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## What's new in Demotic studies? : An overview of the publications 2010–2013

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Sandra L. Lippert

**WHAT'S NEW IN DEMOTIC STUDIES?  
AN OVERVIEW OF THE PUBLICATIONS 2010–2013**

WHEN I WAS ASKED TO GIVE an overview of the recent publications in demotic studies, specifically new editions of demotic texts of the Graeco-Roman period, I realised that demoticists have been quite industrious in the three years since the last International Congress of Papyrology at Geneva in 2010. According to my bibliographical researches, 110 articles and monographs dealing exclusively or to a considerable extent with demotic texts have been published since (see the list at the end of this article), and I am quite sure that some slipped through – I apologize to the authors. By presenting some of these publications, I would like to show the wide range of subjects on which Demotic texts can contribute to the study of Graeco-Roman Egypt and thus complement the information contained in Greek papyri.

Demotic literature had long been practically absent from the consciousness of egyptologists and papyrologists alike. Two quite recent anthologies, one in French, by Damien Agut-Labordère and Michel Chauveau (no. 1), the other in German, by Friedhelm Hoffmann and Joachim Quack (no. 35), now present the available sources, giving not only consecutive translations, but also all the necessary background information on the manuscripts. For those who prefer English, there is not an

anthology yet, but at least the quite extensive overview article by Kim Ryholt (no. 81) as well as a chapter by Friedhelm Hoffmann in the *Oxford Handbook of Roman Egypt* (no. 33). The last few years also saw a number of studies on the interference between Greek and Demotic literature (nos. 3, 75 and 93), and, thanks again to Kim Ryholt and the inexhaustible Copenhagen collection, the edition of fragments of two Demotic narratives that deal with more or less historical episodes of the Egyptian past that are also referred to by Herodotos and other Greek authors, namely the exploits of king Sesostris (no. 80) and events of the time of the Assyrian invasion (no. 82). The beginning chapter of one of the most important demotic literary texts, the philosophical teachings of Papyrus Insinger, have recently been (re-)discovered and edited by Jennifer Houser Wegner (no. 103), while additional remarks and proposals on the reconstruction of the text have been offered by Karl-Theodor Zauzich (no. 106).

Demotic sub-literary texts cover subjects that even today we would classify as 'scientific', such as medicine, law, mathematics and astronomy, as well as more arcane disciplines such as divination, dream and omen interpretation and magic. Together with mythological and cult-topographical lore, these were taught and practiced in the temples and thus formed part of the so-called 'priestly knowledge'. Friedhelm Hoffmann and Joachim Quack made a number of demotic medical texts available in German translation in the appropriate volume of *Texte aus dem Umfeld des Alten Testaments* (no. 35), and Hoffmann also gave a preview on his re-edition of an important medical manuscript of the Roman period that mixes hieratic and demotic writings (nos. 32 and 34). A very long demotic text of priestly knowledge was partly published in the memorial volume to Jean Yoyotte by Françoise de Cenival who had once planned to edit this text together with Yoyotte: The edited portion corresponds to a list of localities in the Nile Delta with an enumeration of the corresponding divinities (no. 8). Joachim Quack treated us to another chapter of the still unpublished *Book of the Temple*, a lengthy manual on the prototypical Egyptian temple and its personnel: this time he unveiled the prescriptions concerning the cult of Osiris (no. 70). Astronomical and astrological texts furnish us with important chronological data, besides their interest for the history of science, especially the exchange of knowledge between Mesopotamia, Egypt and

Greece. Friedhelm Hoffmann is one of the few who regularly edit new texts of this type (no. 31). Joachim Quack published an article on divination as Egyptian 'hard science' (no. 69) and another on rituals for sending dreams (no. 73). Luigi Prada works on the edition of a demotic *oneirocriticon* and within this context also looked into the mechanisms of Egyptian dream interpretation (nos. 63–65). A funny little tract of omen literature has been edited by Karl-Theodor Zauzich: *The Book of the Gecko*, as reads its original title, explains what events are predicted by the extremely rare incident of a gecko dropping off the ceiling and onto different parts of a person's body (no. 110). Two unfortunately very fragmentary texts published by Joachim Quack show the enormous and entirely unexpected scope of demotic sub-literary texts: One of them is an ethnographic description of various populations in Mesopotamia whose dress, customs, funerary rites and maladies were described (no. 72). The other text mixes biological information on how to rear cattle with religious aspects – perhaps it dealt with the care and breeding of sacred animals (no. 74).

