

Preliminary report on archaeological work in the tomb Djehutyemhat at Abusir in spring 2023

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ABSTRACT

In the spring season of 2023, another structure was excavated in the group of large shaft tombs situated in the western part of the Abusir necropolis and dating to late 26th or early 27th Dynasty. This tomb, lying about 30 meters from the sepulchre of Menekhibnekau, is of a middle size, with a burial chamber situated at a depth of 14 m. The burial chamber was accessible through a small shaft adjoining the northern side of the structure. Surprisingly, almost half of the depth of this shaft was found blocked with larger and smaller limestone blocks (some of them covered with reliefs) coming from the superstructure of the nearby tomb of Menekhibnekau. The chamber was almost completely filled with a white limestone sarcophagus. Its outer sides, as well as the sides of the chamber, were covered with a set of religious texts cut in relief. Inside the sarcophagus, orientated with its head to the north, a large figure of the goddess of the West was depicted. The tomb belonged to the “royal scribe” and “royal acquaintance” Djehutyemhat, whose parents were named Harsiese and mistress of the house Tashek (with another name Waheret). According to the anthropological examination, Djehutyemhat died at an age of about 25 years and was related to Iufaa and Menekhibnekau, the owners of much larger tombs situated nearby. The tomb, found without remains of any superstructure, was robbed already in antiquity.

KEYWORDS

Abusir – Late Period – shaft tomb – Djehutyemhat – Pyramid Texts – mortuary texts

تقرير مبدئي عن الأعمال الأثرية بمقبرة جحوتى إم حات بأبوصير- موسم ربيع 2023
لاديسلاف باريش – دانا بيلو هوبكوفا – ريناتا لاندجرافوفا – يريجى ياناك – كفيتا سمولاريكوفا †

الملخص

خلال موسم الربيع من عام 2023، تم الكشف عن مقبرة جديدة في المنطقة التي تضم مجموعة المقابر البثرية الكبيرة الواقعة في الجزء الغربي من جبانة أبوصير، والتي يرجع تاريخها إلى أواخر الأسرة السادسة والعشرين أو أوائل الأسرة السابعة والعشرين من التاريخ المصري القديم. تقع هذه المقبرة على بُعد حوالي 30 متراً من مقبرة منخ إيب نكاو، وهي مقبرة متوسطة الحجم تضم حجرة دفن على عمق 14 متراً. يمكن الوصول إلى حجرة الدفن من خلال بئر جانبي صغير يقع في الجانب الشمالي من المقبرة. ومن المثير للدهشة أن ما يقرب من نصف عمق هذا البئر الجانبي كان مردوماً بكتل من الحجر الجيري مختلفة الأحجام، بعضها مزين بنقوش بارزة، وقد كانت تلك القطع جزءاً من البناء العلوي لمقبرة منخ إيب نكاو القريبة. وفي حجرة دفن جحوتى إم حات، احتل التابوت المقطوع من الحجر الجيري الأبيض معظم مساحة الحجرة، وزُينت جوانب التابوت الخارجية وجدران الحجرة بمجموعة من النصوص الدينية المنقذة بالنحت البارز. داخل التابوت، الذي وُجّه رأسه نحو الشمال، تم تصوير هيئة كبيرة لإلهة الغرب. تعود المقبرة إلى «الكاتب الملكي» و«المعروف من الملك» جحوتى إم حات، الذي كان والداه يُدعيان حارسيس وسيدة المنزل تاشيك (التي تحمل اسماً آخر هو واح إيريت). ووفقاً للفحص الأنثروبولوجي، تُوفى جحوتى إم حات عن عمر يناهز 25 عاماً، ويُعتقد أن له صلة قرابة بالكاهن أيوف عا ومنخ إيب نكاو، أصحاب المقابر الأكبر

حجماً في نفس الجبانة. يُذكر أن مقبرة جحوتى إم حات قد عُثِرَ عليها دون أى بقايا للبناء العلوى الخاص بها، كما أنها تعرضت للسرقة في العصور القديمة.

الكلمات المفتاحية

أبوصير – العصر المتأخر – مقبرة بنرية – جحوتى إم حات – نصوص الأهرامات – نصوص جنازية

In the spring season of 2023, another structure was excavated in a group of large Late Period shaft tombs situated in the western part of the Abusir necropolis and dating to late Twenty-sixth or early Twenty-seventh Dynasty (fig. 1).¹ The uppermost part of this structure, situated



Fig. 1 Position of the structure of Djehutyemhat (satellite image)

