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STUDIES IN COPTIC LEXICOGRAPHY

BY

D^r GEO. P. G. SOBHY.

If authors who edit and translate Coptic manuscripts paid a little more attention to details in the two following points, their works would be much more scientific, more trustworthy and would help students to understand much better the sense of any Coptic composition. The expression of thoughts in Coptic and by Coptic writers is something different to any other language that we know of.

The first point is about the division of words in printing. Amelineau had already discussed this question in a very ample manner in the *Journal Asiatique*, although his methods and his suggestions could not be final or acceptable in all their bearings.

The second point is that in translating difficult words it would be advisable to give as many references as possible, with regards the uses of that particular word, preferably from the Scriptures, in the same manner as von Lemm followed in his *Kleine koptische Studien*.

In this paper I shall give a few notes about a very interesting manuscript edited and translated by Dr. Budge in his volume entitled *Coptic Apocrypha in the Dialect of Upper Egypt*. This manuscript is numbered British Museum, Oriental n° 7024 and is entitled the *Instructions of Apa Pachomios the Archimandrite*.

Title p. 145. For the name Pachome, Ⲡⲓⲛⲟⲙ, Ⲡⲓⲭⲟⲙ, Ⲡⲓⲗⲟⲙ, I cannot add anything to what Spiegelberg wrote in his *Aegyptische und griechische Eigennamen*, except that it is rare to find it under the form written in the MS., which is Ⲡⲓⲗⲟⲙⲓⲟ. I believe that this latter form probably corresponds to Ⲡⲓⲗⲟⲙⲓⲟ, where the final ⲟ in the Coptic form represents the ⲓ in the Egyptian one, unless it be an error for Ⲡⲓⲗⲟⲙⲓⲟ(ϸ),

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Greek genitive form Παχούμιος. It is a common name amongst the modern Copts, although it is dying out except in certain families who would keep up the memory of the name.

I have one point to notice about the division of the words in the title paragraph, which is printed in capital letters, viz. : that the particle ε in the words ΕΤΒΕ and ΕΧΩΝ and ΕΖΡΑΪ ought to form a part of these words. In the rest of the printing of the Coptic text the division of the words is very badly arranged.

It is interesting to notice the writing of the name ΕΒΩΝ̄₂ with an κ. It must be remembered that the name comes from , and ought to have been transcribed ΕΦΩΝ̄ or ΕΦΩΝ̄₂; but it seems that the ancient Copts just like the modern ones could never distinguish between the two sounds V, F, and thought that both might be represented by the sound ou for we find the name sometimes transcribed in Greek as Ευωνυχος which became ΕΥΩΝ̄₂ or ΕΒΩΝ̄₂ in Coptic, both pronounced *aouōnāh*.

ⲗⲉ, Fol. 18 b. ⲉⲙ παῖ ἀπνοῦτε, etc. : «for this» would be a better translation than «in this matter» of the author.

ⲟϥⲕⲣⲁⲧⲁ, p. 147, does not mean «ascetic control» but «continence».

ⲧⲱⲃⲥ ⲙ̄ ⲡⲈⲔⲠ̄ⲙ̄ ⲛ̄ⲧⲙⲈ ⲛⲧⲁⲕ ⲟ̄ⲡⲧⲱⲱⲣⲈ ⲛ̄ⲙⲟϥ «stimulate him that dwelleth in thee of whom thou art the sponsor»; ⲡⲈⲔⲠ̄ⲙ̄ ⲛ̄ⲧⲙⲈ means «who dwelleth in thy city».

ⲗⲉ, Fol. 19 a. ⲛⲈⲌⲘⲐⲐ ⲒⲀⲢ ⲧⲘⲠⲟϥ ⲧⲙⲛ̄ⲧⲉⲗⲣⲱ̄ ⲉⲘⲧ ⲧⲈ ⲧⲈ ⲱⲁⲥⲟⲗⲡⲟϥ ⲛⲁⲕ ⲈⲐⲐⲁ ⲛ̄ⲧⲁ ⲛⲈⲧⲟϥⲗⲗⲁⲃ Ⲡ̄ⲉⲗⲣⲱ̄ⲉⲘⲧ ⲗϥⲙⲁⲧⲈ ⲛ̄ ⲛⲈⲢⲘⲧ «for of all the gifts of grace it is long-suffering which thou shalt make manifest, because the saints exercised long-suffering they inherited the promises». I understand this sentence thus : «It is long-suffering that maketh all the blessings manifest unto thee : because the saints, etc.».

