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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*.

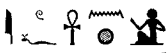
In this paper I shall give a few notes about a very interesting manuscript edited and translated by Dr. Budge in his volume entitled *Coptic Apocrypha in the Dialect of Upper Egypt*. This manuscript is numbered British Museum, Oriental n° 7024 and is entitled the *Instructions of Apa Pachomios the Archimandrite*.

Title p. 145. For the name Pachome, ⲡⲁϣⲟⲙ, ⲡⲁϣⲟⲙ, ⲡⲁϣⲟⲙ, 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 ⲡⲁϣⲟⲙⲓⲟ. I believe that this latter form probably corresponds to ⲡⲁϣⲟⲙⲓⲟ, where the final ⲟ in the Coptic form represents the ⲓ in the Egyptian one, unless it be an error for ⲡⲁϣⲟⲙⲓⲟ(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 ΕΤΕΕ and ΕΧΩΝ and ΕΞΑΪ 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 ΕΒΩΝ̄ with an κ. It must be remembered that the name comes from , and ought to have been transcribed ΕΒΩΝ̄ or ΕΒΩΝ̄; 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 ΕΒΩΝ̄ or ΕΒΩΝ̄ in Coptic, both pronounced *aouónāh*.

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

ΟΥΓΚΡΑ†Α, p. 147, does not mean «ascetic control» but «continence».

ΤΩΒC ̄M ΠΕΚΡ̄M ̄N†MΕ ΝΤΑΚ Ω̄ΠΤΩΩΡΕ ̄MΜΟC «stimulate him that dwelleth in thee of whom thou art the sponsor»; ΠΕΚΡ̄M ̄N†MΕ means «who dwelleth in thy city».

λ̄ζ, Fol. 19 a. ΝΕΖΜΟΤ ΓΑΡ ΤΗΡΟΥ ΤΜΝ̄ΤΖΑΡΩ̄ ΖΗΤ ΤΕ ΤΕ ΩΑC-
CΟΛΠΟΥ ΝΑΚ ΕΒΟΛ ̄NΤΑ ΝΕΤΟΥΑΑΒ ̄PΖΑΡΩ̄ΖΗΤ ΑΥΜΑΤΕ ̄N ΝΕΡΗΤ «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.

ΕΚΠΙCΤΕΥΕ ΧΕΕΚΝΑΧΙ ̄NΟΥΚΛΟM ̄NΑΤΤΑΚΟ. This phrase is left without translation in the English text; it means : «thou believest, and thou shalt take an indestructible crown».

ΤΑΜ̄ΙΟΝ 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 𐩨𐩣𐩠, 𐩨𐩣𐩠𐩢.
 «Sloth» does not give the exact meaning. ΠΕ ΠΝΑ Μ Π6ΟΛ ΜΝ ΠΑ ΤΜΝΤ-
 ΣΑΝΚΟΤĊ «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 2ΟΜΝΤ 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.

ḿ, Fol. 20 b. εβολαχε λσωωπε 2λ τεγεεζογcιλ «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 ερατq ḿ πνογτε «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 ḿητ̄χ̄pc̄ is translated in the *Scala* by the arabic word *ḡal* or «goodness».

ḿ ḡχooc̄ χε λ παῖ ογω εχχι ḿτεqμοtνεc̄ «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. cεναπωpω 2apoc̄ ḿoȳ χooc̄ ḿce2oβc̄k̄ noγqηṭ «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 ογνεoom̄ ḿ πq̄χoεic̄ is translated as «his God», but it is «a power from his God».

πεpω2ḿ ḡoτ, does this mean : «helplessness of old age»??

ḿλ, Fol. 22 b. noγḿṇṭ̄ χωωpē an̄ πε ḡoεic̄ 2ḿ πεoγoεic̄ ḿπ2e-
noγqε λγω ḿoγḿṇṭ̄2ηkē an̄ τε εκωαν̄ εγκakeῖ 2ḿ πεpω2 «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 ḿoγḿṇṭ̄2ηkē an̄ τε εκωαν̄εγκakeῖ, 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. ⲉϥⲥⲙⲏ ⲕⲣⲟϥ ⲉⲣⲟⲕ «and they will attribute craft to thee» should be «prepare deceit for thee».

