THE FALSE DOOR OF *Nit-Hnmw* FROM SOUTH SAAQARA

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ABSTRACT

This article deals with one of the false doors that was housed formerly in the Cairo Egyptian Museum at Tahrir, where it bore the N°s, JdE 21760, CG 1399 and SR 2/15441. Then it, was moved out to Taba Museum, where it bore the N° 186 and finally it is located in Ismailiya Museum where it is presented under the N°, IS 3287. The present article includes the main description of the false door with its main elements which consist of the cornice, the lintels, the jambs, the central niche, the drum, the panel and the way of representation of the deceased on its different parts. The article discusses the texts inscribed on its different elements as well, their transliteration and translation, presents several comments concerning the name of the owner of the false door and her epithets, which are mentioned on the different parts of the false door. Finally, a suggested date by the researcher is proposed depending on the stylistic, iconographic and orthographic features displayed on the false door.

**KEYWORDS:** *Nit-Hnmw*, south Saqqara, false door, CG 1399, JdE 21760, IS 3287, Calcite
I. INTRODUCTION

A False Door is one of the most characteristic elements of Ancient Egyptian private tombs in general and Old Kingdom tombs in particular. The false door was named in the Ancient Egyptian language as «r-pr» and «rwt»², the first term «r-pr» means false door³ and the second term «rwt» also means false door or gate⁴, most likely referring to the belief that it was the gate of the deceased to the Hereafter. Moreover, it was named «KA door»⁵ as it was believed that the (Ka) of the deceased has the ability to pass through it. Consequently, it was the bind or the link between the earthly world and the Hereafter for the Ka of the deceased to gain offerings.

False doors are inscribed stelae most frequently made from limestone, while in a few cases, some false doors were made of pink granite. The false doors were located in the non-royal tombs as they usually occupy the west walls of the major rooms in these tombs which were known as the offering rooms or the offering chambers.

The false door had two main functions in Ancient Egyptian religious thought. The first one was to link the spirit of the deceased to interact with the living realm and the second one was to receive the different offerings which were deposited before the false door.

The current false door was housed formerly in the Cairo Egyptian Museum at Tahrir, where it bore the N°.JdE 21760, CG 1399 and SR 2/15441. Then it was moved out to Taba Museum, where it bore the N°.186 and finally, it is on presentation in Ismailiya Museum under the N°.IS 3287.

The current false door was excavated by late 1863 by Auguste Mariette in a tomb in the cemetery of South Saqqara. Both the tomb and the false door belong to a woman named Nit-Hnmw, although nothing was mentioned in the context of this tomb except the false door which never had been fully published before, although it was mentioned by Murray in her Index. Borchardt dated it to the sixth dynasty. Hermann Ranke mentioned it in his PN as the only known example for the name of the stela’s owner, and finally, it was mentioned by Brovarski as an example for an ewer and basin depicted on the far side of the bread stand which appear frequently on the false door’s panels. The author chooses this false door so as to suggest a different date for it and to shed light on the iconographic, textual and orthographical features attest to private stelae at the very end of the Old Kingdom and the beginning of the Heracleopolitan period particularly at South Saqqara.

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¹ For its role and function in the tomb, see: MÜLLER 1933: 165-206.
² HAENY 1984: 566.
³ Wb 1982: vol.2, 397[8].
⁵ HAENY 1984: 563.
⁶ In the mastaba D68. MARIETTE 1889: 367.
⁷ MURRAY 1908: 8.
⁸ However, while he dated it to the sixth dynasty, he did not mention which sovereign this false door may be dated. BORCHARDT 1937: 60, PL.16.
⁹ RANKE 1935: 181 [10].
¹⁰ BROVARSKI 2006: 108.
II. Description

The false door\textsuperscript{11} is made of a single slab of calcite. It measures 47 cm in height and 33 cm in width. It is a small-sized false door\textsuperscript{12}, no traces of colours are found except some patches of red colour that are still visible on the cornice. The false door is in a fair state of preservation, the texts and figures were all cut in a sunk relief\textsuperscript{13}. Lines are well chiselled, but most of the facial details of the figures are hardly defined.

The upper edge of the false door shows the cornice, which is incised with a recurring line imitating palm leaves with some remains of red colour that are still visible. The upper edge of the cornice is decorated with a single horizontal inscription oriented from right to left. It includes the $htp$-$dl$-$nsw$ formula\textsuperscript{14}, an epithet for the deceased and her name. Below the cornice appears the torus\textsuperscript{15} as a rounded edge surrounding each side of the false door representing a bundle of reeds tied together with ropes which may have been used as frames for actual contemporary wooden doors.

The false door consists of an architrave supported by two outer jambs, a window shutter panel which is the central focus of the false doors’ stelae, a lintel below the panel based on two inner jambs and between the inner jambs is the central niche in which the drum is located at its upper top.

The architrave represents a single horizontal sunk relief inscription oriented from right to left, the same direction as the seated figure on the door panel, this inscription includes the $htp$-$dl$-$nsw$ formula, an epithet for the deceased as well as her name followed by a seated figure for her which may be served as a determinative so as to identify the inscription that precedes it, where she is seated holding a lotus bud with her left hand while the right hand is extended on her leg. The lower framing line of the architrave separates it away from the outer jambs and the other elements of the false door.

