The False Door of *Mṯw* from Saqqara

Abstract:

A false door in Cairo Museum is the subject of this article[*]. It bears the no. CG 1397, it is a false door belonging to the scribe of the royal documents, scribe of the royal records in the presence, royal chamberlain, juridical overseer of scribes and the overseer of the divisions of divine offerings *Mṯw*.

It was found in Saqqara[1], but no information is available about its accurate location, the false door includes many interesting and significant details regarding its epigraphic and artistic details.

The current article is a complete scientific publishing of this false door, it includes the main description of the false door, the texts inscribed on its parts, its transliteration and translation, comments on it and finally the researcher's suggestion for a specific date for it depending on the titles inscribed on it, the general overview, the iconographic features as well as the epigraphical features.

Description:

The false door[2] is made of limestone, it measures 166 c.m in height and 150 c.m in width, no traces of colors are found. The state of the false door is fine, it shows the principal components of the false doors which dates back to the end of the Old Kingdom. All the texts and figures on the false door were cut in sunk relief[3], except the figures only of the panel were cut in raised relief. Its upper edge shows the ordinary cornice[4], and it is surrounded on each side by a torus[5] which represents the original fibrous binding.

(∗) I would like to thank Dr. Mahmoud El Halwagy, the former Director General of Cairo Museum, for his consent to publish this false door.
(1) The false door was from the publications of Borchardt, L., Denkmäler des Alten Reiches im Museum von Kairo I, pp. 56-57 (CG 1397).
(2) The terms used in this article to describe the main components of the false door are those of Strudwick, N., Administration, pp. 10-11, fig. 1.
(3) The sunk relief began as a style to decorate the false doors in Saqqara at least by the reign of Neuserre and by the end of the fifth dynasty it became the prevalent style.
El-Khadragy, M., "Two Old Kingdom false doors from Saqqara", p. 43.
(4) Which is decorated with incised palm leaves.
(5) Wiebach, S., "False Door", p. 499; the false door which includes torus and cornice attested in Saqqara – where the current false door was excavated – by the beginning of the fifth dynasty.
Wiebach, S., Die ägyptische Scheintür, p. 134; Strudwick, N., Administration, p. 10.

The false door consists of an Architrave, two outer jambs, a window – shutter panel, a lintel, two inner jambs and between the inner jambs is the central niche and at its top is the drum.

The Architrave displays a single inscribed horizontal hieroglyphic inscription, oriented from the right to the left, it includes the *ḥtp-di-nsw* formula, a title of the deceased and his name, the lower-framing line of the Architrave separates it away from the outer jambs and the rest components of the door. Each of the four jambs shows a representation of the owner of the stela below its inscriptions, where he is standing facing the central niche, on the outer jambs the deceased is depicted wearing a knee length kilt[1] with a triangular front projection, a ceremonial beard, a shoulder length wig which covers his ears[2], he is holding a long staff in one hand and a scepter in the other hand. While the inner jambs show him in an obese manifestation probably to exhibit a late stage of his life, he is depicted dressing a long skirt with short hair, a broad ribbon on his chest, his breasts are flabby and holds a long staff in one hand while the other hand is extended stretched beside his side.

Each of the outer jambs is inscribed with a single vertical hieroglyphic inscription, the inscription of the outer left jamb represents two titles of the deceased and his name while the inscription of the outer right jamb represent a sole title of the deceased beside his name as well, while the inner jambs are different from each other in the way of displaying the inscriptions inside them, the inner left jamb is inscribed with three horizontal hieroglyphic inscriptions representing a title of the deceased and his name, on the other hand the right inner jamb is inscribed with two vertical hieroglyphic inscriptions representing also a title of the deceased and his name. The central niche and the drum are undecorated[3]. Above the drum, the central niche and the inner jambs appears the lintel which is inscribed with a single horizontal hieroglyphic inscription oriented from the right to the left representing a title of the deceased and his name.

