

en ligne en ligne

BIFAO 14 (1918), p. 57-64

Dr Georgy P. G. Sobhy

Studies in coptic lexicography.

### Conditions d'utilisation

L'utilisation du contenu de ce site est limitée à un usage personnel et non commercial. Toute autre utilisation du site et de son contenu est soumise à une autorisation préalable de l'éditeur (contact AT ifao.egnet.net). Le copyright est conservé par l'éditeur (Ifao).

## Conditions of Use

9782724710885

You may use content in this website only for your personal, noncommercial use. Any further use of this website and its content is forbidden, unless you have obtained prior permission from the publisher (contact AT ifao.egnet.net). The copyright is retained by the publisher (Ifao).

## **Dernières publications**

9782724710922 Athribis X Sandra Lippert 9782724710939 Bagawat Gérard Roquet, Victor Ghica 9782724710960 Le décret de Saïs Anne-Sophie von Bomhard 9782724710915 Tebtynis VII Nikos Litinas 9782724711257 Médecine et environnement dans l'Alexandrie Jean-Charles Ducène médiévale 9782724711295 Guide de l'Égypte prédynastique Béatrix Midant-Reynes, Yann Tristant 9782724711363 Bulletin archéologique des Écoles françaises à l'étranger (BAEFE)

Musiciens, fêtes et piété populaire

© Institut français d'archéologie orientale - Le Caire

Christophe Vendries

# STUDIES IN COPTIC LEXICOGRAPHY

BY

#### D<sup>n</sup> 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 no 7024 and is entitled the Instructions of Apa Pachomios the Archimandrite.

Title p. 145. For the name Pachome, 🗶 💆 🥻 , пафим, пахом, пагом, 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 TAZOMIO. I believe that this latter form probably corresponds to k h = 1 th, where the final o in the Coptic form represents the in the Egyptian one, unless it be an error for παεωμιο(c), Bulletin, t. XIV. 8

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  $\epsilon$  in the words  $\epsilon$  and  $\epsilon$  and  $\epsilon$  and  $\epsilon$  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  $\epsilon_{B}\omega\bar{N}_{2}$  with an B. It must be remembered that the name comes from  $\sum_{k=1}^{\infty} \frac{1}{2} \sum_{k=1}^{\infty} \frac{1}{2$ 

TE, Fol. 18 b. 2M HAÏ AÑNOYTE, etc.: «for this» would be a better translation than «in this matter» of the author.

OYTKPA+A, p. 147, does not mean "ascetic control" but "continence".

товс й пекри й не нтак оптооре ймоч «stimulate him that dwelleth in thee of whom thou art the sponsor»; пекри й не means «who dwelleth in thy city».

AZ, Fol. 19 a. NG2MOT ΓΑΡ ΤΗΡΟΥ ΤΜΝΤ2ΑΡΦ 2ΗΤ ΤΕ ΤΕ ΦΑC-GOAROY NAK GBOA ÑΤΑ ΝΕΤΟΥΑΑΒ Ρ2ΑΡΦ2ΗΤ ΑΥΜΑΤΕ Ñ NGPHT «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 TE is redundant and I do not know if it exists in the original manuscript.

екпістере жеєкнахі йоркаом йаттако. This phrase is left without translation in the English text; it means: "thou believest, and thou shalt take an indestructible crown".

TAMION means more properly "habitation".

AH, Fol. 19 b. Ne2100YE гар мпноүте пе пеоввіойгнт мп оүмйтрмраю «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»; пе ought to be ne 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.

The original form of the word σAB Boh. XωB is Σ ] Λ, Σ Σ Δ. «Sloth» does not give the exact meaning. He HNA M HOOA MN HA TMNT-CANKOTČ "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 HA to go with TNINT.... and made up the negative construction HATMNT, 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 (HA) of cunning".

пе ппа й тмпт маї гомпт мп па тмптефффт мп па тмптречфрк йноүх мп патпорна мп тмптейрвооне фаумоофе, 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.;

пе пы йткенодогіа мін на тыпталвонагт фау, 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 division of words that is the cause of this confusion. If, instead of printing MN HATMNTEQUOT and HATMNTEQUOT, etc. for the others, they were arranged thus MN HATMNTEQUOT, 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 swearing 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 AABOIA2T must be AABMA2T.

- м, Fol. 20 b. сволже асфоле га теуегоуста «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».
- MA, Fol. 21 a. GIDAN ПОТ АС СРАТЯ Й ПНОУТЕ "but when we took refuge at the feet of God" should be more literally: "but if I had flewn at the feet of God". The word MNTXPC is translated in the Scala by the arabic word or "goodness".
- Ñ ĒXOOC ΧΕ Α ΠΑΙ ΟΥΟ ΕΥΧΙ ΝΤΕΡΜΟΤΝΕΟ «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???'».
- мв, Fol. 21 b. сенапфрф гарок йоү хоохс йсеговск ноүчит «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 oyncom m naxoeic is translated as whis God, but it is wa power from his God.

πορωωεν + σοτ, does this mean: "helplessness of old age"??

MA, Fol. 22 b. Noymnt χωωρε an πε foeik 2m πεογοεία mπ2εnoyge ayω noymntzhke an τε εκωαν εγκακει 2m πεορωως «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 ayω noymntzhke an τε εκωανεγκακει, etc., is taken to be a part of the preceding sentence. It is a separate sentence united to the first by the conjunction ayω. 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».