As for the outer jambs, each of which is inscribed with one single vertical column of hieroglyphs where the signs are directing inwards towards the central niche, presenting an epithet for the deceased and her name. At the end of the hieroglyphic inscriptions, there is a standing figure of the stela’s owner, which acts as a portrait of her. On the left outer jamb, the deceased is depicted standing facing the central niche wearing a long wig that covers her ears. Although there are no traces for a broad collar, nonetheless she probably originally had one. $N\textit{it-Hnw}$, the stela’s owner, is depicted wearing a long tight-fitting garment with shoulder straps\textsuperscript{16}, that can hardly be seen. She has bracelets on her hands. She is holding

\textsuperscript{11} It is worth noting that the terms used in this article to describe the main elements of the current false door were those of Nigel Strudwick. STRUDWICK 1985: 10-11, FIG.1.

\textsuperscript{12} These small-sized false doors were most probably favored at the end of the Old Kingdom due to their simplicity and affordable cost. STRUDWICK 1985: 51.

\textsuperscript{13} The sunk relief was known at least by the reign of the sovereign Neuserre, the Sixth king of the fifth dynasty. As a style of decoration for false doors from Saqqara cemetery and since then and onwards it became the favourite style. VON BECKERATH 1984: 55; EL-KHADRACY 2000: 43.

\textsuperscript{14} BARTA 1968.

\textsuperscript{15} It is worth commenting that false doors which include a cornice with a torus below were well known in Saqqara since the early of the fifth dynasty. WIEBACH 1981: 134; WIEBACH 2001: 449.

\textsuperscript{16} STAHELIN 1966: 166-170.
and sniffing a lotus blossom with her left hand, while her right hand is extended beside her side. The same representation of the deceased appears on the outer right jamb with the same long tight dress with the v-neck upper part and wearing the same long wig. She holds the lotus bud with her right hand whilst the left-hand hangs empty by her side.

It is worth observing that Nit-Hnumw is depicted on the Architrave, the two outer jambs and the panel holding a lotus blossom to her nose. This is a distinguishing feature for women rather than men in the Old Kingdom, perhaps such an association was due to the beauty of the lotus and its subtlety. The lotus is grasped near the calyx where the deceased’s hand appeared as a fist, or in another meaning the fingers were closed surrounding it.

The lintel surmounting the central niche, the drum and the inner jambs, are inscribed with a single horizontal inscription oriented from right to left representing the prt-hrw phrase, followed by the stela’s owner name. The inner jambs which are located on both sides of the central niche, represent the same single vertical inscription of an epithet for Nit-Hnumw and her name. Each of the inner jambs lacks the figures of the deceased, most probably due to a lack of space. The central niche and the drum are undecorated.

In the middle of the false door is the window shutter panel or the T-shaped panel; it shows the deceased sitting on a low back chair on the left facing right towards an offering stand. The legs of the chair are cut as lion feet on a tall truncated conical base. The back stand of the chair can be observed under the pillow. The posterior of the chair depicts a lotus flower at its end. Nit-Hnumw is wearing the same long wig that covers the ears, the same as that appeared on the outer jambs, a long tight-fitting garment and a collar around her neck. She holds a long lotus bud directly before her nose by her left arm where the fingers are clasped around the calyx of the flower, whilst her right arm is extended towards the offering stand which is shown before her.

As for the offering stand, it consists of a flat tray supported by a cylindrical stand and loaded with the characteristic bread slices which are simplified in a rectangular shape where its two bottom corners were cut to look alike the lower parts of reed-shaped bread slices. Below the stand to the left and in front of the deceased’s feet rests a large nested basin and surmounted by an ewer where its spout is directed towards the deceased’s face.

17 Harpur 1987: 134.
22 Hasan 1944: 171-172.
23 For the interpretation of the tall bread loaves on a flat tray supported by a cylindrical stand, see: Martin 1984: 1129-1130; Hartwig 2004: 86.
24 Most probably, that form of bread slices appeared for the first time as a result of incomplete work and was used onwards by artists as a simple method or technique to produce the bread slices above the offering table.
while nothing was depicted on the right side of the table. Below the whole scene of the panel, the floor is represented as a single horizontal line. Above the offering stand is an abbreviated incised ideographic offering list directed from right to left towards the deceased, so as to indicate that she was the one who is addressed by it.

**Text and Translation**

**The Upper Edge of the Cornice**

\[
\text{htp-di-nsw prt-hrw n im3h(w)t hr Inpw tpy dw.f Nit-Hnmw}
\]

An offering which the king gives, invocation offerings to the revered before Anubis who is upon his mountain

**The Architrave**

\[
\text{htp-di-nsw Inp(w) prt-hrw n im3h (w)t Nit-Hnmw}
\]

An offering which the king gives (and) Anubis, invocation offerings to the revered

net-khnmw

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26 Brovarski was uncertain concerning the presence of another ewer and basin on the right side of the table but he left it as a great probability. BROVARSKI 2006: 108, Nº.351.

27 For the offering lists, BARTA 1982: 586-589.


29 The author adopts in his facsimile many of the elements of the facsimiles given by MARIETTE 1889: 367 and BORCHARDT 1937: 60, with slight differences according to his own observations (e.g. the shape of the panel differs than that of MARIETTE, whilst the writing of the epithet im3h (w)t on the outer right jamb differs from that given by BORCHARDT. Likewise, the shape of the seated lady on the Architrave was not mentioned entirely by the latter as well.

