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Studies in coptic lexicography.

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STUDIES IN COPTIC LEXICOGRAPHY

BY

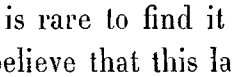
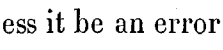
Dr GEO. P. G. SOBHY.

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, , ⲡⲁϕⲱⲙ, ⲡⲁϫⲟⲙ, ⲡⲁϩⲱⲙ, 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 ⲡⲁϩⲟⲙⲓⲟ. I believe that this latter form probably corresponds to  , where the final ⲟ in the Coptic form represents the  in the Egyptian one, unless it be an error for ⲡⲁϩⲱⲙⲓⲟ(ⲥ),

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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 ϵтвϵ and ϵхωн and ϵϩрλї 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 ϵвωñϩ with an в. It must be remembered that the name comes from , and ought to have been transcribed ϵϥωнϕ or ϵϥωñϩ; 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 ϵγωñϩ or ϵвωñϩ in Coptic, both pronounced *aouónāh*.

λϵ̅, Fol. 18 *b*. ϩ̅м пλї λ̅пноγтϵ, etc. : «for this» would be a better translation than «in this matter» of the author.

оγгкрλ†λ, p. 147, does not mean «ascetic control» but «continence».

тωвс м̅ пϵкр̅м ñ†мϵ нтλк ϣ̅пτωωрϵ м̅моϥ «stimulate him that dwelleth in thee of whom thou art the sponsor»; пϵкр̅м ñ†мϵ means «who dwelleth in thy city».

λζ̅, Fol. 19 *a*. нϵϩмот гλр тнроγ тмñтϩλрϣ̅ ϩнт тϵ тϵ ϣλсϭолпоγ нλк ϵвоλ ñтλ нϵтоγλλв р̅ϩλрϣ̅ϩнт λγматϵ ñ нϵрнт «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 тϵ is redundant and I do not know if it exists in the original manuscript.

ϵкпістϵγϵ хϵϵкнλхі ñоγкλом ñλттλко. This phrase is left without translation in the English text; it means : «thou believest, and thou shalt take an indestructible crown».

тλмїон means more properly «habitation».

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ⲗⲏ, Fol. 19 *b*. ⲛⲉϩⲓⲟⲟⲩⲉ ⲅⲁⲣ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲉⲑⲃⲃⲓⲟⲛϩⲏⲧ ⲙ̄ⲛ ⲟⲩⲙⲛ̄ⲧⲣ̄ⲙ̄ⲣⲁϣ «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»; ⲡⲉ ought to be ⲛⲉ 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.

ⲗⲑ, Fol. 20 *a*: I think ϭⲁⲃϩⲏⲧ means «weakness of heart» or «cowardice». The original form of the word ϭⲁⲃ Boh. ϫⲱⲃ is ⲥ]𓄿, ⲥ]ⲥ]𓄿. «Sloth» does not give the exact meaning. ⲡⲉ ⲡ̄ⲛ̄ⲁ ⲙ̄ ⲡϭⲟⲗ ⲙ̄ⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲥⲁⲛⲕⲟⲧⲥ̄ «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 ⲡⲁ to go with ⲧⲙ̄ⲛⲧ.... and made up the negative construction ⲡⲁⲧⲙ̄ⲛⲧ, 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* (ⲡⲁ) of cunning».

