

One Who Loves Knowledge

Studies in Honor
of Richard Jasnow

Edited by
Betsy Bryan
Mark Smith
Christina DiCerbo
Marina Escolano-Poveda
Jill S. Waller



ONE WHO LOVES KNOWLEDGE

MATERIAL AND VISUAL CULTURE
OF ANCIENT EGYPT

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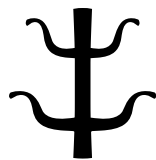
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Acknowledgments

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Betsy M. Bryan
Mark Smith
Marina Escolano-Poveda
Christina Di Cerbo
Jill S. Waller

Preface – Betsy Bryan

Richard Jasnow has been my colleague since 1995 when he came to Johns Hopkins University from the Epigraphic Survey of the University of Chicago's Chicago House in Luxor, where he was Assistant Director and Senior Epigrapher. Although I did not know Richard extremely well before he arrived, we had become acquainted at the Wilbour Library of the Brooklyn Museum in the years before I left New York for Hopkins in 1986. Once I gave him a ride to Port Authority after we left the Library, and he still refers to it because it was out of my way home. One of Richard's characteristics, which all who get to know him are aware of, is his enjoyment of repeating favorite phrases ("où sont les neiges de hier [sic]?") and recalling incidents from the past, always with the same words ("Remember when you let me into the flow of traffic?") That ride into Manhattan is one of Richard's many repeated recollections, and even very good comedians would have a hard time getting laughs from repeating the same phrases and incidents day in and day out for decades. However, Richard is far more than a very good comedian. He's a demotist comic who has managed to make his Demotic lectures at the annual meetings of the American Research Center in Egypt standing room only because of his hilarious delivery of highly technical philological discussions. Richard is unique and a treasure for the field of Egyptology. His academic prowess needs no further accolade than the list of essays in his honor that we here present.

A product of the University of Wisconsin's Classics B.A. program, Richard then worked with Professors George Hughes and Jan Johnson at the Oriental Institute of the University of Chicago from 1977 until he received his doctorate in 1988. But after he earned his M.A. in September of 1986, Richard immediately found himself in Würzburg as Prof. Karl-Theodor Zauzich's Wissenschaftlicher Assistent as he wrote his dissertation, which he completed in 1988. He continued his three-year stint as Assistent through September of 1989 after which he joined Chicago House, where Tina still works and where Richard returns each winter (except 2020–2021) to seek and study Demotic graffiti, inscriptions, ostraca, or whatever texts he can put his hungry hands on. His research and publication of the Book of Thoth, together with Prof. Zauzich, on which he has spent more than three decades, must certainly be one of Richard's best recognized academic endeavors.

In the many years that Richard and I have been colleagues at Johns Hopkins, we have been fortunate to be able to teach together as well as advise, coach, and mentor our students collaboratively. For more than twenty-five years now we have co-taught Middle Egyptian Texts in a three-hour seminar on Thursday mornings with a short break in the middle that Richard refers to as "legally mandated." We enjoy bringing our separate areas of strength to bear in considering grammatical and lexical problems, allowing the students to consider the patterns of earlier Middle Egyptian as well as those of the late texts. We have been blessed with excellent students over the years, and Richard has worked with them to sharpen their language skills, when necessary. Such excellent scholars as Katherine Davis and Marina Escolano-Poveda, to name but two of the many represented in this volume, had the benefit of Richard's patient and persistent time with texts, as did many others whom we taught. Richard is a superb teacher whose students are dedicated to him. Undergraduates frequently have written how much they love his classes—for example, his "Gods and Monsters in Ancient Egypt" always brings enrollment of one hundred or more. Here is what one student wrote about Richard's class: "Every Monday, Wednesday, and Friday I look forward to this class. Every lecture is some middle ground between history, standup comedy, and performance art (don't worry, more on the side of history). He is extremely caring, just a lovely person, and so much fun to talk with. I highly recommend taking at least one class with him, if not more!"

I hope that most of you who read this preface will already know Richard Jasnow personally, because there is no way to describe him adequately. He is in many ways a Renaissance man: he is a musician, doing classical guitar en-

tirely for his own enjoyment, he reads constantly, enjoying biographies particularly. Indeed, his interest in the lives and careers of individuals from every walk of life is also emblematic of his interest in early Egyptologists. He not only collects books and photographs of early academics in our field, he often reaches out to find letters and biographical details about the early pioneers of the field. Richard's hero is Wilhelm Spiegelberg, but he becomes excited about learning new bits of information about any of the famous or the nearly invisible practitioners of the field.

I have been blessed with the brother that I never had, both Egyptologically and personally, in Richard Jasnow, and I know that my fellow editors, Mark Smith, Christina (Tina) Di Cerbo, Marina Escolano-Poveda, and Jill S. Waller join me in offering, together with the many authors here represented, a hearty "thank you" to Richard as a scholar and, perhaps even more, as a simply superb human being.

Preface – Mark Smith

My friendship with Richard began in the late nineteen seventies, more than forty years ago, when he and I worked together on the Chicago Demotic Dictionary. Along with other colleagues, we occupied a small office at the end of a corridor on the first floor of the Oriental Institute, where we spent our time going through Demotic texts sentence by sentence and word by word, transliterating, translating, and annotating them for eventual incorporation in that work. A portrait of Wilhelm Spiegelberg adorned one wall from which he oversaw our activities with a facial expression which we hoped was benign but, with hindsight, would probably better be described as inscrutable.

Like many of us who emerged from this Demotic crucible, Richard came away with a lifelong passion for texts written in the most cursive script ever devised by the ancient Egyptians. Since those early days in Chicago, he has gone on to great success, winning the esteem and admiration of colleagues in Egyptology and related subjects around the world. His career has led him on a peripatetic journey from Chicago to Luxor to Würzburg (with frequent return visits to each), and finally to Baltimore, where he has been based since 1995, rising through the academic ranks of Johns Hopkins University until his well-deserved appointment as Professor of Egyptology in 2004.

