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A BRIEF NOTE ON THE *NOMEN SACRUM* KYPIOC IN THE *CODEX MANICHAICUS COLONIENSIS*

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A Brief Note on the *Nomen Sacrum* Κύριος in the *Codex Manichaicus Coloniensis*

In the second of his papers delivered for the Schweich Lectures of the British Academy in 1977, C.H. Roberts deals with the origin and the significance of the *nomen sacrum* κύριος. In discussing the exceptional rarity of the abbreviated form κ̄ρ̄c̄ in Christian texts, he refers briefly to the *CMC* and makes the intriguing observation that, while κ̄c̄ in 14.4 is used with reference to Mani, the form κ̄ρ̄c̄ in 18.11 is used for the deity.¹ By contrasting the two examples, which, as such, are indisputably correct, Roberts appears to imply that the scribe of the *CMC* deliberately employs two paleographically different forms of the same *nomen sacrum* in order to discriminate between Mani and the deity. Unfortunately, Roberts had access only to the first installment of the *editio princeps* (*CMC* 1-72), which was published in 1975.² Hence, the examples of κύριος available to him were indeed very limited.³

In light of the full edition of the *CMC*,⁴ one can establish the following information on this *nomen sacrum*, which I quote here for the sake of convenient reference:⁵

- (1) 14.4: ἔλεγεν ὁ κ(ύρι)ος μου οὕτως (Mani)
- (2) 18.10f.: ὁ μακαριώτατος κ(ύ)ρ(ι)ος (deity)
- (3) 61.3f.: εἰς ὀπτασία καὶ ἀποκαλύψει κ(υρί)ου (deity)⁶
- (4) 74.8: ἔφη ὁ κ(ύρι)ος (Mani)
- (5) 79.14: ἔφη ὁ κ(ύρι)ος μου (Mani)
- (6) 92.18f.: [κ(ύρι)]ε, οὐ μέλει σοι περὶ [ἐμο]ῦ; (Jesus)⁷

¹ "While the standard forms of *nomina sacra* for Ἰησοῦς, Χριστός, and ἄνθρωπος are regularly employed, κ̄c̄ is used of Mani himself in 14.4; this may explain why the form κ̄ρ̄c̄ appears in 18.11 when the reference is to the deity" (C.H. Roberts, *Manuscript, Society and Belief in Early Christian Egypt*, The Schweich Lectures of the British Academy, 1977 (London 1979) 35 n. 1).

² The *editio princeps* by A.Henrichs and L. Koenen was published in *ZPE* 19 (1975) 1-85 (*CMC* 1-72,7); 32 (1978) 87-199 (*CMC* 72,8-99,9); 44 (1981) 201-318 (*CMC* 99,10-120); and 48 (1982) 1-59 (*CMC* 121-199).

³ See n. 2 above. However, in 61.4 (which appeared in the first installment) the deity is referred to with the form κ̄v̄.

⁴ L.Koenen-C.Römer, *Der Kölner Mani-Kodex: Über das Werden seines Leibes. Kritische Edition*. Pap. Col. XIV (Opladen 1988); idem, *Der Kölner Mani-Kodex, Abbildungen und Diplomatischer Text*, PTA 35 (Bonn 1985).

⁵ Cf. L.Cirillo-A.Concolino Mancini-A.Roselli, *Codex Manichaicus Coloniensis, Concordanze* (Cosenza 1985).

⁶ The phrase occurs in a quotation from 2 Cor.12.1.

⁷ The space is too short for κ̄ρ̄]ε̄. The sentence is quoted from Luc. 10.40.

- (7) 97.9f.: ἡ ἀρξὶς καὶ αἶμα τοῦ κυρίου μου (deity)⁸
 (8) 98.13f.: ἐνετείλατο αὐτῷ εἰπεῖν τῷ κυρίῳ μου (to the owner of a palm-tree)⁹
 (9) 101.9f.: ἐδεήθη τοῦ κυρίου ἡμῶν (deity)
 (10) 107.13f.: κατ' [εἰ]κόνα κυρίου ἡμῶν Ἰη(σο)ῦ
 (11) 113.7f.: τότε ὁ κύριός μου ἔφη (Mani)
 (12) 140.11ff.: ὁ κύριός μου (Μανι) καὶ [Παττίκιος ὁ] οἰκοδεσπότης
 (13) 141.12: τὸν κύριόν μου (Mani)
 (14) 149.12: ὁ κύριός μου (Mani ?)
 (15) 150.10: τοῦ κυρίου (?)
 (16) 155.9: τοῦ κυρίου (?)
 (17) 158.4: [ἔφη δ] ἔ ὁ κύριός μου (Mani ?)¹⁰
 (18) 181.6:] κύριον [(?)

As it emerges, κύριος is attested 18 times in the surviving portions of the text. The form $\bar{\kappa}\bar{\rho}\bar{\varsigma}$ occurs only once in the codex (ex. 2); it refers to the Manichaean deity. This is hardly significant since the standard form of the abbreviation ($\bar{\kappa}\bar{\varsigma}$), in all its inflected forms, is also used with reference to the deity (exx. 3,7, and 9), while in other passages it refers to Mani (exx. 1,4,5,11,12,13,14 [?], and 17[?]), Jesus (exx. 6 and 10) or even, in a secular sense, to the owner of a tree (ex. 8).¹¹ Three of these passages are quotations from the *New Testament*, but this makes hardly any difference.¹² In view of this evidence, no intentional distinction can be seen in the use of the two different forms of the abbreviation.

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⁸ The words are ascribed to Alchasaïos and quoted from Matth. 26.26 where they refer to Jesus.

⁹ See the *Kritische Edition* and cf. R. Merkelbach, *ZPE* 56 (1984) 49 and A. Henrichs as reported by R. Merkelbach, *ibidem* p. 53.

¹⁰ This line is very damaged, but the formula ἔφη ὁ κύριός μου, if the restoration is correct, certainly refers to Mani; cf. *ZPE* 32 (1978) p. 133 note 176.

¹¹ In 15,16, and 18 the text is too fragmentary to draw conclusions.

¹² Exx. 3 (deity), 6 (Jesus), and 7 (deity, originally Jesus).