ACROSTICAL ST. MENAS-HYMN IN SAHIDIC

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Besides the large number of important Greek manuscripts which J. Rendel Harris acquired in Egypt in 1917 for the *John Rylands Library*, he also acquired some Arabic, Demotic and Coptic manuscripts. A short review of these Coptic manuscripts is given by W. E. Crum in *Ryl. Bull.*, 5, 1920, p. 497—503. The manuscripts include biblical and liturgical texts as well as apocryphas, legal documents and letters, but they are nearly all fragmentary. Most of the biblical texts are published by professor Walter C. Till (*Ryl. Bull.*, 34, 1952, p. 432—458) and five of the letters by Crum (in his *Short texts from Coptic ostracha and papyri*, London 1921).

From a very late date and perhaps the best preserved of all these Coptic manuscripts is a hitherto unpublished complete acrostical hymn in Sahidic, which I here publish. This text is a hymn in praise of St. Menas. The 24 stanzas each begin with a successive letter of the Greek alphabet and the five additional Coptic letters are ignored. Crum remarked in his review (p. 499): "A hymn of this type in Sa'idic is almost an unique survival. The present MS. dates indeed from the latest age in which Sa'idic was a living idiom . . ." — Since hitherto only a few fragmentary Sahidic hymns of that type have been published, this complete acrostical hymn in Sahidic seems to merit a publication¹.

¹ I thank the librarian of the John Rylands Library, Professor E. Robertson, M. A., D. Litt., D. D. for permission to publish the text. I am very much obliged to Professor, Dr. W. Erichsen for much good advice, and I wish also here to thank my friend, Mr. David J. S. Lee who in many ways helped me during my study in England 1956—57.

The Manuscript.

The MS. is Ryl. Suppl. No. 33. It is not possible to say where it was bought in Egypt by Rendel Harris.

The text is written on vellum and the MS. includes 6 small leaves. The size of each leaf seems to have been app. $12,0 \times 13,5$ cm. The leaves, which are not paginated, include on fol. 1 recto a picture of St. Menas and have the Coptic text (one column) on the following 10 pages (fol. 1 v—6 r), and the last page (fol. 6 v) is left blank. The column seems to have been app. $9,5 \times 9,5$ cm. not including the initial letters of each stanza, which are majuscules and placed to the left of the column in the margin, which is therefore a little broader than the right-hand margin. All leaves are slightly damaged (most fol. 3 and 6).

Fol. 1 recto—the outside—is adorned with a picture of St. Menas on horseback with hands raised in prayer and without weapons. The picture bears in the top right-hand corner the text: $\Delta\text{ΠΑ ΜΗΝΙΑ}$ and reading downwards in the same corner: $[\text{ΠΑ}]ΑΤΟΙ$, "The soldier Apa Mena".

Each of the 10 pages (f. 1 v—6 r) has 11—12 lines, yet one of them 13, and each line 17—22 letters. The 24 stanzas each begin with a successive letter of Greek alphabet and commence always a new line, except the stanzas which begin with τ , ψ and ω , where the last word of the preceding stanza occupies the first part of the line.

The sign $\equiv$ is throughout the MS. the symbol for the end of each stanza. The sign $\circ$ is in common the symbol for the end of a verse (sometimes omitted), but occurs also elsewhere. Very often is a $\cdot$ placed above the vowels (especially *omega*: $\acute{\omega}$).

The handwriting is clear and rather regular and looks like texts from the 11th century.

Comments.

Although the text is a hymn, there is no tune indicated above the hymn. Each stanza has, as it seems, 4 verses which each in common include 3 or 4 stresses¹. There are only a few deviations

¹ With the intention of showing the special (acrostical) character of the hymn and its punctuation more exactly the printed text here line by line follows the corresponding lines in the MS.

from this, e. g. in the stanzas ο and τ, where special circumstances demand deviations. It seems that there in both of them are two parallel links which each of them fill their verse and so disturb the usual distribution of accents in the stanza in question. Also the wording of a scriptural quotation may have a similar influence as in the last two verses of the stanzas which begin with **B** and **Ψ**.

