

Original article

UNPUBLISHED OLD KINGDOM FALSE DOOR OF ZŠ.W FROM SAQQARA

Abd El Sattar, I.

History & Heritage dept., College of Art, Imam Abdulrahman Bin Faisal Univ., KSA

*E-mail address: iaismail@iau.edu.sa

Article info.

Article history:

Received: 12-7-2023

Accepted: 7-3-2024

Doi: 10.21608/ejars.2025.434904

Keywords:

Zš.w

false door

Gisir el-mudir

Grand Egyptian Museum

Old kingdom

Saqqara

EJARS – Vol. 15 (1) – June 2025: 79-84

Abstract:

The aim of this paper is to publish and study the false door of Zš.w which was discovered in the shaft-tomb no. 1058 during the excavations of the Egyptian Supreme Council of Antiquities (SCA) in Gisr el-Mudir cemetery, west of Unas pyramid in 2009. Now, it is preserved in national Civilization Museum in Cairo under number GEM 6094. The importance of this false door is that the name of its owner is not common in the Old Kingdom, and he also bears a title that rarely appeared in the Old Kingdom and is linked to the royal palace, which is the title of *jmjj-r wꜥb pr-ꜥ3* (the overseer of the wꜥb-priest of the great house). Furthermore, it aims to translate, to comment on texts, and to date the false door, with discussion of his name-meaning, epithets and titles. Some artistic, orthographic and paleographic features display some tendency toward the late 6th dyn.

1. Introduction

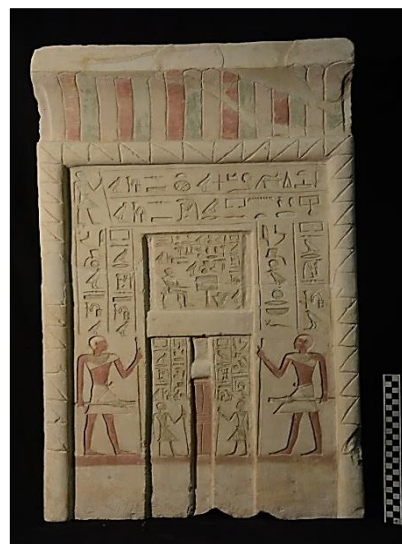
Zš.w, the name of the owner of the false door under study was uncommon in the old kingdom. Its appearance occurred three times for three persons before the discovery of this false door at Saqqara. This false door is a part of shaft-tomb no. 1058 which was discovered in 2009 during the Egyptian Supreme Council of Antiquities (SCA) in Gisr el-Mudir cemetery, west of Unas pyramid. It was found broken in two halves by the width of the door, so it has been restored. Moreover, some of the upper parts of the door, which were also broken, have also been restored. Now, it is preserved in the Grand Egyptian Museum with an accession number GEM 6094, after it was preserved in the museum storage no.2 at Saqqara under the registration number 19563.

2. Description

The false door of Zš.w, fig. (1) is made of limestone, measuring 82.5 cm in height, 50. cm in width, 11.5 cm in thickness. It is in a good state of preservation. It has a polychrome cavetto cornice and is framed by a torus molding with representations of sunken lines running along its edges [1]. It has an upper lintel above the central niche, a squarish panel flanked by two narrow apertures, a drum, an undecorated central niche, uninscribed lower lintel above the central niche, a pair of outer jambs and a pair of inner jambs. The form of this small false door follows those which have no architrave, but it has a flat surface above the cornice. The most part of

the central niche is occupied by a representation of a wooden door painted in brown. The upper lintel and the outer jambs are all in one plane, while the inner jambs are stepped back. The upper lintel, the two outer jambs and the two inner jambs are outlined by two vertical lines. The drum and the lower lintel are uninscribed. Texts and figures on this false door are incised except for the palm leaves of the cornice.

a



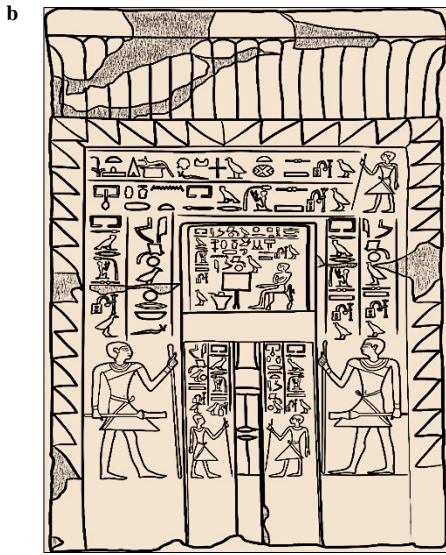


Figure (1) the false door of Zš.w; **a.** (by Abd el Mohsen, S.), **b.** (by Šćmi, M.)

