



Guide to the Writing Systems of Ancient Egypt

Stéphane Polis (ed.)

INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE

specimen auteur - © Ifao - 03/12/20

Guide to the Writing Systems of Ancient Egypt

In the same series:

Guillemette Andreu Lanoë, Dominique Valbelle, *Guide to Deir el-Medina*, 2023.

Note to the reader:

The essays in the present volume have been translated by Colin Clement, with the exception of nos. 6, 8, 15, 27–34, 36, 41–42, 49, which were originally written in English.

Photographs of the cover:

Cover: Tomb of Horemheb. © Dimitri Laboury / ULiège.

Back cover: Coptic papyrus (lettre P. Louvre R77/RE24; ca. 680 AD.

© 2009 Musée du Louvre/Georges Poncet).

Rabat: TT 82. © Alexis Den Doncker.

Graphical Charter: Fatiha Bouzidi

Adaptation and layout: Philippe Brulin

Cover layout: Philippe Brulin

© INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE, CAIRO, 2023

ISBN 978-2-7247-0873-8

Stéphane Polis (ed.)

Guide to the Writing Systems of Ancient Egypt

Translation into English
Colin Clement



LES GUIDES
DE L'IFAO



TABLE OF CONTENTS

FOREWORD	8
Laurent Coulon	
INTRODUCTION	10
The Languages and Writing Systems of Ancient Egypt: Chronological and Terminological Guidelines	
Stéphane Polis	
1. Two Centuries after Champollion: The Background to Deciphering	18
Stéphane Polis	
THE SCRIPTS OF EGYPT THROUGHOUT THE AGES	33
2. The Origins and Earliest Developments of Egyptian Hieroglyphic Writing	34
Andréas Stauder	
3. How Does the Hieroglyphic System Function?	42
Stéphane Polis	
4. FOCUS The Frequency of Graphemic Functions in Egyptian Writing	50
Stéphane Polis	
5. Ptolemaic Writing	52
Christophe Thiers	
6. Cursive Hieroglyphs	58
Tobias Konrad	
7. Hieratic	62
Pierre Grandet	
8. FOCUS Abnormal Hieratic	70
Koen Donker van Heel	
9. Demotic	72
Didier Devauchelle	
10. Coptic	80
Esther Garel	
11. Cuneiform in Egypt: The el-Amarna Letters	88
Laurent Colonna d'Istria	
12. Greek in Egypt	92
Jean-Luc Fournet	
13. Latin in Egypt	98
Bruno Rochette	
14. FOCUS Arabic Writing in Egypt	102
Naïm Vantieghem	
15. The Egyptian Origin of the Alphabet	104
Ben J.J. Haring	
16. Egyptian Writing Systems in the Sudan	112
Claude Rilly	
17. The Western Perception of Hieroglyphs, from Classical Antiquity until Decipherment	118
Jean Winand	

HIEROGLYPHIC WRITING 125

- | | |
|---|-----|
| 18. The Hieroglyphic Repertoire
Philippe Collombert | 126 |
| 19. Inventing the Signs of a Figurative Writing System
Pascal Vernus | 133 |
| 20. FOCUS How Many Hieroglyphs?
Philippe Collombert | 138 |
| 21. The Egyptian Classification of Hieroglyphs
Joachim Friedrich Quack | 140 |
| 22. The Sign as an Image...
Dimitri Laboury | 144 |
| 23. ... or the Image as a Sign
Dimitri Laboury | 150 |
| 24. Reading Statues
Renaud Pietri | 154 |
| 25. The Spatial Organisation of Hieroglyphic Texts
Serge Rosmorduc | 158 |
| 26. The Materiality of Hieroglyphs and its Typographical Transposition
Dimitri Meeks | 166 |
| 27. FOCUS Outside the Standards of Beauty:
An Example of Local Hieroglyphic Style from Asyut
Andrea Fanciulli & Martina Landrino | 174 |
| 28. Printing Hieroglyphs with Movable Type Technology
Peter Dils | 176 |
| 29. FOCUS Encoding Hieroglyphic Texts
Jorke Grotenhuis & Mark-Jan Nederhof | 180 |
| 30. Adjustment of the Ancient Egyptian Writing System
as a Reflection of Language Change
Frank Kammerzell | 182 |
| 31. Group Writing and Vocalisation
Marwan Kilani | 188 |
| 32. From Determinatives to Classifiers:
Categorisation in the Ancient Egyptian Writing System
Orly Goldwasser | 192 |
| 33. Enigmatic Spelling: Alienating, Encrypting, Sportive
Daniel A. Werning | 200 |
| 34. Wordplay and Sign Play
Antonio Loprieno | 208 |

CONTEXTS AND USAGES OF SCRIPTS 211

- | | |
|--|-----|
| 35. Learning to Write
Annie Gasse | 212 |
| 36. Portable Written Media: Papyrus, Ostraca, Writing Boards
and Leather Rolls
Fredrik Hagen | 218 |
| 37. FOCUS Seals, Sealings, and Writing in Ancient Egypt
Philipp Seyr | 226 |
| 38. Writing as Monument
Luc Gabolde | 228 |

39. FOCUS The <i>Damnatio Memoriae</i> : Remembering to Forget via the Power of the Image Simon Connor	232
40. Inscripting Objects Alexis Den Doncker	234
41. FOCUS Non-Textual Marking Systems in Ancient Egypt Daniel Soliman	240
42. Graffiti, Dipinti and Secondary Epigraphy: Transformation of Space and the Self Andreas Dorn & Chloé Ragazzoli	242
43. FOCUS Paratextual Marks Aurore Motte & Nathalie Sojic	248
44. Writing in Funerary Contexts: The Neutralisation of "Animate" Hieroglyphs in the <i>Pyramid Texts</i> and the <i>Coffin Texts</i> Bernard Mathieu	250
45. Royal Funerary Compositions of the New Kingdom Susanne Bickel	254
46. The <i>Book of the Dead</i> and its Graphic Registers Florence Albert	258
47. Writing to the Dead Sylvie Donnat	264
48. Writing and Administration in the Pharaonic Period Pierre Tallet	268
49. Writing, Medicine and Magic: On the <i>Modus Scribendi</i> of Diagnoses, Therapies and Incantations Hans-W. Fischer-Elfert	274
50. Writing in Balat Laure Pantalacci	280
51. Writing during Ancient Desert Expeditions Vincent Morel	284
52. Writing at Deir el-Medina Dominique Lefèvre	288
53. Writing at Tebtunis in the Graeco-Roman Period Claudio Gallazzi	294
Timeline	298
Map of Egypt	299
Glossary	300
Bibliographic References	304
General Bibliography	308

Foreword

LAURENT COULON, DIRECTOR OF THE IFAO

Writing is inextricably linked to the very identity of Pharaonic civilisation. Hieroglyphs appeared at the dawn of the third millennium BC, just before the age of the pyramids, and thereafter they would convey the fundamentals of Ancient Egyptian culture, ideology and religion up until the final closure of Egypt's temples. When Jean-François Champollion managed to decipher this writing system in 1822, a system whose "code" had been lost despite the best efforts of the scholars of the Renaissance, he provided the essential key to understanding Ancient Egypt. At the same time, he effectively founded the discipline of Egyptology, and breathed life into a field of research that has continued unabated, especially in France, for two centuries.

To mark the bicentenary of the deciphering of Egyptian hieroglyphs, the Institut Français d'Archéologie Orientale (IFAO) has decided to publish a work aimed at a wide audience that will cover the current state of scholarship on the writing systems of Ancient Egypt, and which simultaneously launches a new series of thematic guides from the IFAO. Quite naturally, the Institute has called upon Stéphane Polis, an eminent specialist in the field and a keen participant in several IFAO research programmes, to oversee this book. He has gathered together a broad range of scholars closely engaged in the different aspects of the subject, and the collective result represents an introduction to the main questions that one might ask regarding writing in Ancient Egypt, as well as an overview of ongoing research into Ancient Egyptian writing systems, thus providing both the informed reader and the student with access to advanced issues in Egyptian philology.

Obviously, hieroglyphic writing and its cursive forms, hieratic and Demotic, take up the largest part of the book. The hieroglyph was born, via a complex process, out of the image, and the earliest examples, from around 3200 BC, are not unambiguous and appear in an era when a wide range of visual identity markers of Pharaonic civilisation were being created. The iconic nature of hieroglyphs would not be erased by scribal conventions but, on the contrary, would be exploited throughout all of Ancient Egyptian history and constantly reiterated in the different applications within architecture, statuary and theology. Having followed Champollion's step-by-step discovery of how hieroglyphic signs "encoded" the Egyptian language within a complex system that mixed the phonetic dimension with the semantic one, the book guides us through the varied forms of Egypt's "sacred characters" and the variety of linguistic, philological, typographical and digital tools that have been used to manage and transcribe them.

As well as the hieroglyphic system, other scripts have also been used in Egypt during the changes experienced in the country's history. Following the conquest by Alexander the Great, Greek gradually spread under Ptolemaic rule and subsequently shared administrative uses with Latin during the Roman era. Indeed, the exceptional conditions for preservation that maintain in Egypt's deserts have made them the most plentiful source of Graeco-Latin papyri. The Greek alphabet supplemented with signs taken from Demotic would form the basis of Coptic writing which, from the first centuries of the Common Era, was used to write the Egyptian language, creating a paradigm shift that was fatal to the understanding of traditional Egyptian language and culture as conveyed by hieroglyphs. Greek and Coptic would be used for administrative and cultural needs until the Arab conquest changed the situation once again, leading first to the disappearance of the former, while the latter gradually but definitively faded away in favour of the writing system of the conquerors. When we add cuneiform, Meroitic and Proto-Sinaitic, which were also present in the Egyptian sphere of influence, we end up with a veritable kaleidoscope of scripts that sparkles throughout the different chapters of the guide: each writing system accompanies an era in the history of Ancient Egypt.

One of the aims of this guide is indeed also to reveal the different facets of Egyptian writing within archaeological and historical contexts. The reader is invited to delve into ancient administrative life and practices both medical and magical, to journey from the scribal schools to the burial grounds, from the seats of power in Memphis and Thebes to the marginal zones of stone quarries, oases and harbours on the Red Sea. Every year the excavations of the IFAO provide an abundance of archaeological material that adds to the documentation, and this wealth of inscriptions, of writing media and of traces left by the scribes is also presented within these pages. Simply put, this guide is precisely an introduction to Egyptology as founded by Champollion, involving archaeology just as much as philology.





HIEROGLYPHIC WRITING

22. The Sign as an Image...

DIMITRI LABOURY

AT THE BEGINNING WAS THE... IMAGE

Without a doubt, the most striking characteristic of the ancient Egyptian hieroglyphic writing system is its figurative aspect: it is almost exclusively composed of images, and furthermore, of images that are mostly easy to identify (§19).




It is now a well-established fact that the sometimes distant origins of every writing system are to be found in figurative images (§2). To give just two examples: the Latin letter M, following a long and vicissitudinous history of transcription, ultimately derives from a sign evoking the rippling surface of water (as in the hieroglyph , which is most probably its prototype). Likewise, the Arabic *ba* (ب) derives from the simplified plan of a house (also drawn from an Egyptian hieroglyph, the sign  turned upside down). However, the ancient Egyptian hieroglyphic writing system is exceptional in the sense that it always and resolutely preserved and even cultivated and exploited this figurative aspect, even—to a certain extent—throughout its successive cursive variants and up until the sunset of Pharaonic culture.

In this order of ideas, it is thus not surprising to observe that the Romans saw in Egyptian hieroglyphs a writing made of “images of animals” (Tacitus) or “of parts of the human body, and implements” (Diodorus of Sicily). Arab Muslim authors described hieroglyphs as the “writing of birds” (*qalam al-tayr*), referring to an idea—though probably without being aware of it—that appears to date back to the Pharaonic Period and what is currently called the “bird alphabet” or *halaham* (§15). Again, it was the figurative dimension of ancient Egyptian hieroglyphs that struck the intellectuals of the European Renaissance (§17). Buttressed in their ideas by the rediscovery of Horapollon’s *Hieroglyphika*, these scholars saw in the hieroglyphic system not just “images of plants, trees and animals” (Marsilio Ficino) but a vehicle for a universal visual language which, independent of any specific tongue, would lead to the “discovery of the nature of things both human and divine” (Pierio Valeriano). Only in 1822, more than 14 centuries after the last dated attestation of the use of hieroglyphs, would J.-F. Champollion’s work once more permit a full understanding of the semiotic complexity and double nature of Egyptian hieroglyphs as both images and signs within a writing system (§1).

Egyptology recognized in this decipherment its founding act, thereby defining itself as a fundamentally philological discipline. Almost paradoxically, however, within a western context that differentiated the signs of writing

systems from images as two distinct conceptual categories, this opened the door to a more polarised view of the double nature of hieroglyphs. This dichotomy led to biases, not the least of which meant that Egyptian art—to which hieroglyphics are inextricably linked—was deprived of its proper artistic dimension and reduced to a series of scenes or motifs to be read as giant hieroglyphs that accompanied inscriptions. In the 20th and early 21st centuries, intellectual debates took place around the primacy of the written verb over and above the image, as well as the articulation of these two means of expression and ways of representing the world. These debates further reinforced the polarised vision of the Egyptian writing system, including the hieroglyphs of Pharaonic Egypt in the western dichotomy between sign and image, a dichotomy that appears to correspond rather poorly to the emic conception of the ancient Egyptians.



Fig. 81. Detail of a funerary invocation on the side of the red granite sarcophagus of Princess Neferuptah, daughter of Amenemhat III (Hawara, 1956; 12th Dynasty), where the hieroglyphs representing animate beings have been systematically amputated since the designing and engraving of the inscription (signs ,  and ). © Egyptian Museum, Cairo/D. Laboury.

THE VIEW OF THE ANCIENT EGYPTIANS

The ancient Egyptians left behind no theoretical treatises that might elucidate the semiotic nature of hieroglyphs, apparently having no intellectual inclination for such an exercise. Nonetheless, there are numerous clues—all of which point in a similar direction—that might permit us to reconstruct their viewpoint. Two fragments of hieroglyphic inventories listing different meanings for the same sign and dating from the so-called Late Period (§21) have been found at Tanis and Tebtunis. The sign for the sun ☉, for instance, is interpreted as the solar star (*jm*), but also as day (*brw*), as well as the god Ra, several of his avatars, and associated religious concepts. These inventories reveal that the hieroglyph was perceived, to quote Pascal Vernus, not so much as “the element of a code whose only function would be that of a graphic signifier”, but rather as a symbol that—as an image—could signify an entire network of concepts that the image might evoke in Pharaonic culture. Much more than the conceptual opposition implied by profoundly analytical modern western thought, what appears here is a continuity between the written sign and the actual image. Both of them stand in for an absent element that they make present, proceeding from and taking part in the principles of representation and presentification.


