

## Two Old Kingdom False Doors at the Egyptian Museum in Cairo

### Two Old Kingdom False Doors at the Egyptian Museum in Cairo

بابان وهميان من الدولة القديمة بالمتحف المصري بالقاهرة

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#### Abstract

This paper examines two funerary limestone blocks: one being the upper portion of a false door belonging to an individual named Nyankhmin whose beautiful name is Memi found at El-Hawawish; the cemetery of Akhmim, and the other block is a complete false door of an individual called Nefirtenes found in Dahshour. Both blocks date back to the Old Kingdom period and are currently housed at the Egyptian Museum in Cairo. The blocks had been registered in the Egyptian Museum Catalogue. The aim of this paper is to provide a detailed study of the textual inscriptions in order to shed light on the religious formulas, administrative titles and personal names contained within. In addition, the paper will provide an artistic analysis of the blocks. However, these blocks provide insight into funeral practices and customs during the Old Kingdom Egypt in two different regions of Egypt. Analysis of the iconography, inscriptions, and artistic style depicted can strengthen our understanding of funeral beliefs, rituals, together with the administrative structure during the Old Kingdom.

#### Keywords

False door, Nyankhmin, Memi, Nefertenes, Akhmim, Dahshour.

#### المخلص:

يتناول هذا البحث كتلتين جنازيتين من الحجر الجيري: احدهما عبارة عن الجزء العلوي من باب وهمي يخص المدعو نى عنخ مين والذي اسمه الجميل هو ممي، وعثر عليه في الحواويش، التي تعتبر جبانة أخميم، والأخرى عبارة عن باب وهمي كامل لشخص يدعى نفر-إيرت-إن-إس عثر عليه في دهشور. يعود تاريخهما الى عصر الدولة القديمة. والكتلتين تم تسجيلهما بالمتحف المصري بالقاهرة، وتهدف هذه الورقة البحثية الى تقديم دراسة تفصيلية للنقوش النصية لالقاء الضوء على الصيغ الدينية والألقاب الادارية الواردة بها. بالاضافة الى ذلك ستقدم الورقة البحثية تحليلاً فنياً للبابان الوهميان. والكتلتان في العموم تعطيان فكرة واضحة للممارسات والعادات الجنائزية خلال عصر الدولة القديمة. إن دراسة المناظر والنقوش والطرز الفنية سوف تعزز من معرفتنا بالمعتقدات والشعائر الدينية خلال الدولة القديمة.

#### الكلمات الدالة:

باب وهمي، نى عنخ مين، ممي، نفر-إيرت-إن-اس، اخميم، دهشور.

#### Introduction

The ancient Egyptians placed special care on the afterlife. They prepared their tombs with scenes and formulas intended to benefit them in the world after death. Formulas and scenes painted on tomb walls were made to help the deceased and aid their passage into and navigation of the Egyptian underworld. Through such preparations and provisions, Egyptian sought to guarantee themselves continued existence and accommodation beyond physical death. Ensuring success and comfort in the next

stage of life was a principle part of ancient Egyptian funerary practices.<sup>1</sup> This paper studies two limestone private funerary stone blocks: one upper part of a false door and the other a complete false door. They originate from private tombs of the ancient Egyptian elite. They are dating back to the Old kingdom Egypt. Currently, they are housed at the Egyptian museum in Cairo.

The false door was an important feature in ancient Egyptian private tombs starting from the third dynasty on. Unlike real doors which made of wood and reed matting, false doors are crafted from stone. They could be carved from the rock surface of the tomb or constructed with single stone slab or individual building blocks in separate chapels. While false doors could be made from other materials like granite, wood, and sandstone, but limestone was the most commonly used.<sup>2</sup> False door together with funerary stelae and statues depicted the Ka as an exact representation of the deceased person, capturing their gender and physical appearance accurately, the offerings formula refer to the individual's image who receives the boons offered from the king to the god.<sup>3</sup> This structure functioned as a means of communication between the tomb owner and the living for the purpose of making offerings. Additionally, it allowed the deceased's Ka to access the tomb from the outdoor space in order to receive the offerings on behalf of him.<sup>4</sup>

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<sup>1</sup> Černý, J., *Ancient Egyptian Religion*, The Mayflower Press, London, 1965, 41, 42.

