

# Abstracts

## Maha Akeel, Helwan

### **A Glimpse on the Site of Naga El-Mashaykh through two Demotic Texts**

Two demotic texts written on limestone fragments belonging to the collections of the Egyptian Museum, Cairo. Both fragments are probably from the Ptolemaic Period and came from Naga El-Mashaykh, suggested to be the site of the administrative capital of the eighth Upper Egyptian nome (*T3-Wr*). The first text lists personal names on the front and back of the fragment in a remarkable way, while the other includes personal names of those who were engaged with certain actions taking place in certain days. These texts depict some aspects of the community established at the site of Naga El-Mashaykh. The scribal features of both texts unveil a kind of relation between the site of Naga El-Mashaykh and that of Kom El-Sultan-Abydos, the religious capital of *T3-Wr*.

## Adrienn Almásy-Martin, London

### **The Demotic and Bilingual Mummy Labels in the Louvre**

The mummy label collection in the Louvre has only been partially published: the Greek and the Greek parts of the bilingual labels were edited by F. Baratte and B. Boyaval but the demotic texts were not included. It is now intended that all the demotic and bilingual mummy labels in the collection should be studied and published in the form of a catalogue, which I am preparing in collaboration with M. Chauveau. This article will discuss some of the issues that will be addressed in the publication.

## Marie-Pierre Chaufray, Bordeaux

### **Demotic and Greek Jar Labels from Bi'r Samut and Bi'r Abbad (Egyptian Eastern Desert)**

The Mission archéologique du désert oriental, directed by Bérangère Redon (CNRS, HiSoMA, Lyon), is currently studying the Ptolemaic fortresses built on the desert route from Edfu to Berenike. From 2013 to 2017, two sites have been excavated: Bi'r Abbad

and Bi'r Samut. Ostraca in Greek and demotic were found, among which are many jar labels (*tituli*). My paper aims to present this new documentation and what it tells us about the people, products, quantities and provenance in order to determine whether there was a unified or coherent system of jar labelling in the Ptolemaic Period.

## John Gee, Provo

### Miscellanies from the Archive of the Theban Choachytes

The Archive of the Theban Choachytes is one of the first discovered demotic archives. P. W. Pestman's *Archive of the Theban Choachytes* provides an invaluable overview and guide to the material but also emphasizes how much work still needs to be done. In my own work with the archive, I have assembled a number of notes that might be of use or help to other demotists. These cover additional information on the provenance of the archive (including another suggestion for identifying the tomb of ꜥbw-nfr), the archive's internal organization, and the current location of some of the mummies discussed in the archive.

## Andrew Hogan, Yale

### The Auction of Pharaoh Revisited

The demotic public auction (ꜥš n pr-ꜥ) has been studied in a series of articles by Zauzich and Manning. Recently, Carolin Arlt's work has deepened the understanding of the institution as it could be employed locally within the temple sphere. My research goes beyond these steps; I have compiled all of the Greek and demotic auction texts for the Ptolemaic Period. For the first time, both sets of evidence for the auction can be recontextualized within an institutional framework. This illustrates how integrating the corpus of Greek and demotic sources together informs our understanding of the auction process itself and, more importantly, the workings of the state. By utilizing economic and social theory as an analytical framework, the state auction can be seen for what it is: a critical tool for extracting resources by the new monarchs of the state. In this paper, I discuss several of the insights gained from this integration and focus in particular on the state auction of land and property within temple domains. I demonstrate how this facet of the auction fits into the financial program of the Ptolemies and specifically how their innovations in Egypt fit into the long-term history of Greek economic innovation.

## Christine Hue-Arcé, Strasbourg

### Family and the Legal System in Demotic Documents

The legal system of Ptolemaic and Roman Egypt is a complex apparatus, which has been well studied over the last decades. Yet, an aspect that has never been specifically analysed is the part played by family members in legal proceedings. Indeed, some demotic documents from the Graeco-Roman Period witness an involvement of relatives in dispute resolution: in several texts, family is implicated in the legal procedure, either through a testimony, or through the representation of one of the parties by a family member.

