



1 Testimony/Testimonies

1.1 Testimony text

This section relates to the testimony text as it appears in the source (*supra* 1.7).

Multilingual testimonies

For a multilingual testimony using a language that is neither Greek nor Western-Semitic (Latin, Demotic...), register the testimony in that language, but **do not analyse its elements** (*infra* 2.9).

E.g.: *IGUR* 195 (Rome, end of the 2nd c. CE):

Side A

Silvano | custodi | Papirii

Side B

Σιλβανῶι | φύλακι | Παπείριοι

Register two testimonies: A, l. 1-2 (Latin) and B, l. 1-2 (Greek).

- *Extract with restitution*: « Silvano custodi ».
- *Transliteration*: /
- *Extract with restitution*: « Σιλβανῶι φύλακι ».
- *Transliteration*: « Silbanōi phulaki ».

Analyze only the elements Σιλβανῶι and φύλακι (*infra* 2.9).

E.g.: *KAI* 309

Akkadian

DIŠ ^dIŠKUR

Aramaic

qdm hdd skn

Register two testimonies: Akk., l. 1 and Ar, l. 1.

- *Extract with restitution*: « ^dIŠKUR ».
- *Transliteration*: /
- *Extract with restitution*: « hdd skn ».

Transliteration: /

Analyze only the elements *hdd* and *skn* (*infra* 2.9).

Titles of sovereigns

Omit the titles of sovereigns, emperors and other historical figures (such as benefactors, for example). Register only the divine beings included in the titles, included divinised political entities (Polis, Dêmos, Rhôdos, Rhômê, etc.).

E.g.:

– **omit** the testimony [βα]συλέα Πτολεμαῖον Πτ[ολεμαίου] καὶ Ἀρσινόης θεῶν Φιλοπ[ατόρων] (*I.Salamine* 65), because the group θεῶν Φιλοπατόρων is part of the title of Ptolemy IV and Arsinoe III.

– **register**, in the title Δομετιανοῦ Σ]εβαστοῦ Γερμανι[κοῦ] Διὸς Ἐλευθερίου (*IG* II² 1996), the testimony Διὸς Ἐλευθερίου which relates to Zeus as the “equivalent” of the emperor. Domitian is recorded as an *Agent* “associated” with the god (*infra* 2.5).

– **register**, in *I.Kition* 2009, l. 1-4: Χαίς[αρι θεῶι], | Διὶ Κεραυνίῳ, | Ἀφροδίτῃ, Πόλει, | Δήμῳ, Ὀμονοίῃ, the divinised entities Πόλει, Δήμῳ, but not the syntagma Χαίς[αρι θεῶι] because it refers to a divinised sovereign.

Heroes and deceased

Register testimonies including heroes and deceased when involved in a ritual act or as acting superhuman powers, following the same rules as with theonyms.

E.g.: *CGRN* 57 (Aixone), l. 31-32:

Ἀρχηγέτο ἱερεῖ καὶ τῶν ἄλλων ἡρώων ἱερεῶσυνα

Register the testimony *Archêgeto ... kai tôn allôn hêrôôn*.

Analyze the syntagma *tôn allôn hêrôôn* as an onomastic sequence made up of two elements: *allos, hêrôs*;

Analyze *Archêgeto* as an element coordinated with the syntagma *tôn allôn hêrôôn*.

E.g.: *I.Kourion* 127, l. 1-4, *katadesmos* from Amathus (Audollent, *Defixionum Tabellae* 22):

[Δέμονες] οἱ κατὰ γῆν κὲ δέμονες οἵ[τινές]

[έσ]τε κὲ πατέρες πατέρων κὲ μητέρε[ς ἀντι-]

[ενί]ριοι οἵτινες ἐνθάδε κῖσθε κὲ οἵτινες ἐ[νθάδε]

[κ]άθεστε

“Demons who are under the earth, demons whoever you are, fathers of fathers and mothers, who fight against men, and whoever you are lying here and whoever you are resting here”

Register the deceased as supposed acting powers.

In a *defixio*, do not register the deceased in the tomb if he is only mentioned.

