Authentic Features of the Old Kingdom Relics by Publishing Two False Doors at EMC

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ABSTRACT

This research focuses on the false doors of ʻnh.f (CG 1463) and išfī (CG 57198), which are currently on display at the Egyptian Museum in Cairo (EMC). In the past, none of these false doors received considerable attention. Their own dedicated study has received little attention. Borchardt (1964) listed the false door of ʻnh.f, but he drew the texts without translation or commentary. Furthermore, neither Borchardt nor any other scientist took photographs of this door. Except for the Egyptian Museum of Cairo's data base, no reference lists the false door of išfī. The study has so far focused on analyzing the iconography and translating the hieroglyphic texts of the two false doors. According to the titles and calligraphy of writing, the study concluded that the two false doors date back to the end of the Old Kingdom or the beginning of the First Intermediate Period.

Introduction:

The false door was an important part of the tomb. It was a solid architectural unit of stone or wood, placed in tombs or on the façades of temples in ancient times, like real doors (Saleh, 1960: 96). According to Shoukry (1950: 16), the false door served as a connection between the tomb's superstructure and the burial chamber. Furthermore, Junker (1929: 24) postulated that the inscriptions of offerings on the false door were considered as grantee for the deceased if his family forgot to present offerings to him.

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During the Old Kingdom, the false door was regarded as a gateway between the living and the otherworld, as well as the primary location where the deceased could arrive forth to obtain offerings (Snape, 2011: 27). The false door served two important religious purposes: it allowed the spirits of the dead to communicate with the living and receive sacrifices (Takenoshita, 2011: 5). Water basins and altars are placed in front of utensils, and offerings are placed in front of false doors for sacrifices (Takenoshita, 2011: 6).

Reisner (1932: 325) acknowledged that the false doors were the primary design element of mastaba chantries in the Old Kingdom, regardless of their size or shape. Its structure is made of unfinished bricks, wood, and/or tiny pieces of stone. As the Fourth Dynasty approached, it became customary to carve the false door out of the single boulder that formed the back of the alcove. False doors of the "serekh type" and regular false doors were the two main kinds used during the Old Kingdom ( Takenoshita, 2011: 6-7).

Although the false door was of immense importance during the Old Kingdom, it was considered an offering stele or the element where the tomb will be found by the deceased's Ka during the Middle and New Kingdoms (Jacobus, 2006: 41). The false door was mostly found on the western side of the Old Kingdom's Mastabas, but it was also found on various sides of rock-cut tombs throughout Egyptian history (Der Manuelian, 1998: 59, 75). Offerings were considered an essential part in the false doors during the Old Kingdom (Bolshakov, 2001: 66), so they were usually depicted on the false door panel where the most important things were represented on the false door (Tomich, 2011: 20), whereas during the Middle and Old kingdoms, the offering formula was depicted on the false door jambs and below the main figure scene (El-Enany, 2008: 102).

The false door had many elements such as (Plate 1): cornice, torus molding, architrave, panel, apertures, outer pair of jambs, lintel, inner pair of jambs (If more specific: middle pair), inner pair of jambs (If more specific: innermost pair), and central niche (Hallström, 2017: 5). By translating and analyzing the inscriptions, this article aims to assign a date to these two false doors.

1. The false door of ḫnh (CG 1463)

1.1 The Description:

This false door is made of limestone (Plate 2). It has a maximum length of 73 cm, width: 40 cm, thickness: 5 cm. The deceased is depicted on the panel sitting on a low-back chair with bull's legs and a cushion revise at the top, facing right towards a table of bread (Cherpion, 1989: 29; Swinton, 2014: 92). He reaches
for the offering table with his right arm. The other hand is pressed against his chest. He is dressed in a garment and a curly wig (Green, 2001: 74). Besides, he is wearing a broad collar around his neck.

The offering table is tall and narrow, with a stand at the bottom and a flat tabletop on which loaves that have been fused together can be carried (Cherpion, 1989: 49, 51). Only two human figures are depicted on the outer jambs, which appear at the bottom of the inscriptions. On the right outer jamb, the first figure is sitting on a low back throne. He is dressed in a garment that covers his body and a straight hair wig with no details (Green, 2001: 74). In his right hand, he holds a long staff. The second figure is shown standing with his left hand advanced. He is wearing a triangular kilt that is tied around his waist. He is dressed in a straight hair wig that reaches his shoulder. He is also holding a long staff in his left hand and the other hand is hanging beside him.

