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BIFAO 14 (1918), p. 57-64

Dr Georgy P. G. Sobhy

Studies in coptic lexicography.

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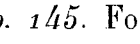
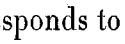
Dr GEO. P. G. SOBHY.

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.*

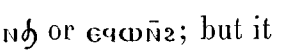
In this paper I shall give a few notes about a very interesting manuscript edited and translated by Dr. Budge in his volume entitled *Coptic Apocrypha in the Dialect of Upper Egypt.* This manuscript is numbered British Museum, Oriental n° 7024 and is entitled the *Instructions of Apa Pachomios the Archimandrite.*

Title p. 145. For the name Pachome, , ⲡⲁϧⲱⲙ, ⲡⲁⲭⲟⲙ, 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 ϵτβϵ and ϵχωn and ϵ2ραϊ 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 ϵβωñ2 with an β. It must be remembered that the name comes from , and ought to have been transcribed ϵφωnϕ or ϵφωñ2; 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 ϵγωñ2 or ϵβωñ2 in Coptic, both pronounced *aouônāh*.

$\overline{\lambda\epsilon}$, Fol. 18 *b*. 2ñ παϊ λπnογτϵ, etc. : «for this» would be a better translation than «in this matter» of the author.

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

τωβϵ ñ nϵκρ̄ñ ñ†mϵ ntak ϣ̄πτωωρϵ ñmoq «stimulate him that dwelleth in thee of whom thou art the sponsor»; nϵκρ̄ñ ñ†mϵ means «who dwelleth in thy city».

$\overline{\lambda z}$, Fol. 19*a*. nϵ2moτ γαρ τηρογ τmn̄τ2ρω̄ 2ητ τϵ τϵ ϣασ-ϭολπογ nak ϵβολ ñτα nϵτογααβ ρ̄2ρω̄)2ητ λγmατϵ ñ nϵρητ «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 χϵϵκnαχι ñογκλομ ñαττακο. This phrase is left without translation in the English text; it means : «thou believest, and thou shalt take an indestructible crown».

ταmïον means more properly «habitation».

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ⲭⲏ, Fol. 19 *b*. ⲛⲉⲥⲓⲟⲟⲩⲉ ⲅⲁⲣ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲉⲑⲃⲃⲓⲟⲛϩⲏⲧ ⲙ̄ⲙⲛ ⲟⲩⲙⲛ̄ⲧⲣ̄ⲙⲣⲁϣ « 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.

ⲭⲑ, Fol. 20 *a*: I think ⲥⲁⲃϩⲏⲧ means « weakness of heart » or « cowardice ». The original form of the word ⲥⲁⲃ Boh. ϫⲱⲃ is 𓄿𓂝𓅱, 𓄿𓅱𓂝𓅱. « Sloth » does not give the exact meaning. ⲡⲉ ⲡⲛⲁ ⲙ̄ ⲡⲥⲟⲗ ⲙ̄ⲙⲛ 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 ⲡⲛⲁ ⲛ̄ ⲧⲙ̄ⲛⲧ ⲙⲁⲓ ϩⲟⲙ̄ⲛⲧ ⲙ̄ⲙⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲉⲫⲱⲱⲧ ⲙ̄ⲙⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲣⲉϥⲱⲣⲕ ⲛ̄ⲛⲟⲩϫ ⲙ̄ⲙⲛ ⲡⲁⲧ̄ⲡⲟⲣⲛⲓⲁ ⲙ̄ⲙⲛ ⲧⲙ̄ⲛⲧⲉⲓ̄ⲣⲃⲟⲟⲛⲉ ⲫⲁⲩⲙⲟⲟⲩⲉ, 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 ⲡⲛⲁ ⲛ̄ⲧⲕⲉⲛⲟⲗⲟϫⲓⲁ ⲙ̄ⲙⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲗⲁⲃⲟⲓⲁϩⲧ ⲫⲁⲩ, 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 ⲙ̄ⲙⲛ ⲡⲁⲧⲙ̄ⲛⲧⲉⲫⲱⲱⲧ and ⲡⲁⲧⲙ̄ⲛⲧⲣⲉϥⲱⲣⲕ ⲛ̄ⲛⲟⲩϫ, etc. for the others, they were arranged thus ⲙ̄ⲙⲛ ⲡⲁ ⲧⲙ̄ⲛⲧⲉⲫⲱⲱⲧ, 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 ⲗⲁⲃⲟⲓⲁϩⲧ must be ⲗⲁⲃⲙⲁϩⲧ.

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ⲙ̄, Fol. 20 *b*. ⲉⲃⲟⲗϫⲉ ⲁⲥⲱⲱⲡⲉ ⲉⲁ ⲧⲉⲩⲉⲍⲟⲩⲥⲓⲁ «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».

