



‘When my husband Died!’: The Story of P. Philadelphia V and VI ‘Sale and Cession Demotic deeds’.

Hasnaa Abdellatif

Faculty of Archaeology, Fayoum University,
Egypt

hna13@fayoum.edu.eg

ABSTRACT

This paper aims to re-edit the two papyri P. Philadelphia V and VI which were early published by (Reich 1937); unfortunately, Reich died before completing his work. Afterwards, (El-Amir 1959), worked on it. There are some words, titles, and proper names that need a fresh reading according to what is now widely accepted by demotists, this will be presented in the table below. Some useful corrections also were made by (Muhs, Vleeming and Den Brinker 2005). Although the archive comprises of 32 papyri, this paper sheds light only on papyri P. Philadelphia V and VI since they relate to each other, one being a sale contract and the other being the corresponding cession deed, both from the year 4 of Ptolemy I. They are now kept at the Philadelphia, University of Pennsylvania Museum. The sale in the first papyri P. Philadelphia V was made by *Dd-hr* son of *Pa-Hr* but it would seem that he had died before completing the transaction to *Pa-rv* son of *Pa-nfr* (the second party on both papyri) and that the transaction was done by *Ta-mn-* daughter of *Hh* the wife of *Dd-hr* son of *Pa-Hr* after his death

ARTICLE INFO

Article history

Received 26 July 2024

Received in revised form 25 October 2024

Accepted 29 October 2024

Available Online 4 February 2025

KEYWORDS

Cession; Demotic; Deeds; Husband;
Papyri- Philadelphia; Sale; Wife.

INTRODUCTION

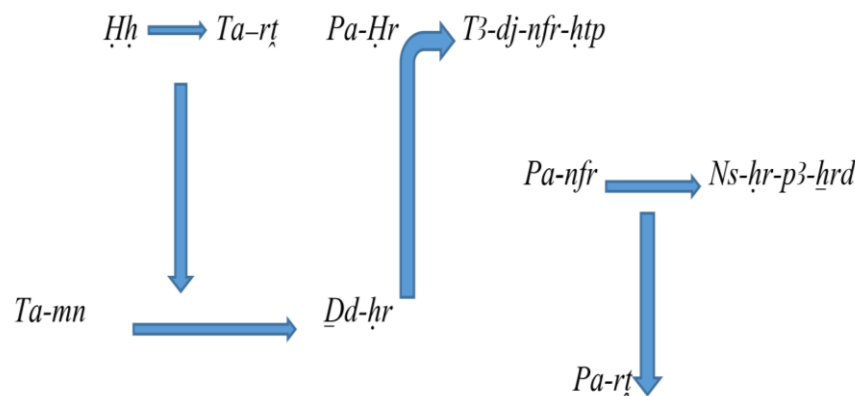
The Philadelphia archive was discovered by Clarence S. Fisher on the 22nd of February 1922 at Dra- Abu-el-Naga. The papyri were unrolled in Cairo, numbered by the Egyptian Museum, and sent to Philadelphia in 1922 to be studied. In 1951 part of the manuscripts were received by the Egyptian Museum (El-Amir 1959, VIII, X), according to Trismegistos there are around 16 papyri at the Egyptian Museum (<https://www.trismegistos.org/arch/detail.php> n.d.). The rest of the archive remained in Philadelphia, University of Pennsylvania Museum. The content of the papyri varies between sales, cessions, gifts, marriage settlements, one related to divorce, leases of houses and tombs, mortgages, and two statements of accounts. The texts range in date from the 7th year of Philip Arrhidaeus (317 B.C) through the reigns of Alexander IV, Ptolemy I Soter, Ptolemy II Philadelphus, Ptolemy III Euergets down to the 5th year of Ptolemy IV Philopator (217 B.C) (El-Amir 1959, 22). Their importance lies in the fact that they reveal the transactions and occupations of a single-family living in Thebes (El-Amir 1959, 22).

P. PHILADELPHIA V AND VI (TM: 43905 AND TM 43906):

Both papyri were found together among a group of demotic papyri (32 papyri) in two jars in a house of the Ptolemaic period, built against the pylon of the 19th dynasty tomb No. 156 at

Memnoneia-Djeme (Thebes West), Dra-Abu-el-Naga. Both are dated to the fourth year of Ptolemy I (BC 302 Nov 7-Dec 6/ BC 301 Oct 2-Oct 31 respectively), The two papyri are in a good state of preservation and kept in Philadelphia, University of Pennsylvania Museum (Trismegistos n.d.). P. Philadelphia V (70.5cm length-37 width (Penn.museum n.d.) is classified as a donation contract concerning funerary rights, in other terms, it is an agreement for the sale of two tombs and their revenues by the pastophoros *Dd-hr* son of *Pa-Hr* and *T3-dj-nfr-htp* to the kalasiris *Pa-rv* son of *Pa-nfr* and *Ns-hr-p3-hrd* (El-Amir 1959, 35, 109). The second tomb seems to have been used as a storage place for the beneficiary's mummies awaiting burial (Cannata 2020, 265).

The two papyri are written in both recto and verso, the recto of P. Philadelphia V includes 11 horizontal lines, and the names of the witnesses (16 witnesses) occupy the verso, P. Philadelphia VI (82.3cm length-37.1 width (Penn.museum n.d.) consists of 9 lines on the recto and 12 on the verso. The witnesses list of P. Phil. Dem VI is incorrectly printed in (El-Amir 1959, 18) as P. Phil. Dem.4 Vo.