The window-shutter panel or the T-shaped panel shows the ordinary funerary banquet where the stela's owner is sitting on the left on a low back chair which its back stand can be seen under the pillow, the posterior of the chair shows at its end a shape of a lotus flower and its legs are engraved to imitate the lion legs, the deceased is wearing a garment similar to that was worn on the outer

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(1) Bonnet, H., Ägyptische Tracht bis zum Ende des Neuen Riches, p. 25f., pl. IV, figs. 18-20; Staehelin, E., Untersuchungen zur agyptischen Tracht im Alten Reich, pl. XXI, fig. 10; Brier, B. and Hobbs, H., Daily Life of the Ancient Egyptians, pp. 132-134.
(2) Green, L., "Hairstyles", p. 74; Swinton, J., Dating the Tombs of the Egyptian Old Kingdom, p. 83, figs. 16-17.
(3) Harpur, Y., Decoration in Egyptian Tombs, p. 48.

jambs, as he is wearing a shoulder length wig, a broad collar and a knee length kilt, his left hand is clasped to the chest holding a folded piece of cloth while his right hand is extending towards an offering stand[1] which appears in front of the deceased directly, it is loaded with bread slices this latter is simplified in a rectangular shape in which its two bottom corners were cut to look alike the lower parts of reed – shaped bread slices[2]. Below the stand to the right is a short stand carrying a basin and above the latter is an ewer in which its spout is directed towards the deceased's face, and next to them stands at the right side of the panel a large offering table surmounted with different kinds of bread, a thigh of ox and a trussed duck, Above the banquet scene and infront of the deceased's face directly is another inscribed offering formula directed from the right to the left, i.e towards the deceased so as to indicate that he is the one who is declaimed by it[3].
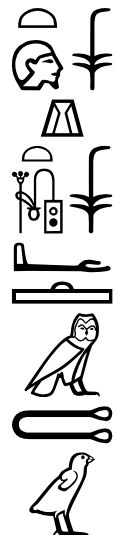
The Text:

The Architrave:

ḥtp-di-nswt 'Inpw tpy ḏw.f pr(t)-ḫrw n ḫry-tp nswt Mṯw

An offering which the king gives and Anubis, who is upon his mountain, a voice offering to royal chamberlain[4] *Mṯw*.

Left outer jamb:

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(1) Hassan, S., Excavations at Giza V, pp. 171-172.
(2) Worsham, C., "A reinterpretation of the so-called bread loaves in the Egyptian offering scenes", pp. 7-10; Strudwick, N., Administration, p. 19.
(3) Fischer, H., Egyptian Studies II,The Orientation of Hieroglyphs: Reversals, pp. 63-65.
(4) Jones, D., Index II, p. 788:2874.

ẖry-tp nswt sš ꜥ nswt Mṯw
royal chamberlain (and) scribe of the royal documents[1] *Mṯw*.

Right outer jamb:
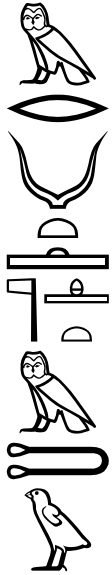
Ỉmy-r wp(w)t ḥtp(w)t-nṯr Mṯw

Overseer of the divisions of divine offerings[2] *Mṯw*.

The lintel:

sꜣb ỉmy-r sšw Mṯw

Juridical overseer of scribes[3] *Mṯw*.
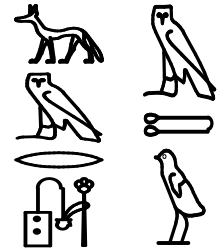
Left inner jamb:

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(1) Jones, D., Index II, p. 838: 3057.
(2) Jones, D., Index I, p. 97 : 402.
(3) Jones, D., Index II, p. 803:2933.

sš ꜥ nswt ḫft-ḥr Mṯw

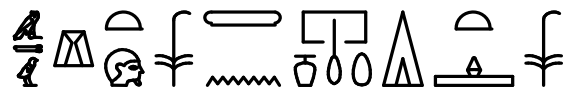scribe of the royal records in the presence[1] *Mṯw*.

Right inner jamb:

sꜣb ỉmy-r sšw Mṯw
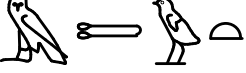
Juridical overseer of scribes *Mṯw*.

Panel:

ḥtp-di-nsw prt-ḫrw n ḥry-tp nswt Mṯw

An offering which the king gives, a voice offering to royal chamberlain *Mṯw*.

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(1) Jones, D., Index II, p. 839:3063.

The Commentary:

(1) The owner of the stela was named *Mṯw*, this name is known as a name for males since the Old Kingdom[1], but Ranke mentioned only one example of this name which is the owner of the present false door[2], it is worth mentioning that the feminine form of the name *mṯwt* was also known as a feminine name since the Old Kingdom[3].

