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Mahmoud Ebeid

Demotic Inscriptions from the Galleries of Tuna el-Gebel.

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Demotic Inscriptions from the Galleries of Tuna el-Gebel

MAHMOUD EBEID

IN the course of the cleaning and excavations processes which were carried out by the archaeological mission of Munich University in the subterranean galleries of Tuna el-Gebel (Ibiotapheion) since 1979 to 1988, and by the joint archaeological mission of Cairo and Munich Universities from 1989 until now – in order to complete, record and re-estimate the previous excavations in the galleries which have been already carried out by S. Gabra in the name of Cairo University (1931-1952) and others,¹ as well as making excavations in new spots – a lot of demotic inscriptions were found. The most interesting inscriptions were written on the exterior of the coffins of the sacred animals, made of limestone, wood, or pottery.² They were brought from places all over Egypt to be buried in the subterranean galleries of Tuna el-Gebel (resting place of the Ibis, the Baboon, the Falcon and the gods who rest with them).³ A selected group from these demotic inscriptions is the subject of this article.

I am extremely grateful to my professors Dr M. A. A. Nur el-Din and Dr O. El-Aguizy for their great help and encouragement, Prof. D. Kessler, Dr V. Berteaux and Dr F. Steinmann for their support during the stay in Tuna, and to Prof. H. J. Thissen and Dr M. Chauveau who have read my manuscript and presented some useful suggestions and corrections that I have included in this article.

¹ G. GRIMM, "Tuna el-Gebel 1913-1973. Eine Grabung des deutschen

Architekten W. Honroth und neuere Untersuchungen in Hermopolis-West (Tanis Superior)", *MDAIK* 31, 1975, p. 226 ff; D. KESSLER, "Die Galerie C von Tuna el-Gebel", *MDAIK* 39, 1983, p. 107.

² Concerning these inscriptions, see M. A. NUR EL-DIN, "Two Demotic Texts from the Museum of the Faculty of Archaeology, Cairo University", in J. QUAEGBEUR, S.P. VLEEMING, "Third Meeting of Demotists: A Report", *Enchoria* 15, 1987, p. 251;

H.J. THISSEN, "Demotische Inschriften aus Tuna el-Gebel", *ibid.*, p. 251-252; H.J. THISSEN, "Demotische Inschriften aus den Ibisgallerien in Tuna el-Gebel. Ein Vorbericht", *Enchoria* 18, 1991, p. 107-113 (Taf. 14-21).

³ D. KESSLER, Abd el Halim NUR EL-DIN, "Tuna al- Gebel: Millions of Ibises and Other Animals", in S. Ikram (ed.), *Divine Creatures. Animal Mummies in Ancient Egypt*, Cairo, 2005, p. 137.

1. Wooden coffin TG 3303

Season 1992

from G- B- E- 23

H3.t-sp 7.t ib.t 4 3h.t sw 26 p3 ntr^a n^b Ksnn3 p3 rmt H3prws^c

Year 7, Choiak, day 26, the god of Ksnn3, the man (of) H3prws.

- a. Concerning the meaning of *p3 ntr*: Nur el-Din had suggested in 1987 that *p3 ntr* denotes the Ibis god itself, and added that: “the meaning of *p3 ntr* in this context is still problematic”,⁴ and in 1992, he had concluded that: “*p3 ntr* is the *p3 hb*, and the both represent the deceased or mummified Ibis.”⁵ I think that although the vast majority of the animals which were buried in the galleries of Tuna el-Gebel were ibises, the meaning of *p3 ntr* in the galleries of Tuna el-Gebel refers not only to the ibis, but also to any other sacred animals buried in the galleries, such as the falcons, the baboons, different other birds, shrews, snakes and others (see D. Kessler, Abd el Halim Nur el-Din, *op. cit.*, p. 152ff.).
- b. The genitival adjective (*n*) is written between *p3 ntr* and the personal name, in opposite to the majority of the texts (see Nur el-Din, in *SAOC* 51, 1992, p. 253-254; H.J. Thissen, *op. cit.*, p. III). The same feature occurs in TG 3274, TG 3349, TG 4051, TG 4468. I, 1.
- c. The reading *H3plws* is also possible (cf. *hprs*, *hplws*, *Demot. Nb.* I/10, p. 736-737).

2. Wooden coffin TG 3307

Season 1992

from G- B- E- 23

H3.t-sp 10.t tpy 3h.t (sw) 4 p3 ntr Gm=w-p3-t3-M3^c.

Year 10, Thoth, (day) 4, the god (of) Gm=w-p3-t3-M3^c.

H3.t-sp 10.t tpy 3h.t (sw) 4 p3 ntr Gm=w-p3-t3-M3^c.

