

One of the various scripts used in the Saite Period down to the Graeco-Roman times was the Demotic script. Among Egyptian religious texts written in the Demotic script, the last type to make its appearance was the mortuary text.¹

The texts of Demotic mortuary literature can be divided into two general categories: (a) short formulaic texts, and (b) longer compositions. Of these short texts are the texts that form the subject of the present paper. They are written in Demotic and/or Greek on mummy linen² (with the exception of no. 5 here, which is inscribed in Hieroglyphics on a piece of linen cloth), and belong to both the collections of the Cairo and the Mallawi Museum.³

- 1 For principal literature : M. Smith, *The mortuary texts of papyrus BM 10507* (catalogue of Demotic papyri in the British Museum), Vol. III, Oxford 1987, pp. 12 f. and 133-159; and by the same author, *The Demotic mortuary papyrus Louvre E. 3452*, unpublished Ph. D. dissertation, The University of Chicago, 1979.
- 2 For Demotic inscriptions on mummy linen, see Marjolein Thieme - P.W. Pestman, in : *P.L. Bat.* 19, 1978, pp. 131 ff. and 225 ff.
- 3 In 1979, while going through the collection of Demotic documents in the Cairo Museum, I found two groups of unpublished Demotic and/or Greek materials written on both mummy labels and linen. As for the first group, namely the Demotic and/or Greek inscriptions on wooden tags (DME Cairo JdE 51381, 51383, 51384, 60288, 60294, 60295, 60297, 60298, 60299, 60306, 60311, 60312, 60316, 60317, 60319 and 60328): El-Hussein Zaghloul, *Einige Demotische Texte des Kairener Museums*, Magister thesis, Würzburg 1983/84 (in print). The second group, namely of the Demotic mummy linen, is published herein. Furthermore, two texts, belonging to the collection of the Mallawi Museum, came to light at the end of the same year (1979), when its catalogue was published by H. Messiha - M. El-Hitta, *Mallawi Antiquities Museum, A Brief Description*, Cairo 1979, p. 20. I take this opportunity to express my great obligation to the Directors of the Egyptian Antiquities Organisation, Professor Dr. Dia Abu Ghazi, Eng. Hassan El-Ashri, Mr. Ibrahim El-Nawawi and Mr. Mohamed Mohsen, for their kind permissions to publish these texts (twenty-nine of the Cairo Collection and two in the possession of the Mallawi Museum).

It is remarkable that our documents have been found almost exclusively in Central Egypt and that they date from the Saite or Persian to the Roman Period of Egypt. The texts range in size from one to three horizontal lines and contain virtually the same set of formulae (No. 5 here is ruled in two vertical hieroglyphic columns).

The pieces of linen in question here have been consecutively numbered from 1 to 5. Demotic facsimiles, explanatory comments, and photographs are herein presented in the following way:

1. Band from the mummy of °1°1 (= DML Cairo JdE 68324)
2. Band from the mummy of P3-tj-mn ~ P3- °1°1w (=DML Cairo JdE 68325)
3. Twenty seven bands from different mummies (=DML Cairo JdE 71814)
 - 3.1 Band from a mummy (=DML Cairo JdE 71814, Fragment a)
 - 3.2 Band from the mummy of Ta-t3-ms.t- °3.t ~ Hr-bj3n (=DML Cairo JdE 71814, Fragment b)
 - 3.3 Band from the mummy of T3-šr.t-pa-tw=j-³In-hr (?) (=DML Cairo JdE 71814, Fragment C)
 - 3.4 Band from the mummy of P3-šr-wsir ~ P3-šr-t3-rpj.t (=DML Cairo JdE 71814, Fragment d)
 - 3.5 Band from a mummy (=DML Cairo JdE 71814, Fragment e)
 - 3.6 Band from a mummy (=DML Cairo JdE 71814, Fragment f)

- 3.7 Band from the mummy of P3-wrše ~ Pa-ḥ3 . t (=DML Cairo JdE 71814, Fragment g)
- 3.8 Band from the mummy of Hr-mḥ=f ~ H1- d3d3 (=DML Cairo JdE 71814, Fragment h)
- 3.9 Band from a mummy (=DML Cairo JdE 71814, Fragment i)
- 3.10 Band from a mummy (=DML Cairo JdE 71814, Fragment j)
- 3.11 Band from a mummy (=DML Cairo JdE 71814, Fragment k)
- 3.12 Band from a mummy (=DML Cairo JdE 71814, Fragment l)
- 3.13 Band from a mummy (=DML Cairo JdE 71814, Fragment m)
- 3.14 Band from a mummy (=DML Cairo JdE 71814, Fragment n)
- 3.15 Band from the mummy of Is.t-wre.t (= DML Cairo JdE 71814, Fragment o)
- 3.16 Band from a mummy (=DML Cairo JdE 71814, Fragment P)
- 3.17 Band from the mummy of T3-šr.t-p3-tj-mn ~ P3-tj-mn-p3-ḥm
(=DML Cairo JdE 71814, Fragment q)
- 3.18 Band from the mummy of Hr-mḥ=f ~ Twtw-šj (=DML Cairo JdE 71814, Fragment r)
- 3.19 Band from a mummy (=DML Cairo JdE 71814, Fragment s)
- 3.20 Band from a mummy (=DML Cairo JdE 71814, Fragment t)
- 3.21 Band from a mummy (=DML Cairo JdE 71814, Fragment u)
- 3.22 Band from the mummy of Mws3rⁿ (?) ~ Wrwtjⁿ (?) (=DML Cairo JdE 71814, Fragment v)
- 3.23 Band from a mummy (=DML Cairo JdE 71814, Fragment w)
- 3.24 Band from the mummy of Htr ~ P3-°3 ... (=DML Cairo JdE

71814, Fragment x)

3.25 Band from the mummy of Hr-s3-is.t ~ Pa-h3.t (=DML
Cairo JdE 71814, Fragment y)

3.26 Band from mummies of children ! (=DML Cairo JdE 71814,
Fragment z)

3.27 Band from the mummy of Sarapion ~ Arsiēsis (=GML Cairo
JdE 71814, Fragment aa)

4. Cloth from the mummy of P3-hnm-šp-is.t (?) ~ Ir.t-hr.r.r.w
(=DML Mallawi Inv. no. 490)

5. A Late Egyptian linen of (I²h-ms-s3-Nt) ~ (Ps(m)tk)
(=Linen Mallawi Inv. no. 488)

These texts constitute an important sub-genre of Egyptian literature. In addition, it is hoped that this material can serve as an aid for those who discover and translate new Demotic proper names and also for those who have to deal with Demotic religious texts, by illustrating a little of the range of archaisms which occurs in such texts.

**II. INSCRIBED MUMMY BANDS
OF THE ROMAN PERIOD
AT CAIRO
(1-3.27)**

There follows an account of the small set (nos. 1,2 and 3 here) of inscribed Egyptian mummy bandages which is now at the Cairo Museum. No.1 comes from Achmim. There is no explicit evidence as to the provenance of nos. 2 and 3; however, when these strips were purchased by the museum, its provenance was said to be Achmim (?), and in some cases this provenance of Panopolis-Achmim may be confirmed by internal evidence.

It is a fine set made up of twenty nine oblong strips, or bands, of linen, which all derive, no doubt, from different mummies; the strips are cut from longer bands coming from the outer layer of bandages of mummies. The length of these bands in their present state varies from 8 to 42 cm, and the breadth from 4 to 8 cm.

Made of flaxen cloth or pure linen, the fabric of the twenty nine strips is remarkably dissimilar, as though they had been torn from different sheets.¹ The condition of the entire set is, upon the whole, good.

Our bands show no sign of decoration or painting. The writing,

1. On examination of mummy wrappings: J. Wilkinson, *The manners and customs of the ancient Egyptians*, second series, Vol. II, London 1841, pp. 161 ff.; A. Lucas, *Materials*, pp. 128-154; R. Macalister, *Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 23, p. 104; Dodge, *Textile world record* 29, 83.

entirely in black ink, and by different hands, covers sometimes the obverse of the bandages almost completely.

Each of our bands is inscribed in Demotic. No. 3.26 has a bilingual (Demotic-Greek) text, and no. 3.27 records only Greek names.

The Demotic texts are sometimes long and sometimes very short and often contain the names of the deceased person and of his (or her) father¹ as well as a benediction.² Some texts (nos. 3.5, 6, 10, 11, 13, 16 and 20 (?)) contain a benediction but no names. The people we hear of generally have Egyptian names and are simple people. We are here obviously dealing with a lower level of society.

The Cairo bands never mention a date; the only exception is the inscription No. 3.26, where the year of death is given without the name of the ruling king or emperor, which usually does not help much. The writing on the strips published here points to Roman Demotic calligraphy. Convincing palaeographic parallels to many Demotic word-groups on the strips could, in fact, be found in well-dated Roman manuscripts, ranging especially from the first two centuries AD; admittedly this is vague and unsatisfactory chronologically, but with

1 This will have made it possible to identify the mummy.

2 These formulas can also be found on mummy-labels : Spiegelberg, *Eigennamen*, P. 3-14 ; Möller, *Mumienschilder*, p. 4-5; J. Quaegebeur, in : *P.L. Bat.* 19, 1978, pp. 251 ff.

the materials at our disposal we cannot establish a closer dating. In other words: Our bands do not afford much help in dating them with greater precision.

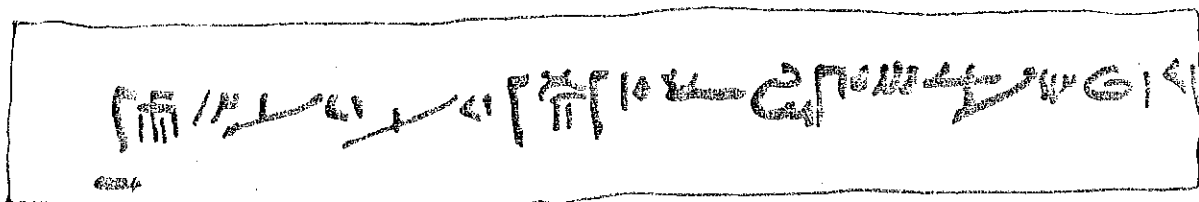
Band from the mummy of °1°1

(see plate I)

Achmim

Ptolemaic or Roman

DML Cairo JdE 68324, and Temporary Register no. 667.¹ The position in the museum is P 29 bas 12, r.2. The length of the strip is 38 cm and the width 5.5 cm. The linen is finely-textured and is of a light-brown colour. It is made with a fringe and is almost free from staining. The Demotic script is written in elegant word-groups. The text is complete and consists of one line of Demotic.



DML Cairo JdE 68324

1. °nh p3j=f bj m-b3h Wsir-Mn (sic) °1°1 s3.?

Translation



1. May his soul live before Osiris-Minis : °1°1, son of.?


Notes

- L.1 Although the text actually says "Wsir-Mn", this is perhaps a mistake for "Wsir-Skr", i.e., Osiris-Sokaris.

¹ On the numbering systems of the Cairo Museum, see Bernard V. Bothmer, in : *Textes et langages de l'Égypte pharaonique, Hommage à Jean-François Champollion* (B.E. 64, part III, Cairo 1972), pp. 111 ff.

L.1 (continued):

°1°1. It is the name of the deceased person. This common name as written in Demotic seems naturally to be transliterated °1°1; its determinative is  = 

The reading of the father's name presents a problem. What seems to be written is . This group by itself looks like mn, but it is different from mn preceded in the same line. Notice that this name is written in a very short form.

One might think, that there is no father mentioned, as in the other cases here, and that the whole Demotic word-groups which follow Wsir-Mn should be treated as °1°1, i.e. as one proper name, but, as far as is known, no such writing of the determinatives of this name has been found; cf. F. Griffith, *Catalogue of the Demotic Graffiti of the Dodecaschoenus*, vol. I, Oxford 1937, p. 294, no. 840; E. Lüddeckens, *Demotisches Namenbuch*, L. 2, Wiesbaden 1981, p. 106 and L. 3, pp. 163-164; W. Erichsen, *Dem. Glossar*, p. 65. In this case, moreover, we cannot even suggest a reason for the presumably superfluous determinatives' signs (e.g. the name does not occur with the determinative of a god).

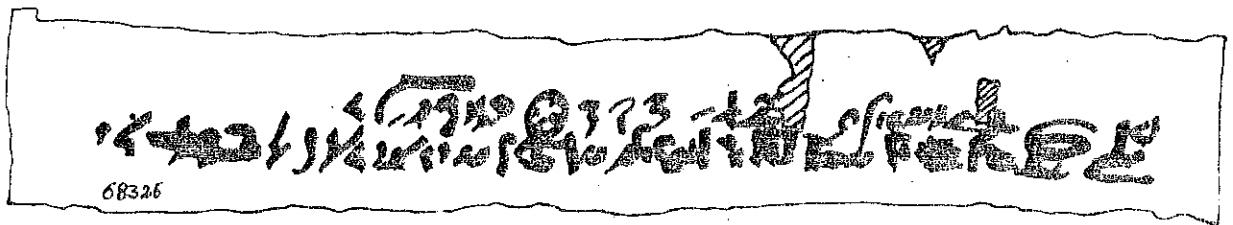
Band from the mummy of P3-tj-mn ~ P3-°1°1w

(see plate I)

Achmim (?)

Roman

DML Cairo JdE 68325, and Temporary Register no. 665 (bought by the museum on 13. 3. 1935). The position in the museum is P 29 bas 12, r. 2. The strip is 28 cm long by 4 cm wide. The linen is coarse, and is of a medium brown colour. It is made with a fringe and is almost free from staining. There are a few damaged places, and perhaps also a few blots of ink. The text is complete and consists of two lines of Demotic; the lines are not of the same length.



