

# The linguistic synonymy phenomenon of Coptic words and their Greek equivalent through the published Coptic documents

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## The linguistic synonymy phenomenon of Coptic words and their Greek equivalent through the published Coptic documents

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### **Abstract**

The present research addresses a study one of the common linguistic phenomena in Coptic documents, which is represented in using linguistic synonyms between Coptic words and their Greek equivalents to express the same meaning.

The research follows the linguistic analysis methodology for each synonym in terms of defining the meaning, classifying it grammatically and its linguistic derivation depending on the specialized Coptic and Greek dictionaries, then focus on these synonyms in published Coptic documents and then giving examples of them, and these synonyms will be divided into sets according to their types and uses, taking into account the alphabetical order in their study.

The research aims primarily to conduct a comparative analytical study of these synonyms through the documents to determining the types of these synonyms and clarifying the subtle semantic differences between them.

finding the reasons for the prevalence of this phenomenon, trying to find out some writing styles which common among the Copts, in addition to trying dating this phenomenon. Finally, the research hopes to be a nucleus for preparing a dictionary for the Coptic language that presents the material of its words according to the Coptic synonyms and their Greek equivalents.

**Keywords:** Coptic, Greek, Linguistic phenomenon, Synonyms, verbs, nouns, expressions.

### **Introduction**

Synonymy in general is a type of semantic relationship among words that can be applied to two or more words that share one meaning, what is interesting is that the Coptic language borrowed words from the Greek language, although it has their equivalents. This negates what is commonly known that the Copts' use of Greek vocabulary in their documents came to fill the deficit of some linguistic connotations that cannot be expressed in their language, which raises the question of why the Copts borrowed these synonyms? Hence the importance of this research, whose study is based on finding the reasons for using these Greek synonyms in Coptic documents. This study is divided into two main parts: complete synonym, partial synonym, and several other divisions fall under them according to the nature of these synonyms.

## I. Complete Synonyms

It is a kind of Coptic and Greek synonyms that are completely identical in meaning, which can be divided into several types according to the user of both synonyms as follows:

### 1) Educational Synonyms

In this group, the Greek synonyms came one time only in Coptic documents, which is evident from studying the documents that they are either list as a type of teaching Greek language or that they are part of the Greek words dictionary which consists for the most of Greek words with their Coptic and Arabic equivalents. where the Copts made lists of the names of different things and topics to facilitate the writing process when a person needed a word that he was missing while writing a letter, a document, or something else, he would search in one of these lists contain words for the Coptic and Greek languages used in daily dealings by the Copts, and sometimes there is a synonym for the word in Arabic.

- **ⲁϥ** noun means "fly", Egy. from "ʿff" (Westendorf, 1977), EX: ⲁϥ ⲛⲉβⲓⲱ, the Greek equivalent "**ⲙⲁϣ**" from "μύα" (Förster, 2002), EX: ⲙⲁϣ . ⲛⲁϥ. (Crum, 1905)
- **ⲃⲁϣⲟϣ** noun means "rue", Egy. from "bšwš" (Vycichl, 1983), EX: ⲉⲣⲉ ⲛⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ̄ ⲱⲉϥⲉ ⲃⲁϣⲟϣ (Chassinat, 1921) the Greek equivalent "**ⲛⲏⲕⲁⲛⲱⲛ**", from "πήγανον" (Förster, 2002), EX: ⲛⲏⲕⲁⲛⲱⲛ. (Rémondon, 1965)
- **ⲙⲛⲧⲣⲙⲉⲓ** expression means "freedom" (Crum, 1939), Egy. from "mdt rmt-nmḥ" (Černy, 1976), consist of ( ⲙⲛⲧ: prefix forming abstract nouns, ⲣⲙⲉⲓ: noun means "free person" (Crum, 1939)), EX: ⲉⲗⲉϥⲑⲉⲣⲓⲁ ⲧⲉ ⲧⲙⲛⲧⲣⲙⲉⲓ (Crum, 1902), the Greek equivalent "**ⲉⲗⲉϥⲑⲉⲣⲓⲁ**", from "ἐλευθερία" (Förster, 2002), EX: ⲉⲗⲉϥⲑⲉⲣⲓⲁ ⲧⲉ ⲧⲙⲛⲧⲣⲙⲉⲓ. (Crum, 1902)
- **ⲛⲣⲱⲙⲉ ⲛⲥⲁⲃⲉ** expression means "wise", Egy. consist of ( ⲛⲣⲱⲙⲉ: noun means "man" (Crum, 1939), from "rmt" (Černy, 1976), ⲛⲥⲁⲃⲉ: adjective means "wise" (Crum, 1939), from "sb3w" (Černy, 1976)), EX: ⲣⲟⲥⲧⲉ ⲛⲣⲱⲙⲉ ⲛⲥⲓⲒⲏ ⲫⲣⲟⲛⲓⲙⲟⲥ ⲧⲉ ⲛⲣⲱⲙⲉ ⲛⲥⲁⲃⲉ ⲉⲗⲉϥⲑⲉⲣⲓⲁⲧⲉ (Crum, 1902), the Greek equivalent "**ⲫⲣⲟⲛⲓⲙⲟⲥ**", from "φρόνιμος" (Förster, 2002), EX: ⲣⲟⲥⲧⲉ ⲛⲣⲱⲙⲉ ⲛⲥⲓⲒⲏ ⲫⲣⲟⲛⲓⲙⲟⲥ ⲧⲉ ⲛⲣⲱⲙⲉ ⲛⲥⲁⲃⲉ ⲉⲗⲉϥⲑⲉⲣⲓⲁⲧⲉ. (Crum, 1902)
- **ⲥⲁ** noun means "trader, seller", Egy. from "s" (Vycichl, 1983), EX: ⲛⲉⲥⲁⲓⲧⲥⲟⲟϥⲏ ⲛⲉⲥⲁⲛⲕⲣⲁⲙⲛⲓⲧⲏⲥ (Hasitzka, 1987), the Greek equivalent "**ⲛⲧⲁⲧⲏⲥ**", from "πράτης" (Förster, 2002)", EX: ⲛⲉⲛⲧⲁⲧⲏⲥ. (Hasitzka, 1987)
- **ϣⲁⲏⲏ** noun means "garlic", Egy. from "ḥtn" (Vycichl, 1983), EX: ⲑⲏⲟ ⲱⲁⲏⲏ ⲓⲛⲉⲓ, the Greek equivalent "**ⲥⲟⲣⲓⲁ**" from "σκόρδον" (Förster, 2002), EX: ⲥⲟⲣⲓⲁ ϣⲁⲏⲏ. (Rémondon, 1965)
- **ⲓⲁⲗⲟϥ** noun means "spider" (Crum, 1939), Loan-word from Semitic (Černy, 1976), EX: ⲁⲣⲁϣⲏⲏ ⲓⲁⲗⲟϥ (Crum, 1905), the Greek equivalent "**ⲁⲣⲁϣⲏⲏ**" from "μοναστήσιον" (Förster, 2002), EX: ⲁⲣⲁϣⲏⲏ ⲓⲁⲗⲟϥ. (Crum, 1905)