30 For the restoration of this part, MARIETTE 1889: 367; BORCHARDT 1937: 60.

31 Offering formulae act as an effective point of interaction between the earthly world and the realm of the dead, these formulae were registered on the different parts of the tomb, htp-di-nsw considered as a statement of glorification and declaration of divine and royal endorsement, through these formulae the deceased guaranteed the continuous flowing of offerings and the execution of the funerary rites. Furthermore, it recorded the divine and royal permission issued by the sovereign to the deceased to build a tomb and to be buried in the necropolis with his funerary equipment’s so as to exist with his property in the Hereafter. GOEDICKE 1970: 37; EYRE 1987: 22-24; SATZINGER 1997: 177-188; ALLEN 2006: 13-15.

32 This formula is the main known formula, as far as I know, to represent the interaction between the dead and the other gods. LAPP 1986; KLOTH 2002; JANSEN-WINKELN 1996.

33 tpy dw.f was one of the classical epithets of Anubis. It was known since the fifth dynasty but it was frequent in the sixth dynasty and thereafter as well. BARTA 1968: 15, 25.
The Left Outer Jamb

\[ \text{im3h (w)t hr ntr } \text{ Nit-Hnmw} \]
The revered before the great god \text{ net-khnmw} 

The Right Outer Jamb

\[ \text{im3h(w)t hr ntr } \text{ Nit-Hnmw} \]
The revered before the great god \text{ net-khnmw} 

The Lower Lintel

\[ \text{prt-hrw nt Nit-Hnmw} \]
Invocation offerings for \text{ net-khnmw} 

The Left Inner Jamb

\[ \text{im3h (w)t Nit-Hnmw} \]
The revered \text{ net-khnmw}
The Right Inner Jamb

\[ imi\ h (w) Nit-Hnmw \]

The revered \( net-khnmw \)

The Panel

\[ h3\ hnkt\ h3\ Nit-Hnmw \]

A thousand jars of beer, a thousand\(^{34} \) \( net-khnmw \)

III. COMMENTARY

A. The Name

Names were important as they define the personality of the stela’s owner\(^{35} \) as well as reflecting the beliefs, culture and community in which the stela’s owner belongs\(^{36} \). The owner of the current false door was called \( Nit-Hnm (w) \)\(^{37} \) which means «the one belonging to Khnum»\(^{38} \). Although the name \( Nit-Hnm (w) \) was listed by Murray in her Index\(^{39} \). It is the only known occurrence of this name in Ranke’s \( Personennamen \) as well\(^{40} \). It is worth commenting that the name of god Khnum\(^{41} \) was added to many private names since the Old Kingdom, and onwards as \( hnm (w)-nfr \)\(^{42} \), \( hnm (w)-hs. \)\(^{43} \), \( hnm (w)-htp \)\(^{44} \) and \( hmnt. \)\(^{45} \). Consequently, it was a well-known element in private names since the Old Kingdom\(^{46} \). Scheele-Schweitzer noted that during the Old Kingdom there were forty-six names containing the element \( hnm (w) \). Only three of these names were female private names. Perhaps \( Nit-Hnmw \) was one of them\(^{47} \).

\(^{34}\) Most probably, there was an offering that should be inscribed after the word \( h3\) in this ideographic offering list, but this may be due to the lack of space. So, this kind of offering was not scribed.


\(^{36}\) For the importance and function of personal names, see: VITTMANN 2013.

\(^{37}\) RANKE 1935: 181 [10].

\(^{38}\) RANKE 1935: 181 [10].

\(^{39}\) MURRAY 1908: VIII.

\(^{40}\) RANKE 1935: 181 [10].

\(^{41}\) For this god and its iconographies and functions, see: LGG 2002: vol.4, 25-28.

\(^{42}\) JUNKER 1929: 189; RANKE 1935: 275 [19].


\(^{44}\) BORCHARDT 1911: 105-106 (CG 144); SETHE 1933: 140 [16], 141 [5]. MERZEBAN 2020: 77.


\(^{46}\) RANKE 1952: 230; SCHEELE-SCHWEITZER 2014: 35, 37, 39, 41- 42.

\(^{47}\) SCHEELE-SCHWEITZER 2014: 44.
The names associated with the god Khnum were frequent during the Old Kingdom, the Heracleopolitan period and the Middle Kingdom in many provinces as Abusir48, Saqqara49, Bersheh50, Beni Hassan51, Rifeh52 and Abydos53.

The name Nit-Hnum shows a special connection between the deity and the bearer of the name as she was described as «belonging to god Khnum»54. The name of the deceased consists of two parts: the nisba nit which was obtained from the preposition (n) and a noun which is the name of the god Khnum.

Scheele-Schweitzer referred that the name formation through the nisba (ni or ntit) followed by a noun is particularly popular in theophoric and basilophoric personal names. The nisba (ni or ntit) was often accompanied by a god or a king’s name55.

The name Nit-Hnum is attested eight times with the same spelling on the different elements of the current false door. This feature of recurring the name of the owner of the false door is frequent on the false door’s inscriptions. This repetition of the name undoubtedly was to protect his existence in the afterlife through preservation of his name. The existence of the name also guaranteed the continuous flow of offerings in the afterlife.

Unfortunately, the identity and career of Nit-Hnum were not known due to a lack of texts on her false door, which could reveal to us details about her relation or connection with that deity as well as her profession. Instead of that, the false door only presents two epithets for her.

B. Epithets: The stela bears two epithets for the deceased Nit-Hnm(w), The first is im3hw, while the second is im3hw t hr ntr 52.

