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BIFAO 106 (2006), p. 57-74

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.

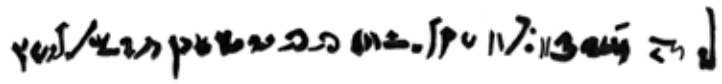
2 Concerning these inscriptions, see M. A. Nur el-Din, "Two Demotic Texts from the Museum of the Faculty of Archaeology, Cairo University", in J. Quaegebeur, S.P. Vleeming, "Third Meeting of Demotists: A Report", *Enchoria* 15, 1987, p. 251; H.J. Thissen, "Demotische Inschriften aus Tuna el-Gebel", *ibid.*, 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.

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1. Wooden coffin TG 3303

Season 1992 from G- B- E- 23



Ḥ3.t-sp 7.t ỉb.t 4 3ḫ.t sw 26 p3 ntr[a] *n*[b] *Ḳsnn3 p3 rmt H3prws*[c]

Year 7, Choiak, day 26, the god of Ḳsnn3, the man (of) H3prws.

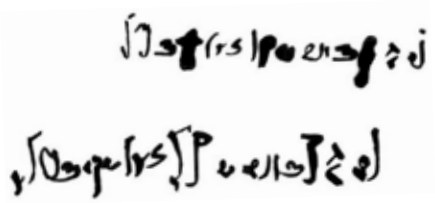
a. Concerning the meaning of *p3 ntr*: Nur el-Din had suggested in 1987 that *p3 ntr* denotes the Ibis god itself, and added that: "the meaning of *p3 ntr* in this context is still problematic",[4] and in 1992, he had concluded that: "*p3 ntr* is the *p3 ḥb*, and the both represent the deceased or mummified 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. 111). The same feature occurs in TG 3274, TG 3349, TG 4051, TG 4468. I, 1.

c. The reading *H3plws* is also possible (cf. *ḥprs*, *ḥplws*, *Demot. Nb.* I/10, p. 736-737).

2. Wooden coffin TG 3307

Season 1992 from G- B- E- 23



Ḥ3.t-sp 10.t tpy 3ḫ.t (sw) 4 p3 ntr Gm=w-p3-t3-M3ʿ.
Year 10, Thoth, (day) 4, the god (of) Gm=w-p3-t3-M3ʿ.

Ḥ3.t-sp 10.t tpy 3ḫ.t (sw) 4 p3 ntr Gm=w-p3-t3-M3ʿ.
Year 10, Thoth, (day) 4, the god (of) Gm=w-p3-t3-M3ʿ.

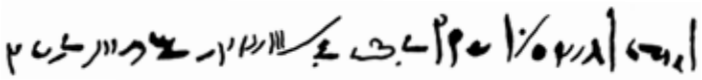
4 M. A. A. Nur el-Din, *op. cit.,* p. 251.

5 *Id.*, "Report on New Demotic Texts from Tuna el-Gebel", in J. Johnson (ed.), *Life in A Multi-Cultural Society: Egypt from Cambyses to Constantine and Beyond*, *SAOC* 51, Chicago, 1992, p. 254.

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3. Wooden coffin TG 3270

Season 1992 from G- B- E- 23e



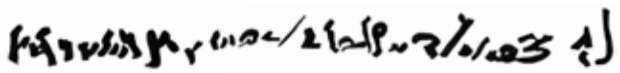
Ḥ3.t-sp 7.t tpy šmw sw 11 p3 ntr Tmtḳrys s3 Phyts.

Year 7, Pachons, day 11, the god (of) Tmtḳrys 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



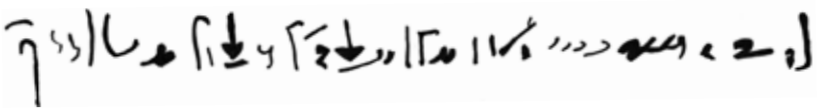
Ḥ3.t-sp 10.t ỉb.t 2 3ḫ.t sw 24 p3 ntr Pwḳrtns[d] *sḫ Pa-ỉw (s3) Pa-ḥ3.t*[e].

Year 10, Paophi, day 24, the god (of) Pwḳrtns, written: Pa-ỉw (son of) Pa-ḥ3.t.

d. For the name *Pwḳrtns*, cf. gr. Παγκράτης, see Fr. Preisigke, *Namenbuch*, p. 253.
e. *Demot. Nb.* I/6, p. 397.

