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 door\(^1\) that forms the main subject of this article belongs to a very late Old Kingdom official named \(Ppy-\text{nh}\).

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:** \(Ppy-\text{nh}\), CG 1505, JdE 25160, false door, Cairo Museum, Titles.

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\(^1\) I would like to thank Mrs. Sabbah Abdelrazik, The former General Director of the Cairo Museum, for her consent to publish this false door.
تتناول هذه الورقة البحثية نشرًا علميًا كاملاً لأحد الأبواب الوهمية المصنوعة من الحجر الجيري والمحفوظة بالمتحف المصري بالتحرير، وذلك عرضًا للوظائف التي تقلدها صاحب هذا الباب الوهمي ونحوته وعرضًا لمنزلته الاجتماعية بناءً على وظائفه، فضلاً عن وضع تاريخ 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 عرف باسم "بيبي - عنخ".

تشتمل هذه المقالة على الوصف العام للعناصر الرئيسية لهذا الباب الوهمي، من حيث العناصر المعمارية والمظهر الفني الم بصورة على كل أجزاءه المختلفة والتعليق على هذه العناصر والمظاهر المختلفة. ثم قراءة نصوص هذا الباب الوهمي أعقابًا تعليقًا على اسم صاحبه وألقابه ونحوته المختلفة المسجلة على أجزاء هذا الباب الوهمي ثم تعليقًا على بعض الأنماط الخطية واللغوية المدونة على أجزاءه المختلفة.

وختاماً، يقترح الباحث تاريخًا جديدًا لهذا الباب الوهمي عن ذلك التاريخ الذي قدمه "بوركهارت" معتمداً على العناصر المعمارية والفنية والنصوص الواردة على هذا الباب الوهمي أعقابًا ترجيحًا لموقع أو مصدر لهذا الباب الوهمي معتمداً على بعض الظواهر الفنية والخطية و مدى انتشارها في الجبانات الأخرى، فتم ترجيح جبانة "جنوب سقارة" لتكون مصدرًا لهذا الباب الوهمي.

الكلمات الدالة: بيبى-عنخ، أبواب وهمية، المتحف المصري بالتحرير، 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 them.

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 Hereafter.

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, by Ranke as an example for the name Ppy-\(\text{nhr}\), 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 relief. 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 \(\text{prt-hrw}\) rather than the request for the burial. And the second time he quoted it as an example for the depiction of god Anubis together with the \(\text{prt-hrw}\) which was regularly known from the reign of Pepy II up to the end of the


5 Ranke, H., PN I, p. 131 [20].


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 dynasty\textsuperscript{8}. The current false door was mentioned as well by Malek as a stela from unknown provenance\textsuperscript{9}. By Daoud who listed it in his footnotes as an example for an ewer’s spout directed outwards on the false doors panels\textsuperscript{10}. 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 Osiris\textsuperscript{11}. Recently Younes mentioned it in his footnotes among other sixth dynasty stelae which includes the epithet \textit{tpy dw.f} in the following sequence \textsuperscript{12}.

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

II. Description:
The false door\textsuperscript{13} is related to an official named \textit{Ppy-\textsuperscript{5}nh}. 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 \textit{Ppy-\textsuperscript{5}nh}\textsuperscript{(a)} i.e. the upper edge and the two sides.

\textsuperscript{8} Fitzenreiter, M., Statue und Kult, p. 488 n. 1010.
\textsuperscript{10} Daoud, K., Necropoles Memphiticae Inscriptions from the Herakleopolitan Period, Bibliotheca Alexandrina, Calligraphy Center, Alexandria, 2011, p. 69 n. 372.
\textsuperscript{11} Bahi el Din, E., “The False Door of the priest \textit{Bw-\textsuperscript{2}nh} at the Egyptian Museum (JE 21765)”, Journal of the Archaeological Researches and Studies 2, March 2018, p. 26 n. 11 (In Arabic).
\textsuperscript{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;
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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 \textit{Ppy-\textasciitilde{nh}} in a striding pose oriented towards the central niche. He is wearing a knee length projecting kilt\(^{(d)}\) tied at the waist\(^{14}\) by a belt\(^{(e)}\) grasping a long staff\(^{15}\) in one hand while the other hand is extended beside his side holding a sekhem sceptre\(^{16}\) which passes behind his body horizontally\(^{(f)}\). The front part of the sceptre emerges from the triangular kilt worn by \textit{Ppy-\textasciitilde{nh}}\(^{17}\).