In seeking to describe Richard's contribution to Egyptology here, I would like to focus upon his research and scholarly publications. My co-editor Betsy Bryan has already spoken of his impact as a teacher and departmental colleague. The bibliography included elsewhere in this volume will reveal how prolific Richard has been as an author. One thing that stands out there is the breadth of subjects which he has covered in his published work, encompassing virtually every period of Egyptian history and many different types of text written in a variety of scripts. In response to questions, Richard is fond of saying "What do I know? I'm only a Demoticist." Yet a glance at his bibliography shows that this modest disclaimer should be taken with a pinch of salt. Richard's first monograph was the *editio princeps* of a hieratic wisdom text in the Brooklyn Museum, and he has published several other hieratic texts since then. As a member of the Epigraphic Survey he collaborated in producing records of the scenes and hieroglyphic inscriptions in Theban temples. He has also deciphered hieroglyphic texts on smaller objects, including some from sites outside of Egypt, for example, a Late Bronze Age clay jug discovered at Lachish. In addition, he has co-edited or contributed to volumes on Egyptian and ancient Near Eastern law and written an insightful study of humour in ancient Egypt. Not bad for a mere Demoticist.

But wide-ranging as he is, both in interests and expertise, those who know Richard well can affirm that Demotic studies remain closest to his heart. Perhaps only those who do not limit themselves to Demotic can truly love it. Richard has enriched the discipline with a remarkable number of first editions of new Demotic texts, as well as studies and notes devoted to the elucidation of previously known ones, all of the highest quality and written with a style uniquely his. Chronologically, these extend from the Persian to the Roman period and include graffiti, legal and economic documents, hymns and other religious compositions, and literary works, inscribed on ostraca, papyri, stelae, and the walls of temples and tombs.

Among all these texts, I suspect that Richard's favorite is the Book of Thoth. This composition, attested by multiple witnesses dating to the Roman period, larger or smaller pieces of which are now scattered among museums and libraries throughout the world, records a dialogue between a teacher and his disciple, designated as "one who loves knowledge." Through a series of questions, the master tests the disciple's suitability for initiation into the mysteries of priestly and scribal lore. Richard, in collaboration with Karl-Theodor Zauzich, published the *editio princeps* of this text under the title *The Ancient Egyptian Book of Thoth* in two magisterial volumes containing more than 600 pages and plates in 2005, the fruits of decades of painstaking study and research. In 2014, they published an updated translation of it designed for a nonspecialist readership, entitled *Conversations in the House of Life*. (I can still recall lengthy

discussions as to which direction the figure of Thoth on the cover should face.) Richard and Zauzich published a third volume devoted to these, along with a revised transliteration and translation of the entire text and facsimiles of the papyri, in 2021. Independently, Richard has also written numerous articles and has lectured widely on different aspects of the Book of Thoth, and no doubt will continue to do so. New fragments of this fascinating composition continue to come to light. Thus, the text shows every sign of becoming a permanent fixture in his life. The Book of Thoth is not only one of the most difficult texts to have survived from ancient Egypt but one of the most important surviving monuments of ancient Egyptian thought as well. Among Richard's many other achievements, the role he has played in making this challenging work available to scholarship will rank among the highest.

The reader will note that much of the research described above is of a collaborative nature. This is another salient feature of Richard's scholarly work, the frequency and success with which he has collaborated with others, whether in the US, Canada, England, Germany, Egypt, or Japan. Richard is very much an international figure, and the fact that he is so frequently sought out as a partner in collaborative projects reflects not only the degree to which his expertise and organisational skills are valued by others, but how much pleasure his colleagues derive from working with him as well. His enthusiasm for tackling even the most difficult project is both inspirational and infectious. I myself have collaborated with Richard on more than one occasion, and I describe how much I enjoyed the experience elsewhere in this volume.

But publications are by no means the whole story. There is more to Richard than these, and more to him than just Egyptology. At a relatively early stage in our acquaintance, he mentioned to me that he was a guitarist. With characteristic modesty, he underplayed his musical ability. It was only from subsequent conversations with Richard's brother Michael that I learned the extent of his skills and the depth of his knowledge of the guitar, which he actually studied at one time with a view to having a professional career, and found out how close music's gain came to being Egyptology's loss. On one visit to Baltimore several years ago, I had a few hours to spare before going to the airport to catch my flight back to the UK. We spent them in Richard's apartment playing records by the guitar genius Charlie Christian, and it was a privilege to hear these in company with such an acute and sensitive listener.

Over the years, Richard and I have developed a habit of recommending books to each other. Whenever he reads a book which he thinks I might enjoy, he recommends it to me, and I do the same for him. The books in question have been on a wide variety of subjects, but all have one thing in common: they have nothing to do with Egyptology. The most recent book which Richard has recommended to me is *Let's Play Two* by Ron Rapoport, a biography of Ernie Banks, legendary shortstop and first baseman for the Chicago Cubs baseball team from 1953 until 1971. The title of this book was his catchphrase; such was his love for baseball that he was ready to play two games even if only one was scheduled. As I have noted above, Richard brings the same infectious enthusiasm to Egyptology, particularly the reading and translation of difficult Demotic texts. I cannot recall ever hearing him say "Let's decipher two!" but it would not surprise me if one day I do.

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- Zauzich (Jüdische Namen)
- Fig. 1. Papyrus Berlin P. 15625. Foto: Sandra Steiß; © Staatliche Museen zu Berlin, Ägyptisches Museum und Papyrussammlung, Inv. Nr. P. 15625. 511
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ABBREVIATIONS

GENERAL

///	indicates damage to the text
AbB	Altbabylonische Briefe
Abb.	Abbildung, (illustration)
Abt.	Abteilung
Akk	Akkadian
ÄMUL	Ägyptisches Museum – Georg Steindorff – der Universität Leipzig
ANash Mus	Antiquities section, Ashmolean Museum
Anm.	Anmerkung
Arb	Arabic
Arm	Aramaic
AUC	The American University in Cairo
BCE	Before Common Era
BD	Book of the Dead
Bd.	(German) Band, (volume)
BM	British Museum, London
BM EA	British Museum, Egyptian Antiquities section
bzw.	beziehungsweise
ca.	circa, approximately
Cat.	catalog
CBS	University of Pennsylvania Museum of Archaeology and Anthropology, catalog of the Babylonian section
CDLI	Cuneiform Digital Library Initiative
CE	Common Era
CES RAS	Center for Egyptological Studies of the Russian Academy of Sciences
cf.	confer, compare
Chr	Book of Chronicles
cm	centimeter(s)
CNI	Carsten Niebuhr Institute
col(s).	column(s)
CT	Coffin Text
d.h.	das heißt
DAAD	Deutscher Akademischer Austauschdienst
DAHT	Demotic and Abnormal Hieratic Texts
DeM	Deir el Medina
Dem	Demotic
ders.	derselbe
det.	determinative
Deut	book of Deuteronomy

