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

Walaa Ali Abd El-rhman
Faculty of Archeology, Cairo University
drwalaali32@yahoo.com

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 its 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.

- **aḫ** noun means "fly", Egy. from "ḥf" (Westendorf, 1977), EX: ḥf nṣbwa, the Greek equivalent "ματ" from "μυία" (Förster, 2002), EX: ματ. παχ, (Crum, 1905)

- **λαμυσ** noun means "rue", Egy. from "bšwš" (Vycichl, 1983), EX: ṇε ṕεξσμά τίρπ ṭḥε ḍαμυσμ (Chassinat, 1921) the Greek equivalent "πηγανώμ", from "πήγανον" (Förster, 2002), EX: πηγανώμ. (Rémondon, 1965)

- **μπτρμη** expression means "freedom" (Crum, 1939), Egy. from "mdt rmt-nmḥ" (Černy, 1976), consist of ( μπτ: prefix forming abstract nouns, ρμή: noun means "free person" (Crum, 1939)), EX: ελευθερία τε τμπτρμη (Crum, 1902), the Greek equivalent "ελευθερία", from "έλευθερία" (Förster, 2002), EX: ελευθερία τε τμπτρμη. (Crum, 1902)

- **πρωμεν πσάβε** expression means "wise", Egy. consist of ( πρωμε: noun means "man " (Crum, 1939), from "rmt" (Černy, 1976), πσάβ: adjective means "wise" (Crum, 1939), from "sb3w" (Černy, 1976)), EX: ṭρστε πρωμε πσάγ φρώμμωσ τε πρωμε πσάβε ελευθερίατε (Crum, 1902), the Greek equivalent "φρώμμωσ", from "φρόνυμοσ" (Förster, 2002), EX: ṭρστε πρωμε πσάγ φρώμμωσ τε πρωμε πσάβε ελευθερίατε. (Crum, 1902)

- **σα** noun means "trader, seller", Egy. from "ṣ" (Vycichl, 1983), EX: πεσαγτσουπ πέσακραμπίτης (Hasitzka, 1987), the Greek equivalent "πλατής", from "πράτης" (Förster, 2002)", EX: πνπλατής. (Hasitzka, 1987)

- **μύχη** noun means "garlic", Egy. from "ḥt" (Vycichl, 1983), EX: ṉнο υχη ρχ περ, the Greek equivalent "σκόρδα" from "σκόρδον" (Förster, 2002), EX: σκορδα μύχη. (Rémondon, 1965)

- **ράντος** noun means "spider" (Crum, 1939), Loan-word from Semitic (Černy, 1976), EX: ṣράχή ɾαλός (Crum, 1905), the Greek equivalent "αράχη" from "μοναστήοιον" (Förster, 2002), EX: αράχη ɾαλός. (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" (Černý, 1976), Ex: εταμαρτε εχων τεινου (Crum, 1912), the Greek equivalent "ἀφήνετε", from "ἀφέω" (Förster, 2002), Ex: εγιναρτειος επακαστροφ πνιμε. (Crum, 1912)

- **νρπ** noun means "wine", Egy. from "rmp" (Vycichl, 1983), Ex: + τι μομτε μιφορις νρπ (Crum, 1922), the Greek equivalent "οίνοι", 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, κια κλ ειν τρυγτι,. (Till, 1956), it is noted that the abbreviated form was followed as a method in writing this word.

- **νωτ** noun means "barley", Egy. from "nt" (Westendorf, 1977), Ex: περηο τι νωτ (Crum, 1922), the Greek equivalent "κρεαριπ", from "κριθάριον" (Förster, 2002), Ex: δαπαβεκι τερομπε πσι, αρτ ις κρε η (Till, 1956), it was noted that the word κρεαριπ 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)

- **νεξ** noun means "oil", Egy. from "nh" (Westendorf, 1977), Ex: προβ ι 企业提供 ννερ κατα ρομπε (Crum, 1921) the Greek equivalent "ελαιτ", from "έλαιον" (Till, 1956), Ex: ς ελαιτ; πας κανερ ελαι.. (Till, 1958)