¹ The staff of the mission consisted of Ladislav Bareš, Dana Bělohoubková, Jiří Janák, Renata Landgráfová, Mohamed Megahed and Květa Smoláriková (Egyptologists), Vladimír Brůna (geodesist), Martin Dvořák, Alexandra Kosinová (conservators), Petr Košárek (photographer), Salima Ikram, Zeinab Hasheesh, and Ahmad Gabr (anthropologists). The Ministry of Tourism and Antiquities was represented by Tamer Mokhtar, Mohamed Shaaban, Ashraf Abdelaziz (Inspectors). The skilled workmen from Abusir and Saqqara were led by *reisin* Marai Abu-l-Yazid Muhammad and Said



Fig. 2 The upper part of the substructure, with the lateral shaft in front (photo K. Smoláriková)

some 30 m to the east from the north-eastern corner of the enclosure wall of the nearby tomb of Menekhibnekau, was partly unearthed already in 2008 but, for safety reasons, it was covered with sand again at that time (Bareš *et al.* 2010: 93). Neither remnants of any superstructure nor traces of a possible foundation trench for an enclosure were found above the ground level here, so that, most probably, no such part of the tomb had ever existed. On the other hand, it might have been completely destroyed either by the ancient tomb robbers, who had cleaned the entire main shaft up to the roof of the burial chamber, or during the subsequent process of erosion. Compared to the other contemporary sepulchres situated in this part of the cemetery, this tomb is of medium size, like that of Padihor and the anonymous structure AW4 (formerly known as R3, see Coppens – Smoláriková 2009).

The substructure of the tomb consisted of a shaft measuring 6.6 × 6.6 m, dug directly into the *tafl* bedrock (fig. 2). At present, the shaft is filled with sand (coloured in different shades of yellow and with only a very small admixture of pieces of *tafl* and chips of limestone) brought here by wind after it had been cleaned by the ancient tomb robbers and, subsequently, left open.

Muhammad Metwalla. To all of them, as well as to Sabry Farag, Director General of the Saqqara Antiquities Zone, Muhammad Youssef, Director of the Saqqara Antiquities Zone, Mahmoud Shaaban, Chief Inspector of North Saqqara and Abusir, Muhammad Mahmoud Abdel Mubdi, Head of the Foreign missions' section at the Saqqara Antiquities Inspectorate, and Ashraf Ewais, Head of the Conservation and Restoration Dept. of the Saqqara Antiquities Inspectorate, we extend our warmest thanks. The authors thank the anonymous reviewers for a number of valuable and inspiring observations and comments. Any shortcomings and mistakes are, of course, ours.



Fig. 3 A view through the horizontal corridor connecting the bottom of the lateral shaft with the entrance to the burial chamber (photo P. Košárek)

On both western and eastern edges of the main shaft, narrow trenches (parallel to them) were found, with traces of holes at the bottom of their sides. Although no traces of wooden beams and solid ropes that might originally have been inserted here were found, the entire system represents a block and tackle device used for lowering heavy loads (most probably the chest and lid of the sarcophagus, weighing about five tonnes each) to the bottom of the main shaft.²

At the bottom of the shaft, at a depth of 14 m, the burial chamber was built of white limestone ashlar of the usual size and shape (see fig. 3; also Bareš – Smoláriková 2011: 49–50). The outer shape of the burial chamber remains unknown at the moment, as only the upper part of the main shaft has been excavated due to safety reasons. Because of that, only the thickness of its northern wall could have been measured, *i.e.* 0.72 m. Inside, the chamber is 3.2 m long, 2.6 m wide and 1.9 m high. From below, its ceiling is vaulted (figs. 4–5).

² For a similar device, found close to the western lateral shaft in the tomb of Iufaa, see Bareš – Smoláriková (2008: 40–41); the same system was found in the anonymous tomb AW4 (former R3; Smoláriková 2009: 92), and close to the western lateral shaft in the structure of Menekhibnekau (Bareš – Smoláriková 2011: 67).



Fig. 4 General view of the burial chamber with a tomb robbers' hole in the ceiling (photo P. Košárek)



Fig. 5 Northern side of the burial chamber (photo P. Košárek)

