



**Papyri and Latin Texts: INsights and Updated
Methodologies. Towards a philological, literary, and
historical approach to Latin papyri (PLATINUM
Project – ERC-StG 2014 no. 636983)**

Maria Chiara Scappaticcio

in

**Proceedings of the 28th Congress of Papyrology
Barcelona 1-6 August 2016**

Edited by Alberto Nodar & Sofía Torallas Tovar

Coedited by María Jesús Albarrán Martínez, Raquel Martín Hernández,
Irene Pajón Leyra, José-Domingo Rodríguez Martín & Marco Antonio Santamaría

**Scripta Orientalia 3
Barcelona, 2019**

Coordinación y edición: Alberto Nodar – Sofía Torallas Tovar

Coedición: María Jesús Albarrán Martínez, Raquel Martín Hernández, Irene Pajón Leyra,
José Domingo Rodríguez Martín, Marco Antonio Santamaría

Diseño de cubierta: Sergio Carro Martín



Montserrat



Publicacions
de l'Abadia
de Montserrat



Universitat
Pompeu Fabra
Barcelona

Primera edició, junio 2019

© los editores y los autores 2019

La propiedad de esta edición es de Publicacions de l'Abadia de Montserrat

Ausiàs Marc 92-98 – 08013 Barcelona

ISBN 978-84-9191-079-4 (Pamsa)

ISBN 978-84-88042-89-7 (UPF)

Edición digital

<http://hdl.handle.net/10230/41902>

TABLE OF CONTENTS

Foreword	i
Program of the congress	vi
Photograph of participants	xxi
PART I: Papyrology: methods and instruments	1
Archives for the History of Papyrology	
ANDREA JÖRDENS, Die Papyrologie in einer Welt der Umbrüche	3-14
ROBERTA MAZZA, Papyrology and Ethics	15-27
PETER ARZT-GRABNER, How to Abbreviate a Papyrological Volume? Principles, Inconsistencies, and Solutions	28-55
PAOLA BOFFULA, Memorie dal sottosuolo di Tebtynis a ... Roma e a Venezia!	56-67
ELISABETH R. O'CONNELL, Greek and Coptic manuscripts from First Millennium CE Egypt (still) in the British Museum	68-80
NATASCIA PELLÉ, Lettere di B. P. Grenfell e A. S. Hunt a J. G. Smyly	81-89
PART II: Literary Papyri	91
IOANNA KARAMANOU, The earliest known Greek papyrus (Archaeological Museum of Piraeus, MII 7449, 8517-8523): Text and Contexts	93-104
FRANZISKA NAETHER, Wise Men and Women in Literary Papyri	105-113
MAROULA SALEMENOU, State Letters and Decrees in P.Haun. I 5 and P.Oxy. XLII 3009: an Evaluation of Authenticity	114-123
MARIA PAZ LOPEZ, Greek Personal Names, Unnamed Characters and Pseudonyms in the Ninos Novel	124-134
MASSIMO MAGNANI, The ancient manuscript tradition of the Euripidean hypotheses	135-143
MARIA KONSTANTINIDOU, Festal Letters: Fragments of a Genre	144-152
MARCO STROPPA, Papiri cristiani della collezione PSI: storia recente e prospettive future	153-161
ANASTASIA MARAVELA, Scriptural Literacy Only? Rhetoric in Early Christian Papyrus Letters	162-177
PART III: Herculaneum	179
GIOVANNI INDELLI - FRANCESCA LONGO AURICCHIO, Le opere greche della Biblioteca ercolanese: un aggiornamento	181-190
GIANLUCA DEL MASTRO, Su alcuni pezzi editi e inediti della collezione ercolanese	191-194
STEFANO NAPOLITANO, Falsificazioni nei disegni di alcuni Papiri Ercolanesi	195-206
ANGELICA DE GIANNI, Osservazioni su alcuni disegni dei Papiri Ercolanesi	207-218
GAIA BARBIERI, Studi preliminari sul PHercul. 1289	219-230

