What are the translations of the Greek word μονογενής in Ancient Versions? Is it "only" or "only-begotten"?

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Amharic (Ethiopic)

According to [Wikipedia](#),
Although Christianity became the state religion of Ethiopia in the 4th century, and the Bible was first translated into Ge'ez at about that time, only in the last two centuries have there appeared translations of the Bible into Amharic.

Accordingly, there are no extant early Amharic manuscripts of the New Testament although there is an 1874 version [here](#).

Coptic

Coptic translations of the Greek New Testament occur in a variety of dialects, two primarily being **Bohairic** and **Sahidic**.
Bohairic

For examination of the Bohairic, I reviewed the multi-volume *The Coptic Version of the New Testament in the Northern Dialect, Otherwise Called Memphitic and Bohairic*, compiled by George William Horner.

1. John 1:14

¹⁴ Ⲟⲩⲟϩ ⲡⲓⲥⲁϫⲓ ⲁϥⲉⲣⲟⲩⲥⲁⲣⲝ. ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϧ̀ⲣⲏⲓ ⲛ̀ϧⲏⲧⲉⲛ. ⲟⲩⲟϩ ⲁⲛⲛⲁⲩ ⲉⲡⲉϥⲱⲟⲩ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲱⲟⲩ ⲛ̀ⲟⲩϣⲏⲣⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲉϥⲓⲱⲧ. ⲉϥⲙⲉϩ ⲛ̀ϩⲙⲟⲧ ⲛⲉⲙ ⲙⲉⲑⲙⲏⲓ. |

2. John 1:18

¹⁸ Ⲫϯ ⲙ̀ⲡⲉ ϩⲗⲓ ⲛⲁⲩ ⲉⲣⲟϥ ⲉⲛⲉϩ. ⲡⲓⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ⲛⲟⲩϯ ⲫⲏ ⲉⲧⲭⲏ ϧⲉⲛ ⲕⲉⲛϥ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲑⲟϥ ⲡⲉⲧⲁϥⲥⲁϫⲓ.

3. John 3:16

¹⁶ Ⲡⲁⲓⲣⲏϯ ⲅⲁⲣ ⲁ Ⲫϯ ⲙⲉⲛⲣⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ϩⲱⲥⲧⲉ ⲡⲉϥϣⲏⲣⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲛ̀ⲧⲉϥⲧⲏⲓϥ. ϩⲓⲛⲁ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϩϯ ⲉⲣⲟϥ. ⲛ̀ⲧⲉϥϣⲧⲉⲙⲧⲁⲕⲟ ⲁⲗⲗⲁ ⲛ̀ⲧⲉϥϭⲓ ⲛ̀ⲟⲩⲱⲛϧ ⲛ̀ⲉⲛⲉϩ.

4. John 3:18

¹⁸ ⲫⲏ ⲉⲑⲛⲁϩϯ ⲉⲣⲟϥ ⲥⲉⲛⲁϯϩⲁⲡ ⲉⲣⲟϥ ⲁⲛ. Ⲫⲏ ⲇⲉ ⲉⲧⲉⲛϥⲛⲁϩϯ ⲉⲣⲟϥ ⲁⲛ. ϩⲏⲇⲏ ⲁⲩⲟⲩⲱ ⲉⲩϯϩⲁⲡ ⲉⲣⲟϥ. ϫⲉ ⲙ̀ⲡⲉϥⲛⲁϩϯ ⲉⲫⲣⲁⲛ ⲙ̀ⲡⲓ- ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ ⲛ̀ⲧⲉ Ⲫϯ.

5. 1 John 4:9

⁹ Ϧⲉⲛ ⲫⲁⲓ ⲁ ϯⲁⲅⲁⲡⲏ ⲛ̀ⲧⲉ Ⲫϯ ⸰ ⲁⲥⲟⲩⲟⲛϩ ⲉⲃⲟⲗ ⲛ̀ϧ̀ⲣⲏⲓ ⲛ̀ϧⲏⲧⲉⲛ ⸰ ϫⲉ ⲁϥⲟⲩⲱⲣⲡ ⲙ̀ⲡⲉϥ- ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ϫⲉⲫϯ ⸰ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲛⲱⲛϧ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧϥ ⸰ ¹⁰ ⲁⲣⲉ ϯⲁⲅⲁⲡⲏ

