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An Unpublished Fragment of Papyrus Concerning a Pledge

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Abstract- This study focuses on a fragment of papyrus concerning a pledge, published for the first time; the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125. The shape of this fragment is of unequal sides; the material of writing is ink. It is written in one of four scripts of ancient Egyptian language, which is probably a demotic script, consisting of nine thick lines were transcribed in a horizontal way. By studying and researching, some questions and difficulties arose and therefore needed to be addressed. There are questions such as: Is this fragment of papyrus written in a demotic script? Or is it written in an abnormal hieratic because there is a name that can be read 'Hr-m-hb'? As for difficulties, here are some examples: There is a dating formula without a royal name or a cartouche, also without official titles and witnesses; therefore, there is no dating. Besides, there are lacunae that were a major cause for the lack of clarity of the full context.

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An Unpublished Fragment of Papyrus Concerning a Pledge

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Abstract- This study focuses on a fragment of papyrus concerning a pledge, published for the first time; the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125. The shape of this fragment is of unequal sides; the material of writing is ink. It is written in one of four scripts of ancient Egyptian language, which is probably a demotic script, consisting of nine thick lines were transcribed in a horizontal way. By studying and researching, some questions and difficulties arose and therefore needed to be addressed. There are questions such as: Is this fragment of papyrus written in a demotic script? Or is it written in an abnormal hieratic because there is a name that can be read 'Hr-m-hb'? As for difficulties, here are some examples: There is a dating formula without a royal name or a cartouche, also without official titles and witnesses; therefore, there is no dating. Besides, there are lacunae that were a major cause for the lack of clarity of the full context.

Keywords: fragment, papyrus, pledge, demotic, saft el-henna, el-suwa, tell-basta.

I. INTRODUCTION

The ancient Egyptians have been compelled to invent a script in order to be exceptional, more swift and cursive according to the requirements of overgrowing life and to suit the different issues of social interactions and the affairs of advanced societies. The demotic was a very swift form of the hieratic script, the demotic script was generally written on papyrus, potsherds and ostraca. In addition, it is believed that the oldest demotic text-preserved till now- is the papyrus of Rylands 1, almost dating back to 643/642 B.C, whereas the latest demotic text-preserved till now-is the Graffiti of Philae Nos.365 and 377, almost dating back to 452 A.D¹. The objective of this study is to discuss a fragment of papyrus composed of nine lines of demotic script written in ink; the dimensions are about 10 × 9 cm. The provenance is the archaeological area of El-Suwa or the so-called Geziret el-Suwa ² (Fig.1); the Necropolis of 20th Nome of Lower Egypt, known as Pr-Sopedu, which means the House of Crouching Falcon God Sopedu; it is currently within the range of the modern village of Saft el-Henna, City of Abu Hammad, Al Sharqiyah Governorate, Egypt (Fig.2). Currently, the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125.

II. DESCRIPTIVE STUDY

The relevant characteristics of the fragment of papyrus concerning a pledge can be described as follows;

2.1. Type: A fragment of Papyrus (Figs.3-5)

2.2. Writing material: Ink

2.3. Writing: A demotic text of nine lines written in a horizontal way

¹Lüddeckens, E., (1975). Demotisch, In: Helck, W. & Otto, E., (Eds.). Lexikon der Ägyptologie, Vol.I, Wiesbaden, cols.1052-1056; cf:Thissen, H.-J.,(1980). Zur Transkription demotischer Texte, Enchoria 10, pp.7-9; Tait,J.,(1982). The Transliteration of Demotic, Enchoria 11, pp. 67-76.

² Geziret el-Suwa is a large gezira, which is situated 3 kilometers south-east of Saft el-Henna. For more information cf: Snape, R.S., (1986). Six Archaeological Sites in Sharqiyeh Province, Liverpool University press, Liverpool, pp.37-38; Van der Brink, M.C.E., (1987). A geoarchaeological survey in the north-eastern Nile Delta, Egypt; the first two seasons, a preliminary report, MDAIK 43, pp.7- 31.

2.4. Description: A fragment of papyrus with the shape of unequal sides; the material of writing is ink. It is written in a demotic script, consisting of nine thick lines transcribed horizontally

2.5. Period, Dynasty and Date: Not mentioned in the records of the Museum store of Tell-Basta

2.6. Geographical area: Egypt, Lower Egypt, Al Sharqiyah Governorate, City of Abu Hammad, Village of Saft el-Henna

2.7. Archaeological site: Archaeological area of El-Suwa or the so-called Geziret el-Suwa; the Necropolis of 20th Nome of Lower Egypt, known as Per-Sepdou, which means the House of Crouching Falcon God Sopedu; it is currently within the scope of the modern village of Saft el-Henna, city of Abu Hammad, Al Sharqiyah governorate, Egypt

2.8. Excavations: Archaeological excavations mission of the University of Liverpool of 1986

2.9. Discovery place: Tomb No. 5, next to the remains of a mummy

2.10. Registration number of excavation: 3884

2.11. Dimensions: 10 × 9 cm

2.12. Current place: Preserved in the museum store of Tell-Basta

2.13. Registration number of Tell-Basta Museum: 1125

2.14. Current status: Need for restoration and preservation

2.15. Bibliography: Unpublished

III. PALAEOGRAPHICAL STUDY

The palaeographical study of the fragment of papyrus concerning a pledge can be addressed as follows:

3.1. Transliteration and Linguistic context

3.1.1. // [t3] b(.t) ¹ //

3.1.2. // p3y=(i) ² //

3.1.3. // [h.t] -sp³ 28⁴ ib.t 4⁵ pr.t ⁶ [Hr-m-ḥb]?⁷ //

¹ Johnson, J.H., (Ed.), (2002). The Demotic Dictionary of the Oriental Institute of the University of Chicago, The Oriental Institute of the University of Chicago, Illinois, Chicago, pp.2-3/CDD.B. 02; cf: Erichsen, W., (1954). Demotisches Glossar, Kopenhagen, p.109; Erman, A., & Grapow, H., (1971). Wörterbuch der Ägyptischen Sprache, Vol.I, Akademie Verlag, Berlin, 417,15-16; Ward, W.A.,(1977). Lexicographical Miscellanies, SAK 5, pp.265-292; Ward, W.A.,(1978). The Four Egyptian Homographic Roots B3, Studia Pohl 6, pp.49-51; Wenzel, S., (1990). Reflections on (New) Philology, Speculum A Journal of Medieval Studies, Vol.65, Issue 1, pp.11-18; Osing, J.,(1976). Die Nominalbildung des Ägyptischen, Mainz, pp.248-249, 819; Osing, J., (1976). Der spatägyptische Papyrus BM 10808, (AA 33), Wiesbaden, pp.25-30, 35-40; Osing, J., (1987). New Light on the Vocalisation of Egyptian Verbal Forms?, Lingua Sapientissima, Hommage of J.D.Ray, Cambridge, pp.65-71; Zeidler, J., (1998). Beiträge zur Nominalbildung des Ägyptischen, Die Welt des Orients, Vol. 29, Stuttgart, Göttingen, pp. 21-32; Schenkel, W.,(1982). Morphologie, In: Helck, W. & Otto, E.,(Eds.). Lexikon der Ägyptologie, Vol. IV, Wiesbaden, cols. 207-209.

² Erichsen, Glossar, p.128; cf: Wb.I.493,1-5; Johnson, Dictionary, p.35/ CDD.P.10.1.

³ Erichsen, Glossar, p.287; cf: Johnson, Dictionary, pp.4-5/CDD.H.09.1; Wb.III.19, 2-21; 20,1-21; Smith, M.,(1977). A New Version of a Well-known Egyptian Hymn, Enchoria 7, p.128.

⁴ Erichsen, Glossar, p. 700.

⁵ Erichsen, Glossar, p.696; cf: fdw/ftw in Wb.I. 582; Johnson, Dictionary, pp.37-38/CDD.Months.14.1; cf: rnm-wt.t/ Pharmouthi, Wb.II.437.

⁶ Erichsen, Glossar, p. 135,507; cf: Wb.I.530, 7-8.

⁷ Griffith, F. Ll., (1909). Catalogue of the Demotic papyri in the John Rylands Library, Manchester : with facsimiles and complete translations, Vol. III, Manchester University Press, Manchester, UK, p.457.

- 3.1.4. //mtw=i t¹ ċ² nkt³ (n) wnm⁴ (ċ² nkt-wnm)////////
 3.1.5. //nty (nt)⁵ iw=f⁶ ir⁷ =tn⁸ sdy(sdy)⁹ mtw=tn ir n=i sh¹⁰////////
 3.1.6. //p³ nty nht¹¹ [r](r.r)=f[m] t³ rnpt¹² nty iw [=tn]////
 3.1.7. //p³ shn (shn)¹³ nty hr h.t(h³.t)¹⁴ n hp¹⁵ //////////
 3.1.8. //nty (nt)¹⁶ hry (hr hry)¹⁷ iw=i¹⁸ (r) ir¹⁹ =tn²⁰ mt.t nb[.t]²¹ nt (nty) hry²² (mt.t nb.t nt sh hry)²³ i.ir=tn (iw ir=tn) t²⁴ n=i //////////
 3.1.9. //h²⁵ [n]²⁵ //////////

¹ Erichsen, Glossar, pp.37, 149, 158,188, 274, 502,596,605; Johnson,Dictionary,pp.29,34, 83, 272, 298/CDD. M. 10.1; p.95/CDD.I.11.1; p.1/CDD.T.12.1.