The text is written in Sahidic but a Sahidic which shows not a few signs of influence from other dialects. So occur here in fol. 1 v, 9 **μαρ** (S **μορ**), in 2 r, 8 **εαειτ** (S **coeit** as in 2 r, 6), in 5 r, 10 **μαγ** (S **μοογ**) and in 6 r, 1 **ηρατ** (S **ηροτ**). These forms occur in Akhmimic and Fayyumic and seem at this late periode to be a sign of Fayyumic influence. Also the form **ηι** in 3 v, 4 (S **ει**) points in the same direction since it especially occurs in Fayyumic (Crum Dict. 620 a). The form **ταλα** in 5 r, 9—10 is exemplified in F not in S (Crum Dict. 408 a). The form **ταα** (5 v, 2) must derive from **τωωαε** (Crum Dict. 464 a, and not from **τααο**, Crum Dict. 462 a) but is—to the best of my knowledge—hitherto not exemplified; in F occurs **ταα**.

Not surprising is **ε-** instead of **η̄-** as in **ερακοτε** (2 r, 11) and **εογαμρωμε** (5 v, 7), or **εη-** instead of **η̄η-** (prep.). In two cases (1 v, 7 and 1 v, 10) has the preposition **η̄η-** before **π** the form **εε-** as in **εεππωλγμοο** (1 v, 10) but elsewhere the form **η̄η** or **εημ-** (2 r, 11; 4 v, 9; 5 r, 7; 5 v, 5).

About the formula: "*By me* (**δ̄ῑ ε̄μοϋ**) *Paleu . . .*" which ends the text Crum said in his review (p. 499): "The formula **δ̄ῑ ε̄μοϋ** once the official attestation of the notary before whom a deed was drawn up, had by now come to be merely the introduction to the scribe's name, or even the artist's, where a volume is illustrated. And here, artless though the composition is, we are hardly entitled to credit *Paleu* with the authorship as well as penmanship of our hymn."—Our text seems to be a copy of another text, since there occurs in it one of the typical errors, which commonly indicate a copyist: our scribe himself distinguishes very clearly between **γ** and **ϥ**, but in 2 r, 8 he has **αγ**—instead of **αϥ**, which seems to derive from a confusion of the two letters already in the text from which he made his copy¹.

¹ See W. C. Till, *Die gnostischen Schriften d. Pap. Berol.* 8502, 1955, p. 12.

The hymn does not give historical news about St. Menas. What it tells is already known from other sources. Its purpose has also been for liturgical use, not for historical information. In that sense it is similar to the *Antiphon* published by J. Drescher as an appendix to his "Apa Mena"¹. The hymn also has the same quotation from 2. Cor. 10, 4 as the *Antiphon* (82), only a little shorter for the sake of the form of the stanza (4 r, 1—4).

Our hymn does not say on which day it was used², but that it has had a liturgical purpose is evident and it ends with the exhortation: "Let us celebrate the festival of this martyr so that he will pray to God for us, that He will forgive us our sins". These final words of the hymn are similar to those of the many other hymns in praise of St. Menas (—concerning the Bohairic Apa Mena doxologies, see the most useful study by Yassa 'Abd al-Masīḥ, *Doxologies in the Coptic Church*, Bulletin de la Société d'Archéologie Copte, VI, 1940, VIII, 1942).

It is noteworthy that the patriarch Severus of Antiochia is here (3 r, 4) mentioned together with St. Menas, which does not occur in the *Martyrdom*, *Encomium* or *Miracles* of the Apa Mena, published by J. Drescher, but very often in the "Life of Severus"³. That the name of Severus also was announced before his birth is not mentioned in the Coptic "Life of Severus"⁴, but is in an Ethiopic text⁵. It is interesting to see that the name of the great patriarch of Antiochia very often—and so also here—is tied up with that of one of the most popular saints.

The many Greek loan-words and the fact that the hymn only uses the Greek letters in its acrostical system indicates perhaps a Greek origin.

¹ J. Drescher, *Apa Mena* (Publications de la Société d'Archéologie Copte), Le Caire, 1946. For the many references in the hymn to the history of St. Menas I refer to the published *Martyrdom*, *Miracles*, *Encomium* and *Antiphon* in Drescher's book.

² The most important Feast of St. Menas was 15th Hathor (11th November) but also the 15th Paone (9th June) and 1st Epip (25th June) are mentioned in texts concerning St. Menas.

³ The Syriac, *Patrol. Orient.*, II, p. 12, 13 and 44 etc.; the Ethiopic, *P. O.*, IV, p. 686.

