

1 An Unpublished Fragment of Papyrus Concerning a Pledge

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6 **Abstract**

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

19

20 **Index terms**— fragment, papyrus, pledge, demotic, saft el-henna, el-suwa, tell-basta.

21 **1 I. Introduction**

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

34 The relevant characteristics of the fragment of papyrus concerning a pledge can be described as follows; 2.1.
35 Type: A fragment of Papyrus (Figs. ??-5) 2.2. Writing material: Ink 2.3. Writing: A demotic text of nine
36 lines written in a horizontal way 3.2. Translation and Linguistic context 3.2.1. ////////////// [As for] this tomb 1
37 ////////////// 3.2.2. ////////////// [It's] mine ?? (which I own)//////////// 3.2.3. ////////////// [Regnal year] ?? 28
38 ?? , month 4 of winter (Pharmouthi) ?? [Hor-em-heb]? ?? ////////////// 3.2.4. ////////////// I have to give ?? property
39 (income, rent) and food ration (property ration of food) ?? ////////////// 3.2.5. ////////////// He who is [in charge of]
40 you will do the speech ?? (contract or pledge), [therefore] you will do to me what is written ??0 (you will execute
41 the document)//////////// 3.2.6. ////////////// He who is entrusted with ??1 [that matter of] the year 12 that [you will
42 do what is mentioned before] ////////////// 1 "b[tA b (.t.)]", which is used as a feminine noun means "tomb", the
43 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,
44 Dictionary,pp.2-3/CDD. B. 02; Erichsen, Glossar, p.109. ?? "pAy" is used as a demonstrative pronoun, also as