1.2 Texts and Translation:

The upper lintel has a short hieroglyphic inscription of the *htp dj (. w) nsw* formula.² It is as follows (from right to left):

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htp di nsw inpw
tpy dwf imi wt
nb tβ dsr
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A blessing given by the king to Anubis, who is up on his mountain, in the embalming place, and lord of the sacred land (Gardiner, 1969: 171).

The outer right door jamb is inscribed with the *htp dj (. w) nsw* formula and the deceased's name. The following is the text:

```
htp di nsw wsir
prt-hrw t h(n)kt
^nfh f
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A boon given by the king (to) Osiris, invocation offerings of bread and beer, Ankhef.

The outer left door jamb is inscribed with a part of the *htp dj (.w) nsw* formula and the owner's name.

² See (Satzinger, 1977: 177-188; Franke, 2003: 39 - 41) for this interpretation. The *htp-di-nswt* formula was introduced in private tombs at the beginning of the 4th dynasty, see (Barta, 1968: 3).
Invocation offerings (consisting of) bread and beer (to) the revered (honored), Ankhef.

A noticeably short hieroglyphic inscription naming the deceased's title and the offerings appears on the panel above the offering table and the lower lintel above the drum.

Thousands of breads, thousands of beers and thousands of oxen and fowls to the venerated (the honored), Ankhef.

1.3 The titles and the epithets of 'nh.f

The name 'nh.f was not well known in Ancient Egypt, particularly in the Old Kingdom (Ranke, 1935: 347). The deceased's name was preceded by the title im3h (the revered) (Jones, 2000: 11 [42]).

1.4 Dating

The offering formula resembles that of the Old Kingdom.³ Paleographical and orthographical details provide prominent features of the late Old Kingdom date in general—the writing of the classic arrangement writing of prt-hrw with elongated bread (Fischer, 1968: 84; Daoud, 2005: 33). The position of the htp-sign after the nsw-sign is typical of the htp dj nsw formula used during the Old Kingdom (Lapp, 1986: 1; Brovarski, 1989: 209). The absence of sd.f form di.f after the prt- hrw and the preposition n before the owner's name and titles clearly shows that this formula dates from the Old Kingdom (Gardiner, 1969: 170-73). This shape of prt hrw became common in the sixth dynasty and later (Davies, 1920: Pl. 8, 18; Fischer, 1963: Pl. 5; El Sabbahy, 1993: Fig. 1). Moreover, the style and structure of this false door are reminiscent of those discovered from the sixth dynasty. Each of the slender door jambs has a single

³ Even though there was a discontinuity (nt) of the genitive followed by the owner's title. We accept that this formula dates to the end of the Old Kingdom if we investigate the transition in the first intermediate period (the preposition n was placed before the name of the god) and during the Middle Kingdom examples showing the n at the end of the formula followed by the titles of the deceased. For more information, please see: Gardiner, A (1969), Egyptian Grammar, PP. 170-173; Englund, G. (2000), "Offerings", The Oxford Encyclopedia of Ancient Egypt, Vol. 2, Cairo Oxford, PP. 562-597; Abd el-Sattar, I., Mansor, B. and Laila, F. (2016), "Two Unpublished False Doors of Intj and hwjt from Giza", Studies in Ancient Oriental Civilization 44, PP. 329-330.
column of inscription, suggesting a date as early as Pepy II’s reign (Hallström, 2017: 31).

In the Old Kingdom, the title of the deceased was widely known (Hassan, 1936: 32; Id, 1944: 133; Strudwick, 1978: 85 [46]; Kahl, 1994: 635, No. 1601). Besides that, there was a depiction from Wadi Elmaghara with the same owner’s name. It was discovered during the reign of King Pepy II (LD II, 116a). Consequently, it is assumed that this false door dates to the Sixth Dynasty, during the reign of King Pepy II.

2. The false door of ḫḥḥ (CG 57198)

2.1 Description

This false door is made from limestone (Plate 3). It has a maximum height of 116 cm, a width of 57 cm, and a thickness of 9 cm. Regrettably, the upper part, which could have had a cavetto cornice, was damaged, which was usual for false doors of the Sixth Dynasty (Strudwick, 1978: 16; Brovaski, 2006: 71).

