H. Seldeslachts - A. Wouters

A Christian Word-List on a Papyrus of the Bibliothèque Royale at Brussels (Ms. Brux. IV 590)


© Dr. Rudolf Habert GmbH, Bonn
A CHRISTIAN WORD-LIST ON A PAPYRUS OF THE BIBLIOTHEQUE ROYALE AT BRUSSELS (MS. BRUX. IV 590)

Tafeln II and III

The two fragments of a papyrus codex of the VIth cent. A.D. edited here are in the possession of the Bibliothèque Royale de Belgique in Brussels. They were bought in 1969 from H. Tenner, librarian at Heidelberg. According to the auction-catalogue they were found in the neighbourhood of Deir-el Medinet (Luxor).

The fragments have already been described briefly by M. Wittek (1975a: 3-4, with a reproduction of Fr. I ↓; and 1975b: 246, with a reproduction of Fr. I ↓ and Fr. II →) and J. Debut included them in her recent list of school papyri (1986: 271, no. 106 bis).

1 In this article the following abbreviations will be used:


They were assigned to us for publication by Mr. G. Dogaer, the former Manuscript Keeper of the Bibliothèque Royale.3

Fr. I measures 17,3 cm (br.) by 6 cm (h.) and Fr. II, 16,7 cm (br.) by 7 cm (h.). Both papyrus fragments show on both sides the remnants of two columns, all broken at the top and at the bottom. On Fr. I ↓ and →, and on Fr. II → a curved vertical line has been drawn between the two columns.

The hand is a rounded, rather large majuscule written with a thick pen in black ink. The script is roughly bilinear with only φ, ρ and υ descending below the line. It shows a clear, though not exaggerated opposition between thick and thin strokes. The horizontal strokes and the diagonals descending from left to right are thin; thus the horizontals in γ, π and τ, the medial tongue of ε and the cross-bar of θ, the lower horizontal of δ and the diagonal of ν. There is also a marked opposition between narrow and broad letters. M, ο and usually ν (less clearly so in end-position) are rather broad. E, θ, α and σ are circular. M has both the more capital form (Μ) (see especially the begin letters of Fr. II ↓, col. II) and the more rounded form (Μ). Alpha is usually rather angular and formed in two parts (Α), but it occasionally shows a more rounded shape (Α).4 The arms of κ are detached from the vertical. The cross-bar of the Θ is not extended outside the letter.

Several letters are equipped with ornamental knobs at the beginning or the end of some strokes; thus always the end of the horizontal bar of γ, the beginning of the upper horizontal of ζ, the beginning and the end of the horizontal of τ, sometimes the end of the upper curve of ε, the end of the lower curve of σ, the upper arm of κ and the right curve of υ.

The hand is clearly an example of the "Coptic uncial" (cf. J. Irigoin, 1959), or — if we prefer the terminology of G. Cavallo (1975), also accepted by A. Porro5 — of the "maiuscola alessandrina". M. Wittek (1975a) indicated, as a possible parallel, the hand of the Septuagint codex P. Heid. 1.16, dated by A. Deissmann (1905) "etwa 7. Jahrh. n. Chr.", but put somewhat earlier (Vth - VIth cent. A.D.) by J. Irigoin (1959: 49). The latter is very similar indeed, although the opposition between thick and thin strokes is somewhat less marked in the Septuagint codex, in any case in the letters τ and ε. Furthermore the α and μ have there always the rounded, not the angular form and the π always shows a prolonged bar, which is absent in our papyrus. In general, the hand of MS. Brux. IV 590 has a more archaic aspect, we believe, than the one of the Septuagint codex. Comparable with it are also the hands of the Iliad papyrus P. Berol. 6794 (assigned to

3 As mentioned by M. Wittek (1975b: 246, n. 4), Prof. G. Cavallo (Rome) stated years ago his intention to publish the fragments in collaboration with Prof. M. Manfredi (Florence). In a letter of 20/IV/1986 G. Cavallo informed me, however, that he had given up his initial plan. We already announced our edition in A. Wouters, The Chester Beatty Codex Ac 1499. A Graeco-Latin Lexicon on the Pauline Epistles and a Greek Grammar, Leuven-Paris, 1988, p. 94, n. 76.