- **νοβε** noun means "sin", Egy. from "nby" (Vycichl, 1983), Ex: κεκω ναν εβολ ιπποβε μπ ταραβασικ πταμμυπε πριπτε (Crum, 1912), the Greek equivalent "παράβασις", from "παράβασις" (Förster, 2002), Ex: ξοος ρε ωμχ μον ορεμμευε ιπποι μπ ταραβασικ. (Crum, 1912)

- **σοντεπ** verb means "pray – intercede" (Crum, 1939), Egy. from "spr" (Černý, 1976), Ex: ερε μμου γμ περηο πραγ ποπ εισοπε μμον (Crum, 1912), the Greek equivalent "πρεβα", from "πρεβαία" (Förster, 2002), Ex: πεπρεβεια πτε θεοτος ιαρα (Hasitzka, 1993); ναρεπεροςεπεπε αγο πεπρεβεια ετουλαμ χι εμοτ (Crum, 1912), Both synonyms were restricted to the use of blessed formulas.

- **νυογ** noun means "wheat" (Crum, 1939), Egy. from "swt" (Černý, 1976), Ex: πντοοον πονοοοο (Crum, 1905), the Greek equivalent "σιτος", from "σίτος" (Förster, 2002), Ex: δαπαβεκι τερομπε πσι, αρτ ις. (Till, 1956)

The Greek word σιτος 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.
- **τάχρο** noun means "power" (Crum, 1939), Egy. from "ty ḏr" (Černy, 1976), EX: ΜΙΠΕΚΡΑΤΩΣ ΑΥΩ ΠΤΑΧΡΟ ΜΙΤΑΛΙΑΝΟΜΗ ΝΗΧΙΟΝ (Crum, 1912), the Greek equivalent "κράτος", from "κράτος" (Förster, 2002), EX: ΜΙΠΕΚΡΑΤΟΣ ΑΥΩ ΠΤΑΧΡΟ ΜΙΤΑΛΙΑΝΟΜΗ . (Crum, 1912)

- **ουρ** noun means "life", Egy. from "nh" (Westendorf, 1977), EX: ΧΕΟΥΝΗΠΕΙΕ ΠΑΩΙΣ ΑΥΩ ΤΡΟΥΝΕΙΤ ΡΗΠΑΛΙΟΣ (Crum, 1912), the Greek equivalent "διος", From "βιος" (Förster, 2002), EX: ΠΑΙΟΣ ΜΙΠΙΟΣΜΟΣ . (Crum, 1902)

- **μαεις** expression means "eternal", Egy. consist of ( μα: preposition means "toward" (Crum, 1939), from "r-š3" (Černy, 1976), EX: ΡΜ ΠΕΙΜΟΛΑΣΤΗΡΙΟΝ ΕΤΟΥΑΛΒ ΜΑΕΙΣ ΑΙΤ ΠΑΟΥΟΙΟΣ (Crum, 1912), the Greek equivalent "αἰωνείος", From"αἰώνιος "(Förster, 2002), EX: ΑΙΩΚΑΣΟΧ ΠΑΙΟΥΟΙΟΣ . (Crum, 1912)

- **σμε** verb means "greet", Egy. from "sny" (Černy, 1976), EX: ΕΙΣΡΑΙ ΕΙΘΙΠΕ ΕΠΑΜΕΡΑΘΕ (Crum, 1926), the Greek equivalent "ἈΣΠΑΖΕΑ", from"ἈΣΠΑΖΟΜΑΤ" (Förster, 2002), EX: ΤΝΑΠΑΖΕ ΜΗΜΟΚ (Biedenkopf – Ziehner, 2000); ΤΝΙΨΕΙ ΑΥΩ ΤΝΑΠΑΖΕ. (Crum, 1926)

- **σομ** noun means "power", Egy. from "gm" (Černy, 1976), EX: ΥΕΣΕΙΤΟΠΟΣ ΜΕΣΕΡΘΟΜ ΥΕΣΕΙ ΤΥΝΑΜΙΚ ΕΤΟΥΑΛΒ. (Stefanski, 1952), the Greek equivalent "ΑΥΝΑΜΙΚ", From"οναμίς " (Förster, 2002), EX: ΥΕΣΕΙΤΟΠΟΣ ΥΕΣΕΙΑΥΝΑΜΙΚ ΕΤΟΥΑΛΒ. (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 "blḏ " (Vycichl, 1983), EX:† ΕΤΟΥΧΕ ΕΤΒΛΑΧΕ (Crum, 1902), the Greek equivalent "ΒΛΑΧΕ " from "πλάχ", (Förster, 2002), EX: ΑΙΣΡΑΙ ΠΕΙΒΛΑΧΕ . (Leipoldt, 1904)