⁴ W. C. Till, *Koptische Heiligen- und Martyrerlegenden*, Vol. I, Roma 1935.

⁵ Published by E. J. Goodspeed, *P. O.*, IV (see p. 593).

Some centuries before the MS. with our acrostical hymn the greatest hymnologist in the Greek church *Romanos* wrote a long *acrostical* poem in Greek in honour of St. Menas (Ed. K. Krumbacher, *Miscellen zu Romanos*, Abh. d. k. bayer. Akad. d. Wiss., I, Kl., XXIV Bd., II, p. 1—9, Munich 1909). Perhaps *Romanos*' poem has inspired the author of our hymn.

Coptic text:

Fol. 1 v, 1 Α]ϣϣα και ἡ̅ς̅ περ[ερп
 мееγ̅е • ἡ̅θ̅е πογсѣиог̅[ϣе
 неπογραν̅ион • ω πμα
 τοι ἡ̅ρεϣ̅μ̅и̅ϣ̅е καλ̅ωс •
 5 ἡ̅νε̅ι̅ω̅т̅ еτογ̅αα̅β̅ ἀπα
 м̅н̅н̅α̅ ==
 Β]ωϣ^a ε̅βο̅λ̅ ἡ̅σ̅ί̅ δ̅α̅α̅ ρεπεϣ
 ψαλ̅т̅н̅р̅и̅он̅ ет̅α̅ε̅и̅γ̅ •
 же а̅κ̅м̅а̅р̅т̅ πογ̅σ̅ом̅ πα
 10 πογ̅т̅е ρεπ̅ω̅λ̅γ̅.м̅ос̅ ==
 Γε]^b ταρ παγ̅λ̅ос̅ ер̅м̅и̅т̅ре
 ρароκ̅ • ω π̅п̅ε̅т̅ο̅γ̅α̅α̅β̅

Fol. 2 r, 1 ἀπα м̅н̅]на • же м̅н̅р̅ε̅с̅ [ϣо
 е̅ι̅ϣ̅.]^d ж̅и̅κ̅л̅ом̅ • е̅и̅ε̅м̅[н̅т̅и̅^e ἡ̅ς̅
 м̅и̅ϣ̅е καλ̅ωс̅ ==
 Δ̅и̅к̅е̅ос̅ а̅κ̅м̅и̅ϣ̅е̅, каλ̅ω̅с̅ •
 5 ω̅ π̅п̅ε̅т̅ο̅γ̅α̅.α̅β̅ ἀπα м̅и̅н̅]α •
 а̅п̅ε̅κ̅р̅а̅н̅ ϣ̅ω̅п̅е̅ ἡ̅с̅ο̅ε̅и̅т̅ •
 ρε̅п̅п̅ε̅χ̅ω̅ра̅ т̅и̅ρ̅ο̅γ̅ м̅[п̅к̅а̅ρ̅ =
 Β̅и̅с̅ п̅ε̅α̅ε̅и̅т̅ ἡ̅п̅ε̅κ̅σ̅ом̅ • а̅γ̅
 м̅ε̅ρ̅^f про̅ ἡ̅ѣ̅но̅γ̅.м̅и̅н̅и̅ т̅[н̅р̅е̅ •
 10 а̅γ̅ε̅н̅δ̅ω̅ρ̅ω̅н̅ е̅п̅ε̅κ̅т̅ο̅п̅ос̅ •
 ρε̅м̅и̅м̅а̅р̅и̅ω̅т̅н̅с̅ • ε̅р̅а̅к̅ο̅т̅е̅ [̅ =
 ζ̅ω̅т̅ε̅м̅ е̅п̅а̅γ̅λ̅ос̅ е̅ϣ̅[ω̅ϣ̅

Fol. 2 v, 1 ε̅β̅]ο̅λ̅ ρε̅п̅т̅ε̅ϣ̅ε̅п̅ε̅с̅[т̅ο̅λ̅н̅
 е̅]т̅ο̅γ̅α̅α̅β̅ • же м̅ε̅р̅е̅ λ̅α̅α̅[γ̅
 е̅]ϣ̅ω̅с̅ м̅м̅а̅т̅ο̅ι̅ • т̅а̅ρ̅ϣ̅ м̅ε̅н̅
 п̅ε̅ρ̅β̅и̅н̅γ̅ε̅ ἡ̅п̅β̅и̅ω̅с̅ =
 5 Η]τ̅а̅ ϕ̅ο̅γ̅ω̅ϣ̅ ε̅ε̅и̅т̅е̅ е̅т̅м̅ε̅

a Read ϣωϣ, 1. pres., cfr. 5 v, 8.