The dead man is depicted on the panel as resting on a low-back chair with bull’s legs and a padded revises at the top, facing right towards a bread table (Cherpion, 1989: 29; Swinton, 2014: 92). He reaches out his left arm toward the offering table while the other hand is clasped around his thigh. The offering table is tall and narrow, with a stand at the bottom and a flat tabletop on which long loaves fused together are carried (Cherpion, 1989: 49, 51).

Only two human figures are depicted on the outer jambs, which appear at the bottom of the inscriptions. They are shown both standing and facing inwards. They are dressed in a straight-haired wig and a pointed kilt that is tied at the waist. Their two hands are shown hanging beside their body. Furthermore, ancient Egyptian artists used to depict figures in profile with the outer leg advanced to supply the best view of the depiction (Teeter, 1994: 13; Rose, 2002: 43).

2.2 Texts and Translation:

Two lines of hieroglyphic inscription on the Architrave hold the *ḥtp ḫj (.w) nsw* formula for Osiris, as well as the deceased’s name and title. The inscriptions are as follows (from right to left):

\[ \text{for this reading see: (Satzinger, 1977: 177–188; Franke, 2003: 39 – 41); The Htp-di-nswwt formula was} \]

\[ \text{introduced in private tombs at the beginning of the 4th dynasty: (Barta, 1968: 3).} \]
A gift (that) the king gives (to) Osiris, the lord of Busiris, Khentyimenty (the foremost of westerners).

The lord of Abydos, invocation offerings (consisting of) bread and beer to the venerated (honored) Ishfi.

The outer right jamb is inscribed with two lines of hieroglyphic inscription containing the $htp\ dj\ (.w)\ nsw$ formula for Anubis and the tomb owner’s name and title. The inscriptions are as follows:

A gift (that) the king gives (to) Anubis, (who) is up on his mountain, in the embalming place, and the lord of the sacred land, the invocation offering (consisting of) bread and beer.

To the venerated (honored), king's acquaintance, the only one (sole companion), the lord of venerated, Ishfi.

The outer left jamb is inscribed with two lines of hieroglyphic inscription containing the owner's titles and name.

To the venerated (honored) (with/ before) Anubis, the lord of the sacred land, the only one (sole companion), Ishfi.
Ishfi, the lord of venerated with (before) Osiris, the only one (sole companion) of the great house (desire).

The right inner jamb bears the $htp \ dj \ (w) \ nsw$ formula, the title, and the deceased's name, which reads:

$htp \ di \ nsw \ wsir$ A gift (which) the king gives (to) Osiris, the invocation offering (consisting of) bread and beer to the lord of venerated, Ishfi.

$prt-\ hrw \ t \ hn(k)t$ Anubis, (who) is up on his mountain, the lord of spa city, the invocation offering (consisting of) bread and beer to Ishfi.

The following text is inscribed on the lintel:

$im3hw \ smr \ wty \ isf$ The venerated, the only one (sole companion), Ishfi.

The offerings, title, and his name are written on the panel above the sitting figure of the deceased.

$h3 \ t \ h3 \ hn(k)t \ h3 \ 3pd$ Thousands of breads, thousands of beers, thousands of fowls, thousands of fowls, thousands of fowls, thousands of Alabasters, thousands of clothing, to the venerated Ishfi.
2.3 The titles, and the epithets of isfî

During the Old Kingdom, the name isfî was not widely used (Ranke, 1935: 47). The owner of this false door held the following titles:

A- rḥ nsrw king's acquaintance:

rḥ nsrw the royal acquaintance (Jones, 2000: 327 [1205]), one concerned with the king's affairs (Firth, and Gunn, 1926: 157), keeper of the king's property (Weill, 1908: 185-86; Erman, and H. Grapow, 1971: 449 [9]). It was one of the more crucial formal titles during the Old Kingdom (Strudwick, 1985: 310); both men and women held it (Fischer, 2000: 15). It was entitled by ph r nfr (Strudwick, 1985: 85) in the early of the Fourth Dynasty, and held by dwr r† (Strudwick, 1985: 163), itti(Strudwick, 1985: 67), and pr sn (PM III/2: 48-9; Strudwick, 1985: 84). As well, it was dubbed by mry pth mry r† (PM III/2: 876; Strudwick: 94-95) during the Sixth Dynasty.

B- smr w†ty the only one/ the sole companion:

