

ESSAYS FOR THE LIBRARY OF SESHAT

studies presented to

Janet H.
Johnson

on the occasion of
her 70th birthday

edited by
ROBERT K. RITNER

STUDIES IN ANCIENT ORIENTAL CIVILIZATION
NUMBER 70 • A FESTSCHRIFT
THE ORIENTAL INSTITUTE
OF THE UNIVERSITY OF CHICAGO
CHICAGO • ILLINOIS

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This celebratory volume is underwritten by
Marjorie M. Fisher
in honor of her colleague, mentor, and friend Janet H. Johnson

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An Embalmer's Bowl with Demotic Inscription (Oriental Institute Museum E9115)

Foy Scalf, University of Chicago*

Several generations of prominent Demotists were trained under Janet Johnson during her time as professor at the University of Chicago.¹ Many young Demotists throughout the world can trace their academic lineage directly or indirectly back to her. Her warmth, kindness, and generosity with her students, while ushering them through the rigors of a graduate program and into the professional field, have cemented her legacy in the field of Demotic studies. The approaching final publication of the *Chicago Demotic Dictionary* is icing on her career cake, and we all owe her a debt of gratitude for the sacrifices she made and commitment she maintained during the long and tedious project.² I remain impressed by her vision to continually adopt and adapt new technology such as photographic scans, digital hand copies, and now the eCDD. It is an honor and a privilege to offer this small study of a Demotic inscription in the Oriental Institute Museum as a meager token of my appreciation for all that Janet has done and accomplished, with the hope that she may be able to resolve some of the remaining difficulties.

An Embalmer's Bowl with Demotic Inscription (OIM E9115)

The Oriental Institute Museum (OIM) collection contains a medium-sized ceramic bowl with a Demotic inscription (no. 1 and fig. 19.1).³ The semi-globular bowl is wheel-made from coarse buff Nile clay with a ring base and flat flaring rim, measuring 14.8 cm for the rim diameter, 7.3 cm for the ring base diameter, and 13.2 cm total height. It is 1.0 cm thick at the rim, and the height of the rim is 0.9 cm. The inside of the bowl contains a blackened substance, now dried, with many inclusions. It has not been subject to testing, and it is difficult to determine based on a visual inspection if the substance is a dried resin or some other material. According to the accession records, the bowl was accessioned on July 21, 1911, under accession 98, and derived from a share of finds made by the Egypt Exploration Fund during the 1910–1911 excavations at the site of Atfih on the east bank of the Nile opposite the northern Faiyum region.⁴ The site has remained most famous for the burial of cows sacred to Isis-Hesat.⁵ W. M. Flinders Petrie had begun to explore the area that year, but John de Monins Johnson challenged Petrie's presence citing his previous permission to excavate at Atfih.⁶ The find was mentioned briefly in his original report:

* I would like to thank Robert Ritner for the invitation to contribute to this volume and for his help in deciphering the Demotic texts discussed below as noted in the commentary. All errors should be attributed solely to the author. Abbreviations in this article follow those of the *Chicago Demotic Dictionary*.

¹ It is humbling to have had the opportunity to complete my graduate studies within this lineage. Janet Johnson was the second reader on my dissertation committee, and her first PhD student, Mark Smith (University of Chicago 1979), acted as the third reader.

² I would like to take this opportunity to thank Janet for the opportunity to spend two years working on the *Chicago Demotic Dictionary* during my graduate studies.

³ I would like to thank Gil Stein and Jack Green for permission to publish OIM E9115, Helen McDonald and Susan Allison for their help in handling and accessing it, Anna Ressman for the accompanying photographs, and Miller Prosser and Edward Fernandez for preparing the Betterlight scans.

⁴ Aphroditopolis, *Pr-nb-tp-ih*, see EG 627; CDD T 12.1, pp. 177–79; de Monins Johnson 1910–1911; Petrie and Mackay 1915.

⁵ Grieshammer 1975, col. 519; Pestman 1980, pp. 188–94; Tait 2003, p. 185.

⁶ See the comments in Petrie, Wainwright, and Gardiner 1913, p. 1: "After about a month of clearing the history of that site, a few days were spent at Atfieh, but it was found that the limits officially stated for our work were inexact, and we accordingly left the site, and settled on the opposite — or western bank."