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### 2) Synonyms for preventing repetition and emphasize the meaning

This set includes numbers of Coptic and Greek synonyms that exactly match whether in their meaning and use, but it was noticed through the study of documents that the use of the Coptic synonym is the basis for expressing the intended meaning, and when the writer wants to confirm or repeat the meaning in the same document, he often used the Greek equivalent for it.

- **αμαρτε** verb means "prevail" (Crum, 1939), Egy. from "imḥti" (Černy, 1976), EX: εταμαρτε εχων τενοϋ (Crum, 1912), the Greek equivalent "**αρχεισθαι**", from "ἄρχω" (Förster, 2002), EX: εϋαρχεισθαι επκαστρον πηημε. (Crum, 1912)
- **ηρπ** noun means "wine", Egy. from "irp" (Vycichl, 1983), EX: + τι ωομτε μφορhc ηηρπ (Crum, 1922), the Greek equivalent "**οινϋ**", from "οἶνος" (Förster, 2002), it was mostly used only when the writer wants to repeat the same amount of wine again (Walaa, 2021), for example in working documents when the wine is part of the wage, EX: οι, κηδ κδ cϋη τρυϋτι,. (Till, 1956), it is noted that the abbreviated form was followed as a method in writing this word.
- **ιωτ** noun means "barley", Egy. from "it" (Westendorf, 1977), EX: περτοϋ η̄ ιωτ (Crum, 1922), the Greek equivalent "**κρθαριν**", from "κριθάριον" (Förster, 2002), EX: ραπαβεκη τερομπε ησι, αρτ ις κρθ η (Till, 1956), it was noted that the word κρθαριν is always used in its abbreviated form except one document, which is a list of a group of Greek words with their Coptic equivalent. (Rémondon, 1965)
- **ηεζ** noun means "oil", Egy. from "nhḥ" (Westendorf, 1977), EX: η̄ρτοβ η̄σοϋο οϋᾱιπε η̄ηεζ κατα ρομπε (Crum, 1921) the Greek equivalent "**ελαιτ**", from "ἔλαιον" (Till, 1956), EX: ς ελαιτ; η̄ραψ cαηηεζ ελαι,. (Till, 1958)
- **ηοβε** noun means "sin", Egy. from "nby" (Vycichl, 1983), EX: ηεκω ηαν εβοδ μηηοβε ηη παραβασιc ητανωωπε ηρηητc (Crum, 1912), the Greek equivalent "**παραβασιc**", from "παράβασις" (Förster, 2002), EX: ηοοc ηε ωαϋ μοϋ αιρπηεεϋε μηηοβε ηη παραβασιc. (Crum, 1912)
- **σοπεπ** verb means "pray – intercede" (Crum, 1939), Egy. from "spr" (Černy, 1976), EX: ερε μμοοϋ ρμ περτοποc ηραρ ησοπ εισοπεπ μμοϋ (Crum, 1912), the Greek equivalent "**πρεcβα**", from "πρεcβεία" (Förster, 2002), EX: ηεπρεcβεια ητε θεοτοc μαρια (Hasitzka, 1993); ωαρεηεϋσοπεπ αϋω ηεϋπρεcβεια ετοϋααβ ηι ρμοτ (Crum, 1912), Both synonyms were restricted to the use of blessed formulas.
- **σοϋο** noun means "wheat" (Crum, 1939), Egy. from "swt" (Černy, 1976), EX: ησοοϋ ηρτοϋ ησοϋο (Crum, 1905), the Greek equivalent "**σιτοc**", from "σίτος" (Förster, 2002), EX: ραπαβεκη τερομπε ησι, αρτ ις . (Till, 1956)

The Greek word **σιτοc** is used often when the writer wants to repeat the same amount of wheat, especially in working documents when the wheat is part of the wage.

