

## Chicago Demotic Dictionary (CDD)

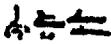
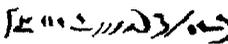
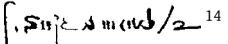
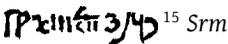
François Gaudard and Janet H. Johnson

The staff of the Chicago Demotic Dictionary, namely, Janet Johnson, François Gaudard, Brittany Hayden, and Mary Szabady, spent the year checking drafts of entries for the last letter files in progress. We have been assisted by Oriental Institute docent Larry Lissak, who scanned photographs of various Demotic texts and also part of Wilhelm Spiegelberg's *Nachlasse*. Letter files P (183 pages), M (312 pages), and, more recently, ʾI (250 pages) have been posted online. As for the last two letters, T (297 pages) has been entirely checked and will be posted after a final style check, and S (400 pages), by far the largest of all the files, is currently being worked on. The numbers file (154 pages) is in the process of being double-checked. We would like to thank all our colleagues for their useful comments and suggestions, in particular, Joachim Friedrich Quack, Friedhelm Hoffmann, and Eugene Cruz-Uribe. Special thanks go to Veena Elisabeth Frank Jørgensen for providing us with various references from the files in Copenhagen.

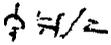
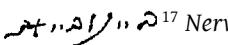
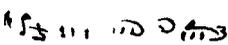
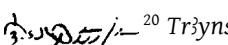
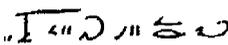
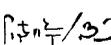
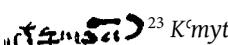
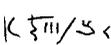
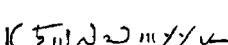
In addition to everyday words, the CDD also includes specialized vocabulary (e.g., religious, legal, and mathematical terminology). Although we don't incorporate personal names unless there is a word of special interest in the name (the recently completed *Demotisches Namenbuch*<sup>1</sup> is an excellent resource), we do include many royal names and epithets, especially those of the Ptolemies and of the Roman emperors. For the latter, the various forms of an epithet or royal name are given for each emperor who bore them. Since most of the epithets and names of the Roman emperors were used by several different emperors, each of these entries is organized by emperor, indicating distinctive combinations of epithets used by the different rulers. It is hoped the user of the Dictionary will be able, this way, to avoid the confusion inherent in dealing with a name or epithet borne by several rulers by comparing the disparate writings of the name or epithet or by identifying the full list of titles of various emperors. However, for very common epithets used by almost all emperors, such as *Autocrator* (Greek "absolute ruler," corresponding to Latin *Imperator* "emperor"), *Caesar* (Greek but used as royal name by Augustus and as imperial title by subsequent emperors), and *Sebastos* (Greek equivalent of Latin *Augustus*), the reader will have to consult each emperor's individual entry for further information.

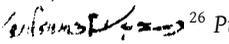
On September 2, 31 BC, the defeat of the joint forces of Mark Antony and Cleopatra VII by the fleet of Octavian at Actium, a promontory on the western coast of Greece, settled the fate of Ptolemaic Egypt. Octavian entered Alexandria on August 1, 30 BC, and Mark Antony and Cleopatra committed suicide. Later, Octavian changed his name to Augustus and became the first Roman emperor. Now a Roman province, Egypt was given a special status by being placed under the direct control of the emperor and being administered by a prefect accountable exclusively to the latter. No senator or member of the imperial family could even enter the country without the emperor's permission. This new status meant a loss of all political power for Egypt, which was no longer independent. Although the new rulers were not favorably disposed toward Pharaonic culture and society, the Egyptian priesthood depicted them as Pharaohs on the monuments, following the Pharaonic and Ptolemaic tra-



- Dacicus*:  <sup>12</sup> *Tkq*<sup>c</sup>(?) (Δακικός) “conqueror of Dacia”
- Germanicus*:  <sup>13</sup> *Grmnyqs* (Γερμανικός) “conqueror of Germania”
- Parthicus*:  <sup>14</sup> *Prtsytqwe* (Παρθικός) “conqueror of Parthia”
- Sarmaticus*:  <sup>15</sup> *Srmtsytgw* (Σαρματικός) “conqueror of Sarmatia”

All of these Roman epithets are rendered as transcriptions of their Greek equivalent, and among them, only *Augustus* and *Imperator* are also attested as translations. It is also worth noting that, as was true with other foreign words and titles, the epithets of Roman emperors were followed in most cases by the “foreign” determinative (written, for example, , , , or ) , indicating that the Egyptian scribes were thinking of these rulers as foreigners. The same is true of the writing of their names, as one can see from the following selection (the determinative comes at the end of the word; since Demotic is written from right to left, this means that this determinative comes at the left end of the word/name):

- Claudius*:  <sup>16</sup> *Qrwt* (Κλαύδιος)
- Nero*:  <sup>17</sup> *Nerwne* (Νέρων)
- Domitian*:  <sup>18</sup> *Twmty3ns* (Δομιτιανός)
- Nerva*:  <sup>19</sup> *Nlw*<sup>c</sup> (Νέρουας)
- Trajan*:  <sup>20</sup> *Tr3yns* (Τραιανός)
- Hadrian*:  <sup>21</sup> *3tryns* (Αδριανός)
- Marcus*:  <sup>22</sup> *Mrqse* (Μάρκος)
- Commodus*:  <sup>23</sup> *K3myts* (Κόμμοδος)
- Severus*:  <sup>24</sup> *Swry* (Σεουήρος)
- Gallienus*:  <sup>25</sup> *Glly3ny* (Γαλλιηνός)

However, the above-mentioned Ptolemaic epithets and the royal name “Ptolemy” itself,  <sup>26</sup> *Ptlwmys* (Πτολεμαῖος), were not followed by the “foreign” determinative. This can be taken as an indication of the better integration of the Ptolemies into Egyptian society. Although they formed a dynasty whose founder was a foreigner, they themselves lived in Egypt.

