RESEARCH

# CHICAGO DEMOTIC DICTIONARY

## Janet H. Johnson

The staff of the Chicago Demotic Dictionary Project, François Gaudard and myself, have continued the time-consuming job of checking and double-checking every entry, every scan, and every reference included in the dictionary. We have been joined this year by Jackie Jay, a graduate student in Egyptology who will write a dissertation on Egyptian literature and who is completing and checking all references in the bibliography and in the list of texts we cite. We have been ably assisted this year by several college student volunteers. Anne Nelson and Amelia Karraker verified and corrected bibliographic entries for us; David Berger began checking to ensure that every text cited in the dictionary is included in our list of texts. Michael Beetley, a graduate student in Northwest Semitics, has generously agreed to serve as our resource on interconnections between Demotic and various Northwest Semitic languages.

As noted in previous *Annual Reports*, discussions with Gene Gragg, then Director of the Oriental Institute, and with Thomas Urban, of the Oriental Institute Publications Office, led us to decide to post completed files on the Internet, to make them available around the world without waiting for the completion of the rest of the dictionary. At present fourteen letter-files are posted on the Web, each containing the full entry for one letter of the Demotic "alphabet." Three such files were published electronically this year, *ʿayin* (164 pages) in September, Q (105 pages) in February, and G (82 pages) in May. This brings the online dictionary to a total of 1,041 pages. N (over 150 pages) will have been published electronically by the time this report is published. In addition, an introduction to the dictionary (64 pages) explains its layout and the conventions used in preparing individual entries, plus supplementary lists of abbreviations, including bibliographic abbreviations and abbreviations used in referring to individual texts. A file called "Problematic Entries" (56 pages) calls on colleagues around the world to help us resolve problems of reading and meaning. We continue to receive suggested rereadings or re-translations of some of these words from these colleagues, each of which is evaluated by the dictionary staff and most of which are incorporated in the dictionary. All additions and corrections are entered into the "master" file kept on the Macintosh computer in the Demotic Dictionary office. Eventually, updated Portable Document Format (.pdf) files of letters that have been posted will be prepared and the old files archived electronically (so that they can be accessed on request, to check the original version).

The "Problematic Entries" file continues to grow as we add problems from the letter-files on which we are currently working, and an updated version of that file will be posted within the next year. We are pleased to acknowledge the superb assistance we receive from the Publications Office, especially Tom Urban. He proofreads every file, looking for typos and inconsistencies in punctuation; in addition, although he doesn't know Demotic, he has been an invaluable spotter of problems in citations in Greek and Northwest Semitic languages. He is also the person who prepares the actual pdf-formatted files that John Sanders posts on the Oriental Institute Web site.

Since it has been several years since I discussed the actual content and intent of the Dictionary, it may be appropriate to return briefly to those topics here. The Chicago Demotic Dictionary is intended as a supplement to the *Demotisches Glossar* published by Wolja Erichsen in 1954. Erichsen's invaluable volume spurred the publication of many Demotic texts, and the Chicago Demotic Dictionary (CDD) was established to try to incorporate the vocabulary from those

texts. In many cases, Erichsen's entry remains definitive, and all that the CDD does is to register it, and perhaps some uses of the word in compounds or in phrases cited elsewhere in the CDD. A good example of this, from the files which were posted online this year, is the word ꜥnḫ.t "goat." Erichsen's entry is as follows:

In other words, he has given the transliteration in the left-hand column, and in the middle of the page he has given a hand-copy which is identified with a superscript "r" as coming from the Roman period and his suggested translation *die Ziege* ("the goat"), and he has noted that this noun is feminine. On the next line, he has cited the corresponding word in hieroglyphs and the reference to the hieroglyphic dictionary. Next, he has cited the word in a compound or phrase. In this case, *pꜣ ḥr* (*n*) ꜥnḫ.t "the face of the goat" is identified as the Egyptian name for the zodiacal sign "Capricorn." A reference to a discussion in secondary literature follows. In the right-hand column are given sample writings of this term. Note that for none of the Demotic examples is the text from which the example is taken identified.