- $\overline{\text{мп}}$ , Fol. 24 b....  $\varepsilon_{Y}$   $\overline{\text{смN}}$  кроч  $\varepsilon_{P}$   $\overline{\text{срок}}$  «and they will attribute craft to thee » should be «prepare deceit for thee ».
- MO, Fol. 25 a. тгаївес инстоове "the shadows of those who are martyred". The word тоове means "to remit, to pay his debt"; see Claudius Labib, Dictionary, отог счетов исот итотаномы исм пот петгоот (Ps. LxvIII, 5).
- ма, Fol. 27 b. ауш й акакіреос йое йнеі броомпе. инсі might be a mistake for йне (the doves). небнеб does not mean «heap curses» but «persecute».

исе пот исоти means «to run after you».

- NE, Fol. 28 b. Achot NCA πεοογ ΝΤΜΝΤΝΟΥΤΕ "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. πωτ ΝCA means "to run after, to seek".
- يَّمَ, Fol. 31 a. هم «whisper in ear, persuade», and in vulgar Arabic it is often said وَنِيَّ فِي وَفِعَ
  - $\overline{z_B}$ , Fol. 31 b. The word Bathsheba does not figure in the Coptic text.
- $\overline{z}$  Fol. 32 b. МПР ТРЕЧТОЕІТЕ ЕРОК ЖЕ Е ПМА МПКОСМОС МПНОУВ ПТАПЕ СЕНАЗЕКЕ ЖО ЕТВЕ НОУЗВНУЕ "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".

πωτ πτος πα τωπτχαρεμτ κικετογαα «he fleeth before the patient endurance of the saints». πτος here is not the pronoun of the 3<sup>rd</sup> person «he»; it is the conjunction «but, therefore». It is rather astonishing how does the author change the meaning of the expression πωτ πα in different places. Sometimes he translates it «run after»; sometimes «run before, flee before, run away», which is exactly the reverse. πωτ πα means «run after» or «seek», but πωτ εκολ 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».

ze, Fol. 33 a. танагки ййколасис means here «the necessity of punishments», not «the tribulations and punishments».

KPHCIC means here "judgment".

- xe, Fol. 33 b. των ωλντε νεϊνίες τωμπτ εροκ «bestir thyself until these sufferings depart from thee». This ought to be: «bestir thyself, etc., .... encounter thee» (see, for τωμπτ, Ρεγκον, Lexicon, and Cl. Labib, Dictionary, etc.).
- $\overline{o}$ , Fol. 35 b. 21 21 naggin. Could naggin be maxim «steel» with the elimination of 21 which is certainly redundant?
- OX, Fol. 36 a. ΜΠΡΜΟΥΡ ON MN XXXY NPOME «attach not thyself closely to any man»: ΜΟΥΡ MN meaning «attach closely» does not give any sense here particularly when the context is taken into consideration. It really means «quarrel».

AKEIME 66 TENOY XE MIN HETO NNOS ETPHNH 200C TE ETPE HOYA HOYA MEPE HEA CON "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".

- ος, Fol. 38 a. ογαμοομε means something like «cancer» (see Peyron, Lexicon, and CL. Labib, Dictionary, p. 374).
- OZ, ΜΑΡΊΝ ΜΟΚΣΊΝ ΧΕΦΑΡΕ ΤΜΟΚΣΌ ΘΊΝΚΕ ΠΧΦΣΤΜ «let us therefore afflict ourselves for sorrow bringeth low impurity». ΘΊΝΚΕ means «punish, chastise». «For sorrow chastiseth impurity».
  - $\overline{\text{он}}$ , Fol. 39b. еточітоу must be changed to етоотоу.
  - $\overline{\Pi r}$ , Fol. 42 a. CA2MC = corn-stalk??
- пд, Fol. 42 b, p. 169. оүгнү петмокас «soberness is beneficial»; мокас does mean sometimes «continence, mortification» (see Cl. Labib, Dictionary, under мкаг).
- πe, Fol. 43 a. λέρρρο νει τπορνία 21τΜ πεείντελρε «fornication reigneth through the drinking of the body». What does the translator mean

by "the drinking of the body"? I should translate ncer by "satisfaction, gratification".

- пz, Fol. 44 a. In the quotation from Rev. II, 17, the Coptic version reads пманна сонп «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. ECOME ANEPHT MN THOYTE NOYMNTMONOXOC EN OYAFATH "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.
- пн, Fol. 44 b. ефже коүфф ежпо нак й генхрима най ето ммооле йтойме мпкфет ги оүмит майто йгоүо н ги оүмитефффт н ги оүхийгойс н ги оүегр вооне н ги оүгфв йгж ечоф емк срче ефмфе мпноүте « 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.
- 110, Fol. 45 a. After ογηροςγαμτος ετρη-ροεικ ΝΑΑ 21 28cω does not figure in the English translation and must be rendered thus: "He will give him bread and clothing".

ETBE TMÑTEABEHT XE ON ETOY T ÑMMAN ETBHHTC XE COOYE G-20YN ETBE OYNAM NOYXPÏA "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?".

оунам therefore must be оу нім ноухріа.

4, Fol. 45 b. поуовін вонп нтв пв ппа. The word вонп «hidden» is not translated.

TMNTWOGLX does not mean " the skill in contending " but simply " courage ".

NCETM2E EELAWAON 2N TEKHOAÏC "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.

4λ, Fol. 46 a. Eqnexian ebox 2ι eiß "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).

MHEPTAK OY200Y NOYOT 2M HEKA26 "do not destroy (or waste) the first day (of the week) in thy field". This is a ludicrous translation. The word aze does not mean here "field" at all. It is the word of the life, age"; and the phrase simply means "do not waste one day of thy life".

nekronemac eite ekanaxweel eite ek 2n tmhhte "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".

Fol. 46 b. ATP MNTPE 2AAOT 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.