



## THE COFFIN OF NYWTY (NUTI), SAQQARA

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### ABSTRACT

The publication of a coffin found in 1982 by the excavations under the direction of the late Professor Peter Munro at Saqqara. The coffin dates to the 6th Dynasty and shows some rare features such as an offering list on the outside and the omission of gods' names in the texts.

## INTRODUCTION

This article is based solely on the notes, drawings and photographs from the excavations at Saqqara that are now part of the Munro Archive Project (MAP), unless mentioned otherwise.<sup>1</sup> The archive includes sketches of the find locations that were made at the time of excavation. There are photographs both of the complete coffin, and of the coffin parts after dismantling. There are facsimile drawings of the inscriptions and typed up comments by Munro. The facsimile drawings will not be published in this article as Munro himself noted that they need further collation.<sup>2</sup>

The coffin was thus far unpublished, apart from a few references (Munro, 1983: 102-103; Willems, 1988: 39 (with the siglum Sq1); 2014: 304-305 (with the new siglum Sq24X).

The wooden coffin of Nuti was discovered in a shaft tomb (Munro 1983 map, courtyard C/5/9A, shaft h) within a small chamber, and there inside a rock cut rectangular pit 67 cm deep (for the find situation see plate 1). The latter was sunk into the ground of the burial chamber and functioned as some kind of outer sarcophagus. The head end of the coffin was oriented to the north. In order to recover the coffin from the tomb to document and conserve it, it was necessary to deconstruct it since the coffin pit was nearly as large as the coffin itself, which did not allow for the lifting of the coffin as a whole. The coffin was reassembled afterwards. The burial was that of a young woman, and was found intact, but the burial chamber did not contain any further objects apart from a head rest (plate 2).<sup>3</sup> The body of the woman was dressed in a pleated garment (Janssen, 2020). Within the coffin the body was lying on the left side with the head to the north.

## NAME

The only preserved name is Nuti (*nwti*). The exact writing of the name on this coffin is not attested in other sources. However, a similar name with slightly different spelling is known from other Old Kingdom monuments. Scheele-Schweitzer translates “der zur Stadt Gehörige” (“who belongs to the town”) (Ranke, 1935: 169, nos. 5-7 [transcribes *n-t-jj* and *n-tjw*]; Scheele-Schweitzer, 2014: 449 nos. 1742, 1743 [transcribes *n'.t.j.j* and *n'.tjw*]; attestations: Lepsius, 1849-1859, Vol. II: 89; Mariette, 1889: 352).

## DESCRIPTION OF THE COFFIN

### *Technical Details*

**Material:** The only way to obtain a reliable identification of archaeological wood is by means of powerful microscopes or even more advanced methods. This involves sampling, which was not done. Thus, the identification as cedar wood is tentative. Other materials: mud or plaster, paint.

**Measurements:** 182 cm long, 51 cm wide (lid), 44 cm wide at bottom, 46 cm high. The wood of the lid is 4.5 cm thick, the wood of the front board is 5 to 7 cm thick. In this article, the front side of the coffin (the left side) with wedjat eyes is referred to as ‘east’. The back or right side is referred to as ‘west’.

### *Construction (cf. plate 3)*

In comparison to other Old Kingdom coffins the construction of the coffin appears simple, especially regarding the joints of the coffin walls. Most of the coffin boards are made of different pieces of wood and were then covered with plaster or mud. These different wood elements are most clearly visible for the lid and the bottom. They are irregular in shape but cut skilfully to join together. On the coffin walls,

1 I am grateful to A.J. Veldmeijer and P. Whelan for providing me with literature.

2 The documentation of the excavations will be available on the internet in spring 2020.

3 The paper on the head rest is in progress.

the plaster was still well preserved when the coffin was found, and it is therefore not always easy to recognize whether these coffin walls were made from one or several pieces. At least at the east wall there is one corner piece at the bottom of the head end missing, indicating that there was once a small wooden element that fell off at one point. This long side was evidently also made of several segments of wood.

#### Lid (*cf.* plates 3-10)

The lid is made of six irregular pieces of wood. They are held together by rectangular dowels. Some of those bigger dowels were further strengthened by smaller ones (plates 3, 5). The rectangular dowels are about 4 cm wide and 4.5 cm long. On the underside of the lid there are two wooden bars near each short end (*cf.* Donadoni Roveri, 1969: 49, fig. 11b; Junker, 1944: 225, fig. 90a; Lacau, 1904: 7, fig. 1 [see figure 1 below]). They are fixed with dowels to the lid proper, evidently to make sure that the lid did not slide off the box.

#### Base (*cf.* plates 11-12)

The bottom consists of four irregular boards, two large and two smaller ones. These boards were also kept together by smaller, rectangular dowels. The bottom was not plastered. The short end walls of the coffin were attached to the base by half-lap joints. The long sides were just placed next to the board and fixed with dowels (figures 3-4).

#### Walls (*cf.* plates 14-25, 28-33)

Probably, both long sides are made of different pieces of wood with some smaller pieces added. As mentioned, the plaster here is well preserved, thereby hiding the joints. The head end was made from two wooden boards (plates 14-15): one smaller as the lower part of the wall, and a bigger one as the top. The two pieces were held together with two rectangular dowels. The foot end is also made of two pieces (plate 16-17): a smaller one at the underside, and a larger one forming the rest of this coffin wall. The short ends seem to be thicker in the lower part.

