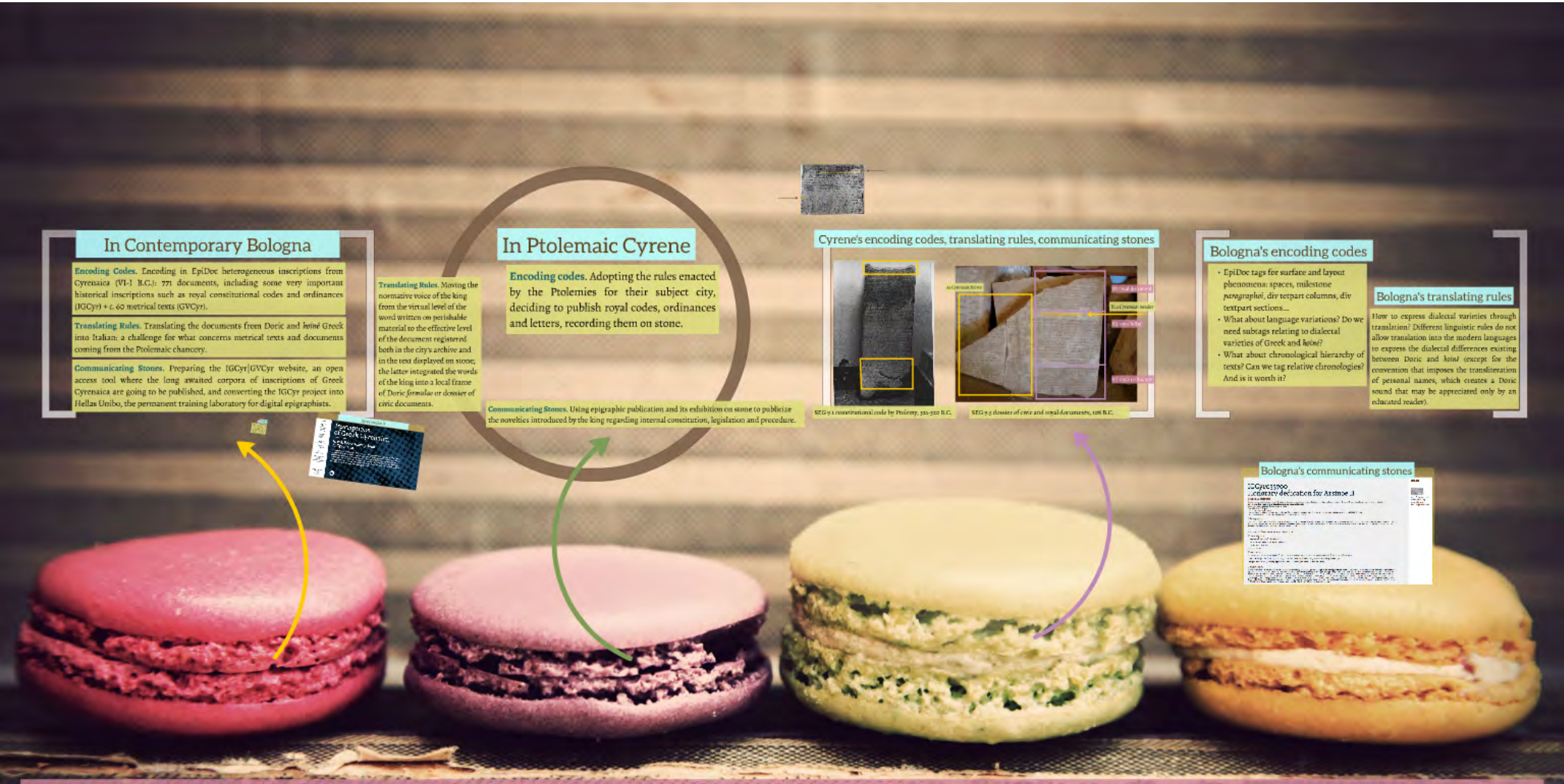

The IGCyr project.
Encoding Codes, Translating Rules, Communicating Stones in Ptolemaic Cyrene and in Contemporary Bologna

In Contemporary Bologna

Encoding Codes. Encoding in EpiDoc heterogeneous inscriptions from Cyrenaica (VI-I B.C.): 771 documents, including some very important historical inscriptions such as royal constitutional codes and ordinances (IGCyr) + *c.* 60 metrical texts (GVCyr).

