

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.

(I) 7. 5. 5 (p. 105. 4 Blake¹) αὕτη δὲ ἦν <ἦ> 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 Prädikatsausdruck 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

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

ΠΡΩΜΕ ΟΥΗΖ ΖΨ ΠΗΙ
The-man stays in-the-house

special prominence is to be given to the adverbial phrase, the following transformation appears:

ΕΡΕ ΠΡΩΜΕ ΟΥΗΖ ΖΨ ΠΗΙ
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:

ΠΡΩΜΕ Π(Ε) ΕΤΟΥΗΖ ΖΨ ΠΗΙ → ΠΡΩΜΕ ΠΕΤΟΥΗΖ ΖΨ ΠΗΙ
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 εἰμί and a participle. E.g. ὁ ἄνθρωπος μένει ἐν τῇ οἰκίᾳ may be converted into ὁ ἄνθρωπος ἐστὶ μένων ἐν τῇ οἰκίᾳ, which can mean either “it is in the house that the man stays” (cf. Herodotus⁴ I. 146. 3 ταῦτα δὲ ἦν 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 τοὶ ἐπανεστεῶτες “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 <οἱ> nach τοὶ ist also [i.e. after a list of similar passages] nicht angebracht” (147). The structural similarity between οἱ μάγοι εἰσὶ τοὶ ἐπανεστεῶτες and αὕτη δὲ ἦν Καλλιρόη ἀπαντήσασα in Chariton is striking, and the latter passage no more requires <ἦ> after ἦν 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 ἐστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, rendered in Coptic as

ΕΙΛΖΕΡΑΤ ΖΙ ΠΒΗΜΑ ΠΠΡΟ

“it is at the court of Caesar that I stand” (see Polotsky, *Études*, p. 44); for ἐστὼς . . . εἰμι note Rosén’s remark “dass . . . kein Zwang besteht, die beiden Komponenten der zusammengesetzten Form zu juxtaaponieren. 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).

does the former need *τοι* <*οί*>. For Chariton's usage elsewhere, note especially 8. 6. 9 (p. 122. 5) *αὐτὸς γὰρ ἦν 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 *ἐγίνετο*. 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):

ἮΤΕΥΗΟΥ ΔΠΕΣΩΔΑΧΕ ΩΩΠΕ ἸΟΥΕΡΓΟΝ

immediately her word became a deed.

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

ἮΤΕΥΗΟΥ ΠΕΡΕΠΕΣΩΔΑΧΕ ΩΩΠΕ ἸΟΥΕΡΓΟΝ .⁸

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⁷ Cf. also St. Athanasius, *Vita Antonii* (Migne, *PG* 26 [1887] 912 A 14–15) ὁ δὲ κύριος ἦν 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:

ΠΧΟΕΙC ΔΕ ΠΕΗΤΔϨΔΡΕϨ ΕΡΟϨ

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

⁸ Cf. Polotsky, “The Coptic Conjugation System,” *Orientalia* 29 (1960), 396 §9 (= *Collected Papers*, p. 242).