In Ancient Egyptian, the verbs to write, to draw, and to paint are one and the same (*zš*, written with the sign of the scribal palette ). Script characters and images can also be designated by the same words: *tjt*, which refers both to a sign (as in the expression “[to copy a text] sign by sign”) and an image; or *drf*, which means “line”, whether a line of makeup, of a drawing, or of writing. Furthermore, Thoth, the god credited with the invention of the hieroglyphic script, was called “He who creates, releases, (and) makes the lines talk (in the sense of interpreting writings)”. Often, however, writings were evoked collectively, as when Prince Nefermaat of the 4th Dynasty asserts that “he is the one who made ‘his gods’ in writing that cannot be erased”.



Fig. 82 (above and opposite). Scene from the tomb of the “gardener of the divine offerings to Amun”, Nakht (TT 161; reign of Amenhotep III) with three mentions of the title “bearer of floral offerings”. © D. Laboury.











He is referring to the technique of inlaying carved-out images with coloured plaster that was used to decorate the walls of his tomb at Meidum with the clear intention, even if in vain, of creating scenes and inscriptions that would better resist the ravages of time and men than ordinary paintings or painted reliefs. Of course, actions are no less eloquent than words. Hence the regular graphic neutralising (§44)—often by amputation—of hieroglyphs depicting animals in funerary contexts (especially when in close proximity to the mummy). This act reveals that the signs, even when they had solely phonographic* value, were perceived as real images capable of bringing



Fig. 83. Bowl with human feet dating to the end of Naqada I (or beginning of Naqada II), around 3900–3650 BC (MMA 10.176.113). © Rogers Fund, 1910.

forth what they evoked figuratively, in this case, potential hazards to the deceased (Fig. 81).

The permanent productivity and flexibility of the hieroglyphic repertoire also attests to the symbiosis between image and script in Egyptian thought. It is because hieroglyphs were and always remained images that they were capable of almost infinite variations; this meant that the hieroglyphic repertoire never stopped growing in size and sophistication throughout all of Pharaonic history (§18). As an example of such invention, let us take a look at the only known tomb of a gardener from ancient Egypt. This tomb belonged to the “gardener of the divine offerings of Amun” and “bearer of floral offerings to Amun”, whose name was Nakht (Theban Tomb 161, reign of Amenhotep III). This individual was able to engage a talented painter, who clearly threw himself into his work, creating the most lavish and impressive floral bouquets in the entire history of Egyptian art. Moreover, the artist also seems to have wished to display his mastery of the art of hieroglyphs. In three places in the tomb, he chose to replace the traditional logogram of a man bearing a basket on his head (, for the verb *fj* “to bear”) in the title “bearer of floral offerings of Amun”, each time inventing a new hieroglyph that depicted an upright man carrying floral offerings (Fig. 82). Each one of these miniature images of Amun’s florist in action is preceded by the phonogram* *f* (, recalling the initial consonant of the verb *fj*). The hieroglyph for the offering altar, representing the word *htp* “offering” (, is integrated into the small hieroglyphic composition in the shape of a tray for gifts (whose floral content is iconographically conveyed by the bouquets each person holds). Otherwise, it is added below along with its expected phonetic complements ( *t* and  *p*) and the classifier (§32) of a flowering plant (, making it clear that these are vegetal offerings. The creativity that the author of this decoration displayed in order to transcribe all the required information reveals the productivity and malleability of the hieroglyphic system, which rests entirely on the fact that its signs retain their value and status as images. This example also demonstrates that hieroglyphs share the representative and compositional conventions that define the specific formal identity of Egyptian art. There is, of course, nothing very surprising about this since historically—or perhaps we should say prehistorically—hieroglyphs are a product of the pictorial culture that was gradually established in the 4th millennium BC during the development of the Naqada culture, which is the origin of Pharaonic civilisation. Thus, certain objects that disappeared in the centuries following the invention of hieroglyphic writing, like the conical mace-head or the bowl with human feet (Fig. 83), would nevertheless find a place amongst the hieroglyphs of the historic period ( and .

Timeline

Protodynastic era and earliest dynasties ca. 3300-2686 BC	Naqada IIIA-B / so-called Dynasty 0 (3300-3000) Naqada IIIC-D / 1st-2nd Dynasties (3000-2686)
Old Kingdom 2686-2160 BC	3rd Dynasty (2686-2613) 4th Dynasty (2613-2494) 5th Dynasty (2494-2345) 6th Dynasty (2345-2181) 7th-8th Dynasties (2181-2160)
First Intermediate Period 2160-2055 BC	9th-10th Dynasties (2160-2025) - Heracleopolis 11th Dynasty (2125-2055) - Thebes
Middle Kingdom 2055-1773 BC	11th Dynasty (2055-1985) - Thebes 12th Dynasty (1985-1773) - Lisht
Second Intermediate Period 1773-1550 BC	13th Dynasty (1773-1650) - Lisht 14th Dynasty (1773-1650) - Eastern Delta 15th Dynasty (1660-1550) so-called Hyksos - Avaris 16th-17th Dynasties (1650-1550) - Thebes
New Kingdom 1550-1069 BC	18th Dynasty (1550-1295) 19th Dynasty (1295-1186) 20th Dynasty (1186-1069) } Ramesside Period
Third Intermediate Period 1069-664 BC	21st Dynasty (1069-943) - Tanis and Thebes 22nd Dynasty (943-730) - Bubastis and Thebes 23rd Dynasty (730-712) - Tanis 24th Dynasty (716-712) - Sais 25th Dynasty (ca. 743-664), so-called Kushite or Ethiopian
Late Period 664-332 BC	26th Dynasty (664-526) - Sais 27th Dynasty (526-404) - First period of Persian domination 28th Dynasty (404-399) 29th Dynasty (399-380) 30th Dynasty (380-342) Second period of Persian domination (342-332)
Greek Period 332-30 BC	Macedonian Dynasty (332-309) Ptolemaic Dynasty (304-30)
Roman Period 30 BC-395 AD	
Byzantine Period 395-642 AD	
Arab conquest 642 AD	

Map of Egypt



Glossary

Abjad: a writing system in which only consonants are noted. Long vowels can sometimes also be noted. Short vowels may be indicated by diacritics but are generally inferred by the reader.

Abugida: a writing system based on units denoting a consonant-vowel sequence. Other signs (diacritics) may modify or cancel the default vowel.

Acrophony: derivation principle that retains only the first sound of a word (for instance, T for Tango). In particular, the use of an image of an object or idea to represent phonetically the initial sound of the name of that object or idea.

Akkadian: a Semitic language used in Mesopotamia between the first half of the 3rd and the 1st millennium BC. Two main dialects are recognised from the 2nd millennium: Babylonian in the south and Assyrian in the north.

Alphasyllabary: see *abugida*.

Amphiboly: ambiguity or potential double meaning.

Biconsonantal: see *biliteral*.

Biliteral: a writing sign denoting two consonants.

Biscripturality: the use of two (and possibly more) distinct writing systems for the same language.

Bohairic: a Coptic dialect of Lower Egypt, which became the official liturgical language of the Coptic Church from the 11th century AD.

Boustrophedon: a style of writing in which alternate lines of writing are reversed, right to left and then left to right, rather than lines always beginning on the same side (and reading always running in the same direction).

Canopic vase: four Canopic vases featured as part of Egyptian funerary equipment and held the embalmed viscera of the deceased, which had been removed during mummification.

Cartouche: in Egyptian texts a cartouche is an elongated oval containing two of a pharaoh's five names, that of "King of Upper and Lower Egypt" and that of "Son of Ra".

Classifier: also called "determinative"; a writing sign that is not pronounced but specifies the semantic category or the referent of the word it classifies. See §3 and §32.

Coptic: see §10.

Cryptographic (writing): also called "enigmatic writing", see §33.

Cuneiform: a writing system used in Ancient Mesopotamia; first used to denote Sumerian and Akkadian before being employed to write other languages of the Near East such as Hittite, Elamite (in Iran) and Hurrian. Originally this script was largely figurative but the signs quickly evolved into a set of wedge-shaped marks resulting from the pressing of a reed pen into a clay tablet.

Demotic: see §9.

Determinative: also called “classifier”. See §3 and §32.

Dipinti: an epigraphic term used to designate painted inscriptions as opposed to *graffiti*, which are engraved or incised (plural of *dipinto*).

Ductus: in palaeography the term refers to the direction and sequencing of the strokes that make up a writing sign, as well as the speed of execution and the rhythm that characterises an individual handwriting.

Gloss: commentary or explanation added between the lines or in the margins of a text.

Graffiti: an epigraphic term used to designate inscriptions that are engraved or incised as opposed to *dipinti* which are painted (plural of graffiti).

Hieratic: see §7.

Hittite: an Anatolian language of the Indo-European family spoken by the Hittite people. It is generally attested in cuneiform script and, less often, in monumental hieroglyphic inscriptions.

Hurrian: an ergative and agglutinative language of the Hurrian people who lived in northern Mesopotamia. The language was written in cuneiform script but belongs to neither the Semitic nor the Indo-European family of languages. The majority of textual sources date to the second half of the 2nd millennium BC.

Ideogram: a graphic symbol that represents an idea without necessarily conveying any clue as to its pronunciation. See §3.

Lagid: see *Ptolemaic*.

Logogram: a written character that represents a complete word, i.e., both its meaning and pronunciation. See §3.

Logo-syllabary: a writing system that employs both logograms and phonograms denoting syllables.

Meroitic: the Nilo-Saharan language of the Kingdom of Kush (8th century BC–4th century AD), which takes its name from the town of Meroe, capital of the kingdom from the 3rd century BC. The same term is used for the cursive alpha-syllabary writing system employed to write the language from the end of the 3rd century BC. It is composed of 23 signs borrowed, in all likelihood, from the local Demotic standard. The invention of Meroitic hieroglyphic writing was based upon this cursive, local scribes having proposed sign by sign equivalents between the cursive and Egyptian hieroglyphs.

Middle Assyrian: a dialect of Akkadian used in northern Mesopotamia during the second half of the 2nd millennium BC.

Middle Babylonian: a dialect of Akkadian used in southern Mesopotamia during the second half of the 2nd millennium BC.

Monoconsonantal (sign): see uniliteral.

Multiconsonantal (sign): see pluriliteral.

Onomastics: the study of proper names; by extension, the term refers to names attested in any given period.

Ostracon: pottery shard or piece of (lime)stone used as a surface for writing or drawing (plural, *ostraca*). See §36.

Phonetic complement: a writing sign that helps in the reading of another sign by specifying its pronunciation. See §3.

Phonetic determinative: also called “phonetic classifier” and “phono-repeater”. See §3.

Phonogram: a written symbol that represents one or several sounds. In Western alphabets, a letter is generally a phonogram that denotes a single phoneme—the letter *b* represents the sound /b/—, but a phonogram can also represent a syllable or a sequence of several consonants. See §3.

Pictogram: a graphic symbol that conveys meaning but without necessarily being associated to a standard pronunciation. A cigarette with an oblique line through it can, for example, be understood as “Smoking prohibited”, “No smoking”, “Non-smoking zone”, etc. See §3.

Pluriliteral: a writing sign that denotes a sequence of several consonants.

Ptolemaic: an adjective referring to the dynasty that ruled Egypt between 323 and 30 BC. It was founded by Ptolemy Lagos, a Macedonian general in the army of Alexander the Great, and thus is sometimes referred to as the Lagid Dynasty. By extension, “Ptolemaic” is applied to the hieroglyphic writing that was used under the Ptolemies and the Roman emperors, as well as to the so-called ‘traditional Egyptian’ that was used for these inscriptions. See §5.

Radicogram: a writing sign that denotes a root, that is, a minimal abstract unit composed of consonants. This root can be employed in different words of related meaning. See §3.

Sahidic: a dialect of Coptic that became the standard literary language in all Egypt during the 4th century AD (except in the Delta where Bohairic remained predominant). The term Sahidic derives from the Arabic *sa'id* designating Upper Egypt.

Scriptio continua: a Latin expression meaning “continuous script”, a style of writing without spaces or other marks between words.

Semogram: a writing sign associated with an idea or concept, but not necessarily with a given pronunciation. See §3.

Semography: a system of signs composed of semograms. The sound dimension is not directly denoted by semographies, which denote solely meanings. See §2.

Serekh: a rectangle representing the plan of a palace enclosing the Horus name of a pharaoh.

Syllabary: a writing system in which the basic units denote syllables and not individual sounds or phonemes as in alphabetic writing.

Triliteral: a writing sign denoting three consonants.

Ugaritic: a Hamito-Semitic language found in documents from Ugarit, an ancient port city in what is now northern Syria, from between the 15th and the 12th century BC. The term also refers to the *abjad* (or consonantal alphabet) composed of cuneiform signs that was used to write this language.

Uniliteral: a writing sign denoting one consonant.

Ushabti: also called *shawabtis*, are statuettes placed, often in large numbers, in Egyptian tombs. They represent funerary workers intended to perform agricultural work in place of the deceased should Osiris require it.

Vocalisation: the act of specifying the vowels to be pronounced between consonants in scripts that do not (or only partially) denote the vowels.

Bibliographic References

The scholarly literature on the ancient Egyptian writing system and scripts is very rich. On the coexistence of different scripts in ancient Egypt, one might profitably consult the complementary works of Parkinson (1999), Baines (2012), von Lieven, Lippert (2016), and Stauder (2020b). For a general introduction to the hieroglyphic writing system, the reader can turn to Davies (1987), Altenmüller (2010) or Winand (2020), each of whom has his own perspective. Several great figures of Egyptology are inextricably linked to the study of writing in Egypt, and it would be difficult to single out one particular book or study given that their thinking has come to be invested in such a broad array of publications: Wolfgang Schenkel and Pascal Vernus have explored the workings of hieroglyphic writing; Henry George Fischer and Dimitri Meeks have analysed many questions of palaeography, spatiality, and lexicology; Orly Goldwasser, Frank Kammerzell, Antonio Loprieno, and Ludwig Morenz have investigated the semographic and phonographic dimensions of Egyptian writing in semiotically informed frameworks. Many useful recent references can be found in the *Handbook* by Davies, Laboury (eds., 2020).

As a result of this wealth, the authors of each article had to make a restricted selection from the numerous available works, opting for classic studies as well as recent and original papers that might serve as useful entries into further enquiries.

