



DIGITAL CLASSICS IN EGYPT

AND THE IMPORTANCE OF BEING SILLY (SOMETIMES).

Usama Gad

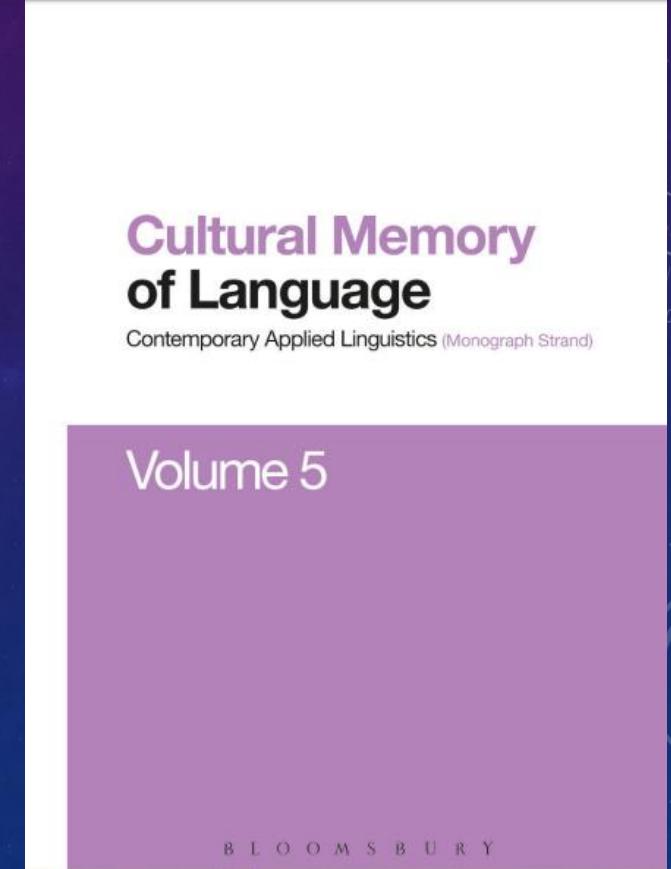
Assistant Lecturer in the department of Ancient European Civilization, Ain Shams University (Cairo/Egypt)
and Ph.D. candidate in the Institut für Papyrologie in Heidelberg/Germany.

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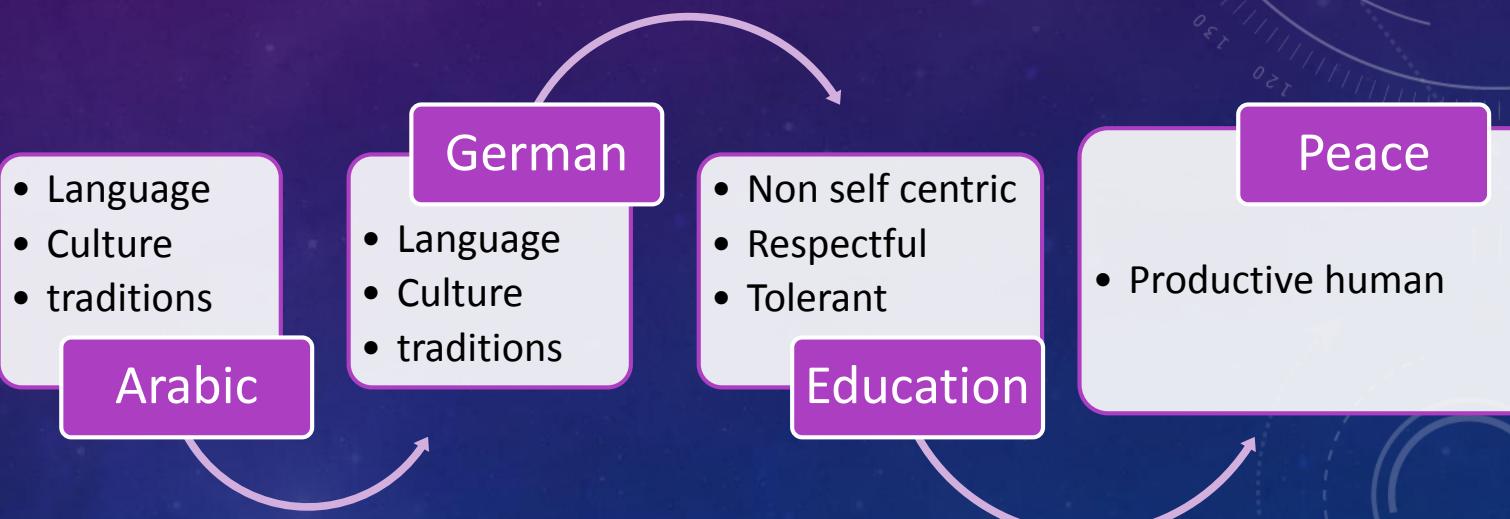
Thursday, January 17, 2015

WHY TO BE SILLY?

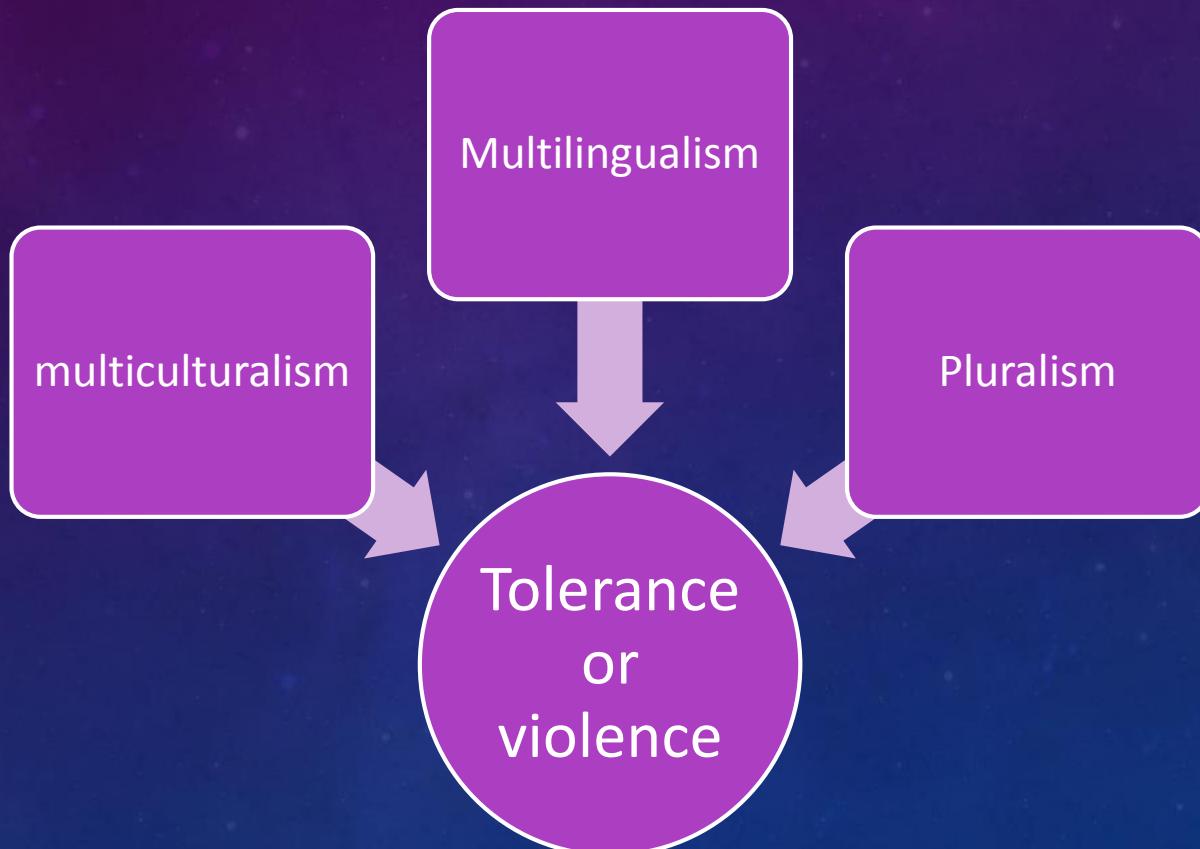
Susan Samata, Cultural Memory of Language, Bloomsbury 2014, p.11-12 quotes Hutchins saying in his book Hutchins, E., Cognition in the Wild, Cambridge, MA: The MIT Press (1995) p. 172: “We are all cognitive bricoleurs-opportunistic assemblers of functional systems of internal and external structures’ (p. 172). Then she adds “The adult non/partial speaker of PL1 is loath to engage in a language bricolage that might leave him looking silly. Children are less cautious.”.



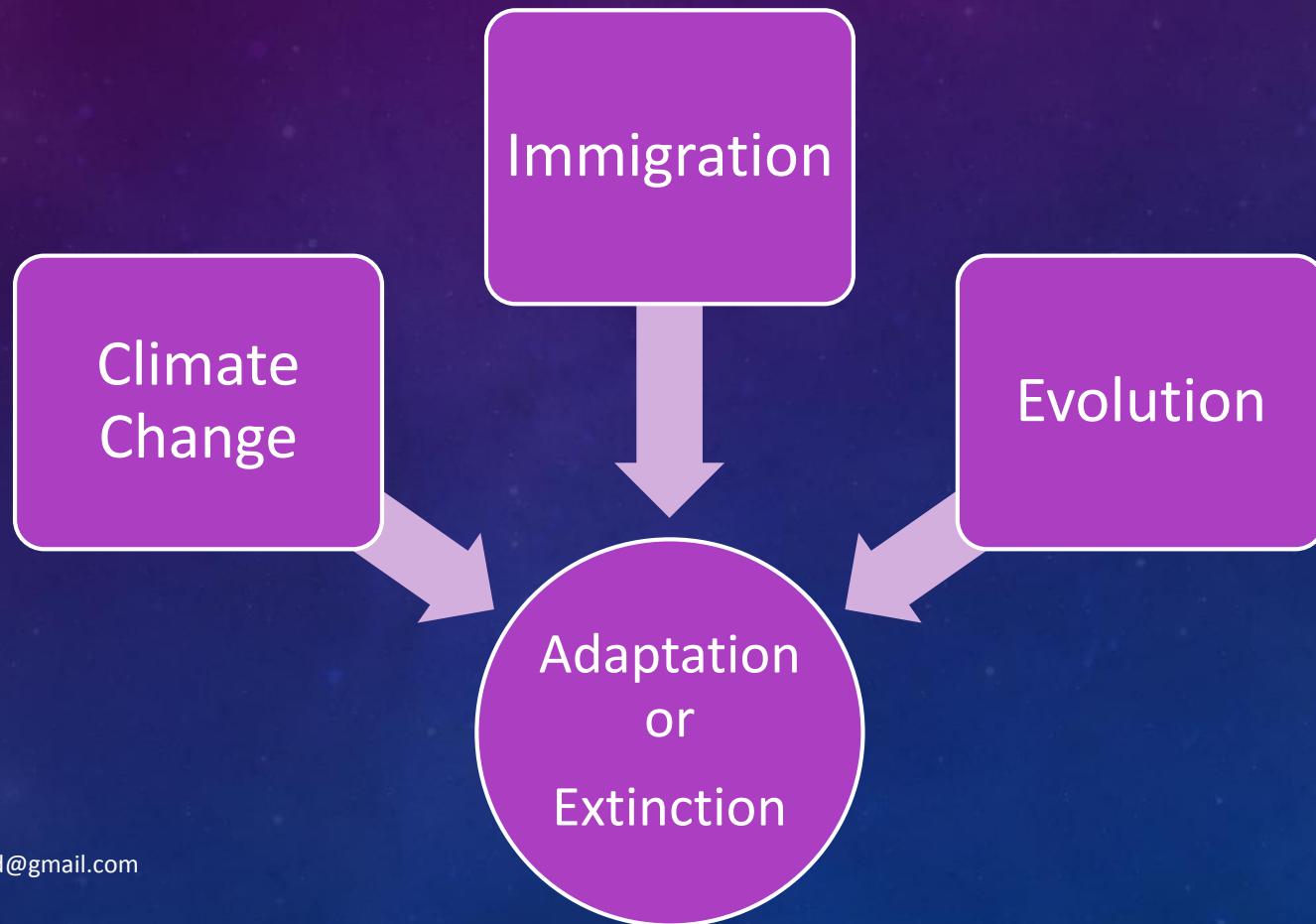
CHILDREN ARE LESS CAUTIOUS



THE RULE VS. THE EXCEPTION IN OUR HISTORY



THE RULE VS. THE EXCEPTION IN OUR HISTORY



EVOLUTION FROM PAPYRUS TO DIGITAL ERA



CLASSICS (PHILOLOGY) IN EGYPT



Page 2



images.google.de/imgres?imgurl=http://media-2.web.britannica.com/eb-media/51...

Pinakes

From Wikipedia, the free encyclopedia

"*Pinakes*" may be plural of *pinax*, a votive tablet that served as a votive object deposited in a sanctuary or burial chamber.

