

A False Door of Unknown Provenance in the Cairo Museum

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باب وهمي من مصدر غير معروف محفوظ بالمتحف المصري بالقاهرة

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Abstract:

The paper examines one of the limestone false doors which is located in the Cairo Museum as well as the offices, social standing, dates of its owner and suggests a provenance for its original location.

False door was part of the funerary equipment. It was usually located on the west wall of the deceased's tomb where, according to the Ancient Egyptian Theology, the Netherworld existed. Thus, False door served as an offering stela.

The false door¹ that forms the main subject of this article belongs to a very late Old Kingdom official named *Ppy-ꜥnh*.

The paper discusses the main description of the false door with its principal elements, the architectural and the iconographical features depicted on its various parts followed by a commentary on these features. As well as the texts registered on its different parts followed by a commentary on the name, titles and epithets held by the deceased beside the commentary on different features on the text. Then, it is followed by notes on some orthographical remarks on the text and finally, the Author suggests a different date for that false door than that given by Borchardt depending on its architectural, stylistic and textual features and assigning a particular provenance for the false door, depending as well as on some stylistic and orthographical features, which is the cemetery of "South Saqqara".

Key Words: *Ppy-ꜥnh*, CG 1505, JdE 25160, false door, Cairo Museum, Titles.

¹ I would like to thank Mrs. Sabbah Abdelrazik, The former General Director of the Cairo Museum, for her consent to publish this false door.

الملخص:

تتناول هذه الورقة البحثية نشرًا علميًا كاملاً لأحد الأبواب الوهمية المصنوعة من الحجر الجيري والمحفوظة بالمتحف المصري بالتحريير، وكذلك عرضًا للوظائف التي تقلدها صاحب هذا الباب الوهمي ونعوته وعرضًا لمنزلته الاجتماعية بناءً على وظائفه، فضلاً عن وضع تأريخ لهذا الباب الوهمي، وفي الختام تقترح هذه الورقة البحثية موقعًا أو مصدرًا أصليًا لهذا الباب الوهمي.

كان الباب الوهمي جزءًا من الأثاث الجنائزي وقد كان دائمًا ما يُوضع في الجدار الغربي من المقبرة – حيث طبقًا للفكر المصري القديم – يوجد العالم الآخر.

يُنسب هذا الباب الوهمي والذي يُشكل الموضوع الرئيسي لهذه المقالة لأحد موظفي أخريات الدولة القديمة والذي عُرف باسم "بيبي – عنخ".

تشتمل هذه المقالة على الوصف العام للعناصر الرئيسية لهذا الباب الوهمي، من حيث العناصر المعمارية والمظاهر الفنية المصورة على كل أجزاءه المختلفة والتعليق على هذه العناصر والمظاهر المختلفة. ثم قراءة نصوص هذا الباب الوهمي أعقبها تعليقًا على اسم صاحبه وألقابه ونعوته المختلفة المسجلة على أجزاء هذا الباب الوهمي ثم تعليقًا على بعض الأنماط الخطية واللغوية المدونة على أجزاءه المختلفة.

وختامًا، يقترح الباحث تاريخًا جديدًا لهذا الباب الوهمي عن ذلك التاريخ الذي قدمه "بوركهارت" معتمدًا على العناصر المعمارية والفنية والنصية الواردة على هذا الباب الوهمي أعقبها ترجيحًا لموقع أو مصدر لهذا الباب الوهمي معتمدًا على بعض الظواهر الفنية و الخطية و مدى انتشارها في الجبانة الأخرى، فتم ترجيح جبانة "جنوب سقارة" لتكون مصدرًا لهذا الباب الوهمي.

الكلمات الدالة: بيبي-عنخ، أبواب وهمية، المتحف المصري بالتحريير، الألقاب

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I. Introduction:

False doors were one of the principal elements in the non-royal Ancient Egyptian Tombs particularly that of the elite during the Old Kingdom. As according to the Ancient Egyptian Belief, the two main purposes of the false door were to grant the ka of the false door's owner the opportunity to go forth and pass from it after his death to enjoy the funerary banquet given by the ka priests and to assure the relationship between him and the deities of the Hereafter that the offering formulae on the false door devoted to them².

Glorification rituals were executed in front of the false door, which acted as a gate between the earthly world and the realm of the dead, to transfigure the deceased into a glorified spirit in the Hereafter³.

The current false door is housed in Cairo Museum. It was purchased in 1881, it is now listed under JdE 25160, CG 1505 and SR 2/14558. The object is of unknown provenance and the date of its excavation is unknown which prevents assigning it to a particular tomb.

The false was mentioned by Borchardt in his *Denkmäler*⁴, by Ranke as an example for the name *Ppy-ḥnh*⁵, by Lacau who mentioned it as an example for stelae in sunk relief with a board (picture) represented on it cut in raised relief while the texts on that board are in sunk relief⁶. It was noted twice by Fitzenreiter in his footnotes, firstly he listed it with other stelae which he dated it to the First Intermediate Period and at the same time presented the request for the *pṛt-ḥrw* rather than the request for the burial⁷. And the second time he quoted it as an example for the depiction of god Anubis together with the *pṛt-ḥrw* which was regularly known from the reign of Pepy II up to the end of the

² Martin, K., "Stele", in: LÄ VI, Wiesbaden, 1982, p. 1; Saleh, H., *Investigating Ethnic and Gender Identities on wooden funerary stelae from Libyan Period in Egypt*, BAR-IS 1734, London, 2007, p. 13; Roeten, L., *Chronological Developments in the Old Kingdom Tombs in the Necropolis of Giza, Saqqara and Abusir*, *ArchaeoEg* 15, Oxford, 2016, p. 30.

³ Assmann, J., *Altägyptische Totenliturgien I: Totenliturgien in den Sargtexten des Mittleren Reiches*, Heidelberg, 2002, p. 323; Assmann, J., *Death and Salvation in Ancient Egypt*, Ithaca, 2005.

⁴ Borchardt, L., *Denkmäler des Alten Reiches*, vol. I, p. 210, pl. 44 (CG 1505).

⁵ Ranke, H., PN I, p. 131 [20].

⁶ Lacau, P., "Le Tableau Central de la Stèle-porte Égyptienne", *RdE* 19, 1967, p. 45.

⁷ Fitzenreiter, M., *Statue und Kult: Eine studie der funerären praxis an nichtköniglichen Grabanlagen der Residenz im Alten Reich*, volume I: Text, IBAES 3, Berlin, 2001, p. 486 n. 1002; Fitzenreiter noted that the First Intermediate Period includes the dynasties 7 to 10, Fitzenreiter, M., *Statue und Kult*, pp. 31, 148.

tenth dynasty⁸. The current false door was mentioned as well by Malek as a stela from unknown provenance⁹. By Daoud who listed it in his footnotes as an example for an ewer's spout directed outwards on the false doors panels¹⁰. Bahi el Din listed it in her endnotes with other stelae dated back to the reign of Pepy II as an example for the orthographical writing of the god Osiris¹¹. Recently Younes mentioned it in his footnotes among other sixth dynasty stelae which includes the epithet *tpy dw.f* in the following

sequence  ¹².

Despite the data given by the Author, the current false door was not studied completely in a scientific research.

II. Description:

The false door¹³ is related to an official named *Ppy-ꜥnh*. It is constructed from one block of fine limestone. It is a small sized false door measuring 102 cm in height and 50 cm in width.

It shows a cavetto cornice which is incised with palm-frond decoration surmounted the false door. The cornice represents a great destruction in its right part and a slight cracking in its left one. Below the cornice appears a plain torus moulding framing three edges of the false door of *Ppy-ꜥnh*^(a) i.e. the upper edge and the two sides.

⁸ Fitzenreiter, M., *Statue und Kult*, p. 488 n. 1010.

⁹ Malek, J. et als., *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Statues, Reliefs and Paintings*, volume VIII, objects of provenance Not known, part III, stelae, Early Dynastic Period to Dynasty XVIII, Griffith Institute Publications, Oxford, 2007, p. 6.

¹⁰ Daoud, K., *Necropoles Memphiticae Inscriptions from the Herakleopolitan Period*, Bibliotheca Alexandrina, Calligraphy Center, Alexandria, 2011, p. 69 n. 372.

¹¹ Bahi el Din, E., "The False Door of the priest *ꜥw-ptḥ* at the Egyptian Museum (JE 21765)", *Journal of the Archaeological Researches and Studies* 2, March 2018, p. 26 n. 11 (In Arabic).

¹² Younes, A., "An Unpublished Stela in the Egyptian Museum (Cairo JE 49637)", *Shedet* 9, 2022, p. 62 n. 7.

¹³ On false doors, Wiebach, S., *Die ägyptische Scheintür, Morphologische studien zur Entwicklung und Bedeutung der Hauptkultstelle in den Privat-Gräbern des Alten Reiches*, HÄS 1, Hamburg, 1981;

- Strudwick, N., *The Administration of Egypt in the Old Kingdom, The Highest Titles and their Holders*, London, 1985, pp. 9-52;

- Wiebach-Koepke, S., "False Door", in: Redford, D. (ed.), *OEA I*, Oxford, 2001, pp. 498-501.

