

DEMOTIC DICTIONARY PROJECT

Janet H. Johnson

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PHILOLOGY

Last year's report on the Demotic Dictionary Project concentrated on things mechanical: making photocopies or hand copies of all the words which are being cited in the dictionary and the promise which computers, especially scanners, have in assisting this work. This year we have continued the time-consuming production of facsimiles and have now prepared the facsimiles for not quite half the words and phrases which will be included in the final publication. While the students prepare facsimiles, the senior editors continue the time-consuming job of checking — checking every word of every entry to ensure that both senior editors agree on suggested meaning and derivation, checking to be sure that all the relevant examples of a word have been included, checking to make sure all references to journal articles and the like are complete and correct, checking every facsimile to make sure that all the ink, and only the ink, has been copied, and the like. Such extensive and



Current and former demotic dictionary staff.

detailed checking, while never as much "fun" as the original writing of the dictionary entries or preparation of the facsimiles, is just as important to the quality of the final publication. It is much like The Oriental Institute's Epigraphic Survey in Luxor, which is justly famed throughout the Egyptological world for the quality of its publications, due in large part to the extensive system of checking and rechecking which is done on every drawing.



*Professor Karl-Theodor Zauzich and
Richard L. Jasnow.*

What I want to talk about most this year is people: people who will use the Dictionary when it appears. When the International Congress of Demoticists met in Cambridge, England, three years ago, they decided that they would like to have their next meeting in Chicago, partly to see the Dictionary Project and its extensive files and other resources, and partly to have a chance to meet George Hughes, one of the foremost Demoticists in the world and the backbone behind our Dictionary Project. It was also agreed that it would be good if we could lure to our meeting scholars working on other aspects of Egypt during the time Demotic was in use (i.e. from approximately the time of the Persian Empire until the later part of the Roman Empire). Therefore, we invited Aramaicists, Greek papyrologists, people working on late period hieroglyphic and hieratic texts, classicists and ancient historians, religious and legal historians, archaeologists and art historians working on Egypt during this period to participate in a symposium entitled "Life in a Multi-Cultural Society: Egypt from Cambyses to Constantine." This symposium was scheduled to take place for the two days before the Fourth International Congress of Demoticists the first week of September, 1990. We were delighted when so many scholars agreed to participate in the symposium that it had to be expanded from two days to three, and the title was modified slightly to "Life in a Multi-Cultural Society: Egypt from Cambyses to Constantine (and Beyond)," the latter at the request of scholars working on a collection of texts from Elephantine dating from the Byzantine period.

After many weeks and months of preparation and anticipation, we were delighted when over 80 scholars (from twelve countries in North America, Europe, the Middle East, and Australia) arrived at The Oriental Institute, in 90+ heat and humidity, to discuss such wide-ranging topics as "The Jews in Late Period Egypt," "Literacy in Ptolemaic Egypt," "Demotic Literature and Egyptian Society," "Property, Status, and Ethnicity in Early Roman Egypt," "Languages, Literacy, and Ethnicity in Late Roman Egypt," "A Cult Function for the So-Called 'Fayum Mummy Portraits'?", and "Implicit Models of Cross-Cultural Interaction: A Question of Noses, Soap,

- ⲑⲛw(?)** In
 reread of "to be long" (EG 531 & below, p. xxx)
 vs. Sp., *Mythus*, glossary, # 1005, who trans. "to be wide (?)" (< *w*
 EG 57) ↔ R P Mythus, 5/12 428
 & *passim*
- ⲑn-m-ⲛw** In
 reread *n-m-sš* "very much, thoroughly" (EG 521 & under *sš*; below,
 p. xxx)
 vs. Reymond, ed., who took as unique writing of *šw* "length" (< *šwi* "to
 be wide" *Wb* 1, 5) R P Vienna 6319, 4/35 2213 -
- ⲛwy** graphic error for *šws* "resin, incense" (EG 2) In compound *wmm šws*
 "resin eater," below, p. xxx
- ⲛwy(ⲥ)** v. It. "praised ts ...; to hail!"
 = EG 2
 = *šw. lw Wb* 1, 28/6
 = OEDYWT: CD 62b, CED 40, *KHWb* 42, *DELG* 49a
 for alternate interpretations, see Edel, *ZAS* 79 (1954) 88 (who took as
 n.), & Osing, *Sprh*, pp. 155-60 (who took as either adj. pred. & pn.
 subj. *twk* or "folk-etymological" writing of *ly-wy/lw* "welcome!"
 = *Wb* 1, 38/4)
- var
 ?; **iw(?)** R P Berlin 6750, 4/8 234 20
 MSWb 2, 53 trans. "laboratory for myrrh(?)"
 cf. also *iw* meaning uncertain, below, p. xxx
- ?; **iwiw(?)** ↔ R S Cairo 31112, 1 311 23
 so Sp., ed., w ?
 or ? *iwiw* v. It. meaning unknown, below, p. xxx
 distinct from Interjection *i* (EG 15 & above, p. xxx) elsewhere in text
- (**ⲛwy**) n. "praise"
 var
ⲛe " ↔ P O Hor 19 v, 9 7100
- ✓✓ vs. Ray., ed., who read **ⲑⲛs** "to hasten (?)" (< *ys* EG 50 & below, p. xxx)
iw = ↔ P/R O Naville, 7 2
 In phrase: *m iw*
 = *Wb* 1, 28/5
 for late hieroglyphic parallels, see M. Smith, *Anchora* 7 (1977) 123
 for phonetic writing w. walking legs, cf. *iw* "payment," below, p. xxx
- ✓✓ vs. Möller, ed., who read **ⲛsw** (?) "praise"
 hieroglyphic parallel in P. Rhind I, 8h6 reads *šw* R P Rhind I, 8d5 2
- in compound
ir iw "to praise"
 vs. Sp., ed., w. glossary, # 81, who read *ir isw*
 cf. EG 2 *ir šwy* (*šw*) ↔ R P Mythus, 21/5 2245 5
 ↔ 21/10 2245 5
- ⲛwyw(?)^{oo}** n. a type of vessel
 = ? *wll* w. jug det. *Wb* 1, 172/9
 ? *šw. l* "altar" *Wb* 1, 5/13
 for discussion, see Teit, *JEA* 68 (1982) 218-19 R P Carlsberg 41A, 2/11 2310 2