(2) The stela beared five titles which are: *ḥry-tp nswt*, *sš ꜥ nswt*, *sš ꜥ nswt ḫft-ḥr, imy-r wp(w)t ḥtp(w)t-nṯr*, and *s3b imy-r sšw*.

2.1. *ḥry-tp nswt*:

This title is known from the Archaic period[4], it is translated as royal chamberlain[5], it is obvious from the continuous usage of it that its holders were in a close connection with the king whether as personal attendants or servants for him and sometimes in the capacity of a palatine plenipotentiary[6].

Goedicke suggested the reading of that title is "*tpy-ḫrt nswt*" and translated it as "one who is upon the royal property"[7], Strudwick noted that the title doesn't indicate a very high rank but it is found frequently in the titularies of scribes and legal officials[8], which already appeared on the current stela of *Mṯw*, and finally Baud also mentioned that the title is found in many capacities including juridical[9], juridical[9], It is likely was granted merely for the materials and commodities that came with it[10]. Anyways, towards the end of the Old Kingdom, the title declined in its classification[11].

2.2. *sš ꜥ nswt*

(1) PN I, p. 167:16.
(2) PN I, p. 167:16.
(3) PN I, p. 167:18.
(4) Kaplony, P., Die Inschriften der Ägyptischen Frühzeit III, p. 72:267.
(5) Jones, D., Index II, p. 788:2874.
(6) Redford, D., "The false-door of Nefer-shu-ba from Mendes", p. 128.
(7) Goedicke, H., "Titles for Titles", pp. 227-234.
(8) Strudwick, N., Administration, p. 310.
(9) Baud, M., Famille royale, p. 664.
(10) Strudwick, N., Administration, p. 231, n.21.
(11) Posener-Kriéger, P. , "vous transmettrez vos fonctions à vos enfants …", p. 109 (d).

2.3 *sš ꜥ nswt ẖft-ḥr*

The title *sš ꜥ nswt* is known in the Memphite necropolis since the middle of the fourth dynasty; as it appeared in the tomb of *nfr* at Giza[1] and that of *isi* at Saqqara[2]. And it continued since then till the end of the Old Kingdom[3], the holders of that title were responsible for writing and administration of documents[4].

The Second title is related to the previous one, with the addition of the element *ẖft-ḥr* which probably reflected the presence of the king[5], it appeared for the first time in the middle or later of the fifth dynasty, but it became a frequent sixth dynasty title[6].

In fact, The Old Kingdom witnessed seventy four Memphite holders for the first title while there were only thirty holders for the second title. Only seven Memphite officials held both titles[7], one of them was *Mṯw* the owner of the current false door.

It is worth commenting that the title *rḫ nswt* was the most common honorific title with *sš ꜥ nswt* till the end of the fifth dynasty, while in the sixth dynasty the title *ẖry-tp nswt* was much more common with the latter than *rḫ nswt*[8], which appeared on the current stela, Strudwick mentioned that the title *sš ꜥ nswt ẖft-ḥr* was more common in the sixth dynasty and by its end it outranked the title *sš ꜥ nswt*[9].

So, one can conclude that; *Mṯw* was an official who lived in the late sixth dynasty and promoted from *sš ꜥ nswt* to be *sš ꜥ nswt ẖft-ḥr*.

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(1) Strudwick, N., Administration, pp. 109-110 (84), Who is dated by the reign of Khafre or slightly later.
(2) Strudwick, N., Administration, pp. 65-66 (17). Who is dated by the middle to the late of the fourth dynasty.
(3) Strudwick, N., Administration, p. 211.
(4) Strudwick, N., Administration, p. 210.
(5) Jones, D., Index II, p. 839 :3063.
(6) Strudwick, N., Administration, p. 211.
(7) Strudwick, N., Administration, p. 211.
(8) Strudwick, N., Administration, p. 211.
(9) Strudwick, N., Administration, p. 211.

2.4 *imy-r wp(w)t ḥtp(w)t-nṯr*

It is translated as "overseer of the divisions of divine offerings"[1], It is nowhere associated directly with a temple[2]. Baer noted that the office was connected at least once with a royal pyramid[3], Despite it was held by a Heliopolitan high priest[4].