²Erichsen, Glossar, pp.72,73;Johnson,Dictionary, pp.142,143, 144/ CDD.c.03.1; cf: Wb.I.230-232.

³ Erichsen, Glossar, pp.229-230; Johnson, Dictionary, pp.12,89,132/CDD.N.04.1; cf: Wb.II.347,10-16.

⁴ Erichsen, Glossar, pp.91,213,229-230,560; Johnson, Dictionary, p.136/CDD.N.04.1; cf: Wb.II. 347, 10-16 ; Ward, W.A., (1981). Lexicographical Miscellanies II, SAK 9, pp.359-373.

⁵ Erichsen, Glossar, pp.231,76,186,646; Johnson, Dictionary, pp.1-3, 139/CDD.N.04.1; cf: Wb.II.251-253 for "nty".

⁶ Erichsen, Glossar, p. 19.

⁷ Erichsen, Glossar, pp.15,36-37,44; Johnson, Dictionary, pp.3,49-50,52,174-176/CDD.I.11.1; cf: Wb. I. 108-112 for "ir".

⁸ Erichsen, Glossar, p.634; Johnson, Dictionary, pp.223-224/CDD.T.12.1;cf: Wb.V.371,14-17 for "tn".

⁹ Erichsen, Glossar, p.482; Johnson, Dictionary, pp.525-527/CDD.S.13.1;cf:Wb.IV.394-395for "sdd".

¹⁰ Erichsen, Glossar, pp.405,458-460; Johnson, Dictionary, pp.412-413, 415-417/CDD.S.13.1; For more about "sh" cf:Zauzich, Th-K., (1977). Spätdemotische Papyrusurkunden IV,Enchoria 7, p.159; Hughes, R.G., (1957). Demotisches Glossar; W. Erichsen, JNES 16, pp.58-59; Thissen, H.-J.,(1972). Zu den demotischen Graffiti von Medinet Habu, Enchoria 2, pp.49-50; Thissen, H.-J., (1979). Demotische Graffiti des Paneions im Wadi Hammamat, Enchoria 9, pp. 63-92; cf: Wb.III.476 for "ss".

¹¹ Erichsen, Glossar, pp.224-225; Johnson, Dictionary, pp.112-113/CDD.N.04.1; for more about "nht" cf: Vleeming,S.P., (1994). Ostraka Varia;Tax Receipts and Legal Documents on Demotic, Greek, and Greek-Demotic Ostraka, Chiefly of the Early Ptolemaic Period, from Various Collections, Brill, Köln-Leiden, pp.19-21; Devauchelle,D., (1998). Notes sur quelques ostraca démotiques; À propos d'un ouvrage récent, Bior 55, pp.376-377.

¹²Erichsen, Glossar, pp.250-251, 288,382;Johnson, Dictionary, pp.47-48/CDD.R.01.1; cf: Wb.II. 429.

¹³ Erichsen, Glossar, pp.463, 446-447; Johnson,Dictionary,pp.339-340/CDD.S.13.1;cf:Brunsch,W., (1979).Die bilingue Stele des Moschion (Berlin Inv. Nr. 2135 + Cairo J.d'E Nr. 63160), Enchoria 9, pp.19-20; Wb.I.217,5; 257, 3-4.

¹⁴ Erichsen, Glossar,pp.386-387; Johnson, Dictionary, pp.7-8/ CDD.H.09.1.

¹⁵ Erichsen, Glossar, pp.274,355,375; Johnson, Dictionary, pp.48-49/ CDD.H.01.1; cf: Wb.II.488,13; IV.133, 22.

¹⁶ Erichsen, Glossar, pp.231,76,186,646; Johnson, Dictionary, pp.1-3, 139/CDD.N.04.1; cf: Wb.II.251-253 for "nty".

¹⁷ Erichsen, Glossar,pp.386-387,391;Johnson, Dictionary, pp.7-8,231/ CDD.H.09.1; p.53/ CDD.H.09.1; cf: Wb. III. 392,9; 393,4.

¹⁸ Erichsen,W.,Demotisches Glossar,pp.19-20,44; Johnson, J.H., Demotic Dictionary, pp.42-43/ CDD.I.11.1; cf: Hughes,(1957). JNES 16, pp.57-58; Zauzich, Th-K.,(1971). Spätdemotische Papyrusurkunden, Enchoria 1,pp.35-36.

¹⁹Erichsen, Glossar, pp.15,36-37,44; Johnson, Dictionary, pp.3,49-50,52,174-176/CDD.I.11.1;cf: Wb.I. 108-112 for "ir".

²⁰ Erichsen, Glossar, p.634; Johnson,Dictionary, pp.223-224/CDD.T.12.1; cf:Wb.V.371,14-17 for "tn".

²¹ Erichsen, Glossar,pp.37, 285,375,642; Johnson, Dictionary, pp.83, 85,137, 267-269/ CDD.M.10.1.

²² Erichsen, Glossar,p.375; Johnson, Dictionary, p.268/ CDD.M.10.1.

²³ Johnson, Dictionary, pp.174-175,267/ CDD.M.10.1.

²⁴ Erichsen, Glossar, pp.149, 158,502,596,605;Johnson, Dictionary, pp.29,34, 298/ CDD. M. 10.1; p.95/ CDD.I.11.1; p.1/CDD.T.12.1.

²⁵ Erichsen, Glossar,pp.68,389; Johnson, Dictionary, p.117/ CDD.c.03.1.

3.2. Translation and Linguistic context

3.2.1. // [As for] this tomb¹ //

3.2.2. // [It's] mine² (which I own) //

3.2.3. // [Regnal year]³ 28⁴, month 4 of winter (Pharmouthi)⁵ [Hor-em-heb]?⁶ //

3.2.4. // I have to give⁷ property (income, rent) and food ration (property ration of food)⁸ //

3.2.5. // He who is [in charge of] you will do the speech⁹ (contract or pledge), [therefore] you will do to me what is written¹⁰ (you will execute the document) //

3.2.6. // He who is entrusted with¹¹ [that matter of] the year¹² that [you will do what is mentioned before] //

¹ "*b[ṭ3 b(.t)]*", which is used as a feminine noun means "tomb", the variant of "*b.t*", or it may be used as a masculine noun to mean "place", which is a variant of "*b(w)*" cf: Johnson, Dictionary, pp.2-3/CDD. B. 02; Erichsen, Glossar, p.109.

² "*p3y*" is used as a demonstrative pronoun, also as a pronominal copula. But here, it can be read as "*p3y=(i)*" that uses as a possessive particle or a possessive pronoun. cf: Erichsen, Glossar, pp. 128-129; Wb.I.493, 1-5; Johnson, Dictionary, pp.35-36/CDD.P.10

³ "*[ḥ.t=ḥ3.t-sp/zp]*" is used to mean "the beginning of year, the regnal year and the year of a King's reign, or the meaning of the last year under the rule of a Pharaoh. cf: Erichsen, Glossar, p.287, 321; Johnson, Dictionary, pp.4-5/CDD.H.09.1; Wb.III.19,2-21;20,1-21; Smith, Enchoria 7, p.128.

⁴ Number 28 comes after the expression "*ḥ3.t-sp*", expressing the value of the regnal year that is Twenty-eighth year. As for this number cf: Erichsen, Glossar, p. 700; Johnson, Dictionary, pp.101-102/ CDD. Numbers. 14.1

⁵ "*ib.t/3b.t ftw/4*", means "month 4 of winter", known as "Pharmouthi/*rnn-wt.t*", it is the name of the eighth month of the year in ancient Egypt. cf: Johnson, Dictionary, pp.37-38/CDD.Months.14.1; For *rnn-wt.t/ Pharmouthi* cf: Wb.II.437; Parker, R.A., (1950). The Calendars of Ancient Egypt, The University of Chicago Press, Chicago, p.45; Erichsen, Glossar, p.696; As for "*fdw/ftw*" cf: Wb.I.582.

⁶ The name of "Hor-em-heb" is related with the priest who will carry out the deal with the owner of the tomb. Cf: Ranke, H., (1935). Die ägyptischen personennamen, Vol.I, Gluckstadt, p. 248; Griffith, Catalogue of the Demotic papyri, Vol. III, p.457.

