

## The False Door and Offerings Table of "Iqri" from Saqqara

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### Abstract

Iqri false door is one of the false doors in Saqqara. It was placed in the Western wall of the tomb of "Iqri" that was found in Saqqara. It had been lost and was restored and returned to the inspection area in Saqqara, according to a record of receipt on 5/9/2013. It suffers from various deterioration factors and many deterioration factors appear on it, such as cracks, missing parts, efflorescence of salts and soiling. Examinations and analysis have been carried out by optical microscope, Polarizing Microscope (PLM) and X-Ray Diffraction to identify the stone components. Treatment and conservation processes have been carried out to the stone surface to show the writing which is engraved on the surface of the false door of Iqri and its offering table. After treatment and cleaning the stone surfaces through the texts engraved on the two pieces, it appears that deceased called "Iqri" was one of the nobles that lived during the era of King Pepi (I).

### Keywords

False Door; Offering Table; Saqqara; King Pepi (I); XRD; PLM

### باب وهمي ومائدة قرابين إقري من سقارة

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### الملخص

الباب الوهمي لإقري من الأبواب الوهمية بسقارة. وضعت في الحائط الغربي لمقبرة "إقري" التي عثر عليها في سقارة. وكانت قد فقدت وأعيدت إلى منطقة التفتيش بسقارة بحسب محضر الاستلام بتاريخ ٥/٩/٢٠١٣. يعاني من عوامل تدهور مختلفة ويظهر عليه العديد من عوامل التدهور، مثل التشققات والأجزاء المفقودة وتترثر الأملاح والتلوث. تم إجراء الفحوصات والتحليلات بواسطة الميكروسكوب الضوئي، والميكروسكوب المستقطب (PLM) وحيود الأشعة السينية لتحديد مكونات الحجر، كما تم إجراء عمليات المعالجة والحفظ على سطح الحجر لإظهار الكتابة المحفورة على سطح الحجر. باب إقري الوهمي ومائدة قرابينه. بعد معالجة وتنظيف الأسطح الحجرية من خلال النصوص المنقوشة على القطعتين، يبدو أن المتوفى المسمى "إقري" كان من النبلاء الذين عاشوا في عهد الملك بيبى (الأول).

### الكلمات الدالة

باب وهمي، مائدة قرابين، سقارة، بيبى الأول، حيود الأشعة السينية، الميكروسكوب المستقطب

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## **Introduction**

False door is a piece of rectangular stone, the top of which is formed with Egyptian cornice, and placed in the western wall vertically in the tomb. It is an architectural unit with an ideological purpose which has an affixed entity in the tomb and some of the temples in most ancient Egyptian ages. The false doors were fictitious means of securing immortality for the deceased which was based guidance (alka-K3). During exit and return to the tomb, there is an inscription of the name of the tomb owner and titles and the name of his wife and children on it. False doors named depending on it represented symbolic doors. False door consists of several elements (cornice). Many deterioration phenomena have been found in the chosen false door surfaces such as: efflorescence, color fading, changes in color, grains of sand, crust of mud, and there is separation of the layers of inscriptions and erosion. Saqqara attracted a lot attention since Mariette had excavated Serabium[1] and discovered it. He was then followed by other archeologists and orientalist between 1932 and 1956. Those excavations in Saqqara presented many discoveries that made Egyptologists and researchers reconsider their points of view about the old Egyptian Civilization. Among the most famous excavators were Emery,[2] Lauer [3] and Zaki Y. Saad [4] et al.[5]. As for the two pieces mentioned here, they have been lost, and were restored and returned to the inspection area in Saqqara, according to a record of receipt dated 5/9/2013.

## **Treatment and conservation of the false door and offerings table of "Iqri"**

The two pieces had been in a very bad state due to storage where many parts were lost and some eroded at the edges, as well as factors of damage covering a great part of the hieroglyphic inscriptions, fig (1, 2). After the successful restoration, the Texts were revealed and then identified. False door of Iqri and its offering table suffer different forms and grades of weathering and this can be seen in the field at the surfaces of false door. These weathering features can be confirmed on examining some small samples. The most apparent weathering features at the false doors can be listed as follows:

- Damage in the surface of stone.
- Efflorescence of salts between the components of stone.
- Salt crusts in the surface of the stone figs (1), (2).

