The population of Christian Nubia was essentially of non-Egyptian tongue: they spoke an ancient form of Fiyadikkya (Fadicha) Nubian, or Nobiîn. At a certain point, they developed graphic conventions to write their language. This is the idiom which is called Old Nubian. Its script is Greek, augmented for two Coptic signs of Demotic origin, viz. φς and χ, mostly used in foreign words (none of the two sounds seems to be a Nubian phoneme), it also makes use of a letter δ, which is reminiscent of Coptic δ (B [c̆], otherwise [j]), for a sound that is obviously a voiced palatal plosive [j], corresponding to the same sound in modern Nubian; and more signs are taken from the linear version of the Meroitic script: £ for the velar nasal [ŋ] (from Meroitic ḫ [transcribed as -vχ-], linear χ, hieroglyphic ṭ), for the palatal nasal [n] (from Meroitic ĕ, linear χ, hieroglyphic ṭ), and θ for [w] (from Meroitic w, linear χ, hieroglyphic θ), in variation with θγ.

Old Nubian was used from about the sixth century A.D. until the end of Christian civilisation in the area. The extant texts are both literary and non-literary. The literary texts consist of portions of biblical texts, hymns, homilies, the Menas Legend, etc. It is, however, remarkable that Old Nubian is hardly ever used for epitaphs. Rather, these bear Greek or Coptic inscriptions. This is to say that we have to do with diglossia. It was essential for clerics and perhaps other persons of higher levels of the society to have sufficient knowledge of Greek and/or Coptic. Unfortunately we have very little means to find out about the practical circumstances of this situation.

It may be assumed that Greek inscriptions from Egypt were usually written by persons whose mother tongue was not Greek. As for Nubia it must be assumed that most of the writers of both Greek and Coptic inscriptions were using an idiom that was not their mother tongue. And we may equally well presuppose that this has left marks on the language of the texts. Nubian is an East Sudanic language, of the Nilo-Saharan macro-phylum. It differs to a great measure both from Egyptian/Coptic
and from Greek. The main aspects to be considered in the present context are phonetics/phonology and morphology.

Some points of phonetics: distinction of voiced and unvoiced occlusives; no aspirate plosives; signs \( \mathbf{g} \) [h] and \( \mathbf{x} \) [x] are virtually restricted to foreign words, \( \mathbf{y} \) [j] is quite rare. As for morphology we must be aware of the fact that Nubian does not have nominal gender classes. It may be added that the Nubian word order is quite different from Coptic. The modifier precedes the modified: the verb comes last, following on the subject and all kinds of complements; the genitival noun comes first (rectum—regens: \( \text{οὐρανός άρτι} \) “the King’s Island”), postpositions in the stead of prepositions, etc.

Apart from possible deviations from the linguistic norm (which are particularly conspicuous in Greek) we may also expect the traces of cultural differences. We may mention here the typical Nubian moon-days in the dates of documents which are usually added to the year and the month and day: e.g. “He deceased on Tybi 23, day of the moon 16, (year) of the Martyrs 847 (Τ yüβι Κ'/ σελήνι ιζ απο μαρ(τυρων) οϊ[.]ζ)”\(^1\). Probably the genitive (της) σελήνης is meant, in the sense of “the (so-and-so day) of the moon”. Another Greek inscription corroborates this: it has the word for “moon” in Old Nubian, rather than in Greek, and this word \( \text{οὖν} \)-appears in the predicative genitive in \( -\text{να} \): “the years of his life on earth (were) 88, until the month of Payni, (day) 10; \text{οὖν} \) of the moon (day) 4 (ἐπι τού μηνός Παύνη ι οὖνα δ)”.\(^2\) The opposite, viz. an Old Nubian text with a Greek moon date, can be found in a graffito from the church of Nag’ el-Shêma, Seyâla: \( \text{δευρ} \) ιβ \( \text{σελ(λ)/ενή} \).\(^3\)

Further clarity can be gained from the dates in Old Nubian texts, which also contain \( \text{οὖνα} \), “(being the so-and-so day) of the moon”, with a following number. Some cases show that the numbers are ordinal, rather than cardinal numbers: for “day 1” the texts have \( \text{πρωτ(ος), πρωτ(ος))} \), “first”, and one text has for “day 4” the respective number sign with a phonetic addition that makes clear that we have to do with the ordinal: \( \text{τωβία} \) \( \text{άτα} \) \( \text{οὖνα} \) \( \text{άτα} \),\(^4\) to be read \( \text{τωβι-κ} \).

