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**BEIHEFT 7**

**The Old Nubian Miracle of Saint Menas**

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## PREFACE

This book grew out of a course on Old Nubian that I conducted when I was Guest Professor of Egyptology and Sudan Archaeology in the Humboldt-Universität zu Berlin (DDR) for the fall semester of 1986. In it I seek to elucidate one of the basic texts of Old Nubian literature, the Miracle of Saint Menas. The commentary that I provide is written for the reader who has already worked through my Introduction to Old Nubian (*Meroitica* 11) and now requires grammatical and philological notes more informative than the brief annotations included in my Literary Texts in Old Nubian (*Beiträge zur Sudanforschung* Beiheft 5).

In addition to providing a critical text of the Old Nubian and a rendition into English, I have also printed my attempt at reconstructing the Greek Vorlage which the Nubian translator may be presumed to have followed. I am certain that not all of my retroversion will be accepted, but in making it I have learned much about the text, and I hope that what I offer will be a useful incentive for further research. Peter Nagel's excellent edition, *Das Wesen der Archonten aus Codex II der gnostischen Bibliothek von Nag Hammadi: Koptischer Text, deutsche Übersetzung und griechische Rückübersetzung, Konkordanz und Indizes, Wissenschaftliche Beiträge der Martin-Luther-Universität Halle-Wittenberg 1970/6* (K 3), has inspired me with the idea of including the Greek retroversion and also an Old Nubian-Greek concordance as an aid to the reader.<sup>1</sup>

Paul Devos has argued that at least some of the miracle stories concerning this saint may have been originally composed in Coptic (see below, Introduction, p. 2), and so, even though I am certain that the Nubian version was made from a Greek Vorlage, I have been so bold as to insert as an appendix my purely hypothetical reconstruction of a possible Coptic archetype, to enable the reader to see how I envisage the transformation of the text as it passed from Coptic into Greek and finally into Old Nubian.

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1 For the reader's convenience, I quote the essential parts of Nagel's Vorwort, in which he justifies his reconstruction and concordance:

Bei der Übersetzung und grammatischen Durcharbeitung der in Codex II enthaltenen Schriften wurde zusehends deutlicher, daß die koptische Fassung des Traktates "Das Wesen der Archonten" auf ein griechisches Original zurückgeht, ja daß sich der koptische Text wie in vielen Einzelheiten so auch in seiner Gesamtanlage im Lichte einer griechischen Vorlage besser erschließen könnte. Daraus ergab sich der Anlaß, der griechischen Vorlage nicht allein an ausgewählten Passagen, denen der griechische Ursprung gleichsam an der Stirn geschrieben steht, sondern durchgängig nachzugehen.

Der versuchte Zugang zur griechischen Vorlage kann indes nur bedingt als "Rekonstruktion des Originals" angesprochen werden. Der auf dem Wege der Rückübersetzung ermittelte griechische Text stellt nicht mehr dar als das Resultat und die Anwendung von Überlegungen, die sich aus der Einsicht in die griechisch-koptische Übersetzungspraxis allgemein und speziell aus inhaltlichen, im Idealfalle wörtlichen Parallelen zum überlieferten Text in griechischer Sprache ergeben. Wenn ich auch meine, daß punktuell das Original via Rückübersetzung wiedergewonnen ist, ermanget es einer letztgültigen Kontrollinstanz, die über die Identität mit oder über den Abstand zum Original entscheiden könnte: Selbst der consensus criticotum vermag ein verlorengegangenes Original nicht zu ersetzen. [9]

Die Rückübersetzung ist durch eine koptisch-griechische Konkordanz aufgeschlüsselt. Jene gestattet eine bessere Überprüfung als eine blanke Liste von Wortentsprechungen. [11]

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## INTRODUCTION

The Old Nubian Miracle of Saint Menas<sup>1</sup> fills the first half of British Museum Or. MS. 6805, about which Griffith writes (1913, 6):

The MS. was purchased by the British Museum in 1908. According to Dr. Budge's description<sup>2</sup> it measures about 6 1/8 in. (15 1/2 cm.) by 4 in. (10 cm.), consists of eighteen leaves of parchment in three quires, and is bound in covers of brownish leather. The greater part of the last page has been cut away, and fo. 12 has been torn and mended anciently with thread, but the book has come down in very fair condition. Worms have injured the leaves here and there but have destroyed very little of the writing.<sup>3</sup> The book contains two texts; the first, relating a miracle of St. Mena, occupies 17 numbered pages, and a picture of the Saint is on the 18th page. The remaining pages, 19 to 34, are not numbered and contain rules which profess to be connected with the canons of Nicaea.<sup>4</sup>

The manuscript was discovered together with two Coptic codices, of which the first was written in 985 A.D., the second in 1053: see Griffith 1913, 4, who notes also that the second was written in Serra East.<sup>5</sup> The Nubian manuscript is probably from the same period, but further precision is not feasible.<sup>6</sup>

Bibliography Editions of the text: Griffith 1913, 6-15; Zyhlarz 1928, 132-144; Browne 1983a; Smagina 1986a, 71-80; Browne 1989a, 6-11, 82-83. Facsimile edition: Budge 1909.

Orthography and Punctuation The scribe employs what generally has the shape of a straight apostrophe (´); he uses it primarily to divide one word off from another. Most often this mark — which is never obligatory — occurs if the first word ends in a consonant (either λ or N or any consonant before an elided λ) and the second word begins with a vowel: e.g. 2.12 ΜΑΝ´ ΕΤΤΛ vs. 2.13 -ΓΟΥΝ ΕΙΛΗΥΓΟΥΛ, 5.6 ΑΪΔΑΛ´ ΟΥΝΤΚ vs. 11.12 ΕΑΔΑΛ ΔΥΑΡΡΕ, 13.4-5 ΔΟΥΜ´ΕΤΑ vs. 14.5-6 ΔΟΥΜ/ΕΤΑ. Exceptionally the mark separates morphemes: 6.5-6 ΚΕΝΔΟΥΚΑΡΡΛΛΕ and 12.2-3 ΤΑΝ/ΝΑ, and perhaps also 6.13 ΜΑΓΡΚΟΝΕΝΑΕ, but ΕΝΑΕ may have been regarded as a separate word: c.f. IN III 30.15 ΟΥΕΛ´ ΕΝΑΕ (so punctuated by the scribe). A raised dot marks the end of sentence, clause and colon, as regularly in Old Nubian (see Browne 1986), but it is not always found where we might expect it: cf. e.g. 4.14-15 ΔΛΕCÑ ΕÑΝΟ ΤΟΥΚΡΕΝ CΓΧ ΘΩΔΑÑ (no dot after the protasis) with 6.8-10



ἈΛΕΓΝ̄ ΟΥΝΝΡΕ Ε̄ΝΓΝΝΟΝ' ΧΡΙΤΙἈΝΟCΑΔΔΑΜ̄ΜΕ (dot after the protasis). For the supraliteral marks see Browne 1981, 55-59; note especially that the scribe does not mark a vowel if it is preceded by a consonant + λ, Ν, ρ or Ϛ, and in this respect he differs from the scribe of L., who marks vowels in this environment. But the same system of syllabification obtains in both texts: e.g. M 12.4 ἈΦΡΑΔΛ<sup>7</sup> (i.e. Δ/ΦΡ/Δ/ΔΔ, as the stroke over Δ shows), 1.11-12 ΔΟΥΚ/ΤΛΩ and 7.5-6 ΟΥ/ΤΡΔ (in both, the word division between the lines shows the syllabification); in L. these words would be \*ἈΦΡἈΔΔ, ΔΟΥΚΤΛΩ and ΟΥΤΡἈ: see Browne 1981, 56.

Content Although I have not found this same story elsewhere in the legends connected with St. Menas, numerous parallels to specific phrases are available in the Greek texts edited by Pomjalovskij 1900 (cf. Griffith 1913, 15), and the Coptic material presented in Drescher 1946 is also often helpful. The setting of the Old Nubian tale is well described by Müller 1975, 93-95.

The Language of the Vorlage Griffith assumed that the story "derived from a Greek source without any Coptic intermediary" (15). His arguments, which I number in brackets, are:

[1] Alexandria and Mareotis, not their Coptic equivalents Racoti and Panephaiat, are named; [2] and the salutation ΠΙCΘΕCΩ "rejoice" is evidently the Greek χαίρειν which, however, is often retained in Coptic. [3] Ἑλλην for "pagan" is not found in Coptic. [4] In the Nubian text Philoxenite is the name of a village which appears in the Greek miracles as Λοξονῆτα: evidently the Coptic article *pi* has influenced one or other of the writings. The true form is uncertain, but Loxoneta is neither Coptic nor Greek and it seems probable that the better form uninfluenced by Coptic is preserved in the Nubian.

Of these, [1] is only partly true: ΜΑΡΙΩΤΗC appears in Drescher's Coptic material (see his "List of Proper Names" 173), [2] is weakened by Griffith himself, [3] is simply false (see e.g. Till 1970, 347<sup>8</sup>), and regarding [4], I note that Drescher's texts have ΦΙΛΟΞΑΝΙΤΗ (see below, commentary to 4.6-7), easily emended to ΦΙΛΟΞΕΝΙΤΗ and thus closer to the Nubian than is Λοξονῆτα; see further Drescher 105.

We may therefore wonder whether that part of Griffith's demonstration able to withstand scrutiny is sufficient to establish a Greek Vorlage, especially since P. Devos has argued, in the case of some of the Menas miracle stories, "pour la priorité de la rédaction copte par rapport à la rédaction grecque" (1960a, 276; see also 1960b, 343). Fortunately, cogent arguments, both linguistic and contextual,

come to our aid and easily prove a direct Greek source for the Old Nubian text:

1) Linguistic. Hintze has noted: "Die betonte Indetermination mit *wel* [ΟΥΕΛ-] ist in der Menas-Legende sehr viel häufiger als in den anderen Texten, was wohl mit der mehr volkstümlichen Sprache dieses Textes zusammenhängt" (1975b, § 4). Further precision is warranted: I find that every instance of ΟΥΕΛ- in our text readily converts to either εἶς or τις/τι, with which the vulgar language of the Menas material in Pomjalovskij is replete (see Concordance, s.v. ΟΥΕΛ-). There are, however, some passages where ΟΥΕΛ- is absent, and its absence there corresponds to the lack of an indefinite pronoun in Greek, but not in Coptic. Consider 10.4-6 ΜΑΝ ΔΠΠΙΛΛΕΙΟΝ --- ΜΑΡΙΑΝ ΚΩΣΕΛΛΟ ΓΟΝΘΑΡΑ "and in that village stood (a) church of Mary ...", and compare this with Pomjalovskij 86.9-10 ἦν δὲ ἐν τῷ χωρίῳ αὐτοῦ ναός εἰδωλικὸς μέγας. The passage from Pomjalovskij shows that \*ναός, not \*ναός τις, stood in the Nubian translator's Vorlage, for \*ναός τις would have entered Nubian as \*ΚΩΣΕ ΟΥΕΛ-. In Coptic, the syntagma in question would require the indefinite article (e.g. \*ΛΥΩ ΝΕΥἸΝ ΟΥΤΟΠΟΣ ΝΤΕ ΜΑΡΙΑ ... ἕΜ ΠΗΜΕ ΕΤΠΜΑΥ: cf. Drescher 26 i 14-16 ΝΕΥΕΝ ΟΥΝΟΣ ΝΥΩ[ΝΕ] ἕΝ ἸΕΣΑΠΕ), and this would have generated \*ΚΩΣΕ ΟΥΕΛ-. Similar are: 4.2 ΛΥΕΚ ἑλα "finding (a) boat", i.e. \*εὕροῦσα πλοῖον (cf. Pomjalovskij 63.19 εὐρών πλοιᾶριον), not \*ΕΣΝΑἔΕ ΕΥΧΟΙ (cf. Drescher 13 ii 1 ΛΥΕ[Ε] ΔΕ ΕΥΧΟΙ); and 6.7-8 ΕΤΚἸ ΚΟΣΡΚΑ ΛΙΚΑ ΔΕΝΚΟΝΝΟΑ "in order that he may give me seed of humanity", i.e. \*ὄπως ... δώση μοι σπέρμα ἀνθρώπου, not \*ΧΕΚΑΣ ... ΕΧΝΑ† ΝΑΙ ΝΟΥΣΠΕΡΜΑ ΝΡΩΜΕ (for the Greek and Coptic see below, commentary to 6.7).

2) Contextual. In the Old Nubian and Greek texts, miracles are performed by Menas directly, while in the Coptic the Saint is merely God's intermediary: cf. 2.14-16 ΟΥΛΓΡΑ΄ ΤΩΕΚΑΓΟΥΕΩἸΝ ΓΩΣΟΥ ΜΗΝΑΝΑ ΜΑΡΕΩἸΤἸ ΚΩΣΕΛΛ ΛΥΘΛΓΟΥΚΑ "hearing (them speaking) of the miracles which Saint Mena performed in the church of Mareotes" with Pomjalovskij 63.13 ἤκουσε πάντα τὰ θαύματα καὶ τὰς ἰάσεις ἅσπερ ἐποίει ὁ ἅγιος, and contrast Drescher 7 i 16-23 ΟΥΤΜ ἕΩΩ ΟΝ ΕΝΕΣΟΜ ΜΝ ΝΕΩΠΗΡΕ ΝΤΑ ΠΝΟΥΤΕ ΕΝΕΡΓΕΙ ΜΜΟΥ ΕΒΟΛ ἕΙΤΟΟΤΥ ΜΠΣΑΓΙΟΥ ΛΠΑ ΜΗΝΑ. For this distinctive difference between the Greek (which the Nubian follows) and the Coptic texts, see Devos 1959, 456 n.2 and 462 n.1.

The most convincing proof of a Greek Vorlage for the Nubian tale is the ease with which the latter can be turned into the former: the text is usually susceptible to a literal retroversion into Greek comparable to the vulgar idiom of Pomjalovskij's miracle stories, as the reader can see for himself by examining the hypothetical reconstruction of the Greek that I have printed below the transcript of the Nubian.

Though convinced of a direct Greek model for our text, I nevertheless see merit in the view that the Greek may have derived from a Coptic archetype, and for the curious reader I have attempted a reconstruction of this archetype (see below, Appendix).

\* \* \*

N.B. In the transcription of the Old Nubian text:

- [ ] = lacuna
- < > = addition by editor
- { } = deletion by editor
- [[ ]] = deletion by scribe
- ( ) = resolution of abbreviation
- λ̣ = λ is uncertain

- 1 In Greek Μηναῖς, in Old Nubian MHNΛ-.
- 2 Budge 1909 (confirmed by my autopsy).
- 3 Griffith adds as ftn. 1: "The ancient binder has shaved heavily the top edges of the MS., injuring the numerals in the Mena text and the ornament on the first page of the 'Canon' text."
- 4 I.e. the text designated as K. (Browne 1989a, 10-15).
- 5 The Coptic Codices (6799 and 6801) are described in Budge 1915, xliv-xlvii.
- 6 Smagina's statement (1986b, 9) that the Nubian was written in 985 A.D. is simply a misunderstanding of what Griffith wrote, as is also her belief that K. was written in 1053.
- 7 N.B. In this edition, in conformity with my normal practice, I use a macron to transcribe the varying lengths of supraliteral marks employed by the scribe: for a defense of this practice, see Browne 1990, 126-127. Note also that if the scribe centered a stroke between two letters, I have placed it over the second.
- 8 Note e.g. Budge 1915, 158.6-7 ΝΕΥΖΕΛΛΗΝ ΠΕ' ΝΨΟΟΥΝ ΛΝ ΜΠΝΟΥΤΕ.

†     ⲁ     †     Ⲩ     †

Decoration

ΓΟΚΚΟΡΑ ΧΡΙΣΤΟΣ̅  
ΜΑΡΤΥΡΟΣΟΥ Γ̅ΣΟΥ  
ΜΗΝΑΝΑ ΛΥΣΑΛΩ̅  
Τ̅Λ̅Ν̅ ΤΟΚ̅Ν̅Ν̅ΛΥ̅Ε̅ΛΟ̅ ἈΜ̅Η̅

... ————— ... ————— ...

5    ΟΝΤΑΚΡΑΓΟΥ̅Ε̅ΚΕ̅ Ε̅Τ̅ΤΟΥ  
         ΟΥ̅Ε̅ΛΛΟ Δ̅Π̅ΠΟΥ ΟΥ̅Ε̅ΛΛΑ  
         ΔΟΥ̅Δ̅ΡΑ̅ Ἀ̅Λ̅Ε̅Ξ̅Α̅Ν̅Δ̅Ρ̅Ε̅Ν  
         Ω̅Κ̅Ρ̅ΟΥ̅ΛΛΑ̅ Τ̅Α̅Ρ̅Ο̅Ν ΜΙ̅Ρ̅Α  
         Ἀ̅Γ̅Ε̅Ν̅Δ̅Ε̅ ΟΥ̅Ν̅Ν̅Α̅Ρ̅Α Μ̅Ε̅Ν  
10    Ν̅Α̅Λ̅Ω̅ Γ̅Δ̅Κ̅Ε̅Ν̅Δ̅Ε̅ Λ̅Σ  
         Κ̅Ε̅Ν̅Δ̅Ε̅ ΕΙ̅Ψ̅Τ̅ΤΟΥ Γ̅ΟΥ̅Κ  
         Τ̅Λ̅Ω ΔΙ̅Ε̅ΙΚ̅Ο̅Ν Κ̅Ο̅Δ̅Λ̅Ο̅ Ε̅Ν̅Ο

(1) A miracle which Mena, the holy martyr of Christ, performed. In the peace of God. Amen.

Beloved! A woman lived in a village in the district of Alexandria. And she, being barren, did not bear either son or daughter. And in wealth and glory she possessed much,

\*Θαῦμα τοῦ ἁγίου μάρτυρος τοῦ Χριστοῦ Μηνᾶ. Ἐν εἰρήνῃ τοῦ θεοῦ. ἀμήν.

Ἦν τις γυνὴ ἔν τινι κώμῃ ἐν τῇ ἐπαρχίᾳ τῆς Ἀλεξανδρέων πόλεως. αὕτη στεῖρα οὕσα οὐκ ἔγέννα οὔτε υἱὸν οὔτε θυγατέρα. Ἐν δὲ πλούτῳ καὶ δόξῃ εἶχεν πολλὰ,

<sup>sic</sup>  
 ΝΑ· ᾿ΕΥΑΓΓΤΚΟΝ ΚΟΝ  
 ΜΕΝΝΑΛΩ· ΕΝ̄ ΓΕΕΝ̄  
 ΟΥΡΙᾶ ΕΙΔΕΙΟΝ ΤΑΝ̄  
 ᾿ΕΛΛΑ ΜΑΪΚΑΡΙΟΝΑ·  
 5 ΤΑΝ ΓΟΓΛΑ ΔΟΥᾶΡΑ Μῶ  
 ΩΑΝΓΟΥΚΚΕΤΑΛΛΕΕΙ  
 ΟΝ ΜΕΙΡΑΓΟΥᾶΛΩ ΕΙΟΟΑΝΑ·  
 ΜΕΔΟΟΥΝᾶ ΤΑΕΙΓΟΥᾶ·  
 ΤΟΥΕΙΓΟΥᾶ· ΔΟΥΤΡΑΠΙ  
 10 ΓΟΥᾶ ΚΙΕᾶΚᾶΛᾶ· ΟΥ  
 ΚΡΙΓΟΥᾶ ΟΥΕΛΛΟΟΕΙΟΝ·  
 ΜΑΝ̄ Ε᾿Τ᾿Χ ΧΡΙΟΤΙᾶΝΟΟ!  
 ΓΟΥΝ ΕΙΛΗΥΓΟΥᾶ ΠΕΟΡΑΝ  
 ΟΥᾶΓΡΑ· ΤΩᾶΚΑΓΟΥᾶΟᾶ  
 15 ΓᾶΟΟΥ ΜΗΝΑΝΑ ΜΑΡΕᾶ  
 Τᾶ ΚᾶΟΕΛΑ ΔΥᾶᾶΓΟΥᾶΚΑ·

(2) but she had no heir. And when she spoke about this thing, she became afflicted in her heart. And also all who were in her house were barren: the servant-girls, the cows, down to the fowls. And one day that woman heard women of the Christians speaking of the miracles which Saint Mena performed in the church of Maresotes,

\*κληρονόμον δὲ οὐκ εἶχεν. ταῦτα δὲ διαλογισασμένη ἐν τῇ καρδίᾳ αὐτῆς ἐθλίβη. στεῦραι δὲ ἦσαν καὶ πᾶσαι αἰ ἐν τῷ οἴκῳ αὐτῆς, αἰ τε δοῦλαι καὶ αἰ βόες ἕως τῶν ἀλεκτρούωνων. ἐν μιᾷ οὖν τῶν ἡμερῶν ἀκούσασα ἡ γυνὴ ἐκείνη τῶν Χριστιανῶν γυναικῶν διηγουμένων περὶ τῶν θαυμάτων ὑπερ ἐποίει ὁ ἅγιος Μηνᾶς ἐν τῷ ναῷ τοῦ Μαρῳῦτου,

ΤΑΡΙἌ ΠΕCCΝΑ· ΔΛΕCἸ  
 ΓC̄CΟΥ ΜΗΝΑΝ ΤΛΛἌ  
 ΑΝ ΔΟΥΤΡΑΠΙΓΟΥΛΑ  
 ΟΥΕΚΚΑ ΟΥΝΝΕC̄ ΕἌ  
 5 ΕΝΚΟΝΝΟ· ἌΕΙΟΝ  
 ΚΟΥΜΠΟΥ ΤΟΥCΚΑΝ  
 ΤΕΛΟ ΟΥΝΝΟΥCἸΚΑ  
 ΛΟ ΤΑΝ ΚC̄CΕΛΑ ΟΥ  
 ΤΟΥΔΑΡΕ· ΟΥΚΟΥΡ ΔΙ  
 10 ΕἌ ΛΥΤΑΚΟΝΝΟΝ·  
 ΔΟΥΤΡΑΠΙΓΟΥΛΑ [[C̄]] Ὀελ  
 C̄ΟΥΝΤΟΥCἸ ΚΟΥΜ  
 ΠΟΥΝ ΚΑΚἌ ΟΥΕΚΚΑ  
 ΟΥΝΝΟΥCΝΑ· ΜΑΝἸ  
 15 ΕἸΤἸΛΛΟΝ ΚΟΥΜΟΥΚ  
 ΕἸἸΤΑ ἌΜΑΝΑC̄ ΟΥΚ

(3) and she said to herself: "Truly, if the God of Saint Mena cause one of my fowls to give birth, I will place in his church the egg that it has first laid." And after many a day had passed, one of the fowls became pregnant and laid one first-born egg. And that woman took up the egg and went down to the water,

\*εἶπεν ἐν ἑαυτῇ· ἔάν ὁ θεὸς τοῦ ἁγίου Μηνᾶ ἀξιώσῃ μίαν τῶν ἀλεκτρυόνων μου γεννηῆσαι, καὶ γὰρ τιθῶ τὸ πρῶτον ᾧδον ὃ γεννᾷ εἰς τὸν ναὸν αὐτοῦ. ἡμερῶν δὲ διαγενομένων πολλῶν, κηῆσασα μία τῶν ἀλεκτρυόνων ἐγέννησεν ἓν πρωτότοκον ᾧδον. ἀνέλαβεν δὲ ἡ γυνὴ ἐκείνη τὸ ᾧδον καὶ κατήλθεν ἐπὶ τὸν αἰγιαλὸν

ΚΑ ΚΙCΝΑ΄ ΜΕΔΘΟΥΝ ΤΑΛ΄  
 ΟΥΕΛΔΔΛ΄ ΛΥΕΚ̄ Ε̄ΛΑ  
 ΜΑΝ ΚΟΥΜΠΟΥΚΑ Γ̄C̄  
 ÇΟΥ ΜΗΝΑΝ Κ̄C̄CΕ ΜΑ  
 5 ΡΕΩΤΙΩ ΓΟΝΘΛΛΑΓ̄  
 ΕΙΤΕΝΙΔ̄ ΔΟΥΧ̄ ΦΙΛΟ  
 ΖΕΝΙΤΗΓ̄ ΔΟΔΡΑ ΜΕΔ  
 ΔΛ̄C̄ΟΛ̄ ΟΥΘΚΚΟΝ Ε̄ΛΑ΄  
 ΠΕCΣΝΑ Ε̄Τ̄Τ̄Λ̄ ΔΓΟΠΠΙ  
 10 Π̄. . Π̄Γ̄ΛΛΕ΄ Π̄C̄CΕCΩ ΠΑ  
 ΠΟ ΔΓΟΠΠΑ΄ ΤΑΡΟΝ  
 ΠΕCΣΝΑ΄ Ε̄Κ̄ΚΕΤΑΛ  
 Π̄C̄CΕCΩ΄ Ε̄Τ̄Τ̄ΛΛΟΝ  
 ΠΕCΣΝΑ΄ ΔΛΕC̄Ν̄ Ε̄Ν̄ΝΟ  
 15 ΤΟΥΚΡΕΝ C̄Γ̄Λ̄ ΣΩΔΑΝ̄΄  
 ΔΠΟΓΓ̄Λ̄ ΠΕCΑΡΑ΄ ΔΛΕ

(4) with a servant-girl, in order to find a boat and take that egg to the church of Saint Mena located in Mareotes. And finding a boat ready to go to Philoxenite, the woman said to the skipper: "Greetings, father skipper!" And he said: "Greetings to you too!" And the woman said: "Truly, if you depart from here, where will you go?" The skipper said: "Truly,

\*σὺν μιᾷ δούλῃ, ὅπως εὐροῦσα πλοῖον ἐνέγκῃ τὸ ᾠδὸν ἐκεῖνο εἰς τὸν ναὸν τοῦ ἁγίου Μηνᾶ τὸν ἐν τῷ Μαρειῶτι. εὐροῦσα δὲ πλοῖόν τι εἰς Φιλοξενίτην ἀπέρχεσθαι μέλλον, εἶπεν ἡ γυνὴ τῇ ναύτῃ· χαῖρε, κύρι ναῦτα. ὁ δὲ ἔφη· χαῖρε καὶ σύ. εἶπεν δὲ ἡ γυνὴ· εἰάν ἐντεῦθεν ἀπαλλάσῃ, ποῦ ἀπέρχῃ; λέγει ὁ ναύτης· εἰάν

ΟἮ ΡΟΔᾶ ΛΪΚΑ ΜΟΥ  
 ΔΟΥΟΥΚΟΝΝΟ΄ ΦΙΛΟ  
 ΖΕΝΙΤΗΓᾶΛΛΕΩ  
 ΣΟΥΡΕ΄ ΕἲΤᾶΛΛΟΝ

5 ΠΕΣΣΝΑ΄ ΜΑΓΡΕΝ  
 ΝΟΝ ΛΪΔΑΛ΄ ΟΥΝΤᾶ  
 ΛΥᾶ ΦΙΛΟΖΕΝΙΤΗ  
 ΓᾶΛΛΕ ΛΪΕΚ΄ ΕἲΔΔΑΛ  
 ΚΟΣΟΥΕΩ΄ ᾶΓΡΟΠᾶ

10 ΠΕΣΑΡΑ΄ ΜΑΝΝΟ Μᾶ  
 [Κ]Δ ΔΟΛΛΙΝΑΪ΄ ΕἲΤᾶ  
 ΠΕΣΑΡΑ΄ ΕἲΣΟΥ ΜΗ  
 ΝΑΝ ΚᾶΣΕΓᾶΛΛΕΩ  
 ΣΟΥΡΕ΄ ᾶΠΟΓΓᾶΛΛΟΝ΄

15 ΠΕΣΣΝΑ΄ ΕἲΔΕ ΕΛΛΗ

(5) if the Lord guide me, I am going to Philoxenite." And the woman said: "Well, do me a favor and take me with you to Philoxenite." The skipper said: "What do you want there?" The woman said: "I am going to the church of Saint Mena." And the skipper said: "But since you are a pagan,

\*ὁ κύριός με κυβερνᾷ, ἀπέρχομαι εἰς Φιλοξενίτην. εἶπεν δὲ ἡ γυνή· ἀλλὰ ποίησον μετ' ἐμοῦ ἀγάπην καὶ ἔχων με μετὰ σοῦ ἀπέρχου εἰς Φιλοξενίτην. λέγει ὁ ναύτης· τί βούλη ἔκει; λέγει ἡ γυνή· ἀπέρχομαι εἰς τὸν ναὸν τοῦ ἁγίου Μηνᾶ. εἶπεν δὲ ὁ ναύτης· σὺ δὲ ἐπέιπερ



ΝΟC̄ ΕΙΝ̄ΛΛΗ ΚC̄CΕΛΛ  
 Μ̄ΝΚ ΛΥΑΡΡ̄ΝΝΑ' ΕΤ̄  
 ΤΛ̄ ΠΕCΑΡΑ' ΕΝ̄ ΚΟΥΜ  
 ΠΟΥΚΑ[[ΛΛ]]ΛΟ ΜΑΝ ΚC̄  
 5 CΕΛΛ ΚΕΝΔΟΥΚ̄ΑΡΡ̄Λ  
 ΛΕ' ΓC̄CΕ<sup>1</sup> ΜΗΝΔΑΝ ΤΛ̄  
 ΛΛ̄ ΕΤ̄Κ̄Ν ΚΟC̄ΡΚΑ ΔΙ  
 ΚΑ ΔΕΝΚΟΝΝΟΑ' ΑΛΕ  
 C̄Ν ΟΥΝΝΡΕ ΕΝΕΝΝΟΝ'  
 10 ΧΡΙCΤΙΔ̄ΝΟCΑΓΓΑΔ̄ΜΜΕ'  
 ΑΠΟΥΓΓΛ̄ ΠΕCΑΡΑ' ΕΤ̄ΤΑ'  
 ΕΔΔΕ ΑΕΤ̄ΤΑΚΑΤΑΜΗ'  
 ΜΑΓ̄ΡΚΟΝΕΝΔΕ ΕΝ̄ ΚΟΜ<sup>Υ</sup>  
 ΠΟΥΚΟΝ ΔΙΚΑ ΔΙΝΕCΩ'  
 15 ΔΙC̄Ν ΚΕΝΟΥΤΟΥΔΑΡΕC̄Ν'

(6) what will you do in the church?" The woman said: "I will offer up this egg in that church, in order that the God of Saint Mena may give me the seed of humanity. And truly, if I in fact give birth, I shall become Christian." The skipper said: "Woman, don't you be insulted, but give me your egg, for I will offer it up,

\*Ἑλληνίς ὑπάρχεις, τί ποιήσεις ἐν τῷ ναῷ; λέγει ἡ γυνή· προσφέρω τὸ ᾠόν τοῦτο εἰς τὸν ναὸν ἐκεῖνον, ὅπως ὁ θεὸς τοῦ ἁγίου Μηνᾶ δώσῃ μοι σπέρμα ἀνθρώπου. καὶ εἰάν ἀληθῶς γεννήσω, γίνομαι Χριστιανή. λέγει ὁ ναύτης· γύναι, σὺ μὴ ἀγανακτήσης, ἀλλὰ δός μοι τὸ ᾠόν σου· ἐγὼ γὰρ προσφέρω.

Σ

ΕΙΡΟΝ ΕΝ ΡΟΟΓΓΛΛΕ  
 ΓΠΡΤΕΩ ΕΝ ΟΓΩΛ ΡΕ  
 ΓΙΜΕΝΚΟΝΝΟΑΛ' ΕΥ  
 ΤΑΛΛΟΝ ΠΤΕΥΑ ΚΟΜ  
 5 ΠΟΥΚΑ ΤΑΝ' ΕΙΛΑ' ΟΥ  
 ΤΡΑ ΤΡΩΝΑ' ΤΑΡΟΝ  
 ΤΑΝ ΡΟΟΓΓΛΛΕ ΓΠΡ  
 ΤΙΟΝΑ ΤΑΝ ΜΕΔΩΝ  
 ΤΑΑΔΑΛΛ' ΑΓΟΠΠΛ  
 10 ΛΟΝ ΚΟΥΜΠΟΥΚΑ  
 ΔΟΥΜΕΤΑ <ΑΟΥΝ> ΑΣΝ ΤΟΥ  
 ΛΑ ΚΕΝΑ ΚΑΠΠΑ ΟΕΥ  
 ΕΛΑ ΟΥΚΟΡΩΝΑ' ΦΙ  
 ΛΟΞΕΝΗΤΗΘ ΚΙΕΝ  
 15 ΠΑΥΚΑ' ΟΥΚΡΙ ΔΙΕ  
 ΡΟΥΛ ΡΟΚΑ ΔΟΡΟΥΑΝ

(7) and you return to your house, so that your husband won't be anxious." And the woman believed and placed the egg in his hand, and she returned to her house, with her servant-girl. And the skipper took the egg, placed it within the hold <of the ship> and set it amongst the rest of the provisions, (to lie there) until he came to Philoxenite. And after many days had gone by,

\*καὶ σὺ ὑπόστρεφον εἰς τὸν οἶκόν σου, μήπως ὁ ἀνὴρ σου θυμωθῆ. πιστεύσασα δὲ ἡ γυνὴ ἔθηκεν τὸ ᾠόν ἐν τῇ χειρὶ αὐτοῦ καὶ αὐτὴ ὑπέστρεφεν εἰς τὸν οἶκον αὐτῆς μετὰ τῆς δούλης αὐτῆς. ὁ δὲ ναύτης καταλαβὼν τὸ ᾠόν ἤνεγκεν εἰς τὴν κοίλην τοῦ πλοίου καὶ ἔθηκεν ἐν τοῖς ἄλλοις ἐπιτηδείοις ἕως οὗ ἔφθασεν εἰς Φιλοξενίτην. ὥς δὲ παρήλθον ἡμέραι πολλαί,

NON' ΦΙΛΟΖΕΝΙΤΗΝ  
 ΓΑΛΔΑΩ ΚΙΣΝΑ' ΟΓΣΙΑ  
 ΛΟΝ ΚΟΥΜΠΟΥΚ' ΑΓΟΡΑ  
 ΕΙΣΟΥ ΕΡΚΑΝΕ ΟΥΕΙΑΔ  
 5 ΛΑΓΑΛΛΕ ΓΠΡΤΩΣΝΑ'  
 ΟΥΚΡΙΓΟΥΩ ΟΥΕΛΛΟ  
 ΕΙΟΝ' ΑΠΟΡΓΑ ΜΑΝ  
 ΚΟΥΜΠΟΥΚΑ ΑΟΥΝ'  
 ΑΣΝ ΤΟΥΝΑ ΚΑΠΠΑ  
 10 ΣΕΥΕΛΑ ΠΙΕΝ ΓΑΛΛΕΝ'  
 ΗΝ ΤΑΝ ΟΥΣΚΡΑ ΑΓΟΡΩ  
 ΣΚΑ' ΠΕΣΣΝΑ ΤΑΝ ΓΑΛ  
 ΓΑΛΛΕ' Ε ΤΟΤΑ ΕΝ ΚΟΥΜ  
 ΠΟΥΛ ΕΙΣΛΟ ΕΙΣΣΝΑ  
 15 ΕΑ' ΤΑΡΟΝ ΠΕΣΣΝΑ'  
 ΠΑΠΟ ΕΙΡΟΥ ΕΝΚΑ [ΑΝ]

(8) he came to the shore of Philoxenite, but the fellow forgot about the egg and went off to another kingdom that was far away. And one day, when the skipper saw that egg lying amongst the rest of the provisions within the hold of the ship — this one which he had deposited and forgotten —, he said to his son: "Boy, where was this egg?" And he said: "Father,

\*ἔφθασεν εἰς τὸν λιμένα φιλοξενίτης. ἐπιλαθόμενος δὲ τὸ ᾠόν ὁ ἄνθρωπος ἀπέστρεψεν πρὸς ἄλλην χώραν ἀπὸ μακρόθεν οὖσαν. ἐν μιᾷ οὖν τῶν ἡμερῶν ἰδὼν ὁ ναύτης τὸ ᾠόν ἐκεῖνο — ὅπερ θεὸς ἐπελάθετο — κείμενον ἐν τοῖς ἄλλοις ἐπιτηδεύοις ἐντὸς τῆς κοίτης τοῦ πλοίου, εἶπεν τῷ υἱῷ αὐτοῦ ὃ τέκνον, ποῦ ἦν τὸ ᾠόν τοῦτο; ὁ δὲ ἔφη· πάτερ,

ΑΝΚΙΜῆΝΑΙ. Εἶπτο  
 ΟΥΕΝΝΑ ΕΚΚΑ ΔΕΝΘῆ  
 ΚΑ' Εἶσοϋ ΜΗΝΑΝ Κῆ  
 ΣΕΛΑ ΤῆΣΑΝΑΣΑ.

5 ΠΑΠᾶΛΛΟΝ ΠΕΣΣΑΝ  
 ΤΟΤΙΓᾶΛΕ' Ε ἄλεω  
 ΤΑΚ' ΛΙΓᾶ ΤΟΚᾶΡΡΕΣΩ  
 ΚΑΠΚΟΪΘᾶ ΤΑΝ ΕΛΛ  
 ΛΟΝ ΤΟΚΚΑ ΤΑΚΚΑ

10 ΚΕΝΤΡΟΝ' ΚΑΠῆΙΤῆ  
 ΣΝΑ' ΣΟΥᾶΕΙ ΤΟΥΣΚΟΝ  
 ΟΥΚΡΙΓΟΥΛ ΕΟΚΑ ΣΟΡΟΥ  
 ΑΝΝΟΝ' ΔᾶΠΠΟΥ ΟΥΕΔ  
 ΔΩ ΚΙΣΑΝΑ' ΔΟΥΚΚΟ<sup>2</sup>

15 ΜΑΝ ΔᾶΠΠῆ ΓΑΔΔΩ  
 ΚΕΝΘΟΟΣΑΝΑ' ΚΥΡΙΑ

(9) don't you remember this, which a woman gave to us so that we might give it to the church of Saint Mena?" And the father said to the boy: "Oh, that's right! Cook it and bring it to me so that I may eat it." And when his son cooked it and placed it before him, he ate and ingested it. And after the days of three months had gone by, they came to a village, and they beached the ship at the harbor of that village.

\*οὐχὶ σὺ μιμνήσκη τοῦτου, ὅπερ ἔδωκεν ἡμῖν γυνή τις ἵνα δώσωμεν εἰς τὸν ναὸν τοῦ ἁγίου Μηνᾶ; εἶπεν δὲ ὁ πατήρ τῷ τέκνῳ· ὦ ναί· ἐφῆσας αὐτὸ φέρε μοι ὅπως φάγω. ὅτε δὲ ὁ υἱὸς αὐτοῦ ἐφῆσας παρέθηκεν αὐτῷ, φαγὼν εἰσηνέγκατο. ὥς δὲ παρήλθον αἱ ἡμέραι τριῶν μηνῶν, ἦλθον ἐπὶ τινα κώμην καὶ ἐχειραγώγησαν τὸ πλοῖον ἐπὶ τὸν λιμένα τῆς κώμης ἐκείνης.

ΚΕΝ ΟΥΚΟΥΡ' ΕΙΝῆΝΟΝ'  
 ΔΠΟΥΓΓᾶ ΔΠΠΔΔΩ ΚΕΔΔ  
 ΚΙCΝΑ' ΚΟΥΕΚ' ΕῒΝΙΔ'  
 ΜΑΝ ΔΠΠΙΛΛΕΙΟΝ ΠΑΡ  
 5 ΘΕΝΟΥΟΥ ΓῒCΟΥ ΜΑΡΙ  
 ΑΝ ΚῒCΕΛΛΟ ΓΟΝΩΡΑ'  
 ΤΑΡΙΔΕΙΟΝ ΤΟΥΔ ΚΙCΝΑ'  
 ΚΟΥΕΚ' ΕῒΝΙΔ' ΤΡΙCᾶΓΙ  
 ΟΝ ΚΙῒCῆΝΝΟΚΟΝΟΥΕΙΟΝ'  
 10 ΚΠῒΤΑ ΜᾶΜᾶΝΝΟΝ ΚΑC  
 ΚΑCΕΛΔΩ ΤῒΜΙCΑΝΑ'  
 ᾶΓΙῒCῆΝ ᾶΜΑΝΚΑ ΠΑΕῒ  
 ΟΥᾶ' ᾶΠΟΥΓΓῆ ΜΑΦᾶΛΛΟΝ  
 ΓΑΛΛΙΤΑΚΟΝ ΓῒCΟΥ ΜΗ  
 15 ΝΑΚΑ ΠᾶΛᾶᾶᾶᾶ ΓᾶCΝΑ'  
 ΜΟΥΡῒΤΟΥ ΓΟΥΛΟΥΚᾶ ΔΟΚΑ

(10) And, since it was Sunday, the skipper went up to the village to receive the sacrament. And in that village was situated a church of Mary, the Holy Virgin. And he entered it to receive the sacrament. And after the Trisagion had come, all the people assembled at the baptistery, in order to cross themselves with the water of the holy one. And when the eyes of the skipper were opened, he saw Saint Mena shining brightly, as he came riding a white horse

\*ὥς δὲ ἡμέρα Κυριακῆς ἦν, ἀνῆλθεν ὁ ναύτης ἐπὶ τὴν κώμην πρὸς τὸ κοινωνῆσαι τοῖς μυστηρίοις. ἦν δὲ ἐν τῇ κώμῃ ἐκείνῃ ναὸς τῆς ἁγίας παρθένου Μαρίας, καὶ εἰσῆλθεν εἰς αὐτὸν πρὸς τὸ κοινωνῆσαι. μετὰ δὲ τὸ ἐλθεῖν τὸ τρισάγιον ὁ λαὸς ἅπας συνήχθη ἐπὶ τὴν κολυμβήθραν ὅπως σφραγίσωσιν διὰ τοῦ ὕδατος τοῦ ἁγίου. ἤνοιγῆσαν δὲ οἱ τοῦ ναύτου ὀφθαλμοὶ καὶ ἐμφανισθέντα ἐθεάσατο τὸν ἅγιον Μηνᾶν ἐρχόμενον ἐφ' ἵππον λευκὸν ἐπιβεβηκότα

ΚΝ̄ ΤΑΚΚΟΝ ΤΟΥΔΟΝ̄  
 ΨΑΚ ΑΡΡ̄ΝΝΑΓΡΑ ΤΑ  
 ΡΟΝ ΕΛΛΕΝ Τ̄ΛΛ̄ ΟΥΝ  
 ΝΟΛ ΜΑΡΙΔΑΝ ΕΙΓΟΝΓ̄  
 5 ΛΕ ΓΟΥΔΑΛΛΑ ΚΙΔ̄ ΟΥΟΥΔ̄  
 ΠΕΣΣΝΑ ΕΙΡΙΩΜΑΛΛΩ  
 Τ̄ΛΛ̄ ΟΥΝΝΑΡΑ ΜΑΡΙΔ̄  
 Λ̄ΙΚΑ ΑΥΛΟΟΕ ΓΑΠΕΚ̄ ΑΥ  
 Ε̄ΣΙΛΟΟΟΥΝ Γ̄ΟΟΟΥ ΜΗ  
 10 ΝΑΕΙΟΝ ΟΥΕΙΔ̄ΛΛΟ ΕΟΝ  
 ΣΑ ΠΕΣΣΝΑ ΤΑΔΓ̄ΛΛΕ  
 Μ̄ΝΚΑ ΕΔΔΑΛ ΑΥΑΡΡΕ  
 Ε̄Λ̄ ΟΥΚΟΥΡΡΟ ΕΟΔΟΥ  
 ΑΝΝΙΛΟΟ̄ΜΑΛΟ ΤΟΡΡΑ  
 15 ΣΙ[(N)](?) Ε̄ΟΟ̄ΛΛΟΝ ΜΑΝ Ο̄Γ̄Ο

(11) and himself holding up a hunting spear. And when he saw, he went fleeing (?) to the image of Mary Theotokos and said with a shout: "Through yourself, Mary Theotokos, save me, because I have committed sin." And Saint Mena, standing at a distance, said to him: "What am I to do with you today? For it is through my Lord that you have entered." And when the Saint took that man and

\*καὶ αὐτὸν ὡς ἐν σχήματι σπαθαρίου. ὁ δὲ ἰδὼν ἔφυγεν καὶ ἤλθεν πρὸς τὴν εἰκόνα τῆς θεοτόκου Μαρίας καὶ ἐβόα λέγων· διὰ σέ, θεοτόκε Μαρία, σῶσόν με διότι ἤμαρτον. ὁ δὲ ἅγιος Μηνᾶς ἀπὸ μακρόθεν ἑστῶς εἶπεν αὐτῷ· τί μετὰ σοῦ ποιήσω ἐν τῇ σήμερον ἡμέρᾳ; καὶ γὰρ διὰ τὸν κύριόν μου εἰσῆλθες. καὶ κρατήσας ὁ ἅγιος τὸν ἄνθρωπον ἐκεῖνον

ΚΑ ΔΟΥΜΜΑ ΤΑΚ ΟΥΡΛΔΩ  
 ΒΑΓΓΕΟΝ' ΚΟΥΜΠΟΥ ΕΝ ΤΑΝ'  
 ΝΑ ΚΠΓΧ' ΔΟΥΜΑΛ ΔΟΥ  
 ΤΡΑΠ' ΞΦΡΑΓΑ ΤΑΝΝΑ  
 5 ΤΑΥΟΚΕΤΑΛ ΟΥΚΚΑ  
 ΠΑΛΑ ΚΟΥΤΤΑ ΓΟΝΔΑ  
 ΤΟΥΚΚΟΝΟ ΒΑΓΕΙΟΝΑ'  
 ΓΩΣΟΥ ΜΗΝΑΕΙΟΝ ΜΟΡ  
 ΤΔΩ ΞΚΛ ΔΟΥΤΡΑΠΚΑ  
 10 ΤΑΝ ΑΓΕΡ ΟΥΟΛΛΟ ΔΟΥΜ  
 ΜΑ ΤΑΚ' ΕΝΕΤΑ ΠΕΣΟΝΑ'  
 ΕΝΔΩ ΒΟΥΣΕ' ΕΝΚΑΛΩ  
 ΞΣΕ' ΓΩΣΟΥ ΜΗΝΑΕΙΟΝ  
 ΜΑΝ ΕΤΤΗ ΓΟΓΛΟ ΒΟΡΑ  
 15 ΚΙΔ' ΨΑΔΚΚΑ ΚΜΜΑ Ο  
 ΟΚΡΟΝΑ' ΜΑΝ ΕΤ'ΙΛΛΟΝ

(12) kicked him in the head, the egg — this one which he had eaten — suddenly became a living fowl, came out from under him, stood up and immediately squawked. And Saint Mena, sitting on the horse, grasped the fowl by its two wings, took it up and said: "For this I came, this I produced." And Saint Mena went to the house of that woman, knocked on the door and had her called. And that woman

\*ἐλάκτισεν αὐτῷ εἰς τὴν κεφαλὴν, καὶ τὸ ᾠόν—ὅπερ ἐκεῖνος ἔφαγεν—παραυτίκα ἐγένετο ἀλεκτρυῶν ζῶν, ὁ δὲ ἐλθὼν ὑποκάτωθεν αὐτοῦ καὶ ἐξασσάσας ἤδη ἐφθέγγετο. ὁ δὲ ἅγιος Μηνᾶς ἐφιππος κρατήσας τὸν ἀλεκτρυόνα ἐκ τῶν δύο πτερυγῶν αὐτοῦ καὶ ἀναλαβὼν αὐτὸν εἶπεν. ἐπὶ τοῦτον ἦλθον, τοῦτον εἰργασάμην. ἀπῆλθεν δὲ ὁ ἅγιος Μηνᾶς ἕως τοῦ οἴκου τῆς γυναικὸς ἐκείνης καὶ κρούσας τὴν θύραν μετεκαλέσατο αὐτήν. τρέχουσα δὲ ἦλθεν ἡ γυνὴ ἐκείνη

ΜΙΔΛ̄ ΚΙ΄ ΨΛΑΚΚΑ ΓΛΛ  
 ΛΙCΝΑ΄ Γ̄C̄C̄ΛΛΟΝ ΠΕC  
 CΝΑ ΤΑΔΓ̄ΛΛΕ΄ ΕΤ̄ΤΑ  
 ΕΝ̄ ΔΕΙΤΡΑΠΚΑ ΔΟΥΜ΄  
 5 ΕΤΑ΄ ΕΝ̄ ΔΟΥΤΡΑΠΓΟΥ  
 ΛΟ ΠΕΛΙΡΕCΩ΄ ΕΚ̄ΚΑ  
 ΟΥΝΝΑ Τ̄Κ̄ΚΟΑΝΝΟΑ΄  
 ΕΚ̄ΚΕΤΑΛΛΕΕΙΟΝ Ε̄ ΕΤ̄  
 ΤΑ ΓΛΚ ΟΥΝΝΑΡΡΑCΙ  
 10 ΤΑΝ ΤΑC̄C̄ΚΑ ΜΗΝΑΛ̄  
 ΟΚΕCΩ΄ ΕΝ̄ ΜΕΔCΟΥΝΝ̄  
 ΤΑΕΙΓΟΥΚΚΕΤΑΛ ΚΕΛ  
 ΛΩ ΟΥΝΝΑΔΑΜ̄ΜΑΝΑ΄  
 ΟΝ̄ ΕΝ̄ ΤΟΥΕΙΓΟΥΓΛ΄ ΕΙ  
 15 ΡΟΝ Ε̄ ΕΤ̄ΤΑ Π̄C̄Τ̄Τ̄Κ̄  
 ΕΙΤΕCΩ ΕΝ̄ ΓΑΠΕΓΟΥΝ

(13) came running and opened the door. And the Saint said to her: "Woman, take this fowl and let it out amongst your fowls, that they may give birth for you. And also you, woman — for you will bear a son —, call his name Mena. Also all your servant girls will give birth, and so will your cows. And you, woman, receive baptism for remission of your sins."

\*καὶ ἤνοιξεν τὴν θύραν. εἶπεν δὲ αὐτῇ ὁ ἅγιος· γύναι, καταλαβοῦσα τὸν ἀλεκτρυόνα τοῦτον ἄφες αὐτὸν εἰς τὰς ἀλεκτρυόνας σου, ἵνα γεννήσωσίν σοι. καὶ σὺ δέ, ᾧ γύναι — υἱὸν γὰρ γεννήσεις — κάλεσον τὸ ὄνομα αὐτοῦ Μηνᾶν. γεννήσουσιν καὶ πᾶσαι αἱ δοῦλαί σου καὶ αἱ βόες σου. σὺ δέ, ᾧ γύναι, βαπτίσθητι εἰς ἄφεσιν τῶν ἁμαρτιῶν σου.



ΤΟΚΔΕΡΡΑΓΓΛΕ° ΕΝΚΑ  
 ΠΕΣΑ ΤΟΚΛΕΙΟΝ° ΔΟΥ  
 ΜΑΚΚΟΝΟ Γ̄Σ̄Σ̄ ΜΗΥ  
 ΤΑΚΡΑ Γ̄Σ̄Σ̄ΝΑ: ΕΤ̄Τ̄Λ̄  
 5 ΛΟΝ ΔΟΥΤΡΑΠΚΑ ΔΟΜ  
 Ε̄ΤΑ ΤΑΝ ΔΟΥΤΡΑΠΙΓΟΥ  
 ΛΟ ΠΕΛΙΡΟΝ° ΔΟΥΜΑΚ  
 ΚΟΝΟ ΚΕΛΛΩ ΟΥΝΝΙΣΑ  
 ΝΑ° {ΜΕΔΣΟΥΝΝ̄ ΤΔΕΙ  
 10 ΓΟΥΛ°} ΟΝ̄ ΤΟΥΕΙΓΟΥΛ°  
 ΤΑΡΟΥ ΕΤ̄Τ̄ΚΕΤΑΛΛΕ  
 ΕΙΟΝ ΣΟΥΝΤΟΥΓΔ̄ ΓΑΝ  
 ΚΑΚ̄Κ̄ΚΑ ΟΥΝΝΟΥΣΝΑ°  
 ΤΑΝ ΤΑΓ̄Σ̄ΚΟΝ ΟΚΙΣΝΑ  
 15 ΜΗΝΔᾹ Γ̄Σ̄Σ̄ΝΑ ΤΑΔΓ̄Λ̄  
 ΠΕΣΕΣ̄Ν ΚΕΛΛΩ° ΤΑΝ ΜΕΔ  
 ΣΟΥΝΝ̄ ΤΔΕΙΓΟΥΚΚΕΤΑΛ

(14) And when he finished saying this, immediately the Saint became invisible. And when the woman took the fowl and let it out amongst her fowls, immediately all gave birth, {the servant-girls,} and so did the cows. And also the woman herself became pregnant and bore her first-born son, and she called his name Mena, according as the Saint had said to her. And also her servant-girls all became pregnant

\*καὶ ταῦτα εἰπὼν εὐθέως ἄφαντος ἐγένετο ὁ ἅγιος. ἡ δὲ γυνὴ καταλαβοῦσα τὸν ἀλεκτρυόνα ἀφῆκεν αὐτὸν εἰς τὰς ἀλεκτρυόνας αὐτῆς καὶ εὐθέως ἐγέννησαν πᾶσαι {αἱ δοῦλαι} καὶ αἱ βόες. κηῆσασα δὲ ἡ γυνὴ καὶ αὐτὴ ἐγέννησεν τὸν πρωτότοκον υἱὸν καὶ τὸ ὄνομα αὐτοῦ ἐκάλεσεν Μηνᾶν, καθὼς εἶπεν αὐτῇ ὁ ἅγιος. κηῆσασαι δὲ καὶ πᾶσαι αἱ δοῦλαι αὐτῆς

ΛΕΕΙΟΝ ΣΟΥΝΤΟΥΓΛΑ ΚΕΛ  
 ΛΩ ΟΥΝΝΟΥΣΑΝΑ ΓΑΚΚΑ  
 ΛΣΚΑ ΜΑΝ ΕΤΤΑΛΛΟΝ  
 ΤΑΝ ΚΟΚΚΑΝΕΝ ΟΥΚΡΙ  
 5 ΓΟΥΛ ΚΙΡΙΣΟΥΑΝ {ΓΙ} ΓΩ  
 ΣΟΥ ΜΗΝΑ ΚΩΣΕΛΩ ΣΟΡΑ  
 ΚΙΣΝΑ ΜΑΡΕΩΘΗΚΩ  
 ΚΩΣΕ ΓΩΣΛΑ ΚΙΕΝΝΟΝ  
 ΣΟΡΤΟΚ ΚΕΛΙΣΝΑ ΤΕΚ  
 10 ΚΑ ΠΩΤΑΚΚΟΝΝΟΑ ΣΟΡ  
 ΤΟΛΛΟΝ ΔΟΥΜΜΙΣΑ  
 ΤΕΔΑΩ ΣΙΛΕΛΑ ΤΑΔΔΕ  
 ΤΑΝ ΟΓΩΔΕ ΤΑΝ ΓΑΔ  
 ΔΕ ΤΑΝ ΜΕΔΣΟΥΝΙΓΟΥΛ  
 15 ΔΕΚΕΚΚΑ ΠΩΤΑΡΙΣΝΑ  
 ΠΑΠΛΑΔΕ ΟΝ ΓΑΛΔΕ ΟΝ  
 ΣΕΥΑΡΤΟΥ ΓΩΣΛΑΚΕΝ

(15) and gave birth to sons and daughters. And that woman, after the days of her purification had been completed, went to the church of Saint Mena in Mareotes. And when she came into the holy church, she begged the priest to baptize them. And the priest took them, prayed for them and baptized her, her husband, her son and her servants in the name of the Father and the Son and the Holy Ghost.

