MINISTÈRE DE L'ÉDUCATION NATIONALE, DE L'ENSEIGNEMENT SUPÉRIEUR ET DE LA RECHERCHE

BULLETIN
DE L'INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE

en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne

BIFAO 89 (1990), p. 89-99

Ola El-Aguizy

A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].

Conditions d'utilisation

L'utilisation du contenu de ce site est limitée à un usage personnel et non commercial. Toute autre utilisation du site et de son contenu est soumise à une autorisation préalable de l'éditeur (contact AT ifao.egnet.net). Le copyright est conservé par l'éditeur (Ifao).

Conditions of Use

You may use content in this website only for your personal, noncommercial use. Any further use of this website and its content is forbidden, unless you have obtained prior permission from the publisher (contact AT ifao.egnet.net). The copyright is retained by the publisher (Ifao).

Dernières publications

9782724711264	*La chapelle d'Osiris Ounnefer Neb-djefaou*	Laurent Coulon
9782724711752	*Guide du Caire Islamique*	Hadrien Collet
9782724711660	*Mélanges de l'Institut dominicain d'études orientales 41*	Adrien Candiard (éd.)
9782724711745	*Bulletin archéologique des Écoles françaises à l'étranger (BAEFE)*	
9782724711271	*Du côté de chez Zeus*	Emmanuel Botte (éd.), Hélène Cuvigny (éd.), Michel Reddé (éd.)
9782724711677	*La Description de l'Égypte*	Paul-Marie Grinevald
9782724711714	*La pensée et la pratique pharmacologiques d'Avicenne*	Sylvie Ayari
9782724711899	*BCAI 40*	

© Institut français d'archéologie orientale - Le Caire

Ola EL-AGUIZY

A DEMOTIC DEED OF « NOT HINDERING » FROM SHARUNAH

The document under study, was found in Sharunah during the excavation season of year 1976. It is part of a collection of documents related to a community of lector-priests in the necropolis of *Ḥw·t-nsw* (actually Kom el-Ahmar Sawaris — 5 km South of Sharunah). Now in the Mallawi Museum (Miniah Governorate), it bears the excavation number 77/9 and the Museum number 602/9*. It is preserved under glass in a vitrine on the first floor of the museum.

It consists of a single sheet of yellowish brown papyrus measuring 34.1 cm in height and 17.5 cm in length. It had 7 vertical folds, the central one, at 9 cm from each edge, seems to have been the main one. The two sides of the middle fold contain 6 folds, 3 on each side. The space between each of the 7 folds is 2.5 cm. It also had 5 horizontal folds, each approximately at 6 cm from the other.

The papyrus is in a bad state of preservation, the lower 11.5 cms are badly torn. The 2.5 cm at the right edge, are totally missing, and a big tear occupies the space between the middle fold and the one at its right. The vertical middle fold has also caused a big hole in the middle, while other small holes surround the second fold from right.

The recto, with the horizontal fibres, contains 23 lines, the last being almost entirely missing. The verso contains at its middle a list of 8 witnesses written below the usual horizontal stoke.

The right edge, above the missing part is uneven, while the left edge is very straight and seems to have contained a join which was probably cut after the text was written, as one or two words at the end of the first line are missing. The left margin is irregular because of the varying length of the lines : The first five lines are longer, measuring approximately 16.5 cm, while the 7 following ones measure around 15.5 cm. The length of the 10 last lines is closer to that of the first lines i.e. 16 cm.

The handwriting is generally big and bold in the 12 first lines, then, in the second half of the text, the signs become smaller and sometimes quite neglected, and the space between the lines becomes narrower. Very few ligatures exist between the signs which have straight forms with thick vertical and horizontal lines.

* I have already published pap. 602/10 in *BIFAO* 88, while Papyry 602/1-602/5 were the subject of a Ph.D. Thesis submitted by Dr. Soad Sayed Abdel-Al — Cairo University — in January 1989.

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

RECTO

TRANSLITERATION.

