Structuring of Punctuation Devices in the Middle Kingdom Letters

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ABSTRACT

Punctuation devices, of paramount importance in written texts in ancient Egypt, are a system for structuring a text, highlighting and differentiating the various parts of the text. They received little attention due to the fact that ancient and modern punctuation do not correspond and that ancient punctuation is difficult to determine, the scribe utilized different techniques and structures to a genuine conception of the written texts. Although some studies have been conducted about punctuation marks in ancient Egypt, there is a scarcity of studies exploring this part in the hieratic letters. The study seeks to answer these questions: 1) Does the punctuation system exhibit in the hieratic letters? 2) what are the different systems of punctuation in the hieratic letters during the Middle Kingdom? 3) Are the punctuation marks manifested in hieratic letters represent the same role as current punctuation in Arabic, English, or another?

Therefore, drawing on the Middle Kingdom hieratic letters which treat some punctuation systems, this paper outlines the ways the conventions of textual division are demonstrated in the letters. This was clearly evident from the form and layout of the papyri, the set of formulae and expressions used, the method of moving from one topic to another in a single message, and the way this idea was communicated by using formulae that have the role of the punctuation marks currently known. The division of the letter into paragraphs as well as the use of specific signs to express the beginning of the letter, vacat, and the various techniques indicated in the letter are punctuation features.

INTRODUCTION:

As readers and writers, we are familiar with punctuation which we would be extremely confused without, yet the earliest readers and writers managed without it for thousands of years- or at least without a punctuation we would recognize as such. It was up to the reader to pick their way to discover where each word or sentence ended and the next began. the readers fully expected that they would have to pore over a scroll before reciting it in public.

However, ancient Egyptian scribes used visual techniques helping the reader to present written texts in a form that is both understandable and easy to read and to arrive at meaning without delay or confusion. One of these tools is a visible structure device punctuation. The Egyptian scribe' breakthrough was to use different systems such as dots of ink, rubrics, format, expressions, and formulae to be equivalent to our modern devices of punctuation. Although this was not quite punctuation as we know it, the principle had been planted.

Although the punctuation methods of the ancient Egyptians were different from their current form in the modern era, the scribe was able to use important techniques, including what is visible in the format and layout of the text, and what is not visible, but is understood from the context.

As long 1998 in a paper entitled "La punctuation avant la punctuation: L'organisation du message écrit dans l'Égypte pharaonique", Jean Winand provided some examples of the punctuation, addressing all manuscripts (Winand 1998, 163-177). He shows that punctuation appears in ancient Egyptian texts in the form of the rubric, dots, and the *grḥ* 'pause' (Winand 1998, 163-177).

Hieratic occasionally has a kind of visible punctuation: some copies of literary and possibly ritual texts use a small dot called 'structuring points" or "verse points" (Winand 1998, 163-177) (Nassar 2019, 111) in the form of red such as UC32110G, UC32111B, UC32106C (Collier, Mark; Quirke, Stephen 2004, 11-38), P. Ramesseum II (Parkinson 2002, 116), and the Ramesseum Wisdom Fragment (Barns 1956, pl.2) or black dots such as O. NMEC 339 (Ewais 2021, 23-37) written in the main text to separate units of thought, such as the lines of a poem, as its exact position varies in relation to the main text (Enmarch 2020, 41-56) (Winand 1998, 163-177).

Another text organisational and visible punctuation device is the use of different colors of ink (red and black) (Winand 1998, 165-168) (Posener 1951, 76-77). Black is the default color, while red can be utilized to highlight the beginning of new sections of text, titles, and distinguish numerical amounts of emmer wheat and barley. Rubrics have been used also as a method of text division since the Middle Kingdom literary manuscripts (Asssmann 1983, 18-41) (Winand 1998, 166).

A kind of visual punctuation also appeared in the literary, legal, and religious texts represented in the text dividers or separators that are sometimes using text divisions (Nassar 2019, 111-114) as UC32167f, UC32179, UC32163 (Collier, Mark; Quirke, Stephen 2002). Another time in some texts, the blank space and an indent technique were used as a form of visible punctuation as the *Hymns to Senwosret III* (Collier, Mark; Quirke, Stephen 2004) (Nassar 2019, 115). The scribe also used the *grḥ* 'pause' sign G41 in either red or black to represent punctuation in particular in the literary texts during the New Kingdom (Willems 1988, 168-169) (Parkinson 2002, 114, n.5).

In addition to the visible punctuation, there are invisible marks or formulaic language that appear as formulae or expressions (Landgráfová 2007) which varies according to the topic of the texts.

In all, we gain a solid sense of existence of these 'text-dividers', or text organizing marks across different genres.