1.	Buchwald, Josefowicz 2020; Dewachter, Fouchard (eds.) 1994; Farout 2016; Faure 2004; Loprieno 1995; Parkinson 1999; Regulski 2020; Solé, Valbelle 1999
2.	Baines 2010; Bussmann 2020; Darnell 2017; Dreyer 1998; Houston (ed.) 2004; Kahl 1994; Morenz 2011; Regulski 2010; Stauder 2022; Vernus 2016b; Wengrow 2008; Woods (ed.) 2010
3.	Goldwasser 2017; Loprieno 2007; Polis 2018; Meeks 2004; Schenkel 2003; Vernus 2018; Winand 2013 (ed. 2020)
4.	Polis, Rosmorduc 2015
5.	Cauville 2001; Cauville 2002; Dumas (ed.) 1986–1995; Derchain-Urtel 1999; Fairman 1943; Fairman 1945; Junker 1903; Kurth 2007–2015; Leitz 2002; Leitz 2004 (ed. 2006); Quack 2010b; Sauneron 1982; Wilson 1997
6.	Ali 2001; Ali 2020; Allam 2007a; Konrad 2018; Lucarelli 2020



7.	von Bomhard 1998; Goedicke 1988; Gülden, van der Moezel, Verhoeven (ed.) 2018; Marciniak 1974; Möller 1909–1912 (ed. 1927–1936); Polis 2020; Posener 1972; Verhoeven 2001; Wimmer 1995
8.	Donker van Heel 2013; Donker van Heel 2020; Malinine 1972; Vittmann 2015
9.	el-Aguizy 1988; Clarysse 2013; Depauw 1997; Devauchelle 2000; Lippert 2016; Pestman 1973; Quack et al. 2020; Ray 1994; Vleeming 1981; Widmer 2013
10.	Bosson 1999; Boud'hors 1994; Quack 2017
11.	Abrahami, Coulon 2008; Goren et al. 2004; Isre'el 1997; Isre'el 2001; Rainey (aut.), Cochavi-Rainey (ed.) 2014
12.	Cavallo 2008; Cavallo, Maehler 1987; Schubart 1925; Turner 1971 (ed. 1987); <i>PapPal</i>
13.	Adams 2003; Daris 1971 (ed. 1991); Evans 2012, Kramer 1983; Schubert 2013; Strassi 2008
14.	Richter 2010; Robin 2006; Tillier, Vanthieghem 2019
15.	Briquel Chatonnet 1998; Darnell et al. 2005; Gardiner 1916; Gardiner, Peet 1917 (ed. 1952); Goldwasser 2016; Hamidović 2014; Hamilton 2006; Haring 2015; Morenz 2019; Sass 1988; Tallet 2012
16.	Grimal 1981; Rilly 2007; Valbelle 1990; Valbelle 2012
17.	Winand 2014; Winand 2018; Winand 2020; Winand 2021a, Winand 2021b
18.	van Essche 1997; Fischer 1977; Fischer 1980; Fischer 1986; Meeks 2004; Polis 2018
19.	Beaux 2009; Davies, Laboury (ed.) 2020; Fischer 1986; Goldwasser 1995; Lacau 1954; Polis, Rosmorduc 2015; Schenkel 2003; Vernus 2003; Vernus 2018
20.	Collombert 2007
21.	Griffith, Petrie 1889; Quack 2020; Quack 2021
22. & 23.	Beaux, Pottier, Grimal 2009; Fischer 1986; Vernus 1990; Vernus 2016a
24.	Angenot 2018; Farout 2013; Morenz 2008; Taterka 2012; Taterka 2015

25.	Angenot 2010; Fischer 1977; Fischer 1986; Polis 2018
26.	Assmann 1991; Bianchi 1983; Cauville, Pollin 2020; Cooney 1976; Delange (ed.) 2015; Landgráfová 2004; Leitz 2018; Meeks 2010; Meeks 2019; Meeks in press; Nunn 2015; Scharff 1942; Testa 1986
27.	Hannig 2006; Kahl 2007; Kahl et al. 2019; Pieke 2019; Willems 1988; Zitman 2010
28.	Cherpion 2012; Smitskamp 1979; Wishart 1985; Scalf, Flannery 2019
29.	Buurman et al. 1985 (ed. 1988); Glass et al. 2017; Stief 2001; <i>Revised Encoding Scheme; Thot Sign List</i>
30.	Kahl 1994; Kammerzell 2005; Kammerzell 2021; Regulski 2015
31.	Hoch 1994; Kilani 2017; Kilani 2019a; Kilani 2019b; Quack 2010a
32.	Allon 2007; Chantrain 2014; Goldwasser 2002; Goldwasser 2006; Goldwasser, Grinevald 2012; Harel, Goldwasser, Nikolaev 2023; Kammerzell 2015; Lincke 2011; Lincke, Kammerzell 2012; Lincke, Kutscher 2012; Shalomi-Hen 2006; Winand, Stella 2013
33.	Klotz, Stauder (eds.) 2020; Morenz 2008; Roberson 2020; Werning 2008
34.	Hare 1999; Klotz, Stauder (eds.) 2020; Loprieno 2001
35.	Baines, Eyre 1983; Devauchelle 1984; Fort 2002; McDowell 2000; Molinero Polo 1999; Vernus 1990
36.	Eyre 2013; Parkinson, Quirke 1995; Pelegrin, Andreu-Lanoë, Pariselle 2016; Hagen 2013; Ryholt, Barjamovic (eds.) 2019; Virey 1887; Weber 1969
37.	Ameri et al. (ed.) 2018; Boochs 1982; Gratien (ed.) 2002; Pantalacci 1996; Willems 2018
38.	Gabolde 2009; Gabolde 2010; Gabolde, Laisney 2018; Gabolde et al. (ed.) 2021; Fischer 1977; Lacau, Chevrier 1956–1969; Mauric-Barberio 2001
39.	Bochi 1999; Brand 2010a; Brand 2010b; Devauchelle 2007; Quack 2019
40.	Vernus 1989; Wilkinson 1999; Ferraris 2018; Ivanov 2018
41.	Budka, Kammerzell, Rzepka (eds.) 2015; Haring 2018; Haring, Kaper (eds.) 2009; Haring, van der Moesel, Soliman 2019; Soliman 2021
42.	Dorn 2014; Peden 2001; Ragazzoli 2017; Ragazzoli, Salvador, Hassan 2023

43.	Allam 2007b; Carlig et al. (ed.) 2020; Černý 1952; Černý, Posener 1978; Grandet 2000–2017; Nur el-Din 1979; Ragazzoli 2019
44.	Berger-El-Naggar et al. 2001 (ed. 2010); Gauthier, Jéquier 1902; Iannarilli 2016; Iannarilli 2017a; Iannarilli 2017b; Iannarilli 2018; Lacau 1914; Lacau 1926; Miniaci 2010; Morgan 1895; Pierre 1993; Pierre 1997; Pierre-Croisiau 2019; Roth 2017; Russo 2010; Thuault 2020
45.	Darnell 2004; Hornung 1999; Rickerby, Wong 2015; Roberson 2015; Staehelin 1990; Stauder 2020a ; Werning 2020
46.	Assmann, Bommas, Kucharek 2008; Backes, Dieleman (eds.) 2015; Lenzo 2018; Lenzo 2023; Mosher 2016–2020; Munro 1988; Niwiński 1989; Quack 2009; Quirke 2013
47.	Donnat Beauquier 2014; Donnat 2019; Gardiner, Sethe 1928; Hsieh 2022; Regulski 2020b
48.	Allen 2002; Černý 1937-1970; Dreyer 1998; Collombert, Tallet (ed.) sous presse; Gardiner 1941-1952; Gardiner 1948; Grandet 2000-2017; Posener-Kriéger 1976; Posener-Kriéger, Cenival 1968; Posener-Kriéger, Demichelis 2004; Posener-Kriéger, Verner, Vymazalova 2006; Tallet 2017; Tallet 2021; Vernus 1993
49.	Černý, Posener 1978; Fischer-Elfert 2015; Fischer-Elfert, Hoffmann 2020; Pommerening 2003; Posener 1949; Posener 1951; Quack 1998
50.	Eyre 2018; Pantalacci 1996; Pinarello 2018; Posener-Kriéger 1992
51.	Anthes 1928; Darnell 2002; Darnel 2020; Eichler 1993; Goyon 1973; Morel 2021; Olette-Pelletier 2023; Seyfried 1981; Valbelle, Bonnet 1996
52.	Donker van Heel, Haring (ed.) 2003
53.	Grenfell, Hunt 1901; Iversen 1958; Osing 1998; Ryholt 2005

General Bibliography

ABRAHAMI, COULON 2008

Abrahami, P., Coulon, L., “De l’usage et de l’archivage des tablettes cunéiforme d’Amarna”, in L. Pantalacci (ed.), *La lettre d’archive : communication administrative et personnelle dans l’antiquité proche-orientale et égyptienne. Actes du colloque de l’université de Lyon 2, 9-10 juillet 2004*, Topoi (L)-Suppl. 9, BiGen 32, Cairo, 2008, pp. 1–26.

ADAMS 2003

Adams, J.N., *Bilingualism and the Latin Language*, Cambridge, 2003.

EL-AGUIZY 1988

el-Aguizy, O., *A Palaeographical Study of Demotic Papyri in the Cairo Museum from the Reign of King Taharka to the End of the Ptolemaic Period (684–30 BC)*, MIFAO 113, Cairo, 1988.

ALI 2001

Ali, M.S., “Die Kursivhieroglyphen: Eine paläographische Betrachtung”, *GM* 180, 2001, pp. 9–21.

ALI 2020

Ali, M.S., “Carved Hybrid Script”, in DAVIES, LABOURY (eds.) 2020, pp. 565–577.

ALLAM 2007a

Allam, M., “Die Kursivhieroglyphen: Sind sie Hieroglyphen oder Hieratisch? Zur Stellung der Kursivhieroglyphen innerhalb der ägyptischen Schriftgeschichte”, *ASAE* 81, 2007, pp. 33–37.

ALLAM 2007b

Allam, M., “Marking Signs in Hieratic and Glosses in Ancient Egyptian Texts”, *Bulletin of the Egyptian Museum* 4, 2007, pp. 29–34.

ALLEN 2002

Allen, J.P., *The Heganakhte Papyri*, MMAEE 27, New York, 2002.

ALLON 2007

Allon, N., “Seth is Baal – Evidence from the Egyptian Script”, *ÄgLev* 17, 2007, pp. 15–22.

ALTENMÜLLER 2005 (ed. 2010)

Altenmüller, H., *Einführung in die Hieroglyphenschrift* (2005), Hamburg, 2010 (2nd ed.).

AMERI et al. (eds.) 2018

Ameri, M., Costello, S.K., Jamison, G., Scott, S. (eds.), *Seals and Sealings in the Ancient World: Case Studies from the Near East, Egypt, the Aegean, and South Asia*, Cambridge, 2018.

ANGENOT 2010

Angenot, V., “Le texte en écriture rétrograde de la tombe de Sénnefer et les scribes “montrant du doigt” : étude sur les vectorialités”, in V. Angenot, E. Warmenbol (eds.), *Thèbes aux 101 portes. Mélanges à la mémoire de Roland Téfnin*, MonAeg 12, Turnhout, 2010, pp. 11–25.

ANGENOT 2018

Angenot, V., “Rébus, calembours et images subliminales dans l’iconographie égyptienne”, in C.A. Brisset, F. Dumora-Mabille, M. Simon-Oikawa (eds.), *Rébus d’ici et d’ailleurs. Écriture, image, signe*, Colloquiums Acts, université Paris-Diderot, Paris, 2–4 May 2012, Paris, 2018, pp. 85–103.

ANTHES 1928

Anthes, R., *Die Felseninschriften von Hatnub: Nach den Aufnahmen Georg Möllers*, UGAÄ 9, Leipzig, 1928.

ASSMANN 1991

Assmann, J., “Sprachbezug und Weltbezug der Hieroglyphenschrift”, in J. Assmann, *Stein und Zeit: Mensch und Gesellschaft im alten Ägypten*, Munich, 1991, pp. 76–92.

ASSMANN, BOMMAS, KUCHARÉK 2008

Assmann, J., Bommas, M., Kucharek, A., *Altägyptische Totenliturgien. Band 3: Osirisliturgien in Papyri der Spätzeit*, Supplemente zu den Schriften der Heidelberger Akademie der Wissenschaften, Philosophisch-Historische Klasse 20, Heidelberg, 2008.

BACKES, DIELEMAN (ed.) 2015

Backes, B., Dieleman, J. (ed.), *Liturgical Texts for Osiris and the Deceased in Late Period and Greco-Roman Egypt: Proceedings of the Colloquiums at New York (ISAW), 6 May 2011, and Freudenstadt, 18–21 July 2012*, Studien zur Spätägyptischen Religion 14, Wiesbaden, 2015.

BAINES 2010

Baines, J., “Aesthetic Culture and the Emergence of Writing During Naqada III”, *ArchéoNil* 20, 2010, pp. 134–149.

BAINES 2012

Baines, J., “Scripts, High Culture, and Administration in Middle Kingdom Egypt”, in S.D. Houston (ed.), *The Shape of Script: How and Why Writing Systems Change*, Santa Fe, 2012, pp. 25–63.

BAINES, EYRE 1983

Baines, J., Eyre, C., “Four Notes on Literacy”, *GM* 61, 1983, pp. 65–96.

BEAUX 2009

Beaux, N., “Écriture égyptienne l’image du signe”, in BEAUX, POTTIER, GRIMAL (eds.) 2009, pp. 242–287.

BEAUX, POTTIER, GRIMAL (eds) 2009

Beaux, N., Pottier, B., Grimal, N. (eds.), *Image et conception du monde dans les écritures figuratives. Actes du colloque Collège de France – Académie des Inscriptions et Belles-Lettres, Paris, 24-25 janvier 2008*, *EtudEg* 10, Paris, 2009.

BERGER-EL-NAGGAR et al. 2001 (ed. 2010)

Berger-El-Naggar, C., Leclant, J., Mathieu, B., Pierre-Croisiau, I., *Les textes de la pyramide de Pépy I^{er}. Édition, description et analyse* (2001), 2 vols., MIFAO 118, Cairo, 2010 (2nd ed.).

BIANCHI 1983

Bianchi, R.S., “Those Ubiquitous Glass Inlays from Pharaonic Egypt: Suggestions About Their Functions and Dates”, *JGS* 25, 1983, pp. 29–35.

BOCHI 1999

Bochi, P.A., “Death by Drama: The Ritual of *Damnatio Memoriae* in Ancient Egypt”, *GM* 171, 1999, pp. 73–86.

VON BOMHARD 1998

von Bomhard, A.-S., *Paléographie du Papyrus Wilbour. L’écriture hiéراتique cursive dans les papyri documentaires*, Paris, 1998.

BOOCHS 1982

Boochs, W., *Siegel und Siegeln im Alten Ägypten*, KFKA-A 4, Cologne, 1982.



