Coptology: Past, Present, and Future

Studies in Honour of Rodolphe Kasser

EDITED BY

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The Paris Magical Papyrus (pBibl. Nat. suppl. gr. 574; translations: Preisendanz 1933: 64ff.; Betz 1986: 36ff.) is an impressive collection of prescriptions for various kinds of magical practice, including divination, black magic, and love spells. It is a book of 72 pages made up of 18 sheets. The first two and the last two pages are left blank, and the same is true of p. 6 and fol. 16 (pp. 31-32). Commentators agree in general that the text was compiled in the fourth century AD, and probably in its first half.

In general, the language of the texts is Greek. In the beginning, however, there are a number of Old Coptic texts (cf. Haardt 1949: 3; Satzinger 1984: 139 no. 11; Satzinger 1991: 170 no. 1.5), often interspersed with Greek passages: A, II. 1-4 (= fol. 1° ll. 1-4): magical names; B, II. 5-10 (= fol. 2° ll. 1-7): magical names, with Greek remark; C, II. 11-25 (= fol. 2° ll. 7-21): Old Coptic incantation of Osiris; D, II. 25-51 (= fol. 2° II. 22-47), and E, II. 52-72 (= fol. 2° II. 48-57 and 2° II. 1-11): Greek prescriptions; F, II. 73-77 (= fol. 2° II. 12-16), G, II. 78-82 (= fol. 2° II. 17-21), H, II. 83-85 (= fol. 2° II. 22-24), I, II. 86-87 (= fol. 2° II. 25-26), and K, II. 88-93 (= fol. 2° II. 27-32): short Old Coptic spells, introduced by Greek texts. In line 94 is the beginning of what is by far the most important of the Old Coptic texts of this papyrus, and the most attractive of the Old Coptic texts in general (L, II. 94-122 = fol. 2° II. 33-54 and 2° II. 1-7). The contents of the text are a rather lengthy love spell embedded in a mythological frame. The topic of the latter is Osiris’ adultery with Nephthys, and the other deities immediately involved are Isis and Thoth, who is here regarded as her father. Three more texts follow, viz. two Old Coptic love spells that are each concluded by a Greek remark: M, II. 123-137 (= fol. 2° II. 8-22), and N + P, II. 138-146 (= fol. 2° II. 23-31); and another Old Coptic love spell: Q, II. 147-153 (= fol. 2° II. 32-38). The


1 Though four lines of magic words were later added.
3 The numbering by letters of the individual texts follows Erman 1883.
4 See above, note 1.
5 For this, see now DuQuesne 1991a; DuQuesne 1991b.
6 For these, see the overviews in Satzinger 1984: 138-139; Satzinger 1991: 169-170.
remaining texts are all in Greek (except for a short Old Coptic passage in ll. 1231-1239) and therefore outside the scope of this study. Actually, it is only the Old Coptic texts in ll. 94-153 that will be considered here. The language and the alphabet of these texts (i.e., L to Q) seem to be consistent to a sufficient degree to allow them to be analysed together. This is not true though, of the Old Coptic texts preceding l. 94.

The present study is based on a new transcription of the text. It is based primarily on the photographs that accompany Erman’s 1883 article. This transcription was collated with the original in the Bibliothèque Nationale in Paris in March 1985. The entire text of ll. 94-153 is given below, including an annotated translation.

Once Isis came from the desert at noon in summer; being dried up by dust, her eyes being full of tears, her heart being full of sighs.

Her father, the Great Thoth, came in unto her.

He asked her, “What is the matter with you, my daughter Isis, (that) you are dried up by dust, (that) your eyes are full of tears, (that) your heart is full of sighs; (that) the ‘cloth’ of your garment is smudged by the tears of your eyes!”

She said to him, “(It is) not my fault, my father, Baboon Thoth, Baboon Thoth, my father. I have been weakened by my female companion.

I have found a secret (?)”