1. Definition of Punctuation

The punctuation marks represent 'an enclosed linguistic system' (Krahn 2014) that includes a specific number of symbols and paratextual signs that have no intrinsic meaning. The numbers, form, and function of the punctuation symbols vary from one language to another(Qadir and Padar 2022, 42).

Punctuation is the set of marks, symbols, and system used to regulate texts and clarify their meanings, it also conveys meaning and aids the reader in following the writer's ideas.(Qadir and Padar 2022, 42).The change in punctuation from one to the next drastically alters the meaning.

2. Punctuation system in the hieratic letters

The punctuation appears in hieratic letters in ancient Egypt, when a speech was prepared in writing, punctuation devices were used to indicate where—and for how long — a speaker should pause. Punctuation was primarily related to spoken delivery. The information must be conveyed, in writing, with punctuation, even if it is in the form of formulae or expressions through which it is intended to pause, focus, or emphasize each entry contained in the message because there is no direct face-to-face confrontation between the scribe and the reader in the typical case in which written language is used.

As for Middle Kingdom letters, explicit and implicit punctuation marks are used to support the structure of the letter-writing system and might be utilized to help identify subtleties and varieties in the message's semantics that are expressed in various formulae. Punctuation can be categorized in the hieratic letters to two forms as follows:

A) Explicit punctuation marks (Format and layout)
B) Implicit punctuation marks (Formula, expression, and articles)

2.1 Explicit punctuation marks (Format and layout)

Format and layout of text was one of the most important ordering principles in the Middle Kingdom hieratic, in letters, and other genres of writing. The format and layout of the letter also played an important role in understanding the punctuation, determining meaning, and following the writer's ideas. The format includes the capital signs, vacat, deployment of empty space, and text division.

2.1.1 The Capital signs

Using capital letters or signs is highly related to punctuation since this sign comes at the head of the letter (Robert 1956, 215). It seems that the scribe in ancient Egypt also used this method in his writing such as UC32124, UC32112, and UC32199 (Quirke 1996). It was customary for the first sign in a speech to be a large and calligraphic handwriting style as a kind of visual highlight for the beginning of a letter and to mark all the others small (Fig.1).
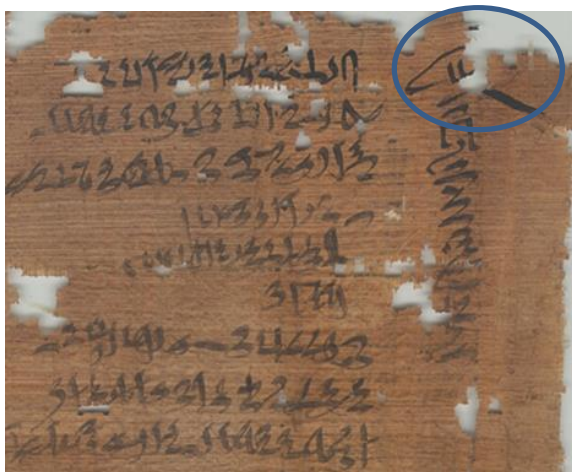
UC32212, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files.
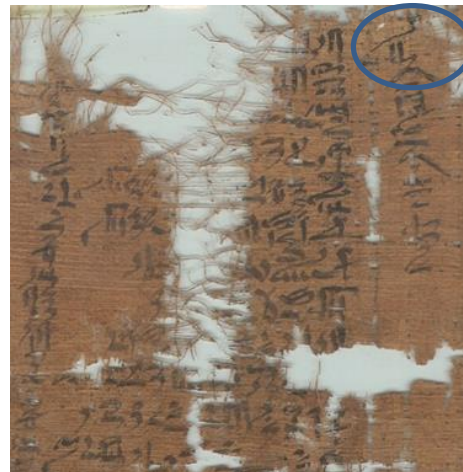
UC32210, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files.

Fig.1 Capital signs in the beginning of the letter

This technique appeared clearly in the letters of Lahun (Collier, Mark; Quirke, Stephen 2002), where the scribe writes the word *bȝk* at the beginning of the vertical column in a large size and a calligraphic style different from the rest of the letters (Ewais and Nassar 2022, 45-81) (Table.1). Perhaps this method or this technique was learned by the scribe before in the way of writing the letter (Collier, Mark; Quirke, Stephen 2004, 48-49) (Griffith 1897, 67-79). The evidence for that is that among the Lahun letters, an educational form was found consisting of nine models written on one sheet. We note that the word *bȝk* at the beginning of each model was written in a larger size and in a different way and form than the same word in the body of the discourse, which indicates that it was a written style for the form of the word with which the discourse begins. The scribes learned and practiced it in the rest of their administrative discourses in the Lahun community (Quirke 1996, 381) (Eweis 2017, 220-227) (Fig.2).

Fig.2 Model letter UC32196, Scribal exercises as model letters see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files.