Administrative and legal texts furnish undoubtedly the bulk of the demotic material. The last years saw not only editions of single new texts, but also a number of publications that treat larger corpora in context and thus achieve to extract important historical and sociological information. A good example of this is Brian Muhs' monograph on taxes and tax collectors in Early Ptolemaic Thebes: He published over 150 demotic receipts, mainly in first edition, and included many more in his analysis focussing on the personnel involved, that is, the tax scribes responsible for the different types of taxes in Thebes in the 3rd century BCE (no. 60). A book worth having or at least worth reading for anyone working on Ptolemaic period administration is Andrew Monson's edition of demotic land surveys, reports of crops and rents, census and tax registers and related material (no. 55). These at first view very unappealing pieces of papyrus yield, under his painstaking examination, many details about agriculture and administration of land in the Fayum and adjacent areas in the late 3rd century BCE. Demotic legal texts also contribute largely to the overview articles on 'Law', 'Law courts' and 'Inheritance' I submitted to the University of Los Angeles *Online Encyclopedia of Egyptology* (nos. 44–46). Together with my colleague Maren Schentuleit I edited over 40 legal documents from

Roman period Soknopaiou Nesos (no. 42); I will come back to them later. Ursula Kaplony-Heckel gave a summary of the different types of agricultural records preserved mainly on ostraca from Pathyris in her contribution to the *Festschrift* volume for the New Egyptian Museum at Berlin (no. 40). She is also the editor of a very unusual and, in fact, hitherto unique text: a kind of journal on an ostrakon giving the daily increase of the water-level of the Nile in July 221 BCE (no. 38). Two new papyri containing the rules and regulations of religious associations edited by Andrew Monson and his wife Carolin Arlt (nos. 6 and 56) add to the corpus assembled by de Cenival.<sup>1</sup> A completely new type of demotic legal document has been discovered by Willy Clarysse: his sculptors' contracts use the legal formula of acknowledgments of debt for the purpose of work contracts, obligating the subscriber to fulfil the assignment in a given time, possibly because these sculptors had been paid in advance (no. 15). Günter Vittmann's contribution to the *Festschrift Thissen* was the edition of a demotic double document about the lease of the brewery business in a Fayyumic village (no. 98). Since double documents are a Greek type of legal document that was adapted into demotic legal practice mainly for transactions that involve the administration in one way or the other, the brewery business in question probably fell under the monopolies controlled by the state.

A very important historical document came to light in 2000: The first complete copy of the hieroglyphic and demotic version of the synodal decree of 243 BCE, that is, the decree before the Rosettana, was found on a stela near Akhmim in middle Egypt; it was recently published by Yahya El-Masry, Hartwig Altenmüller and Heinz-Josef Thissen (no. 51). With the help of the Egyptian text, the much fragmented copies from other places that have been known for a while, were identified and put into the correct order; the most substantial remains of the Greek version, found more than 100 years ago at Elephantine and now housed in the Louvre, were thus published by François Kayser,<sup>2</sup> the corresponding Demotic

<sup>1</sup> Françoise DE CENIVAL, *Les associations religieuses en Égypte d'après les documents démotiques* [= *Bibliothèque d'études* 46], Cairo 1972.