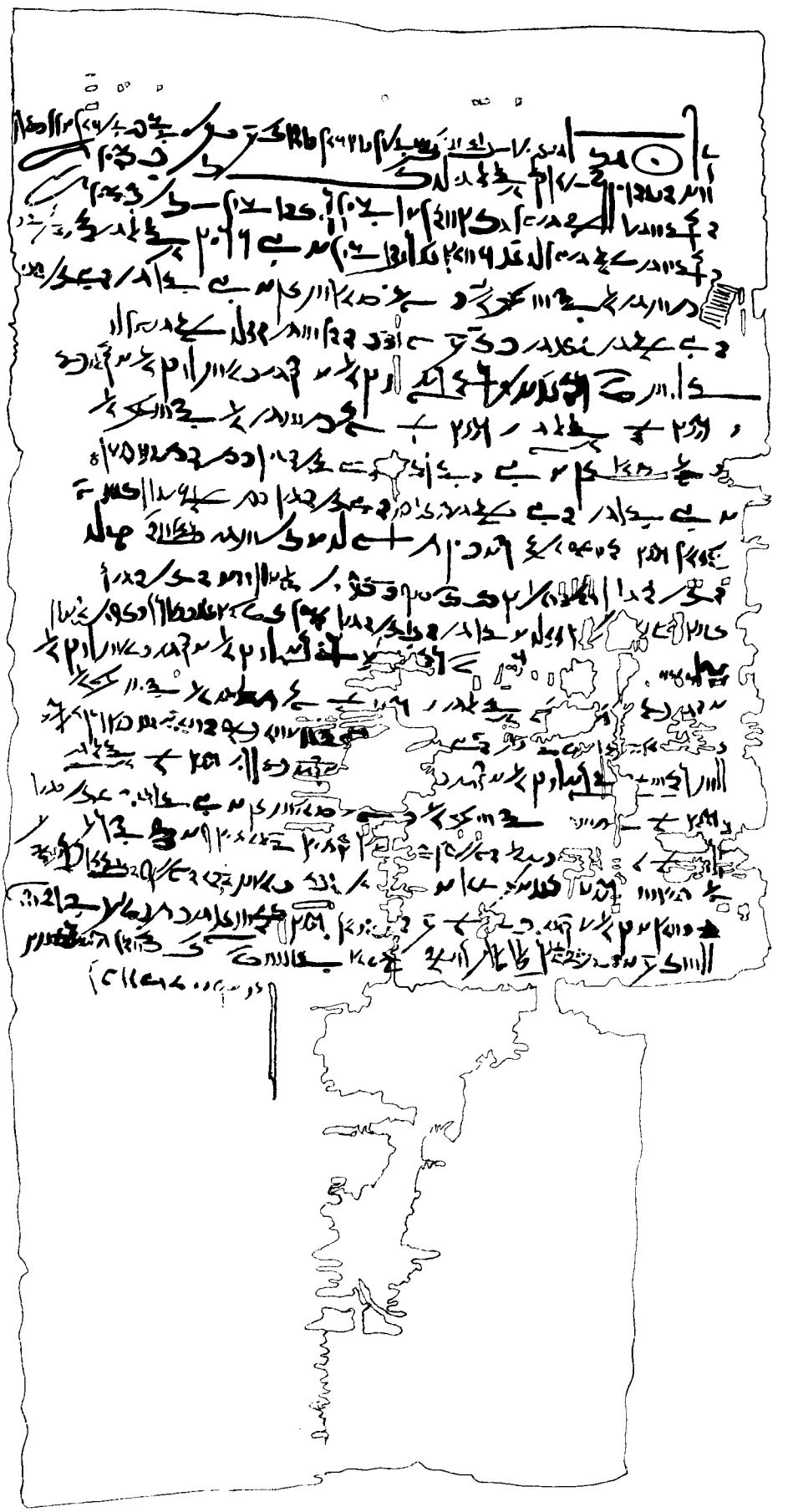
[1] *ḥ3·t-sp 14 tpj pr·t sw 11 n Pr-ʿ3 Ptlwmis ntj iw=w ḏd n·f 31gsntrs p3 ntr ntj mr [mwt=f]* [a]
[2] *irm n3 ntj iw=w sḫ n-im=w Rʿ-Ḳt* [b] *Ḏd ḫrj-ḥb ḫtmw-ntr*
[3] *t3 ḫ3s·t* [c] *Ḥwt-nsw Ḏd-ḥr-pa-ḥ3p (s3) P3-tj-Wsir* [d] *mwt=f T3-tj-Wsir* [e] *n ḫrj-ḥb ḫtmw-ntr*
[4] *t3 ḫ3s·t Ḥwt-nsw Ḥr-pa-iḫ·t (s3) Ḥr* [f] *mwt=f T3-tj-Wsir p3j=k ss ḳt ḫrḫr*
[5] [*ir*] [g] *hj nb wpj nb ntj iw=k mr=j(?) ir=w p3j=k ʿ·wj n3j=k wrḥ·w* [h]
[6] *t3j=k ḥwt-nwtj* [i] *ntj ir n=f rsj* [j] *ntj t3 iwj i3bt Ḥwt-nsw*
[7] *bn iw=j rḫ sḫ·ṯ ʿḥʿ ḫ3·t=k* [k] *ḥnʿ rmt nb p3 t3 mtw=j ḥnʿ rmt nb p3 t3 mtw=k*
[8] *r tm tj ḳt=k r tm tj ir=k hj nb wpj nb*
[9] *ntj iw=k mr* [l] *ir=w p3j=k ʿ·wj n3j=k wrḥ·w ntj ḫrj n3 ḥjn·w*
[10] *p3j=k ʿ·wj t3j=k ḥwt-nwtj n3j=k wrḥ·w ntj ḫrj ḏr=w· ir=j n=k*
[11] *šʿ·t tm sḫj r-r=w* [m] *ḫ p3 ntj sḫ ḫrj rsj p3 ḫrj Pr-ʿ3* [n] *mḥ·t*
[12] *n3 wrḥ·w ʿrʿr* [o] *(s3) ṯ3j-nʿj (?) ntj ḫr n3j=f ḫrt·ṯ·w irm n3 wrḥ·w*
[13] *Ḏd-ḥr (s3) Ḏd-ḥr-k11* [p] *i3b·t p3 ʿ·wj n3* [q] *wrḥ·w Tḥwtj-ir-rḫ-s (s3) Ḥr-m3ʿ-ḫrw ntj ḫr n3j=f ḫrt·ṯ·w*
[14] *'Imntj p3* [ʿ·*wj* [r] *.....bn iw=j] rḫ sḫ·ṯ ʿḥʿ ḫ3·t=k ḥnʿ rmt nb p3 t3 mtw=j ḥnʿ rmt nb*
[15] *p3 t3 mtw=k r tm tj ḳt=k r tm tj ir=k hj nb wpj nb*
[16] *ntj iw=k mr(=)j ir=w p3j=k ʿ·wj n3j=k wr[ḥ·w] ntj ḫrj .....(?) mṯw=w sḫ ḫrj ḫ p3(?)* [s]
[17] *iw=j sḫj ʿḥʿ ḫ3·t=k* [t] *ḥnʿ rmt nb p3 t3 mtw[=j ḥnʿ rmt nb] p3 t3 mtw=k iw=j* [u] *r tm tj ḳt=k*
[18] *r tm tj ir=k hj nb wpj nb ntj iw=k mr(=) j ir=w p3j=k ʿ·wj n3j=k wrḥ·w*
[19] *iw=j tj [n=k.....(?) r n3 kll·w n3 wtn·w* [v] *wʿ hw ḫn hw 5 ibt rn=f* [w]
[20] *iw=k m-s3=j* [x] *[r] tm sḫ·ṯ n-im=w p3 ʿ·wj p3 wrḥ ntj ḫrj mtw=j tj (?) n3 kll·w n3 wtn·w m* [y] *ḥtr*
[21] *iwtj mn p3 rmt nb p3 t3 ntj iw=k tj n=f t3 šʿ·t tm sḫj ʿ·wj=k* [z] *ntj ḫrj mtw=f in n=j st(?)* [aa]
[22] *iw=j ir n=f p3[j=s] ḥp* [bb] *ḫrw=k ḫrw=f* [cc] *ḥtr iwtj mn bn iw=j rḫ ḏd šʿ.t tm sḫj·ṯ*
[23] ..... [dd] *..sḫ Ḥr ..... Twtw*

