



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

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### ABSTRACT

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This research focuses on the false doors of *ʕnh.f* (CG 1463) and *išfi* (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 *ʕnh.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 *išfi*. 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.

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## 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 *ḥnh.f* (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 *h̄tp dj (. w) nsw* formula.<sup>2</sup> It is as follows (from right to left):



*h̄tp di nsw inpw*  
*tpy ḏw.f imi wt*  
*nb t3 ḏsr*

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 *h̄tp dj (. w) nsw* formula and the deceased's name. The following is the text:



*h̄tp di nsw wsir*  
*p̄rt-hrw t ḥ(n)kt*  
*ḥnh.f*

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 *h̄tp dj (.w) nsw* formula and the owner's name.



<sup>2</sup> See (Satzinger, 1977: 177-188; Franke, 2003: 39 - 41) for this interpretation. The *h̄tp-di-nswt* formula was introduced in private tombs at the beginning of the 4th dynasty, see (Barta, 1968: 3).



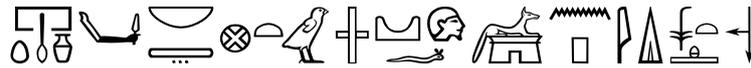


*h̄tp di nsw wsir* A gift (that) the king gives (to) Osiris, the lord  
*nb ḏdw h̄nty imntyw* of Busiris, Khentyimenty (the foremost of  
 westerners).



*nb 3bdw prt-hrw* The lord of Abydos, invocation offerings  
*t h̄n(k)t* (consisting of) bread and beer to the venerated  
*n im3h išfi* (honored) Ishfi.

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



*h̄tp di nsw inpw* A gift (that) the king gives (to) Anubis, (who)  
*tpy ḏw.f imi wt* is up on his mountain, in the embalming place,  
*nb t3 ḏsr prt-hrw* and the lord of the sacred land, the invocation  
*t h̄n(k)t* offering (consisting of) bread and beer.



*n im3hw rh nswt* To the venerated (honored), king's  
*smr w̄ty* acquaintance, the only one (sole companion),  
*nb im3h išf* the lord of venerated, Ishfi.

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



*im3hw (hr) inpw* To the venerated (honored) (with/ before)  
*nb t3 ḏsr* Anubis, the lord of the sacred land, the only  
*smr w̄ty išfi* one (sole companion), Ishfi.



### 2.3 The titles, and the epithets of *išfi*

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

#### **A- *rh nswt* king's acquaintance:**

*rh nswt* 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 *dw3 r<sup>c</sup>* (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<sup>c</sup>* (PM III/2: 876; Strudwick: 94- 95) during the Sixth Dynasty.

#### **B- *smr w<sup>c</sup>ty* the only one/ the sole companion:**

*smr w<sup>c</sup>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), *tp m <sup>c</sup>nh I* (Mariette, 1885: 195; Porter and Moss, 1978: 483), and *ihy* (Newberry, 1903: 97).

#### **C- *nb im3h* the lord of venerated or *im3hw* the venerated (honored).**

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

#### **D- *im3hw (hr) 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, *k3pw R<sup>c</sup>* (end of the Fifth Dynasty) (Hassan, 1953, Fig. 49), *sšm nfr ifi* (Junker, 1948: 76), and *sšm nfr iwfi* (Baer, 1960: 133). Furthermore, the last two people lived during the Sixth Dynasty.

#### **E- *nb im3h hr wsir* 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 k3* ( Sixth Dynasty) (Hassan, 1932: 63), *ipi* (6<sup>th</sup> 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 Kingdom<sup>5</sup> (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 handles<sup>6</sup> became a standard linguistic feature of the Herakleopolitan Period (Daoud, 2005; Abd el-Sattar, Boraik, and Fayez, 2016). Likewise, the appearance of  *jm3hw* 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  *hnt* 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 *šsm 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 Six Dynasty.

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

<sup>6</sup> The earlier examples of this writing came from the hieratic documents, Goedicke, H., *Old Hieratic Paleography*, Baltimore, 1988, P. 46 a-b: Abd el-Sattar, I., Boraik, M., and Fayez, L., "Two Unpublished False Doors of *Intj* and *Hwjt* from Giza", *SAK* 44, 2016, PP. 329-30.

## Conclusion

The goal of the current paper was to examine both *išfi* and *ḥḥf* 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

Items	False door of <i>ḥḥf</i>	False door of <i>išfi</i>
<b>Design</b>	The false door consists of: Cornice, Torus moulding, architrave, Panel, Apertures, outer and inner pairs of jambs, and central niche with a representation of the deceases in front of an offering table (Plate 1).	The false door consists of: Cornice, Torus moulding, architrave, Panel, Apertures, outer and inner pairs of jambs, and central niche with a representation of the deceases in front of an offering table (Plate 1).
<b>Offering formula</b>	Ritual formulas are akin to those of the Old Kingdom because it has the same gods who appeared during in the offering formula during the fifth and sixth dynasties such as the following examples: - <i>ḥtp di nsw inpw</i> A blessing given by the king to Anubis. - <i>ḥtp di nsw wsir</i> A boon given by the king (to) Osiris.	Ritual formulas are akin to those of the Old Kingdom because it holds the same gods who appeared during in the offering formula during the fifth and sixth dynasties such as the following examples: - <i>ḥtp di nsw inpw</i> A blessing given by the king to Anubis. - <i>ḥtp di nsw wsir</i> A boon given by the king (to) Osiris.
<b>Text analysis</b>	This false door characterizes several paleographical and orthographical details that present notable features of the late Old Kingdom date in general for instance: - The same arrangement writing of <i>pṛt-ḥrw</i> with elongated bread.	This false door characterizes several paleographical and orthographical details that present prominent features of the late Old Kingdom date in general for instance: - The same arrangement writing of <i>pṛt-ḥrw</i> with elongated bread.

