

inscribed in different scripts, sometimes in Hieratic or Demotic, or together in the same document, and other times in Greek. The place where the numbers were inserted was not fixed, but in most cases, they were added in one of the margins or blank spaces. The purposes of numbering vary according to the type of numbering. Some of them were used for manufacturing purposes, while other numbers were used for functional considerations. The present paper has compiled examples given by earlier researchers and will present the different kinds of numbering attested throughout the Egyptian documents and highlight the purpose behind each type. It will also try to figure out the time of numbering the documents based on some internal evidence.

Papyrus rolls numbering

Papyrus rolls in Ancient Egypt were not systematically numbered and probably reflected the individual copyist's behaviour rather than an institution's methodical practice. There are just a few attested examples of roll numbering of Egyptian texts. The purpose of numbering in these rare examples is uncertain, but it may have had a practical purpose. For example, two New Kingdom magical papyri from The Louvre Museum, i.e., E 3237 + E 3239, have numbers. On the recto of the first papyrus, i.e., E 3237, the word *mht* 1 [⎓] that means "first" is attested (fig. 1) (Motte & Sojic 2020, 63), while the verso of the second papyrus, i.e. E 3239, bears the word [⎓] 11 that means "second" (Chassinat 1893, 10; Motte & Sojic 2020, 63). Most probably, the numbers were used in these cases to refer to the texts that should be recited first (Motte & Sojic 2020, 63).

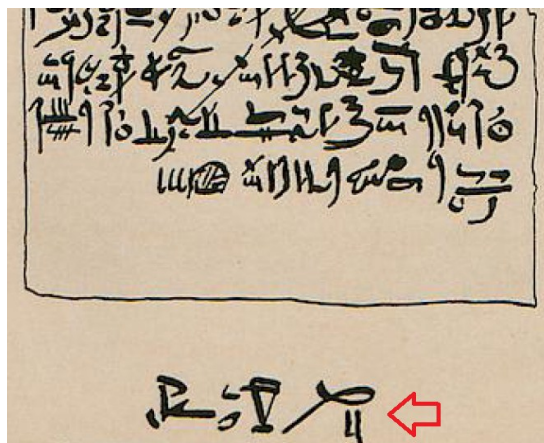


Figure 1: The verso of the Louvre magical papyrus E 3239 shows the number of the document at the bottom margin. After Chassinat, *Les Papyrus Magiques 3237 et 3239 du Louvre*, B.

Another known example of this kind of numbering is found in the Book of the Dead papyrus of Ankhefenkhonsu (26th Dynasty, Thebes) in the Egyptian Museum of Cairo, that contains spells 71 to 102 (Kockelmann 2008 II, 184-185; Verhoeven, 2020, 96). Although this composition consisted of eight rolls in hieratic script, the scribes numbered only one roll, i.e. JE 95717/S. R. IV 651 (See the plates in the database: *Totenbuchproject Bonn, TM 57443*). The number was found on the protective strip (top right corner) and written vertically in a Hieratic script in relation to the main text: *p3 t3w*

mh-2 "the second roll" (fig. 2). Another example of numbering can be found on the verso of the 26th Dynasty Book of the Dead P. Vandier (P. Lille P. L. 139). It was written in hieratic on the top third of the protective strip as *mh-5* "fifth" (Kockelmann 2008 II, 185; Limme 1994, 5-8), but Posener considered this marginal note on P. Vandier verso as $\overline{\text{ḥ}}$ "the first" (Posener 1985, 12; For more information see *Totenbuch project Bonn* TM 57489).



Figure 2: Roll numbering on the protective stripe of the Book of the Dead papyrus roll of Ankhefenkhonsu (JE 95717/S. R. IV 651).

Pagination

Like the rolls, page numbering was an uncommon practice in documents of different periods. An early case for pagination is attested in the Ebers Medical Papyrus from the 17th Dynasty, whose pages were numbered from 1 to 110 (fig. 3) (Černý 1947, 31). There are no numbers for pages 28 and 29, and the scribe jumped directly from page 27 to page 30, omitting the two numbers (Ebers 1875, 2; Eyre 2013, 49). Maybe because the scribe intended 110 columns in total, corresponding to the ideal age of 110 years, therefore, he jumped these two pages (after Popko 2021; Ursula Verhoeven comment). Most probably, he intended to use the numbers in this document to start a new medical case; however, the scribe abandoned this practice in the rest of the document to save more space (Grapow 1959, 39; Eyre 2013, 49; Motte & Sojic 2020, 63).

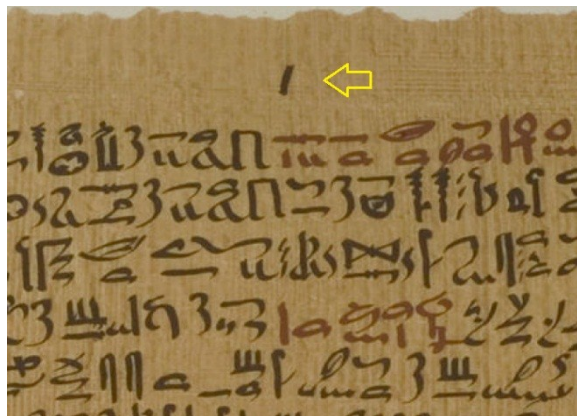


Figure 3: An example of pagination in Ebers Medical papyrus. After Ebers, *Papyrus Ebers-Das Hermetische Buch*, pl. I.

Moving to the 18th Dynasty, the Book of the Dead Papyrus of Tui (P. London BM EA 9913) was written in cursive hieroglyphs. Pages were numbered in a Hieratic script in the middle of the upper margin (fig. 4) (Kockelmann 2008, II, 185, note No. 186). The numbers were written from left to right, in the same direction as the text below (Parkinson & Quirke 2010, 46-47, fig. 2. 15). This system of numbering is frequently attested in The Book of the Dead manuscripts of the Late Period, especially when they were written on mummy bandages (Lucarelli 2010, 267).