<sup>2</sup> Wiebach, S., "False Door", in Redford, D., (ed.), *The Oxford Encyclopedia of Ancient Egypt* I Oxford University Press, Oxford, 2001, 498–501; Bárta, M., *Journey to the West the world of the Old Kingdom in Ancient Egypt*, Charles University in Prague, Prague, 2011, 85, 249; Anderson, J., "The tomb owner at the offering table", in Donovan, L. & Mc Corquodale, K. (eds), *Egyptian art: principles and themes in wall scenes*, Prism Publications Office, Guizeh, 2000, 129 – 130.

<sup>3</sup> Bolshacov, A., Royal Portraiture and Horus Name; in Ziegler, C., (ed.) *L'arte de l'Ancien Empire Egyptien*, La documentation Francaise, Paris, 1999, 313; Stradwick, N., *Some Remarks on the disposition of Texts in Old Kingdom Tombs*, GM 77 (1984), 35-49; Teeter, E., *Religion and Rituals in Ancient Egypt*, Cambridge University Press, Cambridge, 2011, 128, 129; Demidchik, A., "Eleventh Dynasty Written Evidence on the Relationship between the kA and the Cult Image", ZÄS 142/1 (2015), 28.

<sup>4</sup> Bárta, M., *Journey to the west*, 80, 81; Snape, S., *Ancient Egyptian Tombs: The Culture of Life and Death*, Wiley-Blackwell, Chichester, 2011, 20, 21; Brovarski, E., "False doors & history: the Sixth Dynasty", in Bárta, M., (ed.), *The Old Kingdom Art and Archaeology*, Publishing House of the Academy of Sciences of the Czech Republic, Prague, 2004, 71 - 117; Nyord, R., "Memory and Succession in the City of the Dead: Temporality in the Ancient Egyptian Mortuary Cult", in Christensen, D., and Willerslev, R., (eds), *Taming Time Timing Death: Social Technologies and Ritual*, Routledge, London, 2013, 198; O'Neill, B., *Sitting the Scene: The deceased and regenerative cult within offering table imaginary of the Egyptian Old to Middle Kingdom (c 2686 – c 1650 BC)*, Archaeopress Publishing Ltd, Oxford, 2015, 6; Assmann, J., *Death and Salvation in Ancient Egypt*, Cornell University Press, Ithaca and London, 2011, 210, 211; Blackman, A., M., The Ka - House and the Serdab, *JEA* 3/4 (1916), 250, 251.

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### 1- False door of Nyankhmin called Memi (fig. 1)

The false door had been found in 1888 at El-Hawawish, the cemetery of Akhmim, together with other stelae this stone block found its way to the Egyptian Museum between 1885 and 1892.<sup>5</sup> The false door belongs to an individual named Nyankhmin whose beautiful name is Memi. His tomb bears number B12 at El-Hawawish,<sup>6</sup> the stone block is now housed in the Egyptian Museum (fig. 2), it is made out from a monolith block of fine limestone. It is in a satisfactory condition where still retains much of its original coloration, while some changes may have occurred over time; the fundamental visual appearance is largely intact. It has an outer and inner cornice of sunken hieroglyphic inscriptions, a sunken superior hieroglyphic horizontal inscription and the Upper part of a scene depicts the deceased facing an offering table.

#### 1.1. Description

**Registration Number:** (JE 28814 – CG 1587 – SR 2/15959) Egyptian Museum in Cairo.

**Material:** fine limestone.

**Measurements:** Height: 50 cm; Width: 69 cm.

**Patina:** Medium.

**Date:** sixth dynasty.

**Provenience:** Tomb no. B 12, Akhmim (El-Hawawish), Northern Upper Egypt.

**State of Preservation:** quite good, somewhat eroded by natural processes, the Lower half missing.

**Scenes:** The remaining scene depicts the owner of the stone block seated wears an artificial wig which uncover his ears and a large pectoral. He has a small and thin beard. The wig together with accessories indicating a high-ranking personage. He is depicted before an offering table laden with tall and thin eight vertical loaves of bread. With his left hand he touches the bread loaves, while the right one seems to hold something. The lower part of the scene is missing.