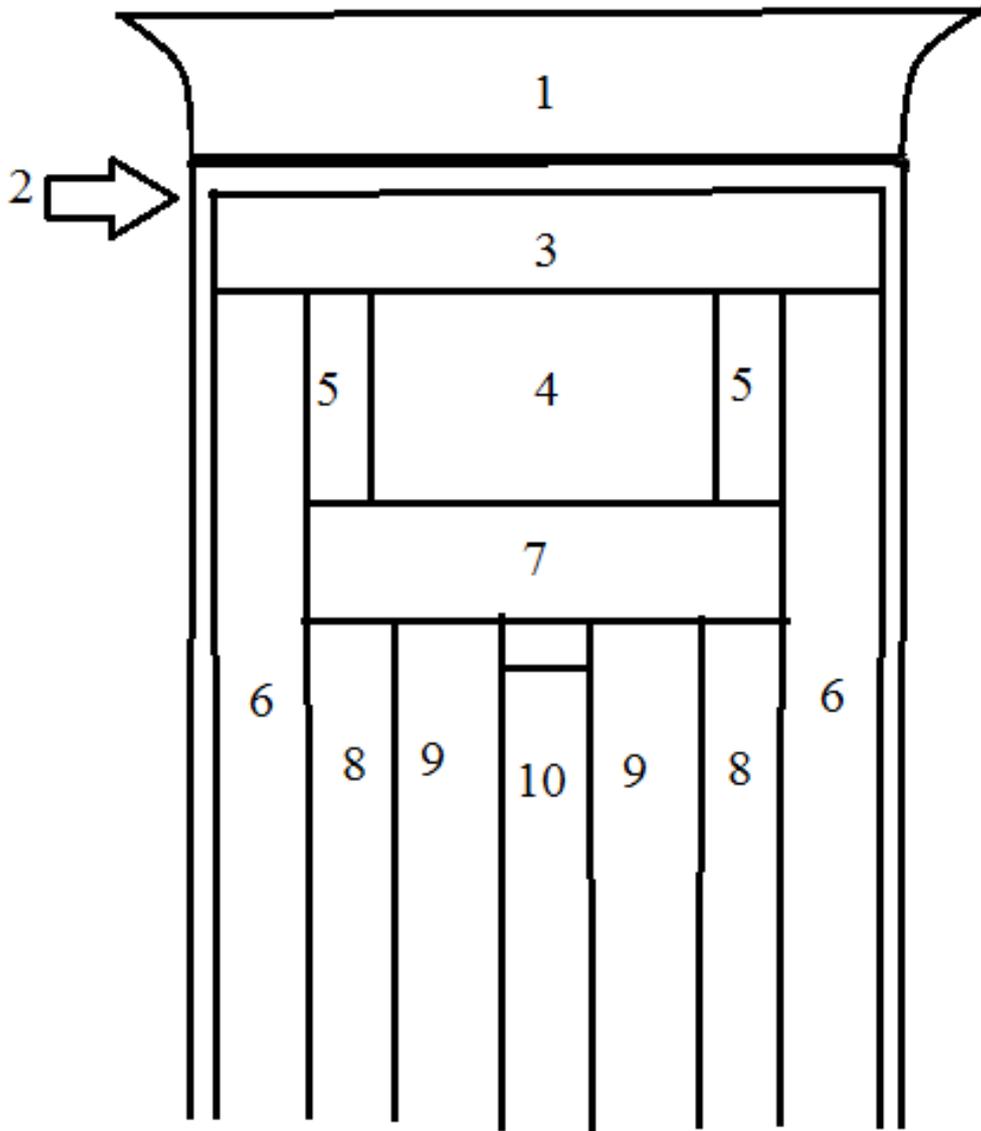
	<ul style="list-style-type: none"> <li>- The position of the <i>h<sub>1</sub>tp</i>-sign after the <i>nsw</i>-sign.</li> <li>- The appearance of word <i>prt hrw</i> which became popular in the sixth dynasty and later.</li> </ul>	<ul style="list-style-type: none"> <li>- The position of the <i>h<sub>1</sub>tp</i>-sign after the <i>nsw</i>-sign.</li> <li>- The appearance of word <i>prt hrw</i> which became popular in the sixth dynasty and later.</li> <li>- The sign <i>h<sub>1</sub>nt</i> with four jars.</li> <li>-The representation of the word <i>dd</i>.</li> <li>- The town determinative with the diagonal cross.</li> <li>- The appearance of <i>jm<sub>3</sub>hw</i>.</li> </ul>
<b>Titles</b>	<p>The deceased's name was preceded by the title <i>im<sub>3</sub>hw</i> (the revered).</p>	<p>The owner of this false door held the following titles:</p> <ul style="list-style-type: none"> <li>- <i>r<sub>h</sub> nswt</i> (king's acquaintance).</li> <li>- <i>smr w<sup>c</sup>ty</i> (the sole companion).</li> <li>- <i>nb im<sub>3</sub>h</i> (the lord of venerated) or <i>im<sub>3</sub>hw</i> (the venerated).</li> <li>- <i>im<sub>3</sub>hw (hr) inpw</i> (the venerated (honored) (with) Anubis).</li> <li>- <i>nb im<sub>3</sub>h hr wsir</i> (the lord of venerated with Osiris).</li> </ul>

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*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 ḥnh.f (CG 1463) (after the courtesy of the Egyptian museum in Cairo)*



*Plate 3: The False door of iṣfi (CG 57198) (after the courtesy of the Egyptian museum in Cairo [EMC]).*