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

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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 *Ḏd-ḥr* son of *Pa-Ḥr* 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 *Ḥḥ* the wife of *Ḏd-ḥr* son of *Pa-Ḥr* after his death

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.), the images of the two papyri are displayed online on https://www.penn.museum/collections/object/474894, 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 *Ḏd-ḥr* son of *Pa-Ḥr* and *T3-dj-nfr-ḥtp* to the kalasiris *Pa-rv* son of *Pa-nfr* and *Ns-ḥr-p3-ḫrd* (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.

P. Phil. Dem V: Transliteration (Recto)

(1) *ḥ3.t-sp 4 tpj 3ḫ.t n pr-ᶜ3 ᶜ.w.s Ptrwmjs ᶜ.w.s ḏd irj-ᶜ3 n Ỉmn-Ỉpj n pr-imnv n niw.t Ḏd-ḥr s3 Pa-Ḥr mw.t=f T3-dj-nfr-ḥtp n gl-šr n pr-Ỉmn Pa-rv s3 Pa-nfr mw.t=f Ns-ḥr-p3-ḫrd dj=j n=k t3j s.t ntj ḥr t3 ḫ3s.t Ḏm3ᶜ ḥnᶜ p3j=s šk3 mtw=k t3j n3j=k rmṯ.w ntj iw=k r mr t3j.v=w r-ḥr=s*

(2) *mtw=k dj.t ḥtp=w p3j=n ḥrj Pa-rv p3j=k nṯr ḫn n3j=s ᶜ.wj.w ḥrj ḫn t3 s.t (n) rn=s r p3j=s m3ᶜ imnv n3 hjn.w n t3 s.t (n) rn=s p3j=s rsj p3 mjt ntj šm i-ir Ỉmn-ḥtp p3j=s mḫv t3 s.t n p3j=n ḥrj P3-dj-Ḥr-p3-rᶜ p3 nṯr n n3 nfj.w ᶜrᶜr iw p3 wrḥ n Ỉmn iwv=w p3j=s i3bv t3 s.t n p3j=n ḥrj Pa-n3*

(3) *iw t3j(=j) rj.t iwv=w p3j=s imnv t3 s.t n p3j=n ḥrj P3-dj=f iw p3 ḫrj iwv=w r n3 hjn.w n t3 s.t dr=w dj=k n=j swn p3 ḥj r-ir=j r-ḥr=s n ḥḏ šsp=j st n-ḏr.v=k iw=f mḫv iwv sp nb ḫ3v=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 rḫ rmv nb n p3 t3 ink mj-t3j ir sjḫ n-im=s bnr n=k t3j p3 hrw r ḥrj šᶜ-ḏt p3 ntj iw=f r ij r-r=k r-ḏbᶜ=s n rn=j n rn rmv nb n p3 t3 r nḥm=s ḥr r–r=k ḥnᶜ n3j=k rmṯ.w ḏd bn-iw t3j=k s.t in t3j iw=j r dj.t wj=f r-r=k iw bn iw(=j) rḫ t3j rmṯ nb n p3 t3 r t3 s.t ntj ḥrj r ḫ3ᶜ=f n.im=w n-m-s3 n3j=k rmṯ.w ntj iw=k*

(5) *r ḏd n=j t3j st r-ḥr=s iw bn iw(=j) rḫ wn p3 r3 ntj iw=k r ḏbᶜ=f n-im=w ḥnᶜ p3j=k rd t3j p3 hrw r-ḥrj šᶜ-ḏ.t iw bn-iw dj=k ᶜḥᶜ.k in ḥnᶜ p3j=k rd ntj iw=f r ij r-ḥr=s iw=j t3j rmṯ r t3 s.t ntj ḥrj t3j p3 hrw r-ḥrj šᶜ-ḏ.t n-m-s3 n3 rmṯ.w ntj iw=k r ḏd n=j t3j st r-ḥr=s gr mtw=j wn p3 r3 ntj iw=k*

