



1 Testimony/Testimonies

1.1 Formula

1.1.1 Formula

This field allows you to formalize the testimony, in view of its computer processing.

Indicate the link type within the Testimony using the four following operators:

- + coordination
- # qualification (qualifies or is qualified)
- / juxtaposition
- = explicit equivalence

In the formula, brackets indicate syntagms: []

E.g.: *I.Rhodische Peraia* 557, l. 1-3: Ἀπόλ[λωνος] | Πυθίου καὶ Ἀπόλλωνος| Κεδριέως
[Apollôn # Puthios] + [Apollôn # Kedrieus]

Parentheses indicate distributivity: ()

i.e. when an element or a syntagma qualifies (#) or elucidates (=) several other elements or syntagms

E.g.: *I.Rhodische Peraia* 553, l. 9: Ἀπό[λλω]ν[ο]ς Πυθίου καὶ Κεδριέως
Apollôn # (Puthios + Kedrieus)

E.g.: *IGBulg V* 5286, l. 1: κυρίῳ Διὶ καὶ Ἡρᾷ ἐπηκόοις
([Kurios # Zeus] + Hêra) # Epêkoos

E.g.: *IG XII 6*, 533, l. 1-4: Διὸς | καὶ | Ἡρῆς | Σῶτῆ[ρ]ων
(Zeus + Hêra) # Sôtêr

E.g.: *KAI* 48 (Memphis): lrbty l'lm 'drt 's 'lm 'štrt wl'lnm 'š 'l[...]
[to my ladies # ([to the goddess # mighty]# Isis) / [the goddess # Ashtart]) + [to the gods
who...]

Move and drag operators and elements from the lower *Elements* and *Operators* fields to the upper *Formula* field.

Follow the order of the text as much as possible.

#1

Formula ? [Κύριος, α, ον # Ζεύς]

Operators () [] + / # =

Elements Ζεύς Ἡρα Ἐπήκοος, ος, ον Κύριος, α, ον

Divine Powers 1

#1

Formula ? ([Κύριος, α, ον # Ζεύς] + Ἡρα #

Operators () [] + / # =

Elements Ζεύς Ἡρα Ἐπήκοος, ος, ον Κύριος, α, ον

Divine Powers 1

#1

Formula ? ([Κύριος, α, ον # Ζεύς] + Ἡρα) #

Operators () [] + / # =

Elements Ζεύς Ἡρα Ἐπήκοος, ος, ον Κύριος, α, ον

Divine Powers 1

If a second formula is to be considered, add another *Formula Field* and fill it in. Place the formula that you view as most valid in the first position.

+ Add Formula

1.1.2 Number of divine powers

This field indicates the number of identifiable divine powers in a given onomastic sequence, regardless of the number of elements associated with them.

When more than one formula and different numbers of divine powers are registered, only the first registration will be taken into account for queries.

The **groups** designated as such (e.g.: “the other gods”) are **counted as a single divine power**.

#1

Formula ? ([Κύριος, α, ον # Ζεύς] + Ἡρα) #

Operators () [] + / # =

Elements Ζεύς Ἡρα Ἐπήκοος, ος, ον Κύριος, α, ον

Divine Powers 2

1.1.2.1 Some examples

- God A qualified as B and god C: 2 powers
E.g.: *IG II³.4, 1010*: Δήμητρι Χλόη και Κόρη
- God A and God B qualified as C: 2 powers
E.g.: *I.Portes du désert 65*: Ἰσιδι και Ἥραι θεαῖς μεγίσταις
- All the gods of place D: 1 power
E.g.: *KAI 10, l. 16*: ἑῖς ἅπαντας τοὺς θεοὺς τῆς πόλεως
- God A qualified as B and god C and all the gods of place D: 3 powers
E.g.: *KAI 9, B, l. 5*: ὁ θεὸς ὁ ἐν τῇ πόλει καὶ ὁ ἐν τῇ ἀγορᾷ καὶ ὁ ἐν τῇ ἀγορᾷ
- God A qualified as B and [..., with a not preserved list] 1 power
E.g.: *I.Erythrai Klazomenai 201, col. B, l. 10-11*: [- - - καὶ Διὸς Ὑπάτου | [καὶ - - -]
- All gods (and all goddesses): 1 power
E.g.: *I.Kourion, 63, l. 1*: [θ]εῶν καὶ θεῶν
- God A who is also god B (equivalence) 1 power
E.g.: *I.Thèbes Syène 303, l. 7*: Χνούβει τῷ καὶ Ἀμμωνι
- God A juxtaposed with god B: the author of the form decides whether it indicates two ways of addressing one same power with a double name (in this case A = B => 1) or a case of asyndetic construction (to be interpreted as A + B => 2).
E.g.: *CGRN 52, col. B, l. 11-12*: Ἀρτέμιδι Ἐκάτει

If you are not able to quantify the divine powers, leave the field empty.

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.