The *Pinakes* (Ancient Greek: Πίνακες "tables", plural of πίναξ) was a bibliographic work composed by Callimachus (310/305–240 BCE) that is popularly considered to be the first library catalog; its contents were based upon the holdings of the Library of Alexandria during Callimachus' tenure there during the third century BCE.^[1]

Contents [hide]

- 1 History
- 2 Description
- 3 Later bibliographic pinakes
- 4 Legacy
- 5 References
- 6 Bibliography
 - 6.1 Texts and translations
 - 6.2 Studies

History [edit]

The Library of Alexandria had been founded by Ptolemy I Soter about 306 BCE. The first recorded librarian was Zenodotus of Ephesus. During Zenodotus' tenure, Callimachus, who was never the head librarian, compiled the *Pinakes*, thus becoming the first bibliographer and the scholar who organized the library by authors and subjects about 245 BCE.^{[2][3]} His work was 120 volumes long.^[4]

Apollonius of Rhodes was the successor to Zenodotus. Eratosthenes of Cyrene succeeded Apollonius in 235 BCE and compiled his *tetagmenos epi teis megaleis bibliothekais*, the "scheme of the great bookshelves." In 195 BCE Aristophanes of Byzantium was the librarian and updated the *Pinakes*,^[5] although it is also possible that his work was not a supplement of Callimachus' *Pinakes* themselves, but an independent polemic against, or commentary upon, their contents.^[6]



Imaginary depiction of the library of Alexandria

CLASSICS (PHILOLOGY) IN EGYPT

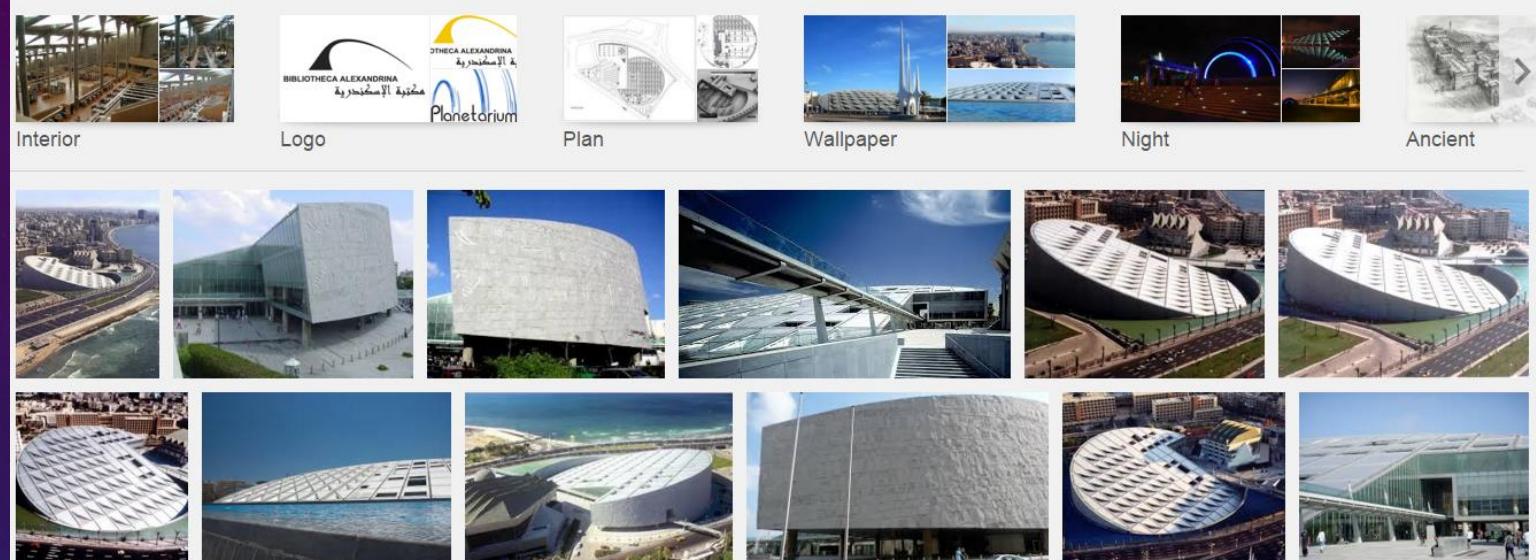


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- Alexandria
- Greco-Roman Egypt
- Plotinus (Neoplatonism)
Lycopolis in the Delta.
- Nonnus of Panopolis
(Dionysiaca)
- Dioscorus of Aphrodito

CLASSICS (PHILOLOGY) IN EGYPT



Bagnall, R.S. "Alexandria: Library of Dreams", *Proceedings of the American Philosophical Society* 46 (2002) 348–362.

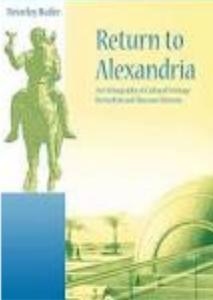
RETURN TO ALEXANDRIA: AN ETHNOGRAPHY OF CULTURAL HERITAGE REVIVALISM AND MUSEUM MEMORY

Book by Beverley Butler

The Bibliotheca Alexandrina was launched with great fanfare in the 1990s, a project of UNESCO and the Egyptian government to recreate the glory of the Alexandria Library and Museion of the ancient world. ...
[Google Books](#)

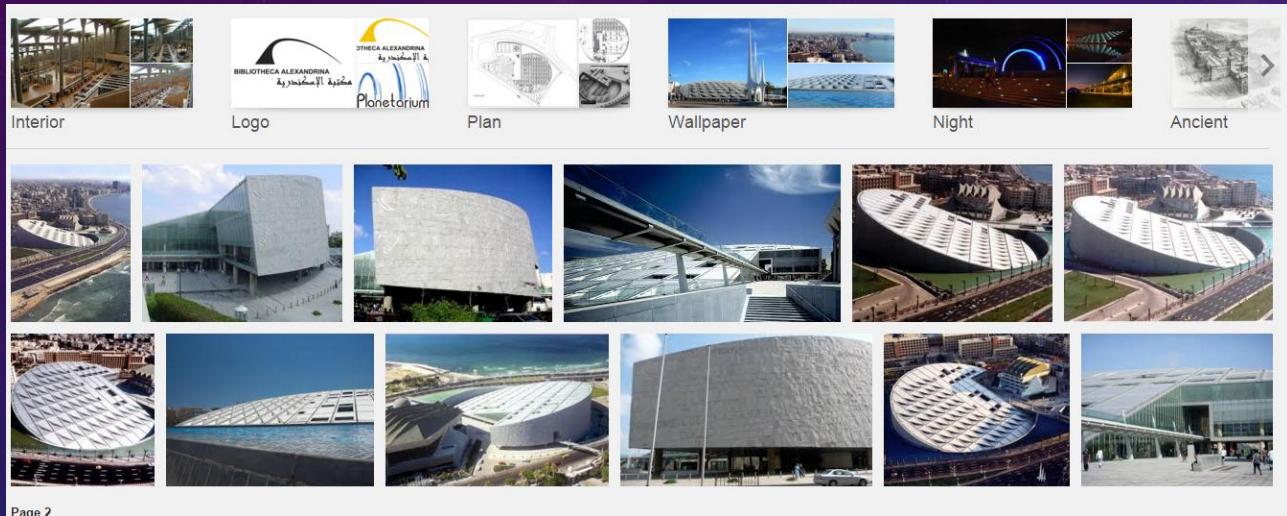
Originally published: November 15, 2007

Author: Beverley Butler



CLASSICS (PHILOLOGY) IN EGYPT

Bagnall, R.S. "Alexandria: Library of Dreams", *Proceedings of the American Philosophical Society* 46 (2002) 361–62.



Page 2

Library in the margin of a manuscript of Plautus. The contemporary attempt to create a new universal library in Alexandria itself, which has received enormous press coverage, is only the latest representative

of this tradition. Many aspects of this project have been criticized, perhaps with reason,⁵⁴ but we will have the right to denigrate the aspirations it embodies only when we become willing to give up our own pursuits of the Alexandrian dream. Thankfully, I see no signs of such renunciation. Although it is too late to recover much of the reality of the Ptolemaic library, its dream is very much still with us.⁵⁵

⁵⁴ The most serious problem at present being the lack of a coherent collection development policy and funds to carry it out. The beautiful working space in the library, however, is a worthy successor to the Muses' bird-cage.

⁵⁵ Thanks to Glen Bowersock for the invitation to deliver this paper; to Alan Cameron, Carmela Franklin, G. N. Knauer, and Maria Pantelia for various comments and references; and to Mostafa El-Abbadi for offprints of rare publications and a visit to the new Alexandrina in January 2001.

CLASSICS (PHILOLOGY) IN EGYPT

Main
Departments

- Cairo University, Department of Greek and Latin Studies (1925- present).
- Ain Shams University, Department of Ancient European Civilization (1954 ?- present).
- Alexandria University, Department of [Classical] Archeology and Greek and Latin Studies (1963- present).

Newly
founded

- Mansoura University, Department of Greek and Latin Studies (1993- 1999, then from 2005- present).
- Sohag University, Department of Greek and Latin Studies (2000-present).
- South Valley University (Qena), Department of Greek and Latin Studies(from 1996-present, LATIN as minor only).

CLASSICS (PHILOLOGY) IN EGYPT

Gregory Crane "Rethinking the Humanities and advancing civilization in a violent world" published on November 9th, 2010.

The Cairo school of classics has been described by Gregory Crane as “one of the most active programs in Greek and Latin in the world”

The screenshot shows a blue-themed website for 'The Stoa Consortium'. At the top, the title 'The Stoa Consortium' is displayed in large white font, with the subtitle 'Serving news, projects, and links for digital classicists everywhere.' in smaller white font below it. In the center, there is a white rectangular area containing the article. The article title is 'Rethinking the Humanities and advancing civilization in a violent world', with the date 'November 9th, 2010' and author 'gregcrane' listed below it. The text of the article discusses the role of the Humanities in a world of global power and ideas. To the left of the article, there are navigation links: '« Digital Humanities in Computer Science' and 'Open Access and Citation Impact »'. To the right, there are sections for 'In memoriam' (listing Ross Scaife (1960-2008)), 'Pages' (listing 'About this site', 'Classics in the Million Book Library', and 'Response to APA/AIA'), and 'Stoa highlights' (listing 'Ancient City of Athens', 'Ancient Journeys', 'Confessions', 'Demos', 'Diotima', 'EDUCE', 'Epidoc Guidelines', and 'Johannes Tinctoris').

The Stoa Consortium
Serving news, projects, and links for digital classicists everywhere.

« Digital Humanities in Computer Science Open Access and Citation Impact »

Rethinking the Humanities and advancing civilization in a violent world
November 9th, 2010 by gregcrane

As we consider whether or not the Humanities serve a public good and warrant public support, we cannot emphasize enough that ideas are a matter of life and death. At the dawn of the twentieth century, Kabul and Kandahar were almost as remote from New York as the Moon is today. But in the first year of the twenty-first century, we saw that the most remote and geo-politically weak space on earth could strike the centers of global power. Pressing issues such as the anxiety over oil and Israel may be in the foreground, but these are largely accelerants to a deeper intellectual encounter, a war of ideas that have evolved over thousands of years, across thousands of miles, and within thousands of languages.

In memoriam
Ross Scaife (1960-2008)

Pages
» About this site
» Classics in the Million Book Library
» Response to APA/AIA

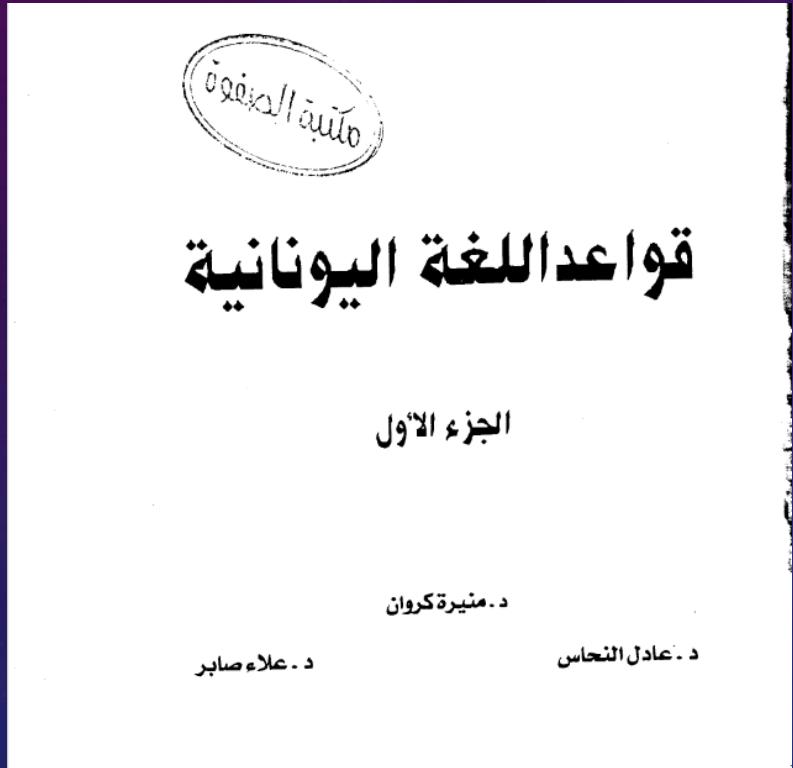
Stoa highlights
» Ancient City of Athens
» Ancient Journeys
» Confessions
» Demos
» Diotima
» EDUCE
» Epidoc Guidelines
» Johannes Tinctoris

CLASSICS (PHILOLOGY) IN EGYPT

- Few Classicists, for example, realize that the University of Cairo supports one of the most active programs in Greek and Latin in the world because they publish largely in Arabic and because print culture, with its massive libraries, favored a handful of universities in the first world.

