

*Buried Linguistic Treasure in the Babatha Archive*

Stanley E. Porter

This paper utilizes corpus linguistics to study the Greek of the Babatha archive. This interdisciplinary approach builds upon linguistic research first presented at the “Buried Linguistic Treasure: The Potential of Papyri for Greek and Latin Language Research Colloquium,” held at Christ Church, Oxford, in 2006, by applying its corpus based approach to the Babatha archive. This study addresses several important questions raised by the Babatha archive. These include: the linguistic nature of the Greek found in these documents of a Nabatean woman fleeing Rome in the early second century, the extent of linguistic interference in these Greek documents, and the relation of the papyri of Palestine to those of Egypt.

Preliminary linguistically based findings are that the Greek of the Babatha archive, rather than reflecting high Semitic influence (as previous studies have concluded), is indicative of the vulgar *Koine* of the time, especially in terms of syntax. Further, comparison with the Greek papyri from Egypt shows that the major register indicators are constant, and thus reflect similar contexts of culture, and contexts of situation consistent with a secondary Greek language environment. These findings draw lines of connection between Egypt and Palestine closer, especially in terms of linguistic evidence.

*A Teacher's dipinto from the Great Oasis of Roman Egypt*Panel: Spaces for Teaching in Late Antique Egypt, Chair: Roger Bagnall  
David M. Ratzan

The poetic *dipinto* of didactic nature in five columns described in Paola Davoli's paper is of importance for the cultural and social history of the Oasis and education in Roman Egypt. This paper will serve as an introduction to the *dipinto* proper, which Raffaella Criore will then discuss in greater detail. This preliminary presentation will have three sections. The first will discuss the condition and palaeography of the *dipinto*, including evidence of erasure and the strategic deployment of lectional signs throughout, both indications of its educational nature. Next, there will be a discussion of the meter and the extent to which our poet (or his model) can be associated with particular metrical practices represented in the epigrams of ancient anthologies or poetic inscriptions. The third and final section will place this *dipinto* in the cultural context of the Oases.

*Crime and Punishment in Early Islamic Egypt: the Arabic Papyrological Evidence*Panel: Arabic Papyri in their Historical Context, Chair: Michael Morony  
Lucian Reinfandt

Criminal offences and the way authorities dealt with them are of crucial importance for an understanding of how the gradual change from a late Antique to an early Islamic society occurred in Egypt. Arabic papyri yield significant complementary material to the more conventional historiographical and judicial sources. Yet no systematic study has been done in this regard so far. My paper is a first evaluation of how criminal deeds and their respective persecution are documented in the Arabic papyri from the 7th to 10th centuries AD. On the basis of, and in contrast to, the extensive research done by Greek papyrologists on this subject, answers will first be given to a couple of questions. What kind of criminality took place in early Islamic Egypt and how did Islamic state authorities deal with it? To what extent were state authorities involved in the punishment of criminal deeds at all? How did an administration of criminal justice emerge in Egypt, and how did the development of a specific Islamic penal law take place? Finally, a classification will be made for the kinds of papyrus documents that are of special relevance for the issue of penal law in practice in Islamic times.

*Ein Ostrakon aus Pergamon in der Papyrussammlung des Ägyptischen Museums in Berlin*Workshop Two: Documentary Papyri (Roman)  
Fabian Reiter

Der Anteil der außerhalb Ägyptens gefundenen griechischen Papyri und Ostraka ist gegenüber den inzwischen über 50.000 publizierten Texten, die aus Ägypten stammen, so gering, daß jeder einzelne

Neufund das Interesse der Forschung erweckt. Als einzigartig kann das hier vorzustellende Ostrakon gelten, welches bei den Grabungen der Berliner Antikensammlung im Jahre 1931 im Bereich des Asklepieions von Pergamon ans Licht kam. Das kleine Scherbenfragment enthält eine Liste von Gegenständen und Lebensmitteln. Angesichts der Fundsituation ist die Diskussion der Frage nach dem möglichen Anlaß und Zweck der Aufstellungen von besonderem Interesse. Von sprachgeschichtlicher Bedeutung ist das Auftreten mehrerer neuer Wortbildungen.

