

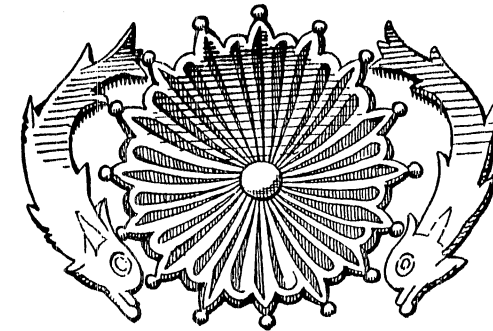
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LE CAIRE

—  
1971

dass sie selbst die Übersetzung einer koptischen Vorlage darstellt, sondern nur, dass die in ihr vorliegenden Nachrichten aus einer koptischen Darstellung stammen müssen, deren Grundhaltung zumindest dem sprachlichen Problem gegenüber trotz Übersetzung und möglicher griechischer Verformung immer noch zu erkennen ist<sup>(1)</sup>.

## GREEK LOAN WORDS IN COPTIC<sup>(1)</sup>

BY

W. A. GIRGIS

(In Religion the Rt. Rev. Bishop Gregorius)

### THE ASPIRATION

§ 62. The Greek *spiritus asper* is usually expressed, in Coptic, by the letter  $\mathfrak{z}$  in all dialects, especially in Southern dialects and F, e. g.  $\mathfrak{z}\sigma\tau\epsilon$  'so that, in order that' <  $\mathfrak{z}\sigma\tau\epsilon$ ,  $\mathfrak{z}\sigma\tau.\lambda.\epsilon$  in e. g. *Joh.* III, 16  $\mathfrak{S}\mathfrak{B}\mathfrak{A}_2$  2; *Cl.* I, XIV, 24; 30; LIX, 7-8; LX, 22; LXII, 12 (A); *Lk.* IV, 29; XII, 1 ( $\mathfrak{S}\mathfrak{B}$ ); *Mt.* VIII, 24. 28 ( $\mathfrak{S}\mathfrak{B}$ ); XII, 12. 22 ( $\mathfrak{S}\mathfrak{B}$ ); XIII, 32. 54 ( $\mathfrak{S}\mathfrak{B}\mathfrak{F}$ ), ...

§ 63. a) On the contrary the Greek *spiritus asper* is not expressed in some words, especially in Bohairic, e. g.  $\mathfrak{d}\gamma\iota\sigma$  'holy' >  $\lambda\gamma\iota\sigma$  e. g. in Z. 13, 10. 13; *Quellen und Studien* I (1935) p. 6 N. 1. 5; p. 9 N. 2. 13-14; *DeV.* 1. 22, 1; 31, 1; 34, 3 f. b. (all B). But  $\mathfrak{z}\lambda\gamma\iota\sigma$  in *Act.* IX, 32 F; Z. 312, 15 f. b.; 318, 4; 348, 8-9. 14 (S).

$\mathfrak{a}\rho\epsilon\tau\iota\kappa\acute{o}\varsigma$  'heretic' >  $\epsilon\mathfrak{p}\epsilon\tau\iota\kappa\omicron\varsigma$  e. g. *Tit.* III, 10 (B). Here  $\mathfrak{S}$ ,  $\mathfrak{z}\lambda\mathfrak{p}\epsilon\tau\iota\kappa\omicron\varsigma$ .

$\mathfrak{d}\mu\alpha$  'together with' >  $\lambda\mu\lambda$  in *Act.* XXVII, 40; *I Tim.* V, 13; *Phil.* XXII (all B). In all these passages  $\mathfrak{S}$  has  $\mathfrak{z}\lambda\mu\lambda$ .

$\mathfrak{e}\epsilon\delta\omicron\mu\delta\varsigma$  'week' >  $\epsilon\mathfrak{p}\lambda\omicron\mu\lambda\varsigma$  e. g. *DeV.* 1. 81, 9; 96, 8; 193, 2; *ib.* 2. 171, 8 (all B). In  $\mathfrak{S}$ , usually  $\mathfrak{z}\epsilon\mathfrak{p}\lambda\omicron\mu\lambda\varsigma$ , e. g. *BMis.* 281, 7 f. b. et passim.

$\mathfrak{e}\kappa\alpha\tau\omicron\nu\tau\alpha\rho\chi\omicron\varsigma$  'centurion, commander' >  $\epsilon\mathfrak{p}\kappa\alpha\tau\omicron\nu\tau\alpha\rho\chi\omicron\varsigma$ , e. g. *Mt.* VIII, 5. 8. 13; XXVII, 54; *Lk.* VII, 2. 6; XXIII, 47; *Act.* X, 1. 22; XXI, 32 *bis*; XXII, 25. 26; XXIII, 17. 23; XXIV, 23; XXVII, 1. 6. 11. 31. 43 (all B). In all these verses the  $\mathfrak{S}$  has  $\mathfrak{z}\epsilon\mathfrak{p}\kappa\alpha\tau\omicron\nu\tau\alpha\rho\chi\omicron\varsigma$ .

<sup>(1)</sup> Für freundliches Entgegenkommen bei der Beschaffung einiger schwer erreichbarer Bücher darf ich an dieser Stelle Herrn Professor Dr. J. Irscher und Herrn Dr. Dr. P. Nagel danken.

<sup>(1)</sup> For the List of Abbreviations, see vol. XIX, pp. 85-87.

ἐρμηνεύειν 'to explain, interpret' > ΕΡΜΗΝΕΥΙΝ, e. g. *DeV.* 2. 29, 5; 164, 9 (B). In §, ΖΕΡΜΗΝΕΥΕ e. g. *BMis.* 123, 9 f. b. et passim.

ιεροψάλτης 'psalmist' > ΙΕΡΟΨΑΛΤΗΣ, e. g. *Aeg.* 47, 18; 56, 12; *BSM.* 93, 21; *DeV.* 1. 178, 12-13; *ib.* 2. 109, 10 (all B) § usually has ΖΙΕΡΟΨΑΛΤΗΣ e. g. *BMis.* 283, 9 f. b. et passim.

ἰλασθήριον 'the mercy seat' > ΙΛΑΣΤΗΡΙΟΝ e. g. *Heb.* ix, 5 (B). (§F both have ΖΙΛ) ; *Exod.* xxv, 18; xxxi, 7; *I Chron.* xxviii, 21; *Ezek.* xliii, 14 (bis). 17. 20 (all B).

ὁμολογεῖν 'to confess, declare' < ΟΜΟΛΟΓΙΗ, e. g. *C.* 135 p. 77. b. 25; 87. b. 2; 97. b. 6. 7 (all B). The parallel Sa'ïdic texts has always ΖΟΜΟΛΟΓΕΙ.

ὁμολογητής 'confessor' > ΟΜΟΛΟΓΗΤΗΣ, e. g. *PO.* 2. p. 315, 3; 386, 1; *FR.* 90, 2-3; *Z.* 94, 3; *C.* 135. p. 105, 11 (All B). But ΖΟΜΟΛΟΓΗΤΗΣ e. g. in *BMis.* 533, 2 §; *BMar.* 62, 12 §, ...

ὁμολογία 'declaration' > ΟΜΟΛΟΓΙΑ e. g. in *PO.* 2. p. 315, 5; *C.* 135 p. 68. b. 2; 95. b. 11; 100, 27; 102. b. 9 (all B). But ΖΟΜΟΛΟΓΙΑ in §, e. g. *II Cor.* ix, 13; *I Tim.* vi, 12. 13; *Heb.* iii, 1 etc.

