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Demotic Inscriptions from the Galleries of Tuna el-Gebel.
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.

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1 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

Ḥȝ.t-sp 7.t ḫ.t sw 26 ṗȝ ntr Ḳsnnȝ ṗȝ rmṯ Hȝprws

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

a. Concerning the meaning of ṗȝ ntr: Nur el-Din had suggested in 1987 that ṗȝ ntr denotes the Ibis god itself, and added that: “the meaning of ṗȝ ntr in this context is still problematic”, and in 1992, he had concluded that: “ṗȝ ntr is the ṗȝ hb, and the both represent the deceased or mummified Ibis.”

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 ṗȝ 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 ṗȝ 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. 111). The same feature occurs in TG 3274, TG 3349, TG 4051, TG 4468. I, 1.

c. The reading Ḳȝplus is also possible (cf. Ḳprs, Ḳplws, Demot. Nb. I/10, p. 736-737).

2. Wooden coffin TG 3307

Season 1992 from G- B- E- 23

Ḥȝ.t-sp 10.t ḫ.t (sw) 4 ṗȝ ntr Ḳm-w-ṗȝ-tȝ-Mȝʿ.

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

Ḥȝ.t-sp 10.t ḫ.t (sw) 4 ṗȝ ntr Ḳm-w-ṗȝ-tȝ-Mȝʿ.

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

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4 M. A. A. Nur el-Din, op. cit., p. 251.
3. Wooden coffin TG 3270

Season 1992 from G- B- E- 23e

\[
\text{Hȝ.t-sp 7.t tpy ūmu sw 11 pȝ ntr Tmntkys sȝ Phyts.}
\]

Year 7, Pachons, day 11, the god (of) Tmntkys son of Phyts.

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

d. For the name Pwṇkrtns cf. Gr. Πωγκράτης, see Fr. Preisigke, Namenbuch, p. 253.

4. Wooden coffin TG 3284

Season 1992 from G- B- E- 23

\[
\text{Hȝ.t-sp 10.t ib.t 2 ȝb.t sw 24 pȝ ntr Pwkrtns (sȝ) Pa-ḥȝ.t.}
\]

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


5. Wooden coffin TG 3282

Season 1992 from G- B- E- 23

\[
\text{Hȝ.t-sp 8.t ib.t 4 ȝb.t sw 26 pȝ ntr Pȝy-šr-imn (sȝ) Pa-hrd pȝ…….}
\]

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

f. The group \(\text{ pym} \) might be a profession.
6. Wooden coffin TG 3274
Season 1992 from G - B - E - 23

... Hȝ.t-sp 10.t ỉb.t 4 ȝḫ.t sw 28 pȝ ntr n Ḥr-pȝ-ʿȝ......
... year 10, Choiak, day 28, the god of Ḥr-pȝ-ʿȝ......

g. The group ⲏ ⲑ 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 ỉb.t 4 ȝḫ.t sw 26 tȝ ʿfṱy.(t) (n) pȝ ntr Pnḳrtsšị ȝtnwrȝs sẖ Ḥr ṭȝ Ir.t⸗w-mn?
Year 10, Choiak, day 26, the chest (of) the god (of) Pnḳrts son of ȝtnwrȝs, written: Ḥr son of Ir.t⸗w-mn (?).

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

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

j. As for vertical sign ⲑ 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

pȝ ntr n Twtw (ṣ2) Tȝ mnḥ(?), pȝ rt n Ḥr-pȝ-ʿȝ......
The god of Twtw (son of) Tȝ mnḥ(?), the agent of ...... Ḥr-pȝ-ʿȝ......

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

\[\text{Hieroglyphic image}\]

Hȝ.t-sp 8.t ib.t 2 pr.t sw 23 pȝ ntr Pa-sy pȝ hm (sȝ) Dd-ḥr pȝ wn-pr l . . . . . . . . . m Wsỉr.

