



Illuminating Osiris

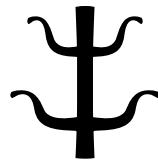
Egyptological Studies
in Honor of Mark Smith

editors
Richard Jasnow
Ghislaine Widmer

ILLUMINATING OSIRIS
EGYPTOLOGICAL STUDIES IN HONOR OF
MARK SMITH

MATERIAL AND VISUAL CULTURE
OF ANCIENT EGYPT

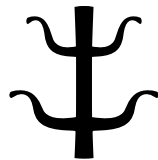
NUMBER TWO



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Edited by
Richard Jasnow and Ghislaine Widmer



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Mark Smith at the Jardin des Plantes in Paris in 2013

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Acknowledgments

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Richard Jasnow
Ghislaine Widmer

Note from the Editors

Scholars of Late period Egypt, and Demoticists in particular, are an individualistic group. They tend to devise their own conventions of citation and transliteration. In this spirit we have only applied a light editorial hand to the articles in this volume, although we have indeed striven for a reasonable consistency. We trust that no readers will be seriously inconvenienced or unduly puzzled by this editorial tolerance.

Introduction

In recent years, Demotic Studies has attracted a number of remarkable individuals who have brought about a virtual renaissance, a *whm-mswt*, in our field. However, Mark Smith stands out even among this group. He enjoys, indeed, a special veneration among Egyptologists for the range and power of his scholarship. His books and articles, distinguished by their impeccable style and clarity, possess an authority seldom rivaled in our field. He is certainly one of the leaders in the famously difficult study of Egyptian Religion. His many friends, close colleagues, and former students present this Festschrift to him in grateful recognition of his profound contributions to Egyptology.

The basic facts of his career may be quickly recounted. Mark graduated with a BA in Near Eastern Studies in the University of Chicago in 1973. He then entered the graduate program in Egyptian Philology in the Department of Near Eastern Studies of the University of Chicago. There, at the Oriental Institute, he studied with such professors as George Hughes, Edward Wente, Janet Johnson, and Klaus Baer. He worked particularly closely with Prof. Hughes, for whom he has always had a special esteem. Born in Nebraska, Hughes embodied the positive qualities associated with the Midwest. He was modest, thoughtful, hardworking, and helpful, never so happy as when sitting quietly with a student contemplating a Demotic text. It is no surprise that Mark, himself raised in Minnesota, was inspired by him. He obtained his PhD in 1979, presenting a Doctoral Thesis entitled: “The Demotic Mortuary Texts of Papyrus Louvre E. 3452.” During the later part of his residence (1977–1980) at the Oriental Institute he joined the Demotic Dictionary Project, which had been brought back to life by Janet Johnson. In 1980 he was appointed both Lady Wallis Budge Fellow and University Lecturer in Ancient Egyptian and Coptic at Oxford. He was a Reader in Egyptology from 1996–2007 and then named Professor of Egyptology in 2007. His present title is “Professor of Egyptology and Lady Wallis Budge Fellow of Egyptology.” He is currently serving as Chair of the Faculty Board of Oriental Studies.

Mark has naturally been involved in numerous expeditions and projects through the years. His participation on the Demotic Dictionary Project doubtless helped to lay the groundwork for his deep knowledge of the corpus of Demotic texts. Already as a student he had the opportunity to be an Epigrapher at the Epigraphic Survey of the Oriental Institute of the University of Chicago (1976–1977). He thereby became acquainted first-hand with the great temples and tombs in Luxor. A few years later Mark had the good fortune to work with that most distinguished Epigrapher, Prof. Ricardo Caminos (Brown University), in the marvelous site of Gebel el-Silsila (1981–1982; fig.1). They spent many hours copying the quarry graffiti, both certainly enjoying the remote beauty of that isolated site. Mark admired the meticulous quality of Caminos’s scholarship and his sensitive approach to philology, particularly lexicography, as amply demonstrated by the masterful *Late Egyptian Miscellanies*. Among his non-Demotic activities we may mention here his time as Acting Keeper of the Griffith Institute Archives and Editor of the *Topographical Bibliography* (2011–2012). In this capacity he helped prepare for publication volume 8.4 of that fundamental Egyptological reference work.

The bibliography published in this volume amply documents Mark’s scholarly publications, we need not systematically describe here his numerous books and articles. We should, however, observe that Mark’s particular interest, really from the very beginning of his academic career, has been religious, funerary, and mortuary texts. This dedication to that very challenging corpus is the hallmark of his scholarly persona. While individual examples of such texts, as the Rhind Papyrus, had, of course, been known almost from the beginning of Demotic Studies, it is no exaggeration to state that Mark’s series of volumes, *The Mortuary Texts of Papyrus BM 10507*, *The Liturgy of Opening the Mouth for Breathing*, and *Papyrus Harkness (MMA 31.9.7)*, really opened up this whole field of study.

The compositions that Mark published are among the most elaborate and poetic preserved from ancient Egypt. Mark, along with his colleagues working in other Demotic subspecialties, forcefully made the case that Demotic, far from being a rather boring byway of Egyptology, is a field of immense richness, full of treasures waiting to be discovered by assiduous researchers. Moreover, his comprehensive commentaries to the texts, which draw on a vast range of textual and material evidence and sources, have exploded the notion that one can study these texts “in isolation,” as it were. He has thus inspired students and colleagues to become well-rounded Egyptologists, and not just “Demoticists.” Demotic cannot be separated from the rest of Egyptology. Similarly, colleagues working in the earlier pharaonic periods no longer can safely ignore the Late period. While most of his publications might be characterized as “specialized,” his extensive collection of translations and essays, *Traversing Eternity*, has made this aspect of ancient Egypt more readily accessible to the wider circle of scholars and the general public. Mark has always also had a deep interest in Coptic Studies as well, as exemplified by his chapter on “Coptic Literature 337–425” in the *Cambridge Ancient History*. Indeed, his first published article in 1974 was an edition of a Coptic ostrakon in *Enchoria*.

Editors of *Festschriften* are traditionally allowed the privilege of adding a more personal note to their introductions. We would like in the following lines to take advantage of this editorial indulgence from our individual perspectives.

I (Richard) have counted myself fortunate to have known Mark since his time as a graduate student at the Oriental Institute of the University of Chicago in the 1970s. Indeed, having entered the graduate program in 1977 as an aspiring Demoticist myself, I soon heard of this “advanced” graduate student who was completing his dissertation, even before I ever set eyes on him in the Oriental Institute Archives. I knew well from Prof. George Hughes, Jan Johnson, and Edward Wente, just how brilliant a philologist he was. Thanks to Jan’s initiating the Demotic Dictionary Project, I was later able to work with, or for, him, laboring away with colleagues such as Robert Ritner in a small room at the end of the second-story hallway in the Oriental Institute, right next to the Hittite Dictionary. Jan had asked us to transliterate and translate the core material to be utilized for the *CDD*. As one of his responsibilities, Mark would read over and correct my hand-written transliterations and translations, which we prepared on yellow-note pads in those precomputer days. I was, naturally, rather nervous as to what Mark might say of my attempts at “working-up” these often difficult Demotic texts for carding. I need not have been. One could simply not imagine a more encouraging and helpful colleague and mentor.

What I remember from those early Demotic Dictionary days was Mark’s sheer love of Demotic and delight in puzzling out a crux. Mark was at that time going through such fundamental texts as the Archive of Hor or Parker’s *Omina*. How often he would show us an interesting or unusual writing or discuss a challenging passage. Non-Egyptologists would doubtless have been astonished, if not alarmed, to observe how we in the Demotic Dictionary found the vagaries of Demotic script to be a continuous source of amusement and joy.



Fig. 1. Mark with Ricardo Caminos preparing for the 1981–1982 epigraphic campaign at Gebel el-Silsila at Chicago House. Photograph courtesy of the Epigraphic Survey of the University of Chicago.

Many of the contributors to this volume later studied with Mark at Oxford, as did my co-editor, Ghislaine. I suspect that their experience has been similar to mine. They doubtless felt as I did and do, that they were engaging with someone who loved Demotic texts, and who especially appreciated the challenge of deciphering and explaining clearly their meaning.

When Mark was working with Ricardo Caminos recording those Demotic graffiti in Gebel Silsila in 1981, I was a member of the Epigraphic Survey in Luxor. Mark and Caminos came by one day for a visit to Chicago House. I shall never forget how we sat on a bench talking enthusiastically about graffiti, all those unrecorded inscriptions waiting to be copied. Demoticists will be aware of the almost incredible number of beautiful Demotic graffiti from Gebel Silsila. On that bench before the Chicago House Library Mark described to me the impressive Demotic inscriptions at the site. Spreading his hands widely, he exclaimed: "the ayins were that large!" The emotion might be compared to that of a young palaeontologist roaming a rich fossil site in the Montana deadlands.

The reader should not have the impression, however, that Mark is fixated merely on Egyptology. Those who know Mark are aware that he has many interests outside of our field. He is passionate about American Baseball, his beloved team being the Boston Red Sox. I recall with pleasure when, having come to Johns Hopkins University to deliver the annual William Foxwell Albright Lecture sponsored by the Department of Near Eastern Studies, my colleague, Betsy Bryan, arranged for tickets for the three of us to a game between the Baltimore Orioles (our home team) and the Boston Red Sox. She had obtained spectacular seats, so that one could observe the players close up. I suspect that Mark enjoyed this outing about as much as a good Demotic religious text. On his visits back to America with Annette, Mark has always tried to make the pilgrimage to Fenway Park in Boston, where the Red Sox play, to see a game. During one visit Mark was able to meet personally Johnny Pesky, a famous Red Sox player of the 1940s and '50s (a teammate of the legendary Ted Williams). Since I suspect most Demoticists are Europeans who may not have studied baseball history, I would explain the significance of Mark's meeting Pesky by equating it with what we might feel coming face-to-face with F. L. Griffith. In the Demotic Dictionary Office Mark and I sometimes speculated that it would be nice to have "Demotic" cards much like the "Baseball" cards collected by fans of that sport. Baseball cards contain pictures of the players together with the important statistics of the athlete's career, i.e., how many "home runs" (that is like football goals) the player has hit. In our "Demotic" cards one might have a picture, for example, of Wilhelm Spiegelberg, together with the high percentage of correct or amazing readings which he/she had made. Certainly there would be other interesting statistics which one might add about professional Demoticists. The details still have to be worked out....

