Unpublished False Door of Kaipwptah $k3=t\ pw\ Pth$ and Nykawre $N(y)\ k3w\ Rc$ during the Fifth Dynasty in the Egyptian Museum of Cairo: Some New Interpretations

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Abstract

According to ancient Egyptian beliefs, the false door is a part of funerary furniture. It is served as an offering’s stela; it is placed on the west wall in the tomb, which netherworlds exist. The author will introduce new interpretations for two unpublished false doors in the Egyptian Museum of Cairo according to epithets and titles of deceased, also through architectural and decoration features. A descriptive approach will be used to explain the scenes on two false doors and then picture analyses, finally, the philology approach also is used to linguistic study, and texts are translated. This paper aims to republish and shed light on two limestones false doors discovered at the north of Saqqara that dated back to the Fifth Dynasty, the paper aims to narrow down the dating of these doors and explore new interpretations and what the doors might say about the social standing of their deceased. It can be concluded that the two false doors which are dated back to Fifth Dynasty, but not for the same period; $k3=t\ pw\ Pth$ false door dated back to the beginning of fifth Dynasty and Nykawre’s false door dated back to end of fifth Dynasty; the authors set this date based on their architectural and textual features reflected social and religious aspects to non-royal Egyptian elite during the Old Kingdom.

Introduction

It is known from the ancient Egyptian beliefs the purpose of any false door is to afford the $K3$ Double of the tomb owner an opportunity to “go forth” from it to receive offerings. The false door is essential funerary equipment for the private tombs of the Egyptian elite. The paper introduces some newly interpretations of two false doors which are dated to Fifth Dynasty belonging to non-royal Egyptian elite $k3=t\ pw\ Pth$ and Nykawre. Authors will investigate their social and religious ranks through artistic and textual study.

The ancient Egyptians put a decoration program for their false doors and developed from time to another. Strudwick points out that there is a possibility to use the false doors and its features to date both the door and its owner. The false door of individuals during Old Kingdom had been distinguished based on their external form,
not on specific criteria, it is clear that all of false doors have been included in one of the established types, the false doors of the Fifth Dynasty are fairly homogeneous, although there are some slight differences.

What follows is an analysis of the iconographic motifs, establishing the parallels which have allowed to date it easily in chorological way between ends of Fifth and begin of Sixth Dynasties. There are much more studies of false doors, From Old Kingdom to New Kingdom. \(^3\) These studies are varied in studying false doors in different period of time; focusing on the architectural and artistic features of the false doors, especially these false doors are considered rich resources of social and political affairs and also, good witness for many historical events.

So they are used for dating by researchers; the authors aims to clarify all social and political points which are related with two unpublish false doors of Kaipwptah and Nykawre from Fifth Dynasty in Egyptian museum of Cairo; they are just registered by Kanawati, Borchardt and Davies, \(^4\) but they didn’t publish the two false doors, they just had written and compare these false doors with other in same time. To the authors introduces the two false doors in newly interpretations through artistic and calligraphic study for decorations and texts.

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**Fig. 1.** A False Door with names of its Principal Parts, fifth dynasty

*After Strudwick, N., 1985, fig. 1*
False door of Kaipwptah "kJt=1 pw Pth".  

**Material:** Painted limestone.  

**Museum:** Egyptian museum of Cairo.  

**ID Num:** J.E 30194 C.G 1563- S.R 14685- GM 23437.  

**Place of discovery:** Saqqara, Memphite region, 1887.  

**Dating:** It dated back to Fifth Dynasty, Old Kingdom, reign of King Neferirkare.  

**Measurement:** Height 3.09 cm - Width 1.20cm - Length .35cm.  

**Description**  
The false door of k3=1 pw Pth is following the architectural features of false doors in Fifth Dynasty; it consists from cornice, torus molding in high relief and the main panel which introduce the master scene of the false door, architrave, apertures, jambs in equal length, lintel and finally central niche (Fig.1). The authors study each false door in detailed and focus on all parts.  

The upper part of the false door is lost, except the main panel which is represented the owner of the false door k3=1 pw Pth according to inscriptions; he is represented in sitting pose (Fig.2, Fig.3) on the throne without back, he is wearing the short kilt painted in yellow and holding a fly whisks in left hand, while right hand is blessing the vocation offerings in front of him.  

![Fig.2. 1B cross bar of k3=1 pw Pth false door, (drawing: © authors)](image_url)  

The offerings table heaps with all types of offerings such as head of cow, geese, lettuce, vessels in different types and size, finally the elongated bread.  

There are two horizontal line of inscriptions, translated as follow 'wr md-šm8 n(y) nst ḫm nṯr Mṣt K3(=i) p(w) Pth', which means, 'The great one of the ten of
Upper Egypt, the one who belongs to the foremost seat and the priest of goddess Maat, $K\lambda(=i)$ $p(w)$ $Pth$.

The second line is translated as $'t \bar{h} s \bar{p} s t \bar{h} \bar{h} s ns \bar{h} s k\dot{w} s \hbar s \bar{p} d w \bar{h} s m\dot{w} \bar{h} d \bar{h} s n\dot{w} h \hbar h t n b.t'$, it means 'Bread, a thousand of $p\bar{s}$ bread, a thousand of $s n s$ bread, a thousand of oxen, a thousand of fowl, a thousand of Oryx, a thousand of Ibx, and a thousand of everything'.

