

AGORA

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**Wie die Griechen
Feste feiern**

**Die Marstallmensa
früher**

**So geht Latinum
& Graecum!**



Das gesellschaftliche Leben, wo man mit diesen Problemen konfrontiert wird, funktioniert auch etwas anders.

Als Student geht man zum Beispiel in Ungarn sehr selten aus, um zusammen zu essen. Man geht zum Trinken! Wenn wir um 19 Uhr verabredet sind, bedeutet es, dass die Ersten frühestens um viertel nach sieben ankommen. Da ich daran gewöhnt war, habe ich in Deutschland in der ersten Zeit natürlich alle Treffen verpasst, weil außer mir alle immer pünktlich da waren.

Diese Kleinigkeiten lernt man aber schnell.

Es gibt jedoch immer noch Phänomene, die mir nicht klar sind — warum kann man während der Fußballmeisterschaft nichts anderes mit Freunden unternehmen, als Fußball zu schauen? Warum essen alle Spargel im Mai? Warum schauen Sonntags abends alle Tatort? Warum bleiben alle stehen, wenn die Ampel rot ist, obwohl es keinen Verkehr gibt? Und warum kann man alles teuer verkaufen, wenn

man es als „Bio“ bezeichnet, wie z. B. Bio-Glühwein oder Bio-Speck?

Vielleicht werde ich aber mit der Zeit alles verstehen...

Die vierte internationale Sommerschule in koptischer Papyrologie in Heidelberg

von Lincoln H. Blumell (Brigham Young University)

Vom 26. August bis 9. September 2012 war die Universität Heidelberg Gastgeber der vierten internationalen Sommerschule für koptische Papyrologie.

Mehr als zwanzig Studenten und Wissenschaftler aus der ganzen Welt kamen für etwas mehr als zwei Wochen in Heidelberg zusammen, um an einer Weiterbildung

zur koptischen Papyrologie teilzunehmen und an den koptischen



Institut für Papyrologie, Participants working on their Texts

Papyri in der Heidelberger Sammlung zu arbeiten. Die Sommerschule wurde von Prof. Dr. Andrea Jördens (Institut für Papyrologie der Universität Heidelberg), Prof. Dr. Joachim Quack (Ägyptologisches Institut der Universität Heidelberg), Prof. Dr. Tonio Sebastian Richter (Universität Leipzig) und Dr. Georg Schmelz (Universität Heidelberg) organisiert. Das Programm wurde großzügigerweise aus Mitteln des Deutschen akademischen Austauschdienstes unterstützt. In den kommenden Jahren soll von den Organisatoren der Sommerschule ein Band herausgegeben werden, der die Editionen der während des Kurses bearbeiteten Papyri enthält.

This past summer the University of Heidelberg hosted the *International Summer School in Coptic Papyrology* (Aug. 26 – Sept. 9, 2012). The program was the fourth such Summer School in Coptic Papyrology with the previous Summer Schools being held in Vienna (2006), Leipzig (2008), and Strasbourg (2010). For just over two weeks an international cohort of participants converged on Heidelberg to receive training in Coptic papyrology from some of the foremost specialists in the world. The program was organized by Sebastian Richter (Universität Leipzig), Joachim Friedrich Quack (Universität Heidelberg), An-

drea Jördens (Universität Heidelberg) and Georg Schmelz (Universität Heidelberg). To supplement the instruction a number of visiting scholars also participated: Anne Boud'hors (Institut de Recherche et d'Histoire des Textes, Paris); Alain Delattre (Université Libre de Bruxelles), Gesa Schenke (University of Oxford), Eitan Grossman (Hebrew University), and James Cowey (Universität Heidelberg). Two current doctoral students at Heidelberg, Lajos Berkes and Kirsten Dzwiza, also gave lectures. Funds for the program were generously provided by the *Deutsche Akademische Austauschdienst*.

The Summer School began the evening of August 26 with a reception at the Institut für Papyrologie where participants were greeted by the organizers, given a warm welcome to Heidelberg, and assigned a Coptic piece in the collection which they would be responsible for editing by the close of the Summer School.

After the reception Georg Schmelz then took the participants on a guided tour through the historic Altstadt. In total there were twenty-one participants who came from countries that included Australia, Belgium, Egypt, France, Germany, Hungary, Russia, Spain, and the United States of America. The participants included undergraduates, graduates, one junior faculty

as well as a post graduate who had a passion for Coptology but who now works in another field. Though the participants brought different skill sets and competencies, all worked together and were united by their common interest in Coptic papyrology. While very few participants knew each other prior to the Summer School the group dynamics were such that friendships were quickly forged and everyone seemed eager to lend a helping hand to their neighbor.