Year 10, Thoth, (day) 4, the god (of) Gm=w-p3-t3-M3^c.

⁴ M. A. A. NUR EL-DIN, *op. cit.*, *Life in A Multi-Cultural Society: Egypt from Cambyes to Constantine and Beyond*, p. 251.

⁵ *Id.*, “Report on New Demotic Texts from Tuna el-Gebel”, in J. Johnson (ed.), *SAOC* 51, Chicago, 1992, p. 254.

3. Wooden coffin TG 3270

Season 1992 from G- B- E- 23e

H3.t-sp 7.t tpy šmw sw II p3 ntr Tmtkrys s3 Phyts.

Year 7, Pachons, day II, the god (of) Tmtkrys son of Phyts.

There is another line under the main text; unfortunately, most of the signs have been erased.

4. Wooden coffin TG 3284

Season 1992 from G- B- E- 23

H3.t-sp 10.t ib.t 2 3h.t sw 24 p3 ntr Pwkrtns^d sh Pa-iw (s3) Pa-h3.t^e.

Year 10, Paophi, day 24, the god (of) Pwkrtns, written: Pa-iw (son of) Pa-h3.t.

d. For the name *Pwkrtns*, cf. gr. Παγκράτης, see Fr. Preisigke, *Namenbuch*, p. 253.

e. *Demot. Nb.* I/6, p. 397.

5. Wooden coffin TG 3282

Season 1992 from G- B- E- 23

H3.t-sp 8.t ib.t 4 3h.t sw 26 p3 ntr P3y-šr-īmn (s3) Pa-hrd p3.....^f.

Year 8, Choiak, day 26, the god (of) P3y-šr-īmn (son of) Pa-hrd the.....

f. The group might be a profession.

6. Wooden coffin TG 3274

Season 1992

from G- B- E- 23

...^s *H3.t-sp 10.t ib.t 4 3h.t sw 28 p3 ntr n Hr-p3-3*.....

...year 10, Choiak, day 28, the god of *Hr-p3-3*.....

g. The group is problematic.

The text is washed out after the name *Hr-p3-3*.

7. Wooden coffin TG 3311

Season 1992

from G- B- E- 23

H3.t-sp 10.t ib.t 4 3h.t sw 26 t3 'fjy.(t)^h (n) p3 ntr Pnkrtisⁱ s3 3tnwr3s shⁱ Hr s3 Ir.tz-w-mn?

Year 10, Choiak, day 26, the chest (of) the god (of) Pnkrtis son of 3tnwr3s, written: Hr son of Ir.tz-w-mn (?).

- h. *t3 'fjy.(t)*: the chest, *Wb I*, 183, 15-17; W. Erichsen, *Demotisches Glossar*, Kopenhagen, 1954, p. 60; for further references concerning this word, see *Chicago Demotic Dictionary* (CDD), ' (03.1): p. 60-66. The word *t3 'fjy.(t)* means here the wooden coffin which was dedicated to bury the mummified sacred animal.
- i. For the name *Pnkrtis*, cf. gr. Πανκράτης, see *NB*, p. 270.
- j. As for vertical sign which could be read as *sh* and *(n)-tr.t*, I incline to read it as *sh* in these texts, as Thissen suggested (see H.J. Thissen, *op. cit.*, p. 108, Nr. 5, Sarcophagus TG 731), especially that it is usually followed by the name of the scribe who receives the mummified sacred animals in Tuna el-Gebel necropolis from the person who brought the sacred animal from his town or village. The same sign occurs in TG 1291.2.

8. Wooden coffin TG 3349

Season 1992

from G- B- E- 23

p3 ntr n Twtw (s3) T3 mnh(?) p3 rt^k n.....Hr-p3....

The god of Twtw (son of) T3 mnh(?), the agent ofHr-p3....

- k. W. Erichsen, *Glossar*, p. 256 ff; for the meanings of this title see Fr. de Cénival, *Les associations religieuses en Égypte d'après les documents démotiques*, BdE 46, Cairo, 1972, p. 164-167; O. El-Aguizy, "A Ptolemaic Judicial Document From *Hwt-Nsw*", BIFAO 88, 1988, p. 54, n. h.

The text is very faint as well as the remains of the turpentine oil which was used in the mummification process covered some signs.

9. Wooden coffin TG 3306

Season 1992

from G- B- E- 23

H3.t-sp 8.t ib.t 2 pr.t sw 23 p3 ntr Pa-sy p3 hm (s3) Dd-hr p3 wn-pr¹^m Wsir.

Year 8, Mechir, day 23, the god (of) Pa-sy the younger (son of) Dd-hr, the pastophoros..... Osiris.

