

THE TOMB OF SENMEN, BROTHER OF SENMUT.

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(PLATES XLIX-LIHI.)

In my account of the tomb of Daga in *Five Theban Tombs*¹ I have noted (p. 31) that we found in the débris stamped crude bricks of Senmen, who, like his brother Senmut, was attached to the persons of the daughters of Hatshepsut.² Senmen's tomb was not then known. Higher up, on the same hill-side, is a feature unique in the Necropolis, a group of man, woman and child (Plate XLIX) carved out of a great boulder, the back of which is still left in the rough. I had long judged the inscription to be well-nigh illegible, but last year Dr. GARDINER and I made another attempt, and found that, in a favourable light, the monument yielded up its secret. The man is Senmen, accompanied by his wife (?), and the child in his arms is one of his royal protégées.

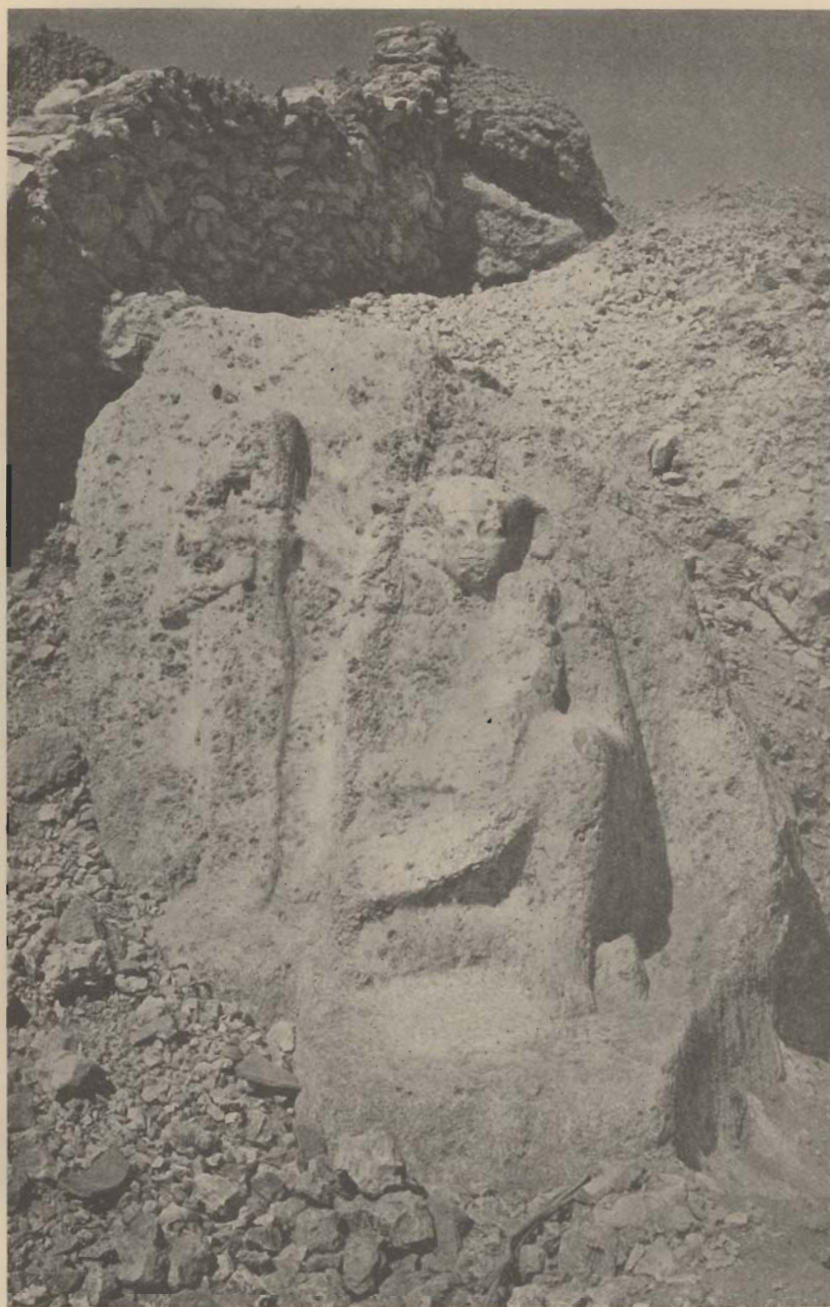
As it was probable that a tomb adjoined the statue, I persuaded Mr. MACKAY, who was at work there for Mr. ROBERT MOND, to make a trial of the site. The task was easy. To our astonishment the tomb had no hewn chamber or visible burial-shaft, but consisted of a tiny brick chamber, and a niche for offerings at the foot of the statue (Plate L, L). A second chamber was included in the same small mastaba, if we may use the term, but this appeared to be the tomb-chapel of another man. Whether these two were related, otherwise than in adversity, is not known, but their narrow place of burial seems to reflect the persecution of the followers of Hatshepsut.