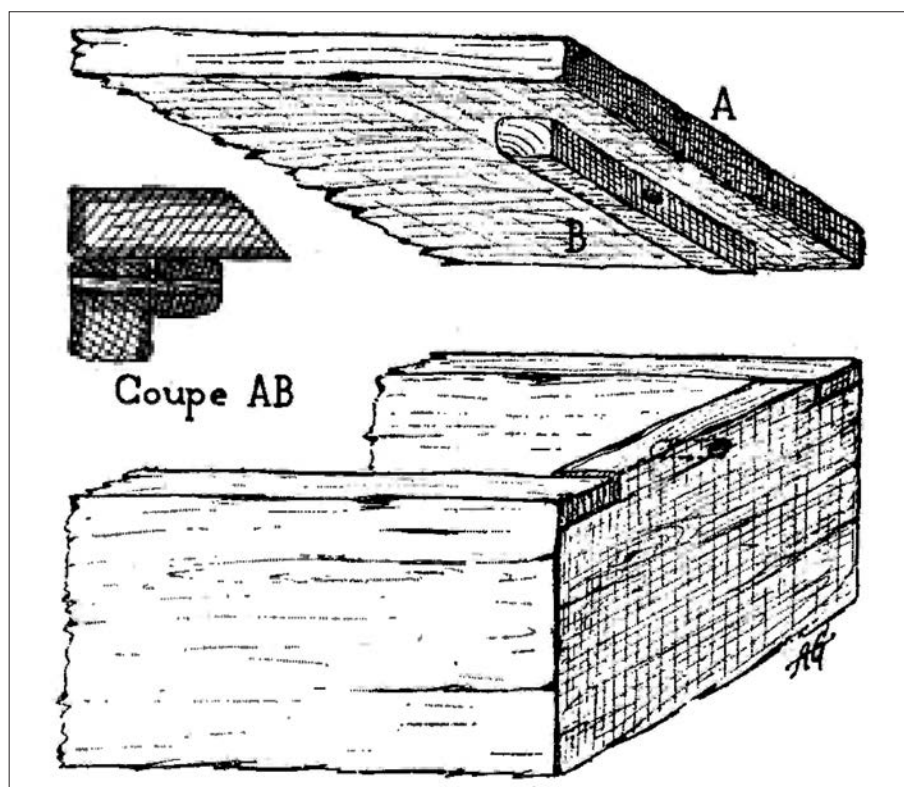


Figure 1. Example of the underside of a lid with bar. From: Lacau (1904: fig. 1).

Figure 2. Coffin box seen from above, without lid: the half-lap joints indicated (see figure 3, 4). Diagram by the author.

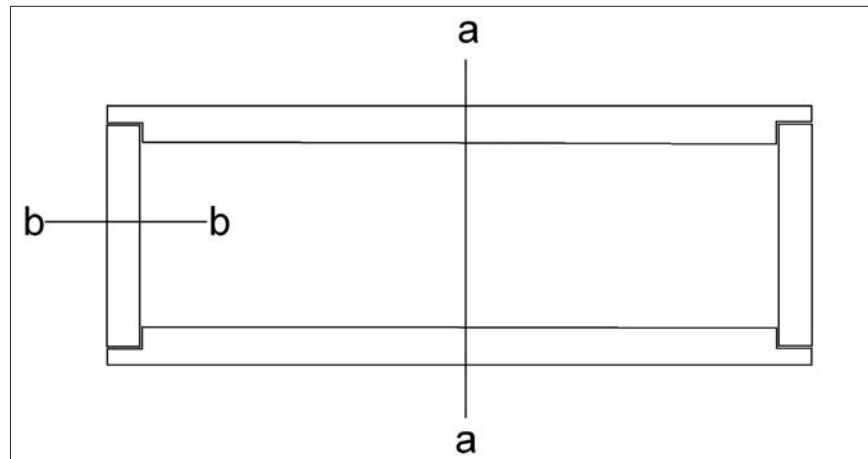
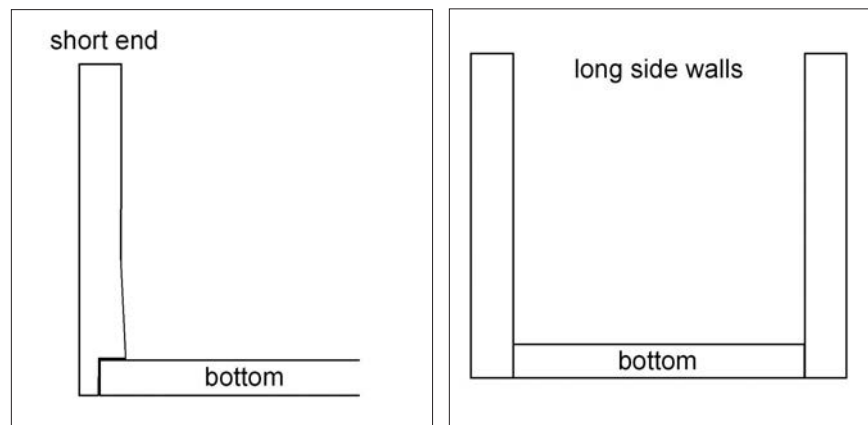


Figure 3 (left): Section b-b in figure 2: half-lap joints.

Figure 4 (right): Section a-a in figure 2.

Diagrams by the author.



The four coffin walls are connected by half-lap joints (figure 2), one of the simplest types of joining wooden boards. Petrie called it 'halving'. In Kafr Ammar/Tarkhan it is common in earlier burials (Early Dynastic) but not in the Old Kingdom or First Intermediate Period (Petrie & Mackay, 1915: 24, pl. XXV; cf. Donadoni Roveri, 1969: 46, fig. 8b).

#### Decoration

The outer side of the coffin is decorated on all four walls and lid, but not the bottom. In very general terms, it follows late Old Kingdom to early Middle Kingdom decoration patterns, called Type I by Willems (1988: 122-127). On three of the outer walls there are horizontal text lines at the top. One further text line runs horizontally down the centre of the lid. Additional decoration on the east wall of the coffin consists of wedjat eyes and an offering list (plates 18-19, 21-23). The inscriptions are incised and painted blue. The wedjat eyes have the same colour with white for the sclera. The whole coffin is painted in ochre of a yellow to light brown hue. The decoration of the coffin of Nuti shows some special features. Most remarkably, there is a list of offerings on the outer east side. On the foot end there is no inscription, but this wall is fully covered with an incised false door, partly painted blue (plates 16, 20). On the head end there is one single text line at the top, above a depiction of the seven sacred oils (plate 28). There are two further inscriptions on the inside, one on the short head end (plate 15) and one on the east wall, near the head end (plate 29).

#### Inscriptions

The incised blue-filled hieroglyphs are well shaped, a few of them showing inner details. Those on the inside are well shaped too, but do not show inner details.

