

The Text of the funerary papyrus of [*Imn*] *niwt nht* P. Cairo CG 58025 in the Egyptian Museum *

نص البردية الجنائزية للكهن المرتل لآمون [*Imn*] *niwt nht*
المحفوظة بالمتحف المصري P. Cairo CG 58025

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ملخص

يهدف البحث إلى إلقاء مزيداً من الضوء على العقيدة المصرية القديمة خلال العصر المتأخر وذلك من خلال دراسة ونشر البردية رقم CG. 58025، المحفوظة بالمتحف المصري بالقاهرة، وقد تم العثور على البردية في خبيثة باب الجاسوس وتعود للكهن المرتل لآمون [*Imn*] *niwt nht*، ويقدم البحث دراسة تحليلية للنصوص المسجلة ودراسة خطية للعلامات الهيروغليفية.

Description

The papyrus under study was found in the cache at Deir el-Bahari (Bab el-Gasus) in 1891. It was acquired by the Egyptian Museum in Cairo, and is now in its collection in the stores under the accession number CG 58025, J.E 95848, and S.R. IV 4/946/0; its provenance is Thebes.¹ The papyrus is of good quality, and is almost completely preserved, except for a few minor gaps in lines 1, 2, 3 and 4.

At present the papyrus is mounted upon a support of linen between glass in a large wooden frame. The length of the papyrus varies between 21 cm on the right and 21.7cm on the left, and the height is 11.2 cm at the top and 11.1 cm at the bottom.

The writings have some variations in the darkness of the ink from which estimates can be made of the number of signs written with each dip of the scribe's brush, or where the ink nearly finished. The text dates to the Third Intermediate Period (Twenty-first Dynasty), is written in black ink only, and counts 14 lines, written horizontally on the recto of the papyrus.

Vignettes

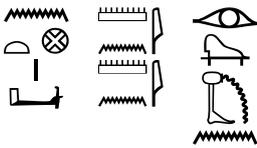
An illustration is added to the text on the lower part of the papyrus. This vignette outline is in black ink, representing the mummy of the owner of the papyrus on a bed, wearing a false beard; under his head is a headrest, closely resembling the usual shape of this object in the New Kingdom. The bed is represented in the shape of an animal, probably in the form of a lion with feet and tail, decorated with a cross line on the side. The soul of the deceased person is in the form of a bird, hovering above and surrounding the deceased with its wings. The deceased thus has the shape of Osiris. On the right

and left of the bed are drawings of Isis and Nephthys who take care of the deceased.

The Owner

The name appearing on the papyrus as its owner was according to Golenishchev, written  in lines 4 and 11. Ranke read this name as [Imn n] niwt nht,² meaning 'Amun in the forceful city'. He suggested that the name of the god Amun and the simple preposition n were omitted between the name of the owner and his title w^cb hrj hb(t) n imn 'Lector-priest of Amun'. His suggestion was based on the name Imn-n-niw.t-nht mentioned in the hieratic Cairo Ostrakon CG 25533, recto l. 2.³ Although the first element of the name on this Ostrakon is damaged, the same name is found complete in O. Ashmolean Museum (Gardiner) 23, l. 5.

In P. Cairo S.R. VII 10224⁴ we realize also a personal name Imn-n-niwt-nht,⁵ but in more than one source we realize a personal name Imn-niwt-nht,⁶ meaning 'Amun of the forceful city'. Most likely, therefore this latter will be the name of the owner of our papyrus if we accept that just Imn is omitted by the scribe. The last signs  are the phonetic complement tw of the final t in nht and the name determinative. [Imn]-niwt-nht has a title Lector-priest of Amun. This title, and the fact that his name contains the name of the ancient city of Thebes, lead to the conclusion that he most probably was a resident of Thebes or of the areas in the wider region of that ancient city. To force our reading of this name, we can look for the coffins of the owner; It's housed in the Egyptian museum at Cairo (EMC), numbers CG. 6173-6174, and 6196, the name is cited on the coffins and reads:



Wsr w^cb n imn imn niwt nht

Now it is obviously that the name *Imn-Niwt-Nht* of the papyrus owner is certainly reading.

