



The False Door of Shendua from Saqqara

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ABSTRACT

This article examines the Old Kingdom false door of Shendua discovered in a family tomb at Saqqara. The false door is described architecturally and the texts and scenes are explained. The commentary pays attention to the name, epithets, titles, *htp di nswt* formula, *prt-hrw* formula, *h3* offering list, and the figures of the deceased. The place of discovery, titles and epithets of the tomb owner, *htp di nswt* formula, *prt-hrw* formula, architectural features, and the decoration of the false door were used as methods for dating this artifact. In all, twenty-one features for dating are presented. The false door includes a new name and a new style of kilt for individuals, not attested before in the Old Kingdom. Through this analysis it was established when Shendua was born, lived and died, and why he built his tomb in the cemetery of Unas.

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INTRODUCTION

The false door of Shendua was discovered in a family funerary complex located in the Gisr El-Mudir cemetery in central Saqqara, west of the step pyramid of Zoser and the pyramid of Unas. It was recovered by an expedition of the Egyptian Supreme Council of Antiquities, under the supervision of the author during the season 2009–2010.

This funerary complex, where the false door was found, is a rock-cut construction and orientated north-south. It consists of a central open court that contains a niche, funerary shaft, burial chamber, and south chapel belonging to Shendua. There is a north chapel belonging to Khonsu (Shendua's son), and his burial shaft is situated east of the chapel. There is an eastern chapel, belonging to Herti (the wife of Khonsu), and her burial shaft is located east of the chapel (**fig.1**).

The central court is reached by a north-south staircase measuring 3.50 m in length by 0.85 m wide. The court is, rectangular in shape measuring 7.50 m in length by 4.50 m wide. The fine white limestone false door of Shendua and an offering table were found in the debris of the court. Two inscribed limestone jambs were also found in the debris of the court and in the fill of the burial shaft. An inscribed limestone lintel was also found in the fill of the burial shaft.

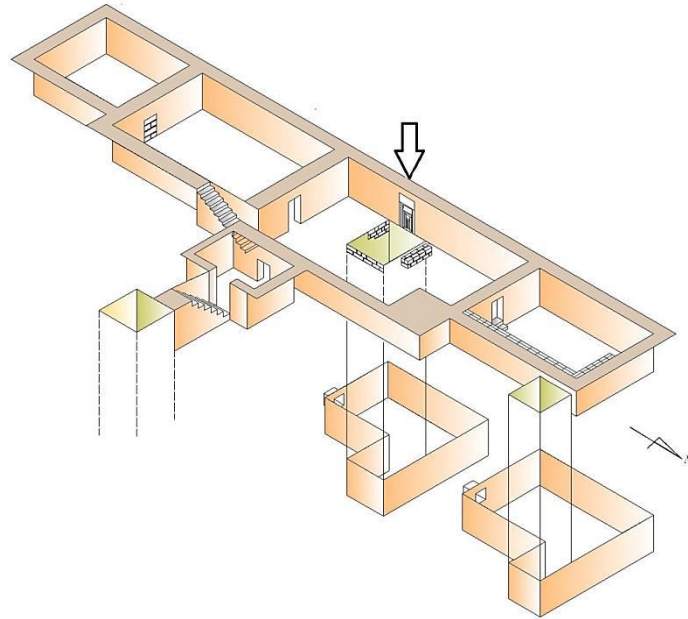


Fig.1. Three-dimensional view of the tomb-complex of Shendua and his family, the top arrow refers to the false door of Shendua (Drawn: Ismail Teleb).

Description of Shendua's False Door

Following conservation, Shendua's false door has been restored to its original location in the tomb.

1. Architectural Features

The false door is carved from one block of fine Turah white limestone. It consists of a cornice, an upper lintel, a panel, two side apertures, a lower lintel, a torus molding (a rounded frame between the cornice and upper lintel, and around the two outer jambs), four jambs (two on each side), a drum, and a central niche (**figs.2–5**). It measures 1.57 m in height by 0.62 m wide. The measurements of the individual features of the false door are as follows:

- Cornice: 70 x 30cm.
- Torus molding: 5cm.
- Upper lintel: 52 x 8cm.
- Central panel: 25 x 24cm.
- Side apertures: 20 x 4 x 1cm.
- Lower lintel: 32 x 7cm.
- Outer right and left jambs: 114 x 10cm.
- Inner right and left jambs: 82 x 10cm.
- Drum: 9cm.
- Central niche: 67 x 12 x 1cm.

The false door was originally in a niche in the west wall of the central court, with a lintel above it, a jamb on both side, and an offering table at its base. It appears that Shendua died prematurely before completing his chapel (the southern chapel). His son (Khonsu) then decided to change the design of his father's chapel to that of a family complex. Khonsu blocked the main entrance leading to his father's chapel situated on the south and cut an open court as an extension of the chapel of his father on the north. He also cut a chapel for himself at the northern end of the open court and chapel on the east. He built a mud brick construction in the court,

possibly a chapel that contained the inscribed niche elements of his father, instead of placing them in the southern chapel. The reason for this is unknown. This mud brick chapel might have been roofed to protect the decoration.