DML Cairo JdE 68325


1. °nh bj=f (r) rpj (?) m (?) t3 tw3.t
2. m-b3h Wsir-skr p3 ntr °3 nb ibt p3-tj-mn (s3) P3-°1°1w 3° dt

Translation

1. May his soul live (t) rejuvenate (?) in (?) the hereafter

2. Before Osiris-Sokaris, the Great God, lord of Abydos: P3-tj-mn,
(son of) P3-^c1^c1w, forever.

Notes

- L.1 rpj. The place at this point is rather damaged, but rpj is the word to be expected. The ill-preserved Demotic sign immediately after rpj could be . The reading rpj m is, therefore, doubtful, and this wording, however plausible, seems unparalleled in Demotic.
- L.2 On the writing of mn in P3-tj-mn here, see E. Lüddeckens, *Dem. Namenbuch*, L. 5, pp. 310 f. and 368.

Bands from different mummies

(see plates II - X)

Achmim (?)***Roman***

DML Cairo JdE 71814, and Temporary Register no. 662. Twenty seven fragments¹ of mummy linen inscribed in Demotic and/or Greek (bought by the museum on 8. 3. 1939). The position in the museum is P 29 bas 7, r. 5. The measurements of the (surviving) strips are: max. length, 42 cm.; aver. width, 8 cm.

1 The "Journal d'Entrée" of the museum mentions "fifty fragments" !

3.1

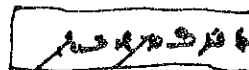
Band from a mummy

(see plate II)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment a. The linen is coarse, and is light-brown in colour. On the left-hand side of the linen there are some dark stains, and also two small holes. The text is damaged at the right-hand side and because of this it is not quite complete. It consists of one line of Demotic.



DML Cairo JdE 71814, Fragment a

1. Ta Hr-mḥ=f š^c dt

Translation

1. The (daughter) of Hr-mḥ=f, forever.

Commentary

Our text is highly probably a direct continuation of no. 3.3 here below.

Notes

L.1 The beginning of the line is lost. The text starts at the right end with the female filiation ta.

Hr-mh=f. For other examples of this masculine proper name, see W. Spiegelberg, *Ägyptische und Griechische Eigennamen*, Leipzig 1901, pp. 2*f., nos. 16a and 16; G. Möller, *Demotische Texte aus den königlichen Museen zu Berlin, Erster Band. Mumienbilder*, Leipzig 1913, p. 11 and no. 72. The reading Ta-Hr-mh=f (Taaremephis ?) is also possible.

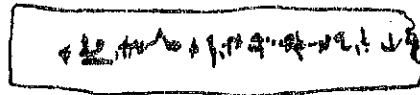
Band from the mummy of Ta-t3-ms.t-^c3t ~ Hr-bj3n

(see plate II)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment b. The linen is coarse, and is of a medium brown colour. The black ink here and there has gone through the linen, and therefore is visible on the back. On the right-hand side, a piece of linen is missing so that the beginning of the Demotic line has disappeared.



DML Cairo JdE 71814, Fragment b

1. (n)b ibt Ta-t3-ms.t-^c3t ta Hr-bj3n

Translation

1. (Lord) of Abydos: Ta-t3-ms.t-^c3t, the (daughter) of Hr-bj3n.

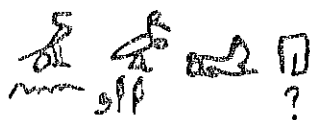
Notes

- L.1 (n)b: The first sign of the line looks like an 4 in the reproduction; for this reason the beginning of the line has been restored 7z, after which one expects a place name.

L.1 (continued) :

There is no doubt about reading Ta-*l3*-ms.t-*3.t* (Ταθμεσιως ?).
 Another possibility, namely, that Ta-m*3j*.t.w¹ is to be read, is unbelievable.

Hr-b*3n* seems a possible reading, but there is no example available of such a combination which probably means the "face of *b3n*". The name *b3n* occurs also as a separate one in U. Kaplony-Heckel, *Die Demotischen Tempeleide* (Äg. Abh. 6), Wiesbaden 1963, p. 447 and no. 82; and cf. also E. Lüddeckens, *Dem. Namenbuch*, L. 3, p. 137. For the writing of *hr* here, cf. W. Erichsen, *Dem. Glossar*, p. 317. The name in question could also be read as Hrb*3n* (?) (



→ A Greek name ?).

1 On the writings of *m3j*, see W. Erichsen, *Dem. Glossar*, p. 148; and for *m3j* in compounds, cf. E. Lüddeckens, *Dem. Namenbuch*, L. 3, p. 186 and L.5, p. 379; H. Ranke, *Die ägypt. Personennamen*, I, 105: 5 and 174:21.

33

Band from the mummy of T3-šr.t-pa-tw=j-²Īn-hr (?)

(see plate II)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment C. The linen is coarse, and is light-brown in colour. It has been cut at the left end (by the finders ?) and originally comes from a longer band. The text is not complete, and consists of one line of Demotic.



DML Cairo JdE 71814, Fragment C

1. ¹nh¹ p3j=s¹ bj m-b3h Wsir T3-šr.t-pa-tw=j-²Īn-hr (?)



Translation


1. May her soul live before Osiris : T3-šr.t-pa-tw=j-²Īn-hr (?)

Commentary

One can say that our text and the text no. 3.1 here above are from the same band. This is highly probable that they originally formed one single long inscribed strip of cloth, which then either broke into two pieces by accident or was deliberately so split by the embalmers for the convenience of bandaging.

Notes

- L.1 T3-ḫr.t-pa-tw=j-in-ḫr (Σενπετενους) seems to have been ascertained; as far as is known this name is not yet attested in Demotic or even in Hieroglyphic. My reading seems to fit the best of all the possibilities which I have tried. A part of the last element(s)¹ of this female proper name has disappeared in the lost passage(s). What remains, , seems to point to the words in-ḫr, and I believe that in-ḫr fits the meaning required of the name here. As for the restoring of in-ḫr, one expects the missing elements as , on which cf. the writing of in-ḫr.t in P3-tj-in-ḫr.t by E. Lüddeckens, Dem. Namenbuch, L. 4, 1984, p. 286; cf. also H. Ranke, Die ägypt. Personennamen, I, 122: 10 and II, 355. Notice that the word tw=j is used instead of tj (†=Tε) in our proper name.

1 Only the group  still remains on the torn edge of the band.

3.4

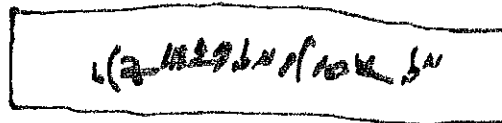
Band from the mummy of P3-šr-wsir ~ P3-šr-t3-rpj.t

(see Plate III)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment d. The linen is rather finely-textured and is of a medium brown colour. There are hardly any holes in the linen. The text is complete and consists of one line of Demotic.



DML Cairo JdE 71814, Fragment d

1. P3-šr-wsir s3 P3-šr-t3-rpj.t

Translation

1. P3-šr-wsir, son of P3-šr-t3-rpj.t.

Notes

L.1 The reading P3-šr-t3-rpj.t (Psentriphis) is certain; cf. E. Lüddeckens, Dem. Namenbuch, L. 4, 1984, p. 272. This name is attested neither in H. Ranke, Personennamen (I-III) nor in Thirion's Onomastics¹ nor in Lüddeckens, op.cit. (L. 1 -10). Another possibility, namely P3-šr-ḥtpj, is unbelievable.

1 = M. Thirion, "Notes d'Onomastique contribution à une révision du Ranke PN", in: RdE 31, 1979, 81-96; RdE 33, 1981, 79-87; RdE 34, 1982-1983, 101-114; RdE 36, 1985, 125-143; RdE 37, 1986, 131-137; RdE 39, 1988, 131-146.

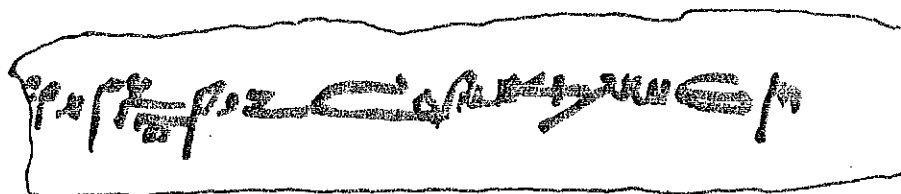
Band from a mummy

(see plate III)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment e. The linen is rather finely-textured and is light-brown in colour; the short edges are finished off with a fringe. The strip has been cut at the left-hand side out of a longer band. The letters have been written with a rather thick brush. The text is not complete and consists of one line of Demotic.



DML Cairo JdE 71814, Fragment e

1. °nh p3j=f bj m-b3h Wsir-skr p3 ntr [...]

Translation

1. May his soul live before Osiris-Sokaris, the God [...]

Notes

- L.1 The last distinguishable group at the end of the line is
which must be ntr.

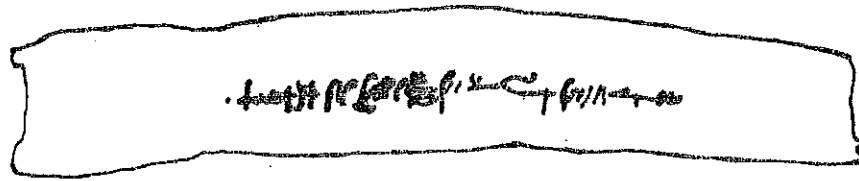
3.6

Band from a mummy

(see plate III)

Achmim (?)**Roman**

DML Cairo JdE 71814, fragment f. The linen is coarse, and is of a light-brown colour; it has some small stains (caused by the substances used in the mummification). The black ink of the Demotic signs is rather faint, and visible on the back of the strip. Written on this band is a complete line of Demotic.

**DML Cairo JdE 71814, Fragment f**

1. (°nh) p3j=s bj m-b3h Wsir-skr p3 ntr <°3> nb ibt


Translation




1. (May) her soul (live) before Osiris-Sokaris, the < Great > God, lord of Abydos.

Commentary

It is strange that the name of the deceased person, to whom this band belonged, is missing. In our text, the name was probably left out.

Notes

L.1 'nh is a mere conjecture. It is remarkable that the verb here has been left out, or that the scribe of the text on the band might perhaps have given the group  here to indicate 'nh=s; the latter seems hardly likely.

Skr: The signs which were originally written in the space between  and  have been expunged with two oblique strokes to be replaced by the present signs. One might at first glance suggest the designation of these present signs as  (cf. W. Erichsen, *Dem. Lesestücke* I.3, p. 41 and 43; A. Gardiner, *Egyptian Grammar*, p. 474, H6 f.). But, two feathers as a determinative of the god's name skr "Sokaris" have never before been noted, nor have they been found in Hieroglyphic or in Demotic in any words from this stem; cf. W. Erichsen, *Dem. Glossar*, p. 468; *Wb.* III, p. 487; D. Meeks, *Annee Lexicographique Egypte Ancienne*, Vol. I (1977), Paris 1980, p. 351, no. 77.3933; II (1978), Paris 1981, p. 358, no. 78.3895; III (1979), Paris 1982, p. 275, no. 79.2812. However, the present signs do not resemble any plausible writing of two feathers.

Skr p3 ntr. The masculine article p3 has been written below the god's determinative of the name skr.

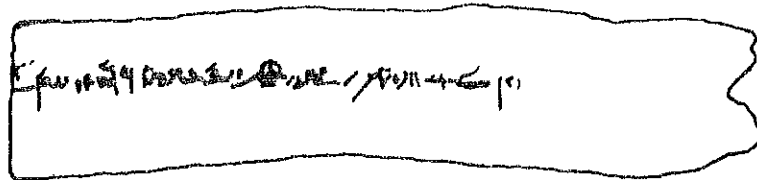
Band from the mummy of P3-wrše ~ Pa-ḥ3.t

(see plate IV)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment g. The linen is finely-textured and is very light-brown in colour; the long edges are finished off smoothly. Outside the written area, there are some horizontal tears in the linen, at the right. There is also a small stain below the written area. The strip has at some time been cut out of a longer band, so that the end of the Demotic writing here is lost. Written on this band is one line of Demotic, which is not complete.



DML Cairo JdE 71814, Fragment g

1. ḥnh bj=f r nhḥ dt P3-wrše (s3) Pa-ḥ3.t p3 sh n [...]

Translation


1. May his soul live in eternity: P3-wrše, (son of) Pa-ḥ3.t, the scribe of [...]

Notes

- L.1 P3-wrše. For another instance of this name : Nur El-Din, Dem. Ostr. Leiden, p. 503 and no. 284/2.

L.1 (continued) :

Pa-h3.t. This name is known from many other Demotic documents. As to the writing of h3.t here, cf. W. Erichsen, Dem. Glossar, p. 287; E. Lüddeckens, Dem. Namenbuch, L. 6, p. 397.

The traces of writing that are visible on the photograph after sh are:  . With this greatly damaged word-group, nothing can be done.

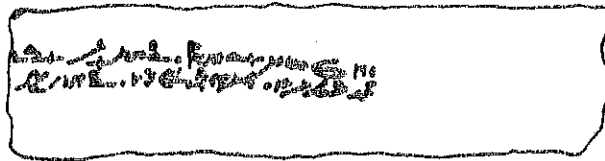
Band from the mummy of Hr-mḥ=f ~ H1-d3d3

(see plate IV)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment h. The linen is finely-textured and is of a very light-brown colour; it is made with a fringe. There is a big stain at the right end. The text consists of two lines of Demotic, of which the end is missing.



DML Cairo JdE 71814, Fragment h

1. °nh p3j=f bj r nhḥ dt (r) šms [...]
2. Hr-mḥ=f s3 H1-d3d3 r nhḥ dt

Translation

1. May his soul live in eternity (to) serve [...]
2. :Hr-mḥ=f, son of H1-d3d3, forever and ever.

Notes

L.1 šms, "to serve", is quite correctly written; cf. Erichsen, Dem. Glossar, p. 511.



L.2 For Hr-mh=f, see notes on no. 3.1, supra.