Because we have nothing new to add to this entry, the CDD simply refers to Erichsen and gives an extra example of the word used in a compound or phrase. Here is the CDD entry:

> **ꜥnḫ.t**    n.f. "goat"
>
> = E*G* 64
>
> = *Wb* 1, 205/11–12
>
> in compounds
>
> *Pꜣ-ḥr-*ꜥnḫ(*.t*) "(the zodiacal sign) Capricorn"; see under *ḥr* "face," below
>
> *ḥs n* ꜥ**nḫ.t** "goat dung" (^P O Stras 768, 3)

Note that the citation word, in the left-hand column, is given in bold and in larger type, in order to draw attention to it. In the citation of compounds, the citation word is again given in bold, to make it easy to identify. The reference E*G* 64 in the second line is the reference to Erichsen's *Glossar*, p. 64.

For other words, the fifty years of study of Demotic and Egyptian texts, and publication of new Demotic texts, has enabled us to provide much more information about a word than Erichsen was able to do. A good example of this, also from the ꜥayin file, is the word ꜥrbṯ, which is used in legal documents to indicate the person who holds onto a legal contract during the time the contract is in force. At the end of that time period, if the person who made the contract has fulfilled his legal obligation under the contract, the ꜥrbṯ would return the contract to him (and he was free to destroy it because the obligation was ended). But if the person who made the con-

tract had not fulfilled it, the ʿrbṭ would give the contract to the other party, who could use it to enforce the ongoing obligation. For this reason, scholars who have studied this term and the contracts in which it appears have suggested the translation "trustee, document holder." Because of this study, some of it by scholars here at the Oriental Institute, we are able to add extensively to Erichsen's brief entry:

Here, the transliteration in the left-hand column is accompanied by a hand-copy marked by a superscript p for "Ptolemaic" in date; the word is simply identified as a "title" and a reference to a secondary discussion is given.

The CDD entry, by contrast, includes extensive references to secondary literature as well as suggestions for hieroglyphic antecedents, (later) Coptic descendants, and the corresponding term in Greek:

> **ʿrbṭ**$^{\infty}$ n.m. "trustee, document holder"
>
> = a title E*G* 66
>
> = ⌐≈⌐ ʿrbṭ (var. ⌐≈⌐ ʿlbt) in Late Period PNs in hieroglyphs & Demotic; see Darnell, *Enchoria* 17 (1990) 84
>
> <? ʿnb "to close, shut, enclose" *Wb* 1, 192/3–4
>
> =? ⲱⲗⲙ *CD* 522b, *KHWb* 291, *DELC* 249a
>
> so Darnell, *Enchoria* 17 (1990) 86
>
> >? ⲀⲢⲂⲓⲆⲓ PN & title (?)
>
> so Zauzich, *Fs. Berl. Mus.* (1974) p. 338, n. e, but denied by Darnell, *Enchoria* 17 (1990) 87, n. 29, since the Coptic term would designate a profession
>
> =? συγγραφοφύλαξ "keeper of bonds or contracts" *LSJ* 1661a
>
> for discussion, see Nims, *JEA* 24 (1938) 78–82; Seidl, *Ptol. Recht.* (1962) p. 58 (on legal rôle of ʿrbṭ in document-keeping); Pierce, *3 Dem. Pap.* (1972) pp. 116–19; Martin, *JEA* 72 (1986) 172–73 (on provenance of papyri in which the term appears); Darnell, *Enchoria* 17 (1990) 83–87; Cruz-Uribe & Nims, *JNES* 49 (1990) 284–85
>
> in compound
>
> ʿrbṭ bꜣk Ḥ.t-Ḥr nb Tp-nꜣ-iḥ ꜣs.t tꜣ ntr.t ꜥꜣ.t "trustee, servant of Ḥathor, mistress of Aphroditopolis, & Isis, the great goddess" ($^{P}$P Loeb 62, 7)