TRANSLATION.

[1] year 14 first month of winter (Tybi) day 11 of the King Ptolemy whom they call Alexander, the god who loves [his mother] [a].
[2] together with those who are appointed (in) Rakotis [b] The lector-priest and god's-sealer
[3] of the necropolis [c] of *Ḥwt-nsw Ḏd-ḥr-pa-ḥ3p* (son of) *P3-tj-Wsir* [d] his mother being *T3-tj-Wsir* [e] said to the lector-priest and god's sealer

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

RECTO



BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

[4] of the necropolis of *Ḥwt-nsw Ḥr-pa-iḥ·t* (son of) *Ḥrf* his mother being *T3-tj-Wsir* The day on which you wish me(?) to build or demolish
[5] or do [g] any repairs or any work (on) your house your waste-plots [h]
[6] your mill [i] which forms its south [j], which is in the eastern district of *Ḥwt-nsw*
[7] I, nor any man belonging to me or any man belonging to you, will not hinder or stand in your face [k]
[8] as not to allow you to build or do any repairs or any work
[9] which you wished [l] to do (on) your house, your building lots above mentioned. All the boundaries (of)
[10] your house, your mill your waste plots above mentioned concerning which I did to you
[11] a deed of-not-hindering [m] according to that which is above written South, the street of Pharaoh [n], North
[12] the waste plots of *ʿrʿr* [o] (son of) *t3j nʿj* (?) which belong to his children together with the waste plots
[13] (of) *Ḏd-ḥr* son of *Ḏd-ḥr-kll* [p], East the house, the (?) [q] waste plots of *Ṯḥwtj-ir-rḫ·s* son of *Ḥr-m3ʿ-ḫrw* which belong to his children
[14] West the [house [r] ..... I shall not be able] to hinder or stand in your face together with any man belonging to me or any man
[15] belonging to you as not to let you do any repairs or any work man
[16] which you wished (me) to do (on) your house your [waste plots] above mentioned .....(?) they wrote aforesaid according to...(?) [s]
[17] If I hinder or stand in your face [t] together with any man belonging [to me or any man] belonging to you, and if I [u] do not let you build
[18] or not let you do any repairs or any work which you wished (me) to do on your house and your waste plots
[19] I shall give [to you .....(?) on account of the burnt offerings and libations [v] in one day within five days (in) the month in question [w]
[20] You still have a claim upon me [x] as not to hinder them (namely) the house and the waste-plot above mentioned. And I shall give the burnt offerings and libations voluntarily [y]
[21] without delay. Any man on earth to whom you will give the deed of not hindering your house above mentioned [z] and he brings it to me [aa]
[22] I shall observe its law for him [bb] at your bidding and his bidding [cc] voluntarily without delay I shall not be able to say the deed of not hindering
[23] ..... [dd] ..written by *Ḥr-*..... *Twtw*

NOTES.

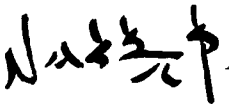
a. This title refers to Ptolemy X Alexander I who was also entitled « the god who loves his mother, who saves ». As noticed here the title is quite shortened, we have only « *p3 ntr ntj mr* » and a missing *mwt=f* due to the cutting of the page. Nevertheless,

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

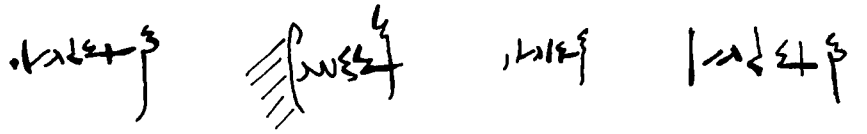
it is quite improbable that the words *ntj nḥm* were also written, as in the following lines the signs reach the edge, but none are missing. So we must assume that only *mwt=f* could have been missing in the first line.

The first year of the reign of King Ptolemy X is year 114/113 B.C., beginning of his reign in Cyprus; see Pestman, *Chronologie égyptienne d'après les démotiques*, *Papyrologica Lungduno Batava*, Vol. XV, p. 70. Therefore the 14th year first month of winter (Tybi) 11th day, would correspond to the 25th of January 100 B.C. almost 3 months after the death of Queen Cleopatra his mother, with whom he was corregent. See, Skeat, « The reigns of the Ptolemies », *Münchener Beitrage zur Papyrusforschung und antiken Rechtsgeschichte* heft 39, p. 16 and 21. The name of his wife Cleopatra Berenice III does not appear in our text. See, Pestman, *Chronologie*, p. 72.