4 It may be interesting to mention that recently two papyri with writing exercises in the “biblical majuscule” have been published. In the first, P. Köln IV. 175 (Vth cent. A.D.), the alpha and the mu show the more capital form, which is the most frequent in our papyrus. In the second, P. L. Bot. 25 (2nd half of the VIth cent./beginning of the VIIth cent. A.D.), the alpha has an almost round left part and a small loop, while the middle of the mu was formed in one stroke. Both forms of both letters have their perfect counterpart in our text.


the Vth or VIth cent. A.D.)\(^7\) and of the Callimachus papyrus *P. Oxy. XX. 2258* (assigned to the Vth or VIth cent. A.D.).\(^8\) Especially in view of the rounded letters \(e, \theta, o, \varsigma\), which according to J. Irigoin (1959: 49) point to a rather early phase of this writing style, we are inclined to put the Brussels papyrus no later than the VIth century A.D.\(^9\) In any case its hand is closer to that of the *epistula festivalis* in *P. Grenfell II. 112* (cf. G. Cavallo 1975, pl. 12) of 577 A.D.\(^10\), than to that of the similar letter in *BKT VI 55-109* (*P. Berol. 10677*) (cf. G. Cavallo 1975, pl. 17), dated to the period 713-724 A.D.

Initial iota has always been provided with a diaeresis mark (see Fr. II \(\rightarrow\), col. II). Occasionally an \(\acute{\varepsilon}nu\) stigmÆ has been added after the word (cf. Fr. I \(\downarrow\), col. I, ll. 5 and 6, Fr. I \(\rightarrow\), col. I, l. 7 and col. II, l. 7 and Fr. II \(\downarrow\), col. II, l. 1(?)).

A few accentuation marks have been put by the first hand. They are used very inconsistently, as is often the case in school papyri.\(^11\) The accented syllable of some words is provided with a sign \(\acute{\varepsilon}, \grave{\varepsilon}, \bar{\varepsilon} \) or \(\tilde{\varepsilon}\). Apparently no distinction is made between acutus and circumflexus, e.g. \(\theta\acute{\varepsilon}g\acute{\varepsilon}w\acute{o}\) (= \(\theta\acute{\varepsilon}g\acute{\varepsilon}w\acute{o}\)), \(\mu\acute{\varepsilon}g\acute{\varepsilon}w\acute{o}\) (= \(\mu\acute{\varepsilon}g\acute{\varepsilon}w\acute{o}\)), \(\mathfrak{M}a\acute{\varepsilon}w\acute{o}\) (= \(\mathfrak{M}a\acute{\varepsilon}w\acute{o}\)). For this accentuation system we have found no parallels in published papyri. As to the mark on \(\acute{\eta}\lambda\acute{i}u\), \(\acute{\eta}\lambda\acute{i}o\) in Fr. I \(\rightarrow\), col. II, ll. 7-8), it is difficult to determine whether we are dealing with an accent (in which case \(\acute{\eta}\lambda\acute{i}o\) must be an error for \(\eta\lambda\acute{i}o\)) or a spiritus asper. The second assumption seems more likely, as the stroke on \(\eta\) is somewhat curved downwards (\(\tilde{\varepsilon}\)) and thus slightly different from \(\acute{\varepsilon}, \grave{\varepsilon}, \bar{\varepsilon}\), which are found elsewhere in the text and are certainly accent marks. Note, however, that the preceding word, \(\eta\acute{m}e\eta\alpha\), shows no trace of a spiritus.

The horizontal stroke with knobs at the beginning and at the end, which was written over the end letter of the word \(\delta\acute{o}\kappa\acute{t}o\) in Fr. I \(\downarrow\), col. II, l. 5, is probably an abbreviation mark.

Two corrections are made by the first hand. In Fr. II \(\rightarrow\), col. I, l. 7 the upsilon of \(\theta\acute{\mu}m\acute{\nu}r\acute{i}z\) has been written partly over an epsilon, which is still visible. In Fr. II \(\rightarrow\), col. II, l. 7 the fourth letter of \(\U\acute{\nu}\acute{d}i\acute{y}u\acute{u}\) has apparently been written over another letter which is no longer legible.

The papyrus *MS. Brux. IV 590* contains a list of trisyllabic words. Several similar lists of Greek words, grouped according to their number of syllables, are already known from the papyri. Cf. J. Debut (1986: nos. 68-106; for trisyllabics, see nos. 80-85 and 121 bis). See also the synthetic commentary in J. Debut (1983; 1987: 6-7 and 14-18).\(^12\)

---


\(^9\) We should also mention that the hand of *MS. Brux. IV 590* has been used as a comparandum by H. Harrauer - P. J. Sijpesteijn (1985: 27) to date the syllabary *P. Vindob. G. 36016* (= *MPER XV 6*) to the VIth century A.D.


