The Sahidic Version of Kingdoms IV*

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In contrast to other parts of the Old Testament, the four books of Kingdoms do not seem to have enjoyed a high degree of popularity with the Copts of early Christian Egypt. Thanks to a single manuscript from the Pierpont Morgan Library, we have a nearly complete text of the Sahidic version of Kingdoms I and II;¹ but only fragments survive of Kingdoms III and IV.² It is therefore particularly welcome whenever papyri or parchment leaves of these books appear with portions of text not previously attested in Coptic translation. Hence the importance of P.Mich.inv. 607, of which I here present the editio princeps:³ this papyrus contains parts of the Sahidic version of Kingdoms IV not hitherto known in Coptic.

P.Mich.inv. 607 was briefly described, without transcription, by E. M. Husselman in W. H. Worrell, Coptic Texts in the University of Michigan

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¹ James Drescher, The Coptic (Sahidic) Version of Kingdoms I, II (Samuel I, II), CSCO 313/Copt.35 (Textus), 314/Copt.36 (Versio) (Louvain, 1970).


³ I am grateful to Professor H. C. Youtie for permission to publish this text. Professor and Mrs. Youtie also very kindly checked my transcript against the papyrus.
It consists of two consecutive leaves of a papyrus codex. Originally, each page contained two columns of writing, and the text they preserve may be tabulated as follows:

Folio 1 Recto Col. i: 1.18d–2.2 (19 lines)
   Col. ii: 2.3–2.4 (2 lines)
Verso Col. i: 2.6 (5 lines)
   Col. ii: 2.8–2.10 (20 lines)
Folio 2 Recto Col. i: 2.11–2.14 (19 lines)
   Col. ii: lost
Verso Col. i: lost
   Col. ii: 2.19–2.21 (18 lines)

Until the appearance of the Michigan papyrus, we had the Sahidic version of only a portion of the text tabulated above: a parchment codex published by G. Maspero in 1892 contained the beginning of Chapter 2 up to the first part of verse 8, and in 1939 W. Till edited a small fragment from a lectionary with a portion of 2.6.\textsuperscript{4} Now, thanks to the Michigan papyrus, we have the end of Chapter 1, and a large amount of the material from 2.8 to 2.14, and 2.19 to 2.21.

Both sheets of \textit{P.Mich.} inv. 607 are broken off at the top, but we may establish the original number of lines with some degree of certainty. A tentative reconstruction of the Coptic, based upon Maspero’s text, suggests that four lines have been lost at the beginning of Folio 1 Verso Col. ii, which would therefore have originally contained 24 lines. Only a small amount of text is missing between the end of Folio 1 Verso Col. ii and the beginning of Folio 2 Recto Col. i; as a likely reconstruction of the Coptic indicates,\textsuperscript{5} no more than five lines have vanished from the beginning of this column, and thus, like the preceding, when complete it would have held 24 lines of writing.

On paleographical grounds, the text should probably be assigned to the ninth century of our era, perhaps to the second half: the hand is somewhat similar to that of a Vienna papyrus of Kingdoms IV, recently edited by T. Orlandi and dated by G. Cavallo “forse alla seconda metà del secolo IX.”\textsuperscript{6} Despite the affinity of subject matter, it is clear that the Michigan


\textsuperscript{5} See below, note to 2 R i 1.

\textsuperscript{6} For the Vienna papyrus, see above, footnote 2; Cavallo’s opinion about the date is from the introduction to the text, p. 25.
and Vienna papyri do not come from the same codex: the writing styles, though similar, are obviously the work of different scribes, and the line lengths of the Vienna text are characteristically shorter than those of the Michigan piece.

The provenance of P.Mich.inv. 607 cannot be fixed with certainty, but it is possible that it came from the White Monastery in Upper Egypt, the source of many of the Coptic papyri in the Michigan collection; for further information on this subject, see T. Orlandi, "Un projet milanais concernant les manuscrits coptes du Monastère Blanc," Le Muséon 85 (1972) 405.