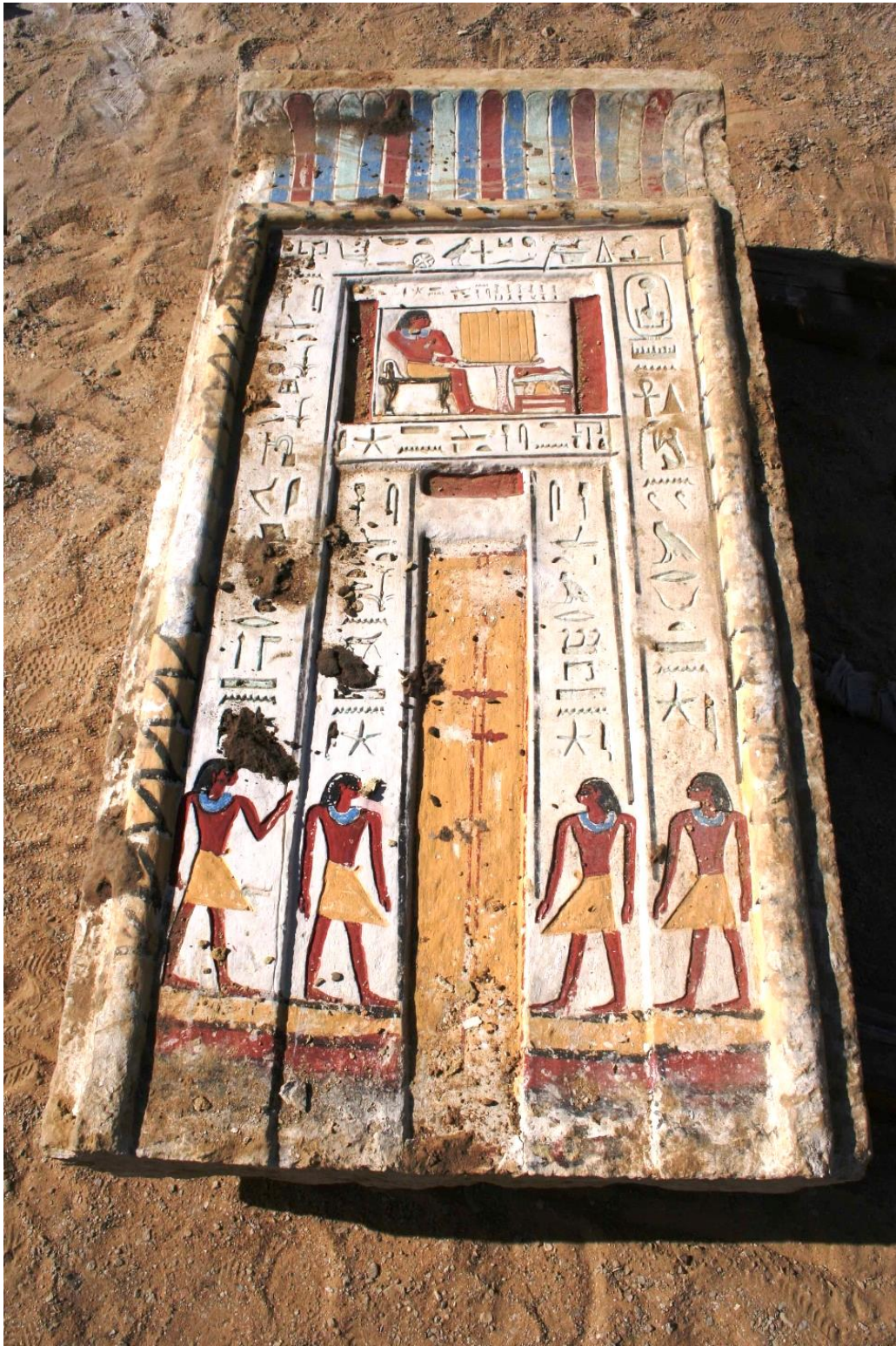


Fig.2. False door of Shendua upon Discovery (Photo: The author).



Fig.3. False door of Shendua after cleaning (Photo: The author).

2. Decoration

2.1. Inscriptions

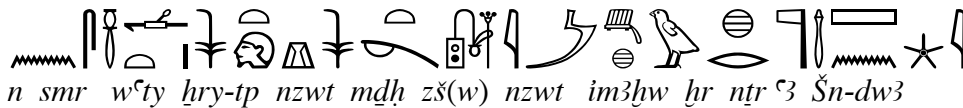
There are seven lines of hieroglyphs (three horizontal and four vertical) on the false door showing the name, titles and epithets of the tomb owner, along with two offering formulas, and a *h3*-offering list (**figs.2–5**):

A. Upper Lintel

h̥tp di nzw̥t Inpw tpy dw.f imy-wt nb t3 dsr prt-hrw

An offering that the king and Anubis, who is above his mountain, who is in the embalming place and lord of the sacred land, give that an invocation offering may come forth (The text continues on the left outer jamb).

B. Left Outer Jamb



n smr w^cty hry-tp nzwt mdh zš(w) nzwt im3hw hr ntr Šn-dw3

for the sole companion, king's liegeman, overseer of the royal scribes and revered with the great god, Shendua.

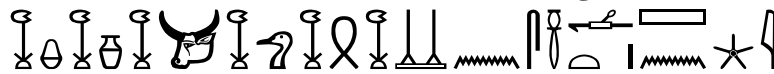
C. Right Outer Jamb



w^cb n 200 Nfr-k3-r^c-mn^c-nh imy-r wp(w)t Šn-dw3

Wab-priest of the 200 of Pepy II's pyramid and overseer of the commissions, Shendua.

D. Central Panel – above the seated figure of Shendua



h3 t h3 hnt h3 k3(w) h3 3pd(w) h3 sšr h3 mnht n smr w^cty Šn-dw3

One thousand of bread, one thousand of beer, one thousand of oxen, one thousand of birds, one thousand of linen and one thousand of clothes for the sole companion, Shendua.

E. Lower Lintel – below the seated figure of Shendua



p^rt-hrw n smr w^cty Šn-dw3

May an invocation offering come forth for the sole companion, Shendua.

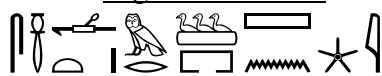
F. Left Inner Jamb



smr w^cty iry ht nzwt n hnw Šn-dw3

The sole companion and custodian of the king's property of the Residence, Shendua.

G. Right Inner Jamb



smr w^cty imy-r zš Šn-dw3

The sole companion and overseer of the bird pool, Shendua.

2.2. Scenes

The false door is decorated with five representations of the tomb owner in sunken relief, colored with in a reddish brown. He wears a shoulder-length wig of black hair, which it leaves his ears exposed, and has a blue collar around his neck. On the jambs, where there are four representations of Shendua standing he wears a yellow triangular kilt. On the panel at the top, where he is seated, he wears a short, tight kilt. In all the depictions, he is shown wearing bracelets.

The tomb owner sits on a chair with lion's legs before an offering table laden with eight half-loaves of bread. He extends his right hand to the table and holds his left close to his chest. On the opposite side below the table are different items of food placed on a stand. The four

standing representations of Shendua are facing the central niche of the false door. In three of these representations, his arms are straight and extended by his side with open and empty hands. In one representation, the left arm is bent in front of him holding a staff, which is the same height as him, while his right arm is straight, and extended behind, holding a scepter.



Fig.4. False door of Shendua after Reconstruction in its niche (Photo: The author).



Fig.5. False door of Shendua (Drawn: Mohamed Fathy Nasr).

COMMENTARY

1. Architecture of the False Door

Shendua's false door has a cavetto cornice with torus moulding. This is not the only false door of this kind discovered in the cemetery of Gisir El-Mudir. There are other false doors with the same style, such as the false door of Ia-maat, Theneh (El-Batal, Khattab, and Soleiman 2012, pls. 28, 39), Weserkafankh (Soleiman and El-Batal 2015, I, pls. 27–29), Ptahshepses (Soleiman and El-Batal 2015, II, pls. 76, 79), Sedekhi, Ameny, Seshu, Nebet, Iri, and Ibebi (Soleiman and El-Batal 2015, III, 5–70). This type of false door is known from the early Fifth Dynasty and was common in the middle of the Dynasty during the reign of Niuserre (Wiebach 1981, 133). It was common for viziers and high officials to use this type of false door in the Fifth Dynasty.

The shape became common for the middle classes as well as high officials in the Sixth Dynasty (Strudwick 1985, 35).

The false door of Shendua is made of white fine limestone brought from Turah, like other false doors found in the same cemetery (Ia-maat, Ptahshepses, Sedekhi, Ameny, Seshu, Nebet, Iri, Ibebi, Fetekta (El-Batal, Khattab, and Soleiman 2012, pl. 29), Nefersut (Soleiman and El-Batal 2015, I, pls. 19, 20), Senedjem (El-Batal, Khattab, and Soleiman 2012, pl. 31), and Nyankhnesut (Leahy and Mathieson 2001, 33–42, pl. iv)). Some false doors from the same site, for example, those of Shepset, Weserkafankh, and Theneh were made from local limestone (Soleiman and El-Batal 2015, III, pl. 20). Limestone was the main material used for construction of a false door in the Old Kingdom (Wiebach 1981, 498–501).

The false door of Shendua is the largest ever found in terms of height (exceeding 1.50 m) so far, in Gisir El-Mudir cemetery. The false doors of Ia-maat, Ptahshepses, Weserkafankh and Ameny are tall, but not to the height of the one for Shendua. Generally, the false doors that have been found are less than a meter. As for the width, the false door of Shendua is not the widest. The false doors of Ia-maat, Ptahshepses, Ibebi, and Weserkafankh are wider.

The false door of Shendua and all the other false doors discovered in the site have two jambs on each side except that of Shepset which has three jambs on each side.

