

(Glückstadt, 1962) and the law of Roman Egypt in his *Rechtsgeschichte Ägyptens als römischer Provinz* (Sankt Augustin, 1973). Compare pp. 79–80 for W.'s contrasting view and p. 13 for Rupprecht's more positive assessment of Seidl's work.

Possibly a more worthwhile approach in looking at the system of law in Ptolemaic and Roman Egypt, is to take into account the whole societal background and look at it from the bottom up. One of the more important 'Triebkräfte' of the 'law of the Greek papyri' are the individuals who make use of that law themselves. A number of interesting studies in (bilingual and other) archives have already made good progress in this respect—see, for example, P. W. Pestman, 'Appearance and Reality in Written Contracts: Evidence from Bilingual Family Archives', in Markham J. Geller and Herwig Maehler, in collaboration with A. D. E. Lewis (edd.), *Legal Documents of the Hellenistic World. Papers from a Seminar Arranged by the Institute of Classical Studies, the Institute of Jewish Studies and the Warburg Institute, University of London, February to May 1986* (London, 1995), pp. 79–87, and Katelijn Vandorpe, *The Bilingual Family Archive of Dryton, his Wife Apollonia and their Daughter Senmouthis (P. Dryton)* (Collectanea Hellenistica 4, 2003). Why does Mr X (or Mrs Y) in the present situation choose for this (these) specific legal form(s)? I do not think that the source of these forms mattered much to the people themselves; it was the effectiveness that mattered to them.

University of Michigan

ARTHUR VERHOOGT

BLEMMYES AND BEJA

L. KIRWAN: *Studies on the History of Late Antique and Christian Nubia*. Edited by T. Hägg, L. Török, and D. A. Welsby. (Variorum Collected Studies Series CS748.) Pp. xxii + 277, maps, ills. Aldershot and Burlington, VT: Ashgate, 2002. Cased, £57.50. ISBN: 0-86078-893-8.

Sir Lawrence Kirwan (1907–99) made numerous contributions to Nubiology (or Palaeonubiology, as I prefer to call it), and it is a pleasure to see the most significant of them assembled here in one volume. Except for a masterful introductory essay (I), entitled 'Post-Meroitic Nubia—A Reappraisal' (written the year before he died and appearing in print here for the first time), the volume contains articles previously published and already well known in the field. The earliest appeared in 1934 (XVII), the latest—except for the introductory essay—in 1994 (XXII). These contributions have become part of the scholarly apparatus of the discipline, and are cited with respect and admiration by all who deal with antique and Christian Nubia. Their acceptance by scholars renders a general survey unnecessary; indeed, it would be impossible to summarize their contents within the limited confines of a brief review, and in fact the editors of the volume have already provided an admirably succinct and informative precis (Preface, pp. ix–xxi). Instead, I shall here focus on one of Kirwan's most interesting theses and shall supplement it with evidence that he did not utilize.

Throughout these articles, Kirwan dealt repeatedly with the Blemmyes, Nubia's southern neighbors, and he showed their impact on Nubian development (see the references in the indices, pp. 6 and 12). He noted in 1982 (XV, p. 196): 'The Blemmyes, as I proposed years ago, are the Bega [or Beja] of the Eastern Desert, an identification recently confirmed by Plumley at Ibrīm . . .' Kirwan is here referring to his famous 1937 paper, 'Studies in the Later History of Nubia' (XXV in the present collection).

The Classical Review vol. 54 no. 1 © The Classical Association 2004; all rights reserved

A tiny text, overlooked by Kirwan, provides linguistic confirmation of the identification of the Blemmyes and the Beja. I have already discussed this text in my recently published *Textus blemmyicus aetatis christianae* (Champaign, IL, 2003), but since this publication is not likely to be widely known, I take the opportunity of summarizing my findings here.

Buried in J. E. Quibell, *Excavations at Saqqara (1907–1908)* (Cairo, 1909), is an edition of a fragmentary ostrakon, which, though written in the Coptic alphabet, according to F. Ll. Griffith is ‘probably in the Blemmye language’ (p. 109; see pl. XLII.3). Ignored for almost seventy years, the text was noticed again by W. Vycichl, who repeated Griffith’s identification in ‘Ethnologic et linguistique de la Nubie moderne’, *Études nubiennes* (Cairo, 1978), pp. 370–1; and then in his paper, ‘Die Personennamen von Blemmyem in koptischen und griechischen Texten: orthographische und phonetische Analyse,’ in E. Ebermann, E. R. Sommerauer, and K. E. Thomanek, *Komparative Afrikanistik: Sprach-, geschichts- und literaturwissenschaftliche Aufsätze zu Ehren von Hans G. Mukarovsky anlässlich seines 70. Geburtstags* (Vienna, 1992), pp. 313–14, H. Satzinger provided a new transcript ‘nach dem Photo’ (i.e. the plate in Quibell).