Camp was pitched to the northward of the site and to the east of the plundered areas, where there were one or two indications in fragments of mummy cloth and coffins of an approximation to Ptolemaic conditions. Work was commenced at sunrise the following morning, and the first few minutes augured well by providing some decayed fragments of cloth cartonnage. Further excavation, however, mainly brought to light somewhat earlier graves — direct burials in shallow pits (wooden coffins were found, but were rare), the bodies finely resined and wrapped, and the paint struck directly on to the wrappings. Blue glaze spherical beads, both large and small, were found by the head, and in one case under the feet. The fingernails were sometimes gilded. There was no orientation; but, when on a slope, the grave was cut at right angles to the direction of the hill. In one of these a figure of Thoueris and two amulets of wood and glazed pottery were found, also a glazed lid with loop handle and pottery cups, one of these with demotic inscription. In general the pottery was much like that of the Ptolemaic cemeteries . . .⁷

J. de Monins Johnson's reference to a pottery cup with Demotic inscription may refer to the bowl now in the Oriental Institute Museum collection (E9115). The exact provenience beyond the brief description offered by J. de Monins Johnson is unknown. Atfih has a number of Late Period and Ptolemaic Period tombs to which this bowl may be associated. There is a note among the accession records in a letter from the Egypt Exploration Fund from July 12, 1911, mentioning the "Contents Grave 1 Atfieh: inscribed pot, blue glazed lid, 7 beads, amulet blue glaze statuette Ta-urt." A second document mentioning these items had the word "tomb" scratched out and replaced by "Contents of Atfieh Grave 1." However, the indication in the accession records of a "grave 1" cannot be corroborated by any published information.⁸ As mentioned by Charlène Cassier, several other vessels with Demotic inscriptions had been found in excavations at Atfih in the early twentieth century, two of which are now in the British Museum (nos. 2–3, figs. 19.4–5).⁹


The original report implied a Ptolemaic date for these objects, but the accession records contain conflicting information regarding the date assigned to them. In the list where the word "tomb" was scratched out, there is a notation in the margin indicating that these items were "(XXVI Dyn.) Atfieh." A second, later annotation has been written with an arrow pointing to the Twenty-sixth Dynasty note, stating, "? see Dr. Reich's opinion on Demotic inscription." Reich must refer to Nathaniel Julius Reich, who spent time in 1922 at the Oriental Institute of the University of Chicago working on the Assyrian dictionary and the Egyptology collection prior to departing for the museum of the University of Pennsylvania.¹⁰ His opinion from September 12, 1922, is recorded in the accession file as follows: "Dr. Reich made a cursory examination of this inscription; he states, chiefly on the basis of 1 masc. + 2 fem. Articles, that the writing is certainly Ptolemaic and probably late Ptolemaic. Also that what is written is not a proper name."¹¹ Similar cups with Demotic inscriptions from Atfih, now in the British Museum (BM EA 50665 and EA 50666), have been dated ca. Thirtieth Dynasty (nos. 2 and 3; figs. 19.4–5).¹² The paleography of the Demotic inscriptions on the British Museum cups is clearly earlier than the one found on OIM E9115 (figs. 19.1–3). The Oriental Institute bowl can be assigned a date in the Ptolemaic period based on paleography along with the excavator's remarks about the associated materials and context of the find spot. It bears remarkably similar texts to a group of embalming jars now in the Museum of Fine Arts Boston (MFA 25.1515–1517, nos. 4–6, fig. 19.6), which derive from George Reisner's excavations at Giza and have also been dated to the Late Period (Saite-Persian).¹³ Although the inscription on OIM E9115 is rather short, it poses a number of difficulties for decipherment, but examining the Demotic inscriptions from these groups of jars together helps to elucidate their readings.¹⁴

⁷ De Monins Johnson 1910–1911, p. 7; Cassier 2011, pp. 275–77, especially n. 7.

⁸ See the note of Cassier 2011, p. 277 n. 15, concerning the Oriental Institute accession records.

⁹ BM EA 50665 and 50666: Cassier 2011, p. 277 n. 15.

¹⁰ Concluded from the biographical outline compiled by Robert Kraft in 1985 based on the Nathaniel Julius Reich Collection (ARC MS20) archives located in the Center for Judaic Studies at the University of Pennsylvania.

¹¹ At first sight, I had originally believed that the bowl was labeled as "the prescription for the eye(?) of Patisobek," believing at the time the final groups  to be a writing of

Pi-ti-Sbk (see *Demot.-Nb.* pp. 340–341), as suggested by the final horizontal flat stroke.

¹² Cassier 2011, p. 277 n. 15. The date is according to the British Museum's collection database.