B.1. im3hw: The deceased was addressed on the Architrave and the inner jambs as im3hw56, an epithet usually placed before the names of the deceased. In fact, various opinions were raised concerning its meaning. In the Wb, it is suggested that it means «the honored one» or «the venerated»57. Fischer noted that it means «being esteemed»58, while Jones adopted several possible meanings for the current epithet as «the honored one», «the revered», «the venerated» and «The one who has been provided for»59. No doubt that this

48 BORCHARDT 1937: 131 (CG 1447).
49 BORCHARDT 1911: 105-106 (CG 144); BORCHARDT 1964: 101 (CG 1634).
50 GRIFFITH & NEWBERRY 1895: 42.
52 PETRIE 1907: Pl.13 (f).
53 LANGE & SCHÄFER 1902: 18-19 (CG 20019), 189 (CG 20161); LANGE & SCHÄFER 1908: 46 (CG 20450), 165-166 (CG 20544).
54 SCHEELE-SCHWEITZER 2014: 112.
56 Others believed in the reading im3hw with the omission of (w) as it is a weak sound. Wb 1926: vol.1, 82 [13-16]; HANNIG 2005: 80-81; MANLEY 2012: 13, 61.
57 Wb 1926: vol.1, 82.
59 JONES 2000: vol.1,11 [42].
epithet means that the deceased deserves supplies and offerings in the afterlife. It is worth noting that this epithet was known since the fourth dynasty.

B.2. *imḥw t ḫr nṯr 3*: The deceased was addressed on the outer jambs of this false door by this epithet. Jones translated it by «revered with the great god», while Boraik suggested that it means «revered before the great god». It is worth noting that the epithet *imḥw* (ī) was sometimes followed by the preposition ⪼ ḫr then a name of a king or a god, or an epithet for a god or king.

Goelet explained that the epithet in the latter case means that its holder was revered «in the presence of» or with a god or king. As for nṯr 3, Baines did not agree with the translation of «greatest god» as he suggested that nṯr 3 sometimes indicates the meaning of the «great god» while on other occasions, it is a title which is translated as «major god». Baines mentioned that nṯr 3 was a characteristic unnamed deity known since the Old Kingdom and onwards where a specific deity seems to be meant. Nuzzolo noted that the term (nṯr 3) was known firstly in the royal context since the reign of Snfrw and then in the offering formulas of private individuals since the last years of Khufu and the early years of Khafre.

It is worth noting that different opinions were raised concerning the deity whose epithet was that nṯr 3. Gardiner, Sethe, Griffiths and Manley believed that it refers to the god Osiris, while Junker suggested that this epithet may refer either to the god Horus or Anubis. On the other hand, Kees noted that nṯr 3 refers to the living king. Anthes adopted the opinion suggested by Kees but he added that nṯr 3 refers to the king in both of his aspects, the living king and the deceased Osiris. Nuzzolo pointed out that it was associated with the dead king as it was attested in the tomb of shm-k3-R at Giza, which is dated to the early fifth dynasty, with a sequence of past deceased kings. He also noted that such term was mentioned without a determinative until the reign of Neuserre and later from the reign of that sovereign it was followed by the determinative of seated bearded man, the same

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60 FISCHER 1979: 45.
62 JONES 2000: vol.1, 41 [210].
63 BORAIK, ABDELSATTAR & FAYEZ 2016: 5.
64 GARDINER 1986: 585; JONES 2000: vol.1, 11 [42].
65 For example, *Iny* (the birth name of the sixth monarch in the fifth dynasty Ni-User-Re. The deceased was addressed as *imḥw nb Iny* or *imḥw nb nswt* (the last king in the fifth dynasty). JONES 2000: vol.1, 13 (55), 19 [87]. VON BECKERATH 1984: 55 (6), (9).
66 E.g. *imḥw nb Inmmt, imḥw nb Inpw* and *imḥw nb wsir*. JONES 2000: vol.1, 13, 19 [53, 56, 89].
67 E.g. *imḥw nb nṯr 3 nb Inmmt* and *imḥw nb nṯr 3 nb pt*. JONES 2000: vol.1, 31 [145-146].
68 As *nb.f* or *nswt* e.g. *imḥw nb.f* and *imḥw nb nswt*. JONES 2000: vol.1, 28 [129], 29 [135].
69 GOELET 1986: 92, N². 31.
71 BAINES 1983: 22.
72 BAINES 1983: 15,18.
73 NUZZOLO 2021: 128, N².170.
75 JUNKER 1934: 52-53.
76 KEES 1956: 30-32.
77 ANTHE 1959: 192.
78 NUZZOLO 2021: 128.
determinative that was used in the name of Osiris. But, during the reign of Pepy II, it was attested again without determinative. Both Baines and Berlev noted that such term may refer to the sun god. Fischer mentioned that the identification of the great god with Osiris does not rule out his identification with Anubis, Horus the living king and Re as well. And it was not before the eleventh dynasty that this epithet was related to Osiris. Fischer here accepted all the previous opinions.

However, I suggest that the epithet ntr on the current false door may either refer to the god Anubis, as it was the only deity inscribed on this false door either ideographically as on the cornice or phonetically as on the Architrave, or the god Khnum whom the owner of the stela belonged as reflected from her private name.

It is worth noting that the epithet imAx (w) hr ntr was known as an epithet for females since the reigns of Shepseskaf – Userka and continued in the reign of Pepy II as well as late Old Kingdom and the Heracleopolitan period. Fischer here accepted all the previous opinions.

C. The Phrase prt-hrw: Although the (t) and hnt signs are found on the cornice, the Architrave and the lower lintel within the phrase prt-hrw, I consider both as part of the prt-hrw form in the transliteration and translation, as there is no way to be sure if and in prt-hrw were used as determinatives in that form or as separate words for actual offerings. Moreover, if they were written fully as part of offerings then in that case they may indicate separate words.