45 a pronominal copula. But here, it can be read as "pAy=(i) that uses as a possessive particle or a possessive
 46 pronoun. cf: Erichsen,Glossar, pp. 128-129; Wb.I.493, 1-5; Johnson, Dictionary, pp.35-36/CDD.P.10 3 ["H.t
 47 =HA.t-sp/zp"] is used to mean "the beginning of year, the regnal year and the year of a King's reign, or the
 48 meaning of the last year under the rule of a Pharaoh.cf: Erichsen, Glossar, p.287, 321; Johnson, Dictionary,pp.4-
 49 5/CDD.H.09.1; Wb.III.19,2-21;20,1-21; Smith, Enchoria 7, p.128. ?? Number 28 comes after the expression
 50 "HA.t-sp ", expressing the value of the regnal year that is Twenty-eighth year. As for this number cf: Erichsen,
 51 Glossar, p. 700; Johnson, Dictionary, pp.101-102/ CDD. Numbers. 14.1 ?? "ib.t/Ab.t ftw/4", means "month 4
 52 of winter", known as "Pharmouthi/rnn-wt.t", it is the name of the eighth month of the year in ancient Egypt. cf:
 53 Johnson, Dictionary, pp.37-38/CDD.Months.14.1; For rnn-wt.t/ Pharmouthi cf: Wb.II.437; Parker, R.A., (1950).
 54 The Calendars of Ancient Egypt, The University of Chicago Press, Chicago, p.45; Erichsen, Glossar, p.696; As
 55 for "fdw/ftw" cf: Wb.I.582. ?? The name of "Hor-em-heb" is related with the priest who will carry out the deal
 56 with the owner of the tomb. Cf: Ranke, H., (1935). Die ägyptischen personennamen, Vol.I, Gluckstadt, p. 248;
 57 Griffith, Catalogue of the Demotic papyri, Vol. III, p.457. ?? "mtw" means "have, owing (of money or something)
 58 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
 59 money) cf: Erichsen, Glossar, pp.37,158,188, 274;Johnson, Dictionary,pp.83,272/ CDD. M.10.1. Regarding "t/ti",
 60 which means "to give" cf: Erichsen, Glossar, pp.149, 158, 502, 596,605; Johnson,Dictionary, pp.29, 34, 298/ CDD.
 61 M. 10.1; p.95/CDD.I.11.1; p.1/CDD.T.12.1. ?? The masculine noun "aq" means" dedication, ration" cf:Erichsen,
 62 Glossar,pp.72,73;Johnson, Dictionary, pp.142,143, 144/ CDD.c.03.1; cf: Wb.I.230-232. Here in our context, "aq"
 63 means "food ration that allow a person to have a fixed amount of a particular commodity of food or to have
 64 food commodities. As for "nkt" means "property", as in "wnm nkt= to eat the property or food", also "nkt n
 65 wnm=food". cf: Erichsen, Glossar, pp.229-230;Johnson,Dictionary, pp.12,89,132/CDD.N.04.1; Wb.II.347,10-16.
 66 ?? The noun "sDy" means "speech, report, story", as in "ir sDy = to tell a story" cf: Erichsen, Glossar, p. 482;
 67 Johnson, Dictionary, pp.525-527/CDD.S.13.1; As for "sDd" cf: Wb. IV. 394-395. ??0 The expression "sX" 10
 68 means "written, speech, matter, thing, document, writing, spell" cf: Erichsen, Glossar, pp.405,458-460; Johnson,
 69 Dictionary, pp.412-413, 415-417/CDD.S.13.1. For more about "sX" cf : Zauzich, (1977). Enchoria 7, p.159;
 70 Hughes,(1957).JNES 16, pp.58-59;Thissen, Enchoria 2, pp.49-50; Thissen, Enchoria 9, pp. 63-92; cf:Wb.III.476
 71 for "sS". ??1 The verb "nHt " means "to believe, to trust, to certificate". The expression "nHt r" is used in
 72 the official document to mean" to entrust (someone) with (something)"or "to authorize (someone) concerning
 73 (something)" cf: Erichsen, Glossar, pp.224-225; Johnson,Dictionary, pp.112-113/CDD. N. 04.1. For more about
 74 "nHt" cf: Vleeming, Ostraca Varia, pp.19-21; Devauchelle, Bior 55, pp.376-377. 12 The feminine noun "rnp.t"
 75 means "year" is a variant of "HA. ?? which is beforehand 2 according to the law ?? [by legal means] 3.2.8.