<sup>2</sup> F. KAYSER, 'Le décret sacerdotal de 243. Étude épigraphique et historique des fragments grecs conservés au Louvre (doc. 329)', [in:] Élisabeth DELANGE (ed.), *Les fouilles*

fragments by Thissen (no. 95). That even small corrections in reading demotic texts can change our view of Egyptian history is proved by two short articles: Through a re-examination of a passage on a demotic stela, Wendy Cheshire demolished the myth of a princess Berenice, younger sister of Ptolemy x Alexander, who was supposed to have married into a high-ranking family of Egyptian priests at Memphis (no. 11). The woman in question is in fact called Berenice, but there is no indication at all that she was in any way related to the Ptolemies. Karl-Theodor Zauzich's new reading of the demotic transcription of a Greek term that occurs in a number of demotic papyri (no. 108), turned the soldiers (*οἱ* ἔξω τάξεων 'outside of the ranks' postulated by Van't Dack, *APF* 19 (1969), pp. 155–165, into (*οἱ*) ἐπὶ στάσεων 'base-commanders'; as befits 'extra-ordinary' soldiers, the ἔξω τάξεων are now down to merely four attestations, all in Greek texts.

The realisation that not only hieroglyphic and hieratic, but also demotic texts can contribute to our knowledge of Egyptian religion in the Graeco-Roman period is fortunately spreading among egyptologists. In his introductory monograph, Martin Stadler gives an overview and classification of the published texts (no. 91). Among the new religious sources is an ostrakon with a 'divine decree', that is a sort of command to Osiris that the deceased may pass into the netherworld and live and regenerate there forever, published by Mark Smith (no. 85). This kind of text is usually to be found in hieroglyphs on wooden stela, the ostrakon being the only example hitherto known in demotic script. Another text recently edited by Richard Jasnow and Mark Smith contributes to the hitherto scanty evidence for religious orgies in honor of Hathor, Bastet, Mut and similar goddesses, where the immoderate consumption of alcoholic beverages resulted in general promiscuity, and at the same time shows that these festivals might have been seen with mixed feelings by some Egyptians (no. 37).

I would like to round off this overview with what might be labelled as recent 'trends' in Demotic studies. Despite their notorious difficulty,

publications of demotic letters (from the very beginning of the Ptolemaic period to the Roman period) turned out to be Demotists' preferred choice for Festschrift contributions and memorial volumes in the last three years (nos. 15, 27, 43, 49, 50, 57, 99). As usual, these letters remain somewhat enigmatic even when we can read them quite clearly – too much is not expressed because it was common knowledge between writer and addressee. The two 4th century BCE letters published by Cary Martin and Harry Smith (no. 49) are good examples of this problem: The writer of the first one demands quite insistently that the addressee hand over a copper lamp to a third person and exhorts him not to commit an error, but unfortunately neglects to tell us why this is such an important matter. The second relates a rather obscure story about a girl and her amulets that have been fashioned on the *dromos* of the temple of Imhotep. Business letters are usually a bit easier to understand: Willy Clarysse and Mark Depauw present two communications by the village scribe of Alexandrou Nesos in the Fayyum, one relating the fact that his village farmers have run off just before harvest, obviously to avoid paying taxes, the other about grain deliveries (no. 16). One of the latest known Demotic letters, datable to the late 2nd century CE, edited by Maren Schentuleit and myself, was written by a priest preparing a secret journey to Alexandria during which he was planning to take excerpts of the Prefect's court diary, most likely to be used for a plea in a lawsuit that his family was conducting. This long letter sports several Greek loan words in demotic writing, partly using a system known as 'un-etymological', that is a kind of rebus writing, employing Egyptian words that sounded like parts of the Greek word (no. 43).

Another subject matter that has recently come to the fore are mummy labels, with over 800 new or re-published specimens. Six stone mummy labels were published by François Gaudard and Janet Johnson (no. 30), while Sven Vleeming re-published about 650 mummy labels in his *Short Texts II*, a *Sammelbuch*-like re-edition of demotic inscriptions (no. 101). However, a whole new interest in these rather inconspicuous and on the first glance boring objects was sparked by Carolin Arlt's PhD thesis in which she not only edited over 150 new demotic and bilingual labels from the British Museum, but used this dry material for an amazing study on

mortality rates, naming practices and funerary customs in Roman period rural Upper Egypt (no. 4).