Genealogy

P. Phil. Dem V: Transliteration (Recto) fig.1

- (1) *h3.t-sp 4 tpj 3h.t n pr-^{ϕ3} ^{ϕ.w.s} P|wmjs ^{ϕ.w.s} dd irj-^{ϕ3} n Imn-*Ipj* n pr-*imnv* n niw.t *Dd-hr* s3 *Pa-Hr* mw.t=f *T3-dj-nfr-htp* n gl-*sr* n pr-*Imn Pa-rv* s3 *Pa-nfr* mw.t=f *Ns-hr-p3-hrd* dj=j n=k t3j s.t ntj hr t3 h3s.t *Dm3^c hn^c p3j=s sk3 mtw=k t3j n3j=k rmt.w ntj iw=k r mr t3j.v=w r-hr=s**
- (2) *mtw=k dj.t htp=w p3j=n hrj Pa-rv p3j=k ntr hn n3j=s ^{ϕ.wj.w} hrj hn t3 s.t (n) rn=s r p3j=s m3^c imnv n3 hjn.w n t3 s.t (n) rn=s p3j=s rsj p3 mjt ntj sm i-ir Imn-htp p3j=s mhv t3 s.t n p3j=n hrj P3-dj-Hr-p3-r^c p3 ntr n n3 nfj.w ^{ϕ.r^c} iw p3 wrh n Imn iwv=w p3j=s i3bv t3 s.t n p3j=n hrj Pa-n3*
- (3) *iw t3j(=j) rj.t iwv=w p3j=s imnv t3 s.t n p3j=n hrj P3-dj=f iw p3 hrj iwv=w r n3 hjn.w n t3 s.t dr=w dj=k n=j sw n p3 hj r-ir=j r-hr=s n hd ssp=j st n-dr.v=k iw=f mhv iwv sp nb h3v=j mtr.w n-im=w dj=j s n=k mtw=k s t3j=k s.t t3j mn-m-dj=j md nb n p3 t3 i.ir-n=k (n)rn=s*
- (4) *bn-iw rh rmv nb n p3 t3 ink mj-t3j ir sjh n-im=s bnr n=k t3j p3 hrw r hrj s^c-dt p3 ntj iw=f r ij r-r=k r-db^c=s n rn=j n rn rmv nb n p3 t3 r nhm=s hr r-r=k hn^c n3j=k rmt.w dd bn-iw t3j=k s.t in t3j iw=j r dj.t wj=f r-r=k iw bn iw(=j) rh t3j rmt nb n p3 t3 r t3 s.t ntj hrj r h3^c=f n.im=w n-m-s3 n3j=k rmt.w ntj iw=k*
- (5) *r dd n=j t3j st r-hr=s iw bn iw(=j) rh wn p3 r3 ntj iw=k r db^c=f n-im=w hn^c p3j=k rd t3j p3 hrw r-hrj s^c-d.t iw bn-iw dj=k ^{ϕ.h^c}.k in hn^c p3j=k rd ntj iw=f r ij r-hr=s iw=j t3j rmt r t3 s.t ntj*

hrj t3j p3 hrw r-hrj š^c-d.t n-m-s3 n3 rmt.w ntj iw=k r dd n=j t3j st r-hr=s gr mtw=j wn p3 r3 ntj iw=k

(6) *r db^c=f n-im=w hn^c p3j=k rd iw bn-iw dj=k h^c.k in hn^c p3j=k r gr t3j p3 hrw r-hrj š^c-d.t iw=j r dj.t n=k hđ 20 r sttr 100 r hđ 20 n n p3 hrw m-s3 p3 hrw n h^c-rv ntj iw=s r-ir=f iw=k m-s3=j n t3j=k s.t r-hrj r dj.t w^cb=s n=k n mtw=j rk p3 rmt ntj iw=j t3j.v=f r-hr=s n iw bn-iw(=j) rh*

(7) *wn p3 r3 ntj iw=k r db^c=f n-im=w n mtw=j ir n=k r-h md nb ntj hrj hn^c n3j(=j) hrv.w dj=j n=k t3j s.t ntj hr t3 h3s.t Dm3^c p3-bnr-n t3 s.t ntj-iw n3j=s hjn.w sh hrj r-h n3j=k rmt.w hr p3 wr n qs n.im=s mtw=k h3^c n3j=k rmt.w ntj iw=k r t3j.v=w r-hr=s hr n3 wrs.w n.im=s t3j p3 hrw r-hrj š^c-d.t*

(8) *n3j=s hjn.w p3j=s rsj t3 s.t n Pa-wsr s3 Krd p3j=s mhv t3 s.t n n3 qd.w-hn p3j=s i3bv t3 s.t n Dd-hr s3 W3h-ib-r^c p3 hrj-hb p3j=s imnv p3 tw r n3 hjn.w <n t3 s.t> (n)rn=s mtw=k s t3j=k s.t t3j r mhv s.t 2.t iw bn-iw(=j) rh wn p3-bnr-n n3j=k rmt.w wr iw bn-iw dj=k h^c.v in gr*

(9) *p3j=k rd n ss nb mtw=j h3^c n3 st.w ntj hrj i.ir-hr p3j=k rd iw=w mnq n wpj n w3h-mw iw n3j=k hrv.w n.m-s3 n3j(=j) hrv.w iw n3 hrv.w n n3j=k hrv.w n.m-s3 n3 hrv.w n n3j(=j) hrv.w r dj.t ir=w r-h md nb ntj hrj iw=k dj.t šsp n=j iw=j mtw=k n w3h-mw hn^c n3j(=j) hrv.w n3 hrv.w n n3j(=j) hrv.w t3j p3 hrw r-hrj š^c-d.t iw=k r dj.t n=j hđ 20*

(10) *r sttr 100 r hđ 20 n iw=j m-s3=k n dj.t ir=k v(=j) n w3h-mw n hn^c n3j(=j) hrv.w n3 hrv.w n n3j(=j) hrv.w iw bn-iw iw=k rh t3j gr w3h-mw n t3 s.t 2.t ntj hrj r.tw=j n=k n-m-s3 bnr=j hn^c n3j(=j) hrv.w mtw=j ir n=k r-h md nb ntj hrj mtw=k ir n=j r-h mtw=j h3^c t3 s.t 2.t ntj hrj i.ir-hr=k hn^c n3j=k rmt.w iw=w qt iw=w n iw=w mnq n wp(.t) nb*

(11) *ntj iw=w r wh3=w r.r=w iw=w mhv n n3j=w sb3.w p3j=k rd p3 ntj nhv r md nb ntj iw=f r dd.v=w irm=j (n)rn md nb ntj hrj mtw=j ir=w r hrw=f n htr iwv mn iwv sh nb m-sh Dhwtj-i.ir-dj-s s3 Dhwtj-mn.*

Verso fig.2

- (1) *P3-wr-djw s3 T3j-dj*
- (2) *P3-dj-imm-ijp s3 Nhm-s-hnsw*
- (3) *P3-šr-mw.t s3 P3-dj-3s.t*
- (4) *P3-dj-mn s3 Krd(?)*
- (5) *P3-hb s3 P3-dj-hr-p3-r^c*
- (6) *Imn-htp-s3 P3-dj-Imn-Ipj*
- (7) *Dd-mnv-s3 Imn-htp*
- (8) *Hr-hnsw s3 Dd-hr*
- (9) *Hr s3 Ns-mn*
- (10) *Nhv-nb=f s3*
- (11) *Ns-p3j=w-t3.wj s3 Wsir'-wr*
- (12) *P3-dj-Imn-nsw-t3.wj s3 Hr-wd3*
- (13) *Hr s3-3s.t s3 Dhwtj-iw*
- (14) *Wsir-wr s3 P3-dj-hr-p3-hrd*
- (15) *Wsir-wr s3 Hrj=s-n=f*
- (16) *P3-wrm s3 P3-dj-imm-nsw-t3.wj*