Mark has a deep love of music of various genres. Classically, he enjoys Handel and Wagner, for example, but is particularly a fan of early opera recordings, as exemplified by such great singers as Rosa Ponnelle. Mark is also fond of early Jazz, his taste ranging from the foundational figures of King Oliver and Jelly Roll Morton through Miles Davis. Among more contemporary Jazz artists he loves Sun Ra, most fitting for an Egyptologist. Early blues, as represented by such greats as Howlin' Wolf, is another of his passions. His Egyptological writings have, at least once, revealed his interest in American blues. In Mark's review of the Heinz-Josef Thissen's edition of *Harfner*, he quotes the great African-American musician Son House's use of the expression "to raise sand," when discussing Thissen's restoration "to raise up/scatter sand" in the Demotic text. How often has Son House appeared in *The Journal of Egyptian Archaeology*?

Mark plays music himself. He is a devotee of the tuba. When he won the Mark Perry Galler Prize at the University of Chicago for the best dissertation of 1979, he used part of his winnings to purchase a seat for his tuba on the flight to England when he took up his position at Oxford. We have heard, from several reliable sources, that back in Chicago he would occasionally practice his tuba on the roof of his apartment house. It was Mark who clued me in to the marvelous tuba concerto of Ralph Vaughan Williams, which I gladly added to my own CD collection.

Ma (Ghislaine) première image de Mark (sans écriture non étymologique ici !) est une photographie prise de dos à Pise en 1993, lors du cinquième Congrès international des études démotiques. C'est ainsi que j'ai fait la connaissance de celui qui allait m'initier à cette cursive, me diriger et me conseiller pendant plus de dix ans, depuis le *Master of Philosophy* jusqu'à la thèse de doctorat et encore, par la suite.

Des deux années de cours que j'ai suivis avec Mark (de 1993 à 1995), souvent en comité très réduit, j'ai le souvenir d'un enseignant attentif à ses étudiants, bienveillant et disponible, ayant toujours soin de souligner le caractère positif d'une réponse, même si celle-ci était... "not quite correct". La personnalité scientifique et humaine de Mark m'ont donné envie de poursuivre mon cursus en démotique avec lui, malgré les difficultés que j'éprouvais alors à me sentir "oxonienne". Mark a accepté d'être le directeur scientifique d'une thèse genevoise, que j'ai menée en parallèle avec l'assistantat, et m'a consacré de nombreuses heures, tant lors de mes séjours à Oxford qu'à travers une correspondance épistolaire très fournie (je parle d'un temps sans messagerie électronique !). Je reconnaissais au premier coup d'œil, dans ma boîte aux lettres, l'écriture régulière de Mark et, en papyrophile, j'ai gardé précieusement ces "reliques" smithiennes qui pourraient, comme je l'avais dit en

plaisantant lors d'un Symposium à Heidelberg, prendre un jour de la valeur sur le marché des antiquités. Mark m'a appris à réfréner mon impatience de débutante, m'octroyant toujours des conseils fort judicieux. Ses encouragements et son soutien permanent, qu'il s'agisse de mes premiers articles ou communications (je me rappelle de sa présence attentive, au premier rang de la grande salle du Service des Antiquités, lors du sixième Congrès international des études démotiques du Caire), ou qu'il s'agisse de lettres de recommandation jusqu'à la révision toute récente du manuscrit de ma thèse de doctorat, ont été pour moi essentiels dans la réalisation de ma carrière.

Tant que j'étais son étudiante, Mark est resté très réservé, ne laissant paraître que quelques bribes de ses intérêts non égyptologiques, comme le tuba auquel il faisait parfois allusion durant les cours et, plus généralement, la musique, qui a toujours occupé une place importante dans sa vie. Ce n'est pourtant que le jour de ma soutenance de doctorat que j'ai appris que Mark avait profité de ce passage en Suisse pour assister à une représentation d'Eugène Onéguine au Grand Théâtre de Genève.

Au fur et à mesure des années, j'ai appris à mieux connaître Mark et j'ai rencontré Annette, son épouse, dont les passions sont tout aussi nombreuses. J'ai beaucoup entendu parler de leurs trois chats, Flint, Cleo (en hommage au chanteur de blues Cleo Gibson et non à la reine macédonienne !) et Senta, mais également de dinosaures et de baleines auxquels Mark aime à consacrer une partie de son temps libre, chez lui, à Condocote, ou lors de ses déplacements professionnels : combien de fois n'a-t-il évoqué tel ou tel musée d'Histoire Naturelle, à Berlin, Boston



Fig. 2. Mark Smith dans le temple d'Amon à Siwa en 2013

ou Paris, qu'il avait visité à l'occasion d'un colloque ou d'une soutenance de thèse ? Profitant d'une invitation en Bohême, il a recherché les traces de sa famille et la maison où avaient vécu ses aïeux. Et c'est avec cette même détermination qu'il a modifié le programme de ses voyages guidés en Égypte pour visiter quelques sites qui lui tenaient particulièrement à cœur.

Enfin, étant moi-même grande amatrice des "salles obscures", je ne pourrai passer sous silence la passion de Mark pour le cinéma muet, en particulier pour les films d'épouvante des années 1920. Je me souviens de l'enthousiasme avec lequel il m'a parlé des projections à la cinémathèque ou au Musée d'Orsay qui ont parsémé son séjour parisien en tant que directeur d'études invité à l'EPHE, son grand regret étant d'avoir manqué de quelques jours la présentation de *La chute de la maison Usher*.

Mark est un homme qu'il faut prendre le temps de connaître. Pour emprunter le titre d'un autre film de Jean Epstein, je dirais qu'il est une "glace à trois faces". Sérieux et exigeant avec les autres, mais surtout avec lui-même, il impressionne ceux qui l'approchent par l'acuité de ses connaissances de notre discipline ; sa façon de parler, à la fois tranquille et déterminée, énonçant ses observations avec une logique implacable, emporte alors l'adhésion. Mais c'est aussi, comme Richard et moi l'avons rappelé, un homme aux multiples passions, qu'il vit pleinement et sans arrières-pensées, qu'il s'agisse de baseball, de musique, de films muets ou d'animaux de grande et petite tailles. La troisième face de Mark, que j'ai découverte au fil des années, est celle d'un homme qui aime plaisanter sur les incohérences du monde extérieur, comme sur lui-même. Avec une approche toujours scientifique, Mark joue volontiers avec les idées préconçues jusqu'à les faire paraître absurdes, déconstruisant ainsi certaines évidences. N'a-t-il pas écrit (sérieusement) au sujet du *Eleventh International Congress of Demotic Studies* qu'il a organisé à Oxford en 2011, dans *Hallmark*, le journal local de son village des Cotswolds où nous avons été somptueusement reçus : « Demotists from all over the world attended, at least one from every continent on earth except Antarctica » ? Évoquant cette même excursion « on a warm, sunny day with hardly a cloud in the sky », il me signalait, dans un message électronique, que ce jour-là, le 1^{er} septembre 2011, le pourcentage de personnes sachant lire le démotique était plus important à Condicote qu'à Thèbes au 1^{er} siècle avant notre ère ou à Tebtynis trois siècles plus tard !

In addition to the Oxford contributions to the essays, Richard Parkinson has asked that we express warmest congratulations from the Egyptological and collegiate community there past and present, including, from among the teaching staff, John Baines, Elizabeth Froom, Leire Olabarria, Luigi Prada, Gesa Schenke, Robert Simpson, Andreas Winkler; from the Ashmolean Museum, Liam McNamara and Helen Whitehouse; from the Griffith Institute, Francisco Bosche-Puche, Elizabeth Fleming, Alison Hobby, Diana Magee, Jaromir Malek, and Cat Warsi; from the Sackler Library, Diane Bergman; and also from the Master and Fellows of University College, Oxford. All join together in wishing Mark the very best now and in the future.

Richard Jasnow
Ghislaine Widmer

Given Mark's interests, the editors had originally envisioned a Festschrift with a thematic unity, focussing on unpublished religious and literary texts from the Late period. We also made the more difficult decision to restrict the contributors to those who had studied with Mark at Oxford or had worked closely with him. However, *habent sua fata libelli* or, in the original Demotic, *n3 dm^c.w wn mtw=w p3y=w šy h^c=w*. Over the years the book expanded beyond those admittedly unrealistic (and naïve) restrictions. Some authors quite naturally chose to study previously published texts, hieroglyphic or Greek inscriptions, as well as economic documents or questions of grammar. As the project continued, we also became keenly aware that there are other friends, colleagues, and admirers of Mark whom we might have asked to contribute. The Jubilee's stature is such that most Egyptologists would have been happy to submit an article, thus doubling or tripling the size of the present volume. May those saddened that they were not asked to contribute have pity upon the poor editors and forgive them their transgressions!