Hl-d3d3 : The reading can hardly be wrong. This proper name is not mentioned elsewhere. The exact meaning of hl here is unknown, because it was written without a determinative; cf. Erichsen, Dem.Glossar, pp. 277-78, 280 and 673; Wb. II, p. 498.5; cf. also Lüddeckens, Dem. Namenbuch, L. 2, p. 85, "imn-hr" (Fragliches), and by the same author, Eheverträge, p. 296. For the second part d3d3 in compound, see, e.g., G3-d3d3, in Spiegelberg, Eigennamen, p. 16*, no. 104; Möller, Mumienschilder, p. 11 and nos. 7 and 11; Nur El-Din, Dem. Ostr. Leiden, p. 545.

3.9

Band from a mummy

(see plate IV)

Achmim (?)***Roman***

DML Cairo JdE 71814, fragment i. The linen is coarse, and is medium brown in colour. The ink is black and is quite clear on the back of the band. The text is damaged at the right-hand side and because of this it is not quite complete. It consists of one line of Demotic.

**DML Cairo JdE 71814, Fragment i**

1. P3-šr-n-ta-tw-nb.t-ḥw.t


Translation

1. P3-šr-n-ta-tw-nb.t-ḥw.t

Commentary

As a matter of fact it is not even possible to be certain that P3-šr-n-ta-tw-nb.t-ḥw.t is really the person to whom this band was written, since this name might also have stood here on the strip as the father's name. If that is so, the name of the deceased person must have been in the passages which are lost.

Notes

- L.1 The reading P3-šr-n-ta-tw-nb. t-ḥw. t (Ψαενιατενεφθουs) seems certain, but there is no example available of such a combination. Another possibility, namely, that P3-šr-n-ta-imn (?) nb ibt p3 ntr imntj is to be read, is unbelievable. For the way of writing nb.t- ḥw.t, "Nephthys", here, cf. W. Erichsen, *Dem. Glossar*, p. 213; E. Lüddeckens, *Dem. Namenbuch*, L. 9, 1989, p. 683; and for the word ḥw.t in compounds, see Erichsen, *op.cit.*, pp. 283-86 and cf. P. Vernus, *Athribis. Textes et Documents*, pp. 121 ff. and 490. The stained left-hand end of the band bears faint but unmistakable traces of , which indicates the determinative's sign of the person. For another instances of this determinative, see e.g. Lüddeckens, *op.cit.*, L. 4, 1984, p. 260; Erichsen, *Dem. Lesestücke* I.3, p. 9, H. 10.

3.10

Band from a mummy

(see plate V)

Achmim (?)*Roman*

DML Cairo JdE 71814, fragment j. The linen is coarse, and is of a medium-brown colour. There is a small hole above the first Demotic word-group. Furthermore, the linen strip has some small dark stains. The black ink is clear on the back of the band. The letters have been written with a rather thick brush. The text is damaged and consists of one line of Demotic.

**DML Cairo JdE 71814, Fragment j**

1. p3j=f bj rpj [...]

Translation

1. May his soul rejuvenate [...]

3.11

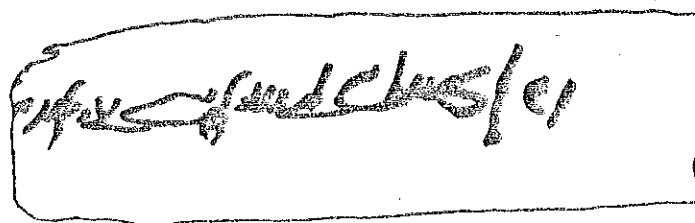
Band from a mummy

(see plate V)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment k. The linen is finely-textured and is light-brown in colour. There is a large dark stain at the right-hand side. There are hardly any holes in the Demotic text. Just above the text there are a few tears. The strip has been cut out of a longer band, so that the end of the Demotic writing here is missing. The text consists of one incomplete line of Demotic.



DML Cairo JdE 71814, Fragment k

1. ^hnh p3j=k bj m-b3h Wsir p3 ntr [...]

Translation

1. May your soul live before Osiris, the God [...]

Commentary

The vertical Demotic signs in our text seem to lean backwards, to the left; this means they lean forwards, because Demotic is written in the direction from right to left. This hand is, therefore, distinctive.

3.12

Band from a mummy

(see plate V)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment 1. The linen is coarse, and is of a medium-brown colour. There is a small hole below the first Demotic word-group. The ink is black and is clear on the back of the band. The letters have been written with a rather thick brush. One can see clearly at which point the scribe has dipped his brush. The strip has been cut at the right-hand side out of a longer band. The text consists of one line of Demotic, and is incomplete.



DML Cairo JdE 71814, Fragment 1

1. [...] Wsir-Sbk (?) p3 ntr ʿ3 nb ibt

Translation

1. [...] Osiris-Suchos (?), the Great God, lord of Abydos.

Notes

- L.1 Sbk, "Suchos", is undoubtedly an erroneous writing for Skr, "Sokaris".

3.13

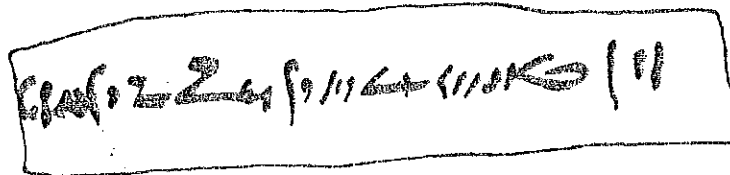
Band from a mummy

(see plate VI)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment m. The linen is coarse, and is medium-brown in colour. The strip has been cut at the left end and originally comes from a longer band. There is a small hole at the left-hand side. The ink of the Demotic signs is rather faint. The text consists of one line of Demotic, and is not complete.



DML Cairo JdE 71814, Fragment m

1. °nh p3j=t bj m-b3h Wsir p3 ntr [...]

Translation

1. May your soul live before Osiris, the God [...]

3.14

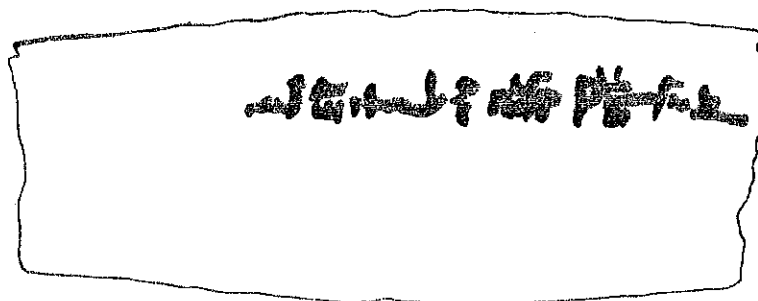
Band from a mummy

(see plate VI)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment n. The linen is finely-textured and is light-brown in colour; it is made with a fringe. Here and there it has some small stains (caused by the substances used in the mummification). At the right end there is a small hole in the linen above the written area. The first portion of the band attached to this linen strip at the right-hand side is lost. The text consists of one line of Demotic, and is not complete.



DML Cairo JdE 71814, Fragment n

1. [...] Wsir-Skr ntr °3 nb ibt.w

Translation

1. [...] Osiris-Sokaris, Great God, lord of Abydos.

3.15

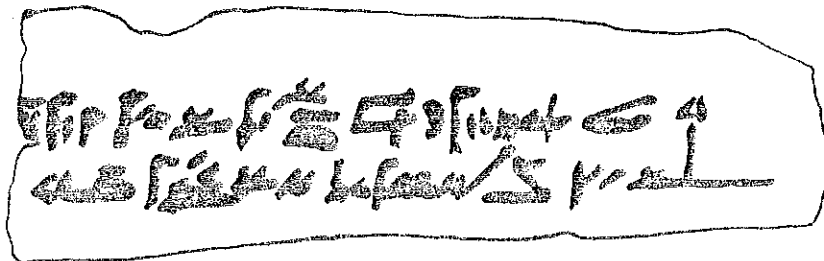
Band from the mummy of ³Is.t-wre.t ~ P3-bjk

(see plate VI)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment O. The linen is coarse, and is of a medium-brown colour. On the left-hand side, a piece of linen is missing so that the end of the Demotic text has disappeared. The ink is black, and visible on the back. The Demotic script is written elegantly. One can hardly see clearly at which point the writer has dipped his brush. In this case there are two incomplete lines of text, placed on a single strip of linen. Our mummy band bears on the outer layer the following Demotic inscription.



DML Cairo JdE 71814, Fragment o

1. ^cnh bj=s m-b3h Skr-Wsir ntr °3 [...]
2. ³Is. t-wre. t ta P3-bjk š° (dt)

Translation

1. May her soul live before Sokaris-Osiris, Great God [...]
2. ³Is.t-wre.t, the (daughter) of P3-bjk, for(ever).

Notes

- L.2 For the female proper name ²Is.t-wre.t : E. Lüddeckens, Dem.
Namenbuch, L. 2, pp. 76 f.

3.16

Band from a mummy

(see plate VII)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment p. The linen is coarse, and is of a medium-brown colour. The black ink is clear on the back of the band. The letters have been written with a thick brush. The linen strip has been cut out of a longer band. The text consists of one line of Demotic, of which the end is missing.



DML Cairo JdE 71814, Fragment p

1. 'nhj p3j=s bj m-b3h Wsir-Skr p3 ntr <'3> nb (ibt)

Translation

1. May her soul live before Osiris-Sokaris, the <Great> God, lord of (Abydos).

3.17

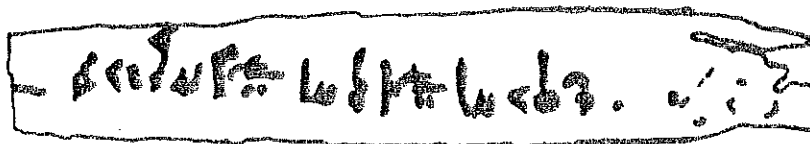
Band from the mummy of T3-šr.t-p3-tj-mn ~ P3-tj-mn-p3-ḥm

(see plate VII)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment q. The linen is coarse, and is medium-brown in colour. The strip of linen has suffered a great damage at the right-hand side. The beginning of the Demotic inscription in its present state on the band is erased or lost. The black ink is clear on the back of the band. The text consists of one line of Demotic, and is not complete.



DML Cairo JdE 71814, Fragment q

1. [...] .? T3-šr.t-p3-tj-mn ta p3-tj-mn-p3-ḥm

Translation

1. [...] .? T3-šr.t-p3-tj-mn, the (daughter) of P3-tj-mn-p3-ḥm.

Notes

- L.1 At the beginning of the line, there are a few traces of signs, of which I can make nothing.

The proper name P3-tj-mn-p3-ḥm (Πετεμεν(π)χεμς?) is well-known in Demotic; it has also been read in another way: P3-tj-mn p3 ḥm.

3.18

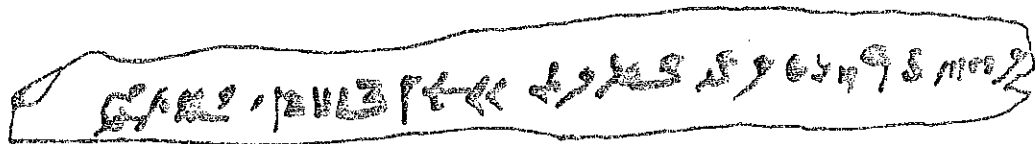
Band from the mummy of Hr-mḥ=f ~ Twtw-šj

(see plate VII)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment r. The linen is coarse, and is of a light-brown colour; it is made with a fringe, and has here and there some small stains and holes. The linen strip has suffered a great damage at the right-hand side; it has been cut out of a longer band. The ink of the Demotic signs is rather faint. The text consists of one line of Demotic, of which the beginning is lost.



DML Cairo JdE 71814, Fragment r

1. [...] ḥ'j ḥ.tj=f Hr-mḥ=f (s3) Twtw-šj r nḥḥ dt

Translation

1. [...] may his body rejoice : Hr-mḥ=f, (son of) Twtw-šj, in eternity.

Commentary

The text, as it stands now, starts with ḥ'j "rejoice", on the very edge of the torn right margin. It has preserved for us the name of the dead man's father (Twtw-šj) and a few words from the benediction.

Notes

- L.1 ḥꜥj : The beginning of the line is lost, but the remaining signs suggest ḥꜥj "rejoice" (Erichsen, Dem. Glossar, p. 293). This word is determinated with the sign of the "man with one arm raised in invocation" (Erichsen, Dem. Lesestücke, I.3, pp. 9 & 42, H. 6; A. Gardiner, Egyptian Grammar, p. 445, A 26).

Twtw-šj : The name, although composed of known components, is new. We know of no other occurrence of this name in either Hieroglyphic or Demotic records, though it is attested in Greek documents and found as Τιθοεσσαῖς. The Greek evidence for these "Twtw-šj" has been comprehensively studied by J. Quaegebeur in his book published in *Orientalia Lovaniensia Analecta 2: Le dieu égyptien Shai dans la religion et l'onomastique (OLA 2)*, Leuven 1975, pp. 224 ff.; in this book he also takes into consideration the occurrences of "šj" in compounds in the various documents. As for twtw, it is known from several Demotic documents, see Griffith, Dem. Graffiti, p. 286: 808; and further for example, Nur El-Din, Dem. Ostr. Leiden, p. 555; Kaplony-Heckel, Dem. Tempeleide, p. 443.

Band from a mummy

(see plate VIII)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment s. The linen is coarse, and is medium-brown in colour; here and there it has some dark stains. The linen strip has been cut out of a longer band. The text consists of one line of Demotic, and is not complete.



DML Cairo JdE 71814, Fragment s

1. š^c dt

Translation

1. Forever.

Commentary

It is probable that our text originally formed one single long inscribed strip of cloth with the text no. 3.20 or no. 3.21 mentioned below, which then either was broken into two pieces by the finders or by accident or was deliberately so split by the embalmers for the convenience of bandaging.

3.20

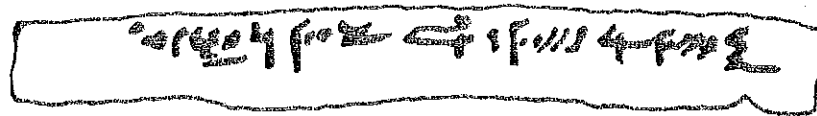
Band from a mummy

(see plate VIII)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment t. The linen is coarse, and is of a light-brown colour. The ink is black, and is visible on the back of the band. The text consists of one line of Demotic.