The tomb is constructed on a very steep slope of the hill, between two great boulders.³ A little terrace has been levelled and paved with mud, and a small brick building erected against the rock face.

¹ *Archaeological Survey*, E. E. Fund Publication, XXI, 1913.

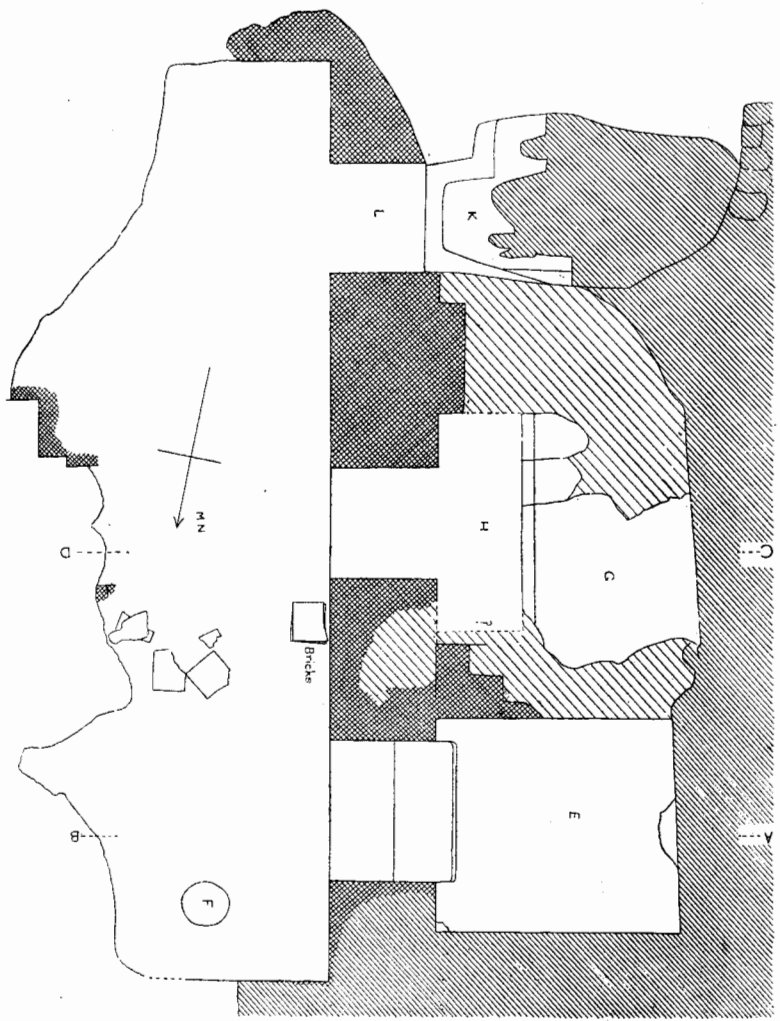
² SETHE, *Urkunden* IV, 418; L., D. III, 25 bis, g; DARESSY, *Cones funéraires*, No. 16.

³ The two boulders can be seen on Plate XLII, *Five Theban Tombs*, and in the photograph in Dr. GARDINER's forthcoming catalogue of *Theban Tombs*, in which it is No. 252.



STATUE OF SENMEN.

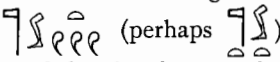

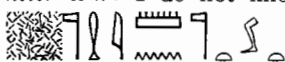

PLAN OF THE TOMB OF SEMMEN.



Scale $\frac{1}{72}$

The brickwork is now only one or two feet high, but presumably it was once the height of a man and roofed. The chapel of Senmen consisted of a very small chamber (H), two-thirds of which was taken up by a bench of rock and rubble (G), which apparently formed a table on which offerings could be laid before a statue.⁴ The top of this is no longer faced, but the slope of rock at the back is spread roughly with mud-plaster. Gifts could also be laid at the feet of the rock-statue of Senmen outside, where a prayer for food was cut on the flat base (K).