As lectional aids, the scribe employs both the supralinear stroke and the point, and although he prefers the latter, he often uses both without apparent distinction: e.g., I V ii 6f ελικαῖος and 11 ελικαῖος; 8 नाक and 11 नाक. At times the stroke is considerably shortened, so that it is hardly distinguishable from a point. The latter usually appears slightly to the right of the letter, while the stroke is often extended to cover the left side of the letter following. For convenience of typesetting, in this edition I have centered the supralineation. Diaeresis occurs only once: 1 R i 8 εψπαί; elsewhere it is replaced by the stroke (e.g., 1 V ii 12 εψπαί) or the point (e.g., 2 R i 4 εψπαί). The treatment of nomina sacra varies: once a grave-shaped sign is used (1 V ii 12 πεκπνᾶ), and once a bar (2 R i 8 πινα). The end of a sentence is often, though not invariably, indicated by a medium punctum. A sign shaped like a 7 signals the beginning of a new section, and a coronis marks the inception of Chapter 2. (For the Coptic text, see below, pp. 204 f.)

**Translation**

*Folio* 1 R i: (1.18d) And the Lord was enraged in anger at the house of Nachaab (sic). (2.1) And it happened, when the Lord was about to take up Helias the prophet in an earthquake up to heaven, Helias proceeded with Elisaios out of Galgalon. (2.2) Helias said to Elissaios (sic), "Sit here, because it is to Baithel that the Lord has ordered me to go." Elisaios said to him, "The Lord lives, and your soul lives . . ."

R ii: (2.3) . . . "I also know. Be silent." (2.4) Helias . . .

V i: (2.6) . . . "Sit here, because it is to the Iordanes that the Lord has told me to go." And Elisaios said to him . . .

V ii: (2.8) . . . [Helias] struck the water with it; the water separated on this side and that, and they crossed the dry sea together. (2.9) And when they had crossed, Helias said to Elisaios, "Ask me for a thing, and I shall do it for you before I am taken up from your sight." Elisaios said to him, "Let your spirit become doubled upon me." (2.10) Helias said to him, "You
have exceeded the measure for requesting. If you see me being taken up from your sight, this shall happen to you. But if I am not taken up, this thing shall not happen to you."

Folio 2 R i: (2.11) ... They separated them from one another. Immediately Helias was taken up in an earthquake up to heaven. (2.12) And Elisaios saw, and he cried out, saying, "My father, charioteer of Israel and its horseman!" And he no longer saw him. Immediately he laid his hands upon his clothes; he tore them; he made them two broken pieces. (2.13) And he raised up the sheepskin of Helias, the one which had fallen upon Elisaios. And he turned; he stood by the bank of the Iordanes. (2.14) He took the sheepskin...

V ii: (2.19) "... [The situation of] the city is good, just as the Lord sees it. But the waters are bad, and the land does not produce." (2.20) Elisaios said to them, "Bring me a new little pitcher, and throw salt into it." They got it; they brought it to him. (2.21) And Elisaios arose; he came forth to the channels of the waters; he threw the salt there, saying, "This it is that the Lord says: 'these waters I have cured, and I...'"

**Commentary**

1 R i

3 f. ΝΝΑΝΑΒ: read ἐναγαβ (Gr.7 Αχαβ). Gemination of Ν is not unusual with proper names: e.g., 2 Kgs. 15.198 ΝΝΕΤΩΙ (Εθοτ). Cf. also Drescher, Kingdoms, Versio 64 n. 1; G. M. Browne, "The Martyrdom of Paese and Thecla (P. Mich. inv. 548)," Cd'E 49 (1974) 205 (ad 83 R ii 17-19).

5 ΔΕ: here, below in line 9, and in 1 V ii 6, 19; 2 R i 5; 2 V ii 4, και of the original is replaced by ΔΕ; cf. Drescher, Kingdoms, Versio vi: "δέ is very rare in the Greek of Kgs., much more so than, for example, in the Greek Genesis, but ΔΕ is very common in the Coptic. Perhaps it was introduced to provide a change from the monotony of the perpetual αγω (και)." Other instances where the Coptic uses one Greek word to render another will be discussed in the commentary; see on 1 R i 6, 2 R i 7, 2 V ii 1, and 2 V ii 7.