Abbreviations

GENERAL

Abb.	Abbildung
Abt.	Abteilung
AD	<i>Anno Domini</i>
ÄS	ägyptische Sammlung
adj.	adjectif
adv.	adverbe
AF	Abbreviation followed by an inventory number employed in the designation of objects in the Louvre Museum
Anm.	Anmerkung
apr.	après
AR	Altes Reich
art.	article
av.	avant
BAAM	Bibliotheca Alexandrina. The Archaeology Museum.
BC	Before Christ
BCE	Before Common Era
Bd.	Band
BD	Book of the Dead
Bibl. nat.	Bibliothèque nationale, Paris. See also BN
BM	British Museum, London
BN	Bibliothèque nationale, Paris
Bodl.	Bodleian Library
BP	Before Present
bzw.	beziehungsweise
ca.	<i>circa</i> , approximately
Cat.	Catalogue
CE	Common Era
CEROR	Centre d'études et de recherches sur l'Occident romain
cf.	<i>confer</i> , compare
CG	Catalogue Général
CLES	Corpus of Late Egyptian Sculpture (The Brooklyn Museum)
cm(s)	centimeter(s)
CNI	Carsten Niebuhr Institute, Copenhagen
col(s).	column(s)
<i>contemp.</i>	contemporary with
CT	Coffin Texts
CtYBR	= Yale University Research Libraries Information Network's designation for the Beinecke Rare Book and Manuscript Library
DAE	Département des Antiquités égyptiennes (Louvre)
déf.	défini
DelM	Deir el-Medina
Dem	Demotic
ders.	derselbe
d.h.	das heißt
dies.	dieselbe

diss.	dissertation
DPhil	Doctor of Philosophy
DN	Divine Name
Dyn.	Dynasty
ead.	<i>eadem</i> (same author [feminine])
ed.	edition
ed(s.)	editor(s)
EEF	Egypt Exploration Fund
EES	Egypt Exporation Society
e.g.	<i>exempli gratia</i> , for example
esp.	especially
et al.	<i>et alii</i> , and others
etc.	<i>et cetera</i> and so forth
ex(x).	example(s)
f.	féminin
Fasc. Supplet.	<i>Fasciculi Suppletorii</i> , additional fascicles
ff.	following
fig(s).	figure(s).
Flo	Florence
Fn.	Fußnote
frag(s).	fragment(s)
Fs.	Festschrift
GEM	Grand Egyptian Museum
ggf.	gegebenenfalls
Gl	Glyptothek/Glyptotek
GN	Geographical Name
Griff.	Griffith (Institute)
Hg(g.)	Herausgeber (singular and plural)
ht.	height
i.	intransitif
IANES	Institut für die Kulturen des Alten Orients
ibid.	<i>ibidem</i> , in the same place
IFAO	Institut Français d'Archéologie Orientale du Caire
imp.	impératif
indéf.	indéfini
ined.	<i>ineditus</i> , unpublished
i.S.v.	im Sinne von
insbes.	insbesondere
inv.	inventory
J.-C.	Jésus-Christ
JE	=JdE = Journal d'Entrée, Cairo Museum
Kol.	Kolumne
km	kilometer
KV	Valley of the Kings
l.	line
LdM	Livre des Morts
lit.	literally
loc. cit.	<i>loco citato</i> , in the place already cited
Lond.	London
m	masculine
m	meter
max.	maximum
m.E.	meines Erachtens
MFA	Museum of Fine Arts, Boston

Mich.	Michigan
MMA	Metropolitan Museum of Art, New York
MME	Medelhavsmuseet designation numbers
MRAH	Musées royaux d'Art et d'Histoire de Bruxelles
MS	Manuscript
n.	note
NK	New Kingdom
nn	<i>nomen nescio</i> , name unknown
o(s).	number(s)
Nr.	Nummer
NYHS	New York Historical Society
o.	ostrakon
O.I.	Oriental Institute, Chicago
OIM	Oriental Institute Museum, Chicago
Ostr.	ostrakon
Ox.	Oxford
Oxy.	Oxyrhynchus
P./Pap.	Papyrus
pers. comm.	personal communication
PN	Personal Name
p(p).	page(s)
pl(s).	plate(s)
plur.	pluriel
poss.	possessif
prép.	préposition
PT	Pyramid Text(s)
Ptol.	Ptolemaic/Ptolemy
Pyr.	Pyramid
q.v.	<i>quod vide</i> , which see
rev.	revised
RMO	Rijksmuseum van Oudheden, Leiden
RSV	Revised Standard Version (Old Testament)
rt.	recto
S	Seite
s	stela
sc.	<i>scilicet</i> , namely
SCA	Supreme Council of Antiquities
SIP	Second Intermediate Period
s.f.	substantif féminin
s.m.	substantif masculin
s.n.	<i>sine numero</i> , without number
sq(q).	<i>sequiturque</i> , <i>sequunturque</i> , and following
SR	Special Register (Cairo Museum)
s.u.	Siehe unten
s.v.	<i>sub verbo</i> , under the word
Tab.	Tabelle
Taf	Tafel
Tebt.	Tebtunis
TLA DZA	Thesaurus Linguae Aegyptiae (http://aaw.bbaw.de/tla/) Das Digitalisierte Zettelarchiv
<i>temp</i>	<i>tempore</i> , in the time of
TM	Trismegistos
trans.	translator
TT	Theban tomb (tomb number)
u.a.	unter anderem/n

UC	University College London
Urk.	Urkunden
v.	verbe
v. Chr.	vor Christus
var.	variant(e)
vgl.	vergleiche
vign.	vignette
vo.	verso
vol(s)	volume(s)
vs.	verso
v.i.	verbe intransitif
v.t.	verbe transitif
w.	width
w.	with
Wb. Z	Wörterbuch Zettel
yr.	year
z.B.	zum Beispiel

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ÄA	Ägyptologische Abhandlungen. Wiesbaden, 1960–.
AAASH	<i>Acta Antiqua Academiae Scientiarum Hungaricae</i> . Budapest, 1951–.
ÄAT	Ägypten und Altes Testament. Wiesbaden, 1979–.
AAWL	see ASAW
ACES	Australian Centre for Egyptology: Studies. Sydney, 1989–.
ADAIK	Abhandlungen des deutschen archäologischen Instituts Kairo. Ägyptologische Reihe. Glückstadt, Berlin, 1958–.
AcOr	<i>Acta Orientalia</i> . Leiden, Copenhagen, 1923–.
AegHel	See AH
AegLeod	<i>Aegyptiaca Leodiensia</i> . Liège, 1987–.
AegTrev	<i>Aegyptiaca Treverensia</i> . Mainz, 1981–.
ÄF	Ägyptologische Forschungen. Glückstadt, Hamburg, New York, 1936–.
AfP	see APF
Ä & L	<i>Ägypten und Levante</i> . Vienna, 1990–.
AH	<i>Aegyptiaca Helvetica</i> . Geneva, then Basel, 1974–.
AHAW	Schriften der Philosophisch-historischen Klasse der Heidelberger Akademie der Wissenschaften. Heidelberg, 1997–.
ÄIB	G. Roeder, <i>Ägyptische Inschriften aus den königlichen Museen zu Berlin</i> . Two volumes. Leipzig, 1913–24.
AJA	<i>American Journal of Archaeology</i> . New York, 1897–.
AJP	<i>American Journal of Philology</i> . Baltimore, 1880–.
AJSLL	<i>American Journal of Semitic Languages and Literatures</i> . Chicago, 1895–1941.
ALB	<i>Annales littéraires de l'Université de Besançon</i> . Paris, 1969–.
ALex	D. Meeks, <i>Année lexicographique</i> . Paris, 1980–1982. Cited by entry number.
AnAe	<i>Analecta Aegyptiaca</i> . Copenhagen, 1940–.
AOAT	<i>Alter Orient und Altes Testament</i> . Kevelaer, Neukirchen, Vluyn, Münster, 1969–.
AOB	<i>Acta Orientalia Belgica</i> . Brussels, 1966–.
AoF	<i>Altorientalische Forschungen</i> . Berlin, 1974–.
ÄOP	Ägyptische und Orientalische Papyri und Handschriften des Ägyptischen Museums und Papyrussammlung Berlin, 2012–.
AOS	American Oriental Series. New Haven, 1925–.
AÖAW	<i>Anzeiger der Österreichischen Akademie der Wissenschaften. Philologisch-historische Klasse</i> . Vienna, 1864–.

APF	<i>Archiv für Papyrusforschung</i> . Stuttgart, 1910–.
ARG	<i>Archiv für Religionsgeschichte</i> . Stuttgart, 1999–.
ArOr	<i>Archiv Orientalní</i> . Prague, 1929–.
ASAE	<i>Annales du Service des Antiquités d'Égypte</i> . Cairo, 1900–.
ASAW	Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-Historische Klasse. Leipzig, Stuttgart, 1915–.
ASE	Archaeological Survey of Egypt. London, 1893–.
ASMA	Aarhus studies in Mediterranean antiquity. Aarhus, 1998–.
ASP	American Studies in Papyrology. New Haven, 1966–.
AV	Archäologische Veröffentlichungen/ Deutsches Archäologisches Institut, Abteilung Kairo. Berlin, Mainz am Rhein, 1970–.
AVDAIK	see AV
BACE	<i>Bulletin of the Australian Centre for Egyptology</i> . Sydney, 1990–.
BAR	British Archaeological Reports. Oxford, 1978–.
BARIS	British Archaeological Reports. International Series. Oxford, 1974–.
BASP	<i>Bulletin of the American Society of Papyrologists</i> . New York, 1964–.
BdE	Bibliothèque d'Étude. Cairo, 1908–.
BeiBf	Beiträge zur ägyptischen Bauforschung und Altertumskunde. 11 vols. Cairo, Zürich, Wiesbaden, 1937–1997.
BEM	<i>Bulletin of the Egyptian Museum</i> . Cairo, 2004–.
BES	<i>Bulletin of the Egyptological Seminar</i> . New York, 1979–.
BEStud	Brown Egyptological Studies. London, 1954–.
BG	Bibliothèque générale. Cairo, 1959–.
BiAe	Bibliotheca Aegyptiaca. Brussels, 1932–.
BidE	<i>Bulletin de l'Institut du désert d'Égypte</i> . Heliopolis, 1953–.
BIE	<i>Bulletin de l'Institut égyptien</i> , later <i>Bulletin de l'Institut d'Égypte</i> . Cairo, 1859–1950.
BIFAO	<i>Bulletin de l'Institut Français d'Archéologie Orientale</i> . Cairo, 1901–.
BiOr	<i>Bibliotheca Orientalis</i> . Leiden, 1943–.
BMFA	<i>Bulletin of the Museum of Fine Arts</i> . Boston, 1926–.
BMJ	<i>Brooklyn Museum Journal</i> . Brooklyn NY, 1942–.
BMMA	<i>Bulletin of the Metropolitan Museum of Art</i> . New York, 1905–.
BMOP	British Museum Occasional Papers. London, 1978–.
BMQ	<i>British Museum Quarterly</i> . London, 1926–.
BMSAES	<i>British Museum Studies in Ancient Egypt and Sudan</i> . London, 2002–.
BSA	British School of Archaeology in Egypt. London, 1905–1953.
BSAE/ERA	British School of Archaeology in Egypt (and Egyptian Research Account). London, 1896–1952.
BSAC	<i>Bulletin de la Société d'archéologie copte</i> . Cairo, 1935–.
BSAK	Studien zur Altägyptischen Kultur, Beihefte. Hamburg, 1985–.
BSEG	<i>Bulletin de la Société d'Égyptologie</i> , Genève. Geneva, 1979–.
BSFE	<i>Bulletin de la Société Française d'Égyptologie</i> . Paris, 1949–.
BzA	Beiträge zur Altertumskunde. Stuttgart, 1990–.
CAA	Corpus Antiquitatum Aegyptiacarum, Lose-Blatt-Katalog ägyptischer Altertümer. Mainz, 1977–.
CASAE	<i>Cahiers. Suppléments aux ASAE</i> . Cairo, 1946–.
CBD	Catalogue of the Books of the Dead (and Other Religious Texts [later added]) in the British Museum. London, 1997–.
CCEM	Contributions to the Chronology of the Eastern Mediterranean. Vienna, 2000–.
CD	W. E. Crum, <i>A Coptic Dictionary</i> . Oxford, 1939.
CDD	J. Johnson, ed. <i>The Demotic Dictionary of the Oriental Institute of the University of Chicago</i> . 2001,–. http://oi.uchicago.edu/research/publications/demotic-dictionary-oriental-institute-university-chicago
CdE	<i>Chronique d'Égypte</i> . Bulletin périodique de la Fondation Égyptologique Reine Élisabeth. Brussels, 1925–.
CDPBM	Catalogue of Demotic Papyri in the British Museum. London, 1939–.
CENiM	<i>Cahiers "Égypte Nilotique et Méditerranéenne"</i> . Montpellier, 2008–.