![Fig.3. 1B cross bar, (drawing: © authors)](https://jaauth.journals.ekb.eg/)

Next to the central panel, there is a cross bar have with one horizontal line of inscriptions translated as: $s\dot{b} \text{'d} m r n(y) n s t l n t t K\lambda(=i) p(w) P t h$, it means as follow, 'The judge, the administrator, and the one who belongs to foremost seat, $K\lambda(=i) p(w)$ $P t h$'. Kanawati argues that the title $s\dot{b} \text{'d}$ was related with the title $n s t l n t t$; the two titles was not common for high officials in Old Kingdom.

![Fig.4. 1D-G outer frame of false door, (drawing: © authors)](https://jaauth.journals.ekb.eg/)

![Fig.5. 1D outer frame of false door, (drawing: © authors)](https://jaauth.journals.ekb.eg/)
This false door consists of one outer frame while the other is demolished (Fig.4). It bears the \textit{htp di nsw} formula and God Anubis, which is written as ‘\textit{htp di n(y)s w.t htp di Inpw hnty sh ntr hpi }\textit{=f hr w3wt nfrw t hptt im3hwr hr =sn im3hwr p(w) hr ntr }\textit{r}’ , it is translated as follow as, ‘An offering which the king gives, and an offering which god Anubis gives, the foremost of the divine booth, he may travel upon the beautiful roads, which travel the venerated ones upon them, it’s he the venerated one in front of the great god’.\textsuperscript{14}

The style of this false door is designed as outer frames, then two middle frames (1F-G) then finally two inner frames (1D-E) with tambour decorated with torus moulding and cavetto cornice.\textsuperscript{15}

The translation of the two middle frames (1D-E) as ‘\textit{imy-r h t mswt m sp3wt smr w7b mn swt (ny wsr R)}\textsuperscript{r} \textit{r h n(y)s w.t K3(=i) p(w) Pth}’, which means as follow \textit{Overseer of the property of king’s children in the nomes of Upper Egypt, the purifier-priest of (the pyramid) Stable are the Places of (ny wsr R)}\textsuperscript{r} \textit{or may be translate in the southern lakes of the funerary group of (ny wsr R)}.\textsuperscript{16}

The translation of the two middle frames (1D-E) as ‘\textit{sAb aD Mr ImAxw xr n(y) sw.t imy-r sp3wt smr mrr (w) nb=f}’. This means as follow \textit{the judge, the administrator, the venerated one before the king, the overseer of the southern nomes of Upper Egypt, and the beloved of his lord (Fig.5)}.

While the inner frames with tambour also the titles and epithets of the ‘\textit{K3 (=i) p (w) Pth }\textit{(1F-G sAb aD Mr N(y) nst hntt hry sst3 w7b n(y) sw.t hm ntr nfr (dd k3 R)} \textit{wr m6 smr w}’. It means the judge, the administrator, the one who belongs to the foremost seat, the privy to the secrets, the king’s purifier-priest, the priest of (the pyramid) \textit{Perfect is (dd k3 R)}, and the great one of the ten of Upper Egypt’.

The other inner frame bears the titles as ‘\textit{hm ntr R} \textit{I wt-hr m st-ib-R} \textit{w7b b3 (nfr ir k3 R) hry sst3}, it means the priest of god Re and Goddess Hathor in st-ib-Ra (the Sun Temple of Neferirkare), the purifier-priest of (the pyramid) the Soul of (nfr ir k3 R), and the privy to the secrets’\textsuperscript{17}.

\textbf{Fig.6.} 1H bottom part of false door, (drawing: © authors)
The last part of the false door are the two representations of the owner face to face with his children (Fig.6) Kaipwptah appears on two sise in standing pose holding a long staff; he is wearing a starched short kilt on left side with broad sash with fringes and prominent knot, also he appears wearing a wig with soft hairs and broad collar around his neck holding handkerchief in his right hand, in front of him in small scale his daughter with all Egyptian childhood.\textsuperscript{18}

In right side he almost typical to left except some details, such as; the clothing that he appears wearing a priesthood costume which is a panther cloak; it is tied on the right shpulder reaching over his knees. Another difference is representaion of collar, which is represented with petals decoration ending with raptors. His son appears holding his right leg and his facial features is typical to his father.\textsuperscript{19}

The same inscription on the two side as follow: '
\begin{quote}
rx n(y) sw.t KA (=i) p (w) PtH, the acquaintance of the king, KA (=i) p (w) Pt.
\end{quote}

Comment

The false door of Kaipwptah introduces a standard type of false door for high officials during fifth Dynasty; the artists had affected with false doors of fourth dynasty, but they had innovated a standard type consists of complex elements; it starts with torus molding and cavetto cornice, then the main panel with new style, and outer door jambs, and inner door jambs were divided into 2, 3 jambs. The false door of Kaipwptah introduces a new style of costumes through the representations of him in three representations:

- The first one on the main panel while sitting pose in front of the offering table blessing different types of materialistic offerings and religious vessels.