Verily, (the fact is) Nephthys sleeps with Osiris, "he being my brother, the child of my mother, as I am (too)?"

He said to her: “It is adultery against you, my daughter Isis!”

She said to him: “It is adultery against you, my father, Baboon Thoth, Baboon Thoth, my father! It is a pregnancy of my own!”

He said to her, “Arise, my daughter Isis,

AN OLD COPTIC TEXT RECONSIDERED: PGM 94FF

and go to the south of Thebes, to the north of Abydus.

There is a coppersmith there who is called Belf, he of Belf, the one with the bronze feet, the one with the iron heels, to make him produce for you a double iron nail with a thick head and a subtle leg, with a firm tip and of light iron.

Bring it before me. Dip it in the blood of Osiris.

Hand it over, and we will appeal (magically):
Praise a ... that is spinning,
O flame that does not sleep above me!

As to every flame, every cooking, every sigh, every steaming, every sweating which you will perform inside this flaming stove, you will perform it (also) inside the heart, the liver, the vagina (?), the navel, the belly of NN.

So bring her to the house of NN, and she will give what is in her hand to my hand, what is in her mouth into my mouth, what is in her belly into my belly, what is in her female parts onto my male parts - quickly, quickly, at once, at once!

Rise up to the kings of Alk-hah who tell the future in Ou-poke!

Arouse any god (after NN) whom NN has born, and I shall recite it upon myself and NN whom NN has born. For I am To ('Earth') son of To. I am Pour ('the Great') son of Pour. I am Anubis who bears the glorious crown of Re (and) puts it upon King Osiris,
H. SATZINGER

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περὸ οὑσεὶ οὑγέσαπε
ὰ τά πνεύκλετο (129) ἵπτο τῷρη

6 εἰκενελεί υφήτ ὰνίμ· ἐμε(130)ει

ος εἰκενελεί υφήτ οὐτοτιε(131)ει

King Osiris Onnophris, who has given (?) arousing** to the whole earth,

that you may arouse the heart of NN whom NN has born,

that I may know** what is in her heart in respect to me (and) to NN whom NN has born, here,** today!

(132-137, in Greek:) If a large amount of saliva forms in your mouth as you speak, understand that she is distressed and wants to talk with you; if you yawn frequently, she wants to come to you. But if you sneeze two times or more, she is in good health and is returning to where she lives; if you have a headache and are crying, she is distressed or even dying.

(138) § δοὶ ετπε

Rise up to heaven. Arouse Pshoy (‘the High One’?) after the Lady.

Section 138, in Greek:) If a large amount of saliva forms in your mouth as you speak, understand that she is distressed and wants to talk with you; if you yawn frequently, she wants to come to you. But if you sneeze two times or more, she is in good health and is returning to where she lives; if you have a headache and are crying, she is distressed or even dying.

So whether she drinks, whether she eats, whether she sleeps with someone else, I will bewitch her heart and bewitch her heart and bewitch her breath and bewitch her 365 members and bewitch her withdrawing (?)** inner part, wherever I wish,** until she comes to me and I know what is in her heart, what she does, and of what she thinks — quickly, quickly, at once, at once!

97, ἱετὲ: the gloss i is preserved. — 98, ἱετὲ: what is rendered here as a gloss i could perhaps also be an accent: ἱετὲ. — 103, λαπέν τέ: actually, there is a space between ε and η: λαπέν τέ.
AN OLD COPTIC TEXT RECONSIDERED: PGM 94FF