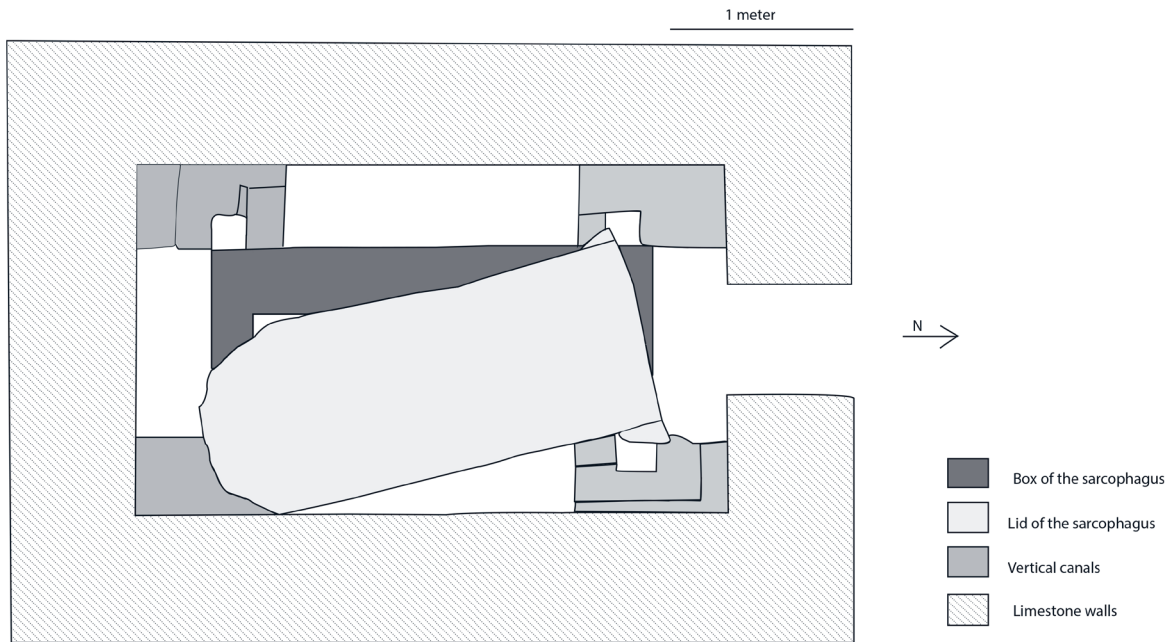


Fig. 6 Ground plan of the burial chamber (drawing D. Bělohoubková)

The chamber is almost completely filled with a box-shaped sarcophagus made of white limestone and orientated with its head to north (fig. 6), similarly to the situation in the nearby tomb of Menekhibnekau.³ The chest of the sarcophagus is 2.34 m long, 1.04 m wide and one metre high, with an inner depression 1.8 m long, 0.3 m wide and 0.7 m deep. The lid of the sarcophagus, with bevelled longitudinal edges above, is one metre thick. On its shorter sides, always two protrusions were left that – together with the usual system of vertical canals originally partly filled with sand and containing huge vertical wooden beams⁴ – served to lower the lid to its final position. This is confirmed by the remnants of wood found here.





The mummy of the deceased was originally placed in the depression inside the chest of the sarcophagus without any traces of a possible inner wooden coffin. Ancient robbers, who penetrated the chamber through a hole made into its ceiling after they had cleared the main shaft of its original fill, moved the lid of the sarcophagus aside and destroyed the mummy directly on the spot. They then deposited the dismembered mummy to both the west and east of the sarcophagus. The upper half of the body rested against the west wall, while the lower half was situated between the sarcophagus and the east wall. Residual bone fragments and traces of resin were identified on the sarcophagus lid itself.⁵

3 As a matter of fact, only the sepulchres of Menekhibnekau and Djehutyemhat share this northern orientation among all the large shaft tombs that had been excavated in this part of the Abusir cemetery until now. This is perhaps another hint that might point to a close connection between those two dignitaries; the core of such a possible connection, however, can only be guessed at the moment.

4 For this system in general, see Rostem (1943) and, recently, Arnold (1991: 75–76). In the large shaft tombs at Abusir, such a system was found in the burial chambers of Udjahorresnet and Menekhibnekau as well, while in the structures of Iufaa and Wahibremeryneith, the lids of the sarcophagi had to be put into the final position by human force. For the Abusir shaft tombs, see also Bareš (2022: 7–27).

5 For the anthropological report, see the paper by Zeinab Hasheesh and Ahmad Gabr, *forthcoming*.

Limited information can be obtained about the burial equipment. It appears that no ushabtis were originally placed in the tomb, as not even a fragment of them has survived.⁶ Consequently, it can be inferred that no other burial equipment was present in the tomb. However, an amulet in the shape of a headrest, made of hematite and measuring 1.3 × 2.6 × 1.7 cm, was discovered to the west of the sarcophagus amid a layer of resin residue and mummy fragments. The presence of this little amulet indicates that there were originally amulets adorning the mummy, which were removed during the act of robbery.