ὁμοούσιος 'consubstantial' > ΟΜΟΟΥΣΙΟΣ e. g. *FR.* 114, 4; 110, 11; *BSM.* 10, 2; 61, 19; 91, 2-3; *PO.* 2. 305, 13 *PO.* 14. 370, 1; *Quellen u. Studien.* 1 (1935), 7, 53; 10, 47; AMÉLINEAU, *Isaac.* 3, 9 (all B). ΖΟΜΟΟΥΣΙΟΣ in §, e. g. *BMis.* 81, 3; 83, 2 f. b.; 495, 2 f. b.; 511, 2 f. b.

רַבִּי 'Rabbi' 'my master', > ראבבי > ראבבי e. g. *Mt.* xxiii, 7. 8; xxvi, 25. 49; *Mk.* ix, 5; xi, 21; xiv, 45; *Joh.* i, 38. 49 (all B); *Joh.* iii, 26 (BA<sub>2</sub>); iv, 31 (BA<sub>2</sub>); vi, 25 (BA<sub>2</sub>); xi, 8 (BA<sub>2</sub>). § has, in all these places ΖΡΑΒΒ(Ε)Ι. So F in *Mk.* ix, 5; *Joh.* iv, 31.

רַבִּנִּי or רַבִּנִּי 'Rabboni' > ראבבון or ראבבון > ראבβοϥ in *Joh.* xx, 16 (BA<sub>2</sub>), *Mk.* x, 51 (B). Sa'ïdic has, in these two places ΖΡΑΒΒΟΥΗΙ.

רַחֵל > ראחיל 'Rachel' > ראחיל in *Mt.* ii, 18 (B). ΖΡΑΧΙΛ (§).

רֹאשֵׁיטוֹר 'orator' > ראטτωρ in *Act.* xxiv, 1 (B); Sa'ïdic has ΖΡΙΤΤΩΡ.

b) Although *psilosis* seems to be a Bohairic<sup>(1)</sup> feature, yet it occurs, however rare, in Sa'ïdic, e. g.

<sup>(1)</sup> Bohairic omits the initial z in many Coptic words (cf. *CRUM, Dict.* p. 631. a.).

ἐτοιμος 'ready' > ΕΤΟΙΜΟΣ e. g. in *CO.* 44, 8; *OMH.* 51, 9; *Kr.* 60, 3; 196, 4 (all §); *Kr.* 10, 5 (F); 19, 5 (F); 25, 5 (F).

ἡσυχάζειν 'to be quiet' > ΗΣΥΧΑΖΕ, -ΖΙΝ e. g. *Job* iii, 26; 11, 19; xxxvii, 9; *PO.* 14. p. 336, 17; 342, 12 (all B); *Pcod.* 15, 22 (§), *Aeg.* 17, 3 (f. b.); *AZ.* 1883. p. 142, 3 §; 153. 12, 10; *DMena.* 27, 18; *BMar.* 185, 13 f. b.; 207, 7; 220, 11 f. b. (all §).

ἡσυχία 'tranquillity' > ΗΣΥΧΙΑ e. g. *BAp.* 108, 2; *BMis.* 469, 11; 568, 1; *BMar.* 210, 10-9 f. b.; *DLeg.* 2, 14; *DMena* 27. b. 29 (all §); *HCons.* 377, 16-17 (B); ...

ὄρκος 'oath' > ΟΡΚΟΣ e. g. *J.* 36, 33. 39; 44, 36. 42 (§); *VC.* 5, 24 (§); ...

All these latter words are also written with initial z in Sa'ïdic.

§ 64. a) But z appears also in many other words which have not in Greek the rough breathing. *Crum* refers to the same phenomenon in some Coptic words, e. g. ΖΑΡΗΥ : ΑΡΗΥ, ΖΕΡΗΩ : ΕΡΗΩ (& vars.); ΖΑΚΑΘΗΗΗ : ΑΚΑΘΗΗΗ (*Dict.* s. v.). This, then, may point, to the way of pronouncing initial vowels in some parts, at least, of Egypt and indicates very weak articulation of z in Coptic. In this point, the Coptic dialects have standardized different forms. In some words Bohairic and Fayûmic go with the rest of Coptic dialects, in others they have adopted a different spelling :

ἐλπίζειν 'to hope, expect' > ΖΕΛΠΙΖΕ, -ΖΙΗ in §BA<sub>2</sub>Λ e. g. *Mt.* xii, 21 (§B); *Joh.* v, 45 (SBA<sub>2</sub>); *Lk.* vi, 34 (§B); *Cl.* xvi, 26; xxxii, 7-8 (A).

ἐλπίς 'hope' > ΖΕΛΠΙΣ in §BA<sub>2</sub>Λ e. g. in *I Cor.* ix, 10 (§BF); *Phil.* i, 20 (§BF); *Act.* ii, 26 (§B); 16, 19 (§B); xxiii, 6 (§B) ... , *Hos.* xii, 9 (A); *Cl.* xxxv, 27; lxxvi, 15 (A); lxxiii, 29 (A), *AP.* 25, 11 (A<sub>2</sub>); *HCons.* 350, 17 (B), ...

εἰκών 'image' > Ζ(Ε)ΙΚΩΝ in §BA, e. g. in *Mt.* xxii, 20 (§B); *Mk.* xii, 16 (§B); *Lk.* xx, 24 (§B); *Hos.* xiii, 2 (A).

ἐτάζειν 'to test' > ΖΕΤΑΖΕ, -ΖΙΝ in §B e. g. *Ost.* 2, 23 (§), *Ps.* vii, 9; cxxxviii, 23 (§); *Sap.* ii, 19; vi, 7 (§); *Act.* xxii, 29 (§); *Job* xxxiii, 27 B; 36, 23 (B), ...

ἴσος, -ον 'equal' > ζΙCΟΝ in ṢB e. g. in *Ryl.* 383, v°. 2 (S); *J.* 72, 32; *Ep.* 341, 11; 397, 7; *BMar.* 3, 13; *BMis.* 9, 8; 26, 11; 42, 6; 211, 19; 276, 16 (all Ṣ); *Gen.* xxx, 34; *HCons.* 124, 12; *WTh.* 157, 1; *BSM.* 10, 4 (all B); ...

ἄρα, ἄρα 'therefore'; is it? > ζΑΡΑ in B. e. g., *Mt.* vii, 20; xviii, 1; 19, 27; xxiv, 45; *Lk.* xii, 42; *Ps.* cxxiii, 3. 4; cxxxviii, 11; *Ac.* viii, 31; *FR.* 94, 20; 96, 15; 98, 18; *WTh.* 36, 6 f. b., 2 f. b.; 38, 1 f. b. (all B). ṢA always have ΑΡΑ.

εἰρήνη 'peace' > ζ(ε)ΙΡΗΗΗ in BF, e. g. in *Act.* ix, 31 (BF); *Joh.* xiv, 27 (B); xvi, 33; xx, 19. 21. 26; *Job* xi, 18; *Ps.* liv, 18; lxxv, 2; lxxxiv, 8; cxix, 7; cxxi, 6. 7. 8; cxxvii, 6; cxlvii, 14; *PO.* 14 p. 321, 6; 355, 1; *BSM.* 16, 26; 42, 21 et passim (all B). ṢA<sub>2</sub> prefer (ε)ΙΡΗΗΗ e. g. *Joh.* xiv, 27; xvi, 33; xx, 19 et passim. Also Λ e. g. in *Mich.* ii, 8; iii, 5; v, 5 etc.

