

It is instructive to make a comparison of the relation between Coptic and Greek with the relation of the “Gaelic script” and the “Fraktur script”, which have correctly been unified with the “Roman script” – these are all proper variants of the Latin script. Languages like Irish and German, which are often found written in Gaelic and Fraktur fonts, are also commonly written in Roman fonts. This is not the case for Coptic, which is normally presented to the user *only* in its native garb.

Unification of scripts should imply that readers of a language are able to make sense, with relative ease, of a text written in a variant of the script. For Latin, it is easy to show this. Examples from of a German and an Irish text in Roman, Gaelic, and Fraktur variants of the Latin script.

In alten, alten Zeiten, als die Menschen noch in ganz anderen Sprachen redeten, gab es in den warmen Ländern schon große und prächtige Städte.

IN ALTEN, ALTEN ZEITEN, ALS DIE MENSCHEN NOCH IN GANZ ANDEREN SPRACHEN REDETEN, GAB ES IN DEN WARMEN LÄNDERN SCHON GROßE UND PRÄCHTIGE STÄDTE.

In alten, alten Zeiten, als die Menschen noch in ganz anderen Sprachen redeten, gab es in den warmen Ländern schon große und prächtige Städte.

Ós í an Ghaeilge an teanga náisiúnta is í an phríomhtheanga oifigiúil í. Glactar leis an Sacs-Bhéarla mar theanga oifigiúil eile.

ÓS Í AN GHAEILGE AN TEANGA NÁISIÚNTA IS Í AN PHRÍOMHTHEANGA OIFIGIÚIL Í. GLACTAR LEIS AN SACS-BHÉARLA MAR THEANGA OIFIGIÚIL EILE.

Ós í an Ghaeilge an teanga náisiúnta is í an phríomhtheanga oifigiúil í. Glactar leis an Sacs-Bhéarla mar theanga oifigiúil eile.

The Gaelic and Fraktur styles may be unfamiliar to some readers, but it is not difficult for them to recognize the unfamiliar script. Compare also Syriac, where representation in Nestorian, Jacobite, and Estrangelo variants can be normal for any text. For sorting and searching, it is correct to represent the Irish or German languages in an underlying Latin script.

A comparison of the Coptic Logion 3 of the Gospel of Thomas shows that it is quite illegible to a reader of Coptic when printed in normal modern Greek typography. Surprisingly, the Logion *is* legible when printed in Gothic and Cyrillic, scripts derived from Greek but not unified with Greek in UCS. This is because the three scripts derived from uncial Greek of 1600 years ago; but the Greek script has continued to develop and is no longer suitable to represent Coptic, Gothic, or Cyrillic text. (One must admit that the Logion is not *very* legible in Gothic, but perhaps more so than in modern Greek. It is true that a number of the Gothic letter shapes are rather different from their fourth-century uncial equivalents, but *cf.* the illustration taken from Haarmann 1990 below.) Samples are given in modern Greek, Coptic, Gothic, modern Cyrillic, and in the Old Church Slavonic variant of Cyrillic.

ἀλλὰ τμῆτερο σμπετῆζουιν αὐω σῆπετῆβαλ' ῥοταν ετετῆωαν σουων τηυτῆ τότε σενασουῶ τηνε αὐω τετναεῖμε δε ῆτωτῆ πε ῆωηρε ῆπειωτ' ετονζ.

ἀλλὰ τμῆτερο σμπετῆζοῦνι ἀγῶ σῆπετῆβαλ' ῥοταν ετετῆωαν σουων τηυτῆ τότε σενασουῶ τηνε ἀγῶ τετναεῖμε δε ῆτωτῆ πε ῆωηρε ῆπειωτ' ετονζ.

ἀλλὰ τμῆτερον σῆπετῆηπῦνι ἀγῶ σῆπετῆβαλ' ἦπταν ετετῆωαν σουων τηυτῆ τότε σενασουῶ τινε ἀγῶ τετναεῖμε δε ῆτωτῆ πε ῆωηρε ῆπειωτ' ετπnh.

ἀλλὰ τμῆτερο σμπετῆσοῦνι αὐω σῆπετῆβαλ' ῥοταν ετετῆωαν σουων τηυτῆ τότε σενασουῶ τινε αὐω τετναεῖμε δε ῆτωτῆ πε ῆωηρε ῆπειωτ' ετονζ.

