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Mahmoud Ebeid

Six Demotic Inscriptions on Stone from Tuna el-Gebel.

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Six Demotic Inscriptions on Stone from Tuna el-Gebel

MAHMOUD EBEID

The six demotic inscriptions published here are engraved on limestone objects,[1] or on limestone blocks[2] (nos 1, 2, 6) or stelae[3] (nos 3, 4, 5). They were found in Tuna el-Gebel necropolis. The first two objects (nos 1, 2) were found during Cairo University excavations carried out by S. Gabra and others, while no. 3 was found during the excavations of the joint archaeological mission of Cairo and Munich Universities in season 2004. Nos 4, 5, 6 were found during the excavations of Munich University in seasons 1980 and 1983. The original place where nos 1, 2 (Inv. no. 1728/258, Inv. no. 1489/774, 29/s.s.) were found is unknown. According to the acronym *s. s* –"south-sector"– registered on the second object, they might have been found in the area of the funerary houses to the south of the tomb of Petosiris. They are kept now in el-Ashmonein magazine. As for TG 5275 (no. 3), it was found in a secondary Roman stone tomb (tomb no. 3) to the west of the wall of the tomb no. 1, and at the north eastern corner of the tomb of *Ḏd-Ḏḥwty ỉw=fʿnḫ* on the eastern side of the galleries, and kept now in Tuna el-Gebel magazine.[4] As for TG 433, TG 109 and TG 428 (nos 4, 5, 6), they were

I am grateful to Prof. Dr M.A.A Nur El-Din, Prof. Dr D. Kessler, the team work of the joint archaeological mission of Cairo and Munich Universities in Tuna el-Gebel situation, to Prof. Dr O. El-Aguizy, and to my colleague Dr M. S. Ali, for their help and encouragement. For the photographs I would like to thank Mr P. Brose (Munich University). My thanks are also due to Prof. Dr S. P. Vleeming who has read my manuscript and presented some useful corrections, suggestions and comments that I have included in my article.

1 For the demotic texts written on stone, see A. Farid, *Fünf demotische Stelen aus Berlin, Chicago, Durham, London, und Oxford, mit zwei demotischen Türinschriften aus Paris und einer Bibliographie der demotischen Inschriften*, II, Berlin, 1995, p. 199-223.

2 For blocks of stone with demotic inscriptions, see A. Farid, *op. cit.*, p. 199-200.

3 For stone stelae with demotic inscriptions, see *ibid.*, p. 216-223.

4 M A.A. Nur el-Din, D. Kessler, *Excavations at Tuna el-Gebel 2004, Preliminary Report of the Joint Mission of the Universities of Cairo and Munich*, p. 5-6 (unpublished).

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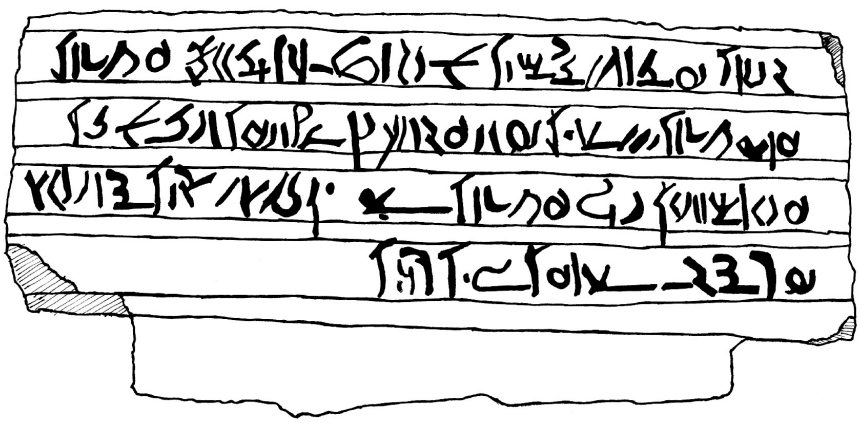
found in the subterranean galleries (gallery C- C- 4) of the sacred animals (Ibiotapheion), and kept also in Tuna el-Gebel magazine.

Owing to the bad condition of these pieces, some strokes in the inscriptions could easily be confused during the preparation of the facsimiles with the natural faults of the stone surface.

