the meaning is 'he gave them one and all a shake-up.' If anyone wishes to know more precisely what happened to the venturesome sailors who approached the dolphin, let him read what befell Bill, the lizard, in Alice in Wonderland. The voyage they made through the air to rejoin their comrades was probably shorter than Bill's, who says very movingly, 'I'm better now... all I know is, something comes at me like a Jack-in-the-box, and up I goes like a sky-rocket.' The consternation caused by their landing was even greater than that created by Bill's. In the words of the poet (404-7):

\[
o' \delta' \, \deltaυϕο \, \epsilonν \, \nuη \, \καθητο \, \δεμαϊνητες, \nuοδ' \, \οι' \, \deltaπι' \, \δλεγο\nu \, \κο\nu\nu\nu \, \αν\nu \, \nuη\, \μελα\nu\nu\nu, \nuοδ' \, \δ\nu\nuο\nu \, \λα\nu\nuο\nu \, \nuη\, \κυανοπρ\\nuρο\nuο\nu'. \\nu\nuλλ', \\nu\nu \, το \, \πρωτ\\nuτα \, \κατεστησ\nu\nuτο \, \β\\nu\nu\nu\nu\nuι\nu\nu, \\nu\nu \, \ως \, \\nuπλε\nuο\nu'.
\]

In these lines I have made three alterations: \δυφο for \δκ\nuο\nu for which see Homerica, § 193 ff., \δλεγον (405) 'they bothered about,' 'attended to,' for \δ\nu\nuον and το i.e. \να\nu\nuο\nu for τά (407) which I may leave to defend themselves.

T. L. AGAR.

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THE PRONUNCIATION OF GREEK IN CHRISTIAN EGYPT.

It is well known that Coptic incorporated in itself a large number of Greek words with little or no change; and some conclusions as to their pronunciation in Egypt in Christian times may be drawn from the way these are written in our earliest Coptic MSS. Classical scholars may easily overlook matters of interest to them if it is hidden in the works of Orientalists, and I therefore make no apology for calling attention to some recent publications in which there are allusions to this subject.

Professor A. Rahlfs, of Göttingen, has taken some of the Greek words occurring in the Coptic Biblical texts published by the British Museum in 1912, of which the papyrus seems to have been written as early as the fourth century, and has come to the following conclusions: (a) \kappa before \epsilon, \epsilon, \eta, or \alpha (not before other vowels) is often written not with the Coptic letter \kappa, but with the \epsilon\nu\nu\nu: although this letter now has the sound of sh or (English) sh, we know that its value in earlier times was that of a palatal \kappa; from which we may conclude that this, by the fourth century, had begun to be the value of \kappa in such a position.1 (b) In \nuε\nuφ\nuθε\nu\nu\nu\nu a \tau is substituted for the \phi, showing that the power of pronouncing the first of two aspirated consonants was beginning to be lost. (c) 'Ιακωβ is spelt in Coptic with a single \kappa, 'Ιακωβος with a doubled \kappa, indicating that the Greek accent had by now begun to be expiratory: so \θύλασσα is spelt with a doubled \iota. (d) The opening consonants of \δοκει and \ζ\nu\nu\nuη are represented by \nd and \ns respectively, showing the beginning of the process which makes it necessary in modern Greek to represent dominoes and billiards by \ντ\ν\nu\nu\nuο\nu and \μ\nuπ\λ\nuλ\nuρ\nuο. I do not know whether the Greek loan-words in Coptic will ever receive systematic treatment: there is much to be learned from them. It is to be hoped that Signor Michael Angelo Guidi, who has done much work on the subject, will some day compose a dictionary of them, more especially as they will not be included either in the Coptic Lexicon now being made by Mr. W. E. Crum, nor in the Lexicon of Patristic Greek which is also in preparation in England. A single Coptic work has been ex-

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1 Sitzungsb. der Kön. Preuss. Akad. der Wissenschaften (Phil.-hist. Klasse), 1912, xlv. 2 I would add that parallel indications may be found in the case of \chi in the method of transliteration of Greek proper names into Arabic. In the Synopsis and in the History of the Patriarchs of Alexandria (both now in course of publication in the Paris Patrologia Orientalis) we find the \chi of Chariton and Zacharias rendered by the strongly guttural \kha, while that of Achillas and Archelaus is represented by the letter \shan.

