA)	58m	70y				grave untouched, but swamped.
173 "	40-120-180		75-90-60	IM(S)	5x	41k	67m				
174 "	60-98-230	30-70-40	60-90-60		2a <sub>2</sub> r 6f 5w <sub>2</sub>	38s <sub>2</sub>	56fh 59a <sub>2</sub> v <sub>2</sub> w <sub>3</sub> x <sub>2</sub> y <sub>2</sub>		91c	Flail beads	
175 "	65-120-190	40-90-45	60-110-45		5dw <sub>2</sub> y	48s	54l 56m 58ls				
176 "	60-120-200		80-90-45	IM IF(N)			Alabaster Kohl-pot S8				Obsidian Kohl-pot
177 "	48-90	40-80-85	48-84-45	IM IF		38m 41g <sub>3</sub>	67s			Ka-figure	Name KHEPER-KARA
				IM							Name UAZ-T-HOTEP
179 "	60-80-200	45-80-45	42-84-65	IM	2af <sub>2</sub> 20b 6b	38p <sub>2</sub> 40r	56um 41g <sub>3</sub> 58h 59nxz <sub>2</sub> 4	67l <sub>2</sub>		glaze cyl. beads	2 plaster ears from cartonnage
180 "	45-124-260	55-120-40	56-60-40	IF	5w <sub>2</sub> y	33n 38o <sub>2</sub> 48q 41kx	58h 65g <sub>2</sub> 59z <sub>4</sub> 67es 56b 60f			S3	N. untouched
181 "	60-120-300	45-90-60	80-130-60	IM IF	2a <sub>3</sub> d 2q 5qy		56u 58g		93xy	Ka fig & 4 sealed figs	
182 "	60-120		55-110-75		2a <sub>3</sub> 5df 12i	33o 48v	56d 58x 59x				
183 "	60-90	50-80-40	50-82-40	2M 2F	7j <sub>2</sub>	33h 3xog 41j	67s			(N) 11 3 (S) 4 3 3 44	Brick arch over shaft Filling: 1 2 1
184 "	95-125-190	60-90-43	65-85-45		5s <sub>2</sub> ww <sub>2</sub> y	38d	56d <sub>2</sub> mn 58tx				Fragts of stle of SEN-MERA
185 "	40-60-100		46-90-53		3d 5w	41f	54c 56fh <sub>3</sub> 58mp		93w		
186 "	45-90-240		80-90-60			38s <sub>2</sub> 41k	56m <sub>2</sub>				
187 "	55-100-220		55-160-65		7j <sub>2</sub>						Part of lintel of SEN-ME- [RA]
188 "	40-66-200	40-80-30	37-90-42	IF	3d 5wx 7j <sub>2</sub> 6n 12i	38g			90dg	2 earn. cyl.	Small whetstone
189 "	50-70	70-80-40	35-80-40				67e			glaze	collar beads
190 "	45-70-210		36-80-40				60b				2 flint flakes
191 "	60-120-240		62-130-79		2e <sub>3</sub> 5y	SEN-MERY & sons	59x <sub>2</sub> 26of				Barrel-roof chamber
192 "	45-110		48-90-55		5hl <sub>2</sub> y 5w <sub>2</sub> 6n		56d <sub>2</sub> mp 58pu 59wx <sub>3</sub>			glaze	collar beads
193 "	40-60-150	47-82-41				38m					
195 "	40-60				5h		54l			sm. fish bead	Sickle flint
196 "	40-60-240	54-80-45			2f <sub>4</sub> 5w <sub>2</sub> 6b	33n					
197 "	40-60-130		40-80-40			38m	42q				
198 "	40-75-120	60-90-40			2a <sub>2</sub> 3mf 5fj <sub>2</sub> ww <sub>2</sub>	39l 48x	59e <sub>3</sub> xx <sub>3</sub>				Inscribed beer-pots
199 "	40-90-170	38-80-40			2f <sub>3</sub>	46e	59e <sub>3</sub> 67s				Dome

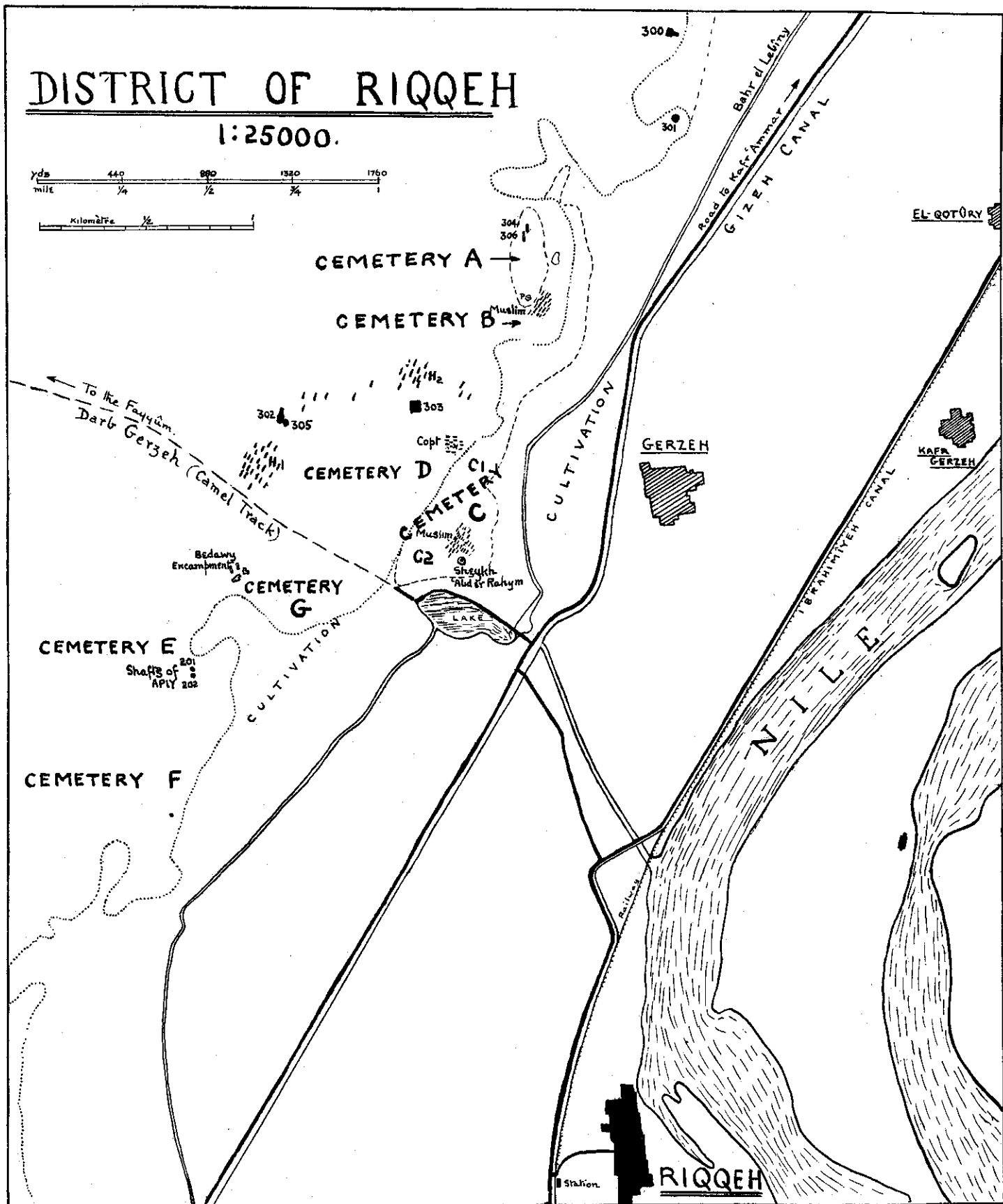
NUMBER CEMETERY	POTTERY		OBJECTS & REMARKS	NUMBER CEMETERY	POTTERY		OBJECTS & REMARKS
200 B	2f 7j <sub>2</sub>	33t		243 C <sub>2</sub>		38pt	
203 B		36l 41k		247 B		36m <sub>2</sub> 70w	
205 B	2f 3n 5j 6v 7j <sub>2</sub>	67e		260 B	4k	38x	
208 B	10p	38m 40v		261 B	2f	38t 67s	
209 B	10p	33h 38m		271 B	2f	40n	
210 B	2k	33s Carn. string of beads + glaze	Double ♂	414 D	7j <sub>2</sub>		flint flakes
211 B	2ff <sub>4</sub>	33k, 36r		425 D		40p	
212 B		40b 41g 40q <sub>2</sub>		429 D		33f <sub>3</sub> 46d	
213 B		67s 70i		430 D	2f	40s <sub>2</sub>	
216 B	2f	40b		431 D			
225 B	2f	38n		432 B	Cylinder.	Scarab & plaques 3, 5, 6, 7, 8	Amenemhat III
227 B		44o					
231 F		33k <sub>3</sub> 36r 40n ameth. ape	93r { ameth. garnet & carn. beads				
232 B	7j <sub>2</sub>	35q 60p	Scarab				
233 C <sub>2</sub>	7j <sub>2</sub>	38v 67s					
236 C <sub>2</sub>		38s <sub>2</sub> Cylinder of 0x 4u	Pl. xvii, no. 2				
239 B			Scarab				
240 C <sub>2</sub>	Cyl. pot. beads	38m 67p (in filling Glaze	Baboon) (Kohlstick				
241 C <sub>2</sub>		36r Alabaster 56	Bone & bronze				