Figure 4: An example of pagination in the Book of the Dead of Tui. After: Lucarelli, "Making the Book of the Dead," 266, fig. 77.

The Book of Breathing in papyrus Cairo CG 58007, 2nd Century AD, is composed of five columns written on three sheets. Columns two, three, and four were written on the second sheet, with the page number in the upper margin upon the third column *mh*t 2 "second" (Golenischeff 1927, 23-31, pl. VI). Another example is attested in the demotic Papyrus Cairo CG 30646, dated to the first half of the Ptolemaic period (Černý 1947, 21; Allam 2007, 31; Ryholt 2018, 168 note No. 48). The papyrus is written entirely in a Demotic script in two pieces containing four pages (Spiegelberg 1906, pl. XLVI; Spiegelberg 1908, 88; Vinson 2018, 6), and narrates the story of Khaemwase and Naneferkaptah (Setne I) (Lichtheim 1980, 127; Goldbrunner 2006). The pages of this document were numbered in the upper margin using the prefix *mh* in black ink (Ryholt 2018, 168). The existing numbers started with page three, which incidentally indicates that the first two pages are missing (fig. 5) (Vinson 2018, 6).

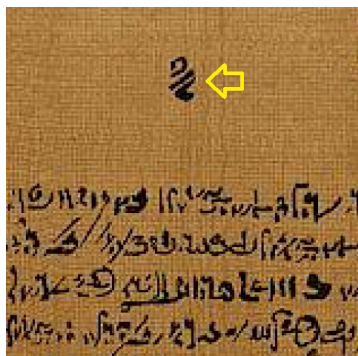


Figure 5: Pagination in Cairo Museum papyrus CG 30646. After: Mariette-Bey, Les papyrus égyptiens du musée de Boulaq, pl. 32.

Line numbering

Giving numbers to the lines inside the text was also a rare practice in Egyptian texts, but a few examples have survived. It is noteworthy that the numbers were not attached sequentially for each line. Instead, the numbers, in most cases, were inscribed only on the tenth lines of the text. See, for instance, the verso of the Late Middle Kingdom papyrus Brooklyn 35.1446 (Hayes 1955). The scribe numbered every tenth line through the text and placed the numbers on the right of the lines, i.e., 10, 20, 30 until it reached the total number 70 (fig. 6) (Hayes 1955, 14, pl. VIII; Parkinson 2004, 87; Enmarch 2020, 51). The interesting aspect is that the numbers were correctly matched with the actual sequence of the lines, unlike P. Berlin P. 10495, where the line numbers were incorrect (see below) (Eyre 2013, 49).

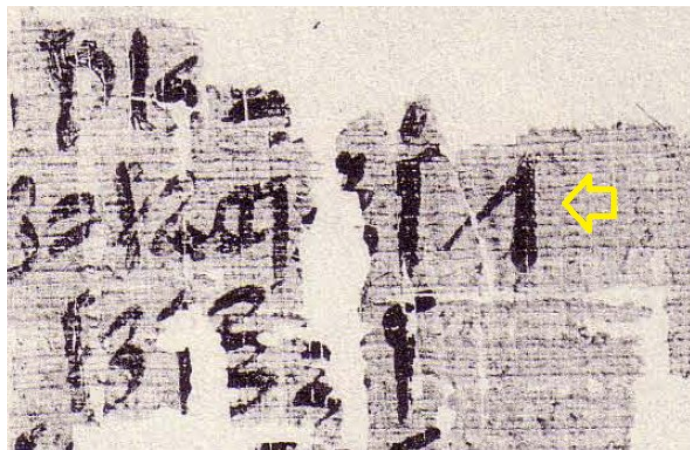


Figure 6: An example of line numbering in the Late Middle Kingdom papyrus Brooklyn 35. 1446 (Verso).
After: Hayes, *Papyrus of the Late Middle Kingdom in the Brooklyn Museum*, pl. VIII.

Another example can be found in the Late Middle Kingdom Ramesseum Onomasticon (P. Berlin P. 10495) (Gardiner 1947, I, 6-7). There, every tenth line was systematically numbered as well. At the end of the text, on the left, the total number of entries is mentioned, i.e., 323, and the numbers that ought to be included in this papyrus are also written, i.e., 343 (Gardiner 1947, I, 7). In other words, the scribe placed the total numbers to tell us that the manuscript should contain 343 items. (fig. 7) Most probably, the inaccuracy in numbering the lines of this document is because it was copied from an earlier manuscript (Eyre 2013, 49).

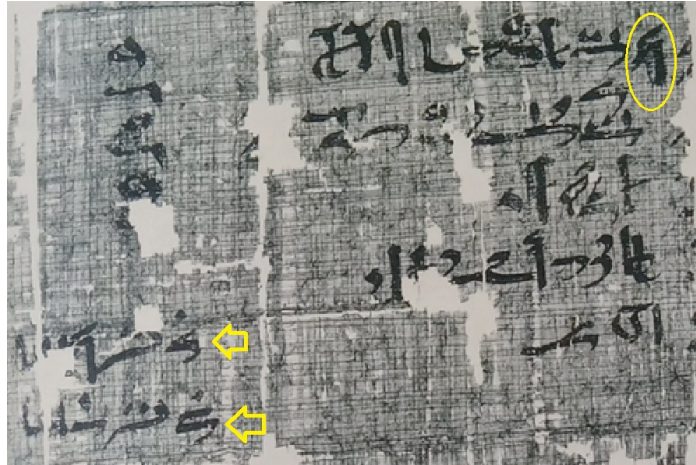


Figure 7: An example of line numbering and the total of numbers in the Middle Kingdom Ramesseum Onomasticon (Papyrus Berlin P. 10495). After: Gardiner, *Ancient Egyptian Onomastica*, volume III, London, pl. 4.