IV. DATING

For the dating of the current false door, it presents several features which appeared frequently on the false doors of the very later part of the Old Kingdom and the Heracleopolitan period.

Some Stylistic Features of Dating

1. The topology of the false door, which is distinguished by its small size, is a general frequent stylistic feature for the false doors since the very late years of Pepy II, and

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79 NUZZOLO 2021: 128-129.
80 AZZAM 2016: 164.
84 As it was held by Nubhetepe, wife of Nebemakhet. HASSAN 1943: 126, Fig.81.
85 As it was held by Khnumet. JUNKER 1943: 110, Fig.32.
86 As it was held by Niankh-hathor and smt-n. QUIBELL 1908: 72, PL.VI (1); JUNKER 1950: 94, Fig.39.
88 MANLEY 2012: 55.
90 It was attested on the false doors of ny-hb-sd-nfr-kA who is dated to the last third of Pepy II and tti who is dated to the end of the reign of Pepy II. STRUDWICK 1985: 103 [72], 157-158 [156].
it continued in use thereafter till the end of the Heracleopolitan period\textsuperscript{91}, most probably due to its simplicity and affordable cost.

2- The current false door is characterized by the usage of narrow jambs with only a single column of inscription. This feature was not known before the second half of the long reign of Pepy II\textsuperscript{92}, particularly at South Saqqara\textsuperscript{93} and continued since then till the end of the Heracleopolitan period\textsuperscript{94}.

3- The combination of the figures on the outer jambs of the false door and the texts on the inner jambs appear in many examples of very late Old Kingdom in general\textsuperscript{95} and also in South Saqqara\textsuperscript{96}. It is worth commenting that this feature continued in the Heracleopolitan period and in the Middle Kingdom\textsuperscript{97}.

4- The current false door follows the late Old Kingdom feature in which the Architrave and the outer jambs are treated as a «surround»,\textsuperscript{98} a term used firstly by Gunn\textsuperscript{99}. He dated its appearance to the late of the sixth dynasty and the first Intermediate period\textsuperscript{100}, but further examinations show that it appeared occasionally on false doors of the later part of the sixth dynasty\textsuperscript{101}. It became frequent since the eighth dynasty and the Heracleopolitan period\textsuperscript{102}.

5- The occurrence of a torus surrounding the false door and above it the ordinary cornice is a sixth dynasty feature. Before this dynasty it was a significance of the status and the high standing of the owner of the false door\textsuperscript{103}. It is worth commenting that the cornice decoration did not become a norm of regardless the importance of the stela’s owner before the end of the sixth dynasty\textsuperscript{104}. It then continued till the end of the Old Kingdom\textsuperscript{105} and continued in the Heracleopolitan period till the Middle Kingdom\textsuperscript{106}.

\textsuperscript{91} Firth \& Gunn 1926: vol.1, 179; vol.2, Pls.70 (1-2), 71 (1-2), 72 (1-2), 73 (1-2), 74 (2); Brovarski 2009: 372-373.
\textsuperscript{92} Although it appeared at the beginning of the sixth dynasty on the false doors of \textsuperscript{97}ih-m-\textsuperscript{3}hr/su and \textsuperscript{97}hr-wr respectively, for their dating. It was a rare and unusual feature before the last years of Pepy II. Strudwick 1985: 36, 75 (30), 115 (93).
\textsuperscript{93} Strudwick 1985: 17, 36.
\textsuperscript{94} Firth \& Gunn 1926: vol.1, 179; Fischer 1963: Pls.VI-VII a.
\textsuperscript{95} Hassan 1975: vol.3, Fig.220; Brovarski 1994: 34-38, Figs.2,6 - 2,7; Kanawati \& Hassan 1996: Pls.12 a, 45 b; Brovarski 2009: 362.
\textsuperscript{96} Jequier 1929: Fig. 97; Jequier 1940: vol.3, Fig. 64.
\textsuperscript{97} Firth \& Gunn 1926: vol.2, Pl.73 (2); Fischer 1963: Pls.VI-VII a; Brovarski 2009: 362, 373, 405.
\textsuperscript{98} Firth \& Gunn 1926: vol.1, 179.
\textsuperscript{99} Where the Architrave project forwards over the outer jambs, this feature is recognized by the way in which the lower framing line of the inscriptions on the Architrave often runs right across to mark the Architrave from the outer jambs. Firth \& Gunn 1926: vol.1, 179, N\textsuperscript{3}.4.
\textsuperscript{100} Firth \& Gunn 1926: vol.1, 179, N\textsuperscript{3}.4; Brovarski 2009: 360.
\textsuperscript{101} Brovarski 2009: 370.
\textsuperscript{102} Brovarski 2009: 360, 370.
\textsuperscript{103} Wiebch 1981: 133-135.
\textsuperscript{104} Wiebch 2001: 500.
\textsuperscript{105} Strudwick 1985: 15, 35; Brovarski 2009: 362, 364.
\textsuperscript{106} ii-m-hqt, 67 (2) ipi-\textsuperscript{2}nhw, 68 ipi-m-s\textsuperscript{3}w, 70 (2) hnt, 71 (1) hry-s.f-nht. Firth \& Gunn 1926: vol.2, Pls.67 (1); Fischer 1963: Pls.V, VII a.
6- The presence of a blank central niche is a quite common feature from the end of the Old Kingdom particularly from the sixth dynasty\textsuperscript{107} till the eighth dynasty\textsuperscript{108} and continued in use during the Heracleopolitan period\textsuperscript{109}.