I. Limestone block

Inv. No.: 1728/258.
Provenance: Tuna el-Gebel necropolis, area of the funerary houses (?).
Material: Limestone.
Dimensions: Height: 9 cm; Width: 25,5 cm; Thickness: 6 cm.
Bibliography: Unpublished.
Content: Votive inscription.[5]
Dating: Late Ptolemaic period or early Roman period according to the script, but the early Roman period is more plausible here on account of the place in which the block was found.
Description: Rectangular block of limestone with an engraved demotic text of four lines; the text on the block is in a good state of preservation.



1. Limestone block Inv. No. 1728/258.

[1] *nɜ ntr.w pɜ ʿ.wy-ḥtp dỉ.t ʿnḫ n swrḍ (n) pɜ ḥb*
[2] *Pɜ-dỉ-pɜ-ḥb sɜ Pɜy-Wsỉr (?) {pɜ} ỉrm nɜy=f rmt(.w) ḏr=w ỉ.ỉr dỉ.t ỉr=w*
[3] *pɜ ʿ(.wy)-p⟨s>y m-bɜḥ pɜ ḥb Ỉs.t n-tr.t Ḏd-ḥr sɜ Ḏḥwty-mn*
[4] *pɜ wʿb n Ỉy-m-ḥtp wr sɜ Ptḥ*

5 For the demotic votive inscriptions written on various objects, see S.P. Vleeming, *Some Coins of Artaxerxes and Other Short Texts in the Demotic Script Found on Various Objects and Gathered from Many Publications*, *Stud. Dem.* 5, 2001, p. 11-243.

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[1] *The gods (of) the resting place give live to caretaker (of) the Ibis.*
[2] *Pɜ-dỉ-pɜ-ḥb son of Pɜy-Wsỉr {the} and all his people who have let that*
[3] *the bakery be made before the Ibis (and) Isis, by* Ḏd-ḥr *son of* Ḏḥwty-mn
[4] *the priest of Ỉy-m-ḥtp, the Great, son of Ptah.*

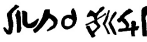
Commentary

- Line 1

– *pɜ ʿ.wy-ḥtp*, [*pɜ ʿ.wy n ḥtp*], *the resting place*, see W. Erichsen, *Demotisches Glossar*, Kopenhagen, 1954, p. 340; J. Ray, *The Archive of* Ḥor, *EES* Texts 2, 1976, p. 139-140; P. W. Pestman, *The Archive of the Theban Choachytes (Second Century B.C.). A Survey of the Demotic and Greek Papyri Contained in the Archive*, *Stud.Dem.* 2, 1993, § 23b [iii], p. 466; G. Vittmann, "Das demotische Graffito vom Satettemple auf Elephantine", *MDAIK* 53, 1997, p. 268, n.i.

In this text *pɜ ʿ.wy-ḥtp* refers to the subterranean galleries of the sacred animals in Tuna el-Gebel (Ibiotapheion), see G. R. Hughes,"The Cruel Father. A Demotic Papyrus in the Library of G. Michaelides", in *Studies in Honor of John A. Wilson, SAOC 35*, 1969, p. 48,3-4; O.M. El-Hussein Zaghloul, *Frühdemotische Urkunden aus Hermupolis*, *BCPS* 2, 1985, p. 28, 2-3.

– *nɜ ntr.w pɜ ʿ.wy-ḥtp, the gods of the resting place*. In the subterranean galleries of Tuna el-Gebel large numbers of the sacred animals are buried (baboons, falcons, snakes, shrews, etc.); they are all referred to as *pɜ ntr*,[6] while the official name of the subterranean galleries in Tuna el-Gebel necropolis is "the resting place of the ibis, the baboon, the falcon and the gods who rest with them".[7]

–  *swrḏ (n) pɜ ḥb, caretaker (of) the Ibis*. The same title was mentioned in P. Louvre E 3333, 3 [ ] and P. Louvre E 3334, 1 [ ] and read by J. Ray as *swt, embalmer*, see J. Ray, "The Complaint of Herieu", *RdE* 29, 1979, p. 107, p. 110. But now the reading *swrḏ/swrd/ swrt* is preferred, see K.-Th. Zauzich, "Einige Bemerkungen zu den demot. papyri Louvre E. 3333 und E. 3334", *Enchoria* 7, 1977, p. 122; *id.*, "Ein Zug nach Nubien unter Amasis", in J. Johnson (ed.), *Life in a Multi-Cultural Society: Egypt from Cambyses to Constantine and beyond*, *SAOC* 51, 1992, p. 362; M. Pezin, "Hor, fils de Labys, φροντιστής / *swrd* d'Hathor de Dendera, en 98", *RdE*, 43, 1992, p. 214; *The Demotic Dictionary of the Oriental Insitute of the University of Chicago, online version, CDD* H (01.1): p. 38.