In this article, the author analyses specific occurrences of family involvement in the temple oaths, dating mainly from the Ptolemaic Period. In some of the temple oaths, family members step in to swear the veracity of the main oath. The author questions the roles and functions of these “oaths of truth”: are they anecdotal appearances of relatives, or must they be understood as the indication of an involvement of kinship in a specific and legally institutionalised framework?

## Ikuyo Kato, Tokyo

### A Re-examination of P. Tor. Botti 34 A: A Demotic Document made by Agents of Hathor for Elders of the Temple of Hathor from the Archive of *Twtw* (2nd century BC, Djeme)

The archive of *Twtw* consists of demotic and Greek papyri from 2nd century BC Djeme and includes legal documents written for *Twtw* son of *Wsr-M3'.t-R'* and his family.

The archive was discovered intact at Deir el-Medina in 1905 during excavations by E. Schiaparelli. The demotic texts were published by G. Botti in his *L'Archivio demotico da Deir el-Medineh* (P. Tor. Botti 1–45 and Linen 1–5).

P. Tor. Botti 34 A is a demotic document addressed to *Twtw* and his colleagues, collectively called “elders of the temple of Hathor”, by three brothers *Hr-s3-3s.t*, *Imn-htp*, and *P3y-k3*, sons of *Hnsw-t3y=f-nht* from a scribal family, collectively called “agents of Hathor”. The content has not been fully understood by modern scholars due to the expression *tw=n mḥ n p3y b3k*, which has been variously translated in the past.

The purpose of this study is to clarify the meaning of the expression in question and to reinterpret the overall content of P. Tor. Botti 34 A. I hope this study will elucidate how *Twtw* acted as an elder of the Hathor temple, and at the same time contribute to the study of the other documents made between the two above-mentioned groups of people.

## **Sandra Lippert, Montpellier**

### **Of Pots and Sherds – Contributions to our Understanding of Temple Economy and Administration in Graeco-Roman Egypt**

Despite their often unattractive aspect, ostraca, especially when a site yields them in larger numbers, can furnish quite a lot of information. Ostraca corpora from temples thus may tell us about the priestly and non-priestly activities linked to the temple, the flows of money, wine, cereals and other produce to, from and within the temple, and occasionally even contribute to demotic studies as a whole by giving attestations for words that are rare or hitherto unattested (at least in demotic). The paper will present some recent discoveries of this type based on a corpus of ostraca from ongoing excavations.

## **Cary J. Martin, London**

### **Early Demotic Papyri in the British Museum**

A group of 15 demotic texts in the British Museum were recently catalogued and studied. They are all administrative documents, predominantly land-surveys. There is no information as to when or where they were acquired, but internal evidence suggests that the provenance is in or around Herakleopolis. The texts are not dated, but the presence of a number of Iranian names, an Iranian title and the fact that they are in early demotic would argue for the time of the first Persian occupation. One of the papyri may contain two letters or reports that have been translated from Aramaic originals and it is possible that the texts come from the estate of Arshama, the Persian satrap.

## **Franziska Naether, Leipzig**

### **Did Steindorff Know Demotic?**

Georg Steindorff is the founder of the Egyptian Museum of Leipzig University. Through his excavations, purchases and by donations, he was able to create a respectably study collection ('Lehrschausammlung'). There are a few Demotica in this corpus: demotic ostraca and other objects with script. In this contribution, I provide a short overview of the pieces and trace the question whether Steindorff was able to read

demotic. The study is based on archival material, among them excavation diaries, personal calendars, and letters.