- The second and third representations are on the inner jambs while standing pose with different regalia wearing the starched short kilt and holding long staff to express the power and authority. Its worthy mentions that Kaipwptah had occupied different position during the reign of king Neferirkare; it is important one as the high priest of Hathor, Re and Maat and he assured these through appearing by a panther cloth on the false door; it is first time during fifth dynasty on false doors of high officials appear wearing the panther cloth on kilt. This false door is considered a transition between the beginning and end of false door for high officials during fifth Dynasty; although the inscriptions of the Kaipwptah’s false door mention king Djedfre and Nywsrre, but the style of false door render to reign of king Neferirkare; the type of architectural and artistic decorations which were executed dated by authors to middle of fifth dynasty.
The false door of Nykawre was discovered in a site located immediately to the north of the Step Pyramid of Djoser at Saqqara. This false door was discovered by Maspero in 1915 in site of Saqqara. This false door belongs to Nykawre who is narrate through his epithets that he served under reign of king Neferirkare, the false door’s status is good except the upper part; its traces show the representation of Nykawre in sitting pose wearing the kilt with pleats and some demolished inscriptions being his titles and epithets.

The false door consists of complete elements which are typical to the Old Kingdom’s features exactly to Fifth Dynasty. This false door follows the type II with central upper lintel with traces of Nykawre and inscriptions in two horizontal lines bear the titles of Nykawre with his wife Th3.t.

\[ N(y) k3w R^e \ i3w(t) nfr(t) wr.t krs.t nfr.t m hr-t-nfr nb im3hw hr nfr \ s1b sHd iry(w) \ m3t N(y) k3w R^e hmt =f i3t. \]

N(y) k3w R^e, a very beautiful old age, (and) a beautiful burial. In the Necropolis, the lord of veneration, the judge, and the inspector of archivists, Nykawre; his wife, i3t.23

The main part of the false door is central panel with two inner frames; it carries the master scene of the door representing Nykawre in sitting pose (Fig.8).
Fig. 7. 2A-G false door of Nykawre, N(y) k3w R^c (drawing: © authors)
N(y) k₃w R² is sitting on throne without back and wearing the short kilt with pleats on left side; it worth mention that his right hand stretching toward the invocation offerings to bless while the other arm is putting on the chest with close fist; two sons of N(y) k₃w R² are represented in this scene; one is behind him while the other in front with starched kilt and putting his right hand on his chest; the offering table in front of Nykawre is heaped with all types of offerings from up to down; bowls, vessels, elongated breads and under the table there are two distinguish bowl could help in dating this false door. There are 2 columns of inscriptions bear the son’s name of N(y) k₃w R².

\[ sअ = f sअ b sअ pт h sп ss, \text{which translated as } His \text{ son, the judge and the scribe, } Pт h Sп ss.\]

\[ sअ b sह ड ी rу (w) mд b rу n(y) sв .т N(y) k₃w R², \text{The judge, the inspector of the archivists, and the acquaintance of the king, } N(y) k₃w R².\]

\[ t h₃ hнкт h₃ pхп h₃ k₃w h₃, \text{A thousand of bread, a thousand of beer, a thousand of the psn bread, and a thousand of oxen}^{25}.\]

\[ sअ = f sअ b sअ s्म=k?, \text{His son, the judge and the scribe, } s्म=k?.”\]

The cross bar (2C) in this false door like doors of Old Kingdom bear the titles of N(y) k₃w R² which is considered as two vertical inscriptions in high reliefs; it consists from 2 horizontal line of inscriptions start with ‘hм nтр R² hм nтр 1wт-hr wь b n(y) sв .т rу n(y) sв .т nб имшхw N(y) k₃w R²’. sअ b sह ड ी rу (w) mд b lह rу sस t3 n hвт-wрt hм nтр mп т N(y) k₃w R², which translated as The priest of god Re, the priest of goddess Hаххоr, the purifier priest of the king, the acquaintance of the king, and the lord of veneration, Nykawre’. The Second line means The judge, the inspector of the archivists, the privy to the secret of the Great Court, and the priest of goddess Maat, N(y) k₃w R².

The false door of Nekawre bears many titles and epithets; it follows the fifth dynasty architectural features which apparent in the frames in equal length and repeated inscriptions; the other part of the false door of
Nekawre (2D-2G) consists from two outer frames as doorjambs (2F-2G); they are represented in same equal and introduce the htp di nsw formula either to Osiris or Anubis with epithets of Nekawre.27

The right frame or door jamb introduce offerings to god Osiris (2G); it represents as htp di n(y) sw.t htp di 3isir nb ddw pr.t ḫrw t ḫnkt m wpt rntp 9ḥwty ṭpy rntp w3g ḫb skr ḫb wr-ṛkh pr.t-Mnw 3bd n 3ḥd 3bd smdt ḫb nb ṛḥ nb sḥb ṭry(nḥn) ṣḥd ṭry(w) mḏt N(y) k3w ṛʾ, which translated as “An offering which the king gives, an offering which god Osiris gives, the lord of Busiris, an invocation offerings: bread and beer in the opening of the year feastival, Ḫṭḥty festival, the beginning of the year festival, Wag festival, god Soker festival, the great burning festival, the coming of god Min festival, the monthly festival of Sadj, the beginning of the month festival, the middle of the month festival, and all the festivals everyday; the judge, the warden, and the inspector of the archivists, N(y) k3w ṛʾ.