 76 /// I will pay ?? for what is before, [this is in exchange for] you will do everything which is above 5 (you will
 77 execute every requirement which is written above) /// 3.2.9. /// to support 6 (to testify on behalf of)
 78 /// For the sake of content of this study, it should be referred to the semantics related to the meaning
 79 of vocabularies. This is beside the syntax-the structure of expressions or the arrangement of phonetic values
 80 or ideograms in a logical way. 4.1. The first line, there is b[tA b(.t)], which is used as a feminine noun that
 81 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
 82 means a place, ?? . Moreover, it may be related with the word bAy(w), bAy.(t) mentioned in the texts of
 83 New Kingdom, Late Periods and Greco-Roman Periods in the sense of a tomb and a pit ?? . It should be
 84 noted that there is a root of b relating with b-A, which means to hack, to cut, to break up the surface of the
 85 land in order to build a pit or a tomb. In addition, it may be equal in meaning to stonemason or the person
 86 who builds ?? . Here in our context, it is related with the expression tA b(.t), which means grave, tomb and
 87 shrine ??0 . 4.2. The second line, there is pAy ??1 , which is used as a demonstrative pronoun and also as
 88 a pronominal copula. But here, it can be read as pAy=(i) that is used as a possessive particle or a possessive
 89 pronoun. ?? The masculine noun "sHn/shn" means "command, order, commission" cf: Erichsen, Glossar, pp.463,
 90 447;Johnson, Dictionary, pp.339-340/CDD.S.13.1; Brunsch,Enchoria 9, pp.19-20;Wb.I.217,5; 257,3-4. Also,"sHn"
 91 is relevant to the meanings of "official taxation" cf: Johnson, Dictionary, p.340/ CDD.S.13.1; cf: Spiegelberg,W.,
 92 (1905). Papyrus Erbach; Ein demotisches Brieffragment , ZÄS 42,pp. 56-57(N.14); Vittmann, G., (1998). Der
 93 demotische Papyrus Rylands 9, Vol. II, ÄAT 38, Harrassowitz, Wiesbaden, pp.479-480. Also, it is related to
 94 "decrees and contracts of payment" cf: Johnson, Dictionary, p.341/ CDD.S.13.1. ?? The expression "Xr H.t"
 95 means "previously, beforehand", is used as adverb, this is beside "Xr Hry" cf: Erichsen, Glossar,pp.386-387;
 96 Johnson, Dictionary, pp.7-8, 231/CDD.H.09.1. ?? The expression "hp" means "law, legal right" cf: Erichsen,
 97 Glossar, pp.274,355,375; Johnson, Dictionary, pp.48-49/ CDD.H.01.1; Wb. II. 488,13; IV.133,22. ?? "iw" is an
 98 element of some enclitic or proclitic pronouns, also "iw" is used as a variant of preposition "r". Also, "iw" means
 99 "pay or to make payment" cf: Erichsen, Glossar,pp. 19 ??0 Johnson, Dictionary, pp.3-4/CDD.B.02; cf: Brunsch,
 100 W., (1980). Sechs demotische Graffiti vom Gebel El-Têr in der Oase Chargê, WZKM/ Wiener Zeitschrift für
 101 die Kunde des Morgenlandes,Vol.72, Wien, pp.7-14, 76-77. But Devauchelle and Wagner rejected this reading,
 102 although no further reading was given, cf: Devauchelle, D., & Wagner, G., (1984).Les Graffites du Gebel Teir
 103 : Textes Démotiques et Grecs, IFAO, Le Caire, pp.6-7. ??1 Erichsen, Glossar, pp. 128-129; cf: Wb.I.493, 1-5;
 104 Johnson, Dictionary, pp.35-36/CDD.P.10.1. ?? , being used to mean the beginning of the year, the regnal year
 105 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
 106 is another reading Hsb.t that is used as a feminine noun and means the regnal year; it is the equal variant of
 107 HA.t-sp/zp 2 . In addition, there were variant forms of writing that relate to the phonetic value of Hsb.t such

