THE PHONETICS AND PHONOLOGY
OF THE BOHÄTRIC DIALECT OF COPTIC
AND THE SURVIVAL OF COPTIC WORDS
IN THE COLLOQUIAL AND CLASSICAL ARABIC
OF EGYPT
AND OF COPTIC GRAMMATICAL CONSTRUCTIONS
IN COLLOQUIAL EGYPTIAN ARABIC

A D.PHIL. THESIS
submitted to
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By
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http://copticsounds.wordpress.com
ABSTRACT

The first part of the thesis deals with the phonetics and phonology of the Bohairic dialect of Coptic. It shows the validity, genuineness and superiority of the old traditional Bohairic Coptic pronunciation in contrast with the inadequacies of the newly adopted modern letter values in the so-called 'reformed' pronunciation, instituted about 1574 A.M. (1858 A.D.).

The second part is a comparison of some morphological and syntactical features in Coptic, Egyptian Arabic, and Classical Arabic.

The survival of Coptic words in the Colloquial and Classical Arabic of Egypt is discussed in the third part under the title 'Coptic Lexicographical Items'. The etymology of these Coptic items is dealt with in detail and for each word any surviving form in Egyptian Arabic is given. Similarities with Classical Arabic words are also discussed in detail. Comparisons with other languages of the Afro-Asiatic (Semito-Hamitic) group are included only where this seems relevant.

The fourth part which was originally intended to be entitled 'Egyptian Lexicographical Items' is unfortunately only an index, mainly of cross-references to the Egyptian etymologies discussed under the Coptic lexicographical items. A few examples only of Egyptian words
which have no known Coptic forms are also included. Because of shortage of time and space I have been unable to add all the huge mass of Egyptian words comparable with Arabic which I have already partially investigated.

Finally, since it is not adequate to compare only lexical items but necessary to compare all the linguistic levels of the languages, I have also compared the phonology, morphology and syntax of Coptic and Egyptian Arabic, at least to some extent.
PREFACE IN COPTIC

" Benson ortqmot de 'nto fτ τοί 'nterpori
'ntaq ortq peqmoq ęte Ιnti 'nterq-
'ntupi eqmotit " ( Ἄ Kor. Τε : 7 ).

Τατρενηςρπιτοτη (nterπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπερπεर
 feudov tont sen otholxol chofi ncasax preluihmu evum
bolo sen pcasax parabos hynu yu eorou efoor.

feofeu ti not sen outolxol notmuuiht ncas: piaxakrioc
laxia PpareBttcrorq hpihnh mlya xakap eaterqntc ntcaboi
htemtrellhnu epanoi malo pe icxen mat ke proupi.

iousnot iotoc ylenxakrioc yuht ettainhnot ounprit
Papa Deba geolste pihash ylaxa xalaxapria otoz Pnpatri-
arkhcs (iwas prtx) htemtrellhnu ynhnot xarqoc eataqntoc
myi sen texhnu throc otoz aqtnout myi sen pxhlsicw nem
pcasax nem pxhlsicw htaqni prellhnu otoz aqtnortoc
bexbort btaqnu eboal btnemtrellhnu ynpsihi htemcasa
filosofia htemtrellhnu.

zamnight ncas atttototh myi sen paigwi. iousnot iotoc
boloqen paqnt throc.

piaxakrioc ncas iwa parrnt ncas htemtrellhnu myi sen
bexbort aqtnort erouq myi otromp otoz aqtnort nemi sen ot-
hnu yu pisaq duoqo hter pexnh xichen nikaq. ft e高于
gevwi laq efcetniq emibexhe negez.

ncas paxsion htemetpaboc sen paxeotoc nlonont aqten-
hsic nemi ngotoc aqfiswvtn myi : aqtnout myi : otoz
aqwv btaqnu fa. icxen yu ma baq.

ncas plaqo htemtrellhnu myi cantripot heoq ywq aqtnort
myi : otoz aqtxapo sen pxhlsicw.

Ὑπερβόλος ὑποτότον Ὡσαὸς Κόλων Βαλαρίας νευ τετραγωμι δεδομένας ποτάμις ὑποτότον. Τετραγωμι ἀκτέβισαι ὅπως σὺν τούτῳ ἀκτέβισαι πανασκευή.

Ὑπερβόλος ὑποτότον Ἰπποτόν νευ πανασκευή πρεσβυκύρου εὐταττώτον ἠπαρίστου ἡμισχοῦ παρακόλοιπον ἐεβην ἐπαντατότον ἐτασκότων ἐβολήσωτον ἠμισχοῦ περιβολήσων ἡμετρείπυκρον.

Ἐρε πενθὸς Ἡνοῦ ἔρχεται τοῦτο ὑποτέριον ἐπειδὴ ἔστωτον δὲν πεθεῖ τὸν ἡμισχὸν ἡμετρείπυκρον. Πλοῖα πλοῖα κατὰ περιπλάναν. Εἰσῆμερισαι ὑποτέριον δὲν πεθεῖ τὸν ἐδὲ νεφεῖτον ἑνεκές.

Αἰτεὶ πεθανὸς νευ παρεμβάλεται δὴ τεμοῖς ἐν Ἱερότοις τοφός τοῦ Ἱεροτούκος ἐστὶ Χριστός νευ φιέρι Χριστός πιαπόστολος νευ σαφῆς τὴν ἐν τῇ πεπερατῇ ἐδὲ νεστότοις πιαπόστολοι νευ παρενεβαλότα ἐστὶ Χαρίστος πιαπόστολος νευ πεθανός τὴν ἐντὸς ἑνεκές.

†

Ἰησιλ Ίσαία Κερακ
ἐποτότον ἐροτε ἐς Πετρός πιαπόστολος.

Οὐχὶότ σὺν πιαπόστολος ἔστε καί ἑωτά ναζαρηνός, ἐστε πιαπόστολος Σεπτεμβρίους ἔστε ἐς Ἰούλ.
"But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain" (1 Cor.15:10).

The idea of the present thesis started some years ago when there was some confusion in the Coptic community in Egypt about the validity of the traditional pronunciation of the Bohairic dialect of Coptic.

This confusion motivated me to refer to all the available manuscripts in Egypt and abroad, in addition to all the scholarly work published on this subject. I made phonetic registrations of the traditional pronunciation from various contemporary elders in Egypt and from the works of Petraeus, Rochemonteux, Sobhy and Worrell.

The first part of this thesis deals with the phonetics and phonology of the Bohairic dialect of Coptic; and with some aspects of Coptic phonology and grammar compared with that of the Colloquial Arabic of Egypt.

The second part covers the survival of the Coptic words in the Colloquial and Classical Arabic of Egypt. Whenever need arises reference has been made to the Semito-Hamitic group of languages such as Hebrew, Aramaic, Syriac, Assyrian, Phoenician, Ugaritic, Ethiopian, Mehri,
Socotri, Sheri, Bedauye, Berber, Afar, Saho, Bilin, Dembea, Galla.

An attempt has been made to compare Coptic with Egyptian Arabic throughout, not only at the lexical level but at all linguistic levels.

Some attention has been given throughout to the possibility – now accepted as correct by many scholars – that the parent language of Ancient Egyptian and the Semitic languages was essentially one based on bi-radical rather than tri-radical roots.

I should perhaps say that in the lexical part I realise that certainty is difficult of attainment except where Coptic words have been borrowed into Colloquial Egyptian Arabic. It is clear that not all of the alternative comparisons made between Arabic and Coptic can be accepted, may indeed be mutually exclusive. My aim however has been to give all the reasonable comparisons in order to facilitate further research. I have even given comparisons which seem obvious but which are wrong, in order to exclude these from further discussion.

As to the vexed question whether Coptic is the borrowing language or the language supplying the word, there again can be no certainty.* Where two languages live in symbiosis for centuries, the influences cannot all be unilateral. Once more however the facts are presented and

* See the Introduction p. lxxviii ff.
assessed in the knowledge that they are likely to be re-assessed in the future.

The most pleasant part of my task remains.

I always remember with deep gratitude a blessed Coptic monk, the late Revd. Father Dawūd al-Mašārī. It was he who encouraged me when as a boy I first began to take an interest in Coptic.

With reference to the present thesis I wish to express my thanks to those who have made it possible.

I have to thank His Holiness Pope Shenouda III, Pope of Alexandria and Patriarch of the See of St. Mark. His kindness, encouragement and help to me have been unfailing and my debt to him is immeasurable.

In the preparation of this work I have profited from the invaluable remarks, and assistance of several scholars.

To the late Revd. Professor J.W.B. Barns, Professor of Egyptology at Queen's College, Oxford, I am deeply indebted. His deep interest in and great contribution to this thesis have been of the utmost value.

Professor T.M. Johnstone, Professor of Arabic at London University has shown an untiring interest in the task from start to finish and has made the labour of writing this thesis infinitely easier than I had dared to hope.
At Cambridge I enjoyed the hospitality of the Revd. Professor J. Martin Plumley, Professor of Egyptology, whose permanent advice and support since I first met him in Cairo have helped me to continue this work.

I would like to express my deep gratitude to the British Council and the World Council of Churches (the German Council of Churches and the Theological Education Fund) and Ripon Hall at Oxford for granting the funds necessary for this work, the Oriental Institute, Queen's College and the Committee for Graduate Studies at Oxford University for making the typing and photocopying of this thesis possible.

To Dr. C. C. Walters and Mrs. B. J. Walters I express my warmest thanks and appreciation for their consistent help, and for the great efforts involved in the typing of this thesis.

I wish to acknowledge the kindness of the authorities at Cambridge University Press who allowed me to quote from the manuscript of the late Professor J. Černý's Coptic Etymological Dictionary prior to its publication.

To these, and to all from whom I have gathered my information (they are too many to mention individually), I offer my very grateful thanks.
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* In the case of books referred to in notes and text on one or two occasions the full details of title and place of publication etc. are referred to in situ rather than in the Bibliography.

** I do not underline abbreviated titles of books or journals.
A : Achmīmic dialect.

A² : sub-Achmīmic dialect.


ʿAbd as-Sayyid : Shenūda ʿAbd as-Sayyid, كتاب المطلاعات والمصادر في اللغة الأبيضية, a book for reading and modern conversation in Coptic language, second print 1948.


Absal. :

Kitāb al-Abšalmudiyyah al-Mukaddasah, according to the print of al-Kūmmuṣ ʿAṭallah al-Muharraki, Cairo.

Absal. Kiyah. :


Absal. Ms. :

v. Ms. 1-4.

Ac. :


Acta Or. :

Acta Orientalia, Leiden-Kopenhagen.

A.D. :

Anno Domini.

adj. :

adjective.

advb. :

adverb.

AE. :

Ancient Egyptian.

AEO :


Afar :

The ʿAfar (language).
Ağrūmiyya mustawfiya: an anonymous Grammar book, so-called. 

Ağrūmiyya mustawfiya ..., Rome 1878. The author is known to be Ağabyos Bishāl.


Alex. : Γ. Αλεξάνδρου, ΕΛΛΗΝΟ-ΑΙΤΑΙΚΟΝ ΑΕΗΙΚΟΝ, Αθήνας 1907.

Almkvist : H. Almkvist, Die Bischari-Sprache, Upsala 1881.


Ancient Egypt : Ancient Egypt.
Anwar:Dabba: Information on Egyptian Arabic rare words and expressions (IEA) from Mr. Anwar 'Abd-in-Nur 'Awad of Dabba (Kena, UB).

a.o.: anyone.

Ao: Achmāmic dialect, attested in Old Mss. before the VIth century (v. KCCD 126).

Ap.: Apocalypse.

Ar.: Arabic.

Aram.: Aramaic.


art.: article.

ASAE: Annales du Service des Antiquités de l'Égypte, Cairo.

Asās: 'Abd al-Masīh, a priest in the monastery of al-Baramūs, †cent. et-
Al-Asas al-matlin fi dābt muṣr lughat il-Mišriyyān, i.e. The Solid Basis in the correction of the pronunciation of the language of the Egyptians, Cairo 1604 A.M. (= 1888 A.D.).

Assyr.: Assyrian.

a.th.: anything.

Ἀτνασγός Gr.: Anba Atnasgos, Bishop of Kūṣ (11th century), A Bohairic Grammar, so-called, ḍiyāda al-tanwr fī ʿilm it-Tafsīr, v. Ms. 22.

B : Bohairic dialect.

Babyl. : Babylonian.


Barns : Information supplied by the late Revd. Professor J.W.B. Barns, Professor of Egyptology in the University of Oxford.

Basandi : IEA from Mr. Basandi Rizk-Allah of Alexandria.


Beny.:Manfalut : IEA from Mr. Benyamin Şalib Ibrahim of 'Umm il-Ķüşūr-Manfalūt (UE.).

Bedauye : The Bedauye or Bedawie (Beja) language.

Beirut : The Holy Bible in Arabic, printed at Beirut. (For comparison, since the names of persons and places are transliterated from Hebrew and Greek sometimes according to the modern values
of the letters and sometimes according to the old ones).


Bibliography:

BIF: Bulletin de l'Institut Français d'Archéologie Orientale, Cairo.

Bilin: Bilin language.


B. Mar.: Budge, Coptic Martyrdoms, London 1914.
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<td>BSAC</td>
<td>Bulletin de la Société d'Archéologie Copte, Cairo.</td>
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<td>BSM</td>
<td>Budge, St. Michael the Archangel, 1894.</td>
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<td>BSOAS</td>
<td>Bulletin of the School of Oriental and African Studies, University of London.</td>
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<td>Buṭrus Šallib</td>
<td>Buṭrus Šallib, A bé cē daire copte, Rome 1886.</td>
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<td>Bvl</td>
<td>Bohairic dialect (vulgar language).</td>
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<td>C</td>
<td>Corpus Scriptorum Christianorum Orientalium, Louvain. (= CSCO).</td>
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CA.: Classical Arabic.


caus.: causative.

CCG: Compte rendu du Congrès intern. de de Geogr., Le Caire.

CCVa.I: *Codices Coptici Vaticani and c.*

T. I., edd. Hebbelynck & Lantschoot.
Rome 1937.


cf.: confer, conferatur.

Chamir: The Chamir language.


cit.: cited, quoted in following place

CL.: Coptic Lexicographical items (of the present work).

Cler.: The Four Gospels, Copto-Arabic, printed by the Coptic Orthodox Clerical School, Cairo 1935.

C.M.: Mss. in the Library of the Coptic Museum at Old Cairo.

Col.: Epistle to Colossians.
coll.: collective noun.
collq.: colloquial.
condit.: conditional.
conj.: conjunctive.
Cor.: Epistle to the Corinthians.
C.P.: Mss. in the Library of the Coptic Patriarchate at Cairo; the first no. is the serial no., the second is the call no.
CSCO: = C. v. C42, C73, C89 etc.
dat. : dative.

def. art. : definite article.

Dem. : Demotic.

Dembea : The Dembea language.

Dem. Mag. Pap. : = DM.

Dem. Os. : Girgis Mattha, Demotic Ostraka, Cairo 1945.

Deu. : Deuteronomy.

De V, I : H. De Vis, Homélies Coptes, vol. I
(= Coptica I), Hauniae 1922.

De V, II : H. De Vis, Homélies Coptes, vol. II
(= Coptica V), Hauniae 1929.


DM : Demotic Magical Papyrus, ed. Griffith & Thompson, 1904 ff.


EA.: Egyptian Arabic. In discussing the phonology, morphology and syntax EA. indicates, unless otherwise specified, the Cairene dialect. In the lexicographical part EA. = Egyptian Arabic in general. Cf. EA(B) and EA(S).

EA(B): The Colloquial Arabic of the Delta.


EA(S): The Colloquial Arabic of Upper Egypt (Sa'id).

eccles.: ecclesiastical.

e.g. : exempli gratia.


EL. : Egyptian Lexicographical items (in the present work).


Elia : Suhag : IEA from Mr. Elia Māher Ishāk of Suhāq (UE).


Eph. : Epistle to the Ephesians.

Er. : W. Erichsen, Demotisches Glossar, Kopenhagen 1954.

esp. : especially.

etc. : et cetera.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eth.</td>
<td>Ethiopian</td>
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<tr>
<td>Ex.</td>
<td>Exodus</td>
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<tr>
<td>f.</td>
<td>feminine</td>
</tr>
<tr>
<td>F</td>
<td>Fayyūmic and related dialects.</td>
</tr>
<tr>
<td>Flora : Armant</td>
<td>IEA from Mrs. Flora Mousa of Armant (UE).</td>
</tr>
<tr>
<td>Fo</td>
<td>Papyrus of Hamburg, inedited (v. KGCD 121 and XVII).</td>
</tr>
<tr>
<td>fol.</td>
<td>folio</td>
</tr>
</tbody>
</table>
Fvl : Fayyūmic dialect (vulgar language).

Gal. : Epistle to the Galatians.

Galla : Galla language.


Gayyid : Luxor : IEA from Mr. Šobhya Gayyid Aṯnasyūs of Luxor (UE).

Ge. : Genesis.

George : Matay : IEA from Mr. George il-Ḳummuṣ Murkuṣ of Maṯāy (UE).


Gk. : Greek.


Griffith-Thompson : v. DM.


hapax, v. KCCD XIV.

Hhabib: IBA from Mr. Ḥabib Mikhail of Kafr il-Sheikh (LE).

Hanna: IBA from Mr. Ḥanna Tawfik of Shoubra, Cairo.


Hausa: The Haus(s)a language.


He: Epistle to the Hebrews.

Heb: Hebrew.


Hg: Hieroglyphic.

Hos: Hosea.
ibid. : ibidem.

i.e. : id est.

IEA : Information on Egyptian Arabic (rare) words and expressions.

imper. = imperat. : imperative.

inf. : infra.

interj. : interjection.

interrog. : interrogative.

intr. : intransitive (i.e. vb. without immediate object, or one constructed with prep. e-).

IPA : International Phonetic Alphabet.

Iryān : IEA from Mr. "Iryān Sayfayn of Shoubra, Cairo.

Is. : Isaiah.
Ja. : Epistle of James.


JEA : Journal of Egyptian Archaeology.

Jer. : Jeremiah.


JNES : Journal of Near Eastern Studies.

Jo. : John.

Johnstone : Information supplied by Professor T.M. Johnstone, Professor of Arabic in the University of London.

Jos. : Joshua.

JSS : Journal of Semitic Studies.

Kamal : IEA from Mr. Kamâl Sâmi 'Tbayd of Shoubra, Cairo.

Kâmus : The *Kâmûs* (Arabic Lexicon) of Al-Fayruzabâdi, 1952.


Kg. : 1,2 Samuel & 1,2 Kings.


to continuous pagination.


Archaologischen Instituts Kairo,

Kropp I: A. Kropp, Ausgewählte Koptische
Zaubertexte, Bd.I, Bruxelles 1931.

KV Dict.: R. Kasser & W. Vycichl, Dictionnaire

1.: line. But when followed by a word it
means legendum.

Lab.: C. Labib, Coptic Arabic Dictionary,
ΠΙΛΕΞΙΚΟΝ ΝΤΑΣΤΩ ΝΤΕ ΝΙΡΕΝ-
ΝΧΗΜΙ,
Kāmūs al-Luğat al-Khibtiyyat il-Miṣriyyat,
Cairo A.M. 1611 ff.

Lab.collq.I: C. Labib, Collection de mots coptes qui
passent en usage dans la langue arabe
vulgaire, 1ère série.

Lab.collq.II: C. Labib, Collection de mots arabes
vulgaires et littéraires d'origine
égyptienne, IIe série, Le Caire 1902.
Lab. Tamhīd: C. Labīb, Tamhīd muṣawwar likutub

Ahum Fāt 

تمهيد مصور كتب أخرى أو تعلم لغة الرقائط,

Cairo 1627 A.M.

Lacau, Parties: P. Lacau, Les noms des parties du corps en égyptien et en sémitique,

Göttingen 1879.

Lane: E.W. Lane, An Arabic-English Lexicon,
London 1863 ff.

Lant.: A. van Lantschoot, Recueil de Colophons des Mss. ... sahidiques, Louvain 1929.

Lacust: E. Lacust, Siwa, 1 son parler, Paris 1931.

Lat.: Latin.

LE: Lower Egypt.
L Egn. : Late Egyptian.


Lev. : Leviticus.


Lis. : The Arabic lexicon *Lisan al-`Arab* of Ibn-Manṣūr, Beirut n.d. and 1955 editions. ( = )

lit. : literal(ly).

Lit. : Liturgica.


m.: masculine.

M: Middle Egyptian (v. KCCD 124 & X).


Maher : Dishna : IEA from Mr. Mäher Margöni of Dishna (UB).

Makram : IEA from Mr. Makram Akladyös Mishriķi of 'Iserāt-Minshah (Suhāğ, UB).

Mal.: Malachi.

Malak : IEA from Dr. Malāk Ğirģis of Heliopolis, Cairo.
Mallon: A. Mallon, Grammaire copte, Beyrouth 1904.


MDAIK: Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo, Wiesbaden.


metaphor.: metaphorical(ly).
metath. : metathesis.

Mh. Mh. : The Muhēt al-Muhēt of Buṭrus al-Bustānī, (an Arabic dictionary),
( = ęż ęż ).

Mic. : Micah.

Milād : Ashnīn : IEA from Mr. Milād Ğirğis Hanna of
Ashnīn il-Nāṣāra (Minyah, UE).

Mitchell : T. F. Mitchell, An Introduction to
Egyptian Colloquial Arabic, Oxford
1956.

Mk. : Mark.

M.M. : Al-Miṣbāḥ al-Munīr ..., of Ahmad Ibn-
Muḥammad Ibn-ʿAli Al-Muḥrī Al-Fayyūmī
(An Arabic dictionary). ( = 柩 柩 ).

Ms. : Manuscript, (v. List of Mss.).

Mss. : Manuscripts, (v. List of Mss.).

Mt. : Matthew.


Munir: IEA from Dr. Munir As'ad Fakhri of Cairo.


Mus.: Le Muséon, Louvain.

Nadya: IEA from Dr. Nadya Yusif Hanna of Giza (UE).

Nagi: IEA from Mr. Nagi Baki of Cairo, now Revd. Father Yuḥanna Baki.

Nah.: Nahum.

neg.: negative.

nn.: noun.


Nu.: Numbers.

0: attested once in a Ms. or in Ms. before the VIIth century (v. KCCD 126).

O: Old Coptic.


opp. : as opposed to, contrasted with.

Or. : Orientalia (periodical), Rome.


p. : page.

p.c. : conjunctive participle.

pers. : person, personal.

Peter : The Epistles of Peter.
Petraeus: T. Petraeus, Psalmus primus Davidis, coptice, arabice et latine, Londini 1659 A.D., ... republished by Galtier in BTF V (1906) p. 110.

Phil.: Epistle to the Philippians.

Philemon: Epistle to Philemon.

pl.: plural.


Plumley: information supplied by Revd. Professor J. Martin Plumley, Professor of Egyptology in the University of Cambridge.

Po: P dialect (v. KCCD 127 & X).

PO: Patrologia Orientalis.

poss.: possessive pronoun.

pp.: pages.

pref.: prefix.


prep.: preposition.

pres.: present.


Pro.: Proverbs.

prob.: probable, probably.

pron.: pronoun.

Ps.: Psalms, ่หมาย่ นี้ พระอนาคต ง.

Copto-Arabic, A.M. 1613.

Pyr.: Pyramid Texts.

qual. : qualitative of verb; also indicated by †.

Quara:  The Quara language.


q.v., qq.v. : quod vide, quae vide.

R :  Recto:

Radloff :  W.W. Radloff, Versuch eines Wörterbuches der Türk-Dialekte, St. Petersburg 1911.

Rāhib :  Barsūm Ibn-Ibrāhīm Rāhib, Al-Tamrināt al-Taghliyyät ..., a booklet for teaching Coptic, A.M. 1605.

Racouf :  IEA from Mr. Raouf Full 'Abd il-Mitgalli of 'Izbīt il-Naggārin-Deir Mwās (UE).
Rec. : Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes, Paris.

refl. = reflex. : reflexive.

Rev. : Revue égyptologique ... Paris 1880-1924.

Ro. : Epistle to the Romans.


Ru. : Ruth.

S: Sa'idic dialect.

S^a: Sa'idic dialect with Achmimic tendency (mostly Theban).

S^f: Sa'idic dialect with Fayyûmic tendency.

Safwat: IEA from Mr. Safwat Fou'âd Āzir of Kena, (UE).

Saho: The Saho language.

Samira: IEA from Miss Samira Shafik of Shoubra - Cairo.


Sarra: Abnûb: IEA from Miss Sârra Mikhail of Abnûb i1-Ḥammām (UE).

Sarwat: Suhag: IEA from Mr. Sarwat Sâbit Hanna of Suhāġ (UE).


Sc.B as-Samannūdi: The Scala (Vocabulary) of Amba Yu'annis as-Samannūdi, (v. Ms.18).


Scholtz: C. Scholtz, Grammatica aegyptiaca utriusque dialectiquam, breviavit, illustravit, edidit CG Woide Oxonii 1778.

Sc.S: Coptic Scala in the Sa'īdic dialect = M.H. Munier, La Scala Copte 44 ..., Le Caire 1930.

sf.: sub fine.

go. : singular.

Shafika: Shafika Shbeir: Al-amtāl al-īghtimā-'iyyat wal-fukāhiyyat, Cairo. (= شفقة)

Shef.: Šifā' al-Galil fīmā fī Kalam il-'Arab min al-Dāhil, by Šihāb-al-Dīn Ahmad al-Hafāghi al-Misrī

(= ح.)

Sêri : The Sêri language.

Siha: The Sihāh of Al- Gawhari (An Arabic dictionary).


Sim. CCP: M. Simaika, Catalogue of the Coptic and Arabic Mss. ... vol. II. Mss. in the Coptic Patriarchate, Cairo 1942.
Siwa, Siwan: The Dialect of Siwa.

So: Sahidic dialect, attested in Old Mss., (v. KCGD XIV).


Sob.collq.: G. Šobhy, Common Words in the Spoken Arabic of Egypt of Greek or Coptic Origin, Cairo 1950.


Sob.Mac.: G. Šobhy, 'Fragments of an Arabic Ms. in Coptic Script', Appendix I in EW.
Socotri: The Socotri language.

So(h): (v. KCCD XIV).

Somali: The Somali language.


<table>
<thead>
<tr>
<th>Subject</th>
<th>Suffix</th>
</tr>
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<tbody>
<tr>
<td><strong>Suryān</strong></td>
<td>Mss. in the Library of as-Suryān Monastery at Wādi n-Naṭrūn, Egypt.</td>
</tr>
<tr>
<td><strong>Suzan</strong></td>
<td>IEA from Mrs. Suzān Danyāl of Cairo.</td>
</tr>
<tr>
<td><strong>S.v.</strong></td>
<td>sub voce.</td>
</tr>
<tr>
<td><strong>Syl</strong></td>
<td>Sahidic dialect (vulgar language).</td>
</tr>
<tr>
<td><strong>Synon.</strong></td>
<td>synonym, synonymous.</td>
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<td><strong>Syr.</strong></td>
<td>Syriac.</td>
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</tbody>
</table>

**T., t.**  
_tome_.

**T.A.**  
_Tāq al-ʿArūs_, various editions.

**Tamāġīd**  
_Kitāb al-Tamāġīd_, al-Muḥaddasat, Cairo 1922.

**T : Arment**  
IEA from Mr. Tawaḍrūs Mitri of Arment (UE).
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Thes.</td>
<td>Epistles to the Thessalonians.</td>
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<tr>
<td>Ti.</td>
<td>Epistle to Titus.</td>
</tr>
<tr>
<td>Tigre</td>
<td>The Tigre language.</td>
</tr>
<tr>
<td>Tim.</td>
<td>Epistles to Timothy.</td>
</tr>
<tr>
<td>tr.</td>
<td>transitive.</td>
</tr>
</tbody>
</table>
UE : Upper Egypt.

Ugaritic : Ugaritic language.


un. : noun of unity.


v. : *vide*, see.

V : Verso (and additional the Roman numeral 5 as context indicates).


vb. : verb.


lvi.
Victor: IEA from Mr. Victor 'Awaḍ of Cairo.


Wahrmund: A. Wahrmund, Handwörterbuch der neu-arabischen und deutschen Sprache, Giessen, 1898.


WAP: A. Grohmann, From the World of Arabic Papyri, Cairo 1952.


Wasfi: Manhari: IEA from Mr. Waṣfi of Manhari - Abu Kurkāš (Minya, UE).


William: IEA from Mr. William Māher Ishāk of Suhāq (UE).

Wor., a short account: W.H. Worrell, A Short Account of the Copts, Michigan 1945.

Wor. CS: W.H. Worrell, Coptic Sounds, Ann Arbor, 1934.

Wor. CT: W.H. Worrell, Coptic Texts in the University of Michigan Collection, with a study in the popular traditions of Coptic, Ann Arbor 1942.


Yusif: IEA from Dr. Yusif Hanna Fransis of Cairo.

Yusif Sami: IEA from Mr. Yusif Sāmī of Cairo.

Zahir : Suhag : IEA from Mr. Zahir Sābit Ḥanna of Suhāq (UE).


? : perhaps, possibly.

~ : equivalent to.

< : indicates that the preceding is derived from the following.

> : indicates that the following is derived from the preceding.

- : construct form.

" : pronominal form.
(after verbal forms) qualitative.

root.
لسان العرب المعين، المصور...

أعداد وتنسيق يوسف خياط ونديم مرعشلي

بيروت

مح: تأليف

المعجم المسرح، تأليف

المعجم المسرح، الموضوع برس

كتاب المصباح المنير في غريب الشرح

أكبر لازم في تأليف العالم العالم، أحمد بن يحيى الفيروس، المتوفي سنة 777 هـ.

وم: جميع اللغة العربية، المعجم الوسيط

المصباح 1971، القاهرة 3.
LIST OF MSS.

Ms.1 : The Psalmody of the Month of Kyahk, Copto-Arabic. Dated A.M.1469. (C.P.829/64 Lit.).

Ms.2 : The Psalmody for the Whole Year, with the Diaconale, Copto-Arabic. Dated A.M.1492. It contains also the Coptic alphabet and numerals according to the traditional pronunciation (fol.387V). It is in the Collection of Mss. in the Library of the Higher Institute of Coptic Studies in Cairo.

Ms.3 : The Psalmody for the Month of Kyahk; Copto-Arabic. Dated A.M.1532, (C.P.944/321 Lit.).

Ms.4 : (1) The Psalmody for the Whole Year.
(2) The Diaconale; Copto-Arabic. Undated. (C.P.885/320 Lit.).

Ms.5 : Pontifical (1) Ordination Services ... (2) List of Church names and personal names; Copto-Arabic. Dated A.M. 1639. (C.P.400 Lit.).

Ms.6 : The Service for the Consecration of New Sanctuaries (Haikals); Coptic and Arabic, and partly in Copto-Arabic. Dated A.M.1508 (A.D.1792), (C.P.877/88 Lit.).
Ms. 7: The Liturgies of SS. Gregory and Cyril; Copto-Arabic. Dated A.M. 1342 (A.D. 1626), (C.P. 784/157 Lit.).

Ms. 8: The Euchologion containing the Three Liturgies; Copto-Arabic. Dated A.M. 1295 (A.D. 1578-79), (C.P. 790/331 Lit.).

Ms. 9: The Euchologion containing the Three Liturgies; Copto-Arabic. Dated A.M. 1561 (A.D. 1844-45), (C.P. 968/159 Lit.).

Ms. 10: The Euchologion containing the Three Liturgies ..., 3 columns, Coptic in Coptic Script, Coptic in Arabic Script, and Arabic translation. From Damanhur, v. details under (11123.3.).

Ms. 11: The Liturgy of St. Basil, Coptic in Arabic Script. Dated A.M. 1610. (Suryān 504 Lit.), v. details under (11123.42.).

Ms. 12: (1) The Horologion, Arabic ...
(2) Diáconica, Coptic in Arabic Script. Dated A.M. 1563. (Suryān 348 Lit.), v. under (11123.41.).
Ms.13:  
(1) The Horologion, Arabic...
(2) Diaconica; Coptic in Arabic Script.
Undated (Suryan 362 Lit.), v. under (11123.43).

Ms.14:  
The Euchologion ..., Copto-Arabic. Dated A.M.1656. (C.P.407 Lit.).

Ms.15:  
(1) The Liturgy of St. Basil, Copto-Arabic.
(2) The Numerals in Coptic ... Dated A.M. 1614 (A.D.1898), (C.P.1005/177 Lit.).

Ms.16:  
Collection of various works ... The Diaconica, Coptic; Some Psalms ... Undated (C.P.736/122 Lit.).

Ms.17:  
The Responses, Hymns and Aspasmos for the Whole Year; Coptic. Dated A.M.1474, (C.P. 837/129 Lit.).

Ms.18:  
Sc.B. (1) The Five Prefaces (Grammars)
(2) The Scala Magna (Vocabulary) of Abu l'Barakāt Šams ar-Ri'āsat Ibn-Kabar
(3) As-Sullam al-Makaffa (the Rhymed Scala) i.e. Vocabulary of Abu Išāk Ibn-al-'Assāl.
(4) The Scala (Vocabulary) of Amba Yuḥanna as-Samanūdī; Coptic and Arabic. Dated A.M. 1504, (Suryān 670 Coptica).
Ms. 19: (1) The Five Prefaces (2) The Scala Magna
(3) As-Sullam al-Mukaffa; Coptic and Arabic.
Dated A.M. 1226, (C.P. 1079/9 Varia).

Ms. 20: The Same Work as the preceding Ms.; Coptic
and Arabic. Undated. (C.P. 1080/8 Varia).

Ms. 21: The Same Work as the preceding Ms.; Coptic
and Arabic. Undated. (C.P. 1081/10 Varia).

Ms. 22: (1) The Five Prefaces (2) The Scala Magna
(3) As-Sullam al-Mukaffa (4) The Scala
of Amba Yu'annis as-Samanudi. Dated A.M.
1507. (5) At the end, in a Modern Hand,
The Kilidat at-Tahir, etc. (Preface) by
Amba Atnasyos Bishop of Kus, Coptic and
Arabic, (C.P. 1083/27 Varia).

Ms. 23: Genesis; Copto-Arabic. Dedicated A.M. 1555.
Undated (C.P. 176/1 Bibl.).

Ms. 24: Genesis and Exodus; Copto-Arabic. Dated
A.M. 1522 (A.D. 1805), (C.P. 154/3 Bibl.).

Ms. 25: Leviticus, Numbers and Deuteronomy (continued),
(C.P. 155/4 Bibl.).
Ms. 26: Leviticus, Numbers and Deuteronomy; Copto-Arabic. Dated A.M. 1501 (A.D. 1784). (C.P. 111/5 Bibl.).

Ms. 27: The Book of Isaiah; Copto-Arabic. Dated A.M. 1090 (A.D. 1373). (C.P. 14/12 Bibl.).

Ms. 28: The Four Gospels; Copto-Arabic. Dated A.M. 1520 (A.D. 1804). (C.P. 153/93 Bibl.).

Ms. 29: The Four Gospels ...; Copto-Arabic. Dated A.M. 1482 (A.D. 1766). (C.P. 95/95 Bibl.).

Ms. 30: The Four Gospels; Copto-Arabic. Dated A.M. 1007 (A.D. 1291). (C.P. 5/196 Bibl.).

Ms. 31: The Gospels according to SS. Matthew and Mark; Copto-Arabic. Dated A.M. 1519. (C.P. 149/104 Bibl.).

Ms. 32: The Gospels according to SS. Luke and John; Copto-Arabic. Dated A.M. 1519 (A.D. 1803). (C.P. 151/107 Bibl.).

Ms. 33: The Epistles of St. Paul, the Catholic Epistles and the Acts; Copto-Arabic. Dated A.M. 1150 (A.D. 1433-34). (C.P. 74/147 Bibl.).
Ms. 34: The Epistles of St. Paul, the Catholic Epistles and the Acts; Copto-Arabic. Dated A.M. 1505 (A.D. 1788). (C.P. 121/144 Bibl.).

Ms. 35: The Epistles of St. Paul, the Catholic Epistles and the Acts; Copto-Arabic. Dated A.M. 1580 (A.D. 1863). (C.P. 184/141 Bibl.).

Ms. 36: (1) The Apocalypse. (2) Blessing; Copto-Arabic. Dated A.M. 1098 (A.D. 1381-82). (C.P. 18/211 Bibl.).

Ms. 37: The Apocalypse; Copto-Arabic. Dated A.M. 1474 (A.D. 1757-8). (C.P. 89/181 Bibl.).

Ms. 38: (1) The Apocalypse (2) Blessings; Copto-Arabic. Dated A.M. 1508 (A.D. 1792). (C.P. 127/180 Bibl.).

Ms. 39: (1) The Apocalypse (2) Blessings; Copto-Arabic. Dated A.M. 1623 (A.D. 1907). (C.P. 211/209 Bibl.).

Ms. 40: The Psalmody for the Month of Kyahk; Copto-Arabic. Undated. (The Library of the Church of the Southern Angel at Old Cairo, no. 41 Lit.). v. (11123.5.).
Ms.41 : The Psalmody for the Month of Kiyakh, 2 columns, Coptic in Arabic Script, Arabic.
Dated A.M.1474 (A.D.1758), (C.M.416 Lit.), v. (11123.61).

Ms.42 : The Psalmody for the Month of Kyahk, 2 columns: Coptic in Coptic Script and Coptic in Arabic Script. Dated A.M. 1458 (A.D.1742), (C.M.411 Lit.), v. (11123.62.).

Ms.43 : (1) Diaconica (2) Hymns; Copto-Arabic and Arabic. Undated. It belongs to Mr. George Ramsis Salib, v. (11123.7.).

Ms.44 : Pontifical (1) Ordination Services (2) List of names of Churches, Monasteries and Bishoprics (incomplete), Copto-Arabic, (C.P.339 Lit.).

Ms.45 : History of the (Coptic) Patriarchs (C.P.15 Hist.). It includes a supplement to the History of Patriarch Cyril IV (110) about 'Cyril IV and the Coptic pronunciation' (fol.311R-312V) written by Hegumenus 'Abd al-Masih Salib al-Mas'udi al-Baramusi in 1649 A.M. (1933 A.D.). (Information received from Mr. Nabih Kamel Dawud of Cairo.).
GENERAL INTRODUCTION
GENERAL INTRODUCTION

The Purpose of the Present Study:

The present work is meant to be a systematic lexicographic record of the survival of Coptic words principally in the Colloquial but also in the Classical Arabic of Egypt.

It begins with the Coptic root in the different dialects, mentioning the Hieroglyphic and Demotic origins whenever possible and attempts to trace the surviving forms in the Colloquial Arabic of Egypt. Reference will be regularly made to similarities with Classical Arabic where these postulate either a common origin for both or a borrowing by Classical Arabic from Coptic.\(^1\)

A detailed introductory research on Coptic phonetics appeared to be indispensable. Much scholarly work on Coptic phonetics has already been published, but the present phonetic study aims at showing the validity of the traditional pronunciation of Coptic, especially that of the Bohairic dialect,\(^2\) based upon a detailed discussion of Coptic letter values of particular phonetic interest.

\(^1\) Broadly speaking Colloquial forms are more evidently borrowings from Coptic whereas Classical Arabic forms might be early borrowings but could also be part of the common lexical base of Egyptian and Semitic languages.

\(^2\) Being the only Coptic dialect still used in the Liturgy of the Coptic Church.
The Kind of Material Collected:

I. Sources of the Colloquial Arabic Material:

The main source of the material collected for the present study is my own knowledge of the Colloquial Arabic of Egypt, as well as field work over a long period.

I have been accustomed to hear and to use many of these words since childhood, having been born in an Upper-Egyptian family in Suhāġ. I have spent the greater part of my life at Cairo, but my relations with my Upper-Egyptian compatriots have always been strong. While studying Coptic I began to realize that there are many Coptic words still surviving in Colloquial Arabic, especially in the dialect of Upper Egypt, and since that time I have been collecting interesting colloquial items. Part of the material was collected while I was working in the countryside for three years in the provinces of Bani-Swēf (UE) and Buhāra (LE). A great amount was collected also during several trips to Suhāġ, Ahmīm, Syūţ, Luxor, Edfu and Aswān in Upper Egypt; at Alexandria and in the vicinities of Bilākās, Mansūra, Šibīn il-Kōm, Tanta, and Banha in Lower Egypt. However, valuable additional material was also collected in the Coptic Orthodox Theological College at Cairo from my students there who came from the countryside all over Egypt to study in the seminary. Most of these were peasants preserving native idioms rich in rare colloquial words and expressions. The rest of the material was supplied by my students and fellows outside the seminary in Churches, Societies and Sunday-
Though some well-known Colloquial Arabic items are cited by dictionaries where they are distinguished from Classical Arabic words, on the whole they are still rejected by Arab purists, and this in spite of the fact that they are living words in everyday use among Arabic-speaking people, including those purists themselves.

After excluding colloquial words borrowed from Turkish, Persian, Greek, Latin and the modern European languages and those which apparently derive from Classical Arabic, I began to examine the rest of the non-Classical material searching for possible Coptic, Hieroglyphic and Demotic origins, and at the same time examining the grammatical influence of Coptic on Egyptian Arabic.

II. Sources of the Phonetic Study:
It soon became apparent to me that in order to recognise the Coptic origin of such colloquial words one has to follow the traditional and not the modern pronunciation of Coptic which was 'reformed' in 1858 A.D. in accordance with Modern Greek sound values. (3)

Thus I began to collect all the possible data for a detailed study to establish the old Coptic letter values ignored in the modern 'reformed' pronunciation (4) with an additional

(3) See (1111.1).
(4) See (11.1). For the scheme of research on phonetics v. (1112.1).
chapter on the evidence for some ancient letter sound values not handed down to us in the traditional pronunciation. (5)

Previously published works on Coptic loan-words in Arabic:
Coptic loan-words in Egyptian-Arabic (EA.) have been to some extent investigated by several writers, among whom are G. Sobhy, (6) W. Vycichl, W. Worrell (7) and W. B. Bishai. (8)

Worrell (7) included material collected by W. Vycichl and G. Sobhy. In his work, he lists one hundred and ten words. Of these eighty-three are Coptic, twenty-four Greek, two without a certain Coptic form and one possibly Greek. He did not include proper nouns or Egyptian words having no known Coptic forms. Bishai (8) collected two hundred and five lexical items, all of which had been suggested by various scholars as Coptic loan-words in Egyptian Arabic. Of these only the one hundred and nine items treated in his article were considered by him as valid loan-words.

(5) See (1-2.).
(6) G. Sobhy, Common Words in the Spoken Arabic of Egypt, pp. 4-18.
(7) W. H. Worrell, Coptic Texts, pp. 329-342. See also W. Spiegelberg, Koptisches Handwörterbuch, p. 339, and A. Erman, Wörterbuch der Aegyptischen Sprache VI: 242. Also W. Westerndorf, Koptisches Handwörterbuch ...
At the end of his article he says, "It might be mentioned here that Turkish which was never a vernacular of Egypt, left more lexical items in Egyptian Arabic than Coptic did. This is indicated by a partial survey of Turkish loan-words in Egyptian Arabic by E. Littmann, (9) which includes two hundred and sixty-four words". Subsequently Bishai reached the strange conclusion expressed at the end of this article, namely, "The limited influence of Coptic on Egyptian Arabic can only be explained as lack of widespread bilingualism in Egypt during the transition from Coptic to Arabic. This leads to the conclusion that the Copts who were converted to Islam at any one time must have been a minor segment of the population. Again it may be said that Egyptian Muslims today are right in claiming a predominant Arab ancestry".

The same strange conclusion he previously expressed saying,(10) "Bilingualism between Coptic and Arabic must have been on a very limited scale. This, in turn, indicates that the Arabic-speaking portion of the population in Egypt after the Islamic invasion was mostly of Arab origin; converted Copts must have been, therefore, a minor segment of the population. Also Coptic seems to have had little prestige as compared to Arabic; and therefore linguistic interference could not take place in any recognizable measure.

from Coptic to Arabic. This investigation assigns (sic. prob. l 'aside') from its linguistic value, will help, no doubt, in the revaluation of the relationship between the Arabs and the Copts shortly after the Muslim expansion in the Middle East."

The present research, in which I have had the invaluable guidance of my teachers, the Late Reverend Professor J. Barns, Professor of Egyptology in Queen's College, Oxford, Professor T.M. Johnstone, Professor of Arabic in the University of London and the Reverend Professor J. Martin Plumley, Professor of Egyptology in the University of Cambridge, is an attempt to show that contrary to the opinion expressed by Bishai, quoted above, a very great number of Coptic words have in fact survived in the modern colloquial Arabic of Egypt.

I am of the opinion that it can be shown beyond reasonable doubt that there are many other Coptic words still surviving in remote villages which I have not yet had the opportunity to visit. On the other hand, there are hundreds of colloquial words apparently of Coptic origin which I am not able to identify at present. This is because they have undergone much change for example becoming obscured by metathesis, by consonantal or vowel changes of a non-predictable nature, or because their origin has not yet been identified satisfactorily in any of the published documents. Evidence for some may yet be revealed in future publications and in future excavations.
It must be recognized that other words have survived since ancient times in colloquial speech without ever having been written down. Until now, Egyptians, in speaking, still use hundreds of words which are never committed to writing, not even in vulgar Arabic documents. Some of these words are technical terms of agriculture for which Arabic equivalents would be difficult to find.

Good evidence for this is the demonstrable survival of colloquial words directly from Ancient Egyptian (AEo) which have no known intermediate Coptic forms. (11)

(11) e.g. 1. "ad 'boy', in the vocative only with the vocative particle in AE.  yad/, 'o boy!'.

2. matmt (Wb.II:170), 'discuss' 'discussion' (Faulkner 121) > EA(S) matmt /matmt/ 'speech', 'prattle', 'argument, contradiction' as in 'you have to stop prattle (argument) and chattering (much speech)' and EA. matmt /matmt/, 'to argue'.

3. khkh.t (Wb.V:138), 'hacking of cough' (Faulkner 287) > EA. kakhaha/ 'a hacking cough' and EA. kakhah/ 'to hack, cough in a short broken manner' and the unreduplicated EA. base kahha/ 'cough' and EA. kahh/ 'to cough'.
The Meaning of The Present Study for Classical Arabic Comparisons:

Included in this study are a very great number of words which are generally considered to be Classical Arabic (CA.) but at the same time are recognizable as being very close to known Coptic or Ancient Egyptian words. This forces us to attempt to find an answer even if partial to the difficult and perhaps unanswerable question, which language borrowed from the other and further at what time did this borrowing take place? This is not to ignore the fact that words which are found in both languages may have belonged to a common Hamito-Semitic lexical stock (12) in the remote past or when "the whole earth was one language and one speech". (13)

It seems desirable to cite here a short account on the affinities and characteristics of Egyptian:

Sir Alan Gardiner in his Egyptian Grammar (14) states: "The Egyptian language is related, not only to the Semitic tongues (Hebrew, Arabic, Aramaic, Babylonian and etc.) but also to the East African languages (Galla, Somali and c.,) and the Berber idioms of North Africa. Its connexion with the latter groups, together known as the Hamitic family, is a very thorny subject, but the

(12) The original common identity of Egyptian and Semitic languages is not accepted by all scholars.
(13) Ge.11:1.
(14) GG pp.2,3.
relationship to the Semitic tongues can be fairly accurately defined. In general structure the similarity is very great, Egyptian shares the principal peculiarity of Semitic in that its word-stems consist of combinations of consonants, as a rule three in number, which are theoretically at least unchangeable ... There are, moreover, many points of contact in the vocabulary though these are very frequently obscured by metathesis and by unobvious consonantal changes ... In spite of these resemblances, Egyptian differs from all Semitic tongues a good deal more than any one of them differs from any other, and at least until its relationship to the African languages is more closely defined, Egyptian must certainly be classified as standing outside the Semitic group ...

It is true that a few Semitic words were taken into Hieroglyphic, especially in the late Egyptian period (about 1573-715 B.C.), e.g. ḫm 'sea'; ḫrt, ḫlt 'wagon'; ṗr̥t 'chariot', ṗmr̥t 'tower'.

These loan-words can usually be recognized orthographically by the way in which they were transliterated into Hieroglyphs.

But there are some words which may be considered as surviving from a common proto-Semitic and proto-Hamitic origin, e.g., (15)

(15) For references to these words see the lexicographical part of the present work (3 and 4).
Coptic ἁνὸκ, ἁνὰκ 'personal pronoun 1 sg. m.f.';
Hg. and Dem. ἁν; Assyr. ἁνάκ; Heb.  יְנָּק, יְנָּא;
Ugaritic ἁνκ, ἁν; Ar.  ب١; Syr. ین; Eth.  הַנָּי;
Berber nek.

Coptic μαὴτ 'mother'; Hg. and Dem. mw.t; Akkad. ummu;
Ar.  א; Heb., Aram.  אָחָה; Ugaritic um; Berber ma
√מְאָא.

Coptic μωοτ 'water'; Hg. and Dem. mw; Akkad. mw, 𒈨ぅ;
Ar.  א; Heb.  אַמּוֹ; Syr.  יָמָא; Ugaritic  יָמָא;
Eth. אָמָא; Berber aman.

Coptic μοοτ 'die' (and nn. 'death'),  μοοט'; Hg.
mwt; Dem. mwt, mw, Ar.  מֶאת (nn. 'mort'); Heb., Aram.
√מְאָא; Ugaritic √mwt; Berber i-mwt, emmet (√mwt);
Haussa mutu.

Coptic τὺφε 'hand', Hg. dr.t (d, ld), Dem.
ttr (dtr), Akkad. idu; Heb., Aram.  דְָה, Eth.  הַד; Ar.
�, Ugaritic  רד; Bedauye aj.

Hg.  אד 'ear'; Akkad. uznu, Ar.  ד (EA. שד); Heb.
שד; Aram.  שד; Eth. שד; Ugaritic  שד.

Coptic σποτοτ, σποτοτ 'lips'; Hg. spt 'lip';
Dem. spt; Ar.  שד, Heb.  שד; Syr.  שד;
Akkad.  שפִּת, Ugaritic spt.

Coptic μικ 'blow, breathe' and nn. 'breath'; Hg. nyf;
Dem. nyf, Akkad. napāhu; Heb., Aram.  הָפָא; Ar.
ניָפָא; Eth. שד; Bedauye  נַפָי, (cf. EA. نيّ 'to blow' the
nose); mn. Berber aifò, taneffut; Somali naf ...

Coptic ṭāq 'spittle'; Hg. ṭf 'spittle' and vb. 'to spit'; EA. ṭīf, CA. ṭīr; Bedauye tūf, tiffo; Syriac ṭob; Mehri ṭōl; Heb. ṭāl; Billin tīf; Galla tūfa; Somali tuf.

On the other hand, there are a few words which may have been taken over into late Coptic from Classical Arabic. Sometimes such nouns appear in these late Coptic Mss. with the Arabic definite article.

Exx. (16)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Coptic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍālūla</td>
<td>ḍīlūla</td>
<td>'the beans'.</td>
</tr>
<tr>
<td>ḍālūmu</td>
<td>ḍīlūmu</td>
<td>'the charcoal'.</td>
</tr>
<tr>
<td>ḍālūsā</td>
<td>ḍīlūsā</td>
<td>'the goblet'.</td>
</tr>
<tr>
<td>ḍālūmr</td>
<td>ḍīlūmr</td>
<td>'the prince'.</td>
</tr>
<tr>
<td>ḍālūta</td>
<td>ḍīlūta</td>
<td>'the iron'.</td>
</tr>
<tr>
<td>ḍīla , ḍīla</td>
<td></td>
<td>'congeal'.</td>
</tr>
</tbody>
</table>

But these examples are few compared with the very large number of Coptic and Ancient Egyptian words which have been borrowed by Arabic.

Those words, borrowed over a long time after the Arab conquest (A.D. 640), can be recognized from the statements of Arabic philologists classifying them as post-classical or as arabicized forms. But it is not easy to give sure evidence for those numerous words apparently borrowed in the pre-Islamic periods. We have Coptic documents from

(16) See KV Dict.
the third century A.D. or before and we have Ancient Egyptian Hieroglyphic writings which go back as far as the First Dynasty (3100 B.C.). Though it is generally admitted that Arabic is the most conservative of the Semitic group, as can be shown by comparison with those Semitic languages which were committed to writing at a very early date, there is little written Arabic until the rise of Islam in the Seventh Century A.D. Thus having no ancient Classical Arabic documents, we cannot establish satisfactory evidence for early borrowing from Coptic and Ancient Egyptian. However I wish to state the following:

Some historical aspects which postulate borrowing taking place in Classical Arabic from Coptic and Ancient Egyptian:

It is well-known and accepted that Arabic has acquired lexical items from practically all the important languages with which it has come in contact, from Persian, Greek, Latin, Coptic, Hebrew, Syriac, Ethiopic, Indian languages ... etc. This borrowing began as early as pre-Islamic times, since the Arabs were always emigrating, living a migratory life and trading with neighbouring nations. As merchants, they needed to know foreign languages and certainly used Aramaic as a lingua franca. At this time they borrowed words for objects not produced in Arabia from neighbouring nations, and the conditions of life in Arabia would tend to ensure the retention of such borrowed words in the language.
Repeated droughts and famines in the Arabian desert tended to augment this lexical borrowing, by forcing them, together with their northern neighbours, to emigrate to Egypt.\(^{(17)}\) There, they lived for long periods, intermarrying with the Egyptians and thus acquiring, no doubt, a knowledge of Egyptian.

The influence of the military campaigns of the Pharaohs of Egypt\(^{(18)}\) in the Eighteenth and Nineteenth Dynasties which affected the areas of Palestine, Syria and Lower Asia Minor cannot be disregarded. The language of the ruler always influences the speech of the population of conquered territories.

According to Hebrew and Arabic tradition Isma‘il (Ishmael), the son of Abraham, was one of the most famous ancestors claimed for the Arabs. He lived in the first half of the second millennium B.C.,\(^{(19)}\) contemporary with the Middle Kingdom of Egypt (c. 2052-1786 B.C.),\(^{(20)}\) was blessed and begot twelve princes\(^{(21)}\) according to God’s promise

\(^{(17)}\) Cf. Ge.12:10,41:57,42:1–5,43:1–2,45:9–11,47:13 ... etc.
\(^{(18)}\) See R.J. Williams, in Har.LE 257ff.
\(^{(19)}\) See "Patriarchs" in EJ.13:181.
\(^{(20)}\) "To this period belong the movements of the Hebrew patriarchs to and from Egypt recorded in the Old Testament (Ge.12:10ff)", (R.J. Williams, in Har.LE 257).
\(^{(21)}\) Ge.25:12–16. See also EJ:9:87ff. "Ishmaelites".
to Abraham saying, (22) "And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

This same Isma'il was born to Abraham from Hagar the Egyptian maid of Sarai his wife (23) whom she gave to him as a wife in order to obtain children from her, as Sarai was barren. Ishma'il was sent away from his father and lived with his Egyptian mother. (24) "And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt". (25) Thus, if we take into consideration that Isma'il's mother was an Egyptian and his wife was also an Egyptian, we can imagine to what degree the tongue of his children who were the twelve Arab princes (26) would be influenced by the Egyptian language.

"In Islam, Isma'il was a prophet ... one of the founders of the cult at the Kaaba in Mecca, one of the forefathers of the Arabs ..." (27)

"According to Arab genealogists, Isma'il was the progenitor of the northern Arabs, the Musta'riba, i.e., Aramite tribes which were assimilated among the Arabs" (27)

(22) Ge.17:20.
(23) Ge.16:1-16. V. "Hagar", in EJ.7:1073.
(24) Ge.21:14-21.
(26) Ge.25:12-16.
(27) EJ.9:82.
"Muhammad is believed to have ordered the Arabs to be kind to the Copts because Hagar, the slave of Abraham, and Mariya, the concubine of the (Prophet), were Copts." (28)

Thus "Ishmael became identified not only as the ancestor of the Ishmaelites but also of the Arabs, who were often named Ishmael in the Middle Ages". (28)

The Ishmaelites are described (30) as, "a group of nomadic tribes related according to the Bible to Ishmael, son of Abraham and Hagar."

The Ishmaelites' area of habitation is defined in Genesis 25:18: "from Havilah, by Shur, which is close to Egypt ..." (31)

(28) EI.2:991 "Kibt" (V. Ibn 'Abd al-Hakam, p.2-4; Suhailî, i.12; Makrîzî, ed. Wiet, i.97 sqq.; Muntakhab Kanz al-'Ummâl iv.270,316; v.310).

(29) EJ.9:82.

(30) EJ.9:87-90, "... In Genesis 25:13-15 and I Chronicles 1:29-31 there is a list of "the sons of Ishmael", which requires special consideration (see below). Apart from this list, the designation "Ishmaelite(s)" is found in Genesis 37:25-28; Judges 8:24; Psalms 83:3; I Chronicles 27:17 and 27:30. ... The "father" of these nomads is definitely connected with the desert regions between Brez Israel and Egypt, and he is the son of Hagar, the Egyptian maidservant (Ge.16:1,3) ... Ishmael lived in the wilderness of Paran, and his mother got a wife for him from Egypt (21:21).

(31) ibid.88, "... This area includes the region in which Saul defeated Amalek: "from Havilah as far as Shur, which is east of Egypt (I Sam.15:7) ..."."
"The Ishmaelites are described as Bedouin who live in the desert, raise camels engaged in caravan trade (Ge.37:25) ... The account of the sale of Joseph (32) mentions an Ishmaelite caravan on its way from Gilead to Egypt (Ge.37:25, 27; 39:1)". (33)

"It is also possible that groups that were not directly related to the Ishmaelites were sometimes called by their name ...". (34)

(32) "The Biblical account of Joseph is probably to be placed at the end of the Hyksos era", (R. J. Williams, in Har. LE 258).

(33) EJ. 9:89, "... The same account also calls these traders Midianites (37:28) or Medanites (37:36). The identification of the Midianites, Medanites, and Amalekites with the Ishmaelites, as well as the inclusion of the latter's areas of habitation with that of the Amalekites, support the assumption that during a specific period the Ishmaelites were the principal group of nomads on the borders of Palestine (cf. Ge.16:12: "He shall dwell alongside of all his kinsmen"; 25:18: "they camped alongside of all his kinsmen"; and 21:18: "... for I will make a great nation of him")".

(34) ibid 89, "... (Midian and Medan are listed among the sons of Abraham and Keturah Ge.25:2; I Chron.1:32; Amalek is listed among the descendants of Esau, i.e. Edom, Ge.36:12,16; I. Chron.1:36). It appears that this period ended no later than around the middle of the tenth century B.C.E.".
"Genesis 25:13-15 and I Chronicles 1:29-31 contain the list of "the sons of Ishmael" in which twelve groups are listed by name". (35) "The collective name for these groups in all the sources is 'Arabs' (Aribi, Arabu, Arbaia, etc.), and there is no doubt that this is the name by which they called themselves". (36)

Many centuries before the Arabs conquered Egypt (in A.D. 641), "a number of Arab tribes led a nomadic life on the coast from the Red Sea, from Sinai up to Thebaid," (37) and it has been noted that Strabo (38) describes Koptos (Kift in U.E.) as "a city common to the Aegyptians and the Arabians". This is because, "it was an emporium where the wares coming from India, Punt, Arabia, Felix were directed to the North". (39)

(35) ibid. 89, "... Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, Kedmah ... Assyrian and North-Arabian inscriptions mention Nebaioth, Kedar, Adbeel, Dumah, Massa, and Tema; while Greek sources from the second century B.C.E. mention also the sons of Jetur. It should be noted that apart from the genealogical list, not one of these groups is mentioned in any source from the period preceding the tenth century B.C.E. ...".

(36) ibid. 89.

(37) EI.2:991, "Kift".

(38) G. Strabo 118-119, "ἡ εἰς Κόπτην διαμένει, πολλὰ
κοινὴν Αιγυπτίων τε καὶ 'Αράβων." (39) EI.2:1004, "Kift".
Some references (40) mention by name, (41) the Arab tribes which settled in Egypt before the Arab conquest.

All these intimate pre-Islamic relationships between the Arabs and Copts give us an explanation for the large number of Coptic and AE lexical items found in Arabic over and above what may derive from the pre-historic period.

(41) ibid.12-13, cited here, in Arabic, as follows:

1. قبائل كبرى من عرب الجنوب ذات أصل قرياني استقرت في الجزء الشرقي الشرقي من مصر، وقد تم ذلك مع مطلع المسيحية.

2. قبائل من “طوان” (رفع لبلدين آخر من المجموعة الجغرافية) كان من أهل قبيلتنا لهم وجدناهم اللبنان استقرت في أقام الشرقية.

3. قبيلة “بلي” التي دخلت مصر قبل الرسالة واستولت وما بين القصير وقتنا وقان على الرعاق في نقل التجارة اليونانية.

4. بطن من خزاعة، وهم فرع من الورد خرجوا في الجاهلية إلى مصر والشام وظن بأنهم أجدب.

5. وفي عهد عمر بن الخطاب - بعد فتح الشام وقف فتح مصر - هاجر بعض القبائل من غساس وحق وجذام.

6. الواقعة التي كانت تدل إلى المسيحية إلى مصر واستقرت هناك في الجزء الشرقي الغربي من “سيينا”. وقد مسح الرومان ألوان لح<math>المتريزي</math> (لبنان الخ) (راجع “المتريزي، لابن والخراجي، من 89-91” (طبيعة القاهرة 1921، ومراجع أخرى ذكرها المؤلف...).
when Egyptian and Semitic were not differentiated. (42)

It may not be enough to consider an Egyptian word as Semitic solely on the grounds that it is found in Arabic, Hebrew or Syriac.

We have to take into consideration the fact that Hebrew nationality evolved in Egypt where the Hebrews must have been influenced to a considerable extent by the Egyptian tongue. "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six". (43) In Egypt, "the children of Israel were fruitful and increased abundantly, and multiplied and waxed exceeding mighty, and the land was filled with them". (44) "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years". (45) At its end they went out of Egypt. Though at present there is no certain evidence "It was probably during the Nineteenth Dynasty that the Exodus took place, when the

(42) "It is now widely but not universally believed that the Semitic and Hamitic languages can be shown to have a common source at some time in the distant past. The evidence is fairly convincing on this point, but by no means as strong as the evidence that Egyptian and Semitic languages have a common ancestor" (Johnstone).
(43) Ge.46:26.
(44) Ex.1:7.
(45) Ex.12:40.
Hebrew tribes that had been living in the Delta returned to Palestine. "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them." Thus counting women and children their number according to the Biblical sources can be estimated at about two million.

Their subsequent relations with Egypt were strong throughout the ages, even before the Babylonian captivity (587 B.C.).

(46) R.J. Williams in Har.LE 259. EJ (6:1044) says that "A dating of the Exodus in the 15th century B.C.E. is preferred by several scholars who identify the Habiru of the Tell el-Amarna letters with the Israelite tribes who penetrated Canaan and waged war against its rulers". But, "most of the written or material evidence having a direct or indirect bearing on the exodus leads to the conclusion that it began in the first half of the 13th century" (EJ.6:1047). "Merneptah (1212-1202 B.C.) which mentions the name Israel for the first time in an Egyptian text and definitely places it somewhere in Palestine, has been accepted as evidence that the biblical Exodus had already taken place, probably in the reign of Rameses II." (EJ.6:482).

(47) Ex.12:37,38.
"Contacts between Egypt and the Hebrew people become increasingly important during the period of decline which followed the New Kingdom", (48) (1075-664 B.C.), (49) especially in the time of David and Solomon, (50) of which the account of Solomon's own marriage to an Egyptian princess, the daughter of Pharaoh (I Kings 3:1) (51) is noteworthy.

