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Studies in coptic lexicography.

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λΗ, Fol. 19 b. ΝΕ210ΟΥΕ ΓΑΡ Μ̄ΠΝΟΥΤΕ ΠΕ ΠΕΘΒΒΙΟΝ̄2ΗΤ Μ̄Ν ΟΥΜ̄ΝΤ-
 Ρ̄ΜΡΑΩ «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 Ⲯ] Ⲙ, Ⲯ] Ⲯ] Ⲙ.
 «Sloth» does not give the exact meaning. ΠΕ Π̄ΝΑ Μ̄ Π̄ΣΟΛ Μ̄Ν ΠΑ ΤΜ̄ΝΤ-
 ΣΑΝΚΟΤ̄Ā «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 ΤΜ̄ΝΤ....
 and made up the negative construction ΠΑΤΜ̄ΝΤ, 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 Π̄ΝΑ Μ̄ ΤΜ̄ΝΤ ΜΑΙ ΣΟΜ̄ΝΤ Μ̄Ν ΠΑ ΤΜ̄ΝΤΕΦΩΩΤ Μ̄Ν ΠΑ ΤΜ̄ΝΤΡΕΦ-
 ΩΡΚ Ν̄ΝΟΥΧ Μ̄Ν ΠΑΤ̄ΠΟΡΝΙΑ Μ̄Ν ΤΜ̄ΝΤΕΙΡ̄ΒΟΟΝΕ 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 Π̄ΝΑ Μ̄ ΤΚΕΝΟΔΟΞΙΑ Μ̄Ν ΠΑ ΤΜ̄ΝΤΛΑΒΟΙΑ2Τ 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 Μ̄Ν
 ΠΑΤΜ̄ΝΤΕΦΩΩΤ and ΠΑΤΜ̄ΝΤΡΕΦΩΡΚ Ν̄ΝΟΥΧ, etc. for the others, they
 were arranged thus Μ̄Ν ΠΑ ΤΜ̄ΝΤΕΦΩΩΤ, 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 ασωωπε θα τεγεεζουγια «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 ερατφ ḿ πνουτε «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 ḿητḗρς is translated in the *Scala* by the arabic word *حلو* or «goodness».

ḿ ḗχουοοο χε λ παῖ ουω εφχι ḿτεφμοτνεο «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. σεναπωρω θαροκ ḿου χουολς ḿσεεοβεκ ḿουφḗτ «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 ουνηοοο ḿ ḗχουεῖο is translated as «his God», but it is «a power from his God».

ḿερωεḗ ḗοοτ, does this mean : «helplessness of old age»??

ḿλ, Fol. 22 b. ḿουḿḗτ χωωρε αν πε ḗοεῖκ εḿ ḿεογουεῖω ḿπζε-
 ḿουχε λγω ḿουḿḗτεḗκε αν τε εκωαν εγκακεῖ εḿ ḿεερωε «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 ḿουḿḗτεḗκε 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. . . . ⲈϢϢⲙⲎ ⲕⲣⲟϥ Ⲉⲣⲟⲕ «and they will attribute craft to thee» should be «prepare deceit for thee».

ⲙⲐ, Fol. 25 a. ⲧⲁⲗⲓⲃⲈϢ ⲎⲎⲈⲧⲐⲐⲐⲕⲈ «the shadows of those who are martyred». The word ⲧⲐⲐⲐⲕⲈ means «to remit, to pay his debt»; see CLAUDIUS LABIV, *Dictionary*, ⲐϢⲟⲛ ⲈⲈⲈⲧⲐⲃ ⲎⲐⲐⲐⲟϥ ⲎⲧⲐⲟϥⲁⲎⲐⲙⲓⲁ ⲎⲈⲙ Ⲏⲟϥ ⲎⲈⲧⲁⲧⲟϥ (Ps. LXVIII, 5).

Ⲏⲁ, Fol. 27 b. ⲗϢⲱ Ⲏ ⲁⲕⲁⲕⲓⲣⲈⲐⲐ ⲎⲐⲈ ⲎⲎⲈⲓ ⲉⲣⲟⲟⲙⲎⲈ. — ⲎⲎⲈⲓ might be a mistake for ⲎⲎⲈ (the doves). ⲎⲈⲎⲈⲎⲈⲐ does not mean «hear curses» but «persecute».

ⲎⲈ ⲎⲐⲧ ⲎⲈⲱⲧⲎ means «to run after you».

