

nía, pero desde comienzos del XX los alemanes, junto con los chinos, eran siempre los “malos”, “espías o científicos megalómanos que pretenden dominar el mundo”. Fermor se preguntaba si la nueva imagen procedía de la guerra franco-prusiana, pero es más probable que se debiera a la implantación de la ideología aristocrática y elitista de la norteña Prusia en toda la nueva nación creada por Bismarck.

Pues bien, leyendo el libro de Da Riva nos encontramos con un Frobenius que poco se distingue del estereotipo atribuido a su nación, aunque en mi opinión personajes como él no eran nada raros entonces en esa y en muchas otras regiones europeas. Con los años hemos (mal)aprendido a dulcificar el espantoso legado histórico del colonialismo europeo, sobre todo en África (recordemos el horror supremo del Congo Belga) y hoy el nombre de Frobenius denomina el prestigioso centro de Frankfurt antes mencionado. Pero no hay que ir hasta Centroeuropa para encontrar feas actitudes colonialistas en el pasado y el presente: en mi experiencia arqueológica africana, que se remonta a casi cuarenta años, la imagen que conservo del viejo profesor que me llevó allí por primera vez no se distingue mucho de la del orgulloso alemán que Da Riva nos muestra en su libro.

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ANTONIO J. MORALES, *The Transmission of the Pyramid Texts of Nut: Analysis of their Distribution and Role in the Old and Middle Kingdoms*. Studien zur Altägyptischen Kultur Beihefte 19. Hamburg, Helmut Buske, 2017. xxv + 263. ISBN 978-3-87548-819-7. € 148.

This monograph by Prof. Morales represents an important contribution to our knowledge of how ancient Egyptians edited and published mortuary texts. Emanating from chapter four in his doctoral thesis (*The Transmission of the Pyramid Texts into the Middle Kingdom: Philological Aspects of a Continuous Tradition in Egyptian Mortuary Literature*, Pennsylvania University, 2012), the work under review discusses the transmission of those text units that make of the goddess Nut a central theme from the end of the Old Kingdom to the end of the Middle Kingdom, as well as their meaning and role within the mortuary beliefs in ancient Egypt. The author narrows down

the relevant corpus to twenty-eight Pyramid Text spells (356, 367–368, 425–434, 443–444, 446–451, 454–455 and 588–590) and two so-called Coffin Text temporary spells (323 and 321), which occur on nine pyramids from Old Kingdom Saqqara, and thirty-one sources from the Middle Kingdom: twenty-eight coffins (13 from Saqqara, 4 from Dahshur, 1 from Abusir, and 2 from Lisht, Thebes, Meir, Siut and Barsha each), two sarcophagi (one from Qau el-Kebir, the other from Lisht), and a Theban chapel.

After the table of contents, a foreword by the editors of the series (J. Kahl and N. Kloth), a preface by the author, four auxiliary lists (figures and tables, abbreviations, nomenclature and conventions, sources), and a map of Old-and-Middle-Kingdom Egypt, follow the five chapters of the book, an appendix, bibliography, and index. All parts of the book are numbered up to four levels.

Chapter 1 (Introduction) leads the reader into four large topics relevant to the book: the study of mortuary corpora transmission during the Old and Middle Kingdoms (1.1, the general topic), the Pyramid Texts of Nut (1.2, the specific topic), scope and limitations (1.3, methodological issues of the specific topic), and theory and methodology (1.4, general remarks on formal and material philologies). On page 1, the author states that the aim of this book is “individualizing a significant series of the whole corpus and exploring the particular aspects of its transmission from the Sixth Dynasty to the Late Middle Kingdom as a model of textual transmission of religious corpora in pharaonic Egypt.”

Chapter 2 (The series of Pyramid Texts of Nut) expands sections 1.3 and 1.4 by highlighting the chronological axis (origin, and evolution) as a key concept in this study of the Pyramid Texts of Nut (2.1), and by furthering the comments on the textual critical method to present the notion of phylogenetics as instrumental for this aim (2.2), and how it has been adopted (2.3) and criticized (2.4) in the Egyptological field.

Chapter 3 (Textual analysis of the Pyramid Texts of Nut: phylogenetics) is the main analytical part of the book and follows the three steps in classical textual analysis and interpretation of the text sources: *recensio* (enumeration), *collatio* (comparison), and *examinatio* (examination). After a very short introduction (3.1) establishing the corpus under study and explaining the structure of the chapter, the critical study of the Pyramid Texts of Nut proceeds in two sections. The first section (3.2) is entitled *Recensio* but also includes the *collatio* of these texts. The second section (3.3) is devoted to their *examinatio*.