In the beginning of the letter			In the text		
Uc.32124	Uc.32112	Uc.32199	Uc.32124	Uc. 32112	Uc 32199

Table.1: the differences between the forms of *bȝk* sign

Another example of capital signs is the form of the *nb* sign, which was written in the address on the verso after the letter was completely finished. The capital sign was used here to separate the name of the sender from the recipient and also as a kind of distinction for the addressee (Gunn 1945, 107-108) (Fig.3).

UC32199, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files

UC32212, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files

Fig.3 The *nb* sign in capital form

2.1.2 Vacat

2.1.2.1 Space after the standard opening formula *bꜣk n pr ḏt*

The vertical column of *bꜣk n pr ḏt* formula usually occupies the beginning of the letter and contains the name of the sender of the letter and the recipient (Eweis 2017, 137-140).

The separated standard opening formula *bꜣk n pr ḏt* in Lahun letters which appears as a separated column gives the impression that its end represents the end of a sentence separate from the body of the speech. The punctuation here is represented in the space after the name of the recipient which is similar to the full stop and ending of a sentence(Fig.4).

UC32216, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files

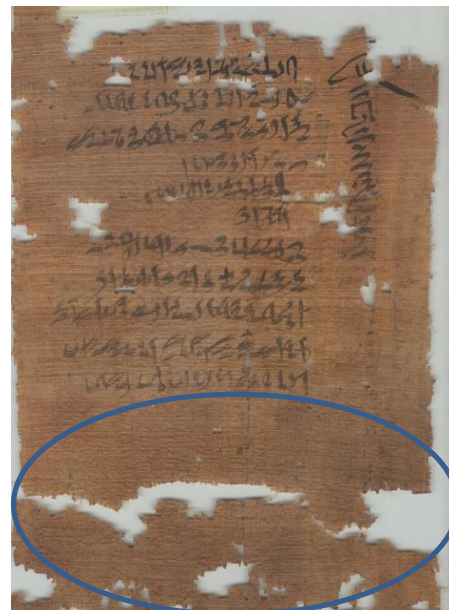UC32210, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files

Fig.4 The space after the standard opening formula *bꜣk n pr ḏt*

2.1.2.2 Space after the end of the letters

Space appeared here clearly to express the end of the entire speech, so this empty space was left to express the punctuation full stop and the end.

2.1.2.3 Space between the texts

The punctuation here is represented in the space after each sentence which refers to the full stop and ending of a sentence. Sometimes the scribe used the empty space to separate the body of the letter itself over its end, which is represented by the signature if it was written on the same page.

UC32216b, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files

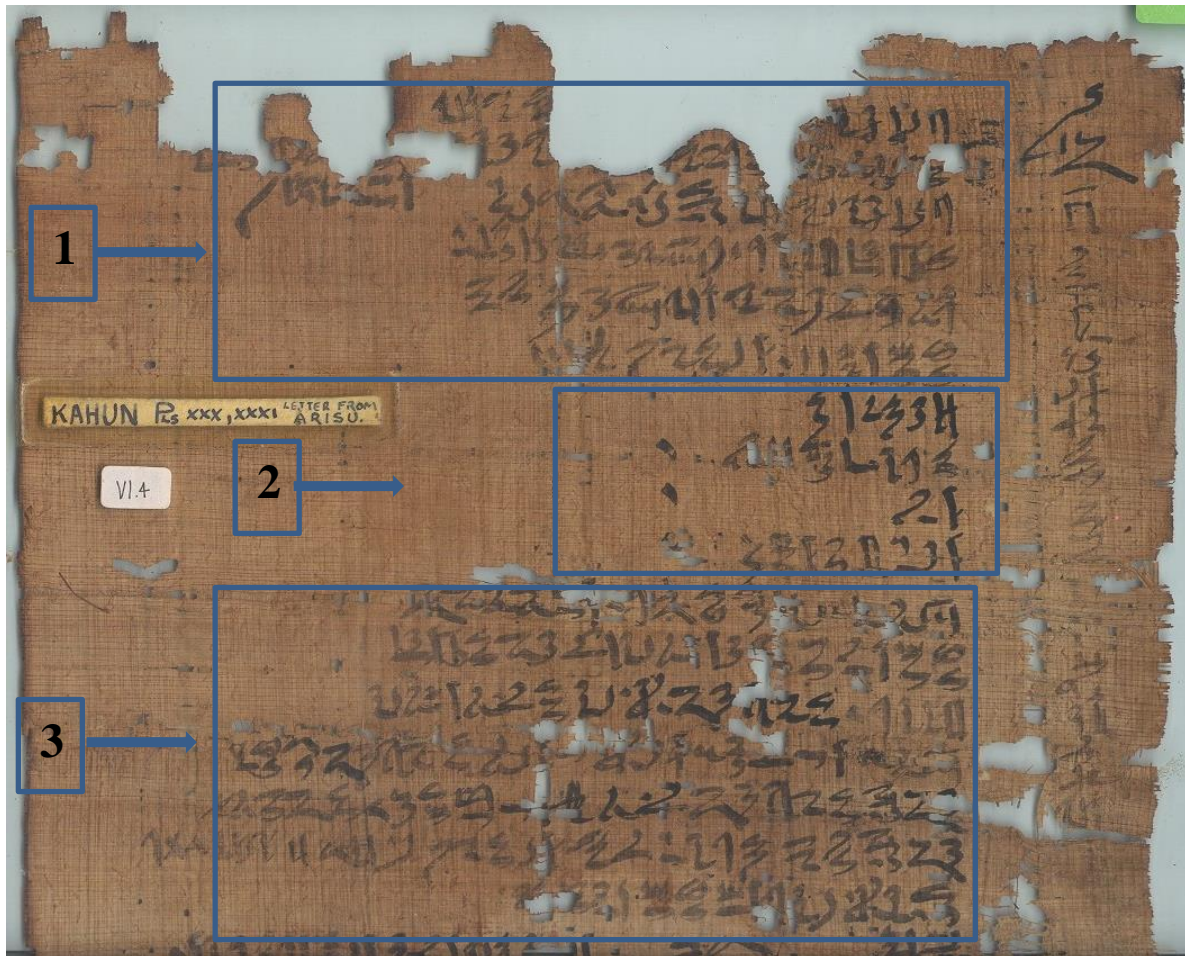**Fig.5 The space after the end of the letters**