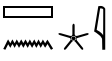
2. Decoration

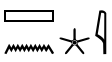

Shendua's false door is inscribed with texts and scenes in sunken relief. This is a tradition followed by viziers and the high officials from the late Fifth Dynasty, and by all the officials of the Sixth Dynasty (Strudwick 1985, 36).




2.1. Inscriptions


There are three horizontal lines and four vertical lines of hieroglyphic inscriptions, including one name, one epithet, seven titles for the tomb owner, one offering formula, and one offering list.


2.1.1. Name of the Owner of the False Door

The name  appears six times on the false door; on the panel, on the lower lintel, the inner and outer jambs. The name is given special emphasis and recorded on different parts of the false door because of the centrality and importance of the name for the first life and afterlife of the deceased (Daoud 2018, 110).

The tomb owner had his name written in one form . The sign  at the end of a noun could express the nisba ending in Old Egyptian (Edel 1955, 70). His name could then be pronounced as *šn-dwʒi*, Shenduai.

The flowering reed  at the end of a personal name could also be a replacement for the determinative of a human  or  and is very rare in the Old Kingdom (Brovarski 2005, 55). His name could then be pronounced as *šn-dwʒ*, Shendua.









The reed flower  following verb or noun could represent the suffix pronoun of the first person, which is mentioned since the reign of Ibi, from the Eighth Dynasty onwards (Edel 1955, 70, 106–107). If this was the case then his name would be pronounced as *šn-dwʒ.i*, Shenduai.

This name is not recorded by Ranke (Ranke 1935) or Scheele-Schweitzer (Scheele-Schweitzer 2014) in their studies. The sign  can be also pronounced *sbʒ*, which would mean that the name of the tomb owner would be Shensbai or Shensba.

After all these possible pronunciations and readings of the name, we prefer to pronounce the name *šn-dw3*, Shendua or *šn-sb3* Shensba because the final -i instead of a determinative seems to be very widespread at the end of the Old Kingdom.

2.1.2. Titles and Epithets of Shendua

Shendua had one epithet and seven titles:

- A.  *im3hw hr ntr 3*, revered with the great god (Jones 2000, 30 [142]).
- B.  *imy-r wp(w)t*, overseer of the commissions/apportionments (Jones 2000, 88 [375]).
- C.  *imy-r zš*, overseer of the fowling pool (Jones 2000, 205–206 [767]).
- D.  *iry ht nzwt n hnw*, custodian of the king's property of the Residence (Jones 2000, 331 [1220]).
- E.  *w^cb n 200 Nfr-k3-r^c-mn-^cnh*, *w^cb*-priest of the 200 of Pepy II's pyramid (Jones 2000, 378 [1401]).
- F.  *mdh zš(w) nzwt*, overseer of the royal scribes/commander of the scribes of the king/master architect of the king/master builder and king's scribe (Jones 2000, 467 [1739]).
- G.  *hry-tp nzwt*, royal chamberlain /liegeman of the king/he who is under king's head/the one upon royal property (Jones 2000, 788 [2874]).
- H.  *smr w^cty*, the sole companion (Jones 2000, 892 [3268]).

The titles of Shendua can be divided into three main groups:

2.1.2.1. Honorific Titles and Epithets

These are more a symbol of a person's status and connection to the king rather than an indicator of a specific office, although they may have firstly personified a particular function (Strudwick 1985, 175). Shendua held three honorific titles: *hry-tp nzwt*, *smr w^cty*, and *rh nzwt n hnw*.

The title *hry-tp nzwt* is attested from the early Old Kingdom (Goedicke 1994, 231). The title is rarely attested in the Third and Fourth Dynasties. Its use increased in the Fifth Dynasty and was more widespread in the Sixth Dynasty. It became rare towards the late Old Kingdom (end of the Sixth Dynasty to the Eighth Dynasty). We think that it became more common during Pepy II's reign and it is known in more than twenty-five examples (bbaw 2014, 450367). After studying all of the examples (Jones 2000, 788 [2874]); (bbaw 2014, 450367), we suggest that it was held by officials who were buried in the Memphis necropolis and provincial cemeteries, as well as people who were sent on expeditions to the quarries. The duties of this title are not known. This person could have looked after the king in his bedroom (Jones 2000, 788 [2874]), or was an assistant or deputy of the king (Goedicke 1994, 227–234). It is clear that this title was given to the person by the king himself, as Nekhebu mentioned in his autobiography (Sethe 1933, 215–219 [47 (138)]).

The title *smr wꜥty* is mentioned on the false door more than any other title. It is attested five times, and precedes all his titles. Shendua it appears was proud to have this title and wanted to emphasize it. The frequency of its appearance may indicate that the king had bestowed this title on him like with Nekhebu, and therefore, Shendua wanted to express the special status the king had given to him. This was an import title, because princes and viziers held it (Baud 1999, 259–263).

After reviewing the examples of the title *smr wꜥty* (Jones 2000, 892 [3268]); (bbaw 2014, 400142), we notice that this title first appeared early in the Old Kingdom (Porter and Moss 1974, 122); (Junker 1929, 153–157, Taf. xx–xxiii) and continued in use. The title is widely used during the Fourth Dynasty (Bárta, Černý, and Strouhal 2001, 12), and became very significant and exclusive until the later Fifth Dynasty. After this, the title was common for all categories of officials and became a title of rank (Helck 1954, 25, 111); (Strudwick 1985, 224–225). It was prevalent during Pepy II’s reign and into the Eighth Dynasty, where it appeared more than any other period. The many examples of this title (bbaw 2014, 400142) in quarries and tombs prove that it was a very common title.

The title, *iry ht nzwt n hnw/rh nzwt n hnw*, held by Shendua and his son Khonsu, is rare. Other examples of people who held this title are the official Neferhotep in Mehu’s tomb (Altenmüller 1998, 55, 56, 58, 61, 80, 99, Taf. 11) located in the cemetery of Unas, and Seshemnefer (Borchardt 1937, 63–65, Bl. 17). It is noticeable that this title appears to be only linked to people who were buried in Saqqara. The provenance of Seshemnefer’s false door CG 1403 is unknown, but probably comes from Saqqara.

The dating of the tombs of Mehu and Seshemnefer give a clue to when this title came into use. The tomb of Mehu is dated to the reign of Pepy I and Merenre (Cherpion 1989, 233); (Strudwick 1985, 101–102); (Harpur 1987, 274). Seshemnefer’s tomb is dated to the Sixth Dynasty or later (Borchardt 1937, 64); (Jones 2000, 33 [1220]). We suggest that Seshemnefer’s tomb could be dated to Pepy II’s reign or later in late Sixth Dynasty because the false door has four jambs but eight jamb figures, and most of the datable examples seem to belong to the later Sixth Dynasty. Khonsu is dated to the middle of the reign of Pepy II, or the end of the Old Kingdom (late Dynasty VI–VIII).

The presence of this title may indicate some political unrest, and could imply that more than one king was ruling at the same time. The person holding the title wanted to show his attachment and loyalty to the rightful king, and not the insurgent king who had power over some towns in the provinces. It is possible that this political disorder and division in governance started during Pepy I’s reign and grew during the reign of Pepy II. What confirms the political instability and the weakness of the authority of Pepy I, is the struggle for the throne after the death of pharaoh Teti and the arrival of another person to the throne (Userkare) then the arrival of Pepy I to the throne and the occurrence of two conspiracies in the middle (Grimal 1992, 82–83) and end of his reign (Kanawati 2003, 177), increasing the influence of regional governors and their access to the vizierate and the marriage of the king to the two daughters of the governor of Abydos (Málek 2000, 104–105) and the assumption of women to the position of vizier of Upper Egypt (Kanawati 2003, 173). The features of the weakness of royal power during the reign of Pepy II are represented in the continued increase in influence of the

governors of the provinces and high officials, their succession to office, and the increase in their wealth and independence (Leclant 2001, 34).