BOSSON 1999

Bosson, N., “Le copte, une réalité à visages multiples”, in N. Bosson, S.H. Aufrère (eds.), *Égyptes... L'Égyptien et le Copte*, Exhib. Cat., Musée archéologique Henri Prades, Lattes, 1999, Lattes, 1999, pp. 69–87.

BOUD'HORS 1994

Boud'hors, A., “Aspects de la langue copte (sahidique)”, *Lalies* 14, 1994, pp. 7–54.

BRAND 2010a

Brand, P., “Reuse and Restoration”, in W. Wendrich (ed.), *UCLA Encyclopedia of Egyptology*, Los Angeles, 2010, [available from: UCLA Library, Digital Collections], <<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002311q4>>, accessed 22 February 2021.

BRAND 2010b

Brand, P., “Usurpation of Monuments”, in W. Wendrich (ed.), *UCLA Encyclopedia of Egyptology*, Los Angeles, 2010, [available from: UCLA Library, Digital Collections], <<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002311q4>>, accessed 22 February 2021.

BRIQUEL CHATONNET 1998

Briquel Chatonnet, F., “Les inscriptions proto-sinaïtiques”, in D. Valbelle, C. Bonnet (eds.), *Le Sinai durant l'Antiquité et le Moyen Age: 4000 ans d'histoire pour un désert. Actes du colloque « Sinai » qui s'est tenu à l'UNESCO du 19 au 21 septembre 1997*, Paris, 1998, pp. 56–60.

BUCHWALD, JOSEFOWICZ 2020

Buchwald, J.Z., Josefowicz, D.G., *The Riddle of the Rosetta: How an English Polymath and a French Polyglot Discovered the Meaning of Egyptian Hieroglyphs*, Princeton, Oxford, 2020.

BUDKA, KAMMERZELL, RZEPKA (eds.) 2015

Budka, J., Kammerzell, F., Rzepka, S. (eds.), *Non-Textual Marking Systems in Ancient Egypt (and Elsewhere)*, LingAeg-StudMon 16, Hamburg, 2015.

BUSSMANN 2020

Bussmann, R., “Civilization and Writing: A View from Early Egypt”, in D. Fuller, Y. Zhuang (eds.), *Dialogue of Civilisations IV: A Comparison Between Centres of Different World Civilisations*, ICCCHA, Shanghai, 2020, pp. 181–219.

BUURMAN et al. 1985 (ed. 1988)

Buurman, J., Grimal, N., Hainsworth, M., Hallof, J., van der Plas, D., *Inventaire des signes hiéroglyphiques en vue de leur saisie informatique. Manuel de codage des textes hiéroglyphiques en vue de leur saisie sur ordinateur* (1985), MAIBLE NS 8, InfEg 2, Paris, 1988 (3^e ed.).

CARLIG et al. (eds.) 2020

Carlig, N., Lescuyer, G., Motte, A., Sojic, N. (eds.), *Signes dans les textes : continuités et ruptures des pratiques sribales en Égypte pharaonique, gréco-romaine et byzantine. Actes du colloque international de Liège (2-4 juin 2016)*, Papyrologica Leodiensia 9, Liège, 2020.

CAUVILLE 2001

Cauville, S., *Dendara. Le fonds hiéroglyphique au temps de Cléopâtre*, Paris, 2001.

CAUVILLE 2002

Cauville, S., “Entre exigence décorative et significations multiples: les graphies suggestives du temple d’Hathor à Dendara”, *BIFAO* 102, 2002, pp. 91–135.

CAUVILLE, POLLIN 2020

Cauville, S., Pollin, G., *Le renaissance de Dendara*, Leuven, 2020.

CAVALLO 2008

Cavallo, G., *La scrittura greca e latina dei papiri: una introduzione*, Pisa, Rome, 2008.

CAVALLO, MAEHLER 1987

Cavallo, G., Maehler, H., *Greek Bookhands of the Early Byzantine Period, A.D. 300-800*, BICS-Suppl. 47, London, 1987.

ČERNÝ 1952

Černý, J., *Paper & Books in Ancient Egypt: An Inaugural Lecture Delivered at University College London, 29 May 1947*, London, 1952.

ČERNÝ 1937–1970

Černý, J., *Catalogue des ostraca hiératiques non littéraires de Deir el-Médineh*, t. I–V and VII, DFIFAO 3–7 and 14, Cairo, 1937–1970.

ČERNÝ, POSENER 1978

Černý, J., Posener, G., *Papyrus hiératiques de Deir el-Médineh. Tome I, [N^{os} I–XVII]*, DFIFAO 8, Cairo, 1978.

CHANTRAIN 2014

Chantrain, G., "The Use of Classifiers in the New Kingdom. A Global Reorganization of the Classifiers System?", *LingAeg* 22, 2014, pp. 39–59.

CHERPION 2012

Cherpiion, N., *Le dessinateur Cherubini et la Grammaire de Champollion*, BiGen 43, Cairo, 2012.

CLARYSSE 2013

Clarysse, W., "Determinatives in Greek Loan-Words and Proper Names", in S.P. Vleeming (ed.), *Aspects of Demotic Orthography: Acts of an International Colloquium Held in Trier, 8 November 2010*, StudDem 11, Leuven, 2013, pp. 1–24.

COLLOMBERT 2007

Collombert, P., "Combien y avait-il de hiéroglyphes ?", *EAO* 46, 2007, pp. 35–48.

COLLOMBERT, TALLET (eds.) 2021

Collombert, P., Tallet, P. (eds.), *Les archives administratives de l'Ancien Empire égyptien : état de la question. Actes de la table ronde tenue à Paris, les 12 et 13 février 2015*, Orient et Méditerranée 37, 2021.

COONEY 1976

Cooney, J.D., *Catalogue of Egyptian Antiquities in the British Museum*, t. 4: *Glass*, London, 1976.

COUYAT, MONTET 1912

Couyat, J., Montet, P., *Les inscriptions hiéroglyphiques et hiératiques du Ouâdi Hammâmât*, MIFAO 34, Cairo, 1912.

DARIS 1971 (ed. 1991)

Daris, S., *Il lessico latino nel greco d'Egitto* (1971), *Estudis de papirologia i filologia biblica* 2, Barcelona, 1991 (2nd ed.).

DARNELL 2002

Darnell, J.C., *Theban Desert Road Survey in the Egyptian Western Desert*, vol. 1: *Gebel Tjauti Rock Inscriptions 1-45 and Wadi el-Hôl Rock Inscriptions 1-45*, OIP 119, Chicago, 2002.

DARNELL 2004

Darnell, J.C., *The Enigmatic Netherworld Books of the Solar-Osirian Unity: Cryptographic Compositions in the Tombs of Tutankhamun, Ramesses VI and Ramesses IX*, OBO 198, Fribourg, Göttingen, 2004.

DARNELL 2020

Darnell, J.C., “Chapter 57: Rock Art, Rock Inscriptions, and Graffiti”, in I. Shaw, E. Bloxam (ed.), *The Oxford Handbook of Egyptology*, Oxford, 2020, pp. 1109–1135.

DARNELL 2021

Darnell, J.C., *Egypt and the Desert*, Cambridge, 2021.

DARNELL et al. 2005

Darnell, J.C., Dobbs-Allsopp, F.W., Lundberg, M.J., McCarter, P.K., Zuckerman, B., Manassa, C., “Two Early Alphabetic Inscriptions from the Wadi el-Hôl: New Evidence for the Origin of the Alphabet from the Western Desert of Egypt”, *AASOR* 59, 2005, pp. 63–124.

DAUMAS (ed.) 1988–1995

Daumas, F. (ed.), *Valeurs phonétiques des signes hiéroglyphiques d'époque gréco-romaine*, 4 vols., Montpellier, 1988–1995.

DAVIES 1986

Davies, W.V., *Egyptian Hieroglyphs*, Reading the Past, London, 1986.

DAVIES, LABOURY (ed.) 2020

Davies, V., Laboury, D. (ed.), *The Oxford Handbook of Egyptian Epigraphy and Palaeography*, Oxford, 2020.

DELANGE (ed.) 2015

Delange, É. (ed.), *Monuments égyptiens du Nouvel Empire. Chambre des Ancêtres – Annales de Thoutmosis III – Décor de palais de Séthi I^{er}*, Paris, 2015.

DEPAUW 1997

Depauw, M., *A Companion to Demotic Studies*, PapBrux 28, Brussels, 1997.

DERCHAIN-URTEL 1999

Derchain-Urtel, M.-T., *Epigraphische Untersuchungen zur griechisch-römischen Zeit in Ägypten*, *ÄAT* 43, Wiesbaden, 1999.

DEVAUCHELLE 1984

Devauchelle, D., “Remarques sur les méthodes d'enseignement du démotique (à propos d'ostraca du Centre Franco-Égyptien d'Étude des Temples de Karnak)”, in H.-J. Thissen, K. Zauzich (eds.), *Grammata Demotika: Festschrift für Erich Lüdtdeckens zum 15. Juni 1983*, Würzburg, 1984, pp. 47–59, pl. 10–13.

DEVAUCHELLE 2000

Devauchelle, D., “Le démotique et le déchiffrement de la Pierre de Rosette”, in D. Valbelle, J. Leclant (eds.), *Le décret de Memphis. Colloque de la Fondation Singer-Polignac à l'occasion de la célébration du bicentenaire de la découverte de la Pierre de Rosette, Paris, 1^{er} juin 1999*, Paris, 2000, pp. 11–23.

DEVAUCHELLE 2004

D. Devauchelle, “Une stèle hiératico-démotique provenant du sérapéum de Memphis (Louvre IM 3713)”, in F. Hoffmann, H.J. Thissen (ed), *Res severa verum gaudium: Festschrift für Karl-Theodor Zauzich zum 65. Geburtsstag am 8. Juni 2004*, StudDem 6, Louvain, 2004, p. 95-108 et pl. XI-XIII.

DEVAUCHELLE 2007

Devauchelle, D., “Effacement de noms de personnes et martelages dans les textes égyptiens d'époque romaine”, in S. Benoist, A. Daguët-Gagey (eds.), *Mémoire et Histoire. Les procédures de condamnation dans l'Antiquité romaine*, Metz, 2007, pp. 3–20.

DEVAUCHELLE, WAGNER 1982

D. Devauchelle, G. Wagner, “Ostraca ptolémaïques bilingues d'Edfou”, *ASAE* 68, 1982, p. 90-91 et pl. I.

DEWACHTER, FOUCHARD (eds.) 1994

Dewachter, M., Fouchard, A. (eds.), *L'égyptologie et les Champollion: recueil d'études publié par Michel Dewachter et Alain Fouchard à l'occasion du Colloque international célébrant le bicentenaire de la naissance de Jean-François Champollion « De l'Égypte des Pharaons à celle de 1990. Hommage de Grenoble aux frères Champollion » (Université Pierre Mendès-France, Grenoble 2, 29 novembre – 1^{er} décembre 1990)*, Grenoble, 1994.

DONKER VAN HEEL 2012

K. Donker van Heel, *Djekhy & Son: Doing Business in Ancient Egypt*, Cairo, New York, 2012.

DONKER VAN HEEL 2013

Donker van Heel, K., *A Very Easy Crash Course in Abnormal Hieratic: Being a Step by Step Introduction to the Least Accessible of All Ancient Egyptian Scripts*, 2013, [available from: Propylaeum Dok], <<http://archiv.ub.uni-heidelberg.de/propylaeumdok/2100>>, accessed 22 February 2021.

DONKER VAN HEEL 2020

K. Donker van Heel, “Some Issues in and Perhaps a New Methodology for Abnormal Hieratic”, in DAVIES, LABOURY (eds.) 2020, pp. 590–604.

DONKER VAN HEEL, HARING (eds.) 2003

Donker van Heel, K., Haring, B.J.J. (eds.), *Writing in a Workmen's Village: Scribal Practice in Ramesside Deir el-Medina*, EgUit 16, Leiden, 2003.

DONNAT BEAUQUIER 2014

Donnat Beauquier, S., *Écrire à ses morts. Enquête sur un usage rituel de l'écrit dans l'Égypte pharaonique*, Grenoble, 2014.

DONNAT 2019

Donnat, S., "The Concept of 'Letters to the Dead' and Egyptian Funerary Culture", in R. Nyord (ed.), *Concepts in Middle Kingdom Funerary Culture: Proceedings of the Lady Budge Anniversary Symposium Held at Christ's College Cambridge, 22 January 2016*, CHANE 102, Leiden, Boston, 2019, pp. 46–62.

DORN 2014

Dorn, A., "Von Graffiti und Königsgräbern des Neuen Reiches", in B.J.J. Haring, O.E. Kaper, R. van Walsem (eds.), *The Workman's Progress: Studies in the Village of Deir el-Medina and other Documents from Western Thebes in Honour of Rob Demarée*, EgUit 28, Leuven, 2014, pp. 57–71.

DREYER 1998

Dreyer, G., *Umm el-Qaab I: Das prädynastische Königsgrab U-j und seine frühen Schriftzeugnisse*, ArchVer 86, Mainz, 1998.

EICHLER 1993

Eichler, E., *Untersuchungen zum Expeditionswesen des ägyptischen Alten Reiches*, GOF IV/26, Wiesbaden, 1993.

EVANS 2012

Evans, T.E., "Latin in Egypt", in C. Riggs (ed.), *The Oxford Handbook of Roman Egypt*, Oxford, 2012.

EYRE 2013

Eyre, C.J., *The Use of Documents in Pharaonic Egypt*, Oxford, 2013.

EYRE 2018

Eyre, C.J., "The Material Authority of Written Texts in Pharaonic Egypt", in F.A.J. Hoogendijk, S. Van Gompel (eds.), *The Materiality of Texts from Ancient Egypt: New Approaches to the Study of Textual Material from the Early Pharaonic to the Late Antique Period*, P.L.Bat. 35, Leiden, Boston, 2018, pp. 1–11.

FAIRMAN 1943

Fairman, H.W., “Notes on the Alphabetic Signs Employed in the Hieroglyphic Inscriptions of the Temple of Edfu, with an Appendix from B. Grdseloff”, *ASAE* 43, 1943, pp. 193–318.

FAIRMAN 1945

Fairman, H.W., “An Introduction to the Study of Ptolemaic Signs and their Values”, *BIFAO* 43, 1945, pp. 51–138.

FAROUT 2013

Farout, D., “Images ou hiéroglyphes?”, *Pallas* 93, 2013, pp. 19–52.

FAROUT 2016

Farout, D., “De la Renaissance à la Restauration : quelques étapes du déchiffrement des hiéroglyphes”, *CEL* 9, 2016, [available from: OpenEdition Journals], <<https://doi.org/10.4000/cel.433>>, accessed 22 February 2021.

FAURE 2004

Faure, A., *Champollion. Le savant déchiffré*, Paris, 2004.

FERRARIS 2018

Ferraris, E., *La tomba di Kha e Merit*, Modena, 2018.