Translating Rules. Translating the documents from Doric and *koiné* Greek into Italian: a challenge for what concerns metrical texts and documents coming from the Ptolemaic chancery.

Communicating Stones. Preparing the IGCyr|GVCyr website, an open access tool where the long awaited corpora of inscriptions of Greek Cyrenaica are going to be published, and converting the IGCyr project into Hellas Unibo, the permanent training laboratory for digital epigraphists.

ists.

igcyr.unibo.it

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Greek Cyrenaica
Scholarship

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Inscriptions of Greek Cyrenaica

Greek Verse inscriptions of Cyrenaica

The *Inscriptions of Greek Cyrenaica (IGCyr)* and the *Greek Verse inscriptions of Cyrenaica (GVCyr)* are two corpora, the first collecting all the inscriptions of Greek (VII-I centuries B.C.) Cyrenaica, the second gathering the Greek metrical texts of all periods. These new critical editions of inscriptions from Cyrenaica are part of the international project *Inscriptions of Libya (InsLib)*. For the first time all the inscriptions known to us in 2014, coming from this area of the ancient Mediterranean world, will be assembled in a single online and open access publication.

HELLAS UNIBO

Historical EpiDoc and Leiden+ Laboratory for Ancient Sources at the University of Bologna

- markup laboratory based on user engagement and collaborative work established in June 2013
- students trained in an EpiDoc workshop meet once a week at the University and do systematic markup work on texts of the IGCyr project
- no online platform: collaborative work done by people who are physically in the same room
- aims: practicing EpiDoc while digitising new texts or revising the tagging of already existing files for the IGCyr project; training new students and digital epigraphists
- benefit: feedback loop within the IGCyr project

In Ptolemaic Cyrene

Encoding codes. Adopting the rules enacted by the Ptolemies for their subject city, deciding to publish royal codes, ordinances and letters, recording them on stone.

Translating Rules. Moving the normative voice of the king from the virtual level of the word written on perishable material to the effective level of the document registered both in the city's archive and in the text displayed on stone; the latter integrated the words of the king into a local frame of Doric *formulae* or dossier of civic documents.

Communicating Stones. Using epigraphic publication and its exhibition on stone to publicize the novelties introduced by the king regarding internal constitution, legislation and procedure.