The proof of the alien ownership of the chamber to the North (E) is given by six funerary cones found in a rough pit (F) dug in the courtyard opposite the entrance. Two read, "the second priest of Amon-râ, Ahmes, *maakheru*," and four give him the title "first priest of Amon in the *Henket ankh* temple" (the mortuary temple of Thothmes III).⁵ The place of deposit of these cones is not necessarily original, but Mr. ROBERT MOND assures me that a number of the numerous cones of Kenamon were found in a similar situation in the courtyard of his tomb. It is certain that cones were always deposited in the court. It is another peculiarity that, while no cones of Senmen are known, the stamp proper to a cone is impressed, not only on burnt bricks (which is a common practice), but also on the crude bricks of his walls.⁶ Unfortunately, all the impressions are imperfect. A collection of a dozen or so has given me the following result, but it is not quite beyond doubt.⁷

The stamp is of the same type as his brother's. According to it he is (1) *Khred en Kep* of King Ahmes, (2)  (perhaps ) of the wife of the god, Neferurâ, (3) Tutor of the daughter of the wife of the god, Hatshepset, (4) Steward of the princess. The title *neter wart* I do not know, except as given to one Ankh-pa-khred . ⁸ The title  is commonly given to royal heiresses of the XVIIIth dynasty, apparently from birth, and very frequently to Hatshepsut and Neferurâ. One would have

⁴ This raised recess (for statues?) is seen also in Tomb 39. Cf. also the tombs of Rekhmarâ and Senmut.

⁵ *Five Theban Tombs*, p. 31. This Ahmes is probably the father of Râ, of Tomb 73 (L., D. III, 62).

⁶ So, too, his brother's, but a few cones of Senmut are known.

⁷ The bricks at Berlin, Nos. 1536, 1537, which Dr. MÖLLER has kindly consulted for me, support my reading.


⁸ Painted ceiling, Berlin Museum.

expected it to apply to Neferurâ in the third column, as in the second; but, as (Merytrâ) Hatshepset can scarcely be Neferurâ's daughter, the queen must be intended.⁹ If so this is, I think, the only known mention of the parentage of Hatshepset. The "princess" referred to in the fourth column is likely to be Neferurâ. As we shall find Senmen presently named tutor and steward of a "wife of the god," who can scarcely be other than Neferurâ, Senmen and Senmut alike held these offices for her—while Senmut was steward, Senmen tutor of Hatshepset.¹⁰

The burnt bricks on which the stamp is also impressed are curious (Plate LI, Fig. 3). Pieces of about a dozen of them were found, in the course of the excavations, lying outside the door of Senmen's chamber. Roughly square in shape, they have one curved edge, as if they had been employed as one of the two corbels which, with a hollowed beam resting on them, make up the false Egyptian arch.¹¹ The advisability of providing for this purpose a brick which would not crush would account for its being burnt, a procedure never otherwise adopted. I do not know of any similarly shaped bricks having been found; their use here might be due to the unusual need of vaulting the little chamber. But tapering burnt bricks, stamped with the cone-stamps, are common, and these would serve for voussoirs, and for nothing else which I can suggest. The ordinary funerary cones, too, are eminently fitted to form a dome with, but neither bricks nor cones have ever been found built into an arch, or with mortar adhering. The building, if any, must have been dry. Two of these bricks of Senmen were close to the doorway, and might well have fallen from an arch over it. Perhaps it may be found that bricks and cones are foundation-deposits placed in the court and representing, the one the building materials, the other the bread supplied, either to the dead or to the labourers.¹²

It remains to notice the statue. Its formation out of a great boulder is due to situation, for the crumbling rock could not furnish those half-detached figures which sometimes adorn the façade of

⁹ Unless "royal daughter and divine wife" was, or was meant to be written.

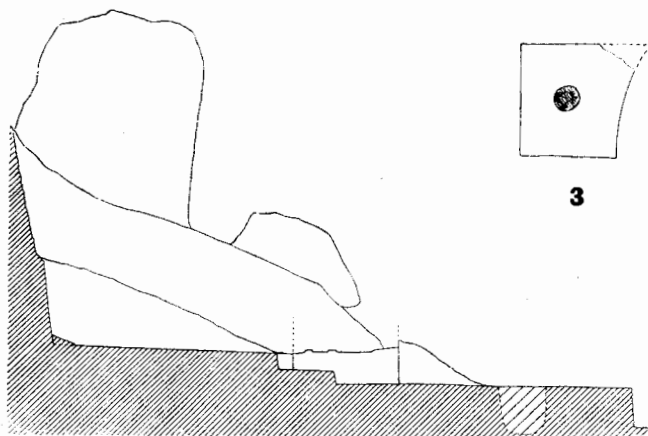
¹⁰ Senmen is "superintendent of nurses" in *Urkunden* IV, 418, a title otherwise known and implying a plurality. Hatshepset is also a "wife of the god" (*ib.* 403). A  is seen in the burial procession, *Five Theban Tombs*, Pl. II.

¹¹ The bricks measure about 12 inches on the base (if thought of as a corbel), 14 in height, and 16 on the upper edge. They are 3½ inches thick, rough on one side as if to take mortar, and stamped once or twice on the other.