- l. For this title see P. W. Pestman, *The Archive of the Choachyte (Second Century B.C), A Survey of the Demotic and Greek Papyri Contained in the Archive*, Leuven, 1993, §18 (d-e), p. 428; O. El-Aguizy, ["Priesthood in Medinet Habu at Ptolemaic Period through Demotic Texts"] (in arabic), in *Hommages à Fayza Haikal*, BdE 138, Cairo, 2003, p. 3, n.7; a new reading was suggested as *ir3-3*, see K.-Th. Zauzich, "Ein antikes demotisches Namenbuch", in P.J. Frandsen, K. Ryholt (eds.), *The Carlsberg Papyri 3. A Miscellany of Demotic Texts and Studies*, CNIP 22, 2000, p. 38, 47-48.
- m. *p3 wn-pr (n pr-) Wsir*: "the pastophoros of the house of Osiris" is a possible restoration.

10. Wooden coffin TG 3162

Season 1992

from G- B- E- 14f

p3 ntrⁿ Pa-wsir s3° Dhwty-dy-^hnh p3 hm^p

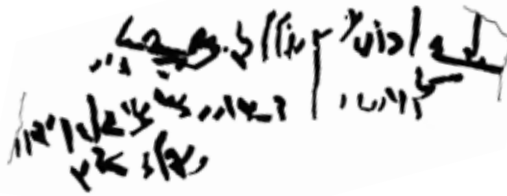
The god (of) Pa-wsir son of Dhwty-dy-^hnh the craftsman.

- n. Unfamiliar form of the word *ntr* by the sign without the determinative of the gods (). The same form occurs in TG 1295, 1.
- o. The sign which followed the name *Wsir* and resembles the sign *p3* could be identified as the determinative of the name *Pa-wsir*, while the sign could be read as *s3*.
- p. W. Erichsen, *Glossar*, p. 303-304.

11. Pottery coffin TG 1291

Season 1989

from G- C- B- 7



1. *H3.t-sp 9 tpy 3b.t sw 27(?) p3 ntr Ta-wn-B3st.t*

2. *ta Pa-s[y] (r-in=w n) t3 st-ššk^a šb Dḥwty-[iw]*

3. *s3 Dḥwty-ir-rh=s.*

1. *Year 9, Thoth, day 27?, the god (of) Ta-wn-B3st.t*

2. *daughter of Pa-s[y] (which was brought from) t3 st-ššk written: Dḥwty-[iw]*

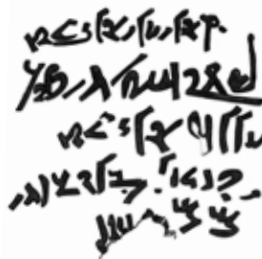
3. *son of Dḥwty-ir-rh=s.*

q. *t3 st-ššk*: it might be a village in the Hermopolite nome, cf. greek Σεσόγχα, see M. Drew-Bear, *Le nome hermopolite. Toponymes et sites*, ASP 21, 1979, p. 247.

12. Pottery coffin TG 1295

Season 1989

from G- C- B- 7



1. *p3 ntr Dḥwty-iw s3 Dḥwty-ir-rh=s*

2. *H3.t-sp 19 ib.t 4 pr.t sw 20*

3. *p3 ntr-2 Dḥwty-ir-rh=s*

4. *s3 Hk3^r r-in=w (n) t3 st-*

5. *ššk [].*

1. *The god (of) Dḥwty-iw son of Dḥwty-ir-rh=s*

2. *year 19, Pharmouthi, day 20*

3. *the two gods (of) Dḥwty-ir-rh=s*

4. *son of Hk3 which were brought (from) t3 st-*

5. *ššk [].*

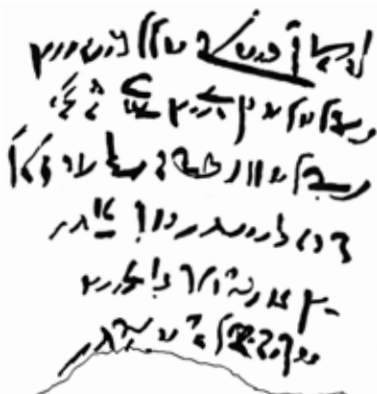
r. For this name see M. Depauw, W. Clarysse, "When a Pharaoh becomes Magic", *CdE* LXXVII, 2002, p. 55-64.