*b. irm n*ꜣ *ntj iw=w sḫ n-im=w R*ʿ*-ḳt* « together with those who are appointed in Rakotis » : shortened title of the eponymous priesthood of Alexandria; for the word *sḫ* meaning « to appoint », or to write someone in the function of priest, see Jelínková, « Sale of inherited property in the First Century B.C. » in *JEA* 45, 64, n. 5. According to her, *sḫ* has always been used in this formula in contracts from Fayum and Memphis, while in Upper Egypt it is replaced by the word *smn* = establish, institute. Its use in our document attests its use in Middle Egypt.



*R*ʿ*-ḳt* The writing of the sign *ḳt* with the group underneath is different from all examples of this word quoted by Zauzich from Thebes, Tebtynis, Siut and Pathyris :

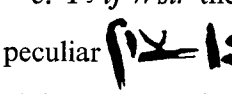


see, Zauzich, *Die Ägyptische Schreibertradition in Aufbau Sprache und Schrift, Der Demotischen Kaufverträge aus Ptolemaischer Zeit*, Bd. I, tables 180-185-192-197.

The same writing of the group *ḳt* is also noticed throughout the document in the word *ḳt* = to build.

c. Note the writing of the word *ḥ*ꜣ*s·t* with a house determinative. The horizontal stroke at the end of the word is strange if considered as that of the plural, because the reading *n*ꜣ *ḥ*ꜣ*sw·t* is not probable. The same word is repeated in the following line without the stroke, which proves that the word should be read in both cases *t*ꜣ *ḥ*ꜣ*s·t*.

*d. Ḏd-ḥr-pa-ḥ*ꜣ*p* (*s*ꜣ) *P*ꜣ*-tj-Wsir* reading attested from another document — still under study — from the same region, related to the same persons.

*e. T*ꜣ*-tj-Wsir* the writing of this name, also found in the other document, is somewhat peculiar  We might assume that the name in our document has been written alphabetically, the first two signs representing the *ṯ*  then the full form of the ꜣ .

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

f. *Ḥr-pa-iḫ·t* (*s*³) *Ḥr* The full form of this name occurs also in the other document as *Ḥr-s*³*-pa-iḫ·t s*³ *Ḥr.*

g. The verb *ir* should occupy the space beneath the small square fragment of papyrus.

h. *p*³*j=k ss ḳt ḫrḫr* [*ir*] *ḥj wpj nb ntj iw=k mr* (=)*j* (?) *ir=w p*³*j=k* ʿ·*wj n*³*j=k wrḥ·w* : « The day on which you wish (me?) to build or demolish or do any repairs or any work (on) your house your waste plots » : Beginning of the clause forbidding any one to interfere with building, demolishing or repairing someones property. Variations of the same formula occured as follows : Pap. Fayum BM 10750 : *p*³*j=t ss mr ḳt ir ḥj nb p*³*j=t* ʿ·*wj* « the day you desire to build or undertake any repairs on your house » see, Smith, « Another witness copy document from the Fayum », *JEA* 44, 86-96. Also Pap. Siut BM 10589 *p*³ *ss n mr ḳt ḫrḫr ntj iw ir=t ir=f n p*³*j=t* ʿ·*wj* « on the day you wish to build or demolish your house », see Shore & Smith, « Two unpublished demotic documents from the Asyut Archive », *JEA* 45, 52-60. Pap. Leiden I, 378, 5-6, *p*³ *ss ḳt ḫrḫr ir ḥj nb p*³*j=t* ʿ·*wj* « of doing any labor (to) your house .... which you will do » see, Hughes & Nims, « Some observations on the British Museum demotic theban archive », *AJSL* 57, 247.

Note that the verb *mr* = « to wish », in the two first examples is used in the infinitive form, having no object, while the subject (referring to the first party) is mentioned either in *p*³*j=t ss* = your day, or *p*³*j=t* ʿ·*wj* = your house or *iw-ir=t.* In our document, however, the verb *mr* is preceded by its subject referring to the second party and followed by what seems to be a direct object. If such is the case, this direct object would refer to the first party who grants the second party the right to build or demolish his property. The same wording occurs several times in the text, three times with the following =*j* (l. 16, 18) and once without it : *ntj iw=k mr ir=w* « which you wish to do » (l. 19). In fact I can not find any explanation for the interference of the first party in this clause.

Prof. Vleeming, suggested to me during a cession of the XIXth Congress of Papyrology in Ein Shams University (September 1989), that the writing of *mr* with a *j* represents a form of the infinitive in which the *j* was added, first, to emphasize the presence of the *r*, then, to replace it. See, Korostovtzev, *La grammaire du néo-égyptien*, p. 34, and also Vycichl, *Dictionnaire étymologique de la langue copte*, p. 106, where the absolute form of the verb is written ⲙⲉ (S) or ⲙⲉⲓ (B) ommitting the *r.*

— *wpj* The determinative of the word represents the man striking with a stick,  it is not very clear in this line, but the following examples show that it has been written with all its details : the body, forming an angle, and the arm holding the stick which is drawn as a long oblique line.