ἔρημος 'desert' > ζΕΡΙΜΟC in B, e. g. in *Z.* 14, 23 f. b.; *WTh.* 27, 19; 29, 1; 30, 4 (all B). Ṣa'dic and Aehmimic have always ΕΡΙΜΟC e. g. *Act.* viii, 26 (Ṣ), ... *Hos.* ix, 10 (A), ...

ἤδη 'already' > ΖΗΛΗ in BF e. g. *Mk.* xv, 44 (BF); *Mt.* xiv, 15 (F); *Joh.* iii, 18 (B); iv, 35 (B); xi, 34 (B); Ṣ in these places, Λ (in e. g. *Gesp.* J. 19, 1), Α<sub>2</sub> in (e. g. *Jo.*, *Ap.* 13, 23) have ΗΛΗ.

οἰκοδεσπότης 'householder' > ΖΟΙΚΟΔΕCΠΟΤΗΣ in F, e. g. *Mt.* xiii, 52 F (only).

ῥῆδη 'song' > ΖΩΔΗ in B, occasionally in Λ; e. g. *Ps.* xlvii, 1; lxxv, 1; lxxvi, 1; lxxxii, 1; lxxxvi, 1; xciv, 1; cxxii, 1; cxliii, 9; *II Kgs.* vi, 3; *PO.* 14 p. 352, 16; *FR.* 114, 11; *KKS.* 56; p. 77 (all B); *EL.* 1, 4 (A). But Ṣ always has ΩΔΗ. So Λ, sometimes, as in *Hab.* iii, 1.

ῥῥῥ 'verily, truly, so be it' > ἀρῆν > ΖΑΡΗΗ in ṢA<sub>2</sub>Λ, e. g. *Joh.* iii, 5. 11 (ṢA<sub>2</sub>); v, 19. 24. 25 (ṢA<sub>2</sub>); vi, 26. 32. 47. 53 (ṢA<sub>2</sub>) et passim; *Cl.* xii, 15 (A); *Gesp.* J. 9, 5; 14, 6; 20, 6; 23, 7 (A), ... But Bohairic always has ΑΡΗΗ, e. g. in the foregoing Biblical passages.

ἔθνη 'heathen' > ΖΕΘΗΚΟC in Ṣ, e. g. *Mt.* vi, 7; xviii, 17 (Ṣ). Boh. ΕΘΗΚΟC (in these two places).

ἔθνος 'nation' > ΖΕΘΟC in ṢA<sub>2</sub>Λ, e. g. in *Joh.* xi, 48. 50. 51 (ṢA<sub>2</sub>); xviii, 35 (ṢA<sub>2</sub>); *Mt.* iv, 15 Ṣ et passim; *Mk.* x, 33 (Ṣ) et passim; *Lk.* ii, 32 (Ṣ) et passim; *Joel.* ii, 17 (A); *Amos.* ix, 12 (A); *Obd.* xv, 16

(A); *Hab.* i, 6 (A); ii, 5. 8. 13 (A); *Zech.* vii, 14 (A); *Cl.* ix, 13 (A); *EL.* 30, 15 (A); 37, 27. 30 (A). Bohairic has always ΕΘΝΟC e. g. *Mt.* iv, 15; v, 45 et passim.

ἰδιώτης 'ignorant' > ΖΙΔΙΩΤΗΣ, ΖΗΔΙΩΤΗΣ in Ṣ, e. g. *Act.* iv, 13; *I Cor.* xiv, 16. 23. 24; *II Cor.* xi, 6; *Z.* 299, 13; 313, 7 f. b.; *TT* p. 123, 124; *ST.* 186, 5; *C.* 99 p. 59. b. 12; *BMar.* 92, 6; 168, 15 f. b.; *BAp.* 117, 3 (all Ṣ). Bohairic has ΙΔΙΩΤΗΣ, e. g. *Act.* iv, 13; *I Cor.* xiv, 16, ...

ὄβολος 'obol' > ΖΟΚΟΛΟC in Ṣ, e. g. *Mt.* x, 29; *Lk.* xii, 6; *Pcod.* 30, 28; *BM.* 311 p. 138. b. 6; *C.* 42. p. 42, 1; 73, 22; 97, 17; *BMar.* 76. 7. 3 f. b.; *BAp.* 85, 1 (all Ṣ).

ὄκνος 'carrying chair' > ΖΟΚΝΟC in Ṣ, e. g. *KKS.* 46 p. 0155, 8 f. b. 3 f. b. 2 f. b.; p. 0153, 9. 10. 11. 15. 16. 18; p. 0154, 2. 3, 10; *MIF.* 67 p. 167, 24 (all Ṣ).

b) There are also some words, which usually are written, in Coptic, without ζ, have occasionally a ζ, e. g. ἀναγνώστης 'reader, lector' > ΖΑΝΑΓΝΩCΤΗΣ, e. g. in *CO.* 36, 4; 46, 3. 4, 5; 84, 2 (all Ṣ).

ἐνάγειν 'to prosecute' > ΖΕΝΑΓΕ, e. g. in *J.* 19, 57. 77; *ST.* 59, 6 (all Ṣ).

§ 65. The aspiration may appear also at the middle of compound words. As a rule, the aspiration of this kind, corresponds to a rough breathing which was not expressed in Greek script; e. g.

ἀναλίσκειν 'to use up, consume' = ἀνά + ἀλίσκω > ΑΝΑΛΙCΚΕ e. g. in *Thl.* *MPS.* 2 p. 34, 3-4; *BMar.* 12, 11; 20, 8 f. b.; 24, 11; 37, 13; 67, 11 f. b.; *BMis.* 297, 14; 494, 1 f. b.; 285, 13-12 f. b.; 240, 5 f. b.; *BAp.* 110, 12 (f. b.); *DLeg.* 34, 15-16; *BM.* 257, 5; *J* 97, 10; *C.* 135 p. 72, 29-30; *AZ.* 1876 p. 63, 18. 20. 24, 28. 29 (all Ṣ).

ἀνήκειν 'to belong to' = ἀνά + ἵκειν > ΑΝΗΚΕΙ, e. g. *J.* 8, 10; 28, 6. 8; 41, 45; 47, 36; 65, 59 (all Ṣ).

ἀνήκεισθαι 'to appertain to' = ἀνά + ἵκεισθαι > ΑΝΗΚΕCΘΑΙ, e. g. in *J.* 4, 54; 12, 25; 14, 58. 72; 15, 57; 24, 71; 25, 31; 27,

33. 41; 29, 27; 39, 41; 45, 29. 42; 46, 9; 58, 13; 116, 134; *Ryl.* 158, 8. 24; 159, 9; 172, 3; *BM.* 1055, 1064; 1065; *AZ.* 1884 p. 156, 8 (all §).

ἀνόσιος 'impious, unholy' = ἀν + ὀσιος > ληθόσιος, e. g. *HM.* 1. 96, 18; 203, 21; *ib.* 2. 32, 1-2; *BM.* 324, 1 f. b.; *BMar.* 20, 11; 23, 4 f. b.; 25, 6 f. b.; 28, 2 f. b.; *BMis.* 302, 18; *DMena.* 51. a. 2-3; 53. a. 5; *Cambyses.* 31. (6). 15 (all §).