- Brovarski, E., "False Doors & History: the Sixth Dynasty" in: Bárta, M. (ed.), *The Old Kingdom Art and Archaeology, Proceedings of the Conference held in Prague May 31 – June 4, 2004*, Prague, 2006, pp. 71-118.

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Below the torus moulding appear the main elements of the false door.

The Architrave is based on the two outer jambs and the panel of the false door. While the cross bar is based on the two inner jambs and the central niche of the false door. The drum is located at the upper part of the central niche.

The panel which is the main point of the false door is squarish and surrounded by narrow apertures^(b) at either of its edges.

Every jamb of the four jambs^(c) includes a single line of hieroglyphic text displaying titles and epithets of the deceased beside his name. The signs are facing inwards towards the central niche. The texts on the two outer jambs are ended with a mirror standing figure of *Ppy-ꜥnh* in a striding pose oriented towards the central niche. He is wearing a knee length projecting kilt^(d) tied at the waist¹⁴ by a belt^(e) grasping a long staff¹⁵ in one hand while the other hand is extended beside his side holding a sekhem sceptre¹⁶ which passes behind his body horizontally^(f). The front part of the sceptre emerges from the triangular kilt worn by *Ppy-ꜥnh*¹⁷.

He is also represented wearing a short wig that leaves the ear exposed¹⁸ and reaches the base of his neck as well as a broad collar around his neck¹⁹. Such collar was much worn by elite during the Old Kingdom^(g).

Each of the inner jambs represents a single hieroglyphic text oriented towards the central niche displaying an epithet of the deceased. The inner jambs unlike the outer jambs lack the figures of the deceased^(h).

¹⁴ Vogelsang-Eastwood, G., *Pharaonic Egyptian Clothing*, Leiden, 1993, pp. 42-47; Zelenková, L., "The Royal Kilt in Non-Royal Iconography? The Tomb owner fowling and Spear-Fishing in the Old and Middle Kingdom", *BACE* 21, 2010, pp. 141-166.

¹⁵ For sticks and staffs from the Archaic Period to the end of the New Kingdom, Hassan, A., *Stöcke und Stäbe im Pharaonischen Ägypten bis Zum Ende des Neuen Reiches*, MÄS 33, München, 1976; Harpur, Y., *Decoration in Egyptian Tombs of the Old Kingdom, Studies in Orientation and Scene Content*, London-NewYork, 1987, pp. 128-129; for similar staffs on false doors, Leprohon, R., *Stelae I, The Early Dynastic Period to the Late Middle Kingdom*, CAA, fasc. 2, MFA Boston, Mainz, 1985, pp. 17, 20, 23, 56, 111.

¹⁶ For Sekhem Sceptre, Barta, W., "Sekhem", in: *LÄ V*, Wiesbaden, 1984, pp. 772-776.

¹⁷ Harpur, Y., *Decoration in Egyptian Tombs of the Old Kingdom*, pp. 126-127 tb. 6.2.1.

¹⁸ Fischer, H., *Dendera in the Third Millennium B.C. down to the Theban domination of Upper Egypt*, NewYork, 1968, p. 111 fig 20 A-B.

¹⁹ Brovarski, E., "Old Kingdom Beaded Collars", in: Phillips, J., Bell, L., William, B., Hoch, J. and Leprohon, R. (eds.), *Studies in Honour of Martha Rhoads Bell: Ancient Egypt, The Aegean and the Near East*, volume I, USA, 1997, pp. 137-162.

Both the Architrave and the cross bar include a single horizontal hieroglyphic text directed from right to left. The Architrave has an offering formula and continued on the outer left jamb. The offering formula on the Architrave invokes the king and Anubis. While the cross bar includes an epithet of the deceased and his name.

The central niche is wide and freed from text⁽ⁱ⁾. The drum which surmounted the central niche is uninscribed^(j).

Remains of black, red, and blue colours are still apparent. Black pigments are attested on the cavetto cornice and the wigs of the false door's owner. Red pigments are attested on the central niche and the body of the deceased on the panel and the outer jambs. While Blue pigments appear in some hieroglyphic signs that are carved on the cross bar, the panel and the four jambs of the false door.

All the texts and figures are all carved in sunk relief except that of the panel which is carved in raised relief^(k). All the inscriptions except those of the panel are all bordered by two incised framing lines of poor quality.

The false door square panel is surrounded by undecorated narrow apertures on its either sides. It includes a depiction of an offering table and a text. As for the scene, it is carved in raised relief that represents *Ppy-ꜥnh* seated at the left facing right on a very low backed chair. The legs of the chair are carved to look like lion feet^(l). The legs rest on a trapezoid shaped supporting pedestal²⁰. The aim of these pedestals or base were to prevent the animal feet from descending into the earthly ground²¹. *Ppy-ꜥnh* is wearing a short wig which reaches the base of his neck with horizontal overlapping rows of wisps in parallel strands²² leaving the ear exposed, the depiction of the ear is typically to the Old Kingdom second style²³, a short beard and a knee length kilt²⁴. His left arm extends towards the offering table while his right arm rests on his lap grasping a folded cloth.

It is worth commenting that in that sort of scenes on false doors' panels, the right arm is usually extended towards the offering table while the left arm is extended on the

²⁰ Fischer, H., *Egyptian Studies I, Varia*, New York, 1976, p. 4; Cherpion, N., *Mastabas et hypogées d'Ancien Empire, Le problème de la datation*, Brussels, 1989, p. 160.

²¹ Schäfer, H., *Principles of Egyptian Art*, Leipzig, 1919. Edited by Brunner-Traut, E., Translated and edited by John Baines, Oxford, 1974, p. 183.

²² Der Manuelian, P., *Giza Mastabas 8, Mastabas of Nucleus Cemetery G 2100*, MFA, Boston, 2009, p. 201, figs. 6.85, 6.87, 6.89.

²³ a style which is known since the reign of Pepy I to the end of the Eighth dynasty, Russmann, E., "A Second Style in Egyptian Art of the Old Kingdom", *MDAIK* 51, 1995, pp. 269-279; Brovarski, E., "A Second Style in Egyptian Relief of the Old Kingdom", in: Thompson, S. and Der Manuelian, P. (eds.), *Egypt and Beyond, Essays presented to Leonard H. Lesko upon his Retirement from Wilbour chair of Egyptology at Brown University June 2005*, Massachusettes, 2008, pp. 54, 60 fig. 3.

²⁴ Staehelin, E., *Untersuchungen zur ägyptischen Tracht im Alten Reich*, *MÄS* 8, Berlin, 1966, pl. XXI, fig. 10.

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deceased's lap grasping a folded cloth or placed on his chest with a fistful hand²⁵. Only four examples, as far as I know, show the current pose of the arms in the Old Kingdom which are that of *ii-k3w* and *w3š-ptḥ* from Saqqarah²⁶, *ny-sw-s3-ib* from Giza²⁷ in addition to the current false door. It is obvious that the deceased's left arm is longer than his right one²⁸.

The offering table consists of a flat tray with slight curved edges based on a cylindrical pedestal loaded with rows of elongated loaves of bread²⁹.

Beneath the offering stand to the right of the pedestal on the groundline is a large nested ewer and basin^(m). The spout of the ewer is depicted facing right, away from the face of the deceased, which is not a usual feature despite it was attested in different provenances as Saqqara, Akhmim³⁰ and Abydos³¹.

Above the offering table is the text which represents a short ideographic offering list, two titles of the deceased and his name³² carved in sunk relief and running from right to left towards the deceased.

The false door is well preserved, signs and figures are well defined. Although the facial details are hardly noticed on the outer jambs, that of the panel are well evident

II.1: Comment on the Sculpture:

- (a) Despite the attestation of a torus moulding surrounding the false door and surmounted by the cavetto cornice is known firstly during the reign of *Nfr-ir-k3-*

²⁵ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 19.

²⁶ Mariette, A., *Les Mastabas de L'Ancien Empire*, fragment du Dernier ouvrage, Maspero, G. (ed.), Paris, 1889, pp. 265 fig. 34 *ii-k3w*, 270 *w3š-ptḥ*.

²⁷ Boraik, M., Abdelsattar, I. and Hafez, L., "The False Door of *N(y)-s(w)-s3-ib* from Giza", *MDAIK* 72, 2016, pp. 2-3, figs. 1-2.

²⁸ Mostafa, M., *Untersuchungen zu opfertafeln im Alten Reich*, HÄB 17, Hildesheim, 1982, pl. 34.

²⁹ Aldred, C., "Grabrelief", in: *LÄ II*, Wiesbaden, 1977, pp. 866-870; Martin, K., "Speisetischszene", in: *LÄ V*, Wiesbaden, 1984, pp. 1128-1133; Hartwig, M., *Tomb Painting and Identity in Ancient Thebes 1419-1372 BCE*, Brussels, 2004, p. 86.

³⁰ Brovarski, E., "Akhemim in the Old Kingdom and The First Intermediate Period", in: Posener-Kriéger, p. (ed.), *Mélanges Gamal EDDin Mokhtar*, BdE 97/1, IFAO, Cairo, 1985, pls. Ib, III c, IV.

³¹ Affara, M., "A false door stela from the Old Kingdom", *GM* 193, 2003, p. 14.