\(^12\) For similar Coptic word-lists arranged alphabetically, see now M. R. M. Hasitzka (Hrsg. unter Mitarbeit von H. Harrauer), *Neue Texte zum Koptisch-Unterricht (Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek)*, Neue Serie, XVIII. Folge (*MPER XVIII*), Vienna, 1990, nos. 226-245 and her commentary p. 15 and p. 151. No. 231 contains only trisyllabic words; no. 228 provides a mixture of disyllabics and trisyllabics.
One could add now to her list:
- *P. Berol.* 21293 (first half of the VIth cent. A.D.)\(^{13}\), which contains some 5-syllable words;
- *MPER XV* 60 (VIth cent. A.D.) with tetrasyllabics;
- The tablets *Ashm. Mus. inv.* no. 1982.1119 (544-545 A.D.)\(^{14}\) with disyllabic (tablet A, coll. I and IV) and trisyllabic (tablet B, coll. I and II) words;
- The tablets *P. Vat. gr.* 54 (VIth cent. A.D.)\(^{15}\) with tetrasyllabics (tablets A and B);
- The tablet II of the school book *Louvre MNE 912* (Vth-VIth cent. A.D.)\(^{16}\) with five trisyllabic words beginning with π.

It is not clear whether the scribe of our papyrus limited his (complete) list to trisyllabic words only, or provided originally also similar series of monosyllabics, disyllabics, tetrasyllabics and even longer words. Of the most extensive parallels, the famous *Livre d'Écolier* in *P. Guéraud - Jouguet* (IIIrd cent. B.C.) (Pack\(^{2}\) 2642) lists five groups, from monosyllabics to penta-syllabics; *P. Bour. 1* (IVth cent. A.D.) (Pack\(^{2}\) 2613) provides monosyllabics, disyllabics and trisyllabics, and *P. Chester Beatty* \(^{17}\) (IIIrd-IVth cent. A.D.) shows groups of disyllabics, trisyllabics and tetrasyllabics.

In *MS. Brux.* IV 590 the words are not split up according to their syllables. On the contrary, in *P. Guéraud - Jouguet, P. Chester Beatty, P. L. Bat.* 25, no. 15 (= J. Debut 1986, no. 82), *P. Berol.* 21293 (at least on the flesh side), *MPER XV 60, Ashm. Mus. inv.* no. 1982.1119 and *P. Vat. gr.* 54 the syllables are separated each time by a blank space.\(^{18}\) In *P. Guéraud - Jouguet* a double dot is added between the (separated) syllables as well.

In the same way as in *P. Bour. 1, P. Chester Beatty, MPER XV 60, Ashm. Mus. inv.* no. 1982.1119, *P. Vat. gr.* 54 and several other lists published earlier\(^{20}\), the words in *MS. Brux.* IV 590 are grouped alphabetically, but, as in most of the parallels\(^{21}\), the system is limited to the first letter.\(^{22}\)

---


\(^{15}\) Edited by R. Pintaudi - P. J. Sijpesteijn, *o. c.*, no. 6.


\(^{18}\) See also the Coptic lists in *MPER XVIII*, nos. 226, 231, 232, 233, 244 and 245.

\(^{19}\) In *O. Tait II* 2193 (= J. Debut 1986, no. 78) a dot separates the syllables. The same technique was applied in the Coptic word-list *MPER XVIII*, no. 236; a double dot to separate the syllables occurs in *MPER XVIII*, no. 243.

\(^{20}\) See J. Debut (1986), nos. 73, 74, 75, 78, 79, 81, 82 (= now *P. L. Bat.* 25, no. 15), 103-106 and all the additional texts mentioned above, except *P. Berol.* 21293.

\(^{21}\) In *O. Edfu II* 307 (= J. Debut 1986, no. 73) the scribe seems to have taken into account also the second letter.

\(^{22}\) As was the case in most of the ancient lexica and glossaries. Cf. L. W. Daly, *Contributions to a History of Alphabetization in Antiquity and the Middle Ages*, Brussels, 1967.
As expected, most of the identifiable nouns are cited in the nominative case. There are, however, some exceptions to this rule. Thus, in Fr. I → col. II. 7-8 the nominative ηλιος is preceded by ηλιον, the genitive of the same word (for a possible explanation see the line commentary below). The form θεωνα (Fr. II → col. I. l. 1) must be the accusative of the personal name Θεον or rather the vocative, genitive or accusative of θεωνα. To κοκκινον (Fr. II ↓ col. I. l. 6), this might of course be the accusative masculine sg. of the adjective κοκκινος (‘scarlet’), but most likely it is the substantivized neuter κοκκινον (‘scarlet cloth’). The word μανασση (Fr. II ↓ col. II. l. 3) looks like the vocative, genitive, dative, or accusative of Μανασση. We may note here that in the Bible this name is very common in the phrases φυλη Μανασση, νιοι Μανασση. However, some LXX manuscripts have a nominative Μαν(ν)ασση (E. Hatch - H. A. Redpath, Suppl.: 107). More difficult to interpret is κεφαλον (Fr. II ↓ col. I. l. 5). This might be an accusative sg. of κεφαλος or a genitive plural of κεφαλη (for κεφαλων); but we prefer to regard it as the proper name Κεφαλων (see the line commentary).