(6) *r ḏbᶜ=f n-im=w ḥnᶜ p3j=k rd iw bn-iw dj=k ᶜḥᶜ.k in ḥnᶜ p3j=k r gr t3j p3 hrw r-ḥrj šᶜ-ḏ.t iw=j r dj.t n=k ḥḏ 20 r sttr 100 r ḥḏ 20 ᶜn p3 hrw m-s3 p3 hrw n ᶜḥᶜ-rv ntj iw=s r-ir=f iw=k m-s3=j n t3j=k s.t r-ḥrj r dj.t wᶜb=s n=k ᶜn mtw=j rk p3 rmṯ ntj iw=j t3j.v=f r-ḥr=s ᶜn iw bn-iw(=j) rḫ*

(7) *wn p3 r3 ntj iw=k r ḏbᶜ=f n-im=w ᶜn mtw=j ir n=k r-ḫ md nb ntj ḥrj ḥnᶜ n3j(=j) ḫrv.w dj=j n=k t3j s.t ntj ḥr t3 ḫ3s.t Ḏm3ᶜ p3-bnr-n t3 s.t ntj-iw n3j=s hjn.w sḫ ḥrj r-ḫ n3j=k rmṯ.w ḥr p3 wrr n qs n.im=s mtw=k ḫ3ᶜ n3j=k rmṯ.w ntj iw=k r t3j.v=w r-ḥr=s ḥr n3 wrs.w n.im=s t3j p3 hrw r-ḥrj šᶜ-ḏ.t*

(8) *n3j=s hjn.w p3j=s rsj t3 s.t n Pa-wsr s3 Ḳrḏ p3j=s mḫv t3 s.t n n3 qd.w-hn p3j=s i3bv t3 s.t n Ḏd-ḥr s3 W3ḥ-ib-rᶜ p3 ḥrj-ḥb 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 mḫv s.t 2.t iw bn-iw(=j) rḫ wn p3-bnr-n n3j=k rmṯ.w wrr iw bn-iw dj=k ᶜḥᶜ.v in gr*

(9) *p3j=k rd n ss nb mtw=j ḫ3ᶜ n3 st.w ntj ḥrj i.ir-ḥr p3j=k rd iw=w mnq n wpj n w3ḥ-mw iw n3j=k ḫrv.w n.m-s3 n3j(=j) ḫrv.w iw n3 ḫrv.w n n3j=k ḫrv.w n.m-s3 n3 ḫrv.w n n3j(=j) ḫrv.w r dj.t ir=w r-ḫ md nb ntj ḥrj iw=k dj.t šsp n=j iw=j mtw=k n w3ḥ-mw ḥnᶜ n3j(=j) ḫrv.w n3 ḫrv.w n n3j(=j) ḫrv.w t3j p3 hrw r-ḥrj šᶜ-ḏ.t iw=k r dj.t n=j ḥḏ 20*

(10) *r sttr 100 r ḥḏ 20 ᶜn iw=j m-s3=k n dj.t ir=k v(=j) n w3ḥ-mw ᶜn ḥnᶜ n3j(=j) ḫrv.w n3 ḫrv.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 hnꜤ n3j(=j) hrv.w mtw=j ir n=k r-h md nb ntj hrj mtw=k ir n=j r-h mtw=j h3Ꜥ t3 s.t 2.t ntj hrj i.ir-hr=k hnꜤ n3j=k rmt.w iw=w qt iw=w Ꜥ 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

(1) *P3-wr-djw s3 T3j-dj*
(2) *P3-dj-imn-ipj 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-rꜤ*
(6) *Ỉmn-htp-s3 P3-dj-Ỉmn-Ỉpj*
(7) *Dd-mnv-s3 Ỉmn-htp*
(8) *Hr-hnsw s3 Dd-hr*
(9) *Hr s3 Ns-mn*
(10) *Nhv-nb=f s3 …….*
(11) *Ns-p3j=w-t3.wj s3 ꜤWsirꜤ-wr*
(12) *P3-dj-Ỉmn-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-imn-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-rꜤ* 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 *Ḳrḏ,* its north is the tomb of the potters, its east is the tomb of *Ḏd-ḥr* son of *Wȝḥ-ib-rˁ* 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 *Ḏḥwtj-ir-dj-s* son of *Ḏḥwtj-mn.*