³² Barta, W., "Opferliste", in: *LÄ IV*, Wiesbaden, 1982, pp. 586-589; Strudwick, N., *The Administration of Egypt in the Old Kingdom*, pp. 26-29.

*R*³³, It became a common feature in the Sixth Dynasty³⁴ and continued till the very end of the Old Kingdom³⁵.

- (b) Squarish panels were very common during the Old Kingdom since the fourth dynasty and onwards. Most of the panels of the false doors are squarish, some panel examples dated to the period of the sovereign Teti to Pepy I show some elongation. While panels from the middle of the sixth dynasty and thereafter show the usual T-shaped panels³⁶. Narrow apertures on its either sides were normal from the late fifth dynasty and onwards³⁷. Squarish panels with apertures were very common during the Old Kingdom³⁸.
- (c) False Doors with four jambs in which each jamb displays a single vertical line of text, is a characteristic feature of the reign of Pepy II particularly at South Saqqara³⁹ and continued onwards till the Eighth dynasty and the advent of the Heracleopolitan Period⁴⁰.
- (d) The type of the knee length kilt with a triangular front projection was common during the Fifth and Sixth Dynasties⁴¹.
- (e) The belt which is represented in the form of a diagonal stripe atop the kilt was a known feature since the Fourth Dynasty⁴² but it was quite common at the end of the Sixth Dynasty⁴³ till the end of the Old Kingdom (Eighth Dynasty)⁴⁴.

³³ Cherpion, N., *Mastabas et hypogées d'Ancien Empire: Le problème de la datation*, p. 75.

³⁴ Wiebach, S., *Die ägyptische schein-tür*, pp. 133-135.

³⁵ Brovarski, E., "False Doors and History: The First Intermediate Period and Middle Kingdom", in: Silverman, D., Simpson, W. and Wegner, J. (eds.), *Archaism and Innovation, Studies in the Culture of Middle Kingdom Egypt*, New Haven, 2009, pp. 362, 364.

³⁶ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, pp. 18, 36.

³⁷ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, pp. 22, 36.

³⁸ Brovarski, E., "False Doors and History: The First Intermediate Period and Middle Kingdom", p. 369.

³⁹ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, pp. 35-36.

⁴⁰ Fischer, H., "A Stela of the Heracleopolitan Period at Saqqara: The Osiris *Iti*", *ZÄS* 90, 1963, pls. VI-VII a.

⁴¹ Borchardt, L., *Denkmäler des Alten Reiches*, vol. II, p. 9, pl. 57 (CG 1551); Cartland, B., "The Dress of the Ancient Egyptians: I. in the Old and Middle Kingdoms", *BMMA* 11, New York, 1916, p. 166 fig. 5.

⁴² Nefer-seshem-khufu, James, T. (ed.), *Hieroglyphic Texts from Egyptian Stelae, & C.*, in the British Museum, part I, second edition, London, 1961, p. 11, pl. xi.

⁴³ Qar and Seshem-nefer-Pepy, James, T. (ed.), *Hieroglyphic Texts from Egyptian Stelae, & C.*, in the British Museum, part I, pp. 33, 38, pls. xxxii [2], xxxvi.

⁴⁴ Simpson, W., *Giza Mastabas 4, Mastabas of the Western Cemetery: Part I*, MFA, Boston, 1980, The tomb of Tjetu I G2001, pp. 7-15, pls. 16, 18.

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- (f) The staff and sceptre were indicative of high standing⁴⁵. The representation of the deceased holding a staff and sceptre is a frequent feature in the Old Kingdom repertoire⁴⁶. Such posture was known since the beginning of the third dynasty and became common onwards till the end of the Old Kingdom and the Middle Kingdom⁴⁷.
- (g) The broad collar was known since the Fourth dynasty as it was represented on the statues of deities, kings and elites also continued in the Fifth and Sixth dynasties reliefs⁴⁸ and onwards till the end of the Eighth dynasty and the beginning of the Ninth dynasty⁴⁹.
- (h) The relationship between the depicted figures on the outer jambs and the text on the inner jambs is common during the late of the Old Kingdom⁵⁰ particularly in South Saqqara⁵¹ and continued thereafter during the Heracleopolitan Period⁵².
- (i) False doors dated back to the late sixth dynasty show a tendency to widen the central niche⁵³. The decorated central niches were known from the fourth dynasty up to the mid fifth dynasty while the decoration was absent since the late fifth dynasty and the sixth dynasty false doors⁵⁴ till the Eighth dynasty and the Heracleopolitan Period⁵⁵.

⁴⁵ Baligh, R., “Three Middle Kingdom Stelae from the Egyptian Museum in Cairo”, JARCE 44, 2008, pp. 170-172, fig.1.

⁴⁶ Harpur, Y., *Decoration in Egyptian Tombs of the Old Kingdom*, pp. 128-129.

⁴⁷ Pflüger, K., “The private funerary stelae of the Middle Kingdom and their importance for the study of Ancient Egyptian History”, JAOS 67, 1947, p. 130; El-Masry, Y., “An Unpublished stela from the Ancient Cemetery of Thinis”, SAK 31, 2003, p. 272.

⁴⁸ Brovarski, E., “Old Kingdom Beaded Collars”, pp. 142, 153; Ouda, A., “Remarks on the Name of the Wesekh-Collar in the Old Kingdom”, Shedet 9, 2022, pp. 88-89.

⁴⁹ Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, pp. 361 fig. 4, 372.

⁵⁰ Brovarski, E., “Abydos in the Old Kingdom and the First Intermediate Period. Part II”, in: Silverman, D. (ed.), *For His Ka, Essays offered in Memory of Klaus Baer*, SAOC 55, Chicago, 1994, pp. 34-38, figs. 2,6 – 2,7; Kanawati, N. and Hassan, A., *The Teti Cemetery at Saqqara, The Tombs of Nedjet-em-pet, Ka-aper and others*, Sydney, 1996, pls. 12 a, 45 b; Myśliwiec, K., “West Saqqara 1999 Polish – Egyptian Mission”, ASAE 77, 2003, fig. 8, pl. 3.

⁵¹ Jéquier, G., *Tombeaux de Particuliers contemporains de Pepi II*, IFAO, Cairo, 1929, fig. 97; Jéquier, G., *Le monument funéraire de Pèpi II*, vol. III, *Les approches du temple*, IFAO, Cairo, 1940, fig. 64.

⁵² Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, pp. 362, 373, 405.

⁵³ Vandier, J., *Manuel d’archéologie égyptienne*, vol. II, Paris, 1955, pp. 411-412.

⁵⁴ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 24.

⁵⁵ Fischer, H., “A Stela of the Heracleopolitan Period at Saqqara: The Osiris *Iti*”, pls. V-VII a; Boraik, M., Abdelsattar, I. and Hafez, L., “The False Door of *N(y)-s(w)-s3-ib* from Giza”, pp. 2 fig. 1, 7.

- (j) The uninscribed drum was a frequent feature on the false doors that are dated to the fifth and sixth dynasties⁵⁶ and continued in the Heracleopolitan Period⁵⁷.
- (k) Sunk relief: It was known at least since the reign of Ne-User-Re and onwards. It became the dominant feature from the late of the fifth dynasty⁵⁸ till the very end of the Old Kingdom and the Heracleopolitan Period⁵⁹.
- (l) The lion legged chair was uncommon feature during dynasty four⁶⁰. But by the end of dynasty five it was more familiar⁶¹ while during dynasty six it was very frequent⁶² and onwards till the very end of the Old Kingdom (Eighth dynasty)⁶³ and the Heracleopolitan Period⁶⁴.
- (m) The presence of a single nested ewer and a basin on the groundline of the false doors panels, on the far side of the offering table which is simplified to a table of bread, is a well-known feature probably from the false doors of Tjetju and Irenakhti from Saqqara⁶⁵. This feature might appear slightly earlier as in case of Idu I / nefer of Giza⁶⁶ and Ptahshepses II at north Saqqara⁶⁷. Consequently, it might be known slightly earlier than the beginning of the long reign of Pepy II.

⁵⁶ Reisner, G., A History of the Giza Necropolis, vol. I, Cambridge, 1942, p. 337.

⁵⁷ Fifth, C. and Gunn, B., Teti Pyramid Cemeteries, vol. II, IFAO, Cairo, 1926, pls. 68 (*Ipi-m-s3.s*), 70 (1,2) (*wsr* and *Hnwt*), 71 (1,2) (*Hry-š.f-nht*), 72 (1) (*Htpi*).

⁵⁸ El-Khadragy, M., “Two Old Kingdom False Doors from Saqqara”, GM 174, 2000, p. 43.

⁵⁹ Firth, C. and Gunn, B., Teti Pyramid Cemeteries, vol. II, pls. 67 (1) *ii-m-htp*, 73 (2) *sni*; Fischer, H., “A Stela of the Heracleopolitan Period at Saqqara: The Osiris *Iti*”, pls. V-VII a.

⁶⁰ Reisner, G., A History of the Giza Necropolis, volume I, G 1205 pl. 18 (a), G 1207 pl. 18 (b), G 2120 pl. 39 (a), G 2150 pl. 40 (b).

⁶¹ Davies, N. de G., The Mastaba of Ptahhetep and Akhethetep at Saqqareh, part II, ASE 9, London, 1901, pls. 13, 14, 24, 35; Schäfer, H., Principles of Egyptian Art, p. 138.