The other frame (2F) introduce the htp di nsw formula for god Anubis, as it is htp di n(y) sw.t htp di ṭnw pmy wt ḫnty sh ṛḥt krst m smyt imntt ṭ3w(t)ḥfr(t) wṛṭ nb ḫm3ḥw ḫr ṛḥt ṭ3 ḫm ṛḥt ṛʾ ḫm ṛḥt lwt-ḥṛ (m) st-ib-Rʾ wḥb N(y) sw.t N(y) k3w ṛʾ, that is means An offering which the king gives, an offering which god Anubis gives, who is in the embalming tent, the foremost of the divine booth; (may be) a burial in the western desert, and a beautiful old age. The lord of veneration before the great god, the priest of Re and the priest of Hathor in st-ib-Rʾ “ The Sun-temple of Neferirkare”, and the purifier-priest of the king, N(y) k3w ṛʾ.28

The other part of the Nykawre’s false door is the inner frames (2E-2D); they are represented in same broad space and equal legnth with same inscriptions; the two broad inner frames are divided into 3 equal parts in each side which are carrying the titles of Nekawre.

![Fig.9. The inner jambs with apparatus of Nykawre’s false door.](https://jaauth.journals.ekb.eg/)

The inscriptions from left- and right-hand side are translated as: (Fig.9)
1. ‘ḫm nṯr ḫt ḫm nṯr 1wt-ḥr ḫw nḥr nyt N(y) kḥw Rc”, “The priest of god Re, the priest of goddess Haithor, the purifier priest of the king, N(y) kḥw Rc”.

2. ‘sḥb šḥḏ imentary(w) mḏḥt ḫry sḥṣḏ ḫm nṯr mḏt N(y) kḥw Rc”, “The judge, the inspector of the archivists, the privy to the secrets, N(y) kḥw Rc”.

3. ‘sḥb iry nhḥ ḫm nṯr mḏt N(y) kḥw Rc”, “The judge, the warden of Nekhen, and the priest of goddess Maat N(y) kḥw Rc”.

4. “N(y) kḥw Rc”, N(y) kḥw Rc

Finally, the two inner frames (2D-2E) show N(y) kḥw Rc is represented face to face with typical costumes and pose, except the regalia that in right hand side Nykawre holding hrt scepter and lónf staff, while in other hand a handkerchief with long staff.29 It worth mention that there is a unique representation of naked child in small scale under figure of Nykawre on right side. The last part of the Nekare's false door are carrying the representation of 12 of offerings bearers in two rows, 6 are represented on each row; the left hand side depict 6 of offerings bearers in two registers; they are introduced their offerings which are depicted as vessel, bowl, fowl, meat. While the offerings on right hand side are considered as linen, vessel, goat, flower. 30 (Fig. 10)

![Fig. 10. 2D-E-inner frames of false door of Nykawre.](https://jaauth.journals.ekb.eg/)

**Discussion**

The ancient Egyptians put a decoration program for their false doors and developed from time to another. The scenes and inscriptions of the false door of Kaipwth and Nykawre are executed in high relief; they are still carrying remains of colors, such as red, brown reddish, pale creamy.

The features' architectural of the study false doors are typical of Fifth dynasty; two false doors of Kaipwth and Nykawre are followed the same architectural features except little differences in numbers of frames and its wide, also the main panel's
shape. The two false doors are supposed had the cavetto cornice and torus molding, which are features which appeared early in the fifth Dynasty and became popular by the reign of Niuserre.\(^{31}\) It was confined principally to viziers and high officials until the late Fifth Dynasty. The Two broad inner frames with tambour and cavetto cornice are the most important features of doors during end of fifth Dynasty and beginning of Sixth Dynasty.

**Cornice and Torus Molding**

The cornice and torus were introduced in the Fifth Dynasty; it began to make its appearance on the doors of the highest officials which brought with it the development of even length inscriptions and smallish figures of the deceased on the jambs. This latter feature is sometimes found in the later fifth dynasty without the cornice and torus.

**Panel**

The decoration program of the panel of false doors in fifth Dynasty indicate the deceased in sitting pose on throne without back with lion's claws drum; he is blessing the invocation offering by right hand while clasping an emblem with left hand. **Strudwick**\(^{32}\) points out that the exception of this panel's decoration is the false door of w3s-pth who are represented in two figures facing each other and the positions of arms are different as usual on panels of fifth doors' panels.

**Pose**

Most panels of false doors dating to fifth dynasty are depicted the deceased sitting, while there is exception by two panels from Saqqara which show the deceased in standing pose. The panel of two false doors are represented the owner in sitting pose on throne without back and with lion claws drum; he is represented in front of offerings table to bless it; the type of the panel in two false doors followed the T-shape style with different in Nykawre's false door in representing his son are surrounded him one behind and the other in front of him.

**Wigs (Fig.11, Fig.12)**

The wigs which are represented in two false doors of Kaipwpth and Nykawre following the ideal type of high officials during Old Kingdom; it is a short massive wig reach to the shoulders in regular combing hair; the wig of Kaipwpth didn't change in all decorations on this false door, but it is followed the same style. The wig's representation on Nykawre's false door is varied in length, shot massive is on the panel, and tall, massive one reaching after shoulders on the inner frames. It worth mention that all offerings bearers are represented with natural hair without wig, also the sons' of Nykawre on the panel.

