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 Sammel-
buch. 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
ersors 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 Aino; n. 2: read for
άγιον, áγιας; n. 3: read for * Cf. n. 13; * Cf. preceding note*. P. 121: read for
5112, 5114; * Cf.: 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 Anagennesis 1 [1981] 98: 6229) and P. Edfu I 4 (Apollino-
polite). 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?: * Cf. 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.1 = 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 nubiologique in-
(3) See E. Bernard, ZPE 26 (1977) 95-117.
(4) Cf. J. Kubinska. FARAS, IV: Inscriptions grecques chrétiennes (Warszawa
1974); M. G. Tibiletti Bruno, Iscrizioni Nabiane (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).


? ST 60; in Coptic; omits the Son
? ST 107; in Coptic
? ST 214 (mostly lost)? In Coptic
? ST 340 (partly lost; already listed Cd'E 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

ÉGYpte GRECco-ROMAINE

(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  
Christianskij Vostok 1 (1912) 207 = Kossack, Lehrbuch d. Koptischen 340, no. 128; in Coptic  
Nubia  
?  
Sb. Akad. Berlin, Phil.-Hist. Kl. 1913. 8, 54. 1  

2L Jeme  
(Thebes)  
?  
CO 393; adds an extra ΕΤΟΥΑΑ bef. ΝΩΕΛΛΟΟΥCtrl c13c  

b. NEW INVOCATIONS:

2M ΣΠΝΠΑΝ ΝΔΑΓΙΑC 'ΤΡΙΑ' ΠΕΙΩΤ ΤΑΜΠΕΝΗΠΡΕ ΤΑΜΠΕΝΝΕΤΜΑ ΕΤΟΥΑΑΒ ΣΕΝΤΙΠΑΡΕΝΟΝC ΤΗXΟΕΙC ΤΑΝΕΩΟΥ 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: † [2]ΣΠΝΠΑΝ ΣΗX ΑΓΙΑC 'ΤΡΙΑΑΟC' ΠΕΙΩΤ ΤΑΜΠΕΝΗΠΡΕ ΤΑΜΠΕΝΝΕΤΜΑ ΕΤΟΥΑΑΒ ΣΕΝΤΙΠΑΡΕΝΟΝC  

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CHRISTIAN INVOCATIONS. SUPPLEMENT

2N 'Εν δόνυματι τῆς ἁγίας ἐν μοναδί τριάδος πατρός καὶ νιῶ καὶ ἁγίου πνεύματος
Great Oasis ? A.S.A.E 9 (1908) 183 = Lef. 357.2 (inscription)

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

20 'Εν δόνυματι τοῦ θεοῦ καὶ τοῦ νιῶ 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. C'd'E 56 [1981] 113 n. 2) and our formula 2J.

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

|νον καὶ ζωοπαίου σῶν πνεῦματι/
|νδὸ τῆς παροικής νδικτιωνος
|π/ αητ' χρωμον' πονατίδειον
|λαμπροτ' ενθαμοδής'

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 δονυματι τῆς ἁγίας καὶ ζωοποιοῦ καὶ ὁμοούσιον τριάδος πατρός καὶ νιῶ 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, ου might be taken as Nomen Sacrum for σ(ταύρ)ον, but we know of no examples of the Cross being styled as ζωοποιός.

New York Roger S. Bagnall
Amsterdam K. A. Worp

Τῖμοθέου// ΤΑΣΧΕΟΥ ΕΩΣΑΑΥ. 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.