ἀλλὰ τμῆτερο σμπετῆσοῦνι ἀγῶ σῆπετῆβαλ' ῥοταν ετετῆωαν σουων τηυτῆ τότε σενασουῶ τινε ἀγῶ τετναεῖμε δε ῆτωτῆ πε ῆωηρε ῆπειωτ' ετονζ.

Let's take another example, this time in the Russian language:

Привет, Вадим. Как дела; Добро, спасибо.
Привет, Вадим. Как дела; Добро, спасибо.
Привет, Вадим. Как дела; Добро, спасибо.
Привет, Вадим. Как дела; Добро, спасибо.
Привет, Вадим. Как дела? Добро, спасибо.

The examples above show that there is a greater potential legibility for Coptic readers of Coptic texts presented in Gothic and Cyrillic than there is for Coptic when written in a modern Greek font. There is no evidence that Coptic, unlike the examples of Irish and German (which are commonly typeset in glyph variants of Latin), is ever shown in a normal modern Greek font – surely the litmus test of whether one script can be unified with another or not.

Coptic, Gothic, and Cyrillic derive from Greek uncial hands; it makes no sense to encode two of these as separate from Greek while unifying the third. In September 2000, Coptic specialists indicated their desire for disunification:

Subject: Coptic: Disunification from Greek
Date: Thu, 5 Oct 2000 14:02:03 +0200
From: "Stephen Emmel" <emmstel@nwz.uni-muenster.de>

Ms. Lisa Moore
Vice-President, Unicode

Dear Ms. Moore,

At its business meeting on 2 September 2000, at the end of the Seventh International Congress of Coptic Studies, held at the University of Leiden, in The Netherlands, the International Association for Coptic Studies passed the following resolution unanimously:

“Coptic is a writing system that developed from the Greek script, but claims script status of its own and therefore also deserves disunification from Greek in ISO/IEC 10646-1, for the following reasons:

“1. Coptic is the language and writing system of a living religious community, the Coptic community, whose diaspora now extends from Egypt southward into Africa and north and west throughout Europe and into the Americas. The Coptic church is autocephalous. A very active scholarly community investigates the language, literature, history, etc. of Coptic civilization in Egypt, and produces editions and studies of Coptic texts in ever increasing numbers.

“2. Over seventeen centuries, a rich and flourishing tradition of graphic representation of Coptic, independent of Greek, came to characterize Coptic document-production, in manuscripts as well as in print. Coptic typography started in Europe as early as 1629, distinct from Greek in layout and typeface.

“3. The Coptic writing system uses glyphs such as cannot be found in any reasonable Greek font.

“4. The Coptic writing system has features that are alien to Greek. Especially the superlinear elements of the system behave differently from Greek accent and breathing marks. Therefore, it is impossible to administer Coptic text by means of Greek characters.

“5. The Coptic community, both religious and secular, and the international community of scholarship dedicated to Coptic studies (Coptology), have been engaged in the electronic processing of textual data for many years already. There is an increasing number of projects worldwide that create and maintain textual databases in Coptic and are interested in exchanging textual data on the basis of the Universal Character Set, such as:

Corpus dei Manoscritti Copti Letterari: <http://rmcisadu.let.uniroma1.it/~cmcl>
Packard Humanities Institute: <http://www.perseus.tufts.edu/Texts/papyrus.html>
Bibliothèque Copte de Nag Hammadi: <http://www.ftsr.ulaval.ca/bcnh/>
St. Shenouda the Archmimandrite Coptic Society: <http://www.stshenouda.com>

“6. Coptic authors and writers lived in a shared environment together with Greek authors, and so Coptic

literature developed in close contact with the Greek-speaking people of ancient Egypt. Therefore it is natural and unavoidable that in Coptic text editions and in studies in the field of Coptology, quotations of Greek text form an integral part; technically, Coptic is processed contiguously with Greek. Coptic text-processing requires, by definition, a clear-cut distinction between Coptic and Greek passages within the same context, which is best realized by a distinction of coded characters on plain text level.

“Therefore, the International Association for Coptic Studies (IACS) requests the Unicode Technical Committee and the Working Group 2 in ISO/IEC JTC1/SC2 to disunify Coptic from Greek in the Universal Character Set. The IACS is prepared to provide expert advice and guidance in the matter of defining a Coptic character set, for the mutual benefit of Unicode and Coptic studies.”