dies.	dieselbe
diss.	dissertation
DMP	Demotic Magical Papyri
Dyn.	Dynasty
e.g.	exempli gratia
ECM	Eton College Myers
ed.	edition; edited by
EEF	Egypt Exploration Fund, London
EES	Egypt Exploration Society, London
EM	(Egypt Exploration Society) Excavation Memoir
EU	Egyptologische Uitgaven
esp.	especially
et al.	et alii
etc.	et cetera, and so forth
ex.	example
Exod	book of Exodus
Ezek	book of Ezekiel
fasc.	fascicle
fem.	feminine
ff.	following
fig(s).	figure(s)
FN	footnote. Also fn. or Fn. (Fußnote).
frag(s).	fragment(s)
Fs.	Festschrift
ggf.	gegebenenfalls
GR	Greco-Roman (period)
Hbw	Hebrew
HALMA	Histoire, Archéologie et Littérature des Mondes Anciens
Hg(g.)	Herausgeber (singular and plural)
HO	Hieratic Ostrakon
HPBM	Hieratic Papyri in the British Museum
i.e.	id est
i.S.v.	im Sinne von
IFAO	Institut français d'archéologie orientale (Cairo)
ined.	ineditus, unpublished
insbes.	insbesondere
inv.	inventory
JE	Journal d'Entrée (Cairo Museum)
JHU	Johns Hopkins University
JHUAM	Johns Hopkins University Archaeological Museum
JPS	Jewish Publication Society
Kol.	Kolumne
KV	Valley of the Kings
l(l).	line(s)
Lev	book of Leviticus
lit.	literally

LXX	Septuagint
m	meter
m.	masculine
m.E.	meines Erachtens
MK	Middle Kingdom (period)
MMA	Metropolitan Museum of Art
MN	Magical Names
MS	manuscript
n(n).	note(s)
NATN	Neo-Sumerian Archival Texts Primarily from Nippur in the University Museum, The Oriental Institute and the Iraq Museum
NCBT	Newell Collections of Babylonian Tablets
Neh	book of Nehemiah
NK	New Kingdom (period)
NN	nomen nescio, name unknown
no(s).	number(s)
Nr.	Nummer
Num	book of Numbers
n(s).	number(s)
NWS	Northwest Semitic
O.	ostrakon
o.J.	ohne Jahr
OAD	Oracular Amuletic Decrees
ODeM	Ostraca, Deir el Medina
ODL	Ostraca démotiques du Musée du Louvre
OC	Old Coptic
OI	Oriental Institute, Chicago
OIM	Oriental Institute Museum, Chicago
OK	Old Kingdom
Oxy.	Oxyrhynchus
p(p).	page(s)
P.	Papyrus (e.g., P. Loeb = Papyrus Loeb).
pers. comm.	personal communication
PGM	Papyri Graecae Magicae (Graeco-Egyptian magical papyri)
PhD	Doctor of Philosophy
PIFAO	Publications de l'Institut français d'archéologie orientale du Caire (Cairo)
pl(s).	plate(s)
PT	Pyramid Texts
Ptol.	Ptolemaic / Ptolemy
PTT	Private Tombs at Thebes
rev.	revised
RSV	Revised Standard Version (of the Bible)
rt./ro.	recto
S.	Seite
S.	Stela
scil.	scilicet, namely

s.n.	sine numero, without number
s.u.	siehe unten
s.v.	<i>sub verbo</i> , under the word
SBL	Society of Biblical Literature, Atlanta
SMDAN	Spanish Mission in Dra Abu el-Naga
SOV	Subject-Object-Verb; word order in a sentence
s.v.	sub voce
Syr	Syriac
Tab.	Tabelle
Taf.	Tafel(n) (German)
Tebt.	Tebtunis
TIP	Third Intermediate period
trans.	translated by
TT	Theban Tomb
u.a.	unter anderem/n; und andere
UCL	University College London
Ugr	Ugaritic
UMR	Unité Mixte de Recherche
Ur III	Third Dynasty of Ur, ca. 2112–2004 BCE
Urk.	Urkunden
v.	
var.	variant
vel sim.	vel similia, or the like
vgl.	vergleiche
vol.	volume
vs./vo.	verso
VSO	Verb-Subject-Object; word order in a sentence
WS	West Semitic
z.B.	zum Beispiel
z.T.	zum Teil

BIBLIOGRAPHIC

ÄA	Ägyptologische Abhandlungen. Wiesbaden, 1960–.
ÄAT	Ägypten und Altes Testament. Wiesbaden, 1979–.
AAWL	Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-Historische Klasse. Leipzig, Stuttgart, 1915–.
ABD	Freedman, David N., ed. <i>The Anchor Bible Dictionary</i> . 6 vols. New York: Doubleday, 1992.
<i>AcOr</i>	<i>Acta Orientalia</i>
AegLeod	Aegyptiaca Leodiensia. Liège, 1987–.
AEO	Gardiner, Alan H. <i>Ancient Egyptian Onomastica</i> . 3 vols. Oxford: Oxford University Press, 1947.
ÄF	Ägyptologische Forschungen. Glückstadt, Hamburg, New York, 1936–.
<i>AfO</i>	<i>Archiv für Orientforschung</i>
<i>ÄgLev</i>	<i>Ägypten und Levante</i>
AH	Aegyptiaca Helvetica. Geneva, then Basel, 1974–.