These same technologies — that have accelerated the circulation of both hateful speech and new ideas across the globe — allow us to transform our intellectual lives as well. Each of us can explore a wider intellectual space than we could a generation ago. Professional researchers can explore broader questions in greater depth than was feasible before the digital age. Our students can become our collaborators – indeed, we need them for the shift to a digital space has made publicly available far more content than a handful of professional scholars can ever interpret. We are poised to create a new humanities education that integrates the most advanced analytical methods with our most ancient goals and that produces a generation better able to think about where they have come from and where they are going. And we have now the tools to expand our collaborations across languages and cultures, to develop intellectual and personal relationships with our colleagues from whom we had been cut off. **Few Classicists, for example, realize that the University of Cairo supports one of the most active programs in Greek and Latin in the world because they publish largely in Arabic and because print culture, with its massive libraries, favored a handful of universities in the first world.**

CLASSICS (PHILOLOGY) IN EGYPT



٠٠ ينقسم الفعل من حيث البناء إلى ثلاثة أقسام :

Active Voice	أ- المبني للمعلوم
Middle Voice	ب- البناء الأوسط
Passive Voice	ج- المبني المجهول

٠٠ توجد أربع صيغ في اللغة اليونانية وهي :

Indicative Mood	أ- الصيغة الإخبارية
Subjunctive Mood	ب- الصيغة غير الإخبارية (أو المصدرية)
Optative Mood	ج- صيغة التمني
Imperative Mood	د- صيغة الأمر

٠٠ للفعل ستة أزمنة هي :

Present tense	١- زمان المضارع
Future tense	٢- زمان المستقبل
Imperfect tense	٣- زمان الماضي المستمر
Aorist tense	٤- زمان الماضي البسيط
Present Perfect tense	٥- زمان المضارع التام
Pluperfect tense	٦- زمان الماضي التام

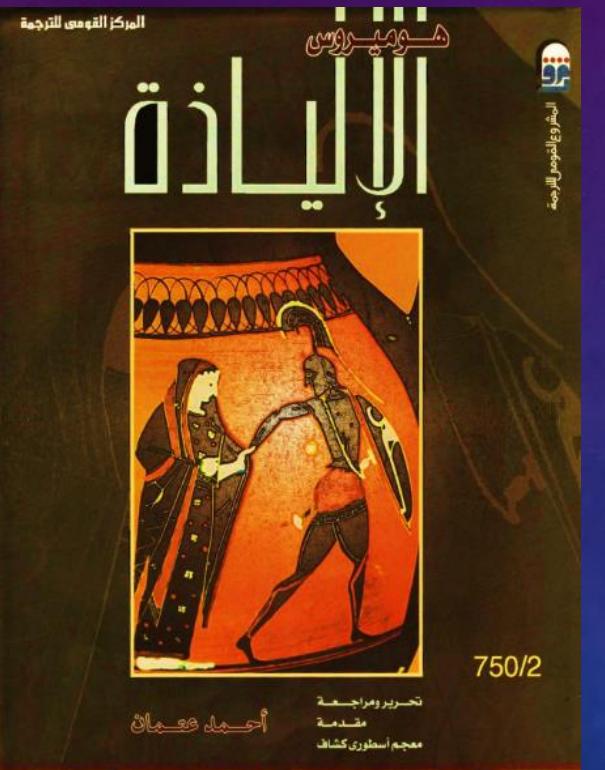
DIGITAL CLASSICS IN EGYPT: ARABIC?

١- زمن المضارع

Present tense

Pronouns	الضمائر	التصريف Conjugation	المعنى	Meaning
1st sing.	المتكلم المفرد	λύ - ω	I loose	(أفك)
2nd sing.	المخاطب المفرد	λύ - εις	you loose	(تفك)
3rd sing.	الغائب المفرد	λύ - ει	he,she,it looses	(يفك)
1st plu.	المتكلم الجمع	λύ - ομεν	we loose	(تفاك)
2nd plu.	المخاطب الجمع	λύ - ετε	you loose	(تفكون)
3rd plu.	الغائب الجمع	λύ - ουσι [η]	they loose	(يفكون)

CLASSICS (PHILOLOGY) IN EGYPT



غُنْ لم ياربة الشعر عن غصبة أخينوس بن بيليوس المدمرة،
التي لحقت بالأخينون^(١) مأساة نفوق الحصر، ودفعت إلى العالم
الأخر (هاديس)^(٢) بارواح الكثيرين من المقاتلين اليوامل، بينما
جعلت من أجسادهم لقمة سائفة للكلاب وكل أنواع الجوارح
ـ وهكذا تحققت مشينة زيوس، غُنْ من جاعت هذه
الغضبة باذنة من حيث أخذ الشناق يدب بين (آجاممنون)،
ملك الرجال، ابن آثريوس، وبين أخينوس شبيه الآلهة^(٣)
منَّ منَّ بين الآلهة هو ذلك الذي دفع بهذين الاثنين إلى
الصراع فيما بينهما؟ إنه (أبوللون) بن ليتو وزيوس، فهو الذي
أدى غضبة إلى انتشار الطاعون المشئوم بين صفوف المقاتلين
وإلى هلاك الرجال، لأن ابن آثريوس لحق بكاهنه خريسيوس
إهانة بالغة. فقد أتى الكاهن إلى سفن الأخينين السريعة ليحرر
ابنته (خرستين)، وهو يحمل معه فدية نفقة العد، وكان يمسك
بأكليل أبوللون، الذي سدد سهامه بعيداً، (وقد لفها) حول
صلوجان من الذهب، وراح يتسلل إلى كل الأخينين، وكان أكثر
رسوله إلى ابنى آثريوس^(٤)، راعي جموع الرجال
ـ يا لبني آثريوس، ويأجتمع الأخينين المزودين جيداً بوافيات
الأجل ! لتمنكم الآلهة التي تتخذ مقامها فوق جبل

(١) الأخينون: إحدى السمايات التي كان يعرف بها الإغريق في العصور المبكرة الأولى قبل أن يستقروا على
قبة واحدة وهي "الطيتون". وقد أطلق الشاعر عليهم، أي جانب هذه السمية، تسميين آخرين لها:
الدائنيون وأهل أو شعب أرجوس (الأرجيون). وقد جاء استخدامه للسميات الثلاث بشكل متواتٍ.
ـ وهذا قوله "الطيتون" وهو شعب متحالف مع الآخينين ويسكنون في جزء من تيالا في الكتاب
الثان: بيت ٥٣.

(٢) اللقطة التي يستخدمها الشاعر هي: Aïdés وهي صورة شعرية للنفحة أو Hades (روق نفحة)
المورين Aïdas. وهي سمايات لأحد إبناء كرونوس أول آلهة الإغريق. وقد أصبح أهلاً للعلم السلي.

(٣) يوجد صيدل لهذه الأبيات في تقديم مسرحية بيرسيبيوس "هلپين" (أبيات ١١-٣٨) كما قدمت الملحمة
المفترضة "القيرية" تصوّراً لأصل الحرب الطروادية (أياز).

(٤) إن أحاديث ملك موكباني وسيد الآخرين وأخوه هيللاوس تلك إسرطة الذي فرت زوجته هلپين مع
باريس (الكتندروس) بن بريموس ملك طروادة، فكان هذا، فيما يقول الشاعر، سبباً في إشغال الحرب
ـ بين الآخينين والطرواديين.

TRANSLATING THE CLASSICS INTO ARABIC

Dr. Adel Elnahas, the head of the Cairo department of Greek and Latin Studies, has just announced the publication of his translation of Character of Theophrastus (Ἡθικοὶ χαρακτῆρες) into Arabic.

The translation is published by the NCT Cairo (2015).

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Classics in Arabic

The blog aggregates news about publications, activities, etc. related to Arabic scholarship in the field of classics and thus seeks to provide greater access to non-Arabic scholars. The news comes mainly from Egypt without excluding other Arabic countries. It aims also at directing the attention of my Egyptian/Arabic colleagues to relevant classics materials from an Arabic context, whether this is Graeco-Arabicum or Arabico-Latinum.



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Wednesday, March 4, 2015

Characters of Theophrastus (Ἡθικοὶ χαρακτῆρες) into Arabic by Adel Elnahas

Adel Elnahas, the head of the Cairo department of Greek and Latin Studies, has just announced the publication of his translation of Character of Theophrastus (Ἡθικοὶ χαρακτῆρες) into Arabic. The translation is published by the NCT Cairo (2015). Congratulations for the translator and looking for more.



Usama A. Gad
G+ 9 circles 55

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November 2014 (9)

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TRANSLATING THE CLASSICS INTO ARABIC

- Abdel Moaty Shaarawy of Cairo University has translated the only new comedy preserved for us in almost a complete form i.e. Dyskolos (Δύσκολος) into Arabic.
- The translation has been published in the first month of this year (January 2015) by the Kuwaiti National Council of Culture, Arts and Literature (KNCCAL)

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Classics in Arabic

The blog aggregates news about publications, activities, etc. related to Arabic scholarship in the field of classics and thus seeks to provide greater access to non-Arabic scholars. The news comes mainly from Egypt without excluding other Arabic countries. It aims also at directing the attention of my Egyptian/Arabic colleagues to relevant classics materials from an Arabic context, whether this is Graeco-Arabicum or Arabico-Latinum.



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Saturday, March 7, 2015

Menander's Dyskolos into Arabic by Abdel Moaty Shaarawy

Abdel Moaty Shaarawy of Cairo University has translated the only new comedy preserved for us in almost a complete form i.e. Dyskolos (Δύσκολος) into Arabic. The translation has been published in the first month of this year (January 2015) by the Kuwaiti National Council of Culture, Arts and Literature (KNCCAL).



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TRANSLATING THE CLASSICS INTO ARABIC

My colleague Dr. Hatem Rabie of the department of Ancient European Civilization (Ain Shams University) has translated Plautus' Play *Mostellaria* into Arabic.

The translation is titled in Arabic "منزل الأشباح" and published on 2014 by the National Center of Translation (NCT), the most reliable publishing house not only in Egypt, but also in the Arabic region.

usama_gad@art.asu.edu.eg or usamaligad@gmail.com

Classics in Arabic

The blog aggregates news about publications, activities, etc. related to Arabic scholarship in the field of classics and thus seeks to provide greater access to non-Arabic scholars. The news comes mainly from Egypt without excluding other Arabic countries. It aims also at directing the attention of my Egyptian/Arabic colleagues to relevant classics materials from an Arabic context, whether this is Graeco-Arabicum or Arabico-Latinum.



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Monday, January 6, 2014

Plautus' Play *Mostellaria* into Arabic for the first time.

My colleague Dr. Hatem Rabie of Ain Shams University has translated Plautus' Play *Mostellaria* into Arabic. The translation is titled in Arabic "منزل الأشباح" and published by the National Center of Translation (NCT), the most reliable publishing house not only in Egypt, but also in the Arabic region. Congratulations my friend. Here is the cover page of the newly released translation.



@ Usama A. Gad

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TRANSLATING THE CLASSICS INTO ARABIC

Checklist of the Egyptian Museum's Unpublished Papyri <http://www.ulb.ac.be/assoc/aip/cairo.pdf>

- A Checklist of the Egyptian Museum's Unpublished Papyri made by me.
- It is published online at the website of the Association Internationale de Papyrologues (AIP), Version 2.4.2011.

A Checklist of The Egyptian Museum's Unpublished Greek Papyri
Usama A. Gad*

During the past two decades, papyrologists trying to keep track of publications of the papyri in the Egyptian Museum in Cairo listed in Grenfell and Hunt's 1903 volume of the *Catalogue Général des Antiquités Égyptiennes du Musée du Caire* have been well served by published concordances, first by K. A. Worp, "Die veröffentlichten P.Cair.: Eine Konkordanz," ZPE 91 (1992) 95-98, then by addenda by A. Martin and G. Nachtergael in CdE 72 (1997) 305f. An adapted version of this concordance list can be consulted online;¹ in this one can find all the numbers that have appeared in BACPSI until volume 26 (2009).

No such help has been readily available for the still-unpublished papyri of that volume. Since the AIP's International Photographic Archive of Papyri has photographs of about 4600 papyri of the Egyptian Museum² and it is available to all papyrologist worldwide, it can easily happen that the same papyrus text is edited by more than one scholar at a time. Moreover, because the papyri in P.Cair.Cat. have served as a major source of unpublished papyri for Egyptian students, it has happened that an Egyptian M.A. or Ph.D. thesis has included a papyrus simultaneously edited by an international papyrologist,³ or that the publication of a papyrus text escapes the notice of the national editor of the same papyrus.⁴ No doubt these instances are not intentional trespasses on the AIP's guiding principle of **Amicitia Papyrologorum**.⁵ This checklist is intended to help colleagues to avoid such

PAPYROLOGY IN EGYPT

Checklist of the Egyptian Museum's Unpublished Papyri <http://www.ulb.ac.be/assoc/aip/cairo.pdf>

Simultaneous publication of the same piece

1- The published version (2.4.2011) records only 4 cases.

