

CHICAGO DEMOTIC DICTIONARY

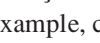


Janet H. Johnson and François Gaudard

The staff of the Chicago Demotic Dictionary Project spent the year doing the slow, painstaking work of proofreading and double-checking everything which goes to make up the Dictionary. François Gaudard and Jan Johnson worked extensively on the files for the letters Š (200 pages) and W (175), preparing and checking scans, references, and formatting, trying to resolve lingering problems of reading or translation and checking for consistency with citations already quoted in letter-files finished earlier. Both files, along with the expanded “Problematic Entries,” which includes unresolved problems from these two files as well as from Ḥ (191 pages, currently awaiting publication on-line), are now ready to be submitted to the Publications Office for posting on the Oriental Institute Web site. Jacqueline Jay spent the year proofreading and double-checking the “Text Information” and bibliography files. The former is our listing (running 150 pages) of every text cited in the Dictionary, providing date and provenance as well as publication information. Both it and the bibliography file (a modest 100 pages) are crucial to the users’ ability to track down our references, parallels, and citations. Megan Wells, an undergraduate in the College, volunteered her time to check every text citation in Š and W against the “Text Information” (TI) list to make sure we had included every text and that the date given for the text in the letter files agreed with the date given in “TI.” She also checked every author citation in the letter files against the bibliography to make sure that we had the correct date and had used the agreed-upon abbreviation. This year for the first time in several years we also were able to hire three younger Egyptology students, Kayo Anthony, Kevin Johnson, and Elise McArthur, who prepared digital scans of published Demotic texts. Having the scans on hand should save us time as we move on to the next letter-file for checking and proofing and preparation of individual scans.

Sometimes the slowness of this process and the ease with which computer files can be updated work to our advantage. One of the first important long texts which we read, “carded,” and included in the Dictionary is Papyrus Harkness, a six column mortuary text prepared for a young woman named Tanaweruaw, a member of a priestly family who was born, lived, and died in the Upper Egyptian town of Pernebut, near Qâw el-Kebir (Antaeopolis) in year 7 of the Roman Emperor Nero. Harkness was first published by Thomas J. Logan in the volume of studies presented to George R. Hughes. Logan included photographs of the text and made initial attempts at identifying the owner and her parents, but he did not publish a full transliteration and translation. Mark Smith, now Professor of Egyptology at Oxford, once Research Associate for the Dictionary, prepared such a transliteration and translation for the Dictionary and provided extensive notes on the reading and translation of vocabulary. These notes were all included on the cards for the individual words and were used in writing the hundreds of entries in the Dictionary that include words from P. Harkness. Smith has, over the past twenty years, published a number of important mortuary texts with extensive commentary. One of these, Papyrus British Museum 10507 (P. BM. 10507), contained almost an exact parallel for two of the columns of Harkness and Smith included the Harkness material in his publication of that text. When that publication appeared, we were able to add the examples from P. BM. 10507 and Smith’s published commentary to the Dictionary files. Smith had planned to publish P. Harkness fully and properly and has done so this year. It was with great pleasure that we incorporated the references to his published discussions, replacing our earlier “in-house” discussions. Even the letter files which are “fin-

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ished” and available on-line have been updated (the new files will eventually replace the old ones on-line).

Another source of new vocabulary for the Dictionary this year came from François, who finished his dissertation on a Demotic version of the story of Horus and Seth. There is much interesting vocabulary in this group of papyri, and François has very kindly included his discussions of many of the words in the Dictionary. As an example, consider the verb *prpr*  in Papyrus Berlin 8278a, lines 10 and 12. There is a verb *prpr*  attested in hieroglyphs from the Late Period, thus roughly contemporary with P. Berlin 8278a, which dates to the Ptolemaic period. That verb has been translated “to jump around” or “to run to and fro.” Coptic has a verb **ϥⲟⲣⲡⲉⲣ** which means “to open, to loosen” or “to be open.” Various scholars (e.g., Takács in his recent *Etymological Dictionary of Egyptian* [volume 2, pp. 479–80], following Vycyihl in his etymological dictionary of Coptic) have assumed that there must be an earlier Egyptian verb *prpr* with this meaning “to loosen, to open, to be open.” But until now such a verb has not been attested before Coptic. In the story of Horus and Seth, the verb *prpr* occurs in a dialogue between the “men of Horus” and the “men of Seth” (since this story is a drama, perhaps these are two choruses). The god Seth has been captured and his men are asking the team of Horus to set him free. The meaning is confirmed in line 12 where the imperative *prpr* is glossed *ḥꜣꜣ pꜣy* “That means, ‘Set free!’” This identification of the verb *prpr* with the meaning “to open, to loosen, to be open” in this Ptolemaic Demotic example is important in the analysis of the verb *prp*  attested in an early Demotic text (P. Rylands 9, 20/5). The original editor translated *prp* “to (be) despise(d),” rejecting any connection with Coptic **ϥⲟⲣⲡⲉⲣ**. But the German scholar Vittmann, who recently re-edited this major text, has argued that it should be seen as an antecedent of the Coptic (the loss of the final consonant in a reduplicated biliteral is attested in other words as well). He suggested *prp* was being used figuratively and translated it “auflösen” (to loosen, to unravel, to resolve), a translation supported by the example from P. Berlin 8278a.