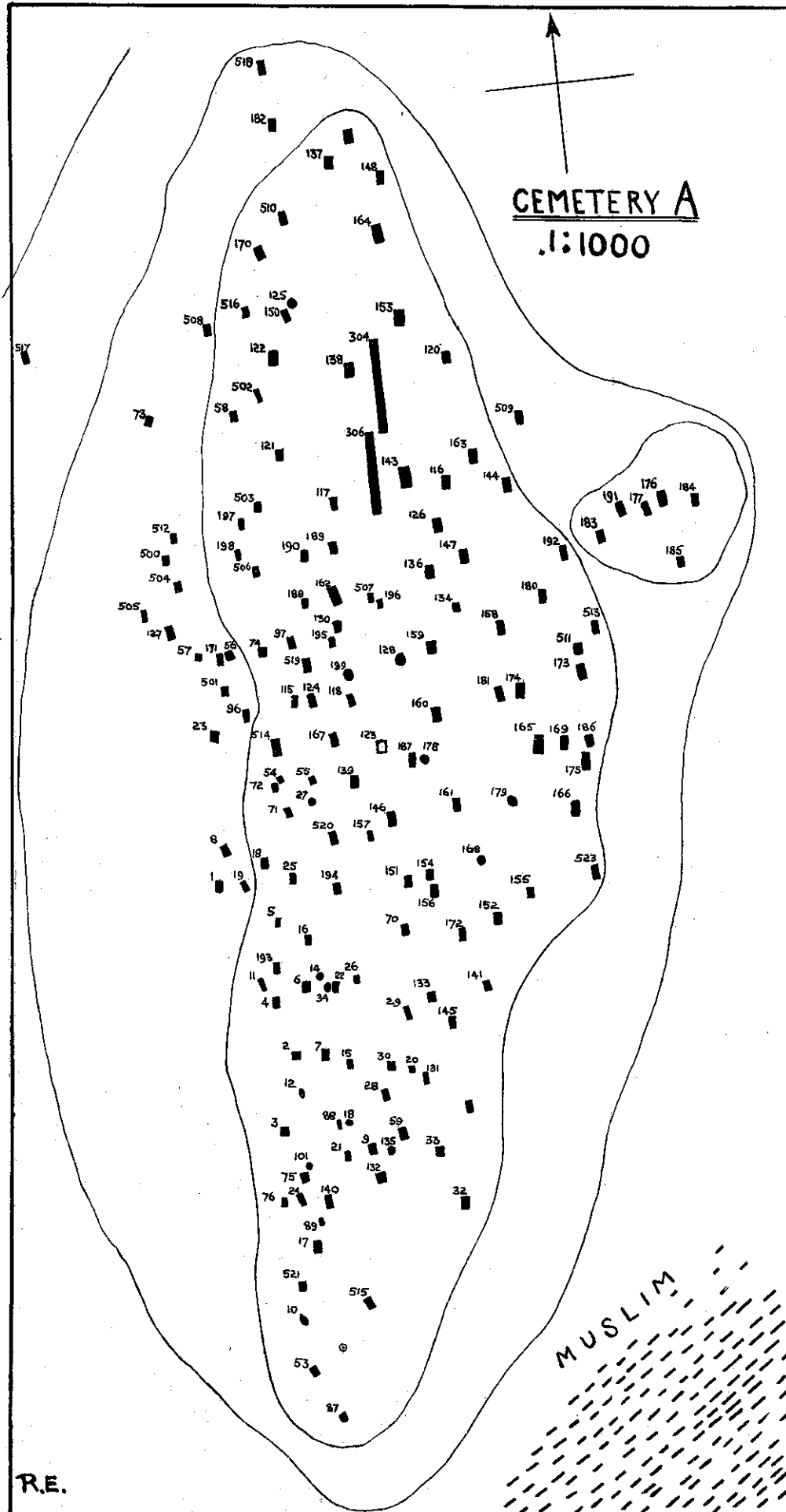
NUMBER CEMETERY	SHAFT	N. CHAMBER	S. CHAMBER	SEX	POTTERY	BEADS & FIGURES	OBJECTS & REMARKS
500 A	45-60-240		40-96-48		2f <sub>3</sub> 6l 38n 60d		
501 A	45-60-160	62-80-40	65-80-42	IM (N)	7j <sub>2</sub> 40b 67s		
504 A	40-65-150	unfinished	43-80-40		7k 67p		
505 A	30-80-80	grave			2f <sub>4</sub> 33f <sub>2</sub>		
506 A					2a <sub>2</sub> f <sub>4</sub> 6b 33t 59x	Scarab 13	
					5w <sub>2</sub> y 36r		
507 A	45-70-240		80-80-48		7j <sub>2</sub> 41v		2 eyes from coffin
508 A	35-60-150		46-80-40	IM	5cw <sub>2</sub> y	90m	
509 A	50-80-140	grave			56m 60b		
510 A	45-105-320		75-120-120		4 Canopic jars of AMENY		
511 A	40-80-230	60-80-45	50-80-45		2ff <sub>4</sub> 5s <sub>3</sub> 59z <sub>3</sub> 67e		
					4g 5x 38o <sub>2</sub> 41j 56d 59z <sub>3</sub>		
512 A	35-60-140	50-85-40	75-80-40		67s		
513 A	50-120-200	70-90-80	75-100-80		5hy 7j <sub>2</sub> 41jk 48x 56u 59x	90g	glaze collar beads
515 A	60-70-195	45-90-40	45-90-40	IF	48t 60d		
516 A	40-60-160		50-80-40		40b		
517 A	40-90-130		65-80-40		67ru <sub>2</sub>		head from broad collar
518 A	60-120-220		80-145-72		3p 5mow <sub>2</sub> 33o 35y 56pp <sub>2</sub>	Lapis Hawk	
					20d 59w <sub>2</sub>		
519 A	65-85-220	80-95-40			38p 41j		
520 A	50-82-180		60-80-48		2e <sub>3</sub> 5cy 7j <sub>2</sub> 38t <sub>2</sub> 58s 59z		
					64k 67s		
521 A	40-70-170	50-85-45	40-80-45		2f <sub>3</sub> 33u	sm. carnelian	Table of offerings
523 A	60-120-320	collap sed			5h <sub>3</sub> w <sub>2</sub> y 59z <sub>2</sub>		

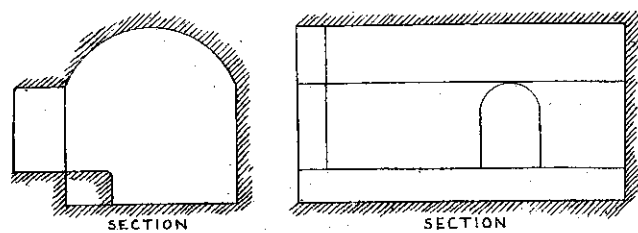
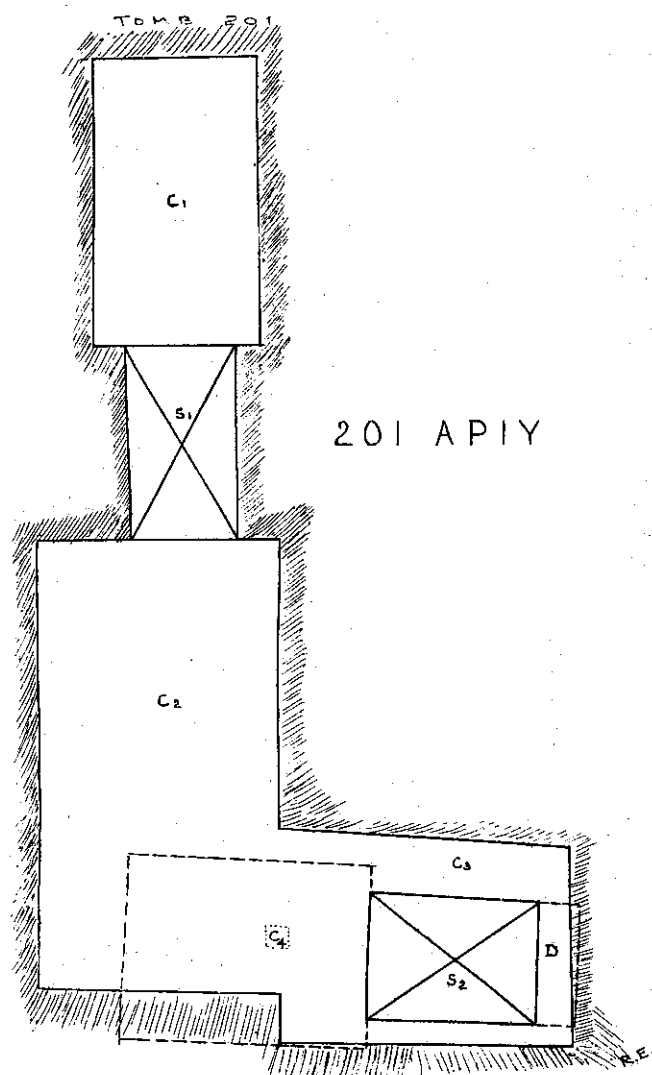
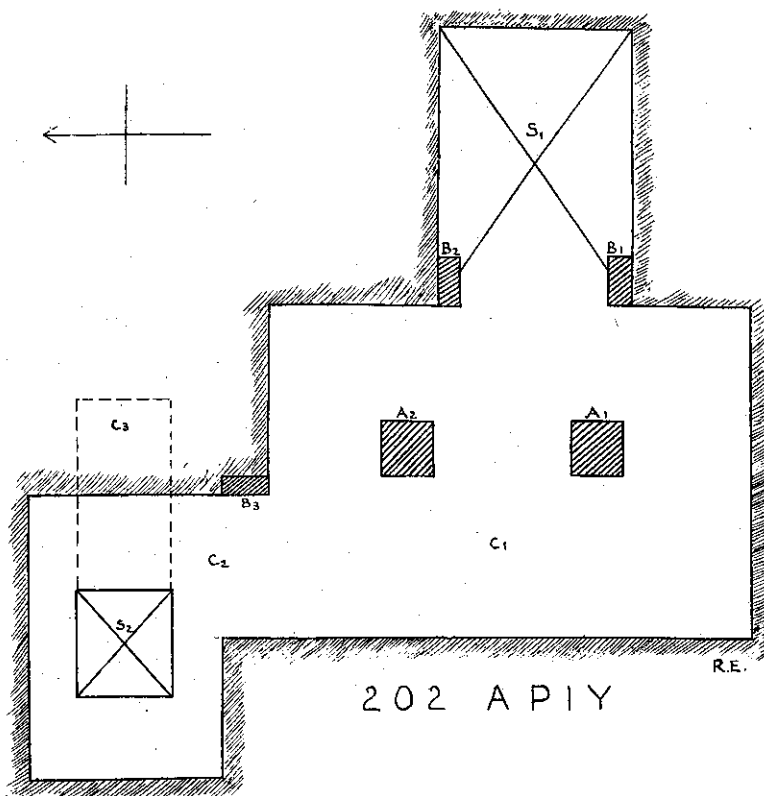
NUMBER	CEMETERY	SIZE OF GRAVE N. E. D.	Head to Face to	SEX	COFFIN	POTTERY			BEADS	OBJECTS AND REMARKS
						Bowls Dishes	Long Pots	Handled pots		
31	A				Brick					'Sebat' Basket.
40	B	30.60.15			Brick					
48	B	50.80.60		MF			24x25o26z	Alabaster S43	Scarab	
49	B	60.80.60	N up	C			25e			undisturbed
60	B	30.80.40	N up	F	Pottery			53f Alabaster S53		
61	B	30.60.100	N up	ECF	Wood		25eo	Steatite Kohl pot	green pottery	3 inser scarabs & 113a nos 18-21 Stone weight undist Pot. marbles
80	B	25.80.20	N up	?	Wood	4p	25eo 38j	56n	Scarab	
86	B	70.80.65	N up	MF	no			Time of PSAMTEK	Scarab 135 Ptah	
90	B	40.75.92			Br 60-20-17	9d	20h		Hyksos Scarab 17	undist
98	B	30.70.50	N up	F			38d			undis.
106	B	30.80.80	S up	F	no		25ko	2 scarabs 11, 12	v small pottery	Part of bronze knife
113	E	30.80.30	S up	F	Sticks		36m	Kohl stick in cane case	v small blue	hair fastener board
114	E	30.85.40	W			10g	24y25kl 44n			Draughtsmen & frags of
215	B							52n 77k		
220	B					12w	36d			
223	B					20p26m		Alab. S34 87q	Scarab 65	
226	F					2K	22d 36n 39d 40n	4 scarabs & 1 plaque [121-124	Jasp. Bes	2 Limestone Ushabtis
228	B						25o			
229	B					4p	25e			
230	B						25l	60g	Isis & Horus & 2 Uza	
242	F						37d	75n	6 Scarabs 43-48	
244	B						25k	47t	glaze BAST	S 57-60 S 63, 64
246	B					7b	22g	61f	Scarab	
248	B		W up	F		4st	25ek			undist
249	B					3c	22g25o		green disk beads	
250	F		E up	F	Pottery				Scarab 113	
253	F						22j	43g 43m Steatite S33		
255	F							S35		
256	F								16 green BAST beads	Isis & Horus. Scarab 126
257	B								KA amulet 114	Isis & Horus. BAST
258	B									Isis (lapis lazuli)
259	B					9c	23o 31n			6 Ushabtis. 1 copper Osiris
263	B						22g25k			
264	B					10h			[beads	
265	E	70.35.118			E chamber 85.55.43			glazed Steatite Kohl-pot	lotus + god-form	Scarabs 67-72
266	E					12v			Green glaze BAST	1 copper tool
267	B					13r		57w		
268	B					9d	25kl			
269	E		E	C			39w			pomegranates
270	B	40.60.20	N						scarab	4 castanets
272	E					12g			Scarab 53	
273	E					2y14r	34e	S 35	small blue glaze	Scarab 7 Limestn. Ushabti
274	E					5t	26w	75p92d 95j		
275	E									
276	B									
277	F									
278	B									
279	F					4t 10b 25f				
280	C		E up	F	Pottery	12b 23l			beads - brown cyl glass	blue glass, uraeus + carn.
285	C	80.60.20	E up	F	Br & Pottery		40t			
287	F						40e	52n S36, S38		
288	C	80.60.40	E	F	Brick			53f (undisturbed)	small green & red pot.	Part of mud figure
290	C		E	F	Pottery			(undisturbed)	carn.	5 scarabs 60-64
291	C							steatite Kohl-pot	Scarabs 106-109	bone carving
292	C	80.40.40	E						yellow cyl glass	Hair rings
293	C	40.100.70	S						blue glass & carn	Fish Amulet 293
295	C	40.100.70	S			4s 9ds	39d		2 scarabs 50, 51	
296	C	80.80.35	W	N MF	M. Brick F. Wood	9y		85g		
						Lapis & carnelian scarabs	74-75	BIRY	gold necklace	Ape Kohl pot. Bronze
						Small amulet	52n	78k 95g	& carn beads	Mirror, Alabaster S62