UC32201, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files

Fig.6 The space between the texts

2.1.3   The text division
2.1.3.1 Paragraph

Dividing certain passage into paragraphs is more inviting to the reader and understanding of the context as any kind of texts would be unreadable if they were not divided into paragraphs.

UC32201, see: Collier, M. & Quirke, S., The UCL Lahun Papyri: letter, (2006), CD files

Fig.7 The texts division

One of the important and distinctive features of the Middle Kingdom letters was the division of the letter into paragraphs for example Lahun letters (UC32201, 32210, 32212, 32216, 32112, 32122, 32123, 32126, 32128, 32131, 32144) (Collier, Mark; Quirke, Stephen 2002) and Meketre letter (James 1962, 80-83, pl.21). This technique appeared by spaces between sentences, separating paragraphs, or margins at the beginning of each paragraph (Fig.7).

2.1.3.2 black horizontal line

Another way to express the full stop at the end of the sentence and start a new sentence or formula, but using a different technique than the separating space, is the method of placing the text divider. It is a black horizontal line placed as a separator in the vertical column.

For example: in the letter to the dead "Cairo bowl" the second vertical column did not contain the space separating the names of the correspondents and the body of the letter. However, another pattern appeared for the method of separation as a kind of punctuation, through what is known as the text separators, where a horizontal separator line is made in the vertical column to separate the sender's and addressee's details from the content of the message which suggests the end of this sentence or the long pause using a horizontal text divider (Gardiner and Sethe 1928, pl.VI.2) (Fig.8).
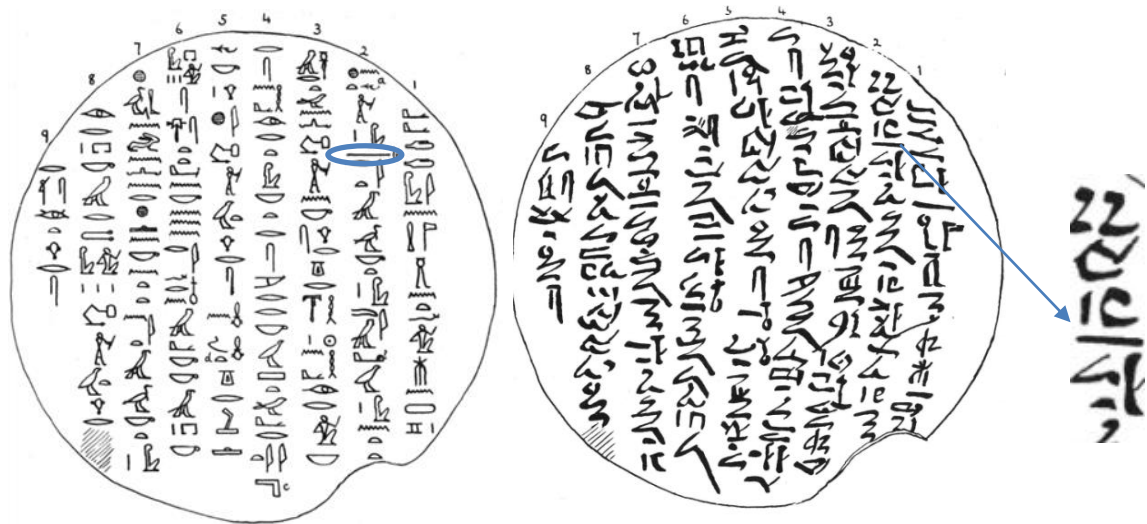

Fig.8 the letters to the dead "Cairo bowl" see: Gardiner A. H.; Sethe, K. Egyptian Letters to the Dead mainly from the Old and Middle Kingdoms London, (1928), pl. VI.2.