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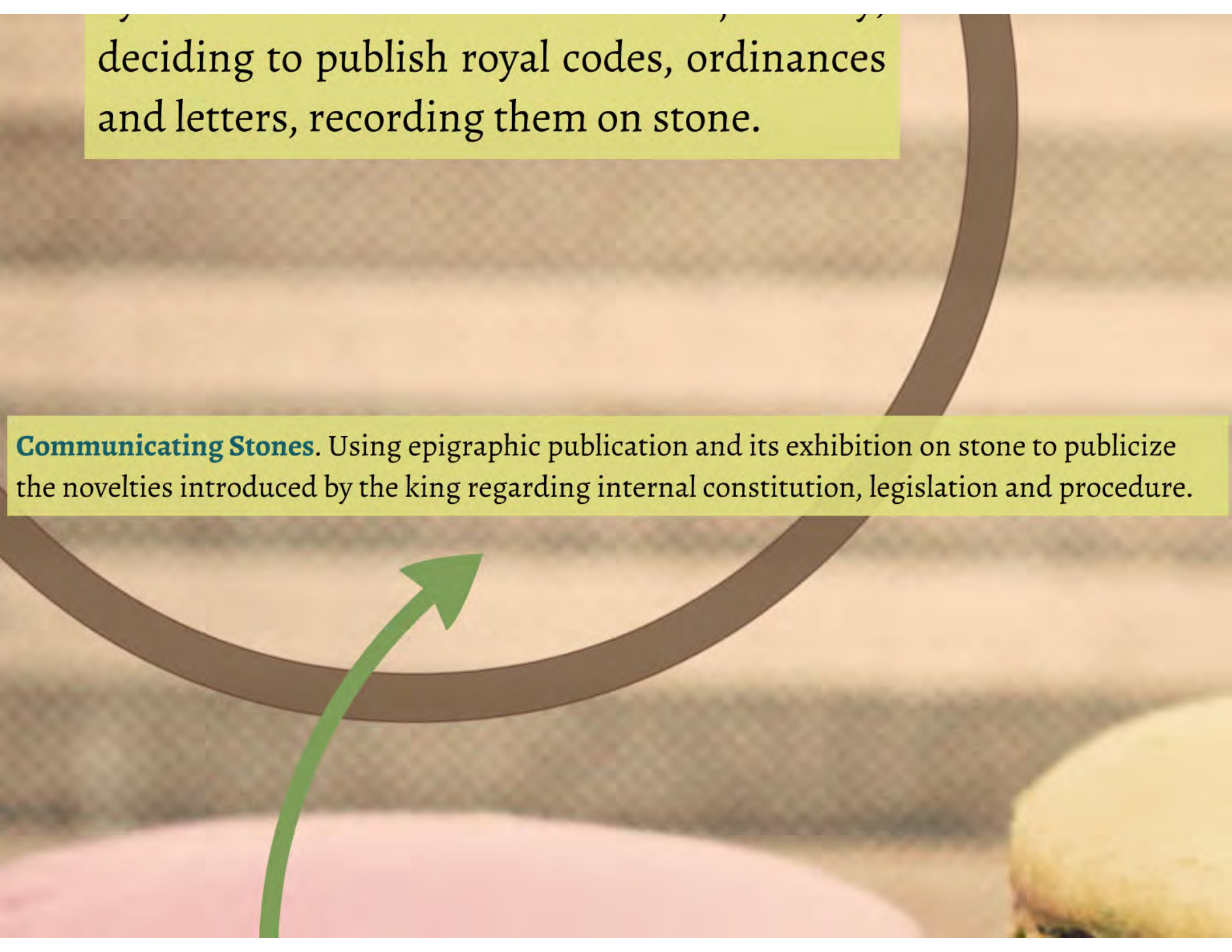
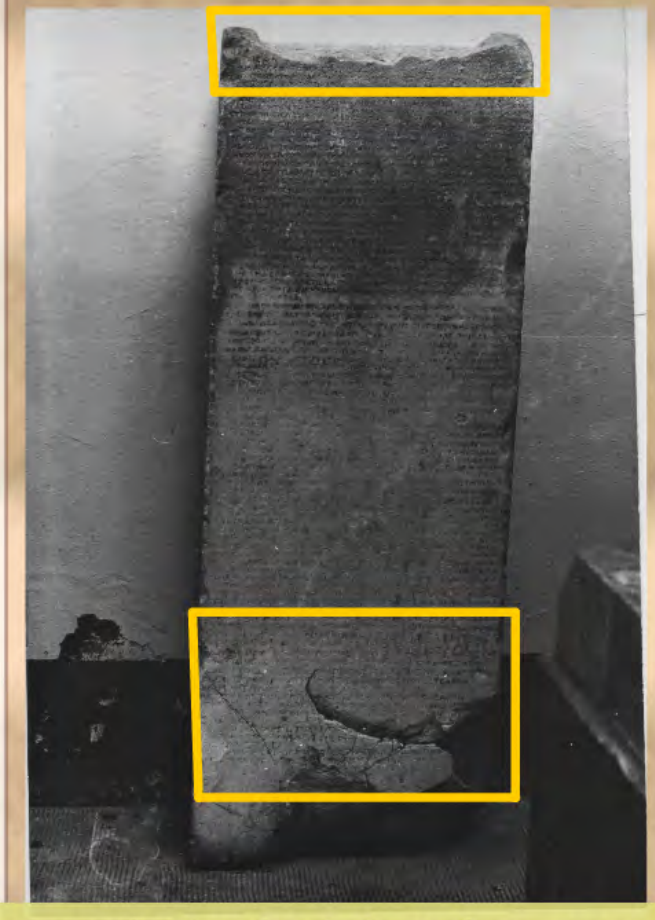
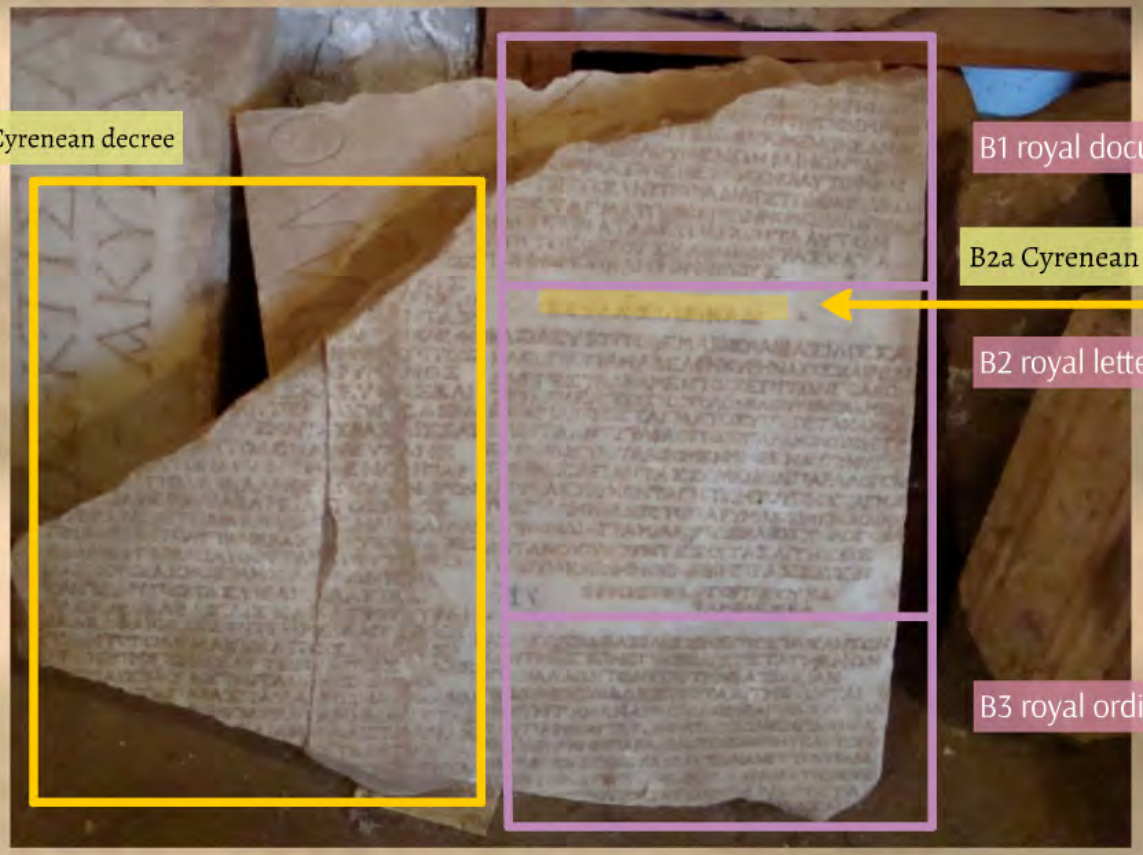