The $^{\infty}$ sign after the transliteration in the left-hand column indicates we have cited all the examples of this word that we have in our corpus. In the actual dictionary, these citations are lined up in a far right-hand column, opposite the references to other stages of Egyptian, to other languages, and to secondary literature. The trim size of the *Annual Report* does not allow for this layout, so those scans and hand-copies are here grouped below this paragraph. If the text was published in a photograph, a scan of the word taken from the photograph is used. If the editor of the text provided a hand-copy, that is cited below the scanned photograph and marked with $^{e}$⇔

(e for editor, ⟶ for hand-copy). If the editor did not provide a hand-copy, or if the editor's hand-copy was not sufficiently accurate, the dictionary staff made a black-and-white line drawing from the scanned photograph, which line drawing is cited below the scanned photograph. A ⟋ in front of a scan or hand-copy indicates that the example is broken and incomplete. Both the scan and the hand-copy are given to serve different parts of our audience: The scan allows a scholar to note for himself the actual ductus of the writing (where did the scribe start writing, what direction did he go, when did he lift the pen, etc.) and problems with the preservation of the papyrus (holes, smudges, places where ink has flaked away, etc.). When the scans are viewed electronically, they can be enlarged several times, making it much easier for the Demotist to distinguish between "background noise" and intentional ink. But many people who will use the dictionary are not specialists in Demotic (students, Egyptologists working on other stages of the language, papyrologists, Aramaicists, archaeologists, etc.) and they want to be able to read the words as easily as possible; for that reason, we provide a hand-copy of every entry. Note also that, for every example cited, the particular text, column, and line from which the example was taken are provided, so that users of the dictionary are able to check the original if they so desire.
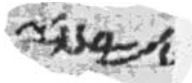


ᴾP BM 10789, 6 (& 8, 18)



ᴾP Loeb 62, 7



ᴾP Berlin 15558, 15 (& 13, 17)

ᴾP Mich 4200, 7



ᴾP Mich 4256 BI, x+4 (& *passim*)



ᴾP Mich 4256 BI, x+10 (& *passim*)



The formatting of the actual dictionary makes it possible to add comments about individual examples by putting the comments in the central column and the scan and hand-copy in the right-hand column:

mentioned by Nims, *AcOr* 25 (1960) 274      ᴾP BM 10849, x+7

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Within the main entry in the central column, the corresponding term is given in actual hieroglyphs because the main hieroglyphic dictionary has no entry for this term. Suggested etymological connections are given, as well as references to discussions of them. Following the suggested correspondences are provided references to discussions of the term in secondary literature, in chronological order. At the end of the entry is given an example of the term used in a string of titles. The association of specific titles with other titles, with deities, and with geographic locales can provide important clues about the actual importance and functioning of such titles and can be very important for understanding the social, cultural, or religious implications of the title. For this reason, we include at least one example of each such grouping of titles, deities, or geographic names under each of the elements of the grouping (in this case, this same title string is cited not only under *ʿrbṯ* but under *bꜣk* "servant," *Ḥ.t-Ḥr* "Hathor," *Tp-nꜣ-iḥ* "Aphroditopolis," and *ꜣs.t* "Isis").

Most of the entries in the CDD fall somewhere between these two examples. The examples Erichsen presents in his *Glossar* can be supplemented with more recently published examples and the meaning of the term can be understood more precisely through study of these additional examples and through ongoing study and restudy of texts by new generations of scholars. Nuances of meaning, changes in meaning when used in a compound, changes in meaning of a verb when construed with different prepositions, all these are included whenever possible to aid researchers in the decipherment and understanding of this fascinating, and greatly variable, corpus of material from the latter part of ancient Egypt's history. The script is difficult, and the more examples of a word we can provide our colleagues the better. But the texts definitely repay the effort as they help us unravel the everyday life, religion, concerns, and hopes of the Egyptians.

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