The text itself appears to have been lost. My own transcript, also based on the plate in Quibell, is:

1 ---]ϩα · ΟΥΧΑΡΑ. α · αλαρα
 2 ---] · αλιζα · ΙΟΥΜΙΘ ·
 3 ---] θαρ! · μαλιζα · λαπα
 4 ---]ϩα · ΙΟΥΜΕΙΣΤΟΥΡ ·
 5 ---]ΙΗΛΖΟΥΜ · Β · ΜΗΝ'
 6 ---]αρα · ΟΥΩΜΗΝ
 7 ---]Μαρα

Though most of this text is problematic, two items are crucial in identifying the language and connecting it with Beja:

(1) The **ΙΟΥ-** in ll. 2 and 4, the **ΟΥΩ-** in 1 and 6, and the **ΙΗ-** in 5 easily correlate with forms of the definite masculine article in Beja:

Ostrakon	Beja
ΙΟΥ-	(w)û- nominative singular
ΟΥΩ-	(w)ô- objective singular
(—)	(y)â- nominative plural
ΙΗ-	(y)ê- objective plural

For the Beja forms, see R. A. Hudson, ‘Beja’, in M. L. Bender, *The Non-Semitic Languages of Ethiopia* (East Lansing, MI, 1976), p. 108.

(2) In l. 1 **ΧΑΡΑ** is identical with the initial element in several Blemmyan names (Satzinger, ‘Die Personennamen von Blemmyem’, p. 322). Assuming, with E. Zyhlarz (‘Die Sprache der Blemmyer’, *Zeitschrift für eingeborenen-Sprachen* 31 [1940–1], 6), that the names are theophoric, I translate **ΧΑΡΑ** as ‘god’ and connect it with Beja *hada* ‘Herr’ (H. Almkvist, *Bischari-deutsches und deutsch-bischarisches Wörterbuch* [Uppsala, 1885], p. 28).

The appearance in the ostrakon of **ΙΟΥ-/ΟΥΩ-/ΙΗ-** connects its language to Beja, as does also **ΧΑΡΑ**, which likewise occurs in Blemmyan personal names. The ostrakon

therefore provides welcome proof that the language preserved in it and in the Blemmyan names is in fact related to Beja, and it thereby corroborates Kirwan's identification of the two peoples:

Blemmyan names	Ostrakon	Beja
χαπα	χαπα	<i>hada</i>
	ΙΟΥ- etc.	(<i>w</i>) <i>û</i> - etc.

University of Illinois at Urbana–Champaign

GERALD M. BROWNE

ART AND LIFE

R. VON DEN HOFF, S. SCHMIDT: *Konstruktionen von Wirklichkeit. Bilder im Griechenland des 5. und 4. Jahrhunderts v. Chr.* Pp. 317, ills. Stuttgart: Franz Steiner Verlag, 2001. Cased, €44. ISBN: 3-515-07859-2.

Seventeen young Hellenists use sculpture, vase-paintings, coins, and literary texts to identify the picture or image a Greek might have formed—or had formed for him or her—as a basis for further thought or action when prompted to consider any one of a variety of things he or she took to be real. The pictures are as various as, for example, ‘dangerous woman’, ‘masculinity’, ‘slave’, ‘music’, and ‘married love’. Most of the essays offer challenges and matter for reflection.

Egon Flaig arguing that Greeks perceived slaves as ‘Untermenschen’ likens their work in the mines to Nazi extermination camps. No one, to be sure, would live long slaving in those galleries in Laureion. In saying, however, that slaves had no recourse to appeals, he misses *inter alia* the Theseion at Athens. See K. A. Christensen, *AJAH* 9 (1984 [1990]), 23–32. Detlev Wannagat observes that the now famous ithyphallic figure who threatens a cowering Persian with rape on a mid-fifth century RF oenochoe has a beard and cape that do not conform to usual representations of Greeks: he is therefore probably a peltast and in some sense a foreigner. Ralf von den Hoff comparing Attic RF paintings of Theseus and the Minotaur suggests that Theseus was a part at least of the identity of an Athenian.

Stefan Ritter observes differences in the treatment of hair, beard, and crowning wreath on a head of Zeus on coins from Elis (363 B.C.E.), Pisa, and the Arcadian League, and derives a political message. Veit Rosenberger sees Delphi as the true center and representation of Greek identity. Apollo stuffs the Pythia with bits of information, and she is at the same time a vacant area for projection of the hopes of all Greeks. Anja Klöckner considers anomalies in two relief sculptures, one a dedication to the Nymphs, the other to Asklepios, and offers an explanation. Kai Trampedach considers ‘dangerous women’, and finds them in fact ‘endangered’. Renate Schlesier interprets inscribed gold leaves found here and there in graves in the Greek world and generally described as Orphic. She associates them with Dionysos, where they offer hope for a better life hereafter. No texts or illustrations are provided. Jens Arne Dickmann considers representations of children in elegy, votive reliefs, funeral stelai, and vase-painting to seek out complexities in a putative Greek way of seeing children. There are no illustrations.

Günter Fischer identifies the beardless horse riders on the Parthenon frieze as young aristocrats, who will have been the knights in a recently formed class, serving as rôle models for the democracy. Adrian Stähli explains how males loving males in socially