VALERIA PIANO, P.Hercul. 1067 Reconsidered: Latest Results and Prospective Researches	231-240
DANIEL DELATTRE - ANNICK MONET La Calomnie de Philodème (PHerc.Paris.2), colonnes E-F-G. Une nouvelle référence à Hésiode	241-249
MARIACRISTINA FIMIANI, On Several Unpublished Fragments of Book 4 of the Rhetoric of Philodemus of Gadara	250-254
FEDERICA NICOLARDI, I papiri del libro 1 del De rhetorica di Filodemo. Dati generali e novità	255-262
CHRISTIAN VASSALLO, <i>Analecta Xenophanea</i> .	263-273
GIULIANA LEONE - SERGIO CARRELLI, Per l'edizione di Epicuro, Sulla natura, libro incerto (P.Hercul. 1811/335)	274-288
PART IV: Paraliterary texts- School, Magic and astrology	289
RAFFAELLA CRIBIORE, Schools and School Exercises Again	291-297
JULIA LOUGOVAYA, Literary Ostraca: Choice of Material and Interpretation of Text	298-309
PANAGIOTA SARISCHOULI, Key episodes of the Osirian myth in Plutarch's De Iside et Osiride and in Greek and Demotic Magical Papyri: How do the sources complement each other?	310-324
ELENI CHRONOPOULOU, The authorship of PGM VI (P.Lond. I 47) + II (P.Berol. Inv. 5026)	325-332
EMILIO SUÁREZ, The flight of passion. Remarks on a formulaic motif of erotic spells	333-341
JOHANNES THOMANN, From <i>katarchai</i> to <i>ikhtiyārāt</i> : The Emergence of a New Arabic Document Type Combining Ephemerides and Almanacs	342-354
PART V: Scribal practice and book production	355
MARIE-HÉLÈNE MARGANNE, Les rouleaux composites répertoriés dans le Catalogue des papyrus littéraires grecs et latins du CEDOPAL	357-365
NATHAN CARLIG, Les rouleaux littéraires grecs composites profanes et chrétiens (début du IIIe – troisième quart du VIe siècle)	366-373
GIOVANNA MENCI, Organizzazione dello spazio negli scholia minora a Omero e nuove letture in P.Dura 3	374-381
PIERRE LUC ANGLES, Le grec tracé avec un pinceau comme méthode d'identification des scripteurs digraphes: généalogie, limites, redéfinition du critère	382-398
ANTONIO PARISI, Citazioni e meccanismi di citazione nei papiri di Demetrio Lacone	399-404
ANTONIO RICCIARDETTO, Comparaison entre le système d'abréviations de l'Anonyme de Londres et ceux de la Constitution d'Athènes et des autres textes littéraires du Brit.Lib. inv. 131	405-416
YASMINE AMORY, Considérations autour du π épistolaire: une contamination entre les ordres et la lettre antique tardive ?	417-421
BENJAMIN R. OVERCASH, Sacred Signs in Human Script(ure)s: Nomina Sacra as Social Semiosis in Early Christian Material Culture	422-428

PART VI: Documentary papyri **429**

Ptolemaic documents

- CARLA BALCONI, Due ordini di comparizione di età tolemaica nella collezione dell'Università Cattolica di Milano 431-436
- STÉPHANIE WACKENIER, Quatre documents inédits des archives de Haryôtês, basilicogrammate de l'Hérakléopolite 437-447
- BIANCA BORRELLI, Primi risultati di un rinnovato studio del secondo rotolo del P.Rev.Laws 448-455
- CLAUDIA TIREL CENA, Alcune considerazioni su due papiri con cessione e affitto di ἡμέραι ἀγνευτικάί 456-464

Roman and Byzantine documents

- EL-SAYED GAD, ἀντίδοσις in Roman Egypt: A Sign of Continuity or a Revival of an Ancient Institution? 465-474
- MARIANNA THOMA, The law of succession in Roman Egypt: Siblings and non-siblings disputes over inheritance 475-483
- JOSÉ DOMINGO RODRÍGUEZ MARTÍN, Avoiding the Judge: the Exclusion of the δίκη in Contractual Clauses 484-493
- FABIAN REITER, Daddy finger, where are you? Zu den Fingerbezeichnungen in den Signalements der römischen Kaiserzeit 494-509
- DOROTA DZIERZBICKA, Wine dealers and their networks in Roman and Byzantine Egypt. Some remarks. 510-524
- ADAM BULOW-JACOBSEN, The Ostraca from Umm Balad. 525-533
- CLEMENTINA CAPUTO, Dati preliminari derivanti dallo studio degli ostraca di Berlino (O. Dime) da Soknopaiou Nesos 534-539
- SERENA PERRONE, Banking Transactions On The Recto Of A Letter From Nero To The Alexandrians (P.Genova I 10)? 540-550
- NAHUM COHEN, P.Berol. inv. no. 25141 – Sale of a Donkey, a Case of Tax Evasion in Roman Egypt? 551-556
- ANDREA BERNINI, New evidence for Colonia Aelia Capitolina (P.Mich. VII 445 + inv. 3888c + inv. 3944k) 557-562
- JENS MANGERUD, Who was the wife of Pompeius Niger? 563-570

Late Roman and Islamic documents

- JEAN-LUC FOURNET, Anatomie d'un genre en mutation: la pétition de l'Antiquité tardive 571-590
- ELIZABETH BUCHANAN, Rural Collective Action in Byzantine Egypt (400-700 CE) 591-599
- JANNEKE DE JONG, A summary tax assessment from eighth century Aphrodito 600-608
- STEFANIE SCHMIDT, Adopting and Adapting – Zur Kopfsteuer im frühislamischen Ägypten 609-616