Remarks on Paleography

Line 1

𓂏 is transcribed by 𓂏, the two strokes on the right side of this sign are written with one bold stroke; see P. Greenfield, pl. 22, l. 4; pl. 23, l.9; pl.72, l.15; P. BM EA10093, pl. 2, l. 2; P. BM EA 10093, pl. 2, l.3,7; P. BM EA10064, pl.1, l.32. There is a hole in the papyrus between 𓂏 and its phonetic complement 𓂏 where some parts are lost. 𓂏 (L.8) transcribed by 𓂏, is written without the upper stroke to the right, compare the same sign at the beginning of this line; see P. Greenfield, pl. XLV, l. 7; P. BM EA 10093, pl. 2, l. 2,12; P. BM EA 10064, pl.3, l. 2 ; P. Berlin 3031, col.VII, l.7; P. Cairo SR IV 989, l. 6; P. Cairo CG 40030, col. 6, l.1. 𓂏 is the hieratic equivalent for 𓂏, for other different forms, see P. Greenfield, pl. 36, l.4; pl.80, l.3; pl.81a, l.17; P. BM EA 10793, col 27, l.18; P. Cairo CG 40009, col. 5, l.6. 𓂏 the hieroglyphic equivalent is 𓂏. Here it is written in an unusual form, For the former, see G. Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage* (Osnabrück, 1927), 257; for the latter, see U. Verhoeven, *Untersuchungen zur späthieratischen Buchschrift* (Leuven, 2001), 150; see P. BM EA 10793, col 27, l.17. 𓂏 is written with a faint trace, but clearly legible; see l. 1, 2. 𓂏 for 𓂏, there is a black vertical short stroke above.

Line 2

The end of sign 𓂏 is corrupt in the original, but it is plainly legible. The 𓂏 has some the sign damaged, it is provided from the context; after this sign there is a hole in the papyrus. 𓂏 the hieratic equivalent for 𓂏, the head is unusually bold and straight from the top without any details for the horns. 𓂏 at first sight this seems to be an 𓂏, because at this point the papyrus fibers may have moved or a mistake of the scribe, but in the original it is transcribed by the hieroglyphic sign 𓂏. The 𓂏 is transcribed by 𓂏, unusually it is written with a long stroke curved to the right above. 𓂏 which occurs throughout the entire papyrus, is to be transcribed by the hieroglyphic sign 𓂏, not 𓂏 as in Golenishchev transcription.

Line 3

𓂏 is written for 𓂏; compare P. BME A 10793, col. 27, l.18; P. NDm.t, pl. 4, l. 10; pl. 3, l.2; P. Greenfield, pl. 115, l.16; P. BM EA 10299, l.6; P. Berlin 3050, col. IX, l.8. 𓂏 is written with faint traces and the cross stroke is not clear.

Line 4

𓂏 is written with a faint trace, but the reading is certain. 𓂏 transcribed by 𓂏 is a careless writing for 𓂏. 𓂏 the hieroglyphic equivalent is 𓂏, it looks more like the equivalent of 𓂏. At the end of the proper name of the owner, there is a hieratic sign which occurs also in the line. 11 𓂏, as a determinative, the transcription of this sign is presented differently. Golenishchev has transcribed by the hieroglyphic sign of the seated male 𓂏, a form of this sign, written in the tomb of

Sennedjem (TT1) in Deir El-Medina representing the seated man with one hand towards the stomach and the other towards his face, long lines indicating the lower part of the right arm and the raised leg, and no indication of hands and feet,⁷ this traces the seated man (A1) is rare in the Late Period.

Line 5

 is written in the original with a faint trace, but somewhat legible.  (l. 9) is written for , the right part of the sign here forms a long stroke below.  the hieroglyphic equivalent is //.

Line 6

 must be  for ‘h3i’⁹ meaning ‘fast’, but the lower part of this sign is hidden by the fold in the original papyrus.  for , the right leg here forms a long stroke to the right.  transcribed by the hieroglyphic sign  is written here with one stroke on the right side; sometimes it is written without this stroke; see P. BM EA 10093, pl. 2, l.5; P. BM EA 10064, pl. 1, l.8; P. *Ndm.t*, pl. 10, l.12; P. OIM 18039, pl. II, l.9. At the left of  there is a lacuna in the papyrus, the signs missing are probably  and ,⁹ as a complementary spelling for ‘*nwh*’ meaning rope, cord;¹⁰ see P. New York MMA 25.3.29, col. 2, l.4.  some parts are damaged, but distinctly visible.  is a ligature consisting of the signs  and .