1.1.1 Extract with restitution

This field transcribes the testimony taken from the source with the restitution(s) or correction(s) adopted from the main edition.

If several restitutions are possible, register the one considered to be the best-founded (preferably from the main edition) and indicate the others in the *Testimony Commentary* (*infra* 2.8).

Respect the formatting of the passage given by the main edition (spaces, indentations, line breaks, upper and lowercases, etc.).

With restitution

B

I

U

⊗

x₂

x*

IFAO

t

š

š

š

'

'

h

Ἀρτέμ[ι]-

[δος Βραυρωνίας]

Interspersed words

Replace with three dots (...) the word that do not form part of the divine onomastic sequence and are sometimes interspersed (to comply with the versification constraints, for example).

E.g.: on the stone epigram *IG IV 666* (Myli, around Lerna), l. 15-16, we read:

Φοίβου πυρφόροι λ[υ]-

[κοκτ]όνο[υ]

Register the testimony *Phoibou ... Lukoktonou* without the interspersed term *purphoroi*.

Prepositions and articles

Record the testimony in its full syntactic structure **including prepositions and articles**, even if they are not subsequently treated as elements.

E.g.: *IG II² 3177*, l. 2: register as testimony text, record τοῦ Διὸς τοῦ ἐπὶ Παλλαδίου, even though only the elements Ζεὺς and Παλλάδιον are lemmatised (*infra* 3).

E.g.: *KAI 4*, l. 6: register as testimony text lpn . 'l gbl . qdšm (with the inserted dots), even though only the elements 'l, gbl and qdš are lemmatised (*infra* 3).

Transcription rules

Semitic

Transliterate the text in lowercase letters. Do not use hyphens in case of hyphenation of words. For special signs, **use exclusively the keyboard built into the input interface**.

Underline the damaged and/or uncertain letters.

For other edition conventions, follow the diplomatic signs mentioned below (*Diplomatic signs and edition conventions*).

Aleph	' (interface keyboard)
Bet	B
Gimel	G
Dalet	D
He	H
Waw	W
Zayin	Z
Ḥet	ḥ (interface keyboard)
Ṭet	ṭ (interface keyboard)
Yod	Y
Kaph	K
Lamed	L
Mem	M
Nun	N
Samek	S
Ayin	‘ (interface keyboard)

Pe	P
Ṣade	ṣ (interface keyboard)
Qoph	Q
Resh	R
Sin	ś (interface keyboard)
Shin	š (interface keyboard)
Tav	T

Greek

Register the text in Greek characters.

E.g.: ICS 1 (*I.Paphos* 1) b, l. 5: [Ἀρτέμιδ' Ἀγ]ροτέραι

Use the “Polytonic Greek” keyboard on your own computer. To install it, follow this procedure:

- MAC: Settings -> keyboard-> input mode -> add -> Polytonic Greek.
- Windows: Control panel -> Change keyboards -> Keyboards and languages -> Change keyboards -> Polytonic Greek keyboard.

To download the IFAO’s Greek font onto your computer, visit the site:

<https://www.ifao.egnet.net/publications/publier/outils-ed/polices/>

Other languages

Use the Latin alphabet for Latin or Celtic, Greek characters for languages transcribed using this alphabet (e.g.: Gallo-Greek inscriptions). For other languages (e.g.: Demotic), use the appropriate transliteration system.

Diplomatic signs and edition conventions (all languages)

Follow the main edition.

For unpublished texts, use the conventional diplomatic signs below:

abc	Clear text
ḁḃḥ	Letter damaged and difficult to identify (except Semitic languages, where letters are underlined)
ABC	Letters legible but word unknown (only for Greek)
[- -]	Traces of a letter impossible to identify
<i>vestigia</i>	Traces of several illegible letters
[abc]	Letter(s) that have disappeared due to an imperfection in the stone and restored text
[...]	Lacuna of known length, without restitution. The number of dots corresponds with the number of missing letters
[c 3]	Lacuna of uncertain length, number of letters estimated
[- - -]	Lacuna of uncertain length, without restitution
[c ?]	Lacuna of unknown length, without restitution
†	Corrupt tradition, without satisfactory solution (one word)