P. Phil. Dem VI is a cession made by *Ta-mn* daughter of *Ḥḥ* and *Ta–rv* presumably after the death of her husband *Ḏd-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, *Ḏd-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 *Ḏd-ḥr.* It seems quite clear that *Pa-rv* married *Tȝ-dj-nfr-ḥtp* the mother of *Ḏd-ḥr* after the death of her husband *Pa-Ḥr.*

Transliteration Recto

(1) *ḥȝ.t-sp 4 ibd 4 šmw n pr-ˁȝ ˁ.w.s Ptrwmjs ˁ.w.s ḏd sḥm.t Ta-mn-ta Ḥḥ mw.t=s Ta-rv n gl-šr n pr-Ỉmn Pa-rv sȝ Pa-nfr*
(2) *mw.t=f Ns-ḥr-pȝ-ḫrd dj=j wj.v r.r=k n tȝj s.t ntj ḥr tȝ ḥȝs.t Ḏmȝˁ ḥnˁ pȝj=s šḳȝ nȝj=s hjn.w pȝj=s rs pȝ mjt ntj šm i.ir Ỉmn-ḥtp*
(3) *pȝj=s mḥv tȝ s.t n pȝj=n ḥrj P̄ȝ-dj-ḥr-pȝ-rˁ pȝ nṯr n nȝ nf<.w> ˁrˁr iw pȝ wrḥ n Ỉmn iwv=w pȝj=s iȝb.v tȝ s.t n pȝj=n ḥrj Pa-nȝ iw tȝj(=j) rj.t iwv=w*
(4) *pȝj=s imnv tȝ s.t n pȝj=n ḥrj P̄ȝ-dj=f iw pȝ ḫrj iwv=w r nȝ hjn.w n tȝ s.t dr=w ḥnˁ tȝj k.t s.t ntj ḥr tȝ ḥȝs.t Ḏmȝˁ nȝj=s hjn.w pȝj=s rsj*
(5) *tȝ s.t n Pa-wsr sȝ Ḳrḏ pȝj=s mḥv tȝ s.t n nȝ qd.w-hn pȝj=s iȝbv tȝ s.t n ḥr-ḥb Ḏd-ḥr sȝ Wȝḥ-ib-rˁ pȝj=s imnv pȝ tw r nȝ hjn.w n tȝ s.t*
(6) *dr=w r s.t 2 r.ir n=k irj-ˁȝ Ỉmn-ipj n pr-imnv n niw.t Ḏd-ḥr sȝ Pa-Ḥr mw.t=f Tȝ-dj-nfr-ḥtp pȝj(=j) hj sḫ r.r=w n ḥȝ.t-sp 4 tpj ȝḥ.t n pr-ˁȝˁ.w.s ˁnḫ ḏ.t mtw=k s*
(7) *nȝ<j=k> st.w nȝ.w mtw=k tȝj nȝj=k rmṯ.w r. r=w tȝj pȝ hrw r-ḥrj šˁ ḏ.t mn-m-dj=j md nb n pȝ tȝ i.ir-n=k (n) rn=w tȝj pȝ hrw r ḥrj šˁ ḏ.t pȝ ntj iw=f r ij r.r=k r ḏbȝ.v=w*

(8) (*n*) *rn=j* (*n*) *rn rmṯ nb n pꜣ tꜣ iw=j r dj.t wj=f r.r=k iw bn i.ir=k rḫ ṯꜣj gr wꜣḥ-mw r nꜣ s.t.w ntj ḫrj n.m-sꜣ bnr=j ḥnꜥ nꜣj(=j) ẖrv.w nꜣ ẖrv.w nꜣ ẖrv.w n nꜣj(=j) ẖrv.w šꜥ-ḏ.t*

(9) *mtw=j ir n=k r-ḫ md nb ntj ḥrj iw=j m-sꜣ Ḏd-ḥr sꜣ Pa-Ḥr mwt=f Tꜣ-dj-nfr-ḥtp pꜣj(=j) hj ntj ḥrj r pꜣ hp n nꜣ sẖ.w r.ir=f n=j r ir n=j (r-)ẖv=w pꜣ bnr md nb ˹ntj ḥrj˺ m-sḫ Ḏḥwtj-ir-dj-s sꜣ Ḏḥwtj-mn.*

