

# **Synonymous Nouns in Coffin Texts**

## **A Lexical study**

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## Synonymous Nouns in Coffin Texts - A Lexical study

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### Abstract:

Synonymy refers to individual words with differing pronunciations but shared meanings, encompassing the variation in pronunciation and agreement in meaning among two or more words. This Paper relies on the textual content of coffins published by De Buck, from the end of the Old Kingdom and continued into the Middle Kingdom. The objective is to discern synonyms as a focal point of interest within lexicology. An inductive and analytical approach will be adopted, involving transliteration of the sentences, translation, and explication of the nature of synonymy and its underlying causes, where possible.

**Keywords:** Synonyms – Lexical Study – Coffin Texts – Nouns – Egyptian Language

### الأسماء المترادفة في متون التوابيت - دراسة معجمية

#### الملخص:

الترادف هو الألفاظ المفردة الدالة على شيء، فهو اختلاف في اللفظ واتفاق المعنى بين لفظتين فأكثر، هذه الدراسة سوف تعتمد على ما ورد في متون التوابيت والتي نشرها De Buck من نهاية الدولة القديمة واستمراراً في الدولة الوسطى. بهدف استخراج المترادفات كواحدة من نطاق اهتمام علم المفردات (علم المعاجم) وسيتبع المنهج الوصفي التحليلي من خلال النطق الصوتي لجملة اللفظ والترجمة وتوضيح نوع الترادف واسبابه ان امكن.

الكلمات الدالة: الترادف - دراسة معجمية - نصوص التوابيت - الأسماء المترادفة - اللغة المصرية القديمة

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## **1. Introduction:**

The lexical study is indeed a fascinating branch of linguistics that deals with the vocabulary of a language, including its morphemes<sup>1</sup> and their meanings. It can be understood as a comprehensive inventory of such vocabulary and is often presented in the form of a dictionary that includes words and their definitions, as well as information on pronunciation and usage. A good dictionary covers all the words of a language and provides accurate and helpful explanations of their meanings and other relevant details.<sup>2</sup>

To fully understand meaning analysis we need to step further into what is so-called semantic relationships<sup>3</sup>. One of which is “Synonyms”.

When discussing the concept of synonymy, which refers to the relation of meaning identity, it's important to differentiate between two types: lexical synonymy and phrasal synonymy. Lexical synonymy is the relationship between individual words that have the same or very similar meanings. Phrasal synonymy, on the other hand, is the relationship between multi-word expressions that convey the same meaning. For the purposes of this discussion, It will be focused solely on lexical synonymy.<sup>4</sup>

This paper aims to extract synonyms from the coffin texts, which is an area of interest in vocabulary science (lexicography). The coffin texts are inscriptions found on the inner and outer walls of coffins,

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<sup>1</sup> The smallest meaningful part of a linguistic expression that can be identified by segmentation; a frequently occurring subtype of morphological pattern. Cf. Haspelmath, Martin & Sims, Andrea D., *Understanding morphology*. 2nd edition. London: Hodder, 2010, p. 335.

<sup>2</sup> Riemer, N., *Introduction Semantic*, Cambridge University Press, New York, 2010, pp. 46-47.

<sup>3</sup> According to Bolinger, lexical relationships refer to the meaning of a word concerning other words, while Yule defines it as the relationship between two or more words. This means that the meaning of a word is determined by the relationship it has with other words. Five types of lexical relationships exist (Hyponymy & Taxonomy – Antonymy – Incompatibility – Meronymy – polysemy): Palmer, F.R., *Semantics*, New York, Cambridge university press, 1981, p. 23.

<sup>4</sup> Palmer, F.R., *Semantics*, New York, Cambridge University Press, 1981, p. 150.

dating back to the end of the Old Kingdom and continuing into the Middle Kingdom. These texts were written in the wake of the social revolution.<sup>5</sup>

The Coffin texts referred to serve as a link between the Pyramid Texts and the Book of the Dead. They are crucial for both lexicographers and grammarians. These texts express Egyptian thought and are a valuable source of evidence, which is essential for understanding the nature of Egyptian thought.<sup>6</sup>

## **2. Reasons for Synonyms:**

### **2.1. Loss of descriptiveness (dominant adjectives):**

Many of the adjectives of the same noun move from the meaning of the adjective to the meaning of the noun it describes.<sup>7</sup>

For example: (*mhr*  <sup>8</sup> - *nnw*  <sup>9</sup> - *hrd*  <sup>10</sup>)

All of these names refer to infants, each with unique characteristics.

