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 (Ibiotaphion) 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, 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. 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). 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.


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. Quaegebeur, S.P. Vleeming, "Third Meeting of Demotists: A Report", Enchoria 15, 1987, p. 251;


1. Wooden coffin TG 3303

Season 1992 from G- B- E- 23

\[Hȝ.t-sp \ 7.\ t \ ib.t \ 4 \ ȝ hô.t \ sw \ 26 \ pȝ \ ntr^a \ n^b \ Ksnnw; \ pȝ \ rmt \ Hȝprws^c\]

Year 7, Choiak, day 26, the god of Ksnnw, the man (of) Hȝprws.

a. Concerning the meaning of \(pȝ \ ntr\): Nur el-Din had suggested in 1987 that \(pȝ \ ntr\) denotes the Ibis god itself, and added that: “the meaning of \(pȝ \ ntr\) in this context is still problematic”,4 and in 1992, he had concluded that: “\(pȝ \ ntr\) is the \(pȝ \ hb\), 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 \(pȝ \ ntr\) 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, \textit{op. cit.}, p. 152ff.).

b. The genitival adjective (\(n\)) is written between \(pȝ \ ntr\) and the personal name, in opposite to the majority of the texts (see Nur el-Din, in \textit{SAOC} 51, 1992, p. 253-254; H.J. Thissen, \textit{op. cit.}, p. 111). The same feature occurs in TG 3274, TG 3349, TG 4051, TG 4468. I, 1.

c. The reading \(Hȝplws\) 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

\[Hȝ.t-sp \ 10.\ t \ tpy \ ȝ hô.t \ (sw) \ 4 \ pȝ \ ntr \ Gm-w-pȝ-tȝ-Mȝʿ.\]

Year 10, Thoth, (day) 4, the god (of) Gm-w-pȝ-tȝ-Mȝʿ.

\[Hȝ.t-sp \ 10.\ t \ tpy \ ȝ hô.t \ (sw) \ 4 \ pȝ \ ntr \ Gm-w-pȝ-tȝ-Mȝʿ.\]

Year 10, Thoth, (day) 4, the god (of) Gm-w-pȝ-tȝ-Mȝʿ.

4 M. A. A. Nur el-Din, \textit{op. cit.}, p. 251.
3. **Wooden coffin TG 3270**

Season 1992 from G- B- E- 23e

\[ \text{Hieroglyphics:} \]

\[ Hȝ.t-sp \ 7.t \ tpy \ šmw \ sw \ 11 \ pȝ \ ntr \ Tmtkrys \ sȝ \ Phyts. \]

*Year 7, Pachons, day 11, 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

\[ \text{Hieroglyphics:} \]

\[ Hȝ.t-sp \ 10.t \ ỉb.t \ 2 \ ȝḫ.t \ sw \ 24 \ pȝ \ ntr \ Pwḳrtns \ sq \ Pa-ỉw \ (sȝ) \ Pa-hȝ.t. \]

*Year 10, Paophi, day 24, the god (of) Pwḳrtns, written: Pa-ỉw (son of) Pa-hȝ.t.*

d. For the name *Pwḳrtns*, cf. gr. Πωγκράτης, see Fr. Preisigke, *Namenbuch*, p. 253.


5. **Wooden coffin TG 3282**

Season 1992 from G- B- E- 23

\[ \text{Hieroglyphics:} \]

\[ Hȝ.t-sp \ 8.t \ ỉb.t \ 4 \ ȝḥ.t \ sw \ 26 \ pȝ \ ntr \ Pȝy-šr-ỉmn \ (sȝ) \ Pa-hrd \ pȝ. \]

*Year 8, Choiak, day 26, the god (of) Pȝy-šr-ỉmn (son of) Pa-hrd the…….*

f. The group \[ \text{Glyphs:} \]

might be a profession.
6. Wooden coffin TG 3274

Season 1992 from G- B- E- 23

... Ḥȝ.t-sp 10.t ḫb.t ḫt sw 28 pȝ ntr n Ḥr-pȝ-ʿȝ........
...year 10, Choiak, day 28, the god of Ḥr-pȝ-ʿȝ........

g. The group ⲧ ⲧ is problematic.

The text is washed out after the name Ḥr-pȝ-ʿȝ.