#### 1.2. Transcription, Transliteration and Translation:

**Outer cornice:**

**Upper row:**



<sup>5</sup> Brovanski, E., "Akhnim in the Old Kingdom and First Intermediate Period" in *Mélanges Gamal Eddin Mokhtar* I. (IFAO 1985) 139.

<sup>6</sup> Kanawati, N., *The Rock Tombs of El-Hawawish the Cemetery of Akhmim*, VII, The Macquarie Ancient History Association, Sydney, 1980, 18-22.

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*ḥtp di nsw ḥtp di Inpw tpy ḏw.f ḥnty šḥ ntr prt-ḥrw t ḥnkṯ smr-w<sup>c</sup>ty ḥry-tp-nsw Ni<sup>c</sup>nhmin*

An offering (which) the king gives, an offering (which) Anubis (gives), who is upon his mountain, in front of the god's shrine, a voice offering bread and beer, the sole companion, who is at the head of the king, Nyankhmin.

**Right column:**

<b>Outer cornice: right column</b>	
<b>Transcription</b>	<b>Transliteration</b>
	<p><i>ḥtp di nsw krs.t(w). f m smyt</i></p>
	<b>Translation</b>
	<p>An offering which the king gives, (may) he be buried in the necropolis.</p>

<b>Outer cornice: left column</b>	
<b>Transcription</b>	<b>Transliteration</b>
	<p><i>ḥtp di nsw ḥtp di (Inpw) tpy ḏw.f n.im3ḥw</i></p>
	<b>Translation</b>
	<p></p>

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	An offering (which) the king gives, an offering (which Anubis) gives, he who is up on his mouantain, for the revered.
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**Inner Upper row:**



*htp di nsw htp di Inpw tpy-dw:f hnty sh ntr prt-hrw t hnkt smr-w<sup>c</sup>ty hry-tp-nsw Mmi*

An offering (which) the king gives, An offering (which) Anubis gives, he who is up on his mouantain, in front of the god`s shrine, a voice offering bread and beer, the sole companion, who is at the head of the king, Memi

**Around the scene: Above:**



*htp di nsw im3hw smr-w<sup>c</sup>ty Mmi*

An offering (which) the king gives. The revered one, the sole companion, Memi

**Around the scene: right and left:**

There are two remaining columns, on the right the Upper part of the (*htp di nsw*) formula addressed to Anubis. Meanwhile, on the left another formula supposed to be addressed to the same god.

**1.3. Discussion**

**Religious Formulas and divine Titles:**

- “*htp di Nsw*” offering formula is among the popular funerary formulas starting from the fourth dynasty; it describes the origin of the offerings. It follows the traditional Old Kingdom pattern which adopts two parallel opening statements; one introduces the king and the other introduces the deity.<sup>7</sup> The formula consists of four phrases: the first known as the king`s formula “*htp di Nsw*” and deals with the offering given by the king to the deceased. However, this formula indicated to real privileges acquired

<sup>7</sup> Leprohon, R., “The Offering Formula in the First Intermediate Period» *JEA* 76 (1990), 163; Gardiner, A., “The Meaning of the Formula *htp dj njsw*”, in Davies, N. & Gardiner, A. (eds.), *The Tomb of Amenemhat*, Egypt Exploration Fund, London 1915, 79-93.