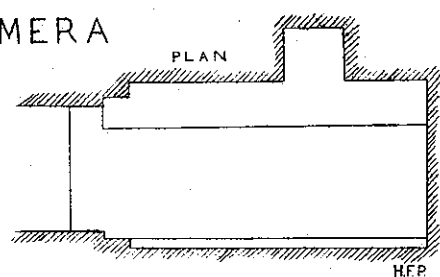
NUMBER	CEMETERY	SIZE OF GRAVE N. E. D.	TO HEAD FACE TO	SEX	COFFIN	POTTERY	BEADS	OBJECTS & REMARKS
297	C	40 90-40					Lapis & Carn. pendants & small gr pottery	Large Mirror. Scarab 131
298	C							
299	C	80 60-40	W	N	F	Br & Pottery	1 Scarab 2 Hair rings	2 Hair Ornaments
400	D	120-75-80	E	up	"	2j 39n (both at feet)	carn & pottery	
401	D		E	up	limestone	2v 39n 42h 60s	Green glaze buttons	Copper knife
402	D		E		Br & Pottery	2j 41de		
404	D		E		Br + limestone	2v 40n		
405	D	120-80-100	E		Br 80x18x18	40t		
406	D	90 60-80	E		Brick "	2j 39n		
407	D	85 35-80	E		Pottery	48s		
408	D	178 45-80	E		"	52n		Box of Ushabti figures
409	D	85 40-80	E			45g * 115-120	1 circle & 1 carn pend Alabaster S66	Stele. man adoring Osiris 4 UZA fly & crocodile 2 pottery Ushabtis
410	D	95-35-20			Br 80x20x17	52n 53c		
411	D	100-47-98	E		Br 87x16x20	53c		
412	D	113-56-112	E	N	C	72x23x21 4d 23c	Alabaster S65	Rough stone coffin
413	D					53c	Jasper pendants &c	Jasp hair-rings
415	D					3 Scarab 53c	Carn. scarab 59	
417	D				Pottery	2gu 7s		
418	D					36m 39d		
419	D					42f		
420	D	80-80-60				4d 42h & syrian pot	Blue glaze, shell &	twisted glass, adze.
422	D					5w 39d 40t		Copper sword
423	D					39n		Spear head
424	D				limestone	36n		
426	D	80-20-60	E	N	M	2f 12g 36n 39n		Arrow head. Razor
427	D				Brick	2e 22v 39dl		
428	D					12b 23l		
600	C						Carnelian & pottery	2 Scarabs
601	C	90-45-80	W	N	F	Brick	24n 55wx 88m 95j	Haematite kohl pot
602	C					24ep	Alabaster S61	Knife & hair pin
603	C	95-45-70	N	E	M	Brick	77d 95jm 96n	
604	C						small pottery & carn.	Carn UZA & BES
605	C					Alabaster S48 & stick	small spheres plaster	Ptah Seker & panthers (pot)
606	C	90-45-80				39g Alabaster S52		3 Scarabs 26, 27, 28.
607	C	90-60-85	E	N	F	Br & pottery	Alabaster S41 S47	Mirror. 2 gold plated hair rings 2 Scarabs 57, 58
608	C						Uraeus & blue glass	3 Scarabs 132 & 134
609	C						cyl. pottery	Enscribed 77, 78
610	C	90-60-80	E		Brick	yellow limestone jug S55 S49	11 O-shaped Carn. pendants	4 Scarabs & 2 UZA
611	D					Double edge knife, spear head of RAMESSE II	large spear head	adze & hoe
614	B					Late group, see plate XIX, no. 2 & plate XXII no. 25	Scarab 127	XXV dyn



