



daemon, or a few letters from the beginning of the word, as **AOE** was written on the Athenian coins and **ΣΥ** on the coins of Sybaris. In manuscripts there is as a rule one additional feature: the last letter is written above the preceding one, and a short oblique stroke is added next to or through the last letter<sup>1)</sup>. Such a superposition in a word

Υάε	if
Κατα	Υ <sup>ο</sup>
μενος	Μ <sup>ο</sup>
μετα	Μ
χορός	Χ <sup>ο</sup>
διδόξες	Δ <sup>ο</sup>
Αθηναίοι	Φ <sup>ο</sup>

Fig. 13.

Abbreviations through contraction together with superposition, suspension or combination. Cf. Pl. V, schol. 2, 7; CL. 10, margin 14; 47, 3; 48, 7; Th. 66, margin 3 and 8; 70, 4; 72; 5, if 6 and 14; LC. 6 margin 1.

ἀστὴρ	✱
ἡλῖος	☉
κόσμος	⊕
κύκλος	⊙
ὄρθος	⊥
σελήνη	☾
τρίγωνον	▽

Fig. 14. Symbols.

Cf. CL. 11 inf. 5; LC. 3, 6 etc.; 11, 31.

Σ	αλ	//	εἰς
Λ	αν	α	εἰς
Π	αντί	5	ης
Ω	αφα	Σ	καὶ
✓	ας	Π	οἱς
ῖ	δε	α	ον
Λ	ειν	δ	οῖς
Λ	εν	Σ	πρός
?	εσ	α	ων
Λ	εστ	Σ	ως

Fig. 15.

Various abbreviations. N.B. *ων* and *ην* are written as *ew*, *es* and *es* as *ηs*.

abbreviated through suspension may be found on Pl. VI in the title, on Pl. V in many scholia, then in CL. 9 margin 23; 10 margin 24<sup>2)</sup>; a repeated superposition in CL. 11, 1. Strokes marking the suspension are numberless: see e.g. the same plates and CL. 9 margin 22; Th. 81, 1) Sometimes a horizontal stroke is drawn above the last letter.

10; 48, 2 and 9. Suspension combined with the two types of letter-combination is frequent (fig. 11 and Pl. VI, 1, 2 of the scholia the name "Ομηρος"). It should be noted that the different parts of compound words may each be abbreviated by suspension, whereas for the combination of suspension and superposition two successive words may be treated as one single word (e.g. *εἰς* = *εἰς* *τον*).

4. *Contraction* consists in omitting the central part of the word. First of all we must mention the so-called "nomina sacra" reproduced in fig. 12. The name has been given by L. Traube<sup>1)</sup>, considering the fact that it is almost exclusively used for sacred terms; the origin, according to him, is to be found in the Greek translation of the Old Testament (the so-called Septuagint) made by the Jews in Alexandria. It is a fact that these abbreviations are regularly applied only in religious texts, but it seems to occur already in an Attic inscription from the IVth cent. B.C.<sup>2)</sup>, it was probably known in Plato's time<sup>3)</sup> and recent, but not yet published investigations by Dr. A. H. R. E. Paap apparently ruin the theory. Derivations and compounds are treated exactly as the single words: e.g. *φιλόσοφος*, *στ(αν)ρόν*, *π(α)ρμολον* (LC. 71, 21). The contraction is also combined with other ways of abbreviating: a suspension like *πολ*/, which may be used for many words, is often determined by a contraction, e.g. *πολτ*/ = *πολίτης*. For some other usual abbreviations consisting of contraction together with superposition, combination or suspension, see fig. 13.

5. *Symbols* are conventional signs comparable to the ideographic hieroglyphs, especially used for technical terms relating to mathematics and astronomy. A small selection is given in fig. 14. Letters used for ciphers are symbols too, though of a different kind.

6. The last type of abbreviations consists of various *signs*, mainly deformed letter-combinations or adopted from shorthand writing. They are practically countless and occur nearly in as many forms as there are handwritings. They are mainly, though not exclusively, used at the end of words. A thorough knowledge is only to be gained by long practice; a small number of the most frequent signs are reproduced in their usual form in fig. 15.

## § 22. Expansion of Greek Writing

The Phrygian, Lycian and Carian alphabets, at the same time also the Etruscan alphabet (with its derivatives, the Oscan, Umbrian, Faliscan and

<sup>1)</sup> L. Traube, *Nomina sacra*, Munich 1907.  
<sup>2)</sup> Sigalas, p. 297 mentions IG. II<sup>3</sup> 1400 EK KE(PAME)ON, but the fact that no other instance can be given, makes the case doubtful: it might be just a mistake.  
<sup>3)</sup> See the very old inscription in Traube's *Nomina sacra*, p. 140.