⁶² Duell, P. et al., The Mastaba of Mereruka, volume I, OIS 31, Chicago, 1938, pls. 57, 78, 88, 96; Fischer, H., Egyptian Studies III, Varia Nova, New York, 1996, p. 146.

⁶³ Fischer, H., “A Stela of the Heracleopolitan: The Osiris *Iti*”, pl. VI; Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, pp. 359-362, fig.3.

⁶⁴ Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, pp. 367-378.

⁶⁵ Brovarski, E., “False Doors & History: the Sixth Dynasty”, p. 89.

⁶⁶ Kanawati dated him to Pepy’s I reign, while Strudwick dated him slightly later to the late reign of Pepy I to the early reign of Pepy II.

Kanawati, N., Governmental Reforms in Old Kingdom Egypt, Warminster, 1980, pp. 34-35; Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 68 (22).


⁶⁷ Who is dated by Baer and Harpur to the reign of Merenre or early that of Pepy II, Baer, K., Rank and Title in the Old Kingdom, The Structure of the Egyptian Administration in the Fifth and Sixth Dynasties, Chicago, 1960, p. 76 [168]; Harpur, Y., Decoration in Egyptian Tombs of the Old Kingdom, p. 274 [404].

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But the absence of any racks other than the ewer and basin points out to the transitional stage between the Old Kingdom and the Heracleopolitan Period⁶⁸.

III. Text and Translation:

The Architrave:


ḥtp di nswt^(a) Inpw^(b) tpy ḏw.f^(c) prt-ḥrw t ḥnkt nt^(d)

An offering which the king gives (and) Anubis who is upon his mountain (consisting of) bread and bear for.

The left outer jamb:



smr w^cty^(e) ḥry-ḥbt^(f) ḥry-tp nswt^(g) im3ḥw^(h) Ppy-^cnḥ⁽ⁱ⁾

The sole companion⁶⁹, the lector priest⁷⁰, the royal chamberlain⁷¹, the revered⁷² Pepy Ankh.

⁶⁸ Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, p. 362.

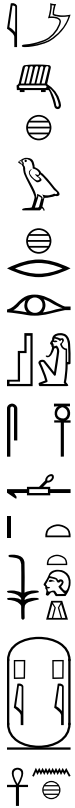
⁶⁹ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. II, Oxford, 2000, p. 892:3268.

⁷⁰ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. II, p. 781:2848.

⁷¹ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. II, p. 788:2874.

⁷² Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. I, p. 11:42.

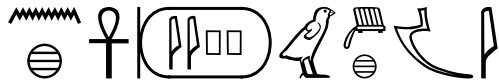
Right outer jamb:



im3ḥw ḥr wsir^(j) smr w^cty ḥry-tp nswt Ppy-^cnh

The revered with Osiris⁷³, the sole companion, the royal chamberlain Pepy Ankh

Cross bar:



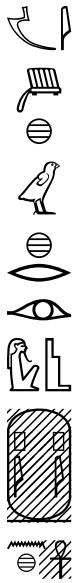
im3ḥw Ppy ^cnh

The revered Pepy Ankh

⁷³ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. I, pp. 19-20:89.

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Left inner jamb:



im3hw hr [wsir Ppy-^cnh]

The revered with [Osiris Pepy Ankh]

Right inner jamb:

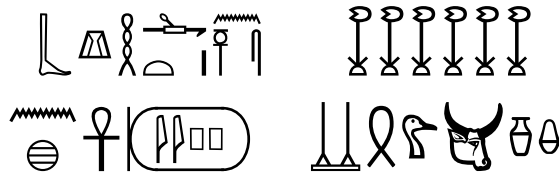


im3hw hr ntr ^{c3(k)} Ppy-^cnh

The revered with the great god⁷⁴ Pepy Ankh

⁷⁴ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. I, p. 30:142.

Panel:



ḥ3 t ḥ3 ḥnkt ḥ3 k3w ḥ3 3pdw ḥ3 šs ḥ3 mnht⁽¹⁾ n smr w^cty ḥry-ḥbt Ppy-^cnh

one thousand loaves of bread, one thousand beers, one thousand oxen, one thousand fowl, one thousand alabaster vessels and one thousands of clothing to the sole companion and the lector priest Pepy Ankh.

III.1: Comment on the Text:

- (a) The *ḥtp-di-nswt* formula means “A boon or an offering that the king”⁷⁵ affords to the God. Then the god in return provides the ka of the deceased with that boon or offering⁷⁶. The main role of the *ḥtp-di-nswt* (offering formulae) was associated with the king due to his role in ensuring the offerings, a role the king undertook as a mediator between people and the deities⁷⁷. Consequently, the deceased guaranteed the continuous benefits from the offerings that was offered in the name of the king to the deity. Thus, the deceased obtained the means of immortality in the Netherworld⁷⁸.
- (b) *Inpw* was one of the most important gods in Ancient Egypt⁷⁹. Anubis invoked in the offering formula since the dynasty four up to dynasty Eleven after Osiris⁸⁰. But by the advent of dynasty twelve Osiris became very frequent in the offering formula whilst Anubis lost favour and replaced in many cases by Wepwawet⁸¹. Anubis was the most common invoked god in the offering formula during the sixth dynasty⁸² till the end of the Old Kingdom⁸³.

⁷⁵ Cauville, S., *Offering to the gods in Egyptian Temples*, Paris, 2012, p. 63.

⁷⁶ Leprohon, R., “The Offering formula in the First Intermediate Period”, *EES*, 1990, pp. 163-164.

⁷⁷ Leprohon, R., “The Offering formula in the First Intermediate Period”, p. 56.

⁷⁸ Gamil, E., “The Offering table of Ḥwy 3 from the Twelfth Dynasty (RC-2990)”, *Bulletin of the Center Papyrological Studies* 38, 2021, p. 155.

⁷⁹ LGG I, pp. 390-394.



⁸⁰ Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, ÄF 24, Glückstadt, 1968, pp. 15, 25, 45.

⁸¹ Bennett, C., “Growth of the *Ḥtp-D*’*T-Nsw* formula in the Middle Kingdom”, *JEA* 27, 1941, p. 80.

⁸² Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, p. 25.

⁸³ Badawy, A., “La stèle funéraire sous l’Ancien Empire son origine et son fonctionnement”, *ASAE* 48, 1948, p. 224; Altenmüller, H., “Anubis”, in : *LÄ I*, Wiesbaden, 1975, pp. 327-333.

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- (c) *tpy dw.f* was one of the well-known epithets of the god Anubis⁸⁴. It appeared for the first time in the fifth dynasty offering formulae⁸⁵. The order of writing this epithet in that way  was rare during the fifth dynasty⁸⁶, but it was quite common during the sixth dynasty⁸⁷.
- (d) Although the arrangement of *pṛt-hrw* +  nt horizontally on the Architrave was known since the reign of Pepy I⁸⁸, but it was rare, while it became quite common at the end of the sixth dynasty and onwards⁸⁹.
- (e) *smr w^cty*: four similar interpretations are known for the current title. Wb⁹⁰, Gardiner⁹¹, de Wit⁹², Ward⁹³ and Hannig⁹⁴ translated it as “sole friend”. Doxey adopted the translation of “sole courtier” as a kind of servants for the sovereign⁹⁵. While Fischer⁹⁶, Jones⁹⁷ and Al-Ayedi⁹⁸ suggested that of “sole companion”. Blackman believed in the translation of “confidential friend”⁹⁹.

⁸⁴ LGG VII, p. 393.

⁸⁵ Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, p. 15.

⁸⁶ Borchardt, L., *Denkmäler des Alten Reiches*, vol. I, pp. 87 CG 1416, 152 CG 1464.

⁸⁷ Borchardt, L., *Denkmäler des Alten Reiches*, vol. I, p. 55 CG 1395, 62-63 CG 1402-1403, 128 CG 1445, 138 CG 1453, 203 CG 1499; Borchardt, L., *Denkmäler des Alten Reiches*, vol. II, pp. 33 CG 1565, 69 CG 1590, 103 CG 1638.

⁸⁸ Brovarski, E., “False Doors & History: the Sixth Dynasty”, p. 111.

⁸⁹ Fischer, H., “A Stela of the Heracleopolitan Period at Saqqara: The Osiris *Iti*”, pl. V; Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, p. 26 no. 2; Fischer, H., *Dendera in the Third Millennium B.C. down to the Theban domination of Upper Egypt*, pp. 100 fig. 16, 104; Brovarski, E., “False Doors & History: the Sixth Dynasty”, p. 111.

⁹⁰ Wb IV, p. 138 [11].

⁹¹ Gardiner, A., AEO I, p. 20*.

⁹² deWit, C., “Enquête sur le titre de *smr pr*”, CdE 31, 1956, p. 90.

⁹³ Ward, W., *Index of Egyptian Administrative and Religious Titles of the Middle Kingdom*, Beirut, 1982, p. 151 [1299].

⁹⁴ Hannig, R., *Die sprache der pharaonen: Großes Handwörterbuch Ägyptisch-Deutsch (2800-950 v.Chr.)*, Marburger edition, Marburg, 2005, p. 766.

⁹⁵ Doxey, D., *Egyptian Non-Royal Epithets in the Middle Kingdom*, *ProblÄg* 12, 1998, p. 164.