The figures and the cavetto cornice are painted: brown color for the figures, red and green colors for the palm leaves of the cavetto cornice. The upper lintel is inscribed with two hieroglyphic lines divided by a horizontal line. The two outer jambs are divided by a vertical line into two hieroglyphic columns, which do not occupy the whole jambs. The lower parts of the right and left outer jambs display mirror images of the deceased in a standing position at the end of the hieroglyphic columns. Similarly, the two inner jambs are divided by a vertical line, forming two short-hieroglyphic columns on each side. These hieroglyphic columns do not also occupy the whole jambs whose lower parts show the deceased in a similar position of the outer jambs, but in small size. The two hieroglyphic lines of the upper lintel form *hṭp (r)dj(w) njsw.t* grant^(a) and *pr.t hr.w* formula^(b) accompanied with the main title of Zš.w, while the two outer and inner jambs are inscribed with *pr.t hr.w* formula, the main title of Zš.w and his epithet *jm3h(.w)*. On the panel, the false door's owner is depicted seated on a chair with no arms, but it has back, or cushion rounded at the top [2,3], and bovine legs. It can be noted a space between the seated figure and the back of the chair. The deceased faces right, towards a table of bread. He wears a short hair-wig and a knee-length pointed kilt [4,5], tight on waist. His hair-wig entirely covers his ears. His right arm is extended towards the offering table, while his left arm rests on his chest. The offering table is high and narrow, consisting of a small pedestal at the bottom and a flat tabletop. On it are bread slices, fused together and are not recognizable. Underneath the offering table and on the opposite side to the feet of the deceased are a large ewer and a small basin resting directly on the floor, one above the other. The ewer can be seen outside the rim of the basin. Above the offering table is an ideographic offering list, oriented to the left, towards the deceased, signifying that it is addressed to him [6]. Above the offering list is a horizontal hieroglyphic line mentioning the revered deceased before Ptah-Sokar. On the right side of the panel is a vertical hieroglyphic line forming the main title of Zš.w. The lower parts of the outer

jambs show mirror images of the deceased in a standing position and big size painted in brown, facing the central niche, holding a staff and a baton. He wears a short and pointed-end kilt tied at the waist and a short hair-wig that reveals the ears. He also wears a broad collar around his neck that consists of three rows of long tubular beads and a scarf on the upper part of his chest that covers his left shoulder and leaves his right one exposed. The same depiction is shown on the left side of the upper lintel with slightly different that Zš.w does not hold a baton and his figure is not painted. Likewise, the lower parts of the inner jambs represent unpainted figure of Zš.w with similar attire, but without holding the baton nor wearing the scarf. All the figures of Zš.w come after his name probably signifying an iconographic determinative. Essentially, there are obvious artistic and stylistic differences between the figures that depicted on the outer jambs and those that depicted on the squarish panel and the inner jambs.

3. Texts and Translation

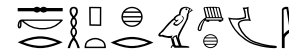
3.1. On the upper lintel



hṭp (r)dj(w) njsw.t Inpw tpjj dwzf jmjj-wt (n) Zšw
pr.t hrw n(j).t jmjj-r w^cb(.w) pr-ʕ Zš.w

An offering which both the king and Anubis who is upon his mountain and who is in mummy-wrappings give^(c) to Zš.w. Invocation-offering of the overseer of the w^cb-priests of the great house Zš.w.

3.2. On the upper part of the panel



jm3h.w hr Pth-Skr
Revered before Ptah-Sokar.

3.3. On the panel above the offering table and the deceased



h3 t hnkt jh(.w) 3pd(.w) mnht hbs n jm3h.w Zš.w
One thousand loaves of bread, one thousand beers, one thousand oxen, one thousand fowl, one thousand articles of clothing to the revered one Zš.w.