Most of the above-mentioned parallels provide a mixture of mythological, historical or geographical names on the one hand and, on the other hand, more common words (cf. J. Debut 1983). The Brussels papyrus shares this feature, but it is the first, we believe, to show such an overwhelming majority of biblical names. To be true, biblical names, sometimes the same as in our papyrus23, appear also in MPER XV 60, Ashm. Mus. inv. no. 1982.1119 and P. Vat. gr. 54 and they are, of course, predominant in the Coptic word-lists24. In our papyrus 54 words can still be read with reasonable certainty. Among these words, proper names make up at least 57% (probably more). Most of these names have been taken from the Old and New Testament.25 Apart from these biblical names we find several late Greek proper names such as Ευτυχης, Θεονας, Μαρινος, and possibly Βαλσωμον, Ευγενης, Κεφαλων. Common names and adjectives26, which for the most part seem to come from a biblical context as well27, amount to at least 27%. A plausible hypothesis, we believe, is that our papyrus contains a writing exercise of a monk29, or was in any case written in a Christian milieu.

One or two words, although they are clearly legible, could not be identified: δορκςτο (Fr. I ↓ col. II. l. 5; but cf. also our commentary), and the enigmatic ξυγανε30 (Fr. I → col. II. l. 3).

---

23 We will indicate them in the line commentary below.

In his comments to P. U. G. II 53 (= J. Debut 1986, no. 74) J. Bingen, L'exercice scolaire P. U. G. II 53, in Chronique d'Égypte, 57 (1982), pp. 107-110 has already pointed to the fact that this list shares a lot of names with P. Guéraud - Jouguet and with P. Bour. 1 and he has stressed "la continuité, du IIIe siècle avant J.-C. au IVe siècle de notre ère, de certaines particularités de l'enseignement dispensé aux élèves de la chôra" (p. 110). See also J. Debut (1987: 17).

24 Cf. M. R. M. Hasitzka, o.c., p. 67.

25 Only one name, Θομωρις, seems to belong to a pagan context.

26 The word κοσμος (Fr. II ↓ col. I. l. 3) is the only certain instance of an adjective in our list.

27 Cf. such words as Ζελεφης, ιερευς.

28 In the alphabetical word list WTBarbara 2 (VIIth cent. A.D.), edited by B. Rom - H. Harrauer, Eine Wachstafel mit alphabetisierten Namen, in Chronique d'Égypte, 57 (1982), pp. 303-308, 19 out of the 49 names are from the Old Testament. Thus P. Vat. gr. 54 is not isolated in this respect, as already A. Blanchard, Sur le papyrus Bodmer de Ménandre (see supra, note 17) conjectured.

29 On bookwriters in monasteries, see L. Koenen, Ein Mönch als Berufsschreiber, in Festschrift zum 150jährigen Bestehen des Berliner Ägyptischen Museums, Berlin, 1974, pp. 374-354.

30 A word ξυγανε occurs in Hesychius' Lexicon as the interpretament of γιμβανα (Γ 564 L). It is, however, corrected to ξυγαλια by Latte.
Since the practice seems to have existed to use artificial words in comparable word-lists\(^{31}\), it cannot be ruled out that the latter word has been invented by our scribe because he could not find a sufficient number of existing trisyllabic Greek words beginning with zeta.\(^{32}\)

We should also make some observations about the orthographic errors in our papyrus. Possibly, our word list contains some examples of the widespread interchange of omicron and omega, cf. *infra* our commentary on ἐλευθερίας (Fr. I ↓, col. I, l. 2) and κεφαλήν (Fr. II ↓, col. I, l. 5). As F. T. Gignac (1976: 275-277) and J. Kramer (1986: 249) point out, this confusion was total in Egypt and is even found in morphological endings.