108 as what is mentioned in Pap. Berlin 13554, Pap. Louvre 2430E, and Pap. Turin 6075B ?? . With regard to the
109 study of YOYOTTE, the expression Hsb.t is appeared for the first time in the third intermediate period ?? . So,
110 there was a debate about the reading of the expression HA.t-sp/Hsb.t, where it is read rnp.t-sp by EDEL ?? . As
111 for BECKERATH, it is read as Hsb.t-sp ?? . Whilst in the reading of BARTA, it is rnp.t-hsb.t ?? . Regarding
112 numbers, the ancient Egyptians introduced the earliest welldeveloped counting or numeration system by using
113 Hieroglyphic signs containing unit fractions, cardinal and ordinal numbers, terms, issues, laws and how to solve
114 first order linear equations belonging to arithmetic and geometry, thus there were many terms in ancient Egyptian
115 sources. It is worth mentioning that ancient Egyptian mathematical numbers and fractions could be classified in
116 two elements; cardinals and ordinals. Cardinals are simply 1, 2, 3, etc. It is noteworthy that the higher value
117 is written in front of the lesser value and the numeral follows the noun, which as a general rule, exhibits the
118 singular form in the cardinal manner. Ordinals mean first, second, third, etc. ?? . It is noted that the number
119 28 ?? comes after the expression HA.t-sp, expressing the value of the regnal year that is Twenty-eighth year. In
120 addition, the number 4 ??0 There is no doubt that one of the ancient Egyptians initiatives is the registration of
121 dates based on the regnal year under the rule of a King. The year in the Egyptian calendar was divided into three
122 seasons; the season had 4 months, each month had 30 days, beside the so-called epagomenal days or the five extra
123 days to be 365 days per year. Regarding the name of Hor-em-heb, it is related with the priest who will carry out
124 the deal with the owner of the tomb. RANKE indicated that Hor-em-heb is a personal name related to the late
125 periods and the early Greek era; whilst KRALL suggested that he was a priest and associated with a priestly
126 family ?? . It is worth mentioning that the lector priest or the embalmer known as Xr-Hb is a priestly rank
127 concerning funerary practices ?? . Therefore, there is a belief that he may be the lector priest who will execute
128 ritual related to the deal, which concerns the tomb. 4.4. The fourth line, there is the expression mtw ?? , which
129 means have, owing (of money or something) and yet to be paid; it also means repay or pay back (a debt, or sum
130 of money) and to give someone (a debt, or sum of money), which is mentioned in the phrases as follows; iw=s
131 mtw=k a.wy=i, meaning I owe you, and in nt mtw=i that means what belongs to me ?? . Also as in mtw=w ti
132 n=f HD X pA hrw nt iw=f r ir =f bnr mtw=w ti n=f Xn tA xAs.t Xn HD (n) HD, notifying the meaning of they
133 will give him x of deben on the day he dies, (and also) they will give (it) to him in the necropolis in silver? ?? .
134 Regarding t/ti 9 that means to give; it is related with the imperative verb my ??0 which means cause to give. It
135 should be noted that t is abbreviated form from ti, which is mentioned in the formula of Htp ti nsw.t ??1 . ??
136 Erichsen, Glossar,pp.135,507; Wb.I.530, 7-8; cf: Osing, Nominalbildung, pp.107, 584. ?? ?? Bresciani, L'archivio
137 Demotico, p. 58,12. ?? Ranke, ägyptischen personennamen, Vol.I,p.248; cf: Griffith, Catalogue of the Demotic
138 papyri in the John Rylands Library, Vol. III, p.457; Barsanti, A.M., (1900). Rapport sur la découverte, ASAE 1,
139 p.285; Krall, J.,(1881). Studien Zur Geschichte Des Alten Aegypten, Vienna, p.386. ?? Erichsen, Glossar,p.388;
140 Johnson, Dictionary,p.55/ CDD. \$. 01.1.; cf: Wb.III.395. ?? Erichsen, Glossar, pp.37,158,188, 274; Johnson,
141 Dictionary,pp.83,272/ CDD. M. 10.1. ?? Erichsen, Glossar, p.188; Johnson, Dictionary,p.272/ CDD. M. 10.1. ??
142 Erichsen, Glossar, p.336; Johnson, Dictionary,p.79/ CDD. T. 12.1. ?? Erichsen, Glossar, pp.149, 158,502,596,605;
143 Johnson, Dictionary, pp.29, 34, 298/ CDD. M. 10.1; p.95/ CDD.I.11.1; p.1/CDD.T.12.1. ??0 Erichsen, Glossar,
144 p.150; Johnson, Dictionary,pp.52/ CDD. M. 10.1. As for"imy"cf: Wb.I.76-77. ??1 Erichsen, Glossar, p.596;
145 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
146 rdi and of the verb di, like ti/ty anx which means to give or to cause life and keep alive 1 , also as in ti Hd wbA
147 tAy=i qs.t, conveying the meaning of to give money for my tomb ?? . Furthermore, the verb ti is related with
148 the imperative verb imy 3 , and also ti that is used as a variant of my and may ?? , expressing the meaning of
149 to give. Moreover, there is ti ti, conveying the meaning of to cause to give, which is mentioned in the phrase of r
150 tm ti ti=w, expressing the meaning of in order not to let them give ?? . Also, there is the imperative verb i-my
151 related to the verb ti, which means to give; it is mentioned in the phrase of +Hwty ti anx ntr aA Hr-ib iwn.t,
152 bearing the meaning of Thoth, who gives life, the great god who is in Dendera ?? . There are multiple meanings
153 for the expression aq 7 like dedication, to enter, loaf and ration, the causative meaning is log into, usher in,
154 like aq r pr nfr, expressing the meaning of entry into the good house, literally; log into embalming place or the
155 so-called embalming house. The masculine noun aq, which means dedication, is related with ayq, and also with
156 aqy, conveying the meaning of the official entrance of the King 8 . The expression aq n means ration of, as in
157 aq n H.t-nTr, notifying the meaning of ration of the temple; also as in aq n H.t-ntr n pr Pr-aA, which means
158 rations of the temple and royal possession ?? . Here in our context, aq means food ration that allows a person
159 to have a fixed amount of a particular commodity of food or to have food commodities. As for the masculine
160 noun nkt ??0 , it means property, as in wnm nkt , expressing the meaning of to eat the property or food, also
161 the expression nkt n wnm, which means food, is mentioned in the following phrase hp n nA pr.w nA wrH.w nt
162 nb nkt nb, expressing the meaning of legal right of the houses, the empty ration of every property ??1 . 4.5.
163 The fifth line, there is the relative converter nty/nt 12 which is mentioned in pA nt iy nb, notifying the meaning
164 of everyone who comes, and in nt nb nt wAH r-r=w, expressing meaning of everything which is added to them,
165 this is beside nt-iw which is not only used as a variant of conjunctive, but also of temporal. As for ir 13 that ??
166 Erichsen, Glossar, pp.596,604-606; Johnson,Dictionary, pp.1, 62, 77-78, 83/CDD.T.12.1. As for the verb "rdi" cf:
167 Wb.II.464-469; and for the Etymology and Orthography system of L.E.cf: Spiegelberg, W., (1925). Demotica, Vol.
168 I, Verlag der Bayerischen Akademie der Wissenschaften, München, pp.56-57 §108; 117 § 255; Vernus, P.,(1990).
169 Entre Neo-Égyptien et Demotique: La Langue utilisee dans la traduction du rituel de repousser l' Agressif,
170 Rde 41, pp.194-197. ?? Erichsen, Glossar, pp.549, 155, 267; Johnson, Dictionary, p.78,/CDD.T.12.1. ?? For

