CHICAGO DEMOTIC DICTIONARY (CDD)

François Gaudard and Janet H. Johnson

This year's great achievement was the completion of the Chicago Demotic Dictionary original plan, that is, to provide an updated lexicographical tool of the stage of the ancient Egyptian language known as Demotic. The Dictionary staff consisted of Janet Johnson, François Gaudard, and graduate students Brittany Hayden, Jonathan Winnerman, and Kate Lockhart, who joined our team last summer. In the winter, Brittany left us after working for about five years on the project. We thank her for her excellent contributions and wish her much success for the future.

As always, Janet Johnson and François Gaudard worked on the letter files, while Jonathan Winnerman and Kate Lockhart continued checking our Text Information, Abbreviation Authors, and Bibliographical Information files. Letter file T (329 pages) has been posted online, and François finished checking and completing the last letter, namely, S (542 pages), adding about 150 new pages to the final file. It will be posted online after a final style check. 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*. In its present state, the Dictionary consists of over 4,500 pages including about 45,000 scans.

On August 29, 2012, Jan, our new colleague Brian Muhs, and François organized a public roundtable on "Digital Demotic," hosted by the Franke Institute for the Humanities of the University of Chicago. This meeting brought together several American and European Demotists, classicists, as well as various University of Chicago affiliates actively involved in "digital humanities" projects. Two of our European colleagues, namely, Mark Depauw and Friedhelm Hoffmann, who are editors of websites concerned with Demotic, were kind enough to accept to take part in the discussion via Skype. Other Demotists worldwide, who were not able to attend, had been invited to send us their comments and suggestions before the meeting. The goal of this conference was to discuss the future of the CDD and, more precisely, to help us determine how we should now use and present our data in order to satisfy the digital needs of the CDD users in the most effective way. With general consensus, it was decided that our next step should be to turn the current PDF files into a searchable database housed on the Oriental Institute's website. At the beginning of the roundtable, Sandy Schloen and Miller Prosser from OCHRE Data Services gave a presentation on possible adaptations of this project to our Dictionary. We would like to extend our thanks to the Franke Institute, the Oriental Institute, and the Department of Near Eastern Languages and Civilizations for hosting and providing the funding for the roundtable, as well as all the meeting participants for their useful comments and suggestions.

On June 6, 2013, Jan and François participated in the University of Chicago "Knowledge Fair: A Celebration of Leaders in Philanthropy," which was an event to recognize the generous support of University donors and to give them the opportunity to interact and learn more about research and projects at our University (fig. 1). Jan presented a PowerPoint about the various steps involved in the creation of scans and hand copies of single words for dictionary entries, while François prepared a detailed handout and poster explaining the place of Demotic in the development of the ancient Egyptian language and writing systems.

We are grateful to our colleagues who regularly give us their input on the Dictionary, in particular, Eugene Cruz-Uribe, Friedhelm Hoffmann, and Joachim Friedrich Quack, and we would like to thank Willy Clarysse, Richard Jasnow, Mark Smith, Robert Ritner, and Karl-Theodor Zauzich for answering some of our bibliographical and lexicographical questions. Special thanks also go to Veena Elizabeth Frank Jørgenssen for providing us with various references from the Erichsen files in Copenhagen, and to Brittany Mullins for her help in preparing for the "Knowledge Fair." There are also several people we would like to thank for their invaluable help and support over the years, namely, Thomas Urban and Leslie Schramer for helping us with font issues and preparing letter files before their posting online, John Sanders and Paul Ruffin for their technical

Figure 1. The Oriental Institute table at the University of Chicago "Knowledge Fair," with informational material about the Chicago Demotic Dictionary

support, and, of course, Larry Lissak for his dedication and the excellent work he has been doing for us since 2007. Moreover, we would like to take this opportunity to announce the formal appointment of François Gaudard as Associate Editor of the CDD and Brian Muhs as Associate Director.
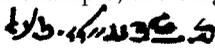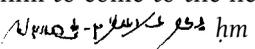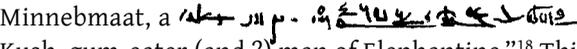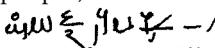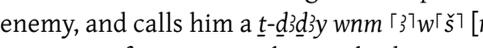
Among the various categories of words included in the CDD, it will be no surprise that insults are some of the least talked about in Egyptian literature. They are nonetheless an integral part of ancient Egyptian culture. Indeed, they give us insight into daily expressions and the creativity of the colloquial language.