6. [Luke 7:12](#)

¹² Ϩⲱⲥ ⲇⲉ ⲉⲧⲁϥϦⲱⲛⲧ ⲉϯⲡⲩⲗⲏ ⲛ̅ⲧⲉ ϯⲃⲁⲕⲓ ϩⲏⲡⲡⲉ
ⲛⲁⲧⲱⲗⲓ ⲛ̅ⲟⲩⲁⲓ ⲉⲃⲟⲗ ⲉⲁϥⲙⲟⲩ ⲉⲟⲩϣⲏⲣⲓ ⲙ̅-
ⲙⲁⲩⲁⲧϥ ⲡⲉ ⲛ̅ⲧⲉ ⲧⲉϥⲙⲁⲩ.

7. [Luke 8:42](#)

⁴² Ϫⲉ ⲟⲩϣⲉⲣⲓ ⲙ̅ⲙⲁⲩⲁⲧⲥ ⲉⲛⲁⲥⲛ̅ⲧⲁϥ ⲡⲉ. ⲉⲥϦⲉⲛ
ⲓ̅ⲃ̅ ⲛ̅ⲣⲟⲙⲡⲓ. ⲟⲩⲟϩ ⲑⲁⲓ ⲛⲁⲥⲛⲁⲙⲟⲩ ⲡⲉ.
Ⲉϥⲛⲁⲓ ⲇⲉ ⲛ̅ϫⲉⲓ̅ⲏ̅ⲥ̅ ⲛⲁⲩϩⲟϫϩⲉⲭ ⲙ̅ⲙⲟϥ ⲡⲉ
ⲛ̅ϫⲉⲛⲓⲙⲏϣ. ⁴³ ⲟⲩⲟϩ ⲟⲩⲥϩⲓⲙⲓ ⲛⲉⲟⲩⲟⲛ ⲟⲩ-

8. [Luke 9:38](#)

³⁸ Ⲟⲩⲟϩ ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲉⲃⲟⲗ Ϧⲉⲛ ⲡⲓⲙⲏϣ
ⲁϥⲱϣ ⲉⲃⲟⲗ. ϫⲉ ⲡⲓⲣⲉϥϯⲥⲃⲱ ϯϯϩⲟ ⲉⲣⲟⲕ.
ϫⲟⲩϣⲧ ⲉⲡⲁϣⲏⲣⲓ. ϫⲉ ⲟⲩϣⲏⲣⲓ ⲙ̅ⲙⲁⲩⲁⲧϥ
ⲛⲏⲓ ⲡⲉ.

9. [Heb. 11:17](#)

¹⁷ Ϧⲉⲛ ⲟⲩⲛⲁϩϯ ⲁⲃⲣⲁⲁⲙ ⲁϥⲓⲛⲓ ⲛ̅ⲓⲥⲁⲁⲕ ⲉϩⲣⲏⲓ
ⲉⲩⲉⲣⲡⲓⲣⲁⲍⲓⲛ ⲙ̅ⲙⲟϥ ⲁϥⲓⲛⲓ ⲙ̅ⲡⲉϥϣⲏⲣⲓ
ⲙ̅ⲙⲁⲩⲁⲧϥ ⲉϩⲣⲏⲓ ⲛ̅ϫⲉⲫⲏ ⲉⲧⲁϥϣⲉⲡ ⲛⲓⲱϣ
ⲉⲣⲟϥ ¹⁸ ⲫⲏ ⲉⲧⲁⲩⲥⲁϫⲓ ⲛⲉⲙⲁϥ ϫⲉ Ϧⲉⲛ

Analysis of the Bohairic

The Bohairic manuscript is interesting in that it does not consistently use the same word to translate the Greek adjective μονογενής. Rather, in 6 of the 9 verses,x it uses the adjective *mawaa*. According to Crum in *A Coptic Dictionary*,z the Bohairic adjective *mawaa* means "alone, single."

ⲙⲁⲩⲁⲁ⸗ S, ⲙⲁⲩⲁⲧ⸗ S (Sh) B (rare), ⲙ̅ⲙⲁⲩⲁⲧ⸗ B, ⲙⲁⲩⲉⲉⲧ⸗ F adj, *alone, single* (ⲙ + ⲟⲩⲁⲁ⸗ qv):

On the other hand, in 3 of the 9 verses,y it uses the adjective *monogenēs* which is actually a loanword derived from the Greek adjective μονογενής.