b Read κε ταρ. ταρ must stay in second place in the sentence; cfr. 3 r, 8.

c Read мере

d After ϣοε̅ι̅ϣ̅ the MS. has a lacuna with space for one letter. Perhaps the noun ϣοε̅ι̅ϣ̅? (Cfr. Crum Dict. 615 a).

e Read ε̅ι̅м̅и̅т̅и̅

f Read а̅γ̅м̅ε̅ρ̅

g Read е̅ϣ̅ο̅

Translation:

Fol. 1 v, 1 Your memory arose for us
 like a sweet
 celestial (ἐπουράνιος) fragrance, O soldier,
 honest (καλός) fighter,
 5 our holy father, Apa
 Mena.

David announces in his
 glorious psalter (ψαλτήριον):
 "Thou hast girded me with strength, my
 10 God, for the battle (πόλεμος)."¹
 Indeed (γάρ), [also] Paul testifies
 on your behalf, O holy

Fol. 2 r, 1 [Apa Me]na: "An athlete
 doeth not receive the crown, unless (εἰ μήτι)
 he fighteth honestly (καλῶς)."²
 You have fought righteously (δικαίως), honestly (καλῶς),
 5 O holy Apa Mena;
 your name became famous
 in all the countries (χώρα) of [the earth].
 Lo! the fame of your powers has
 spread over the face of the whole world (οἰκουμένη);
 10 they have brought gifts (δῶρον) to your shrine (τόπος)
 in Mariut (Μαριώτης) near Alexandria³.
 Listen to Paul, when he [announces]

Fol. 2 v, 1 in his holy letter (ἐπιστολή):
 "No one
 being a soldier is wont to mingle with
 the things of the life (βίος)."⁴
 5 Then (εἴτα)⁵ I wish to recall

¹ LXX Ps. 17, 40 (Budge, The earliest known Coptic Psalter 17, 39).

² 2. Tim. 2, 5.

³ Cfr. the Encomium 49a, 3—15.

⁴ 2. Tim. 2, 4.

⁵ ⲙⲧⲁ, Greek: εἴτα.

your holy history (ιστορ(α),
my lord and father, Apa Mena,
before you were ever (ὅλως) born into the
world (κόσμος).

10 Behold (θεωρεῖν) the great wonder, which
appeared concerning you: the Saviour (σωτήρ)

Fol. 3 r, 1 [reveals himself for] your mother and [says]
your name before you were born¹.

[Jesus]² the Son of the living God
it was, [who] gave the name to Severus³
5 when he was in the loins of his
father; He it was also who gave the
name to you.

For (γάρ) Euphemia, your mother,
was yet barren⁴; she had not born a son;
10 when she [prayed (αἰτεῖν?)] to Christ, she
bore you in honour.

Fol. 3 v, 1 All people (λαός) who are upon [the]
earth will speak of your
glory and the sufferings which

you have borne, our holy father,
5 Apa Mena.

Emmanuel has chosen you,
M[ena] is also your
name. You have fought honestly (καλῶς),
you received the crown, you kept festival
10 together with the angels (ἄγγελος).

Who is he about whom it is said:

Fol. 4 r, 1 "The weapons (ὅπλον) of the warfare
are not carnal (σαρκικός),

¹ Cfr. the Encomium 43b, 5; 44a, 22—44b, 10.

² ιc is to be read ιc̄ (Jesus) or εrc (Lol). — Matthew 16, 16.

³ The Ethiopic "The Conflict of Severus", P. O., IV, p. 593; the Syriac "Life of Severus", P. O., II, p. 209. — Cfr. Luke 1, 13.

⁴ Cfr. the Encomium 42a, 14.

⁵ Cfr. the Encomium 42b, 28—44a, 21.