After the end of the New Kingdom, Egypt's decline from her former position of pre-eminence made the cultivation of contacts with neighbouring peoples to the north-east more important and desirable to her. So in the eighth century we find a pro-Egyptian party in the northern kingdom of Israel, many of whose adherents eventually went to Egypt and settled there (Hos. 7:11, 9:6); and at the end of that century, during the reign of Hezekiah we find a similar pro-Egyptian group in Judah (Is. 30: 1-5; 31:1-3). (52)

The same tendency to turn to Egypt is seen after Nebuchadrezzar's capture of Jerusalem in 587 B.C. when Gedaliah, the Babylonians' nominee as governor, was assassinated,

(48) R.J. Williams, in Har.LE 260; v. also EJ. 6:483.
(49) Har.LE 25.
(50) For more details v. R.J. Williams, in Har.LE 260. Also EJ. 6:483.
(51) who was perhaps Psusennes II, or less probably Sheshonq I, (R.J. Williams, Har.LE 260).
(52) ibid. 260-261.
many Jews emigrated to Egypt, the details being found in Jeremiah (43:5-7) "Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; even men, and women and children and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt."

Jeremiah also (24:8; 41:1) mentions the presence of Hebrew settlers in the Delta and Upper Egypt.

An especially notable Jewish settlement in Egypt was the colony of mercenary soldiers which was established in the late seventh century in the island of Elephantine, at Aswan, and which remained there throughout the next two centuries. This colony and the details of its life is well-known, thanks to rich finds of documents from the site written in Aramaic. Similar documents have come from other sites also, including Saqqara, Edfu and Ashmunenin (Hermopolis Magna). (53)

Jewish mercenaries continued to be employed by the Macedonian-Greek Ptolemies.

Ptolemy I (Soter) acquired many such in the course of his conquests in Palestine, whence in the third century mercenaries were brought to Egypt and established there as military

(53) ibid. 261.
settlers. These would have been settled in the country districts and we have plenty of evidence for Jewish residents in the \( \chi\rho\alpha \) (54) but equally many Jews found their way to Alexandria so that by the first century B.C. the Jewish population of that city seems to have been the largest community of Jews outside Judaea itself. (55)

It was not to be expected that as residents of long standing they would retain their original Aramaic speech indefinitely; and from the second century onwards it was increasingly replaced by Greek. The process of Hellenization was made the more inevitable by the adoption, in the Alexandrian synagogue, of the Septuagint version of the Pentateuch in Greek. (56) The Alexandrian Jews, even the most learned, such as Philo, seem to have lost their familiarity with Hebrew. (56)

In the \( \chi\rho\alpha \) the Hellenization will have been less pronounced, and the influence of Egypt seems to have been stronger; in documents from places up and down the Nile-

(54) ibid. 262, "After the deposition and subsequent murder of the High Priest Onias IV, about 160 B.C., a further group of Jews emigrated to the Southern Delta, where they built a temple at Leontopolis, which was eventually destroyed during the first century A.D."

(55) ibid.

(56) v. EJ 6:487.
Valley we find, for instance, Jews having Egyptian names. (57)

In view of these factors it would be surprising if Jewish civilization had not been considerably influenced by Egypt and its inhabitants, as well as by Hellinism.

(57) Ibid., "In the 'chora' ... the Jews were influenced by the native Egyptians. Documents testify to Egyptian names among the Jews, and sometimes to an ignorance of Greek (presumably these Jews spoke Egyptian). However, the 'chora' Jews were more observant of the Sabbath and dietary laws than those of Alexandria".
REMARKS ON THE PHONETIC TRANSCRIPTION

In the present work, the system used in transliteration of Arabic letters includes some indispensable transcriptional features.

It is as follows:

Arabic

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<tr>
<th>Symbol</th>
<th>Transcription</th>
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<tr>
<td>َ</td>
<td>= 'a (and shortened a).</td>
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<tr>
<td>ُ</td>
<td>= 'a.</td>
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<tr>
<td>ِ (initial)</td>
<td>= 'a; ُ = a.</td>
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<tr>
<td>ِ (initial)</td>
<td>= 'i; ُ = i.</td>
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<tr>
<td>ِ (initial)</td>
<td>= 'u; ُ = u.</td>
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</table>

NB. * | representing anaptyctic vowel in Coptic = /e/ which stands for phonetic /a/, /i/ or /u/.

* Final | following ُ as in Ar. ركبو is not shown in transliteration, but both ُ together being transcribed /u/.

ث | = b.

ت،ث = t. The CA. ت /tā marbūṭat/ is transcribed as /t/.

س | = s (In EA. 't,s).

ش | = ʃ. CA. ش /j̯im/ is transliterated /ʃ/ throughout this thesis, firstly to preserve comparison with EA. and secondly to preserve comparability with AE. as j = y in AE. transliteration.

NB. چ is pronounced /ʃ/ (like English /j/).
except in the Cairene and some Delta dialects
where it is pronounced as /g/ (in English: go).
The sign /g/ transcribes /sidebar standing for both
EA(S) /g/ and Cairene /g/.

\( \mathfrak{t} = b. \)
\( \mathfrak{c} = h. \)
\( d = d. \)
\( = d, \) (In EA. d, z).
\( r = r. \)
\( z = z. \)
\( s = s. \)
\( \hat{s} = \hat{y}. \)
\( s = s. \)
\( = d, \) (In EA. d, z).
\( t = t. \)
\( z = z, \) (In EA. d, z).
\( c = c. \)
\( \hat{c} = \hat{g}. \)
\( f = f. \)
\( k = k. \) \( \hat{g} \) is pronounced /k/ (English Q) only in
CA. In EA., it is realised as hard /g/ in
UE. and as /'/ in Cairo and LE., e.g. CA.
\( \sqrt{\text{\hat{g}}} \ /\text{κάλα} > \text{EA(S) /gāl/ and EA(B) /'āl}. \)
This has to be borne in mind in reading EA.
words where \( \hat{g} \) is transliterated with /k/ to avoid transcribing each EA. word twice.
/g/ and /'/ transcribe \( \hat{g} \) only in words spec-
ifically labelled EA(S) and EA(B) respectively.
\( j, j = k. \)
\( j = l. \)
\( j = m. \)
\( j = n. \)

\( \hat{a} = h. \) Final \( \hat{a} \) is usually omitted in EA. phonetic transcription.

\( \hat{k} = w. \) as a consonant.

\( \hat{u} = u. \) as a vowel, in transliteration of CA. forms, as e.g. قاول /kālũ/ and قولون /yakūlũn/.

But /\( o, ū, o, u, / in transcribing EA. (according to the prevailing utterance) and the Arabic scripts of Coptic (according to the presumed intention of the original writer).*

\( \hat{y} = y. \) as a consonant.

\( \hat{a} = l. \) as a vowel in transliterating CA. forms.

Sometimes Ar. \( \hat{a} \) represents a final /a/ sound, as e.g., ضيَّيُومَي /śallā mūsā/.

\( \hat{a} as a vowel is transcribed by /\( ī, ē, i, e, a/ in EA. (according to the presumed intention of the original writer). \)

In Coptic words written in Arabic script \( \hat{a} \). \( \hat{a} \) are used to indicate only vowel quality viz \( \hat{a} \) indicates \( a \) or \( a; \ ū, ō, ū, o, \( \hat{a} \) indicates \( ī, ē, i, e, e, ū/ /šanāḥāt/ which is really pronounced /šanāḥāt/. Hence in such instances a phonetic transcription is preferable, transliteration being preserved only for CA. words.
Similarly the Arabic diacriticals are usually omitted in Arabic script. To omit them in transliteration would not be possible. So I again transcribe according to a reasonable estimate of the original intention. However the Arabic script is in all cases given so the argument need not arise in the case of disagreement over vocalisation.

The final nunation is usually left untranscribed (except where this represents a probably n radical).

* The syllables of Coptic words in Arabic script are usually written as if they were separate words, in order to help beginners, e.g. is transcribed in Ar. دی مادشانهات /di-mad-šan-hāt/ or دی ماد شنیهات /di-mad-šaňhāt/, but in fact such a complex should be read /dimadšanhat/.

* The phonetic transcriptions of the Coptic philologists are quoted in the present work without modification, i.e. according to the various old systems which each one used in his period.
Phonetic correspondences between Egyptian and Semitic

A table of phonetic correspondences between Egyptian and Semitic is given below. For the detailed lists of examples see Vycichl (MDAIK 16:370-379), Ember (Egypto-Semitic Studies), Leslau (JNES 21:44), Calice (pp. 228-235) ... etc. Some cross-references are also given in footnotes.

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<td>W (rarely) (4)</td>
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<td>c (rarely) (5)</td>
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(2) CL.52, 147, 317, 556, 872, 1255.

(3) CL.189, 244, 556, 914, 1021, 1213, 1224.

(4) CL.100.

(5) CL.112.
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(7) CL 517, 524, 851.
(8) CL 395, 999.
(9) CL 42, 148, 794.
(10) CL 9, 45, 853, 873, 945, 946, 999, 1189, 1230.
(11) CL 1047.
(12) CL 50. Cf. also CA. سَحَب = سَحَب 'to prolong her groans (she-camel)'.
(13) CL 174, 395, 829, 1178.
(14) CL 810, 812, 818, 826.
(15) CL 100, 103, 111, 119.
(16) Cf. also (127.1.).
(17) Cf. 94.
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(18) CL.1192.
(19) CL.110, 513.
(20) CL.143, 865.
(21) CL.330, 707, 712, 716, ... 
(22) CL.439. Also CL.382, and EA. (CL.78).
(23) CL.366, 430, 441, 443, 607, 922, 932, 937, 1009.
(25) CL.399, 407, 472.
(26) CL.945, 946, 1010, 1025, 1230, 1231.
(27) CL.32, 54, 945, 1108.
(28) ? CL.34.
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- (29) CL.1108, 1021, 1025, 1031, 1046, 1069, 1082, 1099, 1123, 1136, 1139, 1145, 1197
- (30) CL.442
- (31) CL.441, 546, 101, 1053
- (32) CL.1035, 1100, 1129, 1152
- (33) CL.607
- (34) CL.101, 593, 1216
- (35) CL.883, 1127
- (36) CL.44, 45, 375, 796, 873, 914, 945, 1095
- (37) CL.651, 823
- (38) CL.777, 1111
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(60) CL. 782, 1230, 1248, 1288, 1298.
(61) CL. 112, 232, 1229, 1265.
(62) CL. 1255, 1261, ... 
(63) CL. 218, 581, 1287, 1299.
(64) CL. 54, 392, 479.
(65) CL. 1228, 1229, 1240, 1262, 1268, 1291, 1292, 1294.
(66) CL. 241, 1231, 1266, 1276.
(67) CL. 1247.
(68) CL. 676, 701, 707, 738.
(69) CL. 712, 738.
(70) CL. 717.
(71) CL. 1209, 1210, 1218.
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(72) CL.716,782,865,1212,1213.
(73) CL.714,1138.
(74) CL.1212,1216.
(75) CL.240,366,379,495,684.
(76) CL.716,1189,1197,1206,1213,1216,1224.
(77) CL.682,1163,1194,1215.
(78) CL.1161,1211,1265,1298.
(79) CL.389 (Dem.),1082.

For $\kappa \sim \sim \� \� \ô \ô \ô \ô$ see CL.299.

$\kappa \sim \sim \ô \ô \ô \ô$ see CL.391.

See also (12.4) and (12.5).

(80) CL.1205.
(81) CL.680,1192.
(82) CL.681,684,685,728.
OTHER NOTES

* In AE. $j = y$. I freely use both $j$ and $y$ in AE. transliteration as equivalents since both are used in the reference books of Egyptology from which I derive my quotations.

* Arabic letters, words and sentences written in Latin phonetics between oblique lines // are to be considered as being in italics exactly the same as other foreign words elsewhere which are underlined.

* Letters underlined by zigzag line are to be considered as being in Clarendon type.
PHONETICS AND PHONOLOGY
1.1

THE

TRADITIONAL PRONUNCIATION

OF THE

BOHAIRIC DIALECT

OF COPTIC
INTRODUCTION AND APPENDICES

INTRODUCTION

This study has been undertaken for the benefit of my fellow-Copts, who have recently ceased to use the old traditional Bohairic Coptic pronunciation in Church prayers.

Instead they have adopted the so-called "reformed" pronunciation, instituted about 1574 A.M. (1858 A.D.), by the late Tryân Girgis Muftâh (1), who was the unique representative of his epoch in Coptology (1), and the only teacher of Coptic in the Patriarchal College (1) at the time of the Patriarch Cyrillus IV, (1854-61 A.D.) (2). He rendered the Coptic according to the pronunciation of modern Greek as used in the Greek Church, namely applying the modern Greek letter values to Coptic (3).

(1) Asās 96.
(2) Asās 96; Wor. CT 298; Yassa 52.
(3) v. Sob.15; Asās 96; Yassa 52.
According to Yassa (4), the "reformed" pronunciation was instituted so as "to approximate the Coptic Church to the Greek Church so that it might be a single unit superintended by one Patriarch".

Worrell criticised this modern "reformed" pronunciation saying, "the reform pronunciation has introduced errors and confusion" (5). "Reform should have been in the direction of the peasant tradition, but that was too much to expect. Instead, Modern Greek values were introduced systematically, and these values are unfortunately being taught by those who are backing the very creditable enterprise of reviving the Coptic language in Egypt." (6)

This criticism was first made by Sobhy who says, "All modern books written on Coptic by native authors adopt more or less a mutilated form of Greek pronunciation and apply it entirely to their language. Unfortunately, none of our native authors here knows sufficient Greek to realise the outstanding mistakes he is trying to form into rules applicable to the Coptic language." (7)

(4) Yassa 52.
(5) Wor. CT 328.
(6) Wor. CT 298.
(7) Sob. 15.
He also states, "In my own belief a priest who has learned to pronounce this language from his predecessor without the use of the modern sophisticated rules of pronunciation exhibited by Coptic authors in their writings does inherently pronounce it more rightly than any other man". (8)

Worrell comments on Sobhy's words saying, "the soundest observation that Sobhy has made is that the introduction of an ignorantly mutilated Greek pronunciation is to be deprecated". (9)

To express the unacceptability of the modern pronunciation, Worrell says, "the introduction of the Modern Greek pronunciation into Coptic nowadays is often an affectation: as though one were to pronounce all the French words in English according to the present usage of Paris. If this is bad, how much worse it is to pronounce Coptic according to the artificial Erasmian Greek system which belongs to no race, age, place or dialect .....". (10)

(8) Sob. 19.
(9) Wor. CS 142.
(10) Wor. CS 7.
On the other hand, the traditional Coptic pronunciation handed down in the Coptic Church represents the old pronunciation of Coptic, especially of the Bohairic, this being the dialect in which all our liturgical books are now written. Bohairic has long been the only dialect to be used by the Coptic Church all over Egypt, and accordingly the traditional pronunciation has been unified all over Egypt.

By the institution of the modern "reformed" pronunciation, the traditional came to be called the 'old' pronunciation.

Accordingly research here is restricted to the Bohairic dialect, consulting only the documents and Mss. written in Bohairic. Sahidic texts are sometimes consulted in separate categories for comparative purposes.

About this fact, Sobhy says, "The Church pronunciation of Coptic is the same all over Egypt as I have verified it myself ... It was the Patriarch, the Bishop of Fayyûm and the late Bishop of Khartûm who dictated to me the pronunciation of the Lord's prayer ... Each one of them dictated it separately, and by comparison I found the three versions absolutely the same" (Sob.15). Also Yassā states that "this old pronunciation ... is the pronunciation of the Coptic Church before the afore-named Patriarch (i.e. Cyril) v.(1111.45.)."

Asās 97-99; Yassa 53.
The modern pronunciation spread at first in Lower Egypt. The Upper Egyptians being more tenacious and traditionalist opposed the modern pronunciation and stuck to the old one. So, in time, the traditional pronunciation became wrongly called Sahidic, a designation which has been in use for not longer than eighty five years.

So, Worrell says, "Bohairic is the only dialect known to the present day Copts .... the term "Sahidic" (Saʿīdī) nowadays is reserved exclusively for the despised "old" pronunciation of Bohairic, as heard particularly among the peasantry of Upper Egypt". (14)

He notes that, also "Till (15) in 1929 reached the correct conclusion that traditional Coptic pronunciation is at best Bohairic and not Sahidic". (16)

On this point Yassa says, "This old pronunciation is now called the Sahidic pronunciation. This is a wrong designation which arises from the change of the old

(14) Wor.CT 298.
(15) Till A Gr. 11.
(16) Wor.CS 3.
pronunciation by the (above-)mentioned Cyrillus . . . .
In reality it was the pronunciation of the Coptic Church from Alexandria to Aswan before the aforenamed Patriarch". (17)

(1111.5.)
The evidence for the validity, genuineness and superiority of the old pronunciation is one of the subjects of this study. But here I shall give only some quotations from the testimony of Coptologists in its favour.

(1111.51.)
Sobhy, in his second article on Coptic pronunciation says, "Je voudrais montrer aujourd'hui que cette prononciation devait être identique à celle des temps anciens". (18)

(1111.52.)
In a subsequent article, (19) Sobhy published a part of a Coptic text dated 1438 A.M., (1722 A.D.), in which the old traditional Coptic pronunciation is registered. He comments on this text saying,
"Here lies the value of the book which shows us how Coptic was universally pronounced in Egypt in the early . . . .

(17) Translated from Arabic, Yassa 53.
(18) BIF XIV: 51; v. Wor. CS 142.
(19) BSAC VI (1940) pp. 109-117.
XVIII century A.D.; and when we compare it with the earlier Ms. and with the Ms. of Macarius which was Arabic in language but Coptic in lettering we can hardly detect any difference whatever in the phonetic values of the letters or in the way they were pronounced. Going back still further in time we can, from the documents we have, prove the stability of this pronunciation through the ages. Even the glosses written over the Demotic papyrus of London and Leiden show that the pronunciation in our book is practically the same as the demotic of the above Ms., which brings us back to the IIInd century A.D. "(20)

He ends this article saying, "Thus I have shown, thanks to the new Ms., that the pronunciation of the Coptic language was traditional in the Coptic Church, and by the perusal of this article and the others which I had written years ago, we can easily be led to believe that this traditional pronunciation has remained fixed through the ages and must be the correct one." (21)

(20) BSAC VI: 114.
(21) BSAC VI: 117.
Yassa also says, "The old pronunciation which we inherited from our forefathers is the genuine one as it brings us nearer to the origin of the Coptic language, which is the Ancient Egyptian". (22)

Worrell, in his book, "A Short Account of the Copts" (p.51) writes, "Among the peasantry of Upper Egypt, there survives in certain places a family tradition about the pronunciation of Coptic which, though extremely meagre, is genuine, and superior to the pronunciation of the clergy emanating from Cairo. They have great pride in the possession of a family tradition and in its superiority". (23)

To explain the reason for the variation of the Coptic traditional letter values from those of the Old Greek, Worrell says, "It is not necessary to suppose that the Copts took over Greek letters with exactly their current Greek values but only their approximate ones. Even sounds ordinarily identified in two languages are rarely actually identical. That is the case, for example, when Persian or Turkish is written in Arabic letters. It is not likely that Coptic and Greek vowels were identical." (24)

(22) Translated from Arabic, Yassa 52.
(23) About the superiority of the old pronunciation v. also Yassa 52-53.
(24) Wor. CS 124.
Some labelled the traditional pronunciation by saying that it is "strongly arabicized", in order to confute its genuineness. Admittedly we cannot ignore the fact that Coptic, like all living languages, has been influenced to some extent by the other languages in its vicinity; in the case of Coptic by Greek and Arabic. But this influence is within the natural bounds and does not apply so far as to put its genuineness and validity in doubt.

According to Worrell, "If the Copts have arabicized their Coptic pronunciation, they seem also to have Copticized their Arabic". (25)

But according to Sobhy, "an ordinary uneducated priest in reciting any Coptic prayer in Church pronounces the language much more correctly and naturally too .... Indeed he pronounces the Arabic language itself as if it were Coptic". (26) He adds that the Coptic language has not ceased to be spoken, (27) meaning by this that "its unbroken use in the Church has undoubtedly preserved its pronunciation for it has been thus handed down from one generation of priests to another until our days". (27)

(25) Wor. CS 5. The symbiotic development here implied is studied further in the pages that follow.
(26) Sob. 15.
(27) Sob. 18.
Worrell, after having pursued research upon Coptic tradition at Zénlya, made some modifications to his previous theory of Coptic pronunciation and registered the following conclusions: "(1) modern pronunciation of Coptic, when it follows the old school, is not nearly so much Arabicized and not nearly so arbitrary as was supposed; (2) the 'reform' pronunciation has introduced errors and confusion; (3) certain radical changes go back at least to the tenth century; (4) certain of the Greek letters were originally taken over with values other than what we have supposed them to have had in the Greek of that time." (28)

My own conclusions are as follows: according to the data collected and exhibited in my present research work, I believe that the traditional pronunciation is influenced by Arabic only to a negligible extent and certainly not to the point where it could be called arabicized.

Here also I may mention a third pronunciation, the "European", used in the universities, with the observation that it neither represents the genuine Coptic pronunciation, nor returns to a previous tradition. Worrell writes, "European scholars acquiring Bohairic introduced

(28) Wor.CT 327-328
features derived from their own vernaculars or their own conventional pronunciation of Classical Greek. The resulting pronunciation was then applied to Sahidic". (29) He goes on to say, "I am told that even a third pronunciation the "European" (Mallon?), is not unknown among a very small number who as Uniates have studied under French teachers". (30)

(1111.9.)

Finally, before we adduce the evidences for the validity of the old traditional values assigned to the Coptic letters, ignored by the modern "reformed" pronunciation, it ought to be mentioned that this research does not attempt a theory of Coptic pronunciation as it was at the beginning of the Coptic era, or in the 3rd or 4th centuries; this is something which would be difficult if not impossible to determine accurately, since we cannot deny to Coptic that natural slow change in the mode of pronunciation which occurs in any living language during the course of several generations.

So my starting point is the traditional realisations of the letter symbols as handed down to us; these values are then followed backwards to the early days of the Coptic era, in order to give the testimonies which establish their validity and genuineness. Sometimes reference

(29) Wor.CS 82.
(30) Wor.CT 298.
is made to a period earlier than the Coptic era when the evidence is cited from the Hieroglyphic and Demotic origins.
THE SCHEME OF RESEARCH ON PHONETICS

In this research I discuss the old or traditional pronunciation of those letters whose sound-values were changed in the modern "reformed" pronunciation, restricting my references to Bohairic texts only in regard to the points of difference between the old and the reformed pronunciation except where a reference is specifically designated as Sahidic.

In general, the scheme for tackling every one of these values begins with a general introductory discussion, followed by the evidence establishing the validity of the traditional sound-value:

I. From the name of the letter and its sound value:
   A) In old Mss.
   B) In the reports and representations of the traditional Coptic pronunciation, as reported by the Coptic philologists.
   C) In modern books.
II. From the names of persons:
   A) In liturgical books, vocabularies and dictionaries.
   B) In the Holy Bible.
   C) On a few occasions Arabic names in writings of the Islamic period. (1)

III. From the names of towns, villages and other places:
   A) In Lower Egypt.
   B) In Cairo and Upper Egypt.
   C) Outside Egypt.

IV. From ritual expressions.

V. From Coptic and Greek loan-words in Arabic.

VI. From the Coptic numerals and other words and expressions.

VII. From the interchange between one letter and other letters which bear a resemblance to it in pronunciation.

VIII. From Arabic Mss. in Coptic script. (2)

(1) But not all these Islamic or Arabic names occur in Coptic Bohairic texts.
(2) v. (1112.2.).
IX, a. From Coptic Mss. in Arabic script. (3)

b. From the phonetic representations of the traditional Coptic speech. (4)

X. From Hieroglyphic and Demotic texts.

(3) v. (1112.3).

(4) v. (1112.4).
AN ACCOUNT OF

ARABIC MSS. IN THE COPTIC SCRIPT

I. CASANOVA TEXT (1) (10th - 13th century):

This text of two leaves, written in the Arabic language in Coptic letters, was recovered from the Keep (Kasr) of the Monastery of St. Macarius by Konstantin von Tischendorff in 1844 A.D. These folios were sold by his heirs to the Cambridge University Library. (2)

They were first published by P. Lepage Renouf (3) and were later critically edited by M.P. CASANOVA in his article "Un texte arabe transcrit en caractères coptes", in BIF t.I, fasc. 1, pp. 1-20.

Date of the text:

Casanova dates the text in the 10th century, but Evelyn-White puts it in the 13th or 14th century.

According to Worrell (4) it is perfectly possible to place the text at some point early in the interval between the 10th and 13th centuries.

(1) v. Wor.CS 134; BSAC 18:51.
(2) Ms.Add. 1886, 17.
(3) v. BSAC 18:51.
(4) Wor.CS 134; v. also EW I, 231, xlv.
This text and the Casanova text belong to a single Ms. (5)

The bulk of this Ms. — thirty three nearly complete folios and six mutilated folios — was also recovered from the keep of the Monastery of St. Macarius, by H.G. Evelyn-White in 1920-1921 A.D. The text of these additional folios was edited by G. SOHBY and appears as Appendix I to H.G. Evelyn-White’s Monasteries of Wādī 'n Naṭrūn, vol. I, pp. 231-269 under the title "Fragments of an Arabic Ms. in Coptic Script".

This text is written at the time when Coptic was beginning to give way to Arabic (10th-13th century), but Coptic was still the language spoken by the monks and the Coptic Church at least in the monasteries. (6)

(5) Wor. CS 134; BSAC 6: 111; 18:51; EW I, 231, xliv.

(6) According to the Arab historian al-Makrīzī Coptic was still spoken colloquially in the villages of Upper Egypt in the 15th century (Har. LE 417), for in his Hitat (II:507), when speaking about the village Dayr Mūsah, he says:

That is to say "Dayr Mūsah: and Mūsah outside Asyūṭ from the south .... and most of the Christians of these villages in the vicinity of monasteries know the Sahidic Coptic which is the origin of the Coptic language. Next to it, is the Bohairic Coptic language. The Christian women of Upper Egypt and their children almost never speak anything except Sahidic Coptic. And they also have a full acquaintance with the Greek language"

The traveller Vansleb reported finding Coptic spoken in Upper Egypt in the 16th century. He also reported finding Greek spoken. (Wor. CT 306)
The importance of this text is that it gives us a great knowledge about the values of the different letters in the Coptic alphabet and their equivalents in Arabic, which will lead us to the conclusion that the traditional values of the Coptic letters which we have today are exactly the same values as when Coptic was still a living language.

(11122.3.)

III BURMESTER MAC. TEXT (10th - 13th century):

KHS-Burmester published seven more fragments of the same text of the Monastery of St. Macarius in his article "Further Leaves from the Arabic Ms. in Coptic Script", in BSAC t.18, pp. 51-64.
AN ACCOUNT OF

COPTIC MSS. IN ARABIC SCRIPT

I. GALTIER TEXT \( ^{(1)} \) (14th century or later) \( ^{(1)} \):

E. Galtier, in his article "Un manuscrit copte en caractères arabes", in BIF V (1906) pp. 91-111, published extracts from a manuscript of the Theotokia in which the Coptic text is written in Arabic script.

At the time Galtier wrote his article, the manuscript was in the collection of manuscripts in the French Institute at Cairo, but unfortunately now it is no longer there. \( ^{(2)} \)

The manuscript is not dated. Galtier says that it belongs to the 14th century or later. \( ^{(3)} \) Burmester, although he had not seen the manuscript, inclines to give it a date in the second half of the 18th century. \( ^{(1)} \) It is however not improbable that it can be dated earlier than the date suggested by Burmester, since we have a similar text, "the Sobhy Psalmody Text" (v. below), dated 1438 A.M. (1722 A.D.).

\( ^{(1)} \) v. BSAC 18:52.
\( ^{(2)} \) Professor Burmester could not get any information about the way it disappeared from the collection.
\( ^{(3)} \) Wor.CS 135.
It goes without saying that the Galtier text represents the old traditional pronunciation, being written a century or more before the adoption of the modern Greek values for Coptic. (4)

(11123.2.)

II. SOBHY-PSALMODY TEXT (1438 A.M. = 1722 A.D.):

This interesting Psalmody text was bought by the library of the Coptic Museum in Old Cairo and registered under 4091 serial, 410 ritual.

It was studied by Dr. G. Sobhy in his article "The Traditional Pronunciation of Coptic in the Church of Egypt", in BSAC VI pp. 109-117. After describing the text in detail, he gives a sample of two plates from the text containing a hymn for the Holy Virgin.

The text is dated Pachons 24th, 1438 A.M. (=1722 A.D.) and is composed of two sections. The first begins from the right side as do Arabic books and is composed of fourteen unnumbered folios containing a number of hymns mostly in Arabic with a few Coptic verses, some in Coptic letters and some in Arabic transcription. The second section of the book is most interesting, beginning from the left side and being composed of 333 folios. Each page is divided into two columns. The left column

(4) cf. 111.1. above.
contains the text in Coptic and the right the transliteration or more strictly the transcription of the Coptic text in Arabic orthography.

The value of this book is that it shows us how Coptic was pronounced in Egypt in the early 18th century A.D.; that is to say 136 years before the adoption of the modern Greek values of the so-called "reformed" Coptic pronunciation.

After the study of the text Sobhy concludes "Thus I have shown, thanks to the new Ms., that the pronunciation of the Coptic language was traditional in the Coptic Church. And by the perusal of this article and others which I had written years ago, we can easily be led to believe that this traditional pronunciation has remained fixed through the ages and must be the correct one".

(11123.3.)

III. DAMANHUR TEXT (1525 A.M. = 1809 A.D.):

This text, designated Ms.10 in the present work, is an Euchologion containing the three liturgies and other prayers. It is composed of 231 folios. Each folio is 29.5 x 20 cm. written on both sides. Each page contains about 28-29 lines.
The written area in each page occupies 24.5 x 16 cm. and is divided into three columns. The left column is Coptic in Coptic orthography, the middle Coptic in Arabic script while the right column is the Arabic translation of the Coptic text.

The book is dated on the last folio (23IV) Pachons 23rd 1525 A.M. (1809 A.D.). I discovered the book in Damanhūr in 1967 A.D. It is in the possession of Revd. Miḥa’īl Girgis Šalib, the Minister of the Church of the Archangel Miḥa’īl at Damanhūr. He inherited it from his forefathers who were priests in the same church. Each one of them has registered his name and the date of his ordination inside the book. The presence of wax and water splashes on the pages indicates its continuous use in the Mass for several generations.*

Like the above-mentioned texts, the Damanhūr text represents the old traditional pronunciation. It is completely free of any of the modern values, being written fifty years before the adoption of the modern "reformed" pronunciation.

* I am deeply indebted to Father Miḥa’īl Girgis for having kindly lent me the text since 1967 A.D., thus enabling me to perform a detailed study of its contents.

I am also indebted to my dear friend Dr. Munir As’ad Fahri at Cairo, who took great pains preparing a complete set of coloured microfilms of the text with his own camera, thus enabling me to pursue my studies on the text at Oxford.
The text being written in Bohairic Coptic and used for prayer in Damanhūr (one of the largest cities in Lower Egypt) is accordingly a piece of certain evidence that the traditional pronunciation which it represents is also that of Bohairic. The Church of Archangel Miḥā'īl, where the text was used as a prayer book, was the only church at Damanhūr, at a time when the number of churches in Lower Egypt was very limited.

There was only one church in Alexandria (St. Mark's Cathedral), another small church (St. Mark) at Rashid, and the Church of Damanhūr comes next. Hence the importance of the text is that it represents the traditional pronunciation in Lower Egypt and clearly refutes the assumption that the modern "reformed" pronunciation may represent a survival of an older Bohairic dialect from which the modern values may have been derived.

In fact all the evidence in the present research shows beyond any doubt that none of our forefathers in any part of Egypt spoke Coptic according to the modern values of the "reformed" pronunciation. But for the fact that these values had been adopted by several generations of the students of ʿĪryān Girgis Muftāḥ, who carried on his teaching of the language in the only Coptic Theological School in Cairo, the modern pronunciation would not have spread nor would it have survived the
strong opposition of the elder clergy, who did not accept these modern values, but were unable to show the validity of the old traditional pronunciation through scholastic research.

(11123.4.)

IV. THE DAIR AS-SURYAN TEXTS:

There are three texts in the library of the Monastery of as-Suryān in the Wādi `n-Nāṭrūn (in the Northern part of the Western desert).

(11123.41.)
The first (No. 348 Liturgica) is designated Ms.12 in the present work. It is an Arabic horologion together with a diaconale. The diaconale is Coptic in language, but Arabic in script. The text is dated on the last folio, Bābeh 8th 1563 A.M. (1846 A.D.), i.e. about twelve years before the adoption of the modern values. Hence it represents the old traditional pronunciation, as was used in the Mass at the monastery.

(11123.42.)
The second text (No. 504 Liturgica) is designated Ms.11 in the present work. It is a manuscript of the Liturgy of St. Basil. The language is Coptic in Arabic script. It is dated at the end 1610 A.M. (1894 A.D.) i.e. 36 years after the adoption of the modern values. Hence the manuscript is influenced to some extent by the modern scheme.
of pronunciation which finds its way into some of the words. In general, however, the text represents the old traditional pronunciation.

(11123.43.)
The third text (No. 362 Liturgica) is designated Ms.13 in the present work. It is an Arabic horologion together with a diaconale. The diaconale is Coptic in language but Arabic in script. It was written at the time of the Patriarch Cyrillus (probably Cyrillus V, (i.e. 1874-1927 A.D.)).

The date of its endowment is written in pencil at the beginning, the 25th Amshir 1650 A.M. (1934 A.D.). Although the text was written after the adoption of the modern values, it represents an almost pure traditional pronunciation. The modern values appearing only in three words, namely,

(т PTR) ديروا /diru/, instead of دارو /daru/.
(ゅ SHN HT) شاهيت /šanhit/, instead of شاهات /šanhät/.
(тпш) طيبه /туб/, instead of طيم /туб/.

(11123.5.)
V. MS.40:

This text is a Coptic Psalmody for the month of Kiyahk and contains some Arabic hymns which include Coptic words or verses written in Arabic script representing the old letter sound values of the traditional pronunciation.
The text is in the Library of the Church of the Southern Angel in Old Cairo (No. 41 Liturgica). It is undated but seems to be from the 18th century.

(11123.6.)

VI. COPTIC MUSEUM TEXTS:

Yassa, in his article on Coptic pronunciation (v. Yassa 52-54), mentions two texts in the Coptic Museum as representing the traditional pronunciation of Coptic, for which I reserved the designations Ms.41 and Ms.42 in the present work. However, I was unable to see these texts, as they are at present deposited in the crypts for safety during the conflict with Israel (1967 and afterwards).

(11123.61.)

According to Yassa, the first text (No. 416 Liturgica) is a Psalmody for the month of Kiyahk, dated Abib the 24th, 1474 A.M. (1758 A.D.), with two columns, the first being Coptic in Arabic script and the second the Arabic translation.

(11123.62.)

The second text (No. 411 Liturgica) is a portion of the Psalmody for the month of Kiyahk, with two columns, the first of which is Coptic in Coptic orthography and the second Coptic in Arabic script. It is dated Bashans the 24th, 1458 A.M. (1742 A.D.)
The fore-mentioned Sobhy-Psalmody text is also in the Library of the Coptic Museum (No. 410 Liturgica), v.

This is a Coptic diaconale with some Arabic hymns, undated. It belongs to Mr. George Ramsis Šalib of Cairo. Some of the Coptic words are transcribed into Arabic orthography in such a way as to represent the old traditional pronunciation.
AN ACCOUNT OF
THE PHONETIC REPRESENTATIONS
OF THE TRADITIONAL COPTIC SOUNDS

I. Petraeus (1659 A.D.):

In 1659 A.D. Petraeus published Psalm one in the Bohairic dialect of Coptic together with a Latin phonetic transcription.

This is the earliest available phonetic representation of the old traditional Coptic in Latin letters. It was quoted later by Scholtz (1778 A.D.) and Galtier (1906 A.D.).

II. Rochemonteix (1891 A.D.):

Rochemonteix collected his materials in the principal Coptic centres of Upper Egypt in the years 1876-1877 A.D. His method was to write down a text from dictation and later to pronounce the text from his transcription, allowing his instructors to correct him.

(1) T. Petraeus, Psalmus primus Davidis, coptice, arabice et latine, Londini 1659.
(2) Scholtz 3.
(3) BIF V: 110.
(4) Roch. 246: Wor. OS 128.
believes that he is dealing only with an Upper Egyptian tradition. The Copts, so he says, are punctilious in their pronunciation, though few understand the sense. They cultivate the art of liturgical reading. (5)

In 1891 A.D., he published his work on "La prononciation moderne du copte dans la Haute-Egypt", in Mémoires de la société de linguistique de Paris, t. VII p. 245 ff.

III. SOBHY (1915 A.D.):

In his article on "The Pronunciation of Coptic in the Church of Egypt", published in JEA II pp. 15-19, Sobhy states that "the Church pronunciation of Coptic is the same all over Egypt as I have verified it myself; except in the case of Girga where local characteristics of pronunciation are alluded to. In Alexandria the pronunciation is certainly contaminated with modern innovations. It is only in Upper Egypt and some places of Lower Egypt where old priests are still officiating that one hears the Church pronunciation in its purest form. It was the Patriarch, the Bishop of Fayyum and the late Bishop of Khartûm, who dictated to me the pronunciation of the Lord's Prayer appended at the end of this article. Each one of them dictated it separately and by comparison I found the three versions absolutely the same" (Sob. 15).

(5) Wor. CS 138.
IV. Sobhy (1918 A.D.):

In his second article on "La prononciation moderne du copte dans l'égilse", in BIF XIV pp. 51 ff., Sobhy reaffirms the identity of Upper and Lower Egyptian pronunciation and gives the Coptic text of the Prayer of Thanksgiving together with its phonetic transcription in Latin letters.

V. Worrell (1942 A.D.):

In 1936-1937 A.D. Worrell together with Vycichl collected materials for a study in the "Popular Traditions of the Coptic Language", mainly from the village of Zeniyah, near Luxor. The study was published by Worrell in his book Coptic Texts in the University of Michigan Collection ..., Ann Arbor 1942, pp.297-354, in which he states that "Bohairic is the only dialect known to the present-day Copts ... The term "Sahidic" (Sa'idi) nowadays is reserved exclusively for the despised 'old' pronunciation of Bohairic, as heard particularly among the peasantry of Upper Egypt" (Wor.CT 298).

After discussing the traditional values of the Coptic letters, he gives a list of Coptic and Greek loan-words in Arabic (pp. 329-342), followed by Coptic texts in phonetic transcriptions (pp. 345-354).

All the above-mentioned phonetic transcriptions, recorded by Petraeus, Rochemonteix, Sobhy and Worrell represent a pure traditional pronunciation of the Bohairic dialect of Coptic.
11.2

CONSONANTS
INTRODUCTION

The letter B according to the old traditional pronunciation is called (1) ویدا, (2) ویدا, (3) , (4) ویدا, (5) wida, (6) weida, (7) , (8) ouida. Also (9) بیدا, (10) بیدا, (11) bēda.

(1) Atnasyōs Gr. (11th century) Ms.22:24; Ms.22:101V; CD 27a; Stern 418.
(2) Ms.2: 387V.
(3) Sob. Gr. 13.
(4) Ms.18:93R; Ms.19:60V; Ms. 20:110V.
(5) Aqrūmiyya mustawfiya 1; Buṭrus Ṣalīb 7; Rāhib 6.
NB: /Aqrūmiyya/ is the popular rendering of /Aqrūrmiyya/ derived from the scholar named ʿAbd ar-Rūm. I have not however thought it proper to amend this title.
(6) Stern 7; Wor. CT 324.
(7) Stern 7; Wor. CT 324.
(8) Sob. 16.
(9) BIF SIV (1918):51.
(11) Aqrūmiyya mustawfiya 1; Buṭrus Ṣalīb 7; Sob. Gr. 13.
(12) Wor. CT 324.
It is pronounced Checksum 13, 14, 15, 16 in the beginning and middle of words, and Checksum 13, 18 when final, and when followed by a consonant.

Accordingly, in the traditional pronunciation the name Checksum /wiːda(h)/ refers to its ṭ /w/ allophone, and the name Checksum /bida(h), bīta/ refers to its ṭa /b/ allophone.

In the modern pronunciation, the letter Checksum is called Checksum (21), Checksum (22), Checksum (23).

(13) Agrümīyya mustawfiya 1,4; Buṭrus Šalīb 7; Rāhib 6; Sob. 16; BIF XIV:51; Sob. Gr. 13,17; v. also Asās 98; 'Awāq 55; Ms. 45:312R.
(14) Wor. CT 324; 'Awāq 55.
(15) Sob. 16,17.
(16) BIF XIV:51,54.
(17) Atnasyōs Gr. Ms. 22:24; Sob. 17; BIF XIV:54; Sob. Gr. 17; 'Awāq 55.
(18) Sob. 16,17; BIF XIV: 51,54; 'Awāq 55; Wor. CT 324.
(19) Atnasyōs Gr. Ms. 22:24; Sob. 16,17; BIF XIV: 51,54; Sob. Gr. 17; 'Awāq 55; Wor. CT 324.
(21) Asās 5.
(22) 'Awāq 54; Lab. Tamhīd 4, etc.
(23) 'Awāq 54; Mallon 5, etc.
This letter was given the value ٧ (sic) /v/, whatever its place in the word and even in proper names it was also pronounced /v/, when modern Greek began to influence the pronunciation of Coptic.

This was the tendency especially among those who had been taught in Rome. (26)

It seems that the /v/ sound for B had appeared not long before the appearance of the "reformed" pronunciation, but in a limited circle, being more or less confined to those who were taught in Rome or had lived there and to those who were in intimate relations with Greeks living in Egypt.

(24) Asās 12; Lab. Tamhīd 4, 6, 11; Mallon 5, 7.
(25) Asās 12.
(26) Awāḍ 55; Buṭrus Šalīb 9; Tuki 1.
(27) Sob. Gr. 17; Wor. CT 324; Tuki 1.
(28) Tuki 1 (1778 A.D.).
Modern writers on the "reformed" pronunciation subsequently gave the letter \( \lambda \) the name \( \lambda \text{πε} \) (30) /bita/, in addition to the name \( \lambda \text{πη} /\upsilon \varepsilon /\upsilon \text{t} \), to represent the allophone \( b /b/ \) which is their realisation of \( \lambda \) in final position, (31) or when followed by a consonant, (32) and also in all proper names. (32) Nevertheless this rule which is recent is not yet in common use, and up till now one can hear most of the priests and deacons when saying the prayers with the modern pronunciation pronounce the letter \( \lambda \) as /v/ whatever its place in the word, e.g.,

\begin{align*}
\text{\textbf{Binub.}} & \quad /\text{evniv}/; \text{\textbf{Abd as-Sayyid}} & \quad 9; & \text{\textbf{Awad 56}; } \\
\text{\textbf{Bunub 7}.} & \quad /\text{ho\v{\i}}/; & \text{\textbf{Awad 57}; Bini\u{b} 7.} & \quad /\text{yivt}/; \\
\text{\textbf{Abba} /\text{Avva}/;} & \quad /\text{Albattan}; & \quad /\text{Savvaton}/; & \quad /\text{Avra\text{'am}; } \\
\text{Bheleu} & \quad /\text{vite'em}/; & \quad ... \text{etc.}
\end{align*}

For a long time after the appearance of the modern "reformed" pronunciation many Coptic writers who accepted the modern values for other Coptic letters still refused to accept it as regards the letter \( \lambda \), and preferred to continue with the old traditional values.

Of those writers, in addition to Sobhy (33) we have to mention R\u0131hib (p. 6) and A\u0131abby\u0131s in his A\u0131\u0131r\u015fu\u0101\u0101 mustaw\u0164\u0101 (pp. 1 and 4). Others like Bu\u0131rus \u0160alib (pp. 6 and 7) mention, together with the modern realisations, the old

(30) Binub.  
(31) 'Abd as-Sayyid 9; 'Awad 56; Binub 7.  
(32) 'Awad 57; Binub 7.  
(33) Sob Gr. 13, 17.
traditional ones. Also 'Awad (p. 55) and the writer of the Asás (p. 98) have not neglected to mention the old values of the letter B namely /w/ and /b/.

A third allophone or variant (34) of the letter B, namely /f/ (35) existed in some localities, especially in Upper Egypt, and the evidences for this sound are well-known especially in Sahidic and Fayumic documents. (36)

Professor Johnstone says, "The sound /f/ is not the voiceless correlate of /w/, but it is the nearest equivalent to it within the range of consonants available to Coptic, and indeed to both Classical and colloquial Arabic, i.e. \( w \overset{\gamma}{\longrightarrow} \text{w} \overset{\gamma}{\longrightarrow} f \).

Within these limitations the voiceless monolabial /f/ is the nearest correlate of the voiced bilabial /w/.

It is also possible that the /f/ variant derives from the intervocalic rendering of AE: \( b = \text{h} \) (p), though this seems less likely" (Johnstone).

(34) Many of the Coptic orthographic symbols are in their traditional realization polyvalent.
(35) CD 27; Wor.CS 99; v. (12.1.).
(36) Wor.CS 99; v. (121.b5.).
Professor Barns put forward an argument to me that suggests that he believed that this /f/ was bilabial.

Since this /f/ value vanished a long time ago, and no trace of it is found after the Chassinat text (37) (9th and 10th century), (38) it will not be the subject of discussion now, v. (12.1.). Here I am interested only to prove the validity of the values handed to us as a living tradition.

The old /b/ value for the letter B is not a matter on which there is disagreement. Accordingly the following study will concentrate on proving the validity of the /β/ value of the letter.

Worrell believes that the original sound for the letter B is β, (39) and "the variable bilabial β/u/ appears to be a late development of β." (40) He mentions also that the "Egyptian /b/ must very often have had the sound of the (voiced) bilabial fricative, β, for /b/ and /β/ are interchanged. The circumstance that the Greek letter beta had the value β led to the confusion between B and ß or in carelessly written Coptic documents". (41)

(37) Wor. CT 325 1. 4-6.
(38) Wor. CS 123 1. 10.
(39) Wor. CS 84; Wor. CT 324. This is not the Greek beta, but the IPA symbol for a bilabial /β/.
(40) Wor. CS 140.
(41) Wor. CS 40.
In contrast with the statement that "β interchanges with ογ in late and poor manuscripts" (42), he says, however, that "It certainly is not Arabic of any kind". (42) Again, in his comment on the Esne homilies, he says "... the interchange of β and ογ ... is mentioned in the grammars as a characteristic of late and poor manuscripts (Stern 27)". (43) But as these texts date from the 10th century (43) his conclusion is that this feature is probably regional rather than degenerative. (44) Further in his study of Sahidic phonetic features in the 6th and 7th centuries, Worrell notes that at that time there was "confusion of β and ογ " (45) and "β had become w". (45)

This means that our tradition goes back at least to the 6th or 7th centuries. (46)

(42) Wor.CS 140. That is to say he does not accept that the non-occurrence of /v/ in Arabic influenced the emergence of a /w/ realization of beta in Coptic.

(43) Wor.CS 118.

(44) Wor.CS 118, 119.

(45) Wor.CS 119.

(46) Worrell says that "under Arabic influence β became /w/" (Wor.CT 325), which contradicts his earlier assertion. Arabic influence, however, would have been more likely to establish the sound /b/ for beta. He may mean that given an original β sound for beta, this in time became assimilated to /w/ under Arabic influence.
This /w/ sound of $\beta$ is not only a Sahidic value, but it is also a Bohairic one, and in Bohairic this realization goes back at least to the 4th or 5th centuries.

Worrell (47) published a Coptic letter written on papyrus, whose dialect is Bohairic. He dates it to the 4th or 5th centuries and registers among its phonetic features that "$\beta$ (stands) for $\sigma\tau$ before accented vowel". (48) Among the examples he gives are ταβο (ταοτο ), Ἁ (ταοτα). (49)

Several other examples will be given later (1121.b7a.) and we shall see also that the Bohairic $\beta/\sigma\tau$ was represented in hieroglyphs by the /w/ symbol $\oplus$ and its variant $\ominus$.

On the other hand, there is evidence to show that more than one sound is possible for the Egyptian $\partial$ (from which Coptic $\beta$ is to be derived).

(47) Wor. CT 175.
(48) Wor. CT 176, l. 7.
(49) Wor. CT 177 l. 34-42.
AE./b/ \( \ddot{\alpha} \) gives also the Coptic voiced bilabial /m/, (50) as, e.g.:

\[ \text{\textit{\i}m\text{\textit{\i}}\text{\textit{\i}}} \] 'before' \( \text{\textit{\i}m\text{\textit{\i}}\text{\textit{\i}}} \) m-b\text{\textit{\i}}h

'in presence of, before'; Demotic m.b\text{\textit{\i}}h (Er.110), 'before' (Černý 97; W Hwb.93).

\[ \text{\textit{\i}m\text{\textit{\i}}}\text{\textit{\i}}} \] - prefix of negative 1st perfect, \( \text{\textit{\i}m\text{\textit{\i}}}\text{\textit{\i}}} \) (WbI: 453,3), \( \text{\textit{\i}m\text{\textit{\i}}}\text{\textit{\i}}} \) b(w)p(w); Demotic bn-pw (Er.116), (Černý 86; W Hwb.97).

\[ \text{\textit{\i}m\text{\textit{\i}}}\text{\textit{\i}}} \] - prefix of negative aorist \( \text{\textit{\i}m\text{\textit{\i}}}\text{\textit{\i}}} \) bw\text{\textit{\i}}r; Demotic bw\text{\textit{\i}}r (Er.114), (Černý 88; W Hwb.99).

\[ \text{\textit{\i}m\text{\textit{\i}}}\text{\textit{\i}}} \] - prefix negative Perfect of what 'has not yet happened', \( \text{\textit{\i}m\text{\textit{\i}}}\text{\textit{\i}}} \) bw\text{\textit{\i}}r; Demotic bw\text{\textit{\i}}r (Er.114), (Černý 87; W Hwb.98).

(1121.a72.)

Professor J. M. Plumley has drawn my attention to the point that if the Egyptian \( \ddot{\alpha} \) represented more than one sound, it follows that it is not improbable that the traditional /w/ sound of \( \ddot{\alpha} \) may have also been one of the values of \( \ddot{\alpha} \) in Ancient Egyptian.

(50) Steindorff Gr.15; Wor. CS 114. Professor Johnstone says, "In Irish the lenited m (\( \text{\textit{\i}} \)) = w in most Southern dialects."
This can be supported by the fact that in a number of Egyptian proper nouns written in Greek is transcribed as οῦ, e.g. 

(1121.a721.)

(1121.a73.)

For these reasons it seems reasonable to conclude that the traditional /w/ sound given to B is a valid one, and that the traditional rule of pronunciation handed to us is exactly the same as that mentioned by Amba Atnasyos, the Bishop of Kūs, in the 11th century, in his Bohairic Grammar, the so-called "Kilādat at-Tahrīr ...", v. (1121.b1.a1.). (1121.a8.)

Professor Johnstone has drawn my attention to an interesting analogy in Syriac, where the letter 𐤄 (b) is pronounced /w/ in intervocalic positions (Maclean GWS p.2).
Before setting out the detailed evidence for the /w/ sound of the letter B, we have to answer the following question: Can the /v/ sound of B in the modern pronunciation be supported by the historical facts?

Worrell gives his opinion, "'v' is neither an Arabic nor a Coptic sound but an exaggeration"* (Wor. CS 140).

It was used in relatively recent times (Sob. Gr. 17) by some individuals, especially those who have been taught in Rome (‘Awād 55), but this does not amount to a justification of its usage:

Firstly, as has been pointed out, the /v/ sound is not supported by the traditional Church pronunciation.

Secondly, no trace of it is found in any of the Coptic or Greek words which have passed into Egyptian Arabic (EA). Even /v/ in borrowed words would be realized as /w/ in EA, e.g.:

Italian: vapore > EA/wabūr/.
Varnish, Italian: vernice > EA/warnīš/.
Italian: bravo > EA/barāwa/, as in /barāwa .scrollTop yawād/.
Italian: tavola > EA/tawla/.

(even /w e.g.,
French fabrique > EA(S)/fawūg/.)

* This leaves us the problem of interpreting what he means by exaggeration, but it would seem that he means an affectation or an unsound realization (Johnstone).
This is not usually so however. /F/ (or in educated speech /v/) and /b/ tend to occur in these circumstances, e.g.,

\[ V > F: \]

<table>
<thead>
<tr>
<th>English</th>
<th>Egyptian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Victor</td>
<td>EA./fuktur/</td>
</tr>
<tr>
<td>Victoria</td>
<td>EA./faktürya/</td>
</tr>
<tr>
<td>Vaseline</td>
<td>EA./fazlin/</td>
</tr>
<tr>
<td>Valve</td>
<td>EA./balf/</td>
</tr>
<tr>
<td>Cravat, Italian cravatta</td>
<td>EA/Karafatta/</td>
</tr>
</tbody>
</table>

\[ V > B: \]

<table>
<thead>
<tr>
<th>English</th>
<th>Egyptian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Victor</td>
<td>EA./bukţur/</td>
</tr>
<tr>
<td>Italian vapore</td>
<td>EA./babûr/</td>
</tr>
<tr>
<td>Vacuum</td>
<td>EA./bâkîm/</td>
</tr>
<tr>
<td>Veranda</td>
<td>EA./baranda/</td>
</tr>
<tr>
<td>Italian vetrine</td>
<td>EA./batrîna/</td>
</tr>
<tr>
<td>Valve</td>
<td>EA./balf/</td>
</tr>
<tr>
<td>Advocate, Italian avvocato</td>
<td>EA/abukāto/</td>
</tr>
</tbody>
</table>

Thirdly, even before the Coptic period, it seems that the Latin \( v \) was pronounced by the Egyptians like /\( w \)/, as indeed it probably was in the early Caesarian period. In the names of the Roman emperors, where the letter \( v \) figured, it was always transliterated by \( _CHAIN\) or \( _CHAIN\) \((=\ w)\), (Sob.17), as e.g.:
Latin Vespasianus, Ωβεσπασιανός,
(Gauth.LRE V: 84, 85, 244).

Latin Nerva, Νερώνα,
(Gauth.LRE V: 102, 103, 245).

Latin Severus, Σέωπρος,
(Gauth.LRE V: 195, 196, 246).
THE DETAILED EVIDENCES WHICH SHOW
THAT THE LETTER B WAS REALISED AS /w/

I. From the name of the letter and its value:

A. In the old Mss:

Amba Atnasyos the Bishop of Kūş (11th century), in his Bohairic Grammar, the so-called Kilādat al-Taḥrīr fi 'Ilm il-Tafsīr, says:

Translation: "The letter B, in one position becomes /widāḥ/ and in (another) position becomes /bidāḥ/, as if it were the /b/ of Arabic ...". Û becomes /widāḥ/ (i.e. /w/) if it is at the beginning of the word ..., also if it is in the middle of a word and followed by one of the vowel letters ..., It becomes /bidāḥ/ (i.e. /b/) if it is at the end of a word .... It also becomes /bidāḥ/ if it is in the middle of a word and followed by one of the consonant letters."

(Ms. 22:24).
2. In as-Sullam al-Mukaffa (the Rhymed scala) i.e. the vocabulary of Abu Ishāk ibn il-Assāl (13th century), the title of the chapter is written as follows:

باب الأبصار

/bāb al-wiṭah/ (Ms.18:93R; Ms.19:60V; Ms.20:110V; Ms.21:110R).

باب حرف الوضاءة

/bāb ḫarf il-wiḍah/ (Ms.22:101V).

3. In the alphabet registered as Ms.2:387V we read:

ويدة (viz. /wida/).

(1121.b1.b.)

B. From the reports and representations of the traditional Coptic pronunciation, as reported by the modern Copts and Coptic philologists:

(1121.b1.b1.)

1. Stern (1880 A.D.):

"Β Βίτα wīda (weida)." (Stern 7).

"Β Βίτα wīda" (= wīda). (Stern 418).

(1121.b1.b2.)

2. "Αβδ il-Masīh (Asās), (1604 A.M. = 1887 A.D.):

"καν ἡ μακρὰ Β ἢ ἀχιανα καλωλο καθιανα καλβλεα..."

Translation:

The letter Β was pronounced sometimes as /wāw/ (i.e. /w/)
and sometimes as /bʊ/ (i.e. /b/). (Asūs 98).

1121.b1.b3.)

Sobhy:

a. In JEA (1915 A.D.):

\[ \text{B Uīda} \text{ } \varphi/ \text{b} \text{.} \text{u}-/; \text{when final /b/} \].

The Church pronounces it today invariably as /û/ when it figures in the beginning or middle of words; but it is pronounced as /b/ when it is final.

Thus \[ \text{eSól} = /\text{āul}/, \text{nīBēm} = /\text{niwān}/; \]

but \[ \text{eSotāB} = /\text{atwāb}/, \text{OTB} = /\text{uāb}/. \]

This rule is quite invariable" (Sob.16,17).

b. In BIF (1918 A.D.):

\[ \text{B Oūida } \varphi/ \text{b} \text{.u} \text{ou}/, \text{/b/ final}. \]

"La lettre B était invariablement prononcée /û/ au commencement et au milieu des mots, et /b/ à la fin des mots."

BIF XIV: 51, 54)

c. In his Grammar (1925 A.D.):

\[ \text{B B} \text{.} \text{.} \text{(called)/bīta, wīda/, (pronounced)/b,v,w/}. \]

Sob. Gr. 13).
The letter Ḍ was pronounced like the Arabic /b/. It is represented in Egyptian by the letter ḫ. Perhaps this letter in the course of the later epochs was pronounced aspirated like the European letter V but weaker.* The Church preserved its pronunciation as /ba/ (i.e. /b/) if it came at the end of a syllable and /waw/ (i.e. /w/) if it was at the beginning or middle of it." (Soh Gr. 17).

d. In BSAC (1940 A.D.):
"The Ḍ is always /w/ except at the end of a syllable (then) it becomes a /b/." (BSAC VI: 117).

(1121, b1, b4.)

4. ‘Awad (1916 A.D.):

* He may be thinking here of a bilabial V.
Translation:

"The letter B, I heard from Church singers (/cīrfān/) and those advanced (in age), according to what they had received from their predecessors, that it is pronounced like the Arabic /wāw/ or the English /w/, when it is at the beginning of a syllable or after the letter B. And it becomes like the Arabic /bāʾ/ (i.e. /b/) when it is at the end of a syllable. But those who have studied at Rome pronounce it like the Persian 𐭫 (properly 𐭫) /v/ wherever it occurs, as the Greeks pronounce it, because of the claim that they took these letters from them." (‘Awād 55).

(1121.b1.b5)

5. Crum (1939 A.D.):

"B ... (is) called ... Bāʾa (B), ویضه " (= wḍah), (CD 27a).

(1121.b1.c1.)

C. In modern books:

(1121.b1.c1.)

1. The Aḵrūmiyya mustawfiya (1878 A.D.):

"B ب , و بیتا ."
The letter ب is pronounced /b/ when followed by a consonant as "yabt" /'ayabt/, (or finally as) ظ"امب /'umāb/. Apart from that, it is pronounced /w/ as بwk /'awık/, بب /'iba/, بک /wāki/, بال /wāl/ ..." (Aqrūmiyya mustada'fiya 1,4).

2. Marquess (1882 A.D.):

Б (Ь) w, except when it closes a syllable and before ظ when it is pronounced as b.

Priests educated in Rome usually pronounce it everywhere as v, .... seeing that this is the sound of the Greek β from which this letter is evidently copied. The Arabic has no v and in adopting foreign words containing it, Arabs generally substitute w for it, e.g. waboor (for 'vapore') 'a steam-engine'. Compare the confusion of v and w made by some Londoners"* (Marquess vii-viii).

3. Buṭrus Šalib (1886 A.D.):

Б б, в, "wita. biṭa.

The reference is of course to the pronunciation of w as v and vice versa in the Cockney dialect of the 19th century as evidenced in Dicken's Pickwick Papers, (Johnstone).
From the names of Persons:

By comparing names written both in Coptic and in Arabic script, we can deduce the /w/ value of the Coptic letter ß from the following:

A. Names in liturgical books, vocabularies and dictionaries:

ßica  /wisa/, (Ms.1:138V; Ms2:131V; Ms.3:63R; Ms.8:76V, 153R; Ms.9:53V; Ms.10:142R; Absal.80; Absal.Kiyah.553).

ßtca  /wisa/, (Ms.39:94V).

ßhca  /wisa/, (Absal.310; Sod.collq.18).

ßaxoc  /waabs/, (Ms.2:129R; Ms.3:62R; Ms.5: 91R; Ms.39:92R; Amel.577,579; Absal. 75; Absal.Kiyah.539,548; BIFI:162; Dif.1:28; BSAC 8:4).
Names from the Old Testament:

/wāḥūs/, (Ms.1:136R).
/wanib/, (Ms.2:132V; Ms.10:144R; Absal.Kiyah.530,542,556; CD 27b; BSAC 11:105).
/xasir/, (Ms.2:135V; Ms.2: 129R,345V; Absal.Kiyah.538,548; Dif.I:9-10).
/wasilidas/, (Absal.371).
/wasilidās/, (T The.41).
/wāṣuf, wāṣif/, (Ryl.246).
/awswyos/, (Ms.1:135V).
/sawiru/, (Ms.1:139R).
/sawirus/, (Lab); Gk. Σφηνος.
/hiwaryos/, (Dif.I:32).
/makarawi/, (Dif.II:61).
/tawrōna/, (Lab).
/uranyah/, (Lab).
/yuḥanna al-mallawāni/, (Ms.7:65R).
/awāl/, (Ms.10:41R,45R).

Names from the Hol Bible:

/yuwal/, (Ge.4:21), (Ms.23:16R; Ms.24:10R), (Beirut*: يوال).

Beirut = The Arabic Holy Bible printed at Beirut. Cited for comparison, since the names are transliterated from Hebrew and Greek, sometimes according to the modern values of the letters and sometimes according to the old ones.
The ِ in some names is represented by Ar.ـ/ instead of ِ/w/. Sometimes it is also dropped in the Arabic transliteration:
III. From the names of Towns, Villages and other Places:

(1121.b3.a.)

A. In Lower Egypt:

/mahtayal/ (Ge. 36:39), (Ms. 23:120v; Ms. 24:66v), (Beirut: مهتليبيل).
B. In Cairo and Upper Egypt:

/zawilah = zwēlah/, (Ms. 7: 81V, 82R, 83V, 91R, ...).
/zawilah = zwēlah/, (Ms. 44: 96V).
/zawilah, zwēlah/, (Ms. 5: 91V).
/ḥārit ziwēlah/ (Amēl. 577; BIF I: 170).
/ḥārit ziwēlah/, (Amēl. 579).
/ḥariat ziwelah/ (Amēl. 577; BIF I: 200, 217, 224).
/wasīm/, (Amēl. 567).
/wasīm, osīm/ (Mun.R.L.E. 64; Spg. 299; Sob. collq. 17).
/wasīm, osīm/, (Ms. 5: 95V).
/wasīm, osīm/, (K. 210; Amēl. 561, 569).
/wāḥ il-bahnasa/, (Amēl. 290, 573).
/Kuš warwir/, (Amēl. 573).
/Kuš warwir/, (Amēl. 400).
/Kuš warwir/, (Amēl. 400).
/nāwi, nawa/, (Sob. collq. 10).
/Kāw/, (Ms. 18: 77R; Amēl. 510, 559, 561, Lab).
/dawanāsah/, (Lab; Amēl. 469, 470: دفانيس. طبانيس دوناسه).
From ritual expressions:

\[
\begin{align*}
\text{Bātoc} & \quad /\text{wātus}/, (\text{Ms.2:103V; CD 27b; OLG 209; VAKT 117; CCVAI: 215}), 'a\ hymn - melody', \text{from } \text{Bātoc} '\text{bush}' \text{referring to the burning bush of Exodus (3:2), (Wor.CT 342)}. \\
\text{Wahem} & \quad /\text{wāham}/, '\text{song, hymn}', (\text{VAKT 117; CCVAI:205}), \text{pl. } /\text{wahamāt}/ (\text{OLG 122} \text{= } \text{Bātoc}). \text{v. (CD 509,510)}.
\end{align*}
\]
From Coptic and Greek loan-words in Arabic:

<table>
<thead>
<tr>
<th>Term</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bep</td>
<td>/wari/</td>
<td>'new', in /daho wari</td>
</tr>
<tr>
<td></td>
<td>/alēna/</td>
<td>'this is new for us'</td>
</tr>
<tr>
<td></td>
<td>(Lab. collq. II:6)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/wirwir/</td>
<td>'new', young</td>
</tr>
<tr>
<td></td>
<td>(radishes) or anything new</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Sob. collq. 6; v. Lab. collq. II:6).</td>
<td></td>
</tr>
<tr>
<td>BepBep</td>
<td>/warr/, 'to fall suddenly',</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Sob. collq. 6 = Bep</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lab. collq. II:6).</td>
<td></td>
</tr>
<tr>
<td>Bapmawr</td>
<td>/waršūr/, 'saw',</td>
<td></td>
</tr>
<tr>
<td></td>
<td>منشأا</td>
<td>(Sob. collq. 6; Lab. collq. I:11).</td>
</tr>
<tr>
<td>labot</td>
<td>/lawāta/ (Lab. collq. II:10).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>/lawāti, lawāti/, 'sodomite'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Lab.; Lab. collq. II:11).</td>
<td></td>
</tr>
<tr>
<td>otbe</td>
<td>/'awwa/', 'opposite, against',</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in /tayyāb/, 'always contradicting' (Lab. collq. I:25).</td>
<td></td>
</tr>
</tbody>
</table>
VI. From the Coptic numerals and other words and expressions:

\( \text{\textregistered} \) (50), (Ms.20:64V; Ms.21:59V; Ms.17:141V; CD 440b).