- **πᾶχος** noun means "power" (Crum, 1939), Egy. from "ty dr" (Černy, 1976), EX: **μνπεκρατος** ἄνω **πᾶχος** **μντδιδανομη** **νηχισοογε** (Crum, 1912), the Greek equivalent "**κράτος**", from "**κράτος**" (Förster, 2002), EX: **μνπεκρατος** ἄνω **πᾶχος** **μντδιδανομη**. (Crum, 1912)
- **ωνη** noun means "life", Egy. from "nh" (Westendorf, 1977), EX: **χεοϋνηεπε** **πᾶωνη** ἄνω **†ωογειτ** **ηπᾶβιος** (Crum, 1912), the Greek equivalent "**βιος**", From "**βίος**" (Förster, 2002), EX: **πβιος** **μπικοςμος**. (Crum, 1902)
- **ωᾶεπερ** expression means "eternal", Egy. consist of ( **ωᾶ**: preposition means "toward" (Crum, 1939), from "r-š3" (Černy, 1976), **επερ**: noun means "eternity" (Crum, 1939), from "nhh" (Černy, 1976)), EX: **ημ** **πειμοναστηριον** **ετουααβ** **ωᾶεπερ** **αιτ** **παογοει** (Crum, 1912), the Greek equivalent "**αιωνειον**", From "**αίώνιος**" (Förster, 2002), EX: **ηικατοχη** **ηαιωνιον**. (Crum, 1912)
- **ωῖνε** verb means "greet", Egy. from "šny" (Černy, 1976), EX: **ειεραϊ** **ειωῖνε** **επαμερατε** (Crum, 1926), the Greek equivalent "**ασπαζεα**", from "**ἀσπάζομαι**" (Förster, 2002), EX: **τηασπζε** **μμοκ** (Biedenkopf – Ziehner, 2000); **τηωῖνε** ἄνω **τηασπασε**. (Crum, 1926)
- **σομ** noun means "power", Egy. from "gm" (Černy, 1976), EX: **ωπειτοπος** **ωετεεβομ** **ωετεε** **τυηαμικ** **ετουααβ**. (Stefanski, 1952), the Greek equivalent "**δυναμικ**", From "**δύναμις**" (Förster, 2002), EX: **ωπειτοπος** **ωετεε** **δυναμικ** **ετουααβ**. (Stefanski, 1952)

### **3) Synonyms as a kind of polyphony of one meaning used according to the preferences of writer**

This set includes numbers of Coptic and Greek synonyms were well known to the Copts and both words were common in documents, which are absolutely interchangeable in any contexts thus capable of being used to substitute one another without any noticeable difference in their meanings or uses, therefore both were used according to the writer's preferences, and each words were appeared in different documents as a kind of multiple expression of one meaning, an addition to this considered one of the writing methods used by the Copts.

- **βλαχε** noun means "sherd", Egy. from "blq" (Vycichl, 1983), EX: **†** **στοιχε** **ε†βελχε** (Crum, 1902), the Greek equivalent "**βλαξ**" from "**πλάξ**", (Förster, 2002), EX: **αιερα** **πειπλαξ**. (Leipoldt, 1904)
- **θνο** verb means "hire", Egy. from "dit hn" (Černy, 1976), EX: **ακθνοι** **ετραρρωβ** (Crum, 1902), the Greek equivalent "**μισθοϋ**", from "**μισθωω**" (Förster, 2002), EX: **ειμισθοϋ** **νητη** **ωομτε** **ηρομπε**. (Till, 1958)
- **κιμ** verb means "move", Egy. from "km3" (Vycichl, 1983), EX: **ηπδιμ** **ηητκαε** **ηηανη** **ηηετκιμ** **μνπετκιμ** **αν** (Crum, 1912), the Greek equivalent "**κινητον**", from "**κινητός**" (Förster, 2002), EX: **ερε** **ταργποστασις** **τηρς** **ειτε** **κινητον** **ειτε** **ακινητον** **ειτε** **αυτοκινητον** **ηυποκειθα**. (Satzinger, 1968)

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- **ⲙⲁⲓⲛⲟⲩⲧⲉ** expression means "loving god", Egy. consist of ( ⲙⲁⲓ: prefix means "loving" , from "mr" (Černy, 1976) used with nouns to forming adjective (Crum, 1939), ⲛⲟⲩⲧⲉ: noun means "god", from "ntr" (Vycichl, 1983)), EX: ⲁⲛⲟⲕ ⲓⲁⲕⲱⲖ ⲛⲟⲩⲣⲉ ⲛⲃⲁⲩⲉⲓⲃ ⲛⲙⲟⲛⲟⲫⲟⲥ ⲙⲛⲉⲓⲃⲓⲁⲥ ⲛⲙⲁⲓⲛⲟⲩⲧⲉ ⲙⲛⲓⲥⲟⲥ (Crum, 1912), the Greek equivalent "**θεοφιλέστατος**", from "θεοφιλέστατος" (Förster, 2002), EX: ⲛⲉⲟⲩⲱⲓⲃ, ⲙⲛⲣⲉ, ⲅⲕⲧⲱⲣ. (Crum, 1902)

- **ⲙⲟⲩⲉ** verb means "fill", Egy. from "mh" (Westendorf, 1977), EX: ⲁⲛⲃⲓ ⲁⲩⲱ ⲁⲛⲙⲟⲩⲉ ⲛⲧⲟⲟⲧⲕ (Kahle, 1954), the Greek equivalent "**πληροῦν**", from "πληρόω" (Förster, 2002), EX: ⲁⲓⲅⲓ ⲁⲩⲱ ⲁⲓⲛⲃⲓⲣⲟⲩ. (Till, 1958)

- **ⲙⲧⲟⲛ** verb means "rest", Egy. from "mdn" (Vycichl, 1983), EX: ⲁⲩⲙⲧⲟⲛ ⲙⲟⲩ ⲛⲥⲟⲩ (Hasitzka, 1993), the Greek equivalent "**ἀναπαύεις**" from "ἀνάπαυσις" (Förster, 2002), EX: ⲉⲩⲁⲛⲁⲛⲁⲩⲱⲥⲓⲥ ⲛⲛⲉⲛⲉⲓⲟⲩⲧⲉ ⲉⲧⲟⲩⲁⲃ. (Crum, 1912)

The Coptic verb **ⲙⲧⲟⲛ** is used especially in Coptic stela.