*Incubation at the Memphis Sarapeum*

Gil Haviv Renberg

This paper will examine the questions of whether incubation was practiced at the Memphis Sarapeum and, if so, who engaged in it and which gods were consulted by those doing so. The Sarapeum complex featured not only the temple of Sarapis, but also temples of other gods and sacred animal necropoleis that likewise functioned as cult sites. A broad range of Greek and Demotic sources—including papyri, ostraka, inscriptions and graffiti—clearly indicates the importance of dreams to sanctuary officials and ordinary worshippers alike, but the evidence for incubation is far more complex than has previously been recognized. By reevaluating these sources, it can be shown that some repeatedly cited texts turn out not to be evidence for incubation, while others have been only partly appreciated or even misunderstood. Overall, the evidence that visitors to the Sarapeum could solicit dreams from Sarapis is flimsy at best, and assumptions that this occurred is partly based on the role of incubation at some of his other cult sites. While sources such as the Hor Archive and a recent graffiti referring to an incubation chamber reveal that incubation was indeed practiced at the Sarapeum, it cannot be demonstrated that Sarapis was routinely consulted in this manner – and instead, it appears that incubation in the cult of Sarapis, which is well attested elsewhere, developed at Alexandria, where the god worshiped as Osorapis at Memphis became the Hellenized god worshiped beyond the land of Egypt.

*The Nile Waters, the Sky, and Capricorn: A New Greek Fragment of Geography or Mythography*

Timothy Renner

P.Mich.inv. 1599 contains on its front the lower half of a column of previously unattested Greek prose in a decorated but somewhat irregularly executed book hand which appears to have been written in approximately the first century BCE. The text of the Michigan papyrus seems to have formed part of a continuous work of geography, history, or mythography—with such a small section of text preserved, it is hard to be sure which—that is represented also by fragmentary columns on either side. The first portion of the text preserved in the papyrus, which seems to require us to supply an omitted word or two, but the general sense of which is clear, draws either a parallel or a causal connection between the “recovery” (*anakomide*) of waters from the sky on the one hand and the flow of the Nile on the other. This is reminiscent of the kind of discussion that we find in Herodotus 2.20-27 concerning possible explanations for the annual flooding of the river, but the Herodotean explanation is only one of several (cf. D. Bonneau, *La crue du Nil* [1964] 176-193) that could be compatible with the approach taken by our papyrus. Further, and unlike Herodotus, the second section of the papyrus states that on the basis of the previously cited facts, certain individuals speak in obscure terms of the force (*energeia*) of Aigokeros and tell stories of this god’s change in form. Although the relationship of the zodiacal sign Aigokeros/Aigipan = Capricorn to the rhythm of the Nile’s rise and fall that is intended by this author requires investigation, the probable allusion to the transformation of Aigokeros into a constellation touches upon a theme which can be traced back to Eratosthenes’ *Katasterismoi* a few generations earlier. In addition to aiming at an improved understanding of the language and the thought of the Greek text of the passage, this paper explores contexts and parallels for this type of discussion and for the combination of scientific and myth-related ideas contained in it, with a special eye to assessing the importance of the papyrus for the history of geography and mythography near the close of the Hellenistic period.

*Nuove letture nei papiri del cosiddetto secondo libro della Poetica di Filodemo*

Herculanensia Panel

Gioia Maria Rispoli and G. Del Mastro

Durante l'analisi e la catalogazione dei segni presenti nei *P.Herc.* 1419, 1676, 1677, 994, vergati dalla stessa mano e appartenenti con ogni probabilità allo stesso rotolo contenente il secondo libro della *Poetica* di Filodemo, sono state effettuate alcune nuove letture del testo che possono gettare nuova luce su alcuni passi e che vengono qui presentate per la prima volta.

*News from Jannes and Jambres*

Cornelia Eva Römer

Besides the Chester Beatty Papyrus Codex XVI, two smaller Vienna papyri have been the main witnesses for the narrative about the two magicians. Since the splendid edition of the text by A. Pietersma in 1994 more fragments were identified (presented by G. Schmelz at the Congress at Florence in 1998). A piece recently found in the Vienna Papyrus collection now allows new conclusions about the content and the narrative technique of the story of Jannes and Jambres.

*Transmission of the Demosthenic Tradition*

Maroula Salemenou

In order to examine in depth the transmission of the Demosthenic tradition, a sufficient number of ancient manuscripts is necessary to establish the quality of the text. Such evidence for spurious documents in Demosthenes becomes available in the course of the second and third centuries, when a fondness for the orator was growing during the Second Sophistic. On the basis of papyrological literary sources dating primarily to the imperial period, a set of conventions of standard and non-standard practice in the formatting of the documentary titles and passages in the Demosthenic speeches will be discussed. Standard practices will be re-evaluated in order to ascertain whether these are due to scribal habits, or represent settled aspects of an already established tradition in the documentary format. Occurrences of non-standard practices will serve to determine whether such practices were erratic simply because they were alternative, or were just alternative because they depended on different circumstances.