Two cases should possibly be explained by the confusion between voiced and voiceless consonants, which was characteristic of the Greek spoken by Egyptians and is very common in the papyri.\(^{33}\) The word βηθφαχη (Fr. I ↓, col. I, l. 3) presumably stands for the biblical place-name Βηθφαγή.\(^{34}\) Likewise δόρκατο (Fr. I ↓, col. II, l. 5) might stand for δορκας (see our commentary below), but this remains somewhat uncertain. Perhaps βεθλεεμ (Fr. I ↓, col. I, l. 4) for the usual Βεθλεεμ also finds its explanation in the characteristics of Egyptian Greek, which shows an occasional interchange of e and η (for examples, see F. T. Gignac 1976: 242-246; cf. also J. Kramer 1986: 248). But this is by no means sure, as we are dealing with a non-Greek name. We refer to the line commentary below.

An obvious case of inversion of consonants is seen in θεγραμα (Fr. II →, col. I, l. 6) for the biblical name Θεργαμά. In βαισθαξα (Fr. I ↓, col. I, l. 1), which is otherwise only known as Βαισθάκοδ or Βαισθάκοθ, the scribe might have forgotten the final consonant. Finally μαριμα (Fr. II ↓, col. II, l. 2), if this is indeed the correct reading, can hardly be anything else than an error for μαριμα.

As to the physical characteristics of the codex from which the two fragments originate, we can only formulate some hypotheses. Its original height remains unknown, of course. Its breadth (at least 17 cm) corresponds quite well to the “group 5” (17 to 18 cm br. — 30 cm h.) determined by E. G. Turner (1977: 16-18).

Although we could find no clear fibre continuations between Fr. I and Fr. II\(^{35}\), it seems likely from their contents that the two leaves were adjacent in the original codex. On the pages Fr. I ↓, Fr. I → and Fr. II ↓ words with three different initial letters are still visible; on Fr. II → only words with initial theta and initial iota. Because col. II of Fr. I → in its actual state ends with the word ηιως and col. I of Fr. II → starts with the word θεως, it is totally improbable that one more leaf intervened between the two fragments. Everything points, on the contrary, to the following disposition:

\[ \text{Fr. I} \rightarrow \downarrow \rightarrow \text{Fr. II} \]

---


\(^{32}\) For this possibility, cf. the remarks of M. R. M. Hasitzka, *o.c.*, p. 154 (concerning *MPER* XVIII, no. 228).

\(^{33}\) Cf. F. T. Gignac (1976: 64 and 76-86) and J. Kramer (1986: 251-252), who point out that Coptic lacked the distinction between k/k and t/t.

\(^{34}\) As to the δ instead of θ, this interchange is also known from Egyptian Greek, cf. the examples in F. T. Gignac (1976: 96).

\(^{35}\) The smuts on the right hand part of Fr. I → and on the left hand part of Fr. II → make a definite conclusion impossible.
The little codex then had apparently been built up by several “uniones”.\textsuperscript{36} Cf. E. G. Turner (1977: 61, Table 7). Undoubtedly, before Fr. I \textdownarrow at least one more page (trisyllabic words with α- and β-) was provided and after Fr. II \textdownarrow the rest of the alphabet was worked through for this category of trisyllabics. And, if also other categories of words were included (cf. \textit{supra}), the codex must have been rather extensive.

\textbf{Transcript}

\textbf{Fr. I \textdownarrow}

\begin{tabular}{ll}
Col. I & Col. II \\
\hline
1 & δαυλα\textalpha\
2 & δαμασκ\textomega\
3 & δε\textbeta\
4 & δεβλαθ\textalpha\
5 & δορκα\textomega\
6 & δα\textgamma\
7 & δορκα\textomega\
8 & δαιρε\textomicron
\end{tabular}

\textbf{Fr. I \rightarrow}

\begin{tabular}{ll}
Col. I & Col. II \\
\hline
1 & μ. \textomicron\
2 & με\textomicron
\end{tabular}

\textbf{Fr. II \rightarrow}

\begin{tabular}{ll}
Col. I & Col. II \\
\hline
1 & \textomicron\textgamma\
2 & \textomicron\textomicron
\end{tabular}

\textsuperscript{36} We do not know on which basis M. Wittek (1975b : 246) stated: "Ces fragments sont probablement les restes d'un cahier composé de deux doubles feuilles".
Commentary

Fr. I ↓

Col. I

1. 1 βαθακα: Although apparently no letter followed after α, presumably Βαθάκα or Βαθάκα, the name of a Samaritan village (E. Hatch - H. A. Redpath, Suppl.: 32; cf. Eusebius, Onomast., 56, 26), was meant.

