

## CHICAGO DEMOTIC DICTIONARY (CDD)

François Gaudard and Janet H. Johnson

This year has seen some changes on the staff of the Chicago Demotic Dictionary (CDD), with graduate student Jonathan Winnerman joining the project as a Research Assistant and with Mary Szabady leaving us. Mary was an excellent member of our staff, and we miss her already. We thank her for her work and wish her much success in her new field.

Janet Johnson, François Gaudard, and Brittany Hayden made progress in checking drafts of entries for individual letters, while Jonathan Winnerman checked our Text Information, Abbreviation Authors, and Bibliographical Information files. Our efforts focused on the last letter, namely, S, which is the largest letter file (now over 540 pages long). Letter T is being posted as we write this. Oriental Institute docent Larry Lissak assisted us by scanning photographs of various Demotic texts.

The editors of the CDD would like to take this opportunity to thank Gil Stein, Director of the Oriental Institute, for supporting the next phase of the project. A “roundtable” discussion of what Demotists want us to do with our resources and what digital humanities can offer will be held this summer at the University of Chicago Franke Institute for the Humanities in conjunction with our new colleague Brian Muhs’ sponsorship of the “Demotic Summer-school,” a gathering where practicing Demotists bring their current research for help and suggestions from their colleagues. We would like to take this opportunity to thank all of our colleagues for their comments and suggestions, in particular Eugene Cruz-Uribe, Friedhelm Hoffmann, Joachim Friedrich Quack, and Kim Ryholt. Special thanks also go to Willy Clarysse and Martina Minas, who supplied us with hard-to-find photographs and publications.

From time immemorial, Egypt has been regarded as a land of magicians and sorcerers, the motherland of magic and alchemy par excellence.<sup>1</sup> This reputation is indeed attested by many a tradition such as in the episode of the Old Testament in which Moses and Aaron confronted the pharaoh’s magicians, turning their rods into serpents,<sup>2</sup> or in the passage of the Talmud stating that Egypt received nine of the ten measures of magic that came into the world.<sup>3</sup> In classical Egyptian and Demotic literature, likewise, numerous tales involve magicians: think of the miracles performed by Djadja-em-ankh and Djedi in the famous stories of P. Westcar<sup>4</sup> and of the exploits and amazing deeds of Naneferkaptah,<sup>5</sup> of Setna Khaemuas<sup>6</sup> and his son Si-Osire,<sup>7</sup> or of Horus son of Paneshy;<sup>8</sup> and what about the magicians Petese,<sup>9</sup> Hihor,<sup>10</sup> and Hen-naw<sup>11</sup> and their messenger birds, or Naneferkysokar, whose enigmatic and fragmentary adventures take place in faraway Babylon?<sup>12</sup>

Within the specialized vocabulary included in the CDD, magical names, designated by the abbreviation MN, are among the most intriguing and fascinating.<sup>13</sup> Those names, referring to gods, angels, and demons, usually occur in invocations in which the magician summons these spirits. While some names are quite explicit, as is the case with  $\text{ⲕⲟⲙⲧⲓⲛⲓ}$   $\text{qm}^3$  (p<sup>3</sup>) t<sup>3</sup> “Creator of (the) earth”<sup>14</sup> or with  $\text{ⲙⲛⲓⲛⲓⲛⲓ}$   $\text{Imn-rn=f}$  “He whose name is hidden,”<sup>15</sup> the meaning of most of them is rather obscure and often eludes us. However, it would be an error to label them systematically as nonsense. To ensure correct pronunciation, necessary for the successful achievement of the ritual, it was common to add glosses, usually in Old Coptic, above the name in question.<sup>16</sup>