6 ΑΝΑΛΑΜΒΑΝΕ: here the Greek has ἀνάγειν. Elsewhere in the

7 For the Greek text, I have throughout used A. Rahlfs, Septuaginta, id est Vetus Testamentum graece iuxta LXX interpretes (Stuttgart, 1935); whenever necessary, I have consulted A. E. Brooke, N. McLean, H. St. J. Thackeray, The Old Testament in Greek . . . , Vol. 2; The Later Historical Books, Part II: I and II Kings (Cambridge, 1930).

8 All citations from 1 and 2 Kgs. are from Drescher's edition (see above, footnote 1). I shall refer to the text volume as Kingdoms, Textus, and to the translation volume as Kingdoms, Versio.
portion of text covered by the Michigan papyrus, the Greek uses \textit{\texttt{ἀναλαμβάνω}} to refer to the ascension of Elijah, and this is reflected by the appearance of \textit{\texttt{ANALAMBANE}} in the Coptic: 1 V ii 9, 16, (cf. 18 f.), 2 R i 2 f. It is perhaps a desire on the translator’s part to be consistent that explains the presence of \textit{\texttt{ANALAMBANE}} in the present passage. Cf. further Drescher, \textit{Kingdoms}, Textus 192.

7 \textit{\texttt{ΠΕΠΡΟΦΗΤΗ}:} not in Gr. or in M.\textsuperscript{9}

9 \textit{\texttt{ἡλιας ἄε ἀλμοοψ: ἡ ἡλιας μοοψ M.}}

11 \textit{\texttt{ΠΕΧΕ}:} cf. Drescher, \textit{Kingdoms, Versio vi}: “The conjunction ‘and’ is regularly omitted in sequences of verbs . . . ; nor is ‘and’ usually found before \textit{\texttt{ΠΕΧΕ}}, ‘(he) said,’ for \textit{\texttt{kai ἐπεν}}, whether in sequence or not.” The conjunction before \textit{\texttt{ΠΕΧΕ}} is also omitted in 1 R i 16; 1 V ii 10 f., 13; 2 V ii 5. Note that in M, \textit{\texttt{ἄε}} is added after \textit{\texttt{ἡλιας}}, in the section corresponding to 1 R i 11 f.

12 \textit{\texttt{ΕΛΙΚΑΙΟC}:} elsewhere in this papyrus, the name is spelled \textit{\texttt{ΕΛΙΚΑΙΟC}}; the Greek original varies between \textit{\texttt{Ελισωε}} and \textit{\texttt{Ελισσωε}}; see Rahlfs’ apparatus ad 2.1.

13–16 \textit{\texttt{ΕΒ[Θ]} ... ΒΑΙΘ[ΗΑ:}} “because it is to Baithel that the Lord has ordered me to go.” The restoration is modeled upon Maspero’s text, as is the corresponding section below, 1 V i 8–10. Here the Greek has \textit{\texttt{ὅτι κύριος ἀπέσταλκέν με ἔως Βάιθηλ}}. For a similar expansion of the Greek original, also employing a Second Tense, see 1 Kgs. 10.14, where in response to the question \textit{\texttt{ΝΤΑΤΕΝΒΩΚ ΕΤΩΝ}} (ποῦ ἐπορεύθητε;), the Coptic has \textit{\texttt{ΝΤΑΝΒΩΚ ΕΚΩΤΕ ΝΚΑ ΝΕΟΟΥ}} (ἐγένετο τὰς ὄνους). Cf. also 1 Kgs. 27.10.

16–19 The restorations are modeled upon M.

16 f. \textit{\texttt{ΠΕΧΕ ΕΛΙΚΑΙΟC Ν[Α]Q:}} the Greek has \textit{\texttt{kai ἐπεν Ελισωε}}. When translating such phrases, the Coptic often adds \textit{\texttt{ΝΚΑ-}}; cf. 1 V i 11; 1 V ii 11, 14; 2 V ii 6. For the omission of the conjunction, see above, n. to line 11.