2. 2 βαλσαμών: A smut covers the two initial letters. A word βαλσαμόν (‘balsam-garden’) occurs in Palladius, Historia Lausiaca, 8, 3, 6. But here we are rather dealing with the late Greek proper name Βαλσαμών or Βαλσάμων (W. Pape - G. Benseler, I: 196; D. Foraboschi 1971: 77). Less probable is a false spelling for βάλσαμον ‘balsam’, a word which does not occur in the Bible.

3. 3 βδοφάκα: Probably for Βδοφάκα (Βδοφάκα) (W. F. Moulton - A. Geden: 146), the name of a village near the Mountain of Olives.

4. 4 βεθλεέμ: Name of the famous Judean town, the birthplace of Jesus. In Greek this place-name normally has the form Βεθλεέμ (Βεθλεέμ) (thus e.g. in the New Testament, cf. W. F. Moulton - A. Geden: 146) or Βεθλεέμ (see E. Hatch - H. A. Redpath, Suppl.: 33). For a possible explanation of the έ by the phonetics of Egyptian Greek, cf. supra. But Βεθλεέμ is in the Septuagint an occasional spelling variant of Βαθαλαμόν ‘balsam’, and the spelling Βεθλεέμ is also known from Amphilocho of Iconium, In natalitia domini (oratio 1), 112.

5. 5 γενεα: Frequent both in the Old and the New Testament (E. Hatch - H. A. Redpath, I: 236-237; W. F. Moulton - A. Geden: 158). Cf. also MPER XV 60, l. 14. The horizontal stroke above the initial γ could be a very small paragraphos used to mark the transition to a new group of words (with γ-). However, elsewhere in the text, viz. in Fr. I →, col. II, l. 6 and Fr. II ↓, col. I, l. 7, a similar transition remained unmarked.

l. 7 γ...: As it seems difficult to find a suitable Greek word, one may suppose another biblical name. The geographical name Γαβαθω, Γαβαθ, with the variants Γαβαθρ, Γηβαθρ (E. Hatch - H. A. Redpath, Suppl.: 41-42; F. Wutz, 1914: I, 484), would fit in here. Eusebius (Onomast., 70, 22) has the variant Γαβαάζ. This author also lists Γαβαάν as the name of a town (Onomast., 70, 26).

Col. II
l. 1 δορ...: Possibly one has to read δορίτης ('inhabitant of Dora') or some case-form of this word, which is found in Flavius Josephus, AJ, 19, 300, 2; 302, 1; 303, 1.


l. 3 δεβλαδα: In the Septuagint name of the place where the king of Juda was judged by the king of Babylon (E. Hatch - H. A. Redpath, Suppl.: 51).

l. 4 δανιηλ: Name of the famous prophet (E. Hatch - H. A. Redpath, Suppl.: 50). Cf. also MPER XV 60, l. 5, Ashm. Mus. inv. no. 1982.1119, B, col. I, l. 1 and in the alphabetical word list WTBarbara, col. IV, l. 45.

l. 5 δόρκατο: The meaning of the mark over the omicron is not clear. Most likely it is an abbreviation mark for end ν or end ς.

Nowhere have we found a similar word, neither as a common noun nor as a proper name. If one might read Δόρκατος, this could be an error for Δορκάδος, i.e. Δορκάς, genitive of Δορκάς, which is known as a woman's name. In Act. Ap., 9, 36 Δορκάς is given as the Greek translation of Τεβιθᾶ, the woman restored to life by Peter in Joppe. Flavius Josephus, BJ 4, 145 mentions a Ίλούννης Δορκάδος ('son of the Gazelle').


l. 7 δαρειως: Name of several kings of Persia (E. Hatch - H. A. Redpath, Suppl.: 50). Cf. also MPER XV 60, l. 2.

Fr. I →
Col. I

The word is cited by the grammarian Herodian (Περί ῥηματικῶν ὄνομάτων, GG III, II 2, 898, 5) among the examples illustrating the rule for accenting the nouns in -τής. Cf. also Ashm. Mus. inv. no. 1982.1119, B, col. II, l. 6.

l. 3 ελμωδαδ: Name of one of the sons of Iektan in the Septuagint (E. Hatch - H. A. Redpath, Suppl.: 59).

l. 4 ελιοις: Name of the son of Barachel in the Book of Job (E. Hatch - H. A. Redpath, Suppl.: 59).