Comments

a. This is not a Cleft Sentence (pace Meyer 1985: 196; 1986: 39) but rather the
introductory construction #Noun + ẹr + Relative Clause# which is a variant of
They can be found in various communications; e.g., in business texts: ẹnẹẹẹẹ
ẹrẹẹẹẹ ụnụmụmụmụmụ. BKK III.367; ụnụmụ ẹrẹẹẹ ụn-NN. ... BKK III.366
(orders of oil and wine, resp.). These constructions can be traced back as far
as Middle Egyptian where #Noun + pw + Circumstantial Form# (more rarely
*Noun + pw + Participle#) serve a similar purpose; cf. the introductory wording of
the Eloquent Peasant, s pw wnt(w), Hw-n-jnpw rnf 'there was once a man whose
name was Kh.', or the Shipwrecked Sailor's first answer to the Serpent (line 89),
jak pw ọjikw r bji ... 'what happened is that I had set out to the mines ...'.

b. The text has here definitely ẹt-, but a clause of circumstance is expected,

lit. etc.

c. Although an expression for 'being covered' is the first guess, this is probably
the qualitative of ọọọọ, 'to become dry', ọọọọọ. As ọ is represented
by oy in our text in several instances (see below, Appendix 2), oy could here
represent *ọọọọọy (ṣuṣu).

d. emph by metathesis of ṣẹẹẹ, which is the characteristic B form, whereas
the other dialects have -mẹ, -mē. The metathesis mentioned is probably a mistake,
as the plural form is given without metathesis in line 98: ṣẹẹẹẹẹ. Here, again,
lack of the j is characteristic for B (ẹẹẹẹẹ, as against S ṣẹẹẹẹẹ, etc.).

e. Lit. 'her eyes being under tears etc.'

f. One would expect exόyn or exόyn.

*g. ẹpiẹẹc. probably erroneously for ẹpiẹc, or rather ẹpiẹc ehrés, SB
ẹẹẹẹẹẹ. MV ẹẹẹẹc, 'towards her face', 'in front of her' (cf. Griffith 1900: 91).

h. If the h sign is to be taken serious this is an instance of the ẹẹẹẹẹẹ- Perfect.

i. One would expect ẹẹẹẹẹẹ or ẹẹẹẹẹ.

j. After ẹẹẹẹẹẹ = pronoun, one might expect the First Present, ẹẹẹẹẹẹy, cf. CD
25a-b: numerous New Testament examples can be found in Wilmet 1957: 32-34.

k. Expected forms: ẹẹẹẹẹẹ or ẹẹẹẹẹẹ.

l. Expected forms: ẹẹẹẹẹẹ or ẹẹẹẹẹẹ.

m. Wessely thought he could see ẹẹẹẹẹẹẹẹẹẹẹ at the beginning of the
line, see Griffith 1900: 91. What I saw in the original resembles a ẹẹẹẹẹẹẹẹẹẹẹ, though the m
seems rather shallow. The present rendering of the first lexeme with "cloth" is a mere guess.

n. Read ẹẹẹẹẹẹẹẹẹẹ (pace Meyer 1985: 196; 1986: 39), lit. 'not by reason of
me', see CD 633a (c).

o. For the vocalization of ẹẹẹẹẹẹ, see Fecht 1960: 209-210.

p. Read ẹẹẹẹẹẹ; see below, Appendix 2, for examples of rendering the ọ sound
of our text by o.
q. The feminine form of the nisba adjective irj is either *eipe īre (in personal name Taēpe, see Osing 1976: I.315; II.463) or *āpe ārej (see Osing 1976: I.314; II.463). Hence, read probably taēpe. – Read ęncime.

r. Read [noy]lāwšē? – What I saw in the papyrus looked rather like lāwšē. The reading lāwšē is due to Revillout, see Griffith 1900: 91; cf. S lāwšē ‘to hide’. An example of S 6: B ā is found in the line before, but in this case it is represented by k. Therefore it is hard to believe that the above reading is right. S *ωγ ‘to intrude’, or ῥα ‘thief’ may be considered. ęe may also be regarded as the introductory particle of the following sentence.

s. #Proper Name + Clause of Circumstance#, one of the introductory constructions alluded to in note (a).

t. [eic π]α? More letters seem to be needed.