He is also represented wearing a short wig that leaves the ear exposed\(^{18}\) and reaches the base of his neck as well as a broad collar around his neck\(^{19}\). 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\(^{(h)}\).


\(^{17}\) 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.

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-*\(^{-}\)*\(^{nh}\) 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 pedestal\(^{20}\). The aim of these pedestals or base were to prevent the animal feet from descending into the earthly ground\(^{21}\). *Ppy-*\(^{-}\)*\(^{nh}\) is wearing a short wig which reaches the base of his neck with horizontal overlapping rows of wisps in parallel strands\(^{22}\) leaving the ear exposed, the depiction of the ear is typically to the Old Kingdom second style\(^{23}\), a short beard and a knee length kilt\(^{24}\). 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

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\(^{22}\) 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, Massachusett, 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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deeed’s lap grasping a folded cloth or placed on his chest with a fisted hand. 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-pth from Saqqarah, ny-sw-s3-ib from Giza in addition to the current false door. It is obvious that the deceased’s left arm is longer than his right one.

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

Beneath the offering stand to the right of the pedestal on the groundline is a large nested ewer and basin. 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, Akhmim and Abydos.

Above the offering table is the text which represents a short ideographic offering list, two titles of the deceased and his name 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-

28 Mostafa, M., Untersuchungen zu opfertafeln im Alten Reich, HÄB 17, Hildesheim, 1982, pl. 34.
It became a common feature in the Sixth Dynasty and continued till the very end of the Old Kingdom.

(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 panels. Narrow apertures on its either sides were normal from the late fifth dynasty and onwards. Squarish panels with apertures were very common during the Old Kingdom.

(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 Saqqara and continued onwards till the Eighth dynasty and the advent of the Heracleopolitan Period.

(d) The type of the knee length kilt with a triangular front projection was common during the Fifth and Sixth Dynasties.

(e) The belt which is represented in the form of a diagonal stripe atop the kilt was a known feature since the Fourth Dynasty but it was quite common at the end of the Sixth Dynasty till the end of the Old Kingdom (Eighth Dynasty).

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33 Cherpion, N., Mastabas et hypogées d’Ancien Empire: Le probléme de la datation, p. 75.
34 Wiebach, S., Die ägyptische scheintürr, pp. 133-135.
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.
39 Strudwick, N., The Administration of Egypt in the Old Kingdom, pp. 35-36.
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.
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(f) The staff and sceptre were indicative of high standing\(^\text{45}\). The representation of the deceased holding a staff and sceptre is a frequent feature in the Old Kingdom repertoire\(^\text{46}\). 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 Kingdom\(^\text{47}\).

(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 reliefs\(^\text{48}\) and onwards till the end of the Eighth dynasty and the beginning of the Ninth dynasty\(^\text{49}\).

(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 Kingdom\(^\text{50}\) particularly in South Saqqara\(^\text{51}\) and continued thereafter during the Heracleopolitan Period\(^\text{52}\).

(i) False doors dated back to the late sixth dynasty show a tendency to widen the central niche\(^\text{53}\). 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 doors\(^\text{54}\) till the Eighth dynasty and the Heracleopolitan Period\(^\text{55}\).

\(^{45}\) 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.


\(^{49}\) Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, pp. 361 fig. 4, 372.


\(^{51}\) Jéquier, G., Tombeaux de Particuliers contemporains de Pepi II, IFAO, Cairo, 1929, fig. 97; Jéquier, G., Le monument funéraire dé Pépi 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.


\(^{54}\) Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 24.

(j) The uninscribed drum was a frequent feature on the false doors that are dated to the fifth and sixth dynasties\(^{56}\) and continued in the Heracleopolitan Period\(^{57}\).

(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 dynasty\(^{58}\) till the very end of the Old Kingdom and the Heracleopolitan Period\(^{59}\).

(l) The lion legged chair was uncommon feature during dynasty four\(^{60}\). But by the end of dynasty five it was more familiar\(^{61}\) while during dynasty six it was very frequent\(^{62}\) and onwards till the very end of the Old Kingdom (Eighth dynasty)\(^{63}\) and the Heracleopolitan Period\(^{64}\).

