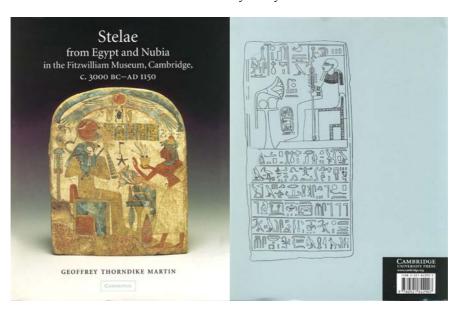
Martin, G.T. 2005. Stelae from Egypt and Nubia in the Fitzwilliam Museum, Cambridge, c. 3000 BC-AD 1150. – Cambridge, Cambridge University Press (Fitzwilliam Museum Publications)

Book review by R. Nyord



This book is a catalogue of the collection of stelae from Egypt and the Sudan in the Fitzwilliam Museum in Cambridge. The objects in the catalogue span a time–range all the way from Egypt's 1<sup>st</sup> Dynasty to a modern forgery (cat. no. 127). The majority of the 127 stelae have hieroglyphic inscriptions, but the catalogue also includes stelae with texts in hieratic (cat. nos. 19 and 31), demotic (98) and Coptic (115–122), as well as Carian (100–103), Greek (104–114) and Cufic (123–126).

The majority of the catalogue text has been written by the author himself, but a number of other scholars have contributed to the text dealing with the inscriptions of individual objects in the catalogue, including S. Quirke (cat. nos. 19, 22, 30, 31), M. Marée (comment on cat. no. 30, also credited for suggestions for a number of readings etc. on other objects), J. van Dijk (cat. no. 36), K.A. Kitchen (cat. no. 43), J.F. Borghouts (cat. no. 78), J.D. Ray (cat. no. 98, 100–103), J. Reynolds (cat. no. 108) J. van der Vliet (cat. no. 109–113, 115–116, 120), S. Clackson (cat. no. 117–119), and G.J. van Gelder (cat. no. 123–126).

The presentation of each stela includes a black and white photograph and a facsimile line drawing, in addition to a text detailing the date, provenance (including mode of acquisition), material, dimensions and description of the object (including colours and traces preserved in the decoration), and a translation of the inscription. For the objects which have previously been published or referred to in published works, a bibliography is provided at the end of the catalogue text, and the textual comments on the inscriptions often include further relevant bibliographical references. With the exception of the demotic text on cat. no. 98 and the hieratic on no. 19, the inscriptions in hieroglyphic—based scripts are not transliterated.

The longer or more difficultly legible Greek and Coptic texts (cat. no. 108–120) are provided with a typeset transcription with textual notes. A typeset hieroglyphic transcription is given for cat. no. 19 (hieratic) and 30 (scratched hieroglyphs). The slightly differing choices concerning the inclusion of transliterations and typeset versions of the inscriptions can probably be ascribed partly to the individual preferences of the various different scholars responsible for the treatment of the individual inscriptions.

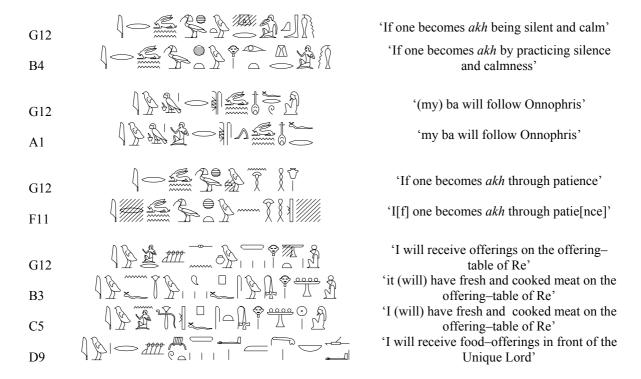
At the end of the catalogue there is a useful bibliography of published stelae collections and commentaries, including information on the periods covered by each work. For the unpublished dissertation cited here as K.A. Dawood, 'The Inscribed Stelae of the Herakleopolitan Period from the Memphite Necropolis' (p. 192), see now Daoud (2005). The indexes to the catalogue comprises concordances of the catalogue numbers with Fitzwilliam Museum accession numbers and the numbering in the earlier publication of some of the stelae in Budge (1893), as well as indexes of royal names, deities (including epithets), titles, Egyptian personal and geographical names, Carian names, Greek, Coptic and Arabic names, provenances, and objects in museums as well as a general index.

The catalogue includes a number of interesting objects published here for the first time, of which only a select few can be briefly commented on here. The highly unusual limestone flake from Abydos dated to the 12<sup>th</sup> Dynasty and given no. 19 in the catalogue (Acc. No. E. 23.1926) has a very roughly pyramidal shape with a hieratic ink inscription on each of the four sides. The inscription on each side begins with the words *Bw ndm*,

'fresh air' followed by a dative with a different name on each of the sides. The flake seems to be conceived along lines similar to the slightly later (13<sup>th</sup> Dynasty) Abydos obelisk Durham N1984 (Martin, 1977: 90–92, fig. 9), which has a hieroglyphic inscription on each side with a more or less elaborate offering formula, each including t3w ndm, on side 'a' further characterized as n 'nh, 'of life', while the other sides have t3w ndm n mhyt, 'fresh air of the north wind', as often in contemporary offering formulae on other objects. The distribution of winds on each side of a four–sided object is reminiscent of the Coffin Texts spells dealing with deceased's access to air, even though the winds are not distinguished linguistically according to the cardinal directions in the Fitzwilliam flake or the Durham obelisk.

