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Studies in coptic lexicography.

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# STUDIES IN COPTIC LEXICOGRAPHY

BY

D<sup>r</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*.

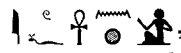
In this paper I shall give a few notes about a very interesting manuscript edited and translated by Dr. Budge in his volume entitled *Coptic Apocrypha in the Dialect of Upper Egypt*. This manuscript is numbered British Museum, Oriental n° 7024 and is entitled the *Instructions of Apa Pachomios the Archimandrite*.

*Title p. 145.* For the name Pachome, 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),

*Bulletin*, t. XIV.

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*.

ⲗⲉ, Fol. 18 b. ⲛⲁⲓ ⲁⲛⲛⲟⲩⲧⲉ, etc. : «for this» would be a better translation than «in this matter» of the author.

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

ⲧⲱⲃⲥ ⲙ̄ ⲛⲉⲕⲣ̄ⲙ̄ ⲛ̄ⲧⲙⲉ ⲛⲧⲁⲕ ⲱⲡⲧⲱⲣⲉ ⲙ̄ⲙⲟⲩ «stimulate him that dwelleth in thee of whom thou art the sponsor»; ⲛⲉⲕⲣ̄ⲙ̄ ⲛ̄ⲧⲙⲉ means «who dwelleth in thy city».

ⲗⲛ̄, Fol. 19 a. ⲛⲉⲛⲙⲟⲧ ⲓⲁⲣ ⲧⲏⲣⲟⲩ ⲧⲙⲛ̄ⲧⲁⲣⲱ̄ ⲛⲏⲧ ⲧⲉ ⲧⲉ ⲱⲁⲥ-  
ⲟⲗⲁⲡⲟⲩ ⲛⲁⲕ ⲉⲃⲟⲗ ⲛ̄ⲧⲁ ⲛⲉⲧⲟⲩⲱⲗⲁⲃ ⲣ̄ⲛ̄ⲧⲁⲣⲱ̄ⲛⲏⲧ ⲁⲩⲙⲁⲧⲉ 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.

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

ⲧⲁⲙ̄ⲓⲟⲛ 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 𐩨𐩣𐩪, 𐩨𐩣𐩪𐩠.  
 «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 τεγεεζογcια «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 μητ̄χ̄ρ̄c is translated in the *Scala* by the arabic word حلو or «goodness».

ḿ ḱχooc χε λ παῖ ογω εχχι ḱτεqμοtνεc «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. cεναπωρω 2αροκ ḱου χoολ̄c ḱce2oβcκ ḱουqηḱτ «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 ογνεoom ḿ πq.χoειc is translated as «his God», but it is «a power from his God».

περω2ḱ ḱσοτ, does this mean : «helplessness of old age»??

ḿλ, Fol. 22 b. νογḱḱḱτ χωωρε αν πε ḱοειc 2ḱ πεoγoειω ḱπ2ε-  
νογqε λγω ḱογḱḱḱτ2ηκε αν τε εκωαν εγκακεῖ 2ḱ πεσρω2 «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 νογḱḱḱτ2ηκε αν τε εκωανεγκακεῖ, 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. . . . . ⲉϥϥⲙⲏ ⲕⲣⲟϥ ⲉⲣⲟⲕ «and they will attribute craft to thee» should be «prepare deceit for thee».

ⲙⲐ, Fol. 25 a. ⲧⲁⲗⲓⲃⲉϥ 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 ⲛ̅ ⲁⲕⲁⲕⲓⲣⲉⲟϥ ⲛ̅ⲟⲉ ⲛ̅ⲛⲉⲓ ⲉⲣⲟⲟⲙⲛⲉ. — ⲛ̅ⲛⲉⲓ might be a mistake for ⲛ̅ⲛⲉ (the doves). ⲛⲉⲉⲛⲉⲉ does not mean «heap curses» but «persecute».

ⲛⲉ ⲛⲱⲧ ⲛ̅ⲱⲧⲧⲏ means «to run after you».

ⲛⲉ, Fol. 28 b. ⲁⲥⲱⲧ 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 ⲛ̅ⲥⲁ means «to run after, to seek».