The second ⲧⲈ is redundant and I do not know if it exists in the original manuscript.

ⲈⲔⲛⲧⲉϥⲈ ⲡⲈⲔⲔⲛⲁⲕⲓ ⲛ̄ⲟϥⲕⲗⲐⲙ̄ ⲛ̄ⲁⲧⲧⲁⲕⲐ. This phrase is left without translation in the English text; it means : «thou believest, and thou shalt take an indestructible crown».

ⲧⲁⲙⲓⲐⲐⲐ means more properly «habitation».

λΗ, Fol. 19 b. ΝΕ210ΟΥΕ ΓΑΡ ΜΠΝΟΥΤΕ ΠΕ ΠΕΘΒΒΙΟΝ2ΗΤ ΜΝ ΟΥΜΝΤ-
 ΡΜΡΑΩ «for the ways of God are with him that is lowly of heart and with
 the humble man». This ought to be more literally : «the ways of God are
 humbleness of heart and meekness»; ΠΕ ought to be ΝΕ or at least better be
 so. I do not deny here, that the author's translation is clearer, but literal
 translation is always more preferable.

λΘ, Fol. 20 a: I think ΓΑΒ2ΗΤ means «weakness of heart» or «cowar-
 dice». The original form of the word ΓΑΒ Boh. ΧΩΒ is Ⲯ]Ⲁ, Ⲯ]Ⲯ]Ⲁ.
 «Sloth» does not give the exact meaning. ΠΕ ΠΝΑ Μ ΠΣΟΛ ΜΝ ΠΑ ΤΜΝΤ-
 ΣΑΝΚΟΤĒ «the spirit of lying, and the works and the words which are *not*
 deceitful». Here is a glaring example of the effect of bad division of the
 words in printing. The author has taken the word ΠΑ to go with ΤΜΝΤ....
 and made up the negative construction ΠΑΤΜΝΤ, and notwithstanding the
 absurdity of the sense he went on translating «and the works and the words
 which are *not* deceitful», which is quite in contradiction to the spirit of the
 narrative. The correct translation is «the spirit of lying and *that* (ΠΑ) of cun-
 ning».

ΠΕ ΠΝΑ Ν ΤΜΝΤ ΜΑΙ ΣΟΜΝΤ ΜΝ ΠΑ ΤΜΝΤΕΦΩΩΤ ΜΝ ΠΑ ΤΜΝΤΡΕΦ-
 ΩΡΚ ΝΝΟΥΧ ΜΝ ΠΑΤΠΟΡΝΙΑ ΜΝ ΤΜΝΤΕΙΡΒΟΟΝΕ ΦΑΥΜΟΟΦΕ, etc.
 «the spirit of the love of money, and *not* trafficking, and *not* swearing false
 oaths, and works which are *not* evil and envy walk together», etc.;

ΠΕ ΠΝΑ ΝΤΚΕΝΟΔΟΞΙΑ ΜΝ ΠΑ ΤΜΝΤΛΑΒΟΙΑ2Τ ΦΑΥ, etc. «the spirit
 of vanity and non-greediness», etc.

On the absurdity of the sense in the above two sentences there is no need
 to dilate, but it is sufficient to point out that, again here, it is the bad divi-
 sion of words that is the cause of this confusion. If, instead of printing ΜΝ
 ΠΑΤΜΝΤΕΦΩΩΤ and ΠΑΤΜΝΤΡΕΦΩΡΚ ΝΝΟΥΧ, etc. for the others, they
 were arranged thus ΜΝ ΠΑ ΤΜΝΤΕΦΩΩΤ, etc., the right sense would be
 quite easy to find and would run thus :

«The spirit of the love of money and *that* of trafficking and *that* of swear-
 ing of false oaths and *that* of wickedness and of doing evil walk together»,
 etc., and «the spirit of vanity and *that* of gluttony walk together». The
 word ΛΑΒΟΙΑ2Τ must be ΛΑΒΜΑ2Τ.