DML Cairo JdE 71814, Fragment t

1. ʕḳ bj=s m-b3ḥ Wsir-Sbk (?) nb (?)

Translation

1. May her soul enter before Osiris-Suchos (?), lord (?).

Commentary

It seems very strange for the scribe of the text on the band to have left out the name of the deceased person. If the group of words after wsir is complete, it reminds us of the male proper name Pa-bk (?), cf. e.g. E. Lüddeckens, *Dem. Namenbuch*, L. 5, 1985, p. 363. But the pronoun s of bj=s preceded in the same line refers to a female person. Presuming that the scribe has mistakably written the pronoun f as s, the reading of the line should, therefore, stand as follows: ʕḳ bj= [/ s] / f m-b3ḥ wsir Pa-bk (?), "May his soul enter before Osiris :Pa-bk (?)".

Notes

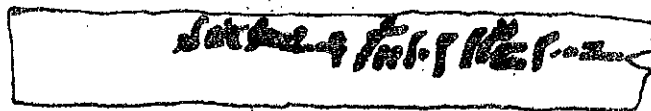
- L.1 The traces that appear on the photograph after the name sbk (?) could be a writing for the word nb (?) "lord" (?) or spots of ink on the band.

Band from a mummy

(see plate VIII)

Achmim (?)**Roman**

DML Cairo JdE 71814, fragment u. The linen is coarse, and is of a light-brown colour. At the right-hand side the linen strip has been cut out of a longer band. The black ink of the Demotic inscription is visible on the back of the band. The text consists of one line of Demotic, and is incomplete.

**DML Cairo JdE 71814, Fragment u**

1. [...] Wsir-Skr ntr °3 nb ibt

Translation

1. [...] Osiris-Sokaris, Great God, lord of Abydos.

3.22

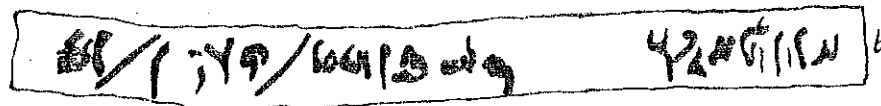
Band from the mummy of Mws3^{r̄n} (?) - Wrwtj^{r̄n} (?)

(see plate IX)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment v. The linen is rather finely-textured and is light-brown in colour. The strip of linen is finished off smoothly all around. The inscription consists of one line of Demotic, and is complete.



DML Cairo JdE 71814, Fragment v (a+b)

1. ^ˆnh p3j=f bj m-b3h wsir □ p3 ntr ˆ3 p3 nb □ rnn.t (?) Mws3r^{r̄n} (?)
s3 Wrwtj^{r̄n} (?)

Translation

1. May his soul live before Osiris, the Great God, the Lord of rnn.t (?):
Mws3r^{r̄n} (?), son of Wrwtj^{r̄n} (?).

Commentary


Our text on the band is divided into three portions of writing, being

separated by two free spaces by the writer (or by the embalmers) for the convenience of bandaging.

Notes

- L.1 If the reading *rnn.t* is correct, it is written in a curious way. The suggestion may be offered that this word in the context here is perhaps to be translated "wealth, riches; (good) fortune, prosperity" (cf. Erichsen, *Dem. Glossar*, p. 250).

Mws3rn: The reading is problematic as the writings of some elements of the name are confused with each other. There is no example available which can ascertain the reading. Another possibility, namely *Mwshwrn*, is acceptable; compare the Late Egyptian male proper-name *mšhrt* in Ranke, *Personennamen*, I, 165:22. However, it is difficult to decide whether the proper name is *Mws3rn* or *Mwshwrn*.

Wrwtj or *Wrw3* is perhaps to be read. Both readings are palaeographically less satisfactory, since the last two signs of this name are very faint. The only distinguishable group is  which must be *wrw*. Compare the writing of the name here with the following examples:

- wltj in p3-wltj(?) : Nur El-Din, Dem.Ostr. Leiden, p. 503 and
no. 166.
- wltj in t3-wltj : Kaplony-Heckel, Dem. Tempeleide, p. 437
and no. 76.
- wrt, wrj, wr.j3, wrj.t : Ranke, Personennamen, I, p. 82, nos. 8, 21,
23 and 24.
- wjlwj : Papyrus Krall XVII/32 (=E. Bresciani,
Der Kampf um den Panzer des Inaros
(=Mitteilungen aus der Papyrussamm-
lung der Österreichischen Nationalbiblio-
thek, Neue Serie, VIII. Folge), Wien
1964).

3.23

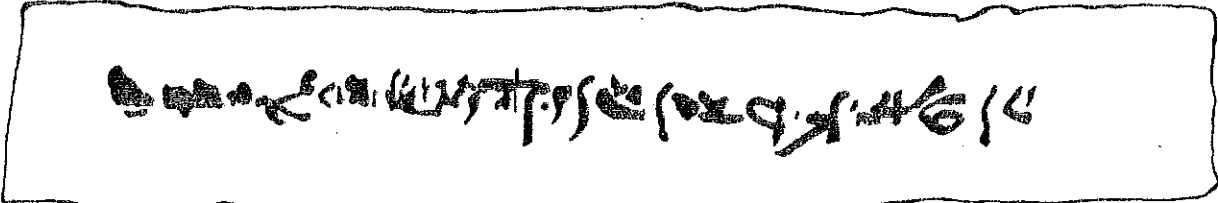
Band from a mummy

(see plate IX)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment w. The linen is coarse, and is of a light-brown colour; it is made with a fringe. Here and there there are some small holes and tears. There are perhaps also a few blots of ink. The text is complete and consists of one line of Demotic.



DML Cairo JdE 71814, Fragment w

1. $\text{'nh bj=f m-b3h Wsir-Sk(r)}^{\text{r}} \text{ntr '3 nb ibt s' dt ..?..}$

Translation

1. May his soul live before Osiris-Soka(ris), Great God, lord of Abydos, forever: ..?..

Notes

- L.1 It is not possible to decipher the name of the deceased person at the end of the line, because the writing is blotted.

3.24

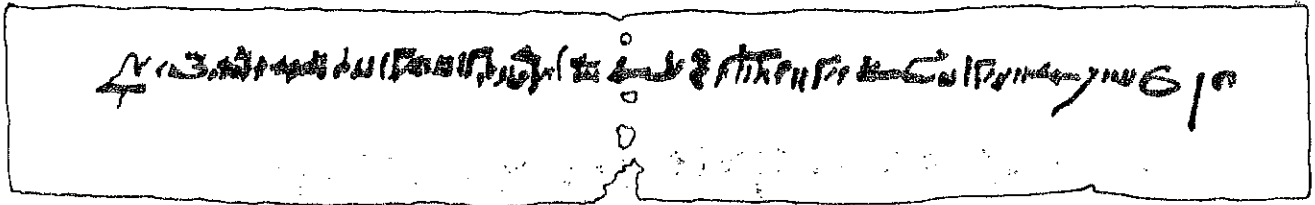
Band from the mummy of Htr ~ P3-°3 ...

(see plate IX)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment x. The linen is rather finely-textured and is light-brown in colour; it is made with a fringe. The linen strip has here and there some small holes, tears and stains. The text is complete and consists of one line of Demotic.




DML Cairo JdE 71814, Fragment x

1. °nh p3j=f bj m-b3h Wsir p3 ntr °3 nb ibt Htr s3 P3-°3...s3 P3-šr-pa-msj-°3.t š° dt

Translation

1. May his soul live before Osiris, the Great God, lord of Abydos :Htr, son of P3-°3 ... , son of P3-šr-pa-msj-°3.t, forever.

Notes

- L.1 m-b3h : It is noteworthy that the m here is written with the vertical stroke, , which is rather uncommon; cf. Griffith, Dem. Graffiti, p. 145.95; Erichsen, Dem. Glossar, p. 110.

L.1 (continued) :

P3-°3 ...: Puzzling. The name occurring here begins with the element p3, the masculine definite article, and is followed by °. The third element which follows ° seems to be r, whereas the last one could either be w or god's determinative. One might think of P3-°r(?), but this reading seems unlikely. Could the whole name then be read as P3-°rw, in which °rw may perhaps stand as a variant of °lw "child", copt. αλΟΥ (Erichsen, Dem. Glossar, p. 68; Spiegelberg, Eigennamen, p. 57, no. 21 ±)? In fact the reading °rw for the word-group after p3 is improbable because of the lack of determinative which must follow it and which would then have to refer to "the child". Compare the way in which the name in question here has been written with the following instances:

- | | |
|---------------------|--|
| P3-°rw (Παλous) | : Spiegelberg, Eigennamen, pp. 21* f.,
no. 155. |
| P3-°lw (Παλουτος) | : Spiegelberg, Ibid. |
| P3-°rw (?) | : Lüddeckens, Dem. Namenbuch, L.
7, 1987, p. 493 (Fragliches). |
| P3-°lw | : Lüddeckens, Ibid. |
| P3-°lw in Pa-P3-°lw | : Lüddeckens, op.cit., L. 6, p.5
(Korrekturen und Ergänzungen). |

P3-°r-pa-msj-°3.t. For this name, cf. Lüddeckens, op.cit., L.4, p.264.

3.25

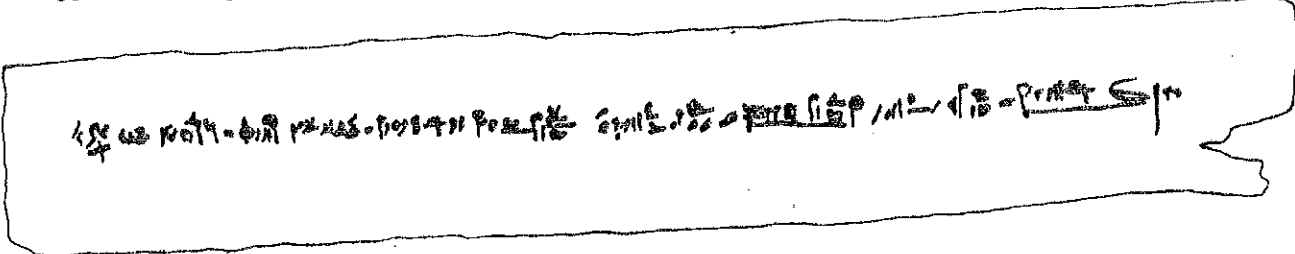
Band from the mummy of Hr-s3-is.t ~ Pa-h3.t

(see plate X)

Achmim (?)

Ptolemaic or Roman

DML Cairo JdE 71814, fragment y. The linen is finely-textured and is of a light-brown colour; the short edges are finished off with a fringe. Here and there, there are some tears with dark stains in the linen. The text is complete and consists of one line of Demotic.



DML Cairo JdE 71814, Fragment y

1. $\text{nh} \text{bj}=\text{k} \text{n} \text{pt} \text{r} \text{nh} \text{ntr}(\text{j}) \text{k}3=\text{k} \text{r} \text{m}3 \text{r} \text{tw}3. \text{t} (?) \text{Skr-Wsir} \text{p}3 \text{bj} \text{n}$
 Hr-s3-is.t sj n Pa-h3.t $\text{š}^{\text{c}} \text{dt}$

Translation

1. May your Ba live in the heaven forever, (and) your ka be(come) sacred in order to see Sokaris-Osiris in the underworld (?) : the soul of Hr-s3-is. t, son of Pa-h3.t, forever.

Notes

L.1. For the word ntrj, "to be sacred, to be godlike", cf. Erichsen, Dem.

Glossar, p. 235.

L.1 (continued) :

K3, "Ka-spirit", is not listed in Erichsen, Dem. Glossar. For this word, see Wb. V, 86-89; Ostrakon Bodleian 3, 10-16 (?); and for the plural form k3.w, see R. Jasnow, in: *Enchoria* 12, 1984, 7-8 (Papyrus Mythos 19/34).

On the verb m3, "to see, to look at", and its use, see M. Smith, "On some orthographies of the verbs m3, "see", and mn, "endure", in Demotic and other Egyptian texts", in: *Grammata Demotika* (Festschrift für Erich Lüddeckens zum 15. Juni 1983), Würzburg 1984, pp. 193-210.

Tw3.t (?): I can find no precise parallel to the writing tw3.t of our text in Erichsen, Dem. Glossar, pp. 613-14. The reading tw3.t is, therefore, doubtful, but it is the word which is expected to occur here.

3.26

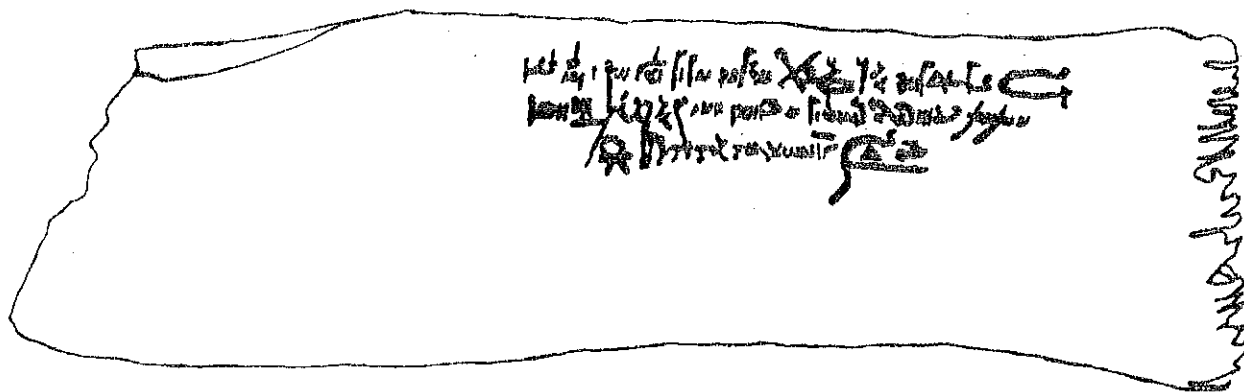
Band from mummies of children !