## CHICAGO DEMOTIC DICTIONARY

In several cases, the use of foreign magical names gives us an insight into external influences on ancient Egyptian culture. Such names were usually spelled in alphabetic Demotic signs. Thus, the name  $\text{𓆎𓆏𓆐𓆑}$   $\gamma^{\text{c}}\text{erbeth}$ <sup>17</sup> exhibits the foreign determinative attesting its non-Egyptian origin,<sup>18</sup> and  $\text{𓆎𓆏𓆐𓆑}$   $\text{Mythr}$ <sup>19</sup> is presumably the Iranian god Mythra. The name  $\text{𓆎𓆏}$ , the most common *vox magica* in Roman-period magical texts, is a clear example of borrowing from Jewish sources in Demotic magical invocations. It occurs, for example, as  $\text{𓆎𓆏𓆐𓆑}$ ,<sup>20</sup>  $\text{𓆎𓆏𓆐𓆑}$ ,<sup>21</sup> and  $\text{𓆎𓆏𓆐𓆑}$ ,<sup>21</sup> all of which are transliterated  $\gamma^{\text{c}}\text{}$  and “can be easily interpreted as a vocalised rendition of the tetragrammaton YHWH,”<sup>22</sup> namely, Yahweh, the Hebrew name of God used in the Bible. Other biblical examples include the obvious  $\text{𓆎𓆏𓆐𓆑}$   $\text{Mwse}$  “Moses”<sup>23</sup> and  $\text{𓆎𓆏𓆐𓆑}$   $\text{br}^{\text{c}}\text{h}^{\text{m}}$  “Abraham,”<sup>24</sup> as well as  $\text{𓆎𓆏𓆐𓆑}$   $\text{Sabaoth}$ ,<sup>25</sup> who is one of the seven angels of the Presence. Likewise, the name  $\text{𓆎𓆏𓆐𓆑}$   $\text{gr}^{\text{c}}\text{b}$ <sup>26</sup> is likely to be related to the Demotic word  $\text{𓆎𓆏𓆐𓆑}$   $\text{gerwbe}$ ,<sup>27</sup> which in its turn probably derives from the Hebrew  $\text{כְּרֻב}$  “Cherub,”<sup>28</sup> cited as one of the angels of the air in the Kabbalah, the ancient Jewish tradition of mystical interpretation of the Bible. A very popular *vox magica* is the name Abrasax, which is normally written  $\text{𓆎𓆏𓆐𓆑}$   $\text{br}^{\text{c}}\text{s}^{\text{c}}\text{ks}$ ,<sup>29</sup> but also occurs, written differently, at the end of the following passage:<sup>30</sup>

$\text{𓆎𓆏𓆐𓆑}$   $\text{h}^{\text{c}}\text{y}$   $\text{s}^{\text{c}}\text{ks}$   $\text{Imn}$   $\text{s}^{\text{c}}\text{(t)}$   $\text{ks}$   $\text{br}^{\text{c}}\text{s}^{\text{c}}\text{(t)}$   $\text{ks}$   
 “Hail, Sax, Amun, Sax, Abrasax!”

Abrasax, also known, among others, in the variant form Abraxas, and whose name is found engraved on magical gems used as amulets and charms, is often depicted as a rooster-headed being. According to the Gnostic writer Basilides, who taught in Alexandria during the first part of the second century AD, Abrasax is the great archon, ruler of the 365 spheres. Indeed, the sum of the numerical values of the Greek letters of his name corresponds to 365, in accordance with the rules of isopsephy:<sup>31</sup>  $\text{A}\beta\rho\alpha\sigma\alpha\xi = \text{A} (= 1) + \beta (= 2) + \rho (= 100) + \alpha (= 1) + \sigma (= 200) + \alpha (= 1) + \xi (= 60) = 365$ . This name may be related to the magical word *abracadabra*. Greek borrowings are also attested, for instance, in a name string<sup>32</sup> in which it is possible to identify, among others, the names  $\text{𓆎𓆏𓆐𓆑}$   $\text{Sew}$ , whose gloss  $\text{ΖΕΟΥ}$  (for  $\text{ΖεϜ}$ ) indicates that we are in fact dealing with the vocative of  $\text{ΖεϜς}$  “Zeus,” and  $\text{𓆎𓆏𓆐𓆑}$   $\text{Hele}$ ,<sup>33</sup> as the vocative of  $\text{Ἥλιος}$  “Helios,” the sun god.<sup>34</sup> Since Nubians were also renowned magicians, as attested, for example, in the Demotic tale of Setna II<sup>35</sup> in which a duel takes place between Si-Osire and a Nubian sorcerer, it is no surprise to find Nubian words in Egyptian magical texts.<sup>36</sup> In one case, there is even a short text accompanying a Nubian healing spell in order to provide a mythical justification for its efficacy:<sup>37</sup>

O Amun, this lofty male from Nubia who came down from Meroe to Egypt and found Horus, my son. He hurried on his feet and beat him on his head with three spells in the Nubian language. He found NN, whom NN bore, hurried on his feet, and beat him on his head with three spells in the Nubian language:  $\text{Gntyny Tntyn}^{\text{c}} \text{Qwqwby}$   $[\text{3}]^{\text{c}}\text{khe } \text{3kh}^{\text{c}}\text{}$ .<sup>38</sup>

Since no one yet has been able to translate this spell, one could question its authenticity,<sup>39</sup> but one should always be cautious since, for example, magical formulae occurring in a Demotic spell against scorpions stings and long regarded as unintelligible turned out to be composed in Aramaic,<sup>40</sup> and such was also the case with Early Northwest Semitic “serpent spells” occur-