The two Middle Kingdom Papyri P. Berlin 3023 and P. Butler (BM EA 10274) (Parkinson 2010, 84-87) that contain the *Tale of the Eloquent Peasant* written vertically on the recto are further telling examples. The scribe inserted the hieratic number upon every tenth line (20, 30, and 40) (It is uncertain whether the recto text of P. Butler was also numbered; see Parkinson 1991, xxi-xxii; Parkinson 2004, 87; Eyre 2013, 49 with note No. 164). In the verso of P. Butler that includes the *Discourse of the Fowler* (Enmarch 2020, 51), the number 20 is added above the twelfth of the thirty-nine surviving lines, which indicates that eight lines are lost (fig. 8) (Parkinson 2004, 87).

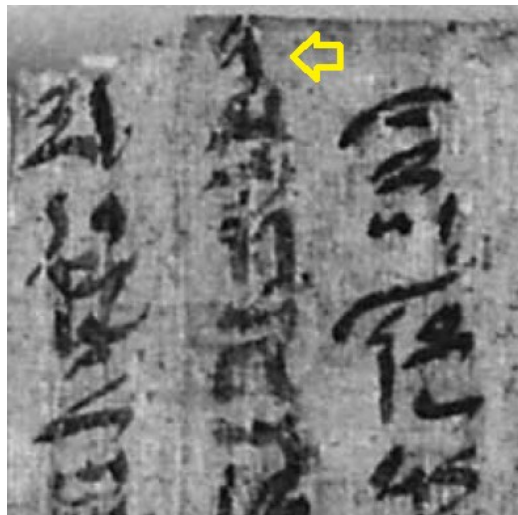


Figure 8: An example of line numbering in P. Butler verso (BM EA 10274). After Parkinson, *The Discourse of the Fowler*, fig. 5.

Chapter numbering

The application of a numbering system to chapters appears only on a small scale in the Ancient Egyptian scriptorium for documents of the Late Period. The demotic papyri include examples for chapter numbering, such as the religious Papyrus Carlsberg 654

(Quack 2006, 6. Cf, also Trismegistos, 101342), which contains a composition representing the supplication of the deity Osiris. The scribe divided the text into numbered chapters (Papyri. info, 101342). A later example of chapter numbering is attested in the demotic Papyrus Insinger that dates to the 1st Century BC (For more details about this papyrus and the numbers of fragments in the Museums worldwide, cf. Trismegistos, 55918). In fragments F, and G, the text was divided into a group of chapters (As far as we know, fragments F-G are still preserved in the National Library of Cairo, known as Dar al-Kutub). The first four chapters and half of the fifth chapter were lost, so it starts in the middle of the fifth chapter (Sobhy 1930, 4). The text was numbered before the beginning of the third line *t.sb3t mh 2.t* “the second chapter”, and this means that lines 1 and 2 are part of the first chapter, and line 3 starts the second chapter of this text (fig. 9) (Sobhy 1930, 4, pl. VIII. It should be mentioned that this is the reading of Sobhy to this part; however we cannot find a parallel to this reading).

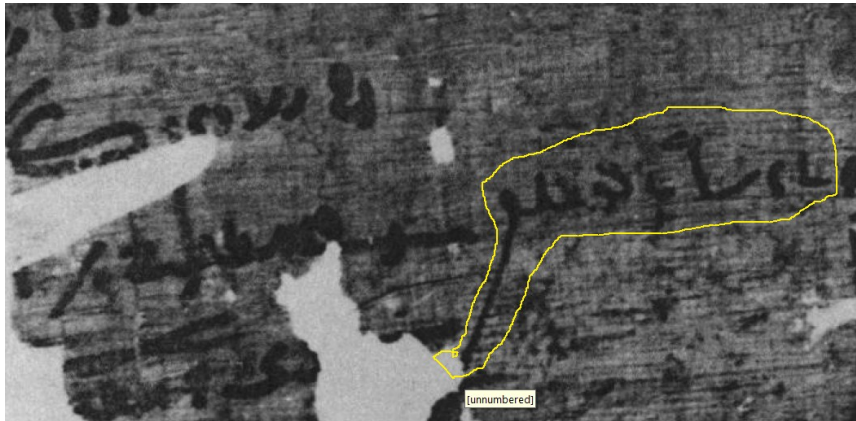


Figure 9: Chapter numbering in fragment G of Papyrus Insinger in the National Library in Cairo. After: Sobhy, *Miscellanea*, pl. VIII.

Vignettes numbering

The Ancient Egyptians believed that the scenes accompanying the Book of the Dead have a magical power and are no less important than the text of the spells (Munro 2017, 55). Thus, a model version dating back to the Third Intermediate Period, P. Cairo JE 95879, contains a master copy of vignettes without the texts (fig. 10) and only Spell 17 at the beginning, which appears in many copies of that period in the same sequence. (Munro 2017, 54; Niwiński 1989, pl. 11-16; Lenzo-Marchese 2004, 43-62; Ragazzoli 2010, 229; For the complete photos of the papyrus, see *Totenbuchproject* Bonn TM 134453). It seems that numbering was not confined only to documents containing texts but also to those with only vignettes.