(see plate X)

Achmim (?)

Roman

DML Cairo JdE 71814, fragment z. The linen is finely-textured, and is light-brown in colour; the long right edge is finished off with a fringe, whereas the other three edges are finished off smoothly. This piece of linen seems to have been cut out of a mummy shroud or at least out of a larger piece of cloth. There are hardly any holes in the linen. The text is complete, and consists of three lines of Demotic, and one line of Greek. The Demotic writing could be by the same hand as the Greek.



DML Cairo JdE 71814, Fragment z

1. m-b3h Hr-wr^(c.w.s.) nb shm^(c.w.s.) P3 ntr e3^(c.w.s.) n3 hrt. tj.w
2. P3-°1°13jn pa Htr-p3-šj irm rmt nb ntj mtw=[/ f]/w tr=w

3. ⲥⲉⲃⲧⲉ (ἔτους) τριτοῦ παχῶν ἸϞ (+ two Demotic symbols).

Translation

1. Before Haroeris, lord of Letopolis, the Great God : the children (of)
2. P3-ⲉ1ⲉ13jn, the (son) of Htr-p3-ⲥj, and every man at all who will be with them
3. forever. Gr. text: "Year 3, Pachons, day 13" (+ two Demotic symbols).

Commentary

This text is interesting, not only because it is bilingual (Demotic-Greek), but also because this piece of cloth, on which our text is written, is of a different type from all the pieces of linen mentioned here above. The Demotic and the Greek text seem to be written by one and the same person. Both scripts are written in small elegant signs and capitals. The Greek text is very short, whereas the Demotic text is much longer. The text starts at the right end, wherein the god Haroeris is extolled (by the souls of the dead); he is represented as the "Lord of Letopolis, (and) the Great God".

The inscription mentions the children of a man named in Demotic P3-ⲉ1ⲉ13jn, son of Htr-p3-ⲥj.

Notes

- L.1 The first line on the band has two distinct epithets of the god Haroeris, nb shm, and p3 ntr ⲉ3.

sh̄m is the well-known toponym which is rendered in Greek "Λητοῦς πόλις". It was the metropolis of the second nome of Lower Egypt, which was found connected with the name of the god Haroeris,¹ who was worshipped there. This locality is also to be connected with the modern town Aucim²

As for the principal deity of Panopolis or Chemmis (to-day: Achmim)³, it was given as Min. One finds that later the cult of Haroeris was transferred thither. For this information, I can cite only Bonnet, *Reallexikon der ägyptischen Religionsgeschichte*, p. 580: "Panopolis oder Chemmis nannten die Griechen die Metropole des 9. oberäg. Gaus, ... und die Heimat des ... Min war. ... Neben Min wurden vor allem Horus in der form des Haroeris von Letopolis und Isis verehrt."

Can we now regard Haroeris (beside Min) as god of the town Chemmis? Or was Haroeris worshipped at Chemmis as at Letopolis? It will be found that the attribution of Haroeris as the deity of Chemmis is not only of very late occurrence, but also rare, whereas Minis occurs as the god of Panopolis frequently and from a comparatively early date.⁴

- 1 For the god Haroeris. cf. Bonnet, *Reallexikon der ägypt. Religionsgeschichte*, pp. 270 ff.; LÄ, II, pp. 999 ff.
- 2 For Letopolis, cf. Smith and Tait, *Saqqâra Demotic papyri*, p. 223; Bonnet, *op.cit.*, p. 424; LÄ, III, pp. 1009 ff.
- 3 It must be remembered that our bands nos. 3/1-27 here were all said to come from Achmim (?).
- 4 Cf. LÄ, II, pp. 1000-1003; Helck, *Die altägyptischen Gaue*, pp. 93 ff.; M. Chauveau, "Les cultes d'Edfa à l'Époque Romaine", in: *RdE* 37, Louvain 1986, pp. 36-37.

L.1 (continued):

For the Demotic writing of *sh̄m* here, cf. Smith and Tait, *Saqqâra Demotic papyri*, p. 223; Spiegelberg, *Eigennamen*, p. 28*, no. 198; Möller, *Mumienschilder*, no. 14 (=Et. Berlin Inv. no. 10570); Erichsen, *Dem. Glossar*, p. 454.

For *Hr-wr nb sh̄m*, cf. *Hr-nb-sh̄m* (as a divine name) in Smith and Tait, *Saqqâra Demotic papyri*, p. 222, and Quaegebeur, in: *LA*, II, p. 998.

L.2 P3-^c1^c13jn: The reading is certain. This proper name is so far attested in Demotic only in this text.¹ There is even no such example of the name in Hieroglyphic to hand.


The name *Htr-p3-šj* is not attested in Quaegebeur, *Le dieu égyptien Shaï* (OLA 2), 1975. It falls into two parts: *htr* (cf. Nur El-Din, *Dem. Ostr. Leiden*, p. 539, and Möller, *Mumienschilder*, p. 11 and nos. 9, 41 and 64); and the "*p3-šj*", which is usually rendered in Greek by Ψαῖς; see Quaegebeur, *Ibid.*, and cf. Spiegelberg, *Eigennamen*, pp. 57* ff., nos. 416 and 416a; Möller, *op.cit.*, p. 13 and nos. 6, 10, 13, 54, 56, 95 and 112; Lüddeckens, *Dem. Namenbuch*, L. 4, 1984, p. 220.



rmt nb... tr=w is certain and the construction is beyond question.

1 Cf. E. Lüddeckens, *Dem. Namenbuch*, L. 3, 1983, p. 164

ntj mtw=[f f]w, yielding what appears to be the required sense. The pronoun f of mtw=f has mistakably been written by the scribe and corrected as w by him above the line. This w refers to the dead children.

- L.3 (Ἐτους) τρίτου πoχῶν ΙΓ : The Greek inscription begins with ligatures of two or three signs. Unfortunately the inscription does not mention during which emperor's reign these children died. The impression gained is that the inscribed mummy linen in question is to be dated to the 1st - 2nd centuries A.D. If I had to venture a date, I would opt for the 1st century of our era.

The Greek line was written between the šꜥdt and the Demotic symbols . These two symbols occur here for the first time on a Demotic mummy linen:

1.  is the symbol of the ring; see the determinative of the word ḥtm "ring" in Erichsen, Dem. Glossar, p. 372, and cf. also pp. 49-50. This symbol constantly referred to the eternal life: M. Lurker, Götter und Symbole der alten Ägypter, Bern-München-Wien 1974, pp. 140 f., and cf. B. Goff, Symbols of ancient Egypt in the Late Period (Religion and Society 13), Paris-New York 1979, pp. 93 and 111-113.
2. The symbol, , forms a strange shape; it is perhaps an indication of the Demotic number 2.nw, "two, twice", and

may also resemble an B in Greek. If this interpretation is correct, the children of such relationship are recorded as two in number therewith. On the significance of the numeral symbols, see Lurker, *Götter und Symbole der alten Ägypter*, p. 192; and for the significance of symbols in general, see Goff, *Symbols of ancient Egypt in the Late Period*, pp. 157 ff. and 177 ff.

3.27

Band from the mummy of Σαραπιων ~ Αρσιησις

(see plate X)

Achmim (?)

Roman

GML Cairo JdE 71814, fragment aa. The linen is coarse, and is of a light-brown colour; it has a big dark stain at the left-hand side. The text is complete and consists of one line of Greek.



ΣΑΡΑΠΙΩΝ ΑΡΣΙΗΣΙΟΣ

GML Cairo JdE 71814, Fragment aa

1. Σαραπιων αρσιησιος.

Translation

1. Sarapion, (son of) Arsiēsīs.

Notes

- L.1 Σαραπιων is a non-Egyptian name; for a similar examples, cf. Spiegelberg, *Eigennamen*, p. 36*, no. 242; Möller, *Mumienschilder*, p. 13 and no. 45; Marjolein Thieme-P.W. Pestman, in: *P.L. Bat.* 19, 1978, p. 228; and for the Demotic equivalent of this name, cf. Möller, *Ibid.* (S3r3pi3n), and Nur El-Din, *Dem. Ostr. Leiden*, p.

542 (Srpj3n). The name would have been spelled alphabetically in Demotic, because it is not an Egyptian one.

αρσιησις , "Horus, son of Isis", occurs in the genitive. For this name: Spiegelberg, Eigennamen, p. 5*, no. 25.

**III. TWO PIECES OF CLOTH
FROM
THE MUSEUM OF MALLAWI
(4 - 5)**

Among the collection of the Mallawi Museum, there are two more or less square fragments (here nos. 4 and 5) of inscribed linen cloths, of which the length varies from 39 to 44 cm and the width from 31 to 36 cm. They are cut out of larger pieces of cloth. They are also kept at the Museum in one and the same vitrine no. 64 (upper floor, fourth hall)¹.

These pieces of linen are inscribed either in Demotic, or in Hieroglyphic. They were said to have come from the Hermupolis-nome of Middle Egypt, and are generally dated to the Saite or Persian Period.

Unfortunately the inscriptions do not mention any date for our cloths, so that the dates given do not provide any clue for finding the real date.

Since neither transcriptions nor translations of the Demotic and Hieroglyphic texts have been published, the complete texts follow here.

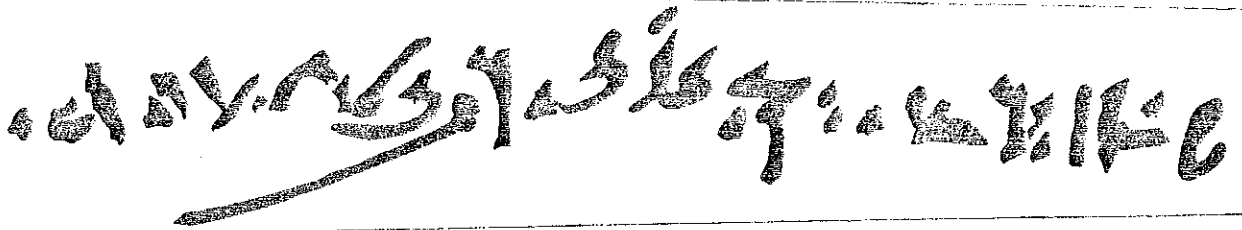
1 See H. Messiha-M. El-Hitta, Mallawi Antiquities Museum. A brief description, Cairo 1979, p. 20, nos. 488 and 490 (=here nos. 5 and 4).

Cloth from the mummy of P3-hnm-šp-is.t (?) ~ ²İr.t-hr-r.r.w
(see plate XI)

Tuna El-Gebel (West-Hermupolis)

Saite or Persian

DML Mallawi Inv. no. 490. The cloth is 39 cm long by 31 cm wide. It has apparently been cut out of a mummy shroud. The linen is finely-textured, and is light-brown in colour. It is almost free from staining. It is also neither decorated nor painted. The inscription has been written in black ink with a thick brush. The back is not inscribed. The text is complete and consists of one line of Demotic written on the piece of cloth in a central position.



DML Mallawi Inv. no. 490

1. P3-hnm-šp-is.t (?) s3 ²İr.t-hr-r.r.w mwt=f Dd-b3s. t-iw=s-^cnh

Translation

1. P3-hnm-šp-is.t (?), son of ²İr.t-hr-r.r.w, his mother (is) Dd-b3s.
t-iw=s-^cnh.

Commentary

Very little is known about inscribed Demotic mummy linen from the

Late Period, because there is apparently very little that survives; cf. Marjolein Thieme-P.W. Pestman, in : P.L. Bat. 19, 1978, p. 226.

Notes

L.1 P3-hnm-šp-is. t seems a possible reading. Instead of hnm. which would be palaeographically possible, the reading wd3 is possible, too. Which of the two readings is the correct one here is uncertain, since the way in which the second part of this name has been written makes it unrecognizable, and we know of no other example of P3-hnm-šp-is. t or P3-wd3-šp-is. t, because both possibilities are not yet attested, either in Demotic or in Hieroglyphic. For šp-is.t, cf. Griffith, Pap. Ryl., III, p. 459, and by the same author, Dem. Graffiti, p. 279.753.

² Ir.t-hr-r.r.w. Good Demotic parallels also in Lüddeckens, Dem. Namenbuch, L. 2, 1981, pp. 72 f.

For Dd-b3s.t-iw=s-^cnh, cf. Griffith, Pap. Ryl., III, p. 465; M. Malinine, Choix de textes juridiques en Hiératique "Anormal" et en Démotique, Paris 1953, p. 146.

A Late Egyptian Cloth of $\text{I}^3\text{h}\text{-ms-s3-nj.t}$ ~ Ps (m) jk

(see plates XII-XIII)

Hermupolis-nome

Saite or Persian

Cloth Mallawi Inv. no. 488. The cloth measures 44 x 36 cm.; it has been cut out of a longer piece. The linen is a weave of medium quality. Outside the written area there are a few damaged places. The text has been ruled into two Hieroglyphic columns which read from right to left. It is written in a clear large hand that makes frequent use of Hieroglyphic forms¹.

Translation

Col.1 Thoth, justified, the God giving life.

Col.2 Thoth, twice great, lord of Hermupolis will protect the prince,
(and) the nomarch $\text{I}^3\text{h}\text{-ms-s3-nj.t}$, son of Ps(m) jk .

Notes

Col.1 Thoth, justified. The epithet "justified", usually appended to the name of a deceased person, was sometimes added to the name of a deity.