6 M. Ebeid, "Demotic Inscriptions from the Galleries of Tuna el-Gebel", *BIFAO* 106, 2006, p. 58; as for the various sacred animals and birds which were buried in the galleries of Tuna el-Gebel, see D. Kessler, M.A. 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. 152-163; A. Von den Driesch, D. Kessler, F. Steinmann, V. Berteaux, J. Peters, "Mummified, Deified and Buried at Hermopolis Magna – The Sacred Birds from Tuna el-Gebel, Middle Egypt", *ÄgLev* 15, 2005, p. 210-236.

7 D. Kessler, M.A. Nur El-Din, *op. cit*, p. 137; as well as the previous name and others, in dem. Pap. Cairo 24/11/62/2, r°.6, dem. Pap. Cairo 24/11/62/3, r°.6, another name of the subterranean galleries in Tuna el-Gebel necropolis is mentioned as follows: *pɜ ʿ.wy-ḥtp n pɜ ḥb pɜ ʿʿn nty ỉr ỉmnt n ḫmnw, the resting place of the Ibis and the Monkey, which is in the west of Hermopolis*, see A. Farid, "Two Demotic Annuity Contracts", in *Studies in Honor of Ali* Radwan, *CASAE* 34/1, 2005, p. 326, p. 342.

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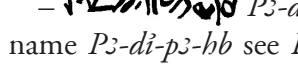
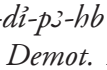
– As for the formula *nꜣ ntr.w pꜣ ʿ.wy-ḥtp dỉ.t ʿnḫ n swrḏ (n) pꜣ hb Pꜣ-dỉ-pꜣ-hb sꜣ Pꜣy-Wsỉr (?) ỉrm nꜣy=f rmt(.w) ḏr=w, the gods (of) the resting place give life to caretaker (of) the Ibis Pꜣ-dỉ-pꜣ-hb son of Pꜣy-Wsỉr and all his people.* [God X gives life to N.N.], as a formula of the votive inscriptions, see S. P. Vleeming, *op. cit,* § 1, p. 250-253.

- Line 2-3

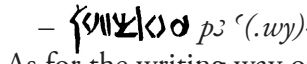
–  *Pꜣ-dỉ-pꜣ-hb sꜣ Pꜣy-Wsỉr (?), Pꜣ-dỉ-pꜣ-hb son of Pꜣy-Wsỉr*. For the personal name *Pꜣ-dỉ-pꜣ-hb* see *Demot. Nb.* I/5, p. 306; for the personal name *Pꜣy- Wsỉr (?)*  although the first element of the name resembles the article *pꜣ*, the reading *pꜣy* seems more likely here especially that the article *pꜣ* occurs in each line of the text in a rounded form; as for the name *Pꜣy-Wsỉr,* cf. *Pꜣ-Wsir*, *Demot. Nb.*I/5, p. 360; *Demot. Nb.* I/8, fraglisches, p. 549; and cf. *Pꜣy-Wsỉr* (?), *Demot. Nb*. I/8, fraglisches, p. 566 (for the corrected hand facsimile of this name, see *Demot. Nb*. I /18, p. 180).

Pꜣ-dỉ-pꜣ-hb son of *Pꜣy-Wsỉr* and all his people are the owners and donors of the dedicatory object.

– The sign which follows the personal name *Pꜣy-Wsỉr (*?) is written in a rounded form like the rounded forms of the article *pꜣ* in the text, so it could be read as {*pꜣ*} which ought to be inserted here.

ỉ.ỉr dỉ.t ỉr=w pꜣ ʿ(.wy)-p⟨s>y m-bꜣḥ pꜣ hb Ỉs.t , who have let the bakery be made before the Ibis (and) Isis; *ỉ.ỉr dỉ.t ỉr=w pꜣ ʿ(.wy)-p⟨s>y* is a relative clause followed by passive form, in which the antecedent – *Pꜣ-dỉ-pꜣ-hb* son of *Pꜣy-Wsỉr* and all his people donors of the dedicatory object – is identical to the subject.

In this text the vivifying gods are "the gods of the resting place", while the gods to whom the bakery was donated are the Ibis and Isis, for further information on this formula in the votive inscriptions see, S.P.Vleeming, *op. cit,* § 3, p. 254-255.