PART VII: Latin papyri **617**

- MARIACHIARA SCAPPATICCIO, Papyri and Latin Texts: INsights and Updated Methodologies. Towards a philological, literary, and historical approach to Latin papyri 619-627
- SERENA AMMIRATI, New developments on Latin legal papyri: the ERC project REDHIS and the *membra disiecta* of a lost legal manuscript 628-637
- GIULIO IOVINE, Preliminary inquiries on some unpublished Latin documentary 638-643

papyri (P.Vindob. inv. L 74 recto; 98 verso; 169 recto)	
ORNELLA SALATI, Accounting in the Roman Army. Some Remarks on PSI II 119r + Ch.L.A. IV 264	644-653
DARIO INTERNULLO, Latin Documents Written on Papyrus in the Late Antique and Early Medieval West (5th-11th century): an Overview	654-663
PART VIII: Linguistics and Lexicography	665
CHRISTOPH WEILBACH, The new Fachwörterbuch (nFWB). Introduction and a lexicographic case: The meaning of βασιλικά in the papyri	667-673
NADINE QUENOUILLE, Hypomnema und seine verschiedenen Bedeutungen	674-682
ISABELLA BONATI, Medicalia Online: a lexical database of technical terms in medical papyri	683-689
JOANNE V. STOLK, Itacism from Zenon to Dioscorus: scribal corrections of <ι> and <ει> in Greek documentary papyri	690-697
AGNES MIHÁLYKÓ, The persistence of Greek and the rise of Coptic in the early Christian liturgy in Egypt	698-705
ISABELLE MARTHOT-SANTANIELLO, Noms de personne ou noms de lieu ? La délicate question des ‘toponymes discriminants’ à la lumière des papyrus d’Aphroditê (VIe -VIIIe siècle)	706-713
PART IX: Archaeology	715
ROGER S. BAGNALL - PAOLA DAVOLI, Papyrology, Stratigraphy, and Excavation Methods	717-724
ANNEMARIE LUIJENDIJK, On Discarding Papyri in Roman and Late Antique Egypt. Archaeology and Ancient Perspectives	725-736
MARIO CAPASSO, L’enigma Della Provenienza Dei Manoscritti Freer E Dei Codici Cristiani Viennesi Alla Luce Dei Nuovi Scavi A Soknopaiou Nesos	737-745
PART X: Papyri and realia	747
INES BOGENSPERGER - AIKATERINI KOROLI, Signs of Use, Techniques, Patterns and Materials of Textiles: A Joint Investigation on Textile Production of Late Antique Egypt	749-760
VALERIE SCHRAM, Ἐπίκινον ξύλον, de la bruyère en Égypte?	761-770
PART XI: Conservation and Restoration	771
IRA RABIN - MYRIAM KRUTZSCH, The Writing Surface Papyrus and its Materials 1. Can the writing material papyrus tell us where it was produced? 2. Material study of the inks	773-781
MARIEKA KAYE, Exploring New Glass Technology for the Glazing of Papyri	782-793
CRISTINA IBÁÑEZ, A Proposal for the Unified Definition of Damages to Papyri	794-804
EMILY RAMOS The Preservation of the Tebtunis Papyri at the University of California Berkeley	805-827
EVE MENEI - LAURENCE CAYLUX, Conservation of the Louvre medical papyrus: cautions, research, process	828-840

PART XII: Digitizing papyrus texts	841
NICOLA REGGIANI, The Corpus of Greek Medical Papyri Online and the digital edition of ancient documents	843-856
FRANCESCA BERTONAZZI, Digital edition of P.Strasb. inv. 1187: between the papyrus and the indirect tradition	857-871

Papyri and Latin Texts: Insights and Updated Methodologies.
Towards a philological, literary, and historical approach to Latin papyri
(PLATINUM Project – ERC-StG 2014 no. 636983)*

Maria Chiara Scappaticcio
Università di Napoli Federico II
mariachiara.scappaticcio@unina.it

An in-depth examination of the contribution of Latin texts on papyrus may lead to whole chapters of Roman linguistic, literary, educational, cultural and social history being rewritten. This is because as a result of the well-established boundaries that have arisen between these disciplines, the documents in question represent a domain scholars have not previously tapped to its full potential –despite the fact that such texts provide us with both a broad diachronic perspective (running from the first BCE to the eighth century CE) and an extensive diatopic view (covering Rome and its provinces) to explore the actual circulation and development of Latin language and literature and to offer new insights into the differing attitudes of the Greeks and the Romans towards learning and getting to grips with a second language. They represent commentaries on society and culture in the wider Mediterranean sphere, for writing transmits culture, allows the transmission of knowledge between generations, and engineers the operations of complex bureaucracies.

1. *Status quaestionis*: research on Latin papyri

The idea of publishing a corpus of Latin papyri goes back to the early 20th century, when Seymour de Ricci envisaged producing a manuscript including all the Greek and Latin papyri, which never appeared.¹ The same project was supported by Friederich Bilabel² and Ulrich Wilcken (1936), and later revived by Augusto Traversa (1956). Furthermore, in 1945 Aristide Calderini gathered notes from his academic lectures to publish the first-ever compendium of Latin papyrology. However, it was another 10 years before a *Corpus papyrorum Latinarum* (C.Pap.Lat.) was published (between 1956 and 1958) by Robert Cavenaile. Cavenaile's corpus brings together 345 Latin and 28 bilingual papyri from Egypt, Palestine and Syria and categorizes them by genre (literary, legal and documentary texts).³

In recent decades, scholarly interest in Latin texts on papyrus has further increased. In 1971, Robert O. Fink published a collection of Roman military records on papyrus. This was followed in 1979 by the first publication of P.Qaşr Ibrîm inv. 78-3-11/1,⁴ opening up a new chapter in the history of Latin literature, containing as it does Cornelius Gallus' verses.⁵ In 1983 and 2001 Johannes Kramer has published various bilingual (Latin / Greek) –and even trilingual (Latin / Greek / Coptic)– papyrus texts in his *Glossaria bilinguia*. Then, in the

* The research leading to these results has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation program (Grant agreement n° 636983); ERC-PLATINUM project, Università di Napoli Federico II.