A noteworthy development of the last few years is the much increased interest in bilingual texts and find contexts. Willy Clarysse gave an overview of bilingual archives (no. 12), and Rachel Mairs achieved a very good introduction into the diversity of what is covered by the term in her article on bilingual tagging (no. 47): Although occasionally 'bilingual' might denote texts in which exactly the same information is given in two different languages, for example in the sacerdotal decrees of the Ptolemaic period, in most cases the different language sections of bilingual texts present partly different or even complementary information. As examples, Mairs presented two bilingual documents in which insertions (or 'tagging', as she calls it) in another script and language are used to facilitate access – interestingly, one of these examples is mainly in Demotic, with insertions in Greek, while the other is mainly in Greek, with insertions in demotic. The origin of these bilingual accounts are obviously mixed administrations that worked partly in Greek, partly in demotic. The strangest specimens of bilingual texts hitherto known are the Narmouthis ostraca, of which a new batch was published by Edda Bresciani and her collaborators (no. 7): In this obviously fully bilingual environment scribes switch effortlessly from demotic to Greek and back in order to write personal names, but also other Greek words, including verbs that are prefixed with a demotic auxiliary, and that in the middle of the sentence! I already mentioned the legal documents from Roman period Soknopaiou Nesos (no. 42): Most of these sales, mortgages, divisions and marriage documents are bilingual, that is, they containing demotic and Greek text parts. The reason is that the Roman administration at the end of the 1st century BCE introduced a new system of authentication that required the addition of Greek statements of both parties over and above the Greek résumé and the note of registration. The bilingual documents from Sokopaiou Nesos are practically the latest demotic notary documents: In the last quarter of the 1st century CE, they were entirely superseded by Greek legal documents. Our analysis of the demotic and Greek legal formula has contributed to the understanding of the development of the bilingual documents and showed at the same time that the Egyptian



and Greek parts are not simply translations of each other but follow their own special phraseology.

Last not least, demotists have also been working ‘in the field’, presenting and publishing graffiti and dipinti (nos. 18, 21, 25, 28, 52, 53, 77, 97) as well as ostraca and papyri from ongoing excavations (nos. 2, 5, 7, 88).

LIST OF PUBLICATIONS OF DEMOTIC TEXTS  
AND DEMOTIST STUDIES SINCE 2010  
(without guaranty of completeness)