Epithets are various expressions, which contain the element *im3hw*. It is attested on the false door of Shendua in its complete unabbreviated form, which is dated to the Old Kingdom (Leprohon 1994, 45). The epithet can be alone or followed by the god or king in general, or a specific god or a king. Shendua had one of these epithets that is linked to the known Old Kingdom god *im3hw hr ntr ʕ* (revered with the great god). This great god could be Ra, Osiris, or the king. This god was master of the west, the burial and sky. The deceased wished to ascend to him, honored before him, and led upon the good roads of the necropolis by him (Junker 1934, 52–59); (Baines 1983, 13–25). After researching the examples of this epithet (Jones 2000, 30 [142]), we suggest that it was common and attested in the Memphis necropolis and provinces. It appeared in the late Fourth Dynasty (Lepsius 1913, Bl. 85) and continued in use through into the Fifth Dynasty (Jones 2000, 30 [142]). It is noticeable that the epithet is more common from the Sixth Dynasty to the end of the Old Kingdom.

2.1.2.2. Religious Titles

Shendua held one religious title, *wʕb n 200 Nfr-k3-rʕ-mn-ʕnh*, which is a rare title according to Junker (1943, 15). It is believed that *wʕb n 200* title was given to priests of both the court and the pyramid temple (Junker 1943, 15); (Fischer 1996, 3). We agree with this opinion and add an additional association with the title, which is the phyle (Jones 2000, 378–379 [1401–1403]). The title was more connected to the royal funerary complexes than with palaces or phyles. Sometimes the title comes alone and in general *wʕb 200* without attachment to a pyramid, palace or phyle (Daressy 1900, 562, 567); (Jéquier 1935, 134); (Borchardt 1937, 120, 142–143, Bl. 35).

The false doors of Shendua, Khaef-Menw (Saqqara Magazine no.19543), and monuments for other persons (Jéquier 1935, 134); (Borchardt 1937, 120, 142–143, Bl. 35); (Strudwick 1985, 141–142) confirm that there is a link between the title *wʕb n 200* and the title *imy-r wp(w)t*. Whoever held the first title also carried the second, and they are attested following each other in the sequence. This association between the two titles was only shown in the cemetery at Saqqara, and was often associated with the title *smr wʕty*.

After studying all the examples of this title which is connected to the royal funerary complex (Junker 1944, 27, Abb. 8); (Helck 1957, 104); (Baud 1999, 173, 289–301); (Jones 2000, 378 [1401]), we believe that it is connected to the pyramids of Unas, Pepy I, Merenre I, and Pepy II and appears from the reign of Pepy I onwards. The holders of this title were usually tomb owners and sometimes attendants (Daressy 1900, 562, 567). Their tombs are usually located at Saqqara and on occasion at Giza, and Deir el Gebrawi.

This title was held by one of the viziers (James and Apted 1953, 9–10) and two regional governors (Borchardt 1937, 142–143, Bl. 35); (Kanawati 2013, 12), perhaps at the beginning of their careers, because Fischer suggested that it is not a very high title (Fischer 1996, 3).

Perhaps this title *wʕb n 200* and a pyramid name is an alternative to the title of *wʕb* and a pyramid name, which appeared from the reign of Sneferu and an alternative to the title *shd wʕbw* and a pyramid name, and represents a stage of development of this title during the reign of Pepy I (Baud 1999, 25, 28).

2.1.2.3. Administrative Titles

Shendua had three administrative titles: *imy-r wp(w)t*, *imy-r zš*, *mdh zš(w) nzwt*. After studying all the examples of the title *imy-r wp(w)t* (Jones 2000, 88 [375]), we believe that it was in use from the Fourth Dynasty onwards, and was held by officials and some viziers of the Memphis necropolis, and sometimes those of the provinces.

The word *wpt* means ‘mission’, and can apply to any role, but it points to a role which required travelling such as the expeditions to Sinai or Nubia, or the activities of Memphite officials, who were responsible for the affairs of distant Provinces (Fischer 1968, 223). The overseer supervised all the missions of the owner either in Egypt or abroad.

After researching all the examples of the title, *imy-r zš* (Jones 2000, 205–206 [767]), it is noticeable that it is rare and has only been attested at Saqqara and Dier El-Gabrawi. It was held by some high officials (viziers and other officials) and those of middle class. The earliest example is found in the tomb of Ty C 15 north of the Step Pyramid at Saqqara (Mariette 1889, 140–142); (Borchardt 1911, 75, Bl. 21), which is dated from Sahure to Niuserre’s reign (Porter and Moss 1978, 450). This title continued in use during the Fifth Dynasty (tomb of Ty D 22 (Steindorff 1913, Taf. 106) and tomb of Kai D 19 (Mariette 1889, 226–231)). The title is more often found in the Sixth Dynasty from Teti to Pepy II (Kagemni, Hesy, Neferseshemre, Khentyka, Chnumhotep (Jones 2000, 205–206 [767]), Shendua, and Khonsu).

After researching all the examples of the title, *mdh zš(w) nzwt* (Jones 2000, 467 [1739]), we believe that it was in use from the early Old Kingdom, and perhaps earlier. It was held by princes, viziers, others of high class, and those of middle class. The tasks of the title were, writing, construction and inscribing the royal buildings (Baer 1960, 250); (Baud 1999, 25, 28). It is noticeable that most of its holders were buried at Giza and Saqqara to be close to their work in the royal palaces and royal funerary complexes.

2.1.3. Offering Formulae and *h3*-Offering list

The offering formula, *htp di nzwt* is written once on Shendua’s false door. As is common, offerings were presented by the king and gods to the dead, or presented in the name of the king, to the gods. Only Anubis is mentioned in the formula of Shendua. Anubis is mentioned in the offering formula from the beginning of the Fourth Dynasty, during the reign of Sneferu, in the tombs of Rahotep at Maidum (Petrie 1892, pl. xiii); (Harpur 2001, pl. 65) and Methen LS 6 at Saqqara (Lepsius 1913, Bl. 5). The king is associated with Anubis in the same offering formula in the tomb of Kawab (G 7120) at Giza from the reign of Cheops in the Fourth Dynasty (Simpson 1978, fig. 8).

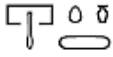
Anubis was the most important funerary god before the rise of Osiris, and was concerned with burial and the afterlife. He is depicted performing the opening of the mouth ceremony, attending the mummy in the tomb, escorting the spirit into the underworld, weighing the heart and leading the deceased before Osiris (Wilkinson 2003, 187–189). The name of Anubis could be written in the offering formula with an animal on top of *htp*-sign or an animal on a stand. Shendua, opted for the animal on a stand, which was used from the reign of Pepy I onwards (Fischer 1968, 84). The name of Anubis in Shendua’s chapel is written in the common form, an animal bearing certain traits of the canidae family (dog, jackal, fox or wolf), lying on a shrine with erect ears, extended front legs with the rear legs under him, and tail hanging down.