Sahidic

For examination of the Sahidic, I reviewed the multi-volume *The Coptic Version of the New Testament in the Southern Dialect, Otherwise Called Sahidic and Thebaic,* by George William Horner.

1. John 1:14

14 ⲁϥⲣ̄ⲥⲁⲣⲍ̄. ⲁϥⲟⲩⲱϩ ⲛ̄ⲙ̄ⲙⲁⲛ. ⲁⲩⲱ ⲁⲛⲛⲁⲩ ⲉⲡⲉϥⲉⲟⲟⲩ.
ⲛ̄ⲑⲉ ⲙ̄ⲡⲉⲟⲟⲩ ⲛ̄ⲟⲩϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲉϥⲉⲓⲱⲧ.
ⲉϥϫⲏⲕ ⲉⲃⲟⲗ ⲛ̄ⲭⲁⲣⲓⲥ ϩⲓ ⲙⲉ. 15 ⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲣⲙⲛ̄ⲧⲣⲉ

2. John 1:18

ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄. 18 ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲛⲁⲩ ⲉⲣⲟϥ
ⲉⲛⲉϩ. ⲡⲛⲟⲩⲧⲉ ⲡϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ ⲡⲉⲧϣⲟⲟⲡ ϩⲛ̄ ⲕⲟⲩⲛϥ̄
ⲙ̄ⲡⲉϥⲉⲓⲱⲧ ⲡⲉⲧⲙ̄ⲙⲁⲩ ⲡⲉⲛⲧⲁϥϣⲁϫⲉ ⲉⲣⲟϥ. 19 ⲁⲩⲱ

3. John 3:16

ϣⲁ ⲉⲛⲉϩ. 16 ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲑⲉ ⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲉⲣⲉ
ⲡⲕⲟⲥⲙⲟⲥ. ϩⲱⲥⲧⲉ ⲡⲉϥϣⲏⲣⲉ ⲡⲉϥϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ ⲁϥ-
ⲧⲁⲁϥ. ϫⲉⲕⲁⲥ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲡⲓⲥⲧⲉⲩ ⲉⲣⲟϥ. ⲛ̄ⲛⲉϥϩⲉ
ⲉⲃⲟⲗ. ⲁⲗⲗⲁ ⲉϥⲉϫⲓ ⲛ̄ⲟⲩⲱⲛϩ̄ ⲛ̄ϣⲁ ⲉⲛⲉϩ. 17 ⲛ̄ⲧⲁ

4. John 3:18

ⲟⲩϫⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ̄. 18 ⲡⲉⲧⲡⲓⲥⲧⲉⲩ ⲉⲣⲟϥ. ⲛ̄ⲥⲉⲛⲁ-
ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟϥ ⲁⲛ. ⲡⲉⲧⲉⲛϥ̄ⲡⲓⲥⲧⲉⲩ ⲇⲉ ⲁⲛ. ⲛⲁⲛ
ⲁⲩⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟϥ. ϫⲉ ⲙ̄ⲡϥ̄ⲡⲓⲥⲧⲉⲩ ⲉⲡⲣⲁⲛ ⲙ̄ⲡϣⲏⲣⲉ
ⲛ̄ⲟⲩⲱⲧ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ. 19 ⲧⲁⲓ ⲧⲉ ⲧⲉⲕⲣⲓⲥⲓⲥ. ϫⲉ ⲁ ⲡⲟⲩⲟ-

5. 1 John 4:9

ⲧⲁⲅⲁⲡⲏ. 9 ϩⲙ̄ ⲡⲁⲓ ⲁ ⲧⲁⲅⲁⲡⲏ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ
ⲛ̄ϩⲏⲧⲛ̄. ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄ⲡⲉϥϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ
ⲉϩⲣⲁⲓ ⲉⲡⲕⲟⲥⲙⲟⲥ. ϫⲉ ⲉⲛⲉⲱⲛϩ̄ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ̄.