- AHAW Phil.-hist. Kl. Abhandlungen der Heidelberger Akademie der Wissenschaften. Phil.-hist. Klasse, Heidelberg, 1913–.
- AHw *Akkadisches Handwörterbuch*. Wiesbaden, 1959–1981.
- AMun *Magazin für die Freunde ägyptischer Museen und Sammlungen*, Berlin
- AnnEPHE Ve sect. *Annuaire de l'École pratique des hautes études, section des sciences religieuses*. Paris, 1964–.
- AOAT *Alter Orient und Altes Testament*. Kevelaer, Neukirchen-Vluyn, Münster, 1969–.
- AoF *Altorientalische Forschungen*
- ÄOP *Ägyptische und Orientalische Papyri und Handschriften des Ägyptischen Museums und Papyrussammlung Berlin*, 2012–.
- AOS American Oriental Series. New Haven, 1925–.
- APAW *Abhandlungen der Preußischen Akademie der Wissenschaften*. Berlin, 1804–1907.
- APF *Archiv für Papyrusforschung und verwandte Gebiete*
- APFB *Archiv für Papyrusforschung und verwandte Gebiete Beiheft*. Leipzig, 1901–.
- ArOr *Archiv Orientalní*
- ARG *Archiv für Religionsgeschichte*
- ASAE *Annales du Service des Antiquités de l'Égypte*
- ASE *Archaeological Survey of Egypt*. London, 1893–.
- AuOr *Aula Orientalis*
- AV *Archäologische Veröffentlichungen/ Deutsches Archäologisches Institut, Abteilung Kairo*. Berlin, Mainz am Rhein, 1970–.
- BA *Biblical Archaeologist*
- BaM *Baghdader Mitteilungen*
- BAR-IS *British Archaeological Reports. International Series*. Oxford, 1974–.
- BAR-SS *British Archaeological Reports Supplementary Series*. Oxford, 1975–1978.
- BASOR *Bulletin of the American Schools of Oriental Research*
- BASP *Bulletin of the American Society of Papyrologists*
- BDB *Brown, Francis, S. R. Driver, and Charles A. Briggs. A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic Based on the Lexicon of William Gesenius as Translated by Edward Robinson*. Oxford: Clarendon, 1907.
- BdÉ *Bibliothèque d'étude*. Cairo, 1908–.
- BES *Brown Egyptological Studies*. Oxford/Providence, 1954–.
- BFA *Bulletin of the Faculty of Arts*
- BGU *Berliner griechische Urkunden*. Berlin, 1895–.
- BiAe *Bibliotheca Aegyptiaca*. Brussels, 1932–.
- BICS *Bulletin of the Institute of Classical Studies*
- BIE *Bulletin de l'Institut égyptien (later Bulletin de l'Institut d'Égypte)*. Cairo, 1859–1950.
- BiEtud *Bibliothèque d'étude*. Cairo, 1908–.
- BIFAo *Bulletin de l'Institut français d'archéologie orientale*
- BiGen *Bibliothèque générale*. Cairo, 1959–.
- BiOr *Bibliotheca Orientalis*
- BMMA *Bulletin of the Metropolitan Museum of Art*
- BMOP *British Museum Occasional Papers*. London, 1978–.
- BMSAES *British Museum Studies in Ancient Egypt and Sudan*. London, 2002–.
- BSAE *British School of Archaeology in Egypt*. London, 1905–1953.
- BSEG *Bulletin de la Société d'Égyptologie, Genève*
- BSFE *Bulletin de la Société française d'égyptologie*

- BZÄS Beiträge zur Zeitschrift für Ägyptische Sprache und Altertumskunde. Berlin/Leipzig, 2013–.
- CA Colloquium Africanum: Beiträge zur Interdisziplinären Afrikaforschung. Köln, 1994–.
- CAD Gelb, Ignace J., et al., eds. *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. 21 vols. Chicago: The Oriental Institute of the University of Chicago, 1956–2010.
- CAENL Contributions to the Archaeology of Egypt, Nubia and the Levant, 2012–.
- CANE Sasson, Jack, ed. *Civilizations of the Ancient Near East*. New York: Scribner, 1995.
- CASAE Cahiers. Suppléments aux ASAE. Cairo, 1946–.
- CCdE *Cahiers Caribéens d'Égyptologie*
- CD Crum, Walter E. *A Coptic Dictionary*. Oxford: Clarendon, 1939.
- CDA *Concise Dictionary of Akkadian*. Wiesbaden: Harrassowitz, 2000–.
- CDD Johnson, Janet H., ed. *The Demotic Dictionary of the Oriental Institute of the University of Chicago*. 2001–. <https://oi.uchicago.edu/research/publications/demotic-dictionary-oriental-institute-university-chicago>
- CdÉ *Chronique d'Égypte. Bulletin périodique de la Fondation Égyptologique Reine Élisabeth*
- CDLI Cuneiform Digital Library Initiative. <https://cdli.ox.ac.uk/wiki/doku.php?id=start>
- CDPBM Catalogue of Demotic Papyri in the British Museum. London, 1939–.
- CED Černý, Jaroslav. *Coptic Etymological Dictionary*. Cambridge: Cambridge University Press, 1976.
- CENiM Cahiers de l'Égypte Nilotique et Méditerranéenne. Montpellier, 2008.
- CG Catalogue Général des Antiquités Égyptiennes du Musée du Caire. Cairo, 1901–.
- CHANE Culture and History of the Ancient Near East. Leiden, 2000–.
- ChronÉg *Chronique d'Égypte. Bulletin périodique de la Fondation Égyptologique Reine Élisabeth*
- CLE Frédéric Colin. *Les Libyens en Égypte*. Université Libre de Bruxelles, 1996.
- CNIP The Carsten Niebuhr Institute of Ancient Near Eastern Studies. Publications. Copenhagen, 1986–.
- CRIPeL *Cahiers de Recherches de l'Institut de Papyrologie et d'Égyptologie de Lille*
- CUSAS Cornell University Studies in Assyriology and Sumerology. Bethesda, 2008–.
- DCH Clines, David J. A. *The Dictionary of Classical Hebrew*. Sheffield: Sheffield Academic Press, 2001.
- DDD Lippert, Sandra, and Maren Schentuleit. *Demotische Dokumente aus Dime*. 3 vols. Wiesbaden: Harrassowitz, 2006–2010.
- DemNb Lüddeckens, Erich, et al. *Demotisches Namenbuch*. Wiesbaden: Reichert, 1980–2000.
- DemStud Demotische Studien. Leipzig: Hinrichs, 1901–1928. Continued, Sommerhausen: Gisela Zauzich Verlag, 1988–.
- DFIFAO Documents de fouilles de l'Institut français d'archéologie orientale. Cairo, 1934–.
- DG Erichsen, Wolja. *Demotisches Glossar*. Copenhagen: Munksgaard, 1954.
- DGE Gangutia Elícegui, Elvira, and Francisco Rodríguez Adrados. *Diccionario Griego-español*. Madrid: Consejo Superior de Investigaciones Científicas, Instituto "Antonio de Nebrija," 1980.
- Diosc. Dioscorides Pedanius. *De Materia Medica*.
- DÖAWW Denkschrift der Österreichischen Akademie der Wissenschaften in Wien. Vienna, 1850–.
- DPAA Dissertazioni della Pontificia Accademia romana di archeologia. Rome, 1821–1921.
- DPB Spiegelberg, Wilhelm. *Demotische Papyrus aus den Königlichen Museen zu Berlin*. Leipzig: Giesecke and Devrient, 1902.
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- Edfou I M. de Rochemonteix, continued by É. Chassinat, continued by S. Cauville and D. Devauchelle, *Le Temple d'Edfou*, vol. 1. 2nd ed. Cairo: IFAO, 1984.
- EA Egyptian Archaeology, The Bulletin of the Egypt Exploration Society. London, 1991–.

