

THE BAWIT CONTRACTS: TEXTS AND TRANSLATIONS MACCOULL, [LESLIE S.B. pdf

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The Bawit Contracts: Texts and Translations. MacCoull, [Leslie] S.B. Skip other details (including permanent urls, DOI, citation information).

Personal use only; commercial use is strictly prohibited for details see Privacy Policy and Legal Notice. Strongly associated with Christianity in Egypt, Coptic preserves a wide range of original and translated Christian literature as well as an important body of documentary texts of the later Roman, Byzantine, and early Islamic periods. Egypt, Coptic, language, linguistics, Christianity, Arabic, Coptic language Coptic is the latest phase of the ancient Egyptian language, notable for its use of a largely Greek-derived alphabet, its extensive incorporation of Greek vocabulary, and its strong association with Christianity in Egypt. Coptic texts include a wide range of documentary texts of the later Roman, Byzantine, and early Islamic periods; an extensive and rich body of original and translated Christian literature of particular importance for the early history of Christian monasticism; and unique witnesses to major Gnostic, Manichaean, and Hermetic texts. Coptic was ultimately supplanted by Arabic as the language of daily life in Egypt, but it continues in use to the present as a liturgical language within Christian communities in Egypt and expatriate Coptic communities across the world. The Coptic language is a direct development of earlier Egyptian, but Coptic script marked a radical change from the past. The complexity of these scripts made them difficult to learn and use, accessible only to a limited scribal and priestly elite. Exposure to Greek made Egyptians aware of the advantages of an alphabetic script system, and the importance of Greek in Egypt after its conquest by Alexander the Great in bce made the adaptation of the Greek alphabet for writing Egyptian almost inevitable. The earliest uses of Greek characters to write Egyptian occur in the 3rd–1st centuries bce, with renderings of personal names and Demotic words and phrases into Greek letters. The 1st–4th centuries ce saw this augmented alphabet used to write what is now known as Old Coptic, for horoscopes and magical texts, as well as glosses on Hieratic and Demotic religious texts. The new writing system had a considerable advantage to the increasing numbers of Christians in Egypt: What is now known as Coptic existed as an established script system and underlying language by the mid-late 3rd century ce. Coptic had some chronological overlap with the earlier scripts—the latest hieroglyphic inscription dates to ce and the latest Demotic to ce—but these final manifestations of the traditional scripts were associated with late survivals of indigenous religion. The translation of the Greek New Testament into Coptic in the 3rd century helped shape and solidify the new script system and the language it represented. Alphabet Coptic is written with an alphabet that includes the twenty-four characters of the Greek alphabet in traditional Greek order, followed by six Demotic-derived characters some dialects add more. Coptic used the same system as Greek for writing numerals with letters, adopting Greek stigma for six, but substituting Coptic-specific characters for Greek koppa ninety and sampi nine hundred. The Coptic writing system often used a superlinear stroke to mark certain consonants as a separate syllable or to mark numerals and abbreviations, while some dialects used a superlinear dot or accent djinkim to mark vowels standing alone as syllables or consonants acting as grammatical elements. Coptic did not indicate the accents or breathing marks of Greek, but did use a common Demotic-derived alphabetic sign hori to indicate initial rough breathing in Greek vocabulary; sometimes this was applied indiscriminately to vowel-initial Greek words with smooth breathing. Vocabulary In terms of vocabulary, Coptic is noted for its extensive incorporation of Greek words, but the majority of Coptic vocabulary was of Egyptian origin. Coptic has a rich and complex vocabulary of indigenous words inherited from earlier phases of Egyptian that reflects the traditional landscape, religion, and occupations of Egypt in the later Pharaonic period. Greek words initially entered Egyptian as Egyptians interacted with Greek traders and mercenaries see trade, Greek; once Greek became the major language of government and higher-level business from the late 4th century bce onwards, Greek technical and practical terms found their way into Demotic. The coming of Christianity to Egypt brought an additional wealth of religion-related Greek vocabulary. These Greek words became an

