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Studies in coptic lexicography.

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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, Ⲡⲗⲟⲙ, Ⲡⲗⲟⲙ, Ⲡⲗⲟⲙ, 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 Ⲡⲗⲟⲙⲓⲟ. I believe that this latter form probably corresponds to Ⲡⲗⲟⲙⲓⲟ, where the final ⲟ in the Coptic form represents the ⲓ in the Egyptian one, unless it be an error for Ⲡⲗⲟⲙⲓⲟ(ϥ),

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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 ⲛⲉⲕⲣ̄ⲙ̄ ⲛ̄ⲧⲙⲉ ⲛⲧⲁⲕ ⲟ̄ⲛⲧⲱⲱⲣⲉ ⲙ̄ⲙⲟϥ «stimulate him that dwelleth in thee of whom thou art the sponsor»; ⲛⲉⲕⲣ̄ⲙ̄ ⲛ̄ⲧⲙⲉ means «who dwelleth in thy city».

ⲗⲉ, Fol. 19 a. ⲛⲉⲛⲙⲟⲧ ⲕⲁⲣ ⲧⲏⲣⲟϥ ⲧⲙⲛ̄ⲧⲉⲁⲣⲱ̄ ⲉⲏⲧ ⲧⲉ ⲧⲉ ⲱⲁⲥ-
ⲟⲗⲁⲡⲟϥ ⲛⲁⲕ ⲉⲃⲟⲗ ⲛ̄ⲧⲁ ⲛⲉⲧⲟϥⲁⲗⲁⲃ ⲣ̄ⲉⲁⲣⲱ̄ⲉⲏⲧ ⲁϥⲙⲁⲧⲉ ⲛ̄ ⲛⲉⲣⲏⲧ «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.

ⲉⲕⲛⲓⲥⲧⲉϥⲉ ϫⲉⲉⲕⲛⲁⲕⲓ ⲛ̄ⲟϥⲕⲗⲟⲙ ⲛ̄ⲁⲧⲧⲁⲕⲟ. This phrase is left without translation in the English text; it means : «thou believest, and thou shalt take an indestructible crown».

ⲧⲁⲙῖⲟⲛ means more properly «habitation».

λΗ, Fol. 19 b. ΝΕ210ΟΥΕ ΓΑΡ Μ̄ΠΝΟΥΤΕ ΠΕ ΠΕΘΒΒΙΟΝ̄2ΗΤ Μ̄Ν ΟΥΜ̄ΝΤ-
 Ρ̄ΜΡΑΩ «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 Π̄ΝΑ Μ̄ Π̄ΣΟΛ Μ̄Ν ΠΑ ΤΜ̄ΝΤ-
 ΣΑΝΚΟΤ̄Ā «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 ΤΜ̄ΝΤ....
 and made up the negative construction ΠΑΤΜ̄ΝΤ, 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 Π̄ΝΑ Ν̄ ΤΜ̄ΝΤ ΜΑΙ ΣΟΜ̄ΝΤ Μ̄Ν ΠΑ ΤΜ̄ΝΤΕΦΩΩΤ Μ̄Ν ΠΑ ΤΜ̄ΝΤΡΕΦ-
 ΩΡΚ Ν̄ΝΟΥΧ Μ̄Ν ΠΑΤ̄ΠΟΡΝΙΑ Μ̄Ν ΤΜ̄ΝΤΕΙΡ̄ΒΟΟΝΕ 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 Π̄ΝΑ Ν̄ΤΚΕΝΟΔΟΞΙΑ Μ̄Ν ΠΑ ΤΜ̄ΝΤΛΑΒΟΙΑ2Τ 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 Μ̄Ν
 ΠΑΤΜ̄ΝΤΕΦΩΩΤ and ΠΑΤΜ̄ΝΤΡΕΦΩΡΚ Ν̄ΝΟΥΧ, etc. for the others, they
 were arranged thus Μ̄Ν ΠΑ ΤΜ̄ΝΤΕΦΩΩΤ, 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.

ḿ, Fol. 20 b. εβολαχε ασωωπε ελ τεγεεουγια «for it getteth out of its owner control». This again is wrong and ought to be corrected into «because it hath come under their rule».

ḿλ, Fol. 21 a. ειωαν πωτ λε ερατφ ḿ πνουτε «but when we took refuge at the feet of God» should be more literally : «but if I had flown at the feet of God». The word ḿητḗρḿ is translated in the *Scala* by the arabic word *حلو* or «goodness».

ḿ ḗχουοοο χε λ παῖ ουω εφχι ḿτεφμοτνεο «thou must say ‘this one hath ended (his trouble) he receiveth refreshing’». This is difficult to comprehend particularly when taken in connexion with the rest of the context; but could it mean «and thou sayest ‘this (one) has begun to take his rest or comfort (?)’, i. e. let me abuse him again???».