The verso

(1) *Ḥr sꜣ Pꜣ-hb*

(2) *Ns-mn sꜣ Nẖv-nb=f*

(3) *Pa-dj.t [sꜣ] Mꜣj-rsj (sꜣ) Pꜣ-ẖr-ẖnsw*

(4) *Wsir-wr sꜣ Ỉr.t-ḥr-r.r=w*

(5) *Ḥr-sꜣ-ꜣs.t sꜣ Ššnq*

(6) *Kp=f-ḫꜣ-ẖnsw sꜣ Ns-mn*

(7) *Ḏd-ḥr **sꜣ** Wꜣḥ-ib-rꜥ*

(8) *Ššnq sꜣ Ḥr*

(9) *Tꜣj-nfr sꜣ ꜥnẖ-pꜣ-ẖrd sꜣ Ḏd-ḥr*

(10) *Pꜣ -hb sꜣ Pꜣ-dj-imn-nsw-tꜣ.wj*

(11) *Nꜣ-nfr-ib-rꜥ sꜣ Ḥr*

(12) *Ns-bꜣ-nb-ḏd.t(?) sꜣ Pꜣ-ẖr-ẖnsw*

<u>Translation:</u>

(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 *Ḥḥ,* her mother is *Ta-rv,* to the kalasiris of the Temple of Amun *Pa-rv* son of *Pa-nfr,*

(2) his mother is *Ns-ḥr-pꜣ-ẖrd*: 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 *Pꜣ-dj-ḥr-pꜣ-rꜥ* the god of the sailors, the court of Amun being between them. Its east is the tomb of our Saint *Pa-nꜣ* my cell (room) being between them.

(4) Its west is the tomb of our master *Pꜣ-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 *Ḏd-ḥr* son of *Wꜣḥ-ib-rꜥ*, 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 *Ḏd-ḥr* son of *Pa-Ḥr* his mother is *Tꜣ-dj-nfr-ḥtp* 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 *Ḏd-ḥr* son of *Pa-Ḥr,* his mother is *Tꜣ-dj-nfr-ḥtp,* 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 *Ḏḥwtj-ir-dj-s* son of *Ḏḥwtj-mn.*

<u>Commentary:</u>

P. Phil. Dem V.1, *dj=j n=k* 'I have given to you**.....**' **;** in the corresponding cession P. Phil. Dem. VI .l.2 *dj=j wj.v r.r=k n tꜣj 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 frühdemotisches Schultäfelchen (Louvre E 9846)" 2019, 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 frühdemotische Miszellen 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 ḥr t3 ḫ3s.v Ḏm3ꜥ ḥnꜥ 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-ḥr=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-ḥr=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 (*rmṯ.w*) in the necropolis (El-Amir 1959, 126).

P. Phil. Dem V.2. *mtw=k dj.t ḥtp=w p3j=n ḥrj Pa-rv p3j=k nṯr ḫn n3j=s ꜥ.wj.w ḥrj ḫn t3 s.t rn=s r p3j=s m3ꜥ 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 ḥr 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' (*ḫ3ꜥ*) 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) rḫ wn p3 r3 ntj iw=k r ḏbꜥ=f n-im=w ḥnꜥ p3j=k rd*, additionally, in L. 10-11 '*mtw=j ḫ3ꜥ t3 s.t 2.t ntj ḥrj i.ir-ḥr=k ḥnꜥ n3j=k rmṯ.w iw=w qd iw=w ꜥꜥ iw=w mnq n wp.t nb ntj iw=w r wḥ3=w r ir=w iw=w mḥ 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 *ꜥš*, and translates as secure, 'to be secure from anyone litigation, and to be safe from any danger'**.** El-Amir read *ꜥꜥ* 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 Ỉmn-ḥtp*" 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 ḥrj*: It is noted that each *ḥrj* is preceded by *p3j=n* "our", the 1st person pl. of the poss. pron, For more details about *ḥsj* and *ḥrj* see (El-Amir 1959, 126-137).