## CHICAGO DEMOTIC DICTIONARY

- <sup>14</sup> In P. Magical (= P. British Museum 10070 + P. Leiden 383), 7/6; see Griffith and Thompson 1904–1909. *Qm*³ (*p*³) *t*³ is rendered as **ΚΟΜΤΩ** in the Old Coptic gloss. On glosses, see note 16, below.
- <sup>15</sup> In P. BM 10588, 5/11. For the reading, see Ritner 1986, p. 97, n. d, vs. Thompson in Bell, Nock, and Thompson [1933], who translated “Amen is his name.”
- <sup>16</sup> As in the first magical name cited above. On glosses, see, e.g., Griffith and Thompson 1904, pp. 8–10, and 1909, pp. 113–36; Griffith 1909–1910; Johnson 1977, p. 88, fig. 2, and 1992, p. lvi; Dieleman 2005, index p. 338, s.v. “glosses.”
- <sup>17</sup> In P. Leiden 384 vo, 4/8; see Johnson 1975 (1976).
- <sup>18</sup> For discussion and examples of foreign determinatives, see, e.g., Gaudard and Johnson 2011, p. 29.
- <sup>19</sup> In P. Louvre 3229 vo, 2; see Johnson 1977.
- <sup>20</sup> In P. Louvre 3229 vo, 9.
- <sup>21</sup> In P. Magical, 10/4. For other occurrences and variant writings, see, e.g., Griffith and Thompson 1909, pp. 120–21 and nos. 184–96.
- <sup>22</sup> For discussion, see Dieleman 2005, p. 78.
- <sup>23</sup> In P. Magical, 5/14.
- <sup>24</sup> In P. Magical, 8/8.
- <sup>25</sup> In P. Magical, 10/4 (and *passim*).
- <sup>26</sup> In P. Leiden 384 vo, 4/15. *Gr*‘*b* is rendered as **ΚΡΔΒ** in the Old Coptic gloss. On glosses, see note 16, above.
- <sup>27</sup> In P. Magical, 14/29.
- <sup>28</sup> See Griffith and Thompson 1904, p. 103, n. to l. 29.
- <sup>29</sup> In P. Magical vo, 12/8.
- <sup>30</sup> In P. Magical, 23/24.
- <sup>31</sup> Isopsephy is the practice of adding up the numerical values of the letters in a word to form a single number.
- <sup>32</sup> In P. Magical, 17/18–19.
- <sup>33</sup> Here, the sign ☉, used in Greek magical texts as a common symbol for the sun, plays the role of a gloss; see, e.g., Griffith 1909–10, p. 122; Dieleman 2005, p. 79 n. 90.
- <sup>34</sup> For further examples and discussion, see, e.g., Dieleman 2005, pp. 78–79.
- <sup>35</sup> = P. BM 604; see Ritner 2003a; Thissen 1991, p. 370.
- <sup>36</sup> For discussion, see Thissen 1991.
- <sup>37</sup> In P. Magical vo, 20/1–5.
- <sup>38</sup> For discussion, see Griffith and Thompson 1904, pp. 192–93; Johnson in Betz 1992, p. 247; Thissen 1991, pp. 371–72; Dieleman 2005, p. 141 n. 104.
- <sup>39</sup> For discussion, see Dieleman 2005, p. 142.
- <sup>40</sup> See Steiner 2001.
- <sup>41</sup> See Steiner 2011.
- <sup>42</sup> See Griffith and Thompson 1904, pp. 8–9, and 1909, pp. 105–12; Johnson 1977, p. 93; Dieleman 2005, pp. 87–96, 302–3; Ritner 2008, p. 218.
- <sup>43</sup> In P. Magical, 27/25.
- <sup>44</sup> In P. Magical, 5/24–25.
- <sup>45</sup> In P. Magical, 7/33. On glosses, see note 16, above.

## References

- Bell, H. I.; A. D. Nock; and Herbert Thompson  
 [1933] *Magical Texts from a Bilingual Papyrus in the British Museum*. Proceedings of the British Academy 17. London: Humphrey Milford.