1. D. AGUT-LABORDÈRE & M. CHAUVEAU, *Héros, magiciens et sages oubliés de l'Égypte ancienne: une anthologie de la littérature en égyptien démotique*, Paris 2011.
2. Sara NABIL HAFIZ AHMED, ‘Four first century AD. Demotic ostraca from Medinet Habu’, *BSAC* 49 (2010), pp. 73–84.
3. A. ALMÁSY, ‘The Greek subliterate texts and the Demotic literature’, [in:] Eszter BECHTOLD, A. GULYÁS & Andrea HASZNOS (eds.), *From Illahun to Djeme: papers presented in honour of Ulrich Luft* [= *BAR International Series* 2311], Oxford 2011, pp. 1–6.
4. Carolin ARLT, *Deine Seele möge leben für immer und ewig: die demotischen Mumienbilder im British Museum* [= *Studia Demotica* 10], Leuven 2011.
5. EADEM, ‘The name ostraca from Soknopaiou Nesos. Office lottery or ostracism in the Fayyum?’, [in:] EADEM & M. STADLER (eds.), *Das Fayyûm in Hellenismus und Kaiserzeit. Fallstudien zu multikulturellem Leben in der Antike*, Wiesbaden 2013, pp. 7–17.
6. Carolin ARLT & A. MONSON, ‘Rules of an Egyptian religious association from the early second century BCE’, [in:] H. KNUF, C. LEITZ, & D. VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense: Studien zum pharaonischen, griechisch-römischen und spätantiken Ägypten zu Ehren von Heinz-Josef Thissen* [= *Orientalia Lovaniensia Analecta* 194], Leuven 2010, pp. 113–122.
7. Edda BRESCIANI, Sara GIANNOTTI & A. MENCHETTI. ‘Ostraka demotici e bilingui di Narmuthis (II): due pastophoria a Medinet Madi tra secondo e terzo secolo D.C.’, *EVO* 33 (2010), pp. 55–70.
8. Françoise DE CENIVAL & J. YOYOTTE, ‘Le papyrus démotique CG 31169 du musée du Caire’, [in:] Christiane ZIVIE-COCHE & I. GUERMEUR (eds.), *Parcourir l'éternité. Hommages à Jean Yoyotte* 1, [= *Bibliothèque de l'École des Hautes Études, Sciences Religieuses* 156; série *Histoire et prosopographie* 8], Turnhout 2012, pp. 239–276.
9. M. CHAUVEAU, ‘Un songe oedipien: O. Ermitage 1129 recto’, [in:] KNUF,

- LEITZ & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 141–142.
10. M. MICHEL, 'Au fil des sagesses démotiques', [in:] ZIVIE-COCHE & GUERMEUR (eds.), *Parcourir l'éternité* (cit. no. 8), pp. 305–311.
  11. Wendy CHESHIRE, 'The phantom sister of Ptolemy Alexander', *Enchoria* 32 (2010–2011), pp. 121–124.
  12. W. CLARYSSE, 'Bilingual papyrological archives', [in:] Arietta PAPAConstantinou (ed.), *The Multilingual Experience in Egypt, from the Ptolemies to the Abbasids*, Farnham 2010, pp. 47–72.
  13. IDEM, 'Egyptian Temples and Priests: Graeco-Roman', [in:] A. B. LLOYD (ed.), *A Companion to Ancient Egypt* 1, Malden, Mass. 2010, pp. 274–290.
  14. IDEM, 'Determinatives in Greek loan-words and proper names', [in:] S. P. VLEEMING (ed.), *Aspects of Demotic Orthography: Acts of an International Colloquium Held in Trier, 8 November 2010* [= *Studia Demotica* 11], Leuven 2013, pp. 1–24.
  15. W. CLARYSSE & U. LUFT, 'Demotic contracts between sculptors and the Bastet temple at Tholthis' [in:] ZIVIE-COCHE & GUERMEUR (eds.), *Parcourir l'éternité* (cit. no. 8), pp. 323–335.
  16. W. CLARYSSE & M. DEPAUW, 'Two demotic letters from a village scribe of Alexandrou Nesos', [in:] KNUF, LEITZ, & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 147–152.
  17. E. CRUZ-URIBE, 'The Death of Demotic Redux. Pilgrimage, Nubia and the Preservation of Egyptian Culture', [in:] KNUF, LEITZ & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 499–506.
  18. IDEM, 'Hieroglyphic and demotic texts (180–296)', [in:] J. H. F. DIJKSTRA, *Syene 1. The Figural and Textual Graffiti from the Temple of Isis at Aswan* [= *Beiträge zur ägyptischen Bauforschung und Altertumskunde*], Mainz 2012, pp. III–152.
  19. D. DEVAUCHELLE & Ghislaine WIDMER, 'Un peu de sagesse...: sentences sur ostraca démotiques', [in:] KNUF, LEITZ, & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 167–172.
  20. IDEM, 'Des stèles et des femmes dans le Delta oriental: à propos de quelques stèles démotiques funéraires', [in:] P. BUZI, D. PICCHI & M. ZECCHI (eds.), *Aegyptiaca et Coptica: studi in onore di Sergio Pernigotti*, Oxford 2011, pp. 155–167.
  21. Christina DI CERBO & R. JASNOW, 'Recent documentation of Medinet Habu graffiti by the Epigraphic Survey', [in:] P. F. DORMAN & Betsy M. BRYAN (eds.), *Perspectives on Ptolemaic Thebes: Papers from the Theban Workshop 2006* [= *SAOC* 65], Chicago 2011, pp. 35–51.
  22. J. DIELEMAN, 'What's in a sign? Translating filiation in the demotic magical papyri', [in:] PAPAConstantinou (ed.), *The Multilingual Experience in Egypt* (cit. no. 12), pp. 127–152.