If you have any questions or comments, please do not hesitate to contact me. Although my four-year term as president of the IACS came to its prescribed end at the recent IACS business meeting, I was immediately elected to serve as secretary for the next four years, probably with extensions for many years thereafter. Hence I will remain your appropriate contact person at the IACS at least for the next decade. I am also one of the authors of the resolution quoted above, and I have long been in the forefront of efforts among Coptologists to set standards for the electronic processing of Coptic texts.

Sincerely yours,
Stephen Emmel

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It should be noted that Stephen Emmel has seen a draft of the present paper, and has said “You may indicate that it has my full endorsement on behalf of the International Association for Coptic Studies.”

Font designers we have discussed the issue with have not found the unification useful either, because it implies that unusual and unfamiliar Greek letterforms have to be devised for the Coptic “additions” in order to represent Coptic text in ordinary Greek fonts – which users do not wish to do. (Michael Everson made the Coptic additions to the Times Greek letters in the samples above specially for this paper; we find them artificial and irritating.)

A concrete example showing the preference of Coptic scholars: in the *Coptic Encyclopedia* (Ed. Aziz S. Atiya, Macmillan Publishing Co., New York, 1991), articles which discuss the relationship between Greek and Coptic vocabulary all use two distinct typefaces: Monotype Coptic for Coptic words and a typeface similar to Monotype Greek 91 for Greek words.

The UCS does not encode *GREEK CAPITAL LETTER COPTIC HORI. It encodes COPTIC CAPITAL LETTER HORI. The missing Coptic letters should be added to the UCS as supplements to the Coptic character set already encoded.

κάλυ SB, **κευ** AF, **κευ-** B nn m f (rare v sf), *reed*: Job 40 16 SB, Ps 67 31 B (S **κα** κκ.), Is 35 7 SBF, Mt 11 7 SB **κάλυμος**; Is 1 31 S (B **ρωογι**) **καλάμη**; as stalk: Sh1F 188 S **οκγ. αλααρε**; as measure (5 cubits, BMO 8781 B **قصبه خمسة اذرع**), Ez 40 3 SB, Ap 11 1 SBF, BMis 570 S each side of paradise measures 240,400 κκ.; as pen: Ps 44 2 SB, 3 Jo 13 SB **κάλ.**, ShP 130^s 15 those that take **ρεπλακακε κκ.** that they may write, TT 9 S lay κ. in **καλαμάριον**, AM 310 B **κκ. κεαπιαελα**, Miss 4 188 B I took κ. & subscribed, K 125 B κ. **قلم الشعر**; as shin-bone: LMis 467 S break κ. **πρατογ**, cf 468 **σκγε πρ.**; as staff to lean on: ClPr 29 244 S walking **εγταχρηγ εχπογκ.**, Va 62 187 B κ. in his hand **εφογιη** (*sic l*) **εχωγ**; as plough-pole:

Glos 390 S **ιστοβοεύς** · κκ. **ακτ.** [; as stem (of candelabra): Nu 8 4 B (S = Gk) **καυλός**; as spike (? metal): C 86 278 B wheel with nails & **ζανκ. εγθογζ** *τροπανίσκος*, *ib* 220 sim; as paling: Si 22 19 S, Is 29 3 B (S **ψωλρ**) **χάραξ**, or plantation: P 44 80 S κκ. · **φοιτεγαα** **قصبه**; large quantity: Ryl 355 S 40,000 reeds. in bundles: BM 1045 S **αααρ κκ. πβηρε...πασ**, C 86 220 B **αηιρι κκ.**; as adj; Is 36 6 SBF, Ez 29 6 SB **καλάμινος**.

κα κκ. SA, *bed*, *plantation of reeds*: Nah 1 10 SA (B **ρωογι**) **καλάμη**, P 131¹ 32 S **ογμ. εφογε- τογωτ πόα**, Ps 67 31 S sim (B κ.).

The example to the left is taken from p. 130 of W. E. Crum's *Coptic Dictionary*, Oxford University Press, 1939, reprinted 2000, ISBN 0-19-864404-3. This 950-page dictionary is still the standard reference work. Note that in the scholarly apparatus of the text, Latin text in English appears in plain and italic styles; Coptic text appears in lower-case Coptic; Greek text appears in lower-case Greek; Arabic text appears in Arabic. It is obvious that users of an online or CD-ROM version of this dictionary would require to search it by looking for specific strings of text – *plain text*. One passage about two-thirds down in the text reads:

C 86 278 B wheel with nails & **ζανκ. εγθογζ** **τροπανίσκος**, *ib* 220 sim.