integral part of Coptic, although there was an understanding of the non-Egyptian origin of such vocabulary reflected in modern lexicography, where words of Egyptian and Greek origin are treated separately. The majority of Greek words in Coptic are nouns and verbs, along with some important particles; nouns regularly appear in the nominative, while verbs appear in the active imperative singular form. The orthography of Greek words in Coptic is not always predictable, especially in documentary texts. It is increasingly clear, however, that such conclusions are not warranted: Latin loanwords are uncommon in Coptic, but do appear, most often titles and technical terms that came into Coptic by way of documentary or literary use in Greek. Coptic distinguishes masculine and feminine singular and common plural nouns, although remnants of earlier duals and gendered plurals survive in Coptic Greek neuters are masculine in Coptic. Gender and number of nouns are typically indicated through articles and other external markers; only a few words have separate forms for masculine and feminine, or singular and plural. Coptic includes pronouns in first-person common singular and plural, in second- and third-persons masculine and feminine singular, but common plural. Special forms of pronouns that suffix directly to articles, prepositions, certain nouns, and verbal conjugation bases are survivals of the long tradition of Egyptian suffix pronouns. Nouns and pronouns are not marked for case in Coptic, aside from some instances of vocative-marked nouns from Greek. As in earlier phases of Egyptian, nonverbal sentences with nominal or adverbial predicates are common. The enclitic and non-enclitic particles important in earlier phases of Egyptian survive in Coptic, augmented by certain Greek enclitic particles, the meaning and usage of which sometimes differed significantly in Coptic. Word order is much stricter than in Greek, as it was in earlier phases of the Egyptian language. The focalizing conversion significantly shifts the focus or emphasis of a sentence or clause, often towards an adverbial phrase, which, in traditional Egyptian word order, occurs at the end of a sentence. Dialects Several dialects exist in Coptic, most with region-specific connections. Texts Coptic was used to write a wide range of original compositions, including documentary, literary, scholastic, monumental, scientific, and magical texts, as well as translations from Greek and other languages. Original documentary texts on papyrus, parchment, and ostraka in Coptic preserve legal documents, letters, accounts, lists, and other records of the activities of daily life in Egypt from the 4th–12th centuries ce. Large bodies of Coptic documentary material are known from the Dakhla Oasis 4th century ce, 13 the villages and monasteries of Bawit and western Thebes 7th–8th centuries ce, 14 and the town of Aphrodito from the archive of lawyer-poet Dioskoros [6th century ce] and the official archive of Qurra ibn Sharik [8th century ce], 15 among other sites. Since official documents were issued in Greek later Arabic, Coptic documents tended to come from a local level, documenting the lives, business, and administration of villages and monasteries, although official bilingual Greek-Coptic and even trilingual Greek-Coptic-Arabic administrative documents do survive. Original Literature A substantial body of original literature in Coptic survives from the 3rd–13th centuries ce, written by, and reflecting the concerns of, Christian authors based in Egypt. Original Coptic literature is especially rich in texts relating to monasticism: Perhaps the most important Coptic monastic author was Shenoute c. Translations Although original composition in Coptic was common, the Coptic language was, essentially, founded on a program of translation of Greek Christian literature, specifically the translation of the Greek New Testament into Coptic, which helped shape and form the language in its earlier stages. In some cases, Coptic translations are now important witnesses when the original Greek does not survive or is incomplete. Several major apocryphal gospels, notably the gospels of Thomas and Judas, 22 are known primarily or exclusively from their Coptic translations. A wealth of patristic literature originally written in Greek was translated into Coptic, and literature relating to monasticism was particularly prevalent; examples include Coptic translations of the *Apophthegmata Patrum*, 23 works of Athanasius of Alexandria, 24 and the writings of the Pachomian monasteries. The majority of Coptic texts translated from the Greek were Christian and religious in nature, but a few examples of pre-Christian Greek literature survive in Coptic. More successful in this regard is a collection of brief sayings attributed to Greek philosophers translated into Coptic. The Greek poetry of the Coptic-literate 6th-century lawyer-poet Dioskoros of Aphrodito, for example, shows knowledge of a wide range of Classical literature. The beginning of the 9th century seems to mark a major

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turning point in the transition from Coptic to Arabic, and Coptic became much less common in the centuries that followed. As use of Coptic decreased, many important Coptic texts were translated into Arabic. Another result of the decline of Coptic in Egypt was the production of Coptic grammars and vocabulary lists in Arabic. The Arabic-Coptic vocabularies, known as *scalae*, remain essential sources for Coptic lexicography, while the study of Coptic by Western scholars had its origins in Arabic grammatical treatises. Modern Study of Coptic After Kircher, Western study of the Coptic language initially concentrated on grammar and lexicography, alongside the establishment of the text of the Coptic New Testament and liturgy, with important work by Raphael Tuki, David Wilkins, Henry Tattam, and Amadeo Peyron in the late 18th and early 19th centuries. The contemporary field of Coptic studies hosts a lively and active program of scholarship on the language and its history. Scholars who specialize in Coptic have traditionally come to it from the study of the history of Christianity or from Egyptology, but increasingly scholars are coming from linguistics, papyrology, and related fields, from which new perspectives on the language are emerging. Today, Coptic has a split existence: The Coptic Orthodox Church, active in Egypt where it is the largest Christian denomination and in expatriate communities worldwide, uses the Bohairic dialect and is the primary promoter of the study and teaching of Bohairic. Although sporadic attempts have been made in the 20th and 21st centuries to promote Bohairic Coptic as a living language, it survives today primarily as a liturgical language within the modern Coptic community, still a vital connection to its identity, history, and faith. Claremont Colleges Digital Library,

2: Bryn Mawr Classical Review

Leslie S. B. MacCoull has written: 'Dioscorus of Aphrodito' -- subject(s): Antiquities, Biography, Greek Poets, Homes and haunts, Intellectual life, Lawyers.