¹ De Ricci (1914) 156.

² Præaux (1948) 250.

³ A clear outline is given by Marganne (2013).

⁴ Anderson / Parsons / Nisbet (1979).

⁵ Capasso (2003).

1990s, Paolo Cugusi brought out his *Corpus Epistularum Latinarum* (C.Epist.Lat.): a collection of Latin letters (complete with commentary) on papyri, tablets and ostraca. These years also saw the publication, in 1997, of the first edition of a parchment fragment in the Michigan Collection containing about 40 verses from Seneca's *Medea* which appear to preserve readings that became corrupt in the archetype of the Medieval tradition.⁶ More recently, between 2008 and 2014 Rodolfo Funari published the corpus of Sallust and Livy papyri and also various historical treatises by unknown authors. In 2010, the first edition of a literary text from the Late Antique school was published, namely the *Hadrianus* of P.Monts. Roca III, while a new edition of the *Alcestis Barcinonensis* began to circulate in 2014.⁷ A corpus of Virgilian papyri appeared in 2013, and one collecting Latin grammatical texts on papyrus in 2015.⁸

Moreover, many other publications⁹ have focused on particular aspects of literary and documentary Latin texts from differing and complementary points of view, highlighting how fertile, promising and challenging this field of research is, and how an overall collection and overview are a real *desideratum* for the research community.

2. Filling a *desideratum*

With funding for five years from the European Research Council (ERC-StG no. 636983) starting on 1st April 2015 and based at the Università di Napoli Federico II, the project PLATINUM (“Papyri and LAtin Texts: INsights and Updated Methodologies: Towards a philological, literary and historical approach to Latin papyri”) aims to fill this *desideratum*.

The project offers a new, enhanced, multidisciplinary approach to Latin texts on papyrus in a bid to examine their potential and provide new insights into their philological, linguistic, literary, historical (both economic and social) and cultural contribution and value, so as to: (1) supply the scholarly community with an updated corpus and philological reference tool (taking the form of both a paper publication and an online platform); (2) afford a new understanding of the textual transmission of Latin classics and seek to assess their impact in various parts of the Roman Empire; (3) make a significant contribution to our knowledge of practices used for learning Latin and for education in the language, especially in the provinces of the Late Antique Roman Empire; (4) produce new research results with regard to linguistic aspects of diachronically marked Latin, particularly in bilingual (or even trilingual) contexts; and (5) promote knowledge of Roman ‘micro-history’ (and so of history in general) and culture.

The main aim is to reconstruct the circulation of Latin language and literature and its reflection of Roman society and culture through Latin texts on papyrus. From this perspective, the results will flow in different directions:

a. Eastern products will shed light on the circulation of the Latin language, literature and culture in the Eastern half of the Empire. In this way, Latin texts on papyrus coming from the East will make a particularly significant contribution to the reconstruction of ancient education, as many of them come from a pedagogical environment, linked to the teaching of the Latin language and / or law;

⁶ Markus / Schwendner (1997).

⁷ Gil / Torallas Tovar (2010); Nocchi (2014).

⁸ Scappaticcio (2013); (2015).

⁹ Most of these are articles or chapters in books; e.g. Daris (2008); Sánchez-Ostiz (2013). Many years after Richard Seider’s palaeographical collection (1972; 1978; 1981), Ammirati (2015) provides an excellent point of reference for a palaeographical and bibliographical analysis.

- b. Manuscripts from the Western Roman Empire, such as Latin papyri from Herculaneum, will enrich our knowledge of Roman libraries.
- c. Documentary texts from both the West and the East will offer new insights into the Roman economy and Roman society, culture and history and the interaction among populations.

3. A renewed approach to Latin texts on papyrus: shots

A three-fold reflection on literary, paraliterary, and documentary Latin texts on papyrus is being undertaken.

Literary papyri with known texts by Latin authors will be examined, as they bear testament to the passing down of these works from one generation to the next, and thus will be evaluated in terms of the contribution they make to textual criticism. These texts will be collated alongside the rest of the manuscript tradition in order to assess their importance in textual transmission or simply to reconstruct the development and circulation of the texts themselves in specific contexts. Their significance lies in their status as ancient ecdotics and in their potential importance for 'new' ecdotics.

A philological and literary examination will be performed of papyri that are the only surviving instances of particular literary texts to enhance our knowledge of the situation in terms of Latin literature. To illustrate this point, we only need to allude to the previously unknown hexameters on the War of Actium in a Latin papyrus from Herculaneum (P.Hercul. 817) that Jürgen Blänsdorf recently included in his *Fragmenta poetarum Latinorum* (2011), or the Hadrianus of P.Monts. Roca III.