ⲙⲁ̄, Fol. 21 *a*. ⲉⲓⲱⲁⲛ ⲡⲱⲧ ⲁⲉ ⲉⲣⲁⲧⲫ 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 ⲙⲛ̄ⲧⲭ̄ⲣ̄ⲥ̄ is translated in the *Scala* by the arabic word ﺧﻴﺮ or «goodness».

ⲛ̄ ⲅ̄ⲭⲟⲟⲥ ϫⲉ ⲁ ⲡⲁⲓ̈ ⲟⲩⲱ ⲉⲫⲭⲓ ⲛ̄ⲧⲉⲫⲙⲟⲧⲛⲉⲥ «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???'».

ⲙⲃ̄, Fol. 21 *b*. ⲥⲉⲛⲁⲡⲱⲣⲡ ⲍⲁⲣⲟⲕ ⲛ̄ⲟⲩ ϫⲟⲟⲗ̄ⲥ̄ ⲛ̄ⲥⲉⲍⲟⲃⲥ̄ⲕ̄ ⲛⲟⲩⲫⲓⲛ̄ⲧ̄ «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 ⲟⲩⲛⲥⲟⲙ ⲙ̄ ⲡ̄ⲫⲭⲟⲉⲓⲥ is translated as «his God», but it is «a power from his God».

ⲡⲥⲣⲱⲱⲍⲛ̄ ⲧⲥⲟⲧ, does this mean : «helplessness of old age»??

ⲙⲁ̄, Fol. 22 *b*. ⲛⲟⲩⲙ̄ⲛ̄ⲧ ϫⲱⲱⲣⲉ ⲁⲛ ⲡⲉ ⲧⲟⲉⲓⲕ ⲍⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙ̄ⲡⲍⲉⲛⲟⲩⲫⲉ ⲁⲩⲱ ⲛ̄ⲟⲩⲙⲛ̄ⲧⲍⲏⲕⲉ ⲁⲛ ⲧⲉ ⲉⲕⲱⲁⲛ ⲉⲓⲧⲕⲁⲕⲉⲓ̈ ⲍⲙ̄ ⲡⲉⲥⲣⲱⲱⲍ «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 ⲛⲟⲩⲙⲛ̄ⲧⲍⲏⲕⲉ ⲁⲛ ⲧⲉ ⲉⲕⲱⲁⲛⲉⲓⲧⲕⲁⲕⲉⲓ̈, 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*. . . . . ⲉⲩⲥⲙⲛ ⲕⲣⲟϥ ⲉⲣⲟⲕ « and they will attribute craft to thee » should be « prepare deceit for thee ».

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

ⲛⲁ, Fol. 27 *b*. ⲁⲩⲱ ⲛ̄ ⲁⲕⲁⲕⲓⲣⲉⲟⲥ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲓ ⲫⲣⲟⲟⲙⲡⲉ. — ⲛⲛⲉⲓ might be a mistake for ⲛ̄ⲛⲉ (the doves). ⲛⲉⲫⲛⲉⲫ 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 ».

ⲍⲁ, Fol. 31 *a*. ⲕⲁⲥⲕ̄ⲥ means « whisper in ear, persuade », and in vulgar Arabic it is often said وسوس في ذنّ.

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

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

ⲕⲣⲏⲥⲓⲥ means here «judgment».

ⲍⲉ, Fol. 33 *b*. ⲧⲱⲓ ⲱⲁⲛⲧⲉ ⲛⲉⲓⲓⲥⲓⲥ 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.).

ⲟ, Fol. 35 *b*. ⲓⲓ ⲓⲓ ⲡⲁⲉⲉⲓⲛ. Could ⲡⲁⲉⲉⲓⲛ be ⲡⲁⲗⲓⲛ «steel» with the elimination of ⲓⲓ which is certainly redundant?

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

ⲁⲕⲉⲓⲙⲉ ⲟⲉ ⲧⲉⲛⲟⲩ ⲭⲉ ⲙⲛ̄ ⲡⲉⲧⲟ ⲛ̄ⲛⲟⲩ ⲉ†ⲣⲏⲛⲏ ⲓⲱⲥ ⲧⲉ ⲉⲧⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲉⲣⲉ ⲡⲉⲓ 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».

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

ⲟⲍ, ⲙⲁⲣⲛ̄ ⲙⲟⲕⲓⲛ̄ ⲭⲉⲱⲁⲣⲉ ⲧⲙⲟⲕⲓⲥ̄ ⲟ̄ⲙⲕⲉ ⲡⲭⲱⲓⲙ «let us therefore afflict ourselves for sorrow bringeth low impurity». ⲟ̄ⲙⲕⲉ means «punish, chastise». «For sorrow chastiseth impurity».