Limestone and salt crust samples have been selected from the false door of Iqri and its offering table in Saqqara. Samples were analyzed and examined by digital microscope, polarizing microscope and X-ray diffraction (XRD). Samples were examined by digital microscope and the morphology of the stone surface has been revealed. These treatment and conservation processes include removing the dirt layer to reveal the surfaces with manual methods and a vacuum cleaner. Cleaning process was carried out to improve the appearance of the stone surface by removing unattractive dirt or soiling materials and lessen deterioration by removing soiling materials that may be damaging the stone objects. Mechanical cleaning has been carried out using manual tools for example, spatula and soft brushes. [6]. Water cleaning methods are generally the gentlest means possible, and they can be used safely to remove dirt from all types of stones. Chemical cleaning has been carried out using a solution of 100 cm<sup>3</sup> distilled water, 10 gm non-ionic surfactant and 1 cm<sup>3</sup> Ammonia and organic solvent for example ethanol, toluene and tri- chloroethylene. The formulation of organic solvent paint removers varies and may include a combination of solvents, including methylene chloride, methanol, acetone, xylene and toluene [7]. Poultice is normally used for desalination, to draw out soluble salts, or as a cleaning method on substrates such as limestone that respond to water cleaning. In these cases, the poultice is allowed to dry out and the soiling and/or salts are drawn into the poultice by capillary action with the moisture. [8] Whatever the medium is, the poultice is mixed with

water to form a material that will adhere to the substrate. These poultices are all applied to a pre-wetted surface to minimize penetration of the chemical into the stone surface and covered with plastic film to prevent the poultice drying out. The cleaning process shows manuscripts of the false door and the offering table of Iqri. It has been translated to the manuscripts. [9]. This research deals with a description of those two pieces and the inscriptions thereon after carrying out the Treatment and conservation processes to reveal the inscriptions, fig (3, 4).

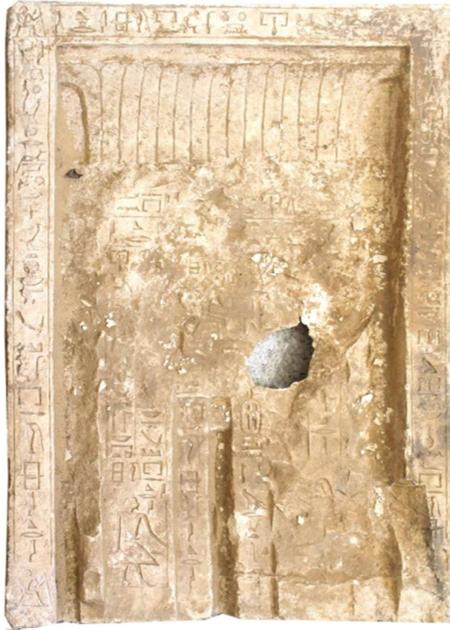


Fig (1) shows the false door of Iqri.



Fig (2) shows the offering table of Iqri.

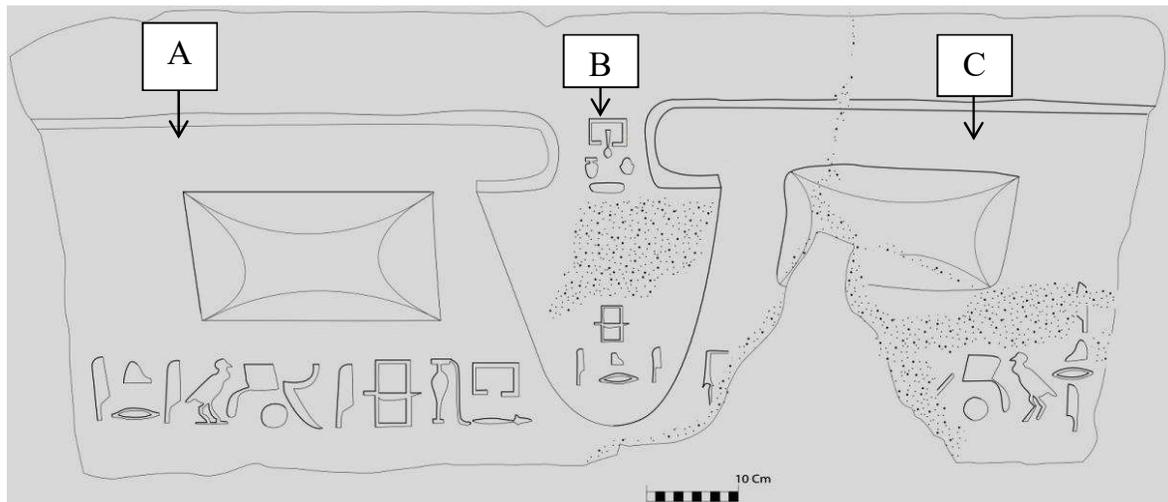


Fig (3) shows the offering table of Iqri after appearing writing.