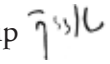
5. Wooden coffin TG 3282

Season 1992 from G- B- E- 23



Ḥ3.t-sp 8.t ỉb.t 4 3ḫ.t sw 26 p3 ntr P3y-šr-ỉmn (s3) Pa-ḫrd p3……[f].

Year 8, Choiak, day 26, the god (of) P3y-šr-ỉmn (son of) Pa-ḫrd the…….

f. The group  might be a profession.

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6. Wooden coffin TG 3274

Season 1992 from G- B- E- 23



…[g] *Ḥ3.t-sp 10.t ỉb.t 4 3ḫ.t sw 28 p3 ntr n Ḥr-p3-ʿ3…….*

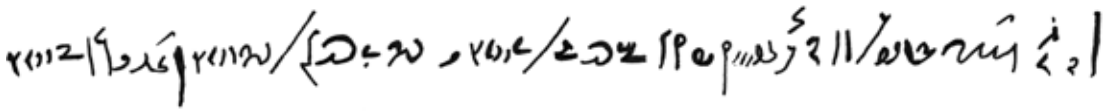
…year 10, Choiak, day 28, the god of Ḥr-p3-ʿ3…….

g. The group  is problematic.

The text is washed out after the name *Ḥr-p3-ʿ3*.

7. Wooden coffin TG 3311

Season 1992 from G- B- E- 23



Ḥ3.t-sp 10.t ỉb.t 4 3ḫ.t sw 26 t3 ʿfṯy.(t)[h] *(n) p3 ntr Pnḳrts*[i] *s3 3tnwr3s sḫ*[j] *Ḥr s3 Ỉr.t=w-mn?*

Year 10, Choiak, day 26, the chest (of) the god (of) Pnḳrts son of 3tnwr3s, written: Ḥr son of Ir.t=w-mn (?).

h. *t3 ʿfṯy.(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 *t3 ʿfṯy.(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  which could be read as *sḫ* and *(n)-tr.t*, I incline to read it as *sḫ* 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 mnḥ(?) p3 rt[k] *n……Ḥr-p3….*

The god of Twtw (son of) T3 mnḥ(?), the agent of ……Ḥr-p3….

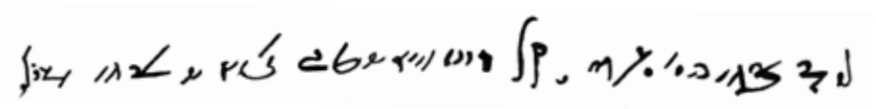
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k. W. Erichsen, *Glossar*, p. 256 ff; for the meanings of this title see Fr. de Cénival, *Les associations religieuses en Égypte d'après les documents démotiques, BdE* 46, Cairo, 1972, p. 164-167; O. El-Aguizy, "A Ptolemaic Judicial Document From *Ḥwt-Nsw*",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



Ḥ3.t-sp 8.t ỉb.t 2 pr.t sw 23 p3 ntr Pa-sy p3 ḫm (s3) Ḏd-ḥr p3 wn-pr[l] *……*[m] *Wsỉr.*

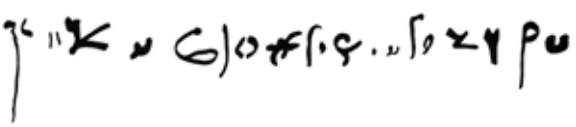
Year 8, Mechir, day 23, the god (of) Pa-sy the younger (son of) Ḏd-ḥr, the pastophoros…… Osiris.

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 Ptolemaïc 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 *ỉrỉ-ʿ3*, 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-) Wsỉr*: "the pastophoros of the house of Osiris" is a possible restoration.

10. Wooden coffin TG 3162

Season 1992 from G- B- E- 14f



p3 ntr[n] *Pa-wsỉr s3*[o] *Ḏḥwty-dy-ʿnḫ p3 ḫm*[p]

The god (of) Pa-wsỉr son of Ḏḥwty-dy-ʿnḫ 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.