Also going back to previously published literary Latin papyri proves fruitful: since it was published in Ch.L.A. (V 304) in 1975, P.Tebt. II 686 (inv. 3010 →) has been known to have transmitted a *de laboribus Herculis*, but the previously unnoticed presence of the names of C. Laelius and of the twin brothers Amphion et Zethus along with strong, indeed irrefutable, textual analogies with Cicero's philosophical writings demands a reassessment of the role played by this key literary source.¹⁰

The conventional label of 'paraliterary papyri' will be used to refer to anonymous grammars, word lists and lexicons, culinary texts, catalogues, texts covering medicine, magic and amulets, glossaries and conversation handbooks, subject to the proviso that further investigations could produce a different classification of these texts. Inclusion in this category is determined by the precarious balance in terms of the status of these texts, which are not considered to be completely literary while at the same time possessing some characteristic features of literature.

Literary and paraliterary texts on papyrus will also expand our understanding of the forms of Latin education in a multilingual and multicultural setting (especially in the Late Antique Eastern Roman Empire).¹¹ The paleographical and papyrological groundwork carried out in this respect will enrich our understanding of Latin books and aspects of cultural circulation, especially in an educational context. These papyri can be divided into the following groups: luxurious books from libraries; work-books with wide margins (sometimes annotated in both Latin and Greek); teachers' notebooks; bilingual handbooks; and scraps of papyrus on which students did their writing exercises or scribes did their calligraphy exercises (with their different respective aims).

¹⁰ See Scappaticcio (2016).

¹¹ See Fournet (2009).

Documentary papyri will be examined for the historical information they supply and especially for the additional insights they provide into the historical background in the Eastern Roman Empire. They also give us key information about linguistic matters, the texts they relay being no less instructive than paraliterary texts about such subjects as Vulgar Latin and multilingual interference. Many of them include legal information as we find administrative and legal documents alongside imperial edicts and rescripts to join the *Fontes Iuris Romani Antejustiniani*. There is a huge amount of textual variety: we find private records (communications, legal transactions, financial particulars and documents on piety and worship) and public documents (communications between the State and individuals and pronouncements by the government and the administrative authorities), and there are often substantial overlaps.

Letters on papyrus and ostraca are key to analysing specific formulas found in literary works, such as those of Cicero and Pliny,¹² for studying forms of bilingualism and for exploring unfamiliar aspects of everyday life in the various provinces of the Roman Empire. For instance, the Latin of papyrus letters reveals a wide range of phonetic and other linguistic changes: a finding that has moved forward research about so-called Vulgar Latin, i.e. the day-to-day colloquial form of the language. These texts also convey information about social and historical circumstances. Letters kept in archives (most of them family archives) are a veritable gold mine in this regard. Incoming and outgoing documents let us reconstruct prosopographical and historical data and provide us a melting-pot of legal and human values.¹³

The Latin of the texts inscribed on papyrus is also addressed by PLATINUM. This delicate matter will be further analysed from a linguistic and sociolinguistic perspective (phonetics, morphology, syntax, semantics and lexicology), for there are a wide range of diachronic and diatopic dimensions to Latin texts written on papyrus. Especially after Diocletian, we have significant evidence of a renewed interest in the Latin language in the Eastern part of the Empire: Latin literature circulated in Egypt more and more, and imported manuscripts were found side by side with writings produced locally, for instance papyri clearly written by (Greek) hands educated in Greek scripts, giving us pause for thought on how Greek and Latin bilingualism (or even trilingualism if we include Coptic or local languages) worked, even where Greek was the main language (so ‘Langue¹’) and Latin was simply the ‘L²’, or second language.¹⁴ This calls for a linguistic analysis (of morphology, syntax, semantics and lexicology) of not only literary (especially school texts and literary *unica*) but also paraliterary and documentary texts, allowing comparisons to be made between this type of Latin and the standard language and an evaluation of the Latin of papyri against a more general backdrop.

The fact that most of the Latin papyri found in the Eastern Roman Empire were very probably written there yields an opportunity for new aspects of Latin phonetics to be investigated, in particular given the bilingual status of most of the Roman provinces, holding out the prospect of new ideas concerning Latin / Greek bilingualism and the dissemination of the Latin language through the Greek-speaking world.¹⁵ Most of the Latin papyri were written in Egypt or Palestine (or in other Roman provinces), and looking more closely at the scribes' transcriptions and ‘mistakes’ brings to light several linguistic peculiarities that can be readily understood if we acknowledge that for people who had Greek as their mother tongue,

¹² e.g. Halla-aho (2009).

¹³ Pestman (1989) 7-8.

¹⁴ e.g. Dickey (2016).

¹⁵ e.g. Dickey (2009).

Latin was their second language (not to forget of course potential contact with other local languages as well).