- **ⲛⲁ** noun means "mercy" (Crum, 1939), Egy. from "n<sup>c</sup>" (Černy, 1976), EX: ⲁⲣⲓⲛⲁ ⲛⲁⲙⲉⲣⲓⲧⲛⲥⲟⲛ ⲛⲁⲓ (Hall, 1905), the Greek equivalent "**ἄγαπῃ**", from "ἀγάπη" (Förster, 2002), EX: ⲧⲁⲙⲱ ⲛⲧⲉⲕⲁⲑⲁⲛⲛ. (Crum, 1893)

- **ⲟⲥⲉ** noun means "fine" (Crum, 1939), Egy. from "isy" (Černy, 1976), EX: ⲁⲛⲟⲛ ⲙⲛⲛⲉⲛⲣⲛⲩⲩⲩ ⲛⲣⲉⲩ ⲛⲟⲥⲉ ⲛⲉⲧ ⲛⲁⲛⲁⲣⲁⲅⲉ (Crum, 1902), the Greek equivalent "**προστιμον**", from "προστιμον" (Förster, 2002), EX: ⲛⲣⲓⲧⲧⲧ ⲛⲃⲟⲑⲟⲥ ⲙⲛⲛⲣⲟⲥⲧⲙⲟⲛ. (Schiller, 1931)

- **ⲛⲁⲩⲱⲉ** noun means "half", Egy. from "psšt" (Westendorf, 1977), EX: ⲁⲣⲉⲧⲧ ⲟⲩⲛⲛⲱⲉ ⲧⲉⲣⲙⲛⲥⲓⲟⲛ (Stefanski, 1952), the Greek equivalent "**ἡμισυ**", from "ἡμισυς" (Förster, 2002), EX: ⲅⲣⲩⲥⲟ̅ ⲛⲟⲙⲓⲥⲙⲁⲧⲁ ⲛⲙⲓⲥⲩ. (Till, 1960)

- **ⲣⲉⲩⲧⲉⲁⲛ** means "judge" (Vycichl, 1983), Egy. consist of ( ⲣⲉⲩ: prefix forming agent of verbs, from "rmt\_ iw.f" (Černy, 1976), ⲧⲉ: verb means "give", from "rdi" (Westendorf, 1977), ⲉⲁⲛ: noun means "law", from "hp" (Vycichl, 1983) ), EX: ⲁⲣⲅⲱⲛ ⲛ ⲣⲉⲩⲧⲉⲁⲛ ⲛ ⲣⲱⲙⲉ ⲅⲟⲃⲱⲥ (Crum, 1912), the Greek equivalent "**κρητης**", from "κρίτης" (Förster, 2002), EX: ⲟⲩⲕⲣⲛⲧⲛⲥ ⲉⲛⲟⲩⲛⲟⲃⲓⲥ ⲛⲣⲉ ⲅⲟⲧⲉ ⲁⲛ ⲅⲛⲧⲉⲩⲩ ⲙⲛⲛⲟⲩⲧⲉ. (Crum, 1926)

- **ⲣⲟⲉⲓⲥ** verb means "watch- be awake" (Crum, 1939), Egy. from "ris" (Černy, 1976), EX: ⲧⲱⲛⲉⲧⲟⲓⲙⲟⲥ ⲛⲧⲁⲣⲟⲉⲓⲥ ⲛⲉⲛⲧⲟⲃⲛ ⲉⲧⲟⲩⲁⲃ (Crum, 1902), the Greek equivalent "**φυλάσσει**", from "φυλάσσω" (Förster, 2002), EX: ⲧⲁⲣⲓⲩⲩⲃⲁⲥⲉ ⲛⲁⲕ ⲛⲣⲟⲥ ⲧⲉⲥⲑⲟⲙ. (Till, 1958)

- **ⲥⲟⲩⲛ** verb means "know", Egy. from "swn" (Černy, 1976), EX: ⲁⲓⲥⲅⲁⲓ ⲅⲁⲣⲟⲟⲩ ⲅⲉⲛⲥⲟⲩⲛ ⲁⲛ ⲛⲥⲅⲁⲓ (Crum, 1912), the Greek equivalent "**νοει**", from "νοέω" (Förster, 2002), EX: ⲛⲧⲁⲓⲥⲅⲁⲓ ⲅⲁⲣⲟⲩⲩ ⲅⲛⲁⲛⲟⲉⲓ ⲁⲛ. (Till, 1958)

- **ⲧⲛⲩ** noun means "wind" (Crum, 1939), Egy. from "t3w" (Černy, 1976), EX: ⲛⲧⲟⲕ ⲉⲧⲟ ⲛⲅⲟⲉⲓⲥ ⲅⲓⲛⲛⲥⲓⲛⲧⲉ ⲩⲱⲁⲣⲁⲧⲛⲩⲩ ⲛⲁⲣⲁ (Crum, 1912), the Greek equivalent "**ἄνῃρ**", from "άνήρ" (Förster, 2002), EX: ⲛⲧⲉⲧⲛⲟⲩⲁⲅⲙⲉⲩⲩ ⲉⲅⲣⲁⲓ ⲉⲛⲅⲓⲥⲉ ⲩⲱⲁⲃⲁⲛⲛ. (Crum, 1912)

- **τοοϣ** noun means "mountain", Egy. from "ḏw " (Vycichl, 1983), EX: ἀπα φοιβάμμων  
ηπτοοϣ ηξημμη (Crum, 1912), the Greek equivalent "τοπος", from "τοπος" (Förster,  
2002), EX: πεκονομος ηνερβηγε ηπειτοπος ετοϣααβ (Till, 1958), the Greek word  
τοπος includes multiple meanings in Coptic documents, while the Coptic word has one  
meaning.