¹² Cf. CARTER, *Five Years' Explorations*, pp. 5, 28, 31.

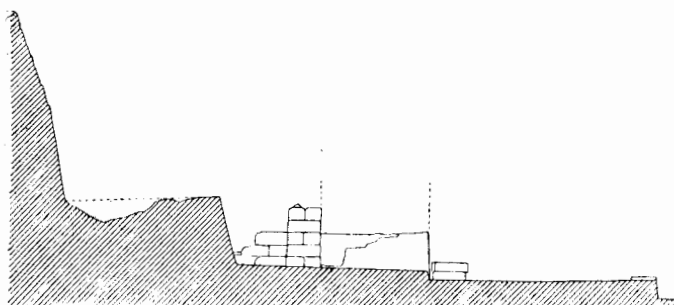
SECTIONAL VIEWS OF THE TOMB OF SENMEN.

Scale $\frac{1}{72}$



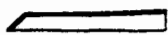
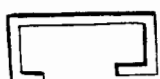
1

Section on A-B.



2

Section on C-D.



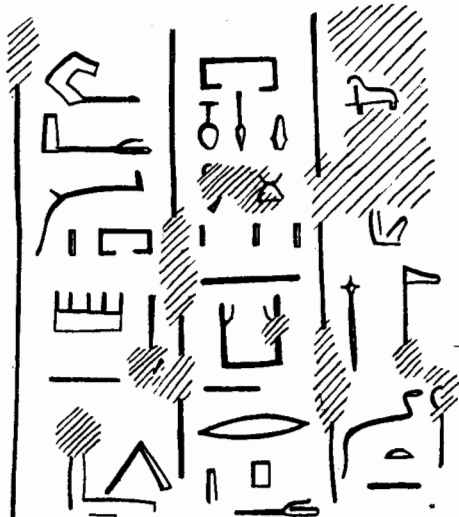
1



KNEE



2



3

INSCRIPTIONS ON THE FIGURES.

a XIXth dynasty tomb, and it was a happy idea to replace, or supplement, the little statues placed in the chamber by one outside so large as to be irremovable. The shape of the rock probably suggested the unwonted attitude of the male figure,¹³ which admirably suited the purpose of the sculptor. For Senmen, as nurse of the princess, wished to be portrayed holding his little charge on his knee. So he is shewn seated with one leg tucked under him and the knee of the other supporting a tiny child who wears the side-lock. One hand rests beside her on his knee, the other holds her by the ankles. Her name is written on her lap (Plate LII, Fig. 2). The title and what remains of the cartouche corresponds very much better to the name Neferurâ than to Merytra-Hatshepset; the *hemt neter* mentioned on the inscription below, therefore, probably also refers to her.

Beside Senmut stands a female figure, a long wig framing her face. One hand rests on the shoulder of Senmen, the other clasps a flower to her bosom. The column containing her name (Plate LII, Fig. 1) is much weathered. I suggest the restoration "[His wife Sen]emyah (?) *maatkheru* (?) [born of] the house-mistress, Tuef, *maatkheru*."¹⁴ But as the hieroglyphs of the lower part of this inscription are larger than those of the upper part, and are coloured blue, while the upper and smaller characters are uncoloured and almost invisible, the latter may not be intended to be read, and Tuef be a wife of Senmen.

On the lap of Senmen (Plate LII, Fig. 3) is written "May Osiris the great god, lord of eternity, [give] *pert er kheru* offerings to the *Ka* of the prince and steward Senmen." On the flat base in front of the figures (Plate LIII) a prayer is engraved in blue hieroglyphs: "May he (Osiris?) grant a reception of loaves on his altars as daily offerings for the *Ka* of the steward and tutor of the wife of the god (Neferurâ?), he who is approved by his urban god, Senmen, *maakheru*."¹⁵

¹³ The statue of Senmut holding Neferurâ on his lap (LEGRAIN, *Catalogue*, Statue No. 42116), affords an almost complete parallel. Cf., too, MASPERO, *Art in Egypt*, fig. 298.

¹⁴ We know from SETHE, *Urkunden* IV, 418, that Senmen's wife was named Senemyah and that Senmut's mother was one Hâtnefert (*ib.*, 402). The name of the man Tusi associated with that of Senmut on a staff (*ib.*, 418) forms a parallel to the name Tuef.

¹⁵ The two city ideograms represent, by false analogy with the dual, the *nisbe* form *neti*. Senmen is elsewhere entitled *erpâti hati-â*, "royal chancellor" and "great superintendent of the tutors of the princess (?)" (*Urkunden* IV, 418.)