The outer sides of the sarcophagus (its chest and lid), as well as the walls and ceiling of the burial chamber, were covered with texts and scenes in relief (see also figs. 4–5). According to these texts, the tomb belonged to a certain Djehutyemhat (Ranke 1935: 408,1), with the titles *sš nswt* “royal scribe” and *rh nswt* “royal acquaintance”. His father was Harsiese (with no title added, Ranke 1935: 250,13), his mother, with the epithet *nbt pr* “mistress of the house”, is somewhat surprisingly attested with two different names. Her name *t3-šk*, probably a derivation of *t3-Kš*, i.e. “Nubian” (not mentioned in Ranke 1935 and Ranke 1952; see, however, Ranke 1935: 371,7 and Ranke 1952: 327,29),⁷ is mentioned three times on the walls of the burial chamber:  *t(3)-šk* (east wall),  *t3-šk* (north wall), and  *t3-šk* (west wall). On another place, namely the northern outer side of the lid of the sarcophagus, her name appears (twice) as  *t3-whr:t*, Waheret,⁸ meaning most probably “Fox” or more precisely “Vixen”; the name itself might perhaps be of Berber origin.⁹ Although none of those names is attested in other sources available from the shaft tombs cemetery at Abusir, Djehutyemhat seems to be related to owners of other contemporary shaft tombs that had been unearthed here until now, judging from the results of the anthropological examination¹⁰ and, to a certain degree, also in view of identical titles shared with some of them, Padihor from the nearby tomb above all (Coppens 2009: 44–45). Whether Djehutyemhat’s name might point to some connections to Middle Egypt, the area of ancient Hermopolis with its major cult of Thoth above all, remains a matter of debate. On the other hand, this deity played a rather significant role in texts appearing in the burial chamber of the nearby tomb of Iufaa, mainly on the inner side of his outer sarcophagus (see Míčková 2023: 139–145).

6 Unlike, for instance, in the adjacent tomb of Menekhibnekau, which was already discovered looted (Bareš – Smoláriková 2011: 249–250, pl. 17).

7 Alterations between the two variants (Takesh, or Taikashet, and Tashek, or Taisheket) occur also on a coffin stored in the Náprstek Museum in Prague (see Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 46–47; Onderka – Jungová 2016: 85–89). We would like to thank Pavel Onderka, the Náprstek Museum curator of ancient Egyptian collection, to pointing our attention to this artefact and for personal communication and consultations on the alternative spelling of the name.

8 Ranke (1952: 83) only lists a single attestation of the male version of this name, *whr* “der Hund (?)”. See also the database <https://www1.ivv1.uni-muenster.de/prosoaeg/indexopg.htm>, where some attestations for ladies are mentioned (we thank the anonymous reviewer for this reference).

9 The word/name is sometimes translated as bitch (female dog) in Egyptology. However, due to the scarcity of evidence (the word is only attested in a few personal names) and due to its foreign, possibly Berber, origin (Hannig 1995: 223), the exact meaning of the word is still unclear. As Djehutyemhat’s mother was most probably of foreign (Nubian) roots and as the usually offered translation of the term (bitch) bears negative connotation, esp. in a name, we tend to translate the word and the name as Fox or Vixen, linking the name Waheret to the Berber term *awhar* (fox) as Rainer Hannig does. The research on this problem is still in process.

10 See above, note 5.

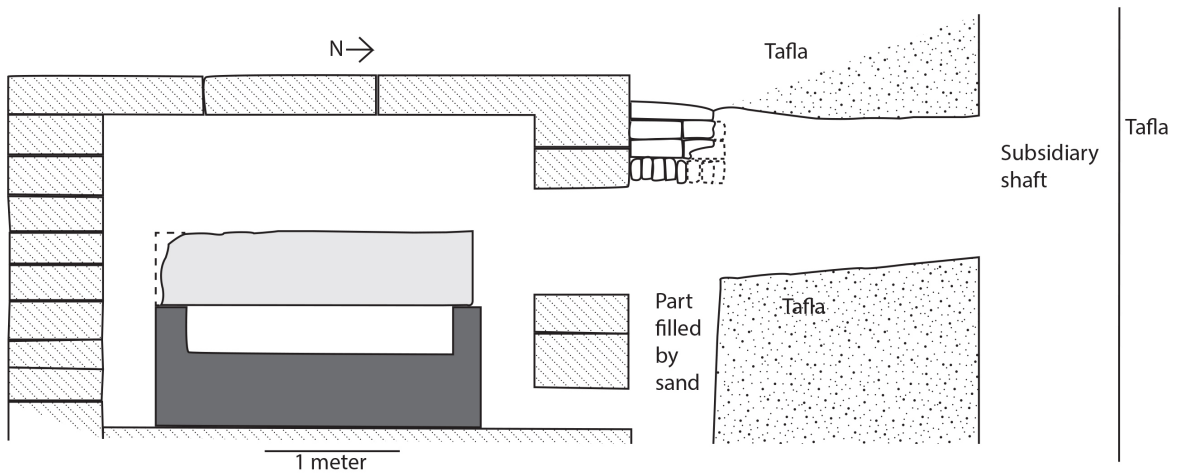


Fig. 7 Burial chamber, section N - S, i.e. in the axis of the chamber (drawing D. Bělohoubková)