FISCHER 1977

Fischer, H.G., *The Orientation of Hieroglyphs*, t. I: *Reversals*, MMAES 2, New York, 1977.

FISCHER 1980

Fischer, H.G., “The Evolution of Composite Hieroglyphs in Ancient Egypt”, in *Ancient Egypt in the Metropolitan Museum Journal: Supplement – Volumes 12-13 (1977-1978). Three Articles by Henry G. Fischer*, New York, 1980, pp. 5–19.

FISCHER 1986

Fischer, H.G., *L'écriture et l'art de l'Égypte ancienne. Quatre leçons sur la paléographie et l'épigraphie pharaoniques*, Paris, 1986.

FISCHER-ELFERT 2015

Fischer-Elfert, H.-W., *Magika Hieratika in Berlin, Hannover, Heidelberg und München*, ÄMPB 2, Berlin, 2015.

FISCHER-ELFERT, HOFFMANN 2020

Fischer-Elfert, H.-W., Hoffmann, F., *Die magischen Texte von Papyrus Nr. 1826 der Nationalbibliothek Griechenlands*, ÄA 77, Wiesbaden, 2020.

FORT 2002

Fort, J.-L., “Lettres, alphabets, syllabaires et listes de mots : l’apprentissage élémentaire du copte”, *EAO* 26, 2002, pp. 29–40.

GABOLDE 2009

Gabolde, L., “L’horizon d’Aton’, exactement?”, in I. Régen, F. Servajean (eds.), *Verba manent. Recueil d’études dédiées à Dimitri Meeks par ses collègues et amis*, CENiM 2, Montpellier, 2009, pp. 145–157.

GABOLDE 2010

Gabolde, L., “Mise au point sur l’orientation du temple d’Amon-Rê à Karnak en direction du lever de soleil au solstice d’hiver”, *CahKarn* 13, 2010, pp. 243–256.

GABOLDE, LAISNEY 2018

Gabolde, L., Laisney, D., “L’orientation du temple d’Héliopolis : données géophysiques et implications historiques”, *MDAIK* 73, 2018, pp. 105–132.

GABOLDE et al. 2021

Gabolde, L., Laisney, D., Leclère, F., Payraudeau, F., “L’orientation du grand temple d’Amon-Rê à Tanis. Données topographiques et archéologiques, hypothèses astronomiques et conséquences historiques”, in P. Collombert, L. Coulon, I. Guermeur, C. Thiers (eds.), *Questionner le Sphinx. Mélanges offerts à Christiane Zivie-Coche*, vol. 1, BiEtud 178, Cairo, 2021, pp. 309–349.

GARDINER 1916

Gardiner, A.H., “The Egyptian Origin of the Semitic Alphabet”, *JEA* 3/1, 1916, pp. 1–16.

GARDINER 1941-1952

Gardiner, A.H., *The Wilbour Papyrus*, 4 vols., Oxford, 1941–1952.

GARDINER 1948

Gardiner, A.H., *Ramesside Administrative Documents*, London, 1948.

GARDINER, PEET 1917 (éd. 1952)

Gardiner, A.H., Peet, T.E., *The Inscriptions of Sinai* (1917), vol. 1, MEES 45, revised and expanded edition by J. Černý, London, 1952 (2nd ed.).

GARDINER, SETHE 1928

Gardiner, A.H., Sethe, K., *Egyptian Letters to the Dead: Mainly from the Old and Middle Kingdoms*, London, 1928.

GAUTHIER, JÉQUIER 1902

Gauthier, J.E., Jéquier, G., *Mémoire sur les fouilles de Licht*, MIFAO 6, Cairo, 1902.

GLASS et al. 2017

Glass, A., Hafemann, I., Nederhof, M.-J., Polis, S., Richmond, B., Rosmorduc, S., Schweitzer, S., “A Method for Encoding Egyptian Auaqrats in Unicode”, 2017, [available from: [unicode.org](http://www.unicode.org/L2/L2017/17112r-quadrat-encoding.pdf)], <<http://www.unicode.org/L2/L2017/17112r-quadrat-encoding.pdf>>, accessed 22 February 2021.

GOEDICKE 1988

Goedicke, H., *Old Egyptian Palaeography*, Baltimore, 1988.

GOLDWASSER 1995

Goldwasser, O., *From Icon to Metaphor: Studies in the Semiotic of the Hieroglyphs*, OBO 142, Fribourg, Göttingen, 1995.

GOLDWASSER 2002

Goldwasser, O., *Prophets, Lovers and Giraffes: Wor(l)d Classification in Ancient Egypt*, GOF IV/38, Classification and Categorization in Ancient Egypt 3, Wiesbaden, 2002.

GOLDWASSER 2006

Goldwasser, O., “On the New Definition of Classifier Languages and Scripts”, *LingAeg* 14, 2006, pp. 473–484.

GOLDWASSER 2016

Goldwasser, O., “From the Iconic to the Linear: The Egyptian Scribes of Lachish and the Modification of the Early Alphabet in the Late Bronze Age”, in I. Finkelstein, C. Robin, T. Römer (eds.), *Alphabets, Texts and Artifacts in the Ancient Near East: Studies Presented to Benjamin Sass*, Paris, 2016, pp. 118–160.

GOLDWASSER 2017

Goldwasser, O., “What Is a Horse? Lexical Acculturation and Classification in Egyptian, Sumerian, and Nahuatl”, in T. Pommerening, W. Bisang (eds.), *Classification from Antiquity to Modern Times: Sources, Methods, and Theories from an Interdisciplinary Perspective*, Berlin, Boston, 2017, pp. 45–65.

GOLDWASSER, GRINEVALD 2012

Goldwasser, O., Grinevald, C., “What Are Determinatives Good For?”, in E. Grossman, S. Polis, J. Winand (eds.), *Lexical Semantics in Ancient Egyptian*, *LingAeg-StudMon* 9, Hamburg, 2012, pp. 17–53.

GOREN, FINKELSTEIN, NA'AMAN 2004

Goren, Y., Finkelstein, I., Na'aman, N., *Inscribed in Clay: Provenance Study of the Amarna Tablets and other Ancient Near Eastern Texts*, The Emery and Clare Yass Publications in Archaeology Monograph Series 23, Tel Aviv, 2004.

GOYON 1973

Goyon, G., "Les inscriptions des carrières et des mines", in S. Sauneron (ed.), *Textes et langages de l'Égypte pharaonique: cent cinquante années de recherches, 1822-1972. Hommage à Jean-François Champollion*, vol. 2, BdE 64/2, Cairo, 1973, pp. 193–205.

GRANDET 2000–2017

Grandet, P., *Catalogue des ostraca hiératiques non littéraires de Deir el-Médîneh*, t. VIII–XII, DFIFAO 39, 41, 46, 48, 50, Cairo, 2000–2017.

GRATIEN (ed.) 2002

Gratien, B. (ed.), *Le sceau et l'administration dans la Vallée du Nil. (Villeneuve d'Ascq, 7-8 juillet 2000)*, CRIPEL 22, Lille, 2002.

GRENFELL, HUNT 1901

Grenfell, B.P., Hunt, A.S., "A Large Find of Ptolemaic Papyri", *APF* 1, 1901, pp. 376–378.

GRIFFITH, PETRIE 1889

Griffith, F.L., Petrie, W.M.F., *Two Hieroglyphic Papyri from Tanis: Facsimiles and Introductory Remarks*, MEEF 9, London, 1889.

GRIMAL 1981a

Grimal, N., *La stèle triomphale de Pi('ankh)y au musée du Caire: JE 48862 et 47086-47089. Études sur la propagande royale égyptienne 1*, MIFAO 105, Cairo, 1981.

GRIMAL 1981b

Grimal, N., *Quatre stèles napatéennes au musée du Caire: JE 48863-48866. Études sur la propagande royale égyptienne 2*, MIFAO 106, Cairo, 1981.

GÜLDEN, VAN DER MOEZEL, VERHOEVEN (eds.) 2018

Gülden, S.A., van der Moezel, K., Verhoeven, U. (eds.), *Ägyptologische „Binsen“-Weisheiten III: Formen und Funktionen von Zeichenliste und Paläographie. Akten der internationalen und interdisziplinären Tagung in der Akademie der Wissenschaften und der Literatur, Mainz, im April 2016*, AAWMainz 15, Stuttgart, 2018.

HAGEN 2013

Hagen, F., “An Eighteenth Dynasty Writing Board (Ashmolean 1948.91) and the Hymn to the Nile”, *JARCE* 49, 2013, pp. 73–91.

HAMIDOVIĆ 2014

Hamidović, D., “Alphabetical Inscriptions from the Sealand”, *Studia Mesopotamica* 1, 2014, pp. 137–155.

HAMILTON 2006

Hamilton, G.J., *The Origins of the West Semitic Alphabet in Egyptian Scripts*, CBQ-Monogr. 40, Washington, 2006.

HANNIG 2006

Hannig, R., *Zur Paläographie der Särge aus Assiut*, HÄB 47, Gerstenberg, 2006.

HARE 1999

Hare, T., *RemMembering Osiris: Number, Gender, and the Word in Ancient Egyptian Representational Systems*, Stanford, CA, 1999.

HAREL, GOLDWASSER, NIKOLAEV 2023

Harel, H., Goldwasser, O., Nikolaev, D., “Mapping the Ancient Mind: Introducing iClassifier, a New Platform for Systematic Analysis of Classifiers in Egyptian and Beyond”, in J. Robertson et al. (eds.), *Ancient Egypt and New Technology: The Present and Future of Computer Visualization, Virtual Reality and other Digital Humanities in Egyptology*, HES, Leiden, Boston, 2023, pp. 130–158.

HARING 2015

Haring, B.J.J., “Halaḥam on an Ostrakon of the Early New Kingdom?”, *JNES* 74/2, 2015, pp. 189–196.

HARING 2018

Haring, B.J.J., *From Single Sign to Pseudo-Script: An Ancient Egyptian System of Workmen's Identity Marks*, CHANE 93, Leiden, Boston, 2018.

HARING, KAPER (eds.) 2009

Haring, B.J.J., Kaper, O.E. (eds.), *Pictograms or Pseudo Script? Non-Textual Identity Marks in Practical Use in Ancient Egypt and Elsewhere: Proceedings of a Conference in Leiden, 19-20 December 2006*, EgUit 25, Leiden, Leuven, 2009.

HARING, VAN DER MOEZEL, SOLIMAN (eds.) 2018

Haring, B.J.J., van der Moezel, K.V.J., Soliman, D.M. (eds.), *Decoding Signs of Identity: Egyptian Workmen's Marks in Archaeological, Historical, Comparative and Theoretical Perspective – Proceedings of a Conference in Leiden, 13-15 December 2013*, EgUit 32, Leiden, Leuven, 2018.

HOCH 1994

Hoch, J.E., *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period*, Princeton, 1994.

HORNUNG 1999

Hornung, E., *The Ancient Egyptian Books of the Afterlife*, D. Lorton (trans.), Ithaca (NY), London, 1999.

HOUSTON (ed.) 2004

Houston, S.D. (ed.), *The First Writing: Script Invention as History and Process*, Cambridge, 2004.

HSIEH 2022

Hsieh, J., *Ancient Egyptian Letters to the Dead: The Realm of the Dead through the Voice of the Living*, HES 15, Leyde, Boston, 2022.

IANNARILLI 2016

Iannarilli, F., *Trattare l'immagine: elaborazione e manipolazione della figura umana nei Testi delle Piramidi*, PhD Thesis, Ca' Foscari University of Venice, 2016.

IANNARILLI 2017

Iannarilli, F., "Image Processing: Elaboration and Manipulation of the Human Figure in the Pyramid Texts", in G. Rosati, M.C. Guidotti (eds.), *Proceedings of the XI International Congress of Egyptologists, Florence, 23-30 August 2015*, ArchaeoEg 19, Oxford, 2017, pp. 281-284.

IANNARILLI 2018

Iannarilli, F., "Write To Dominate Reality: Graphic Alteration of Anthropomorphic Signs in the Pyramid Texts", *JAET* 17, 2018, pp. 37-46.

IANNARILLI 2019

Iannarilli, F., "Manipulating Image, Processing Script: Construction and Deconstruction of the Human Figure in the Pyramid Texts", in P. Piacentini, A. Delli Castelli (eds.), *Old Kingdom Art and Archaeology 7: Proceedings of the International Conference, Università degli Studi di Milano 3-7 July 2017*, EDAL 6, Milan, 2019, pp. 296-303.

ISRE'EL 1997

Isre'el, S., *The Amarna Scholarly Tablets*, Cuneiform Monograph 9, Groningen, 1997.

ISRE'EL 2001

Isre'el, S., *Adapa and the South Wind: Language Has the Power of Life and Death*, Mesopotamian Civilization 10, Winona Lake, 2001.

IVANOV 2018

Ivanov, S.V., “The Tomb of Tjay (TT 23): Progress Report”, *Egypt and Neighbouring Countries* 2, 2018, pp. 1–16.

IVERSEN 1958

Iversen, E., *Papyrus Carlsberg Nr. VII: Fragment of Hieroglyphic Dictionary*, DVSS 3/2, Copenhagen, 1958.

JUNKER 1903

Junker, H., *Grammatik der Dendaratexte*, Leipzig, 1903.

KAHL 1994

Kahl, J., *Das System der ägyptischen Hieroglyphenschrift in der 0.-3. Dynastie*, GOF 4/29, Wiesbaden, 1994.

KAHL 2007

Kahl, J., *Ancient Asyut: The First Synthesis After 300 Years of Research*, Asyut Project 1, Wiesbaden, 2007.

KAHL et al. 2019

Kahl, J., Sbriglio, A.M., Del Vesco, P., Trapani, M., *Asyut: The Excavations of the Italian Archaeological Mission (1906-1913)*, SMET 1, Modena, 2019.

KAMMERZELL 2005

Kammerzell, F., “Old Egyptian and Pre-Old Egyptian: Tracing Linguistic Diversity in Archaic Egypt and the Creation of the Egyptian Language”, in S.J. Seidlmayer (ed.), *Texte und Denkmäler des ägyptischen Alten Reiches*, Thesaurus Lingua Aegyptiae 3, Berlin, 2005, pp. 165–247.

KAMMERZELL 2015

Kammerzell, F., “Egyptian Verb Classifiers”, in P. Kousoulis, N. Lazaridis (eds.), *Proceedings of the Tenth International Congress of Egyptologists, University of the Aegean, Rhodes, 22-29 May 2008*, OLA 241, Leuven, 2015, pp. 1395–1416.

KAMMERZELL 2021

Kammerzell, F., “Reading Multimodal Compositions from Early Dynastic Egypt”, in E.-M. Engel, A. Blöbaum, F. Kammerzell (eds.), *Keep Out! Early Dynastic and Old Kingdom Cylinder Seals and Sealings in Context*, Menes 7, Wiesbaden, 2021, pp. 1–97.