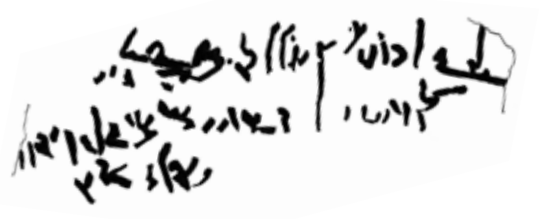
o. The sign  which followed the name *Wsỉr* and resembles the sign *p3* could be identified as the determinative of the name *Pa-wsỉr*, while the sign  could be read as *s3*.

p. W. Erichsen, *Glossar*, p. 303-304.

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11. Pottery coffin TG 1291

Season 1989 from G- C- B- 7



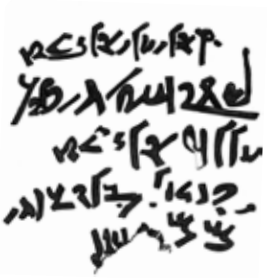
1. *Ḥ3.t-sp 9 tpy 3ḫ.t sw 27(?) p3 ntr Ta-wn-B3st.t*
2. *ta Pa-s[y] (r-ỉn=w n) t3 st-šš*ḳ*[q] sḫ Ḏḥwty-[ỉw]*
3. *s3 Ḏḥwty-ỉr-rḫ=s.*

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-šš*ḳ *written: Ḏḥwty-[ỉw]*
3. *son of Ḏḥwty-ỉr-rḫ=s.*

q. *t3 st-šš*ḳ: 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 Ḏḥwty-ỉw s3 Ḏḥwty-ỉr-rḫ=s*
2. *Ḥ3.t-sp 19 ỉb.t 4 pr.t sw 20*
3. *p3 ntr-2 Ḏḥwty-ỉr-rḫ=s*
4. *s3 Ḥk3[r] r-ỉn=w (n) t3 st-*
5. *šš*ḳ *[ ].*

1. *The god (of) Ḏḥwty-ỉw son of Ḏḥwty-ỉr-rḫ=s*
2. *year 19, Pharmouthi, day 20*
3. *the two gods (of) Ḏḥwty-ỉr-rḫ=s*
4. *son of Ḥk3 which were brought (from) t3 st-*
5. *šš*ḳ *[ ].*

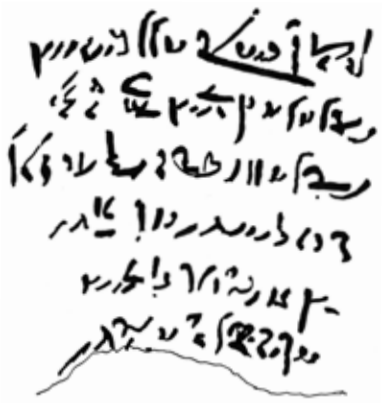
r. For this name see M. Depauw, W. Clarysse, "When a Pharaoh becomes Magic", *CdE* LXXVII, 2002, p. 55-64.

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13. Pottery coffin TG 2468

Season 1991 from G- C- B- 11

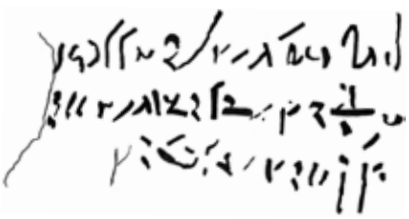
I



1. *Ḥ3.t-sp 4.t tpy 3ḫ.t (sw) 19 p3 ntr Pa-sy*
2. *s3 Ḏḥwty-îw p3 rmt tmy Ḥpšt*[s]
3. *r-în=w (n) p3 ym r-ḳs=w*
4. *(n) t3 ʿḥy.(t) (n) p3 sbt*[t]
5. *n-tr.t Ḥr s3 St3.ṯ=w-t3- wty*
6. *p3 wʿb n Ḏḥwty nb [ ].*

1. *Year 4, Thoth, (day)19, the god (of) Pa-sy*
2. *son of Ḏḥwty-îw, the inhabitant (of) village (called) Ḥpšt*
3. *which was brought (from) the Fayum, (and) which was mummified*
4. *(in) the chapel (of) the wall*
5. *in the hand of Ḥr son of St3.ṯ=w-t3-wty*
6. *the priest of Ḏḥwty, lord [ ].*

II



1. *Ḥ3.t-sp 15 îb.t 3 šmw (sw) 14 p3 ntr K3?-[ ]*
2. *…… r-în=w (n) t3 st-……*
3. *sḫ T3-ʿ3*[u] *s3 Ḏḥwty-îr-rḫ=s.*