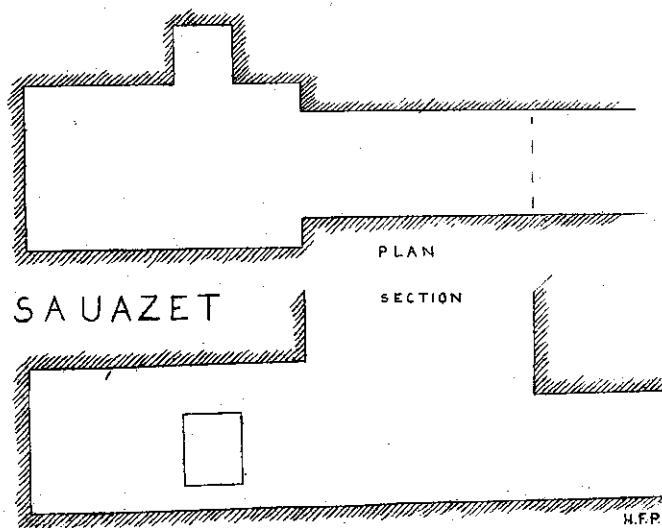




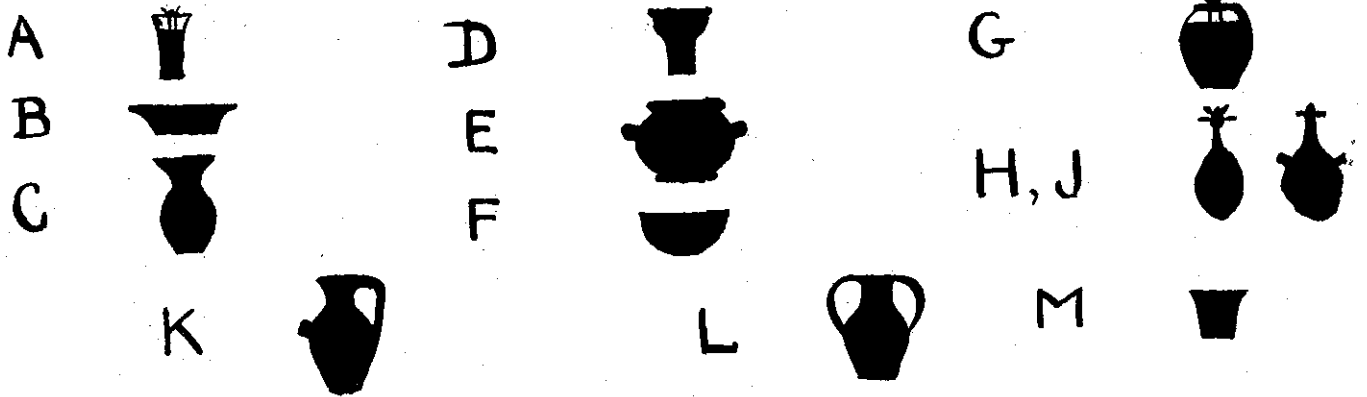
191 SENMERA



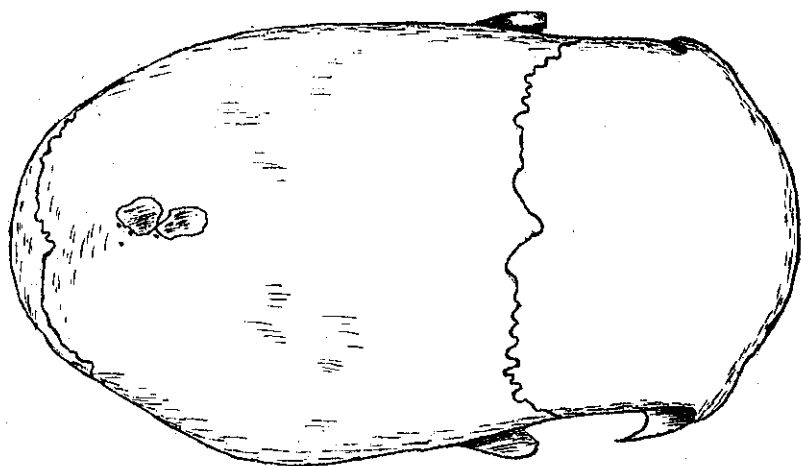
166 SAUAZET



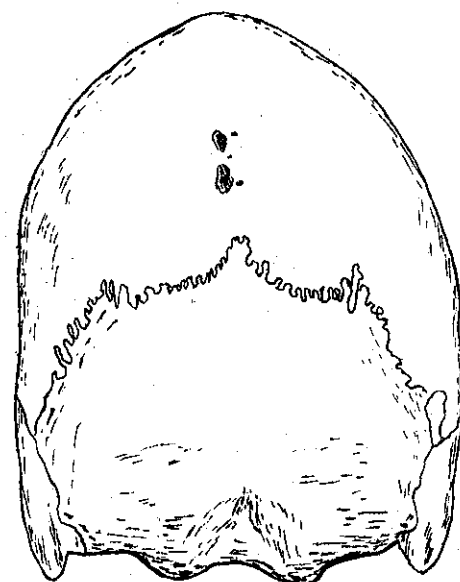
## SHAPES OF VASES USED FOR OILS



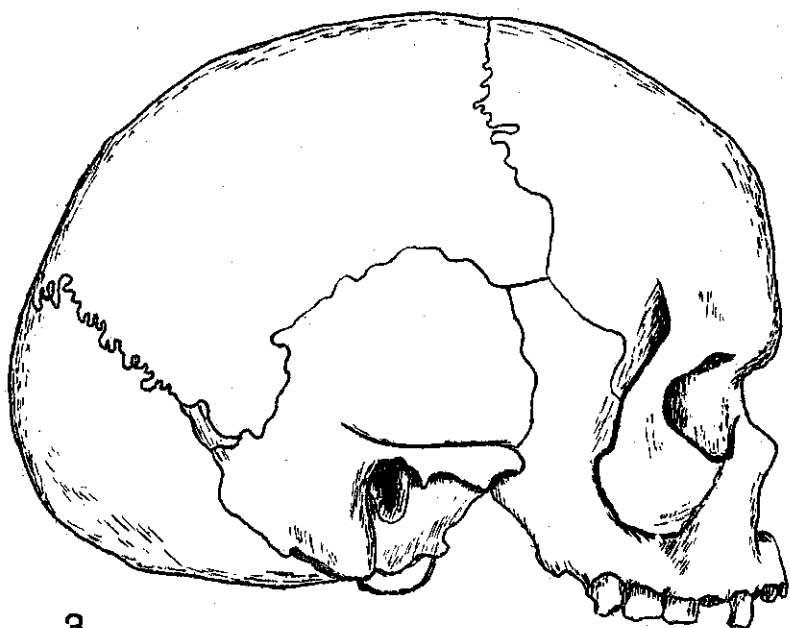
Dyn.	Seth heb	Heknu	Sefekh	En Khnem	Tuaut	'Ash	Thehennu	Name	Reference
IV	A	B	B	E	E	A	A	Debehen	Lep. Denk. ii XXXV
IV-V	A	A?	A?	E	A?	A?	A?	Nesmena	L. D. ii X
IV-V	A	A	A	A				Sethu	L. D. ii LXXXVII
IV-V	-	D	D	J	D	D	D	Ka-se User	L. D. ii LXXXV
IV-V	-	A	G	K	A	G	A	Dag	L. D. CXLVII
V	A	A	A	K	K	E	E	Ateta	Saqq. Mast. XVIII
V	A	A	A	K	B	A	A	User Nefer	Saqq. Mast. XXI
V	A	A	A	K	A	A	A	Plah hotep	Ramesseum. XLI
V	A	A	A	A	A	A	A	Shedu	Deshasheh. XX
V	A	G	A	K	A	G	A	Mera	Deshasheh XXVIII
V	A	G	A	C	G	A	G	Nenkheftok	Deshasheh XXIX
V	A	A	A	A	A	A	A	Ma-nefer	L. D. ii XLIX
VI	A	A	A	A	A	A	A	Phah Shepses	S. M. XXVIII
VI		Five	Five	and	two	bowls		Meru	Sheykh Said XX
VI	F	A	H	K	H	?	?	Henent	S. S. XXVI
VI	A	A	A	K	K	?	A	Hershef hotep	Schäfer, Priest. VIII
VI	A	A	A	K	K	A	A	Mena	Dendereh III
VII	A	A	A	H	A	A	?	Bel	Dendereh xxxvii F
VIII-XI	A	A	A	A	A	A	A	Khnumendu	Dendereh XV
XII	A	A	A	E	A	E	A	Sepy	Cairo Cat. Sarc. XXV
XII	J	D?	E (W?)	C	M	M	M	Nebt-tef	C. C. Sarc. III
XII	A	L	G	H?	K	A	A	Sat Bast	C. C. Sarc XXXI
XII	A	A	E	K?	K	A	A	Amenemhat	Beni Hasan i. xvii
XII	E	A	A	J	A?	A?	?	Khety	B. H. ii XY
XII	A	A	E	K	A	A?	?	Khnem-hotep	B. H. i XXXY
XII	A	A	K	K	A	A?	?	Baqt	B. H. ii XXX
XII	A	G	A	K	G	A?	?	Antef	L. D. ii CLXY
XII	A	A	A	K	A	G	?	Amamu	Amamu XVII
XII	J	A	K	A	K	A	?	Antef	Riqqeh XXIV
XII	A			A				Sa Wagt	Riqqeh XXIII



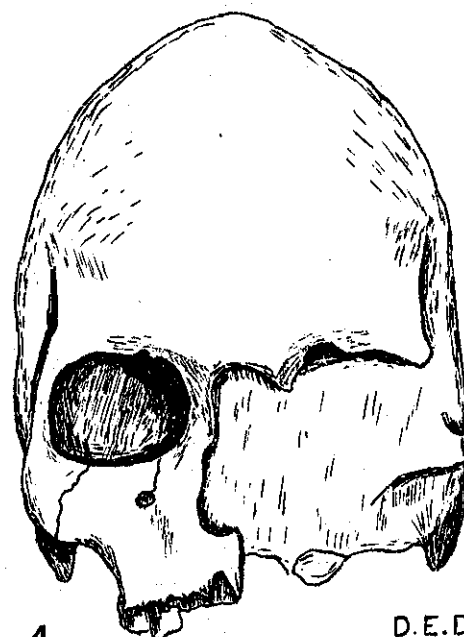
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2