⁷ "*mtw*" means "have, owing (of money or something) yet to be paid", it also means "repay or pay back (a debt, or sum of money), to give someone (a debt, or sum of money) cf: Erichsen, Glossar, pp.37,158,188, 274; Johnson, Dictionary, pp.83,272/ CDD. M.10.1. Regarding "*t/ti*", which means "to give" cf: Erichsen, Glossar, pp.149, 158, 502, 596,605; Johnson, Dictionary, pp.29, 34, 298/ CDD. M. 10.1; p.95/CDD.I.11.1; p.1/CDD.T.12.1.

⁸ The masculine noun "*ḥk*" means "dedication, ration" cf: Erichsen, Glossar, pp.72,73; Johnson, Dictionary, pp.142,143, 144/ CDD.c.03.1; cf: Wb.I.230-232. Here in our context, "*ḥk*" means "food ration that allow a person to have a fixed amount of a particular commodity of food or to have food commodities. As for "*nkt*" means "property", as in "*wnm nkt*= to eat the property or food", also "*nkt n wnm*=food". cf: Erichsen, Glossar, pp.229-230; Johnson, Dictionary, pp.12,89,132/CDD.N.04.1; Wb.II.347,10-16.

⁹ The noun "*sdj*" means "speech, report, story", as in "*ir sdj* = to tell a story" cf: Erichsen, Glossar, p. 482; Johnson, Dictionary, pp.525-527/CDD.S.13.1; As for "*sdd*" cf: Wb. IV. 394-395.

¹⁰ The expression "*sh*"¹⁰ means "written, speech, matter, thing, document, writing, spell" cf: Erichsen, Glossar, pp.405,458-460; Johnson, Dictionary, pp.412-413, 415- 417/CDD.S.13.1. For more about "*sh*" cf: Zauzich, (1977). Enchoria 7, p.159; Hughes, (1957). JNES 16, pp.58-59; Thissen, Enchoria 2, pp.49-50; Thissen, Enchoria 9, pp. 63-92; cf: Wb.III.476 for "*sš*".

¹¹ The verb "*nht*" means "to believe, to trust, to certificate". The expression "*nht r*" is used in the official document to mean "to entrust (someone) with (something)" or "to authorize (someone) concerning (something)" cf: Erichsen, Glossar, pp.224-225; Johnson, Dictionary, pp.112-113/CDD. N. 04.1. For more about "*nht*" cf: Vleeming, Ostraca Varia, pp.19-21; Devauchelle, Bior 55, pp.376-377.

¹² The feminine noun "*rnp.t*" means "year" is a variant of "*ḥ3.t-sp*" cf: Erichsen, Glossar, pp.250-251, 288,382; Johnson, Dictionary, pp.47-48/CDD.R.01.1; Wb.II. 429; III.26.

3.2.7. ///// the deal (decree)¹ which is beforehand² according to the law³ [by legal means]

3.2.8. /// I will pay⁴ for what is before, [this is in exchange for] you will do everything which is above⁵ (you will execute every requirement which is written above) /////

3.2.9. ///// to support⁶ (to testify on behalf of) /////

IV. ANALYTICAL STUDY OF SEMANTICS AND SYNTAX

For the sake of content of this study, it should be referred to the semantics related to the meaning of vocabularies. This is beside the syntax- the structure of expressions or the arrangement of phonetic values or ideograms in a logical way.

4.1. The first line, there is *b[ḫ b(.t)]*, which is used as a feminine noun that means a tomb; it is the variant of *b.t*, also it may be used as a masculine noun that is a variant of *b(w)*, which means a place,⁷ Moreover, it may be related with the word *bḫy(w)*, *bḫy(.t)* mentioned in the texts of New Kingdom, Late Periods and Greco-Roman Periods in the sense of a tomb and a pit⁸. It should be noted that there is a root of *b* relating with *b-ḫ*, which means to hack, to cut, to break up the surface of the land in order to build a pit or a tomb. In addition, it may be equal in meaning to stonemason or the person who builds⁹. Here in our context, it is related with the expression *ḫ b(.t)*, which means grave, tomb and shrine¹⁰.

4.2. The second line, there is *pḫy*¹¹, which is used as a demonstrative pronoun and also as a pronominal copula. But here, it can be read as *pḫy=(i)* that is used as a possessive particle or a possessive pronoun.

¹ The masculine noun "*shn/shn*" means "command, order, commission" cf: Erichsen, Glossar, pp.463, 447; Johnson, Dictionary, pp.339-340/CDD.S.13.1; Brunsch, Enchoria 9, pp.19-20; Wb.I.217,5; 257,3-4. Also, "*shn*" is relevant to the meanings of "official taxation" cf: Johnson, Dictionary, p.340/CDD.S.13.1; cf: Spiegelberg, W., (1905). Papyrus Erbach; Ein demotisches Brieffragment, ZÄS 42, pp. 56-57 (N.14); Vittmann, G., (1998). Der demotische Papyrus Rylands 9, Vol. II, ÄAT 38, Harrassowitz, Wiesbaden, pp.479-480. Also, it is related to "decrees and contracts of payment" cf: Johnson, Dictionary, p.341/ CDD.S.13.1.

² The expression "*hr ḫ.t*" means "previously, beforehand", is used as adverb, this is beside "*hr ḫry*" cf: Erichsen, Glossar, pp.386-387; Johnson, Dictionary, pp.7-8, 231/CDD.H.09.1.

³ The expression "*hp*" means "law, legal right" cf: Erichsen, Glossar, pp.274,355,375; Johnson, Dictionary, pp.48-49/ CDD.H.01.1; Wb. II. 488,13; IV.133,22.

⁴ "*iw*" is an element of some enclitic or proclitic pronouns, also "*iw*" is used as a variant of preposition "*r*". Also, "*iw*" means "pay or to make payment" cf: Erichsen, Glossar, pp.19-20,44; Johnson, Dictionary, pp.42-43,46,49-50/ CDD.I.11.1; Hughes, JNES 16, pp.57-58; Zauzich, Enchoria 1, pp.35-36.

⁵ The feminine noun "*mt.t*" means "matter, thing, case, speech, affair, issue and property", as for "*mt.t nb(.t) nt ḫry*", which means "everything which is above or every requirement is mentioned before" cf: Erichsen, Glossar, pp.37,80,133,184,213,217, 285,375,599,642; Johnson, Dictionary, pp. 83,85, 137,264 - 266, 267-268/ CDD.M.10.1; for "*md.t*" cf: Wb.II.181,7;182,4.

⁶ "*ḫ n*" means "to support, to testify on behalf of, to be in need of" cf: Erichsen, Glossar, pp.68,389; Johnson, Dictionary, p.117/ CDD.c.03.1; Wb.I.218-220.

⁷ Johnson, Dictionary, pp.2-3/CDD.B.02; cf: Erichsen, W., Glossar, p.109.

⁸ Wb.I. 417,15-16; cf: Ward, SAK 5, pp. 265-292; Ward, Studia Pohl 6, pp.49-51; Wenzel, Reflections, Speculum, Vol.65, Issue 1, pp.11-18.

⁹ Johnson, Dictionary, pp.2-3/CDD.B.02; cf: Osing, Nominalbildung, pp.248-249, 819; Osing, spatagypische Papyrus BM 10808, pp.25-30, 35-40; Osing, New Light on the Vocalisation, pp.65-71; Zeidler, Beiträge zur Nominalbildung, pp. 21-32; Schenkel, Morphologie, LÄ IV, cols.207- 209.

¹⁰ Johnson, Dictionary, pp.3-4/CDD.B.02; cf: Brunsch, W., (1980). Sechs demotische Graffiti vom Gebel El-Têr in der Oase Chargê, WZKM/ Wiener Zeitschrift für die Kunde des Morgenlandes, Vol.72, Wien, pp.7-14, 76-77. But Devauchelle and Wagner rejected this reading, although no further reading was given, cf: Devauchelle, D., & Wagner, G., (1984). Les Graffites du Gebel Teir : Textes Démotiques et Grecs, IFAO, Le Caire, pp.6-7.

¹¹ Erichsen, Glossar, pp. 128-129; cf: Wb.I.493, 1-5; Johnson, Dictionary, pp.35-36/CDD.P.10.1.