Translation:

(1) Year 4, Thoth (1st month of the achet season), under Pharaoh ^{L.H.P} Ptolemy I ^{L.H.P}. Has said the pastophoros of Amenophis in the west of Thebes *Dd-hr* son of *Pa-Hr*, his mother is *T3-dj-nfr-htp*, to the kalasiris of the House of Amun *Pa-rv* son of *Pa-nfr*, his mother is *Ns-hr-p3-hrd*:

I have given to you this tomb which is in the necropolis of Djeme along with its shaft. You may take your mummies (lit. people) whom you will desire to put (bury) inside it,

(2) and you cause our master *Pa-rv*, your god, to rest in its overlying places within the named tomb on its western part. The boundaries of the named tomb are: its south is the path that leads to Amenhotep. Its north is the tomb of our master *P3-dj-hr-p3-r^c* the god of the sailors, the court of Amun being between them. Its east is the tomb of our Saint *Pa-n3*,

(3) my cell (room) being between them. Its west is the tomb of our master *P3-dj=f*, the street being between them. Such are the whole boundaries of the tomb. You have given me the value of the expenses which I incurred for it in silver. I have received it from your hand, complete without any remainder, my heart is satisfied with it. I have given it (the tomb) to you; it is yours, it is your tomb. I have no claim on you in its name.

(4) No man on earth myself likewise, will be able to exercise authority over it except you from today onwards forever. He who will come against you on account of it in my name or in the name of any person on earth to take it away from you or your people saying “it is not your tomb” I will cause him to discharge you. ‘I shall not be able to take any person at all to the tomb aforesaid in order to bury him there, besides your people (or mummies) regarding whom you

(5) will say to me “Put them inside it”. I shall not be able to open a door which you, and your agent, will seal therein from today onwards forever, while you are not present together with your agent who will come to it. If I put (bury) a person in the aforesaid tomb from today onwards forever, besides your people regarding whom you will say to me “put them inside it” or if I open the door which you will

(6) seal therefore together with your agent while you are not present together with your agent from today onwards forever, I will give you 20 silver (deben), make 100 staters, make 20 silver (deben) again, the day after the day when it will be proved, while you still have a claim upon me regarding your tomb mentioned above to be purged for you. And I shall remove the person whom I have placed inside it. I shall not be able anymore to

(7) open the door which you will seal there. And I will act for you according to every word mentioned above together with my children. I have given you this tomb which is in the necropolis of Djeme, besides (in addition to) the tomb whose border neighbors are written above, in order to place your mummies (lit. persons or people) awaiting burial in it, (and) you are to leave your people whom you will take to it on the head-rests therein from today onwards forever.

(8) Its boundaries are: its south is the tomb of *Pa-wsr* son of *Krd*, its north is the tomb of the potters, its east is the tomb of *Dd-hr* son of *W3h-ib-r^c* the embalmer, its west is the hill. the neighbours <of the> named <place>. It is yours, it is your tomb, to complete two tombs. I shall not be able to open (the tomb) except (for) your awaiting mummies (lit. people), while you are not present, or

(9) your agent at any time and I will quit the above-mentioned tombs in the presence of your agent while they are completed with the work of a choachyte. Your children have a claim upon my children, and the children of your children to cause them to act according to every word mentioned above. If you cause me to be replaced as your choachyte together with my children and the children of my children from today onwards forever, you shall give me 20 silver (deben),

(10) makes 100 staters, makes 20 silver (deben) again, while I am behind you (i.e. have a claim) to let you take me as a choachyte (lit: in causing that you make me as a choachyte), yet,

and my children and the children of my children. You will not be able to take another choachyte to the two tombs mentioned above which I have given to you except myself and my children. And I will act for you according to every word mentioned above, and you shall act for me accordingly. I am to leave the two tombs in your presence together with your people, they being built, sealed, complete with any work

(11) that will be desired for them, they being complete with their doors. Your agent is he authorized concerning everything which he shall bring up against me in the name of everything which is mentioned above. And I will do they at his behest voluntarily without delay and any blow. Written by *Dḥwtj-ir-dj-s* son of *Dḥwtj-mn*.

P. Phil. Dem VI is a cession made by *Ta-mn* daughter of *Hḥ* and *Ta-rv* presumably after the death of her husband *Dd-ḥr* son of *Pa-Ḥr* who is the first party in P. Phil. Dem V. It would also seem that he had died before completing the procedure of the conveyance to the purchaser *Pa-rv* son of *Pa-nfr* who is the second party in both papyri. It is also possible that the vendor, *Dd-ḥr* son of *Pa-Ḥr*, had retained his interest in the property for the duration of his own life, and that the property passed to the purchaser on the death of the vendor and with the agreement of his wife (El-Amir 1959, 109) (Thissen and Zauzich 2018, 148) who did so on behalf of her husband (El-Amir 1959, 35) in favor of *Pa-rv* son of *Pa-nfr*, her half-brother and the step-father of her husband *Dd-ḥr*. It seems quite clear that *Pa-rv* married *T3-dj-nfr-ḥtp* the mother of *Dd-ḥr* after the death of her husband *Pa-Ḥr*.

