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GÁBOR TAKÁCS

AN ADDITIONAL NOTE TO THE DISCUSSION ON THE OBSCURE WORDS OF PAPYRUS EBERS 99, 10-12

The medical-anatomical text of Papyrus Ebers contains a difficult passage in 99, 10-12: jw mt-w fd-w psšn-w n tp st-t-sn m mkh3 ntj m-ht qm3 htp b3 '3' qm3-t-sn pw n hrw.

Deines (1958, 1) offered the following translation: "Es sind 4 Gefäße, die sich zum Kopf hin verteilen, deren Verknüpfung am Hinterkopf ist und die es letzten Endes sind, die eine »kahle Stelle« schaffen. Das ist es was sie nach außen schaffen".

As is well known, Ward (1978, 105-108) declined this rendering and tried to demonstrate that Egyptian (henceforth Eg.) b3 in this passage meant something like "receptacle, reservoir of hair-oil".

I do not wish to analyze all the problems of this passage in detail here. It would require a great deal of work. Instead, I want to contribute to the research only with a small detail. I do not claim to have found the right solution to translate Eg. b3 and its entire context. But there is an interesting word in a cognate Afro-Asiatic language (Chadic branch), which I would like to share with the interested researchers of Papyrus Ebers who may some time perhaps take use of it. During my work on the historical phonology and lexicon of the West Chadic Angas-Sura group (Takács 1998), I found a seemingly perfect match of the supposed Eg. b3 [< *br ~ *bl] "kahle Stelle (am Haar)?" (see also GHWb 239). This is: Mupun (dialect of Sura) vwár "bald" [Frj. 1991, 64]. It is phonologically provable that Mupun vwar derives from an earlier *b^war.

I think this small detail should be perhaps accounted for at least as a possible factor which also speaks for the translation of Eg. b3 as "kahle Stelle" in Ebers 99, 10-12.

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BRUNO W. W. DOMBROWSKI

THE MOST IMPORTANT TRAIT OF THE SELEUCID KINGDOM'S HISTORY?

Through his book *The Seleucids · The Decline and Fall of their Empire*¹ and its Polish edition² simultaneously published by the Polish Academy of Arts and Sciences and The Enigma Press, Cracow, Józef Wolski, the Nestor of Polish Near and Middle Eastern Studies, has granted his colleagues and students the pleasure to read his new contribution on the meeting of civilisations in the Near East during a period of major importance for the histories of both European civilisations and Asiatic cultures. This is appreciated the more as Wolski takes a position decidedly apart from what he has called "exaggerated Eurocentrism".³

Thus, the strength of *Seleucids* is evidenced through Wolski's considerations regarding the connections of influences and contemporaneous events colluding in the wear and tear to which the huge kingdom had inevitably been subjected from without and within since its very beginnings in 312 B.C. until the time when Cn. Pompey brought the Seleucid monarchy to its end in 63 B.C. and made Syria into a Roman province, i.e., during the approximately 250 years of the Seleucid era. Consequently, Wolski characterised his history of the Seleucids by the subtitle "The Decline and Fall of their Empire".⁴

¹ = Polska Akademia Umiejętności: Rozprawy wydziału historyczno-filozoficznego (Kraków 1999) ISBN 83-86110-38-8 (bound) ISBN 83-86956-55-0 (paperback) 143 pp., with numerous illustrations & 3 maps [hence <Wolski> *Seleucids*]. This is a translation into English provided by Bruce Duncan MacQueen.

² With the slightly varying, yet more correct [see below] title *Dzieje i upadek imperium Seleucydów* "History and Fall of the Seleucid Empire".

³ *Seleucids* pp. 5, 21, 71 f. et al.

⁴ Not quite consistently, however, he notes on p. 9 of *Seleucids*: "In approaching the reconstruction of the history of the Seleucid state in a way that differs in many respects from earlier accounts, which are not satisfactory, it would be advisable, in my opinion to pass over