When one thinks of insults in Demotic, one of the first texts that comes to mind is the so-called Harper's Song.[1] Composed in the second century AD, this work is not related to earlier Egyptian harper's songs found in tombs of the New Kingdom.[2] In the latter, "the injunction to live happily in the face of death and an uncertain afterlife is addressed to the living man."[3] Instead, the Demotic text is an invective against a harper named Hor-udja (*Ḥr-wḏꜣ*) "May Horus be sound!"[4] The role of a harper was to enliven both private parties and religious festivals, but, in this text, Hor-udja is said to be a terrible musician, who sings out of key and is only concerned with overindulging in food and alcohol. Wherever there is meat, he comes with his harp, being "faster than a fly on blood or a vulture which has seen a donkey."[5] He mixes up everything, playing joyful songs at funerals and sad ones at festivals. His audience is so stupefied that they are not able to insult him, and even the gods are mad at him. The anonymous author provides us with an anthology of Demotic insults and derogatory expressions, which happens to be a goldmine for linguists and lexicographers. Among others, the harper in question is called *ḫnš* "stinker,"[6] *ḥrš n lḫ* "ponderous fool" (lit., "burden of foolishness"),[7] *sg* "idiot,"[8] and *rmṯ iw=f sꜣf r pꜣy=f iry* "defiler of his companion."[9] However, nothing can top the epithet *ḫnt nq*,[10] literally, "foremost of fornicators," rendered as "arch fornicator" in the CDD, and which, according to the ancient author, would be a more appropriate name than Hor-udja for our

notorious harper. It has been argued that the inspiration for this text could have been the works of Greek iambic poets such as Archilochus.[11] However, as noted by Dieleman and Moyer, "the newly discovered 'Songs for the Bastet Festival' make it more plausible to associate the genre with the drinking festivals described by Herodotus (2.60) and known from other Egyptian sources."[12]

Although used less commonly, insults also appear in Demotic tales. In the first story of Setna Khaemuas, for example, the enigmatic Tabubu, whom Setna is crazy about, refers to her maidservant as $\underline{t}$ꜣy ḫnšṱ.t n ḫl "this stinking servant-girl."[13] As one would expect, stories set in a military context, such as those of the Inaros-Petubastis cycle, are also likely to include a variety of insults. In the story known as "Egyptians and Amazons,"[14] Prince Petekhons, a son of Inaros, attacks with his Egyptian and Assyrian troops the so-called "Land of the Women," ruled by Queen Serpot. Throughout the fighting between Petekhons' troops and the Amazons, the narrator tells us that the soldiers "called out curses and taunts, the speech of warriors."[15] Unfortunately, this time the author was very stingy with details and did not give us any of these belligerent insults. In another story, called the "Battle for the Prebend of Amon,"[16] Prince Petekhons, when reading a letter asking him to come to the help of Pharaoh Petubastis, who usually ignored him, calls the latter a ḥm ḫlte rmṱ n Tꜥne "canal-fish fisherman, man from Tanis,"[17] in order to belittle him. In the same text, one of the Asian supporters of the high priest of Horus in Buto, who fights Petubastis to recover the prebend of Amun, calls an ally of the king, namely, Minnebmaat, a Nḥs ꜣIgš wnm qmꜣ n rmṱ Yb "Nubian from Kush, gum-eater (and ?) man of Elephantine."[18] This derogatory epithet, designating Nubian people, is also used in the second story of Setna Khaemuas, in which the hero refers to the tš n wnm qmy "district of gum-eaters."[19] In the "Battle for the Armour of Inaros,"[20] yet another story of the Inaros-Petubastis cycle, Pami, Inaros' son, wants to recover his father's magnificent piece of armor stolen by General Wertiamenniut, his enemy, and calls him a ṱ-ḏꜣḏꜣy wnm ⸢ꜣ⸣w⸢š⸣ [n P]r-btt⸢y⸣ "curly-haired resin-eater of Mendes."[21] Invectives focusing on the insulted person's region of origin were not unusual and could be particularly offensive. In fact, such a phenomenon was very common in ancient Egypt to the point that some enemy countries were almost systematically mentioned with an insult, especially in official royal texts. As we have already seen, such was the case with the kingdom of Kush,[22] which was often referred to as "wretched Kush"; likewise, this is seen with other foes like "that wretched enemy of Kadesh."[23] Nowadays, in our daily language, we still commonly use expressions that attribute to foreigners character traits seen as negative, rude, or inappropriate. In English, the idiom "to take French leave" means that someone has left a gathering without announcing his departure to the host. Ironically, the equivalent expression in French, namely, "filer à l'anglaise," attributes this bad conduct to the English. Likewise, the ancient Greeks, at least in Alexandria, could use the expression Αἰγυπτιστί "in Egyptian fashion," in the sense of "craftily," in order to disapprove of the native Egyptians' behavior, as attested in Theocritus' Idyll 15/47–48:

οὐδεὶς κακοεργὸς δαλεῖται τὸν ἰόντα παρέρπων Αἰγυπτιστί
No evildoer molests the passer-by, sneaking up in the Egyptian fashion.

In turn, the Egyptian name of Alexandria, namely, Rꜥ-qt (Rakotis) "building yard" (or "under construction") was possibly a way for the natives to make fun of the new city of the Macedonian rulers.[24]

Even the gods could be scorned. From the Late Period onwards, the god Seth was regularly insulted and humiliated for having betrayed and killed his brother Osiris. In P. Berlin 8278b,[25] for example, he is called 𓀀𓀁 *p3 why* "the failed one,"[26] while being depicted as an inebriated and lustful donkey.

Naturally, wisdom literature always suggests moderation in one's actions and speech. Therefore being offensive is considered unbalanced and undesirable behavior. So we will conclude with the wise words of ancient Egyptian sages who used to say: "Do not slander lest you be slandered!"[27] as well as, "It is better to bless someone than to do harm to one who has insulted you."[28]

Notes

[1] P. Harper (= P. Vienna KM 3877). See Thissen 1992.

[2] See, e.g., Lichtheim 1945.

[3] See Wente 1962, p. 118.

[4] Note that this name was also used as an epithet by the Roman emperor Claudius. On Roman imperial epithets in Demotic, see Gaudard and Johnson 2011.

[5] P. Harper, 3/17.

[6] P. Harper, 2/2.

[7] P. Harper, 2/8.

[8] P. Harper, 3/13.

[9] P. Harper, 3/20.

[10] P. Harper, 3/3.

[11] See Thissen 1992, pp. 13–15.

[12] See Dieleman and Moyer 2010, p. 440. See also Depauw and Smith 2004, and Hoffmann and Quack 2007, pp. 305–11.

[13] P. Cairo 30646, 5/6; Ptolemaic (dated year 15 [Ptolemy III (?) = 232 BC]).

[14] P. Serpot (= P. Vienna 6165 + 6165A)(ca. AD 200). See Hoffmann 1995. For a discussion on the Amazons and another passage of P. Serpot, see Gaudard and Johnson 2008, p. 27.

[15] P. Serpot, 3/4–5 and 3/48.

[16] P. Spiegelberg (Late Ptolemaic period). See Spiegelberg 1910.

[17] P. Spiegelberg, 13/14. Note that Hoffmann in Hoffmann and Quack 2007, p. 102, translated: "Kanalfisch(?)-Fisher von einem Mann von Tanis," which one could render as "fisher of canal(?)-fish of a man from Tanis." Or translate: "Tanite hunter of ichneumon" as Jasnow 2001, p. 71 n. 59. N.B.: The ichneumon is also more commonly known as an Egyptian mongoose.

[18] P. Spiegelberg, 15/20–21.

[19] P. BM 604 vo, 3/5 (Roman, dated year [7 Claudius I = AD 46/47]).

[20] P. Krall (= P. Vienna 6521–6609 + fragments) (Roman, dated year ⌈2⌉2 Had[rian] = AD 137/38). See Hoffmann 1996.

[21] P. Krall, 5/2. Since the text is damaged, we do not give a hand copy of this example.

[22] Kush was situated in what is now Sudan.

[23] See, e.g., Epstein 1963.

[24] For discussion, see, e.g., Chauveau 1999, pp. 3–6; Depauw 2000.

[25] Ptolemaic (dated year 35 [Ptole]my VI = 147 BC). See Gaudard 2005 and 2012.

[26] P. Berlin 8278b, x+11. See Gaudard 2005, pp. 169, 183 n. 81, 202.

[27] P. Louvre 2414b, 2/1 (Ptolemaic, dated year 23 Ptolemy VI = 159 BC). Translation: Hughes 1982, p. 53.

[28] P. Insinger, 23/6 (Late Ptolemaic). Translation: Lichtheim 1980, p. 203.

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