### **2.2. loanword from foreign languages:**

Linguistic loanwords in the ancient Egyptian language appeared clearly in the era of the New Kingdom, as one of the common assumptions among Egyptologists is that words borrowed from the Semitic world (Semitic languages) entered the Egyptian lexicon all together during the era of the New Kingdom, However, it is difficult to analyze the coffin texts in terms of linguistic borrowing as we have not been able to identify any instances of borrowing before this era.<sup>11</sup>

For example:

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<sup>5</sup> Lesko, L.H., “Coffin Texts”, in: *The oxford encyclopedia of ancient Egypt*, I, Oxford, 2001, p. 288.

<sup>6</sup> CT I, p. xi.

<sup>7</sup> عبدي، جنوار عبدي، الترادف في فقه اللغة وعلم الدلالة (دراسة مقارنة): كلية العلوم الإنسانية والثقافة الجامعة الإسلامية الحكومية بمالانج، ٢٠٠٧، ص. ٥٥.

<sup>8</sup> Wb II, 116 (1-2).: The noun in question is derived from the verb "*mhr*," which means milking or breastfeeding.

<sup>9</sup> Wb II, 214 (12-13).; HWb, p. 415.: it could also be read as "*nwnw*" or "*nnw*"

<sup>10</sup> Wb III, 396.

<sup>11</sup> Winad, J., “Identifying semitic Loanwords in late Egyptian”, in: *Greek Influence on Egyptian-Coptic: Contact-Induced Change in an Ancient African Language*, Widmaier Verlag, Hamburg, 2017, p. 481.

The word *ym* 𓄏𓄏𓄏𓄏𓄏𓄏, meaning sea, appeared for the first time in the 18<sup>th</sup> Dynasty in a literary text, “*The Story of Astarte*”<sup>12</sup>, which has a connection with the Semitic world,<sup>13</sup> The new word *ym* seems to replace *w3d wr* 𓏏𓏏𓏏𓏏, an ancient Egyptian creation (meaning the great green) metaphoric name for “the sea”.<sup>14</sup>

In late Egyptian and (later in demotic) the word *ym* 𓄏𓄏𓄏𓄏𓄏𓄏 takes over while *w3d wr* 𓏏𓏏𓏏𓏏 has by then become obsolete. Unfortunately, it is difficult to apply linguistic loanwords to our study of the coffin texts, as we have been unable to trace any instances before the New Kingdom era.

### **2.3. Metaphor:**

Synonymy occurs when a language evolves, resulting in new words being added to the original vocabulary. Metaphorical nouns are especially prone to becoming synonyms because they are commonly used and have a long history. Over time, these nouns lose their metaphorical meaning and become a literal representation of the noun they signify. Therefore, many words can have the same meaning due to the use of metaphors.<sup>15</sup>

### **2.4. Semantic development:**

Semantic development involves generalizing from specific examples and specifying general concepts, The transfer and change of meaning fields is why many words are synonymous, particularly those with similar meanings.<sup>16</sup>

### **3. Types of synonyms:**

It is worth noting that modern scholars such as Stephan Ulman have distinguished between various types of synonyms and semi-synonymy.<sup>17</sup> These distinctions can help us to comprehend the

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<sup>12</sup> Wb I, 78 (11).

<sup>13</sup> Hoch, James E., *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period*, Princeton 1994, No.52

<sup>14</sup> Winad, J., *Identifying semitic Loanwords in late Egyptian*, pp. 492-493.

<sup>15</sup> Grey, M., “Metaphor and Meaning”, in: *Minerva*, Vol 4, November 2000, pp. 34-35.