13. Pottery coffin TG 2468

Season 1991

from G- C- B- II

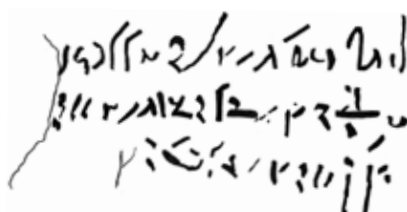
I



1. *H3.t-sp 4.t tpy 3h.t (sw) I9 p3 ntr Pa-sy*
2. *s3 Dhwty-ıw p3 rmt tmy Hpšt^s*
3. *r-ınw (n) p3 ym r-ksw*
4. *(n) t3 'hy.(t) (n) p3 sbt^t*
5. *n-tr.t Hr s3 St3.ıw-t3-wty*
6. *p3 w' b n Dhwty nb [].*

1. *Year 4, Thoth, (day) I9, the god (of) Pa-sy*
2. *son of Dhwty-ıw, the inhabitant (of) village (called) Hpšt*
3. *which was brought (from) the Fayum, (and) which was mummified*
4. *(in) the chapel (of) the wall*
5. *in the hand of Hr son of St3.ıw-t3-wty*
6. *the priest of Dhwty, lord [].*

II



1. *H3.t-sp I5 ib.t 3 smw (sw) I4 p3 ntr K3?-[]*
2. *..... r-ınw (n) t3 st-.....*
3. *sh T3-ıw s3 Dhwty-ır-rhs.*

1. *Year 15, Epiphi, (day) I4, the god (of) K3?-[]*
2. *..... which was brought (from) t3 st-.....*
3. *written: T3-ıw son of Dhwty-ır-rhs*

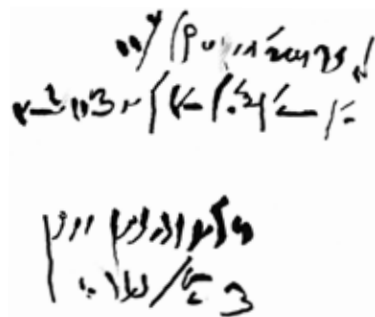
- s. For *Hpšt* see H. Gauthier, *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, vol. II, 1925, p. 148; and vol. IV, 1927, p. 174.

- t. $\epsilon\zeta$ 'hy.(t): "the chapel, the sanctuary of the sacred Ibis, the chapel-with-aviary", see J. Ray, *The Archive of Hor*, London, 1976, p. 188; P. Gallo, "A Proposito del termine demotico 'hyt e dell' eventuale corrispondenza greca ἱβιδών", *EVO* 9, 1986, p. 45-48; A. Egberts, "A Divine Epithet in P. Dem. Cairo CG 50058 and 50059", *Enchoria* 15, 1987, p. 25-31; K. Vandorpe, "Les villages des Ibis dans la toponymie tardive", *Enchoria* 18, 1991, p. 115-122; *Chicago Demotic Dictionary* (CDD) ' (03.1): p. 129. As for $\epsilon\zeta$ 'hy.(t) (n) p ζ sbt: "the chapel (of) the wall", we know nothing about it, but in P. Wien D 12026, which was found at Tuna el-Gebel (G. Vittmann, "Zwei demotische Briefe an den Gott Thot", *Enchoria* 22, 1995, p. 169-181, Taf. 49-50), there is mentioned a toponym p ζ -sbtj-n-p ζ -mr-mš^c = "the wall of the General" (P. Wien D 12026, 1; G. Vittmann, *op. cit.*, p. 167-177) which tentatively was identified by D. Kessler to the site of el Kom el-Ahmar, 1.5 km to the east of the tomb of Petosiris, as well as the use of p ζ sbt "the wall" as part of some geographical places is common (G. Vittmann, *op. cit.*, p. 178).
- u. The name T ζ - ζ is a familiar name in the galleries of Tuna; in addition to this coffin it occurred in: TG 801.2, TG 729.1; TG 4468. I, 2. II, 1; TG 2487. 4?, while Thissen read the name with hesitation (see H.J. Thissen, *op. cit.*, Nr.2: Sarkophag TG 801. 2; Nr.3: Sarkophag TG 729.1, p. 108.)

14. Pottery coffin TG 966

Season 1987

from G- C- B- 5



- | | |
|---|--|
| 1. H ζ .t-sp 25 ib.t 4 šmw p ζ ntr (sw) 26 ^v | 1. Year 25, Mesore, the god, (day) 26 |
| 2. sh T ζ y-hp-n-im ϵ w (s ζ) P ζ -š ^c -hpr ^w | 2. written: T ζ y-hp-n-im ϵ w (son of) P ζ -š ^c -hpr |
| 3. Pa-h ζ .t-...-p ζ rmt | 3. Pa-h ζ .t-...- the inhabitant (of) |
| 4. Mktr ϵ ^x . | 4. Magdola. |
- v. The day was put in a wrong place; it replaced the personal name which usually follows p ζ ntr.
- w. This name occurs in: TG 978. 2 (H.J. Thissen, *op. cit.*, p. 109), TG 999. 4 (*ibid.*, p. 110), TG 959. 3 (*ibid.*, p. 111), as well as this coffin.