†...†	Corrupt tradition, without satisfactory solution (several words)
co(n)s(ul)	Resolution of an abbreviation
°(denarii)	Resolution of an acronym
{abc}	Letters that exist but are to be deleted
[[abc]]	Letters intentionally defaced, erased or hammered
< abc >	Letters forgotten and reproduced by the editor Insert a space after the opening < and before the closing >
<<abc>>	Letters forgotten and added by the lapicide or scribe
\abc/	Letters interspersed by the lapicide or scribe in a line space
> abc <	Mistake made by lapicide or scribe Insert a space after the opening > and before the closing <
vv	Number of spaces left empty in the document
vac.	Space of unspecified length left free
vacat	Line left empty
— — —	Lacuna of an unspecified number of lines
	End of a line of text

1.1.2 Transliteration

This field is **reserved for testimonies in the Greek language** that we transliterate using the Latin alphabet with eventual restitutions, following the edition conventions (square brackets, parentheses, etc.).

Alpha	A, a
Beta	B, b
Gamma	G, g ; double gamma : gg (not ng) ; g before a consonant
Delta	D, d
Epsilon	E, e
Digamma	W, w
Zeta	Z, z
Eta	Ê, ê
Theta	Th, th
Iota	I, i; the subscript iota is transliterated by an adscript i
Kappa	K, k
Lambda	L, l
Mu	M, m
Nu	N, n
Ksi/xi	X, x
Omicron	O, o

Pi	P, p
San	S, s
Qoppa	Q, q
Rho	Rh, rh at the beginning; R, r
Sigma	S, s
Tau	T, t
Upsilon	U, u
Phi	Ph, ph
Chi	Ch, ch
Psi	Ps, ps
Omega	Ô, ô
Rough breathing	H, h
Neither smooth breathings, nor accents should be noted	

Like in the *Extract with restitution*, respect the formatting of the passage given by the main edition.

Transliteration

B I U G x₂ x' IFAO t s š s ' ' h

Artem[i]-
[dos Braurônias]

For syllabic Greek inscriptions (e.g.: Cypriot syllabary), give a transliteration of the alphabetic transcription.

E.g.: ICS 1 (*I.Paphos* 1) a, l. 3: a-ra-te-mi-ti a-ko-ro-te-[ra-i]

<i>Extract with restitution</i>	a-ra-te-mi-ti a-ko-ro-te-[ra-i]
<i>Transliteration</i>	Artemidi Agrote[rai] (= transliteration of the alphabetic transcription Ἀρτέμιδι Ἀγροτέραι)

1.1.3 Translations (FR / EN)

Propose a translation of the testimony in French and in English.

Use the translation of the main edition. Otherwise, translate it yourself.

The translation of “transparent” divine names (e.g.: Baal/Master) is left to the discretion of the translator.

1.1.4 Reading quality

The evaluation relates to the quality of the **published** data and the onomastic sequence contained in the testimony. It will allow to sort out results of queries according to the reading quality.

The evaluation of the testimonies *Reading quality* engages the scientific responsibility of the author of the form.

Adopt the following criteria.

We consider “(1) a Confident reading”:

- A legible and complete onomastic sequence according to the main edition.
- A globally legible sequence with the restitutions of the editor consensually accepted.
- A probably incomplete onomastic sequence, in which each element published in the edition is clearly readable.

(1) Confident reading
(1) Confident reading
(2) Probable reading
(3) Uncertain reading

We consider “(2) a Probable reading”:

- A globally legible onomastic sequence, with restitutions given as uncertain by the editor using the conventional signs (square brackets, etc.) or in the critical apparatus/commentary.
- A globally legible sequence with restitutions of the editor not consensually accepted (identify, if possible, a publication offering a different restitution/discussing the restitutions of the editor).
- A probably incomplete onomastic sequence, with one or several restituted elements, where the restitutions are not consensually accepted.

We consider “(3) an Uncertain reading”:

- An onomastic sequence restituted by the editor, where the restitutions are given as uncertain by the editor himself in the text (question mark) or in the critical apparatus/commentary.
- An onomastic sequence restituted by the editor, where the restitutions seem uncertain/risky, without any other edition to which we can refer.
- A legible onomastic sequence, whose authenticity is questioned (if possible, identify a publication moving in this direction).