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Sample dictionary page.

and Prejudice." Those whose main scholarly activity involves deciphering, translating, and interpreting written sources interacted with archaeologists and art historians who themselves were tying their artifacts to the literate cultures which produced them. The specialists in various stages and scripts of the Egyptian language in use during the "Late Period" had the opportunity to talk in depth with scholars working on the massive collections of non-Egyptian papyri, especially Greek, which have been found in Egypt. We learned of the major focuses of current research in the various fields represented and, especially, we realized once again how much each of the "separate" disciplines has to offer to an adequate solution of the problems being tackled by any of us. Everyone talked about interaction—how much interaction was there between Egyptians, Greeks, speakers of various Semitic languages, and the like; what did this interaction consist of—among the culturally or political elite, among the bureaucracy, among the varied inhabitants of a provincial capital, and so

on; what is the significance of the amount and type of interaction which did occur? Many of the Greek papyrologists stayed on for the more purely "Demotic" meetings of the Fourth International Congress of Demoticists, where the more detailed studies of individual Demotic texts or text categories, reports on major projects (including a proposal for a group of scholars to work on the publication of the ostraca, especially the Demotic ostraca, found during The Oriental Institute's excavations at Medinet Habu, in Western Thebes), and discussions of works in progress were presented.

It is this whole range of scholars, as well as traditional Egyptologists, who will most use and profit by the Dictionary when it is finished (hopefully by a year from this time) and published (within a few months after that). Demotic, because of the great difficulty we have in reading the extremely cursive, ligatured script, has always scared away most non-Egyptologists working on Egyptian materials as well as the majority of

Sample dictionary page.