The formal lectures for the Summer School began Monday August 27 with Andrea Jördens, Head of the Institute for Papyrology (Universität Heidelberg), welcoming the participants and introducing them to the large papyrus collection at Heidelberg, which consists of some 10,600 pieces and is second in size in Germany only to the Berlin collection.

Georg Schmelz then introduced the participants to the Coptic papyri in the Heidelberg collection, which number about 1,378 Coptic papyri and parchments and 31 Coptic ostraca, and went on to relate how most of the Coptic materials in the collection were acquired in 1905 by Friedrich Bilabel. The morning lectures were then completed with Sebastian Richter's general introduction to the field of Coptic Papyrology.

Over the course of the next two weeks participants were instructed in a variety of different areas that ranged from Coptic paleography, philology, orthography and codicology, to Coptic Magical texts, Christian texts, to legal documents and medicinal texts. Morning and early afternoon lectures were given on the third floor of the Ägyptologisches Institut followed by work on the papyri at the Institut für Papyrologie. Lectures began each day at 9:15 am and most students did not finish work until 7:30 or 8:00 pm in the evening. Though the days were long and taxing the participants' enthusiasm and desire to edit their texts helped to push them along.

Notwithstanding the demanding schedule of the Summer School there were a few interruptions as day trips were taken to Speyer and Ladenburg, which were generously guided by Dr. Gereon Becht-Jördens, as well as trips to Mannheim and Dilsberg. One highlight was that the participants enjoyed watching the light show and fireworks atop the Ägyptologisches Institut for the Schlossbeleuchtung.

To conclude the Summer School, a day trip to Heidelberg castle was organized and guided by Dr. Claudia Maderna-Sieben (Universität Heidelberg). There was also a public lecture given by Joachim Friedrich Quack on the origin of the

Coptic script followed by a reception at the Alte Universität.

In total just over thirty different Coptic documents were assigned and edited by the participants in the Summer School under four general categories: *Literary Texts*; *Letters*; *Magical Texts*; and *Legal and Administrative Texts*.

Literary Texts

Of all the genres of texts assigned the smallest in number were literary in nature with only a few fragments being edited.

Ivan Miroshnikov, a doctoral student at the University of Helsinki, edited a fragment from a parchment codex from the tenth century that contained the ending of the *Martyrdom of Paēse and Thecla* (an account of the life and death of the two saints, Apa Pa?se and his sister Thecla, who were martyred during Diocletian's persecution), and a colophon.

Marc Malevez from Belgium edited a large fragment from a parchment codex that contained a text of some Christian treatise from the ninth or tenth century.

Lastly, Korshi Dosoo, a doctoral student at Macquarie University in Australia, edited two fragments that contained Coptic liturgical poems from the sixth to eighth centuries where certain biblical stories from both the Old and New Testaments were incorporated.

Letters

Letters occupied the single largest group of documents edited during the Summer School as almost half of the texts edited by participants were either a private or official letter.

Sally Adel, a graduate student at Cairo University, worked on a private letter that contained fifteen extant lines of text and was from the eighth or ninth century.

Antonia St. Demiana, also from Egypt and a Coptic nun at St Demiana's Monastery who is starting a doctorate degree via long distance learning at Macquarie University, edited a seventh-century letter from a person identified as the "son of Zacchaeus" to an individual named "Philip" that concerned the release and subsequent return of a woman.

Richard Burchfield, another doctoral student at Macquarie University, worked on a personal letter that contained a request to a monk.

Frederic Krueger, who recently relocated to Leipzig to work with Dr. Richter on a project on Greek loan words in Coptic, edited an emotional seventh-century letter from a nun to her superior in which she urgently entreated him to inform her about the health of another nun who was very sick.

Guillaume Lescuyer, a doctoral student at Liege, edited two let-

ters: a letter from eighth-century Ashmunein (?) that deals primarily with a complaint that a shipment of wine was not sent and a second letter from the tenth century that is largely fragmentary aside from the initial greeting.

Lincoln Blumell, an Assistant Professor in the Department of Ancient Scripture at Brigham Young University, edited a bilingual letter (Coptic and Greek) from either the late seventh century or eighth century that concerned provincial administration and the complaint of a group of sailors.



Ägyptologisches Institut, Last Day of Summer School.

Nadine Quenouille, who works at the University Library of Leipzig and who also teaches some Greek Papyrology at Leipzig, edited an eighth-century letter where the sender was concerned about the health of a certain woman and was sending an in-

dividual to the recipient.