1 R ii (the line numbers refer to col. i)

7 f. Despite the scant remnants, a tentative reconstruction, based upon M, suggests that these lines come from the end of 2.3 and the beginning of 2.4. Note especially the verse mark in the margin, signaling the start of a new section. M has served as the model for restoring the two lines.

1 V i (the line numbers refer to col. ii)

7–11 The restoration of this badly damaged section is modeled upon M. Instead of \textit{\texttt{ΑΨΩ ΕΛΙΚΑΙΟC ΠΕΧΑQ ΝΑQ}}, Till’s lectionary\textsuperscript{10} has \textit{\texttt{ΠΕΧΑ[Q ΝΑQ}}.

\textsuperscript{9} M designates Maspero’s text (see above, footnote 4).

\textsuperscript{10} See above, footnote 4.
i V ii

1 ρωζτ: i.e., λυρωζτ (Gr. ἐπάταξεν). In Classical Sahidic we expect either λυρεζτ πμοογ (the reading of M) or λυρωζτ μπμοογ. The use of the status absolutus for status nominalis, if not simply a mistake, suggests Achmimic influence; see H. Quecke, Das Markusevangelium säidisch (Barcelona, 1972) 45 and n. 4.

2 ΝΗΗΙΣ: after this word the text of M breaks off.

3 ΑΥΧΙΟΡ: read ΑΥΧΙΟΟΡ; cf. line 5, where the classical spelling is found. Reduction of a double vowel occurs elsewhere in this papyrus only in line 8 of this column; in each case we are probably dealing with a mistake, not a legitimate orthographic variant; cf. Quecke, Markusevangelium 32.

8 ΝΤΑΑQ: read ΝΤΑΑΑQ and cf. preceding note.

9 ΜΠΑΤΟΥ-: i.e., ΕΜΠΑΤΟΥ- (Till, Koptische Grammatik§328).

14 f. ΑΚΡ ΡΟΟΟ ΕΠΩΙ [ΕΑΙΤΕΙ]: here the Greek has ἐκλήρωνος τοῦ εὐφήσιασθαι. A verbal reminiscence of the Coptic version appears in T. Orlandi, Constantini Episcopi urbis Siout encomia in Athanasium duo, CSCO 349/Copt. 37 (Louvain, 1974) 36.6 f. ΚΑΝ ΕΑΝΡ ΡΟΟΟ ΕΠΩΙ ΕΑΙΤΕΙ (“ετιάσι...modum petitionis superavimus”—editor’s translation in CSCO 350/Copt. 38.22). Orlandi’s text suggests the restoration [ΕΑΙΤΕΙ] in the Michigan papyrus.

15–20 The Greek here has ἔαν ὄθης μὲ ἀναλαμβανόμενων ἀπὸ σοῦ, καὶ ἔσται σοι οὕτως: καὶ ἔαν μῆ, οὐ μὴ γένηται. For the phrases επε πιά ΨΩΠΕ ΝΑΚ and ΝΝΕ [ΝΕΙΓΩΒΕ ΨΩΠΕ] ΝΑΚ, cf. e.g., 1 Kgs. 28.22 (text in Drescher’s apparatus) επε οὐβόμοι ΝΑΨΩΠΕ ΝΑΚ, 2 Kgs. 22.42 ΝΤΕΤΜ ΒΟΗΟΙΑ ΨΩΠΕ ΝΑΥ. The Coptic translator has expanded καὶ ἔαν μῆ το εγ]ΤΗΑΝΑ[ΛΑΜΒΑΝΕ ΔΕ] ΜΜΟΙ; similar expansions occur in 1 Kgs. 2.16, where, for καὶ ἔαν μῆ, we find ΕΚΨΩΝΤΕΙ ΔΕ; and in 6.9, where ΕΣΤΜΤΑΑΣ ΔΕ ΕΠΙΑ ΕΤΜΜΑΥ renders καὶ ἔαν μῆ.

