

Christian Invocations in the Papyri: a Supplement

IN our article « Christian Invocations in the Papyri »⁽¹⁾ we noted in the introduction that we did not claim to have collected all invocation formulas occurring in Coptic sources, nor most references to Greek inscriptions from Egypt. Though even now we cannot claim to have collected the pertinent data in both fields exhaustively, enough material has been assembled to warrant a short supplement to the list of formulas and their attestations given in that article. The dispersed publications and poor indexing of this material makes its assemblage difficult and completeness elusive. There is indeed a great need of a Coptic *Sammlung*. Such a work would save scholars much trouble, and it is a pleasure to see that such a project has been announced by M. Krause⁽²⁾. One may hope that this will also take account of the many Coptic inscriptions on stelae etc. As regards Greek inscriptions, attention has been limited to the study of Egypt proper⁽³⁾, thus excluding the Greek inscriptions from Nubia⁽⁴⁾, though these too contain invocation formulas.

(1) See *Cd'E* 56 (1981), 112-133. We gladly take this opportunity to correct a few errors in this article. P. 120, form. **2B** : *P. Lond.* II 483 comes from the Apollinopolite Heptakomias (information kindly provided by J. Gascou [Paris]), *P. Paris* 21 comes from the Thinite, *SB* I 5112 comes from the Apollinopolite Ano ; n. 2 : read for *ἀγίου, ἀγίας* ; n. 3 : read for « Cf. n. 13 », « Cf. preceding note ». P. 121 : read for « 5112, 5114 », « 5112-5114 ». P. 125 : Of the texts listed under formulas **2B**, **2D** and **2E** listed on this page none are in fact **2D**. The following are formula **2B** : *P. Würzb.* 19 (Hermopolite ; cf. now *Anagenesis* 1 [1981] 98 : 622^v) and *P. Edfu* I 4 (Apollinopolite). The remainder are all formula **2E**. Ad ST 97, listed on this page, it should be remarked that the editor's restorations are not likely ; the restoration at the end of line 1 belongs at the start of line 2. P. 126, form. **2G** : *BM Or.* 6204 should have been listed on p. 123, form. **2G** ; form **2?** : *SPP* X 169 (cf. for this text p. 130) should have been listed on p. 124, form **2?**. For the papyrus dealt with in our appendix, pp. 131-133 (*CPR* I 30 fr.i = *M. Chrest.* 290), see the forthcoming new edition of the text in *CdE* 57 (1982).

(2) See M. Krause, *Nubia. Récentes recherches. Actes du colloque nubienologique international, au Musée national de Varsovie, 19-22 juin 1972* (Warszawa 1975), p. 76 n. 8.

(3) See E. Bernarnd, *ZPE* 26 (1977) 95-117.

(4) Cf. J. Kubinska, *FARAS, IV : Inscriptions grecques chrétiennes* (Warszawa 1974) ; M. G. Tibiletti Bruno, *Iscrizioni Nubiane* (Pavia 1964 ; = Istituto Lombardo.

In this supplement already known formulas are indicated by the designations used in our preceding article, i.e. without repeating the full formula. Furthermore, a few new formulas from Greek and Coptic sources have been discovered which are given here in full with a designation which follows the order of the earlier designations.

a. KNOWN INVOCATIONS :

2G or (less likely) **2F**

Babylon? VIII, 14th ind. Ryl 121 (2)

This papyrus also contains a text written in Hermopolis. If the document with the invocation was written in Babylon — as the heading of the contract would suggest — it would present us with an aberration from normal practice in showing a Holy Trinity invocation in use in Lower Egypt after A.D. 610; but cf. *SPP* X 169 which seems to present also part of a Trinity invocation in a Fayumic papyrus from A.D. 763 (cf. *Cd'E* 56 [1981] 130).

2J Jeme VII/VIII, Pharmuthi 7, *Cd'E* 41 (1966) 215; in Coptic (Thebes) 2nd ind.

?	ST 60; in Coptic; omits the Son
?	ST 107; in Coptic
?	ST 214 (mostly lost)? In Coptic
?	ST 340 (partly lost; already listed <i>Cd'E</i> 56 [1981] 126 as formula 2 ?)
?	ST 405 (2); in Coptic
?	ST 412; in Coptic; om. the Father
?	ST 429; in Coptic
?	Hall pl. LVII no. 5; in Coptic
?	Hall pl. LXIX no. 2; in Coptic
?	Hall pl. LXX no. 1; in Coptic
?	Hall pl. LXXIII no. 1; in Coptic

Accad. d. Scienze e lettere. Rendiconti, Cl. d. Lett., 97 [1963] 491 ff.); J. F. Oates, *JEA* 49 (1963) 161-171; J. W. B. Barns, *Kush* 2 (1954) 26-32 (the inscriptions published by Barns and Oates never entered *SB* or *SEG*).