⁹⁶ Fischer, H., *The Tomb of Ip at El Saff*, MMA, New York, 1996, p. 21.

⁹⁷ Jones, D., *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, vol. II, p. 892:3268.

⁹⁸ Al-Ayedi, A., *Index of Egyptian Administrative, Religious and Military Titles of the New Kingdom*, *Ismailya*, 2006, p. 509:1675.

⁹⁹ Blackman, A., *The Rock Tombs of Meir, part II, The Tomb Chapel of Senebi's son Ukh-hotep (B, No. 2)*, London, 1915, p. 2 (2).

The title was known since the Third Dynasty¹⁰⁰, while by the advent of the Fourth Dynasty and thereafter it became quite common in the titularies of viziers and high officials¹⁰¹.

Helck and Strudwick believed that by the late of the Old Kingdom the title became an honorary one¹⁰², whilst Eyre noted that *smr w^cty* may have carried out the responsibilities of the royal envoys at the late of the Old Kingdom¹⁰³.

The title was known in the Memphite necropolis¹⁰⁴ and the provinces¹⁰⁵. Most of the holders of the title *hry hbt* in the Old Kingdom were at the same time *smr w^cty*¹⁰⁶.

- (f) *hry-hbt*: “Lector priest” or “one who carries the ritual book”¹⁰⁷. The title was known since the second Dynasty, it was originally held by the crown prince¹⁰⁸. By the beginning of the Third Dynasty it appeared in the titularies of the high officials¹⁰⁹. The title was quite common during the Old Kingdom and thereafter¹¹⁰.

The holder of the title *hry-hbt* was concerned with the funerary rites, a fact which made the title’s holder depicted in both the mortuary temples as well as the private tombs¹¹¹, as

¹⁰⁰ Barta, W., *Abusir V: The Cemeteries at Abusir South I. Excavations of the Czech Institute of Egyptology*, Prague, 2001, p. 12.

¹⁰¹ Wb IV, p. 138 [11]; Helck, W., *Untersuchungen zu den Beamtentiteln des ägyptischen Alten Reiches*, Glückstadt, 1954, pp. 24-25.

¹⁰² Helck, W., “Titel und Titulaturen”, in: *LÄ VI*, Wiesbaden, 1986, p. 596; Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 225.

¹⁰³ Eyre, C., “Weni’s Career and Old Kingdom Historiography”, in: Eyre, C., Leahy, A., and Leahy, L. (eds.), *The Unbroken Reed, Studies in the Culture and Heritage of Ancient Egypt in Honour of A.F. Shore*, London, 1994, p. 110.

¹⁰⁴ Kanawati, N., *The Teti Cemetery at Saqqara*, vol. IX, *The Tomb of Remni*, ACER 28, Oxford, 2009, p. 12 (15).

¹⁰⁵ Davies, N. de G., *The Rock Tombs of Deir el Gebrâwi*, vol. I, ASE 11, London, 1902, p. 9 (32); Davies, N. de G., *The Rock Tombs of Deir el Gebrâwi*, vol. II, ASE 12, London, 1902, p. 1 (13); Blackman, A., *The Rock Tombs of Meir*, part II, p. 2 (2); Fischer, H., “Two Old Kingdom Inscriptions Restored”, *JEA* 65, 1979, p. 44; El-Khadragy, M., “The Edfu Offering Niche of Qar in the Cairo Museum”, *SAK* 30, 2002, fig. 2.

¹⁰⁶ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 226.

¹⁰⁷ Jones, D., *An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom*, vol. II, p. 781:2848.

¹⁰⁸ Kaplony, P., *Kleine Beiträge zu den Inschriften der Aegyptischen Frühzeit*, Wiesbaden, 1966, p. 518.

¹⁰⁹ Kaplony, P., *Kleine Beiträge zu den Inschriften der Aegyptischen Frühzeit*, pp. 403-404, 449-450.

¹¹⁰ Boraik, M., Abdelsattar, I. and Hafez, L., “The False Door of *N(y)-s(w)-s3-ib* from Giza”, p. 5.

¹¹¹ Gardiner, A., *AEO I*, p. 55*.

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he took the responsibility of reciting and directing the diurnal rituals inside the royal mortuary temples and the private tombs¹¹².

As *Ppy-ꜥnh* was a *hry-tp nswt*, he might took the charge of the profession of lector priest inside the palace as one of the members of the royal suite. Where he was in charge of reciting the sovereign with convenient spells as a (*hry-ḥbt*) during attending with him in his bedroom¹¹³ as a (*hry-tp nswt*). That sort of *hry(w)-ḥbt* was pointed out by Strudwick as a courtly function for *hry(w)-ḥbt* differ in their function than those presented in Abusir Papyri¹¹⁴.

It is worth commenting that most of the *hry(w)-ḥbt* in the Old Kingdom were at the same time *smr(w) wꜥty*¹¹⁵. That reflects the relationship between the three titles mentioned by *Ppy-ꜥnh* on his false door.

- (g) *hry-tp nswt*: Two different readings are supposed for this title. The first reading is *hry-tp nswt* which is suggested by Kahl¹¹⁶, Altenmüller¹¹⁷ and Jones¹¹⁸. While Hans Goedicke pointed out to a different reading which is *tpy-ḥrt nswt*¹¹⁹. Goedicke translated it as “one who is upon the royal property”¹²⁰ whilst Jones interpreted *hry tp nswt* as “royal chamberlain”¹²¹. Anyways, the two translations reflect the direct relationship of the title holder with the sovereign.

As for the royal chamberlain, it was firstly attested since the Archaic Period¹²². By the advent of the Third dynasty, it became a ranking title particularly since the reign of Zoser¹²³ and onwards till the end of the Old Kingdom¹²⁴.

¹¹² Wilson, J., “Funeral Services of the Egyptian Old Kingdom”, JNES 3, 1944, pp. 215-216.

¹¹³ Gunn, B., “Notes on Egyptian Lexicography”, JEA 27, 1941, p. 145.

¹¹⁴ Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 226.

¹¹⁵ Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 226.

¹¹⁶ Kahl, J., Das System der ägyptischen Hieroglyphenschrift in der 0-3. Dynastie, Wiesbaden, 1994, p. 2318.

¹¹⁷ Altenmüller, H., Die Wanddarstellungen im Grab des Mehu in Saqqara, Mainz am Rhein, 1998, p. 40 (41).

¹¹⁸ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. II, p. 788:2874.

¹¹⁹ Goedicke, H., “Titles for Titles”, in: Allam, S. (ed.), Grund und Boden in Altägypten (Rechtliche und Sozio-Ökonomische Verhältnisse), Akten des internationalen symposiums Tübingen 18-20. Juni 1990, Tübingen, 1994, pp. 227-234.

¹²⁰ Goedicke, H., “Titles for Titles”, pp. 227-234.

¹²¹ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. II, p. 788:2874.

¹²² Kaplony, P., Die Inschriften der ägyptischen Frühzeit, vol. III, Wiesbaden, 1966, p. 72:267.

¹²³ Helck, W., Untersuchungen zu den Beamtentiteln des Ägyptischen Alten Reiches, p. 60.

¹²⁴ Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 185.

Gunn and Fischer noted that the chamberlain was an official who attended with the sovereign in his bedroom and was under the head of the king¹²⁵. That shows the very close relationship of its holder with the living king.

Helck and Strudwick believed that it was a court title held principally by legal officials¹²⁶. But Strudwick added that it was also held by scribes and builders¹²⁷.

It is worth commenting that by the sixth dynasty the title varied from a title of rank attached generally to assign particular administrative tasks¹²⁸ to a more general one as it was held merely for the merchandises and materials which brought with it¹²⁹.

The title was lower in rank than the *smr w^cty* “sole companion”.

- (h) *im3hw*: Fischer believed that the epithet means “being esteemed”¹³⁰. Jones pointed out various interpretations for the epithet as “The honored one, venerated and the one who has been provided for”¹³¹. Barta mentioned that epithet as one who on the basis of supplies and offerings has the guarantee of rebirth¹³². The epithet means that the deceased deserves supplies and offerings in the Hereafter¹³³.
- (i) The name *Ppy-^cnh*: the size of the false door, its style, beside its inscriptions and decorations can shed light on the social standing of its owner and his status in the Ancient Egyptian community¹³⁴. Thus, *Ppy-^cnh*’s false door, its style, as well as its inscriptions and decoration in addition to the professions he occupied during his

¹²⁵ Gunn, B., “Notes on Egyptian Lexicography”, p. 145; Fischer, H., Dendera in the Third Millennium B.C. down to the Theban domination of Upper Egypt, p. 115.

¹²⁶ Helck, W., Untersuchungen zu den Beamtentiteln des Ägyptischen Alten Reiches, p. 60; Strudwick, N., The Administration of Egypt in the Old Kingdom, pp. 183, 205, 310.

¹²⁷ Strudwick, N., The Administration of Egypt in the Old Kingdom, pp. 183, 205, 310.

¹²⁸ Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 183.

¹²⁹ Strudwick, N., The Administration of Egypt in the Old Kingdom, pp. 231, 310.

¹³⁰ Fischer, H., “Marginalia”, GM 122, 1991, p. 22.