- **Θςο** verb means "hire", Egy. from"dit ḏn" (Černy, 1976), EX: ΆΚΘΟΙ ΕΤΡΑΡΘΩΒ (Crum, 1902), the Greek equivalent "ΜΙΣΘΟΥ", from"ΜΙΣΘΟ" (Förster, 2002), EX: ΕΙΜΙΣΘΟΥ ΠΗΤΙ ΥΜΟΤΕ ΠΡΟΜΗ . (Till, 1958)

- **κιμ** verb means "move", Egy. from "km3" (Vycichl, 1983), EX: ΡΗΠΑΙΜΕ ΡΗΤΚΑΕ ΡΗΜΗΡ, ΡΗΠΕΤΚΙΜ ΜΙΠΕΤΚΙΜ ΑΠ(Crum, 1912), the Greek equivalent "ΚΙΝΗΤΩΝ", from "κινητός " (Förster, 2002), EX: ΕΡΕ ΤΑΡΥΠΟΣΤΑΣΙΕ ΤΗΡΕ ΕΙΤΕ ΚΙΝΗΤΩΝ ΕΙΤΕ ΑΚΙΝΗΤΩΝ ΕΙΤΕ ΑΥΤΟΚΙΝΗΤΩΝ ΡΥΣΚΕΙΣΑΙ. (Satzinger, 1968)
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- ΜΑΙΩΤΕ expression means "loving god", Egy. consist of (ΜΑΙ: prefix means "loving", from "mr" (Černy, 1976) used with nouns to forming adjective (Crum, 1939), ΝΟΥΤΕ: noun means "god", from "nt" (Vycichl, 1983)), Ex: ΑΜΙΟ ΑΙΚΩΒ ΠΥΡΜΕ ΠΔΑΥΙΔ ΠΜΟΝΟΧΟΣ ΜΗΡΓΙΑΣ ΠΜΑΙΩΤΕ ΜΠΙΣΤΟΣ (Crum, 1912), the Greek equivalent "ΘΕΟΦΙΛΕΣΤΑΤΟΣ", from "θεοφιλέστατος" (Förster, 2002), Ex: ΠΕΙΟΦΗΛ, ΜΠΡΕ, ΑΚΤΩΡ (Crum, 1902)

- ΜΟΥΣ verb means "fill", Egy. from "mh" (Westendorf, 1977), Ex: ΑΜΙΟΤΟΝ ΜΟΥΣ ΠΟΥ (Hasitzka, 1993), the Greek equivalent "ΑΠΑΝΑΣΙΣ" from "άνάπαυσις" (Förster, 2002), Ex: ΕΥΑΝΑΠΑΣΙΣ ΠΗΣΕΙΟΣ ΕΤΟΥΑΒ (Crum, 1912)

The Coptic verb ΜΟΤΟΝ is used especially in Coptic stelae.

- ΝΑ noun means "mercy" (Crum, 1939), Egy. from "νε" (Černy, 1976), Ex: ΑΡΙΠΗ ΠΑΜΕΡΙΤΙΣΟΝ ΠΒΙ (Hall, 1905), the Greek equivalent "ΑΓΑΠΗ", from "άγαπη" (Förster, 2002), Ex: ΤΑΜΙΟ ΠΥΡΜΑΥΑΛΝ (Crum, 1893)

- ΟΣΕ noun means "fine" (Crum, 1939), Egy. from "isy" (Černy, 1976), Ex: ΑΝΟΙ ΜΠΕΙΡΗ ΡΕΥΝ ΠΟΣΕ ΠΕΤ ΠΑΠΑΡΑΒΕ (Crum, 1902), the Greek equivalent "ΠΡΟΣΤΙΜΟΝ", from "προστιμον" (Förster, 2002), Ex: ΠΕΤ ΠΛΟΤΟΣ ΜΠΡΟΣΤΙΜΟΝ (Schiller, 1931)