The title is concerned with the divisions of offerings which come through serfs, land holders and also funerary priests[5].

It is worth mentioning that the present title was attested beside the title *sš ꜥ nswt* on a small obelisk from Heliopolis[6] as well as on the walls of the tomb of *ꜣri-n-ꜣḫt*[7] discovered in Giza by Selim Hassan where that title appeared beside the the titles *sš ꜥ nswt, sꜣb imy-r sšw* and *ḫry-tp nswt*[8], which are the same titles held by *Mṯw* on the current false door, so, one can conclude that these titles were found frequently with each others in the sixth dynasty.

2.5. *sꜣb imy-r sšw*

It is translated as "juridical overseer of scribes" but in case of reading *imy-r sš(w) n sꜣb*, it is then translated as "overseer of scribes of the judiciary"[9].

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(1) Jones, D., Index I, p. 97:402.
(2) Fischer, H., Dendera, pp. 66, 222.
(3) Baer, K., Rank and Title, p. 250; *imy-r wp(w)t ḥtp(w)t-nṯr Mn-ꜥnḫ-Nfr-Kꜣ-Rꜥ* (Pepi's II pyramid complex) cf., Jones, D., Index I, p. 98 :404.
(4) Brovarski, E., "Tempelpersonal I", p. 391.
(5) according to the following titles:

ꜣimy-r wpt ḥtp(w)t-nṯr m mrt ꜣḫt
Jones, D., Index I, p. 99:405.

ꜣimy-r wp(w)t ḫnty(w)-š
Jones, D., Index I, p. 99:408.

ꜣimy-r wpt ḥm(w)-kꜣ
Jones, D., Index I, p. 96:400; Fischer, H., Dendera, p. 222.
(6) Daressy, G., "La necropole des grands prêtres d' Heliopolis sous l' Ancien Empire", p. 212.
(7) Who is dated by the sixth dynasty, cf., Baer, K., Rank and Title, p. 58[48].
(8) Hassan, S., Giza VI/3, pp. 9, 11.
(9) Jones, D., Index II, p. 803 :2933.

According to Helck, it is probably with these put their bearers as members in the legal[1], he also seems justified in his hypothesis that the element *s3b* serves to define the administrative category of the latter[2] (the scribes in the present case) i.e. the bearers of that title were writers in the court, Helck also confirmed that *s3b* alone isn't an independent title but always found only infront of other titles[3]. From the previous, it is clear that *Mṯw* was overseer of scribes in the court.

3. Although the *t* and *ḥnḳt* signs are found on the architrave and the panel but I considered both as a part of the *prt-ḥrw* form.

4. The name of the stela's owner *Mṯw* was inscribed on the panel in a vertical column very close to the seated figure of the deceased most probably due to lack of space.

(1) Helck, W., Beamtentiteln, p. 82.
(2) Fischer, H., "A scribe of the army in a Saqqara mastaba of the early Fifth Dynasty", p. 265 (14).
(3) Helck, W., Beamtentiteln, p. 82.

Dating:

For the dating of this false door, it shows many later features which appeared frequently on the false doors at the end of the Old Kingdom[1]:

(1) The type of the panel appeared on the current false door is the T-shaped panel[2], which appeared frequently in the Memphite necropolis[3]. Gunn suggested that it represents a rectangular wooden shutter swinging on two horizontal pivots at the top corners[4]. Indeed, there were two types of the T-shaped panels, the first is the T-shaped panel in which the joint of the horizontal and vertical sides of the "T" form a right angle (which is the current case)[5], while the second is the flaring T-shaped panel whose sides have a gradual curve, this latter is known since the middle reign of Pepy II[6]. Different opinions raised concerning the first attestation of the current type of panels, Strudwick suggested that it appeared since the middle of the sixth dynasty probably on the false door of *Ppy-Ḏdi*[7] – the eldest son of the vizier *Ḥnty-kȝi/'Iḫḫi-* it is located in the tomb of his father[8], he also dated him by the later reign of Pepy I[9] while Brovarski noted that this panel came came into use since the reign of Merenre[10] on the false door of Weni the elder of Abydos[11]. Anyways, this design of panels became the preferable design from the reign of Pepy II and thereafter[12].