Year 8, Mechir, day 23, the god (of) Pa-sy the younger (son of) Dd-ḥr, 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

\[\text{Hieroglyphic image}\]

pȝ ntr Pa-usir sȝ Dhwty-dy-ʿnḫ pȝ hm

The god (of) Pa-usir son of Dhwty-dy-ʿnḫ the craftsman.

n. Unfamiliar form of the word ntr by the sign \(\text{=}\) without the determinative of the gods \((\text{, }\text{)}. The same form occurs in TG 1295, 1.

o. The sign \(\text{=}\) which followed the name Wsỉr and resembles the sign pȝ could be identified as the determinative of the name Pa-usir, while the sign \(\text{=}\) 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 Ḫa-wn-Bȝst.t
2. ta Pa-s[ y] (r-ỉn⸗w n) tȝ st-ššḳ q Ḏḥwty-[i( w)]
3. ṭȝ st-ššḳ Ḏḥwty-ỉw sȝ Ḏḥwty-ỉr-rḫ⸗s.

1. Year 9, Thoth, day 27?, the god (of) Ḫa-wn-Bȝst.t
2. daughter of Pa-s[ y] (which was brought from) tȝ st-ššḳ written: Ḏhwty-[i(w)]
3. son of Ḏhwty-ỉr-rḫ⸗s.

q. tȝ st-ššḳ: 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. pȝ ntr Ḏhwty-iw sȝ Ḏhwty-ỉr-rḫ⸗s
2. Ḥȝ.t-sp 19 Ḥ.b.t 4 pr.t sw 20
3. pȝ ntr-2 Ḏhwty-ỉr-rḫ⸗s
4. sȝ Ḥkȝ r-ỉn⸗w (n) tȝ st-
5. ššḳ [ ].

13. Pottery coffin TG 2468

Season 1991 from G- C- B- 11

I

1. Ḥȝ.t-sp 4.t tpy ḫ.t (sw) 19 pȝ ntr Pa-sy
2. sȝ Ḏḥwty-iw pȝ rmt tmy Ḥpšt
3. r-Inšw (n) pȝ ym r-ksšw
4. (n) tȝ ḫy.(t) (n) pȝ sḥt
5. n-tr.ṛ Ḥr sȝ Stȝ.ṱ ⸗w-tȝ-wty
6. pȝ wʿb n Ḏḥwty nb [ ].

II

1. Ḥȝ.t-sp 15 ḫ.t 3 šmw (sw) 14 pȝ ntr Kȝ?-[ ]
2. …… r-Inšw (n) tȝ st-……
3. šḥ Tȝ-ʿȝ sȝ Ḏḥwty-ỉr-rḫšs.

t. ʿẖyt\(i\) “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 ʿḥyt\(e\) dell’ eventuale corrispondenza greca (βήτων)”, *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 ʿẖyt\(i\) (n) pȝ 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 pȝ-sbtj-n-pȝ-mr-mšʿ “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 pȝ sbt “the wall” as part of some geographical places is common (G. Vittmann, *op. cit.*, p. 178).

t. The name Tȝ-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. I, 2. III, 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 Ḣȝ.t 4 šm\(w\) pȝ ntr (sw) 26
2. sb Tȝy-hp-n-imʿw (s\(?)\) Pȝ-šʿ-ḥpr\(w\)
3. Pa-hȝ.t-…-pȝ rmt

v. The day was put in a wrong place; it replaced the personal name which usually follows pȝ 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.
15. Pottery coffin TG 4051

Season 1993 from G-B-E-6b

1. Hȝt-sp 34 ib.t 2 šmw (sw) 9 pȝ ntr n Mnṱ-m-hȝ.t sȝ Ḏd-ḥr pȝ wʿb………
2. n tȝ ḫȝʿ n ḥn n Pa-nȝ-ḫṱ.w aa pȝ-wr (n) Ḏḥwty bb.

1. Year 34, Payni, (day) 9, the god of Mnṱ-m-hȝ.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 could also be read as ṭ-in pȝ ḥp(?), sȝ Ḏd-ḥr, but the first reading seems more likely according to the nature of these texts.

z. For this toponym, cf. tȝ ḫȝʿ n ḳrr, see H. Thompson, A Family Archive from Siut, from Papyri in the British Museum, Oxford, 1934, p. 148, n. 528; int pȝ ṭ, int ḳkw, see H. Brugsch, Dictionnaire géographique de l'Ancienne Égypte, Leipzig, 1879, p. 43).