¹³ D'Auria, Lacovara, and Roehrig 1988, pp. 227–28. The date is according to Janot 2000, p. 64 n. 441.

¹⁴ The hand copies below were made from photographs and as such show distortion to the Demotic text from the curvature of the pots. Only OIM E9115 had been examined in person. I would like to thank the British Museum and Museum of Fine Arts Boston for granting permission to publish photographs of their objects in this article.



Figure 19.1. OIM E9115 (D. 27299): (top left) bowl; (top right) drawing; (middle) detail of inscription; (bottom) hand copy

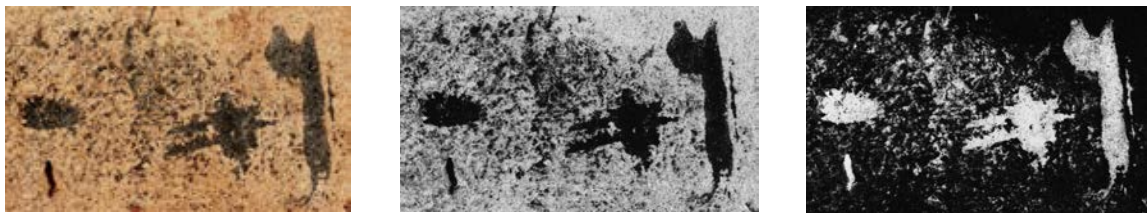


Figure 19.2. Color, infrared, and negative scans of damaged area of OIM E9115



Figure 19.3. Color, infrared, and negative scans of final word of OIM E9115



Figure 19.4. BM EA 50665 (© The Trustees of the British Museum)



Figure 19.5. BM EA 50666 (© The Trustees of the British Museum)

No. 1: OIM E9115 (see figs. 19.1–3)

$t^3 p\dot{h}r(.t)^a n n^3 s^r b(z)^{1b} n p^3 tp^c$
 “The treatment of the openings of the head”



No. 2: BM EA 50665 (see fig. 19.4)¹⁵

$t^3 p\dot{h}r(.t)^a p^3 hrw mh-64^d$
 “The treatment of the 64th day”



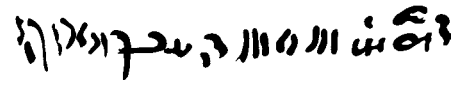
No. 3: BM EA 50666 (see fig. 19.5)

$t^3 p\dot{h}r(.t)^a wty(?)^e$
 “The treatment of embalming(?)”



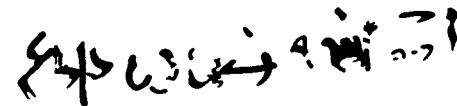
No. 4: MFA 25.1515 (see fig. 19.6)

$t^3 p\dot{h}r(.t)^a y^c y^f p^3 nty \dots (?)^g$
 “The treatment of washing that which ... (?)”



No. 5: MFA 25.1516 (see fig. 19.6)

$t^3 p\dot{h}r(.t)^a n^3 sb^3 h^3 p^3 tp^c$
 “The treatment of the openings of the head”



No. 6: MFA 25.1517 (fig. 19.6)

$t^3 p\dot{h}r(.t)^a n^3 sb^3 h^3 p^3 tp^c$
 “The treatment of the openings of the head”



Commentary to the Demotic Inscriptions

- a. The term $p\dot{h}r(.t)$ “treatment, prescription”¹⁶ is a general term used for medical and magical recipes;¹⁷ therefore, its usage was extended to corollary applications for preservation of the body within the funerary context of the embalmer.¹⁸ Although the “lector priest” ($hry-h^3b.t$, lit. “he who carries the festival scroll”) is well known for reciting incantations and supervising the funerary scrolls, the position also entailed work in the embalming chamber ($w^c b.t$). The Apis embalming ritual detailed their work in mummification and employing “treatments” ($p\dot{h}r.wt$) to the body under the general supervision of the “Master of Secrets” ($hry-s^3t^3$) who supervises the procedure.¹⁹ Many of these treatment applications must have been kept in bowls similar to those edited here and were labeled as such. Similar Demotic labels are found on two bowls from excavations at Saqqara and a series of bowls with hieratic inscriptions from Abusir.²⁰ For particularly important preparations, embalming materials could be kept in vessels made of gold or faience.²¹ According to the famous wisdom text of Papyrus Insinger (19.9), the “treatments” are associated with oil, incense, natron, and salt: “Cedar oil, incense, natron, salt, and warm medicines are the prescriptions for his wounds” ($syf sn^3r h^3smn hm^3 p\dot{h}r.t hm.t p\dot{h}r.w(t) n^3 y=f sh^3y.w$).²² The exact nature of the treatment once contained in these bowls depends on the interpretation of the remainder of the inscriptions.
- b. The central word in this text is very abraded and difficult to interpret. In an attempt to discern any remaining ink, a series of images was taken including infrared and negative scans (fig. 19.2). Unfortunately,

¹⁵ I would like to thank Robert Ritner for his help in deciphering this inscription and especially for suggesting the reading $mh-64$.