37 Interchange between voiced and voiceless consonant; cf. supra our remarks on orthographic errors.

38 But cf. the accent on the first syllable of δόρκατο.

1. 5 ευγενής: For the adjective ευγενής in the Bible, cf. E. Hatch - H. A. Redpath, I: 569 and W. F. Moulton - A. Geden: 398. Possibly the proper name Ευγένης (W. Pape - G. Benseler, I: 403) was meant; cf. infra (l. 6) ευτύχης.

1. 6 ευτύχης: Probably the (unexpected) accent indicates that the proper name Εὐτύχης (W. Pape - G. Benseler, I: 427-428) is meant. Wutz (1914: I, 359; 681 and II, 681) cites an etymological explanation in some biblical onomastica of the name Εὐτύχης, Εὐτυχής (sic), Eutyches, as ‘ἐξιστάμενος, amens’. Note that the adjective ευτύχης is absent from the Bible.

1. 7 ελπίδα: Name occurring several times in the Old Testament (E. Hatch - H. A. Redpath, Suppl.: 58).

1. 8 ε…: Could be completed to ελμωδομ (E. Hatch - H. A. Redpath, Suppl.: 59), a variant of the name Ἐλμωδάδ (cf. supra, l. 3), to ελμωδομ (cf. Ev. Luc., 3, 28, 2), or to εμμαυος (cf. Ev. Luc., 24, 13, 3).

Col. II

1. 2 ζ…: The second letter after ζ: (lower trace) of a rho?
   One could be inclined to read ζεφαίον. Ζεφαῖοι is the name of a people in the Septuagint (cf. E. Hatch - H. A. Redpath, Suppl.: 66). However, the space between ζ and φ seems larger than required for et and the hasta of the second letter after φ descends lower than one would expect for iota. Possibly this letter was a rho.

1. 3 ζεγνανε: We could reach no certainty about the meaning of this word. Cf. supra, note 30. Perhaps it was an artificial creation of our scribe; cf. supra, pp. 145-146.

1. 4 ζελφίτης: This word is not attested elsewhere. Probably it means ‘son or descendant of Zelpha’, Zelpha being Lea’s servant who became the wife of Jacob (E. Hatch - H. A. Redpath, Suppl.: 66).


1. 7 ἡλιος, l. 8 ἡλιος: For the mark on the η, cf. supra our remarks on the accentuation system.
   These two case forms of the same word are possibly taken from a Bible passage where the nominative followed the genitive within a short interval, e.g. Ge., 15, 12 and 15, 17, De., 24, 13 and 24, 15.

Fr. II →

Col. I

1. 1 θεωνα: Vocative or genitive of Θεωνᾶς or accusative of Θέων (for both names cf. W. Pape - G. Benseler, I: 504). The first name is very common in Christian times, the second is frequently used in philosophical and grammatical works as a typical example for personal names.

1. 2 θεδδιαος: The reason of the marks on the deltas is not clear.
   Name of one of the twelve apostles (Ev. Matt. 10, 3, Ev. Marc. 3, 18).


1. 4 θεκουε: Name of a Judean town (E. Hatch - H. A. Redpath, Suppl.: 71).

1. 5 θηριον: This noun occurs frequently in the Old Testament (E. Hatch - H. A. Redpath, I: 650-651) as well as in the Apocalypse of John (W. F. Moulton - A. Geden: 459-460).

1. 6 θεγγομα: In all probability a writing error (inversion) for the biblical personal name Θεργαμα (E. Hatch - H. A. Redpath, Suppl.: 72).

1. 7 θωμ[ε]ρίς: After the μ the scribe wrote at first ε. Then he noticed his error and wrote the correct upsilon partly over the epsilon.
In Greek mythology Θάμυρις is a renowned musician. Could this word be taken over from the older tradition of word lists containing many mythological names?  

1. 8 θαμυριθα: Name of a Judean town (E. Hatch - H. A. Redpath, Suppl.: 70); cf. Eusebius, Onomast., 100, 19.

Col. II

1. l. 1 ιαμηθα: Only the lower part of the initial ι is still visible. No doubt it was originally provided with a diaeresis mark. 'Ιαμεθα was of one of the three sons of Noah (E. Hatch - H. A. Redpath, Suppl.: 76).

2. 2-4: Behind the words there are some black spots. We have the impression that these are not remnants of an earlier text, but rather soot, or ink which penetrated from the other side of the papyrus.

1. 2 ioθηθα: Very capital alpha. Its right part is not fully closed.

Name of the son of Maleeel. The spelling 'Ιαμεθα occurs in some biblical lexica (cf. F. Wutz, 1914: 197 and 644) and in the 1nd century author Theophilus of Antioch, Ad Autolycum, 3, 24, 3, but in the Septuagint the name is written 'Ιαμεθα and 'Ιαμετα (E. Hatch - H. A. Redpath, Suppl.: 75).