¹³¹ Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. I, p. 11:42.

¹³² Barta, W., Das Selbstzeugnis eines altägyptischen Künstlers (Stele Louvre C 14), MÄS 22, Berlin, 1970, pp. 50-52.

¹³³ for more about *im3h* and its interpretations either with the living or the dead, Jansen-Winkeln, K., “Zur Bedeutung von *im3h*”, BSEG 20, 1996, pp. 29-36.

¹³⁴ Alexanian, N., “Tomb and Social Status, The Textuel evidence”, in: Bárta, M. (ed.), The Old Kingdom Art and Archaeology, Proceedings of the Conference held in Prague, May 31 – June 4. 2004, Prague 2006, pp. 1-8; van Walsem, R., Iconography of Old Kingdom Private Elite Tombs, Analysis and Interpretation, Theoretical and Methodological Aspects, MVEOL, EX Oriente Lux 35, Leiden, 2005, p. 21; Frood, E., “Social Structure and Daily Life: Pharaonic”, in: Lloyd, A. (ed.), A Companion to Ancient Egypt I, Oxford, 2010, pp. 469-490.

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career, can provide more knowledge on his social standing in the society, his economic standing beside his beliefs, doctrine and worths.

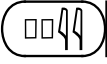
The name *Ppy-ḥnh* is attested six times with the same orthography on the different elements of the false door. As for the name on the left inner jamb Although it is scratched, the phonetic complements of the 𓆎 ḥnh sign¹³⁵ appears clearly. Consequently, it is likely may be the same spelling depicted on the opposite jamb i.e. the right inner jamb.



The writing of the name several times on the different elements of the false door is a typical feature in the inscriptions of the false doors. As the significance and importance of the name for the deceased in both his earthly life and in the Hereafter is implied by the occurrence of the false door's owner name multiple times on its different elements¹³⁶.

The importance of the name in both lives is that it acts as a guarantor for the existence of its owner in the earthly life and the Hereafter. Consequently, for the preservation of his name from annihilation, the deceased registered it many times either on his false door or even on his tomb inscriptions.

The name played an important role for the deceased as it established a link between him and the people who interact with his monuments. Such interaction guaranteed the flowing of provisions in the Hereafter¹³⁷.

The structure of the name in Ancient Egypt varied in length, from a sole word to a full sentence, in manner, grammatical structure and signification.

Ppy-ḥnh is a compound name consists of two words, the first is  *Ppy* while the second word 𓆎 ḥnh. The first word is related to king Pepy¹³⁸ whilst the second word

which is written with the trilateral sign 𓆎 and its phonetic complements  *n* and  *h* means "live"¹³⁹. Ranke and Scheele-Schweitzer believed in the meaning of "may king Pepy lives"¹⁴⁰ for this name.

¹³⁵ Gardiner, A., *Egyptian Grammar*, p. 508 (S 34).

¹³⁶ Hellum, J., "In your Name of Sarcophagus: The "Name Formula" in the Pyramid Texts", *JARCE* 51, 2015, pp. 235-242; Hutto, D., "Ancient Egyptian Rhetoric in the Old and Middle Kingdoms", *Rhetorica: A Journal of the History of Rhetoric* 20 (3), 2002, pp. 213-233.

¹³⁷ Vernus, P., "Name, Namengebung, Namensbildung", in: *LÄ IV*, Wiesbaden, 1982, pp. 320-337; Allen, J., "BA", in: Redford, D. (ed.), *OEAE I*, pp. 161-162.

¹³⁸ von Beckerath, J., *Handbuch der ägyptischen Königsnamen*, *MÄS* 20, 1984, pp. 56-57 (either Pepy I or Pepy II).

¹³⁹ Gardiner, A., *Egyptian Grammar*, §§32, 42, pp. 508, 557.

¹⁴⁰ Ranke, H., *PN I*, p. 131 [20]; Scheele-Schweitzer, K., *Die Personennamen des Alten Reiches, Altägyptische onomastik unter lexikographischen und Sozio-Kulturellen Aspekten*, *Philippika* 28, Wiesbaden, 2014, p. 115.

The private names which are associated with the names of the kings were very common during the sixth dynasty and onwards¹⁴¹.

The royal name Pepy appeared in thirty-nine names¹⁴². Despite it is usually not clear whether it refers to the sovereign Pepy I or Pepy II, It can be assumed that the integration of the private names of the kings create a more personal need and describe a closer and benevolent relationship between the sovereign and his subjects¹⁴³.

Ppy-ꜥnh was one of the names which assigns actions and attributes associated with kings¹⁴⁴. The name *Ppy-ꜥnh* was found in the Memphite necropolis¹⁴⁵ and many provinces as Sharuna¹⁴⁶, Quseir El-Amarna¹⁴⁷, Meir¹⁴⁸ and Edfou¹⁴⁹.

¹⁴¹ e.g. *Ppy-snb*, Ranke, H., PN I, p. 131 [17], *Ni-Ppy* Borchardt, L., Denkmäler des Alten Reiches, vol. II, p. 60 (CG 1579); Ranke, H., PN I, p. 172 [13], *Mry-Rꜥ snb*, Ranke, H., PN I, p. 161 [3], *Mry-Rꜥ ddi*, Ranke, H., PN I, p. 161 [4], *Tti išt.f*, Ranke, H., PN I, p. 384 [12], *Tti-ꜥnh(w)*, Ranke, H., PN I, p. 384 [15].

¹⁴² Scheele-Schweitzer, K., Die Personennamen des Alten Reiches, p. 114.

¹⁴³ Scheele-Schweitzer, K., Die Personennamen des Alten Reiches, pp. 114-115.

¹⁴⁴ Scheele-Schweitzer, K., Die Personennamen des Alten Reiches, p. 115.

¹⁴⁵ *Ppy (Mry-Rꜥ-ꜥnh)*, from Saqqara (Unis Cemetery) who is the son of *Mḥw*, Altenmüller, H., Die wanddarstellungen im grab des Mehu in Saqqara, Mainz am Rhein, 1998. *Ppy (Mry-Rꜥ-ꜥnh)* is dated back to the reign of Pepi I, Baer, K., Rank and Title in the Old Kingdom, p. 70 [130 A]; *Ppy-ꜥnh*, from South Saqqara who is dated to the reign of Pepy II, Vymazalová, H. and Jánosi, P., "The decorated burial chamber of Pepy-ankh Setju at south Saqqara, some preliminary observations", in: Jánosi, P. and Vymazalová, H. (eds.), The Art of Describing the world of Tomb Decoration as visual culture of the Old Kingdom, Studies in Honour of Yvonne Harpur, Prague, 2018, pp. 215-234.



¹⁴⁶ *Ppy-ꜥnh/Hwi*, Smolenski, T., "Le tombeau d'un prince de la VI^e Dynastie à charouna", ASAE 8, 1907, pp. 149-153, who is dated to the reign of Pepy I or later, Baer, K., Rank and Title in the Old Kingdom, p. 70 [131].

¹⁴⁷ *Ppy-ꜥnh*, Chaban, M. and Quibell, J., "Sur une nécropole de la VI dynastie à Koçeir el-Amarna", ASAE 3, 1902, pp. 250-253. He is dated by Baer to the reign of Pepy II, Baer, K., Rank and Title in the Old Kingdom, p. 70 [132]; El-Khouli, A. and Kanawati, N., Quseir El-Amarna, The Tombs of Pepy-ankh and Khewen-wekh, ACER 1, Sydney, 1989 (tomb 1).

¹⁴⁸ *Ppy-ꜥnh ḥry-ib / nfr-k3 / Ḥni*, Blackman, A., The Rock Tombs of Meir, vol. IV, The tomb-chapel of Pepiꜥonkh the Middle son of SebkḤotpe and Pekhernefert (D, No. 2), ASE 25, London, 1924 (D 2). Baer dated him to the early reign of Pepy II or later, Baer, K., Rank and Title in the Old Kingdom, p. 70 [133]; *Ppy-ꜥnh / ḥni km*, The Rock Tombs of Meir, vol. V, ASE 28, 1953, pp. 15-56, pls. 15-43. He is dated back to the early reign of Pepy II or later, Baer, K., Rank and Title in the Old Kingdom, p. 70 [134]; Polet, S., "Pepy-ankh Heny, le noir de Meir (tombe A2), a-t-il usurpé le titre de vizir?", Res Antiquae 7, 2010, pp. 423-434; Simons, F., The Tomb of Pepyankh Henykem, A Thesis submitted to the University of Birmingham for the degree of Master of Philosophy, department of Classics, Ancient History and Archaeology, School of Humanities, College of Arts and Law, University of Birmingham, 2013

¹⁴⁹ El-Khadragy, M., "The Edfu Offering Niche of Qar in the Cairo Museum", p. 205.

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- (j) *im3hw hr wsir*: the previously mentioned epithet *im3hw* was usually followed by several prepositions as  *n* or  *hr*¹⁵⁰.

Allen interprets “*hr*” as “with or of”¹⁵¹, while Strudwick translates it as “before”, “in relation to” or “in sight of”¹⁵².

The epithet and the prepositions were followed by a name of a god or a king. Goelet pointed out that when the epithet *im3hw* was followed by a name of a god or a king then it means that the holder of that epithet is venerated in the presence of a god or a king¹⁵³.