If written in an ordinary Times font, the Coptic in the passage is illegible, as the clear distinction between Greek and Coptic is obliterated, and as the Greek letterforms are inappropriate for Coptic:

C 86 278 B wheel with nails & **ζανκ. ευθουξ** **τροπανίσκος**, *ib* 220 sim.

Almost all Coptic scholarly materials make use of both Coptic and Greek routinely. From the *The Gospel according to Thomas*, Coptic text established and translated by A. Guillaumont, H.-Ch. Puech, G. Quispel, W. Till, and Yassah 'Abd al Masīh, Leiden: E. J. Brill, 1959.

20 (22) **αιε** **νατ** **αρηκοει** **ετχι** **ερωτε** **πεχαγ** **κ**
νεγ.μαοντις **ζε** **νεεκοει** **ετχι** **ερω**
 22 **τε** **εττητων** **ανετβικ'** **εροση** **ατ.αν**
τερο **πεχατ** **νατ** **ζε** **εει** **ενο** **ηκοει** **τη**
 24 **ναδωκ'** **εροση** **ετ.αντερο** **πεχε** **ιηε** **νατ**
ζε **ροταν** **ετ.ετηγαρ** **π.ενατ** **οσα** **ατω** **ε**
 26 **τετηγαρ** **π.σα** **ηροση** **ηθε** **α.π.σα** **ηβοδ**
ατω **π.σα** **ηβοδ** **ηθε** **α.π.σα** **ηροση** **ατω** **π.σα**
 28 **τηε** **ηθε** **α.π.σα** **α.πι.τη** **ατω** **ψινα** **ετε**
τηαειρε **α.φο.ο.ντ'** **μη** **τε.ρι.με** **α.πι.ο.σα**
 30 **ο.ω.τ** **ζε.κα.α.ε** **νε.φο.ο.ντ'** **ρ** **ρο.ο.ντ'** **η.τε**
τε.ρι.με **ρ** **ε.ρι.με** **ρο.τα.ν** **ε.τε.τη.γα.ει.ρε**
 32 **η.ρη.βα.λ** **ε.π.α.α** **η.ο.θ.βα.λ'** **α.τω** **ο.σ.σι.χ'**
ε.π.α.α **η.η.ο.θ.σι.χ'** **α.τω** **ο.β.ε.ρη.τε** **ε.π.α.α**
 34 **η.ο.β.ε.ρη.τε** **ο.β.ρι.κω.ν'** **ε.π.α.α** **η.ο.β.ρι.κω**

20 (22) Jesus saw children who were being suckled. He said to his disciples (*μαθητής*): These children who are being suckled are like those who enter the Kingdom. They said to Him: Shall we then, being children, enter the Kingdom? Jesus said to them: When (*εταν*) you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when (*ενα*) you make you make the male and the female into a single one, so that the male will not be male and the female (not) be female, when (*εταν*) you make eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, (and) an image (*εικων*) in the place of an image (*εικων*),

Here we see a number of Greek words borrowed into Coptic, indicated in parentheses in the English translation. But there is not a one-to-one relation between the Coptic and the Greek, as the Greek words are naturalized into the Coptic, taking Coptic grammatical particles, avoiding modern Greek accents, and making use of the Coptic macron (DJINKIM) not ever used in Greek: **νεγμα-θητης** *μαθητής*, **ροταν** *οταν*, **ψινα** *ινα*, **ογρικον** *εικων*, **ηογρικω** *εικων*. Note too, Coptic makes no distinction between σ and ζ.

From a handwritten glossary in *L'Évangile selon Thomas*, ed. Philippe de Suarez, Mont-élimar: Éditions Métanoïa, 1974. Note that both the Coptic and Greek are written in lower-case (there being no upper-case letters in the Coptic text of the Gospel of Thomas); it is clear that the editor considered the scripts to be different – otherwise, why would he not have used Greek lower-case throughout?