— *wrḥ·w* : untilled ground, waste plots, see, Shore and Smith in *JEA* 45, p. 54 and 56, n. f. It was also translated as uncultivated land, see Reich, in *Mizraim* I, p. 114; and vacant grounds, see Jelínková-Reymond, *Catalogue of demotic papyri in the Ashmoleum Museum*, Vol. I, *Emblamers Archive from Hawara*, p. 16; and building lots,

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

see Kruz-Uribe, « A transfer of property during the reign of Darius I, *Enchoria* 9, 36. An *wrḥ* represents a piece of land attached to a house and used for domestic purposes. Although it was never built on, but, nevertheless it seems to have needed a certain care, that is the reason why it was mentioned among properties which needed repairing and labouring. See, Shore and Smith, *o.c.*, 56.

i. ḥwt-nwtj : mill *nwtj* also found in demotic as *nt* and *njt*, see Erichsen, *Glossar*, p. 231; and in Coptic as ⲡⲟⲉⲓⲧ = flour, thus house of flour = mill, according to Jelínková, *JEA* 45, 69, n. 23, all references to this word are from late Memphitic documents and thus was considered as of Lower Egyptian usage. Its use in our text proves its occurence in texts from Middle Egypt also.

j. ntj ir n=f rsj : Lit. which makes for it the south, meaning which forms its southern side. Formula always occuring when describing the location and boundaries of any property.

k. bn iw=j rḫ sḏm·t ʿḥʿ ḥ3·t=k : I shall not be able to hinder or stand in your face. The usual formula in similar documents is *bn iw* + subject *tj sḏm·t* + object. Here the object is expressed after the formula *ʿḥʿ ḥ3·t* = to stand in the face which is added to the usual formula. Notice that the word *sḏmj* in the above quoted comparative examples is used in its pronominal form, being directly followed by the pronominal object. This accounts for the *t* at the end of the word. However, in the example on line 7 in our document, the word still ends with the *t*, while the pronoun is only expressed after the following words : *ʿḥʿ ḥ3·t*. A similar writing of the expression is found on line 14, while on line 17 the word *sḏmj* ends with the arm sign without the usual *t*.

l. ntj iw=k mr for the single time in this document the verb *mr* is used without the following *j*. If Vleeming's suggestion is correct, then the missing *j* here should be added indicating also the writing of the infinitive.

m. šʿ·t tm sḏmj = deed (letter) of not hindering. The word *šʿ·t* is used here instead of the usual word *sḏ* used in the other similar documents. For other examples of the word *šʿ·t* instead of *sḏ* see : Pestman, *Recueil de textes démotiques et bilingues* II, p. 57, n. dd).

n. rsj p3 ḫrj Pr-ʿ3 = South the street of Pharaoh. Here begins the list of properties surrounding the property. They are listed in their usual order : South, North, East, West.

o. For the proper name *ʿrʿr* see, Lüddeckens, *Demotisches Namenbuch* II, p. 106.

p. Ḏd-ḥr (*s3*) *Ḏd-ḥr Kll* the reading of this name is also found in the apportionment deed previously mentioned.

q. I could not explain the sign between the article *n3* and the word *wrḥ·w*.

r. Imntj p3.... follows in the lacuna the property which should be lying at the west of the described property.

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

s. There is enough space in the broken gap to fit in the signs at the end of the word *wrḥ·w*. The words *ntj ḥrj* should be expected after *wrḥ·w*. Unfortunately I could not reach a suitable interpretation for most of the following group. At the end of the line we read : *mtw=w sḫ ḥrj ḫ p*^{3} = they wrote above according to... Faint traces of a sign or two at the edge of the papyrus, suggest that the line was not yet ended. This is probably due to the fact that the scribe, knowing that this was the last item of the agreement not to interfere with building operations, preferred to end it at this line, so as to begin a new clause in the next line.

t. iw=i sḫj ʿḥʿ ḥ^{3}*·t=k* = If I hinder or stand in your face, beginning of the penalty clause in case the first party fails to observe his agreement.

u.  Rare writing of the auxiliary *iw=j*. For a somewhat similar writing, see Pap. Berlin 3080, 20.

v. iw=j tj [*n=k.... r n*^{3} *kll·w n*^{3} *wtn·w*]. This is the stipulated fine to be paid in case interference occurs. The lacuna after *iw=j tj* [*n=k*] should include the amount of money which should be paid to the account of the expiating sacrifices which represent burnt offerings and libations used for the royal cult.

w. wʿ hw ḫn hw 5 ibt rn=f = a day within 5 days of the month in question. It is the interval in which the fine is to be paid. The month in question refers probably to the month in which an interference should take place, as this fine would not be valid if such an interference did not happen.

x. iw=k m-s^{3}*=j* = lit. you are behind me, meaning that the second party will still have claim upon the first party and force him not to interfere with building operations. For the legal significance of this formula, see Pestman, *Recueil de textes démotiques et bilingues* II, note nn, p. 18.

y. m ḥtr the usual preposition before the word *ḥtr* is *n* but the long rounded form we have here could only be an *m*.

z. t^{3} *šʿt tm sḫj ʿ·wj=k ntj ḥrj* « the deed of not hindering your house above mentioned ». If this exact reading of this group, then the word *sḫj* would be written without determinative, the following group  being considered as an abbreviated writing of the word *ʿ·wj*, while the suffix pronoun *k* would be following it. The reading *sḫ·t pr=k* could also be suggested, considering the sign as the *t* at the end of the word *sḫj* while the word for « house » would be *pr* instead of *ʿ·wj*. It seems that the possessor of the said deed will have to produce it to any person who comes to him, in order to prove his right of property.

aa. mtw=f in n=j st = « and he brings it to me » *mtw=f* refers here to *rmt nb p*^{3} *t*^{3} to whom the deed will be given, while *n=j* refers to the first party and *st* to the deed itself (*šʿ·t*).