u. Taking the phrase as the transformation of an underlying utterance, *oycipe (pe) πuē ñtamaay nūmā ‘Osiris and I are the children of my mother’ (?). Cf., e.g., anon ęe tēprī nūmā 2wuk on ‘all of us, and you too’ Plistis Sophia (ed. Schmidt) 16,25f. (quoted by Funk 1991: 30 #41). A clause of circumstance, [epe]qacon ..., ‘while my brother, the son of my mother was with me’, is not very probable.

v. = naēpe, naēp; expected forms: naēpe or naēp.

w. The conjunctive is to be expected; there is not enough space for the longer form nite-. Elsewhere in the text, we find both the longer form nita- (lines 149 [iēr], 151) and the shorter forms ta- (lines 124, 150) and ten- (line 113). Also cf. nēc- (line 119).

x. Read emēmit.

y. The forms with an unreduced vowel are characteristic of B (oyon) and F (oyan).

z. = S oybechnt (n)qomnt. This is perhaps the most essential improvement of the existing editions and translations of the text that can be presented here. Cf. the following note.

aa. The context shows clearly that bēq is the coppersmith’s name. One is tempted to emend to something like (e)γαγεωνικ nāq (še) (S ewayxw naq xe), or, less correctly, (e)γαγεσι nāq (še) (S ewayxwe nāq xe), as an archaic equivalent of ewaymonte epoq xe. Note that aγxi nāq would mean ‘to him was brought’; xi nāq (dat.) is ‘to fetch for someone’, thus ‘to lead or bring to someone’ (CD 749b, and cf. Late Egyptian and Demotic tij n). Xi nāq cannot, therefore, be an imperative, ‘take from him!’.

bb. I.e., most probably, ‘son of B’.

c. Read πa nī, as σαλαγος is an unequivocal plural form.

dd. moyr is SL moyr, F moyk, moyn (moyn in SLFB), see Westendorf 1965/1977: 95, 519

ee. Qualitative of ωmA.

ff. ‘To the north’ would probably be spelt eexnt or the like.

gg. I.e., S nēncime.
personal

...1976: further like

...: cf. But in this

...reading also be

...COn-

...lier, n of my

...r clause

...e longer

...as lines 149

...n (also in lines 117-121, 123) which

......and you

...A clause

...ether was

...the longer

...lines 149

...). Also

...impro-

...presented

...One is

...γιγω

... νακ

...κοραιν

...thus 'to

...3j n').

...mm. Note the frequent use of en, n 'in' (also in lines 117-121, 123) which

...is a rather archaic feature; en, exen, eem hen is found in lines 113, 121, 153.

...nn. Although πκατακοιτι lacks an initial n-, it is probably parallel to

...heart', 'liver', 'navel', and 'belly'. The female sexual parts may be expected

...in this enumeration, and such a taboo expression is likely not to be attested

...otherwise. The word in question may be a reduplicated *κωτε. For the pre-

...stress vocalization κατα- cf. above, note n. For an etymology, cf. hieroglyphic

...śt, with the same meaning; actually, a derivative form has to be assumed that

...preserved the t, lost otherwise since the end of the Old Kingdom (but cf. also

...κωτε, κοτε, κοτε, etc., 'womb, vagina', from hieroglyphic idt.). The word

...κατακοιτι reminds one of the strange σαρκοκτιν in Dioscorus' Greek-Coptic

...glossary where it is said to mean the same as κνόφορος and καιφος (gloss

...(κατοφος) = κέπφος), viz. πκακι. The editors deduce from the context that "we

...here some hitherto unknown slang use of the word", which is otherwise

...recorded only in the sense 'the sparrow' but thought to mean here 'the womb'

...(Bell-Crum 1925: 205-206). As the following three entries seem to mean 'mem-

...brum virile', κακι and its alleged Greek equivalents may as well be words for

...'vagina'.

...oo. I.e., nthε gloss nthε

...pp. I.e., S xe anine.