ⲙⲡ, Fol. 24 b. . . . ⲈϢϢⲙⲎ ⲕⲣⲟϥ Ⲉⲣⲟⲕ «and they will attribute craft to thee» should be «prepare deceit for thee».

ⲙⲐ, Fol. 25 a. ⲧⲁⲗⲓⲃⲈϢ ⲎⲎⲈⲧⲐⲐⲐⲕⲈ «the shadows of those who are martyred». The word ⲧⲐⲐⲐⲕⲈ means «to remit, to pay his debt»; see CLAUDIUS LABIV, *Dictionary*, ⲐϢⲟⲛ ⲈⲈⲈⲧⲐⲃ ⲎⲐⲐⲐⲟϥ ⲎⲧⲐⲟϥⲁⲎⲐⲙⲓⲁ ⲎⲈⲙ Ⲏⲟϥ ⲎⲈⲧⲁⲧⲟϥ (Ps. LXVIII, 5).

Ⲏⲁ, Fol. 27 b. ⲗϢⲱ Ⲏ ⲁⲕⲁⲕⲓⲣⲈⲐⲐ ⲎⲐⲈ ⲎⲎⲈⲓ ⲉⲣⲟⲟⲙⲎⲈ. — ⲎⲎⲈⲓ might be a mistake for ⲎⲎⲈ (the doves). ⲎⲈⲎⲈⲎⲈⲐ does not mean «hear curses» but «persecute».

ⲎⲈ ⲎⲐⲧ ⲎⲈⲱⲧⲎ means «to run after you».

ⲎⲈ, Fol. 28 b. ⲗⲐⲱⲧ ⲎⲈⲗ ⲎⲈⲐⲐⲟϥ ⲎⲧⲙⲎⲧⲎⲐⲟϥⲧⲈ «she ran *after* the glory of divinity» and not «she fled *from* the glory which was divine», simply because she (Eve) wanted to be become divine as the devil told her. ⲎⲐⲧ ⲎⲈⲗ means «to run after, to seek».

Ⲉⲗ, Fol. 31 a. ⲕⲁⲕⲕⲈ means «whisper in ear, persuade», and in vulgar Arabic it is often said كاد , كاد .

Ⲉⲃ, Fol. 31 b. The word *Bathsheba* does not figure in the Coptic text.

Ⲉⲗ, Fol. 32 b. ⲙⲡⲣ ⲧⲣⲈϢⲧⲐⲐⲈⲧⲈ Ⲉⲣⲟⲕ ⲕⲈ Ⲉ Ⲏⲙⲗ ⲙⲎⲕⲐⲐⲐⲙⲐⲟⲥ ⲙⲎⲐⲟϥⲃ ⲎⲧⲁⲎⲈ ⲈⲎⲁⲗⲈⲕⲈ ⲕⲱ ⲈⲧⲃⲈ ⲎⲟϥⲁⲧⲃⲎⲎⲎⲈ «do not cause men to lament for thee. In the place of the world, because of men's deeds (or works) they shave the head instead of the gold of the head».

I understand it thus : «Do not cause men to lament for thee, for instead of the golden headed world : they shall shave their heads for their works».

ⲎⲐⲧ ⲎⲧⲐϥ ⲎⲈⲗ ⲧⲙⲎⲧⲕⲁⲣⲉⲎⲧ ⲎⲎⲈⲧⲐⲟϥⲗⲗⲃ «he fleeth before the patient endurance of the saints». ⲎⲧⲐϥ here is not the pronoun of the 3rd person «he»; it is the conjunction «but, therefore». It is rather astonishing how does the author change the meaning of the expression ⲎⲐⲧ ⲎⲈⲗ in different places. Sometimes he translates it «run after»; sometimes «run before, flee before, run away», which is exactly the reverse. ⲎⲐⲧ ⲎⲈⲗ means «run after» or «seek», but ⲎⲐⲧ ⲈⲃⲐⲗ means «run away», just as in English «run before» and «run after» have opposite senses. The meaning of the above sentence is «seek therefore for the endurance of the saints».