- **ϣορ** noun means "rent" (Crum, 1939), Egy. from "škr " (Černy, 1976), EX: επειϣορ  
κατα (Crum, 1905), the Greek equivalent "μισθωσις" from "μισθωσίς" (Förster, 2002),  
EX: τιστοι ετιμισθωσις ηθε εσσηρ μμοσ . (Till, 1958)

- **ϩαπ** noun means "judgement", Egy. from "hp"(Černy, 1976), EX: ϩαπϩαπ μμε  
μπνοϣτε (Crum, 1912), the Greek equivalent "κρημα", from "κρίμα" (Förster, 2002), EX :  
ϩαπεκριμα ηταπχοεις χοος. (Crum, 1912)

- **ϩενεετε** noun means "monastery " (Crum, 1939), Egy. from "h(w).t ntr "(Vycichl, 1983),  
EX: † λορριζε μμοϣ εροϣη ετϩενεετε ετοϣααβ (Crum, 1912), the Greek  
equivalent "μοναστηριον", from "μοναστήριον"(Förster, 2002), EX : αϩσηϣωρει ηαι  
εβοκ εροϣη επμοναστηριον. (Crum, 1912)

- **οϣοειϣ** noun means "time", Egy. from "wrš" (Vycichl, 1983), EX: ϩμπειοϣοειϣ  
ετμμαϣ (Crum, 1912), the Greek equivalent "καιρος"(Crum, 1939), from "καιρός"  
(Förster, 2002), EX: ϩηπεικαριος. (Crum, 1912)

#### **4) Synonyms are used to show the culture of the writer**

This group is distinguished by the fact that the use of Greek synonyms was in a few documents, and there was no explanation for their use other than the desire of the document writer to show his culture and knowledge of the Greek language, therefore it can be said that the Greek synonym in this group was not familiar to the Copts, and the basis for expression the intended meaning is the use of the Coptic synonym.

- **αηρ** means "court - yard", Egy. from "inh " (Vycichl, 1983), EX: παηρ τηρϣ ετμμααϣ  
ητοκ ετο ηχοεις (Crum, 1912), the Greek equivalent "αυλη" from "αύλή" (Förster, 2002),  
EX: ταρεντααϣ ησωματιον ε.....ϣ ηταϣλη. (Crum, 1910)

- **αρϣηη** noun means "Lentil", Egy. from "ršn " (Černy, 1976), EX: τπαϣε ησοϣο  
τπαϣε ηαρϣηηε ητϣηητοϣ (Crum, 1939), the Greek equivalent "φαβινα" from  
"φάκινος" (Förster, 2002), EX: χι οϣκερατιη ησαρσικηη ϩηταπιτ ϩηφαβινα. (Crum,  
1909)

- **ατβωλ εβολ** expression means "stable", Egy. consist of ( ατ: privative prefix  
means "without ", from "iw.t-y " (Vycichl, 1983) used with verbs to forming negation  
adjective (Crum, 1939), βωλ εβολ: verb means "loosening " (Crum, 1939), from "bi3  
bnrw" (Černy, 1976)), EX: ηαιϣηηηηηη ηατβωλ εβολ ϣαεηεϩ (Crum, 1912), the  
Greek equivalent "απαρβατων" from "άπαράβατος"(Förster, 2002), EX :  
πειλωρεαστικω, ηαπαρβατων ηα. (Crum, 1912)