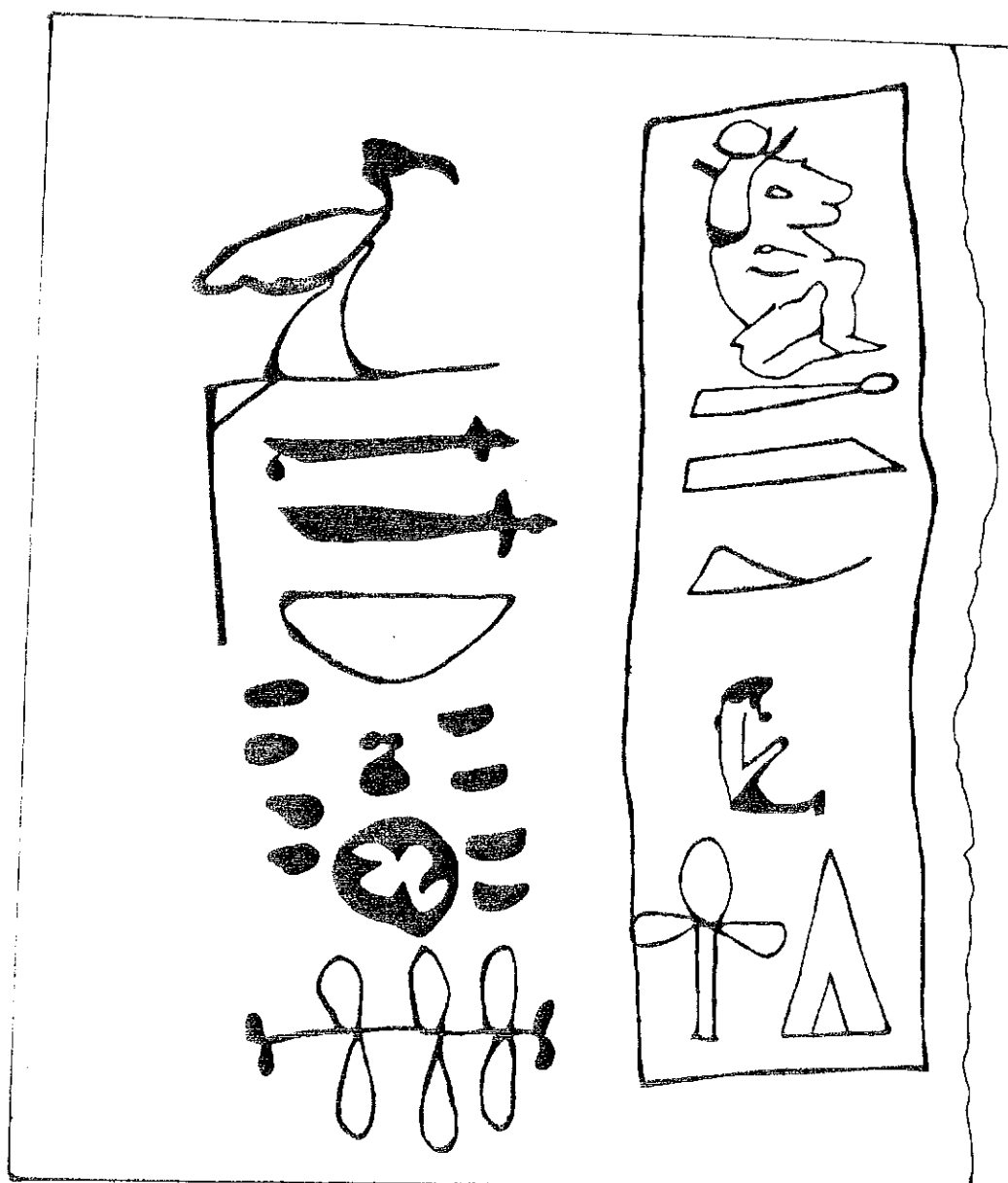
1 For a discussion of the history of the linen and its texts, see LA, III, pp. 999 f. s.v. "Leinen" and VI, pp. 57 ff. s.v. "Stoffe und Webarten"; see also Dunham, in: JEA 17, 1931, pp. 209 ff.

Col.2 Thoth, twice great. On the different epitheta of the god Thoth, see P. Boylan, *Thoth the Hermes of Egypt*, London 1922, 180-200; J. Ray, *The Archive of Hor*, London 1976, 158-161 § 2.

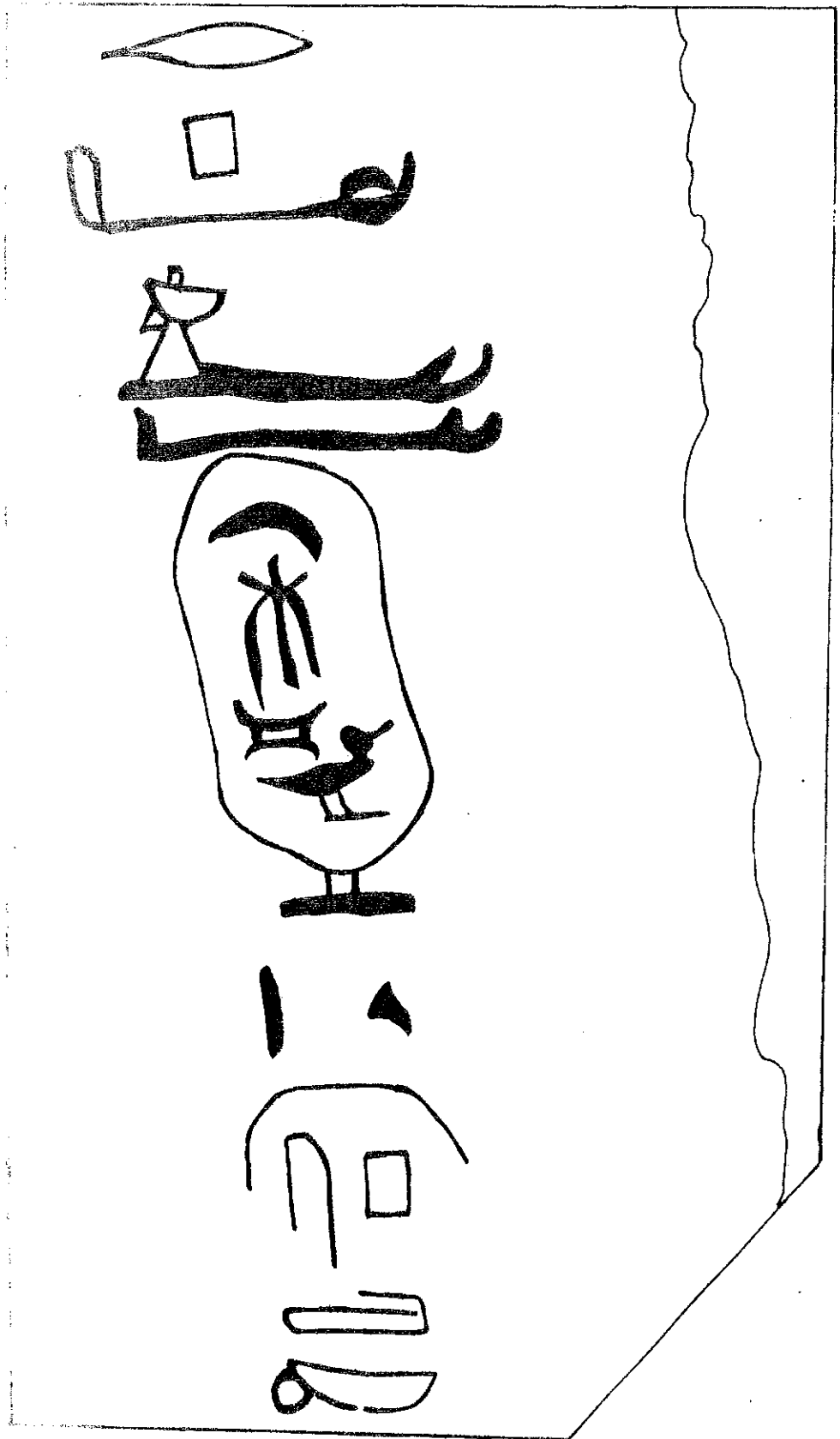
(³h-ms-s3-nj.t) "Amasis is the son of Neith", is the person for whom this fragment of cloth was written. As it appears from his titles recorded before his name here on the cloth, he must have been an important person (in Hermupolis).

For this last name, cf. Ranke, *Personennamen*, I, 13.4; and for the part s3-nj.t in compounds, cf. Ranke, *op.cit.*, p. 114 (W3h-ib-r^c-s3-nj.t); Lüddeckens, *Dem. Namenbuch*, L. 3, p. 214 (P3-s-n-mtk-s3-nj.t).

For the name (Psm₃tk) : Ranke, *op.cit.*, 136.8.



Cloth Mallawi Inv. no. 488 (Recto A)



Goch Mallawi Inv. no. 488 (Recto B)

CONCLUSION

In certain periods of ancient Egypt, funerary inscriptions in Demotic are occasionally found, written in black ink on mummy linen, whose forms are closely connected with those known to be the Saite or Persian Dynasties on the one hand, and with those of the Roman Epoch on the other. Greek (as well as Hieroglyphic) inscriptions of that kind of religious texts associate, on the same writing material, sometimes also the dead. These texts (twenty-nine are now in the Egyptian Museum at Cairo, and one is exhibited in the Mallawi Museum) come from Achmim (?) and Tuna El-Gebel (Hermupolis-West); they were composed in the following styles of writing:

1. May his/her/your Ba live before Osiris (-Sokaris), the Great God, Lord of Abydos :N.N., son of N.N., forever.
2. May his Ba live to rejuvenate (?) in (?) the Under-world before Osiris-Sokaris, the Great God, Lord of Abydos :N.N., son of N.N., forever.
3. May his Ba live in eternity (to serve ...) : N.N., son of N.N., forever and ever.
4. May his Ba rejuvenate...
5. May his body rejoice: N.N., son of N.N., forever.
6. May his/her Ba enter before Osiris (-Sokaris) :N.N.
7. May your Ba live in the heaven, forever, and your Ka become.

sacred in order to see Sokaris-Osiris in the hereafter (?) : the soul of N.N., son of N.N., forever.

8. Before Haroeris, Lord of Letopolis, the Great God: the children of N.N., son of N.N., and every man at all who will be with them, forever. (+Gr. Text: "Year 3, Pachons, day 13", and two Demotic symbols).
9. N.N., son of N.N.
10. N.N., son of N.N., his mother (is) N.N.

These formulae were used for such texts as the (Demotic) Book of the Dead, etc.

Some interesting points may be observed, particularly in the Egyptian Demotic texts, which include proper names, either long or short. These names are, as written here, not only calligraphically and orthographically noteworthy, but also new, and some of these may indeed be paralleled in Greek but remains unusual nevertheless : Examples are:

1. Wrw3 (?) (or Wrwtj ?) 3.22
2. P3-7°13jn 3.26
3. P3-hnm-šp-is.t (or P3-wd3-šp-is.t) 4
4. P3-šr-n-ta-tw-nb.t-ḥw.t (Ψσεντατενεφθους) 3.9
5. P3-šr-t3-rpj.t (Ψεντριφς) 3.4
6. Mws3rn (?) (or Mwshwrn ?) 3.22
7. Hl-d3d3 ! 3.8

8. Hr-bj3n (or Hrbj3n ?) 3.2
9. Htr-p3-šj 3.26
10. T3-šr.t-pa-tw=j-²In-ḥr (?) (Σενπετενουρις) 3.3
11. Twtw-šj (Τιθωσσαίς) 3.18

Together with the rushes used as pens (see, e.g., no. 5); the reed pen, cut to a point, and split like a modern pen, only began to be used in the Graeco-Roman period (e.g., no. 3.25).

A Late Egyptian cloth from Tuna El-Gebel (Hermupolis-West), with Hieroglyphic inscription, is shown under no. 5. The cartouches of this text enclosed no royal names, since it had been previously suspected that cartouches of the Late Egyptian documents contained only royal names.

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I. PROPER NAMES

A. Demotic	
² Ir.t-hr-r.r=w	4
² Is.t-wr.e.t	3.15
°19	1
Wrw3 (?) (or Wrwtj ?)	3.22
P3-°3 ...	3.24
P3-°1°13jn	3.26
P3-°1°1w	2
P3-wrše	3.7
P3-bjk	3.15
P3- <u>h</u> nm-šp-is.t (or P3-wd3-šp-is.t)	4

C. Greek

Αρσησις	3.27
Σαραπιων	3.27

II. TOPONYMS

ibt "Abydos"	2; 3.2; 3.6; 3.12; 3.14; 3.21; 3.23; 3.24
sh̄m "Letopolis"	3.26

III. WORDS

A. Demotic

irm "with, and"	3.26
ʿ3 "great"	2; 3.12; 3.14; 3.15; 3.21; 3.22; 3.23; 3.24
	3.26
ʿnh̄ "to live"	1; 2; 3.3; 3.5; 3.7; 3.8; 3.11; 3.13; 3.15
	3.16; 3.22; 3.23; 3.24; 3.25
(c.w.s.) "L.P.H."	3.26
ʿk̄ "to enter"	3.20
Wsir "Osiris"	3.3; 3.11; 3.13; 3.20; 3.22; 3.24
— in Wsir-Mn "Osiris-Minis"	1
— in Wsir-Sbk (?) "Osiris-Suchos (?)"	3.12
— in Wsir-Skr "Osiris-Sokaris"	2; 3.5; 3.6; 3.14; 3.16; 3.21; 3.23
bj "Ba, soul"	1; 3.3; 3.5; 3.6; 3.8; 3.10; 3.11; 3.13; 3.16
	3.22; 3.24; 3.25
— in bj=f	2; 3.7; 3.23
— in bj=s	3.15; 3.20
— in bj=k	3.25