\*ἐγέννησαν καὶ υἱοὺς καὶ θυγατέρας. ἡ δὲ γυνὴ ἐκείνη, ὅτε αἱ ἡμέραι καθάρσεως αὐτῆς ἐπληρώθησαν, ἀπῆλθεν εἰς τοῦ ναοῦ τοῦ ἁγίου Μηνᾶ ἐν τῷ Μαρεώτῃ. καὶ ἐλθοῦσα εἰς τὸν ἅγιον ναὸν παρεκάλεσεν τὸν πρεσβύτερον ἵνα βαπτίσῃ αὐτούς. λαβὼν δὲ αὐτοὺς ὁ πρεσβύτερος καὶ προσευξάμενος ὑπὲρ αὐτῶν, καὶ αὐτὴν καὶ τὸν ἄνδρα αὐτῆς καὶ τὸν υἱὸν αὐτῆς καὶ τοὺς δούλους αὐτῆς ἐβάπτισεν ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

- ΤΑΝΣΛΟΚΩ' ΕΙΚΑΡΙ  
 ΓΡΑΕΙΟΝ ΧΡΙΣΤΙΑΝΟΣΑ  
 ΚΕΛΚΝΝΑΝ ΕΙΝΝ ΔΟΥ  
 ΑΡΙΣΑΝΑ' ΤΕΝ ΔΦΕΝ  
 5 ΟΥΚΡΑ ΜΩΛΑΝΝΟ'  
 ΓΥΣΟΥ ΜΗΝΑ ΚΥΣΕΝΑ  
 ΕΙΟΝ ΔΕΓΕΡ' ΕΙΝΝ ΔΟΥ  
 ΔΡΙΣΑΝΑ' ΤΕΝ ΔΑΡΠΙΝΕ  
 ΚΑ ΚΥΣΕΓΓΛΕ ΚΑΚΑ  
 10 ΒΟΒΟΚΑ' ΤΕΝ ΔΙΕΝ  
 ΠΑΥΚΑ' ΕΜΜΑΓΟΥΛ  
 ΛΟΝ ΕΝ ΓΟΚΚΟΡ ΔΑΥ  
 ΕΚΚΑ ΓΑΛΟΥ ΟΥΛΓΡ  
 ΕΝ' ΤΑΛΙΚΑ ΓΟΚ Τ[Ρ]  
 15 ΣΑΝΑ' ΟΝ ΓΥΣΟΥ ΜΗ  
 ΝΑΚΑ' ΤΑΝΝΑΣΝ ΓΟ

(16) And thus they continued to be(?) perfect Christians all the days of their life. And they continued to be(?) servants(?) of the church of Saint Mena, making their offering to the church until their death. And when all saw and heard this great miracle, they gave glory to God and Saint Mena, whose is the glory

\*καὶ οὕτως ἔμειναν ὄντες τέλειοι Χριστιανοὶ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν. καὶ ἔμειναν ὄντες διάκονοι τοῦ ναοῦ τοῦ ἁγίου Μηνᾶ, τὰ δῶρα αὐτῶν προσφέροντες εἰς τὸν ναὸν ἕως τῆς τελευτῆς αὐτῶν. πάντες δὲ τὸ μέγα θαῦμα τοῦτο ἰδόντες καὶ ἀκούσαντες ἐδόξασαν τὸν θεὸν καὶ τὸν ἅγιον Μηνᾶν, ᾧ ἡ δόξα

[ΙΖ]

Κ̄Χ̄ Ο̄Ν̄ ΤΟ̄Ε̄Κ̄Χ̄· Ε̄Χ̄ Ο̄Ν̄  
ΤΛΥΚΛ Μ̄Ω̄ΛΑΝΝΟ  
ΒΕΛΓΟΥΝΑ ΕΛΛΕΝ  
ΓΟΥΛΩ ΚΙΕ̄Σ̄Κ̄Λ̄ΛΩ

5 . ——— Δ̄ΜΗΝ: ———

.. ——— ..

(17) and the power, now and forever, unto the times of the ages. Amen.

\*καὶ τὸ κράτος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.

I 1-4 These lines, together with the separation line below, are in red ink: see Griffith 7, where he also describes the ornamentation above the title: "The first page is headed by a band of basket-work ornament in black ink surmounted by  $\bar{\lambda}$  and  $\bar{\omega}$  in red between three black crosses placed within red and black quatrefoils."

1-3  $\overset{1}{\Gamma}\overset{2}{\text{OKKOP}}-\overset{3}{\lambda}$   $\overset{4}{\chi}\overset{5}{\rho}\overset{6}{\text{ICTOC}}-\overset{7}{\bar{\text{N}}}$   $\overset{8}{\text{M}}\overset{9}{\lambda}\overset{10}{\rho}\overset{11}{\text{TYP}}\overset{12}{\text{POC}}-\overset{13}{\text{OY}}$   $\overset{14}{\Gamma}\overset{15}{\text{CC}}-\overset{16}{\text{OY}}$   $\overset{17}{\text{M}}\overset{18}{\text{HNA}}-\overset{19}{\text{NA}}$   $\overset{20}{\lambda}\overset{21}{\text{Y}}-\overset{22}{\text{CA}}-\overset{23}{\lambda}\overset{24}{\omega}$   
 "it is (a) miracle, Christ's holy martyr Mena's (being) (the-)to-have-done (it)" = "a miracle which Mena, the holy martyr of Christ, did" (\* $\theta\alpha\upsilon\mu\alpha$  τοῦ ἁγίου μάρτυρος τοῦ Χριστοῦ Μηνᾶ — cf. Pomjalovskij 73.24-25). For the verb, apparently lacking in the Vorlage (cf. the miracie titles in Pomjalovskij), see below, 2.16 and cf. Intro. 3.

These lines, forming the title, constitute a complete sentence. Of similar structure are the titles at the beginning of K., St., SC and IN II 16; cf. also IN II 18 i 4-7, v 9-10 and 20 i 6-8, ii 14-16 (titles of individual chapters). It is interesting to note that this pattern of expression is also found in the title of the modern Nobiin translation of Mark (Lepsius 1880, 201): *Inġil Iesū Mesīhni-lin* "it is the Gospel of Jesus Christ", as well as in the titles of chapters: e.g. for Ch. 1 *Faslin urragi-lin* "it is the first chapter".

The kernel is a simple nominal sentence,  $\Gamma\text{OKKOP}-\lambda$  ---  $-\lambda\omega$  "it is (a) miracle", of which the subject is the postposition  $-\lambda\omega$  (§ 3.10), here functioning as copula (Satzinger 1990, § 15), and the predicate is  $\Gamma\text{OKKOP}-\lambda$ , marked by  $-\lambda$  as predicative (§ 3.6.4a);  $\Gamma\text{OKKOP}-$  is to be analyzed as  $\Gamma\text{OK}-\text{KO}-$  "glory-having" + the substantive formant  $-\text{p}-$  (§ 3.3.2).

3  $\lambda\text{Y}-\text{CA}-$ : modifying  $\Gamma\text{OKKOP}-\lambda$  and therefore also in the predicative (§ 3.6.6b); it follows its referent (§ 4.9.1) as an attributive relative clause (§ 4.6a). The base form is  $\lambda\text{Y}-\text{C}-\text{I}\lambda$ , preterite II verbid, which in the predicative is collapsed to  $\lambda\text{Y}-\text{C}-\lambda$  (§ 3.9.6 and n. 14):  $\lambda\text{YCI}\lambda + -\lambda \rightarrow \lambda\text{YCI}\rho\lambda$  (§ 2.6)  $\rightarrow \lambda\text{YCA}$  (§ 2.5.6a).

$\text{MHN}\lambda-\text{NA}$ : in the genitive (§ 3.6.2), as subject of the verbid  $\lambda\text{YCA}-$  (§ 4.4). Of the two genitives in Old Nubian,  $-\text{NA}$  and  $-\text{N}$ , the former usually expresses a nexus (i.e. a relationship between two elements of which one, marked by  $-\text{NA}$ , is the logical subject, and the other the logical predicate), while  $-\text{N}$  regularly marks a mere juncture (§ 3.6.2a). In the present case,  $\text{MHN}\lambda-\text{NA}$   $\lambda\text{YCA}-$  "Mena's (being) (the-)to-have-done" or "Mena's having-done", modifying  $\Gamma\text{OKKOP}\lambda$ , results in an attributive relative clause "which Mena did"; the object of  $\lambda\text{YCA}$ , which in some languages would be expressed by an anaphoric pronoun — e.g. Coptic \* $\text{OY}\delta\text{OM}$

ΕΛΧΑΛΛΑC  $\bar{\text{N}}\bar{\text{C}}\text{I}$  ΛΠΑ ΜΗΝΑ — is not overt in Old Nubian.

1-2 ΧΡΙCΤΟC- $\bar{\text{N}}$  ΜΑΡΤΥΡΟC-ΟΥ  $\bar{\text{C}}\bar{\text{C}}\text{C}$ -ΟΥ: "Christ's holy martyr"; for the genitive in -N see the preceding note (strictly speaking, we should divide the word as ΧΡΙCΤΟCΙ-N, since Greek personal names ending in a consonant characteristically add an -I when they appear in Old Nubian: § 3.3.6). The adjective  $\bar{\text{C}}\bar{\text{C}}\text{C}$ - follows its substantive (§ 4.9.1), which is joined to it by annective -ΟΥ, an optional juncture vowel (also written -I: § 2.1.2) inserted between two words that cohere (§ 3.6.5 and b); similarly the -ΟΥ in  $\bar{\text{C}}\bar{\text{C}}\text{C}$ -ΟΥ shows that it is bound to the following appositive ΜΗΝΑΝΑ (§ 3.6.5a). For further discussion of -ΟΥ see Browne 1992, 288.

2 ΜΑΡΤΥΡΟC-: note that Nubian, like Coptic, takes over late Greek μάρτυρος, not classical/early koine μάρτυς (cf. Gignac 1981, 63-64); sim. below, 5.15-6.1 ΕΛΛΗΝΟC-.

4  $\bar{\text{T}}\bar{\text{X}}\bar{\text{L}}$ - $\bar{\text{N}}$   $\bar{\text{T}}\text{OK}\bar{\text{N}}\bar{\text{N}}\Delta\bar{\text{Y}}\bar{\text{E}}$ - $\bar{\text{L}}\text{O}$   $\bar{\text{X}}\bar{\text{M}}\bar{\text{H}}\bar{\text{I}}$ ' (=  $\bar{\text{X}}\bar{\text{M}}\bar{\text{H}}\bar{\text{N}}$ ) "in (the) peace of-God. Amen" (\* $\bar{\text{E}}\bar{\text{n}}$  εἰρήνη τοῦ θεοῦ. ἀμήν — cf. Drescher 7 i 14-15).

$\bar{\text{T}}\bar{\text{X}}\bar{\text{L}}$ - $\bar{\text{N}}$ : §§ 3.6.2a, 4.9.1.

$\bar{\text{T}}\text{OK}\bar{\text{N}}\bar{\text{N}}\Delta\bar{\text{Y}}\bar{\text{E}}$ - $\bar{\text{L}}\text{O}$ : the substantive is derived from  $\bar{\text{T}}\text{OK}$ - "to cease, be silent, still" through the abstract-substantive formant - $\bar{\text{N}}\Delta\bar{\text{Y}}\bar{\text{E}}$ - (§ 3.3.2), preceded by - $\bar{\text{K}}\bar{\text{N}}$ - (derived from -K-, a consuetudinal element: § 3.9.5a); it renders εἰρήνη in e.g. L. 106.5. - $\bar{\text{L}}\text{O}$ , the postposition appearing as copula in  $\bar{\text{L}}\bar{\text{Y}}\bar{\text{C}}\bar{\text{A}}\bar{\text{L}}\bar{\text{W}}$  (- $\bar{\text{L}}\text{O}$  freely interchanges with - $\bar{\text{L}}\bar{\text{W}}$ : § 2.1), here functions as locative/instrumental (§ 3.10).

5 ON- $\bar{\text{T}}\bar{\text{A}}\bar{\text{K}}$ - $\bar{\text{P}}\bar{\text{A}}$ - $\bar{\text{G}}\bar{\text{O}}\bar{\text{Y}}$ - $\bar{\text{E}}$ - $\bar{\text{K}}\bar{\text{E}}$ ': "Beloved!" The predicative is regularly used to express the vocative (§ 3.6.4b); here we have the predicative plural - $\bar{\text{A}}$ - $\bar{\text{G}}\bar{\text{O}}\bar{\text{Y}}$ - $\bar{\text{E}}$ - (§ 3.5.2a) of the passive (- $\bar{\text{T}}\bar{\text{A}}\bar{\text{K}}$ -: § 3.9.5a) of the present verbid of ON- "to love", attributively modifying - $\bar{\text{K}}\bar{\text{E}}$ , a second-person plural pronominal (§ 3.10) here functioning as vocative (§ 4.6d). The same formation appears at the beginning of K. (19.7-8), St. (2.9) and SC (1.6) and is probably a feature of Old Nubian style without formal correspondence in the Greek Vorlage: note that it is absent in the Greek translated in SC 1.6.

5-8  $\bar{\text{E}}\bar{\text{T}}\bar{\text{T}}$ -ΟΥ  $\bar{\text{O}}\bar{\text{Y}}\bar{\text{E}}\bar{\text{L}}$ - $\bar{\text{L}}\text{O}$   $\bar{\text{A}}\bar{\text{P}}\bar{\text{I}}$ -ΟΥ  $\bar{\text{O}}\bar{\text{Y}}\bar{\text{E}}\bar{\text{L}}$ - $\bar{\text{L}}\bar{\text{A}}$   $\bar{\text{A}}\bar{\text{O}}\bar{\text{Y}}$ - $\bar{\text{A}}\bar{\text{P}}\bar{\text{A}}$ '  $\bar{\text{A}}\bar{\text{L}}\bar{\text{E}}\bar{\text{Z}}\bar{\text{A}}\bar{\text{N}}\bar{\text{D}}\bar{\text{R}}\bar{\text{E}}$ - $\bar{\text{N}}$   
 $\bar{\text{O}}\bar{\text{Y}}\bar{\text{K}}$ - $\bar{\text{G}}\bar{\text{O}}\bar{\text{Y}}$ - $\bar{\text{L}}\bar{\text{A}}$ ' "a woman lived in a village in (the) district of-Alexandria" (\* $\bar{\text{h}}\bar{\text{n}}$  τις γυνή ἐν τινι κώμῃ ἐν τῇ ἐπαρχίᾳ τῆς Ἀλεξανδρέων πόλεως — cf. Pomjalovskij 68.29, 25.9, 86.9).

5  $\bar{\text{E}}\bar{\text{T}}\bar{\text{T}}$ -ΟΥ: § 3.6.5b.

6 - $\bar{\text{L}}\text{O}$ : added as an emphatic element (§ 3.10) to  $\bar{\text{E}}\bar{\text{T}}\bar{\text{T}}\text{OY}$   $\bar{\text{O}}\bar{\text{Y}}\bar{\text{E}}\bar{\text{L}}$ -; it is topicalizing according to Satzinger 1990, § 19, but it may also mark the logical predicate: see 5.13n. and 12.12n.; here too - $\bar{\text{L}}\text{O}$  may convert  $\bar{\text{E}}\bar{\text{T}}\bar{\text{T}}\text{OY}$   $\bar{\text{O}}\bar{\text{Y}}\bar{\text{E}}\bar{\text{L}}$ - into the logical predicate: cf. Polotsky 1960, § 33d: "Lk. xv.11 ΟΥΡΩΜΕ ΠΕΝΕΥΝΤΑC ΠΙΜΑΥ ΝΩΗΡΕ

CNAY 'it was a man who had two sons', which is the Coptic way of expressing 'there was a man who had two sons!.' For the present sentence, the Classical Coptic would be \*OYCZIME TENECZN̄ OYTM̄E, which would be replaced by \*NEYN̄ OYCZIME ZN̄ OYTM̄E in the idiom of Drescher's texts (e.g. 26 i 9-13).

When -ΛO is so used, the verb is regularly (though not invariably: cf. K. 19.1) in the predicative, here preterite I (§ 3.9.6), corresponding to a Greek narrative imperfect (§§ 3.9.7a, 4.1.2b): ΔΟΥΛ- "to be, live, dwell" (ΔΟΥΛ-ΟΛ-Λ → ΔΟΥ-ΛΡΛ: §§ 2.5.6a, 2.6).

OYEL- ... OYEL-: throughout this text, OYEL- "one, a" (§ 3.7.6a) is used to render Greek τις and εἷς: see Introd. 3.

7 ΛΛΕΖΑΝΔΡΕ-N (§ 3.6.2a): Ζ = Ξ (§ 1.1n. and Browne 1990, 125); for the punctuation before the word see Browne 1986, ii-12.

8 ΩΚ-ΓΟΥ-ΛΛ: literally "in (the) ruling-place"; for ΩΚ- note that the derivative ΩΙΚΕΡΙ- translates ἄρχων in e.g. IN I 7 ii 9; ΓΟΥ- stands for ΓΟΥΛ- "earth, place" (§ 2.7). The complex presumably renders \*ἐν τῇ ἐπαρχίᾳ (Pomjalovskij 86.9).

8-11 ΤΑΡ-ΟΝ ΜΙΡ-Λ ΛΓ-ΕΝΔΕ ΟΥΝΝ-ΑΡΛ ΜΕΝ-ΝΛ-ΛΩ ΓΛ-ΚΕΝΔΕ ΛΓ-Κ-ΕΝΔΕ "and she, being-barren, did-not bear either-son or-daughter" (\*αὕτη στεῖρα οὖσα οὐκ ἐγέννα οὔτε υἱὸν οὔτε θυγατέρα — cf. Pomjalovskij 68.29 αὕτη ἦν..., without connective particle: Blass-Debrunner-Rehkopf § 459.1. The Nubian translator seems to have interpreted αὕτη as αὐτή).

8 ΤΑΡ-ΟΝ: §§ 3.7.1, 3.10.

ΜΙΡ-Λ: "being barren", adjunctive (§ 3.9.19) of ΜΙΡ- "to be barren, to prevent"; -ΕΝΔΕ in line 9 establishes the colon break before ΛΓ- (cf. SC 8.3-5 ΔΟΥΜΕΙΤῆ ΚΙΛΕΝΔ[Ε --- ΤΟΡΙΜΕΝΚ[ΟΝ]ΝΟΛ "... as it takes (it), lest it [i.e. the ship], going [ΚΙΛ-] ..., enter ..."). Note also the adjunctive (with elision of -Λ) in SC 18.18 ΜΥΡ-ΟΦΕΡΟΝΔ "preventing, he kept it down".

9 ΛΓ(-Λ): adjunctive (§ 3.9.19; for the elision: § 2.5.1b) of ΛΓ-, ΛΚ- "to sit", here used to indicate habitual action, as in IN II 13 ii 20-21 ΑΚ-ΟΥΠΑΡΡΛ- "he overturned"; similarly in modern Dongolese Nubian (Armbruster 1960, §§ 3831-3843) as well as in Nobiin (Khalil 1990, 103).

9-10 -ΕΝΔΕ --- ΟΥΝΝ-ΑΡΛ ΜΕΝ-ΝΛ-ΛΩ: "she did not bear"; the negative element -ΕΝΔΕ reinforces the negative verb ΜΕΝ- (§ 3.9.5a), as e.g. in SC 8.3-5 (quoted in the note to 8 ΜΙΡ-Λ): see § 3.10. ΟΥΝΝΑΡΛ is the predicative of the preterite I verbid (ΟΥΝΝ-ΟΛ-Λ → ΟΥΝΝΑΡΛ: § 2.6), joined with ΜΕΝ- in the predicative periphrastic construction (§§ 3.9.11, 12, 14). ΜΕΝΝΑΛΩ: present indicative, reinforced with emphatic -ΛΩ (§ 3.10; it is here topicalizing, according to Satzinger 1990, § 22); here presumably the preterite notion is conveyed by the tense of

ΟΥΝΝΑΡΛ, though "with the negative verb ΜΕΝ- ... we frequently find the present when the preterite is expected ... In all the examples now known, the emphasizing postposition -ΛΟ/-ΛΩ ... is attached to the verb" (§ 3.9.7c): see e.g. 2.1-2 ΚΟΝΜΕΝΝΑΛΩ "she did not have" (see further Browne 1987a, 320).

10 For the punctuation dot before ΓΑΚ̄ΕΝΔΕ̄ ΔΑΚΕΝΔΕ, intended to set the words off as a "weighted object", see Browne 1986, 10. The phrase is balanced by ΔΑΚΚΑ ΔΑΚΑ (also set off from the preceding by punctuation) in 15.2-3.

ΓΑ-Κ̄: i.e. ΓΑΛ-Κ(Λ) (§§ 2.5.6a, 2.5.1c, 3.6.3a); for the noun see Hintze 1975b, § 5.4.

10-11 -ΕΝΔΕ̄ --- -ΕΝΔΕ: "(n)either ... (n)or", used (like Greek οὔτε ... οὔτε) to reinforce a preceding negative: see § 3.10 and note e.g. St. 15.1-5 ΟΥΕΛΛΟΚΟ-ΕΝΔΕ̄-ΕΙΟΝ ΤΕΔΚΑ ΠΕΩΨΩΜΕΝΑΡ̄ΕΛΩ' ΟΑΛΛ[Ο]-ΕΝΔΕ̄ ΔΓΕΙΛΟ-ΕΝΔΕ̄ "and by no means will I judge them, either in word or in deed" (the sentence has the same negative structure as the present passage in M.: -ΕΝΔΕ̄ --- -ΜΕΝ- --- -ΕΝΔΕ̄ --- -ΕΝΔΕ̄).

11-2.2 ΕΙΨ̄Τ̄-ΟΥ ΔΟΥΚΤ-ΛΩ ΔΙΕΙ-Κ-ΟΝ ΚΟ-Α-ΛΟ Ε̄Ν-ΟΝΑ' ΟΕΥΑΤΤ-Κ-ΟΝ ΚΟΝ-ΜΕΝ-ΝΑ-ΛΩ' "and in wealth (and) glory she-had much, but she-did-not-have (an) heir" (\*ἔν δὲ πλούτῳ καὶ δόξῃ εἶχεν πολλὰ, κληρονόμον δὲ οὐκ εἶχεν — cf. Pomjalovskij 68.29-30).

11-12 ΕΙΨ̄Τ̄-ΟΥ ΔΟΥΚΤ-ΛΩ: here annective -ΟΥ binds together two words in an asyndetic series (cf. § 3.6.5a); sim. K. 31.11-13 ΑΡΤΟCΙ ΟΥΕΡ-ΟΥ' ΟΡΠΗ ΟΑΡΠΗ ΟΥΕΡΑΛΟ "it is one loaf (and) one finger of wine". For asyndeton in Old Nubian see Browne 1987a, 322-323 and cf. also below, 2.8-9 and 15.2-3. For ΕΙΨ̄Τ̄- "wealth" cf. SC 14.21 and 15.3, where the same word translates εὐπορία; ΔΟΥΚΤ- "glory" is derived from ΔΟΚ- id. (§ 3.3.2 -Τ-); for its meaning cf. IN I 10 C i 2-3 [Κ̄]ΟΕΛ ΔΟΥΚΤΑΔ ΔΑΥΟΥΡΑ Ε̄ΝΕC̄ΝΝΟ[Ϝ]ΟΥΝ "because the church was great in glory".

12 I.e. ΔΙΕΙ-Λ-Κ-ΟΝ ΚΟ-ΡΑ-ΛΟ; for the loss of λ and ρ see § 2.5.6a. ΔΙΕΙ-(λ-), lit. "that which is many/much", is the present verbid of ΔΙΕΙ- "to be many/much": § 4.6a. ΚΟ-(ρ)Α (predicative of the present verbid of ΚΟ- "to have": § 3.9.6) is joined to Ε̄Ν-ΟΝΑ (preterite I indicative of ΕΙΝ- "to be": § 3.9.6 [for the supraliteration Ε̄Ν- see § 1.3.3]) in the predicative periphrastic construction (§ 3.9.14; cf. above, 9-10 ΟΥΝΝΑΡΛ ΜΕΝΝΑΛΩ); the -ΛΟ attached to ΚΟΑ- is emphatic, like that in ΟΥΝΝΑΡΛ ΜΕΝΝΑΛΩ, and its force apparently applies to the entire complex ΚΟΑ- --- Ε̄ΝΟΝΑ.

2-1 ΟΕΥΑΤΤ-: the supraliteration is not expected and is perhaps unintentional; elsewhere the base is spelled ΟΕΥ-, cognate with Nobiin sew (Murray 1923, 147);



for the suffix see § 3.3.2.

-ON: usually "and", here "but" (sim. e.g. L. 115.14  $\text{C}\epsilon\gamma\alpha\rho\tau\bar{\eta}\text{N}\ \text{K}\omicron\upsilon\gamma\rho\kappa\iota\omicron\text{N}$  "but the thought of spirit ..."); cf. also below, 8.3.

1-2  $\text{K}\omicron\text{N}-\text{M}\epsilon\text{N}-\text{N}\lambda-\lambda\omega$ : see above, on 9-10.

2-4  $\overset{1}{\text{E}}\bar{\text{N}}\ \overset{2}{\text{L}}\epsilon\epsilon-\bar{\text{N}}\ \overset{3}{\text{C}}\omicron\upsilon\gamma\rho-\overset{4}{\text{I}}\bar{\lambda}\ \overset{5}{\text{E}}\text{I}-\bar{\lambda}-\text{E}\text{I}\text{ON}\ \overset{6}{\text{T}}\lambda-\overset{7}{\text{N}}\ \overset{8}{\lambda}\epsilon\bar{\lambda}-\overset{9}{\lambda}\lambda\ \overset{9}{\text{M}}\lambda\ddot{\text{I}}\text{K}-\lambda\rho-\text{I}-\text{C}\text{N}\lambda$  "and speaking about this thing, she-became-afflicted in her heart" (\*ταῦτα δὲ διαλογισσάμενη ἐν τῇ καρδίᾳ αὐτῆς ἐθλίβη — cf. Pomjalovskij 67.18-19; for ταῦτα translated by  $\text{E}\bar{\text{N}}$  [sing.] cf. e.g. IN I 4 i 17  $\text{E}\bar{\text{N}}\text{K}\lambda\ \text{P}\epsilon\text{C}\lambda\ \text{T}\omicron\text{K}\lambda-$  from ταῦτα εἰποῦσα [cf. below, 14.1-2]).

2  $\text{E}\bar{\text{N}}$ : § 3.7.4a.

$\text{L}\epsilon\epsilon-\bar{\text{N}}$ : i.e.  $\text{L}\epsilon\epsilon\text{I}\lambda-\text{N}$  (§ 2.5.6a), attached as a genitive to  $\text{C}\omicron\upsilon\gamma\rho-\overset{1}{\text{I}}\bar{\lambda}$  (i.e.  $\text{C}\omicron\upsilon\gamma\rho-\lambda\lambda$ : § 2.5.6b) "because of, about" (lit. "in cause of").

3  $\text{E}\text{I}-\bar{\lambda}-\text{E}\text{I}\text{ON}$ : i.e.  $\text{E}\text{I}\lambda-\lambda-\text{ON}$  (§§ 2.5.6a, 3.9.19, 3.10 s.v. -ON).

$\text{T}\lambda-\overset{1}{\text{N}}$ : § 3.7.1a.

4  $\text{M}\lambda\ddot{\text{I}}\text{K}-\lambda\rho-\text{I}-\text{C}\text{N}\lambda$ : "she became afflicted" (preterite II indicative: § 3.9.6); at times the causative  $-(\lambda)\rho-$  appears to interchange with the inchoative  $-(\lambda)\text{L}-$  (§ 3.9.5a sub fin.), and such an interchange may occur here, unless  $-\lambda\rho-$  is here denominative (so Hintze 1975a, § 6.1.2). Note that the derived substantive  $\text{M}\lambda\ddot{\text{I}}\text{K}\bar{\text{T}}(\text{T})-$  translates θλιψίς in L. 106.6, IN I 1 ii 2, 7 i 24 and gr. 2.9; hence my reconstruction \*ἐθλίβη for the Greek Vorlage.

5-10  $\overset{1}{\text{T}}\lambda-\overset{2}{\text{N}}\ \overset{3}{\text{L}}\omicron\text{G}-\overset{4}{\lambda}\lambda\ \overset{5}{\Delta}\omicron\upsilon\gamma-\overset{6}{\bar{\lambda}}\rho\lambda\ \overset{7}{\text{M}}\bar{\text{I}}\omega\lambda\text{AN}-\overset{8}{\text{G}}\omicron\upsilon\gamma-\text{K}-\overset{9}{\text{K}}\epsilon\text{T}\lambda\lambda-\overset{10}{\lambda}\epsilon-\text{E}\text{I}\text{ON}\ \overset{11}{\text{M}}\epsilon\text{I}\rho-\overset{12}{\lambda}-\overset{13}{\text{G}}\omicron\upsilon\gamma-\bar{\text{E}}-\overset{14}{\lambda}\omega\ \overset{15}{\text{E}}\text{I}\text{C}-\overset{16}{\text{C}}\lambda\text{N}\lambda$  "and also all who-were in her house were barren: (the) servant-girls, (the) cows, down-to (the) fowls" (\*στεῦραι δὲ ἦσαν καὶ πᾶσαι αἱ ἐν τῷ οἴκῳ αὐτῆς, αἱ τε δοῦλαι καὶ αἱ βόες ἕως τῶν ἀλεκτρονῶν — cf. Pomjalovskij 82.10 and IN I 2 ii 4).

5-6  $-\lambda\lambda$  (cf. 1.6)  $\Delta\omicron\upsilon\gamma-\bar{\lambda}\rho\lambda\ \text{M}\bar{\text{I}}\omega\lambda\text{AN}-\text{G}\omicron\upsilon\gamma-\text{K}-$  (i.e.  $-\text{G}\omicron\upsilon\gamma-\lambda-$ : §§ 2.3.1, 3.6.1a):  $\Delta\omicron\upsilon\gamma\bar{\lambda}\rho\lambda$  is pret. I pred. (§ 3.9.6), here generated by the following  $\text{M}\bar{\text{I}}\omega\lambda\text{AN}-$  (§§ 3.6.4c, 3.7.6e) and functioning as the nucleus of an attributive relative clause (Browne 1988, III § 5e; Satzinger 1990, § 4 [16]).

6  $-\text{K}\epsilon\text{T}\lambda\lambda-\lambda\epsilon-$ :  $-\text{K}\epsilon\text{T}\lambda\lambda$  "also" is regularly joined to emphatic  $-\lambda\epsilon$  when  $-\text{E}\text{I}\text{ON}$  "and" follows (Griffith 102) and in other contexts as well (St. 29.3; IN II 17 i 7, 22.4).

6-7  $-\text{E}\text{I}\text{ON}$ : the postponement is not unusual; cf. § 3.10 s.v. -ON and see below, 4.8.

7  $\text{M}\epsilon\text{I}\rho-\lambda-\text{G}\omicron\upsilon\gamma-\bar{\text{E}}-$ : pred. pl. (§ 3.5.2a) of  $\text{M}\text{I}\rho-$  (1.8; for the pervasive interchange of  $\text{E}\text{I}$  and  $\text{I}$ , triggered by the itacistic pronunciation of contemporary

Greek, see § 2.1), dependent on ΕΙC-ΓΑΝΑ (i.e. ΕΙΝ-ΓΑΝΑ: §§ 2.3.1, 3.9.6 [pret. II indic.]) "they were" (§ 3.6.4a); the following -ΛΩ is emphatic (§ 3.10). Unless the form is simply an adjective (but note ΜΙΡΛ as an adjunctive in 1.8), the construction is that of the predicative periphrastic (§ 3.9.14; cf. above, 1.9-10 and 12-2.1).

8 ΜΕΔΘΟΥ-Ν-Ν̄ (i.e. ΜΕΔΘΟΥ-ΝΙ-Ν: §§ 3.5.1c, d and 3.6.2a) ΤΛΕΙ-ΓΟΥ- (i.e. ΤΛ(Λ)Λ-ΓΟΥ-: § 2.5.6a): lit. "girls of servants"; the sing. ΜΕΔΘΟΥ-Ν ΤΛ(Λ)Λ- appears in 4.1. and 7.8-9. The word ΜΕΔΘΟΥ- may be the Meroitic *md<sup>3</sup>/md<sup>3</sup>:* Zyhlarz 1932, 195; cf. Browne 1990, 132.

9 ΤΟΥΕΙ-ΓΟΥ-: perhaps related to ΤΙ-ΝΙ-ΚΑ (for the plural morpheme -ΝΙ- see § 3.5.1c and d), which renders βούς in SC 5.20; note that Τ[Ο]ΥΕΙ-ΓΟΥ-ΚΑ in 18.23 translates κτήνη.

ΔΟΥΤΡΑΠ-: "fowl"; the word also appears as ΔΕΙΤΡΑΠ- (13.4) and is cognate with Nobiin *dirbād* (Murray 1923, 36); the interchange of ΟΥ and Ι is pervasive in Old Nubian (§ 2.1.2).

10 -ΛΩ ΚΙΕC̄Κ̄Λ̄-ΛΩ: § 3.10 s.v. ΚC̄Κ̄Λ̄; it is perhaps derived from ΚΙΡ- "to come" (Griffith 102 and Zyhlarz 1928, § 252 n.) + -Κ̄Λ̄ from -Κ- consuetudinal (§ 3.9.5a).

10-3.1 ΟΥΚΡ-Ι-ΓΟΥ-ΛΩ ΟΥΕΛ-ΛΟ-ΕΙΟΝ\* ΜΑΝ̄ ΕΤ̄Τ-Λ̄ ΧΡΙCΤΙΛ̄ΝΟC-Ι-ΓΟΥ-Ν  
 9 ΕΙΛΗΥ-ΓΟΥ-Λ ΠΕC-ΡΑΝ ΟΥΛΓ-Ρ-Λ\* ΤΩΕΚ-Λ-ΓΟΥ-Ε-C̄Ν ΓC̄C-ΟΥ ΜΗΝΑ-ΝΑ  
 15 ΜΑΡΕΩΤ-Ν̄ ΚC̄CΕ-ΛΛ ΛΥ-Θ-Λ̄-ΓΟΥ-ΚΛ\* ΤΑΡ-ΙΑ ΠΕC-CΝΑ\* "and on one amongst  
 (the) days, that woman, hearing women of-(the-)Christians speaking-of (the) miracles  
 18-13 14 -18 17 16 15 21 20 19  
 18-13 14 -18 17 16 15 21 20 19  
 οὓν τῶν ἡμερῶν ἀκούσασα ἢ γυνὴ ἐκεῖνη τῶν Χριστιανῶν γυναικῶν διηγουμένων  
 περὶ τῶν θαυμάτων ἅπερ ἐποίησεν ὁ ἅγιος Μηνᾶς ἐν τῷ ναῷ τοῦ Μαρεῶτου,  
 εἶπεν ἐν ἑαυτῇ — cf. Pomjalovskij 71.22, 86.15-16, 68.31-69.1, 75.12, 63.13-14).

10-11 ΟΥΚΡ-Ι-ΓΟΥ-: plural of ΟΥΚ(ΟΥ)Ρ- "day" (§§ 2.10, 3.5.1a).

12 ΜΑΝ̄ ΕΤ̄Τ-Λ̄: "a noun with a demonstrative or possessive pronoun, if it functions as subject, is marked with -Λ" (§ 3.6.1a).

12-13 ΧΡΙCΤΙΛ̄ΝΟC-Ι-ΓΟΥ-Ν (§ 2.10) ΕΙΛΗΥ-ΓΟΥ-Λ (§ 3.5.1e): it seems likely that the Vorlage read \*τῶν Χριστιανῶν γυναικῶν: cf. Pomjalovskij 86.15-16 διηγουμένων τῶν Χριστιανῶν περὶ τῶν θαυμάτων τοῦ ἁγίου Μηνᾶ ἀκούσας; if so, then the translator has taken the words as "women of the Christians", not as "the Christian women" (cf. 10.12-13n.).

13 ΠΕC-ΡΑΝ (§§ 3.9.6 [pres. subjunctive] and 4.4 [2nd paragraph]): the clause is the object of the adjunctive (§ 3.9.19) ΟΥΛΓ-Ρ-Λ. The sheet breaks off after ΠΕCΡΑΝ; and there is room for -Κ̄ (cf. e.g. ΚΟΥΜΠΟΥ-Κ̄ in 3.15), but the suffix is not required: see SC 17.21-22, cited in § 4.7.1b.

14 ΟΥΛΓ-Ρ-: the causative here forms a denominative verb (Hintze 1975a, § 6.1.2).

14-16 ΤΩΕΚ-Λ-ΓΟΥ-Ε-ΓΝ --- ΜΗΝΑ-ΝΑ --- ΛΥ-Θ-Λ-ΓΟΥ-ΚΑ (as object of ΠΕCΡΑΝ: cf. IN II 13 i 26 CΙΩΝΚΑ ΘΙΤΧ CΑΛΔΑΜΜΑ "the man will say of Sion ..."): lit. "the doings of Mena [i.e. "the things which Mena does": sim. ΜΗΝΑΝΑ ΛΥCΑ- in 1.3] ... (which are) miracles"; cf. St. 27.8-10, cited in §§ 3.6.4a and 4.6a; see further Browne 1988, III § 7 and Satzinger 1990, § 11; for -Θ-, referring to a plural object, see § 3.9.5b.

15-16 ΜΑΡΕΩΤ-Ν: "of Mareotes", i.e. "of the Mareote (nome)", \*τοῦ Μαρεώτου (sc. νομοῦ). For the pertinence of the nome to St. Menas, see Drescher 101 n. 1 and cf. 141 nn. 1 and 2.

16 ΛΥ-Θ-Λ-ΓΟΥ-ΚΑ: i.e. \*ἄπερ ἐποίει; cf. Pomjalovskij 63.13 ἤκουσε πάντα τὰ θαύματα καὶ τὰς ἰάσεις ἅπερ ἐποίει ὁ ἅγιος. For the present verbid see § 4.4 (2nd paragraph).

3 1 ΤΑΡ-ΙΧ (i.e. ΤΑΡ-ΛΑ: § 2.5.6b): for the reflexive use of the pronoun see § 3.7.2c. For the Greek cf. Pomjalovskij 63.14 εἶπεν ἐν ἑαυτῷ.

1-9 <sup>1</sup>ΛΛΕ-ΓΝ <sup>2</sup>ΓCΘ-ΟΥ <sup>3</sup>ΜΗΝΑ-Ν <sup>4</sup>ΤΧΛ-Χ <sup>5</sup>Λ-Ν <sup>6</sup>ΔΟΥΤΡΑΠ-Ι-ΓΟΥ-ΛΑ <sup>7</sup>ΟΥΕΚ-ΚΑ <sup>8</sup>ΟΥΝΝ-Ε-Θ <sup>9</sup>ΕΧ-ΕΝ-ΚΟΝΝΟ <sup>10</sup>ΛΕΙ-ΟΝ <sup>11</sup>ΚΟΥΜΠΟΥ <sup>12</sup>ΤΟΥCΚΑΝΤΕ-ΛΟ <sup>13</sup>ΟΥΝΝ-ΟΥ-ΓΝ-ΚΑ-ΛΟ <sup>14</sup>ΤΑ-Ν <sup>15</sup>ΚCΘΕ-ΛΑ <sup>16</sup>ΟΥΤ-ΟΥΔ-ΔΡΕ <sup>17</sup>truly, <sup>18</sup>if (the) <sup>19</sup>God of-<sup>20</sup>Saint-Mena say: <sup>21</sup>'Give-birth!' <sup>22</sup>to-one <sup>23</sup>amongst <sup>24</sup>my <sup>25</sup>fowls, <sup>26</sup>I will-place <sup>27</sup>in <sup>28</sup>his <sup>29</sup>church <sup>30</sup>(the) <sup>31</sup>egg <sup>32</sup>that-it-<sup>33</sup>has-laid <sup>34</sup>first!" (\*ἐὰν ὁ θεὸς τοῦ ἁγίου Μηνᾶ ἀξιῶσθῃ μίαν τῶν ἀλεκτρυόνων μου γεννῆσαι, καὶ γὰρ τιθῶ τὸ πρῶτον ῥῶν ὃ γεννᾷ εἰς τὸν ναὸν αὐτοῦ — cf. Pomjalovskij 84.29, 83.1, 84.15-16).

1-5 For the conditional protasis, regularly introduced by ΛΛΕ-ΓΝ "truly" (lit. "it is truth": Satzinger 1990, § 13), see § 4.7.5a and Browne 1987b, 30 (3).

4-5 i.e. ΟΥΕΛ-ΚΑ (§ 2.3.1) ΟΥΝΝ-Ε-Θ (§§ 2.5.4, 3.9.17; cf. 4.7.7c) ΕΧ-Λ-ΕΝ-ΚΟΝΝΟ (verbid periphrastic: § 3.9.13) or ΕΧ-Ρ(Λ)-ΕΝ-ΚΟΝΝΟ (predicative periphrastic, with elision of -Λ: § 3.9.14). For the periphrastic construction with a verb of saying, cf. SC 21.16 and IN I 4 i 15, ii 9-10.

5 ΛΕΙ-ΟΝ: only here as a spelling of ΛΙ-ΟΝ; here -ΟΝ is apodotic (§ 3.10 s.v. sub fin.; sim. 10.10), and the Greek very likely had \*καὶ γὰρ ...: cf. Pomjalovskij 82.31-83.1 εἰ θέλεις ..., καὶ γὰρ ... ὀμνύω ...

6-8 For the attributive relative clause see § 4.6a and Browne 1988, III § 3 A.3 as well as Satzinger 1990, § 1 B.2. The terminal -ΛΟ in ΟΥΝΝΟΥCΓΝΚΑΛΟ functions as emphasizer (§ 3.10), and the preceding -ΚΑ marks the entire complex ΚΟΥΜΠΟΥ --- ΟΥΝΝΟΥCΓΝ- as the object of ΟΥΤΟΥΔΔΡΕ; note that the juncture vowel -ΟΥ- in ΟΥΝΝ-ΟΥ-ΓΝ- shows vowel harmony: see § 2.11 and the next n. The use of

pret. II may mean that the action was considered prior to ΟΥΤΟΥΔΔΡΕ in the apodosis. ΤΟΥΚΑΝΤΕ-ΛΟ: "(at) first" (note adverbial ΤΟΥ<C>ΚΑΝΤΕΛΩ in SC 5.19-20 and cf. -ΛΟ below in 17.2 ΤΑΥΚΑ ΜΥΩΑΝΝΟ "forever": see § 3.13c), not "(the) first egg" (despite the probable Greek Vorlage \*τὸ πρῶτον ᾧδὸν ὃ γεννᾷ: cf. Drescher 10 ii 25-26 ΚΩ[ΟΡ]Π' ΕΤΕCΝΑΜ[ΕCΤC]), since the latter would be \*ΚΟΥΜΠΟΥ-Ν ΤΟΥΚΑΝΤΕ-ΛΟ (with -ΛΟ emphatic): cf. IN I 8 ii 10-11 Λ[Γ]ΓΕΛΟC-Ν ΤΟΥΚΑΝΤΕ-Λ "the first angel" (ὁ πρῶτος ἄγγελος) and see § 3.8.2.

8-9 I.e. ΟΥΤ-ΟΥΡ-ΔΡΕ: future indic. (§ 3.9.7b); the verb is causative, as in modern *ud-ir* (Murray 1923, 173); for the vowel harmony see § 2.11; elsewhere we find ΟΥΤ-ΛΡ- (e.g. SC 24.13) and ΟΥΤ-Ρ̄- (e.g. SC 7.11 as well as below, 7.5-6 ΟΥ/ΤΡΑ [see n. ad loc.]). As the Vorlage I assume \*τιθῶ: for the idiomatic present cf. Pomjalovskij 86.16-17 εἶν γεννήσῃ ..., προσφέρω ...; for the choice of verb cf. SC 24.13 ΟΥΤΑΡΟΚΚΑ = τὸν θέμενον; and for the morphology note e.g. διδῶ in Pomjalovskij 66.22 (also used as a future), and cf. Psaltes 1913, § 351.

9-14 ΟΥΚΟΥΡ ΔΙΕ-Λ̄ ΛΥ-ΤΑΚ-ΟΝ-ΝΟΝ ΔΟΥΤΡΑΠ-Ι-ΓΟΥ-ΛΑ ΟΥΕΛ  
 8 9 10 11 12 13 14  
 6ΟΥΝΤ-ΟΥ-Γ-Λ ΚΟΥΜΠΟΥ-Ν ΚΑΚ-Λ̄ ΟΥΕΚ-ΚΑ ΟΥΝΝ-ΟΥ-CΝΑ "and after many  
 (a) day had-passed [lit. "had-been-done"], one amongst (the) fowls, becoming-  
 pregnant, laid one first-born egg" (\*ἡμερῶν δὲ διαγενομένων πολλῶν, κῆσασα μία  
 τῶν ἀλεκτρούων ἐγέννησεν ἓν πρωτότοκον ᾧδὸν — cf. Acts 25:13).

9-10 ΟΥΚΟΥΡ ΔΙΕ-Λ̄ ΛΥ-ΤΑΚ-ΟΝ-ΝΟΝ: cf. below, 7.15-8.1 ΟΥΚΡ-Ι ΔΙΕ-ΓΟΥ-Λ ΓΟΚ-Λ 6ΟΡ-ΟΥΑΝ-ΝΟΝ "and after many days had gone by"; for the singular (cf. "many a day", "mancher Tag"), note IN I 8 i 21 ΠΡΓΝΕ ΔΙΕΛ̄ "much incense" (where the Greek has the plural, θυμιάματα πολλᾶ). ΔΙΕ-Λ = ΔΙΕ-Λ lit. "that which is many" (see on 1.12) + subjective -Λ (§ 3.6.1a); for the simplification (ΛΛ → Λ) see § 2.7. For ΛΥΤΑΚΟΝ-, pret. I subjunctive, 3rd pers. sg. (§ 3.9.6) of the passive (-ΤΑΚ-: § 3.9.5a) of ΛΥ- "to make, do", see §§ 3.9.7a and 4.7.3c.

12 6ΟΥΝΤ-ΟΥ-Γ-Λ (§ 3.9.19): the juncture vowel again displays vowel harmony (§ 2.11; see above, nn. to 6-8 and 8-9); it appears as I in IN III 30.32 6ΟΥΝΤΙCΑΜΗ. For inchoative -(Λ)Γ- see § 3.9.5a.

12-13 ΚΟΥΜΠΟΥ-Ν ΚΑΚ-Λ̄ ΟΥΕΚ-ΚΑ (i.e. ΟΥΕΛ-ΚΑ): lit. "one first-born of [the category] egg"; cf. below, 14.12-13 ΓΑ-Ν (i.e. ΓΑΛ-Ν) ΚΑΚ-Κ̄-ΚΑ (i.e. ΚΑΚ-Λ̄-ΚΑ) "(the) first-born of [the category] son"; ΚΑΚ-Λ̄ appears to be an ossified verbid from \*ΚΑΚ- "to open": cf. modern K. *kag* "öffnen", *kaga* "Erstgeborener" (Hofmann 1986, 104; cf. also Hintze 1975b, § 5.1). Syntactically, ΚΑΚΛ̄ depends upon ΟΥΕΚΚΑ in the attributive structure described in § 4.6d (verbid): "one which is a first-born ..."; cf. L. 103.6-7 ΜΕΚΚΙΛ ΟΥΕΚΚΑ (μίαν ... τῶν

ἐλαχίστων). There may have been dittography in the Vorlage: i.e. \*ἐγέννησεν{εν} πρωτότοκον ᾧόν, which the translator interpreted as ἐγέννησεν ἔν κτλ. For the absence of ἔν cf. Pomjalovskij 84.30-31 ἐγέννησεν ἡ κάμηλος θῆλυ.

14-4.6 <sup>1</sup>ΜΑΝ̄ <sup>2</sup>ἘΤ̄Τ̄-<sup>3</sup>Λ̄-<sup>4</sup>ΛΟΝ̄ <sup>5</sup>ΚΟΥΜΠΟΥ-<sup>6</sup>Κ̄ <sup>7</sup>ΕΝ̄-<sup>8</sup>ἘΤ̄-<sup>9</sup>Λ̄ <sup>10</sup>ΜΑΜΑΝ-<sup>11</sup>ΔΟ̄ <sup>12</sup>ΚΟΥΚΚ-<sup>13</sup>Λ̄  
<sup>10</sup>ΚΙ-<sup>11</sup>ΚΝᾹ <sup>12</sup>ΜΕΔΟΥ-<sup>13</sup>Ν̄ <sup>14</sup>ΤΑΛ̄ <sup>15</sup>ΟΥΕΛ̄-<sup>16</sup>ΔΑΛ̄ <sup>17</sup>ΑΥΕ-<sup>18</sup>Κ̄ <sup>19</sup>ΕΛ-<sup>20</sup>Λ̄ <sup>21</sup>ΜΑΝ̄ <sup>22</sup>ΚΟΥΜΠΟΥ-<sup>23</sup>ΚΑ <sup>24</sup>ἘΤ̄-<sup>25</sup>ΕΝΙΔ̄ <sup>26</sup>and <sup>27</sup>that <sup>28</sup>woman, <sup>29</sup>bringing

(and) taking (the) egg, descending, went to (the) water, with a servant-girl, in-order, finding (a) boat, to-take that egg to (the) church of-Saint-Mena standing in Mare-

otes" (\*ἀνέλαβεν δὲ ἡ γυνὴ ἐκεῖνη τὸ ᾧόν καὶ κατήλθεν ἐπὶ τὸν αἰγιαλὸν σὺν μιᾷ δούλῃ, ὅπως εὐροῦσα πλοῦτον ἐνέγκῃ τὸ ᾧόν ἐκεῖνο εἰς τὸν ναὸν τοῦ ἁγίου Μηνᾶ τὸν ἐν τῷ Μαρῳῦτι — cf. Pomjalovskij 79.5, 66.24-25, 82.4, 63.19, 75.22).

16 ΕΝ̄(-Λ) ἘΤΛ: "bringing (and) taking" (§§ 2.5.1b, 3.9.19). Above the Ε in ΕΝ there is a lacuna, which might have contained a supraliteral mark; but in this text the mark is optional: e.g. it is absent in 12.11 ΕΝἘΤΛ; cf. 16.2 ΧΡΙΣΤΙΑΝΟCΛ with 2.12 ΧΡΙΣΤΙΔΝΟCΙ- and also 16.3-4 ΔΟΥΑΡΙCΑΝΑ with 7-8 ΔΟΥΑΡΙCΑΝΑ (see also § 1.3.1).

ΜΑΜΑΝ-: lit. "(the) water", understood as the Nile, as elsewhere in documentary texts (e.g. IN II 21 ii 6 ΜΑΜΑΝΚΑ ΕΔΙΔΙΡΟΝ "after he recrossed(?) the water"; III 56 i 5 ΜΑΜΑΝΝΑ (i.e. -ΛΑ) ΚΕΔΙΚΟΝΝΟ "if you come up to the water"): so Zyhlarz 1928, 124 S.11 n.1, though he also believes "daß auch der Mareotissee gemeint sein kann": 135 S.12 n.1. Regarding the translator's Vorlage: cf. Drescher 18 ii 5-6 ΔΑΙ ΔΕ ΕΒΟΛ ΕΧΜ ΠΜΟΥΥ = Pomjalovskij 66.24-25 ἀπελθὼν δὲ εἰς τὸν αἰγιαλὸν; cf. also 60.4 ἦλθεν ἐπὶ τὸν αἰγιαλὸν.

16-4.1 ΚΟΥΚΚ-Λ ΚΙ-ΚΝΑ (i.e. ΚΙΡ-ΚΝΑ: § 2.5.6a): \*κατήλθεν. Adjunctives often modify ΚΙΡ- "to come" and correspond to Greek preverbs: 10.2-3 ΚΕΔΑ ΚΙCΝΑ (\*ἀνῆλθεν), 7 ΤΟΡΛ ΚΙCΝΑ (\*εἰσῆλθεν), 15.6-7 CΟΡΛ ΚΙCΝΑ (\*ἀπῆλθεν); note that in isolation ΚΙΡ- usually means "to come", while with a preposed adjunctive it tends to mean "to go".

4 1 ΜΕΔΟΥ-Ν ΤΑΛ̄: see above, on 2.8.  
 2 ΑΥΕ-Κ̄: i.e. ΑΥΕΛ̄-Κ̄ (§ 2.5.6a); for the phrase ΑΥΕΚ̄ ἘΛΛ and its Greek equivalent \*εὐροῦσα πλοῦτον, see Introd. 3. N.B. ἘΛΛ = /ela/, not /ila/: cf. § 1.3.3 and el in N.K.D. (Murray 1923, 44).

4-5 ΚCCE --- ΓΟΝC-Λ̄-ΛΑ-ΓΛ̄: "to (the) church standing ..."; for the attributive construction see §§ 3.6.5b, 4.6a and above, on 3.6-8. The verb ΓΟΝC- is similarly used in 10.6 ΚCCEΛΛΟ ΓΟΝCΑΡΛ "a church stood" (\*ἦν ... ναός).  
 -ΛΑ-ΓΛ̄: the two postpositions are frequently combined: § 3.10 s.v. -ΓΛ̄(ΛΕ):  
 ΜΑΡῘΤΙ-ᾨ: i.e. ΜΑΡῘΤΙ-ΛΩ (§ 2.5.6a).

6 ΕΙΤ-ΕΝΙΔ̄: "in order to take"; for the purpose construction, usual when the subject of the clause and that of the sentence coincide, see § 4.7.7d.

6-11 <sup>1</sup>ΔΟΥΛ̄ <sup>2</sup>ΦΙΛΟΞΕΝΙΤΗ-<sup>3</sup>Γ̄<sup>4</sup> <sup>5</sup>ΘΟ-ΔΡΑ <sup>6</sup>ΜΕΔΔ-<sup>7</sup>Λ̄-<sup>8</sup>Γ̄-<sup>9</sup>ΟΛ̄ <sup>10</sup>ΟΥΕΚ-Κ-ΟΝ <sup>11</sup>ΕΛ-Δ̄  
<sup>12</sup>ΠΕC-CΝΔ <sup>13</sup>ΕΤ̄Τ-<sup>14</sup>Λ̄ <sup>15</sup>ΛΓΟΠΠ-Ι-<sup>16</sup>Γ̄<sup>17</sup>Λ̄-ΛΕ̄ <sup>18</sup>Π̄C-Ε-<sup>19</sup>CΩ <sup>20</sup>ΠΑΠ-Ο <sup>21</sup>ΛΓΟΠΠ-Δ̄ "and finding a  
boat ready to-go to Philoxenite, (the) woman said to (the) skipper: 'Rejoice, father  
skipper!'" (\*εὐροῦσα δὲ πλοῦτον τι εἰς φιλοξενίτην ἀπέρχεσθαι μέλλον, εἶπεν ἡ  
γυνὴ τῷ ναύτῃ· χαῖρε, κῦρι ναῦτα — cf. Pomjalovskij 66.25, 83.3-4, 85.9).