Lexique des mots grecs

Α α

- 4 ΑΓΑΘΟΣ, αγαθος, v bon,
 7 ΑΓΓΕΛΙΑ, αγγελια, ange,
 messenger; cf 824.
 52 ΔΙΤΕΩ, αιτεω, demander.
 57 ΔΚΕΡΑΪΟΣ, ακεραιος, pur.
 92 ΑΛΛΑ, αλλα, mais, sauf
 118 ΑΝΑΓΚΗ, αναγκη, necessaire.
 133 ΑΝΑΠΑΥΣΙΣ, αναπαυσις, repos.
 147 ΑΝΑΧΩΡΕΩ, αναχωρεω, se
 retirer.
 195 ΑΞΙΟΣ, αξιος, digne.
 272 ΑΡΝΕΟΜΑΙ, αρνεομαι, renoncer.
 281 ΑΡΧΗ, αρχη, commencement.
 283 ΑΡΧΩ, αρχω, commencer.
 288 ΔΣΚΟΣ, ασκος, outre.

- 525 ΔΙΩΚΩ, διωκω malmenar.
 542 ΔΥΝΑΜΙΣ, δυναμις force,
 puissance.

Ε Ε

- 581 ΕΙ ΜΗ ΤΙ, ει μη τι á moins
 que.
 588 ΕΙΚΩΝ ΕΙΚΩΝ image, mo
 dèle.
 595 ΕΙΡΗΝΗ, ειρηνη paix.
 642 ΕΛΕΗΜΟΣΥΝΗ ελεημοσυνη
 aumône.
 660 ΕΜΠΟΡΟΣ εμπορος mar-
 chand.
 726 ΕΠΕΙ, επει car comme.
 750 ΕΠΙΘΥΜΕΩ επιθυμew dé-
 siderer.

Two charts showing Gothic and Coptic with the Greek uncial forms from which they were derived. From Harald Haarmann. 1990. *Universalgeschichte der Schrift*. Frankfurt/Main; New York: Campus. ISBN 3-593-34346-0.

(296) Die Herkunft der Zeichen der westgotischen Schrift

Zahlenwert	Lautwert	Gotische Unziale	Vorbild	Schriftart des Vorbildes	Kursive der Urk. v. Neapel
1	a	Α	Α	gr.	Α
2	b	Β	Β	gr.	ΚΒ
3	g	Γ	Γ	gr.	Γ
4	d	Δ	Δ	gr.	Δ
5	e	Ε	Ε	gr.	Ε
6	q	Ϟ	Ϟ	lat.	.
7	z	Ζ	Ζ	gr.	Ζ
8	h	Η	Η	lat.	ηh
9	þ	Ϡ	Ϡ	gr.	ψφ
10	i	Ι	Ι	gr.	Ι
20	k	Κ	Κ	gr.	ΚΚ
30	l	Λ	Λ	gr.	Λ
40	m	Μ	Μ	gr.	ΗΜ
50	n	Ν	Ν	gr.	ΝΝ
60	j	Ϛ	Ϛ	lat.	ϚϚ
70	u	Ϝ	Ϝ	Run.	Ϝ
80	p	Π	Π	gr.	Η
90	-	Ϙ	Ϙ	gr.	
100	r	Ρ	Ρ	lat.	ΡΡ
200	s	Σ	Σ	lat.	ΞΞ
300	t	Τ	Τ	gr.	ΤΤ
400	w	Υ	Υ	gr.	ΥΥ
500	f	Ϝ	Ϝ	lat.	ϜϜ
600	x	Χ	Χ	gr.	
700	hw	Θ	Θ	gr.	
800	ō	Ϡ	Ϡ	Run.	ϠϠ
900	-	Ϡ	Ϡ	gr.	

(300) Das koptische Alphabet im Vergleich zur griechischen Unzialschrift

Zahlenwert	Lautwert	Name	Koptisch	Griech. Unziale
1	a	alfa	Α	Α
2	b, v	vēda	Β	Β
3	g	gamma	Γ	Γ
4	d	dalda	Δ	Δ
5	ē	ēje	Ε	Ε
6	-	sou	Σ	Ϛ
7	z	zāda	Ζ	Ζ
8	ē	hāda	Η	Η
9	t-h	tutte	Θ	Θ
10	j, i	jōda	Ι	Ι
20	k	kabba	Κ	Κ
30	l	lōla	Λ	Λ
40	m	mēj	Μ	Μ
50	n	ni	Ν	Ν
60	ks	eksi	Ξ	Ξ
70	ō	ou	Ο	Ο
80	p	bej	Π	Π
100	r	rou	Ρ	Ρ
200	s	samma	Σ	Ϛ
300	t	daū	Τ	Τ
400	i	he	Υ	Υ
500	p-h	fij	Ϝ	Ϝ
600	k-h	kij	Χ	Χ
700	ps	ebsi	Ψ	Υ
800	ō	ō	Ω	Ω
900	-	-	Ϡ	