2- The unpublished version (2.2014) records 6 cases

- I- P.Cair. SR 3049/70-72 edited first by Sayed Omar in BACPS I 1985, pp. 42-48, but appeared three years later in Select Papyri, ed. R.G. Warga, Jr. Diss. University of Illinois at Urbana-Champaign, 1988 (P.Sel.Warga texts no. 2,3 and 4). The first author used the Special Register, while the later author returned to the older reference of P.Thead. inv. to refer to their texts.
- II- P.Cair.Cat. 10354 which was edited simultaneously by both Kashaf, Mohamed, A Part of Loan, BAC 19 (2002) pp. 19-23, and Vandorpe, Katrijn, as part of: P. Dryton 17 of P.Dryton = The Bilingual Family Archive of Dryton, his Wife Apollonia and their Daughter Senmouthis, ed. K. Vandorpe. Brussels 2002. (Coll.Hellen. 4).
- III- P.Cair.Cat. 10464 edited by Worp, Klaas in P.Harrauer 45 (P.Harrauer =Wiener Papyri als Festgabe zum 60. Geburtstag von Hermann Harrauer, ed. B. Palme. Vienna 2001), but appeared also in Aly, Tarek's MA thesis in 2002, Ain Shams University as papyrus number VI. Later on, after Mr. Tarek Aly's unexpected and sudden death in 2007, his MA thesis was published by his supervisor in BAC 26 (2009) pp. 7-132. In this publication, P.Cair.Cat. 10464 appeared in pp. 76-92.
- IV- P.Cair.Cat. 10355 which was edited simultaneously by both Mohamed, Belal in his MA thesis, 2002, Ain Shams University (appearing later in BAC 23 (2006) pp. 57-62) and again by Vandorpe, Katrijn as P.Dryton 47, Brussels 2002.
- V- P.Cair.Cat. 10380, 10381, 10382 edited by El-Ashiry, Mohamed in his PhD thesis in 2003, but appeared also in A Greek Register from Pathyris' Notarial Office. Loans and Sales from the Pathyrite and Latopolite Nomes ZPE 150 (2004) pp. 161-186, by Vandorpe, Katrijn.
- VI- P.Cair.Cat. 10383 that has been published in ZPE 150 (2004) 161-186 and appears as papyrus number II in the PhD thesis of Mohamed, Belal in 2010.

PAPYROLOGY IN EGYPT



Known Papyri Collections in Egypt

Based on Trismegistos website:
<http://www.trismegistos.org/coll/index.php>.

- 1-Antiquities magazines are not included in this list.
- 2-There is no inventory known to us of papyri and ostraca kept in such magazines.
- 3- Each of these magazines has its own register book.

The most important among these collections are of course the Egyptian museum, Coptic museum, and Dar al-Kutub (Egyptian Library).



The Digital Challenges and Chances

The Case of Papyri and Papyrology in Egypt

1- Cairo :

- A- Egyptian Museum
- B- Ain Shams University
- C- Cairo University
- D- Coptic Museum
- E- IFAO
- F- Museum of Islamic Arts
- G- Museum of the Book
- H- Agricultural Museum
- I- Egyptian Library
- J- Geological Museum
- K- Patriarchate Library

2- Alexandria Collections :

- A- Graeco-Roman Museum
- B- Bibliotheca Alexandrina
- C- Patriarchate
- D- National Museum
- E- University of Alexandria, Museum of the Faculty of Arts.

3- Mallawi Museum collection

4- Monastery of St Catharine (Sinai)

5- Tanta Museum

6- Luxor : Luxor Museum

7- Assiut Collections

- A- Assiut Museum of Antiquities
- B- Assiut College Museum

8- Aswan Collections :

- A- Elephantine Museum
- B- Nubia Museum

9- Ismailia Museum

10- El Kharga, New Valley Museum

11- Port Said Museum

12- Fayum

- A- Kom Aushim (Karanis) Museum
- B- Naqshun, Monastery of the Archangel Gabriel

13- El Minya Museum

14- Harrityat Razmeh Museum near Zagazig

15- Wadi Natrun, Deir el-Surian

16- Beni Suef

- A- Beni Suef Museum⁷
- B- Ihnasya el-Medina Museum

DIGITAL CLASSICS (PHILOLOGY) IN EGYPT AND VERGANGENHEITSBEWÄLTIGUNG

Ain Shams University

The Digital Challenges and Chances
The Case of Papyri and Papyrology in Egypt

So what are the challenges?

The social benefit (local and global) → Vergangenheitsbewältigung → Eurocentrality

Vergangenheitsbewältigung is a composite German word with individual and collective significance that describes processes of coming to terms with the past (*Vergangenheit* = past; *Bewältigung* = overcome [the negative, repressed and incriminating, mental injuries and guilt]), which is perhaps best rendered in English as "struggle to overcome the [negatives of the] past".^[1] It is a key term in the study of post-1945 German literature and culture.

↓

Decolonization

Decolonization (US) or **decolonisation** (UK) is the undoing of colonialism, where a nation establishes and maintains its domination over dependent territories. The Oxford English Dictionary defines decolonization as "the withdrawal from its colonies of a colonial power; the acquisition of political or economic independence by such colonies."^[1] The term refers particularly to the dismantlement, in the years after World War II, of the colonial empires established prior to World War I throughout the world. However, decolonization not only refers to the complete "removal of the domination of non-indigenous forces" within the geographical space and different institutions of the colonized, but it also refers to the "decolonizing of the mind" from the colonizer's ideas that made the colonized seem inferior.^[2]

DIGITAL CLASSICS (PHILOLOGY) IN EGYPT AND VERGANGENHEITSBEWÄLTIGUNG

 Ain Shams University

The Digital Challenges and Chances
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Living in the shadow of the west

Taha Hussein (طاہ حسین)



Taha Hussein

Born November 15, 1889^[1]
Minya Governorate, Khedivate of Egypt

Died October 28, 1973 (aged 83)^[2]
Cairo, Egypt

Nationality Egyptian

Era Modern literary theory

Region Egyptian philosophy

School Modernism; Classical Arabic literature, El Nahda

النصل الشان عش طاہ حسین

أله القوميون في مصر وسوريا وغيرها من بلدان آسيا ، خلال السنوات الفاصلة بين القرن العاشر والثانية ، أجهزون : قد تزعموا ، من جهة ، على سطوة النبلية الأوروبية عن بالادمع ، مع استمرار رقابة المحتل لفرنسا على السياسة الخارجية واحتقارهما بقواعد العسكرية ، لكنهم أثروا ، من جهة أخرى ، عن طيب خاطر إيجازاً ، بتفوق المدنية الأوروبية . وقد كان من النادر ، في تلك الحقبة ، سماح سوت كفوسوت غازاني ، كما أنه لم يسع إليه كثيراً خارج أهند . بل كانوا يعذرون ، بوجه عام ، بالطبع من بريطانيا الرومنية القومية المتلاطفة للبيزنطيين وشعورهم بالإلحاد ، دفاعاً عن النفس ، أن الاحضارة الأوروبية هي أرقى حضارات العالم . وكانت ، في ذاك لهم عن قضية الاستقلال ، يضمدون المفاهيم الأوروبية . فيقولون بأن مصر لا تستطيع أن تصبح آنة « فرنسية » بكل معنى الكلمة ، فتشتت « لها نظاماً سياسياً يختلف تماماً عنها ». ويتبعون من طب خاطر قيم المعاشرة الغربية ، إلا إذا كانت مسلطة . وكانت يعيشون معونة أوروبا غمزروبة تتحقق الاستقلال والاندماج استخداماً صحيحاً . وكان مصطفى كامل يأمل أن تُفتح فرنساً بأن من مصلحتها الدخول في قيادة الثورة البريطانية ، كما كان زملاؤه ينشد وجدان المحتل البريطاني . وكانت يتلقون أيضاً يمكرون أوروبا الخليجي ، متذمرين أن على الدول الجبهية أن ترهن عن جدارتها ، حيث لأوروبا أنها قادرة على حكم ذاتها.

This page is p. 386 of the Arabic translation of Albert Hourani's Arabic Thought in the Liberal Age 1798–1939 (Cambridge University Press 1983). He states that Taha Hussein, one of the Arabic intellectuals of the so-called "liberal age", saw the European civilization as "the superior civilization of the human history".

DIGITAL CLASSICS (PHILOLOGY) IN EGYPT AND VERGANGENHEITSBEWÄLTIGUNG



The Digital Challenges and Chances

The Case of Papyri and Papyrology in Egypt

Eurocentrism is the story of my life

European exceptionalism !

1. I've studied Greek and Latin philology in Ainshams University (Cairo, Egypt) in a department called "the department of Ancient European Civilization".
2. I've got a job (2005-2010) as a teaching assistant in the same "department of Ancient European Civilization".
3. After I got my MA in Greek Papyrology from the same department in 2010, I became an assistant lecturer in the same "department of Ancient European Civilization".
4. Since 2011 I'm in a sabbatical leave from my duties in the "department of Ancient European Civilization" to get my Ph.D. from Heidelberg.
5. I've already submitted my Ph.D. and probably in March 2016 I'll get this degree and will become a lecturer in the "department of Ancient European Civilization".
6. In 2020 Assistant Professor.
7. In 2025 full Professor.

DIGITAL (PHILOLOGY) IN EGYPT AND VERGANGENHEITSBEWÄLTIGUNG

DOES IT EXIST?

THE CLEAR CUT ANSWER IS NO, DIGITAL
CLASSICS (PHILOLOGY) DOES NOT VIRTUALLY
EXIST IN EGYPT

BUT WE DON'T HAVE TO START IT FROM
SCRATCH. IT IS BETTER TO RECOGNIZE
PHILOLOGY IN EGYPT AS A PART OF THE
WORLD.

usama_gad@art.asu.edu.eg or usamaligad@gmail.com

CLASSICS (PHILOLOGY) IN EGYPT

- Few Classicists, for example, realize that the University of Cairo supports one of the most active programs in Greek and Latin in the world because they publish largely in Arabic and because print culture, with its massive libraries, favored a handful of universities in the first world.

These same technologies — that have accelerated the circulation of both hateful speech and new ideas across the globe — allow us to transform our intellectual lives as well. Each of us can explore a wider intellectual space than we could a generation ago. Professional researchers can explore broader questions in greater depth than was feasible before the digital age. Our students can become our collaborators – indeed, we need them for the shift to a digital space has made publicly available far more content than a handful of professional scholars can ever interpret. We are poised to create a new humanities education that integrates the most advanced analytical methods with our most ancient goals and that produces a generation better able to think about where they have come from and where they are going. And we have now the tools to expand our collaborations across languages and cultures, to develop intellectual and personal relationships with our colleagues from whom we had been cut off. **Few Classicists, for example, realize that the University of Cairo supports one of the most active programs in Greek and Latin in the world because they publish largely in Arabic and because print culture, with its massive libraries, favored a handful of universities in the first world.**

usama_gad@art.asu.edu.eg or usamaligad@gmail.com

12/17/2015 13

1/14/2016

26

DIGITAL (PHILOLOGY) IN EGYPT AND VERGANGENHEITSBEWÄLTIGUNG

Linguistic relativity or Sapir–Whorf hypothesis

Susan Samata, Cultural Memory of Language, Bloomsbury 2014, p.38 quotes Sapir's basic statements of Language Relativity Theory: "The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.(Sapir, 1963 (1929), p. 162)"

Cultural Memory
of Language

Contemporary Applied Linguistics (Monograph Strand)

Volume 5

BLOOMSBURY

LINGUISTIC RELATIVITY OR SAPIR–WHORF HYPOTHESIS

More recently, Humboldt has also been credited as an originator of the linguistic relativity hypothesis (more commonly known as the Sapir–Whorf hypothesis), developed by linguists Edward Sapir or Benjamin Whorf a century later.

Wilhelm von Humboldt

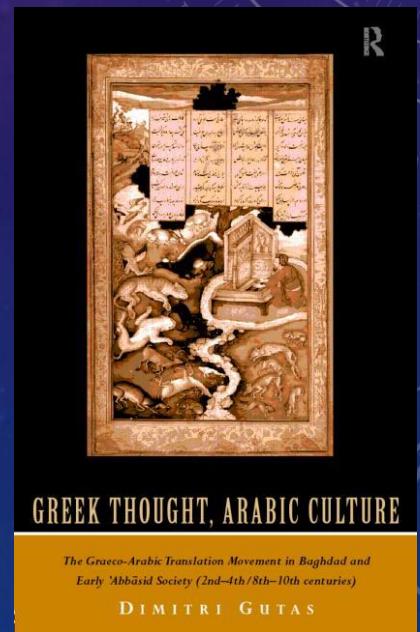
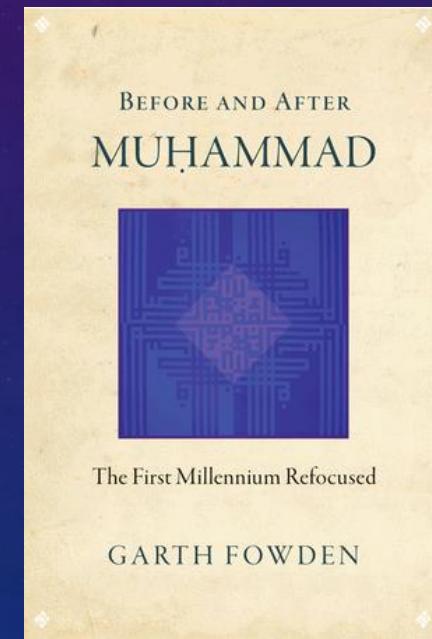
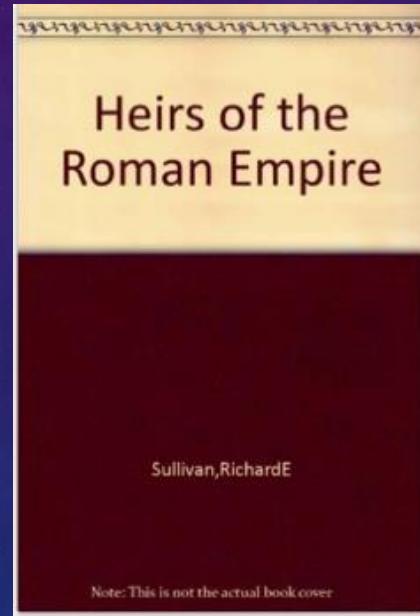
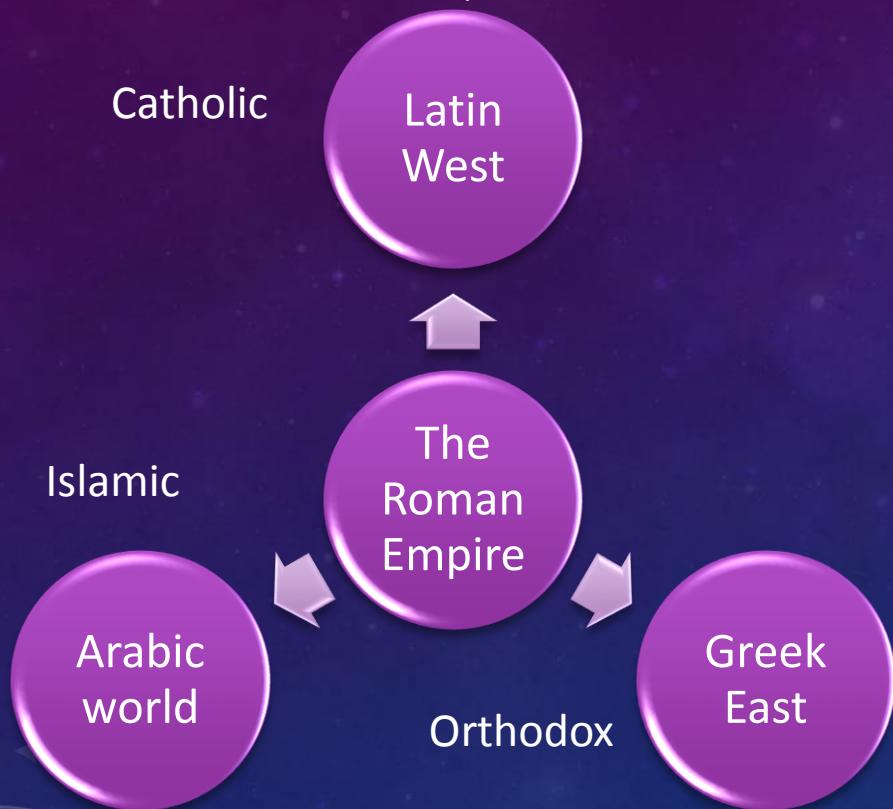