(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 Saqqara\(^{65}\). This feature might appear slightly earlier as in case of Idu I / nefer of Giza\(^{66}\) and Ptahshepses II at north Saqqara\(^{67}\). Consequently, it might be known slightly earlier than the beginning of the long reign of Pepy II.


\(^{57}\) Fifth, C. and Gunn, B., Teti Pyramid Cemeteries, vol. II, IFAO, Cairo, 1926, pls. 68 (\textit{Ipi-ms\( \tilde{s}\)s\( \tilde{s}\)s}), 70 (1,2) (\textit{wrs\( \tilde{r}\)s and\textit{ Hnwt}), 71 (1,2) (\textit{Hry-\( \tilde{s}\)f-nht)), 72 (1) (\textit{Htpi})).

\(^{58}\) El-Khadragy, M., “Two Old Kingdom False Doors from Saqqara”, GM 174, 2000, p. 43.


\(^{60}\) 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).


\(^{63}\) Fischer, H., “A Stela of the Heracleopolitan: The Osiris \textit{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.

\(^{67}\) 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 Period\(^68\).

III. Text and Translation:
The Architrave:

\[ htp \; di \; nsw(t^a) \; Inpw(t^b) \; tpy \; dw.f(t^c) \; prt-hrw \; t \; hnk \; nt(t^d) \]

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

The left outer jamb:

\[ smr \; wty(t^e) \; hry-hbt(t^f) \; hry-tp \; nsw(t^g) \; imihw(t^h) \; Ppy-\textit{nh}(t^i) \]

The sole companion\(^69\), the lector priest\(^70\), the royal chamberlain\(^71\), the revered\(^72\) Pepy Ankh.

\(^{68}\) Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, p. 362.


Right outer jamb:

\[ im\hat{2}\text{hw} \; \hat{h}r \; wsir^{(i)} \; smr \; w\text{\text{"}ty} \; hry-tp \; nswt \; Ppy-\hat{5}nh \]

The revered with Osiris\textsuperscript{73}, the sole companion, the royal chamberlain Pepy Ankh

Cross bar:

\[ im\hat{3}\text{hw} \; Ppy \; \hat{5}nh \]

The revered Pepy Ankh

\textsuperscript{73} Jones, D., An Index of Ancient Egyptian Titles, Epithets and Phrases of the Old Kingdom, vol. I, pp. 19-20:89.
Left inner jamb:

\[ im3\text{hw } hr \ [wsir \ Ppy-\text{nh}] \]

The revered with Osiris Pepy Ankh

Right inner jamb:

\[ im3\text{hw } hr \ ntr \ 3(k) \ Ppy-\text{nh} \]

The revered with the great god\(^{74}\) Pepy Ankh

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Panel:

\[
\begin{array}{c}
\begin{array}{c}
h3 \\ h3 \\ hnkt \\ h3 \\ k3w \\ h3 \\ 3pdw \\ h3 \\ s\textsc{S} \\ h3 \\ mn\textsc{H}t(1) \\ n \\ smr \\ w\textsc{fc}t \\ hry-hbt \\ Ppy-5nh \\
\end{array}
\end{array}
\]

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 *htp-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 offering\(^76\). The main role of the *htp-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 deities\(^77\). 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 Netherworld\(^78\).

(b) *Inpw* was one of the most important gods in Ancient Egypt\(^79\). Anubis invoked in the offering formula since the dynasty four up to dynasty Eleven after Osiris\(^80\). 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 Wepwawet\(^81\). Anubis was the most common invoked god in the offering formula during the sixth dynasty\(^82\) till the end of the Old Kingdom\(^83\).

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\(^75\) Cauville, S., Offering to the gods in Egyptian Temples, Paris, 2012, p. 63.


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


\(^79\) 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 *Htp-D’T-Nsw* formula in the Middle Kingdom”, JEA 27, 1941, p. 80.

\(^82\) Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, p. 25.

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(c) *tpy dw.j* was one of the well-known epithets of the god Anubis. It appeared for the first time in the fifth dynasty offering formulae. The order of writing this epithet in that way was rare during the fifth dynasty, but it was quite common during the sixth dynasty.

(d) Although the arrangement of *prt-hrw + nt* horizontally on the Architrave was known since the reign of Pepy I, it was rare, while it became quite common at the end of the sixth dynasty and onwards.