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

bb. *iw=j ir n=f p3j[=s] hp* = « I shall observe its law for him ». The word *hp* means also obligation, see Pestman, *Recueil* II, doc. 5 note jj p. 57. *p3j[=s] hp* refers to the obligations mentioned in the deed, see also Pestman, *Recueil* III, p. 76, note 577, 2.

cc. *ḫrw=k ḫrw=f* = lit. « at your voice and his voice », « according to what you say and what he says ». The first party, to whom the deed will be brought, will have to conform with the obligations mentioned in the deed according to the orders of both the other parties (the new owner of the property and the one to whom the deed will be given), Pestman, *o.c.*, note 624, p. 81.

dd. The exact wording of the missing part of this last line is difficult to guess. According to the last clause in the previous line : *bn iw=j rḫ ḏd š'·t tm sḫj·ṯ* the suggested approximate meaning of the beginning of this line would be : I shall not be able to say : « the deed of « not hindering » is [false, wrong] (?) ».

VERSO

[1] *Ir·t-Ḥr-wḏ3* (?) *s3*(?) *P3-šr-Is·t*
[2] *Ḥr-ḥtr* .....
[3] *Wn-nfr* .....
[4] *Ḥr-iw*....
[5] *Ḥr* .....(?)
[6] *Wn-nfr* .....
[7] *Ir·t-Ḥr-r-r=w* ....

Compairing the writing of *Ir·t* in the first name and in the last name, and the writing of the name *wn-nfr* in the third and sixth lines, it would seem quite clear that each witness signed his name himself.

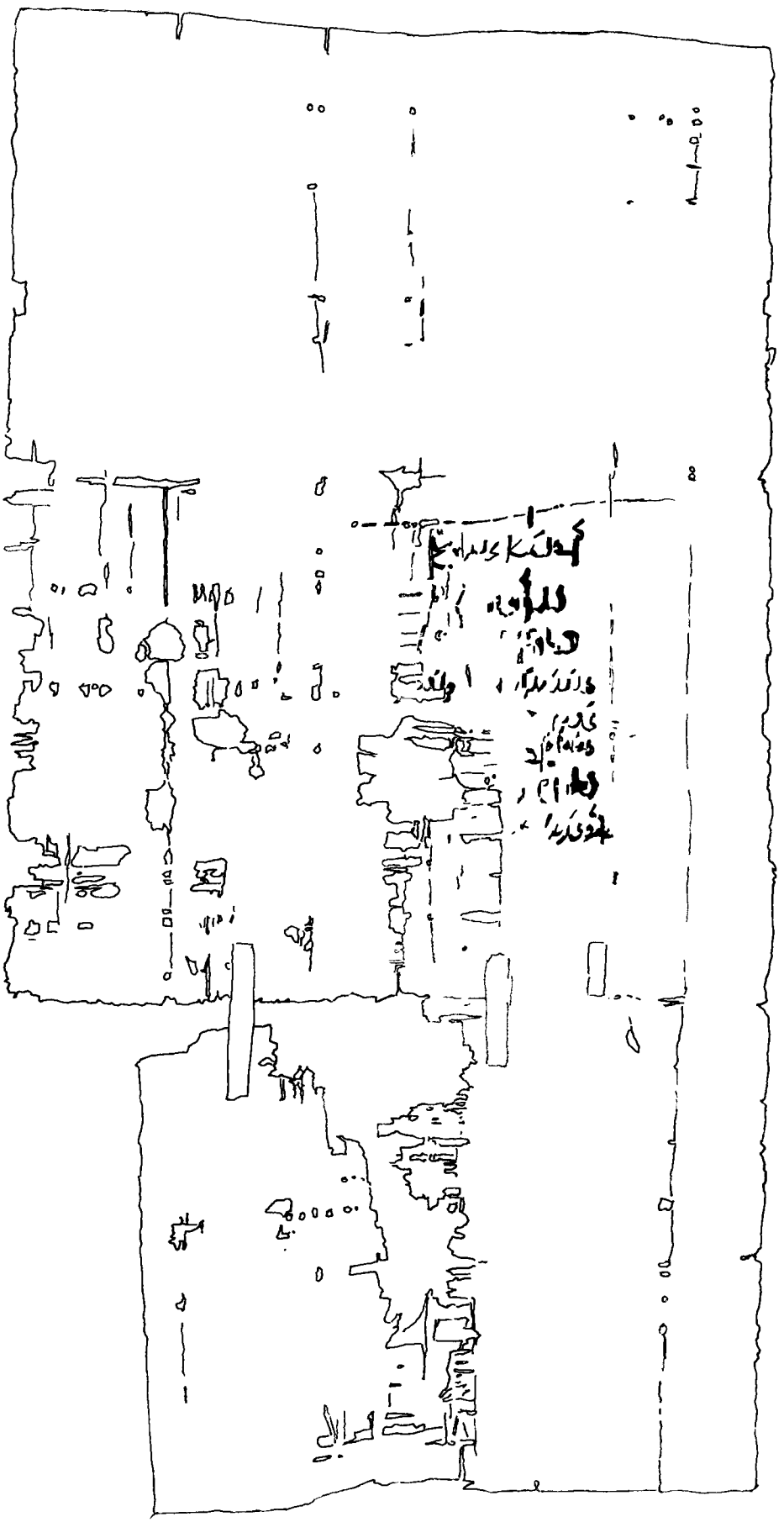
COMMENTARY.