KILANI 2017

Kilani, M., “The Function of Final *w* in Nouns and Adjectives in the Autography of Selected Late Egyptian Texts”, *ZÄS* 144/2, 2017, pp. 188–207.

KILANI 2019a

Kilani, M., “On the Vocalization of Semitic Words in Late Bronze Age Egyptian Transcriptions: New Evidence from Papyrus Anastasi I”, in L.E. Quick, E.E. Kozlova, S. Noll, P.Y. Young (eds.), *To Gaul, to Greece, and into Noah’s Ark: Essays in Honour of Kevin J. Cathcart on the Occasion of his Eightieth Birthday*, JSS-Suppl. 44, Oxford, 2019, pp. 167–184.

KILANI 2019b

Kilani, M., *Vocalisation in Group Writing: A New Proposal*, LingAeg-StudMon 20, Hamburg, 2019.

KLOTZ, STAUDER (eds.) 2020

Klotz, D., Stauder, A. (eds.), *Enigmatic Writing in the Egyptian New Kingdom*, 2 vols., ZÄS-Beiheft 12, Berlin, 2020.

KONRAD 2018

Konrad, T., “The Use of Cursive Hieroglyphic Script on Middle Kingdom Coffins”, in *Second Vatican Coffin Conference*, Vatican City, 2018, [available from: Zenodo], <<https://zenodo.org/record/1306342>>, accessed 23 February 2021.

KRAMER 1983

Kramer, J., *Glossaria bilingua in papyris et membranis reperta*, PTA 30, Bonn, 1983.

KURTH 2007-2015

Kurth, D., *Einführung ins Ptolemäische: Eine Grammatik mit Zeichenliste und Übungsstücken*, 3 vols., Hützel, 2007-2015.

LACAU 1914

Lacau, P., “Suppressions et modifications de signes dans les textes funéraires”, *ZÄS* 51, 1914, pp. 1–64.

LACAU 1926

Lacau, P., “Suppressions des noms divins dans la chambre funéraire”,
ASAE 26, 1926, pp. 69–81.

LACAU 1954

Lacau, P., *Sur le système hiéroglyphique*, BdE 35, Cairo, 1954.

LACAU, CHEVRIER 1956–1969

Lacau, P., Chevrier, H., *Une chapelle de Sésostris I^{er} à Karnak*, 2 vols., Cairo,
1956–1969.

LANDGRÁFOVÁ 2004

Landgráfová, R., “Faience Inlays from the Funerary Temple of Khentkaus II”,
ZÁS 131/2, 2004, pp. 134–155.

LEITZ 2002

Leitz, C., “Die beiden kryptographischen Inschriften aus Esna mit den
Widdern und Krokodilen”, *SAK* 29, 2002, pp. 251–276.

LEITZ 2004 (rd. 2006)

Leitz, C., *Quellentexte zur ägyptischen Religion I: Die Tempelinschriften der
griechisch-römischen Zeit*, EQA 2, Munster, 2004 (2nd ed.).

LEITZ 2018

Leitz, C., “Einige Bezeichnungen für kleine und mittelgroße Säugetiere in
Alten Ägypten”, *BIFAO* 118, 2018, pp. 241–267.

LENZO 2018

Lenzo, G., “Les papyrus funéraires de la Troisième Période intermédiaire”,
in F. Gombert-Meurice, F. Payraudeau (eds.), *Servir les dieux d'Égypte.
Divines adoratrices, chanteuses et prêtres d'Amon à Thèbes*, Exhib. Cat.,
musée de Grenoble, 25 October – 27 January 2019, Paris, 2018, pp. 106–111.

LENZO 2023

Lenzo, G., *The Greenfield Papyrus: Funerary Papyrus of a Priestess at Karnak
Temple (ca. 950 BCE)*, BMPES 15, Leuven, 2023.

VON LIEVEN, LIPPERT 2016

von Lieven, A., Lippert, S.L., “Egyptian (3000 BCE to ca. 400 CE)”,
in D. Bunčić, S.L. Lippert, A. Rabus (eds.), *Biscriptality: A Linguistic
Typology*, Akademiekonferenzen (Heidelberger Akademie der
Wissenschaften) 24, Heidelberg, 2016, pp. 256–276.

LINCKE 2011

Lincke, E.-S., *Die Prinzipien der Klassifizierung im Altägyptischen*, GOF 4/38, Wiesbaden, 2011.

LINCKE, KAMMERZELL 2012

Lincke, E.-S., Kammerzell, F., “Egyptian Classifiers at the Interface of Lexical Semantics and Pragmatics”, in E. Grossman, S. Polis, J. Winand (eds.), *Lexical Semantics in Ancient Egyptian*, LingAeg-StudMon 9, Hamburg, 2012, pp. 55–112.

LINCKE, KUTSCHER 2012

Lincke, E.-S., Kutscher, S., “Motivated Sign Formation in Hieroglyphic Egyptian and German Sign Language (DGS). Towards a Typology of Iconic Signs in Visual Linguistic Systems”, in E. Grossman, S. Polis, J. Winand (eds.), *Lexical Semantics in Ancient Egyptian*, LingAeg-StudMon 9, Hamburg, 2012, pp. 113–140.

LIPPERT 2016

Lippert, S., “L’écriture démotique”, in L. Bazin Rizzo, A. Gasse, F. Servajean (eds.), *À l’école des scribes. Les écritures de l’Égypte ancienne*, Exhib. Cat., Musée archéologique Henri Prades, Lattes, 9 July 7 – 2016 January 2017, CENiM 15, Milan, 2016, pp. 73–85.

LOPRIENO 1995

Loprieno, A., *Ancient Egyptian: A Linguistic Introduction*, Cambridge, 1995.

LOPRIENO 2001

Loprieno, A., *La pensée et l’écriture : pour une analyse sémiotique de la culture égyptienne. Quatre séminaires à l’École Pratique des Hautes Études, Section des Sciences Religieuses, 15-27 mai 2000*, Paris, 2001.

LOPRIENO 2007

Loprieno, A., *Vom Schriftbild*, Basler Universitätsreden 105, Basel, 2007.

LUCARELLI 2020

Lucarelli, R., “Cursive Hieroglyphs in the Book of the Dead”, in DAVIES, LABOURY (eds.) 2020, pp. 577–589.

MALININE 1972

Malinine, M., “L’hiéroglyphie anormal”, in S. Sauneron (ed.), *Textes et langages de l’Égypte pharaonique : cent cinquante années de recherches, 1822-1972. Hommage à Jean-François Champollion*, vol. 1, BdE 64/1, Cairo, 1972, pp. 31–35.

MARCINIAK 1974

Marciniak, M., *Deir el-Bahari I. Les Inscriptions hiératiques du temple de Thoutmosis III*, Warsaw, 1974.

MAURIC-BARBERIO 2001

Mauric-Barberio, F., “Le premier exemplaire du Livre de l’Amdouat”, *BIFAO* 101, 2001, pp. 315–350.

McDOWELL 2000

McDowell, A., “Teachers and Students at Deir el-Medina”, in R.J. Demarée, A. Egberts (eds.), *Deir el-Medina in the Third Millennium AD: A Tribute to Jac J. Janssen*, *EgUit* 14, 2000, pp. 217–233.

MEEKS 2004

Meeks, D., *Les architraves du temple d’Esna. Paléographie*, *PalHiero* 1, Cairo, 2004.

MEEKS 2010

Meeks, D., “De quelques ‘insectes’ égyptiens : entre lexique et paléographie”, in Z. Hawass, P. Der Manuelian, R.B. Hussein (eds.), *Perspectives on Ancient Egypt: Studies in Honor of Edward Brovarski*, *CASAE* 40, Cairo, 2010, pp. 273–304.

MEEKS 2019

Meeks, D., “Le signe ânkh, ses origines et sa signification”, *EAO* 95, 2019, pp. 3–10.

MEEKS in press

Meeks, D., “Le signe de la ‘hôné’ : étude grammatologique. Décrypter le non-dit”, in press.

MINIACI 2010

Miniaci, G., “The Incomplete Hieroglyphs System at the End of the Middle Kingdom”, *RdE* 61, 2010, pp. 113–134.

MOLINERO POLO 1999

Molinero Polo, M.Á., “L’insegnamento della scrittura”, in F. Tiradritti (ed.), *Sesh. Lingue e Scritture nell’Antico Egitto : inedita dal Museo archeologico di Milano*, Milan, 1999, pp. 55–60.

MÖLLER 1909–1912 (ed. 1927–1936)

Möller, G., *Hieratische Paläographie* (1909–1912), t. I–IV, Leipzig, 1927–1936 (2nd ed.).

MOREL 2021

Morel, V., *Écrire en contexte expéditionnaire. Une enquête interprétative sur les inscriptions des carrières du ouadi Hammamat, de l'Ancien à la fin du Moyen Empire*, PhD Thesis, université de Genève, École pratique des hautes études – PSL, 2021.

MORENZ 2008

Morenz, L.D., *Sinn und Spiel der Zeichen: Visuelle Poesie im Alten Ägypten*, Pictura et Poesis 21, Cologne, 2008.

MORENZ 2011

Morenz, L.D., “Die Systematisierung der ägyptischen Schrift im frühen 3. Jahrtausend v. Chr.: Eine kultur- und schriftgeschichtliche Rekonstruktion”, in L.D. Morenz, R. Kuhn (eds.), *Vorspann oder formative Phase? Ägypten und der Vordere Orient 3500 – 2700 v. Chr.*, Philippika 48, Wiesbaden, 2011, pp. 19–47.

MORENZ 2019

Morenz, L.D., *Sinai und Alphabetschrift: Die frühesten alphabetischen Inschriften und ihr kanaanäisch-ägyptischer Entstehungshorizont im Zweiten Jahrtausend v. Chr.*, Studia Sinaitica 3, Berlin, 2019.

MORGAN 1895

Morgan, J. de, *Fouilles à Dahchour. Mars-juin 1894*, Vienne, 1895.

MOSHER 2016–2020

Mosher, M., *The Book of the Dead, Saite Through Ptolemaic Periods: A Study of Traditions Evident in Versions of Texts and Vignettes (BD 1-15)*, Saite through Ptolemaic Book of the Dead Studies 1-8, Charleston, SC, 2016–2020.

MUNRO 1988

Munro, I., *Untersuchungen zu den Totenbuch-Papyri der 18. Dynastie: Kriterien ihrer Datierung*, London, New York, 1988.

NIWIŃSKI 1989

Niwiński, A., *Studies on the Illustrated Theban Funerary Papyri of the 11th and 10th Centuries B.C.*, OBO 86, Fribourg, Göttingen, 1989.

NUNN 2015

Nunn, D., “A Database of Polychrome Hieroglyphs: Objectives, Methods, and Future Development”, in M.S. Pinarello, J. Yoo, J. Lundock, C. Walsh (eds.), *Current Research in Egyptology 2014: Proceedings of the Fifteenth Annual Symposium, University College London, April 9-12, 2014*, Oxford, Philadelphie, 2015, pp. 253–260.

NUR EL-DIN 1979

Nur el-Din, M.A.A., “Checking, Terminal, Stress Marks, Partitions Indications and Margin Lines in Demotic Documents”, *Enchoria* 9, 1979, pp. 49–62.

OLETTE-PELLETIER 2023

Olette-Pelletier, J.-G., *Min, l'Horus victorieux. Le dieu Min au Moyen Empire*, *CENiM* 33, Montpellier, 2023.

OSING 1998

Osing, J., *Hieratische Papyri aus Tebtynis I*, 2 vols., CNIP 17, The Carlsberg Papyri 2, Copenhagen, 1998.

PANTALACCI 1996

Pantalacci, L., “Fonctionnaires et analphabètes : sur quelques pratiques administratives observées à Balat”, *BIFAO* 96, 1996, pp. 359–367.

PARKINSON 1999

Parkinson, R., *Cracking Codes: The Rosetta Stone and Decipherment*, London, 1999.

PARKINSON, QUIRKE 1995

Parkinson, R., Quirke, S., *Papyrus*, Austin, 1995.

PEDEN 2001

Peden, A.J., *The Graffiti of Pharaonic Egypt: Scope and Roles of Informal Writings (ca. 3100–332 B.C.)*, *PdÄ* 17, Leiden, Boston, Cologne, 2001.

PELEGRIN, ANDREU-LANOË, PARISELLE 2016

Pelegrin, J., Andreu-Lanoë, G., Pariselle, C., “La production des ostraca en calcaire dans la nécropole thébaine. Étude préliminaire”, *BIFAO* 115, 2016, pp. 325–352.

PESTMAN 1973

Pestman, P.W., “Jeux de déterminatifs en démotique”, *RdE* 25, 1973, pp. 21–34.

PIEKE 2021

Pieke, G., “No ‘Painting by Numbers’ Khuwy’s Polychrome Wall Decoration at Djedkare’s Royal Cemetery”, *PES* 26, 2021, pp. 23–45.

PIERRE 1993

Pierre, I., “La gravure des textes dans la pyramide de Pépy I^{er} : les différentes étapes”, in C. Berger, G. Clerc, N. Grimal (eds.), *Hommages à Jean Leclant*, vol. 1, *BdE* 106/1, Cairo, 1993, pp. 299–314.

PIERRE 1997

Pierre, I., “Les signes relatifs à l’homme dans les Textes des Pyramides”, in C. Berger, B. Mathieu (eds.), *Études sur l’Ancien Empire et la nécropole de Saqqâra dédiées à Jean-Philippe Lauer*, OrMonsp 9, Montpellier, 1997, pp. 355–362.

PIERRE-CROISIAU 2019

Pierre-Croisiau, I., *Les textes de la pyramide de Mérenrê : édition, description et analyse. Traduction des formules nouvelles par B. Mathieu*, MAFS 9, MIFAO 140, Cairo, 2019.

PINARELLO 2018

Pinarelllo, M.S., “The Platypus Paradox: An Archaeological Approach to Ancient Egyptian Writing Practices”, in F.A.J. Hoogendijk, S. Van Gompel (eds.), *The Materiality of Texts from Ancient Egypt: New Approaches to the Study of Textual Material from the Early Pharaonic to the Late Antique Period*, P.L.Bat 35, Leiden, Boston, 2018, pp. 12–26.

POLIS 2018

Polis, S., “The Function and Toposyntax of Ancient Egyptian Hieroglyphs: Exploring the Iconicity and Spatiality of Pictorial Graphemes”, in J.-M. Klinkenberg, S. Polis (eds.), *Signatures. (Essais en) Sémiotique de l’écriture*, Signata Annales des Sémiotiques 9, Liège, 2018, pp. 291–363, [available from: OpenEdition Journals], <<http://journals.openedition.org/signata/1920>>, accessed 29 November 2020.