6 ΔΟΥΛ- (same spelling in 8.8 and 9.14): i.e. ΔΥΟΥΛ- (as e.g. in SC 2.5), as an alternate spelling of ΔΥΕΛ- (as in 4.2 and e.g. SC 13.5), an illustration of the common interchange of ΟΥ and (Ε)Ι: § 2.1.2.

6-7 ΦΙΛΟΞΕΝΙΤΗ-: Λοξονήτα (acc. sg.) in Pomjalovskij 63.19 and 72.12, and ΦΙΛΟΞΑΝΙΤΗ in Drescher 22 i 19, 27 i 1 and 6-7 (ΦΙΛΟΞΑΝΕΙΔΗ in 13 ii 3-4); presumably named after Philoxenus, a Pretorian Prefect under Anastasius (Drescher 148 n.1), the name would originally have been Φιλοξενίτη, and I have so spelled it in the retroversion. For Ζ used to represent Ξ, see above, on 1.7 ἈΛΕΞΑΝΔΡΕ-.

7-8 ΘΟ-ΔΡΑ (i.e. ΘΟΡ-ΔΡΑ: §§ 2.5.6a, 3.9.7b) ΜΕΔΔ-<sup>1</sup>Λ̄-<sup>2</sup>Γ̄-<sup>3</sup>ΟΛ̄: "having become [pret. I verbid of the inchoative -(Λ)Γ-] being-ready [present verbid of ΜΕΔΔ-] to-go [future predicative of ΘΟΡ-]"; ΘΟΔΡΑ depends upon ΜΕΔΔΛ- (predicative periphrastic: § 3.9.14); and in turn ΜΕΔΔΛ- depends upon -Γ- (verbid periphrastic: § 3.9.13): for this and a similar pattern in SC 2.11 see 3.9.14 n.21. The entire complex is then inserted as an attributive relative clause between ΔΟΥΛ̄ and ΟΥΕΚΚΟΝ: see § 4.6d (verbid) and Browne 1988, III § 5d. For the assumed Vorlage \*πλοῦτον τι εἰς Φ. ἀπέρχεσθαι μέλλον, cf. Pomjalovskij 66.25 εἰστοίχησε πλοῦτον ἀπελθεῖν ... and Drescher 26 ii 31-27 i 1 ΛCΘINE ΝΟΥΧΑΙ (i.e. ΧΟΙ) ΕCΝΑΠΩΤ ΕΦΙΛΟΞΑΝΙΤΗ (not in Pomjalovskij).

8 -ΟΝ: note the postponement; see above, on 2.6-7.

9 ΠΕC-CΝΔ: the indicative alternates — for stylistic variety — with the predicative ΠΕC-ΔΡΑ throughout this section; see further below, on 13-14.

ΛΓΟΠΠ-: alternates in this text with ΛΠΟΓΓ- by metathesis (§ 2.12). Comparison with D.K. *kub* "ship" (Khalil 1988, 77-78) shows that ΛΓΟΠΠ- (which is also the only form found elsewhere, viz. SC) is the original. In SC ΛΓΟΠΠ- translates ναύτης (1.9 and 2.21), which is therefore assumed to have stood in the Vorlage of M.

9-10 ΠΕC-CΝΔ --- -Γ̄<sup>1</sup>Λ̄-ΛΕ̄: the word order is regularly so inverted in this phrase (§ 4.9.4; Browne 1987a, 313); normally a postpositional phrase precedes the verb.

10 Π̄C-Ε-<sup>1</sup>CΩ: imperative (§ 3.9.17).

10-11 ΠΑΠ-Ο ΛΓΟΠΠ-Δ̄: predicative as vocative (§ 3.6.4b), lit. "father

skipper". The Vorlage may have had  $\pi\acute{\alpha}\tau\epsilon\rho \nu\alpha\tilde{\upsilon}\tau\alpha$ , with  $\pi\acute{\alpha}\tau\epsilon\rho$  as purely honorific, but I cannot parallel this use in the Greek Menas texts and have therefore assumed \* $\kappa\tilde{\upsilon}\rho\iota \nu\alpha\tilde{\upsilon}\tau\alpha$ : cf. Pomjalovskij 85.9  $\kappa\tilde{\upsilon}\rho\iota \varphi\acute{\iota}\lambda\epsilon$  and Drescher 85 ii 25-26  $\text{ΚΥΡΤΙ } \overline{\text{C}}\text{ΠΑΘΑΡΙΕ}$ ; for  $\kappa\tilde{\upsilon}\rho\iota$  instead of  $\kappa\acute{\upsilon}\rho\iota\epsilon$  see Gignac 1981, 27.

11-13  $\overset{1}{\text{T}}\overset{2}{\text{A}}\overset{3}{\text{P}}-\overset{4}{\text{O}}\overset{5}{\text{N}} \text{ΠΕC-CNA}^* \overset{6}{\text{E}}\overline{\text{K}}-\overset{7}{\text{K}}\text{E}\overline{\text{T}}\overline{\text{A}}\overline{\text{L}} \overset{8}{\text{Π}}\overline{\text{C}}\text{C}-\overset{9}{\text{E}}-\overset{10}{\text{C}}\overline{\text{W}}$  "and he said: 'You too rejoice!'" (\* $\delta\epsilon \delta\epsilon \tilde{\epsilon}\varphi\eta^*$  χαίρε καὶ σὺ — cf. Pomjalovskij 65.4, 81.16, 69.1-2).

12  $\overline{\text{E}}\overline{\text{K}}-\overline{\text{K}}\overline{\text{E}}\overline{\text{T}}\overline{\text{A}}\overline{\text{L}}$  (i.e.  $\overline{\text{E}}\overline{\text{P}}-\overline{\text{K}}\overline{\text{E}}\overline{\text{T}}\overline{\text{A}}\overline{\text{L}}$ ): § 3.10 s.v.  $-\overline{\text{K}}\overline{\text{E}}\overline{\text{T}}\overline{\text{A}}\overline{\text{L}}$ .

13-15  $\overset{1}{\text{E}}\overline{\text{T}}\overline{\text{T}}-\overset{2}{\overline{\text{A}}}\overline{\text{L}}-\overset{3}{\overline{\text{L}}}\overline{\text{O}}\overline{\text{N}} \text{ΠΕC-CNA}^* \overset{4}{\overline{\text{A}}}\overline{\text{L}}\overline{\text{E}}-\overset{5}{\text{C}}\overline{\text{N}} \overset{6}{\text{E}}\overline{\text{N}}-\overset{7}{\text{N}}\overline{\text{O}} \overset{8}{\text{T}}\overline{\text{O}}\overline{\text{Y}}\overline{\text{K}}-\overset{9}{\text{P}}-\overset{10}{\text{E}}\overline{\text{N}} \overline{\text{C}}-\overset{11}{\overline{\text{G}}}\overline{\text{L}} \overline{\text{C}}\overline{\text{W}}-\overline{\text{A}}\overline{\text{N}}$  "and (the) woman said: 'Truly, if-you-depart from here, to where will-you-go?'" (\* $\epsilon\tilde{\iota}\pi\epsilon\nu \delta\epsilon \eta \gamma\upsilon\nu\eta^*$  εἰὼν ἐντεῦθεν ἀπαλλάσσει, ποῦ ἀπέρχη; — cf. Pomjalovskij 72.25, 69.18).

13-14  $\overline{\text{E}}\overline{\text{T}}\overline{\text{T}}-\overline{\text{A}}-\overline{\text{L}}\overline{\text{O}}\overline{\text{N}} \text{ΠΕC-CNA}$ : from here to 6.11, the Nubian translator varies the sentence pattern for these speech introductions, possibly because of similar variation in the Greek Vorlage, which I reconstruct as follows:

4.13-14  $\overline{\text{E}}\overline{\text{T}}\overline{\text{T}}\overline{\text{A}}\overline{\text{L}}\overline{\text{O}}\overline{\text{N}} \text{ΠΕC}\overline{\text{C}}\overline{\text{N}}\overline{\text{A}}$  : \* $\epsilon\tilde{\iota}\pi\epsilon\nu \delta\epsilon \eta \gamma\upsilon\nu\eta$  (Pomjalovskij 72.25)

4.16  $\overline{\text{A}}\overline{\text{P}}\overline{\text{O}}\overline{\text{R}}\overline{\text{G}}\overline{\text{L}} \text{ΠΕC}\overline{\text{A}}\overline{\text{P}}\overline{\text{A}}$  : λέγει ὁ ναύτης (P. 72.26)

5.4-5  $\overline{\text{E}}\overline{\text{T}}\overline{\text{T}}\overline{\text{A}}\overline{\text{L}}\overline{\text{O}}\overline{\text{N}} \text{ΠΕC}\overline{\text{C}}\overline{\text{N}}\overline{\text{A}}$  :  $\epsilon\tilde{\iota}\pi\epsilon\nu \delta\epsilon \eta \gamma\upsilon\nu\eta$

5.9-10  $\overline{\text{A}}\overline{\text{G}}\overline{\text{O}}\overline{\text{P}}\overline{\text{P}}\overline{\text{A}} \text{ΠΕC}\overline{\text{A}}\overline{\text{P}}\overline{\text{A}}$  : λέγει ὁ ναύτης

5.11-12  $\overline{\text{E}}\overline{\text{T}}\overline{\text{T}}\overline{\text{A}} \text{ΠΕC}\overline{\text{A}}\overline{\text{P}}\overline{\text{A}}$  : λέγει ἡ γυνή

5.14-15  $\overline{\text{A}}\overline{\text{P}}\overline{\text{O}}\overline{\text{R}}\overline{\text{G}}\overline{\text{L}}\overline{\text{A}}\overline{\text{L}}\overline{\text{O}}\overline{\text{N}} \text{ΠΕC}\overline{\text{C}}\overline{\text{N}}\overline{\text{A}}$  :  $\epsilon\tilde{\iota}\pi\epsilon\nu \delta\epsilon \delta \text{ ναύτης}$

6.2-3  $\overline{\text{E}}\overline{\text{T}}\overline{\text{T}}\overline{\text{A}} \text{ΠΕC}\overline{\text{A}}\overline{\text{P}}\overline{\text{A}}$  : λέγει ἡ γυνή

6.11  $\overline{\text{A}}\overline{\text{P}}\overline{\text{O}}\overline{\text{R}}\overline{\text{G}}\overline{\text{L}} \text{ΠΕC}\overline{\text{A}}\overline{\text{P}}\overline{\text{A}}$  : λέγει ὁ ναύτης

14-15  $\overline{\text{A}}\overline{\text{L}}\overline{\text{E}}-\overline{\text{C}}\overline{\text{N}}$  ---  $\text{T}\overline{\text{O}}\overline{\text{Y}}\overline{\text{K}}-\overline{\text{P}}-\overline{\text{E}}\overline{\text{N}}$ : because of  $\overline{\text{A}}\overline{\text{L}}\overline{\text{E}}\overline{\text{C}}\overline{\text{N}}$ , characteristic of conditional clauses (see above, n. to 3.1-5), this is probably "if you depart", rather than "when you depart". The woman is being polite and deferential, only to be answered by the skipper's sarcastic repetition of her conditional formation: "If the Lord guide me ..." ( $\overline{\text{A}}\overline{\text{L}}\overline{\text{E}}\overline{\text{C}}\overline{\text{N}}$  --- 4.16-5.2). The expanded verbid in  $-\overline{\text{E}}\overline{\text{N}}$  (§ 3.9.9) is found in temporal and conditional clauses (§§ 4.7.3c, 4.7.5b). It is here used because the subject of the clause is also that of the main sentence (cf. § 4.4 n.28); otherwise we would have \* $\text{T}\overline{\text{O}}\overline{\text{Y}}\overline{\text{K}}\overline{\text{P}}\overline{\text{K}}\overline{\text{O}}\overline{\text{N}}\overline{\text{N}}\overline{\text{O}}$  (§ 4.7.5a). The causative  $-\overline{\text{P}}-$  in  $\text{T}\overline{\text{O}}\overline{\text{Y}}\overline{\text{K}}\overline{\text{P}}\overline{\text{E}}\overline{\text{N}}$  is here semantically weakened: see § 3.9.5a, where I note: " $\text{C}\overline{\text{L}}\overline{\text{E}}\overline{\text{L}}-\overline{\text{P}}-$  'to pray' in SC 13.19 against  $\text{C}\overline{\text{L}}\overline{\text{E}}\overline{\text{L}}-$  'to pray' in M. 15.12."

14  $\overline{\text{E}}\overline{\text{N}}-\overline{\text{N}}\overline{\text{O}}$ : "from this (place)"; cf.  $\text{M}\overline{\text{A}}\overline{\text{N}}-\overline{\text{N}}\overline{\text{O}}$  "in that (place)" in 5.10, and note IN I 4 i 2 and ii 4, where  $\overline{\text{E}}\overline{\text{N}}\overline{\text{N}}\overline{\text{O}}$  translates  $\tilde{\omega}\delta\epsilon$ .

15  $\overline{\text{C}}-\overline{\text{G}}\overline{\text{L}}$ : "to where?" (§ 3.7.5c); note that  $\overline{\text{C}}-\overline{\text{L}}\overline{\text{O}}$  renders  $\text{ποῦ}$  in e.g. L. 113.5 (cf. 8.14). For the Vorlage (\* $\text{ποῦ}$  instead of \* $\text{ποῖ}$ ) see Pomjalovskij 69.18  $\text{ποῦ } \overset{2}{\text{ἀ}}\overset{3}{\text{π}}\overset{4}{\text{έ}}\overset{5}{\text{ρ}}\overset{6}{\text{χ}}\overset{7}{\text{η}};$

σω-ΔΝ̄: (i.e. σωρ-ΔΝ̄: § 2.5.6a): the future subjunctive (§ 3.9.7b) is used as the logical subject of a cleft sentence, in which the interrogative is the logical predicate, as in L. 102.1  $\overline{\text{C}}\lambda\lambda \text{ EIMITKA}] \text{TIKKENNAN}$  "in what do they give salt?"; though the restoration  $\overline{\text{C}}\lambda\lambda \text{ EIMITKA}$  is purely *exempli gratia* (cf. the Greek  $\epsilon\nu \tau\acute{\iota}\nu\iota \acute{\alpha}\lambda\iota\sigma\theta\eta\sigma\epsilon\tau\alpha\iota$ );  $\text{TIKKENNAN}$  (i.e.  $\text{TIP-KEN-PAN}$ ), as subjunctive, is formally comparable to  $\text{σωΔΝ}$  insofar as both function as the subject of their respective cleft sentence: see Browne 1988, III § 21, where the Coptic versions are cited as agreeing with the structure of  $\text{TIKKENNAN}$ , and also Satzinger 1990, § 18. For the present passage, the Coptic equivalent would presumably be \* $\text{EKVBHK ETWN}$  (cf. Drescher 27 ii 22), with the second tense marking  $\text{EKVBHK}$  as logical subject.

16-5.4  $\overset{7}{\text{A}}\text{ΠOΓΓ-}\overset{8}{\overline{\lambda}} \overset{2}{\text{ΠEC-}}\overset{3}{\text{AP}}\overset{4}{\text{A}} \overset{5}{\overline{\lambda}}\text{E-C}\overset{6}{\overline{\text{N}}}$   $\overset{1}{\overline{\text{C}}}\text{OΔ-}\overset{2}{\overline{\lambda}}$   $\overset{3}{\overline{\lambda}}\text{I-KA}$   $\overset{6}{\text{MOYΔOY-OY-KONNO}}\overset{4}{\text{OY-KONNO}}\overset{6}{\text{OY-KONNO}}$   
 $\overset{7}{\text{Φ}}\text{ILOZENITH-}\overset{8}{\overline{\text{Γ}}}\overset{9}{\overline{\lambda}}\text{-}\overset{10}{\overline{\lambda}}\text{OY-P}\overset{9}{\text{E}}$  "(the) skipper said: 'Truly, if (the) Lord guide me, I-am-going to Philoxenite'" (\* $\lambda\acute{\epsilon}\gamma\epsilon\iota \delta\ \nu\acute{\alpha}\upsilon\tau\eta\varsigma\ \epsilon\acute{\alpha}\nu \delta\ \kappa\acute{\upsilon}\rho\iota\acute{o}\varsigma \mu\epsilon \kappa\upsilon\beta\epsilon\rho\nu\acute{\alpha}\iota$ ,  $\acute{\alpha}\pi\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota \epsilon\acute{\iota}\varsigma \text{Φ}\iota\lambda\omicron\chi\epsilon\nu\acute{\iota}\tau\eta\nu$  — cf. Pomjalovskij 72.26, 65.5).

16  $\overline{\lambda}\text{ΠOΓΓ-}$ : see above, on 4.9; for  $\text{ΠEC-AP}\lambda$  see § 4.1.2c.

16-5.2  $\overline{\lambda}\lambda\text{E-C}\overline{\text{N}}$  ---  $\text{MOYΔOY-OY-KONNO}$ : for the conditional see § 4.7.5a and Browne 1987b, 30 (3). The  $\text{-OY-}$  before  $\text{-KONNO}$  may be an unnecessary juncture vowel (§ 2.10): cf.  $\text{MOYΔOY-EI-}\overline{\text{C}}\overline{\lambda}$  in IN I 8 i 8-9 vs.  $\text{MOYΔOY-E}\overline{\text{C}}\overline{\lambda}$  in IN II 12 i 19 and  $\text{MOYΔOY-TAKKENNANA}$  in WN 5. The substantive  $\text{MOYΔOY}(\overline{\text{E}})$  translates  $\kappa\upsilon\beta\epsilon\rho\nu\eta\tau\eta\varsigma$  several times in SC (see the index for occurrences), and so I have reconstructed the Vorlage here as \* $\epsilon\acute{\alpha}\nu \dots \kappa\upsilon\beta\epsilon\rho\nu\acute{\alpha}\iota$ ; for God as  $\kappa\upsilon\beta\epsilon\rho\nu\eta\tau\eta\varsigma$  see Kittel 1938, 1035.

5 3  $\text{-}\overline{\text{Γ}}\overline{\lambda}\text{-}\overline{\lambda}\text{O}$ :  $\text{-}\overline{\lambda}\text{O}$  is here the emphazier (§ 3.10); for its precise function here see below, on line 13.

4  $\text{OY-P}\overline{\text{E}}$ : i.e.  $\text{OYR-P}\overline{\text{E}}$  (§§ 2.5.6a and 3.9.6 [present indicative]).  
 4-9  $\overset{1}{\text{E}}\overset{2}{\overline{\text{T}}}\overset{3}{\overline{\lambda}}\text{-}\overset{4}{\overline{\lambda}}\text{ON}$   $\overset{3}{\text{ΠEC-CNA}}$   $\overset{4}{\text{MAGREN-NON}}$   $\overset{6}{\overline{\lambda}}\overset{7}{\overline{\lambda}}\overset{8}{\overline{\lambda}}$   $\overset{9}{\text{OYNT-}\overline{\text{K}}}$   $\overset{9}{\overline{\lambda}}\text{Y-}\overline{\lambda}$   
 $\overset{10}{\text{Φ}}\text{ILOZENITH-}\overset{11}{\overline{\text{Γ}}}\overset{12}{\overline{\lambda}}\text{-}\overset{13}{\overline{\lambda}}\text{E}$   $\overset{14}{\overline{\lambda}}\text{I-E-}\overline{\text{K}}$   $\overset{15}{\overline{\text{E}}}\overset{16}{\overline{\lambda}}\text{-}\overline{\lambda}\overline{\lambda}$   $\overset{15}{\text{KO-OY-E-C}}\overset{16}{\overline{\text{O}}}$  "and (the) woman said: 'But, doing (a) kindness with me, having me with you, go to Philoxenite'" (\* $\epsilon\acute{\iota}\pi\epsilon\nu \delta\epsilon \eta \gamma\upsilon\nu\eta\ \acute{\alpha}\lambda\lambda\acute{\alpha} \text{π}\acute{o}\iota\eta\sigma\omicron\nu \mu\epsilon\tau\ \acute{\epsilon}\mu\omicron\upsilon \acute{\alpha}\gamma\acute{\alpha}\pi\eta\nu \kappa\alpha\iota \acute{\epsilon}\chi\omega\nu \mu\epsilon \mu\epsilon\tau\alpha \sigma\omicron\upsilon \acute{\alpha}\pi\acute{\epsilon}\rho\chi\omicron\upsilon \epsilon\acute{\iota}\varsigma \text{Φ}\iota\lambda\omicron\chi\epsilon\nu\acute{\iota}\tau\eta\nu$  — cf. Pomjalovskij 63.22 and Drescher 32 ii 7-8).

5-6  $\text{MAGREN-NON}$ : the complex also appears as  $\text{MAG}\overline{\text{P}}\text{KON}(\text{-NO})\text{-ENAE}$  and  $\text{MAGREN-ENAE}$ . Whatever its etymology, it regularly translates  $\acute{\alpha}\lambda\lambda\acute{\alpha}$  (L. 106.7; SC 3.6, 14.3; IN I 5 i 22) and so presumably does here as well.

6-7  $\overline{\lambda}\text{I-}\overline{\lambda}\overline{\lambda}\ \text{OYNT-}\overline{\text{K}}\ \overline{\lambda}\text{Y-}\overline{\lambda}$ : lit. "making love with me"; cf. Pomjalovskij 63.22  $\text{π}\acute{o}\iota\eta\sigma\omicron\nu \mu\epsilon\tau\ \acute{\epsilon}\mu\omicron\upsilon \acute{\epsilon}\lambda\epsilon\omicron\varsigma$  and Drescher 32 ii 7-8  $\text{AP I TAPAPH NM[MAI}$ . For  $\text{OYN-T-}$  (from  $\text{ON-}$ ,  $\text{OYN-}$  "to love") see § 3.3.2.

8  $\overline{\lambda}\text{I-E-}\overline{\text{K}}$ : i.e.  $\overline{\lambda}\text{I-K}$  (§ 3.7.1b); cf. Werner 1987, 116-117 (§ 4.1), who records



similarly expanded forms in Nobiin: àyîi, àyîin (gen.), but àygā (directive); his statement on p. 117 ("Diese erweiterte Form ist für das Altnubische nicht belegt") should be corrected in view of the present passage. I suspect that λῖἘḲ̄ is simply an instance of insertion of the optional juncture vowel (i.e. λῖ-ἘI-K: § 2.10): note λῖ-ἘI for λῖ-ΟΥ in IN III 35.18 and 54 i 1.

Ἐ̄-ΔΔΔ (i.e. Ἐ̄-ΔΔΔ): the sheet breaks off at the end of this word, and there is room for emphatic -ΛΟ in the lacuna, but no proof that it was ever written: -ΔΔΔ-ΛΟ occurs in K. 29.3 and probably in IN II 15 i 17-18, but not in M.

9 KO-: i.e. KO-λ "having (me with you) ..."; for the construction see St. 7.8-9 (sim. 10.3-5) Ἐ̄ΚΔ Ἐ̄ΔΔΔ ΚΟΥΝḲ̄ ΚḲ̄ΔΝḲ̄ "having the sign with you, you will come". Similar is IN I 3 i 17-18 ΔΧΥ[ΟΙΟΥΚΔ] ΚΟΩḲ̄ (i.e. ΚΟΛ ΟΥΡΔ) ΤΑΝΝΑΟΩ (i.e. ΤΑΡ-ΑΝΑ-ΟΩ: § 2.5.3) "Having offerings, coming, proceed"; see further § 3.9.19 n.23. For the Greek Vorlage cf. Artemidorus 3.7 (Pack 1963, 207.15-16) εἰ δέ τις ἔχων αὐτοῦς διυπνισθεῖη.

9-11 <sup>1</sup>Ḳ̄ΓΟΠΠ-Ḳ̄ <sup>2</sup>ΠἘC-ΔΡΔ' <sup>3</sup>ΜΑΝ-<sup>4</sup>ΝΟ <sup>5</sup>ΜḲ̄-[Κ]Δ <sup>6</sup>ΔΟΛΛ-Ι-ΝΔ-<sup>7</sup>Ἰ' "(the) <sup>1</sup>skipper said: 'What do-you-want there?'" (\*λέγει ὁ ναύτης' τί βούλη ἔκεῖ;).

10 ΜΑΝ-ΝΟ: see above, on 4.14.

10-11 ΜḲ̄-[Κ]Δ (§ 3.7.5b): note that interrogative pronouns need not occupy sentence-initial position (contrast 6.2 and 8.14 with 11.12).

11 ΔΟΛΛ-Ι-ΝΔ-Ἰ: §§ 3.9.6 (pres. indic., 2nd pers. sg.) and 3.9.21a (-Ἰ: optional interrogative element [also in 9.1]; note its absence in 6.2).

11-14 <sup>1</sup>Ἐ̄ΤΤ-Ḳ̄ <sup>2</sup>ΠἘC-ΔΡΔ' <sup>3</sup>Ἐ̄C-ΟΥ <sup>4</sup>ΜΗΝΔ-Ν <sup>5</sup>ΚḲ̄CἘ-ΓḲ̄-ΛἘ-<sup>7</sup>ΛΩ <sup>8</sup>ΔΟΥ-ΡἘ' "(the) <sup>1</sup>woman said: 'I-am-going to (the) church of-Saint-Mena'" (\*λέγει ἡ γυνή' ἀπέρχομαι εἰς τὸν ναὸν τοῦ ἁγίου Μηνᾶ — cf. Pomjalovskij 65.5).

13 -ΛΩ: here the emphasis conveyed by -ΛΩ may confer the status of logical predicate on ΚḲ̄CἘΓḲ̄ΛἘ-: cf. Drescher 27 ii 20-25 ΠἘΧἘ ΠΡΩΜἘ ΝΑC ΧἘ ἘΡΒΗΚ ἘΤΩΝ ΠἘΧΔC ΧἘ ἘΙΒΗΚ ἘΠΤΟΠΟC ΝΑΠΔ ΜΗΝΔ ... (= Pomjalovskij 76.1-2 λέγει αὐτῆ ὁ πάνδωξ' ποῦ ἀπέρχη; λέγει αὐτῷ ἡ Σαμαρεῖτις' εἰς τὸν ἅγιον Μηνᾶν ...), where ἘΙΒΗΚ converts ἘΠΤΟΠΟC ΝΑΠΔ ΜΗΝΔ into the logical predicate (the same pattern occurs in 5.2-3 ΦΙΛΟΞΕΝΙΤΗΓḲ̄ΛἘ-ΛΩ ΔΟΥΡἘ = \*ἘΙΒΗΚ ἘΦΙΛΟΞΕΝΙΤΗ). Similar is the function of -ΛΩ in the Old Nubian equivalent of the cleft sentence: \*ἘΙΤΙΔ-ΛΩ ΤΙΛΛΙΚΔ ΤΑΡΟΥΝΔ (indicative)/ΤΑΡΟΥΡΔ (predicative) "it is the man who praises God": see Browne 1988, III § 22 and also above, 1.6n. as well as below, 12.12n.

14-6.2 <sup>1</sup>Ḳ̄ΠΟΓΓ-Ḳ̄-ΛΟΝ' <sup>2</sup>ΠἘCḲ̄ΝΔ' <sup>3</sup>Ἐ̄Δ-ΔἘ <sup>4</sup>ἘΛΛΗΝΟC' <sup>5</sup>ἘΙΝ-Ḳ̄-ΛΗ <sup>6</sup>ΚḲ̄CἘ-<sup>7</sup>ΛΔ <sup>8</sup>ΜḲ̄-<sup>9</sup>Κ <sup>10</sup>Ḳ̄Υ-<sup>11</sup>ΑΡΡḲ̄ΝΔ' "and (the) <sup>1</sup>skipper said: 'But you being (a) <sup>2</sup>pagan, what will-you-do in (the) <sup>3</sup>church?'" (\*εἶπεν δὲ ὁ ναύτης' σὺ δὲ ἑπέιπερ Ἑλληνίς ὑπάρχεις, τί ποιήσεις

ἐν τῷ ναῷ; — cf. Pomjalovskij 74.7, 76.19).

15 ΕΔ-ΔΕ (i.e. ΕΡ-ΔΕ): we expect -ΔΕ to be formally balanced, as it is below in 6.12-14 -ΔΕ --- ΜΑΓΡ̄ΚΟΝΕΝΔΕ + -ΟΝ (see § 3.10 s.v. -ΔΕ); here the lack of a correlative may be intended to heighten the vividness of the dialogue. It is also possible that the translator mechanically took over an impatient \*σὺ δὲ ... from his Vorlage, as I have assumed in my retroversion.

15-6.1 ΕΛΛΗΝΟC̄ (i.e. ΕΛΛΗΝΟCΔ: § 3.6.4a): from \*Ἑλληνίς in the Vorlage, with neutralization of the gender; similar is Coptic, which would here have e.g. \*ΕΠΕΙ ΝΤΕ ΟΥΞΕΛΛΗΝ (cf. Mk 7:26, where Ἑλληνίς is translated as ΞΕΛΛΗΝ); see also below, 6.10 ΧΡΙCΤΙΔ̄ΝΟC- (from \*Χριστιανή). There may have been a tendency in Old Nubian to prefer ΟC- even when a neuter in -ον was translated: note SC 3.14 ΜΥΡΟC- for μύρον. The use of ΕΛΛΗΝΟC- for Ἑλλην is comparable to ΜΑΡΤΥΡΟC- for μάρτυς above in 1.2.

6 1 ΕΙΝ-Χ-ΛΗ: presumably, at least by implication, "since you are ..."; cf. (if rightly read and restored) L. 101.12 ΕΥΔΡ-ΤΔ[Κ-ΔΡΡ]Χ-ΛΗ- "since I will be sacrificed" (future verbid + -ΛΗ). It is possible that ΕΙΝΧΛΗ is to be related to such forms as ΠΑΕΙΤΙ for ΠΑΕΙΛ in IN II 21 i 8 (see n. ad loc.), or that it is simply ΕΙΝΧ{Λ}Η, with Η as a juncture vowel (§ 2.10).

2 -ΔΡΡ-: for -ΔΡ- (§ 3.9.7b); -ΝΝΑ: see § 3.9.9; the form stands for -Λ-ΝΑ: see below, 5-6n.

2-10 <sup>1</sup>ΕΤΤ-<sup>2</sup>Χ̄ <sup>3</sup>ΠΕC-<sup>4</sup>ΔΡΔ\* <sup>5</sup>ΕΝ̄ <sup>6</sup>ΚΟΥΜΠΟΥ-<sup>7</sup>ΚΑ-<sup>8</sup>ΛΟ <sup>9</sup>ΜΑΝ <sup>10</sup>ΚΩCΕ-<sup>11</sup>ΛΑ <sup>12</sup>ΚΕΝ-<sup>13</sup>ΔΟΥΚ-<sup>14</sup>ΔΡΡ<sup>15</sup>ΧΛΕ\* <sup>16</sup>ΓC̄C-<sup>17</sup>ΕΙ <sup>18</sup>ΜΗΝΔ-<sup>19</sup>Ν <sup>20</sup>ΤΧΛ-<sup>21</sup>Χ̄ <sup>22</sup>ΕΤΚ-<sup>23</sup>Ν̄ <sup>24</sup>ΚΟCΡ̄-<sup>25</sup>ΚΑ <sup>26</sup>ΛΙ-<sup>27</sup>ΚΑ <sup>28</sup>ΔΕΝ-<sup>29</sup>ΚΟΝΝΟΧ̄\* <sup>30</sup>ΛΛΕ-<sup>31</sup>C̄Ν̄ <sup>32</sup>ΟΥΝΝ-<sup>33</sup>ΡΕ <sup>34</sup>ΕΝ-<sup>35</sup>ΕΝ-<sup>36</sup>ΝΟΝ\* <sup>37</sup>ΧΡΙCΤΙΔ̄ΝΟC-<sup>38</sup>Λ-<sup>39</sup>Γ-<sup>40</sup>ΔΔΜ̄ΜΕ\* "(the) woman said: 'I-will, placing, offer-up this egg in that church, in-order-that (the) God of-Saint-Mena may-give to-me (the) seed of-mankind. And truly, if-I-do-give-birth, I-shall-become Christian'" (\*λέγει ἡ γυνή\* προσφέρω τὸ ᾠδὸν τοῦτο εἰς τὸν ναὸν ἐκεῖνον, ὅπως ὁ θεὸς τοῦ ἁγίου Μηνᾶ δώσῃ μοι σπέρμα ἀνθρώπου. καὶ εἰὰν ἀληθῶς γεννήσω, γίνομαι Χριστιανή — cf. Pomjalovskij 86.17, 73.8; for δώσῃ see Gignac 1981, 387).

4 -ΛΟ: emphatic (§ 3.10).

5 ΚΕΝ-: desinenceless adjunctive (§§ 3.9.19 and 2.5.2b).

5-6 -ΔΟΥΚ-ΔΡΡΧΛΕ: the ending is that of the future verbid -ΔΡΡΧ (with the same doubling as in line 2 ΛΥΔΡΡΝΝΑ) + -ΡΕ: § 3.9.9 n.19; similar is IN II 14 i 13-14 ΛΥ-Λ-ΛΟ- (i.e. ΛΥ-Λ-ΡΟ-) "you do". Note that here the stroke separates morphemes, rather than words (as also in 12.2-3 ΤΑΝΝΑ, though there the stroke coincides with the end of a line and is placed between two identical consonants); see the remark in the Introd. 1.

6 ΓC̄C-Ε̄: for ΓC̄C-ΟΥ (§§ 2.1.2, 2.10, 3.6.5); cf. below, 13.4-5 ΔΕΙΤΡΑΠ-

--- ΔΟΥΤΡΑΠ- and 14.8-9 ΟΥΝΝΙΟΑΝΑ --- 15.2 ΟΥΝΝΟΥΟΑΝΑ.

7 ΕΤΚ-Ν̄ ΚΟΦ̄-: "seed of mankind" (for -K- see § 3.3.2), i.e. \*σπέρμα ἀνθρώπου (Sir 10:19, Jer 38:27); cf. Budge 1915, 55.5-6 ΝΓ† ΝΑΝ ΝΟΥΟΠΕΡΜΑ ΝΡΩΜΕ.

7-8 ΚΟΦ̄-ΚΑ ΔΙ-ΚΑ: "the direct object regularly precedes the indirect (both marked by -ΚΑ . . .)" (§ 4.9.2).

ΔΙ-ΚΑ (\*μοι): similarly pointed in 6.14, where it also translates \*μοι (cf. also ΔΙΓ̄ = \*μοι in 9.7), but we have ΔΙ-ΚΑ = \*με in 5.1, 8 (ΔΙΕ̄), 11.8. If this distinction between one and two dots is intentional, it is not found in other texts, where we find ΔῙΚ (Δ) for both με and μοι (e.g. L. 107.12 and 14).

8 ΔΕΝ-: "to give" (to me/us), as opposed to Τ̄- "to give" (to you/him/them), with ΔΙΚΑ making the indirect object explicit.

-ΚΟΝΝΟΑ: "in order that he may ..." (§ 4.7.7a); the form is built upon the conditional in -ΚΟΝ-ΝΟ (§ 4.7.5a [cf. above, 3.5 and 5.2]) with suffixation of -Α (probably the particle terminating direct discourse: § 4.8); literally ΔΕΝΚΟΝΝΟΑ seems to mean "saying: 'if haply he give to me ...'" (see § 4.7.7a n.34, with reference to Smagina 1986a, 396).

8-9 ΑΛΕ-Ο̄Ν ΟΥΝΝ-ΡΕ Ε̄Ν-ΕΝ-: lit. "truly [see above, 3.1-5n.], if I am 'I give birth'", i.e. "truly, if I in fact give birth"; the indicative ΟΥΝΝ-ΡΕ depends upon Ε̄Ν-ΕΝ- (expanded verbid marking the protasis: see 4.14-15n.) in the indicative periphrastic construction (§ 3.9.15). For ἀληθῶς in the retroversion cf. Budge 1915, 87.10 ΑΛΗΘΩΟ ΕΙΩΑΝΚΤΟΙ.

10 ΧΡΙΟΤΙΑΝΟΟ-Δ-: predicative, in dependence upon the inchoative verb -(Δ)Γ- (§ 3.6.4a). The Greek Vorlage presumably contained Χριστιανή, neutralized as ΧΡΙΟΤΙΑΝΟΟ- in Old Nubian (see above, on 5.15-6.1).

-ΔΔ̄ΜΕ: the future of what I called the "admirative" (§ 3.9.10), for which a better name would be "affirmative" (cf. Werner 1987, § 6.2.9); it is an emphatic formation built upon the verbid + -M- + the endings of the inchoative. Following Werner's explanation for the corresponding form in Nobiin, I assume -M- represents a collapsed negative: i.e. ΔΟΛΛ-Μ̄-ΜΕ derives from ΔΟΛΛ-ΙΛ Μ̄-ΡΕ, and the original negative turns into an emphatic affirmative: "Der Prozeß dieser Bedeutungsverschiebung ist einsichtig, aus einer negativen Frage ('du schlägst doch wohl nicht?') wird leicht die Bekräftigung ('du schlägst doch sicher!')": loc. cit. This derivation explains why there is no negative; if a negative verb requires emphasis, -ΛΟ is added; e.g. 2nd/3rd pers. sg.:

	Positive	Negative
Indicative	ΔΟΛΛΙΝΑ (pres.), ΔΟΛΛΑΝΝΑ (fut.)	ΔΟΛΛΙΜῆΝΑ, ΔΟΛΛΙΜῆΝᾶ
— Emphatic	ΔΟΛΛῆΜΑ, ΔΟΛΛᾶΜΑ	ΔΟΛΛΙΜῆΝᾶΛΛΟ, ΔΟΛΛΙΜῆΝᾶΛΛΟ

(Note that in § 3.9.10 n.20 my statement requires correction: the 2nd pers. sg. is attested, viz. in Dong. 1 ii 24-25 ΔΟΥΚ-ΤΑΚ-ΔΔῆΜΑ "you will be worshipped".)

11-7.3 <sup>1</sup>ΑΠΟΓΓ-<sup>2</sup>Χ <sup>3</sup>ΠΕC-<sup>4</sup>ΑΡΑ' <sup>5</sup>Εῤῥ-<sup>6</sup>Α' <sup>7</sup>Εᾶ-<sup>8</sup>ΔΕ <sup>9</sup>ἄεῤ-<sup>10</sup>ΤΑΚ-<sup>11</sup>Α-<sup>12</sup>ΤΑΜΗ' <sup>13</sup>ΜΑΓῚΚΟΝᾶ-<sup>14</sup>ΕΝΔΕ <sup>15</sup>Ε-<sup>16</sup>ᾆ <sup>17</sup>ΚΟΥΜΠΟΥ-<sup>18</sup>Κ-<sup>19</sup>ΟΝ <sup>20</sup>ΛΙ-<sup>21</sup>ΚΑ <sup>22</sup>ΔΙΝ-<sup>23</sup>Ε-<sup>24</sup>CΩ' <sup>25</sup>ΛΙ-<sup>26</sup>Cᾆ <sup>27</sup>ΚΕΝ-<sup>28</sup>ΟΥΤ-<sup>29</sup>ΟΥΔ-<sup>30</sup>ΑΡΕ-<sup>31</sup>Cᾆ' <sup>32</sup>ΕΙΡ-<sup>33</sup>ΟΝ <sup>34</sup>Ε-<sup>35</sup>ᾆ <sup>36</sup>ΔΟΥΓ-<sup>37</sup>Γᾶ-<sup>38</sup>ΛΕ <sup>39</sup>ΓῚΡῚΤ-<sup>40</sup>Ε-<sup>41</sup>CΩ <sup>42</sup>Ε-<sup>43</sup>ᾆ <sup>44</sup>ΟΥC-<sup>45</sup>ᾶ <sup>46</sup>ΔΕΓ-<sup>47</sup>Ι-<sup>48</sup>ΜΕΝ-<sup>49</sup>ΚΟΝΝΟᾶ-<sup>50</sup>ᾶ' <sup>51</sup>"(the) skipper said: 'Woman, don't you be-insulted, but give your egg to-me, for I will, placing, offer-(it-)up, and you return to your house, so-that your husband be-not-anxious'" (\*λέγει ὁ ναύτης' γύναι, σὺ μὴ ἀγανακτήσης, ἀλλὰ δός μοι τὸ ᾠόν σου' ἐγὼ γὰρ προσφέρω. καὶ σὺ ὑπόστρεφον εἰς τὸν οἶκόν σου, μήπως ὁ ἀνὴρ σου θυμωθῇ — cf. Pomjalovskij 74.3, 80.18, 77.11).

11 Εῤῥ-Α: § 3.6.4b.

12 Εᾶ-ΔΕ (i.e. Εῤ-ΔΕ): -ΔΕ is balanced by ΜΑΓῚΚΟΝᾶΕΝΔΕ --- -ΟΝ in lines 13-14.

ἄεῤ-ΤΑΚ-Α-ΤΑΜΗ (vetitive sg.: § 3.9.18): the verb is ἄεῤ- "to insult", also found in K. 29.11-12 ΤᾶΛΟΥ ΤΑΚΚΑ ΔΥΟΛΚΑ ἄΕΙΡΑΛΛΟ "[he] insults the God who made him"; cf. modern N.K. *air* "to insult, reproach" (Murray 1923, 6, who also lists K. *air-takk*- "to be offended").

13-14 ΜΑΓῚΚΟΝᾶ-ΕΝΔΕ --- -ΟΝ: presumably a more emphatic form of ΜΑΓῚΕΝ-ΝΟΝ in 5.5-6.

13 Ε-ᾆ: "your" (§ 3.7.1a), or Εᾆ "this" (§ 3.7.4a).

14 ΔΙΝ-: see above, on 6.8; -Ε-CΩ: § 3.9.17.

15 -Cᾆ --- -Cᾆ: the repetition is frequent (§ 3.10); \*γάρ probably stood in the Vorlage; cf. e.g. SC 5.11-13 ἄΦᾶ ΕCΠῚΤΑΔ ΔΑΛΛΟΥΚΑCᾆΝ ΚΟΥῚᾆΝΕΓΟΥCᾆΜᾶ ΟΚΙCΑΡΑ-Cᾆ "for he called 'pigs' those who, living, are in prodigality" (χοίρους γὰρ λέγει τοὺς ἐν ἀσωτίᾳ ζῶντας).

ΚΕΝ-ΟΥΤ-ΟΥΔ-ΑΡΕ-: i.e. ΚΕΝ(Α) (§ 3.9.19) ΟΥΤ-ΟΥΡ-ΑΡΕ, as in 3.8-9; for the present as future cf. in addition to Pomjalovskij 86.16-17, cited in 3.8-9n., 66.12-14 ἀπέρχομαι ... καὶ ποιῶ ... καὶ χαρίζομαι ... καὶ ... ἔχω ... καὶ ... ἀποδιδῶ ...

7 1 ΔΟΥΓ-: i.e. /hōg/ (§ 2.1.1), as in N. nōg (Murray 1923, 132; cf. below, on 8.2, 9.16 and 12.15-16).

2 ΓῚΡῚΤ-: without the Ὶ the stem appears to mean "to do again": Dong. 1 ii 25-26 ΓῚΡ-ΟΕΙΔΛΓῚΡΔΡΑΛΛΗ CᾆΚῚΝ ΚΟΦΚΑ "you will make new [-ΟΕΙ-ΔΛ-ΓῚΡ-] again [ΓῚΡ-] the face of the earth"; with -Ὶ-, followed by -Ὶ- (often suppressed:

§ 2.5.6a)/-λρ- (causative), the meaning is "to (cause to) turn, change [transitive]" (e.g. SC 10.5  $\bar{\alpha}[M]\lambda\text{NK}\lambda \Gamma\bar{\Pi}\bar{\rho}\tau\text{-}\rho\text{-}\lambda$  "causing water to change") or "to turn away, return [intransitive]" (e.g. SC 12.14  $\Gamma\bar{\Pi}\bar{\rho}\tau\text{-}\lambda\text{M}[=-\lambda\rho\text{-}]\text{M}\epsilon\text{NK}\text{O}\text{O}\text{Y}\bar{\text{O}}\text{-}$  "if you do not turn");  $\Gamma\bar{\Pi}\bar{\rho}\text{-}\tau\text{-}$  is a substantive formation (§ 3.3.2), and so the literal meaning of  $\Gamma\bar{\Pi}\bar{\rho}\text{-}\tau\text{-}\bar{\rho}\text{-}$  is "to effect (a) turning" vel sim. (cf. below, 15.10n.). The stroke over  $\Gamma\bar{\Pi}\bar{\rho}\text{-}$  signifies that the complex is to be pronounced as if  $\Gamma\text{I}\bar{\Pi}\bar{\rho}\text{-}$ : § 1.3.4.

ε- $\bar{\text{N}}$  οΓδ- $\bar{\alpha}$ : § 3.6.1b.

2-3  $\epsilon\Gamma\text{-I-M}\epsilon\text{N-KONNO}\bar{\alpha}$ :- for the verb  $\epsilon\Gamma\text{-}$  cf. IN II 18 iv 6-7  $\epsilon\Gamma\text{-K}\lambda\tau\tau\alpha\epsilon\lambda$  "becoming anxious" and III 30.13-14n. For the purpose construction, as in 6.8, see § 4.7.7a.

3  $\bar{\alpha}$ : a particle often found at the end of direct discourse and perhaps originally the adjunctive  $\epsilon\text{I}\bar{\alpha}$  "saying" (cf. 2.3n.): see § 4.8 as well as Stricker 1940, 447-451.

3-9  $\epsilon\bar{\tau}\text{-}\bar{\alpha}\text{-}\lambda\text{ON} \text{P}\bar{\text{C}}\text{T}\epsilon\text{Y}\text{-}\bar{\alpha} \text{KOY}\text{M}\text{POY}\text{-}\text{K}\lambda \text{T}\lambda\text{-}\text{N}' \epsilon\text{I}\text{-}\lambda\lambda' \text{OY}\text{T}\text{-}\rho\text{-}\lambda \text{T}\bar{\rho}\text{-}\text{C}\text{N}\lambda'$   
 $\text{T}\lambda\rho\text{-ON} \text{T}\lambda\text{-N} \text{C}\text{OOF}\text{-}\text{r}\bar{\alpha}\text{-}\lambda\epsilon \text{r}\bar{\Pi}\bar{\rho}\tau\text{-I-C}\text{N}\lambda \text{T}\lambda\text{-N} \text{M}\epsilon\delta\text{OY}\text{-N} \text{T}\lambda\lambda\lambda\text{-}\lambda\lambda\lambda'$  "and  
 (the) woman, believing, placed (the) egg in his hand, and she returned to her house,  
 with her servant-girl" (\*πιστεύασα δὲ ἡ γυνὴ ἔθηκεν τὸ ᾠόν ἐν τῇ χειρὶ αὐτοῦ  
 καὶ αὐτῇ ὑπέστρεφεν εἰς τὸν οἶκον αὐτῆς μετὰ τῆς δούλης αὐτῆς — cf.  
 Pomjalovskij 89.12, 87.25-26, 81.27).

5-6  $\text{OY}\text{T}\text{-}\rho\text{-}\lambda$  (i.e.  $\text{OY}\text{T}\text{-}\bar{\rho}\text{-}\lambda$ : Introd., p. 2)  $\text{T}\bar{\rho}\text{-C}\text{N}\lambda$ :  $\text{T}\bar{\rho}\text{-}$  and  $\Delta\text{EN}\text{-}$  are often found with an adjunctive, and they then refer to an indirect object (§ 3.9.19 p. 31): cf. e.g. 13.6-7  $\epsilon\bar{\text{K}}\text{-K}\lambda \text{OY}\text{NN}\text{-}\lambda \text{T}\bar{\text{K}}\text{-KO}\lambda\text{NNO}\bar{\alpha}$  (i.e.  $\text{T}\bar{\rho}\text{-KO}\lambda\text{NNO}\bar{\alpha}$ ) "in order that they give birth for you"; \* $\epsilon\bar{\text{K}}\text{-K}\lambda \text{OY}\text{NN}\text{-I-KO}\lambda\text{NNO}\bar{\alpha}$  would mark  $\epsilon\bar{\text{K}}\text{-K}\lambda$  as direct object: "in order that they give you birth". In the present passage, the force of  $\text{T}\bar{\rho}\text{-}$  may be captured by a literal translation: "she, placing, gave the egg to him, to his hand".

8-9  $\text{M}\epsilon\delta\text{O}\text{-N} \text{T}\lambda\lambda\lambda\text{-}\lambda\lambda\lambda$ : see above, on 2.8 and cf. 4.1-2. Note that I reconstruct \*μετὰ τῆς δούλης αὐτῆς here but \*σὺν μιᾷ δούλῃ for  $\text{M}\epsilon\delta\text{OY}\text{N} \text{T}\lambda\lambda\lambda \text{OY}\epsilon\lambda\lambda\lambda$  in 4.1-2; such fluctuation characterizes the Greek of the texts in Pomjalovskij: cf. e.g. 82.4 σὺν μιᾷ δούλῃ with 81.27 μετὰ τοῦ δούλου αὐτοῦ.

9-15  $\lambda\text{r}\text{O}\text{P}\text{P}\text{-}\bar{\alpha}\text{-}\lambda\text{ON} \text{KOY}\text{M}\text{POY}\text{-}\text{K}\lambda \text{A}\text{OY}\text{M}\text{-}\epsilon\bar{\tau}\lambda \langle\lambda\text{OY}\text{-}\text{N}\rangle \lambda\text{C}\text{-}\bar{\text{N}} \text{TOY}\text{-}\lambda\lambda$   
 $\text{K}\epsilon\text{N}\text{-}\lambda \text{K}\lambda\text{P}\text{P}\alpha \text{C}\epsilon\text{Y}\bar{\epsilon}\text{-}\lambda\lambda \text{OY}\text{C}\text{K}\text{-OY}\rho\text{-C}\text{N}\lambda' \text{F}\text{I}\lambda\text{OY}\text{E}\text{N}\text{H}\text{T}\text{H}\text{-}\bar{\text{O}} \text{K}\text{I}\text{-}\epsilon\text{N} \text{P}\lambda\text{Y}\text{-}\text{K}\lambda'$  "and  
 (the) skipper, taking (and) receiving (the) egg, placing (it) within [lit. into (the)  
 belly of]-(the-)hold <of-(the-)ship>, set (it) amongst (the) other food, (to lie there)  
 until he-came to Philoxenite" (\*ὁ δὲ ναύτης καταλαβὼν τὸ ᾠόν ἤνεγκεν εἰς τὴν  
 κοίλην τοῦ πλοίου καὶ ἔθηκεν ἐν τοῖς ἄλλοις ἐπιτηδείοις ἕως οὗ ἔφθασεν εἰς  
 φιλοξενίτην — cf. Pomjalovskij 70.19).

11 ΔΟΥΜ(-Λ) ΕΤΛ: \*καταλαβών; sim. SC 8.3.

11-12 <ΔΟΥ-Ν> ΔC-Ν ΤΟΥ-ΛΛ: cf. 8.8-9 ΔΟΥΝ ΔCΝ ΤΟΥΝΑ lit. "of (the) belly of (the) hold of (the) ship"; visual similarity of ΔΟΥΝ with ΔCΝ could easily account for the loss of the former here. For ΔC- Zyhlarz compares K. as "to measure" (1928, 137 S. 28 n.2).

12 ΚΕΝ-: \*ἤνεγκεν; cf. IN I 3 i 10 ΚΕΝ-ΤΙΝΝΑCΩ (i.e. -ΤΙΡ-ΔΝΑCΩ) = ἐνέγκατε.

ΚΑΠΠΑ-: i.e. ΚΑΠ(Π)ΑΛ-; cf. K. 24.14 ΚΑΠΑ[Λ]ΚΑ, IN III 34 i 27 ΚΑΠΑΛ ΚΘ' ΛΟ and Nobiin *kabar* "food, bread" (Murray 1923, 87); for the gemination of Π see § 2.8 and for the loss of λ § 2.5.6a.

12-13 CΕΥΕ-: see § 3.7.6i and cf. § 3.6.4c n.6 (though ΚΑΠΠΑ could stand for \*ΚΑΠΠΑΛ-λ (§ 2.5.6a), I can find no exact parallel and therefore now prefer to assume that the predicative does not appear before CΕΥΕ-).

13 ΟΥCΚ-ΟΡ-CΝΑ: a causative, with vowel harmony (§ 2.11), of ΟΥCΚ-: see Hintze 1975a, § 6.1.1. I here assume ἔσθηκεν in the Vorlage: cf. IN I 4 ii 9 ΟΥCΚΟΥCCO- (τεθεικατε) and 6 ii 2 ΟΥCΚΟCΑΝΑ- (ἔσθηκαν).

13-14 ΦΙΛΟΞΕΝΗΤΗ-Ο: i.e. ΦΙΛΟΞΕΝΗΤΗ-ΛΟ (§ 2.5.6a).

14-15 ΚΙ-ΕΝ (= ΚΙΡ-ΕΝ: § 2.5.6a) ΠΑΥ-ΚΑ: §§ 3.10 s.v. ΠΑΥ(ΟΥ), 4.7.3a. In origin the expanded verbid (§ 3.9.9) is -(Ε)Λ attached to genitival -N, itself dependent on a postposition (Browne 1982, § 10).

For the brachylogy involved here ("... [to lie there] until he came ...") cf. è.g. Chariton 3.3.18 (Blake 1938, 43.11-12) ἐκέλευσεν ἐξᾶσαι τὸν κέλητα τῆς τριήρους, ἕως εἰς τοὺς Συρακοσίων λιμένας κατέπλευσε, and the *Vita Sinuthii* in Till 1970, 291.6-7 ΛΥΜΟΟΝΕ ΖΙ ΟΥΜΟΥΕ ΜΠΕΜΝΤ ΕΑΝΤΙΝΩΟΥ ΨΑ ΖΤΟΟΥΕ (to which Till notes — ad ΕΑΝΤΙΝΩΟΥ — "(und blieben dort)").

15-8.5 ΟΥΚΡ-Ι ΔΙΕ-ΓΟΥ-Λ ΓΟΚ-Λ ΔΟΡ-ΟΥΑΝ-ΝΟΝ' ΦΙΛΟΞΕΝΗΤΗ-Ν ΓΑΛΔ-  
ΔΩ ΚΙ-CΝΑ' ΟΓ-Ι-Λ-ΛΟΝ ΚΟΥΜΠΟΥ-Κ' ΔΓΟΡ-Λ ΕΙC-ΟΥ ΕΡΚΑΝΕ ΟΥΕΙΔ-Λ-ΛΑ-  
ΓΛ-ΛΕ ΓΠΡΤ-C-CΝΑ' "and after many days, passing-by, had-gone, he-came to (the) shore of-Philoxenite, but (the) man, forgetting-about (the) egg, went-off to another kingdom that-was-far away" (\*ὥς δὲ παρήλθον ἡμέραι πολλαί, ἔφθασεν εἰς τὸν λιμένα Φιλοξενίτης. ἐπιλαθόμενος δὲ τὸ ᾠὸν ὁ ἄνθρωπος ἀπέστρεφεν πρὸς ἄλλην χώραν ἀπὸ μακρόθεν οὖσαν — cf. Pomjalovskij 67.19, 84.27).

15 ΟΥΚΡ-Ι: = ΟΥΚ(ΟΥ)Ρ- + juncture vowel (§ 2.10); cf. above, 3.9 ΟΥΚΟΥΡ-, where the juncture vowel is omitted.

15-16 ΔΙΕ-ΓΟΥ-Λ: i.e. ΔΙΕ-Λ-ΓΟΥ-Λ; cf. ΔΙΕ-Λ in 3.9-10.