¹⁶ EG p. 139; CDD P 10.1, pp. 157–59 (see translation “embalming materials”); *Wb.* I, p. 549; Töpfer 2015, pp. 341–43.

¹⁷ Bahé 2014, p. 17, mentioned a Demotic text on an ostrakon in which a man named Amenhotep, son of Tutu, sought a “remedy” ($p\dot{h}r.t$) via dream within the cult of Imhotep and Amenhotep, son of Hapu, at Deir el Bahri.

¹⁸ Reymond 1976, pp. 58–60; Smith 1987, p. 70; Vos 1993, pp. 201 and 348–49; Janot 2000, p. 64; Ritner 2008, pp. 54–55.

¹⁹ See the entries in the index of Vos 1993, pp. 315–16. For discussion of the personnel involved in the embalming, see now Töpfer 2015, pp. 323–25.

²⁰ Lauer and Iskander 1955, p. 179; Landgráfová and Janák 2011, pp. 172 and 175; Vleeming 2015, pp. 424–45.

²¹ See the reference in pVienna 3873, 5.20 and vs, IIa.6–7 (Vos 1993, pp. 183–84, 209).

²² Boeser 1922, p. xxiv; Lichtheim 1980, volume III, p. 199; Hoffmann and Quack 2007, p. 258.



Figure 19.6. BMFA 25.1515–25.1517 (Photograph © 2015 Museum of Fine Arts, Boston)

these scans did not immediately solve the problem as the damage has left decipherment of the signs uncertain. The chafed pattern may be accidental and the result of natural disturbance, but as it is relatively isolated to this spot, it is also possible that the scribe had purposefully rubbed the surface to remove some of the ink in an attempt to change what was written. The word consists of two signs and is clearly preceded by a definite article, either feminine singular (*t3*) or neuter plural (*n3*). The first sign is a clear vertical Υ (unilateral *s*), and despite the similarity in shape, it seems unlikely to be a form of \S (unilateral *h*).²³ The most obvious choice for the reading would be *sgn* “salve,” and none of the other obvious choices for embalming materials fits the orthography.²⁴ The second sign is the most damaged. The remaining traces are difficult to interpret and suggest 𓆎 , a copy that is far from confident.²⁵ The lower sign looks vaguely similar to 𓆏 ,²⁶ but surviving traces suggest a vertical stroke extending from the upper




²³ *hm3* “salt” (CDD H 09.1, pp. 129–32) has a vaguely similar appearance to this group. Another possibility is *t3 phr.t n. t3 hnq.t* “the treatment of the beer,” a known embalmer’s recipe (Landgráfová and Janák 2011, p. 175).

²⁴ For n.m. *sgn* “salve,” see CDD S 13.1, pp. 479–81; EG p. 469; Wb. IV, p. 322. Cf. also, n.m. *hsmn* “natron” (CDD H 09.1, pp. 274–75). I would like to thank Robert Ritner for discussing this inscription with me and making helpful suggestions.

²⁵ If the copy represents the second sign in any accurate way, it resembles *r3* “mouth, opening,” a word used in reference to the “seven openings of the head” (*7 r3.w n. p3 tp*) in pLouvre 3229, 3.22 (Johnson 1977, pp. 61 and 69; CDD T 12.1, p. 168).

²⁶ Cf. the word originally read *sby*, but left untranslated, by Malinine on two bowl fragments from Saqqara (Lauer and Iskander 1955, p. 178, pl. II, nos. 3 and 5).

left.²⁷ A somewhat similar writing occurs at the beginning of the word *sl.t*, identified as a “mummy cloth” used in the Apis embalming ritual.²⁸ Although *phr.t* often identified liquid treatments, it is not exclusively used for such, and the cloths used during the embalming were frequently soaked in various resins, oils, and solutions.²⁹ A final possibility is the reading *iʒb(.t)*,³⁰ in reference to the “left”-side of the head,³¹ the “left eye,”³² or even to an illness related to pus and the smell of corpses.³³ The reading *sb*; “door, opening” is confirmed by Sven Vleeming based on a hieratic text from a jar in Leiden.³⁴ For the “openings of the head,” see note 25.