2 THE THIRD LINE, THERE IS AN EXPRESSION [H.T]-SP (HA.T-SP/ZP)

171 "imy" cf: Wb.I.76-77; Erichsen, Glossar, p.150; Johnson, Dictionary, pp.52/ CDD. M. 10.1;p.112/ CDD.I.11.1.
172 ?? Erichsen, Glossar, p.150; Johnson, Dictionary,pp.52/CDD. M. 10.1; p.112/CDD.I.11.1. ?? Erichsen,
173 Glossar, pp.605, 630; Johnson, Dictionary,pp.80,81/ CDD. T. 12.1. ?? Erichsen, Glossar, pp.150,605;Johnson,
174 Dictionary, pp.3, 68, 95,112/CDD.I.11.1. ?? Erichsen, Glossar, pp.72,73;Johnson, Dictionary, pp.142,143, 144/
175 CDD.c.03.1;cf:Wb.I.230-232. ?? Erichsen, Glossar, p.73;Johnson, Dictionary, p.144/ CDD.c.03.1; for "aqw" cf:
176 Wb.I.232-233, and for more discussion of meaning cf: Daumas,F., (1952). Les moyens d'expression du Grec et
177 de l'Égyptien, Issue 16 of Supplément aux Annales du Service des antiquités de l'Egypte, IFAO, Le Caire, p.
178 217; Malinine,M., (1953). Choix de textes juridiques en hiéroglyphe 'anormal' et en démotique, Vol. I, Librairie
179 Ancienne Honore Champion, Paris, pp.110-112; as for what is related to Paleography cf: Vleeming, S.P., (1979).
180 Some Notes on the Artabe in Pathyris, Enchoria 9, pp. 96-97. ?? Erichsen, Glossar, pp.56,72-73,500; Johnson,
181 Dictionary,pp.40-41,145-146,148-149/CDD.c.03.1; as for "aq"cf:Wb.I.232,10; Osing, Nominalbildung, pp.89,549,
182 N.418. ??0 Erichsen, Glossar, pp.229-230; Johnson,Dictionary, pp.12,89,132/CDD.N.04.1;cf: Wb.II.347,10-
183 16. ??1 Erichsen,Glossar,pp.91,213,229-230,560;Johnson,Dictionary,p.136/CDD.N.04.1;cf:Wb.II.347,10-16. 12
184 Erichsen, Glossar, pp.231,76,186,646; Johnson,Dictionary, pp.1-3, 139/CDD.N.04.1; for "nty" cf: Wb.II.251-253.
185 13 Erichsen, Glossar, pp. n-Dr.t ir=f sHn, notifying the meaning of when he commanded ?? . This verb may be
186 used in order to mean to lease, expressing the meaning of a contract by which one party conveys land, property,
187 services, etc., to another for a specified time, usually in return for a periodic payment. Moreover, it means
188 allocating a pledge from a person to do a certain task or to assign the responsibility for doing something to
189 someone, which usually happens in the property pledged to someone in contracts and conventions of the ancient
190 Egyptians. The expression Xr H.t 2 means previously and beforehand; it is used as an adverb, this is beside
191 Xr Hry 3 which means previously, also Xr tA H.t/HA.t 4 that means before. The pronominal form H.t 5 is
192 derived from HA.t that means before; also H.t means first, tip and top; it is derived from HA.ty, expressing
193 the meaning of that which is in front and it is used as a nesbe form from HA.t, which comes in the sense of
194 front. As for Xry 6 is also used as a nisbe adjective, notifying the meaning of below or what is below. The
195 expression hp ?? that means law and legal right, is mentioned in the phrases as follows; r X.t pA hp, expressing
196 the meaning of according to the law, hp n pA sHn, bearing the meaning of legal right of the agreement, smn
197 pA 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,
198 reporting the meaning of I being in the right and in matter of the Ibis 8 . In our context, the pledge was
199 according to the law and of accord by the law or by legal means, which are based on or concerned with the law.
200 4.8. The eighth line, there are some expressions already mentioned; this is beside iw ?? which uses as enclitic
201 or proclitic element, also iw is used as a variant of the preposition r. As for the masculine noun iw that means
202 payment, is mentioned in the phrases as follows; iw iw=f aHa r.r.t, reporting the meaning of valid payment or
203 legal receipt, iw n mH, notifying the meaning of receipt for payment. With regard to ir iw that means pay or
204 to make payment, is mentioned in the phrases as follows; iw r-ir=w, expressing the meaning of payment which
205 was made ??0 . The feminine noun mt.t ??1 means matter, thing, case, speech, affair, issue and property 12 ;
206 the plural is mt.wt. As for the expression mt.t nb.(t) 13 which means everything, is mentioned in the phrases
207 as follows; mH mt.t nb.t 14 , bearing the meaning of to execute or fulfill every requirement, r-Xt mt.t nb.t nt
208 Hry 15 , notifying the meaning of according to everything which is above, mt.t H.t-nTr 16 , which comes in
209 the sense of the property of temple, and in mH ?? Erichsen, Glossar,pp.646, 448; Johnson, Dictionary, p.339/
210 CDD.S.13.1; cf: Wb. IV. 216. ?? Erichsen, Glossar,pp.386-387; Johnson, Dictionary, pp.7-8/CDD.H.09.1. ??
211 Johnson, Dictionary, p.231/ CDD.H.09.1. ?? Erichsen, Glossar,p.387; Johnson, Dictionary, p.7/CDD.H.09.1. ??
212 12 Erichsen, Glossar,pp.80, 133,184,213,217,599,642; Johnson, Dictionary, pp.266-268/ CDD.M.10.1. 13 Erichsen,
213 Glossar,pp.37, 285,375,642; Johnson,Dictionary, pp.83, 85,137, 267-269/ CDD.M.10.1. 14 Johnson, Dictionary,
214 p. 267/ CDD.M.10.1. 15 Erichsen, Glossar,p.375; Johnson, Dictionary, p.268/ CDD.M.10.1. 16 Erichsen,
215 Glossar,p.285; Johnson, Dictionary, p.268/ CDD.M.10.1. , expressing the meaning of fulfill everything which is
216 written above. 4.9. The ninth line, there are lacunae; however, there is aHa n 2 , which means to support, to
217 testify on behalf of and to be in need of. Furthermore, the verb aHa 3 is associated with multiple meanings such
218 as get up, arise, stand and to be present.