3.4. On the right side of the panel



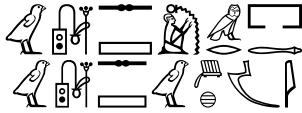
jmjj-r w^cb(.w) pr-ʕ Zšw
Overseer of the w^cb-priests of the great house Zš.w.

3.5. On the right outer jamb



jm3h.w hr nbzf
jmjj-r w^cb(.w) pr-ʕ Zšw
Revered to his lord. the w^cb-priests of the great house Zš.w.

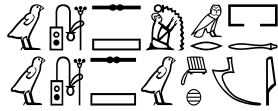
3.6. On the left outer jamb



jmjj-r w^cb(.w) pr-^c3 Zš.w
jm3h.w Zš.w

The overseer of the w^cb-priests of the great house Zš.w.
The revered one Zš.w.

3.7. On the right inner jamb



jmjj-r w^cb(.w) pr-^c3 Zš.w
jm3h.w Zš.w

The overseer of the w^cb-priests of the great house Zš.w.
The revered one Zš.w.







3.8. On the left inner jamb



pr.t hrw n(j).t jm3h.w
jmjj-r w^cb(.w) pr-^c3 Zš.w

Invocation-offering of the revered one. The overseer of the w^cb-priests of the great house Zš.w.

4. The Name of the False door's Owner

Except for our current case, the name of Zš.w in its translation as "the scribe" is uncommon in the old kingdom [7, 8]. It is attested only three times: the first one is  that is mentioned in as short text on an offering table at Cairo Museum (CGC 1365) [9,10] which found in Mastaba C18 at Saqqara and dedicated to him by his grandson *Tntj*^(d). The second one is the servant *hm* who is attested in the hieratic papyri of Gebelein in many writing forms:  (Gebelein Papyrus I),  (Gebelein Papyrus I) [11],  (Gebelein Papyrus IV), and  (Gebelein Papyrus IX) [11]. These two examples date back to the 4th dyn. The third one is Zš , the son of the royal w^cb-priest (w^cb *nj-sw.t*) *Ij-wn* who was living in the early of the 6th dyn [12].

5. Titles and Epithets of Zš.w

- jmjj-r w^cb.t pr-^c3*
- jm3h.w hr nbef*
- jm3h.w hr Pth-Skr*
- jm3h.w*

From the inscriptions of this false door, we can identify the titles and epithets of Zš.w that draws his social status. He held the title that read as *jmjj-r w^cb(.w) pr-^c3* that is translated as the overseer of w^cb-priests of the great house [13]. This title was uncommon in the old kingdom. Also, Zš.w is described as *jm3h.w*, the designation which was a precondition for performing the glorification ritual, i.e., *s3h.w* process for his

bearer and the guarantor of all royal endowments of food and funeral equipment after death. Allen has considered it a quality of the deceased with/of someone, usually the king or the great god [14]. In this respect Zš.w is also entitled as *jm3h.w hr Pth-Skr* and *jm3h.w hr nbef*. Jansen-Winkel argues that *jm3h.w* epithet could be applied to both the dead and the living [15]. On the other hand, many studies have dealt with the economic and social aspects of *jm3h*-status. One of the most important and most analyzed of these studies is those of Chauvet who assumes that his/her obtains his *im3h*-status because of his deeds, moral qualities, and social status [16]. Also, both Moret and Helck allude to the economic aspect of the *jm3h*-status. The deceased's acquisition of *jm3h.w* status will make him eligible for obtaining the royal endowments in the form of food provisions and funerary equipment [17,18]. The two epithets *jm3h.w hr nbef* and *jm3h.w hr Pth-Skr* describe Zš.w as a venerated before his king and the two deities Ptah and Sokar whom the craftsmen were working under their patronage.