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- **εἶ** verb means "come " (Westendorf, 1977) , Egy. from "iy "(Černy, 1976) , EX: εκϫαπεῖ ενζηετ ἡ̅ταχοοϫ (Crum, 1922), the Greek equivalent "**καταντα**" from "**κατανταν**" (Förster, 2002) , EX: ϫἡ̅πικαιρος ετχοσε ἡ̅τανκαταντα εροϫ. (Crum, 1921)
- **ατωηρε** expression means "sterile" Egy. consist of ( **ατ**: privative prefix means "without " , from "iw.t-y " (Vycichl, 1983) used with nouns to forming negation adjective (Crum, 1939) , **ωηρε**: noun means "son" (Crum, 1939), from "šri"(Černy, 1976)) , EX : **μπεπνοϫτε** δε τῖ θε ηαϫ η̅ϫχοος χε θεκλα ουστῖρα τε ουδε χε ασμοϫ ἡ̅ατωηρε. ( (Hasitzka, 1993), the Greek equivalent "**στῖρα**" from "**στεῖρα**" (Förster, 2002), EX : **μπεπνοϫτε** δε τῖ θε ηαϫ η̅ϫχοος χε θεκλα ουστῖρα τε ουδε χε ασμοϫ ἡ̅ατωηρε. ( (Hasitzka, 1993)
- **ηἰ** noun means "house", Egy. from "t " (Vycichl, 1983), EX: χε ετρεπταλοϫ η̅ροϫη επεκἡ ặ̅μπαωηε (Crum, 1921), this word has two Greek equivalents: the first is "**εκοδομη**" from "**οἰκοδομη**" (Förster, 2002), EX: η̅τιμη η̅τεῖτητι τηϫε η̅τεκοιδομη (Crum, 1912) , the second is "**οικος**" from "**οἶκος**" (Förster, 2002), EX: ειτε ἰωζε ειτε πακτον ειτε ηἰ ειτε οἰκο. (Till, 1958)
- **κασε** noun means "shoemaker" (Crum, 1939), Egy. from "gs" (Vycichl, 1983), EX : ιωαννης κασε (Crum, 1922), the Greek equivalent "**κοϫτηϫ**" from "**σχοτεϫς**" (Förster, 2002), EX : παπα ανοϫ η̅κοϫτηϫ. (Hasitzka, 1993)
- **μαῖρωμε** expression means "charitable" (Vycichl, 1983) , Egy. consist of ( **μαῖ**: previously explained , **ρωμε**: noun means "father", from "rmt"(Černy, 1976) ) , Ex : η̅νοϫτ παῖ αϫω **μαῖρωμε** (Quibell, 1909), the Greek equivalent "**φιλανηρωπος**", from "**φιλανηρωπος**" (Förster, 2002), EX : αϫω **μπεαιδαϫωϫ** αϫω η̅φιλανηρωπος αληθωσ. (Ernštedt, 1959)
- **μητπετοϫααβ** expression means "purity", Egy. consist of ( **μητ**: prefix forming abstract nouns (Vycichl, 1983), from "mdt"(Černy, 1976) , **πετοϫααβ**: adjective means "pure" ) ,EX : τῖ η̅ροσκϫηη η̅τεκη̅μητπετοϫααβ (Crum, 1926), the Greek equivalent "**ἀγιωτ**", from "**ἀγιότης**" (Förster, 2002), EX : τε τη̅ἀγιωτ, ειωτηε. (Till, 1960)
- **μϫῖρ** noun means "name of 6<sup>th</sup> month", Egy. from "mḥir" (Westendorf, 1977) EX : αιϫαι τῖασϫ, ζησοϫαϫη η̅η̅ **μϫῖρ** η̅η̅ενδεκατε (Crum, 1921), the Greek equivalent "**φεβροαῖος**", from "**φεβρουάριος**" (Förster, 2002) , EX : αϫμητον **μ**οϫ η̅σοϫ **μ**η̅τταϫτε η̅φεβροαῖος ετε **μϫῖρ** πε. (Hasitzka, 1993)  
To express the name of 6<sup>th</sup> month, the Copts always used the word **μϫῖρ**, while the Greek synonym **φεβροαῖος** was not known to the Copts, and its use in Coptic documents is an individual case, so the writer had to use the explanatory particle **ετε** after it and used its Coptic equivalent to clarify the meaning, which proves that the Greek word is unfamiliar to them.
- **η̅ροτ** verb means "believe", Egy. from "nḥty " (Vycichl, 1983), EX: ϫωμμε εϫἡ̅ροτ η̅σεϫη̅ τωρε **μ**μωη η̅τῖρ κερομπε (Crum, 1921), the Greek equivalent "**ἀζῖα**", from "

ἄξιός " (Förster, 2002), EX: και πεπληρωσαι παρ ἕμων της τελειας και αξιας. (Till, 1958)

- **σωτε** verb means "release", Egy. from "st3" (Westendorf, 1977), EX: μπχωρημα ηταιδηλου ηνεγτω ηπε παι ηταισοτq ητοοτq (Crum, 1912), the Greek equivalent "ἀναλυτρωσε", from "ἀναλυτρόω" (Förster, 2002), EX: ετgαπανι παι ηταιαναλυτρωσε ηιτοοτq. (Crum, 1912)

- **γραι** verb means "write", Egy. from "sš" (Vycichl, 1983), EX: ημ πραη μπνουτε ανοκ πειλιθος πωηρε μπμακ, πει..θε πριμτου μηρ ημπνομοσ παντιποου τπολιε ειγραι μπασον αβραηαμ (Kahle, 1954), the Greek equivalent "ἔγγραφε", from "ὑπογράφω" (Förster, 2002), EX: αἴςμη τισομολογια ηακ ειηγγραφε. (Till, 1960)

- **ρηκημε** expression means "Egyptian- man of Egypt" (Crum, 1939), Egy. consist of (ρη: prefix means "man of ", from "rmt" (Černy, 1976), κημε: noun means "Egypt", from "kmt" (Vycichl, 1983)), EX: αυσαηq ητασπε ηρημηκημε αυωq εροι αιστοιχε εροq (Crum, 1912), the Greek equivalent "αἰγυπτιακη", from "αἰγυπτιάκος" (Förster, 2002), EX: μηηωσ ετρεουηγγραφευε ηγγραφε ηα τηπρασιε ηαιηγπτιακον. (Till, 1958)

- **ωηρε** noun means "wonder", Egy. from "hpr" (Černy, 1976), EX: † ηαταμωτη επεινοσ ηωηρε (Crum, 1912), the Greek equivalent "παραδοξον", From "παράδοξον" (Förster, 2002), EX: ητερηηαυ ετνοσ ηωηρε αυω μπαραδοξον. (Förster, 2002)

- **ωτωρε** verb means "undertake", Egy. from "šp trt" (Westendorf, 1977), EX: ανοκ πωηρε η..ηαμ ειγραι μππε... πεπισκ, ειωτωρε, (Crum, 1902) the Greek equivalent "ἀντιφωνει", from "ἀντιφωνέω" (Förster, 2002), EX: αυω τιαητιφωνει ημαριηαμ. (Till, 1958)

- **ηηε** noun means "lamp", Egy. from "hps" (Westendorf, 1977), EX: ησε ηουχου εηω ητε προσφωρα ηη ηηηε μπειθησια στηριον( (Crum, 1912), the Greek equivalent "λαχνος" from "λύχνος" (Förster, 2002), EX: ηηηω αβοη ηπεηληηηικων ετογδαβ ηητεηπροσφωρα. (Crum, 1912)