7. Wooden coffin TG 3311

Season 1992 from G- B- E- 23

Ḥȝ.t-sp 10.t ḫb.t ḫt sw 26 tȝ ʿfṱy.(t) (n) pȝ ntr Pnḳrts ṣȝ ḫtnwrȝs ṣẖ Ḥr ṣȝ Ỉr.t⸗w-mn?
Year 10, Choiak, day 26, the chest (of) the god (of) Pnḳrts son of ḫtnwrȝs, written: Ḥr son of Ḫr.t-w-mn (?)

h. ṭȝ ʿfṱy.(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), ṭ (03.1): p. 60-66. The word ṭȝ ʿfṱy.(t) means here the wooden coffin which was dedicated to bury the mummified sacred animal.

i. For the name Pnḳrts, cf. gr. Πανκράτης, see NB, p. 270.

j. As for vertical sign ⲧ which could be read as ṣẖ and (n)-tr.t, I incline to read it as ṣẖ 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

pȝ ntr n Twtw (sȝ) Tȝ mnḥ(?), the agent of ......Ḥr-pȝ....

The god of Twtw (son of) Tȝ mnḥ(?), the agent of ......Ḥr-pȝ....

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

\[
\begin{align*}
\text{Ḥȝ.t-sp 8.t ib.t 2 pr.t sw 23 pȝ ntr Pa-sy pȝ ḫm (sȝ) Dd-hr pȝ wn-pr l \ldots \ldots m Wsỉr.}
\end{align*}
\]

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


m. *pȝ wn-pr (n pr-) Wsỉr*: “the pastophoros of the house of Osiris” is a possible restoration.

10. Wooden coffin TG 3162
Season 1992 from G- B- E- 14f

\[
\begin{align*}
pȝ ntr= Pa-wsỉr sȝ Dḥwt-y-dy-ʿnḥ pȝ ḫm
\end{align*}
\]

The god (of) Pa-wsỉr son of Dḥwt-y-dy-ʿnḥ the craftsman.

n. Unfamiliar form of the word *ntr* by the sign \(=\) without the determinative of the gods \((\text{ esk }, \text{ ḫp})\). The same form occurs in TG 1295, l.

o. The sign \(=\) which followed the name *Wsỉr* and resembles the sign *pȝ* could be identified as the determinative of the name *Pa-wsỉr*, while the sign \(=\) could be read as *sȝ*.

11. Pottery coffin TG 1291

Season 1989 from G- C- B- 7

1. Ḥȝ.t-sp 9 tpy ḫ.t sw 27(?) pȝ ntr Tāwn-Bȝst.t
2. ta Pa-ḥ y (r-ỉn⸗w n) tȝ st-ššḳ Ḏḥwty-[ỉw]
3. ṭȝ Ḏḥwty-[ỉw] Ḏḥwty-$r$-

1. Year 9, Thoth, day 27?, the god (of) Tāwn-Bȝst.t
2. daughter of Pa-ḥ y (which was brought from) tȝ st-ššḳ, written: Ḏḥwty-[ỉw]
3. son of Ḏḥwty-$r$-


12. Pottery coffin TG 1295

Season 1989 from G- C- B- 7

1. pȝ ntr Ḏḥwty-$ỉw$ ṭȝ Ḏḥwty-$r$-
2. Ḥȝ.t-sp 19 $ή$t 4 pr.t sw 20
3. pȝ ntr-2 Ḏḥwty-$r$-
4. ẖk$ṛ$ r-ỉn⸗w (n) ṭȝ st-5.$šk [ ].

13. Pottery coffin TG 2468

Season 1991 from G- C- B- 11

I

1. Hȝ.t-sp 4.t tpy ḫt. t (sw) 19 pȝ ntr Pa-sy
2. sȝ Ḏhwty-ỉw pȝ rmt tmy Hpst
3. r-in=þ w (n) pȝ ym ṛ-ḳs=þ
4. (n) tȝ 'by.(t) (n) pȝ sby
5. n-tr.t Ḥr sȝ Stȝ.ṱ ⸗w-tȝ- wty
6. pȝ w'ḥ b n Ḏhwty nb [ ]