6. Results

Some iconographical, orthographical, and paleographical peculiarities put the date of this false door in the late 6th dyn. Although the cavetto cornice and torus molding first appeared in the 5th dyn. and confined mainly to viziers and high officials, it became norm and the common type in the 6th dyn [19,20]. Also, the narrow apertures that always too small to be decorated is the common feature of the 6th dyn [19]. The standing figure of the deceased on the upper lintel and his small figures on the inner jambs put the dating of this false door at the end of the 5th dyn. Onwards. The sunken reliefs points to a similar conclusion [19]. The space between the back of the chair and seated figure of the deceased firstly appeared in the mid-6th dyn^(e) [21] and used commonly thereafter^(f). Moreover, the ewer's spout is usually depicted towards the deceased's face, but not in this case. Our example has parallels in examples from Giza, Saqqara, Abydos and Akhmim, mostly dated to the later part of the 6th dyn [22-24]. Furthermore, this false door follows the tradition of the end of the old kingdom that [25] treats the upper lintel and the outer jambs as a "surround"^(g). The occurrences of some characteristic features of the second old kingdom style would suggest the same dating. For instance, the hair-wig which entirely covers the ears, and his right hand which is very tall and is not consistent with the anatomical proportion of the human body [26,27]. Orthographically, the arrangement of *hṭp (r)dj(w) njsw.t* as *njsw.t hṭp (r)dj(w)* is typical of the old kingdom [28], especially its end [29]. Furthermore, the composition of *pr.t hrw n(j).t* was popularly utilized at the end of the 6th dyn. and later [24, 25, 30-35]. The qualification of the deceased as *jm3h.w hr Pth-Skr* is known in the 6th dyn., but it became common at the very end of that dynasty [36].

7. Discussion

The title *jmjj-r w^cb(.w) pr-^c3* is the main title of Zš.w that concludes his career path. As mentioned above, this title is uncommon in the old kingdom; However, there was more than one sect of holders of the title of supervisor of the w^cb-

priests of many institutions which were associated with deities [13,37] and their ships [13,38], kings [13,39,40] and their pyramids [13,41] as well as the royal mother [42]. Moreover, this title *jmjj-r w^cb(.w)* came alone in a rare case, without being linked to a specific institution [40,41,43-46]. Obviously, the title *jmjj-r w^cb(.w) pr-^c3* is the highest rank of title *w^cb pr-^c3* which was also uncommon in the old kingdom [13,40, 47]. It also seems that the holder of the title of *jmjj-r w^cb(.w) pr-^c3* was supervising all the *w^cb*-priests in the royal palace. His role was to examine the sacrificial animals and ensure that their blood was pure before slaughter [48]. This is confirmed by a scene found in the Ptah-Hotep tomb depicting *Tr-n 3ht* examining the blood of the sacrificial animals, and above this scene his title *jmjj-r w^cb(.w) pr-^c3 zwnw* “the overseer of the *w^cb*-priests and veterinary^(b)” [13,49]. He was responsible for directing the slaughter of the victims in accordance with the rites and to note after their death if they bore no trace of illness or infirmity which was likely to defile the flesh.

8. Conclusion

The name and the main title of the owner of this false door were rare in the old kingdom^(b), and it can be concluded that it represents the only confirmed case so far of holders of the title of *jmjj-r w^cb(.w) pr-^c3*, while the other case is unconfirmed and may be read in a different way as *jmjj-r w^cb(.w) pr-^c3 zwnw*. On the other hand, there is a probability that *Zš.w* in question was the son of the royal *w^cb*-priest (*w^cb nj-sw.t*) *Tj-wn* who was living in the early of the 6th dyn. and was buried in Giza. The question of why *Zš.w* abandoned the cemetery where his father was buried in Giza, was answered by many similar cases found in Gisir el Mudir at Saqqara and Dahshour, while their families were buried at Giza. Also, the tombs in Giza cemetery frequently stopped being well decorated, and was no longer used for high-ranking officials and priests from the end of the Fifth Dynasty and during the Six Dynasty. Probably, *Zš.w* inherited his position in the royal palace from his potential father *Tj-wn*, and lived until the latter part of the 6th dyn. This hypothesis is also confirmed by the iconographical, orthographical, and paleographical peculiarities which are the features of this false door.