16 ΔΟΡ-ΟΥΑΝ-: pret. I subjunctive (§§ 2.5.5 and 3.9.6 [with n.13]); for the syntax see above, on 3.9-10.

8 2 ΓΛΛΔ-ΔΩ: i.e. ΓΛΛΡ-ΔΩ; cf. SC 8.11 ΓΑΡΔΟ and modern N.K. *gār* "side, bank, shore" (Werner 1987, 352; Hofmann 1986, 67); see § 2.1.1 and above, on 7.1. For -ΔΩ translating εἰς see e.g. IN I 4 ii 17, and for the Greek cf. Pomjalovskij 67.19 ἔφθασεν εἰς τὸν λιμένα.

KI-CNA: i.e. KIP-CNA (§ 2.5.6a).

4 ΘIC-: § 3.7.6h; the word translates ἄλλος in e.g. L. 115.3-4 ἄλλοι ἀ[λγογλωκω] (?) "by another way" (δὲ ἄλλης ὁδοῦ); see Browne 1984, 105 ad SC 11.9, where it also renders ἄλλος.

ἘΡΚΑΝΘ-: from ΟΥΡ- "head, leader", the word is also spelled ΟΥΡΚΑΝΘ- (SC 11.23 and 19.4); for the meaning cf. St. 30.1-2 ἘΡΚΑΝΘ-, where the Greek has βασιλείαν. See further Stricker 1940, 452, who separates it from ΡΚΑΝΘ- "birth" (L. 112.4, where the Greek has γένεσις). For -ΚΑΝΘ- see § 3.3.2.

ΟΥΕΙΑ-: see below, on 11.10-11.

5 ΓΠΡΤ̄CNA (the stroke over the ρ begins midway over the Π: doubtless ΓΠΡ- is meant, as in 7.2 and 7): either ΓΠΡΤ-̄-CNA (cf. above, on 7.2) or ΓΠΡΤ-Ι-CIΛ-NA (as in ἈΓΟΡ̄CCKA = ἈΓΟΡ-Ι-CIΛ-KA in lines 11-12 below, and ΓC̄CNA = Γ-Ι-CIΛ-NA in 14.4). Here the meaning seems to be not "he returned" (as in 7.2 and 7-8) but "he turned away, went off": i.e. \*ἀπέστρεφεν; cf. SC 23.2-3, where ΓΠΡΤΑΝΝ̄- translates ἡ ἀποστροφή.

6-15 ΟΥΚΡ-Ι-ΓΟΥ-ΛΩ ΟΥΕΛ-ΛΟ-ΘΙΟΝ' ἈΠΟΓΓ-̄ ΜΑΝ ΚΟΥΜΠΟΥ-ΚΑ ΛΟΥ-Ν' ἌC-̄Ν ΤΟΥ-ΝΑ ΚΑΠΠΑ CΕῩ-ΛΑ ΠΙ-Ε̄Ν ΓΛΛ-ΕΝ' ΗΝ ΤΑ-̄Ν ΟΥCΚ-Ρ-Α ἈΓΟΡ-̄C-ΚΑ Π̄C-CNA ΤΑ-Ν ΓΛΛ-Γ̄-ΛΕ' Ε̄ ΤΟΤ-Α Ε̄Ν ΚΟΥΜΠΟΥ-Λ ΘIC-ΛΟ ΘIC-CNA-ΖΑ' "and on one amongst (the) days, (the) skipper, when-he-saw that egg being amongst (the) other food within [lit. of-(the-)belly of]-(the-)hold of-(the-)ship, this which he, putting, forgot, said to his son: 'O boy, where was this egg?'" (\*Ἐν μιᾷ οὖν τῶν ἡμερῶν ἰδὼν ὁ αὐτῆς τὸ ῥὸν ἐκεῖνο — ὅπερ θεὸς ἐπελάθετο — κείμενον ἐν τοῖς ἄλλοις ἐπιτηδεύοις ἐντὸς τῆς κοίτης τοῦ πλοίου, εἶπεν τῷ υἱῷ αὐτοῦ ὃ τέκνον, ποῦ ἦν τὸ ῥὸν τοῦτο; — cf. Pomjalovskij 71.22, 65.20, 84.27, 37.10, 64.15, 67.22).

6 ΟΥΚΡ-Ι-ΓΟΥ-ΛΩ: see above, on 2.10-11.

9 ΤΟΥ-ΝΑ: for the genitive see Hintze 1971, II § 2.5.

10 ΠΙ-Ε̄Ν: "as it was", pres. subjunctive; see §§ 4.4 (2nd paragraph) and 4.7.3c (sim. below, 10.1, 11.1). Note that ΠΙΡΑΝ translates κείμενα in IN 5 i 20; I therefore assume \*κείμενον here in the Vorlage.

ΓΛΛ-ΕΝ: "when he saw"; see § 4.7.3c. The ending -ΕΝ (expanded verbid: § 3.9.9) is used because the subject of the clause is that of the main sentence (§ 4.4 n.28). The -ΕΝ form "often expresses a temporally or logically prior tense vis-à-vis

the main verb" (§ 4.7.3c) and therefore may alternate with the pret. I subjunctive, the latter being employed when the subject of the clause and that of the sentence do not coincide: cf. ΓΑΛΕΝ "when he saw" in the present passage (no change of subject) with 9.10 ΚΕΝΤΡΟΝ "when he placed" (pret. I subjunctive, with change of subject); both express events temporally prior to the main verb of the sentence.

11-12 ΗΝ --- ΑΓΟΡ-ᾨ-ΚΑ: see § 4.6b and Browne 1988, III § 11 B.2. The form ΑΓΟΡ-ᾨ-ΚΑ, pret. II verbid, is thus derived: ΑΓΟΡ-Ι-ΚΑ (§ 3.9.6) → ΑΓΟΡ-Ι-ΚΑ (§ 2.5.6a [p.7]) → ΑΓΟΡ-Ι-ΚΑ (§ 2.3.2), written as ΑΓΟΡᾨΚΑ (§ 3.9.8). The subject is in the genitive, as is normally the case with this syntactic pattern (see above, on 1.3), but note that ΤΑΝΝΑ would be regular (as e.g. in 12.2-3 ΕΝ ΤΑΝΝΑ ΚΠΚΑ); however, we can parallel the genitive in -N in similar constructions (cf. e.g. SC 19.17-18 ΔΕΤ[-Ι]-Ν ΔΟΥΛΑΔΕΘΝ ΚΕΛΛΩ "as transgression existed" [sim. 24.6 ΔΕΤ-Ι-Ν; cf. normal ΔΕΤ-ΝΑ in 24.2]); see also below, on 16.4 and 10.

12-13 For the word order see above, on 4.9-10.

13 Ε: interjection (§ 3.13), probably /e/: cf. e in N.K.D. (Murray 1923, 41). It is not invariably used with vocatives in this text, and I assume that the translator is here mechanically following his Greek source: the texts in Pomjalovskij show fluctuation in usage even on the same page (cf. e.g. 76.18 ὦ ἄδελφε with 76.21 ἄδελφε); see also below, 13.8-9n.

ΤΟΤ-Α: § 3.6.4b.

14 ΕΙC-ΛΟ: § 3.7.5c; cf. above, on 4.15.

14-15 ΕΙC-ΚΝΑ-ΖΑ: i.e. ΕΙΝ-ΚΝΑ-ΖΑ (§§ 2.3.1 and 3.9.21b, with n.24).

15-9.4 <sup>1</sup>ΤΑΡ-<sup>2</sup>ΟΝ <sup>3</sup>ΠΕC-<sup>4</sup>ΚΝΑ' <sup>5</sup>ΠΑΠ-Ο <sup>6</sup>ΕΙΡ-ΟΥ <sup>7</sup>ΕΝ-ΚΑ <sup>8</sup>ΑΝΚ-Ι-ΜΝ-ΜΑ-Ι! <sup>9</sup>ΕΤΤ-ΟΥ  
<sup>10</sup>ΟΥΕΝ-ΝΑ <sup>11</sup>ΕΚ-ΚΑ <sup>12</sup>ΔΕΝ-Θ-ᾨ-ΚΑ' <sup>13</sup>ἸCᾨ-ΟΥ <sup>14</sup>ΜΗΝΑ-Ν <sup>15</sup>ΚCᾨ-ΛΑ <sup>16</sup>ΤΘ-Θ-ΑΝΑ-ΚΑ! "and  
<sup>1</sup>he said: 'Father, don't you remember this, which a woman gave to-us, that-we-  
might-give (it) to (the) church of-Saint-Mena?' (\*ὁ δὲ ἐφη· πᾶτερ, οὐχὶ σὺ  
μιμνήσκῃ τοῦτου, ὅπερ ἔδωκεν ἡμῖν γυνή τις ἵνα δώσωμεν εἰς τὸν ναὸν τοῦ  
ἁγίου Μηνᾶ; — cf. Pomjalovskij 72.30, 78.14, 77.17, 68.11, 67.16; for δώσωμεν see  
Gignac 1981, 387).

16 ΠΑΠ-Ο: see above, on 4.10-11.

ΕΙΡ-ΟΥ: § 3.6.5d.

9 1 -i: as above, in 5.11. The sign following (./) is found elsewhere at the end of questions (see § 1.2). In line 4, the scribe first wrote ./, which he then altered to \.; somewhat similar is SC 18.2-5, where ./ is placed at the end of the verb introducing a series of indirect questions, and \. (not \) appears at the end of the first two of these questions.



1-3  $\epsilon\bar{\tau}\tau\text{-}\text{OY}$  ---  $\Delta\text{GN-}\delta\text{-}\bar{\text{C}}\text{-}\text{K}\lambda$  ( $-\text{K}\lambda$  reiterates  $-\text{K}\lambda$  in 8.16 [sim. SC 5.16-17]): "which a woman gave to us" or "that she gave (it) to us" — see Browne 1988, III § 11 B.1. For the retroversion I have assumed the former; the latter would require  $*\delta\tau\iota$  instead of  $*\delta\pi\epsilon\rho$ .

2  $\text{EK-K}\lambda$  (i.e.  $\text{EP-K}\lambda$ ): of the two pronouns for 1st pers. pl.,  $\text{EP-}$  includes the 2nd pers. ("you and I"),  $\text{OY-}$  excludes it ("they/he and I"): see § 3.7.1 and Vycichl 1961. With the present passage, where  $\text{EKK}\lambda$  means "to you and me", contrast St. 5.6-7, where Peter says to Jesus  $\text{OY-K}\lambda$   $\text{P}\lambda\lambda\dot{\iota}\Gamma\rho\bar{\lambda}$   $\Delta\epsilon\psi\delta\epsilon\text{CO}$  "reveal to us [i.e. to me and to them, the other apostles]".

2-3  $\Delta\text{GN-}\delta\text{-}\bar{\text{C}}\text{-}\text{K}\lambda$ : i.e.  $\Delta\text{GN-}\delta\text{-}\text{I-CI}\lambda\text{-}\text{K}\lambda$ , with the usual collapse (§§ 2.5.6a, 3.9.8);  $-\delta\text{-}$  here refers (as it usually does with verbs of giving) to the plural indirect object (see § 3.9.5b and Browne 1988, II § 6), while in  $\bar{\text{T}}\delta\text{-}\delta\text{-}\lambda\text{N}\lambda\text{-}\text{C}\lambda$  it refers to the members of the congregation implied in  $\text{K}\bar{\text{C}}\text{C}\epsilon\text{-}\lambda\lambda$ ; cf. St. 12.13-13.2  $\omega\text{OKK}\lambda$   $\text{P}\lambda\epsilon\dot{\iota}\bar{\lambda}$   $\text{K}\bar{\text{C}}\text{C}\epsilon\lambda\lambda$   $\bar{\text{T}}\delta\text{-}\delta\text{-}\lambda\rho\epsilon\text{NK}\lambda\text{N}$  "if he has written a book and given it to the church".

4  $-\lambda\text{N}\lambda\text{-}\text{C}\lambda$ : represents  $-\lambda\text{N}\lambda\text{-}\text{C}\omega\text{-}\bar{\lambda}$  "saying: 'Give ...'"; see § 4.7.7c and note the fuller formation above in 3.4-5  $\text{OYNN}\delta\text{C}^{\text{C}} \bar{\epsilon}\bar{\lambda}\text{ENKONNO}$ .

5-8  $\text{P}\lambda\text{P-}\bar{\lambda}\text{-}\lambda\text{ON}$   $\text{P}\epsilon\text{C-CNA}$   $\text{TOT-}\text{I-}\bar{\Gamma}\bar{\lambda}\text{-}\lambda\epsilon^{\text{C}}$   $\bar{\epsilon}$   $\bar{\lambda}\lambda\epsilon\text{-}\lambda\omega^{\text{C}}$   $\text{T}\lambda\text{-}\text{K}^{\text{C}}$   $\lambda\dot{\iota}\text{-}\bar{\Gamma}\bar{\lambda}$   $\text{TOK-}\lambda\text{PP-}\epsilon\text{-}\text{C}\omega$   $\text{K}\lambda\text{P-KO}\dot{\text{I}}\bar{\text{O}}\bar{\lambda}$  "And (the) father said to (the) boy: 'O in truth! Cooking, bring it to me, in-order-that-I-may-eat (it)'" ( $*\epsilon\dot{\iota}\pi\epsilon\nu$   $\delta\epsilon$   $\delta$   $\text{πατήρ}$   $\tau\tilde{\omega}$   $\tau\acute{\epsilon}\kappa\nu\eta\tilde{\nu}$   $\tilde{\omega}$   $\nu\alpha\dot{\iota}$   $\acute{\epsilon}\phi\eta\sigma\alpha\varsigma$   $\alpha\tilde{\upsilon}\tau\acute{\omicron}$   $\phi\acute{\epsilon}\rho\epsilon$   $\mu\omicron\iota$   $\delta\tilde{\omicron}\pi\omega\varsigma$   $\phi\acute{\alpha}\gamma\omega$  — cf. Pomjalovskij 71.23-24, 72.29, 81.30, 65.7, 79.28).

6  $\bar{\epsilon}$   $\bar{\lambda}\lambda\epsilon\text{-}\lambda\omega$ : see § 3.13;  $\bar{\lambda}\lambda\epsilon\text{-}\lambda\omega$  "it is truth": cf.  $\bar{\lambda}\lambda\epsilon\text{-}\text{C}\bar{\text{N}}$  (see above, 3.1-5n.). Cf. IN I 9 ii 15, where the apocopated  $\bar{\lambda}\lambda\text{O}$  renders  $\nu\alpha\dot{\iota}$ .

8  $-\text{KO}\dot{\text{I}}\bar{\text{O}}\bar{\lambda}$ : see § 4.7.7a and n.34.

8-11  $\text{T}\lambda\text{-}\text{N}$   $\bar{\Gamma}\lambda\lambda\text{-}\lambda\text{ON}$   $\text{TOKK-}\lambda$   $\text{T}\lambda\text{K-K}\lambda$   $\text{KEN-}\text{T}\rho\text{-}\text{ON}^{\text{C}}$   $\text{K}\lambda\text{P-}\epsilon\text{IT-}\bar{\text{P}}\text{-}\text{CNA}^{\text{C}}$  "and when his son, cooking, placed (it) to-him, eating, he-ingested (it)" ( $*\delta\tau\epsilon$   $\delta\epsilon$   $\delta$   $\nu\dot{\iota}\delta\varsigma$   $\alpha\tilde{\upsilon}\tau\acute{\omicron}\tilde{\upsilon}$   $\acute{\epsilon}\phi\eta\sigma\alpha\varsigma$   $\text{παρέθηκεν}$   $\alpha\tilde{\upsilon}\tau\tilde{\omega}$ ,  $\text{φαγῶν}$   $\epsilon\dot{\iota}\sigma\eta\eta\acute{\epsilon}\gamma\mu\alpha\tau\omicron$  — cf. Pomjalovskij 68.2, 84.27, 66.29).

9  $\text{T}\lambda\text{K-K}\lambda$ : probably the indirect object, reflecting  $*\text{παρέθηκεν}$   $\alpha\tilde{\upsilon}\tau\tilde{\omega}$ ; cf. Pomjalovskij 66.29  $\text{παρέθηκε}$   $\tau\tilde{\omega}$   $\text{κυρίῳ}$   $\alpha\tilde{\upsilon}\tau\acute{\omicron}\tilde{\upsilon}$   $\epsilon\dot{\iota}\varsigma$   $\alpha\tilde{\upsilon}\tau\acute{\omicron}\tilde{\nu}$  "he served (it) to his lord on it [sc.  $\tau\acute{\omicron}\nu$   $\delta\dot{\iota}\sigma\kappa\omicron\nu$ ]".

10 I.e.  $\text{KEN(-}\lambda)$   $\text{T}\rho\text{-ON}$  "when, placing, he gave" (§ 3.9.19; for the desinenceless adjunctive see § 2.5.2b and above, 6.5-6  $\text{KEN-}\Delta\text{OYK}\lambda\rho\bar{\rho}\lambda\lambda\epsilon$ ). The subjunctive  $\text{T}\rho\text{-ON}$  (pret. I) indicates that its subject differs from that of the main verb: see above, on 8-10  $\bar{\Gamma}\lambda\lambda\text{-}\epsilon\text{N}$ .

10-11  $\text{K}\lambda\text{P-}\epsilon\text{IT-}\bar{\text{P}}\text{-}\text{CNA}$ : "eating (it) [i.e.  $\text{K}\lambda\text{P}(\lambda)$ ], he sent (it into himself)",

i.e. he ingested it. Literally,  $\Theta\text{IT}-\bar{\rho}-\text{C}\bar{\text{N}}\Lambda$  is "he sent" (for the word, presumably a causative of  $\Theta\text{IT}-$  "to receive", see Hintze 1975a, § 6.1.1); elsewhere it renders ἀποστέλλω (e.g. L. 107.12), ἔξαποστέλλω (e.g. L. 112.7), βάλλω (e.g. IN I 8 ii 14), ἐκρίπτω (IN I 11 i 7) and πέμπω (e.g. IN I 5 ii 10). The Greek Vorlage that I here assume, φαγῶν [i.e.  $\text{K}\Lambda\bar{\text{P}}-$ ] εἰσηνέγκατο [ $\Theta\text{IT}\bar{\rho}\text{C}\bar{\text{N}}\Lambda$ ] is based on εἰσφέρειμαι in the sense of "to carry into oneself" i.e. "to ingest": see LSJ s.v. εἰσφέρω II 5. (Hintze has suggested  $\text{kap}(e) i(-a) tir-sna$  "er sagte zu ihm: 'Iss!'" (1975a, § 6.1.1) but  $\text{K}\bar{\text{E}}\text{N}\bar{\text{T}}\bar{\rho}\text{O}\bar{\text{N}}$  requires a change of subject, and I cannot parallel elision of imperatival -G.)

11-16  $\overset{1}{\text{C}}\overset{2}{\text{O}}\overset{3}{\text{Y}}\overset{4}{\bar{\Lambda}}\overset{5}{\text{E}}\overset{6}{\text{I}}$   $\overset{7}{\text{T}}\overset{8}{\text{O}}\overset{9}{\text{Y}}\overset{10}{\text{C}}\overset{11}{\text{K}}\overset{12}{\text{O}}\overset{13}{\text{-N}}$   $\overset{14}{\text{O}}\overset{15}{\text{Y}}\overset{16}{\text{K}}\overset{17}{\text{-I}}$   $\overset{18}{\text{-}}\overset{19}{\text{G}}\overset{20}{\text{O}}\overset{21}{\text{-}}\overset{22}{\bar{\Lambda}}$   $\overset{23}{\text{C}}\overset{24}{\text{O}}\overset{25}{\text{K}}\overset{26}{\text{-}}\overset{27}{\bar{\Lambda}}$   $\overset{28}{\text{O}}\overset{29}{\text{Y}}\overset{30}{\text{-}}\overset{31}{\text{O}}\overset{32}{\text{Y}}\overset{33}{\text{-}}\overset{34}{\text{N}}\overset{35}{\text{O}}\overset{36}{\text{N}}$   $\overset{37}{\bar{\Lambda}}$   $\overset{38}{\bar{\Lambda}}\overset{39}{\text{P}}\overset{40}{\text{-}}\overset{41}{\text{O}}\overset{42}{\text{Y}}$   
 $\overset{43}{\text{O}}\overset{44}{\text{Y}}\overset{45}{\text{-}}\overset{46}{\bar{\Lambda}}\overset{47}{\text{O}}\overset{48}{\text{W}}$   $\overset{49}{\text{K}}\overset{50}{\text{-}}\overset{51}{\text{C}}\overset{52}{\bar{\Lambda}}\overset{53}{\text{N}}\overset{54}{\bar{\Lambda}}$   $\overset{55}{\bar{\Lambda}}$   $\overset{56}{\text{O}}\overset{57}{\text{Y}}\overset{58}{\text{K}}\overset{59}{\text{-}}\overset{60}{\text{K}}\overset{61}{\text{-}}\overset{62}{\text{O}}$  (= -ON)  $\overset{63}{\text{M}}\overset{64}{\bar{\Lambda}}\overset{65}{\text{N}}$   $\overset{66}{\bar{\Lambda}}\overset{67}{\text{P}}\overset{68}{\text{-}}\overset{69}{\bar{\text{N}}}$   $\overset{70}{\text{G}}\overset{71}{\bar{\Lambda}}\overset{72}{\text{-}}\overset{73}{\bar{\Lambda}}\overset{74}{\text{O}}\overset{75}{\text{W}}$   $\overset{76}{\text{K}}\overset{77}{\text{E}}\overset{78}{\text{-}}\overset{79}{\bar{\text{O}}}\overset{80}{\text{C}}\overset{81}{\text{-}}\overset{82}{\text{C}}\overset{83}{\bar{\Lambda}}\overset{84}{\text{N}}\overset{85}{\bar{\Lambda}}$   
 "and after (the) days of-three months, passing-by, had-gone, they-came to a village, and they-beached (the) ship at (the) harbor of-that-village" (\*ὥς δὲ παρήλαθον αἱ ἡμέραι τριῶν μηνῶν, ἦλθον ἐπὶ τινα κώμην καὶ ἔχειραγώγησαν τὸ πλοῖον ἐπὶ τὸν λιμένα τῆς κώμης ἐκείνης).

11  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\bar{\text{E}}\text{I}-$ : the  $\Theta\text{I}$  is part of the word (cf. SC 19.7  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\bar{\text{E}}\text{I}\text{G}\bar{\text{O}}\bar{\text{Y}}\text{K}\bar{\Lambda}$ , IN I 11 i 8  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\bar{\text{E}}\text{I}\bar{\Lambda}$ , ii 7  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\bar{\text{E}}\bar{\text{N}}$ , II 21 i 20  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\bar{\text{E}}\text{I}\text{O}\bar{\text{Y}} \bar{\text{B}}$ , WN 16 [sim. 18]  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\bar{\text{E}}\text{I}\bar{\Lambda}$ ), which therefore derives from Bohairic  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\text{I}$ , not from Sahidic  $\text{C}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}$  (lit. "the first day of the month": Crum 1939, 368a).

$\text{T}\bar{\text{O}}\bar{\text{Y}}\bar{\text{C}}\bar{\text{K}}\bar{\text{O}}-$ : § 3.8.1; -N: see Hintze 1971, II § 1.4.

12-13 See above, 7.15-8.1 and nn.

14 I.e.  $\text{K}\bar{\text{I}}\bar{\rho}-\text{C}\bar{\Lambda}\bar{\text{N}}\bar{\Lambda}$  (§ 2.5.6a)  $\bar{\Lambda}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}-\text{K}-\text{O}\bar{\text{N}}$ .

16  $\text{K}\bar{\text{E}}\bar{\text{N}}-\bar{\text{O}}\bar{\text{O}}\text{C}-\text{C}\bar{\Lambda}\bar{\text{N}}\bar{\Lambda}$ : see § 3.9.19 sub fin. and cf. Zyhlarz 1928, 139 S. 37 n.2. The doubling of the vowel in  $-\bar{\text{O}}\bar{\text{O}}\text{C}-$  indicates /ōs/, as in Nobiin  $\bar{\text{o}}\bar{\text{s}}$  (Murray 1923, 140): see § 2.1.1 and above, 7.1n. Note that  $\text{K}\bar{\text{E}}\bar{\text{N}}-\text{O}\bar{\text{Y}}\bar{\text{T}}-\bar{\rho}-\text{O}\bar{\text{C}}-$ , of similar formation, translates  $\chi\epsilon\iota\rho\alpha\gamma\omega\gamma\epsilon\acute{\iota}\nu$  in SC 2.6, and I have therefore retroverted the Greek for the present passage as  $\acute{\epsilon}\chi\epsilon\iota\rho\alpha\gamma\omega\gamma\eta\sigma\alpha\nu$ .

16-10.3  $\overset{1}{\text{K}}\overset{2}{\text{Y}}\overset{3}{\bar{\text{R}}}\overset{4}{\bar{\text{I}}}\overset{5}{\bar{\text{K}}}\overset{6}{\text{E}}\overset{7}{\text{-N}}$   $\overset{8}{\text{O}}\overset{9}{\text{Y}}\overset{10}{\text{K}}\overset{11}{\text{O}}\overset{12}{\text{Y}}\overset{13}{\bar{\rho}}$   $\overset{14}{\text{E}}\overset{15}{\text{I}}\overset{16}{\text{-}}\overset{17}{\bar{\text{N}}}\overset{18}{\text{-}}\overset{19}{\text{N}}\overset{20}{\text{O}}\overset{21}{\text{N}}$   $\overset{22}{\bar{\Lambda}}$   $\overset{23}{\bar{\Lambda}}$   $\overset{24}{\text{P}}\overset{25}{\text{O}}\overset{26}{\text{R}}\overset{27}{\text{-}}\overset{28}{\bar{\Lambda}}$   $\overset{29}{\bar{\Lambda}}$   $\overset{30}{\bar{\Lambda}}\overset{31}{\text{P}}\overset{32}{\text{-}}\overset{33}{\bar{\Lambda}}\overset{34}{\text{-}}\overset{35}{\bar{\Lambda}}\overset{36}{\text{O}}\overset{37}{\text{W}}$   $\overset{38}{\text{K}}\overset{39}{\text{E}}\overset{40}{\text{-}}\overset{41}{\bar{\Lambda}}$   $\overset{42}{\bar{\Lambda}}$   
 $\overset{43}{\text{K}}\overset{44}{\text{-}}\overset{45}{\text{C}}\overset{46}{\bar{\Lambda}}\overset{47}{\bar{\Lambda}}$   $\overset{48}{\text{K}}\overset{49}{\text{O}}\overset{50}{\text{-}}\overset{51}{\text{P}}\overset{52}{\text{-}}\overset{53}{\text{K}}$   $\overset{54}{\text{E}}\bar{\text{T}}\text{-N}\bar{\text{I}}\bar{\Lambda}$  "and, since-it-was Sunday, (the) skipper, ascending, went to (the) village, in-order-to-receive (the) sacrament" (\*ὥς δὲ ἡμέρα Κυριακῆς ἦν, ἀνῆλθεν ὁ αὐτῆς ἐπὶ τὴν κώμην πρὸς τὸ κοινωνῆσαι τοῖς μυστηρίοις — cf. Pomjalovskij 71.22-23).

16-10.1 See § 4.7.3c; the pres. subjunctive marks time simultaneous with that of the main verb: see above, on 8.10. The word  $\text{K}\bar{\text{Y}}\bar{\text{R}}\bar{\text{I}}\bar{\text{K}}\bar{\text{E}}-$  (i.e. Κυριακή) appears in N. as *kiragē* and in K. as *kirage* (Murray 1923, 99); cf. IN I 5 i 1  $\text{K}\bar{\text{Y}}\bar{\text{R}}\bar{\text{A}}\text{K}\bar{\text{E}}\text{G}\bar{\text{O}}\bar{\text{Y}}\bar{\Lambda}\bar{\text{W}}$ . The use of -N suggests that the Greek was \*ἡμέρα Κυριακῆς: cf. K. 31.15-16  $\text{K}\bar{\text{Y}}\bar{\text{R}}\bar{\text{I}}\bar{\text{A}}\text{K}\bar{\text{E}}\bar{\text{N}} \text{O}\bar{\text{Y}}\bar{\text{K}}\bar{\text{O}}\bar{\text{Y}}\bar{\rho}\bar{\text{O}}$ , which translates  $\acute{\epsilon}\nu \eta\mu\acute{\epsilon}\rho\alpha \text{Kυριακῆς}$  (PG 86.420A: cf.

Browne 1980, 129-134; the passage, not noted in that article, reads οὐαὶ δὲ τῷ πρεσβυτέρῳ τῷ τὰ τοιαῦτα κινουῦντι ἢ δικάζοντι ἐν ἡμέρᾳ Κυριακῆς; it is adapted in K. 31.15-32.1 as ΤΡΕΙΛΛΟ Ἰερεῶσοϋ Κυριακεν οὐκοῦρρο λμσοϋ μεδερανγοϋλλο λκιδδο "woe to the priest who on Sunday presides over judgments in which they curtail [justice]": cf. Browne 1988, III § 4n., 30); cf. also Budge 1914, 143 ΝΕ ΠΕΖΟΥΥ ΠΕ ΝΤΠΕΝΤΗΚΟΟΤΗ with 53 ΜΠΕΖΟΥΥ ΝΤΚΥΡΙΑΚΗ.

10 2 ΔΠΠ-Δ-ΔΩ: i.e. ΔΠΠ-λ-ΔΩ; -λ- is not the subjective case, but an optional element between a noun and its postposition: see § 2.9 and Hintze 1975b, § 5.3; sim. 10.10-11 ΚΑΚΚΑΓΕ-λ-ΔΩ, 12.1 ΟΥΡ-λ-ΔΩ, 8-9 ΜΟΥΤ-Δ-ΔΩ, 10 ΟΥΟ-λ-ΛΟ; see also 15.12-17n.

3 ΚΟΡΕ-Κ' ΕΤ-ΝΙΑ (i.e. ΕΙΤ-ΙΝΙΑ: §§ 1.3.4 and 1.3.1 [-λ correctly bears the stroke in line 8 below; cf. also 3.16n.]): "in order to receive (the) sacrament"; for this purpose construction, regularly employed when the subject of the clause coincides with that of the main sentence, see § 4.7.7d. Note that in K. 29.1-2, ΚΟΡΕ-ΚΑ ΕΤ-ΕΝ "if you receive (the) sacrament" (expanded verbid: § 4.7.5b) translates εἰν ... κοινωνῆση τοῖς μυστηρίοις (Browne 1980, 133 [9]); I therefore reconstruct the Vorlage here as \*πρὸς τὸ κοινωνῆσαι τοῖς μυστηρίοις, reduced to \*πρὸς τὸ κοινωνῆσαι when the Nubian repeats the phrase in line 8 below: in K. 28.6, a passage which in the Greek comes *after* the segment corresponding to 29.1-2 cited above, ΚΟΡΕΚ ΕΤΕΝ renders κοινωνῆσαντας (Browne op. cit., 132 [6]).

4-6 ΜΑΝ ΔΠΠ-Ι-ΛΑ-ΕΙΟΝ ΠΑΡΘΕΝΟC-ΟΥ ΓΟC-ΟΥ ΜΑΡΙΑ-Ν ΚΟCΕ-λ-ΛΟ  
 10 ΓΟΝC-ΑΡΑ: "and in that village stood (a) church of-Mary, (the) Holy Virgin" (\*ἦν δὲ ἐν τῇ κώμῃ ἐκεῖνη ναὸς τῆς ἁγίας παρθένου Μαρίας — cf. Pomjalovskij 86.9-10, for which see Introd. 3).

6 ΓΟΝC-ΑΡΑ: see § 4.1.2b and above, on 4.4-5. For the preceding -ΛΟ see on 1.6.

7-8 ΤΑΡ-ΙΑ-ΕΙΟΝ ΤΟΥ-λ ΚΙ-CΝΑ' ΚΟΡΕ-Κ' ΕΤ-ΝΙΑ: "and he, entering, went into it, in-order-to-receive (the) sacrament" (\*καὶ εἰσῆλθεν εἰς αὐτὸν πρὸς τὸ κοινωνῆσαι — cf. Pomjalovskij 81.26).

7 ΤΑΡ-ΙΑ-: § 2.5.6b.

8-13 ΤΡΙC-ΑΓΙΟΝ ΚΙ-Ε-CΝ-ΝΟ-ΚΟΝΟ-ΕΙΟΝ' ΚΠΤ-λ ΜΩΑΝ-ΝΟΝ ΚΑΚΚΑΓΕ-λ-ΔΩ ΤΜΜ-Ι-CΑΝΑ' ΑΓΙΟC-Ν ΑΜΑΝ-ΚΑ ΠΑ-ΕΝΟΥΑ: "and after (the) Trisagion had-come, all (the) people assembled at (the) baptistery, in-order-to-sign (the) water of-(the-)holy-one" (\*μετὰ δὲ τὸ ἐλθεῖν τὸ τρισάγιον ὁ λαὸς ὅσας συνήχθη ἐπὶ τὴν κολυμβήθραν ὅπως σφραγίσωσιν διὰ τοῦ ὕδατος τοῦ ἁγίου — cf. Pomjalovskij 75.12-13, 84.10-11, 87.22).

8-9 ΤΡΙC-ΑΓΙΟΝ(-λ [§ 2.5.6a; cf. St. 15.6 ΤΩΕΚ(-λ)]): the fact that there

is supraliteration over λ shows that the Nubian, faithful to the etymology, articulated the complex as two separate words, for, unless λ stood for a syllable by itself, it would not have been marked: see § 1.3.1 and Browne 1990, 129. For the Trisagion see Zyhlarz 1928, 139 S.41 n.1.

9 KI-Ē-CN-NO-KONO-: for (-ΛO)-KONO "after" with preceding subjunctive (here pret. II) see §§ 3.9.7a and 3.10 s.v. -KONO; KI-Ē-CN- = KIṖ-I-CN (§§ 2.5.6a, 1.3.3 [Ē = /i/ or /e/], 2.10). For the phrase cf. IN I 9 i 6 ΤΑΡΑΤΛ̄ ΚΡĒCĒNNOΘΟΥΝ "because the hour has come" (ὅτι ἤλθεν ἡ ὥρα), which suggests \*μετὰ τὸ ἔλθεῖν τὸ τρισάγιον in the Vorlage.

10 KṖT-λ (§ 3.6.4c): the word KṖT- perhaps derives from Arabic قبط "Copt"; it regularly translates λαός (e.g. in L. 113.12), which I assume stood in the Vorlage.

-NON: here apodotic, as above in 3.5.

10-11 ΚΑCΚΑCĒ-: i.e. the baptistery (κολυμβήθρα); ΚΑC-ΚΑC- is a reduplicated stem meaning "to draw (water)" (Zyhlarz 1928, 139 S. 41 n.3), and -Ē- is a substantive-forming suffix (§ 3.3.2), usually, though not always, generating an abstract: see Zyhlarz § 23c. For -λ-ΔΩ see above, on 10.2. Note that the phrase does not mean "to draw water" (as in Browne 1989a, 8), since -ΔΩ with a preceding verbid is not attested elsewhere.

12-13 ἈΓΙΟC-N̄ ἈΜΑΝ-ΚΑ ΠΑ-ĒNΟΥḂ (i.e. ΠΑṖ-INOYḂ: §§ 2.5.6a and 4.7.7d with n.35): "in order to sign (the) water of (the) holy one" (\*ὅπως σφραγίσωσιν διὰ τοῦ ὕδατος τοῦ ἁγίου); cf. A.Xanthipp. 28 σφραγίζει διὰ λουτροῦ. I have reconstructed the Vorlage as \*διὰ τοῦ ὕδατος τοῦ ἁγίου (= διὰ τοῦ ἁγίου ὕδατος) in order to show the origin of the Nubian translator's ἈΓΙΟC-N̄ ἈΜΑΝΚΑ (instead of \*ἈΜΑΝ ΓCĒΙΚΑ or \*ἈΜΑΝ ἈΓΙΟCΚΑ: cf. above, 2.12-13n. and 5.15-6.1n.). For the directive ἈΜΑΝ-ΚΑ as well as the use of ΠΑṖ- here, note that the basic meaning of ΠΑṖ- "to write" (γράφω) is "to scratch" (cf. D. bār: Armbruster 1965, 29), and it presumably could be used to translate σφραγίζω in the sense of "to mark, to sign": Zyhlarz 1928, 139 S.41 n.5 compares Lepsius 1880, 240 *koi-lā dTs-kā fāion* "auf den Baum schrieb er (mit) Blut" (in Old Nubian \*ΚΟΕΙΡΡΑ ΔCΚΑ ΠΑΕΙCΝΑ); *dTs-kā* "(mit) Blut" is comparable to ἈΜΑΝΚΑ.

13-11.2 <sup>1</sup> ἈΠΟΓΓ-N̄ <sup>2</sup> ΜΑΦ-Ḃ-ΛΟΝ <sup>3</sup> ΓΑΛΛ-I-ΤΑΚ-ON <sup>4</sup> ΓCĒ-ΟΥ <sup>5</sup> ΜΗΝΑ-ΚΑ <sup>6</sup> ΠḂΛ-  
<sup>8</sup> ἈΛΛ-ΛΟ <sup>9</sup> ΓḂ-CNA' <sup>10</sup> ΜΟΥΡΤ-ΟΥ <sup>11</sup> ΓΟΥΛΟΥ-ΚḂ <sup>12</sup> ΔΟΚ-λ <sup>13</sup> Κ-N̄' <sup>14</sup> ΤΑΚ-Κ-ON <sup>15</sup> ΤΟΥΔC-N̄  
<sup>16</sup> (Ḃ)λ-Κ <sup>17</sup> ἈΡΡ-N̄-ΝΑ-ΓΡ-λ' <sup>18</sup> and when (the) eyes of-(the-)skipper were-opened, he-saw  
<sup>19</sup> Saint Mena shining (and) being-bright, as-he-came riding (a) white horse, and  
<sup>20</sup> him(self) holding-up (a) spear of-hunting" (\*ἡνοίησαν δὲ οἱ τοῦ ναύτου ὀφθαλμοὶ  
καὶ ἐφανισθέντα εἰδεάσατο τὸν ἅγιον Μηνᾶν ἐρχόμενον ἐφ' ἕππον λευκὸν  
ἐπιβεβηκότα καὶ αὐτὸν ὡς ἔν σχήματι σπαθαρίου — cf. Pomjalovskij 80.20, 67.28,

13 ΜΑΨ-: "eye", here "eyes", just as ΕΙ- "hand" means "hands" in K. 33.5-7 ΕΥΛΑCḲ̄Ν ΕΙΝΝΑCḲ̄Ν ΤΧΛΟΥ ΔΨ̄Ν̄ ΕΙ-ΛΑ ΔΕΙCΔΑΡΑ ΤΟΥΡΙ "for it is fear(ful) to fall into the hands of the living God" (Heb 10:31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος [Browne 1981, 65-66]); cf. Armbruster 1960, § 4696a.

14 ΓΑΛΛ-Ι-ΤΑΚ-ΟΝ: §§ 3.9.7a, 4.7.3c. I assume parataxis here in the Greek (\*ἠνοίγησαν ... καὶ ... ἐθεάσατο): cf. Browne 1987a, 321-322.

15 ΠΛΛ-ΔΑΛ(Λ)-ΛΟ: "shining (and) being bright"; as a circumstantial, the verbid (cf. IN I 11 i 9 ΠΛΛ-ΔΔ-ΔΛ̄; sim. ii 6) functions like the subjunctive in K. 28.5-7 ΓΑΛΛΙΘ̄ΜΜΕ ΔΕΙΘ̄ΓΟΥΚΑ --- ΚΕΙΠΡΑΝ "I see many ... eating" (πολλοὺς οἶδα ... γευσάμενους: Browne 1980, 132 [6]). I reconstruct the Vorlage on the basis of Pomjalovskij 80.20 ἐμφανισθεῖς αὐτοῦς καρβαλάριος ἐν εἶδει στρατιώτου.

ΓΧ-CNA: from ΓΑΛ- "to see"; cf. § 2.1.2 (Δ vs. I as in ΚΑΠ- 9.8 and 10 vs. ΚΠ- 12.3; note also ΓΑΛ-ΜΕΝ- IN II 18 iv 8-9 vs. ΓΧ-ΜΝ- 24.8). The distinction in modern Nobiin between e.g. *kir* as sing. and *kar* as pl. (Werner 1987, 146) does not obtain in Old Nubian, where we find ΚΙCNA (i.e. ΚΙPCNA) in 8.2 vs. ΚΙCANA (i.e. ΚΙPCANA) in 9.14 and L. 113.4 vs. ΚΑCCO- (i.e. ΚΑPCO-) in 113.7 vs. ΚΑΔΔ̄ΜΜΑ (i.e. ΚΑΡΔ̄ΜΜΑ) in IN II 15 ii 9-10.

16 Cf. Drescher 77 ii 1-4 ΛΧΕΙ (sc. Mena) ΨΑΡΟΥΥ ΕΥΤΑΛΛΗΥ ΕΥΕΣΤΟ ΝΟΥΒΩΩ as well as Pomjalovskij as cited in 15n.

11 I Κ-Ν̄: i.e. ΚΙΡΙΝ (§ 2.5.6a); cf. § 4.7.3c and ΠΙ-ΕΝ̄ in 8.10; note also ΛΧΕΙ in Drescher (see preceding n.) and ἐρχόμενος in Pomjalovskij (as cited below, 1-2n.).

ΤΑΚΚΟΝ: i.e. ΤΑΡ-Κ-ΟΝ (§ 3.7.1b [p.19]) or possibly ΤΑΡ-ΚΟΝ "he also", as in SC 8.24.

1-2 ΤΟΥΔ-Ν̄ ΨΑ-Κ (i.e. ΨΑΛ-Κ [§ 2.5.6a]) ΑΡΡ-Ν̄-ΝΑ-ΓΡ-Δ: lit. "causing [-ΓΡ-Δ: postponed adjunctive (§ 3.9.19 sub fin.)] 'he, taking [ΑΡΡ(-Δ)], raises [(Ε)Ν̄-ΝΑ, dependent on -ΓΡ-Δ (indicative periphrastic: § 3.9.15 and Browne 1982, § 39)] (a) spear of hunting' [i.e. ΤΟΥΔ-Γ-: § 3.3.2 -Γ- (but the statement there is too restrictive: cf. ΟΝ-Γ- in IN II 15 i 17)]". For the Greek original cf. Pomjalovskij 64.10 ὡς ἐν σχήματι σπαθάριου ἐρχόμενος (sc. ὁ ἄγιος Μηνᾶς) and Drescher 30 i 17-20 ΕΡΕ ΟΥΦ[ΟΡΗ]ΜΑ ΝCΠΛΘΑΡΙΟC ΤΟ ΕΞΙΩΩ as well as 77 ii 4-6 (continuing after the passage cited in 10.16n.) ΕΧΟ ΜΠΕCΜΟΤ ΝΟΥΜΑΤΟΙ. The Nubian translator has modified the meaning of σπαθάριος (see ODB s.v.) in order to make it intelligible to a local audience.

2-9 ΤΑΡ-ΟΝ ΓΑΛ-ΕΝ ΤΧΛ-Κ̄ ΟΥΝΝ-ΟΛ ΜΑΡΙΑ-Ν ΕΙΓΟΝ-ΓΧ-ΛΕ ΓΟΥΔΑΛ-Δ  
 10 ΚΙ-Δ̄ ΟΥΟΥ-Δ̄ ΠΕC-CNA' 11 12 13 14 15 16 17 18 19 20  
 ΕΙΡ-ΙΩ-ΜΑ-ΛΩ ΤΧΛ-Κ̄ ΟΥΝΝ-ΑΡΑ ΜΑΡΙΔ̄ ΛΙ-ΚΑ  
 21 22 23 24 25 2 1 3 9 10  
 ΛΥΛ-ΟC-Ε' ΔΑΠΕ-Κ̄ ΛΥ-Ε-CΙ-ΛΟ-ΘΟΥΝ' "and he, when-he-saw, fleeing(?), coming

to (the) image of-Mary Theotokos, shouting, said: 'Through-yourself, Mary Theotokos, save me, because-I-committed sin'" (\*ὁ δὲ ἰδὼν ἔφυγεν καὶ ἤλθεν πρὸς τὴν εἰκόνα τῆς θεοτόκου Μαρίας καὶ ἔβόα λέγων· διὰ σέ, θεοτόκε Μαρία, σῶσόν με διότι ἥμαρτον — cf. Pomjalovskij 80.10, 70.8, 78.24).

3 ΓΑΛ-ΕΝ: see above, on 8.10.

3-4 Τᾶλ-ᾠ ΟΥΝΝ-ΟΛ ΜΑΡΙΑ-: §§ 3.6.5a, 3.9.7a, 4.6d.

4 ΕΙΓΟΝ-: i.e. εἰκῶν.

5 ΡΟΥΔΑΛΛ-Δ ΚΙ-ᾶ (i.e. ΚΙΡ-Δ: § 2.5.6a): "ΓΟΥΔΑΛΛ- Verbum unb. Bed. etwa 'flüchten' oder 'sich fürchten'? 'zittern'?" (Zyhlarz 1928, 140 S.43 n.3). I tentatively assume that it renders φεύγω.

5-6 ΟΥΟΥ-ᾶ ΠΕC-CΝΑ: \*ἔβόα λέγων, as in Pomjalovskij 70.8; cf. IN I 9 i 16 ΟΥᾶ (= ΟΥΟΥᾶ) ΠΕC CΝᾶ.

6 ΕΙΡ-Ιῶ-ΜΑ-ΛΩ (i.e. ΕΙΡ-ΛΩ-ΜΑ-ΛΩ: § 2.5.6b): see § 3.10 s.v. -ΜΑΛΛΟ, but note that -ΛΟ is omitted in IN III 57 i 5 ΕἼ-ΝΟ-ΜΑ "according to this" (cf. SC 10.18-19 ΕἼ-ΝΟ-ΜΑ-ΛΟ for διὰ ... τοῦτο and also St. 16.1-2 ΤΑΡ-Ιῶ-ΜΑ-ΛΟ ΤΟΡΑ "following after it", where the Coptic has ΕΥΝΑΡ̄ ΣΙΠΔΣΟΥ). Here I assume for the Vorlage \*διὰ σέ "through you", i.e. "in your name" (cf. below, n. to 13-14): note especially Pomjalovskij 78.14-15 πάτερ, διὰ τὸν κύριον ("for the Lord's sake!" [cf. Kittel 1935, 68.33]) ποιήσον μετ' ἐμοῦ ἔλεος, and also the papyrological examples assembled in Kiessling 1966, 516: ἵνα διὰ σέ, βασιλεῦ, τύχω τοῦ δικαίου; τεύξομαι διὰ σέ βοηθείας; διὰ σέ σεσῶσθαι. The assumed \*διὰ σέ in M.'s Vorlage is an extension of this usage.

The use of -ΛΟ-ΜΑ-ΛΟ in SC 10.18-19 and St. 16.1-2, where we have the Greek original for the first and a Coptic version for the second, shows that we are dealing with a postpositional phrase, not with a complete predication, as Zyhlarz assumed (1928, 140 S.44 n.1 "wörtl. 'in Dir ist es'"; sim. Satzinger 1990, 200 n.22 [written without knowledge of the crucial Coptic version of St. 16.1-2]).

7 ΟΥΝΝ-ΔΡΑ: i.e. ΟΥΝΝΟΛ-Δ (§§ 2.6, 3.6.4b); for the Greek cf. Wellesz 1961, 242 θεοτόκε Μαρία.

8 I.e. ΛΥΛ(-Δ) ὌC-Ε: see §§ 3.9.17, 3.9.19 and above, 9.16n. Cf. L. 105.13, where ΛΥΟΥΛ-ὌC-ᾠ translates σώζειν. I have therefore retroverted the Greek as \*σῶσον. Also possible is \*ῥῦσαι: cf. gr. 2.9, where ΛΥΛ-OC-ΕΝΑ corresponds to ἔρύσατο.

9 -ΛΟ-ΘΟΥΝ: with preceding subjunctive; see §§ 3.10 s.v. ΘΟΥΡ- and 4.7.4b; for the Greek cf. Pomjalovskij 78.24 βοήθησόν μοι διότι ἥμαρτον πολλά.

9-15 ΓῶC-ΟΥ ΜΗΝΑ-ΕΙΟΝ ΟΥΕΙΑ-ᾶ-ΛΟ ΓΟΝC-Δ ΠΕC-CΝΑ ΤΑΔ-Γᾶ-ΛΕ\*  
 ΜΝ-ΚΔ Εᾶ-ΔΑΛ ΛΥ-ΔΡΡΕ Εᾶ-ᾠ ΟΥΚΟΥΡ-ΡΟ' ΓΟΔ-ΟΥ Λ-Ν-Ν-Ι-ΛΟ-Cᾠ-ΜΑ-ΛΟ

<sup>23</sup>TOP-<sup>24</sup>PA-CI [(N)](?)<sup>3</sup> 'and <sup>1</sup>Saint Mena, <sup>2</sup>standing, <sup>6</sup>being-at-a-distance, <sup>4, 5</sup>said to him: <sup>7</sup><sup>9</sup><sup>8</sup>  
<sup>10</sup>'What shall-I-do with you on (the) <sup>12</sup>day of-today? <sup>11</sup>For <sup>16</sup>through my <sup>15</sup>Lord <sup>14</sup>have-you-<sup>20, 24</sup>entered"<sup>19, 21, 22</sup> <sup>18</sup>For <sup>17</sup>through my <sup>23</sup>Lord have-you-  
 ποιήσω ἐν τῇ σήμερον ἡμέρα; καὶ γὰρ διὰ τὸν κύριόν μου εἰσήλθες — cf.  
 Pomjalovskij 67.29).

10-11 ΟΥΕΙΑ-Λ-ΛΟ ΓΟΝΘ-Λ: \*ἀπὸ μακρόθεν ἔστῶς; cf. Pomjalovskij 67.29  
 τὸν παῖδα ἀπὸ μακρόθεν ἔστῶτα.

12 ΜΝ-ΚΛ --- ΛΥ-ΑΡΡΕ: \*τί μετὰ σοῦ ποιήσω; cf. Gen 26:29 μὴ ποιήσῃεν  
 μεθ' ἡμῶν κακόν. For ΜΝ-ΚΛ see above, on 5.10-11. ΛΥ-ΑΡΡΕ: i.e. /aw-arre/  
 (§ 3.9.7b).

13 ΕΛ-Ν ΟΥΚΟΥΡ-ΡΟ (i.e. ΟΥΚΟΥΡ-ΛΟ): "on (the) day of today", i.e. \*ἐν τῇ  
 σήμερον ἡμέρα (as in Acts 20:26)?

13-15 ΓΟΔ-ΟΥ Λ-N-N-I-ΛΟ-CN̄-ΜΑ-ΛΟ TOP-PA-CI [(N)](?): "for through  
 my Lord have you entered" (\*καὶ γὰρ διὰ τὸν κύριόν μου εἰσήλθες). For Λ-N-N-  
 "of mine" cf. § 3.6.2e and note IN II 13 i 4 CMPT-ΟΥ ΤΑΡ-Ν-N-Λ "his foundation"/  
 "the foundation of his". I assume that after ΔΝΝΙ- -ΛΟ coheres with -ΜΑ-ΛΟ (= διὰ  
 + acc.: see above, on line 6), and that -CN̄- is to be taken with -CI [(N)](?)  
 (N.B. after -CI the scribe added what appears to be <sup>ν</sup>, i.e. N (as in 9.14 ΔΟΥΚΚΟ<sup>ν</sup>),  
 which he then seems to have cancelled through smudging.) If -CI is what was  
 intended, then the use is similar to that in 13.9, where ΓΔΚ ΟΥΝΝΑΡΡΑ-CI  
 apparently means "for you will bear a son" (\*υἱὸν γὰρ γεννήσεις; see below, n. ad  
 loc.), except that here -CI is attached to a pret. I predicative (for -PA instead  
 of -ΑΡΑ see § 3.9.7a: "-PA appears after a stem ending in a single -P-"): "for you  
 entered"; -CN̄- will reinforce -CI, just as we find -CN̄ --- -CN̄ (as above, 6.15).

It is also possible that the Vorlage was \*διὰ κλεῦσεως τοῦ κυρίου μου  
 (cf. Pomjalovskij 82.28-29); in that case, the Nubian stands for ΓΟΔΟΥ ΔΝΝΙΑ  
 ON-CN̄ (→ OGCN̄ → OCN̄; for the verb see SC 22.2) -ΜΑ-ΛΟ "according as my Lord  
 said" or (with the same meaning) ΓΟΔΟΥ ΔΝΝΙΑ(Λ)Ο Λ-CN̄ (→ CCN̄ → CN̄; for the  
 verb see above, 2.3 and 3.4, and also cf. SC 22.8). I cannot, however, parallel  
 subjunctive + -ΜΑ-ΛΟ.

Zyhlarz's interpretation, "an meinem Herrn (nämlich) ist es gelegen, daß ich  
 erscheine" (1928, 141 S.47 with n.2), has two serious problems: 1) -ΛΟ-ΜΑ-ΛΟ is  
 a postpositional complex, not a complete sentence (see above, on 11.6) and 2)  
 TOPPA-CI as "1. pers. sing. Relativi I § 177" belongs to a category whose existence  
 cannot be substantiated: of the four examples cited (§ 177), the first is the present  
 passage; the second 13.9, where I have advanced a different interpretation; the  
 third St. 35.5, which is simply the adjunctive + -CN̄: Browne 1982, § 54n. sub fin.;

and the fourth L. 106.1, merely pret. I predicative + -CÑ as relative marker: 105.11-106.1 [C̄]-CÑ (i.e. EIN-CÑ) --- ΘΟΥΡΙΔΑΡΑ-CÑ "who ... became ..." (ὄς ... ἐγένετο ...).

Similarly difficult is Satzinger's interpretation, "etwa 'was geschieht, liegt an meinem Herrn'" (1990, 200), against which stand two objections, the first of which is the same as the first levelled against Zyhlarz's view (see preceding paragraph) and the second deals with ΤΟΡΡΑCΙ: to interpret it as "was geschieht" a) ignores the 2nd pers. sg. referent that is clear in 13.9 ΟΥΝΝΑΡΡΑCΙ (which Satzinger correctly identifies as 2nd pers. sg.: 198), b) introduces a syntagma without parallel, and c) overlooks the obvious allusion in ΤΟΡ- to 10.7 ΤΟΡΑ ΚΙCΝΑ: Mena tells the skipper that the latter's entering the church was in fact divinely motivated.