The method of the text divider in the Heqanakht letter 3 differed from the way it was used to implicitly express the end of the sentence or the long pause, as in the previous example. It was used in another technique, as was used to separate the name of the sender from the addressee, meaning a comma or a short pause.

As in Heqanakht letter 3, *b3k n pr dt "ḥḳ3 nḫt" dd* |"N" (the worker of the funerary estate "*ḥḳ3 nḫt*" says |"N") after writing the standard opening formula *b3k n pr dt*, a black horizontal line was made as punctuation (,) separating the name of the sender and the person following it (James 1962, pl.8) (Fig.9).
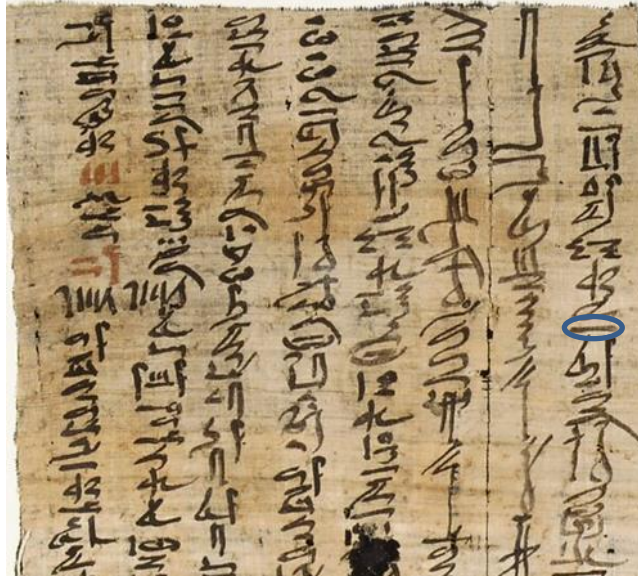
Fig.9 Heqanakht letter 3@The Metropolitan Museum of Art

2.1.3.3 List of items

The scribe used a list of items as a separate title in his manuscript that have been used extensively in account documents, and some of these various expressions have appeared in letters. This system is similar to the colon that introduces a list of items, and expressions associated with lists of elements or others.

For example in Hekanakhte letter 2: *sš n ꜥḳ.w n pr*

List of provisions for the household: (followed by list from line 8 to 23) (Allen 2002, 129) Another example in Papyrus Reisner II, G: *imy rn=f* list of (then the list follows) (Simpson 1963, Papyrus Reisner II, G.). (Fig.10).
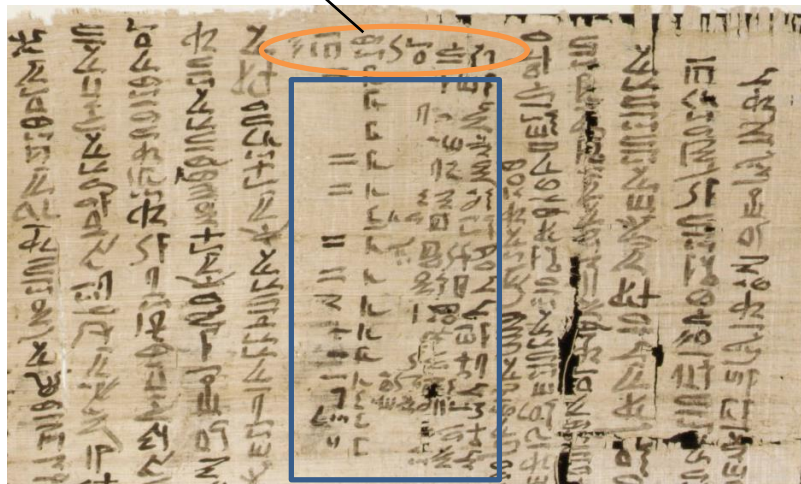

Fig.10: Hekanakhte letter 2@ The Metropolitan Museum of Art

3.1 Implicit punctuation marks (Formulae, expressions, and articles)

The structure of the letter's formulae is visibly adapted to its intended purpose, emphasising its practical qualities (Landgráfová 2007). It appeared clear and evident through the formulae used as an important technique for dividing the discourse into paragraphs. By carefully using the given expressions in each textual unit, the scribe

ensured that the message expresses the identity and culture of the Egyptian community, by adhering to distinct traditions in the way of formatting and writing the message formulae, augmented by textual expressions with clear divisions that separate each entry.