Wilhelm von Humboldt

Born	22 June 1767 Potsdam, Prussia
Died	8 April 1835 (aged 67) Tegel, Prussia
Nationality	German
Era	19th-century philosophy
Region	Western Philosophy

LINGUISTIC RELATIVITY OR SAPIR–WHORF HYPOTHESIS

Richard E. Sullivan, Heirs of the Roman Empire (Ithaca. N.Y: Cornell University Press. 1960).



THE DIGITAL SPACE

These same technologies — that have accelerated the circulation of both hateful speech and new ideas across the globe — allow us to transform our intellectual lives as well. Each of us can explore a wider intellectual space than we could a generation ago. Professional researchers can explore broader questions in greater depth than was feasible before the digital age. Our students can become our collaborators – indeed, we need them for **the shift to a digital space has made publicly available far more content than a handful of professional scholars can ever interpret.** We are poised to create a new humanities education that integrates the most advanced analytical methods with our most ancient goals and that produces a generation better able to think about where they have come from and where they are going.

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The Stoa Consortium

Serving news, projects, and links for digital classicists everywhere.

« Digital Humanities in Computer Science

Open Access and Citation Impact »

Rethinking the Humanities and advancing civilization in a violent world

November 9th, 2010 by gregcrane

As we consider whether or not the Humanities serve a public good and warrant public support, we cannot emphasize enough that ideas are a matter of life and death. At the dawn of the twentieth century, Kabul and Kandahar were almost as remote from New York as the Moon is today. But in the first year of the twenty-first century, we saw that the most remote and geo-politically weak space on earth could strike the centers of global power. Pressing issues such as the anxiety over oil and Israel may be in the foreground, but these are largely accelerants to a deeper intellectual encounter, a war of ideas that have evolved over thousands of years, across thousands of miles, and within thousands of languages.

In memoriam

Ross Scaife (1960-2008)

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A Digital Corpus for Graeco-Arabic Studies
The Andrew W. Mellon Foundation • Harvard University • Tufts University

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► Galen De Anatomicis Administrationibus I-IX, 5 (On Anatomical Procedures)

Kühn chapter: I 1 ... I 10 III 8 V 4 VI 14 VIII 4 ... VIII 6 VIII 7 VIII 8 VIII 9 VIII 10 IX 1 IX 2 IX 3 IX 4 IX 5

Kühn 1821

focus move close

ΓΑΛΗΝΟΥ ΠΕΡΙ ΑΝΑΤΟΜΙΚΩΝ ΕΓΧΕΙΡΗΣΕΩΝ ΒΙΒΛΙΟΝ I.

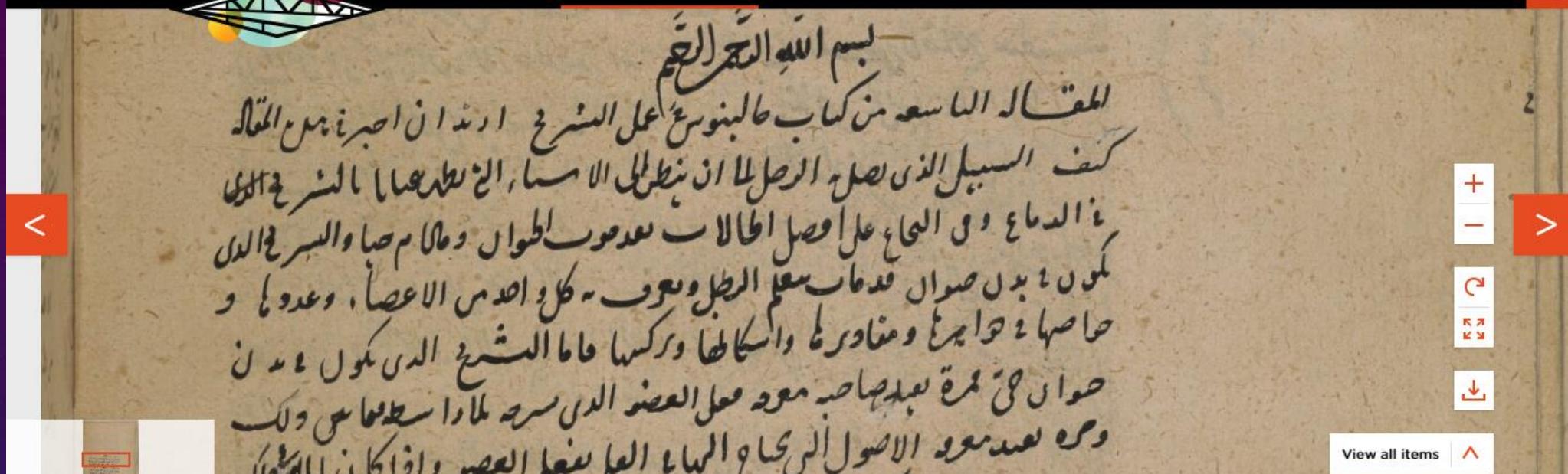
Ὡς δ' ἂν τις κάλλιστα θεάσαιτο τὰ διὰ τῆς ἀνατομῆς ἐν ἐγκεφάλῳ τε καὶ νωτιαίῳ φαινόμενα, τεθνεώτος τε καὶ ζῶντος ἔτι τοῦ ζῶου, διὰ τοῦδε τοῦ λόγου δηλωθήσεται. τῆς ἀνατομῆς ἡ μὲν ἐπὶ τεθνεώτος τοῦ ζῶου γιγνομένη τὴν τε θέσιν ἐκάστου τῶν μορίων διδάσκει, τὸν τ' ἀριθμὸν, καὶ τῆς οὐσίας τὴν ιδιότητα, μέγεθός τε καὶ σχήμα καὶ σύνθεσιν ἡ δὲ ἐπὶ τῶν ζώων ἐνίστη μὲν ἀντικρὺς αὐτὴν τὴν ἐνέργειαν, ἐνίστη δ' εἰς τὴν ταύτης εὑρεσιν λήμματα. πρόδηλον οὖν, ὡς ἡγεῖσθαι κρή τὴν ἐπὶ τεθνεώτος τοῦ ζῶου γιγνομένην ἀνατομήν τῆς ἐπὶ ζῶντος. οὐστη δ' αὐτῆς διπτῆς, ἐπειδὴ καὶ προσκειμένου τῷ παντὶ σώματι μορίου καὶ ἀφηρημένου δύναται γίγνεσθαι, προτέραν ἐγχείρισθαιν ἀνατομῆς ἐγκεφάλου διηγήσματα τὴν ἐξηρημένων τῶν στοῦν τοῦ κρανίου γιγνομένην, σωζομένης ἐν κύκλῳ τῆς μήνιγγος· ἦν εἴτε παχεῖαν, ὥσπερ ἐνών γένεται, εἴτε σκληράν, εἴτε δερματώδη καλεῖν ἐθέλεις, οὐ διοίσει·

Simon 1906a | Garofalo 2000a

focus move close

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْمَقَالَةُ التَّاسِعَةُ مِنْ كِتَابِ جَالِينُوسِ فِي
عَلَمِ التَّشْرِيفِ

اريد ان أخبر في هذه المقالة كيف السبيل الذي يصل به الرجل الى ان ينظر الى الأشياء التي تظهر عيانا بالتشريح الذي يكون في بدن حيوان حى فمرة يفید صاحبه موت الحيوان وما دام حيا بالتشريح الذي يكون في بدن حيوان حى فمرة يفید صاحبه ويعرف به كل واحد من الأعضاء وعدها وخصائصها في جواهرها ومقاديرها وأشكالها وتركبها فاما التشريح الذي يكون في بدن حيوان حى فمرة يفید صاحبه معرفة فعل العضو الذي يتصرفه بلا واسطة فيما بين ذلك ومرة يفید معرفة لأصول التي يحتاج إليها في العلم بفعل العضو وذا كان الأمر في ذلك كذلك معلوم انه ينبغي ان يكون تشريح الحيوان الحى وتشريح الحيوان الميت يمكن ان يعالج بضررين احدهما العضو الذى تسرح فى موضعه من جملة الدين والأخر العضو الذى قد اخرج عن موضعه من الدين وأفرد وحده اذا كان الأمر فى هذا التشريح على هذا قلنا

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(301/534)

KITAB JĀLĪNŪS FĪ 'AMAL AL-TASHRĪH [١٤٥٧] كتاب جالينوس في عمل التشريح [301/534], BRITISH LIBRARY: ORIENTAL MANUSCRIPTS, ADD MS 23406, IN QATAR DIGITAL

◀ LIBRARY <HTTP://WWW.QDL.QA/EN/ARCHIVE/81055/VDC_100023513959.0X000066> [ACCESSED 16 DECEMBER 2015]

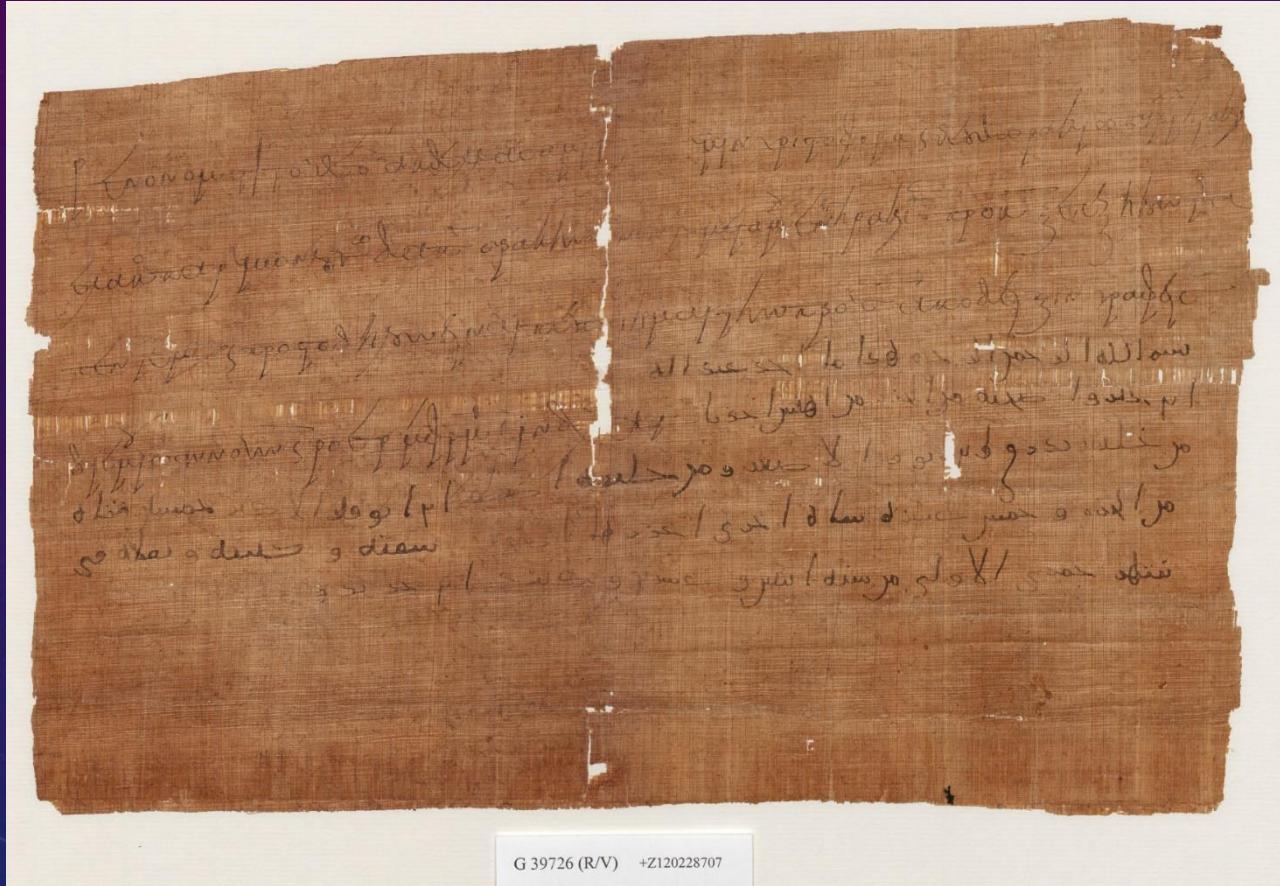


كتاب جالينوس في عمل التشريح [145v] (301/534)

KITAB JĀLĪNŪS FĪ ‘AMAL AL-TASHRĪH [٤٥٧] (301/534), BRITISH LIBRARY: ORIENTAL MANUSCRIPTS, ADD MS 23406, IN QATAR DIGITAL

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AD643 Herakleopolis?