219 2 The third line, there is an expression [H.t]-sp (HA.t-sp/zp)

220 By studying this fragment of papyrus, some difficulties arose such as: There is a dating formula without a royal
221 name or a cartouche, also without official titles and witnesses; as a result there is no dating. Besides, there are
222 lacunae and severe damage to this residue of papyrus; therefore, there is a necessity to address these difficulties.
223 By searching for demotic texts related to El-Suwa 4 , it was observed that there are two demotic scripts ?? (Fig.
224 ??). The lack of demotic texts from El-Suwa is the main difficulty of this study; besides, there is a dating formula
225 without a royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore, there is
226 no specific date mentioned for this papyrus. The lacunae were also a major cause for the lack of clarity of the full
227 context. Therefore, there is a need in order to put or to propose an approximate date of this papyrus; so, the best
228 way is to follow the dating formulas and the calendar methods, which will be used as methodological solutions
229 for this difficulty and the issue. According to calendar methods, it is noted that most of demotic contexts are
230 dated by a regnal year ?? , which indicated the long-established or traditional Egyptian calendar that included
231 12 months of 30 days in addition to 5 epagomenal days. This was before the 3 rd century B.C. Officially, in
232 238 B.C the Egyptian priesthood by an authoritative order of King Ptolemy III issued the so-called Canopic

233 Decree, resulting in an alteration of the civil calendar from the fixed year which is composed of 365 days to
234 the so-called intercalary year by adding a sixth intercalary day at the end of every four year. For the reason
235 above mentioned, if there is a dating formula that includes; H.t-sp 28 ib.t 4 pr.t Hrw 5 n Hb, it is clear that
236 this papyrus is written before 238 B.C; this is for the reason of the existence of the 5 th epagomenal day of the
237 regnal year, and this means that the year here is not an intercalary year. The second methodological solution
238 to this issue is to follow Royal activities in El-Suwa; therefore , it is according to NAVILLE who indicated that
239 King Nekht-Hor-heb has a plentiful share of the temple, which is close to Saft el-Henna, located 7 kilometers to
240 the south-east of Zagazig on the basic way to Abou Hammad, where the ancient remains of the city, known as
241 Pr-Sopedu, which is best known for the granite shrine of King Nektenebo II; this is beside the slabs and granite
242 blocks dating back to the reign of King Nektenebo II ?? . Regarding to El-Suwa, there were four mud-brick
243 tombs dating back to the late periods, which were excavated by DUNCAN AND PETRIE ?? . PETRIE pointed
244 out that the necropolis of El-Suwa represents the outline between the XXVI th dynasty and the Ptolemaic era,
245 where there were much of re-used pottery, which dates almost between the XXVI th dynasty and the Ptolemaic
246 period; moreover, it is believed that Saft el-Henna and El-Suwa were regarded as the so-called XXX th dynasty
247 in the affinities and characterization, where the vast majority of the burials were discovered in the cemetery of
248 El-Suwa dating back to the period between the XXVI th dynasty and the Ptolemaic era ?? . On the other hand,
249 ASTON indicated that Bes vases excavated in El-Suwa belong to the phase between the fifth and the fourth
250 century B.C 4 . Due to these methodological solutions above mentioned, which are interested in the dating issue;
251 the probable date is almost between the 4 th and the 3 rd centuries B.C and definitely before 238 B.C, and also
252 before the reign of King Ptolemy III. With regard to Royal activities and archaeological evidences in El-Suwa,
253 it became clear that the probable date is almost between the reign of King Nekht-Hor-heb (Nektenebo II) and
254 the reign of King Ptolemy II. Furthermore, palaeography, orthography, style, and difficulties of the writing way
255 refer to the linguistic characteristics of the Ptolemaic period. It is worth mentioning that through a discussion
256 with Günter Vittmann, there are some important remarks, where He points out that this fragment can be dated
257 to the Ptolemaic period; this is by referring to the third line which we can see[HA.t]-sp 28 ib.t 4. Also, indicates
258 that there is a lacuna in the written word of the season; therefore, He suggested that the earliest King to whom
259 the date could refer is Ptolemy II, = 257 B.C. Furthermore, the most probable of the next two candidates are
260 Ptolemy VI/ Cleopatra II, = 153 B.C, and Ptolemy VIII, 142 B.C. A later date would be impossible. From the
261 above mentioned, it can be concluded that there is a dating period beginning from the 4 th century B.C until
262 the 3 rd century B.C. Therefore, I believe that the earliest King to whom the date could refer is Ptolemy II; this
263 is the probable date, which corresponds with calendar methods, Royal activities and archaeological evidences of
264 El-Suwa.