- не αλλα γενσoм нтeп
 нoутe не =
- 5 Ξcмамаaт^m нтoк ρиnam
 пнγe ° пeкpaн ραλσ̄ eσō
 тeм epoγ ° ω̄ пeнтaγ̄pо
 eнeγeμωн ° ριтeμпma
 eиn eпeсРoс =
- 10 Oγпicтic . μпoγacπn . oγпap
 θeиa . μпoγтbбo . aγцωпe
 пpнтoγ нxиn eиo нкoγι

Fol. 4 v, 1 eпepшbиp eнeαттeλoс [=

- Πeγacтeλicтнc λoγн[ac
 epмнтpe ρaпeктaιo γe
 пeтнaγγωμннe γe πa
 5 бoλ пaι пeтнaγγωμннe =
 Pωme нїm eтpїγeμпkaρ °
 ceнaepшпнpe μпeктaιo
 ω πшнн eттkapпoс
 ρμпmaριωтнc пpaкoтe =
- 10 Ceиnγ epoγи eпeктoпoс
 п̄cи пepωoγ μппapxωн
 eγoγωшт ριxμпeкλїψa

- Fol. 5 r, 1 [и]ωн ° eγeпe ппeγaωpо[и e
 пeктoпoс = Tepω[μα
 нaⁿ μпт̄cepia ° тaпaнтωλ[и^o
 митeспaнїa ° ceнaeипeγ[aω
 5 pωн eпeктoпoс ° eγepшпнpe
 μпeктaιo =
- Τї пeшпнpe^p . eγpемпeктoпoс
 epейсoρ epмнтpи нaк ° γe
 цaιтpeнeσнпe п̄тпe ° тa

m Read εκcμαμαaт

n In the MS. the stanzas τ, ψ and ω do not begin a new line, but begin in the middle of the column with a capital letter after the last word of the preceding stanza.

o Slc. Read aγaтoλн

p Read oγ(e)и ппeшпнpe

but (ἀλλά) are the powers of
God"?¹

- 5 Blessed are you amongst those who are of the
heavens! Your name is sweet to hear,
O you defeated
the demons (δαίμων) by the sign
of the cross (σταυρός)!
10 Faith (πίστις) and love (ἀγάπη),
chastity (παρθενεία) and humility,
in these you have continued since you were young

Fol. 4 v, 1 being a friend of the angels (ἄγγελος).

The evangelist (εὐαγγελιστής) Luke²
testifies of your honour:

"But (δέ) he who will endure (ὑπομένειν) unto
5 the end, he is it who shall be saved."

- Every man upon the earth
will admire your honour,
O tree which gives fruit (καρπός)
in Mariut (Μαριώτης) at Alexandria!
10 To your shrine (τόπος) come
the kings and the princes (ἄρχων)
to worship your relics (λείψανον)

Fol. 5 r, 1 and bring their gifts (δῶρον) to
your shrine (τόπος). — Rome (Ῥομανία)
and Syria (Συρία), the East (Ἀνατολή)
and Spain (Ἰσπανία) will bring their gifts (δῶρον)³
5 to your shrine (τόπος) admiring
your glory.

One of the wonders which happen at your shrine (τόπος):
the Saviour (σωτήρ) testifies to you:
"I will cause the clouds of the sky to yield

¹ 2. Cor. 10, 4; cfr. the Antiphon 82.

² Not Luke, but Matthew 10, 22; 24, 13 or Mark 13, 13.

³ Cfr. Ps. 71, 10.

10 ^{sic} λατ μαγ ἐπεκμαρτῖον =
 Φωρεῖ καὶ . ποῦνοσ ἥ
 ραψε • ἐκναγ ἐπεκ
 λομ ἐτταεῖνγ

Fol. 5 v, 1 εβολ ριτῆω νελοολε
 .με πταπεωρ ταχγ^r
 ρεννεψιχ =
 Χωρις ρεννενοσ ἥσομ π
 5 ταππογτε ααγ ρεμπекто
 пос • актренеσ.α.μογλ
 εογα.μρω.με • ерзγ.μεροс
 εογон нм = Φωτηρ^s
 ωψ εβολ ерок • ω ππετογ
 10 ααβ αпа мнна • хе е
 πῖαν акщопе е

Fol. 6 r, 1 ^{sic} [κ]ω ^{sic} πρατ ἐρῖνογῖ • [ῆ]ωκ
 ερογн ε]πραψε μπ[εκ
 σς =] III^s νελαοс т[н
 рти н]етрѣмпкаρ •
 5 μαρεнерш[α м]πεμαρ
 тγрос • теγс[он]с еппоγ
 те ерраῖ ежон • теγка
 ненпобе καи εβολ =

Δί έμογ παλεγ γ, κωсма π
 10 ρамшн ψαλματωс =

q ταλα is exemplified in F, not in S (Crum Dict. 408 a).

r ταχγ fram τωωσε (cfr. Crum Dict. 464 a).

s See note n p. 28.