P3-šr-wsir	3.4
P3-šr-pa-msj- ^c 3.t	3.24
P3-šr-n-ta-tw-nb.t-ḥw.t (Ψσεντατενεφθους)	3.9
P3-šr-t3-rpj.t (Ψεντριφισ)	3.4
P3-tj-mn	2
P3-tj-mn-p3-ḥm or P3-tj-mn (p3 ḥm) (Πετεμεν(π)χεμς?)	3.17
Pa-bjk (?)	3.20
Pa-ḥ3.t	3.7; 3.25
Mws3rn (?) (or Mwshwrn ?)	3.22
H1-d3d3	3.8
Ḥr-bj3n (or Hrbj3n ?)	3.2
Ḥr-mḥ=f	3.8; 3.18
Ḥr-mḥ=f or Ta-ḥr-mḥ=f	3.1
Ḥr-s3-is.t	3.25
Htr	3.24
Htr-p3-šj	3.26
T3-šr.t-p3-tj-mn	3.17
T3-šr. t-pa-tw=j- ³ ln-ḥr (?) (Σενπετενουρις)	3.3
Ta-t3-ms.t- ^c 3.t (Ταθμεσιως ?)	3.2
Twtw-šj	3.18
Dd-b3s.t-iw=s- ^c nḥ	4
B. Egyptian	
(³ Iḥ-ms-s3-nj.t)	5
(Ps(m)ḏk)	5

p3 (def. art.s.m.)	2; 3.5; 3.6; 3.7; 3.11; 3.12; 3.13; 3.16; 3.22; 3.24; 3.25; 3.26
p3j=f "his"	1; 3.5; 3.8; 3.10; 3.22; 3.24
p3j=s "her"	3.3; 3.6; 3.16
p3j=k "your"	3.11
p3j=t "your"	3.13
pa "the (son) of"	3.26
pt "heaven"	3.25
m (?) (prep.)	2
m-b3h "before"	1; 2; 3.3; 3.5; 3.6; 3.11; 3.13; 3.15; 3.16; 3.20; 3.22; 3.23; 3.24; 3.26
m3 "to see, to look at"	3.25
mwt in mwt=f "his mother"	4
n (of gen.)	3.25
n (prep.)	3.25
n3 (def. art. pl.)	3.26
nb "lord"	2; 3.2; 3.6; 3.12; 3.14; 3.16; 3.21; 3.22; 3.23; 3.24; 3.26
ntj in ntj mtw=[f]w tr=w "who will be with them"	3.26
ntr "God"	2; 3.5; 3.6; 3.11; 3.12; 3.13; 3.14; 3.15; 3.16; 3.21; 3.22; 3.23; 3.24; 3.26
ntrj "to be sacred, to be godlike, to be like that of a god"	3.25
r nhḥ "forever"	3.25
r nhḥ dt "forever and ever"	3.7; 3.8; 3.18
rpj "to rejuvenate"	2; 3.10
rmt in rmt nb "every man"	3.26
rnn.t (?) "wealth, riches; (good) fortune, prosperity" (?)	3.22
hḥj "to rejoice"	3.18

Hr-wr "Haroeris"	3.26
hrt.tj.w "children"	3.26
h.tj in h.tj=f "his body"	3.18
s3 "son"	1; 3.4; 3.8; 3.22; 3.24; 4
sj n "son of"	3.25
sh in p3 sh n ... "the scribe of ..."	3.7
Skr in Skr-Wsir "Sokaris-Osiris"	3.15; 3.25
š° in š° dt "forever"	2; 3.1; 3.15; 3.19; 3.23; 3.24; 3.25; 3.26
šms "to serve"	3.8
k3 in k3=k "your ka-spirit"	3.25
t3 (def. art. s.f.)	2
ta "the (daughter) of"	3.2; 3.15; 3.17
tw3. t "hereafter"	2; 3.25
tr (in tr=w) "all"	3.26

B. Egyptian

°3 °3 "twice great"	5
m3°-h _{rw} "justified"	5
nb "lord"	5
ntr di °nh _y "the God giving life"	5
r-p° (t) "prince"	5
s3 "son"	5
s3 "protect"	5
h _{mnw} "Hermupolis"	5
D _h wty "Thoth"	5

C. Greek

Special dating: (Ἔτους) τρίτου Παχῶν 13

"year 3, Pachons, day 13" 3.26

IV. SYMBOLS

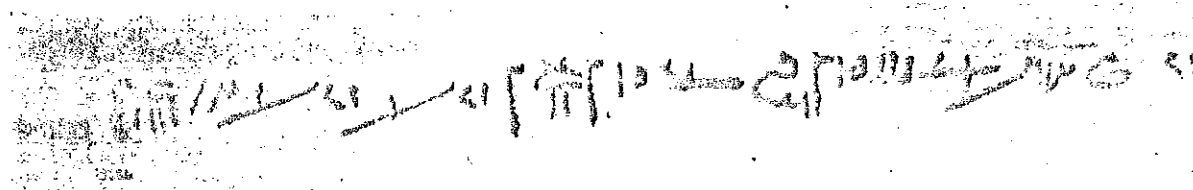
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3.26

V

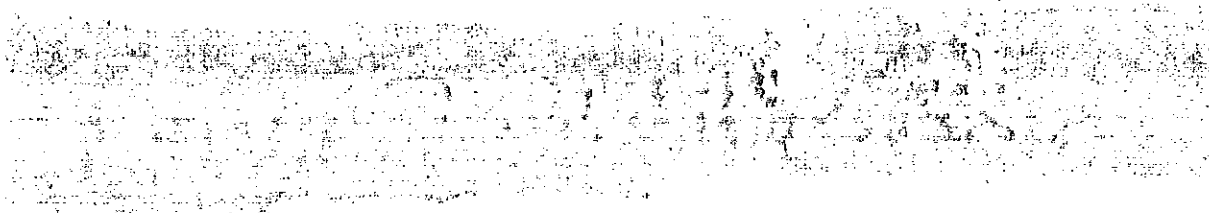
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PLATES 1-13



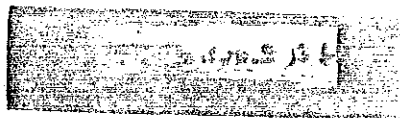
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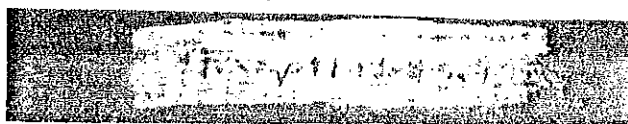


665

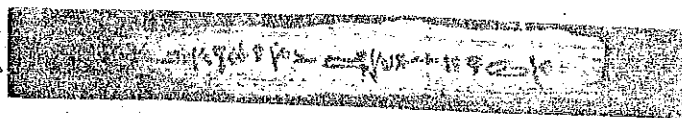
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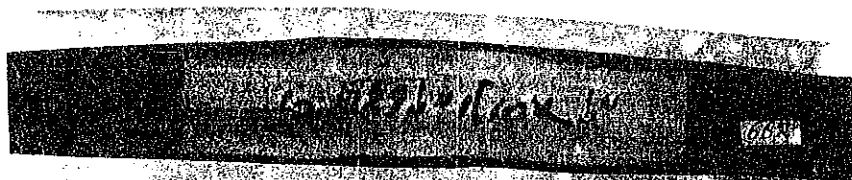
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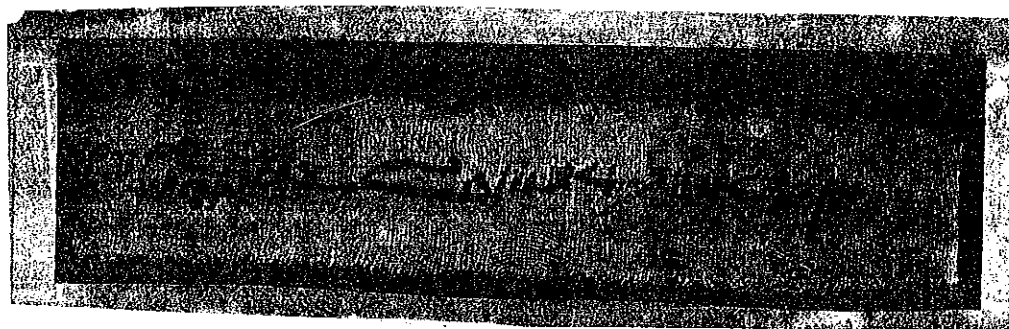
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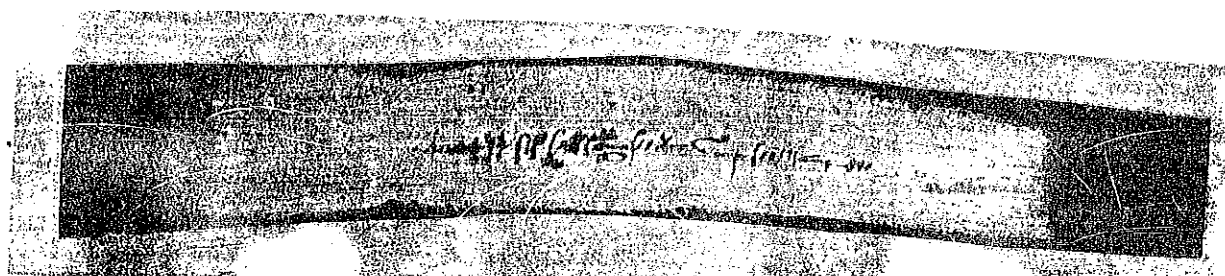
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DML Cairo JdE 71814, Fragment d