ἀόρατος 'invisible' = ἀ + ὄρατος > λγορατος, e. g. *Wor.* 130, 4; *BMis.* 301, 5; 567, 2 f. b.; *TT.* p. 7; 79; *BM.* 1008, 38 (39); *PS.* 2, 8, 9. 12; 14, 14; 19, 2. 5; 23, 18; 42, 23 (all §).

ἀρχιερεύς 'high-priest, chief-priest' = ἀρχι- + ἱερεύς > ἀρχιεργυγ e. g. *Act.* ix, 14 § [Budge]; usually in §B ἀρχιεργυγ.

διαίρεσις 'division, difference' = διδ + αἵρεσις > λιαιργεσις e. g. *BM.* 180, 2, 5-6. §.

καταράκτης 'cataract' = κατὰ + ρακτός = καταρακτικής, e. g. *BMar.* 62, 9 f. b.; *BMis.* 347, 1. 17; 442, 14-13 f. b.; *BSAC.* 10 p. 51, 16 f. b.; 52, 11-10 f. b.; *JEA.* 20. p. 51, 2 (all §). Bohairic ΚΑΤΑΡΑΚΤΙΚΗΣ, e. g. *DeV.* 2. 226, 14; 230, 4. 15.

πανοπλία 'panoply, complete suit of armour' = πᾶς + ἔπλον > πανιοπλια e. g. *Lk.* xi, 22; *Eph.* vi, 11. 13; *Sap.* v, 18; *Sir.* xlvii, 9; *Deut.* xxxiii, 19; *BAp.* 101, 16; *BMar.* 8, 10 f. b.; 235, 13; *BMis.* 116, 15-14 f. b.; 239, 4. 9; 288, 7 f. b.; 295; 7. f. b., *LMär.* 12. a. 3-4 (all §).

παραλία 'the sea-coast, shore' = παρὰ + ἄλς = παραλλια e. g. *Lk.* vi, 17; *Josh.* ix, 1; 11, 3 (bis); *Judges.* v, 17; *Judith.* i, 7; v, 2; vii, 8 (all §). Bohairic has ΠΑΡΑΛΙΑ e. g. *Lk.* vi, 17.

παριστάναι 'to present, place at the disposal of' = παρὰ + ἵστημι = παριστᾶ e. g. *Act.* xxiii, 33; *Ro.* vi, 13 (bis). 16. 19 (bis); xii, 1; *I Cor.* viii, 8; *II Cor.* xi, 2; *Col.* i, 22; *HM.* 1. 128, 21; 140, 18; 170, 19; 207, 3; *ib.* 2. 34, 9; *C.* 42 p. 58, 20; 61, 12; 76, 4; *BMis.* 166, 2; 169, 4; 238, 3-4 (all §).

παρρησια 'boldness of speech, freedom of speech' = πᾶς + ῥήσις = παρρησια, e. g. *Act.* ii, 29; iv, 13. 29. 31; xiv, 3; xviii, 28; xxviii, 31; *Sap.* v, 1; *Sir.* xxv, 28; *BMis.* 86, 10 f. b.; 119, 2; 167, 4 f. b.; 207, 8; 444, 7; *BMar.* 32, 5; 207, 10 f. b.; 333 a, 10; *BMis.* 111,

13 f. b.; 353. a, 9; 419. a, 6; 496, 3 f. b.; 520, 5 f. b.; 523, 2; 564, 6 f. b.; *Heb.* 4, 16; *Ryl.* 306, 3; *DLeg.* 53, 10. 17 (all §); *CMSS.* 15, 5 (F). Only sometimes in A<sub>2</sub> e. g. *AP.* 15, 25. Bohairic has always ΠΑΡΡΗΣΙΑ, e. g. *Joh.* xviii, 20.

παρρησιάζεσθαι 'to speak freely, openly' > ΠΑΡΡΗΣΙΑΖΕ e. g. *Act.* ix, 25. 28; xix, 8; *BMar.* 73, 2 f. b.; *BMis.* 445, 6; 566, 1; Z. 282, 12 (all §).

προαίρεσις 'choice' = πρό + αἵρεσις > προαίρεσις, e. g. *J.* 23, 10; 27, 17; 50, 35; 65, 12; 67, 7-8. 9-10; 70, 15; 74, 29; 80, 33; 93, 26; 108, 9; *AZ.* 1883 p. 150. IX, 10; p. 151, 6; *AZ.* 1891 p. 19, 10 (all §). In Bohairic also with inserted ζ, e. g. *BSM.* 33, 23; 34, 8-9; 39, 13; 44, 2; 51, 24; *PO.* 14 p. 329, 5; *GhSym.* 53. b. 23; *HCons.* 7, 13; *De V.* 2 p. 47, 2 et passim. In Fayûmic, with ζ, e. g. *STREGEMANN.* p. 45 N. 26, 13-14; *Agathonicus* p. 39, 11; ...

προιστάναι (-ιστᾶσθαι) 'to preside' = πρό + ἵστημι > προιστᾶ, e. g. *Ro.* xii, 8; *I Thes.* v, 12; *I Tim.* iii, 4. 5. 12; v, 17; *Tit.* iii, 8. 14; *FR.* 28, 5; *BM.* 489 p. 232. b. 15 (all §).

πρόσδοδος 'accession', 'income' = πρός + ὁδος > προσδοδος, e. g. *GA.* p. 101, 8 (§).

συναρπαγή 'deceit, deception' = σύν + ἀρπαγή > συναρπαγη, e. g. *J.* 65, 11; 74, 28; 85, 7; *Aeg.* 218. 25, 7. 4 f. b.; *AZ.* 1891 p. 19, 9 (all §). In Bohairic also, e. g. *T Const.* 187, 6.

συνέδριον 'council' = σύν + ἔδρα > συνεδριον, e. g. *Joh.* xi, 47; *Mt.* v, 22, 10. 17; xxvi, 59; *Mk.* xiii, 9; xiv, 55; xv, 1; *Lk.* xxii, 66; *Act.* iv, 15; v, 21. 27. 34. 41; vi, 12. 15; xxii, 30; xxiii, 1, 6. 15. 20. 28; xxiv, 20; *Ps.* xxv, 4; *C.* 42, p. 53, 10. 16-17; 95, 4-5; *AZ.* 1876 p. 58, 26; *PO.* 2 p. 165, 6; *PO.* 9 p. 100, 11 (all §), ... In A<sub>2</sub> also, e. g. *Joh.* xi, 47; ...

συνιστάναι 'to recommend to a favourable attention; to place together' = σύν + ἵστημι > συνιστᾶ, e. g. *Ro.* iii, 5. 31; v, 8; xvi, 1; *II Cor.* iii, 1 (bis); iv, 2; v, 12; vi, 4; vii, 11; x, 12. 18 (bis); xii, 11; *Gal.* ii, 18; *Sap.* vii, 14; *HM.* 1. 131, 6; *SHel.* 69. b. 6-7; *TT.* p. 106; *VC.* 39, 10; *C.* 42 p. 23, 11; 135, 13 (all §); ... Bohairic has ΣΥΝΙΣΤΑΝΗ, e. g. *II Cor.* xii, 11, ...

σύνοδος '(religious) meeting, council', 'synod' = σύν + ὁδός > CYN-  
 ΖΟΔΟΣ, e. g. *Pcod.* 21, 6-7; 25, 20; 26, 9; 28, 31; 29, 1. 5;  
 37, 7; 38, 2. 3; 43, 1. 11. 19; *HM.* 1. 192, 13; *DMena.* 68.  
 b. 25-26; *Ann.* 41 p. 64, 12 (all §).