There are sometimes (depending on space), four epithets for Anubis in the offering formula of the Old Kingdom; *tpy ḏw.f*, *imy-wt*, *nb t3 ḏsr*, *hnty zh-ntr* (Hassan 1975, fig. 39); (McFarlane 2000, pls. 41, 47). Shendua used three of the epithets because of the limited space on the upper lintel of the false door. The offering formula of Shendua mentions the Anubis epithet, *tpy ḏw.f* ‘he who is upon his mountain’, referring to the jackal god who was watching over burials from the heights of the desert cliffs overlooking the necropolis.

Shendua’s formula also includes the second epithet of Anubis, *nb t3 ḏsr*, ‘lord of the sacred or pure land’. The sacred and pure land is the necropolis. It expressed the supremacy of Anubis over the necropolis in the desert. Shendua’s formula also contains the third epithet of Anubis, *imy-wt* ‘who is in the place of embalming’, referring to the role of Anubis in the embalming process, and as master of the ritual tent of the embalming. Anubis embalmed Osiris and the

king, and protected the mummy along with the canopic jars containing the internal organs (Wilkinson 2003, 187–188).

Shendua's formula comprises one desire which is mentioned twice. It is that the invocation offering comes forth for him consisting of certain offerings. This is a common and conventional wish (Lapp 1986, 105). The limited space on the false door or the small false door forced Shendua to mention only one desire as do others (Borchardt 1937, Bls. 14 [1395], 15 [1397], 16 [1399], [1401], 18 [1406]); (Kuraszkiewicz 2002, figs. 3, 4), but most of the other false doors had two (Lepsius 1913, Bls. 18, 40 [b], 48, 75, 87); (Hassan 1936, fig. 195); (Hassan 1941, fig. 109); (Hassan 1944, fig. 85); (Myśliwiec and Kuraszkiewicz 2010, fig. 59), or three (Lepsius 1913, Bl. 65); (Kanawati and Hassan 1996, pl. 51), or more wishes (Kanawati and Abder-Raziq 1999, pl. 63).

The offerings of *Prt-hrw* consist of bread, beer and cake. Shendua's attestation of *prt-hrw* comes with the determinative of *t* (bread), *hḥnkt* (beer) and *p3t* (cake), which is a common tradition in the Old Kingdom (Dawood 1998, 162). This formula is mentioned alone or as part of the *hḥp di nzwt* formula (Lapp 1986, 91–93). Shendua used both formulae.  is usually translated as, 'going forth of the voice with the offerings' or, 'an invocation offering may come forth' (Gardiner 1994, 565). A new possible translation was suggested by the author in a previous study (Soleiman 2019, 272–273). It is 'the voice, bread, beer and cake of (the deceased) may go forth or come'.

The *h3*-offering list, or the thousand offering list is a small ideographic list of the number of offerings the deceased is requesting (Handoussa 2010, 138). It is usually inscribed underneath the table to the left or right of the pedestal (Harpur and Scremin 2006, 465), sometimes on both sides (Lepsius 1913, Bls. 3, 17, 19, 23, 25, 30, 59, 85–87), in front of the face and chest of the deceased (El-Batal, Khattab, and Soleiman 2012, pl. 38), or above the table (Lepsius 1913, Bl. 75). It is written above the table on the top of the panel of Shendua's false door.

Shendua's list is accompanied by his figure sitting before the offering table. This list is usually connected to the scene of the tomb owner sitting before the offering table (Lapp 1986, 132, Abb. 17), the offering table alone (Kanawati and Hassan 1997, pl. 68), or to the traditional offering list (Jéquier 1929, pl. xiv). Shendua's list is mentioned once in his scene. This list is usually shown once and sometimes twice (Kanawati and Abder-Raziq 1998, pl. 74); (Harpur and Scremin 2006, figs. 32, 33) and contains between three and nine items in the same scene (Harpur and Scremin 2006, 465). Shendua's list includes six items. This list was written alone or as a part of a text (Lapp 1986, 112–113). Shendua's list is inscribed as part of a text: *n* + one title and the name of the deceased. This was a common form (Lapp 1986, 113).

This list was usually written in one or more lines (Soleiman and El-Batal 2015, III, fig. 14); (Harpur and Scremin 2008, figs. 4, 14, 16) ; (Soleiman and El-Batal 2015, II, pls. 76, 79). Shendua's list includes two lines; the top line has the number of items, and the bottom line the items requested (Mohr 1943, fig. 39); (Simpson 1976, fig. 39). In other tombs, the top line is for the requested items and the bottom line for the numbers (Lepsius 1913, Bls. 58, 59, 84, 85); (Dunham and Simpson 1974, fig. 7).

2.2. Scenes

There are five depictions of Shendua on his false door. There is one depiction of him in a seated position, and four standing. He is sitting before the offering table with his right arm extended towards the table, with his hand touching the left side of the tray. His left arm is bent and placed on his chest. He is wearing a shoulder-length wig, bracelets and a short kilt. This position is attested from the early Dynastic Period (Saad 1947, 172–175); (Hassan 1944, 70–72) onwards, and is mainly associated with the tomb owner, his wife and sometimes his

relatives (Harpur 1987, Plans 3, 7, 13, 14, 16, 17, 19, 34, 40, 46, 47, 48, 53, 54, 50, 57, 59, 61, 65, 68, 72, 74, 78, 81, 82, 84, 85, 94, 95, 97, 118, figs. 6, 22, 52).

Shendua is sitting to the left of the table facing right. This position is attested in the Old Kingdom from the reign of Niuserre to late in Pepy II's reign (Swinton 2014, 217). Shendua is sitting before the offering table wearing the long wig. This feature is preferred in the Sixth Dynasty (Swinton 2014, 213). The depiction of Shendua sitting before an offering table with a short, tight-fitting kilt, without an animal skin, is a posture attested from Chephren's reign to late in the reign of Pepy II. By the Sixth Dynasty, the deceased is always depicted with this kilt (Swinton 2014, 210–211). The tray of the offering table is without lower protrusions or feet and is mounted directly above the stand. This design was well known through the Old Kingdom (Cherpion 1989, 51).

There are three main styles of seat in the Old Kingdom: stools without back or armrests, chairs with a high back and armrests, and chairs with a low back (Swinton 2014, 270). Shendua is sitting on the last type. The low back reaches above the height of his waist. This style was in evidence during the early part of the Fifth Dynasty, but became more common in the latter part of this dynasty. It became the main style in the Sixth Dynasty (Swinton 2014, 271). The chair of Shendua has a flat cushion that drapes over the visible low back of the chair. This type is attested from Sneferu's reign through to the reign of Pepy II. It increased in use during the Sixth Dynasty (Cherpion 1989, 151–154).

There are two styles of chair legs depicted. They are either in the shape of a bull's leg and hoof, or a lion's leg and paw (Cherpion 1989, 35). The chair legs of Shendua are in the shape of lion legs. This form was shown in the Old Kingdom since early Fourth Dynasty and continued in use through the Old Kingdom. It was rarely used until middle Fifth Dynasty, after which it was common (Cherpion 1989, 34). There is a difference between the fore and rear legs of the lion paws on Shendua's chair. This tradition is known from Teti's reign to the reign of Pepy II (Cherpion 1989, 160). Each of Shendua's chair legs is supported by a solo trapezium. This type of support is known from the Old Kingdom and was widespread towards the end of this period (Swinton 2014, 278).