23. K. DONKER VAN HEEL, *Djekby & Son. Doing Business in Ancient Egypt*, Cairo – New York 2012.
24. M. EBEID, 'A Ptolemaic Demotic account of bread on an ostrakon (O. Al-Ashmunein magazine Inv. No. 1130)', *Annales du Service des Antiquités de l'Égypte* 84 (2010), pp. 157–163.
25. IDEM, '*N-tr.t (m-dr.t)* in the Demotic inscriptions on the ibis coffins and sarcophagi from the galleries of the Tuna el-Gebel necropolis', [in:] Z. A. HAWASS, K. A. DAOUD & R. B. HUSSEIN (eds.), *Scribe of Justice: Egyptological Studies in Honour of Shafik Allam* [= *Supplément aux ASAE* 42], Cairo 2011, pp. 127–143.
26. IDEM, 'A clay bowl with Demotic inscriptions from Tuna al-Gebel', [in:] Ola EL-AGUIZY & M. SHERIF ALI (eds.), *Echoes of Eternity: Studies Presented to Gaballa Aly Gaballa* [= *Philippika* 35], Wiesbaden 2010, pp. 163–174.
27. IDEM, 'A new Demotic private letter from Hermopolis', *JEA* 98 (2012), pp. 211–223.
28. F. FÖRSTER, 'Gottes Ohr in der Wüste: ein demotisch und hieroglyphisch beschrifteter Steinblock von einem sogenannten *hilltop site* südlich der Oase Dachla', [in:] KNUF, LEITZ, & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 69–78.
29. F. GAUDARD, 'Pap. Berlin P. 8278 and its fragments: Testimony of an Osirian Khoiak festival celebration during the Ptolemaic period', [in:] Verena LEPPER (ed.), *Forschung in der Papyrussammlung. Eine Festgabe für das Neue Museum* [= *Ägyptische und Orientalische Papyri und Handschriften des Ägyptischen Museums und Papyrussammlung Berlin* 1], Berlin 2012, pp. 269–286.
30. F. GAUDARD & Janet H. JOHNSON, 'Six stone mummy labels in the Oriental Institute Museum', [in:] KNUF, LEITZ & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 193–209.
31. F. HOFFMANN, 'Astronomische und astrologische Kleinigkeiten VI: Neumonddaten aus dem Jahre 184/185 n. Chr.', [in:] KNUF, LEITZ & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 233–236.
32. IDEM, 'Zur Neuedition des hieratisch-demotischen Papyrus Wien D 6257 aus römischer Zeit', [in:] Annette IMHAUSEN & Tanja POMMERENING (eds.), *Writings of Early Scholars in the Ancient Near East, Egypt and Greece: Translating Ancient Scientific Texts* [= *Beiträge zur Altertumskunde* 286], Berlin – New York 2010, pp. 201–218.
33. IDEM, 'Hieratic and demotic literature', [in:] Christina RIGGS (ed.), *The Oxford Handbook of Roman Egypt*, Oxford 2012, pp. 543–562.
34. IDEM, 'Die Verwendung hieratischer Zeichen in demotischen medizinischen Texten', [in:] VLEEMING (ed.), *Aspects of Demotic Orthography* (cit. no 16), pp. 25–39.
35. F. HOFFMANN & J. F. QUACK, '4. Demotische Texte zur Heilkunde', [in:]