\( \text{\textregistered} \) (Ms.15:149R).

Abbreviated to \( \text{\textregistered} \) /\text{\textregistered}w/ (50), (Ms.2:387V; Ms.6:51V; Ms.10:35V; Ms.31: last folio; Ms.32: last folio).

\( \text{\textregistered} \) (70), (Ms.18:53V; Ms.19:8V; Ms.20:64V; Ms.21:59V; Ms.22:58V; Ms.15:149R; Ms.17:141V).

Abbreviated to \( \text{\textregistered} \) /\text{\textregistered}w/ (70), (Ms.2:387V; Ms.6:72V; Ms.31: last folio; Ms.32: last folio).

Other miscellaneous words and expressions:

\( \text{\textregistered} \text{\textregistered} \) /\text{\textregistered}w/ /\text{\textregistered}w/ 'a kind of edible plant' (Ms.18:75R).

\( \text{\textregistered} \text{\textregistered} \) /\text{\textregistered}w/ (K.198).

/\text{\textregistered}w/ 'rose' (Ms.18:71R; K.179).

/\text{\textregistered}w/ 'rose water', (CD 490a).

/\text{\textregistered}w/ 'library'

/\text{\textregistered}w/ 'an Arabic month'. (Ms.18:53V).

/\text{\textregistered}w/ 'a kind of drug'

(Ms.18:73R; K.189).
### VII. From the interchange between β and οτ:

(1121.β7.α)

A. In Coptic Bohairic words:

| οταλ | > Βαλ | 'one' (Ms.18:53V; Ms.20:64V; Ms.21:59V; Ms.22:58V; Ms.8:299V; Ms.16: last folio). |
| οτωλας | > Βολας | vb. 'lean, be bent' (CD 477b). |
| οτον | > Βον | 'someone, something' (Mallon 7; Lab). |
| οτωμιν | > Βομιν | 'light' (KCCD 74b). |
| οτβηρ | > Βηρ | 'how many', (CD 488b). |
| οτωρπ | > Βωρπ | 'to send', (CD 489a). |
| οτερτ | > Βερτ | 'rose' ورد, (CD 490a). |
| οτικι | > Βικι | 'saw', (CD 492a). |
| οτοσερ | > Βοσερ | 'oar', (CD 492a). |
| οτεσευντ | > Βεσευντ | 'become, make broad', (CD 492b). |
| οτωτ | > Βωτ | 'be raw, fresh, green', (CD 493a and Additions). |
| οτω | > Βω-'Βωτ | 'send', (CD 495a). |
| οτων | > Βων | 'cleft, gap, space', (CD 501b). |
\[\begin{array}{ll}
\text{otogoteg} & \rightarrow \text{BomBem} \\
\text{otus} & \rightarrow \text{Bas-} \\
\text{otaz} & \rightarrow \text{Bas} \\
\text{otaz} & \rightarrow \text{Bosj} \\
\text{otawen} & \rightarrow \text{Bawen} \\
\text{otawin} & \rightarrow \text{Bawin} \\
\text{otun} & \rightarrow \text{Bux} \\
\text{otoxotex} & \rightarrow \text{otoxex, Besex} \\
\text{ototan} & \rightarrow \text{Abam} \\
\text{ototin} & \rightarrow \text{Abhm, Abim} \\
\text{ototht} & \rightarrow \text{Abht, Aotbht} \\
\text{paotin} & \rightarrow \text{paBm} \\
\text{paothott} & \rightarrow \text{paBhott} \\
\end{array}\]

'strike, thresh', (CD 504b).
'put, set, be (there)', (CD 505b).
'oasis' (CD 508b).
'fisher' (CD 509a).
'repeat, answer', (CD 509a).
'what is added, storey of house', (CD 510b).
vb. 'cut' (CD 511a).
'chew, crush', (CD 513b).
'colour', (CD 20b).
'ship's cargo, load', (CD 21a).
'collection, company of persons, monastic congregation, monastery', (CD 21b).
'quarter of town', (CD 306a).
'happen, fall', (CD 306a).

B. From the Bohairic Scalae and Prefaces:

In the Preface of Yuḥanna as-Samanūdī and the Scala Magna (13th century), there is a chapter, in which is presented, some words which resemble each other in pronunciation but differ in meaning.

Through studying the following collections of these words, we can deduce that the sound of \(\text{B}\) resembles \(\text{or}\).
the branch of date-palm'.
'the one'.
'the woe!'.
'the husbandman'.

(Scb Magna Ms. 18:84v).

'the priests'.
'the caves'.

(Scb Magna, Ms. 18:86v;
Preface of as-Samannūdi Ms. 18:
6v).

'the nakedness'.
'the desire'.

(Scb Magna Ms. 18:85v).

'bending, breaking'.
'cheeks'.

(Scb Magna Ms. 18:85v)
πικότεν 'the circumcision'.
πικότο 'the corn'.
(SqB Magna Ms. 18:86R).

μιγμι 'the hypocrites'.
μιγμοτι 'the dryness'.
(SqB Magna Ms. 18:87R; Preface of as-Samannûdi Ms. 18:7V).

μικαλι 'the leaves of the trees'.
μιγμοτι 'the amusements'.
(SqB Magna Ms. 18:87R; Preface of as-Samannûdi Ms. 18:7R,8R).

(1121.b7.c.)
C. From the interchange between Β,Β and ν,τ,οτ:

(1121.b7.c1.)

Β > οτ, τ
βηλον , βηλον > οτηλον (CD 467a).
λάβα στατλον (C 125:288)
And in proper names:

Δαβίδ > Δανιά (Scholtz 6).
Σαβηρος, σεβήρος > σεβήρος (Lab).

(1121.b7.c2.)

υ > β

(εὐσεβής) > εὐσεβής (CD 27a).
δεύτερα > τεύτερα (CD 27a).

(1121.b7.c3.)

t > β

(αριπαυετί) > αριπαυετί (CCVai:401,509).
(εσαερπαυετί) > εσαερπαυετί (CCVai:40t).
(-μερμηετί) > -μερμηετί (CCVai:457).
ατσων > αΕσων (WHwb-15).

(1121.b8.)

VIII. From Arabic Mss. in Coptic Script:

In the text of the Monastery of St. Macarius (10th - 13th century), published by Casanova, Schly and Burmester, the letter Β was always used to transcribe the Arabic ٪w٪. (BW 232,233; Wor.CS 136).
Examples from Sobhy-Mac Text: (EW):

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>Arabic Translation</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>πεκασεβεε</td>
<td>قَوَا</td>
<td>(p.234).</td>
</tr>
<tr>
<td>Βεδαλας</td>
<td>وَلَمَدِ</td>
<td>(p.234).</td>
</tr>
<tr>
<td>ελβασι</td>
<td>الْجَنْشِ</td>
<td>(p.234).</td>
</tr>
<tr>
<td>οεεκκελας</td>
<td>نُوُكُلَا</td>
<td>(p.234).</td>
</tr>
<tr>
<td>ουκ</td>
<td>نِقْوَى</td>
<td>(p.235).</td>
</tr>
<tr>
<td>Βελελλιεεσομ</td>
<td>وَوَدِيُّم</td>
<td>(p.235).</td>
</tr>
<tr>
<td>ελβατι</td>
<td>الْوَادِى</td>
<td>(p.235).</td>
</tr>
<tr>
<td>ιεκκεει</td>
<td>يَجَارِب</td>
<td>(p.237).</td>
</tr>
<tr>
<td>ελβεεσα</td>
<td>الْوَاحِدٍ</td>
<td>(p.237).</td>
</tr>
<tr>
<td>πεβεες</td>
<td>بَوْحَة</td>
<td>(p.238).</td>
</tr>
<tr>
<td>Βελελαε</td>
<td>وَلِهَا</td>
<td>(p.238).</td>
</tr>
<tr>
<td>πελεμετατεβε</td>
<td>بَلْمَانِهِ</td>
<td>(p.238).</td>
</tr>
<tr>
<td>ελεπεβε</td>
<td>الرَخْوِهِ</td>
<td>(p.239).</td>
</tr>
<tr>
<td>ελβεεσαι</td>
<td>الْوَاحِدٍ</td>
<td>(p.240).</td>
</tr>
<tr>
<td>Βεεσ</td>
<td>بَوْحَاء</td>
<td>(p.240).</td>
</tr>
<tr>
<td>ιεβεελλεοτ</td>
<td>يُوَذَعَهُ</td>
<td>(p.242).</td>
</tr>
<tr>
<td>κότεε</td>
<td>قَوْهُ</td>
<td>(p.242).</td>
</tr>
<tr>
<td>κότεες</td>
<td>قَرْهُ</td>
<td>(p.242).</td>
</tr>
<tr>
<td>ελαζβεε</td>
<td>الْوَلَى</td>
<td>(p.243).</td>
</tr>
<tr>
<td>Βεζοτθ</td>
<td>وَحْوَش</td>
<td>(p.243).</td>
</tr>
<tr>
<td>ακκε</td>
<td>اَلْقَوْى</td>
<td>(p.245).</td>
</tr>
<tr>
<td>κότεε</td>
<td>قَوْهُ</td>
<td>(p.246).</td>
</tr>
<tr>
<td>ελδαβι</td>
<td>الْجَوَى</td>
<td>(p.248).</td>
</tr>
<tr>
<td>ασβεε</td>
<td>اَحْوَنِ</td>
<td>(p.249).</td>
</tr>
<tr>
<td>Βεξγακ</td>
<td>وَجِيلَ</td>
<td>(p.250).</td>
</tr>
<tr>
<td>σεβε</td>
<td>سِوَا</td>
<td>(p.251).</td>
</tr>
<tr>
<td>οεεεεενε</td>
<td>نِتْوَان</td>
<td></td>
</tr>
</tbody>
</table>
Examples from further leaves of the same text, published by Burmester (BSAC 18:51-64):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>بكلاه</td>
<td>وقال</td>
<td>p.55</td>
</tr>
<tr>
<td>بكاثعن</td>
<td>وقوما</td>
<td>p.55</td>
</tr>
<tr>
<td>بكليه</td>
<td>وكنا</td>
<td>p.55</td>
</tr>
<tr>
<td>بى</td>
<td>وان</td>
<td>p.55</td>
</tr>
<tr>
<td>بى ون</td>
<td>اخوه</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى</td>
<td>وجا</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وجدو</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>ولد</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وان</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>هوى</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>ودن</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وحج</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وم</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وتنسك</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وأخفطر</td>
<td>p.55</td>
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<tr>
<td>بكى وكى</td>
<td>وقبيه</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>ونا</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وقت</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وروح</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وقال</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وهاشنا</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>ول</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>وتروى</td>
<td>p.55</td>
</tr>
<tr>
<td>بكى وكى</td>
<td>اخوه</td>
<td>p.55</td>
</tr>
</tbody>
</table>
From Coptic Mss. in Arabic script:

(1121.b9.a)

IX.a. From Coptic Mss. in Arabic script:

(1121.b9.a1.)

1. Galtier Text (14th century or later): (BIF V)

<table>
<thead>
<tr>
<th>Text</th>
<th>Arabic Script</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭūthō</td>
<td>ضووخ</td>
<td>p.92</td>
</tr>
<tr>
<td>ḥaṭerβati</td>
<td>اوأراوكي</td>
<td>p.93</td>
</tr>
<tr>
<td>é̇šetcaβe</td>
<td>إيا تساوأ</td>
<td>p.94</td>
</tr>
<tr>
<td>niæceβεςc</td>
<td>ني تسالوس</td>
<td>p.94</td>
</tr>
<tr>
<td>noβi</td>
<td>نوي</td>
<td>p.102</td>
</tr>
<tr>
<td>alabaβathc</td>
<td>إنا واداس</td>
<td>p.102</td>
</tr>
<tr>
<td>otho</td>
<td>وو</td>
<td>p.102</td>
</tr>
<tr>
<td>aτβφλα ेβολ</td>
<td>اوول اوول</td>
<td>p.102</td>
</tr>
</tbody>
</table>

(1121.b9.a2.)

2. Sobhy-Psalmody Text (1722 A.D.): (BSAC VI (1940))

<table>
<thead>
<tr>
<th>Text</th>
<th>Arabic Script</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>niβatoc</td>
<td>bi watōs</td>
<td>p.115</td>
</tr>
<tr>
<td>ेβολ</td>
<td>اوول</td>
<td>p.115</td>
</tr>
<tr>
<td>Arabic</td>
<td>Romanization</td>
<td>Page</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------</td>
<td>--------</td>
</tr>
<tr>
<td>اوبوأ</td>
<td>awwa/</td>
<td>(9V, 15R).</td>
</tr>
<tr>
<td>اووت</td>
<td>awot/</td>
<td>(23V).</td>
</tr>
<tr>
<td>اسواس</td>
<td>asawas/</td>
<td>(93R).</td>
</tr>
<tr>
<td>واي</td>
<td>wāy/</td>
<td>(87R).</td>
</tr>
<tr>
<td>وو</td>
<td>wō/</td>
<td>(88R).</td>
</tr>
<tr>
<td>ووک</td>
<td>wōk/</td>
<td>(19V).</td>
</tr>
<tr>
<td>ووکی</td>
<td>wākī/</td>
<td>(67R).</td>
</tr>
<tr>
<td>ووای تیا</td>
<td>woay-tiyya/</td>
<td>(4R).</td>
</tr>
<tr>
<td>ووی یوس</td>
<td>woy-ṭōs/</td>
<td>(3V).</td>
</tr>
<tr>
<td>وال</td>
<td>wāl/</td>
<td>(13R).</td>
</tr>
<tr>
<td>وال لاو</td>
<td>wal-lāw/</td>
<td>(215R).</td>
</tr>
<tr>
<td>وی ما</td>
<td>wī-ma/</td>
<td>(164R).</td>
</tr>
<tr>
<td>واب دین مأ</td>
<td>wab-dis-ma/</td>
<td>(72V).</td>
</tr>
<tr>
<td>واب دین داس</td>
<td>wab-dis-dās/</td>
<td>(201R).</td>
</tr>
<tr>
<td>واروس</td>
<td>wāros/</td>
<td>(216R).</td>
</tr>
<tr>
<td>واتوس</td>
<td>wātos/</td>
<td>(73R).</td>
</tr>
<tr>
<td>ووتس</td>
<td>wots/</td>
<td>(200V).</td>
</tr>
<tr>
<td>وویوس</td>
<td>wiyos/</td>
<td>(46V).</td>
</tr>
<tr>
<td>ووکا</td>
<td>wāka/</td>
<td>(109R).</td>
</tr>
<tr>
<td>وویو</td>
<td>wāni/</td>
<td>(49V).</td>
</tr>
<tr>
<td>واری</td>
<td>wāri/</td>
<td>(49V, 90V).</td>
</tr>
<tr>
<td>ووگ</td>
<td>wōg/</td>
<td>(23V).</td>
</tr>
<tr>
<td>ویوووس</td>
<td>di-awolos/</td>
<td>(75R).</td>
</tr>
<tr>
<td>اوو</td>
<td>awo/</td>
<td>(65V).</td>
</tr>
<tr>
<td>اویو</td>
<td>awiy-yo/</td>
<td>(70V).</td>
</tr>
<tr>
<td>اویی</td>
<td>awiyayk/</td>
<td>(10V).</td>
</tr>
</tbody>
</table>
اول /awāl/ (28v).
اوول /awāl/ (3v, 4r).
اوي انان /awi-ān/ (195v).
اتو /atwa/ (5v, 6r).
اتواد /at-wād/ (175r).
اتوادان /at-wadān/ (96r).
اتواغن /at-wāf/ (61v).
اتواغن /at-wās/ (101v).
اوطو دو /atwādu/ (67r).
ابي وولا /abi-wola/ (26v).
واتاووس /awlawās/ (57v).
تابييو /tawiyyo/ (15v).
اتو /etwa/ (10v, 26).
ایو /yāwī/ (43v).
کی وی توس /ki-wi-tōs/ (73v).
کین والون /kim-walōn/ (158v).
ام وون /em-wōn/ (102v).
نويو ویو /nōwi/ (5v, 11).
نيوان /niwān/ (4v, 5r).
باروانین /barawanīn/ (135v).
باروان /baram-wōla/ (204v).
ابراي وی داروس /ebraš-wi-darōs/ (126v).
ابراي ویا /ebraš-wiyya/ (91v).
ايراباواوین /aari-ebraš-wawīn/ (94v).
ساو /sawā/ (66v).
سوو /sōwī/ (88v).
ساواوون /sab-wāton/ (78v).
اسوو /eswō/ (187v).
The Dair as-Suryān Texts:

Ms. 12 (1846 A.D.):

(aBBa) *  /awwa/.
(eBoλ)  /awol/.
(noBo1)  /nōwi/.

* Words in brackets do not appear in the Coptic orthography in the Ms., but are restored for comparison.
(מיבן)
(prépττερος)
(†megibi)

(1121.ב9.א42ו)
Ms. 11 (1894 A.D.):

(אבָּבָא)
(בָּהֵרָא)
(בָּהֵרָא)
(בָּל)
(בָּל)
(בָּוָא)
(בָּוָא)
(בָּוָא)
(עֵנִיְפָנָן)
(עֵנִיְפָנָן)
(יַבִּי)
(נָוְבִי)
(נִיבְנָּן)

(1121.ב9.א43ו)
Ms. 13 (undated):

(אָבֶּבָא)
(עִבְּוָא)
(עֵנִיְפָנָט)
(עֵנִיְפָנָט)
(נִיבְנָּן)
(נוֹבִי)
(נִיבְנָּן)

ניָוָן /niwān/.
אֶבְרָאָסְוָיְדֵרָּּס /ebras-widarōs/.
די-שָּּוָיו /di-šawiy(y)o/.

/awwa/.
/woy-tiy(y)a/.
/woy-tōs/.
/wāl/.
/wōl/.
/wi-yos/.
/at-wadān/.
/tawiyawt/.
/yāwi/.
/madwōk/.
/niwān/.
/awwā/.
/awāl/.
/at-wadāqū/.
/arwaytin/.
/niwān/.
/niwī/.
/ebras-widarōs/.
/di-šawiy(y)o/.
5. Ms. 40:

(εβολ) /awol/.
(πιδιαβολος) /bi-di-awolos/.
(εεβε) /atwa/.
(βηθλεεμ) /watlaam/.

IX.b. From the phonetic representations of the traditional Coptic

(1121.b9.b.)

1. Petraeus* (1659 A.D.):

niβεν
niσασας
εβολ
εεβε

(1121.b9.b1.)

2. Sobhy (1915 A.D.):

ουρεφτοβο maraftho (Sob. 19).
εβολ

(1121.b9.b2.)

* The quotations here are taken from Galtier who re-published this work of Petraeus in BIF V:110. (v. also Scholtz 3).
3. Sobhy (1918 A.D.):

\[
\begin{align*}
\text{niB\v{e}n} & \quad \text{niou\'\=n} & \quad \text{(BIF 14:53).} \\
\text{ee\v{e}e} & \quad \text{atoua} & \quad \text{(BIF 14:53).} \\
\text{\v{e}Boa} & \quad \text{ao\'ul} & \quad \text{(BIF 14:53).}
\end{align*}
\]

4. Worrell (1942 A.D.): (Wor.CT)

\[
\begin{align*}
\text{nemnoB\i} & \quad \text{nammowi} & \quad \text{(p.353).} \\
\text{\v{e}Boa} & \quad \text{aw\={o}} & \quad \text{(p.353).} \\
\text{-tort\o} & \quad \text{du\={o}} & \quad \text{(p.353).}
\end{align*}
\]

\[
\begin{align*}
\text{( raB\i )} & \quad \text{jawi} & \quad \text{(p.345).} \\
\text{( ee\v{e}e )} & \quad \text{atwa} & \quad \text{(p.345).} \\
\text{( niB\v{e}n )} & \quad \text{ni\={w}\v{a}} & \quad \text{(p.346).} \\
\text{( neq\={e}l\a) } & \quad \text{naf\={w}al} & \quad \text{(p.346).} \\
\text{( niB\={e}lle) } & \quad \text{biw\={e}lle} & \quad \text{(p.346).} \\
\text{( ce\v{e}e) } & \quad \text{s\={e}wan} & \quad \text{(p.346).}
\end{align*}
\]

X. From the Hieroglyphic and Demotic Texts:

Many examples are given above (1121.b7.a.) illustrating the interchange between \( B \) and \( \sigmaT \) in the Bohairic dialect. It is to be noted that this interchange is also known in the Sahidic dialect but to a lesser extent.
Vergote demonstrates an example of confusion between AE.  
and saying, "...Il est amené à cette conclusion par 
la confusion entre /b/ et /w/ .... dans les graphies suivantes 
des textes des Pyramides:

\[ \text{psŠ.t} \begin{array}{c}
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r3-wât (Wb. II:396),

'neighbourhood' (W Hwb. 169; Černý 141).

otwâc SB, Boâc† B, 'lean, be bent'; Dem. wûs (Er. 96),

'overturn, turn to flight'. Perhaps also connected with

wrs 'headrest', (W Hwb. 270; Černý 211).

othp SB, Bîhp B, 'how great, how many, how much?'.

wr (WbI:331), 'how much?' (W Hwb. 275; Černý 215).

otêše, Bîse S, otîci, Bîci B,

'to saw' wây 'to saw'; Demotic ws (Er. 99),

'to saw' (W Hwb. 277, Černý 216).

otocp S, otocp, Bocep B, 'oar',

(wbI:364), wsr 'oar', (W Hwb. 277), Demotic wsr

(not in Er), 'oar' (Černý 216).

otôcctm S, otôceen B, ... otôceen†, Bêceen† B,

'become broad, broaden', wstn (WbI:367)

'walk freely'; Demotic wstn (Er. 101), 'be free, unhindered'

(W Hwb. 278; Černý 216).

ôtût SB, Bût B, 'be raw, fresh, green', wîd (WbI:264), Demotic wt (Er. 104), 'be green, green, fresh'

(W Hwb. 279, Černý 217).
OTO(o)TE S, OTO† B, 'greens, herbs'

\[\text{\scriptsize \( w3\text{-}t \) (WhI:266; WHwb.279)}\]

'vegetables'; Dem. \[\text{\scriptsize \( w\bar{b} \)}\ (Er.115, 'papyrus stem') 'plants'
(Cerný 217).

OTOOTET SB, \( \text{\scriptsize \( B\bar{\text{O}} \)}\)ET B, 'become, be green, pallid'

\[\text{\scriptsize \( w3\text{-}d\bar{\text{w}}3\text{d} \)}\ (WhI:270), 'be green', Dem. \( \text{\scriptsize \( w\text{wt} \)}\)
(Er.106) 'become, be green', (WHwb.280; Cerný 217).

OTEITE, ORITE, BIITE S, BITE B, 'waste away, dry up' (CD495a)

Dem. \( \text{\scriptsize \( w\text{yt} \)}\) (Er.106), 'melt, soften, dissolve' (Cerný 218).

OT\( \text{\scriptsize \( w\)}\)ITE S, OT\( \text{\scriptsize \( w\)}\)† B, OT\( \text{\scriptsize \( w\)}\)- S, OTO\( \text{\scriptsize \( T\)}\) † B, 'send',

\[\text{\scriptsize \( W\bar{\text{w}} \)}\ (WhI:397), w\text{yt} 'send', 'leave for a journey';

Dem. \( \text{\scriptsize \( w\text{t} \)}\) (Er.103), 'send away, dismiss' (WHwb.279, Cerný 218).

OTOJ SB, \( \text{\scriptsize \( W\bar{\text{w}} \)}\) B, 'cleft, gap, interval', \( \text{\scriptsize \( w\bar{\text{w}} \)}\), \( \text{\scriptsize \( w\bar{\text{w}}r \)}\) (WhI:368), 'be empty, fall out'

\[\text{\scriptsize \( w\bar{\text{w}}r \)}\ (WhI:374), 'dry up, be missing, be bold'; Dem. \( \text{\scriptsize \( w\bar{\text{w}} \)}\)
(Er.101), 'hole; gap, space'. (WHwb.282, Cerný 220).

OTO\( \text{\scriptsize \( w\)}\)OTEM SB, ... \( \text{\scriptsize \( B\bar{\text{O}} \)}\)TEM B, 'strike, thresh' \( \text{\scriptsize \( W\bar{\text{w}}\bar{\text{w}}\bar{\text{w}} \)}\ (WhI:370),

'smash' (WHwb.283; Cerný 222).
oτοκ, oτωq S, Boq B, 'lung', <

wf (WbI:306), 'lung'; Dem. wf (Er.87) 'lung' (WHwb.283; Černý 222).

oτωq SB, ... oταq - SB, Beq - S, Baq - B, ... Beq' S, 'put, set', <

wθ (WbI:253), 'put, lay'; Dem. wθ (Er.76) 'lay' (WHwb.284, 285; Černý 222).

oταq S, oταq, Baq B, 'oasis'<

wθt (WbI:347), 'oasis'; Dem. why (Er.98), (WHwb.284; Černý 222).

oτωq, oτωq, Boteq S, oτωq, Boq B, 'fisher',

wθ (WbI:350), 'fisher', Dem. wθ (Er.98) 'fisher' (WHwb.285; Černý 223).

oταqBeq SB, BeBeq S, 'bark, growl of dog'; v. BeBeq B 'howling; barking', <

wθwθ (WbI:351), 'bark' (WHwb.285; Černý 223).

oτωq S, oτωq, Beqen, oτωq B, 'repeat, answer',

wθm (WbI:340), 'repeat'; Dem. wθm (Er.97), 'repeat' (WHwb.285, 286; Černý 223).

oταqew S, oταqew, Beqew B, 'what is added', 'storey' of house; Dem. wθm (n)ht2 (Er.97), 'two-storey' house.

(WHwb.286; Černý 223).
отохокес, отох, Бах B, 'cut' < PixelFormat
wd (Wb1:404), 'separate (by cutting)', (WHwb.287; Černý 224).

отообок, отобо k, отоботек, отообок B, Бахек F, 'chew, crush', reduplication of PixelFormat
wex (Wb1:376), 'chew' ... (WHwb.288, Černý 225).
The letter θ in the old traditional pronunciation is called 

(1) Ms. 18:97V.
(2) CD 68a.
(3) Stern 418.
(5) Ms. 2:387V.
(6) Roch. 260.
(7) Roch. 248.
(8) Wor. CT 321.
(9) Roch. 260; Wor. CT 321.
(10) Sob. 16; BIF 14:51.
(11) Wor. CT 321.
(12) Galtier 105; Sob. 16; Sob. Gr. 13; Sob. CCG 118; BSAC 6:117; Yassa 54.
(13) Scholtz 2; Roch. 260; Maspero, Rec. 37:161; Sob 16; EIL 14:51; BSAC 6:117; Wor. CS 84; Wor. CT 321.
(14) Galtier 105; Maspero, Rec. 37:161; Sob. Gr. 13; Sob. CCG 118.
(16) v. (1122.b7.3.)
(17) Sob. CCG 118; BSAC 6:117; Yassa 54.
(1122.a2.)

In the modern 'reformed' pronunciation the letter is given the modern Greek name θ (18), /tita, tiṭa/ and the modern value θ (20) /t/.

At the beginning of the modernist period Coptic writers completely ignored the old /t/ value of the letter θ (21). At a subsequent stage they established the rule of pronouncing the letter as /t/ except when preceded by the letter c or the letter ṣ when it is to be pronounced as /t/ (22), e.g., ᴱΣΟ’ΝΩΣΩ /estoynufi/, 'incense'; γεζζ /eṣṭēh/, 'street'. Still other modern Coptic writers follow this rule with a slight modification, in that after the letter t, like c and ṣ which when followed by θ, the θ is to be pronounced /t/ (23). Thus, /mattē'on/ for ṢAṬEΩΣ. However, this most recent rule has not been in common use and up to the present we hear most priests and deacons (of those who follow the modern pronunciation) saying /kata mattē'on/ for KATA ṢAṬEΩΣ.

(18) ʿAqrūmiyya mustawfiya 3; Lab. Tamhid 4; ʿAwaḍ 54.
(19) Asās 6.
(20) ʿAqrūmiyya mustawfiya 3,4; Asās 16; Lab. Tamhid 4.
(21) Asās 6,16; ʿAqrūmiyya mustawfiya 2,4; Buṭrus Ṣalib 7; Rāhib 7.
(22) Lab. Tamhid 2,3; ʿAbd as-Sayyid 10.
(23) ʿAwaḍ 59, Binūb 9.
Before giving the evidence which shows that the traditional /t/ sound of θ is the genuine and original one, we have to remember that the letter θ in Old Greek had the value of an aspirated /t/, i.e. a /t/ followed by an /h/, a puff of breath. This is the ordinary /t/ heard in accented syllables in Southern English. (24)

It is to be noted that in the Modern Arabic Bible (translated from Hebrew and Greek and printed at Beirut), the proper nouns which include θ in their Greek orthography are transcribed sometimes by Ar. ꝏ/t/ for θ, the old Greek value and sometimes by Ar. ꝏ/t/, the modern Greek realization. That is to say there is no fixed rule.

It is possible that some of the late Coptic transcribers, when copying the scriptures and liturgical books may have consulted contemporary translations of the Bible into Arabic, for it happens sometimes that they transcribed θ by Ar. ꝏ/t/. This may be the case, especially among those transcribers who had been living in Rome, as well as those who might have been influenced by the modern Greek pronunciation.

(24) V. Wor. CS 17.
Nevertheless CA. ٔ /t/ is almost always pronounced ٔ /t/ in Egyptian Arabic (EA.) and most dialects other than those of Arabia and Iraq.

If the sound /t/ had been current in Egypt at the time of the Arab invasions, then the original /t/ sound of ٔ would surely have been preserved. Compare however the following representative examples:

CA. ٔ /ta'r(un)/  EA./târ/, 'vengeance'.
CA. ٔ /târa/  EA./târ/, 'to be excited'.
CA. ٔ /tâbbata/  EA./tâbbat/, 'to fix, make firm'.
CA. ٔ /tûbun(un)/  EA./ti'bân/, 'serpent, snake'.
CA. ٔ /tâlab(un)/  EA./ta'lab/, 'fox'.
CA. ٔ /talâta(tun)/  EA./talâtah/, 'three'.
CA. ٔ /talâg(un)/  EA./talâ/, 'ice'.
CA. ٔ /taman(un)/  EA./tâman/, 'price'.
CA. ٔ /itnân/  EA./itnân/, 'two'.
CA. ٔ /tâwb(un)/  EA./tâb/, 'garment'.
CA. ٔ /tawr(un)/  EA./târ/, 'bull'.
CA. ٔ /tâwm(un)/  EA./tâm/, 'garlic'.
CA. ٔ /harâta/  EA./harat/, 'to plough'.
CA. ٔ /katûra/  EA./kitîr/, 'to be much'.
CA. ٔ /katîr(un)/  EA./kitîr/, 'abundant'.

(1122.a6.)
(1122.a7.)
In a few words, apparently only neologisms and words borrowed from the lit. language. "/täni/ '2nd' but /sänawi/ 'secondary'.

The fact that the Egyptians, in general, are unable to pronounce Ar. "/t/ correctly, may be taken as evidence that the sound /t/ was absent from Coptic. Copts, if they had been accustomed to such a sound in their own language, would otherwise have pronounced Ar. "/t/ and no doubt have insured the retention of this sound in EA.

THE EVIDENCE WHICH SHOWS THAT THE LETTER " WAS INVARIANTLY PRONOUNCED " /t/ AND " /t/, BUT NOT " /t/.

I. From the name of the letter and its value:

A. In the old Mss:

In as-Sullam al-Muqaffa (the Rhymed Scala) by Abu Ishāk ibn il-‘Assāl (13th century):

(" eita;) "/tīta/ (Ms. 18:27V.)
2. In the Coptic alphabet registered in (Ms. 2: 387 v):

"θ θιτα θιτα /tīdā/.

3. In the reports and representations of the traditional Coptic pronunciation, as reported by the Coptic philologists:

1. Scholtz (1778 A.D.):

"θ θίτα θίτα uti T", (Scholtz 2).

2. Stern (1880 A.D.):

"θ θεεθ θεεθ /tatah/, (Stern 418).

3. Rochemonteix (1891 A.D.):

"θ θήτα (θιτα), /tīdā, tatti, tētta, titta/",

(Roch. 248)

"θ (/tīdā, titta/) est régulièrement un T, explosive qui n'est représentée par aucun autre signe de l'alphabet",

(Roch. 260, 261).
4. Galtier (1906 A.D.):
"M. Amélineau croit avec raison que le ε copte n'avait pas le son spirant du grec, mais était un /t + h/, et donne comme preuve les mots tels que ἝΝΟΘΝΗ à racine redoublée. Le manuscrit, qui représente une prononciation plus récente, confirme cette opinion; le θ est transcrit par ط : 

 않는οκ (entingok); ἐτμαί (etmáy); βατανός (bartanós); Ἒνος (atnos); ἕθτορ (lehtór);

ακτρι-σῶδαμ (akatri-súdam); ετεβίσόττεα (adtawiyawi). De même, l'arabe حقي (hattâ) est transcrit par ظ en lettres copte."

(Galtier, BIFV:105).

5. Maspero (1915-17 A.D.):
"L'équivalent du T ancien est fourni alors rarement par le θ , le plus souvent par le ε , qui est primitives dans les dialectes du Nord un T palatal emphatique correspondant au ط (ṭ) arabe, et en thébain une forme orthographique résultant de la combinaison de T avec l' aspirée T + ظ , ...."  

(Rec. 37:161).
6. Sobhy:

a) In JEA (1915 A.D.):
"θ tida /t/ invariably". (Sob. 16).

"θ The modern Church pronunciation is invariably like the English letter /t/. In certain words it appeared to be the representative of two letters Τ, e.g. ṭαμ in Bohairic for Ταμ in Sahidic.

Sometimes it stands for a simple Τ, e.g. Boh. NECK, Sah. ΝΤΚ, ΝΤΟΚ. At any rate it is always pronounced as /t/ in the Church." (Sob. 17).

b) In BIF (1918 A.D.):
"θ Tida /t/" (BIF XIV: 51).

c) In his Grammar (1925 A.D.):
"θ (اسم) تيدا ثيتا (نقطة) Τ, θ"
Translation: "θ (called)/tida, tita/ (pronounced) Τ /t/, θ (Sob. Gr. 13)."
Translation: "θ - this letter is pronounced as /t/ or ط/ /t/, and in the Arabic texts written in Coptic letters, it came to stand for a simple ث /t/, and in all the dialects it is pronounced /ta/ without any breathing." (Sob. Gr. 18).

Translation: "... we do not know the exact pronunciation of these aspirated letters (φ, χ, θ) in the Greek language, at the time when the Copts borrowed them, but surely we know that the Demotic language, which continued as Coptic did not at all contain among its letters a letter pronounced like the Arabic ت /ṭ/ or like the letter θ in modern Greek. This could not therefore result in the presence of this letter (value) in the Coptic Egyptian language which pronounced the letter θ as /t/. This is because the letter θ was pronounced /d/ in all positions. At any rate, the letter θ in Sahidic was always written as an abbreviation for the letters θ together ..." (Sob. Gr. 16,17).
In his article about the transliteration of the Arabic (1925 A.D.):
"ε = τ and ϸ (t and t'), never θ (/t/)."
(Sob.CCG 118).

In BSAC (1940 A.D.):
"The θ is always equal to τ (t), never θ (th) as in 'three'." (BSAC VI:117).

Crum (1939 A.D.):
"θ̂θ, θθθθ θθθθ θθθθ /θθθθ, θθθθ/. (CD 68a).

Worrell:
"... the aspirated Arabic stop, t, is never represented by either θ or θ, it is represented by θ, a monogram in Sahidic for θθ, and the sign in Bohairic for t." (Wor.CS 131).

Worrell is wrong however in representing θ as aspirated, (Johnstone).
It may be useful at this point to state the probable values of the individual Coptic letters as employed by the different dialects:

\[
\begin{array}{cccccc}
B & F & S & A^2 & A \\
\theta & d+h & d+h & d+h & d+h \\
\end{array}
\]

(Wor CS 84).

(1122.b1.b8.b.)

b) In his book *Coptic Texts* (1942 A.D.):

"The letter \( \theta \) is called tutti (Stern, thida, deida; Steindorff, tida). It has the value \( t \) in Coptic words. Examples: \( \epsilon \tau \delta \nu \), \( \epsilon \theta \omega \mu \eta \), 'whither': \( h \tau \delta \upsilon \), \( \epsilon \nu \tau \theta \kappa \), \( \eta \theta \kappa \); \( t \alpha \), \( t \delta \). The precision of distinction between \( \tau \) and \( \theta \) is remarkable, being observed even in \( \tau \eta \lambda \beta \), \( \theta \nu \lambda \varepsilon \beta \), where the accent has shifted. In Greek words both \( \theta \) and \( \tau \) are \( t \) in accented syllables, following the Bohairic rule, but otherwise \( d \). Examples: dorotáos, \\
\( \gamma \rho \sigma \sigma \theta \alpha \varsigma \); \( \chi \rho \iota \tau \sigma \omicron \varsigma \); \( \tau \varepsilon \omicron \delta \omicron \kappa \omicron \omicron \); \( \tau \alpha \nu \delta \omicron \omicron \omicron \); \( \tau \delta \omicron \omicron \omicron \), \( t \delta \omicron \omicron \omicron \), \( \theta \iota \delta \delta \omicron \omicron \omicron \)." (Wor. CT 321).

(1122.b1.b9.)

9) Yassá (1954 A.D.):

د يوجد حرف للاء في القدم بينما موجود في الحديث وتواجد حرف 

t في القدم "

*Translation:* "There is no \( t \) in the old (pronunciation) while it is present in the modern, and corresponds to the letter \( t \) in the old" (Yassa 54).

** in which \( d \) is a half-voiced dental stop (Wor. CS 9).
Professor Barns, in his comment on the present work, wrote to me saying, "I entirely agree with you that θ was never pronounced like /th/ in English 'thin' (and modern Greek θ); But in Sa‘idic it was /t+h/. Its pronunciation as /t/, I suppose to represent the dropping out (perhaps earlier in some places than in others) of the /h/ sound. I suspect that it lost its aspiration in Bohairic early, but I think that it can be demonstrated that the /h/ was present in Sa‘idic, probably throughout."*

(1122.b1.c.)
1. In the modern books:

(1122.b1.c1.)
1. Marquess (1882 A.D.):
"θ. t. This is a vulgarity which the lower classes in Egypt also commit in Arabic by substituting ꞙ/t/ for ꞙ/t/ as is also done in some English dialects".

(Marquess viii)

* cf. All Irish /t/s are aspirated but Gaelic speakers have no /th/ (as in /thin/), (Johnstone).
(1122.b1.c2.)


"... some used to pronounce it according to the tradition as /t/ whether the three letters (i.e. c, t, ū) or any other (letter) came before it". (Awāq 59).

(1122.b2.)

II. From the names of persons:

Through comparing the proper nouns which include the letter e in their Coptic orthography with their Arabic transliteration we can deduce the value of e which is always /t, t/ and rarely /d/.

(1122.b2.a.)

A. Names of persons in the liturgical books, vocabularies and dictionaries:

(1122.b2.a1.)

1. From Bohairic Texts:

Avāēē /agātā/, (Dif. I:12).
Avāēē /agāto/, (Ms. 2:377V; Ms. 4:295R; Dif. I:37).
Avāēē /agātu/, (Ms. 7:63V; Ms. 8:197V).
Avāēē /agāto/, (K. 521).
/atōm/, (Ms.2:130R; Ms.3:62V; Absal.76,309; Absal. Kiyah. 550, BSAC 11:133).


/atōm/, (Ms.1:136V).

/atnasyōs/ (Ms.1:139R; Ms.2:132V, 361V; Ms.3:63V; Ms.8:74V, 151V, 190V; Ms.9:58R; Ms.10:142R; Dif. I:18).

/atnasyōs/, (Ms.10:142R).

/atnasyu/, (Ms.2:377V, 378V; Ms.4:294V, 295R, 296R).

/atnasyōs/, (Ms.8:196V, 197R, 198V).

/atnasyu/, (Ms.2:377V).

/atnasyōs/, (Ms.7:63R, 64V).

/atnasyōs/, (Ms.13:80R; K.519; Dif.III:3; BSAC 11:118; Mul. Kana 56-57).

/antimos/, (Ms.2:347R; Ms.36:118V Ms.38:99R; Absal. Kiyah. 538).

/antinos/, (Dif. II:103).

/aflatōn/, (Ms.18:80R).

/baṭlaymōs/, (Ms.18:80R; K.227).

/bartolomāwus/, (Ms.2:250R; Tamaglid 117).

/bartolomāwos/, (Mul. Kana 72-73)

/ǵulyāt/, (Lab.).
/dimitryōs/, (Ms.8:191R).
/dimitryōs/, (Dif.II:71).
/dorotāwus/, (Tamagīd 81,82).
/astir/, (Lab.).
/awtanyōs/, (BSAC 4:160).
/tawrōna/, (Lab.).
/taddāwus/, (Tamagīd 117; Absal. 355).
/taddāwus/, (Dif.III:37).
/taddāwus/, (Dif.III:26).
/tawdōda/, (Ms.36:118V; Ms.38:99R)
/tawdōra/, (Lab.).
/tawdōrah/, (Dif.II:99).
/tawdrōs, tawadrōs/ (Ms.3:62R).
/tawdērōs/, (Absal. 363,368,373).
/taθodōrus/, (Ms.10:63V; Mul. Kana 82-83).
/taθodorōs/, (Ms.10:143R).
/tawadrōs/, (Lab.).
/tadrus/, (Ms.18:8OR; Dif. II: 12; BSAC 3:44).
/tawdōru/, (Ms.8:76V).
/tawdōrōs/, (Ms.44:96R; K.522).
/tadrus/, (BSAC 11:97).
/taθodorō/, (Ms.2:378R).
/tawdōru/, (Ms.7:63V).
/taθodorus/, (Ms.8:197V).
τοκλησία /tawakliyyah/, (Lab.).
τάλα/ (Lab.).
τόμα/ (Ms.2:133R, 250R; Ms.18: 79V; K.224).
τάμασ/ (Dif.III:23).
τάονα/ (Ms.2:377R; Ms.4:294V).
/ta'ouna/ (Ms.7:63R).
/ta'ouna/ (Ms.8:196V; Dif.II:2).
/ta'ouna/ (K.519).
/ta'ousta/ (Tamagid 81, 82).
/ta'ousta/ (Dif.I:18).
/teiborneos/ (Dif.I:71).
/aba tarbo/ (CCVa.I:276).
/taωfīlus/ (Dif.I:39,40; K.520).
/taωfīlos/ (Ms.10:142).
/taωfīlos/ (Ms.2:377V; Ms.4:294V).
/taωfīlos/ (Ms.7:63R; Ms.8:196V).
/taωfanyu/ (Ms.2:378R).
/taωfanyu/ (Ms.7:64R).
/taωfanyo/ (Ms.8:198R).
ياعديد/ /yahudit/ (Lab.).
يوليطا/ (Ms.2:130V).
يتفتح/ /yaftāh/ (Ms.39:118V).
كوتن/ /kūtun/ (Dif.II:68).
قلته/ /kultah/ (Lab.).
/кultah/ (Ms.2:130R; BSAC 11:124).
koloteos /kulōdos, kulōta/, (Lab.).
koloseos /kulta/, (BSAC 11:125).
kallateianon /kaladyānu/, (Ms.2:377R; Ms.4:294V).
kallaeio /kaladyānu/, (Ms.7:62V).
kaleseme /kalastina/, (Lab.).
malaeios /malātyos/, (Dif.II:48).
maras /marta/, (Dif.III:14).
matte /matta/, (Ms.18:79R; K.223).
mateos /mattāwus/, (Ms.7:65R; K.525; BSAC 11:96; Mul. Kana 74-75).
matwos /mattawōs/, (Ms.9:54V).
matwos /matawus/, (Ms.10:68V).
matwos /mattawos/, (Ms.10:144R).
mattais /mattiyāś/, (Absal.355).
nabtalaymon /naftalaymōn/, (Dif.I:37).
nftali /naftāli/, (Lab.).
fitagorus /fitagōrus/, (Ms.18:80R).
batalyano /balatyānos/, (Dif.II:41).
ebtulumwus /ebṭulumāwus/, (Ms.2:130V; Ms.3:62V; Absal.77; TThe.43).
brotauos /brotāwus/, (Dif.II:109).
bisintawus /bisintāwus/, (Ms.10:143V).
asandah /basandah/, (Dif.III:30).
bafnotyos /bafnotyos/, (Ms.1:138V).
bafnotyos /bafnutyos/, (Ms.10:143R).
bafnuti /baf-nūti/, (Ms.10:146R).
/bafntyos/, (Dif. III: 5).
/bafntyos/, (Ms. 38: 100V; TThe. 197, 198).
/bafntyos/, (Ms. 36: 12OR; Dif. II: 45).
/shit/, (Ms. 18: 79V).
/estaros/, (Ms. 2: 346R; Ms. 36: 118 Ms. 38: 99R).
/estaros/, (Absal. 372; BSAC 8: 39)
/awestaros, oestaros/, (Dif. II: 56).
/estaros/, (Dif. I: 23).
/shanudi/, (Ms. 8: 153R).
/sanutoxos, (Dif. II: 112).
/siniutoxos, (Dif. II: 98).
/shnudo, shnudah/, (Ms. 7: 64R; Ms. 8: 198R).
/saratyal/, (Ms. 1: 133V).
/saratyal/, (Absal. 70, 349; Absal. Kiyah. 544).
/saratyal/, (Ms. 3: 61R).
/rimatayos, (Ms. 18: 8OR, 157RV; K. 520, 521; BSAC 4: 180; OLG 242).
/rimatauos, (Dif. I: 94; II: 24).
/rimotayos, (K. 520).
/rimotayos, (Ms. 8: 191R).
/rimotayos, (CCVaI: 554).
/rimotayos, (CCVaI: 554).
/dimotayos, (Ms. 2: 377V).
2. Examples from Sahidic Texts:

\( \text{θοτε} \) /afutay/ (ScS 224).
\( \text{ε} \) /allhat/ (ScS 224).
\( \text{αμαρ} \) /tamār/ (ScS 222).
\( \text{αμμοτ} \) /tammūz/ (ScS 231).
\( \text{μαθες} \) /mattēs/ (ScS 196).
\( \text{τιμο} \) /timatāwus/ (ScS 31, 32).
B. In the Old Testament:

阿拉伯 /'arād/, (Ge.46:21), (Ms.23: 157R; Ms.24:86V; Abnal-Kanisah), (Beirut: أراد).

اسنات /asnāt/, (Ge.41:45), (Ms.23: 138V; Ms.24:76R), (Beirut: استنات).

حضرموت /ḥāṣarmōt/, (Ge.10:26), (Ms.23: 31V; Ms.24:18R), (Beirut: حضرموت)

با يتيل /batūṭīl/, (Ge.22:22,23), (Abnal-Kanisah), (Beirut: باتول).

بارات /barāt/, (Ge.36:39), (Abnal-Kanisah).

بست /basamat/, (Ge.26:34), (Ms.23:81V; Ms.24:46R).

قبة /kābat/, (Nu.3:17), (Ms.25:232R; Ms.26:100V), (Beirut: قبة).

غتار /gātar/, (Ge.10:23), (Abnal-Kanīsa) (Beirut: جيّار).

جلبات /gulyāt/, (Ps.143:title).

دانان /datān/, (Nu.16:1), (Ms.25:259R; Ms.26:144R), (Beirut: دانان).

توبال /tobāl/, (Ge.4:22), (Ms.24:10R).

توال /tobāl/, (Ge.4:22), (Abnal-Kanīsa) (Beirut: توبال).
<table>
<thead>
<tr>
<th>خلاف</th>
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<tr>
<td>تولغ</td>
<td>(Nu.26:23), (Ms.25:277V; Ms.26:173R), (Beirut: تولغ).</td>
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<td>تلعي</td>
<td>(Nu.13:22), (Ms.25:253V; Ms.26:135R), (Beirut: تلعي).</td>
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<td>تنين</td>
<td>(Ge.36:11), (Ms.23:118R; Ms.24:65R), (Beirut: تنين).</td>
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<td>(Ge.36:11), (Abnal-Kanisah).</td>
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<td>(Ge.25:3), (Abnal-Kanisah), (Beirut: absent).</td>
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<td>(Ge.25:15), (Abnal-Kanisah), (Beirut: تيمان).</td>
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<td>تمناع</td>
<td>(Ge.36:22,41), (Abnal-Kanisah), (Beirut: تمناع).</td>
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<td>تورغامه</td>
<td>(Ge.10:3), (Abnal-Kanisah), (Beirut: تورغامه).</td>
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<td>(Ge.14:1), (Ms.23:39V; Ms.24:22V), (Beirut: ترغال).</td>
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<td>ترغال</td>
<td>(Ge.14:1), (Abnal-Kanisah).</td>
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<tr>
<td>تاراطا</td>
<td>(Is.37:9), (Ms.27:96R), (Beirut: تاراطا).</td>
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<tr>
<td>تاريخ</td>
<td>(Ge.11:24,25,26,27), (Ms.23:34V; Ms.24:19V), (Beirut: تاريخ).</td>
</tr>
<tr>
<td>تاريخ</td>
<td>(Ge.11:24-27), (Abnal-Kanisah).</td>
</tr>
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/tirās/, (Ge.10:2), (Ms.23:30R; Ms.24:17R; Abnal-Kanisah), (Beirut: تيراس).
/tarṣa/, (Nu.26:33), (Ms.25:278V; Ms.26:174R), (Beirut: ترسة).
/tarsīs/, (Ge.10:4), (Ms.23:30R; Ms.24:17R; Abnal-Kanisah), (Beirut: ترسیس).
/yahudīt/, (Ge.26:34), (Ms.23:81R; Ms.24:46R), (Beirut: يهودیت).
/Awhad, 'ōhad/, (Ge.46:10), (Abnal-Kanisah), (Beirut: اوحد).
/itamār/, (Lev.10:6), (Ms.26:28V); (Lev.10:12), (Ms.26:29V), (Beirut: ایتامار).
/yatrān/, (Ge.36:26), (Ms.23:119V), (Beirut: یتران).
/yāfat/, (Ge.6:10), (Ms.24:12R); (Ge.7:13), (Ms.24:13V); (Ge.9:18), (Ms.24:16V); (Ge.10:1), (Ms.24:17V) (Beirut: یافث).
/yohābat/, (Nu.26:59), (Ms.26:175R) (Beirut: یوابث).
/ḥābat/, (Ge.46:11), (Ms.23:156R; Ms.24:86R), (Beirut: قرات).
/ḥābat/, (Ge.46:11), (Abnal-Kanisah); (Ex.6:18), (Abnal-Kanisah).
/متراد/', (Ge.36:39), (Ms.23:120V; Ms.24:66V), (Beirut: متراد).

/مترد/', (Ge.36:39), (Abnalkanisah).

/متوشال/', (Ge.4:18), (Ms.24:10R).

/متوشال/', (Ge.4:18), (Abnalkanisah), (Beirut: متسائلا).

/متسائلا/', (Ge.5:21,22,25), (Ms.23:18V; Ms.24:11R), (Beirut: متسائلا).

/متسائلا/', (Ge.5:21,22,25), (Abnalkanisah).

/ محل/', (Ge.28:9), (Abnalkanisah), (Beirut: مکیت).

/نبوى/', (Ge.25:13), (Ms.23:75V; Ms.23:75V; Ms.24:42V), (Beirut: نبايوت).

/نبايوت/', (Ge.25:13), (Abnalkanisah).

/نتنائيل/', (Nu.7:18), (Ms.25:241V; Ms.26:115V), (Beirut: نتنائیل).

/نتنائيل/', (Nu.7:23), (Ms.25:241V; Ms.26:116R), (Beirut: نتنائیل).

/نفتال/', (Ge.30:8), (Abnalkanisah), (Beirut: نفتالی).

/نفالت/', (Ge.36:13), (Ms.23:118R)
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/shalat/ (Ge.10:7), (Ms 24:10R; Abnal-Kanisah), (Beirut: absent).

/annahat/ (Ge.4:25,26), (Ms.23:17RV).

/sit/, (Ge.5:3,4,6), (Ms.22:31R).

/sit/, (Beirut: absent), (Abnal-Kanisah), (Ms.24:17V; Abnal-Kanisah).

/safatagha/, (Ge.10:7), (Ms.23:30R; Abnal-Kanisah), (Ms.24:17V).

/sanat/, (Ms.26:134R; Abnal-Kanisah), (Ms.22:31R).

/kat/; (Beirut: absent), (Abnal-Kanisah), (Ms.24:17V; Abnal-Kanisah).

/sari/, (Ms.23:17RV).

/shafat/, (Beirut: absent), (Abnal-Kanisah), (Ms.24:17V; Abnal-Kanisah).

/samit/, (Ms.23:17RV).

/sit/, (Ms.23:17RV).

/samit/; (Ms.22:31R).

/samit/, (Ms.23:17RV).

/senat/, (Ms.23:17RV).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).

/tanataw/ (Is.20:1), (Ms.27:12V).
In the New Testament:

abitâr/ (Mk.2:26), (Ms.29:108R)  
(Beirut: أببتار).

bartulomâwus/ (Mt.10:3), (Ms.28:27R); (Lu.6:14), (Ms.28:151R),  
(Beirut: برثولوماوس).

bartulôma/ (Mt.10:3), (Ms.29:32)  
(Lu.6:14), (Ms.29:196V).

tâdâwus/ (Mt.10:3), (Ms.28:27R)  
Ms.29:32V; WW); (Mk.3:18), (Ms.28 90V; Ms.29:110R), (Beirut:  
تادواس).

tamâr/ (Mk.1:3), (Ms.29:9R),  
(Beirut: تامار).

toma/ (Mt.10:3), (Ms.28:27R)  
Ms.29:32V); (Lu.6:15), (Ms.28: 151R), (Beirut: توما).

tomâs/ (Lu.6:15), (Ms.29:196V).

/târah/ (Lu.3:34), (Ms.29:188R;  
Ms.30:205V), (Beirût: تارح).

/târah/ (Lu.3:34), (Ms.28:144R),  
Gk. θαρά.

tarak/ (Lu.3:34), (Clér.; WW).

tôdas/ (Ac.5:36), (Ms.33:304R;  
Ms.34:168V; Ms.35:260V), (Beirut:  
ثوراس).

tawfilea/ (Lu.1:3), (Ms.28:134R;  
Ms.29:176V); (Ac.1:1), (Ms.33: 284V; Ms.34:159R), (Beirut:  
توفيله).
/mat(t)āt/, (Lu.3:24), (Ms.28:143V; Ms.29:187V), (Lu.3:29), (Ms.28:144R; Ms.29:188R), (Beirut:متّات).

/naṭan/, (Lu.3:31), (Ms.29:188R), (Beirut:ناّان).

/naṭanayil/, (Ms.1:45-48), (Ms.8:218R; Ms.29:273RV), (Beirut:نشاطيل).

/rā'ūt/, (Mt.1:5), (Ms.29:9R), (Beirut:رآعوت).

/sīt/, (Lu.3:38), (Ms.28:144V; Ms.29:188V; Ms.30:205V), (Beirut:شّيّت).

/salatyal/, (Mt.1:12), (Ms.28:8V; Lu.3:27), (Ms.30:205R), (Beirut:شالتيل).

/salatyāl/, (Mt.1:12), (Ms.29:9V; WW).

/sharutienil/, (Mt.1:12), (Cler.); (Lu.3:27), (Cler.), Gk.Σαλαθηλα.

/tabita/, (Ac.9:36), (Ms.34:177V; Ms.35:273R), (Beirut:طبتّيتا).

/timotawus/, (Ro.16:21), (Ms.33:45V; Ms.35:40R); (1 Tim.1:2), (Ms.35:150V), (Beirut:صيّوتاوسن).

/timatawus/, (Ro.16:21), (Ms.34:26R); (1 Tim.1:2), (Ms.33:206V; Ms.34:118R).
D. From Coptic, Greek and Hebrew names of persons still named and well-known among Copts and Coptic Clergy:

<table>
<thead>
<tr>
<th>Name</th>
<th>Coptic</th>
<th>Greek</th>
<th>Hebrew</th>
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<tbody>
<tr>
<td>Αθηνάιος</td>
<td>/aṭnasyōs/</td>
<td>/aṭnāsi/</td>
<td>/tanās/</td>
</tr>
<tr>
<td>Αστήρ</td>
<td>/astir/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Τάδδαυς</td>
<td>/taddāwus/</td>
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<td>Ταφρως</td>
<td>/tawfrōs/</td>
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<td>/tadrus/</td>
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<td>Τομάς</td>
<td>/tomās/</td>
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<td>/tōma/</td>
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<td>Ταώβιστα</td>
<td>/tawbista/</td>
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<td>Ταφιλός</td>
<td>/tawfilus/</td>
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<td>Κόλτα(h)</td>
<td>/kolta(h)/</td>
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<td>Ματουσαλά</td>
<td>/matušālaḥ/</td>
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<td>Ματιά</td>
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<td>Φατσ</td>
<td>/faltas/</td>
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</table>
III. From the names of towns, villages and other places

(1122.b3.a.)

A. In Lower Egypt

/atrib/, (Amel. 572, 575).
/atrib/, (Ms. 5:94V; Ms. 44:100V).
/atrib/, (Amel. 562; BSAC 5:219).
/atrib/, (Amel. 559, 560; Ms. 18: 77R; K. 209).
/atrib/, (Amel. 66, 564; Lab.).
/attrib/ (Amel. 559, 560; Ms. 18: 77R; K. 209).
/tinis/, (Ms.18:76V; Amél. 507, 559, Lab.)
/tinis/, (Amél. 560,565,567,569, 575).
/etris/, (Ms.5:96R).
/tida/, (Amél. 504,558,565,574).
/tida/, (Amél. 560,568).
/al-batanon/, (Amél. 307, Lab.).
/sanur talut/, (Lab.).
/dimyat/, (Amél. 567,575).
/dimyät/, (Mun.RLE 55).
/tanta/, (Sob. collq. 13,17; Sob. CCG 122).
/tanta, tandata/, (Amél. 480).
/taranut/, (Ms.5:95V).
/taranüt/, (Amél.562,563,566, BSAC 5:217).
/bastah bilhor/, (Ms.5:95).
/bastah/, (Sob. collq. 17), (Wb.I:423; Gauthier II:75),
lit. 'House of (goddess) Bastet';
In Upper Egypt

אדריבא /adribah/, (Tamagid 225:2, 'Mount Adribah'.

אבורתק /abutik/, (Lab.), Gk. 'Αποτελ. Αποτελ. (Sob. collq. 5).

תאפריק /abutik/, (Ms.5:95R).

תאפריק /abu-tiğ/, (Ms.4:100v).


תאפריק /abu-tiğ/, (Amé 56).

אדפו /edfu/, (Amé 573,577; ABO 2:6; Mun. RLE 51,57).

אדו /edfu/, (Ms.5:95R; Amé 156).

דב /Spg.296; Wb. V: 562, Gauthier VI:126-127).

טבאה /tibah/, (Lab.).

ט מו /tammi/, (Ms.10:142V; Lab.).

Outside Egypt

אנתנ /atinas/, 'Αντινατιν (BSAC 9:155; K.212).

תב /tabur/, 'Mount Thabur' (Absal. 568,569).

טסום /tarsus/, Taros (BSAC 9:156, K.212).
Outside Egypt:

- 6 cc

Texts

- /turas/, (sc.s 245)
- /erassuntarit/, (sc.s 30)
- /basac 9:149

At-Dairut (atf) Akk. Blouva, (sc.s 179)

- /bet-rahe/, (sc.s 3162)
- /bet-wal/, (sc.s 162)
- /bet-cave/, (sc.s 162)
- /basac 9:151

Raqemoc

- /tetras/, (sc.s 161)
- /but/ (Amel. 556, Gauthier IV:47)
- /armant/, (sc.s 556, Gauthier)
- /but/ (Amel. 556)
- /armant/, (sc.s 161)

In Data:

- /kurintiya/, (sc.s 155)
- /kurintiyah/, (sc.s 155)
- /taugish/, (Amel. 556, Gauthier)
- /kurintiya/, (sc.s 155)
- /kurintiyah/, (sc.s 155)
- /tusr/, (sc.s 242)

Examples from Shalashic texts

(1122.5-2.4*).
Examples from ritual expressions:

Thelokia

Thetokia

Thetologos

Theoneus

Theophros

Theophany

Therapy

Theriak

Theophania

Theophany

Therapeue

Katadra

Katadraiyyah

Katadros

Katadrion

Katholikon

Therapeue

Katadra

Katadraiyyah

Katadrion

Katholikon

Katholikon
katolik, katalikos, 'catholicos' (VAKT87).

katlik, (Hava 906).

kitarah, (Is.16:11), (Ms.27:45V).

kitaar, qitar, /kitārah/, cithara, guitar, (Ms.18:93R); (Ap.5:8), (Ms.37:25V; Ms.36:28R); kudra qitar (Hava 907).

katsima, kita/tsima, (VAKT86).

colinbatrah, baptismal font, (VAKT 92).

almastir, (Ms.18:78V).

tunyah, (VAKT31).


al-urtudukiyyin, (Ms.18:119V).

šabawot, sabaoth, (Is.1:24), (Ms.27:7R); (Ro.9:29), (WW); (Ms.18:9)
šabawot, (VAKT70)


sintronon, ošvopovoy, (VAKT64).

di-bartanos, 'the Virgin',
(Ms.2:153V, 158R, 162V, 167R).
examples from Sahidic texts:

ταδακιά /tadakiyyah/, (Sc.S 39).

αὐτακίον /al-katalikon/, (Sc.S 32).

κιτάρα /kitarah/, (Sc.S 118).

σαβαωτ /sabawut/, (Sc.S 97).

(1122.b5.)

V. From Coptic and Greek loan-words in Arabic:

σβατά /zabatah, sabatah/, pistil of the male palm; bunch of dates, from Gk. σπόν , (Wor. CT 336; Lab.)

σβαί /al-sabatai/, pl., (Ms.18:74R).

ταλής /tallis/, 'big sac', Sob. collq. 6; Ms.18:66R; K.143).

αὐτα /al-tarmus, -turmus, -tirmis, -tirmus/, 'lupine' (Ms.18:74R; K.194).

τερμ /tirmus ..., (Lab.), Ἀρμ., (Hava 906).

τερμ /tirme/, (Lab.).

τερ /tiyatro/, (Lab.).

τοτ /tuit, tot/, 'name of 1st Coptic month', Gk. τότος ,
(Wor. CT 335; CD 462; VAKT 31).

τασ /tas/, 'boundary', (Sob. collq. 6).

तफ /taff/, 'to spit', 'spittle'
(Wor. CT 335; Lab. collq. II:8).