Line 7

 is written meaning ,¹¹ the two lower strokes are hidden, maybe by the fold in the papyrus.¹² There is a hole in the papyrus after  and there are some parts of a sign around it that were not solved, I can only reproduce a facsimile:

 occurs twice in that line with different forms, the first shows the details of the hand , but the other form  shows bold black traces of the hand.  is a ligature for .  occurs twice in this line, the second with the plural sign  below, , and in the first the hieratic traces of the bull  show that the left corner is sharper than its form in the first case.

Line 8

 for , the upper stroke is longer than usual in the papyrus.

Line 9

Above the hieratic sparrow sign is a trace  for ; grammatically ‘t’ is not necessary after ‘*wr*’.  is the hieratic for .  for , the hieratic traces show an unusually long and thin form.  for , compare l.4.  for , unusual is the continuing below stroke to the left end of this sign.  is transcribed by the hieroglyphic sign , it looks more like the English character ‘B’.  is a ligature consisting of the signs // and , see l. 2.  the hieroglyphic equivalent is , compare l. 3, 7.

Line 10

 is written for , maybe the upper half is hidden by the fold in papyrus.  transcribed by , also the upper half is hidden by the fold in papyrus; see l.8.  for  above  in the word of ‘*twl*’, is hidden by the fold in the papyrus.  is transcribed by , it is written somewhat different than usual in the papyrus.  is written with small font above the

determinative .  Golenishchev transcribed this by , but it must be transcribed by .¹³

Line 11

 is written with faint traces, but the reading is certain.  for , compare l.3, 4, 6, 11, 14.  for  (3, 4, 7, 9), is written without details for the head.

Line 12

Partially disappeared in the fold.  is an unusual form of the hieroglyphic sign , compare l.5, 10, 13.  The traces of this above  are unclear and illegible on the original papyrus.  Transcribed by the hieroglyphic sign , it looks more like the hieratic traces of .¹⁴  for , see l. 2.  is the hieratic equivalent for , the traces of the irrigation canal are represented in a smaller form than usual.¹⁵

Line 13

 is written for , compare l.2, 7, 8, 10, 12, 14.  is a ligature consisting of the signs  and .  is the hieratic equivalent for .¹⁶  for , the tail of this sign here forms a long stroke at the border of the papyrus.  is a ligature for .¹⁷  The hieroglyphic equivalent is , for the former, see Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 534; for the latter, see Verhoeven, *Untersuchungen zur späthieratischen Buchschrift*, 182.

Line 14

 for  For the former, see Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 525; for the latter, see Verhoeven,

Untersuchungen zur späthieratischen Buchschrift, 198.  Golenishchev transcribed this by the hieroglyphic sign , it must be transcribed by .¹⁸  is a ligature consisting of the signs  and .  is written for .¹⁹  for , unusual in writing this sign with an acute angle and a short lower stroke.²⁰  is for , with a long stroke.

The Text

The contents of the papyrus, written in hieratic script in 14 lines, consists of two parts, in the following order: the first five lines and the first phrase of the sixth line are from chapter 135 of the *Book of the Dead*, which is entitled *The chapter that is recited when the moon renews itself on the first day of the month*, while the rest of the text has no equivalent.

Transliteration

1. wn tw ḥ3ty ḥ3p.t wnḥ (.f)
2. swd3 (.f) ḥr nfr n nbw ʕ3 irw
3. wdn 3t ḥsd ḥ3tj m hh
4. f mk R^c m skdd w^cb ḥrj ḥb(t) n imn niwt nḥt.w
5. fdw ntrw ipw ḥryw gs (w) pt spr .f r (.k) imy ḥ3w.f
6. hy m nwh .k nn wni (.k) iw 3ḥt (ḥr) sw3.t iwny
7. n kkw ... k3 k3w nhs
8. 3w ntrw w^c w^cy mnt m ntrw m rn .f n Mntw
9. m 3t .f wr s3 r^c iw^c mi-ḳd tw3
10. pt tn ḥr ʕwy .f y t3 pn twt ḥr -st (.f) ḥr n .i irw
11. w3t sš .i im .st w^cb ḥry -ḥbt n imn niwt nḥt.w
12. sšm ntr m 3w .f n .i pḥwy nwn wr wr n
13. ntrw sšm .f mr(y) .f m3^ct m ʕḥ .f ntr ʕnh .f
14. m ḥw dḃw bwt .f pw grg