Γ έν ὄνόματι τοῦ θεοῦ Ἀβδέλλας ἀμιρᾶς· ύμῖν Χριστοφόρω (καὶ) Θεοδωρακίω παγάρχ(οις) Ἡρακλέ(ους).
ἔλαιρο(ν) παρ' ὑμῶν λόγῳ δαπ(ανημάτων) Σαρακηγῶν ὅντω(ν) μετά μου ἐν τῇ Ἡρακλέ(ους) πρόβ(ατα) ξε ἔξηκοντα
πέντε μόνα (καὶ) πρὸς τὸ δῆλον εἶναι πεποίημαι τὴν παρούσαν ἀπόδειξιν γραφεῖσ(αν)

Arabic 1 line

5 δι' ἐμοῦ ἱωάννου ν(ο)τ(αρίου) (καὶ) ροε^(*) Κ μ(ηνὸς) Φαρμ(οῦ)θ(ι) λ ἵνδ(ικτίονος) α †

Arabic 3 lines

ν † ἀπόδειξ(ις) προβ(ά)τ(ων) δ(ο)θ(έντων) τοῖς Μαγ(α)ρ(ι)τ(αις) (καὶ) ἄλλ(οις) ἀνερχωμέ(νοις) εἰ(ς) τ(ή)ν ἐξάνυσιν τῶ(ν) δημοσίω(ν) α i(v)δ(ικτίονος) †

Apparatus

^ r.5. l. (διακόνου)

Editorial History; All History; (detailed)

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Edit summary (Briefly describe the changes you have made):

Save

Leiden+ 

=>S=gro<D=r>
.((chirho* ἐν ὀνόματι τοῦ θεοῦ Ἀβδέλλας ἀμιρᾶς ὑμῖν Χριστοφόρῳ ((καὶ)) Θεούσωρακίῳ (παγάρχ(οις)) (Ἡρακλέ(ους)* .1
ἄλαβο(v)) παρ' ὑμῶν λόγῳ (δαπ(ανημάτων)) Σαρακηνῶν (δντω(v)) μετά μου ἐν (τ(ῆ)) (Ἡρακλέ(ους)) (πρόθ(ατα)) <#ξ=65#> ἔξήκοντα) .2
((πέντε (μ(όνα) ((καὶ)) πρὸς τὸ δῆλον εἶναι πεποίημαι τὴν παροῦσαν ἀπόδειξιν (γραφεῖσ(αν .3
*ὅτι ἔμοιν Ἰωάννου (ν(ο)τ(αρίου)) ((καὶ)) <:((διακόνου))|reg|<#ροε=175#>> *chirho* (μ(νήσ)) (Φαρμ(οῦ)θ(ι)) <#λ=30#> (ἰνδ(ικτίονος)) <#α=1#> *stauros .4
5.-بسم الله الرحمن الرحيم هذا ما اخذ عبد الله reg<:الله|reg|<:
6. ابن جبر وأصحابه من الجزر من أهنس أحذنا-arg
7. من خليفة <دراب|alt||إدراقي<> ابن|alt|> أبو قير الأصفر ومن خليفة <اصطفر|alt|اصطفى|>اصطفن: ابن أبو قير الأكبر خمسين شاة
8. من الجزر وخمسة عشرة شاة أخرى أحزرها أصحاب سفنه وكتبه ونقلاه في
9. شهر <جمادى|reg|جمدى<> الأولى من سنة <انثنين|alt|اثنتين<> وعشرين وكتب ابن <جديد|alt|جريدة<>

=>D><D>,y=<=

<stauros* (ἀπόδειξ(ις)) (προβ(ά)τ(ον)) (δ(ο)θ(έντων)) τοῖς (Μαγ(α)ρ(ί)τ(αις)) ((καὶ)) (ἄλλ(οις)) (ἀνθρωπιδ(νοις)) (εἰ(ς)) (τ(ὴν)) ἐξάνυστιν (τῶ(v)) (δημοσίω(v)) <#α=1#> .9
<i(v)δ(ικτίονος)*stauros* =>=D)

Right alt+ shift

RTL

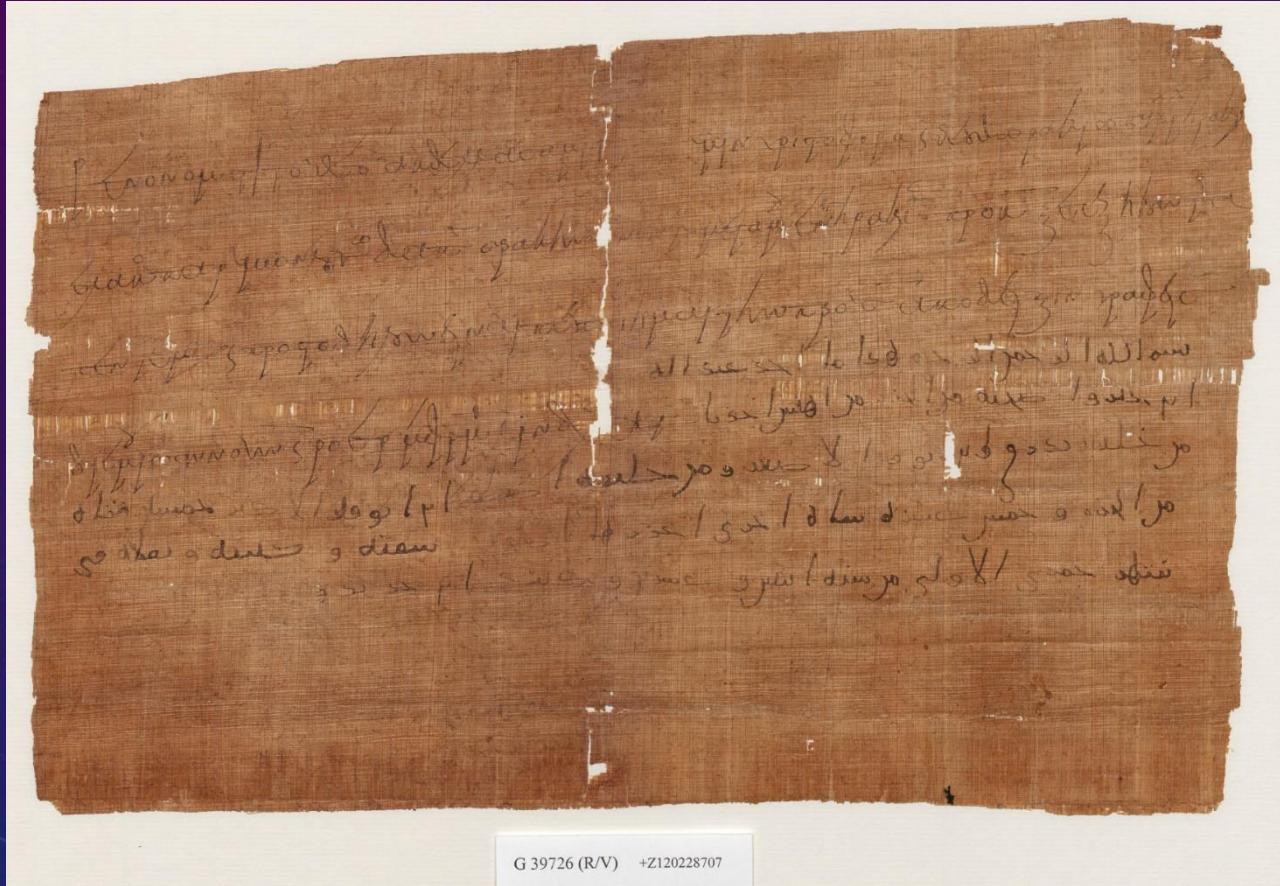
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sb.6.9576

AD643 Herakleopolis?

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πέντε μ(όνοι) (καὶ) πρός το δῆλον είναι πεποίημα τὴν παρουσίαν στόδειμν γραφεῖ(ον)
δι' ἐμοῦ ἀνδρινου ν(ο)π(αριού) (καὶ) ροε(το) Ρ μ(νηός) Φαρυ(οῦ)θ(ι) λινδ(ικτίονος) α †

5 (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَخَذَ عَبْدُ اللَّهِ
ابن حبْرٍ وَاصْحَاهٍ مِنَ الْجِرَارِ مِنْ أَنْفُسِهِ أَنْفُسًا
مِنْ خَلْقِهِ تَدْرِاقًا (أَيْنَ) أَبُو قَبْرِ الْأَصْغَرِ وَمِنْ خَلْقِهِ اصْطَفَرًا (أَيْنَ) أَبُو قَبْرِ الْأَكْبَرِ خَمْسِينَ شَاهَةً
مِنَ الدِّرَى وَجَهْسَةً عَشْرَةً شَاهَةً أُخْرَاهَا أَحْصَبَ سَهَّةً وَشَتَّهَ وَقَلَّاهُ فِي
† شهر جمدي الأول من سنة اثنين (أيْنَ) وَعَشْرِينَ وَكَبَ اِنْ حَدِيدَةً

v † ἀπόδει(οις) προβ(ά)π(ων) δ(ο)θ(έντων) τοις Μαγ(ο)ρ(ι)π(αι)σ(ις) (καὶ) ἀλλ(οις) ἀνερχαμέ(νοις) ει(ς) τ(ῇ)ν ἐξάνυσιν τῶ(ν) δημοσίω(ν) α i(v)δ(ικτίονος) †

Apparatus

Δ r.4. l. (διακόνου)
Δ r.5. l. الله
Δ r.7. or بذراع or
Δ r.7. or بن
Δ r.7. or اصطفى or
Δ r.9. or اثنين
Δ r.9. or حديده

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Greek Text: 4 l.

Arabic Text : 5 l.

DIGITAL (PHILOLOGY) IN EGYPT AND VERGANGENHEITSBEWÄLTIGUNG

And we have now the tools to expand our collaborations across languages and cultures, to develop intellectual and personal relationships with our colleagues from whom we had been cut off.

These same technologies — that have accelerated the circulation of both hateful speech and new ideas across the globe — allow us to transform our intellectual lives as well. Each of us can explore a wider intellectual space than we could a generation ago. Professional researchers can explore broader questions in greater depth than was feasible before the digital age. Our students can become our collaborators – indeed, we need them for the shift to a digital space has made publicly available far more content than a handful of professional scholars can ever interpret. We are poised to create a new humanities education that integrates the most advanced analytical methods with our most ancient goals and that produces a generation better able to think about where they have come from and where they are going. And we have now the tools to expand our collaborations across languages and cultures, to develop intellectual and personal relationships with our colleagues from whom we had been cut off. Few Classicists, for example, realize that the University of Cairo supports one of the most active programs in Greek and Latin in the world because they publish largely in Arabic and because print culture, with its massive libraries, favored a handful of universities in the first world.

DIGITAL (PHILOLOGY) IN EGYPT



A COLLABORATIVE EDITING PLATFORM FOR SOURCE DOCUMENTS IN CLASSICS

Bodin

1586 *De Republica Libri Sex* (Latin), 1576 *Les six livres de la république* (French), 1606 *The Six Books of a Commonweale* (English, Translator Richard Knolles)

[Trilingual alignment](#), transcriptions and alignments edited under the supervision of Ioannis Evrigenis, Tufts University

Aristotle's Poetics

Editions: Bekker 1837, Badawī 1953; downloaded from The Digital Corpus for Graeco-Arabic Studies (Mellon Foundation, Harvard, Tufts University) and aligned by Usama Gad.