As for *wsir*, Bolshakov noted that the first attestation of god Osiris on private monuments is not known before the reign of Isesi¹⁵⁴. Consequently, *Ppy-ꜥnh* was revered before Osiris.

- (k) *im3hw hr ntr ʿ3*: The term *ntr ʿ3* was first attested in the offering formulae since the Fourth Dynasty¹⁵⁵. Different interpretations were debated concerning the deity whose epithet was *ntr ʿ3*. It was believed that it refers to Re¹⁵⁶ or Osiris¹⁵⁷ or Hours or Anubis¹⁵⁸.

ntr ʿ3 on the current false door most probably refer to god Osiris who is mentioned frankly on the opposite inner jamb.

- (l) The wish of thousands of offerings which was placed on the panel above the offering stand is a characteristic feature on false doors panels of South Saqqara

¹⁵⁰ Gardiner, A., *Egyptian Grammar*, pp. 29, 571, 585.

¹⁵¹ Allen, J., “Some aspects on the non-royal afterlife in the Old Kingdom”, in: Bárta, M., *The Old Kingdom Art and Archaeology*, Proceedings of the Conference held in Prague, May 31 – June 4. 2004, Prague, 2006, p. 16.

¹⁵² Strudwick, N., *Texts from the Pyramid Age*, Writings from the Ancient World 16, Leiden-Boston, 2005, p. 30.

¹⁵³ Goelet, O., “The Term *stp-s3* in the Old Kingdom and its later Development”, *JARCE* 23, 1986, p. 92 n. 31.

¹⁵⁴ Bolshakov, A., “Princess *Hm.t-rꜥ(w)*: the First mention of Osiris?”, *CdE* 67, 1992, pp. 203-210. For more about Osiris and his roles towards the deceased, Griffiths, J., “Osiris”, in: *LÄ IV*, Wiesbaden, 1982, pp. 623-634; Lurker, M., *An Illustrated Dictionary of the Gods and Symbols of Ancient Egypt*, London, 1980, pp. 92-94.

¹⁵⁵ Nuzzolo, M., “The Appearance of Osiris. A Case of Royal patronage or a Bottom Up Process?”, in: Franci, M., Ikram, S. and Morfini, I. (eds.), *Rethinking Osiris*, Proceedings of the International Conference, Florence, Italy 26-27 March 2019, *Studies on the Ancient Near East and the Mediterranean (SANEM 5)*, Rome, 2021, p. 128 n.170.

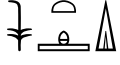



¹⁵⁶ Baines, J., “Greatest God or Category of Gods?”, *GM* 67, 1983, p. 15.

¹⁵⁷ Gardiner, A. and Sethe, K., *Egyptian Letters to the Dead*, London, 1928, pp. 11-12; Griffiths, J., *The Origins of Osiris and his cult*, Leiden, 1980, p. 184.

¹⁵⁸ Junker, H., *Giza II*, Wien, 1934, pp. 52-54.

under Pepy II¹⁵⁹. Furthermore, it appeared on many false doors panels from Saqqara dated back to the Herakleopolitan Period¹⁶⁰.

III.2: Some Orthographical Remarks on the text:

- (1) The Orthographical writing of the *hṯp-di-nsw* formula in that way  is the standard writing for such formula since the Fourth Dynasty¹⁶¹ till the end of the Old Kingdom¹⁶².
- (2) The form of  *Inpw* on the Architrave is firstly attested under Teti and Pepy I at Saqqara and thereafter, while it appeared at Abydos as early as the reign of Merenre¹⁶³ and by the time of Pepy II at Edfou¹⁶⁴.
- (3) The head (*tp*) sign¹⁶⁵ in the epithet *tpy dwf* appeared with the beard. A feature which is known in the Memphite necropolis throughout the Old Kingdom and particularly during the sixth dynasty¹⁶⁶.
- (4) The bread sign in *pṛt-hrw* ¹⁶⁷ was broad and elongated which was a sixth dynasty epigraphical feature¹⁶⁸.
- (5) The occurrence of the beer jar  either on the Architrave and the panel without handles¹⁶⁹, was an epigraphical feature known from the Sixth to the Eighth Dynasty¹⁷⁰.

¹⁵⁹ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 21.

¹⁶⁰ Firth, C. and Gunn, B., *Teti Pyramid Cemeteries*, vol. II, pls. 67 (1-2), 68, 69, 70 (1-2), 71 (2), 72 (2), 73 (2), 74, 75; Brovarski, E., "False Doors and History: The First Intermediate Period and Middle Kingdom", pp. 367-368 n. 67.

¹⁶¹ Detlef, F., "The Middle Kingdom Offering Formulas A challenge", *JEA* 89, 2003, p. 54.

¹⁶² Barta, W., *Aufbau und Bedeutung der altägyptischen Opferformel*, pp. 12, 21.

¹⁶³ Brovarski, E., "Abydos in the Old Kingdom and First Intermediate Period, Part II", pp. 21, 30.

¹⁶⁴ El-Khadragy, M., "The Edfu Offering Niche of Qar in the Cairo Museum", fig. 3.

¹⁶⁵ Gardiner, A., *Egyptian Grammar*, p. 450 (D 1).

¹⁶⁶ Fischer, H., *Dendera in the Third Millennium B.C. down to the Theban domination of Upper Egypt*, p. 79; Younes, A., "An Unpublished Stela in the Egyptian Museum (Cairo JE 49637)", p. 68.




¹⁶⁷ Gardiner, A., *Egyptian Grammar*, p. 532 (X 4).

¹⁶⁸ Fischer, H., *Dendera in the Third Millennium B.C. down to the Theban Domination of Upper Egypt*, p. 83 (13).

¹⁶⁹ Gardiner, A., *Egyptian Grammar*, p. 530 (W 22).

¹⁷⁰ Goedicke, H., *Old Hieratic Paleography*, Baltimore, 1988, p. 46, a-b (W 22); Boraik, M., Abdelsattar, I. and Hafez, L., "The False Door of *N(y)-s(w)-s3-ib* from Giza", p. 8.

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- (6) The full writing of the epithet *im3hw* in that way , on the different elements of the false door, was a frequent feature during the Old Kingdom¹⁷¹.
- (7) The  (w) sign¹⁷² is written on the different elements of the false door without extending the two lines of the legs. An artistic feature which is known from the sixth dynasty¹⁷³ to the Eleventh Dynasty¹⁷⁴.
- (8) The writing of the name of god Osiris on the right outer jamb as , that the top of the throne¹⁷⁵ and the god determinative¹⁷⁶ touching the lower rim of the eye. A feature which is attested on sixth dynasty false doors from different provenances¹⁷⁷. It was quite common feature in the reign of Pepy II¹⁷⁸ and less frequent after the end of the Old Kingdom¹⁷⁹.
- (9) The writing of *ntr* 𓄿 without the god determinative¹⁸⁰, on the right inner jamb, is known during the reign of Pepy II¹⁸¹.

It should be taken into account with regard on commenting on the orthographical features as well as the orthographical remarks that the false door is small in size and the space to be inscribed on is very small compared with what the deceased needs to inscribe on the false door regarding the religious texts and formulae.

¹⁷¹ Brovarski, E., “Akhmim in the Old Kingdom and The First Intermediate Period”, p. 127; Leprohon, R., “The Sixth Dynasty False Door of the Priestess of Hathor Irti”, JARCE 31, 1994, p. 45.

¹⁷² Gardiner, A., Egyptian Grammar, p. 472 (G 43).

¹⁷³ e.g. Simpson, W., Giza Mastabas 2, The Mastabas of Qar and Idu, G 7101 and 7102, Boston, 1976, figs. 20-21, 23.

¹⁷⁴ Fischer, H., Denderah in the Old Kingdom and its Aftermath, UMI Dissertation, University of Pennsylvania, 1955, p. 138 (7).

¹⁷⁵ Gardiner, A., Egyptian Grammar, p. 500 (Q 1).

¹⁷⁶ Gardiner, A., Egyptian Grammar, p. 446 (A 40).

¹⁷⁷ from Saqqara, Borchardt, L., Denkmäler des Alten Reiches, vol. I, pp. 174-176, pl. 39 (CG 1483).

from Abydos, Borchardt, L., Denkmäler des Alten Reiches, vol. I, pp. 202-203 (CG 1498); Borchardt, L., Denkmäler des Alten Reiches, vol. II, pp. 53-54, pl. 75 (CG 1574), pp. 58-60, pl. 76 (upper left and right) CG 1577-1578.

From Edfou, the Edfou niche of *k3r* which is dated back to Pepy II, El-Khadragy, M., “The Edfu Offering Niche of Qar in the Cairo Museum”, fig. 6, Taf. 7.


¹⁷⁸ Metawi, D., “The False Door of “*wḏꜥ-Drī*” (Cairo Museum, without number)”, SAK 43, 2014, p. 274.

¹⁷⁹ Boraik, M., Abdelsattar, I. and Hafez, L., “The False Door of *N(y)-s(w)-s3-ib* from Giza”, pp. 7-8.

¹⁸⁰ Gardiner, A., Egyptian Grammar, p. 446 (A 40).