–  *pꜣ ʿ(.wy)-p⟨s>y, the bakery*, see W. Erichsen, *Demotisches Glossar,* p. 53, p. 139.[8] As for the writing way of *pꜣ ʿ(.wy) - p⟨s>y*, one can observe that was written without the house determinative at the end, and the oblique stroke on the vertical sign is a natural fault on the stone surface. The determinative of the word *p⟨s>y* [ ] depicting the brazier with flame rising from it [ ][9] runs in favour of the meaning *bakery*.

The inscription on this block commemorated erection of this bakery – the dedicatory object – for the production of the bread used for offerings in the necropolis.

8 The reading *pꜣ ʿ.wy -psy* [*pꜣ ʿ.wy (n) psy*], *the bakery*, *the bake house*, *the house of baking*, *the house of cooking*, was first established by G. Mattha, see G. Mattha, "The Word for 'Bake House' in the Demotic Texts", *Miscellanea Gregoriana,* 1941, p. 133-134; G. Mattha, "The αρτοκοπεῖον in Demotic Texts", *BIFAO* 45, 1945, p. 59-60; and see also Fr. De Cenival, *Papyrus démotiques de Lille (III)*, *MIFAO* 110, 1984, p. 49-50,4,1.

9 A. Gardiner, *Egyptian Grammar. An Introduction to the Study of Hieroglyphs*, 3rd. ed., London, 1957, p. 500, Sign-list Q 7; O. El-Aguizy, *A Palaeographical Study of Demotic Papyri in the Cairo Museum from the Reign of King Taharka to the End of the Ptolemaic Period (684–30 BC)*, *MIFAO* 113, 1998, p. 142, pl. CLX, p. 356-357.

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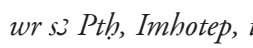
– As for the vertical sign and its variant forms, it is problematic in Tuna el-Gebel demotic inscriptions, because it could be read *sḫ* and *n-tr.t*.[10] But the exact reading and meaning of the sign depends on the nature and the context of the text.

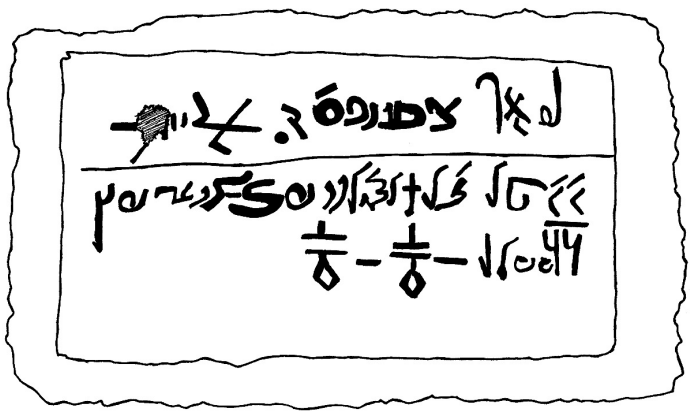
In the votive inscriptions preposition *n-tr.t* is usually followed by the name of the donor of the votive object.[11] In this text *Ḏd-ḥr* son of *Ḏḥwty-mn* who bears the rank "the priest of *Ỉy-m-ḥtp*, the Great, son of Ptah" who made the dedicatory object for the donors, is mentioned after *n-tr.t*. He might be one of the responsibles for the Ibis organization in Tuna el-Gebel necropolis. As for the personal name *Ḏḥwty-mn*, see *Demot. Nb.* I/17, p. 1303.

- Line 4

–  *Ỉy-m-ḥtp wr s3 Ptḥ, Imhotep, the Great, son of Ptah*, see A. Farid, "Sieben Mettalgefäße mit demotischen Inschriften aus Kairo und Paris", *RdE* 45, 1994, p. 120-122; Chr. Leitz, *LGG* I, p. 124-125, *s.v.Ii-m-ḥtp*.

2. Limestone block Inv. No. 1489/774, 29/s.s.

Material: Limestone.
Provenance: Tuna el-Gebel (area of the funerary houses (?).
Dimensions: Height: 17 cm; Width: 29 cm; Maximum Thickness: 5 cm.
Bibliography: Unpublished.
Content: Votive inscription.
Dating: Early Roman period.
Description: Rectangular block of limestone with an engraved demotic text in three lines with some traces of red colour; the text on the block is not very clear in some parts.