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

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

ⲛ̅ⲁ, Fol. 32 b. ⲙⲡⲣ̅ ⲧⲣⲉϥⲧⲟⲉⲓⲧⲉ ⲉⲣⲟⲕ ⲭⲉ ⲉ ⲛⲙⲁ ⲙⲡⲕⲟⲥⲙⲟϥ ⲙⲡⲛⲟϥⲃ̅ ⲛ̅ⲧⲁⲛⲉ ⲥⲉⲛⲁⲛⲉⲕⲉ ⲭⲱ ⲉⲧⲃⲉ ⲛⲟϥⲛⲃⲏⲭⲉ «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 ⲛ̅ⲧⲟϥ ⲛ̅ⲥⲁ ⲧⲙⲏⲧⲭⲁⲣⲉⲛⲧ ⲛⲛⲉⲧⲟϥⲁⲗⲃ «he fleeth before the patient endurance of the saints». ⲛ̅ⲧⲟϥ 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 ⲛⲱⲧ ⲛ̅ⲥⲁ in different places. Sometimes he translates it «run after»; sometimes «run before, flee before, run away», which is exactly the reverse. ⲛⲱⲧ ⲛ̅ⲥⲁ 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 ⲛ̅ⲛⲕⲟⲗⲁⲥⲓⲕ means here «the necessity of punishments», not «the tribulations and punishments».

ⲕⲣⲏⲥⲓⲕ means here «judgment».

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

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

ⲟⲗ, Fol. 36 *a*. ⲙⲡⲣⲙⲟⲩⲣ ⲟⲛ ⲙ̅ⲛ ⲗⲗⲁⲩ ⲛ̅ⲣⲱⲙⲉ «attach not thyself closely to any man» : ⲙⲟⲩⲣ ⲙ̅ⲛ 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 ⲙ̅ⲛ ⲡⲉⲧⲟ̅ ⲛ̅ⲛⲟⲃ ⲉⲧⲣⲏⲏⲏ ⲛ̅ⲱⲥ 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, ⲙⲗⲣ̅ⲛ ⲙⲟⲕⲛ̅ⲛ ⲗⲉⲱⲗⲣⲉ ⲧⲙⲟⲕⲛ̅ⲥ ⲟ̅ⲙⲕⲉ ⲛ̅ⲗⲱⲛ̅ⲙ «let us therefore afflict ourselves for sorrow bringeth low impurity». ⲟ̅ⲙⲕⲉ means «punish, chastise». «For sorrow chastiseth impurity».

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

ⲡⲓ, Fol. 42 *a*. ⲥⲗⲛ̅ⲥ = corn-stalk??

ⲡⲗ, Fol. 42 *b*, p. 169. ⲟⲩⲛ̅ⲏⲩ ⲡⲉⲧⲙⲟⲕⲛ̅ⲥ «sobriety is beneficial»; ⲙⲟⲕⲛ̅ⲥ does mean sometimes «continence, mortification» (see CL. LABIB, *Dictionary*, under ⲙ̅ⲕⲗⲗ).

ⲡⲉ, Fol. 43 *a*. ⲗⲥⲣⲣ̅ⲣⲟ̅ ⲛ̅ⲃⲓ ⲧⲡⲟⲣⲛⲓⲗ ⲛ̅ⲓⲧ̅ⲙ ⲡⲥⲉⲓⲛⲧⲥⲗⲣ̅ⲗ̅ «fornication reigneth through the drinking of the body». What does the translator mean

by «the drinking of the body»? I should translate  $\pi\epsilon\epsilon\dot{\iota}$  by «satisfaction, gratification».

$\pi\zeta$ , Fol. 44 a. In the quotation from Rev. II, 17, the Coptic version reads  $\pi\mu\alpha\eta\eta\alpha\ \epsilon\theta\eta\pi$  «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.  $\epsilon\omega\chi\epsilon\ \lambda\eta\epsilon\rho\eta\tau\ \bar{m}\bar{n}\ \pi\eta\omicron\upsilon\tau\epsilon\ \bar{n}\omicron\upsilon\bar{m}\bar{n}\tau\mu\omicron\eta\omicron\chi\omicron\varsigma\ \bar{z}\bar{n}\ \omicron\upsilon\lambda\gamma\alpha\pi\eta$  «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.