Papyrus rolls and fragments were seen in the crevice, but by the time the Antiquities Service was notified and arrived, most of the papyrus was gone. During subsequent excavations, a large jar filled with papyrus was discovered in a Roman-style house. Important fragments of Athenian Comedy, both Old and New, were discovered among these papyri, including fragments of the famous comedy writer Menander. Jean was killed in the battle at Vauquois on the Lorraine during World War I, and his father Gaston completed the third volume of Dioscorian papyri. Other Dioscorian papyri, obtained by antiquities dealers through sales and clandestine excavations,[14] were published in Florence, London, Paris, Strasbourg, Princeton, Ann Arbor, the Vatican, etc. Before the 6th century, however, Aphroditopolis lost its status as a city, and the capital of the nome was moved across the Nile River to Antaeopolis. The nome had his administrative center in Antinoopolis on the east bank of the Nile River. Aphrodito was situated in an environment that was highly poetic and religious. Nonnus, the most influential poet of the Early Byzantine Era A. Perhaps one of the reasons for this movement was to usurp the pagan vocabulary and style of the most honored ancient poet for Christian purposes. Dioscorus continued and developed this revolution by writing encomiastic poems of praise in an Homeric style. According to the New Testament, Egypt was the first home of young Jesus and his family. His father Apollon was an entrepreneur and local official. Dioscorus had the assistant of the defensor civitatis of Antaeopolis examine the damage done by a shepherd and his flock to a field of crops, which was owned by the Monastery of Apa Sourous but managed by Dioscorus. Dioscorus also became engaged in legal work. Aphrodito was not under the jurisdiction of the pagarch, stationed in Antaeopolis, who handled the public taxes for the rest of the nome. The communications to Constantinople seem to have had little effect, and in three years after the death of Theodora, Dioscorus travelled with a contingency of Aphroditans to Constantinople to present the problem to the Emperor directly. Dioscorus may have spent three years in the capital of the Byzantine Empire. There is no evidence of further tax violations by the pagarch until after the death of Justinian in Peter as a Roman consul. His motivation for the move is nowhere made clear. But surmising from the surviving documents, one can conclude that he was attracted by the opportunity to advance his legal career in the proximity of the Duke and likewise was compelled by the increasing violence of the pagarch against Aphrodito and his own family. One such petition, P. I, describes how a group of Aphroditans on their way to the annual cattle market were ambushed. They were eventually put into a prison in Antaeopolis, under the control of the pagarch Menas, where they were tortured and robbed and their animals were seized. Menas and his men then attacked the village of Aphrodito itself: All these crimes were committed in the name of collecting the public taxes, although Aphrodito had never failed a payment and Menas had no right to collect them. A formal explanation, P. V, describes the attacks by Menas on Dioscorus himself and his family. He seized property owned by Dioscorus and transferred it to his assistants, leaving Dioscorus with only the tax liability. Before May, Dioscorus left Antinoopolis. It might have been related to domestic affairs, to his career, or to the changed situation in Constantinople. The violent crimes against Aphrodito and Dioscorus described above were committed under the reign of Justin II, who had launched a savage persecution of Christians that did not adhere to Chalcedonian dogmas, including Egyptian Copts. But Justin went completely insane and abdicated, and in, Tiberius and Empress Sophia, the wife of Justin, took over the management of the Byzantine Empire. Return to Aphrodito Back home in Aphrodito, it seems that Dioscorus withdrew from legal affairs and administrative responsibilities. Much of his poetry was composed during his stay in Antinoopolis or after he had returned to Aphrodito. His last dated document, a land lease written by his hand in an account book, is April 5, Poetry Publications Dioscorus might have recited his poems and circulated them locally, but there is no evidence that they were ever published during his lifetime. Jean

Maspero published the first collection of Dioscorian poems in 1903. In 1912, Ernst Heitsch published 29 Dioscorian poems that were among papyrus fragments held in a variety of museums and libraries. The most comprehensive edition at the present time is by Jean-Luc Fournet, who in 1982 published 51 Dioscorian poems and fragments including 2 that he considered of dubious authenticity. His *Work and His World* Berkeley. Clement Kuehn published a reinterpretation of his poetry in *Channels of Imperishable Fire: Basilica of San Apollinare Nuovo*, Ravenna. Interpretations The reactions by modern readers to his poetry have varied widely. The papyrologists and historians that first examined them were not impressed. Influenced by their backgrounds in Classical poetry, they compared the Dioscorian verses primarily to Classical standards. The most frequent objection was that his verses were obscure: Kuehn demonstrated that the poems fit neatly and masterfully into the allegorical style that was pervasive in the pictorial art and literature of the Early Byzantine Era. Dioscorus, influenced by allegorical commentaries on the Homeric epics and Bible, and by the allegorical icons and church art of the 6th century, was praising Christ, Old Testament patriarchs, and the saints in heaven as if they were the Emperor, kings, and dignitaries in a Byzantine court. Egypt in the Byzantine World, 529-729. The Oxford Handbook of Papyrology. Bagnall, Roger, and Dominic Rathbone, eds. Egypt from Alexander to the Early Christians: An Archaeological and Historical Guide. Greek Papyri in the British Museum, Vol. A Literary Movement in Byzantine Egypt. Cameron, Alan and Averil. Review of Channels of Imperishable Fire: In Church History 66 4: Rhetoric, Latin, and the Law. Feissel, Denis, and Jean Gascou, eds. Fournet, Jean-Luc, and Caroline Magdelaine, eds. Rivista Italiana di Egittologia e di Papirologia, Milan, n. In Bulletin of the American Society of Papyrologists Late Antiquity, Empire and Successors, A. Koenen, Ludwig, et al. The Cairo Codex of Menander. Egyptian Petitions of the 5th-7th Centuries. The Poetry of the Dioscorus of Aphrodito. City and Imperial Administration in Byzantine Egypt. His Work and His World. Annotations in Greek and Latin Texts from Egypt. Catalogue of the Literary Papyri in the British Museum. Ptocheia or Odysseus in Disguise at Troy P. Social Networks in Byzantine Egypt. A Prosopography of Byzantine Aphrodito. Lessico dei carmi di Dioscoro di Aphrodito. Commentationes Humanarum Litterarum, vol. Von Kallimachos zu Nonnos:

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3: Documenting Christianity in Egypt, sixth to fourteenth centuries in SearchWorks catalog

