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## Studies in coptic lexicography.

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# STUDIES IN COPTIC LEXICOGRAPHY

BY

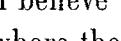
D<sup>o</sup> GEO. P. G. SOBHY.

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 n° 7024 and is entitled the *Instructions of Apa Pachomios the Archimandrite*.

*Title p. 145.* For the name Pachome,  παχωμ, παχωμ, 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 παχομιο. I believe that this latter form probably corresponds to  παχωμιο, where the final ο in the Coptic form represents the ω in the Egyptian one, unless it be an error for παχωμιο(с),

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 *εΣΡΑΙ* 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 *εΒΩΝ* with an *ω*. It must be remembered that the name comes from and ought to have been transcribed *εΦΩΝ* or *εΦΩΝ*; 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 *εγων* or *εβων* in Coptic, both pronounced *aouσnāh*.

*λε*, Fol. 18 b. *ει* *πλι* *ληνούτε*, etc. : «for this» would be a better translation than «in this matter» of the author.

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

*τωβε* *μι* *πεκρη* *ητμε* *ητακ* *φπτφφρε* *ημοφ* «stimulate him that dwelleth in thee of whom thou art the sponsor»; *πεκρη* *ητμε* means «who dwelleth in thy city».

*λε*, Fol. 19 a. *νεσμοτ* *γαρ* *τηρογ* *τηντγαρω* *εητ* *τε* *φασ-εολπογ* *ηλκ* *εβολ* *ητα* *νετογαλв* *ρελφγηт* *λγμате* *η* *νερнт* «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 *τε* is redundant and I do not know if it exists in the original manuscript.

*εκπιστεγε* *χεεκнахи* *ηογклоm* *ηаттако*. This phrase is left without translation in the English text; it means : «thou believest, and thou shalt take an indestructible crown».

*ταμιοн* means more properly «habitation».

Ἄνθ., Fol. 19 b. οὐσιούγε γαρ ἀπνούτε πε πεθεβιοῆσητ μῆν οὐμῆτ-  
ρμηραφ «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 οὐ 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.

Ἄθ., Fol. 20 a: I think σλεγητ means «weakness of heart» or «cowar-  
dice». The original form of the word σλε Boh. χωρ is σλε, σλε. «Sloth» does not give the exact meaning. πε πάλ μ πεολ μῆν πα τμῆτ-  
σλεκοτс «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 τμῆτ....  
and made up the negative construction πατμῆτ, 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 πάλ ἢ τμῆτ μαὶ σομῆτ μῆν πα τμῆτεψωφωτ μῆν πα τμῆτρεψ-  
ωφκ ἵνογχ μῆν πατπορνια μῆν τμῆτεψωονс φλγμοοψε, 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 πάλ ἢ τκενολοζια μῆν πα τμῆτλαβοιαст φλγ, 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 μῆν  
πατμῆτεψωφωτ and πατμῆτρεψωφκ ἵνογχ, etc. for the others, they  
were arranged thus μῆν πα τμῆτεψωφωτ, 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 λαβοιαст must be λαβμаиаст.

Ϛ, Fol. 20 b. **εβολχε λεψωπε ƧΑ ΤΕΥΕΖΟΥΓΣΙΑ** «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».

Ϛ, Fol. 21 a. **ειψαν πωτ λε ερατφ Ϛ ιπνογτε** «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 **ΜΝΤΧΡΗ** is translated in the *Scala* by the arabic word **حلا** or «goodness».

Ϛ **ΓΧΟΟС ρε λ πλι ογφ εφχι ҢΤΕΨΜΟΤΝΕС** «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??».

Ϛ, Fol. 21 b. **СЕНΛПВРФ ƧАРОК ҢОY ҲООЛС ҢСЕГОВСК НОУЧНТ** «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 **ОУНСОМ Ϛ ΠАХОЕС** is translated as «his God», but it is «a power from his God».

**περφωρн ՚θοιτ**, does this mean : «helplessness of old age»??

Ϛ, Fol. 22 b. **НОУМНТ ՚ХВОРФ ՚АН ПС ՚՚ӨЕІК ՚М ПЕОУОЕІФ ՚МПЕ-**  
**НОУЧЕ АГФ ՚НОУМНТСНК ՚АН ТЕ ՚ЕКВАН ՚ЕГКАКЕИ ՚М ПЕЕРФОФ** «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 **АГФ ՚НОУМНТСНК ՚АН ТЕ ՚ЕКВАНЕГКАКЕИ**, etc., is taken to be a part of the preceding sentence. It is a separate sentence united to the first by the conjunction **АГФ**. 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».

μη, Fol. 24b. .... εγκατησεις εροκ «and they will attribute craft to thee» should be «prepare deceit for thee».

—, Fol. 25 a. τραίνες ηνετοοε «the shadows of those who are martyred». The word *τοοε* means «to remit, to pay his debt»; see CLAUDIOUS LABIB, *Dictionary*, ογος εγετων ηφογ ητογχομια ηεμ πογ πετρωογ (Ps. LXVIII, 5).

π. Δ., Fol. 27 b. **λγω** ή **λκακιρεος** ή**θε** ή**ννει** **σροомпε.** — **ννει** might be a mistake for **ννε** (the doves). **νεене** does not mean «heap curses» but «persecute».

நீ போட நீசோட்டு means «to run after you».

ἵεται, Fol. 28 b. ἀσπειτε οὐα πεοογ γνημητηογτε «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. οωτ οὐα means «to run after, to seek».

չ, Fol. 31a. ԿԱՇԿԵ means «whisper in ear, persuade», and in vulgar Arabic it is often said **عَزَّفَ فِي**.