<p>3 ḫwy ∞ n. meaning uncertain, w. animal-skin det. Erichsen, ed. distinguished from <i>ḫwy:t</i> meaning uncertain (EG 2 & following)</p>	<p>↔ P/R P Berlin 13602, 29 𓂏𓂏𓂏𓂏</p>
<p>ḫwy.t n.f. meaning uncertain = EG 2 for discussion, see Erichsen, <i>MIO</i> 2 (1954) 374</p>	
<p>ḫwḥ n.m. "resin, incense," see under <i>ḫws</i>, following</p>	
<p>ḫws n.m. "resin, incense" = EG 2 = <i>HB</i> 1, 6/1 vs Parker, <i>JEA</i> 26 (1940) 100, n. to l. B/26, & <i>CEED</i> 122 < <i>iws</i> "dough, paste" <i>HB</i> 1, 5B/2-3, & <i>WMT</i> 34 = <i>QYUQ</i> "gruel" <i>CD</i> 257a, <i>CEED</i> 122, <i>KHHB</i> 142, <i>DELC</i> 156a for discussion, see de Cenival, <i>Assoc.</i>, pp. 16-17; Charpentier, <i>Botanique</i>, S7 (but vs. S92); & Ebbell, <i>Acad.</i> 17 (1939) 92-94, who trans. "galbanum"</p>	<p>P P Ox Griff 56, 18 𓂏𓂏𓂏 P P Phila 30, 2/6 𓂏𓂏𓂏</p>
<p>?? vs. Sp., <i>CCO</i>?, who read <i>ḫw:t</i> as var. of <i>iwy:t</i> "security, pledge" (EG 2 & below, p. xxx) see Sottas, <i>LIII</i>, p. 64, n. 3; de Cenival, <i>Assoc.</i>, pp. 16-17</p>	<p>↔ P P Cairo 30605, 1/8 𓂏𓂏𓂏 ↔ P P Cairo 31179, 1/9 𓂏𓂏𓂏</p>
<p>var. ḫwy so Bresciani, ed., as graphic error in compound <i>wmm ḫws</i> "resin-eater," below, p. xxx</p>	<p>↔ R P Krall, 5/14 𓂏𓂏𓂏</p>
<p>ḫwḥ ∞</p>	<p>↔ R P Teb Botti 3, 4 𓂏𓂏𓂏</p>
<p>iws ∞</p>	<p>↔ P O Leiden 200, 1/x+5 𓂏𓂏</p>
<p>is ∞ in compounds <i>wmm ḫws</i> "resin eater," see under <i>wmm</i> "to eat," below, p. xxx <i>hwy (n) iws</i> "incense of resin," see under <i>hwy</i> "incense," below, p. xxx <i>s n iws</i> "incense seller," see under <i>s</i> "man," below, p. xxx</p>	<p>↔ P P Lille 29, 7 & 3 𓂏𓂏</p>
<p>ḫ(w)sm ∞ v.t. "to knead" = <i>wsm</i> "to mix w. a liquid" <i>HB</i> 1, 373/9-10 = <i>QYUQ</i> <i>CD</i> 503a, <i>CEED</i> 221, <i>KHHB</i> 282 & 553, <i>DELC</i> 240b for discussion, see Parker, <i>JEA</i> 26 (1940) 100, but vs. suggested link w. <i>ḫws</i> "resin," preceding</p>	<p>↔ R O MH 4038, B/25-26 𓂏𓂏𓂏</p>
<p>ḫwst ∞ n. a type of plant Reymond, ed., trans. "pitch-plant" or, pharm., #2, "pine resin" see Devauchelle & Pazin, <i>CAE</i> 53 (1978) 59 = Charpentier, <i>Botanique</i>, S8</p>	<p>↔ R P Vienna 6257, 14/1 & (?)14/10 & 13/31 𓂏𓂏</p>
<p>✓✓ vs. Reymond, ed., who read <i>/i/s/</i> "perseae tree" (EG 45 & below, p. xxx)</p>	<p>↔ 9/35 𓂏𓂏</p>

Egyptologists. This has meant that the vast collections of Demotic texts in museums around the world, collections being supplemented annually with finds from excavations throughout Egypt, remain basically unknown. The richness of literary and religious texts, the wealth of low- and middle-level administrative documents, the vast number of private documents (legal and otherwise) have been underutilized in our analysis of "Late Period" Egypt, the Egyptian elements in this multi-cultural society, and its connections to its Egyptian past. The Demotic Dictionary Project was designed to produce a research tool which would encourage the publication of many more of these texts. Although the Dictionary will be used more frequently by Demoticists studying Demotic texts (or Demotic subscriptions to Greek or Aramiac texts), looking for parallels to help with decipherment or translation, it will help the non-Demotic specialist both directly and indirectly. The inclusion in the Dictionary of equivalencies and correspondences between the Demotic and Greek and various Semitic languages, as well as other stages of the Egyptian language, will enable those with no knowledge of Demotic, or only a minimum, to track down concepts, types of documents, and important discussions of such things in the secondary literature. The scholarly information exchanged at the meetings, the renewed awareness of the range of materials and approaches needed for fuller understanding of this important period in world history, the enthusiastic recognition of the growing interest of a wider scholarly world in the contents of the largely unfathomed mass of Demotic texts, and the personal ties established or renewed by the week's contacts indicate that Demotic studies are moving forward with a firm and sure foot; there will be an ever wider and more receptive audience for the Dictionary when it appears.

It gives me great pleasure to note again this year the highly gifted and hard working members of the Dictionary staff: Dr. Robert K. Ritner, Associate Editor, who worked with me on the checking of entries and facsimiles; Drew Baumann, Heinz Felber, Joe Manning (in Egypt for much of the year doing dissertation research on a grant from the American Research Center in Egypt), and John Nolan, who have learned not only to write excellent Demotic but to copy words exactly as a sometimes skilled, sometimes not-so-skilled ancient scribe actually wrote them; Sally Zimmerman, whose editing skills have not yet become overwhelmed by our small print and numerous, often somewhat esoteric abbreviations; and Sheldon Gosline, who has been tracking down bibliographic information on all the hundreds of texts from which words are being cited. All of the Demotic Dictionary staff, many other members of The Oriental Institute staff (especially administrative personnel, members of the Museum Office staff, and docents who helped with registration and the like), and Anton Nielsen, a recent graduate of the College, assisted with all the preparations for the Symposium and Congress and helped to make it a success. George Hughes, despite failing eyesight, remains an invaluable resource — he can't see the Demotic unless he puts it under his special machine, but he remembers possible parallels to check, and he lets us know when our suggestions seem unlikely; we all benefit from his constant presence and knowledge.