- c. The orthography of the final group (*tp*) in the inscription of OIM E9115 is somewhat unusual. The first sign seems to be ligatured to the long curved stroke ending on the left. It looks as if the scribe then drew the horizontal sign inside this curve, followed by a thick, but short, horizontal stroke on the upper left, finishing with the horizontal stroke beneath. As a ligatured group, it shows the closest resemblance with the group *tp*, a typical writing for the word “first.”³⁵ However, here the group must presumably be read as a writing of *tp* “head.” This appears to be confirmed by a similar Demotic inscription on a bowl from Saqqara originally read by Malinine as *tʒ phr.t n nʒ sby n dʒdʒ*; “the treatment of the openings of the head,” where the word read as *dʒdʒ*; “head” is written  with the more expected logogram.³⁶ It is possible that another bowl from Saqqara contains the same phrase, but published photographs are not clear enough to be conclusive.³⁷ The two bowls from Giza also seem to refer to *tʒ phr.t n nʒ sbʒ pʒ tp* “the treatment of the openings of the head” (nos. 5–6 and fig. 19.6).³⁸ The final group in these two bowls (MFA 25.1516  with flesh determinative and MFA 25.1517 ) had previously been read as *hr-ḥb* “lector priest.”³⁹ The term “chief lector priest” (*hr(y)-ḥʒb.t hry-tp*), also with the connotation “embalmer,”⁴⁰ gave way in the Greco-Roman Period to two spellings *hr-ḥb* and *hr-tb*.⁴¹ If Janot’s readings were applicable to OIM E9115, the scribe had ligatured the *hr* sign with the following group, using the large curve as an outline for the *ḥb*-basket. However, his readings are unlikely for several reasons. First, the writings from these bowls do not match any known, typical orthographies for *hr-ḥb*.⁴² If one were to follow Janot’s reading, a more likely suggestion would be to interpret the masculine definite article as a writing of *hr* in *hry-tp*. Problems for such an interpretation include the inappropriate space between the two groups, the unusual orthography, and the fact that the common spelling in Demotic is *hry-tb* rather than *hry-tp*.⁴³ Support for the reading adopted here can be found in similar references to the “treatment of the head for the 12th day” (*tʒ phr.t pʒ tp pʒ hrw mḥ-12*) from the Demotic text of the Apis embalming ritual.⁴⁴ Therefore, the reading of

²⁷ Because of this vertical stroke, the word is unlikely to be identified as *sq*, perhaps related to *sky* “powder, flour” (*Wb.* IV, p. 314). A hieratic text on an embalming bowl refers to *sntr sʒq* “molded incense” (*Wb.* IV, p. 26), a phrase also found in several Demotic texts (*sntr sq*), for which see CDD S 13.1, pp. 460–61; Lauer and Iskander 1955, p. 178; Quack 1999b, p. 42; Meyrat 2014, p. 293.

²⁸ Vos 1993, p. 386; CDD S 13.1, p. 43. The word is also feminine, matching the preceding definite article.

²⁹ Vos 1993, pp. 200–01. Cf. de Cenival 1972, p. 128, n. 3, 1.

³⁰ It should be noted that Quack 2010–2011, pp. 73–80, has proposed that this Demotic word be read as *smḥ*.

³¹ *Wb.* I, p. 30; CDD ʾI 11.1, pp. 11–12. Note that in references to the “left” (*iʒb*) and “right” (*wnm*), the terms are typically masculine (see *pʒ iʒby r pʒ wnm* from 3.20 in Vos 1993, p. 247); however, cf. pBerlin 3055, 4.1 *wnm.t m wnm.t iʒb.t m iʒb.t* “the right as the right eye, the left as the left eye” (Gugliemi and Buroh 1997, pp. 120–21).

³² *Wb.* I, p. 30; CDD ʾI 11.1, p. 13; Smith 1977, p. 143.

³³ *Wb.* I, p. 29; Coptic ⲉⲓⲁⲃⲉ (Crum 1939, p. 76; Černý 1976, p. 46).