CGC	<i>Catalogue Général des Antiquités Égyptiennes du Musée du Caire</i> . Cairo, 1901–.
CH	<i>Collectanea Hellenistica</i> . Leuven, 1989–.
CHANE	<i>Culture & History of the Ancient Near East</i> . Leiden, 2000–.
CMET MonTesti	<i>Catalogo del Museo egizio di Torino. Serie prima, Monumenti e testi</i> . Milan, Florence, 1967–.
CNI Publications	The Carsten Niebuhr Institute of Ancient Near Eastern Studies. Publications. Copenhagen, 1986–.
CNMAL	<i>Collections of the National Museum of Antiquities at Leiden</i> . Leiden, 1974–.
CRAIBL	<i>Comptes rendus de l'Académie des inscriptions et belles-lettres</i> . Paris, 1857–.
CRIPBL	<i>Cahiers de Recherches de l'Institut de Papyrologie et d'Égyptologie de Lille</i> . Lille, 1973–.
CSEG	<i>Cahiers de la Société d'Égyptologie</i> . Geneva, 1991–.
CSCT	<i>Columbia Studies in the Classical Tradition</i> . Leiden, 1976–.
DAIKS	see SDAIK
DAWW	<i>Denkschriften der kaiserlichen Akademie der Wissenschaften in Wien, philos.-hist. Kl.</i> , 1850–1918.
DDD	<i>Demotische Dokumente aus Dime</i> . Wiesbaden, 2006–.
DE	<i>Discussions in Egyptology</i> . Oxford, 1985–.
DemBL	A.A. den Brinker, B. Muhs, and S. Vleeming. <i>A Berichtigungsliste of Demotic Documents</i> . StudDem 7. Two volumes. Leuven, 2005.
Demot. Nb.	E. Lüddeckens et al. <i>Demotisches Namenbuch</i> . Wiesbaden, 1980–2000.
DemStud	<i>Demotische Studien</i> . Leipzig, 1901-1928. Continued, Würzburg, Sommerhausen, 1988–.
Dendara	É. Chassinat, continued by Chassinat and F. Daumas, continued by S. Cauville, <i>Le Temple de Dendara</i> . Cairo, 1934–.
DFIFAO	<i>Documents de Fouilles de l'Institut Français d'Archéologie Orientale</i> . Cairo, 1934–.
DGÖAW	Österreichische Akademie der Wissenschaften, <i>Denkschriften der Gesamtakademie</i> . Vienna, 1947–.
DPSMB	<i>Demotische Papyri aus den Staatlichen Museen zu Berlin</i> . Berlin, 1978–.
EA	<i>Egyptian Archaeology, The Bulletin of the Egypt Exploration Society</i> . London, 1991–.
Edfou	M. de Rochemonteix, continued by É. Chassinat, continued by S. Cauville and D. Devauchelle, <i>Le Temple d'Edfou</i> . Cairo, 1897–.
EG	A. Gardiner, <i>Egyptian Grammar Being an Introduction to the Study of Hieroglyphs</i> . 3rd ed. rev. Oxford, 1957.
ENiM	<i>Égypte Nilotique et Méditerranéenne</i> . Montpellier, 2008–.
EPRO	<i>Études préliminaires aux religions orientales dans l'empire romain</i> , Leiden, 1961-1992.
EQTÄ	<i>Einführungen und Quellentexte zur Ägyptologie</i> . Münster, 2003–.
ERTR	<i>Egyptian Religious Texts and Representations</i> . New York, 1954-1974.
Esna	S. Sauneron, <i>Le Temple de Esna</i> . 8 vols. IFAO. Cairo, 1959–1982.
ET	<i>Études et Travaux: Scholarly annual of the Institute of Mediterranean and Oriental Cultures of the Polish Academy of Sciences</i> . Warsaw, 1966–.
EU	<i>Egyptologische Uitgaven</i> . Leiden, 1982–.
EVO	<i>Egitto e Vicino Oriente</i> . Pisa, 1978–.
FAT	<i>Forschungen zum Alten Testament</i> . Tübingen, 1991–.
FIFAO	<i>Fouilles de l'Institut Français d'Archéologie Orientale du Caire</i> . Cairo, 1921–.
GHP Egyptology	<i>Golden House Publications Egyptology</i> . London, 2004–.
Glossar	W. Erichsen, <i>Demotisches Glossar</i> . Copenhagen, 1954.
GM	<i>Göttinger Miscellen. Beiträge zur ägyptologischen Diskussion</i> . Göttingen, 1972–.
GOF	<i>Göttinger Orientforschungen (IV. Reihe: Ägypten)</i> , Göttingen, 1973–.
HÄB	<i>Hildesheimer ägyptologische Beiträge</i> . Hildesheim, 1976–.
HAT	<i>Handschriften des Altägyptischen Totenbuches</i> . Wiesbaden, 1995–.
HdO	<i>Handbuch der Orientalistik, erste Abteilung: Der Nahe und Mittlere Osten</i> . Leiden, 1952–.
HP	G. Möller, <i>Hieratische Paläographie. Die ägyptische Buchschrift in ihrer Entwicklung von der fünften Dynastie bis zur römischen Kaiserzeit</i> . 3 volumes. Leipzig, 1909–12.
HPBM	<i>Hieratic Papyri in the British Museum</i> . London, 1935–.
HTBM	<i>Hieroglyphic Texts from Egyptian Stelae, &c., in the British Museum</i> . London, 1911–.
HTR	<i>Harvard Theological Review</i> . New York, Cambridge, MA, 1908–.
IBAES	<i>Internet-Beiträge zur Ägyptologie und Sudanarchäologie</i> . Berlin, London, 1998–.
ITE	<i>Inschriften des Tempels von Edfu, Begleithefte</i> . Wiesbaden and Gladbeck. 1990–.