The offering table of Shendua has lipped edges. This type of table appeared in one or two tombs of the Fifth Dynasty. It becomes the common type of table in the Sixth Dynasty (Cherpion 1989, 172). The loaves on the offering table are tall, extending almost to the head of the seated figure of the deceased. This feature was known from the time of Teti to Pepy II (Strudwick 1985, 20).

Shendua is shown in two standing positions. In one position, he is shown facing right (the north), with the shoulder-length wig, collar and short and triangular kilt. This position was mainly connected to male tomb owners (Harpur 1987, 452–459, figs. 4, 5, 8–10, 14, 19–21, 23, 25). It was attested from the early Old Kingdom (Quibell 1913, pl. xxx). He is holding two objects symbolizing his authority. In his left hand he is holding a staff. The right arm is extended straight behind him or at his side, holding a scepter.

In the second standing position, Shendua is shown with his two arms extended by his side open hands, not touching the kilt. He is represented three times in this pose. This position is attested from the early Dynastic Period (Hassan 1944, 66, fig. 8) through the Old Kingdom (Roth 1995, figs. 146, 176, 196, 197). It was not limited to the deceased (Harpur 1987, fig. 50). Family members (Borchardt 1964, Bl. 69) and attendants (Kanawati 2006, pls. 44, 45) could also appear in this pose. The tomb owners are depicted on the inner jambs of the false doors with both arms by their side from the late Fifth Dynasty onwards (Strudwick 1985, 68).

Shendua is holding a *mdw*-staff with a pommel on its top. It is not a mark of a certain date in the Old Kingdom, unlike other staffs with the pommel at the bottom end, which can be dated from the end of the Second Dynasty to Djedefre of the Fourth Dynasty (Cherpion 1989, 64–65, 187, figs. 57, 58). The height of Shendua's staff is the same as him (Mariette 1889, 200);

(Épron and Daumas 1939, pls. xii, xxxvi, xxxvii, xlv, lx); (Moussa and Altenmüller 1971, pls. 28, 36); (Bárta, Černý, and Strouhal 2001, figs. 3.7, 3.28); (Roth 1995, pls. 171, 173, 175, 179, 206).

Shendua's scepter is depicted once. It is shown behind his body in his right hand; Shendua holds the *shm*-scepter. The place, where the handle and the head of the scepter are welded, is marked by a bundle of papyrus. This kind of scepter is the only one for officials, and is dated to the reign of Neferirkare of the Fifth Dynasty onwards (Cherpion 1989, 66).

Shendua is represented five times with a shoulder length wig. These wigs are associated with a collar, bracelets, and short kilt. This shoulder-length wig revealing the ears appears during the reign of Teti in the Sixth Dynasty. It increased in use during the reigns of Pepy I and II (Cherpion 1989, 57–58, 180–181). The lower and rear parts of the wig are covered with an overlapping pattern of locks, leaving straight lines of longer locks on the crown of the head. On the jambs, Shendua is depicted wearing a long wig of straight hair.

Men, women, and sometimes children of the Old Kingdom are shown with a colored *wsh*-collar, wearing it alone or with a pendant amulet (Swinton 2014, 191). Shendua is depicted in all his scenes wearing a colored blue *wsh*-collar without a pendant amulet. This collar is depicted once with the bracelets and four times without the bracelets. The collars of Shendua reach lower than his armpit, a style known during the reign of Niuserre up to late in the reign of Pepy II (Swinton 2014, 193).

Old Kingdom officials are shown wearing two main types of kilt (Swinton 2014, 163–191). The short, tight-fitting kilt extending from waist to mid-thigh is the first type. It is divided into three kinds. The second style of kilt is the long one that flares out in front of the person. It is divided into four kinds, depending on the single or double line defining its edge within the outline of the kilt. Shendua used the second kind; the short, tight-fitting kilt with a plain overlap in his scene where he is sitting before the offering table. Throughout the Old Kingdom, the deceased, like Shendua, sit before the offering table, wearing the kilt without an animal skin on top of it. Sometimes, officials are shown wearing an animal skin above the kilt (Cherpion 1989, 63).

Shendua is shown with a new flared kilt without a line defining its edge. This is not recorded by Swinton (Swinton 2014, 165–191). The length of the flared kilt of Shendua was to the knee.

The central niche of Shendua's false door is not decorated with texts or figures of the deceased. This tradition of no decoration in this part is known from the late Fifth Dynasty to the Sixth Dynasty (Strudwick 1985, 24). The central niche of Shendua is decorated with two bolts. The bolt or lock is only depicted in Sixth Dynasty false doors (Cherpion 1989, 74, 196).

Although the technical level is good, there are some notes on executing the decoration of the false door: The right arm of Shendua is longer than the left on both jambs. His rear arm is longer than the frontal one on the left inner jamb. The frontal hand of the figure on the jambs and rear hand of the left inner jamb is also too long.

3. Dating

3.1. Dating Features

We suggest that Shendua's false door is dated to the middle of Pepy II's reign or later in the Old Kingdom (late Dynasty VI–VIII). Our reasons for this are:

- A. The false door was discovered in the Gisir El-Mudir cemetery, which contains tombs dating from the reign of Unas to the late Old Kingdom. Therefore, we suggest that the false door of Shendua can be dated to the same period.
- B. The false door is part of Shendua's funerary complex, which is divided into three chapels for Shendua himself, his eldest son Nihonsu (Khonsu), and the wife of the son Herti.

The chapels of the son and wife are dated to middle of Pepy II's reign, or the end of the Old Kingdom (Soleiman 2019, 279).

- C. Shendua's chapel has rock-cut steps, an open court, and a rock-cut room. This style of chapel is connected to the reign of Pepy I and up to the end of the Sixth Dynasty (Gaber 2013, 228).
- D. The false door of Shendua includes side jambs and a lintel forming a niche decorated on the inner and frontal sides. This shape is dated to the end of Pepy II's reign and after (Brovarski 2009, 375).
- E. The deceased's name is inscribed with the ending reed leaf 𓅓 . This employment of 𓅓 as a replacement for the determinative of a human figure can be written in the decoration of some burial chambers in the Old Kingdom. Before the end of the Old Kingdom, this use was carried over into the superstructure reliefs or the stelae (Dawood 1998, 133–134).
- F. The sign 𓅓 could be a suffix pronoun of the first person. This suffix pronoun was left out of texts of the Old Kingdom. It was written from the reign of Ibi in the Eighth Dynasty and onwards (Edel 1955, 106–107); (Dawood 1998, 278). According to this, we cannot suggest a date for this false door before the Eighth Dynasty.
- G. Shendua had the title *iry ht nzwt n hnw/rh nzwt n hnw*, which could be dated to the reign of Pepy I and is more connected to Pepy II's reign as mentioned before.
- H. Shendua holds the two titles *smr w^cty* and *hry-tp nzwt*. A person having *hry-tp nzwt* was given *smr w^cty*, especially during Pepy II's reign (Strudwick 1985, 182).
- I. The sequence of Shendua's titles fits into the sequencing of Baer's period VI E (i.e. Middle Pepy II) (Baer 1960, 237).
- J. The appearance of the name of a king alone, or as part of a title or building name, should only be used as a *terminus ante quem non* for dating purposes (Strudwick 1985, 6). The royal name occurs in Shendua's title *w^cb n 200 mn-^cnh-nfr-k3-r^c*. This king's name, the *nswbity* name of Pepy II, gives a '*terminus post quem*' for the false door belonging to this phase. We should support this hypothesis by other means of dating because there are some tombs which include the same title but they are not dated to the same period of the king who is mentioned in the title. For example, in the tomb of Shedyptah, the *w^cb n 200 mn-^cnh-nfr-k3-r^c*, is included but it is dated to the end of the Old Kingdom or First Intermediate Period (Strudwick 1985, 141–142), and the tomb of Katep, which includes *w^cb n 200 nfr-swt-wnis*, but it is dated to the Sixth Dynasty (Helck 1957, 104). So this title alone cannot be used to determine the date because the funerary ceremonies for the dead king usually continued for several generations (Arnold 1991, 25); (Brovarski 2009, 366–367) .
- K. The text on the upper lintel of Shendua's false door includes a prayer that continues right down the left outer jamb. This arrangement belongs to false doors dated to the late Old Kingdom (Daoud 2018, 116).
- L. All the officials of the Sixth Dynasty had a false door with cornice, torus moulding and two or three jambs. Two jambs on each side of the false door are common in the second half of the reign of Pepy II (Brovarski 2006, 99). The false door of Shendua has two jambs and therefore, it could be dated to the second half of the reign of Pepy II.