τρισαγίος 'the thrice holy' = τρίς + ἅγιος > ΤΡΙΣΑΓΙΟΣ, e. g.  
*PO.* 2 p. 148, 20; *AZ.* 1883 p. 155. 15, 4 (all §). In B. ΤΡΙΣΑΓΙΟΣ,  
 e. g. *DeV.* 2. 268, 15, ...

§ 66.  $\alpha$  in the middle of compound Greek words is found also where  
 there was no *spiritus asper* in Greek, parallel to Coptic  $\alpha$  replacing the  
 Greek *spiritus lenis* (cf. § 64)<sup>(1)</sup>.

ἀνάλωμα 'expenditure, alimentation' > ΛΗΛΛΩΜΑ, e. g. *Ep.* 177,  
 16; 353, 15; 437, 18; *Ryl.* 159, 15; 257, 1; *CO.* 361, 7 f. b.;  
*VC.* 33, 9; 46, 18; *UM.* 186, 3; *Wor.* 191, 15; *BM.* 1064, 19;  
 1176, 5; *DMena.* 75. b. 4-5; *C.* 42 p. 71, 16-17; *BSAC.* 4 p. 72,  
 6. 9 (all §), ... In Boh. ΛΗΛΛΩΜΑ, e. g. *DeV.* 2 p. 262, 6; 263, 6.

ἀρχιατρὸς 'chief physician' > ΑΡΧΙΔΙΑΤΡΟΣ, e. g. *HM.* 1. 161, 14;  
*ib.* 2. 130, 11; *BMar.* 60, 10 f. b.; *BAp.* 102, 16; *AZ.* 1883  
 p. 152, 2. 5. 6, (all §), ...

παροιμία 'proverb' = παρδ + ὄμιος > ΠΑΡΘΟΜΙΑ in  $\$A_2$ , e. g.  
*Joh.* x, 6 ( $\$A_2$ ); xvi, 25 (bis). 29 ( $\$A_2$ ); *II Pet.* ii, 22 (§); *Sir.* vi,  
 36 (§); viii, 9 (§); xxxix, 4 (§); *CO.* 459, 5 (§), ... Bohairic has ΠΑΡΟ-  
 ΜΙΑ, e. g. *Joh.* x, 6, 10, 25 etc.

παρουσία 'presence' = παρδ + ὄστω > ΠΑΡΘΟΥΣΙΑ, e. g. *Mt.* xxiv,  
 3. 27. 37. 39; *I Cor.* xv, 23; xvi, 17; *II Cor.* x, 10; *I Thes.* ii, 19;  
 3, 13; iv, 15; v, 23; *II Thes.* ii, 1. 8. 9; *II Pet.* i, 16; iii, 4. 12;  
*I Joh.* ii, 28; *James.* v, 7. 8; *Ryl.* 368, 4 (all §). But Bohairic ΠΑΡ-  
 ΟΥΣΙΑ, e. g. *Mt.* xxiv, 37 etc.

§ 67. Some proper names of Hebrew or Egyptian origin are inter-  
 aspirated in conformity with their Hebrew or Egyptian pronunciation:  $\alpha$

<sup>(1)</sup> It may be mentioned here that an inserted  $\alpha$  is found occasionally in other  
 Greek words before  $\sigma$ : ΘΑΛΑΣΣΑ - Θάλασσα 'sea'; ΣΥΠΟΤΑΣΣΑΙ - ὑποτάσ-  
 σαιν to = 'subordinate', ΓΕΝΝΑΣΣΑΙ - γενναίωσι 'captivity' (quoted in  
*Crum, Dict.* p. 632 a.). But this is of little importance for our investigations.

represents Hebrew  $\alpha$ ,  $\eta$ ,  $\pi$  or Egyptian  $\epsilon$ . This is noticeable in Southern  
 dialects, but not in Bohairic.

ⲁⲃⲣⲁⲁⲙ > Ἀβραάμ > ΑΒΡΑΖΑΜ 'Abraham' ( $\$A_2A$ ), e. g. *Gen.* xxv, 1,  
 5. 6. 7. 8. 10. 11. 12; *Josh.* xxiv, 2. 3, *Est.* xiii, 15; *Mt.* i, 17; *Deut.*  
 vi, 10; ix, 27; xxix, 13; xxxiv, 4 (all §); *Jo.* viii, 58 ( $\$A_2$ ); ... *Mich.*  
 vii, 20 (A); *El.* 14, 10; 176 (A); *Cl.* xii, 28 (A); ... Bohairic and  
 Fayûmic have ΑΒΡΑΑΜ, e. g. *Mt.* i, 17 (B); *Act.* vii, 16. 17 (BF); ...  
 This form of the same name is found also in § texts.

ⲃⲁⲗ > Βάαλ > ΒΑΖΑΛ 'Bahal', e. g. *Judges* ii, 13; vi, 32 (§); *Ro.*  
 xi, 4 (§). Bohairic and Achmimic: ΒΑΛΛ, e. g. *Ro.* xi, 4 B; *Hos.* ii,  
 8; xiii, 1 (A).

ⲃⲁⲗⲁⲙ > Βαλαάμ > ΒΑΛΛΑΖΑΜ 'Balaham', e. g. *Josh.* xiii, 22; xxiv, 9;  
*Apoc.* ii, 14; *Tri.* 527, 4; *My.* 20, 2; *II Pet.* ii, 15; *Jud.* xi (all §).  
 Bohairic & Achmimic: ΒΑΛΛΑΜ, e. g. *Apoc.* ii, 14 (B); *Mich.* vi, 5 (A).

Ⲓⲉⲛⲏⲁ > γέεννα > ΓΕΖΕΝΗΑ, 'Hell' e. g. *Mt.* v, 22. 29. 30; x,  
 28; xviii, 9; xxiii, 15. 33; *Mk.* ix, 44. 46. 47; *Lk.* xii, 5; *ROC.* 20  
 p. 55, 11; *Tri.* 458, 1; *Crum, Stu.* p. 333, a, 11; *C.* 42 p. 98,  
 15; *DMena.* 53, 23 (all §); ... Bohairic has always ΓΕΖΕΝΗΑ, e. g. *Mt.*  
 xxiii, 15, 33.

Ⲓⲟⲩⲁⲛⲏⲏⲥ > Ἰωάννης > ΙΩΖΑΝΝΗΣ 'Iôhannês', e. g. *Mt.* iii, 1, 4. 13.  
 14; x, 2; *Mk.* viii, 28; xi, 32; *Joh.* iv, 1; v, 33; x, 40, 41;  
*Pcod.* 13, 10; *PO.* 2 p. 146, 11. 13; 150, 4. 5. 16; *DMena.* 35,  
 9. 16; *AZ.* 1883 p. 158. 18, 2. 5. 9. 10 (all §); ... Bohairic &  
 Subachmimic have ΙΩΑΝΝΗΣ, e. g. *Joh.* iv, 1; ...; sometimes this form  
 occurs also in § texts.

Ⲣⲁⲣⲁⲟ̅ > (Pr- $\epsilon$ ) > Ⲣⲁⲣⲁⲟ̅ > Φαραώ > ΦΑΡΑΖΩ 'Pharahô', e. g. in *Cl.* 67,  
 1 (A). But § & B have ΦΑΡΑΩ, e. g. *Act.* vii, 10. 13. 21; *Ro.* ix, 17;  
*Heb.* xi, 24; ....