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Phoibammon near Thebes, Egypt trans. Typikon of John for the Monastery of St. John the Forerunner on Pantelleria trans. Testament of Theodore the Studite for the Monastery of St. John Stoudios in Constantinople trans. Rule of the Monastery of St. Testament of John of Rila trans. Testament of Lazarus of Mount Galesios trans. Rule of Athanasios the Athonite for the Lavra Monastery trans. Typikon of Emperor John Tzimiskes trans. Typikon of Athanasios the Athonite for the Lavra Monastery trans. Testament of Athanasios the Athonite for the Lavra Monastery trans. Kyriake in Lakedaimon trans. Regulations of Nikon of the Black Mountain trans. John the Theologian on Patmos trans. Testaments of Gregory for the Monastery of St. Philip of Fragala in Sicily trans. Rule of John for the Monastery of St. John the Forerunner of Phoberos trans. Typikon of Athanasios Philanthropenos for the Monastery of St. Mamas in Constantinople trans. Demetrios of the Palaiologoi-Kellibara in Constantinople trans. Typikon of Theodora Palaiologina for the Convent of Sts. Kosmas and Damian in Constantinople trans. Rule of Neophytos for the Monastery of St. Michael the Archangel of Docheiariou on Mount Athos trans. Rule of Nicholas for the Monastery of St. Nicholas of Kasoulon near Otranto trans. Typikon of Sabbas the Serbian for the Kellion of St. Sabbas at Karyes on Mount Athos trans. Testament of Neilos for the Monastery of St. John the Forerunner Prodromos on Mount Athos trans. Testament of Gerasimos for the Small Monastery of St. Euthymios in Jerusalem trans. Rule of Patriarch Athanasios I trans. Demetrios-Kellibara in Constantinople trans. John the Forerunner on Mount Menoikeion near Serres trans.

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4: Internet History Sourcebooks Project

The Bawit Contracts: Texts and Translations MacCoull, [Leslie] S.B. Introducing the Online Catalogue of the Duke Papyrus Collection van Minnen, Peter [Book Review] Skeat, Theodore Cressy.

Serial numbers assigned to the texts listed in: University of Michigan Press, ; "appendix" refers to the texts listed in the appendix of patristic texts on pp. Object numbers group accession number assigned by the Peabody Museum to the manuscripts acquired by Yale in See Object number 6 , acquired by Beinecke in ; see Acq. Serial numbers assigned to the texts translated in: Hans Dieter Betz, ed. University of Chicago Press, Publication numbers assigned to the texts published in: Case Western Reserve University Press, Inventory numbers assigned by Michael Ivanovich Rostovtzeff to manuscripts at the time he and Charles Bradford Welles purchased them in a acquisition. Serial numbers assigned to the texts reprinted in: Publications de la Sorbonne, Miscellaneous remarks Next there may appear remarks of various sorts relevant to the study of the manuscript or text. Occasionally these remarks point out an important modification to what was said in the General Introduction about the conservation of manuscripts that consist of two or more fragments. It is sometimes possible to trace the papyrus fiber pattern of a manuscript horizontally across two fragments but not vertically, or vice versa. When it is possible thus to establish the relative positions of two fragments with certainty along one axis, but not along the other, these fragments have been labeled with serial fragment numbers in the usual manner, but also they have been positioned in the frame in such a way as to preserve their correct relative positions along the one axis or the other. In such a case, a remark appears in the catalog on the model of: The axes are defined as horizontal and vertical by the orientation of the manuscript when the paper label inside the frame is properly oriented for reading it. The distance established between two such fragments by conservation is generally arbitrary; the precision with which their relative positions can be established along the other axis depends on factors such as the clarity of the fiber pattern and the actual distance between the fragments in the original integral manuscript. When such factors make it impossible to be certain about a fiber pattern continuity that is nonetheless a reasonable hypothesis, the word "certain" in the catalog remark is replaced by "probable" e. If the distance between two fragments can be established by means of a nearly certain philological restoration of the text, then they may have been joined in this relationship by conservation techniques and are regarded as a single fragment e. Acquisition This line of each entry always indicates by year the acquisition to which the manuscript belongs, as follows: Donated by Jesse Haworth, October Donated by the Egypt Exploration Fund, January Donated by the Egypt Exploration Fund, Donated by the Egypt Exploration Fund, March Elgabry in Cairo, 11 January There is no record of how these manuscripts were acquired. The manuscripts arrived at Yale on 24 June This acquisition probably also included P. Acquired sometime before 10 February Donated by Edwin John Beinecke, 24 April Acquired by Beinecke in Egypt some years before. Possibly donated by Mrs. Curtis , , from the estate of George Munson Curtis; transferred to the papyrus collection in Donated by Henrietta Collins Bartlett, August From the library of Sir Thomas Phillipps. From the estate of Erik von Scherling. Purchased from Hans P. Related to acquisition b. Donated by Hans P. Donated by William K. Simpson, 23 September Donated by Thomas E. Donated by Stanley B. Rich, 21 December There is no record of how or when these manuscripts were acquired but they were already in the collection in Donated by Laurence C. Purchased from Laurence C. Witten, 25 September Related to acquisition a. Purchased from Bruce Ferrini, 8 July Donated by William Kelly Simpson, 12 November Demotic sales contract from BCE. Purchased from Sam Fogg, 28 February Purchased from Maggs Brothers Ltd. Purchased from Bruce Ferrini, 25 July ; not inventoried. Several layers of mummy cartonnage, which were resolved and separated by R. The papyrus fragments are placed in blotting paper and set aside to await further restoration. Greek and Demotic fragments, Ptolemaic. Purchased from Sam Fogg, Purchased from Gallery Nefer, Zurich, 12 February Purchased from Gallery Nefer, Zurich, Transfer from Peabody Museum, P. Bibliography In many entries, a sixth line beginning with the indication "Bibliography"