Transliteration Recto fig.3

(1) *ḥ3.t-sp 4 ibd 4 šmw n pr-^{ᶜ3} ^{ᶜw.s} P|wmj^s ^{ᶜw.s} dd šm.t Ta-mn-ta Hḥ mw.t=s Ta-rv n gl-šr n pr-Imn Pa-rv s3 Pa-nfr*

(2) *mw.t=f Ns-ḥr-p3-ḥrd dj=j wj.v r.r=k n t3j s.t ntj ḥr t3 ḥ3s.t Dm3^ᶜ ḥn^ᶜ p3j=s šk3 n3j=s ḥjn.w p3j=s rs p3 mjt ntj šm i.ir Imn-ḥtp*

(3) *p3j=s mhv t3 s.t n p3j=n ḥrj P3-dj-ḥr-p3-r^ᶜ p3 ntr n n3 nf<.w> ^{ᶜr^ᶜ} r iw p3 wrḥ n Imn iwv=w p3j=s i3b.v t3 s.t n p3j=n ḥrj Pa-n3 iw t3j(=j) rj.t iwv=w*

(4) *p3j=s imnv t3 s.t n p3j=n ḥrj P3-dj=f iw p3 ḥrj iwv=w r n3 ḥjn.w n t3 s.t dr=w ḥn^ᶜ t3j k.t s.t ntj ḥr t3 ḥ3s.t Dm3^ᶜ n3j=s ḥjn.w p3j=s rsj*

(5) *t3 s.t n Pa-wsr s3 Krd p3j=s mhv t3 s.t n n3 qd.w-hn p3j=s i3bv t3 s.t n ḥr-ḥb Dd-ḥr s3 W3ḥ-ib-r^ᶜ p3j=s imnv p3 tw r n3 ḥjn.w n t3 s.t*

(6) *dr=w r s.t 2 r.ir n=k irj-^{ᶜ3} Imn-ipj n pr-imnv n niw.t Dd-ḥr s3 Pa-Ḥr mw.t=f T3-dj-nfr-ḥtp p3j(=j) ḥj sh r.r=w n ḥ3.t-sp 4 tpj 3ḥ.t n pr-^{ᶜ3} ^{ᶜw.s} ^{ᶜnḥ} d.t mtw=k s*

(7) *n3<j=k> st.w n3.w mtw=k t3j n3j=k rmt.w r. r=w t3j p3 hrw r-ḥrj š^ᶜ d.t mn-m-dj=j md nb n p3 t3 i.ir-n=k (n) rn=w t3j p3 hrw r ḥrj š^ᶜ d.t p3 ntj iw=f r ij r.r=k r db3.v=w*

(8) *(n) rn=j (n) rn rmt nb n p3 t3 iw=j r dj.t wj=f r.r=k iw bn i.ir=k rh t3j gr w3ḥ-mw r n3 s.t.w ntj ḥrj n.m-s3 bnr=j ḥn^ᶜ n3j(=j) ḥrv.w n3 ḥrv.w n3 ḥrv.w n n3j(=j) ḥrv.w š^ᶜ-d.t*

(9) *mtw=j ir n=k r-ḥ md nb ntj ḥrj iw=j m-s3 Dd-ḥr s3 Pa-Ḥr mwt=f T3-dj-nfr-ḥtp p3j(=j) ḥj ntj ḥrj r p3 hp n n3 sh.w r.ir=f n=j r ir n=j (r-)ḥv=w p3 bnr md nb ^ᶜntj ḥrj¹ m-sh Dḥwtj-ir-dj-s s3 Dḥwtj-mn.*

The verso fig 4

(1) *Ḥr s3 P3-hb*

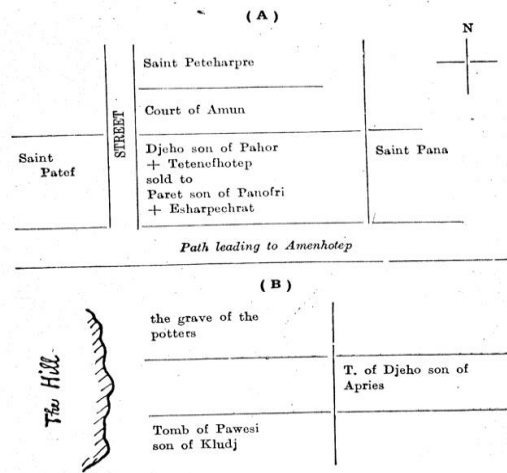
(2) *Ns-mn s3 Nḥv-nb=f*

(3) *Pa-dj.t [s3] M3j-rsj (s3) P3-ḥr-ḥnsw*

- (4) *Wsr-wr s3 Tr.t-hr-r.r=w*
 (5) *Hr-s3-3s.t s3 Ššnq*
 (6) *Kp=f-h3-hnsw s3 Ns-mn*
 (7) *Dd-hr s3 W3h-ib-r^c*
 (8) *Ššnq s3 Hr*
 (9) *T3j-nfr s3 nh-p3-hrd s3 Dd-hr*
 (10) *P3 -hb s3 P3-dj-immn-nsw-t3.wj*
 (11) *N3-nfr-ib-r^c s3 Hr*
 (12) *Ns-b3-nb-dd.t(?) s3 P3-hr-hnsw*

Translation:

- (1) Year 4, Mesore (4th month of the shemu season), of Pharaoh^{L.H.P} Ptolemy I^{L.H.P.} Has said the woman *Ta-mn* daughter of *Hh*, her mother is *Ta-rv*, to the kalasiris of the Temple of Amun *Pa-rv* son of *Pa-nfr*,
- (2) his mother is *Ns-hr-p3-hrd*: I am far from you regarding this tomb which is in the necropolis of Djeme together with its shaft. Its boundaries are: its south is the path which leads to Amenhotep.
- (3) Its north is the tomb of our master *P3-dj-hr-p3-r^c* the god of the sailors, the court of Amun being between them. Its east is the tomb of our Saint *Pa-n3* my cell (room) being between them.
- (4) Its west is the tomb of our master *P3-dj=f*, the street being between them. Such are the whole boundaries of the tomb. And this other tomb which is in the necropolis of Djeme. Its boundaries are: its south
- (5) its north is the tomb of the potters, its east is the tomb of the lector *Dd-hr* son of *W3h-ib-r^c*, its west is the hill. Such are the whole boundaries of the tomb
- (6) making two tombs (altogether), regarding which the pastophoros of Amenophis in the west of Thebes *Dd-hr* son of *Pa-Hr* his mother is *T3-dj-nfr-htp* my husband, (had) made a writing for you in year 4, Thoth (1st month of the achet season), of the ever living Pharaoh^{L.H.P.} They are yours,
- (7) they are <your> tombs. Yours, the tombs belong to me, you may take your people (i.e., mummies) into them from today onwards forever. I have no claim whatsoever against you in their name from today onwards forever. He who will proceed against you on account of them
- (8) in my name or the name of any person whatsoever, I will cause him to be far from you. You will not be able to take another choachyte to the above-mentioned tombs except myself and my children and the children of my children forever
- (9) and I will act for you according to every word above. I have a claim upon *Dd-hr* son of *Pa-Hr*, his mother is *T3-dj-nfr-htp*, my husband who is mentioned above, regarding the right conferred by the writings which he made for me to act for me according to them, besides everything which is written above. Written by *Dhwtj-ir-dj-s* son of *Dhwtj-mn*.