The narrow lateral shaft that gave access to the burial chamber is situated on the northern side of this tomb (fig. 7). The motivations for such a rather unusual position¹¹ of it can only be guessed at. The reason may perhaps be the state of the ground on the southern side of the tomb where the terrain slightly ascends in the direction of another large shaft tomb, yet unexcavated. In view of the northern orientation of the sarcophagus, therefore, the mummy of the deceased had to be brought to the burial chamber with its legs first.¹²

The lateral shaft is almost square, measuring 1.2 (east-west) by 1 m (north-south), its bottom was found at a depth of 17.5 m. The mouth of the lateral shaft was lined with altogether 17 courses of mudbrick (reaching to a depth of about 2 m). At a depth of 13 m, a corridor leading to the burial chamber opens in its southern side. The corridor, about 1.2 m high and 0.95 m wide, is 2.3 m long and ends in the northern side of the main shaft. Between its southern end and the entrance of the burial chamber, a tunnel was built of mudbrick, about 0.95 m long. The entrance into the burial chamber was 0.86 m high and 0.62 m wide. Below this corridor, a narrow opening (measuring about 0.3 × 0.3 m and with its bottom at the same level as the floor of the chamber) connected the burial chamber with the northern lateral shaft; its meaning remains unexplained so far. Further below, another opening(?), with its top at a depth of 14.3 m and about 1.9 m high, appeared in the southern side of the lateral shaft, thus leading below the burial chamber. For safety reasons, the work was not continued here at the moment.

The upper part of the shaft was filled with yellow windblown sand. Surprisingly, a major part of the shaft (from a depth of 4 m up to the entrance to the corridor leading to the burial chamber) was found almost completely filled with blocks and smaller pieces of white limestone of rather considerable size - the largest block measured 0.8 × 0.35 × 0.3 m. More than 30 of them,

11 On the orientation of large Late Period shaft tombs at Abusir, see Bareš (2022: 16-17) and Bareš - Smoláriková (2011: 54).

12 Similar situation can be observed in the tomb of Wahibremeryneith, where - in the absence of any lateral shaft and due to the lack of any burial chamber - the mummy had to be put into the sarcophagus from the narrow gap between the western side of the burial shaft and the western side of the sarcophagus, judging from a hollow in the side of the shaft situated exactly opposite the western end of the sarcophagus (see Bareš *et al.* 2024).

including one corner block,¹³ were decorated by hieroglyphic texts and scenes cut in relief (both incised and low). Among the scenes attested here were offering bearers (in low relief), fragments of an offering scene/scenes and offering lists (in low and incised relief), parts of a butchering scene and of a fishing/fowling scene. In addition to them, several fragments of a starred ceiling were found here, as well as blocks with remnants of a plastic ledge (originally surrounding a niche?) and a rounded top of a wall with part of a *kheker* frieze.¹⁴ On two fragments, the name of Menekhibnekau is partly preserved.¹⁵ On a fragment of another slab, part of a procession of funerary priests appears, together with the name of (Gem)enefhorbak,¹⁶ almost certainly the father of Menekhibnekau (see Bareš – Smoláriková 2011: 79–80). Perhaps a most intriguing piece among all those fragments is a small, uninscribed pyramidion without an apex, with a square base measuring 34 × 34 cm and 31 cm high,¹⁷ without any known parallel from other contemporary large shaft tombs found at Abusir until now. In addition to those stone pieces, several mud bricks of considerable size (40 × 18 × 15 cm) and a few shards of pottery were found here.

Almost certainly, most of (if not all) those stone pieces come from the demolished superstructure of the nearby tomb of Menekhibnekau, judging from their general appearance, as well as from the names of Menekhibnekau and his father. While most of them (including the ceiling blocks with a starred frieze and the rounded top of a wall) remind one of similar finds from the wider area of the funeral structure of Menekhibnekau (see Bareš – Smoláriková 2011: 41–45), the original position of the pyramidion mentioned above can be assessed only tentatively, although it most probably comes from the superstructure of Menekhibnekau's tomb as well.¹⁸ Certainly, small pyramids appear as an integral (and important) part of the tomb's superstructure in a number of New Kingdom sepulchres in different parts of Egypt including Saqqara.¹⁹ As parts of tombs architecture they are attested even during the 1st Millennium BC (see *e.g.* De Meulenaere 1967–1968; Quaegebeur – Rammant-Peeters 1982: 179–180; also Trench – Fuscaldo 1989: 86).²⁰

13 Excav. No. 16/AW7/2023 (measuring 30 × 26 × 30.5 cm), with part of two columns of hieroglyphic text in low relief on one side and part of a butchering scene in incised relief on the other side.

14 Excav. No. 27/AW7/2023, 27.5 cm thick. On similar pieces found in the tomb of Menekhibnekau, see Bareš – Smoláriková (2011: 44–45).