...qq. See Griffith 1900: 92 for Demotic parallels for the use of the plural of hi.

...rr. Read (ετ) s ε mhí, lit. 'who speak truth'.

...ss. See CD 442b for ταγος εκν-, 'to say, pronounce upon'.

...tt. ι could be the very rare perfect participle form, S αι-, non-literary Theban

...αγι-. For this, cf. CD 24a (Ep 544): Roquet 1978: 537 (#7-8); then, ta is for

...τε-, τ-, or, if absolute state is assumed (omitting the following n-), B (etc.) το,

...F (etc.) τα.
uu. Read nehši, as in the following. For the use of similar h signs in other Old Coptic texts, see the survey in Satzinger 1991: 173.

vv. Read σε ει (ε)εμμι (ν-) or similar (Third Future).

ww. τετ is, of course, πή βαλ (pace Meyer 1985: 197; 1986: 40); see Griffith 1900: 92.

xx. Read (ε)τούντ (δ -οντ, infinitive).

yy. 152 ἀμα 'in (any) place I like', as Erman 1883: 106 sensed already. See also Haardt 1963/1964: 98; Satzinger 1975: 43 for ἀμα as a relative form. Cf. in Middle Egyptian, m swt.f nbt mrt.f 'in all his places which he may like' (prospective relative form, see Polotsky 1976: 13) Coffin Texts VII.128d. The phrase may be a contracted ἀμα ὑμι ἀμα.

I want to repeat an opinion expressed on other occasions (Satzinger 1984: 145; Satzinger 1991: 171): it seems very natural to assume that the writer of the text was not a native speaker of Coptic but rather a Greek-speaker. The text presents more than one idiom. This can be seen most clearly where a word shows a different form when being repeated: τιοτι τιατε l. 122; or where it is glossed in a different form: τιοτιατι gloss τισετε l. 114; μεν-, gloss μεν- l. 101. One of the idioms involved is obviously very close to B. Here are some relevant forms (in the order of their occurrence): lack of τ in (δ)σεον= c l. 96; lack of ι in ἐμφ l. 97 and Νερμοογ l. 98 (see above, note (d)); (π)ανα(οοογ)τ l. 99; μ in κιμε/gloss (κιμ) l. 100; μεν l. 101; μενα= l. 102; τωνοι l. 106; ογον l. 107; σαλαογος l. 109; lack of n in διμτ l. 109; μει=ι l. 113; ρι l. 116. 117; μη l. 123; lack of initial ε- in ωου l. 127; ειομε (S είμε, ειμμε, μμε; M ειμε, μμε; L ειμε, μμε; F ειμε; B ειμε; cf. Westendorf 49+504); κελι l. 150. In respect to phonology, note in particular that there is a η [x] sound, spelled x, which corresponds to B η, but not to A χ (see σοισ σοίς ll. 94. 97 which is B ωοιε, A χαεις).

The other dialectal component seems to be an amalgam of Λ, Μ, and also F (cf. Νιβι, also Νιβε/gloss (Νιβ) l. 115). Here are forms with non-B characteristics: ἐομ l. 95; ἐπιης l. 96; ιτητε/gloss (ιτητ) l. 98; πισας/gloss (πισας) l. 98; ε η ι η ι η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η η
Appendix I

Use of various ḫ signs and how ḫ sounds are rendered

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<th>ḫ</th>
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<th>others</th>
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Appendix 2
The ō sounds