Translation

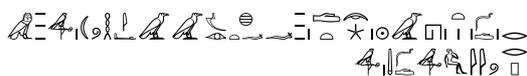
- (1) Open thou cloudiness storm, that clothes
- (2) and preserves the beautiful Horus, the golden,

(O) great of forms, (3) Weighty of strength, who dispels the storm-cloud by his scorching breath, (4) Behold, O Re, (I have come) voyaging, the lector-priest of Amun *Niwt nht.w.* (5) (I am one) of those four gods, those who are above the side(s) of the sky, he attains to thee at his own time. (6) Make your cable fast, you will not be disregarded, Uraeus serpent passes the pillar (the deceased) (7) into the darkness,....., the bull of bulls of Seth. (8) The dread of the gods, the sole unique, the like of the gods with his name of Montu (9) at his time, the great son of Ra, the heir as who raises, (10) The sky is on his arms, this earth, entire, under his throne, Make a way for me (11) that I may pass thereby, the lector priest of Amun *Niwt nht.w.* (12) The god lead me through it to the end of the great flood, the great (13) of the gods, he leads his beloved, the true one, in his palace, the god who lives (14) from food and victuals, his abomination is falsehood.

Commentary

Through investigation of all copies of this chapter on the papyri of the Third Intermediate Period, found that the title of this chapter is omitted from the papyrus, P. Oxford 1892 and P. Turin 53001, but the scribe continued to write the title of this chapter during the Third Intermediate Period, as the following copies:

P. Cairo SR IV 564 = JE 95663



P. Cairo SR IV 954 = JE 95716 = CG 40030



P. Cairo SR IV 1532 = CG 40020



P. Cairo Expos. 4886



P. Copenhagen Carlsberg 250



P. BM EA 10554 = (P. Greenfield)



P. BM EA 10793 = (P. Pinodjem II)



Line 1

The construction of the beginning of this spell following the title differs from one spell to another during the Third Intermediate Period, the first construction that can be observed in P. Turin 53001 and P. Oxford 1892. 619 is ‘*wn + tw + Wsir + name of the deceased + object*’. Another construction which occurs in P. Copenhagen Carlsberg 250, P. Cairo SR IV 954, P. Cairo SR IV 1532, P. Cairo SR IV 564 and P. New York MMA 25.3.32 is ‘*wn + tw + n + Wsir + name of the deceased + object*’. Another construction beginning with the name of *Wsir* and followed by the name of the deceased + *wn + n + .i + object* is in P. Cairo Expos. 4886, P. London BM EA 10554 and P. London BM EA 10793. In P. London EA BM 10096 the scribe omitted the name of the deceased after *Wsir* and the construction became ‘*wn + tw + n + Wsir*’. The name of the owner is mentioned after the verb *spr*. While this spell in our papyrus begins with the verb *wn + tw + object*, the name of the owner is written after the verb *skdd* in l. 4.

For the term *h3ty*, ‘Cloudness’, see *Wb.* III, 35 (8-12), R. Molen, *A Hieroglyphic Dictionary of Egyptian Coffin Texts* (Leiden – Boston – Koln, 2000), 311 and also ‘blariness’, see

Wb. III, 35(13-14), in *CT*, VII (1099), 393c: *wb3 bi3 hsr h3ty m dr f*, ‘Heaven is opened, the cloudiness is driven away from it’. As for the determinatives, the term is written here with the raining heaven N4 $\overline{\text{TTT}}$, but the determinative of the eye D5 $\overline{\text{X}}$ followed this term in texts in *CT*, the *Book of the Dead* and the *Litany of the Sun*, version of Seti I, 113, see J. Borghouts, *JEA* 1973, 116 n.3.

In the version of this spell in *CT*, Sp 1112, ‘Open thou, storm that veils the Sun’, see T. Allen 1960, 220 n (b).

h3p.t, ‘Storm’, *Wb.* III, 362 (5) records a word *h3p.t* in Pyr. § 1780 as *h3b.t*. Wilson, *A Ptolemaic Lexikon* (Leuven, 1997), 762, a word *h3h3. (ti)* [*Wb.* III, 363 (8-9)] from the MK and NK may be later reduced to *h3ty* [*Wb.* III, 361 (2)], see *AEO* 1, 5 [11]. All of these terms seem to have a common root which develops over time from *h3p. t* to *h3h3. (ti)* to *h3ty*.