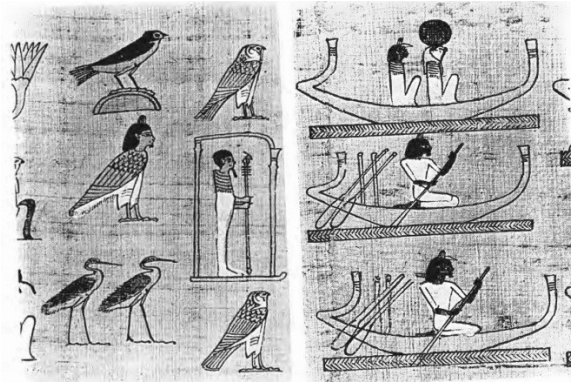


Figure 10: Vignettes of Papyrus Cairo JE 95879. Niwiński, *Studies on the Illustrated Theban Funerary Papyri*, pl. 12c-d


In the late Book of the Dead papyrus, P. Berlin P. 3026, the scribe left a group of blank spaces inside the papyrus for the draughtsman to draw one or more vignettes (Černý 1947, 28; Kockelmann 2017, 71). Once a space was too large, he divided it with a bold line into two or more parts (Borchardt 1889, 122; Černý 1947, 28). He numbered these blank spaces from "1" to "66" in Demotic with red ink to help the draughtsman arrange the scenes and to indicate which vignette should be added to the text by numbers (fig. 11) (Kaplony-Heckel 1986, 22, No. 19; Kockelmann 2017, 71). It is clear that the numbers, in this case, had a temporary function to help the maker find the correct places to insert the vignettes and, consequently, would not be of any further use after the completion of the manuscript. Nevertheless, it seems that the draughtsman did not pay attention to these numbers, so only a few vignettes were inserted in the correct places (Borchardt 1889, 122; Černý 1947, 28). Similar numbers for helping the makers to insert the vignettes correctly are attested at the end of the second bandage of a man called Hor (M. Berlin P. 3073, Nr. 5) in the middle of BD Spell 17 (Kockelmann 2008, II, 178). Most probably, the numbering was used here to guide the painter to the vignettes that should be placed on this bandage (Kockelmann 2008, II, 179).



Figure 11: An example of vignette numbering in papyrus P. Berlin P. 3026. After Kockelmann, *How a Book of the Dead manuscript was produced*, 71, fig.5.5.

Numbering the additions in the margins

As a result of reviewing the manuscript by the scribe who wrote the text or someone else in the workshop, the missing parts inside the text were added in one of the margins.

In later examples, particularly in Greco-Roman times, these additions were numbered with an indication mark referring to their correct place in the text. Usually, the numbers in these cases refer to the numbers of the lines where this addition should be inserted. Most probably, if the addition was written in the upper margin, the scribe started counting the lines of the manuscript from here. If the addition was written in the lower margin, then the scribe started counting the lines from the bottom of the manuscript. Inside the text, the scribe put a sign in the margin that could guide the reader to the exact place for the addition. This mark was written in this form  that could stand for the finger (Quack 2005, 343; Möller 1936, 118), or it could be a hook. There is some uncertainty about the origin of this sign and whether it represents a hook, just an abstract symbol, such as a point and cross, or whether it is the Hieratic form of a meaningful hieroglyphic sign. (Verhoeven 2020, 109) Although Quack identified it as the finger, Verhoeven said: "compared with contemporaneous hieratic signs of the finger, there are differences: the finger as written in the text of the Books of the Dead from the 26th Dynasty has no diagonal or only one stroke. Forms with two strokes were used only during the New Kingdom and still in the 21st Dynasty" (Verhoeven 2020, 109). As for its purpose, this sign was chosen to indicate that a deleted part was added (Gasse 2002, 32). It was used when the addition was so large, that it was difficult to write between the lines (Gasse 2001, 30). It seems that it is one of the most used signs to put additions in an unexpected place (Verhoeven 2020, 109).

This system of numbering the additions in the margins is attested in the Ptolemaic papyrus Bremner-Rhind, preserved in the British Museum (BM EA 10188) (British Museum, EA 10188). In the upper margin of column 25, the pronoun *tn* preceded by the demotic *mh* 8 was added (Quack 2005, 344). Over a specific place in line 8, the sign of the hook or finger in the hieratic script was added to indicate the exact location for inserting this addition (fig. 12) (Verhoeven 2020, 111).

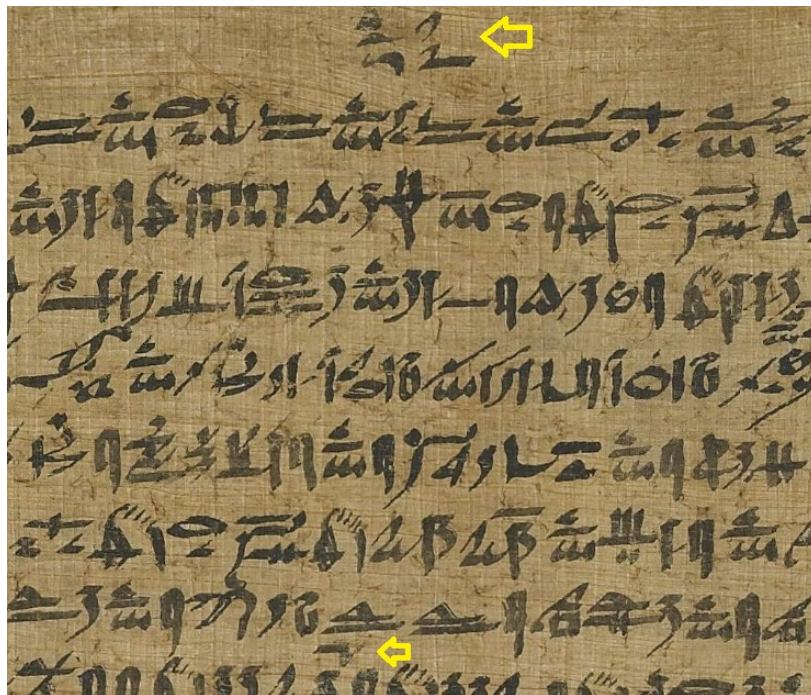


Figure 12: Ptolemaic papyrus Bremner-Rhind with the numbered addition in the upper margin of column 25: © British Museum


In papyrus Berlin 23040, column 13, Burkard transcribed and translated the first line of this column as the actual beginning of the text (Burkard 2003). However, a demotic sign  was added at the beginning of this line without a convincing interpretation presented by Burkard. In fact, this is Demotic script for *mh 9* and refers to the place where this line should be inserted inside the text. This is confirmed by the hieratic sign of the finger between lines 9-10 to indicate the exact place of the addition written in the upper margin (fig. 13) (Quack 2005, 344).