The main objective being in the phylogenetics, the diachronic axis pervades the chapter since its inception: first the sources are chronologically presented with their bibliography (3.2.1), then follows the detailed inventory of the Pyramid Texts of Nut on each source, first those from the Old Kingdom chronologically, then those from the Middle Kingdom alphabetically by necropolis (3.2.2). The *collatio* of the texts comes then complete (3.2.3) excepting for the palaeographical analysis, the most remarkable variants being discussed under the next section (3.3, on pages 113–114), on some footnotes to the *collatio* when related to the reading (fn. 183, 187, 194 and 202), and in the Appendix of deviations at the end of the book. To end this chapter, the *examinatio* of six Pyramid Texts of Nut is presented (3.3) to propose their stemmata and map their transmission in Middle Kingdom Egypt. The author has chosen these texts (PT 588, 446, 428, 447, 367 and 434) because they provide “the most symptomatic, diagnostic and representative materials in terms of ratio of occurrences and the wide distribution of their attestations in different sub-traditions from the First Intermediate Period to the Middle Kingdom,” (p. 111) and its phylogenetic analysis is backed by the data collected in the Appendix of deviations for these texts. After an introduction to the value of errors and other elements of variation for establishing textual phylogenetics (3.3.1), the six stemmata and corresponding transmission mapping are proposed (3.3.2.a–f), with a detailed discussion and stemmatic graph for each. A brief conclusion (3.4) ends the chapter with the main thesis of the book stated for the first time in detail, which was previously alluded in general (p. 20–21) and which will be fully discussed in chapter four, namely “that the two major clusters of the stemmata reconstructed above [= 3.3] are the Old Kingdom group of royal Pyramid Text assemblages (with the spread of these materials into the First Intermediate Period in the pyramid of Ibi) and the Middle Kingdom text-carriers in Saqqara, Thebes, and Middle Egypt that, at different stages, emerged with textual variants mostly supplied from the region of Saqqara approximately at the beginning of the Eleventh Dynasty” (p. 129).

Chapter 4 (History of the transmission of the Pyramid Texts of Nut) is the main interpretative part of the book. Based on the analysis of the previous chapter, the model of transmission of the Pyramid Texts of Nut is explained in three sections that come after a short summary (4.1) of what follows. The first of these sections (4.2) reconstructs the history of the transmission of these texts, for which a general stemma of the text carriers under study is proposed in fig. 10. The general stemma is explained in subsections 4.2.1–

6, which mark the main phases of the transmission, respectively: the Old Kingdom archetypes and their first variants since the pyramids of Teti and Pepi I (4.2.1), the transmission of the Old Kingdom variants in the First Intermediate Period and the Middle Kingdom from the oldest group of archetypes (4.2.2), the transmission during the First Intermediate Period (4.2.3), the Eleventh Dynasty (4.2.4), and the Twelfth Dynasty at Lisht (4.2.5) and Dahshur (4.2.6). A second section follows to trace the topography of transmission (4.3), which is divided into two phases: the first one from the Memphite area to Siut, Meir and Thebes spanning from the beginning of the Sixth Dynasty to the reign of Mentuhotep II; the second one from the Memphite area to Thebes and then to Qau el-Kebir, with a minor tradition from Siut to Meir and Barsha, spanning from the Fifth Dynasty to the mid-late Eleventh Dynasty. Both phases are illustrated with one explanatory map each (fig. 11 and 12). The last, third section of this chapter discusses the ritual and theological significance of these texts (4.4). This section starts by establishing the formal and thematic homogeneity, and the stability of the reproduction of these texts in the sources from the Old and Middle Kingdoms, which permits to consider them as a text series. The series is reconstructed in detail for the different sources of this period according to their disposition in the documents (tables 3–5), its general purpose stated (the protection of the deceased's body by Nut) as well as its usual position in the coffins (inner face of the lid). After this, two motifs related to the deceased' body are highlighted (*i.e.* Nut's exhortations to the deceased, and ceremonies performed by a priest as Nut) that connect these texts with newly composed Coffin Texts (CT 644) and the later *Stundenwachen*. Other motifs that link new Coffin Texts (the ferryman spells CT 398–399) and the *Stundenwachen* are discussed: the nautical symbolism and the decan stars. The parallels with the *Stundenwachen* are discussed in detail in three subsections: the hour–vigil texts in the Ptolemaic temples of Dendera, Edfu and Philae (4.4.1), the Late Period Osiris liturgies (4.4.2), and other materials from the Late Period and Greco-Roman times (4.4.3). The chapter ends with some concluding remarks (4.5) on the transmission of this series of mortuary texts of Nut during the Old and Middle Kingdom, and by stressing the continuity in the transmission, function and meaning of it, as well as its ritual anchoring in the day previous to the burial.