by the individuals from the King.<sup>8</sup> The second part is the god's formula attributed to deities of the afterlife such as "Wsir- Inpw" which refers to the offering given by the gods; virtually, it could be assumed that the offerings being introduced by the king to the gods and then they reverse it after being satisfied to the deceased; the third part is the required offerings among which thousands of loaves of bread, beer, wine etc.; and the fourth part refers to the tomb owner as a receiver of the offerings.<sup>9</sup> However, in this case the king was a representative of the god Horus,<sup>10</sup> This formula was first invoked only Anubis; and later it became also addressed to Osiris and to other gods connected with earth, resurrection and death.<sup>11</sup> These gods were not receivers of the offering, but donors together with the King or instead of him in some cases after being satisfied.<sup>12</sup> During the Middle Kingdom also royal names were included within this formula as granters or it could be meant as the necessary royal and divine approval for the individual to be buried within the royal cemetery and to be transferred into the afterlife. However, no real offerings were given to the deceased from the royal or divine stores, actually offerings had been supplied from the deceased own properties.<sup>13</sup>

- The title "*tpy-dw.f*" is one of the main titles of Anubis; it underscores his role as the dominate authority figure who oversees operations at the cemetery including mummification and burials.<sup>14</sup>

- The title "*hnty-sh-ntr*", is one of the titles of Anubis as "master of the god's pavilion". It could refer to both the mummification tent of Anubis and the gold hall which contained golden shrines in the royal tomb. However, religious formulas were

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<sup>8</sup> Satzinger, H., "Beobachtungen zur Opferformel: Theorie und Praxis", *LingAeg* 5 (1997): 177–188; Franke, D., "The Middle Kingdom Offering Formulas – a Challenge", *JEA* 89 (2003), 40; Allen, J.: "Some aspects of the non-royal afterlife", in Bárta, M., (ed.) *The Old Kingdom Art and Archaeology*, Publishing House of the Academy of Sciences of the Czech Republic, Prague, 2006, 14, 15.

<sup>9</sup> Bárta, M., "Aufbau und Bedeutung der altägyptischen Opferformel", *AgFo* 24; Gliickstadt, 1968, 55; Franke, D., "The Middle Kingdom Offering Formulas – a Challenge", *JEA* 89 (2003), 40.

<sup>10</sup> Smither, C., "The Writing of Htp-di-nsw in the Middle and New Kingdom", *JEA* 25, 1939, 34-37; Gardiner, A., *Egyptian Grammar*, 3<sup>rd</sup> ed., Cambridge University Press, Cambridge, 1978, 170, 171.

<sup>11</sup> Hassan, S., *Excavations at Giza*, Vol. VI/3, Government Press, Cairo, 1951, 48.

Bolshacov, A., "Osiris in the Fourth Dynasty again? The False door of Inty" *MFA* 31.781, Budapest, 2001, 65.

<sup>12</sup> Franke, D., "The Middle Kingdom Offering Formulas – a Challenge", *JEA* 89 (2003), 40, 41.

<sup>13</sup> Allen, J.: "Some aspects of the non-royal afterlife", 15.

<sup>14</sup> Hart, G., *The Routledge Dictionary of Egyptian Gods and Goddesses*, Routledge, London, 2005, 26; Barbara, W., *The Gods of Ancient Egypt*, Facts on File Publications, London, 1984, 174; Altenmüller, B., "Anubis" in *LÄ*, I, 328.

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addressed to Anubis before Osiris.<sup>15</sup> Due to space constraints, the writer wrote the title of Anubis without his divine name.

- The title “*im3hw*” pertains to the enduring connection between the deceased and the great god; which is Osiris.<sup>16</sup> In addition, “*im3hw*” was used for living aged elites; in this context the title refers to the individual conjunction with a person such as the king or with a profession. Consequently, it defined individual’s social and administrative status of persons who enjoyed a good reputation during their lifetime. The title is also held by individuals who implemented the tomb of the own father, mother, or wife in order to obtain recognition from the public or from the deceased. Moreover, it was assumed that this title was held by both dead and living persons in recognition of their accomplishments during their lifetime. Thus, he will be eligible to receive royal gifts manifested in food, drinks and funerary equipment.<sup>17</sup>