**Clothing (Fig. 13, Fig. 14)**

The clothing on the two false doors are varied and reflect the occupations of the two high ranks; Kaipwpth is represented with priesthood clothing to reflect his titles as priest of Hathor as purified priest in her temple. The other cloth is the starched kilt with decorated apron in triangle shape tied with belt. Nykawre appears wearing the different type of kilt on his false door, the pleating short kilt on the panel and a starched short kilt with prominent knot. The artist is skillful enough using the clothing
as tool of differentiation between classes in ancient Egyptian society; so, the offerings bearers in Nykawre's false door appear wearing the ordinary short kilt without any decoration tied with simple belt; while his sons appear representing with starched kilt differ from the offering's bearers. Finally, it worth mention that the false door of Nykawre introduce unusual pose of Nykawre's child in naked figure, which is considered uncommon in false door of fifth dynasty. The naked figure is not especially common in that position and there is found no other examples of naked depictions on false doors during fifth dynasty.33

**Offerings** (Fig. 17, Fig. 18, Fig. 19)
The ancient Egyptian had thought that offerings in general guarantee the rebirth or resurrection of the deceased; so, the false doors are heaped with all types of invocation offerings, mainly bread, beer, alabaster, clothing, oxen and fowl. In addition to funerary equipment, such as chests, pots, vessels and bowels in different size and decoration

**Inner and outer Jambs** (Fig. 15)
The two false doors are represented the deceased at the bottom of the jamb with inscriptions; it is being concluded that all and decoration of the jambs of false doors became more the inscriptions, also the length of the texts became even and the figures of the deceased on each jamb became equal in height. To overall, the appearance of unequal length jambs with figures of the deceased of varying size began in the 4th dynasty and continued at least to the middle of the fifth.

*A. wig*

**False door of Kaipwptah**

![Fig. 11](image1.png)

Fig. 11. Three figures from 1.1A to 1.3A depict the three style of wig on false door of Kaipwptah; the 1.1A is tall, thick and hanged on shoulder, but 1.2A and 1.3A are the same comb, short. All three types are spread for elite's end of 4th dynasty and Fifth dynasty.

**False door of Nykawre**

![Fig. 12](image2.png)

Fig. 12. Three figures from 2.1A to 2.3A depict the three style of wig on false door of Nykawre; the 2.1A is tall, thick and hanged on shoulder, but 2.2A and 2.3A are the same comb, short. All three types are spread for elite's end of Fifth dynasty.
B. clothing

Fig. 13: Three figures from 1.1B to 1.3B depict the type of clothing for Kaipwptah. 1.1B and 1.3B are the same with priest’s cloths and short kilt, but 1.2B is short starched kilt. All three types are spread for elites from 4th dynasty and continued to end of Sixth dynasty.

Fig. 14: Three figures from 2.1B to 2.3B depict the type of clothing for Nykawre. 2.2B and 2.3B are the same with short, starched kilt with prominent knot, but 2.1B is short pleated kilt. All three types are spread for elites from 4th dynasty and continued to end of Sixth dynasty.
C. Insignia

Fig. 15: Three figures from 1.1c to 1.3c depict the type of insignia for Kaipwptah. 1.1c represent the flywhisks and 1.2c and 1.3c are the same with long staff and handkerchiefs. All three types are spread for elites from 4th dynasty and continued to end of Sixth dynasty.

Fig. 16: Three figures from 2.1c to 2.2c depict the type of insignia for Nykawre. 2.1c represent the long staff and shm scepter and 2.2c the long staff and handkerchiefs.

D. Offerings

Fig. 17. Three figures from 1.1D to 1.3D depict the types of offerings for Kaipwptah.
Fig. 18. Three figures from 2.1D to 2.3D depict the types of offerings for Nykawre.

Fig. 19: Offerings bearers from 1 to 12 for Nykawre.

The arrangement of the offerings table is considered the standard type for false door during the fifth Dynasty which then continued to Sixth Dynasty; it begins with horizontal lines of epithets and titles of owner of false door; follows with the owner of the false door in sitting pose in front of table’s offerings.

The offerings table is arranged with long beard represented in profile view, cluster of materialistic offerings, such as head of cow, leg of oxen, onion, lettuce, geese. Under the table there are The ḫst, ḫkh vessels and utensils; they are differing either size or purpose.

This arrangement of this offerings table is different through false door of Nykawre who appears sitting pose with different costume in compare with Kaipwptah; the level
of the table in false door of Nykawre is low comparing with the high level of the table in false door of Kaipwptah.

The offerings table of Nykawre’s false door is without materialistic offerings, except the leg of oxen and bread; the arrangement of the table is represented differing from the Kaipwptah; concerning the vessels, there more vessels in the Nykawre’s false door; they are represented above and under the table; they are varied between $Kbh$ and $hst$ vessels; also; the utensils with open mouth. It is worth mentions that the false door of Nykawre is from a few examples of false doors during Old Kingdom that the sons of the owner of false door are represented in the main panel of the offerings table.

**Unusual scenes on the two false doors**

**Children:**

It should be noted that false door of Kaipwptah include two representations of children with or below the figures of the deceased; they had appeared naked Fig. without sidelock of hair as usual. In Nykawre’s false door its worthy mention that the representation of children was on one side (left); it was probably a mistake from artist.

**Offerings bearers:**

Nykawre’s false door had carried unusual type of scenes for false doors during fifth dynasty; the offering bearers who had represented in 4 groups, every group include 3 of men; group A from 1 to 3 had offered the vessels; the second group from 4 to 6 had offered the meat and fowl; third group from 7 to 9 had offered the cloth, $hst$ vessel; the last group from 10 to 12 had offered goat and $Kbh$ vessel.