JANER	<i>Journal of Ancient Near Eastern Religion</i> . Leiden, Boston, 2002–.
JAOS	<i>Journal of the American Oriental Society</i> . Baltimore, 1843–.
JARCE	<i>Journal of the American Research Center in Egypt</i> . Boston, New York, 1962–.
JEA	<i>The Journal of Egyptian Archaeology</i> . London, 1914–.
JEH	<i>Journal of Egyptian History</i> . Leiden, 2008–.
JEOL	<i>Jaarbericht van het Vooraziatisch-egyptisch</i> . Genootschap Ex Oriente Lux. Leiden, 1933–.
JES	<i>The Journal of Egyptian Studies</i> . Waseda University, Tokyo, 1993–. http://www.egyptpro.sci.waseda.ac.jp/publication/eji.html
JESHO	<i>Journal of the Economic and Social History of the Orient</i> . Leiden, 1957–.
JFA	<i>Journal of Field Archaeology</i> . Boston, 1974–.
JJP	<i>Journal of Juristic Papyrology</i> . Warsaw, 1946–.
JNES	<i>Journal of Near Eastern Studies</i> . Chicago, 1942–.
JRS	<i>Journal of Roman Studies</i> . London, 1911–.
JSS	<i>Journal of Semitic Studies</i> . Manchester, 1956–.
JSSEA	<i>Journal of the Society for the Study of Egyptian Antiquities</i> . Toronto, 1977–.
KÄT	<i>Kleine ägyptische Texte</i> . Wiesbaden, 1969–.
KAW	<i>Kulturgeschichte der antiken Welt</i> . Mainz, 1977–.
KHWB	Wolfgang Westendorf, <i>Koptisches Handwörterbuch</i> . Heidelberg: Carl Winter Universitätsverlag, 1977.
<i>Kom Ombo</i>	J. de Morgan et al. <i>Kom Ombo</i> . Catalogue des monuments et inscriptions de l'Égypte antique, II–III. Vienna, 1895–1909.
KRI	Kenneth A. Kitchen, <i>Ramesside Inscriptions: Historical and Biographical</i> . 8 volumes. Oxford: Blackwell, 1968–99.
KSG	<i>Königtum, Staat und Gesellschaft früher Hochkulturen</i> . Wiesbaden, 2004–.
LÄ	Wolfgang Helck, Eberhard Otto, and Wolfgang Westendorf, eds., <i>Lexikon der Ägyptologie</i> . 7 vols. Wiesbaden: Harrassowitz, 1972–92.
LAAA	(Liverpool) <i>Annals of Archaeology and Anthropology</i> . Liverpool, 1908–1948.
LAPO	<i>Littératures anciennes du Proche-Orient</i> . Paris, 1974–.
LD	Richard Lepsius, <i>Denkmäler aus Ägypten und Äthiopien</i> . 12 vols. Berlin: Nicolaische Buchhandlung, 1849–56.
LGG	Christian Leitz et alii (eds.), <i>Lexikon der ägyptischen Götter und Götterbezeichnungen</i> . 8 volumes. <i>Orientalia Lovaniensia Analecta</i> 110–16 and 129. Leuven: Peeters, 2002–3.
<i>LingAeg</i>	<i>Lingua Aegyptia</i> . Hamburg, Göttingen, 1991–.
<i>LingAegSM</i>	<i>Lingua Aegyptia Studia Monographica</i> . Hamburg, Göttingen, 1994–.
MAe	<i>Monumenta Aegyptiaca</i> . Brussels, 1968–.
MÄS	<i>Münchner Ägyptologische Studien</i> . Berlin, Munich, 1962–.
MBPF	<i>Münchner Beiträge zur Papyrusforschung und antiken Rechtsgeschichte</i> . Munich, 1915–.
MDAIK	<i>Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo</i> . Berlin, Wiesbaden, Mainz, 1930–.
<i>Med. Habu</i>	H.-J. Thissen, <i>Die demotischen Graffiti von Medinet Habu</i> , <i>DemStud</i> 10. Gisela Zauzich Verlag: Sommerhausen, 1989.
MEOL	<i>Mededeelingen en verhandelingen van het Vooraziatisch-Egyptisch Gezelschap "Ex Oriente Lux"</i> . Leiden, 1934–1946.
MIFAO	<i>Mémoires publiés par les membres de l'Institut Français d'Archéologie orientale du Caire</i> . Paris, Cairo, 1902–.
MIO	<i>Mitteilungen des Instituts für Orientforschung der deutschen Akademie der Wissenschaften zu Berlin</i> . Berlin, 1953–1971.
MMAF	<i>Mémoires publiés par les membres de la Mission archéologique française au Caire</i> . Cairo, 1889–.
MMJ	<i>Metropolitan Museum Journal</i> . New York, 1968–.
MonAeg	<i>Monumenta Aegyptiaca</i> . Brussels, 1968–.
MPER NS	<i>Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek, Neue Serie</i> . Vienna, 1932–.
MRE	<i>Monographies Reine Élisabeth</i> . Fondation égyptologique Reine Élisabeth. Brussels, 1971.
MVAA	<i>Monumenti Vaticani di Archeologia e d'Arte</i> . Vatican, 1922–.

MVAeG	<i>Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft</i> . Leipzig, 1921–1944.
MVAG	<i>Mitteilungen der Vorderasiatischen Gesellschaft</i> . Leipzig, Berlin, 1896–1921.
MVCAE	Material and Visual Culture of Ancient Egypt. Atlanta, 2015–.
NAWG	Nachrichten von der Akademie der Wissenschaften zu Göttingen, philologisch-historische Klasse. Göttingen. 1941–2006.
OÄW	Österreichische Akademie der Wissenschaften (Philosophisch-Historische Klasse, Sitzungsberichte). Vienna, 1848–.
OAJ	<i>Oxford Art Journal</i> . Oxford, 1978–.
OBO	Orbis Biblicus et Orientalis. Freiburg [Switzerland], Göttingen, 1973–.
OCMA	Oxford Centre for Maritime Archaeology Monograph. Oxford, 2007–.
OIC	Oriental Institute Communications. Chicago, 1922–.
OIMP	Oriental Institute Museum Publications. Chicago, 1941–.
OIP	Oriental Institute Publications. Chicago, 1924–.
OIS	Oriental Institute Seminars. Chicago, 2004–.
OLA	Orientalia Lovaniensia Analecta. Leuven, 1975–.
OLP	<i>Orientalia Lovaniensia Periodica</i> . Leuven, 1970–.
OLZ	<i>Orientalistische Literaturzeitung</i> . Berlin, Leipzig, 1898–.
OM	Orientalia Mospeliensia. Montpellier, 1979–.
OMRO	<i>Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden</i> . Leiden, 1920–1999.
Or	<i>Orientalia</i> . Rome, 1920–.
ORA	Orientalische Religionen in der Antike. Tübingen, 2009–.
PÄ	Probleme der Ägyptologie. Leiden, 1953–.
PALMA	Papers on Archaeology of the Leiden Museum of Antiquities. Turnhout, 2005–.
PapBrux	<i>Papyrologica Bruxellensia</i> . Brussels, 1962–.
PapLup	<i>Papyrologica Lupiensia</i> . Lecce, 1992–.
Pap. Flor.	<i>Papyrologica Florentina</i> . Florence, 1975–.
P. L. Bat.	<i>Papyrologica Lugduno-Batava</i> . Leiden, 1941–.
PLO	Porta Linguarum Orientalium. Wiesbaden, 1954–.
PM I ¹	B. Porter and R. L. B. Moss. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> , Vol. 1: <i>The Theban Necropolis, Part 1: Private Tombs</i> . 2nd ed. Oxford, 1960.
PM I ²	B. Porter and R. L. B. Moss. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> , Vol. 1: <i>The Theban Necropolis, Part 2: Royal Tombs and Smaller Cemeteries</i> . 2nd ed. Oxford, 1964.
PM II ²	B. Porter and R. L. B. Moss, assisted by E. Burney. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> . Vol. 2: <i>Theban Temples</i> . 2nd ed. revised and augmented. Oxford, 1972.
PM III ¹	B. Porter and R. L. B. Moss, assisted by E. Burney. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> . Vol. III: <i>Memphis. Part 1. Abu Rawash to Abusir</i> . 2nd ed., revised and augmented by J. Málek. Oxford: Griffith Institute, Ashmolean Museum, 1974.
PM III ² fascicle 3	B. Porter and R. L. B. Moss, assisted by E. Burney. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> . Vol. III ² , <i>Memphis. Part 2. Saqqara to Dahshur</i> . Fascicle 3 (III ² , 777-1014). 2nd ed., revised and augmented by J. Málek. Oxford: Griffith Institute, Ashmolean Museum, 1981.
PM III ² fascicle 2	B. Porter and R. L. B. Moss, assisted by E. Burney. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> . Vol. III ² , <i>Memphis. Part 2. Saqqara to Dahshur</i> . Fascicle 2 (III ² , 575-776). 2nd ed., revised and augmented by J. Málek. Oxford: Griffith Institute, Ashmolean Museum, 1979.
PM III ² fascicle 1	B. Porter and R. L. B. Moss, assisted by E. Burney. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> . Vol. III ² : <i>Memphis. Part 2. Saqqara to Dahshur</i> . Fascicle 1 (III ² , 393–574). 2nd ed., revised and augmented by J. Málek. Oxford: Griffith Institute, Ashmolean Museum, 1978.
PM IV	B. Porter and R. L. B. Moss. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> , Vol. 4: <i>Lower and Middle Egypt (Delta and Cairo to Asyut)</i> . Oxford, 1934.
PM V	B. Porter and R. L. B. Moss. <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts</i> ,