§ 68. In some proper names (of Hebrew origin), ending in -ιαμ,  
 $\alpha$  is often inserted between the two vowels to avoid hiatus:

Ⲙⲁⲗⲓⲁⲙ > Μαδιάμ > ΜΑΛΑΙΑΜ 'Madiham' in  $\$A$ , e. g. *Gen.* xxv, 2. 4;  
*Josh.* xiii, 21; *Judges* vi, 1. 2. 3. 6. 7. 11. 13. 14. 16. 33; *Act.* vii, 29  
 (all §). ... *Habak.* iii, 7 (A), ... Bohairic has ΜΑΔΙΑΜ, e. g. *Act.* vii, 29.

ⲙⲁⲣⲓⲁⲙ > Μαριάμ > ΜΑΡΙΣΛΜ 'Mariham' in SA, e. g. *Num.* xxvi, 59; *Deut.* xxiv, 3; *Act.* i, 14; *PO.* 2 p. 190, 2 f. b.; KR. 161. A. 6; *Ro.* 1; *LAPOC.* 51, 51. 54; STEGEMANN. N. 18 [90], 13 (all S); ... *Cl.* 6, 22; *Mch.* 6, 4 (A). In Bohairic & A<sub>2</sub>: ΜΑ-ΡΙΑ(Μ), e. g. *Joh.* xi, 2, 19. 20.

§ 69. Some writers add 2 at the end of certain Coptic words. This is found as well in Greek words (cf. CRUM, *Dict.* p. 632. a). Being nothing but a scribe's caprice, this is of no great importance and shows only once more the weak pronunciation of 2; e. g. Γῆων 'Geon' > ΓΗΩΝ2 in *Sir.* xxiv, 27 S [Thompson]; ἐπιστολή 'epistle' > ΕΠΕCΤΟΥΛΛ2 in *BM.* 182 (bis) S; μόσλα 'mule' > ΜΟΥΛΛ2 (quoted by CRUM in *Dict.* p. 632. a. from *Mor.* 51, 53).

#### ACCENTUATION OF GREEK WORDS IN COPTIC.

§ 70. Two Coptic texts<sup>(1)</sup> having accents of Greek words show us that all sorts of words follow the Greek accentuation except the verbs<sup>(2)</sup>. The verbs are dealt with in § 185. (6°).

#### ABBREVIATIONS

§ 71. Some Greek words of frequent occurrence in Coptic, are usually written in an abridged form with a stroke above or beside; but the stroke is sometimes neglected altogether.

It is to be noticed that abbreviations in literary texts are generally marked by the horizontal stroke stretched over them: (—), beside that

<sup>(1)</sup> W. E. CRUM, *Der Papyrus codex saec. vi-vii der Phillipsbibliothek in Cheltenham*. Strassburg 1915. This is dated by Crum to be of different periods: Codex A, a little earlier than 600 A. D.; Codex B & C, about 1003 A. D., Codex D, from viith century (cf. *ibid.*, pp. xi, xiii, xiv, xv); E. O. WINSTEADT, *Coptic Texts on Saint Theodore the General, Saint Theodore the Eastern, Chammil and Justus*, London 1910, pp. 175 ff. Both texts are in Sa'idic.

<sup>(2)</sup> Cf. W. THIL, 'Betrachtungen zum Wortakzent im Koptischen'. *BSAC.* xiii (1950), pp. 14-32.

they give the beginning and the end of the word; while those of the non-literary texts give only the beginning of the word omitting the rest of it and have the stroke placed after them: (...)/.

These abbreviations are very numerous especially in non-literary documents where they occur in diverse variations with regard to the grouping of letters. It is not easy, therefore, to give a fully complete list of them, nor is it needful to give quotations nor to refer to their places in Coptic texts. But, nevertheless, we may give the more common among them in two separate groups:

1°) *In literary texts* (but they may occur in non-literary texts as well):

Δαυῖδ (< γη) 'David': ΔΛΛ, ΔΛΛ.

Θεός 'God': ΘC, OY, OΩ, O.

σὺν Θεῷ 'In God's Name (lit. with God)': CΥH, CΥH (& vars.).

υἱὸς τοῦ Θεοῦ 'Son of God': ΥC OC (more correctly: ΥC OΥ).

Ἱερουσαλήμ < (ⲙⲗⲥⲓⲣⲓⲛⲓ) 'Jerusalem': OI(ε)ΛΗΜ, OI(ε)ΛCΓEM, I(ε)ΛΗM, IΛIIM.

Ἰησοῦς 'Jesus': IH(ε)C, IC, IC.

Ἰσραήλ (< λⲗⲉⲛⲓ) 'Israel': ICPL, ICΛ, IPL.

Ἰωάννης 'Johannes': IO(ε)C.

πνεῦμα 'spirit': ΠNΛ, ΠNΛ.

πνευματικός, ἡ, ον 'spiritual': ΠNΛTIKON, ΠNΛKON, ΠNIKON.

πνευματοφόρος 'inspired, bearing the Spirit': IΠNΛTOΦOPOC.

σταυρός 'cross': C-PLC, C-PLC, CP(ε)C, CT-PLC, C-PLC, C-PLC, C-PLC.

Σωτήρ 'saviour': CΩP, CHP, CP.

Χριστός 'Christ' (π(ε)-) X(ε)C, -XPC, X(ε)C.

2°) *In non-literary texts* (documents of all kinds and 'small literature'):

ἀναγνώστης 'reader, lector': ANAΓNOCCT, ANAΓHOCCT, ANAΓH<sup>OC</sup>, ANAΓI/.

ἀνδρισμός 'poll-tax': ANA, AN<sup>A</sup>.

ἀριθμῖον 'reckoned (currency)': AP(ε)OM, AP(ε)O, AP(ε).

ἄρουρα 'aroura' (100 cubits square): AP(ε).

ἀρτάβη 'arteb' AP<sup>T</sup>, etc.

ἀρχιμανδριτής 'archimandrite': AP<sup>X</sup>MAN<sup>A</sup>.

ἀρχιεπίσκοπος 'archbishop': ΑΡΧΙΕΠΙΣΚΟ/, ΑΡΧΙΕΠΙΣΚ<sup>0</sup>/, ΑΡΧΙ-  
ΕΠΙΣΚ/.

γίνεται 'it totals': ΓΙ/, ΓΙΝ.

διάκονος 'deacon': ΔΙΑΚΟ/, ΔΙΑΚ/, ΔΙΑΚ, ΔΙΑΚ, ΔΙ<sup>AK</sup>, ΔΚ/,  
ΔΙ, ΛΙ/.

διοικητής 'dioiketes' (procurator, commissioner): ΔΙΟΙΚ<sup>T</sup>/, ΔΙΟΙΚ/,  
ΔΙΟ<sup>K</sup>.

διπλοῦν 'diploun' (measure for dry food): ΔΙ/.

ἐλάχιστος 'the most humble, the least': ΕΛΛΧ/, ΕΛΛΧ, ΕΛΛΧΥΣ,  
ΕΛΛ, ΕΛΛ<sup>X</sup>, ΕΛ<sup>X</sup>Λ, ΕΛΛ/, ΕΛ/, ΕΛ<sup>X</sup>, ΕΛ<sup>T</sup>/.

ἐνδοξότατος 'the most glorious': ΕΝΔΟΞΟ<sup>T</sup>/, ΕΝΔΟΞΟ, ΕΝΔ/, ΕΠ<sup>Λ</sup>/  
ΕΝ<sup>Λ</sup>, ΕΝΔ (also for ἐνδοξότης).