Chapter 5 (Conclusion) provides a five-page picture of the whole book for the hasty reader and highlights the essential function of PT 588 throughout the whole tradition of mortuary texts dealing with the protective role of Nut for the deceased.

The main contribution of the book is to set a historical picture of a meaningful group of mortuary texts, the function it might have played for its makers, and the way the group was developed, reused and reinterpreted through time, by employing two complementary methods (classical textual criticism, and material philology) to assess the text and its sources in the context in which they were created.

The benefits of this approach are particularly relevant for two spheres. On one side, it adds new data and conceptual framework to the deep revision that took place during the mid-eleventh dynasty in the Theban area, and how this had an effect on other local areas to shape up the Middle Kingdom. In doing so, this book provides an explanatory model that outreaches the philological field. On the other side, by linking this group of spells from the Old and Middle Kingdoms with the later *Stundenwachen* liturgy and related texts, the book makes an important contribution to our understanding of the mortuary beliefs and their textual expression, its first occurrences and transmission through time in Ancient Egypt.

This reader would have liked to know more about the role these spells played in the ritual, or about the edition and publication of these spells in the different text carriers. But the book would have been a very different one in scope and size, and these aspects are of interest for future research, as the book demonstrates.

To this reader, the interest and wealth of the information provided in particular on table number 2 (*collatio*) are among the most remarkable contributions of the book.

The clarity in structure and language is the general rule in this book. Some repetitions in introductory and concluding paragraphs or sections could have been avoided, although it is clear that they were thought to guide the reader between chapters. An inconsistency exists in the presentation of the sources in 3.2.2, where those from the Old Kingdom are displayed chronologically but those from the Middle Kingdom are listed in alphabetical order—an inconsistency that can be attributed to the general problems in dating many Middle Kingdom coffins.

An exception to the rule of clarity of this book is the appendix. Comparing variants is not easy because of the tables being in one-page format. If the format had to be kept, repeating the headings in all tables would have been of great help. Alternatively, a two-page format would have allowed presenting all variants at one sight. The latter solution would have avoided

cases such as Pyr. § 778 a, for which a variant *jnk Nw.t* (3) is mentioned on page 188, the document of which (Sq7C^{ExtF}) is only found on page 191.

Finally, some typing/printing errors are:

- p. vii: “3.4 Conclusions” should not be indented
- p. [xxiii]: S in S1C and S2C refers to Siut, not to Saqqara
- p. 5: “contemplated,” not “comtemplated”
- p. 29: “diverse,” not “diverse”
- p. 53 (1608bAII): *twt*, not *tw.t*
- p. 113 (twice), 200–201, 209 and 217: *ht*, not *h.t*
- p. 167 (n. 398): “dealing,” not “dealings”
- p. 194–195 and 205: *hr*, not *hr*
- p. 216: *ndr*, not *nfr*
- p. 224: *it*, no *itf*

This book will not only be a profitable reading for both the philologist and the specialist in religious studies but for any reader interested in the mortuary texts under an empirical, material approach. This book contributes to improving our understanding of the always opaque mortuary texts by providing a description of a part of their editorial history, cultural function and textual structure and meaning.

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BRIAN B. SCHMIDT, *The Materiality of Power: Explorations in the Social History of Early Israelite Magic*. Forschungen zum Alten Testament 105. Tübingen, Mohr Siebeck, 2016. XV + 258. ISBN 978–3–16–153302–0. €99.

En una excelente edición de las que ya nos tiene acostumbrado la casa editorial alemana Mohr Siebeck, el historiador Brian Schmidt (University of Michigan) presenta varios estudios sobre el contexto social de las prácticas mágicas en el culto israelita de finales de la Edad del Hierro. El objetivo de Schmidt es, a través de varios estudios de caso que incluyen el análisis de las prácticas rituales en el sitio de Kuntillet ‘Ajrud, el estudio de las inscripciones de Ketef Hinnom y Khirbet el-Qom, y el texto bíblico de Deut 32 y 1 Sam 28, “[to] corroborate the survival and viability of a previously unidentified, yet extant pandemonium in preexilic Israelite magic” (p. 13). El libro está dividido en cinco capítulos que, *grosso modo*, corresponden a los diferentes estudios de caso mencionados.