Endnote

- (a) In his recent study, Abd el-Sattar refuted the description of *htp-(r)dj(w)- njsw.t* as a “formula”, and replaced it with the term “grant”, since *htp-(r)dj(w)- njsw.t* was a part of offering rituals recited during the burial. It was a royal grant given to individuals by the king, the deity, or both. [50].
- (b) Egyptologists have used to describe *pr.t-hr.w* as a formula, but there are pieces of evidence that it was part of the offering rituals that were recited at the edge of the upper well of the Mastabas tombs in the Old Kingdom, where the funeral rites end [51].
- (c) Both Satzinger and Franke have grammatically considered *htp-(r)dj(w)- njsw.t* as a perfective relative form [52, 53].
- (d) Urk. I, 228, 9-11 [54].
- (e) It first appeared as an iconographic feature in the relief of *Tbj* at Deir el Gabrawi [21].
- (f) The stela (MFA 25.676), the stela of *In-k3zf* (Turin. 1290), the false door of *ab-jhw* (JE. 38551), the false door of *Nfr-jw* (MMA. 12.183.8) and the false door of *Idj* (Stockholm. 11420) [55-58].

- (g) The term (surround) was first used by Gunn [59].
- (h) Motet read this title as *jmjj-r zwnw pr-^c3* (the overseer of the pharaoh veterinarians) [49].
- (i) Among these names *Ny-sw-s3-jb* and *Mrjj-Izzj* [24, 60, 61].

References

- [1] Vandier, J. (1954). *Manuel d'archéologie égyptienne*. II (1), A. et J. Picard, Paris.
- [2] Cherpion, N. (1989). *Mastabas et hypogées d'ancien empire: Le problème de la datation*, Connaissance de l'Égypte Ancienne, Brussels.
- [3] Swinton, J. (2014). *Dating the tombs of the Egyptian old kingdom*, Archaeopress Egyptology 2, Oxford.
- [4] Bonnet, H. (1917). *Ägyptische tracht bis zum ende des Neuen Riches*, J. C. Htnrichs'sche Buchhandlung, Leipzig.
- [5] Staehelin, E. (1966). *Untersuchungen zur ägyptischen tracht im alten reich*, Münchner Ägyptologische Studien 8, Bruno Hessling, Berlin.
- [6] Fischer, H. (1977). *The orientation of hieroglyphs, I, reversals*: Egyptian Studies II, Metropolitan Museum of Art, NY.
- [7] Ranke, H. (1935). *Die ägyptischen personennamen I. verzeichnis der namen*, J. Augustin, Glückstadt.
- [8] Scheele-Schweitzer, K. (2014). *Die personennamen des alten reiches. altägyptische onomastik unter lexikographischen und sozio-kulturellen aspekten*, Philippika 28, Harrassowitz, Wiesbaden.
- [9] Borchardt, L. D., (1937). *Denkmäler des alten reiches*, Vol. I, *Catalogue Général des Antiquités Égyptiennes du Musée du Caire* Nos 1295-1808, Service des Antiquités de l'Égypte, Berlin.
- [10] Piacentini, P. (2002). *Les scribes dans la scoiété égyptienne de l'ancien empire, I: Les premières dynasties. Les nécropoles memphites*, Études et Mémoires d'Égyptologie No.5, Cybèle, Paris.
- [11] Posener-Kriéger, P. (2004). *I Papiri di Gebelein: Scavi G. Farina 1935. Studi del Museo Egizio di Torino: Gebelein I*, Ministero per i Beni e le Attività Culturali, Torino.
- [12] Jørgensen, M. (1996). *Catalogue Egypt I (3000-1550 B.C.)* Ny Carlsberg Glyptotek, Copenhagen.
- [13] Jones, D. (2000). *An index of ancient Egyptian titles, epithets and phrases of the old kingdom I*, BAR 866 (II), Oxford.
- [14] Allen, J. (2006). Some aspects of the non-royal afterlife in the old kingdom. In: Bárta, M. (ed.) *The Old Kingdom Art and Archaeology. Proc. of the Conf. 2004*, Czech Institute of Egyptology, Prague, pp. 9-17.
- [15] Jansen-Winkeln, K. (1996). Zur bedeutung von *jm3h*, *Bulletin de la Société d'Égyptologie de Genève*. 20: 29-36.
- [16] Chauvet, V. (2004). *The conception of private tombs in the late old kingdom*, Ph.D., J. Hopkins Univ., Baltimore.
- [17] Moret, A., (1897). La condition des féaux en Égypte, *Recuell de Travaux*. 19: 57-95.
- [18] Helck, W. (1956). Wirtschaftliche bemerkungen zum privaten grabbesitz im alten reich, *Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo*. 14: 63-75.