*Hellenistic Herakleopolis Magna*

Erja Salmenkivi

Herakleopolis Magna, modern Ihnasija el-Medina, was the seat of the 9th and the 10th dynasties (ca. 2170/2120–2025/2020 BC), and during the Third Intermediate Period, the area around Herakleopolis was strategically important as a fortress for the rulers of the 22nd Dynasty. The site was religiously important throughout Pharaonic history, and as M. R. Falivene has noted: “Even at the time when the Greeks called it Herakleopolis, this was an important town, deserving a special study which cannot be attempted here” (*The Herakleopolite Nome* [Atlanta, 1998] xiii). On the other hand, Ulrich Wilcken noted, in his 1903 article on papyrus excavations in Herakleopolis Magna, that our knowledge of the Ptolemaic town is almost nonexistent. My aim in this paper is to outline a forthcoming study on Hellenistic Herakleopolis Magna, which is based on the evidence from the large number of Ptolemaic papyri that have been published during the past ca. 100 years and concern directly (or indirectly) this metropolis.

*Acta Alexandrinorum or a Report of Proceedings?*

Workshop Four: Literary or Semi-literary Papyri

Panagiota Sarischouli

P.Berol. 21396 preserves portions of a late second century CE text that belongs to the Papyrus Collection of Berlin's Egyptian Museum. Extant are one larger fragment (20.2 cm high and 7.2 cm wide) as well as five minor unplaced scraps of the same sheet. The text is written in an informal book-hand with a tendency to lapse into documentary cursive forms. Speeches are introduced by the εἰπεν-formula. However, no names

of emperors or other officials are attested. This paper tries to determine the precise nature of the fragmentarily preserved contents of this interesting and intriguing text.

*Demotic Funerary Texts from the Louvre and Egyptian Funerary Literature in Roman Egypt*  
Foy Scalf

Among the collection of the Louvre are six unpublished Demotic funerary papyri dating to the first centuries CE. The texts consist of religious formulae expressing the essentials of Egyptian funerary theology; indeed, they represent the last known funerary papyri prior to the widespread Christianization of Egypt. These papyri belong to a group of Demotic formulaic funerary texts which have too often been ill described as “abbreviated” and it can be shown that these texts were not considered abridgements. Vignettes adorn several Louvre exemplars whose scenes form an overlooked, but important corpus best understood in comparison with Roman Period funerary stelae. Further details of this “genre” are illuminated by the titles contained on the verso of several of the papyri and theories about their usage are confirmed by interesting “instructions” accompanying one of them. Additionally, two of the Louvre papyri show an identical, but unique set of formulae hitherto unknown. This paper will examine the importance of such papyri for the study of Egyptian religious tradition and practice in their role as the last bastion of Egyptian funerary literature.

*Book-ends, End-titles, Coronides in Papyri with Hexametric Poetry*  
Francesca Schironi

In this paper I will discuss how papyri containing hexametric, esp. Homeric, poetry mark book-ends. More than fifty papyri (rolls and codices, 3rd century BC – 6th century AD) have been taken into account. To mark the end of a book papyri can use an end-title (or *colophon*) and the *coronis* (or the more simple *paragraphos*). The research has shown that rolls and codices show different layouts (*coronis* and *colophon*; *colophon*, no *coronis*; *coronis*, no *colophon*; when another book is present it can be either in the same column or in the next one). Notwithstanding the fragmentary evidence and the diversified patterns shown by papyri in marking bookends, some conclusions can be drawn:

- 1) It is not true, as generally held, that Ptolemaic papyri used not to distinguish one book from another. They do not have *colophons*, but they present a *coronis* or at least a *paragraphos* to mark the passage from one book to the next.
- 2) The usage of *paragraphos* is earlier; then the *coronis* became more widespread. The most common way was to combine the two signs resulting in a more “decorated” *coronis*.
- 3) *Colophons* started being used in the Roman period. From the 1st century AD onwards, a *colophon* (often together with a *coronis*) is always present (with perhaps one or two exceptions).
- 4) A further development is shown by codices, which, with one exception, all present the *colophon*. *Coronides* are not always present. When they are, they have unusual shapes and become purely ornamental.

*Letter to a Bishop*  
Georg Schmelz

P.Heid. inv. kopt. 211 (Sahidic Coptic, 6th/7th c.) is a letter from a monastic superior to a bishop: the writer reports about his recovering from an illness and compares this experience with the wonders of the ark of covenant. These allusions do not seem to appear elsewhere in Coptic and Christian Oriental literature and make this text unique. But many grammatical problems and major lacunae turn the reading and understanding of this neatly written letter into a real challenge.