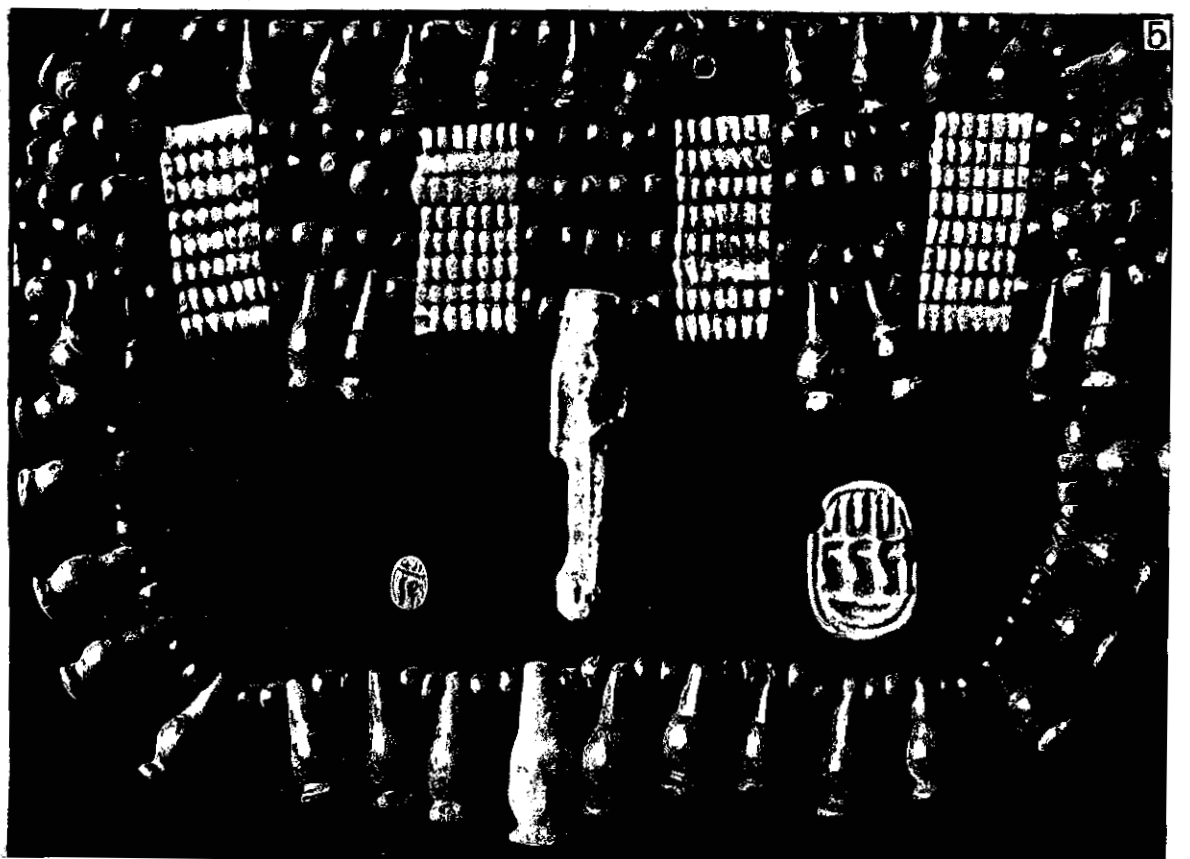
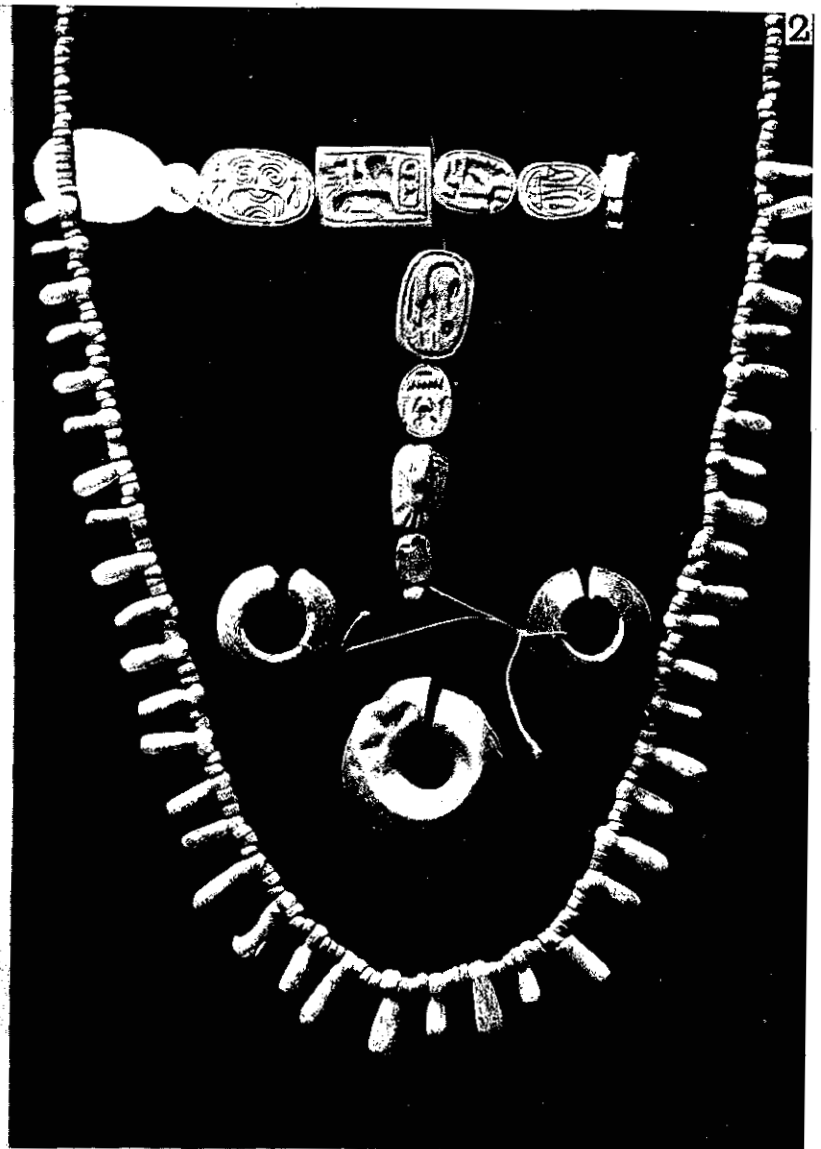


3



4

D.E.D



## HEAD

## FOOT

HORIZONTAL	VERTICAL	HORIZONTAL	VERTICAL	PLACE	REF:
...	... 2....	MIN	1.... 2...	AKHMIM	CAIRO CAT: 28001
MIN	...	...	...	"	28003
MIN	...	ANUBIS	...	"	28007
...	...	ANUBIS	...	"	28008
...	...	GREAT GOD	...	"	28009
ANUBIS	...	MIN	...	"	28010
ANUBIS	...	...	...	"	28011
GREAT GOD	...	...	...	"	28012
GREAT GOD	...	MIN	...	"	28014
GREAT GOD	...	ANUBIS	...	"	28015
GREAT GOD	...	...	...	"	28016
GREAT GOD	...	MIN	...	"	28017
ISIS	...	NEPHTHYS	...	"	28026
ANUBIS	...	...	...	"	28027
ISIS	RA	NEPHTHYS	PTAH-SEKER	DEIR EL BAHARI	28030
...	RA	...	RA	GEBELEIN	28032
NEPHTHYS	GREAT CYCLE	...	AMSET	SAQQARA	28036
...	GREAT CYCLE	ISIS	LITTLE CYCLE	MEÏR	28037
...	GREAT CYCLE	ISIS	SERQT	"	28038
ISIS	SERQT	NEPHTHYS	NEITH	"	28039
ISIS	NEITH	NEPHTHYS	GREAT CYCLE	"	28055
...	NEPHTHYS	GREAT GOD	LITTLE CYCLE	"	28066
NEPHTHYS	SERQT	ISIS	NEITH	"	28067
GREAT GOD	NEPHTHYS	GREAT GOD	...	"	28068
ISIS	GREAT CYCLE	NEPHTHYS	LITTLE CYCLE	"	28069
GREAT GOD	...	ISIS	LITTLE CYCLE	"	28071
...	GREAT CYCLE	ISIS	...	"	28072
...	...	ISIS	.. CYCLE	"	28083
CITY GOD	...	GREAT GOD	...	"	28088
CITY GOD	NEPHTHYS	...	ISIS	"	28115
RA	TEFNUT	GREAT GOD	NEITH	"	28125
GREAT GOD	NEPHTHYS	GEB	ISIS	"	PETRIE, RIFEH, PL. XIII, F
NEPHTHYS	GREAT CYCLE	ISIS	NEITH	RIFEH	PL. XIII G
NEPHTHYS	GREAT CYCLE	ISIS	SERQT	"	ENGELBACH, PL
NEPHTHYS	GREAT CYCLE	ISIS	LITTLE CYCLE	RIQQEH	RIQQEH, PL
...	...	ISIS	CITY GOD	"	PL
NEPHTHYS	...	ISIS	...	"	PL
NEPHTHYS	...	ISIS	NEITH	"	PL
NEPHTHYS	SHENT	ISIS	TEFNUT	"	PL
NEPHTHYS	...	ISIS	CITY GOD	"	PL
NEPHTHYS	...	ISIS	...	"	PL
NEPHTHYS	...	ISIS	...	"	PL
NEPHTHYS	...	ISIS	GREAT CYCLE	BENI HASAN	GARSTANG, P. 189
NEPHTHYS	NEITH	ISIS	LITTLE CYCLE	"	P. 190
NEPHTHYS	NUT	...	GREAT CYCLE	"	P. 190
NEPHTHYS	GREAT CYCLE	ISIS?	SERQT	"	P. 190

## EAST, LEFT-SIDE

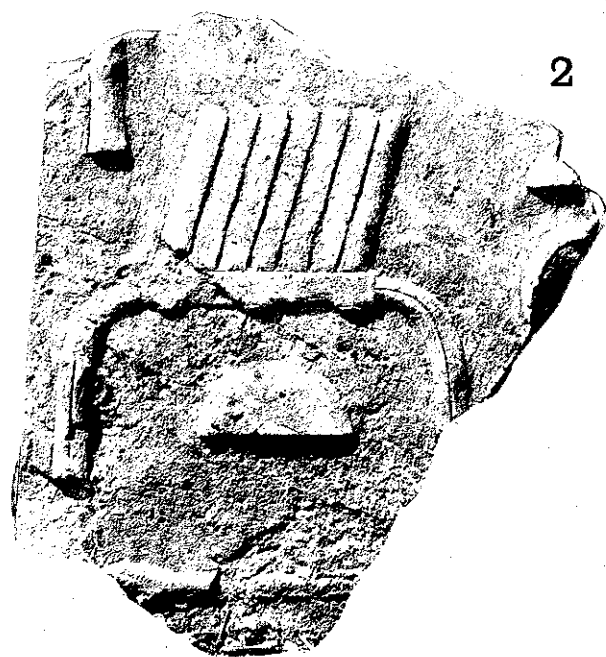
## WEST RIGHT-SIDE

AMSET	GEB	NUT	DUAMUTEF	GREAT CYCLE	SHU	TEFNUT	QEBHSENNUF	GEBELEIN	CAIRO CAT: 28033
...	...	TEFNUT	...	AMSET	GEB	NUT	QEBHSENNUF	SAQQARA	28034
HAPI	SHU	TEFNUT	DUAMUTEF	AMSET	GEB	NUT	QEBHSENNUF	"	28036
...	GREAT CYCLE	KHENTI-KHET	...	...	...	PTAH	...	MEÏR	28037
AMSET	NUT	RA	DUAMUTEF	HAPI	SHU	PTAH-SEKER	QEBHSENNUF	"	28038
AMSET	RA-TUM	PTAH-SEKER	DUAMUTEF, NUT	HAPI	GREAT GOD	SHU	QEBHSENNUF	"	28039
AMSET	GREAT GOD	...	DUAMUTEF	HAPI	PTAH	...	QEBHSENNUF	"	28055
AMSET	SHU	TEFNUT	DUAMUTEF	...	...	...	...	"	28061
AMSET	SHU	TEFNUT	DUAMUTEF	HAPI	GEB	NUT	QEBHSENNUF	"	28066
AMSET	SHU	TEFNUT	DUAMUTEF	HAPI	GEB	NUT	QEBHSENNUF	BERSHEH	28087
AMSET	PTAH-SEKER	ATEFA-UR	DUAMUTEF	HAPI	...	GEB	QEBHSENNUF	"	28088
AMSET	...	...	DUAMUTEF	HAPI	...	...	QEBHSENNUF	"	28090
AMSET	SHU	GEB	DUAMUTEF	HAPI	TEFNUT	NUT	QEBHSENNUF	"	28099
HAPI	QEBHSENNUF	DUAMUTEF	OSIRIS	AMSET	SHU	TEFNUT	NUT	SAQQARA	28108
...	...	...	...	HAPI	...	TEFNUT	QEBHSENNUF	GEBELEIN	28114
AMSET	GEB	SHU	DUAMUTEF	QEBHSENNUF	NUT	ALL GODS	HAPI	"	28115
AMSET	GEB	PTAH-SEKER	DUAMUTEF	HAPI	NUT	ANUBIS	QEBHSENNUF	BENI HASAN	GARSTANG, P. 189
HAPI	GEB	ANUBIS	DUAMUTEF	AMSET	SHU	TEFNUT	QEBHSENNUF	"	P. 190
AMSET	SHU	GEB	DUAMUTEF	HAPI	TEFNUT	NUT	QEBHSENNUF	"	P. 190
AMSET	SHU-RA	GEB	DUAMUTEF	HAPI	TEFNUT	NUT	QEBHSENNUF	RIFEH	PETRIE, PL. XIII
AMSET	SHU-OSIRIS	TEFNUT	DUAMUTEF	HAPI	GEB	NUT-TEFNUT	QEBHSENNUF	"	PL. XIII
...	...	...	...	...	CITY GOD	NUT	QEBHSENNUF	RIQQEH	
AMSET	SHU	TEFNUT	DUAMUTEF	HAPI	GEB	NUT	QEBHSENNUF	"	
AMSET	SHU	TEFNUT	...	HAPI	GEB	NUT	QEBHSENNUF	"	
AMSET	ATUM	PTAH-SEKER	DUAMUTEF	...	NEFER-HER	SHU	QEBHSENNUF	"	
...	SHU	TEFNUT	GEB	...	GEB	NUT	QEBHSENNUF	"	M. A. M.