(2) The appearance of a torus surrounding the false door and above it the cornice is a sixth dynasty feature, before this date it was a significance of the

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(1) Wiesbach, S., Die ägyptische Scheintür, pp. 8-10, 128-141; Brovarski, E., "False Doors and History: the Sixth Dynasty", pp. 71-118.; Brovarski, E., "False Doors and History: the First Intermediate Period and Middle Kingdom", pp. 359-423.

(2) Strudwick, N., Administration, pp. 18, 36.

(3) Strudwick, N., Administration, p. 18.

(4) Firth, C. And Gunn, B., Teti Pyramid Cemeteries I, p. 176, n. 6.

(5) Brovarski, E., "False Doors and History: the Sixth Dynasty", p. 111; Hallström, A., The False Doors of Hershefnakht, Nyankhanty and Senetites, p. 6.

(6) Brovarski, E., "False Doors and History: the Sixth Dynasty", p. 113; Hallström, A., The False Doors of Hershefnakht, Nyankhanty and Senetites, p. 6.

(7) Strudwick, N., Administration, p. 18.

(8) James, T. And Apted, M., Khentika, pl. 42.

(9) Strudwick, N., Administration, p. 18.

(10) Brovarski noted that this type of panel may have been evolved from a small extra lintel above the panel and beneath the architrave inscribed with the name and title of the deceased, the extra lintel hasn't been yet completely assimilated with the panel as it is in the false doors of the reign of Pepy II and later.
Brovarski, E., "False Doors and History: the Sixth Dynasty", pp. 111-112.

(11) Who continued his career in the reign of Merenre, Baer, K., Rank and Title, p. 66[110].

(12) Brovarski, E., "False Doors and History: the Sixth Dynasty", p. 112.

status and the high standing of the stela's owner[1]. It is perhaps worth to note that the cornice decoration didn't became a norm regardless the importance of the owner of the stela before the end of the sixth dynasty[2].

(3) The presence of blank central niche was a sixth dynasty norm[3].

(4) The usage of narrow jambs with only a single column of inscription is a feature not known before the reign of Pepy II[4]. Although it appeared at the beginning of the sixth dynasty on the false doors of *ʿnḫ-m-ʿ-ḥr/Ssi*[5] and *Rʿ-wr*[6] respectively, but it was rare and unusual feature before the reign of that that sovereign.

(5) The usage of sunk relief was known for high officials only at the fifth dynasty but it became a frequent sixth dynasty norm[7].

(6) The name of the current false door's owner *Mṯw* was attested by Ranke as an Old Kingdom name[8], but he mentioned only the present stela as an example for the name. However the feminine form of the name *Mṯwt*[9] is known in Saqqara – the same necropolis of the present stela – where its owner was dated by the sixth dynasty[10]. So the masculine form *Mṯw* might be known much earlier or at the same time of the feminine form, thus our current *Mṯw* probably might be dated by the sixth dynasty.

(7) The owner of the stela beard the title *sš ʿ nswt ḫft-ḥr* which is a very common title in the sixth dynasty[11].

(8) The deceased held the title *ḫry-tp nswt* beside the title *sš ʿ nswt* instead of *rḫ-nswt* which is a late sixth dynasty feature[12].

(9) There is also two parallel false doors stelae, one found by Junker but in Giza, it is of *Ḥnni*, it includes many features which appeared on the current false door as the cornice, the torus, the T-shaped panel as well as three titles like

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(1) Wiebach, S., Die ägyptische Scheintür, pp. 133-135.
(2) Wiebach, S., "False Door", p. 500.
(3) Strudwick, N., Administration, p. 24.
(4) Strudwick, N., Administration, p. 36.
(5) Who is dated by the middle or late reign of Teti, Strudwick, N., Administration, p. 75 (30).
(6) Who is dated by the late of Pepy I's reign, Strudwick, N., Administration, p. 115 (93); while Brovarski dated him by the early reign of king Pepy II, Brovarski, E., "False Doors and History: the Sixth Dynasty", p. 100.
(7) Strudwick, N., Administration, p. 24.
(8) PN I, p. 167:16.
(9) PN I, p. 167:18.
(10) Mariette, A., Les Mastabas de l'Ancien Empire, p. 402.
(11) Strudwick, N., Administration, p. 211; for its occurances in the sixth dynasty; Jones, D., Index II, pp. 839-840:3063.
(12) Strudwick, N., Administration, p. 211.

those of *Mṯw*: *sš ꜥ nswt ḫft-ḥr*, *ḥry-tp nswt* and *sꜣb imy-r sšw*[1], Baer dated dated him by the sixth dynasty[2], while the other false door is that of *Imm* hosted in Cairo Museum[3], he held the titles *sš ꜥ nswt ḫft-ḥr* and *sꜣb imy-r sšw*[4]. So, this false door of *Mṯw* should be dated by the sixth dynasty where that titles and artistic features were frequent in that dynasty.