15-12.7 <sup>1</sup>ΓC̄C-<sup>2</sup>Λ-ΛΟΝ <sup>3</sup>ΜΑΝ <sup>4</sup>ΟΦC̄-ΚΑ <sup>5</sup>ΔΟΥΜΜ-Λ <sup>6</sup>ΤΑ-Κ <sup>7</sup>ΟΥΡ-<sup>8</sup>Λ-ΔΩ <sup>9</sup>ΘΑΓΓ-ΟΝ' <sup>10</sup>ΚΟΥΜΠΟΥ <sup>11</sup>ΕΝ <sup>12</sup>ΤΑΝ'-ΝΑ <sup>13</sup>ΚΠ-<sup>14</sup>C̄Λ' <sup>15</sup>ΔΟΥΜ-ΛΛ <sup>16</sup>ΔΟΥΤΡΑΠ' <sup>17</sup>ΛΨ-ΡΑ-Γ-Λ <sup>18</sup>ΤΑΝ-ΝΑ <sup>19</sup>ΤΑΥC̄-ΚΕΤΑΛ <sup>20</sup>CΟΥΚΚ-Λ <sup>21</sup>ΠΑΛ-Λ <sup>22</sup>ΚΟΥΤΤ-Λ <sup>23</sup>ΓΟΝC̄-Λ <sup>24</sup>ΤΟΥC-ΚΟΝΟ <sup>25</sup>ΔΑΥCΙ-CΝΑ' <sup>2</sup>"and when (the) Saint, taking that <sup>5</sup>man, kicked him upon (the) head, (the) egg — <sup>11</sup>this which he had-eaten — <sup>12</sup>suddenly <sup>14</sup>becoming-(a)living <sup>16</sup>fowl, <sup>15</sup>descending <sup>20</sup>from under <sup>17</sup>him, <sup>21</sup>coming-forth, <sup>23</sup>rising, <sup>24</sup>standing, <sup>25</sup>immediately squawked" (\*καὶ κρατήσας ὁ ἅγιος τῶν ἀνθρώπων ἐκεῖνον ἐλάκτισεν αὐτῷ εἰς τὴν κεφαλὴν, καὶ τὸ ᾠόν — ὅπερ ἐκεῖνος ἔφαγεν — παραυτίκα ἐγένετο ἀλεκτρυῶν ζῶν, ὃ δὲ ἐλθὼν ὑποκάτωθεν αὐτοῦ καὶ ἐξαναστὰς ἦδη ἐφθέγγετο — cf. Pomjalovskij 64.14, 77.27, 79.6-7).

12 1-2 ΤΑ-Κ ΟΥΡ-Λ-ΔΩ (cf. on 10.2) ΘΑΓΓ-ΟΝ (§ 4.7.3c): ΤΑ-Κ instead of ΤΑ-Ν seems to imply \*ἐλάκτισεν αὐτῷ (not αὐτοῦ) εἰς τὴν κεφαλὴν (for εἰς see Lucian, *Anach.* 9 λακτιζόμενον εἰς τὴν γαστέρα). For the tense of ΘΑΓΓΟΝ see above, on 8.10 ΓΑΛ-ΕΝ; for the verb cf. SC 23.10-11 ΤΑΡΟΝ ΕΝ ΟΥΡΚΑΛΟ ΑΡΜΑ ΘΑΓ-C̄ (§ 3.3.2) ΤΑ-ΑΝΑ (i.e. ΤΡ-ΑΝΑ) "and he, observing your head, will give trampling (to it)" (καὶ αὐτὸς σου τειρήσει κεφαλὴν) and note N.K. *jak* "to strike, trample on" and N.D. *jañg* "to press, tread" (Murray 1923, 79-80).

2-3 ΚΟΥΜΠΟΥ --- ΚΠ-C̄Λ (i.e. ΚΠ-C̄Λ-Λ): see §§ 3.9.7a, 4.6a, Browne 1982, § 12 and 1988, I § 3. For ΤΑΝΝΑ translating \*ἐκεῖνος cf. IN I 6 ii 12. For ΚΠ- vs. ΚΑΠ- in 9.8 and 10 see 10.15n. (ΓΛ-C̄-ΟΝ).

3 ΔΟΥΜ-ΛΛ: adverbial, "suddenly", in origin a pret. I verbid (§ 3.12b).

3-4 ΔΟΥΤΡΑΠ'(-Λ) ΛΨ-ΡΑ-Γ-Λ: "becoming (a) living fowl!"; the adjunctive of the inchoative, governing the predicative, ΔΟΥΤΡΑΠ'(-Λ) --- -Γ(Λ) (cf. 6.10 ΧΡΙCΤΙΔΑΝΟC-Λ-Γ-ΛΑΨΜΕ); for the elision see § 2.5.1a; ΛΨ-ΡΑ, originally ΛΨ-Λ, present verbid, becomes predicative when it modifies ΔΟΥΤΡΑΠ'(-Λ): see § 3.6.6b.

5 See § 3.10 s.vv. ΤΑΥC̄ and -ΚΕΤΑΛ.

7 ΤΟΥC-ΚΟΝΟ: lit. "after before"; see § 3.10 s.v. -ΚΟΝΟ. I have reconstructed



the Vorlage as ἤδη, as in IN I 4 ii 21-22 ΤΟΥΚΟΝΟ-ΤΙΛΟ ΤΟΥΚΜΑΡΙΕ[Ν(?)]ΑΝᾶ (ἤδη ὄξει).

8-13 <sup>1</sup>Γ̄C̄C-ΟΥ <sup>2</sup>ΜΗΝΑ-<sup>3</sup>ΕΙΟΝ <sup>4</sup>ΜΟΥΡΤ-<sup>5</sup>Α-ΔΩ <sup>6</sup>ΑΚ-<sup>7</sup>Λ̄ <sup>8</sup>ΔΟΥΤΡΑΠ-ΚΑ <sup>9</sup>ΤΑ-Ν ΛΥΕῖ  
<sup>10</sup>ΟΥΟ-<sup>11</sup>Λ-ΛΟ <sup>12</sup>ΔΟΥΜΜ-<sup>13</sup>Λ <sup>14</sup>ΤΑ-<sup>15</sup>Κ̄ <sup>16</sup>ΕΝ-<sup>17</sup>ΕΤ-<sup>18</sup>Λ ΠΕC-<sup>19</sup>CΝΔ' <sup>20</sup>ΕΝ-<sup>21</sup>ΔΩ <sup>22</sup>C-<sup>23</sup>CΕ' "and Saint Mena, sitting on (the) horse, taking (the) fowl by its two wings, raising (and) receiving it, said: 'For this I-came, this I-produced.'" (\*ὁ δὲ ἅγιος Μηνᾶς ἔφιππος κρατήσας τὸν ἀλεκτρούνα ἐκ τῶν δύο πτερύγων αὐτοῦ καὶ ἀναλαβὼν αὐτὸν εἶπεν· ἐπὶ τοῦτον ἦλθον, τοῦτον εἰργασάμην — cf. Pomjalovskij 77.28, 64.14, 79.24, 78.6).

8-9 ΜΟΥΡΤ-Α-ΔΩ: i.e. ΜΟΥΡΤ-Λ-ΔΩ; see on 10.2.

9 ΑΚ-Λ̄: "(while) sitting", \*ἔφιππος (sc. ὦν; cf. Pomjalovskij 77.28-29 ὁ ἅγιος ἔφιππος κρούσας ἤνοιξεν τὰς θύρας ...); see § 4.7.3c and n.31.

10 ΟΥΟ-Λ-ΛΟ: §§ 3.8.1 and 3.10 s.v. -ΛΟ (here -Λ-ΛΟ: 10.2n.); for the Greek cf. Pomjalovskij 79.24 ἐκράτησεν αὐτὸ ἐκ τοῦ ποδός, and for the quasi-instrumental use of -ΛΟ note IN I 7 ii 17-18 ΕΝ̄ <ΜΑ>ΨΙΛΟ ΓΔΛCΟΥ[ΜC̄]CΟΥ "the things that we did not see with eye ..."

11 ΕΝ(-Λ) ΕΤ-Λ: cf. ΕΝ̄-ΕΤ-Λ in 3.16.

12 -ΔΩ: for the unusual supraliteration, see Browne 1981, 59, and cf. below, on 13.14.

CΟΥ-CΕ: i.e. CΟΥΡ-CΕ (§ 2.5.6a), \*ἦλθον; cf. Pomjalovskij 78.6, where Menas says ἦλθον ἐνταῦθα τοῦ βοηθῆσαι σοι.

ΕΝ̄-ΚΑ-ΛΩ: here -ΛΩ implies that ΕΝ̄-ΚΑ- is the logical predicate: "it is this that I produced" (see above, on 1.6 and 5.13), but the absence of -ΛΩ with ΕΝ̄ΑΔΩ indicates that it is not an obligatory component of every emphatic utterance.

13 C-CΕ: "I produced" or "I effected"; for the verb C- cf. SC 19.24-25 ΓΕΚ-ΙC-ΟΝΔ "he worked" (ἐνήργησεν; see Browne 1989b, 69), and for the Greek, which I reconstruct as \*εἰργασάμην, cf. Jo. Chryst. *Comm. in Gal.* 4, 23 (PG 61.662A) οὐδὲ τὸ σπέρμα τὸν τόκον εἰργάσατο. Also possible is Zyhlarz's assumption that the verb is \*ῑ- "gebären" ... in weiterem Sinne" (1928, 141 S.50 n.4, also 176, where he compares K. *ir*), but (unlike C-) the verb \*ῑ- is not elsewhere attested in Old Nubian.

13-16 <sup>1</sup>Γ̄C̄C-ΟΥ <sup>2</sup>ΜΗΝΑ-<sup>3</sup>ΕΙΟΝ <sup>4</sup>ΜΑΝ <sup>5</sup>ΕΤΤ-<sup>6</sup>Ν̄ <sup>7</sup>ΓΟΥ-<sup>8</sup>ΛΟ <sup>9</sup>CΟΥ-<sup>10</sup>Λ ΚΙ-<sup>11</sup>Λ̄ <sup>12</sup>ΨΑΔΚ-ΚΑ  
<sup>13</sup>ΚΜΜ-<sup>14</sup>Λ̄ <sup>15</sup>ΟΟΚ-<sup>16</sup>ῑ-CΝΔ' "and Saint Mena, proceeding (and) going to (the) house of that-woman, knocking-on (the) door, had-her-called" (\*ἀπῆλθεν δὲ ὁ ἅγιος Μηνᾶς ἕως τοῦ οἴκου τῆς γυναικὸς ἐκείνης καὶ κρούσας τὴν θύραν μετεκαλέσατο αὐτήν — cf. Pomjalovskij 85.3, 77.28).

14-15 -ΛΟ CΟΥΡ-Λ ΚΙ-Λ̄ (i.e. ΚΙΡ-Λ: § 2.5.6a): cf. Pomjalovskij 85.3 ἀπῆλθεν

... Ἔως τοῦ τόπου, and note that 60P-λ/60P-λ KIP- translates ἀπέρχομαι in IN I 4 i 18 and II 14 i 17. I have therefore printed \*ἀπῆλθεν ... Ἔως τοῦ οἴκου in the retroversion.

15-16  $\omega\lambda\lambda\kappa\text{-}\kappa\lambda$  (i.e.  $\omega\lambda\lambda\lambda\text{-}\kappa\lambda$ : Hintze 1975b, § 5.4; cf. IN II 13 i 8  $\omega\lambda\lambda\text{-}$  and 14 i 18  $\omega\lambda\lambda\lambda\text{-}\Delta\omega$  [πρὸς τὴν θύραν]) ---  $\bar{O}\bar{O}\bar{K}\text{-}\bar{P}\text{-}CNA$ : for the doubled vowels see above, on 7.1; modern Nobiin has šā for the first and ōg for the second (Murray 1923, 153 and 136, where his og should be corrected to ōg: cf. Almkvist 1911, 239). For the causative  $\bar{P}\text{-}$  see § 3.9.5a, and contrast the formation with  $\bar{O}\bar{K}\epsilon\bar{C}\omega$  in 13.11 (sim. 14.14). For  $K\bar{M}\bar{M}\text{-}$  "to knock" note that it is spelled (if the restoration is right: Zyhlarz 1928, 168 S.5. n.4)  $KOYMM\text{-}$  in St. 35.7-9 [K]OYMM-OK-K-ON (i.e.  $KOYMM\text{-}O\lambda\text{-}K\text{-}ON$ )  $\Gamma\lambda\lambda\lambda\ \bar{T}\bar{A}\bar{M}\bar{M}\epsilon$  "and to whoever knocks I will open", an adaptation of Lk 11:10 καὶ τῷ κρούοντι ἀνοιγήσεται. The word appears as *kumm* "to touch" in K. (Murray 1923, 111). For the frequent interchange of I and OY in Old Nubian, see § 2.1.2 and above, on 6.6.

16-13.2  $\overset{1}{M}\overset{2}{\Delta N}\ \overset{3}{\epsilon}\bar{T}\bar{T}\text{-}\bar{\lambda}\text{-}\overset{4}{\lambda}\text{-}\overset{5}{O}\bar{N}\ \overset{6}{M}\overset{7}{I}\bar{A}\text{-}\bar{\lambda}\ \overset{8}{K}\bar{I}\ \overset{9}{\omega}\lambda\lambda\kappa\text{-}\kappa\lambda\ \overset{10}{\Gamma}\lambda\lambda\lambda\text{-}I\text{-}CNA$  "and that woman, coming running, opened (the) door" (\*τρέχουσα δὲ ἤλθεν ἡ γυνὴ ἐκείνη καὶ ἤνοιξεν τὴν θύραν — cf. Pomjalovskij 70.18, 77.29).

13 1  $M\bar{I}\bar{A}\text{-}\bar{\lambda}\ \bar{K}\bar{I}$  (i.e.  $K\bar{I}\text{-}\bar{\lambda}$  for  $KIP\text{-}\lambda$ : §§ 2.5.2b, 2.5.6a): see § 3.9.19b ("in general, the adjunctive is coordinating, while the verbid (in circumstantial/temporal clauses: § 4.7.3c) is subordinating"); hence: "and that woman came running and opened ..."

2-14.1  $\overset{1}{\Gamma}\bar{C}\bar{C}\text{-}\bar{\lambda}\text{-}\overset{2}{\lambda}\text{-}\overset{3}{O}\bar{N}\ \overset{4}{P}\bar{E}\bar{C}\text{-}CNA\ \overset{5}{T}\bar{\lambda}\bar{A}\text{-}\overset{6}{\Gamma}\bar{\lambda}\text{-}\overset{7}{\lambda}\bar{\epsilon}\ \overset{8}{\epsilon}\bar{T}\bar{T}\text{-}\bar{\lambda}\ \overset{9}{\epsilon}\bar{N}\ \overset{10}{\Delta}\bar{E}\bar{I}\bar{T}\bar{P}\bar{A}\bar{P}\text{-}\overset{11}{\kappa}\bar{\lambda}\ \overset{12}{\Delta}\bar{O}\bar{Y}\bar{M}\text{-}\overset{13}{\epsilon}\bar{T}\text{-}\bar{\lambda}\ \overset{14}{\epsilon}\text{-}\bar{N}\ \overset{15}{\Delta}\bar{O}\bar{Y}\bar{T}\bar{P}\bar{A}\bar{P}\text{-}\overset{16}{\Gamma}\bar{O}\bar{Y}\text{-}\overset{17}{\lambda}\bar{O}\ \overset{18}{P}\bar{E}\bar{\lambda}\text{-}\overset{19}{I}\text{-}\overset{20}{P}\text{-}\overset{21}{\epsilon}\text{-}\overset{22}{C}\bar{W}\ \overset{23}{\epsilon}\bar{K}\text{-}\overset{24}{\kappa}\bar{\lambda}\ \overset{25}{O}\bar{Y}\bar{N}\bar{N}\text{-}\overset{26}{\lambda}\ \overset{27}{T}\bar{K}\text{-}\overset{28}{K}\bar{O}\bar{\lambda}\bar{N}\bar{N}\bar{O}\ \overset{29}{\bar{\lambda}}\ \overset{30}{\epsilon}\bar{K}\text{-}\overset{31}{\kappa}\bar{\epsilon}\bar{T}\bar{\lambda}\bar{\lambda}\text{-}\overset{32}{\lambda}\bar{\epsilon}\text{-}\overset{33}{\epsilon}\bar{I}\bar{O}\bar{N}\ \overset{34}{\epsilon}\ \overset{35}{\epsilon}\bar{T}\bar{T}\text{-}\bar{\lambda}\ \overset{36}{\Gamma}\bar{\lambda}\text{-}\overset{37}{K}\ \overset{38}{O}\bar{Y}\bar{N}\bar{N}\text{-}\overset{39}{\lambda}\bar{P}\bar{P}\bar{\lambda}\text{-}\overset{40}{C}\bar{I}\ \overset{41}{T}\bar{\lambda}\text{-}\overset{42}{N}\ \overset{43}{T}\bar{\lambda}\bar{C}\bar{C}\text{-}\overset{44}{\kappa}\bar{\lambda}\ \overset{45}{M}\bar{H}\bar{N}\bar{\lambda}\text{-}\overset{46}{\bar{\lambda}}\ \overset{47}{\bar{O}\bar{K}\text{-}\bar{\epsilon}\text{-}\bar{C}\bar{W}\ \bar{\epsilon}\text{-}\bar{N}\ \bar{M}\bar{E}\bar{\Delta}\bar{D}\bar{O}\bar{Y}\text{-}\bar{N}\text{-}\bar{N}\ \bar{T}\bar{\lambda}\bar{E}\bar{I}\text{-}\bar{G}\bar{O}\bar{Y}\text{-}\bar{K}\text{-}\bar{K}\bar{E}\bar{T}\bar{\lambda}\bar{\lambda}\ \bar{K}\bar{E}\bar{\lambda}\bar{\lambda}\bar{O}\bar{Y}\bar{N}\bar{N}\text{-}\bar{\lambda}\bar{\lambda}\bar{M}\bar{M}\bar{A}\bar{N}\bar{\lambda}\ \bar{O}\bar{N}\ \bar{\epsilon}\text{-}\bar{N}\ \bar{T}\bar{O}\bar{Y}\bar{E}\bar{I}\text{-}\bar{G}\bar{O}\bar{Y}\text{-}\bar{\lambda}\ \bar{\epsilon}\bar{I}\bar{P}\text{-}\bar{O}\bar{N}\ \bar{\epsilon}\ \bar{\epsilon}\bar{T}\bar{T}\text{-}\bar{\lambda}\ \bar{P}\bar{C}\bar{T}\bar{T}\bar{T}\text{-}\bar{K}\ \bar{\epsilon}\bar{I}\bar{T}\text{-}\bar{\epsilon}\text{-}\bar{C}\bar{W}\ \bar{\epsilon}\text{-}\bar{N}\ \bar{\Gamma}\bar{\lambda}\bar{P}\bar{E}\text{-}\bar{G}\bar{O}\bar{Y}\text{-}\bar{N}\ \bar{T}\bar{O}\bar{K}\bar{\Delta}\bar{E}\bar{P}\text{-}\bar{P}\bar{\lambda}\text{-}\bar{\Gamma}\bar{\lambda}\text{-}\bar{\lambda}\bar{\epsilon}}$  "and (the) Saint said to her: 'Woman, taking (and) receiving this fowl, let-it-go-forth amongst your fowls, that-they-may-give-birth for-you. And also you, O woman — for you-will-bear (a) son — call his name "Mena". Also all your servant-girls will-give-birth, and (so will) your cows. And you, O woman, receive baptism for remission of-your-sins'" (\*εἶπεν δὲ αὐτῇ ὁ ἅγιος γύναι, καταλαβοῦσα τὸν ἀλεκτρυόνα τοῦτον ἄφες αὐτὸν εἰς τὰς ἀλεκτρυόνας σου, ἵνα γεννήσῃσιν σοι. καὶ σὺ δέ, ὦ γύναι — υἱὸν γὰρ γεννήσεις — κάλεσον τὸ ὄνομα αὐτοῦ Μηνᾶν. γεννήσουσιν καὶ πᾶσαι αἰ δοῦλαι σου καὶ αἰ βόες σου. σὺ δέ, ὦ γύναι, βαπτίσθητι εἰς ἄφεισιν τῶν ἁμαρτιῶν σου — cf. Pomjalovskij 77.1, 72.29, 80.6, 71.6).

2-3  $P\bar{E}\bar{C}\text{-}CNA\ T\bar{\lambda}\bar{A}\text{-}\bar{\Gamma}\bar{\lambda}\text{-}\bar{\lambda}\bar{\epsilon}$ : see on 4.9-10.

4-5  $\Delta\bar{E}\bar{I}\bar{T}\bar{P}\bar{A}\bar{P}\text{-}$  ---  $\Delta\bar{O}\bar{Y}\bar{T}\bar{P}\bar{A}\bar{P}\text{-}$ : see on 6.6. Note that when the phrase is

repeated, *mutatis mutandis*, in 14.5-7 the scribe writes ΔΟΥΤΡΑΠ- --- ΔΟΥΤΡΑΠ-  
1- (§ 2.10).

6 ΠΕΛ-1-ρ-: causative (§ 3.9.5a). On the alternation of ΠΕΛ-: ΠΑΛ- see  
Zyhlarz 1928, 142 S.54 n.2 (but for his "Intent. i. o. s." read "Kausativ": Hintze  
1975a, § 6.1.1).

6-7 ΕΚ-ΚΑ --- ΤΚ-ΚΟΛΝΝΟΑ: see above, on 7.5-6 and also Hintze 1975a,  
§ 5.1 as well as Stricker 1940, 453. For the purpose construction see § 4.7.7a.

8-9 Ε ΕΤΤ-Λ (sim. 15): \* $\tilde{\omega}$  γύναι (cf. Pomjalovskij 71.6) vs. 13.3 ΕΤΤ-Λ,  
\*γύναι (Pomjalovskij 72.29). Cf. above, 8.13n.

9 ΓΑ-Κ (i.e. ΓΑΛ-Κ: 1.10n.) ΟΥΝΝ-ΑΡΡΑ-ΓΙ: "for you will bear (a) son" (\*υἱὸν  
γάρ γεννήσεις); for similar parenthetical γάρ-clauses see Pomjalovskij 63.20-21 and  
67.23-24 and note also IN I 10 A ii 12-17 ΕΛΟΝ' Ε' ΟΥΡΟΥΑ ΟΝΝΟΡΙΟΙ ΕΙΡΟΥ  
ΑΓΓΕΛΟΣ ΟΥΡ ΡΑΦΑΗΛΙΝ ΚΩΣΕΚΑ ΟΚΤΛΑΩ ΡΟΥΦΚΑ ΑΝΚΙΚΕΡΑ-ΓΙ ΤΑΚΚΕΤΑΛ  
ΞΑΡΜΙΓΟΥΝ ΡΚΑΝΕΛΛΑΟ ΕΚΚΑ ΔΟΥΕΡΚΙΚΑ ΜΕΔΔΑΓΡΑ ΚΔΔΙΝΑ "and now, O king  
Honorius — for you intend to build upon the earth a church of the archangel  
Raphael [i.e. \*σὺ γάρ μέλλεις ἐπὶ τῆς γῆς οἰκοδομῆσαι ἐκκλησίαν τοῦ ἀρχαγγέλου  
Ῥαφαήλ] — he too will go and prepare for you a seat in the kingdom of the  
heavens": observe the 2nd pers. sing. formant -ΓΙ both in ΟΥΝΝΑΡΡΑ-ΓΙ and in  
ΑΝΚΙΚΕΡΑ-ΓΙ (cf. also ΤΟΡΡΑ-ΓΙ [(N)](?) in 11.14-15); -ΑΡΡΑ-: future predicative  
(§ 3.9.6).

10 ΜΗΝΑ-Α: the -Α terminates direct discourse ("call his name 'Mena'"); see  
§ 4.8. Comparable is the use of ΧΕ in Coptic to signal the beginning of direct  
discourse (Till 1970, § 356); for the present passage the corresponding Coptic would  
be \*ΜΟΥΤΕ ΕΠΕΦΡΑΝ ΧΕ ΜΗΝΑ.

12 I.e. ΤΑΕΙ-ΓΟΥ-Λ; see above, 2.8n.

12-13 ΚΕΛΛΩ: "all" (sim. 14.8 and 15.1-2); see § 3.7.6c. In terms of etymology,  
ΚΕΛΛΩ is probably ΚΕΛ-ΛΩ "to (the) limit"; similar is Coptic ΤΗΡ' "all", from  
Egyptian *r-dr* "to the frontier": see Browne 1979, 254-256.

13 -ΑΔΜΑΝΑ: see above, on 6.10.

14 ΟΝ: for the supraliteration see Browne 1981, 58-59; similar is ΟΝ̄ in 14.10,  
15.16 (bis), 16.15, 17.1 (bis); cf. also ΕΝΔΩ in 12.12.

15 ΠΟΤΤΤ-: i.e. ΠΟΤ-ΙΤΤ- (§ 3.3.2), literally "splashing"; the word renders  
βάπτισμα in SC 24.13, and the verb ΠΟΤ- "to splash" (cf. Murray 1923, 53 s.v. *fiss*,  
which in Nobiin means "to sprinkle") is used to translate βαπτίζομαι in SC 13.7  
(ΠΟΤΙΟΝΑ: ἐβαπτίσθη). See also below, 15.10 and 15.

16-14.1 ΓΑΠΕ-ΓΟΥ-Ν ΤΟΚΑΕΡ-ΡΑ-ΓΑ-ΛΕ (i.e. -ΛΑ-ΓΑ-ΛΕ): "for remission  
of your sins" (\*εἰς ἄφεσιν τῶν ἁμαρτιῶν σου: cf. Acts 2:38); for ΤΟΚ-ΑΕΡ- see

§ 3.3.2.

14 1-4  $\overset{1}{\text{Ἐ}}\overset{2}{\text{ἄ}}\overset{3}{\text{ν}}\overset{4}{\text{-κλ}} \overset{2}{\text{πῆ}}\overset{3}{\text{σ}}\overset{4}{\text{-λ}} \overset{3}{\text{τοκλ}}\overset{4}{\text{-εἰ}}\overset{5}{\text{ον}} \overset{5}{\text{δοϋμ}}\overset{6}{\text{-λκ}}\overset{7}{\text{-κονο}} \overset{6}{\text{Ἦ}}\overset{7}{\text{ῶ}}\overset{8}{\text{-κ}} \overset{7}{\text{μῆ}}\overset{8}{\text{υ}}\overset{9}{\text{-τλκ}}\overset{10}{\text{-ρλ}} \overset{8}{\text{Ἦ}}\overset{9}{\text{-ῶ}}\overset{10}{\text{κνλ}}$ : "and ceasing saying this, immediately (the) Saint became dissolved" (\*καὶ ταῦτα εἰπὼν εὐθὺς ἄφαντος ἐγένετο ὁ ἅγιος — cf. Pomjalovskij 81.2, 65.26).

1-2  $\overset{1}{\text{Ἐ}}\overset{2}{\text{ἄ}}\overset{3}{\text{ν}}\overset{4}{\text{-κλ}} \overset{2}{\text{πῆ}}\overset{3}{\text{σ}}\overset{4}{\text{-λ}} \overset{3}{\text{τοκλ}}\overset{4}{\text{-εἰ}}\overset{5}{\text{ον}}$ : \*καὶ ταῦτα εἰπὼν; cf. IN I 4 i 17, where the same phrase renders καὶ ταῦτα εἰποῦσα. The adjunctive  $\overset{3}{\text{τοκ}}\overset{4}{\text{-λ}}$ , literally "ceasing", also translates the Greek aorist participle in ii 16-17, where  $\overset{3}{\text{σῆ}}\overset{4}{\text{π}}\overset{5}{\text{ῆ}}\overset{6}{\text{σῆ}}\overset{7}{\text{π}}\overset{8}{\text{ῆ}}\overset{9}{\text{-λ}} \overset{3}{\text{τοκ}}\overset{4}{\text{-λ}}$  "ceasing snorting(?)" corresponds to ἐμβριμησάμενος: see Browne 1987a, 321.

2-4  $\overset{2}{\text{δοϋμ}}\overset{3}{\text{-λκ}}\overset{4}{\text{-κονο}}$  (i.e.  $\overset{2}{\text{δοϋμ}}\overset{3}{\text{-λλ}}\overset{4}{\text{-κονο}}$ : cf.  $\overset{2}{\text{δοϋμ}}\overset{3}{\text{-λλ}}$  in 12.3 and  $\overset{2}{\text{τοϋσ}}\overset{3}{\text{-κονο}}$  in 12.7)  $\overset{7}{\text{μῆ}}\overset{8}{\text{υ}}\overset{9}{\text{-τλκ}}\overset{10}{\text{-ρλ}} \overset{8}{\text{Ἦ}}\overset{9}{\text{-ῶ}}\overset{10}{\text{κνλ}}$ : \*εὐθὺς ἄφαντος ἐγένετο, as in Pomjalovskij 65.26; cf. also Drescher 24 ii 19-20  $\overset{19}{\text{ντῆ}}\overset{20}{\text{γνοϋ}} \overset{21}{\text{λ}}\overset{22}{\text{ϕῆ}} \overset{23}{\text{λτοϋ}}\overset{24}{\text{ων}} \overset{25}{\text{εβ}}\overset{26}{\text{ολ}}$ . For  $\overset{7}{\text{μῆ}}\overset{8}{\text{υ}}\overset{9}{\text{-τλκ}}\overset{10}{\text{-ρλ}}$  "to dissolve" cf. K.D. *bēu* "to loosen, unwind" (Murray 1923, 24);  $\overset{8}{\text{Ἦ}}\overset{9}{\text{-ῶ}}\overset{10}{\text{κνλ}} = \overset{8}{\text{Ἦ}}\overset{9}{\text{-Ι}}\overset{10}{\text{-σῆ}}\overset{11}{\text{-λ}}\overset{12}{\text{-κνλ}}$ , i.e. the inchoative (§ 3.9.5a), with the expansion described in § 3.9.9 with n.19; cf. above, on 8.5 and 8.11-12. The construction,  $\overset{7}{\text{μῆ}}\overset{8}{\text{υ}}\overset{9}{\text{-τλκ}}\overset{10}{\text{-ρλ}} + \overset{8}{\text{Ἦ}}\overset{9}{\text{-ῶ}}\overset{10}{\text{κνλ}}$ , is the predicative periphrastic (§ 3.9.14); cf. IN I 2 i 26-27  $\overset{26}{\text{κλ}}\overset{27}{\text{αρ}}\overset{28}{\text{(?)}}\overset{29}{\text{τῆλ}} \overset{30}{\text{τλρ}}\overset{31}{\text{ῆ}} \overset{32}{\text{κνκλ}} \overset{33}{\text{ε}}\overset{34}{\text{λλ}}$  (i.e.  $\overset{33}{\text{ε}}\overset{34}{\text{λ}}\overset{35}{\text{-ρλ}}$ )  $\overset{32}{\text{Ἦ}}\overset{33}{\text{-ῶ}}\overset{34}{\text{κν}}\overset{35}{\text{[λ}}$  "the sparrow found [lit. "began to find"] its home".

4-10  $\overset{4}{\text{Ἐ}}\overset{5}{\text{ἄ}}\overset{6}{\text{ν}}\overset{7}{\text{-λ}}\overset{8}{\text{ον}} \overset{9}{\text{δοϋτ}}\overset{10}{\text{ραπ}}\overset{11}{\text{-κλ}} \overset{12}{\text{δοϋμ}}\overset{13}{\text{-ἔτ}}\overset{14}{\text{-λ}} \overset{15}{\text{τλ}}\overset{16}{\text{-ν}} \overset{17}{\text{δοϋτ}}\overset{18}{\text{ραπ}}\overset{19}{\text{-Ι}}\overset{20}{\text{-ροϋ}}\overset{21}{\text{-λο}} \overset{22}{\text{πῆ}}\overset{23}{\text{λ}}\overset{24}{\text{-Ι}}\overset{25}{\text{-ρ}}\overset{26}{\text{-ον}}$   $\overset{27}{\text{δοϋμ}}\overset{28}{\text{-λκ}}\overset{29}{\text{-κονο}}$   $\overset{30}{\text{κῆ}}\overset{31}{\text{λλω}}$   $\overset{32}{\text{οϋνν}}\overset{33}{\text{-Ι}}\overset{34}{\text{-σλνλ}}$  {  $\overset{35}{\text{μῆ}}\overset{36}{\text{δσοϋ}}\overset{37}{\text{-ν}}\overset{38}{\text{-ῆ}}$   $\overset{39}{\text{τλῆ}}\overset{40}{\text{ι}}\overset{41}{\text{-ροϋ}}\overset{42}{\text{-λ}}$  }  $\overset{43}{\text{ὄν}}$   $\overset{44}{\text{τοϋ}}\overset{45}{\text{ει}}\overset{46}{\text{-ροϋ}}\overset{47}{\text{-λ}}$  "and when (the) woman, taking (and) receiving (the) fowl, let-it-go-forth amongst her fowls, immediately all gave-birth, {(the) servant-girls,} and (so did the) cows" (\*ἡ δὲ γυνὴ καταλαβοῦσα τὸν ἀλεκτρούνα ἀφῆκεν αὐτὸν εἰς τὰς ἀλεκτρούνας αὐτῆς καὶ εὐθὺς ἐγέννησαν πᾶσαι {αἱ δοῦλαι} καὶ αἱ βόες).

5-6 See above, on 13.4-5.

7  $\overset{22}{\text{πῆ}}\overset{23}{\text{λ}}\overset{24}{\text{-Ι}}\overset{25}{\text{-ρ}}\overset{26}{\text{-ον}}$ : see on 13.6 and for the subjunctive (pret. I) see § 4.7.3c.

8  $\overset{30}{\text{κῆ}}\overset{31}{\text{λλω}}$ : 13.12-13n.

8-9  $\overset{32}{\text{οϋνν}}\overset{33}{\text{-Ι}}\overset{34}{\text{-σλνλ}}$ : vs. 15.2  $\overset{15}{\text{οϋνν}}\overset{16}{\text{-οϋ}}\overset{17}{\text{-σλνλ}}$  (§ 2.1.2); see above, on 6.6.

9-10 Since the servant-girls do not become pregnant and give birth until later in the story (lines 16ff.), the phrase  $\overset{35}{\text{μῆ}}\overset{36}{\text{δσοϋ}}\overset{37}{\text{-ν}}\overset{38}{\text{-ῆ}}$   $\overset{39}{\text{τλῆ}}\overset{40}{\text{ι}}\overset{41}{\text{-ροϋ}}\overset{42}{\text{-λ}}$  (for which see 2.8n.) is probably simply a scribal error.

10  $\overset{43}{\text{ὄν}}$ : see above, on 13.14.

11-16  $\overset{11}{\text{τλρ}}\overset{12}{\text{-οϋ}}$   $\overset{13}{\text{Ἐ}}\overset{14}{\text{ἄ}}\overset{15}{\text{ν}}\overset{16}{\text{-κῆ}}\overset{17}{\text{τλλ}}\overset{18}{\text{-λῆ}}\overset{19}{\text{-εἰ}}\overset{20}{\text{ον}}$   $\overset{21}{\text{σοϋντ}}\overset{22}{\text{-οϋ}}\overset{23}{\text{-Ἦ}}\overset{24}{\text{-λ}}$   $\overset{25}{\text{Ἦ}}\overset{26}{\text{-λ}}\overset{27}{\text{-ν}}$   $\overset{28}{\text{κλκ}}\overset{29}{\text{-ῆ}}\overset{30}{\text{-κλ}}$   $\overset{31}{\text{οϋνν}}\overset{32}{\text{-οϋ}}\overset{33}{\text{-κνλ}}$   $\overset{34}{\text{τλ}}\overset{35}{\text{-ν}}$   $\overset{36}{\text{τλ}}\overset{37}{\text{ῶ}}\overset{38}{\text{-κ}}\overset{39}{\text{-ον}}$   $\overset{40}{\text{ὄκ}}\overset{41}{\text{-Ι}}\overset{42}{\text{-κνλ}}$   $\overset{43}{\text{μῆ}}\overset{44}{\text{νλ}}\overset{45}{\text{-λ}}$   $\overset{46}{\text{Ἦ}}\overset{47}{\text{ῶ}}\overset{48}{\text{-κλ}}$   $\overset{49}{\text{τλ}}\overset{50}{\text{δ}}\overset{51}{\text{-γλ}}$   $\overset{52}{\text{πῆ}}\overset{53}{\text{σ}}\overset{54}{\text{-κῆ}}$   $\overset{55}{\text{κῆ}}\overset{56}{\text{λλω}}$  "and also (the) woman herself, becoming-pregnant, bore (the) first-born son, and she-called his name 'Mena', according-as (the) Saint said to her" (\*κυῆσσα δὲ ἡ γυνὴ καὶ αὐτὴ ἐγέννησεν τὸν πρωτότοκον υἱὸν καὶ τὸ ὄνομα

αὐτοῦ ἐκάλεσεν Μηνᾶν, καθὼς εἶπεν αὐτῇ ὁ ἅγιος).

11 ΤΑΡ-ΟΥ ΕΤΤ-Λ-: "(the) woman herself" (\*ἡ γυνή ... αὐτή); see § 3.6.5a.

12-13 ΓΛ-Ν ΚΑΚ-Κ-ΚΑ (i.e. ΓΛΛ-Ν ΚΑΚ-Λ-ΚΑ): lit. "(the) first-born of [the category] son"; see above, on 3.12-13.

15 ΜΗΝΑ-Λ: see 13.10n.

15-16 ΓΟΟ-ΝΑ --- ΚΕΛΛΩ: lit. "according to (the) Saint's having-said to her"; see § 4.7.2b; for the subjunctive cf. SC 8.16 ΠΕΟ-Ε-ΟΙ ΚΕΛΛΩ "according as I said" (καθὼς ... εἶπον).

16-15.3 ΤΑ-Ν ΜΕΔΟΟΥ-Ν-Ν ΤΑΕΙ-ΓΟΥ-Κ-ΚΕΤΑΛ-ΛΕ-ΕΙΟΝ ΟΟΥΝΤ-ΟΥ-Γ-Λ ΚΕΛΛΩ ΟΥΝΝ-ΟΥ-ΟΑΝΑ ΓΑΚ-ΚΑ ΛΟ-ΚΑ "and also her servant-girls becoming-pregnant all bore sons (and) daughters" (\*κῆσσαι δὲ καὶ πᾶσαι αἱ δοῦλαι αὐτῆς ἐγέννησαν καὶ υἱοὺς καὶ θυγατέρας).

15 2-3 ΓΑΚ-ΚΑ (i.e. ΓΑΛ-ΚΑ) ΛΟ-ΚΑ: note the parallelism (heightened by the punctuation before each phrase) with 1.9-11 ΑΓΕΝΔΕ ΟΥΝΝΑΡΑ ΜΕΝΝΑΛΩ ΓΑΚΕΝΔΕ ΛΟΚΕΝΔΕ. For the asyndeton see above, on 1.11-12, and for the collective singular cf. SC 23.2 ΤΟΤ ΟΥΝΝΑΝΝΑ "you will bear children" (τέξη τέκνα).

3-7 ΜΑΝ ΕΤΤ-Λ-ΛΟΝ ΤΑ-Ν ΚΟΚΚΑΝΕ-Ν ΟΥΚΡ-Ι-ΓΟΥ-Λ ΚΙΡ-Ι-Γ-ΟΥΑΝ {ΓΙ} ΓΟΟ-ΟΥ ΜΗΝΑ ΚΟΟΕ-ΛΩ ΟΡ-Α ΚΙ-ΟΑΝ ΜΑΡΕΩΘΗ-Ω "and that woman, after (the) days of-her-purification had-become-completed, proceeding, went to (the) church (of) Saint Mena in Mareotes" (\*ἡ δὲ γυνὴ ἐκείνη, ὅτε αἱ ἡμέραι καθάρσεως αὐτῆς ἐπληρώθησαν, ἀπῆλθεν ἕως τοῦ ναοῦ τοῦ ἁγίου Μηνᾶ ἐν τῇ Μαρεώτῃ — cf. Pomjalovskij 85.3).

4-5 ΤΑ-Ν --- ΚΙΡ-Ι-Γ-ΟΥΑΝ: cf. Lev 12:4 ἕως ἂν πληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς, on the basis of which I have reconstructed the Vorlage as above. For the institution see Vantini 1982, 27-29.

4 ΚΟΚ-ΚΑΝΕ-: "purification" (\*κάθαρσις). For the suffix see § 3.3.2, and for the meaning cf. ΚΟΛ-Ι-ΔΕΡ-, which translates καθαρισμὸς in SC 16.15-16, as does ΚΟΓ-ΡΑ-Λ[Ω] (lit. "... is that which makes pure") in St. 20.2 (sim. K. 25.12-13 ΚΟΚ-ΕΙΡ-Α "making pure"), and note IN I 5 ii 25 ΚΟΚΚΑΝΕ ΜΩΑΝΚΑ "every purity" (or "holiness": ὅσα σεμνά) and II 18 vi 3-5 ΚΩ-Λ-Γ-Δ' ΔΟΥΑΝΑΩ ΛΙΟΥ' ΚΟ-Α' ΕΝΕΡΙΛΟ' ΟΩΑ "continue becoming holy, because I am holy" (cf. 1 Pet 1:16 ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος) as well as SC 3.8-9 ΑΕ[ΑΚΑΕΙ]Ο[Ν ..]Α ΚΟΚ-ΕΛ-ΚΑ (i.e. ΚΟΚ-Ρ-ΕΛ-ΚΑ) "and ... making pure the soul" (καὶ ψυχὴν ἀποσμήχουσιν). The base form is ΚΟΛ- "alone (cf. e.g. IN II 24.13 ΕΙΡΟΥ ΚΟΛ-ΛΟ "you alone"), solitary, purified, cleansed, holy"; it survives as N. kō, K.D. kōl "alone" (Murray 1923, 101).

5 ΚΙΡ-Ι-Γ-ΟΥΑΝ: pret. I subjunctive (§ 4.7.3c) of the inchoative of ΚΙΡ-

"to come" (§ 3.9.5a); cf. L. 100.1 ΚΙΡΙΓ<sup>1</sup>[ΚΟΝ]ΝΟ<sup>2</sup>ΛΛΩ "in order that it be fulfilled/completed" (ἵνα πληρωθῆ; sim. 108.11); hence \*ἔπληρώθησαν in the Vorlage.

{ΓΙ}: a false start, which the scribe neglected to cancel when he continued with Γ<sup>3</sup>ΚΟΥ (Browne 1982, § 20[a]).

6 ΜΗΝΛ-: for ΜΗΝΔ-N (§ 3.6.2c); sim. 16.6.

7 ΜΑΡΕ<sup>1</sup>ΩΘΗ-<sup>2</sup>Ω (i.e. ΜΑΡΕ<sup>1</sup>ΩΘΗ-ΛΩ: § 2.5.6a): for the Greek ἀπῆλθεν ἕως τοῦ ναοῦ ... ἐν τῷ Μαρεώτῃ cf. above, on 12.14-15 and note also *Aporhth. patrum*, Arsenius 27 (PG 65.96B) ἀπῆλθεν εἰς τὸ κέλλιον τοῦ ἄββα Ἀρσενίου ἐν Σήττει. For the position of the phrase cf. 1.7-8 --- ΔΟΥ<sup>1</sup>ΑΡ<sup>2</sup>· ΛΛΕΖΑΝΔΡΕΝ<sup>3</sup> ΟΥ<sup>4</sup>ΚΟΥΛΛ (with similar punctuation: see n. ad loc.); sim. IN II 14 i 2-3 and St. 11.9-10. For the spelling of the toponym see Zyhlarz 1928, 143 S.63 n.2: "Die Schreibung ΜΑΡΕΩΘΗ : ΜΑΡΕΩΤΙ zeigt, daß Θ und Τ dem Nubier nur graphische Varianten waren."

8-10 <sup>1</sup>Κ<sup>2</sup>Κ<sup>3</sup>Ε<sup>4</sup> <sup>2</sup>Γ<sup>3</sup>Κ<sup>4</sup>Κ<sup>5</sup>-<sup>3</sup>ΛΛ <sup>4</sup>ΚΙ-<sup>5</sup>ΕΝ-<sup>6</sup>ΝΟΝ· <sup>6</sup>Κ<sup>7</sup>ΟΡ<sup>8</sup>ΤΟ-<sup>7</sup>Κ<sup>1</sup> <sup>7</sup>Κ<sup>2</sup>Κ<sup>3</sup>ΕΛ-<sup>1</sup>Ι-<sup>8</sup>ΚΝΔ <sup>8</sup>Τ<sup>9</sup>ΕΚ-<sup>6</sup>ΚΛ <sup>9</sup>Π<sup>6</sup>Κ<sup>7</sup>Τ-<sup>9</sup>ΔΚ-  
ΚΟΝΝΟ<sup>8</sup>· "and when-she-came into (the) holy church, she-begged (the) priest that-he-might-baptize them" (\*καὶ ἐλθοῦσα εἰς τὸν ἅγιον ναὸν παρεκάλεσεν τὸν πρεσβύτερον ἵνα βαπτίσῃ αὐτοῦς — cf. Pomjalovskij 66.1).

8 ΚΙ-ΕΝ-: i.e. ΚΙΡ-ΕΝ (§§ 2.5.6a, 4.7.3c). For -ΛΛ ΚΙΡ- used to translate ἔρχομαι εἰς cf. IN I 4 i 17.

9 Κ<sup>1</sup>Κ<sup>2</sup>ΕΛ-<sup>1</sup>Ι-<sup>8</sup>ΚΝΔ: \*παρεκάλεσεν, as in Pomjalovskij 66.1 παρεκάλεσε δὲ αὐτὸν ... ἵνα δέξηται; cf. SC 4.21 and 11.12 for Κ<sup>1</sup>Κ<sup>2</sup>ΕΛ-ΔΡ- (§ 3.9.5a) rendering παρακαλῶ.

9-10 Τ<sup>8</sup>ΕΚ-<sup>6</sup>ΚΛ: i.e. the woman and her family, as specified in lines 12-15 below.

10 Π<sup>6</sup>Κ<sup>7</sup>Τ-<sup>9</sup>ΔΚ-ΚΟΝΝΟ<sup>8</sup> (i.e. Π<sup>6</sup>Κ<sup>7</sup>Τ-ΔΡ-ΚΟΝΝΟ<sup>8</sup>): lit. "that he might cause splashing [to them: Τ<sup>8</sup>ΕΚΚΛ]". For Π<sup>6</sup>Κ<sup>7</sup>Τ- see 13.15n., and for its use as a substantive see L. 103.3, where ΠΙ<sup>6</sup>Κ<sup>7</sup>Τ-ΟΥ Τ<sup>8</sup>ΔΔΩ Δ<sup>9</sup>ΛΛΑ ΟΥ<sup>10</sup>ΕΛ- lit. "one in the splashing/sprinkling which is on it" refers to the diaeresis over iota and translates μία κεραία (see Stricker 1940, 441 n.4). For the construction, Τ<sup>8</sup>ΕΚ-ΚΛ Π<sup>6</sup>Κ<sup>7</sup>Τ-ΔΡ-, cf. K. 29.15-30.1 Τ<sup>1</sup>Λ<sup>2</sup>ΛΟΥ Θ<sup>3</sup>Μ<sup>4</sup>Μ<sup>5</sup>Λ<sup>6</sup>ΡΟΥΚΛ Θ<sup>7</sup>Μ<sup>8</sup>ΠΙ<sup>9</sup>Τ-ΔΡ-ΟΚΚΛ (i.e. -ΟΛ-ΚΛ) "God who caused (a) foundation for all" (see Browne 1988, II § 2d [p.17] and also above, 7.2n.). Note that -ΚΟΝΝΟ<sup>8</sup> here marks an object clause; cf. L. 105.4-6, where the clause ending in Θ<sup>1</sup>Ν<sup>2</sup>Ι<sup>3</sup>Α̅ is the subject of ΜΕ<sup>4</sup>ΝΟΝΔ: Χ<sup>5</sup>ΡΙ<sup>6</sup>Κ<sup>7</sup>ΤΟ<sup>8</sup>Ι Τ<sup>9</sup>ΑΚΚΟΝ[Ο] Α<sup>10</sup>Ρ<sup>11</sup>Χ<sup>12</sup>Η<sup>13</sup>Ι<sup>14</sup>Ε<sup>15</sup>Ρ<sup>16</sup>Ε<sup>17</sup>Θ<sup>18</sup>Σ<sup>19</sup>Δ<sup>20</sup>Δ<sup>21</sup> Γ<sup>22</sup>Ο<sup>23</sup>Κ Θ<sup>24</sup>Ν<sup>25</sup>Ι<sup>26</sup>Α̅ ΜΕ<sup>27</sup>ΝΟΝΔ lit. "for Christ, making himself high priest, to receive honor did not exist" (Browne 1988, II 27 n.2).

10-16.1 <sup>1</sup>Κ<sup>2</sup>Ο<sup>3</sup>Ρ<sup>4</sup>ΤΟ-<sup>1</sup>Λ-<sup>2</sup>ΛΟΝ <sup>3</sup>Δ<sup>4</sup>ΟΥ<sup>5</sup>ΜΜ-<sup>1</sup>Ι-<sup>2</sup>Θ-<sup>3</sup>Α· <sup>4</sup>Τ<sup>5</sup>ΕΔ-<sup>6</sup>ΔΩ <sup>6</sup>Κ<sup>7</sup>Ι<sup>8</sup>ΕΛ-<sup>7</sup>Α· <sup>8</sup>Τ<sup>9</sup>ΔΔ-<sup>8</sup>ΔΕ <sup>9</sup>Τ<sup>10</sup>Δ-<sup>11</sup>Ν <sup>11</sup>Ο<sup>12</sup>Γ<sup>13</sup>Θ-<sup>11</sup>Α-<sup>12</sup>ΔΕ· <sup>12</sup>Τ<sup>13</sup>Δ-<sup>14</sup>Ν <sup>13</sup>Γ<sup>14</sup>Α-<sup>15</sup>Δ-<sup>14</sup>ΔΕ· <sup>14</sup>Τ<sup>15</sup>Δ-<sup>16</sup>Ν <sup>15</sup>ΜΕ<sup>16</sup>Δ<sup>17</sup>ΘΟΥ-<sup>16</sup>ΝΙ-<sup>17</sup>ΓΟΥ-<sup>18</sup>Λ-<sup>17</sup>ΔΕΚ<sup>18</sup>ΕΚ-<sup>18</sup>ΚΛ <sup>18</sup>Π<sup>19</sup>Κ<sup>20</sup>Τ-<sup>19</sup>ΔΡ-<sup>19</sup>Ι-  
<sup>19</sup>ΚΝΔ <sup>20</sup>Π<sup>21</sup>Α<sup>22</sup>Π-<sup>20</sup>Α-<sup>21</sup>ΔΕ <sup>21</sup>Ο<sup>22</sup>Ν̅ <sup>22</sup>Γ<sup>23</sup>Α-<sup>23</sup>Λ-<sup>24</sup>ΔΕ <sup>23</sup>Ο<sup>24</sup>Ν̅ <sup>24</sup>Κ<sup>25</sup>Ε<sup>26</sup>Υ<sup>27</sup>Α<sup>28</sup>Ρ<sup>29</sup>Τ-<sup>25</sup>ΟΥ <sup>25</sup>Γ<sup>26</sup>Κ<sup>27</sup>Κ-<sup>26</sup>Α-<sup>27</sup>ΔΕΚ<sup>28</sup>Ε-<sup>27</sup>Ν <sup>28</sup>Τ<sup>29</sup>Α<sup>30</sup>Ν<sup>31</sup>Κ-<sup>28</sup>ΛΟΚ<sup>29</sup>Ω

<sup>2</sup>and (the) <sup>1</sup>priest, <sup>3</sup>taking-them, <sup>6</sup>praying for them, <sup>5</sup>baptized <sup>4</sup>both-her <sup>18</sup>and-her-husband <sup>8</sup>and-her-son <sup>7</sup>and-her-servants <sup>11</sup>in (the) <sup>9</sup>name <sup>10</sup>of-both-(the-)Father and-(the-)Son and-  
<sup>14</sup>(the-)Holy <sup>12</sup>Ghost" <sup>13</sup>(\*λαβὼν δὲ αὐτοὺς ὁ πρεσβύτερος καὶ προσευξάμενος ὑπὲρ <sup>15</sup>αὐτῶν, καὶ αὐτὴν καὶ τὸν ἄνδρα αὐτῆς καὶ τὸν υἱὸν αὐτῆς καὶ τοὺς δούλους <sup>16</sup>αὐτῆς ἔβαπτισεν ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος  
 — cf. Pomjalovskij 83.26).

11 ΔΟΥΜΜ-Ι-Θ-Λ: "taking them" (§ 3.9.5b).

12 ΤΕΔ-ΔΩ: \*ὑπὲρ αὐτῶν; cf. SC 24.9 (-ΔΩ = ὑπὲρ + gen.).

CIΛΕΛ-: probably Coptic ΨΛΗΛ; the preceding -ΔΩ would correspond to ΕΧΝ-/ΕΧΩ (using the asyndetic perfect as the Coptic equivalent of the Old Nubian adjunctive in past narrative sequence, we could render ΤΑΔΔΩ CIΛΕΛΛ easily in Coptic as \*ΛΨΛΗΛ ΕΧΩΟΥ; cf. Mt 5:44).

12-17 For the balancing particles -ΔΕ --- -ᾶ-ΔΕ --- -ᾶ̄-ΔΕ --- -λ-ΔΕΚΕΚ-ΚΑ (i.e. -λ-ΔΕΚΕΛ-ΚΑ), and -ᾶ̄-ΔΕ Οἶ (non-enclitic) --- -λ-ΔΕ Οἶ --- -ᾶ̄-ΔΕΚΕΝ (i.e. ᾶ̄-ΔΕΚΕΛ-Ν: § 2.7), some of which have the optional -λ- (10.2n.), see § 3.10 s.v. -(λ)ΔΕ. Contrast ΓΔ-λ-ΔΕ in 16 with the assimilated ΓΔ-ᾶ̄-ΔΕ in 13-14; in both cases, ΓΔ- stands for ΓΔλ- (see above, 1.10n.). For Οἶ see above, on 13.14.

16-16.1 For the formula in Greek see e.g. IN III 32.1-2. The Old Nubian equivalents, as Zyhlarz saw (1928, 143-144 S.65 n.3) and as the examples in IN III 30-41 confirm, were never precisely standardized.

16 1 ΤΑΝC-: ΤΑCῚ- would be the normal orthography, as in 13.10 and 14.14.

1-5 ΕΙΚΑΡ-Ι-ΓΡ-Δ-ΕΙΟΝ ΧΡΙCΤΙΑΝΟC-Δ ΚΕΛΚῚΝΝΑΝ ΕΙΝ-ᾶ̄ ΔΟΥ-ΔΡ-Ι-CΑΝΑ' <sup>7</sup>ΤΕ-Ν <sup>8</sup>ᾶΨ-ΕΝ <sup>9</sup>ΟΥΚΡ-Δ <sup>10</sup>ΜΩΥΑΝ-ΝΟ' "and thus they-continued to-be(?) perfect <sup>11</sup>Christians <sup>12</sup>on every day <sup>13</sup>of-their-life" (\*καὶ οὕτως ἔμειναν ὄντες τέλειοι Χριστι-  
 ανοὶ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν — cf. Pomjalovskij 75.5, 79.8).

1-2 ΕΙΚΑΡ-Ι-ΓΡ-Δ-: -ΓΡ-Δ- is the adjunctive of the causative (§ 3.9.5a), joined to ΕΙΚΑΡΙ-, which — as SC 24.7-8 ΕΙΚΑΡ-ᾶ̄-ΓΡ-Δ (οὕτω) shows — is a verbid "being thus" (for the verbid periphrastic see § 3.9.13, and for the loss of λ see § 2.5.6a). Presumably the original meaning of ΕΙΚΑΡΙ(λ)ΓΡΔ "causing (it) to be thus" vel sim. had sufficiently weakened so that it could be used to render οὕτω(ς).