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introduces abbreviated references to elected publications of or concerning the text. In principle, only publications concerning the physical description of the manuscript or the philological establishment of the text are included, in chronological order. References to SB See Other reference numbers are not repeated. Fontes Iuris Romani Antejustiniani. Vienna Babcock, Robert G. Review of "Ein literarischer Papyrus des Betz, Hans Dieter, ed. University of Chicago Press. Aegyptische Urkunden aus den Staatlichen Museen zu Berlin: Yale Inventory " by Alan E. Berichtigungsliste der griechischen Papyrusurkunden aus Aegypten. Berichtigungsliste der griechischen Papyruskunden aus Aegypten. The Book of the Dead: The Chapters of Coming Forth by Day: Cited by page and line. Carlsberg 53 and Chartae Latinae Antiquiores: Addenda et corrigenda au volume III Papyrologica Florentina 27, A Cura di R. Light from the Ancient East: Translated by Lionel R. Deissmann, Adolf, and Paul Maas. The Dialogue of the Savior. Introduction , published under the auspices of the Department of Antiquities of the Arab Republic of Egypt in conjunction with the United Nations Educational, Scientific, and Cultural Organization, pls. Graeco-Roman Egypt, Greek Inscriptions Egypt and the Copts in the 2nd to 7th Centuries A. Rhode Island School of Design. Regia Typographia Magni Ducis Etruriae. Hagedorn, Dieter, and J. Review of "The Archives of Leon" by J. The Discovery at Dura-Europos. New Haven and London: Two Selections from Acts. Casey, Silva Lake, and Agnes K. Zum Kreditgeschäft in den hellenistischen Papyri Aegyptens bis Diokletian.

5: Dioscorus of Aphrodito - Wikipedia

By Leslie S.B. MacCoull. Routledge. pages. The Bawit contracts: texts and translations. Part II John Philoponus: A new look at the career of John Philoponus.

Salted fish products from the Coptic monastery at Bawit,, Egypt: The role of fish in ancient time.. Verlag Marie Leidorf GmbH. Download Van Neer, W. The species composition, the reconstructed sizes of the fish and the find contexts show that this material represents pickled fish salsamenta. In one case this product was made of medium-sized *Clarias* catfish, whereas another assemblage, found inside an amphora, consisted of small-sized fish, mainly cyprinids and alestiids. The amphora was clearly re-used since the fish it contained are Nilotic species, which excludes that the salsamenta came from outside Egypt. A few additional finds of fish inside amphorae were available, but due to the low number of bones it was unclear if salted fish products were stored in them. One of the two Nilotic fish taxa *Labeo* that are specifically mentioned in the documents is the most common component of the contents of the re-used amphora. The paper ends with a brief summary of other faunal evidence for salted fish products from monastic and other historic sites in Egypt. Salsamenta, fish sauce, Nile, Coptic, monastic diet Introduction series of excavations was carried out until This large mound measures about number of cells provided with oratories, often decorated metres north-south and metres in an east-west di- with wall paintings. The Egyptian Supreme Council of rection and, in addition, there is an extension to the east Antiquities resumed excavations in the northern part of of about metres diameter Figure 1. The whole area the site in , and , and since the Lou- of the site is covered with large hillocks, some of which vre museum has been carrying out research in two areas reach a height of 9 metres, measured from the surface Rutschowscaya The northern church and its sur- of the surrounding desert. According to the Historia roundings are being reinvestigated and a second team is Monachorum in Aegypto, written in Greek by a Pales-working in the habitation quarter in the northern part of tinian monk travelling in Egypt Russell , the the site, close to the area where the previous French and monastery of Bawit was founded around AD Egyptian excavations took place. Mas- near Bawit during the 6th century AD Clugnet The latest confirmed by the extent of the site and the splendid mu- occupation of this area could be dated to the early Byz- ral paintings, sculptures and textual material that have antine period 6th to mid-7th century AD on the basis of been found thus far during fieldwork. An initial and revealed a habitation quarter and storage rooms. Location of the site and outline of the mound redrawn from the plan by Sylvain Griffet and Julien Boerez; copyright Baouit, G. The plastered are less elaborate and do not seem to belong to the same walls of Room S7, possibly a reception room or a refec- assemblage. Removal of the upper part of the sandy de- Salted fish products from the Coptic monastery at Bawit, Egypt: The collapsed vault- ed roofs from Room S1 can be seen in the foreground copy- right Baouit, G. The oc- cupation level of the rooms could not be reached, but pottery dated to the first half of the 7th century March- and and Dixneuf in press was abundant in the upper parts of the fill of the storage rooms. It includes cooking vessels, tableware and vessels used for storage. The published corpus already individuals 2. Detailed faunal studies had thus far not been carried out at Bawit. Although animal remains are only sporadically Ma te r ia l a nd me thods mentioned in the publication of the early s Maspero it is interesting to note that the presence of The largest amount of fish remains was found in a layer salted fish products is reported. The faunal material from of homogenous aeolian sand that appeared after the renewed French excavations is not very abundant yet, clearance of the surface layer covering the upper except for the fish bone that occurs in large numbers in a part of Room S7. This layer, containing collapsed frag- few isolated find contexts. It is therefore still too early to ments of the vault, also yielded a concentration of about draw conclusions about the general dietary pattern of the 40 amphorae that apparently accumulated at the same monks at this site. The fish bone samples that are pre- time as the vault fragments Figure 3. The first author sented in this contribution were collected in the upper fill was present at the site during the excavation in of of rooms S1 and S7. These assemblages will be described this part of the habitation area and he began