6. Luke 7:12

ϣⲱϥ. ¹² ⲛ̄ⲧⲉⲣⲉϥϩⲱⲛ ⲇⲉ ⲉϩⲟⲩⲛ ⲉⲧⲡⲩⲗⲏ ⲛ̄ⲧⲡⲟⲗⲓⲥ
ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲩⲛ̄ ⲟⲩⲁ ⲉⲃⲟⲗ ⲉϥⲙⲟⲟⲩⲧ. ⲉⲩϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ
ⲡⲉ ⲛ̄ⲧⲉ ⲧⲉϥⲙⲁⲁⲩ. ⲛ̄ⲧⲟⲥ ⲇⲉ ⲛⲉⲩⲭⲏⲣⲁ ⲧⲉ. ⲛⲉⲩⲛ̄
ⲟⲩⲙⲏⲏϣⲉ ⲇⲉ ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲙⲙⲁⲥ ⲡⲉ. ¹³ ⲁ ⲡϫⲟⲉⲓⲥ

7. Luke 8:42

ⲥⲱⲡϥ̄ ⲉⲧⲣⲉϥⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲡⲉϥⲏⲓ. ⁴² ϫⲉ ⲛⲉⲟⲩⲛ̄ⲧϥ̄
ⲟⲩϣⲉⲉⲣⲉ ⲛ̄ⲟⲩⲱⲧ ⲉⲥⲛⲁⲣ̄ ⲁⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥⲉ ⲛ̄ⲣⲟⲙⲡⲉ. ⲧⲁⲓ
ⲇⲉ ⲛⲉⲥⲛⲁⲙⲟⲩ ⲡⲉ. ⲉϥⲃⲏⲕ ⲇⲉ ⲁ ⲡⲙⲏⲏϣⲉ ϩⲉϫϩⲱϫϥ̄.
(ⲕ̅ⲋ̅.) ⁴³ ⲉⲓⲥ ⲟⲩⲥϩⲓⲙⲉ ⲇⲉ ⲉⲣⲉ ⲡⲉⲥⲛⲟϥ ϩⲁⲣⲟⲥ ⲙ̄ⲙⲛ̄ⲧ-

8. Luke 9:38

ⲉⲣⲟϥ. ³⁸ ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲇⲉ ⲁⲩⲣⲱⲙⲉ ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲙⲏⲏϣⲉ
ⲁϥϫⲓϣⲕⲁⲕ ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ. ϫⲉ ⲡⲥⲁϩ. ϯⲥⲟⲡ̄ⲥ̄ ⲙ̄-
ⲙⲟⲕ. ϭⲱϣⲧ̄ ⲉϫⲙ̄ ⲡⲁϣⲏⲣⲉ. ϫⲉ ⲟⲩϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ ⲛⲁⲓ
ⲡⲉ. ³⁹ ⲁⲩⲱ ⲉⲓⲥ ϩⲏⲏⲧⲉ ϣⲁⲣⲉ ⲟⲩⲡ̄ⲛ̄ⲁ ⲧⲁϩⲟϥ ⲛϥ̄ϫⲓϣ-

9. [Heb. 11:17](Heb. 11:17)

ⲁⲩⲥⲟⲃⲧⲉ ⲅⲁⲣ ⲛ̄ⲟⲩⲡⲟⲗⲓⲥ. ¹⁷ ϩⲛ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ ⲁⲃⲣⲁϩⲁⲙ
ⲁϥⲧⲁⲗⲉ ⲓⲥⲁⲁⲕ ⲡⲉϥϣⲏⲣⲉ ⲛ̄ⲟⲩⲱⲧ ⲉϩⲣⲁⲓ. ⲛ̄ϭⲓⲡⲉⲛ-
ⲧⲁϥϣⲟⲡ ⲉⲣⲟϥ ⲛ̄ⲛⲉⲣⲏⲧ. ¹⁸ ⲛⲁⲓ ⲛ̄ⲧⲁⲩϣⲁϫⲉ ⲛ̄ⲙⲙⲁϥ.

Analysis of the Sahidic

Each of the verses used a declension of the Sahidic adjective ⲚⲞⲨⲰⲦ (*nouōt*). According to *The Sahidica Lexicon: A Basic Sahidic-English Lexicon*, the Sahidic adjective ⲚⲞⲨⲰⲦ translates into English as "one, the only, alone."

NOY=: *your (p)* **

NOYB: *m. gold* *

NOYTE: *m. god, (w/def art) God* **

NOYⲰT: *one, the only, alone*

NOYϨ: *m. rope*

NOYϨⳘ: *to save, rescue* *

NOYX: *false, lying* *

Georgian

The earliest extant Georgian manuscript is known as the Adysh Gospels (Geo. ადიშის ოთხთავი), dated to the late 9th century A.D.