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“it being the fourth in Tybi, the seventh of the moon...”]. The Old Nubian ordinal numbers are derived from the cardinal numbers by an ending -itt-. $\tilde{a}$ is, therefore, short for $\text{kemsitt}$- “fourth” plus the ending -a of the absolute state, rather than $\text{kemso}$- “four”. The cardinal number $\text{kemso}$- “four”, having no final -t, would not be written in this way. (Note that $\tilde{z}$ is insignificant in this, as also the cardinal number ends in t: $\text{kolo}$- “seven”, $\text{kolotit}$- “seventh”). The verb of the clauses is $\text{ein}$, 3rd person singular (homonymous with the 2nd person) of the subjunctive of the present tense of the verb $\text{ein}$- “to be”. The subjunctive is the form of part-clauses: attributive (relative clauses), that-clauses, and, as in the present case, clauses of circumstance. The whole phrase, the number and its genitival extension, is a predicative extension of the verb $\text{ein}$- “to be” (3rd [and 2nd] ps. singular of the present). Therefore the number is in the absolute state in -a, and the extension in the absolute genitive in -na (i.e., genitive -n plus absolute state morpheme in -a): $\text{oun} \tilde{a} \text{kemsitt}$- becomes $\text{oun} \tilde{a} \text{kemsitta}$, “is the seventh of the moon”.

Another matter of cultural background is the form of the personal names that occur in the inscriptions. Of course, the Christian Nubians made use of biblical names, like Abraham ($\text{Abram}$-, $\text{Abrami}$-, $\text{Abray}$-), Isaac ($\text{Isaki}$-), Michael, Gabriel, even Jesus. Other names have a meaning in the Nubian language, like $\text{eifi}$- “wealth” (the absolute state encompasses the vocative function and that of a quotation form, it seems natural that many name forms end in -a); $\text{majal}$ “the sun”; also verbal expressions, like $\text{dollis}$- “he who loved,” and $\text{dollitak}$- “he who is loved.” Of compositions, those with $\text{-kol}$, “he who has” (“verbid” of $\text{kon}$- “to have”), are very typical, such as: $\text{Ysosikol}$ “he who has Jesus,” and similarly with $\text{marla}$-, $\text{anna}$-, $\text{mixali}$-/ $\text{mixayl}$-, $\text{aggelos}$-, $\text{gewrgios}$-, or with $\text{majal}$- (“sun”); other names tell of having qualities like *“appearance” ($\text{pasekol}$; cf. Nobiin $\text{pas}$- “to appear,” with abstract formant -e- > -e), or *“thousands” ($\text{dourikol}$, cf. $\text{doure}$-, Nobiin dure “thousand; great number”).

Other frequently found compositions are formed with $\text{zal}$- “son,” and $\text{tas}$ (τ)-, “daughter,” either in direct juxtaposition or with a genitive:

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6 SATZINGER, op. cit., 129.
Holy entities

*Isoufia-* (*Iêsousin-ħal* “son of Jesus”?)

Mikhālān acī- IN III 31.6, 33.6 (“daughter of St. Michael”, or “of M.”)

Mariākon acī- (“daughter of Maria-kol”, genitive -kon, “he who has St. Mary”)

Names, partly formed by verbal expressions

Annātōyn all- (“son of Anatole”? Cf. Coptic Anatoī m., Kopt.
Sammelbuch I,7 no. 348, 4?)

Eknōn acī- (cf. en-, male name; en(ν)ολ- “who has brought”?)

Elōn all- (cf. eloł -“who has found”)

Iraēn acī- (cf. *ir-ar-l- “who causes to bear/engender”?)

Oīlan all- (cf. Gēiā, name)

Rēn all- (Rē- “potentiary” (?) with ending -a, as a proper name,

hence “son of Irta”; cf. Rēn acī-, below)

Mūyen/moujen acī- (“daughter of Muṣa, or Mūšē”?)

Titles

Amīna all- “son of the Abbas” (?)

Rēn acī- IN III 36 i (cf. Rē- “potentiary”? Cf. Rēn all-, above)

Coiūna(ε).all(a), coiūnān all- (cf. sountouwe “scribe”?)

Qualifications

Ekkīn all- (“son of the holy man”)

Animals, tools etc.

Kattān all- (“son of the lamb”; cf. the personal names kattik-

ouδa- (see below); katty ouδa- “black lamb”)

Kāδē all- (kāδōn all-, “son of the colt”?)

Tamīn acī- (“daughter of the furnace (tamiēt-)”); cf. tam(i)tiikon

acī- (“daughter of *Tamī-kol* [“he who has a furnace”]”)

Geographical terms

Napīn acī- (“daughter of the valley (napī-)”)

Eδīn acī- (“daughter of the mountain (εδΔ(δ)-)”? also cf. Nobiin nij

“doum palm”)

Others

Mallēn all- (“son of everybody”?)