10 water at your Martyrium (μαρτύριον)."¹

Rejoice (φορεῖν) with great joy
when you see the
glorious crown

Fol. 5 v, 1 from the true vine²

which the Saviour (σωτήρ) has joined
with his hands!

Besides (χωρίς) other great wonders
5 which God did at your shrine (τόπος),
you have caused the man-eating camels
to be gentle (ἡμερος)
to all³. — The Saviour (σωτήρ)
announces to you, O holy
10 Apa Mena: "Since (ἐπειδή)
thou hast been

Fol. 6 r, 1 faithful over small things, [enter

into] the joy of [your
Lord!"]⁴ — O all ye people (λαός)
who are upon the earth!

5 Let us celebrate the festival of this martyr (μάρτυς),
so that he will pray to God
for us, that He will forgive
us our sins!

— . . . — . . . —

By me (δὲ ἐμοῦ) Paleu, son (υἱός) of Cosma,
10 the carpenter, the psalmist (ψαλμωδός).

¹ See J. Drescher, *Apa Mena*, p. 98, 4.

² John 15, 1.

³ Cfr. what is said in the Encomium (60—61) about the sea-monsters which only the relics of the saint could made gentle: "...fearsome beasts with necks raised aloft and faces like those of camels (καρνεύματα) . . . wishing to take the body of the saint and the souls of the men on board . . . Sometimes they would take on a gentle (ἡμερος) nature . . .". — The aristocratic author of the Encomium tries (62b, 14—63a, 28) to explain that the saint was not a simple camelherd and that this false supposition came from a picture of St. Menas and these sea-monsters, which only had the likeness of camels, but not were camels. — J. Drescher, *St. Menas' Camels* once more, *Bull. d. la Soc. d'Arch. Copt.*, VII, 1941, p. 30.

⁴ Matthew 25, 21.

INDEXES

Abbreviations (nomina sacra):

$\overline{\alpha\alpha\alpha}$	1 v, 7
$\overline{(\iota\epsilon?)}$	3 r, 3)
$\overline{\epsilon\rho\omicron\varsigma}$	4 r, 9
$\overline{\epsilon\omega\rho}$	2 v, 11; 5 r, 8; 5 v, 2
$\overline{\gamma}$	6 r, 9
$\overline{\chi\varsigma}$	3 r, 10
$\overline{\sigma\epsilon}$	2 v, 7; (6 r, 2?)

Names:

$\epsilon\tau\phi\gamma\mu\acute{\iota}\alpha$	3 r, 8
$\kappa\omicron\sigma\mu\alpha$	6 r, 9
$\lambda\omicron\gamma\upsilon\alpha\varsigma$	4 v, 2
$\mu\iota\eta\alpha$	1 v, 6; 2 r, 1, 5; 2 v, 7; 3 v, 5, 7; 5 v, 10
$\mu\mu\alpha\pi\omicron\gamma\eta\lambda$	3 v, 6
$\mu\alpha\lambda\epsilon\gamma$	6 r, 9
$\mu\alpha\gamma\lambda\omicron\varsigma$	2 r, 12
$\sigma\epsilon\gamma\iota\rho\omicron\varsigma$	3 r, 4

Places:

$\alpha\lambda\alpha\iota\tau\omega\lambda\eta$	5 r, 2
$\epsilon\sigma\pi\alpha\eta\acute{\iota}\alpha$	5 r, 4
$\mu\alpha\rho\iota\omega\tau\eta\varsigma$	2 r, 11; 4 v, 9
$\rho\alpha\iota\omicron\tau\epsilon$	2 r, 11; 4 v, 9
$\sigma\epsilon\rho\iota\alpha$	5 r, 3
$\epsilon\rho\omega[\mu\alpha]\eta\alpha$	5 r, 2