15 Excav. Nos. 16/AW7/2023 (see also above, note 13) and 18/AW7/2023 (four pieces glued together, altogether measuring 57 × 30 cm and 9 cm thick), with a scene of offering linen partly preserved.

16 Excav. 11/AW7/2023, measuring 29 × 35 cm, and only 8.5 cm thick.

17 Excav. No. 1/AW7/2023, with traces of dense mortar, grey in colour, on its base. The size of this piece almost exactly corresponds to pyramidia known from the New Kingdom tombs at Saqqara (see *e.g.* Raven 2005: 39–40).

18 As the superstructure of the tomb of Menekhibnekau was almost completely destroyed and removed by later stone quarrying, its original shape and arrangement can only be ascertained quite tentatively (see Bareš – Smoláriková 2011: 32–45). The study of those fragments and their possible original position will be continued in the future.

19 Briefly mentioned by Kitchen (1979: 275), and thoroughly discussed by Rammant-Peeters (1983), see also Tawfik (2015) and Raven (2005: 15, 39–40).

20 Of similar pieces kept in the Egyptian Museum in Cairo, only part was published by Charles Kuentz (Kuentz 1932); his manuscript dealing with other such items (see Trad 1979: XVII, no. 149) has never been printed and seems to be inaccessible at the moment (see also Rammant-Peeters 1983: X). For a pyramidion recently discovered in the South Asasif necropolis, see Pischikova – Blakeney – Ali (2021) (we thank the anonymous reviewer for this reference). The research on this problem is still in process and will be continued.

The tomb has been robbed already in antiquity. As no find from here points to a more precise date for the activity of ancient tomb robbers, the looting can only roughly be dated to the 5th–6th century AD, judging from parallels known from other tombs situated in this part of the cemetery (see *e.g.* Bareš – Smoláriková 2011: 71–72).

DECORATION OF THE TOMB OF DJEHUTYEMHAT

The decoration of the burial chamber was never completed as intended. Various degrees of completion can be documented in the chamber. Much of the relief decoration was finished, but there are parts where the relief is only very carelessly carved. These areas, if time had permitted, would have been completed in fine relief like the rest of the decoration. This is especially evident in the section depicting the starry sky and, for the most part, the barques of the sun god. Additionally, there are smaller sections without even preliminary engraving in relief. The reliefs thus transition seamlessly into parts that are only pre-drawn in black ink. Red ink is also visible in several places where the drawing has been corrected.

Despite being in this unfinished state, both the burial chamber and the sarcophagus are covered with scenes and hieroglyphic texts. Similarly to the ceiling of the nearby tomb of Menekhibnekau (Landgráfová – Bareš – Míčková 2022: 276–304), the ceiling of the burial chamber of Djehutyemhat is decorated with 12 solar barques representing the journey of the sun (figs. 8–9). The central part of the ceiling contains three columns of text with two solar hymns from Book of the Dead chapter 15: Hymn 1 dedicated to the rising sun and Hymn 8 addressing the setting sun.



Fig. 8 Solar barque in the decoration of the ceiling of the burial chamber (photo P. Košárek)



Fig. 9 Two solar barques in the decoration of the ceiling of the burial chamber (photo P. Košárek)

The northern wall of the burial chamber, through which it was accessed, contains a sequence of apotropaic serpent spells from the Pyramid Texts. In the Abusir shaft tombs, serpent spells appear also in the tomb of Menekhibnekau, there rather unusually on the northern exterior wall of the outer sarcophagus, opposite the entrance and behind the head of the mummy (Landgráfová – Bareš – Míčková 2022: 67–89). Here in the tomb of Djehutyemhat, the serpent spells appear on their traditional place guarding the entrance (Leitz 1996: 389–390) and filling 24 columns. While Djehutyemhat's sequence differs from that of Menekhibnekau, it corresponds exactly to Sequence 5 of Psametik the Physician (numbering after Hussein 2013: 282): PT 226 – 229 – 228 – 234 – 242 – 239 – 231 – 233 – 227 – 230. Over the sequence, Isis-Text T (Von Falck 2001: 441–451; Text A of Gestermann 2005: 385) is inscribed in three horizontal lines. This text appears frequently alongside serpent spells on the entrance wall of the burial chambers of Saite tombs (Hussein 2013: 285).

The opposite southern wall bears Nut-Text I.2 (Von Falck 2001: 64–66) in three horizontal lines above, and a short offering ritual concerning the seven sacred oils and eye pigments underneath. This is flanked by 5 columns on each side, with PT 35, cleansing the mouth with natron (Allen 2015: 21–22), on the eastern side and PT 81, presentation of linen (Allen 2015: 25), on the western side.