³⁴ This information was kindly supplied to me by Sven Vleeming. I want to thank him for sharing his work with me. His work on these texts appeared in Vleeming 2015 after this article had been

submitted for publication. The hieratic inscription on the Leiden jar (Leiden AT 37) was edited as no. 2156 in Vleeming 2015, p. 427. The inscriptions from the MFA jars were edited as nos. 2159–60 in Vleeming 2015, p. 428.

³⁵ EG p. 626; CDD T 12.1, pp. 170–74; Vleeming 2011, p. 828.

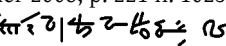
³⁶ Lauer and Iskander 1955, p. 178, pl. II, no. 5.



³⁷ Lauer and Iskander 1955, p. 178, pl. II, no. 3, line 1.

³⁸ See D’Auria, Lacovara, and Roehrig 1988, p. 227, as well as the MFA online collection database.

³⁹ Janot 2000, p. 64 n. 441.

⁴⁰ Ritner 2008, p. 221 n. 1025.

⁴¹ Cf.  in pKrall 8.14, for which see the interpretations of Ritner 2008, 221 n. 1025, and Hoffmann 1996, pp. 201–02, with n. 1024, *hr-tb* being the origin of the biblical *ḥartummim* (see Quaegebeur 1985).

⁴² E.g.,  or , see EG p. 388; CDD H 01:1, pp. 55–58; Möller 1913, pp. 48*–49*.

⁴³ For *hry-tp* written in Late Hieratic, see pVandier 1.1, and the list of further occurrences in the index of Posener 1985, p. 103. For Demotic orthographies of *hry-tb*, see EG pp. 321–22; CDD H 09.1, pp. 211–13; Spiegelberg 1910, pp. 70*–71*; Spiegelberg 1925, p. 25.

⁴⁴ Verso 1.14 and 1.17, translated “throat” based on the hieratic parallels by Vos 1993, pp. 59, 204, 255–56.

the MFA bowls (25.1516 and 25.1517), OIM E9115, and the bowl from Saqqara, should all be read as *tʿ pḥr.t n nʿ sbʿ n pʿ tp* “the treatment of the openings of the head.”⁴⁵ The Demotic signs in the word *tp* must then consist of the logogram for the head (D1), rather than the sign for *t*, with phonetic complement *p* (no. 5 includes the flesh classifier F51), as confirmed by the hieratic inscription on the previously mentioned jar in Leiden.⁴⁶ The form of the Demotic logogram is surprisingly divergent from its hieratic predecessors⁴⁷ and rather has affinity with the sign typically transliterated as *ḥr*.⁴⁸ This may suggest a substitution of signs (D2 carrying the logographic value of D1 through similarity) as is common in so-called “Ptolemaic hieroglyphs,”⁴⁹ although previous readings of these individual signs should be reconsidered in this light.⁵⁰

- d. The Demotic text on BM EA 50665 parallels the hieratic inscriptions from the Abusir embalmer’s deposit, where more specific materials for the embalming process are enumerated along with the day on which they were to be used (e.g., *sfy ʿnty.w hrw mḥ-63* “resin and myrrh, 63rd day”).⁵¹ However, the Abusir archive does not reference any day above sixty-three, and a recent study of the embalming process based on papyri preserving a version of the ritual suggests that the last seven days (days 64–70) were reserved for final preparations and ceremonies.⁵² The reading of the last Demotic sign as “4” rather than “3” seems more likely,⁵³ making this the highest referenced day among the embalming archives.
- e. If the interpretation of this is correct, this inscription parallels a hieratic docket *tʿ pḥr.t wty* “the treatment of embalming” discovered on a bowl from Saqqara.⁵⁴ An alternative understanding as “the treatment of embalmers” is also possible.⁵⁵
- f. CDD Y 01.1, p. 2, has an entry for the verb *y*ʿ “to wash” (EG p. 40) and a noun *y*ʿy “washerman.” The implication is that the orthography is distinct for the two lexemes. The orthography of the text on MFA 25.1515 is clearly *y*ʿy, with determinative matching the spellings in CDD. If the implication of the CDD is correct, it should be interpreted as “washerman.” See Janot 2000, p. 64 n. 441, for the translation “la préparation pour nettoyer (purifier) le”
- g. Left unedited in Janot 2000, p. 64 n. 441. For a possible reading *ʿst* “ground,” see EG p. 11 and cf. the “wash vessels” mentioned in the Apis embalming ritual (Vos 1993, pp. 179–80, 188–89, 332). However, two characteristics argue against this reading. First, the term *ʿst* is usually grouped differently (𐤎//𐤎) and is accompanied by a different determinative. Second, the long down stroke at the end of the first sign suggests reading instead *pʿ nty* ... (𐤎), with a final group (𐤎) that resembles the *wʿb* group (𐤎). This text has now been read *pʿ nty wʿb ḥr ḥ.t(?)* “the treatment for washing what is pure on the body(?)” by Sven Vleeming.⁵⁶
- h. The central word in MFA 25.1516 𐤎 is quite damaged, but can possibly be restored from the inscription on MFA 25.1517 𐤎. The orthography of the latter strongly suggests a reading of *smḥ* (cf. writings of *mnḥ* in EG pp. 163–64; CDD M 10.1, pp. 111–17), not attested in EG and attested in CDD S 13.1, p. 238, only as a verb “to make excellent.” There is an entry in *Wb.* IV, p. 138.4, for *smḥ.t* “eine Flüssigkeit,” but this turns out to be a ghost word and has been reinterpreted as *sgnn* “oil.”⁵⁷ Like the central word in OIM E9115,