ⲡⲉ ⲡ̄ⲛ̄ⲁ ⲛ̄ ⲧⲙ̄ⲛⲧ ⲙⲁⲓ̈ ϩⲟⲙ̄ⲛⲧ ⲙ̄ⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲉϣϣⲱⲧ ⲙ̄ⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲣⲉϥⲱⲣⲕ ⲛ̄ⲛⲟⲩϫ ⲙ̄ⲛ ⲡⲁⲧ̄ⲡⲟⲣⲛⲓⲁ ⲙ̄ⲛ ⲧⲙ̄ⲛⲧⲉⲓ̄ⲣⲃⲟⲟⲛⲉ ϣⲁⲩⲙⲟⲟϣⲉ, 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.;

ⲡⲉ ⲡ̄ⲛ̄ⲁ ⲛ̄ⲧⲕⲉⲛⲟⲗⲟⲅ̈ⲓⲁ ⲙ̄ⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲗⲁⲃⲟⲓⲁϩⲧ ϣⲁⲩ, 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 ⲙ̄ⲛ ⲡⲁⲧⲙ̄ⲛⲧⲉϣϣⲱⲧ and ⲡⲁⲧⲙ̄ⲛⲧⲣⲉϥⲱⲣⲕ ⲛ̄ⲛⲟⲩϫ, etc. for the others, they were arranged thus ⲙ̄ⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲉϣϣⲱⲧ, 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 ⲗⲁⲃⲟⲓⲁϩⲧ̄ must be ⲗⲁⲃⲙⲁϩⲧ.

8.

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ⲙ̄, Fol. 20 *b*. ⲉⲃⲟⲗϫⲉ ⲁϥⲱⲡⲉ ϩⲁ ⲧⲉⲩⲉϩⲟⲩⲥⲓⲁ «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».

ⲙ̄ⲁ̄, Fol. 21 *a*. ⲉⲓϣⲁⲛ ⲡⲱⲧ ⲁⲉ ⲉⲣⲁⲧϥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ «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 ⲙⲛ̄ⲧ̄ϫ̄ⲣ̄ⲥ̄ is translated in the *Scala* by the arabic word صلاح or «goodness».

ⲛ̄ ⲓ̄ϫⲟⲟⲥ ϫⲉ ⲁ ⲡⲁⲓ̈ ⲟⲩⲱ ⲉϥϫⲓ ⲛ̄ⲧⲉϥⲙⲟⲧⲛⲉⲥ «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???'».

ⲙ̄ⲃ̄, Fol. 21 *b*. ⲥⲉⲛⲁⲡⲱⲣϣ ϩⲁⲣⲟⲕ ⲛ̄ⲟⲩ ϫⲟⲟⲗ̄ⲥ̄ ⲛ̄ⲥⲉϩⲟⲃⲥ̄ⲕ̄ ⲛⲟⲩϥⲛ̄ⲧ̄ «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 ⲟⲩⲛⲟⲙ ⲙ̄ ⲡ̄ϥϫⲟⲉⲓⲥ is translated as «his God», but it is «a power from his God».

ⲡⲟⲣⲱⲱϩⲛ̄ ϯⲟⲟⲧ, does this mean : «helplessness of old age»??

ⲙ̄ⲁ̄, Fol. 22 *b*. ⲛⲟⲩⲙ̄ⲛ̄ⲧ̄ ϫⲱⲱⲣⲉ ⲁⲛ ⲡⲉ ϯⲟⲉⲓⲕ ϩⲙ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙ̄ⲡϩⲉⲛⲟⲩϥⲉ ⲁⲩⲱ ⲛ̄ⲟⲩⲙⲛ̄ⲧ̄ϩⲏⲕⲉ ⲁⲛ ⲧⲉ ⲉⲕϣⲁⲛ ⲉⲓⲕⲁⲕⲉⲓ̈ ϩⲙ̄ ⲡⲉⲣⲱⲱϩ «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 ⲁⲩⲱ ⲛⲟⲩⲙ̄ⲛ̄ⲧ̄ϩⲏⲕⲉ ⲁⲛ ⲧⲉ ⲉⲕϣⲁⲛⲉⲓⲕⲁⲕⲉⲓ̈, etc., is taken to be a part of the preceding sentence. It is a separate sentence united to the first by the conjunction ⲁⲩⲱ. 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».