Phil. Dem. VI.L.6, El-Amir read this sign as *p3,* but it should be *ꜥ.w.s* as a part of *pr-ꜥ3.* 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 *ꜥnḫ.*
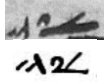
The legal formulas of P. Phil. Dem V and VI

| Formula	. P. Phil. Dem V	P. Phil. Dem VI
I have no claim against you in its name/ from today onwards forever	*mn-m-dj=j mt nb n p3 t3 iw ir n=k (n)rn=s* (line3)	*mn-m-dj=j md nb n p3 t3 i.ir-n =k (n)rn=w t3j p3 hrw r ḥrj šꜥ ḏ.t* (line7)
No man on earth myself likewise will be able to exercise authority over it except you from today onwards forever .	*bn iw rḫ(.j) rmv nb n p3 t3 ink mj-t3j ir sjḫ n-im=s bnr n=k t3j p3 hrw r ḥrj šꜥ ḏ.t* (line4)	
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	*p3 ntj iw=f ij r-r=k r dpꜥ=s rn=j rn rmv nb n p3 t3 r nḥm=s ḥr r-r=k ḥnꜥ n3j=k rmv=w ḏd bn iw t3j=k st in-t3j iw=j r dj.t wj=f r-r=k* (line4)	

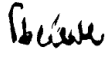| I will act to you according to every word mentioned	*mtw=j ir n=k r ḫ3ˁ md nb ntj ḥrj* line7)	*mtw=j ir n=k r r-ḫ md nb nty ḥrj*(line9)
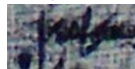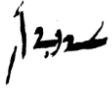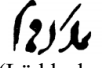
The corrections

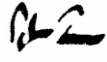| El –Amir 1959	*Berichtigungsliste* (Muhs, Vleeming and Den Brinker 2005, 300-320)	Notes	Readings in the light of updates according to what was accepted by the demotists.	Al-Amir's translation	*Berichtigungsliste`s* translation	P.Phil. Dem V	P.Phil. Dem VI
wn		El-Amir read this title as *wn-pr* 'door keeper,' shrine opener', he considered this is a misleading translation because the pastophoros is the one who has the right of selling, leasing tombs, mummies, liturgies and stipends, and he was the one who was in charge of the religious services (El-Amir 1959, 118); Zauzich and Quack prefer to read this title as *ỉrj ˁ3* instead of *wn-pr,* which was known since the New-kingdom, (Zauzich 2000, 47-48); (Quack 2013, 110); (Abd-El-All 1988, 127); *irj-ˁ3* was playing an important role in the economic life of the temples (Meeks 1979, 647), and was responsible for guarding the house or the temple as a gatekeeper. (Hoffmann and Quack 2014, 148)	*Ỉrj-ˁ3* Pastophoros	Pastophoros	----------	1	6
škh	*šk3*			shaft	----------	1	2
mtw.k n ḥtp.w	*mtw=k dj.t ḥtp*			thine are the stipends	and you cause to rest	2	-
n p3j=s mˁ imnt	*r p3j=s m3ˁ imnv*			on its western side	on its western side	2	-
t3j.t sic for *t3j.s*	*t3j(.j)*			its	my	3	-
t3j.s	*t3j(.j)*			its	my		3
nfe.w	*nf<.w>*			sailors	sailors	---	3
iw bn iw rḫ	*iw bn iw(.j) rḫ*				I will not be able to	4/5	
r ḫ3ˁ=f n.im=w				who is left there	to bury him there	4	
iw bn iw di.k ˁḥˁ	*iw bn-iw dj=k ˁḥˁ=k(wj)*			I shall not be able to stop thee	while you are not present	5/6	
sḫ r-ir.k	*sḫ r.r=w*			Not in the	A writing concerning	……	6