For the writing ‘*wnh f swd3 f*’, see Allen 1960, 220 n (c), for *wnh* standing for ‘to clothe’, see *Wb.* I, 323 (10)-324 (2), Wilson, *A Ptolemaic Lexikon*, 237. A word *swd3* (*Wb.* IV, 78-81) is a causative of *w3* with the underlying nuance ‘to make whole’, ‘to preserve’ almost as protection, see Wilson, *A Ptolemaic Lexikon*, 815.

Line 2

Considering the papyri of the Third Intermediate Period, we may observe that the scribe sometimes writes Horus, as in the following papyri: the papyrus, P. Oxford 1892.619, P. *Tḥ-ts-nht* and *CT*, Sp.1112, and in many versions Ra replaced Horus, as in the following papyri: P. Cairo SR IV 954, P. Cairo SR IV 1532, P. Cairo SR IV 564, P. Cairo JE 95838, P. Copenhagen Carlsberg 250, P. London BM EA

10988, P. London BM EA 10096, P. London BM EA 10793, P. New York MMA 25.3.32 and P. Turin 53001; in one case the scribe omitted the two gods: in P. London BM EA 10554.

For the title *hr nfr*, ‘The beautiful Horus’, see *LGG*, V 264.

In this place after the title *hr nfr* there usually follows *r^c nb* in the papyri of the Third Intermediate Period, *CT* Sp. 1112 and the *Book of Two Ways*,²¹ but in this papyrus the *n nwb* ‘the Golden’ replaced ‘every day’. Possibly the scribe here intended to write this divine title referring to god *R^c* as the sunrise; maybe this could explain the diversity between *R^c* and Horus in the spell mentioned above, see *BD*, Spell 77, or the scribe made an error because he heard incorrectly what he was supposed to write.

For the divine appellation $\overline{\text{3}}$ *irw*, ‘The great of forms’, see *LGG*, II 13.

Line 3

m hh f, ‘by his hot breath’; it is important to notice that the scribe here intended to write *m hh f* as written in *CT*. Sp. 1112 instead of the usual phrase *hsr h3ty* Osiris NN ‘who dispels the cloudiness before Osiris N’ which is found in the papyri P. Cairo SR IV 954, P. Cairo SR IV 1532, P. Cairo SR IV 564, P. New York MMA 25.3.32, P. Oxford 1892.619 and P. Turin 53001. Sometimes this construction is written incompletely as ‘*hsr h3ty hr* without Osiris and the name of the deceased, as in P. Cairo CG 95838 and P. London BM EA 10793, sometimes it is omitted completely, as in P. London BM EA 10554.

Line 4

mk R^c m skdd, the complete construction of this phrase in the *CT*, Sp. 1112 is *mk wi iw.k wi R^c m skdd* ‘Behold, I come, Ra, sailing’.

For the title *hrj hb (t)*, ‘Lector-priest (who carries, lit. is under, the ritual-book)’, see *AEO* I, 55 (129).

Line 5

The scribe here omitted the initial independent pronoun of the first person singular masculine ink as a subject of the nominal sentence, for the complete phrase see *CT* Sp. 1112.

spr.f r imy h3w.f, the complete version of this phrase in *CT*. Sp. 1112 is *spr.i n .k imy h3w .f*, ‘I attain to thee (god) who in his day’, the first third person singular masculine suffix pronoun replaced the first person pronoun in *CT*.

Line 6

hy m nwh .k, Faulkner²² suggested that this is a discourse between the deceased and Ra, the deceased saying ‘Behold, O Ra, I have come voyaging, for I am one of those four gods who are at the sides of the sky, and I show you him who is in his disc (or day)’. To this Ra appears to replay: ‘Make your cable fast (*hy m nwh*), for there is no opposition to you’ and the simple preposition *m* could be either the particle *m* reinforcing an imperative,²³ or just possibly an early instance of *m* intervening between a transitive verb and its objects, well known in Demotic and Coptic.