- EA Rainey, Anson F. *The El-Amarna Correspondence: A New Edition of the Cuneiform Letters from the Site of El-Amarna Based on Collations of All Extant Tablets*. Handbook of Oriental Studies Vol. 110/1–2. Edited by William Schniedewind and Zipora Cochavi-Rainey. Leiden: Brill, 2015.
- EES EM Egypt Exploration Society Excavation Memoirs. London, 1885–.
- EES GRM Egypt Exploration Society Graeco-Roman Memoirs. London, 1922–.
- EES TEM Egypt Exploration Society Texts from Excavations, Memoirs. London, 1975–2011.
- EI *Eretz Israel: Archaeological, Historical and Geographical Studies*
- Enchoria *Enchoria: Zeitschrift für Demotistik und Koptologie*
- EPRO Études préliminaires aux religions orientales dans l'empire romain, Leiden, 1961–1992.
- EQÄ Einführungen und Quellentexte zur Ägyptologie. Münster, 2003–.
- Esna Sauneron, Serge. *Le Temple d'Esna*. 8 vols. IFAO. Cairo, 1959–1982.
- EVO *Egitto e Vicino Oriente*
- FAO Freiburger Altorientalische Studien. Freiburg, 1975–.
- FIFAO Fouilles de l'Institut français d'archéologie orientale du Caire. Cairo, 1921–.
- FolOr *Folia Orientalia*
- G&T Griffith, F. L., and H. Thompson. *The Demotic Magical Papyrus of London and Leiden*. Vols. 1–3. London: H. Grevel and Co., 1904, 1905, 1909.
- GAG Soden, Wolfram von. *Grundriss der akkadischen Grammatik*. Rome: Pontificium Institutum Biblicum, 1952.
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- Gauthier, DG Gauthier, Henri. *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*. 7 vols. Cairo: IFAO, 1925–1931.
- GHP Egyptology Golden House Publications Egyptology. London, 2004–.
- GM *Göttinger Miszellen: Beiträge zur ägyptologischen Diskussion*
- GOF Göttinger Orientforschungen (IV. Reihe: Ägypten), Göttingen, 1973–.
- HÄB Hildesheimer ägyptologische Beiträge. Hildesheim, 1976–.
- HALOT Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament*. Trans. and ed. under the supervision of Mervyn E. J. Richardson. 4 vols. Leiden: Brill, 1994–1999.
- HAT Handschriften des altägyptischen Totenbuches. Wiesbaden, 1995–.
- HdO Handbuch der Orientalistik, erste Abteilung: Der Nahe und Mittlere Osten. Leiden, 1952–.
- HEMGR Hautes Études du monde gréco-romain. Genève, 1965–.
- HES Harvard Egyptological Studies. Leiden and Boston, 2015–.
- Holladay Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: Brill, 1971.
- HSAO Heidelberger Studien zum Alten Orient. Heidelberg, 1988–.
- HSS Harvard Semitic Studies. Winona Lake, 1976–.
- HUCA *Hebrew Union College Annual*
- IBAES Internet-Beiträge zur Ägyptologie und Sudanarchäologie. Berlin, London, 1998–.
- IPN Noth, Martin. *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung*. Stuttgart: Kohlhammer, 1928.
- JAC *Journal of Ancient Civilizations*
- JAIE *Journal of Ancient Egyptian Interconnections*
- JANER *Journal of Ancient Near Eastern Religion*
- JANES *Journal of Ancient Near Eastern Studies*