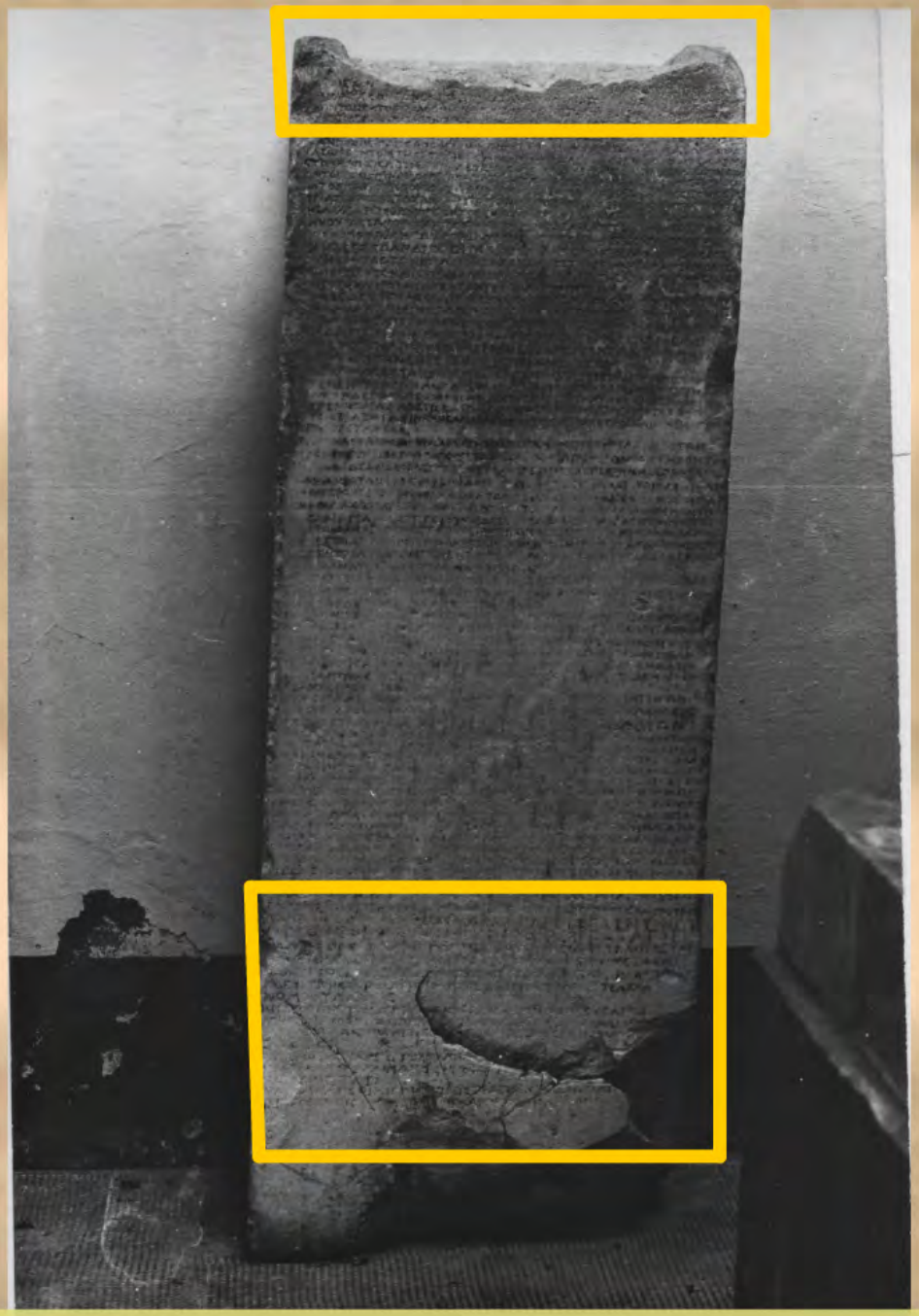
Cyrene's encoding codes, translating rules, communicating stones