1. *Year 15, Epiphi, (day) 14, the god (of) K3?-[ ]*
2. *……which was brought (from) t3 st-……*
3. *written: T3-ʿ3 son of Ḏḥwty-îr-rḫ=s*

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

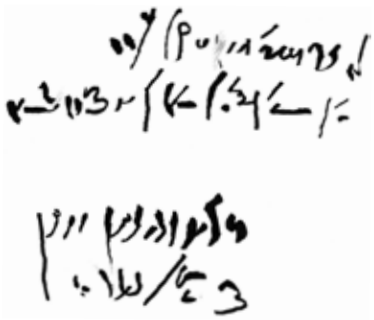
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t. *tȝ ʿḥy.(t)*: "the chapel, the sanctuary of the sacred Ibis, the chapel-with-aviary", see J. Ray, *The Archive of Hor*, London, 1976, p. 188; P. Gallo, "A Proposito del termine demotico *ʿḥyt* e dell' eventuale corrispondenza greca ἰβιών", *EVO* 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) ʿ (03.1): p. 129. As for *tȝ ʿḥy.(t) (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).

u. 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. 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 pȝ ntr (sw) 26*[v]
2. *sḫ Ṯȝy-ḥp-n-ỉmn=w (sȝ) Pȝ-šʿ-ḥpr*[w]
3. *Pa-ḥȝ.t-…-pȝ rmt*
4. *Mktrṭ*[x].

1. *Year 25, Mesore, the god, (day) 26*
2. *written: Ṯȝy-ḥp-n-ỉmn=w (son of) Pȝ-šʿ-ḥpr*
3. *Pa-ḥȝ.t-……- the inhabitant (of)*
4. *Magdola.*

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.

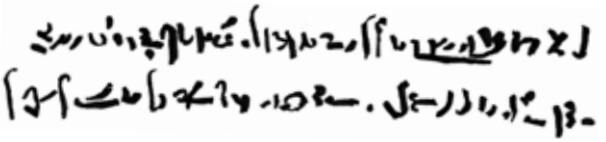
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x. *Mktrṭ* or *Mktr:* "Magdol" or "Magdola", a semitic word meaning: "tower" *Wb* II, 164, 2-3; J. Hoch, *Semitic Words in Egyptian Texts of the New Kingdom and the Third Intermediate Period*, Princeton, 1994, 224, p. 169-170; W. Erichsen, *Glossar*, p. 183; and remained in Græco–Roman documents as μάγδωλος, and in Coptic as (S)ⲙⲉⲅⲧⲟⲗ, (B)ⲙⲓⲭⲧⲟⲗ, 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. 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. *ḥ3.t-sp 25 ỉb.t 4 šmw (sw) 26 p3 ntr*	1. *Year 25, Mesore, (day) 26, the god (of)*
2. *Pa-ḥ3.t-……-p3 rmt*	2. *Pa-ḥ3.t-……-the inhabitant (of)*
3. *Mktrṭ*	3. *Magdola.*
4. *sḫ Ṯ3y-ḥp-n-ỉm=w (s3) P3-šʿ-ḫpr*	4. *written: Ṯ3y-ḥp-n-ỉm=w* (son of) *P3-šʿ-ḫpr.*

15. Pottery coffin TG 4051

Season 1993 from G-B-E-6b



1. *Ḥ3.t-sp 34 ỉb.t 2 šmw (sw) 9 p3 ntr n Mnṭ-m-ḥ3.t s3*[y] *Ḏd-ḥr p3 wʿb……*
2. *n t3 ỉnt p3 ḥ3ʿ*[z] *n ḫn n Pa-n3-ḫṭ.w*[aa] *p3-wr (n) Ḏḥwty*[bb].

1. *Year 34, Payni, (day) 9, the god of Mnṭ-m-ḥ3.t son of Ḏd-ḥr, the priest……*
2. *of the valley p3 ḥ3ʿ by the order of Pa-n3-ḫṭ.w the superior (of) Thoth.*

y. The group  could also be read as *r-ỉn p3 ḥp(?) s3 Ḏd-ḥr*, but the first reading seems more likely according to the nature of these texts.

z. For this toponym, cf. *t3 ỉnt p3 ḳrr*, see H. Thompson, *A Family Archive from Siut, from Papyri in the British Museum*, Oxford, 1934, p. 148, n. 528; *ỉnt p3 ʿš, ỉnt 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) 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.