2 R i

1 The beginning of verse 11 reads in the Greek: καὶ ἑγένετο αὐτῶν πρεσβυμένων ἐποεύνοτο καὶ ἐλάλουν, καὶ ἦδον ἄρμα πυρός καὶ Ἰπποι11 πυρός καὶ διέστειλαν12 ἀνὰ μέσων ἀμφιτέρων, κτλ. This suggests the following exempli-gratia restoration for the lost beginning of this column (for the number of lines, see above, p. 197):

[ΑΣΨΩΠΕ ΔΕ ΝΤΟΟΥ]
[ΕΥΜΟΟΘΕ ΝΕΥΜΟΟΘΕ]

11 Ἰπποῖ: Vaticanus and s (a late ms.).
12 διέστειλεν: Vaticanus. (The Cambridge Septuagint lists other variants, from late ms., which need not be reported here.)
[\gamma\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\nu\n
would be spelled the same, thereby allowing for the possibility of ἔφημε and ἦνδοξος as variant readings in the Greek text.

9 ἀγω δὲ: for the phrase, see Crum, Dictionary 802b, and cf. 1 Kgs. 20.2.

ἀγαλ: read ἀγαλ (for the interchange of q and γ, see Quecke, Markusevangelium 21 f.).

14 μελωθ: i.e., μηλωθ.

19 After ντέμελωθ begins the parchment manuscript of 4 Kgs. 2.14-15, ed. J. Schleifer, SBWien 164.6 (1911) 25.

2 Vii

1 Νανογ: the Greek text here reads ἵκον ἰ κατοίκησις τῆς πόλεως ἀγαθή, and the suffix in Νανογ refers to a masculine noun, the equivalent of κατοίκησις, in the preceding line: e.g., μα Νογος (Crum 508a) or μα Νόσειλε (808b).

[Kατα]: the Greek has καθώς; see Drescher, Kingdoms, Textus 192: "Κατα takes the place of καθώς often."

7 Νογκογι Νυγαρία: here the Greek reads ὀδρισκην. W. Till, "Die koptischen Versionen der Sapientia Salomonis," Biblica 36 (1955) 61, gives some instances of "Ausdrücke... deren Übersetzung aus einer Kombination eines koptischen Wortes mit einem griechischen besteht, das vom selben Stamm ist, wie das übersetzte Wort." The examples he cites parallel the use of ΟΥΚΟΓΙ ΝΥΓΑΡΙΑ to render ὀδρισκη; they include: ΑΧΝ ΥΠΟΧΡΙΣΤΟΣ (ἀννοπόκριτος), ΜΗΤΑΡΑΘΟΣ (ἀγαθότης), and † ΜΠΟΛΙΣ (πεντάπολις).

9 ἄγχιτσ ἄγεινε: καὶ ἑλαβον Vaticanus, Lucianic, Hexaplaric; the rest of the tradition adds καὶ ἠνεγκων.

11 Απτωογ: intrusive ἁτωκ, with no equivalent in the Greek, characterizes the Coptic of Kgs. See Drescher, Kingdoms, Textus xv.

17 Νειμοογ: this short form of the plural of ΜΟΟΥ is not known to me elsewhere, although it finds an analogue in the use of ΜΟΙΕ alongside of ΜΟΙΕΙΣΕ in Subachmimic (see Kasser, Compléments s.v. ΜΟΟΥ). Also possible is ΝΕΙΜΟΟΥ Ε[Α]ΙΤΑΛΒΟΟΥ, with ΕΑΙΤΑΛΒΟΟΥ as Second Perfect (cf. H. J. Polotsky, Etudes de syntaxe copte [Cairo 1944] 48 f. = Collected Papers [Jerusalem, 1971] 152 f.). But both the Greek (ὡς τὰ ὑδάτα ταῦτα) and the following First Perfect make this interpretation unlikely.