SEG 9.1 constitutional code by Ptolemy, 321-320 B.C.

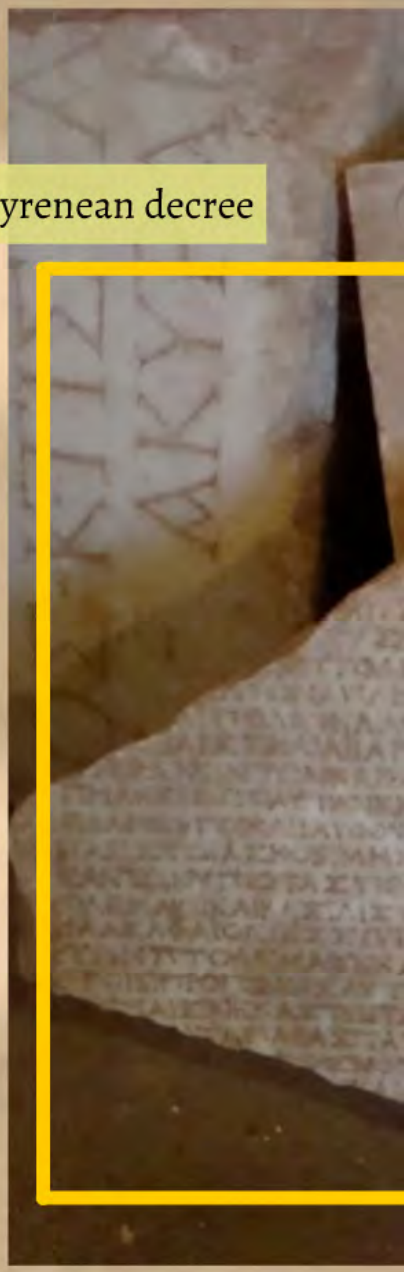


SEG 9.5 dossier of civic and royal documents, 108 B.C.