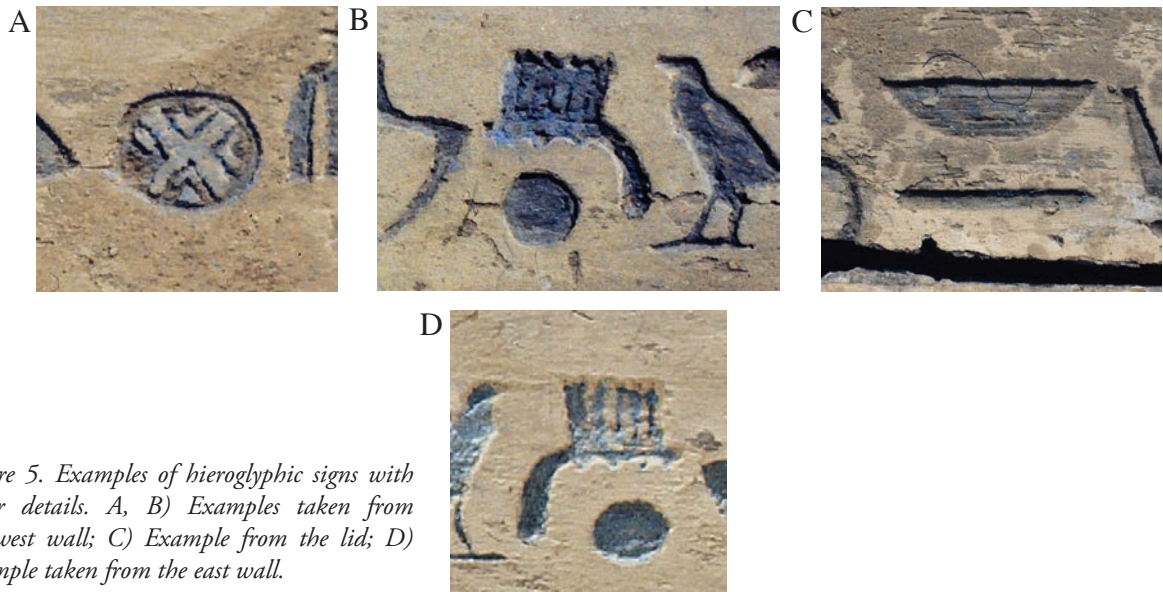
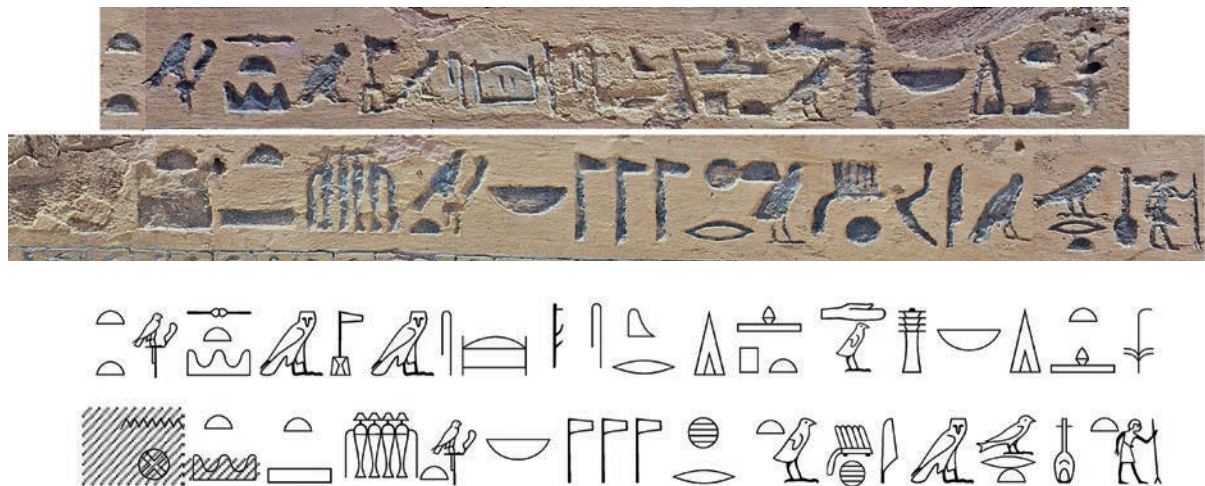


Figure 5. Examples of hieroglyphic signs with inner details. A, B) Examples taken from the west wall; C) Example from the lid; D) Example taken from the east wall.



East wall (plates 18, 19, 21-23).

*ḥtp di niswt ḥtp di nb ḏdw ḳrs.s m ḥrt-nṯr* (a) *m zmt imntt i3wt nfr(t) wrt m im3ḥwt* (b) *ḥr nṯrw nb imnti ḥntt-š* (c) *nwti* (d)

May the king give an offering and may the lord of Busiris give an offering consisting of her burial in the necropolis in the western desert and a great good age as revered one before all gods of the West, the 'land tenant' Nuti

Comments

(a) The surface of the inscriptions between *ḏdw* and *ḥrt-nṯr* is reworked (plate 21), indicating that an earlier part of the formula had been deleted and replaced, perhaps to add a female suffix pronoun after *ḳrs*. The 'd' (Gardiner Sign List [GSL] D46) is slightly too high in the text line and it seems that it belongs to the wording added later.

(b) The feminine 't' ending seems to be a later addition to the text.


(c) The meaning and translation of the title *ḥntt-š* is controversial, but these officials seem to have been attached to the funerary cults of Old Kingdom kings (Jones, 2000: 691, no. 2530; Vymazalová, 2013: 188-189). It is clear that its ending of the title was changed at some point (see figure 6). Probably, the original title was . Later, the foreign land sign (GSL N25) was filled with mud



Figure 6. The title *hntt-š* on the east wall of the coffin.

or plaster and the title was changed into  $\overline{\text{hntt-š}}$ . The 'foreign land' sign was overwritten by a 't' (GSL X1) and perhaps by a new 'foreign land' sign. (d) Behind the title are faint traces of a waterline (GSL N45) and perhaps of the 'nwt' sign (GSL O 49). The upper half of this sign seems to be filled with mud, showing that the name Nuti was the original one.