(2J) (Jeme)	?	Hall pl. LXXV no. 1 ; in Coptic
	?	Hall pl. LXXVI no. 1 ; in Coptic (1)
	ca. 600	CO 135 (Till, 177, s.n. Philotheos, son of Zebedaios); in Coptic
	?	CO 138 ; in Coptic
	?	CO 140 ; in Coptic
	?	KOW 107 ; in Coptic
	?	KOW 188 = ST 225 ; in Coptic
	?	KOW 219 = ST 295 ; in Coptic (partly lost)
	VII	Ep 92 ; in Coptic
	?	<i>Christianskij Vostok</i> 1 (1912) 207 = Kossack, <i>Lehrbuch d. Koptischen</i> 340, no. 128 ; in Coptic
Nubia	?	<i>Sb. Akad. Berlin, Phil.-Hist. Kl.</i> 1913. 8, 54. 1
2L Jeme (Thebes)	?	CO 393; adds an extra ΕΤΟΥΑΑ bef. ΝΖΟΛΟΟΥΣΙΟΙΟ

b. NEW INVOCATIONS :

**2M ΖΗΠΡΑΝ ΝΘΑΓΙΑΣ 'ΤΡΙΑ' ΠΕΙΩΤ ΑΝΠΥΡΗ ΑΝΠΕΠΝΕΥΑΑ
ΕΤΟΥΑΑΒ ΑΝΤΠΑΡΘΕΝΟΣ ΤΗΧΟΕΙΣ ΤΑΠΕΟΥ ΕΤΟΥΑΑΒ**
Provenance? ? *Sphinx* 10 (1906) 2 (2)

(1) For Hall, App. no. 17 (p. 145) cf. Hall, App. 14 (p. 142) ; invocation not necessarily to be restored.

(2) Translation : « In the name of the Holy Trinity, the Father and the Son and the Holy Ghost and the Virgin, the Lady who enjoys holy glory ». After we closed the Ms. of this article Dr. L. S. B. MacCoull kindly informed us that she will republish this papyrus in *Studi in Onore di Ugo Monneret de Villard* (Rome) with a commentary. The papyrus is kept in the Graeco-Roman Museum at Alexandria as inv. no. 647. Dr. MacCoull reads the invocation as follows: † [Ζ]ΑΠΡΑ[Ν ΤΗ]Σ ΑΓΙΑΣ 'ΤΡΙΑΔΟΣ' ΠΕΙΩΤ ΑΝΠΥΡΗ ΑΝΠΕΠΝΕΥΑΑ ΕΤΟΥΑΑΒ ΑΝΤΠΑΡΘΕΝΟΣ

- 2N Ἐν ὀνόματι τῆς ἁγίας ἐν μονάδι τριάδος πατρὸς καὶ υἱοῦ καὶ ἁγίου
πνεύματος
Great Oasis ? ASAE 9 (1908) 183 = *Lef.* 357.2
(inscription)

Evidently, the reading *μοναδριας* is an error for *ἐν μονάδι τριάδος*. This is our formula **2F** lacking the epithets *ζωοποιὸς καὶ ὁμοούσιος* for the Holy Trinity.

- 20 Ἐν ὀνόματι τοῦ θεοῦ καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος
Jeme VIII KOW 103
? Hall pl. XXXI.3 (partly lost,
our rest.)

Evidently, this formula is a cross-combination of the Arabic Bismillah (cf. *Cd'E* 56 [1981] 113 n. 2) and our formula **2J**.

Lastly Ryl 408^r should be mentioned. This document reads (as far as preserved) :

Ἰου καὶ ζωοπαίου σὺν πνεύματ'
Ἰωδ θ|| τῆς παρουσίας ἰνδικτιωνος
Ἰπ| απ^ω χωριω^v πονανπιδιγεις
Ἰλαμπροτ'| †εβαιωδης†

From a photo kindly provided by the John Rylands Library we can testify to the correctness of the editor's readings. The top of the document is not preserved, i.e. there is no upper margin. Nevertheless, our impression is that we are dealing here with the heading of a document starting with an invocation, followed by a (partly lost) date to the month, day and the indiction. If so, we must assume a serious scribal error for an invocation of the type *ἐν ὀνόματι τῆς ἁγίας καὶ ζωοποιοῦ καὶ ὁμοουσίου τριάδος πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος* (our formula **2F**), as there is no invocation known in which only the Holy Ghost, styled as *ζωοποιός* (and *ὁμοούσιος*?), is mentioned. In itself, *σου* might be taken as Nomen Sacrum for *σ(τὰρ)ου*, but we know of no examples of the Cross being styled as *ζωοποιός*.

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Τῆς Βοηθῆς // Τῆς Ἐλευθερίας Ἐσφῆδης. i.e. « In the name of the Holy Trinity, the Father and the Son and the Holy Spirit, and the Virgin our protector, my (*sic*) holy mother » and she thinks that the papyrus has a Fayumic provenance.