¹⁸¹ Azzam, L., “The False Door of Ipy at Beni Hassan: Study II”, ENiM 9, 2016, p. 164.

Thus, the scribe may sometimes need to come in somewhat unfamiliar orthographical forms, or he may resort to abbreviate its writing due to lack of

available space as the w  sign.

IV. Dating and Conclusion:

The False Door presents many features which are quite common on the False Doors which are dated back to the end of the Old Kingdom (Sixth-Eighth dynasties)¹⁸². Particularly starting from the end of Pepy's II reign, i.e. after his death, until the end of the Eighth dynasty.

- (1) The small sized false door with a cavetto cornice, a torus moulding surrounding the false door and a squarish panel¹⁸³.
- (2) The false door which shows four jambs, each of which includes a single vertical line of the text¹⁸⁴.
- (3) The outer jambs include a sole vertical column of inscription ended with a standing figure for the owner of the false door. While the inner jambs lack any figures and instead have a sole vertical column of inscription displaying an epithet for him beside his name¹⁸⁵.
- (4) The texts on the Architrave display a prayer begun on the Architrave and continues on the left outer jamb¹⁸⁶.
- (5) The belt which is carved as a diagonal stripe at the top of the kilt¹⁸⁷.

¹⁸² For this period and the dating of false doors, Fischer, H., Dendera in the Third Millennium B.C. down to the Theban domination of Upper Egypt, pp. 113-128; Wiebach, S., *Die ägyptische Scheintür*, pp. 128-141; Brovarski, E., "The Late Old Kingdom at South Saqqara", in: Pantalacci, L. and El-Naggar, B. (eds.), *Des Néferkarê aux Montouhotep, Travaux archéologiques en cours sur la fin de la VI^e dynastie et la Première Période Intermédiaire*, Actes du colloque CNRS-Université Lumière Lyon 2, tenu le 5-7 Juillet 2001, TMO 40, Lyon, 2005, pp. 32 n. 55, 31-71; Brovarski, E., "False Doors & History: the Sixth Dynasty", pp. 71-118; Brovarski, E., "False Doors and History: The First Intermediate Period and Middle Kingdom", pp. 359-423.

¹⁸³ Brovarski, E., "False Doors and History: The First Intermediate Period and Middle Kingdom", pp. 362, 364.

¹⁸⁴ Fischer, H., "A Stela of the Heracleopolitan Period at Saqqara: The Osiris *Iti*", pls. VI-VII a; Strudwick, N., *The Administration of Egypt in the Old Kingdom*, pp. 17, 35-36.

¹⁸⁵ Jéquier, G., *Tombeaux de Particuliers Contemporains de Pepi II*, fig. 97; Jéquier, G., *Le monument funéraire de Pèpi II*, vol. III, *Les approches du temple*, fig. 64; Brovarski, E., "Abydos in the Old Kingdom and the First Intermediate Period. Part II", figs. 2,6-2,7; Myśliwiec, K., "West Saqqara 1999 Polish-Egyptian Mission", fig. 8, pl. 3.



¹⁸⁶ Brovarski, E., "False Doors and History: The First Intermediate Period and Middle Kingdom", p. 362.

¹⁸⁷ James, T. (ed.), *Hieroglyphic Texts from Egyptian Stelae, & C.*, in the British Museum, part 1, pp. 33, 38, pls. xxii [2], xxvi; Simpson, W., *Mastabas of the Western Cemetery: part I*, pp. 7-15, pls. 16, 18.

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- (6) The direction of the spout of the ewer outwards away from the face of the deceased and the absence of any other racks on the panel¹⁸⁸.
- (7) The drum of the false door is lacking any inscriptions and carved at the same level of the inner jambs¹⁸⁹.
- (8) The slight elongation of the false door's panel¹⁹⁰ and the narrowness undecorated apertures at its either edge¹⁹¹.
- (9) The type of wig which leaves the ears exposed and reaches the bottom of neck is typical of second style Old Kingdom relief¹⁹².

The Orthographical Features displayed on the false door confirm the suggested date as well given above as:

- (1) The arrangement of the epithet  *tpy dw.f*¹⁹³.
- (2) The arrangement of the request of *prr-hrw + nt*¹⁹⁴.
- (3) The orthographical writing of the epithet *im3hw* fully whose (*i*) is not omitted¹⁹⁵.
- (4) The depiction of the beer jar without handles¹⁹⁶.
- (5) The wish of thousands of offerings which was placed on the panel above the offering stand¹⁹⁷.
- (6) The writing of *ntr ʕ* without the god determinative¹⁹⁸. The ligatured writing of  followed by the god determinative¹⁹⁹.

¹⁸⁸ Brovarski, E., "False Doors and History: The First Intermediate Period and Middle Kingdom", p. 362.

¹⁸⁹ Firth, C. and Gunn, B., *Teti Pyramid Cemeteries*, vol. II, pls. 68, 70, 71, 72(1); Reisner, G., *A History of the Giza Necropolis*, vol. I, p. 337.

¹⁹⁰ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 18.

¹⁹¹ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 22.

¹⁹² Russmann, E., "A Second Style in Egyptian Art of the Old Kingdom", pp. 271-272.

¹⁹³ Borchardt, L., *Denkmäler des Alten Reiches*, vol. I, CG 1395, CG 1402-1403, 1445; vol. II, CG 1565; Firth, C. and Gunn, B., *Teti Pyramid Cemeteries*, vol. II, pls. 68, 70. (1,2).

¹⁹⁴ Fischer, H., "A Stela of the Heracleopolitan Period at Saqqara: The Osiris *Irti*", pl. V; Brovarski, E., "False Doors & History: the Sixth Dynasty", p. 111.

¹⁹⁵ Brovarski, E., "Akhmim in the Old Kingdom and the First Intermediate Period", p. 127; Leprohon, R., "The Sixth Dynasty False Door of the Priestess of Hathor *Irti*", p. 45.

¹⁹⁶ Goedicke, H., *Old Hieratic Paleography*, p. 46, a-b (W 22).

¹⁹⁷ Firth, C. and Gunn, B., *Teti Pyramid Cemeteries*, vol. II, pls. 67, 68, 69, 70, 71, 72; Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 21.

¹⁹⁸ Azzam, L., "The False Door of Ipy at Beni Hassan: Study II", p. 164.

¹⁹⁹ Metawi, D., "The False Door of *wd^c-Dri* (Cairo Museum, without number)", p. 274; The representation of god determinative following this writing points out to the Old Kingdom, Boraik, M., Abdelsattar, I. and Hafez, L., "The False Door of *N(y)-s(w)-s3-ib* from Giza", p. 8.

The Author suggests South Saqqara as an original situation for this false door depending on some stylistic and orthographical features as:

- (1) The attestation of false doors with two pairs of jambs that each jamb of the four jambs displays a single vertical line of text is a characteristic feature at South Saqqara since the reign of Pepy II and thereafter²⁰⁰.
- (2) The link between the depicted figures on the outer jambs and the texts on the inner jambs is quite common at South Saqqara during the late of the Old Kingdom²⁰¹.
- (3) The panel scene is confined to a seated figure of the deceased before an offering table of bread with the absence of any service furniture and above the offering table is an ideographic list of offerings. Such panel scene was the ordinary pattern on the majority of false doors of South Saqqara at the very end of the Old Kingdom²⁰².
- (4) The extending of the left arm towards the offering table instead of the right one is known only, As far as I know in three other examples, all of them from the Memphite necropolis²⁰³.
- (5) The wish of thousands of offerings on the panel above the offering table is a characteristic feature on the false doors panels of South Saqqara from Pepy II and thereafter²⁰⁴.
- (6) His name *Ppy-ḥnh* which means “may king Pepy lives”, beside the court professions he held and the dating of the false door suggests South Saqqara as a provenance for that false door somewhere in the vicinity of the pyramid of Pepy II.

Ppy-ḥnh was a middle-class official dated back to the very end of the Old Kingdom. He might carried out the responsibilities of his professions inside the palace where he acted as *hry-tp nswt*, *smr wḥty* and *hry-ḥbt* as the three jobs required the direct service and link with the sovereign.

The income of these jobs allowed *Ppy-ḥnh* to have an inscribed false door and probably a small, constructed tomb. *Ppy-ḥnh*'s false door may has been the focal point of this tomb that assured the eternity of his soul and linked him with the earthly world through his name that is preserved for perpetuity.

²⁰⁰ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, pp. 35-36; Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, p. 365.

²⁰¹ Jéquier, G., *Tombeaux de Particuliers Contemporains de Pepi II*, fig. 97; Jéquier, G., *Le monument funéraire de Pèpi II*, vol. III, fig. 64.

²⁰² Brovarski, E., “False Doors & History: the Sixth Dynasty”, pp. 113-114; Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, p. 364.

²⁰³ *ii-k3w* and *w3š-ptḥ* from Saqqara, Mariette, A., *Les Mastabas de L’Ancien Empire*, pp. 265 fig. 34, 270. respectively; *N(y)-s(w)-s3-ib* from Giza, Boraik, M., Abdelsattar, I. and Hafez, L., “The False Door of *N(y)-s(w)-s3-ib* from Giza”, fig. 1.

²⁰⁴ Strudwick, N., *The Administration of Egypt in the Old Kingdom*, p. 21.

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Done by the Researcher

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