### Administrative Titles:

- The administrative title “*hry-tp-nsw*” refers to a high-ranked personage, who was closed to the king; the title was common starting from the Old to the New Kingdom.<sup>18</sup>

### Personal Names:

- The personal name “*Ni-nh-Min*” was prevalent during the late Old kingdom. It put the owner in conjunction with the divine name of god Min. it was attested in Lower Egyptian cemeteries.<sup>19</sup>

- The personal name “*Mmi*” precedes the second name of the same individual, during the Old Kingdom; it was customary for individuals to possess two names: an official name, and a secondary name known as “the beautiful name”. The later name could be a shortened version of the official name. However, over the course of the Middle Kingdom, the usage of the beautiful name declined. It experienced resurgence during

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<sup>15</sup> Hart, G., *The Routledge Dictionary of Egyptian Gods and Goddesses*, 26; Willockx, S., *Magic and Religion in Ancient Egypt: Amentet, Andjeyt and Anubis*, Zeeland, 2007, 51; Barbara, W., *The Gods of Ancient Egypt*, 174; Altenmüller, B., “Anubis” in *LÄ*, I, 328.

<sup>16</sup> Fischer, H., “A Stela of the Heracleopolitan Period at Saqqara: the Osiris `Iti”, *ZÄS* 90/1, 1963, 35, 41; Jones, D., *Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, II, Archaeopress, London, 2000, 11:42.

<sup>17</sup> Blackman, A., “Some Middle Kingdom Religious Texts”, *ZÄS* 47, 1910, 126; Chauvet V., *The Conception of Private Tombs in the Late Old Kingdom*, Ph.D. Dissertation, Johns Hopkins University, Baltimore, 2004, 136- 155; *Wb*, I, 81- 82.

<sup>18</sup> Al-Ayedi, A., *Index of Egyptian Administrative, Religious and Military Titles of the New Kingdom*, Obelisk Publications, Ismailia, 2006, 464: 1594; Ward, W., *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom*, AUB Press, Beirut, 1982, 142: 1226; Jones, D., *Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, II, Archaeopress, Oxford, 2000, 788: 2874.

<sup>19</sup> Ranke, H., *Die Ägyptischen Personennamen*, I, Verlag von J. J. Augustin in Glückstadt, Holstein, 1935, 171: 12; Katrin-Scheele S., *Die Personennamen des Alten Reiches*, Harrassowitz Verlag, Wiesbaden, 2014, 418: 1539.

the late period.<sup>20</sup> The relevant beautiful name was attested commonly in Upper Egyptian cemeteries at Abydos and Meir in addition to the cemetery of El-Hawawish.<sup>21</sup>

## **2- False door of Neferirtenes**

The false door was discovered by De Morgan in Dahshour in 1894, it was part of a chamber wall situated in front of the serdab.<sup>22</sup> The tomb of Neferirtenes is located north of the enclosure of king Amenemhat II and east of the north pyramid of king Seneferu at dahshour. The false door currently on display in the Egyptian museum in Cairo. It is divided in two main parts: the upper part has panel depicts the seated deceased sniffing an unguent jar in front of the offering table; an outer stepped back pair of lintels and an inner pair of lintels on one plane with the upper panel. The lower part of the false door has an upper very stepped back lintel, outer pair of jambs and an inner stepped back pair of jambs. At the bottom of the inner jambs stands a figure of the deceased wearing a short kilt and holding a long stick in one hand and a handkerchief in the other, meanwhile, at the bottom of the outer jambs stands his figure wearing a short kilt and his hands hanging down.

### **2.1. Description**

**Registration Number:** (CG 1393 – SR 2/14949) Egyptian Museum in Cairo.

**Material:** fine limestone.

**Measurements: Height:** 121 cm; **Width:** 37.50 cm.

**Patina:** Medium.

**Dating:** Sixth dynasty

**Origination:** Dahshur

**State of Preservation:** quite good, somewhat eroded by natural processes.

**Scenes:** The Upper part of the false door has a scene depicts the owner seated upon a lion legged chair. He wears a short tight kilt, an artificial wig which uncovers his ears and a large pectoral. With his right hand he touches the loaves on the offering table; with the left he smells a lotus flower. The dress, the wig together with accessories is

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<sup>20</sup> Günter, V., *Personal Names: Function and Significance*, *UCLA Encyclopedia of Egyptology* 1 (1), 2013, 3.