- [19] Strudwick, N. (1985). *The administration of Egypt in the old kingdom. The highest titles and their holders*, KPI Limited, London.
- [20] Brovarski, E. (2009). False doors and history: The first intermediate period and middle kingdom. In: Silverman, D., Simpson, W. & Wegner, J. (eds.) *Archaism and Innovation. Studies in the Culture of Middle Kingdom Egypt*, Yale Egyptological Seminar, New Haven, pp. 359-423.
- [21] De Garis Davies, N. (1902). *The rock tombs of Deir el Gebrâwi I. tomb of Aba and smaller tombs of the southern group*, ASE 11, Egypt Exploration Fund, London.
- [22] Brovarski, E. (1985). Akhmim in the old kingdom and first intermediate period, In: Posener Krieger, P. (ed.) *Mélanges Gamal Eddin Mokhtar*, Bibliothèque d'étude 97/1, IFAO, Cairo, pp. 117-153.
- [23] Affara, M. (2003). A false door stela from the old kingdom, *Göttinger Miszellen*. 193: 11-18.
- [24] Boraik, M. Abd el Sattar, I. & Fayez, L., (2016). The false door of *N(y)-s(w)-s3-jb* from Giza. *MDAIK*. 72: 1-9.
- [25] Brovarski, E. (2006). False doors and history: The sixth dynasty. In: Barta, M. (ed.) *The Old Kingdom Art and Archaeology. Proc. of the Conf. 2004*, Czech Institute of Egyptology, Prague 71-118.
- [26] Russmann, E. (1995). A second style in Egyptian art of the old kingdom. *MDAIK*. 51: 269-279;
- [27] Brovarski, E. (2008). A second style in Egyptian relief of the old kingdom. In: Thompson, S. & Der Manuelian, P. (eds.) *Egypt and Beyond. Essays Presented to Leonard H. Lesko*, Brown Univ., Providence, USA, pp. 49-89.
- [28] Lapp, G. (1986). *Die Opferformel des alten reiches*, SDAIK 21, Philipp von Zabern, Mainz.
- [29] Abd el Sattar, I., Boraik, M. & Fayez, L., (2015). Two unpublished false doors of *Intj* and *hwjt* from Giza. *Studien zur Altägyptischen Kultur*. 44: 321-332.
- [30] Postel, L. (2005). Une variante septentrionale de la formule d'offrande invocatoire à la Première Période Intermédiaire: *pṛt-ḥrw nt*. In: Pantalacci, L. & Berger-El-Naggar, C. (eds.) *Des Néferkarê aux Montouhotep. Travaux Archéologiques en Cours sur la Fin de la VIe Dynastie et la première période intermédiaire*, Lyon: Maison de l'Orient et de la Méditerranée, Paris, pp. 255-278.
- [31] De Garis Davies, N. (1902). *The rock tombs of Deir el Gebrâwi II. tomb of Zau and tombs of the northern group*, ASE 12, Egypt exploration fund, London.
- [32] Fischer, H. (1963). A stela of the Heracleopolitan period at Saqqara: The Osiris Iti. *Zeitschrift für Ägyptische Sprache und Altertumskunde*. 90: 35-41.
- [33] Fischer, H. (1973). The eleventh dynasty couple holding the sign of life. *Zeitschrift für Ägyptische Sprache und Altertumskunde*. 100 (1): 16-28.
- [34] Barta, W. (1968). *Aufbau und bedeutung der altägyptischen Opferformel*, ÄF 24, J.J. Augustin, Glückstadt.
- [35] Sabbahy, A. (1993). Blocks from the tomb of Shed-abad at Saqqara. *J. of Egyptian Archaeology*. 79: 243-248.
- [36] Daoud, Kh. (2011). *Necropolis memphiticae. inscriptions from the Herakleopolitan period*, Bibliotheca Alexandrina, Egypt.
- [37] Zayed, A. (1958). Le tombeau d'Akhti-hotep à Saqqara. *Annales du Service des Antiquités de l'Égypte*. 55 (1): 127-137.