Greek words:

$\alpha\varsigma\alpha\mu\eta$	4 r, 10
$\alpha\varsigma\tau\epsilon\lambda\omicron\varsigma$	3 v, 10; 4 v, 1
$\alpha\lambda\lambda\alpha$	4 r, 3
$\alpha\rho\chi\omega\mu$	4 v, 11
$\acute{\alpha}\eta\omicron\varsigma$	2 v, 4
$\epsilon\alpha\rho$	1 v, 11; 3 r, 8
$\acute{\alpha}\epsilon$	4 v, 4
$\acute{\alpha}\epsilon\mu\omega\mu$	4 r, 8
$\acute{\alpha}\iota\epsilon\mu\omicron\gamma$	6 r, 9
$\acute{\alpha}\mu\epsilon\omicron\varsigma$	2 r, 4
$\acute{\alpha}\omega\rho\omicron\mu$	5 r, 1
$\acute{\alpha}\omega\rho\omega\mu$	2 r, 10; 5 r, 4
$\epsilon\iota\epsilon\mu[\eta\tau\iota]$	2 r, 2
$\epsilon\eta\eta\alpha\eta$	5 v, 10

$\epsilon\pi\iota\sigma\tau\omicron\lambda\eta$	2 v, 1
$\epsilon\pi\omicron\gamma\rho\alpha\eta\acute{\iota}\omicron\mu$	1 v, 3
$\epsilon\gamma\alpha\tau\tau\epsilon\lambda\iota\sigma\tau\eta\varsigma$	4 v, 2
$\eta\tau\alpha$	2 v, 5
$\theta\epsilon\omega\rho\epsilon$	2 v, 10
$\kappa\alpha\lambda\omega\varsigma$	1 v, 4; 2 r, 3, 4; 3 v, 8
$\kappa\alpha\rho\mu\omicron\varsigma$	4 v, 8
$\kappa\omicron\sigma\mu\omicron\varsigma$	2 v, 10
$\lambda\alpha\omega\varsigma$	3 v, 1; 5 r, 3
$\lambda\acute{\iota}\psi\alpha\mu\omega\mu$	4 v, 12
$\mu\alpha\rho\tau\iota\rho\iota\omicron\mu$	5 r, 10
$\mu\alpha\rho\tau\iota\gamma\rho\omicron\varsigma$	6 r, 5
$\mu\alpha\rho\epsilon\eta\eta\alpha$	4 r, 11
$\mu\iota\sigma\tau\iota\varsigma$	4 r, 10
$\mu\omega\lambda\gamma\mu\omicron\varsigma$	1 v, 10
$\sigma\alpha\rho\tau\iota\kappa\omega\mu$	4 r, 2
$\tau\omicron\mu\omicron\varsigma$	2 r, 10; 4 v, 10; 5 r, 2, 5, 7; 5 v, 5

$\Phi\omega\rho\epsilon\iota$	5 r, 11
$\chi\omega\rho\alpha$	2 r, 7
$\chi\omega\rho\iota\varsigma$	5 v, 4
$\psi\alpha\lambda\mu\alpha\tau\omega\varsigma$	6 r, 10
$\psi\alpha\lambda\mu\iota\rho\iota\omicron\mu$	1 v, 8
$\psi\omega\tau\eta\rho$	5 v, 8
$\epsilon\iota\varsigma\tau\omega\rho\acute{\iota}\alpha$	2 v, 6
$\epsilon\omega\lambda\omicron\varsigma$	2 v, 9
$\epsilon\omega\mu\lambda\omicron\mu$	4 r, 1
$\epsilon\gamma\mu\epsilon\rho\omicron\varsigma$	5 v, 7
$\epsilon\gamma\mu\omega\mu\eta\eta\epsilon$	4 v, 4
$\tau\eta\kappa\omicron\gamma\mu\eta\eta\eta$	2 r, 9

Texts:

Psalms 17, 40	1 v, 9-10
Matth. 10, 22 (or parallels)	4 v, 4-5
Matth. 16, 16	3 r, 3
Matth. 25, 21	5 v, 10-6 r, 3
John 15, 1	5 v, 1
2. Cor. 10, 4	4 r, 1-4
2. Tim. 2, 4	2 v, 2-4
2. Tim. 2, 5	2 r, 1-3