- Reliefs, and Paintings, Vol. 5: Upper Egypt: Sites (Deir Rifa to Aswan, Excluding Thebes and the Temples of Abydos, Dendera, Edfu, Esna, Kôm Ombo, and Philae). Oxford, 1937.
- PM VI B. Porter and R. L. B. Moss. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*, Vol. 6: Upper Egypt: Chief Temples. Oxford, 1939.
- PM VII B. Porter and R. L. B. Moss, assisted by E. Burney. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*, Vol. 7: Nubia, The Deserts, and Outside Egypt. Oxford, 1952.
- PMMA Publications of the Metropolitan Museum of Art, Egyptian Expedition. New York, 1916–.
- PN H. Ranke, *Die ägyptischen Personennamen*. 3 vols. Glückstadt, Hamburg, 1935–1977.
- Pros. Ptol. *Prosopographia Ptolemaica*, *Studia Hellenistica* 6, 8, 11-13, 17, 20-21, 25. Leuven, 1950–.
- PSBA *Proceedings of the Society of Biblical Archaeology*. London, 1879-1918.
- PSI Pubblicazioni della Società Italiana per la ricerca dei papiri greci e latini in Egitto. Florence, 1912–.
- PTA Papyrologische Texte und Abhandlungen. Bonn, 1968–.
- PTT Private Tombs at Thebes. Oxford, 1957–.
- RA *Revue archéologique*. Paris, 1844–.
- RAPH *Recherches d'archéologie, de philologie et d'histoire*. Institut français d'archéologie orientale du Caire. Cairo. 1930–.
- RB *Revue biblique*. Paris, 1892–.
- RdE *Revue d'égyptologie*. Cairo, Paris, 1933–.
- Rec Trav *Recueil de Travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*. Paris, 1870–1923.
- REG *Revue des études grecques*. Paris, 1888–.
- RGRW Religions of the Graeco-Roman World. Leiden, 1992–.
- RSO *Rivista degli Studi orientali*. Rome, 1907–.
- RTA N. de G. Davies, *The Rock Tombs of El Amarna*. ASE 13–18. London, 1903–1908.
- SAGA Studien zur Archäologie und Geschichte Altägyptens. Heidelberg, 1990–.
- SAK *Studien zur altägyptischen Kultur*. Hamburg, 1974–.
- SAOC Studies in Ancient Oriental Civilization, Chicago, 1931–.
- SASAE Supplément aux Annales du Service des Antiquités de l'Égypte (= CASAE). Cairo, 1946–.
- SAT Studien zum Altägyptischen Totenbuch. Wiesbaden, 1998–.
- SAWW Sitzungsberichte der österreichischen Akademie der Wissenschaften, phil.-hist. Kl., Vienna, 1848–.
- SBAW Schweizerische Beiträge zur Altertumswissenschaft. Basel, 1953–.
- SDAIK Sonderschrift des deutschen archäologischen Instituts, Abteilung Kairo. Cairo, 1975–.
- SEAP *Studi di egittologia e di Antichità puniche*. Bologna, Pisa, 1987–.
- SEG Supplementum epigraphicum graecum. Amsterdam, 1923–.
- SEP *Studien zur Epigraphik und Papyruskunde*. Leipzig, 1927-1930.
- SHAW Supplemente zu den Schriften der Heidelberger Akademie der Wissenschaften, Philosophisch-Historische Klasse. Heidelberg, 1983–.
- SHR Studies in the History of Religion, Supplement to *Numen*. Leiden, 1965–.
- SÖAW Sitzungsberichte (Österreichische Akademie der Wissenschaften. Philosophisch-Historische Klasse). Vienna, 1848–1946.
- SPAW Sitzungsberichte der preussischen Akademie der Wissenschaften. Berlin, 1918–1921. Continued by SAWB (= Sitzungsberichte der deutschen Akademie der Wissenschaften, Phil.-hist. Klasse).
- SRaT Studien zu den Ritualszenen altägyptischer Tempel. Dettelbach, 2007–.
- SSEA Society for the Study of Egyptian Antiquities. Toronto, 1977–.
- SSR *Studi storico-religiosi*. Scuola di perfez. in stud. stor.-relig. Università di Roma. L'Aquila, 1977–1982.
- StudDem *Studia Demotica*. Leuven, 1987–.
- StudHell *Studia Hellenistica*. Leuven, 1942–.
- TLA *Thesaurus Linguae Aegyptiae*. Berlin-Brandenburg, 2004. <http://aaew.bbaw.de/tla/>
- Trismegistos Trismegistos. An interdisciplinary portal of papyrological and epigraphical resources. Leuven. <http://www.trismegistos.org/>
- TTS The Theban Tomb Series. London, 1915–1933.
- TUAT Texte aus der Umwelt des Alten Testaments. Gütersloh, 1982–2001.
- TUAT NF Texte aus der Umwelt des Alten Testaments, Neue Folge. Gütersloh, 2004–.
- UEE *UCLA Encyclopedia of Egyptology*. Los Angeles, 2010–. https://escholarship.org/uc/nelc_uee
- UGAÄ Untersuchungen zur Geschichte und Altertumskunde Ägyptens. Leipzig, 1896–1956.

UPZ	U. Wilcken. <i>Urkunden der Ptolemäerzeit (ältere Funde)</i> . 2 volumes. Berlin, Leipzig, 1927–1957.
Urk. I	K. Sethe. <i>Urkunden des Alten Reichs</i> . Urkunden des ägyptischen Altertums 1. Leipzig, 1903.
Urk. IV	K. Sethe. <i>Urkunden der 18. Dynastie</i> . Urkunden des ägyptischen Altertums 4, fasc. 1–16. Leipzig, 1906–1909. 2nd rev. ed., 1927–1930. Continued by W. Helck, fasc. 17–22. Berlin, 1955–1958.
Urk. VI	S. Schott, <i>Urkunden mythologischen Inhalts</i> . Leipzig, 1929–1939.
Urk. VII	K. Sethe and W. Erichsen. <i>Historisch-biographische Urkunden des Mittleren Reiches</i> . Urkunden des ägyptischen Altertums 7. Leipzig, 1935–.
UZK	Untersuchungen der Zweigstelle Kairo des Österreichischen Archäologischen Institutes. Vienna, 1975–.
VA	<i>Varia Aegyptiaca</i> . San Antonio, 1985–.
VAS	<i>Varia Aegyptiaca</i> . Supplement. San Antonio, 1987–.
VKAR	Veröffentlichungen der Kommission für Antike Rechtsgeschichte. Vienna, 1977–.
VOHD	Verzeichnis der orientalischen Handschriften in Deutschland. Wiesbaden, Göttingen, 1971–1994.
Wb.	A. Erman and H. Grapow, eds., <i>Wörterbuch der ägyptischen Sprache</i> , 7 vols. plus 5 vols. Belegstellen. Berlin, 1926–1963.
WAW	Writings from the Ancient World. Atlanta, 1990–.
WdO	<i>Die Welt des Orients</i> . Göttingen, 1947–.
WZKM	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i> . Vienna, 1887–.
WZKM-B	Beihefte zur <i>Wiener Zeitschrift für die Kunde des Morgenlandes</i> . Vienna, 1936–.
YES	Yale Egyptological Studies. New Haven, 1986–.
ZÄS	<i>Zeitschrift für ägyptische Sprache und Altertumskunde</i> . Leipzig, Berlin, 1863–.
ZDMG	<i>Zeitschriften der Deutschen Morgenländischen Gesellschaft</i> . Leipzig, Wiesbaden. 1847–.
ZNTW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums</i> . Giessen, 1900–.
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i> . Bonn, 1967–.

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Books

- Following Osiris: Perspectives on the Osirian Afterlife from Four Millennia* (Oxford), in press.
Traversing Eternity: Texts for the Afterlife from Ptolemaic and Roman Egypt (Oxford, 2009).
Papyrus Harkness (MMA 31.9.7) (Oxford, 2005).
On the Primaeval Ocean, The Carlsberg Papyri 5 = CNI Publications 26 (Copenhagen, 2002).
The Liturgy of Opening the Mouth for Breathing (Oxford, 1993).
The Mortuary Texts of Papyrus BM 10507, CDPBM 3 (London, 1987).

Book Chapters, Articles, and Other Contributions

In press

- “Todesüberwindung und Leben nach dem Tod in ptolemäisch-römischer Zeit,” in J. Assmann and H. Roeder (eds.), *Handbuch Altägyptische Religion* (Leiden), in press.
“Transformation and Justification: A Unique Adaptation of Book of the Dead Spell 125 in P. Louvre E 3452,” in R. Ritner (ed.), *Essays for the Library of Seshat: Studies Presented to Janet H. Johnson on the Occasion of Her 70th Birthday*, SAOC 70 (Chicago), in press.
“Forschung in der Papyrussammlung – Past, Present and Future,” *Jahrbuch der Stiftung Preussischer Kulturbesitz*, in press.
“A New Version of the Liturgy of Opening the Mouth for Breathing,” *Proceedings of the Eighth International Congress of Demotists, Würzburg, 27–30 August 2002* (Würzburg), in press.

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- et al. “Eleventh International Congress of Demotic Studies, Oxford, 30 August–3 September, 2011,” *Enchoria* 34 (2014/2015), 119–36.

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- “Whose Ritual? Osirian Texts and Texts Written for the Deceased in P. BM EA 10209: A Case Study,” in B. Backes and J. Dieleman (eds.), *Liturgical Texts for Osiris and the Deceased in Late Period and Greco-Roman Egypt. Liturgische Texte für Osiris und Verstorbene im spätzeitlichen Ägypten*, SSR 14 (Wiesbaden, 2015), 161–77.
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- “Osiris and the Deceased in Ancient Egypt: Perspectives from Four Millennia,” *Annuaire de l'École pratique des hautes études (EPHE), Section des sciences religieuses* 121 (2014), 88–101.
“Bodl. MS. Egypt. a. 3(P) and the Interface Between Temple Cult and Cult of the Dead,” in J. F. Quack (ed.), *Ägyptische Rituale der griechisch-römischen Zeit*, ORA 6 (Tübingen, 2014), 145–55.

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- “History and Orthography: Reinterpreting the Demotic Evidence for Antiochos IV's Expulsion from Egypt in 168 BCE,” in E. Frood and A. McDonald (eds.), *Decorum and Experience: Essays in Ancient Culture for John Baines* (Oxford, 2013), 66–71.
“Orthographies of Middle Egyptian Verbal Forms in Demotic, with Particular Reference to the *sdm.n=f*,” in S. P. Vleeming (ed.), *Aspects of Demotic Orthography. Acts of an International Colloquium Held in Trier, 8 November 2010*, StudDem 11 (Leuven, Paris and Walpole, MA), 2013, 117–26.

2012

- “New References to the Deceased as *Wsir n NN* from the Third Intermediate Period and the Earliest Reference to a Deceased Woman

as *H.t-Hr NN*," *RdE* 63 (2012), 187–96.

"Demotic comes to Condocote," *The Hallmark, Condocote Village Newsletter* 57 (Winter 2011/12), 7–8.

2010–2011

With R. Jasnow. "As for Those Who have Called me Evil, Mut will Call Them Evil': Orgiastic Cultic Behavior and Its Critics in Ancient Egypt (PSI Inv. [provv.] D 114a + PSI Inv. 3056 verso)," *Enchoria* 32 (2010/2011), 9–53.

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"A Divine Decree for the Deceased (O. Strasbourg D. 132 + 133 + 134)," in H. Knuf, C. Leitz, H. Knuf, and D. von Recklinghausen (eds.), *Honi soit qui mal y pense. Studien zum pharaonischen, griechisch-römischen und spätantiken Ägypten zu Ehren von Heinz-Josef Thissen*, OLA 194 (Leuven, Paris, and Walpole, MA, 2010), 439–45.

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"Resurrection and the Body in Graeco-Roman Egypt," in T. Nicklas F. V. Reiterer, and J. Verheyden (eds.), *The Human Body in Death and Resurrection, The Human Body in Death and Resurrection, Deuterocanonical and Cognate Literature, Yearbook 2009* (Berlin and New York, 2009), 27–41.