ḿβ, Fol. 21 b. σεναπωρω εαροκ ḿου χουολ̄ς ḿσεεοβεκ̄ ḿουφḗτ «the worms shall gnaw pieces from thy body, and the worms shall envelop thee».

I do not see where the author translated «gnaw pieces from thy body» from. The Coptic text gives simply : «They will spread worms over thee and thou shalt be clothed by worms».

In the last phrase ουνεοο ḿ πḗχουεῖο is translated as «his God», but it is «a power from his God».

ḿερωεḗ ḗσοτ, does this mean : «helplessness of old age»??

ḿλ, Fol. 22 b. ḿουḿḗτ χωωρε αν πε ḗοεῖκ εḿ πεογουεῖω ḿπζε-
 νουχε λγω ḿουḿḗτζηκε αν τε εκωαν εεκακεῖ εḿ πεερωε «the giving of bread either in the time of abundance or in (the time of) poverty is not power, if thou be once blameworthy through want»; and in a footnote «rendering doubtful». It is indeed more than doubtful particularly if the clause λγω ḿουḿḗτζηκε αν τε εκωανεεκακεῖ, etc., is taken to be a part of the preceding sentence. It is a separate sentence united to the first by the conjunction λγω. The two sentences simply mean : «It is not power (or courage) to give bread in the time of abundance; nor is it poverty to be in want in the time of need». Paraphrased they mean : «It does not mean that one is powerful and rich if he was capable of distributing bread in the time of abundance, nor that he is poor if he is in need in the time of famine».

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*, ⲐϢⲐⲟⲛ ⲈⲈⲈⲧⲐⲃⲃ ⲎⲐⲐⲐⲟϥ ⲎⲧⲐⲟϥⲁⲎⲐⲙⲓⲁ ⲎⲈⲙ Ⲏⲟϥ ⲎⲈⲧⲁⲟϥ (Ps. LXVIII, 5).

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

ⲎⲈ ⲎⲐⲧ ⲎⲈⲱⲧⲎ means «to run after you».

ⲎⲈ, Fol. 28 b. ⲗⲈⲢⲐⲧ 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. ⲕⲁⲗⲕⲈϢ 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. ⲙⲎⲣ ⲧⲣⲈϥⲧⲐⲐⲐⲧⲈ Ⲉⲣⲟⲕ ⲕⲈ Ⲉ Ⲏⲙⲗ ⲙⲎⲕⲐⲐⲟⲙⲟⲥ ⲙⲎⲐⲟϥⲃ ⲎⲧⲁⲎⲈ ⲈⲈⲎⲗⲈⲕⲈ ⲕⲱ ⲈⲧⲃⲈ ⲎⲟϥⲁⲃⲎⲎϥ «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». ⲎⲧⲐⲐⲟϥ 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 ΠΕΤ̄Ο Ν̄ΝΟC Ε†ΡΗΝΗ 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 Θ̄ΜΚΕ ΠΧΩZ̄Μ «let us therefore afflict ourselves for sorrow bringeth low impurity». Θ̄ΜΚΕ 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).

Ⲡⲉ, Fol. 43 *a*. ΛC̄ΡΡ̄ΡΟ Ν̄CΗ ΤΠΟΡΝΙΑ ΖΙΤ̄Μ ΠC̄ΕΙΝΤCΑΡ̄Z̄ «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 πnoυτε n̄oym̄nt̄monoxoc z̄n ouagaln «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 εχπo νακ n̄ zenxrhma naī etō mmoole n̄toīme m̄pkwz̄t̄ z̄n ouym̄nt̄ maītō n̄zoγo h̄ z̄n ouym̄nt̄εφωωt̄ h̄ z̄n oux̄iñcoñc̄ h̄ z̄n oueip̄ boone h̄ z̄n ouz̄ωb̄ n̄ci.x̄ εqoω em̄k̄ c̄p̄c̄ εφ̄m̄φe m̄πnoυte « 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.

πθ, Fol. 45 a. After oūp̄roc̄ȳlantoc̄ ε̄tp̄q̄-foeik̄ naq̄ z̄i z̄bc̄ω does not figure in the English translation and must be rendered thus : «He will give him bread and clothing».

ε̄t̄bē tm̄nt̄c̄ab̄z̄ht̄ xē on̄ ε̄toγ̄- n̄m̄man̄ ε̄t̄b̄h̄ht̄c̄ xē c̄woγ̄z̄ ε̄zoyn̄ ε̄t̄bē oūnam̄ nouxp̄ia «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?».

oūnam̄ therefore must be oū nim̄ nouxp̄ia.

q̄, Fol. 45 b. πογoc̄in̄ εθηπ n̄tē nē π̄na. The word εθηπ «hidden» is not translated.

tm̄nt̄φoc̄i.x̄ does not mean «the skill in contending» but simply «courage».

ΝΣΕΤ̄ΜΣΕ ΕΒΙΔΩΛΟΝ 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 ⲙⲟⲩ, 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.

Dr GEO. P. G. SOBHY.