Ⲛⲉ, Fol. 33 *a*. ΤΑΝΑΓΚΗ Ν̄ΝΚΟΛΑΣΙC means here «the necessity of punishments», not «the tribulations and punishments».

ΚΡΗΣΙC means here «judgment».

Ⲛⲉ, Fol. 33 *b*. ΤΩC ΩΑΝΤΕ ΝΕΪΣΙCΕ ΤΩΜ̄ΝΤ ΕΡΟΚ «bestir thyself until these sufferings depart from thee». This ought to be : «bestir thyself, etc., encounter thee» (see, for ΤΩΜ̄ΝΤ, PEYRON, *Lexicon*, and CL. LABIB, *Dictionary*, etc.).

Ⲡ, Fol. 35 *b*. ϩ̄ϩ̄ ΠΛΕΙΝ. Could ΠΛΕΙΝ be ΠΛΑΙΝ «steel» with the elimination of ϩ̄ϩ̄ which is certainly redundant?

Ⲡ̄, Fol. 36 *a*. ΜΠ̄ΡΜΟΥΡ ΟΝ Μ̄Ν ΛΑΛΥ Ν̄ΡΩΜΕ «attach not thyself closely to any man» : ΜΟΥΡ Μ̄Ν meaning «attach closely» does not give any sense here particularly when the context is taken into consideration. It really means «quarrel».

ΑΚΕΙΜΕ ΘΕ ΤΕΝΟΥ ΧΕ Μ̄Ν ΠΕΤ̄Θ̄ Ν̄ΝΟC ΕΨ̄ΡΗΝΗ ΣΩC ΤΕ ΕΤΡΕ ΠΟΥΛ ΠΟΥΛ ΜΕΡΕ ΠΕC CΟΝ «now thou knowest that there is no state of peace greater than that every man love his brother». The literal translation would be as follows : «Now thou knowest that there is nothing greater than peace, so that every one should love his brother».

Ⲡⲉ, Fol. 38 *a*. ΟΥΛΜΟΟΜΕ means something like «cancer» (see PEYRON, *Lexicon*, and CL. LABIB, *Dictionary*, p. 374).

Ⲡ̄Z, ΜΑΡ̄Ν ΜΟΚ̄Z̄Ν ΧΕΩΛΡΕ ΤΜΟΚ̄Z̄C ἘΜΚΕ ΠΧΩZ̄Μ «let us therefore afflict ourselves for sorrow bringeth low impurity». ἘΜΚΕ means «punish, chastise». «For sorrow chastiseth impurity».

Ⲡ̄Η, Fol. 39 *b*. ΕΤΟCΗΤΟΥ must be changed to ΕΤΟΟΤΟΥ.

ⲠΓ, Fol. 42 *a*. CΛZ̄ΜC = corn-stalk??

ⲠΔ, Fol. 42 *b*, p. 169. ΟΥZ̄ΗΥ ΠΕΤΜΟΚ̄Z̄C «soberness is beneficial»; ΜΟΚ̄Z̄C does mean sometimes «contenance, mortification» (see CL. LABIB, *Dictionary*, under Μ̄ΚΛZ̄).

ⲠϬ, Fol. 43 *a*. ΛC̄Ρ̄Ρ̄Ο Ν̄CΙ ΤΠΟΡΝΙΑ ΖΙΤ̄Μ ΠC̄ΙΝΤCΑΡ̄Z̄ «fornication reigneth through the drinking of the body». What does the translator mean

by «the drinking of the body»? I should translate πceī by «satisfaction, gratification».

πz, Fol. 44 a. In the quotation from Rev. II, 17, the Coptic version reads πμanna εθηπ «the manna which is hidden»; whereas Dr. Budge copies the R. V. «the manna which is his». It is most important to give the literal translation of the Coptic version wherever we may find them.

P. 377. εωχε ανερητ μ̄n π̄noyτε n̄oyμ̄n̄t̄monoxoc z̄n oyagaph «since we are vowed unto God (we must lead) the life of the monk in love». This again is a faulty translation. I should put it thus : «Since we have taken a vow — with God — of monasticism in love.