7- The inscriptions of the false door were all cut in sunk relief, which was a frequent feature in the sixth dynasty\textsuperscript{110} and this is despite the fact that it was known only for high officials during the fifth dynasty\textsuperscript{111}. It continued in use in the very late of the Old Kingdom and the Heracleopolitan period\textsuperscript{112}.

8- The architrave and the outer pair of jambs were all in one plane, whilst the inner jambs were stepped back. This feature was sometimes attested on false doors dated to the sixth dynasty\textsuperscript{113}, but it became common by the advent of the very latter part of the Old Kingdom particularly the eighth dynasty\textsuperscript{114}. It continued on the false doors of the Heracleopolitan period\textsuperscript{115}.

9- The drum is located at the upper part of the central niche on the same plane of the inner jambs, it also lacks any inscriptions. These features are typical of false doors dating to the late of the Old Kingdom\textsuperscript{116} where it was known on many false doors from the sixth dynasty\textsuperscript{117} and continued thereafter towards the end of the Old Kingdom\textsuperscript{118} till the end of the Heracleopolitan period\textsuperscript{119}.

10- The panel: the false door shows the T-shaped panel; it is observed that there are two types of the T-shaped panels\textsuperscript{120} which appeared in South Saqqara since the late sixth dynasty\textsuperscript{121}. The first is the current T-shaped panel in which the joint of the horizontal and vertical sides of the «T» form a right angle\textsuperscript{122}, while the second is the flaring T-shaped panel whose sides show a gradual curve\textsuperscript{123}.

   The current T-shaped panel was much debated among scholars concerning its first attestation. Strudwick argued that it made its first appearance on the false doors

\textsuperscript{107} STRUDWICK 1985: 24.
\textsuperscript{108} BORAIK, ABDELSATTAR & FAYEZ 2016: 2, FIG.1, 7.
\textsuperscript{110} STRUDWICK 1985: 24.
\textsuperscript{111} STRUDWICK 1985: 24.
\textsuperscript{112} FIRTH & GUNN 1926: vol.1,193 (23); vol.2, PLS.67 (1), 73 (2); FISCHER 1963: PLS.V- VIIa.
\textsuperscript{113} SIMPSON 1980: vol.1, PLS.18, 20; ALTENMÜLLER 1998: PL.95.
\textsuperscript{114} BROVARSKI 2009: 360, 362.
\textsuperscript{115} FISCHER 1963: PL. V.
\textsuperscript{116} BROVARSKI 2009: 362.
\textsuperscript{117} BORCHARDT 1937: PLS.15 (CG 1397), 18 (CG 1406), 19 (CG 1413).
\textsuperscript{118} E.g. snt-\textit{it-s} who is dated later than Pepy II and not later than the end of the first intermediate period, HALLSTRÅM 2017: 32.
\textsuperscript{119} E.g. \textit{htp}, QUIBELL 1908: PL.VI (2); \textit{hnwt} & \textit{d\textswash-htp}, respectively, also s\textit{n}. FIRTH & GUNN 1926: vol.2, PLS.70 (2), 75; GABUS 1976: 54, PL.I.
\textsuperscript{120} Battiscombe Gunn identified the T-shaped panel as: It represents a rectangular wooden shutter swinging on two horizontal pivots at the top corners. For further discussion on these types of false doors panels, see: FIRTH & GUNN 1926: vol.1, 176, N°8.6; KANAWATI 1992: 85-86.
\textsuperscript{121} BROVARSKI 2006: 112.
\textsuperscript{122} BROVARSKI 2006: 111.
\textsuperscript{123} BROVARSKI 2006: 113.
since the middle of the sixth dynasty\textsuperscript{124} on the false door of $Ppy$-$Ddi$\textsuperscript{125}, the son of the vizier $\text{hnty-}\overline{k3li}/*\tt{hhi}$, which is located in the tomb of his father\textsuperscript{126}. Brovarski, however, suggested a later date for this style of T-shaped panels as it came into use since the reign of Merenre I particularly on the false door of Weni the elder of Abydos\textsuperscript{127}. This style of panels became the preference since the reign of Pepy II and later particularly at south Saqqara, where the current false door was unearthed, as it was attested on the false door of the vizier Teti (Pepy II’s son)\textsuperscript{128} and many other later examples\textsuperscript{129}. This T-shaped panel was used during the eighth dynasty\textsuperscript{130} and in the Heracleopolitan period as well\textsuperscript{131}.

Some Iconographic Features Proves this Dating

1- The back of the chair is covered by a cushion. Cherpion suggested that this feature appeared by the time of $Snfrw$ but she stated that it was rare in the fifth dynasty till the reign of $\text{I}$$\text{s}$$\text{e}$$\text{s}$$\text{i}$ and since the reign of Wenis till the end of the sixth dynasty it became very common feature\textsuperscript{132}. Bolshakov argued that the suggestion made by Cherpion as he noted that the tombs dated by Cherpion to the fourth and first half of the fifth dynasty\textsuperscript{133} could not be dated before the time of $\text{Neuserre}$\textsuperscript{134}. Consequently, this iconographic feature appeared from the reign of $\text{Neuserre}$ and became frequent from that time till the end of the sixth dynasty\textsuperscript{135}. Furthermore, it continued thereafter, as it was attested on the false door panel of $\text{slt-}i$-$\text{twn}$ who is dated by Fischer to the eighth dynasty\textsuperscript{136}. Such a date was also accepted by Brovarski for that false door\textsuperscript{137}. In all cases, this iconographic feature continued in the Heracleopolitan period on many false door’s panels from Saqqara\textsuperscript{138}.