- **ουχαι** noun means "cure", Egy. from "wd3" (Černy, 1976), EX: ηε ηηησοσ ηηηουτε ηπαντωκραρω ηη ηουχαι ηηηισοουε ηεηροου, (Crum, 1912), the Greek equivalent "σωτηρια", from "σωτηρία" (Förster, 2002), EX: αυω ηηομοουσιον ηη τσωτηρια ηηηηηισοουε. (Crum, 1912)

## **II. Partial Synonyms**

A group of Coptic and Greek synonyms that can be called semi-synonyms, which generally have the same meaning, and their use was common in documents, but the study concluded that the Copts differed in the use of the Coptic synonym from their Greek equivalent, which can be inserted it in the writing methods used by the Copts.



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- **εβοτ** noun means "month", Egy. from "3bd", (Westendorf, 1977), EX: ετε παϊ πε σουμντασε  $\overline{\mu\beta\epsilon\omicron\tau}$   $\overline{\mu\omega\dot{\iota}r}$   $\overline{\eta\tau\iota\rho\mu\pi\epsilon}$  (Kahle, 1954), the Greek equivalent "**μηνος**" from "μην" (Förster, 2002), EX: εγραφη μενος παυνη κε. (Crum, 1922)

The word "εβοτ" is used either in the date formula which is often written in the middle of text, EX: ποου ετε σου μηνσνοουε πε πλωνε πεβοτ (Till, 1958), or used in the general context to express the word "month" without mentioning a date. This use is limited to the word "εβοτ", EX:  $\mu\phi\iota\sigma\omicron\eta$   $\eta\omicron\upsilon\epsilon\beta\omicron\tau$   $\eta\eta\zeta\omicron\omicron\upsilon$   $\epsilon\pi\sigma\omicron\pi$   $\eta\tau\alpha\rho\tau\lambda\iota\tau\omicron\upsilon\rho\gamma\iota\alpha$  (Crum, 1902), while the word "μηνος" is mostly used in the date formula, Which is often written at the end of the text and that was often preceded by the word "εγραφη".

- **ειωτ** noun means "father" (Crum, 1939), Egy. from "it" (Černy, 1976), EX:  $\tau\zeta\mu\pi\rho\alpha\eta$   $\mu\pi\omega\tau$   $\mu\eta\pi\omega\eta\rho\epsilon$   $\mu\eta\pi\epsilon\eta\alpha$   $\epsilon\tau\omicron\upsilon\alpha\delta\beta$   $\tau\rho\iota\alpha\varsigma$  (Crum, 1912), the Greek equivalent "**πατροс**" from "πατήρ" (Förster, 2002), EX:  $\epsilon\eta$   $\omicron\eta\omicron\mu\alpha\tau\iota$   $\tau\eta\varsigma$   $\alpha\gamma\iota\alpha\varsigma$   $\kappa\alpha\iota$   $\zeta\omega\omicron\pi\omicron\iota\omicron\upsilon$   $\omicron\mu\omicron\omicron\upsilon\varsigma\iota\omicron\upsilon$   $\tau\rho\iota\alpha$   $\lambda\omicron\varsigma$   $\pi\alpha\tau\rho\varsigma$   $\kappa\alpha\iota$ . (Crum, 1912)

Both words were used in the meaning of the holy father as a god in the blessed formulas of the holy trinity however, the Coptic word **ειωτ** was more common than the Greek word **πατροс** which was used only in this meaning in Greek formulas origin, whereas the word "ειωτ" was used in same meaning but the blessed formulas of ancient Egyptian origin, and used also in another context which meaning father as a person.

- **ραν** noun means "name", Egy. from "rn" (Vycichl, 1983), EX:  $\epsilon\dot{\iota}\omega\rho\kappa$   $\pi\epsilon\rho\alpha\eta$   $\pi\eta\omicron\upsilon\tau\epsilon$  (Clackson, 2000), the Greek equivalent "**ονοματι**", from "ὄνομα" (Förster, 2002), EX:  $\epsilon\eta$   $\omicron\eta\omicron\mu\alpha\tau\iota$   $\tau\eta\varsigma$   $\alpha\gamma\iota\alpha\varsigma$   $\kappa\alpha\iota$   $\zeta\omega\omicron\pi\omicron\iota\omicron\upsilon$   $\pi\mu\omicron\omicron\upsilon\varsigma\iota\omicron\upsilon$   $\tau\rho\iota\alpha\lambda\omicron\varsigma$ . (Schiller, 1931)

The Greek word was used only in the blessed formulas of the holy trinity of Greek formulas origin, Whereas the word **ραν** was used in either the blessed formulas of ancient Egyptian origin or in any other context that includes the meaning "name".