(e) *smr w’ty*: four similar interpretations are known for the current title. Wb, Gardiner, de Wit, Ward and Hannig translated it as “sole friend”. Doxey adopted the translation of “sole courtier” as a kind of servants for the sovereign. While Fischer, Jones and Al-Ayedi suggested that of “sole companion”. Blackman believed in the translation of “confidential friend”.

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84 LGG VII, p. 393.
85 Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, p. 15.
89 Fischer, H., “A Stela of the Heracleopolitan Period at Saqqara: The Osiris *Tl*”, 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.
91 Gardiner, A., AEO I, p. 20*.
93 Ward, W., Index of Egyptian Administrative and Religious Titles of the Middle Kingdom, Beirut, 1982, p. 151 [1299].
95 Doxey, D., Egyptian Non-Royal Epithets in the Middle Kingdom, ProblÄg 12, 1998, p. 164.
The title was known since the Third Dynasty\textsuperscript{100}, while by the advent of the Fourth Dynasty and thereafter it became quite common in the titularies of viziers and high officials\textsuperscript{101}.

Helck and Strudwick believed that by the late of the Old Kingdom the title became an honorary one\textsuperscript{102}, whilst Eyre noted that \textit{smr \textit{w}t\textit{ty}} may had carried out the responsibilities of the royal envoys at the late of the Old Kingdom\textsuperscript{103}.

The title was known in the Memphite necropolis\textsuperscript{104} and the provinces\textsuperscript{105}. Most of the holders of the title \textit{hry \textit{ht}} in the Old Kingdom were at the same time \textit{smr \textit{wt}}\textit{ty}\textsuperscript{106}.

(f) \textit{hry-ht}: “Lector priest” or “one who carries the ritual book”\textsuperscript{107}. The title was known since the second Dynasty, It was originally held by the crown prince\textsuperscript{108}. By the beginning of the Third Dynasty it appeared in the titularies of the high officials\textsuperscript{109}. The title was quite common during the Old Kingdom and thereafter\textsuperscript{110}.

The holder of the title 	extit{hry-ht} 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 tombs\textsuperscript{111}, as

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


\textsuperscript{106} Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 226.


\textsuperscript{108} Kaplony, P., Kleine Beiträge zu den Inschriften der Aegyptischen Frühzeit, Wiesbaden, 1966, p. 518.

\textsuperscript{109} Kaplony, P., Kleine Beiträge zu den Inschriften der Aegyptischen Frühzeit, pp. 403-404, 449-450.

\textsuperscript{110} Boraik, M., Abdelsattar, I. and Hafez, L., “The False Door of \textit{N(y)-s(w)-s3-\textit{lb}} from Giza”, p. 5.

\textsuperscript{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 tombs\textsuperscript{112}.

As \textit{Ppy-\textbar{\textbar}nh} was a \textit{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 \textit{(hry-hbt)} during attending with him in his bedroom\textsuperscript{113} as a \textit{(hry-tp nswt)}. That sort of \textit{hry(w)-hbt} was pointed out by Strudwick as a courtly function for \textit{hry(w)-hbt} differ in their function than those presented in Abusir Papyri\textsuperscript{114}.

It is worth commenting that most of the \textit{hry(w)-hbt} in the Old Kingdom were at the same time \textit{smrt(w) wfrty}\textsuperscript{115}. That reflects the relationship between the three titles mentioned by \textit{Ppy-\textbar{\textbar}nh} on his false door.

\textbf{(g) \textit{hry-tp nswt}}: Two different readings are supposed for this title. The first reading is \textit{hry-tp nswt} which is suggested by Kahl\textsuperscript{116}, Altenmüller\textsuperscript{117} and Jones\textsuperscript{118}. While Hans Goedicke pointed out to a different reading which is \textit{tpy-hrt nswt}\textsuperscript{119}. Goedicke translated it as “one who is upon the royal property”\textsuperscript{120} whilst Jones interpreted \textit{hry tp nswt} as “royal chamberlain”\textsuperscript{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 Period\textsuperscript{122}. By the advent of the Third dynasty, it became a ranking title particularly since the reign of Zoser\textsuperscript{123} and onwards till the end of the Old Kingdom\textsuperscript{124}.

\begin{thebibliography}{99}
\bibitem{112} Wilson, J., “Funeral Services of the Egyptian Old Kingdom”, JNES 3, 1944, pp. 215-216.
\bibitem{113} Gunn, B., “Notes on Egyptian Lexicography”, JEA 27, 1941, p. 145.
\bibitem{114} Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 226.
\bibitem{115} Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 226.
\bibitem{120} Goedicke, H., “Titles for Titles”, pp. 227-234.
\bibitem{123} Helck, W., Untersuchungen zu den Beamtenstiteln des Ägyptischen Alten Reiches, p. 60.
\bibitem{124} Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 185.
\end{thebibliography}
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 king. 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 officials. But Strudwick added that it was also held by scribes and builders.