2- The lion-legged chair was a very common feature in the sixth dynasty private reliefs\textsuperscript{139}, and continued thereafter in the Memphite reliefs at the very end of the Old

\textsuperscript{124}Strudwick 1985: 18.
\textsuperscript{125}He dated him by the later reign of Pepy I. Strudwick 1985: 18.
\textsuperscript{126}James & Aпед 1953: Pl. 42.
\textsuperscript{127}Baer believed that he continued his career in the reign of $\text{Merenre I}$. Baer 1960: 66 [110]; Brovarski 2006: 111-112.
\textsuperscript{128}Brovarski 2006: 85, Fig.6, 112.
\textsuperscript{129}Brovarski 2006: 112, N°408.
\textsuperscript{130}Fischer 1963: Pl.VI (the false door of $\text{slt-T-twn}$).
\textsuperscript{131}The false door of $\text{sn}$, P.M vol.3/2: 568; Gabus 1967: 54, Pl.I; and the false door of Heryshefnakht. Firth & Gun 1926: vol.2, Pl.71 (1); Brovarski 2009: 369, N°74.
\textsuperscript{132}Cherpion 1986: 30, critère 6.
\textsuperscript{133}Cherpion 1986: 151-152.
\textsuperscript{134}Bolshakov 2001: 72.
\textsuperscript{135}Bolshakov 2001: 72-74.
\textsuperscript{136}Fischer 1963: 36, Pl.VI.
\textsuperscript{137}Brovarski 2009: 359.
\textsuperscript{138}Firth & Gun 1926: vol.2, Pls.67 (2), 69-70 (1-2), 71 (1-2), 73 (1), 74-75.
\textsuperscript{139}E.g. the mastabas of Qar and Idu at Giza, Simpson 1976: Pls.VII c, XIV a, XXVI b, XXIX d, Figs.20, 23; and Mereruka and Khentika at Saqqara; Duell et al. 1938: Pls.57, 78, 88, 96; James & Aпед 1953: Pls.XIII, XIX; Fischer 1996: 146.
Kingdom\textsuperscript{140} till the Heracleopolitan period\textsuperscript{141}. Fischer also noted that it was a quite common stylistic feature in the Middle Kingdom as well\textsuperscript{142}.

3- The attestation of a fine distance between the deceased who is represented seated on the panel and the back of the chair. This iconographic feature made its first appearance in \textit{Ibi}'s tomb of Dair al-Gabrawi\textsuperscript{143} who is dated by Brovarski by the first third of Pepy II\textsuperscript{144} while Baer dated him by the early to middle reign of Pepy II\textsuperscript{145}. In all cases, this feature has been used frequently since then in south Saqqara\textsuperscript{146} and in the provinces as well\textsuperscript{147}. It was also attested in the eighth dynasty\textsuperscript{148} and in the Heracleopolitan period in the Memphite necropolis\textsuperscript{149}.

4- The depiction of the bread slices on the offering stand in a rectangular shape might be known since the late reign of king \textit{Wenis whenit} appeared on the false door of his vizier \textit{Ihy}\textsuperscript{150}, while others suggest that it appeared firstly on the false door of the queen «\textit{Iput I}», king Teti’s spouse\textsuperscript{151}. This feature was known since then till the end of the Old Kingdom\textsuperscript{152} and thereafter in the Heracleopolitan period\textsuperscript{153}.

5- The representation of a standing woman holding a lotus blossom to her nose while her other hand is extended freely by her side on the outer jambs is a frequent pose on the jambs of the false doors since the reign of \textit{Neuserre} and thereafter till the end of the Old Kingdom\textsuperscript{154}. It continued on the false doors of \textit{Ipi-m-s\textsuperscript{3,5}}, \textit{hun\textsuperscript{156}}, \textit{hpti}\textsuperscript{157} and \textit{dw3\textsuperscript{n}-hpti}\textsuperscript{158} which are dated to the Heracleopolitan period\textsuperscript{159}, Brovarski believed that it was a well-known iconographic feature in the Heracleopolitan period\textsuperscript{160}.

6- The long hanging stem of the lotus blossom was as noted by Harpur a sixth dynasty feature\textsuperscript{161} and continued in the eighth dynasty\textsuperscript{162}.

\textsuperscript{140}Fischer 1963: PL.VI; Brovarski 2009: 359-362, Fig.3.
\textsuperscript{141}Firth & Gunn 1926: vol.1, 179-188; vol.2, PLS.68-70 (1-2), 71 (1-2), 72 (1-2), 73 (1-2), 74 (2), 75; Brovarski 2009: 367-378.
\textsuperscript{142}Fischer 1996: 146.
\textsuperscript{143}Davies 1902: vol.1, PLS.6, 8, 12, 19.
\textsuperscript{144}Brovarski 2006: 76.
\textsuperscript{145}Baer 1960: 288 [32].
\textsuperscript{146}Jéquier 1929: Fig.138; Jéquier 1940: vol.3, 52, Fig.50.
\textsuperscript{148}Fischer 1963: PL.VI (s\textsuperscript{4}-\textit{r-\textit{rmw}).}
\textsuperscript{149}Firth & Gunn 1926: vol.2, PLS.67 (1), 70 (1), 72 (1), 73 (1-2), 74 (2); Fischer 1963: PLS.VI, VIIa.
\textsuperscript{150}Strudwick 1985: 63 (15).
\textsuperscript{151}Seipel 1980: 176.
\textsuperscript{152}Jéquier 1928: Fig. 37.
\textsuperscript{153}Firth & Gunn 1926: vol.2, PLS. 67 (2), 68, 73 (2).
\textsuperscript{154}Harpur 1987: 134.
\textsuperscript{155}Firth & Gunn 1926: vol.2, PL.68.
\textsuperscript{156}Firth & Gunn 1926: vol.2, PL.70 (2).
\textsuperscript{157}Firth & Gunn 1926: vol.2, PL.72 (1).
\textsuperscript{158}Firth & Gunn 1926: vol.2, PL.75.
\textsuperscript{159}Brovarski 2009: 367, 368, N°. 67.
\textsuperscript{160}Brovarski 1973: 461.
\textsuperscript{161}Harpur 1987: 134.
\textsuperscript{162}Fischer 1963: PL.VI.
7- The presence of a nested ewer and basin on false doors was known since the advent of the sixth dynasty and continued till the end of the Heracleopolitan period.
8- The appearance of a nested ewer and basin only with the absence of any racks points out the transitional position between the Old Kingdom and the Heracleopolitan period.