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16. Limestone sarcophagus TG 096

Season 1980 from G- C- A bei A-11



pȝ ntr Kȝ-Mn[cc] *sȝ Bȝ-tȝ ḥ.t-ntr(?)*
The god (of) Kȝ-Mn son of Bȝ-tȝ ḥ.t-ntr(?)

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

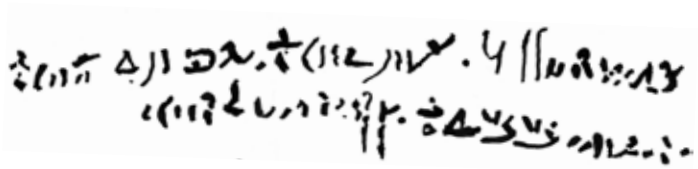
This sarcophagus was written in red ink and takes the rectangular form.

17. Limestone sarcophagus TG 4468

Season 2002 from G-B-E-6

I

On the lid

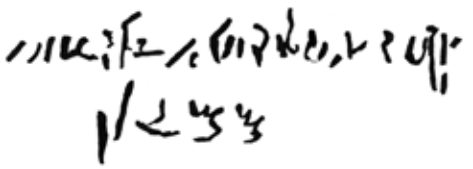


1. *Ỉb.t 2 šmw (sw) 5 pȝ ntr-2 n Lyḳs sȝ ȝnṯḳtys*
2. *(r-ỉn=w) n tȝ st-šš̈ḳ sḫ Tȝ-ʿȝ sȝ Pȝ-šr-tȝ-ỉḥ.t*[dd]

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

II

On the side



1. *sḫ Tȝ-ʿȝ sȝ Pȝ-šr-tȝ-ỉḥ.t r-ỉn=w (n) tȝ st-*
2. *šš̈ḳ*

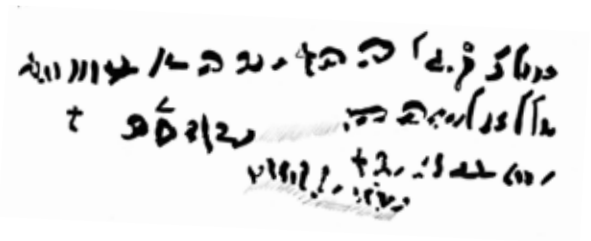
1. *written: Tȝ-ʿȝ son of Pȝ-šr-tȝ-ỉḥ.t which were brought (from) tȝ st-*
2. *šš̈ḳ*

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

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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. .....*ḳwnn sꜣ ꜣnḳrtys*
2. *pꜣ ntr Pꜣ-Wynn?* [ee]
3. *sꜣ Sbṯꜣ r-ỉn=w (n) tꜣ Thn* [ff]
4. *[sḏ Tꜣ-ʿꜣ sꜣ Pꜣ-šr-tꜣ-ỉḥ.t?]*

1. ..... *ḳwnn son of ꜣnḳrtys.*
2. *the god (of) the greek.*
3. *son of Sbṯꜣ, which was brought (from) tꜣ Thn.*
4. *[written: Tꜣ-ʿꜣ son of Pꜣ-šr-tꜣ-ỉḥ.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: "*pꜣ 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

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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. 111.), 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. 111, and n. 4.