SEG 9.1 constitutional code by Ptolemy, 321-320 B.C.

A1 Cyrenean decree



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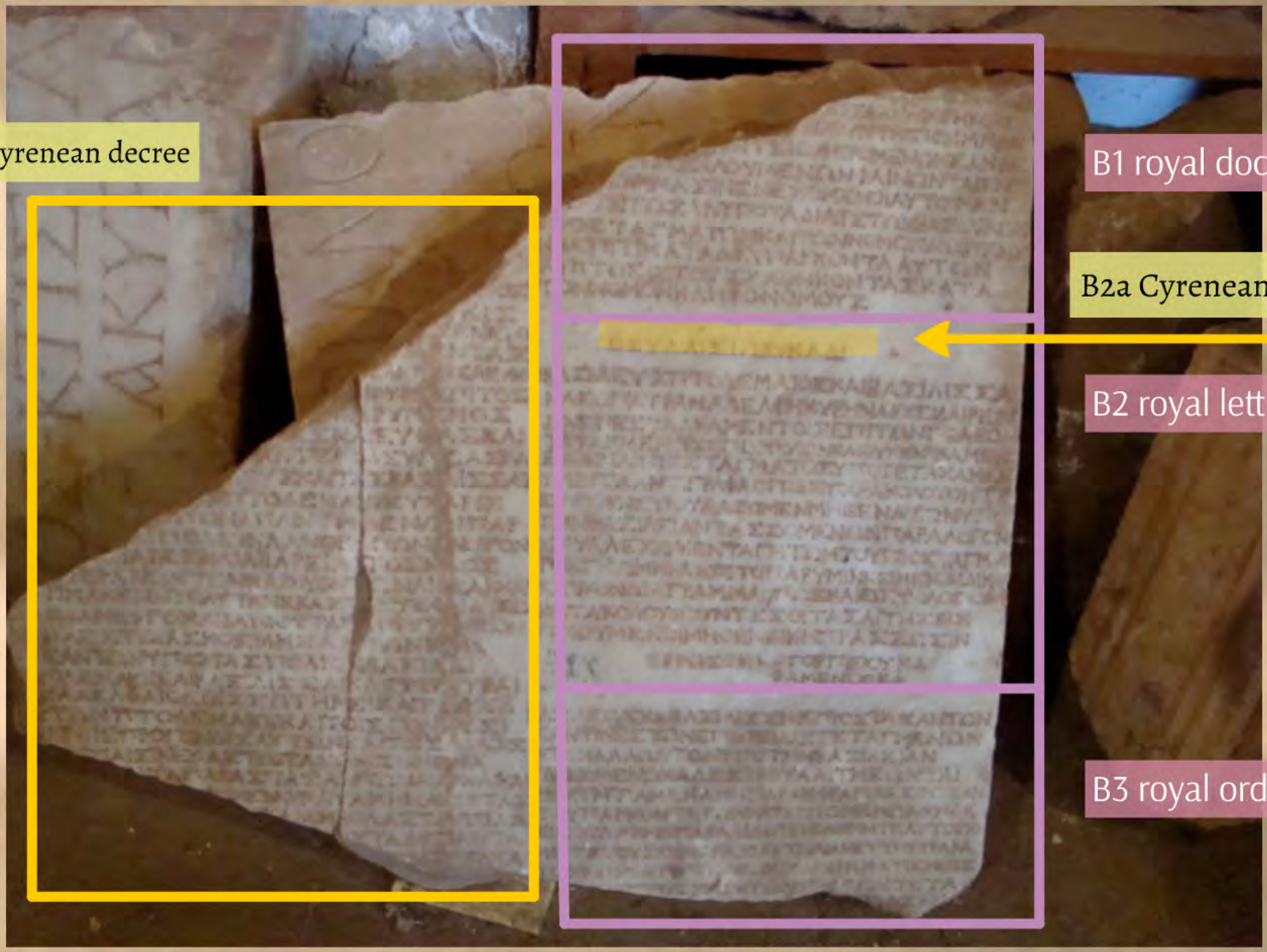


20 B.C.

SEG 9.5 dossier of civic and royal documents, 108 B.C.