Tombs in the Necropolis of Djeme (El-Amir 1959, 132)

Commentary:

P. Phil. Dem V.1, *dj=j n=k* 'I have given to you.....'; in the corresponding cession P. Phil. Dem. VI .1.2 *dj=j wj.v r.r=k n t3j s.t* 'I have ceded to you (my claim) I am far from you regarding this tomb', this certified that the tomb was owned by *Pa-rv* son of *Pa-nfr*.

For more details about the title *gr-šr* (P. Phil. Dem V-VI. L.1.) see (Vittmann, Ein fröhdemotisches Schultäfelchen (Louvre E 9846)", 2019, pp. 1196-1198) (Malinine 1950, 119), (Vleeming, The Gooseherds of Hou. A Dossier Relating to Various Agricultural Affairs from Provincial Egypt of the Early Fifth Century. B.C. 1991, 97); (Vittmann, 'Kursivhieratische und fröhdemotische Miscellen 1999, 122); (Winnicki 1977, 257); (Abdellatif, et al. 2022, 4); (Spiegelberg, Review of E. A. W. Budge, Facsimiles of Egyptian Hieratic Papyri in the British Museum, London, 1923 1924, 188).

P. Phil. Dem V L.1. It would seem that the burial shaft was part of the tomb as it is mentioned '*dj=j n=k t3j s.t ntj hr t3 h3s.v Dm3^c hn^c p3j=s šk3*', the word *šk3* is used to indicate the entrance passage and underground burial chamber inside a tomb (Cannata 2020, 388).

P. Phil. Dem V.1. *t3j r-r=s/ t3j r-hr=s*, the verb *t3j* 'to take' is used to indicate the act of burying the dead people inside the graves (Cannata 2020, 254).

P. Phil. Dem V.1. *mtw=k t3j n3j=k rmt.w ntj iw=k r mr t3j.v=w r-hr=s* "You may take your mummies (lit. people) whom you will desire to put (bury) them inside it. The vendor permitted the purchaser to inter his mummies (*rmt.w*) in the necropolis (El-Amir 1959, 126).

P. Phil. Dem V.2. *mtw=k dj.t htp=w p3j=n hrj Pa-rv p3j=k ntr hn n3j=s^c.wj.w hrj hn t3 s.t rn=s r p3j=s m3^c imnv*, this statement means that the tomb consisted of an underground burial vault and an overground structure that was used as an offering chapel (Cannata 2020, 384).


It would seem that P. Phil. Dem V.L.7 made a distinction between the two terms *iw=f qs* 'being buried, to rest in the final tombs', and *iw=f hr n3 wrs.w* 'being on the head-rests awaiting burial', perhaps this refers to the temporary deposition of the mummies (Cannata 2020, 261).

Phil.Dem. V. L.10-11, the verb 'to leave' (*h3^c*) refers to the temporary storage of the mummies inside tombs that await the entombment process. (Cannata 2020, 263).

Phil.Dem. V.L.5, It would seem that the tombs were sealed with doors as it is mentioned '*iw bn iw(=j) rh wn p3 r3 ntj iw=k r db^c=f n-im=w hn^c p3j=k rd*, additionally, in L. 10-11

'*mtw=j h3^c t3 s.t 2.t ntj hrj i.ir-hr=k hn^c n3j=k rmt.w iw=w qd iw=w ^c iw=w mnq n wp.t nb ntj iw=w r wh3=w*





r ir=w iw=w mh n n3j=w sb3.w (I am to leave the two tombs in your presence together with your mummies (lit. people), they being built, sealed, complete with any work that will be desired for them, they being complete with their doors), Cannata (Cannata 2020, 385) read this

word  as ^cš, and translates as secure, 'to be secure from anyone litigation, and to be safe from any danger'. El-Amir read ^c and translated "closed", while (CDD 2003, 42) translated the word as "to coat, to seal with plaster".

Phil.Dem.V L.5-6 for more details about the title *rv*: "head", "president", (administrator), (Spiegelberg, Die Demotischen Papyri Loeb, mit zusätzen von otto 1931, 7-8); director, manager, see (Kaplony-Heckel 1964, 37-38); representative inspectors (Vittmann, Der demotische Papyrus Rylands IX, I-II 1998, 412); It seems that *Pa-rv* was responsible for the organization laws, and was also responsible for making the decisions of the organization and respects it. Furthermore, he was the one who read the decree of judges (El-Aguizy 1988, 54).

Phil.Dem. VI.L.2: "*n3j=s hjn.w: p3j=s rs p3 mjt ntj šm i.ir Imn-htp*" Its boundaries are: its south is the path which leads to Amenhotep, It was suggested that the path leading to Amenhotep must be the road leading to the tomb of Amenhotep I, or to his Mortuary Chapel discovered by Spiegelberg in 1896 (El-Amir 1959, 127, 129).

Phil.Dem. VI.L.3 *p3j=n hrj*: It is noted that each *hrj* is preceded by *p3j=n* "our", the 1st person pl. of the poss. pron, For more details about *hsj* and *hrj* see (El-Amir 1959, 126-137).

Phil. Dem. VI.L.6, El-Amir read this sign  as *p3*, but it should be ^c.w.s as a part of *pr-^c3*. And at the same line after *p3* El-Amir read this sign  in the following group  as *ntj*, while it would seem to be, together with the following sign , as a complete spelling of ^c*nh*.

Acknowledgement:

I am very grateful to Prof. GÜnter Vittmann for his useful comments, and for sending some suggestions for the proper names attested on the verso of both papyri.