4. “Latin Texts on Papyrus: a Corpus”

a. Outline of the planned new corpus

A new corpus is being produced, marking a significant improvement on Cavenaile's one, which since 1958 has been the first port of call for all scholars interested in Latin texts on papyrus. However, there are good reasons why this praiseworthy and important collection, while still unique in its genre, must now be considered obsolete: first, Cavenaile's *C.Pap.Lat.* suffers from the major shortcoming that most editions are simply reprinted from earlier publications, with the result that different texts are printed with different editorial criteria, none of which are explained anywhere. Second, in many cases the editions reprinted by Cavenaile have often been superseded in the meantime. Third, *C.Pap.Lat.* editions do not feature accompanying translations. Fourth, Latin papyri from Herculaneum (first century BC-CE) and Ravenna (early Medieval) are not included in *C.Pap.Lat.* despite their overall importance to Roman literature, history, and culture. Last but not least, a search through the *Codices Latini Antiquiores* (CLA and CLA Suppl.; Add.₁ and Add.₂), the *Chartae Latinae Antiquiores* (Ch.L.A.), the new volumes of papyrological collections, the *Bibliographie papyrologique* and current papyrological databases quickly shows how many more Latin texts on papyrus have emerged since 1958.

Our “Latin Texts on Papyrus: a Corpus” (Cambridge University Press, forthcoming) will: (1) offer comprehensive coverage of all known published and unpublished Latin papyri; (2) provide an overall but synthetic introduction to each papyrus, covering textual, linguistic and material aspects; (3) give rise to critical editions based on a new analysis of the texts, through direct examination and using a clear and homogeneous critical system; and (4) include both a palaeographical and a critical apparatus along with translations into English.

The corpus aims to gather all Latin and partially Latin texts on papyrus, thereby providing a starting point for consolidating the research and showing the necessity of taking both a papyrological and palaeographical (thus, material) approach and a philological, linguistic, literary, and historical one.

According to the authoritative definition in *The Oxford Handbook of Papyrology*, papyrology has very flexible boundaries, generally including not only papyri and parchments mainly from Egypt but also ostraca and tablets. *PLATINUM* collects papyrus and parchment fragments along with ostraca. In contrast to Cavenaile's *C.Pap.Lat.*, the texts on ostraca will not be separated from the ones on papyrus and parchment, but will instead be integrated into the corpus. Wooden and wax tablets are excluded from this corpus.

b. Latin papyri from the West: from Herculaneum to Ravenna, and Marichal's Archive

Unlike *C.Pap.Lat.*, Latin papyri from the West will be included in this corpus. Of the 125 Latin literary papyri from Herculaneum, along with 1 from Pompeii, only very few (specifically, no more than five) have been published, although they come from the only Ancient library ever preserved.¹⁶ Hence the reader can imagine the author's excitement when—at the suggestion of Tiziano Dorandi—going through the papers and other valuable data sets and materials in the long-forgotten archive built up by Robert Marichal, she discovered that Marichal had been preparing a history of Latin scripts from Herculaneum and, along with

¹⁶ e.g. Capasso (2011); Del Mastro (2016).

this, an in-progress edition of the Latin literary papyri found there. His archive contains almost complete transcriptions of and commentaries on these texts, but this work was never published. Since spring 2015, Marichal's Archive has become one of PLATINUM's priorities as the project works on incorporating this extremely important material and making it available to interested parties.¹⁷

Texts from Ravenna and Northern Italy, which are primarily of a documentary nature, are included because of their clear affinities with the Egyptian materials and the considerable light they shed on these.

c. Latin papyri and juridical literature

C.Pap.Lat. includes juridical Latin papyri, of which there are now 100 ca. Legal literature on papyrus represents a special category since among these texts we find both known and unknown writers. Their importance lies primarily in the cultural contribution they make to knowledge of law and thought never encountered before, especially in Late Antiquity. Given the existence of the parallel project REDHIS on these papyri, including them in the PLATINUM corpus could be regarded as redundant, but REDHIS's work provides valuable insights for the PLATINUM project in terms of linguistic, educational and literary considerations. People in Egypt and the Eastern Roman Empire seeking to secure official positions in the administrative authorities or to study law needed training in Latin, even if this was just to acquire a reading knowledge of the language,¹⁸ because among other things it was taught in law schools (e.g. in Beirut). Thus, it is worth exploring in more detail exactly what law students being instructed in Latin learned in educational and cultural settings in the Roman provinces.

d. Putting texts in context

Cavenaile's corpus is organized by genre, with texts classified primarily as 'literary' or 'documentary'. Although this type of classification is common in papyrological circles, it is problematic because the boundaries of the genres are not absolute: some texts straddle the literary/documentary divide, and those texts appear to be proportionally more common among Latin papyri.

The structure of the new corpus will be differently based on when and where texts circulated, with geography used as the primary basis for classification, with texts being ordered chronologically within this framework. This structure will show how Latin texts circulated at specific times and in particular places and put individual papyri back in their original contexts in the order province → region → circumscription (*meris*) → city/village/fort, moving from the West to the East and from the South to the North; of course, many papyri were bought on the antiquities market and/or became part of their current collections in mysterious ways – so they are considered as coming from the *pars Orientis*.

The importance of Latin texts on papyrus lies not only in the texts themselves but also in their contextualization. What does the fact that the anonymous poem on the Battle of Actium, presenting Cleopatra's drama in the style of a novelist and seemingly expressing an anti-tyrannical argument (P.Hercul. 817), was found in the Epicurean library at the Villa of the Papyri in Herculaneum (destroyed by the eruption of Mount Vesuvius in 79 CE) tell us? How could the documentary papyri in Latin from Herculaneum (all of them unpublished and which, although still unrolled, are worthy of much greater attention as they represent the only example of documentary Latin texts from the West, before the Late Antique texts from

¹⁷ Scappaticcio (2017).