2 ΧΡΙCΤΙΑΝΟC-: contrast with ΧΡΙCΤΙΑῚΝΟC- in 2.12 and 6.10; see 3.16n.

3 ΚΕΛΚῚΝΝΑΝ: ossified pres. subjunctive, 3rd pers. pl., of ΚΕΛ- "to be full" + -ΚῚ- (expanded verbid [§ 3.9.9] of the consuetudinal [§ 3.9.5a]) + -ΡΑΝ (§ 3.9.6) → -ΝΑΝ (§ 2.3.2); the form = ΚΕΛΚῚΝΝΑΝ-Δ (see § 3.6.6b). For the meaning cf. IN I 7 ii 8 ΚΕΛΚῚΝΝΑΝ-ΓΟΥ-Γᾶ̄-ΛΕ "to the perfect" (ἐν τοῦς τελείοις) and K. 21.5-6 ΤΑΝ ΔΕῚΛΟ ΚΕΛΚῚΝΝΑΝ(-Δ) ΕΝ "being perfect in his heart". (Previously I had

construed it with ΕΙΝ-ᾨ as "perfectly" [\*τελείως]: Browne 1982, § 50n.; 1983a, 31; 1989a, 10; see, however, the next note and cf. also Ath. Maced. dial. 1.6 [PG 28.1297B] τέλειοι Χριστιανοί.)

3-4 ΔΟΥ-ἄρ-Ι-ἘΑΝΑ (the ἄ correctly has supraliteration below in 7-8: see 3.16n.): i.e. ΔΟΥἄ-ἄρ- (§ 2.5.6a), with the causative here having the force of an iterative or frequentative, as elsewhere (see Browne 1988, II § 8 [ad L. 114.12-13] and Smagina 1986b, 26). For the Greek here and in 7-8 \*ἔμειναν ὄντες ... cf. Pomjalovskij 79.8 ἔμεινεν δουλεύων and Drescher 32 ii 26-29 ΛΘΩ ΕΦΔΙΑΚΟΝΕΙ ΖΜ ΠΕΥΤΟΠΟΣ ΩΛ ΠΕΖΟΥ ΜΠΕΥΜΟΥ (sim. 22 i 2-5, 23 i 14-16 and 31 ii 14-18). These parallels, as well as τέλειοι Χριστιανοί (cited at the end of 3n.), suggest that ΕΙΝ-ᾨ be attached to ΔΟΥἄΡΙἘΑΝΑ, as does also the punctuation: note the point after ΔΟΥἄΡΙἘΑΝΑ in 8, implying that what follows is a separate colon. I now tentatively reject the interpretation that I had followed earlier (3 "it being perfect" [see above, 3n.] and 6-10 "and as it was a requirement of that church ..., they continued to make their offering ...": Browne 1989a, 10; sim. 1983a, 31), even though I have no precise parallel to the use of the expanded verbid ΕΙΝ-ᾨ for ΕΙΝ-ᾨ in this periphrastic construction (§ 3.9.13).

4 ΤΕ-Ν ᾨΨ-ΕΝ: probably a verbid (i.e. ᾨΨ-ΕΛ + -Ν: cf. K. 33.6 ᾨΨᾨ = ᾨΨ-ἄ-ᾨ [§ 2.7]; for the form cf. e.g. ΙΝ ΙΙ 16 vii 4 ἄΨΕΛ) and not a substantive, ᾨΨ-Ε- (§ 3.3.2): cf. gr. 4.2 ἄΝ-Νἄ ἄΨ-ΕΝ ΟΥΚΟΥΡΡΩ, where ἄΝ-Νἄ is expected as the subject of a verbid (see above, on 1.3), i.e. "on the day on which I live" (so Abel 1921, 43). In this case, ΤΕ-Ν stands for ΤΕΝ-Νἄ, since the genitive in -Ν occasionally appears instead of that in -Νἄ as the subject of a verbid (8.11-12n.). Cf. also ΤΕΝ ΔΙ-ΕΝ ΠΛΥΚΑ below in lines 10-11 as well as ΚΙ-ΕΝ ΠΛΥΚΑ in 7.14-15.

5 ΟΥΚΡ-ἄ ΜῶΥΑΝ-ΝΟ (§§ 3.6.4c, 3.7.6e): for the Greek Vorlage cf. SC 23.8-9 (sim. 15 and 21) Εἶν ἄΨΕ[Ν] ΟΥΚΡΕ (§ 3.6.4e) ΜῶΥΑΝ-ΝΟ- = πάσας τὰς ἡμέρας τῆς ζωῆς σου.

6-11 Ἐῶ-ΟΥ ΜΗΝἄ Κῶῶ-Νἄ-ΕΙΟΝ ΔΕΓ-ΕΡ᾽ ΕΙΝ-ᾨ ΔΟΥ-ἄρ-Ι-ἘΑΝἄ  
 ΤΕ-Ν ΔΑΡΠΝΕ-Κἄ Κῶῶ-Γᾨ-ΛΕ ΚἄΚ-ἄ ΘΟΣ-ΟΚ-ᾨ ΤΕ-Ν ΔΙ-ΕΝ ΠΛΥ-Κἄ  
 "and they-continued to-be(?) servants(?) of-(the-)church (of) Saint Mena, bearing (and) presenting their offering to (the) church until their death" (\*καὶ ἔμειναν ὄντες διάκονοι τοῦ ναοῦ τοῦ ἁγίου Μηνᾶ, τὰ δῶρα αὐτῶν προσφέροντες εἰς τὸν ναὸν ἕως τῆς τελευτῆς αὐτῶν — cf. Pomjalovskij 79.8, 84.15-16, 70.24-25).

6 ΜΗΝἄ-: as above, in 15.6.

7 ΔΕΓ-ΕΡ᾽ (i.e. ΔΕΓΕΡ-ἄ): apparently from ΔΕΓ-ΕΛ "one who is bound"; cf. ΔΙΓ- "to be bound" (ΙΝ ΙΙ 14 i 9, 19; ΙΙΙ 32.12), cognate with N.K.D. *deg*, K. *dig*



(Murray 1923, 32). For the formation cf. e.g. SC 15.1 ΕΓΚΙΘΡ-ΕΡ-Λ- (from ΕΓΚΙΘΡ-ΕΛ) "victor" and IN I 4 i 19 ΟΥΛΛΑΚΚ-ΕΛ- "teacher". I assume \*διάκονοι in the Vorlage: cf. Jo.D. Artem. 67 (PG 96.1316A) διάκονος ὑπάρχουσα τῆς ... ἐκκλησίας and see Drescher 32 ii 26-29, cited above in 3-4n.

8-9 ΤΕ-Ν ΔΑΡΠΝΕ-ΚΛ: cf. Drescher 23 ii 4-6 ΕC† ΝΝΕCΕΡΗΤ ΕΞΟΥΝ ΕΠΤΟΠΟC and 25 ii 30-32 ΛC† ΝΤΕCΠΡΟCΦΟΡΑ ΕΞΟΥΝ ΕΠΤΟΠΟC.

9-10 ΚΑΚ-Λ ΘΟΘ-ΟΚ-Λ̄: "bearing (and) offering"; cf. § 4.7.3 n.31 (though I now regard the formation as an absolute: cf. above, 3-4n.); ΘΟΘ- "to offer" (see Griffith 126, where he compares N. goje) is the fully reduced verbid, here dependent on -ΟΚ- "to be": cf. §§ 3.9.12, 3.9.13, L. 114.14 ΠΙΛ [ΟΚΙ- "being over" and IN II 18 ii 5 ΤΕΕΙΘ̄ΓΩΔ (i.e. ΤΕΕΙΛ-Θ̄ΚΟΛ- "to hope" + -Λ̄ of direct discourse).

10-11 ΤΕ-Ν ΔΙ-ΕΝ ΠΑΥ-ΚΛ: see above, 4n. sub fin.

11-17.5 <sup>1</sup>Θ̄ΜΜ-<sup>2</sup>Λ̄-<sup>3</sup>ΓΟΥ-<sup>4</sup>Λ-<sup>5</sup>ΛΟΝ <sup>6</sup>ΕΝ̄ <sup>7</sup>ΓΟΚΚΟΡ ΔΑΥ-<sup>8</sup>ΕΚ̄-ΚΛ <sup>9</sup>ΓΑΛ-ΟΥ <sup>10</sup>ΟΥΛΓ-Ρ-ΕΝ̄  
<sup>11</sup>Τ̄ΛΛ-Ι-ΚΛ <sup>12</sup>ΓΟΚ <sup>13</sup>Τ[Ρ]-<sup>14</sup>CΑΝᾹ <sup>15</sup>ΟΝ̄ <sup>16</sup>Γ̄C̄C-ΟΥ <sup>17</sup>ΜΗΝΑ-ΚΛ̄ <sup>18</sup>ΤΑΝ-ΝΑ-<sup>19</sup>CΝ̄ <sup>20</sup>ΓΟΚ-<sup>21</sup>Λ̄ ΟΝ̄  
<sup>22</sup>ΤΟΕΚ-<sup>23</sup>Λ̄̄ <sup>24</sup>ΕΛ̄ ΟΝ̄ <sup>25</sup>ΤΑΥΚ-<sup>26</sup>Λ <sup>27</sup>ΜΥΩΑΝ-<sup>28</sup>ΝΟ <sup>29</sup>ΘΕΛ-<sup>30</sup>ΓΟΥ-<sup>31</sup>ΝΑ <sup>32</sup>ΕΛΛΕ-<sup>33</sup>Ν-<sup>34</sup>ΓΟΥ-<sup>35</sup>ΛΩ <sup>36</sup>ΚΙΕCΚΛ̄-<sup>37</sup>ΛΩ  
 — <sup>38</sup>ΑΜΗΝ: — "and all, when-they, seeing, heard this great miracle, gave glory  
 to-God and Saint Mena, whose is (the) glory and (the) power, now and for all time,  
 up-to (the) times of-(the-)ages. Amen" (\*πάντες δὲ τὸ μέγα θαῦμα τοῦτο ἰδόντες  
 καὶ ἀκούσαντες ἐδόξασαν τὸν θεὸν καὶ τὸν ἅγιον Μηνᾶν, ᾧ ἡ δόξα καὶ τὸ κράτος  
 νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν — cf. Pomjalovskij 67.12-13,  
 53.2-3, 75.6, 61.5).

11 Θ̄ΜΜ-Λ̄-: "all" (§ 3.7.6f), originally "being altogether" vel sim.; see Hintze 1975b, § 5.2.

12 ΓΟΚΚΟΡ-: see above, on 1.1-3.

12-13 ΔΑΥ-ΕΚ̄-ΚΛ: i.e. ΔΑΥ-ΕΛ̄-ΚΛ "being great" (Hintze 1975b, § 5.2).

13-14 ΓΑΛ-ΟΥ ΟΥΛΓ-Ρ-ΕΝ: "when they, seeing, heard"; ΓΑΛ-ΟΥ is an elided adjunctive with the juncture vowel -ΟΥ: § 3.9.19 n.23. It is probably not ΓΑΛ {ΟΥ}ΟΥΛΓΡΕΝ, since the parchment reveals a slight word division, -ΟΥ ΟΥ-: contrast with ΜΟΥΔΟΥΟΥΚΟΝΝΟ̄ in 5.1-2. After ΟΥΛΓΡ the parchment breaks off, and — though nothing need have been lost — there is room for two letters. We could restore as ΟΥΛΓ-Ρ-[ΕΝ-]/ΕΝ, with the same periphrastic construction (and comparable word division between the lines) as in 3.4-5 ΕΛ̄-/ΕΝ-ΚΟΝΝΟ (see above, n. ad loc.).

14 ΓΟΚ Τ[Ρ]-: see § 3.6.3b for the absence of -ΚΛ; for the restoration cf. above, 7.6 Τ̄ΡCΝΑ.

15 ΟΝ̄ (sim. 17.1 [bis]): see 13.14n.

16 ΤΑΝ-ΝΑ-CΝ̄: for the relative construction see § 4.6e, and for the nominal

sentence § 4.1.1 as well as Satzinger 1990, 197 with n.18. The entire clause is repeated in SC 24.14-16 as ΤΑΝΝΑϸΝ̄ ϸΟΚΛ̄· ΤΩϸΚΛ̄· ϸΕΛΓΟ[Υ]ΝΑ ΕΛΛΕΝ[Γ]ΟΥΛΩ ΚϸΚΛ̄ΛΩ, for which the corresponding Greek is ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων; this I have borrowed for retroverting the Greek for the present passage.

17 1-2 For the temporal adverbs see § 3.12c.

3-4 ϸΕΛ-ΓΟΥ-ΝΑ ΕΛΛΕ-Ν-ΓΟΥ-ΛΩ ΚΙΕϸΚΛ̄-ΛΩ: "up to (the) times of (the) ages" (\*εἰς τοὺς αἰῶνας τῶν αἰῶνων); -Ν-ΓΟΥ-: § 3.5.1c; -ΛΩ ΚΙΕϸΚΛ̄-ΛΩ: 2.10n. Note that in translating the Greek, two different words are used to render the two occurrences of αἰών. Avoidance of repetition may be characteristic of Nubian style: e.g. in IN I 9 i 10-11 ΠΟΚΙϸΝ̄Α ΔΙϸΑΡΙϸΝ̄Α "it dropped, it fell" correspond to ἔπεσεν ἔπεσε, and for St. 13.10-14.1 --- ΚΟϸΜΟϸΚΑ ΠΕΩΩΑ ΠΑϸΕΡΙ ΠΑΟΥ· ΤϸϸΛΕΙΓΟΥΛΔΕ ϸΑΠΕΚΛΕΙΓΟΥΛΔΕΚΕΛΚΑ ΠΟΥΛΟΥΛ̄ ΠΑϸΕϸΙΛΟΚΑΛΛΟΕΙΟΝ --- "... until I cease judging the world. And after I have ceased separating the just and the sinners ...", the Coptic version employs ΚΡΙΝῆ twice, presumably reflecting \*κρίνω in the Greek Vorlage: <...> ΩΑΝϸΟΥΩ ΕΚΡΙΝῆ Μ̄ΠΚΟϸΜΟϸ ΤΗΡϸ· Μ̄Ν̄ΝϸΑ ΕΙΚΡΙΝῆ ΔΕ Μ̄ΠΤΗΡϸ Ν̄ΝΔΙΚΑΙΟΙϸ Μ̄Ν̄ Ν̄ΡΕϸϸ̄ΝΟΒΕ ... The Greek Vorlage I reconstruct as \*... ἕως ἂν τὸν ὅλον κόσμον κρίνω· κρίναντος δέ μου ἅπαντας τοὺς δικαίους καὶ τοὺς ἁμαρτωλοὺς ... I assume that ΠΑϸ- "to cease", like Coptic ΟΥΩ, renders the Greek aorist: cf. above, on 14.1-2 and see Crum 1939, 473b. Note that the Nubian version does not have equivalents for the Coptic ΤΗΡϸ ... ΠΤΗΡϸ (\*ὅλον ... ἅπαντας).

18 For the illustration, featuring the saint as *spatharius* (above, 11.1-2n.), see Griffith 14-15:

Saint Mena (ΑΓΙΟϸ ΜΗΝΑ) is represented on horseback as he appeared to the boatman. He wears a tunic and military cloak and holds a spear vertically, the point downwards, and on his left shoulder is a shield. Dr. Budge [1909] (p. 14) notes that the spear is without the cross-shaped end usual in Coptic pictures. His face is in profile and has a peculiar outline: above his head are three crowns explained by Dr. Budge from an Ethiopian text as due to the Saint's virginity, endurance and martyrdom respectively. Below is the boatman in full-face, apparently nude; over his left arm is a fringed cloth and with his right hand he grasps a hoof of the horse, perhaps endeavouring to ward it off from his head, and between his legs is seen the head of a cock; the rest of the bird is cut away with the feet of the man by an injury to the lower edge of the leaf.

See also G. Kaster, *Menas von Ägypten*, in: W. Braunfels (ed.), *Lexikon der christ-*

lichen Ikonographie 8, Rome 1976, 3-4 and M. Krause, Karm Abu Mena, in: K. Wessel and M. Restle (edd.), Reallexikon zur byzantinischen Kunst 3, Stuttgart 1978, 1155.

## CRITICAL AND DIPLOMATIC ANNOTATION

The notes, which derive from Browne 1983a, are based upon my autoptic collation of M. (September 1980). G. = Griffith 1913; B. = Budge 1909.

1 †  $\bar{\lambda}$  †  $\bar{\omega}$ : †  $\lambda$  †  $\omega$  G.

4  $\lambda\mu\tilde{\eta}$ : G. resolves the  $\tilde{\eta}$  as N and prints  $\cdot$ , not  $\cdot$ .

6  $\Delta\bar{\pi}\rho\omicron\upsilon$ :  $\Delta\pi\rho\omicron\upsilon$  G.

8  $\mu\iota\rho\lambda$ : "a thin line above  $\rho\lambda$  of  $\mu\iota\rho\lambda$ " (G.), probably unintentional.

11-12  $\rho\omicron\gamma\kappa\tau\lambda\omega$ :  $\rho\omicron\gamma\kappa\tau\lambda\omega$  G.

2 12  $\epsilon\tau\tau\bar{\lambda}$   $\chi\rho\iota\sigma\tau\iota\bar{\alpha}\nu\omicron\varsigma$ -:  $\epsilon\tau\tau\bar{\lambda}$   $\chi\rho\iota\sigma\tau\iota\bar{\alpha}\nu\omicron\varsigma$ - G.;  $\chi$  perhaps altered from  $\lambda$ .

16  $\kappa\bar{\sigma}\epsilon\lambda\lambda$ :  $\kappa\sigma\epsilon\lambda\lambda$  G.

3 1 "T of  $\tau\alpha\rho\iota\alpha$  large initial outside the column" (G.).

2  $\rho\bar{\sigma}\omicron\upsilon$ :  $\rho\sigma\omicron\upsilon$  G.

11 "Erased letter before  $\omicron\gamma\epsilon\lambda$ " (G.); autopsis reveals  $\sigma$ .

12  $\sigma\omicron\upsilon\eta\tau\omicron\upsilon\epsilon\lambda$ :  $\sigma$ , visible in B., is now lost.

16 "E of  $\epsilon\eta$  large initial outside the column" (G.).

4 3-4  $\rho\bar{\sigma}\omicron\upsilon$ :  $\rho\bar{\sigma}[\sigma]\omicron\upsilon$  G.; autopsis reveals trace of second  $\sigma$ , which cannot be seen on B.'s plate.

6  $\epsilon\iota\tau\epsilon\eta\bar{\lambda}$ : at the end of the word G. prints  $\cdot$ , but the point is raised.

7-8  $\mu\epsilon\lambda\lambda\bar{\rho}\omicron\lambda$ :  $\mu\epsilon\lambda\lambda\rho\omicron\lambda$  G. (see Browne 1982, § 34n.).

10  $[\cdot]$ : apparently cancelled by scribe; the plate in B. has been touched up, giving the impression of a lacuna (cf. G.).

10-11  $\pi\lambda\rho\omicron$ :  $\rho$ , clear in B., is now lost.

11  $\bar{\lambda}\rho\omicron\pi\pi\lambda$ :  $\bar{\lambda}\rho\omicron\pi\pi\lambda$  G.; the supraliteration, invisible on the plate in B., is barely discernible through autopsis.

12 "Nothing required in the gap after  $\kappa\epsilon\tau\lambda\lambda$ " (G.).

16  $\bar{\lambda}\rho\omicron\rho\bar{\lambda}$ :  $\lambda\rho\omicron\rho\bar{\lambda}$  G.

5 11  $\delta\omicron\lambda\lambda\iota\eta\bar{\alpha}\iota$ :  $\delta\omicron\lambda\lambda\iota\eta\bar{\alpha}\iota$  G.

14  $\bar{\lambda}\rho\omicron\rho\bar{\lambda}\lambda\omicron\eta$ : the acute-shaped stroke, not reported by G., is faint and may have been unintentional.

6 4  $[\lambda\lambda]$ : "apparently two letters blotted out between  $\kappa\lambda$  and  $\lambda\omicron$ " (G.); autopsis reveals their identity.

7-8  $\lambda\acute{\iota}\kappa\lambda$ :  $\lambda\acute{\iota}\kappa\lambda$  G.

8 After  $\delta\epsilon\eta\kappa\omicron\eta\bar{\nu}\omicron\bar{\lambda}$  G. prints  $\textsuperscript{?}$  (his way of representing  $\textsuperscript{?}$ ), but the punctuation point is merely badly made: cf. 15.10.

11  $\bar{\lambda}\rho\omicron\rho\bar{\lambda}$ :  $\lambda$  was perhaps corrected from  $\omicron$ .

14 ΛΙΚΑ: ΛΙΚΑ G.

15 The line number is not indicated in G.

ΚΕΝΟΥΤΟΥΔΔΡΕC̄N̄: the first O was corrected, possibly from T (i.e. the scribe may have started to write ΚΕΝΤΟΥ-).

7 2-3 ΔΕΓΙ-: ΔΕΓΙ- G.

5-6 ΟΥΤΡΑ: G. prints supraliteration over ρ.

9 ΑΓΟΠΠΛ̄-: ΑΓΟΠΠΛ̄- G.

10 -ΛΟΝ: -λ<sup>10</sup>ΟΝ G. (with the line number incorrectly placed); ΛΟ was written over ΤΑ (cf. G. ad loc.).

12-13 CΕΥΕ̄ΛΛ: CΕΥΕ̄<sup>13</sup>ΛΛ G. (with the line number misplaced).

13 ΟΥCΚΟΡCΝΑ: ΟΥCΚΟΥΡCΝΑ. G.

8 Page number Η: Η̄ G. A trace of the supraliteration is visible through autopsy; it is absent on B.'s plate.

3 ΑΓΟΡΑ: ΑΓΟΡΑ G.

15 For the cancellation cf. G.: "ΘΙC CΝΑΔΛ" was written and then an 2-like character drawn over the Δ, possibly intended to deface the two letters." Only the first letter was cancelled.

9 4 λ: altered from λ̄; G. prints λ̄.

7 ΑΙΓΛ̄: ΑΙΓΛ̄ G.

10 13 ΑΠΟΓΓ̄N̄: ΑΠΟΓΓ̄N̄ G.

11 10 ΟΥΘΙΑΔΛΛΟ: ΟΥΘΙΑΔΛΛΟ G.

15 -CΙ[(N)](?): -CΙ G. (see above, commentary ad loc.).

ΔC̄C̄Λ-: Δ was corrected from C.

12 16 The line number is not indicated in G.

13 10-11 ΜΗΝΔΛ̄ ΟΚΕCΩ: Δ̄ was corrected from Ο̄, and Ο̄ was inserted in the left margin (cf. G. ad loc.).

14 7-8 ΔΟΥΜΔΚΚΟΝΟ: ΔΟΥΜΜΔΚΚΟΝΟ G.

15 12 The line number is not indicated in G.

17 CΕΥΑΡΤΟΥ: C was corrected from Δ.

16 6 ΔC̄CΟΥ: ΔC̄CΟΥ G.

17 5 G. does not reproduce the decorative strokes in and below this line.

## OLD NUBIAN - GREEK CONCORDANCE

N.B. ° = Loan word (Greek, unless specified otherwise)

≈ = Less than exact correspondence

-λ particle of direct discourse 7.3 ἈΠΟΡΙΓᾶ ΠΕΣΑΡΑ' --- ΓΕΡΙΜΕΝΚΟΝΝᾶᾶ  
(λέγει ὁ ναύτης' ... μήπως ... θυμωθῆ); 13.10 ΤΑΝ ΤΑΓῚΚΑ ΜΗΝᾶᾶ ὪΚΕCᾶ  
(κάλεσον τὸ ὄνομα αὐτοῦ Μηνᾶν; sim. 14.15)

ΔΑΛ- "to shine, appear" 10.15 ΜΗΝᾶΚΑ Πᾶᾶᾶᾶᾶ ΓᾶᾶΝΑ (ἐμφανισθέντα ἐθεάσατο  
... Μηνᾶν)

ΔΓ-, ΔΚ- "to sit"; also indicates habitual action 1.9 ἈΓΕΝΔΕ ΟΥΝΝΑΡΑ ΜΕΝΝΑᾶᾶ  
(οὐκ ἐγέννα); 12.9 ΜΟΥΡΤᾶᾶᾶ ΔΚᾶ (ἔφιππος)

° ἈΓΙΟC- "holy" 10.12 ἈΓΙῚCᾶ ᾶΜΑΝΚΑ (διὰ τοῦ ὕδατος τοῦ ἁγίου)

ἈΓΟΠΠ-, ἈΠΟΡΙΓ- "sailor" 4.9 ἈΓΟΠΠΙ [ . ]Γᾶᾶ (τῆ ναύτη), 11 ΠΑΠΟ ἈΓΟΠΠΑ  
(κῆρι ναῦτα), 16 ἈΠΟΡΙΓᾶ (ὁ ναύτης; sim. 5.14; 6.11; 8.7; 10.2); 5.9 ἈΓΟΠΠᾶ  
(ὁ ναύτης; sim. 7.9); 10.13 ἈΠΟΡΙΓᾶ (τοῦ ναύτου)

ἈΓΟΡ- "to forget" 8.3 ΚΟΥΜΠΟΥΚᾶ ἈΓΟΡΑ (ἐπιλασθόμενος ... τὸ ᾠόν), 11 ΗΝᾶ ΤΑΝᾶ  
ΟΥCΚΡΑ ἈΓΟΡῚCΚΑ (ὅπερ θεῖς ἐπελάθετο)

Ἀῖ-, Ἀῖει- "I" 3.3 ἈΝ ΔΟΥΤΡΑΠΙΓΟΥᾶ (τῶν ἀλεκτρούνων μου), 5 ᾶΕΙΟΝ (κἀγὼ);  
5.1 ἈῖΚΑ (με; sim. 8 Ἀῖᾶ; 6.7, 14 ἈῖΚΑ [both = μοι]; 11.8), 6 Ἀῖᾶᾶ (μετᾶ  
ἔμοῦ); 6.15 ἈῖCᾶ (ἐγὼ γάρ); 9.7 ἈῖΓᾶ (μοι); 11.14 ΓΟΔΟΥ ἈΝΝΙΛΟCᾶᾶᾶᾶ (διὰ  
τῶν κύριόν μου)

ᾶἔᾶ- "heart" 2.4 ΤΑΝᾶ ᾶἔᾶᾶ (ἐν τῇ καρδίᾳ αὐτῆς)

ᾶἔιρ- "to insult" 6.12 ᾶἔᾶᾶᾶᾶᾶ (μὴ ἀγανακτήσης)

ᾶλε- "truth" 9.6 ἔ ᾶλεᾶᾶ (ᾠ ναί)

ᾶλεCᾶ "truly" (reinforces conditional protasis) 3.1 ᾶλεCᾶ --- ἔᾶᾶᾶᾶᾶ  
(ἐὰν ... ἀξιώση; sim. 4.16); 4.14 ᾶλεCᾶ --- ΤΟΥΚΡΕΝ (ἐὰν ... ἀπαλλάσση;  
sim. 6.8)

ᾶΜΑΝ- "water, Nile" 3.16 ᾶΜΑΝΑᾶᾶ (ἐπὶ τῶν αἰγιαλόν); 10.12 ἈΓΙῚCᾶ ᾶΜΑΝΚΑ  
ΠΑἔᾶᾶᾶᾶ (ὅπως σφραγίσωσιν διὰ τοῦ ὕδατος τοῦ ἁγίου)

° ᾶΜΗΝ "amen" (from Hebrew via Greek) 1.4 Τᾶᾶᾶ ΤΟΚᾶᾶᾶᾶᾶᾶ ᾶΜᾶ (ἐν εἰρήνῃ  
τοῦ θεοῦ. ἀμήν); 17.5 ΘΕΛΓΟΥΝΑ ΕΛΛΕΝΓΟΥᾶᾶ ΚΙΕῚCᾶᾶᾶᾶ --- ᾶΜΗΝ: ---  
(εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν)

ἈΝΚ- "to remember" 9.1 ἔᾶᾶᾶ --- ἈΝΚΙΜᾶᾶᾶᾶᾶ! (οὐχὶ ... μιμνήσκη τούτου ...;)

ἈΥ- "to make, do" 1.3 ΓΟΚΚΟΡΑ --- ΜΗΝΑΝΑ ἈΥCᾶᾶᾶ (≈ θαῦμα τοῦ ... Μηνᾶ);  
2.16 Τᾶᾶᾶᾶᾶᾶᾶ --- ΜΗΝΑΝΑ --- ἈΥᾶᾶᾶᾶᾶ (περὶ τῶν θαυμάτων ἕπερ

ἐποίει ... Μηνῶς); 3.10 ΟΥΚΟΥΡ ΔΙΕΛ' ΑΥΤΑΚΟΝΝΟΝ (ἡμερῶν δὲ διαγενομένων πολλῶν); 5.7 ΛΙ'ΔΑΛ' ΟΥΝΤΚ' ΛΥΔ' (ποίησον μετ' ἐμοῦ ἀγάπην); 6.2 ΚΩΣΕΛΑ ΜΝΚ ΛΥΑΡΡ'ΝΝΑ (τί ποιήσεις ἐν τῷ ναῷ); 11.8 ΓΑΠΕΚ' ΑΥΘΕΣΙΛΟΔΟΥΝ (διότι ἡμαρτον), 12 ΜΝΚΑ ΕΔΑΛΛ ΛΥΑΡΡΕ (τί μετὰ σοῦ ποιήσω ...);

ΛΥΕΛ-, Λ(Υ)ΟΥΛ- "ship, boat" 4.2 ΛΥΕΚ' ΕΛΛ (εὐροῦσα πλοῖον), 6 ΛΟΥΛ' ΦΙΛΟΖΕΝΙΤΗΓ' ΓΟΔΡΑ ΜΕΔΑΛ'ΛΟΛ' ΟΥΕΚΚΟΝ ΕΛΛ (εὐροῦσα πλοῖόν τι εἰς φιλοξενίτην ἀπέρχεσθαι μέλλον); 8.8 ΛΟΥΝ' ΔΩΝ' ΤΟΥΝΑ (ἐντὸς τῆς κοίλης τοῦ πλοίου; sim. 7.11); 9.14 ΛΟΥΚΚΟ' (καὶ ... τὸ πλοῖον)

ΛΥΕΡ- "wing" 12.10 ΤΑΝ ΛΥΕΡ' ΟΥΟΛΛΟ (ἐκ τῶν δύο πτερύγων αὐτοῦ)

ΛΥΛ- "to save" 11.8 ΛΙ'ΚΑ ΛΥΛΟΓΕ (σῶσόν με)

-(Λ)Ρ-, -ΟΥΡ- causative verb: see under ΓΠΡΤ(Ρ)-, ΔΟΥΑΡ- (s.v. ΔΟΥΛ-), ΕΙΤΡ- (s.v. ΕΙΤ-), ΜΑΙ'ΚΑΡ-, ΟΚ-, ΟΥΛΓΡ-, ΟΥΣΚ(ΟΥ)Ρ-, ΟΥΤ(ΟΥ)Ρ-, ΠΩΤΑΡ- (s.v. ΠΩΤ-), ΠΕΛ-, ΤΟΥΚΡ- (s.v. ΤΟΚ-)

ΑΡΡ- "to bring, take" 9.7 ΤΑΚ' ΛΙΓ' ΤΟΚΑΡΡΕΩ (ἐφήσας αὐτὸ φέρε μοι); 11.2 ΤΟΥΔΩΝ' ΨΑΚ ΑΡΡ'ΝΝΑΓΡΑ (= ὡς ἐν σχήματι σπαθαρίου)

ΔΟ- "daughter" 1.10 ΓΑΚΕΝΑΔΕ ΔΟΚΕΝΑΔΕ (οὔτε υἱὸν οὔτε θυγατέρα); 15.3 ΓΑΚΚΑ ΔΟΚΑ (καὶ υἱοὺς καὶ θυγατέρας)

ΔΟ- "hold" (of ship) 7.11 <ΛΟΥΝ' > ΔΩΝ' ΤΟΥΛΑ (εἰς τὴν κοίλην τοῦ πλοίου); 8.9 ΛΟΥΝ' ΔΩΝ' ΤΟΥΝΑ (ἐντὸς τῆς κοίλης τοῦ πλοίου)

-(Λ)Γ- inchoative verb 3.12 ΔΟΥΝΤΟΥΓΑ (κυήσασα; sim. 14.12; 15.1); 4.8 ΜΕΔΑΛ' ΓΟΛ' (μέλλον); 6.10 ΧΡΙΣΤΙΔΝΟΔΑΔΑΜΜΕ (γίνομαι Χριστιανή); 12.4 ΔΟΥΤΡΑΠ' ΔΦΡΑΔΑ (ἐγένετο ἀλεκτρυῶν ζῶν); 14.4 ΜΗΥΤΑΚΡΑ ΓΩΣΝΑ (ἄφαντος ἐγένετο); 15.5 ΟΥΚΡΙΓΟΥΛ ΚΙΡΙΣΟΥΔΝ (ὅτε αἱ ἡμέραι ... ἐπληρώθησαν)

ΔΦ- "to live" 12.4 ΔΟΥΤΡΑΠ' ΔΦΡΑΔΑ (ἐγένετο ἀλεκτρυῶν ζῶν); 16.4 ΤΕΝ ΔΦΕΝ ΟΥΚΡΑ ΜΩΜΑΝΝΟ (πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν)

ΓΑΔΡ-, ΓΑΡ- "shore" 8.2 ΦΙΛΟΖΕΝΙΤΗΝ ΓΑΔΔΩ (εἰς τὸν λιμένα φιλοξενίτης); 9.15 ΔΠΠ' ΓΑΔΔΩ (ἐπὶ τὸν λιμένα τῆς κόμης)

ΓΑΛΛ- "to open" 10.14 ΔΠΟΓΓ' ΜΑΦ'ΛΛΟΝ ΓΑΛΛΙΤΑΚΟΝ (ἤνοιγῆσαν δὲ οἱ τοῦ ναύτου ὀφθαλμοί); 13.1 ΨΑΚΚΑ ΓΑΛΛΙΟΝΑ (ἤνοιξεν τὴν θύραν)

-Γ(Δ)Ρ- causative verb 11.2 ΤΟΥΔΩΝ' ΨΑΚ ΑΡΡ'ΝΝΑΓΡΑ (= ὡς ἐν σχήματι σπαθαρίου); 16.2 ΕΙΚΑΡΙΓΡΑ- (οὕτως)

-Γ'Λ(ΛΕ), -ΛΑΓ'Λ(ΛΕ) "(in)to" 4.5 ΚΩΣΕ ΜΑΡΕΩΤΙΩ ΓΟΝΕΔ'ΛΑΓ' ΕΙΤΕΝΙΔ (ὅπως ... ἐνέγκη ... εἰς τὸν ναὸν ... τὸν ἐν τῷ Μαρεώτῃ), 7 ΦΙΛΟΖΕΝΙΤΗΓ' ΓΟΔΡΑ (εἰς φιλοξενίτην ἀπέρχεσθαι), 10 ΠΕΣΟΝΑ ΕΤ'Τ' ΔΓΟΠΠΙ[. .]Γ'ΛΛΕ (εἶπεν ἡ γυνὴ τῷ ναύτῃ; sim. 8.13; 9.6; 11.11; 13.3), 15 ΟΓ' ΓΩΔΑΝ (ποῦ ἀπέρχη); 5.3 ΦΙΛΟΖΕΝΙΤΗΓ'ΛΛΕΩ ΔΟΥΡΕ (ἀπέρχομαι εἰς φιλοξενίτην; sim.

5.13), 8 ΦΙΛΟΖΕΝΙΤΗΓ̄ΛΛΕ --- -ΘΟΥΕΩ (ἀπέρχου εἰς Φιλοξενίτην); 7.1 Ε̄Ν  
 ΓΟΟΓΓ̄ΛΛΕ Γ̄Π̄ΡΤΕΩ (ὑπόστρεφον εἰς τὸν οἶκόν σου; sim. 7); 8.5 ΕΙСОУ  
 Ε̄ΡΚΑΝΕ ΟΥΕΙΔ̄ΛΛΑΓ̄ΛΛΕ Γ̄Π̄ΡΤ̄ΩΝΑ (ἀπέστρεφεν πρὸς ἄλλην χώραν ἀπὸ  
 μακρόθεν οὕσαν); 9.7 ΤΑΚ̄ ΛΙΓ̄Λ̄ ΤΟΚ̄ΑΡΡΕΩ (ἔφήσας αὐτὸ φέρε μοι); 11.4  
 ΕΙΓΟΝΓ̄ΛΛΕ ΓΟΥΔΑΛΛΑ ΚΙΔ̄ (ἔφυγεν καὶ ἤλθεν πρὸς τὴν εἰκόνα); 14.1 Π̄Τ̄Τ̄Τ̄Κ̄  
 ΕΙΤΕΩ Ε̄Ν ΓΑΠΕΓΟΥΝ ΤΟΚΑΕΡΡΑΓ̄ΛΛΕ (βαπτίσθητι εἰς ἕσιν τῶν ἁμαρτιῶν  
 σου), 15 Γ̄ΩΝΑ ΤΑΓΓ̄Λ ΠΕΘΕΝ̄ ΚΕΛΛΩ (καθὼς εἶπεν αὐτῇ ὁ ἅγιος); 16.9  
 ΤΕΝ ΔΑΡΠΝΕΚΑ Κ̄ΩΕΓ̄ΛΛΕ ΚΑΚΑ ΘΟΘΟΚ̄ (τὰ δῶρα αὐτῶν προσφέροντες εἰς  
 τὸν ναόν)

Γ̄Π̄ΡΤ(̄Ρ)- "to turn (away), return" 7.2 Ε̄Ν ΓΟΟΓΓ̄ΛΛΕ Γ̄Π̄ΡΤΕΩ (ὑπόστρεφον εἰς  
 τὸν οἶκόν σου; sim. 7 Γ̄Π̄ΡΤΙCΝΑ; 8.5 Γ̄Π̄ΡΤ̄ΩΝΑ [ἀπέστρεφεν])

ΓΟΥΔΑΛΛ- "to flee"? 11.5 ΕΙΓΟΝΓ̄ΛΛΕ ΓΟΥΔΑΛΛΑ ΚΙΔ̄ (ἔφυγεν καὶ ἤλθεν πρὸς τὴν  
 εἰκόνα)

-ΔΑΛ "with" 4.2 СОУККА ΚΙCΝΑ· ΜΕΔΘΟΥΝ ΤΑΛ̄ ΟΥΕΛ̄ΔΑΛ (κατήλθεν ... σὺν μιᾷ  
 δούλῃ); 5.6 ΛΙΔΑΛ̄ ΟΥΝΤ̄Κ̄ ΛΥΔ̄ (ποίησον μετ' ἐμοῦ ἀγάπην), 8 ΛΙΕΚ̄ Ε̄ΔΑΛΛ  
 ΚΟ- (ἔχων με μετὰ σοῦ); 7.9 Γ̄Π̄ΡΤΙCΝΑ ΤΑΝ ΜΕΔΘΟΥΝ ΤΑΔΔΑΛ (ὑπέστρεφεν  
 ... μετὰ τῆς δούλης αὐτῆς); 11.12 Μ̄ΝΚΑ Ε̄ΔΑΛΛ ΛΥΑΡΡΕ (τί μετὰ σοῦ  
 ποιήσω ...);

ΔΑΥΕΛ̄ "great" 16.12 ΓΟΚΚΟΡ ΔΑΥΕΚ̄ΚΑ (τὸ μέγα θαῦμα)

° ΔΑΡΠΝΕ- "offering" (Egyptian *dpr* < *d3p* "beschenken (mit Speisen)": Khalil 1988,  
 88 with n.445) 16.8 ΤΕΝ ΔΑΡΠΝΕΚΑ (τὰ δῶρα αὐτῶν)

° -ΔΕ "and, but" 5.15 Ε̄ΔΔΕ ΕΛΛΗΝΟC̄ ΕΙΝ̄ΛΛΗ Κ̄ΩΕΛΛ Μ̄ΝΚ ΛΥΑΡΡ̄ΝΝΑ (σὺ δὲ  
 ἐπεὶπερ Ἕλληνις ὑπάρχεις, τί ποιήσεις ἐν τῷ ναῷ); 6.12 Ε̄ΔΔΕ Λ̄ΕΤ̄ΤΑΚΑΤΑΜΗ·  
 ΜΑΓ̄ΡΚΟΝ̄ΕΝΔΕ Ε̄Ν ΚΟΥΜΠΟΥΚΟΝ ΛΙΚΑ ΔΙΝΕΩ (σὺ μὴ ἀγανακτήσης, ἀλλὰ  
 δός μοι τὸ ῥόν σου); 15.12-14 ΤΑΔΔΕ ΤΑΝ ΟΓΕΛΛΕ· ΤΑΝ ΓΑΔΔΕ· ΤΑΝ  
 ΜΕΔΘΟΥΝΙΓΟΥΛΔΕΚΕΚΚΑ (καὶ αὐτὴν καὶ τὸν ἄνδρα αὐτῆς καὶ τὸν υἱὸν αὐτῆς  
 καὶ τοὺς δούλους αὐτῆς), 16 ΠΑΠ̄ΔΕ Ο̄Ν ΓΑΔΔΕ Ο̄Ν ΣΕΥΑΡΤΟΥ Γ̄ΩΚ̄ΔΕΚΕΝ  
 (τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος)

ΔΕΓΕΛ- "bondsmen, servants"? 16.7 Κ̄ΩΕΝΔΕΙΟΝ ΔΕΓΕΡ̄ ΕΙΝ̄ (καὶ ... ὄντες  
 διάκονοι τοῦ ναοῦ)

-ΔΕΚΕΛ see -ΔΕ

ΔΕΝ-, ΔΙΝ- "to give" (to me/us) 6.8 ΚΟΒ̄ΡΚΑ ΛΙΚΑ ΔΕΝΚΟΝΝΟΔ̄ (ὅπως ... δώση  
 μοι σπέρμα), 14 ΜΑΓ̄ΡΚΟΝ̄ΕΝΔΕ Ε̄Ν ΚΟΥΜΠΟΥΚΟΝ ΛΙΚΑ ΔΙΝΕΩ (ἀλλὰ δός μοι  
 τὸ ῥόν σου); 9.2 Ε̄Τ̄ΤΟΥ ΟΥΕΝΝΑ ΕΚΚΑ ΔΕΝΕΩΚΑ (ὅπερ ἔδωκεν ἡμῖν γυνή  
 τις)

ΔΙ- "to die" 16.10 ΤΕΝ ΔΙΕΝ ΠΑΥΚΑ (ἕως τῆς τελευτῆς αὐτῶν)



- ΔΙΕΙΛ, ΔΙΕΛ "many" 1.12 ΔΙΕΙΚΟΝ ΚΟῶΛΑ ἘΝΟΝΑ (... δὲ ... εἶχεν πολλά); 3.9 ΟΥΚΟΥΡ ΔΙΕΛ ΑΥΤΑΚΟΝΝΟΝ (ἡμερῶν δὲ διαγενομένων πολλῶν); 7.15 ΟΥΚΡΙ ΔΙΕΓΟΥΛ ΓΟΚΑ ΘΟΡΟΥΑΝΝΟΝ (ὡς δὲ παρήλθον ἡμέραι πολλάί)
- ΔΠΠ- "village" 1.6 ΔΠΠΟΥ ΟΥΕΛΛΑ (ἐν τινι κώμῃ); 9.13 ΔΠΠΟΥ ΟΥΕΔΔΩ (ἐπὶ τινα κώμην), 15 ΜΑΝ ΔΠΠῆ (τῆς κώμης ἐκείνης); 10.2 ΔΠΠᾶΔΩ (ἐπὶ τὴν κώμην), 4 ΜΑΝ ΔΠΠΙΛΑ- (ἐν τῇ κώμῃ ἐκείνῃ)
- ΔΟ, -ΔΩ "upon, at, to, for, over" 3.16 ᾠΜΑΝΔΟΨ ΟΥΚΚΑ ΚΙΟΝΑ (κατήλθεν ἐπὶ τὸν αἰγιαλὸν); 8.2 ΓΑΔΔΩ ΚΙΟΝΑ (ἔφθασεν εἰς τὸν λιμένα); 9.14 ΔΠΠΟΥ ΟΥΕΔΔΩ ΚΙΟΝΑ (ἦλθον ἐπὶ τινα κώμην), 15 ΓΑΔΔΩ ΚΕΝΘΟΟΟΟΝΑ (ἔχειραγώγησαν [sc. τὸ πλοῖον] ἐπὶ τὸν λιμένα); 10.2 ΔΠΠᾶΔΩ ΚΕΔΑ ΚΙΟΝΑ (ἀνῆλθεν ... ἐπὶ τὴν κώμην), 11 ΚΑΟΚΑΟΕΔΔΩ ΤῆΜΙΟΝΑ (συνήχθη ἐπὶ τὴν κολυμβήθραν); 12.1 ΤΑΚ ΟΥΡᾶΔΩ ΘΑΓΓΟΝ (ἐλάκτισεν αὐτῷ ἐπὶ τὴν κεφαλὴν), 9 ΜΟΥΡΤᾶΔΩ ᾠΚᾠ (ἔφιππος), 12 ΕῆΔᾶ ΔΟΥΟΕ (ἐπὶ τοῦτον ἦλθον); 15.12 ΤΕΔΔΩ ΟΙΟΕΛΑ (προσευξάμενος ὑπὲρ αὐτῶν)
- ΔΟΚ- "to ride" 10.16 ΜΟΥΡΤΟΥ ΟΥΟΛΟΥΚᾠ ΔΟΚΑ (ἐφ' ἵππον λευκὸν ἐπιβεβηκότα)
- ΔΟΛΛ- "to wish, want" 5.11 ΜΑΝΝΟ Μῆ[Κ]Δ ΔΟΛΛΙΝΑΪ (τί βούληται ἐκεῖ);
- ΔΟΥΚ(Κ)- "to present" (an offering) 6.5 Εῆ ΚΟΥΜΠΟΥΚΑ[ΛΛΑ]ΛΟ ΜΑΝ ΚΟΟΟΕΛΑ ΚΕΝΔΟΥΚᾠΡΡᾠΛΕ (προσφέρω τὸ ῥῶν τοῦτο εἰς τὸν ναὸν ἐκεῖνον)
- ΔΟΥΛ- "to be, remain, dwell" 1.7 ΕῆΤΟΥ ΟΥΕΛΛΟ ΔΠΠΟΥ ΟΥΕΛΛΑ ΔΟΥᾶΡΑ (ἦν τις γυνὴ ἐν τινι κώμῃ); 2.5 ΤΑΝ ΟΥΟΛΑ ΔΟΥᾶΡΑ ΜῆΜΑΝΟΥ(Λ)- (πᾶσαι αἶ ἐν τῷ οἴκῳ αὐτῆς)
- ΔΟΥᾶΡ- "to continue" 16.3 --- ΕΙΝῆ ΔΟΥΑΡΙΟΝΑ (ἔμειναν ὄντες ...; sim. 7)
- ΔΟΥΜΑΛ "suddenly, immediately" 12.3 ΔΟΥΜΑΛ ΔΟΥΤΡΑΠῆ ᾠΦΡΑΟΑ (παραυτίκα ἐγένετο ἀλεκτροῦν ζῶν)
- ΔΟΥΜΑΚΚΟΝΟ "suddenly, immediately" 14.2 ΔΟΥΜΑΚΚΟΝΟ ΟΥΟΟᾠ ΜΗΥΤΑΚΡΑ ΟΥΟΟΝΑ (εὐθέως ἄφαντος ἐγένετο ὁ ἄγιος; sim. 7)
- ΔΟΥΜ(Μ)- "to take" 7.11 ΚΟΥΜΠΟΥΚΑ ΔΟΥΜῆΤΑ (καταλαβὼν τὸ ῥῶν; sim. 13.4; 14.5); 12.1 ΟῆΟΚΑ ΔΟΥΜΜΑ (κρατήσας ... τὸν ἄνθρωπον; sim. 10); 15.11 ΔΟΥΜΜΙΟΑ (λαβὼν ... αὐτοῦς)
- ΔΟΥΤΡΑΠ-, ΔΕΙΤΡΑΠ- "fowl" 2.9 ΔΟΥΤΡΑΠΙΟΥΛΩ ΚΙΟΚᾠΛΩ (ἕως τῶν ἀλεκτροῦν ὄνων); 3.3 ΔΟΥΤΡΑΠΙΟΥΛΑ (τῶν ἀλεκτροῦν ὄνων; sim. 11); 12.3 ΔΟΥΤΡΑΠῆ ᾠΦΡΑΟΑ (ἐγένετο ἀλεκτροῦν ζῶν), 9 ΔΟΥΤΡΑΠΚΑ (τὸν ἀλεκτροῦνα; sim. 13.4 ΔΕΙΤΡΑΠΚΑ; 14.5); 13.5 ΔΟΥΤΡΑΠΟΥΛΟ (εἰς τὰς ἀλεκτροῦνας; sim. 14.6 ΔΟΥΤΡΑΠΙΟΥΛΟ)
- Ἐ "O" 8.13 Ἐ ΤΟΥΑ (ὃ τέκνον); 9.6 Ἐ ᾠΛΕΛΩ (ὡ ναί); 13.8 Ἐ ΕῆΤΑ (ὡ γύναι; sim. 15)

ΕΛ- "to find" 4.2 ΛΥΕΚ̄ Ε̄ΛΛ (εύροῦσα πλοῖον; sim. 8)

ΕΛ "now" 17.1 ΕΛ̄ Ο̄Ν̄ ΤΑΥΚΑ Μ̄ΥΜΑΝΝΟ (νῦν καὶ ἀεὶ)

Ε̄ΛΙ "today" 11.13 Ε̄Λ̄Ν̄ ΟΥΚΟΥΡΡΟ (ἐν τῇ σήμερον ἡμέρῃ)

ΕΛΛΕ- "time" 17.3 ΘΕΛΓΟΥΝΑ ΕΛΛΕΝΓΟΥΛΩ ΚΙΕ̄Κ̄Λ̄ΛΩ (εἰς τοὺς αἰῶνας τῶν αἰῶνων)

° ΕΛΛΗΝΟC- "pagan" 5.15 ΕΛΛΗΝΟC̄ ΕΙΝ̄ΛΛΗ (ἐπεὶπερ Ἑλληνίς ὑπάρχεις)

ΕΝ-, (Ε)Ν̄- "to take, raise" 3.16 ΚΟΥΜΠΟΥΚ̄ Ε̄Ν̄Ε̄ΤΑ (ἀνέλαβεν ... τὸ ῥόν; sim. 12.11); 11.2 ΤΟΥΔΕ̄Ν̄ ΨΑΚ ΑΡΡ̄ΝΝΑΓΡΑ (≈ ὡς ἐν σχήματι σπαθαρίου)

-ΕΝΑΕ negative element (see also ΜΑΓ̄Ρ̄ΚΟ̄Ν̄ΕΝΑΕ) 1.9-11 ᾹΓΕΝΑΕ ΟΥΝΝΑΡΑ ΜΕΝΝΑΛΩ' ΓΑΚ̄ΕΝΑΕ ΔΑΚ̄ΕΝΑΕ (οὐκ ἐγέννα οὔτε υἱὸν οὔτε θυγατέρα)

ΕΡ- "we" (inclusive) 9.2 Ε̄Ν̄ΚΑ --- ΑΝΚΙΜ̄Ν̄ΝΑΙ' Ε̄Τ̄ΤΟΥ ΟΥΕΝΝΑ ΕΚΚΑ ΔΕΝΟ̄Κ̄ΚΑ (οὐχὶ ... μιμνήσκη τούτου, ὅπερ ἔδωκεν ἡμῖν γυνή τις ...;)

ΕΙ- "hand" 7.5 ΤΑΝ' ΕΙΛΔ̄ (ἐν τῇ χειρὶ αὐτοῦ)

-Ī interrogative suffix 5.11 ΜΑΝΝΟ Μ̄Ν̄[Κ]Δ ΔΟΛΛΙΝΑΙ' (τί βούλη ἐκεῖ;); 9.1 ΕΙΡΟΥ Ε̄Ν̄ΚΑ --- ΑΝΚΙΜ̄Ν̄ΝΑΙ' (οὐχὶ σὺ μιμνήσκη τούτου ...;)

° ΕΙΓΟΝ- "image" 11.4 Τ̄ΛΛ̄Κ̄ ΟΥΝΝΟΛ ΜΑΡΙΔΑΝ ΕΙΓΟΝΓ̄ΛΛΕ (πρὸς τὴν εἰκόνα τῆς θεοτόκου Μαρίας)

ΕΙΚΑΡΙΓΡ̄Α "thus" 16.1 ΕΙΚΑΡΙΓΡ̄ΑΘΙΟΝ (καὶ οὕτως)

ΕΙΛ- (pl. ΕΙΛΗΥΓΟΥ-) "woman" 2.13 ΧΡΙCΤΙΔ̄ΝΟC̄ΙΓΟΥΝ ΕΙΛΗΥΓΟΥΛ (τῶν Χριστιανῶν γυναικῶν)

ΕΙΛ- "to speak, say" 2.3 Ε̄Ν̄ ΓΕΕ̄Ν̄ ΘΟΥΡΙΔ̄ ΕΙΔ̄ΘΙΟΝ (ταῦτα δὲ διαλογισαμένη); 3.4 ΟΥΕΚΚΑ ΟΥΝΝΕC̄ Ε̄Λ̄ΕΝΚΟΝΝΟ (ἐὰν ... ἀξιώση μίαν ... γενυνῆσαι)

ΕΙΝ-, Ε̄Ν̄-, ΕΝ- "to be" 1.12 ΚΟΔ̄ΛΛΟ Ε̄ΝΟΝΑ (εἶχεν); 2.7 ΜΕΙΡΑΓΟΥΕ̄ΛΩ ΕΙC̄C̄ΑΝΑ (στεῖραι ... ἦσαν); 3.5 Ε̄Λ̄ΕΝΚΟΝΝΟ (ἐὰν ... ἀξιώση); 6.1 ΕΛΛΗΝΟC̄ ΕΙΝ̄ΛΛΗ (ἐπεὶπερ Ἑλληνίς ὑπάρχεις), 9 ᾹΛΕC̄Ν̄ ΟΥΝΝΡΕ Ε̄ΝΕΝΝΟΝ (καὶ ἐὰν ἀληθῶς γενυνῆσω); 8.14 ΕΙC̄ΛΟ ΕΙC̄C̄ΑΔΑ (ποῦ ἦν ...); 10.1 ΚΥΡΙΔ̄ΚΕΝ ΟΥΚΟΥΡ̄ ΕΙΝ̄Ν̄ΟΝ (ὡς δὲ ἡμέρα Κυριακῆς ἦν); 16.3 ΕΙΝ̄Ν̄ ΔΟΥΑΡΙC̄ΑΝΑ (ἐμειναν ὄντες ...; sim. 7)