- [Chapter 1](#)
- [Chapter 2](#)
- [Chapter 3](#)
- [Chapter 4](#)
- [Chapter 5](#)

DIGITAL (PHILOLOGY) IN EGYPT



Περὶ ποιητικῆς αὐτῆς τε καὶ τῶν εἰδῶν αὐτῆς, ἣν τινα δύναμιν ἔκαστον ἔχει, καὶ πῶς δεῖ συνίστασθαι τοὺς μύθους, εἰ μέλλει καλδὲ ἔξειν ἡ ποίησις, ἔτι δὲ ἐκ πόσων καὶ ποιῶν ἐστὶ μορίων, ὁμοίως δὲ καὶ περὶ τῶν ἄλλων ὅσα τῆς αὐτῆς ἐστὶ μεθόδου, λέγωμεν, ἀρξάμενοι κατὰ φύσιν πρῶτον ἀπὸ τῶν πρώτων. Ἐποποίᾳ δὴ καὶ ἡ τῆς τραγῳδίας ποίησις, ἔτι δὲ κωμῳδία καὶ ἡ διθυραμβοποιητικὴ καὶ τῆς αὐλητικῆς ἡ πλείστη καὶ κιθαριστικῆς, πᾶσαι τυγχάνουσιν οὖσαι μιμήσεις τὸ σύνολον. Διαφέρουσι δὲ ἄλλήλων τρισὶν ἥ γάρ τῷ γένει ἑτέροις μιμεῖσθαι, ἥ τῷ ἑτερα, ἥ τῷ ἑτέρως καὶ μὴ τὸν αὐτὸν τρόπον. Ὡσπερ γάρ καὶ χρόμασι καὶ σχήμασι πολλὰ μιμοῦνται τινες ἀπεικάζοντες, οἱ μὲν διὰ τέχνης οἱ δὲ διὰ συνηθείας, ἑτεροι δὲ διὰ τῆς φωνῆς, οὕτω κάν ταῖς εἰρημέναις τέχναις, ἄπασαι μὲν ποιοῦνται τὴν μίμησιν ἐν ῥύθμῳ καὶ λόγῳ καὶ ἀρμονίᾳ, τούτοις δ' ἥ χωρὶς ἥ μεμιγμένοις, οἷον ἀρμονίᾳ μὲν καὶ ῥύθμῳ χρόμεναι μόνον ἥ τε αὐλητικὴ καὶ ἡ κιθαριστικὴ, κάν εἴ τινες ἑτεραι τυγχάνουσιν οὖσαι τοιαῦται τὴν δύναμιν, οἷον ἡ τῶν συρίγγων. Αὐτῷ δὲ τῷ ῥύθμῳ μιμοῦνται χωρὶς ἀρμονίας οἱ τῶν ὄρχηστῶν καὶ γάρ οὗτοι διὰ τῶν σχηματιζομένων ῥύθμῶν μιμοῦνται καὶ ἥθη καὶ πάθη καὶ ποάτεις. Η δὲ ἐποποίια μάνον τοῖς λόγοις

Show interlinear text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَاتِبُ أَرْسْطοτَالِسْ فِي الشِّعْرِ نَقْلُ أَبِي بَشِّرِ مُتَّى بْنِ يُونُسِ الْقَافِيِّ مِنِ السَّرِيَانِيِّ إِلَى الْعَرَبِيِّ قَالَ أَرْسْطοτَالِسْ : (مُوْشَوْ حِنَّاعَةُ الشِّعْرِ : الشِّعْرُ وَالْمُحَاكَاهُ وَوَسَائِلُ الْمُحَاكَاهِ) إِنَا مُتَكَلِّمُونَ الْآنَ فِي صِنَاعَةِ الشِّعْرِ وَأُنْوَاعِهَا، وَمُخْبِرُونَ أَنِّي قُوَّةُ لَكُلِّ وَاحِدٍ مِنْهَا، وَعَلَى أَيِّ سَبِيلٍ يَنْبَغِي أَنْ تَتَقَوَّمَ الْأَسْمَارُ وَالْأَشْعَارُ، إِنْ كَانَتِ الْفَوَاسِيسُ مَرْمَعَةً بِأَنْ يَجْرِيَ أَمْرُهَا مُجْرِيُ الْجُودَةِ؛ وَلَيْسَ مِنْ كُمْ جُزْءٍ هِيَ، وَلَيْسَ هِيَ أَجْرَاؤُهَا؛ وَكَذَلِكَ تَكَلَّمُ مِنْ أَجْلِ كُمِ الَّتِي هِيَ مُوجَودَةُ الَّتِي هِيَ لَهَا بَعْنَاهَا . وَتَكَلَّمُ وَنَحْنُ مُتَكَلِّمُونَ فِي هَذَا كَلَهُ مِنْ حِيثِ نَبْتَدِئُ أَولًا مِنَ الْأَوَّلِيَاءِ الْأَوَّلِ . فَكُلُّ شِعْرٍ، وَكُلُّ نَشِيدٍ شِعْرِيٍّ يَنْبَغِي بِهِ : إِما مَدِيَّا، وَإِما هَجَاء، (وَ) إِما دِيرَمِبُو الشِّعْرِيِّ، وَنَحْوُ أَكْثَرِ أُولِيَّطِيقِسِ، وَكُلُّ مَا كَانَ دَاخِلًا فِي التَّشْبِيهِ وَمُحَاكَاهَ حِنَّاعَةِ الْمَلَاهِيِّ مِنَ الزَّمْرِ وَالْعُودِ وَغَيْرِهِ . وَأَسْنَافُهَا ثَلَاثَةٌ : وَذَلِكَ إِما أَنْ يَكُونَ يَشْبَهُ بِأَشْيَاءَ أُخْرَى وَالْحَكَايَةُ بِهَا، وَإِما أَنْ تَكُونَ عَلَى عُكْسِ هَذَا : وَهُوَ أَنْ تَكُونَ أَشْيَاءُ أُخْرَى تَشْبَهُ وَتَحَاكِي، وَإِما أَنْ تَجْرِيَ عَلَى أُخْوَالِ مُخْتَلَفَةِ لَا عَلَى جِهَةٍ وَاحِدَةٍ بَعْنَاهَا . وَكَمَا أَنَّ النَّاسَ قَدْ يَشْهُونَ بِالْأَلَوَانِ وَأَشْكَالِ كَثِيرَةِ (ةِ) أَوْ يَعَاكِنُونَ ذَلِكَ مِنْ حِيثِ أَنْ بَعْضَهُمْ يَشْبَهُ بِالصَّنَاعَاتِ وَبِحَاكِيَّاهَا، وَبَعْضَهُمْ بِالْعَادَاتِ، وَقَوْمٌ أَخْرَى مِنْهُمْ بِالْأَسْوَاتِ : كَذَلِكَ الصَّنَاعَاتُ الَّتِي وَجَنَّعَنَا وَجَعَيْهَا تَأْتِي بِالتَّشْبِيهِ وَالْحَكَايَةِ بِاللَّحنِ وَالْقُولِ وَالنَّظَمِ، وَذَلِكَ يَكُونُ : إِما عَلَى الْإِنْفَرَادِ، وَإِما عَلَى جِهَةِ الْإِخْلَاطِ . مَثَلُ ذَلِكَ : أُولِيَّطِيقِيِّ وَحِنَّاعَةِ الْعِيَانِ فَانِهَا يَسْتَعْلَمُنَ الْلَّحنُ وَ(ا) تَأْلِيفُ فَقَطِّ، وَإِنْ كَانَ تَوْجِدُ صَنَاعَاتٍ أُخْرَى هِيَ فِي قَوْتَهَا مُثَلُ هَاتِينِ : مَثَلُ ذَلِكَ صَنَاعَةِ الصَّفَرِ تَسْتَعْلِمُ الْلَّحنُ الْوَاحِدُ بَعْنَهِ مِنْ غَيْرِ تَأْلِيفِ، وَصَنَاعَةُ أَداَةِ الرَّقْصِ أَيْضًا، وَذَلِكَ أَنَّ هَاتِينِ بِالْحُجُونِ المُتَشَكَّلةِ تَشْبَهُ بِالْعَادَاتِ وَبِالْأَفْعَالَاتِ أَيْضًا وَبِالْأَعْمَالِ أَيْضًا وَتَحَاكِيَاهَا . أَمَا بَعْنَاهَا فِي الْكَلَامِ الْمُتَشَتَّرِ السَّاجِدُ أَكْثَرُ، أَوْ بِالْأَرْزَانِ : وَتَحَاكِيَاهَا هِيَ هَذِهِ : إِما مَدِيَّا مُخَاطَبًا، وَإِما أَنْ تَتَمَّعَ حَتَّى أَدْبَأَهَا مَدِيَّا .

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DIGITAL (PHILOLOGY) IN EGYPT

Gentle Introduction To Mark-Up For Epigraphers

The concepts behind EpiDoc bring together, for epigraphers, traditional and entirely modern editorial methods and conventions.

Epigraphic conventions

Over the last century, epigraphers have wrestled with the issues involved in representing non-verbal information within their written texts. Until the end of the 19th century publishers could be expected to produce a facsimile of the text, but this became decreasingly common, and publishers did not demonstrate a parallel willingness to provide a full photographic record of every text. The conventions which have been painfully developed to indicate missing text, abbreviations, etc. have been more or less generally agreed since the 1930s and overlap, to some extent, with those used in papyrology and palaeography. All epigraphers have had to deal with the issues involved in moving this to an electronic environment - for example, finding a font which will permit underdotting; but most of us have now adjusted to these new constraints.

The difficulty of rendering such conventions and, in particular, Greek characters in consistent fonts and on the Web has tended to delay the publication of full epigraphic texts online; instead, enormously rich search collections have been created, most notably:

- the [Electronic Archive of Greek and Latin Epigraphy \(EAGLE\)](#) constituent databases, operated under the aegis of the Association Internationale d'Epigraphie Grecque et Latine (AIEGL):
 - [Epigraphic Database Bari \(EDB\)](#)
 - [Epigraphische Datenbank Heidelberg \(EDH\)](#)
 - [Epigraphic Database Roma \(EDR\)](#)
- the Packard Humanities Institute collection of Greek texts, [available online](#) since 2005.

See also: [Conformance \(EpiDoc Compatibility\)](#).



مقدمة خفيفة عن لغة توصيف النصوص رقمياً للإيجرافيين

تضمن المفاهيم التي سوف يقابلها الإيجرافيون في لغة "نص التقط الرقمية" هذه أو ما يعرف بالإنجليزية اختصاراً بكلمة ([EpiDoc](#)) مجموعة من الطرق والأعراف التقليدية في مجال الإيجرافيا بالإضافة إلى مجموعة أخرى جديدة تماماً على هذا المجال.

الأعراف الإيجرافية

دارت على مدار القرن الماضي نقاشات حامية الوطيس بين عوم الإيجرافيون حول كيفية توصيف المعلومات غير النصية المحتضنة في الإيجرافيات أي النقوش التي يتناولون نصوصها بالبحث والدراسة. فقد كان من المتوقع حتى نهاية القرن التاسع عشر أن يدرج الناشر نسخة من النص ([Facsimile](#)) الذي يتناول نصه بالدراسة مع أول نشر علمي له، لكن الناشرون أهلوا ذلك بمرور الوقت. وبحل ظهور تقنية التصوير الفوتوغرافي لم يتمكن الإيجرافيون لفكرة إدراج صورة فوتوغرافية لكل نص ينشرونه. أما فيما يخص الأعراف المتعلقة بطريقة الإشارة للكلمات المفقودة من النص والاختصارات الواردة فيه والتي تعارف عليها الإيجرافيون فيما بينهم بكل صعوبة وبدون أن يجمعوا عليها جميعاً منذ عام ١٩٣٠ فإنها تتقط إلى حد ما مع الأعراف المستخدمة في نشر النصوص المكتوبة على ورق البردي وغيرها من الأعراف المستخدمة في نشر النصوص القديمة بشكل عام. ومع ظهور الحاسوب الآلي كان لزاماً على الإيجرافيون أن يتعاملوا مع مسألة نقل مثل هذه الأمور إلى البيئة الإلكترونية الجديدة؛ فكان عليهم على سبيل المثال أن يطوروا خطأ (font) يسمح لهم بوضع نقطة تحت الحرف المشكك في قوائمه أو، كأنه أبيب، كأنه سيب، في ذلك الشك. يمكن للمرء أن يقول أن معظم

DIGITAL CLASSICS WIKI

Main Page

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The Digital Classicist Wiki

The [Digital Classicist](#) is a hub for scholars and students interested in the application of humanities computing to research in the ancient and Byzantine worlds. This wiki collects guidelines and suggestions of major technical issues, and catalogues digital projects and tools of relevance to classicists. The wiki also lists events, bibliographies, publications (print and electronic), and other developments in the field. A discussion group serves as grist for a list of Frequently Asked Questions. As members of the community provide answers and other suggestions, some of these may graduate into independent wiki articles providing work-in-progress guidelines and reports.

The scope of the wiki follows the interests and expertise of collaborators, in general, and of the editors, in particular. As a general principle, key sections of the website or summaries of discussions will, where possible, be translated into the major languages of European scholarship: e.g. English, French, German, and Italian.

We seek to encourage the growth of a community of practice, which is open to everyone interested in the topic, regardless of skill or experience in technical matters, and language of contribution. To become a editor of the wiki, please contact one of the administrators (Gabriel Bodard or Simon Mahony). (The "create account" option has been disabled due to spam bots.) Consult the [Wiki editing](#) page to familiarize yourself with formatting conventions.

The Digital Classicist is hosted by the Department of Digital Humanities at King's College London, and the Stoa Consortium, University of Kentucky.

[In memoriam Ross Scaife \(1960-2008\)](#)

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SunoikisisDC

An International Consortium of Digital Classics Programs

SunoikisisDC
An International Consortium of Digital Classics Programs

Program Director

Monica Berti

SunoikisisDC is an international consortium of Digital Classics programs developed by the Alexander von Humboldt Chair of Digital Humanities at the University of Leipzig in collaboration with the Harvard's Center for Hellenic Studies and Perseids.

The goal is to extend Sunoikisis CHS to a global audience and contribute to it with a teaching program focused on the application of digital technologies to the study of Greek and Latin. The aim is to offer collaborative courses that foster interdisciplinary paradigms of learning. Master students of both the humanities and computer science are welcome to join the courses and work together by contributing to digital classics projects in a collaborative environment.

COOPERATION PROJECTS BETWEEN GERMANY AND EGYPT.

SOURCE: [HTTPS://WWW.DAAD.DE/LAENDERINFORMATIONEN/AEGYPTEN/DE/](https://www.daad.de/laenderinformationen/aegypten/de/)

Ägypten

2014 ermöglichte der DAAD 511 deutschen Studierenden, Graduierten, Wissenschaftlern und Hochschullehrern einen Aufenthalt in Ägypten. Außerdem konnten 2.006 Ägypterinnen und Ägypter in Deutschland studieren, lehren und forschen.