- ΠΑΝΕ noun means "half", Egy. from "psšt" (Westendorf, 1977), Ex: ΑΡΕΤΟΥΜΕ ΤΕΡΜΙΣΙΟΝ (Stefanski, 1952), the Greek equivalent "ΗΜΙΟΣ", from "ημίσις" (Förster, 2002), Ex: ΚΡΥΤΟΙ ΠΟΜΙΜΑΤΑ ΗΜΙΟΥ (Till, 1960)

- ΡΕΚΤΩΡ means "judge" (Vycichl, 1983), Egy. consist of (ΡΕΚ: prefix forming agent of verbs, from "rmτ iw.f." (Černy, 1976), Τ: verb means "give", from "rdi" (Westendorf, 1977), ΡΑΠ: noun means "law", from "hp" (Vycichl, 1983)), Ex: ΑΡΧΩΝ Τ ΡΕΚΤΩΡ ΡΩΜΕ ΡΩΛΟΣ (Crum, 1912), the Greek equivalent "ΚΡΙΤΗΣ", from "κρίτης" (Förster, 2002), Ex: ΟΥΚΡΙΤΗΣ ΕΥΡΟΥΠΟΛΙΣ ΠΕΡΙ ΡΩΤΕ ΑΠ ΡΗΤΗ ΜΠΟΥΤΕ (Crum, 1926)

- ΡΟΣΙ verb means "watch- be awake" (Crum, 1939), Egy. from "ris" (Černy, 1976), Ex: ΤΟΙΡΙΦΥΛΑΣΕ ΠΑΚ ΠΡΟΣ ΤΕΣΟΤΟΜ (Till, 1958)

- ΣΟΥΤΗ verb means "know", Egy. from "swn" (Černy, 1976), Ex: ΑΙΣΧΑΡΙ ΡΑΡΟΥ ΧΕΝΟΟΥΗΛ ΑΠ ΠΕΡΑΙ (Crum, 1912), the Greek equivalent "ΝΟΕΙ", from "νοεω" (Förster, 2002), Ex: ΠΑΙΣΧΑΡΙ ΡΑΡΟΥ ΧΙΠΟΙΕΛ ΑΠ (Till, 1958)

- ΤΗΝ noun means "wind" (Crum, 1939), Egy. from "ηςω " (Černy, 1976), Ex: ΝΤΟΚ ΕΤΟ ΠΕΟΕΙΣ ΞΡΙΝΤΗΕ ΥΡΑΚΗΝ ΠΑΡΑ (Crum, 1912), the Greek equivalent "ΑΝΡ", from "άνηρ" (Förster, 2002), Ex: ΝΤΕΝΟΥΑΡΜΕΙ ΕΡΡΑΙ ΕΠΧΙΣΕ ΥΛΑΛΑΡ (Crum, 1912)
- **τοου** noun means "mountain", Egy. from "ḏw" (Vycichl, 1983), EX: ἀκα φοῖβα μοιν ἰεντοου πνημή (Crum, 1912), the Greek equivalent "τοπος", from "τοπος" (Förster, 2002), EX: πεκονομος νωρανυ ἰεντοου ετούαλ (Till, 1958), the Greek word τοπος includes multiple meanings in Coptic documents, while the Coptic word has one meaning.

- **ψεορ** noun means "rent" (Crum, 1939), Egy. from "škr" (Černy, 1976), EX: ἐπεισοψορ κατα (Crum, 1905), the Greek equivalent "μισθος" from "μισθωσις" (Förster, 2002), EX: τιτοκ ετεμισθωσεις ντε εσσιρ μιοτο (Till, 1958)

- **ςαπ** noun means "judgement", Egy. from "hp" (Černy, 1976), EX: ἁπαραπα μμε μιοτουτε (Crum, 1912), the Greek equivalent "κρίμα", from "κρίμα" (Förster, 2002), EX: ἀθεκρίμα πταπξοεις χοος. (Crum, 1912)

- **ςπεεετε** noun means "monastery" (Crum, 1939), Egy. from "ḥ(w).t nṯr" (Vycichl, 1983), EX: † λορριε μμοι ερος ετρεεετε ετούαλ (Crum, 1912), the Greek equivalent "μοναστήριον", from "μοναστήριον" (Förster, 2002), EX: ἁσιεξωρει παι εθοκ ερος ετεμοναστήριον. (Crum, 1912)

- **ςοοεις** noun means "time", Egy. from "wrš" (Vycichl, 1983), EX: γμπειωοεις έτεμαλ (Crum, 1912), the Greek equivalent "καιρός" (Crum, 1939), from "καιρός" (Förster, 2002), EX: γμπεκαριος. (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.

