









































# CHICAGO DEMOTIC DICTIONARY (CDD)











François Gaudard and Janet H. Johnson

During the past year, Janet Johnson, François Gaudard, Brittany Hayden, and Mary Szabady made progress in checking draft of entries for individual letters. Oriental Institute docent Larry Lissak assisted us by scanning photographs of various Demotic texts and also part of Wilhelm Spiegelberg's *Nachlasse* at a high resolution (1200 dpi). The latter will appear eventually on the Oriental Institute Web site. Letter files W, H, and Š have been posted online, and P and M will be posted soon, after a final style check. The last three letters, namely ʾI, T, and S, are currently being worked on, and the numbers' file is almost finished. On February 6, 2010, Jan gave a lecture entitled "What is Demotic and Why Write a Dictionary?" to the Chicago chapter of the American Research Center in Egypt, in which she discussed the range of texts found in Demotic and the purpose and status of the Chicago Demotic Dictionary. François attended the 6th Demotic Summer School, held in Heidelberg, from August 23 to 26, 2009, where he gave three presentations about the CDD "Problematic Entries" files. These meetings were extremely productive, and the Chicago Demotic Dictionary staff would like to thank Maren Schentuleit, the organizer, as well as all the meeting participants for their useful comments and suggestions. We are also grateful to all our colleagues, who regularly give us their input on the posted letter files, in particular, Joachim Friedrich Quack, Friedhelm Hoffmann, Eugene Cruz-Uribe, Jan Moje, and Andreas Winkler. Special thanks go to Marc Etienne, who kindly provided us with photographs of Demotic ostraca from the Louvre, as well as to Rodney Ast, Kim Ryholt, and Veena Elisabeth Frank Jørgensen for providing us with various references.

This year, as noted above, part of our effort focused on numbers. Usually numbers always followed the noun, which, as a general rule, was always singular: "five-hundred geese," for example, was written "goose five-hundred." This is frequently referred to as "bookkeeping style" since it is in bookkeeping that this style is used in many modern languages. Numbers also had a feminine form indicated by the addition of a .*ʿ* under the number, for example, 4 2.t, or beside it, as is sometimes the case with number 9: 9.t. The feminine form of number 1 was written identically with the feminine indefinite article *hn*.t. In year dates and in some other cases, however, the feminine .t was often omitted. Hundreds were recognizable by their long tails, as can be seen in the following selected examples: 100 , 200 , 300 , 800 .

Thousands, usually, had shorter tails: 1,000 , 2,000  or , 3,000 ; 5,000 was written 3,000 (+) 2,000: , and 7,000 as 4,000 (+) 3,000: . Note that an entry for 9,000 , which is missing in Erichsen's *Glossar*, has now been included in the CDD. In a number, thousands, hundreds, tens, and digits followed each other in sequence (right to left), but variants with the preposition *hn* "together" with, placed after the hundreds, are also attested. Such is for example the case with  100 *hn* 3 for 103, with  300 *hn* 50 for 350, and with  1,900 *hn* 50 for 1,950. Fractions were indicated by a diagonal stroke ( / for the word *r* "part") placed above the number. However, quite often the stroke in question was simply omitted. For example, 1/2 could be written  or . Worth noting is the almost exclusive use of unit fractions (1 over any number). The only common exceptions are 2/3  and 5/6  (also written  or , the latter originally being a ligature of 2/3  + 1/6  (also written  or , as can be seen in the following early example from P. OI 17481, 1, where the two fractions are grouped but still written separately: .

Numbers can be quite confusing to identify. Indeed, some occurrences of 20, written  instead of the more common sign , look like 1,000 . Similarly, writings of 3  and 4  can look very much alike, and so can writings of 8  and 60 , as well as those of 1/2 , 50 , 80 , and 100,000 . Also note that thousands sometimes had longer tails than expected, for instance, 3,000  and 8,000 , which make them look very similar to hundreds, in the present case to 300  and 800 . In general, however, the context helps telling them apart.