2. Limestone block Inv. No. 1489/774, 29/s.s.

10 M. Ebeid, "Demotic Inscriptions from the Galleries of Tuna el-Gebel", *BIFAO* 106, 2006, p. 60,j. In his fruitful commentary on my previous article, Dr M. Chauveau suggested reading the vertical sign *n-tr.t* "la main de, par", instead of *sḫ*. I agree with him now.

11 S.P. Vleeming, *op. cit.*, p. 253.

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[1] *ḥ3.t-sp 35.t ỉb.t-2 pr.t ⟨sw⟩ 5 ⟨t3⟩ ḥ.t n*
[2] *Twtw (s3) Ḥr-nḏ-ỉṯ=f p3 Mr …… p3 rmt*
[3] *Ḫmnw n nfr n nfr*

[1] *Year 35, Mechir, <day> 5, <the> tomb of*
[2] *Twtw (son of) Ḥr-nḏ-ỉṯ=f, the overseer ……, the inhabitant of*
[3] *Hermopolis as a thing of real goodness.*

Commentary

- Line 1

As for the dating "Year 35, Mechir, <day> 5", it might refer to the year 35 of the reign of Emperor Augustus [30 Jan.-31 Jan. 5-6 AD] who ruled between 30 BC-14 AD[12].

- Line 2

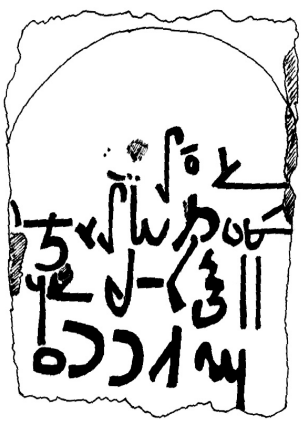
– As for the name *Ḥr-nḏ-ỉṯ=f* see, *Demot. Nb.* I/11, p. 825-826.
– , a title beginning with *p3 mr*, *the overseer*, *the leader*, while the determinative of the word represents the sign, but the reading of the word is not clear.[13]

- Line 3

n nfr n nfr *as a thing of real goodness*. For the expression *nfr n nfr, a thing of real* goodness, in the votive inscriptions almost written in hieroglyphic, see S.P. Vleeming, *op. cit,* § 4, p. 255.

3. Limestone tomb stela[14] TG 5275

Provenance: Roman tomb no. 3 (to the east of the galleries), season 2004.
Material: Limestone.
Dimensions: Height: 27 cm; Width: 25 cm; Maximum Thickness: 8 cm.
Bibliography: Unpublished.
Content: Votive inscription.
Dating: Early Roman.
Description: Limestone stela bearing four incomplete lines of a demotic text partly damaged. Apparently the block was reused for other purposes.



3. Limestone tomb stela TG 5275.

12 P. W. Pestman, *Chronologie égyptienne d'après les textes démotiques (332 av. J.-C.-453 apr. J.-C.), P.Lugd.Batav.* 15, 1967, p. 84, p. 89.

13 Prof. S.P. Vleeming suggested to me that this title might be read as *p3 šn*ʿ (?), "the baker" (see G. Vittmann, "Zwei Spätzeittitel", *SAK* 21, 1994, p. 338-343), or *p3 ḫn* (?), "the oarsman (?)".

14 For the tomb stelae, see A. Farid, *op. cit,* p. 245-266.

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[1] *Wsỉr……*	*Osiris…….*
[2] *Ns-pꜣ- hb (sꜣ) ⟦Ḫʿ(?) ⟧*	*Ns-pꜣ- hb (son of) [Ḫʿ]*
[3] *ỉw ⟨=f⟩ mwt n ḥꜣ.t-sp 42*	*- <he> is dead in year 42*
[4] *ỉb.t ꜣ pr.t…..*	*-Phamenoth….. .*

Commentary

- Line 1

The traces following the title *Wsỉr* are probably the first element of the name of the owner of the stela which continues on the next line.

- Line 2

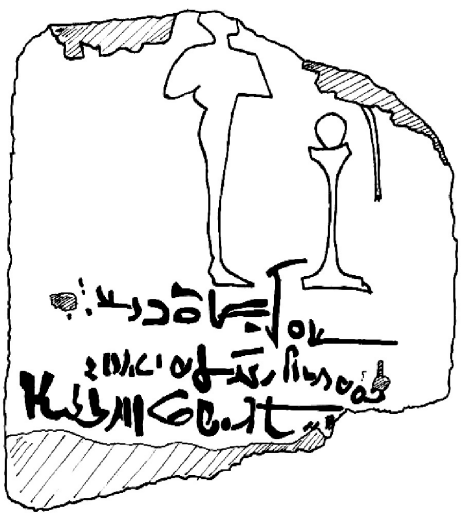
The group could be read *Ḫʿ* or *Ḫʿ⟨.w⟩*(?).