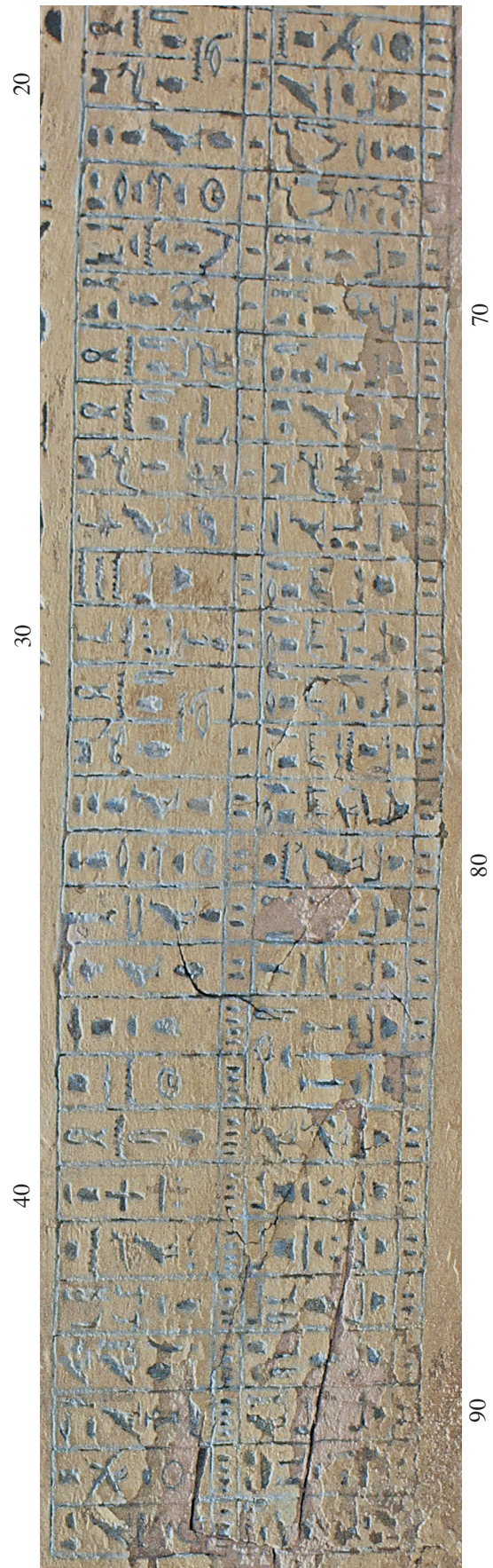
Under the offering formula there is an extensive offering list (see page 8 & 9).

01. <i>z3t, z3t</i>	1	pouring, pouring (water)
02. <i>sdt sntr</i>	1	incense (on) fire
03. <i>stt-h3b</i>	1	festival oil
04. <i>hknw</i>	1	hekenu-oil
05. <i>sft</i>	1	sefet-oil
06. <i>nhnm</i>	1	nekhenem-oil
07. <i>tw3[wt]</i>	1	tuaut-oil
08. <i>h3tt nt š</i>	1	best cedar-oil
09. <i>h3tt nt thnw</i>	1	best Libyan-oil
10. <i>rfwy w3dw</i>	2	two bags of green eye-paint
11. <i>rfwy msd(m)t</i>	2	two bags of black eye-paint
12. <i>wnhwy</i>	2	two strips of garment
13. <i>sdt sntr</i>	2	incense (on) fire
14. <i>kbh t3wy</i>	2	two pellets of libation water
15. <i>h3wt</i>	2	offering table
16. <i>htp-niswt</i>	2	offering of the king
17. <i>htp-niswt imyt wsht</i>	2	offering of the, what is in the broad hall
18. <i>hmsi</i>	1	sit down (to the meal)
19./20. <i>šns dwiw n jcw-r</i>	1	shenes-bread and jar for the breakfast
21. <i>t-wt</i>	1	ut-bread
22. <i>t-rth</i>	1	reth-bread
23. <i>nmst nt dsrt</i>	1	nemset vessel of beer
24. <i>hnkt hnms</i>	1	khenmes -beer
25. <i>βit šns</i>	1	what is brought as an offering
26./27. <i>šns dwiw šbw</i>	1	shenes-bread and jar, the main meal
28. <i>swt</i>	1	meat
29. <i>mw</i>	2	bowl of water
30. <i>bd</i>	2	natron
31./32. <i>Sns dwiw n jcw-r</i>	1	shenes-bread and jar for the breakfast
33. <i>t-wt</i>	2	ut-bread
34. <i>t-rth</i>	2	reth-bread
35. <i>htw</i>	2	hetu-bread (clearly written with 'w' and not with aleph)
36. <i>nhrw</i>	2	neheru-bread
37. <i>dpti</i>	4	depeti-bread
38. <i>psn</i>	4	pesen-bread
39. <i>šns</i>	4	shenes-bread
40. <i>t imy-t3</i>	4	imy-ta-bread