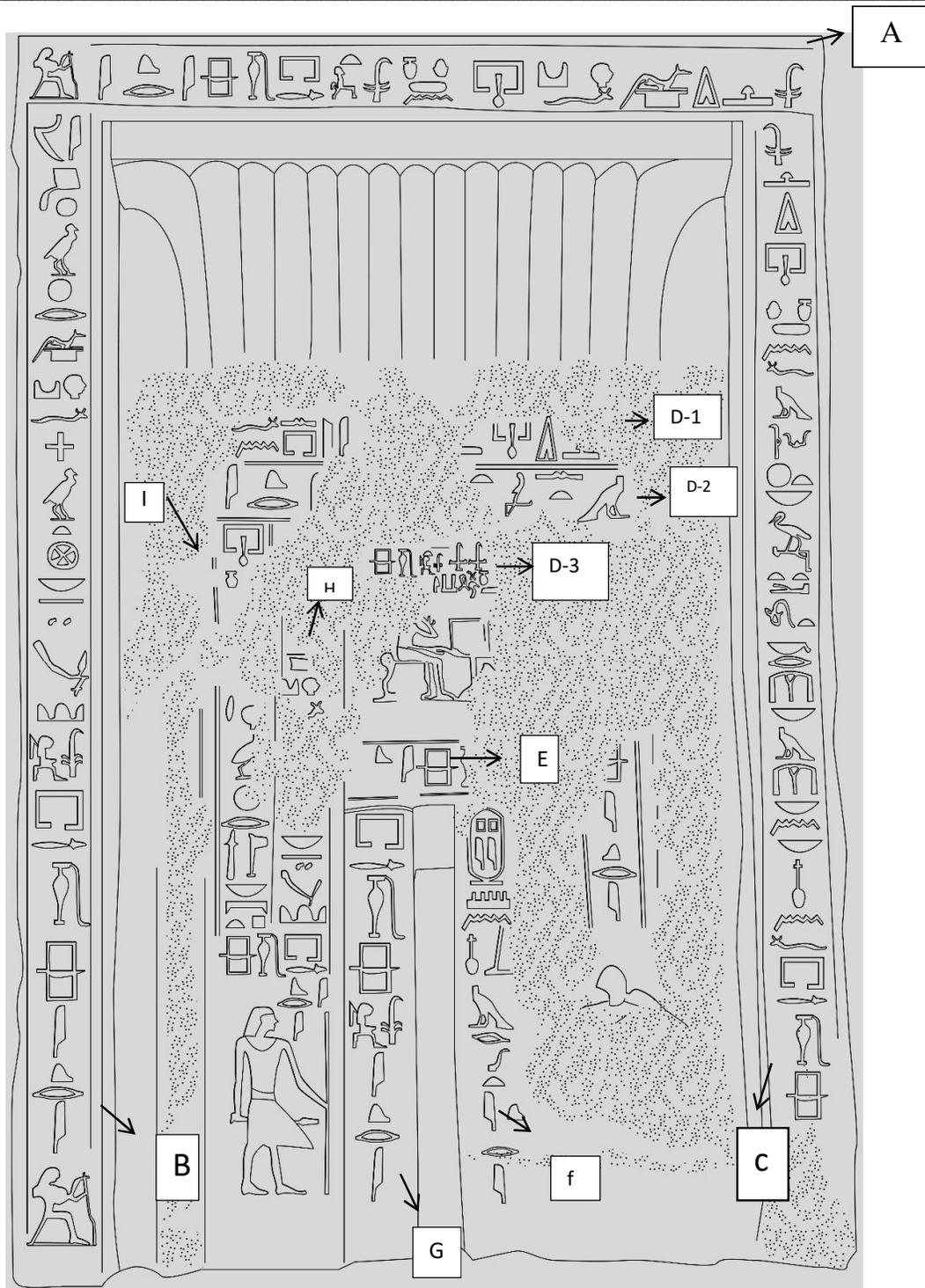


Fig (4) shows the false door of Iqri after appearing writing.