1. 7 ιδηθουν: The fourth letter, θ, is apparently a correction over another letter. 'Ιδηθουν is a biblical personal name (E. Hatch - H. A. Redpath, Suppl.: 77).


Fr. II ↓

Col. I

1. 2 κεφαλιζις: Is found in the Septuagint with the meaning ‘capital of a column’ and ‘(book) roll’ (E. Hatch - H. A. Redpath, II: 760-762).


1. 4 [κ]...[ζ]: Because of a rupture in the papyrus the word on this line is hardly legible. The begin κ is hidden under dirt. If the final letter was indeed a ζ, it must have been rather small.

1. 5 κεφαλων: Most probably a spelling error  for the personal name Κεφαλων (Κεφαλων) (W. Pape - G. Benseler, I: 653; F. Preisigke 1922: 172-173; D. Foraboschi 1971: 163-164). Cf. our commentary on βολταεμων above (Fr. I ↓, col. I, l. 2). Of course it could also be the accusative of κεφαλος ‘a species of mullet (a fish)’ or stand for κεφαλον, genitive plural of κεφαλη ‘head’.

1. 6 κοκκινον: Κοκκινον ‘scarlet, scarlet cloth’ (from κόκκινος ‘scarlet, red’) is frequent in the Bible (E. Hatch - H. A. Redpath, II: 775-776; W. F. Moulton - A. Geden: 553).

---

40 Note, however, that a Κλαδωθα Θαμυρις is known from P. Oxy. XXVII. 2476, l. 3 (A.D. 289).
41 Cf. supra our general remarks on orthographic errors.
42 The word κεφαλος is mentioned among other fish-names in the bilingual Greek-Coptic word list MPER XVIII, no. 256 (Vlth cent. A.D.), col. 4, l. 424 (cf. M. R. M. Hasitzka, a.c., p. 189). There is also a Greek personal name Κεφαλος, cf. F. Preisigke (1928: 172) and D. Foraboschi (1971: 163).
Although a very common Roman first name, this name also may have been taken from the Bible. A Roman consul Lucius (142 B.C.) is mentioned (in the hellenized form Δεύκιος) in the Septuagint (1 Ma. 15, 16). The New Testament mentions Lucius (Λουκίος) of Cyrene (Act. Ap., 13, 1) and another Lucius (Λουκίος) is known from Ep. Rom., 16, 21 (cf. W. F. Moulton - A. Geden: 606).

Perhaps this name too was taken from the Bible. A general of Antiochus IV was called this way (E. Hatch - H. A. Redpath, Suppl.: 102). In Act. Ap. Κλαύδιος Λυσίας is the name of a Roman tribune (cf. W. F. Moulton - A. Geden: 607).

As there seem to be almost no Greek words beginning with λυβ-, λυρ is more likely. One might consider λυρίστης ‘player on the lyre’, which is cited by Herodian in his treatment of the accentuation of the nouns in -της (De prosodia catholica, GG III, I, 78, 7; Περί ῶμηματικῶν ὀνομάτων, GG III, II 2, 898, 5). Cf. supra about ἐργάτης.

Col. II

The mark after the final alpha looks more like a small circle than like a dot. Was it part of a letter of a previous line?

After μαρι the upper part of a rho and a following alpha seem possible. Because of the dirt which covers this part of the papyrus, it is not clear how many letters still followed.

If μαριρωμ is to be read, this could be an error for μαριαμ (E. Hatch - H. A. Redpath, Suppl.: 108) or μαρορ(ε)μ (cf. F. Wutz, 1914: I, 412).

In the Old Testament this is the name (1) of the first-bon of Joseph, patriarch of one of the tribes of Israel, and (2) of the son of Ezekia, king of the Jews. For the interpretation of the form, cf. supra.


A common personal name in Imperial times (W. Pape - G. Benseler, II: 862; F. Preisigke 1922: 206; D. Foraboschi 1971: 188), especially in the Orient.


Name of an apostle and of one of the evangelists.

The word cannot be restored with certainty. There are numerous trisyllabic biblical names beginning with Μας-, e.g. Μασαλμ, Μας(σ)ηφά, Μας(σ)ηφάθ, Μασέκκα(ζ), Μα- 

Katholieke Universiteit Leuven        H. Seldeslachts - A. Wouters

Christliche Wörterliste (Ms.Brux. IV 590)
Christliche Wörterliste (Ms. Brux. IV 590)