If **only one of the terms** belonging to the testimony is the object of a reading “Probable” (2) or “Uncertain” (3), then the reading of **the whole testimony** is considered “Probable” (2) or “Uncertain” (3).

Presentation of the MAP project

The MAP project is an ERC Advanced Grant (741182) project that studies the divine powers in the Antiquity by means of their names, viewed as “onomastic sequences”. The full title of the project is: *Mapping Ancient Polytheisms. Cult Epithets as an Interface between Religious Systems and Human Agency*. Thanks to the systems for naming the divine, it aims to unravel the relational logics, elements of meaning, but always fluid, which arrange and animate the divine powers. These systems serve to express the gods’ multiple functions and modes of action, as well as associating them with spaces where their presence allows them to interact with men. For this reason, the names of the gods play a strategic role in ritual communication, making it possible to target a specific interlocutor and reinforcing the effectiveness of the ritual. MAP focusses on the context in which each onomastic sequence is used, as well as the question of human agency.

The project considers the divine names from the widest expansion of the Greek worlds and the Semitic worlds of the West (Phoenician, Punic, Aramaic, Hebrew) from the Near East to the most western Phoenician colonies, in other words, on an ample Mediterranean scale and encompassing an extensive period of time, from around 1000 BC to 400 AD.

Presentation of the MAP database

The data for the names, contexts and agents is extracted from published corpus, formatted and recorded by the team working on the project, guest researchers and collaborators. Given that the corpus studied is heterogeneous on several levels, the database uses ontologies and lists of predetermined values to record the data in order to streamline data entry and facilitate consultation.

MAP uses a relational database in SQL (Structured Query Language) which allows a large amount of different qualities of information to be recorded. This information is stored in entity classes (tables) which use an architecture that facilitates the resolution of search issues.

Structuration of the database

The MAP database contains three registration levels containing different data:

- Source;
- Testimony;
- Element.

The source (1) is a document – epigraphic, glyptic, numismatic, papyrological or from the manuscript tradition – which contains one or several testimonies of divine onomastic sequences.

The testimony (2) is a group of onomastic elements that refer to one or several deities and are combined to form an “onomastic sequence”.

E.g.: Ἀπόλ[λωνος] Πυθίου καὶ Ἀπόλλωνος Κεδριέως is a Greek testimony;
lrbt ltnt pn b’l wl’dn lb’l ḥmn is a Punic testimony.

The element (3) is the minimal “unit of meaning” within the testimony. It is a semantic and non-grammatical category. Two or more elements constitute a testimony.

E.g.: The testimony Ἀπόλλωνος Πυθίου καὶ Ἀπόλλωνος Κεδριέως contains 4 elements;
The Punic testimony lrbt ltnt pn b’l wl’dn lb’l ḥmn contains 7 elements.

One source (level 1) contains one or more testimonies (level 2) which contain one or more elements (level 3).

Metadata tables are associated with these different levels, such as the location, the datation, the context, the agents and the bibliography. Being aware of the structure of the database allows us to consider and calibrate our search process when using it.

Link to guidelines

The guidelines for the research and Webmapping interfaces are available here: <https://hal.archives-ouvertes.fr/MAP-ERC/>.

Registration

This document explains the procedures necessary for registering data in the database. Generally, recording will take place as follows:

- creation of a “source” form for the document that you want to process;
- creation of one or more “testimony” forms related to the source;
- if necessary, creation of “element” and “bibliography” forms.

General norms of registration

Begin sentences with a capital letter and end them with a full stop.

For dates, use “BC” and “AD”.

To reference an author, quote Author (date) or (Author date).

How to quote the MAP database?

Bonnet C. (dir.), ERC Mapping Ancient Polytheisms 741182 (DB MAP), Toulouse 2017-2022: [https://base-map-polytheisms.huma-num.fr/\(AAAA/MM/JJ\)](https://base-map-polytheisms.huma-num.fr/(AAAA/MM/JJ)).

Contact

map.polytheisms@gmail.com or click on the “Contact” tab.

Subject: BDD – registration interface.