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Mit seinen Kooperations- und Partnerschaftsprogrammen fördert der DAAD stabile Austauschbeziehungen zwischen deutschen und ausländischen Hochschulen. Die gemeinschaftlichen Projekte tragen zur Steigerung der Profilbildung und Wettbewerbsfähigkeit deutscher Hochschulen bei und unterstützen in Entwicklungs- und Schwellenländern den Ausbau leistungsfähiger Hochschulsysteme.



Projektförderung
Alle Förderprogramme auf einen Blick
In unserer Datenbank zur Projektförderung finden Sie Programme, die Kooperationen und Projekte deutscher Hochschulen oder einzelner Institute im Ausland fördern.

- » German University in Cairo ↗
- » Projektbeschreibung
- » Deutsches Projektbüro Ulm ↗

[Mehr »](#)



Projektübersicht
Aktuell geförderte Projekte
Welche Projekte werden aktuell gefördert? Eine Übersicht der beteiligten Partner und eine Kurzbeschreibung der Projekte stellen wir Ihnen hier als Inspiration und zur Information zur Verfügung.

[Mehr »](#)

Amtssprache: Arabisch
Einwohnerzahl: circa 85,5Mio.
(Schätzung 2013)

Ägypten - Bildungsmarktanalyse
[Zahlen und Fakten zum Bildungsmarkt \(PDF\) »](#)

DAAD-FÖRDERUNGEN 2014
511 Deutsche nach Ägypten
2.006 Ägypter nach Deutschland

DAAD-ADRESSEN
[» Außenstelle Kairo](#)

GATE-Germany
WEBINAR ↗
In der Reihe „Hochschulmärkte weltweit“ berichten Experten aus den

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VolkswagenStiftung

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Call

'Mixed Methods' in the Humanities? – Support for Projects Combining and Synergizing Qualitative-Hermeneutical and Digital Approaches

Deadline(s)
Funding line 1: February 18, 2016
Funding line 2: ongoing

1. Background and Objectives

It is no exaggeration to say that the radical change impacting our lives as a result of information technology and its three components – digitalization, internet and mobile communications – constitutes a paradigm shift across virtually every area of modern society – and science is no exception. Of crucial significance for cultural studies and the humanities is that the subject matter of their research – the phenomena and occurrences in culture and society – is directly affected by the media change taking place. Increasingly, the objects of their research are born-digital data, which together with retro-

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Integrated International Double Degree Programmes

Applicants:	German Universities and UASs
Goal:	Increasing the international profile by initiating international degree programmes awarding a double/joint degree, funded by the Federal Ministry for Education and Research (BMBF)
Partner Countries:	All but France - double degree programmes with France are exclusively supported by the Franco-German University, DFH. For identical programmes with several partners multi-partner applications possible (up to 6 partners in total)
Duration of Funding:	1 year preparation phase (optional), after 8 years of successful implementation of the project (i.e. 2+2+4) further funding possible (usually 4 years)
Funding:	<p>Preparatory phase: € 10.000 (optional) Funding phase: € 50.000 (another € 25.000 per partner institution for multi-partner projects) (can be increased to a maximum of € 80.000 for the mobility of German students)</p> <p>- for German students (funding phase): monthly full or partial scholarship (must be decided on by the applicant for all students, binding for the entire funding period), flat-rate travel allowance, fixed insurance cover per month - for foreign students from developing and emerging countries: monthly allowance - structural resources for personal and material costs when planning, elaboration and introducing the degree programme (including travel expenses)</p>
Application details:	Call for applications once a year in October, the submission deadline is 31st January Applications should be submitted via the DAAD online portal (https://portal.daad.de/irj/portal)
Selection criteria:	In addition to fulfilling the abovementioned goals of the programme and the formal prerequisites (see "General Conditions"), especially: - Partners' demonstration of commitment to the joint degree programme - Quality of the curriculum - added academic, interdisciplinary and/or intercultural benefit of the degree programme and its professionally qualifying orientation - suitable conditions for implementing the degree programme - Upward trend in student enrolment in the double degree programme (at all participating partner universities)



usama_gad@art.asu.edu.eg or usamaligad@gmail.com

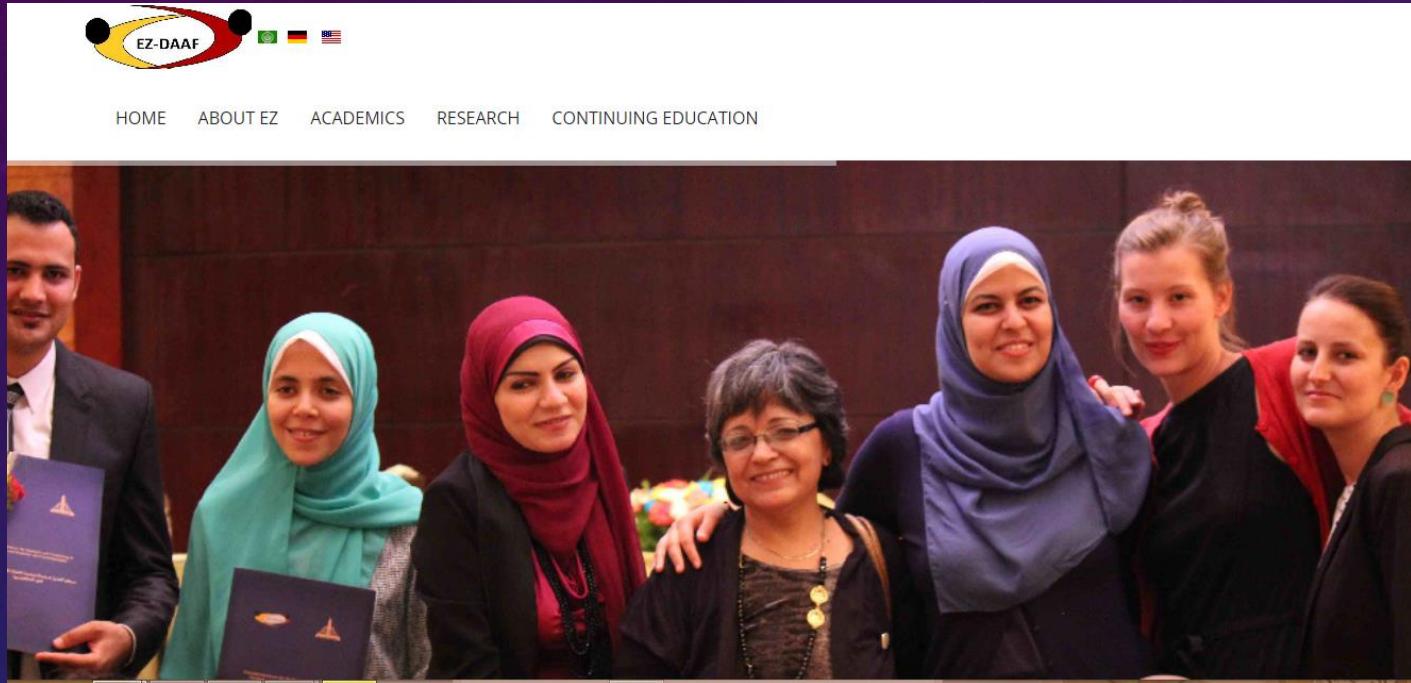
1

- **Deadline:** the 31st of January 2016.
- one of the selecting criteria is "added academic, interdisciplinary and/or intercultural benefit of the degree programme and its professionally qualifying orientation". This is exactly what we are preaching, isn't it?

1/14/2016

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- one of the selecting criteria is "added academic, interdisciplinary and/or intercultural benefit of the degree programme and its professionally qualifying orientation". This is exactly what we are preaching, isn't it?

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GALEN©
CLAUDE VALENTIN

Graeco-Arabico-Latin Corpus

Usama A. Gad
Assistant Lecturer Ain Shams University (Cairo, Egypt)
PhD. candidate, Institut für Papyrologie (Heidelberg, Germany)

07/08/2015

Usama Gad (usama_gad@art.asu.edu.eg and usamaligad@gmail.com)

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Funding Initiative

‘Freigeist’ Fellowships

Deadline
October 15, 2015
October 13, 2016
October 12, 2017

1. What does it take to be a ‘Freigeist’ Fellow?

A ‘Freigeist’ Fellow: for the Volkswagen Foundation this means a young researcher with a strong personality, a creative mind, an ability to identify and use freedom, dedicated to overcoming obstacles. A ‘Freigeist’ Fellow opens up new horizons and combines critical analysis with imagination and innovative solutions.

The ‘Freigeist’ scheme is deliberately open to all disciplines and topics. The main focus is on outstanding junior researchers who wish to carry out research at the boundaries between established fields of research.

Information

COOPERATION PROJECTS BETWEEN EGYPT OTHER COUNTRIES.

SOURCE: [HTTPS://WWW.DAAD.DE/LAENDERINFORMATIONEN/AEGYPTEN/DE/](https://www.daad.de/laenderinformationen/aegypten/de/)



COOPERATION PROJECTS BETWEEN EGYPT OTHER COUNTRIES.

SOURCE: [HTTPS://WWW.DAAD.DE/LAENDERINFORMATIONEN/AEGYPTEN/DE/](https://www.daad.de/laenderinformationen/aegypten/de/)

The screenshot shows the homepage of The Binational Fulbright Commission in Egypt. The header features the Fulbright logo and the text "The Binational Fulbright Commission in Egypt". A search bar and a "Go" button are on the right. Below the header is a banner image showing various Egyptian landmarks like the Pyramids and the Sphinx alongside American landmarks like the Washington Monument and the Capitol building. A message at the top of the banner reads: "December 15: Office is closed on the occasion of Celebrating Commission's 65th Anniversary in Egypt." To the left, a "HIGHLIGHTS" section contains two cards: "Fulbright Outreach Visit to Alexandria" (with a photo of three women) and "Living along the Nile" (with a photo of a large group of people). To the right, a sidebar lists "GRANTS FOR EGYPTIANS", "GRANTS FOR AMERICANS", "FULBRIGHTERS", and "ALUMNI". At the bottom right is a "Fulbright Photo Gallery" section with a small image of a striped awning.

FULBRIGHT فولبرايت

The Binational Fulbright Commission in Egypt

Search Go

Home | Events | News | About us | Contact us

December 15: Office is closed on the occasion of Celebrating Commission's 65th Anniversary in Egypt.

HIGHLIGHTS

Fulbright Outreach Visit to Alexandria

On Nov 14 and 15 , Dr Maggie Nassif, Executive Director of BFCE conducted an outreach visit to Alexandria where she visited Pharos University, the University of Alexandria, the Alexandria Business Association and the Banat Alnoor Association for visually impaired girls. Dr. Nassif discussed ways for collaboration and alumni.

Living along the Nile

On Oct. 29, 2015, the Science Circle of the Commission hosted a symposium titled "Living along the Nile" on issues related to water in Egypt. The keynote speech given by Prof. Dr. Abdel Fattah Metawie, Professor at the National Water Research Center and Ex-Chairman of the Nile Water Sector, Ministry of Water Resources and Irrigation.

GRANTS FOR EGYPTIANS

GRANTS FOR AMERICANS

FULBRIGHTERS

ALUMNI

Dec. 10: Annual Entrepreneurship Compet...

Fulbright Photo Gallery

COOPERATION PROJECTS BETWEEN EGYPT OTHER COUNTRIES.

SOURCE: [HTTPS://WWW.DAAD.DE/LAENDERINFORMATIONEN/AEGYPTEN/DE/](https://www.daad.de/laenderinformationen/aegypten/de/)

The screenshot shows the British Council Egypt website. At the top, there are links for English, Teaching centres, Newsletter, Contact us, and Search. Below that, the British Council logo and "Egypt" are displayed. A navigation bar includes Home, Learn English, Take an exam, Study in the UK, Events, and Our work in arts, education and society (which is highlighted). A breadcrumb trail shows Home > Our work in arts, education and society > Our work in education. The main title is "Newton-Mosharafa Fund". To the right, there's a "Contact us" section with a message form. A sidebar lists various educational programs under "Our work in education", with "Newton-Mosharafa Fund" highlighted in a dark box.

BRITISH COUNCIL Egypt

English Teaching centres Newsletter Contact us Search

Learn English Take an exam Study in the UK Events Our work in arts, education and society

Home > Our work in arts, education and society > Our work in education

Newton-Mosharafa Fund



Contact us
Send us a message online or call your nearest office

▲ Our work in education

- Connecting Classrooms
- Newton-Mosharafa Fund**
- Going Global
- Internationalising Higher Education
- Skills for Employability
- Schools Online
- Support for English teachers and learners
- FameLab

DIGITAL (PHILOLOGY) AND VERGANGENHEITSBEWÄLTIGUNG



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SunoikisisDC

An International Consortium of Digital Classics Programs

SunoikisisDC
An International Consortium of Digital Classics Programs

Program Director
Monica Berti

SunoikisisDC is an international consortium of Digital Classics programs developed by the Alexander von Humboldt Chair of Digital Humanities at the University of Leipzig in collaboration with the Harvard's [Center for Hellenic Studies](#) and [Perseids](#).

The goal is to extend [Sunoikisis CHS](#) to a global audience and contribute to it with a teaching program focused on the application of digital technologies to the study of Greek and Latin. The aim is to offer collaborative courses that foster interdisciplinary paradigms of learning. Master students of both the humanities and computer science are welcome to join the courses and work together by contributing to digital classics projects in a collaborative environment.