3.1.1 The formula *swḏ₃-ib pw n nb ʿ.w.s. r-ntt*

The point, full stop, or colon did not appear in its explicit form known to us in our time in the letters of the Middle Kingdom, but the scribe used some formulae and expressions and some formats in the letters that indicate the end of the sentence or the completion of the whole idea.

The expression *swḏ₃-ib* was used to mean "a communication, message. lit. to please heart, to make heart at ease" (Eweis 2017, 140). All formulae have been derived from the formula *swḏ₃-ib pw* "it is a communication (Brose 2013, 468-469), as a punctuation or guide mark for the beginning and ending of a new subject matter of the letter, sometimes to introduce a new paragraph but for the same topic to affect emphasis and rhythm (Landgráfová 2007).

The expression *swḏ₃-ib pw n nb ʿ.w.s. r-ntt* means "this is a message to the lord l.p.h. as follows:", its use as an explanatory or definitional colon. The colon comes between two parts of a sentence, both parts are related, i.e. the second one is a full explanation of the first. It did not appear in the letters in the form that is customary today, but there were expressions, patterns, and references that refer to the meaning of the colon.

For example (P.Berlin.10038C, UC32196, UC32123, UC32198) (Kaplony-Heckel 1971) (Luft, Ulrich 1992) (Scharff 1924):
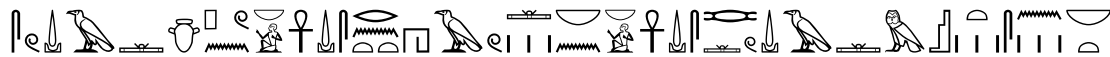
This is a message to the lord l.p.h. as follows: all the concerns of the lord l.p.h. are safe and sound in all their places.

UC32199 (Collier, Mark; Quirke, Stephen 2002)

It is a communication to the lord, l.p.h. as follows: all the concerns of the lord, l.p.h.

UC32204 (Collier, Mark; Quirke, Stephen 2002)

It is a communication as follows:

It was a distinctive feature of these letters in the Middle Kingdom in particular, and it was included in the letters in a specific and traditional ways, using sentence patterns and traditional expressions. Sometimes the scribe used the expression *ḏd. i di.i rḫ.k* instead of *swḏ₃-ib* (Autere 2017, 20)

BM EA 10864 (Grdseloff 1949, 59-62)

[…] I speak to inform you as follows:

3.1.2 The formula *ḥnʿ swḏ₃-ib*

It means "in addition, a message or communication:" where this formula is used to separate the sentences of the same topic raised from each other as a kind of emphasis on the next phrase of the same topic.

Letter Berl.10018, 4−8 the sender *ḫrw-m-sȝw.f* is writing about the calves as *ḫtr* to be sent to several places, and informs the mayor about the irregularity of the delivery of offerings (Luft, Ulrich 1992, 2-16) (Scharff 1924, 40) (Kaplony-Heckel 1971, 14) (Luft, The Ancient Town of El-Lâhûn 1998, 12-13):

[hieroglyphs]
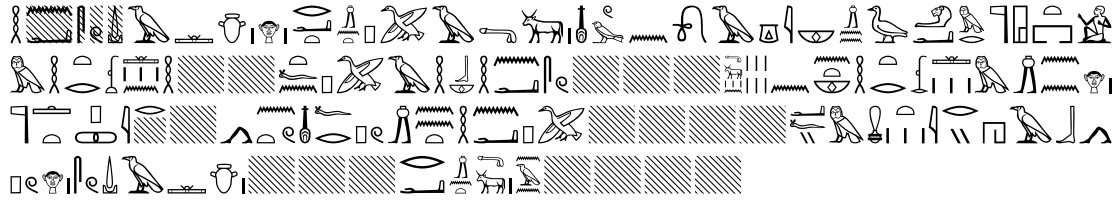
In addition, a communication about having the bull of 'great beauty' of the *wȝgi*-festival which the mayor, temple overseer brought as revenues, and having it delivered to the festival. In addition, a communication about the *sisn.t*-festival revenues as brought as offering […] which have not been brought and the […] similarly. A communication is written about this; about having the bulls brought, those […]

Here the purpose of using the formula *ḥnꜥ swḏȝ- ib* "the invisible comma" is emphatic, i.e. to isolate and thus stress the phrase and to introduce different sentences in the same topic.
The same function of *ḥnꜥ swḏȝ- ib* is attested in Berol.10023B (Scharff 1924, 28-30) :

[hieroglyphs]

In addition, a communication about the contribution for the [procession] […] have not been brought [……] Sa-bastet.

[hieroglyphs]

In addition, a communication about sending fowl for the god's offerings this evening.

[hieroglyphs]

In addition, [a communication] that the servant there caused 2 hearth fans of the temple, of the noble chamber, to be brought in order to … them anew,

[hieroglyphs]

It is a communication about it.