smr w†ty which means the sole companion (Murray, 1908: PL. XXXIX- XL; Strudwick, 1985: 205; Piacentini, 1997: 1403; Jones, 2000: 892, 3268). It becomes more common among all levels of officials, particularly during the Sixth Dynasty (Strudwick, 1985: 225). People from the Sixth Dynasty held it, including: idw (Petrie, 1898: PL. 10), ṭp m ʾnh I (Mariette, 1885: 195; Porter and Moss, 1978: 483), and iḥy (Newberry, 1903: 97).

C- nb ım3ḥ the lord of venerated or ım3ḥw the venerated (honored).

This title is carried by many individuals during the Old Kingdom (Jones, 2000: 10 (40) for instance, mrs.w.ʾnh (Hassan, 1932: 107), bw nfr (Hassan, 1942: 181). Each one of them lived in the Sixth Dynasty.

D- ım3ḥw (ḥr) inpw the venerated (honored) (with) Anubis:

This title is held by officials during the Old Kingdom (Murray, PL. LXVIII, LXXIX; Jones, 2000, 13 [52]) such as, kịpw R† (end of the Fifth Dynasty) (Hassan, 1953, Fig. 49), sṣm nfr ifi (Junker, 1948: 76), and sṣm nfr iwfî (Baer, 1960: 133). Furthermore, the last two people lived during the Sixth Dynasty.

E- nb ım3ḥ ḥr wstr the lord of venerated with Osiris:

This title was widely held during the Old Kingdom (Daressy, 1900: 570; Chaban, 1902: 252; Murray, 1905: 29- 30; Murray, 1908: Pls. LXVIII, LXXI; Jones, 2000: 19-20). It was held by mr.w kṣ (Sixth Dynasty) (Hassan, 1932: 63), iṗ (6th Dynasty or later) (Zeigler, 1990: 69), and idw (Sixth Dynasty) (Junker, 1947: 70).
2.4 Dating

Throughout the Old Kingdom, the *htp di nsw* formula was widely written (Barta, 1968: 12, 21; Hallström, 2017: 11). During the Old Kingdom, the remains of the formula showed the classical arrangement writing of *prt-hrw* with the elongated bread (Fischer, 1968: 84 (14); Daoud, 2005: 33; Abd el-Sattar et al., 2016: 328). The position of the *htp*-sign after the *nsw*-sign is typical of the *htp di nsw* formula used during the Old Kingdom⁵ (Lapp, 1986: 1).

During the Herakleopolitan period, ideographical writing of Anubis on a stand was also widespread (Brovarski, 1989). In contrast, the name Osiris appears often in Old Kingdom formulas (Barta, 1968; Lapp, 1986). The incidence of beer jars without handles⁶ became a standard linguistic feature of the Herakleopolitan Period (Daoud, 2005; Abd el-Sattar, Boraik, and Fayez, 2016). Likewise, the appearance of *jmĀxw* which is occasionally nonexistent hither, is standard of writing of the Old Kingdom (De Rachewiltz, 1963: 10-12, 14, 22; Mousa, and Altenmüller, 1971: Pl. 30, 32, 36; Saleh, 1977: 25, Pl. 15).

The town determinative with the diagonal cross is the most common shape during the Old Kingdom, as opposed to the horizontal and vertical cross, which is quite familiar in the Eleventh Dynasty, although Fischer (Fischer, 1968: 78-79; Leprohon, 1994: 45) declared that there were some distributed instances in the Old Kingdom (Junker, 1947: 141, Figs. 66, 70, 145; Junker, 1950: 55, Fig. 21).

The Old Kingdom's standard phonological feature was the sign *xnt* with four jars (Murray, 1905: PL. 20; Gardiner, 1969: 529). *dd* before the hand in the word *dd* is a conventional Old Kingdom writing (Fischer, 1968: 78-79). The city *Sepa* be found in the false door of *ṭsm nfr* in the title of Anubis (the lord of *Sepa*) dating to the Sixth Dynasty or later (Borchardt, 1937: 63-65; Jones, 2000: 15 [70]). Following the discussion of Paleographical and orthographic aspects, and titles, it has been determined that this false door most likely dates to the Sixth Dynasty.

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⁵ However, this arrangement is typical of ninth dynasty at Naga-ed-Der (Brovarski, 1989: 209.

Conclusion

The goal of the current paper was to examine both ḫnt and ḫnh.f false doors. Along with a religious title, they also held titles of admiration. People who had spent more time in Giza than any other Nome in Egypt held every title. The study suggests that the false doors discovery took place at the Giza provenance accordingly. The following table (Table 1) summarizes the major features of the Old Kingdom that appeared in both false doors, showing that the study suggests the end of the Sixth dynasty as the most reliable date for these false doors.

Table 1: The Old kingdom's primary features of the two false doors

<table>
<thead>
<tr>
<th>Items</th>
<th>False door of ḫnh.f</th>
<th>False door of ḫnt</th>
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<tbody>
<tr>
<td>Design</td>
<td>The false door consists of: Cornice, Torus moulding,</td>