1. John 1:14
2. John 1:18
3. John 3:16
4. John 3:18
5. 1 John 4:9
6. Luke 7:12
7. Luke 8:42
8. Luke 9:38
9. Heb. 11:17

Analysis of the Georgian

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Gothic

The earliest extant Gothic manuscript is known as the Gothic Bible or Wulfila Bible, which was translated by Wulfila (𐌲𐌿𐌻𐍆𐌹𐌻𐌰) in the 4th century A.D. According to [Wikipedia](#), Surviving fragments of the Wulfila Bible consist of codices from the 6th to 8th century containing a large part of the New Testament and some parts of the Old Testament, largely written in Italy. These are the Codex Argenteus, which is kept in Uppsala, the Codex Ambrosianus A through Codex Ambrosianus E, containing the epistles, Skeireins, and Nehemiah 5–7, the Codex Carolinus (Romans 11–14), the Codex Vaticanus Latinus 5750 (Skeireins), the Codex Gissensis (fragments of the Gospel of Luke) and the Fragmenta Pannonica, and fragments of a 1 mm thick metal plate with verses of the Gospel of John.

It does contain the Gospel of John, but it omits the relevant verses. It also omits 1 John and the Epistle to the Hebrews.

The text of the Wulfila Bible is available at www.wulfila.be with corresponding interlinear of the Greek NA26th/27th ed., Latin Clementine Vulgate, English King James Version, Dutch Statenvertaling, and/or French Louis Segond Version. It also features lexical linking to *Gotisch-Griechisch-Deutsches Wörterbuch* by Wilhelm Streitberg. In addition, facsimiles of the Codex Argenteus are available at: http://app.ub.uu.se/arv/codex/faksimiledition/contents.html.

1. John 1:14
   omitted

2. John 1:18
   omitted

3. John 3:16
   omitted

4. John 3:18
   omitted

5. 1 John 4:9
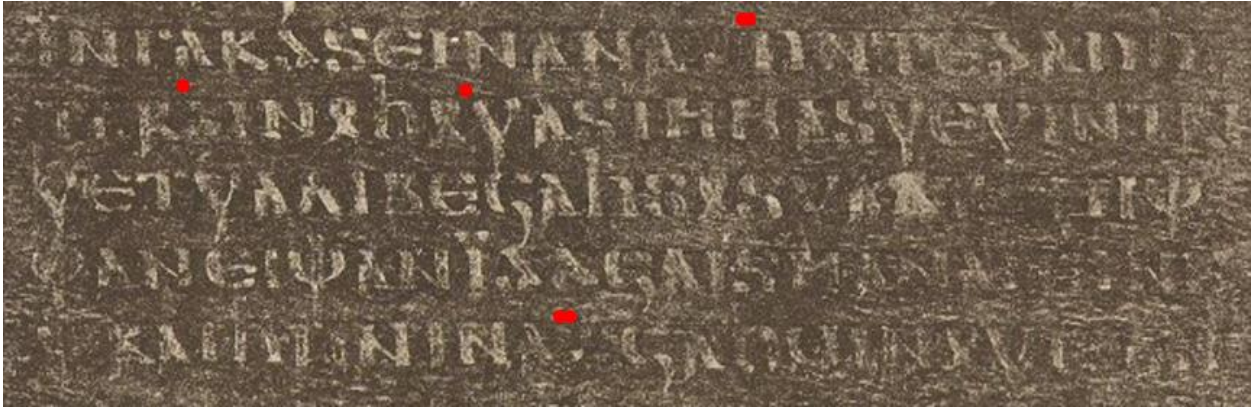   omitted
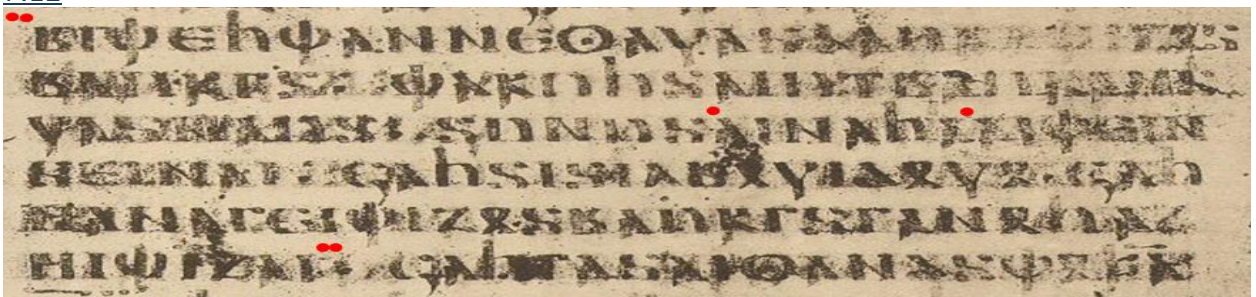
6. [Luke 7:12](#)