- **σοπε** verb means "entreat" Egy. from "spr" (Vycichl, 1983), EX:  $\alpha\eta\omicron\kappa$   $\kappa\alpha\theta\alpha\rho\omega\eta$   $\epsilon\tau\epsilon\zeta\alpha\dot{\iota}$   $\epsilon\tau\sigma\omicron\pi\epsilon$   $\mu\pi\alpha\epsilon\iota\omega\tau$   $\epsilon\tau\omicron\upsilon\alpha\delta\beta$   $\alpha\pi\alpha\kappa\upsilon\rho\iota\alpha\kappa\omicron\varsigma$  (Crum, 1921), this word has two Greek equivalents: the first is "**ειδε**" from "αιτέω" (Förster, 2002), EX:  $\alpha\chi\epsilon\iota\lambda\epsilon$   $\mu\mu\omicron\dot{\iota}$   $\alpha\dot{\iota}\varsigma\mu\eta$  (Stefanski, 1952), the second is "**παρακαλει**", from "παρακαλεω" (Förster, 2002), EX:  $\alpha\chi\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon$   $\mu\mu\omicron\dot{\iota}$   $\alpha\dot{\iota}\varsigma\zeta\alpha\dot{\iota}$ . (Stefanski, 1952)

The two Greek verbs were often used together in the same documents EX:  $\epsilon\alpha\iota\epsilon\iota$   $\alpha\iota\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\iota$   $\overline{\mu\mu\omicron\kappa}$  (Till, 1958), and through the study, it is clear that their use is in the case of demand in general, while the Coptic verb **σοπε** used mostly in the formulas of invoking the god or the saints in addition to the formula of the scribes and witnesses, and it is noted that it often preceded by one of the Greek synonyms **ητει** or **παρακαλει** mostly to clarify and emphasize the intended meaning by using different words, EX:  $\epsilon\eta\tau\epsilon\iota$   $\epsilon\iota\sigma\omicron\pi\epsilon$   $\eta\eta\mu\eta\tau\rho\epsilon$  (Crum, 1912);  $\epsilon\eta\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\iota$   $\alpha\upsilon\omega$   $\epsilon\eta\sigma\omicron\pi\epsilon$   $\mu\pi\eta\omicron\upsilon\tau\epsilon$ . (Crum, 1912)

- **сζαι** noun means "message" (Crum, 1939), Egy, EX:  $\alpha\dot{\iota}\zeta\iota$   $\pi\epsilon\varsigma\zeta\alpha\dot{\iota}$   $\overline{\eta\tau\epsilon\tau\eta\eta\eta\tau\rho\epsilon\zeta}$   $\overline{\omega\mu\omega\epsilon}$ . (Crum, 1926), the Greek equivalent "**επιστολη**", from "ἐπιστολή" (Förster, 2002), EX:  $\epsilon\pi\eta\lambda\eta$   $\alpha\kappa\tau\eta\eta\eta\omicron\upsilon$   $\epsilon\pi\iota\sigma\tau\omicron\lambda\eta$   $\eta\alpha\dot{\iota}$ . (Hall, 1905)

The Greek synonym *επιστολη* was the most used, and it seems that the Copts did not have any of the Coptic words to express the meaning of "message", so they borrowed this Greek word until they used the Coptic verb *ϥϣαϣ*, which means "write" as a noun to express the meaning "message", by adding the definite article before it.

- *ϥϣϣ* noun means "son", Egy. from "šri" (Vycichl, 1983), EX: *παμεριτ πϥϣϣ* *αθανασιο* (Crum, 1912), this word has two Greek equivalents: the first is "*ειηου*" from "*υιός*" (Förster, 2002), EX: *αποκ ανανιας υιος σαμουηλ* (Till, 1960), the second is "*ϥπλαχνον*" from "*σπλάγγνον*" (Förster, 2002), EX: *χενασπλαχνον αϣ ουκουι* (Crum, 1912).

Both words *ϥϣϣ* and *ειηου* were used in the meanings of either the son as a person (as in the previous examples) or the son of god in the blessed formulas of the holy trinity, EX: *+ϣμπραν μπιωτ μπϥϣϣ* (Crum, 1912); *+εν ονοματι πατρος και υιου και αγιου πνευματις* (Crum, 1912), as for the word *ϥπλαχνον* was used only in the meaning son as a person, sometimes used in the same document with the word *ϥϣϣ* may be to show the writer's knowledge of Greek language or to avoid repetition the word in the same document.

- *ϣμϣαλ* noun means "slave", Egy. from "hm-hl" (Vycichl, 1983), EX: *εφε ϥωπε* *εφο ηϣμϣαλ εϣουη επτοπος* (Crum, 1912), the Greek equivalents "*παραμοναρς*", from "*παραμονάρις*" (Förster, 2002), EX: *ϊωαννε παραμοναρς νεμακ* (Till, 1958). The Coptic word is used to express service in a holy place such as a monastery or church, while the Greek word is used to express the servant craft in daily life works.

### **Conclusion:**

- The phenomenon of linguistic synonymy is one of the distinguishing characteristics of Coptic language that shows its richness and the ability of the Copts to expanding the methods of expressing the same meaning and how to differentiate in the use of some of these synonyms.
- The research reached the possibility of dating this phenomenon at the beginning of the seventh century AD, but before that, the use of Greek vocabulary was limited to express only the meaning has no Coptic equivalent.
- The research found the semantic differences between some Coptic and Greek synonyms.
- The Comparative study of synonyms showed that there are complete synonyms that are completely identical and interchangeable with each other in any context, and other synonyms are partial synonyms which are words near in meaning, and differ in their inferential meaning were differentiated through the context.
- The use of this linguistic phenomenon in Coptic documents can be explained to several points:
- Numbers of these synonyms are used once in lists with their Coptic equivalent as a kind of learning the Greek language.
- There are Synonyms used together as one of the ways of emphasizing, where the word is emphasized with its synonym to strengthen the meaning and clarify it.

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- Some Greek synonyms mostly came with the Coptic synonym in the same document to prevent the repetition of the Coptic synonym.
- Some Greek synonyms that were not familiar to the Copts were used in a few documents only to show the extent of the writer's culture and knowledge of the Greek language.
- Some Synonyms were used according to the writer's preferences, they were well known to the Copts, used as a kind of multiple expression of one meaning, which considered one of the writing methods for the Copts.
- Some synonyms follow written methods followed by the Copts, each of the Coptic and Greek synonyms had a different use.

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