<sup>28</sup>, Fol. 31 b. The word *Bathsheba* does not figure in the Coptic text.

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 ».

πωτ̄ ήτοις ήσα τμῆτζαρητ̄ ηηετογαλ̄ «he fleeth before the patient endurance of the saints». ήτοις 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 πωτ̄ ήσα in different places. Sometimes he translates it «run after»; sometimes «run before, flee before, run away», which is exactly the reverse. πωτ̄ ήσα means «run after» or «seek», but πωτ̄ εβολ̄ 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».

Ἐ, Fol. 33 a. τΑΝΑΓΚΗ ΝΝΚΟΛΑΣΙC means here «the necessity of punishments», not «the tribulations and punishments».

ΚΡΗΣΙC means here «judgment».

Ἐ, Fol. 33 b. τΩΣ ΘΑΝΤΕ ΝΕΙΣΙC ΤΩΜΗΤ ΕΡΟΚ «bestir thyself until these sufferings depart from thee». This ought to be : «bestir thyself, etc., . . . . encounter thee» (see, for ΤΩΜΗΤ, PEYRON, *Lexicon*, and CL. LABIB, *Dictionary*, etc.).

Ο, Fol. 35 b. ΣΙ ΣΙ ΠΛΕΕΙN. Could ΠΛΕΕΙN be ΠΛΑΙN «steel» with the elimination of ΣΙ which is certainly redundant?

ΟX, Fol. 36 a. ΜΠΡΜΟΥΡ ΟΝ ΜΝ ΛΛΑΥ ΝΡΦΜΕ «attach not thyself closely to any man» : ΜΟΥΡ ΜΝ meaning «attach closely» does not give any sense here particularly when the context is taken into consideration. It really means «quarrel».

ΑΚΕΙΜΕ ΒΕ ΤΕΝΟΥ ΣΕ ΜΝ ΠΕΤΟ ΝΝΟΟΣ ΕΤΡΗΝΗ ΣΩΣ ΤΕ ΣΤΡΕ ΠΟΥΑ ΠΟΥΑ ΜΕΡΕ ΠΕΨ ΣΟΝ «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».

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

ΟZ, ΜΑΡΗ ΜΟΚΣΗ ΣΕΦΛΡΕ ΤΜΟΚΣC ΘΜΚΕ ΠΛΦΣΗ «let us therefore afflict ourselves for sorrow bringeth low impurity». ΘΜΚΕ means «punish, chastise». «For sorrow chastiseth impurity».

ΟH, Fol. 39 b. ΕΤΟΦΙΤΟΥ must be changed to ΕΤΟΟΤΟΥ.

ΠΓ, Fol. 42 a. ΣΛΣΜC = corn-stalk??

ΠΔ, Fol. 42 b, p. 169. ΟΥΓΗΥ ΠΕΤΜΟΚΣC «soberness is beneficial»; ΜΟΚΣC does mean sometimes «continence, mortification» (see CL. LABIB, *Dictionary*, under ΜΚΛΣ).

ΠC, Fol. 43 a. ΛCΡΡΡΟ ΝΣΙ ΤΠΟΡΝΙΑ ΣΙΤM ΠССΙΝΤСАРZ «fornication reigneth through the drinking of the body». What does the translator mean

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

πᾶ, Fol. 44 a. In the quotation from Rev. II, 17, the Coptic version reads *πιλαννά 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. *εψχε λνερητ μῆ πνογτε πουμντμονοχος σῆ ογαρηη* «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.

πᾶ, Fol. 44 b. *εψχε κογωφ εχπό νακ ḥ əcnxrhima ναὶ ετῶ μμοολε* *ῆτοιμε μπκωθτ σῆ ογμντ μαιτό ῆσογο η σῆ ογμντεψφωφτ* *η σῆ ογχιησον̄ η σῆ ογειρ əoon̄ η σῆ ογγωφ ῆσιχ εφοψ εμ̄κ* *ῆρφε εψμψε μπνογτε* «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.

πᾶ, Fol. 45 a. After *ογπροσγλητοс ετρφ-τοειк ναφ əi əscw* does not figure in the English translation and must be rendered thus: «He will give him bread and clothing».

*ετβε τμнтσαвннт ρе on εтoγ† ῆммan εтвннтс ρе сwoyz ε-*  
*зoyzn εтвe oγnам noγxрia* «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?».

*oγnам* therefore must be *oγ nим noγxрia*.

q, Fol. 45 b. *πoγoεiп εθηп nte пe πnа*. The word *εθηп* «hidden» is not translated.

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

ΝΣΕΤΜΣΕ ΕΕΙΛΩΛΟΝ ΣΝ ΤΕΚΠΟΛΙC «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.

Ἄλ, Fol. 46 a. ΕΦΝΕΧΤΑΠ ΕΒΟΛ ΣΙ ΕΙΒ «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 ΟΥΖΟΟΥ ΝΟΥΦΩΤ ΣΜ ΠΕΚΑΣΕ «do not destroy (or waste) the first day (of the week) in thy field». This is a ludicrous translation. The word οὐσε does not mean here «field» at all. It is the word ζωή, οὐσε, οὐσι «life, age»; and the phrase simply means «do not waste one day of thy life».

ΝΓΚΡΙΝΕ ΜΠΕΚΛΟΓΙΣΜΟΣ ΕΙΤΕ ΣΚΑΝΔΑΛΩΡΕΙ ΕΙΤΕ ΕΚ ΣΝ 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*».

Ἄλ, Fol. 46 b. ΛΥΡ ΜΝΤΡΕ ΣΛΛΩΤ 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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