Single red dots encompass the word 𐌰𐌹𐌽𐌰𐌷𐌰 (*ainaha*); double red dots encompass Luke 7:12. Facsimile of entire page of manuscript containing Luke 7:9-14 (Ms. 147 r.) is available [[here](#)].

BIΨEՆ ΨAN NEӨA YAS ϽAՈꝛA ΨIZϘS BAՈꝛᴦS, ΨAꝛՈՆ SAI, ՈTBAՈꝛANS YAS NAⴑS, SՈՈⴑS **ΑΙΝΛՆΛ** ΑΙΨEIN SEINΑΙ, ᴦAՆ SI SIΑBϘ YIϽϘYϘ, ᴦAՆ MANΑᴦEI ΨIZϘS BAՈꝛᴦS ᴦANϘՆA MIΨ IZAI. **Gothic**

biþeh þan nehva was daura þizos baurgs, þaruh sai, utbaurans was naus, sunus **ainaha** aiþein seinai, jah si silbo widowo, jah managei þizos baurgs ganoha miþ izai. **Romanization**
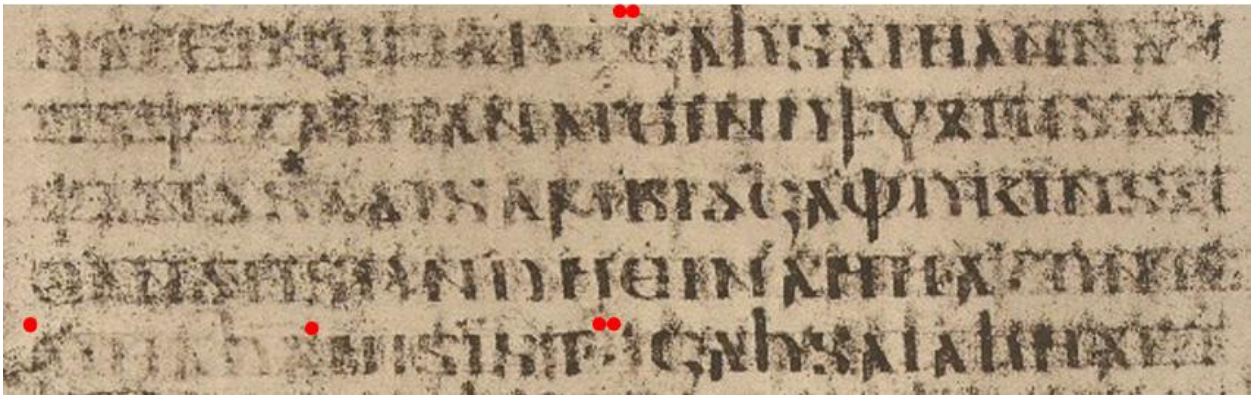
7. [Luke 8:42](#)

Single red dots encompass the word ΛΙΝϘՆϘ (*ainoho*); double red dots encompass Luke 8:42. Facsimile of entire page of manuscript containing Luke 8:38-43 (Ms. 155 r.) is available [[here](#)].

ⴑՈTE ϽAⴑՆTAꝛ **ΛΙΝϘՆϘ** YAS IMMA SYE YINTꝛIYE TYAAIBE, ᴦAՆ SϘ SYAAT. MIΨΨANEI ΨAN IϽϽᴦA IS, MANΑᴦEINS ΨꝛAIՆⴑN INA. **Gothic**

unte dauhtar **ainoho** was imma swe wintriwe twalibe, jah so swalt. miþþanei þan iddja is, manageins þraihun ina. **Romanization**

8. [Luke 9:38](#)

Single red dots encompass the word ΛΙΝΛՆΛ (*ainaha*); double red dots encompass Luke 9:38. Facsimile of entire page of manuscript containing Luke 9:36-42 (Ms. 160 v.) is available [[here](#)].

