



1 Source

1.1 Testimonies

This section allows you to record, from the source, the testimony or testimonies that it contains. Add as many as necessary. The detailed data regarding the testimonies will be recorded in a second stage, using the *Testimonies* tab.

Single divine names

Do not register divine names mentioned alone (Zeus, Nemesis, Eshmun, El, etc.), except the following cases:

- the single element is an epithet or a substantivised participle, like Hypsistos, Ourania, Addir...;
- the single divine name is part of a sequence that implies other divine entities with one or several onomastic elements, like “Astarte and Melqart Baal of Tyr” or “Zeus Patrôios and Apollo”;
- two divine names are juxtaposed and refer to one single divine power, like “Zeus Dionysus”, “Artemis Ilythia” or “Eshmun Melqart”.

Identical onomastic sequences in one source

Register them as two separate testimonies.

E.g.: *CGRN* 57, l. 24-27 mentions *Hagne Theos* twice, in line 24 (“For the priestess of *Hagne Theos* as priestly emoluments”) and line 27 (“To the priest of *Hagne Theos*, the same as for the priestess”).

Create two identical testimonies, one for line 24 and another for line 27

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 | Παπεῖριοι

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 ».

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

E.g.: KAI 309

Akkadian

DIŠ 𒅗ŠKUR

Aramaic

qdm hdd skn

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

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

Analyse 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]σιλέα 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 Δομετιανο[ῦ Σ]εβαστοῦ Γερμανι[κοῦ] Διὸς Ἐλευθερίου (*IG* IP² 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: Χαῖς[αρι θεῶι], | Διὶ Κεραννίωι, | Ἀφροδίτῃ, Πόλει, | Δήμωι, Ὀμονοίαι, the divinised entities Πόλει, Δήμωι, but not the syntagma Χαῖς[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 ἱερεώσυνα

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

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

Analyse *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 καὶ δέμονες οἵτινες
[ἐσ]τε καὶ πατέρες πατέρων καὶ μητέρες [ἂντι-]
[ἐν]ίριοι οἵτινες ἐνθάδε κῖσθε καὶ οἵτινες ἐ[ν]θάδε
[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 Passage

This field is a free text box. It is mandatory. It allows you to indicate the position of the testimony in the source text (side, column, line, etc.).

Use the reference edition (uppercase or lowercase letters, numbering, etc.), otherwise, indicate for epigraphic or papyrological documents:

- The side (or part of a wall, a statue, etc.) with a letter (uppercase: A, B); for tesserae, give the letter in lowercase (a and b).
- Front/back of papyrus and *ostraka* (where appropriate): r° / v°.
- The column: col.
- The line: l; if the inscription has only one line, indicate: l. 1.
- The language (only for bilingual or plurilingual inscriptions), in the following way:

Ammonite	Am.
Aramaic	Ar.
Egyptian	Eg.
Greek	Gr.
Hebrew	Heb.
Latin	Lat.
Libyan	Lib.
Phoenician	Ph.
Punic	Pun.
Etc.	Etc.

Passage

A, col. 2, l. 37

For a glyptic or numismatic document, indicate the obverse or the reverse: Obv. / Rev.

For a document from the manuscript tradition, follow the relevant edition.

Type of source	Reference (short)	Source Reference	Passage
Epigraphic	CGRN	52	Col. A, l. 3-4
Papyrological	PMG	II	l. 139
Numismatic	RPC III	1717	Obv.
Manuscript tradition (work)	Paus.		I, 26, 2
Manuscript tradition (fragment)	Alcaeus	fr. 129	l. 6-10

1.1.2 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

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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 Ζεύς 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 editing conventions, follow the details below:

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
<i>vac.</i>	Space of unspecified length left free
<i>vacat</i>	Line left empty
— — —	Lacuna of an unspecified number of lines
	End of a line of text

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 lntn 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 lntn 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.