- Line 3

As for the dating, year 42 is more likely although the text is damaged and is not clear in this part. It might refer to the year 42 of the reign of Emperor Augustus (Feb.-…. March 12th–13th AD)[15], especially that the stela has been reused and the archaeological proof denotes an early Roman dating to this tomb. The rest of the dating which comprises the day is broken.

4. Limestone stela TG 433

Provenance: Tuna el-Gebel. Gallery C-C-4[16]. Season 1983.
Material: Limestone.
Dimensions: Height: 23,5 cm; Width: 24,5 cm; Maximum Thickness: 9 cm.
Bibliography: Unpublished.
Content: Votive inscription.
Dating: Early Ptolemaic.[17]
Description: Incomplete limestone stela. The upper part of the stela shows the figure of a god, probably Osiris, standing before an offering table. On the lower part, three demotic lines. The scene and the text are both engraved on the surface of the stela.



4. Limestone stela TG 433.

15 P.W. Pestman, *op. cit.*, p. 91.

16 As for galerie C in the Ibiotapheion, see D. Kessler, "Die Galerie C von Tuna el-Gebel", *MDAIK* 39, 1983, p. 107-124. (Taf.17-24); *id.*, "Die Galerie C von Tuna: Forschungsstand bis 1983. Vorbericht über die Kampagnen Frühjahr und Herbst 1983", in J. Boessneck (ed.), *Tuna el-Gebel I. Die Tiergalerien*, *HÄB* 24, 1987, p. 3-36; D. Kessler, M.A. Nur el-Din, "Tuna al-Gebel. Millions of Ibises and Other Animals", *op. cit*, p. 142-148.

17 The dating here depends on the place in which this piece was found as well as on the palaeographical characteristics.

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[1] *Wsỉr Ns-nḥm-ʿn……* *Osiris Ns-nḥm-ʿn…….*
[2] *[Ḏd-ḥr(?)]-pȝ-ḥb sȝ Ḥr-nfr pȝ……* *[Ḏd-ḥr(?)]-pȝ -ḥb son of Ḥr-nfr the…..*
[3] *[…..]-smȝ-tȝ.wy pȝ ḫy.ṭ* *[……]-smȝ-tȝ.wy the…….*

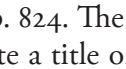
Commentary

- Line 1

As for the personal name *Ns-nḥm-ʿn*, see *Demot. Nb.* I/9, p. 684. The following traces are probably a brief name or title following *Ns-nḥm-ʿn.*

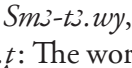
- Line 2

– The traces at the beginning of the line might be the first element of a personal name, it could be restored as *[Ḏd-ḥr(?)-]* as Prof. S.P. Vleeming proposed.

– As for the personal name *Ḥr-nfr*, see *Demot. Nb.* I/11, p. 824. The Group  which followed the name with the definite article *pȝ* might denote a title or profession. I have no satisfactory reading for this group.

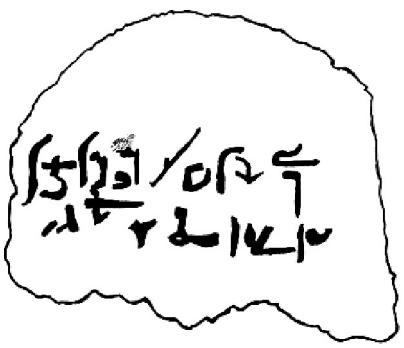
- Line 3

– The traces preceding *smȝ-tȝ.wy* are probably the first element of the personal name.[18] As for the personal name *Smȝ-tȝ.wy*, see *Demot. Nb.* I/12, p. 924-925.

–  *pȝ ḫy.ṭ*: The word *pȝ ḫy.ṭ* after the personal name [……]*-smȝ-tȝ.wy* could be taken as a title or as a profession. For further information on *pȝ ḫy.ṭ*, see W. Erichsen, *Demotisches Glossar*, p. 350; G. Vittmann, *Der demotische Papyrus Rylands IX, I-II*, *ÄAT* 38, 1998, p. 539-540 (P. Ryl. IX, col. XVIII, 1). As Prof. S.P. Vleeming suggested to me, this is probably to be taken as the noun discussed by G. Vittmann.