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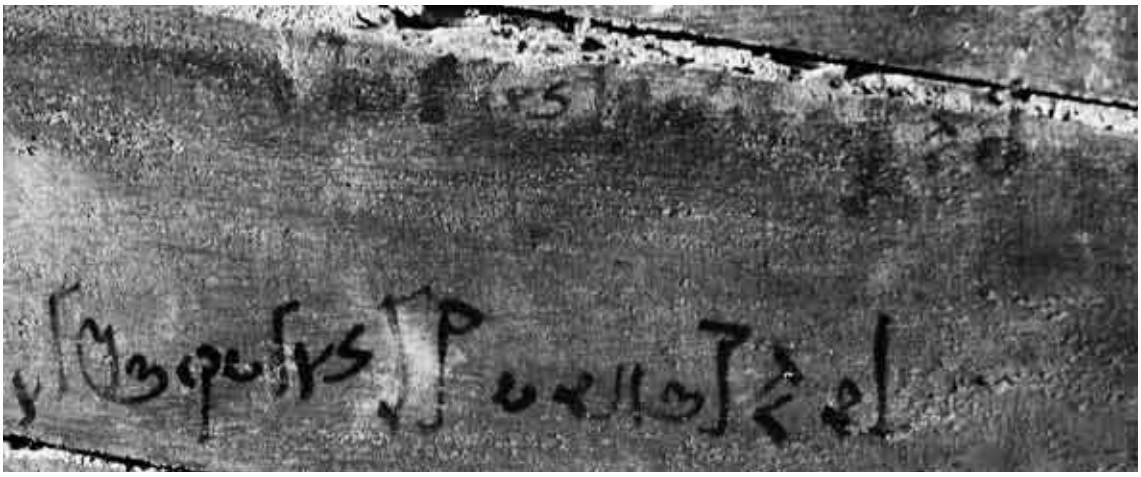
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2



3



4

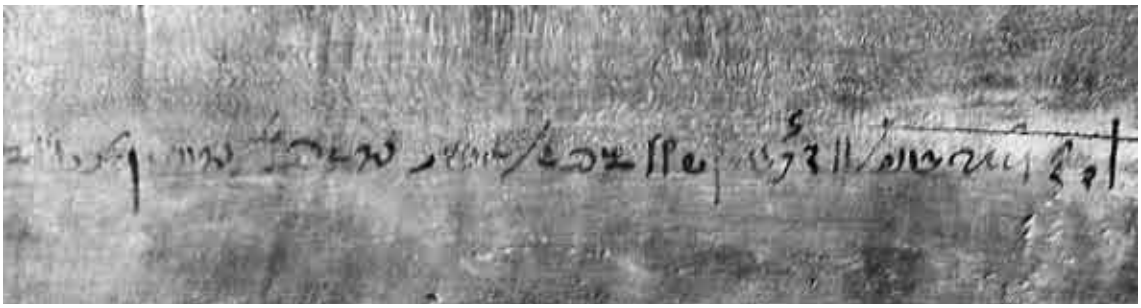


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6



7 (incomplete)



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9



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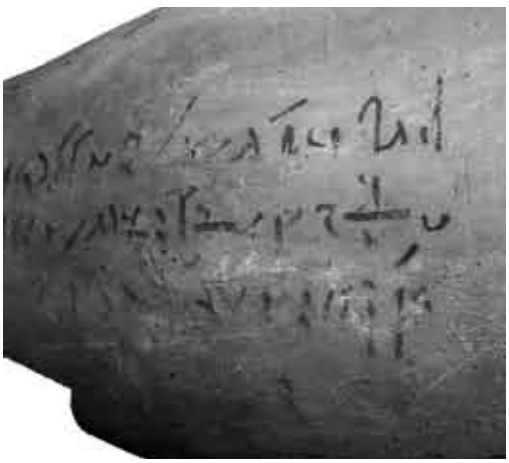
11



12



a



b

13

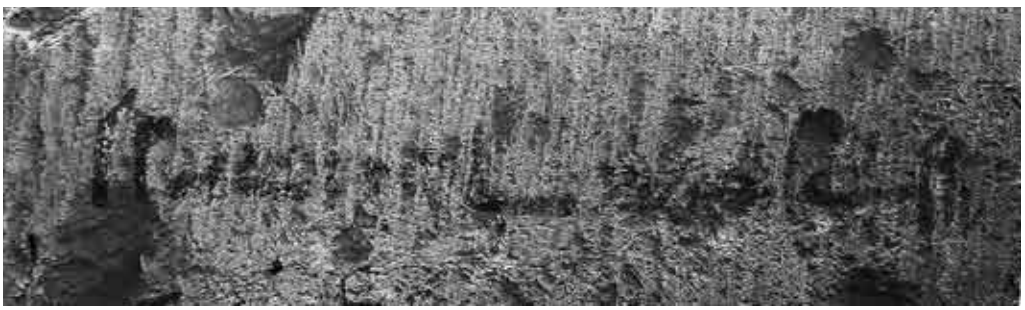


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15



16



17 a



17 b



18

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