Ε̄Ν̄-, ΗΝ- "this" 2.2 Ε̄Ν̄ ΓΕΕ̄Ν̄ ΘΟΥΡΙΔ̄ ΕΙΔ̄ΘΙΟΝ (ταῦτα δὲ διαλογισαμένη); 4.14 Ε̄Ν̄ΝΟ (ἐντεῦθεν); 6.3 Ε̄Ν̄ ΚΟΥΜΠΟΥΚΑ[ΛΛ]ΛΟ (τὸ ῥόν τοῦτο; sim. 8.13; 13.4; 16.12); 8.11 ΗΝ̄ ΤΑΝ' ΟΥC̄ΚΡΑ ᾹΓΟΡ̄C̄ΚΑ (ὅπερ θεὸς ἐπελάθετο), 16 Ε̄Ν̄ΚΑ --- ΑΝΚΙΜ̄Ν̄ΝΑΙ' (οὐχὶ ... μιμνήσκη τούτου ...); 12.2 Ε̄Ν̄ ΤΑΝ̄ΝΑ Κ̄ΠC̄Χ̄ (ὅπερ ἐκεῖνος ἔφαγεν), 12 Ε̄Ν̄Δ̄Ω̄ ΘΟΥC̄Ε' Ε̄Ν̄ΚΑΛΩ C̄C̄Ε (ἐπὶ τοῦτον ἦλθον, τοῦτον εἰργασάμην); 14.1 Ε̄Ν̄ΚΑ ΠΕC̄Α ΤΟΚΔΘΙΟΝ (καὶ ταῦτα εἰπὼν)

ΕΙΡ- "you" (sing.) 4.12 Ε̄Κ̄ΚΕΤΑΛ (καὶ σὺ; sim. 13.8); 5.8 Ε̄Δ̄ΑΛΛ (μετὰ σοῦ; sim. 11.12), 15 Ε̄Δ̄ΔΕ (σὺ δέ; sim. 6.12); 6.13 Ε̄Ν̄ ΚΟΥΜΠΟΥΚ- (τὸ ῥόν σου; sim. 7.1,

2; 13.5, 11, 14, 16); 7.1 ΕΙΡΟΝ (καὶ σὺ; sim. 13.14); 8.16 ΕΙΡΟΥ ΕἸΚΑ ---  
ΛΝΚΙΜῆΝΑΙ. (οὐχὶ σὺ μιμνήσκη τοῦτου ...); 11.6 ΕΙΡΩΜΑΛΛΩ (διὰ σέ); 13.6  
ΕἸΚΑ ΟΥΝΝΑ ΤῆΚΟΑΝΝΟῶ (ἵνα γεννήσωσίν σοι)

ΕἸΚΑΝΕ- see ΟΥΡ-

ΕΙC- "other" 8.4 ΕΙCΟΥ ΕἸΚΑΝΕ ΟΥΕΙΔῆΛΛΑΓῆΛΕ (πρὸς ἄλλην χώραν ἀπὸ μακρόθεν  
οὔσαν)

Ε-, ΕΙC- interrogative pronoun 4.15 ΕἸΓῆ ΔΩΔῆΝ (ποῦ ἀπέρχη); 8.14 ΕἸΝ ΚΟΥΜΠΟΥΛ  
ΕΙCΛΟ ΕΙCΝΑΔΑ (ποῦ ἦν τὸ ῥόν τοῦτο;)

Ε- "to work, effect" 12.13 ΕἸΚΑΛΩ ΕἸCΕ (τοῦτον εἰργασάμην)

ΕἸΚΕΛ- "to beg, beseech" 15.9 ΕἸCΟΥΚ ΕἸΚΕΛΙCΝΑ ΤΕΚΚΑ ΠῆΤΑΚΚΟΝΝΟῶ (παρε-  
κάλεσεν τὸν πρεσβύτερον ἵνα βαπτίσῃ αὐτούς)

ΕΙΤ-, ΕἸΤ- "to take, receive" 3.16 ΚΟΥΜΠΟΥΚ ΕἸἆΤΑ (ἀνέλαβεν ... τὸ ῥόν; sim.  
12.11); 4.6 ΚΟΥΜΠΟΥΚΑ --- ΚῆCΕ ΜΑΡΕΩΤΙΩ ΔΟΝῆΛΛΑΓῆ ΕΙΤΕΝΙῶ (ὅπως  
... ἐνέγκη τὸ ῥόν ... εἰς τὸν ναὸν ... τὸν ἐν τῷ Μαρεώτῃ); 7.11 ΚΟΥΜΠΟΥΚΑ  
ΔΟΥΜῆΤΑ (καταλαβὼν τὸ ῥόν; sim. 13.5; 14.6); 10.3 ΚΟΥΚ ΕἸΝΙῶ (πρὸς τὸ  
κοινωνῆσαι τοῖς μυστηρίοις; sim. 8); 13.16 ΠῆΤῆΚ ΕΙΤΕCΩ (βαπτίσθητι)

ΕΙΤῆ- "to send" 9.10 ΚΑΠῆΙΤῆCΝΑ (φαγῶν εἰσηνέγκατο)

ΕἸΚ- "mankind" 6.7 ΕἸΚῆ ΚΟΥΚΑ (σπέρμα ἀνθρώπου)

ΕἸΤ- "woman" (ΕΙΛ- + -Τ-; Zyhlarz 1928, 133 S.8 n.2) 1.5 ΕἸΤΟΥ ΟΥΕΛΛΟ (...  
τις γυνή; sim. 9.1); 2.12 ΕἸΤῆ (ἡ γυνή; sim. 3.15; 4.9, 13; 5.4, 11; 6.2; 7.3;  
12.16; 14.4, 11; 15.3); 6.11 ΕἸΤΑ (γύναι; sim. 13.3, 8, 15); 12.14 ΕἸΤῆ (τῆς  
γυναικός)

ΕΙΦῆΤ- "wealth" 1.11 ΕΙΦῆΤΟΥ ΔΟΥΚΤΛΩ (ἐν ... πλούτῳ καὶ δόξῃ)

ΚΑΚ- "to bear" 16.9 ΤΕΝ ΔΑΡΠΝΕΚΑ ΚῆCΕΓῆΛΕ ΚΑΚΑ ΔΟΥΚῆ (τὰ δῶρα αὐτῶν  
προσφέροντες εἰς τὸν ναὸν)

ΚΑΚῆ "first-born" 3.13 ΚΟΥΜΠΟΥΝ ΚΑΚῆ ΟΥΚΚΑ (ἐν πρωτότοκον ῥόν); 14.13 ΔΑΝ  
ΚΑΚῆΚΑ (τὸν πρωτότοκον υἱὸν)

ΚΑΠ-, Κῆ- "to eat" 9.8 ΚΑΠΚΟῖῆ (ὅπως φάγω), 10 ΚΑΠῆΙΤῆCΝΑ (φαγῶν εἰσηνέ-  
γκατο); 12.3 ΕἸ ΤΑΝΝΑ ΚῆCῆ (ὅπερ ἐκεῖνος ἔφαγεν)

ΚΑΠΠΑ(Λ)- "food" 7.12 ΚΑΠΠΑ CΕΥῆΛΑ (ἐν τοῖς ἄλλοις ἐπιτηδεύοις; sim.  
8.9)

ΚΑCΚΑCΕ- "baptistery" 10.10 ΚΑCΚΑCΕΛΩ (ἐπὶ τὴν κολυμβήθραν)

-ΚΕ "you" (pl.) 1.5 ΟΝΤΑΚΡΑΓΟΥῆΚΕ (---)

ΚΕΔ- "to ascend" 10.2 ΔΠΠῆΔΩ ΚΕΔΑ ΚΙCΝΑ (ἀνῆλθεν ἐπὶ τὴν κώμην)

ΚΕΚῆΝΝΑΝ "perfect" 16.3 ΧΡΙCΤΙΑΝΟCΑ ΚΕΚῆΝΝΑΝ ΕΙΝῆ ΔΟΥΑΡΙCΑΝΑ (ἔμειναν  
ῥόντες τέλειοι Χριστιανοί)

ΚΕΛΛΩ "all" 13.12 ΕΝ ΜΕΔΟΟΥΝῆ ΤΑΕΙΓΟΥΚΚΕΤΑΛ ΚΕΛΛΩ ΟΥΝΝΑΔῆΜΑΝΑ  
(γεννήσουσιν καὶ πᾶσαι αἱ δοῦλαί σου; sim. 14.8; 15.1)

ΚΕΛΛΩ "according as" 14.16 ΓῚCῚΝΑ ΤΑΔΓῚ ΠΕCΕCῚΝ ΚΕΛΛΩ (καθὼς εἶπεν αὐτῇ ὁ  
ἄγιος)

ΚΕΝ- "to place" 6.5 ΕΝ ΚΟΥΜΠΟΥΚΑ[ΛΛ]ΛΟ ΜΑΝ ΚῚCΕΛΑ ΚΕΝΔΟΥΚΑΡΡῚΛΕ  
(προσφέρω τὸ ῥόν τοῦτο εἰς τὸν ναὸν ἐκεῖνον), 15 ΚΕΝΟΥΤΟΥΔΑΡΕ-  
(προσφέρω); 7.12 <ΔΟΥΝ> ΔCῚΝ ΤΟΥΛΑ ΚΕΝΑ (ἤνεγκεν εἰς τὴν κοίλην τοῦ  
πλοίου); 9.10 ΤΑΚΚΑ ΚΕΝΤΡΟΝ (ὅτε ... παρέθηκεν αὐτῷ), 16 ΔΟΥΚΚΟῶ ΜΑΝ  
ΔΠΠῆ ΓΑΔΔΩ ΚΕΝῚCῚΝΑ (ἐχειραγωγῆσαν τὸ πλοῖον ἐπὶ τὸν λιμένα τῆς  
κώμης ἐκεῖνης)

-ΚΕΤΑΛ(ΛΕ) "also" See also ΤΑΥῚΚΕΤΑΛ 2.6 ΤΑΝ ΓΟΥΛΑ ΔΟΥῚΡΑ ΜῚΜΑΝ-  
ΓΟΥΚΚΕΤΑΛΛΕΙΟΝ ΜΕΙΡΑΓΟΥῚΛΩ ΕΙCῚΝΑ (στεῖραι δὲ ἦσαν καὶ πᾶσαι αἱ  
ἐν τῷ οὔκῳ αὐτῆς); 4.12 ΕῚΚΕΤΑΛ (καὶ σύ); 13.8 ΕῚΚΕΤΑΛΛΕΙΟΝ (καὶ σύ δέ),  
12 ΕΝ ΜΕΔΟΟΥΝῆ ΤΑΕΙΓΟΥΚΚΕΤΑΛ (καὶ ... αἱ δοῦλαί σου); 14.11 ΤΑΡΟΥ  
ΕῚΤῚΚΕΤΑΛΛΕΙΟΝ (... δὲ ἡ γυνὴ καὶ αὐτῆ; sim. 17)

ΚῚΜ- "to knock upon" 12.15 ΨΑΚΚΑ ΚῚΜΑ (κρούσας τὴν θύραν)

°? ΚῚΤ- "people" (Perhaps from Arabic قبط "Copt") 10.10 ΚῚΤΑ ΜῚΜΑΝ- (ὁ λαὸς  
ἅπας)

ΚΙΡ- "to come; go" (when adjunctive precedes) 4.1 ΔΜΑΝΔῚ ΟΥΚΚΑ ΚΙCῚΝΑ  
(κατήλθεν ἐπὶ τὸν αἰγιαλὸν); 7.14 ΦΙΛΟΞΕΝΙΤῚΘ ΚΙΕΝ ΠΑΥΚΑ (ἕως οὔ ἔφθασεν  
εἰς Φιλοξενίτην); 8.12 ΦΙΛΟΞΕΝΙΤῚΝ ΓΑΔΔΩ ΚΙCῚΝΑ (ἔφθασεν εἰς τὸν  
λιμένα Φιλοξενίτης); 9.14 ΔΠΠΟΥ ΟΥῚΔΔΩ ΚΙCῚΝΑ (ἦλθον ἐπὶ τινα κώμην);  
10.3 ΔΠΠῚΔΩ ΚΕΔΔ ΚΙCῚΝΑ (ἀνῆλθεν ... ἐπὶ τὴν κώμην), 7 ΤΑΡΙῚΕΙΟΝ ΤΟΥΑ  
ΚΙCῚΝΑ (καὶ εἰσῆλθεν εἰς αὐτὸν), 9 ΤΡΙCῚΓΙΟΝ ΚΙῚCῚΝΟΚΟΝΟΕΙΟΝ (μετὰ δὲ  
τὸ ἐλθεῖν τὸ τρισάγιον); 11.1 ΔΟΚΑ ΚῚΝ (ἐρχόμενον ... ἐπιβεβηκότα), 5  
ΕΙΓΟΝΓῚΛΕ ΓΟΥΔΑΛΑ ΚΙῚ (ἔφυγεν καὶ ἦλθεν πρὸς τὴν εἰκόνα); 12.15 ΓΟΥΛΟ  
CῚΡΑ ΚΙῚ (ἀπῆλθεν ... ἕως τοῦ οὔκου; sim. 15.7); 13.1 ΜΙΔῚ ΚΙΐ ΨΑΚΚΑ  
ΓΑΛΛΙCῚΝΑ (τρέχουσα δὲ ἦλθεν ... καὶ ἤνοιξεν τὴν θύραν); 15.8 ΚῚCῚ ΓῚCῚΛ  
ΚΙΕΝΝΟΝ (καὶ ἐλθοῦσα εἰς τὸν ἄγιον ναὸν)

ΚΙΡΙCῚ- "to come into being, be completed" 15.5 ΤΑΝ ΚΟΚΚΑΝΕΝ ΟΥΚΙΡΙΓΟΥῚ  
ΚΙΡΙCῚΟΥῚΝ (ὅτε αἱ ἡμέραι καθάρσεως αὐτῆς ἐπληρώθησαν)

° ΚΥΡΙῚΚΕ- "Sunday" 9.16 ΚΥΡΙῚΚΕΝ ΟΥΚΟΥΡῚ ΕΙΝῚΝΟΝ (ὡς δὲ ἡμέρα Κυριακῆς ἦν)  
ΚΙΕῚΚῚΛῚ, with preceding -Ὶ "up to" 2.10 ΔΟΥΤΡΑΠΙΓΟΥῚΛΩ ΚΙΕῚΚῚΛῚ (ἕως τῶν  
ἀλεκτρονῶν); 17.4 ΘΕΛΓΟΥῚΝΑ ΕΛΛΕΝΓΟΥῚΛΩ ΚΙΕῚΚῚΛῚ (εἰς τοὺς αἰῶνας τῶν  
αἰῶνων)

ΚῚCῚ- "church" 2.16 ΚῚCῚΕΛΑ (ἐν τῷ ναῷ; sim. 6.1); 3.8 ΚῚCῚΕΛΑ (εἰς τὸν ναὸν;  
sim. 6.4; 9.3); 4.4 ΚῚCῚ ΜΑΡΕῚΤΙῚ ΓΟΝCῚΛΛΑΓῚ (εἰς τὸν ναὸν ... τὸν ἐν τῷ

Μαρεώτηρ); 5.13 Κ̄C̄C̄EΓ̄Λ̄ΛEΛΩ (εἰς τὸν ναὸν; sim. 16.9); 10.6 Κ̄C̄C̄EΛΛO (ναὸς);  
15.6 Κ̄C̄C̄EΛΩ (ἔως τοῦ ναοῦ), 8 Κ̄C̄C̄E Γ̄C̄C̄ΛA (εἰς τὸν ἅγιον ναὸν); 16.6  
Κ̄C̄C̄EΝA- (τοῦ ναοῦ)

KO- "to have" See also KON- 1.12 ΔΙΕΙΚΟΝ ΚΟἶΛΟ Ε̄ΝΟΝA (... δὲ ... εἶχεν  
πολλά); 5.9 ΛῙĒK̄ Ε̄ΔAΔAΛ ΚΟCΟΥEΩ (ἔχων με μετὰ σοῦ ἀπέρχου)

KOKKANĒ- "purification" 15.4 TAN KOKKANĒN OYKPIΓOYΓ (αἶ ἡμέραι καθάρσεως  
αὐτῆς)

KON- "to have" See also KO- 2.1 C̄EYATTKON KONMENNALW (κληρονόμον οὐκ  
εἶχεν)

-KONO, with preceding -ΛO "after" See also ΔΟΥΜAKKONO (s.v. ΔΟΥΜAΛ) and  
TOYCKONO (s.v. TOYC(OY)) 10.9 TPICĀΓION KIĒCĒNNOKONOEION (μετὰ δὲ τὸ  
ἐλθεῖν τὸ τρισάγιον)

KOPE- "sacrament" 10.3 KOPEK̄ ĒTNIĀ (πρὸς τὸ κοινωνῆσαι τοῖς μυστηρίοις;  
sim. 8)

KOCP̄- "seed" 6.7 ĒTKĒ KOCP̄KA (σπέρμα ἀνθρώπου)

KOYMPOY- "egg" 3.6 KOYMPOY TOYCKANTELO OYNNOYCKĒKALO (τὸ πρῶτον ῥόν δ  
γεννᾷ), 12 KOYMPOYN KAKĀ OYCKKA (ἓν πρωτότοκον ῥόν), 15 KOYMPOYK̄ (τὸ  
ῥόν; sim. 4.3; 6.3, 13; 7.4, 10; 8.3, 8); 8.13 KOYMPOYΓ (τὸ ῥόν); 12.2 KOYMPOY  
ĒN TANIĀ KĒCĀ (τὸ ῥόν — ὅπερ ἐκεῖνος ἔφαγεν)

KOYTT- "to stand up" 12.6 PALLA KOYTTA ΓONCĀ (ἔξαναστᾶς)

-ΛA "(in)to, in, from" 1.6, 8 ΔΠΠΟΥ ΟΥΕΛΛA ΔΟΥĀPĀ' ἈΛΕΞΑΝΔΡΕΝ ΟΥΓΟΥΛA  
(ἦν ... ἐν τινι κώμη ἐν τῇ ἐπαρχίᾳ τῆς Ἀλεξανδρέων πόλεως); 2.4 TAN  
ΔEĀLLA MAĪKAPICNA (ἐν τῇ καρδίᾳ αὐτῆς ἐθλίβη), 5 TAN ΓOΓA ΔΟΥĀPĀ  
MĀWANGOY(Λ)- (πᾶσαι αἶ ἐν τῷ οἴκῳ αὐτῆς), 16 Κ̄C̄C̄EΛA AYĒΓOYKA (ἄπερ  
ἐποίει ... ἐν τῷ ναῷ; sim. 6.1); 3.1 TAPĪĀ PECCNA (εἶπεν ἐν ἑαυτῇ),  
3 AN ΔΟΥTPAΠIΓOYΓA OYCKKA (μίαν τῶν ἀλεκτρονίων μου; sim. 11), 8  
Κ̄C̄C̄EΛA OYTOYΔAPE (τιθῶ ... εἰς τὸν ναὸν); 6.5 Κ̄C̄C̄EΛA KENΔOYKĀPPLĒ  
(προσφέρω ... εἰς τὸν ναὸν); 7.5 TANĪ EILĀ OYTPA TP̄CNA (ἔθνηκεν ... ἐν  
τῇ χειρὶ αὐτοῦ), 12 <XOYNI> X̄CĒ TOYLA KENA (ἤνεγκεν εἰς τὴν κοίτην  
τοῦ πλοίου), 13 KAPPA CEYĒLA OYCKOYPCNA (ἔθνηκεν ἐν τοῖς ἄλλοις  
ἐπιτηδεύοις); 8.10 KAPPA CEYĒLA PIEĒ (κείμενον ἐν τοῖς ἄλλοις  
ἐπιτηδεύοις); 9.4 Κ̄C̄C̄EΛA T̄C̄ANACA (ἴνα δώσωμεν εἰς τὸν ναὸν); 10.4 MAN  
ΔΠΠIΛAIEION --- Κ̄C̄C̄EΛLO ΓONCĀPĀ (ἦν δὲ ἐν τῇ κώμῃ ἐκείνῃ ναὸς ...),  
7 TAPĪĀEION TOPĀ KICNA (καὶ εἰσῆλθεν εἰς αὐτόν); 15.8 Κ̄C̄C̄E Γ̄C̄C̄ΛA  
KIEN- (ἐλθοῦσα εἰς τὸν ἅγιον ναὸν)

-ΛAΓĀLE see -ΓĀ(ΛE)

ΘΟΥΡΙᾶ see ΘΟΥΡ-

-ΛΕ see -Γᾶ(ΛΕ) and -ΚΕΤΑΛ(ΛΕ)

-ΛΗ causal element? 6.1 ΕΛΛΗΝΟῦ ΕΙΝᾶΛΗ (ἐπεὶπερ Ἑλληνὺς ὑπάρχεις)

-ΛΟ, -ΛΩ "(in)to, in, from"; copula; emphasizer Passim; see also ΚΙΘῚΚᾶΛΩ,  
-ΚΟΝΟ, -ΛΟ-ΘΟΥΝ (s.v. ΘΟΥΡ-), -ΜΑ-ΛΟ

-ΛΟΚΩ "through, in" 16.1 ΠΑΠᾶΔΕ Οἶ ΓΛΑΔΕ Οἶ ΓΕΥΑΡΤΟΥ ΓῚῚΔΕΚΕΝ  
ΤΑΝΚΛΟΚΩ (ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος)

ΜΑΓΡΕΝΝΟΝ, ΜΑΓΡῚΚΟΝΕΝΔΕ --- -ΟΝ "but" 5.5 ΜΑΓΡΕΝΝΟΝ ΛᾶΔᾶΛ ὈΥΝΤῚ ΛΥᾶ  
(ἀλλὰ ποίησον μετ' ἐμοῦ ἀγάπην); 6.13 ΜΑΓΡῚΚΟΝΕΝΔΕ Εἶ ΚΟΥΜΠΟΥΚΟΝ ΛΙΚΑ  
ΔΙΝΕΩ (ἀλλὰ δὸς μοι τὸ ῥόν σου)

ΜΑᾶΚΑΡ- "to become afflicted" 2.4 ΤΑΝ ᾶῚΛΛΑ ΜΑᾶΚΑΡΙΚΝΑ (ἐν τῇ καρδίᾳ αὐτῆς  
ἐθλιβη)

-ΜΑ-ΛΟ/-ΛΩ, with preceding -ΛΟ/-ΛΩ "through, on account of" 11.6 ΕΙΡΙῚΜΑΛΩ  
--- ΛΙΚΑ ΛΥΛΟΕ (διᾶ σέ ... σῶσον με), 14 ΓΟΔΟΥ ΛΝΝΙΛΟῚΝΜΑΛΟ  
ΤΟΡΡΑΚΙΠ(Ν)Π(?) (καὶ γὰρ διὰ τὸν κύριόν μου εἰσῆλθε)

ΜΑΝ- "that" 2.12 ΜΑΝ ἘῚῚᾶ (ἡ γυνὴ ἐκείνη; sim. 3.14; 12.16; 15.3); 4.3 ΜΑΝ  
ΚΟΥΜΠΟΥΚΑ (τὸ ῥόν ἐκεῖνο; sim. 8.7; 11.15); 5.10 ΜΑΝΝΟ (ἐκεῖ); 6.4 ΜΑΝ  
ΚῚῚΕΛΑ (εἰς τὸν ναὸν ἐκεῖνον); 9.15 ΜΑΝ ΔΠΠᾶ (τῆς κόμης ἐκείνης; sim.  
12.14); 10.4 ΜΑΝ ΔΠΠΙΛΑ (ἐν τῇ κόμῃ ἐκείνῃ)

° ΜΑΡΤΥΡΟ- "martyr" 1.2 ΧΡΙΣΤΟῚ ΜΑΡΤΥΡΟΟΥ ΓῚῚΟΥ ΜΗΝΑΝΑ (τοῦ ἁγίου  
μάρτυρος τοῦ Χριστοῦ Μηνᾶ)

ΜΑΦ- "eye" 10.13 ᾶΠΟΓᾶ ΜΑΦᾶ- (οἱ τοῦ ναύτου ὀφθαλμοὶ)

ΜΕΔΔ- "to be ready" 4.7 ΘΟΔΡΑ ΜΕΔᾶῚῚΟῚ (ἀπέρχεσθαι μέλλον)

° ΜΕΔΘΟΥ- "servant" (Meroitic *mḏ*<sup>o</sup>, *mḏ*? — Browne 1990, 132) 2.8 ΜΕΔΘΟΥΝᾶ  
ΤΑΕΙΓΟΥΛ (αἱ ... δούλαι; sim. 13.11; 14.9, 16); 4.1 ΜΕΔΘΟΥΝ ΤΑῚ ΟΥΕῚΔᾶῚ  
(σὺν μιᾷ δούλῃ; sim. 7.8); 15.14 ΤΑΝ ΜΕΔΘΟΥΝΙΓΟΥΛΔΕΚΕΚΚΑ (καὶ τοὺς  
δούλους αὐτῆς)

ΜΕΝ-, ΜΙΝ- negative verb 1.9 ᾶΓΕΝΔΕ ΟΥΝΝΑΡΑ ΜΕΝΝΑΛΩ (οὐκ ἐγέννα); 2.2  
ΚΟΝΜΕΝΝΑΛΩ (οὐκ εἶχεν); 7.3 ΓΕΓΙΜΕΝΚΟΝΝΟᾶ- (μήπως ... θυμωθῆ); 9.1  
ΛΝΚΙΜᾶῚῚᾶ! (οὐχὶ ... μιμνήσκη ...)

ΜΙΑΔ- "to run" 13.1 ΜΙΑᾶ ΚΙ (τρέχουσα ... ἤλθεν)

Μᾶ- "what?" 5.10 ΜΑΝΝΟ Μᾶ[Κ]Δ ΔΟΛΛΙΝΑᾶ (τί βούλη ἐκεῖ); 6.2 ΚῚῚΕΛΑ ΜᾶΚ  
ΛΥΑΡΡᾶῚῚᾶ (τί ποιήσεις ἐν τῷ ναῷ); 11.12 ΜᾶΚΑ ΕᾶᾶῚ ΛΥΑΡΡΕ (τί μετὰ  
σοῦ ποιήσω);

ΜΗΥ- "to dissolve" 14.3 ΜΗΥΤΑΚΡΑ ΓῚῚΚΝΑ (ἄφαντος ἐγένετο)

ΜΙΡ-, ΜΕΙΡ- "to be barren" 1.8 ΜΙΡΑ ᾶΓΕΝΔΕ ΟΥΝΝΑΡΑ ΜΕΝΝΑΛΩ (στεῖρα οὐσα)

οὐκ ἐγέννα); 2.7 ΜΕΙΡΑΓΟΥΘῸΛΩ ΕΙΘΑΝΑ (στεῖραι ... ἦσαν)

ΜῶΩΑΝ- "all, every" 2.5 ΤΑΝ ΓΟΥΑ ΔΟΥΑΡΑ ΜῶΩΑΝΓΟΥ(Λ)- (πᾶσαι αἱ ἐν τῷ οὐκῆ αὐτῆς); 10.10 ΚΠΤΑ ΜῶΩΑΝΝΟΝ (ὁ λαὸς ἅπας [-NON is apodotic]); 16.5 ΤΕΝ ΔΦΕΝ ΟΥΚΡΑ ΜῶΩΑΝΝΟ (πᾶσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν); 17.2 ΕΛ Οἷ ΤΑΥΚΑ ΜῶΩΑΝΝΟ (νῦν καὶ ἄει)

ΜΟΥΔΟΥ(ΟΥ)- "to guide" 5.1 ΔΛΕΘΝ ΓΟΥΔ ΔῖΚΑ ΜΟΥΔΟΥΟΥΚΟΝΝΟ (ἐὰν ὁ κύριός με κυβερνᾷ)

ΜΟΥΡΤ- "horse" 10.16 ΜΟΥΡΤΟΥ ΓΟΥΛΟΥΚΑ (ἐφ' ἕπον λευκόν); 12.8 ΜΟΥΡΤΑΔΩ ΔΚΑ (ἔφιππος)

ΟΓΘ- "man, husband" 7.2 ΕΝ ΟΓΘ (ὁ ἀνὴρ σου); 8.2 ΟΓΘΙΛ- (ὁ ἀνθρῶπος); 11.15 ΜΑΝ ΟΓΘΚΑ (τὸν ἀνθρῶπον ἐκεῖνον); 15.13 ΤΑΝ ΟΓΘΔΕ (καὶ τὸν ἀνδρα αὐτῆς)

ΟΚ- "to call" 12.15 ΟΘΚΡΟΝΑ (μετεκαλέσατο αὐτήν); 13.11 ΤΑΝ ΤΑΘΚΑ ΜΗΝΑΔ ΟΚΕΩ (κάλεσον τὸ ὄνομα αὐτοῦ Μηνᾶν; sim. 14.14 ΟΚΙΟΝΑ)

ΟΚ- "to be (over)" 16.10 ΚΑΚΑ ΘΟΘΟΚΑ (προσφέροντες)

ΟΝ-, ΟΥΝ- "to love" 1.5 ΟΝΤΑΚΡΑΓΟΥΘΕΚΕ (---)

ΟΥΝΤ- "love" 5.6 ΔῖΔΑΔ ΟΥΝΤΚ ΛΥΔ (ποίησον μετ' ἐμοῦ ἀγάπην)

-ΟΝ, -ΕΙΟΝ after a vowel (but ΔῖΟΝ; ΔΕΙΟΝ only in 3.5), -ΛΟΝ after a non-radical

λ, -NON after a non-radical Ν "and, but" Passim; see also ΜΑΓΡΕΝΝΟΝ

Apodotic 3.5 ΔΛΕΘΝ --- ΕΛΕΝΚΟΝΝΟ ΔΕΙΟΝ --- ΟΥΤΟΥΔΑΡΕ (ἐὰν ... ἀξιῶση ..., καὶ γὰρ τιθῶ ...); 10.10 ΤΡΙΘΑΓΙΟΝ ΚΙΘΕΝΝΟΚΟΝΟΕΙΟΝ ΚΠΤΑ ΜῶΩΑΝΝΟΝ --- ΤΜΙΟΝΑΝΑ (μετὰ δὲ τὸ ἐλθεῖν τὸ τρισάγιον, ὁ λαὸς ἅπας συνήχθη)

ΟΝ non-enclitic "and, but" See also under -ΔΕ 13.14 ΕΝ ΜΕΔΟΥΝΝ ΤΑΕΙ- ΓΟΥΚΚΕΤΑΛ ΚΕΛΛΩ ΟΥΝΝΑΔΤΜΑΝΑ ΟΝ ΕΝ ΤΟΥΕΙΟΥΛ (γεννήσουσιν καὶ πᾶσαι αἱ δοῦλαί σου καὶ αἱ βόες σου; sim. 14.10); 16.15 ΤΑΛΙΚΑ ΓΟΚ Τ[Ρ]ΟΝΑ Οἷ ΓΘΟΥ ΜΗΝΑΚΑ (ἐδόξασαν τὸν θεὸν καὶ τὸν ἄγιον Μηνᾶν); 17.1 ΤΑΝΝΑΘΝ ΓΟΚΑ Οἷ ΤΘΚΑ ΕΛ Οἷ ΤΑΥΚΑ ΜῶΩΑΝΝΟ (ἦ ἡ δόξα καὶ τὸ κράτος νῦν καὶ ἄει)

ΟΘ-, ΘΟΘ- "to take out", with preceding adjunctive 9.15 ΔΟΥΚΚΟ ΜΑΝ ΔΠΠῆ ΓΑΔΩ ΚΕΝΘΟΟΝΑΝΑ (ἐχειραγῶγησαν τὸ πλοῖον ἐπὶ τὸν λιμένα τῆς κώμης ἐκείνης); 11.8 ΔῖΚΑ ΔΥΛΟΘΕ (σῶσόν με)

ΟΥΕΛ- "one, a" 1.6 ΕΤΟΥ ΟΥΕΛΛΟ ΔΠΠΟΥ ΟΥΕΛΛΑ ΔΟΥΑΡΑ (ἦν τις γυνὴ ἔν τινι κώμῃ); 2.11 ΟΥΚΡΙΟΥΛΩ ΟΥΕΛΛΟΕΙΟΝ (ἐν μιᾷ οὖν τῶν ἡμερῶν; sim. 8.6); 3.4 ΑΝ ΔΟΥΤΡΑΠΙΟΥΛΑ ΟΥΕΚΚΑ (μίαν τῶν ἀλεκτρούων μου; sim.

11; 8.6), 13 ΚΟΥΜΠΟΥΝ ΚΑΚΧ ΟΥΕΚΚΑ (έν πρωτότοκον ῥόν); 4.2 ΜΕΔΘΟΥΝ ΤΥΛΛ ΟΥΕΛΔΑΛ (σύν μιᾷ δούλη), 8 ΔΟΥΛ ΦΙΛΟΞΕΝΙΤΗΓΧ ΒΟΔΡΑ ΜΕΔΔΛΕΟΛ ΟΥΕΚΚΟΝ (... δέ πλοῖόν τι εἰς φιλοξενίτην ἀπέρχεσθαι μέλλον); 9.2 ΕΤΤΟΥ ΟΥΕΝΝΑ ΕΚΚΑ ΔΕΝΘΕΚΚΑ (ὑπερ ἔδωκεν ἡμῖν γυνή τις), 13 ΔΠΠΟΥ ΟΥΕΔΔΩ (ἐπί τινα κώμην)

ΟΥΕΙΔ- "to be far away, at a distance" 8.4 ΕΙΣΟΥ ΕΡΚΑΝΕ ΟΥΕΙΔΛΛΑΓΛΛΕ (πρός ἄλλην χώραν ἀπό μακρόθεν οὔσαν); 11.10 ΟΥΕΙΔΛΛΟ ΓΟΝΘΑ (ἀπό μακρόθεν ἑστῶς)

ΟΥΚ(ΟΥ)Ρ- "day" 2.10 ΟΥΚΡΙΓΟΥΛΩ ΟΥΕΛΛΟΕΙΟΝ (έν μιᾷ οὔν τῶν ἡμερῶν; sim. 8.6); 3.9 ΟΥΚΟΥΡ ΔΙΕΛ ΛΥΤΑΚΟΝΝΟΝ (ἡμερῶν δέ διαγενομένων πολλῶν); 7.15 ΟΥΚΡΙ ΔΙΘΟΥΛ (ἡμέραι πολλαί); 9.12 ΟΥΔΕΙ ΤΟΥΣΚΟΝ ΟΥΚΡΙΓΟΥΛ (αἱ ἡμέραι τριῶν μηνῶν); 10.1 ΚΥΡΙΔΚΕΝ ΟΥΚΟΥΡ ΕΙΝΝΟΝ (ὡς δέ ἡμέρα Κυριακῆς ἦν); 11.13 ΕΛΝ ΟΥΚΟΥΡΡΟ (έν τῇ σήμερον ἡμέρα); 15.4 ΤΑΝ ΚΟΚΚΑΝΕ ΟΥΚΡΙΓΟΥΛ (αἱ ἡμέραι καθάρσεως αὐτῆς); 16.5 ΤΕΝ ΔΦΕΝ ΟΥΚΡΑ ΜΥΜΑΝΝΟ (πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν)

ΟΥΛΓΡ- "to hear" 2.14 ΕΙΛΗΓΟΥΛ ΠΕΣΡΑΝ ΟΥΛΓΡΑ (ἀκούσασα ... γυναικῶν διηγουμένων); 16.3 ΕΝ ΓΟΚΚΟΡ ΔΑΥΕΚΚΑ ΓΑΛΟΥ ΟΥΛΓΡΕΝ (τὸ μέγα θαῦμα τοῦτο ἰδόντες καὶ ἀκούσαντες)

ΟΥΝΝ- "to bear, produce" 1.9 ΔΓΕΝΔΕ ΟΥΝΝΑΡΑ ΜΕΝΝΑΛΩ ΓΑΚΕΝΔΕ ΔΚΕΝΔΕ (οὐκ ἐγέννα οὔτε υἷόν οὔτε θυγατέρα; sim. 15.2); 3.4 ΟΥΕΚΚΑ ΟΥΝΝΕΘ ΕΛΕΝΚΟΝΝΟ (ἐάν ... ἀξιῶση μίαν ... γεννήσαι), 7 ΚΟΥΜΠΟΥ ΚΑΚΧ ΟΥΕΚΚΑ ΟΥΝΝΟΥΣΝΑ (ἐγέννησεν έν πρωτότοκον ῥόν; sim. 14.13); 6.9 ΔΛΕΘΝ ΟΥΝΝΡΕ ΘΕΝΕΝ- (ἐάν ἀληθῶς γεννήσῃ); 11.3 ΤΛΛΚ ΟΥΝΝΟΛ ΜΑΡΙΔΝ (τῆς θεοτόκου Μαρίας; sim. 7); 13.7 ΕΚΚΑ ΟΥΝΝΑ ΤΚΟΑΝΝΟΔ (ἕνα γεννήσωσίν σοι), 9 ΓΑΚ ΟΥΝΝΑΡΡΑΚΙ (υἷόν γάρ γεννήσεις), 13 ΟΥΝΝΑΔΜΜΑΝΑ (γεννήσουσιν); 14.8 ΟΥΝΝΙΘΑΝΑ (ἐγέννησαν)

ΟΥΝΤ- see ON- "to love"

ΟΥΘ- "two" 12.10 ΤΑΝ ΔΥΕΡ ΟΥΟΛΛΟ (έν τῶν δύο πτερύγων αὐτοῦ)

ΟΥΟΥ- "to shout" 11.5 ΟΥΟΥΔ ΠΕΣΣΝΑ (ἐβόα λέγων)

ΟΥΡ- "head, leader" 12.1 ΤΑΚ ΟΥΡΔΩ ΒΑΓΓΟΝ (ἐλάκτισεν αὐτῷ εἰς τὴν κεφαλὴν)

ΕΡΚΑΝΕ- "kingdom" 8.4 ΕΙΣΟΥ ΕΡΚΑΝΕ ΟΥΕΙΔΛΛΑΓΛΛΕ (πρός ἄλλην χώραν ἀπό μακρόθεν οὔσαν)

ΟΥΣΚ(ΟΥ)Ρ- "to place" 7.13 ΚΑΠΠΑ ΣΕΥΘΕΛΑ ΟΥΣΚΟΥΡΣΝΑ (ἔθηκεν έν τοῖς ἄλλοις ἐπιτηδεύοις); 8.11 ΗΝ ΤΑΝ ΟΥΣΚΡΑ ΔΓΟΡΘΕΚΚΑ (ὑπερ θεῖς ἐπελάθετο)

ΟΥΤ(ΟΥ)Ρ- "to lay, put" 3.8 ΚΟΥΜΠΟΥ --- ΟΥΝΝΟΥΣΝΚΑΛΟ ΤΑΝ ΚΘΣΕΛΑ ΟΥΤΟΥΔΑΡΕ (τιθῶ τὸ ... ῥόν ὃ γεννᾷ εἰς τὸν ναόν αὐτοῦ); 6.15 ΛΙΘΝ



ΚΕΝΟΥΤΟΥΔΑΡΕCÑ (ἐγὼ γὰρ προσφέρω); 7.5 ΚΟΥΜΠΟΥΚΑ ΤΑΝ̄ ΕΙΛᾶ ΟΥΤΡΑ  
ΤΨCΝΑ (ἔθθηκεν τὸ ῥὸν ἐν τῇ χειρὶ αὐτοῦ)

ΠΑΛ- "to come out, forth" Cf. ΠΕΛ- 12.6 ΠΑΛΛΑ ΚΟΥΤΤΑ ΛΟΝΘΑ (ἔξαναστάς)

ΠΑΥΚΑ "until" 7.15 ΚΙΕΝ ΠΑΥΚΑ (ἕως οὗ ἔφθασεν); 16.11 ΤΕΝ ΔΙΕΝ ΠΑΥΚΑ (ἕως  
τῆς τελευτῆς αὐτῶν)

ΠΑΠ- "father" 9.5 ΠΑΠᾶ- (ὁ πατήρ; sim. 15.16)

ΠΑΠΟ "Ο father" 4.10 ΠΑΠΟ ἈΓΟΠΠΑ (κύρι ναῦτα); 8.16 ΠΑΠΟ (πάτερ)

ΠΑΡ- "to write, sign (with cross)" 10.12 ἈΓΙΘCÑ ἈΜΑΝΚΑ ΠΑΕΝΟΥᾶ (ὅπως σφρα-  
γίσωσιν διὰ τοῦ ὕδατος τοῦ ἁγίου)

° ΠΑΡΘΕΝΟC- "virgin" 10.4 ΠΑΡΘΕΝΟCΟΥ ΓCΘCΟΥ ΜΑΡΙΑΝ (τῆς ἁγίας παρθένου  
Μαρίας)

ΠΕΛ- "to come out, forth" Cf. ΠΑΛ- 13.6 ΕΝ ΔΟΥΤΡΑΠΓΟΥΛΟ ΠΕΛΙΡΕCΩ (ἄφες  
αὐτὸν εἰς τὰς ἀλεκτρούνας σου; sim. 14.7 ΠΕΛΙΡΟΝ)

ΠΕC- "to say, speak" 2.13 ΕΙΛΗΓΟΥΓ ΠΕCΡΑΝ --- ΤΩΕΚΑΓΟΥΕCÑ --- ΜΗΝΑΝΑ  
--- ΛΥΘᾶΓΟΥΚΑ (γυναικῶν διηγουμένων περὶ τῶν θαυμάτων ἄπερ ἐποίει  
... Μηνᾶς); 3.1 ΤΑΡΙᾶ ΠΕCΘΝΑ (εἶπεν ἐν ἑαυτῇ); 4.9 ΠΕCΘΝΑ ΕΤΤᾶ  
ἈΓΟΠΠΙΠ. ΠΓᾶλε (εἶπεν ἡ γυνὴ τῷ ναύτη), 12 ΤΑΡΟΝ ΠΕCΘΝΑ (ὁ δὲ ἔφη;  
sim. 8.15), 14 ΕΤΤᾶΛΟΝ ΠΕCΘΝΑ (εἶπεν δὲ ἡ γυνὴ; sim. 5.5, 15), 16 ἈΠΟΓΓᾶ  
ΠΕCΑΡΑ (λέγει ὁ ναύτης; sim. 5.10, 12; 6.3, 11); 8.12 ΠΕCΘΝΑ ΤΑΝ ΓΑΛΓᾶλε  
(εἶπεν τῷ υἱῷ αὐτοῦ), 9.5 ΠΑΠᾶΛΟΝ ΠΕCΘΝΑ ΤΟΤΙΓᾶλε (εἶπεν δὲ ὁ πατήρ  
τῷ τέκνῳ); 11.6 ΟΥΟΥᾶ ΠΕCΘΝΑ (ἔβόα λέγων), 11 ΠΕCΘΝΑ ΤΑΔΓᾶλε (εἶπεν  
αὐτῷ); 12.11 ΤΑΚ̄ ΕΝΕΤΑ ΠΕCΘΝΑ (ἀναλαβῶν αὐτὸν εἶπεν); 13.2 ΓCΘᾶΛΟΝ  
ΠΕCΘΝΑ ΤΑΔΓᾶλε (εἶπεν δὲ αὐτῇ ὁ ἅγιος); 14.2 ΕΝΚΑ ΠΕCΑ ΤΟΚΑΕΙΟΝ  
(καὶ ταῦτα εἰπὼν), 16 ΓCΘΝΑ ΤΑΔΓᾶ ΠΕCΕCÑ ΚΕΛΛΩ (καθὼς εἶπεν αὐτῇ ὁ  
ἅγιος)

ΠΙ- "to be, lie" 8.10 ΚΑΠΠΑ CΕΥΕᾶ ΠΙΕÑ (κείμενον ἐν τοῖς ἄλλοις ἐπιτηδεύοις)

Πᾶ- "to shine" 10.15 ΜΗΝΑΚΑ ΠᾶΛᾶλλο ΓᾶCΝΑ (ἐμφανισθέντα ἐθεάσατο ...  
Μηνᾶν)

ΠCΘ- "to rejoice" 4.10 ΠCΘΕCΩ (χαῖρε; sim. 13)

ΠCΤ- "to splash; to receive baptism"

ΠCΤΑΡ- "to baptize" 15.10 ΤΕΚΚΑ ΠCΤΑΚΚΟΝΝΟᾶ (ἵνα βαπτίση αὐτοῦς), 15  
-ΚΑ ΠCΤΑΡΙCΝΑ (ἐβάπτισεν c.acc.)

ΠCΤΤ- "baptism" 13.15 ΠCΤΤΚ̄ ΕΙΤΕCΩ (βαπτίσθητι)

° ΠCΤΕΥ- "to believe" 7.4 ΠCΤΕΥᾶ (πιστεύσασα)

CΕΥΑΡΤ- "spirit" 15.17 CΕΥΑΡΤΟΥ ΓCΘᾶΔΕΚΕΝ (καὶ τοῦ ἁγίου πνεύματος)

- CΕΥΑΤΤ- "heir" 2.1 CΕΥΑΤΤΚΟΝ ΚΟΝΜΕΝΝΑΛΩ (κληρονόμον δὲ οὐκ εἶχεν)  
 CΕΥῚ- "other, rest" 7.12 ΚΑΠΠΑ CΕΥῚΛΛΑ (ἐν τοῖς ἄλλοις ἐπιτηδεύοις; sim. 8.10)  
 -CΙ "for" 11.15? ΡΟΔΟΥ ΛΝΝΙΛΟCῚΜΑΛΟ ΤΟΡΡΑCΙ[(N)](?) (καὶ γὰρ διὰ τὸν  
 κύριόν μου εἰσήλθες); 13.9 ΓΑΚ ΟΥΝΝΑΡΡΑCΙ (υἱὸν γὰρ γεννήσεις)  
 ° CΙΛΕΛ- "to pray" (Coptic ΦΑΗΛ) 15.12 ΤΕΔΔΩ CΙΛΕΛΑ (προσευξάμενος ὑπὲρ αὐτῶν)  
 -CῚ "for"; copula; emphasizer See also ἈΛΕCῚ (s.v. ἈΛΕ-) 2.14 ΤΩῚΚΛΓΟΥῚCῚ  
 --- ΜΗΝΑΝΑ --- ΛΥῚΛΓΟΥΚΑ (περὶ τῶν θαυμάτων ἅπερ ἐποίει ... Μηνᾶς);  
 11.15? (see above, s.v. -CΙ); 16.16 ΤΑΝΝΑCῚ ΡΟΚῚ ΟῚ ΤΟῚΚῚ (ῶ ἡ δόξα καὶ  
 τὸ κράτος)  
 -CΩ emphatic particle, attached to imperative 3.4 ΟΥῚΚΚΑ ΟΥΝΝΕC (= -ε-CΩ)  
 ΕῚῚΝΚΟΝΝΟ (ἐὰν ... ἀξιώσῃ μίαν ... γεννήσαι); 4.10 ΠῚCΕCΩ (χαῖρε; sim.  
 13; 5.9; 6.14; 7.2; 9.7; 13.6, 11, 16)  
 CΟΡΤΟ- "priest" 15.9 CΟΡΤΟΚ (τὸν πρεσβύτερον), 10 CΟΡΤΟΛ- (ὁ πρεσβύτερος)  
 ° CΟΥῚΕΙ- "month" (Bohairic CΟΥΑΙ 1st day of month) 9.11 CΟΥῚΕΙ ΤΟΥCΚΟΝ  
 ΟΥΚΡΙΓΟΥΛ (αἱ ἡμέραι τριῶν μηνῶν)  
 CΟΥΚΚ- "to descend" 3.16 ἈΜΑΝΑῚ CΟΥΚΚΑ ΚΙCΝΑ (κατήλθεν ἐπὶ τὸν αἰγιαλόν);  
 12.5 ΤΑΝΝΑ ΤΑΥῚΚΕΤΑΛ CΟΥΚΚΑ (ἐλθὼν ὑποκάτωθεν αὐτοῦ)
- ΤΑ(Λ)Λ- "girl" 2.8 ΜΕΔCΟΥΝῚ ΤΑΕΙΓΟΥΛ (αἱ ... δοῦλαι; sim. 13.12; 14.9, 17);  
 4.1 ΜΕΔCΟΥΝ ΤΑῚ ΟΥῚΕΔΔΑΛ (σὺν μιᾷ δούλῃ); 7.9 ΤΑΝ ΜΕΔCΟΥΝ ΤΑΔΔΑΛ  
 (μετὰ τῆς δούλης αὐτῆς)  
 -ΤΑΜΗ vetitive sing. 6.12 ΔΕῚΤΤΑΚΑΤΑΜΗ (μὴ ἀγανακτήσῃς)  
 ΤΑΥΚ- "time" 17.2 ΕῚ ΟῚ ΤΑΥΚΑ ΜῚΩΑΝΝΟ (νῦν καὶ αἰεὶ)  
 ΤΑΥῚΚΕΤΑΛ "from under" 12.5 ΤΑΝΝΑ ΤΑΥῚΚΕΤΑΛ CΟΥΚΚΑ (ἐλθὼν ὑποκάτωθεν  
 αὐτοῦ)
- ΤΑΡ- "he, she, it" 1.8 ΤΑΡΟΝ (αὐτή, interpreted as αὐτῆ); 2.3 ΤΑῚ ἈῚΛΛΑ (ἐν τῇ  
 καρδίᾳ αὐτῆς; sim. 5; 3.8; 7.5, 7, 8; 8.12; 9.8; 12.10; 13.10; 14.6, 14, 16; 15.4,  
 13, 14); 3.1 ΤΑΡΙῚ (ἐν ἑαυτῇ; sim. 10.7); 4.11 ΤΑΡΟΝ (ὁ δέ; sim. 7.6 [καὶ  
 αὐτῆ]; 8.15; 11.2); 8.11 ΗῚ ΤΑῚ ΟΥCΚΡΑ ἈΓΟΡῚCΚΑ (ὅπερ θεὸς ἐπελάθετο);  
 9.7 ΤΑΚ ΛΙΓῚ ΤΟΚΑΡΡΕCΩ (ἐφήσας αὐτὸ φέρε μοι), 9 ΤΑΚΚΑ ΚΕΝΤΡΟΝ (ὅτε  
 ... παρέθηκεν αὐτῷ); 11.1 ΤΑΚΚΟΝ (καὶ αὐτὸν), 11 ΤΑΔΓῚΛΕ (αὐτῷ; sim. 13.3);  
 12.1 ΤΑΚ ΟΥΡῚΔΩ ΒΑΓΓΟΝ (ἐλάτισεν αὐτῷ εἰς τὴν κεφαλὴν), 2 ΕῚ ΤΑΝΝΑ  
 ΚῚCῚ (ὅπερ ἐκεῖνος ἔφαγεν), 4 ΤΑΝΝΑ ΤΑΥῚΚΕΤΑΛ (ὑποκάτωθεν αὐτοῦ), 11  
 ΤΑΚ ἘΝῚΤΑ (ἀναλαβὼν αὐτὸν); 14.11 ΤΑΡΟΥ ΕῚΤῚΚΕΤΑΛΛΕCΙΟΝ (... δέ ἡ  
 γυνὴ καὶ αὐτῆ), 15 ΤΑΔΓῚ (αὐτῆ); 15.12 ΤΑΔΔΕ (καὶ αὐτῆ); 16.16 ΤΑΝΝΑCῚ  
 --- (ῶ ...)
- ΤΑῚCῚ-, ΤΑΝC- "name" 13.10 ΤΑΝ ΤΑῚCῚΚΑ (τὸ ὄνομα αὐτοῦ; sim. 14.14); 16.1

ΤΑΝΓΛΟΚΩ (ἐν ὀνόματι)

ΤΕΡ- "they" 15.9 ΤΕΚΚΑ (αὐτούς), 12 ΤΕΔΔΩ (ὑπὲρ αὐτῶν); 16.4 ΤΕΝ ΞΦΕΝ (τῆς ζωῆς αὐτῶν), 8 ΤΕΝ ΔΑΡΠΙΝΕΚΑ (τὰ δῶρα αὐτῶν), 10 ΤΕΝ ΔΙΕΝ (τῆς τελευταίης αὐτῶν)

ΤΧΛ- "God" 1.4 ΤΧΛΝ ΤΟΚΝΝΑΥΘΕΛΟ (ἐν εἰρήνῃ τοῦ θεοῦ); 3.2 ΓΥΟΟΥ ΜΗΝΑΝ ΤΧΛΛ (ὁ θεὸς τοῦ ἁγίου Μηνᾶ; sim. 6.6); 11.3 ΤΧΛΚ ΟΥΝΝΟΛ ΜΑΡΙΑΝ (τῆς θεοτόκου Μαρίας; sim. 7); 16.14 ΤΧΛΙΚΑ (τὸν θεὸν)

ΤΜΜ- "to assemble" (intrans.) 10.11 ΚΑΚΚΑΚΕΛΛΩ ΤΜΜΙΚΑΝΑ (συνήχθη ἐπὶ τὴν κολυμβήθραν)

ΤΡ- "to give" (to you/him/them) 7.6 ΚΟΥΜΠΟΥΚΑ ΤΑΝ ΕΙΛΑ ΟΥΤΡΑ ΤΡΟΝΑ (ἔθηκεν τὸ ῥὸν ἐν τῇ χειρὶ αὐτοῦ); 9.4 ΚΥΟΕΛΑ ΤΒΟΑΝΑΚΑ (ἵνα δώσωμεν εἰς τὸν ναόν), 10 ΤΑΚΚΑ ΚΕΝΤΡΟΝ (ὅτε ... παρέθηκεν αὐτῷ); 13.7 ΕΚΚΑ ΟΥΝΝΑ ΤΚΚΟΑΝΝΟΑ (ἵνα γεννήσωσίν σοι); 16.14 ΤΧΛΙΚΑ ΓΟΚ Τ[Ρ]ΑΝΑ (ἔδόξασαν τὸν θεὸν)

ΤΡΙΟΑΓΙΟΝ- "Trisagion" 10.8 ΤΡΙΟΑΓΙΟΝ ΚΙΘΟΝΝΟΚΟΝΟΘΙΟΝ (μετὰ δὲ τὸ ἔλθεῖν τὸ τρισάγιον)

ΤΟΕΚ-, ΤΩΕΚ- "power, miracle" 2.14 ΤΩΕΚΑΓΟΥΘΟΝ --- ΜΗΝΑΝΑ --- ΑΥΘΑ- ΓΟΥΚΑ (περὶ τῶν θαυμάτων ἅπερ ἐποίει ... Μηνᾶς); 17.1 ΤΑΝΝΑΟΝ ΓΟΚΑ ΟΝ ΤΟΕΚΑ (ὃ ἡ δόξα καὶ τὸ κράτος)

ΤΟΚ-, ΤΟΥΚΡ- "to cease, depart, forgive" 4.15 ΑΛΕΟΝ ΘΝΝΟ ΤΟΥΚΡΕΝ (ἐὰν ἐντεῦθεν ἀπαλλάσση); 14.2 ΕΝΚΑ ΠΕΟΑ ΤΟΚΑΙΟΝ (καὶ ταῦτα εἰπὼν)

ΤΟΚΑΕΡ- "forgiveness" 14.1 ΕΝ ΓΑΠΕΓΟΥΝ ΤΟΚΑΕΡΡΑΓΛΑ (εἰς ἄφεσιν τῶν ἁμαρτιῶν σου)

ΤΟΚΝΝΑΥΘ- "peace" 1.4 ΤΧΛΝ ΤΟΚΝΝΑΥΘΕΛΟ (ἐν εἰρήνῃ τοῦ θεοῦ)

ΤΟΚ(Κ)- "to cook" 9.7 ΤΑΚ ΛΙΓΧ ΤΟΚΑΡΡΕΩ (ἔψῃσας αὐτὸ φέρε μοι), 9 ΤΟΚΚΑ ΤΑΚΚΑ ΚΕΝΤΡΟΝ (ὅτε ... ἔψῃσας παρέθηκεν αὐτῷ)