Iconographic features of dating:

The false door presents many iconographic and artistic features which deserve comments that helping in the accurate dating of the false door.

The Panel:

(1) The presence of a finite distance between the seated deceased and the back of his seat, this feature made its first occurance in the inscriptions of Ibi's tomb of Deir el-Gebrâwi[5], who is dated according to Baer by the early to middle reign of Pepy II[6], while Brovarski suggested that he was dated by the first third of Pepy II[7], and since then it was used frequently specially in the provinces[8]. So, So, this feature might have spread from that time, i.e. the early or middle reign of Pepy II to all over Egypt including Saqqara where the stela was discovered.

(2) The bread slices, which lies on the offering stand directly before the deceased, were simplified in a rectangular shape, probably this shape is a simple and quick method of depicting them, this method probably appeared at the first time as an incomplete relief but thereafter it was preferred by Artists as an easy

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(1) Junker, H.,Giza XI, pp. 69-73; Hallström, A., The False Doors of Hershefnakht, Nyankhanty Nyankhanty and Senetites, p. 11.
(2) Baer, K., Rank and Title, p. 104[335].
(3) This door was published by Ahmed El-Sawi, it bears the no (JdE 36808); El-Sawi, A., "Three "Three Old Kingdom Stelae from the Egyptian Museum in Cairo", pp. 68-69.
(4) El-Sawi had dated it by the Sixth dynasty; El-Sawi, A., "Three Old Kingdom Stelae from the the Egyptian Museum in Cairo", pp. 68-69.
(5) Davies, N. de G., Rock Tombs of Deir el Gebrâwi I, pls. 6, 8-9, 12, 19.
(6) Baer, K., Rank and Title, p. 288[32]; Kanawati, N., Egyptian Administration, p. 51.
(7) Brovarski, E., "False Doors and History: the Sixth Dynasty", p. 76.
(8) it was attested in many provinces: in Upper Egypt as:
  – Naqada: Fischer, H., Coptite Nome Dynasties VI-XI, pls. XII, XXI, XXX.
  – Dendera: Fischer, H., Dendera, pls. XXIV, XXV-XXVIII.
  – Naga-ed-Dêr: Dunham, D., Naga-ed-Dêr stelae of the First Intermediate Period, pls. XI (2), XXII (1).
In lower Egypt as:
  – Hagarsa: Kanawati, N., The Tombs of El-Hagarsa III, pl. 41.
  – Busiris: Fischer,H.,"Some early monuments from Busiris in the Egyptian Delta", figs.8-9.

method of presenting the bread slices on the offering table[1]. This method might have presented for the first time on the false door of the vizier *Ṯḥy*[2] while others claim that this method appeared on the false door of queen "Iput I" for the first time[3]. Anyway, this feature was known by the end of the fifth dynasty and continued in the sixth dynasty till the end of the Old Kingdom[4].

(3) The lion legged chair was a rare feature in private reliefs during the fourth dynasty[5], but by the end of the fifth dynasty it became more familiar[6], while it it was very common in the sixth dynasty private reliefs[7] and continued in the appearance in the Memphite reliefs thereafter[8].

(4) The presence of a nested ewer and basin resting on a small table on the far side of the offering table is dated by the early reign of Pepy II[9].

(5) The loaves on the offering stand located directly before the seated deceased appeared near to the level of his shoulders which is a feature known in the fifth dynasty but it continued in the sixth dynasty since the reign of Pepy II[10].

(6) The appearance of a pillow covering the back stand of the chair is an artistic feature known since the reign of *Ne-User-Re*[11].
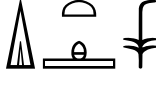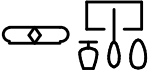
the remaining parts of the false door present also other iconographic features as:

(1) On the inner jambs, the stela's owner is depicted in an obese manifestation, this feature frequently appeared from the second half of the sixth dynasty[12].