JAOS	<i>Journal of the American Oriental Society</i>
JAR	<i>Journal of Archaeological Research</i>
JARCE	<i>Journal of the American Research Center in Egypt</i>
JBL	<i>Journal of Biblical Literature</i>
JCS	<i>Journal of Cuneiform Studies</i>
JCSSup	Journal of Cuneiform Studies Supplemental Series
JEA	<i>Journal of Egyptian Archaeology</i>
JEOL	<i>Jaarbericht Ex Oriente Lux</i>
JHUSA	The Johns Hopkins University Studies in Archaeology. Baltimore, 1924–1950.
JJP	<i>Journal of Juristic Papyrology</i>
JNES	<i>Journal of Near Eastern Studies</i>
JSSEA	<i>Journal of the Society for the Study of Egyptian Antiquities</i>
KÄT	Kleine ägyptische Texte. Wiesbaden, 1969–.
KB ¹	Koehler, Ludwig, and Walter Baumgartner. <i>Lexicon in Veteris Testamenti Libros</i> . Leiden: Brill, 1951.
KB ³	Koehler, Ludwig, and Walter Baumgartner. <i>Hebräisches und Aramäisches Lexikon zum Alten Testament</i> . 3rd ed. Leiden: Brill, 1974.
KHw	Westendorf, Wolfhart. <i>Koptisches Handwörterbuch</i> . Heidelberg: Winter, 1977.
KRI	Kitchen, Kenneth A. <i>Rameside Inscriptions: Historical and Biographical</i> . 8 vols. Oxford: Blackwell, 1968–1999.
KTU	Dietrich, Manfred, Oswald Loretz, and Joaquín Sanmartín, eds. <i>Die keilalphabetischen Texte aus Ugarit</i> . Münster: Ugarit-Verlag, 2013.
LÄ	Helck, Wolfgang, Eberhard Otto, and Wolfhart Westendorf, eds., <i>Lexikon der Ägyptologie</i> . 7 vols. Wiesbaden: Harrassowitz, 1972–1992.
LD	Lepsius, Richard. <i>Denkmäler aus Ägypten und Äthiopien</i> . 12 vols. Berlin: Nicolai, 1849–1856.
LGg	Leitz, Christian, et al., eds. <i>Lexikon der ägyptischen Götter und Götterbezeichnungen</i> . 8 vols. Orientalia Lovaniensia Analecta 110–116 and 129. Leuven: Peeters, 2002–2003.
LingAeg	<i>Lingua Aegyptia</i>
LingAeg SM	Lingua Aegyptia Studia Monographica. Hamburg, Göttingen, 1994–.
LSJ	Liddell, Henry George, and Robert Scott. <i>A Greek-English Lexicon</i> . Oxford: Oxford University Press, 1843.
Lucentum	Lucentum: Anales de la Universidad de Alicante; Prehistoria, Arqueología e Historia Antigua. Alicante, 1982–.
MBPR	Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte. Munich, 1915–.
MDAIK	Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo. Mainz/Cairo/Berlin/Wiesbaden, 1930–.
MEEF	Memoir of the Egyptian Exploration Fund. London, 1885–1936.
MIFAO	Mémoires publiés par les membres de l'Institut français d'archéologie orientale du Caire. Paris, Cairo, 1902–.
MIO	Mitteilungen des Instituts für Orientforschung der deutschen Akademie der Wissenschaften zu Berlin. Berlin, 1953–.
MMAF	Mémoires publiés par les membres de la Mission archéologique française au Caire. Cairo, 1889–.
MMJ	<i>Metropolitan Museum Journal</i>
Möller	Möller, Georg. <i>Hieratische Paläographie: Die ägyptische Buchschrift in ihrer Entwicklung von der fünften Dynastie bis zur römischen Kaiserzeit</i> . 3 vols. Leipzig: Hinrichs, 1909–1912.

- MPER NS Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek, Neue Serie. Vienna, 1932–.
- MVCAE Material and Visual Culture of Ancient Egypt. Atlanta, 2015–.
- NABU *Nouvelles Assyriologiques Brèves et Utilitaires*
- NAC Numismatica e antichità classiche: quaderni ticinesi. Lugano, 1972–.
- NATN Owen, David I. *Neo-Sumerian Archival Texts Primarily from Nippur in the University Museum, The Oriental Institute and the Iraq Museum*. Winona Lake, IN: Eisenbrauns, 1982.
- NEA *Near Eastern Archaeology*
- NeHeT Revue numérique d'Égyptologie. Paris, 2014–.
- NIDB Sakenfeld, Katherine Doob, ed. *The New Interpreter's Dictionary of the Bible*. Nashville: Abingdon, 2006–2009.
- OBO Orbis Biblicus et Orientalis. Fribourg, Göttingen, 1973–.
- OIMP Oriental Institute Museum Publications. Chicago, 1941–.
- OIP Oriental Institute Publications. Chicago, 1924–.
- OIS Oriental Institute Seminars. Chicago, 2004–.
- OLA Orientalia Lovaniensia Analecta. Leuven, 1975–.
- OLP Orientalia Lovaniensia Periodica. Leuven, 1970–.
- OMRO Oudheidkundige mededelingen uit het Rijksmuseum van Oudheden te Leiden. Leiden, 1907–.
- Or *Orientalia*
- ORA Orientalische Religionen in der Antike. Tübingen, 2009–.
- OrAnt *Oriens Antiquus*
- OrSuec *Orientalia Suecana*
- PALMA Papers on Archaeology of the Leiden Museum of Antiquities. Turnhout, 2005–.
- PapBrux Papyrologica Bruxellensia. Brussels, 1962–.
- PdÄ Probleme der Ägyptologie. Leiden, 1953–.
- PEFA The Palestine Exploration Fund Annual. Leeds, 1911–.
- PEQ *Palestine Exploration Quarterly*
- PLB Papyrologica Lugduno-Batava. Leiden, 1941–.
- PM I.1 Porter, Bertha, and Rosalind L. B. Moss. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 1: *The Theban Necropolis. Part 1: Private Tombs*. 2nd ed. Oxford, 1960.
- PM I.2 Porter, Bertha, and Rosalind L. B. Moss. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 1: *The Theban Necropolis. Part 2: Royal Tombs and Smaller Cemeteries*. 2nd ed. Oxford, 1964.
- PM II.1 Porter, Bertha, and Rosalind L. B. Moss, assisted by E. Burney. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 2: *Theban Temples*. 2nd ed., rev. and augmented. Oxford, 1972.
- PM III.1 Porter, Bertha, and Rosalind L. B. Moss, assisted by E. Burney. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 3: *Memphis. Part 1: Abu Rawash to Abusir*. 2nd ed., rev. and augmented by J. Málek. Oxford: Griffith Institute, Ashmolean Museum, 1974.
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- PM III.2 fasc. 3 Porter, Bertha, and Rosalind L. B. Moss, assisted by E. Burney. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 3: *Memphis. Part 2: Saqqara to Dahshur*. Fascicle 3 (III.2, 777–1014). 2nd ed., rev. and augmented by J. Málek. Oxford: Griffith Institute, Ashmolean Museum, 1981.
- PM IV Porter, Bertha, and Rosalind L. B. Moss. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 4: *Lower and Middle Egypt (Delta and Cairo to Asyut)*. Oxford, 1934.
- PM V Porter, Bertha, and Rosalind L. B. Moss. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 5: *Upper Egypt: Sites (Deir Rîfa to Aswan, Excluding Thebes and the Temples of Abydos, Dendera, Edfu, Esna, Kôm Ombo, and Philae)*. Oxford, 1937.
- PM VI Porter, Bertha, and Rosalind L. B. Moss. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 6: *Upper Egypt: Chief Temples*. Oxford, 1939.
- PM VII Porter, Bertha, and Rosalind L. B. Moss, assisted by E. Burney. *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings*. Vol. 7: *Nubia, The Deserts, and Outside Egypt*. Oxford, 1952.
- PMCDPA Davies et al. *The Paper Museum of Cassiano dal Pozzo: A Catalogue Raisonné: Drawings and Prints in the Royal Library at Windsor Castle, the British Museum, the Institut de France and Other Collections*. London: Royal Collection, 2013.
- PMMAEE Publications of the Metropolitan Museum of Art Egyptian Expedition. New York, 1926–.
- PTA Papyrologische Texte und Abhandlungen. Bonn, 1968–.
- PtoLex* Wilson, Penelope. *A Ptolemaic Lexikon*. OLA 78. Leuven: Peeters, 1997.
- RA *Revue d'assyriologie et d'archéologie orientale*
- RAPH *Recherches d'archéologie, de philologie et d'histoire*. Institut français d'archéologie orientale du Caire. Cairo, 1930–.
- RAR *Rendiconti della Pontificia Accademia Romana di Archeologia*. Rome, 1921–.
- RdÉ* *Revue d'égyptologie*
- RechPap* *Recherches de Papyrologie*
- RecTrav* *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*
- RGRW *Religions of the Graeco-Roman World*. Leiden, 1992–.
- RHR *Revue de l'histoire des religions*
- RPN Ranke, Hermann. *Die ägyptischen Personennamen*. Glückstadt: Augustin, 1935.
- RR *Recherches et Rencontres*. Genève, 1990–.
- SAGA *Studien zur Archäologie und Geschichte Altägyptens*. Heidelberg, 1990–.
- SAK *Studien zur altägyptischen Kultur*
- SANER *Studies in Ancient Near Eastern Records*. Berlin, 2012–.
- SAOC *Studies in Ancient Oriental Civilization*. Chicago, 1931–.
- SArchClass *Volumi di Supplemento di Archeologia Classica*. Rome, 1956–.
- SAT *Studien zum altägyptischen Totenbuch*. Wiesbaden, 1998–.
- SAWM *Sitzungsberichte der Bayerischen Akademie der Wissenschaften zu München*. Munich.
- SCCNH *Studies in the Civilization and Culture of Nuzi and the Hurrians*. Winona Lake, IN, 1981–.
- SEAP *Studi di egittologia e di antichità puniche*. Bologna and Pisa, 1987–.