				translation	them		
pꜣ	-		*ꜥ.w.s* as a part of *pr-ꜥꜣ*	the	L.H.P	-	6
ntj			*ꜥnḫ.*	-	*ꜥnḫ-ḏt* ever living	-	6
rmv.w ḥr pꜣ ḥrr n ḳs see (Erichsen 1954, 325)	*rmv.w ḥr pꜣ ḥrr n ḳs*	awaiting mummies It was formerly read as *ḥrr* according to the widely accepted reading it is read *wrr*	*rmv.w ḥr pꜣ wrr n qs* (TLA n.d.)	people in the waiting- hall of the burial chamber	Persons awaiting burial"	7/8	…..
nꜣ	*nꜣ<y.k>*			thy	yours	7/8	--
a ḥꜥ		Preposition means according to	*r-ḫ*		-	7/9/10	10
nꜣ hyn.w rn=s	*nꜣ hjn.w <n tꜣ s.t> rn=s*		*nꜣ hjn.w <n tꜣ s.t> (n)rn=s*	the boundaries of the named (tomb-chapel	the neighbours <of the> named <place>	8	
2	2.t			2	2	8	
iw bn iw di.k ꜥḥꜥ n gr pꜣj.k rt	*iw bn-iw dj=k ꜥḥꜥ.v in gr pꜣj=k rd*			I shall not give thee trouble nor thy agent	while you are not present or your agent)	8/9	
ḥr=s	*wꜣḥ- mw*	For more details see (Van Heel, Choachytes Lower Middle class? No way Jose 2019); (Van Heel, Use and Meaning of the Egyptian term wAH mw', 1992, 24-26); ; (Van Heel, Abnormal Hieratic and Early Demotic texts collected by the Theban Choachytes in the reign of Amasis 1995); (Pestman, The Archive of the Theban Choachyts (second century B.C.) A survey of the Demoticand Greek Papyri contained in the Archive 1993); (Vleeming, The Office of a Choachyte in the Theban Area' 1995, 243).		therein	a choachyte	9	8
Ỉw.k di.t šp n=j iw=j šm n ḥr=s	*iw=k dj.t šp n=j iw=j mtw=k n wꜣḥ-mw*			Thou art to catch me if I walk into it	if you make that I am succeeded, while I am with you as a choachyte	9	
nti ḥry sḫ	*ntj ḥrj*			Of the above writing	above		
iw=j m-sꜣ=k n di.t rk r ḥr=s ꜥn	*iw=j m-sꜣ=k n dj.t <ir.k tꜣj=j> n wꜣḥ-mw ꜥn*			I have claim upon thee for the ꜥk therein	While I am behind you (i.e have a claim) to let you take me as a	10	

				also.	choachyte yet		
gr ḥr=s	*gr w3ḥ-mw*			or (sic) in it/ another person therein	Another choachyte	10	8
2	*2.v*			2	twice	10	
r-sḫ	*m-sḫ*			written	written	11	9
Krkr	*Ḳr*		*Ḳrd(?)*			v/4	
Pa te Ḥr p ḫrt (Lüddeckens and Thissen 1980, 328)			*P3-dj-ḥr-p3-rᶜ* (Lüddeckens and Thissen 1980, 326)			v/5	
sn-Ḥp		(Lüddeckens and Thissen 1980, 67)	*Ỉmn-ḥtp*			v/6	
Ns-Ḫr		(Lüddeckens and Thissen 1980, 674)	*Ns-mn*			v/9	
Nḫt-WBst s ᶜNḫ-Thot	*Nḫt-nb=f*	(Lüddeckens and Thissen 1980, 652)				v/10	
Ḥr-m-Ḥb (Lüddeckens and Thissen 1980, 812)		(Lüddeckens and Thissen 1980, 796-798)	*Ḥr-wḏ3*			v/12	
Pa-te- Ḥr-p-Rᶜ		(Lüddeckens and Thissen 1980, 328)	*P3-dj- ḥr-p3-ḫrd*			v/14	
Ḫwl	*P3-wrm*	(Lüddeckens and Thissen 1980, 180)				v/16	
Ḥr-ir-ty-s?			*Ḥr s3 p3-hb*			v/1	
Nḫt-mnt		(Lüddeckens and Thissen 1980, 74)	*Ns-mn s3 Nḫt-nb=f*			v/2	
P-rsy s3 Pḫl-ḫns	*Pa-dj.t[s3] M3j-rsj s3 P3-ḫr-ḫnsw*					--------	v/3
šms-P3-šr-Ḫnsw s3 Ns-Mn	*Ḳp=f –ḫᶜ Ḫnsw* (Lüddeckens and Thissen 1980, 1006) *s3 Ns-Mn*					---------	v/6
Ḏd-Ḥr s3? Pᶜ?	*Ḏd-Ḥr s3? p3-ḥr(?)*	*p3-ᶜ3 is questioned in* (Lüddeckens and Thissen 1980, 544)	*Ḏd-ḥr s3 W3ḥ-ib-rᶜ*			v/7	