The Coffin Texts spells in question are CT 162–163 and 335, while the necessity of 'fresh air' for the deceased is also mentioned in passing elsewhere (CT I, 56f; 264b, "fresh air is for you nose"; III, 208c–d, "O Atum, give this N the fresh air which is in your nostrils"; VII, 166a, "the fresh air of life has been given to me"; 453d–e, "Come, Osiris (four times), for the fresh air comes to you"). Common to these spells is the fact that the winds are differentiated according to the four cardinal points and that each of the four winds is said to be at the disposition of the deceased individual in one way or another (for CT 355 and the theme of winds in the Coffin Texts more generally, see Zandee, 1977; for the possible connection between CT 162 and a dancing scene in Beni Hassan, see most recently Kurth, 1994). The Abydos objects thus offer evidence for a different structuring of the relationship between the deceased and the wind(s), in that we find here the undifferentiated wind distributed spatially to different persons, while the Coffin Texts differentiate the winds spatially (according to cardinal points), but all with the same person as recipient. The Fitzwilliam flake is particularly important because the access to wind is the only explicitly mentioned concern of the object.

The 18<sup>th</sup> Dynasty stela fragment given cat. no. 36 is interesting *inter alia* because it offers a new version of the characteristic formulation of 'Jenseitswünsche' in conditional sentences treated in Grapow (1942). These formulae consist of a protasis in the form *ir wn(n)* followed by expressions of some manner of behaviour or qualities assumed to be a precondition for success in the *post mortem* transition, and ending with an apodosis describing how the deceased will achieve a favourable position (for an overview of interpretations of the grammar of the protasis *ir wnn*, see Allen, 2002: 92 n. 46, to which may now be added the treatment in Collier, 2005. Some aspects of the contents of the formulae have been most recently commented on by Donnat, 2004: 194). The version of this formula in the Fitzwilliam stela consists of two instances of *ir wnn* each followed by an apodosis. The individual phrases are all paralleled in the texts published by Grapow (1942), but are combined in a new way in the Fitzwilliam stela, thus to a certain extent confirming Grapow's (1942: 62) impression that the phrases found in the inscriptions were selected from a collected repertoire of verses of this characteristic form. Grapow referred to the five sources in using the alphabetical letters A–F, and numbered the individual phrases from 1–11. Accordingly, we can give the Fitzwilliam stela the source designation G, and the new version of the formula no. 12. Designated in this way, the new version of the formula along with its partial parallels looks as follows:



This catalogue provides an excellent and important publication of a sizeable collection of stelae, of which many are published here for the first time. The black and white photos and facsimile drawings give very good impressions of the objects. While one might wish for colour photographs of the painted objects to give a better impression of their colour schemes than the written description can provide (compare the photo on the dust jacket with the black and white photo on page 116), given the already high price of the book, this would probably not be economically feasible.

Martin, G.T. 2005. Stelae from Egypt and Nubia in the Fitzwilliam Museum, Cambridge, c. 3000 BC-AD 1150. – Cambridge, Cambridge University Press (Fitzwilliam Museum Publications). 202 pp. ISBN 0-521-84290-5. Price £ 100.00/\$ 190.00 (hardback).

## Cited literature

- Allen, J.P. 2002. The Heqanakht Papyri. New York, The Metropolitan Museum of Art.
- **Budge**, **E.A.W. 1893.** A catalogue of the Egyptian collection in the Fitzwilliam Museum Cambridge. Cambridge, Cambridge University Press.
- Collier, M. 2005. Reading ir wnn conditionals in the Heqanakhte documents. Lingua Aegyptia 13: 1–29
- **Daoud, K.A. 2005.** Corpus of inscriptions of the Herakleopolitan period from the Memphite necropolis. Translation, commentary and analyses. Oxford, Archaeopress (BAR International Series 1459).
- **Donnat, S. 2004.** Le Dialogue d'un homme avec son ba à la lumière de la formule 38 des Textes des Sarcophages. Bulletin de l'Institut Français d'Archéologie Orientale 104: 191–205.
- **Grapow, H. 1942.** Ägyptische Jenseitswünsche in Sprüchen ungewöhnlicher Fassung aus dem Neuen Reich. Zeitschrift für Ägyptische Sprache und Altertumskunde 77: 57–78.
- **Kurth, D. 1994.** Das Lied von den vier Winden und seine angebliche pantomimische Darstellung. In: Bryan, B.M. and D. Lorton. Eds. 1994. Essays in Egyptology in honor of Hans Goedicke. San Antonio, Van Siclen Books: 135–146.
- **Martin, K. 1977.** Ein Garantsymbol des Lebens. Hildesheim, Gerstenberg Verlag (Hildesheimer Ägyptologische Beiträge 3).
- Zandee, J. 1977. Bemerkungen zu einigen Kapiteln aus den Sargtexten. In: Assmann, J., E. Feucht & R. Grieshammer. Eds. 1997. Fragen an die altägyptische Literatur. Studien zum Gedenken an Eberhard Otto. Wiesbaden, Dr. Ludwig Reichert Verlag: 511–529.