Conveyance of properties were generally concluded by means of a certain number of deeds; the first of which is the *sḫ n tnj·t pš* or apportionment deed, in which the shares of each party were defined (belonging to the same collection — but still under study — is such an apportionment deed related to the property and to the persons we are dealing with here). Then, after a laps of time two other deeds were drawn. The first being the *sḫ tb3-ḥt* or deed of sale, determining the price to be paid; the second is the *sḫ n wj* or deed of cession of rights or deed of renunciation of claim, guaranteeing the usurfructuary right of the new owner to the said property.

But, it seems that in some cases, probably when the sold property needed rebuilding, repairing or renewal, an additional clause was added, giving the new owner the right to make any renovation needed in his new property without interference from the

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

VERSO



BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

original owner or any one on earth. Such deed was called *sḫ n tm sḫ·ṯ* or deed of « not hindering ». It was usually added as a clause in the deed of cession of rights (see Pap. BM 10750 in *JEA* 44, 92-93 and Pap. Leiden 378, 5-6 in *AJSL* 57, 247; and Pap. Cairo 31254 18-20), or it would occur as part of the deed conveying the property (see Pap. BM 10589 in *JEA* 45, 52-60).

The publishers of Papyri BM 10750 and 10589 suggested that such a clause was added to these deeds because of disputes over some building operations which really happened between the parties after the property was conveyed to ist new owner by normal legal procedures.

But deeds of « not hindering » are not very common and they do not represent a permanent clause in the deeds of cession of rights. This would suggest that such a deed or clause would only be added in case the sold property needed repairing or renewal.

Our document is the first, to my knowledge, to have been written independently without being appended to another clause, i.e. for the single purpose of being a deed on « not hindering ». It is termed *š'·t n tm sḫ·ṯ* instead of the usual *sḫ n tm sḫ·ṯ*. As already mentioned in the notes (note *h* above), the comparison between the formula in our document and that of the other similar documents, has shown that the presence of a direct object after the verb *mr*, is quite unusual; specially that it refers to the first party or the original owner of the property who should not interfer with any of the building operations which the new owner would undertake. Would it be that it is the original owner who will undertake these operations at the bidding of the new owner? Vleeming's suggestion, that the *j* at the end of the verb *mr* represents the writing of the infinitive, seems more plausible; and consequently, the formula would be following the usual pattern of the other similar formulae.

The stipulated fine to be paid in case the second party does not fulfill his obligations, is usually variable in such documents : in Pap. BM 10589 it was 300 deben, while in Pap. BM 10750 it was 30 silver pieces. In Pap. Cairo 31254 it was 50 silver pieces. Unfortunately the amount of money in our document is in lacuna, we only know that it was to be paid for the burnt offerings and libations *n3 kll·w n3 wtn·w*. Usually, similar formulae state the name of the king to whom these offerings are presented *n3 kll·w n3 wtn·w n Pr-'3 (n3 Pr-'·w)*.....:

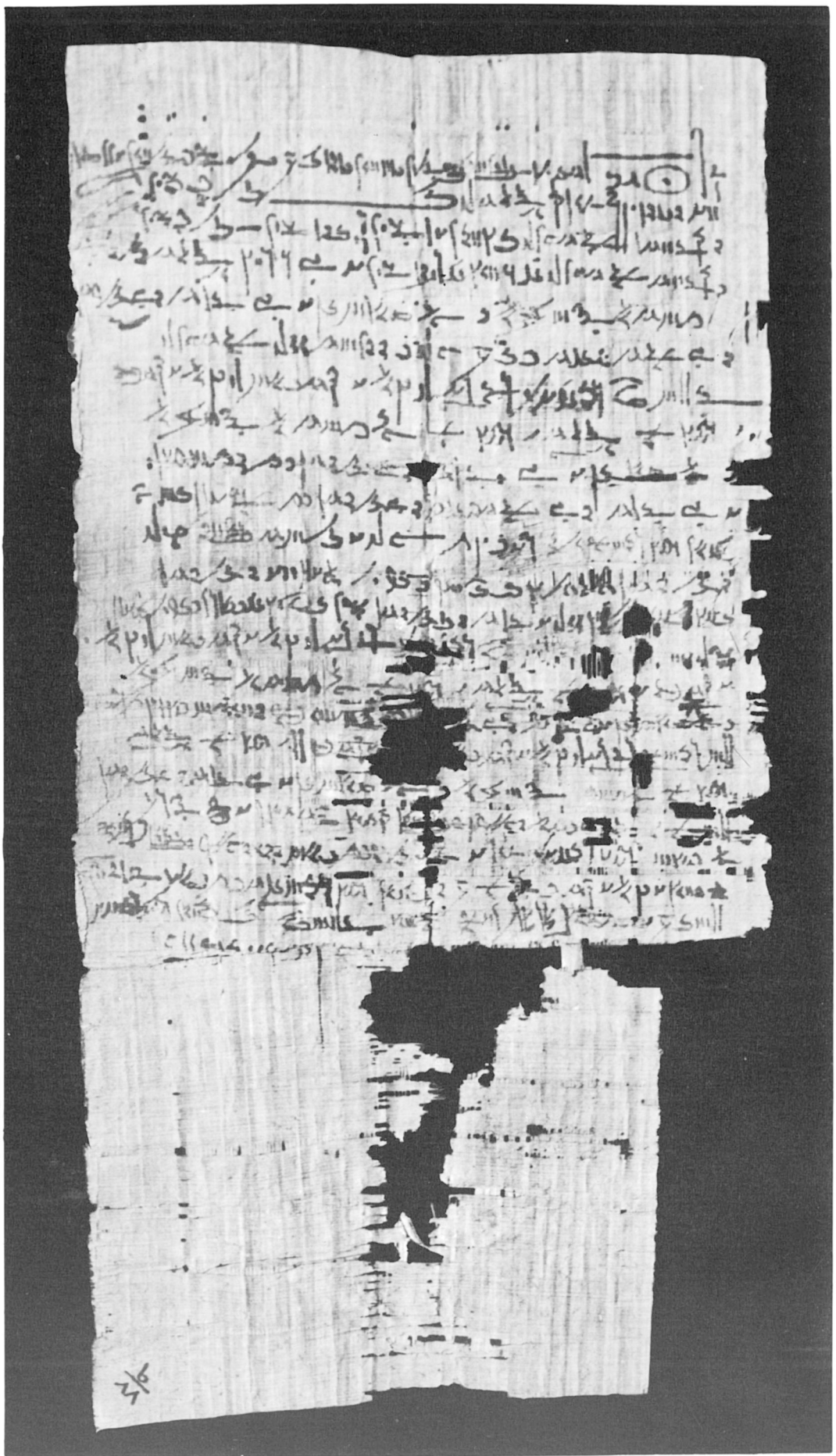
At the end of the document the original owner proclaims his responsibility towards the fulfillment of the obligations mentioned in the deed.