- M.** The upper lintel and two outer jambs of Shendua's false door were set in place on one plane, while the two inner jambs are set back. This arrangement is also found in the false doors of Ia-maat, Theneh (El-Batal, Khattab, and Soleiman 2012, pls. 28, 39), Sedekhi (Soleiman 2018, 818–821, fig. 2), Ameny, Seshu, Nebet, Iri, and Ibebi (Soleiman and El-Batal 2015, III, pls. 21–24, 25–43). This type of false door is dated to the late Old Kingdom (Daoud 2018, 116), especially the latter part of the Sixth Dynasty (Brovarski 2009, 360).
- N.** The panel of Shendua's false door is T-shaped, in which the joint of the horizontal and vertical sides of the "T" form a right angle. This shape is also found in some false doors discovered in the same cemetery as those of Ia-maat (Gaber 2013, 220, fig. 3), Sedekhi, Shepset, Ameny, Nebet, and Iri (Soleiman and El-Batal 2015, III, 5–31, 42–60, figs. 3–6, 8, 13–16). This shape was found from the middle of the Sixth Dynasty and became the preferable design from Pepy II's reign (Strudwick 1985, 36).
- O.** Shendua has a panel scene, showing the deceased sitting before an offering table and another table with loaves and other offerings. There is no ewer, basin and vessels in this assemblage. This feature is also found in the false door of Nebet, Iri, and Ibebi discovered at the same site (Soleiman and El-Batal 2015, III, figs. 14, 16, 18). This feature is dated to late in the reign of Pepy II (Brovarski 2006, 86).
- P.** There is a space between the seated figure of Shendua in front of the offering table and the back of the chair. This space also exists on the panels of Ameny and Nebet from the same site (Soleiman and El-Batal 2015, III, figs. 21–23, 28, 29). It is a characteristic seen during the reigns of Pepy I and II (Kanawati 1989, 27).
- Q.** There is an array of food offerings that fills the space on the far side of the false door panel of Shendua. This same arrangement is also shown on the false door of Ia-maat, and can be dated to late in the Sixth Dynasty (Brovarski 2009, 403).
- R.** The false door drum in the central niche of Shendua lacks any inscription. This tradition is also followed by Ia-maat, Sedekhi, Ameny, Seshu, Nebet, and Ibebi from the same site. This custom is typical of late Old Kingdom false doors (Daoud 2018, 116).
- S.** The false door of Shendua has two narrow jambs. Each jamb is inscribed with a text in one column. The jambs of the false doors of Ia-maat, Sedekhi, Shepset, Nebet, and Ibebi from the same site follow the same tradition. This style was common during the reign of Pepy II (Brovarski 2006, 99).
- T.** On the panel, Shendua wears a shoulder-length wig, of which the lower and back parts are covered in an overlapping pattern of locks, leaving straight lines of longer locks on the crown of the head. This style of wig did not appear before the end of Pepy II's reign (Dawood 1998, 290, 297).
- U.** Shendua physical appearance and features are typical of the second type of relief from the Old Kingdom, dated to the second half of the Fifth Dynasty to the First Intermediate Period. These features are a shallow crown of the head, large open eyes with a pronounced inner bridge, the ears set high on the head, naso-labial fold, edged mouth, and fingers exaggerated in length (Brovarski 2008, 83–84).

3.2. Dating Discussion

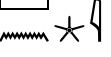
It is proposed that Shendua's false door dates between the middle of Pepy II's reign at the end of the Sixth Dynasty and the late Old Kingdom (Eighth Dynasty). This dating is based on the location of the tomb, his personal name, his titles, the funerary formula, the architectural features, and the iconography of the false door. Perhaps he was born, worked, and died in the time of Pepy II, or he could have lived until late Old Kingdom.

Most of the tombs located in the western extension of the Unas cemetery at the site of Gisir El-Mudir such as Senedjem, Fetekta, Theneh, Mastaba A/A (El-Batal, Khattab, and Soleiman 2012, 35, 39, 46, 52), Nefersut, Weserkafankh, Shepseskafankh, Tombs A/E, A/F, A/J, A/N, A/M, and A/O (Soleiman and El-Batal 2015, I, 7–70), and Ptahshepses (Soleiman and El-Batal 2015, II, 77–100) are mainly dated between the reigns of Unas and Teti. Other tombs such as that of Wawai, Khai (Soleiman and El-Batal 2015, IV, 7–16), Sedekhi (Soleiman 2018, 818–821), and Herti (Soleiman 2019, 279) were added to the cemetery later in the reign of Pepy II and up to the end of the Old Kingdom. The tomb of Shendua was not part of the original design of the cemetery, which was planned during the reigns of Unas and Teti. It, as with other tombs, added later in the free space left between the late Fifth and early Sixth Dynasties tombs. Shendua and his son chose the space between the tombs of Senedjem, Ptahshepses and Mastaba A/A to cut their family tomb.

Why did Shendua construct his tomb in the Unas cemetery, and especially in this location, even though none of his titles is connected to Unas' Pyramid? It seems that Shendua chose the location of his tomb in Gisir El-Mudir to be with his former and contemporary colleagues; Fetekta, Ptahshepses, Ia-maat (El-Batal, Khattab, and Soleiman 2012, 15) and two unknown persons whose tombs were found with some inscriptions. All of them were overseers of the missions and preferred to have tombs in this place.

Why did Shendua not construct his tomb in the cemetery of Pepy II, even though his titles are connected to Pepy II's Pyramid? We think that Shendua was of modest rank according to his titles, though some of his titles indicate that he served in the royal court. This is emphasized by the location of his tomb west of the Unas Pyramid, and not in the royal cemetery of Pepy II which included, as was common, the tombs of the royal family of the king and his high officials (Porter and Moss 1978, 425–433).

CONCLUSION

The name , which can be pronounced as Shenduai, Shendua, Shensbai, or Shensba has not been previously attested for individuals living during the Old Kingdom. This person was born, began his career and died in the time of king Pepy II, or he could have lived until late into the Old Kingdom.

The epithet *im3hw hr ntr* 𓄏 (the honored by the great god) is attested in the Memphis necropolis and provinces. It is found from the late Fourth Dynasty onwards. It is more connected to the Sixth Dynasty and to the end of the Old Kingdom.

Shendua's roles provided him with a good income that allowed him to have a tomb in the royal necropolis with some inscribed elements. The title *imy-r wp(w)t* (overseer of the commissions) was known from the Fourth Dynasty onwards and was held by the officials and some viziers of Memphis necropolis and sometimes those of the provinces.

