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"Res severa verum gaudium. Festschrift für Karl-Theodor Zauzich zum 65. Geburtstag am 8. Juni 2004", hrsg. von F. Hoffmann, H. J. Thissen, Leuven-Paris-Dudley 2004 : [recenzja]

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Deux auteurs se sont occupés de problèmes linguistiques: Sebastian Tonio Richter a étudié l'influence du vocabulaire arabe sur le langage des documents juridiques coptes; Sofia Torallas Tovar a étudié l'influence du vocabulaire égyptien sur la langue grecque dans l'Égypte byzantine et des premiers temps de la domination arabe, et elle a réuni dans un appendice (pp. 178–198) les «Egyptian loan words in Greek». Adam Silverstein («Documentary Evidence for the Early History of the Barīd») a étudié le fonctionnement de la poste dans le califat tout entier. Klaas A. Worp a soigneusement rassemblé les données contenues dans les papyrus et concernant les quartiers dans les villes de l'Égypte grecque, romaine, byzantine et «early Arab». Alia Hanafi a publié trois textes arabes (un du VIII^e, deux du X^e siècle). Son commentaire de deux d'entre eux, qui contiennent des passages coraniques et des prières et qui étaient destinés à servir comme amulettes, est très instructif. Elle fait remarquer que les amulettes islamiques n'invoquent que rarement les forces démoniques; elles ont le plus souvent la forme d'invocations à Dieu, exprimant la foi et la confiance en lui. La contribution de Raif Georges Khoury est consacrée à la littérature; elle a pour titre «L'apport spécialement important de la papyrologie dans la transmission et la codification des plus anciennes versions des Mille et une nuits et d'autres livres des deux premiers siècles islamiques». L'auteur s'attache surtout à faire un ample éloge de la tradition littéraire dans le califat des deux premiers siècles islamiques – tradition dans laquelle l'Égypte aurait joué, à son avis, un rôle particulièrement important.

[Ewa Wipszycka]

Res severa verum gaudium. Festschrift für Karl-Theodor Zauzich zum 65. Geburtstag am 8. Juni 2004 (Studia Demotica 4), hrsg. von F. HOFFMANN & H. J. THISSEN, Leuven – Paris – Dudley, MA: Peeters Publishers 2004, XII + 744 pp. + 61 plates, ISBN 90-429-1476-9

The monumental volume under review here is a collection of papers offered to Prof. Karl-Theodor Zauzich by his colleagues and pupils on the occasion of his 65th birthday. The sheer number of contributions testifies to the position of Prof. Zauzich within the field of Demotic studies: the book contains 36 papers by 46 authors. The idea of the editors was to honour Prof. Zauzich, himself a prolific publisher of ancient Egyptian texts, with a *Festschrift* containing as many publications of new texts as possible. The result is quite impressive: the volume contains no less than 83 editions and reeditions of texts (mostly demotic, but also hieratic, Greek and Aramaic) from papyri, ostraca, tablets and stelae. It is a pity that the editors did not suggest a *siglum* by which all these texts could be henceforth referred to, a common abbreviation as, for example, *P. Zauzich* 1, 2, 3 etc.

could have been suggested. It is impossible to discuss here every paper in detail, but let us at least give a short overview of the *Festschrift's* contents.

I. Andorlini, "Le collezione dei papyri Demotici dell' Instituto Papirologico «Girolamo Vitelli» a Firenze", pp. 13–26 – the author describes the collection of demotic papyri in Florence, giving some new details concerning their discovery and the state of publication (with bibliography of published texts).

C. R. Andrews, "Papyrus BM 10381: An Inheritance of the Memphite Choachytes", pp. 27–32 – publication of another Demotic document from the archive of the Memphite choachytes: a cession for fictitious sale designed to divide up an inheritance.

L. Bareš, "Demotic attestations of the name Udjahorresnet at Abusir", pp. 33–37. *DNB* I, 131 gives only one Demotic reference for the name *Wd3-ḥr-rsn*. The author is able to quote several others from the tomb of Udjahorresnet at Abousir.

M. Chauveau, "Inarôs, prince des rebelles", pp. 39–46 – a publication of a Persian period ostrakon from Ayn Manâwir in the Charga oasis, dated to the 2nd year of Inaros, known from classical sources as leader of a rebellion in 463/62 – 454 BC. The author reads Inaros' title as "prince des rebelles"; one should consult critical remarks and a different interpretation offered by J. K. Winnicki "Der libysche Stamm Bakaler im pharaonischen, persischen und ptolemäischen Ägypten", forthcoming.