SERaT	System zur Erfassung von Ritualszenen in altägyptischen Tempeln. https://www.serat.aegyptologie.uni-wuerzburg.de/
SHR	Studies in the History of Religions. Leiden, 1954–.
SRaT	Studien zu den Ritualszenen altägyptischer Tempel. Dettelbach, 2007–.
SSA	Series Syro-Arabica. Córdoba, Beirut, 2012–.
SSEA	Society for the Study of Egyptian Antiquities. Toronto, 1977–.
SSR	Studien zur spätägyptischen Religion. Wiesbaden, 2010–.
StudDem	Studia Demotica. Leuven, 1987–.
StudHell	Studia Hellenistica. Leuven, 1942–.
SWGS	Schriften der Wissenschaftlichen Gesellschaft Strassburg. Berlin, 1920–1929.
TDOT	<i>Theological Dictionary of the Old Testament</i> . Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis et al. 8 vols. Grand Rapids: Eerdmans, 1974–2006.
Thots	Infoheft des Collegium Aegyptium e.V.: Förderkreis des Instituts für Ägyptologie der Uni München. München, 2008–.
TLA	Thesaurus Linguae Aegyptiae. Berlin-Brandenburg, 2004. http://aew.bbaw.de/tla/
TUAT	Texte aus der Umwelt des Alten Testaments. Gütersloh, 1982–2001.
TUAT NF	Texte aus der Umwelt des Alten Testaments, Neue Folge. Gütersloh, 2004–.
UCLAE	<i>UCLA Encyclopedia of Egyptology</i> . Los Angeles, 2010–. https://escholarship.org/uc/nelc_uee
UF	<i>Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas</i>
UPZ	Wilcken, Ulrich. <i>Urkunden der Ptolemäerzeit (ältere Funde)</i> . 2 vols. Berlin, Leipzig, 1927–1957.
Urk. IV	Sethe, Kurt. <i>Urkunden der 18. Dynastie</i> . <i>Urkunden des ägyptischen Altertums</i> 4, fasc. 1–16. Leipzig: Hinrichs, 1906–1909. 2nd rev. ed., 1927–1930. Continued by Wolfgang Helck, fasc. 17–22. Berlin, 1955–1958.
Urk. VI	Schott, Siegfried. <i>Urkunden mythologischen Inhalts</i> . Leipzig: Hinrichs, 1929–1939.
UZK	Untersuchungen der Zweigstelle Kairo des Österreichischen Archäologischen Institutes. Vienna, 1975–.
VIO	Veröffentlichungen des Institut für Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin. Berlin, 1968–.
VOHD	Verzeichnis der orientalischen Handschriften in Deutschland. Wiesbaden, Göttingen, 1971–1994
WAW	Writings from the Ancient World. Atlanta, 1990–.
Wb.	Erman, Adolf, and Hermann Grapow, eds. <i>Wörterbuch der ägyptischen Sprache</i> . 7 vols, plus 5 vols. Belegstellen. Berlin: Akademie-Verlag, 1926–1963.
WdO	<i>Die Welt des Orients</i>
WZKM	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
YES	Yale Egyptological Studies. New Haven, 1986–.
ZÄS	<i>Zeitschrift für ägyptische Sprache und Altertumskunde</i>
ZA	<i>Zeitschrift für Assyriologie und Vorderasiatische Archäologie</i>
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i>

Richard at the Well

MICHAEL JASNOW

Very deep is the well of the past. Should we not call it bottomless?
Thomas Mann, *Joseph and His Brothers*¹

When Richard's friend and colleague, Dr. Betsy Bryan, asked if I would write a few lines in honor of my brother, I of course said yes, I would be pleased, more than pleased, to do so. A wedding? A funeral? Aside from these, how often are you invited to honor your beloved brother? But how to honor him in a meaningful way? How to say something worthy of him, to speak alongside his colleagues who, after all, are so much better able to discuss his professional accomplishments, his life as teacher, mentor, and scholar? What can I say that will not descend into platitude? This difficulty is especially acute given the essential nature of Richard. As I know very well, and as his colleagues must also understand, Richard is the most modest of men. He avoids being the center of attention. He is almost certainly upset that I am writing about him at all. I will, however, assert the privilege belonging to older brothers and ignore his objections. Still, the problem remains. What can I say about Richard that will not morph into a best man's toast? His family loves and honors him? Yes, but that is to be expected. We are in awe of his scholarly attainments and the unceasing energies he applies to Demotic? Certainly, but there is nothing new to be learned in that direction.