18 ἀγω άι: Gr. οὖς ἔσται έτι έκείθεν θάνατος. Here again the Coptic translator has resorted to paraphrase, e.g., άι[qs] ΜΠΟΥ ΕΒΟΛ ΝΣΗΤΟΥ, vel sim.
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<td>μὴ παῖ διῳ ἀψὶ ψῆκας ἐπὶκας</td>
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<td>μην ἄγαρ</td>
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Recto—Col. i

2.11 [αὐτῷ ὑπάρχου ἐβολῇ ἄνευ]
ΡΗΣ ὑπεγνων αγαθάνα
ΒΑΝΕ ΝΗΒΛΙΑΣ ζΗ ΟΥΚΗ
ΤΟ ΕΞΡΑΙ ἘΠΕΧ. ΕΛΙ

2.12 5 7 καῖς δὲ ἡθήναν ἀγων χρ
ΩΨ ἘΒΟΛΑ ΕΥΧΩΝ ΜΗΧ
ΧΕ ΠΑΕΙΩΤ ΠΕΝΙΟΧΩΝ
ΜΠΙΝΑ ἀγων ΠΕΡΙΠΙΝ
ΠΕΥΣ. ἈΓΩΝ ΒΕ ΑΥΛΟ ἘΩ

2.13 10 ἩΝΕ ἘΡΟΪ. ὙΠΕΓΝΩΝ ΑΨ
7 τοῦτον ήθελόντος αὐν
ΠΑΣΟΝ ΑΜΑΥ ΜΠΟΒ[Ἐ ΕΥ]
ΤΕ. ἈΓΩΝ ΑΡΣΘΟΥΝ [ΝΕ]
ζΡΑΙ ΝΤΜΕΛΩΝ Ἡ

2.14 15 ΖΗΒΛΙΑΣ ΣΑΙ ΗΤΑΣΚΕ Ε
ΧΗ [Ε]ΛΙΣΑΙΟΝ. ἈΓΩΝ ΑΨ[Ἐ]
ΚΤΟΡΝ ΑΠΑΕΡΑΤΩ ΤΙΤ[Μ]
ΠΕΣΠΟΤΟΥ ΜΠΙΟ[ΡΑΝΗΣ]
ΑΨΧΙ ΝΤΜΕΛΩ[Ν]

Verso—Col. ii

2.19 ↑ τπ[ὁ]λις ἡνανουκ [κατ][α]
ΘΕ ΕΤΕΡΕ ΠΝΟΕΙΣ ΝΑΥ Ε
ΡΟΙ. ΜΗΜΟΓΙΕΙΟΥΕΥ

7 δὲ εγροόν ἀγων πκαρ ΝΑ

5 ↑ ΟΥΝ ἂΝ ΕΞΡΑΙ ΠΕΧΕ Ε
ΛΙΣΑΙΟΝ ΝΑΥ ΧΕ ΟΙ ΝΑΙ
ΝΟΥΚΟΥΙ ΝΖΑΡΙΑ ΝΒΡ
ΡΕ ὙΤΕΤΝΕΧ ΕΜΟΥ ΕΞΡΑΙ
ΕΡΟΙΣ ΑΥΣΧΗΣ ΑΥΕΙΝΗ Μ

2.20 10 ΜΗΧ ΝΑΙ. ΑΓΩΝ ΕΛΙΣΑΙΟΝ
ἈΡΣΘΟΥΝ ΑΨΕΙ ἘΒΟΛΑ ΕΜ
Ἡ ἩΣΑΤΕ ΝΗΜΟΓΙΕΙΟ
ΟΥΣ. ἈΝΟΥΧΕ ΜΠΕ

7 ΕΜΟΥ ΕΠΗΑ ΕΤΜΗΑΥ

2.21 15 ΕΥΧΩΝ ΜΗ[ΟΤ]ΧΕ ΝΑΙ
ΝΕΤΕΡ[Ε] ΠΝΟΕΙΣ ΧΨ Μ
ΜΟΥ ΧΕ ΝΕΙΜΟΟΥΕΥ
[Α]ΤΑΛΘΟΟΥ. ΑΨΗ ΑΙ

University of Illinois at Urbana