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

ⲙⲑ, Fol. 25 *a*. ⲧϩⲁⲓ̈ⲃⲉⲥ ⲛⲛⲉⲧⲟⲟⲃⲉ «the shadows of those who are martyred». The word ⲧⲟⲟⲃⲉ means «to remit, to pay his debt»; see Claudius Labib, *Dictionary,* ⲟⲩⲟϩ ⲉϥⲉⲧⲱⲃ ⲛ̀ⲱⲟⲩ ⲛ̀ⲧⲟⲩⲁⲛⲟⲙⲓⲁ ⲛⲉⲙ ⲡⲟⲩ ⲡⲉⲧϩⲱⲟⲩ (Ps. lxviii, 5).

ⲛⲁ, Fol. 27 *b*. ⲁⲩⲱ ⲛ̄ ⲁⲕⲁⲕⲓⲣⲉⲟⲥ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲓ ⲥⲣⲟⲟⲙⲡⲉ. — ⲛⲛⲉⲓ might be a mistake for ⲛ̄ⲛⲉ (the doves). ⲛⲉⲥⲛⲉⲥ does not mean «heap curses» but «persecute».

ⲛ̄ⲥⲉ ⲡⲱⲧ ⲛ̄ⲥⲱⲧⲛ̄ means «to run after you».

ⲛⲉ, Fol. 28 *b*. ⲁⲥⲡⲱⲧ ⲛⲥⲁ ⲡⲉⲟⲟⲩ ⲛⲧⲙ̄ⲛⲧⲛⲟⲩⲧⲉ «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. ⲡⲱⲧ ⲛ̄ⲥⲁ means «to run after, to seek».

ϫⲁ, Fol. 31 *a*. ⲕⲁⲥⲕ̄ⲥ means «whisper in ear, persuade», and in vulgar Arabic it is often said زنّ في ودنه.

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

ϫⲁ, Fol. 32 *b*. ⲙⲡ̄ⲣ ⲧⲣⲉⲩⲧⲟⲉⲓⲧⲉ ⲉⲣⲟⲕ ϫⲉ ⲉ ⲡⲙⲁ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲛⲟⲩⲃ ⲛ̄ⲧⲁⲡⲉ ⲥⲉⲛⲁϩⲉⲕⲉ ϫⲱ ⲉⲧⲃⲉ ⲛⲟⲩϩⲃⲏⲩⲉ «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».

ⲡⲱⲧ ⲛ̄ⲧⲟϥ ⲛ̄ⲥⲁ ⲧⲙⲛ̄ⲧϫⲁⲣϩⲏⲧ ⲛⲛⲉⲧⲟⲩⲁⲁⲃ «he fleeth before the patient endurance of the saints». ⲛ̄ⲧⲟϥ 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 ⲡⲱⲧ ⲛ̄ⲥⲁ in different places. Sometimes he translates it «run after»; sometimes «run before, flee before, run away», which is exactly the reverse. ⲡⲱⲧ ⲛ̄ⲥⲁ means «run after» or «seek», but ⲡⲱⲧ ⲉⲃⲟⲗ 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».

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ϫϵ̄, Fol. 33 *a*. ⲧⲁⲛⲁⲅⲕⲏ ⲛ̄ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ means here «the necessity of punishments», not «the tribulations and punishments».

ⲕⲣⲓⲥⲓⲥ means here «judgment».

ϫϵ̄, Fol. 33 *b*. ⲧⲱϩ ϣⲁⲛⲧⲉ ⲛⲉⲓϩⲓⲥⲉ ⲧⲱⲙⲛ̄ⲧ ⲉⲣⲟⲕ «bestir thyself until these sufferings depart from thee». This ought to be : «bestir thyself, etc., ... encounter thee» (see, for ⲧⲱⲙⲛ̄ⲧ, Peyron, *Lexicon,* and Cl. Labib, *Dictionary,* etc.).

ō, Fol. 35 *b*. ϩⲓ̈ ϩⲓ̈ ⲡⲁⲉⲉⲓⲛ. Could ⲡⲁⲉⲉⲓⲛ be ⲡⲁⲁⲓⲛ «steel» with the elimination of ϩⲓ̈ which is certainly redundant?