ⲎⲈ, Fol. 28 b. ⲗⲐⲱⲧ ⲎⲈⲗ ⲎⲈⲐⲐⲟϥ ⲎⲧⲙⲎⲧⲎⲐⲟϥⲧⲈ «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. ⲎⲐⲧ ⲎⲈⲗ means «to run after, to seek».

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

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

Ⲉⲗ, Fol. 32 b. ⲙⲎⲣ ⲧⲣⲈϢⲧⲐⲐⲈⲓⲧⲈ Ⲉⲣⲟⲕ ⲕⲈ Ⲉ Ⲏⲙⲗ ⲙⲎⲕⲐⲐⲐⲙⲐⲐ ⲙⲎⲐⲟϥⲃ ⲎⲧⲁⲎⲈ ⲈⲎⲁⲗⲈⲕⲈ ⲕⲱ ⲈⲧⲃⲈ ⲎⲟϥⲁⲧⲃⲎⲎⲎⲈ «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».

ⲎⲐⲧ ⲎⲧⲐϥ ⲎⲈⲗ ⲧⲙⲎⲧⲕⲁⲣⲉⲎⲧ ⲎⲎⲈⲧⲐⲟϥⲗⲗⲃ «he fleeth before the patient endurance of the saints». ⲎⲧⲐϥ 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 ⲎⲐⲧ ⲎⲈⲗ in different places. Sometimes he translates it «run after»; sometimes «run before, flee before, run away», which is exactly the reverse. ⲎⲐⲧ ⲎⲈⲗ means «run after» or «seek», but ⲎⲐⲧ ⲈⲃⲐⲗ 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».

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

πz, Fol. 44 a. In the quotation from Rev. II, 17, the Coptic version reads πμanna 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 μ̄n π̄noyτε n̄oyμ̄n̄t̄monoxoc z̄n oyagaph «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.

πh, Fol. 44 b. εωχε κουωω εχπ̄o nax n̄ zenxrhma naī et̄o mmoole n̄toīme m̄pkw̄z̄t̄ z̄n oyμ̄n̄t̄ maīt̄o n̄zoγo h̄ z̄n oyμ̄n̄t̄eφωωt̄ h̄ z̄n oyxīn̄coñc h̄ z̄n oyειp̄ boone h̄ z̄n oyz̄ωb̄ n̄ci.x̄ εφoω̄ em̄k̄ c̄p̄c̄ εφ̄m̄φē m̄πnoyτε « 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 οῡπροcyλητοc̄ ε̄τρ̄q̄-|oειk̄ nax̄ z̄ī z̄bc̄ω̄ does not figure in the English translation and must be rendered thus : «He will give him bread and clothing».

ε̄τβε̄ τ̄m̄n̄t̄c̄ab̄z̄ht̄ x̄ē on̄ ε̄toȳ-|̄ n̄m̄man̄ ε̄t̄b̄h̄ht̄c̄ x̄ē c̄φoyz̄ ε̄z̄oȳn̄ ε̄t̄βε̄ oȳnam̄ noȳxp̄iā «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?».

oȳnam̄ therefore must be oȳ nim̄ noȳxp̄iā.

q̄, Fol. 45 b. πoȳoειn̄ εθηπ̄ n̄t̄ē n̄ē π̄nā. The word εθηπ̄ «hidden» is not translated.

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

ΝΣΕΤ̄ΜΣΕ ΕΒΙΔΩΛΟΝ Σ̄Ν ΤΕΚΠΟΛΙΣ «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.

ϣ̄λ, Fol. 46 a. ΕΦΝΕΧΤΑΠ ΕΒΟΛ Σ̄Ι ΕΙΚ «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 ΟΥΣΟΟΥ ΝΟΥΩΤ Σ̄Μ ΠΕΚΑΣΕ «do not destroy (or waste) the first day (of the week) in thy field». This is a ludicrous translation. The word λσε does not mean here «field» at all. It is the word ⲛⲟⲩ, λσε, λσι «life, age»; and the phrase simply means «do not waste one day of thy life».

Ν̄ΚΡΙΝΕ Μ̄ΠΕΚΛΟΓΙΣΜΟΣ ΕΙΤΕ ΕΚΑΝΑΧΩΡΕΙ ΕΙΤΕ ΕΚ Σ̄Ν 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*».

ϣ̄β, Fol. 46 b. λ̄ΥΡ Μ̄Ν̄ΤΡΕ Σ̄ΛΛΩΤ 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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