ⲙⲐ, Fol. 25 a. ⲧⲁⲗⲓⲃⲉⲥ ⲛⲛⲉⲧⲟⲟⲕⲉ «the shadows of those who are martyred». The word ⲧⲟⲟⲕⲉ means «to remit, to pay his debt»; see CLAUDIUS LABBE, *Dictionary*, ⲟϥⲟⲛ ⲉⲉⲧⲱⲃ ⲛⲱⲟϥ ⲛⲧⲟϥⲁⲛⲟⲙⲓⲁ ⲛⲉⲙ ⲛⲟϥ ⲛⲉⲧⲱⲟϥ (Ps. LXVIII, 5).

ⲛⲁ, Fol. 27 b. ⲁϥⲱ ⲛ ⲁⲕⲁⲕⲓⲣⲉⲟⲥ ⲛⲐⲉ ⲛⲛⲉⲓ ⲉⲣⲟⲟⲙⲛⲉ. — ⲛⲛⲉⲓ might be a mistake for ⲛⲛⲉ (the doves). ⲛⲉⲥⲛⲉⲥ does not mean «heap curses» but «persecute».

ⲛⲥⲉ ⲛⲱⲧ ⲛⲥⲱⲧⲏ ⲛⲉⲙⲥ «to run after you».

ⲛⲉ, Fol. 28 b. ⲁⲥⲛⲱⲧ ⲛⲥⲁ ⲛⲉⲟⲟϥ ⲛⲧⲙⲏⲧⲛⲟϥⲧⲉ «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. ⲛⲱⲧ ⲛⲥⲁ means «to run after, to seek».

ⲛⲁ, Fol. 31 a. ⲕⲁⲥⲕⲥ means «whisper in ear, persuade», and in vulgar Arabic it is often said *كاد، في*.

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

ⲛⲁ, Fol. 32 b. ⲙⲡⲣ ⲧⲣⲉϥⲧⲟⲉⲓⲧⲉ ⲉⲣⲟⲕ ϫⲉ ⲉ ⲛⲙⲁ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲛⲟϥⲃ ⲛⲧⲁⲛⲉ ⲥⲉⲛⲁⲛⲉⲕⲉ ϫⲱ ⲉⲧⲃⲉ ⲛⲟϥⲛⲃⲛⲃⲉ «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».

ⲛⲱⲧ ⲛⲧⲟϥ ⲛⲥⲁ ⲧⲙⲏⲧⲭⲁⲣⲉⲛⲧ ⲛⲛⲉⲧⲟϥⲁⲗⲃ «he fleeth before the patient endurance of the saints». ⲛⲧⲟϥ 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 ⲛⲱⲧ ⲛⲥⲁ in different places. Sometimes he translates it «run after»; sometimes «run before, flee before, run away», which is exactly the reverse. ⲛⲱⲧ ⲛⲥⲁ means «run after» or «seek», but ⲛⲱⲧ ⲉⲣⲟⲗ 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».

ⲗⲉ, Fol. 33 *a*. ⲧⲁⲛⲁⲓⲕⲏ ⲛⲏⲕⲟⲗⲁⲥⲓⲕ means here «the necessity of punishments», not «the tribulations and punishments».

ⲕⲣⲏⲥⲓⲕ means here «judgment».

ⲗⲉ, Fol. 33 *b*. ⲧⲱⲛ ⲱⲁⲛⲧⲉ ⲛⲉⲓⲛⲓⲥⲉ ⲧⲱⲙⲛⲧ ⲉⲣⲟⲕ «bestir thyself until these sufferings depart from thee». This ought to be : «bestir thyself, etc., encounter thee» (see, for ⲧⲱⲙⲛⲧ, PEYRON, *Lexicon*, and CL. LABIB, *Dictionary*, etc.).

ⲟ, Fol. 35 *b*. ⲛⲓ ⲛⲓ ⲡⲗⲉⲉⲓⲛ. Could ⲡⲗⲉⲉⲓⲛ be ⲡⲗⲁⲓⲛ «steel» with the elimination of ⲛⲓ which is certainly redundant?

ⲟⲗ, Fol. 36 *a*. ⲙⲡⲣⲙⲟⲩⲣ ⲟⲛ ⲙⲛ ⲗⲗⲁⲩ ⲛⲣⲱⲙⲉ «attach not thyself closely to any man» : ⲙⲟⲩⲣ ⲙⲛ meaning «attach closely» does not give any sense here particularly when the context is taken into consideration. It really means «quarrel».

ⲗⲕⲉⲓⲙⲉ ⲃⲉ ⲧⲉⲛⲟⲩ ⲗⲉ ⲙⲛ ⲡⲉⲧⲟ ⲛⲛⲟⲃ ⲉⲧⲣⲏⲏⲏ ⲛⲱⲥ ⲧⲉ ⲉⲧⲣⲉ ⲡⲟⲩⲗ ⲡⲟⲩⲗ ⲙⲉⲣⲉ ⲡⲉⲥ 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».