**The description and the inscriptions of the two Archaeological stone pieces**

- **The first piece:**

It is a false door made of limestone, with length 124.5 cm, width 82.5 cm, and thickness 13.5 cm.

After restoration, the inscriptions on the upper lintel have been identified, where the inscription (A) mentions the following:



*ḥtp-dī-nsw Inpw tpy(y) dw.f pr-ḥrw (m) t ḥnkt n šps nswt kbḥ ḥwt nmt  
pr-ꜣ Iqri.*

"An offering which the King and (Anubis) who is upon his Mountain have given with going forth of voice with (offerings) bread and beer for the sake of the Noble man of the King and master butcher of the great house Iqri".

**The text also engraved on the outer right jamb of the false door (text B) mentions:**



*Imḥw ḥr inpw tpy(y) dw.f imywt nb t3-dsr šps nswt kbḥ ḥwt nmt-pr-ꜣ Iqri*

"The revered one with (Anubis) who is upon his mountain, who is in (wt), Lord of the sacred land, Nobleman of the king and Master butcher of the great house "Iqri".

**And on the outer left jamb of the false door inscription (C) mentions the following:**



*ḥtp-dī-nsw pr-ḥrw(m) t ḥnkt n.f m wp-rnpt ḥt nb(t) Dḥwty w3g skr m ḥb(w)  
nb(w) nfr(w)n.f kbḥ ḥwt nmt-pr-ꜣ (Iqri).*

"An offering the King has given with going forth of voice, with (offerings) bread and beer for him on the New Year's day festival and every good thing in *Dḥwty* and Wag sokker (festivals) and every beautiful festival for him, the master butcher of the great house, "Iqri".

**Panel "D"**

There are small registers on the same false door (Panel D), above the scene of the deceased sitting at the table (which resembles the letter "T"). This is the distinctive shape of the offering table in the sixth dynasty.[10] These registers are greatly damaged.

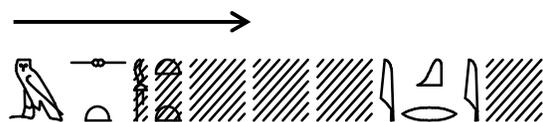
**The first register of panel (D1) mentions the following:**



*(hṭp di nsw) pr-hrw////////(m) is.f n(/Iḳri /)////////*

"An offering the King has given (granted) with the going forth of voice, (with offerings) ... in his tomb for (Iqri)".

As for the second small register (D2), in its remnants the following appeared:



*M smit imntt ///Iḳri*

"In the Western Desert (Western Land) .... Iqri".

**Register (D3)** (above the deceased sitting at the offerings table, with damaged inscriptions which the researcher could identify some words of) mentioned the following:



*Nn šps nswt kbḥ ḥwt nmt (pr-ḳ Iḳri)*

"This is the Nobleman of the King and Master Butcher of the great house (Iqri)."

**Then:**



*(prhrw m) t ḥnḳt šbw ///(n) Iḳri*

"The going forth of voice) [a] (with (offerings) bread and beer and food offerings) (the other) ... Iqri"

Below the scene of the deceased sitting at the offerings table at the center of the false door. And between the symmetric scene of the deceased, once on the right, and once on the left, is the deceased holding a long staff. (Note that: the depicted scene of the deceased on the left has been greatly damaged), where Text (E), engraved on the upper inner lintel (E) mentions the following:



*(kbḥ) ḥwt nmt (pr-ḳ) Iḳri*

"(The Master butcher) [b] of the great house Iqri"

Then comes the most important part in the translated Text (F), where the distinctive Cartouche of King Pepi (I) by the distinctive name of his pyramid that was known to the old

Egyptian as the (beautifully established),[11] where the text inscribed on the left inner jamb mentions:



*Imy-r3 wpwt Mn-nfr (ppi) Iqri*

"The overseer of the missions of *Mennfr* pyramid (Pepi) "Iqri".