W. Clarysse & K. Vandorpe, "A Marriage Settlement from Edfa in the Panopolite nome (229 BC)", pp. 47–57. Publication of P. Bruxelles E 8439, containing a deed of payment belonging to a lost document of endowment. The document was drawn in ancient Egyptian Itb, which has been identified with modern Edfa in the vicinity of Sohag.

E. Cruz-Uribe, "Early Demotic Texts from Heracleopolis", pp. 59–66. Publication of three early Demotic papyri, P. Ashmolean 1984.87, 1984.88 and 1984.89, apparently letters from one archive. The texts were found during Petrie's excavations in Meydum and are dated by the author to the reign of Pedubastis III. They seem to deal with agricultural affairs.

M. Depauw & M. Smith, "Visions of Ecstasy. Cultic Revelry before the goddess Ai/Nehemanit. Ostraca Faculteit Letteren (K.U. Leuven) dem. 1–2", pp. 67–93. The two texts, written on sherds coming most probably from the same vessel, are of religious nature and mention Heracleopolite goddesses Ai and Nehemanit, perhaps two aspects of one and the same divinity connected with sensual pleasures.

D. Devauchelle, "Une stèle hiératico-démotique provenant du Sérapéum de Memphis (Louvre IM 3713)." Publication of a stela inscribed partially with hieratic and partially with Demotic script, belonging to a rare type of stelae erected as sign of personal piety towards Apis and mentioning the founder's ancestors and progeny.

Chr. Di Cerbo, "Neue demotische Texte aus Tebtynis. Überblick zu den demotischen Papyri der italienisch/französischen Ausgrabung in Tebtynis aus den Jahren 1997–2000", pp. 109–119. The Italian-French excavations brought to light 562 fragmentary and 218 relatively complete Demotic texts, mostly from the Ptolemaic period. The largest group among them (180 texts) consists of oracle questions. The author briefly discusses various types of documents and publishes one oracle question.

J. Dieleman, "Ein spätägyptisches magisches Handbuch. Eine neue *PDM* oder *PGM*?", pp. 121–128. The author suggests a new interpretation of P. BM 10808 containing remains of a dream-sending ritual. The text is a transcription of a Middle Egyptian original with Greek and Demotic characters and, provided that author's datation of the document to the first half of the second century AD is correct, is the oldest known Graeco-Demotic magical papyrus.

K. Donker van Heel, "King Who? P. Louvre E 7853: the first half of an abnormal hieratic puzzle", pp. 129–137. *Editio princeps* of a fragmentary abnormal hieratic agreement dated to the 18th year of Apries (?).

Th. Dousa, F. Gaudard & J.H. Johnson, "P. Berlin 6848, a Roman Period Temple Inventory", pp. 139–222. Publication with exhaustive commentary of a Soknopaiou Nesos temple inventory from the end of the 1st/beginning of the 2nd century AD.

J. Gee, "Trial Marriage in Ancient Egypt? P. Louvre E. 7846 Reconsidered", pp. 223–231. The author discusses the well-known abnormal hieratic nuptial agreement and concludes that it cannot be seen as proof for the existence of trial marriage in pre-Ptolemaic Egypt.

M. Heerma van Voos, "Drei Kleintiere und das neue Leben", pp. 233–235. The author briefly discusses the role of scarab beetle, ichneumon and shrew (Spitzmaus) as symbols of rebirth in Egypt.

T. M. Hickey & J. G. Manning, "A Roman-Period Cession of Residential Property from Soknopaiou Nesos (P. Mich. inv. 6168 + inv. 6174c + inv. 6174a+b)", pp. 237–247. As the authors suggest, the three fragments may have originally belonged to the same document, drawn in 29 AD. The Demotic transfer of house property is followed by a Greek *hypographe*.

F. Hoffmann, "Zwei neue demotische Erzählungen (P. Wien D 62)", pp. 249–259. This short papyrus preserved in two fragments contains remains of a mythological story on the recto and a beginning of a pseudo-historical narrative (perhaps connected with the Setne cycle) on the verso.

R. Jasnow, "The Dispute in the Hawara Necropolis Reopened (P. Cairo 50127)", pp. 261–281. Re-edition of a Hawara letter dealing with a charge of malfeasance among the Hawara necropolis' workers.