ततफ /taftaf/, 'continue spitting,' let fall drop by drop (Sob. collq. 6).
/ṭahr/, 'drunk', in locution شرب خ (Sob. collq. 6).

/tahmah/, 'invitation, reception' (Sob. collq. 6; Lab. collq. 1:14).

/al-kibt/, 'the Copts' (Amél. 574)

æwip (S); æwip (B). هنور /ḥatur/, 'name of 3rd Coptic month', (Wor. CT 341; CD 728a, VAKT115).

VI. From the Coptic numerals and other words and expressions:

[1122,b6.a.]

A. From Coptic numerals:

In the following numerals ḫ was found to replace ʾ, while the Arabic transliteration of these numerals is always written with ت, ظ /ṭ, ṭ/, never َّ /ṭ/.

'three', (Ms.18:53V; Ms.14: last folio).

(CD 566b; Ms.8:299V; Ms.14: last folio; Ms.15:149R; Ms.16: last folio; Ms.17:141V; Ms.19: 8V; Ms.20:64V; Ms.21:59V; Ms.22: 58V).
/Yumt/, (Ms.2:387V; Ms.6: 40R, 47R, 7hR; Ms.10: 11RV, 14RV, 15, ... Ms.31: last folio; Ms.32: last folio).
'three hundred', (Ms.14: last folio; Ms.18: 53V; Ms.22: 58V).
'three thousand', (Ms.14: last folio; Ms.22: 58V).
'four', (Ms.8: 299V).
(Ms.18: 53V; Ms.22: 58V).
'/efto/', (Ms.10: 37V).
(Ms.14: last folio).
(Ms.19: 8V; Ms.20: 64V; Ms.21: 59V).
(Ms.15: 149R).
(Ms.17: 141V).
'/efto/', (Ms.10: 37R, 49R, 63R, 86R ....).
'/efto/', (Ms.2: 387V; Ms.6: 41R, 49R, 91R ....; Ms.10: 62V; Ms.31: last folio; Ms.32: last folio).
(400), (Ms.18: 53V; Ms.22: 58V).
(4000), (Ms.22: 58V).
'nine', (Ms.14: last folio; Ms.16: last folio; Ms.17: 141V; Ms.18: 53V; Ms.22: 58V).
B. From other words and expressions:

ελτάνασις /al-atinasiyyin/, 'the natives of Athens', (CCV a. I: 542).

πατά /abfata/, (Mk. 7:34), (Ms. 28: 103R).

πατν /afata/, (Mk. 7:34), (Ms. 29: 126R).

αινς /afsantIn, afsintin/, wormwood, Absinth, (Ms. 18:72V), ἄνθηλον, (Hava 906).
Examples from Sahidic texts:

/iliyyās al-tasbiti/, (Ms.1: 134v; Ms.2: 362v; Ms.3: 61v; T The. 195).

/maγnīṭus/, (Ms.18: 75v).

/magnāṭis/, (Lab.).

/mamītā/, (Ms.18: 73v; K. 190).

/al-estātira/, (Ms.18: 66R).

/al-estātir/, (K.146).

/talīta kūm/, (Mk.5: 41), (Ms.28: 97R; Ms.30: 133R).

(1122.b6.c.)

C. Examples from Sahidic texts:

/aftimōn/, (Sc.S 133).

/tirs/, (Sc.S 118).

/al-tirs/, (Sc.S 30).

/al-isbitāri/, (Sc.S 117).

(1122.b7.)

VII. From the interchange between the letter θ and the letters τ, †, α in Greek and Latin words:

(1122.b7.1.)

θ replaced by τ

(1122.b7.1a.)

a. In Coptic Bohairic texts:

/amēstōc (ξ αμέσωτος ), (K. 202; KV Dict. 24).
(1122.b7.1b.)

b. In Sahidic texts and other dialects:

gerinos < θέρμος , (BSAC 19:60).

triphos < θρίς , (C73:223).

apaxista < υποκείσθαι , (BM584).

Names of Persons:

talia < θαλία , (Heuser 85).

trifar < θυρωρός , (Heuser 85).

(1122.b7.2.)

Gk τ 'and Latin 't' replaced by Coptic θ :

(1122.b7.2a.)

a. In Coptic Bohairic texts:

dbias (< δίμις ) , (KV Dict.66).

aposenthsc < ἀποστηθῆς , (C129:53; EW277).

aroe < ἀρεθή , (C125:254).

archimoptrions < ἀρχιμοπτής , (C42:266).

thermi < tremissis , (C129:59).
In Sahidic texts and other dialects:

**Σηριακ** < τριάς, (BSAC 19:61).

**Καήνκει** < κατηχεῖν, (C150:158).

**Καήνκειςικ** < κατηχησις, (Mun.203).

**Καήνκειςικ** < κατηχησις, (C150:158).
Names of Persons:

πιλοτις (Heuser 86).
χριστοσις (Heuser 86).

(1122.b7.3.)

θ replaced by θ

(1122.b7.3a.)

a. In Coptic Bohairic texts:

Ἀμαραξ < Ἀνθραξ, (De.V II:301; KV Dict. 30,31).
Λημος < Λυμες, (C125:267).
Στροτος < Στροθος, (De.V II:311).

(1122.b7.3b.)

b. In Sahidic texts:

Παραιξ < ηδρονς, (C225:95).

Proper name:

λεωνυσιν < Θεωνυσιν, (BSAC 19:60).
(1122.b7.4.)

X. δ and Latin 'd' replaced by Coptic θ:

(1122.b7.4a.)

In Coptic Bohairic texts:

Greek  
Δρυμανδρίτης  
(Δρυμανδρίτης)

(1122.b7.4b.)

I. In names of persons in Sahidic texts:

Φωκεος  
Δωρόδεος  
(Heuser 85; C42:252).

(1122.b8.)

VIII. From Arabic Mss. in Coptic Script:

(1122.b8.a.)

In the text of the Monastery of St. Macarius (10th - 13th centuries), published by Casanova, Sobhy and Burmester, both θ and η are used to represent the Arabic letters 
\( \ddot{t} \) and \( /t/ \) and \( \ddot{t}/ \). And when θ or η are used to represent the Arabic \( \ddot{t}/t/ \) they have a superscript \( \ddot{t} \). Sobhy gives a notice that the Ar. \( \ddot{t} \) is only written so, "with three dots instead of two \( \ddot{t} \) although it represents \( /t/\ddot{t} \). The actual spoken Arabic has lost entirely the \( \ddot{t} /th/ \) (i.e. \( /t/ \)), (EW232).
Examples from Sobhy-Macarius Text:

(1122.b8.a1.)

( EW )

(p.234).

(p.235).

(p.236).

(p.237).

(p.238).
تلقيه
كانت
حبة
التبة
تبغ
تجلعوا
افتقد
تغير
ولحاء
آتي
لألمده
نُماك
التاسع
امقام
شراكة
تعلن
يعلب
ثالثة
موت
اثنان
يبلغوا
بغرق
حتى
يستمر
(p. 239).
(p. 240).
(p. 241).
(p. 242).
(p. 243).
تَرَكَتْ أثامَّة
البَيْتِ
تَرَكَتْ
البَيْتِ
تَرَكَتْ أثامَّة
البَيْتِ
تَرَكَتْ
البَيْتِ
تَرَكَتْ أثامَّة
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تَرَكَتْ
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تَرَكَتْ أثامَّة
البَيْتِ
تَرَكَتْ
البَيْتِ
تَرَكَتْ أثامَّة
البَيْتِ
تَرَكَتْ
البَيْتِ
تَرَكَتْ أثامَّة
البَيْتِ
تَرَكَتْ
البَيْطِ
Examples from further leaves published by Burmester,

(1122.68.a2.)

(1966), pp. 51-64

(1.p.55)

(2.p.56)

(3.p.57)

(4.p.58)

(5.p.59)

(6.p.60)
Other examples from Sahidic texts:

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Arabic</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>/al-tubal/</td>
<td>الوغل</td>
<td>(KV Dict.10; Rec.37:161).</td>
</tr>
<tr>
<td>/al-martak/</td>
<td>المرتاك</td>
<td>(KV Dict.19; Rec.37:161).</td>
</tr>
<tr>
<td>/al-saftar/</td>
<td>السحار</td>
<td>(KV Dict.60).</td>
</tr>
<tr>
<td>/al-aytir/</td>
<td>البتير</td>
<td>(Sc.S 247).</td>
</tr>
<tr>
<td>/al-muṣṭari/</td>
<td>المشترى</td>
<td>(Lem.Alex.36).</td>
</tr>
</tbody>
</table>
(1122.b9.a.)

IX.a. From Coptic Mss. in Arabic Script:

(1122.b9.a1.)

1. Galtier Text (14th century or later):

(Emil d'Arbes)

(1122.b9.a2.)

2. Sobhy-Psalmody Text (1722 A.D.):
3. Damanhūr Text (1809 A.D.):

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>Turkish Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>إعتاب</td>
<td>atwāb/</td>
</tr>
<tr>
<td>إعتاب</td>
<td>atwāb/</td>
</tr>
<tr>
<td>إغاثة</td>
<td>at-labsis/</td>
</tr>
<tr>
<td>إغاثة</td>
<td>at-gatīs/</td>
</tr>
<tr>
<td>إغاثة</td>
<td>at-gatīs/</td>
</tr>
<tr>
<td>رواية تبا</td>
<td>woay-tiy(y)a/</td>
</tr>
<tr>
<td>أتم بام عو</td>
<td>em-bam-tō/</td>
</tr>
<tr>
<td>بيراميرلن</td>
<td>bi-rafi-ar-bat-nanāf/</td>
</tr>
<tr>
<td>رواية تبا</td>
<td>atwā, atwā/</td>
</tr>
<tr>
<td>أتم بام عو</td>
<td>at-uwunh awōl/</td>
</tr>
<tr>
<td>أتم بام عو</td>
<td>en-tok/</td>
</tr>
<tr>
<td>بيراميرلن</td>
<td>bi-esṭoy-nūfi/</td>
</tr>
<tr>
<td>لعسيسيا</td>
<td>/uṭiṣiy(y)a/</td>
</tr>
<tr>
<td>كاوليك</td>
<td>/kātoliki/</td>
</tr>
<tr>
<td>زين تودي</td>
<td>/gin-ṭowdi/</td>
</tr>
<tr>
<td>أت روشوي</td>
<td>/at-ru-ṣobi/</td>
</tr>
<tr>
<td>أت رايدو</td>
<td>/at-ran-ay-du/</td>
</tr>
<tr>
<td>أت ناو</td>
<td>/at-nāw/</td>
</tr>
<tr>
<td>أت موسردي</td>
<td>/at-mos-di/</td>
</tr>
<tr>
<td>أتم بام عو</td>
<td>/etwā/</td>
</tr>
</tbody>
</table>

(Ms. 10)

folio
(3R,4R...)
(5V,6R...)
(3V).
(4R,5V...)
(11R,12R).
(4R).
(4R).
(4V).
(4V).
(4V).
(5RV).
(5RV,6RV...)
(5V).
(7RV).
(8RV).
(8V).
(9V).
(10R).
(10R).
(10R).
(10V).
(10V).
(10V).
| Türkçe | Arapça | | |
|---------|---------|---|
| /at-nasös/ | /ti-adas-misi/ | (11V). |
| /di-bartanös/ | /adak-taşf/ | (11V). |
| /agâton/ | /mat-at-di-ehtâf/ | (13V). |
| /sot-mu/ | /tolaab/ | (13V). |
| /em-bak-emto/ | /di-taodokös/ | (14V). |
| /et-maw/ | /ta-wiyoe/ | (14V). |
| /umat-may/ | /bak-tisiyi(y)a/ | (16R). |
| /bi-tisy-a-astiryën/ | /awdan-tunt/ | (18R). |
| /ni-adaw-tah-mu/ | /maṭi-dās/ | (18R). |
| /et-may/ | /awar-abî-tîmin/ | (18R). |
| /en-ṭodān/ | /han-at-nôs/ | (18V). |
| /mah-ṭāk/ | /bi-ṭriyên/ | (20R). |
| /bi-ṭriyên/ | /estaṭîtâ/ | (20V). |
| /mat-ṭawun/ | /urtodo-eksös/ | (23R). |
The Dair as-Suryan Texts:

١١٢٢.٩.١٤١٠

١٨٤٦ A.D.

(1122.b9.a4.)

(1122.b9.a41.)

(1846 A.D.):

/tawōs/.

/ni-atnōs/.

/dimatmāy/.

/statida/.

/ni-atwāb/.

/ağāton/.

/atran-/.

/atwāb/.

/kaṭollīki/.

/urtođoksōn/.

/umatmāy/.

/i-katimāni/.

/anas-taydah/.

/tāu/.

/adwā/.

/tāy/.

/dāy/.

/tisi(y)ā/.

/ni-estoy-nūfi/.
Mr. 11 (1894 A.D.):

αγαθος

/ağa tôn/.

αγαθορρωμον

/ın-akatardon/.

αθοκ

/en-tok/.

δωνος

/woy-tös/.

ενωσι

/et-nom-di/.

αναφορτερ

/adaşı-tordar/.

εευ ότηται

/tašunay/.

μαντῆς

/matiđas/.

εορθαβ

/atwağ/.

ειςι

/etmây/.

ατερεπιετησι

/awar-abi-tī-min/.

κασολίκη

/katoliki/.

ορεολογος

/urtodükös/.

οροτείρι

/maru-tih/.

φεύλη

/naf-et-löm/.

εεβε

/at-wağ/.

εεβντε

/at-wadân/.

πεντελεβινωτ

/ni-adtawayt/.

πεκτελαιβασατ

/nak-mad-şan-etmahd/.

εσταισεσνς

/et-madas-tanîs/.

πενεσεμετ

/nan-taşaw/.

ενον

/en-tof/.
(φθονος) ευφόρος
(εμελέβ) τολμηρός
(ἀληθεία) αληθινός
(τπαραισίον) Δι Βαρθαμόν

122,β9,α43
No.13 (undated):

(θεος) Θεός
(μιθος) ημιθνός
(ταιβικ) δι Μαθαί
(παράνθετο) Φοινίξ
(ερωτευμία) αρωτήτον
(πνευτοβί) κατά τον Πνεύμα
(ερπελί) ατραν-ζί
(εοτάμ) ατομά
(καιολίκι) κατολίκι
(παράνθετο) Φοινίς
(θεοτ) θεότο
(οι καιολίκι) αι καιολίκι

αι κατολίκι
"i-kati-māni/.
αναστίζα
"anas-tiđa/.
ποιησία
"bi-etmāy/.
ορολογία
"urtuduksōn/.
ετεί
"tayda/.
δημοτικά
"hanumatmāy/.
επιθνατο
"atwādū/.
πνευτίκη
"ni-atmāwi/.

/ef-tonos/.
/tolēb/.
/alitōs/.
/di-bartanōs/.
/tāwus/.
/ni-ātōs/.
/di-matmāy/.
/statīda/.
/arwatīn/.
/ni-atwāb/.
/ağātōn/.
/atran-zi/.
/atwāb/.
/katolīki/.
/estatīda/.
/tā-u/.
"i-kati-māni/.
/anas-tiđa/.
/bi-etmāy/.
/urtuduksōn/.
/tayda/.
/hanumatmāy/.
/atwādū/.
/ni-atmāwi/.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
From the phonetic representations of the traditional Coptic:

1. Petraeus* (1659 A.D.):

21τκαθεσταρ

ιενοτ

eβε

ιισθηι

hidkátadra

ibtâû

atwa

niitmaï

2. Rochemonteix (1891 A.D.):

/entof/

/entok/

/af'êštôrdar/

/entô/

/nazarat/

The quotations here are mentioned according to Galtier who republished this work of Petraeus in (BIF V (1906) p.110), v. also (Scholtz 3).
(1122.b9.b3.)

3. Sobhy (1918 A.D.):

<table>
<thead>
<tr>
<th>ἔρεφραβατνάναφ</th>
<th>birafarbatnanaf</th>
<th>(p.52).</th>
</tr>
</thead>
<tbody>
<tr>
<td>ταί</td>
<td>tāi</td>
<td>(p.52).</td>
</tr>
<tr>
<td>ἐντόφ</td>
<td>entōφ</td>
<td>(p.53).</td>
</tr>
<tr>
<td>ἀτουάβ</td>
<td>atouāb</td>
<td>(p.53).</td>
</tr>
<tr>
<td>ἀτουα</td>
<td>atoua</td>
<td>(p.53).</td>
</tr>
<tr>
<td>ἀτραν</td>
<td>atran</td>
<td>(p.53).</td>
</tr>
<tr>
<td>ἐβτονῶς</td>
<td>ebtonōs</td>
<td>(p.53).</td>
</tr>
<tr>
<td>ἀτήναναου</td>
<td>atnanaou</td>
<td>(p.53).</td>
</tr>
<tr>
<td>ἐντόκ</td>
<td>entōк</td>
<td>(p.53).</td>
</tr>
</tbody>
</table>

(1122.b9.b4.)

4. Worrell (1942 A.D.):

<table>
<thead>
<tr>
<th>ἡφαιστειανελή</th>
<th>taołogos</th>
<th>(Wor, CT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Εφταλίμ</td>
<td>Eftalīm</td>
<td>(p.347).</td>
</tr>
<tr>
<td>Ταμιήφ</td>
<td>tamijōf</td>
<td>(p.347).</td>
</tr>
<tr>
<td>Μαρανταλλίλ</td>
<td>maranantalil</td>
<td>(p.348).</td>
</tr>
<tr>
<td>Αγατός</td>
<td>aγatōs</td>
<td>(p.348).</td>
</tr>
<tr>
<td>Ἀτώβ</td>
<td>atwāb</td>
<td>(p.348).</td>
</tr>
<tr>
<td>Ἑντόκ</td>
<td>entōк</td>
<td>(p.349).</td>
</tr>
<tr>
<td>Τί</td>
<td>ti</td>
<td>(p.349).</td>
</tr>
<tr>
<td>Ἄραβτίμ</td>
<td>arabitimin</td>
<td>(p.349).</td>
</tr>
<tr>
<td>Ἑντόφ</td>
<td>entof</td>
<td>(p.349).</td>
</tr>
<tr>
<td>Βιστόμνουφ</td>
<td>bistojnufi</td>
<td>(p.349).</td>
</tr>
<tr>
<td>Ετμαύ</td>
<td>etmaw</td>
<td>(p.349).</td>
</tr>
</tbody>
</table>
X. From the Hieroglyphic and Demotic Texts:

Hg. /t/, /d/ and Demotic /t/ are sometimes represented in Coptic by the letter "e", especially in the Bohairic dialect. Examples:

**Aọọće** B, Ṣulentc 0, 'lizard',

< ![Hieroglyphic symbol] > (Wb. III:122)

lnts&w, Dem. lnts (Er.315), 'lizard'. (W Hwb.9; Černý 8).

**θpας** B, 'tin' Dem. trn (Er.648), 'tin' (W Hwb.243; Černý 43)

**θεργ** , θηργ B, 'linseed',

< ![Hieroglyphic symbol] > (Wb.V:491) dştir '(red coloured?) grains', (Černý 43; v. W Hwb.244).

("θηργ") , ηαq B, (CD 69b), 'take out, away',

< ![Hieroglyphic symbol] > or ![Hieroglyphic symbol] (Wb.V:297), tfv 'remove (by force)'; Dem. tfj (Er.628), (W Hwb.256; Černý 43).
τοφετ B, 'let fall drop by drop' Hg. tftp, cf. άν (Wb.V:300), in the name of a deity 

τοφετ nun, 'he who lets fall Nun (i.e. rain water) drop by drop', (Černý 44; v. W Hwb. 256).

μτο ΣΑΑ 2 , (ε)νο Β, ... 'face, presence',

τοφετ (Wb.Π:171,172), Dem. μτρ, μττ (Er.191), 'presence' (W Hwb.103; Černý 94).

τκ Β, έκ Β, τκ, ΆΦ, 'spark' ≤ (Wb.V:331), 'flame, torch, candle'; Dem. τκ (Er.659), 'spark' (W Hwb.226; Černý 184).

τοκ ΣΑ 2 , τοβ Β, ... έν Β, έκ Β, 'knife, razor', Dem. τκ (Er.659).

τωκ ΣΑΦ, τοβ ΣΑΦ, τωκ Β, έκ Β, 'kindle fire, bake'.

τωκ ΣΑΦ, τοβ ΣΑΦ, τωκ Β, έκ Β, 'kindle fire, bake'.

τωκ ΣΑΦ, τοβ ΣΑΦ, τωκ Β, έκ Β, 'kindle fire, bake'.

τπκ Β, ... έκκεμ Β, τπκ Ω Β, ... έκκεμ Ω Β, 'pluck, draw, drag', ≤ (Wb.V:500), dem. 'become exhausted, worried' (cf. τπκ πις, 'be troubled at heart'), Dem. τκμ (Er.659), 'draw out, pluck' (W Hwb.228; Černý 184).

τακ Β, έλκ Β, τοκ Β, ... 'furrow', 

τακ Β, έλκ Β, τοκ Β, ... 'furrow', (W Hwb.230; Černý 186).
ΤΟΥ S ..., ΕΩΜ B, m 'mat' of reeds <α><α>
(Wb.V:307), τμάτ 'mat', Dem. τμ (Er.631), 'mat', (W Hwb. 232; Černý 187).

ΤΟΠH S, ΤΟΥ A, ΕΩΜ B, f. 'mat' of reeds <α><α>
(Wb.V:307), τμάτ 'mat', Dem. τμ (Er.631) 'mat', (W Hwb.231; Černý 188).

ΤΟΝ SAA² ... ΕΩΜ B, ΤΟΝ SA², ΤΟΝ B, 'to shut',
(Wb.V:308) τμμ, 'to shut'; Dem. τμ (Er.631), 'to shut', (W Hwb. 232; Černý 187).

ΤΟΝ S ... ΤΟΝ SB, ΕΩΜ B, 'be sharp, sharpen',
(Wb.V:448), δμ, 'sharpen, make pointed'; Dem. τμ (Er. 632), 'sharpen', (W Hwb.232; Černý 187).

ΤΟΠA (Ε)JO SAA², ΕΜΑΙO ...B, ... ΕΜΑΙE- B, ... ΕΜΑΙJOIN B, 'justify, praise'
Djm3c 'cause to become just'; Dem. τj-μ3c (Er.149), 'justify' (W Hwb.233; Černý 188).

ΤΟΠΗ SA², ΤΟΤΕΜ, ΤΟΤΕΜ B, ΤΟΤΕΜ S, ΤΕΝΕΨΗ B, 'be heavy, oppressed, strike upon, resound',
(Wb.V:309), τμτμ 'crush' (a medicament)
late (Wb.V:309), τμτμ 'annul' (Černý 189; v. W Hwb.234).
The page contains text in Greek and includes the following entries:

- **Infinitive in Anglo-Saxon**: τομος ΣΑ, ηφμμ β, 'be red, red' (Wb.V:488) dкр, 'be red, red'; Dem. τοκ (Er.658), 'be red, red', also Dem. τοκ, (Černý 195; W Hwb.245).

- **Infinitive in Old Frisian**: τομος ΣΑ² F, ... ηφμ β ... ηφμ- β ... ηφμ- β, ... ηφμ β, 'be boundary, be fixed, be moderate'.

- **Infinitive in Old English**: τομος ΣΟ, τομος Σ ... ηφμ , ηφμ β ... 'border, limit, name', τοκ (Wb.V:234) τοκ, 'frontier' later also 'district, name'; Dem. τοκ (Er.656), 'province, name' (W Hwb.255, Černý 201).

- **Infinitive in Old North Frisian**: τομος ΣΑ² ... τοκ, ηφκ β, ... ηφκ'Brien, 'become drunken' (Wb.V:323), τοκ, 'become drunken', Dem. τοκ (Er.654), 'become drunken' (W Hwb.257; Černý 203).

- **Infinitive in Old Danish**: τομος ΣΑ² F, ... τοκ MB, ηφκ β, m. 'chaff' viz. chopped straw known as /tibn/ in modern Egypt, (Wb.V:481), τοκ 'straw, chaff', Dem. τοκ (Er.651) 'straw' (W Hwb.257; Černý 203).

- **Infinitive in Old Swedish**: τομος ΣΑ² F, ηφκ β ... 'be disturbed, stir'

(Wb.V:233) τοκ, 'dip in water, submerge' (Černý 203; v. W Hwb.257).
1 44°

Dem. th (Er.654), 'mix'; in older Egyptian so far only the reduplicated \(\sim \text{thth}\) is attested (Černý 203; W Hwb. 257).

\(\text{th}\) 'knock (on the door), summon, invite', (Wb.V:321), thm 'be pierced' ... etc, 'knock (on the door)' (Wb.V:322); Dem. thm (Er.650) 'invite', (Černý 204; W Hwb. 259).

\(\text{thth}\) 'confuse' (reduplication of \(\text{th}\) 'mix') (Wb.V: 328) thth 'put in disorder', Dem. thth (Er.655), also thth 'confuse', (Černý 206; W Hwb.261).
The letter T in the traditional pronunciation is called (1) , و (2) , داو (3) , داو (4) , داو (5) , داو (6) , داو (7) , داو (8) , تاء. In most words it has the value (9) , /d/ (10) , /t/ (11) , /d/ , but sometimes the value (12) , /t/ (13) , or (14) /t/ .

(1) Ms.2:387V; Sob.Gr.14.
(2) Ms.18:123R; CD 389a; Stern 418.
(3) CD 389a.
(4) K.1; Tuki 2; Scholtz 2; Roch.260; Stern 7; Sob. 16; BIF XIV:52; Wor.CT 321.
(5) Roch. 249.
(6) Prince 292.
(7) Wor.CT 321.
(8) v.Stern 418.
(9) Sob.16; BIF XIV:52; Sob.Gr. 14,18; Sob.CCG 117,119; BSAC VI: 116; Galtier 104; Yassa 54; Ms.45:312V.
(10) Scholtz 2; Roch.260; Galtier 104; Sob.16,18; BIF XIV:52; BSAC VI:116; Marquess ix; Wor.CT 321; Wor.CS 84.
(11) Galtier 104; BSAC VI:117; Ms.45:312V.
(12) Sob.CCG 117,119; Ms.45:312V.
(13) Sob.18; Sob.Gr.14; Wor.CT 321.
(14) Sob.CCG 117,119; Ms.45:312V.
(1123.a2.)

In the modern "reformed" pronunciation the letter is called /τα Vo (15) /τα ψ (16), ταν (17), but even some modern writers call it τατο (18), ταύ (19) preserving the old /υ/ value of the letter τ. It is pronounced /τ (20), /t/ (21) /τ (especially when followed by α, ο, ω) (22), and /d/ when preceded by the letter Ν (23).

(1123.a21.)

At the beginning of the modernist reforms, some Coptic writers did not mention, in their "reformed" pronunciation, any value except /t/ (24) for the letter Τ. Some others mention that the value /d/ is given to the letter when it is preceded by the letter Ν, both in Coptic and Greek words (25). Later they restricted this rule to the Greek words only (26).

(15) Asās 7.
(16) Lab. Tamhîd 4; ʿAwad 54...etc.
(17) ʿAwad 54; Prince 292.
(18) Rāhib 7; ʿAgrūmiyya mustawfiya 2; Buṭrus Ṣâlib 7; ʿAwad 54.
(19) Mallon 5; ʿAwad 54.
(20) Asās 20; Rāhib 7; ʿAgrūmiyya mustawfiya 2; Buṭrus Ṣalîb 7; ʿAwad 60; ʿAbd as-Sayyid 10; Binūb 11.
(21) Mallon 5; ʿAwad 60; Marquess ix.
(22) Asās 20; ʿAwad 60; Lab. Tamhîd 2; ʿAbd as-Sayyid 10; Binūb 11.
(23) Asās 21; ʿAwad 60; Lab. Tamhîd 2; ʿAbd as-Sayyid 10; Binūb 11.
(24) ʿAgrūmiyya mustawfiya 2; Buṭrus Ṣalîb 7.
(25) Asās 21. This seems to be fairly late in Greek; by this rule Gk. αὐξηντικός > EA./afandi/, (Johnstone).
(26) ʿAwad 60; Lab. Tamhîd 2; ʿAbd as-Sayyid 11; Binūb 11.
The most modern rule for pronouncing T is as follows: 
\( /t/ \) in Coptic and Greek words, but \( /\dot{t}/ \) when followed by \( \alpha, \omicron, \upsilon \) (in Coptic and Greek words); and \( /d/ \) only in Greek words when it is preceded by \( \alpha \).

There is no need to prove the \( /t, \dot{t}/ \) sounds of the letter T which derive from the old pronunciation and have become generalised in the modern one.

Research is here restricted to demonstrating the genuineness of the traditional \( /d/ \) sound of the letter T in Coptic which is ignored in the modern pronunciation.

Worrell states the \( d \) value for T in all Coptic dialects and \( /d, \dot{d}/ \) in Bohairic. He gives the evidence that this \( /d/ \) value of T goes back to the Egyptian. This evidence will be discussed later in great detail.

It can be further noted that some Latin words borrowed by Coptic have the letter T in their Coptic transcription which stands for \( /d/ \) in the Latin. For example, 
\[ \text{Praeda} = \text{praeda}; \text{Veredarius} = \text{veredarius}; \]

(27) Wor.CS 84. 
(28) Wor.CS 20. 
(29) Mallon 7; CD 49b. 
(30) Mallon 7; Sob.Gr. 18; BM 569.
\( \text{τοξ} = \text{dux}; \) \( \text{κλάττιος} = \text{Claudius}. \)

This means that the Coptic \( \tau \) has the value of the Latin /d/.

(123.a7.)

Here, some may ask, "If the Coptic letter \( \tau \) has the sound /d/, then why have the Copts borrowed the letter \( \lambda \) from Greek?" The answer is that the letter \( \lambda \) is used only "in Greek words, where alone it properly appears. When it appears (wrongly) in a Coptic word, it is merely the equivalent of \( \tau \)." \( \lambda \) interchanges with \( \tau \) in Greek words quite commonly; in Coptic words very rarely, and then only in relatively poor manuscripts ... \( \lambda \) represents no sound of its own." \( \lambda / \tau \) (d) stand for the unaspirated Arabic stops d, t, ..." (34)
THE EVIDENCE WHICH SHOWS THAT THE LETTER َ HAS THE SOUNDS ٣ and ٤ /D and R/.

From the name of the letter and its value:

In the old MSS:

In as-Sullam al-Mukaffā (the Rhymed Scala), the vocabulary of abū Ishāk ibn il-‘Assāl (13th century), the title of the chapter is written:

"/al-dāw/, (Ms.18:123R).

In the Coptic alphabet registered in (Ms.2:387v):

"٣ tat داو " /dāw/.

In the reports and representations of the traditional Coptic pronunciation as reported by the Coptic philologists

Scholtz (1778 A.D.):

"٣ tat Dau uti d" (Scholtz 2).
2. Stern (1880 A.D.):
"τ ΤΑΤ ḫa-ra" /dāw/, (Stern 418).

3. Rochemonteix (1891 A.D.):
"τ ΤΑΤ da'u" (Roch. 249).
"τ dau, ... est exclusivement une sonore, notre d." (Roch. 260).

4. Galtier (1906 A.D.):
"Le τ .... actuellement, il est prononcé comme la sonore, c'est-à-dire qu'il a pris le son d. C'est aussi la transcription du manuscrit qui représente ce son par ḫ, ḫ (*/d, d'/)... la transcription ʿ(*/d/) est toute-fois plus générale." (Galtier 104).

5. Sobhy:

a. In JEA (1915 A.D.):
"τ Dau ḫ d" (Sob. 16).
"τ is always given the value d. Thus ṭOTBO = dūo, ṭWI = dimi, ṭANIA† = Damiādi. In certain words, however, for which the reason cannot be given, it is pronounced as English t, as in ṭOTOK = entōk (unless because the letter stands here for θ ), CIWOTT = siōt, etc." (Sob. 18).
In BIF (1918 A.D.):

1. Dau ḫ d" (BIF XIV p.52).

In his Grammar (1925 A.D.):

2. ḫ daw/, ḫ t/d, ḫ t/" (Sob.Gr. 14).

Translation: "The letter ḫ is pronounced /d/ in all positions. This letter stands for /t/ and /d/ in Ancient Egyptian, but the difference between these two letters in writing had vanished by the end of the Demotic era and the
two letters became written in one form which indicates that, by that time, their pronunciation had become one.

But another letter remained in Demotic which perhaps was to express /t/ in particular. Very often the letter T stands for Λ which is also pronounced /d/. This latter (i.e. Λ) should not be written except in Greek words. In Latin words borrowed in Coptic, the letter T was written to stand for /d/. For example, Βερεταριος = veredarius."

(Sob.Gr. 18).

(1123.b1.b5d.)

J. In his article on the transliteration of Ancient Egyptian names of towns, villages... into Arabic,

(1925 A.D.), he says,

T has the two values of Γ /d/, and Τ/ /t/, representing as it does the two old letters Σ and Τ. In the names of towns however it was often transliterated by the harder Τ/ /t/. ΓΑΘΗΚ ΗΑΔΑΚ (Hadak) and ΤΨΡΙΕ ΤΥΡΙΑ (Turyah)."

(Sob.CCG 119).

Professor Barns says, "In Demotic /t/ and /d/ have become identical in writing, and presumably in sound. (The Hieratic writings of /t/ and /d/ were similar though not identical). I do not know why Sobhy says "at the end of the Demotic era" - see Spiegelberg, Demotische Grammatik, p.10". (Barns).
e. In BSAC (1940 A.D.):
"The letter ٔ equals almost always ٔ = d. In some positions however it is equalled to ٔ = za which was always pronounced as a gutteral d or ض/ٔ/.

(BSAC VI: 116-117)

* This is almost always the case in Egyptian Arabic (EA). The Egyptians cannot utter the exact classical sound of the Arabic letter ٔ /ٔ/. So, in EA, the letter ٔ (namely the velarised correlate of ٔ /ٔ/) is usually pronounced ض/ٔ/, e.g.:

CA. طَيْرٌ /zufr(un)/ > EA. /dûfr/ 'finger-nail'.
CA. إِلَيْلٍ /al-ālûl(u)/ > EA. /dawāfīr/ 'finger-nails'.
CA. ذِرَاء /dīl(un)/ > EA. /dîl/ 'shade, shadow'.
CA. دَلْلَا /zâllâla/ > EA. /dâllâ/ 'to shade'.
CA. ٔ /zulma(tun)/ > EA. /dâlmah/ 'dark, darkness'.
CA. مَعْلِمٌ /muظام(un)/ > EA. /miyâlim/ 'darksome'.
CA. ٔ /zahr(un)/ > EA. /dâhr/ 'back, surface'.
CA. ٔ /zuhr(un)/ > EA. /dûhr/ 'noon, midday'.
CA. الأَزِعَاءٌ /al-zâûâ(u)/ > EA. /id-gâhir/ 'exterior, name of quarter of Cairo'.
CA. ٔ /'âzm(un)/ > EA. /'âzm/ 'bone(s)'.
CA. غَلِيظُ /gâliy(un)/ > EA. /gâliy/ 'thick, coarse'.
CA. نَظَرٌ /nâzar(un)/ > EA. /nâdar/ 'sight'.
CA. نَاظِرٌ /nâzâ'ara(tun)/ > EA. /nâdârâh/ 'spectacles'.
CA. مَنْزَارٌ /manzâr(u)/ > EA. /manzâra/ 'μανόρα', 'guest-room
CA. مَنْزَافٌ /nâzâ'afa/ > EA. /nâdâf/ 'make clean'
CA. مَنْزَافٌ /nâzâ'afa(tun)/ > EA. /nâdâfah/ 'cleanliness'.
CA. نَظِيفٌ /nâzîf(un)/ > EA. /nâdîf/ 'clean'.
CA. تَنْزِيفٌ /tanzif(un)/ > EA. /tanîf/ 'cleaning'.
154.

(123.b1.b6.)

Crum (1939 A.D.):

The letter ठ is called dau (Stern, dau; Steindorff da’ū).

It has the value /d/ in Coptic words. However, मंत is heard as /ɔ̃mt/ and /ɔ̃mt/, if not /ɔ̃md/.

(123.b1.b7.)

Worrell (1942 A.D.):

In his study of the popular traditions of the Coptic language, he writes the following,

The letter ठ is called dau (Stern, dau; Steindorff da’ū).

It has the value /d/ in Coptic words. However, मंत is heard as /ɔ̃mt/ and /ɔ̃mt/, if not /ɔ̃md/. (Wor. CT 321).

(123.b1.b8.)

Yassa (1954 A.D.):

"خَرَفَ نَاءَ فِي الحَدِيثِ يَساَوَي دَالَّ فِي الْقَدَمِ"

Translation: "The letter ठ in the modern (pronunciation) equals ड in the old (one)

In modern books:

Some modern writers though neglecting to mention the /d/

value of the letter ठ, have nevertheless registered its

name in Coptic letters ठ and in Roman letters /dau/ which

means that they accept the equivalence of Coptic ठ and Roman /d/.
1. Kircher (1644 A.D.):
   \( \ddot{\text{t}} \ddot{\text{t}} \ddot{\text{t}} \) Dau \( \text{T}^\prime \) (K.1).

2. Tuki (1778 A.D.):
   \( \ddot{\text{t}} \ddot{\text{t}} \ddot{\text{t}} \) Dau \( \text{T}^\prime \) (Tuki 2).

3. Stern (1880 A.D.):
   \( \ddot{\text{t}} \ddot{\text{t}} \ddot{\text{t}} \) dau \( \text{T}^\prime \) (Stern 7).

"A wechselt in den handschriften mit \( \dddot{\text{t}} \), z.b. \( \text{Kl} \text{atoc} \) Klados, \( \text{e} \text{katron} \) \( \text{et} \text{atron} \)." (Stern 16).

4. Marquess (1882 A.D.):
   \( \ddot{\text{t}} = \text{d} \). The educated, however, generally pronounce it as \( \dddot{\text{t}} \)." (Marquess ix).

5. Mallon (1904 A.D.):
   \( \ddot{\text{t}} \) remplace le /d/ fort des quelques mots latins employés en copte. Ex: \text{praeda} = \text{praeda}; \text{Veredarius} = \text{veredarius}.

Les Coptes de la Haute-Egypte donnent au \( \ddot{\text{t}} \) le son /d/." (Mallon 7).
II. From the names of persons:

III. In the liturgical books, vocabularies and dictionaries:

[Document content]
/domadyōs/, (Ms.7:65V; Ms.39:94).
/totueiouc/ /domadyōs/, (Ms.2:357V).
/totueiouc/ /dumadyōs/, (Ms.10:142V).
/totuethiouc/ /dumadyōs/, (Ms.10:146R).
/totuethiouc/ /domadyōs/, (Ms.2:131V, 308R, 357).
/totuethiouc/ /domadyōs/, (Ms.1:138R).
/totuethiouc/ /domadyōs/, (Ms.36:119V; Ms.38:100R).
/totuethiouc/ /domadyōs/, (Ms.3:63R).
/totuethiouc/ /domadyōs/, (Amel.578,581).
/taddawus/, (Dif.III:37).
/taddawus/, (Dif.III:26).
/taddawus/, (Mul.Kana 78-79).
/tadrus/, (CCVal:365).
/taqosyōs/, (Ms.8:191V).
/tawdus/, (Lab.).
/eklodyōs/, (Ms.3:62R; Ms.36:118R; Ms.38:99R; Dif.III:17; Lab.).
/lawandiy(y)ōs/, (Ms.2:128V, 347R; Ms.3:62R; Absal.74,308, 374; Absal. Kiyah.538,547).
/landiyōs/, (Mul. Kana 84-85).
/malidi/, (Mul. Kana 84-85).
/malūsak/, (Ms.1:134V).
TENTAEON

pentaleon

بنزالون /bandalāwun/, (Ms.2:130R; Ms.3:6;
Tamagid 222,223,224).

pentaleon

بنزالون /bandalāwun/, (Absal. Kiyah.
551; T The.43).

pentaleon

بنزالون /bandalāwun/, (Ms.1:137R).

probatios

αυραγάιος /ebrofadyos/, (Gu.Dorm.14).

cate

εβαδι, εβαδά /ebṣādi, ebṣāda/, (Ms.3:62V).

ψate

εβαδά /ebṣāda/, (Ms.10:143V).

eβαδà, eβαδà /ebṣādi, ebṣāda/, (Ms.10:143V;
Dif.I:97; Absal.76,309; T The.43).

πιταπε

بpipa /biqāba/, (Ms.2:133R; Absal.
Kiyah.557).

patap


sabbastios

صافاضروس /safasdiyōs/, (Gu.Dorm.14).

stkontos

σκιννασ /sikundus/, (Ms.18:80R).

stkontas

σκίννασ /sikundās/, (K.227).

satekina

صبارالأل /ṣadakyāl/, (Ms.1:133V).

tiwhout

ديواناوات /dimātāwo/, (Ms.2:377V).

dimotawus

ديووانوس /dimotāwus/, (Ms.2:377V).

tiwhann

دنيان /dimyān/, (Tamagid 117,178,
179,180,181; Absal.433,434,435,
436,438,439,440,441,442,444,445,
446,447).

tiwhanos

دنيان /damiyān/, (Dif.I:67; HIF I:141).

tiwtrios

ديمتریوس /dimitriyōs/, (Dif.I:47).

tiwherios

ديمتریوس /dimitriyōs/, (Dif.II:71).

tiwhetios

ديمتری /dimitru/, (K.519).

tex

داچي /dāgi/, (Ms.10:144R).

hirwta, girotta

ديرودا /hirōda/, (Dif.III:11).
In the Holy Bible:

**/tōdas/, (Ac.5:36), (Ms.33:304R; Ms.34:168V; Ms.35:260V), (Beirut: شداس).**

**/badabra/, (Ge.37:36), (Ms.24:69R); (Ge.39:1), (Ms.23:128V), (Beirut: فوطیبار).**

**/badabra/, (Ge.37:36), (Ms.23:125R); (Ge.39:1), (Ms.24:71), (Beirut: فوطیبار).**

**/badabra/, (Ge.37:36), (Ms.23:138V; Ms.24:76R), (Beirut: فوطیبار).**

**/sakundos/, (Ac.20:4), (WW).**

**/sidan/, (Ge.10:15), (Ms.23:30V; Ms.24:17V; Abnal-Kanisah), (Beirut: میان).**

**/dabbura/, (Ge.35:8), (Abnal-Kanisah), (Beirut: دبور).**

**/drosilli, drosilla/ (Ac.24:24), (WW), (Beirut: دوسیلا).**
A few names from the Islamic period (included in Coptic texts in various dialects):

<table>
<thead>
<tr>
<th>Arabic Name</th>
<th>Coptic Version</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>ألوط</td>
<td>/alwalid/</td>
<td>(Kr. 220)</td>
</tr>
<tr>
<td>أتيل</td>
<td>/abd-allah/</td>
<td>(Kr. 220)</td>
</tr>
<tr>
<td>ملتمس</td>
<td>/'abd-il-masih/</td>
<td>(Sat. Urk. 218)</td>
</tr>
<tr>
<td>شايم</td>
<td>/al-rašid/</td>
<td>(Kr. 220)</td>
</tr>
<tr>
<td>خادم</td>
<td>/'ahmad/</td>
<td>(BM 537)</td>
</tr>
<tr>
<td>م-runtime</td>
<td>/muḥammad/</td>
<td>(BM 548)</td>
</tr>
<tr>
<td>م-runtime</td>
<td>/muḥammad/</td>
<td>(Kr. 221)</td>
</tr>
<tr>
<td>الرشيد</td>
<td>/rāšid/</td>
<td>(Kr. 221)</td>
</tr>
<tr>
<td>سعيد</td>
<td>/saʾid/</td>
<td>(BM 552; Kr. 220, 221)</td>
</tr>
<tr>
<td>سعيد</td>
<td>= Sayyid, (Sat. Urk. 220)</td>
<td></td>
</tr>
<tr>
<td>سوي</td>
<td>/suwayd/</td>
<td>(Kr. 221)</td>
</tr>
<tr>
<td>حايل</td>
<td>/ḥālid/</td>
<td>(Kr. 221)</td>
</tr>
<tr>
<td>حمان</td>
<td>/ḥamān/</td>
<td>(BM 557)</td>
</tr>
<tr>
<td>حديد</td>
<td>/ḥadīd/</td>
<td>(BM 557)</td>
</tr>
</tbody>
</table>
III. From the names of towns, villages and other places:

A. In Lower Egypt:

B. In Bohairic texts:

αιοκόττος
τίτι
τίμονι ἴσοτρατ
τίμονι στοτρατ
τίμονι στοτρατ
πατοτα
ραγιτ
τραγιτ
τραγιττε
πενεται
σεντεβακτ
/mit damisis/, (Amél. 560).
/dingayah/, (Ms. 18:76V).
/dingayah/, (Amél. 518, 559, 560, 565; K. 208; BSAC 5: 212).
/dantu/, (Amél. 560).
/dantu/, (Amél. 559, 563, 565, 567; BSAC 5: 211).
/dantu/, (Amél. 385).
/danish/, (BSAC 5: 218).
/danish/, (Ms. 5: 96R).
/tandata, tandā, tanta/, (Lab.).
/tandata, tanța/, (Amél. 480).
/danisher/, (Ms. 18:76V).
/darşābah/, (PO 20: 759).
/darşāba/, (Amél. 484).
/difra/, (Ms. 18:77R).
/difra/, (CD 619).
/difra/, (Ms. 2: 347R).
/dubot/, (Lab.).
/bayād/, (Amél. 569; Ms. 39: 91V, 105V).
/ebṣaṭi/, (Amél. 562, 566;
BSAC 5: 217).
/šandalat/, (Amél. 453).
/šandalat/, (Lab.).
/šandalat/, (Ms. 18: 77R; Amél. 559, 565, 569).
/šindalat/, (BSAC 5: 213).
/sandalat/, (Amél. 560).
other names from Sahidic texts:

- /rakōdah/, Ῥάκωτς (M Epima XXVIII; Gauthier 3:130).

- /samannūd/, (Amēl. 556).

In Upper Egypt:

1. From Bohairic texts:

- /nakādah/, (Wor. CT 322).

- /bardanāha/, (Absal. 415, 421, 430).

- /sandāfā/, (Ms. 5:94R). /sandāfā/, (Ms. 44:100R).

- /sadamant, sadmant/, (Ms. 5:93R). /sadamant, sadmant/, (Amēl. 363, 579).

- /sadamant, sadmant/, (Amēl. 581).

- /dafaṣā/, (Amēl. 469; Lab.).

- /dunāṣah/, (Amēl. 470; Lab.).

- /al-dimikrāt/, (Amēl. 507, 561).

- /al-dimikrāt/, (Mun. RLE 64).

- /damōh, dmōh/, (Ms. 5:93R; Ms. 44:97R).

- /dandara/, (PO 20:759).

- /dandarah/, (Amēl. 140; AEO 2:30).
Names from Sahidic texts and other dialects:

τεντοριον  /dandarah/, (Sob. collq. 17).
τεντοριον  /dandarah/, (Amé1. 141,573).
κεντριον  /dandarah/, (Amé1.576).
κεντοριον  /dandarah/, (Ms.18:77V; Amé1.559,561,566,569).
νεκεριον  /dandarah/, (Amé1. 563,573,576)
νεκερια  /dandarah/, (Amé1. 564).
κεντοριον  /dandarah/, (Amé1. 567).
κεντον  /dandarah/, (Amélo.576,573).
ρηνη  /dishna/, (Wor.CT 312).
ρηνη  /dishna/, (Sob.CCG 125).
τξελι  /dilga/, (Amé1.488).
φοτωνι  /al-widy/, (Amé1. 342).

(23.b2.b2.)

Names from Sahidic texts and other dialects:

ατβη  /adfo/, (Amé1. 155,555; CD 390; Lab.).
ετφη  /adfo/, (Sob.CCG 123).
ατρηπη  /adrībha/, (Amé1. 69).
ατρηπη, ατρηπη  /adrīb/, (Černý 343).
βερβοττ  /farqūd/, (PO 20:762).
ετλκε  /dalgā/, (Amé1.175,176).
μανκαπτ  /manqabād/, (Sob.CCG 125).
μανκαπτ  /manqabād/, (CD 14; Amé1. 239,555; Gauthier 3:63).
κετεντοτ  /al-madamūd/, (AE02:26,27).
banhadab/، (CD 725).
ebsadah/، (Amel. 376).
samhid/، (PO 20:761؛ Amel. 412، 555؛ Gauthier 5:33).
samhid/، (Amel. 412؛ Gauthier 5:33).
dafanis/، (Černý 353).
dafadnu/، (Amel. 487).
daknäš، daknäš/، (BM 561؛ Sob.CCG 123).
daknäš/، (Amel. 121).
daknäš، dakanäš/، (M Epima XXIX)
dalas/، (CD 605).
dalag/، (Sob.CCG 123).
damšir/، (CD 745).
tambady/، (Amel. 479).
dayruț/، (Lab.؛ Sob.CCG 123؛
Gauthier VI:79).
darot/، (Amel. 494).
darot šarban، al-darot، darot/،
(Amel. 555).
darot ašmūn/، (Amel. 495).
dismīnī/، (Amel. 496).
dihna al-šabal/، (Sob. collq. 13)
dihna/، (AE02:93؛ CD 460).
dahrūț/، (CD 704؛ Sob. collq. 15)
šinwādah/، (CD 801؛ M Epima XXXI)
3. Outside Egypt:

From Bohairic texts:

From Bohairic text

\[ {\text{\`amad,}} \text{ (K.212; BSAC 9:156).} \]
\[ {\text{\`aymad,}} \text{ (Ms.18:77V).} \]
\[ {\text{\`al-anad{	extendash}}} \text{ (Lab.)}. \]
\[ {\text{\`bagd{	extendash}}} \text{ (K.212; BSAC 9:156).} \]
\[ {\text{\`y{	extendash}}} \text{ (Ge. 16:14), (Abnal-Kanishah).} \]
\[ {\text{\`dun{	extendash}}} \text{ (Ms.5:96V).} \]
\[ {\text{\`dim{	extendash}}} \text{ (Lab.).} \]
\[ {\text{\`dar{	extendash}}} \text{ (Ac.14:6), (Ms.33:339R; Ms.34:187R; Ms.35:286R; WW).} \]
\[ {\text{\`dar{	extendash}}} \text{ (Ac.14:20); (Ms.33:340V Ms.34:187V; Ms.35:287R; WW); (Ac.16:1), (Ms.33:345V; Ms.34:19 WW); (Beirut \\text{\`dr{	extendash}}).} \]
\[ {\text{\`halkidonyah,}} \text{ (Ms.18:77V).} \]
\[ {\text{\`hil{	extendash}}} \text{ (Ms.18:77V; Am{\`e}l. 563,570; BSAC 9:154).} \]
\[ {\text{\`hil{	extendash}}} \text{ (Am{\`e}l.566).} \]
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<td>/badrašen/</td>
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<td>/bikawarnidās/</td>
<td>(OLG 253).</td>
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<td>/dafir/</td>
<td>Gk. δαφίρ</td>
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<td></td>
<td>Heb. דָּפִיר, (CD 400).</td>
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In Bohairic texts:

/ñfr/, (VAKT 46).
/ñfr/, (VAKT 46).
/ñfr/, (Ryl.210; BM 385).
/ñfr/, (Ryl.210);
/ñfr/, (Ryl. 210).
/ñfr/, (BM 610; VAKT 46; BSAC 4:98).
/ñfr/, (Ryl.210,269; VAKT 46);
/ñfr/, (Ryl.210,269; Lag.Go.43).

([123.b5.])

2. From Coptic and Greek loan-words in Arabic:

([123.b5.a.])

2. In Bohairic texts:

/ñfl/, 'thymbra', (K.198).
/ñfl/, 'measure of grain', 
/ñfr/, (Spg.105; CD 305; W Hwb. 168).
/ñfl/, (K.143; Stern 5; Lab. collq. I:13; W Hwb. 168).
/ñfl/, (Ms.18:66R)
/ñfl/, 'jar or vessel for water', (K.137; Ms.18:65R),
Gk. κάδος.
/lādin/, (K. 186, Lab.),  
λάδανον, λαδανον,  
'gum ladanum'.

/lādin/, (Ms. 18: 72v).  

/funduk/, 'inn', (Gk. ζανδοχείον),  
(Lu. 10: 34), (Ms. 28: 169R; Ms. 29: 217v; Ms. 30: 243v; Cler.; Ms. 18: 112R; K. 154).

/samīd/, 'fine flour',  
σεμίδαι (CD 340; Spg. 117; W Hwb. 187; Sob. collq. 12).

/al-darfil/, 'dolphin' (Ms. 18: 69v; K. 171), Gk. δελφον,  
δελφίνος.

/dalfīn/, 'dolphin', (Lab.).

/darabzīn/, 'wooden or iron rail, fence, balustrade'  
(Hava 906).

/'adha/, 'be worse than' (Lab.; v. CD 457), in رالذه من كرو  
eθηο, (Lab. collq. I: 13).
Examples from Sahidic texts and other dialects:

\text{\textbf{\textit{awente}}} /\text{\textit{amandi}}, 'hell', (Sob. collq. 4; JNES 23:40).

\text{\textbf{\textit{e-kantela}}} /\text{\textit{al-kanadil}}, pl. (Sc. S 123a), Gk. κανδήλα
Lat. candela.

\text{\textbf{\textit{kroton}}} /\text{\textit{kurad}}, 'tick', (Sc. S 116a), C kroton.

\text{\textbf{\textit{manthai}, matthale}} /\text{\textit{mandil}}, (Ryl. 116), Gk. μαντέλα
Lat. mantele (LSJ 1078).

\text{\textbf{\textit{yarpotte}}} /\text{\textit{baramudah}}, 'name of 8th Coptic month', (CD 269; Sob. collq. 16; W Hwb. 151).

\text{\textbf{\textit{cagte}}} /\text{\textit{shahd}}, 'heat', nn, (Sob. collq 13).

\text{\textbf{\textit{teps}}} /\text{\textit{dabbah}}, 'a wooden door lock', (JNES 23:41);
(Sob. collq. 6).

\text{\textbf{\textit{tepe}}} /\text{\textit{dabbah}}, (Sob. collq. 6).

\text{\textbf{\textit{tenhre}}} /\text{\textit{damirah}}, 'time of inundation' (JNES 23:41; W Hwb. 36).

\text{\textbf{\textit{twws}}} /\text{\textit{dammas}}, 'to bury', in /\text{\textit{ful midammas}} 'beans cooked (buried)', (Sob. collq. 13).

\text{\textbf{\textit{xutra}}} /\text{\textit{kudur}}/pl. of /\text{\textit{kidrah}}, 'earthen pot' (Sc. S 172b) Gk. χύτρα .
From the Coptic alphabet, numerals and other words and expressions:

From the Coptic alphabet:

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<tr>
<th>Coptic</th>
<th>Arabic</th>
<th>English</th>
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<tbody>
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<td>/wīda/</td>
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<tr>
<td>꞉ ꞉</td>
<td>/wīdah/</td>
<td>(Stern 418).</td>
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<tr>
<td>꞉ ꞉</td>
<td>/wīdah/</td>
<td>(Ms. 22:101V).</td>
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<td>꞉ ꞉</td>
<td>/wīda/</td>
<td>(Sob. Gr. 13).</td>
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<td>꞉ ꞉</td>
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<td>꞉ ꞉</td>
<td>ouida (BIF 14:51).</td>
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<td>꞉ ꞉</td>
<td>/dalda/</td>
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<tr>
<td>꞉ ꞉</td>
<td>dalda (Scholtz 1, Wor. CT 320).</td>
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<td>꞉ ꞉</td>
<td>/zādah/</td>
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<td>꞉ ꞉</td>
<td>zāda (Wor. CT 325).</td>
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<td>꞉ ꞉</td>
<td>/zīdah/</td>
<td>(CD 65a).</td>
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<tr>
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<td>(Ms. 2:387V).</td>
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<tr>
<td>꞉ ꞉</td>
<td>zīda (K. 1; Tuki 1; Stern 7).</td>
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<td>꞉ ꞉</td>
<td>zāda, dzāda (Roch. 248).</td>
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<td>zīda (Scholtz 1).</td>
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<td>꞉ ꞉</td>
<td>/hādah/</td>
<td>(Stern 418; CD 66a).</td>
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<td>hida (Scholtz 1).</td>
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<td>꞉ ꞉</td>
<td>/ida/</td>
<td>(Ms. 2:387V).</td>
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<td>hida (Tuki 1; Stern 7).</td>
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<td>꞉ ꞉</td>
<td>hade (Stern 7).</td>
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<td><strong>HTA</strong></td>
<td>hida (K.1).</td>
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<td><strong>HT' , HTA</strong></td>
<td>/hida/ (CD 66a).</td>
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<td><strong>H</strong></td>
<td>hida' (Roch.248).</td>
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<td><strong>H</strong></td>
<td>/hida/ (Ms.18:95V; Ms.22: 104R).</td>
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<td><strong>H</strong></td>
<td>hida (Sob.16; BIF 14:51).</td>
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<tr>
<td><strong>eHTA , eHTA</strong></td>
<td>tid'a (Roch.248).</td>
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<td><strong>IOTA</strong></td>
<td>/yoda/ (Ms.2:387V).</td>
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<td><strong>IOTA</strong></td>
<td>/yoda/ (Sob.Gr.13).</td>
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<td>ioda (Sob.16; BIF 14:51).</td>
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<td><strong>IOTA</strong></td>
<td>jau (Scholtz 2).</td>
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<td><strong>Iatta</strong></td>
<td>lauda (Tuki 1).</td>
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<td><strong>Iatta</strong></td>
<td>joda (Stern 7).</td>
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<td><strong>Iatta</strong></td>
<td>joda (Wor.CT 320).</td>
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<tr>
<td><strong>T TAT</strong></td>
<td>/daw/ (Ms.2:387V).</td>
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<td><strong>T TAT</strong></td>
<td>/daw/ (Stern 418; CD 389).</td>
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<tr>
<td><strong>T TAT</strong></td>
<td>dau (K.1; Tuki 2; Scholtz 2; Roch.260; Stern 7).</td>
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<tr>
<td><strong>T TAT</strong></td>
<td>dau (Sob.16; BIF 14:52; Wor.CT 320).</td>
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<tr>
<td><strong>T</strong></td>
<td>dau (Wor.CT 321).</td>
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From the Coptic numerals:

\( \text{ΣΙΩΤ} \) \( =5 \), (CD 440b; Ms.14: last folio; Ms.15:149R; Ms.17:141V; Ms.19:8V; Ms.20:64V; Ms.21:59V; Ms.22:58V).

\( \text{Σ} \) \( =5 \), (CD 440b; Ms.14: last folio; Ms.15:149R; Ms.17:141V; Ms.19:8V; Ms.20:64V; Ms.21:59V; Ms.22:58V).

\( \text{σ} \) \( =35 \), (Ms.6:93R).

\( \text{σ} \) \( =500 \), (Ms.2:387V; Ms.6:55V, 132V, 133R; Ms.10:231V).

\( \text{ου} \) \( =10 \), (CD 187b).

\( \text{μ} \) \( =10 \), (Ms.8:299V; Ms.22:58V).

\( \text{μ} \) \( =11 \), (Ms.6:51V).

\( \text{ου} \) \( =12 \), (Ms.6:69V, 71R, 72R, 142V).

\( \text{ου} \) \( =13 \), (Ms.6:131R).

\( \text{ου} \) \( =14 \), (Ms.6:129V).
/mad ešmān/, (=18), (Ms.6:88R).
/ša mad esnāw/, (=112), (Ms.6:76V).
/šud/, (=20), (CD 794b).
(Ms.14: last folio; Ms.22:58V).
/šud/, (=20), (Ms.2:387V; Ms.6:59RV, 91RV, 100V, 110V; Ms.31 last folio; Ms.32: last folio; CCVa.I:676).
/šud esnāw/, (=22), (Ms.6:109V, 120R).
/šud diyū/, (=25), (Ms.6:63R, 67131R).
/šud ešmān/, (=18), (Ms.6:51R).
/ša šud/, (=120), (Ms.6:76R, 91V, 97V, 109V, 120R).
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/dawī diyū/, (=55), (Ms.6:93R).
/ša dawī/, (=150), (Ms.8:191V).
/esnāw ša dawī/, (=250), (Ms.6:76R).
(=90), (Ms.14: last folio; Ms.22:58V).
From Bohairic texts:

\[\text{bisqây/}, \text{(CCVa.I:676)}.\]

\[\text{bisqây/}, \text{ (=90), (CD 273)}.\]

\[\text{bisday wây/}, \text{ (=91), (Ms.10: 49V)}.\]

\[\text{bisday esnâw/}, \text{ (=92), (Ms.10: 103V)}.\]

(1123.b6.c.)

1. From other words and expressions:

(1123.b6.c1.)

1. From Bohairic texts:

\[\text{andimîs/}, \text{ (Hava 908)}.\]

\[\text{askolofandîryôn/}, \text{ (K.191)}.\]

\[\text{ward/, 'rose', (Ms.18:71R; K.179; CD 490a)}.\]

\[\text{ward/, 'rose', (Spg.171; W Hwb.276; Sob. collq. 10)}.\]

\[\text{maward/, 'rose water', (CD 490a)}.\]

\[\text{agramadikös/}, \text{ (PO 31 (1964) p.433)}.\]

\[\text{zurnabâd/}, \text{ (Ms.18:73R)}.\]

\[\text{taadras/}, \text{ (PO 31 (1964) p.433)}.\]

\[\text{kimidärin/}, \text{ (PO 31 (1964) p.436)}.\]

\[\text{kandîd/}, \text{ (Hava 909)}.\]
From Sahidic texts and other dialects:

1. From Sahidic texts and other dialects:

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(1123.b7.)

VII. From the interchange between Τ and Λ:

(1123.b7.a.)

Greek δ and Latin /d/ transcribed by Coptic Τ:

(1123.b7.a1.)

1. In Greek words:

(1123.b7.a1a.)

a. From Coptic Bohairic texts:

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<td>ἀδμαντίνον</td>
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<td>ἀδμας</td>
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<td>ἀρχιμανδρίτης</td>
<td>ἀρχιμανδρίτης</td>
<td>(C89:234).</td>
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<td>ἀκίτα</td>
<td>ἀκίνητος</td>
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<td>ἀτεατής</td>
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<td>Βερεάστιος</td>
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<td>δαβίζω</td>
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(CD340b; Spg.117; W Hwb
In Latin words:

From Coptic Bohairic texts:

123.b7.a2.

187; M Epim 122; C206:89; Sob. collq. 12; CD340b). (C206:89).
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(BSAC 12:44).
(Till Os. 110; BSAC 18:80).
(CD49).
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(Os. Habu 50).
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(BM 584,585).
(CD49; Wor. Fr. 391).
(Scholtz 5).
(Mun. 207).
(Lant. 131).
(Lant. 131).
(C150:167).

123.b7.a2a.

(De V. I: 214; De V. II: 305).

123.b7.a2.

In Latin words:
praeda, (BSM 23; Mallon 7; CD49b).

praedā Lat. praeda, (C129:57).

veredarius, (Mallon 7; Sob.Gr.18).

From Coptic Sahidic texts and from other dialects:

καντελα (╱ κανδελα), (Sc/S 123).

dομεστικος (╱ δομεστίκος), (M Epima 123).

dux (Heuser 100).

πραεδα, πραζδα (BM 200).

veredarius, (BM 569).

veredarius, βερεδρίος (M Epima 118).

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From Coptic Bohairic texts:

Διντρας (╱ 'Ανδρᾶς) (O'Leary The.10b).

Δαμιανος (╱ Δαμιανος) (Dif.I:67; BIF I:141).

Δεββωρα (╱ Δεββωρα) (Ge.35:8), (Abnal-Kanisal).


Δημητριος (╱ Δημητριος) (Dif.II:71).

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Δομετιος, Domitius, (Ms.10:142V).
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Ιωδέ, Ἡρώος

Candida?