"New Extracts from the Book of the Dead in Demotic," in G. Widmer and D. Devauchelle (eds.), *Actes du IX^e congrès international des études démotiques, Paris, 31 août – 3 septembre 2005*, BdE 147 (Cairo, 2009), 347–59.

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"Osiris NN or Osiris of NN?," in B. Backes, I. Munro, and S. Stöhr (eds.), *Totenbuch-Forschungen: Gesammelte Beiträge des 2. Internationalen Totenbuch-Symposiums 2005, Bonn, 25. bis 29. September 2005*, SAT 11 (Wiesbaden, 2006), 325–37.

"The Great Decree Issued to the Nome of the Silent Land," *RdE* 57 (2006), 217–32.

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"Budge, Sir Ernest Alfred Thompson Wallis," in H. C. G. Matthew and B. Harrison (eds.), *Oxford Dictionary of National Biography* 8 (Oxford, 2004), 556–58.

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"Aspects of the Preservation and Transmission of Indigenous Religious Traditions in Akhmim and its Environs During the Graeco-Roman Period," in A. Egberts, B. Muhs, and J. van der Vliet (eds.), *Perspectives on Panopolis. An Egyptian Town from Alexander the Great to the Arab Conquest. Acts from an International Symposium Held in Leiden on 16, 17 and 18 December 1998*, P. L. Bat. 31 (Leiden, Boston and Cologne, 2002), 233–47.

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
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Obituary

Obituary for Ricardo Caminos in *The Guardian* (15th of June 1992)

Abstracts

Betsy Bryan
Art-Making in Texts and Contexts

The intentions of art and the forms and processes of its production may have been interrelated, but were nonetheless distinct. It is often difficult for the contemporary scholar to distinguish between the message and the medium, such that some would attribute much symbolic meaning to style while others would consider style as primarily the artist's contribution. Making art and thinking about art are different processes in a similar way that deciphering texts differs from interpreting them. This discussion seeks to examine ancient Egyptian texts that reflect the roles of the art producer, the ritualist art user, and the priestly recorder of art production. Ultimately all three types of texts demand the construction of the *Sehbild* in an informed connection with the *Simnbild*, and this underscores how important investigations of art from several viewpoints remain for the discipline.

Maria Cannata
Titbits from Tatters: Bodl. MS. Egypt. d. 19(P)

This article publishes P. Bodl. MS. Egypt. d. 19(P), a fragmentary marriage agreement stipulated between a husband and his wife, now part of the Bodleian Library's holdings of Oriental collections. Because only a small portion of the text is preserved, it is not possible to use the normal diagnostic features to date and provenance it, thus an analysis of the king's epithet *p3 ntr mnh* is used to this end.

Michel Chauveau
L'Agneau revisité ou la révélation d'un crime de guerre ignoré

This article offers a new edition of "The Prophecy of the Lamb," a demotic papyrus conserved in Vienna (D 10000) and dated to the period of Augustus. The author proposes a new layout of the fragments of the beginning of the papyrus, which involves the restoration of an additional column as compared to K.-T. Zauzich's 1983 edition. Various corrections of interpretation, moreover, allow considerable changes in the understanding of the document. In particular, the narrative framework is notably brief, and the lamb's prophecy, set in a dialogue between the animal and Psienhor bearing the title of *senti*, constitutes by far the largest part of the original work. Furthermore, an examination of the text's historical data, particularly in the section concerning the lamentations of the cities of Egypt, indicates that the prophecy focuses on the second Persian invasion of Egypt by Artaxerxes III in 343 BC. The major event mentioned in this part refers most likely to a massacre committed by the invaders at Sebennytos, the dynastic capital of the Thirtieth Dynasty.

Mark Depauw
A New Date for the "Amarna" Temple Plan in el-Sheikh Said Based on Some
Newly Read Inscriptions

The Middle Egyptian site of el-Sheikh Said is to Egyptologists perhaps still best known for the temple plan drawn on the wall of a limestone quarry in a hill overlooking Amarna. It has always been assumed to be that of an Aton temple. A fresh look at the inscriptions on the ceiling, related to the exploitation, makes clear that these are in Greek, excluding an Amarna-related interpretation for the plan.

Didier Devauchelle and Ghislaine Widmer
Une transcription en démotique de deux formules du *Rituel des offrandes*
(O. dém. DelM 2-1)

This article is the publication of an ostrakon from Deir el-Medina (now at the IFAO) that preserves two ritual formulae written in classical Egyptian and transcribed into Demotic: one is for “offering(?) beer,” the other for “offering(?) wine.” Their association on the same document is reminiscent of a section from the so-called Ritual of Offerings (papyrus Cairo CG 58030-Turin CG 54041), but the text related to the beer is dissimilar. The identification of parallels on the Nuri stelae and at Philae, as well as in Abydos in a different context, could indicate that both spells were not originally connected, at least in their present form.

François Gaudard
On the “Immortality” of the God Seth

Seth has long been distinguished from other Egyptian gods by his differences, such as his excesses and lack of restraint. Therefore, it is not surprising that, when it comes to the subject of death, he seems to be an exception to the rule in that he can apparently be depicted as immortal. Over the years, several Egyptologists have pointed out Seth’s ability to survive the various attempts to annihilate him. In the present article, the author not only discusses this question in light of previous scholarship, but also presents a rare, if not unique, example that could be taken as proof of a belief in the immortality of Seth during the Greco-Roman period.

François René Herbin
La stèle Caire JE 72300

This article is the publication and study of the fragmentary stela Cairo JE 72300, found at Giza by S. Hassan and dated to the Ptolemaic period. It is engraved with a hieroglyphic text of a dozen lines more or less well preserved and contains a religious formula concerning the deposition of offerings (*w³h hwt*) which is known from many religious documents since the New Kingdom.

Friedhelm Hoffmann
**Astronomische und astrologische Kleinigkeiten VII: Die Inschrift zu Tages- und
 Nachtlängen aus Tanis**

This article offers a new edition of the fragmentary inscription from Tanis giving the lengths of days and nights during a year. The correct reading of the Demotic signs for fractional numbers reveals the underlying astronomical scheme which is related to the later Mesopotamian system of day and night lengths. The dating of the Tanis text narrows down the date of the adoption of this astronomical system by the Egyptians to the Twenty-Sixth or Twenty-Seventh Dynasty.

Richard Jasnow and Karl-Theodor Zauzich
Another Praise of the Goddess Ait (O. Sommerhausen 1)

This article is the publication of the demotic O. Sommerhausen 1, which preserves a praise of the Goddess Ait. Dating to the Late Ptolemaic or early Roman period, the composition seems to be closely associated with texts recently published by Mark Smith and others celebrating the cult of Mut and related deities. All of these texts may be connected with the Festival of Drunkenness held to mark the return of the Distant Goddess.

Janet H. Johnson
Compound Nouns, Especially Abstracts, in Demotic

This article discusses compound nouns attested in Demotic based on the files of the Chicago Demotic Dictionary. Examples range from simple compounds where the meaning of the compound is tightly connected to the meaning of the combined nouns to compounds whose meaning goes beyond the meaning of the combined nouns, sometimes picking up cultural implications. The compounds illustrated also include examples where one element of the compound has become an abstract or prefix. Comparisons with Coptic are given frequently.

Mpay Kemboly
Grappling with the Notion of Evil in Ancient Egypt

This article grapples with the notion of evil in ancient Egypt in four points: terminology of evil; sources on evil and typology; protagonists of evil; and definition of evil. The first point attempts to determine terms that ancient Egyptians used to name evil. The second point indicates some documents on evil and suggests three typologies of evil in the world: personal, social, and cosmic evil. The third point envisages four categories of protagonists of evil in the world: emissaries of deities and the dead, and intermediaries; human beings; Seth and Apep; and eventually the creator himself/herself. The third point also makes some observations on each of these categories concerning their alleged responsibility for bringing evil into the world. The fourth point yields a complex definition of evil which encompasses all aspects of life, and affects all sorts of beings. Ultimately evil is seen as being laziness or refusal to act properly, especially in the eyes of those who are caught in the grip of inflicted evil and who consider themselves to suffer unjustly. It is from this viewpoint that appropriate personal and social ethics and decisive politics are considered paramount in always striving to make the world a better place for everyone, especially for those who are in the existential peripheries of our common planet. But, however one might work to alleviate it, the ancient Egyptians warn us that "evil in the world is endless."

Holger Kockelmann
Sunshine for the Dead: On the Role and Representation of Light in the Book of the Dead
Spell 154 and Other Funerary Sources from Pharaonic and Graeco-Roman Egypt

The present paper examines the iconography of the sun and its rays and the effects of light on the deceased in Egyptian mortuary beliefs. On a broad basis of funerary and other sources, it discusses the various iconographic conventions of representing light in Egyptian art. Sometimes, these show affinities to the ways of depicting water, sometimes the rays of the sun are composed from multicolored elements that are reminiscent of blossoms. The probably most conventional Late period and Graeco-Roman iconography of sun rays are strings of triangles or fan-shaped elements; these might stand symbolically for "something that spreads." In the second part of the paper, the history of the vignette of BD spell 154 is examined, in which the sun disc sheds its light onto the mummy on the lion bed; during the following centuries, the motif gained considerable prominence and frequency in funerary art. The significance of the scene is elucidated from various perspectives. A survey of text sources examines the impact of light on the body of the departed and the imagery that is employed when describing these effects. For instance, the light does not simply touch the corpse, but penetrates its surface, entering the skin like an unguent. When entering the mummy, it makes it sound and removes all evil, cleaning it like a liquid, and reviving the departed. At least in some cases, the imagery found in the texts is hence directly mirrored by the symbolic iconography of the depictions of light in funerary and temple scenes.