Figure 13: papyrus Berlin 23040 with the numbered addition in the upper margin of column 13. after: Burkard, *Das Klage lied des Papyrus Berlin P. 23040 a - c*, pl. 5.

Two cases of numbering the additions in the margin are attested in the papyrus of the Metropolitan Museum no 35.9.21. The first case is in column 9, where the addition is written in the lower margin preceded by the demotic *n t3 mh 5.t* "In the fifth". Over the fifth line, the hieratic sign for the finger was placed to indicate the exact place of the insertion. In this case, the counting of the lines was from the bottom (Quack 2005, 346; Goyon 1999, PL. VIII). The second case is in the lower margin of column 34, preceded by the demotic word *mh 2* (fig. 14). This part should be inserted over the second line from the bottom, exactly where the hieratic finger was added (Quack 2005, 346; Goyon 1999, PL XXXII; Metropolitan Museum, 35.9.21).

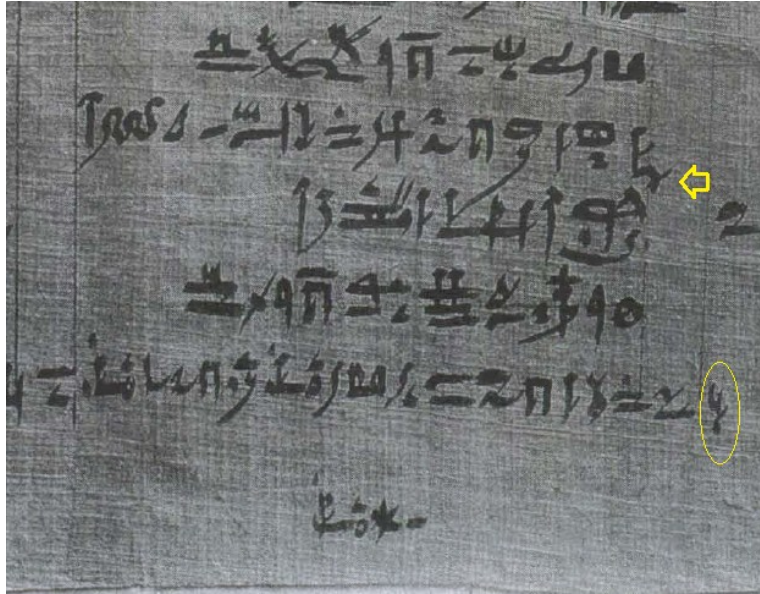


Figure 14: An example of numbered addition in the lower margin in Metropolitan Museum papyrus no 35.9.21, column 34. After: Goyon, "Le Papyrus d' Imouthés fils de Psintaês", PL. XXXII.

Numbering the ostraca

The numbering system was not only restricted to the papyrus or the mummy bandages; it was also extended on a smaller scale to ostraca (Kockelmann 2008 II, 185). A few examples of New Kingdom ostraca, such as O. Turin 6806, 2 and O. Florence 2617, 20, also use the numbering system. The Turin ostrakon is numbered *nty (r) mh-2*, "the second one", while the Florence ostrakon bears the sequence *nty r mh-3*, "the third one". (Motte & Sojic 2020, 63, note No. 31. In the same vein, R. Enmarch speaks about another ostrakon found in the Ramesseum, which contained line numbers based on the onomasticon of A. Gardiner. However, Gardiner dealt with Ramesseum Onomasticon, P. Berlin P. 10495, not Ramesseum ostrakon "Likewise, the Ramesseum ostrakon (arranged in sequential 'pages' of horizontal lines, with one list item per line) numbers every tenth item/line", Enmarch 2020, 51). Also, O. DeM 1607, inscribed with a teaching instruction, was numbered on the bottom left side as *nty r mh-11* "the eleventh one" (fig. 15) (Posener 1978, pl. 53; Motte & Sojic 2020, 63 note 31).

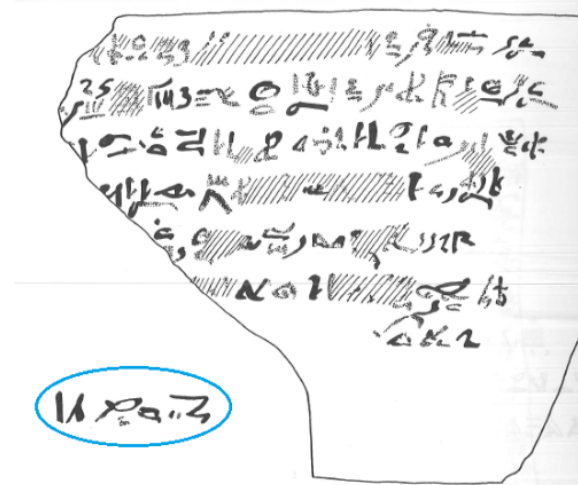


Figure 15: The Ostraca numbering on O. DeM 1607. After: Posener, *Catalogue des ostraca hiératiques littéraires de Deir el Médineh*, III, 2: N^{os} 1410-1606, pl. 53.