Bologna's encoding codes

- EpiDoc tags for surface and layout phenomena: spaces, milestone *paragraphoi*, div tetpart columns, div textpart sections...
- What about language variations? Do we need subtags relating to dialectal varieties of Greek and *koiné*?
- What about chronological hierarchy of texts? Can we tag relative chronologies? And is it worth it?

Bologna's translating rules

How to express dialectal varieties through translation? Different linguistic rules do not allow translation into the modern languages to express the dialectal differences existing between Doric and *koiné* (except for the convention that imposes the transliteration of personal names, which creates a Doric sound that may be appreciated only by an educated reader).

Bologna's communicating stones

IGCyr033700
Honorary dedication for Arsinoe II

Source Description

Support Limestone block probably belonging to the same monument as igcyr033800; recut at right and reused upside down in Roman times (0.73; 0.35; depth not available).
Layout Inscribed on the face in three lines centered along vertical axis.
Letters 0.06; carefully cut, similar to igcyr033800.
Place of Origin Ptolemais.
Date Between 251 and 168 B.C.
Findspot Seen by all visitors since R.-J. Pacho (1825) in Ptolemais: recut and reused in rostra at Square of the Cisterns, 5th file, 2nd block from left.
Last Recorded Location Seen by C. Dobias-Lalou in 1979 in place of re-use.

Bibliography

Letronne in Pacho 1827, pl. 74 and pp. 397-399 (= Letronne 1828, pp. 259-61), whence CIG 5184; OGIS 33, and Oliverio 1932-1933, pp. 68-9, n. 3, fig. 7, whence SEG 9.357; Moretti 1976, whence SEG 26.1838; Laronde 1987, pp. 398, 402, whence SEG 38.1905; Marquaille 2003, and C. Dobias-Lalou, BE 2005, 620, whence SEG 53.2028; Mueller 2004, and C. Dobias-Lalou, BE 2007, 568, whence SEG 54.1779bis; cf. Criscuolo 2001, whence SEG 51.2213.

Text constituted from IGCyr Project Team editions of texts

Transcription

Βασίλισσαν Ἀρσινόην θεὰ[ν Φιλάδελφον],

τὴν Πτολεμαίου καὶ Βερενίκης, [θεῶν Σωτήρων],

vac. 8-9 ἡ πόλις [vac. 8-9].

View xml source

Translations

(La statue de) la reine Arsinoè, déesse [Philadelphe], fille de Ptolémée et de Bérénice, [dieux Sauveurs], (a été consacrée) par la cité.

Queen Arsinoe, goddess [Philadelphos], daughter of Ptolemaios and of Berenice, [gods Saviors], the city (has set up).