¹⁸ e.g. Criore (2004).

Ravenna) enhance our knowledge of a social reality we can reconstruct on the basis of archaeology and literary texts? And how should we understand the prescriptive grammar of the Latin language found at Karanis (P.Lit. Lond. II 184 [Brit. Libr. inv. 2723] + P.Mich. VII 429 [inv. 4649 verso]), second century CE), along with the bilingual (Greek / Latin) archive of Tiberianus and Terentianus, which contained a large number of Greek documentary and literary papyri, or indeed the Virgilian *exercitationes scribendi* from Roman forts such as Masada and Mons Claudianus (O.Claud. I 190)?

Simply putting a text (be it literary or documentary) in its context and examining all its complexities from various points of view will contribute the reconstruction of a whole cultural and social dimension.

As Latin is the focal point of our corpus, bilingual (or multilingual) texts will be included only where Latin plays a significant role. For instance, the numerous Late Antique Greek documents closed and marked by a *di emu* formula (in Latin script) or by such formulas as *legi* and / or *signavi* are not included. Again, this criterion matches the usage of C.Pap.Lat. Although these papyri are not included in the paper corpus, they are featured on the PLATINUM website (<http://platinum-erc.it>), as the new corpus of papyri in Latin will have both a paper and a digital support.

5. How many Latin Papyri are there?

But just how many Latin papyri are there? Scholars who search the existing databases will find many conflicting answers, given the differing criteria and aims of each database, none of which is specifically conceived for Latin papyri.¹⁹

The first year of PLATINUM's work has mainly focused on a preliminary census: so far, more than 1,508 papyri meet the criteria for inclusion indicated above (status at June 2016). PLATINUM's corpus will include more than three times as many texts as C.Pap.Lat. does.

The census is based on detailed examination of all the available paper and online resources. Thus, the whole of CLA, Ch.L.A., C.Epist.Lat. and C.Pap.Lat. itself, all the collections of papyri and the papyrological bibliographical databases have been sifted through and the results combined with a survey of the papyrological online databases and of catalogues/inventories held by libraries and / or museums that are known to have papyrological collections.

Among these 1,500 ca papyri, more than 400 are ostraca (of which 283 are from *Numidia* and *Africa Proconsularis*). If we add to this papyri in which only *di emu*, *legi* or *signavi* formulas (or even dates) in Latin script are found, this number swells to ca. 2,000. Among the 1,500 ca papyri in the PLATINUM corpus, 185 come from the Western Roman Empire, and among the papyri in Latin from the eastern part of the Roman Empire, 400 ca come from the antiquarian market, with their exact provenance unknown (although we do know that they come from the *pars Orientis* of the Empire).

Of the 126 papyri in Latin from Herculaneum and Pompeii, only 26 have an LDAB/TM or MP³ number; however, another 230 papyri of this type from the Eastern Roman Empire that are commonly found in collections worldwide (however minor) do not. More than 250 Latin

¹⁹ Marganne (2013) has already set out how complex the answer to this question is and posited as an answer 1,800 Latin papyri, including tablets from both the Eastern and the Western Roman Empire.

papyri have still not been published, with nothing whatsoever being known about them.²⁰ Almost 25 of these are literary and in view of their literary character need an *editio princeps*; many others are simply described in the Ch.L.A.

The collaboration we have enjoyed to date from various institutions has been both invaluable and vital to pursuing our research. For instance, collaboration with the Officina dei Papiri Ercolanesi Marcello Gigante let Valeria Piano work on a reconstruction of P.Hercul. 1067 and confirm Marichal's (tantalizing) reading *L. Annaeus* in the *subscriptio* (with intriguing implications for the papyrus's contribution to our understanding of Latin literature). Meanwhile, working at the Österreichische Nationalbibliothek's Papyrussammlung meant that Giulio Iovine was able to identify more than eight Latin documents which had previously only been described in the Ch.L.A. Likewise, drawing on an examination of the Michigan papyri collection, Andrea Bernini was able to reconstruct a document bringing together the two unpublished texts P.Mich. inv. 3888c and 3944k with VII 445 and find the peculiar mention of *Colonia Aelia Capitolina*. Last but not least, the cooperation of the British Library meant that Dario Internullo (2016) was able to publish the first known Latino-Arabic papyrus: a unique document in that here Arabic is written in Latin script. Further effective partnerships and collaboration of this type will be needed, in order to try to add further *tesserae* to the incomplete mosaic of the knowledge we have of the Ancient Mediterranean languages, literatures, societies, and cultures.