TABLE XX - Row xx: COPTIC

	xx0	xx1	xx2	xx3	xx4	03E0
0	Ⲁ	Ⲑ	ⲁ	ⲡ		Ⲁ
1	Ⲃ	Ⲓ	ⲃ	ⲓ		Ⲃ
2	Ⲅ	Ⲕ	ⲅ	ⲕ		Ⲅ
3	Ⲇ	Ⲍ	ⲇ	ⲍ		Ⲇ
4	Ⲉ	Ⲏ	ⲉ	ⲏ		Ⲉ
5	Ⲋ	Ⲑ	ⲋ	ⲑ		Ⲋ
6	ⲓ	Ⲓ	Ⲕ	ⲓ		ⲓ
7	ⲕ	Ⲏ	Ⲉ	ⲏ		ⲕ
8	Ⲑ	Ⲓ	Ⲑ	ⲑ	Ⲁ̇	Ⲑ
9	ⲓ		ⲓ	ⲑ̅	Ⲁ̈	ⲓ
A	ⲕ	Ⲏ	ⲕ	ⲑ̅		ⲕ
B	Ⲁ		Ⲁ	ⲑ̅	Ⲁ̇	Ⲁ
C	Ⲃ		Ⲃ	ⲑ̅	Ⲁ̈	Ⲃ
D	Ⲅ		Ⲅ		Ⲁ̇	Ⲅ
E	Ⲇ		Ⲇ		Ⲁ̈	Ⲇ
F	Ⲉ		Ⲉ		Ⲁ̇	Ⲉ

G = 00
P = 00

Chart proposed in N1658. The grey column on the right indicates Coptic characters already encoded in the UCS. Further research needs to be done to finalize the proposal, but what we are asking WG2 and the UTC for is an acknowledgement that Coptic be disunified from Greek.

Stephen Emmel has said regarding this table: "I should go on record as observing that [Michael Everson's] 'proposal for the Universal Character Set' (pp. 8-9, chart proposed in N1658) is incomplete. The IACS proposal will include more alphabetic characters (from dialects other than Sahidic, Bohairic, and Achmimic) as well as a larger repertoire of diacritical and punctuation marks (even though I am aware that some of these might be rejected as being represented already elsewhere in the UCS). [The N1658] table is fine so far as it goes. [But] the Unicode people should understand that what it shows is just the most basic core of the character set, which as a whole is in fact somewhat larger, and hence will require more space in the UCS."