$\pi\eta$ , Fol. 44 b.  $\epsilon\omega\chi\epsilon\ \kappa\omicron\upsilon\omega\omega\ \epsilon\chi\pi\bar{o}\ \eta\alpha\kappa\ \bar{n}\ \bar{z}\epsilon\eta\chi\rho\eta\mu\alpha\ \eta\alpha\dot{\iota}\ \epsilon\tau\bar{o}\ \mu\mu\omicron\omicron\lambda\epsilon\ \bar{n}\tau\omicron\dot{\iota}\mu\epsilon\ \bar{m}\pi\kappa\omega\bar{z}\tau\ \bar{z}\bar{n}\ \omicron\upsilon\bar{m}\bar{n}\tau\ \mu\alpha\dot{\iota}\tau\bar{o}\ \bar{n}\bar{z}\omicron\upsilon\omicron\ \eta\ \bar{z}\bar{n}\ \omicron\upsilon\bar{m}\bar{n}\tau\epsilon\omega\omega\tau\ \eta\ \bar{z}\bar{n}\ \omicron\upsilon\chi\iota\bar{n}\delta\omicron\eta\bar{n}\varsigma\ \eta\ \bar{z}\bar{n}\ \omicron\upsilon\gamma\epsilon\iota\rho\ \nu\omicron\omicron\eta\epsilon\ \eta\ \bar{z}\bar{n}\ \omicron\upsilon\bar{z}\omega\kappa\ \bar{n}\delta\iota\chi\ \epsilon\theta\omicron\omega\ \epsilon\mu\bar{\kappa}\ \bar{c}\rho\chi\epsilon\ \epsilon\omega\bar{m}\omega\epsilon\ \bar{m}\pi\eta\omicron\upsilon\tau\epsilon$  « 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.

$\pi\bar{\theta}$ , Fol. 45 a. After  $\omicron\upsilon\pi\rho\omicron\varsigma\gamma\lambda\eta\tau\omicron\varsigma\ \epsilon\tau\bar{\rho}\gamma\cdot\bar{\iota}\omicron\epsilon\iota\kappa\ \eta\alpha\gamma\ \bar{z}\bar{\iota}\ \bar{z}\bar{\epsilon}\varsigma\omega$  does not figure in the English translation and must be rendered thus : «He will give him bread and clothing».

$\epsilon\tau\bar{\epsilon}\ \tau\bar{m}\bar{n}\tau\delta\lambda\bar{z}\eta\tau\ \chi\epsilon\ \omicron\eta\ \epsilon\tau\omicron\upsilon\cdot\bar{\iota}\ \bar{n}\bar{m}\bar{m}\lambda\eta\ \epsilon\tau\bar{\nu}\eta\eta\tau\varsigma\ \chi\epsilon\ \varsigma\omega\omicron\upsilon\bar{z}\ \epsilon\bar{z}\omicron\upsilon\eta\ \epsilon\tau\bar{\epsilon}\ \omicron\upsilon\eta\alpha\mu\ \eta\omicron\upsilon\chi\rho\dot{\iota}\alpha$  «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?».

$\omicron\upsilon\eta\alpha\mu$  therefore must be  $\omicron\upsilon\ \eta\iota\mu\ \eta\omicron\upsilon\chi\rho\dot{\iota}\alpha$ .

$\bar{\gamma}$ , Fol. 45 b.  $\pi\omicron\gamma\omicron\epsilon\iota\eta\ \epsilon\theta\eta\pi\ \eta\tau\epsilon\ \pi\epsilon\ \pi\bar{\eta}\lambda$ . The word  $\epsilon\theta\eta\pi$  «hidden» is not translated.

$\tau\bar{m}\bar{n}\tau\omega\omicron\epsilon\dot{\iota}\chi$  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  $\text{ⲙⲓⲁⲓ}$ , AZE, AZI «life, age»; and the phrase simply means «do not waste one day of thy life».

N̄KPIKE 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.

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