The *imy-r zš* (overseer of the fowling pool) is a rare title and has only been attested at Saqqara and Dier El-Gabrawi. It was held by some high officials and those of middle class. The earliest example is dated from the reign of Sahure through to Niuserre. This title continued in use in the Fifth Dynasty, and is more often found in the Sixth Dynasty from Teti to Pepy II.

The title *iry ht nzwt n hnw/rh nzwt n hnw* (custodian of the king's property of the Residence) is also a rare title and was linked to people only buried in Saqqara. The title may

exist from the reign of Pepy I but is more connected to the reign of Pepy II. It may indicate some political unrest and could imply the presence of more than one king ruling at the same time. The person holding the title may have wanted to show his loyalty to the capital and rightful king, and not support the provincial and insurgent king. It is possible that this political disorder started during Pepy I's reign and grew during the reign of Pepy II. What confirms the political instability and the weakness of the authority of Pepy I is the struggle for the throne after the death Teti and the arrival of another ruler (Userkare) then Pepy I. Two conspiracies may have occurred in the middle and end of Pepy I's reign increasing the influence of regional governors and their access to the vizierate and the marriage of the king to the two daughters of the governor of Abydos and the assumption of women to the position of vizier of Upper Egypt. The features of the weakness of royal power during the reign of Pepy II are represented in the continued increase in influence of the governors of the provinces and high officials, their succession to office, and the increase in their wealth and independence.

The title *hry-tp nzw* (royal chamberlain) was held by officials who were buried in Memphis necropolis and provincial cemeteries, and those who were sent on expeditions to the quarries. This title was given to the person by the king himself. It was rarely attested in both the Third and Fourth Dynasties. Its use increased in the Fifth Dynasty and was more common in the Sixth. It became rare towards late Old Kingdom (end of the Sixth Dynasty to the Eighth Dynasty). It was most common during the reign of Pepy II.

An individual would have been proud to hold the title *smr w^cty* (the sole companion) and emphasized this by repeating it and having it preceded all his other titles. This action was a way of expressing the special status that the king had given to him, especially as this title was bestowed on the person by the king himself. The title first appeared early in the Old Kingdom becoming widespread during the Sixth Dynasty. It was more prevalent during the reign of Pepy II until the Eighth Dynasty, where it appeared more than in any previous period. It is attested in tombs and quarries.

The title *w^cb n 200* (*w^cb*-priest of the 200) was more connected to the royal funerary complexes than with palaces or phyles. Sometimes the title comes alone and in general *w^cb 200* without attachment to a pyramid, palace or phyle. There is a link between the title *w^cb n 200* and the other title *imy-r wp(w)t*, whoever holds the first also carries the second, and they are attested following each other in the sequence. This association between the two titles was only shown in the cemetery of Saqqara, and was often associated with the title *smr w^cty*.

This title is connected to the pyramids of Unas, Pepy I, Merenre I, and Pepy II. The holders of this title were usually tomb owners and sometimes attendants. Their tombs are usually located in Saqqara and rarely in Giza and Deir el Gebrawi.

This title was held by one of the viziers and two regional governors, perhaps at the beginning of their careers, because it is not a very high title.

The title *mdh zš(w) nzw* (overseer of the royal scribes) was known since the early Old Kingdom and perhaps even earlier. It was held by princes, viziers, people of high class, and those of middle class. Most of its holders were buried in Giza and Saqqara to be close to their work in the royal palaces and royal funerary complexes.

There are sometimes four epithets for Anubis in the offering formula of the Old Kingdom if there was enough space: *tpy dw.f, imy-wt, nb t3 dsr, hnty zh-ntr*. Shendua used three because of the limited space of the upper lintel of the false door. The limited space on the false door of Shendua forced the sculptors to inscribe only one desire; the invocation offering consisting of bread, beer, and cake may come forth for the deceased. Most texts of other persons included two to four desires.

The type of Shendua's false door includes a cavetto cornice and torus moulding. This type is not well known at the Gisir El-Mudir cemetery in the later Fifth Dynasty. It was common at

this site in the Sixth Dynasty. Most of the officials buried at this site have their false doors made of white fine limestone brought from Turah. Some false doors at the site are made of local limestone.

The false door of Shendua is the tallest ever found at the Gisir El-Mudir cemetery. Most of the false doors discovered in the site have two jambs on each side.

Old Kingdom officials are shown wearing two main types of kilt; the short, tight-fitting kilt extending from waist to mid-thigh, and the long kilt that flares out in front of the person. It is divided into four kinds, depending on the single or double line defining its edge within the outline of the kilt. Shendua is shown with the first style of kilt and also with a new flared kilt without a line defining its edge. This has not been recorded before.

The false door can be dated based on the location of its discovery, the personal name of its owner, his titles, the funerary formula, the architectural features and the iconography of the door. The appearance of the name of a king alone, or as part of a title or building name can help in dating, but it cannot determine the date alone. We should support this hypothesis by other means of dating because there are some tombs which include the name of the king but they are not dated to the same period of the king because the funerary ceremonies for the dead king were usually continued for several generations.

Most of the tombs in Gisir El-Mudir cemetery are mainly dated to the reigns of Unas and Teti, while other tombs were added to the cemetery later in the reign of Pepy II, and up to the end of the Old Kingdom. The tomb of Shendua was not part of the original design of that cemetery, which was planned during the reigns of Unas and Teti. As with other tombs, it was added later in the free space left between the late Fifth and early Sixth Dynasties tombs. He chose the location of his tomb in Gisir El-Mudir to be with his former and contemporary colleagues who were overseers of the missions and who preferred to have tombs in this place. He was of modest rank, which is emphasized by the location of his tomb west of the Unas Pyramid, and not in the royal cemetery of Pepy II, which included, as was common, the tombs of the royal family of the king and his high officials.

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الباب الوهمي الخاص بشن دوا بسقارة

المخلص

تتناول هذه المقالة باباً وهمياً من الحجر الجيري منقوشاً ومكتشفاً حديثاً بمقبرة من الدولة القديمة بسقارة. تم وصف الباب الوهمي معمارياً وشرح النصوص والمناظر. وتناول التعليق الاسم والنعوت والألقاب وصيغة القربان حتب دي نسوت وصيغة برت خرو وقائمة قربان الآلاف ومناظر المتوفى. وكان مكان الاكتشاف وألقاب ونعوت صاحب المقبرة وصيغة القربان حتب دي نسوت وصيغة برت خرو والملاحم المعمارية وزخرفة الباب الوهمي هي وسائل تأريخ هذا الباب. تم استعراض ٢١ ملاحظاً لتأريخ هذا الباب الوهمي. يضم الباب اسماً جديداً ونقبة جديدة للأفراد لم يُسجلا من قبل في الدولة القديمة. ومن خلال المناقشات تمت الاجابة على هذه التساؤلات متي ولد وعاش وتوفي شن دوا ولماذا شيد مقبرته بجبانة ونيس

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بيانات المقال

تاريخ المقال

تم الاستلام في ٢٦ أغسطس ٢٠٢٣

تم استلام النسخة المنقحة في ٢١ أكتوبر

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تم قبول البحث في ٢ فبراير ٢٠٢٤

متاح على الإنترنت في ١ أغسطس ٢٠٢٤

الكلمات الدالة

الدولة القديمة،

جسر المدير،

صيغة القربان،

مطهر ٢٠٠ لهرم ببي الثاني،

المشرف على برك الطيور