**Table 1**

Comparison between the Kaipwptah false door and Nykawre false door (Design: © authors)

| Elements               | False door of Kaipwptah | False door of Nykawre |
|------------------------|-------------------------|-----------------------|
| **Owner**              | Kaipwptah               | Nykawre               |
| **Date**               | Middle of fifth Dynasty | End of fifth Dynasty  |
| **Place of Preservation** | Egyptian Museum of Cairo | Egyptian Museum of Cairo |
| **Number of Registrations** | J.E 30194 C.G 1563- S.R 14685- GM 23437 | J.E 27486- C.G 1416- S.R 2/14645- GM 711 |
| **Main Parts of False Door** | Standard               | standard              |
| **Torus Molding**      | ×                       | √                     |
| **Two Outer Doorjambs** | √                       | √                     |
| **Inner Doorjambs**    | Two (tall and equal in length) | Three (short and equal in length) |
| **Main Panel**         | √                       | √                     |
| **Pose on Main Panel** | sitting                 | sitting               |

(with two inner niches)
| **Hair Wig**            | ✓ (short hair wig) | ✓ (tall and thick hair wig) |
|------------------------|--------------------|-----------------------------|
| **Clothing**           | Short kilt with panther clothing | (Short, pleated kilt) |
| **Regalia**            | ✓ (holding flywhisks in left hand) | × |
| **Chair**               | ✓ (without back, lion’s drums) | ✓ (without back, lion’s drums) |
| **Offerings**          | ✓ (all types of offerings) | ✓ (just leg of oxen, bread) |
| **Table Offerings Level** | High in compare to sitting | Low in compare to sitting |
| **Bread**              | ✓ | ✓ |
| **Type of Bread**      | Elongated type in profile view | Elongated type in profile view |
| **Vessels**            | ✓ | ✓ |
| **Place of Vessels**   | Under the offerings table | Above and under offerings table |
| **Type of Vessels**    | *hst* and *kbh* in rack jars | *hst* and *kbh* in rack jars |
| **Ewers**              | × | ✓ |
| **Number of Characters on Panel** | 1 (the owner of false door only) | 3 (owner who are surrounded with his two sons) |

**Outer Doorjambs**

| State of Preservation | Not good | good |
|-----------------------|----------|------|
| **Content of Door Jambs** | Right door jamb --- *htp di nsw* formula (for Anubis) | Right door jamb---- *htp di nsw* formula (for Osiris) Left door jamb ------*htp di nsw* formula (for Anubis) |
| **Length**            | equal    | equal |
| **King Period**       | ×        | NeferirkaRe (K`k`i) |

**Inner Doorjambs**

| **Number of Rows** | 2 in each side | Three vertical lines of inscriptions |
|--------------------|----------------|--------------------------------------|
| **Size**           | Equal in length | Equal in length |
| **Length**         | Tall | Short |
| **Content of Inner Door Jambs** | Epithets and titles | Epithets and titles |
| **Epithets**       | The judge, the administrator. the one who belongs to the | Priest of Re, Hathor, Maat The judge, the inspector of the archivists |
| Texts analyses |
|---------------|
| On the false door of Kaipwptah, there are titles connected with kings of fifth Dynasty GdkareIsisi and Nywserre; it is inscribed on the inner jambs as $hry\ sst3\ w^6b\ \eta(y)sit\ \eta m\ ntr\ nfr\ (dd\ k3\ R^5)|\ wr\ md\ \sm\ w$; it means the privy to the secrets, the king’s purifier-priest, the priest of (the pyramid) Perfect is $(dd\ k3\ R^5)$, and the great one of the ten of Upper Egypt. Also, its worthy mention that Kaipwptah from little high officials who had carried this title during the reign of king Nywserre34 as $imy-r\ lht\ mswt\ m\ sp\ wst\ \sm\ w^6b\ mn\ swt\ (ny\ wsr\ R^5)$; which means: Overseer of the property of king’s children in the nomes of Upper Egypt, the purifier-priest of (the pyramid) Stable are the Places of $(ny\ wsr\ R^5)$. 

The authors point out that Kaipwptah had installed as a priest for the sun temple of the king Neferirkare, $\eta m\ ntr\ R^5\ lwt-hr\ m\ st-ib-R^5\ w^6b\ b3\ (nfr\ ir\ k3\ R^5)|\ hry\ sst3$, it is translated as: ‘The priest of god Re and goddess Hathor in st-ib-Ra (the Sun Temple of Neferirkare), the purifier-priest of (the pyramid) the Soul of (nfr ir k3 R^5)|, and the

| Kings Reign | $dd\ k3re\ isisi$ | $Nywserre$ |
|---|---|---|
| Num Of Representations | 2 representations (1 in each door jamb) | 2 representations (1 in each door jamb) |
| Position | Standing pose | Standing pose |
| Hair Wig | Short, thick, combing hair wig | Tall, thick, combing hair wig |
| Clothing | Right: short, starched kilt with prominent knot. Left: short kilt with panther costume. | Right and left is the same----- short, starched kilt with distinguish belt |
| Regalia | Right and left representations is the same Long Staff-Handkerchief | Right :Long staff and $shm$ scepter |
| Children | $\checkmark$ Naked son in each side | $\checkmark$ In left side only |
| Offerings People | × | 12 people (in two registrations) |
| Drum | $\checkmark$ | $\checkmark$ |

**Notes:**
- $hry\ sst3\ w^6b\ n(y)sit\ \eta m\ ntr\ nfr\ (dd\ k3\ R^5)$: The judge, the warden of Nekhen.
- $(dd\ k3\ R^5)$: The privy to the secrets.
- The overseer of the property of king’s children in the nomes of Upper Egypt.
- The purifier-priest of (the pyramid) Stable are the Places of $Ny\ wsr\ Re$. 