(1) Jéquier, G., La Pyramide d'Oudjebten, p. 30, fig. 37 ; Abdalla, A., "The Cenotaph of the Sekwashket family from Saqqara", p. 107.
(2) Who is dated by the late reign of king Wenis, Strudwick, N., Administration, p. 63 (15).
(3) Who was king's Wenis daughter, king's Teti spouse and mother of king Pepy I, Seipel, W., "Iput I", p. 176.
(4) Jéquier, G., La Pyramide d'Oudjebten, fig. 37 ; Borchardt, L., Denkmäler des Alten Reiches I, p. 147 (CG 1458).
(5) Reisner, G., A History of the Giza Necropolis I, pls. 18 (a, b), 39 (a), 40 (b).
(6) Paget, R. and Pirie, A., The Tomb of Ptah-hetep, pls. 34-35, 38-39; Davies, N. de G., The Mastaba of Ptahhetep and Akhethetep at Saqqareh II, pls. 13, 14, 24, 34.
(7) The mastabas of Qar and Idu at Giza: Simpson, W.K., The Mastabas of Qar and Idu, G 7101 and 7102, pls. VIIc, XIVa, XXVI b, XXIX d, figs. 20, 23; The mastaba of Mereruka at Saqqara: Duell, P. et al., The Mastaba of Mereruka I, pls. 57, 78, 88, 96; Fischer, H., Varia Nova, p. 146.
(8) Firth, C. and Gunn, B., Teti Pyramid Cemeteries II, pls. 27B, 70 (1-2), 71 (2), 72 (1).
(9) Brovarski, E., "False Doors and History: the Sixth Dynasty", pp. 89, 97.
(10) Strudwick, N., Administration, p. 20.
(11) Bolshakov, A., Studies on Old Kingdom Reliefs and Sculpture in the Hermitage, p. 156.
(12) Fischer, H., "A scribe of the army in a Saqqara mastaba of the early Fifth Dynasty", pp. 245-246; Harpur, Y., Decoration in Egyptian Tombs, pp. 131-133, tb. 6.9.

(2) On the same jambs, the length of the deceased's garment and the placing of the waist, navel and the buttocks higher on the deceased's figure points to the late of the Old Kingdom[1].

(3) The deceased appeared on the inner jambs with short hair while on the outer jambs and the panel he appeared wearing a shoulder length wig which covers the ear, both of them were significant artistic features of the second Old Kingdom style[2]. It is worth commenting that the shoulder length wig was frequent in the reign of Pepy II and late Old Kingdom[3].

(4) On the left inner jamb, the inscriptions were depicted horizontally in three horizontal lines, which is a late feature didn't occur before the end of the Old Kingdom and continued thereafter[4].

Epigraphical features of dating:

(1) The arrangement of the *ḥtp-di-nsw* formula in that way ⌂ is the standard of that formula in the Old Kingdom[5].

(2) The conventional order of writing the *prt-ḥrw* with stretched bread is a late Old Kingdom linguistic form[6].

(3) The beer jar determinative appears on the Architrave without handles, which is a late Old Kingdom feature[7], and it continued in the early of the Middle Kingdom[8].

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(1) Fischer, H., " A scribe of the army in a Saqqara mastaba of the early Fifth Dynasty", pp. 245-245-246, fig. 10e.

(2) Brovarski, E., "A Second Style in Egyptian Relief of the Old Kingdom", pp. 51, 52 fig.1, 61 fig.4, 83.
For this Artistic style which began since the reign of Pepy I and continued till the end of the Eighth dynasty, cf., Russmann, E., "A Second Style in Egyptian Art of the Old Kingdom", pp. 269-279, pls. 53-56; Brovarski, E., "A Second Style in Egyptian Relief of the Old Kingdom", pp. 48-49, pls. 1-8, figs. 1-6.

(3) Brovarski, E., "False Doors and History: the Sixth Dynasty", p. 116.

(4) Firth, C. and Gunn, B., Teti Pyramid Cemeteries II, pls. 67, 68, 70 (1-2), 71 (2).

(5) Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, pp. 12, 21.

(6) Fischer, H., Dendera, p. 84 (14).

(7) Probably this determinative was known first from the hieratic documents, cf., Goedicke, H., Old Hieratic Paleography, p. 46a-b (w22), and by the time it found its way to the Hieroglyphic Inscriptions.