However, in thinking about Richard, I understand there is no danger of falling into platitude. Yes, he is brilliant; it would be false modesty to deny this. I recall how surprised our very smart father was, when Richard, age ten, began to beat him at chess. But to acknowledge Richard's cognitive capacities is only a beginning, necessary but not sufficient. When we, his family, think of Richard, it is sometimes in his guise as an initiate, one who, having endured the rites, emerges from the temple to share his wisdom with the rest of us. My brother has the unusual gift of drawing from time's deep well and passing round the cup.

This sounds like hyperbole. I do not mean to be hyperbolic. I mean to convey what I know about my brother. Thinking about Richard, I think about time and love. Time sets the frame for human experience, and love is the capacity to resonate with the world. Human beings must learn to use time just as we learn to walk and talk. Time is the soil into which we sink our roots, and from which we thrust upward to the sky. In the 1930s, the Russian psychologist Lev Vygotsky described the steps that the child takes to break free from the present. The young child, around five years old, steps back from the present moment and, like a chick pecking through its shell, shatters the chains of the perceptual instant and begins to master the temporal field: time past, time present, and time future. It is only with this conquest of time that we become human.

This first conquest of time, this child's step, is only the necessary starting point. In thinking about Richard, I reflect upon what happens when daily life requires an entry into deep time. I know from my own work as a psychoanalyst that people relate to time in ways that are vastly different. And these differences are not trivial. Some people, for ex-

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1. Thomas Mann, *Joseph and His Brothers*, trans. H. T. Lowe-Porter (New York: Knopf, 1934).

ample, work very hard to live only in the present. The past is too disturbing, the future too frightening. But the more we make a feast of time, the more active our relationship to time, the higher the mountain of life, the further we see. What brings me up short, what is magical to me, is Richard's loving connection to what has been, his perspective on human experience as it has been lived in the deep past.

In Thomas Mann's Joseph tetralogy, it is the character's relationship to the past, to the present, and to the future that is key. There is particular time and there is mythic time, and they will not be kept apart; they are tangled like vines so grown together they can no longer be separated. Joseph and Jacob and all the many others are not pinned in particular time. They move back and forth between time past and time present. It is this special relationship to the deep well of time that nourishes the characters, gives them power, and endows them with a richness they could never attain if they moved only in the narrowly compassed present. Mann's characters shelter beneath the shadow of the past, resonate with it. There is nothing mystical in this, but there is much that is psychological.

Twenty-five years ago, as we sat together in an almost empty theater waiting for the movie to begin, Richard turned to me and in a strong voice called out "One god, one pot!" He then told me the story of the scribe's distress. The feathered god, Sacred Ibis, must be treated with reverence, not jammed one upon the other into a single pot like so many cheap trinkets. Every god merited its own pot. Amusing and tender was my brother's concern for the scribe—a scribe whose hand he could tell apart from all others. To reach back thousands of years and revive a fragment of a fragment of human experience is no small thing.

I also spoke of love. Love in its most expansive sense, love long as a great river. Richard's capacity for love is the source of his intellectual mastery. It is love that has channeled his mind and enlivened his career as teacher, mentor, and scholar. Just as it was Pygmalion's love for Galatea that brought the statue to life, that transformed a formal but lifeless beauty into a living being, it is Richard's capacity for love that must be given its due and celebrated here—Richard's love that gives rise to his generosity, his kindness, his lack of artifice, and his playfulness.

Such love does not come into the world unbidden. I was asked by Dr. Bryan to write a few lines in honor of Richard, but as I worked on this task, I came to understand that I was only the spokesman for his family, past and present, which wishes to join in celebrating him. Richard's capacity to touch the past with sympathy, to retrieve what is valuable, to animate what has been lost to time, is an outcome of being loved. Thus, those who shaped Richard are also present and crowd round, joyful in the honor you do him. Our grandmother Nina, indomitable and loving even with Cossacks in the living room, and her husband, our fabled grandfather Mischa, the gentle dentist turned sad-eyed candy-store owner. And of course, our parents: our father, Alexander, who taught Richard how to range over time's broad field—and then, our mother.

A true story. Richard and I are standing together surrounded by hundreds of people. It is a celebration, a graduation. Richard's nephew, my son, has graduated from college, and we, the family, are standing in Washington Square. Time to eat. The graduate knows a good place, and we take off with him in the lead. Heading east along Eighth Street, we cross Astor Place and pass The Cooper Union. My son leads on. Richard and I look at each other and tell the graduate that soon we will reach St. Mark's Place. Our mother, the graduate's grandmother, was born and raised in this neighborhood.

We cross Second Avenue and take a few more steps. Here, we are told, is where we will lunch. Richard and I are standing alongside each other in front of the three-story brownstone that houses the restaurant. We look, and, as we look, it becomes clear as the lustrous sky that the restaurant inhabits the same building where our mother was born, the building in which she lived until, in 1949, she married our father. It is the building in which her mother, Grandma Bea, a milliner, kept her hat shop. As Richard and I stand there, I picture the pressed tin ceiling sheltering hats with beautiful feathers. We go down the stairs and enter the restaurant. The sheltering ceiling is still there. Instead of hats, now, there is hummus.

We take our seats, unsettled by the strangeness of the moment. Richard takes charge of the proceedings. He takes his pen, a pen with a very fine point, and a piece of paper. Soon, the paper is graced with flowing script. The scribe

writes in New Kingdom hieroglyphs. First, the scribe recites in the old tongue and then in English. The scribe requests that the gods, perhaps Thoth himself, keep the name of the scribe's mother, Eleanor, alive for all time.

The manager is asked for. We explain our need. He takes hold of the paper and disappears behind a curtain and down a flight of stairs. In the basement there is a wall. The wall is brick. There is a loose brick in this wall. Behind this loose brick, in the back where brick touches earth, the scribe's prayer is nestled. The cup is returned to the well.