The registered text also mentions the following on the inner right jamb (G):



*Kbh hwt nmt pr-3 šps-nswt Iqri*

"Master Butcher of the great house [c] and the Nobleman of the King,Iqri"

Then, there are two columns with inscriptions, column "H" and column "I". Column "H" mentions:



*(inpw) tp-dw.f //nb t3-dsr (kbh hwt nmt) pr-3 Iqri*

"Anubis who is upon his mountain/[d], Lord of the sacred land, and Master butcher[e] of the Great house Iqri".

In addition, Column (I), mentions the following:



*Pr hrw (m) t hnkt (n) im3hw hr ntr 3 nbpt kbh hwt nmt Iqri*

"The going forth of voice, with (offerings) bread and beer for the sake of the Revered with the great God, Lord of the Heaven, Master Butcher of the great house Iqri".

### Comments

-*"htp di nsw inpw"* is a form given many meanings by scientists and researchers, [12] but the closest to the correct meaning from the researcher's point of view is "an offering which the King and Anubis have given to the deceased". Here, the king and the God, Anubis, are the two granters and trustees of the offerings, and not the recipients thereof as many had thought and therefore the researcher stands hand in hand with "Wilson" [13] and "Franke" [14] in their opinion.

-The form "*pr-hrw*" was mentioned in its distinctive text during the Old Dynasty [15] in the

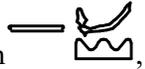
figure  with the signs  t - bread – and the beer  *hnkt..*

There is an argument about the meaning of the format. Many researchers[16] suggested the meaning “invocation offering”, and the researcher finds the meaning closest to the correct one is “going forth of voice (with offerings) - signaling the sound breaking with praises and prayers to the deceased, during the process of offering to the deceased. This resembles what happened- from the past until our current time- during feasts and major celebrations, where the family of the deceased go to visit him carrying all the gifts. These visits are accompanied by prayers for the deceased in what is called “الطعة” The Visit”. [17]

The Old Egyptian has in fact celebrated a feast called “The Great outing- *pr-ʿ3t*”, which resembles what the researcher pointed out to in going out to visit the deceased in “the Visit” and making offerings.

-“*tp dw.f*” on his mountain is the translation nearest to the correct meaning from the researcher’s point of view: “the foremost” or “principal” upon his mountain, which is a description that accompanies “Anubis” in many of the texts registered on the false doors, especially those doors of the Old Kingdom.[18].

-“*imywt*” who is in *wt*, and it might mean: this is the location or place of mummification (which is the place where the mummification ceremony occurs).[19].

-“*t3-dsr*” the sacred land and the way of writing, and figure it [20] appeared with , resembling the shape and way it appeared on the false doors related to the sixth dynasty.[21]

-“*šps nswt*” appears by the meaning of the Nobleman of the king.[22].

-“*kbh hwt nmt pr-ʿ3*” means master butcher of the main property of the palace (or head butcher).[23] This appeared on the tombs of Giza in the 5<sup>th</sup> and 6<sup>th</sup> Dynasties. And it stands hand in hand with John’s opinion Iqri -(*Ikri*)- [24] the name of the owner of the false door. Reviewing what Ranke [25] mentioned in his book of titles, we find a number of people that had the same name in tombs in Saqqara and Meir.

In addition, Hassan [26] mentioned the same name in his presentation of the tombs of the major figures in Saqqara among the family of a character called “Ifi”. It could be that “Iqri” is a sibling descending from a family of a person called “*šsm nfr*”.

“*im3hw*”: it seems that the nearest meaning to the researcher is “the revered”, as Johnes suggested [27]in his book about titles. Whereas, in a recent article ,James [28]had a different translation that carries the meaning, “who has been prepared or provided for the hard trips of the tongue (which the tongue faces). He added that in case the word “*imhw*” is followed by the article “*hr*”, followed by the name of the God or the King, then it refers in this case to a unique relationship between the deceased and the god (or the king). He added that the deceased is worthy – through his good deeds- of being associated by a unique bond with the king or the god. Finally, Strudwick [29] preferred to leave this word “*imhw*” as it is before the name of the deceased without any translation, after presenting all the views about the meaning of the word “*imhw*”.

#### Text D-1

-“*is.f*” [30] his tomb- in the texts inscribed directly on the offerings table for guaranteeing the continuity of the presentation of offerings to the deceased in the tomb.

-“*smit imntt*” [31]the western desert referring to the world of the deceased. (western world).