- x. *Mktr̥* or *Mktr*: “Magdol” or “Magdola”, a semitic word meaning: “tower” *Wb* II, 164, 2-3; J. Hoch, *Semitic Words in Egyptian Texts of the New Kingdom and the Third Intermediate Period*, Princeton, 1994, 224, p. 169-170; W. Erichsen, *Glossar*, p. 183; and remained in Græco-Roman documents as μάγδωλος, and in Coptic as ^(S)MEΘΤΟΛ, ^(B)MIΧΤΟΛ, cf. W. E. Crum, *A Coptic Dictionary*, Oxford, 1939, 214b; J. Černý, *Coptic Etymological Dictionary*, Cambridge, 1976, p. 102; for the towns which bear the name Magdola, see A.H. Gardiner, “The Ancient Military Road between Egypt and Palestine”, *JEA* 6, 1920, p. 107-110; F. Gomaà, “Magdola, 1”, *LÄ* III, 1980, col. 1134; W. Helck, “Magdola, 2”, *LÄ* III, 1980, cols. 1134-1135. In this text, I incline to consider Magdola as the town of Magdola in the Fayum, because the province of the Fayum is mentioned more often in the documents of Tuna el-Gebel (eg. Dem. Pap. Mallawi Inv. Nrs 480. 2; 482. 2; 483. 2 – 3; see el. O. Zaghoul, *Frühdemotische Urkunden aus Hermopolis, Bulletin of the Center of Papyrological Studies*, vol. II, Cairo, 1985, p. 23-24, 32-33, and 35-36), as well as TG 2468. I, 3.

In accordance with the formulae which were written on the pottery coffins, the right formula of this text might be run as follows:

- | | |
|---|--|
| 1. <i>h̥3.t-sp 25 ib.t 4 šmw (sw) 26 p3 ntr</i> | 1. Year 25, Mesore, (day) 26, the god (of) |
| 2. <i>Pa-h̥3.t-.....-p3 rmt</i> | 2. <i>Pa-h̥3.t-.....-the inhabitant (of)</i> |
| 3. <i>Mktr̥</i> | 3. Magdola. |
| 4. <i>sh T̥3y-hp-n-im̥w (s) P3-š̥-hpr</i> | 4. written: <i>T̥3y-hp-n-im̥w (son of) P3-š̥-hpr</i> . |

15. Pottery coffin TG 4051

Season 1993

from G-B-E-6b

1. *H̥3.t-sp 34 ib.t 2 šmw (sw) 9 p3 ntr n Mnt̥-m-h̥3.t s̥y Dd-hr p3 w̥b.....*
 2. *n t̥3 int p3 h̥3̥z n hn n Pa-n̥3-h̥t̥.w^{aa} p3-wr (n) D̥hwt̥y^{bb}.*

1. Year 34, Payni, (day) 9, the god of *Mnt̥-m-h̥3.t* son of *Dd-hr*, the priest.....
 2. of the valley p3 *h̥3̥* by the order of *Pa-n̥3-h̥t̥.w* the superior (of) *Thoth*.

- y. The group *h̥3̥.š̥y* could also be read as *r-in p3 hp(?) s̥ Dd-hr*, but the first reading seems more likely according to the nature of these texts.
- z. For this toponym, cf. *t̥3 int p3 krr*, see H. Thompson, *A Family Archive from Siut, from Papyri in the British Museum*, Oxford, 1934, p. 148, n. 528; *int p3 š̥, int kkw*, see H. Brugsch, *Dictionnaire géographique de l'Ancienne Égypte*, Leipzig, 1879, p. 43).
- aa. *Demot. Nb.* I/5, p. 382-383.
- bb. *p3-wr (n) D̥hwt̥y*: “the superior of Thoth” is a title carried by the leaders of the different ibis communities, cf. gr. Πορθώτης (O. Prinz-Joachim 13). For further information concerning this title, see H. Sottas, *Papyrus démotiques de Lille. Tome 1^{er}*, Paris, 1921, p. 67-68; Fr. de Cénival, *Les associations religieuses*, p. 162-164, esp. p. 163.

16. Limestone sarcophagus TG 096

Season 1980

from G- C- A bei A-II

p3 ntr K3-Mn^{cc} s3 B3-t3 ḥ.t-ntr(?)

The god (of) K3-Mn son of B3-t3 ḥ.t-ntr(?)

cc. *Demot. Nb. I/13, p. 1004.*

This sarcophagus was written in red ink and takes the rectangular form.