Andrea Kucharek
A Hieratic Tablet from TT 196 Reexamined

Three short funerary/Osirian texts are inscribed on a small wooden tablet excavated in the Late period tomb TT 196. The object, itself dating to the Ptolemaic period, appears to have been jointly owned by two persons. The first text is a widely attested offering spell, the second a sequence of short passages picked from the Osirian liturgy *s3hw* I, resulting in a spell for the deceased being admitted to the netherworld as a glorified being. The third text is an otherwise unattested celebratory song in three stanzas, inviting general joy as opposed to the mourning that preceded it. This song is clearly related to the annual festival cycle of Osiris. The three texts are separated by two short intermediate spells, the first of which is otherwise exclusively attested in a Third Intermediate period titulary of Amun-Re.

Nikolaos Lazaridis
Hyperbole in Demotic Wisdom

One of the most defining features of ancient and modern wisdom sayings has been their consistent preference for hyperbolic expressions. Usually such expressions have been used as a tool of emphasis, accentuating the applicability range and value of the wise statements, and thus reaffirming the wise speaker's authority and knowledge. In this article I first discuss the ways in which one may identify hyperbolic language in demotic wisdom, paying special attention to the difficulties arising from the fact that because modern scholars lack any insight into the manner in which a wisdom text was received by its original audiences, there is no way to determine whether the potential attempts by a wisdom text's author to exaggerate were successful, or whether they were considered to be appropriate or not. After such brief methodological considerations, I attempt to identify the various shapes and forms hyperbole took while mingling with demotic sober sayings, witty observations, and popular proverbs.

Christian Leitz
Das Menu-Lied: Eine Anleitung zum Bierbrauen für Hathor in 18 Schritten

The so-called *menu*-chant is known so far by eight long versions mostly in Ptolemaic temple inscriptions. One of these is the still-unpublished version in the temple of Athribis near Sohag. The present contribution offers a new interpretation of this difficult text. It is a beer-brewing prescription for the goddess Hathor (or Repit in Athribis) in eighteen steps. Most of the highly poetic expressions turn out to be metaphors for ingredients, equipment, and work stages during the beer-brewing process expressed most clearly, for example, in the private tombs of the Old Kingdom.

Alexandra von Lieven
Of Choachytes and Saints: Demotic Documentary Texts as Sources for Religious Practices

When thinking of textual sources for ancient Egyptian religion, rituals, myths, or hymns to deities come to mind. These are certainly of great interest, but documentary texts are also sometimes very useful, particularly as they do give different sorts of information from the other genres mentioned. While obviously religious texts are often centered on the state religion and its deities, documentary texts are especially valuable as sources for more popular practices. The paper explores the potential of such sources in relation to cults of deified human beings.

Cary J. Martin
A Third-Century Demotic Land Lease (P. BM EA 10858)

This article is the publication of a demotic lease of one aroura of cleruchic land from the third century BCE, once part of the Michaelides collection and now in the British Museum. What is particularly noteworthy about this text is not just that it deals with cleruchic land, but that the ultimate owner is a Persian soldier who has leased his land to a Greek. This Greek is an Alexandrian and he in turn has leased the land to an Egyptian farmer.

Martina Minas-Nerpel
Offering the *ij.t*-Knife to Haroeris in the Temple of Isis at Shanhūr

In the Roman-period temple of Isis at Shanhūr, the rare ritual of offering the *ij.t*-knife to Haroeris is depicted in the first register of the eastern exterior wall. In its axially corresponding scene on the western exterior wall the sword of victory *hps n kn.t* is presented to Horus. In these two cult rituals, the ability of the Roman pharaoh to slaughter enemies and to protect the temple, thus Egypt, from all evil is emphasized. This article presents, first of all, the texts and iconographic details and, secondly, discusses the cultic meaning and context of the *ij.t*-offering, based on an analysis of all five attested parallels from Qus, Kom Ombo, and Philae.

Luigi Prada

Divining Grammar and Defining Foes: Linguistic Patterns of Demotic Divinatory Handbooks (with Special Reference to P. Cairo CG 50138–41) and a Note on the Euphemistic Use of *hft* “Enemy”

The article discusses the linguistic features of demotic divinatory handbooks and shows how oneirocritic literature differs from all other genres, for it describes its omnia by means of circumstantial, and not conditional, clauses. This idiosyncratic style can be used to identify the exact genre of divinatory texts whose classification would otherwise be problematic. The author shows this with respect to P. Cairo CG 50138–41: he identifies P. Cairo CG 50138–9 and 50141 as belonging to two terrestrial omen handbooks, and P. Cairo CG 50140 as pertaining to a dream book. Using examples from oneirocritic literature, he then analyzes some peculiar linguistic aspects of the euphemistic use of *hft* “enemy,” focusing on issues of definiteness and the use of the article in combination with this dummy-word. In light of these observations, the article offers new tools to positively identify instances of this euphemistic use in demotic, which were considered to be ambiguous in previous scholarship. Specifically, two passages from P. London-Leiden Mag. and P. Rhind 1 are discussed.

Joachim Friedrich Quack

Eine weise Stimme der Autorität (Papyrus Amherst Eg. XLIII.1 rt.): Mit Anhängen über Abrechnungen (Papyrus Amherst Eg. XLIII.1 vs. und XLIII.2)

This article publishes pAmherst XLIII.1 rt., a literary papyrus from the early Ptolemaic period. It contains short and often enigmatic wisdom sayings always introduced by “he said.” Several similarities or even direct parallels to the Instruction of Khsheshonqy can be identified. As an appendix, the accounts written on the verso are published, as well as further accounts on a papyrus fragment related to it (pAmherst XLIII.2). They do not only help to establish a terminus ante quem for the literary manuscript but point towards a setting of the manuscript within a religious association.

Robert K. Ritner

Pantheistic Figures in Ancient Egypt

The history of the designation “pantheistic” for representations of composite deities is surveyed, including supporting evidence in Egyptian theological statements and more recent questioning of the category. In particular, the text and illustrations of P. Brooklyn 47.218.156 are examined, refuting notions of a royal association for all such images, suggested by Quack in 2006 and adopted by Koenig in 2011. In conclusion, nonroyal amulets depicting single gods labeled with the trigrams “Lotus Petal-Lion-Ram” and “Re-Khepri-Atum” prove the existence of deities properly designated “pantheistic.”

Kim Ryholt

An Egyptian Narrative from Karanis (P. Mich. inv. 5641a)

This article is the edition of a demotic narrative from Karanis (P. Mich. inv. 5641a) dating to the second century AD. The fragment has a recorded archaeological context and was found in a building where Greek literary fragments were also discovered. In an addendum, another minor demotic literary fragment in the Michigan collection (P. Mich. inv. 6794c) is edited. It mentions Osiris and Apophis and might belong to the myth of the battle between Osiris and Apophis in the time when Osiris ruled as king on earth.

R. S. Simpson

Retrograde Writing in Ancient Egyptian Inscriptions

This article considers the motivation for retrograde writing in hieroglyphic inscriptions by examining the pattern of its use in different copies of a single composition. In a retrograde text the hieroglyphs face the end rather than, as normal, the beginning; this orientation is well known in certain types of papyrus but has not been extensively studied in inscriptions. The work studied is the description of the king’s worship of the rising sun often known as the “King as Sun-priest,” which was chosen because copies of it are distributed

over several different archaeological and decorative contexts and a long timespan; moreover, only some of these are written retrograde. It appears that retrograde orientation is associated exclusively with copies where the text intervenes between images of the king and the sun god, serving as a sort of shared caption linking the two; in these cases the orientation allows important sections of the text, especially the names of king and god, to be positioned next to the relevant images. Such pragmatic considerations apparently overrode the normal preference for prograde writing, and may also have been a reason for the orientation of other retrograde inscriptions.

Martin Andreas Stadler

Thot und der Skarabäus (Papyrus Wien D 6318)

The first edition of papyrus Vienna D 6318 presents the fragment of one or more mythological narratives in demotic. The mentioning of Thoth creating the scarab and apparently of some of the sun god's forms raises the issue of Thoth's relationship to the scarab as well as Khepri, and the general commentary discusses this by drawing on other sources from ancient Egypt, chiefly from Dendera and Edfu. The overall context of the narrative is—due to the fragmentary state of preservation unclear: Did the complete text recount myths in its own right (quite unlikely) or were the myths integrated into magical spells as *historiolae*? However, magic and ritual being akin in ancient Egypt it could also belong rather to the sphere of the temple. One reference to reciting the present copy indicates such a ritualistic usage in the broadest sense.

Günter Vittmann

Grain for Seth and His Divine Companions in Dakhleh (Ostrakon Mut 21/4)

This article is the publication of a demotic ostrakon from the temple of Seth in Mut (Dakhleh oasis) and datable to the latter half of the Ptolemaic period, with a payment order issued by the priests of Seth concerning the offerings for Seth, Osiris, Horus, Isis, and other unnamed gods.

Sven P. Vleeming

A Priestly Letter of Recommendation (P. CtYBR inv. 4628)

This article is the publication of a Demotic letter, probably written in the reign of Ptolemy IV (specifically, year 11, the 17th of Choiak = January 29, 211 BC), in which the priests of Souchos write to Aristaios, the epistates of Oxyrhyncha, asking him to assign(?) the levying or possibly rather the transport of the income of their temple to an unnamed priest who carries this letter.

Aleksandra Warda

Statue of Strategos Tryphon from Dendera (SEG LVIII 1823)

The article offers a detailed contextual study of the inscribed base of a fragmentarily preserved back pillar statue of the *strategos* Tryphon that was set up in Dendera by the prominent Denderite *strategos* and *syngenes* Ptolemaios son of Panas. The brief Greek dedicatory inscription carved on the front of the base (SEG LVIII 1823) is restudied in the context of the remnants of the hard stone striding statue it referred to, thus shedding new light on the complex materiality and cultural intricacy of the practice of honorific commemoration in Dendera during the reign of Augustus. The fragmentarily preserved statue is analysed in the context of private statuary and sculptural decoration established next to the temple of Isis in the course of its redevelopment during the Ptolemaios' and Tryphon's *strategia*, thus offering a glimpse into the sophistication of visual preferences of those responsible for organization of the Denderite temple space at the time.