1



2



3



4



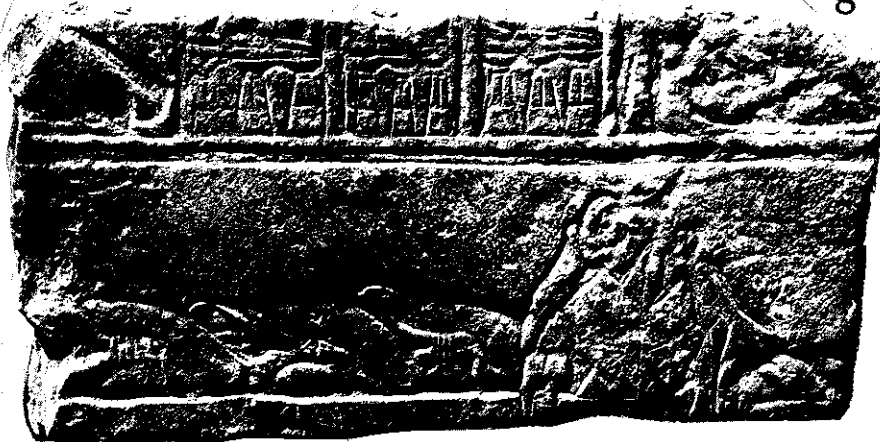
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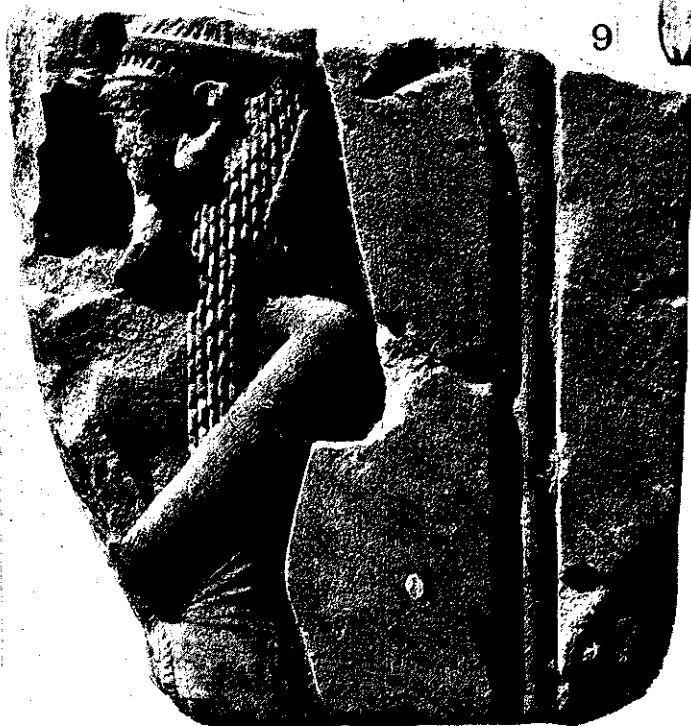
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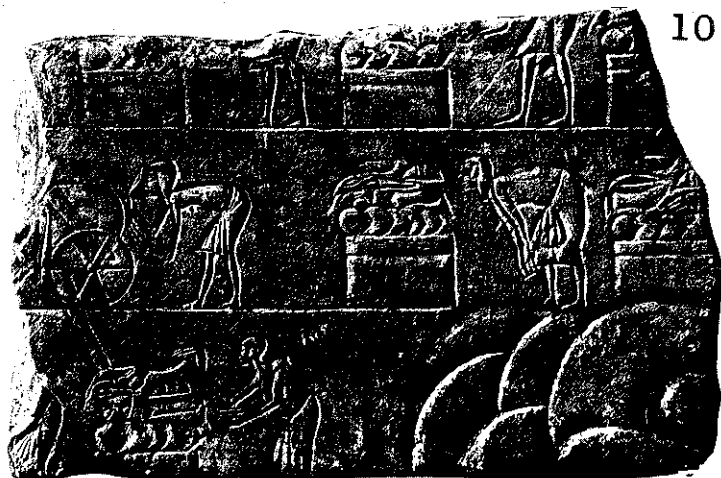
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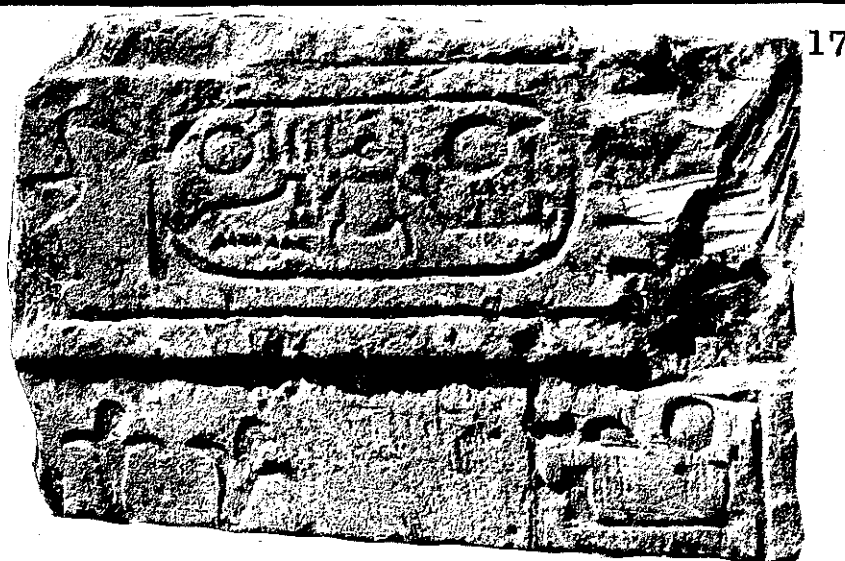
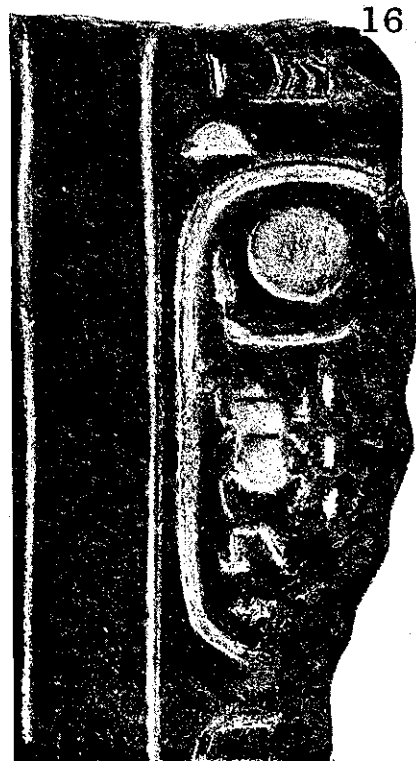
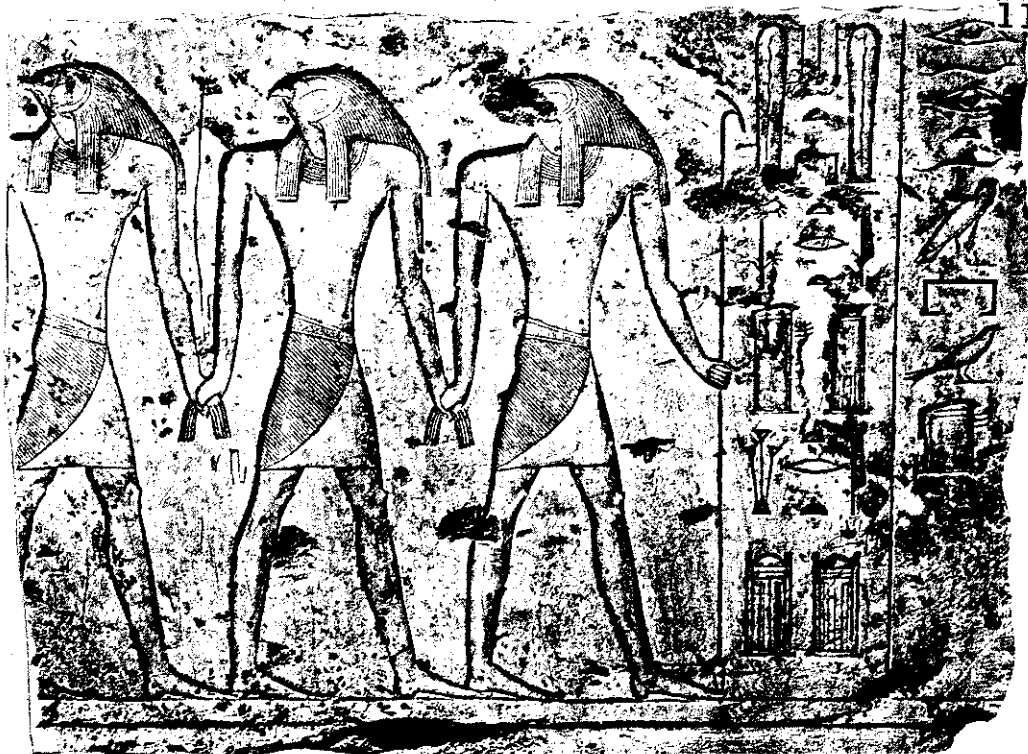
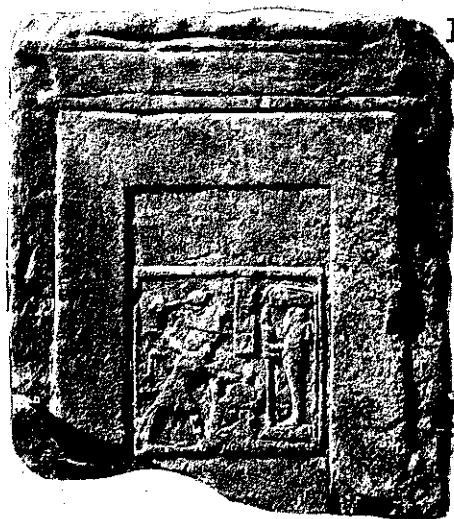
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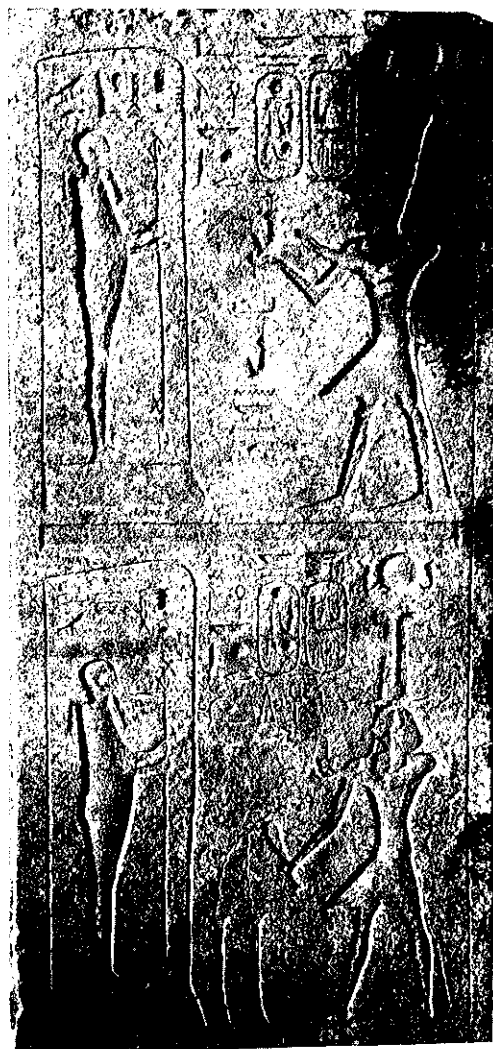