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

The title was lower in rank than the smr wty “sole companion”.

(h) imiw: Fischer believed that the epithet means “being esteemed”. Jones pointed out various interpretations for the epithet as “The honored one, venerated and the one who has been provided for”. Barta mentioned that epithet as one who on the basis of supplies and offerings has the guarantee of rebirth. The epithet means that the deceased deserves supplies and offerings in the Hereafter.

(i) The name Ppy- nh: 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 community. Thus, Ppy- nh’s false door, its style, as well as its inscriptions and decoration in addition to the professions he occupied during his...

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126 Helck, W., Untersuchungen zu den Beamten titeln 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.
132 Barta, W., Das Selbstzeugnis eines altägyptischen Künstlers (Stele Louvre C 14), MÄS 22, Berlin, 1970, pp. 50-52.
133 for more about imiḥ and its interpretations either with the living or the dead, Jansen-Winkeln, K., “Zur Bedeutung von Imiḥ”, BSEG 20, 1996, pp. 29-36.
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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 $Ppy\,-\,\text{nh}$ 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 $\text{nkh}$ sign 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 elements.

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 Hereafter.

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.

$Ppy\,-\,\text{nh}$ is a compound name consists of two words, the first is $Ppy$ while the
second word $\text{nkh}$. The first word is related to king Pepy whilst the second word
which is written with the triliteral sign $\text{nkh}$ and its phonetic complements $\text{n}$ and $\text{h}$
means “live” Ranke and Scheele-Schweitzer believed in the meaning of “may king
Pepy lives” for this name.

\begin{footnotesize}
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
137 Vernus, P., “Name, Namengebung, Namensbildung”, in: LÄ IV, Wiesbaden, 1982, pp. 320-
138 von Beckerath, J., Handbuch der ägyptischen Königsnamen, MÄS 20, 1984, pp. 56-57 (either
Pepy I or Pepy II).
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
\end{footnotesize}
The private names which are associated with the names of the kings were very common during the sixth dynasty and onwards\textsuperscript{141}.

The royal name Pepy appeared in thirty-nine names\textsuperscript{142}. 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 subjects\textsuperscript{143}.

\textit{Ppy-\textsuperscript{5}nh} was one of the names which assigns actions and attributes associated with kings\textsuperscript{144}. The name \textit{Ppy-\textsuperscript{5}nh} was found in the Memphite necropolis\textsuperscript{145} and many provinces as Sharuna\textsuperscript{146}, Quseir El-Amarna\textsuperscript{147}, Meir\textsuperscript{148} and Edfu\textsuperscript{149}.

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\textsuperscript{141} e.g. \textit{Ppy-snb}, Ranke, H., PN I, p. 131 [17], \textit{Ni-Ppy} Borchardt, L., Denkmäler des Alten Reiches, vol. II, p. 60 (CG 1579); Ranke, H., PN I, p. 172 [13], \textit{Mry-R\textsuperscript{5}snb}, Ranke, H., PN I, p. 161 [3], \textit{Mry-R\textsuperscript{5}ddi}, Ranke, H., PN I, p. 161 [4], \textit{Tii i\textsuperscript{5}ßt.f}, Ranke, H., PN I, p. 384 [12], \textit{Tii-\textsuperscript{5}nh(w)}, Ranke, H., PN I, p. 384 [15].

\textsuperscript{142} Scheele-Schweitzer, K., Die Personennamen des Alten Reiches, p. 114.

\textsuperscript{143} Scheele-Schweitzer, K., Die Personennamen des Alten Reiches, pp. 114-115.

\textsuperscript{144} Scheele-Schweitzer, K., Die Personennamen des Alten Reiches, p. 115.