17. Limestone sarcophagus TG 4468

Season 2002

from G-B-E-6

I

On the lid

1. *Ḥb.t 2 šmw (sw) 5 p3 ntr-2 n Lyks s3 3nṯktys*

2. *(r-in=w) n t3 st-ššk sh T3-ʿ3 s3 P3-šr-t3-ḥ.t^{dd}*

1. *Payni, (day) 5, the two gods of Lyks son of 3nṯktys*

2. *(which were brought) from t3 st-ššk, written: T3-ʿ3 son of P3-šr-t3-ḥ.t*

II

On the side

1. *sh T3-ʿ3 s3 P3-šr-t3-ḥ.t r-in=w (n) t3 st-*

2. *ššk*

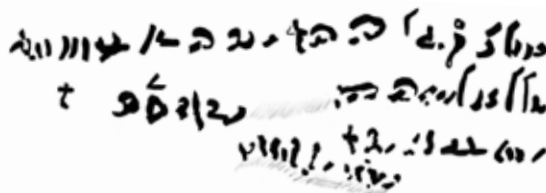
1. *written: T3-ʿ3 son of P3-šr-t3-ḥ.t which were brought (from) t3 st-*

2. *ššk*

dd. *Demot. Nb. I/4, p. 262.*

18. Limestone sarcophagus TG 2487

Season 1991 from G- B- A in the main passage B – A, in the niche to the left side of the beginning of B – A



- | | |
|--|--|
| 1.kwnn s3 3nkrtyś | 1. kwnn son of 3nkrtyś. |
| 2. p3 ntr P3-Wynn? ^{ee} | 2. the god (of) the greek. |
| 3. s3 Sbṭ3 r-in=w (n) t3 Thn ^{ff} | 3. son of Sbṭ3, which was brought (from) t3 Thn. |
| 4. [sh T3-ʿ3 s3 P3-šr-t3-ih.t?] | 4. [written: T3-ʿ3 son of P3-šr-t3-ih.t?]. |

ee. Cf. *Demot. Nb.* I/3, p. 175.

ff. Tehna el-Gebel. (in Arabic: طهنا الجبل).

General Commentary

The wooden coffins were found in situ in the walls upon the pottery coffins, in the northern part of gallery B (B- E) which dated to the later Ptolemaic period (D. Kessler, Abd el Halim Nur el-Din, *op. cit.*, p. 146-147). The pottery coffins Nos TG 1291, TG 1295, TG 2468, TG 966 were found in the gallery C-B, which dates to the early Ptolemaic period probably to Ptolemy I and Ptolemy II (D. Kessler, *MDAIK* 39, 1983, p. 111-112; D. Kessler, Abd el Halim Nur el-Din, *op. cit.*, p. 146), while the pottery coffin No. TG 4051 was found in the gallery B-E which dates to the later Ptolemaic period (D. Kessler, Abd el Halim Nur el-Din, *op. cit.*, p. 146-147). The limestone sarcophagus No. TG 096 was found in the gallery C- A, which dates to the early Ptolemaic period (Ptolemy I) (D. Kessler, *MDAIK* 39, 1983, p. 110-111). While No. TG 4468 was found in the gallery B- E, which dates to the later Ptolemaic period, No. TG 2487 was found in the gallery B- A which dated to the early Ptolemaic period (Ptolemy I).

Two shapes of the limestone sarcophagi can be observed:

1. Rectangular shape which might be dated to the time of the 30th dynasty (Nectanebo II?);
2. Oval shape from the Ptolemaic period.

Most of these sarcophagi are written in black, a few in red. The writing on the surface of the pottery coffins is much clearer than on the wooden coffins. The wood is crumbling and brittle, the black ink in which the texts were written is sometimes faint or soaked into the wood, as well as spots of the ink were scattered on the surface of the coffins.

There is often more than one sacred animal put inside one single pottery coffin, on account of two short inscriptions written on its surface, as well as the text it self on the pottery coffin (TG 1295) mentions that: “p3 ntr-2: the two gods”. Kessler and Nur el-Din are considering the appearing of more than one inscription on the exterior of these coffins as a sign of

gradually declination in the care of the burials of sacred animals inside the galleries (D. Kessler, Abd el-Halim Nur el-Din, *op. cit.*, p. 126). The same occurs on the pottery coffin TG 959 (H.J. Thissen, *op. cit.*, p. III.), and on the limestone sarcophagus TG 4468. I, 1.

All the demotic inscriptions are free from the name of the reigning pharaoh in the dating. The name of the person who brought the sacred animal from his village or town to bury in the galleries is sometimes followed by his title and profession.

Forms of these demotic inscriptions run as follows:

1. Year × month × day × the god of NN;
2. Year × month × day × the god of NN son of NN;
3. Year × month × day × the god of NN written NN son of NN;
4. Year × month × day × the god of NN son of NN + profession;
5. Year × month × day × the god of NN son of NN written NN son of NN;
6. The god of NN son of NN + profession;
7. Year × month × day × the god of NN son of NN which was brought from + Toponym + written NN son of NN;
8. The god of NN son of NN. Year × month × day × the two gods of NN son of NN which were brought from + toponym;
9. Year × month × day × the god of NN son of NN which was brought from + toponym.