- **ἀνρ** means "court - yard", Egy. from "inh" (Vycichl, 1983), EX: παρρ τιρρ έτεμαλαυ πτοκ ετο ικοιες (Crum, 1912) , the Greek equivalent "αγών" from "αύλη" (Förster, 2002), EX: ταρεπταλαυ πνωματοι ε...γ... πταταλ. (Crum, 1910)

- **ἀρμιν** noun means "Lentil", Egy. from "ršn" (Černy, 1976), EX: τάλσιε τίνυς τάνυ ϊντουατο (Crum, 1939), the Greek equivalent "φάσια" from "φακιος" (Förster, 2002), EX: ξι ουκερατιν νερεκινν ρεταπιτ ρθασια. (Crum, 1909)

- **ἀτβωλ 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), ἔβολ εβολ: verb means "loosening " (Crum, 1939), from "bi3 bnw" (Černy, 1976)) , EX: παλωτοι πατβωλ εβολ ωαεςερ (Crum, 1912), the Greek equivalent "απαραβατων" from "ἀπαράβατος"(Förster, 2002), EX: πειδωραστικου, μαπαραβατοι πα. (Crum, 1912)
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- εἰ verb means "come " (Westendorf, 1977), Egy. from "iy" (Černy, 1976), Ex: εἰκομαι εἰρητ ἔπαλοε (Crum, 1922), the Greek equivalent "καταπτά " from"κατανταν " ( Förster, 2002), Ex: γιπκαιροε ετροκ ἔπαλκαταπτά εροε. (Crum, 1921)

- ἀτμημε expression means "sterile "Egy. consist of ( ἀτ: privative prefix means "without ", from "ιω.τ-υ " (Vycichl, 1983) used with nouns to forming negation adjective (Crum, 1939), ἀτμε: noun means "son " (Crum, 1939), from "ςρι"(Černy, 1976)) , Ex : ἀπεπουοτε δὲ τί θε παχίςοος ζε θεκλα ουστιτα τε ώυλε ζε αζιμου ἀτμημε. ( (Hasitzka, 1993), the Greek equivalent "τιπα " from "στειρα " (Förster, 2002), EX: ἀπεποιοτε δὲ τί θε παχίςοος ζε θεκλα ουστιτα τε ώυλε ζε αζιμου ἀτμημε. ( (Hasitzka, 1993)

- ηι noun means "house", Egy. from "τ.τ " (Vycichl, 1983), Ex: ζε ετεπταλαοε προη επεκή νηπαμε (Crum, 1921), this word has two Greek equivalents: the first is "ἐκολομη " from"οικοδομη " (Förster, 2002), EX: νηπαμε ντεπτπτι τιμηη πτεκολομη (Crum, 1912), the second is "οικος " from "οικος " (Förster, 2002), EX: ειτε ἱπρ ειτε πακτοπ ειτε ηι ειτε οικο. (Till, 1958)

- καςε noun means "shoemaker" (Crum, 1939), Egy. from"γς " (Vycichl, 1983), Ex : ιωαμην καςε (Crum, 1922), the Greek equivalent "κουττυο " from"σκυτεος"(Förster, 2002), EX: παπα ανουπ πκουτνυς. (Hasitzka, 1993)


- μυμρ noun means "name of 6th month", Egy. from"μηρ " (Westendorf, 1977) EX : αιραι ταςφ, γροουςαι μεη μυμρ μπεθεκατε (Crum, 1921), the Greek equivalent"φεβροπαιος", from"φεβροπαιος"(Förster, 2002) , EX: αεμτοι μου μου μεημη μπττατε φεβροπαιος ετε μυμρ πε.(Hasitzka, 1993)

To express the name of 6th month, the Copts always used the word μυμρ, while the Greek synonym φεβροπαιοςwas 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.