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He proud that he was the judge, the administrator, the venerated one before the king, the overseer of the southern nomes of Upper Egypt, and the beloved of his lord. Its worthy note that some titles had disappeared during late fifth Dynasty such as overseer of the treasury and imy-r kḥt (nt) nswt and the high officials had begun carrying epithets and titles related to sun temple and priesthood.

The htp di nsw formula was carved on two outer doorjambs; the right one is still existing; the magical formula was to god Anubis; it is written by addition new titles for Anubis such as: “ḥtp di n(y)sw.t htp di ṭnwp ḥnty sh nṯr ḥpš =f ḫr wšwt nfrwt ḥppt iµḥw ḫr =sn iµḥw p(w) ḫr nṯr ḫḥ; it is transated as; An offering which the king gives, and an offering which god Anubis gives, the foremost of the divine booth, he may travel upon the beautiful roads, which travel the venerated ones upon them, it’s he the venerated one in front of the great god.

To overall, The epithet wr mḏ ṣm at Kaipwptah’s false door is found on the false door of bb-ib; sndm-ib the epithet renders to the fourth dynasty; there are evidences on high officials’ false doors. Kanawati pointed out that there are no officials in fifth dynasty had carried this title; but it is interesting to find Kaipwptah with title of nst ḥmnt Junker and Fischer had argued that this title has an independent existence as a title in the Old Kingdom; they referred that this title was a separate title during Twenty-Six Dynasty; but authors in the paper could conclude that this title found for officials during fifth dynasty then was sentenced during Saite period as kind of nostalgia for previous glorious of Old Kingdom. Its worthy mention that this title related to the title sḥb ḫḏ mḏ nb wr mḏ ṣm. The title imy-r ḫt nswt ṣḏḥ ṣḥy(w) mḏt N(y) kšw ṭṛḥmt =f īḥš.t”, it is translated as, a very beautiful old age, (and) a beautiful burial, in the Necropolis, the lord of veneration, the judge and the inspector of archivists, N(y) kšw ṭṛḥmt; his wife, īḥš.t.

For first time, the main panel is designed as one slab with two niches; the two sons of Nykawre were represented with their names; first one (left) is called sḏ f sḏb sḥ Pth ṣḥps”, and second one (right) is called sḏ f sḏb sḥ sḥm=k“. Beside his main career as chief of Archivists he also so proud that he was the high priest of god Re and goddess Hathor; he also the judge in the court of Maat.

On the three inner door jambs, the titles, and epithets of Nykawre are repeated that he is registers his administration graduation jobs from priest of Re to Hathor and purifier of the king. “ḥm nṯr ṭṛḥmt ḫm nṯr lwḥ-ḥr w$jḥ (y) sḏḥ ṭṛḥmt N(y) kšw ṭṛḥmt sḏ ṣḥy(w) mḏt ḫṛḥ sḏḥ ḫmr nṯr mḏt N(y) kšw ṭṛḥmt sḏ ṣḥy nḥw ḫm nṯr mḏt N(y) kšw ṭṛḥmt; it is translated as The priest of god Re, the priest of goddess Hathor, the purifier priest of the king, N(y) kšw ṭṛḥmt. The judge, the inspector of the archivists, the privy to the
Conclusion

According to (Table 1), the authors can conclude that the two false doors of Kaipwptah and Nykawre are represented two type of false doors of high officials during fifth dynasty; although the both false doors are identical in architectural and artistic formation, but they are differing in important details and arrangements of scenes and decoration scheme.

Also, it can be conclude from the inscriptions on Kaipwptah and Nykawre are dated to fifth Dynasty, but Kaipwptah according the inscriptions is dated specifically to the middle of this Dynasty reign of king Neferirkare; he was registered that he was a purifier priest in the sun temple of Neferirkare; also, he was the purifier-priest of (the pyramid) the soul of the king. he also was proud to be a royal purifier priest of the pyramid prefect of king Ddkareissi. While Nykawre’s false door is dated to end of the fifth Dynasty reign of king Ddkareissi; the authors date the two false doors not only the inscriptions but also the design all architectural and artistic elements of both false doors in compare with other false doors.

Based on Kanawti’s categorization of false doors of Old Kingdom; the false door of Kaipwptah was belong to the reign of king Neferirkare at middle of fifth dynasty, while false door of Nykawre belongs to end of fifth dynasty based on design of elements of false door comparing with other false doors dating to this time. The false door of Kaipwptah looks like other false doors in arrangements and inscriptions which are dated to reign of king Neferirkare; they are remarked with jamb inscriptions of even length, with a figure of the deceased at the bottom of each.