In addition to the previous forms, sometimes some words are added before and in the midst of the text such as: TG 3274 and TG 3311.

For further forms see Nur el-Din, 1992, p. 253; H.J. Thissen, *op. cit.*, p. III, and n. 4.

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II. Toponyms

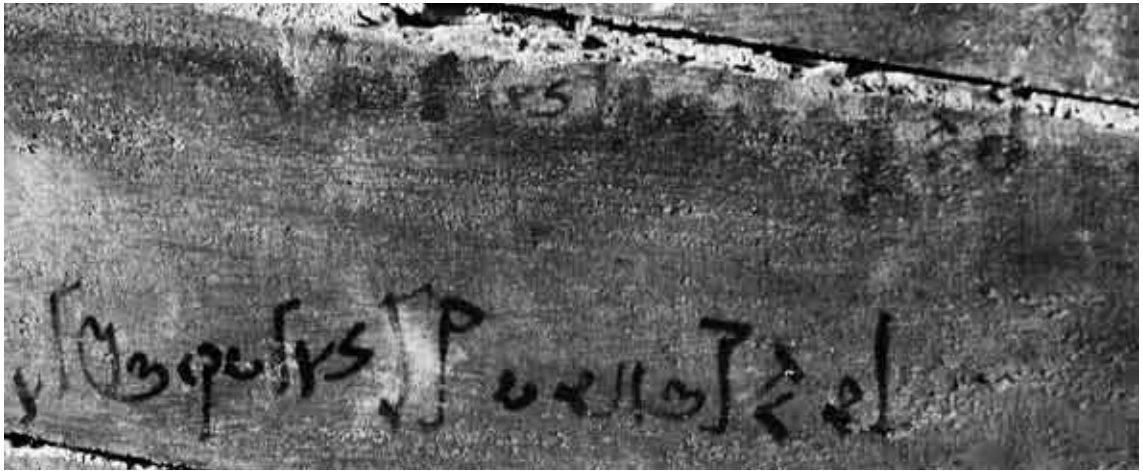
1. *Pꜥ Ym* TG 2468. I, 3 (13).
2. *Mktrꜥ* TG 966, 4 (14).
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1



2



3

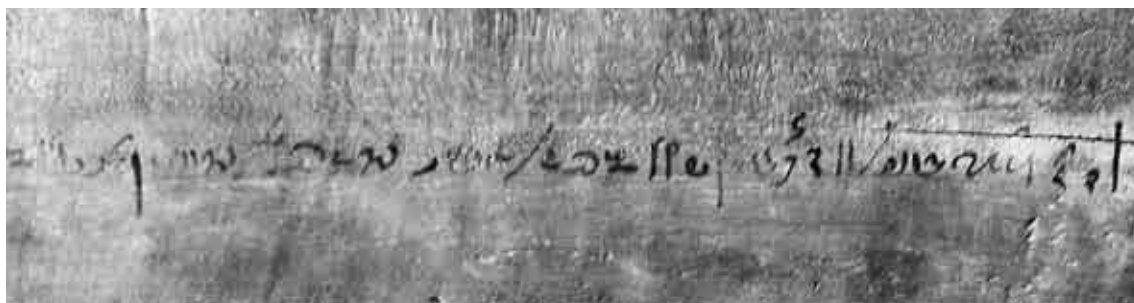


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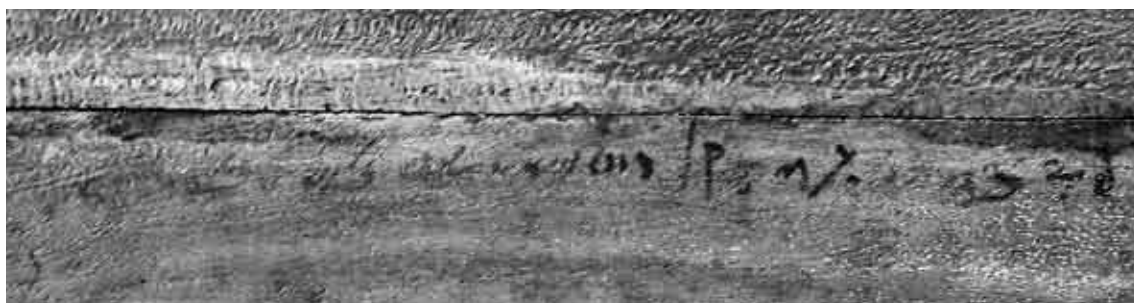
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8