The phrase *nn wni (.k)*, ‘you will not be disregarded’, was written for ‘*n wnt hsf .k*’ in *CT* Sp. 1112.

Twny is a particular epithet of Osiris, see *Wb.* I 53 (19-20). *LGG*, I 193 f. In P. Cairo JE 97249, 15, ‘*iwn h3 mi r h3b* ‘Osiris come to the festival’, see Wilson, *A Ptolemaic Lexikon*, 51; see also Goyon, *BIFAO* 1967, 110, n.12.

The *Nhs* in *Wb.* II 287 (14-16) with the recumbent animal of Seth determinative and without the beating man and Horus-falcon on the standard that in this papyrus, represents the name of the god Seth, for this name of Seth, see Leitz 2002, IV, 269. The oldest example of this term is from the tomb of Amenemhet (TT 82, D. 18).²⁴

Line 11

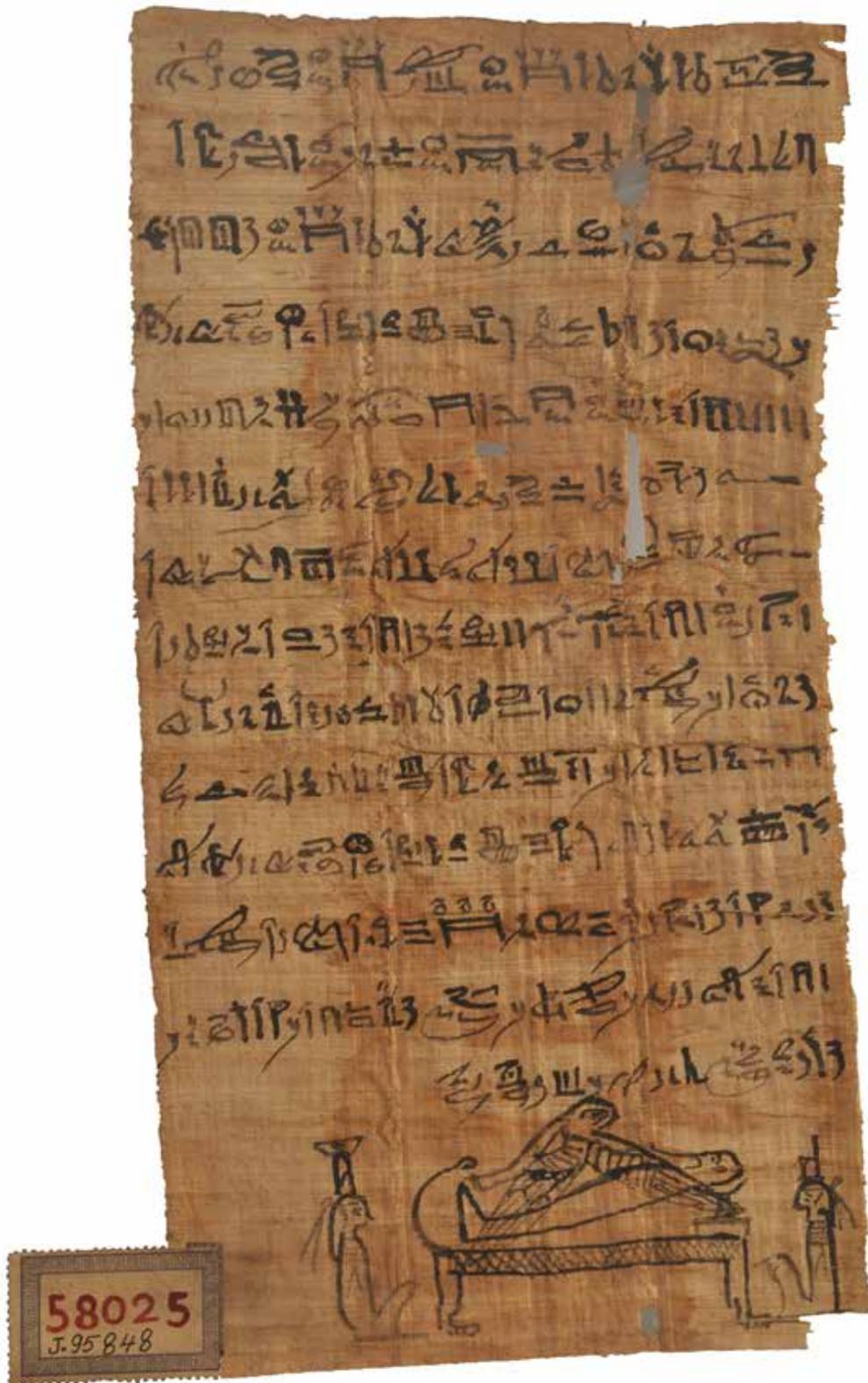
n.i ir .w w3t s3 .i im .st, written in Spell 76 of the *Book of the Dead* ‘*ir n .i w3t s3 .i im .s*’, for the ending *y* of the passive *sdm .f*.²⁵