(8) Fischer, H., "An Eleventh Dynasty couple holding the sign of life", p. 18.

(4) The god Anubis is written on the Architrave in that way , which is known in the early of the sixth dynasty[1], but it became ubiquitous in the reign of Pepy II[2].

Conclusion:

As a result of the evidences have been discussed in this article, I tend to date this false door by the late sixth dynasty, particularly the second half of Pepy's II reign, contra Borchardt who dated it by the Middle Kingdom[3].
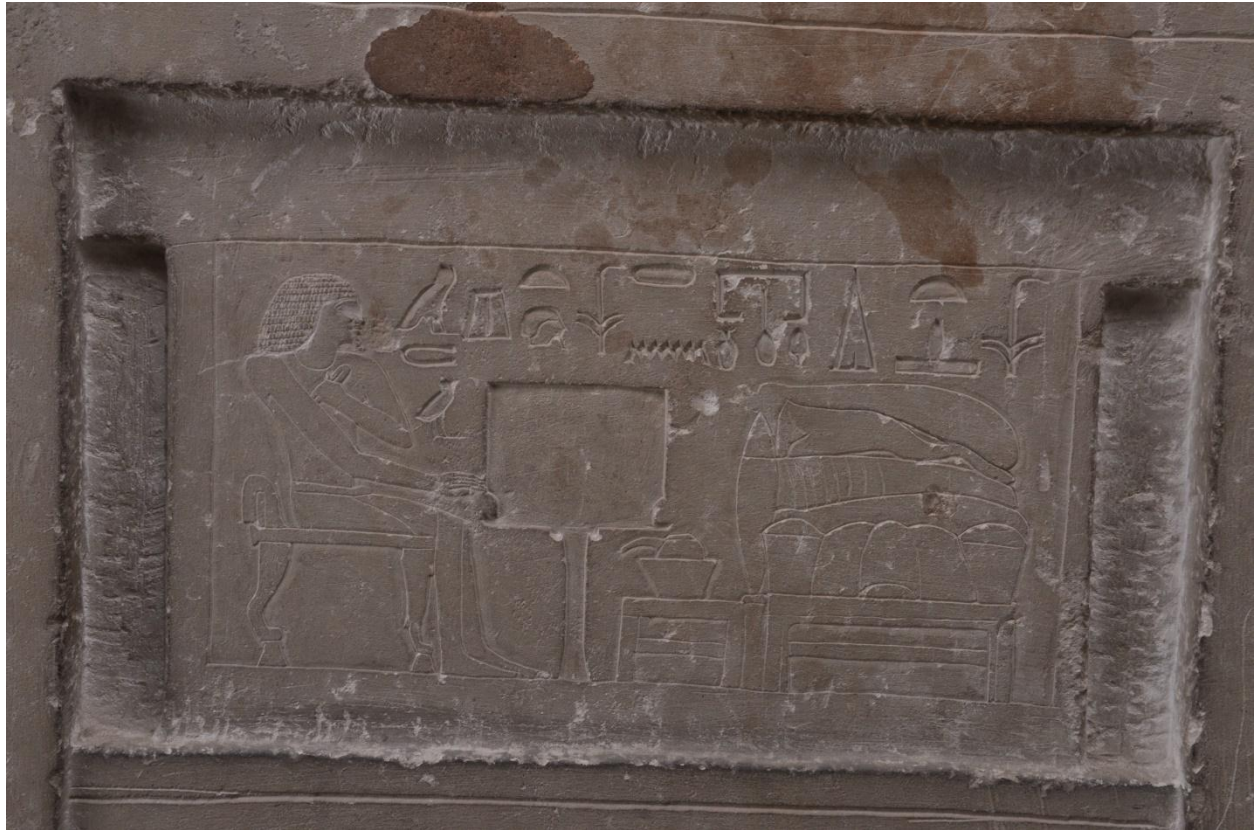
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(1) James, T. and Apted, M., Khentika, pls. 7, 13.
(2) Davies, N. de G., Rock Tombs of Deir el Gebrâwi I, pl. 18; II, pls. 8, 12, 21; Fischer, H., Dendera, pl. VIII (on the stela of *wti* which dated to the end of the sixth dynasty).
(3) Borchardt, L., Denkmäler des Alten Reiches im Museum von Kairo, I, p.56.

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