*The Papyrus-Portal Deutschland*  
Reinhold Scholl and Marius Gerhardt

The “Papyrus-Portal Deutschland” (<http://www.papyrusportal.de>) is a project that aims to provide the user with both the opportunity of an efficient and effective search of all digitized and electronically catalogued

papyrus collections in Germany and a unified presentation of the search results with the most important information on the particular papyrus. This includes links to the local home databases in order to provide the user with more detailed data on each piece. The “Papyrus-Portal Deutschland” will present the search results from the original databases in a standard format. A standard to record the metadata has been established. The “Papyrus-Portal Deutschland” is compatible to APIS and other meta-databases. Using the Open Source Software “MyCoRe”, and incorporating the experience from the Papyrus-Project Halle-Jena-Leipzig, work on the “Papyrus-Portal Deutschland” will be implemented in the near future with the financial support of the Deutsche Forschungsgemeinschaft. We wish to use the Congress in Ann Arbor as an opportunity to introduce the papyrological community to the principles and features of this meta-database. With our presentation we seek input from individuals with experiences in similar projects as well as potential users of this portal.

*The Evolving Shape of the Papyrus Collection in Geneva*

Paul Schubert

The papyrus collection of the Geneva Library/Bibliothèque de Genève (formerly Bibliothèque publique et universitaire) is still in the course of publication. A large group of papyri dates from the Roman period and comes from the Arsinoite nome, mainly Soknopaiou Nesos and Philadelphia. Work has now begun on the Late Roman papyri kept in Geneva, where documents from the Heracleopolite and Hermopolite nomes are better represented. As was the case with earlier material, these new texts can be linked with other ones presently kept in various European collections. As an example, it will be shown that the unpublished P.Gen. inv. 399, a mixed loan of gold and tow (Arsinoe, AD 556), is actually the lower half of a contract whose upper half is in Vienna and was published as *SB VI 9283*.

*The Oral Style of Didymus the Blind's Lectures on the Psalms (PsT) and its Audience*

Gregg W. Schwendner

It was recognized from the very beginning that Didymus' commentary on Psalms 20-44.4 found at Tura (*PsT*) is written in an oral style (Kehl, *Pap.Colon.* I, p. 41). But the implications of this recognition have largely been ignored. This paper will examine the oral style of Didymus lectures on Psalms in light of an unpublished folio (no.16) in the collection of Brigham Young University, edited by T.W. MacKay, D. Graham, J.L. Siebach, and myself.

The style is paratactic, rather than syntactic; most notably, it repeats keywords in the discussion of particular lemma to an extent that would have redundant in a written style: *nomos* and its compounds are used 11 times in the 111 word lemma on *Ps.* 26:11a. The style is roughly comparable to that of Didymus' contemporary, Athanasius.

The detailed stylistic analysis of the new papyrus should be able to give theoretical discussions of the oral features of more famous texts, such as some of Aristotle's works and Homer, a firmer footing, since *PsT*, and the Tura commentary on *Ecclesiastes*, are unique as extensive examples of oral Greek. The analysis in this paper derives from a philological and linguistic commentary on the new folio.

Who would have been the immediate audience for the lectures, which could have been delivered in about 20 hours, and who was the intended audience for the transcripts? It will be argued here that an obvious, but overlooked, possibility lies in the monastic communities at Kellia, where Evagrius Ponticus, an admirer of Didymus, was influential.

*Il P.Herc. 163 (Filodemo, Sulla ricchezza, libro I): anatomia del rotolo*

Herculanensia Panel

Elvira Scognamiglio

Anche se per il *P.Herc.* 163, contenente il primo libro dell'opera *La ricchezza* di Filodemo, disponiamo della pregevole edizione curata da A. Tepedino nel 1978 (*CErc* 8 [1978] 52-95), dopo i parziali saggi del Gomperz (1866) e della D'Amelio (1926), le nuove ricerche sull'anatomia dei rotoli ercolanesi mettono in luce la necessità della ripresa dello studio di questo testo al fine di fornire una migliore comprensione del trattato che testimonia un aspetto non trascurabile dell'etica epicurea. La possibilità di determinare

l'ampiezza delle volute che si succedevano nel rotolo ancora non svolto e la presenza di una nota bibliologica apposta alla fine del *volumen* al di sotto della *subscriptio* finale consentono di stabilire il numero originario delle colonne. Ci si propone anche di analizzare i *kollemata*. Mediante questi sussidi si prevede di poter stabilire con esattezza la successione delle porzioni superstiti del rotolo, che attualmente appare erronea, e di collocare nella giusta posizione anche alcune colonne conservate solo nei disegni (oxoniensi e napoletani) che non erano state considerate dagli editori precedenti.