4.3. The third line, there is an expression $[h.t]-sp$ ($h3.t-sp/zp$)¹, being used to mean the beginning of the year, the regnal year and the year of a King's reign, this is to express the meaning of the last year under the rule of a Pharaoh. There is another reading $hsb.t$ that is used as a feminine noun and means the regnal year; it is the equal variant of $h3.t-sp/zp$ ². In addition, there were variant forms of writing that relate to the phonetic value of $hsb.t$ such as what is mentioned in Pap. Berlin 13554, Pap. Louvre 2430E, and Pap. Turin 6075B³. With regard to the study of YOYOTTE, the expression $hsb.t$ is appeared for the first time in the third intermediate period⁴. So, there was a debate about the reading of the expression $h3.t-sp/hsb.t$, where it is read $rnp.t-sp$ by EDEL⁵. As for BECKERATH, it is read as $hsb.t-sp$ ⁶. Whilst in the reading of BARTA, it is $rnp.t-hsb.t$ ⁷. Regarding numbers, the ancient Egyptians introduced the earliest well-developed counting or numeration system by using Hieroglyphic signs containing unit fractions, cardinal and ordinal numbers, terms, issues, laws and how to solve first order linear equations belonging to arithmetic and geometry, thus there were many terms in ancient Egyptian sources. It is worth mentioning that ancient Egyptian mathematical numbers and fractions could be classified in two elements; cardinals and ordinals. Cardinals are simply 1, 2, 3, etc. It is noteworthy that the higher value is written in front of the lesser value and the numeral follows the noun, which as a general rule, exhibits the singular form in the cardinal manner. Ordinals mean first, second, third, etc.⁸. It is noted that the number 28⁹ comes after the expression $h3.t-sp$, expressing the value of the regnal year that is Twenty-eighth year. In addition, the number 4¹⁰ that comes after the expression $ib.t/3b.t$, expressing the value of the month, which is the Fourth month. The expression $ib.t/3b.t ftw/4$ is equal in meaning to month 4 of winter, known as Pharmouthi/ $rnn-wt.t$; it is the name of the eighth month of the year in ancient Egypt¹¹. The expression $pr.t$ means winter-season, which comes in

¹Erichsen, Glossar, p.287, 321; cf. Johnson, Dictionary, pp.4-5/CDD.H.09.1; Wb.III.19, 2-21; 20,1-21; Smith, Enchoria 7, p.128.

²Erichsen, Glossar, p.287-288, 321; cf. Johnson, Dictionary, p.268-272/CDD.H.09.1; Wb.III.19, 2-21; 20,1-21; Smith, Enchoria 7,p.128.

³For these forms of writing cf. Johnson, Dictionary, pp.269-273/ CDD. H. 09.

⁴Yoyotte, J., (1961). Les principautés du Delta au temps de l'anarchie libyenne, Études d'Histoire Politique, Mélanges Maspero I/4, MIFAO 66/4, Le Caire, p.152 N.3; cf. Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

⁵Edel, E., (1955). Altägyptische Grammatik, 2 Vols. Analecta orientalia, Pontificium Institutum Biblicum Publisher, the University of Virginia, Digitized at 2007,§ 412-414; cf. Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

⁶Von Beckerath, J., (1969). Die Lesung von fo 'Regierungsjahr': Ein neuer Vorschlag, ZAS 95,pp. 88-91; cf. Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

⁷Barta, W.,(1979).Das Jahr in Datumsangaben und seine Bezeichnungen, Festschrift Elmar Edel, Bamberg, pp. 35-41; cf. Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

⁸Sethe, K.,(1910). Untersuchungen über die ägyptischen Zahlwörter, ZÄS 47, pp.1-41; Sethe, K., (1916). Von Zahlen und Zahlworten bei den alten Ägyptern und was für andere Völker und Sprachen daraus zu lernen ist , ein Beitrag zur Geschichte von Rechenkunst und Sprache,Schriften der Wissenschaftlichen Gesellschaft in Straßburg, Vol. 25, Straßburg & Trübner, pp.60-98;cf. Waziry, A., (2016). Evidences on Harbingers of Mensuration Methodology in Ancient Egyptian Mathematics and Geometry, International Journal of Scientific & Engineering Research, Vol.7, Issue 12, pp.1624-1638.

⁹As for this number cf. Erichsen, Glossar, p.700; Johnson,Dictionary,pp.101-102/CDD.Numbers. 14.1.

¹⁰As for this number that read " ftw/fdw " cf. Erichsen,Glossar, pp.201,404, 547, 556, 619, 635,696, 670; Johnson, Dictionary, pp.27-30/ CDD.Numbers. 14.1; Wb.I.582; Nureldin, M.A.,(1974).The Demotic Ostraca in the National Museum of Antiquities at Leiden, Ph.D, E. J. Brill, Leiden, p.146.

¹¹Johnson, Dictionary, pp.37-38/CDD.Months.14.1. For $rnn-wt.t/$ Pharmouthi,cf.Wb.II.437; Parker, Calendars, p.45; Erichsen, Glossar, p.696; for " fdw/ftw " cf. Wb.I. 582.

Coptic dialects like $\pi\rho\omega$, $\phi\rho\omega$ and $\pi\rho\upsilon$ ¹. There is an equal context of the dating formula was mentioned in Pap. Oxford Griffith² as follows; $\text{š}^c \text{hsb.t } 28 \text{ ib.t } 2 \text{ pr.t } ^c \text{rky}$, which means by regnal year 28, month two of winter-season, the last day³. But here in our context, there are variations in syntax as follows; $//// \text{h.t } -\text{sp } 28 \text{ ib.t } 4 \text{ pr.t } ////$, which means regnal year 28, month four of winter-season. There is no doubt that one of the ancient Egyptians initiatives is the registration of dates based on the regnal year under the rule of a King. The year in the Egyptian calendar was divided into three seasons; the season had 4 months, each month had 30 days, beside the so-called epagomenal days or the five extra days to be 365 days per year. Regarding the name of Hor-em-heb, it is related with the priest who will carry out the deal with the owner of the tomb. RANKE indicated that Hor-em-heb is a personal name related to the late periods and the early Greek era; whilst KRALL suggested that he was a priest and associated with a priestly family⁴. It is worth mentioning that the lector priest or the embalmer known as hr-hb is a priestly rank concerning funerary practices⁵. Therefore, there is a belief that he may be the lector priest who will execute ritual related to the deal, which concerns the tomb.

4.4. The fourth line, there is the expression mtw^6 , which means have, owing (of money or something) and yet to be paid; it also means repay or pay back (a debt, or sum of money) and to give someone (a debt, or sum of money), which is mentioned in the phrases as follows; $\text{iw}=\text{s } \text{mtw}=\text{k } ^c \text{wy}=\text{i}$, meaning I owe you, and in $\text{nt } \text{mtw}=\text{i}$ that means what belongs to me⁷. Also as in $\text{mtw}=\text{w } \text{ti } \text{n}=\text{f } \text{hd } \text{X } \text{p3 } \text{hrw } \text{nt } \text{iw}=\text{f } \text{r } \text{ir } =\text{f } \text{bnr } \text{mtw}=\text{w } \text{ti } \text{n}=\text{f } \text{hn } \text{t3 } \text{h3s.t } \text{hn } \text{hd } (\text{n}) \text{hd}$, notifying the meaning of they will give him x of deben on the day he dies, (and also) they will give (it) to him in the necropolis in silver? ⁸. Regarding tlti^9 that means to give; it is related with the imperative verb my^{10} which means cause to give. It should be noted that t is abbreviated form from ti , which is mentioned in the formula of $\text{htp } \text{ti } \text{nsw.t}^{11}$.

¹ Erichsen, Glossar, pp.135,507; Wb.I.530, 7-8; cf. Osing, Nominalbildung, pp.107, 584.

² The Pap. Ox. Griffith of the Temple of Soknopaiou Nesos in Arsinoites of Fayoum, which are Collections of New York, Pierpont Morgan Library; Oxford, Ashmolean Museum that bought by Grenfell and Hunt in 1898. Grenfell and Hunt obtained almost a hundred of Demotic and Greek papyrus relating to the priests' of Soknopaiou Nesos in Dimeh of Fayoum, dating back to the second century B.C. For more information see: Grenfell, B.P., Hunt, A.S., & Hogarth, G. D., (1900). Fayûm Towns and their Papyri, London, pp. 3-5, 21-22; Parker, R.A., (1959). A Demotic Mathematical Papyrus Fragment, JNES 18, pp.275-279; Bresciani, E., (1975). L'archivio Demotico del Tempio di Soknopaiou Nesos nel Griffith Institute di Oxford, Milano, Papyrus Nos.1-75 p. 58,12; Martin, G., (2004). Questions to the Gods: Demotic Oracle Texts from Dimê, In: Hoffmann, F., & Thissen, H.-J., (Eds.), Res severa verum gaudium, Festschrift für Karl-Theodor Zauzich, Studia Demotica 6, Leuven, pp.413-426.

³ Bresciani, L'archivio Demotico, p. 58,12.

⁴ Ranke, ägyptischen personennamen, Vol.I, p.248; cf. Griffith, Catalogue of the Demotic papyri in the John Rylands Library, Vol. III, p.457; Barsanti, A.M., (1900). Rapport sur la découverte, ASAE 1, p.285; Krall, J., (1881). Studien Zur Geschichte Des Alten Aegypten, Vienna, p.386.

⁵ Erichsen, Glossar, p.388; Johnson, Dictionary, p.55/ CDD. H. 01.1.; cf. Wb.III.395.

⁶ Erichsen, Glossar, pp.37,158,188, 274; Johnson, Dictionary, pp.83,272/ CDD. M. 10.1.