ⲟⲁ̄, Fol. 36 *a*. ⲙⲡ̄ⲣⲙⲟⲩⲣ ⲟⲛ ⲙ̄ⲛ ⲁⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ «attach not thyself closely to any man» : ⲙⲟⲩⲣ ⲙ̄ⲛ meaning «attach closely» does not give any sense here particularly when the context is taken into consideration. It really means «quarrel».

ⲁⲕⲉⲓⲙⲉ ϭⲉ ⲧⲉⲛⲟⲩ ϫⲉ ⲙ̄ⲛ ⲡⲉⲧⲟ̄ ⲛ̄ⲛⲟϭ ⲉϯⲣⲏⲛⲏ ϩⲱⲥ ⲧⲉ ⲉⲧⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲉⲣⲉ ⲡⲉϥ ⲥⲟⲛ «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».

ⲟⲉ̄, Fol. 38 *a*. ⲟⲩⲁⲙⲟⲟⲙⲉ means something like «cancer» (see Peyron, *Lexicon,* and Cl. Labib, *Dictionary,* p. 374).

ⲟⲍ̄, ⲙⲁⲣ̄ⲛ ⲙⲟⲕϩ̄ⲛ ϫⲉϣⲁⲣⲉ ⲧⲙⲟⲕϩ̄ⲥ ⲟ̄ⲙⲕⲉ ⲡϫⲱϩ̄ⲙ «let us therefore afflict ourselves for sorrow bringeth low impurity». ⲟ̄ⲙⲕⲉ means «punish, chastise». «For sorrow chastiseth impurity».

ⲟⲏ̄, Fol. 39 *b*. ⲉⲧⲟϥⲓⲧⲟⲩ must be changed to ⲉⲧⲟⲟⲧⲟⲩ.

ⲡⲅ̄, Fol. 42 *a*. ⲥⲁϩⲙ̄ⲥ = corn-stalk??

ⲡⲁ̄, Fol. 42 *b*, p. 169. ⲟⲩϩⲏⲩ ⲡⲉⲧⲙⲟⲕϩ̄ⲥ «soberness is beneficial»; ⲙⲟⲕϩ̄ⲥ does mean sometimes «continence, mortification» (see Cl. Labib, *Dictionary,* under ⲙ̄ⲕⲁϩ).

ⲡⲉ̄, Fol. 43 *a*. ⲁⲥ̄ⲣⲣ̄ⲣⲟ ⲛ̄ϭⲓ ⲧⲡⲟⲣⲛⲓⲁ ϩⲓⲧ̄ⲙ ⲡⲥⲉⲓⲛⲧⲥⲁⲣϫ̄ «fornication reigneth through the drinking of the body». What does the translator mean

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

ⲡⲍ, Fol. 44 *a*. In the quotation from Rev. II, 17, the Coptic version reads ⲡⲙⲁⲛⲛⲁ ⲉⲑⲏⲡ «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. ⲉϣⲭⲉ ⲁⲛⲉⲣⲏⲧ ⲙ̄ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲙⲛ̄ⲧⲙⲟⲛⲟⲭⲟⲥ ϩⲛ̄ ⲟⲩⲁⲅⲁⲡⲏ «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.