Candidus

Κάσσανδρος

κέσσανδρος

Κλαυδίς

Claudius

Κυλίδος

Μακεδόνιος

Μανδουκιανὸς

Μένανδρος

Μπροδώρα

Πλάκιδος

Πλάκιδος

Πολυδεέης

Ποσεδών

Σιδράχ

Secundus

Χριστόδωρος

Χριστόδωρος

ἡ θεοδώρακλος

Heuser 100, 101

Heuser 100, 101

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C117:128

Kropp I: 122

Heuser 102

M Epima 115

Heuser 97

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In names of Towns:

From Coptic Bohairic texts:

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<td>(Ge.16:14), (Abnal-Kanisah).</td>
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<td>(Ac.14:6), (Ms.33:339R; Ms.34:187R; Ms.35:286R; W)&lt;br&gt;(Ac.14:20), (Ms.33:340V; Ms.34:187V; Ms.35:287R; W)&lt;br&gt;(Ac.16:1), (Ms.33:345V; Ms.34:190R; W)&lt;br&gt;(C125:244).</td>
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From Coptic Sahidic texts and from other dialects:

- ἀρκατια < ἄρκαδια (BSAC 9:150).
- γάλακτ < Γαλάδ (Scholtz 7).
- κετροσία < Κεδρωσία (Lem.Alex.161).
- ταμάσκος (< Δαμάσκος, ρώτ) (Sc.S 29).
- ταρνεσ < Δαρνές (BIF I:216).
- γεντοτ, γενητοτ (< Ινότα ) (CD 692).
- καππατοκία < Καππαδοκία (Sc.S 162).
- λεκτότημος < Λακεδαίμονος (Lem.Alex. pp.VII and 161).
- μακενος < Μακεδονία (Lem.Alex.161).
- τιμωτια < Μηδεία (BSAC 9:146).
- νικωτια < Νικομήδα (BSAC 9:153).

Greek τ and Latin t transcribed by Coptic α:

In Greek words:

From Coptic Bohairic texts:

- ἄρειακος < αἱρετικος (DeV.II:313).
- ἀποδαξες < ἀποταξεσθαι (C125:254).
- ἀρχακτων < ἀρχιτεκτων (DeV.II:301; KV Dict. 53).
- Βιδα < Βίδα (K.1; Tuki 1; Stern 7; Roch.248; CD27).
Διώκτης

< ταξιαρχής
< τέως

Δηος
< τέως
< τιμή

Διωρία
< τιμωρεῖται
< τιμωρεῖται

Διωρίτης, Διωρίικος
< τιμωρητής
< τιμωρία

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Δησποις
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Διατηρήσεις
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Δοπαλίωσ
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Δοπαλίωσ
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(EW278).
(DeV.II:302; C125:290).
(C125:290).
(O'Leary The.40b, 48b).
(C89:248; C125:290).
(C125:290).
(C125:291).
(C89:248; C125:291; C135:74,126; Dev.I:213; Dev.II:302; Mul.Kana 182,390).
(C125:291).
(C125:291).
(C89:248).
(EW278).
(DeV.II:303).
(C89:248).
(Ap.21:20),(W
(K.202; Dev.II:303; O'Leary The.18).
(C125:292).
(Dif.I:21).
(Dif.I:16).
(C125:294).
(DeV.I:218; Dev.II:313; EW281; C89:249; CCVa.I:497).
(1123.b7.b11.)

b. From Coptic Sahidic texts and from other dialects:

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αὐτοτρόφος (κατασκευάστηκε)

αὐτός

βοτάνη

βαπτισμός

δεκάεσσαρα

τέλλον

δεύτερα

δευτεράριος

δευτεράριος

δευτερονομιον

δοματικός

εγκρατεία

είτα

είτε

ἐξεταζένυ

ἐπενδύτης

ἐπιστήμη

ἐπιτιμία

ἐτοιμάζειν

θεατρον

θεοτόμητος

θεοτοκία

θεοτόκος
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Note: The text seems to be in Greek and contains various terms with their meanings and references.
In Latin words:

From Coptic Bohairic texts:

καρικλίνος < triclinium,

From Coptic Sahidic texts and other dialects:

αλαριον < antrum,
καςαριον < castrum, κάστρον,
κτιμαντηριον,
κτιμαντηριον < centenarium, κεντηναριον,

In the names of persons:

From Coptic Bohairic texts:

Αλαυλίος (< Αναυλίος)
Αφρωλίμ (< Αφρωλίτη)
Διοκλαειανος (< Διοκλαειανος)
Μιοκλαειανος (< Διοκλαειανος)
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(123.b7.b3b.)

2. From Sahidic texts and from other dialects:

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*cf. the note (1123.b7.a3b.)*
4. In names of towns:

(a) From Coptic Bohairic texts:

αμαρία ( Categoria )
στροφέα (Ιστροφία )

(b) From Sahidic texts and from other dialects:

αμαρία ( Categoria )
μεσοπολεμία (Μεσοπολαμία )

A for J in Coptic words of various dialects:

εδε ( Categoria )
εδερε ( Ετερε )
μδε ( Μπε )
μναρε ( Μπορε )
εψινομ ( Εποιμο )
πδε ( Ππε )
μμδε ( Μμπε )
ποταμ ( Ποτε )
ρασε , ραλε ( Ροστε )
σελaxe ( Σπετε )
σολαε ( Σοτε )
σολαε ( Σοτε )
σαλοντε ( Σαντε )
σαλοντε ( Σαλοντε )
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<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>αιωνικος</td>
<td>eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
<tr>
<td>αιωνικος in αιωνικος</td>
<td>eternal in eternal</td>
</tr>
</tbody>
</table>

Copula: (Bal.130)

'Give': (Lem.Alex.VI; CD49; Bal.131; KCCD 62)

Pref. 1 sg.: (CD49; Bal.131)

Definite article in: (C42:237 1.16; KCCD 62)

ταισιο (Chass.99; KCCD 64)

τατσατε (S) '11th month', (KC 66)

τατσατε (S) (KCCD 66; CD49; Bal.131)

τατσατε (S) (KCCD 67)

τατσατε (S) (KCCD 68)

τατσατε (S) (KCCD 68; Bal.131)
\( \aleph \quad (\aleph) \)

'five', (Ms.8:299V)

(1123.b8.)

VIII. From Arabic Mss., in Coptic Script:

(1123.b81.)

In the Text of the Monastery of St. Macarius (10th-13th centuries), published by Casanova, Sobhy and Burmester, the letter \( \aleph \) was consistently used to present the Arabic sound \( \delta /d/ \).

(1123.b82.)

But we have an earlier Sahidic document, the Medical Text (9th-10th centuries), published by Chassinat (1892-93 A.D.), in which the letter \( \tau \) is used in Arabic words to represent the Arabic letters \( \delta, \chi /d,d/ \), e.g.,

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>Coptic Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \alpha \lambda \omega \nu \sigma \tau \gamma \alpha )</td>
<td>al-musa ( \varepsilon /\varepsilon )ad/</td>
</tr>
<tr>
<td>( \kappa \alpha \pi \tau \epsilon \alpha )</td>
<td>sandal/</td>
</tr>
<tr>
<td>( \kappa \rho \tau \eta )</td>
<td>kushad/</td>
</tr>
<tr>
<td>( \alpha \lambda \rho \pi \sigma \tau \omega \tau )</td>
<td>al-burud, al barud/</td>
</tr>
<tr>
<td>( \gamma \phi \omega \tau )</td>
<td>huddad/</td>
</tr>
<tr>
<td>( \kappa \epsilon \tau \sigma \alpha \tau \tau )</td>
<td>zarawand/</td>
</tr>
<tr>
<td>( \nu \sigma \tau \gamma \alpha \tau )</td>
<td>nu'sadir/</td>
</tr>
<tr>
<td>( \zeta \tau )</td>
<td>hindi/</td>
</tr>
<tr>
<td>( \kappa \alpha \iota )</td>
<td>samid/</td>
</tr>
<tr>
<td>( \alpha \tau \iota )</td>
<td>abyad/</td>
</tr>
<tr>
<td>( \kappa \alpha \iota \tau )</td>
<td>sandal/</td>
</tr>
</tbody>
</table>

* These examples are quoted from Wor.CS 125-130.
Examples from other texts:

σαντέ /'atidah/, 'forthcoming' (Ryl.116,270).

ακτ /'akṣad/, 'solidify', (KV Dict.14).

κασταράνι /al-andaraniyyah/, of Andare (place), (KV Dict.20).

αλλασατ /al-'asad/, 'The Lion', (Lem.Alex.35).

π-αλκαστ /al-kā'id, al-kā'id/, 'the leader' (Kr.221).

αλκατα /al-kadah/, 'the goblet', (KV Dict.17).

αλ-κηρτ (al)ικρ /al-kird/, '(the) ape', (Chasso.49).

αλμιε /al-miḏād/, 'the ink', (Lem.Alex.XVII).

αλποτρατ /al-burād(a)/, 'the filings', (KV Dict.20; KKS 9).

ποτρατ /burūdah/, 'filings', (CD467; KV Dict.20).

αλγατιτ /al-ḥadid/, 'the iron', (KV Dict.23).

απιατ /abyadh/, 'white', (KKS 91).

απτ /'abd/, 'slave', (CD49b).

αρτενσικ /damsīsah/, 'worm wood', Artemisia arbor-escens,

αρτεμοία (Chass.93).

ατταλοτ /al-dalw/, 'Aquarius', (Lem.Alex.36).

ασφνιτεκ /asfidāk/, pronounced /asbīdāk/, 'white lead, ceruse', (CD 745; Lem.Alex.XVII).

ατα /'iddah/, 'implement', (Ryl.116,270).

μοτσατ /muṣāccad/, (CD467).
Coptic \( \tau \), in the following examples is transcribed by Ar. \( \lambda \) /d/ or \( \mu \)/q/. The fact that \( \tau \) is transcribed in Ar. by either /d/ or /q/ indicates that in Coptic, unlike Arabic, but like English, the distinction between velarized and non-velarized consonants is non-significant. Thus compare English six and salt the first of which would be transcribed in Arabic by \( \mu /s/ \) and the second by \( \mu /s/ \). Whether \( \lambda \) or \( \mu \) is used to transcribe \( \tau \) therefore is a question of the contiguous vowel.

Thus normally \( \tau \mu = \mu = \mu \mu \) (var. \( \mu \mu \)) but \( \tau \tau \mu = \mu \mu \) (var. \( \mu \mu \)). On the other hand, the inconsistency in using either \( \lambda /d/ \) or \( \mu /q/ \) to transcribe \( \tau \) in a certain position (and hence the Ar. variants of transcription of the same Coptic word) also indicates that the distinction between the two sounds is non-significant in Coptic.

The same phenomenon applies also to Ar. \( \zeta /t/ \) and \( \zeta /t/ \) used to transcribe Coptic \( \varepsilon \) (and sometimes \( \tau \)).
1. Galtier Text (14th century):

<table>
<thead>
<tr>
<th>Greek Text</th>
<th>Arabic Equivalent</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρίτεμον</td>
<td>ar이안</td>
<td>(p.92).</td>
</tr>
<tr>
<td>μαρεχτοτβο</td>
<td>maraf-qûwu</td>
<td>(p.92).</td>
</tr>
<tr>
<td>τεκέτοττο</td>
<td>dak-madûru</td>
<td>(p.92).</td>
</tr>
<tr>
<td>πετεγλακ</td>
<td>badahnâk</td>
<td>(p.92).</td>
</tr>
<tr>
<td>ἴτε</td>
<td>endâ/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ετέρον</td>
<td>adâron/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ἴτεν-</td>
<td>endan/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ἴταν</td>
<td>endân/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ἰπερεπτεν</td>
<td>embardân/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ἵταλωνία</td>
<td>enda-anumiy(y)a/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ταλωνία</td>
<td>da-anumiy(y)a/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>εκέτοτβοι</td>
<td>akgûwa/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ἱτεκμα:</td>
<td>endak-mây/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ἱτεκβρο</td>
<td>endak-ešru/</td>
<td>(p.93).</td>
</tr>
<tr>
<td>ταματ</td>
<td>damây/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>πνεταμπ</td>
<td>niyadhâb/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>τεκσοφία</td>
<td>dak-ûfîy(y)a/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>ακτασιοι</td>
<td>akgâmû/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>ἐγγοτε</td>
<td>ahôda/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>σωτεμ</td>
<td>gôdâm/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>εκέσοπτιοι</td>
<td>akgasûndîf/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>εκσωττιοι</td>
<td>af-suqûln/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>αριτπ</td>
<td>arîfî/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>νασαξροι</td>
<td>madağru/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>σφωτοτ</td>
<td>esfôdu/</td>
<td>(p.94).</td>
</tr>
<tr>
<td>ἐρτεμινήτιτ</td>
<td>afdan(n)awt/</td>
<td>(p.94).</td>
</tr>
</tbody>
</table>

(BIF V (1906))
### 2. Sobhy-Psalmody Text (1722 A.D.):

<table>
<thead>
<tr>
<th>Слово</th>
<th>Перевод</th>
</tr>
</thead>
<tbody>
<tr>
<td>འད།</td>
<td>ada</td>
</tr>
<tr>
<td>༨ོར་ཏི</td>
<td>ан Харфі</td>
</tr>
<tr>
<td>མ་ཏོ་སྐོ</td>
<td>здійбос</td>
</tr>
<tr>
<td>མ་ཏོབ་ལེ</td>
<td>enadiolab</td>
</tr>
<tr>
<td>རྡེ་</td>
<td>ada</td>
</tr>
<tr>
<td>འད་</td>
<td>anda</td>
</tr>
<tr>
<td>དི་བོི་ཏི་</td>
<td>fiid</td>
</tr>
<tr>
<td>སེའུད་ཐོབས་ཏོག་</td>
<td>daf mat noudi</td>
</tr>
</tbody>
</table>

### 3. Damanhūr Text (1809 A.D.):

<table>
<thead>
<tr>
<th>Слово</th>
<th>Перевод</th>
</tr>
</thead>
<tbody>
<tr>
<td>འད་</td>
<td>en-dā/</td>
</tr>
<tr>
<td>སྐད་པར</td>
<td>badir/</td>
</tr>
<tr>
<td>སྐོལ་</td>
<td>em-don/</td>
</tr>
<tr>
<td>བོམ་</td>
<td>duwo/</td>
</tr>
<tr>
<td>སོགས་ཐོབས་ཏོག་</td>
<td>dak-madüro/</td>
</tr>
<tr>
<td>སོགས་དོན་</td>
<td>en-dan-ko/</td>
</tr>
<tr>
<td>བོམ་</td>
<td>ni`adā/</td>
</tr>
<tr>
<td>སྐད་པར་</td>
<td>en-dan/</td>
</tr>
<tr>
<td>སོགས་</td>
<td>dan-uwušt/</td>
</tr>
<tr>
<td>བོམ་</td>
<td>l-da/</td>
</tr>
<tr>
<td>སོགས་</td>
<td>daf-abā/</td>
</tr>
<tr>
<td>Term</td>
<td>Translation</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
</tr>
<tr>
<td>ṮTOTQ</td>
<td>en-dodf/</td>
</tr>
<tr>
<td>ṮTOTQ</td>
<td>hi-dodf/</td>
</tr>
<tr>
<td>Ṯi洑</td>
<td>/af-šob-dăn/</td>
</tr>
<tr>
<td>Ṯrıp</td>
<td>/dăru/</td>
</tr>
<tr>
<td>Ṯmųŋip</td>
<td>/dan-šab-ehmôt/</td>
</tr>
<tr>
<td>Ṯwųŋ</td>
<td>/sodām/</td>
</tr>
<tr>
<td>ṬQQ</td>
<td>/endāf/</td>
</tr>
<tr>
<td>Ṭiŋmv</td>
<td>/ay-dăn/</td>
</tr>
<tr>
<td>Ṭgŋ</td>
<td>/dan-di-ho/</td>
</tr>
<tr>
<td>Ṭŋ{}'.</td>
<td>/dan-tubh/</td>
</tr>
<tr>
<td>Ṭŋ′</td>
<td>/dak-hōdi/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/dunf/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/alīdu/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/darf/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/en-dāk/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/ni-adaw-ums/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/ni-adaw-an-kôt/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/bi-dalo-sis/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/di-esdōla/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/dars/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/adak-di/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/adā/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/bi-dāyo/</td>
</tr>
<tr>
<td>Ṭŋŋ′</td>
<td>/en-raf-dan-ḥo/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/ho-dăn/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/dōbos/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/adōy/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/dōn/</td>
</tr>
<tr>
<td>Ṭŋŋ</td>
<td>/en-da-ebmāy/</td>
</tr>
</tbody>
</table>
4. The Dair as-Suryan Texts:

(1123.b9.a4.)

Ms.12 (1846 A.D.):

( тирот ) دارو /dāru/.
( тахро ) داجرو /dagro/.
( ἰνεσστεσ ) انشاس سورام /endaf-šodām/.
( тпєртєс ) اياردرس /ibardis/.
( апостолікн ) ابوس فیلیکی /abos-ḍolili/. 
( таттєс ) داودرس /dawdis/.
( стєєте ) استاєیا /estatida/.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماما</td>
<td>/mama/</td>
</tr>
<tr>
<td>دالياس</td>
<td>/dalyas/</td>
</tr>
<tr>
<td>صورياس</td>
<td>/sodaryas/</td>
</tr>
<tr>
<td>موناسديريون</td>
<td>/monasdiryon/</td>
</tr>
<tr>
<td>ديميون</td>
<td>/dimyon/</td>
</tr>
<tr>
<td>ني أوش</td>
<td>/ni-ad-otch/</td>
</tr>
<tr>
<td>باشرى آرشاس</td>
<td>/badri-arshas/</td>
</tr>
<tr>
<td>ذاوانسوة</td>
<td>/adawankot/</td>
</tr>
<tr>
<td>داروا</td>
<td>/daru/</td>
</tr>
<tr>
<td>شانودا</td>
<td>/shanuda/</td>
</tr>
<tr>
<td>داس</td>
<td>/das/</td>
</tr>
<tr>
<td>ألبانيا</td>
<td>/eklinada/</td>
</tr>
<tr>
<td>اروجوس</td>
<td>/adawqos/</td>
</tr>
<tr>
<td>ارشون</td>
<td>/adsoni/</td>
</tr>
<tr>
<td>ايبا</td>
<td>/ida/</td>
</tr>
<tr>
<td>باري بوس</td>
<td>/bay-dobos/</td>
</tr>
<tr>
<td>بيسلاشو</td>
<td>/bi-dalsho/</td>
</tr>
<tr>
<td>مويسون</td>
<td>/suqon/</td>
</tr>
<tr>
<td>مويد</td>
<td>/moyd/</td>
</tr>
<tr>
<td>هيدان</td>
<td>/hidan/</td>
</tr>
<tr>
<td>داستو</td>
<td>/dastu/</td>
</tr>
<tr>
<td>رومبي</td>
<td>/day-rombi/</td>
</tr>
<tr>
<td>كادا</td>
<td>/kada/</td>
</tr>
<tr>
<td>نيدابنوي</td>
<td>/ni-dab-nowi/</td>
</tr>
<tr>
<td>رود</td>
<td>/ni-rood/</td>
</tr>
<tr>
<td>ادكوي</td>
<td>/edkoy/</td>
</tr>
<tr>
<td>ادبا</td>
<td>/edba/</td>
</tr>
<tr>
<td>ابراس ويداروس</td>
<td>/ebras-widaros/</td>
</tr>
<tr>
<td>اندأ</td>
<td>/enda/</td>
</tr>
</tbody>
</table>
(1123.b9.a42.)
Ms. 11 (1894 A.D.):

(πιπαλτοκρατώρ) /bi-ban-dok-radōr/.
(τεντό) /dan-di-ho/.
(τεττώ) /dan-ṭūbī/.
(τεκμεταγέος) /dak-mad-agnostic/.
(ματάλφωτ) /ni-ad-šōni/.
(ματατίσκ) /madal-šo-u/.
(ματοτομος) /ni-adaw-uck/.
(πτότοτ) /madunosū/.
(αριτότ) /ari-du/.
(υντότ) /dāru/.
(μνησέφο) /ni-ad-ḥān/.
(πιστικτότ) /ni-eš-dākoθu/.
(πιστικός) /ni-mad-alōs/.
(πιστεωμος) /ni-adaw-umoni/.
(μετώπι) /madwōk/.
(μετώπα) /badwōl/.
(πεττάγο ἑρατότ) /addāho aradūh/.
(πεττατράχτότ) /ni-adaw-rah-du/.
(μνητε) /ni-ad/.
(μπομπότ) /em-mon-dū/.
(ιτόμ) /em-don/.
(σωτηρία) /so-dariyyd/.
(σωτηρία) /suđūn/.
(σιτεν) /hi-dān/.
(ματαφωτ) /ma-adwāw/.
(μπιτότ) /may-du/.
(σήμερα) Δαν Μαραμ Αιν Γιωρ Λι
(ατόμο) Αράν Κουρ σαράρ
(σώστε) σώσταρ
(πεκκώμε) πόλη Αντιπάλης
(αγέντης) Άβους δουλες
(αποστόλος) Αδάν Βάλ
(πετανάλυ) Αδάν Ανας Δασίς
(τελαμακτάς) Αίμ Μαώας
(τόπος) δωρός
(μοναστηριόν) μόνας διρυόν
(τερρ) δόρυν
(γαμφερτίκος) θανάσις λακώνος
(μπύρι) βυρι βουρκό
(ανίτοτ) ανί δο
(φιντέ) βιάζον
(νεφοτάξι) ναζάρ Αραχά
(σεβτωτ) σαβ Νιρ βοδιν
(πετρομπρι) μπαρζανοφ ερά
(εοθόνης) ατ Ανάν
(ετχοτμ) ετ Αδάνο
(μπέτεειος) χαρτ Αρταωιάνον
(τεποτωσ) Αδάν Αρωσδ
(πεκχετμενακάκτ) Νακ Μαρ Αιν Αιμον
(ατύμαξι) αράτιον Μαρτίον

/han udūgo/.
/dan-mad-ram-en-γυo-li/.
/ad-eś-tor-där/.
/sodām/.
/bak-γynd/.
/matiδās/.
/abos-dolōs/.
/nadan-wāl/.
/dan-anas-dasīs/.
/em-mawads/.
/dōbos/.
/monas-diryoñ/.
/darf/.
/han-haradikōs/.
/ni-rōd/.
/ad-kōy/.
/anī-du/.
/bi-adu/.
/naf-udāḥ/.
/sab-dōdf/.
/badar-nof-ri/.
/at-wadān/.
/adgušd/.
/ni-adtawiyawt/.
/dan-uošd/.
/nak-mad-šan-etmahd/.
/ad-eś-ṣāğı/.
(протомартрос)

איפ רודו חראתי רוס

(Петрос)

בדרוס

(תֶּבֶי)

דַּוָּי

(статрофорос)

איפור דא והרטו

(τελιος)

דלי יוס

(ματοτομ)

מאדוּגון

(טכיקיטוכט)

דאם מארו

(πεκυνρίτ)

בָּאָק מַאן רוֹב

(Ἰτότη)

אֵין דֻודֵי

(ἰτεμερτολαμον)

אֵין רָן אָדוּל מָן

(ιατερσ)†

אֵין אֶדֶר יודֵי

(ετλογντος)

אַוֹלִגִי דּוֹס

(τιμιον)

דֵי שִׁי יוּנ

(τε)

דָא

(βιτς)

שִׁיס

(οτμετατοτατ)

אָמוֹדוֹד מֹוְד

(οτμεταטѳβο)

אָמוֹדוֹד טוֹב

(οτμετατימב)†

אָמוֹדוֹד שִׁיבי

(ποντιος)

בּוֹן דִיוֹס

(ינטוף)

אֵין אָוֹד

(1123.69.a43.)

Ms.13 (undated):

(ταχρο)

Հագրու

(ܝܬ)

ܐܢنا

(ܝܦܨܥܬܐܡ)

ܐܢ้า ܣܘܕܐܡ
( tacewot )  ضا سطوا /dastū/.  
( ρωτ )  بورد /rođ/.  
( τκοι )  ارَلْوَي /edkōy/.  
( ταρουνι )  ضائِ رومي /day-rombi/.  
( ἄτοτασι )  اضِرواشی /endu-ašāy/.  
( ιαντοτ-)  شان صو /šan-du/.  
( τε )  اربا /edbā/.  
( νιοττας )  في اومهأ /ni-uqāh/.  
( ετηεν )  ادخان /ad-hān/.  
( ηρες )  درس /dars/.  

( ητεσωνοτυτεν )  انراق شانوش دان /endaf-šanuš-dān/.  
( ητεθνωτυ )  في دا بنيئ /ni-dabnuwi/.  
( εταεικτου )  اضوان كود /adaw-en-kōd/.  
( ατυτον )  اوامْكِنْن /aw-em-đon/.  
( πρεσβιτερος )  ابراسویدروس /ebrašwidarōs/.  
( ητιτεν )  دایران /daydān/.  
( εταναςι )  اراشا /adamāhi/.  

(1123.б9.а5.)

Ms. 40:
( τηρπ )  درف /darf/, in
( χριστιανος )  اخسِرِیاَیونس /ebrisidīyānos/, in
( φνετατυαςις )  بی اضاماسیف /bi-adaw-masf/, in
( ηταιο )  ابايو /ebdāyo/, in

انوا ابضاييو ادَیٌ باتَیانوئس
(1123.b9.b)

IXb. From the phonetic representations of the traditional Coptic:

(1123.b9.b1.)

(1) Petraeus* (1659 A.D.):

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṡeṭe</td>
<td>ouniádf</td>
</tr>
<tr>
<td>ḫenteq</td>
<td>ada</td>
</tr>
<tr>
<td>ḫte</td>
<td>andá</td>
</tr>
<tr>
<td>ḏratq</td>
<td>arádf</td>
</tr>
<tr>
<td>ḏitkaaetra</td>
<td>hidkatadra</td>
</tr>
<tr>
<td>eqeepmæletan</td>
<td>afaár Maladân</td>
</tr>
<tr>
<td>ętrh</td>
<td>adrad</td>
</tr>
<tr>
<td>ḫatem</td>
<td>chadân</td>
</tr>
<tr>
<td>ēnætæn</td>
<td>biadñādi</td>
</tr>
<tr>
<td>מחירט</td>
<td>ambafudāh</td>
</tr>
<tr>
<td>ḫæeqiq</td>
<td>andâif</td>
</tr>
<tr>
<td>ḫæeqp</td>
<td>andâf</td>
</tr>
<tr>
<td>ḫæaqaitot</td>
<td>aschafâidu</td>
</tr>
<tr>
<td>ḫæΝætot</td>
<td>anchádu</td>
</tr>
</tbody>
</table>

* The quotations here are mentioned according to Galtier who republished this work of Petraeus in BIF V (1906) p. 110. (v. also Scholtz 3).
(1123.b9.b2.)

2. Rochemonteix (1891 A.D.):

<table>
<thead>
<tr>
<th>thigh</th>
<th>/darši/</th>
<th>(Roch.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>atblotq</td>
<td>/adišnôf/</td>
<td>(p.250).</td>
</tr>
<tr>
<td>ete nontq</td>
<td>/ada enk'adf/</td>
<td>(p.250).</td>
</tr>
<tr>
<td>etsiesterepe</td>
<td>/aumādmatra/</td>
<td>(p.250).</td>
</tr>
<tr>
<td>ntafání</td>
<td>/endaebmai/</td>
<td>(p.251).</td>
</tr>
<tr>
<td>etatwoncéq</td>
<td>/adaušobf/</td>
<td>(p.251).</td>
</tr>
<tr>
<td>æthermiq</td>
<td>/afdéierisiši/</td>
<td>(p.251).</td>
</tr>
<tr>
<td>etatwacot</td>
<td>/adaumaso/</td>
<td>(p.251).</td>
</tr>
<tr>
<td>nönten</td>
<td>/enkadän/</td>
<td>(p.251).</td>
</tr>
<tr>
<td>ñmartaq</td>
<td>/emmaudaf/</td>
<td>(p.251).</td>
</tr>
<tr>
<td>thręen</td>
<td>/dārān/</td>
<td>(p.251).</td>
</tr>
<tr>
<td>nògroqot</td>
<td>/enouehmod/</td>
<td>(p.252).</td>
</tr>
<tr>
<td>ætthiç</td>
<td>/audaif/</td>
<td>(p.252).</td>
</tr>
<tr>
<td>göte</td>
<td>/hôda/</td>
<td>(p.252).</td>
</tr>
<tr>
<td>ñhetboci</td>
<td>/néi 'adšosi/</td>
<td>(p.252).</td>
</tr>
<tr>
<td>throvot</td>
<td>/daro/</td>
<td>(p.252).</td>
</tr>
<tr>
<td>ættagwot</td>
<td>/afdahôu/</td>
<td>(p.253).</td>
</tr>
<tr>
<td>eratot</td>
<td>/arado/</td>
<td>(p.253).</td>
</tr>
<tr>
<td>etatwacq</td>
<td>/ad'aumesf/</td>
<td>(p.253).</td>
</tr>
<tr>
<td>nte</td>
<td>/end'a/</td>
<td>(p.253).</td>
</tr>
<tr>
<td>capeliesd</td>
<td>/sabaiobd/</td>
<td>(p.253).</td>
</tr>
<tr>
<td>fnetatwacq</td>
<td>/bi'adāomesf/</td>
<td>(p.253).</td>
</tr>
<tr>
<td>ενεργον εβολα</td>
<td>/endafgo'k ab 'ol/</td>
<td>(p.255).</td>
</tr>
<tr>
<td>εβολατοτα</td>
<td>/'ab 'ol-hedod'/</td>
<td>(p.255).</td>
</tr>
<tr>
<td>εταφατα</td>
<td>/adafnau/</td>
<td>(p.255).</td>
</tr>
<tr>
<td>ασφωτευ</td>
<td>/afk 'ðab/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>εταγε</td>
<td>/adk 'an/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>τυροτ</td>
<td>/daro/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>ανενευτότα</td>
<td>/sabasad/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>εταφατήστωτα</td>
<td>/'adafk 'adk 'otf/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>φηταφακος</td>
<td>/bifidafgof/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>εταφωμοτ</td>
<td>/adafmo/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>ταυκ</td>
<td>/dunk/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>τεγκατ</td>
<td>/dafmau/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>τστινκ</td>
<td>/dpsika/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>εταφτωτα</td>
<td>/adafdonf/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>ετοι</td>
<td>/adof/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>πετιτοτ</td>
<td>/bafiod/</td>
<td>(p.256).</td>
</tr>
<tr>
<td>εταφταμον</td>
<td>/adaudanmof/</td>
<td>(p.256).</td>
</tr>
</tbody>
</table>

(1123, 69, 63.)

2. Sobhy (1915 A.D.):

| αριτεν | aridan. |
| εταλα | adxan. |
| ωαραδοτοβο | marafdúo. |
| τεκνετοτρο | dakmadúro. |
| πετεταλκ | bahahnak. |
| μτε | enda. |
| πνετερον | niadaran. |
4. Sobhy (1918 A.D.):

(1123, b9, b4.)

(BLF XIV)

(p. 52).

(p. 53, 54).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).

(p. 53).
5. Worrell (1942 A.D.): (Wor.CT)

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>𝜃ιϝερό</td>
<td>darf</td>
<td>(p.53)</td>
</tr>
<tr>
<td>ἤτακκα</td>
<td>endak</td>
<td>(p.53)</td>
</tr>
<tr>
<td>ἐτάκκα†</td>
<td>adakdi</td>
<td>(p.53)</td>
</tr>
<tr>
<td>𝜃ἱρς</td>
<td>dars</td>
<td>(p.53)</td>
</tr>
<tr>
<td>ἡπερεπτήμην</td>
<td>embarandan</td>
<td>(p.53)</td>
</tr>
<tr>
<td>πιπετζωτ</td>
<td>bibadhôou</td>
<td>(p.53)</td>
</tr>
<tr>
<td>πιζωτ</td>
<td>biehmôd</td>
<td>(p.53)</td>
</tr>
<tr>
<td>μετωαιρψι</td>
<td>madmairomi</td>
<td>(p.54)</td>
</tr>
<tr>
<td>γιτώτηκ</td>
<td>hidodf</td>
<td>(p.54)</td>
</tr>
<tr>
<td>πιταιό</td>
<td>bidai-ô</td>
<td>(p.54)</td>
</tr>
<tr>
<td>πρεοτανάδο</td>
<td>enrafdanxō</td>
<td>(p.54)</td>
</tr>
</tbody>
</table>

(1123.b9.b5.)

(12) b9.b5.

5. Worrell (1942 A.D.): (Wor.CT)

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>πιεταυγελιστής</td>
<td>bi 'awanj-gjalîsdas</td>
<td>(p.347)</td>
</tr>
<tr>
<td>τιρτότ</td>
<td>dârow</td>
<td>(p.347)</td>
</tr>
<tr>
<td>φηγήτε</td>
<td>bi'ada</td>
<td>(p.347)</td>
</tr>
<tr>
<td>ἑσωτέω</td>
<td>asōdam'</td>
<td>(p.347)</td>
</tr>
<tr>
<td>ἑτε</td>
<td>ada</td>
<td>(p.347)</td>
</tr>
<tr>
<td>ἩΒ</td>
<td>madisnâw</td>
<td>(p.347)</td>
</tr>
<tr>
<td>πενκσθηρ</td>
<td>bansödîr</td>
<td>(p.348)</td>
</tr>
<tr>
<td>ταίο</td>
<td>dajọ</td>
<td>(p.348)</td>
</tr>
<tr>
<td>τε</td>
<td>da</td>
<td>(p.348)</td>
</tr>
<tr>
<td>τυαζέ</td>
<td>dimahdiw</td>
<td>(p.348)</td>
</tr>
<tr>
<td>ετά</td>
<td>ada</td>
<td>(p.348)</td>
</tr>
<tr>
<td>μπενοτπονκ</td>
<td>Êndanun'ôf</td>
<td>(p.348)</td>
</tr>
<tr>
<td>εκεκστομ</td>
<td>akasudân</td>
<td>(p.348)</td>
</tr>
</tbody>
</table>
πενωπιτ
καρπιωττ
τοβς
τον
τεντωττ
πχς
πεκιωτ
αρτων
μειωνωττ
πιπαρακλητον
ητε
εκασιων
πεσιτηρ
ντεκαρπινη
τετερι
τουετ
ετεκτηπ
τενικς
τεκσκι
αρισοπτ
τητρικς
διταχη
τητετοτρο
εταζη
ταραξηα
( τεκσκι
( τε
( μετεκπετ)
( εβολοσιτοτε)

νακμόνδ
αγςμαρώνδ
δον
δανούδον
βαδρισδόσ
βακτζόδ
αφόντο
νι'ατκóωδ
βικαρικλίδον
ένδα
ακδαβάτωτ
βανσόδορ
ένδακήρινη
δαβάρι
δισαλάδ
αδσόβ
δανόσ
δασνάζη
αρισόβδ
διδριάς
σίδαντρο
διμαδόρου
αδαλί
εδβαρτάνια
δαζονή
δα
(μεσαίονης )
nafmatidās

madēsnāw

(adafjūda)

(ήτατοτοπος)

(ενδαδομήσα)

bijadumodi

(ενδανμού)
nashāng

(ενισδάδιον)

(asduns)

(εφναδάτι)

(εφναδαμ)

dianásdasis

(ασήτι)

ashīds

(τάτην)

ḥadān

(ενηάδι)

dōj

(τοι)

daranaw

(πάατ)

bajāq

(ατκψ)

adkādi

(σαβασάν)

sabajabd

(αράμαμ)

Erotas

(αθύμωρτερ)

afişdordar

(θηρσ)

dars

(θηρτοτ)

dāru

(ετεσχοττ)

adsāwad

(πηπροβότης)

bibrófidas

(τοτε)

dūda

(αφοτετ)

afghad

(ήπετεμενχ)

ndadanjamf

(p.345)
| እሌFFE | madamoj          | (p.347) |
| እናሮማት | Endawošd       | (p.347) |
| ጥብኔት | dafmaw          | (p.347) |
| የታገሱትትት | adawhidōw     | (p.347) |
| ይህትንም | arōqan          | (p.350) |
| ይግምልም | nandāb          | (p.350) |
| ይህ ሰወት | hōda            | (p.350) |
| ሲጋወት | bidōw            | (p.350) |
| የሆድወትትን | nijoj        | (p.350) |
| ያንትervatives | dōda         | (p.350) |
| መሆኑት | aḏhā               | (p.350) |
| ይግምልጋ | edfaši          | (p.351) |
| ከናሮማትግክ | bi adajšidf  | (p.351) |
| የታጋምታጋ | aḍaftākō       | (p.351) |
| የሆድወትትትት | niatmoud        | (p.351) |
| የሆድወትትትት | ኣጨለምስወት | (p.351) |
| ያንትervatives | [nū]atrōdāb     | (p.351) |
| ታጋምታጋሁትወት | asfoōdu       | (p.351) |
| የሆድወትትትት | nafmatidās      | (p.351) |
| የስርሮምጥስትስትስት | bi’iskarijodās | (p.351) |
| የሆድወትትትትት | bi’anafna’dajf | (p.351) |
| የሆድወትትትትት | endudajdu      | (p.351) |
| ያንትervisedን | antōdān         | (p.352) |
| ያንትervisedን | hōgān           | (p.352) |
| ያንትervisedን | smōg            | (p.352) |
| ያንትправлен ሰኞ እርስ | ኣንስንወርስks | (p.352) |
| የሆድወትትትትት | adafbōnd       | (p.352) |
| ጥጭክ | dōŋk            | (p.352) |
X From the Hieroglyphic and Demotic Texts:

Hg. $\ddot{e}$/d/ is usually represented by Coptic $\Gamma$, while in Demotic the symbols for /t/ and /d/ have become identical in orthography. It can therefore be argued that the Hg. opposition th/d had been lost or had become non-significant in Demotic (Johnstone).

A. Examples from Coptic words:

$e\beta\theta\tau$ S, ... $a\beta\tau$ B (CD53b), 'month', (Wb. I:65), ibd; Dem. $i\beta t$ (Er. 27), 'month', (W Hwb. 33; Černý 33).

$c\alpha \tau$, $c\alpha \tau$, $h\tau \tau$ B, $\alpha\varepsilon\tau$ F, 'end, farthest part, opposite side', (Wb. I:239, 6), 'land farthest from the river on border of desert'; Dem. $c\tau$ (Er. 74), 'side, region, dry land, shore' (Černý 39; W Hwb. 41).
e1qT SAA, e1Bt SF, 1qT SBF, 1Bt SFO, (CD 536b),
nn., 'nail, spike', cfd (Wb.I:183),
the 'nail?' (W Hwb.53; Černý 232).

kwt SAA BF, k9T- SB ..., k9T" SB, ..., kHT SB,
'build, form' (CD 122a), cfd (Wb.V:72),
kd, 'turn pottery, build, form'; Dem. kt (kd), (Er.
551), 'build' (W Hwb.71; Černý 64).

ekwT SBF ..., (CD 122b), 'builder, mason, potter',
(Wb.I:138 and V:74), ikdw,
'potter, mason, creator'; Dem. kt (kd) (Er.551),
(Černý 65; W Hwb.71).

imt- SAA o, wmt- FO, omT- S, w6T- BF ...
prefix forming abstracts, <construct form of
(Wb.II:181; forming abstracts only in Graeco-Roman
period, II:182,3.4), mdt, 'speech, matter'; Dem. mt
(Er.184) 'speech, matter', (Černý 85; W Hwb.96).

uton, euton SB .... (CD 193b), 'be at rest'
(Wb.II:182), mdt, 'be quiet';
Dem. mtn (Er.189), 'repose' (W Hwb.105; Černý 94).

utat B (CD 196a), 'wizardry, magic',
(Wb.II:180,4ff), mdw 'words, speech', especially in
χe utat 'say magic' = or (Wb.II:
180,8-9) dd mdw, Dem. dd md(t) (Er.691), 'saying words',
as heading of magical spells to be recited (Černý
\textbf{NOT} B, \textbf{NOT} B, \textbf{NOT} B, \textbf{NOT} S, \textbf{NOT} A^2, 'weave', (Wb. III:246), nbd, 'to plait' (W Hwb. 120); Dem. nbt (not in Er.), 'wrap' (Černý 107).

\textbf{NKOT}, \textbf{NKOT} S ..., \textbf{NKOT} B, \textbf{NKOT} SB, ..., 'sleep' (L Eng. 120 (Wb. II:345,1, see corr. in vol. of examples), nkdd, 'sleep'; Dem. (i)ntj (Er. 229) 'sleep' (Černý 108; W Hwb. 122).

\textbf{PAS} T, \textbf{PAS} B 'Libya', pd (JEA 46:20; W Hwb. 145).


\textbf{PAT} SAA\textsuperscript{2}FO, \textbf{PAT} FM, \textbf{PAT} B, \textbf{PAT} SAA\textsuperscript{2}MP, \textbf{PAT} B, 'run, flee, go', (Wb. I:500,13ff.) pd, 'knee, run'; Dem. pt (Er. 141), 'run, flee' (Černý 129; W Hwb. 154).

\textbf{PACS} S, \textbf{PACS} B, 'thing divided, split off, plank', (Wb. I:567), pdst 'small ball, pill'; Dem. pts (not in Er.), 'pill', (Černý 130), Dem. pts (Er. 142), 'a wooden object' (W Hwb. 154).
pat" SB, 'foot' (Wb.II:461), rd 'foot';
Dem. rt (Er.258), 'foot' (W Hwb.167; Černý 140).

pWT SAA₂B, λντ F; pHT SAA₂B, λντ F, 'grow, be
covered with a growth' (Wb.II:462), rd,
'grow'; Dem. rt (Er.257), 'grow', (W Hwb.168; Černý 140).

pWT SAB, 'a growth', (Wb.II:463) rd,
'plant, growth'; Dem. rt (Er.257), 'growth', (W Hwb.
168; Černý 140).

cT SAB, cT AA²BO, cHT SS²B, 'tail' (Wb.IV:363), sd 'tail'; Dem. st, (Er.472), 'tail'
(W Hwb.198; Černý 163).

cTHV SBO, cΘM B, 'stibium, antimony, kohl'
(Wb.IV:370), sdm; Dem. stm (Er.478),
'eye-paint', (W Hwb.201; Černý 166).

cTWT SA₂BF, 'tremble!', (Wb.IV:366),
sd3d2, 'tremble' (Černý 166; W Hwb.202).

cOTTIN SA₂F, .... cOTTIN, cOTTIN B, .... cOTTIN- B,
cOTTIN - SABF, cOTTIN" SAA₂B, .... cOTTIN+ SAA₂BF,
'straighten, stretch', (Wb.IV:368)
sdwn; Dem. swtn (Er.418), 'straighten', (W Hwb.205;
Černý 169).
TAJ: SBO, Te! 0, 'here', (Wb.V:420,5) dj, 'here'; Dem. tj, ⱽ, dēj (Er.604), 'here' (W Hwb. 224; Černý 177).

TH B, 'there' (Wb.V:420,6); Dem. tj, ⱽ, dēj, (Er.604), 'there' (W Hwb.218; v. Černý 178).


TMB̄n SAA²BF, 'pray, entreat, console' (Wb.V:439), dbh, 'require, entreat'; Dem. tbb (Er.624), 'pray, entreat' (W Hwb.224; Černý 184).

TKTO SA² ... TAHTO B, TAKTE - A²B, .... TAKTO" B, TAKTHHTB, 'put, go around', causative of KWT2, (Wb.V:78); Dem. tj-ktj (Er. 553), (W Hwb.228; v. Černý 185).

TAMO SAA²B .... 'tell, inform', L Egn. (Wb.I:184), dj- jm 'announce', lit. 'cause to know' (Černý 187; W Hwb.231).

ТАМ SBM ..., 'horn', (Wb.V:434),
db 'horn': Dem. тp (Er.625), 'horn', (W Hwb 239;
чerný 191).

ТАПКО SB ...., ТАПКЕ SB, .... ТАПКО SB, ...
'make to swear, adjure, entreat', (Wb.I:213,2), dj - 'cause to swear' (W Hwb.243; в.
чerný 194).

ТВОТН SA²BF ..., ТВОТНТ B, ..., ТЕН- B, ..., ТУН" SBF,
'arise, raise, carry', (Wb.V:431), дwn, 'stretch out'; Dem. тун (Er.614), 'arise' (W Hwb.253;
чerný 200).

ТВОТИО B, XОТІА M, ТВОТИЕ - B, XОТІА - F, ТВОТИО" B,
ТВОТО B, 'make dry, parch', causative of гоOТE
(Wb.IV:429), dj - 'cause to become dry'; Dem. тy-эw (Er.494), 'let become dry'
(W Hwb. 256; чerný 202).

ТВЗ SAF ... ТОЗ MB, ЭОЗ B, 'chaff' (Wb.V:481) дhз, 'straw, chaff'; Dem. th (Er.651),
'straw', (W Hwb.257; чerný 203).

ТАГО SB, ..., ТАГЄ - SA²MBF, ..., ТАГО" SB; ...
TAZHOTT BF, 'make to stand', etc., (causative of ηιξE ),
(Wb.I:219) dj - 'cause to stand';
Dem. tj-€< (Er.68), 'place' (W Hwb.257; Černý 203).

Τ< Ο SAA2 B, Ξ O S, Ξ A M, Ξ O B, 'become bad',

< (Wb.V:482), dhr '(become) bitter';
Dem. thr, thg, th (Er.653; W Hwb.256), 'become bad, ill, sad, suffer' (Černý 203).

Τ€Ω€ SA, Τ€Ω€ BF, 'forehead', < (Wb.V:478) dmt, 'forehead'; Dem. thn (Er.651), 'point, forehead' (W Hwb.260; Černý 205).

Τ€Ω€ SA, .... Τ€Ω€ BF, .... Τ€Ω€ B, .... 'be fixed, joined, plant', < L. Egn. (Wb.V:499),

< (Wb.V:496), 'plant; stones, plant'; Dem. tg (Er.661), 'plant', (W Hwb.262, Černý 207).

ΟΤΩΝ S, ΟΤΩΝ B, ΟΤΩΝ", ΟΤΩΝ" B, 'pour',

< (Wb.I:391) wdm, 'make an offering';
Dem. wtn (Er.107), 'libation' (W Hwb.280; Černý 219).

ΟΤΩΤΩ SAA2 BF, .... ΟΤΩΤΩ SBF .... 'pour, melt'

< (Wb.I:393) wdb, 'pour'; Dem. wth
(Er.107), 'melt', and 2th (Er.14), 'pour' (W Hwb.281; Černý 220).
OTJGI SAA²BF, 'worship, greet, kiss' <
(Wb.I:375), wād, 'address, greet, worship', Dem. wāt
(Er.102), 'worship, greet', (Černý 221; W Hwb.283).

SOT , ṣOT S , . . . ṣOT , ṣOT B . . . (CD590a),
'pillow, cushion, bag(?)' <
(Wb.IV:560), ṣd, '(leather) cushion', (Černý 253).

SOT S A²F , QOT SA²B , . . . gOT B , . . . ṣOT - SA²BF . . . . ,
wāt - B , . . . gāt" SAB , . . . gāt + SB . . . (CD590b),
'cut,slay' <
(Wb.IV:422) ṣd 'cut'; Dem.
(Er.492), 'cut, cut off' (Černý 254).

QTOOT SB ... (CD625a), 'four', <
(Wb.I:582), ṣDW, 'four'; f. QTO SA²B, <
fdt (Wb.I:582 bottom).

SHT S, ṣHT B . . . (CD717b), 'north', (lit. 'downstream'
on Nile), <
(Wb.III:354), ḥdj 'travel downstream', (i.e. 'north'); Dem. ḥt (ḥd)
(Er.397), 'travel downstream' (Černý 298).

SOTISH S, ṣOTISH B . . . (CD 728a) 'inquire, examine',
(not in Wb), ḥdhdd, 'examine';
Dem. ḥht (Er.398), 'examine, investigate' (Černý 303).

ZATPE S , . . . BATPE B . . . (CD792b), 'reptile'
(Wb.V:633) ḏdf 'worm, snake';
Dem. ḏdft (Er.688), 'worm' (Černý 321).
B. Examples from Greek proper nouns in Hieroglyphic script:

Greek ι is represented by Hg. /d/ in the following examples:

Πτολεμαῖος >  

Φιλοτέρα >  

Κλεοπάτρα >  

Ἀπολλωνίδης >  

Μενεκρατέσσα >  

Αὐτοκράτωρ >  

Σεβαστὸς >  

(Rec. 37.173).
C. Examples from Greek and Latin words and proper nouns in Demotic script:

In Demotic /t/ and /d/ have become identical in writing and presumably therefore in sound, (cf. 1123.b9,b5c.). Thus, Demotic /t/ represents Greek δ and Latin /d/.

Examples:

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Demotic Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἀλέξανδρος</td>
<td>Dem. Algsntrs, Algsantrs.</td>
</tr>
<tr>
<td>Ἄνδρομαχος</td>
<td>Dem. Antrmaksos.</td>
</tr>
<tr>
<td>Δαρίς (a Persian king)</td>
<td>Dem. Tr'wš.</td>
</tr>
<tr>
<td>διαγραφή</td>
<td>Dem. tikrpw.</td>
</tr>
<tr>
<td>Διονύσια</td>
<td>Dem. Tonsia.</td>
</tr>
<tr>
<td>Ζηνοδώρος</td>
<td>Dem. Snotrs.</td>
</tr>
<tr>
<td>Ισιδωρα</td>
<td>Dem. Isitora.</td>
</tr>
<tr>
<td>Κλαυδίος</td>
<td>Dem. Glutys.</td>
</tr>
<tr>
<td>Μενανδρος</td>
<td>Dem. Mntrrs.</td>
</tr>
<tr>
<td>Domitian</td>
<td>Dem. Twmyšns, Twmyšns. (Dem. Os.231).</td>
</tr>
<tr>
<td>Hadrian, Hadrianus</td>
<td>Dem. ὉTryns (Dem. Os.231).</td>
</tr>
<tr>
<td>Διονύσιος (Forab.96) = Dionysios</td>
<td>Dem. Tyšnsys (Dem.Os.234).</td>
</tr>
<tr>
<td>Δάμων (Forab.89) = Damōn</td>
<td>Dem. Tšmwn (Dem. Os.248).</td>
</tr>
<tr>
<td>Διών (Forab.99) = Diōn</td>
<td>Dem. Tygn (Dem. Os.248).</td>
</tr>
<tr>
<td>Διονύσιος (Forab.97) = Dionysis</td>
<td>Dem. Tyšnses (Dem. Os.248).</td>
</tr>
<tr>
<td>Διονύσιος (Forab.97) = Dionysios</td>
<td>Dem. Tyšnsys (Dem. Os.248).</td>
</tr>
</tbody>
</table>
Διδύμος (Forab. 93) = Didymos
> Dem. Tytms (Dem. Os. 248).

Θεοδώρος (Forab. 135) = Theodōros
> Dem. Thwtrs (Dem. Os. 248).
(1124.a.)

INTRODUCTION

The letter † is a monogram for Tf (1).

(1124.a1.)

In the old traditional pronunciation it is called د (2), دی (3), دي (4), دي (5), دي (6), دي (7), دي (8) and has the sound value د (9), دي (10), دي (11).

(1) Wor-CS 86; Roch.266; Mallon 7; Sob. Gr.18, ...
(2) Sc.B al-Muṣaffā Ms.22:98V, 148R; Ms.18:136V; Ms.45:312V; Stern 418; Sob.Gr.14.
(3) Wor.CT 321.
(4) BIF XIV (1918) p.52.
(5) Sob.16.
(6) Wor.CT 321.
(7) K.1; Tuki 2; Scholtz 2; Stern 7; Wor.CT 321.
(8) Wor.CT 321.
(9) Sob.Gr.14,18; BIF XIV (1918) p.52; Rāhib 8; Sob.CCG 117.
(10) K.1; Tuki 2; Scholtz 2; Roch.249,266; Prince 292; Marquess X; Sob.16,18; BIF XIV (1918) p.52.
(11) Roch.249.
In the modern reformed pronunciation the letter ū is called ẓ (12), ti (13) and is pronounced ẓ (14), ti (13).

At the beginning of the "reformed" pronunciation the letter ū was given the value /ti/ except when preceded by น where it is pronounced /di/ (15), viz. in accordance with modern Greek practice. However this exception was ignored by later writers (16).

However, the Copts did not easily accept the modern /ti/ value for the letter ū. Some modern writers, in spite of registering the modern name of the letter which is ū /ti/, still give it the old sound ẓ /di/. (17)

(12) Asās 8; Lab. Tamhīd 4; ʿAwaḍ 55; Rāḥib 8; Aḏrūmiyya mustawfiya 3; Buṭrus Šalīḥ 7, ... etc.
(13) Mallon 5.
(14) Asās 27; Aḏrūmiyya mustawfiya 3; ʿAbd as-Sayyid 12; Binūb 13.
(15) Asās 27; Marquess X.
(16) They apply this rule to the letter ū when preceded by น in Greek words only. [So, น น > /nd/],
(ʿAwaḍ 60; Lab. Tamhīd 2; ʿAbd as-Sayyid 10; Binūb 11).
(17) Rāḥib 8; also Marquess X.
cAwad, on the other hand, while ignoring the old /di/ value of the letter nevertheless registers its old name as ḫj/di/ together with its modern value ḫ/ti/.(18)

(1124.a23.)
Marquess (1882 A.D.), represents the three schools in regard to the modern value of the letter † and writes the following,

"†, this is a mere symbol to indicate the sound of M or T/. It is usually pronounced /di/, but by some /ti/, and by a third school /ti/ except after N where they say /di/".(19)

(1124.a24.)
However, it seems that the modern /ti/ value was not in general use up till the time of Prince (1902 A.D.), who, in spite of registering the old and modern values(20) of the Coptic alphabet, nevertheless states that "† = di all over Egypt".(21)

(18) cAwad 55, 65.
(19) Marquess X.
(20) Prince registered the modern values from Claudius Labib (Prince 291), who was promulgating the modern "reformed" pronunciation (Wor. CT 298).
(21) Prince 292.
In the early Coptic period, the letter † was transcribed by δι in the Coptic document written in Greek script.\(^{(22)}\)

For example, επιονοτ† > εν πυνονι (\(^{(23)}\)); μαειονοτ† > μαεινυνονι (\(^{(24)}\)).

† being a monogram for Τ, so, the forecited certain evidence for the /d/ sound of Τ are equally applicable to †. The following are some additional evidences for the genuineness of the traditional /di/ value of the letter † in particular.

\(^{(22)}\) Galtier 106.
\(^{(23)}\) Amel. XX; Maspero, Rec.37:174.
EVIDENCE FOR THE /DI/ VALUE OF THE LETTER ♦

I. From the name of the letter and its value:

A. In the old manuscripts:


B. In the reports and representations of the traditional Coptic pronunciation, as reported by the Coptic philologists:

1. Scholtz (1778 A.D.):

"† , ṭēu , Dei, uti:/di/" (Scholtz 2).

2. Stern (1880 A.D.):

"† τι σδ" (/ḍī/), (Stern 418).

3. Rochemonteix (1891 A.D.):

"† , † , di, dei" (Roch.249).

"† = di, dei, ce n'est actuellement qu'un signe orthographique, comme ṭ , ἕ des grecs, remplaçant τ + ἱ". (Roch.266).
4. Prince (1902 A.D.):
"† Di Di Dei"
"† = di all over Egypt" (Prince 292).

5. Galtier (1906 A.D.):
"† est transcrit δι dans le document copte en lettres grecques, et de même δι /dī/ dans le manuscrit: ΤτΤΟΤΤ

6. Sobhy:

a. In JEA (1915 A.D.):
"† Dy = di" (Sob. 16).
"† = di" (Sob. 18).

b. In BIF (1918 A.D.):
"† Diy(ω) δι/" (BIF XIV: 52).

c. In his Grammar (1925 A.D.):
"† ΣΣ (called) /dī/, (pronounced) /dī/" (Sob.Gr, 14).
Translation:
"†, this letter is syllabic, composed of the letters "† and \(\text{i}\. Its origin in the Old Egyptian is \(\text{d} \text{e} \text{t} /d\) and \(\text{t} /, the last (i.e. /t/) dropped out and was replaced by /i/. Its shape is from the Demotic which is pronounced /dî/" (Sob. Gr. 18).

(1124.b1.b6.d.)

d. In his article on the transliteration of the Ancient Egyptian names of towns and villages into Arabic (1925 A.D.):
"† د " (di)", (Sob.CCG 117).

(1124.b1.b7.)

7. Worrell (1942 A.D.):
"The letter † is called dîj, dî, di (Stern, dei; Stein-dorff, di)" (Wor. CT 321).

(1124.b1.c.)

C. In the modern books:
Some modern writers in spite of accepting the modern values for different letters, still preserved either the traditional value of the letter † or its old den-
omination or both together.

(11240.b1.o1.)
1. Kircher:
"†, † Dei, (pronounced) Di" (K.1).

(11240.b1.o2.)
2. Tuki:
"†, †, Dei, (pronounced) Di." (Tuki 2).

(11240.b1.o3.)
3. Stern:
"†, †, dei" (Stern 7).

(11240.b1.o4.)
4. Rahib:
"† ۵ دی"
[† (called) ti, (pronounced) di] (Rahib:8).

(11240.b1.o5.)
5. Mallon:
"† se prononce toujours /ti/ (/di/ en Haute-Egypte)."
(Mallon 7).
6. "Awad:
"†, †, † (or /di/), ("Awad 55).

7. Abd al-Masih:
"(In the old pronunciation) † (is pronounced) د "
(Ms. 45:312v).

II. From the names of persons:

ناحور† /babnūdah/, (Absal. Ms. 4: 297v; Dif. II:107).

نیحور† /bāšāndī/, (Lab.).

شل† /ebsādi/, (Absal. Kiyah. 526; BSAC 8:59).

شل /bsāda(h), bisāda(h)/,

شل /šanūdi/, (Ms. 8:76v, 105r; Ms. 10:38r, 143r; C42:233).

شل /šnūda(h), šinūda(h)/,
(Ms. 7:65v; Absal. Kiyah. 530, 553; Mul. Kana 146-147, 218-219).

شل /šānuđi/, (C42:233-234).

شل /šnūda(h), šinūda(h)/,
(Dif. II 28).
III. From the names of towns, villages and other places:

(1124.b3.a.)

A. In Lower Egypt:

eoit သတ္တဗေ

nqewit သတ္တဗေ

ngat ပို့ထွာင်း

ngat /ebšdi/, (Ms.5:96R; Amel 278).

pakoʃ ကျွန်းတိုင်း

/ebšdi/, (Amel 563).

Rc Kd,j [SpG.298].

cent∫·arp နနန်းထိုး

/sandanhr/, နန်းထိုး (Sob.CCG 122).

ṭkeʃe တိုး

/đgwah/, (Amel.559,565).

ṭkeʃi တိုဝ

/digwah/, (Sc.B Magna Ms.18: 77R; Ms.5:95V; Amel.145,561, 569; Mun.RLE 64; Wor.CT 322).

ṭweʃi တိုး

/digwah/, (K.210; BSAC 5: 214,240).

ṭkẹe /digwa/, (Sob.CCG 122).
/damanhūr/, (Amēl.113; BSAC 5:237), dmj-n-Hr (Spg.298; Sob. collq.17).


/đamīrah/, (Amēl.564,567,572, 575; BSAC 5:240).

/đamīrah/, (Amēl.562; BSAC 5: 218,240).

/đamīrah/, (Ms.5:96R).

/cost', in name of cost town /đamro/, /đamro/, (CD 183a).

city of coast /đamro/, (Sob.collq.9).

/đamarū/, (Amēl.505).

/đanōšar/, (K.208; Amēl.559, 569; BSAC 5:211,240).

/đanōšarat/, (Amēl.560).

/đanōšar/, (Amēl.565).

/đanūšar/, (Amēl.143; Po 20: 759; BSAC 5:240).

/dinūyah/, (Lab.).

/difra, dafra/, (K.210; Amel. 144; Absal.373; BSAC 5:214, 240).

/difrah, dafrah/, (Amēl.561).

/difra, dafra/, (Ms.44:100R; Amēl.144,569).
B. In Upper Egypt:

†фра

†фр

ζεμνοτ†

†άλοχ

†άλωχ

ταμπετ†

τεμπρον

τεβη

τεσεν†

/difra, dafra/, (Ms.5:94V).
/difra, dafra/, (Amél.144, 559,565; BSAC 5:240).
/difrah, dafrh/, (Sob.CCG 123).
/difra, dafra/, (Ms.18:86R).
/samannūd/, (Ms.5:94R; Ms.44:100R; K.208; Amél.411,559, 560,562,564,565,567,569,572, 575; BSAC 5:212,218,243; CD 745, Spg.299; Sob.CCG 121; Sob.collq.18).

(1124 b.3 b.)

/dalāg/, (Ms.18:77R; Amél.136,559,561,564,565,567,569/136,559,561,564,565,567,569,72, 572,576; BSAC 5:214,219,240; CD 745; Sob.CCG 123; AEO 2:140).
/dalāg/, (K.210).

/dalāg/, (Amél.137).

/dalāg/, (Amél.141,573).
IV. From ritual expressions:

\[ /\text{samudi/}, (BM 357; Ry.205, 270, Absal.Kiyah.784,785,786 ...). \]
\[ /\text{difnär/}, (Ry.210; BM 385). \]
\[ /\text{difnāri/}, (Ry.210). \]
\[ /\text{andifnāri/}, (Ry.210). \]

V. From Coptic and Greek loan-words in Arabic:

\[ /\text{amandi/}, 'hell, the underworld, (Wor.CT 331; Lab.collq.I:9; Bish.40). \]
\[ /\text{damīrah/}, 'inundation', (CD 56; Sob.collq.9; Lab.collq.I:53). \]
\[ /\text{idda/}, 'he gave'. \]
\[ /\text{yiddi/}, 'he gives', (Bish.42). \]
\[ /\text{iddini/}, 'give me!', (Sob.collq.13; Lab.collq.II:32). \]
VI. From Coptic numerals:

\[ \text{BY} \quad \text{دي نت} \quad /\text{esnawdi/}, \quad \text{(two, f.)}, \quad \text{(Ms.} \quad 10:45R, 138V, 179V). \]

\[ \text{ג} = \text{tor we} \quad /\text{dyu ša/}, \quad \text{(CCVa.I:684).} \]

VII. From the interchange between † and א:

(1124,b7.a.)

A. Greek ḏl transcribed by Coptic †:

(1124,b7,a1.)