Interestingly, unlike for years and months, numbers indicating the day in dates were different from regular numbers, for example, 10 was written  instead of ,  was used for 20 instead of , and  for 8 instead of . Such numbers were preceded by the word “day,” namely, *sw*, also attested as , , , , and so on, which could be omitted.<sup>1</sup>

The Egyptian administrative/civil year consisted of 365 days. A solar year, however, lasts 365 ¼ days and as the Egyptians did not add an extra day every four years, as we do with leap years, little by little their civil calendar was no longer synchronized with the astronomical calendar; after a cycle of 1,460 years, the two calendars coincided again for a short time. The year was divided into three seasons: *ḥ.t* (*akhet*) “inundation” (mid-July to mid-November), *pr.t* (*peret*) “winter,” literally “emergence” of crops (mid-November to mid-March), and *šmw* (*shemou*) “summer,” literally “harvest” (mid-March to mid-July), each season being divided into four months of thirty days, for a total of 360 days, to which the ancient Egyptians added five extra days, called “epagomenal days” by Egyptologists, from the Greek αἱ ἐπαγόμενοι ἡμέραι “intercalated days.” Each of them corresponded to the birthday of a particular god, namely, Osiris, Horus, Seth, Isis, and Nephthys. In Demotic, the fifth epagomenal day, for instance, could be referred to as *hrw ms(.t) Nb.t-Ḥ.t* “birthday of Nephthys,” or *hrw 5 ḥb (sw) 5* “five days of festival, day 5,” or even, as in a date from P. Pavia 1120, 1: *ibt 4 šmw ḥry sw 5* “fourth month of summer, day 30 (+) day 5.” In 238 BC, as stated in the Canopus decree composed under the reign of Ptolemy III, there had been an attempt to add an extra epagomenal day every four years, in order to account for the missing quarter day in the Egyptian calendar. However, this idea did not take hold.

While in modern days a positive symbolism tends to be attached to the end of the year, in ancient Egypt the change of year was believed to be a very dangerous time. During that period, in particular during the five epagomenal days, the equilibrium, proper functioning, and order of the universe were threatened. Maat was endangered and the king was considered to be particularly vulnerable. Misfortune and disease could strike him at any time, and through him the people and entire land would be affected. The leontocephalic goddess Sekhmet and her emissaries bringing plagues and pestilences were held responsible for such troubles. For that reason, ritual texts, usually called litanies, were to be recited in order to protect the “living falcon,” namely the king, from the so-called “seven arrows of the year,” which was another way of referring to such evils. Amulets were also used by individuals for their own protection. At Edfu, this period, immediately preceding the inundation, was called *ḥd.t-rnp.t (iadet renpet)* “annual pestilence.” Indeed, at this time of the year, certain conditions, such as the presence of stagnant water pools, combined with hot and dry weather, made it ideal for the development of sites of disease. The arrival of the flood would wipe them out.

A typical Egyptian date included the regnal year of the current pharaoh followed by the season, the month, and the day. For example, a text could be dated to “Year X of king Ptolemy X, Xth month of the summer, Xth day.” Note that we know of at least one amusing example where the British also used a dating system based on regnal years, clearly imitating the ancient Egyptians. Indeed, a book entitled *The Gallery of Antiquities Selected from the British*

## CHICAGO DEMOTIC DICTIONARY

*Museum*, Part 2, *Egyptian Art*, by F. Arundale and J. Bonomi, was published in London “under the sanction of her Majesty the Queen Victoria and in the 6th year of her reign,” which corresponds to 1842/1843.

Finally, the staff of the Chicago Demotic Dictionary would like to honor the memory of their dear friend and colleague Professor Traianos Gagos, who passed away tragically last April. Traianos was a fine gentleman and an eminent scholar who contributed enormously to the field of Greek and Byzantine papyrology in the United States and worldwide. He was Professor of Greek and Papyrology as well as Archivist of Papyrology at the University of Michigan; he served as President of the American Society of Papyrologists, editor of the *Bulletin of the American Society of Papyrologists (BASP)*, co-editor of the *Petra Papyri*, and Director of the Advanced Papyrological Information System (APIS). His ties to the work and the people of the Oriental Institute were deepened during his sabbatical year among us in 1999. Traianos’ generosity and enthusiasm were legendary. He helped us several times, answering our Greek papyrological questions, whether for the Chicago Demotic Dictionary or for various publications. We will sorely miss Traianos, his knowledge, his kindness, his gentleness, and above all his unfailing friendship.

**Note**

<sup>1</sup> It is only from the reign of Ptolemy VI (180–145 BC) onward that Demotic contracts started to include the day of the month on which they were drawn up.

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