5. Limestone stela TG 109

Provenance: Tuna el-Gebel, gallery C-C-4, season 1980.
Material: Limestone.
Dimensions: Height: 24.5 cm; Width: 22 cm; Maximum Thickness: 6 cm.
Bibliography: Unpublished.
Content: Votive inscription.
Dating: Early Ptolemaic.
Description: Part of incomplete limestone stela, in a bad state of preservation; it bears two lines of demotic text which are partly damaged.



5. Limestone stela TG 109.

18 As for these traces Prof. S.P. Vleeming suggested to me that they might be restored as [… … *sȝ Pȝ-di-Ḥr-*]*smȝ-tȝ.wy*: [… … *son of Pȝ-di-Ḥr-*]*smȝ-tȝ.wy*, or something like this.

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[1] *Wr-dỉ.w-ʿl(?) mɜʿ-ḫrw* *Wr-dỉ.w-ʿl(?) justified.*
[2] *Pɜ-dỉ-Wsỉr (sɜ) Nfr-smɜ-tɜ.wy* *Pɜ-dỉ-Wsỉr (son of) Nfr-smɜ-tɜ.wy*

Commentary

- Line 1

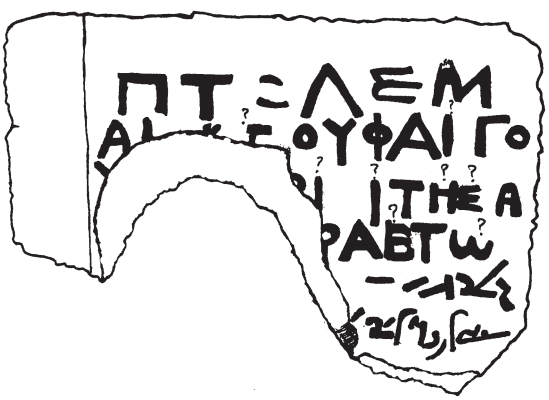
For the personal name *Wr-dỉw*, see *Demot. Nb.* I/3, p. 179. As for *ʿl* (?), cf. W. Erichsen, *Demotisches Glossar*, p. 67.

- Line 2

For the personal name *Pɜ-dỉ-Wsỉr*, see *Demot. Nb.* I/5, p. 298-299. The personal name *Nfr-smɜ-tɜ.wy* is not attested in *Demot. Nb.* I. Prof. S. P. Vleeming reads the first name *Pɜ-dỉ-ỉs.t* instead of *Pɜ-dỉ-Wsỉr* and considered the god's determinative at the end of the name as *mw.t⟨=f⟩*: <his> mother, followed by the woman's name *Nfr.⟨t⟩-smɜ-tɜ.wy*.

6. Limestone block TG 428.

Provenance: Tuna el-Gebel, gallery C-C-4, season 1983.
Material: Limestone.
Dimensions: Height: 25 cm; Width: 34 cm; Maximum Thickness: 10 cm.
Bibliography: Unpublished.
Content: Unclear.
Dating: Early Ptolemaic.
Description: Incomplete block of limestone in a bad state of preservation bearing six lines of bilingual Greek and demotic text, four Greek lines, and two lines of demotic text at the end. The demotic text is lost, except for two lines partly damaged.



6. Limestone block TG 428.

The demotic text

[1] *tɜ ḥ.t n [ ]* *The tomb of [ ]*
[2] *Wr sɜ Mɜʿ-Ḏḥwty [ ]* *Wr son of Mɜʿ-Ḏḥwty [ ]*

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- Line 2

The first element of the personal name could be read also *Ỉʿḥ*; as for the personal name *Mɜʿ-Ḏḥwty*, see *Demot. Nb.* I/8, p. 583.

The Greek part[19]

As for the Greek part of this text, the rough surface of the stone does not allow a coherent reading.

- Line 1

The reading: Πτ[ο]λεμαῖ[ος] or αῖ[ου] seems possible. The space for ο is a little bit too large.

- Line 2-3

The traces are weak; the reading: γυνὴ or similar can not be proved.

- Line 3

It is seducible to read ἔτων in combination with the age of the person following. But it is not possible to define the inscription as a tomb inscription.

It is uncertain if these are traces of another line above. In this case the stone must have been cut above secondary.