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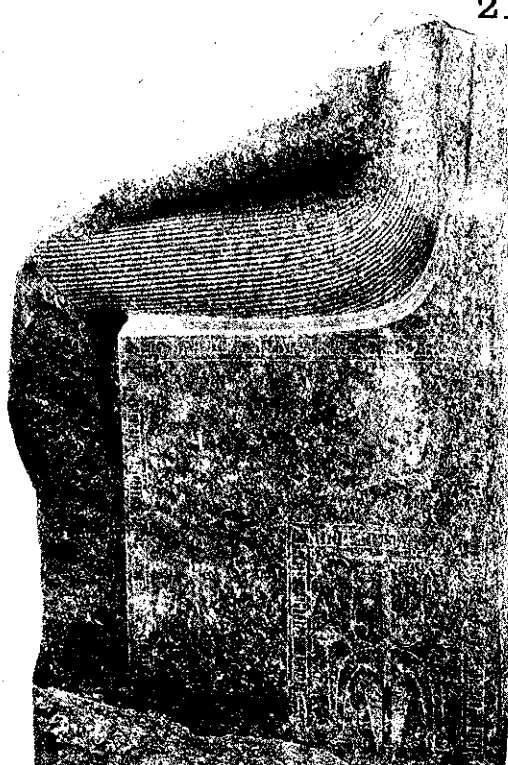
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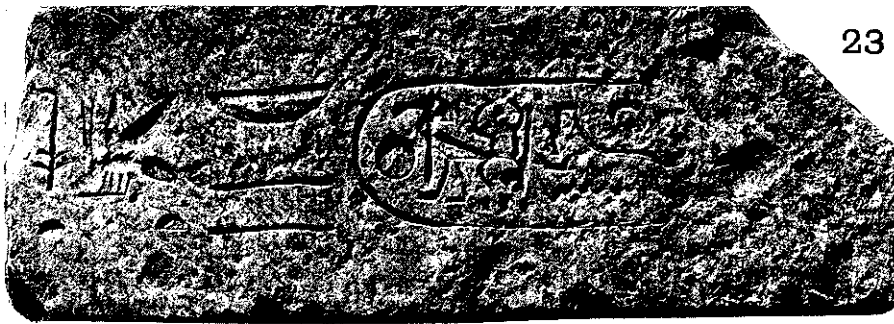


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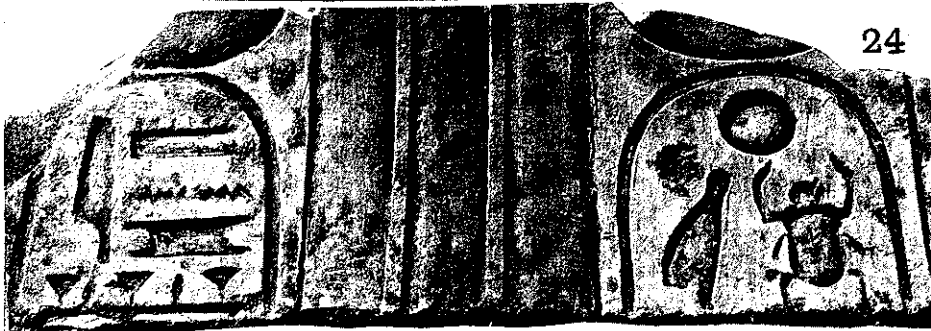




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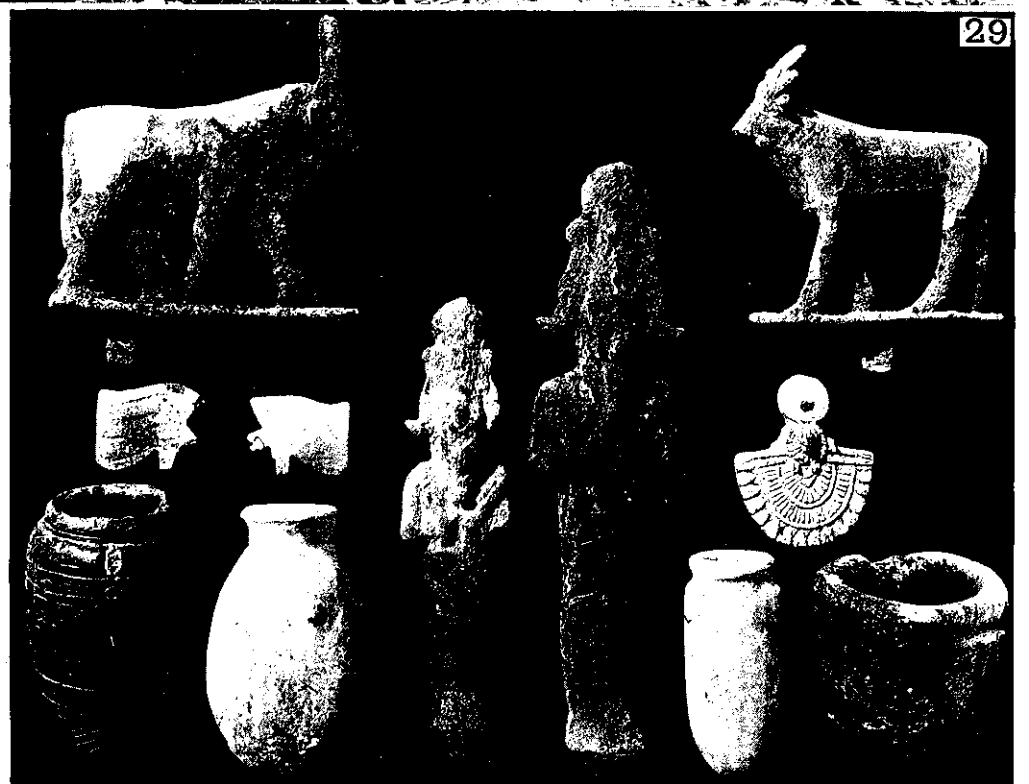
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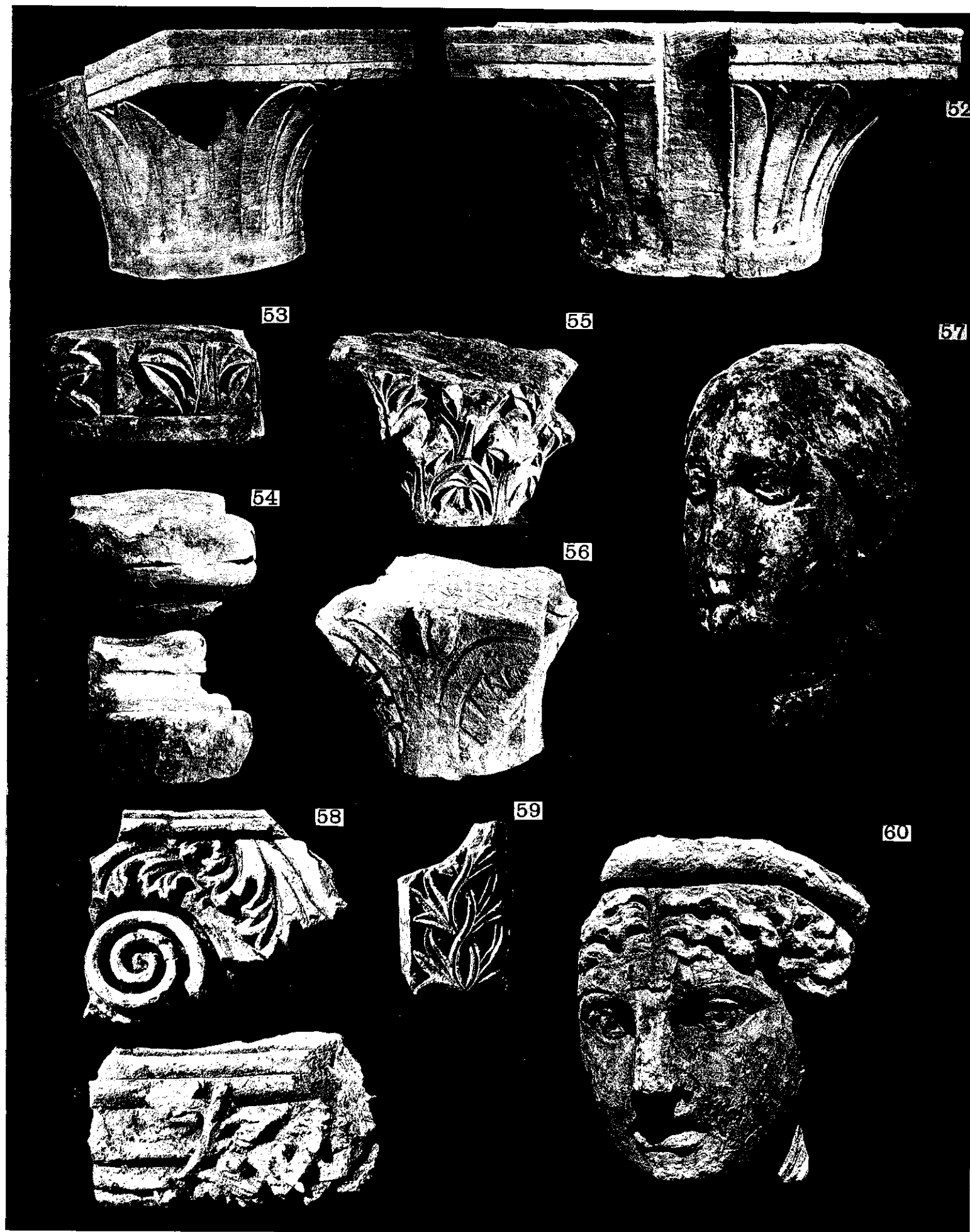
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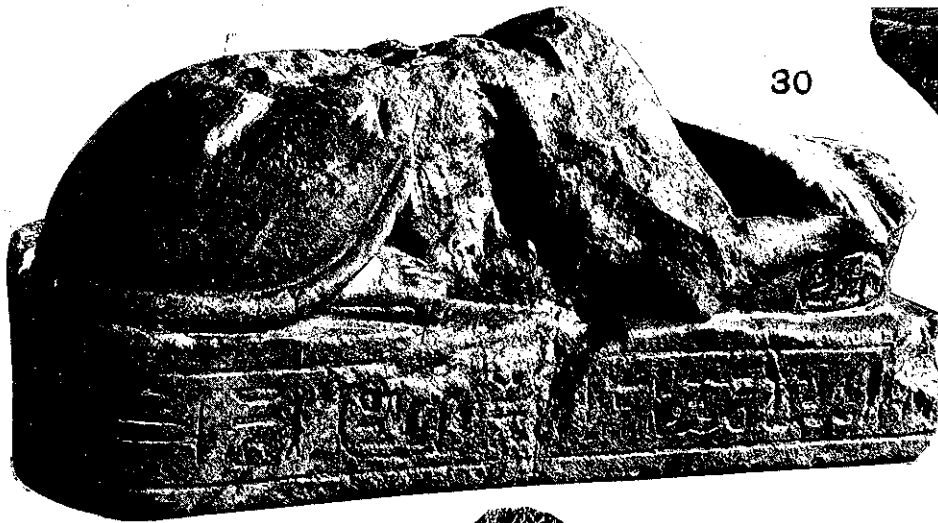