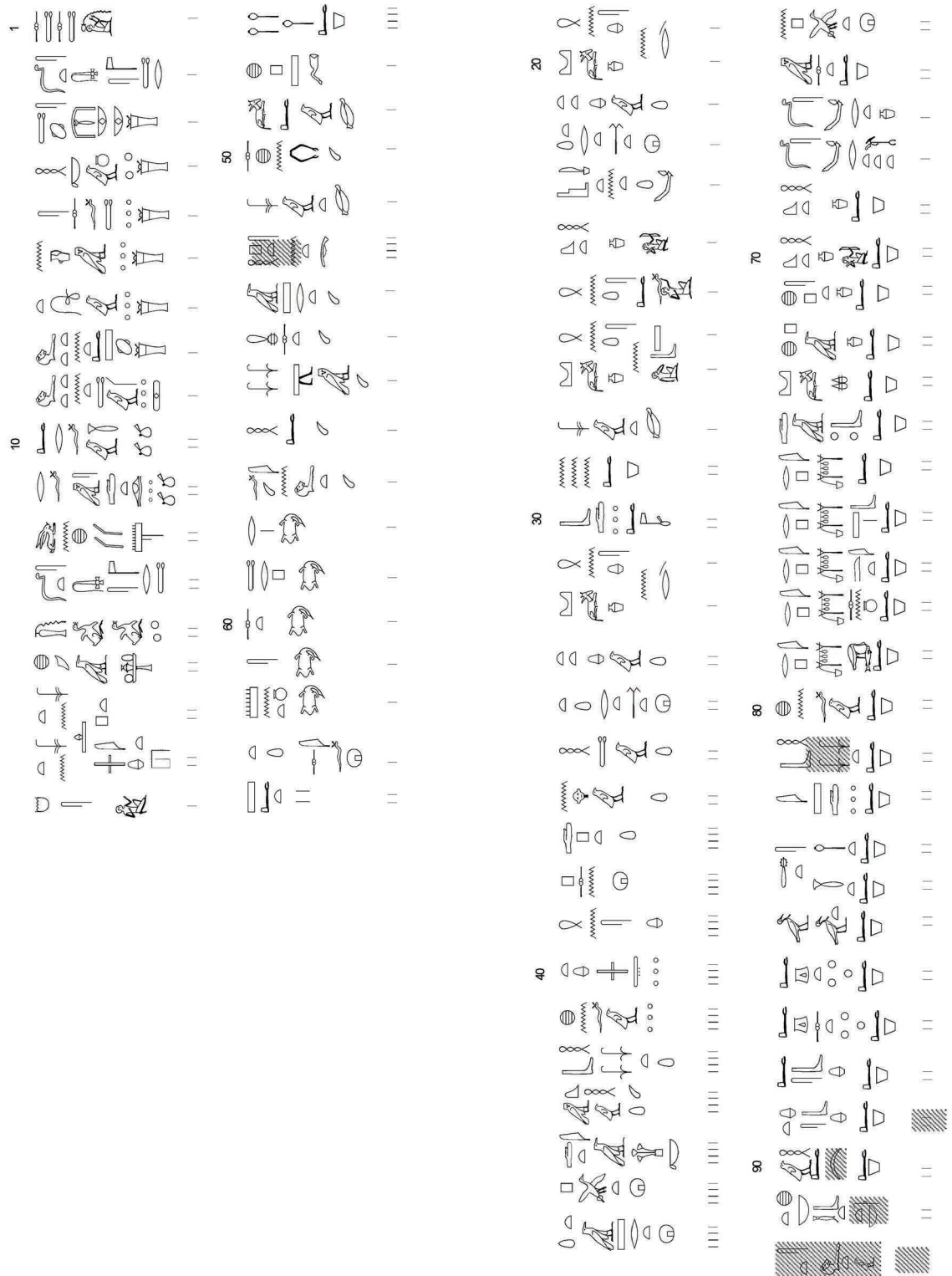
41. <i>ḥnfw</i>	4	khenfu-bread
42. <i>ḥbnnt</i>	4	hebenenet-bread
43. <i>ḳmḥw</i>	4	kemhu-bread
44. <i>id3t ḥ3.k</i>	4	idat-bread, place it behind you
45. <i>p3t</i>	4	pat-bread
46. <i>t 3šrt</i>	4	asheret-bread (the 't' ending is not common)
47. <i>ḥdw, ʕw</i>	4	onions, a bowl
48. <i>ḥpš</i>	1	foreleg of bull
49. <i>iwʕ</i>	1	leg of beef
50. <i>šḥn</i>	1	piece of meat
51. <i>swt</i>	1	piece of meat
52. <i>sph̄t nt sprw</i>	4	meat from the ribs (a)
53. <i>3šrt</i>	1	roast meat
54. <i>mist</i>	1	liver
55. <i>nnšm</i>	1	spleen
56. <i>ḥʕ</i>	1	meat
57. <i>iwf-ḥ3t</i>	1	roast meat
58. <i>r</i>	1	ra-goose
59. <i>trp</i>	1	tjerep-goose
60. <i>st</i>	1	pintail duck
61. <i>s</i>	1	goose
62. <i>mnwt</i>	1	pigeon
63. <i>t-sif</i>	1	ta-sif-bread
64. <i>šʕwt̄y</i>	2	shaut- bread
65. <i>np3t</i>	2	nepat- bread
66. <i>mst, ʕw</i>	2	meset cake, a bowl
67. <i>dsrt</i>	1	djeseret-beer
68. <i>i3tt dsrt</i>	1	iatet-djeseret-beer
69. <i>ḥnkt̄, ʕw</i>	2	beer, a bowl
70. <i>ḥnkt̄-ḥnms, ʕw</i>	2	khenmes-beer, a bowl
71. <i>sh̄pt, ʕw</i>	2	sekhepet drink, a bowl
72. <i>ph̄3, ʕw</i>	2	pekha-drink, a bowl
73. <i>ḏwiw sšr, ʕw</i>	2	sesher-drink, a bowl
74. <i>d3b, ʕw</i>	2	figs, a bowl
75. <i>irp, ʕw</i>	2	wine, a bowl
76. <i>irp [ʕ]bš, ʕw</i>	2	wine in abesh vessel, a bowl
77. <i>irp imt, ʕw</i>	2	imet-wine, a bowl
78. <i>irp snw, ʕw</i>	2	senu-wine, a bowl
79. <i>irp ḥ3mw, ʕw</i>	2	hamu-wine, a bowl
80. <i>ḥnfw</i>	2	khenfu-bread
81. <i>ḥbnnt, ʕw</i>	2	hebenenet-bread, a bowl
82. <i>išd, ʕw</i>	2	ished-fruit, a bowl
83. <i>sh̄t-ḥdt, ʕw</i>	2	white barley, a bowl
84. <i>sh̄t-w3dt, ʕw</i>	2	fresh barley, a bowl
85. <i>b3b3t, ʕw</i>	2	babat-fruit, a bowl
86. <i>ʕgt it, ʕw</i>	2	preparation of barley, a bowl
87. <i>ʕgt swt, ʕw</i>	2	preparation of wheat, a bowl
88. <i>nbs, ʕw</i>	2	zizyphus (abs is written), a bowl
89. <i>t-[n]bs, ʕw</i>	2	zizyphus bread, a bowl
90. <i>wʕh, ʕw</i>	2	carob bean, a bowl
91. <i>iḥt nbt bnrt, rnpwt nbt</i>	2	all sweet things, all fresh offerings ( <i>rnpwt nbt</i> is hardly visible)
92. <i>stpt ḥ3t wdḥw</i>	...	choice food, the best from the offering table



Offering list (right, middle and, below, left east side).







## Comments

Entry 01: the doubling of *z3t* is not common.

Entry 05: *sft* is written (erroneously?) with an *s* and a *z* (GSL S 29 and O 34)

Entry 52: just *spr* in 5th Dynasty lists; cf. Altenmüller (1998: 234, n. 27); Junker (1947: 105).