Line 13

The suffix pronoun *.f* and *ntr* at the end of this line may refer to Osiris.

mry .f, ‘his beloved’, the suffix pronoun here refers to the deceased.

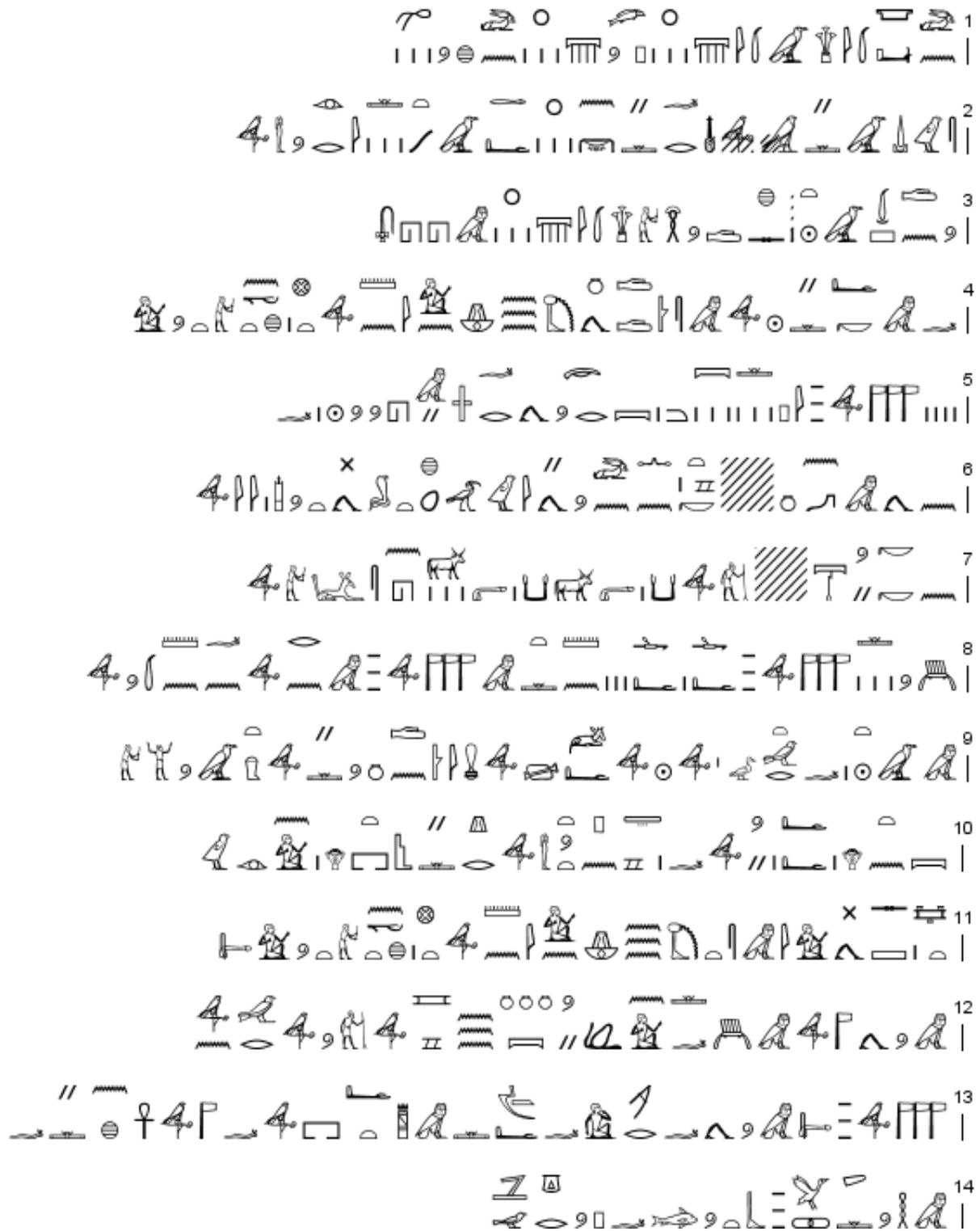
h .f, ‘his palace’, the goal of the deceased is not only the famous ‘Field of Offerings’, but also the mansion or palace of Osiris.²⁶



(Fig. 1) P. Cairo. CG. 58025.