\textit{Ppy (Mry-R\textsuperscript{5})\textsuperscript{5}nh}, from Saqqara (Unis Cemetery) who is the son of \textit{Mhaw}, Altenmüller, H., Die wanddarstellungen im grab des Mhu in Saqqara, Mainz am Rhein, 1998. \textit{Ppy (Mry-R\textsuperscript{5})\textsuperscript{5}nh} is dated back to the reign of Pepi I, Baer, K., Rank and Title in the Old Kingdom, p. 70 [130 A]; \textit{Ppy-\textsuperscript{5}nh}, 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.

\textsuperscript{146} \textit{Ppy-\textsuperscript{5}nh/Hwi}, Smolenski, T., “Le tombeau d’un prince de la VIe 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].

\textsuperscript{147} \textit{Ppy-\textsuperscript{5}nh}, Chaban, M. and Quibell, J., “Sur une nécropole de la VIe 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-ekh, ACER 1, Sydney, 1989 (tomb 1).

\textsuperscript{148} \textit{Ppy-\textsuperscript{5}nh hry-ib / nfr-k3 / Hnì}, Blackman, A., The Rock Tombs of Meir, vol. IV, The tomb-chapel of Pefi-\textsuperscript{5}onkh the Middle son of Sebk-Hotpe 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]; \textit{Ppy-\textsuperscript{5}nh / hni 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 (tome A2), a-t-il usurpé le titre de vizir?”, Res Antiquae 7, 2010, pp. 423-434; Simons, F., The Tomb of Pefyankh Heny, 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

\textsuperscript{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. Allen interprets “hr” as “with or of”, while Strudwick translates it as “before”, “in relation to” or “in sight of”. 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 king. As for wsir, Bolshakov noted that the first attestation of god Osiris on private monuments is not known before the reign of Isesi. Consequently, Ppy-šnh was revered before Osiris.

(k) im3hw hr ntr: The term ntr was first attested in the offering formulae since the Fourth Dynasty. Different interpretations were debated concerning the deity whose epithet was ntr. It was believed that it refers to Re or Osiris or Hours or Anubis. ntr 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.
152 Strudwick, N., Texts from the Pyramid Age, Writings from the Ancient World 16, Leiden-Boston, 2005, p. 30.
under Pepy II\textsuperscript{159}. Furthermore, it appeared on many false doors panels from Saqqara dated back to the Herakleopolitan Period\textsuperscript{160}.

**III.2: Some Orthographical Remarks on the text:**

1. The Orthographical writing of the \textit{htp-di-nsw} formula in that way \begin{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol} is the standard writing for such formula since the Fourth Dynasty\textsuperscript{161} till the end of the Old Kingdom\textsuperscript{162}.

2. The form of \begin{symbol}{symbol}{symbol}{symbol}{symbol}{symbol} 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 Merenre\textsuperscript{163} and by the time of Pepy II at Edfou\textsuperscript{164}.

3. The head (\textit{tp}) sign\textsuperscript{165} in the epithet \textit{tpy dw.f} appeared with the beard. A feature which is known in the Memphite necropolis throughout the Old Kingdom and particularly during the sixth dynasty\textsuperscript{166}.

4. The bread sign in \textit{prt-hrw} \begin{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol} was broad and elongated which was a sixth dynasty epigraphical feature\textsuperscript{168}.

5. The occurrence of the beer jar \begin{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol}{symbol} either on the Architrave and the panel without handles\textsuperscript{169}, was an epigraphical feature known from the Sixth to the Eighth Dynasty\textsuperscript{170}.

\textsuperscript{159} Strudwick, N., The Administration of Egypt in the Old Kingdom, p. 21.

\textsuperscript{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.

\textsuperscript{161} Detlef, F., “The Middle Kingdom Offering Formulas A challenge”, JEA 89, 2003, p. 54.

\textsuperscript{162} Barta, W., Aufbau und Bedeutung der altägyptischen Opferformel, pp. 12, 21.

\textsuperscript{163} Brovarski, E., “Abydos in the Old Kingdom and First Intermediate Period, Part II”, pp. 21, 30.

\textsuperscript{164} El-Khadragy, M., “The Edfu Offering Niche of Qar in the Cairo Museum”, fig. 3.

\textsuperscript{165} Gardiner, A., Egyptian Grammar, p. 450 (D 1).

\textsuperscript{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.

\textsuperscript{167} Gardiner, A., Egyptian Grammar, p. 532 (X 4).

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

\textsuperscript{169} Gardiner, A., Egyptian Grammar, p. 530 (W 22).