Mummy bandages numbering

The linen shrouds covering the mummy, full of inscriptions written in cursive hieroglyphs and hieratic scripts, were known before and at the beginning of the 18th Dynasty (Dorman 2019, 34-44). These were inscribed with specific spells from the Book of the Dead. For example, the linen shroud of the lady Hatnefer, 18th Dynasty, which was inscribed in cursive hieroglyphs with Spell BD 72 followed by the text of CT 335 (Díaz-Iglesias Llanos 2018, 95) and preserved in the Egyptian Museum Cairo (JE 66218) (Munro 1994, Pl. 10). Moving to the Ptolemaic Period, the linen was commonly used on a wider scale with mummy bandage strips written with spells from the Book of the Dead (Kockelmann 2008, II, 147-189; Scalf 2018, 176). The Book of the Dead papyri of the Late and Ptolemaic periods included notes written by the copyists of these manuscripts (Spiegelberg 1923, 152-153). These were also used on mummy bandages, and the most common notes left by the scribes were numbers (Kockelmann 2008, II, 147). The numbering of mummy bandages was used for the first time on the mummy bandages of *ḥnh-m-m3ʿ.t* from the 30th Dynasty at the beginning of the Ptolemaic period (Kockelmann 2008, II, 147 with note 4). Many numbered mummy bandages were found in Memphis and Thebes with consecutive numbering (Kockelmann 2008, II, 147). The places of inserting the numbers varied. The bandage of *P3-dj-Wsjr*, son of *T3-dj-Wsjr*, (Kockelmann 2008, II, 176; See the plate in the database: *Totenbuchprojekt Bonn, TM 114053*) inscribed with Spells 18-19 from the Book of the Dead, is a good example (Quirke 1993, 55, No. 183). This bandage was probably numbered *mh-3* "third" and *mh-4* "fourth" at the start of BM EA 10047, 1 and BM EA 10047, 5 (Quirke 1991, 231; British Museum, EA 10047). There were 24 mummy bandages of the Memphite priest *Hr*, son of *Ib-ḥmt.s* and *dd-ḥr* (Kockelmann 2008, I.1, Pls. XXI). These were inscribed in Demotic script to the right or the left of the text (fig. 16) (They are divided now between M. Berlin (P. 3073), the British Museum (EA 10265–10266), M. New York Amherst 41, for details see the database: *Totenbuchprojekt Bonn, TM 114106*).

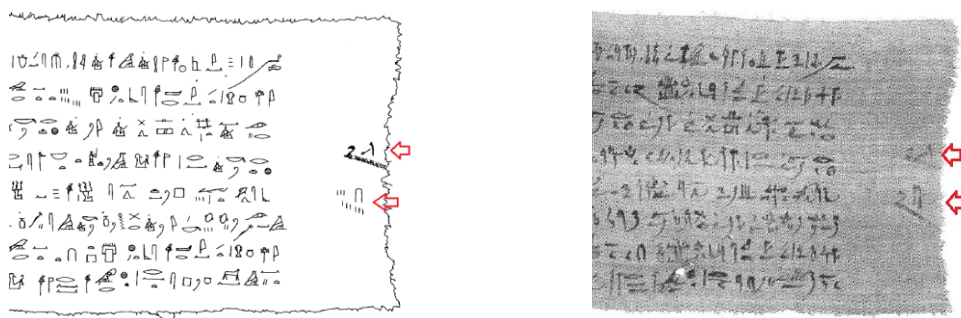


Figure 16: The number of the 19th mummy bandage of the priest Hor on the right side of the text. After Kockelmann, *Untersuchungen zu den späten Totenbuch- Handschriften auf Mumienbinden* I.1, photo-pl. 51; I-2, pl. 129

On the eight bandages of the Florence mummy, which were inscribed entirely with Hieratic texts, the scribe placed the numbers in a Demotic script to the right and left of each bandage (Cottrell & Birch 1855, 162). He probably did this to ensure they were placed on the mummy in the correct order (Raven 1994, 66). Unfortunately, no images of the Florence mummy and its bandages are available, but Birch made a copy of some of the texts on the mummy. These include the name of the mummy owner and the numbers (fig. 17) (Cottrell & Birch 1855, Pl. XV, fig. B; Raven 1994, 66)

1	1
2	
2	2
2	
3	
2	2
2	2

Figure 17: Facsimile of the mummy bandage numbers from the Florence papyrus made by Birch. Cottrell & Birch, "Account of Unrolling of a Mummy at Florence", pl. XV, fig. B

A mummy bandage belonging to the priest of the Theban temple of Khonsu, Djedhor, of the 30th Dynasty-Ptolemaic period, preserved in the Rijksmuseum Van Oudheden te Leiden, is inscribed with the Book of the Dead. At the farthest right at the beginning of the bandage is a hieratic numbering, *mḥ-1* "first" (fig. 18) (Raven 1996, 76). This number was supposed to make it easier for the mummification priest to put the bandages in the correct position over the mummy (Raven 1996, 76. Djedhor is the owner of the Book of the Dead papyrus Leiden L.XII.2 ,which was discovered by the mission of the Rijksmuseum Van Oudheden in Thebes in 1878. About the papyrus see *Totenbuchprojekt Bonn, TM 57014*).

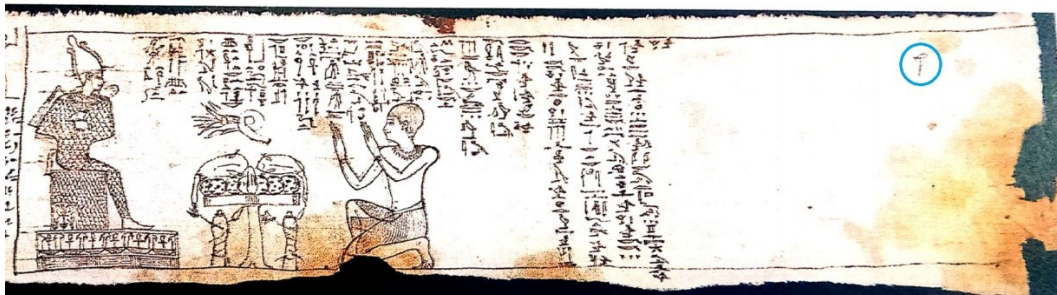


Figure 18: The number on the mummy bandage of the priest Djedhor on the top right side of the document. After Raven, *Rijksmuseum van Oudheden*, 77.