Another example: in Meketre letter dating to Nebhepetre Mentuhotpe II (James 1962):

[hieroglyphs]

In addition, a communication to the lord, l.p.h., that sending the scribe of the documents, Senmeryrenpet, concerns giving me the water.

3.1.3 The expression *hȝb bȝk-im m swḏȝ-ib ḥr=s ḥr*

In el-Lahun letters, if the subject matter of the letter is specified only later in the same paragraph, the expression *hȝb bȝk-im m swḏȝ-ib ḥr=s ḥr* can be used (The servant-there is writing a letter about this; about X) (Brose 2013, 468-469) (Collier, Mark; Quirke, Stephen 2002, 195). This expression gives the form of a semicolon and is intended for emphasis. The semicolon joins two sentences that are closely related in thought, though

they are grammatically independent of each other semantically (Bradley 1943, 45). It is used as a device of emphasis.

For example UC32205 (Collier, Mark; Quirke, Stephen 2002, 120-123):
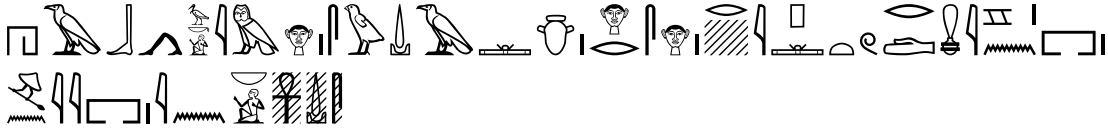
The servant there is writing a communication about this; about having (it) counted at the port of the row-house (?) by the lord [l.p.h.].

In this example the author formulates the sentence using the conventional expression *ḥꜣb bꜣk-im ḥr swḏꜣ-ib ḥr=s ḥr r*[*dit*] to emphasize the previous topic mentioned in the message.

Another example p.Berl.10018:
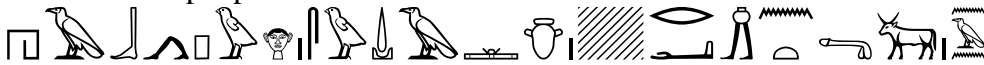
A message is written about this; about having the bulls brought, (Luft, The Ancient Town of El-Lâhûn 1998, 12-13). In p.Berl.10018, the scribe did not use the expression "*bꜣk-im*" or even the personal pronoun, but replaced them with "the copula element *pw*". So the sentence seems best to be translated into a passive construction; because the addressee of the request is absent and was not declared clearly as a "*bꜣk-im*", as in the first example.

3.1.4   The formula *swḏꜣ-ib pw n nb* ꜥ.w.s. *ḥr.s*

The formula *swḏꜣ-ib pw n nb* ꜥ.w.s. *ḥr=s* "This is a communication to the lord l.p.h. about this" (Eweis 2017, 148-150), or *swḏꜣ-ib pw ḥr=s*, "It is a communication concerning it" (Griffith 1897). It is in most examples used only at the end of the last subject of letter, before the ending formula *nfr sḏm nb* ꜥ.w.s. (It is good if/that the lord l.p.h. listens). Usually, this expression is not used between two subject matters. Thus, it can be considered that all this expression is an invisible punctuation that can stand on its own, followed by a full stop to mean the main information contained in the letter and the end of the topic that was narrated in the message and is followed directly by the ending formula.

For example: UC32201 vs. (Collier, Mark; Quirke, Stephen 2002, 107-109)

And have someone write to me about your well-being. Look, I have written about your task, to the steward Hetu; so you should join up with him. This is a communication about this.
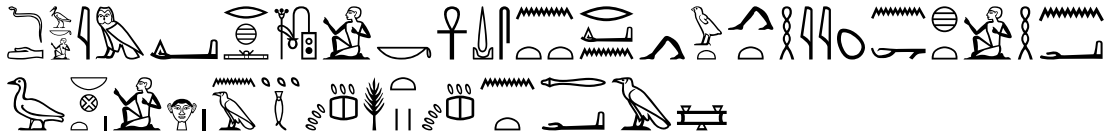
p.Berlin 10025, 14 (Luft 1992)

It is a communication to the lord, l.p.h. It is good if the lord, l.p.h. listens

3.1.5　The pattern *r-ntt*

The pattern *r-ntt* in letters is used to express an annunciatory (an introducer) colon, for example in Hekanakhte letter 3:

What the servant-there says is to be given to your scribe l.p.h., namely: (I) have caused Hety's son Nakht and Sanebniut to come because of the emmer and barley that is here (Allen 2002).