U. Kaplony-Heckel, "Rund um die tebanischen Tempel (Demotische Ostraka zur Pfründen-Wirtschaft)", pp. 283–337. Publication of 20 Demotic ostraca dealing with economy of Theban temples. The texts, divided between various

collections and spanning a period of almost 4 centuries (2nd cent. BC – 2nd cent. AD) allow valuable insights into workings of the system of temple prebends and liturgies.

N. Kruit, B. Muhs & K. Worp, “A Bilingual Sale of a House and Loan of Money from Soknopaiou Nesos (P. Boswinkel 1)”, pp. 339–368. *Editio princeps* of a Graeco-Demotic ‘loan on mortgage’, typical for the 1st cent. AD. Greek loan is accompanied by a (unconditional) Greek sale and a Demotic sale (*sh n db3-hd sh n wj*) of a house. When the debt was eventually repaid the original texts were crossed out and the sale was thus annulled.

A. von Lieven, “Die mysteriöse Geschichte von den Wortlisten, die Ritualnotizen waren (pCarlsberg 42+44+45+453)”, pp. 369–387. Reedition and reinterpretation of four fragmentary Carsberg papyri, which – according to the author – once belonged to the same manuscript of ritual (possibly osiriatic or medical) nature.

S. L. Lippert, “Fragmente demotischer juristischer Bücher (pBerlin 23890 a-b, d-g rto und pCarlsberg 628)”, pp. 389–405. Publication of two fragments of juridical handbooks similar to the famous *Codex Hermopolis*. The Berlin papyrus, probably from Soknopaiou Nesos, deals with loans, which is without parallels from other such texts known. The other papyrus is very fragmentary.

U. Luft, “Eine Kornabrechnung aus T3-hlt (Gamhud)”, pp. 407–411. Publication of a fragmentary account of corn being delivered into granary of a priest.

C. J. Martin, “Questions to the Gods: Demotic Oracle Texts from Dimê”, pp. 413–426. Publication of five oracle questions found in the temple of Dimê, now in the Ashmolean Museum.

B. Porten, “The Prophecy of Hor bar Punesh and the Demise of Righteousness. An Aramaic Papyrus in the British Library”, pp. 427–466. Publication of a British Library Aramaic papyrus bearing fragment of a story mentioning the magician Hor son of Punesh on the recto and a apocalyptic prophecy predicting turmoil in Egypt on the verso. Both may in fact belong to the same narrative and are most probably translations from Demotic.

J. F. Quack, “Fragmente memphitischer Religion und Astronomie in semidemotischer Schrift (pBerlin 14402 + pCarlsberg 651 + PSI Inv. D 23)”, pp. 467–498. Numerous fragments now dispersed between several collections had once belonged, as the author claims, to one text of religious nature, probably of Memphite origin. The script combines elements of Hieratic and Demotic, for such mixture the designation “Semidemotic” is suggested.

R. K. Ritner, “A Selection of Demotic Ostraca in the Detroit Institute of Arts”, pp. 497–508. The author publishes five Demotic ostraca of Theban origin; two are temple oaths, one a receipt for a little known “document (?) tax” (*hd b3k*), the remaining two bear lists of personal names.

K. Ryholt, “Demotic Receipts for Temple-Tax on Property Transfer at Tebtunis in the Roman Period (P. Carlsberg 268, 431, 432, 469, 582; P. Mich. inv. 664; P. Botti II)”, pp. 509–534. Several Roman period texts from Tebtunis published

here are, as the author suggests, receipts for a tax paid to the local temple for the purchase of (landed) property.

M. Schentuleit, "Tempel zu verkaufen? P. Wien D 6846", 535-550. The Vienna papyrus dated to the reign of Cleopatra VII and Caesarion published here is a document of cession issued in relation to a sale. Interestingly, the object of the transaction was a 1/4 share of a temple in Soknopaiou Nesos; as the author stresses in fact not the building was meant but a share in temple income.

M. A. Stadler, "Fünf neue funeräre Kurztexte (Papyri Britisches Museum EA10121, 10198, 10415, 10421a, b, 10426a) und eine Zwischenbilanz zu dieser Textgruppe", pp. 551-572. The author publishes five short funerary texts from the British Museum (in Demotic, pseudo-hieratic and pseudo-hieroglyphic characters). There follows an excursus on the state-of-research in this category of texts.