ἐντάγιον 'receipt': ΕΝΤΑΓΙ/, ΕΝΤΑΓΙ, ΠΤΑΓΙ<sup>0</sup>/, ΕΠΤ/.

ἐπίσκοπος 'bishop': ΕΠΙΣΚ<sup>0</sup>/, ΕΠΙΣΚΟ, ΕΠΙΣΚ<sup>Ω</sup>, ΕΠΙΣΚ/.

εὐδοκίμωτατος 'most famous': ΕΥΔΟΚΙΜ<sup>Ω</sup>/, ΕΥΔΟΚΙΜ<sup>Ω</sup>Τ/.

εὐκλεέστατος 'most renowned': ΕΥΚΛ<sup>T</sup>/, ΕΥΚΛΕΕ/, ΕΥΚΛΗ/, ΕΥΚΛΕ/,  
ΕΥΚΛ/.

εὐλαβέστατος 'most pious': ΕΥΛΛΕΒΕ<sup>T</sup>/Τ/, ΕΥΛ<sup>T</sup>/.

ἡγούμενος 'president; hegumenus': ΖΗΓΟΥΜΕ/, ΖΗΓΟΥΜ/, ΖΗΓΟΥΜ,  
ΖΗΓΟΥ/, ΖΥΜ/, ΖΗΓΟ/, ΖΗΓ/.

ἰνδικτιών '(year of) indiction': ΙΝΔΙΚ<sup>T</sup>/, ΙΝΔΙΚ/, ΗΛΕΚ/ΛΗΟΣ,  
ΗΛΙΚ, ΗΛΙΚ, ΙΝΔΙΚ/, ΙΝΔΙΚ, ΗΛΙΚ, ΗΛΙΚ/, ΝΤΕΚ/, ΙΝΔΙ/,  
ΙΝΔ<sup>0</sup>/, ΙΝΔ/, Η<sup>Λ</sup>/, ΗΛ, ΗΛΚ/, ΗΛΚ/, ΗΛΙΚ, ΗΛ/, ΛΙΚ/,  
ΙΗΚ/, ΙΛΗΚ/, ΛΗΗΚ, ΔΙΗΚ, ΔΗΚ/, ΛΙΧ, ΔΚ, ΗΚ/, ΗΛ/, ΙΛ/,  
ΙΔ, Δ, etc.

ἰωάννης 'Joannēs': ΙΩΣ, ΙΩ, ΙΩΛ.

κεράτιον 'carat': ΚΕΡΑΤ/, ΚΕΡΑΤ, ΚΕΡ/, Κ/.

κνιδιον 'knidion' (a measure of wine): ΚΗΛ/, ΚΗΛ, Λ.

κούρι 'kouri' (liquid measure): ΚΟΥΡ/.

κωιστιανάριος < quaestionarius 'executioner': ΚΕΣΤ<sup>T</sup>/.

κυριακή 'Lord's Day': ΚΥ/.

κύριος 'lord, master': ΚΥΡΙ, ΚΥΤ/, ΚΥΤ.

λόγος 'account, list': ΛΟΓ/.

μακάριος 'blessed, late': ΜΑΚ/, ΜΑΚΑΡ/, ΜΑΚ.

μάρτυρος 'martyr': Μ<sup>Ρ</sup>, Μ<sup>Ρ</sup>, Μ/Ρ<sup>C</sup> in Μ<sup>Ρ</sup> Μ<sup>Ρ</sup> (Era of the Martyrs).

μειζότερος 'meizoteros': ΜΗΖΟΤ/, ΜΕΙΖΖ/ (pl.).

μήν (μηνί) 'month': Μ/, Μ.

μισθωσις 'lease': ΜΙΘΩΣ, ΜΙΘΩΣ, ΜΙΘΩ<sup>Ω</sup>/, ΜΙΘΩ.

μοναστήριον 'monastery': ΜΟΝΑΣΤΗΡ<sup>0</sup>/, ΜΟΝΑΣΤ<sup>H</sup>, ΜΟΝΑΣΤ/,  
ΜΟΝΑΣ<sup>T</sup>, ΜΟΝΑΣ<sup>CT</sup>, ΜΟΝΟ<sup>T</sup>/, ΜΟΝΑ<sup>T</sup>/, ΜΟΝ<sup>T</sup>, ΜΟΝ<sup>T</sup>.

μοναχός 'monk': ΜΟΝΑ<sup>X</sup>, ΜΟΝ<sup>AX</sup>, ΜΟΝ<sup>X</sup>, ΜΟΝ<sup>O</sup>.

μόνον 'net': Μ/, Μ, Μ/.

ξέσσης 'sextarius' (= a pint): ΞΕΣΤ/.

ἄβρυζος 'pure': ΟΒΡ/.

ὄλοκ(τ)ίνος 'holokottinos': ΖΟΛΟΚΟΤ(Τ)/, ΖΟΛΟΚΟ<sup>T</sup>/ ΖΟΛΟΚΟΤ,  
ΖΟΛΟΚ<sup>T</sup>/<sup>O</sup>, ΖΟΛΟΚΟ<sup>T</sup>, ΖΟΛΟΚ<sup>O</sup>/, ΖΟΛΟΚ<sup>T</sup>, ΖΟΛΟΚ<sup>T</sup>, ΖΟΛΟΚ<sup>-</sup>/  
ΖΟΛΟΚ/, ΖΟΛ<sup>T</sup>/, ΖΟΛ<sup>O</sup>/, ΖΟΛ/, etc.

ὄργανον, ὄργον 'organ' (a liquid or dry measure): ΟΡΓ/.

οσιώτατος 'most saintly': ΖΟCΙΩΤΛ/.

πάγαρχος 'pagarch': ΠΑΓΑΡ<sup>X</sup>, ΠΑΓΡ<sup>X</sup>.

παρθένος '(the All-Holy) Virgin (St. Mary): ΠΑΡ<sup>0</sup>/.

πρεσβύτερος 'priest': ΠΡΕΣΚΥ/, ΠΡΕΣ/, ΠΡΕ, ΠΡ<sup>Θ</sup>/, ΠΡ<sup>Θ</sup>, ΠΡΕ, ΠΡ, etc.

προεσιώς 'superior': ΠΡΟΕΣΤ<sup>O</sup>/, ΠΡΟΕΣΤ<sup>Ω</sup>, ΠΡΟΕΣΤ/; ΠΡ<sup>O</sup>/  
ΠΡ<sup>O</sup>, ΠΡ<sup>O</sup>.

προνοητής 'pronoëtes (curator, agent)': ΠΡΟΪ/.

προσκυνεῖν 'to make obeisance' 'to worship': ΠΡΟΣΚΥ/ ΠΡΟΣΚ/.

πρόσιμον 'penalty, fine': ΠΡΟΣΤ/.

σάκος 'sack': ΣΑΚ/, ΣΑΚ.

τιμιώτατος 'most honourable': ΤΙΜΙΟ<sup>T</sup>/Τ/, ΤΙΜΙΩ<sup>Ω</sup>, ΤΙΜΙΩ,  
ΔΙΜΙΩ<sup>T</sup>/, ΤΙΜΙΩ.

τριμήσιον 'tremis': ΤΡΙΜ/ and many other forms.

§ 72. In addition to these, there is the abbreviation  $\overline{\alpha\theta}$  that stands  
for the word ΛΜΗΝ ( $\alpha\mu\eta\nu$ ) = 99<sup>(1)</sup>, being the sum of the number values

<sup>(1)</sup> E. SPRINGER, 'Die Zahl  $\overline{\alpha\theta}$  oder 99'. AZ. 1886, p. 102, 103.