BIBLIOGRAPHY:

- Abdellatif, H., et al. (2022). An early Demotic contract from Illahun. *Journal of Egyptian Archaeology*, 108(1-2), 263–268.
- Cannata, M. (2020). *Three hundred years of death: The Egyptian funerary industry in the Ptolemaic period*. Brill.
- The Demotic Dictionary of the Oriental Institute of the University of Chicago (CDD). (2003). *University of Chicago Press*.
- Depauw, M. (1997). *A companion to Demotic studies*. Bruxelles.
- Depauw, M. (2015). Sale in Demotic documents: An overview. In É. Jakab (Ed.), *Legal documents in ancient societies IV* (pp. 67–80). EUT Edizioni Università di Trieste.
- El-Aguizy, O. (1988). A Ptolemaic judicial document from Hwt-nsw. *BIFAO*, 88, 51–62.
- El-Amir, M. (1959). *A family archive from Thebes: Demotic papyri in the Philadelphia and Cairo Museums from the Ptolemaic period*. Cairo.
- Erichsen, W. (1954). *Demotisches Glossar*. Kopenhagen.
- Hoffmann, F., & Quack, J. F. (2014). Pastophoros. In A. M. Dodson & J. J. Johnston (Eds.), *A good scribe and an exceedingly wise man: Studies in honour of John Tait* (GHP Egyptology 21, pp. 127–155). London.
- Kaplony-Heckel, U. (1964). *Die demotischen Gebelen-Urkunden der Heidelberger Papyrussammlung*.
- Lüdeckens, E., & Thissen, H.-J. (1980–2000). *Demotisches Namenbuch*. Wiesbaden.
- Malinine, M. (1950). Un contrat de vente d'emplacements à construire de l'époque de roi Achoris (Pap. Lille n° 26). *Revue d'Égyptologie*, 7, 107–120.
- Meeks, D. (1979). Les donations aux temples dans l'Égypte du Ier millénaire avant J.-C. In E. Lipinski (Ed.), *State and temple economy in the ancient Near East II* (pp. 605–687). Leuven.
- Muhs, B., Vleeming, S.-P., & Brinker, D. (2005). *A berichtigungsliste of Demotic documents*. Peeters.
- Penn Museum. (n.d.). *Penn Museum Collections*. Retrieved 2024, from <https://www.penn.museum/collections/object/474894>
- Pestman, P. W. (1994). *Les papyrus démotiques de Tsenhor (P. Tsenhor): Les archives privées d'une femme égyptienne du temps de Darius Ier*. StudDem 4. Leuven.
- Pestman, P. W. (1993). *The archive of the Theban Choachytes (second century B.C.): A survey of the Demotic and Greek Papyri contained in the Archive*. StudDem 2. Leuven.
- Quack, J. F. (2013). Zu einigen demotischen Gruppen umstrittener Lesung oder problematischer Ableitung. In S.-P. Vleeming (Ed.), *Aspects of Demotic orthography: Acts of an international colloquium held in Trier, 8 November 2010* (StD11, pp. 99–116). Leuven – Paris – Walpole.
- Ranke, H. (1935). *Die ägyptischen Personennamen, Bd. 1: Verzeichnis der Namen*. Glückstadt.
- Reich, N. J. (1937). The papyrus archive in the Philadelphia University Museum (The Papyri from Dira' Abu 'L-Naga). *Mizraim*, 7, 11–19.

- Sheikholeslami, C. M. (2017). Some Theban Choachytes of the Third Intermediate Period. In C. Jurman et al. (Eds.), *A true scribe of Abydos: Essays on first millennium Egypt in honour of Anthony Leahy* (pp. 415–444). Leuven.
- Spiegelberg, W. (1931). *Die demotischen Papyri Loeb*. München.
- Spiegelberg, W. (1924). Review of E. A. W. Budge, *Facsimiles of Egyptian Hieratic Papyri in the British Museum* (London, 1923). *Orientalistische Literaturzeitung*, 27, 182–191.
- TLA. (n.d.). *TLA Digital*. Retrieved July 22, 2024, from <http://tla.digital/lemma/dm2028>
- Trismegistos. (n.d.). *Trismegistos Texts*. Retrieved 2022.
- Thissen, H.-J., & Zauzich, K.-T. (2018). Ein thebanisches Grab und seine Restaurierung. In K. Donker Van Heel, F. A. J. Hoogendijk, & C. Martin (Eds.), *Hieratic, Demotic, and Greek studies and text editions: Of making many books there is no end: Festschrift in honour of Sven Vleeming* (pp. 148–156). Brill.
- Van Heel, K. D. (1995). *Abnormal hieratic and early Demotic texts collected by the Theban Choachytes in the reign of Amasis*. Leiden.
- Van Heel, K. D. (2019). Choachytes Lower Middle class? No way Jose. In M. Brose et al. (Eds.), *En détail-Philologie und Archäologie im Diskurs: Festschrift für Hans-W. Fischer-Elfert* (pp. 297–308). Berlin.
- Van Heel, K. D. (1992). Use and meaning of the Egyptian term wAH mw. In R. Demaree et al. (Eds.), *Village voices: Proceedings of the symposium 'texts from Deir el-Medina and their interpretation'* (pp. 19–30). Leiden.
- Vittmann, G. (1998). *Der demotische Papyrus Rylands IX, I-II*. ÄAT 38. Wiesbaden.
- Vittmann, G. (1999). Kursivhieratische und frühdemotische Miszellen. *Enchoria*, 25, 111–127.
- Vittmann, G. (2019). Ein frühdemotisches Schultäfelchen (Louvre E 9846). In M. Brose et al. (Eds.), *En détail – Philologie und Archäologie im Diskurs: Festschrift für Hans-Werner Fischer-Elfert* (pp. 1191–1210). Berlin-Boston.
- Vleeming, S.-P. (1991). *The Gooseherds of Hou: A dossier relating to various agricultural affairs from provincial Egypt of the early fifth century B.C.* StudDem 3. Leuven.
- Vleeming, S.-P. (1995). The office of a Choachyte in the Theban area. In S.-P. Vleeming (Ed.), *Hundred-Gated Thebes: Acts of a colloquium on Thebes and the Theban area in the Graeco-Roman period* (pp. 241–255). Leiden/New York/Köln.
- Winnicki, J. (1977). Die Kalasirier der spätdynastischen und der ptolemäischen Zeit: Zu einem Problem der ägyptischen Heeresgeschichte. *Historia*, 26, 257–268.
- Zauzich, K.-T. (2000). Ein antikes demotisches Namenbuch. In K. Ryholt et al. (Eds.), *A miscellany of Demotic texts and studies (The Carlsberg papyri 3 = CA//Publications 22)* (pp. 27–52). Copenhagen

FIGURES:

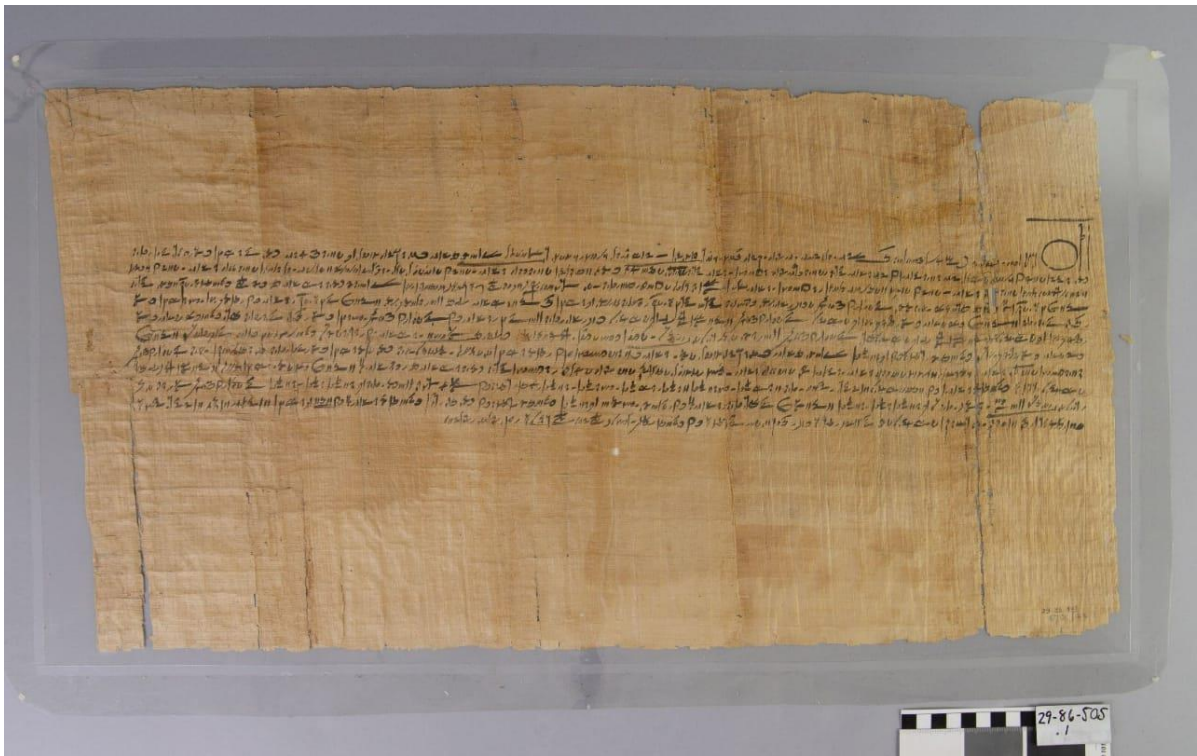


Fig.1: P. Phil. Dem V

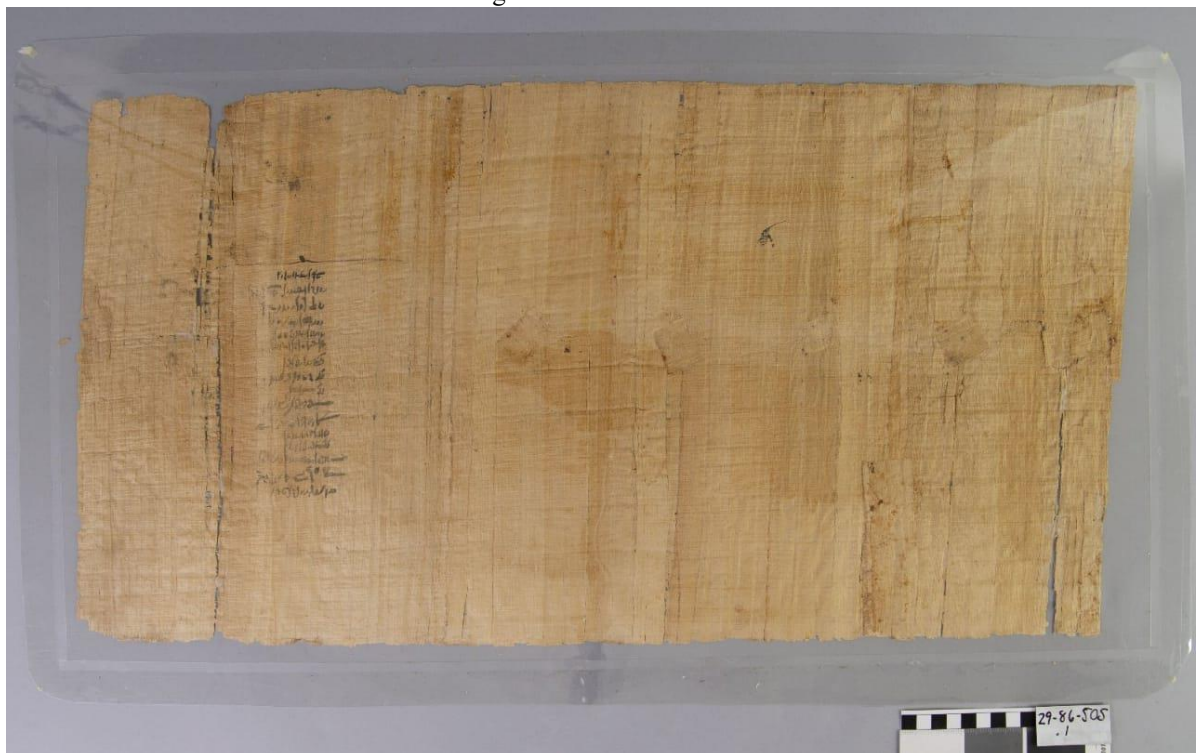


Fig.2 P. Phil. Dem V (Verso)