⁷ Erichsen, Glossar, p.188; Johnson, Dictionary, p.272/ CDD. M. 10.1.

⁸ Erichsen, Glossar, p.336; Johnson, Dictionary, p.79/ CDD. T. 12.1.

⁹ Erichsen, Glossar, pp.149, 158,502,596,605; Johnson, Dictionary, pp.29, 34, 298/ CDD. M. 10.1; p.95/ CDD.I.11.1; p.1/CDD.T.12.1.

¹⁰ Erichsen, Glossar, p.150; Johnson, Dictionary, pp.52/ CDD. M. 10.1. As for "imy" cf. Wb.I.76-77.

¹¹ Erichsen, Glossar, p.596; Johnson, Dictionary, p.1/CDD.T.12.1.

It is worth mentioning that the verb *ti/ty* is used as a variant of the verb *rdi* and of the verb *di*, like *ti/ty* *ḥnh* which means to give or to cause life and keep alive¹, also as in *ti ḥd wb3 t3y=i ks.t*, conveying the meaning of to give money for my tomb². Furthermore, the verb *ti* is related with the imperative verb *imy*³, and also *ti* that is used as a variant of *my* and *mḥy*⁴, expressing the meaning of to give. Moreover, there is *ti ti*, conveying the meaning of to cause to give, which is mentioned in the phrase of *r tm ti ti=w*, expressing the meaning of in order not to let them give⁵. Also, there is the imperative verb *i-my* related to the verb *ti*, which means to give; it is mentioned in the phrase of *Dḥwty ti ḥnh ntr ʿ3 ḥr-ib iwn.t*, bearing the meaning of Thoth, who gives life, the great god who is in Dendera⁶. There are multiple meanings for the expression *ḥ*⁷ like dedication, to enter, loaf and ration, the causative meaning is log into, usher in, like *ḥ r pr nfr*, expressing the meaning of entry into the good house, literally; log into embalming place or the so-called embalming house. The masculine noun *ḥ*, which means dedication, is related with *ḥy*, and also with *ḥy*, conveying the meaning of the official entrance of the King⁸. The expression *ḥ n* means ration of, as in *ḥ n ḥ.t-ntr*, notifying the meaning of ration of the temple; also as in *ḥ n ḥ.t-ntr n pr Pr-ʿ3*, which means rations of the temple and royal possession⁹. Here in our context, *ḥ* means food ration that allows a person to have a fixed amount of a particular commodity of food or to have food commodities. As for the masculine noun *nkt*¹⁰, it means property, as in *wnm nkt*, expressing the meaning of to eat the property or food, also the expression *nkt n wnm*, which means food, is mentioned in the following phrase *hp n n3 pr.w n3 wrḥ.w nt nb nkt nb*, expressing the meaning of legal right of the houses, the empty ration of every property¹¹.

4.5. The fifth line, there is the relative converter *nty/nt*¹² which is mentioned in *p3 nt iy nb*, notifying the meaning of everyone who comes, and in *nt nb nt w3ḥ r-r=w*, expressing meaning of everything which is added to them, this is beside *nt-iw* which is not only used as a variant of conjunctive, but also of temporal. As for *ir*¹³ that

¹ Erichsen, Glossar, pp.596,604-606; Johnson,Dictionary, pp.1, 62, 77-78, 83/CDD.T.12.1. As for the verb "*rdi*" cf. Wb.II.464-469; and for the Etymology and Orthography system of L.E.cf. Spiegelberg, W., (1925). Demotica, Vol. I, Verlag der Bayerischen Akademie der Wissenschaften, München, pp.56-57§108; 117 § 255; Vernus, P.,(1990). Entre Neo-Égyptien et Demotique: La Langue utilisee dans la traduction du rituel de repousser l' Agressif, Rde 41, pp.194-197.

² Erichsen, Glossar, pp.549, 155, 267; Johnson, Dictionary, p.78,/CDD.T.12.1.

³ For "*imy*" cf. Wb.I.76-77; Erichsen, Glossar, p.150; Johnson, Dictionary, pp.52/ CDD. M. 10.1;p.112/ CDD.I.11.1.

⁴ Erichsen, Glossar, p.150; Johnson, Dictionary,pp.52/CDD. M. 10.1; p.112/CDD.I.11.1.

⁵ Erichsen, Glossar, pp.605, 630; Johnson, Dictionary,pp.80,81/ CDD. T. 12.1.

⁶Erichsen, Glossar, pp.150,605;Johnson, Dictionary, pp.3, 68, 95,112/CDD.I.11.1.

⁷Erichsen, Glossar, pp.72,73;Johnson, Dictionary, pp.142,143, 144/ CDD.c.03.1;cf.Wb.I.230-232.

⁸Erichsen, Glossar, p.73;Johnson, Dictionary, p.144/ CDD.c.03.1; for "*aqw*" cf. Wb.I.232-233, and for more discussion of meaning cf. Daumas,F., (1952). Les moyens d'expression du Grec et de l'Égyptien, Issue 16 of Supplément aux Annales du Service des antiquités de l'Egypte, IFAO, Le Caire, p. 217; Malinine,M., (1953). Choix de textes juridiques en hiératique 'anormal' et en démotique, Vol. I, Librairie Ancienne Honore Champion, Paris, pp.110-112; as for what is related to Paleography cf. Vleeming, S.P.,(1979). Some Notes on the Artabe in Pathyris, Enchoria 9, pp. 96-97.

⁹ Erichsen, Glossar, pp.56,72-73,500; Johnson, Dictionary,pp.40-41,145-146,148-149/CDD.c.03.1; as for "*ḥ*"cf.Wb.I.232,10; Osing, Nominalbildung, pp.89,549, N.418.

¹⁰ Erichsen, Glossar, pp.229-230; Johnson,Dictionary, pp.12,89,132/CDD.N.04.1;cf. Wb.II.347,10-16.

¹¹ Erichsen,Glossar,pp.91,213,229-230,560;Johnson,Dictionary,p.136/CDD.N.04.1;cf.Wb.II.347,10-16.

¹² Erichsen, Glossar, pp.231,76,186,646; Johnson,Dictionary, pp.1-3, 139/CDD.N.04.1; for "*nty*" cf. Wb.II.251-253.

¹³ Erichsen, Glossar, pp.15,36-37,44;Johnson,Dictionary, pp.3,49-50,52,174-176/CDD.I.11.1; for "*ir*" cf. Wb.I.108-112.

means to do and make, is mentioned in *i Inp iir=f p3 'h' (h) n p3-R'*, expressing the meaning of O Anubis, may he make the lifetime of P-Re. There is also *i(y)* that is a qualitative variant of *ir*; it also means to do or make. Regarding *=tn*¹, it is used as a suffix pronoun, 2nd person, plural. The expression *sdy*² is used as a verb and a noun; the verb *sdy* means to speak, while the noun *sdy* means speech, report and story, as in *ir sdy*, which means to tell a story. The expression *sh*³ means written, speech, matter, thing, document, writing and spell, as in *rnp.wt nt sh*, expressing the meaning of the years which are written, and in *sh m-dr Dhwtj*, notifying the meaning of written by Thoth, moreover in *sh n p3 hp*, conveying the meaning of written in the law, and also in *sh hr p3 sh*, expressing the meaning of to write under the document⁴.

4.6. The sixth line, there is the expression *p3 nty nht* that means which is approved, certificated, documented, authenticated, notarized, certified and legalized; this is attested in an official document or in a formal information, as in *p3y=k rt p3 nt nht*⁵, which means your agent, the one who is entrusted. The verb *nht*⁶ means to believe, to trust and to certificate. The expression *nht r* is used in the official document in order to mean to entrust (someone) with (something) or to authorize (someone) concerning (something). The masculine noun *nht*⁷ means trustee, this is beside the feminine noun *nht.t*⁸, which is used as a name of a kind of tax. The feminine noun *rnp.t*⁹ means year; it is a variant of *h3.t-sp*¹⁰ and *rnp.t-sp*¹¹; this is as in *ir=f rnp.t 70*, expressing the meaning of he was seventy years old, and also in *mwt hn rnp.t 10*, notifying the meaning of to die at ten years old¹².

4.7. The seventh line, there is the masculine noun *shn/shn*¹³ which means command, order and commission; it is mentioned in the title *sh shn/ sš shn*, expressing the meaning of scribe of commission or command¹⁴. It is believed that *shn* is relevant to the meanings of official taxation¹⁵, tax collector¹⁶, decrees and contracts of payment¹⁷. This is beside the transitive verb *shn*¹⁸, which means to order and to command, as in

¹ Erichsen, Glossar, p.634; Johnson, Dictionary, pp.223-224/CDD.T.12.1; for "*tn*" cf: Wb.V.371,14-17.

² Erichsen, Glossar, p.482; Johnson, Dictionary, pp.525-527/CDD.S.13.; for "*sdd*" cf: Wb.IV.394-395.