Some Orthographic Features of Dating
1- The god Anubis is written on the upper edge of the cornice ideographically on a stand, which is a very common feature in the Heracleopolitan period.
2- The arrangement of the htp-di-nsw formula in that way, either on the upper edge of the cornice and on the Architrave, was known since the fourth dynasty, but it flourished during the sixth dynasty up to the eleventh dynasty.
3- The traditional writing of the prt-hrw expression with the stretched bread determinative in that way is a late Old Kingdom linguistic form, while the addition of the genitival adjective (n) directly follows that expression is a Heracleopolitan period feature in the Memphite necropolis and in the provinces as well, which is attested on the architrave.
4- The lower lintel presented the arrangement of prt-hrw in that way, this arrangement was popularly utilized at the end of the sixth dynasty and thereafter till the eleventh dynasty.
5- The beer jar determinative is inscribed without hands, the earlier examples for the current writing derived from the hieratic documents, then it became frequent on stelae from the sixth to the eighth dynasties.
6- The full orthographical writing of the epithet imAx (w), whose initial (i) is never omitted is a characteristic of writing in the Old Kingdom and continued till the first intermediate period.
7- The phonetics of the epithet imAx was changed to imAy during the reign of Merikare (last king of the tenth dynasty) at Asyut while at Thebes it was changed in the fourteenth year of Nb-hbt-Rt. Thus, the false door should be dated before the time of Merikare.
8- The phonetic writing of the name of god Anubis on the Architrave in that way without the jackal determinative following it, is an orthographic feature firstly attested in the burial
chambers and coffin inscriptions\textsuperscript{179}. However, by the very late Old Kingdom and the Heracleopolitan period, it became more familiar and frequent in the superstructure inscriptions\textsuperscript{180}.

The aim of the following [TABLE 1] is to illustrate the previous stylistic (S), iconographic (I) and orthographic (O) features of dating, thus concluding a specific date for the false door.

<table>
<thead>
<tr>
<th>Feature</th>
<th>The end of the fifth dynasty</th>
<th>The beginning of the sixth dynasty (Teti-Pepy I-Merenre)</th>
<th>First half Pepy II</th>
<th>Second half Pepy II</th>
<th>Dynasties 6-8</th>
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[TABLE 1]: © Done by the researcher

\textsuperscript{179} Fischer 1976: 7, No. 8-9.
\textsuperscript{180} Quibell 1907: PLS.XIII, XVI, XVIII (1); Firth & Gunn 1926: vol.2, Pl.21; Fischer 1963: Pl.VI; Brovarski 2006: 108.
V. CONCLUSION

From the previous stylistic, iconographical and orthographical features. The false door exhibits different features that suggest a very wide date ranging from the beginning of the sixth dynasty up to the Middle Kingdom as reflected from the features (S5, I2, O2). While some of these features previously discussed show a shorter wide range date that extends from the second half of the sovereign Pepy II to the Middle Kingdom which are the features (S3 and O4).

But, according to the orthographical feature (O7) the false door can never go later than the tenth year of Merikare. Most of the other features indicate a wide date ranging from the beginning of the sixth dynasty to the end of the Heracleopolitan period as reflected from the features (S5, S6, S7, S10, I1, I2, I4, I5, I7, O2, O6, O7).

Although there is a feature that is common during the first half of Pepy II and extends to the end of the Heracleopolitan period, as reflected from the feature (I3), there are many features which extend from the second half of Pepy II to the end of the Heracleopolitan Period as reflected from the features (S2, S3, S4, S9, O4).

So, the false door can be dated from the second half of Pepy’s II reign to the end of the Heracleopolitan Period, but according to the features (S1, S8, I8 & O8) which are not known before the very end of the Old Kingdom, i.e., after the end of the long reign of Pepy II, the false door can be dated by the very end of the Old Kingdom up to the end of the Heracleopolitan period. Finally, according to the features (O1, O3) Nit-Hnumw was contemporaneous with the advent of the Heracleopolitan period as these features were not common before that date, but the features (I6 & O5) became well known only during the period after the end of Pepy II.

Thus, I tend to date this false door to the transition stage between the end of the Old Kingdom and the beginning of the Heracleopolitan period. Consequently, Nit-Hnumw was dated to the end of the eighth dynasty and the early years of the ninth dynasty, contra Borchardt who dated the false door to the sixth dynasty.
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[FIGURE 1]: Photo taken by the researcher
[FIGURE 2]: Done by the researcher