*P.Mich. inv. 2958: A Michigan Musical Papyrus Reconsidered*  
Rebecca Ann Sears

P.Mich. inv. 2958 contains two fragments of tragic dialogue accompanied by musical notation and published in several sources, most recently in Pöhlman and West's *Documents of Ancient Greek Music* (Oxford, 2001). The musical notation of P.Mich. 2958 provides a window into the musical practices of 2nd century CE Egypt. The manner of writing used for this particular example is unlike other preserved musical papyri, since text and music were written simultaneously by the same hand. Although musical notation accompanying tragic dialogue is not unparalleled, the length and complexity of the melodic lines preserved in this papyrus permit ample opportunity for musical analysis. Several instances where the musical notation clearly foregrounds words of special significance in the text reveal the anonymous composer's careful and sympathetic treatment of the dialogue. In addition, the use of rhythmic symbols in the notation, apparent line or speaker division, a melismatic extrametrical interjection, and even an extra line of notation create further challenges for interpretation. Since the provenance and context of P.Mich. 2958 in the Gaius Apolinarius Niger archive from Karanis are well attested, this papyrus provides an ideal point of departure for a discussion about the interdependency of poetry and music in Roman Egypt, and perhaps in the broader context of Greco-Roman society. Although the study of the practical aspects of ancient Greek music presents arduous challenges to the modern scholar, the combination of papyrology, musicology, and philology may provide new insight into these difficult problems.

*The Myth of the Sun's Eye and its Greek Translation*  
Monica Signoretti

Few ancient texts are known both in the original and in translation. The Greek translation of the Demotic *Myth of the Sun's Eye* (Brit. Mus. 274) is an exception. Although both translation and Demotic text (*P.Leiden Dem.* I 384) are fragmentary, their joint reading leads to a better understanding of the events narrated and suggests reconstructions for damaged passages.

The translation is remarkable for the terminology chosen to translate a text dense with unyielding Egyptian concepts and even more for the reformulation for Greek readers of Egyptian ideas and metaphors. When the translation of specific terms seems impossible, the text resorts to mere analogues on the basis of the immediate context: the Demotic *srrf* is translated as "lion," and Ra alternatively as Helios and Zeus. The expunction of some passages and the changes undergone by others seem to have been made with the reception of the translation in mind: what was expected to confuse a Greek-speaking reader was omitted. When translating complex concepts, the Greek follows the Demotic "word by word"—or rather "image by image"—with no ambition of rendering less obvious—often theological—references.

Most importantly, these choices—negotiated by a translator necessarily proficient in both languages and writing systems—allow us a unique glimpse into ancient biculturalism. In contrast with the *interprelatio graeca* imposed on Egyptian culture by outsiders, the choices behind this translation are made by someone who negotiated daily between words, practices, and beliefs of different origin, "Egyptian" and "Greek".

*Shaving Beards as a Punishment in Early Islamic Egypt*  
Panel: Arabic Papyri in their Historical Context, Chair: Michael Morony  
Petra Sijpesteijn

The shaving of beards and the head hair of wayward government officials as a form punishment and humiliation appears as a well-developed literary topos in medieval Islamic literature. But we also have,

from the beginning of Islamic administration, some practical examples. Two Arabic letters written on papyrus from Umayyad Egypt indicate that this practice was used to punish Coptic officials working in the earliest Muslim administration.

In my paper I will discuss the two letters: first, to identify the transgressions that resulted in this punishment in Muslim Egypt, as well as which groups were subject to it; and second, since no pre-Islamic Egyptian precedent seems to exist for this practice, to explore other pre-Islamic practices and ideas that might have formed the basis for the actions described in our letters. The evidence for Sasanian and Arabian practices will be discussed, as well as the Egyptian monastic culture where these punishments *were* used but for quite different misdemeanours. The central question in all of this is whether, for the secular Copts in early Islamic Egypt who underwent this punishment, it carried the same symbolic significations and, in particular, the same feelings of humiliation as our sources ascribe to medieval Muslim administrators and, apparently, those similarly punished in other cultures.

*Complementing the Picture –the Philological Aspects of the Lecce Excavations at Soknopaiou Nesos*  
Soknopaiou Nesos Panel  
Martin A. Stadler

The recently resumed excavations in the *temenos* of Soknopaiou Nesos through the Archaeological Mission of Lecce University have a considerable impact on the philological study of the site. The speaker participates in the mission as excavation philologist for the demotic material. Certain papyri which have been kept in European collections for a long period can be better understood through the re-discovery of the temple's architecture, and new texts have been found which complement the already known documentation. The paper will present both aspects.

*The Application of Astronomical Image Processing Techniques to P.Herc. 118*  
Russell Stepp and Gene Ware

The recent application of Multispectral Imaging techniques to the Herculaneum papyri has been one of the most significant technological developments in recent years. However, to present, the vast potential of the spectral data collected by this technology has yet to be exploited. The Herculaneum Papyrus Project of Brigham Young University has enjoyed monumental success through its collaboration with the Biblioteca Nazionale di Napoli, where the majority of the Herculaneum Papyri are archived. Most of the images captured at Naples were limited to a handful of wavelengths, and the full application of MSI has not been brought to bear. The BYU team's work with other Herculaneum Papyri archived elsewhere, however, has captured multivalent data that allow for more thorough application of MSI and specialized post-processing techniques. High-resolution digital photographs have been taken of P.Herc. 118 in broadband visual filters and narrowband infrared. The data contain significant information about the reflective properties of both the text and the papyri themselves. The team's work beyond Naples has led to further exploration of their MSI applications.