the system- and the results will be compared to the few other archaeological sieving of the contents of the amphorae, excepting zoological data that are available on Bawit and other those from which the bottom was damaged or missing. The faunal data will, in addition, be The majority of these amphorae contained only sand confronted with written information on monastic diet with varying amounts of botanical matter, probably de- and, in particular, with the abundant textual data about rived from disintegrated mud brick. In a few instances, fish and fishing obtained from ostraca and papyri found however, faunal remains were found. The combined samples represent an MNI of fish Table 1. Instead of identifying all the individual bones, as was done for salted fish products found previously on Egyptian sites Van Neer and De- praetere, ; Van Neer et al. How- ever, for the taxa that are poorly represented, i. Identifications were based on the diagnostic characters and zoogeographical arguments that have been used in the aforementioned papers. Fish remains from amphora The alestiids *Alestes* or *Brycinus* represent 7. The mormyrids, the bagrid phora Figure 4. All the fish are of relatively that dates to the beginning of the 7th century AD. The fact that these large numbers of small fish were In the sandy deposits that include the collapsed mud found inside a container suggests that they represent a brick vault of cellar S1 faunal remains were relatively salted fish product. This particular layer yielded a large amount of Among the criteria that can be used to distinguish both storage and cooking vessels that all belong to the first types, Dese-Berset and Dese mention skeletal half of the 7th century AD Marchand and Dixneuf in element representation, reconstructed body lengths and press. The bones were, however, not found inside any the anatomical position of the bones. Small fish can be of these containers. In the case of amphora etal reference collections at the Royal Belgian Institute , portions of articulating fish bone were very rare: Body size reconstructions were only two instances have been observed of cyprinid ver- carried out by direct comparison to modern specimens tebrae that were still in anatomical connection. It is un- of known length and are expressed in standard length clear how these observations should be interpreted. Alternatively, we may be deal- Khalil A rough estimate can be made of the volume represent- R results ed by the fish that were found in amphora Regres- sion formulae are often given in the fisheries literature Tables 1 to 4 give an inventory of the analysed fish that specify the relationship between weight and length. The largest assemblage was found at the bottom However, for none of the Nilotic cyprinid species could of amphora from Room S7. The sample, with a we find a regression, except for *Labeo coubie* Entsu- total weight of grams, was sieved on a 1mm and a Mensah et al. The same authors provide an 0. This yielded bone samples weighing The material smaller than imens ranging in size between 5. Most of that fish bone was unidentifiable. *Barbus perince* in the RBINSc collections with known Since it was believed that the few identifiable remains weight and length and it appears that it satisfactorily in that fraction would not influence the results, analysis enables the calculation of weight for that, related, small Salted fish products from the Coptic monastery at Bawit, Egypt: Table 3 shows that an approximate weight of 1 kg can It is possible that the fish bones from the two remaining be accepted if the most common taxa cyprinids and amphorae and of Room S7 also represent alestiids are considered. In fact, before doing the cal- stray finds, but it is striking that in each of them articu- culations just mentioned, we arrived at a very compa- lating bones are present of a larger fish a *Clarias* of rable estimate of 1, grams by assuming that each of cm in amphora , and a cyprinid of cm the individual fish would have had a weight of 5 SL in amphora suggesting that we may be dealing grams. Assuming that the fish represent a volume of with pickled fish of large size. The fish bone was found in close proximity to the containers, but not inside them. It is striking that at least 8 portions occur rived at estimated volumes ranging between 20 and 26 of articulating vertebrae Figure 5. Other elements that litres, which corresponds almost exactly to the range of possibly indicate complete individuals, or at least por- 20 to The tions or chunks of fish, are a more or less complete skull amount of salted product found in amphora would roof, quadrates articulating with their hyomandibular, therefore only correspond to 5. This means that, either a and clusters of branchiostegal rays of the same size large amount of bone loss needs to be accepted due to class. There are several arguments indicating that we diagenetic processes , or that part of the contents of the are not dealing with normal consumption refuse, but amphora had already been consumed. Because of the rather with food that was stored for future consumption.

The leftovers of pickled fish that were considered inedible at numerous articulating skeletal parts and the fact that a point when a large proportion of the contents had al- only one species occurs are also significant. Besides the ready been consumed. A possible indication for this Clarias bones only a skull of black rat *Rattus rattus* scenario is that a whitish substance was found at the and a distal femur fragment of cattle *Bos primigenius* bottom of the amphora. This seems to be adipocere, re- f. Elsewhere at the site, bone as- sulting from the saponification of the fat and other soft semblages occur that correspond to the traditional table tissue of the fish. The sieved samples moreover yielded and kitchen refuse, similar to that from other historic some insect remains that corroborate the view of a prod- sites in Egypt. Such material typically includes a wide uct that had become spoiled. About 25 puparia of true variety of fish and other species and these are repre- flies Diptera were found, as well as hundreds of sented by bones that occur mainly as isolated elements. A few poorly preserved from Room S1 is also striking. All these catfish are of remains of other beetles were present but could not be medium size, suggesting that a deliberate selection was identified. All these insects are scavengers and may made in view of the production of this type of stan- have been attracted by the putrefied pickled fish. Fish bone has been found, albeit in very small numbers, Finally, it is worth mentioning that three amphorae in seven other amphorae from the same Room S7 Table numbers , and , in which no fish bones 4. Five of them numbers , , , and were found at all, also yielded remains of *Gybbium* yielded remains of fish that are of a size similar to those *psylloides*. Although this taxon is associated with fish of amphora , and the two identifiable bones are an bone in some of the aforementioned vessels, this cannot unidentified cyprinid and a *Labeo*. Although size and be used as conclusive evidence for salted fish products species composition seem to correspond to the afore- since it is a generalist feeder. Vertebrae of *Clarias* from Room S1. D iscussion traca and papyri have yielded significant information allowing a better understanding of the role of salted fish The fish products and the species in monastic diet. Textual data, specifically for Bawit, used have also become available. They deal with the organi- sation of the fishing activities, the production of salted The fish bone assemblages described above are consid- fish, the type of fish used and the distribution of fish or ered as representing two different types of pickled fish. Some of the ostraca dealing Room S1 yielded remains of *salsamenta* made of me- with the transport of salted fish have been recently dated dium-sized *Clarias* catfish that were, however, no lon- to the 7th-8th centuries Worp All this information ger in the vessel s in which they must have been stored. Bones were rare, but since they were articulated they may also represent *salsa-* The monastery of Bawit owned its own boats that were menta of *Clarias* and *Labeo* or *Barbus* respectively. The used for the transport of food e. The restudy by one of us contained a salted fish product made mainly from small- AD of a papyrus published by MacCoull It is unclear shows that the document is probably from Bawit, if the sporadic presence of similarly small fish bones in as suggested by the invocation of l. It deals with five other amphorae can be considered sufficient proof the problems encountered during fishing: Some papyri of the 9th century indicate, The first category of finds corresponds to earlier obser- in addition, that monks were present at the monastery vations made by Maspero The papyri also inform us about the fish con- Among the listed objects are two vessels said to contain sumption in the monastery.