## **Luigi Prada, Oxford/Copenhagen**

### **The Oxford Expedition to Elkab: The 2016–17 Seasons**

Preliminary results of an epigraphic project for the study of Elkab in the Late and Graeco-Roman Period (Oxford Expedition to Elkab, fieldwork seasons 2016–2018). The majority of the material is unpublished and consists of graffiti attesting to the (re)use of the Ramessid/Ptolemaic hemispeos, the temple of Amenhotep III, and the tomb of Reneny. The corpus of evidence includes graffiti of both the figural and the textual kind, with the latter comprising Hieroglyphic, Hieratic, demotic, Coptic, and Greek material. The survey also includes the primary epigraphy of a decorated tomb from the reign of Ptolemy III.

## **Kim Ryholt, Copenhagen**

### **Inaros in Iceland (and Elsewhere) with a Comment on the “Fayum Library”**

Presentation of an Inaros manuscript of which the largest fragment was recently identified in the Iceland National Museum in Reykjavik; further fragments are in Berlin and — perhaps — in Washington. The fragments find no parallel among the published Inaros stories and they seem to represent a further addition to the large cycle of stories evolving around this legendary figure. The new manuscript is written in the same characteristic script as a series of other literary manuscripts, including Petechons and Sarpot (“Ägypter und Amazonen”). Most of them do not have a recorded archaeological context or provenance, and the article will include a discussion of their possible origin and the possibility that some of them might have formed part of a library.

## Tami Schmidt-Gottschalk, Leipzig

### **Donation Stelae. Ein Corpus der ägyptischen Schenkungsstelen unter besonderer Betrachtung philologischer, wirtschaftlicher, rechtlicher und sakraler Aspekte – ein Vorbericht**

From the Second Intermediate Period (about 1759 BC to 1539 BC) until the reign of Marc Aurel (about AD 161 to AD 180) the so-called ‘donation stelae’ appear in ancient Egypt, which were mainly used as data and information carriers for donations. A person, formerly the pharaoh, donates pieces of land to a divinity and his/her temple. These document-like texts carved in stone are written in Hieroglyphic, Hieratic or demotic script and can be divided in three sections: the ‘picture’, the ‘text’, and a ‘blank space’. They form a corpus of 231 texts including hitherto unpublished texts, which have been added into a database. This study mainly deals with the religious, juridical, social, linguistic and economic aspects of these stelae.

## John Tait, London

### **Issues in the Dating of Saqqara Papyri**

The dating of the demotic literary papyri from the Sacred Animal Necropolis at North Saqqara continues to be a headache. Failing the emergence of some hitherto undreamed of dating-tool, or the discovery of securely dated parallel material, it may nevertheless be worthwhile to try to make progress with questions of relative dating within the papyri. In this contribution, several specific features of the hands are isolated, and their usefulness for making comparisons between different groups of papyri are assessed.

## Karl-Theodor Zauzich, Sommerhausen

### **Der verborgene Name des Gottes Amun in demotischen Texten**

Most Egyptian personal names bear a meaning, which can be translated. Of the royal names of the New Kingdom, only Ay/Eje (*J\*-jj*) remains incomprehensible for now. The hypocoristic ending points to an abbreviated personal name. Therefore, the beginning of the name should contain an Egyptian word. Peculiarly, no one seems to have tried to understand this beginning as an abbreviation for the god Amun. *J\*-jj* would result in *Jmn-jj*, which is attested as abbreviation of Amenemhat.

Assuming this, a lot of hitherto incomprehensible personal names beginning with *J\**- seem to be explicable now.

Unfortunately, this explanation has two flaws:

- a) A name *J\*-jj = Jmn-jj* (or *Jmn-ḥtp*) would not fit in with the Amarna Period,
- b) In many cases, the abbreviation *J\** corresponds to another one with *J-w* or *Jw*.

Amun is an ersatz name for the unknown name of the god “who hides his name” (*Jmn-m=f*). The real name of the creator god Amun has not been found so far, even though the solution is simple and despite a few attestations on Hieroglyphic and Hieratic texts. There are a couple of examples in demotic texts as well which are treated in my contribution.