³ Erichsen, Glossar, pp.405,458-460; Johnson, Dictionary, pp.412-413, 415-417/CDD.S.13.1; for more about "*sh*" cf: Zauzich, Enchoria 7, p.159; Hughes, JNES 16, pp.58-59; Thissen, Enchoria 2, pp.49-50; Thissen, Enchoria 9, pp. 63-92; for "*sš*" cf: Wb.III.476.

⁴ Erichsen, Glossar, pp.652,274,386,459; Johnson, Dictionary, pp.412-413/CDD.S.13.1.

⁵ Erichsen, Glossar, p.257; Johnson, Dictionary, p.113/ CDD.N.04.1

⁶ Erichsen, Glossar, pp.224-225; Johnson, Dictionary, pp.112-113/CDD.N.04.1; for more about "*nht*" cf: Vleeming, Ostraca Varia, pp.19-21; Devauchelle, Bior 55, pp.376-377.

⁷ Erichsen, Glossar, pp.224-225; Johnson, Dictionary, p.113/CDD.N.04.1; cf: Smith, H., & Černý, J., (1958). Another Witness-Copy Document from the Fayyum, JEA 44, pp.94-95.

⁸ Erichsen, Glossar, p.224; Johnson, Dictionary, pp.111-112/CDD.N.04.1; cf: Hughes, R.G., (1982). The Blunders of an Inept Scribe, In: Kadish, E.G., Freeman, E.G., (Eds.), Studies in Philology in Honour of Ronald James Williams: A Festschrift, Toronto, pp.61-62.

⁹ Erichsen, Glossar, pp.250-251, 288,382; Johnson, Dictionary, pp.47-48/CDD.R.01.1; cf: Wb.II. 429.

¹⁰ Erichsen, Glossar, p.288; Johnson, Dictionary, pp.47/ CDD.R.01.1; cf: Wb.III.26.

¹¹ Erichsen, Glossar, pp.250-251; Johnson, Dictionary, pp.47-48/CDD.R.01.1; cf: Edel, E., (1949). Zur Lesung von 'Regierungsjahr', JNES 8, p.35.

¹² Erichsen, Glossar, pp.251, 382; Johnson, Dictionary, pp.47- 48 /CDD.R.01.1.

¹³ Erichsen, Glossar, pp.463, 447; Johnson, Dictionary, pp.339-340/CDD.S.13.1; cf: Brunsch, Enchoria 9, pp.19-20; Wb.I.217,5; 257, 3-4.

¹⁴ Johnson, Dictionary, p.340/CDD.S.13.1; cf: Wb.IV.218, 6-7.

¹⁵ Johnson, Dictionary, p.340/CDD.S.13.1; cf: Spiegelberg, ZÄS 42, pp.56-57 (N.14); Vittmann, P. Rylands 9, Vol. II, pp.479-480.

¹⁶ Erichsen, Glossar, p.447; Johnson, Dictionary, p.340/ CDD.S.13.1.

¹⁷ Johnson, Dictionary, p.341/CDD.S.13.1.

¹⁸ Erichsen, Glossar, p.446; Johnson, Dictionary, p.339/CDD.S.13.1.

n-dr.t ir=f shn, notifying the meaning of when he commanded¹. This verb may be used in order to mean to lease, expressing the meaning of a contract by which one party conveys land, property, services, etc., to another for a specified time, usually in return for a periodic payment. Moreover, it means allocating a pledge from a person to do a certain task or to assign the responsibility for doing something to someone, which usually happens in the property pledged to someone in contracts and conventions of the ancient Egyptians. The expression *hr h.t*² means previously and beforehand; it is used as an adverb, this is beside *hr hry*³ which means previously, also *hr t3 h.t/h3.t*⁴ that means before. The pronominal form *h.t*⁵ is derived from *h3.t* that means before; also *h.t* means first, tip and top; it is derived from *h3.ty*, expressing the meaning of that which is in front and it is used as a nesbe form from *h3.t*, which comes in the sense of front. As for *hry*⁶ is also used as a nisbe adjective, notifying the meaning of below or what is below. The expression *hp*⁷ that means law and legal right, is mentioned in the phrases as follows; *r h.t p3 hp*, expressing the meaning of according to the law, *hp n p3 shn*, bearing the meaning of legal right of the agreement, *smn p3 hp n mt.t*, which comes in the sense of to maintain the law of the matter, and in *iw=i n hp n md.t n hb*, reporting the meaning of I being in the right and in matter of the Ibis⁸. In our context, the pledge was according to the law and of accord by the law or by legal means, which are based on or concerned with the law.

4.8. The eighth line, there are some expressions already mentioned; this is beside *iw*⁹ which uses as enclitic or proclitic element, also *iw* is used as a variant of the preposition *r*. As for the masculine noun *iw* that means payment, is mentioned in the phrases as follows; *iw iw=f h r r.t*, reporting the meaning of valid payment or legal receipt, *iw n mh*, notifying the meaning of receipt for payment. With regard to *ir iw* that means pay or to make payment, is mentioned in the phrases as follows; *iw r-ir=w*, expressing the meaning of payment which was made¹⁰. The feminine noun *mt.t*¹¹ means matter, thing, case, speech, affair, issue and property¹²; the plural is *mt.wt*. As for the expression *mt.t nb(.t)*¹³ which means everything, is mentioned in the phrases as follows; *mh mt.t nb.t*¹⁴, bearing the meaning of to execute or fulfill every requirement, *r-ht mt.t nb.t nt hry*¹⁵, notifying the meaning of according to everything which is above, *mt.t h.t-ntr*¹⁶, which comes in the sense of the property of temple, and in *mh*

¹ Erichsen, Glossar, pp.646, 448; Johnson, Dictionary, p.339/ CDD.S.13.1; cf: Wb. IV. 216.

² Erichsen, Glossar, pp.386-387; Johnson, Dictionary, pp.7-8/CDD.H.09.1.

³ Johnson, Dictionary, p.231/ CDD.H.09.1.

⁴ Erichsen, Glossar, p.387; Johnson, Dictionary, p.7/CDD.H.09.1.

⁵ Erichsen, Glossar, pp.287-289; Johnson, Dictionary, pp.41,44-45/ CDD.H.09.1; for more about that cf: Parker, R.A., (1964). A Demotic Property Settlement from Deir el-Ballas, JARCE 3, pp.97-98; Wb.III.29.

⁶ Erichsen, Glossar, p.391; Johnson, Dictionary, p.53/CDD.H.09.1; cf: Wb. III. 392,9; 393,4.

⁷ Erichsen, Glossar, pp.274,355,375; Johnson, Dictionary, pp.48-49/ CDD.H.01.1; cf: Wb. II. 488,13; IV. 133,22.

⁸ Erichsen, Glossar, p.375; Johnson, Dictionary, pp.48-50/ CDD.H.01.1; cf: Hughes, R.G., (1958). A Demotic Letter to Thoth, JNES 17, pp.10-11.

⁹ Erichsen, Glossar, pp.19-20,44; Johnson, Dictionary, pp.42-43/ CDD.I.11.1; cf: Hughes, JNES 16, pp. 57- 58; Zauzich, Enchoria 1, pp.35-36.

¹⁰ Erichsen, Glossar, p.44; Johnson, Dictionary, pp.46,49-50/ CDD.I.11.1; cf: Hughes, JNES 16, p.58.

¹¹ Erichsen, Glossar, pp.133,184,213,217,599,642; Johnson, Dictionary, pp.264-266/CDD.M.10.1; for "md.t" cf: Wb. II.181,7;182, 4.

¹² Erichsen, Glossar, pp.80, 133,184,213,217,599,642; Johnson, Dictionary, pp.266-268/ CDD.M.10.1.

¹³ Erichsen, Glossar, pp.37, 285,375,642; Johnson, Dictionary, pp.83, 85,137, 267-269/ CDD.M.10.1.

¹⁴ Johnson, Dictionary, p. 267/ CDD.M.10.1.

¹⁵ Erichsen, Glossar, p.375; Johnson, Dictionary, p.268/ CDD.M.10.1.

¹⁶ Erichsen, Glossar, p.285; Johnson, Dictionary, p.268/ CDD.M.10.1.

*mt.t nb.t nt sh hry*¹, expressing the meaning of fulfill everything which is written above.

4.9. The ninth line, there are lacunae; however, there is *ḥꜥ n*², which means to support, to testify on behalf of and to be in need of. Furthermore, the verb *ḥꜥ*³ is associated with multiple meanings such as get up, arise, stand and to be present.