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haustively treated\(^1\) by Doctor K. Wessely, who has made analytical lists of all the Greek words occurring in the Coptic Psalms in both dialects: his accounts of the vowel and consonant changes show how much might be expected from a close investigation of the subject. Quite recently Mr. Crum has published\(^2\) a papyrus in the Phillipps collection, probably written late in the sixth century, which exhibits the peculiarity (perhaps shared only by one other known Coptic MS.) that a considerable number of the Greek words occurring in it are accented. There are about seventy such words, and the accentuation is remarkably correct,\(^3\) even to changes when a word is inflected \((\text{e.g. } '\Lambda αγαθώνικος 'Αγαθώνικος): almost the only exceptions are ευφρέτεια, φρόνει (not imperatives), ἀνοίγος, and πρόειλθε.

Mr. Crum doubts whether we are to ascribe this peculiarity to a scribe, not wholly unlearned in Greek, who followed his local pronunciation (somewhere near Thebes), or to a translator with an accented Greek original before him. In one word Mr. Crum has made an addition to Greek lexicography if he is right in supposing that the puzzling βερέτως is really βερήδως ‘post-haste,’ which makes very good sense in its context. We know βέρηδος = περεδος from Procopius.

\(^1\) Denkschriften der Kaiserl. Akad. der Wissenschaften in Wien (Phil.-hist. Klasse), 1910, liv.
\(^2\) Der Papyruscodex saec. vi-vii der Phillippsbibliothek in Cheltenham (Schriften der Wissenschaftlichen Gesellschaft in Strassburg, 18 Heft), J. K. Trübner, 1915.
\(^3\) The circumflex is not employed, perisponemon and properisponemon words being

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**EPIGRAPHIC NOTES.**

Mr. M. U. Tod has an interesting article in the February *Classical Review* on the use of προεβέβερος in the sense of older or senior. The general principle that this use did occur, and must always be taken into account in interpreting a passage where the Greek word occurs in an inscription and where the context permits, was and is fully admitted. Examples of it are known to all. Mr. Tod argues, as I think rightly, that several other cases of it should be admitted; but about two cases he has, as I think, not justified his claim and interpretation.

(1) The inscription of Antioch Pisid. which he quotes, where Mr. Calder restores [πρεβεβερος, requires a different restoration. Mr. Calder remarks that there is not room for πα unless it was written in ligature \((J. R. S., 1912, p. 97)\). The inscription is cut in large sprawling letters, not very deeply incised. I have seen it often, both in company with Mr. Calder and alone. At first I accepted the restoration as printed, but in 1914, before seeing Mr. Tod’s article, I came to the conclusion that the reading is [C]εβρ, \(\text{i.e., } \sigma \varepsilon \alpha \sigma \tau \sigma \upsilon \delta \theta \rho \varepsilon \sigma \). I had not the opportunity of verifying this hypothesis on the stone; but it carries conviction. In such sprawling and poorly preserved writing, the distinction between \(\varepsilon \) and \(C\) is extremely difficult, and is frequently confused by the very best copyists and by the engravers. We have in many cases had not the slightest hesitation in assuming that \(C\) and \(\varepsilon \) were interchanged in carelessly-written epitaphs.

In the present case, though the letters are unusually large for an epitaph, no one would hesitate to call the writing careless, or at least coarse in character. The only difficulty lies in the small \(w\) engraved above απελευθερ. The stone here is broken in surface, but we felt little doubt, after careful examination, that the scribe wrote \(\omega\), not \(OC\). This was an error on his part, made in inserting an omitted letter (or letters) between the lines. There can be no doubt