bb. pȝ-wr (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 1er, 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

\[ pȝ \ ntr \ Kȝ-Mn^c \ & Bȝ-tȝ \ h.t-ntr(?). \]
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 \(pȝ\ \ ntr-2\ n\ Lyḳs\ \ sȝ\ ȝnṱḳys\)
2. \((r-ỉn⸗w)\ n\ tȝ\ st-ššḳ\ sẖ\ Tȝ-ʿȝ\ sȝ\ Pȝ-šr-tȝ-ỉḥ.t\)

Payni, (day) 5, the two gods of Lyḳs son of ȝnṱḳys

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\ tȝ-
2. ššḳ

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

Demotic Inscriptions from the Galleries of Tuna el-Gebel

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 ḳnkrtys
2. pȝ ntr Pȝ-Wynn? ee
3. sȝ Ṣbṯ r-ỉn⸗w (n) tȝ Thn ff
4. [sh Ṭȝ-ʿȝ sȝ Pȝ-šr-tȝ-ỉḥ.t?] ff


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.

For further forms see Nur el-Din, 1992, p. 253; H.J. Thissen, op. cit., p. 111, and n. 4.
**Indexes**

I. Personal Names

1. Pȝ-Wynn s. of Shȝj ..TG 2487, 2 (18).
2. Pȝ-ẖȝ-t .................................................................. TG 966.3 (14).
3. Pa-ṭw s. of Pa-ḥȝ .................................................................. TG 3284 (4).
4. Pa-wsẖr s. of Dḥwty-di-nḥ ....... TG 3162 (10).
5. Pa-nȝ-ḥȝ .................................................................. TG 4051, 2 (15).
6. Pa-sȝ_py ×m s. of Dḥ-ḥȝ .................................................................. TG 3306 (9).
8. Pȝy-šr-imn s. of Pa-ẖrd ............ TG 3282 (5).
10. Pnḳṛts s. of ṣtnwrs ............................................ TG 3311 (7).
11. Mnṱ-m-ḥȝt .................................................................. TG 4051, 1 (15).
12. Lyḳs s. of ṣnḳṛts ............................................ TG 4468. I, 1 (17).
13. Hȝprws .................................................................. TG 3303 (1).
14. Hr s. of Ḥt-w-Mn(?) ............. TG 3311 (7).
15. Ḥr s. of Ṣṭefs-w-ḥȝ-ty ............ TG 2468. I, 5 (13).
16. Ḥr-pȝ-ḥȝ .................................................................. TG 3274 (6).
17. ... kwmn s. of ṣnḳṛts ............................................ TG 2487, 1 (18).
18. Kṣmn ............................................ TG 3303 (1).
23. Tȝ-ḥȝ s. of Dḥwty-ḥȝ-ḥȝ ......... TG 2468. II, 3 II, 1 (13).
25. Tȝ-ḥȝ s. of Ḥt-w-Mn(?) ............. TG 3311 (7).
26. Ḥt-w-Mn(?) s. of Ḥt-w-Mn(?) ............. TG 3311 (7).
27. Ḥt-w-Mn(?) s. of Pȝ-ḥȝ-ty-ḥb, t ............. TG 3311 (7).
29. Dḥwty-ḥȝ-ḥȝ s. of Ḥt-w-Mn(?) ............. TG 2487, 3 (18).

II. Toponyms

1. Pȝ Ym ............................................ TG 2468. I, 3 (13).
3. Ḥḥwty .................................................................. TG 2468. I, 2 (13).
4. ṣn-tȝ pȝ Ḫwty .................................................................. TG 4051, 2 (15).
5. ṣn-ḥȝ(?) (n) pȝ sbt ................................ TG 2468. I, 4 (13).
6. ṣn-st-kḥf ............................................ TG 1291, 2 (11).
7. ṣn-st ............................................ TG 2468. II, 2 (13).
8. ṣn-Thn ............................................ TG 2487, 3 (18).

III. Titles

1. Pȝ wẖb ............................................ TG 4051, 1 (15).
2. Pȝ wẖb Ḥḥwty ............................................ TG 2468. I, 6 (13).
3. Pȝ wmn-pr (Pȝ ṭẖl-Ḥȝwty) ......... TG 3306 (9).
4. Pȝ Ḥḥwty (n) Ḥḥwty ............................................ TG 4051, 2 (15).
5. Pȝ ṭẖl ............................................ TG 3349 (8).
6. Pȝ ṭẖl ............................................ TG 3162 (10).
7. Pȝ ............................................ TG 3282 (5).