<td>The false door consists of: Cornice, Torus moulding,</td>
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<td>architrave, Panel, Apertures, outer and inner pairs of</td>
<td>architrave, Panel, Apertures, outer and inner pairs of</td>
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<td>jambs, and central niche with a representation of the</td>
<td>jambs, and central niche with a representation of the</td>
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<td>deceaseds in front of an offering table (Plate 1).</td>
<td>deceaseds in front of an offering table (Plate 1).</td>
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<td>Offering</td>
<td>Ritual formulas are akin to those of the Old Kingdom</td>
<td>Ritual formulas are akin to those of the Old Kingdom</td>
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<tr>
<td>formula</td>
<td>because it has the same gods who appeared during in the</td>
<td>because it holds the same gods who appeared during in</td>
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<td></td>
<td>offering formula during the fifth and sixth dynasties</td>
<td>the offering formula during the fifth and sixth</td>
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<td>such as the following examples:</td>
<td>dynasties such as the following examples:</td>
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<td></td>
<td>- ḫtp ḫ di nsw ḫnw</td>
<td>- ḫtp ḫ di nsw ḫnw</td>
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<td></td>
<td>A blessing given by the king to Anubis.</td>
<td>A blessing given by the king to Anubis.</td>
</tr>
<tr>
<td></td>
<td>- ḫtp ḫ di nsw ḫwsr</td>
<td>- ḫtp ḫ di nsw ḫwsr</td>
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<tr>
<td></td>
<td>A boon given by the king (to) Osiris.</td>
<td>A boon given by the king (to) Osiris.</td>
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<tr>
<td>Text analysis</td>
<td>This false door characterizes several paleographical</td>
<td>This false door characterizes several paleographical</td>
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<td>and orthographical details that present notable</td>
<td>and orthographical details that present prominent</td>
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<td>features of the late Old Kingdom date in general for</td>
<td>features of the late Old Kingdom date in general for</td>
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<td>instance:</td>
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<td></td>
<td>- The same arrangement writing of prt-hrw with</td>
<td>- The same arrangement writing of prt-hrw with</td>
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<td></td>
<td>elongated bread.</td>
<td>elongated bread.</td>
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</tbody>
</table>
- The position of the *htp*-sign after the *nsw*-sign.
- The appearance of word *prt hrw* which became popular in the sixth dynasty and later.

| Titles | The deceased's name was preceded by the title *im3hw* (the revered). | The owner of this false door held the following titles:
|        | The appearance of word *prt hrw* which became popular in the sixth dynasty and later.
|        | - *htp*-sign after the *nsw*-sign.
|        | - The sign *hnt* with four jars.
|        | - The representation of the word *dd*.
|        | - The town determinative with the diagonal cross.
|        | - The appearance of *jm3hw*. | - *rḥ nswt* (king's acquaintance).
|        | - *smr wꜣty* (the sole companion).
|        | - *nb im3ḥ* (the lord of venerated) or *im3hw* (the venerated).
|        | - *im3ḥw (ḥr) inpw* (the venerated (honored) (with) Anubis).
|        | - *nb im3ḥ ḫr wsir* (the lord of venerated with Osiris). |
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Empire et de la Premiere Periode Intermediate vers 2686 -2040 avant J.-C. Musee du
Plate 1: A false door and its features

1. Cornice
2. Torus moulding
3. Architrave
4. Panel
5. Apertures
6. Outer pair of jambs
7. Lintel
8. Inner pair of jambs
9. Inner pair of jambs
10. Central niche
Plate 2: The false door of śnhǐf (CG 1463) (after the courtesy of the Egyptian museum in Cairo)
Plate 3: The False door of ḫỉ (CG 57198) (after the courtesy of the Egyptian museum in Cairo [EMC]).