The western wall contains a long offering list with 91 items, thus ranking between the two large offering lists of the tomb of Iufaa: 86 items on the south wall of his burial chamber and 113 items on the western (foot) end of his inner sarcophagus (Bareš 2017: 46–47). As in the latter case, the list is accompanied by representations of ritual activities, here altogether four:

presenting food offerings, performing libation, purification, and censuring. The last columns of the western wall contain PT spell 25, a very frequent censuring text (Allen 2015: 21).

The 40 columns of the eastern wall contain two Pyramid Texts spells. PT 267 is concerned with reconstitution of the body and free movement of the deceased over the horizon. PT 269 is an incense spell which affirms the place of the deceased among the gods.

All decoration of the burial chamber is found in its upper sections above the sarcophagus, with the exception of a single line of text running around the entire lower part of the burial chamber and containing PT Spell 245, commendation of the deceased into the sky (Allen 2015: 44), which can otherwise only be found in the Late Period among the texts of Padiamenope, TT 33 (Gestermann 2005: 372).

The decoration of the sarcophagus of Djehutyemhat combines elements of the decoration of the outer sarcophagus of Menekhibnekau (above all the sides of the lid) and of the burial chamber of Padihor, who had no sarcophagus (see Coppens 2009: 35). The top of the lid of the sarcophagus bears three long columns of text with part of the liturgy known as Book of the Dead Chapter 178 (excerpts of PT spells 251, 249 and 252). This corresponds to the decoration of the ceiling of the burial chamber of Padihor, where, however, the individual parts of the liturgy are arranged differently in the three columns running from north to south: PT 249, 251, 252 and 422 (Coppens 2009: 66). The long (eastern and western) sides of the lid contain the beginning and vignette of Book of the Dead chapter 42 with its deification of body parts (figs. 10–11), corresponding to the decoration of the long sides of the lid of the sarcophagus of Menekhibnekau, where, however, the chapter is written in its entirety (Landgráfová – Bareš – Míčková 2022: 131–144). The bevelled edges of the lid contain Nut-Text D.II and four representations of Seshat with labels (fig. 12), again corresponding to the sarcophagus lid of Menekhibnekau (Landgráfová – Bareš – Míčková 2022: 129–131). The short northern and southern sides of the lid contain a representation of kneeling goddesses leaning on a *shen*-sign: Isis on the southern (foot) end, accompanied by Isis-Text T (or Text A, see above) and Nephthys on the northern (head) end, accompanied by Nephthys-Text T (or Text F; Gestermann 2005: 386). This is only the second certain attestation of Text F in the shaft tombs of the Saite-Persian period (Hussein 2013: 286, the first being the tomb of Panehsi); however, it has in all likelihood been present on the southern exterior side of the lid of the sarcophagus of Menekhibnekau, where small fragments of a scene parallel to that accompanying Text A on the northern side have been preserved (Landgráfová – Bareš – Míčková 2022: 125).

The texts on the chest of the sarcophagus of Djehutyemhat correspond to a great extent to those decorating the walls of the burial chamber of Padihor. The two short sides, north and south, of the sarcophagus of Djehutyemhat, reflect the two short sides (east and west, with the eastern being the entrance wall) of the burial chamber of Padihor with the same decoration programme, only slightly differently arranged. The northern wall contains three Pyramid Texts spells: PT 77, 78 and 81. On the western wall of Padihor's burial chamber, the same sequence is followed by PT Spell 25 (Coppens 2009: 60). The latter spell occurs on the southern wall of Djehutyemhat's sarcophagus, where it accompanies a short offering list divided into 11 sections. The same offering list fills the lintel above the entrance of the burial chamber on the eastern wall of the burial chamber of Padihor (Coppens 2009: 48). The long eastern and western sides of the sarcophagus correspond to the long sides of Padihor's burial chamber, southern and northern respectively, with no deviation. The eastern side bears a sequence of Coffin Texts: CT



Fig. 10 Western side of the lid of the sarcophagus, with a part of the device for lowering it behind (photo P. Košárek)



Fig. 11 Relief decoration of the eastern side of the lid of the sarcophagus (photo P. Košárek)



Fig. 12 Part of the decoration of the lateral side of the lid of the sarcophagus (photo P. Košárek)



Fig. 13 The interior of the sarcophagus, with an image of the goddess of the West on its bottom (photo P. Košárek)

151, 626, 208, 716 and 352;²¹ all these texts are, moreover, rather frequent in Late Period tombs (Gestermann 2005: 379–380). The western side contains two Pyramid Texts, PT 268 and 269.²²

Even the interior of Djehutyemhat's sarcophagus is decorated. On the bottom of its depression, a large depiction of the goddess of the West (fig. 13, see also Lertz *et al.* 2003: 362–363), cut

21 For Padihor's south wall of the burial chamber see Coppens (2009: 54–55 and fig. 11).

22 For Padihor's north wall, see Coppens (2009: 50–54 and fig. 10).

in relief, is preserved, in a manner reminding of the period wooden coffins.²³ A single line of text runs from the head to the feet on each inner side of the chest. The western side contains a speech of Geb, classified by Jonathan P. Elias as Canopic spell 8a, parts 1 and 2 (Elias 1993: 567–568). The opposite eastern side contains a parallel speech by the goddess of the West, in which she assures Djehutyemhat of her protection.