⁴⁵ See note 34 above. Cf. a text found in the Memphite tomb of Horemheb that states “the oil for binding the head and binding the face to the backbone(?)” (Raven et al. 2011, pp. 120–21, no. 194).

⁴⁶ Vleeming 2015, p. 427, no. 2156.

⁴⁷ el-Aguizy 1998, p. 59, 298–99.

⁴⁸ EG p. 317; CDD Ḥ 09.1, pp. 191–99.

⁴⁹ Kurth 2007, p. 167.

⁵⁰ For discussion, see Breasted 1930, pp. 84–86; Cruz-Urbe 1985, p. 65.

⁵¹ Landgráfová and Janák 2011, pp. 164–78. References to the rites performed on the thirty-fifth day of embalming are attested on a number of Late Period and Ptolemaic stelae (Panov 2014, pp. 186–88).

⁵² Töpfer 2015, p. 349.

⁵³ The numbers 3 and 4 can look deceptively similar in Demotic. See the Ptolemaic entries in EG pp. 695–96 and CDD Numbers: 14.1, pp. 22–32.

⁵⁴ Aston and Aston 2010, p. 59; Martin et al. 1988, p. 9.

⁵⁵ Cf. Töpfer 2015, p. 341, “das Heilmittel des Balsmierers.”

⁵⁶ See no. 2160 in Vleeming 2015, p. 428, where he cites J. F. Quack for the reading.

⁵⁷ The entry derives from ostracoon BM EA 5630, line 11, published in facsimile by Birch 1868, pl. XIX. The reinterpretation can be found in Černý and Gardiner 1957, pl. LXXXVII. Wilson 1997, p. 847, retains the older reading based on *Wb.*

one expects here a type of substance used to anoint the head, as myrrh is used in the embalming ritual of pBoulaq 3.⁵⁸ For the reading *sb*; “door,” see notes b, c, and 34 above.

Embalming Caches

The precise archaeological context of OIM E9115 is uncertain, but it appears to have been discovered in close connection with a grave. Presumably, the bowl would have been used in the embalming of the occupant; however, it could have also been a stray from a larger deposit since lost or even simply discarded. Deposits of embalming materials were commonly left in tombs or made nearby tombs in the necropolis.⁵⁹ A number of important embalming caches have been discovered or published in recent years,⁶⁰ including the sensational New Kingdom find of KV 63,⁶¹ and the less publicized, but no less amazing, Persian Period deposit from the funerary complex of Menekhibnekau.⁶² The latter contained hundreds of vessels, fifty-five of which were inscribed in hieratic or Demotic and contained important references to the various “days” on which treatments were used during embalming.⁶³ Despite these finds, there are relatively few publications on the Demotic inscriptions from such embalming vessels, with material from Saqqara being the most prominent. M. Malinine provided a fragmentary edition of a group of vessels discovered at Saqqara.⁶⁴ Mention was made of seven further fragmentary Demotic inscriptions on the shoulders of bowls also from Saqqara.⁶⁵ Mahmoud Ebeid republished three inscriptions on jars from the Saqqara necropolis.⁶⁶ A recently published ostrakon from the excavations at the sacred animal necropolis at Saqqara has an interesting reference to “the remedy” (*tꜣ pꜥrt*).⁶⁷ Stephen Quirke had briefly described the three vessels from the embalming cache discovered in the Giza excavations of George Reisner (G 7510Z), which he dated between 575 and 400 BCE, treated above (nos. 4–6, fig. 19.6).⁶⁸ Both groups were described and briefly treated by Francis Janot.⁶⁹ Spiegelberg mentioned a possible embalmer's deposit in the Northampton Theban explorations.⁷⁰ There has been some further attempt to catalog the vessels associated with Late Period embalming caches.⁷¹ Similar embalming bowls are also depicted in funerary scenes, such as on a Roman period shroud in Berlin where Anubis holds such a cup as he attends to the deceased's mummy on a funerary bier.⁷² Unfortunately, OIM E9115 is not associated with any larger known deposit, including other embalming bowls inscribed in Demotic from Atfih, which are from an earlier period.⁷³ Hopefully, future scholarship will confirm the reading of the problematic words in these inscriptions and connect the Oriental Institute bowl with a more precise archaeological context.