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

ⲟⲗ, ⲙⲗⲣ̄ⲛ ⲙⲟⲕⲛ̄ ⲗⲉⲱⲗⲣⲉ ⲧⲙⲟⲕⲛ̄ ⲟ̄ⲙⲕⲉ ⲡⲗⲱⲛ̄ «let us therefore afflict ourselves for sorrow bringeth low impurity». ⲟ̄ⲙⲕⲉ means «punish, chastise». «For sorrow chastiseth impurity».

ⲟⲏ, Fol. 39 *b*. ⲉⲧⲟⲥⲓⲧⲟⲩ must be changed to ⲉⲧⲟⲟⲧⲟⲩ.

ⲡⲓ, Fol. 42 *a*. ⲥⲗⲛ̄ⲥ = corn-stalk??

ⲡⲗ, Fol. 42 *b*, p. 169. ⲟⲩⲛⲏⲩ ⲡⲉⲧⲙⲟⲕⲛ̄ «sobriety is beneficial»; ⲙⲟⲕⲛ̄ does mean sometimes «continence, mortification» (see CL. LABIB, *Dictionary*, under ⲙⲕⲗⲗ).

ⲡⲉ, Fol. 43 *a*. ⲗⲥⲣⲣⲟ ⲛ̄ⲃⲓ ⲧⲡⲟⲣⲛⲓⲗ ⲛⲓⲧⲙ̄ ⲡⲥⲉⲓⲛⲧⲥⲗⲣ̄ⲗ̄ «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».

πζ, Fol. 44 a. In the quotation from Rev. II, 17, the Coptic version reads πμαννα 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 μ̄ν π̄νουτε ν̄οϋμ̄ντ̄μονοχοc ζ̄ν οϋαγαπη «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.

π̄η, Fol. 44 b. εωχε κοϋωϥ εχ̄π̄ο νακ̄ η̄ ζενχημα ναϊ ετ̄ο μμοολε ν̄τοϊμε̄ μπ̄κωστ̄ ζ̄ν οϋμ̄ντ̄ μαϊτ̄ο ν̄ζοϋο η̄ ζ̄ν οϋμ̄ντεϥωωτ̄ η̄ ζ̄ν οϋχῑν̄δοῡnc η̄ ζ̄ν οϋειρ̄ βοονε η̄ ζ̄ν οϋζωκ̄ η̄δ̄ιχ̄ εϥοϥ̄ εμ̄κ̄ c̄p̄c̄ εϥ̄μ̄ϥε̄ μ̄π̄νουτε « 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 οϋπ̄ροcϥλητοc̄ ετ̄p̄c̄-ⲓⲟⲉικ̄ ναϥ̄ ζ̄ῑ ζ̄β̄c̄ω does not figure in the English translation and must be rendered thus : «He will give him bread and clothing».

ετ̄βε̄ τ̄μ̄ντ̄c̄αβ̄ζητ̄ χ̄ε̄ ο̄ν̄ ετ̄οϥ̄-ⲓ̄ η̄μ̄μ̄αν̄ ετ̄β̄ηητ̄c̄ χ̄ε̄ c̄ωοϥ̄2̄ ε-ζοϥ̄ν̄ ετ̄βε̄ οϥ̄ναμ̄ νοϥ̄χ̄p̄ια «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?».

οϥ̄ναμ̄ therefore must be οϥ̄ η̄μ̄ νοϥ̄χ̄p̄ια.

q̄, Fol. 45 b. ποϥ̄οειν̄ εθηπ̄ ν̄τε̄ πε̄ π̄νᾱ. The word εθηπ̄ «hidden» is not translated.

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

NCET̄MZE EEIΔΩXON Z̄N TEKΠOΛIC «so that thou mayst not fall head-long 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.

4A, Fol. 46 a. EΦNEXTAN EBOL Z̄I EIK «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).

MΠEPTAK OYZOY NΟΥΩT Z̄M ΠEKAZE «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 ⲙⲓⲁⲓ , AZE, AZI «life, age»; and the phrase simply means «do not waste one day of thy life».

N̄KPIŃE M̄ΠEKΛOΓICMOC EITE EKANAΧΩPEI EITE EK Z̄N 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*».

4B, Fol. 46 b. AȲP M̄NTPE ZAXOT 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. SOBBY.