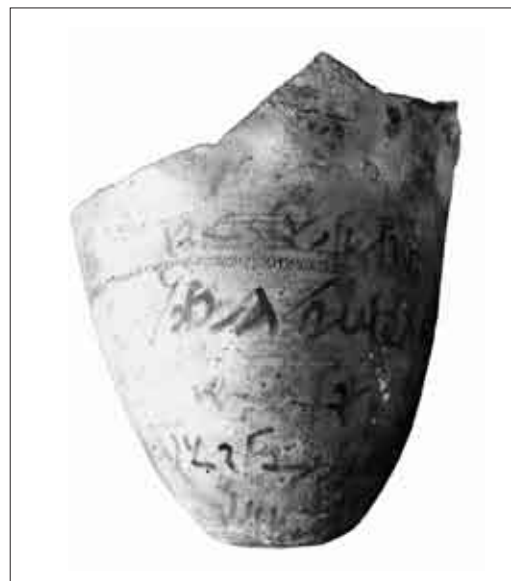
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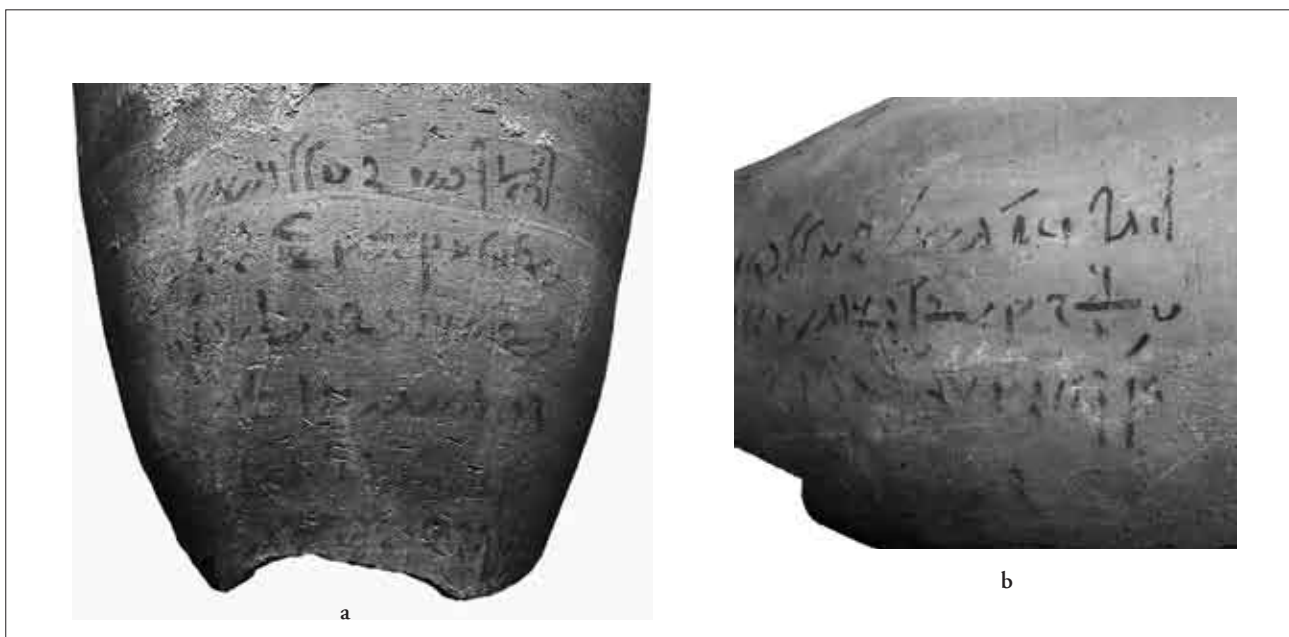
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11



12

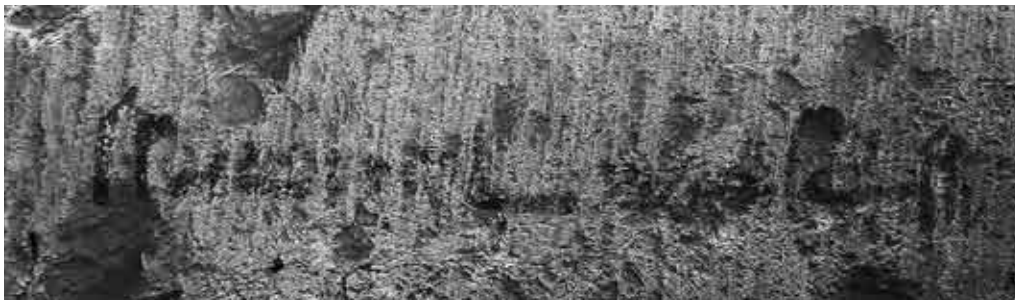


13





15



16



17 a



17 b