The false door of Kaipwptah was a transition to other false door which are designed later like false door of Nykawre at end of Fifth dynasty and Sixth dynasty with more development. The main panel of the Kaipwptah's false door according to Kanawti's categorization belong to middle of Fifth Dynasty which the main panel is square like false door of $ph\ n\ wi\ k\ 3i\ 5nd\ ntr\ wsr\ -\ \&h\ issi$, while the main panel false door of Nykawre is designed with square shape with two niches. The arrangement of main panel of Kaipwptah’s false door is tradition comparing with the arrangement of main panel of Nykawre’s main panel; it represented Nykawre is sitting with his sons are represented on the main panel (one is in each side).

The level of the offering table is also distinguishing between both false doors; authors mention previously that Kaipwptah’s offering table is designed in level of head while in false door of Nykawre is low in level of knees. The rest arrangements of the main panel are important; the offerings arrangements in false door of Kaipwptah focused on the ‘thousands of breads, beer, clothing, fowls, leg of oxen with little representations of vessels under the table’. And then at end of fifth dynasty the offerings arrangements are modified, and they had added funerary equipment (chests, pots, and the like).
Endnote:

* Although the two false doors were registered by Borchardt, Kanawati and other authors, but the two false doors still unplanish; they just mention the two false doors in compare with others in same period; they had registered the two false doors without descriptions for decorations, and texts translations; so the authors are deeply thanks to the administration of registration Egyptian museum of Cairo Dr. Gamal Ahmed for his real support to obtain the permission and providing us with photos and bibliographies; the authors acknowledge to Professor Naguib Kanawati for his advices and revision for paper.

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33 That is not because nudity in Egyptian art is unheard of, on the contrary nudity is present in Egyptian art from the very beginning in various forms. Considering that naked statues and depictions of naked figures are not unknown in funerary contexts, such statues may have been intended to allow the deceased to be reborn in the afterlife or as substitute bodies for the deceased Ka. It is not so strange that they thought to use naked statues and depictions seeing as they knew as well as we do today; everyone is born naked; thus, it makes sense that one would be reborn naked.

34 False doors in fifth dynasty the end of the fourth dynasty and the beginning of the fifth saw an expansion in the number of offices. The next apparent change in the organization of the administration, as witnessed from the evidence of the titles studied here, took place in the later fifth dynasty, no earlier than the reign of Djedkare. This latter reign is known to have seen changes in several different areas: for example, sun temples were no longer built, and the system of ranking titles was changed for the first time since its inception.

35 False door of snḏm ḫb from Tomb at North Saqqara, no. 11 (B 13); he carried the title: wr ṣmwr, ṣrw nswt, ḫk ḥwt 3t; see; PM 32, 451

36 False door of ph-r-nfr Tomb at North Saqqara; PM III/2, 502

37 False door of ’nh-µr-kăi and ntr-wsr had carried the same titles of Kaipwptah; they are dated by Middle of 5th Dynasty; for more revise; M., Murray, Saqqara Mastabas I, a) pl. XX, XXIV. b) pl. XX, XXI. c) pl. XXIV.

38 The authors compare Kaipwptah’s false door with other dating false doors for high officials during the reign of king Djedkareissi for example, pth-ḥtp I, nḥḥ-issi, 3ḥt-ḥtp ‘nd pth-ḥtp II.

39 There are some other false doors are designed with elongated main panel; they are like the false door of Nykawre; mrrw-kăi, nfr ṣṃ-r’, ḫnty-kăi.
بابان وهما من منشورين للمدعين كان بو يتناج وتلأبس المدعين من عصر الأسرة الخامسة بالمتحف المصري بالقاهرة: بعض التفسيرات الجديدة

تأسس فهيم
قسم الإرشاد السياحي، كلية السياحة والفنادق، جامعة الأزهر، الأقصر، مصر.
قسم الإرشاد السياحي، كلية السياحة والفنادق، جامعة النيل، الفيوم، مصر.

الملخص

بعد الباب الوعي جزءًا من الأثر الجذري وفقاً للمستندات المصرية القديمة كونه
اعتبر بمثابة لجنة تقدمه يتم وضعها على الدرج الوسيطى للمهنة. مؤديًا إلى العالم
المدني. تهدف هذه الرفعة الجمالية إلى وضع نشر علمي لبابان وتلأبس من الجرح
الجيبي تم اكتشافهما شمالًا لسقاية من عصر الأسرة الخامسة مع محاولة وضع
تفسيرات جديدة ورؤية مختلفة. كما يحاول الباحثان تضييق نطاق تأريخ هذه الأبواب
ومحاولة معرفة المكانة الاجتماعية لصاحبها وفقًا لأدلائه أصحابهم المنقوشة، وكذلك
من خلال السمات العمومية والغذائية كليهما. الجدير بالذكر أن الباحثان استخدموا
الوصفي التحليلي مع استخدام منهج التحليل النفسي وترجمة النصوص الواردة على
البابان. والذين بالذكر أن البابان يتواجدان بجانب البابان يوجد للمرة الخامسة
بالفعل ولكن ليس نفس الباب. فباب الباب الخاص للاستقبال كاوبينتاج يوجد إلى بداية
الأمر بأي نحو فيعود إلى نهاية ونتجت هذه النتيجة بناءً على السمات الزراعية
والتعليمية التي تعكس الجوانب الاجتماعية والدينية للنخبة المصرية مستمرة خلال
عصر الدولة القديمة بالكامل وخصوصًا فترة عصر الأسرة الخامسة.