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<td>122</td>
<td>122</td>
</tr>
<tr>
<td>S wo, A (L) oγ</td>
<td>×ωωε 101</td>
<td>oγ, gloss, 105</td>
<td>co¹⁰ 147</td>
<td>147</td>
</tr>
<tr>
<td></td>
<td>nēwā 101</td>
<td>106</td>
<td>106</td>
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</tr>
<tr>
<td></td>
<td>ω 105 (gloss oγ)</td>
<td>107</td>
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<td>107</td>
</tr>
<tr>
<td></td>
<td>[δ]wτ 106 (gloss [o]o)</td>
<td>108</td>
<td>108</td>
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<tr>
<td></td>
<td>σεντω 98</td>
<td>109</td>
<td>109</td>
<td>109</td>
</tr>
<tr>
<td>in</td>
<td>twouyi 106</td>
<td></td>
<td>98</td>
<td>98</td>
</tr>
<tr>
<td>S ooy,</td>
<td>ουωγ 129 (= Greek form)</td>
<td>107</td>
<td>107</td>
<td>107</td>
</tr>
<tr>
<td>B woy</td>
<td>woy 127</td>
<td>108</td>
<td>108</td>
<td>108</td>
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<tr>
<td>in</td>
<td>ουει 138</td>
<td></td>
<td>138</td>
<td>138</td>
</tr>
<tr>
<td>S oei,</td>
<td></td>
<td></td>
<td>139</td>
<td>139</td>
</tr>
<tr>
<td>B ωτ</td>
<td></td>
<td></td>
<td>140</td>
<td>140</td>
</tr>
</tbody>
</table>

⁹ oι probably renders a vowel of an ο or ο sound; cf. οιπ (= Σ ηπ), BM 441, no. 1063 (see Vyčichl 1983: 54b, also cf. p. 52 s.v. h).

¹⁰ Westendorf (1965/1977: 175) gives co as M form (and as "Ak" form, which is obviously this passage); after Quecke's (1974: 88 n. 10) comment, he adds his reference, viz. Kasser 1964 (see Westendorf 1965/1977: 536). Several instances of the expected M form co can be found in the M Matthew gospel (see Schenke 1981: 169).
Appendix 3
Analysis of the glosses

11 There is no gloss beyond line 125.

<table>
<thead>
<tr>
<th>Vowels, stressed:</th>
<th></th>
</tr>
</thead>
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<tr>
<td>gloss a: iopi(t)i(a)pi 114</td>
<td></td>
</tr>
<tr>
<td>gloss ou: -iöti(-)ou(t) 95; menö/(ment)ou 105</td>
<td></td>
</tr>
<tr>
<td>gloss o: [hööt][h]o(t) 106; röö/(r)o(s) 120, röö/(r)o(t) 120</td>
<td></td>
</tr>
<tr>
<td>gloss oi: aöö(o)i(t) 107; aööi/(aöö)i(t) 114</td>
<td></td>
</tr>
<tr>
<td>gloss ö: booi(h)/böö(th) 116; katoöti/(kata)öte 117</td>
<td></td>
</tr>
<tr>
<td>gloss a: pešes/(peš)a(s) 98; nmöou/(nm)öou(ou) 108</td>
<td></td>
</tr>
<tr>
<td>gloss e: tisati/tisete 114, esati/(e)sete 115</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Vowels, unstressed:</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>(final, unstressed) gloss -i: čše/(čš)e 94, 97; kinë/(kim)ë 100; niib/i(nib)i 115 bis (nib ibid. ter): maoöus/(maöos)i 117</td>
<td></td>
</tr>
<tr>
<td>(final, unstressed) gloss -e: katoöti/(kata)öte 117; helöpi/(helö)pë 118; s(h)imë/ (s(h)imë)öme 121</td>
<td></td>
</tr>
<tr>
<td>(initial, unstressed) gloss a: enai/a(nai) 112; ehom/a(hom) 115</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonants:</th>
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</tr>
</thead>
<tbody>
<tr>
<td>the/(t)e 118</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Larger units:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>men/nem 101; nem/men 125 (cf. men 148, 152)</td>
<td></td>
</tr>
<tr>
<td>šesi/(š)še(šö šę) or (š)šeau(šěši šče) (?) 108</td>
<td></td>
</tr>
<tr>
<td>satë/setë 114, 115</td>
<td></td>
</tr>
</tbody>
</table>

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