πh, Fol. 44 b. εωχε κουωω εχπ̄o νακ n̄ zenxphma naī et̄o mmoole n̄toīme m̄pkw̄z̄t̄ z̄n oyμ̄n̄t̄ maīt̄o n̄zoγo h̄ z̄n oyμ̄n̄t̄εφωωt̄ h̄ z̄n oyxīn̄coñc h̄ z̄n oyειp̄ βοone h̄ z̄n oyzωb̄ n̄ci.x εφοω em̄k̄ c̄p̄c̄ εφ̄m̄φe m̄πnoyτε « If thou wishest to gain for thyself these things (or possessions) which are transient, and can be destroyed by fire, by great avariciousness or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God», etc. Dr. Budge thinks that the text may be corrupt, but he does not give any suggestion as to what the correct reading might be. I think this translation is quite passable.

π̄θ, Fol. 45 a. After οyπpocγλητοc ετ̄p̄c̄-θ̄eic̄ naγ z̄i z̄bc̄ω does not figure in the English translation and must be rendered thus : «He will give him bread and clothing».

ετ̄βε τ̄m̄n̄t̄c̄ab̄z̄ht̄ xe on et̄oy-† n̄mman et̄b̄h̄ht̄c̄ xe c̄woȳz̄ ε-zoȳn̄ ετ̄βε oynam̄ noyxp̄ia «concerning moreover the slothfulness by means of which fighting is carried on against us (and) concerning the right hand of need». What does this mean? I should translate it like this : «As for cowardice, for which they always oppose us, that we gather in for the use of whom?».

oynam̄ therefore must be oy nim̄ noyxp̄ia.

q̄, Fol. 45 b. πoyoein̄ εθηπ̄ n̄t̄e n̄e π̄na. The word εθηπ̄ «hidden» is not translated.

τ̄m̄n̄t̄φoει.x does not mean «the skill in contending» but simply «courage».

ΝΣΕΤ̄ΜΣΕ ΕΕΙΔΩΛΟΝ Σ̄Ν ΤΕΚΠΟΛΙΣ «so that thou mayst not fall headlong before the image (or phantom) in thy city». This is not literal. «So that they may not throw an image in thy city» would be more correct.

ϣ̄λ, Fol. 46 a. ΕΦΝΕΧΤΑΠ ΕΒΟΛ Σ̄Ι ΕΙΣ «that driveth away the sheep with horns». This again is faulty and the confusion is due to bad division of words. It means «that cuts a corn, or a hoof». I believe this sentence exists in *Pistis Sophia* and had been badly translated by the late Amelineau and corrected to him by the late Karl Piehl in his *Sphinx (Compte rendu sur la traduction de Pistis Sophia* by M. Amelineau).

ΜΠΕΡΤΑΚ ΟΥΣΟΟΥ ΝΟΥΩΤ Σ̄Μ ΠΕΚΑΣΕ «do not destroy (or waste) the first day (of the week) in thy field». This is a ludicrous translation. The word λσε does not mean here «field» at all. It is the word ⲙⲟⲩⲟⲩ, λσε, λσι «life, age»; and the phrase simply means «do not waste one day of thy life».

Ν̄ΚΡΙΝΕ Μ̄ΠΕΚΛΟΓΙΣΜΟΣ ΕΙΤΕ ΕΚΑΝΑΧΩΡΕΙ ΕΙΤΕ ΕΚ Σ̄Ν ΤΜΗΗΤΕ «try thyself judicially according to thy reason; and whether thou art away by thyself on a journey or whether thou art among a crowd, etc.». This is again erroneous. «Judge thyself whether thou art in *solitude* or in *company*».

ϣ̄β, Fol. 46 b. λ̄ΥΡ Μ̄Ν̄ΤΡΕ Σ̄ΛΛΩΤ does not mean «it must be remembered in respect of Lot» but simply «they have, or (it was) borne witness about Lot».

The above few criticisms do not exhaust all, but I give them as a sample of the small mistakes, one is apt to make, unless attention is paid to all details. But whatever I may have found and corrected does not in the least minimize the wonderful efforts and the prodigiousness of the works of the right-learned savant. I do not consider myself except as a simple amateur.

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