TABLE XX - Row xx: COPTIC

dec	hex	Name	dec	hex	Name
000	00	COPTIC CAPITAL LETTER ALFA			
001	01	COPTIC CAPITAL LETTER VIDA			
002	02	COPTIC CAPITAL LETTER GAMMA			
003	03	COPTIC CAPITAL LETTER DALDA			
004	04	COPTIC CAPITAL LETTER EIE			
005	05	COPTIC CAPITAL LETTER SOU			
006	06	COPTIC CAPITAL LETTER ZATA			
007	07	COPTIC CAPITAL LETTER HATE			
008	08	COPTIC CAPITAL LETTER THETHE			
009	09	COPTIC CAPITAL LETTER IAUDA			
010	0A	COPTIC CAPITAL LETTER KAPA			
011	0B	COPTIC CAPITAL LETTER LAULA			
012	0C	COPTIC CAPITAL LETTER MI			
013	0D	COPTIC CAPITAL LETTER NI			
014	0E	COPTIC CAPITAL LETTER KSI			
015	0F	COPTIC CAPITAL LETTER O			
016	10	COPTIC CAPITAL LETTER PI			
017	11	COPTIC CAPITAL LETTER RO			
018	12	COPTIC CAPITAL LETTER SIMA			
019	13	COPTIC CAPITAL LETTER TAU			
020	14	COPTIC CAPITAL LETTER UA			
021	15	COPTIC CAPITAL LETTER FI			
022	16	COPTIC CAPITAL LETTER KHI			
023	17	COPTIC CAPITAL LETTER PSI			
024	18	COPTIC CAPITAL LETTER OOU			
025	19	COPTIC CAPITAL LETTER AKHMIMIC KHEI			
026	1A	COPTIC CAPITAL LETTER NINE HUNDRED			
027	1B	(This position shall not be used)			
028	1C	(This position shall not be used)			
029	1D	(This position shall not be used)			
030	1E	(This position shall not be used)			
031	1F	(This position shall not be used)			
032	20	COPTIC SMALL LETTER ALFA			
033	21	COPTIC SMALL LETTER VIDA			
034	22	COPTIC SMALL LETTER GAMMA			
035	23	COPTIC SMALL LETTER DALDA			
036	24	COPTIC SMALL LETTER EIE			
037	25	COPTIC SMALL LETTER SOU			
038	26	COPTIC SMALL LETTER ZATA			
039	27	COPTIC SMALL LETTER HATE			
040	28	COPTIC SMALL LETTER THETHE			
041	29	COPTIC SMALL LETTER IAUDA			
042	2A	COPTIC SMALL LETTER KAPA			
043	2B	COPTIC SMALL LETTER LAULA			
044	2C	COPTIC SMALL LETTER MI			
045	2D	COPTIC SMALL LETTER NI			
046	2E	COPTIC SMALL LETTER KSI			
047	2F	COPTIC SMALL LETTER O			
048	30	COPTIC SMALL LETTER PI			
049	31	COPTIC SMALL LETTER RO			
050	32	COPTIC SMALL LETTER SIMA			
051	33	COPTIC SMALL LETTER TAU			
052	34	COPTIC SMALL LETTER UA			
053	35	COPTIC SMALL LETTER FI			
054	36	COPTIC SMALL LETTER KHI			
055	37	COPTIC SMALL LETTER PSI			
056	38	COPTIC SMALL LETTER OOU			
057	39	COPTIC SMALL LETTER AKHMIMIC KHEI			
058	3A	COPTIC SMALL LETTER NINE HUNDRED			
059	3B	COPTIC SYMBOL MARTYROS			
060	3C	COPTIC SYMBOL KHRISTOS			
061	3D	(This position shall not be used)			
062	3E	(This position shall not be used)			
063	3F	(This position shall not be used)			
064	40	(This position shall not be used)			
065	41	(This position shall not be used)			
066	42	(This position shall not be used)			
067	43	(This position shall not be used)			
068	44	(This position shall not be used)			
069	45	(This position shall not be used)			
070	46	(This position shall not be used)			
071	47	(This position shall not be used)			
072	48	(This position shall not be used)			
073	49	(This position shall not be used)			
074	4A	(This position shall not be used)			
075	4B	COPTIC SYLLABIC MARK			
076	4C	COPTIC BOHAIRIC SYLLABIC MARK			
077	4D	COPTIC MEMPHITIC SYLLABIC MARK			
078	4E	COPTIC HYPHEN			
079	4F	COPTIC DIVISOR			
080	E0	ARMENIAN FULL STOP			
081	E1	GEORGIAN PARAGRAPH SEPARATOR			
082	E2	COPTIC CAPITAL LETTER SHEI → U+03E2	089	E9	COPTIC SMALL LETTER SHEI → U+03E3
083	E3	COPTIC CAPITAL LETTER FEI → U+03E3	090	EA	COPTIC SMALL LETTER FEI → U+03E5
084	E4	COPTIC CAPITAL LETTER KHEI → U+03E4	091	EB	COPTIC SMALL LETTER KHEI → U+03E7
085	E5	COPTIC CAPITAL LETTER HORI → U+03E8	092	EC	COPTIC SMALL LETTER HORI → U+03E9
086	E6	COPTIC CAPITAL LETTER GANGIA → U+03EA	093	ED	COPTIC SMALL LETTER GANGIA → U+03EB
087	E7	COPTIC CAPITAL LETTER SHIMA → U+03EC	094	EE	COPTIC SMALL LETTER SHIMA → U+03ED
088	E8	COPTIC CAPITAL LETTER DEI → U+03EE	095	EF	COPTIC SMALL LETTER DEI → U+03EF