Entry 92: the signs are partly destroyed and not clearly visible in the photograph. Munro made a facsimile of the inscriptions of the coffin. The combined evidence fits *stpt h3t wdhw* best, although not without problems.

The offering list can be classified as Type A of the classification by Barta (1963: 47-50). Such lists are typical in mastabas from the 5th Dynasty onwards, but appear from the 6th Dynasty also on coffins, most often on the east inner side. The list on the coffin of Nuti contains the entry *iht nbt bnrt* that is not attested in the 5th Dynasty (Barta, 1963: 88). On the other hand, the following entries appear in 6th Dynasty offering lists but are not found on Nuti's coffin: *htp-di-niswt* instead of *htp-niswt* (entries 16-17); *jgr* as addition to *hmsi* (entry 18). Furthermore, there are none of the fuller remarks on rituals such as *rdi prt-hrw* or *mi hr htp-niswt* (see Barta, 1963: 88). Many First Intermediate Period elements do not appear in the list on Nuti's coffin (see the list in Barta 1963, 91-92; the entry *hnkt* in this Barta list seems to be a mistake, as it is already known from the 5th Dynasty (Barta, 1963: 49, no. 67), for example *f3it prt-hrw*, *mw z3t rdi* or *hms wnm prt-hrw*, just to name a few.



The west wall (plates 24-25).

*im3hwt* (a) *hr tpy dw.f imy-wt nb t3 dsr hntt-š nwti* (b) *im3hwt* (a) *hr nb ddw hntt-š nwti* (b)

The revered one before the one on top of his mountain, the one in the embalming place, the lord of the sacred land, 'land tenant' Nuti; the revered one before the lord of Busiris, the 'land tenant' Nuti

## Comments

(a) The feminine '*t*' ending seems to be later addition.

(b) Title and name are altered.



The lid (plates 26-27).

*im3hwt* (a) *hr tpy dw.f imy-wt nb t3 dsr hntt-š nwti* (b) *im3hwt* (a) *hr hnty sp3 nb krs m hrt-htr*

The revered one before the one in the embalming place, lord of the sacred land, the 'land tenant' Nuti; the revered one before the foremost of Sepa, lord of a burial in the necropolis...

## Comments

- (a) the feminine 't' ending seems to be a later addition to the text.  
 (b) Title and name are altered. There are traces of an ankh-sign visible.



Head end (plate 28).

*im3hwt* (a) *hr ntr-ʿ3 hntt-š nwti* (b)

The revered one before the great god, the 'land tenant' Nuti

## Comments

- (a) the feminine 't' ending seems to be a later addition to the text.  
 (b) Title and name are altered.

Under this text line appear the seven sacred oils with their names (Koura, 1999). The vessels depicted under the hieroglyphs are determinatives but also depictions of the vessels for the oils.

*stī-h3b, hknw, sft̄* (a), *nḥnm, tw3wt* (b), *h3tt nt ʿš, h3tt nt tḥnw* (c)

festival oil, hekenu-oil, sefet-oil, nekhenem-oil, tuaut-oil, best ash-oil, best Libyan-oil

## Comments

- (a) *sft̄* is again written with two different signs for *s/z* (GSL S 29 and O 34).  
 (b) The last 't' in *tw3wt* is not incised into the wood, but seems to be written in a light yellow on the brownish/yellow background.  
 (c) In *h3tt nt tḥnw* the 'h' (GSL V 28) is missing.

The list of the seven sacred oils on the inner side of the head end of coffins is common from the late Old Kingdom onwards (Lapp, 1993: 33, 34, 66, 99).



Inside east (plate 29).

*im3hw(t) hr ntr-3 hntt-š nwti (a)*

The revered one before the great god, the 'land tenant' Nuti.

Comments

(a) Title and name are altered.



Head end, inside (plates 15, 30).

*im3hw(t) hntt-š nwti (a)*

The revered one, the 'land tenant' Nuti

Comments

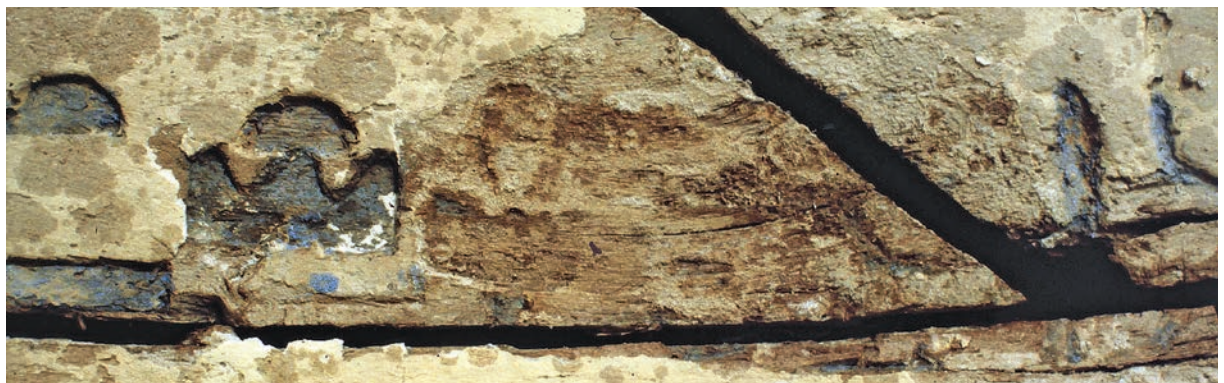
(a) Title and name are altered.

#### CHANGE OF OWNER

At several points in the inscriptions there are indications that they were reworked. This is most evident for the name, which is always scratched out. Several times a female 't' ending was added to words, indicating that the original coffin owner was male and the new one female. This change is clearly visible on the east wall and on the head end, outside side of the coffin where a 't' was added after *im3hw* (in *im3hwt hr*). In the latter case the *t*-sign appears too large and cuts into the other signs nearby. The female 't' ending was not added to the two texts on the inside of the coffin. Furthermore, parts of the offering formula on the front outside seem to have been altered. The plaster is in parts much lighter than the rest. It remains unclear what precise wording was intended to replace the inscription here, but it seems that a female suffix pronoun was added to *ḳrs* (plate 21).