ΤΟΡ- "to enter" 10.7 ΤΑΡΙΘΕΙΟΝ ΤΟΡΑ ΚΙΟΝΑ (καὶ εἰσῆλθεν εἰς αὐτόν); 11.14 ΓΟΑΟΥ ΑΝΝΙΛΟΟΝΜΑΛΟ ΤΟΡΡΑΚΙΠ(Ν)Π(?) (καὶ γὰρ διὰ τὸν κύριόν μου εἰσῆλθες)

ΤΟΤ- "son, child" 8.13 Θ ΤΟΤΑ (ὃ τέκνον); 9.6 ΤΟΤΙΓΧΛΕ (τῷ τέκνῳ)

ΤΟΥ- "belly" 7.11 <ΧΟΥΝ> ΧΟΝ ΤΟΥΛΑ (εἰς τὴν κοιλίην τοῦ πλοίου); 8.9 ΧΟΥΝ ΧΟΝ ΤΟΥΝΑ ΚΑΠΠΑ ΟΥΘΕΛΑ (ἐν τοῖς ἄλλοις ἐπιτηδεύουσιν ἐντὸς τῆς κοίτης τοῦ πλοίου)

ΤΟΥΑΘ- "hunting" 11.1 ΤΟΥΑΘΟΝ ΩΚ ΑΡΡΝΝΑΓΡΑ (≈ ὡς ἐν σχήματι σπαθαρίου)

ΤΟΥΕΙΓΟΥ- "cows" 2.9 ΤΟΥΕΙΓΟΥΛ (αἱ βόες; sim. 13.14; 14.10)

ΤΟΥΚΟ- "three" 9.11 ΟΥΘΑΙ ΤΟΥΚΟΝ ΟΥΚΡΙΓΟΥΛ (αἱ ἡμέραι τριῶν ἡμερῶν)

ΤΟΥΟ(ΟΥ) "before"

ΤΟΥΣΚΑΝΤΕΛΟ "at first" 3.6 ΚΟΥΜΠΟΥ ΤΟΥΣΚΑΝΤΕΛΟ ΟΥΝΝΟΥΣΚΑΛΛΟ (τὸ  
πρῶτον ᾧὸν ὁ γεννᾷ)

ΤΟΥΣΚΟΝΟ "immediately" 12.7 ΤΟΥΣΚΟΝΟ ΔΑΥΘΕΙΝΑ (ἦδη ἐφθέγεστω)

° ΧΡΙΣΤΙΑΝΟΣ- "Christian" 2.12 ΧΡΙΣΤΙΑΝΟΣΙΓΟΥΝ ΕΙΛΗΥΓΟΥΛ (τῶν Χριστιανῶν  
γυναικῶν); 6.10 ΧΡΙΣΤΙΑΝΟΣΑΓΛΑΜΕ (γίνομαι Χριστιανῆ); 16.2 ΧΡΙΣΤΙΑΝΟΣΑ  
ΚΕΛΚΝῆΝΔΑΝ ΕΙΝῆ (ὄντες τέλειοι Χριστιανοί)

ΨΑ- "lance, spear" 11.2 ΤΟΥΔΘῆ ΨΑΚ ΑΡΡῆΝΑΓΡΑ (≈ ὡς ἐν σχήματι σπαθαρίου)

ΨΑΛΛ- "door" 12.15 ΨΑΛΚΚΑ ΚῆΜΑ (κρούσας τὴν θύραν); 13.1 ΨΑΛΚΚΑ ΓΑΛΛΙΝΑ  
(ἦνοιξεν τὴν θύραν)

ΨΚΟΥΓ- "administrative district" 1.8 ΑΛΕΞΑΝΔΡΕΝ ΨΚΟΥΓΑ (ἐν τῇ ἐπαρχίᾳ  
τῆς Ἀλεξανδρέων πόλεως)

-2Α interrogative suffix 8.5 ΘΙΣΚΝΑ2Α (ποῦ ἦν);

ΔΑΓΓ- "to kick" 12.2 ΤΑΚ ΟΥΡῆΔΩ ΔΑΓΓΟΝ (ἐλάκτισεν αὐτῷ εἰς τὴν κεφαλὴν)

ΔΑΥΘΙ- "to proclaim, squawk" 12.7 ΔΑΥΘΕΙΝΑ (ἐφθέγεστω)

ΔΕΛ- "age" 17.3 ΔΕΛΓΟΥΝΑ ΕΛΛΕΝΓΟΥΛΩ ΚΙΘῆΚῆΛΛΩ (εἰς τοὺς αἰῶνας τῶν  
αἰῶνων)

ΘῆΜῆ- "all" 16.11 ΘῆΜῆΚΟΥΓ- (πάντες)

ΘΟΥ-, ΘΩΡ-, ΘΟΥΡ- "to go, come" 4.7 ΦΙΛΟΖΕΝΙΤΗΓῆ ΘΟΥΡΑ (εἰς φιλοξενίτην  
ἀπέρχεσθαι), 15 ΘῆΓῆ ΘΩΔῆ (ποῦ ἀπέρχη); 5.4 ΦΙΛΟΖΕΝΙΤΗΓῆΛΕΛΩ ΘΟΥΡΕ  
(ἀπέρχομαι εἰς φιλοξενίτην; sim. 14), 9 ΦΙΛΟΖΕΝΙΤΗΓῆΛΕ --- -ΘΟΥΡΕΩ  
(ἀπέρχου εἰς φιλοξενίτην); 7.16 ΟΥΚΡΙ ΔΙΘΟΥΓΑ ΓΟΚΑ ΘΟΥΡΑΝΝΟΝ (ὡς δὲ  
παρῆλθον ἡμέραι πολλαί; sim. 9.12); 12.12 ΕῆΔῆ ΘΟΥΡΕ (ἐπὶ τοῦτον ἦλθον),  
14 ΓΟΥΓΟ ΘΟΥΡΑ ΚΙῆ (ἀπῆλθεν... ἕως τοῦ αἴκου; sim. 15.6)

ΘΟΥ- "to offer" 16.10 ΤΕΝ ΔΑΡΠΝΕΚΑ ΚῆΘΕΓῆΛΕ ΚΑΚΑ ΘΟΥΡΟΚῆ (τὰ δῶρα αὐτῶν  
προσφέροντες εἰς τὸν ναόν)

ΘΟΥΝΤ- "pregnant" 3.12 ΘΟΥΝΤΟΥΓΑ --- ΟΥΝΝΟΥΣΚΑ (κυήσασα ... ἐγέννησεν;  
sim. 14.12; 15.1)

ΘΟΥΡ- "cause"

-ΛΟΥΘΟΥΝ "because" 11.9 ΓΑΠΕΚ ΑΥῆΣΙΛΟΥΘΟΥΝ (διότι ἥμαρτον)

ΘΟΥΡΙΑ, with preceding genitive "because of" 2.3 Εῆ ΓΕῆΝ ΘΟΥΡΙΑ ΕΙῆΙΟΝ  
(ταῦτα δὲ διαλογισαμένη)

ΓΑΛ- "son" 1.10 ΓΑΚῆΝΑΔῆ ΔΑΚῆΝΑΔΕ (οὔτε υἱὸν οὔτε θυγατέρα); 8.12 ΤΑΝ

ΓΑΛΓΛΛΕ (τῷ υἱῷ αὐτοῦ); 9.8 ΤΑΝ ΓΑΛΛΟΝ (... δὲ ὁ υἱὸς αὐτοῦ); 13.9 ΓΑΚ ΟΥΝΝΑΡΡΑΧΙ (υἱὸν γὰρ γεννήσεις); 14.12 ΓΑΝ ΚΑΚΚΚΑ (τὸν πρωτότοκον υἱὸν); 15.2 ΓΑΚΚΑ ΔΑΚΑ (καὶ υἱοὺς καὶ θυγατέρας), 13 ΤΑΝ ΓΑΔΔΕ (καὶ τὸν υἱὸν αὐτῆς), 16 ΟἸ ΓΑΔΔΕ (καὶ τοῦ υἱοῦ)

ΓΑΛ- , ΓΛ- "to see" 8.10 ΚΟΥΜΠΟΥΚΑ --- ΠΙΕἸ ΓΑΛΕΝ (ἰδὼν ... τὸ ῥὸν ... κείμενον ...); 10.15 ΜΗΝΔΑΚΑ ΠΛΛΑΛΛΟ ΓΛΧΝΑ (ἐμφανισθέντα ἐθεάσατο ... Μηνᾶν); 11.3 ΓΑΛΕΝ (ἰδὼν); 16.13 ΕἸ ΓΟΚΚΟΡ ΔΑΥΕΚΚΑ ΓΑΛΟΥ ΟΥΛΓΡΕΝ (τὸ μέγα θαῦμα τοῦτο ἰδόντες καὶ ἀκούσαντες)

ΓΑΠΕ- "sin" (Egyptian nb, Coptic NOBE, NABE) 11.8 ΓΑΠΕΚ ΛΥΘΣΙΛΟΘΟΥΝ (διότι ἥμαρτον); 13.16 ΕἸ ΓΑΠΕΓΟΥΝ ΤΟΚΑΕΡΡΑΓΛΛΕ (εἰς ἄφεσιν τῶν ἁμαρτιῶν σου)

ΓΕΓ- "to be(come) anxious" 7.2 ΓΕΓΙΜΕΝΚΟΝΝΟΛ- (μήπως ... θυμωθῆ)

ΓΕΘΙΛ- "thing, work, deed" 2.2 ΕἸ ΓΕΘἸ ΔΟΥΡΙΛ ΕΙΛΕΙΟΝ (ταῦτα δὲ διαλογισαμένη)

ΓΕΣ- "holy" 1.2 ΜΑΡΤΥΡΟΟΥ ΓΕΣΟΥ ΜΗΝΑΝΑ (τοῦ ἁγίου μάρτυρος Μηνᾶ); 2.15 ΓΕΣΟΥ ΜΗΝΑ- (ὁ ἅγιος Μηνᾶς; sim. 3.2; 4.3; 5.12; 6.6 ΓΕΣΕ<sup>1</sup> ΜΗΝΑ-; 9.3; 10.14; 11.9; 12.8, 13; 15.5; 16.6, 15); 10.5 ΠΑΡΘΕΝΟΟΥ ΓΕΣΟΥ ΜΑΡΙΔΑΝ (τῆς ἁγίας παρθένου Μαρίας); 11.15 ΓΕΣΛ- (ὁ ἅγιος; sim. 13.2; 14.3); 14.15 ΓΕΣΝΑ --- ΠΕΘΕΣἸ ΚΕΛΛΩ (καθὼς εἶπεν ... ὁ ἅγιος); 15.8 ΚΕΣΕ ΓΕΣΛΑ (εἰς τὸν ἅγιον ναόν), 17 ΣΕΥΑΡΤΟΥ ΓΕΣΛΑΕΚΕΝ (καὶ τοῦ ἁγίου πνεύματος)

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ΓΟΔ- "Lord" 5.1 ΓΟΔΛ (ὁ κύριος); 11.13 ΓΟΔΟΥ ΔΝΝΙΛΟΣἸΜΑΛΟ ΤΟΡΡΑΧΙ[[N]] (?) (διὰ τὸν κύριόν μου εἰσηλθες)

ΓΟΚ- "to pass by, away" 7.16 ΟΥΚΡΙ ΔΙΕΓΟΥΛ ΓΟΚΑ ΔΟΥΟΥΑΝΝΟΝ (ὡς δὲ παρήλθον ἡμέραι πολλάι; sim. 9.12)

ΓΟΚ- "glory" 16.14 ΤΛΛΙΚΑ ΓΟΚ Τ[Ὶ]ΑΝΑ (ἐδόξασαν τὸν θεόν), 16 ΤΑΝΝΑΣἸ ΓΟΚΛ ΟἸ ΤΟΕΚΛ (ῥῆ ἡ δόξα καὶ τὸ κράτος)

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ΓΟΥΚῚ- "glory" 1.11 ΕΙΨῚΤΟΥ ΓΟΥΚῚΛΩ (ἐν ... πλούτῳ καὶ δόξῃ)

ΓΟΝΔ- "to stand" 4.5 ΚΕΣΕ ΜΑΡΕΩἸΩ ΓΟΝΔΛΛΑΓΛ (εἰς τὸν ναόν ... τὸν ἐν τῷ Μαρεώτῃ); 10.6 ΜΑΝ ΔΠΠΙΛΛΕΙΟΝ --- ΚΕΣΕΛΛΟ ΓΟΝΔΑΡΑ (ἦν δὲ ἐν τῇ κώμῃ ἐκεῖνῃ ναὸς ...); 11.10 ΟΥΕΙΔΛΛΟ ΓΟΝΔΑ (ἀπὸ μακρόθεν ἐστῶς); 12.6 ΠΑΛΑ ΚΟΥῚΤΑ ΓΟΝΔΑ (ἐξαναστάς)

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The Nubian references are to the Concordance, where the precise equivalent is to be found: e.g. the entry ἀεί cites ΤΛΥΚ-, under which one finds ΤΛΥΚΛ ΜῶϠΑΝΝΟ as the translation of ἀεί. Only in cases of ambiguity is the exact reference given in the index.

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ἀνέρχομαι ΚΕΔ-	διαλογίζομαι ΕΙΛ-
ἀνήρ ΟῚῚ-	δίδωμι ΔΕΝ-, ΤῚ-
ἄνθρωπος ΕῚΚ-, ΟῚῚ-	διηγέομαι ΠΕC- (2.13)
ἄνοιγνυμι ΓΔΛΛ-	διότι -ΛΟΘΟΥΝ s.v. ΘΟΥΡ-
ἄξιόω ΕΙΛ- "to speak"	δόξα ΓΟΚ-
ἀπαλλάσσομαι ΤΟΚ-	δοξάζω ΓΟΚ-
ἅπας ΜῶϠΑΝ-	δούλη, δοῦλος ΜΕΔΘΟΥ-
ἀπέρχομαι ΘΟΡ-	δύο ΟΥῚ-
ἀπὸ μακρόθεν ΟΥΕΙΔ-	δῶρον ΔΑΡΠΝΕ-
ἀποστρέφω ΓῚΡΤ(Ὶ)-	ἐάν ἈΛΕCῚ s.v. ἈΛΕ-
αὐτός ΤΔΡ- (14.11)	ἑαυτοῦ ΤΔΡ- (3.1)
(αὐτός,) αὐτοῦ ΤΔΡ-, ΤΕΡ-	ἐγὼ ΛῚ-
ἄφαντος ΜΗΥ-	εἰκὼν ΕΙΓΟΝ-
ἄφεις ΤΟΚΔΕΡ- s.v. ΤΟΚ-	εἰμί ΔΟΥΛ-, ΕΙΝ-, ΕΟΝC-

εἰρήνη ΤΟΚ̄ΝΝΑῩ- s.v. ΤΟΚ-  
εἶς -Γ̄(ΛΕ), -ΔΟ, -ΛΑ, -ΛΟ  
(4.5; 7.14; 13.6; 14.7)  
εἶς ΟῩΕΛ-  
εἰσέρχομαι ΤΟΡ-  
εἰσφέρωμαι ΕΙΤ̄Ρ- s.v. ΕΙΤ-  
ἐκ -ΛΟ (12.10)  
ἐκεῖ ΜΑΝ- (5.10)  
ἐκεῖνος ΜΑΝ-, ΤΑΡ- (12.2)  
Ἑλληνίς ΕΛΛΗΝΟΣ-  
ἐμφαίνομαι Π̄ΛΛ-  
ἐν -ΛΑ, -ΛΟ (1.4, 12; 2.11; 8.6;  
11.13), -ΛΟΚΩ  
ἐντεῦθεν Ε̄Ν- (4.14)  
ἐξανίστημι ΚΟΥΤΤ-  
ἐπαρχία ὤΓ̄ΓΟΥΛ-  
ἐπίπερ -ΛΗ  
ἐπί c.acc. -ΔΟ (12.12); ΔΟΚ-  
ἐπιβαίνω ΔΟΚ-  
ἐπιλανθάνομαι ἈΓΟΡ-  
ἐπιτήδεια ΚΑΠΠΑ(Λ) - s.v. ΚΑΠ-  
ἐργάζομαι Ἐ-  
ἐρχομαι ΚΙΡ-, ΘΟΡ- (12.12)  
ἔ. ὑποκάτωθεν ΟῩΚΚ-  
ἐσθίω ΚΑΠ-  
εὐθέςως ΔΟΥΜΑΚΚΟΝΟ s.v. ΔΟΥΜΑΛ  
εὐρίσκω ΕΛ-  
ἔφιππος ΜΟΥΡΤ-  
ἔχω ΚΟ-, ΚΟΝ-  
ἔψω ΤΟΚ(Κ)-  
ἔως c.gen. ΚΙΕ̄Θ̄Κ̄Λ̄ΛΩ, -ΛΟ  
(12.14; 15.6), ΠΑΥΚΑ  
ἔ. οὗ̄ ΠΑΥΚΑ  
ζάω ΛΨ-  
ζώη ΛΨ-  
ἦδη ΤΟΥΣΚΟΝΟ s.v. ΤΟΥΣ(ΟΥ)  
ἦμεῖς ΕΡ-

ἡμέρα ΟῩΚ(ΟΥ)Ρ-  
θαῦμα ΤΟΕΚ-, ΓΟΚΚΟΡ- s.v. ΓΟΚ-  
θεάομαι ΕΛΛ-  
θεός Τ̄ΛΛ-  
θεοτόκος ΟῩΝΝ- (11.3, 7)  
θλίβω ΜΑΪΚΑΡ-  
θυγάτηρ ΛΣ-  
θυμόομαι ΓΕΓ-  
θύρα ὤΛΛΛ-  
ἵνα finalis 13.7;15.10  
ἵππος ΜΟΥΡΤ-  
ἵστημι ΓΟΝΣ-  
κάθαρσις ΚΟΚΚΑΝΕ-  
καθώς ΚΕΛΛΩ  
καί -ΔΕ, -ΟΝ, ΟΝ  
καὶ γάρ -ΟΙ  
"also" -ΚΕΤΑΛ(ΛΕ), -ΟΝ apodotic  
καλέω ΟΚ-  
καρδία ἈΕ̄Λ-  
καταλαμβάνω ΕΙΤ-  
κατέρχομαι ΟῩΚΚ-  
κεῖμαι ΠΙ-  
κεφαλή ΟΥΡ-  
κληρονόμος ΟῩΕΛΤΤ-  
κοίλη ΛΣ-  
κοινωνέω ΚΟΡΕ-  
κολυμβήθρα ΚΑΣΚΑΣΕ-  
κρατέω ΔΟΥΜ(Μ)-  
κρούω Κ̄ΜΜ-  
κυβερνάω ΜΟΥΔΟΥ(ΟΥ)-  
κυνέω ΟΟΥΝΤ-  
Κυριακή ΚΥΡῙΑΚΕ-  
κύριος ΓΟΔ-  
κῦρι ΠΑΠΟ s.v. ΠΑΠ-  
κώμη Δ̄ΠΠ-  
λακτίζω ΔΑΓΕ-  
λαμβάνω ΔΟΥΜ(Μ)-



λαός ΚΠΤ-  
λέγω ΠΕΘ-  
λευκός ΛΟΥΛΟΥ-  
λιμήν ΓΛΑΡ-  
μακρόθεν see ἀπό μ.  
μάρτυρος ΜΑΡΤΥΡΟΣ-  
μέγας ΔΑΥΕΛ̄  
μείς ΟΥΓΑΙ-  
μέλλω ΜΕΔΔ-  
μένω ΔΟΥΔΡ- s.v. ΔΟΥΛ-  
μετά c.gen. -ΔΑΛ  
— c.acc. -ΚΟΝΟ  
μετακαλέω ΟΚ-  
μή c.aor.subj. -ΤΛΜΗ  
μήπως finalis 7.3  
μιμνήσκομαι ΔΝΚ-  
μυστήριον ΚΟΡΕ-  
ναί̄ ἄλε-  
νάος ΚΩΣΕ-  
ναύτης ἄΓΟΠΠ-  
νῦν ΕΛ  
ὁ δέ ΤΔΡΟΝ (4.11; 8.15; 11.2)  
οἶκος ΓΟ(Ο)Γ-  
ὄνομα ΤΛΩΩ-  
ὄπως -ΕΝΙἄ, -ΙΝΟΥἄ (4.6; 10.12)  
Finalis 6.8; 9.8  
ὄραω ΓΔΛ-  
ὄς -Cἄ (16.16)  
ὄσπερ Εἄ- (8.11; 12.2)  
ὄτε pret. I subjunctive 9.10  
οὐ -ΕΝΔΕ, ΜΕΝ-  
οὐν̄ -ΟΝ (2.11; 8.7)  
οὐτε -ΕΝΔΕ  
οὗτος Εἄ-, ΤΔΡ- (1.8)  
οὕτως ΕΙΚΑΡΙΓΡἄ  
οὕχι ΜΕΝ-  
ὄφθαλμός ΜΔΦ-

παρακαλέω ὄΚΕΛ-  
παρατίθημι ΚΕΝ-  
παραντίκα ΔΟΥΜΑΛ  
παρέρχομαι ΓΟΚ-  
παρθένος ΠΑΡΘΕΝΟΣ-  
πᾶς ΚΕΛΛΩ, ΜΩΜΑΝ-, ὄΜΜἄ-  
πατήρ ΠΔΠ-  
πιστεύω ΠΩΤΕΥ-  
πληρώω ΚΙΡΙΩ- s.v. ΚΙΡ-  
πλοῦτον ΔΥΕΛ̄-  
πλοῦτος ΕΙΦΩΤ-  
πνεῦμα ΟΥΓΑΡΤ-  
ποιέω ΔΥ-  
πολύς ΔΙΕΙΛ  
ποῦ ὄ-  
πρεσβύτερος ΟΡΤΟ-  
πρός c.acc. -ΓἄΛε; -ΕΝΙἄ (10.3, 8)  
προσεύχομαι ΟΙΛΕΛ-  
προσφέρω ΚΔΚ-, ΚΕΝ-  
πρῶτος ΤΟΥΣΚΑΝΤΕΛΟ s.v. ΤΟΥΣ(ΟΥ)  
πρωτότοκος ΚΔΚἄ  
πτέρυξ ΔΥΕΩ-  
σήμερον ἔλι s.v. ΕΛ  
σπαθᾶριος ΤΟΥΔΕ-  
σπέρμα ΚΟΩΩ-  
στεῖρα ΜΙΡ-  
σύ ΕΙΡ-  
σύν -ΔΑΛ  
συνάγομαι ΤΜΜ-  
σφραγίζω ΠΔΡ-  
σχῆμα ΤΟΥΔΕ-  
σῶζω ΔΥΛ-  
τέκνον ΤΟΤ-  
τέλειος ΚΕΛΚἄΝΔΑΝ  
τελευτή ΔΙ-  
τί Μἄ-  
τίθημι (τιθῶ) ΟΥΣΚ(ΟΥ)Ρ-, ΟΥΤ(ΟΥ)Ρ-

τις ΟΥΕΛ-

τρεῖς ΤΟΥΣΚΟ-

τρέχω ΜΙΑ-

τρισάγιον ΤΡΙCἈΓΙΟΝ-

ὕδωρ ἈΜΑΝ-

υἱός ΓΑΛ-

ὑπέρ c.gen. -ΔΟ

ὑποκάτωθεν c.gen. ΤΑΥΘ̄ΚΕΤΑΛ

ὑποστρέφω ΓΠΡΤ(ῑ)-

φέρω ΔΡΡ-, ΕΙΤ-, ΚΕΝ-

φεύγω ΓΟΥΔΑΛ-

φημί ΠΕC-

φθάνω ΚΙΡ-

φθέγγομαι ΔΑΥΕΙ-

χαίρω Π̄C-

χείρ ΕΙ-

χειραγωγέω ΚΕΝ-

Χριστιανός ΧΡΙCΤΙἈΝΟC-

χώρα Εῤ̄ΚΑΝΕ- s.v. ΟΥΡ-

ᾧ, ᾧ Ἐ

ᾧόν ΚΟΥΜΠΟΥ-

ὡς "when" pres. subjunctive 10.1

pret. I subjunctive 7.16; 9.12

APPENDIX

RECONSTRUCTION OF HYPOTHETICAL COPTIC ARCHETYPE

Δ \*ΟΥΣΟΜ ΕΛΣΩΨΠΕ ΕΒΟΛ ΖΙΤΟΟΤ̄ Μ̄ΠΖΑΓΙΟΣ Μ̄ΜΑΡΤΥΡΟΣ Μ̄ΠΕΧ̄Σ ΑΠΑ ΜΗΝΑ.  
 Ζ̄Ν ΟΥΕΙΡΗΝΗ Ν̄ΤΕ ΠΝΟΥΤΕ. Ζ̄ΜΗΝ.<sup>1</sup>  
 ΝΕῩΝ ΟΥΣΖΙΜΕ Ζ̄Ν ΟΥ†ΜΕ Ζ̄Ν ΤΕΠΑΡΧΙΑ Ν̄ΤΠΟΛΙΣ ΡΑΚΟΤΕ.<sup>2</sup> ΤΑΙ ΔΕ  
 ΝΕΥΔΕΡΗΝ ΤΕ Μ̄Π̄Χ̄ΠΟ ΕΝΕΖ ΟΥΤΕ Ν̄ΟΥΨΗΡΕ ΟΥΤΕ Ν̄ΟΥΨΕΕΡΕ.<sup>3</sup> Ζ̄ΡΑΙ ΔΕ  
 Β Ζ̄Ν ΤΜ̄ΝΤΡ̄Μ̄ΜΑΟ Μ̄Ν ΠΕΟΟΥ ΝΕῩΝΤΑΣ Μ̄ΜΑΥ Ν̄ΖΑΖ Ν̄Ν̄ΚΑ, | ΑΛΛΑ ΝΕΜ̄ΝΤΑΣ  
 Μ̄ΜΑΥ Ν̄ΟΥΚΛΗΡΟΝΟΜΟΣ. ΝΑΙ ΔΕ ΔΣΜΕΕΥΕ ΕΡΟΟΥ ΔΣΘΛΙΒΕ Ζ̄Μ ΠΕΣΖΗΤ.<sup>1</sup>  
 ΛΥΩ ΟΝ ΟΥΟΝ ΝΙΜ ΕΤΖ̄Μ ΠΕΣΗΙ ΝΕΖΕΝΔΕΡΗΝ ΝΕ, Ν̄Ζ̄Μ̄ΖΑΛ Ν̄ΣΖΙΜΕ Μ̄Ν  
 ΝΕΖΟΟΥ ΨΑ Ζ̄ΡΑΙ ΕΝΗΡΧ.<sup>2</sup> ΟΥΖΟΟΥ ΔΕ ΕΒΟΛ Ζ̄Ν ΟΥΖΟΟΥ ΔΤΕΣΖΙΜΕ  
 ΕΤ̄Μ̄ΜΑΥ ΣΩΤ̄Μ̄ ΕΝΕΖΙΟΜΕ Ν̄ΧΡΙΣΤΙΑΝΟΣ ΕΥΨΑΧΕ ΕΤΒΕ Ν̄ΣΟΜ ΕΝΕΥΨΩΠΕ  
 Γ ΕΒΟΛ ΖΙΤΟΟΤ̄ Μ̄ΠΖΑΓΙΟΣ ΑΠΑ ΜΗΝΑ Ζ̄Μ ΠΤΟΠΟΣ Μ̄ΠΜΑΡΕΩΤΗΣ | ΠΕΧΑΣ  
 Ζ̄ΡΑΙ Ν̄ΖΗΤ̄.<sup>1</sup> ΕΡΨΑΝ ΠΝΟΥΤΕ Μ̄ΠΖΑΓΙΟΣ ΑΠΑ ΜΗΝΑ ΤΡΕ ΟΥΕΙ Ν̄ΝΑΗΡΧ  
 ΜΙΣΕ, ΤΨΟΡΠΕ Ν̄ΣΟΟΥΖΕ ΕΤ̄ΝΑΜΑΣΤ̄ ΨΑΙΤΑΑΣ ΕΖΟΥΝ ΕΠΕΧΤΟΠΟΣ.<sup>2</sup>  
 Ν̄ΤΕΡΕ ΖΑΖ ΔΕ Ν̄ΖΟΟΥ ΧΥΚ ΕΒΟΛ, ΔΣΩΨ Ν̄ΣΙ ΟΥΕΙ Ν̄ΝΗΡΧ ΔΣΜΙΣΕ  
 Ν̄ΟΥΣΟΟΥΖΕ Ν̄Ψ̄Π̄Μ̄ΜΙΣΕ.<sup>3</sup> ΔΤΕΣΖΙΜΕ ΕΤ̄Μ̄ΜΑΥ ΧΙ Ν̄ΤΣΟΟΥΖΕ ΔΣΕΙ ΕΖΡΑΙ  
 Δ ΕΧ̄Μ̄ ΠΜΟΟΥ | Μ̄Ν ΟΥΖ̄Μ̄ΖΑΛ Ν̄ΣΖΙΜΕ, ΧΕΚΑΣ ΕΣΝΑΖΕ ΕΥΧΟΙ Ν̄ΧΙ  
 Ν̄ΤΣΟΟΥΖΕ ΕΤ̄Μ̄ΜΑΥ ΕΖΟΥΝ ΕΠΤΟΠΟΣ Μ̄ΠΖΑΓΙΟΣ ΑΠΑ ΜΗΝΑ ΕΤΖ̄Μ̄  
 ΠΜΑΡΕΩΤΗΣ.<sup>1</sup> Ν̄ΤΕΡΕΣΣΙΝΕ ΔΕ Ν̄ΟΥΧΟΙ ΕΧΝΑΠΩΤ ΕΦΙΛΟΖΕΝΙΤΗ, ΠΕΧΕ  
 ΤΕΣΖΙΜΕ Μ̄ΠΝΕΕ4 ΧΕ· ΧΑΙΡΕ, ΚΥΡΙ ΠΝΕΕ4.<sup>2</sup> Ν̄ΤΟ4 ΔΕ ΠΕΧΑΣ4 ΝΑΣ ΧΕ·  
 ΧΑΙΡΕ Ν̄ΤΟ ΖΩΨΤΕ.<sup>3</sup> ΠΕΧΕ ΤΕΣΖΙΜΕ ΝΑ4 ΧΕ· ΕΚΨΑΝ̄Ρ ΖΩΤ ΕΒΟΛ Ζ̄Μ  
 Ε ΠΕΙΜΑ, ΕΚΒΗΚ ΕΤΩΝ;<sup>4</sup> ΠΕΧΕ ΠΝΕΕ4 ΝΑΣ ΧΕ· ΕΡΨΑΝ | ΠΧΟΕΙΣ ̄ Ζ̄Μ̄ΜΕ  
 Μ̄ΜΟΙ, ΕΙΒΗΚ ΕΦΙΛΟΖΕΝΙΤΗ. ΠΕΧΕ ΤΕΣΖΙΜΕ ΝΑ4 ΧΕ· ΑΛΛΑ ΔΡΙ ΤΑΓΑΠΗ  
 Ν̄Μ̄ΜΑΙ Ν̄Γ̄ΧΙΤ Ν̄Μ̄ΜΑΚ ΕΚΒΗΚ ΕΦΙΛΟΖΕΝΙΤΗ.<sup>1</sup> ΠΕΧΕ ΠΝΕΕ4 ΝΑΣ ΧΕ·  
 ΕΡΕΟΥΨ ΟΥ Ζ̄Μ ΠΜΑ ΕΤ̄Μ̄ΜΑΥ; ΠΕΧΕ ΤΕΣΖΙΜΕ ΝΑ4 ΧΕ· ΕΙΒΗΚ ΕΠΤΟΠΟΣ  
 Β Μ̄ΠΖΑΓΙΟΣ ΑΠΑ ΜΗΝΑ.<sup>2</sup> ΠΕΧΕ ΠΝΕΕ4 ΝΑΣ ΧΕ· Ν̄ΤΟ ΔΕ ΕΠΕΙ | Ν̄ΤΕ  
 ΟΥΖΕΛΛΗΝ, ΕΡΕΝΑΡ ΟΥ Ζ̄Μ ΠΤΟΠΟΣ;<sup>1</sup> ΠΕΧΕ ΤΕΣΖΙΜΕ ΝΑ4 ΧΕ· †ΝΑ†  
 Ν̄ΤΕΙΣΟΟΥΖΕ ΕΖΟΥΝ ΕΠΤΟΠΟΣ ΕΤ̄Μ̄ΜΑΥ, ΧΕΚΑΣ ΠΝΟΥΤΕ Μ̄ΠΖΑΓΙΟΣ ΑΠΑ  
 ΜΗΝΑ ΕΧΝΑ† ΝΑΙ Ν̄ΟΥΣΠΕΡΜΑ Ν̄ΡΩΜΕ.<sup>2</sup> ΑΛΗΘΩΣ ΕΙΨΑΝΧΠΟ, †ΝᾹΡ ΧΡΙΣΤΙ-  
 ΔΝΟΣ.<sup>3</sup> ΠΕΧΕ ΠΝΕΕ4 ΝΑΣ ΧΕ· ΤΕΣΖΙΜΕ, Μ̄Π̄Ρ ΣΩΝΤ̄ Ν̄ΤΟ, ΑΛΛΑ Ν̄ΤΕ†  
 Ζ ΝΑΙ Ν̄ΤΟΥΣΟΟΥΖΕ· ΔΝΟΚ ΓΑΡ ΨΑΙΤΑΑΣ.<sup>4</sup> | Ν̄ΤΟ ΔΕ ΚΤΟ ΕΡΟΥΗΙ, ΜΗΠΩΣ  
 Ν̄ΤΕ ΠΟΥΖΑΙ ΝΟῩΣ̄.<sup>1</sup> ΔΤΕΣΖΙΜΕ ΠΙΣΤΕΥΕ ΕΡΟ4 ΔΣ† ΤΣΟΟΥΖΕ ΕΤΟΟΤ̄.  
 Ν̄ΤΟΣ ΔΕ ΔΣΚΤΟΣ ΕΠΕΣΗΙ Μ̄Ν ΤΕΣΖ̄Μ̄ΖΑΛ. ΠΝΕΕ4 ΔΕ ΔΧΧΙ ΤΣΟΟΥΖΕ  
 ΔΧ̄ΝΤ̄ ΕΖΡΑΙ Ζ̄Μ ΠΟΥΕΝΤ Μ̄ΠΧΟΙ ΔΧΚΑΑΣ Ζ̄Ν Ν̄ΚΕΣΙΝΟΥΟΟΜ ΨΑΝΤ̄ΘΕΙ  
 Η ΕΦΙΛΟΖΕΝΙΤΗ.<sup>2</sup> Ν̄ΤΕΡΕ ΖΑΖ ΔΕ Ν̄ΖΟΟΥ ΟΥΕΙΝΕ, | ΔΣΕΙ ΕΤΕΜΡΩ

ΜΦΙΛΟΞΕΝΙΤΗ. ΛΧΟΒΩΨ ΔΕ ΝΒΙ ΠΡΩΜΕ ΕΤΣΟΟΥΖΕ ΛΧΚΤΟΥ ΕΚΕΧΩΡΑ  
ΕΣΟΥΗΥ.<sup>1</sup> ΟΥΖΟΥ ΔΕ ΕΒΟΛ ΖΝ ΟΥΖΟΥ ΔΠΝΕΕ4 ΝΑΥ ΕΤΣΟΟΥΖΕ ΕΤΜΜΑΥ  
ΕΣ2Ν ΝΚΕΒΙΝΟΥΟΟΜ ΖΜ ΠΟΥΕΝΤ ΜΠΧΟΙ — ΤΑΙ ΕΝΤΑΧΚΛΑΣ ΛΧΟΒΩΨ  
ΕΡΟΣ — ΠΕΧΛ4 ΜΠΕ4ΩΗΡΕ ΧΕ' ΠΩΗΡΕ, ΕΝΕΣΤΩΝ ΤΕΙΣΟΟΥΖΕ; ΝΤΟΥ ΔΕ  
0 ΠΕΧΛ4 ΝΑ4 ΧΕ' ΠΔΕΙΩΤ, ΜΗ ΝΤΟΚ ΝΓΡ ΠΜΕΕΥΕ ΑΝ ΝΤΑΙ | ΕΝΤΑ  
ΟΥΣ2ΙΜΕ ΤΛΑΣ ΝΔΝ ΕΤΡΕΝΤΛΑΣ ΕΖΟΥΝ ΕΠΤΟΠΟΣ ΜΠΖΑΓΙΟΣ ΑΠΑ ΜΗΝΔ;<sup>1</sup>  
ΠΕΙΩΤ ΔΕ ΠΕΧΛ4 ΜΠΕ4ΩΗΡΕ ΧΕ' ΔΕ' ΠΙΣΕ ΜΜΟΣ ΝΑΙ ΝΓΝΤ̄ ΝΤΛΟΥΟΜ̄.<sup>2</sup>  
ΜΝΝ̄ΣΑ ΤΡΕ ΠΕ4ΩΗΡΕ ΔΕ ΠΑΣΤ̄ Ν̄ΚΛΑΣ ΖΑΡΩ4, ΛΧΟΥΟΜ̄ ΛΧΣΔ2Π̄.<sup>3</sup>  
ΝΤΕΡΕ ΝΕΖΟΥ ΔΕ Ν̄ΩΟΜ̄ΝΤ ΝΕΒΟΤ ΟΥΕΙΝΕ, ΛΥΕΙ ΕΥΤΜΕ ΛΥΜΑΝΕ ΠΧΟΙ  
1 ΕΤΕΜΡΩ ΜΠΗΜΕ ΕΤΜΜΑΥ. ΕΝΕ | ΠΕΖΟΥ ΠΕ ΝΤΚΥΡΙΑΚΗ, ΛΧΤΩΟΥΝ ΝΒΙ  
ΠΝΕΕ4 ΛΧΒΑΚ ΕΖΡΑΙ ΕΠΗΜΕ ΕΧΙ ΣΜΟΥ.<sup>1</sup> ΛΥΩ ΝΕῩΝ ΟΥΤΟΠΟΣ ΝΤΕ ΜΑΡΙΑ  
ΤΠΑΡΘΕΝΟΣ ΕΤΟΥΛΛΒ ΖΜ ΠΗΜΕ ΕΤΜΜΑΥ.<sup>2</sup> ΛΧΤ ΔΕ ΜΠΕ4ΟΥΟΙ ΕΖΟΥΝ  
ΕΡΟΥ ΕΧΙ ΣΜΟΥ. ΜΝΝ̄ΣΑ ΤΡΕ ΠΕΤΡΙΣΖΑΓΙΟΝ ΔΕ ΕΙ, ΑΠΛΛΟΣ ΤΗΡ̄ ΣΩΟΥΖ  
ΕΤΚΟΛΥΜΒΗΘΡΑ ΧΕ ΕΥΝΑΣΦΡΑΓΙΖΕ ΖΙΤ̄Μ ΠΜΟΥ ΕΤΟΥΛΛΒ. ΛΥΟΥΩΝ ΔΕ  
ΝΒΙ ΝΒΑΛ ΜΠΝΕΕ4 ΛΧΝΑΥ ΕΠΖΑΓΙΟΣ ΑΠΑ ΜΗΝΔ Ε4̄ ΟΥΟΕΙΝ' ΝΕΧΝΗΥ  
1Α Ε4ΤΑΛΛΗΥ ΕΥΖΤΟ ΝΟΥΩΒ̄, | Ε4ΦΟΡΕΙ ΝΟΥΣΧΗΜΑ ΝΣΠΑΘΑΡΙΟΣ.<sup>1</sup> ΝΤΟΥ ΔΕ  
ΝΤΕΡΕΧΝΑΥ ΛΧΠΩΤ ΛΧΕΙ ΕΤΖΙΚΩΝ ΝΤΕΘΕΟΤΟΚΟΣ ΜΑΡΙΑ ΛΧΩΥ ΕΒΟΛ,  
Ε4ΧΩ ΜΜΟΣ ΧΕ' ΖΙΤΟΥΤΕ, ΤΕΘΕΟΤΟΚΟΣ ΜΑΡΙΑ, ΝΔΖΜΕΤ, ΕΒΟΛ ΧΕ ΔῙ  
ΝΟΒΕ. ΠΖΑΓΙΟΣ ΔΕ ΑΠΑ ΜΗΝΔ ΛΧΔΖΕΡΑΤ̄ Ε4ΟΥΗΥ ΠΕΧΛ4 ΝΑ4 ΧΕ'  
ΕΙΝΑΡ ΟΥ ΝΜΜΑΚ ΖΡΑΙ ΖΜ ΠΕΙΖΟΥ; ΝΤΑΚΕΙ ΓΔΡ ΕΖΟΥΝ ΕΒΟΛ ΖΙΤΟΥΤ̄  
1Β ΜΠΑΧΟΕΙΣ. ΛΥΩ ΑΠΠΕΤΟΥΛΛΒ ΑΜΑΖΤΕ ΜΠΡΩΜΕ | ΕΤΜΜΑΥ ΛΧΤ ΤΒΗΡ  
ΕΖΟΥΝ ΖΝ ΤΕΧΛΠΕ.<sup>1</sup> ΝΤΕΥΝΟΥ ΕΙΣ ΤΣΟΥΖΕ — ΤΑΙ ΕΝΤΑΧΟΥΟΜ̄ — ΔΣ̄  
ΟΥΗΡΧ Ε4ΟΝ̄, ΛΥΩ ΝΤΑΧΕΙ ΕΒΟΛ ΝΖΗΤ̄ ΧΙΝ ΠΕΣΗΤ, ΛΧΔΖΕΡΑΤ̄ ΛΧΤ  
ΣΜΗ ΝΤΕΥΝΟΥ.<sup>2</sup> ΠΖΑΓΙΟΣ ΔΕ ΑΠΑ ΜΗΝΔ Ε4ΖΜΟΟΣ ΕΧ̄Μ ΠΕΖΤΟ ΛΧΔΜΑΖΤΕ  
ΜΠΗΡΧ ΖΜ ΠΕ4Τ̄Ν̄Σ ΣΝΔΥ ΛΧΧΙΤ̄ ΕΖΡΑΙ, Ε4ΧΩ ΜΜΟΣ ΧΕ' ΠΑΙ ΠΕΝΤΑΙΕΙ  
ΕΤΒΗΗΤ̄, ΠΑΙ ΠΕΝΤΑΙΑΔ4.<sup>3</sup> ΑΠΖΑΓΙΟΣ ΑΠΑ ΜΗΝΔ ΒΑΚ ΕΠΗ ΝΤΕΣ2ΙΜΕ  
1Γ ΕΤΜΜΑΥ ΛΧΚΩΛ̄ ΕΠΡΟ ΛΧΜΟΥΤΕ ΕΖΟΥΝ ΕΡΟΣ. ΤΕΣ2ΙΜΕ ΔΕ ΕΤΜΜΑΥ |  
ΔΣΕΠΗ ΔΣΟΥΩΝ ΜΠΡΟ. ΠΕΧΕ ΠΠΕΤΟΥΛΛΒ ΝΑΣ ΧΕ' ΤΕΣ2ΙΜΕ, ΧΙ ΠΕΙΗΡΧ  
ΝΤΕΤΡΕΧΒΑΚ ΕΖΟΥΝ ΕΝΟΥΗΡΧ ΧΕ ΕΥΝΑΜΙΣΕ ΝΕ. ΝΤΟ ΔΕ ΖΩΩΤΕ,  
ΤΕΣ2ΙΜΕ — ΤΕΝΔΧΠΟ ΓΔΡ ΝΟΥΩΗΡΕ —, ΜΟΥΤΕ ΕΠΕΧΡΑΝ ΧΕ ΜΗΝΔ.<sup>1</sup>  
ΝΟΥΚΕ2̄Μ̄ΖΑΛ ΝΣ2ΙΜΕ ΤΗΡΟΥ ΣΕΝΔΧΠΟ Μ̄Ν ΝΟΥΕΖΟΥ. ΝΤΟ ΔΕ, ΤΕΣ2ΙΜΕ,  
1Δ ΧΙ ΒΑΠΤΙΣΜΑ ΕΠΚΩ ΕΒΟΛ | ΝΝΟΥΝΟΒΕ.<sup>1</sup> ΝΤΕΡΕΧΧΕ ΝΑΙ ΝΒΙ ΠΠΕΤΟΥΛΛΒ,  
ΝΤΕΥΝΟΥ ΛΧ̄ ΑΤΟΥΩΝ̄ ΕΒΟΛ.<sup>2</sup> ΑΤΕΣ2ΙΜΕ ΔΕ ΧΙ ΠΗΡΧ ΔΣΤΡΕΧΒΑΚ  
ΕΖΟΥΝ ΕΝΕΧΗΡΧ, ΛΥΩ ΝΤΕΥΝΟΥ ΛΥΜΙΣΕ ΤΗΡΟΥ {Ν̄2̄Μ̄ΖΑΛ ΝΣ2ΙΜΕ} Μ̄Ν  
ΝΕΖΟΥ. ΝΤΟΣ ΔΕ ΟΝ ΤΕΣ2ΙΜΕ ΔΣΩ ΔΣΧΠΟ ΜΠΕΣΩΗΡΕ Ν̄Ω̄Π̄Μ̄ΙΣΕ, ΛΥΩ  
ΔΣΜΟΥΤΕ ΕΠΕΧΡΑΝ ΧΕ ΜΗΝΔ, ΚΑΤΑ ΘΕ ΕΝΤΑ ΠΠΕΤΟΥΛΛΒ ΧΟΟΣ ΝΑΣ.  
1Ε ΛΥΩ ΝΕΣΚΕ2̄Μ̄ΖΑΛ ΝΣ2ΙΜΕ | ΛΥΩ ΤΗΡΟΥ ΛΥΧΠΟ Ν̄ΖΕΚΩΗΡΕ Μ̄Ν ΖΕΚΩΕΡΕ.

ΤΕΣΣΙΜΕ ΔΕ ΕΤΙΜΑΥ, ΝΤΕΡΕ ΝΕΖΟΥ ΜΠΕΣΤΕΒΟ ΧΩΚ ΕΒΟΛ, ΔΣΒΩΚ  
 ΕΠΤΟΠΟΣ ΜΠΕΛΓΙΟΣ ΑΠΑ ΜΗΝΑ ΖΜ ΠΜΑΡΕΩΤΗΣ, ΛΥΩ ΝΤΑΣ† ΜΠΕΣΟΥΟΙ  
 ΕΖΟΥΝ ΕΠΤΟΠΟΣ ΕΤΟΥΛΛΑΒ, ΔΣΠΑΡΑΚΑΛΛΕΙ ΜΠΕΠΡΕΣΒΥΤΕΡΟΣ ΕΤΡΕΧΒΑΠΤΙΖΕ  
 ΜΜΟΟΥ.<sup>1</sup> ΑΠΕΠΡΕΣΒΥΤΕΡΟΣ ΧΙΤΟΥ ΔΧΩΛΗΛ ΕΧΩΟΥ ΔΧΒΑΠΤΙΖΕ ΜΜΟΣ ΜΝ  
 ΠΕΣΖΑΙ ΜΝ ΠΕΣΩΗΡΕ ΜΝ ΝΕΣΖΜΕΔΑ ΕΠΡΑΝ ΜΠΕΙΩΤ ΜΝ ΚΩΗΡΕ ΜΝ ΠΕΠΝΑ  
 15 ΕΤΟΥΛΛΑΒ.<sup>2</sup> | ΛΥΩ ΝΤΕΙΖΕ ΛΥΩ ΕΥΟ ΝΧΡΙΣΤΙΑΝΟΣ ΝΤΕΛΕΙΟΣ ΝΝΕΖΟΥ  
 ΤΗΡΟΥ ΜΠΕΥΩΝΕ<sup>1</sup> ΛΥΩ ΛΥΩ ΕΥΔΙΑΚΟΝΕΙ ΖΜ ΠΤΟΠΟΣ ΜΠΕΛΓΙΟΣ ΑΠΑ  
 ΜΗΝΑ, ΕΥ† ΝΝΕΥΔΩΡΟΝ ΕΖΟΥΝ ΕΠΤΟΠΟΣ ΩΑ ΠΕΖΟΥ ΜΠΕΥΜΟΥ.<sup>2</sup> ΛΥΩ  
 ΟΥΟΝ ΝΙΜ ΝΤΑΥΝΑΥ ΕΤΕΙΝΟΣ ΝΒΟΜ ΛΥΩ ΛΥΩΤΜ ΕΡΟΣ, ΛΥ† ΕΟΥ  
 12 ΜΠΝΟΥΤΕ ΜΝ ΠΕΛΓΙΟΣ ΑΠΑ ΜΗΝΑ, ΠΑΙ ΠΕΟΥ ΝΑΥ | ΜΝ ΠΑΜΑΣΤΕ ΤΕΝΟΥ  
 ΛΥΩ ΝΟΥΟΕΙΩ ΝΙΜ ΩΑ ΕΝΕΖ ΝΕΝΕΖ.<sup>1</sup> ΖΑΜΗΝ.

N.B. In making this hypothetical reconstruction, I have followed the phraseology of  
 the texts in Drescher 1946 but have normalized the orthography. Unless otherwise  
 noted, all references are to Drescher.

1 1 10 ii 6-9, 1 i 2-3, 9-11 2 26 i 9-13, 70 i 13, 4 i 11-12 3 26 i 13-14, 42 i  
 14-16

2 1 14 i 7-8, 33 i 28 2 94 ii 9

3 1 10 ii 31-33, 37 i 1, 17 ii 6-7 2 10 ii 21-31 3 Acts 9:23

4 1 26 ii 29, 13 ii 1, 27 i 30-ii 1 2 26 ii 31-27 i 1, 85 ii 25, Budge 1915.380,  
 1914.107 3 28 ii 24-25 4 27 ii 22

5 1 32 ii 7, 62 ii 3 2 27 ii 23-25

6 1 Mk 7:26 2 Budge 1915.55 3 Budge 1915.87 4 10 i 10, ii 29

7 1 18 ii 15-16, 27 ii 5-7 2 Budge 1914.26, 13 ii 2-4

8 1 8 i 7-8

9 1 22 i 2 2 28 i 5-6 3 18 ii 22-23

10 1 Budge 1914.143 and 53 2 26 i 14-16

11 1 Devos 1959.456.11, 30 i 15-16, 11 i 22-24

12 1 Acts 26:14 2 24 i 25-26, 14 i 9, 25 ii 26, 15 ii 13 (ΝΤΑ- as Temporalis, also  
 Budge 1914.149), 25 ii 29-30 3 24 ii 11

13 1 13 ii 6

14 1 31 ii 19-20, Acts 2:38 2 24 ii 19-20

15 1 Lev 12:4, Zoega 1810.312 ΛΥΣΟΝ ΒΩΚ ΕΤΡΙ ΝΑΠΑ ΔΡΓΕΝΙΟΣ ΖΝ ΩΗΗΤ, 31 i  
 31 2 31 ii 6

16 1 22 i 5 2 32 ii 26-29

17 1 Budge 1915.477, Orlandi 1976.116

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#### Abbreviations:

- LSJ = H.G. Liddell, R. Scott and H.S. Jones, *A Greek-English Lexicon*, Oxford 1940
- ODB = *Oxford Dictionary of Byzantium*, Oxford 1991
- PG = J.P. Migne, *Patrologia Graeca*, Paris 1857-1866
- In the *Grammatical and Philological Commentary*, references by paragraph number alone, e.g. § 2.5.6a, are to Browne 1989c, and Old Nubian texts are cited in accordance with the usual abbreviations (see Browne 1989a, Table of Contents; in addition, note that IN III = G.M. Browne, *Old Nubian Texts from Qasr Ibrim III*, London 1991). In referring to Greek authors, I follow for the Classical period the abbreviations in LSJ and for the post-Classical those in G.W.H. Lampe, *A Patristic Greek Lexicon*, Oxford 1972. For the modern Nubian dialects I use the following sigla: D. = Dongolese, K. = Kenzi, N. = Nobiin.



## FACSIMILE REPRODUCTION

The facsimile is from Budge 1909. Note that the transcript presented above (pp. 5-21) is based on my autopsy (September 1980) and does not always coincide with the facsimile: see the Critical and Diplomatic Annotation (pp. 61-62) for details.



ΕΥΚΚΟΡΑ ΧΡΙΣΤΟΥ ΕΝ  
 ΜΑΡΤΥΡΟΣΟΥ ΕΤΕΟΥ  
 ΜΗΝΑΝΑ ΑΥΣΑΛΩ  
 ΤΑΛΗΝ ΤΟ ΚΗΝΑΥ ΕΛΟΑΜΗ  
 ...  
 ΟΝ ΤΑ ΚΡΑΤΟΥ ΕΚΕ· ΕΤΤΟΥ  
 ΟΥΕΜΟ ΔΠΠΟΥ ΟΥΕΜΑ  
 ΔΟΥΑΡΑ· ΔΛΕΖΑΝΔΙΕΝ  
 ΩΙΚΟΥΛΑ· ΤΑΡΟΝ ΜΙΡΑ  
 ΑΓΕΝΔΕ ΟΥΝΝΑΡΑ ΜΕΝ  
 ΝΑΛΩ· ΓΑΚ' ΕΝΔΕ' ΑΣ  
 ΙΚΕΝΔΕ· ΕΙΥΤΤΟΥ ΓΟΥΚ  
 ΤΑΩ ΔΙΕΙΚΟΝ ΙΚΟΛΟΕΝΟ

Β  
 ΝΑ· ΣΕΥΑΤΤΙΚΟΝ ΚΟΝ  
 ΜΕΝΝΑΛΩ· ΕΝΓΕΕΝ  
 ΔΟΥΡΙΑΕΙΑΕΙΟΝ ΤΑΝ  
 ΔΕΛΑΝΑΪΚΑΡΙΟΝΑ·  
 ΤΑΝΓΡΠΑΔΟΥΑΛΩ  
 ΨΑΝΤΟΥΚΙΣΕΤΑΛΚΕΙ  
 ΟΝΜΕΙΡΑΤΟΥΕΛΩΕΙΣΕΑΝΑ·  
 ΜΕΛΔΟΥΝΗ ΤΑΕΙΣΟΥΑ·  
 ΤΟΥΕΙΣΟΥΑ· ΔΟΥΤΡΑΤΙΣ  
 ΔΥΛΩΚΙΕΙΣΚΑΛΩ· ΟΥ  
 ΚΡΙΣΟΥΑΛΩ ΟΥΕΛΛΟΕΙΟΝ·  
 ΜΑΝ'ΕΤΤΑ ΧΡΙΣΤΙΑΝΟΣ  
 ΤΟΥΝΕΙΛΗΥΣΟΥΑΣΤΕΡΑΝ  
 ΟΥΛΡΑ· ΤΩΕΚΑΤΟΥΕΣΝ·  
 ΕΣΕΡΟΥΜΗΝΑΝΑ ΜΑΡΕΩ  
 ΤΗΚΕΕΕΝΑ ΑΥΔΑΓΟΥΚΑ·

ΤΑΡΙΑ ΠΕΡΕΝΑ' ΑΚΕΕΝ  
 ΕΤΣΟΥ ΜΗΝΑΝ ΤΛΛ  
 ΑΝΔΟΥ ΤΡΑΤΙΣΤΟΥΜΑ  
 ΟΥΕΚΙΚΑ ΟΥΝΝΕΣ' ΕΛ  
 ΕΝΙΚΟΝΝΟ' ΑΕΙΘΗ  
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