ᴦAՆ SAI, MANNA ⴑS ΨIZAI MANΑᴦEIN ⴑᴦYϘՈIϽA ⴑIΨANϽS: AAISAꝛI, BIϽᴦA Ψⴑꝛ INSAIӨAN Ͻⴑ Sⴑⴑⴑ MEINAMMA, ⴑⴑTE **ΛΙΝΛՆΛ** MIS IST. **Gothic**

jah sai, manna us þizai managein ufwopida qiþands: laisari, bidja þuk insaihvan du sunu meinamma, unte **ainaha** mis ist. **Romanization**

9. Heb. 11:17
    omitted

Analysis of the Gothic

Each of the three Lukan texts found in the Wulfila codices use a declension of the Gothic adjective ᚨᛁᚾᚨᚺᛊ (*ainahs*) to translate the Greek adjective μονογενής. According to Streitberg,[2] ᚨᛁᚾᚨᚺᛊ (ᚨᛁᚾᚨᚺᚨ) is equivalent to the Greek adjective μονογενής and German adjective *einzig* (which translates into English as "only, sole; unique").

ainaha *sw.Adj. (187,1)* μονογενής
einzig N. L 7,12 9,38; N.Fem.
ainoho (*für* ainaho) L 8,42.

Hebrew

There are no extant early Hebrew manuscripts of the New Testament.

Latin

The earliest extant Latin manuscript of the gospels is perhaps the Codex Vercellensis dated to the 4th century A.D. According to Wikipedia,
Old Latin Codex Vercellensis Evangeliorum, preserved in the cathedral library is believed to be the earliest manuscript of the Old Latin Gospels. Its standard designation is "Codex a" (or 3 in the Beuron system of numeration).

It does not contain the First Epistle of John or the Epistle to the Hebrews. I could not find the digitized manuscript of the Codex Vercellensis available online, but I found a book entitled *Codex Vercellensis Iamdudum Ab Irico Et Bianchino Bis Editus Denuo Cum Manuscripto Collatus In Lucem Profertur*, by Francis Aidan Cardinal Gasquet, which contains the collated text of the Codex Vercellensis.

1. John 1:14
   *nati sunt et verbum caro factum est et inhabita uit in nobis et vidimus gloriam eius gloriam sicut **unici** filii a patre plenus gratiae et veritate*

2. John 1:18
   *Dm nemo vidit unquam nisi **unicus** filius solus sinum patris ipse enarravit*

3. John 3:16
   *nam sic eni dilexit deus hunc mundum ut filium suum **unicum** daret ut omnis qui credit in eum no pereat sed habeat vitam aeternam*

4. John 3:18
   *Ideo qui credit in eum non iudicatur qui autem non credit iam iudica tus est quia non credidit in nomine **unici** filii dei*

5. 1 John 4:9
   Omitted

6. [Luke 7:12](#)
   Factum est autem cum adropinquaret portae civtatis et ecce efferebatur mortuus
   *filius **unicus** matris suae et haec erat vidua et turba civitatis magna cum illa*

7. [Luke 8:42](#)
   *quia filia **unica** erat ille fere annorum duodecim et haec moriebatur et factum est dum iret*
   turba ... at et con[pri]me[bat]

8. [Luke 9:38](#)
   et ecce virde [tur]ba exc[lam]avit dicens magister oro te respicias in filium meum
   *quia **unicus** mihi est*

9. Heb. 11:17
   Omitted

Analysis of the Latin

Each verse examined contains a declension of the Latin adjective *unicus* which Lewis & Short define as "one and no more, only, sole, single (class)," as well as "unique."[1]

ūnĭcus, a, um, *adj.* [id.], *one and no more, only, sole, single* (class.). **I.** Lit., of number: *tuus unicus gnatus*, Plaut. As. 1, 703; id. Phoen. 89.— **II.** Trop., of nature, character, or quality, *alone of its kind, singular, uncommon, unparalleled, unique* (cf.: egregius, eminens): *homo unica est natura*

1932

Slavonic

The earliest extant Slavonic manuscript is ...

1. John 1:14

2. John 1:18

3. John 3:16

4. John 3:18

5. 1 John 4:9

6. Luke 7:12

7. Luke 8:42

8. Luke 9:38

9. Heb. 11:17

Analysis of the Slavonic

...