This paper presents the first application of full MSI to a Herculaneum Papyrus. These images have been processed based on techniques used in modern astronomical research. This processing has yielded brightness curves across the entire range of the images photographed. This processing has, in turn lead to a deeper understanding of the spectral properties of text, and this has enabled the images to be further processed to increase the clarity and legibility of the texts in question.

*Grammatical Handbooks in the Second Century AD: Structure and Content in the Light of a New Discovery from Oxyrhynchus*  
Pelaghia Strataki

This paper discusses our evidence for the structure and content of grammatical handbooks in the second century of our era, taking into account the testimony of a significant new discovery in the Oxyrhynchus collection. The special emphasis of the paper is on the section devoted to the letters of the alphabet (*stoicheia*).

*Osservazioni bibliologiche sull'Athenaion Politeia di Berlino*

Marco Stroppa

P.Berol. inv. 5009 (MP3 164; LDAB 398), edito per la prima volta da F. Blass nel 1880, in seguito da H. Diels nel 1885 e infine da M. Chambers nel 1967, è costituito da due frammenti di un codice papiraceo, contenente la *Respublica Atheniensium* di Aristotele.

L'esame autoptico dell'originale, eseguito nel novembre 2005, ha consentito di riconoscere e analizzare alcuni dettagli che aggiungono nuovi dati sulle caratteristiche bibliologiche del manufatto: il formato del codice, il rapporto tra il fr. I e il fr. II, la presenza di un restauro effettuato in età antica. Inoltre una rinnovata e approfondita analisi della scrittura permette di proporre nuovi elementi a favore di una datazione al IV secolo d.C.

*Greek and Demotic dipinti from a Ptolemaic Quarry in Middle Egypt*

Workshop One: Documentary Papyri (Ptolemaic)

Ryosuke Takahashi

A limestone quarry at Zawiet Sultan situated on the east bank of the Nile about 12 km south of the ruins of Hakoris has yielded numerous *dipinti* in Greek and Demotic. The *dipinti* are likely to contribute substantially to our knowledge of the stone quarrying process and organization in the Ptolemaic period. This paper gives a preliminary overview of the *dipinti* and the quarry, based on the results of a survey conducted by a Japanese excavation team in 2005-6.

*Interdisciplinary Aspects Concerning the Connotations of a Controversial Word: nsj.t*

Renata-Gabriela Tatomir

Often the Egyptian word *nsj.t* is related to an illness –“epilepsy”. The interpretation “epilepsy” was proposed by Bendix Ebbell, in “Die aegyptischen Krankheitsnamen” (ZÄS 62 [1927] 13-20). The word *nsj.t* is discussed also in the *Grundriss der Medizin der alten Ägypter*, vol. I - IX, Berlin, 1954-1973, and according to this source *nsj.t* is an illness caused by bad demons (or by exterior demonic influences). It is said that the illness is located “in the stomach” or “in a man” and it probably enters the body through the eyes.

Nonetheless the Egyptian sources refer also to two words: *nsj* (M) and *nsjt* (F), their translation being related to the suggested meanings “Krankheitsdämon”, and respectively, “Krankheitsdämonin”. From these considerations should we understand that *nsj/nsj.t* is a couple of opposed concepts related to the medical/psychological field, rather to the religious one? In this respect, while discussing about ancient Egyptian knowledge, a question arises: where medical science ends and where religion begins?

The emphasis of my paper will lie in the offering of some interdisciplinary connotations for the word *nsj.t*, from the medical/religious interdisciplinary perspective. Examples will be provided from the Papyri Ebers, Hearst, Berlin 3038 and Chester Beatty VI.

*Unknown Troparia from a Monastery in Arsinoe?*

Workshop Four: Literary or Semi-literary Papyri

Timothy M. Teeter

P.Berl. Inv. 21368 appears to be an unknown Christian liturgical text in the Berlin Papyrussammlung, acquired by Georg Schweinfurth from his excavations at Arsinoe in 1886. Badly damaged, with text on both sides, it displays a curious combination of aesthetic design (wavy lines artfully placed to separate sections of text, a carefully drawn St. John's cross) with a crude hand and poor orthography. The two sides, with nine and eleven lines respectively, are in the same hand but may represent discrete texts. On the basis of the hand, I have assigned it to the fifth or sixth century, but this is open to question, as is its exact nature. Lines separated by slashes suggest verses rather than continuous prose, as do repeated formulae such as τὸν Χριστὸν τοῦ μεγάλου πατρὸς, a phrase I have not found anywhere else in patristic or liturgical literature. Both form and appearance suggest previously unknown *troparia*, composed when the Church was still in a formative stage of liturgical development.