- B. JANOWSKI & D. SCHWEMER (eds.), *Texte aus der Umwelt des Alten Testaments*. NF 5. *Texte zur Heilkunde*, Gütersloh 2010, pp. 298–316.
36. R. JASNOW, 'On Sothis and the so-called Clepsydra (?) in the *Book of Thoth* (Bo2, 3/16–4/11)', [in:] KNUF, LEITZ & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 237–243.
37. R. JASNOW & M. SMITH, "As for those who have called me evil, Mut will call them evil": orgiastic cultic behavior and its critics in ancient Egypt (PSI Inv. [prov. v.] D 114a + PSI Inv. 3056 verso)', *Enchoria* 32 (2010–2011), pp. 9–53.
38. Ursula KAPLONY-HECKEL, 'Das Wasser-ElLEN-Tagebuch auf dem Ostrakon Strasbourg D 283', [in:] KNUF, LEITZ, & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 257–260.
39. EADEM, 'Theben-Ost III, dritter Teil: Zehn *in j*-Tempel-Quittungen (Nr. 47–56), eine Brief-Quittung über *šmw* und *hw-ḥwtj* (Nr. 57), zwei Abkommen über Acker-Pacht (Nr. 58, 58A), sechs (staatliche) Acker-Amt-Quittungen (Nr. 59–64), die drei mir bekannten (staatlichen) *i.ir.ir-irw*-Quittungen (Nr. 65–67), das Akten-Fragment aus der Öl-Mühle (des Tempels?) (Nr. 68) und Indices', *ZÄS* 137 (2010), pp. 127–144.
40. EADEM, 'Wüst und leer. Die Acker-Akten aus Gebelein im Überblick', [in:] LEPPER (ed.), *Forschung* (cit. no. 29), pp. 287–308.
41. Alexandra VON LIEVEN, 'Translating the fundamentals of the course of the stars', [in:] IMHAUSEN & POMMERENING (eds.), *Writings of Early Scholars* (cit. no 32), pp. 139–150
42. Sandra L. LIPPERT & Maren SCHENTULEIT, *Urkunden [= Demotische Dokumente aus Dime 3]*, Wiesbaden 2010.
43. EADEM, 'Stoetic in geheimer Mission: der Brief pBerlin P 8092', [in:] KNUF, LEITZ & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 357–381.
44. Sandra L. LIPPERT, 'Law (definitions and codification)', [in:] Elizabeth FROOD & Willeke WENDRICH (eds.), *UCLA Encyclopedia of Egyptology*, Los Angeles 2012–2013 <<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002bzzgj>>
45. EADEM, 'Law courts', [in:] *Encyclopedia of Egyptology* (cit. n. 44) <<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002djg2i>>
46. EADEM, 'Inheritance', [in:] *Encyclopedia of Egyptology* (cit. n. 44) <<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002hgowi>>
47. Rachel MAIRS, 'Bilingual "tagging" of financial accounts in Demotic and Greek', *ZÄS* 139.1 (2012), pp. 38–45.
48. J. C. MARTIN, 'Memphite palaeography: some observations on texts from the Ptolemaic Period', [in:] VLEEMING (ed.), *Aspects of Demotic Orthography* (cit. no 16), pp. 41–62.
49. J. C. MARTIN & H. S. SMITH, 'Demotic letters from the Sacred Animal

- Necropolis, North Saqqara', [in:] KNUF, LEITZ, & VON RECKLINGHAUSEN (eds.), *Honi soit qui mal y pense* (cit. no. 6), pp. 85–97.
50. J. C. MARTIN, H. S. SMITH & Sue DAVIES, 'Two Demotic letters from the Sacred Animal Necropolis, North Saqqara', [in:] HAWASS, DAUD & HUSSEIN (eds.), *Scribe of Justice* (cit. no. 25), pp. 273–291.
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