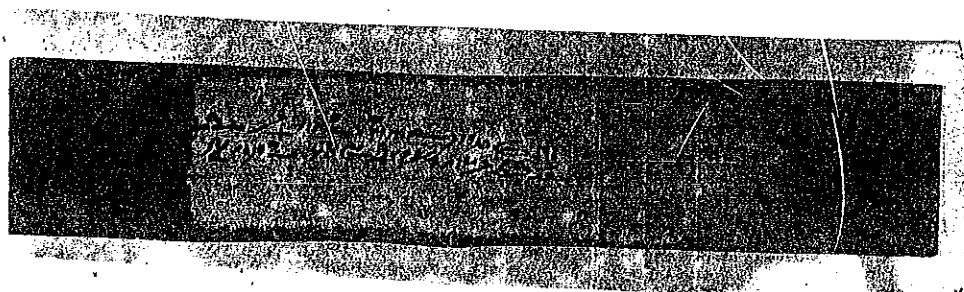
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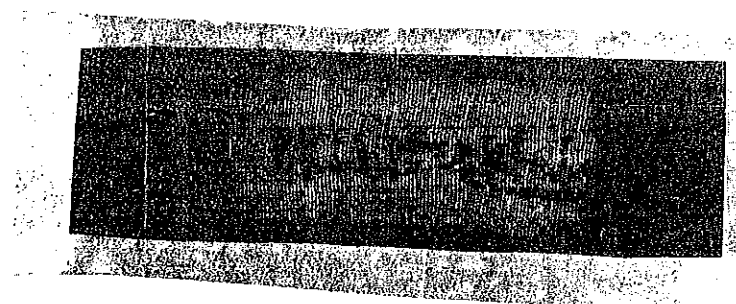
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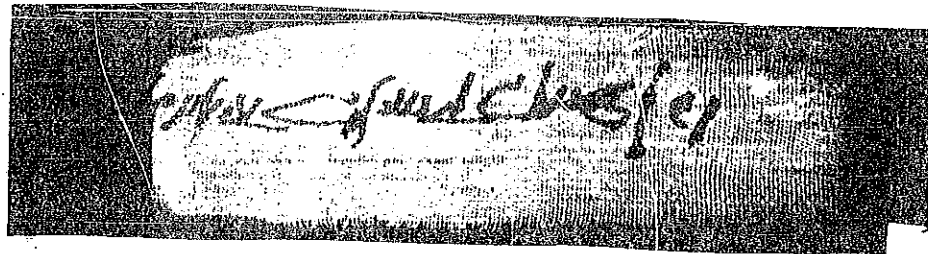
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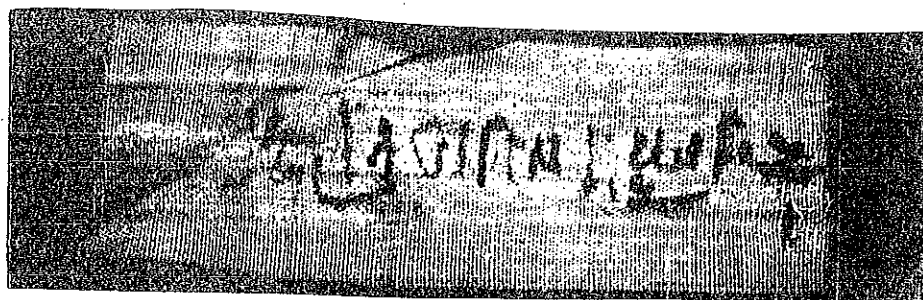
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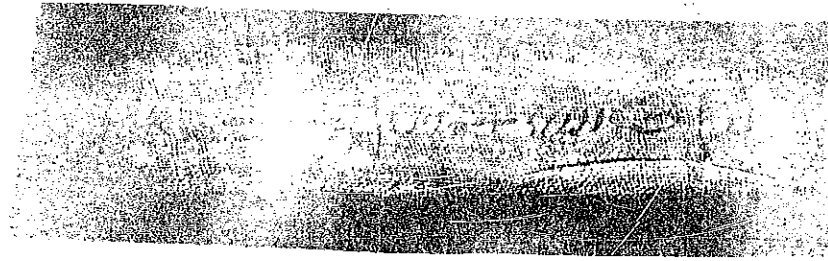
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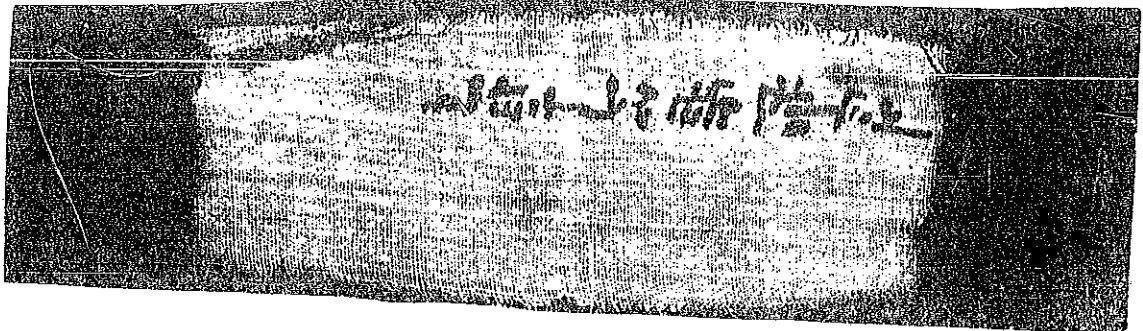
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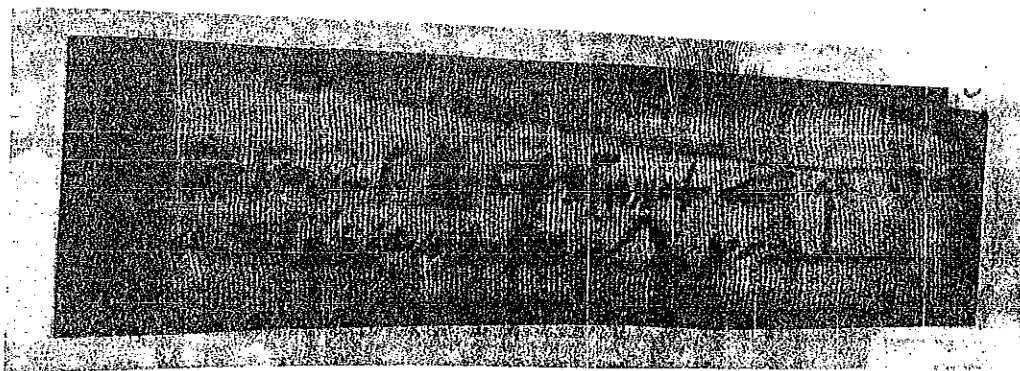
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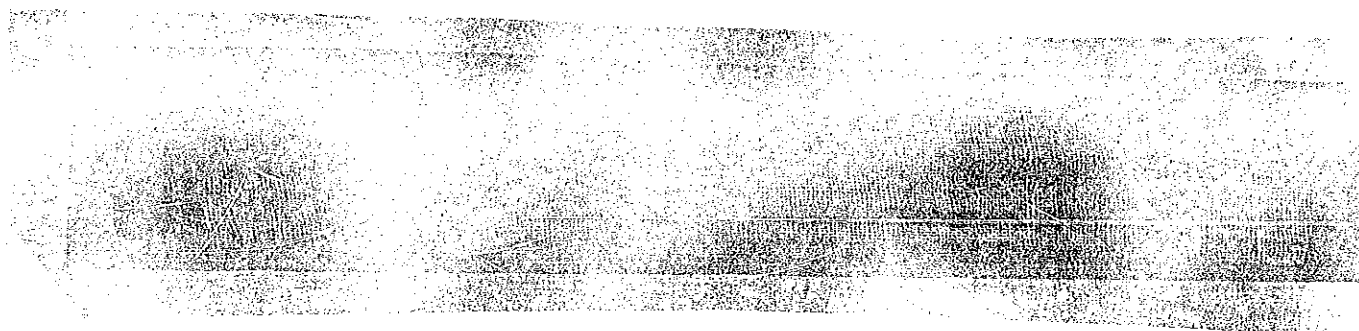
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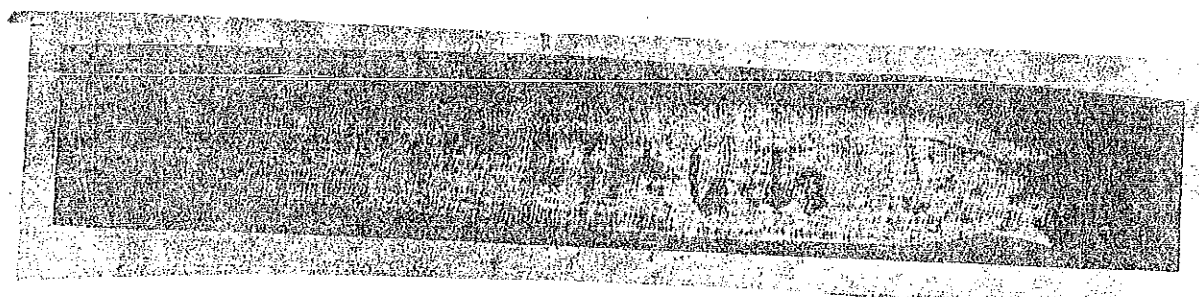
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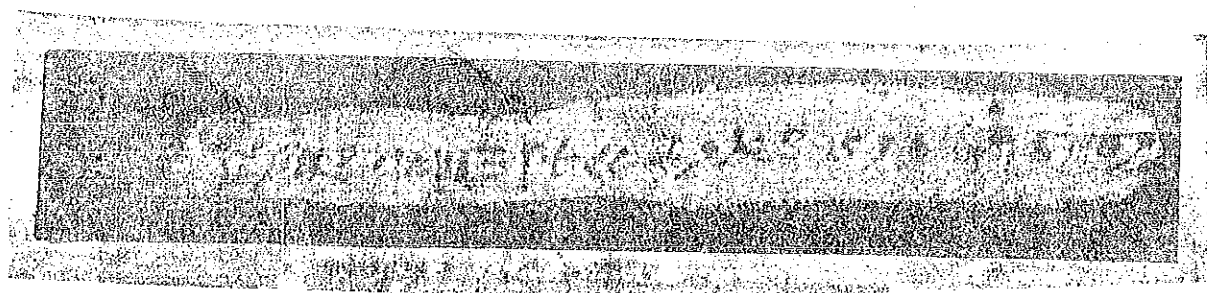
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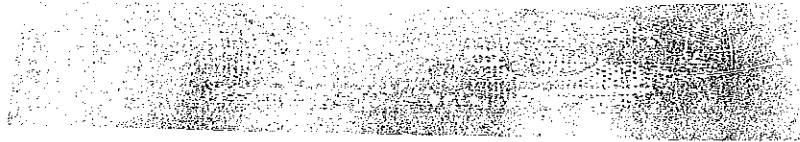
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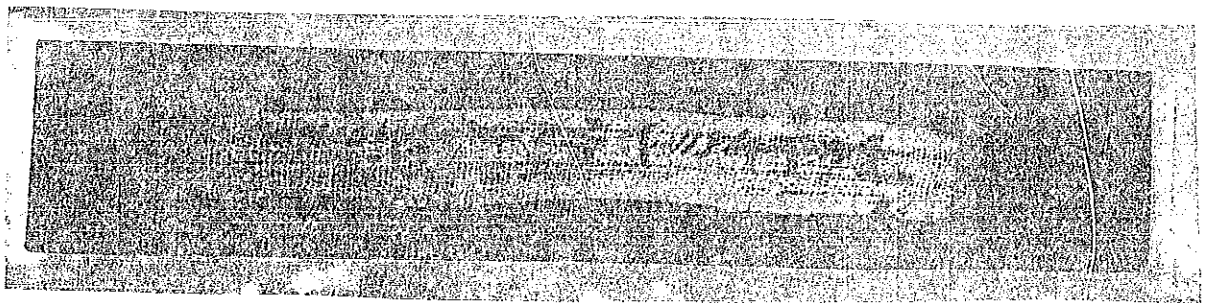
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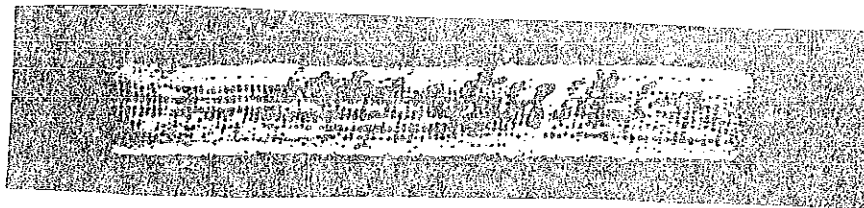
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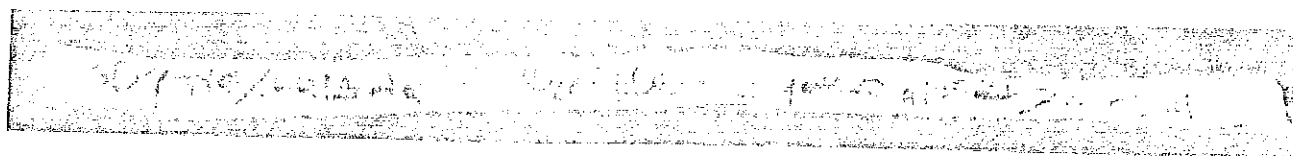
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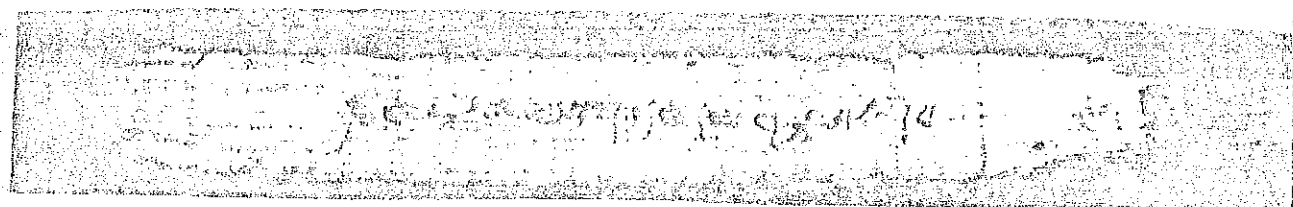
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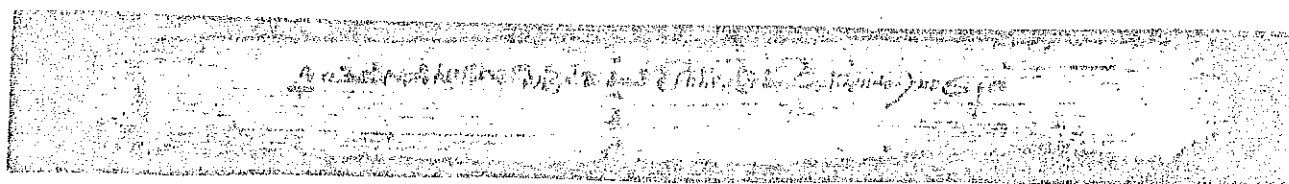
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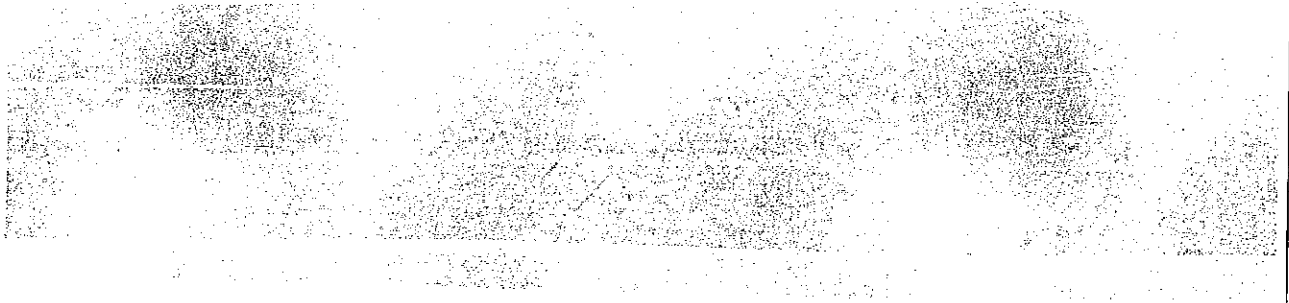
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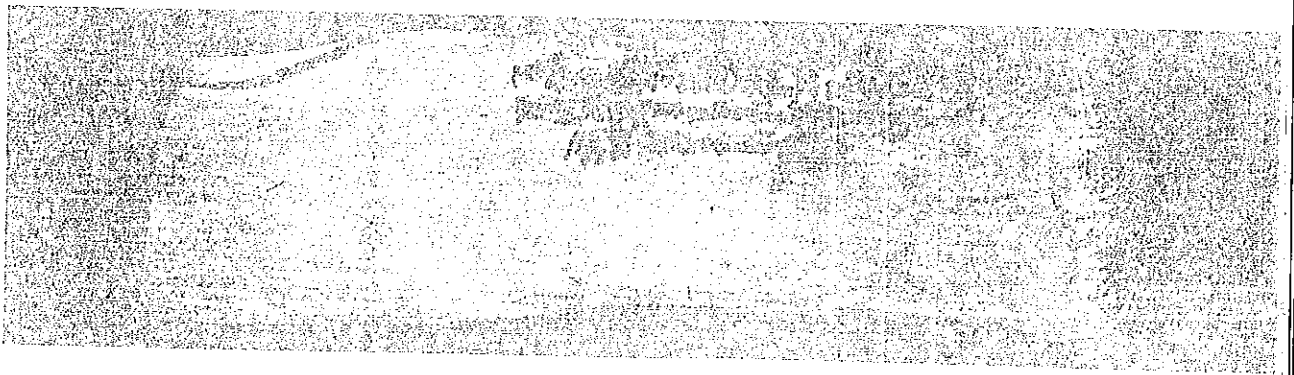
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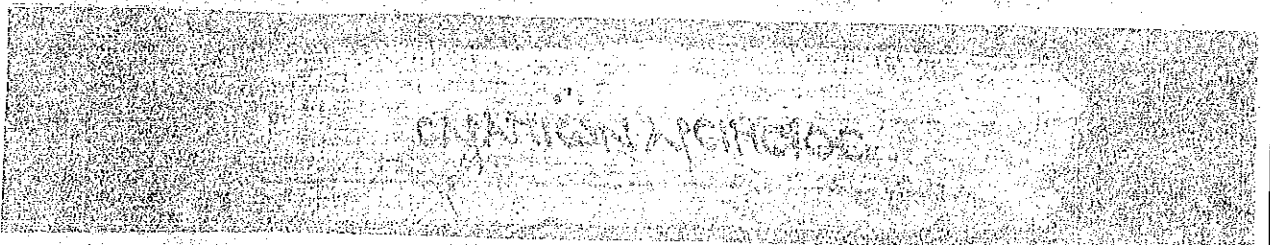
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DML Cairo JdE 71814, Fragment y



DML Cairo JdE 71814, Fragment z



GML Cairo JdE 71814, Fragment aa