Although the document is torn in different places, yet, it was easy in most cases to fill in the gaps. In the missing last line, I could only guess the general meaning to be expected and not the exact wording.

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

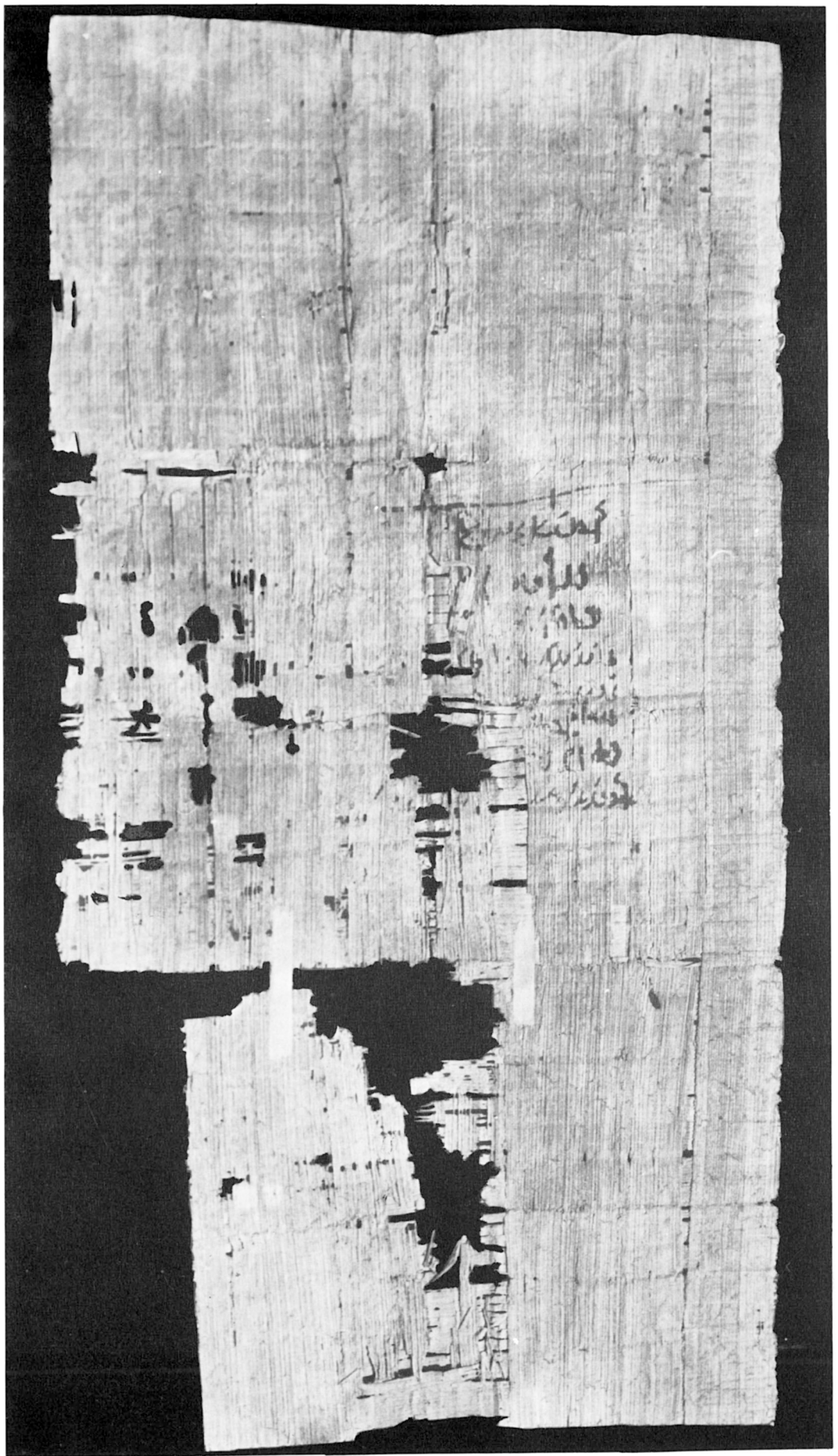
PLANCHES

BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net



BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net

Pl. XII



BIFAO 89 (1990), p. 89-99 Ola El-Aguizy
A Demotic Deed of "Not Hindering" from Sharunah [avec 2 planches].
© IFAO 2026 BIFAO en ligne https://www.ifao.egnet.net