Chariton and Coptic

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Knowledge of Coptic, its linguistic analysis and the literature that survives in it, furthers our understanding of two passages in Chariton, removing the need to tamper with the text of the first, and supporting emendation of the second.

(1) 7. 5. 5 (p. 105. 4 Blake') αὐτή δὲ ἦν ᾧ Καλλιρόη ἀπαντήσασα πρώτη Περσίδων.

Cobet proposed insertion of ἦ, paleographically easy but linguistically unnecessary. The pattern of expression, ἦν . . . ἀπαντήσασα, invites comparison with that studied by H. B. Rosén, “Die ‘zweiten’ Tempora des Griechischen: Zum Prä dikatsausdruck beim griechischen Verbum,” Museum Helveticum 14 (1957), pp. 133–54. Thanks to the efforts of H. J. Polotsky,2 whose work serves as the basis for Rosén’s investigation, we know that Coptic employs two special constructions in order to give prominence to an element of a sentence other than its verb; the choice between these constructions depends on whether the emphasis is on an adverbial phrase (resulting in a so-called “second

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1 W. E. Blake, Charitonis Aphrodisiensis de Chaerea et Callirhoe amatoriarum narrationum libri octo (Oxford 1938).

2 See especially Études de syntaxe copte (Cairo 1944), of which pp. 20–96 deal with “les temps seconds” and include a sketch of the cleft sentence (57–65). Polotsky expanded his treatment of the latter in “Nominalsatz und Cleft Sentence im Koptischen,” Orientalia 31 (1962), 413–30, which appeared after Rosén’s article. Both of Polotsky’s studies are reprinted in his Collected Papers (Jerusalem 1971), pp. 102–207 and 418–35, respectively.
tense") or on a subject or object (resulting in a cleft sentence). Thus, if in the hypothetical utterance
\[
\text{πρωμε ὐνη2 ἡν πχι}
\]
The-man stays in-the-house
special prominence is to be given to the adverbial phrase, the following transformation appears:
\[
\text{ἐρὴ πρωμε ὐνη2 ἡν πχι}
\]
The-fact-that-/is in-the-house the-man-stays
I.e. It is in the house that the man stays (Second Tense)
If, in the same utterance, the emphasis falls upon the subject, a different construction is used:
\[
\text{πρωμε π(ε) ετονη2 ἡν πχι} \rightarrow \text{πρωμε πετονη2 ἡν πχι}
\]
The-man-is who-stays in-the-house
I.e. It is the man who stays in the house (Cleft Sentence)\(^3\)

Rosén shows convincingly that Ancient Greek too has a means of shifting emphasis away from the verb (apart from use of particles and modification of word-order), viz. replacement of the verb with a periphrasis involving εἰμι and a participle. E.g. ὁ ἀνθρωπός μένει ἐν τῇ οἰκίᾳ may be converted into ὁ ἀνθρωπός ἐστι μένων ἐν τῇ οἰκίᾳ, which can mean either “it is in the house that the man stays” (cf. Herodotus\(^4\) I. 146. 3 ταῦτα δὲ ἤν γινόμενα ἐν Μιλήτῳ “it was at Miletus that these events took place”\(^5\)) or “it is the man who stays in the house” (cf. III. 63. 4 οἱ μάγοι εἰσὶ τοι ἑπανεστῆτες “ce sont les mages, qui se sont soulevés contre toi”\(^6\)). Regarding this second Herodotean passage, Rosén writes: “der von den Herausgebern gemachte Zusatz von ἵνα nach τοι ist also [i.e. after a list of similar passages] nicht angebracht” (147). The structural similarity between οἱ μάγοι εἰσὶ τοι ἑπανεστῆτες and αὐτὴ δὲ ἤν Καλλιρόη ἑπανατήσασα in Chariton is striking, and the latter passage no more requires ἵνα after ἤν than

\(^3\) For numerous examples of both second tenses and cleft sentences in Coptic, see the studies of Polotsky cited in the preceding note, and see also notes 4 and 7 below.

\(^4\) Rosén concentrates on Herodotus, but on pp. 151–53 he suggests that his observations apply to Ancient Greek in general; cf. also Acts 25:10 ἵστως ἐπὶ τοῦ βῆματος; Καίσαρος εἰμι, rendered in Coptic as

\[
\text{ΣΙΑΣΕΡΑΤ} \text{ εi} \text{πη} \text{να ἹΠΙΡΡΟ}
\]
“it is at the court of Caesar that I stand” (see Polotsky, Études, p. 44); for ἵστως ... εἰμι note Rosén’s remark “dass ... kein Zwang besteht, die beiden Komponenten der zusammengesetzten Form zu juxtaponieren. Auch die Ordnung der Komponenten ist beliebig” (p. 137). See also note 7 below.

\(^5\) Rosén, p. 146; the translation is by Rawlinson (Rosén, p. 141).

\(^6\) Rosén, p. 147; the translation is by Legrand (Rosén, p. 141).
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does the former need τοι (οί). For Chariton’s usage elsewhere, note especially 8. 6. 9 (p. 122. 5) αὐτὸς γὰρ ἤν πεπιστευμένος τὸν ἄλλον στόλον ἀπὸ Κύπρου. ⁷

(2) 7. 5. 9 (p. 105. 22–23) καὶ εὐθὺς ἔργον ἐγένετο ὁ λόγος.

Hercher conjectured ἐγένετο for the manuscript reading ἐγένετο. A precise parallel in support of ἐγένετο appears in the Coptic Gnostic Treatise On the Origin of the World (Nag Hammadi Codex II 116. 3–4):

ΠΤΕΥΝΟΥ ΑΝΕΓΩΜΑΧΕ ΩΜΗ ΠΟΥΕΡΓΟΝ

immediately her word became a deed.

The use of Perfect I in Coptic shows that its Vorlage had ἐγένετο; ἐγένετο would have resulted in

ΠΤΕΥΝΟΥ ΗΡΕΠΕΝΓΟΜΑΧΕ ΩΜΗ ΠΟΥΕΡΓΟΝ

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⁷ Cf. also St. Athanasius, Vita Antonii (Migne, PG 26 1887 912 A 14-15) ὁ δὲ κύρος ἢν αὐτὸν φυλάττων, which the excellent Coptic translation (for which see my article in Greek, Roman and Byzantine Studies 12 [1971], pp. 59–64) renders as a cleft sentence:

ΠΧΟΙΚ ΑΕ ΠΕΝΤΑΧΩΡΕΣ ΕΡΩ

“and it was the Lord who guarded him” (G. Garitte, S. Antonii vitae versio sahidica, CSCO 117, Scrip. copr. 4. 1 [1949], 53. 14–15).