'Iy-m-ḥtp s3 Ḏḥr	*T3j-nfr s3 Ḏd-ḥr*	(Lüddeckens and Thissen 1980, 1350)		*T3j-nfr s3 ꜥnḫ-P3-ḫrd s3 Ḏd-ḥr*			v/9
N-nfr.w s3 Ḥr			*N3-nfr-ib-rꜥ s3 Ḥr*				v/11
Ns-By s3 Pḫl-Ḥns(By=Bḫ)	*Ns-b3-nb-ḏd.t(?)*	(Lüddeckens and Thissen 1980, 704)	*Ns-b3-nb-ḏd.t(?) s3 P3-ḫr-ḫnsw*				v/12

Discussion

In the early Ptolemaic Period, the transfer of property was made by two deeds, which were handed over by the vendor to the purchaser, the first was the 'sale (El-Amir 1959, 108) (Depauw, A Companion to Demotic Studies 1997, 140-142), in this type after the date both the vendor and the buyer are identified themselves, then the vendor in the first person declares, 'You have caused 'my heart' with the silver (money) for' the object of the sale (Depauw, Sale in Demotic Documents: an Overview 2015). Therefore, the vendor acknowledged that the purchaser had discharged all his obligations, including the payment of the purchase price to him and consequently, he made over to the purchaser, the ownership of the property sold (El-Amir 1959, 108). the vendor goes on to state that he guarantees to defend the purchaser against anyone else who will claim to have rights, and that he will swear an oath in court if needed (Depauw, Sale in Demotic Documents: an Overview 2015, 70), (Depauw, A Companion to Demotic Studies 1997, 141). Many sale documents are accompanied by the so-called 'cession' on the same papyrus, on the same day by the same parties and the same notary, concerning the same object: the vendor declares to the buyer that he is far from him concerning his property so that the cession is secondary (Depauw, Sale in Demotic Documents: an Overview 2015, 70). Although most cessions were made on the same document and by the same scribe in the same year of drawing up the sale deeds, the cession (P. Phil-Dem VI) made by the wife of the vendor nearly a year after the death of her husband who presumably retained his interest in the property during the duration of his life. Both papyri V and VI are not made on the same papyrus, but they were written and made by the same scribe *Ḏḥwtj-ir-dj-s s3 Ḏḥwtj-mn*. To sum up, sales would transfer the legal right to use the property, while cessions would transfer the ownership. They do not transfer anything but are a confirmation that the vendor has no further rights on the object of the sale (Depauw, Sale in Demotic Documents: an Overview 2015, 70), and to reassure the buyer (Depauw, A Companion to Demotic Studies 1997, 143). therefore, the cessions contracts guaranteed the adverse party against any subsequent unwelcome attempt by the declarant (Pestman, Les papyrus démotiques de Tsenhor (P. Tsenhor). Les archives privées d'une femme égyptienne du temps de Darius Ier 1994, 87, no. IV).

Acknowledgement:

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

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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 عليهما Mostafa El-Amir عام ١٩٥٩. هناك بعض الكلمات، الألقاب وأسماء الاشخاص 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 وVI نظرًا لأنهما مرتبطتان ببعضهما البعض، حيث أن إحداهما 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 *Ḏd-ḥr* ابن *Pa-Hr* ولكن يبدو أنه توفي قبل إتمام الصفقة إلى *Pa-rv ḥr* ابن *Pa-nfr* الطرف الثاني في كلتا البرديتين) وأن الصفقة تمت بواسطة *Ta-mn* ابنة *Ḥḥ* زوجة *Ḏd-ḥr* ابن *Pa-Hr* بعد وفاته.

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

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