Another typical Old Nubian formation of names (found both in Old

Nubian texts and in Greek and Coptic) consists of a sacred name or a

function of respect (like “king”, etc.) as a first part, often in the genitive

case (with ending -N), and with -kouda as the second element. As far as

7 M. Hasitzka, Koptisches Sammelbuch I (Mitteilungen Papyrus Erzherzog Rainer, XXIII), Wien, 1993.
we can see the first element refers to a person (sacred and/or revered), rather than to an abstract notion. Very often the first element is shortened in the writing (and perhaps also in the pronunciation). The meaning of -kouda is disputed, but I have given arguments to see here a noun *koud- “servant” (?), with the ending -a of the absolute case (marking inter alia the vocative which is here generalised; it has become an invariable part of some names).

First elements are:

Jesus (ι有色金属; ι有色金属; ε有色金属; ε有色金属; ι有色金属)
Σωτήρ “saviour” (σ有色金属ηρ)-
σταυρός “cross” (σ有色金属ρ有色金属ι有色金属)-
katt- “lamb” (有色金属τ有色金属)-
tousko(u)- “three”, for the Trinity (有色金属有色金属有色有色金属有色金属)-
St. Mary (有色金属有色金属有色金属有色金属;有色金属有色金属有色金属;有色金属有色金属有色金属有色金属;有色金属)
St. Michael (有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属)
St. Gabriel (有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属;有色金属有色金属有色金属有色金属)
“Angel of Jesus” (?) (有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色黄牛有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属有色金属金属
der Vliet who is re-editing the text has *mikhαλνkouδa. Anyway, the correct full form of the name is *mikhαλνkouδa.

† ic o xc + Jesus Christ.

1. qitn teproνia de Through the providence
2. mpnoύte <p>παντω- of God Almighty,
3. kratwr · ate-apof- the pronouncement
4. acic <m>πνoύte ηωκ of God was realized
5. eβol aqmton mmoq and he went to rest,
6. hdi tmakria τόν the blessed, hissic
7. δουλο'ν' sou mikhαλ- servant, Michael(in)-
8. kouδa · m peβot xoι kouda, in the month of Khoiak,
9. ak · ΚΖ · τηπε δε μ- (day) 27; the number (of years) of hissic life being 82.
10. peνo-νε · πβ- eqwooπ the blessed, hissic
11. ere πnoύte pαθος May the Good God
12. ti mton ntqψyxh <μν> grant peace to his soul, together with
13. abraβam k/ ἵςακ k/ Abraham, Isaac and
14. τακωβ n tmν- Jacob, in the kingdom
15. τερο hmpνγε of the heavens.
16. amnn eqe Amen, so
17. ῥoρε † be it. +

(Coptic text and most of the translation after J. van der Vliet, personal communication)

This inscription can illustrate some more typical features of Nubian Coptic epigraphy.

(1) The deceased is referred to by masculine pronouns: aqmton mmoq, etc. But he has the female Greek epithet, tmakria. A mistake like this may be explained by the lack of grammatical gender in the Nubian language.

(2) The text ends in the well-known formula, “Give peace to his soul, together with Abraham and Isaac and Jacob, in the kingdom of the heavens”. Here, the text has n tmνtero instead of ην-. The same applies to m peβot xoιαk, which should be read γη π.... This may be explained by the h sound being alien to Nubian.

(3) Both R. Kasser and J. van der Vliet are uncertain about eqwooπ in line 10: Kasser takes it as an introduction to the following (“Puisqu’il en est (ainsi) (?) que…”), Van der Vliet as an appendix to the preceding (“The number (of years) of his life: 82, as he was (?).”) I could

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11 I am indebted to Jacques van der Vliet for his generously putting his reading at my disposal before it appears in print.
imagine that it is just a calque of the Old Nubian verb \( \text{einN} \), part-clausal “he/she/it is” (thus, “that he/she/it is”, “he/she/it being”, “whose… he/she/it is”, etc.): it would then correspond to an Old Nubian *\( \text{tan} \ \text{af} \\text{n} \ \text{apT-n pb einN} \) “the-number1 of his1 life2 being5 824”. Of course, correct Coptic would make use of the nominal sentence pattern, viz. \( \text{tp} \ \text{pe evwN pe pb} \), and at any rate not of the verb \( \text{jwpe} \) which is, in its stative form \( \text{wp op} \), the expression of existence and presence, rather than of identity and equation. Old Nubian, on the other hand, does not distinguish between expressions of existence or presence (like the Egyptian adverbial sentence) and those of quality or identity (like the Egyptian nominal sentence).\(^{12}\)