The bandage Rendell 9 bears a marginal note at the right end in Demotic script reading *p3 mḥ-6* "the sixth" (fig. 19) (Caminos 1982, 154, pl. XVII. 2)

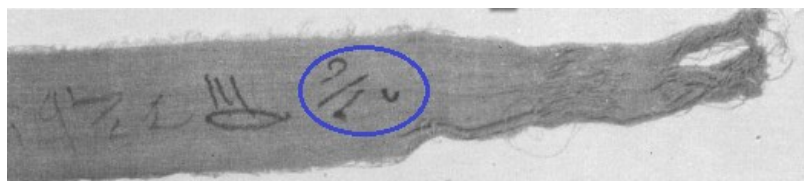


Figure 19: numbering on the bandage Rendell 9. After Caminos, *The Rendells Mummy Bandages*, pl. XVII. 2.

Finally, on the bandage of *Gmj.w Hpw*, known as *ḥḥ- Hpw* son of *Hrj-B3st.t*, preserved in the Nicholson Museum (Coenen 2006, 84), the scribe recorded the note *p3 sbn mh-10 p3w* "this is the tenth bandage" (Kockelmann 2008, II, 175).

Rare features of numbering

Sometimes, the later Egyptian documents presented unique or rare numbering features, such as double numbering. As far as we know, double numbering is attested in at least six manuscripts from the Tebtunis temple library: four documents were recorded in Demotic, and two were inscribed in Hieratic (Ryholt 2018, 171). The scribe has numbered the columns from the beginning in the normal sequence until the end of the manuscript in the top or the bottom margin. At the same time, the manuscript was also numbered from the end to the beginning in the other margin. Most probably, this numbering system was used by the scribes to facilitate the copying process (Ryholt 2018, 171). Perhaps numbering the manuscripts (in Hieratic or Demotic) from beginning to end helped the scribe to know which column he had reached, and the numbering from the end to the beginning helped him to see the number of columns remaining during the production process (Ryholt 2018, 171). In this case, he did not need to constantly open the papyrus to know what remains of the texts had not yet been copied (Ryholt 2018, 171).

A similar numbering system is attested in the hieratic funerary papyrus from the Egyptian Museum of Cairo (CG 58034, unknown provenance) (Golenischeff 1927, 209; Quack 2012, 223-244). The remaining column was numbered in a Demotic script in the top margin as *mh-3* "third" and in the lower margin as *mh-2* "second" in Hieratic. According to the numbers in the top and bottom margins, this short papyrus consisted of four pages (fig. 20) (Golenischeff 1927, 209-215, pl. XXXV; Ryholt 2018, 172 with note No. 69).

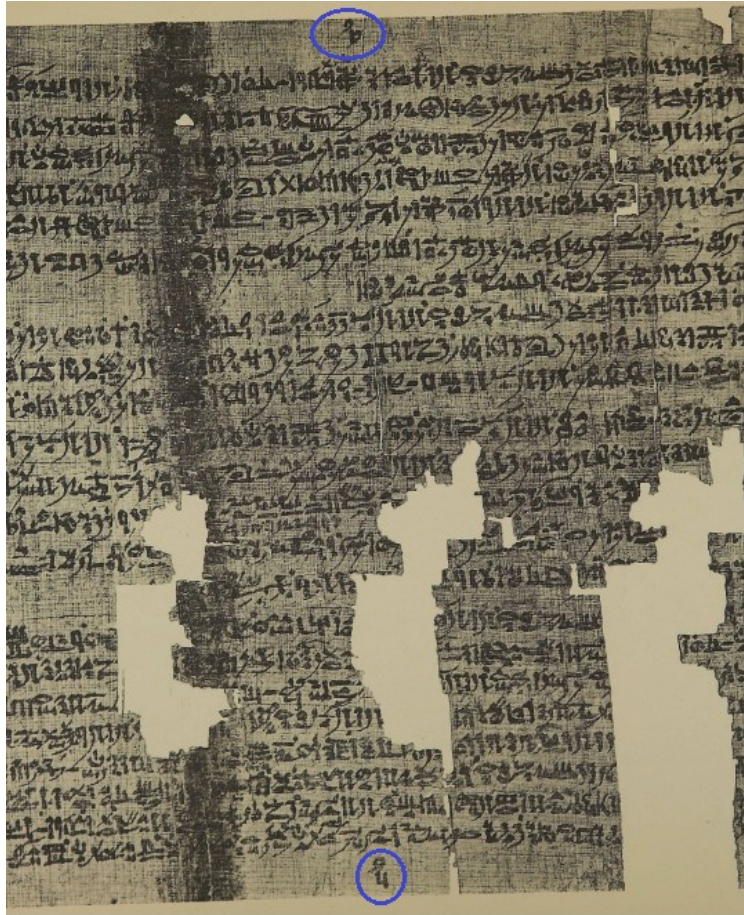


Figure 20: An example of double numbering in papyrus of Cairo Museum CG 58034. After: Golenischeff, *Papyrus hiératiques (CG 58001-58036)*, pl. xxxv.

Another type of double numbering in double scripts occurs with numbers written in both Hieratic and Demotic or Demotic and Greek (Kockelmann 2008, II, 173). Several examples of double numbering have been found on mummy bandages, like the priest *Hr* that were numbered in both Hieratic and Demotic (fig. 21) (Kockelmann 2008, II, 173).