- Betz, Hans Dieter, ed.  
1992 *The Greek Magical Papyri in Translation, including the Demotic Spells*. Chicago: University of Chicago Press.
- Dieleman, Jacco  
2005 *Priests, Tongues, and Rites: The London-Leiden Magical Manuscripts and Translation in Egyptian Ritual (100–300 CE)*. Religions in the Graeco-Roman World 153. Leiden: Brill.
- Gaudard, François, and Janet H. Johnson  
2011 “Chicago Demotic Dictionary (CDD).” In *The Oriental Institute 2010–2011 Annual Report*, edited by Gil Stein, pp. 27–31. Chicago: The Oriental Institute.
- Griffith, F. Ll.  
1909–10 “The Glosses in the Magical Papyrus of London and Leiden.” *Zeitschrift für ägyptische Sprache und Altertumskunde* 46: 117–31.
- Griffith, F. Ll., and Herbert Thompson  
1904 *The Demotic Magical Papyrus of London and Leiden*, Volume 1. London: H. Grevel.  
1905 *The Demotic Magical Papyrus of London and Leiden*, Volume 2 (Hand Copy of the Text). London: H. Grevel.  
1909 *The Demotic Magical Papyrus of London and Leiden*, Volume 3 (Indices). London: H. Grevel.
- Johnson, Janet H.  
1975 (1976) “The Demotic Magical Spells of Leiden I 384.” *Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden* 56: 29–64.  
1976 “The Dialect of the Demotic Magical Papyrus of London and Leiden.” In *Studies in Honor of George R. Hughes, January 12, 1977*, edited by Janet H. Johnson and Edward F. Wente, pp. 105–32. *Studies in Ancient Oriental Civilization* 39. Chicago: The Oriental Institute.  
1977 “Louvre E 3229: A Demotic Magical Text.” *Enchoria* 7: 55–102.  
1992 “Introduction to the Demotic Magical Papyri.” In *The Greek Magical Papyri in Translation, including the Demotic Spells*, edited by Hans Dieter Betz, pp. lv–lviii. Chicago: University of Chicago Press.
- Ritner, Robert K.  
1986 “Gleanings from Magical Texts.” *Enchoria* 14: 95–106.  
1995 “Egyptian Magical Practice under the Roman Empire: The Demotic Spells and Their Religious Context.” In *Aufstieg und Niedergang der Römischen Welt (ANRW): Geschichte und Kultur Roms im Spiegel der neueren Forschung II/18.5*, edited by Wolfgang Haase, pp. 3333–79. Berlin: Walter de Gruyter.  
2003a “The Adventures of Setna and Si-Osire (Setna II).” In *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, edited by W. K. Simpson, pp. 470–89. New Haven: Yale University Press.  
2003b “The Childhood of Si-Osire (Jug Strasburg).” In *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, edited by W. K. Simpson, pp. 490–91. New Haven: Yale University Press.  
2003c “The Magician Hihor (Jug Berlin 12845).” In *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, edited by W. K. Simpson, pp. 492–93. New Haven: Yale University Press.  
2003d “The Romance of Setna Khaemuas and the Mummies (Setna I).” In *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, edited by W. K. Simpson, pp. 453–69. New Haven: Yale University Press.

## CHICAGO DEMOTIC DICTIONARY

- 2006 "‘And Each Staff Transformed into a Snake’: The Serpent Wand in Ancient Egypt." In *Through a Glass Darkly: Magic, Dreams & Prophecy in Ancient Egypt*, edited by Kasia Szpakowska, pp. 205–25. Swansea: Classical Press of Wales.
- 2008 *The Mechanics of Ancient Egyptian Magical Practice*. Studies in Ancient Oriental Civilization 54. Fourth printing. Chicago: The Oriental Institute.
- Ryholt, Kim
- 1999 *The Carlsberg Papyri 4: The Story of Petese Son of Petetum and Seventy Other Good and Bad Stories (P. Petese)*. CNI Publications 23. Copenhagen: Museum Tusulanum Press.
- 2006 *The Carlsberg Papyri 6: The Petese Stories II (P. Petese II)*. CNI Publications 29. Copenhagen: Museum Tusulanum Press.
- Simpson, William Kelly
- 2003 "King Cheops and the Magicians." In *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, edited by W. K. Simpson, pp. 13–24. New Haven: Yale University Press.
- Spiegelberg, Wilhelm
- 1917 "Der demotische Papyrus Heidelberg 736." *Zeitschrift für ägyptische Sprache und Altertumskunde* 53: 30–34.
- 1932 "Aus der Geschichte vom Zauberer Ne-nefer-ke-Sokar: Demotischer Papyrus Berlin 13640." In *Studies Presented to F. Ll. Griffith*, edited by S. R. K. Glanville, pp. 171–80. London: Egypt Exploration Society.
- Steiner, Richard C.
- 2001 "The Scorpion Spell from Wadi Ḥammamat: Another Aramaic Text in Demotic Script." *Journal of Near Eastern Studies* 60: 259–68.
- 2011 *Early Northwest Semitic Serpent Spells in the Pyramid Texts*. Harvard Semitic Studies 61. Winona Lake: Eisenbrauns.
- Thissen, Heinz-Josef
- 1991 "Nubien in demotischen magischen Texten." In *Ägypten in afro-orientalischen Kontext: Aufsätze zur Archäologie, Geschichte und Sprache eines unbegrenzten Raumes: Gedenkschrift Peter Behrens*, edited by D. Mendel and U. Claudi, pp. 369–76. Cologne: Institut für Afrikanistik.
-