POTTERY FROM THE TOMB OF DJEHUTYEMHAT (K. S.)

Besides other finds (see e.g. figs. 14–15), the assemblage of pottery connected with the tomb of Djehutyemhat was rather limited and concentrated in the small northern lateral shaft. From the burial chamber came just one single sherd: a lower part of a red-slipped burnished lid with a broken knob; this type of fine and elegant lid was very numerous especially in the embalmers' deposit of Menekhibnekau (Bareš – Smoláriková 2011: figs. 31, 85b and 88c, etc.), as well as within the enormous quantity of fine Egyptian ware in the tomb of Iufaa (Bareš – Smoláriková 2008: figs. 50/32–34, 55/23, 24). Because the tomb was robbed already in antiquity, the pottery was fragmentary when found and in a secondary position throughout the fill of the shaft. In general, both open and restricted types were contained: small bowls, jars, lids (in silt



Fig. 14 A limestone pyramidion (coming from the superstructure of the nearby tomb of Menekhibnekau) found in the fill of the lateral shaft (photo D. Bělohoubková)

23 Imentet occurs in this position for example on the late coffin of Neferrenpet (Andelković – Elias 2013: 565–579), alongside Nut on her typical position on the inside of the lid, or on the ancillary coffin of Ibi used to store mummification materials (Elias 1993: 216).



Fig. 15 Part of the relief decoration of the superstructure of the nearby tomb of Menekhibnekau, found in the fill of the lateral shaft of Djehutyemhat (photo P. Košárek)

fabric), almost all covered with fine and thick red burnished slip. The lower part of one fine red-slipped burnished jar (see Bareš – Smoláriková 2008: fig. 49/4, 5) contained a rather thick layer of plaster, very probably connected with the building process of the burial chamber: interestingly enough traces of fingers were still clearly visible in the mass of white plaster fill. The identified plaster-filled vessels, mostly marl/silt jars or large sherds of amphorae (mainly Greek imports) fall, according to the writer, into a special category of building pottery and were identified mainly in the substructures of tombs (Smoláriková 2016: 549–550).

Two shallow bowls with red-slipped burnished surface and pointed base, on the rim and interior of which traces of smoke-blackening were visible, belong perhaps to the category of offering pottery. Although they were found broken, they were easily restored (see Bareš – Smoláriková 2008: fig. 55/12, 13).

Relatively numerous, in respect to the size of the tomb, are torches with self-slipped/wet-smoothed surface (fig. 16). Their fabric is coarse, heavily levigated with straw and fired to brown with black core; the stem is very massive and irregular ribbing appears in the interior. Around seven such pieces were partly reconstructed, all in a very fragmentary state of preservation.²⁴

In respect of imports, a fragmentary preserved amphora, so-called ‘torpedo jar’ from Syria-Palestine was identified, with a short neck, short shoulder, and a pointed base (fig. 17).²⁵

²⁴ In some cases, the bottom of the interior was strongly or slightly blackened with the rest of the dirt (see Bareš – Smoláriková 2008: fig. 51/42, 47).

²⁵ Laemmel (2021a: pl. 157/9, 07/0087/040), dated by the author to the Persian period; a red wash was applied on the shoulder and neck of the amphora. Many parallels as well-known across the country, as Laemmel properly demonstrates (2021b: 159).



Fig. 16 Large assemblage of fragmentary preserved torches from the lateral shaft (photo K. Smoláriková)



Fig. 17 So-called “torpedo jar” after reconstruction (photo K. Smoláriková)

As the amphora was broken into large pieces, it could be almost completely restored. Not surprising was the find of an upper part/neck of a Chian amphora; this, however, was severely abraded and its original decoration – white slip and red bands – was almost invisible (see Bareš – Smoláriková 2008: fig. 56/43–45).²⁶ One large sherd of a Chian amphora with a perfectly smoothed edge might have been used by ancient robbers as a shovel during their activities.²⁷

The ceramic material of this small and heavily abraded assemblage of pottery can tentatively be dated to the early 5th century BC. Importantly, all those types are well attested in other shaft tombs at Abusir; this assemblage is especially similar to that from the large shaft tomb of Iufaa.

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26 For the morphological development of this ubiquitous provenance of imported East Greek amphorae see Cook – Dupont (1998: fig. 23.1/g), dated to the third quarter of the 6th century BC.

27 Bareš – Smoláriková (1999: fig. 18/30) presents several nice examples of shovel-shaped sherds.

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