Graham Claytor, a doctoral candidate at the University of Michigan, worked on the remains of an extremely large ecclesiastical letter from either the eighth or ninth century that measured 34.0 by 32.0 cm (physically it was the largest text edited during the Summer School) and was addressed to an individual named Apa Ioul(-).

Lorelei Vanderheyden, a doctoral student at the École Pratique des Hautes Études in Paris, edited a letter likely written by a monk in which he deals with problems concerning a lease of land.

Finally Vincent Walter, a doctoral student at

Leipzig who is working with PD Dr. Richter, edited a Coptic letter written on paper from the tenth or eleventh century that among other things contained an order for the butchering of a sheep and some chickens.

Magical Texts

In addition to literary texts and letters a small group of magical texts in the Heidelberg collection were edited that included amulets, spells, and various apotropaic texts.

Ágnes Mihálykó, an undergraduate from Hungary, edited an amulet against fever from the eleventh century written on paper that included an invocation to the three young men of Babylon from the Old Testament Book of Daniel.

Adrienne Deák, another undergraduate from Hungary, edited an amulet from the tenth or eleventh century that invoked the "virgin Mary", "Jesus", and "Peter the Apostle" and acted as a charm against various dangers.

Susanne Beck, a doctoral student at Munich, edited an esoteric magical text from the eleventh century that contained incantations against different demons causing different kinds of destructions and alluded to material from the Testament of Solomon and other Old Testament Apocrypha.

Christoffer Theis, a doctoral student at Heidelberg, worked on a very fragmentary Coptic calendar that listed the lucky and unlucky days for the 12th, 13th, and 21st – 23rd days of a month.

Legal and Administrative Texts

The final category of documents consisted of texts from a diverse array of genres that fit under the general umbrella of "Legal and Administrative Texts." While these texts were fairly mundane and quotidian in terms of their content, at least compared to the magical documents with their many supernatural features, this group of texts were very important since they greatly help to reconstruct the economic, political, and even social history of the periods from which they come.

Lajos Berkes, a doctoral student at Heidelberg, edited a long receipt from the mid-seventh century for bricks and lime that included costs and referred to various officials; perhaps the significance of the letter is that concerns the building of Fustât (modern Cairo).

Ana Isabel Blasco Torres, a doctoral student at Leuven, edited two bilingual orders (Coptic and Greek) from the eighth century from the Monastery of Apa Apollo in Bawit for payments of wine and wheat.

Hadeer Belal, a graduate student from the University of Cairo, edited an eighth-century contract from Hermopolis.

Esther Garel, a doctoral student at the École Pratique des Hautes Études in Paris, worked on a list of wheat supplies and a fragmentary lease from 8th-century Ashmunein.

Finally, Richard Burchfield, Vincent Walter, Frederic Krueger, and Nadine Quenouille, all of whom had edited a letter, also edited an agreement, receipt, a guarantee-declaration, and an order for payment respectively.

It is anticipated that a forthcoming volume will appear in the coming years that will include completed editions of all the documents and will be edited by the organizers of the Summer School. Upon completion of the Summer School students were provided with certificates and enjoyed a farewell dinner and reception at *Gilbert's Goldener Anker* in Heidelberg. Plans for a future Coptic Summer School are already underway and though the hosting venue has not been determined it is anticipated that it will take place in the summer of 2014.

οὔραν ἰδὲ πλοεῖς!
Farewell in the Lord!



Eingang Tholos A und Blick in Richtung des modernen Koumasa.

Neue Grabungen in Koumasa von Nadine Becker

Das minoische Koumasa, gelegen an den Ausläufern des Asterousia-Gebirges mit Sicht über die fruchtbare Mesara-Ebene, ist vor allem für seine frühbronzezeitlichen Grabbauten bekannt.

Drei große Tholoi wurden, zusammen mit dem rechteckigen Grabbau Gamma, im ersten Jahrzehnt des 20. Jahrhunderts von Stephanos Xanthoudides ausgegraben und die Ergebnisse in einer, für die damalige Zeit, vorbildhaften Publikation vorgelegt. Sowohl die Grabung als auch deren Funde sind ein Meilenstein im Fachbereich der minoischen Archäologie, da die Tholoi zu den am reichsten ausgestattet minoischen Grabbauten der frühen Bronzezeit zählen.

Mit ihren imposanten Maßen von über 10 m Durchmesser und mehreren Metern Höhe waren sie nicht nur imposante Begräbnisstätten der minoischen Eliten des ausgehenden 4. und 3. Jahrtausends v. Chr., sondern bildeten zusätzlich weit sichtbare Landmarker, die die Region stark prägten und als Symbol für einen ausgeprägten Jenseitsglauben und einen stark ritualisierten Toten-