- [38] Baud, M. (1999). *Famille royale et pouvoir sous l'ancien empire*, I, Bibliothèque d'étude 126, IFAO, Cairo.
- [39] Murray, M. (1908). *Index of names and titles of the old kingdom*, British School of Archaeology, Studies I, Office of British School of Archaeology, London.
- [40] Junker, H. (1940). *Giza VI. Die mastaba des Nfr (Nefer), Kdf:jj (Kedfi), K3hjf (Kahjef) und die westlich anschließenden Grabanlagen*. Hölder-Pichler-Tempsky, Vienna.
- [41] Junker, H. (1938). *Giza III. Die mastabas der vorgeschrittenen V. Dynastie auf dem westfriedhof*. Hölder-Pichler-Tempsky, Vienna.
- [42] James, T. (1974). *Corpus of hieroglyphic inscriptions in the Brooklyn Museum*, I, Brooklyn Museum, USA.
- [43] Junker, H. (1951). *Giza X. Der friedhof südlich der cheops pyramide. Westteil*, Rudolf M. Rohrer, Vienna.
- [44] Hannig, R. (1995). *Großes handwörterbuch Ägyptisch - Deutsch: Die sprache der pharaonen (2800-950 v. Chr.)*, Kulturgeschichte der Antiken Welt 64. Philipp von Zabern, Mainz.
- [45] Ward, W. (1982). *Index of Egyptian administrative and religious titles of the middle kingdom*, American Univ. of Beirut, Beirut.
- [46] Kees, H. (1948). Die phylen und ihre vorsteher im dienst der tempel und totenstiftungen (Untersuchungen zur struktur der ägyptischen priesterschaft im alten und Mittleren Reich). *Orientalia*. 17 (1): 71-90.
- [47] Verner, M., (1995). *Abusir III: The pyramid complex of Khentkaus*, Czech Institute of Egyptology. Praha.
- [48] Erman, A. (1934). *Die religion der Ägypter: ihr werden und vergehen in vier Jahrtausenden*. Walter de Gruyter, Berlin.
- [49] Montet, P. (1910). Les scènes de boucherie dans les tombes de l'Ancien Empire, *BIFAO*. 7: 41-65.
- [50] Abd el Sattar, I., (2024). *ḥtp-(r)dj-njsw.t* in the old kingdom pyramid texts. In: Kamrin, J., Khaled, I. & Leitz, Ch. (eds.) *The Kingdom of the Mummies*, Supplément aux Annales du Service des Antiquités de l'Égypte 46, pp. 55-80.
- [51] Abd el Sattar, I. & Salama, Sh., (2021). Three old kingdom fragmentary reliefs and their owners. *J. of the General Union of Arab Archaeologists*. 2 (6/2): 41-58.
- [52] Satzinger, H. (1977). Beobachtungen zur Opferformel: Theorie und Praxis. *Lingua Aegyptia*. 5: 177-188.
- [53] Franke, D. (2003). The middle kingdom offering formulas: A challenge. *J. of Egyptian Archaeology*. 89: 39-41.
- [54] Sethe, K. (1933). *Urkunden des alten reiches I*, J. C. Hinrich, Leipzig.
- [55] Dunham, D. (1937). *Naga-ed-Dêr of the first intermediate period*, Museum of Fine Arts, Boston.

- [56] Fischer, H. (1964). *Inscriptions from the Coptite nome. dynasties VI-XI*, AnOr 40, Gregorian & Biblical Press, Roma.
- [57] Fischer, H. (1968). *Dendera in the third millennium BC. down to the Theban domination of upper Egypt*, J.J. Augustin, New York.
- [58] Ahmed, B. (2020). Old kingdom door lintel of Isi at the Egyptian Museum. *EJARS*. 10 (1): 23-27.
- [59] Firth, C. & Gunn, B. (1926). *Excavations at Saqqara: Teti pyramid cemeteries I*, IFAO, Cairo.
- [60] Abd el Sattar, I. (2020). A fragmented old kingdom false door from Saqqara: A link between *Mrjj-Izzj* and *Njj-k3.w-Izzj*. *Göttinger Miszellen*. 262: 65-72.
- [61] Ahmed, B. (2022). First intermediate period funerary stela in the British Museum (EA1783). *EJARS*. 12 (2): 227-231.