Munro assumed that the coffin belonged to an unknown man, whose name is lost. The coffin was then re-inscribed for a woman called Nuti. According to him, the original owner was a man perhaps called Ankh (Munro, 1982: 103). The latter name is visible on the inscription of the lid, in the middle of the text (figure 7). The reading as 'ankh' is not certain (but probable) and it is also not certain whether the 'ankh'-sign was a name or part of a name.

Figure 7. Part of the inscription on the lid with remnants of an ankh sign.



However, from the available images it seems more likely that the male name Nuti was the original one (plates 31-34). It is always scratched out but especially on the west wall of the coffin enough remains of the signs to secure the reading. Moreover, often the last signs of the title *hntt-š* are damaged. The male title *hnti-š* was turned into the female *hntt-š*. Nowhere are remains of a new name visible. Although this seems odd, Nuti is a male name, *hnti-š* is a male title and the coffin was originally made for a man. It is never fully clear whether a new name was inserted, as nothing of it survived.

#### FINAL REMARKS

The design of the coffin with the offering list on the outside is comparable with coffins found at Akhmim (Lapp, 1993: 147-155), as the examples from there also have an offering list on the outside. So far, there are no other coffins from Saqqara or Gizeh dating to the Old to the Middle Kingdom with this feature. The dating of the Akhmim coffins is disputed. Lapp (1993: 147-155) and Brovarski (1985: 120) assign them to the early Middle Kingdom, mainly on palaeographical grounds and due to the phraseology. Kanawati (1989: 58-61), however, prefers an Old Kingdom date, linking the coffin owners to people attested in the Old Kingdom and early First Intermediate Period tombs in Akhmim. The coffin of Nuti gives further weight to the early date of the Akhmim coffins.

The false door is placed on the outer side of the coffin at the foot end. This feature is also otherwise attested on a coffin from Akhmim (Kanawati, 1989: 58-59, pl. 9, fig. 30; Lapp, 1993: 150, fig. 159). On the inside of coffins it is attested sporadically in the 6th Dynasty and shortly after (Lapp, 1993: 33, 34). A securely datable example is the coffin of the 'physician' Niankhkhnum from Meir (6th Dynasty; Kamal, 1914: 172-175, for his 6th Dynasty date compare Willems, 1988: 127, n. 29).

A special feature of Nuti's coffin is the way deities are evoked in the offerings and *imakhu-kher*-formulae. Anubis and Osiris are not named, but identified by the epithets, respectively *tpy-dw.f imy-wt nb-t3-dsr/hnty sp3 nb krs* and *nb ddw*. This is otherwise not common on coffins and only rarely attested in other inscriptions. It appears on the early 6th Dynasty coffin of Seshemnefer, found at Saqqara and now in the Egyptian Museum in Cairo (CG 28121). On this coffin too, Anubis and Osiris are only mentioned through their epithets (Donadoni Roveri, 1969: 161-162 [C 21]). There are some further connections between this coffin and that of Nuti. Both show the *imakhu-kher*-formulae on the lid rather than an offering formula. Furthermore, context of the coffins is comparable too: Seshemnefer's coffin was discovered in a small pit within a chamber of a shaft tomb, near the Unas pyramid (Barsanti, 1901: 160). Another important example for avoiding the name of a deity is the burial chamber of the vizier Kagemni buried near the Teti Pyramid and also dating to the 6th Dynasty. Here, there appear several times *tpy-dw.f imy-wt nb-t3-dsr* in the offering formulae and Anubis is never mentioned by name (Firth & Gunn, 1926: 118-121).

#### DATING

Coffins before the 6th Dynasty are not often decorated. Those with inscriptions, however, show a wide range of texts, most often offering formulas but also long lists of titles (Donadoni Roveri, 1969: 76-99). They do not show the wedjat-eyes, which appear only in the 6th Dynasty (Donadoni Roveri, 1969: 90). Coffins of the late 6th Dynasty and the following periods are rather standardised (Lapp 1993: 37-38; Willems, 1988: 122). On the long side walls there is always a *htp-di-niswt*-formula and on the east wall there is always a pair of wedjat-eyes. Other types of texts on the long sides are not common. The coffins of Nuti and Seshem-

nefer seem to belong to a phase shortly before the introduction of the standard coffin type, since they already have the wedjat-eyes on the east wall and there are single text lines on most outer sides. However, neither the lid nor the back of both coffins have a *hṯp-di-niswt*-formula. Another feature they share is the lack of names of gods. All these features seem to indicate that they are close in time. This rare pattern is also known from the burial chamber of the vizier Kagemni which dates to the early 6th Dynasty, under king Teti (Strudwick, 1985: 154-155). Donadoni Roveri (1969: 161) dates Seshemnefer to the 6th Dynasty but Munro dated the coffin of Nuti to the First Intermediate Period (Munro, 1983: 102). The evidence as presented and discussed in the present work, however, favours the earlier date.