**Text F:**

-imy- r3 wpwt mn-nfr ppi” the Overseer of missions at mn-nfr pyramid (Pepi). And here is a clear cartouche of King Pepi (I) [f] followed by his famous pyramid mn- nfr meaning “the beautifully established”.

It is worth mentioning that this text (Text E) has participated in dating the false door. Through this text, it appeared that Iqri lived during the reign of King Pepi (I), and that he was the Overseer of the missions of his pyramid (mn-nfr) meaning “the beautifully established”, which the city of Mn-nfr was named after. [32].

-“ntr 3 nb pt” [33]the great god ,lord of the heaven”, the deceased king, according to the view of the researcher based on the explanations such as Faulkner’s.

**-The second piece:**

It is an offering table that also belongs to the so-called “Iqri”, has been greatly damaged where it was disassembled to four parts as follows:

-The first part: maximum length 78 cm, width 45 cm, thickness 10 cm.

-The second part: maximum length 38 cm, width 35 cm, thickness 11 cm.

-The third part: maximum length 30 cm, width 27 cm, thickness 6 cm.

-The fourth part: maximum length 13 cm, width 10 cm, thickness 6 cm.

**-After restoration, some writings appeared engraved on the table, showing the name of the deceased and some of his titles (plate 2 text A).**



(kbh hwt nmt)pr 3 im3hw Iqri

“the Master butcher of the great house, the revered “Iqri”.

**And in the middle of the offerings table the formula pr-hrw appears.**

**plate 2B-:**



Prhrw t hnkt (n) ///////////////(kbh) hwt nmt Iqri

"The going forth of voice with (offerings) bread and beer .... for the sake of the master butcher of the great house “Iqri” ”.

And in the same engraved half on the far left below (plate 2-C) the name of the revered deceased appeared.



Imhw Iqri

"The Revered, Iqri"

## Discussion

The first piece represents a false door, after restoration. The inscriptions were revealed and showed the formula of "*ḥtp di nsw*" [34] which is the formula where the king and Anubis are the granters of the offerings for the sake of Nobleman of the King, Master Butcher of the Great House "Iqri". From this, we know about one of the most famous titles of Iqri, which is the title "*ḳbh ḥwt nmt*" [35]. "Master Butcher of the Great House" found on the upper lintel (text A).

As for the text inscribed on the false door outer right jamb (text B), it relates Iqri to the god Anubis upon his mountain [36]. Whereas the outer left jamb shows titles of Iqri during the celebration of the beginning of the new year and *dḥwty* festival as well as *wag* and *soker* festivals. In addition, a view was shown on the false door representing the deceased sitting before the offering table of the Sixth Dynasty [37]. In the accompanying texts, the same titles and the text which mentions "Iqri" in Western Desert (Western Land) are shown.

In the text inscribed on the first piece F the cartouche of King Pepi I appeared by the name of his pyramid *Mn Nfr* [38] and this formula *Pr ḥrw* was repeated more than one time on the false door [39]. It is one of the formulae of the offerings for the sake of "*im3ḥw Iḳri*" [40] with the Great God of the Heavens.

In plate 2 Text (A), the researcher thinks that the meaning here is "the master butcher of the great house", by comparing the text appearing here with the other parallel texts, similar on the false door (first piece).

Moreover, many of the people carried the name *Iḳri* during the Old Kingdom in the tombs of Saqqara and Meir [41].

As for the second piece, there is a representation of the offering table which was broken into four pieces as follows:

- The first part: maximum length 78 cm, width 45 cm, thickness 10 cm.
- The second part: maximum length 38 cm, width 35 cm, thickness 11 cm.
- The third part: maximum length 30 cm, width 27 cm, thickness 6 cm.
- The fourth part: maximum length 13 cm, width 10 cm, thickness 6 cm.

After restoration, the inscriptions on the banquet appeared repeating the previous titles where Iqri was given the title of "*ḳbh ḥwt nmt*" "Master Butcher of the Great House" and the "honored" "*im3ḥw*".

## Conclusion

Many deterioration phenomena have been found for example presence of micro cracks, erosion, disintegration of some parts, crystallization of salts, and missing some parts of the stone.

The two pieces of the false door and offerings table carried the formulae and prayers that guarantee the continuity of presenting the offerings to the deceased, *Iḳri*, permanently and eternally, where the formulae of "*ḥtp di nsw*" and "*pr-ḥrw*" appeared repeatedly.