1. In Greek words:

(1124,b7,a1a.)

a. From Coptic Bohairic texts:

\[ \text{τάκρισις} \quad \& \quad \text{δικρισίς} \quad (C89:235). \]
\[ \text{τάκον} \quad \& \quad \text{διάκων} \quad (C125:260; CCVa.I:456). \]
\[ \text{τκαος} \quad \& \quad \text{δικαίος} \quad (Dif.III:12,15,19,34). \]
\[ \text{τωμος} \quad \& \quad \text{διώμης} \quad (C125:260). \]
\[ \text{τογομος} \quad \& \quad \text{διώμης} \quad (C42:266). \]
\[ \text{τναος} \quad \& \quad \text{δυνᾶς} \quad (Dif.III:48). \]
\[ \text{ψιλωτια} \quad \& \quad \text{ψαλμοσία} \quad (CCVa.I:571,603). \]
b. From Coptic Sahidic texts and from other dialects:

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Greek Pronunciation</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>τκνητε</td>
<td>δελκνελυν</td>
<td>(BSAC 19:63).</td>
</tr>
<tr>
<td>τπνην</td>
<td>δελπνον</td>
<td>(C73:219).</td>
</tr>
<tr>
<td>ταβολος</td>
<td>διαβολος</td>
<td>(Scholtz 8).</td>
</tr>
<tr>
<td>τατοχος</td>
<td>διαδοχος</td>
<td>(Ryl.8,255).</td>
</tr>
<tr>
<td>τακονει</td>
<td>διακονειν</td>
<td>(C73:219).</td>
</tr>
<tr>
<td>τακωνει</td>
<td>διακονειν</td>
<td>(C268:78).</td>
</tr>
<tr>
<td>τακονια</td>
<td>διακονια</td>
<td>(Bal.95).</td>
</tr>
<tr>
<td>τακονος</td>
<td>διακονος</td>
<td>(Lant.120; CCVa.I 510).</td>
</tr>
<tr>
<td>τακρινε</td>
<td>διακρινειν</td>
<td>(C117:134).</td>
</tr>
<tr>
<td>ταφορα</td>
<td>διαφορα</td>
<td>(C117:134).</td>
</tr>
<tr>
<td>τεξανει</td>
<td>δεξανειν</td>
<td>(Lant.120).</td>
</tr>
<tr>
<td>τκεος</td>
<td>δικαος</td>
<td>(Bal.95).</td>
</tr>
<tr>
<td>τοροετ</td>
<td>διοροειν</td>
<td>(Lant.120).</td>
</tr>
<tr>
<td>γηπωτακονος</td>
<td>υποδιακονος</td>
<td>(CCVa.I:510).</td>
</tr>
</tbody>
</table>

2. In the names of persons:

(1124,b7.a2.)

a. From Coptic Bohairic texts:

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Greek Pronunciation</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>τοκλατιαμος</td>
<td>διοκλατιαμος</td>
<td>(C125:235).</td>
</tr>
<tr>
<td>τοκλατιαμος</td>
<td>διοκλατιαμος</td>
<td>(Dif.I:8).</td>
</tr>
<tr>
<td>τοπνεσος</td>
<td>διοπνεσος</td>
<td>(C125:235).</td>
</tr>
<tr>
<td>τοκκορος</td>
<td>διοκκορος</td>
<td>(Dif.I:38).</td>
</tr>
</tbody>
</table>
b. From Sahidic texts and from other dialects:

\[ \text{Diakon} \quad \text{Diakon} \quad \text{(Till Os.111)}. \]

\[ \text{Διδυμός} \quad \text{Διδυμός} \quad \text{(Heuser 85)}. \]

\[ \text{Διοιρέφης} \quad \text{Διοιρέφης} \quad \text{(Lem.Alex.VII,160)}. \]

3. In the names of towns (from Bohairic texts):

\[ \text{Διοιρέφης} \quad \text{Διοιρέφης} \quad \text{Diospolis, Ludd,} \]

\[ \text{(BSAC 9:155; C125: 244)}. \]

B. † transcribed by Αι in Coptic words:

1. From Bohairic texts:

\[ \text{Αι} \quad \text{Αι} \quad \text{feminine definite article, in:} \]

\[ \text{Διοιρέφης} \quad \text{Διοιρέφης} \quad \text{(CCVa.I:171)}. \]

\[ \text{Διοιρέφης} \quad \text{Διοιρέφης} \quad \text{(CCVa.I:144)}. \]

2. From Sahidic texts and from other dialects:

\[ \text{ὁ πρώτος} \quad \text{ὁ πρώτος} \quad \text{(CCCD 38)}. \]

\[ \text{ὧν ὁ πρώτος} \quad \text{ὧν ὁ πρώτος} \quad \text{(Lem.Alex.VII)}. \]
\(\text{\textit{al-\textit{gidy}}}, \text{\textit{The Goat, Capricorn}}, (\text{Lem.\textit{Alex.36}}).

\(\text{\textit{al-dimag}}, \text{\textit{mind, brain}}, (\text{KV Dict.37}).

\(\text{\textit{dibag}}, \text{\textit{pure silk cloth}}, (\text{Ryl. 116,270; CD 801}).

(1124.b9.a.)

IX.a. From Coptic Mss. in Arabic script:

(1124.b9.a1.)

1. Galtier Text (14th century or later):

\(\text{\textit{em-ebradi}}, (\text{BIF V})

(\text{p.93}).
2. Sobhy-Psalmody Text (1722 A.D.):

(1124.69.a2.)

3. Damanhûr Text (1809 A.D.):

(1124.69.a3.)
em-ebrādi, (3V).
/rūs-dī/, (3V).
/aksōdī/, (4R).
/di-woy-tiyya/, (4R).
/di-mat-anoyā/, (4R).
/af-di-2-aso/, (4V).
/di-di-tōtān/, (4V).
/di-ho/, (4V).
/di-koy-nonya/, (5V).
/dak-hōdi/, (5V).
/di-ak-eklisiyya/, (6R).
/di-kolam-batra/, (6R).
/di-esdōla/, (6V).
/di-awkā/, (6V).
/ak-di/, (7R).
/di-ḡōm/, (7R).
/di-mat-may-rōmi/, (7R).
/di-ebros-kinīsīs/, (7R).
/dinu/, (7R).
/di-ban-āgiyya/, (8R).
/bi-nīšdi/, (8V).
/di-hi-rīni/, (9V).
/di-oy-kumāni/, (9V).
/nan-ġīn-štowdi (‐towūdī), (10R).


<table>
<thead>
<tr>
<th>Term</th>
<th>Pronunciation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁνάτολη</td>
<td>/di-anadōla/</td>
<td>(10Rv)</td>
</tr>
<tr>
<td>εἴλος</td>
<td>/at-mos-di/</td>
<td>(10Vv)</td>
</tr>
<tr>
<td>Ἰαναρβάσσιν</td>
<td>/di-na-ar-erbsalīn/</td>
<td>(11Rv)</td>
</tr>
<tr>
<td>Ἰαναοτυτ</td>
<td>/di-na-ošt/</td>
<td>(11Rv)</td>
</tr>
<tr>
<td>Ἰανοἐμπνη</td>
<td>/di-ēs-rom-bi/</td>
<td>(11Vv)</td>
</tr>
<tr>
<td>Ἰαντένεν</td>
<td>/dan-di na/</td>
<td>(11Vv)</td>
</tr>
<tr>
<td>Ἰανπᾶρ</td>
<td>/di-bartanōs/</td>
<td>(11Vv)</td>
</tr>
<tr>
<td>Ἰανπραστάντισ</td>
<td>/di-eb-ros-dadīs/</td>
<td>(11Vv)</td>
</tr>
<tr>
<td>Ἰανπεριοτ</td>
<td>/nan-yōdi/</td>
<td>(12Vv)</td>
</tr>
<tr>
<td>Ἰανφαντ</td>
<td>/ebnahdi/</td>
<td>(12Vv)</td>
</tr>
<tr>
<td>Ἰαναναπατάκις</td>
<td>/di-anabawsīs/</td>
<td>(12Vv)</td>
</tr>
<tr>
<td>Ἰανπότομ</td>
<td>/di-em-don/</td>
<td>(12Vv)</td>
</tr>
<tr>
<td>Ἰανπτησ</td>
<td>/di-libi/</td>
<td>(13Rv)</td>
</tr>
<tr>
<td>Ἰανπτετατζενή</td>
<td>/mat-at-di-ehtāf/</td>
<td>(13Vv)</td>
</tr>
<tr>
<td>Ἰανπετορόμο</td>
<td>/di-madūro/</td>
<td>(13Vv)</td>
</tr>
<tr>
<td>Ἰανέκτ</td>
<td>/af-di/</td>
<td>(14Rv)</td>
</tr>
<tr>
<td>Ἰαντεθαδοκός</td>
<td>/di-taodokōs/</td>
<td>(14Vv)</td>
</tr>
<tr>
<td>Ἰαντόκο</td>
<td>/di-di-ho/</td>
<td>(15Vv)</td>
</tr>
<tr>
<td>Ἰαντομολογία</td>
<td>/di-omologiyya/</td>
<td>(16Rv)</td>
</tr>
<tr>
<td>Ἰαντακαστακίς</td>
<td>/di-anas-dasis/</td>
<td>(17Rv)</td>
</tr>
<tr>
<td>Ἰανταφορά</td>
<td>/di-anafōra/</td>
<td>(17Vv)</td>
</tr>
<tr>
<td>Ἰανπροσετύν</td>
<td>/di-eb-ros-awkā/</td>
<td>(19Vv)</td>
</tr>
<tr>
<td>Ἰανκατ</td>
<td>/kādi/</td>
<td>(21Rv)</td>
</tr>
<tr>
<td>Ἰανμεταμφίτ</td>
<td>/di-mat-nišdi/</td>
<td>(21Vv)</td>
</tr>
</tbody>
</table>
The Dair as-Suryān Texts:

Ms. 12 (1846 A.D.):

- دم تا /dimatmāy/.
- نيدي هو /nidi-ho/.
- دان تاجهي /dan-nahdi/.
- ابنودى /ebnūdi/.
- اوهووي /uhūdi/.
- نان يودي /nan-yūdi/.
- بينشدي /binišdi/.
- دیناهدي /dinahdi/.
- انرادى /en-rādi/.
- بان نودى /ban-nūdi/.
- انفادى /endaf-di/.
- في سيدي /ni-sīdi/.
- دى آكمايان /di-ikumāni/.
- ابداي /ebnāhi/.
- دى شاويونا /di-šawiyyo/.

Ms. 11 (1894 A.D.):

- ماران دي هوي /maran-di-ho/.
- ايب نودي /eb-nūdi/.
- بان نودي /ban-nūdi/.
- دان دي هوي /dan-di-ho/.
- مانودي /manomdi/.
- دي هال بيس /di-hal-bis/.
(منیچت) نان یودی
(مارچت) لیبل رادی
(تره) دی‌ما
(نیچت) در سی دی
(تخارا) دی‌شیرا
(ائیت) ادی
(فیت) پیار دی
(وتکتف) اومودری
(ئیربکت) ات راک دی
(تانتو) دی‌نار
(ناریت) نایودی
(تکسف) داک هودری
(ت ای‌لشدن) دی اوول‌خان
(پچیت) بی‌لیش دی
(یتوت) دی‌اوو
(یترا) دی‌مادی
(ینکیت) ایم بایل‌کودی
(امنت) امان دی
(ئیربان) ادی‌هاب
(ئیرات) این‌نادی
(پنیچت) پای‌نیش دی
(پنیچت) پای‌رادی
(آرکنتپ) ایم جام‌دی
(تهماش بیت) داف‌ماه‌مانودی
(ائیت) اودی
(افیات) اپی‌ناهدر
(ئیرتامورت) اداوتوی اودی
(ئیرکارپس) این‌رفت‌دری‌اروس
/نام‌یودی/.
/من‌رادي/.
/دی‌می/.
/نیس‌دی/.
/دی‌شیرا/.
/ادی/.
/بی‌ار‌دی/.
/وگودی/.
/ات‌رادي/.
/دینو/.
/دی‌نار/.
/نایودی/.
/دی‌مادی/.
/دی‌گوکودی/.
/دی‌اوول‌خان/.
/بی‌نیس‌دادی/.
/دی‌وی/.
/دی‌مادی/.
/ئیم‌بایل‌کودی/.
/امان‌دی/.
/ادی‌هاب/.
/ئین‌نادی/.
/بای‌نیس‌دادی/.
/بای‌رادي/.
/ئیرگم‌دادی/.
/دافت‌ماه‌رئنوددی/.
/اودی/.
/ئیر‌نادی/.
/اداوتوادی/.
/ئین‌رفت‌دری‌اروس/.
( etatmuott† ) /adawmüdi/.
( peknast† ) /bak-nah-di/.
( frnt† ) /eb-rādi/.
( fnetaqt† ) /biy-adaf-di/.
( menkast ) /nan-kādi/.
( menzinefot† ) /nan-ğin-to(w)di/.
( tnaast ) /di-nah-di/.
( tçapz ) /di-sar(e)ks/.
( otometatyib† ) /u-mad-ad-šib-di/.
( tòmología ) /di-omologiyya/.

(1124.b9.a43.)
Ms.13 (undated):
( tseeshni ) /di-matmāy/.
( ft† ) /ebnūdi/.
( ěnšo ) /ni-dī-ho/.
( got† ) /hōdi/.
( tinniyt ) /bi-nišdi/.
( fenott† ) /šanūdi/.
( tnaast† ) /dinahdi/.
( pekkott† ) /banišdi/.
( inpšt† ) /en-rādi/.
( nict† ) /ni-si̇di/.
( ṭreq̣kap̣os ) /en-rafdi-karbos/.
( iteqšt ) /endaf-di/.
( fnazšt ) /ebnahdi/.
This text contains Arabic hymns in which some Coptic words or verses are included in Arabic script:

(†mēBt) /dišawiyyo/.

(1125.b9.a5.)

5. Ms.40:

6. Ms.43:

(folio) (83R).

(84R).

(84R).

(86V).

(87R).
(1124,b9,b.)

IX.b. From the phonetic representations of the traditional Coptic:

(1124,b9,b1.)

1. Petraeus (1659 A.D.):

<table>
<thead>
<tr>
<th>Greek</th>
<th>Phonetic Representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἱφρήθ</td>
<td>amibrádi</td>
</tr>
<tr>
<td>ἰνητήματα</td>
<td>biadnádi</td>
</tr>
<tr>
<td>ἰγατίματα</td>
<td>schafdimádi</td>
</tr>
<tr>
<td>παιρήθ</td>
<td>báirádi</td>
</tr>
<tr>
<td>ἵκρισις</td>
<td>dikrisís</td>
</tr>
</tbody>
</table>

(1124,b9,b2.)

2. Rochemonteix (1891 A.D.):

<table>
<thead>
<tr>
<th>Greek</th>
<th>Phonetic Representation</th>
</tr>
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<tbody>
<tr>
<td>φφ</td>
<td>/ebnódi/</td>
</tr>
<tr>
<td>οφνοτ</td>
<td>/o'undídi/</td>
</tr>
<tr>
<td>ομαζ</td>
<td>/nahdi/</td>
</tr>
<tr>
<td>τιοταεα</td>
<td>/d'ios'd'a'/</td>
</tr>
<tr>
<td>ἐταφεωτ</td>
<td>/adaftódi/</td>
</tr>
<tr>
<td>παιρηθ</td>
<td>/bairádi/</td>
</tr>
<tr>
<td>ἱσνήθ</td>
<td>/enk'ād'i/</td>
</tr>
<tr>
<td>αθνοτ</td>
<td>/afmōdi/</td>
</tr>
<tr>
<td>οφηνιζ</td>
<td>/oneśdi/</td>
</tr>
<tr>
<td>μαξοκ</td>
<td>/sá-digos/</td>
</tr>
<tr>
<td>ημακοτ</td>
<td>/efnako'di/</td>
</tr>
<tr>
<td>ημονοτ</td>
<td>/aimódí/</td>
</tr>
</tbody>
</table>

(Roch.)

(p.250).

(p.250).

(p.251).

(p.253).

(p.253).

(p.254).

(p.254).

(p.254).

(p.254).

(pp.254-2)

(p.255).

(p.255).

(p.255).
(1124.b9.b3.)
3. Sobhy (1915 A.D.):

(1124.b9.b4.)
4. Sobhy (1918 A.D.):
5. Worrell (1942 A.D.):

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Equivalent</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐρχαλός</td>
<td>afdi̇kôm</td>
<td>(p.348).</td>
</tr>
<tr>
<td>ἄσεντ</td>
<td>disandì</td>
<td>(p.348).</td>
</tr>
<tr>
<td>ἀγορα</td>
<td>ēnhwädi</td>
<td>(p.348).</td>
</tr>
<tr>
<td>ἀκτιν</td>
<td>dimah̅somdi</td>
<td>(p.348).</td>
</tr>
<tr>
<td>πὶς</td>
<td>aksōdi</td>
<td>(p.348).</td>
</tr>
<tr>
<td>ἀθικά</td>
<td>nisidì</td>
<td>(p.348).</td>
</tr>
<tr>
<td>ἀίθρω</td>
<td>di̇ko</td>
<td>(p.349).</td>
</tr>
<tr>
<td>ἀνόι</td>
<td>dìnù</td>
<td>(p.349).</td>
</tr>
<tr>
<td>ἀγορα</td>
<td>di̇hirinì</td>
<td>(p.349).</td>
</tr>
<tr>
<td>ἀθεòλετ</td>
<td>di̇šalad</td>
<td>(p.349).</td>
</tr>
<tr>
<td>κατ</td>
<td>kadi</td>
<td>(p.349).</td>
</tr>
<tr>
<td>ἀρωννοτ</td>
<td>bannūdi</td>
<td>(p.353).</td>
</tr>
<tr>
<td>ἀρασι</td>
<td>didri̇s</td>
<td>(p.353).</td>
</tr>
<tr>
<td>ἀπαρεμος</td>
<td>dibartanos</td>
<td>(p.354).</td>
</tr>
<tr>
<td>ἀσ</td>
<td>ēnhadi</td>
<td>(p.354).</td>
</tr>
<tr>
<td>φαι</td>
<td>ebnōdi</td>
<td>(p.354).</td>
</tr>
<tr>
<td>ἀπετοτροπ</td>
<td>dimadûru</td>
<td>(p.354).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Equivalent</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>πιν</td>
<td>ēbdîmi</td>
<td>(p.345).</td>
</tr>
<tr>
<td>ακωτ</td>
<td>asfōdi</td>
<td>(p.345).</td>
</tr>
<tr>
<td>τιοταεα</td>
<td>di̇judàaa</td>
<td>(p.345).</td>
</tr>
<tr>
<td>πιν</td>
<td>dìnù</td>
<td>(p.345).</td>
</tr>
<tr>
<td>παικ</td>
<td>nawkōdi</td>
<td>(p.345).</td>
</tr>
<tr>
<td>τραμ</td>
<td>dirā̇si</td>
<td>(p.345).</td>
</tr>
<tr>
<td>φηποτομ</td>
<td>bijadumōdi</td>
<td>(p.345).</td>
</tr>
<tr>
<td>ντοτ</td>
<td>ēndûdinûndi</td>
<td>(p.345).</td>
</tr>
</tbody>
</table>
From the Hieroglyphic and Demotic Texts:

Bute = S, Bwt = B 'emmer', a cereal

bd.t (Wb.I:486); Dem. bt (Er.126), 'emmer' (W Hwb.28; Černý 28).
The text you provided is a mixture of transliterations and comments on ancient scripts, possibly from a historical or linguistic study. It appears to be discussing various ancient symbols or script forms, along with their meanings and translations into modern languages. The text includes references to weights, actions, and physical descriptions, with references to specific documents or authors like Černý. Here is a simplified version of the text:

- The phrase "... 'double drachma' = ½ stater" refers to a monetary unit, likely from a historical context.
- The symbol or script "kd.t (Wb.V:79), 'weight of 9.1 gr.; Dem. kt (Er.552), 'weight of 9.1 gr. (Černý 65; W Hwb.71)." seems to describe a weight measurement.
- "KWT6 S, KWT BF, KOT 0, 'go round, turn, turn self' (CD124a), "kdj (Wb.V:78), 'go round'; Dem. ktd (kdj), (Er.552), 'go round' (W Hwb.72; Černý 65)." This appears to be a description of a movement or action.
- "KWT6 S, KWT BF, KOT 0, 'go round, turn, turn self' (CD124a), "kdj (Wb.V:78,9,10), 'go round'; Dem. ktd (kdj), (Er.552), (W Hwb.72; Černý 65)." Again, this describes a movement.
- "L. Egn. "kdj (Wb.V:78,9,10), 'circuit'; Dem. ktd (Er.552), (W Hwb.72; Černý 65)." This is likely a circuit or a circular motion.
- "mdw(j), (Wb.II:179), 'speak'; Dem. mt (md) (Er.184), 'speak' (Černý 93; W Hwb.104)." This describes the action of speaking.
- "mdw(j), (Wb.II:246), nbd, also often nbd.t, 'wicker-work', (Černý 107; W Hwb.120)." This could be a description of a craft or material work.
- "nwd.t (Wb.II:225), 'swaddling-bands' of a child, (Černý 114; W Hwb.130)." This refers to a child's clothing or attire.
cožte, cožte s, ... což B, caž+, caq F, ... 'become ready, prepare' sp (Wb.IV:112); Dem. sbtj (Er.424) 'equip' (W Hwb. 178; Černý 148).

t SAA²BFM, ... 'give', rdi (Wb.II:464) *rdi/di; Dem. di,ti (Er.604), 'give' (W Hwb. 219; Černý 178).

tm SAA²M, ... tm BF, 'village', dmj (Wb.V:455), 'locality', Dem. tmj, dmj (Er.632), 'town, village' (W Hwb. 232; Černý 187).

tm SAA²M; tm BF, 'loins', dp, (Wb.V: 445), a double part of body, 'loins' (Černý 191; W Hwb. 239).

tm SAA², tm BF mn. 'taste' dp (Wb.V: 444), Dem. tp, (Er.628) 'taste', (Černý 191; W Hwb. 240).

τσ SAA²MF, τσ B ...; f. τε SAA BF, 'five' diw; f. dj, and djw, (Wb.V:420), 'five' (W Hwb. 252; Černý 199).

στ S A, στ B ... 'demand, extort' (CD594a) edj (Wb.IV:560), 'take, exact (taxes)', Dem. štj (Er.528), 'take (away)', (Černý 254).
γατε  σαλ ... γατ BF ... 'well; cistern, pit' (CD595a),
< แสน (Wb.IV:567), 'water hole, well';
Dem. στ(τ) (Er.529), 'ditch, well, canal', (Černý 254).

γατε S, γατε S, γατ B, nn 'sweat' (CD625a),
< งส (Wb.I:582), 'sweat'; Dem. ftj (Er.145),
'sweat' (Černý 266).

γατε S, ... γατ B, (CD719a), 'flow, let flow, pour',
< ง (not in Wb.) ḫdj 'flow' (Černý 299).
(1125.a.1.)

The letter Λ in the traditional pronunciation is called دل (1), د (2), د (3), د (4), دل (5). It has the value د (6), د (7), but not د /a/.

(1125.a.2.)

In the modern "reformed" pronunciation the letter took the modern Greek name دل (8), دل (9) /dilta, dilta/ and was given the modern Greek value د (10) /d/.

(1) CD49a.
(2) Ms.18:94R.
(3) Ms.2:387V.
(4) Stern 418.
(5) Tuki 1; Schultz 1; Stern 7; Roch.248; Prince 292; Sob.16; BIF XIV:51; Wor.CT 321.
(6) Sob.16; BIF XIV:51; Sob,Gr.13; Ms.45:312R.
(7) Tuki 1, Stern 7; Sob.16; BIF XIV:51; Mallon 5.
(8) Asas 5.
(9) Aqrümiiyya mustawiyya 2; Rāhib 6; Lab.Tamhid 4; 'Awād 59.
(10) Aqrümiiyya mustawiyya 2,4; Asas 15; Rāhib 6; Buṭrus Ṣalib 7; Lab.Tamhid 2; 'Awād 59; 'Abd as-Sayyid 9; Ms.45:212R.
At the beginning of the modernist reforms, Coptic writers completely ignored the old /d/ value of the letter Α (11). They pronounced it like Ar. ḥ /ḥ/ in all words and even in all proper nouns like ἀποκλήσιμον, ἀνθρώπινα which they pronounce as /ḥavld/ and /dani'īl/. But some European scholars and uniates preferred to use the Greek realisation of the letter Α, delta (12) with the old value /d/ (13), or with both /d/ and /ḥ/ (14).

The modern Coptic writers soon realized that they can no more ignore the /d/ sound of Α completely. So, they established the rule of pronouncing the letter Α always as ḥ /ḥ/, except in proper nouns (15), where it is to be pronounced ḥ /d/ (16).

(11) Aqrūmiyya mustawfiya 2,4; Asās 15; Ḍawād 59.
(12) Mallon 5; Buṭrus Ṣalīb 7.
(13) Mallon 5.
(14) Buṭrus Ṣalīb 7.
(15) Prof. Barns says, "In modern Greek ḥ is like heavy /th/ in English 'though'. Our English /d/ sound has to be rendered by ντ-. I remember once in Greece reading a newspaper account of the Boat Race between ὀξύος ντ and Καλμπρλος", (Barns).
(16) ŠAbd as-Sayyid 9; v. also Binūb.
Nevertheless, this most recent rule is not yet in common use, and up to the present we hear most priests and deacons when saying the prayers with the modern pronunciation pronouncing the letter \( \lambda \) always as \( \zeta /\theta/ \) even in proper nouns. Precisely speaking they do not pronounce it exactly as \( \zeta /\theta/ \) but as \( \zeta /\theta/ \) or \( \zeta /\theta/ \),* for the Copts are not accustomed to pronounce CA. \( \zeta /\theta/ \).

In Egyptian Arabic and many other dialects, the Ar. letter \( \zeta /\theta/ \) is almost always pronounced \( \zeta /\theta/ \), e.g.:

\[
\begin{array}{ll}
\text{CA. } & \text{EA.} /\theta/,
\end{array}
\]

- CA. \( \zeta /\theta/ \) EA. /\theta/, 'this' (m.sg.).
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'that' (m.sg.).
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'wolf'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'flies'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'to slaughter'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'slaughtered animal, sacrifice'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'slaughter-house'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'to wither'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'arm'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'maize'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'to winnow'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'winnowing fork'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'chin'.
- CA. \( \zeta /\theta/ \) EA. /\theta/, 'male'.

* On \( \zeta /\theta/ \) see above on \( \zeta /\theta/ \), (1123.b9.a.).
CA. ذهب /dahab/ > EA./dahab/, 'gold'.
CA. ذاب /dāba/ > EA./dāb/, 'to dissolve'.
CA. ذاق /dāqa/ > EA./dāk/, 'to taste'.
CA. ذبل /dawl/ > EA./dēl/, 'tail'.
CA. آخذ /'ahāda/ > EA./'ahad/, 'to take'.
CA. فخذ /faḥā/ > EA./faḥd/, 'thigh'.
CA. آدن /'udun/ > EA./widn/, 'ear'.
CA. جذر /šidr/ > EA./šidr/, 'root'.
CA. عذراء /'aḍāra/ > EA./'aḍra/, 'virgin'.
CA. نذر /naḍr/ > EA./naḍr/, 'vow'.

In a few words, apparently only neologisms and words borrowed from the lit. language, ذ ~ ز as e.g. :
CA. ذوق /dawk/ > EA./zōk/, 'good taste, tact'.
CA. ذات /dat/ > EA./zāt/, 'self'.
CA. إذا /'ida/ > EA./'iza/, 'if'.
CA. كذب /kaddaba/ > EA./kizib, kīdib/, 'to lie'.
CA. كذب /kādib/ > EA./kizb, kīdib/, 'lie, falsehood'.

(1125.a4.)

Even in Arabic manuscripts written by Copts (especially Coptic monks) the Ar. ذ /d/ is written exactly as spoken, i.e. ذ /d/ (very rarely as ج /z/).

(1125.a5.)

The fact that the Egyptians, in general, are unable to pronounce /d/ may be taken as evidence that the sound /d/ was absent from Coptic and that the letter ذ was always pronounced /d/. Copts, if they had been accus-
toumed to such a /d/ sound in their own language, would otherwise have tended to keep the CA. sound /d/ of and this no doubt would have insured the retention of this sound in EA.

(1125.a6.)

Finally we have to remember that the sound /d/ in Coptic is represented by two letters, namely Ɂ for Coptic words and Ɂ for words of Greek origin, (cf. 1123.a7.) and that the letter Ɂ is a monogram for Ɂ, having the sound value /di/, (v. 1124.a.).

(1125.b.)

THE EVIDENCE WHICH SHOWS THAT THE LETTER Ɂ WAS INVAR-
IABLY PRONOUNCED /d/ OR /Ɂ/ BUT NOT /d/.

(1125.b1.)

I. From the name of the letter and its sound value:

(1125.b1.a.)

A. In the old MSS.: 

(1125.b1.a1.)

1. In as-Sullam, al-Mukaffa (the Rhymed scala) of Abu Ishāk ibn il-‘Assāl (13th century):

" Ɂ /d/ " (/al-daldā/), (Ms.18:94R).

(1125.b1.a2.)

2. In the Coptic alphabet registered in (Ms.2:387V):

"a Ɂ /d/ " (/daldā/).
B. In the reports and representations of the traditional Coptic pronunciation as reported by the Coptic philologists:

1. Scholtz (1778 A.D.):
"Δ Dalda λελτά, λελητά δ" (Scholtz 1).

2. Stern (1880 A.D.):
"λλλα δέλτα" (/daldah/) (Stern 418).

3. Prince (1902 A.D.):
"Δ Delta .... Dalda". (Prince 292).

4. Galtier (1906 A.D.):
"Le Δ est transcrit par /d/ ou ظ /z/, ∆ΕΝ ΓΑΜΠΕΛΗΣ ΧΑΡΑΝΔΙΝ (/_hanhanbadis/), ΕΛΜΟ /azûm/ - Rochemonteix a entendu prononcer cette lettre ḏ, et en conclut que le δ grec était une interdentale .... En tout cas, le manuscrit n'a pas trace d'interdentale, puisque le ظ /z/ en Égypt est généralement l'équivalent d'un /d/, prononcé emphatiquement."

(Δaltier, BIF V:104).

* Galtier is mistaken however in his last statement since ظ is /d/ except in learned and borrowed words (as ẓ is /d/ except in the same category of words), (Johnstone).
5. Sobhy:

(a) In JEA (1915 A.D.):
"Δ Dalda $\ddot{\Delta}$ = English -d-" (Sob.16).
"$\Delta$ is always pronounced as d." (Sob.17).

(b) In BIF (1918 A.D.):
"Δ Dalda $\ddot{\Delta}$ d" (BIF XIV:51).

(c) In his Grammar (1925 A.D.):
"Δ $\ddot{\Delta}$" [Δ $\Delta$ dilta = d] (Sob.Gr.13).

(d) In his article on "the transliteration of the
Ancient Egyptian names of towns, villages .... into
Arabic (1925 A.D.):
"Δ everywhere $\ddot{\Delta}$ = D", (Sob.CCG 118).

6. Crum (1939 A.D.):
"ΔΔΔΔ ΔΔ$\ddot{\Delta}$" (/daldah/) (CD49a).
(1125.0.7.

7. Worrell (1942 A.D.):
"The letter Λ is called dalda (so Stern, Steindorff) and is pronounced /d/ in Greek words, where alone it properly appears. When it appears (wrongly) in a Coptic word, "it is merely the equivalent of Τ".

(Wor.CT.321).

(1125.0.8.

8. Yassa (1954 A.D.):

لا يوجد حرفي ذال في القديم بينما موجود في الحديث

وتواقيع حرفي ذال في القديم

Translation: "There is no letter /dəl/ (i.e. d) in the old (pronunciation), while it is present in the modern, and corresponds to the letter /d/ in the old",
(Yassa 54).

(1125.0.c.

C. In modern books:

(1125.0.c.1.

1. Tuki (1778 A.D.):
" Λ Δαλδα Δ", (Tuki 1).

(1125.0.c.2.

2. Stern (1880 A.D.):
" Λ Δαλδα d" (Stern 7).
3. Mallon (1904 A.D.):
"\( \Delta \Delta \delta \) (Mallon 5).

(speaking of the "reformed" pronunciation) says,

\[\text{Translation: } \text{"The letter} \ \Delta \text{is pronounced like Arabic} \ \text{/dal/ or /th/ in English /the/}. \ \text{\&A} /\text{al-dilta/}. \ \text{They were pronouncing it in the past as /d/. And still some pronounce it so. And it is used instead of T in some words."} \ ("\text{Awad 59}.\)

5. Abd al-Masih (1933 A.D.):
Old pronunciation Modern pronunciation
\( \Delta \) (/d,d/) \( \text{\&} \) (/a/)
(Ms.45:312R).

II. From the names of persons:

A. In liturgical books, vocabularies and dictionaries:
1. From Bohairic texts:

/abdânağ/, (Absal.69,536; T The.38).

/abdânağ/, (Ms.36:117V).

/âdam/, (Ms.18:79V).

/alaksânro/, (Dif.II:103).

/alaksânros/, (Mul.Kana 56-57).

/alaksândrus/, (Ms.36:117V; Dif. II:60-61).

/alaksândrus/, (Ms.7:63RV).

/alaskandrus/, (Dif.II:37).

/androníkos/, (Ms.2:377V).

/andarâwus/, (Absal.355).

/âdâwun, âdâ'ân/, (Ms.10:72V).

/dâdyânus/, (Ms.2:344R; Dif.II: 103; Absal.368).

/dâkyos/, (Ms.2:336R; Dif.II: 93; Gu.Dorm.13,14; Absal.365).

/dîkladyânos, dîkladyanôs/, (Absal.370).

/dîkladyânos/, (Ms.2:340RV).

/dimyânah/, (Absal.309,432).
Δαμιανος /damiyanos/, (Absal.374).

Δαμιανοτ /damiyano/, (Ms.2:377V).

Διμητριος /dimitriyos/, (Ms.10:142V).

Διμητριος /dimitriyos/, (Ms.8:191R).

Διμητριοτ /dimitriyot/, (Ms.2:377R).

Διμητριος /dimitriyos/, (Ms.9:53R; Dif.II: 17, Absal.79; 310,314,393).

Δοματιος /domadyos/, (Ms.7:65V; Ms.39:9).

Δοματιος /domadyos/, (Ms.44:99R).

Δοματιος /domadyos/, (Ms.2:379V; Ms.8: 76R,105R,152V).

Δοματιος /domadyos/, (Ms.2:357V).

Δοματιος /domadyos/, (Ms.4:297V).

Δοματιος /domadyos/, (Ms.36:119V; Ms.38: 100R).

Δοματιος /domadyos/, (Ms.3:63R).

Δαν /dän/, (K.222).

Δανιλα /danyal/, (Ms.2:379V; Ms.3:61V; 63R; Ms.4:297V; Ms.7:65V; Ms.8: 76R,105R; Ms.9:53V; Ms.10:72V, 74V,143R; Ms.36:119V; Ms.38: 100R; K.223; CCVa.1:554; Dif.II 81; Absal.79,310).

Διονησιος /diyonasisos/, (Dif.I:43).

Διονησιοτ /diyonisiot/, (Ms.8:196V).

Διονησιοτ /diyonisiot/, (K.519).

Διονησιοτ /diyonisiot/, (Ms.2:377R).
moskoros /dioskōrus/, (Absal. 82, 401).

diskoros /diskōros/, (MS. 18: 80R; Dif. I: 6)

diskoros /diskōros/, (BSAC 11: 95).

diskoros /diskōros/, (MS. 2: 377V).

etamakia /awṭokiyah, awṭokiyah/, (Dif. II: 64).

etologia /awduksiya, odusya, awduksiyya
(MS. 39: 118R).

awduksiya, ... /, (Dif. III: 48).

awduros /tawdōda/, (MS. 36; 118V; MS. 38: 99R).

talaios /taddāwus/, (Absal. 355).

talaios /taddāwus/, (Dif. III: 37).

talaios /taddāwus/, (Dif. III: 26).

atala /tawdora/, (Dif. II: 99).

atala /taodōrus/, (Mul. Kana 82, 83).

atala /taodōrus/, (MS. 2: 128; Absal. 363, 368, 373).

atala /tawdurōs/, (MS. 3: 62R).


atala /tadrus/, (Dif. II: 12; BSAC 3: 44; 11: 116).

atala /tawdurōs/, (MS. 4: 96R; K. 522).

atala /tawdorus/, (MS. 8: 76V).

atala /tawdorus/, (Dif. II: 38).

atala /tadrus/, (Dif. III: 1, 33).

2. A few examples from Sahidic texts and other dialects:

<table>
<thead>
<tr>
<th>Sahidic</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>/adam/</td>
<td>ܐܕܡ</td>
</tr>
<tr>
<td>/danyāl/</td>
<td>دانيال</td>
</tr>
<tr>
<td>/dawūd/</td>
<td>داوود</td>
</tr>
<tr>
<td>/yahūda/</td>
<td>يهودا</td>
</tr>
<tr>
<td>/namrūd/</td>
<td>نامرود</td>
</tr>
</tbody>
</table>

(1125.b2.a2.)
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandros</td>
<td>Mk.15:21; Ac.19:33; (1 Tim.1:20)</td>
</tr>
<tr>
<td>Andronikos</td>
<td>Ro.16:7; (WW)</td>
</tr>
<tr>
<td>Andras</td>
<td>Mk.3:18; (Ms.30:123V)</td>
</tr>
<tr>
<td>Gadon</td>
<td>Hs.11:32; (WW)</td>
</tr>
<tr>
<td>Dathan</td>
<td>Ge.25:3; Ms.23:74V; Ms.24:42R; Is.21:13; Ms.27:54V; Beirut: דדאן (Dathan)</td>
</tr>
<tr>
<td>Damaris</td>
<td>Ac.17:34; (WW)</td>
</tr>
<tr>
<td>Dama</td>
<td>Philemon 24; (Ms.33:232R; Ms.34:133R; Ms.35:171V); Beirut: דימה (Dima)</td>
</tr>
<tr>
<td>Dimas</td>
<td>Kol.4:14; (WW)</td>
</tr>
<tr>
<td>Dimitrios</td>
<td>3 Jo.12; (WW)</td>
</tr>
<tr>
<td>Dionisyos</td>
<td>Ac.17:34; (WW)</td>
</tr>
<tr>
<td>Dawud</td>
<td>Ac.13:22; (WW)</td>
</tr>
<tr>
<td>Ewodya</td>
<td>Phil.4:2; (WW)</td>
</tr>
<tr>
<td>Zarad</td>
<td>Ge.46:14; (Ms.23:156R; Ms.24:86R; Abna1-Kanisah)</td>
</tr>
</tbody>
</table>
C. A few names from the Islamic period (included in Coptic texts in various dialects):

<table>
<thead>
<tr>
<th>Arabic Name</th>
<th>Coptic Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/abd al-ʿazzār/</td>
<td>(Kr. 220)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/abd al-ʿazzār/</td>
<td>(BM 536)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/abd al-ʿazzār/</td>
<td>(Kr. 220)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/abd al-ʿazzār/</td>
<td>(Kr. 220)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>= ʿAbd allāh,</td>
<td>(Sat. Urk. 218)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>= ʿAbd el-ʿAzīz,</td>
<td>(Sat. Urk. 217)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/ʿabd al-rāḥmān/</td>
<td>(BM 535)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/ʿabd al-rāḥmān/</td>
<td>(BM 535)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>= ʿAbd-er-Rahmān,</td>
<td>(Sat. Urk. 217)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>= ʿAbd-el-Ḥayy,</td>
<td>(Sat. Urk. 218)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/yazīd/,</td>
<td>(Kr. 221)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>= Yazīd,</td>
<td>(Sat. Urk. 218)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/muḥammad/,</td>
<td>(BM 548)</td>
</tr>
<tr>
<td>ʿabd al-ʿazzār</td>
<td>/ḥālid/,</td>
<td>(Kr. 221)</td>
</tr>
</tbody>
</table>

III. From the names of towns, villages, and other places:

(1125. b3.)

A. In Lower Egypt:

<table>
<thead>
<tr>
<th>Greek Name</th>
<th>Coptic Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλεξάνδρεια</td>
<td>/al-iskandariyyah/</td>
<td>(Ms. 44: 95V; 100R; Amēl 558, 560, 564, 568)</td>
</tr>
<tr>
<td>ἡλεομέορπ</td>
<td>/damānhūr/</td>
<td>(BSAC 5: 217; Amēl 562).</td>
</tr>
</tbody>
</table>
(1125.b3.b.)

B. In Upper Egypt:

dihna, (CD460; AEO2:93).

(1125.b3.c.)

C. Outside Egypt:

/al-wadya/, in Nubia, (Ms.5:96v).

/anțakyah/, (Ms.8:200R).

/bet sayda/, (Mt.11:21), (WW).

dalmanūtah/, (Ms.8:10), (Ms.28:104R), (Beirut: Dalmanuθ).  

dalmatyah/, (2 Tim.4:10), (WW).

damašk/, (K.212); (Ac.9:2,3,8) (WW).

/danaba/, (Ge.36:32), (Ms.23:120R; Ms.24:66R), (Beirut:Danaba).

dasat/, (Is.16:7), (Ms.27:45R), (Beirut:Qafras).  

/yahuda/, (Ms.10:33R,67R,69R).

/kādas barna/, (Nu.34:4), (Ms.25:292V; Ms.26:196V); (Deu.9:23), (Ms.25:317R), (Beirut:Qafras).

/klawdi, klawda/, (Ac.27:16), (WW), (Beirut:Qafras).

/kabbadokiyyah/, (1 Pet.1:1), (WW).
Examples from Sahidic texts:

<table>
<thead>
<tr>
<th>Sahidic</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἱοῦς Ἡμαλαῖος</td>
<td>Τῆς Ἐπαφῆς</td>
</tr>
<tr>
<td>Ἄμμος Ἡμαλαῖος</td>
<td>Τῆς Ἐπαφῆς</td>
</tr>
<tr>
<td>Ἰλίλλας Ἡμαλαῖος</td>
<td>Τῆς Ἐπαφῆς</td>
</tr>
<tr>
<td>Φλαξελφία</td>
<td>Φλαξέλφηα</td>
</tr>
<tr>
<td>Χνίδος</td>
<td>Χνίδος</td>
</tr>
</tbody>
</table>

(1125.b3.d.)

IV. From ritual expressions:

<table>
<thead>
<tr>
<th>Sahidic</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄραμ</td>
<td>ἄραμ</td>
</tr>
<tr>
<td>ἀράμ</td>
<td>ἀράμ</td>
</tr>
<tr>
<td>/adām/, (VAKT 5), 'a hymn, a melody', named after Adam which is the first word in the εὐστοίκια of Monday.</td>
<td></td>
</tr>
<tr>
<td>ἀρσὶ-διάκων</td>
<td>ἀρσὶ-διάκων</td>
</tr>
<tr>
<td>/arşi-dyâkon/, 'archdeacon', (VAKT 6).</td>
<td></td>
</tr>
</tbody>
</table>
/al-arši-dyākon/, (CCVa.1:231)
/al-arš-dyākun/, (K.218).

/daskaliyyah, daskoliyyah,
duskaliyyah/, (VAKT 46),
'didaskalia' i.e. the 'teaching
of the apostles'.

/dakoniyyah/, (VAKT 46),
διάκονια 'service, office
of deacons'.

/diyūkun/, 'deacon', (VAKT 48).
/diyūkun/, (cf. Wor.CT 336).

/al-dukkologiyyät/, (CCVa.1:
161), 'doxologies'; (v. also
Ms.2:279R,388R, ...).

/tadakiyyah/, (Ms.2:91V, 138R;
Ms.18:162RV), θεολογία
(VAKT 28).

/isdakikon, isbadikon,  
spothikon, isbadikon/

/isdakikon, isbadikon,  
sopthikon, isbadikon/

'gēma ἑκοτοτικόν
(VAKT 7), 'the central part
of the bread of Eucharist'.

/al-kadra/, (K.218), 'the
seat, cathedral'.

/kandil/, 'lamp' (VAKT 93).

/al-urtodukiyyat/, '(the)
orthodoxy', (Ms.2:359V).
V. From Greek loan-words in Arabic:

δέλφιν /delfin/, (Hava 906).
καθεδρά /kathedra/, (Hava 907).
κανδαλάτης /kandalat/, (Hava 907).
μακδονίσιον /makdounis, bakdounis/, (Hava 906).
μαρδός /nardoun/, (Hava 908).
σταράνικος /al-sardinos/, (Ap. 4:3), (WW).
σταράνιον /sardinos/, (Ap. 21:20), (WW), σαρδίος.
σταράνιος /sardonkos/, (Ap. 21:20), (WW), σαρδονίος.
χυνδός /kundur/, (Hava 907).
σταράκην /kundur/, (Hava 907), χαρπᾶν, χαλανθῶν.

(1125.b6.)

VI. From the Coptic alphabet and other words and expressions:
(1125.b6.a.)

A. From the Coptic alphabet:

\[\begin{align*}
\text{βία} & \quad \text{wida, weida, (Stern 7).} \\
\text{δάα} & \quad \text{dalda, (K.1; Stern 7).} \\
\text{αὰ} & \quad \text{\(\delta\lambda\nu\varepsilon\) \(/daldah/\), (Stern 418).} \\
\text{αὰตา} & \quad \text{Iawda, (K.1).} \\
\text{λαὰ} & \quad \text{lauda, (K.1).} \\
\end{align*}\]

\[\text{αὸδα ἀρδα} \quad \text{/lawdah/, (CD134a).} \]

(1125.b6.b.)

B. Other words:

\[\text{πιεράων} \quad \text{الاردن \(/al-ardun/ \text{ (K.214).}}\]

From Sahidic texts:

\[\begin{align*}
\text{βαραωμ} & \quad \text{بردون \(/bardūn/, (Sc.S 169).} \\
\text{ιαττια, ιατταιν} & \quad \text{الهندبا \(/al-handaba/, (Sc.S 166).} \\
\text{ατάονον} & \quad \text{لاودن \(/lādan/, (Sc.S 133).} \\
\text{καναλαλον, καναλαλον,} & \quad \text{صندل \(/sandal/, (Sc.S 133).} \\
\end{align*}\]

(1125.7.)

VII. On the interchange between the letters \(\alpha, \upsilon\).

\[\text{†, θ, :}\]

1. On the interchange between \(\alpha\) and \(\upsilon\), v. letter \(\tau\) (1123.b7.).

2. On the interchange between \(\alpha\) and \(\upsilon\), v. letter \(\upsilon\) (1124.b7.).

3. On the interchange between \(\alpha\) and \(\theta\), v. letter
VIII. From the Arabic Mss. in Coptic Script:

Worrell comments on the value of \( \lambda \) in the Casanova-Sobhy Text saying, "\( \lambda \) stands for /d/, the voiced stop". (Wor.CS 136 1.19,27).

Sobhy, in his introduction to the same text says, "\( \lambda \) (stands for Ar.) د, ذ /d, ɗ/. However, "ذ /ɗ/ in the spoken Arabic is lost, always pronounced ظ /d/" (EW 232).

So, the use of \( \lambda \) to represent the Ar. letter ظ /ɗ/ in addition to د /d/, does not necessarily mean that /ɗ/ was a variant sound value of \( \lambda \), but only that \( \lambda \), having the sound value /d/, is the nearest equivalent to Ar. ظ /ɗ/. The fact that Ar. ظ /ɗ/ is usually pronounced /d/ in the spoken Arabic supports this statement.

Examples of Ar. ظ /ɗ/:

\[ \begin{align*}
\text{ة} & \text{دا} \quad \text{(cf. EA,/-da/) (p.234).} \\
\text{ة} & \text{دا} \quad \text{(cf. EA,/-ad-dahab/) (p.237).}
\end{align*} \]
Examples of Ar. ـ /d/: (EW)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>عنده</td>
<td>Faded</td>
<td>234</td>
</tr>
<tr>
<td>الردى</td>
<td>Wedding</td>
<td>235</td>
</tr>
<tr>
<td>وجاهد</td>
<td>Flowers</td>
<td>236</td>
</tr>
<tr>
<td>ووديتم</td>
<td>The ожида</td>
<td>235</td>
</tr>
<tr>
<td>الودي</td>
<td>Flowers</td>
<td>236</td>
</tr>
<tr>
<td>وجسدة</td>
<td>Flowers</td>
<td>237</td>
</tr>
<tr>
<td>وجيد</td>
<td>Flowers</td>
<td>237</td>
</tr>
<tr>
<td>جديد</td>
<td>Flowers</td>
<td>237</td>
</tr>
<tr>
<td>الصعود</td>
<td>The和尚</td>
<td>237</td>
</tr>
<tr>
<td>عاد</td>
<td>Flowers</td>
<td>238</td>
</tr>
<tr>
<td>ولدها</td>
<td>Flowers</td>
<td>238</td>
</tr>
<tr>
<td>سيدنا</td>
<td>Flowers</td>
<td>238</td>
</tr>
<tr>
<td>اراد</td>
<td>Flowers</td>
<td>238</td>
</tr>
</tbody>
</table>

Examples from further leaves of the same text, published by Burmester (BSAC 18):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>لد نريد</td>
<td>Flowers</td>
<td>55.</td>
</tr>
<tr>
<td>رفعه</td>
<td>Flowers</td>
<td>55.</td>
</tr>
<tr>
<td>عند</td>
<td>Flowers</td>
<td>55.</td>
</tr>
<tr>
<td>ندفومة</td>
<td>Flowers</td>
<td>56.</td>
</tr>
<tr>
<td>ابدا</td>
<td>Flowers</td>
<td>56.</td>
</tr>
<tr>
<td>صداقه</td>
<td>Flowers</td>
<td>57.</td>
</tr>
<tr>
<td>الماله</td>
<td>Flowers</td>
<td>57.</td>
</tr>
</tbody>
</table>
Examples from Sahidic texts and other dialects:

- /andarani/ (Wor.CS 125)
- /dar-fulful/ (Wor.CS 126)
- /hudud/ (Wor.CS 126)

IX.a. From Coptic Mss. in Arabic Script:

1. Galtier Text (14th century or later): (BIF V)
   - /takdi-kaosini/ (p.94).
   - /hoda/ (p.95).
   - /hanhanbadis/ (p.104).

2. Damanhūr Text (1809 A.D.): (Ms.10: folio 6v)
   - /dā/ (6v).
   - /diyakon/ (8v).
3. The Dair as-Suryān Texts:

Ms. 12 (1846 A.D.):

( ἀλεξανδρεία ) /alaksan-edriyya/
( ὀρθοδόξιος ) /urtođoksön/
( διακών ) /diyakon/
( ἰσιδαρος ) /isidāros, isidarōs/
( δοματίου ) /domadyōs/
( δανιήλ ) /danyāl, daniyāl/
(1125.b9.a32.)

Ms. 11 (1894 A.D.):

(ορθοδοξος) /ortodoksós/.
(διακών) /diyākon/.
(καρδιέας) /kardiēás/.
(δικέων) /di-kawōn/.
(παραδικός) /baradi-sōs/.
(διειπνών) /di-eb-non/.
(διακήν) /di-ʔatī-ki/.
(διώρον) /dōron/.
(προσωρόμενος) /bi-eb-rod-romōs/.
(άρχηακωμός) /arši-di-ʔakonōs/.
(αγόσκορος) /diy-os-kōros/.
(θεοδοσιος) /taodosi-γός/.
(διαμητιος) /di-matt-ri-γός/.
(δικεός) /di-kawōs/.

(1125.b9.a33.)

Ms. 13 (undated):

(αλακσαρία) /alaksadriyya/.
(ορθοδοξος) /urtuduksu/.
(διακων) /diyākun/.
(ποδιακων) /abodyākon/.
(δωρον) /dōron/.
(ισιακωσ) /isidāros, isidarōs/.
(δωματιος) /domadyōs/.
(ζανίλα) /danyāl/.
(1125.b9.a4.)

4. Ms. 40:

(ππαραλικός) /bi-baradisōs/.
(πεδατολός) /bi-di-awlōs/.
(πορανής) /bi-ordanīs/.

IX.b. From the phonetic representations of the traditional Coptic:

(1125.b9.b.)

1. Petraeus (1659 A.D.):

(from cited here from BIF V:110).

οταε ûda.

(1125.b9.b1.)

2. Rochemonteix (1891 A.D.):

(1125.b9.b2.)

3. Sobhy (1918 A.D.):

(1125.b9.b3.)

(Roch.)

(p.252).

(p.253).

(p.253).

(p.254).

(p.255).

(BIF XIV:52).
Worrell (1942 A.D.):  

<table>
<thead>
<tr>
<th>Greek</th>
<th>Hieroglyphic</th>
<th>Demotic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἰοτᾶς</td>
<td>jūdas</td>
<td>(p.347)</td>
</tr>
<tr>
<td>Ἰάδ</td>
<td>Ἰάδ</td>
<td>(p.347)</td>
</tr>
<tr>
<td>Δαν</td>
<td>dān</td>
<td>(p.347)</td>
</tr>
<tr>
<td>Ὀτχαρκιάμον</td>
<td>ukarkidōn</td>
<td>(p.348)</td>
</tr>
<tr>
<td>Ὀτχαραγλος</td>
<td>usmarandōs</td>
<td>(p.348)</td>
</tr>
<tr>
<td>Ὀτχαρλονίξ</td>
<td>usardoniks</td>
<td>(p.348)</td>
</tr>
<tr>
<td>Ὀτχαρλίνον</td>
<td>usardinon</td>
<td>(p.348)</td>
</tr>
<tr>
<td>δόξα</td>
<td>doksa</td>
<td>(p.348)</td>
</tr>
</tbody>
</table>

From the Hieroglyphic and Demotic texts:

As ι is used properly only in Greek words, we cannot infer the equivalent of its sound values in Hieroglyphic and Demotic writings except by studying those Greek proper names which happen to be written in those scripts. Here we find that Gk. δ is represented in Hg. by \(\frac{\partial}{\partial}|/t/\) or \(\frac{\partial}{\partial}|/d/\) and in Demotic (where there is loss of distinction as between these two sounds) by /t/.

Examples:

'Ανδρόνικος  > * ΑΛΩΠΗΑΙΩΝ

'Ροδη  > * ΡΩΔ.
In Persian names as

Δαρετος, Δαριανης > (Maspero, Rec.37:160).
In Demotic Texts:

<table>
<thead>
<tr>
<th>Demotic Word</th>
<th>Greek Word</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἀλεξάνδρος</td>
<td>Alksenos, Alsantris</td>
<td>(p.1225)</td>
</tr>
<tr>
<td>Ἀνδρομαχος</td>
<td>Amromchos</td>
<td>(p.1225)</td>
</tr>
<tr>
<td>Δαριος</td>
<td>Tr'wos</td>
<td>(p.1225)</td>
</tr>
<tr>
<td>Διονυσία</td>
<td>Tonia</td>
<td>(p.1225)</td>
</tr>
<tr>
<td>Ζευνόδωρος</td>
<td>Snotra</td>
<td>(p.1226)</td>
</tr>
<tr>
<td>Ἰσιδωρά</td>
<td>Isitora</td>
<td>(p.1226)</td>
</tr>
<tr>
<td>Κλαυδίος</td>
<td>Glutys</td>
<td>(p.1226)</td>
</tr>
<tr>
<td>Μενανδρος</td>
<td>Mnntras</td>
<td>(p.1226)</td>
</tr>
</tbody>
</table>

Also in Gk. words like

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>διαγραφη</td>
<td>tikrwp</td>
</tr>
</tbody>
</table>
INTRODUCTION

The letter T in the old traditional pronunciation is called َث (1), قَر (2), رَب (3), رَب (4), َه (5), َو (6), دَو (7), س (8), ه (9), ه (9), ه (10), ه (11), ه (12), ه (13), ه (13), ه (14), ه (15), ه (16).

(1) Scholtz 2; Stern 7; Roch. 249; Rec. 38:94; CD 467.
(2) Scholtz 2; Rec. 38:94.
(3) Ms.2:387V; Tuki 2; Stern 7; CD 467.
(4) Stern 418; CD 467.
(5) Ms.2:387V; CD 467, v. additions.
(7) أَغْرُمَيْيَة ٌ مُصْتَعْفِيَة ٢; بَعْرُوس صَلِيب ٧; رَجِح ٨; ْعَواد ٥٥.
(8) Stern 418.
(9) Wor.CT 324.
(10) Tuki 2; Scholtz 2; Stern 7; Roch. 249; Wor. CT 324; LSJ 1840.
(11) Roch. 271; Rec. 38:94.
(12) Prince 292.
(13) Roch. 249.
(14) Sob. 16; BIF XIV:52.
(15) ْعَواد ٥٥.
(16) Stern 7.
It has the value \( \varsigma (17), \upsilon (18), \iota (19), \omicron (20), \upsilon (21), \epsilon (22), \nu (23), \phi (24), \omega (25), \omega (26), \upsilon (27), \omega (28) \). Some writers mentioned an old \( \delta (29) /h/, \delta (30) /hy/ \) value for the letter when it comes at the beginning of words (31).

\( \varsigma \) is pronounced \( \varsigma /i, i/, \) in Greek words - when it falls between two consonants, and \( \varsigma /i^2i/ \) when it comes at the beginning of a word (32). But when preceded by a vowel it is pronounced \( \varsigma (/w, u/) \) (33).

(17) Buṭrus Ṣalib 7; Mallon 8; Galtier 101; Sob. Gr. 14;
     Sob. CCG 117; BSAC VI:117; Ms. 45:312V.
(18) Stern 7; Buṭrus Ṣalib 7; Mallon 5,8.
(19) Roch. 271; Galtier 101; Rec. 38:94; Sob. 16; BSAC VI:117.
(20) Wor. CT 320.
(21) BIF XIV:52,54.
(22) Tuki 2; Rec. 38:94.
(23) Galtier 101; Rec. 38:94.
(24) Ağrümiiyya mustawfiya 2,4; Buṭrus Ṣalib 7; Rāhib 8;
     Mallon 8; 'Awād 61; Sob. 16; BIF XIV:54; Sob. Gr. 14;
     Sob. CCG 117,119; BSAC VI:117; Ms. 45:312V.
(25) Roch. 271; Mallon 8; Marquess IX; BSAC VI:117; Wor. CT 324.
(26) Sob. 16; Marquess IX.
(27) Sob. 18; Roch. 271,272.
(28) Mallon 5; Rec. 38:94; BIF XIV:52.
(29) Rāhib 8; Sob. CCG 117.
(30) Sob. CCG 119.
(31) Sob. CCG 117,119; Maspero, Rec. 38:94.
(32) Like ṣû̯̅̇ which is pronounced ījō (Wor. CT 324). The
     vowel sound values of \( \tau \) are discussed under (1131.5). 
(33) Rec. 38:94; 'Awād 61; Ağrümiiyya mustawfiya 4.
In the modern "reformed" pronunciation the letter Τ is given the modern Greek denomination ΤΠΛΟΝ (34), ΒΣΛΝ (35), υψίλον (36). When preceded by α or ε it is pronounced Β (37), which is a modern Greek realization. The old ι/ι/ value of Τ is now preserved to the letter only when preceded by ο (37).

As Τ is invariably /i,ι/ in modern Greek except after α, η, θ, the same sounds are generally applicable in the "reformed" Coptic pronunciation.

The main difference between the traditional and "reformed" pronunciation as regard the letter Τ is in the denomination of the letter which was "ha, he" and is in the "reformed" system "ypsilon", and in its sound when preceded by α or ε (38), which was /w,u/ and is /v/ in the new system.

(34) Asās 7.
(36) Mallon 5.
(37) Asās 21, 22; ʿAbd as-Sayyid 11; Binūb 11. In EA, this value (but voiceless) occurs in the word /ʾafandi/
(38) The ΗΤ combination, though well-known in Sahidic and related dialects, does not exist in Bohairic. Thus it does not come under discussion in the "reformed" pronunciation which concerns Bohairic, the only dialect of interest to Modern Copts.
The traditional "ha" denomination of T appears at first sight to be strange. A reason for this denomination was given by Vycichl and this is mentioned by Worrell. The latter writes "T is called ha or hē..., with an h derived from the use of this sign, or a similar one, to represent h in Old Coptic (Vycichl)." (39)


(39) Wor. CT 324.
(40) Maspero, Rec. 38:94.
On the other hand, some Greek scholars believe that the traditional Coptic /he/ appellation for T is probably a preservation of the original old Greek denomination of the letter θ which was aspirated, written ₪ and so possibly having a /hy/ value.

Thus, Liddell and Scott in their Greek-English Lexicon state (41) that, "Y ... It is called τὸ δ ... or ... ᾽δ ... , later τὸ ψιλῦν or τὸ ψιλὖν ; ... ᾽δ is aspirated ... , the Coptic name /he/ (cf. Armenian /niun/) may indicate that the early name was ᾽δ ... the sign Y represents /hy/ on coins of P. Plautius Hypsaeus (58 B.C.), which are inscribed Ypsae."

Other evidence for the old /h/ sound of T may well be preserved in the names απίφωτος οὐ/abirûh/, (BSAC 11:133); ναπάφωτος οὐ/napûh/, (BSAC 8:44; Ms.36:118V; Absal. 372 ...), and in the name of the village ΝΟΤΠΩΣ ΝΑΣΗΤ οὕ/ bahnamûh/, (M Epima XXVI).

As regards the modern /v/ sound of T it is advisable to refer first to the evidence given in the introduction to the /w/ sound of the letter θ (1121.a9.), showing that it is very difficult for Copts, especially in the countryside, to pronounce the sound v. We then concluded that their inability to pronounce /v/ in foreign words borrowed into colloquial Egyptian Arabic indicates that Copts were not acquainted with (41) LSJ 1840.
this sound, unless it can be successfully demonstrated that their speech habits have entirely changed.

(1126.a7.)
The enquiry in the following pages will be restricted to demonstrating the genuineness of the traditional /w, u/ sound of T when preceded by a or ɛ.

(1126.b.)

THE EVIDENCE FOR THE "HA" DENOMINATION OF T AND ITS /w, u/ SOUND.

(1126.b1.)

I. From the name of the letter and its value:

(1126.b1.a.)

A. In the old Mss.:

In the Coptic alphabet registered in (Ms.2:387v),

" T ɛ (ha/)."

(1126.b1.b.)

B. In the reports and representations of the traditional Coptic pronunciation as reported by the Coptic philologists:

(1126.b1.b1.)

1. Scholtz (1778 A.D.):

" T ɛ , ɛT/He/" (Scholtz 2).
2. Stern (1880 A.D.):
"Τ ΤΑ Θ" (/h/), (Stern 418).

3. Rochemonteix (1891 A.D.):
"Τ...ΘΕ /he, hhe, hè/" (Roch.249).
"Τ /hé/ est un /i/, dit l'instituteur de Siout:

οττυβανος /olibanos/;

ψυχή /psika/;

Comme son nom /hé/ l'indique, il est aussi prononcé
/hé/: οττυβυμνος /cheğumanos/. Ceci pour les
mots grecs; car dans les mots coptes, il ajoute le
son /u/ aux éléments avec lesquels il se combine, ou
bien joue le rôle de consomme (/w/)"

(Roch.271).

"ατ, ετ = /a + u/ et parfois /o/:

ατι /au-é/;

ετεμματ με φιματ /adaemmau n'ebnau/;

ετατότων /adau(w)on/;

ετένοτμ /au-amodi/;

γαλλετίθες /hanlau-idas/;

αρχισερετς /arsi̱aros/".

(Roch.272).

"ΗΤ, ΗΟΤ = /a + u/, /i + u/"

(Roch.272).

4. Galtier (1906 A.D.):
"ατ, ετ , dit M. Amélineau, se prononçaieṉt /aou,
ôn : άη, οη = /a + u/, et rarement /o/. Ce que confirme le manuscrit : ἀερπαξοι /awarwuki/. De même l'arabe  يوم (/yawm/) est transcrit en lettres coptes  açw /al-nawm/ , emnətu . Le manuscrit transcrit  ɲwetnu par [اءمأ /ebnawma/]. Comparez χριστόν dans Rochemonteix, ... prononce /aršiaros/, mais εςεελτια /awatalāl/ ." (Galtier 102).

(1126.b1.b5.)

5. Maspero (1915-17 A.D.):
" .... Il a perdu aujourd'hui sa force d'aspiration, mais il a conservé les autres valeurs, έ et ί à l'état simple, Ou lorsqu'il entre en combinaison avec les voyelles ά , ε , ή , ο ."

(Rec.38:94).

" άη - οη Α + ΌU , άη - οη ο τ Α + ΌU , tantôt Ϊ + ΌU ,
οη - οη 0 + ΌU réduit le plus souvent à ί , ΌU , εςεελτ
ne φλοτ /adaemaou n'ebnaou/, etεμοτ † /aouamədi/,
etcőtnu /adeskaouud/ . . . " (Rec.38:94-95).

(1126.b1.b6.)

6. Sobhy:

(1126.b1.b6a.)

a. In the Journal of Egyptian Archaeology (1915 A.D.):
" Τ Hey, /i/ as in English /pick/ or ɔ = English
/ow/ in /how/ e.g. Ματ is pronounced /nau/ ; άμαςξ = /aumasf/ , but άμαςξ = /himnos/ ."

(Sob.16).
"Τ In Coptic words it stands for the sound of /u/ in the English word /mule/. It is never, however, pronounced as /v/ aspirated in combinations as Τ Τ, εΤ, etc. They are always pronounced /au/. In words as ΤΗΟΤ Boh. and ΤΗΤ Sah. both are pronounced as the English word /how/.

(Sob. 18).

(1126.b1.b6b.)
b. In BIF (1918 A.D.):
"Τ Hey /i/, ou J" (BIF XIV:52).
"Le Τ était quelquefois vocalisé /i/ et /ou/ = J arabe.",

(BIF XIV:54).