<sup>21</sup> Katrin-Scheele S., *Die Personennamen des Alten Reiches*, 373: 1232.

<sup>22</sup> De Morgan, *Fouilles a Dahchour en 1894-1895*, Adolphe Holzhausen, Vienne, 1903, 10, 11, fig. 22.



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indicating high-ranking personage. He is depicted before an offering table laden with very tall and thin twelve loaves of bread which arrives to the height of the deceased. Beneath the offering table there is hand-wash vessel. On the further right of the offering table there are three “*hst*” vessels hold by wooden holder. At the bottom of each of the four jambs stands a figure of the deceased wearing a short kilt. On the inner jambs holding a long stick in one hand and a handkerchief in the other, meanwhile, on the outer jambs stands with his hands hanging down.

### 2.2. Transcription, Transliteration and Translation

Texts had been copied previously by Borchardt without giving transliteration, translation, or comments.<sup>23</sup>

#### I- Upper part

vertical columns:

1	2	3	4	5

#### Column 1:

*shd pr ʕ3 hnty-š*

Overseer of the pharaoh`s palace, the land-holder.

#### Column 2:

*Im3hw hr Wsir*

The revered (one) before Osiris

#### Column 3:

*Nfr-irt-n-s*

Neferirtenes

#### Column 4:

*Im3hw-hr-ntr-ʕ3*

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<sup>23</sup> Borchardt, L., *Denkmäler des Alten Reiches* (ausser den Statuen) im Museum zu Kairo Nr. 1295-1808, I, Reichsdruckerei, Berlin, 1937, 54.

The revered one before the great god

**Column 5:**

*shd pr ʕ3 hnty-š*

Overseer of the pharaoh's palace, the land-holder.

**II- Lower part:**

**Upper lintel:**



*hṯp di nsw prt-hrw n.f t hnkt t m hb nb nfr dt*

An offering (which) the king gives, a voice offering to him bread and beer, all beautiful festival forever.



*shd pr ʕ3 hnty-š nfr.irt.n.s*

Inspector of the pharaoh's palace, the land-holder, Neferirtenes.

**Lower Jambs:**

1	2		3

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### Column 1:

*im3ḥw ḥr Wsir nb imntt nfr-irt-n-s*

The revered (one) before Osiris, lord of the west, Neferirtenes.

### Column 2:

*shd pr ʿ3 ḥnty-š nfr-irt-n-s*

Inspector of the pharaoh's palace, the land holder, Neferirtenes.

### Column 3:

*shd pr ʿ3 ḥnty-š nfr-irt-n-s*

Inspector of the pharaoh's palace, the land holder, Neferirtenes.

### Column 4:

*im3ḥw ḥr Inpw tpy-dw.f nfr-irt-n-s*

the revered (one) before Anubis, who is upon his mountain, Neferirtenes

## 2.3. Discussion

### Religious formulas and divine titles

- The formula “*im3ḥw ḥr ntr ʿ3*” popular and has a strong connection with the “*ḥtp di Nsw*” offering formula,<sup>24</sup> first attested during the second dynasty,<sup>25</sup> in the realm of the dead, it pertains to the enduring connection between the deceased and the great god; which is Osiris.<sup>26</sup>

### Administrative titles:

- The administrative title “*shd pr ʿ3 ḥnty-š*” refers to a high-ranking personage, appeared at the late Old Kingdom. When it is added to the king; it reflects the dominion of the king over the lands of the state.<sup>27</sup>

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<sup>24</sup> Abd El Sattar, I., “Old Kingdom Stone Block of *ššm-nfr* from Saqqara: Study in his Family Prosopography”, *SHEDET* 12, (2023), 6.