II

1. Hȝ.t-sp 15 ṛb.t 3 šmw (sw) 14 pȝ ntr Kȝ?-[ ]
2. …… r-in=þ w (n) tȝ ṛ-ṣ=þ……
3. sh Tȝ-ȝu sȝ Ḏhwty-ir-rḥṣ.


u. The name ṯȝ-ʿȝ 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. 1, 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. Ḥȝ.t-sp 25 ỉb.t 4 šmw ṭȝ ntr (sw) 26
2. šb Tȝy-hp-n-imzw (ṭȝ) ṭȝ-šf-hpr w
3. Pa-hȝ.t-…-ṭȝ rmt
4. Mktrṭ x

1. Year 25, Mesore, the god, (day) 26
2. written: Tȝy-hp-n-imzw (son of) ṭȝ-šf-hpr
3. Pa-hȝ.t-…- the inhabitant (of)

v. The day was put in a wrong place; it replaced the personal name which usually follows ṭȝ 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.

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. Zaghloul, 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. Ḥȝ.t-sp 25 ib.t 4 ṯmḥ (sw) 26 ḏḥ ṯmr
2. Pa-ḥȝ.t-…..-pȝ rmt
3. Mktr
4. sh Ṭȝy-hp-n-im-w (sȝ) Ṭȝ-šʿ-ḥpr

1. Year 25, Mesore, (day) 26, the god (of)
2. Pa-ḥȝ.t-…..-the inhabitant (of)
3. Magdola.
4. written: Ṭȝy-hp-n-im-w (son of) Ṭȝ-šʿ-ḥpr.

15. Pottery coffin TG 4051

Season 1993 from G-B-E-6b

1. Ḥȝ.t-sp 34 ib.t 2 ṯmḥ (sw) 9 ḏḥ ṯmr n Mnṱ-m-ḥȝ.t sȝ Ḏd-ḥr pȝ wʿb………
2. n tȝ int pȝ ḫȝʿ ẓ n ḥn n Pa-nȝ-ḥṱ.w aa Ḏḥwty bb.

1. Year 34, Payni, (day) 9, the god of Mnṱ-m-ḥȝ.t son of Ḏd-ḥr, the priest………
2. of the valley pȝ ḫȝʿ by the order of Pa-nȝ-ḥṱ.w the superior (of) Thoth.

y. The group ḫȝʿ Ḏḥwty bb could also be read as ṭ-r ṯn pȝ ḫḥ(?) ṭ Ḏḥ-hr, but the first reading seems more likely according to the nature of these texts.

z. For this toponym, cf. ṭ-z int ṯn kkr, see H. Thompson, A Family Archive from Siut, from Papyri in the British Museum, Oxford, 1934, p. 148, n. 528; int ṯn ṯi, int ḫkw, see H. Brugsch, Dictionnaire géographique de l’Ancienne Égypte, Leipzig, 1879, p. 43).


bb. ṯn (n) Ḏḥwty: “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 1re, 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-11

\[
pȝ \ ntr \ Kȝ-Mn \cc \ Bȝ-tȝ \ h.t-ntr(?)
\]
The god (of) Kȝ-Mn son of Bȝ-tȝ h.t-ntr(?)


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

17. Limestone sarcophagus TG 4468
Season 2002 from G-B-E-6

On the lid

I

1. \(Īb.t \ 2 \ šmw \ (sw) \ 5 \ pȝ \ ntr-2 \ n \ Lyḳs \ sȝ \ ȝnṱḳtys\)
2. \(\text{(r-ỉn-⸗w)} \ n \ tȝ \ st-ššḳ \ sh \ Tȝ-ʿȝ \ sȝ \ Pȝ-šr-tȝ-ỉḥ.t \dd\)

1. Payni, (day) 5, the two gods of Lyḳs son of ȝnṱḳtys
2. (which were brought) from tȝ st-ššḳ, written: Tȝ-ʿȝ son of Pȝ-šr-tȝ-ỉḥ.t

On the side

II

1. \(sẖ \ Tȝ-ʿȝ \ sȝ \ Pȝ-šr-tȝ-ỉḥ.t \ r-ỉn⸗w \ (n) \ tȝ \ st-\dd\)
2. ššḳ

1. written: Tȝ-ʿȝ son of Pȝ-šr-tȝ-ỉḥ.t which were brought (from) tȝ st-
2. ššḳ

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 sȝ ȝnkṛtys
2. pȝ ntr Pȝ-Wynn
3. sȝ Sbṭȝ r-ỉn⸗w (n) tȝ Thn
4. [sh Tȝ-ʿȝ sȝ Pȝ-šr-tȝ-ỉḥ.t?]