POLIS 2020

Polis, S., “Methods, Tools, and Perspectives of Hieratic Palaeography”, in DAVIES, LABOURY (eds.) 2020, pp. 550–565.

POLIS, ROSMORDUC 2015

Polis, S., Rosmorduc, S., “The Hieroglyphic Sign Functions: Suggestions for a Revised Taxonomy”, in H. Amstutz, A. Dorn, M. Müller, M. Ronsdorf, S. Uljas (eds.), *Fuzzy Boundaries: Festschrift für Antonio Loprieno*, vol. 1, Hamburg, 2015, pp. 149–174.

POMMERENING 2003

Pommerening, T., “Neues zu den Hohlmaßen und zum Medizinalmaßsystem”, in S. Bickel, A. Loprieno (eds.), *Basel Egyptology Prize 1: Junior Research in Egyptian History, Archaeology and Philology*, AegHelv 17, Basel, 2003, pp. 201–219.

POSENER 1949

Posener, G., “Les signes noirs dans les rubriques”, *JEA* 35/1, 1949, pp. 77–81.

POSENER 1951

Posener, G., “Sur l’emploi de l’encre rouge dans les manuscrits égyptiens”, *JEA* 37/1, 1951, pp. 75–80.

POSENER 1972

Posener, G., “L’écriture hiératique”, in S. Sauneron (ed.), *Textes et langages de l’Égypte pharaonique : cent cinquante années de recherches, 1822-1972. Hommage à Jean-François Champollion*, vol. 1, BdE 64/1, Cairo, 1972, pp. 25–30.

POSENER-KRIÉGER 1976

Posener-Kriéger, P., *Les archives du temple funéraire de Néferirkarê-Kakai*, 2 vols., BdE 65, Cairo, 1976.

POSENER-KRIÉGER 1992

Posener-Kriéger, P., “Les tablettes en terre crue de Balat”, in E. Lalou (ed.), *Les tablettes à écrire de l’Antiquité à l’époque moderne*, Bibliologia 12, Turnhout, 1992, pp. 41–52.

POSENER-KRIÉGER, CENIVAL 1968

Posener-Kriéger, P., Cenival, J.-L. de, *The Abu Sir Papyri*, HPBM 5, London, 1968.

POSENER-KRIÉGER, DEMICHELIS 2004

Posener-Kriéger, P., Demichelis, S., *I papyri di Gebelein : scavi G. Farina 1935*, SMET : Gebelein 1, Turin, 2004.

POSENER KRIÉGER, VERNER, VYMAZALOVA 2006

Posener-Kriéger, P., Verner, M., Vymazalova, H., *Abusir X: The Pyramid Complex of Rameferef. The Papyrus Archive*, Prague, 2006.

QUACK 1998

Quack, J.F., “Mit grüner Tinte rot schreiben?”, *GM* 165, 1998, pp. 7–8.

QUACK 2009

Quack, J.F., “Redaktion und Kodifizierung im spätzeitlichen Ägypten: Der Fall des Totenbuches”, in J. Schaper (ed.), *Die Textualisierung der Religion*, FAT 62, Tübingen, 2009, pp. 11–34.

QUACK 2010a

Quack, J.F., “From Group-Writing to Word Association: Representation and Integration of Foreign Words in Egyptian Script”, in A. de Voogt, I. Finkel (eds.), *The Idea of Writing: Play and Complexity*, Leiden, Boston, 2010, pp. 73–92.

QUACK 2010b

Quack, J.F., “Was ist das „Ptolemäische?“”, *WdO 1/40*, 2010, pp. 70–92.

QUACK 2017

Quack, J.F., “How the Coptic Script Came About”, in E. Grossman, P. Dils, T.S. Richter, W. Schenkel (eds.), *Greek Influence on Egyptian-Coptic: Contact-Induced Change in an Ancient African Language*, *LingAeg-StudMon* 17, Hamburg, 2017, pp. 27–96.

QUACK 2019

Quack, J.F., “„Löschte seinen Namen aus!“ Zur Vernichtung von personenreferenzierter Schrift und Bild im alten Ägypten: Historische und transkulturelle Perspektiven”, in C. Kühne-Wespi, K. Oschema, J.F. Quack (eds.), *Zerstörung von Geschriebenem: Historische und transkulturelle Perspektiven*, *Materiale Textkulturen* 22, Berlin, Boston, 2019, pp. 43–102.

QUACK 2020

Quack, J.F., “Ein alphabetisch sortiertes Handbuch der Hieroglyphenzeichen”, in K. Ryholt (eds.), *Hieratic Texts from Tebtunis: Including a Survey of Illustrated Papyri*, *The Carlsberg Papyri* 15, CNIP 45, Copenhagen, 2020, pp. 77–106.

QUACK 2021

Quack, J.F., “Les traités systématiques des Égyptiens sur les sens de leurs signes écrits”, in J.-L. Fournet (ed.), *Les Hieroglyphica d'Horapollon de l'Égypte antique à l'Europe moderne. Histoire, fiction et réappropriation*, *StudPap, Aegyptica Parisina* 2, Paris, 2021.

QUACK et al. 2020

Quack, J.F., Korte, J., Wespi, F., Maderna-Sieben, C., “Demotic Paleography”, in DAVIES, LABOURY (eds.) 2020, pp. 605–617.

QUIRKE 2013

Quirke, S., *Going out in Daylight – prt m hrw: The Ancient Egyptian Book of the Dead. Translation, Sources, Meanings*, *GHP Egyptology* 20, London, 2013.

RAGAZZOLI 2017

Ragazzoli, C., *La Grotte des scribes à Deir el-Bahari. La tombe MMA 504 et ses graffiti*, *MIFAO* 135, Cairo, 2017.

RAGAZZOLI 2019

Ragazzoli, C., *Scribes. Les artisans du texte en Égypte ancienne (1550-1000)*, Paris, 2019.

RAGAZZOLI, SALVADOR, HASSAN (eds.) 2023

Ragazzoli, C., Salvador, C., Hassan, K. (eds.), *Graffiti and Rock Inscriptions from Ancient Egypt: A Companion to Secondary Epigraphy*, BiEtud 182, Cairo, 2023.

RAINEY (aut.), COHAVI-RAINEY (ed.) 2014

Rainey, A.F. (aut.), Cochavi-Rainey, Z. (ed.), *The El-Amarna Correspondence: A New Edition of the Cuneiform Letters from the Site of El-Amarna Based on Collations of all Extant Tablets*, vol. 2, HdO 110/2, Leiden, Boston, 2014.

RAINEY (aut.), SCHNIEDEWIND, COHAVI-RAINEY (eds.) 2014

Rainey, A.F. (aut.), Schniedewind, W., Cochavi-Rainey, Z. (eds.), *The El-Amarna Correspondence: A New Edition of the Cuneiform Letters from the Site of El-Amarna Based on Collations of all Extant Tablets*, vol. 1, HdO 110/1, Leiden, Boston, 2014.

RAY 1994

Ray, J.D., “How Demotic is Demotic?”, *EVO* 17, 1994, pp. 251–264.

REGULSKI 2010

Regulski, I., *A Palaeographic Study of Early Writing in Egypt*, OLA 195, Leuven, 2010.

REGULSKI 2015

Regulski, I., “The Origins and Early Development of Writing in Egypt”, 2015, [available from: *Oxford Handbooks Online: Scholarly Research Reviews*], <<https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199935413.001.0001/oxfordhb-9780199935413-e-61>>, accessed 24 February 2021.

REGULSKI 2020a

Regulski, I., “The Rosetta Stone: Copying an Ancient Copy”, in DAVIES, LABOURY (eds.) 2020, pp. 215–228.

REGULSKI 2020b

Regulski, I., *Repurposing Ritual: Pap. Berlin P. 10480-82. A Case Study from Middle Kingdom Asyut*, ÄMPB 5, Berlin, 2020.

RICHTER 2010

Richter, T.S., “Language Choice in the Qurra Dossier”, in A. Papaconstantinou (ed.), *The Multilingual Experience in Egypt: From the Ptolemies to the Abbasids*, Farnham, 2010, pp. 189–220.

RICKERBY, WONG 2015

Rickerby, S., Wong, L., “The Technology of Royal Tomb Decoration”, in R.H. Wilkinson, K.R. Weeks (eds.), *The Oxford Handbook of the Valley of the Kings*, Oxford, 2015, pp. 137–152.

RILLY 2007

Rilly, C., *La langue du royaume de Méroé. Un panorama de la plus ancienne culture écrite d’Afrique subsaharienne*, BEPHE 344, Paris, 2007.

ROBERSON 2015

Roberson, J.A., “The Royal Funerary Books: The Subject Matter of Scenes and Texts”, in R.H. Wilkinson, K.R. Weeks (eds.), *The Oxford Handbook of the Valley of the Kings*, Oxford, 2015, pp. 316–332.

ROBERSON 2020

Roberson, J.A., *Enigmatic Writing in the Egyptian New Kingdom*, vol. 2: *A Lexicon of Ancient Egyptian Cryptography of the New Kingdom*, with contributions by D. Klotz, ZÄS-Beiheft 12/2, Berlin, Boston, 2020.

ROBIN 2006

Robin, C.J., “La réforme de l’écriture arabe à l’époque du califat médinois”, *MUSJ* 59, 2006, pp. 319–345.

ROTH 2017

Roth, A.M., “Fear of Hieroglyphs: Patterns of Suppression and Mutilation in Old Kingdom Burial Chambers”, in R.K. Ritner (ed.), *Essays for the Library of Seshat: Studies Presented to J.H. Johnson on the Occasion of Her 70th Birthday*, SAOC 70, Chicago, 2017, pp. 291–310.

RUSO 2010

Russo, B., “La vipère à cornes sans tête. Étude paléographique et considérations historiques”, *BIFAO* 110, 2010, pp. 251–274.

RYHOLT 2005

Ryholt, K., “On the Contents and Nature of Tebtunis Temple Library: A Status Report”, in S.L. Lippert, M. Schentuleit (eds.), *Tebtynis und Soknopaiu Nesos: Leben im römerzeitlichen Fajum – Akten des Internationalen Symposions von 11. bis 13. Dezember 2003 in Sommerhausen bei Würzburg*, Wiesbaden, 2005, pp. 141–170.

RYHOLT, BARJAMOVIC (eds.) 2019

Ryholt, K., Barjamovic, G. (eds.), *Libraries Before Alexandria: Ancient Near Eastern Traditions*, Oxford, 2019.

SAUNERON (ed.) 1972–1974

Sauneron, S. (ed.), *Textes et langages de l'Égypte pharaonique : cent cinquante années de recherches, 1822-1972. Hommage à Jean-François Champollion*, 3 vols., BdE 64, Cairo, 1972–1974.

SAUNERON 1982

Sauneron, S., *L'écriture figurative dans les textes d'Esna*, Esna 8, Cairo, 1982.

SASS 1988

Sass, B., *The Genesis of the Alphabet and Its Development in the Second Millennium B.C.*, ÄAT 13, Wiesbaden, 1988.

SCALF, FLANNERY 2019

Scalf, F., Flannery, A., “Printing God’s Words with the Devil’s Infernal Machine: The Hieroglyphic Printing Font in the Oriental Institute”, *The Oriental Institute. News & Notes* 242, 2019, pp. 18–24, [available from: Oriental Institute, Notes: Quarterly Newsletter], <https://oi.uchicago.edu/sites/oi.uchicago.edu/files/uploads/shared/N_and_N/nn242.pdf>, accessed 24 February 2021.

SCHARFF 1942

Scharff, A., *Archäologische Beiträge zur Frage der Entstehung der Hieroglyphenschrift*, SAWM 1942/3, Munich, 1942.

SCHENKEL 2003

Schenkel, W., *Die hieroglyphische Schriftlehre und die Realität der hieroglyphischen Graphien*, SSAW 138/5, Stuttgart, Leipzig, 2003.

SCHUBART 1925

Schubart, W., *Griechische Palaeographie*, HAW I/4.1, Munich, 1925.

SCHUBERT 2013

Schubert, P., “L’apport des papyrus grecs et latins d’Égypte romaine”, in P. Schubert, P. Ducrey, P. Derron (eds.), *Les Grecs héritiers des Romains. Huit exposés suivis de discussions*, Conference Acts, Fondation Hardt, Vandoeuvres-Genève, 27–31 August 2012, Entretiens sur l’Antiquité classique 59, Geneva, 2013, pp. 243–279.

SEYFRIED 1981

Seyfried, K.-J., *Beiträge zu den Expeditionen des Mittleren Reiches in die Ostwüste*, HÄB 15, Gerstenberg, 1981.

SHALOMI-HEN 2006

Shalomi-Hen, R., *The Writing of Gods: The Evolution of Divine Classifiers in the Old Kingdom*, GOF 4/38, Wiesbaden, 2006.

SMITSKAMP 1979

Smitskamp, R., “Typographia hieroglyphica”, *Quaerendo: A Quarterly Journal from the Low Countries Devoted to Manuscripts and Printed Book* 9/4, 1979, pp. 309–336.

SOLÉ, VALBELLE 1999

Solé, R., Valbelle, D., *La pierre de Rosette*, Paris, 1999.

SOLIMAN 2021

Soliman, D., *Identity Marks in Deir el-Medina During the Ramesside Period: The Socio-Historical and Functional Contexts of a Identity Marks in the Community of Royal Necropolis Workmen*, ZÄS-Beiheft 11, Berlin, 2021.

SPIEGELBERG 1928

W. Spiegelberg, *Demotica* 2, Munich, 1928, p. 14-15 et pl. 3.

STAEHELIN 1990

Staelin, E., “Zu den Farben der Hieroglyphen”, in E. Hornung, *Zwei ramessidische Königsgräber: Ramses IV. und Ramses VII.*, Theben 11, Mainz, 1990, pp. 101–119.

STAUDER 2020a

Stauder, A., “The Visual Otherness of the Enigmatic Texts in Some Netherworld Books of the New Kingdom”, in D. Klotz, A. Stauder (eds.), *Enigmatic Writing in the Egyptian New Kingdom*, vol. 1: *Revealing, Transforming, and Display in Egyptian Hieroglyphs*, ZÄS-Beiheft 12/1, Berlin, Boston, 2020, pp. 249–265.

STAUDER 2020b

Stauder, A., “Scripts”, in I. Shaw, E. Bloxam (eds.), *The Oxford Handbook of Egyptology*, Oxford, 2020, pp. 869–896.

STAUDER 2022

Stauder, A., “Paths to Early Phoneticism: Egyptian Writing in the Late Fourth Millennium BCE”, in L.D. Morenz, A. Stauder, B. Büma, (eds.), *Wege zur frühen Schrift: Niltal und Zweistromland*, Thot 3, Berlin, 2022.