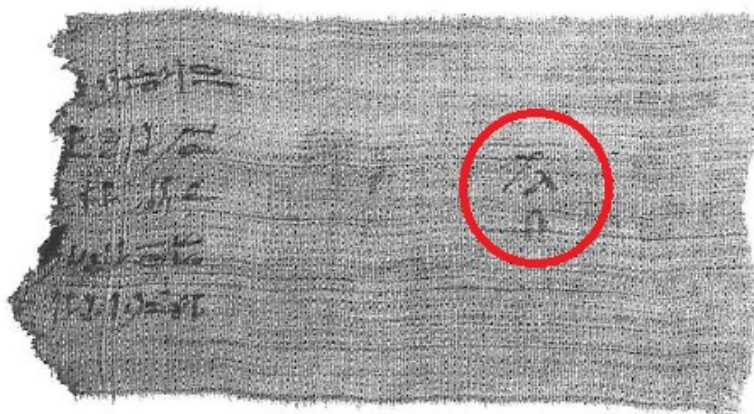


Figure 21: The linen bandage of Hor numbered in both Hieratic and Demotic, M. Berlin P. 3073. No. 20. After: Kockelmann, *Untersuchungen zu den späten Totenbuch- Handschriften auf Mumienbinden I.1*, pl.

From the Tebtunis temple library, the Myth of the Sun's Eye is inscribed in Demotic on one of the manuscripts, and the numbers are placed in Demotic in the upper margin. In contrast, other numbers were inserted in the lower margins in Greek (Ryholt 2018, 172). The reasons behind the different scripts for numbering the manuscripts are uncertain, but it could indicate the ability and awareness of the Egyptian priests of the Egyptian and Greek languages (Ryholt 2018, 172).

Another notable feature of numbering was attested on a few mummy bandages. Points were used instead of ordinal numbers, and sometimes the scribes used both numbering systems on the same document as "double numbering" (Kockelmann 2008, II, 155). For example, on the bandages of *Inj-hr.t*, M. London UC 32389, the scribe used ten points in black ink in the right margin very close to the usual numbering *mḥ-10* "tenth" (fig. 22) (Kockelmann 2008, II, 148)

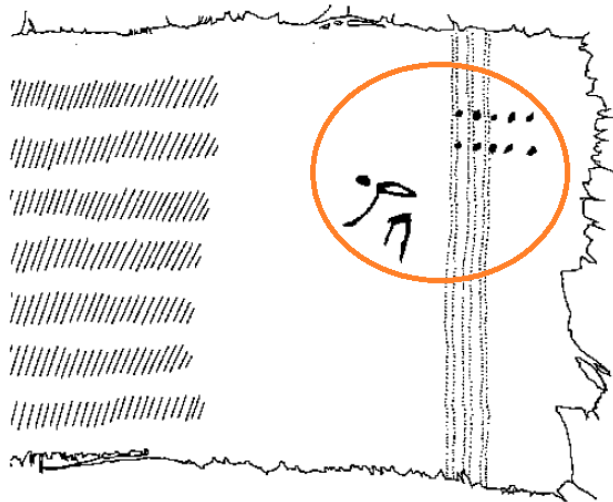


Figure 22: Facsimile of mummy bandage (M. London UC 32389) after Kockelmann, *Untersuchungen zu den späten Totenbuch Handschriften auf Mumienbinden II*, 148.

In some cases, the numbering was executed three times, in different handwritings, i.e. once in Demotic script and twice in Hieratic script. This system of triple numbering was observed in the late-ranked bandages of *hr*. Two numbers in Hieratic and Demotic were inscribed in one group and very close to each other, while another one in Hieratic was inscribed separately to the left of them. The third numbering was systematically used without the prefix *mḥ* (fig. 23) (Kockelmann 2008, II, 150, with note No. 22-24)

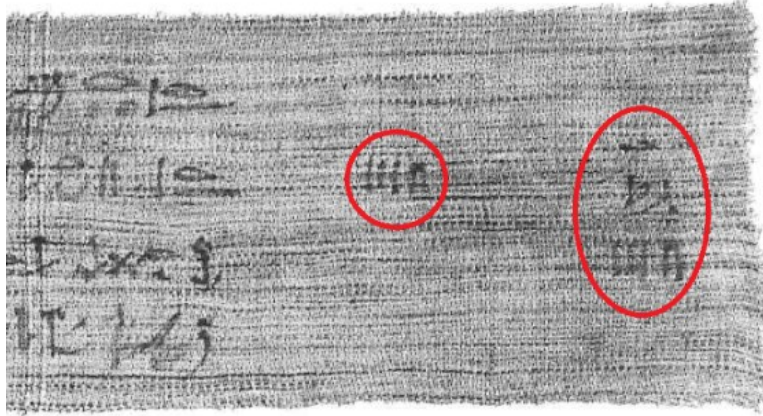


Figure 23: Triple numbering in hieratic and demotic on the mummy bandage of Hr (M. Berlin P. 3073, No. 28). After: Kockelmann, *Untersuchungen zu den späten Totenbuch- Handschriften auf Mumienbinden* I.1, PL. 38.

CONCLUSION

From a chronological point of view, it is clear that the numbering of documents is found in the Middle Kingdom and continued through Roman times. Numbering was not systematically used by Egyptian scribes and copyists. Different types of numbering are used on the documents, from roll numbering to line numbering. The ancient scribes numbered not only the rolls, columns, lines and chapters of texts but also the vignettes of the Book of the Dead. Numbering was not confined to a certain type of document. It is used in religious, literary, and administrative documents. It was also attested on different materials, including papyrus, linen, and a few cases of ostraca.

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