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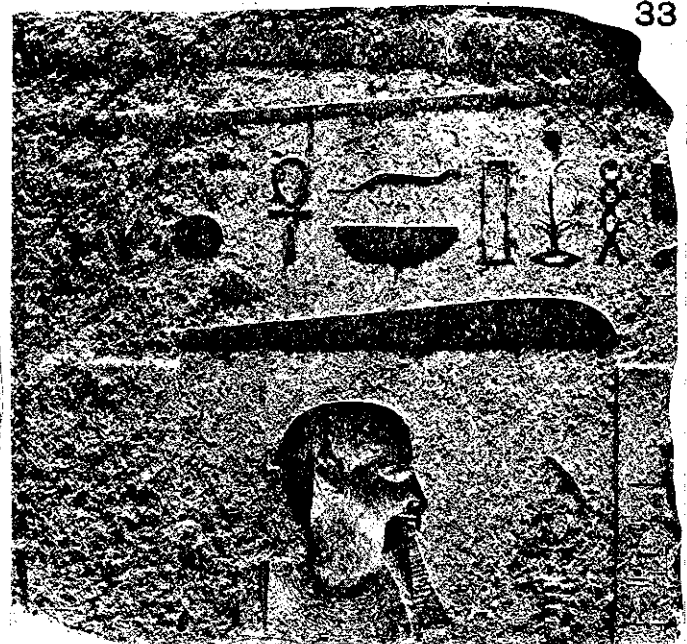
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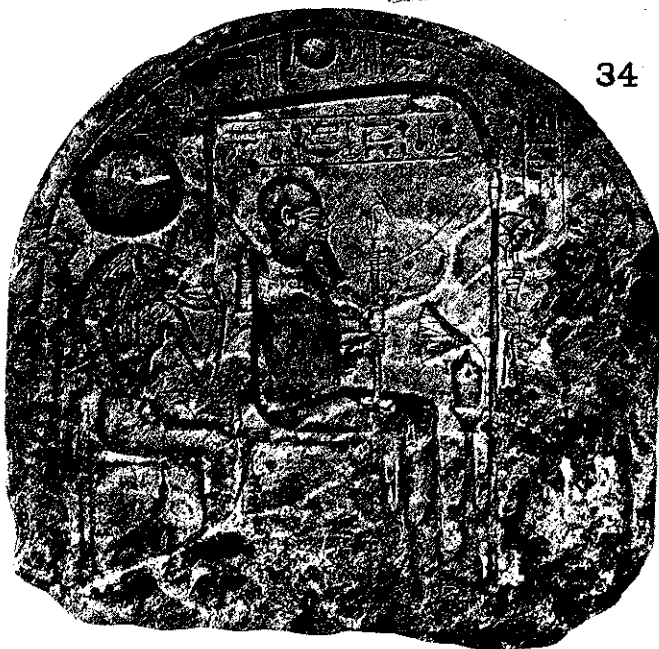
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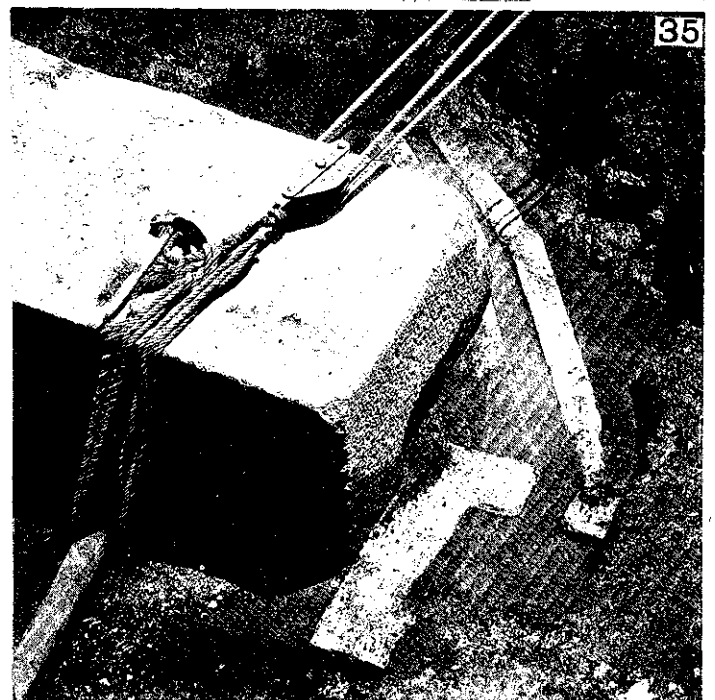
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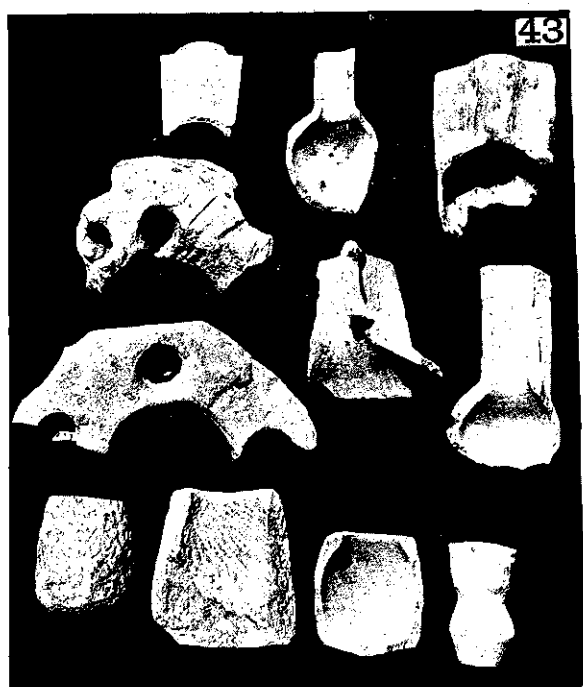
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34

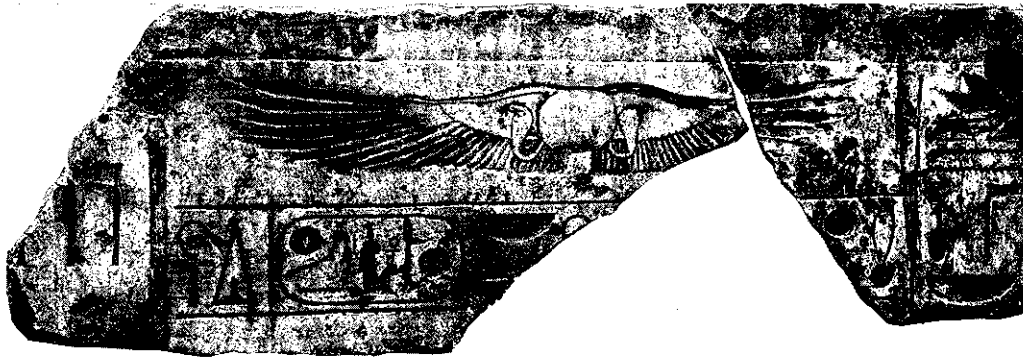


35









36



37



38



39

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