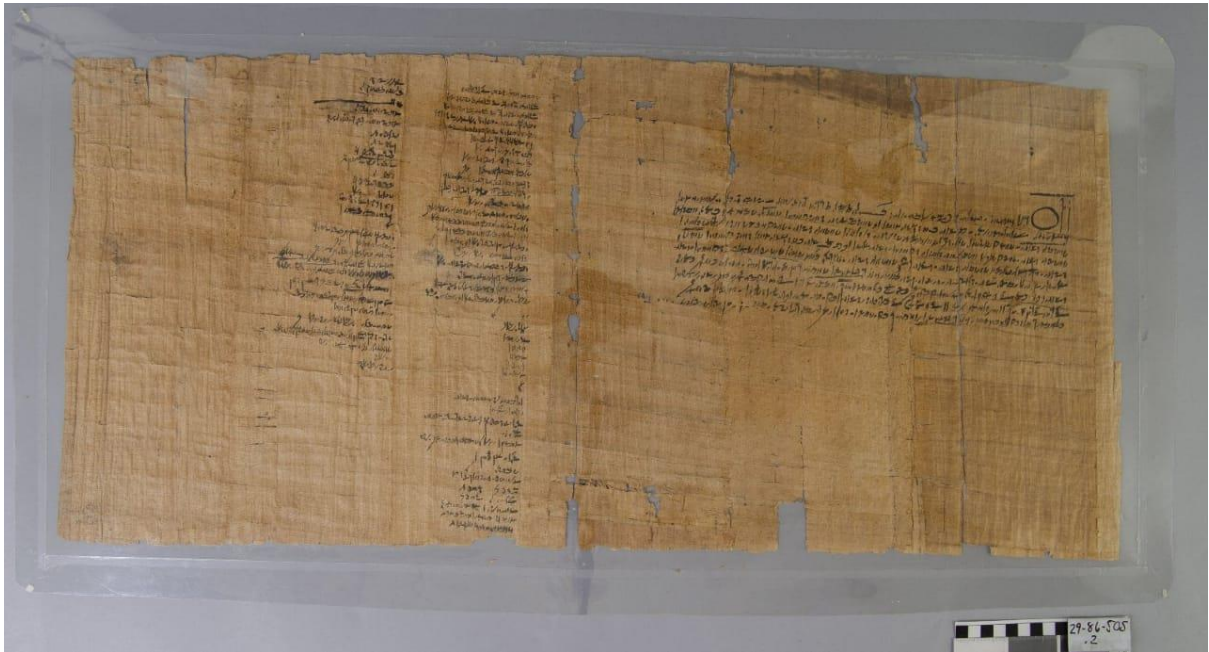


Fig.3: P. Phil. Dem VI

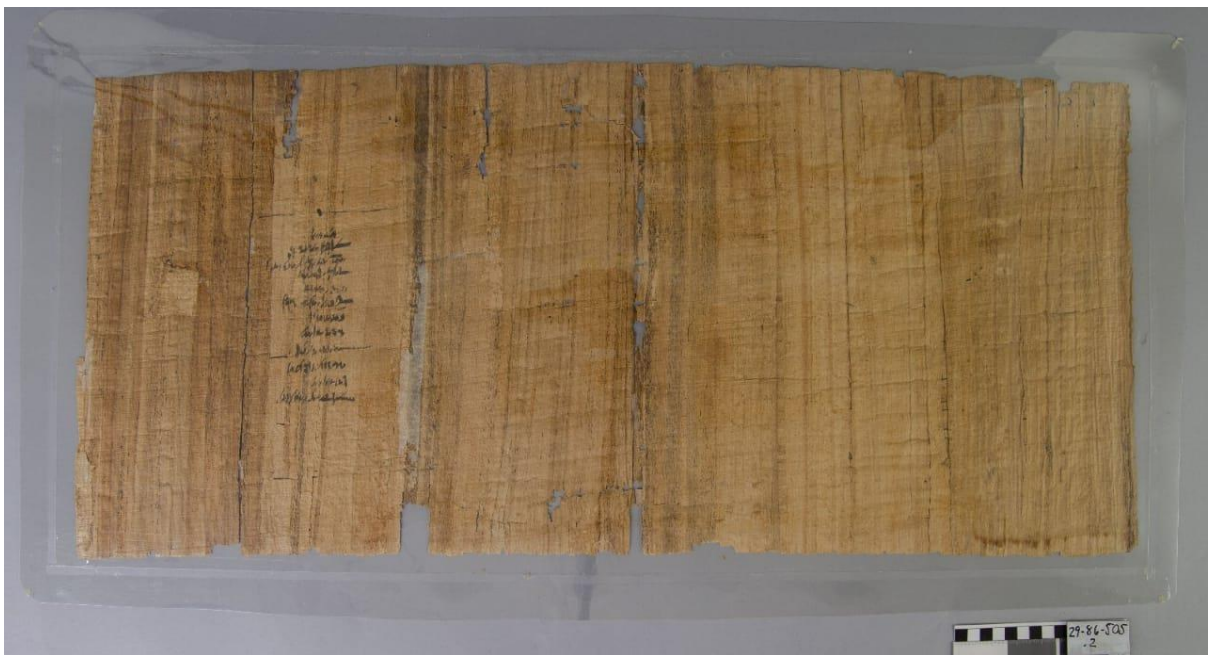


Fig.4: P. Phil. Dem VI(Verso)

عندما توفي زوجي!" قصة برديتي فيلادلفيا الخامسة والسادسة عقود بيع وتنازل ديموطيقية

الملخص

تهدف هذه الورقة البحثية إلى إعادة نشر ودراسة البرديتين P. Philadelphia V و VI اللتين نشرهما مبكرًا Reich ١٩٣٧، ولكن للأسف توفي Reich قبل أن يكمل عمله، ثم عمل عليها Mostafa El-Amir عام ١٩٥٩ هناك بعض الكلمات، الألقاب وأسماء الأشخاص التي تحتاج إلى قراءة جديدة وفقًا لما هو مقبول على نطاق واسع بين الديموطيقيين، وسوف يعرض ذلك في الجدول المرفق. على الرغم من أن الأرشيف يتألف من ٣٢ بردية، فإن هذه الورقة البحثية تسلط الضوء فقط على البرديتين P. Philadelphia V و VI نظرًا لأنهما مرتبطتان ببعضهما البعض، حيث أن إحداها عبارة عن عقد بيع والأخرى عبارة عن سند التنازل المقابل، وكلاهما من السنة الرابعة لبطليموس الأول. وهما محفوظتان الآن في متحف جامعة فيلادلفيا، بنسلفانيا. تم البيع في البردية الأولى P. Philadelphia V بواسطة *Pa-Hr* ابن *Dd-hr* ولكن يبدو أنه توفي قبل إتمام الصفقة إلى *rv hr* ابن *Pa-nfr* الطرف الثاني في كلتا البرديتين) وأن الصفقة تمت بواسطة *Ta-mn* ابنة *Hh* زوجة *Dd-hr* ابن *Pa-Hr* بعد وفاته.

حسنا محمد عبد اللطيف

كلية الاثار، جامعة الفيوم

Hma13@fayoum.edu.eg

بيانات المقال

تاريخ المقال

تم الاستلام في ٢٦ يوليو ٢٠٢٤

تم استلام النسخة المنقحة في ٢٥

أكتوبر ٢٠٢٤

تم قبول البحث في ٢٨ أكتوبر ٢٠٢٤

متاح على الإنترنت في ٤ فبراير ٢٠٢٥

الكلمات الدالة

الزوج- الزوجة- بيع -تنازل- ديموطيقي- فيلادلفيا