- προτ verb means "believe", Egy. from "νητυ " (Vycichl, 1983), Ex: ρωμε εφηροτ πεσεμπ τωρε ιμοιο πυρ κεροε (Crum, 1921), the Greek equivalent "αζιας", from"
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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- **εβότ** noun means "month", Egy. from "3bd", (Westendorf, 1977), EX: ἐτε παϊ πε σουμπτασε ἴπεβοτ ἴμηρ πτηρομπε (Kahle, 1954), the Greek equivalent "μηνος " from "μήν " ( Förster, 2002), EX: εγραφή μενος παγε κε. (Crum, 1922)

The word "εβότ" is used either in the date formula which is often written in the middle of text, EX: ποου ετε σου μιτσκοους πε πλαση εβοτ (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: μφισον πουεβοτ πηροου εποο πταρταιτουργια (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: ἀπρα πιωτ ππουτε (Clackson, 2000), the Greek equivalent "πατρος "from"πατήρ " ( Förster, 2002), EX: επ οποματι τς αγιας και χωσοουσιου τρια λισ πατρος και. (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 πατρος 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.

- **ραλ** noun means "name", Egy. from"rn" (Vycichl, 1983), EX: ειωρκ περαλ πινουτε (Clackson, 2000), the Greek equivalent "οποματι", from "δομα" ( Förster, 2002), EX: επ οποματι τς αγιας και χωσοουσιου τρια λισ. (Schiller, 1931)

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

- **σοπς** verb means "entreat "Egy. from"spr" (Vycichl, 1983), EX: ἀποκ καθαρων ετοραϊ ετοσος μπλαιοτ ετουαλα απακυριας (Crum, 1921), this word has two Greek equivalents: the first is "ειλε "from"απεω" ( Förster, 2002), EX: αφιελε μμοι αισια (Stefanski, 1952), the second is "παρακαλει", from "παρακαλεω"(Fürster, 2002), EX: αηπαρακαλει μμοι αησγα. (Stefanski, 1952)

The two Greek verbs were often used together in the same documents EX: ελει αηπαρακαλει μμοκ (Till, 1958), and through the study, it is clear that their use is in the case of demand in general, while the Coptic verb σοπς 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 πτει or παρακαλει mostly to clarify and emphasize the intended meaning by using different words, EX: ειντει ειςοπε πινιτρε (Crum, 1912); ελπαρακαλει αγω ειςοπε μπινουτε. (Crum, 1912)

- **σχαλ** noun means "message " (Crum, 1939), Egy, EX: αξι πσχα δντινπτρε ημικ. (Crum, 1926), the Greek equivalent"επιστολη", from"επιστολη" (Fürster, 2002), EX: επιλεν ακτιποου επιστολα πα. (Hall, 1905)
The Greek synonym επιστολή 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 ṣeḥāt, which means "write" as a noun to express the meaning "message", by adding the definite article before it.

- ṣer noun means "son", Egy. from "šri" (Vycichl, 1983), EX: παμερίτ ṣer αθανασίο (Crum, 1912), this word has two Greek equivalents: the first is "εινος" from "νιός" (Förster, 2002), EX: ἀγος απανας γιος σαμογια (Till, 1960), the second is "σπλαχνος" from "σπλάγχνον" (Förster, 2002), EX: ξειασσπλαχνον αιτ' ουκογι (Crum, 1912).

Both words ṣer and εινος 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: +ἐμπραν μπωτ μπες (Crum, 1912); +ἐν ονοματι πατρος και γιου και αγιο πνευματι (Crum, 1912), as for the word σπλαχνος was used only in the meaning son as a person, sometimes used in the same document with the word ṣer may be to show the writer’s knowledge of Greek language or to avoid repetition the word in the same document.

- ṣeḥā noun means "slave", Egy. from "ḥm-ḥl " (Vycichl, 1983), EX: εφε σγωπε εφο πριμαλ ἐγουν επτοπος (Crum, 1912), the Greek equivalents "παραμοπαρς", from "παραμονάρις" (Förster, 2002), EX: ἱωάννε παραμοπαρς πεμακ (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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