(1126.b1.b6c.)
c. In his Grammar (1925 A.D.):
"(اسم) Ψ. إبسلون(كلنا) ι, و [Τ Τ (called) hiyy, 'ibsuIon, (pronounced) /i, w/ ].

(Sob. Gr. 14).

(1126.b1.b6d.)
d. In his article on the transliteration of the Ancient Egyptian names of towns, villages ... into Arabic, (1925 A.D.), he writes,
"Τ, ω" (/i, w/)
"τι, ω" (/h/ at the beginning of the word).

(Sob. CCG 117).
"T", sometimes equalled ﹀ (hi/) as in ﹀Nickoc ﹀at the beginning of words, ..., sometimes ﹀ (w/) as in ﹀Kataioc ﹀eklydioc (eklydyos/), etc."

(Sob. CCG 119).

(1126.b1.b6e.)

e. In BSAC (1940 A.D.):

"The T is either ﹀ or ﹀ or i or w."

(BSAC VI:117).

(1126.b1.b7.)

7. Crum (1939 A.D.):

"T called ﹀ (ha/) in Arabic ... S; ﹀ ,
ще (K.1), тα (Stern 418) B."

(CD 467, v. additions p. xxii).

(1126.b1.b8.)

8. Worrell (1942 A.D.):

"The letter T is called ha or h﹀ (Stern ﹀, he; Steindorff, he), with an h derived from the use of this sign or a similar one, to represent h in Old Coptic (Vycichl). The combination ﹀T has no name. It functions as a consonant with a following vowel, and both ﹀T and T function as a consonant with a preceding vowel, and they have in all cases the value
of w: wŏs, σῶν ; ahów, εἰςοῦτ ; bnaamna, πνεύμα.
But sŏwn, σῶτν , sometimes sounds like sŏun, and
even, with shift of accent, sŏ́n. The third is regarded
as bad, though it is common in the "reform(ed)" pro-
nunciation. The second is probably due to the difficulty
of the combination, and leads to the third through too much
emphasis. εἰςοῦτ is also heard as ahúwū, possibly under
the influence of Arabic words like عَرَضَ. After ο or ὦ
the w is sometimes lost: hŏ, hū, εἰςοῦτ ; mŏ, Ἠποῦ.
In the Greek-Latin name Κλαύδιος , the w is lost after ἃ
just as it is lost in Luxor Arabic: fagāni, فَجَنِّ.
... The difficult combination ὑπὸ is pronounced ἵμο."  
(Wor. CT 324).

"The letter τ in Greek words is pronounced l: nūn,
νῦν ; file, φύλλα."  (Wor.CT 320).

(1126.b1.c.)

C. In the modern books:
Few of the early modern Coptic writers accepted the modern
/v/ value of the letter τ , or its modern denomination.
Instead, they preserved the old "ha" denomination of the
letter together with its traditional ᾱ/w/ sound.

(1126.b1.c1.)

1. Tuki (1778 A.D.):
"Τ Τῆ Ἡν Ε"  (Tuki 2).
2. *Ağrümîyya mustawfiya* (1878 A.D.): 

"\[T\] (/heh/), و (/w/)" (p.2).

Translation: "The letter \(T\) does not occur at the beginning of words. Its pronunciation (when combined) with some vowel letters is like Arabic و أو /w/. For example: حرف نافذة (او نافذة) (/awnahti/); وارد (او وارد) (/ewrāsi/); هو (او هو) (/urōmi/)."

(Ağrümîyya mustawfiya 4).

3. Stern (1880 A.D.):

"\[T\] ئ (ئ) ئة, he, y"

(Stern 7).

4. Marquess (1882 A.D.):

"\[T\] /w/ By the educated, however, it is often pronounced /v/, except at the beginning of a word, and after a consonant, when they pronounce it as /ee/ in /meent/. Such persons accordingly pronounce حرف نافذة as /av/ and وارد as /ev/. This appears to be founded upon the modern pronunciation of the Greek \(\upsilon\), from
which this letter is taken.

The common pronunciation of ؤ is as /ow/ in /cow/; and in ١ both letters are sounded separately, as if spelled in Englished letters /ey-oo/ which later however, often, in rapid pronunciation assumes the /w/ sound e.g. ١/١ arifmewi/ ...

(Marquess ix)

(1126.b1.c5.)

5. Butrus Salib (1886 A.D.):
"٤ ١٢١ heh y, ١, ١ " (/y, w, i/)."

(Butrus Salib 7).

"١٠ ١ " (/'aw/)
"١٠ ١ " (/'aw/)

(Butrus Salib 8).

(1126.b1.c6.)

6. Râhib (1890 A.D.):
"٤ ١٢١ ١ ١ (٤ /heh/ ... /h, w/)."

(Râhib 8).

(1126.b1.c7.)

7. Mallon (1904 A.D.):
"٤ ypsilon, y, ou" (Mallon 5).
"... ٤ est une semi-consonne /y/ (١), w (١)."

(Mallon 8)
8. 'Awaḍ (1916 A.D.):

"τε (or 𐤑𐤉𐤃𐤊𐤃) heh. epsilon".

(‘Awaḍ 55).

Translation: "... Some pronounced it like the Arabic  \( /w/ \). And some still pronounce it so - when it comes after a vowel letter - according to what they received from their ancestors."  (‘Awaḍ 61).

9. 'Abd al-Masih (1933 A.D.):

Old pronunciation  Modern pronunciation
"τε \((/i,w/)
\(\text{ف ، كسرة} (/	ext{kasra (i), v/})\)

(Ms.45:312V).

II. From the names of persons:

A. In liturgical books, vocabularies and dictionaries:

.BooleanField 'Apostolic  /awgustus, ogustus/, (Tamagid 162; Li
Archivo  /awnanyos, onanyos/, (Ryl.213).
Archivo  /awtihus, otihus/, (Dif.III:50).
Archivo  /dawid, dawud/, (Ms.10:62V, 64R ...).

eta
/ḥawwā/, (Ms.18:79V).
/ḥawwā/, (K.221; Lab.).

ετάωκια
/awtokiyyah, otokiyyah/, (Dif.: 64).

εταλογία
/awduksiyyah, oduksiyyah/, (Ms.39:118R; Dif.III:48).

ετανιος
/awtanyos, otanyos/, (BSAC 4: 160).

ετκίι
/awkim, okim/, (Ms.2:132R).

ετκίι
/awkim, okim/, (Ms.3:63V).

ετκίν
/awkin, okin/, (T The.44; Abisal.81; Abisal.Kiyah.554).

ετκίν
/awkin, okin/, (Ms.10:143V).

ετλογιος
/awlogios, ologios/, (Ms.44: 98R; Amel.578,580).

ετμενιοτ
/awmanyu, omanyu/, (Ms.2: 377R; Ms.4:294V; Ms.7:62V; Ms.8:196R; K.519).

ετμησιος
/wnisimos, onisimos/, (Dif. II:51).

ετμισιφορος
/wnisifuros, onisifuros/, (Dif.II:83).

ετπεπιος
/awbrabyos, obrabyos/, (Ms.36: 118V; Ms.38:99R).

ετσεβία
/awsabya, osabya/, (Tamagid 153).
etsebios /awsabyos, osabyos/, (CCVa.1: 24; T The.41; Absal.74,371; Absal.Kiyah.538,548).

etsebios /awsawyos, osawyos/, (Ms.1: 135V).

etsebios /awsabyos, osabyos/, (Ms.2: 129R,345V).

etsebenios /awsagnyos, osagnyos/, (Dif. II:5).

etsebenios /awsanyos, osanyos/, (Dif. II: 52,53).

etstasios /awstatyos, ostatyos/, (Dif. II:56).

ettrpioios /awtrobyos, otrobyos/, (Lab.).

etfowi /awfomiyah, ofomiyah/, (Ms. I:137; Ms.2:130R; Ms.3:62V; Tamagid 222,223,224,225; Absal 77; Dif.III:32).


etfowi /awfimiyah, ofimiyah/, (T The 43).

isc /isu/, (Absal.537).

klatios /eklodyos/, (Ms.1:135V; Ms.2: 129R; T The.41; Absal.74,309, 369; Absal.Kiyah.537; Tamagid 197,198,199; BSAC 11:127; KKS 612).
κλαττιος

κατ

χατ

λετη

μικατκως

πιστατρος

παταλε

παταν

πατλος

σατλος
Sometimes the /w/ sound of Τ is lost after a or e, e.g.,

αυρονια /Afronyah/, (Dif.III:25).
επερεπιος /Abrabyos/, (Ms.2:347R).
επεταειος /Astathyos/, (Dif.I:23).
κελαταιανος /Kaladyanos/, (K.519).
κελαταιανος /Kaladyano/, (Ms.4:294V).
καλαταιος /Kladyos/, (v. Wor,CT 324).

(1126.b2.b.)

B. In the Holy Bible:

(1126.b2.b1.)

1. In the Old Testament:

αχαρ /Hazū/, (Ge.22:22), (Abnal-Kanisah), (Beirut: حزاو).
<table>
<thead>
<tr>
<th>تناقص</th>
<th>أونان</th>
<th>/awnān, onān/</th>
<th>(Ge.38:4), (Ms.23:125V; Ms.24:69R; Abnal-Kanūsah), (Beirut: أونان).</th>
</tr>
</thead>
<tbody>
<tr>
<td>/awnān, onān/</td>
<td>(Nu.16:1), (Ms.25:259R; Ms.26:144R), (Beirut: أون).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>إعانة</td>
<td>/عين/</td>
<td>(Ge.14:24), (Ms.23:42R; Ms.24:24R; Abnal-Kanūsah)</td>
<td>عاز )</td>
</tr>
<tr>
<td>/būz, bawz/</td>
<td>(Ge.22:21), (Ms.2136V; Abnal-Kanūsah), (Beirut: بوز).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>جوني</td>
<td>/gawnī, gōni/</td>
<td>(Nu.26:48), (Ms.25:278V; Ms.26:174V), (Beirut: جوني).</td>
<td></td>
</tr>
<tr>
<td>حوني</td>
<td>/hawwā/, (Ge.4:1), (Ms.23:14R; Ms.24:9R), (Beirut: حوني).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حويلا</td>
<td>/hāwīla/, (Ge.10:29), (Ms.23:31V; Ms.24:18R).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حويله</td>
<td>/hawīlah/, (Ge.10:29), (Abnal-Kanūsah), (Beirut: حويله).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حويله</td>
<td>/hawīlah/, (Ge.10:7), (Abnal-Kanūsah), (Beirut: حويله).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>الرياض</td>
<td>/ʿawi/, (Nu.31:8), (Ms.25:285V; Ms.26:185V), (Beirut: ʿawi).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>عيسى</td>
<td>/ʿīsu/, (Ge.25:25), (Ms.23:76V; Ms.24:43R).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>عيسو</td>
<td>/ʿīsu/, (Abnal-Kanūsah), (Beirut: عيسو), (Deu.2:4).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. In the New Testament:

αὐτοττός /-autostos/ (Lu.2:1)
(awgustus, oğustus/, (Lu.2:1)
(Ms.28:138V; Ms.29:181V; WW; Cler.).

αὐτοττός /autostos/ (Lu.2:1)
(awgustus, oğustus/, (Lu.2:1)
(Ms.30), (Beirut: οὐγόστος)

άδιδ /awgustus, oğustus/, (Mt.1:6), (Cler.; WW
/dawūd/, (Mt.1:6), (Cler.; WW

εἰκόνα /ewboles, ewbūlos/, (2 Tim.
/ewbōlos, ewbūlos/, (2 Tim.

εἰκόνα /ewdiyya/, (Phil.4:2), (WW),

εἰκόνα /ewodiyya/, (Phil.4:2), (WW),

επιγνίξα /awnika, onika/, (2 Tim.1:5),

επιγνίξα /awnika, onika/, (2 Tim.1:5),

(Ms.26:208V), (Beirut: یوس
/ʾisu/, (Deu.2:4), (Ms.25:30
(Beirut: یوس)

/yawan/, (Ge.10:4), (Abnal-
Kanisah), (Beirut: یوان).

/raγo, raγaw/, (Ge.11:18-21),
(Ms.23:34R; Ms.24:19V; Abnal-
Kanisah), (Beirut: رغو).

/sabā/, (Ge.10:28), (Ms.23:
31V; Ms.24:18R; Abnal-Kanisah
(Beirut: شاب).
etitkos
اولوکت
/eutlhos, othlos/, (Ac.20:9),
(Ms.33:183R; Ms.34:199R; Ms.
35:303V), (Beirut: 
|فتيكوس |).

zetec
روس
/zaws, zos/, (Ac.20:9), (WW).

etthc
تودس
/todas, tawdas/, (Ac.5:36),
(Ms.33:304R; Ms.34:168V; Ms.
35:260V), (Beirut: 
|تودس |).

klyatia
اكلوديا
/elodya, eklawdiya/, (2 Tim.
4:21), (Ms.33:225R; Ms.34:128V;
Ms.35:165V).

klawdiyeh
|الودية |
|klawdiyah/, (2 Tim.4:21),
(WW), (Beirut: 
|الودية |).

klatiosc
اكلوديوس
/elodyos/, (Ac.11:28), (WW).

akloไดส
اكلوديس
/elodi/, (Ac.11:28), (Ms.
34:182R); (Ac.23:26), (Ms.33:
376R; Ms.34:206V; Ms.35:314R).

laci
روي
/lawi/, (Mk.2:14), (Ms.28:88R;
Ms.29:107R; Ms.30:119R; Cler.),
(Beirut: 
|روي |); (Lu.3:24),
(Ms.28:143V; Ms.29:187V; Ms.30:
ن. & Ti. & E

\( \text{Fi.} \) & \( \text{O.} \)

\( \text{K} \) & \( \text{E.} \)

\( \text{C.} \) & \( \text{A-few} \) names from Sahidic texts and related dialects:

\( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \)

\( \text{ا} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \)

\( \text{C.} \) & \( \text{A-few} \) names from Sahidic texts and related dialects:

\( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \)

\( \text{ا} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \)

\( \text{C.} \) & \( \text{A-few} \) names from Sahidic texts and related dialects:

\( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \)

\( \text{ا} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \) & \( \text{ال} \) & \( \text{扥} \)
III. From the names of towns, villages and other places:

(1126.b3.a.)

A. In Lower Egypt:

(1126.b3.a1.)

1. From Bohairic texts:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Bohairic</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>/awsim, osim/</td>
<td>CTCm, oslm/</td>
<td>(T The. 183, 184).</td>
</tr>
<tr>
<td>/awsim, osim/</td>
<td>CTCm</td>
<td>(πρεμετςτυ, Ms. 2:131R, 342V, 343R).</td>
</tr>
<tr>
<td>/nawa/</td>
<td>nawa/</td>
<td>(Lab.).</td>
</tr>
<tr>
<td>/al-nawyah/</td>
<td>nawi, nawa/</td>
<td>(Amél. 270).</td>
</tr>
<tr>
<td>/nawi, nawa/</td>
<td>(Lab.).</td>
<td></td>
</tr>
<tr>
<td>/bana/</td>
<td>bana/</td>
<td>(K. 208; Amél. 84, 85, 560 564, 567, 569, 572, 575; BSAC 5: 212, 235; AEO 2: 177; Lab.).</td>
</tr>
<tr>
<td>/bana/</td>
<td>bana/</td>
<td>(Ms. 18: 76V; Amél. 559, 565).</td>
</tr>
<tr>
<td>/al-banawān/</td>
<td>al-banawan/</td>
<td>(Ms. 5: 94R; Ms. 18 76V; Ms. 44: 100R; Amél. 86, 558, 565; BSAC 5: 235).</td>
</tr>
<tr>
<td>/al-banawān/</td>
<td>(Mun. RLE 63).</td>
<td></td>
</tr>
<tr>
<td>/banha/</td>
<td>banha/</td>
<td>(Lab.).</td>
</tr>
<tr>
<td>/taw(w)ah/</td>
<td>taw(w)ah/</td>
<td>(Amél. 521; Mun. RLE 46; Lab.).</td>
</tr>
</tbody>
</table>

* Notice that the /w/ sound of T is sometimes lost after & and ε.
2. From Sahidic texts:

\[\text{nikios}\] \(\rightarrow /\text{nikios}/\), \(\text{BSAC} 5:223\).

\[\text{nikyos}\] \(\rightarrow /\text{nikyos}/\), \(\text{Sc.S} 161; \text{Amél.} 278; \text{BSAC} 9:150\).

\[\text{nikyos}\] \(\rightarrow /\text{nikyos}/\), \(\text{Amél.} 557\).

(126.b3.b.)

B. In Cairo and Upper Egypt:

(126.b3.b1.)

1. From Bohairic texts:

\[\text{etwēi}\] \(\rightarrow /\text{etwēi}/\), \(\text{Amél.} 498\).

\[\text{bankalawus}\] \(\rightarrow /\text{bankalawus}/\), \(\text{Amél.} 95; \text{M Epima XXIV}\).

\[\text{bankalawas}\] \(\rightarrow /\text{bankalawas}/\), \(\text{Lab.}\).

\[\text{biblāw}\] \(\rightarrow /\text{biblāw}/\), \(\text{Amél.} 316; \text{Lab.}; \text{Sob. CCG 123}\).

\[\text{tamāsh}\] \(\rightarrow /\text{tamāsh}/, \text{πρεπετεμαστε}, \text{Al.}\).
(1126.b3.b2.)

2. From Sahidic texts and related dialects:

\[\text{повт} \quad /f\text{aw}/, (Spg.297).\]

\[\text{малат} \quad /\text{mallawi}/, (Am\text{él}.239; BSAC 5: 233; Sob.CCG 124).\]

\[\text{петит} \quad \text{بانويت. بونيي}, /\text{ban(a)wit, banawit}/, (Am\text{él}.35).\]

\[\text{сотт}, \text{татт} \quad /\text{bawit}/, (Gauthier II:19).\]

\[\text{тоотт}, \text{татт}, \text{татт} \quad /\text{al-tod}/, (AEO 2:22; Černý 355).\]

(1126.b3.c.)

C. Outside Egypt:

(1126.b3.c1.)

1. From Bohairic texts:

\[\text{аклода} \quad /\text{akloda, aklawda}/, (Ac.27:16), (Ms.33:385V; Ms.34:213R; Ms.35: 323R).\]

\[\text{калоди} \quad /\text{klawda, klawi}/, (Ac.27:16), (WW), (Beirut: \text{أَلَوً} /).\]

\[\text{انون} \quad /\text{al\text{o}/}, (Deu.1:1), (Ms.25:297V; Ms.26:203V), (Beirut: \text{انون}).\]

\[\text{اوكسون} \quad /\text{awks\text{o}/}, (Lab.).\]
Yaṭa

Ga'rā

(Beirut: )

Etliyat

/Ḥawilah/, (Ge. 25:18), (Abnal-Kanîsah), (Beirut: )

/Ḥawîl/, (Ge. 2:11), (Ms. 23:9V; Ms. 24:6V), (Beirut: )

Etxîtosc

/awhîtus; əhîtus/, (Ms. 2:298R, 344V; Ms. 10:64R; Ms. 39:118R; Absal. 363, 368; Absal. Kiyah. 525).

Etxîtosc

/awhîtus, əhîtus/, (Ms. 39:91R; KKS 473).

Nabat

/ni-ḇo, nabaw/, (Is. 15:2), (Ms. 27:43V), (Beirut: )

Nîmêth

/ni-nawa/, (Ge. 10:12), (Abnal-Kanîsah), (Is. 37:37), (Ms. 27:99V), (Beirut: ) (Absal. 519).

Sâlektia

/ni-nawa, ninawa/, (Ms. 10:104).

/salukyâ/, (Ac. 13:4), (Ms. 33:333R; Ms. 34:184R; Ms. 35:282R), (Beirut: )

(C. 18:77V; K. 212; BSAC 9:155).

/salawkyâ/, (Ac. 13:4), (Ms. 35:282R).


/Sâwa/, (Ge. 14:5), (Ms. 24:22V).

/Sâwa/, (Ge. 14:5, 8), (Abnal-Kanîsah), (Beirut: ).
2. From Sahidic texts and related dialects:

**ΕΤΧΗΤΟΣ** /əwʰītus, oʰītus/, EGINA (BSAC 9:153; Sc.S 162).

οχλήτα

**ΝΙΝΕΤΗ** /ninawa/, (Sc.S 206).

**ΣΑΤΗ** /sāw/, (Sc.S 207).

(1126.b4.)

IV. From ritual expressions:

**ΔΡΧΙΕΡΕΤΟΣ** /arši-awraws, arši-arōs/, 'arch-priest, chief-priest' (VAKT 6).

**ΕΥΛΟΓΙΑ** /awlogiyah, oloğiyah/, (VAKT 17; OLG 200), ἔλεος θεοῦ

'bread of blessing' (Wor.CT 331).

**ΕΥΧΗΡΙΣΤΙΑ** /awharistiya/, 'Eucharist' (VAKT 16).

**ΕΥΧΗ** /awšiyyah, ošiyyah/, 'versicle, prayer' (Wor.CT 331; BM 609; Ryl.269; VAKT 16; Lab.).


**ΕΤΧΟΛΟΓΙΩΝ** /holā'ī/, (Ccvase:58; BSAC 4:97).
V. From Coptic and Greek loan-words in Arabic:

\( \text{ἀἰταλ} (\text{Β}), \text{ἀἶθαλ} (\text{S}), \)

\( \text{ἀἰθῆλα} (\text{Ρ}) \)

\( /\text{hawgal/} > /\text{hōgal/, 'anchor'},\)

(CD 740a; Wor.CT 341; VAKT 116; JNES 23:42).

\( \text{ετη} \)

\( /\text{oni/, 'mill', in} \) 

\( \text{αIONI} \) 

\( \text{οINONI} \) 

\( /\text{Oni ONI! 0 mill of the hand} \)

\( \text{mill' (Wor.CT 331; Sob.collq. 5; JNES 23:46).} \)

\( \text{ναύας} \)

\( /\text{mūti/, 'sailor'} (\text{Hava 908}). \)

\( \text{ναυλων} \)

\( /\text{nawlūn/, 'freight', (Hava 908; Sob.collq.10).} \)

\( \text{πίγματ} \)

\( /\text{bihnāw/, (Lab.collq.I:28)}, \)

\( \text{the flowering branch of palm'.} \)

\( \text{σματ} \)

\( /\text{sinnō/, 'the second round of th} \)

\( \text{Egyptian peasants' ball game'} \)

\( (\text{JNES 23:44}).) \)

\( \text{μυηηη} \)

\( /\text{sūnah/, 'barn', (CD 603b; Stern} \)

\( 5), \underbrace{\text{šnūt}}_{\text{Spg.212; Černý 258}}. \)

\( \text{μηηηη} \)

\( /\text{šūna/, (Sob.collq.14; Wor.CT} \)

\( 338). \)

\( \text{μηηηη} \)

\( /\text{šūna/, (Lem.Alex.146).} \)
VI. From the Coptic alphabet, numerals and other words and expressions:

(1126.b6.a.)
A. From the Coptic alphabet:

<table>
<thead>
<tr>
<th>Coptic</th>
<th>English</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫāṭā</td>
<td>Iuda (Tuki 1).</td>
<td></td>
</tr>
<tr>
<td>joda</td>
<td>(Stern 7).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭā</td>
<td>Iawda (K 1).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭā</td>
<td>/yōḏah, yōtah/, (CD 70).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭā</td>
<td>Laula (Tuki 1).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭā</td>
<td>lola (Stern 7).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭā</td>
<td>lōla, láli, lála, lōla (Roch.248).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭā</td>
<td>lauda (K.1)</td>
<td></td>
</tr>
<tr>
<td>ḫāṭā</td>
<td>/lawdah/, λδσά (CD 134).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭ</td>
<td>daw</td>
<td>(Ms.2:387V).</td>
</tr>
<tr>
<td>ḫāṭ</td>
<td>/dāw/, (Stern 418; CD 389).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭ</td>
<td>/tāw/, (CD 389).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭ</td>
<td>Dau (K.1; Tuki 2; Scholtz 2; Stern 7, Roch.260).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭ</td>
<td>(Roch.249).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭ</td>
<td>dau (Sob.16; BIF 14:52; Wor.CT 321).</td>
<td></td>
</tr>
<tr>
<td>ḫāṭ</td>
<td>(Wor.CT 321).</td>
<td></td>
</tr>
</tbody>
</table>
called 

called 

"nomme est un ouvert" (Roch.271).

(1126.b6.b.)

B. From the Coptic numerals:

\[\text{cmat} \quad \text{asnu} \quad \text{esnaw} \quad (2), \text{Ms.10:208R,227V}.

\[\text{E} \quad = \quad \text{cmat} \quad \text{esnaw} \quad (\text{Ms.8:299V; Ms.14:last folio; Ms.17:141V; Ms.18:53V; Ms.19:8V; Ms.20:64V; Ms.21:59V; Ms.22:58V; CD 346b}).

\[\text{E} \quad \text{asnu} \quad \text{esnaw} \quad (\text{Ms.2:387V; Ms.6:39V,47R,51V,54R,77V ...; Ms.10:11RV,14V,15RV,52R,66R,107V ...; CCVa.I:676}).

\[\text{E} \quad \text{mad asnu} \quad \text{esnaw} \quad (\text{Ms.6:69V,71R,72R,142V}).

\[\text{kE} \quad \text{gud asnu} \quad \text{esnaw} \quad (\text{Ms.6:109V,120R}).

\[\text{prE} \quad \text{sa mad asnu} \quad \text{esnaw} \quad (\text{Ms.6:76V}).

\[\text{c} \quad = \quad \text{cmat ye} \quad (\text{Ms.8:299V; Ms.14:last folio; Ms.17:141V; Ms.18:53V; Ms.19:8V; Ms.20:64V; Ms.21:59V; Ms.22:58V}).

\[\text{c} \quad \text{esnaw sa} \quad (\text{Ms.2:387V; Ms.6:55V; Ms.8:75V; Ms.10:116R,142V}).

\[\text{N} \quad = \quad \text{teBI} \quad (\text{Ms.17:141V; Ms.20:64V; Ms.21:59V; CD 440b}).
C. From other words and expressions:

(1126.b6.c.1.)

1. In Bohairic texts:

\text{\textit{אטרקְלִיוֹן}} /awrakliyôn/, (Ac.27:14), (Ms.33:385R; Ms.34:213R).

\text{\textit{אטרקְלִיוֹן}} /awrakilôn, awrakilôn/, (Ac.27:14), (Ms.35:322V).
VII. On the interchange between the letter \( T \) and other letters which bear a resemblance to it in pronunciation:

1. On the interchange between \( T \) and \( 
\)

2. On the interchange between \( \overline{\varepsilon}T \), \( \varepsilon T \) on one side, and \( \overline{\varepsilon}T \), \( \varepsilon T \), \( \varepsilon \), \( \varepsilon \) on the other side:
(1126.b72.a.)

a. In Bohairic texts:

\[ \text{αρωμος} \quad \text{δρομεδ} \quad (C\ 125:261). \]
\[ \text{κενος} \quad \text{σκευος} \quad (C\ 125:287). \]

In names of places:

\[ \text{εσαθυ} , \text{ασαθυ} \quad = \text{εσαω} \quad (C\ 125:244). \]
\[ \text{φοτος} \text{ήπιαμε} \quad = \text{φοτος} \text{ήπιαμητ} \quad (C\ 125:247). \]

(1126.b72.b.)

b. In Sahidic texts and other dialects:

\[ \text{ανατολε} \quad < \text{ανατολιος} \quad (L\ \text{Mär.78}). \]
\[ \text{αλικετη} \text{χες} \quad < \text{αντιγεουχος} \quad (Ryl.254). \]
\[ \text{γερεπος} \quad < \text{γερες} \quad (\text{Till\ Urk.198}). \]
\[ \text{ταλλιογραφε} \text{τες} \quad < \text{καλλιγραφος} \quad (\text{Lant.123}). \]
\[ \text{κιβετα} \text{ος} \quad < \text{κιβωτος} \quad (BM\ 574). \]
\[ \text{πινετα} \text{ς} \quad < \text{πνευμα} \quad (Kropp\ I:94). \]
\[ \text{ππινετα} \text{ς} \quad < \text{πνευμα} \quad (C\ 135:124). \]
\[ \text{σπερετα} \text{ς} \quad < \text{σπερέμα} \quad (Kropp\ I:95). \]

(1126.b72.c.)

c. In names of persons in various dialects:

\[ \text{επιπετ} \text{ς} \quad = \text{θεοδοτος} \quad (BM\ 542). \]
\[ \text{επιπετ} \text{ς} \quad = \text{θεολοτη} (\text{θεοδοτη}) (\text{Till\ Os.111}). \]
\[ \text{επετωρακε} \quad = \text{θεολωρακε} \quad (\text{Till\ Urk.205}). \]
\[ \text{επετωρακε} \text{ιος} \quad = \text{θεοδοδος} \quad (BSAC\ 18:80). \]
\[ \text{επετωμας} \quad = \text{θομας} (\text{θωμας}) \quad (\text{Till\ Os.111}). \]
\[ \text{κλαταλιος} \quad = \text{Claudius} \quad (\text{Heuser\ 100}). \]
Additional examples from Preisigke:

*Additional examples from Preisigke:*
d. In Coptic words, similar interchanges between ET, ET, and OT, sOT, sW, O, Ψ, ... etc., in various dialects are very common, e.g.:

\[\text{ψ for ᾝ} \]

- εψ = ειαατ, flax.
- μψ = μαατ, mother.
- μμψ = there).
- ρψ = see).
- ρψ = time).
- ρψ = to them).
- ρρψ = two).

(Wor. CS 114).

VIII. From Arabic Mss. in Coptic Script:

In the text of the Monastery of St. Macarius (10th-13th centuries), published by Casanova, Sobhy and Burmester, \(\text{ᵃʳ} \) stands for ḫ, ṣ/aw/ and \(\text{ₒʳ} \) stands for ḫ, ḫ/-ū, ō, u(h)/.

(EW 233).

The consistent use of ḫ in that text to represent Arabic ḫ, ṣ/aw/, may show that either the text was intended to be a transcription of CA, or that monophthongization of /aw/ into /ō/ in EA did not begin as early as the time when the text was written, or at least
that it may have not been a generalized feature by that time, as it is now in EA. and most other modern Arabic dialects. *

Examples:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بسوت</td>
<td>(EW).</td>
</tr>
<tr>
<td>منته</td>
<td>(p.234).</td>
</tr>
<tr>
<td>الموق</td>
<td>(p.236).</td>
</tr>
<tr>
<td>فوق</td>
<td>(p.236).</td>
</tr>
<tr>
<td>الموق</td>
<td>(pp.237,238)</td>
</tr>
<tr>
<td>التوبه</td>
<td>(p.237).</td>
</tr>
<tr>
<td>التوبه</td>
<td>(p.238).</td>
</tr>
<tr>
<td>نور</td>
<td>(p.238).</td>
</tr>
<tr>
<td>صور</td>
<td>(p.239).</td>
</tr>
<tr>
<td>نور</td>
<td>(p.239).</td>
</tr>
<tr>
<td>نور</td>
<td>(p.241).</td>
</tr>
<tr>
<td>مصوت</td>
<td>(p.242).</td>
</tr>
<tr>
<td>أمعروه</td>
<td>(p.242).</td>
</tr>
<tr>
<td>حوله</td>
<td>(p.245).</td>
</tr>
<tr>
<td>قوما</td>
<td>(p.245).</td>
</tr>
<tr>
<td>خوف</td>
<td>(p.249).</td>
</tr>
<tr>
<td>أو</td>
<td>(p.249).</td>
</tr>
<tr>
<td>أوربي</td>
<td>(p.252).</td>
</tr>
<tr>
<td>يوم</td>
<td>(p.253).</td>
</tr>
<tr>
<td>ودعك</td>
<td>(p.255).</td>
</tr>
<tr>
<td>المون</td>
<td>(p.258).</td>
</tr>
</tbody>
</table>

* For monophthongization of ات , et cf. (1132.4.). Only in Arabia has this not taken place in all dialects, though there it is true of most, (Johnstone).
(1126.8.8.)

Examples from further leaves of the same text published by Burmester in BSAC 18 (1965-1966):

万科

Examples from Sahidic texts and other dialects:

"mom (Till Urk. 199)."

пепалкаатс (Lem. Alex. 36).

патрак (Wor. CS 126).

гатлен (Wor. CS 125).

батмтр (Wor. CS 126).

батгер (Ryl. 269).
IX.a. From Coptic Mss. in Arabic Script:

(1126.b9.a1.)

1. Galtier Text (14th century or later):

(1126.b9.a2.)

2. Sobhy-Psalmody Text (1722 A.D.):

(1126.b9.a3.)

3. Damanhûr Text (1809 A.D.):
الترجح /awragh/
التتحس /dawtis/
النبياء /sin-alawsawon/
النبياء /naf-salawg/
التهالك /adaw-an-kot/
النبياء /di-ana-bawsis/
النافذ /naw/
النبياء /awshobi/
النبياء /ari-eb-ras-wawin/
النبياء /et-maw/
النبياء /arshi-raws/
النبياء /bi-estawros/
النبياء /adawmudi/
النبياء /ni-adaw-tah-mu/
النبياء /bi-awan-galiyyon/
النبياء /awar-abi-timin/
النبياء /em-bu-naw/
النبياء /ni-adawarshorb/
النبياء /dawid/
النبياء /awnaw/
النبياء /awanagliyyu/
النبياء /awlogisim/
النبياء /dawdas/
النبياء /aw-i-ri/
النبياء /dabolawsis/
النبياء /naf-em-kawh/
The Dair as-Suryān Texts:

Ms.12 (1846 A.D.):

(ετατεωτός) /awlogites/.
(θατης) /dawdis/.
(στειλετσέως) /sin-alawsa(w)on/.
(ετατενόκοτ) /adaw-ankōt/.
(πατλε) /bawla, bōla/.
(πητματι) /ebnwmāti/.
(ετατζος) /adawgōs/.
(αριπαμετί) /aribamāwi/.
(ετιρι) /awiri/.
(ατιτον) /aw-em-don/.

Ms.11 (1894 A.D.):

(αριφνετί) /ari-ebmāwi/.
(πημετατά) /bi-ebnawma/.
(πηνετατωσκ) /ni-adawusk/.
(πηνετατράστοτ) /ni-adaw-rah-du/.
(αριφνετί) /aribmāwi/.
(ετατσέ) /adaw-ša/.
(εμετέ) /at-māwi/.
(ετράμι) /awrāši/.
( ἀτερεπιστωμίν ) /awarabi-ti-min/.
( ἐματ ) /anāw/.
( σεπατ ) /sanāw/.
( ἀεροποτετί ) /'a'rbūmāwī/.
( ἀεροποτετορόπ ) /ni-adawarśurb/.
( ἱσσετατό ) /im-mawads/.
( ἀτρύξις ) /awraḵs/.
( μεσβάλαττα ) /nan-ṣalawğ/.
( ταπολατός ) /dabolawsis/.
( ἐτατρίκι ) /adawriki/.
( πεπεθετ ) /nan-ṭāšāw/.
( ἱσσετάρχερετοτ ) /im-mad-arši-araus/.
( ἱσσατότατος ) /im-mawads/.
( ἐτψω ) /awgo/.
( ἐτερατόμος ) /awarhimnos/.
( ἀτερορίζιν ) /awar-eksorī-zin/.
( ἐμάταμον ) /anawamoni/.
( πιστατρος ) /bastawrōs/.
( ἐττ ) /awdi/.
( ἐττρανάκ ) /adawranāk/.
( ἐτςωπ ) /awsob/.
( πνευτατέμος ) /ni-'adaw-'anu/.
( -σετρος ) /saw-i-ros/.
( πιστατατόρυς ) /bi-ta-awmadurğos/.
( ἐτατεωτότ ) /'adawto-ūdi/.
( ἐσι ) /isnāw/.
( πατός ) /bawla, bōla/.
( στατροφόρος ) /is-dawroforos/.
(ετατωττότ) /adawmūdi/.
(ισσατ) /im-māw/.
(εταλούντος) /awloqī-dōs/.

(1126.b9.a43.)
Ms.13 (undated):

πηπτασ /ebnawma/.
εταλούντος /awloqītōs/.
προσετταζεε /ebros-awkasta/.
ταττης /dawdis/.
πτελετσεσ /sin-alawsa(w)ōn/.
ετασσελιοτ /awangālyo/.
ετατενκοτ /aḍaw-en-kōd/.
πατη /bawla, bōla/.
ετατωσ /aḍawqōs/.
πνεεσετί /ni-atmāwi/.
ιε ετιπί /yawīri/.
ατιτοπο /awem-ðon/.
αμανατςις /anabawsīs/.

(1126.b9.a5.)

5. Ms.40:

ετωυ ἐβόλ ετξω ιςος /aw-'ōš awōl awqō emmōs/.
(φητατωαας) /bi-ḍawmasf/.
(1126.b9.b.)

IX.b. On the phonetic representations of the traditional Coptic:

(1126.b9.b1.)

1. Rochemonteix (1891 A.D.):

(Roch.)

<table>
<thead>
<tr>
<th>Greek</th>
<th>Phonetic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ατυπηι</td>
<td>/au-şu'bi/</td>
<td></td>
</tr>
<tr>
<td>ατοτορνηq</td>
<td>/a'auwurbuf/</td>
<td></td>
</tr>
<tr>
<td>εταβονq</td>
<td>/adauñobf/</td>
<td></td>
</tr>
<tr>
<td>εταβαςοτ</td>
<td>/adaumaso/</td>
<td></td>
</tr>
<tr>
<td>αννατ</td>
<td>/anna'o/</td>
<td></td>
</tr>
<tr>
<td>μπατατq</td>
<td>/emmauadf/</td>
<td></td>
</tr>
<tr>
<td>αττηνq</td>
<td>/au'daif/</td>
<td></td>
</tr>
<tr>
<td>νατ</td>
<td>/nau/</td>
<td></td>
</tr>
<tr>
<td>γαλιτήθις</td>
<td>/hanila'uidas/</td>
<td></td>
</tr>
<tr>
<td>ατσωνι</td>
<td>/ausōnd/</td>
<td></td>
</tr>
<tr>
<td>εταβαςq</td>
<td>/ad'aumesf/</td>
<td></td>
</tr>
<tr>
<td>ατπι</td>
<td>/aué/</td>
<td></td>
</tr>
<tr>
<td>ετξω ὅσος</td>
<td>/aogó 'emmos/</td>
<td></td>
</tr>
<tr>
<td>φνεταβαςq</td>
<td>/bi'adāomesf/</td>
<td></td>
</tr>
<tr>
<td>ἰμιαρχηπετς</td>
<td>/enne-arṣi'iaros/</td>
<td></td>
</tr>
<tr>
<td>ατμαςq</td>
<td>/aunamas/</td>
<td></td>
</tr>
<tr>
<td>ετατκωτεμ</td>
<td>/adausōdam/</td>
<td></td>
</tr>
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<td>ατυγενψωτ</td>
<td>/aużanu/</td>
<td></td>
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<td>φνετατματ</td>
<td>/bi'adaunau/</td>
<td></td>
</tr>
<tr>
<td>ατράγι</td>
<td>/aurāši/</td>
<td></td>
</tr>
<tr>
<td>ετατι</td>
<td>/adau'ši/</td>
<td></td>
</tr>
<tr>
<td>ατνατ</td>
<td>/aunau/</td>
<td></td>
</tr>
</tbody>
</table>
\[
\begin{array}{ll}
\text{ετοματ} & /\text{dafmau}/ \\
\text{ετστιτοτ} & /\text{adauhoi'd}ou/ \\
\text{ετατοτων} & /\text{adauouon}/ \\
\text{ατίνι} & /\text{au'ini}/ \\
\text{ετατταμωτ} & /\text{adaudam}ou/ \\
\text{τιματ} & /\text{emmau}/ \\
\text{ατσκϊ} & /\text{a'xosoi'b'iu}/ \\
\text{ατσκαγκ} & /\text{auso'tmas}/ \\
\text{ατυοτ} & /\text{aomo}/ \\
\text{εματ} & /\text{amau}/ \\
\text{ετατταμογ} & /\text{adaudam}ouf/ \\
\text{ετμοτ} & /\text{au'modi}/ \\
\text{ετενοτ} & /\text{au'modi}/ \\

(1126.b9.b2.)

2. Sobhy (1918 A.D.):

<table>
<thead>
<tr>
<th>ετσοντ</th>
<th>aouhdo-ou</th>
</tr>
</thead>
<tbody>
<tr>
<td>εεμανετ</td>
<td>atnaaaou</td>
</tr>
<tr>
<td>πιππα</td>
<td>biebnàouma</td>
</tr>
</tbody>
</table>

(1126.b9.b3.)

3. Worrell (1942 A.D.):

<table>
<thead>
<tr>
<th>πιετατεικτις</th>
<th>bi'awaw-gjalísdas</th>
</tr>
</thead>
<tbody>
<tr>
<td>πυςματι</td>
<td>bnawmáti</td>
</tr>
<tr>
<td>ανατ</td>
<td>anaw</td>
</tr>
<tr>
<td>φιματ</td>
<td>bnaw</td>
</tr>
<tr>
<td>έματ</td>
<td>etmau</td>
</tr>
</tbody>
</table>

(BIF XIV) (Wor.CT)

(344.)
<p>| ﻤﻬﺎ | bibnawma (p.353) |
| ﻢﻠﻬﺎ | awjam (p.354) |
| ارﺍ'ﺍﺭﻡﺎ | ara'armaw (p.354) |
| ﺍﻭﺵﺎﺵ | awshaš (p.354) |
| ﺃﺩﺍﻭﺝ | adawjam (p.354) |
| ﻥﺎﻑﺱاﻝ | nafšalawj (p.354) |
| ﺃﻭﻯﺭ | awor (p.354) |
| ﻥﺍﻮﻙ | nawkodi (p.354) |
| ﺃﻡ | amaw (p.354) |
| ﺃﻑ | afnaw (p.354) |
| ﺍﻡﻡ | emmaw (p.354) |
| ﺏﻴﻤ | bimhaw (p.354) |
| ﻥ | naw (p.354) |
| ﺃﻭ | awj (p.354) |
| ﻥ | naw (p.354) |
| ﻥ | naw (p.354) |
| ﻢ | ni anawkf (p.354) |
| ﻡ | awtod (p.354) |
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<td>ni'arši'aráus</td>
<td>(p.351)</td>
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</tbody>
</table>
(1126.b(10).)

X. From the Hieroglyphic and Demotic Texts:

(1126.b(10).a.)

A. In Coptic words:

τ as a consonant letter stands for Hg. θ or ω

and Demotic /w/.

Examples:

ατ-... ατικ Zοp, ιτικ BF, Imperative 'give,
bring hither!', <\[ατ\][ιτ\][θ] (Wb.I:5), Dem.
ιθω (Er.57), Imperative of 'to be distant, to stretch
out'. In ατικ (S), ιτικ (B), the ιτικ is the old dep-
endent 3rd person, masculine pronoun το sw 'it', (Černý
14; W Hwb.14).

μτατ B (CD 196a), 'wizardry, magic' <\[μτ\][ιτ\][θ]
mdω (Wb.II:180,4ff), 'words, speech' especially in
κε μτατ 'say magic' <\[κε\][ιτ\][κ] or
dd mdw (Wb.II:180.8-9); Dem. dd md(t) (Er.691), 'saying words', as heading of magical spells to be recited, (Černý 94).

muat SB (CD 196b), 'there, therein' < L.Egn. im (Wb.I:72), Dem. n.ilmw (Er.201) 'there', (Černý 95; W Hwb. 106).

mwt (Wb.II:54), Dem. mwt (Er.155), 'mother' (Černý 95; W Hwb.106).

muāt S, ματ SB ... 'mother' < suffix, cf. mwtk 'you alone' ... (Černý 218).

mēetē, mētē SAA2 ... meti BO, 'think' < māt, māwt mēwji (Wb.II:34); Dem. mwi (Er.156), 'think' (W Hwb.106; Černý 95).

muāt S, ... ματ , euāt B, 'tomb, cavern' < māh(w).t; Dem. mhw (Er.174), 'tomb' (v. also Lexa Gr. 133,1203), (W Hwb.112; v. Černý 100).
naW SB ... 'look, behold',
nW (Wb.II:218), from an older
nw (Wb.II:221,20), 'look'; Dem. nw (Er.209), 'see'
(Cerný 113; W Hwb. 129,130).

naW SB ... 'hour, time'
nw (Wb.II:219), 'time'; Dem. nw (Er.210) 'time, hour',
(Cerný 114; W Hwb. 130).

naW, maw, moB B, 'spear',
niWj (Wb.II:202); Dem. nw (Er.210:2), 'spear'
(Cerný 114; v. W Hwb. 130).

naW SB, 'use, value' (CD 599a),
yW (Wb.IV:404), adj. 'worth, suitable' and sim.; Dem.
y (Er.492), 'suitable, useful, worth', (Cerný 257).

pegaT S, epyaT B ... 'be useful, prosperous,
virtuous'; Dem. y胚W 'be profitable' (Cerný 257).

(1126.b(10).b.)

B. v. In Greek words and proper nouns written in Hiero-
glyphic Script:

αυτοκράτωρ  >  (Rec.38:109).

Αυτοκράτωρ  >  (Rec.38:124).

Κλασίδιος   >  (Rec.38:156).
In Greek and Latin words and proper nouns written in Demotic Script:

'Αυρηλία  >  Dem. Aur'elia (Lexa Gr.1225).
Αδτοκρατορ  >  Dem. Autogrtr (Lexa Gr.30,1225).
'Αχίλλευς  >  Dem. Agilos (Lexa Gr.986,1225).
άφευστως  >  Dem. apseustoa (Lexa Gr.30,1225).
Εύνους  >  Dem. εWnus (Lexa Gr.1226).
Εὐφρανόρ (Εὐφράνωρ)  >  Dem. εWphrnr, (Dem.0s.236).
καυμα  >  Dem. gauma (Lexa Gr.31,1226).
Claudius, Κλαυδίος  >  Dem. Glutys (Lexa Gr.31,1226; Dem. 0s.231).
The letter $\chi$ is called $\chi^\prime$, $\chi^{(2)}$, $\chi_j^{(3)}$, $\chi_{ii}^{(4)}$, $\chi_{ei}^{(5)}$, $\chi_{i}^{(5)}$, $\chi_{iy}^{(6)}$, $\chi_{i}^{(7)}$, $\chi_{eit}^{(8)}$.

In the old traditional pronunciation of the Bohairic dialect it is pronounced /k/ in all Coptic words and /k/, /§/ and /h/ only in Greek words.

(1) Absal. Ms.2:387V; Stern 418; Tuki 2; Roch.249.
(2) Absal. Ms.2:387V; Stern 418; Sob.Gr.14; Lab.Tamhid 4; 'Awaqt 55; CD 16a.
(3) Wor.CT 323.
(4) Wor.CT 323; Roch.249.
(5) Roch.249; 'Awaqt 55.
(6) Sob.16; BIF XIV:52.
(7) Scholtz 2; Tuki 2; 'Awaqt 55.
(8) Stern 7.
In the modern "reformed" pronunciation, the /k/ sound value is restricted only to Coptic words, while in all Greek words it is pronounced either /s/ or /h/, but not /k/. According to the modern rule Χ, in Greek words, when followed by έ, η, ι, or τ is pronounced /s/; but when followed by α, ο, or ω, or followed by a consonant, it is pronounced /h/.

The only difference between the modern and old pronunciation, as regard this letter, is that the old traditional /k/ sound of Χ in some Greek words is not allowed by the reformists in their modern pronunciation.

Research, therefore, is restricted here to show the validity of the traditional /k/ sound of Χ as preserved in some Greek words.

(9) Asās 22, 23; ʿĀbd as-Sayyid 12; Binūb 12. This is an approximation to Modern Greek in which Χ + back vowels = ḥ (Germ. Ich-Laut) Χ + front vowels = ζ (Germ. Ich-Laut). (Johnstone).
THE EVIDENCE WHICH SHOWS THE VALIDITY OF THE /k/ SOUND OF \( \chi \) IN SOME GREEK WORDS

I. From the name of the letter and its sound value:
The name of the letter \( \chi \) \( /k\) \( /kiy/ \) and its /k/ sound value in all Coptic words is, of course, derived from a Greek source and represents its sound at the time the letter was borrowed from Greek into the Coptic alphabet. It, accordingly, has a /k/ value in Bohairic (and its \( \kappa \) value in Sahidic dialect), corresponding to the Ancient Greek realization of \( \chi \) as /kh/ (viz. an aspirated /k/), as accepted by modern scholarship.*

* Similarly Ancient Greek realized \( \theta \) as /th/ and \( \varphi \) as /ph/ (an aspirated /t/ and /p/ respectively) and not as the corresponding fricatives characteristic of later Greek. Buck, in his grammar: The Greek Dialects says, "In general, \( \varphi \), \( \theta \), \( \chi \) remained true aspirated stops, and in the earliest type of the alphabet, which has a sign for \( \theta \) but none for \( \varphi \) or \( \chi \), these two were represented by \( \pi h \) and \( \chi h \), as at Thera, or, where a sign for \( h \) was not in use, simply by \( \pi \) and \( \chi \), as in the Gortyn Law Code (e.g. \( \chi\rho\delta\nu\varsigma = \chi\rho\delta\nu\varsigma \), \( \nu\lambda\alpha\nu\varsigma = \nu\lambda\alpha\nu\varsigma \)). Spellings like \( \gamma\gamma\rho\alpha\rho\alpha \), \( \delta\chi\mu\chi\delta\mu \) are mostly late, an exceptionally early example being Delph. \( \lambda\varkappa\chi\omega \) ... But the pronunciation as aspirants (Eng. /f/, /th/ in /thin/, Germ. /ch/), which eventually prevailed even in Attic, existed at a much earlier period in some dialects ..." (Buck 59).
A. From the name of the letter and its sound value

in old Coptic Msos:

Amba At(a)nasyos, Bishop of Kus (11th century), in his Bohairic Grammar, known as Kiladat at-Tahrir ... gives the traditional rule for pronouncing the letter χ as follows:

"دأ حرف χ فانه يلون (شي) مع أربعة أحرف χρεπο χαρα χεροτετράχων للفك χαρα χαρα χαρα ... للفك " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρονος " χρο..."
Abridged translation:

"The letter \( \chi \) is (pronounced) /\xi/ with (i.e. when followed by) \( \epsilon, \eta, \iota, \) and \( \tau \), as \( \chi\epsilon\rho\epsilon\beta\iota\mu, \chi\rho\alpha, \chi\rho\omega\alpha\theta\iota\varepsilon, \iota\sigma\tau\rho\omicron\varsigma \) etc. And it is (pronounced) /\kappa/ if it is in the middle of a word between two vowels, as \( \psi\tau\chi\eta, \epsilon\tau\chi\eta, \epsilon\lambda\alpha\chi\iota\tau\omicron\omicron\omicron, \psi\tau\chi\iota\kappa\omicron\omicron \) etc. And it is (pronounced) /\h/ with (i.e. when followed by) \( \acute{a}, \omicron, \) and \( \upsilon \) as \( \chi\acute{a}\rho\omicron\iota\varsigma\ce, \chi\rho\omicron\omicron\ce, \chi\upsilon\rho\alpha, \) etc. Also in the middle of a word as \( \mu\omicron\alpha\chi\omicron\omicron\omicron, \pi\tau\chi\omicron\omicron, \psi\tau\chi\omicron\omicron, \) \( \chi\omega\rho\iota\tau\omicron\omicron\omicron \) and when pronounced with an anaptyctic vowel (being followed by a consonant) as \( \chi\rho\omicron\omicron\omicron\omicron \) etc. And it is pronounced /\kappa/ in Coptic Bohairic words where \( \chi \) stands for \( \kappa \) in Coptic Sahidic dialect."

(Me. 22:25)

(1127.b1.b.)

B. In the reports and representations of the traditional Coptic pronunciation as reported by the Coptic philologists:

Worrell (1942 A.D.) says:

"The letter \( \chi \) is called kij (Stern schei; Steindorff kii), is always pronounced /\kappa/ in Coptic words and very often in Greek words also: \( \chi\omicron \) kō; \( \chi\omicron\iota\iota \) kāmi; \( \chi\rho\omicron\iota\alpha\omicron\mu\alpha \) krīma; \( \psi\tau\chi\eta \) āuka; \( \psi\tau\chi\eta \) bsika; \( \chi\omicron\rho\alpha \) kōra. But in some Greek words the Greek value is given \( \alpha\rho\chi\omicron\ar\acute{s}\) \( \iota \) \( \chi\iota\omicron\tau\omicron\omicron\omicron \) hristōs ..."

(Wor. CT 323).
In modern books:

Awad (1916 A.D.), gives the same rule as amba Atanasyōs of Kuš and says:

In Coptic words is pronounced like Ar. /k/ ... 
In Greek words: it is (pronounced) like /s/ when followed by ε, η, ι, τ ... but if in the middle, Copts, unlike Greeks, do pronounce it χ as ψτχΗ, ψτχκςάς, ετχΗ, ελάχιςτος. And it is pronounced like Ar. /h/ or Coptic ś when followed by a, o, u or a consonant ... or at the end of a syllable ...

("Awad 61").
II. From Greek and Hebrew biblical names of persons:

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Hebrew Equivalent</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁβιμαλάκ</td>
<td>אֶבְּלָלִק</td>
<td>/abimālāk/, (Ge.20:2), (Ms.23:57R; Ms.24:32V).</td>
</tr>
<tr>
<td>ἀρκίσσος</td>
<td>אִרְקִיסּוֹס</td>
<td>/arkīsos/, (Col.4:17), (Ms.33:161V; Ms.34:91V; Ms.35:138R), (Beirut:エルバス).</td>
</tr>
<tr>
<td>ἀπόκλουσ</td>
<td>ἀπόκλους</td>
<td>/aklūwās/, (1 Cor.1:11), (Ms.33:47V; Ms.34:27R; Ms.35:41V), (Beirut:خلو).</td>
</tr>
<tr>
<td>μαλκίσαδάκ</td>
<td>מַלְכִּסְדָּאָק</td>
<td>/malkisādāq/, (Ge.14:18), (Ms.24:23V).</td>
</tr>
</tbody>
</table>

(1127.b3.)

III. From names of towns:

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Hebrew Equivalent</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀντίοχια</td>
<td>אֲנִטְיוֹקֵי</td>
<td>/anṭīkiya/, (Ms.4:296V; Ms.10:64R; Ms.18:77V; Ms.33:118V; Ms.34:66V; Ms.35:100V; K.212).</td>
</tr>
</tbody>
</table>

(1127.b4.)

IV. From ritual expressions:

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Hebrew Equivalent</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπαρχή</td>
<td>אֱבָרָכָה</td>
<td>/abarkah, abarka/, (VAKT 1), 'sacramental wine'.</td>
</tr>
<tr>
<td>ἀπαρχή</td>
<td>אֱבָרָכָה</td>
<td>/abarkah/, (Wor.CT 329; KV Dict 52).</td>
</tr>
<tr>
<td>εὐχή</td>
<td>אֶוֶּקְיָה</td>
<td>/awkiyya, ὥκιγια/, pl. אוּקְיִי</td>
</tr>
<tr>
<td>πατριαρχής</td>
<td>בָּטִּרִיָּרָכ</td>
<td>/bāṭriyark/, 'patriarch' (VAKT</td>
</tr>
</tbody>
</table>
(1127.b5.)

V. From Greek loan-words in Arabic:

**ἐρχων** ἀρκόν /arkūn/, (VAKT 7; Wor.CT 323, Hava 906), 'chief'.
**αρχωμ** ἀρκόν /arkūn/, (Ms.28:90V; Ms.30: 123V), pl. 
/arkinah/, (Ms.23:36V; Ms.24: 21R, 23R; VAKT 7).

**γχελυς** αντίλις /ankalīs, ankalīs/, (Hava 908) 'eel'.

**πανδοχεῖον** /funduk/, (Hava 907; VAKT 85), 'inn'.

**παντοχιον** /funduk/, (Ms.18:112V; K.154); (Lu.10:34), (Ms.28:169R; Ms. 29:217V; Ms.30:243V; WW).

**στοιχεῖον** /estākis/, (Hava 907), 'element'.

**χιμα** /kimya, kimya/, 'chemistry' (Wor.CT 323).

**χιμεία** /kimya, kimya/, (Hava 907).

**χόνδρος** /kundur/, (Hava 907; Wor.CT 323), 'frankincense'.

**χυλός** /kaylūs/, (Hava 907; Wor.CT 323), 'chyle'.

**χωρά** /kūrah/, (Hava 907; Wor.CT 239).
VI. From the interchange between \( \kappa \) and \( \chi \) in Greek words:

(1127.b6.a.)

\( \chi \) for \( \kappa \)

(1127.b6.a1.)

1. In Bohairic texts:

\[ \chi\rho\alpha\tau\omicron\sigma \prec \ \kappa\lambda\delta\omicron\varsigma \]
\[ \chi\rho\iota\nu\omicron\omicron \prec \ \kappa\rho\nu\omicron\omicron \]
\[ \chi\nu\pi\omicron \prec \ \kappa\upsilon\pi \]

(\( \text{BSAC 19:61} \)).

(1127.b6.a2.)

2. In Sahidic texts and other dialects:

\[ \sigma\chi\tau\epsilon \ ; \ \chi\alpha\tau\omicron\rho\omicron \]
\[ \sigma\chi\rho\omicron\tau\alpha \ ( \sigma\mu\omicron\rho\delta\omicron\nu ) ; \]
\[ \chi\omicron\omicron\kappa\nu \ ( \kappa\gamma\chi\nu \) ; \]
\[ \sigma\chi\iota\delta\alpha\rho\omicron \ ( \sigma\omicron\upsilon\tau\alpha\lambda\nu \) ; \]
\[ \chi\alpha\lambda\chi\iota\omicron\omicron \prec \ \chi\alpha\lambda\chi\kappa\omicron\omicron \]

(\( \text{CD 516a} \));

(\( \text{BSAC 19:60} \)).
(1127.b6.b.)

κ for χ

(1127.b6.b1.)

1. In Bohairic texts:

καροτκιον < καρούκιον (C125:269).
καθκίν < κατηκείν (C89:240; C125:270; Dev. II:305).
κλαμικ < χλαμύς (C125:294).

(1127.b6.b2.)

2. In Sahidic texts and other dialects:

θεκίν < τέχνη
καλκιον < χαλκόν
κλαμικ < χλαμύς (CD 516a)
κριά < χρεία (BSAC 19:60; CD 90a).

(1127.b6.c.)

In Greek dialect texts:

(1127.b6.c1.)

It may be noted in passing that χ occurs as κ in certain Greek dialects. Thus in the Ionic dialect χ is very frequently changed into κ as: δεκόμαι, κιθάρι, κύθρα for δέξιομαί, χιτάν, χύτρα.

(L. Lid. & Scott 774).
"And the older Attic dialect changed χύνος into κυνος and ῥεγχῳ into ῥεγχῳ."

(L.Liddell & Scott 337).

VII. From Arabic Mss. in Coptic Script:

In Casanova-Sobhy-Burmester text the letter ن is used to represent Ar. ك /k/, (EW 233; BSAC 18:54).

Similarly in the Sahidic Medical text of Chassinat ي represents Ar. ك /k/, e.g.

الكون /al-kammun/, (Wor.CS 125).
كول /kuhl/, (Wor.CS 126).
كربت /kibrit/, (Wor.CS 130).

VIII.a. From Coptic Mss. in Arabic Script:

1. Damanhūr Text (1809 A.D.):

(1127.b6.c2.)

(Ms.10:folio)
2. The Dair as-Suryan Texts:

(1127.b8.a2.)

Ms.12 (1846 A.D.):

(προστύχων) /ebros-awkā/.
(ψτύχω) /ebśika/.
(απαρχω) /abarka/.

(1127.b8.a21.)

Ms.11 (1894 A.D.):

(ψτύχω) /ebśika/.

(1127.b8.a22.)

Ms.13 (undated):

(προστύχων) /ebros-awkā/.
(ψτύχω) /ebśika/.
(απαρχω) /abarka/.

(1127.b8.a23.)

Ms.40:

(ψτύχω) /ebśika(h)/.

(1127.b8.b.)

VIII.b. From the phonetic representations of the traditional Coptic:

1. Rochemonteix (1891 A.D.):
ψτυχ (sic.) /psīka/, (Roch.256).
χυρα /kōra/ (var. of /k'ora/), (Roch.255).

(1127, b8, b2.)

2. Worrell (1942 A.D.):
χριμα kríma
έτυχ auka
ψτυχ bslka
χυρα kōra (Wor. CT 323).
The letter Π in the traditional pronunciation is called (1), bi(2), biy(3), bei(4), be(5), bej(6) and is pronounced (7), b(8).

In the modern "reformed" pronunciation it is called (9),

(1) Stern 418.
(2) Scholtz 2; Roch.248,260.
(3) Sob.16.
(4) Roch.248,260.
(5) Stern 7.
(6) Wor.CT 321.
(7) Sob.16; BIF XIV:52; Sob.CCG 117; Ms.45:312V.
(8) Roch.280; Scholtz 2; Prince 300; Marquess viii; Sob. 16,17; BIF XIV:52; Wor.CT321.
(9) Asās 7; ʿAwād 54; Sob.Gr.14.
\( \pi \) and is pronounced \( \varphi \), \( p \). However, despite all efforts at teaching the 'reformed' \( /p/ \) value, the letter \( \pi \) is still generally pronounced as \( /b/ \). It is not uncommon to hear even highly educated Egyptians, when speaking English or French, pronouncing \( /p/ \) as \( /b/ \).

(11281.3.)

It is assumed and accepted by the modernists that Coptic \( \pi \) originally stood for Latin \( /p/ \) sound.

(11281.31.)

According to Worrell, this \( /p/ \) sound was lost, "doubtless because there is no \( /p/ \) in Arabic". However, when discussing \( \pi \) sound value in Sahidic he says, "Naturally \( \pi \) \( /\varphi/ \) corresponds to Arabic \( /b/ \), since Arabic has no \( /\varphi/ \) and Sahidic has no \( /b/ \). \( /p/ \) does not enter into the question, since neither Sahidic nor Arabic has a \( /p/ \)." (14)

(10) Tuki 2; 'Awad 54.
(11) Buṭrus Šalib 7; 'Abd al-Masih, Ms. 45:312V.
(12) 'Abd al-Masih, Ms. 45:312V.
(13) Wor.CT 321.
(14) Wor.CS 131.
Sobhy (1925 A.D.) says, "\( \Pi \) was probably pronounced originally as /p/, but in Roman hieroglyphic and demotic, already confusion between \( \Pi \) and \( \Gamma \) had taken place. Notice Arabic not possessing the /p/ naturally intensified the confusion". (15)

In his Grammar, he says:

Translation: "\( \Pi \) is pronounced like Arabic /b/, and there is no difference between it and the letter \( \Gamma \). This interchange between the two letters began to appear in the Hieroglyphic 'language' in the late Roman periods, long before the generation of the Coptic language. It is wrong to say that the soundness of pronouncing \( \Pi \) as European /p/ is lost through the influence of the Arabic language on Coptic, as there is no /p/ in the last (i.e. in Arabic). Indeed, this confusion did not occur except in pronunciation only and not in spelling at all."

(Sob. Gr. 18).

(15) Sob. CCG 118.
Rochemonteix (1891 A.D.) says: "Π, bi, bēi correspond uniformément à notre /b/. Du /p/ grec on ne trouve d'autre trace que dans le nom du Κ/kappa/ de l'alphabet recueilli à Sīout, où la tradition européenne est presque aussi connue que celle du Saīd." (Roch.260).

Prince (1902 A.D.) says: "Π ... Labib states, however, that this consonant is heard in the Fayyum churches as pure /b/, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words, /Būlāq = Πελάκ 'island'; /birbe = Περψ 'temple'; /elbaq = 'land sown with beans' = ΠΑΚΕ, etc. The consonant Π also represents the Arabic ب in Stern; thus ΑΛΠΟΤΡΑΠ = οιδαράδ 'filings'; ΑΜΠΝΕ = 'alum', etc."