(Fig. 2) Facsimile of P. Cairo. CG. 58025.



(Fig. 3) Transcription of P. Cairo CG. 58025.

End Notes

- * This article was written whilst the main author was a Master's degree student fellow of the Science and Technology development fund. The author would like to thank Mrs. Salwa Abdel Rahman, Director of the Egyptian Museum, for the permission to publish this papyri. Thanks are also due to Mr. Ibrahim (responsible for the section of the papyri under study) for his notable support, the author is greatly indebted to the Science and Technology development fund for granting me a travelling fund during the academic year 2015/2016 which enabled me to study the funerary papyri in Leiden University, and various other collections which are in Egypt or abroad.
- ** Egyptology Department, Faculty of Archeology, South Valley University; Mahmoud_Ibrahim@arch.svu.edu.eg.
- 1 Golénishchev in his publication noted that the provenance of the papyrus is unknown, but according to Niwiński, *Studies on the Illustrated Theban Funerary Papyri of the 11th and 10th Centuries BC*, the document has a Theban origin.
 - 2 H. Ranke, *Die Ägyptischen Personennamen*, I (Glückstadt, 1977), 29.12.
 - 3 J. Černý, *Ostraca hiératiques* (Catal.gén. No. 25501–25832), (Le Caire, 1930–1935).
 - 4 A. Niwiński, *Studies on the Illustrated Theban Funerary Papyri of the 11th and 10th Centuries BC*, Bd. 86: OBO, Freiburg (Schweiz) / (Göttingen, 1989), 274–5.
 - 5 Ranke, *Die Ägyptischen Personennamen*, I, 29.12.
 - 6 For these sources, see Niwiński, *Studies on the Illustrated Theban Funerary Papyri of the 11th and 10th Centuries BC*, 104–105.
 - 7 Ben J.J. Haring, *The Tomb of Sennedjem (TT1) in Deir El-Medina, Palaeography* (Le Caire, 2006), 27, 157.
 - 8 W. Budge, *The Book of the Dead: The Chapters of Coming Forth by Day*, I (London, 1898), 295.
 - 9 See P. BM EA 10793, col. 27, l.20; Budge, *The Book of the Dead: The Chapters of Coming Forth by Day*, I, 295.
 - 10 *Wb.* II, 223 (6–13).
 - 11 For the former, see Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, *301; for the latter, see Verhoeven, *Untersuchungen zur späthieratischen Buchschrift*, 158.
 - 12 See P. *Ndm.t.*, pl. XIII, l.8.
 - 13 See Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*; for the former off *o*, see Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 178.
 - 14 Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 575.
 - 15 Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 334.
 - 16 Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 575.
 - 17 Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 19.
 - 18 Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 160.
 - 19 Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 256; Verhoeven, *Untersuchungen zur späthieratischen Buchschrift*, 150.
 - 20 For the former, see Möller, *Hieratische Paläographie, Neudruck der zweiten verbesserten Auflage*, 467; for the latter, see Verhoeven, *Untersuchungen zur späthieratischen Buchschrift*, 190; see P. BM EA 10793, col. 9, l.6; col. 15, l.18.
 - 21 L. Lesko, *The Ancient Egyptian Book of Two Ways* (London, 1971), 117.
 - 22 Lesko, *The Ancient Egyptian Book of Two Ways*, 202.
 - 23 A. Gardiner, *Egyptian Grammar: Being an Introduction to the Study of Hieroglyphs* (Oxford, 1994), 250.
 - 24 Wilson, *A Ptolemaic Lexikon*, 530–31.
 - 25 Gardiner, *Egyptian Grammar*, 420.
 - 26 Lesko, *The Ancient Egyptian Book of Two Ways*, 117.