V. PROBLEMS AND METHODOLOGY OF SOLUTIONS

By studying this fragment of papyrus, some difficulties arose such as: There is a dating formula without a royal name or a cartouche, also without official titles and witnesses; as a result there is no dating. Besides, there are lacunae and severe damage to this residue of papyrus; therefore, there is a necessity to address these difficulties. By searching for demotic texts related to El-Suwa⁴, it was observed that there are two demotic scripts⁵ (Fig.6). The lack of demotic texts from El-Suwa is the main difficulty of this study; besides, there is a dating formula without a royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore, there is no specific date mentioned for this papyrus. The lacunae were also a major cause for the lack of clarity of the full context. Therefore, there is a need in order to put or to propose an approximate date of this papyrus; so, the best way is to follow the dating formulas and the calendar methods, which will be used as methodological solutions for this difficulty and the issue. According to calendar methods, it is noted that most of demotic contexts are dated by a regnal year⁶, which indicated the long-established or traditional Egyptian calendar that included 12 months of 30 days in addition to 5 epagomenal days. This was before the 3rd century B.C. Officially, in 238 B.C the Egyptian priesthood by an authoritative order of King Ptolemy III issued the so-called Canopic Decree, resulting in an alteration of the civil calendar from the fixed year which is composed of 365 days to the so-called intercalary year by adding a sixth intercalary day at the end of every four year. For the reason above mentioned, if there is a dating formula that includes; *ḥ.t-sp 28 ib.t 4 pr.t ḥrw 5 n ḥb*, it is clear that this papyrus is written before 238 B.C; this is for the reason of the existence of the 5th epagomenal day of the regnal year, and this means that the year here is not an intercalary year. The second methodological solution to this issue is to follow Royal activities in El-Suwa; therefore, it is according to NAVILLE who indicated that King Nekht-Hor-heb has a plentiful share of the temple, which is close to Saft el-Henna, located 7 kilometers to the south-east of Zagazig on the basic way to Abou Hammad,

¹ Johnson, Dictionary, pp.174-175,267/ CDD.M.10.1.

² Erichsen, Glossar, pp.68,389; Johnson, Dictionary, p.117/ CDD.c.03.1.

³ Erichsen, Glossar, pp.68-69; Johnson, Dictionary, p.115/ CDD.c.03.1; cf. Wb.I.218-220.

⁴ Erichsen, Glossar, p. 428; Johnson, Dictionary, p.109/ CDD.P.10.1; p.194/CDD.S.13.1; Wb. IV.

111,4; Gauthier, H., (1925). Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques, Vol. II, L'Imprimerie de l'Institut français d'archéologie orientale pour la Société royale de géographie d'Egypte, Le Caire, pp.127-128; Gomaà, F., (1984). Saft el-Henna, L'A V, col. 351.

⁵ The first is a limestone text written in Demotic script; cf. Bakr, M., Brandl, H., & Kalloniatis, F., (Eds.), (2014). Egyptian Antiquities from the Eastern Nile Delta, Berlin, pp.248-249 No.65 b. The second is a pottery text written in Demotic script; cf. Vleeming, S.P., (2011). Demotic and Greek-Demotic Mummy Labels and Other Short Texts Gathered from Many Publications; Short Texts II 278-1200, Studia Demotica 9 A-B, Leuven - Paris, Short Texts 3 2144 A-C; Vleeming, S.P., (2015). Demotic Graffiti and Other Short Texts Gathered from Many Publications, Studia Demotica 12, Short Texts III 1201-2350, pp.398-423.

⁶ Depauw, M., et al., (2007). A Chronological Survey of Precisely Dated Demotic and Abnormal Hieratic Sources, I, Köln / Leuven, pp.IX-XI; cf. Neugebauer, O., Parker, R.A., & Zauzich, K. Th., (1981). A Demotic Lunar Eclipse Text of the First Century, B.C., Proceedings of the American Philosophical Society, Vol.125, pp. 312-327; Thissen, H.-J., (1980). Chronologie der frühdemotischen Papyri, Enchoria 10, pp.105-125.

where the ancient remains of the city, known as Pr-Sopedu, which is best known for the granite shrine of King Nektenebo II; this is beside the slabs and granite blocks dating back to the reign of King Nektenebo II¹. Regarding to El-Suwa, there were four mud-brick tombs dating back to the late periods, which were excavated by DUNCAN AND PETRIE². PETRIE pointed out that the necropolis of El-Suwa represents the outline between the XXVIth dynasty and the Ptolemaic era, where there were much of re-used pottery, which dates almost between the XXVIth dynasty and the Ptolemaic period; moreover, it is believed that Saft el-Henna and El-Suwa were regarded as the so-called XXXth dynasty in the affinities and characterization, where the vast majority of the burials were discovered in the cemetery of El-Suwa dating back to the period between the XXVIth dynasty and the Ptolemaic era³. On the other hand, ASTON indicated that Bes vases excavated in El-Suwa belong to the phase between the fifth and the fourth century B.C⁴. Due to these methodological solutions above mentioned, which are interested in the dating issue; the probable date is almost between the 4th and the 3rd centuries B.C and definitely before 238 B.C, and also before the reign of King Ptolemy III. With regard to Royal activities and archaeological evidences in El-Suwa, it became clear that the probable date is almost between the reign of King Nekht-Hor-heb (Nektenebo II) and the reign of King Ptolemy II. Furthermore, palaeography, orthography, style, and difficulties of the writing way refer to the linguistic characteristics of the Ptolemaic period. It is worth mentioning that through a discussion with Günter Vittmann, there are some important remarks, where He points out that this fragment can be dated to the Ptolemaic period; this is by referring to the third line which we can see[*h3.t*]-*sp 28 ib.t 4*. Also, indicates that there is a lacuna in the written word of the season; therefore, He suggested that the earliest King to whom the date could refer is Ptolemy II, = 257 B.C. Furthermore, the most probable of the next two candidates are Ptolemy VI/ Cleopatra II, = 153 B.C, and Ptolemy VIII, 142 B.C. A later date would be impossible. From the above mentioned, it can be concluded that there is a dating period beginning from the 4th century B.C until the 3rd century B.C. Therefore, I believe that the earliest King to whom the date could refer is Ptolemy II; this is the probable date, which corresponds with calendar methods, Royal activities and archaeological evidences of El-Suwa.

VI. RESULTS

6.1. The lack of demotic texts from El-Suwa is the main difficulty of this study, and thus by searching for demotic texts related to El-Suwa, it was observed that there are two demotic scripts. By studying this fragment of papyrus, some difficulties arose such as: There is a dating formula without a royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore there is no specific date mentioned for this papyrus.

¹ Naville, E., (1887). The shrine of Saft el-Henneh and the land of Goshen, London, pp.1-4; cf: Snape, Six Archaeological Sites in Sharqiyeh Province, p.8; Leclant, J. (1973). Fouilles et Travaux, Orientalia 42, pp. 396-397.

² Snape, Six Archaeological Sites, p.37; cf: Duncan, J.G., (1906). The Cemetery of Suwa, In: Petrie, W.M.F., Hyksos and Israelite Cities, Hazell, Watson and Viney press, London, pp.47-51; Leclant, Orientalia 42, pp.393-440; Leclant, J. (1982). Fouilles et Travaux, Orientalia 51,p.57; Nibbi, A., (1979). Some rapidly disappearing and unrecorded sites in the eastern Delta, GM 35, pp.41-46.

³ Duncan, The Cemetery of Suwa, In: Petrie, W.M.F., Hyksos and Israelite, pp. 2, 35-37, 47-51.

⁴ Aston, D. A. & Aston, B. G. (2003). The Dating of Late Period Bes Vases, Contributions of the University of California Archaeological Research Facility, Egyptian Pottery: Proceedings of the 1990 Pottery Symposium at the University of California, Berkeley, pp.100-101.

6.2. There are lacunae and severe damage to this residue of papyrus; the lacunae in some written words along with severe damage in some lines of the fragment were also a major cause for the lack of clarity of the full context.

6.3. According to calendar methodologies, it is noted that most of demotic contexts are dated by a regnal year included 12 months of 30 days in addition to 5 epagomenal days; this was before the 3rd century B.C, and definitely before 238 B.C, where the so-called Canopic Decree was issued by King Ptolemy III; therefore, this methodology of the calendar is not verified and is not the case in our study.

6.4. Regarding Royal activities and archaeological evidences in El-Suwa, it became clear that the probable date is almost between the reign of King Nekht-Hor-heb (Nektenebo II) and the reign of King Ptolemy II.

6.5. Palaeographical study, orthography, and difficulties of the writing way refer to the linguistic characteristics of the Ptolemaic period. According to a discussion with Günter Vittmann, who suggested that the earliest King to whom the date could refer is Ptolemy II, = 257 B.C. Furthermore, the most probable of the next two candidates are Ptolemy VI/ Cleopatra II, = 153 B.C, and Ptolemy VIII, 142 B.C. A later date would be impossible. Therefore, it can be inferred that the earliest King to whom the date could refer is Ptolemy II; this is the probable date, which corresponds with calendar methods, Royal activities and archaeological evidences of El-Suwa.