*Ptolemaic Texts in the Montserrat Abbey*  
Sofía Torallas Tovar and Klaas A. Worp

In the Roca-Puig papyrus collection (preserved at the Abbey of Montserrat, Barcelona) one finds a number of interesting Ptolemaic papyri, some of them probably deriving from cartonnage. The most remarkable among the still unpublished texts is a lease of land from 147 BC, presenting an almost complete dating formula including the eponymous priests, some of whom are unknown to date. Other parts of this text follow the usual formulae of this kind of documents. The other texts contain *inter alia* two petitions, a bilingual contract of sale from the Fayum and accounts of the expenses for the building of a temple. We intend to discuss some of the most interesting features of these papyri.

*Fictitious Loans*  
Gerhard Thür

Since Fritz Pringsheim's *Greek Law of Sale* (1950) it has been almost generally accorded that in Greek law only a sale for ready money, the immediate exchange of money for goods, attains juridical significance. Prior to the exchange, neither party has any enforceable obligation or right to the other. However, Pringsheim concedes that instead of actual payment the buyer can acknowledge to have received a loan from the vendor. With this, having delivered the good the vendor can enforce the payment of the price. The buyer never granted such a loan, it was fictitious. In sales on delivery there are also some examples of fictitious loans (e.g. *P.Oslo* 1440 = *SB VI* 9569, Jan. 19, AD 91). In these cases neither the vendor nor the buyer perform at once, nevertheless the obligations of both are enforceable.

The paper will point out how fictitious loans worked apart from sales. Papyri will be compared with inscriptions from the Greek *poleis* and, finally, with contractual theory and praxis of Roman law.

*Substrate Interference in the Greek Language of the Notaries of Pathyris*  
Marja Vierros

Bilingual notaries, *agoranomoi*, in the Pathyrite nome in the second and first centuries BC, wrote Greek notarial documents of which c. 150 have been preserved. These documents display many interesting linguistic phenomena despite their formulaic nature. Demotic Egyptian was still widely used in Pathyris, and it was the native language of the majority of people there, including the notarial officers writing in Greek. The language contact between Greek and Egyptian had been a reality already for two centuries, but in settlements far from the major Hellenistic centres very few people had a good command of Greek (especially in writing). The first language (L1) of these notaries was Egyptian, which in general terms can be called a substrate language in this contact situation. Greek was the linguistic superstrate, but the prestige status of written Egyptian was quite high, at least in the eyes of the natives. Previously I have presented certain "ungrammatical" features in the Greek of the *agoranomoi* as being a result of L1 interference in their L2. In this paper I will focus on some further examples of this phenomenon, e.g., a non-standard use of the definite article before a patronym. Even if these substrate interference features have not spread to the superstrate and are mostly attested in individual or group level, they enlighten us on the patterns of how the bilingual mind processed these two morphologically different languages.

*Arabic Ostraca: An Overview*  
Panel: Collections and Literary Papyri, Chair: Maya Schatzmiller  
Tasha Vorderstrasse

Arabic ostraca have remained a largely obscure subject despite the growing interest in Arabic papyrology. The main reason for this is that so few survive. In comparison to the large numbers of Greek, Demotic, and Coptic ostraca, Arabic ostraca are relatively rare in Egypt, and only a few have been found in Arabia itself. This has meant that the study of Arabic ostraca has been fairly limited, and to date only been a few ostraca editions have been published. Further, there has been little interest in publishing those ostraca which have been found, so that the vast majority of Arabic ostraca remain unpublished. I will provide an overview of

the Arabic ostraca in museum collections, as well as those that have been found in the course of excavations in both Egypt and Arabia. This will provide information about where Arabic ostraca have been found and has implications for the use of Arabic in different regions and amongst different sections of the population. I will also look at the different materials used for writing Arabic ostraca. The history of collecting of Arabic ostraca and how this has affected our understanding of Arabic ostraca in general will be addressed. Finally, I hope to provide answers to the question of why there are so few Arabic ostraca.

*P.Jen. Inv. 266: Problems Old and New at Euripides' Bacchae 64-69*

Workshop Four: Literary or Semi-literary Papyri  
Benjamin Weaver

I propose a full text and commentary of a papyrus never fully published, currently housed in the Jena Collection in Leipzig: P.Jen. Inv. 266 (<http://papyri-leipzig.dl.uni-leipzig.de:8491>). This papyrus contains the opening lines of the parodos of Euripides' *Bacchae* (Diggle OCT1. 64-69). Measuring approximately 5.3 by 8.5 cm, dating from the early- to mid-2nd century AD, written in a formal, upright round capital hand that compares well with the *Iliad* text of *P.Oxy.* I 20, P.Jen. Inv. 266 rekindles old debates surrounding metre and colometry of *Ba.* 64-69, and raises new questions about ancient transmission of *Bacchae* through inclusion of a Homeric variant: 3 καμετη[v] (κάματος LP), unreported by Diggle.