⁵⁸ pBoulaq 3, x+2.1, Töpfer 2015, pp. 67, 216, pls. 4–5.

⁵⁹ Two large Middle Kingdom deposits were found at Deir el Bahari, one in the tomb of Meket-Re and the other in the tomb of Ipy. Portions of the latter are now in the Metropolitan Museum of Art. See Winlock 1942, pp. 55–56; Hayes 1953, p. 166.

⁶⁰ Myśliwiec 1987; Bickerstaffe 2007, pp. 46–53; Arnold 2010. For an overview of embalming deposits, see Budka 2006, pp. 85–103; Smoláriková 2009, pp. 58–63; Aston 2011, pp. 45–79; Töpfer 2015, pp. 336–51.

⁶¹ Eaton-Krauss 2008, pp. 288–93.

⁶² Smoláriková 2006, pp. 261–70; Smoláriková 2009, pp. 79–88; Landgráfová and Janák 2011, pp. 164–78; Smoláriková 2011, pp. 81–163; Janák and Landgráfová 2011, pp. 30–45.

⁶³ Landgráfová and Janák 2011, p. 164.

⁶⁴ Lauer and Iskander 1955, p. 179.

⁶⁵ French and Ghaly 1991, p. 97.

⁶⁶ Ebeid 2015, pp. 121–31.

⁶⁷ Ray 2013, pp. 291–92, no. 298.

⁶⁸ D'Auria, Lacovara, and Roehrig 1988, pp. 227–28; listed in Farid 1995, p. 224. The MFA inventory numbers of these bowls are 25.1515, 25.1516, and 25.1517. Inaccurate translations of these texts appeared in the MFA online collection database, all beginning with “the prayer of ...” and identifying personal names in 25.1516 (“Pamenekh, son of Harsiese”) and 25.1517 (“Horsematawy, son of Pakhas”).

⁶⁹ Janot 2000, p. 64 and n. 441.

⁷⁰ Northampton, Spiegelberg, and Newberry 1908, p. 25.

⁷¹ French and Ghaly 1991, pp. 93–123; Budka 2006, pp. 85–103; Aston 2011, pp. 45–79; Vleeming 2015, pp. 424–45. Cf. the reconstruction of vessels used in the Apis embalming ritual (Vos 1993, pp. 174–78).

⁷² Shroud Berlin Ägyptisches Museum 11563; Riggs 2005, p. 169. Cf. also the coffin footboard MFA 1979.37.

⁷³ Cassier 2011, p. 277 n. 15. See nos. 1–2 and figs. 19.5–6, this article (BM EA 50665 and 50666).

Abbreviations

CDD	Janet H. Johnson, editor. <i>The Demotic Dictionary of the Oriental Institute of the University of Chicago</i> . Chicago: The Oriental Institute, 2001–2014. http://oi.uchicago.edu/research/publications/demotic-dictionary-oriental-institute-university-chicago (accessed December 29, 2016)	Demot.-Nb.	of the University of Chicago. Chicago: The Oriental Institute, in preparation.
eCDD	Janet H. Johnson, editor. <i>The Electronic Demotic Dictionary of the Oriental Institute</i>	EG	Erich von Lüddeckens et al. (eds.). <i>Demotisches Namenbuch</i> . 3 Volumes = Lieferung 1–18. Wiesbaden: Ludwig Reichert Verlag, 1980–2000.
		LÄ	Wolja Erichsen. <i>Demotisches Glossar</i> . Copenhagen: E. Munksgaard, 1954.
			Wolfgang Helck and Eberhard Otto (eds.). <i>Lexikon der Ägyptologie</i> . Wiesbaden: Harrassowitz, 1972–1992.

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