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6: Coptic language - Oxford Classical Dictionary

From text editions to important synthetic articles, BASP has published studies on papyri, ostraca, and inscriptions in Greek, Latin, and Coptic. In the future, BASP will broaden its coverage to include Hieratic, Demotic, Aramaic, and Arabic texts.

American studies in papyrology, American Society of Papyrologists, Tax registers written on papyrus codices are a well-known genre of late antique documentary texts; this book adds a further example to their growing corpus. It is kept in the British Library and should be cited as P. The introduction is followed by the edition of the register p. The layout is very convenient for the reader: The book concludes with a brief commentary, the usual papyrological indices but only four plates. Thus the reader can obtain only an impression of what the original codex looks like. It would be more convenient to have the reproduction of the whole text as is common in modern editorial practice. It should be highlighted as a commendable praxis that one of the editors entered the text in the Duke Databank of Documentary Papyri soon after the publication. The pages are numbered ; the first folio of the codex is missing. The height of the folios is slightly more than However, the modern glass mounting of the papyrus prevents the exact reconstruction of some codicological details. The register was written by at least two scribes, but some other hands were at work as well. The main hand occasionally uses Coptic letters in some Egyptian names. The pages of P. The heading contains the dating and the page number. The body lists in three columns the tax payers or tax-paying institutions, the paid sum in solidi or carats and the value of this sum in talents. At the bottom, the total of the payments is given. Oblique strokes representing check marks appear in the left margin before each entry of the codex. The chronological order of the payments does not present a major pattern, but some minor observations can be made, e. The codex seems to attest to the use of the follis of â€œ; accordingly, the 10th indiction in which the register was drawn up should correspond to The editors also carefully contextualize the problems related to the codex in the complicated and controversial field of late antique monetary history. It lists tax payments recorded for the village of Temseu Skordon and the hamlet epoikion Topos Demeou. The payments were made for the land tax, the demosion. The cash payments mostly in copper, but sometimes in gold en chryso prove that the Egyptian countryside was highly monetized in this period. It remains unclear, however, whether the bronze coins were counted or weighed. The boethos and perhaps some guards regularly appeared in the villages. On some busy days more than individual collections are registered. The payments of each tax payer are conveniently listed in a table p. The register also provides important data on village society and life. Women paid for ca. The distribution of wealth in Topos Demeou is different from Temseu Skordon, but the details remain obscure. Several individuals are identified by their occupation, so that we can form an impression of the range of economic activity. However, the register only lists landowners, which explains some biases in this respect; potters, for instance, are not mentioned. Professions include wine producers, bakers, masons, carpenters, cobblers, tailors, and smiths but also a doctor and a scribe or a teacher. The church also appears in the codex on several occasions. The landowning church institutions seem to be connected to cities rather than to the village itself. The absence of landowning monasteries is conspicuous. The editors give a list of the names attested in the register with basic etymological information. Based on previous research they point out that the most common names are those of New and Old Testament characters and local martyrs, the three most common names being Ioannes, Victor and Phoibammon. Regional names are also amply attested and we find several new names Pachaon, Parbas, Stex. The introduction is concise and presupposes a specialist reader. The same applies to the commentary: It might have been useful to explain several Greek terms, e. The intriguing mention of the monetary standard of the village folio 4r. This is even more so since such standards appear in other contemporary Hermopolite villages as well and connect to the monetary problems discussed in length by the editors. The readings are reliable, I would suggest improvements only at some minor points. As for the interpretation of the codex as a whole, some obscure points remain. It certainly

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contains records of tax payments as the editors suggest, but this leaves some strange entries unexplained. Are we dealing with an account book that includes different kind of lists of income? One important question is not addressed in the edition, namely how we should understand the relationship of the village community, the koinon, and the tax collector. Village communities were collectively liable for the payment of their taxes in the Byzantine period. The village headmen had to deliver taxes to middlemen, boethoi, who forwarded the payments to the higher echelons of administration. The koinon of the village is several times mentioned in the codex and there is also a reference folio 21r. Usually, these expenses had to be covered by the village community itself. In a similar Byzantine tax register P. This suggests that the register was drawn up with close cooperation between the boethos and the village officials protocometai, comarchai and the village scribe who represented the koinon. It seems to be more likely therefore that P. It might have principally contained a register of the land tax payments from Temseu Skordon and Topos Demeou. The references to payments for wine and loaves of bread could be explained as notes of other business that the boethos had with the villagers. The codex might have been the semi-private notebook of the boethos. It has to be stressed that this book adds an important text to the study of the late antique countryside. It can only be hoped that its sister piece P. The author of this review was involved as a member of the editorial board of the Duke Databank of Documentary Papyri in the process of checking the entry of P.