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19 The Greek part of this inscription has been given to Prof. H. Heinen (Trier University) via Prof. D. Kessler, who kindly made the comment on this part.

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FIG. 1. Limestone block Inv. No. 1728/258.

FIG. 2. Limestone block Inv. No. 1489/774, 29/s.s.

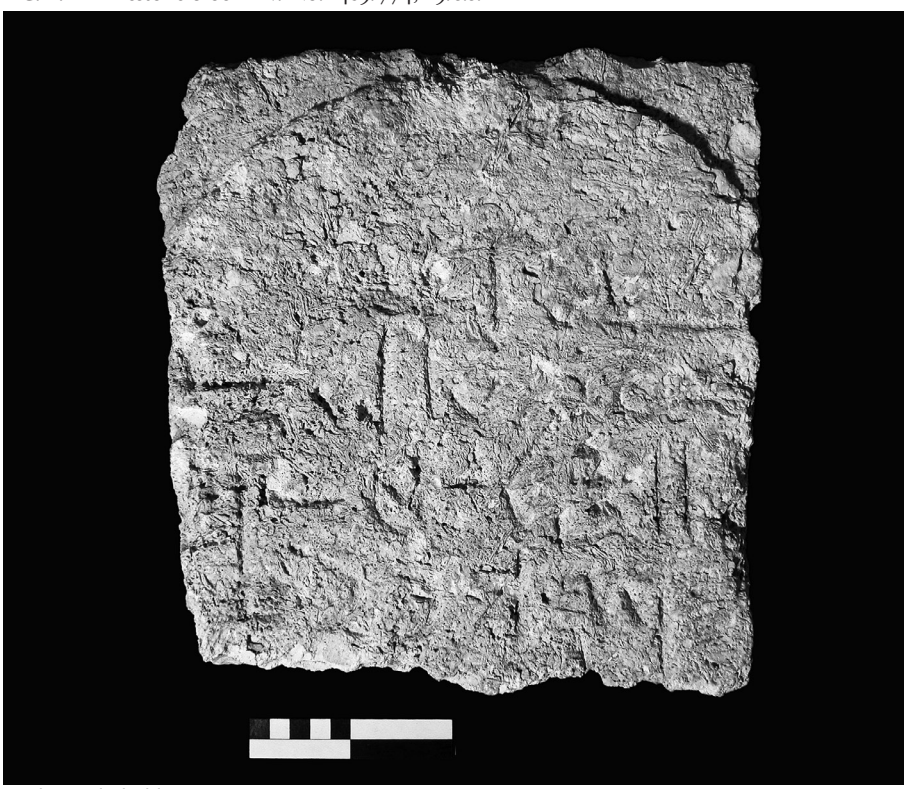

FIG. 3. Limestone tomb stela TG 5275.

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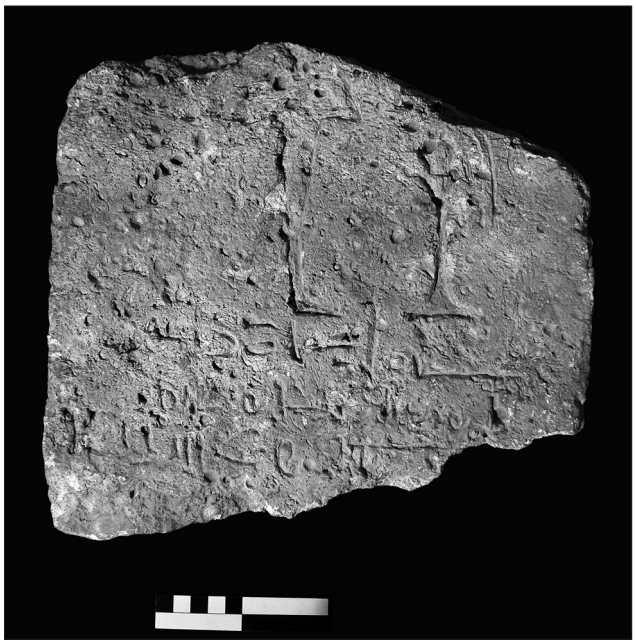

FIG. 4. Limestone stela TG 433.

FIG. 5. Limestone stela TG 109.

FIG. 6. Limestone block TG 428.

BIFAO 108 (2008), p. 83-94 Mahmoud Ebeid
Six Demotic Inscriptions on Stone from Tuna el-Gebel.
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