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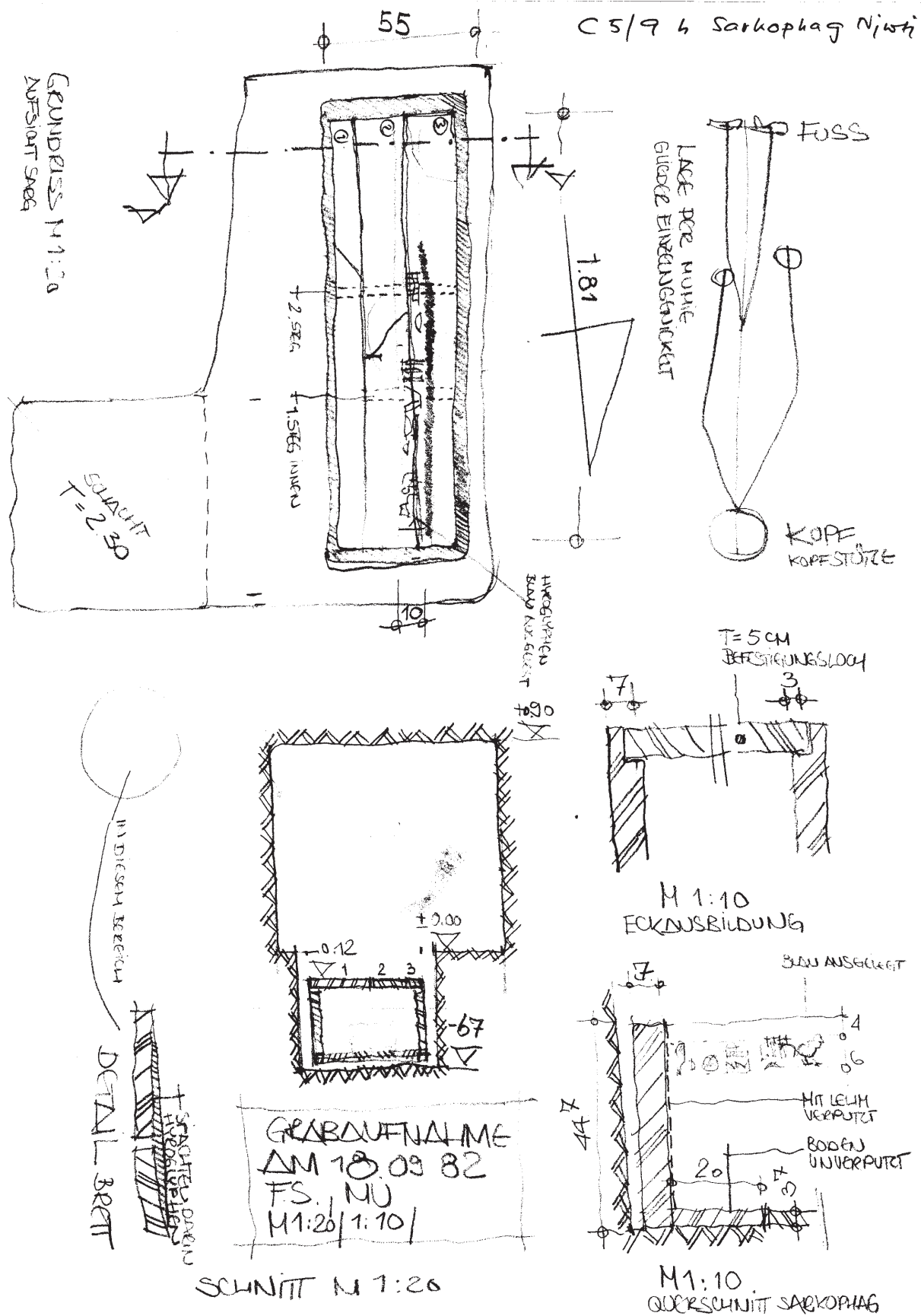


Plate 1. Field drawing of the context.





*Plate 2. The head rest.*



*Plate 4 (see next page for plate 3). The under side of the lid (without bars).*





*Plate 5. The under side of the head end of the lid (without bar): close up.*



*Plate 6. The under side of the foot end of the lid (without bar): close up.*



*Plate 7. The under side of the head end of the lid (with bar): close up.*



*Plate 8. The under side of the foot end of the lid (with bar): close up.*



Plate 9. The under side of the head end of the lid (with bar): oblique view.



Plate 10. The under side of the head end of the lid (with bars and dowels on the side).



*Plate 11. The bottom, seen from the inside.*



*Plate 12. The bottom, seen from the outside.*



*Plate 13. The west wall (inner side).*



*Plate 15. Close up of the head end detached (inner side).*

*Plate 14. The head end attached to the bottom (inner side).*



*Plate 16. Foot end with false door.*



Plate 17. The foot end, inner side.

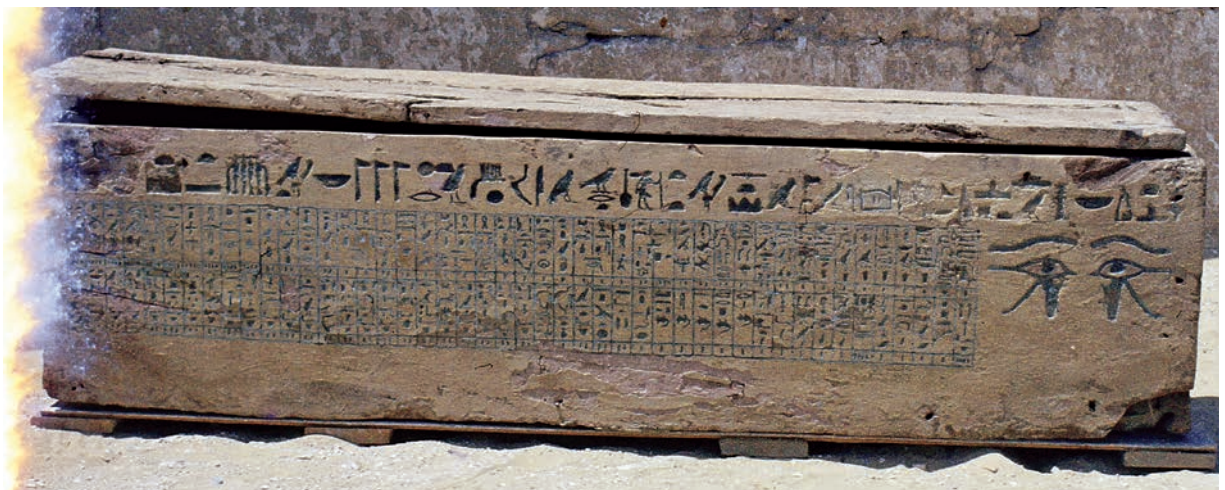


Plate 18. The east side (overview).



Plate 19. The east wall after deconstruction (overview).





Plate 20. The foot end with false door after deconstruction (outer side).



Plate 21. The east wall with the wedjat eyes and first part of the offering list.



Plate 22. The east wall (central part) with part of the offering list.



Plate 23. The east wall with the last part of the offering list.

Next page, from top to bottom:

Plate 24. The west wall (overview).

Plate 25. The west wall after deconstruction.

Plate 26. The lid, standing against the coffin (outer side).

Plate 27. The lid after deconstruction (outer side).





Plate 28. Head end (outer side).



Plate 29. The east wall (inner side).



Plate 30. The head end (inner side).



Plate 31. The name on the west wall (outer side).



Plate 32. Detail of a part of the inscription on the lid.



Plate 33. The name on the head end (outer side).

Plate 34. The name on the east wall (inner side).