<sup>25</sup> Khal, J., *Frühägyptisches Wörterbuch*, vol. 1, Otto Harrassowitz, Wiesbaden, 2002, 33.

<sup>26</sup> Jones, D., *Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, I, 11: 42; Fischer, H., “A Stela of the Heracleopolitan Period at Saqqara: the Osiris `Iti”, *ZÄS* 90/1, 1963, 35-41.

<sup>27</sup> Jones, D., *Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, II, 949: 3500; Baud, M., “La date d’apparition des *ḥntjw-š*”, *BIFAO* 96 (1996), 30–32; Papazian, H., “The Central Administration of the Resources in the Old Kingdom: Departments, Treasuries, Granaries and Work Centers” in García, J., (ed.) *Ancient Egyptian Administration*, Brill, Leiden & Boston, 2013, 52.

- The administrative title “*smr-w<sup>c</sup>ty*” contains: “*smr*” which was a title held by princes who were responsible for the personal royal affairs.<sup>28</sup> It was first attested during the third Dynasty,<sup>29</sup> From the Fourth dynasty on, the title was held by Viziers and high-ranking officials.<sup>30</sup> It became very common during the late Fifth Dynasty on and was commonly used in Upper Egyptian provinces during the late Old Kingdom,<sup>31</sup>

#### **Personal names:**

- The personal name “*Nfr-irt-n.s*” was prevalent during the late Old kingdom, period of king Sahure.<sup>32</sup> But it was attested in different cemeteries of Lower Egypt at both Dahshour and Abusir.<sup>33</sup>

#### **Artistic comments:**

- This example depicts a rare case where the “*hst*” vase and the “*qbH*” jars are placed directly on the ground line. This was uncommon during the Old kingdom.<sup>34</sup>

#### **Results and conclusion**

This study seeks to provide transliteration and translations of the texts on two stone blocks that were previously copied, but without translations of the texts or commentary on the religious and administrative titles, the aim is to translate these texts and offer commentary on the religious and administrative titles together with an artistic commentary.

Based on the royal name of king Pepy which is cited in the tomb of the owner of the first block, the so called Memi, and also included within the personal name of his son, it could be assumed a date of this block lies within the period of king Pepy at the sixth dynasty.<sup>35</sup>

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<sup>28</sup> Helck, W., *Untersuchungen zu den Beamtentiteln des ägyptischen Alten Reiches*, Augustine, Glückstadt, 1954, 24f.

<sup>29</sup> Lacau, P., & Lauer, P., *La pyramide à degrés*, IV, IFAO, Le Caire, 1959, pl. 22.

<sup>30</sup> Strudwick, N., *The Administration of Egypt in the Old Kingdom*, KPI Limited, London, 1985, 224.

<sup>31</sup> Fischer, H., “Two Old Kingdom Inscriptions Restored”, *JEA* 65 (1979), 44; Jones, D., *Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, II, 892: 3268; *Wb*, IV, 139; Bárta, M., “Kings, Viziers, and Courtiers: Executive Power in the Third Millennium B.C.” in García, J., (ed.) *Ancient Egyptian Administration*, Brill, Leiden & Boston, 2013, 164.

<sup>32</sup> Ranke, H., *Die Ägyptischen Personennamen*, I, 1935, 195: 9.

<sup>33</sup> Katrin-Scheele S., *Die Personennamen des Alten Reiches*, 464: 1856.

<sup>34</sup> Brovarski, E., & Others, “False Doors and History: The First Intermediate Period and Middle Kingdom”, in Silverman, D., & Others, (eds.) *Archaism and Innovation: Studies in the Culture of Middle Kingdom Egypt*, Manuelian Design, USA, 2009, 362.

<sup>35</sup> Kanawati, N., *The Rock Tombs of El Hawawish The Cemetery of Akhmim*, VII, The Macquarie Ancient History Association, Sydney, 1987, 18, 19.