The papyrus shows text and colometry substantially different from those in modern editions. I address questions of metrical responson between *P.Jen.* 1 (Diggle l. 64) and *P.Jen.* 5-6 (Diggle l. 68-9). Inclining against Hermann's γαίαις (1798), toward syncopated, catalectic ionics suggested by Elmsley (1821), Wilamowitz (1895), Dale (1968), I argue for correctness of *P.Jen.* 1 γαίαις.

The variant, καμετη[v], I show, is incorrect. LP (κάματος) likely preserve the true reading. But *P.Jen.* 1 καμέτην records an interesting error. The dual καμέτην is attested in Homer (*Il.* 4.27), and equated in sense with κάματος by ancient commentators (e.g. schol. vet. *Il.* 4.27 (T)). Thus *P.Jen.* 1 καμετη[v] would seem less a clever Second Sophistic Homericism, and more a misguided—if metrically correct—emendation by a scribe who replaced internal-accusative κάματος of *Bacchae* with the (more familiar?) Homeric finite verbal form καμέτην.

*The Vocabulary of Sacred Space in Documentary Papyri from Late Antique Egypt*

Jennifer Taylor Westerfeld

In Christian literature from late antique Egypt, authors used a wide array of terms to describe the sacred spaces of their pagan predecessors and contemporaries, so that a “temple” in one text might become in the next a “place of making sacrifices to Satan and worshipping and fearing him.” The vocabulary used for Christian sacred space shows a similar range and flexibility; at times authors clearly sought to differentiate themselves and their holy places from those of the pagans, while at other times they seemed to accept overlap and ambiguity in their choice of terminology. This paper will consider the other side of the page, as it were: the vocabulary used for sacred space when it appears, not in literature, but in the documentary papyri of late antique Egypt. Drawing on Greek and Coptic sources such as wills, leases, and deeds of sale, it will be possible to assess the basic working vocabulary of sacred space used in business and legal contexts; this vocabulary can then be compared with the descriptions of space which appear in literary sources. Such a comparative analysis will add greater nuance to our understanding of the position sacred space, pagan and Christian, occupied in the thought-world of the early Egyptian Christians, an understanding which, at present, remains heavily based on literary evidence.

*Re-Mapping Karanis: Geographic Information Systems and Site Analysis*

Andrew T. Wilburn

Scholars interested in the analysis of archaeological sites that were excavated before the advent of modern technology are often confronted with the daunting task of reconstructing the archaeological contexts and findspots of artifacts and papyri. Using the site of Karanis as a test case, this paper explores the value of mapping a site within a Geographic Information System (GIS).

The GIS platform permits the topography and architecture of a site to be entered into a three-dimensional, spatially rectified visual environment; excavation data—including descriptions of objects or papyrological texts—can be associated subsequently with the physical spaces in which they were found. The successful reintegration of texts, objects and architecture permits scholars to view material culture as coherent parts of an archaeological landscape; rooms, houses, and *insulae* can be populated not only by structural features but also by the artifacts and papyri that were in use during the period of occupation.

Such a reconstruction of archaeological contexts allows links to be established between texts and artifacts across or even beyond the site. This paper specifically uses a Geographic Information System created from the Karanis data to analyze instances and locations of magical practice within the late antique village. Once these locations have been successfully mapped, we are able to use the GIS data platform to place objects related to magical practice within their proper geographic and social contexts through the analysis of associated finds, nearby architecture and spatial distribution.

*Greek Law in Roman Times - a Computerized Databank of Greek Legal Documents from Egypt*  
Uri Yiftach-Firanko

Since 2005, the Israel Science Foundation supports the creation of a computerized databank comprising all Greek written contracts from Ptolemaic and Roman Egypt (IV BCE—IV CE). The databank, which will cover all key types of legal documents (such as leases, loans, sales, wills and other family related documents etc.), is intended to be available on the internet in the course of 2008. The databank will not only report type of transaction, date and place of composition of each document; it will also provide a detailed account of the clauses incorporated in each document and, at a later stage, some of its material particulars. The databank, with more than 4,000 items, will enable for the first time a systematic survey of the regional peculiarity in legal documents, as well as the changes they underwent through time. In particular, the databank will allow us to assess the impact of major political and administrative changes, such as the Roman occupation or the *Constitutio Antoniniana* of 212, as well as of the parties' status and their social affiliation, and the peculiarities of the individual transaction on the features of the legal document. I wish to present the databank, and to discuss the methodology involving its creation.