The king has also participated in guaranteeing the continuity of presenting the offerings to the deceased, as he is the holder of power and sovereignty on earth [h]; in addition to the god Anubis, the god of the sacred land and the western world.

And through the texts engraved on the two pieces, the deceased called Iqri was one of the nobles that lived during the era of King Pepi (I), and had held prominent titles and positions, such as:

- 1- The Nobleman of the king.
- 2- The revered one
- 3- The Master butcher of the great house
- 4- the overseer of missions of the *Mn-nfr* pyramid (Pepi I).

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- [<sup>a</sup>]I think that the missing part above the offerings table indicates pr-xrw formula due to the existence of some signs  $\overline{\text{O}}$  bread and beer  $\overline{\text{B}}$  and offering foodSbw
- [<sup>b</sup>]Maybe the missing part is and this is qbH related to the word nmt and this is by comparison with other texts which are on the false doors connecting the two words qbH and nmt to mean the Master butcher
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[<sup>c</sup>] Maybe qbH nmt should come before pr-aA so the sentence becomes meaningful, and this could be done by comparing what was mentioned in the other texts of the false door to mean: the master butcher of the great house .

[<sup>d</sup>] I think that the missing part here is the name of the god (Anubis) due to its strong relation with the descriptions and titles :tp Dw.f (upon his mountain) Lord of the sacred land. Compare what appeared in Text (B) comments.

[<sup>e</sup>] I think that the missing part is (qbh Hwt nmt) the ( Master butcher ) of the great house Iqri.

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- [28]James,A., "Some Aspects of The non-royal Afterlife in The Old kingdom", OKAA,p.16.
- [29] Strudwick,N.,The Translation of Texts of The Old Kingdom, OKAA, P.340
- [30 ]CDME, P.29.
- [31]Johnes,O., Title, Epithet, P.32 (149).
- [f] King Pepi (I) the third of the kings of the sixth dynasty whose birth name was PPI, and the Horus name was mry-tAwy. Whereas the Throne name was Nfr-sA-Hr which is the name he got during the celebration of the thirtieth feast of the dam. See:
- Beckerath,J.V., LAIV, cols, 926-927; -Brovarski, E., "False doors &History, The Sixth Dynasty, OKAA, P.71-118.
- [32]Drioton,E.,Lauer.Ph.J, Tombes à Saqqarah, ASAE 55,2, PP.210-211.
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- [h] ntr-aA the addressee in the text is the deceased king (review what was mentioned before).

**The following additional abbreviations are also used**

<i>ACER</i>	The Austratlian Centre for Egyptolgy Report , Sydney .
<i>ASAE</i>	Annales du Service des Antiquités de L'Égypte , Le Caire
<i>ASE</i>	Archaeological Survey of Egypt , London .
<i>DAIK</i>	Deutschen Archäologischen Institutes Kairo , Berlin .
<i>Faulkner,CDME</i>	Faulkner , R. O. , A Concise Dictionary of Middle Egyptian , Oxford , 1962 .
<i>Hassan , S. , Giza</i>	Hassan , S. , Excavation at Giza , 10 vols. , Oxford , Cairo , 1929 – 1960 .
<i>JEA</i>	Journal of Egyptian Archaeology , London .
<i>JNES</i>	Journal of Near Eastern Studies , Chicago

<b>LÄ</b>	Helck , W. & Otto , E. , Lexikon der Ägyptologie , 7 Bde. , Wiesbaden , 1975 – 1986 .
<b>MDAIK</b>	Mitteilungen des Deutschen Archäologischen Institutes Abteilung ,Kairo , Berlin ,Wiesbaden
<b>MIFAO</b>	Mémoires Publiés . Par les membres de l'Institut Français d'Archéologie Orientale du Caire , Le Caire
<b>OkAA</b>	The Old Kingdom Art And Archaeology ; Proceedings of The Conference Held in Prague ; 2004
<b>PM</b>	Porter B. & Moss L.B., Topographical Bibliography of ancient Egyptian : Hieroglyphic Texts, reliefs and paintings , 7vols , Oxford , 1991
<b>Urk</b>	Sethe,K., Urkunden der 18 Dynastie , Leipzig , 1914 .
<b>Wb</b>	Erman A. &Grapow H., Wörterbuch der Aegyptischen , 7 vols , Berlin , 1971 .

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