VII. CONCLUSION

This fragment of papyrus concerning a documented pledge, published for the first time; the shape of the fragment of papyrus is of unequal sides, the dimensions are about 10×9 cm and the material of writing is ink. It is written in one of four scripts of ancient Egyptian language, which is a demotic script, consisting of nine thick lines, which are written in a horizontal way. The provenance is the archaeological area of El-Suwa or the so-called Geziret el-Suwa; the Necropolis of 20th Nome of Lower Egypt, known as Pr-Sopedu, which means the House of Crouching Falcon God Sopedu; it is currently within the range of the modern village of Saft el-Henna, City of Abu Hammad, Al Sharqiyah Governorate, which is located in the north-eastern Nile Delta, Egypt. It was excavated by archaeological excavations mission of the University of Liverpool of 1986; the registration number of the excavation is 3884, and the discovery place is the tomb No. 5, next to the remains of a mummy. Currently, the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125; the current status is the need for restoration and preservation. It is noted through the study that the features of cursive signs have considerable accords with the abnormal hieratic, both of which were the initial approach of the archaic or early demotic script. The lack of demotic scripts from El-Suwa is the main difficulty of this study; beside, there is a dating formula without a royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore, there is no specific date mentioned for this papyrus. The lacunae were also a major cause for the lack of clarity of the full context. It is worth mentioning that the essence of context included a documented pledge that was performed between Hor-em-heb and the owner of tomb. Regarding the name of Hor-em-heb, it may be related with the name of a priest who is associated with a priestly family and who carried out the role of the lector priest or the embalmer, known as *hr-hb*, which is a priestly rank concerning funerary practices of the deal with the owner of the tomb who undertakes to give rations of food in exchange for the execution of the pledge, which is the main purpose of the contract. There is confirmation that the deal (decree) which was written

beforehand will be fulfilled in accordance with the law or by legal means. This will be executed in year 28, month 4 of winter or the so-called Pharmouthi, which is the name of the eighth month of the year in ancient Egypt. Probably, Hor-em-heb is one of the priests who agreed with the owner of the tomb for performing the daily service and funerary rituals. The owner of the tomb acquits himself from the duties and requirements of the rations which he paid as written in the contract. The above mentioned included that the parties are agreed to make payment for the service that will be performed by Hor-em-heb to the owner of the tomb.

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I would especially like to thank Prof. Dr. Günter Vittmann for his help concerning the difficulties related to this papyrus like the issue of dating which He referred to as follows; "Determining the date of this fragment is difficult, it might be dated to the Ptolemaic period, this is by referring to the third line which we can see [*h3.t*]-*sp* 28 *ibd* 4. Also, indicates that there is a lacuna in the written word of the season. Therefore, He suggested that the earliest King to whom the date could refer is Ptolemy II, = 257 B.C. Furthermore, the most probable of the next two candidates are Ptolemy VI/ Cleopatra II, = 153 B.C, and Ptolemy VIII, 142 B.C. A later date would be impossible.

FIGURES

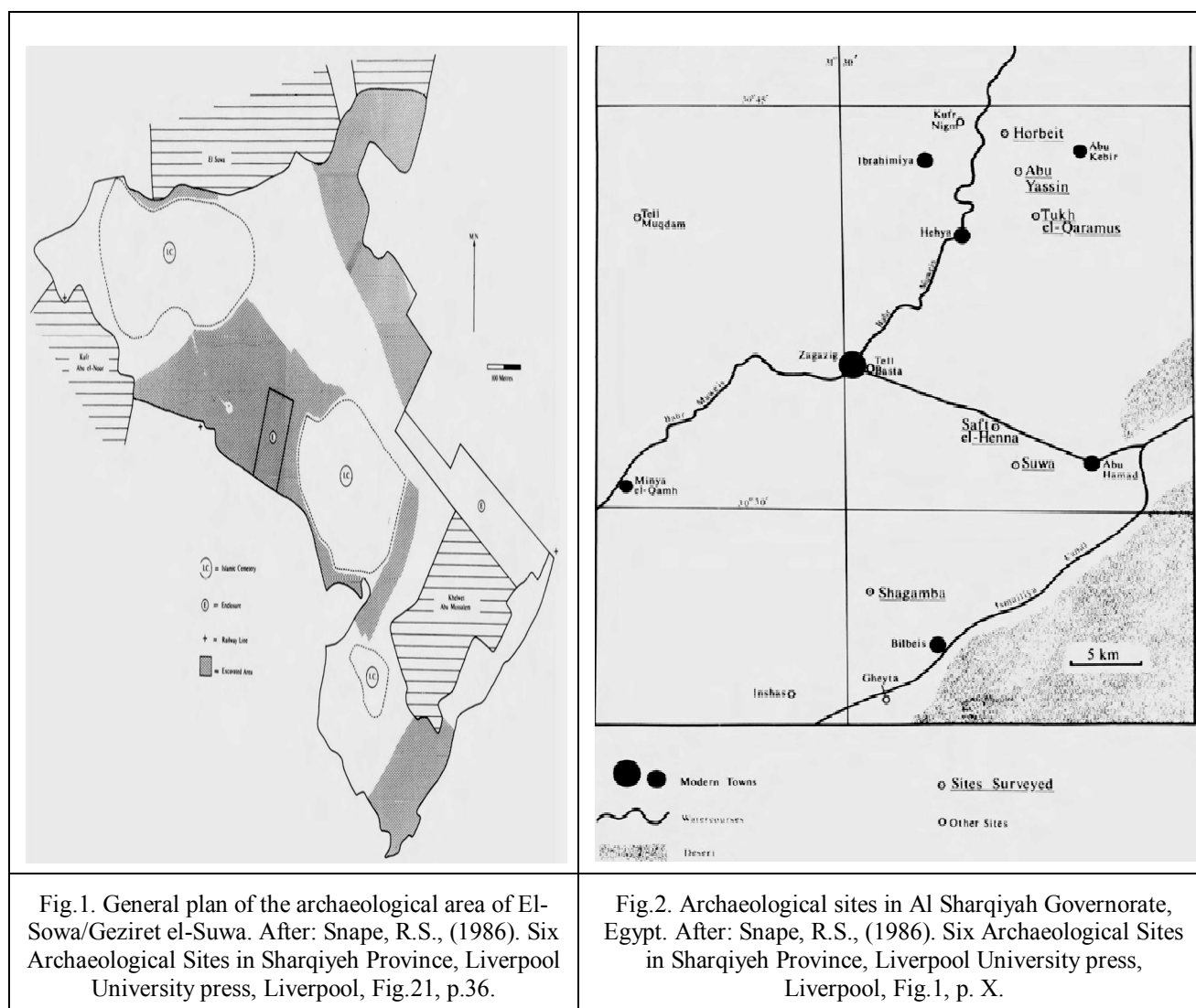




Fig.3. Photograph of the fragment of Papyrus, which is preserved in the Museum store of Tell-Basta under the registration number 1125



Fig.4. Another illustration photograph of the fragment of Papyrus No.1125

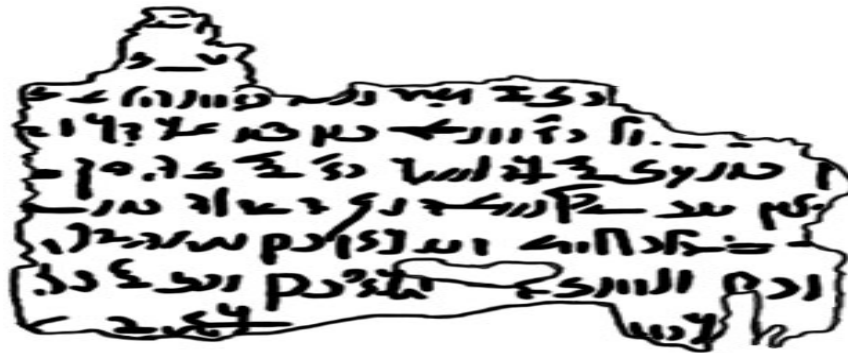


Fig.5. Facsimile of the fragment of Papyrus No. 1125

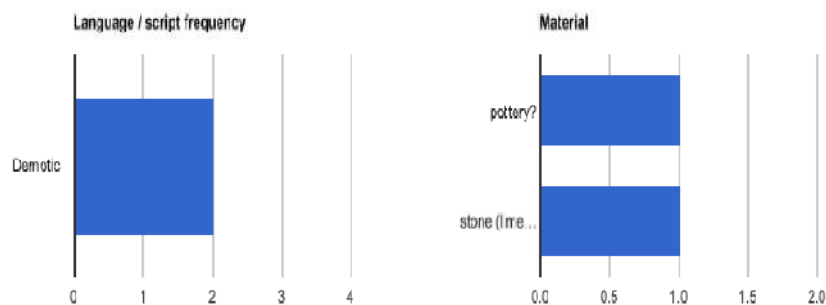


Fig.6. A diagram illustrates the demotic texts from El-Suwa. After:
<http://www.trismegistos.org/daht> ; <http://www.trismegistos.org/top.php>
 (Date of access 20/2/2018).

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