J. Tait, "A Papyrus bearing a Shrine Plan and a Book of the Dead", pp. 573-582. The papyrus published here bears two apparently unrelated texts. On the recto there is a short excerpt from the *Book of the Dead* (which the author briefly describes, but leaves unpublished); on the verso a drawing of a naos with its dimensions given in Demotic.

H.-J. Thissen, "»Wer lebt, dessen Kraut blüht!« Ein Beitrag zu demotischer Intertextualität", pp. 583-594. The author republishes two letters from the corpus of the Krugtexte first published by Spiegelberg.

S. Vinson, "P. Brooklyn 37.1647E, D(1)/2. An Early Ptolemaic Agricultural Account", pp. 595-612. The papyrus published here contains an agricultural account recording costs of plowing an estate of 2500 arouras (probably in the Memphite region).

G. Vittmann, "Ein neuer demotischer Königseid (P. Mainz 30)", pp. 613-622. Publication of a Ptolemaic royal oath concerning a dispute over money. The receiving party is an agent (?) in the service of the famous dioiketes Apollonios.

S. P. Vleeming, "A Hieroglyphic-Demotic Stela from Akhmim", pp. 623-638. The author publishes a Ptolemaic funerary stela from Akhmim inscribed partly with hieroglyphic, partly with Demotic characters.

S. M. Wahid el-Din, "The Chief of the Necropolis Tax", pp. 639-650. Publication of seven Theban ostraca with receipts for the funerary tax.

G. Widmer, "Une invocation à la déesse (tablette démotique Louvre E 10382)", 651-686. The wooden tablet published here bears an inscription with invocation to the uraeus-goddess known from many examples in the temple of Denderah.

It is regrettable that the editors did not impose on the contributors a uniform system of quoting the sources: we find for example "pCarlsberg" next to "P. Carlsberg" or "P. BM 10381" next to "pBM EA 10121". Likewise there is no uniform transliteration system, but the usual variety of individual preferences. And yet the editors did have to painstakingly transcribe all references and many transliterations into one system in the end: namely in the indices (but signifi-

cantly neither of them stuck to this system: e.g. F. Hoffmann refers on p. 258, n. 83 with “II Kh 3.32” and H.-J. Thissen on p. 591 with “I Kh V 32” to texts appearing as “Setne II 3.32” and “Setne I 5.32 respectively in the index on p. 702. No list of abbreviations is there to help a confused non-egyptologist to realize that these are in fact the same texts). These are perhaps minor issues, but if uniformity cannot be achieved even within single volume uniting the great majority of Demoticists, there is little hope that it will ever prevail within Demotic studies. Perhaps it is time to inform the authors of the *Checklist of Greek, Latin, Demotic and Coptic Papyri, Ostraca and Tablets* that their efforts regarding Demotic texts are futile, for the Demoticists are only unanimous in ignoring them. Demotic papyrology has not acquired such useful tools as a *Sammelbuch*, an up-to-date dictionary or a systematically published *Berichtigungsliste*, but even the one that exists – the *Checklist* – is seldom used. Is this because the difficulties of the Demotic script mostly attract people who prefer doing things “the harder way”?

{Tomasz Markiewicz}

Tonio Sebastian RICHTER, *Rechtssemantik und forensische Rhetorik. Untersuchungen zu Wortschatz, Stil und Grammatik der Sprache koptischer Rechtsurkunden.* (Kanobos 3), Verlag Helmar Wodtke und Katharina Stegbauer: Leipzig 2002, IX + 447 pp., ISBN 3-934374-06-9,

Coptic documentary papyrology is unfortunately a rather neglected field, publications of new texts are rare and monographies based on results from such text almost unique. This alone makes the appearance of Richter’s doctoral dissertation in print and important event, and we are lucky that in this case the uncommon subject was competently dealt with.

The work is devoted to the study of the language of Coptic legal texts. Whoever deals with such question, must embark upon the question, how much these texts did inherit from the indigenous tradition of Demotic legal papyri and to what extent they were dependent on other, mostly Greek, traditions. The problem of possible continuity between the Demotic and the Coptic is discussed by the author in the first part of the book (Chapters 1-3). What is known of the demise of the Demotic document and the rise of the legal Coptic texts is conveniently summarized in the first two chapters, while chapter 3 deals with the possibility of legal continuity and especially with apparent similarities of the language. The author concludes that the few alleged parallels between Demotic and Coptic clauses may be haphazard and that continuity and change may be seriously studied only on the grounds of legal vocabulary, to which part 2 of the book is devoted (chapters 6 and 7). Chapter 6 discusses known similarities and differ-