STIEF 2001

Stief, N., *PLOTTEXT: Ein Programmsystem zur Ausgabe von Texten*, version 4.09, Regionales Hochschulrechenzentrum (RHRZ) der Universität Bonn, 2001.

STRASSI 2008

Strassi, S., *L'archivio di Claudius Tiberianus da Karanis*, APF-Beiheft 26, Berlin, New York, 2008.

TALLET 2012

Tallet, P., *La zone minière du Sud-Sinaï*, t. I: *Catalogue complémentaire des inscriptions du Sinaï*, t. II: *Planches*, MIFAO 130, Cairo, 2012.

TALLET 2017

Tallet, P., *Les papyrus de la mer Rouge I. Le « journal de Merer » (papyrus Jarf A et B)*, MIFAO 136, Cairo, 2017.

TALLET 2021

Tallet, P., *Les papyrus de la mer Rouge II. Le « journal de Dedi » et autres fragments de journaux de bord (papyrus Jarf C, D, E, F, Aa)*, MIFAO 145, Cairo, 2021.

TATERKA 2012

Taterka, F., “Les mystères des hiéroglyphes : la cryptographie égyptienne sous le Nouvel Empire”, *Annales de l'Académie Polonaise des Sciences* 14, 2012, pp. 424–454.

TATERKA 2015

Taterka, F., “Ancient Egyptian Royal Cryptography in the Ramesside Period”, in M. Zadka (ed.), *Antropologia komunikacji: Od starożytności do współczesności*, Prace Komisji Nauk Filologicznych Oddziału Polskiej Akademii Nauk we Wrocławiu 7, Wrocław, 2015, pp. 71–89.

TESTA 1986

Testa, P., “Un ‘collare’ in faïence nel Museo archeologico di Napoli”, *JEA* 72, 1986, pp. 91–99.

THUAULT 2020

Thuault, S., “L'iconicité des hiéroglyphes égyptiens : la question de la mutilation”, *ZĀS* 2020 ,1/147, pp. 106–114.

TILLIER, VANTHIEGHEM 2019

Tillier, M., Vanthieghem, N., “Recording Debts in Sufyānid Fuṣṭāṭ: A Re-examination of the Procedures and Calendar in Use in the First/Seventh Century”, in J. Tolan (ed.), *Geneses: A Comparative Study of the Historiographies of the Rise of Christianity, Rabbinic Judaism, and Islam*, London, 2019, pp. 148–188.

TURNER 1971 (ed. 1987)

Turner, E.G., *Greek Manuscripts of the Ancient World* (1971), London, BICS-Suppl. 46, 1987 (2nd ed.).

VALBELLE 1990

Valbelle, D., “L’Égyptien à Kerma, sous l’Ancien Empire”, in C. Bonnet (ed.), *Kerma, royaume de Nubie*, Geneva, 1990, pp. 95–97.

VALBELLE 2012

Valbelle, D., *Les stèles de l’an 3 d’Aspelta*, BdE 154, Cairo, 2012.

VALBELLE, BONNET 1996

Valbelle, D., Bonnet, C., *Le sanctuaire d’Hathor, maîtresse de la turquoise. Sérabit el-Khadim au Moyen Empire*, Paris, 1996.

VAN ESSCHE 1997

Van Essche, E., “La valeur ajoutée du signe déterminatif dans l’écriture figurative ramesside”, *RdE* 48, 1997, pp. 217–201.

VERHOEVEN 2001

Verhoeven, U., *Untersuchungen zur späthieratischen Buchschrift*, OLA 99, Leuven, 2001.

VERHOEVEN (ed.) 2015

Verhoeven, U. (ed.), *Ägyptologische „Binsen“-Weisheiten I-II: Neue Forschungen und Methoden der Hieratistik – Akten zweier Tagungen in Mainz im April 2011 und März 2013*, AGSK 14, Stuttgart, 2015.

VERNUS 1989

Vernus, P., “Supports d’écriture et fonction sacralisante dans l’Égypte pharaonique”, in P. Lauffer (ed.), *Le Texte et son inscription*, Paris, 1989, pp. 23–34.

VERNUS 1990

Vernus, P., “Les espaces de l’écrit dans l’Égypte pharaonique”, *BSFE* 119, 1990, pp. 35–56.

VERNUS 1993

Vernus, P., *Affaires et scandales sous les Ramsès. La crise des valeurs dans l’Égypte du nouvel Empire*, Paris, 1993.

VERNUS 2003

Vernus, P., “Idéogramme et phonogramme à l’épreuve de la figurativité : les intermittences de l’homophonie”, in L. Morra, C. Bazzanella (eds.), *Philosophers and Hieroglyphs*, Turin, 2003, pp. 196–218.

VERNUS 2016a

Vernus, P., “De l’image au signe d’écriture, du signe d’écriture à l’image, de l’image au signe d’écriture : la ronde sémiotique de la civilisation pharaonique”, *Actes Sémiotiques* 119, 2016, [available from: Limoges University website], <<https://www.unilim.fr/actes-semiotiques/5633>>, accessed 24 February 2021.

VERNUS 2016b

Vernus, P., “La naissance de l’écriture dans l’Égypte pharaonique : une problématique revisitée”, *ArchéoNil* 26, 2016, pp. 105–134.

VERNUS 2018

Vernus, P., “Le rébus dans l’écriture hiéroglyphique de l’Égypte pharaonique : un procédé cognitif”, in C.-A. Brisset, F. Dumora-Mabille, M. Simon-Oikawa (eds.), *Rébus d’ici et d’ailleurs : écriture, image, signe*, Colloquium Actes, université Paris Diderot, Paris, 2–4 May 2012, Paris, 2018, pp. 45–65.

VIREY 1887

Virey, P., “Étude sur un parchemin rapporté de Thèbes”, *MMAF* 1/3, 1887, pp. 481–510.

VITTMANN 2015

Vittmann, G., “Der Stand der Erforschung des Kursivhieratischen (und neue Texte)”, in U. Verhoeven (ed.), *Ägyptologische „Binsen“-Weisheiten I-II: Neue Forschungen und Methoden der Hieratistik – Akten zweier Tagungen in Mainz im April 2011 und März 2013*, AGSK 14, Stuttgart, 2015, pp. 383–433.

VLEEMING 1981

Vleeming, S.P., “La phase initiale du démotique ancien”, *CdE* 56/111, 1981, pp. 31–48.

WEBER 1969

Weber, M., *Beiträge zur Kenntnis des Schrift- und Buchwesens der alten Ägypter*, PhD Thesis, University of Cologne, 1969.

WENGROW 2008

Wengrow, D., “Limits of Decipherment: Object Biographies and the Invention of Writing”, in B. Midant-Reynes, Y. Tristan (eds.), *Egypt at its Origins 2: Proceedings of the International Conference “Origins of the State. Predynastic and Early Dynastic Egypt”, Toulouse (France), 5th-8th September 2005*, OLA 172, Leuven, Paris, 2008, pp. 1021–1032.

WERNING 2008

Werning, D.A., “Aenigmatische Schreibungen in Unterweltsbüchern des Neuen Reiches: gesicherte Entsprechungen und Ersetzungsprinzipien”, in C. Peust (eds.), *Miscellanea in honorem Wolfhart Westendorf*, GötMisz-Suppl. 3, Göttingen, 2008, pp. 124–152, [available from: heidelberg website], <<https://doi.org/10.11588/propylaeumdok.00003893>>, accessed 24 February 2021.

WERNING 2020

Werning, D.A., “Semiotic Aspects of Alienated and Cryptographic Encodings in the Netherworld Books of the New Kingdom”, in D. Klotz, A. Stauder (eds.), *Enigmatic Writing in the Egyptian New Kingdom*, vol. 1: *Revealing, Transforming, and Display in Egyptian Hieroglyphs*, ZÄS-Beiheft 12/1, Berlin, Boston, 2020, pp. 195–247.

WIDMER 2013

Widmer, G., “Words and Writing in Demotic Ritual Texts from Soknopaiou Nesos”, in J.F. Quack (ed.), *Ägyptische Rituale der griechisch-römischen Zeit*, ORA 6, Tübingen, 2013, pp. 133–144.

WILKINSON 1999

Wilkinson, T.A.H., *Early Dynastic Egypt*, London, New York, 1999.

WILLEMS 1988

Willems, H.O., *Chests of Life: A Study of the Typology and Conceptual Development of Middle Kingdom Standard Class Coffins*, MVEOL 25, Leiden, 1988.

WILLEMS 2018

Willems, H.O., “‘Cylinder Seals for the Lower Classes’: Ein Merkmal der Provinzkultur des ausgehenden Alten Reiches?”, *ZÄS* 145/2, 2018, pp. 187–204.

WILSON 1997

Wilson, P., *A Ptolemaic Lexikon: A Lexicographic Study of Texts in the Temple of Edfu*, OLA 78, Leuven, 1997.

WIMMER 1995

Wimmer, S., *Hieratische Paläographie der nicht-Literarischen Ostraka der 19. und 20. Dynastie*, 2 vols., ÄAT 28, Wiesbaden, 1995.

WINAND 2013 (ed. 2020)

Winand, J., *Les hiéroglyphes égyptiens* (2013), Que sais-je? 3980, Paris, 2020 (2nd ed.).

WINAND 2014

Winand, J., *Décoder les hiéroglyphes. De l'Antiquité tardive à l'expédition d'Égypte*, L'Académie en poche 29, Bruxelles, 2014.

WINAND 2018

Winand, J., “Un Frankenstein sémiotique : les hiéroglyphes d'Athanase Kircher”, in J.-M. Klinkenberg, S. Polis (eds.), *Signatures. (Essais en) Sémiotique de l'écriture*, Signata Annales des Sémiotiques 9, Liège, 2018, pp. 213–251, [available from: OpenEdition Journals], <<https://journals.openedition.org/signata/1899>>, accessed 24 February 2021.

WINAND 2020

Winand, J., “When Classical authors encountered Egyptian Epigraphy”, in DAVIES, LABOURY (eds.) 2020, pp. 163–175.

WINAND 2021a

Winand, J., “Les hiéroglyphes égyptiens après Kircher : la naissance de la philologie orientale au XVIII^e siècle”, in C. Bonnet (ed.), *Lux Philologia. L'essor de la philologie au XVIII^e siècle*, Genève, 2021.

WINAND 2021b

Winand, J., “Horapollon ou la fin d'un parcours”, in J.-L. Fournet (ed.), *Les Hieroglyphica d'Horapollon de l'Égypte antique à l'Europe moderne. Histoire, fiction et réappropriation*, StudPap, Aegyptica Parisina 2, Paris, 2021.

WINAND, STELLA 2013

Winand, J., Stella, A., *Lexique du Moyen Égyptien. Avec une introduction grammaticale et une liste des mots présentés selon le classificateur sémantique*, AegLeod 8, Liège, 2013.

WISHART 1985

Wishart, D., “On Hieroglyphic Types”, *Matrix: A Review for Printers and Bibliophiles* 6, 1985, pp. 117–129.

WISHART 1990

Wishart, D., “On Hieroglyphic Types: A Postscript”, *Matrix: A Review for Printers and Bibliophiles* 10, 1990, pp. 151–157.

WOODS (ed.) 2010

Woods, C. (ed.), *Visible Language: Inventions of Writing in the Ancient Middle East and Beyond*, OIP 32, Chicago, 2010.

ZITMAN 2010

Zitman, M., *The Necropolis of Assiut: A Case Study of Local Egyptian Funerary Culture from the Old Kingdom to the End of the Middle Kingdom*, OLA 180, Leuven, 2010.

RESSOURCES EN LIGNE

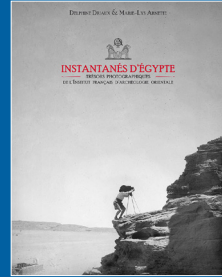
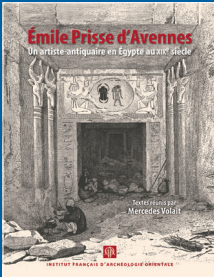
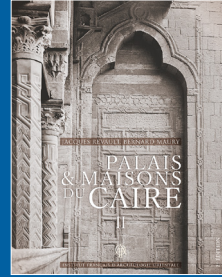
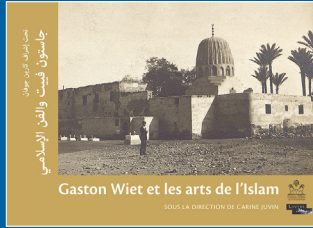
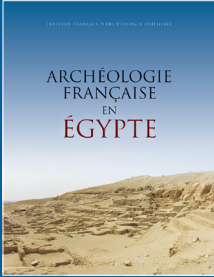
PAPPAL, online database, <<http://www.pappal.info/sample/list>>, accessed 25 July 2023, now offers online a large repertoire of images of dated Greek and Latin papyri classified in chronological order..

RES (REVISED ENCODING SCHEME), [available from: University of St Andrews web site], <<http://mjn.host.cs.st-andrews.ac.uk/egyptian/res/>>, accessed 25 July 2023.

TSL (THOT SIGN LIST), online directory of hieroglyphic signs, <<http://thotsignlist.org>>, accessed 25 July 2023.

The Institut français d'archéologie orientale publishes 25 scientific works each year in its various research disciplines: Egyptology, archaeology, papyrology, Arab studies, Coptic studies. It publishes scientific editions of archaeological material, reports of archaeological excavations, conference proceedings, PhD theses, essays, and catalogues of objects. The institute also offers a range of books for the general public. All books are available in bookstores and online (Amazon, Fnac, Decitre).

The catalogue of IFAO publications and latest news can found on the IFAO website: www.ifao.egnet.net



DISTRIBUTION
Direct sales and by Post

Egypt

IFAO
37 Sheikh Ali Youssef Street (Mounira)
[B.P. Qasr al-'Ayni 11562]
1141 Cairo, Egypt
Sales & Distribution Department

Tel.: (+20 2) 27 90 02 55
<https://www.ifao.egnet.net>

Email: diffusion@ifao.egnet.net

France

From most good bookstores

AFPU-D Distribution

c/o University of Lille
3 rue du Barreau
BP 60149 - 59653 Villeneuve d'Ascq Cedex
Tel. +33 (0)3 20 41 66 95

DILISCO Distribution

Zone artisanale Les Conduits
Rue du Limousin
BP 25 - 23220 Cheniers
Tel. +33 (0)5 55 51 80 00

Ministère de l'Enseignement supérieur et de la Recherche, Paris
A publication of the Institut Français d'Archéologie Orientale
Printed at the IFAO Press, 37 Sheikh Ali Youssef Street, Cairo
Dépôt légal: 2nd semester 2023; No éditeur: 7247

Spécimen auteur – © Ifao – 05/12/23