265 **3 6.1.**

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

270 **4 6.2.**

271 There are lacunae and severe damage to this residue of papyrus; the lacunae in some written words along with
272 severe damage in some lines of the fragment were also a major cause for the lack of clarity of the full context. 6.3.
273 According to calendar methodologies, it is noted that most of demotic contexts are dated by a regnal year included
274 12 months of 30 days in addition to 5 epagomenal days; this was before the 3 rd century B.C, and definitely
275 before 238 B.C, where the socalled Canopic Decree was issued by King Ptolemy III; therefore, this methodology
276 of the calendar is not verified and is not the case in our study. 6.4. Regarding Royal activities and archaeological
277 evidences in El-Suwa, it became clear that the probable date is almost between the reign of King Nekht-Hor-heb
278 (Nektenebo II) and the reign of King Ptolemy II. 6.5. Palaeographical study, orthography, and difficulties of
279 the writing way refer to the linguistic characteristics of the Ptolemaic period. According to a discussion with
280 Günter Vittmann, who suggested that the earliest King to whom the date could refer is Ptolemy II, = 257
281 B.C. Furthermore, the most probable of the next two candidates are Ptolemy VI/ Cleopatra II, = 153 B.C, and
282 Ptolemy VIII, 142 B.C. A later date would be impossible. Therefore, it can be inferred that the earliest King to
283 whom the date could refer is Ptolemy II; this is the probable date, which corresponds with calendar methods,
284 Royal activities and archaeological evidences of El-Suwa. This fragment of papyrus concerning a documented
285 pledge, published for the first time; the shape of the fragment of papyrus is of unequal sides, the dimensions
286 are about 10×9 cm and the material of writing is ink. It is written in one of four scripts of ancient Egyptian
287 language, which is a demotic script, consisting of nine thick lines, which are written in a horizontal way. The
288 provenance is the archaeological area of El-Suwa or the so-called Geziret el-Suwa; the Necropolis of 20 th Nome
289 of Lower Egypt, known as Pr-Sopedu, which means the House of Crouching Falcon God Sopedu; it is currently
290 within the range of the modern village of Saft el-Henna, City of Abu Hammad, Al Sharqiyah Governorate, which
291 is located in the north-eastern Nile Delta, Egypt. It was excavated by archaeological excavations mission of the
292 University of Liverpool of 1986; the registration number of the excavation is 3884, and the discovery place is

293 the tomb No. 5, next to the remains of a mummy. Currently, the residue of this papyrus is preserved in the
 294 museum store of Tell-Basta under the registration number 1125; the current status is the need for restoration
 295 and preservation. It is noted through the study that the features of cursive signs have considerable accords with
 296 the abnormal hieratic, both of which were the initial approach of the archaic or early demotic script. The lack
 297 of demotic scripts from El-Suwa is the main difficulty of this study; beside, there is a dating formula without a
 298 royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore, there is no specific
 299 date mentioned for this papyrus. The lacunae were also a major cause for the lack of clarity of the full context.
 300 It is worth mentioning that the essence of context included a documented pledge that was performed between
 301 Horem-heb and the owner of tomb. Regarding the name of Hor-em-heb, it may be related with the name of a
 302 priest who is associated with a priestly family and who carried out the role of the lector priest or the embalmer,
 303 known as Xr-Hb, which is a priestly rank concerning funerary practices of the deal with the owner of the tomb
 304 who undertakes to give rations of food in exchange for the execution of the pledge, which is the main of the eighth
 305 month of the year in ancient Egypt. Probably, Hor-em-heb is one of the priests who agreed with the owner of
 306 the tomb for performing the daily service and funerary rituals. The owner of the tomb acquires himself from the
 307 duties and requirements of the rations which he paid as written in the contract. The above mentioned included
 308 that the parties are agreed to make payment for the service that will be performed by Hor-em-heb to the owner
 309 of the tomb. 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 ^{1 2 3}