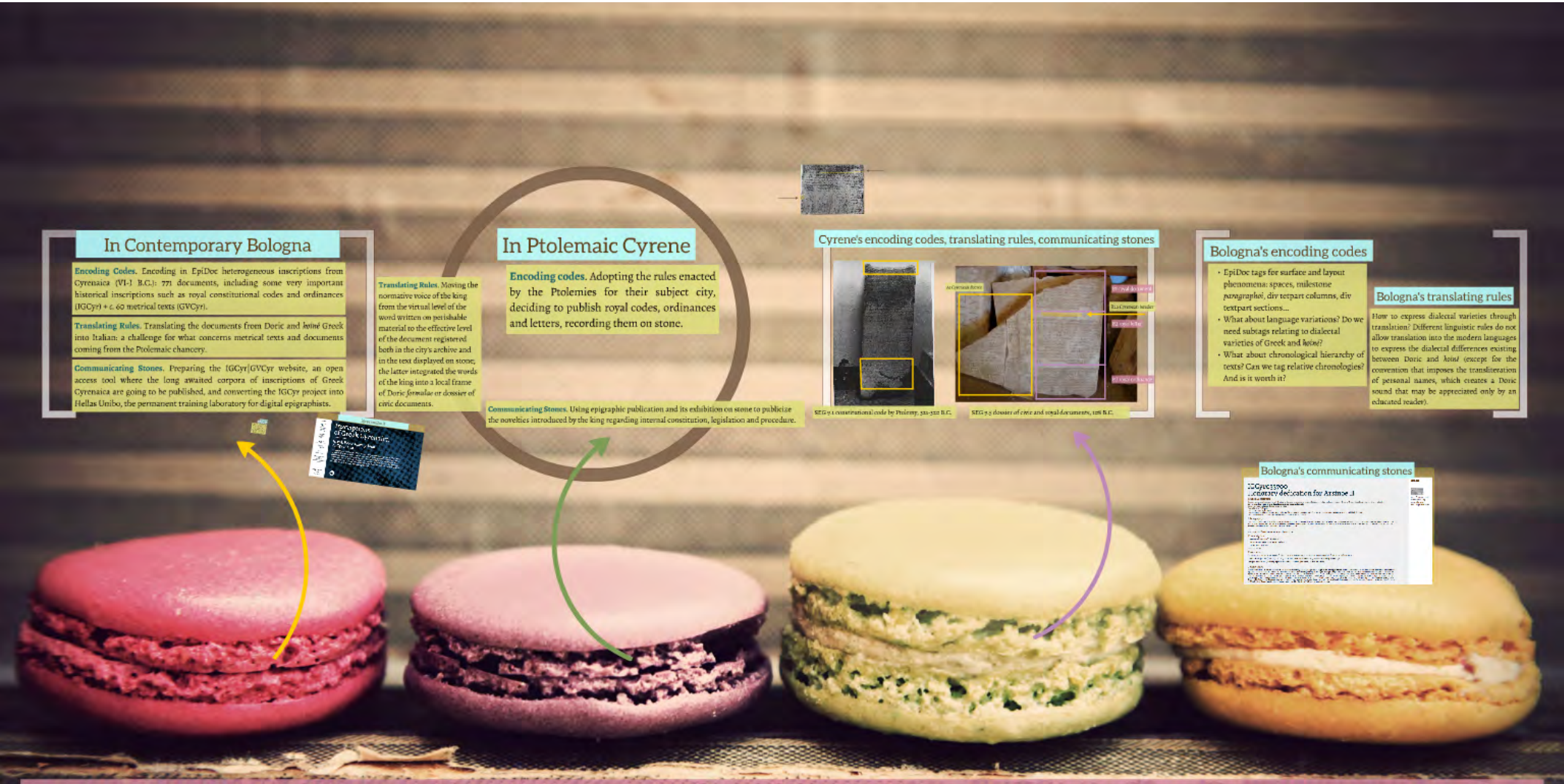
La regina Arsinoe, dea [Filadelfo], figlia di Tolemeo e di Berenice, [dèi Soteri], la città (ha eretto).

Commentary

At Ptolemais there are three similar bases for members of the Lagid family (igcyr033700, igcyr033800 and igcyr084300), which were re-used in the same Roman monument that seems to lay upon the foundations of a Hellenistic monumental base to which they probably all belonged, perhaps along with a fourth one, now lost. The Roman monument is part of the so-called Square of the Cisterns, which may have been formerly either the gymnasium (Stucchi's opinion) or the agora (Laronde's opinion). The present dedication may have been erected earlier than the two others, which, as Criscuolo established, were modelled on it between 168 and 164 B.C. in order to form a monumental base. However, the lettering does not show a span of time as long as one century (Arsinoe died in 270). It is not clear whether the city mentioned at l. 3 might have been still Barka and not yet Ptolemais, for the cult of Arsinoe was specially developed in harbours and not necessarily in the city-centre; however, as we now know that Ptolemais was founded probably after 260 (Laronde) and certainly before 251 (Mueller), it is highly plausible that the dedication to Arsinoe was erected by the city of Ptolemais in a prominent place.

Images

Face of igcyr033700. C. Dobias-Lalou 1979. Copyright: Mission archéologique française



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