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Throughout religious and administrative titles held by both the owner of the first block and his wife cited within their tombs, it seems that the relevant false door is belonging to a high-ranking individual who occupied a lot of important administrative and religious jobs during the sixth dynasty, among which are: (husband: overseer of apportionments of serfs and fields in the two houses, count, royal chamberlain, sole companion, treasurer of the king of lower Egypt), (wife: daily watcher of Min; priestess of goddess Hathor lady of the sycamore; sole royal ornament).

The administrative title “*smr-w<sup>c</sup>ty*” held by the owners of the two stone blocks was first held by princes who were responsible for the personal royal affairs. From the Fourth dynasty on, the title was held by Viziers and high-ranking officials. It was commonly used in Upper Egyptian provinces during the late Old Kingdom.

The administrative title held by the owner of the first false door “*hry-tp-nsw*” refers to a high-ranked personage, who was close to the king; the title was common starting from the Old to the New Kingdom.

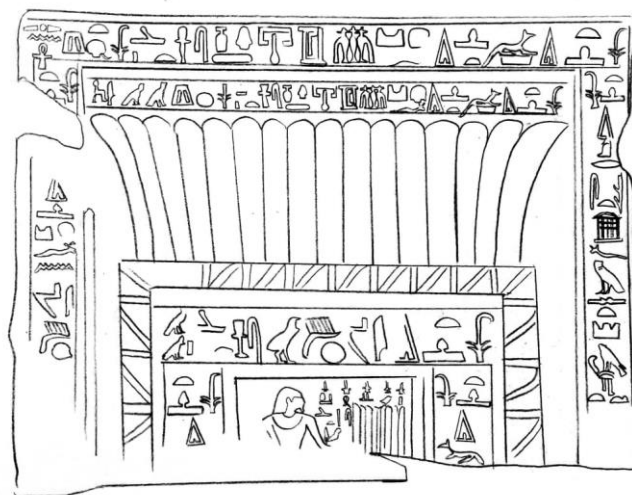
The administrative title “*shd pr 3 hnty -s*” refers to a high-ranking personage, appeared at the late Old Kingdom. When it is added to the king; it reflects the dominion of the king over the lands of the state.

The second false door demonstrates a rare example of artistic style of false door depictions during the Old Kingdom period.

Illustrations



(Fig.1) False door of Ni-Ankh-Min called Memi  
Photographed by the author



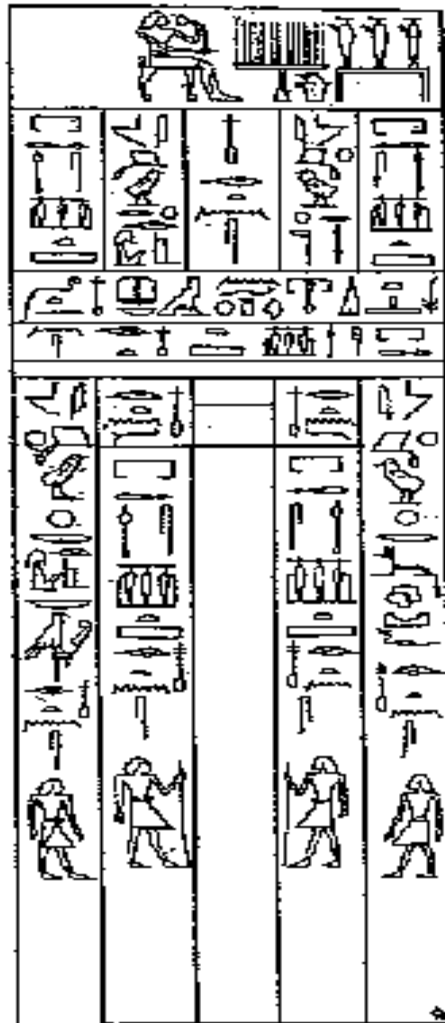
(Fig.2) False door of Ni-Ankh-Min called Memi  
Facsimile by the author

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(Fig.3) False door of Neferirtenes  
Photographed by the author



(Fig.4) False door of Neferirtenes

De Morgan, J., *Fouilles a Dahchour en 1894-1895*, Vienne, 1903, fig. 22

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