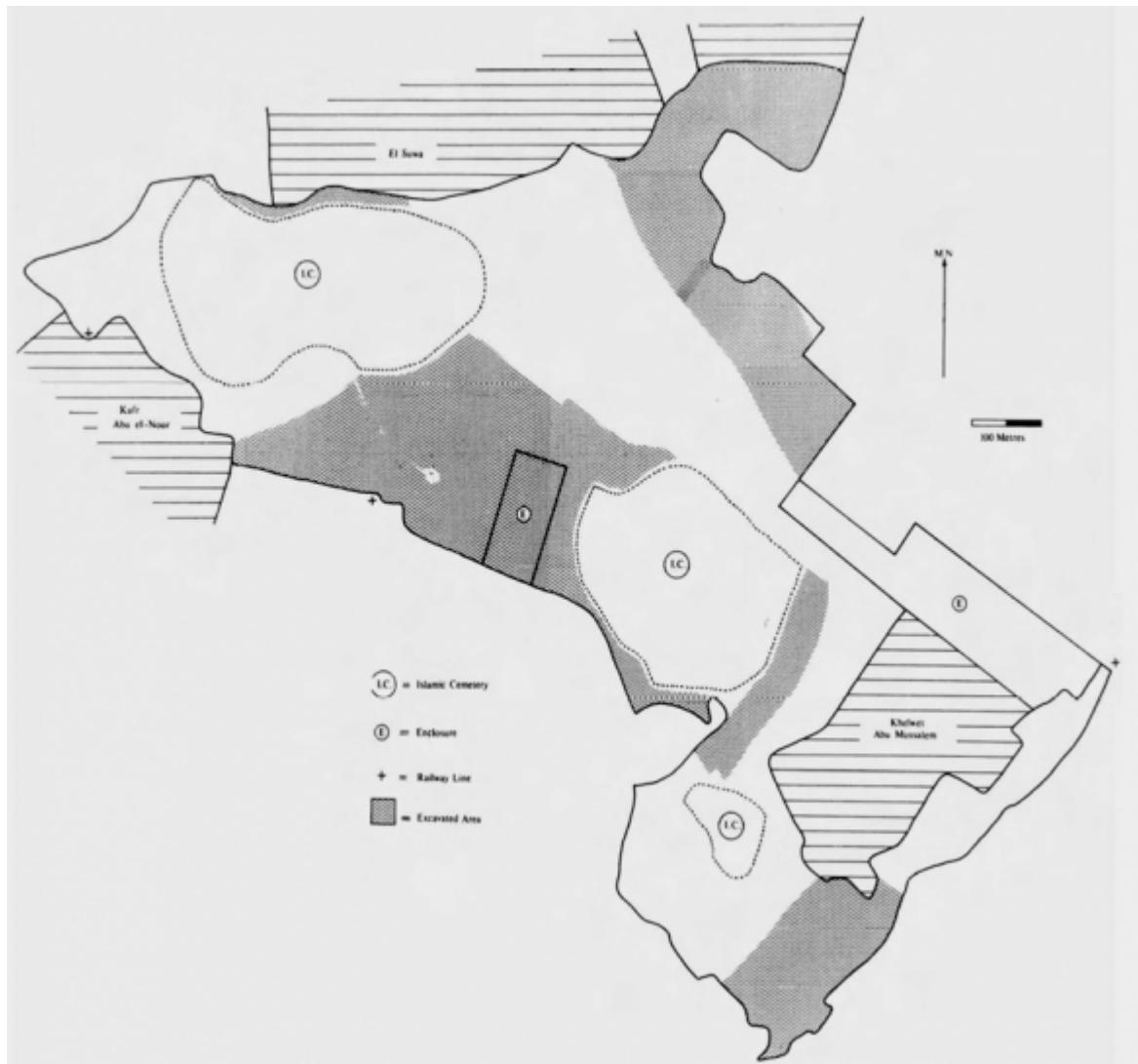


Figure 1:



Figure 2: Fig. 1 .



2

Figure 3: Fig. 2 .



Figure 4: I

Figure 5: FiguresFig. 3 .Fig. 4 .Fig. 5 .

An Unpublished Fragment of Papyrus Concerning a Pledge

3.2.7. // //// the deal (decree)

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Figure 6:

-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 Hry", 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 "aHa 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.

[Note: 7]

Figure 7:

Figure 8:

Figure 9:

mt.t nb.t nt sX Hry
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Figure 10:

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. 2 Erichsen, 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. 3 For these forms of writing cf: Johnson, Dictionary, pp.269-273/ CDD. H. 09. 4 Yoyotte, J., (1961). Les principautés du Delta au temps de l'anarchie libyenne, *Études d'Histoire Politique*, Mélanges Maspero 1/4, MIFAO 66/4, Le Caire, p.152 N.3; cf: Johnson, Dictionary, pp.268-269/ CDD. H. 09.1 5 Edel, E., (1955). *Altägyptische Grammatik*, 2 Vols. *Analecta orientalia*, Pontificium Institutum Biblicum Publisher, the University of Virginia, Digitized at 2007, § 412-414; cf: Johnson, Dictionary,

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³Year 2019 © 2019 Global Journals

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