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7: What has the author Leslie S B MacCoull written

Leslie S.B. MacCoull. imprint. Farnham, England: Ashgate/Variorum, c The Bawit contracts: texts and translations -- A new look at the career of John.

Papyrus rolls and fragments were seen in the crevice, but by the time the Antiquities Service was notified and arrived, most of the papyrus was gone. During subsequent excavations, a large jar filled with papyrus was discovered in a Roman-style house. Important fragments of Athenian Comedy, both Old and New, were discovered among these papyri, including fragments of the famous comedy writer Menander. Jean was killed in the battle at Vauquois on the Lorraine during World War I, and his father Gaston completed the third volume of Dioscorian papyri. Other Dioscorian papyri, obtained by antiquities dealers through sales and clandestine excavations, [14] were published in Florence, London, Paris, Strasbourg, Princeton, Ann Arbor, the Vatican, etc. Before the 6th century, however, Aphroditopolis lost its status as a city, and the capital of the nome was moved across the Nile River to Antaeopolis. The doux had his administrative center in Antinoopolis on the east bank of the Nile River. Aphrodito was situated in an environment that was highly poetic and religious. Nonnus, the most influential poet of the Early Byzantine Era A. Perhaps one of the reasons for this movement was to usurp the pagan vocabulary and style of the most honored ancient poet for Christian purposes. Dioscorus continued and developed this revolution by writing encomiastic poems of praise in an Homeric style. According to the New Testament, Egypt was the first home of young Jesus and his family. His father Apollon was an entrepreneur and local official. Dioscorus had the assistant of the defensor civitatis of Antaeopolis examine the damage done by a shepherd and his flock to a field of crops, which was owned by the Monastery of Apa Sourous but managed by Dioscorus. Dioscorus also became engaged in legal work. Aphrodito was not under the jurisdiction of the pagarch, stationed in Antaeopolis, who handled the public taxes for the rest of the nome. The communications to Constantinople seem to have had little effect, and in three years after the death of Theodora, Dioscorus travelled with a contingency of Aphroditans to Constantinople to present the problem to the Emperor directly. Dioscorus may have spent three years in the capital of the Byzantine Empire. There is no evidence of further tax violations by the pagarch until after the death of Justinian in Peter as a Roman consul. His motivation for the move is nowhere made clear. But surmising from the surviving documents, one can conclude that he was attracted by the opportunity to advance his legal career in the proximity of the Duke and likewise was compelled by the increasing violence of the pagarch against Aphrodito and his own family. One such petition, P. I, describes how a group of Aphroditans on their way to the annual cattle market were ambushed. They were eventually put into a prison in Antaeopolis, under the control of the pagarch Menas, where they were tortured and robbed and their animals were seized. Menas and his men then attacked the village of Aphrodito itself: All these crimes were committed in the name of collecting the public taxes, although Aphrodito had never failed a payment and Menas had no right to collect them. A formal explanation, P. V, describes the attacks by Menas on Dioscorus himself and his family. He seized property owned by Dioscorus and transferred it to his assistants, leaving Dioscorus with only the tax liability. Before May, Dioscorus left Antinoopolis. It might have been related to domestic affairs, to his career, or to the changed situation in Constantinople. The violent crimes against Aphrodito and Dioscorus described above were committed under the reign of Justin II, who had launched a savage persecution of Christians that did not adhere to Chalcedonian dogmas, including Egyptian Copts. But Justin went completely insane and abdicated, and in, Tiberius and Empress Sophia, the wife of Justin, took over the management of the Byzantine Empire. Return to Aphrodito[edit] Back home in Aphrodito, it seems that Dioscorus withdrew from legal affairs and administrative responsibilities. Much of his poetry was composed during his stay in Antinoopolis or after he had returned to Aphrodito. His last dated document, a land lease written by his hand in an account book, is April 5, Publications[edit] Dioscorus might have recited his poems and circulated them locally, but there is no evidence that they were ever published during his lifetime.

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Jean Maspero published the first collection of Dioscorian poems in 1875. In 1898, Ernst Heitsch published 29 Dioscorian poems that were among papyrus fragments held in a variety of museums and libraries. The most comprehensive edition at the present time is by Jean-Luc Fournet, who in 1998 published 51 Dioscorian poems and fragments including 2 that he considered of dubious authenticity. His *Work and His World* Berkeley. Clement Kuehn published a reinterpretation of his poetry in *Channels of Imperishable Fire: Basilica of San Apollinare Nuovo, Ravenna. Interpretations* [edit]. The reactions by modern readers to his poetry have varied widely. The papyrologists and historians that first examined them were not impressed. Influenced by their backgrounds in Classical poetry, they compared the Dioscorian verses primarily to Classical standards. The most frequent objection was that his verses were obscure: Kuehn demonstrated that the poems fit neatly and masterfully into the allegorical style that was pervasive in the pictorial art and literature of the Early Byzantine Era. Dioscorus, influenced by allegorical commentaries on the Homeric epics and Bible, and by the allegorical icons and church art of the 6th century, was praising Christ, Old Testament patriarchs, and the saints in heaven as if they were the Emperor, kings, and dignitaries in a Byzantine court.

8: What has the author Leslie S Klein written

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9: Dioscorus of Aphrodito | Revolv

See Leslie S. B. MacCoull, "Further Notes on Interrelated Greek and Coptic Documents of the Sixth and Seventh Centuries," *ChrEg* 70 (), esp. , and "Dated and Datable Coptic Documentary Hands Before.

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