\textsuperscript{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\textit{(y)}-s\textit{(w)}-s\textit{3}-\textit{ib} from Giza”, p. 8.
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(6) The full writing of the epithet \textit{im\textthreeheadw} in that way \textbullet\textbullet, on the different elements of the false door, was a frequent feature during the Old Kingdom\textsuperscript{171}.

(7) The \textbullet (w) sign\textsuperscript{172} 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 dynasty\textsuperscript{173} to the Eleventh Dynasty\textsuperscript{174}.

(8) The writing of the name of god Osiris on the right outer jamb as \textbullet\textbullet, that the top of the throne\textsuperscript{175} and the god determinative\textsuperscript{176} touching the lower rim of the eye. A feature which is attested on sixth dynasty false doors from different provenances\textsuperscript{177}. It was quite common feature in the reign of Pepy II\textsuperscript{178} and less frequent after the end of the Old Kingdom\textsuperscript{179}.

(9) The writing of \textit{nTr aA} without the god determinative\textsuperscript{180}, on the right inner jamb, is known during the reign of Pepy II\textsuperscript{181}.

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.


\textsuperscript{172} Gardiner, A., Egyptian Grammar, p. 472 (G 43).

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


\textsuperscript{175} Gardiner, A., Egyptian Grammar, p. 500 (Q 1).

\textsuperscript{176} Gardiner, A., Egyptian Grammar, p. 446 (A 40).


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


\textsuperscript{179} Boraik, M., Abdelsattar, I. and Hafez, L., “The False Door of N(y)-s(w)-s\textthreehead-	extit{ibr} from Giza”, pp. 7-8.

\textsuperscript{180} Gardiner, A., Egyptian Grammar, p. 446 (A 40).

\textsuperscript{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 panel\(^{183}\).
2. The false door which shows four jambs, each of which includes a single vertical line of the text\(^{184}\).
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 name\(^{185}\).
4. The texts on the Architrave display a prayer begun on the Architrave and continues on the left outer jamb\(^{186}\).
5. The belt which is carved as a diagonal stripe at the top of the kilt\(^{187}\).

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\(^{185}\) Jéquier, G., *Tombeaux de Particuliers Contemporains de Pepi II*, fig. 97; Jéquier, G., *Le monument funéraire dé 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.

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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 panel\(^\text{188}\).

(7) The drum of the false door is lacking any inscriptions and carved at the same level of the inner jambs\(^\text{189}\).

(8) The slight elongation of the false door’s panel\(^\text{190}\) and the narrowness undecorated apertures at its either edge\(^\text{191}\).

(9) The type of wig which leaves the ears exposed and reaches the bottom of neck is typical of second style Old Kingdom relief\(^\text{192}\).

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

(1) The arrangement of the epithet $\text{tpy dw.f}^\text{193}$.

(2) The arrangement of the request of $\text{prt-hrw + nt}^\text{194}$.

(3) The orthographical writing of the epithet $\text{imAxw}$ fully whose $(i)$ is not omitted\(^\text{195}\).

(4) The depiction of the beer jar without handless\(^\text{196}\).

(5) The wish of thousands of offerings which was placed on the panel above the offering stand\(^\text{197}\).

(6) The writing of $\text{nTr aA}^\text{198}$ without the god determinative\(^\text{198}\). The ligatured writing of $\text{f}$ followed by the god determinative\(^\text{199}\).

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\(^{188}\) Brovarski, E., “False Doors and History: The First Intermediate Period and Middle Kingdom”, p. 362.


\(^{190}\) 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.


\(^{196}\) 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.

\(^{198}\) Metawi, D., “The False Door of wfd^-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)-s^-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 thereafter.

(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 Kingdom.

(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 Kingdom.

(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 necropolis.

(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 thereafter.

(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-wḥbt 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.

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201 Jéquier, G., Tombeaux de Particuliers Contemporains de Pèpi II, fig. 97; Jéquier, G., Le monument funéraire de Pèpi II, vol. III, fig. 64.
203 ỉỉ-kḥw and ỉỉš-pth from Saqqara, Mariette, A., Les Mastabas de L’Ancien Empire, pp. 265 fig. 34, 270. respectively; N(y)-s(w)-š3-ɪb from Giza, Boraik, M., Abdelsattar, I. and Hafez, L., “The False Door of N(y)-s(w)-š3-ɪb 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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