ⲡⲏ, Fol. 44 *b*. ⲉϣⲭⲉ ⲕⲟⲩⲱϣ ⲉⲭⲡⲟ ⲛⲁⲕ ⲛ̄ ϩⲉⲛⲭⲣⲏⲙⲁ ⲛⲁⲓ̈ ⲉⲧⲟ̄ ⲙⲙⲟⲟⲗⲉ ⲛ̄ⲧⲟⲓ̈ⲙⲉ ⲙ̄ⲡⲕⲱϩⲧ̄ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧ ⲙⲁⲓ̈ⲧⲟ̄ ⲛ̄ϩⲟⲩⲟ ⲏ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲉϣⲱⲱⲧ ⲏ ϩⲛ̄ ⲟⲩⲭⲓⲛ̄ϭⲟⲛⲥ̄ ⲏ ϩⲛ̄ ⲟⲩⲉⲓⲣ ⲃⲟⲟⲛⲉ ⲏ ϩⲛ̄ ⲟⲩϩⲱⲃ ⲛ̄ϭⲓⲭ ⲉϥⲟϣ ⲉⲙⲕ̄ ⲥ̄ϣⲉ ⲉϣ̄ⲙϣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ « 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.

ⲡⲑ̄, Fol. 45 *a*. After ⲟⲩⲡⲣⲟⲥⲩⲗⲏⲧⲟⲥ ⲉⲧ̄ⲣϥ̄·ϯⲟⲉⲓⲕ ⲛⲁϥ ϩⲓ̈ ϩ̄ⲃⲥⲱ does not figure in the English translation and must be rendered thus : «He will give him bread and clothing».

ⲉⲧⲃⲉ ⲧⲙⲛ̄ⲧϭⲁⲃϩⲏⲧ ⲭⲉ ⲟⲛ ⲉⲧⲟⲩ·ϯ ⲛ̄ⲙⲙⲁⲛ ⲉⲧⲃⲏⲏⲧⲥ ⲭⲉ ⲥⲱⲟⲩϩ ⲉ-ϩⲟⲩⲛ ⲉⲧⲃⲉ ⲟⲩⲛⲁⲙ ⲛⲟⲩⲭⲣⲓⲁ «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?».

ⲟⲩⲛⲁⲙ therefore must be ⲟⲩ ⲛⲓⲙ ⲛⲟⲩⲭⲣⲓⲁ.

ϥ̄, Fol. 45 *b*. ⲡⲟⲩⲟⲉⲓⲛ ⲉⲑⲏⲡ ⲛⲧⲉ ⲡⲉ ⲡⲛ̄ⲁ̄. The word ⲉⲑⲏⲡ «hidden» is not translated.

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

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ⲛⲥⲉⲧ̅ⲙϩⲉ ⲉⲉⲓⲗ̀ⲱⲗⲟⲛ ϩ̅ⲛ ⲧⲉⲕⲡⲟⲗⲓ̈ⲥ «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.

ϥ̅ⲗ̅, Fol. 46 *a*. ⲉϥⲛⲉϫⲧⲁⲡ ⲉⲃⲟⲗ ϩⲓ̈ ⲉⲓⲃ «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).

ⲙⲡⲉⲣⲧⲁⲕ ⲟⲩϩⲟⲟⲩ ⲛ̄ⲟⲩⲱⲧ ϩ̅ⲙ ⲡⲉⲕⲁϩⲉ «do not destroy (or waste) the first day (of the week) in thy field». This is a ludicrous translation. The word ⲁϩⲉ does not mean here «field» at all. It is the word , ⲁϩⲉ, ⲁϩⲓ «life, age»; and the phrase simply means «do not waste one day of thy life».

ⲛ̄ⲧ̀ⲕⲣⲓⲛⲉ ⲙ̅ⲡⲉⲕⲗⲟⲅⲓⲥⲙⲟⲥ ⲉⲓⲧⲉ ⲉⲕⲁⲛⲁⲭⲱⲣⲉⲓ ⲉⲓⲧⲉ ⲉⲕ ϩ̅ⲛ ⲧⲙⲏⲏⲧⲉ «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*».

ϥ̅ⲃ̅, Fol. 46 *b*. ⲁ̀ⲩⲣ ⲙ̅ⲛ̅ⲧⲣⲉ ϩⲁⲗⲱⲧ 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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BIFAO 14 (1918), p. 57-64 Dr Georgy P. G. Sobhy
Studies in coptic lexicography.
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