W.H. WORRELL, *The Coptic Manuscripts in the Freer Collection* (1923), p. 327,  
n. 2. K. WESSELY, 'Die Zahl Neunundneunzig' in *Mittheilungen aus der Sammlung  
der Papyrus Erzherzog Rainer*, Wien, 1 (1886), p. 113-116.

M. G. LEFEBVRE, 'Égypte Chrétienne' in *Ann.* xv (1915), p. 117.

L. Stern and A. Bsciai had another explanation, that the writer of  $\overline{\alpha\theta}$  regards



of its letters :  $\lambda$  (= 1) +  $\mu$  (= 40) +  $\eta$  (= 8) +  $\nu$  (= 50). It is usually found at the beginning of a discourse or at its end and in epitaphs.

§ 73. There is also the abbreviation  $\overline{\chi\mu\eta}$ . This symbol has been subject to discussion and very different opinions have been offered for its explanation. The most important among them are the following :

1° That  $\chi\mu\eta$  represent the first three letters of the names *Xριστός*, *Μαρία* and *Γαβριήλ* <sup>(1)</sup>.

2° That they represent *X*(ριστός), *M*(ιχαήλ), and *Γ*(αβριήλ) <sup>(2)</sup>.

3° That they symbolize one of these formulae <sup>(3)</sup> : *X*(ριστόν) *M*(αρία) *Γ*(έννα); *X*(ριστοῦ) *M*(αρία) *Γ*(έννα), *X*(ριστέ) *M*(αρία) *Γ*(έννα), or <sup>(4)</sup> *X*(ριστός) *M*(αρίας) *Γ*(έννα).

4° That  $\chi\mu\eta$  is the number 643 and thus means <sup>(5)</sup> *ἀγίος ὁ Θεός* = 643 = *νέος Ἡλίας* = 643 = *θεός βοηθός* = 643 or <sup>(6)</sup> *ἡ ἀγία τριάς* *Σ[εβς]* = 643.

Prentice <sup>(7)</sup> suggested, that  $\chi\mu\eta$  symbolizes Christ alone, basing his argument on the inscription on the rock-hewn tomb of Hâss : *Εἰς Θεός*

himself as the lost sheep (cf. *Mt.* xviii, 12; *Lk.* xv, 4) entreating the 99 to pray for him (cf. L. STERN, '40, d. i. 99' in *AZ.* xxiv (1886) p. 73). But in many cases, it is quite clear that  $\overline{\chi\mu\eta}$  substitutes  $\chi\mu\eta$  as e. g.  $\overline{\chi\mu\eta}$  *οὐρανῶν* *ἡγεμονῶν* *ἡγεμονῶν*  $\overline{\chi\mu\eta}$  (BMis. 74, 10),  $\overline{\chi\mu\eta}$  *οὐρανῶν* *ἡγεμονῶν* *ἡγεμονῶν*  $\chi\mu\eta$  (*ib.* 139, 10).

<sup>(1)</sup> Cf. *AZ.* xxiv (1886), p. 73.

<sup>(2)</sup> According to H. LECLERCQ, 'Abbreviations' in *Dict. d'Archéologie Chrétienne*, 1 col. 181, 182.

<sup>(3)</sup> Giuseppe GHEDINI, 'Lettere Cristiane dai Papiri Greci del III<sup>o</sup>-IV<sup>o</sup> Secolo' (Milano 1923) p. 284. Cf. also K. WESSELY, 'XMI' in *Mittheil. aus der Sam. der Pap. Erz. Rainer*, (Wien), vi (1897), p. 118.

<sup>(4)</sup> According to BILABEL, 'Siglae' in *Pauly-Wissowa Real-Encyclopädie der Classischen Altertumswissenschaft*, II. (1923), col. 2279 ff. especially col. 2305.

<sup>(5)</sup> G. GHEDINI, *ibidem*.

<sup>(6)</sup> According to J. KRALL, 'Die Zahl XMI' in *Mittheil. aus d. Sam. d. Pap. Erz. Rainer*, (Wien) 1 (1886), p. 127.

<sup>(7)</sup> W. K. PRENTICE, 'XMI', A symbol of Christ' in *Classical Philology*, vol. ix, (1914), p. 410 ff.

$\chi\mu\eta$  *μύσος*. He believes that this inscription was intended as an expression of the belief of the owner of this tomb that Christ born of Mary is truly God. This evidence seems to me not decisive. Prentice's assumption has no solid ground, beside that, it does not explain how and in what manner the letters  $\chi\mu\eta$  represent Christ.

I may say the same thing about Smirnof's opinion that  $\chi\mu\eta = \gamma\mu\chi$   $\gamma\mu\chi =$  (hebräisch) *Εἰς* oder *Ἐν* <sup>(1)</sup>. Smirnof built his theory on *Deut.* vi, 4 : *יהוה אחד* (*Kύριος εἰς LXX*) cf. *Mk.* XII, 29.

These different opinions, however, show that  $\chi\mu\eta$  is a difficult symbol and that it is not safe to claim for it an unique explanation.

§ 74. Moreover, there are many abbreviations in the Codex Brucianus as e. g. <sup>(2)</sup>  $\rho\epsilon$  for *γένος*,  $\kappa\lambda$  for *κατά*,  $\mu\iota\tau$  for *πίστις* and many others in Greek as well as in Coptic words, (e. g.  $\rho$  for  $\rho\lambda\eta$ ) and so on). Besides, we often find in this manuscript signs which do not consist of letters, e. g. <sup>(3)</sup>  $\odot = \sigma\gamma\sigma\sigma\eta$  'light',  $\square = \theta\eta\sigma\alpha\upsilon\rho\delta\varsigma$  'treasure' etc. These numerous abbreviations and signs used in this manuscript are not of general use in Coptic and we may assume that they were meant to be intentionally unintelligible for non-gnostics, in conformity with the Gnostic doctrine which was strictly esoteric.

§ 75. We may suppose the same reason with respect to words found in Pméd. <sup>(4)</sup>, written in a cryptographical alphabet which was not generally known and using signs as e. g.  $\odot$ ,  $\forall$ ,  $\mathcal{S}$ ,  $\mathcal{V}$ ,  $\mathcal{Y}$ , etc. <sup>(5)</sup>. The writer who wrote this medical papyrus for his son intended to mislead the reader who is not initiated <sup>(6)</sup>.

<sup>(1)</sup> J. J. SMIRNOFF, 'XMI' in *Berliner Philologische Wochenschrift*. No. 33/4 (1906); col. 1082-1088.

<sup>(2)</sup> G. A. BAYNES, 'A Coptic Gnostic Treatise contained in the Codex Brucianus', Cambridge 1933.

<sup>(3)</sup> C. SCHMIDT, 'Gnost. Schrift. in Kopt. Sprache' in *TU.* Bd. VIII (Leipzig 1892).

<sup>(4)</sup> Also in *BM.* p. 260 b.; *ib.* 669, p. 303 b.; *ib.* 727, p. 320 a with n. 2.

<sup>(5)</sup> E. CHASSINAT, *Un papyrus médical Copte*, Le Caire 1921, pp. 17-21 'l'alphabet cryptographique'.

<sup>(6)</sup> E. CHASSINAT, *op. cit.*, p. 17. W. TILL, 'Die Arzneikunde Der Kopten' (Berlin 1951), pp. 5, 6.