Galtier (1906 A.D.) says "Le Π, selon M. Amélineau, se prononçait /b/, ce qui me paraît très douteux, il est certain que c'est la prononciation actuelle constatée par de Rochemonteix et par le manuscrit, mais j'y vois un simple affaiblissement du son /p/ primitive, comme dans l'espagnol capere, caber; ζωπίνον ιερον του Χριστού; ΠΑΡΕΣΠΟΝΤΙ και αν την ιστορική περίστασισ; le Π redouble est aussi transcrit ب (b):

... de même à la finale Ωνάμ, à moins que le techdīd n'indique une prononciation voisine du Π."
Pour le changement de ΠΕΠΕΣ₂ en = (Atfih), je crois que M. Amélineau a raison quand il suppose que le Π est devenu Φ, qui, en effet, donne (r).*

Le (b) arabe est transcrit par Π dans le texte arabe en lettres coptes." (Galtier, BIF V:103).

(11281,4.)

There is not a single attestation for the survival of the /p/ sound which is assumed for Coptic Π; neither in proper nouns, in Coptic and Greek loan-words in Arabic, in the ritual expressions, nor in the whole traditional Coptic corpus of phonetic representations. If such a value ever occurred or at least was once a common realization for the Coptic symbol Π, then it is difficult to understand how such a /p/ value could have disappeared completely without leaving any evidence in the tradition of the Church just because of its absence in Arabic:

(11281,41.)

First because, generally speaking, languages are primarily spoken traditions, not greatly influenced by modes of writing, especially among the illiterate majority of the population.

* Cf. also (12.2.).
Secondly because the tradition of Coptic was handed down in the Church without interruption and preserved among blind singers—till the beginning of this century—who have no means of reading and consequently their only way of keeping the tradition was through memorizing, which is also the method they use in teaching. Thus a /p/ sound could in fact have survived if it was a characteristic feature in Coptic pronunciation.

The phonetic representations of traditional Coptic as early as Petraeus (1659 A.D.) did not register a /p/ sound of \( \Pi \), e.g.

\[
\begin{array}{ll}
\text{αμπρωμι} & \text{ambirómi} \\
\text{αμπεψυ} & \text{ambàψcha} \\
\text{πσοβυ} & \text{ibsoschni} \\
\text{αμπεψοξι} & \text{ambaf'ohi} \\
\text{αμπεγεμνι} & \text{ambàfsamni} \\
\text{πεφοτμυ} & \text{bàfuococh} \\
\text{ψυ} & \text{schob} \\
\text{ιμος} & \text{amibscheus} \\
\text{πεφοιμος} & \text{bafnomgs} \\
\text{πηεψοοτ} & \text{ambiahúú} \\
\text{πεξψα} & \text{biajorh} \\
\text{πηεψιμα} & \text{ambischensch} \\
\text{πεσοτ} & \text{ibsâu} \\
\text{παιρητ} & \text{bâirradi} \\
\text{ιπηρικι} & \text{ambirâisi} \\
\text{ιπηνοτ} & \text{ibtâú}
\end{array}
\]
This is the same in all the phonetic representations of traditional Coptic by Rochemonteix (1891 A.D.) and Sobhy (1915,1918 A.D.) and Worrell (1942 A.D.).

(11281.43.)

Thirdly because in Arabic we have some sounds preserved in speech in a way different from what the orthography represents and from CA. sound values of the letters, e.g., CA. Ā /k/ is pronounced /g/ in the dialect of Upper Egypt and /∅/ in the dialect of Lower Egypt. Similarly the EA. /e/ sound which Ar. Ą /i,y/ represents cannot be inferred from the orthography, e.g. EA. /ēh/ 'what?' written in Ar. orthography āı̈ /'ih'/; /lēh/ 'why?' written āı̈ /'ih'/; /hēsa(h)/ 'tumult' written āpā /hāsa(h)/ ... etc. Similarly there is the survival of special dialectical characteristic features such as e.g. the pronunciation of /g/ as /d/ in the countryside of Asyūt and Suhāq in UE ... etc. Thus if a /p/ sound had existed it could have survived, regardless of its absence in written Arabic.

On the other hand, CA. sounds of the letters ħ, j, ḫ /t̪, d̪, z̪/ are missing in EA. although they are present in the orthography.
Forthly because the letter Π transcribes AŒŒ (p and b): Π postpone < Phi; Τ postpone < db (Wor. CS 18). In the Hieroglyphic and Demotic writings of the Roman period confusion between square and circle had already taken place (Sob. CCG 118), long before the generation of the Coptic orthography (Sob. Gr. 18).

Even AŒŒ, square which is known to be equivalent of Gk. Π and presumably with a /p/ sound value is sometimes represented by Gk. Π. Examples:

Ανουβις =  

Ψενδουβις =  

Θανουβις =  

Αφωβις = Απωφις =  

Βουβαστις =  

Βουστρις =  

Βουτιω =  

Even square is sometimes written circle.

(Maspero, Rec. 37:151).
Similarly in Demotic:

Ἄνουςις  
\[ \text{Dem. } \begin{array}{l} \pi \nu \rho \left( \nu \right) \text{, Coptic } \alpha \nu \theta \omicron \nu \mu \nu \text{ (Lexa Gr. 14, 1225).} \\
\end{array} \]

Βουσατίς  
\[ \text{Dem. } \begin{array}{l} P(\rho) B(\Xi) \text{ ste(t), Coptic } \pi \nu \theta \tau \alpha \chi \text{ (Lexa Gr. 231, 1225).} \\
\end{array} \]

Βούτω  
\[ \text{Dem. } \begin{array}{l} P(\rho) W(\Xi) t.(t), \text{ Coptic } \pi \nu \tau \tau \text{ (Lexa Gr. 26, 1225).} \\
\end{array} \]

Βουσίρις  
\[ \text{Dem. } \begin{array}{l} P(\rho) W \text{ st}, \text{ Coptic } \pi \nu \tau \sigma \iota \pi \text{ (Lexa Gr. 26, 1225).} \\
\end{array} \]

Converse

Κόπτος  
\[ \text{Dem. K\beta t, Coptic } \kappa \varepsilon \beta \tau \omega \text{, } \kappa \varepsilon \pi \tau \text{ (Lexa Gr. 26, 1226).} \]

On the other hand, "New Egyptian /p/ (□) represents Canaaniticsh \(\Xi\) (p) in most cases. Example \(l\sigma p t\) is \(\Lambda \Pi \Sigma \Pi \). In some few cases it represents \(\乙方\) (b). Example: \(h\rho p\) is \(\乙方\). This confusion between /p/ and /b/ is not Canaaniticsh but rather Egyptian ..." (Wor.CS 53).

(11281.45.)

Fifthly because \(\乙方\) interchanges with \(\Pi\) in various dialects:

(11281.451.)

+ (B) \(\nu o\tau i o\sigma\) = \(\nu o\tau \beta i o\sigma\) (C125:245).

+ Sahidic \(\乙方\) = Bohairic \(\Pi\) as \(\nu \alpha \alpha \乙方\), \(c i \乙方\), \(t o \乙方\), \(\pi o \乙方\), \(\nu o \乙方\), \(\nu o \乙方\).
+ Also Bohairic $\beta$ = Fayyumic $\pi$ in Βιμαξ and πτεμβ
+ And Sahidic $\pi$ = Bohairic $\beta$, as ππ(π)ν, πεππε, ιπν, ιπνι, τοπ.
+ $\pi$ replaces $\beta$ often in Bohairic, as ερτον, αρην, ιοττ, πεζ-, ψωπτ, ζοτε-

(CD 27a).

(11281.452.)
Sometimes it varies with $\beta$ erroneously as ιοττ, αρην, ζοτετ, Τεταίκ Θεβαίς.

(CD 258a).

(11281.453.)
Also in Greek and Latin words included in Coptic texts:

Coptic $\beta$ for Greek $\pi$:

(B) λεητον $<$ λεητου (C125:274; CD 258a).
(B) Βερομπ $<$ περδυνον (C125:282).
(S) καπτε $<$ καπτελυν (C135:120).
(S) Βρηκεβ, 
Βρεκεν $<$ πραίκων Lat. praeco, (BSAC 19:57).

Coptic $\pi$ for Greek $\beta$:

(B) ιπλαπτιν $<$ βλαπτελυν (C89:234).
(S) ιπλαπτει $<$ βλαπτελυν (CD 27a).
(B) επαομασ $<$ εβδομας (C129:54).
(S) εμπολν $<$ εμπολν (Kr.200, CD 27a).

Also proper nouns:
(B) ιπερκε $<$ Βαριπ (BSAC 9:157).
Finally: Although the examples of the interchange between Π and Β are relatively rare, yet this does not necessarily indicate a /p/ sound for Π, especially because Coptic Β has a /w/ sound value which is more common than its allophone /b/. And in the Arabic Mss. written in Coptic script Β was always used to represent Ar. ـ /w/, while Π was always used to represent Ar. چ /b/, (EW 232, 233).
INTRODUCTION

The letter $\phi$ in the old traditional pronunciation is called $\check{\Phi} (1)$, $\text{fiy} (2)$, $\text{fei} (3)$, $\text{fiil} (4)$, $\text{phi} (5)$ and $\text{bi} \check{\Phi} (6)$ and is pronounced both as $\check{\Phi} (7)$, $\check{f} (8)$, $\text{ph} (9)$, and $\check{b} (10)$, $b (11)$.

In the modern "reformed" pronunciation the letter $\phi$ is also called $\check{\Phi} (12)$, $\text{fiy}$, $\text{phi} (5)$, but is pronounced $\check{\Phi}$ /v/.

(1) Absal. Ms.2:387V; CD 514a; Sob. Gr.14; Râhib 8; Âgrûmiyya mustawfiya 3; Bûtûrus Şalîb 7; ‘Awâd 55.
(2) Wor. CT 321; Sob. 16; BIF XIV:52.
(3) Stern 7; Wor. CT 321.
(4) Wor. CT 321.
(5) Tuki 2; Scholtz 2; v. Mallon 5; ‘Awâd 55.
(6) Sob. 16; BIF XIV:52.
(7) Sob. 16; BIF XIV:52; Sob. Gr.14, 17; BSAC 6:117; Râhib 8; Âgrûmiyya mustawfiya 3; Bûtûrus Şalîb 7; ‘Awâd 61; Ms. 45:312V.
(8) Tuki 2; Scholtz 2; Sob. 18; BSAC 6:117; Wor. CT 325.
(9) Sob. 16; BIF XIV:52; Sob. Gr.14; v. Mallon 5.
(10) Sob. 16; BIF XIV:52; Sob. Gr.14; BSAC 6:117; Râhib 8; Ms. 45:312V.
(11) Scholtz 2; Sob. 16; BIF XIV:52; BSAC 6:117; Wor. CT 321.
(12) Asâs 7, ‘Awâd 55; Lab. ‘Amîhîd 4 ... etc.
in Coptic words (13) and في /f/ in Greek words (14) and in proper nouns (15).

(11282.a3.)

Modern Coptic writers are confused about the sound value of this letter. Some, though accepting the modern values for other letters yet prefer to continue with the old traditional /b/ and /f/ values of φ (16). Others accept only the /f/ value of the letter in modern Greek (17). A third group pronounces it as /v/ (18), a value which is new to Coptic and does not occur in Greek. They imposed it on the assumption that φ was neither pronounced /f/ nor /b/, otherwise the Ancient Copts would not have added the Ɪ symbol from their Demotic writings to represent the /f/ sound in their Coptic alphabet (19) and leaving unanswered.

(13) Lab.Tamhid 4; ʿAwaḍ 61; ʿAbd as-Sayyid 11.
(14) Lab.Tamhid 4; ʿAbd as-Sayyid 11.
(15) ʿAbd as-Sayyid 11.
(16) Rahib 8; v. also ʿAwaḍ 61 and Sob.Gr.14.
(17) Asās 22; ʿAwaḍ 61; ʿAbd al-Masih, Ms.45:312V.
(18) Lab.Tamhid 4; ʿAbd as-Sayyid 11; v. ʿAwaḍ 61.
(19) which is composed from the Greek alphabet plus seven letters (Ὑ, Ψ, Ξ, Ɪ, Χ, Ɡ, Ɪ) from the Demotic orthography.
the question of how \( \phi \) could represent a /b/ or /p/ which are the same sounds of \( \beta \) and \( \Pi \)? The basis for their argument is that each phoneme can be represented by only one letter. This argument ignores the fact that /f/ has two etymologies namely \( \phi > /ph/ > /f/ \) and \( q > /f/ \). In an artificial system, of course, no such implication would be likely to arise. Nevertheless, their newly imposed /v/ sound of \( \phi \) still clashes with the /v/ sound of \( \beta \) in the "reformed" pronunciation.

A fourth group postulated a rule of pronouncing \( \phi \) always as /v/, except in Greek words and proper nouns, where it is pronounced \( \dot\omega /f/ \). (20)

However the trend of the modern school nowadays is to accept the modern Greek /f/ value of \( \phi \) to be the only sound value for the letter both in Coptic and Greek words and in proper nouns.

(11282.a4.)

The traditional b/f allophones of \( \phi \) represent its assumed original value, presumably /ph/ i.e. /p + h/, a voiceless stop followed by an /h/, a puff of breath, (21), (\( \phi \) being a monogram for \( \Pi\xi \) "in Sahidic).

(20) 'Abd as-Sayyid 11.
(21) Wor.CS 17.
Worrell (22) assumes the probable value of $\phi$ as /p/ in Bohairic Coptic and /b + h/ in Sahidic and other dialects. (23)

In the traditional pronunciation of Bohairic dialect the letter $\phi$ is pronounced /b/ (\textless p \textless pH) in most Coptic words and /f/ (\textless pH) in all Greek words and a few Coptic words.

(11282.a5.)
The traditional /b/ realization of $\phi$ seems to be an original one:

(11282.a51.)
First: because in Greek "The consonant $\phi$ arose from the labial $\pi$ followed by the aspirate, and was anciently written $\Pi\Pi$ and was expressed in Latin by /ph/, though $\phi$ was used to express the Latin /f/". (24)

(11282.a52.)
Secondly: because "in Aeolic, Doric and Ionic (dialects of Greek) the aspirate was often dropped and $\phi$ became $\pi$, as $\lambda\sigma\rho\omega\varsigma$, $\sigma\pi\delta\gamma\nu\varsigma$, $\sigma\kappa\sigma\nu\delta\upsilon\lambda$, for $\lambda\sigma\phi\rho\omega\varsigma$, $\sigma\phi\delta\gamma\nu\varsigma$, $\sigma\phi\nu\delta\upsilon\lambda$. The Attic (Greek) sometimes used it for $\pi$, as $\phi\nu\alpha\varsigma\phi\acute{\alpha}\tau\rho\alpha$, for $\pi\alpha\nu\alpha\varsigma\pi\acute{\alpha}\tau\rho\alpha$". (24)

(22) Wor.CS 84.
(23) This assures the contrast for Bohairic:
\[
\begin{array}{ccc}
\pi & b & \phi & p(h) \\
\end{array}
\]
and Sahidic:
\[
\begin{array}{ccc}
\pi & b & \phi & bh \\
\end{array}
\]
(24) L.Lid. & Scott 749.
Accordingly if Φ was sometimes pronounced like Π in several dialects of Greece itself, what would have been its sound in the Alexandrian dialect of Greek from which Copts presumably borrowed Greek letters with their current Greek values to represent their Coptic sounds; remembering also that 'it is not necessary to suppose that the Copts took over Greek letters with exactly their current Greek values, but only their approximate ones'. (25)

(11282.a6.)
As the /f/ sound of Φ now is not a matter of debate, research in the following pages is restricted to show evidence for the traditional /b/ sound of Φ.

(11282.b.)
THE EVIDENCE WHICH SHOWS THAT THE LETTER Φ WAS PRONOUNCED /B/.

(11282.b1.)
I. From the name of the letter and its value:

(11282.b1.a.)
A. In old Mss.:

Ibn id-Dihēry says in his preface,

(25) Wor.CS 124.
Translation: "the letter Π may be accompanied by a light letter which does not match it for its heaviness, thus it is changed with φ, which is its match; like ο which is the match of π and the two interchange with each other." (Ms.18:33V).

(11282.b1.b.)

B. In the reports and representations of the traditional Coptic pronunciation as reported by the Coptic philologists:

(11282.b1.b1.)

1. Scholtz (1778 A.D.):
"ϕ ϕι φι ϕ in initio uti b; in medio uti f;
cum puncto superno uti ib vel eb."
(Scholtz 2).

(11282.b1.b2.)

2. Rochemonteix (1891 A.D.):
"ϕ fait double emploi tantôt avec q :
ϕοττάψ /fouδς/.
πιφνοτί /ne'ifa'ui/.
πιπροφντος /bi ebro/fidas/.
εταψοντίq /adaffunόνf/.
τάτεςς /difisis/.
ιναχςφ /iōsaf/, ζόνι.
φότ /fod/.

tantôt avec Π /b/:
ϕενεωμάομι /bi'atna'f amoni/.
A la fin d'une syllabe, $\phi = /b/$ est de règle

Galtier (1906 A.D.):

"M. de Rochemonteix dit que le $\phi$ se prononce tantôt
/\f/, tantôt /b/: /b/ est de règle à la fin d'une syllabe."

On trouve dans le manuscrit les notations $\phi\alpha\rho\omega$;
\hspace{1em} \text{proph\textit{t}nc} \hspace{1em} \text{m\phi\nu\omega\tau\iota} \hspace{1em} \text{m\phi\omega}$
mais $\phi\rho\nu\tau$ (emebr\textit{d}i) que Rochemonteix a
etendu /emebr\textit{d}i/, et $\tau\phi\epsilon$ (etb\textit{\textalpha})"

(Sobhy):

(JEA (1915 A.D.):)
"\( \phi \) Biy, fiy ف = /b/; occasionally /ph/ as in /Philip/." (Sob.16).

"\( \phi \). This letter is pronounced in the Church (1) as \( \text{Beth} \); they say \( \phi \alpha \nu = /b\hat{y}/, \text{Phi} = /\text{embo}/. \) (2) as an ordinary /f/, as in \( \phi \lambda \alpha \nu \alpha \text{The} = /\text{Filopatir}/. \) This happens in proper names. It is never pronounced as the English /v/." (Sob.18).

(11282.b1.b4b.)

b) In BIF (1918 A.D.):
"\( \phi \) Biy, fiy ف = /b/, /ph/ comme \( \phi \lambda \alpha \nu \alpha \text{The} \) Fillibos" (BIF XIV:52).

(11282.b1.b4c.)

c) In his Grammar (1925 A.D.):
"\( \phi \phi \) (called) ف/\( \text{fiyy}/, (pronounced) /f, b/." (Sob.Gr.14).
Translation: "φ... each Greek word which included this letter and was written in Hieroglyphic 'language' or Demotic, this letter was represented in these two Egyptian 'languages' with the two letters Κ and ϫ or Δ in Hieroglyphic and etrize in Demotic, the same as in the present European languages. They wrote the proper noun Φίλιππος (Filippus) ΦΙΛΙΠΠΟΣ thus φιλίππος just as the Europeans wrote it Philippus. Likewise in the Sahidic dialect the letter φ was written as a monogram for the two letters Π and Ζ... e.g. ΠΖΟ is written short ΦΟ and is pronounced /ebhu/.

Nevertheless the Bohairic dialect pronounced the letter φ as a simple /f/, exactly as the Coptic letter Φ, because the traditions of pronunciation in the Church have kept for us some of the words in which this letter was pronounced /f/, e.g. ΦΙΦΗΟΤ ΦΙΦΗΟΤ ΦΙΦΗΟΤ pronounced /nifāwi/ not /nibhāwi/; and it is most probable that the Hieroglyphic letter Κ was sometimes also pronounced /f/,
as it came in many words to represent Semitic א,ֹ (Sob.GR.17).

(11282.b1.b4d.)

d) In his article about the translation of the Ancient Egyptian names of towns, villages ... into Arabic (1925 A.D.)
"ע (b, f)" (Sob.CCG 117).
"ע = sometimes ע as in ע" (f) as in ע or ע as in ע (b) as in ע . We have ע ע ע = ע; but ע ע ע ; without any explanation but custom and usage" (Sob.CCG 119).

(11282.b1.b3e.)
e) In BSAC (1940 A.D.):
"The ע is either ע or ע. ע ע ע ע always, but ע is always ע (f)" (BSAC VI:117).

(11282.b1.b5e.)

5. Worrell (1942 A.D.):
"th letter ע is called bej (Stern, be; Steindorff, bi); the letter ע is called fi (Stern, fi; Steindorff, fii). Both have the value /b/, doubtless because there is no /p/ in Arabic: baj ע , fiע ... The wrong pronunciation of ע as /f/ may be due to an attempt to pronounce /p/ and knowledge that ע should not be pronounced /b/." (Wor.CT 321).
"The letter \( \phi \) has been discussed above as a stop in Coptic words. As a fricative, \( f \), it can properly occur in Greek words only; file, \( \varphi \nu \lambda \mu \) ; \( \varepsilon \tau \alpha \lambda \mu \) (proper name, Heb.?).

(Wor. CT 325).

11282.b1.c.)

C. In modern books:

11282.b1.c1.)

1. Rāhib (1890 A.D.):

"\[ \phi \text{ (called) fiy, (pronounced) f.b.}\]"

(Rāhib 8).

11282.b1.c2.)

2. Awad (1916 A.D.):

"\( \phi \) كفاء العربية (ph) ... ويعتبر بعض الرجال مصلى [\( \phi \), like Ar. /f/ (ph) ... and some pronounce it as \( n \) .... ] (Awad 61).

11282.b1.c3.)

3. Ābd al-Masih (1933 A.D.):

<table>
<thead>
<tr>
<th>Old pronunciation</th>
<th>Modern pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \phi ) ( /f; b/ )</td>
<td>( \phi ) ( /f/ ) always as Gk. ( \varphi )</td>
</tr>
</tbody>
</table>

(Ms. 45:312v).
II. From the names of persons:

(11282.b2.a.)

A. In the liturgical books, vocabularies and dictionaries:

<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>יוסאָב</td>
<td>Ms.2:356R; Ms.8:198R; Ms.10:73R; Dif.I:43; Absal. 390; Absal.Kiyah.556,557.</td>
</tr>
<tr>
<td>בֵּינוּדָה</td>
<td>Ms.4:297V; Dif.II:107; Lab.</td>
</tr>
<tr>
<td>בֵּינוּדִי</td>
<td>Absal.420</td>
</tr>
<tr>
<td>בֵּינוּדַת</td>
<td>Dif.II:107</td>
</tr>
<tr>
<td>בִּיב</td>
<td>Lab.</td>
</tr>
<tr>
<td>בִּיבמוֹן</td>
<td>Lab.</td>
</tr>
<tr>
<td>בָּנִיקְארֹס</td>
<td>Ms.3:62R</td>
</tr>
<tr>
<td>בָּנִיסנָא</td>
<td>Lab.</td>
</tr>
<tr>
<td>בָּאֵשָרָה</td>
<td>Lab.</td>
</tr>
</tbody>
</table>

B. In the Holy Bible:

<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶבְּיָא</td>
<td>Philemon 2, (WW), (Beirut: אָבְּיָה).</td>
</tr>
<tr>
<td>בָּדַבְּרָא</td>
<td>Ge.37:36, Ms.24:69R; Ms.23:128V; Beirut: בָּדַבְּרָא.</td>
</tr>
</tbody>
</table>
III. From the names of towns, villages and other places:

In Lower Egypt:

/Билбес/, (Amé1.559, 562, 565).
/Билбес/, (K.209; BSAC 5:214).
/Билбес/, (Amé1.561, 569; Ms.18: 77R; Ms.44:100V; Lab.).
/Билбес/, (Ms.5:94V).
/Билбес/, (Amé1.564, 567).
/Барют/, (Ms.18:77R).
/Басطائر/, (Ms.5:95V).
/Байяд/, (Amé1.569; Ms.18:77R; Ms.39:91V, 105RV; Tamagíd 190, 191)
/Баит/, (Lab.).
/Самрабайя/, (Amé1.376).
IV. From ritual expressions:

No examples known to me.

(V1282.b5.)

V. From Coptic and Greek loan-words in Arabic:

\[ \text{Nabāri} \text{ 'grains', we cultivate our field 'nabary' meaning any of the 'grains', (Wor.CT 341).} \]

\[ \text{Birbā} \text{ 'temple'.} \]

\[ \text{Bal'gam} \text{, (Sob.collq. 11; Lab.collq.1:22).} \]

\[ \text{Burs} \text{ 'palm-mat'.} \]

\[ \text{Burš} \text{, (Wor.CT 332).} \]

\[ \text{Burn} \text{, (CD 271a).} \]

\[ \text{Baraš} \text{ 'to spread'.} \]

\[ \text{Karnīb} \text{, (Hava 907), 'gourd used as a vessel'.} \]

\[ \text{Eśbār} \text{ 'wonder' in the phrase 'eśbār 'alayya' 'alas for me', 'I have become a freak or a wonder', (Wor.CT 337; Sob.collq. 14; Lab.collq.1:42).} \]
VI. From other words and expressions:

\[ \text{αφσαε} \quad /\text{abfata}/, \text{(Mk.7:34), (Ms.28:103R), (Beirut: [\text{\footnotesize:\text{\textsuperscript{\footnotesize\textcopyright}}}]})] \\
\text{cf. also Sahidic:} \\
\text{κιννάφις} \quad /\text{al-κίννιβ}/, \text{(Scs.168),} \\
\text{'Cannabis indica'}. \\

(11282.b7.)

VII. From the interchange between \( \phi \) and \( \Pi \):

(11282.b7a.)

A. In Greek and Latin words:

(11282.b7.a1.)

1. \( \Pi \) replaced by \( \phi \):

(11282.b7.a1a.)

a. Examples from Bohairic texts:

\[ \phi\epsilon\rho\omicron\nu\omicron \quad \prec \quad \pi\epsilon\omicron\delta\omicron\nu\omicron \quad \text{(C125:282)}. \]
\[ \phi\iota\kappa\iota\kappa\iota\omicron\nu \quad \prec \quad \pi\iota\omicron\kappa\iota\nu\iota \quad \text{(C125:282)}. \]
\[ \phi\lambda\alpha\zeta\iota\iota \quad \prec \quad \pi\lambda\delta\omicron\omicron\omicron\iota\iota \quad \text{(BSAC 19:61)}. \]
\[ \phi\rho\omicron\epsilon\alpha \quad \prec \quad \pi\rho\alpha\omicron\delta \quad \text{Lat. praeda}, \]
\[ \text{(C129:57; BSAC 19:61)}. \]

(11282.b7.a1b.)

b. From Sahidic texts:

\[ \phi\iota\phi\omicron\omicron \quad \prec \quad \omicron\omicron\pi\omicron\pi\omicron\omicron \quad \text{(BSAC 19:60)}. \]
(11282.b7.a1c.)

3. From names of persons in Sahidic texts:
   \[ \text{Φιλιφος} \leftrightarrow \text{Φιλιππος} \]  
   (Till Urk. 210)

(11282.b7.a2.)

2. Φ replaced by Π:

(11282.b7.a2a.)

a. From Bohairic texts:
   \[ \text{Σαμπιρω} \leftrightarrow \text{σάπειρος} \]  
   (C89:246).

(11282.b7.a2b.)

b. From Sahidic texts:
   \[ \text{Εγγύσω} \leftrightarrow \text{ἐγ'ύσων} \]  
   (C206:83).
   \[ \text{Κασπότρας} \leftrightarrow \text{κάμφωρα} \]  
   (BSAC 19:60).
   \[ \text{Σπρακίςςσε} \leftrightarrow \text{σφραγίζειν} \]  
   (BSAC 19:60).
   \[ \text{Πεληνόπωρον, Πεληνόπωρον, Πεληνόπωρο} \leftrightarrow \text{φελινόχωρον} \]  
   (BSAC 19:60).

(11282.b7.a2c.)

c. From names of persons in Sahidic texts:
   \[ \text{Σαμπιρά} \leftrightarrow \text{Σαμφέες} \]  
   (C73:229).
   \[ \text{Πλειεθεός} \leftrightarrow \text{Φιλοτίος} \]  
   (Heuser 86).
   \[ \text{Πλεοθεός} \leftrightarrow \text{Φιλόθεος} \]  
   (Heuser 86).
   \[ \text{Πλοτός} \leftrightarrow \text{Φιλότος} \]  
   (Heuser 86).
   \[ \text{Πλωσι} \leftrightarrow \text{Φλωσι} \]  
   (Heuser 86).
(11282. b7.b.)

B) From the misspellings and variants of orthography
of Coptic words in Bohairic texts:

(11282. b7.b1.)

1. φ replaced by Π:

προντ (CCVaoi:457).
πισετ (CCVaoi:457).
πν ερε (CCVaoi:457).
πε άτε (Difoiii:2).
πνε άτε (CCVaoi:457).
τε (Difoiii:7,17,48).
έν πραν (CCVaoi:456).
έν πραν ωψιωτ (CCVaoi:143,690).

(11282. b7.b2.)

2. Π replaced by φ:

In proper nouns:

φαφνοτ (C125:239).
From Arabic Mss. in Coptic Script:
In Casanova-Sobhy-Burmester text, φ is not represented (EW 233), evidently because it is not needed to represent an Arabic sound (v. Wor. CS 135). Also in the medical Text of Chassinat written in the Sahidic dialect φ is not represented. Worrell comments, saying "/p/ does not enter into question, since neither Sahidic nor Arabic has a /p/; and φ (p) does not occur in these transcriptions. Equally natural is the use of й (φ) to represent Arabic /f/", (Wor. CS 131).

From Coptic Mss., in Arabic Script:

1. Galtier Text (14th century or later):

μφρήт /em-brādi/
τφέ /etbā/
φт /ebnūdi/
2. Sobhy-Psalmody Text (1722 A.D.):

\[ \phi^+ \text{ ebnoudi} \quad (\text{BSAC 6:116}). \]

3. Damanhur Text (1809 A.D.):

\[ \begin{align*}
\phi^+ & \text{ ابنودي} / \text{ebnūdi}/, \\
\phiα & \text{ بآي} / \text{bā}/, \\
\phiε & \text{ بآ} / \text{bā}/, \\
\phiη & \text{ بآ} / \text{bā}/, \\
\phi\text{mēn-} & \text{ بآم} / \text{bi-at}/, \\
\phi\text{mēt-} & \text{ بآم} / \text{bi-at}/, \\
\phi\text{mētē} & \text{ بآ آدا} / \text{bi-'adā}/, \\
\phi\text{mēkōs} & \text{ البركوس} / \text{eblak-kos}/, \\
\phi\text{mē} & \text{ إما} / \text{ebmā}/, \\
\phi\text{mētē} & \text{ إماي} / \text{ebmēw}/, \\
\phi\text{mō} & \text{ إممو} / \text{ebmō}/, \\
\phi\text{mōt} & \text{ إممو} / \text{ebmū}/, \\
\phi\text{mētēριαποιω} & \text{ إماس تيرييون} / \text{ebmas-tiriyyōn}/, \\
\phi\text{mēt} & \text{ إممو} / \text{ebnāw}/, \\
\phi\text{mēb} & \text{ إممو} / \text{ebnāb}/, \\
\phi\text{mēnōkos} & \text{ إبنوموس} / \text{ebnōmos}/, \\
\phi\text{mētr} & \text{ إبرادي} / \text{ebrādī}/,
\end{align*} \]
4. The Dair as-Suryān Texts:

(11282.b9.a41.)

Ms. 12 (1846 A.D.):

(φαι)  bāy./
(φορτ)  ebnūdi./
(φοσθ)  ebnahām./
(τό)  edbā./
(φαστ)  ebnahdi./
(φφοτ)  ebrown./

(11282.b9.a42.)

Ms. 11 (1894 A.D.):

(φορτ)  ebnūdi./
(φετή)  eb-mawi./
(αριφνετή)  arīb-māwi./
(φρυτ)  eb-roši./
(αφοτή)  'ābāwi./
(φιταφιτ)  bi-adaf-nī-fi./
(τό)  edbā./
(φωτ)  eb-mū(h)/
(φιτίν)  bi-ad-šob./
(αφάμ)  af-bašf./
(φαι)  bāy./
(ετομφοκ)  adūna-bunf./
(11282.b9.a43.)
Ms.13 (undated):

( φνοτ † ) άφυδι /ebnūdi/.
( φαί ) βα /bāy/.
( ḍεφ ) ἐδβα /edbā/.
( βνοσεμ ) ἀφ νοῆμ /eb-noonēm/.
( φασι † ) ἀβαδε /eb-nahdi/.
( φρωτού ) ἀβρος /eb-rowš/.

(11282.b9.a5.)
5. Ms.40:

( σεμ φράμ ) Χαν αβραν /han ebrān/.
( φνῆτζενς ) βι ηλις /bi-at-hamsi/.
( φνοτ † ) βινοδ /ebnūdi/.
( ψητάτμαςς ) βι εσαωμας /bi-adaw-masf/.
( φαί ) βα /bāy/.
( φνεταβίμπις ) βι αβαβαμ /bi-aðafši-ums/.
( φρέφανυο ) αβραφαμ /ebraf-ṭamyu/.

(11282.b9.b.)
IX.b. From the phonetic representations of the traditional Coptic:

(11282.b9.b1.)
1. Petreaus (1659 A.D.):

(cited from Galtier, BIF V, p.110).

φιωτίτ ibmoit
φηνως ibngmos
ιφρυί amibrādi
φαί bāi
(11282.b9.b2.)

2. Rochemonteix (1891 A.D.): 

\(\phi\)† /ebnôdi/ (Roch.)
\(\phi\)ai /bai/ (p.250).
\(\dot{\mu}\phi\rho\nu\)† /emebrâde/ (p.251).
\(\phi\eta\dot{\epsilon}\tau\dot{\alpha}\nu\) /bi'adâomesf/ (p.253).
\(\phi\eta\eta\eta\alpha\lambda\omega\nu\) /bi'atna'amôni/ (p.254).
\(\psi\chi\phi\) /iôsab/ (p.255).

(11282.b9.b3.)

3. Sobhy (1915 A.D.): 

\(\mu\phi\rho\nu\)† emebrâdi (Sob., JEA II:19)
\(\dot{\iota}\dot{\eta}\) etba
\(\dot{\mu}\phi\oomega\) embou

(11282.b9.b4.)

4. Sobhy (1918 A.D.):

\(\phi\)† ebnoudi (BIF XIV)
\(\phi\)ai bai (p.52).
\(\phi\rho\nu\beta\) ebnab (p.53).
\(\phi\omicron\omicron\omicron\omicron\) ebtonös (p.53).

(11282.b9.b5.)

5. Worrell (1942 A.D.):

\(\phi\heta\eta\) bi'ada (Wor., CT)

(p.347).
X. From the Hieroglyphic and Demotic texts:

(11282.b(10).)

A. From the Greek transcription of Ancient Egyptian words and nouns:

The Hieroglyphic symbol $\square$ (p) is transcribed by the Greek letters $\pi$, $\phi$ and even $\beta$.*

(11282.b(10).a1.)

Examples for Hg. (p) transcribed by Gk. $\phi$:

$\phi\mu\delta\theta\eta\varsigma$

$\pi\varepsilon\tau\varepsilon\phi\rho\varsigma$

$\phi\theta\zeta$

$\phi\alpha\rho\theta\varsigma$

$\phi\alpha\rho\delta\omega$

$\phi\epsilon\nu\nu\omega\phi\varsigma$

Also, Hg. $\square$ transcribed $\phi\rho\lambda$ in the following names:

* For Hg. $\square$ transcribed by $\beta$, v. (11281.44.).
Examples of Demotic /p/ transcribed by Gk. Φ :

- Αμενωφίς
- Φαμλίς
- Φυλαί
- Φχωφός

(11282.b(10).a2.)

B. From the Hieroglyphic and Demotic transcriptions of Greek words and proper nouns:

- Φίλοτέρα
- Φελινος
- Τρυφών
- Φελιππος
- Φιλάμμων

- Φίλινος
- διαγραψί

(Maspero, Rec.37:150).
C. In Coptic words:

Many examples can be given for Coptic Bohairic words having $\phi$ in their orthography, derived from AE. /p/, which are at the same time transcribed in Sahidic Coptic and related dialects by the letter $\eta$. But there follow few examples from Bohairic words where the letter $\phi$ stands for AE /p/, and which have no variant with $\eta$ in any of the Coptic dialects:

\[\alpha \phi \phi \delta, \alpha \phi \phi \eta B, \text{pl. } \alpha \phi \phi \delta, \alpha \phi \phi \eta B, \text{ 'giant'}, \]

\[\zeta\chi\text{ (Wb.I:167)} \approx (3) \text{ (pp.; Dem. } \zeta\pi\zeta\pi (\text{Er.59}), \text{'Apophis, enemy of the Sun', (Černý 15), Gk. } \zeta\pi\zeta\pi, \text{'Apophis'}, \text{'Apophis'} (W Hwb.10).\]

\[\alpha \phi \phi \eta B, \text{ 'first year' of reign}, \zeta\chi (Wb.III:26) \text{ (regnal) year } \zeta (W Hwb.13; Černý 13).\]

\[\zeta\phi \rho \rho \nu \nu B (\text{CD} 374a) \text{ 'soothsayer'}, \zeta\phi \rho \rho \nu \nu (\text{W Hwb.193}), \zeta\phi \rho \rho \nu \nu \text{ sh pr-} \zeta\nu \nu, \text{'scribe of the House of life'} (\text{Černý 169}).\]

\[\phi \eta H B (\text{CD} 514a), \text{ 'sprout, blossom'}, \zeta\phi \rho \rho \omega \text{ Dem. } \rho \rho \nu \nu \text{ prj (Er.136) 'sprout' and Hg. } \rho \rho \omega \rho \rho \rho \text{ prj(w)t (Wb.I:530; W Hwb.145) or } \rho \rho \omega \text{ prj (Wb.I:518), 'to come out' (Černý 225).}\]
(CD 514a), 'bean', L. Egn (Wb. I:531), pr, 'bean' (W Hwb. 146; Černý 225).

φελερ; φεράφωρ, φεράφωρ p.c. φαρφερ-, φαρφερ-, παρφερ-, B (CD 515b), tr. and intr., 'open, loosen'; (Wb. I:532; W Hwb. 152), prep 'run to and fro'; reduplication of νειρε (S); φιρε (B) 'come forth' = pri (Černý 225).
In the old traditional pronunciation the letter 𐤃 is called ססריו (1), הור (2), הוריו (3), הורי (4), וורי (5) and pronounced 𐤃 (6) ו (7) and sometimes 𐤃 (8) ו (9).

(1) CD 631a; Sob. Gr. 14; Rahib 8; Stern 418.
(2) Scholtz 2; Roch. 249; Wor. CT 326.
(3) Wor. CT 326; Roch. 249.
(4) Sob. 16.
(5) Stern 7.
(6) Sob. 16; BIF XIV: 52; Sob. Gr. 14, 19; Sob. CCG 117, 119; Rahib 8.
(7) Scholtz 7; Roch. 265; Sob. 16, 18; BIF XIV: 52; Wor. CT 326.
(8) Roch. 265; Rahib 8; Sob. Gr. 14, 19; Sob. CCG 117.
(9) Wor. CT 326; v. Roch. 265.
In the modern "reformed" pronunciation the letter is also called \( \mathcal{S} \) \( \text{(10)} \) /h\( \ddot{o} \)ri/, but is pronounced only \( \mathcal{S} \) \( \text{(11)} \) h \( \text{(12)} \).

The traditional pronunciation preserves the /h/ sound of \( \mathcal{Z} \) in one or two words \( \text{(13)} \), (or a little more), mainly the word \( \text{TUB} \) \( \mathcal{Z} \) which is always pronounced \( \mathcal{Z} \) \( \text{(14)} \) /tubh/, 'pray, prayer'.

Research here is restricted to show the evidence for this old \( \mathcal{Z} /h/ \) sound value which is completely ignored in the modern "reformed" pronunciation.

THE EVIDENCE FOR THE TRADITIONAL \( \mathcal{Z} /h/ \) SOUND OF \( \mathcal{Z} \)

1. From the name of the letter and its sound value:

\begin{align*}
(10) & \text{As\( \ddot{a} \)s 8.} \\
(11) & \text{As\( \ddot{a} \)s 26; 'Awad 62.} \\
(12) & \text{'Awad 62.} \\
(13) & \text{Sob,Gr.19; Roch,265; Wor,CT 326.} \\
(14) & \text{Sob,Gr.19; Sob,CCG 119; v. also (11291.b4.) and (11291.b8.)}
\end{align*}
A. In the reports and representations of the traditional Coptic pronunciation, as reported by the Coptic philologists:

(11291.b1.a.)

1. Rochemonteix (1891 A.D.):

"Ζ hori est le δ /h/ arabe articulé avec une énergie très variable. Parfois il semble n'avoir d'autre valeur que notre /h/ muette.

ζω /u/
εβολιτότι /ab'ol-idodf/.
πκαζι /ebkae/.
ο οτος /uô, ouo/.

D'autre part, il est fortement articulé, par exemple, dans ζωρῆς engorhh, sans jamais s'assimiler au ζ /h/ arabe.

Comme cette aspirée cependant, il appelle un son /a/ ouw /o/ ouvert qui lui sert d'appui et subsiste quand lui-même n'est pas entendu:

εταφοντῆς /adaffunohf/.
πιος /bei'oeah/.
μηιεσοτ /embioau'ø/.

(Roch.265).
2. Sobhy:

(11291.b1.a2a.)

a. In his Grammar (1925 A.D.):

"ئ ه رى هج أجبا " (ص. 14)

Translation:

"ئ hōrë /h/ ; /h/ sometimes" (Sob. Gr. 14)

"ئ = /h/. Perhaps pronounced in one or two words as the Arabic letter ٣ /h/, of which the word ٢ب is pronounced /dubh/ or /tubh/, but not /dubh/.

(Sob. Gr. 19)

b. In his article on the transliteration of the Ancient Egyptian names of towns, villages ... into Arabic (1925 A.D.):

"ئ = ٣ /h/ in all common parlance and in transcriptions of Coptic into Arabic always so = ٣ /h/ ; but we have sometimes ٢ب = ٣ /tubh/ ..." (Sob. CCG 119).
3. Worrell (1942 A.D.):

"The letter ֶ is called הֹּּרי (Stern, huri; Steindorff, hori), and is pronounced /h/: htōu, ֶּו. Rarely it is /h/: ajirh, ḫwp. It disappears in the word anā, ēmeq." (Wor. CT 326)

B. In modern books:

Rāhib (1890 A.D.):

Although Rāhib adopts the "reformed" pronunciation, accepting most of the modern letter values, yet as regards the letter ֶ, he does not ignore its old /h/ value, of which he says,

"ֶ (horn) = notifying /hori/ = ֶ.ח(/h,h/)." (Rāhib 8).

II. From the names of persons:

A. Coptic and Arabic names in Bohairic texts:

<table>
<thead>
<tr>
<th>Arabic Name</th>
<th>Coptic Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>يوحنا</td>
<td>yuḥanna/</td>
<td>(BSAC 3:44).</td>
</tr>
<tr>
<td>يوحانس</td>
<td>yuḥannas/</td>
<td>(EW 243; BSAC 18:57).</td>
</tr>
<tr>
<td>حديد</td>
<td>hadid/</td>
<td>(Absal. 82).</td>
</tr>
<tr>
<td>حبيب</td>
<td>habīb/</td>
<td>(DeV. II: 199).</td>
</tr>
<tr>
<td>ʻābā ḥor</td>
<td>/aba hōr/</td>
<td>(Dif. III: 24).</td>
</tr>
</tbody>
</table>
Here َّ is the nearest equivalent to Ar. ﺶ /h/, as also in the two following paragraphs (b2.b. and b2.c.).

(11291.b2.b.)

B. Coptic and Arabic names in Sahidic texts and other dialects:

<table>
<thead>
<tr>
<th>Name</th>
<th>Transcription</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/emsâh/</td>
<td>(CD 187b, 632)</td>
</tr>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﻢ</td>
<td>/mûh/</td>
<td>(Sc.S 206)</td>
</tr>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﻢ</td>
<td>/ hannah/</td>
<td>(BM 557)</td>
</tr>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﻢ</td>
<td>/hadid/</td>
<td>(BM 557)</td>
</tr>
</tbody>
</table>

(11291.b2.c.)

C. Islamic names in Sahidic texts and other dialects:

<table>
<thead>
<tr>
<th>Name</th>
<th>Transcription</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/abd al-rahmân/</td>
<td>(BM 535)</td>
</tr>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/al-îkâm/</td>
<td>(Kr.221)</td>
</tr>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/abd al-Hayy/</td>
<td>(Sat.Urk.218)</td>
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<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/abu-l-îsâm/</td>
<td>(Kr.220)</td>
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<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/ahmâd/</td>
<td>(BM 537)</td>
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<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/yâhya/</td>
<td>(BM 543, Kr.221)</td>
</tr>
<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/muhammad/</td>
<td>(Kr.221)</td>
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<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/muhammad/</td>
<td>(Kr.221)</td>
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<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/muhammad/</td>
<td>(BM 548)</td>
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<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/muhammad/</td>
<td>(BM 548)</td>
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<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/muhammad/</td>
<td>(Kr.221)</td>
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<tr>
<td>ﺪ ﻲ ﻪ ﻮ ﻢ ﺪ</td>
<td>/muhammad/</td>
<td>(Kr.221)</td>
</tr>
</tbody>
</table>
III. From the names of towns, villages and other places:

(11291.b3.a.)

A. In Bohairic texts:

\textbf{petpes} 
\textit{almahe} /\textit{atfih}/, (Ms. 44:100V; Amel. 559, 561, 562, 564, 567, 572, 576; AEO 2: 119; BSAC 5:219).

\textbf{petfeg} 
\textit{almahe} /\textit{atfih}/, (Ms. 44:98R; Amel. 580).

\textbf{petfeg} 
\textit{almahe} /\textit{atfih}/, (Ms. 44:98R).

\textbf{petfeg} 
\textit{almahe} /\textit{atfih}/, (Ms. 5:92V); Hg. and Dem. tp-h\textit{hW} (Černý 355).

\textbf{tota} 
\textit{taha} /\textit{taha}/, (Ms. 44:100V; Amel. 559, 561, 562, 566, 569, 573, 576; AEO 2: 205; BSAC 5:215, 220; CO 632).

\textbf{tota} 
\textit{taha} /\textit{taha}/, (Amel. 564), (AEO 2:205), T3-wht (Černý 355).

\textbf{otag} 
\textit{alwa} /\textit{alwa}/, (Amel. 559, 561, 569; BSAC 5:215).

\textbf{otog} 
\textit{wa} /\textit{wa}/, (Ms. 44:100V).

\textbf{otog} 
\textit{wa} /\textit{wa}/, (Amel. 566).
Bag menxe

واح البنيسا
/wāḥ al-bahnasa/, (Amel.573).

шимन تاناس

أشويم طناح
/asṣīm ţanāḥ/, (Dif.III:41).

HALBAN

حلوان
/halwān, hilwān/, (BIF I:200,224).

(11291.b3.b.)

B. In Sahidic texts and other dialects:

pref

عبرحت
/ebraht/, (CD 632).

esfet

امحت
/esfaht/, Dem. Sbht,
now Kom Isfaḥ in UE,
(Černý 352).

atfit

الطيب
/atfīḥ/, (Sc.S 161; AEO 2:119).

atfīh

الطيب
/atfīḥ/, (ABO 2:119).

tataf

الطيب
/atfīḥ/, (BSAC 5:223).

tataf

طعا
/taha/, (Amel.555,557;
AEO 2:205; BSAC 5:223,225)

TATAF

طعا
/taha/, (Sc.S 161; Amel.
556).

tatas

ططا
/tahṭa/, (Sob.CCG 123).

ottas

الواح
/al-wāḥ(a)/, (BSAC 5:225).

HALBAN

حلوان
/halwān, hilwān/, (PO 20:
758; Amel.584; Sob.CCG
123).
IV. From ritual expressions:

\(\text{\textgreek{tubh}}\), (VAKT 73; CCVa.I: 225; Ry1.203), 'prayer', pl. \(\text{\textgreek{tubhat}}\), (Ms.2: 382R; VAKT 73; Ry1.203; Wor.CT 338), an eccles. term used for a series of prayers each beginning with \(\text{\textgreek{tubh amabsoys}}\), 'pray to t Lord'.

V. From Coptic loan-words in Arabic:

\(\text{\textgreek{timsah}}\), 'crocodile', (Stern 5; Har.LE 209,509), (Sob.collq.9).

\(\text{\textgreek{halum, halom}}\), 'cheese', (Stern 19; Sob.collq.14; Wor.CT 336).

\(\text{\textgreek{handus}}\), 'lizard', (Sob. collq.5).

\(\text{\textgreek{kiyahk}}\), '4th Coptic month', is also pronounced \(\text{\textgreek{kiyaljk}}\) in UE, (v. BIF XIV:55).
Also Sahidic,

\[\text{حلاك} /\text{hālak}/, 'with you, close to you' (v. BIF XIV:55).

(11291.b6.)

VI. From other words both in Coptic and CA.:

\[\text{حلاق} /\text{hālak}/, 'ear-ring', (Sob. collq.14).
\[\text{حلاقه} /\text{hālakah}/, 'ring' (Sob. collq.14).
\[\text{حيم} /\text{himd}/, (Sob.collq.15).

(11291.b7.)

VII. From Arabic Mss. in Coptic Script:

(11291.b7.a.)

A. In Casanova-Sobhy Text: \(\varepsilon\) was used to represent the Arabic letters \(\partial\), \(\zeta\) and \(\varepsilon /h/, \eta/, and \(\varepsilon /\). \(\varepsilon\) representing Ar. \(\zeta /h/\) usually have a superscript \(\zeta\).

Examples:

\[\text{تهي} \] (EW)
\[\text{ صالحون} \] (p.234).
\[\text{فيسح} \] (p.234).
\[\text{حيب} \] (p.234).
\[\text{الوحش} \] (p.234).
\[\text{الهاء} \] (p.234).
\[\text{الخض} \] (p.234).
\[\text{الخضس} \] (p.234).
\[\text{الخضس} \] (p.235).
\[\text{الخضس} \] (p.235).
Examples from further leaves of the same text, published by Burmester:

B. Examples from further leaves of the same text, published by Burmester:

*C. Other examples from Sahidic texts and other dialects:*

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<td></td>
</tr>
<tr>
<td>یحادد</td>
<td>(p.236).</td>
<td></td>
</tr>
<tr>
<td>الرحمه</td>
<td>(p.237).</td>
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<tr>
<td>المساح</td>
<td>(p.237).</td>
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</table>

(11291.b7,b.)

11291.b7.c.)

<table>
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<td>احد</td>
<td>(p.58).</td>
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<td>حده</td>
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<tr>
<td>حظا</td>
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</tr>
<tr>
<td>المساب</td>
<td>(p.59).</td>
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<tr>
<td>واحفظ</td>
<td>(p.59).</td>
<td></td>
</tr>
<tr>
<td>احد</td>
<td>(p.60).</td>
<td></td>
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<tr>
<td>روح</td>
<td>(p.60).</td>
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<td>خلقلاك</td>
<td>(p.60).</td>
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<td></td>
</tr>
<tr>
<td>سینانه</td>
<td>(p.61).</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Page</th>
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</thead>
<tbody>
<tr>
<td>/al-faḥm/</td>
<td>(KV Dict.16).</td>
<td></td>
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<tr>
<td>/al-kadah/</td>
<td>(KV Dict.17).</td>
<td></td>
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<tr>
<td>/al-mahmal/</td>
<td>(KV Dict.20).</td>
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<td>/al-humma(h)/</td>
<td>(KV Dict.23).</td>
<td></td>
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<td>/al-ḥarīra(h)/</td>
<td>(KV Dict.23).</td>
<td></td>
</tr>
</tbody>
</table>
VII. From Coptic Mss. in Arabic Script and the phonetic representations of traditional Coptic:

The only consistent example is

(11291.b8.)

But cf. also,

(Wor.CT 326; v. Roch.265); Hg. and Dem. grḥ, (Černý 336).

(Wor.CT 346 1.32); Hg. mḥᶜ(w).t;

Dem. mḥw (W Hwb.112), mḥw, mḥ, mḥḥ(Lexa Gr.133,1203).

(Wor.CT 346, last line); Hg. nḥty, Dem. nḥḥ (Černý 118; v. also W Hwb.136).

(Wor.CT 346); Hg. ḫ.wḥ; Dem.

rwḥ (W Hwb.14), awḥ (Lexa Gr. 260,817,1195).
IX. From the Hieroglyphic and Demotic texts:

The letter 𓊆 is derived from Hg. /h/ (𓊆) as 𓊆, 𓊆, 𓊆, 𓊆, 𓊆, 𓊆, 𓊆; or /h/ (𓊆) (most often) as 𓊆, 𓊆, 𓊆, 𓊆, 𓊆, 𓊆; or 𓊆 (𓊆) as 'belly', 𓊆, 𓊆, 𓊆, 𓊆, 𓊆; or 𓊆 (𓊆) as 𓊆, 𓊆, 𓊆, 𓊆, 𓊆, 𓊆 (CD 631a).

Thus it represents sounds similar to Ar. 𓊆, 𓊆, 𓊆 /h, h, h/ and to the three equivalent sounds in Hg.

Cf. examples for /h/ under 𓊆 and 𓊆 in the lexicographical part of the present research (3 and 4).
The letter $\times$ is called $\mathfrak{x} \mathfrak{m} \mathfrak{x} \mathfrak{a}$ (1), $\mathfrak{x} \mathfrak{m} \mathfrak{x} \mathfrak{e}$ (2), $\mathfrak{x} \mathfrak{m} \mathfrak{x}$ (3), $\mathfrak{x} \mathfrak{n} \mathfrak{a} \mathfrak{y}$ (4), $\mathfrak{g} \mathfrak{n} \mathfrak{i} \mathfrak{n}$ (5), $\mathfrak{g} \mathfrak{n} \mathfrak{i} \mathfrak{b}$ (6), $\mathfrak{j} \mathfrak{a} \mathfrak{n} \mathfrak{a}$ (7), djendja (8), $\mathfrak{g} \mathfrak{n} \mathfrak{a} \mathfrak{g}$ (9), $\mathfrak{g} \mathfrak{n} \mathfrak{g}$ (9), $\mathfrak{g} \mathfrak{n} \mathfrak{g}$ (9), dschandscha (10).

In the traditional pronunciation it is pronounced $\mathfrak{g} \mathfrak{n} \mathfrak{a}$ (11), $\mathfrak{g} \mathfrak{n} \mathfrak{a}$ (11) representing in Egypt /g/ and not /c/), $\mathfrak{g} \mathfrak{n} \mathfrak{a}$ (12) $\mathfrak{g} \mathfrak{n} \mathfrak{a}$ (13) (i.e. /g/), dj (14), $\mathfrak{g}$ (15).

(1) Tuki 2; Scholtz 2; Roch. 249; CD 745a.
(2) Stern 418; CD 745a.
(3) Asas 8.
(4) CD 745a; Asas 8; Rahib 8; Butrus Salib 7.
(5) CD 745a; Stern 418.
(7) Wor. CT 323.
(8) Mallon 5.
(9) Roch. 249.
(10) Stern 7.
(12) Wor. CT 323; Wor. CS 84.
(13) Roch. 266; Sob.CCG 119.
(14) Roch. 266; Mallon 5, 7.
(15) Roch. 266.
Worrell says, "In the 'reform' pronunciation it is called ganga (in French spelling guangua) and is pronounced g; but this is plainly the result of Cairene pronunciation of ꞏ as g". (16) Also in his book on Coptic sounds he says, "The value g sometimes given to the letter ꞏ can be nothing more than the result of a mechanical equation between ꞏ and Ꞟ, the latter with the value which it has in the dialect of Cairo". (17)

Some modern writers followed the traditional ꞏ value. (18)

Others wavered between g and ꞏ sound values. Marquess (1882 A.D.) says, "ꞏ = g hard, as in get. It seems, however, to be universally admitted that the true sound is that of the Arabic Ꞟ, viz ꞏ as in Joseph". (19)

Still others tried to combine the two sounds together under an established rule as follows: ꞏ pronounced g (hard) always unless followed by ی or ٓ according to some writers, (20) or ی, ٓ, ٍ, ٌ, ٍ according to

(16) Wor.CT 323.
(17) Wor.CS 5.
(18) Aqrūmiyya mustawfiya 5.
(19) Marquess X.
(20) Lab.Tamhid 3; Abd as-Sayyid 12; Awad 63.
other writers, (21) where it is pronounced as ɣ. This rule, however, is not in common use.

It seems that Sobhy has first accepted this modern rule (1915 A.D.) in his article on the pronunciation of Coptic..., in JEA (2:18). But, in his Grammar (1925 A.D.), he says:

"قته (نطقه) ح معطشة

(i.e. x /ɡæŋɡæ/, pronounced /ɣ/).

(Sob. Gr. 14)

Translation: "As to the letter x, it is not to be pronounced g (hard) at all; but it has a special sound which is not known unless heard, and as the Upper Egyptians now pronounce Ar. چ /ɣ/ . However, its pronunciation as /g/ (hard) is current in Cairo, under the influence of colloquial Arabic in accordance with the dialect of Cairo. It is known that Ar. چ is not

(21) Asās 26; Binūb 13, ʿAwād 62.
(correctly) pronounced except as /ɣ/.

(Sob. Gr. 20).

(11292.8.)
This is exactly the same remark as was later made by Worrell, (cf. 11292.3.).

(11292.9.)
The letter \( \mathfrak{X} \) seems to have had other sound values in different localities of Egypt, not traditionally handed down to us in the Church. We have evidence for the following sounds:
for the /\( \mathfrak{a} \), \( \mathfrak{s} \), \( \mathfrak{z} \)/ sound values of \( \mathfrak{X} \), v. (12.4.).
for \( \mathfrak{X} \sim /\text{ɣ}/ \) sound v. (12.5.).
for \( \mathfrak{X} \sim /\text{d}, \text{t}/ \) sounds v. (12.6.).
In the traditional pronunciation of the Bohairic dialect of Coptic, the letter 6 is called 6ima (1), šima (2), 3ima (3), šima (4), šima (5), chima (6), schima (7) and is pronounced 3 (8), š (9) (German sch (10); English sh (11)).

In the modern 'reformed' pronunciation it is called šima (12) tschima (13) and is pronounced 3 (14),

(1) Scholtz 2; Stern 418; Roch.249.
(2) Stern 418; CD 801a.
(3) CD 801a; Ağrümiiyya mustawfiyya 3; Buṭrus Ṣalīb 7; Rāhib 8; Lab.Tamhid 4.
(4) Wor.CT 325.
(5) Roch.249,265.
(6) Roch.249.
(7) Stern 7.
(8) Roch.265; Rāhib 8; BSAC 6:116; Sob.CCG 117; Ms. 45:312V.
(9) Roch.265; Wor.CT 325.
(10) Scholtz 2.
(11) Scholtz 2; Marquess X.
(13) Mallon 7; BIF XIV:52.
(14) Sob.16; BIF XIV:52; Sob.Gr.14.
tch$^{(15)}$ t$\ddot{s}^{(15)}$. This modern value, however, is not in common use and the majority still pronounce it $\mathfrak{g}$.\textsuperscript{(16)}

(11293.3.)

Modern writers presenting the reformed pronunciation of Coptic are not in agreement about the value of this letter. Some pronounce it $\mathfrak{g}$.\textsuperscript{(17)} /? $\mathfrak{g}$, ?$\mathfrak{g}$/.

Others say it has a sound value intermediate between $\mathfrak{g}$ and $\mathfrak{z}$.\textsuperscript{(18)} Others say it is between /$\mathfrak{g}$/ and /$\mathfrak{z}$/ without pronouncing the /$\mathfrak{g}$/\textsuperscript{(18)} (viz. $\mathfrak{z}$?); and at the same time they warn against mistakenly pronouncing it as $\mathfrak{t}$.$\ddot{s}$.\textsuperscript{(19)}

(11293.4.)

Sobhy, on the other hand, together with others, gives the letter $\mathfrak{g}$ the sound value /t$\ddot{s}$/,\textsuperscript{(20)} or /ch/ in English /chair/,\textsuperscript{(21)} or /child/\textsuperscript{(22)}.

\begin{itemize}
\item \textsuperscript{(15)} BIF XIV:52.
\item \textsuperscript{(16)} v. also Mallon 7; Marquess X.
\item \textsuperscript{(17)} Lab. Tamhîd 3.
\item \textsuperscript{(18)} Asās 26; Ağrûmiyya mustawfiya 5.
\item \textsuperscript{(19)} Asās 26; ‘Awâd 63; ‘Abd al-Masîh, Ms.45:312V.
\item \textsuperscript{(20)} BIF XIV:52; v. also Binûb 13.
\item \textsuperscript{(21)} Sob.18.
\item \textsuperscript{(22)} BIF XIV:54.
\end{itemize}
Awad (23) (1916 A.D.) does not accept all the above-mentioned modern values and gives a value very near to the old traditional /ṣ/ value. He quotes Ibn il-Dihêry (13th century), who says,

"وَإِذَا أَجَعَتْ ۖ وَهُمْ بَوْحَةٌ وَفِيلٌ نَفْسٌ وَشَدَّٰدٌ."

Awad thus gives a value equal to 珺. (23) Accordingly he transcribes the name of the letter ششيماء /schschima/. (24)
Rochemonteix (25) says, "µ /šāi/ et 6 /šīma/.

L'une et l'autre sont rendues invariablement par la chuintante ظ /χ/: ḥqābi /afši/; ṭacqūm /nasši/; (Clone /šrombi/; etc. Toutefois Bouq-dour d'El-Harabah a conservé au signe 6 , dans son alphabet, une prononciation spéciale, celle de la spirante sourde formée comme notre /k/, c'est-à-dire du /ch/ de la finale allemande/ich/." (viz. IPA ϑ)

Mallon (26) also says, "Actuellement, les Coptes ne mettent aucune différence de prononciation entre µ et 6 ; aussi ces deux lettres sont-elles souvent écrites l'une pour l'autre. Il est probable que 6 se prononçait autrefois /tsch/. Quelques auteurs lui attribuent la valeur /g/ dur."

Worrell says, "The relationship of 6 to x is exactly that of χ, φ, θ to χ, π, τ in

(25) Roch. 265.
(26) Mallon 7.
Bohairic ..." (27) "The letter ęż is called šīma (Stern, Steindorff, schima), and is pronounced ši, ěţ; šōjs, 601c. This value is not yet developed in the Chassinat text, where ě is still c or j, and is represented by Arabic ḥ (Worrell, Coptic Sounds, p. 130). The Casanova-Sobhy text does not contain ě. In the Galtier text ě is already ḥ (ibid, p. 137). The change from c/j to ḥ is doubtless due to Arabic influence: cf. Turkish cakuc > Arabic ḥakûţ. "(28)

(11293.9.)
The phonetic representations of traditional Coptic, as early as Petraeus (1659 A.D.), do not differentiate between the sound values of ž and ě (both being transcribed by /sch/), e.g. (29).

(27) Wor.CS 21. Professor Johnstone comments saying:

\[
\begin{align*}
\kappa & > g \ kh < \chi \\
\pi & > b \ ph < \phi \\
\tau & > d \ th < \theta \\
\chi & > \chi \ çh < \zeta
\end{align*}
\]

as \( \phi > \ ph > b \)
so \( \zeta > \ çh > \varkappa \)

(Johnstone)

(28) Wor.GT 325.

(29) Petraeus, as quoted by Galtier BIF V:110.
In Sahidic ɓ stands for a g/ǵ sound, hence it interchanges with ƙ, ƙ, χ, (30) and is transcribed by Ar. ލ (31) /g, ǵ/ and .JPanel끔 (31) /š/. Probably the transcription by Arabic ލ is a natural reflection of the fact that in Bohairic χ is frequently written for Sahidic ɓ e.g. ƙɨֳ for ɓɨ. It exchanges with ɯ rarely in Sahidic, but often in late Bohairic. (31)

(30) v. CD 801a; Bal.95,147.
(31) CD 801b.