3.1.6　The expression *r-ḏd*

The usage of the colon in this pattern is to introduce a passage of direct speech. The scribe uses this pattern (punctuation :) to convey his meaning not only clearly but effectively. For example:

This is a message to the lord l.p.h. as follows: the servant-there has heard the content of this document which was brought to the servant-there, saying: (Collier, Mark; Quirke, Stephen 2002, 139-142) then follows direct speech.

Another example in P. Brooklyn 35.1446 (Hayes 1955, pl.IV):

Saying that: this is a communication to the lord, l.p.h, that: the servant-there has heard the letter that was brought to the servant-there, saying: "Make for yourself of the southern city

3.1.7　The particle *mk*
The particle *mk* is very frequent in letters, it is used to present both new and important information and as such, attention is directed to them. It appears as the comma which a part or certain units are separated from the rest of the sentence, meaning "a cutting" or the shortest pause (Partridge 1964).

For example P. Brooklyn 35.1446 (Hayes 1955):

"Look, this order of the king has been brought to you ...".
The use of the particle *mk* to be brought to the attention of the recipient.

4.1.7 The Question Mark (?)
The letters included forms of the virtual question, i.e. not real, and the interrogative question. As for the virtual question, it does not contain any indication that it is a question, but it is understood through the context.

For example in Hekanakhte Letter I (Allen 2002, Letter I, Pl. I-IV) (Allen, James 1994, 1-12) (Goedicke 1984) (James 1962):

[hieroglyphs]

Now what about your having expelled the servant of Senen from the grounds of my house?

[hieroglyphs]

Look, why should I make it uncomfortable for you? What has she done against you that you hate her? (Allen 2002, 129Letter I, Pl. I-IV)

The real questions usually contain one or two particles such as *in* and *tr*. These particles are treated as "question mark," and are not translated (Allen, James 2010, 128-129). In Middle Egyptian in general, the particle *in* is employed in interrogative constructions as an interrogative particle and implies contrast in a negative statement (Silverman 1980).

For example in Hekanakhte Letter 2 (Allen, James 2010, 128-129):

[hieroglyphs]

"How are you? How is your Iph?

Conclusion:

Although the ancient Egyptian manuscript was written without commas, spaces, or even punctuation in its modern sense and form, the scribe used many explicit and implicit techniques to convey rhetorical information smoothly to the reader.

The Egyptian scribe's full belief that his letter will be read by another person was a clear and explicit reason for the content of the letter to be clearly understandable and for the idea of the letter to reach the reader and convey the message without any confusion. Especially since it is non-verbal written information that was not face-to-face to facilitate conveying the tone of the speaker in terms of the loudness of the voice, temporary or long pauses, or even moving from one idea to another during the conversation. In spite of all these difficulties, the Egyptian scribe was actually able to convey all these expressions and reactions that are not audible in the speech by using many expressions written as structuration devices within the written text.

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هيكلة أدوات الترقيم في خطابات الدولة الوسطى

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الملخص

تعتبر علامات الترقيم ذات أهمية قصوى في نصوص اللغة المصر القديمة، فهي نظام لإبراز وتمييز أجزاء النص المختلفة حيث استخدم الناسخ تقنيات وطرق مختلفة لتكوين تصور حقيقي للنصوص المكتوبة، وعلي الرغم من هذه الاهمية فلم تحظ باهتمام كبير بسبب افتقارها إلى علامات الترقيم الحديثة. فعلى الرغم من إجراء بعض الدراسات القليله حول علامات الترقيم في مصر القديمة، إلا أن هناك ندرة في الدراسات التي تناولت هذا الجزء في الخطابات الهيراطيقية.

ولذلك، وبالاعتماد على الخطابات الهيراطيقية في عصر الدولة الوسطى والتي تعالج بعض أنظمة الترقيم، فإن هذا البحث يوضح الطرق المختلفه التي يتم بها تقسيم النص في خطابات الدولة الوسطى. وقد ظهر ذلك بوضوح من شكل البرديات وتخطيطها، وايضا الصيغ والتعبيرات المستخدمة، كطريقة للانتقال من موضوع إلى آخر في الرسالة الواحدة، لإيصال الفكرة، فتقسيم الخطابات إلى فقرات وكذلك استخدام العلامات الكبيرة للتعبير عن بداية الخطاب، الفراغ، والتقنيات المختلفة الموضحة في الخطابات هي بمثابة علامات ترقيم.

وبشكل أكثر تحديدا، تسعى الدراسة إلى الإجابة على هذه الأسئلة: ١) هل ظهر الترقيم في الخطابات الهيراطيقية؟ ٢) ما هي الطرق المختلفة التي اتبعها الكاتب للتعبير عن الترقيم في الخطابات الهيراطيقية في عصر الدولة الوسطى؟ ٣) هل علامات الترقيم التي ظهرت في الخطابات الهيراطيقية تمثل نفس دور علامات الترقيم الحالية في اللغة العربية أو الإنجليزية أو غيرها؟.