Bibliography

- Ammirati, S. (2015), *Sul libro latino antico. Ricerche bibliologiche e paleografiche* (Pisa-Roma).
- Anderson, R.D. / Parsons, P.J. / Nisbet, R.G.M (1979), "Elegiacs by Gallus from Qaṣr Ibrīm", *JRS* 69, 125-155.
- Bagnall, R.S., (ed.) (2009), *The Oxford Handbook of Papyrology* (Oxford).
- Blänsdorf, J. (2011), *Fragmenta poetarum Latinorum epicorum et lyricorum* (Berlin-New York).
- Calderini, A. (1945), *Papiri latini. Appunti delle lezioni di papirologia* (Milano).
- Capasso, M. (2011), *Les papyrus latins d'Herculaneum. Découverte, consistance, contenu* (Liège).
- Cribiore, R. (2004), "Latin Literacy in Egypt", *Kodai* 14, 111-118.
- Daris, S. (2008), *I papiri latini*, *A&R* 2, 80-99.
- de Ricci, S. (1914), "Bulletin papyrologique IV (1905-1912)", *REG* 27, 153-189.
- Del Mastro, G. (2016), "I papiri latini ercolanesi e pompeiani (I sec. a.C.-I sec. d.C.). Dati acquisiti e nuove scoperte" (forthcoming).
- Dickey, E. (2009), "The Greek and Latin Languages in the Papyri", in Bagnall R.S. (ed.), *The Oxford Handbook of Papyrology* (Oxford) 162-169.
- Dickey, E. (2016), *Learning Latin the Ancient Way. Latin Textbooks from the Ancient World* (Cambridge).
- Fink, R.O. (1971), *Roman Military Records on Papyrus* (Princeton).
- Fournet, J.-L. (2009), "The Multilingual Environment of Late Antique Egypt : Greek, Latin, Coptic, and Persian Documentation", in Bagnall R.S. (ed.), *The Oxford Handbook of Papyrology* (Oxford) 421-430.
- Funari, R. (2008), *Corpus dei Papiri Storici Greci e Latini. Caius Sallustius Crispus* (Pisa-Roma).
- Funari, R. (2011), *Corpus dei Papiri Storici Greci e Latini. Titus Livius* (Pisa-Roma).
- Funari, R. (2014), *Corpus dei Papiri Storici Greci e Latini. Adespota* (Pisa-Roma).
- Gil, J. / Torallas Tovar, S. (2010), *Hadrianus. P.Monts. Roca III* (Barcelona).
- Halla-aho, H. (2009), *The Non-literary Latin Letters. A Study of Their Syntax and Pragmatics* (Helsinki).
- Internullo, D. (2016), "Un *unicum* per la storia della cultura. Su un papiro latinoarabo della British Library (*P.Lond. inv. 3124*)", *MEFRM* (<https://journals.openedition.org/mefrm/3233>).
- Kramer, J. (1983), *Glossaria bilingua in papyris et membranis reperta* (Bonn).
- Kramer, J. (2001), *Glossaria bilingua altera (C. Gloss. Biling. II)* (München-Leipzig).
- Marganne, M.H. (2013), "Le CEDOPAL et les papyrus latins: pour une mise à jour du Corpus papyrorum Latinarum de Robert Cavenaile", in Marganne, M.H. / Rochette, B. (eds.), *Bilinguisme et digraphisme dans le monde gréco-romain: l'apport des papyrus latins* (Liège), 21-30.

²⁰ There are many other unpublished Latin papyri known to exist in various collections which did not –and will not, in some cases– give permission to publish them within PLATINUM. So completeness will be impossible, despite the efforts the project is making in collecting and working on such items.

Papyri and Latin Texts: INsights and Updated Methodologies

- Markus, D. / Schwendner, G.W. (1997), "Seneca's Medea in Egypt (663–704)", ZPE 117, 73-80.
- Nocchi, G. (2014), *L'Alceste de Barcelone. Texte, mise en texte et contexte* (Liège).
- Pestman, P.W. (1989), *Familienarchieven uit het land van Pharao* (Zutphen).
- Préaux, C. (1948), "Friederich Bilabel", CdÉ 23, 247-250.
- Sánchez-Ostiz, Á. (2013), "*Cicero Graecus*: Notes on Ciceronian Papyri from Egypt", ZPE 187, 144-153.
- Scappaticcio, M.C. (2013), *Papyri Vergilianae. L'apporto della Papirologia alla Storia della Tradizione virgiliana (I-VI d.C)* (Liège).
- Scappaticcio, M.C. (2015), *Artes in frammenti. I testi grammaticali latini e bilingui su papiro: edizione commentata* (Berlin-New York).
- Scappaticcio, M.C. (2016), "Lelio, Ercole, Anfione e Zeto 'in scena'. Il *P.Tebt.* II 686 (inv. 3010) ed un nuovo tassello della letteratura latina", BStudLat 56, 552-569.
- Scappaticcio, M.C. (2017) (ed.), *Per i testi latini: prime riflessioni sul fondo inedito di Robert Marichal* (Turnhout).
- Seider, R. (1972), *Paläographie der lateinischen Papyri I. Urkunden* (Stuttgart).
- Seider, R. (1978), *Paläographie der lateinischen Papyri II/1. Literarische Papyri: Texte klassischer Autoren* (Stuttgart).
- Seider, R. (1981), *Paläographie der lateinischen Papyri II/2. Literarische Papyri: juristische und christliche Texte* (Stuttgart).
- Traversa, A. (1956), "Per un *Corpus papyrorum Latinarum*", in PapCongr. VIII (Wien) 139.
- Wilcken, U. (1936) "Über den Nutzen der lateinischen Papyri", in PapCongr. IV (Milano) 101-122.