Syriac

The [earliest extant Syriac manuscript](#) containing the gospels appears to be the Curetonian Syriac. For examination of the Syriac, I reviewed the two-volume *Evangelion da-Mepharreshe: the Curetonian Version of the Four Gospels, with the Readings of the Sinai Palimpsest and the Early Syriac Patristic Evidence*, by Francis Crawford Burkitt.

1. [John 1:14](#)

   ܐܬܒܣܪ . ܡܠܬܐ§14 ܗܘ ܓܝܪ ܐܬ ܒ ܗܘܐ . ܘܫܪܝ ܫܘܒܚܗ

   ܐܝܟ *ܫܒܚܐ* *ܕܝܚܝܕܐ* ܡܢ ܐܒܐ . ܚܙ ܓܝܪ ܠܒܝ ܛܝܒܘܬܐ

   ܘܩܘܫܬܐ.

2. [John 1:18](#)

   ܒܪܐ ܕܥܡ ܐܒܘܗܝ ܡܢ ܡܬܘܡ ܚܙܐ ܐܢܫ ܠܐ . ܐܠܗܐ ܗܘܐ

   ܗܘܝܘ . , ܚܝܕܐ *ܝܚܝ* ܐܝܟ ܡܢ ܓܝܪ ܕܐܒܘܗܝ ܥܘܒܐ , ܗܘ ܐܫܬܥܝ ܠܗ.

3. [John 3:16](#)

   ܕܗܟܢܐ16 ܐܝܟ ܐܚܒ ܐܠܗܐ ܠܥܠܡܐ . ܐܝܟܢܐ ܕܒܪܗ *ܝܚܝܕܐ* ܢܬܠ . ܘܗܟܢ

   ܕܟܠ ܡܢ ܕܡܗܝܡܢ ܒܗ ܢܐܩܕ̈ܘܢ ܠܗ ܚܝܐ ܕܠܥܠܡ . ܘܗܟܢ

   ܕܓܝܪ ܐܠܐ17 ܕܟܠ ܡܢ ܕܡܗܝܡܢ ܒܗ ܢܐܩܕ̈ܘܢ ܠܗ ܚܝܐ ܕܠܥܠܡ

4. [John 3:18](#)

   ܗܘ ܕܝܢ18 . ܡܢ ܕܡܗܝܡܢ ܒܗ ܠܐ ܡܬܕܝܢ . ܘܡܢ ܕܠܐ ܡܗܝܡܢ ܡܢ ܟܕܘ . ܡܢ ܕܠܐ ܗܝܡܢ ܒܫܡܗ ܕܐܠܗܐ *ܝܚܝܕܐ*19 . ܗܘ ܕܝܢ ܗܘ

5. 1 John 4:9
   Omitted

6. [Luke 7:12](#)

   ܘܟܕ12 ܩܪܒ ܠܬܪܥܐ ܕܡܕܝܢܬܐ ܚܙܐ [ܘܗܐ ܒܪ ܕܫܟܝܒ] [ܒܪܬܐ *ܝܚܝܕ*] ܗܘܐ

   ܠܐܡܗ ܘܗܝ , ܐܪܡܠܬܐ ܗܘܬ ܐܚܪܐ . ܘܥܡܗ ܗܘܐ ܟܢܫܐ

   ܣܓܝܐܐ ܡܢ ܩܪܝܬܐ ܟܕ ܚܙܗ13 ܡܪܢ ܝܫܘܥ ܐܬܪܚܡ ܥܠܝܗ ܘܐܡܪ

7. Luke
   8:42

8. Luke
   9:38

9. Heb. 11:17
   Omitted

Analysis of the Syriac

The Curetonian Syriac manuscript consistently translates the Greek adjective μονογενής by a declension of the Syriac adjective ܝܚܝܕܝܐ (*yechidaya*). According to Robert Payne Smith in *A Compendious Syriac Dictionary*,[****] the Syriac word ܝܚܝܕܝܐ means "sole, only, only-begotten."

Footnotes

1 p. 1932, ūnĭcus
2 p. 4

x Luke 7:12, 8:42, 9:38; John 1:14, 3:16; Heb. 11:17
y John 1:18, 3:18; 1 John 4:9
z p. 198
aa p. 191

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