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 itself on the pottery coffin (TG 1295) mentions that: “pȝ 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

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.


Indexes

I. Personal Names

1. \textit{Pȝ-Wynn} s. of \textit{Shbg} \ldots TG 2487, 2 (18).
2. \textit{Ph-kȝ.t-\ldots} \ldots TG 966, 3 (14).
3. \textit{Pa-\ldots} s. of \textit{Ph-hȝt} \ldots TG 3284 (4).
4. \textit{Pa-wȝt} s. of \textit{Dhwyt-\ldots} \ldots TG 3162 (10).
5. \textit{Pa-nȝ-\ldots} \ldots TG 4051, 2 (15).
6. \textit{Pa-sy pȝ ḫm} s. of \textit{Ḍḥwty-dȝ-\ldots} \ldots TG 3306 (9).
7. \textit{Pa-sy} s. of \textit{Ḍḥwty-tȝ} \ldots TG 2468. I, 2 (13).
8. \textit{Ṭȝwst} s. of \textit{ȝnṭqy} \ldots TG 4468. I, 1 (17).
9. \textit{Ḥȝprw} \ldots TG 3303 (1).
10. \textit{Ḥr} s. of \textit{Ṣtȝ.ṭ-w-tȝ-wty} \ldots TG 2468. II, 3 II, 1 (13).
11. \textit{Ḥr-pȝ-\ldots} \ldots TG 3274 (6).
12. \textit{Ḥr} s. of \textit{Ṣtȝ.ṭ-w-tȝ-wty} \ldots TG 2468. I, 2 (13).
13. \textit{Ḥr-pȝ-\ldots} \ldots TG 3303 (1).
14. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. I, 5 (13).
15. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3274 (6).
16. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3303 (1).
17. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. I, 2 (13).
18. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3303 (1).
19. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 1 (13).
20. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3303 (1).
21. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 2 (13).
22. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3303 (1).
23. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. I, 6 (13).
24. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3274 (6).
25. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3303 (1).
26. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. I, 5 (13).
27. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3274 (6).
28. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 3303 (1).
29. \textit{Ḥr} s. of \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. I, 6 (13).

II. Toponyms

1. \textit{Pȝ-\ldots} \ldots TG 2468. I, 3 (13).
2. \textit{Mkrṭ} \ldots TG 966, 4 (14).
3. \textit{Ḥpṛt} \ldots TG 2468. I, 2 (13).
4. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 4051, 2 (15).
5. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. I, 4 (13).
8. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 2 (13).
10. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
11. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
12. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
13. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
14. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
15. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
16. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
17. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
18. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
19. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
20. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
22. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
23. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
24. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
25. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
26. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
27. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).
28. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468, 4 (17).
29. \textit{Ṭȝ-ṭ-w-Mȝt} (?) \ldots TG 2468. II, 3 II, 1 (13).

III. Titles

1. \textit{Pȝ-\ldots} \ldots TG 2468. I, 3 (13).
2. \textit{Pȝ-\ldots} \ldots TG 2468. I, 2 (13).
3. \textit{Pȝ-\ldots} \ldots TG 3306 (9).
4. \textit{Pȝ-\ldots} \ldots TG 4051, 2 (15).
5. \textit{Pȝ-\ldots} \ldots TG 2468. I, 4 (13).
6. \textit{Pȝ-\ldots} \ldots TG 1291, 2 (11).
7. \textit{Pȝ-\ldots} \ldots TG 1295, 4-5 (12).
10. \textit{Pȝ-\ldots} \ldots TG 3306 (9).
11. \textit{Pȝ-\ldots} \ldots TG 3349 (8).
12. \textit{Pȝ-\ldots} \ldots TG 3162 (10).
13. \textit{Pȝ-\ldots} \ldots TG 2487, 3 (18).
Demotic Inscriptions from the Galleries of Tuna el-Gebel.

15

16

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17b