Although the Roman emperors were referred to in Egyptian inscriptions and temple scenes as Pharaohs, and their names were cited in dating formulae of legal and administrative documents (including tax receipts), most of them never set foot in Egypt. A notable exception is Hadrian, whose visit to Egypt in AD 130 has remained famous. After leaving Jerusalem, the emperor entered the country at Pelusium and stopped in Alexandria in the early fall. From there, he sailed up the Nile as far as Thebes, modern Luxor, where he arrived by the end of November. On the west bank, he visited the Valley of the Kings and the so-called “Colossus of Memnon,” one of the twin monumental statues of Pharaoh Amenhotep III (1390–1352 BC),

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standing at the entrance of his now destroyed funerary temple. In 27 BC, an important earthquake seriously damaged the northern colossus. The upper part of the statue collapsed and its lower part became cracked. When struck by the sun's rays at dawn, it produced a sound described by the ancients as the breaking of the string of a lyre or a kind of whistling, perhaps caused by the wind or the evaporation of dew inside the stone.<sup>27</sup> This intriguing phenomenon, reported by, among others, Strabo, Pausanias, Pliny, and Juvenal, had become a real tourist attraction in antiquity and was at the origin of the appellation "Colossus of Memnon." Indeed, since in Greek mythology Memnon, king of Ethiopia, was the son of Tithonus and Eos, killed by Achilles in the Trojan war, the sound of the statue was interpreted as Memnon's greeting to his mother, the goddess of the dawn. Julia Balbilla, a noble Roman woman and poetess who escorted Hadrian and his wife Vibia Sabina during their travels throughout the Roman empire, composed metrical inscriptions that were inscribed as graffiti in the lower parts of the colossus. They consist of four epigrams in Aeolic Greek commemorating the occasion, of which here is the first, dating to November 20, AD 130:

[The Inscription] of Julia Balbilla when the August Hadrian heard Memnon:

"I had been told that when the sun's rays lit Egyptian Memnon he spoke from the Theban stone, and now, when he beheld the all-ruler Hadrian before the sun rose, he bade him what welcome he could; but when Titan, driving through the sky with his white horses, kept in the shadow the second division of the hours, then again did Memnon speak, joyfully now with a clear voice as of smitten bronze, and spoke a third time; then the Emperor Hadrian greeted Memnon in return, and left engraven for posterity verses showing what he saw and heard, thus making it manifest to all that he is beloved of the Gods."<sup>28</sup>

Earlier in the same journey, on October 30, AD 130, Hadrian had founded the city of Antinopolis in memory of his favorite courtier, Antinous, whose mysterious death by drowning in the Nile was officially attributed to an accident but was said by some to be a suicide, a murder, or a (voluntary?) sacrifice for the sake of the emperor.

The CDD is a lexicographic project, intended to help Demotists, Egyptologists, Greek papyrologists and others read and translate texts, but, as one can see from the example of the names and epithets of the Roman emperors, it can be at the same time a mine for political history (or socio-economic history, the history of culture, religious studies, legal studies, and many other fields). As is often the case, the preparation and publication of a basic resource, in this case a dictionary (or, more rightly, a glossary), has implications and importance for research far beyond the restricted field which its title defines.

## Notes

<sup>1</sup> Erich Lüdeckens et al., *Demotisches Namenbuch* (Wiesbaden: 1980-).

<sup>2</sup> G. Philae 384, 3.

<sup>3</sup> G. Philae 273, 3.

<sup>4</sup> G. Philae 301, 5.

<sup>5</sup> O. Berlin 6271, 1.

<sup>6</sup> O. Berlin 1660, 4.

<sup>7</sup> S. Cairo 31146, 5.

<sup>8</sup> G. Philae 433, 5.

<sup>9</sup> O. BM 20300, 8.

<sup>10</sup> At least the first time such epithets were used.

<sup>11</sup> G. Philae 433, 5.

<sup>12</sup> P. Berlin 7056, 10.

<sup>13</sup> O. Berlin 1660, 5.

<sup>14</sup> G. Philae 433, 6.

<sup>15</sup> S. Cairo 50057a, 16.

<sup>16</sup> P. Berlin 6857+30039, 1/1.

<sup>17</sup> O. Bodl. 802, 5.

<sup>18</sup> O. BM 15796, 5.

<sup>19</sup> P. Berlin 7056, 9.

<sup>20</sup> P. Berlin 23503B, 3.

<sup>21</sup> G. Philae 272, 1.

<sup>22</sup> G. Philae 433, 4.

<sup>23</sup> O. TTO 31, 8.

<sup>24</sup> G. Philae 326, 14.

<sup>25</sup> G. Philae 326, 13.

<sup>26</sup> P. Turin 6081, 1.

<sup>27</sup> In the third century, it seems that the colossus became dumb, after the Roman emperor Septimius Severus (AD 193–211) decided to repair it.

<sup>28</sup> Translation based on J. M. Edmonds, "The Epigrams of Balbilla," *The Classical Review* 39, no. 5/6 (1925): 108, and on André and Étienne Bernand, *Les Inscriptions grecques et latines du Colosse de Memnon*, Bibliothèque d'Étude 31 (Cairo, 1960) no. 28, pp. 80–85, with some modifications.

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