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

ⲡⲅ, Fol. 42 *a*. ⲥⲁⲓⲙⲥ̄ = corn-stalk??

ⲡⲗ, Fol. 42 *b*, p. 169. ⲟⲩⲓⲏⲩ ⲡⲉⲧⲙⲟⲕⲓⲥ̄ «soberness is beneficial»; ⲙⲟⲕⲓⲥ̄ does mean sometimes «continence, mortification» (see Cl. Labib, *Dictionary,* under ⲙ̄ⲕⲁⲓ).

ⲡⲉ, Fol. 43 *a*. ⲁⲥ̄ⲣⲣ̄ⲣⲟ ⲛ̄ⲟⲓ ⲧⲡⲟⲣⲛⲓⲁ ⲓⲓⲧⲙ̄ ⲡⲉⲉⲓⲛⲧⲥⲁⲣⲝ̄ «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 ⲡⲥⲉⲓ 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. ⲉⲱⲭⲉ ⲁⲛⲉⲣⲏⲧ ⲙⲛ ⲡⲛⲟⲩⲧⲉ ⲛⲟⲩⲙⲛⲧⲙⲟⲛⲟⲭⲟⲥ ⲉⲛ 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*. ⲉⲱⲭⲉ ⲕⲟⲩⲱⲱ ⲉⲭⲡⲟ ⲛⲁⲕ ⲛ̄ ⲉⲛⲭⲣⲏⲙⲁ ⲛⲁⲓ ⲉⲧⲟ ⲙⲙⲟⲟⲩⲉ ⲛ̄ⲧⲟⲓⲙⲉ ⲙ̄ⲡⲕⲱⲥⲧ ⲉⲛ ⲟⲩⲙⲛⲧ ⲙⲁⲓⲧⲟ ⲛ̄ⲥⲟⲩⲟ ⲏ ⲉⲛ ⲟⲩⲙⲛⲧⲉⲫⲱⲱⲧ ⲏ ⲉⲛ ⲟⲩⲭⲓⲛⲟⲛⲥ ⲏ ⲉⲛ ⲟⲩⲉⲓⲣ ⲃⲟⲟⲛⲉ ⲏ ⲉⲛ ⲟⲩⲥⲱⲃ ⲛ̄ⲑⲓⲭ ⲉⲫⲟⲱ ⲉⲙⲕ ⲥ̄ⲣⲫⲉ ⲉⲱⲙⲫⲉ 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.

ⲡⲑ, Fol. 45 *a*. After ⲟⲩⲡⲣⲟⲥⲩⲗⲏⲧⲟⲥ ⲉⲧⲣⲫ†ⲟⲉⲓⲕ ⲛⲁϥ ⲉⲓ ⲉⲃⲥⲱ does not figure in the English translation and must be rendered thus : «He will give him bread and clothing».

ⲉⲧⲃⲉ ⲧⲙⲛ̄ⲧⲥⲁⲃⲏⲧ ⲭⲉ ⲟⲛ ⲉⲧⲟⲩ† ⲛ̄ⲙⲙⲁⲛ ⲉⲧⲃⲏⲏⲧⲥ ⲭⲉ ⲥⲱⲟⲩⲥ ⲉⲥⲟⲩⲛ 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 ⲡⲛⲁ. The word ⲉⲑⲏⲡ «hidden» is not translated.

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

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ⲛⲥⲉⲧⲙ̄ⲙⲉ ⲉⲉⲓⲁⲱⲗⲟⲛ ⲉⲛ̄ ⲧⲉⲕⲡⲟⲗⲓⲥ «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.

ϥ̄ⲭ̄, Fol. 46 *a*. ⲉϥⲛⲉⲭⲧⲁⲡ ⲉⲃⲟⲗ ⲉⲓ̈ 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 ⲟⲩⲉⲟⲟⲩ ⲛ̄ⲟⲩⲱⲧ ⲉⲙ̄ ⲡⲉⲕⲁⲉ «do not destroy (or waste) the first day (of the week) in thy field». This is a ludicrous translation. The word ⲁⲉⲉ does not mean here «field» at all. It is the word , ⲁⲉⲉ, ⲁⲉⲓ «life, age»; and the phrase simply means «do not waste one day of thy life».

ⲛ̄ⲧⲕⲣⲓⲛⲉ ⲙ̄ⲡⲉⲕⲗⲟⲅⲓⲥⲙⲟⲥ ⲉⲓⲧⲉ ⲉⲕⲁⲛⲁⲭⲱⲣⲉⲓ ⲉⲓⲧⲉ ⲉⲕ ⲉⲛ̄ 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*».

ϥ̄ⲃ̄, Fol. 46 *b*. ⲁ ϔⲣ ⲙ̄ⲛ̄ⲧⲣⲉ ⲥⲁⲗⲱⲧ 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. Sobhy.

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