<sup>16</sup> Grey, M., *Metaphor and Meaning*, p. 35.

<sup>17</sup> Ullmann, S., *The principles of semantics*, Oxford: Basil Blackwell, 1963, p. 111.

subtleties of language better and enhance our lexical dictionaries. By recognizing and utilizing the most appropriate synonyms, we can convey complex Egyptian concepts with greater accuracy and clarity. Therefore, let us embrace the power of language and strive to use it effectively.

### 3.1. Complete Synonyme (perfect synonyme)

It is quite rare to find two words that are exact synonyms, and some even argue that true synonyms don't exist at all. In cases where two words are considered to be synonyms, they are completely identical and the native speakers of the language don't perceive any difference between them. Therefore, they can be freely interchanged in any context.<sup>18</sup>

#### 3.1.1 (*dbꜣw* – *ꜥnwt* )<sup>19</sup>

In the upcoming text of spell 149, it is mentioned that the deceased transforms into a human falcon to defeat his enemies. The deceased speaks of his transformation, saying: "I took the form of a great falcon and seized my enemy with my talons. My lips ripped through him like a shining knife, my talons tore at him like the arrows of Sekhmet<sup>20</sup>, my horns gored him like a wild bull, and my tail wrapped around him like a living soul."<sup>21</sup>



*ꜥnwt. i r. f m šsrw šhmt*

“My talons are on him as Sekhmet arrows”



<sup>18</sup> Olma, S., *The Role of the Word in Language*, translated by: Dr. Kamal Bishr, Dar Gharib, Cairo, 1988, pp. 119-120.

<sup>19</sup> CT II 237b.

<sup>20</sup> The goddess Sekhmet was also associated with arrows. Popular beliefs mentioned "Sekhmet's seven arrows," which are believed to cause bad luck. Sekhmet was said to have thrown these arrows against the enemies of the universe. “Koeing, I., *Magie et Magiciens Dans L’Egypte Ancienne*, Pygmalion/G. Watelet, 1994.

<sup>21</sup> FECT I, p. 127.



<sup>22</sup> CT II 237b (S2P)


<sup>23</sup> CT II 237b (S2C<sup>d</sup>)



*dbꜣw.i r.f m šsrw šhmt*



“My talons are on him as Sekhmet arrows”






The type of synonym between the two words is a complete synonym.

It was observed that some of the coffins had the word *ant*  written on them, which the writer used to signify the talons of wild animals and birds or nails.<sup>24</sup> Usually, the word *ꜥnt*  was used to refer to the talon of the falcon Horus, as mentioned in the spell 149.<sup>25</sup>

In some coffins, the writer used the word *dbꜣw* , which typically means fingers<sup>26</sup>. However, this usage is not anatomically accurate since falcons do not have fingers, but rather talons. As a result, the use of this word in these instances does not align with the intended meaning of the sentence.

Faulkner, in his work, highlighted a notable difference between two words, namely *dbꜣw* . He translated *dbꜣw*  to mean fingers.<sup>27</sup> Van Der Molen substantiated this meaning in his dictionary of coffin texts.<sup>28</sup>

It's worth noting that both *dbꜣw* and *ꜥnt* are plural nouns. *dbꜣw*  indicates talons only when in the plural form, and its synonym is *ꜥnt* .<sup>29</sup>

**3.1.2.** (*wnmt*    | | | | - *kkt*  )<sup>30</sup>

This text describes the food and offerings presented to the deceased in the presence of the god Ra, which took place in Spell 167.<sup>31</sup>

   | | | | <sup>32</sup>

<sup>24</sup> WB I 188, (1-7)

<sup>25</sup> Wilson, PL., p. 155.

<sup>26</sup> Wb V, 562

<sup>27</sup> FECT I, P. 127, (No.10): Faulkner's translation of "Fingers" should be revised to "Talons" to better convey the intended meaning of the context.

<sup>28</sup> Van Der Mollen, R., A hieroglyphic Dictionary of Ancient Egyptian Coffin Texts, Leiden, 2000, P. 829.

<sup>29</sup> Wb V, 564 (5).

<sup>30</sup> CT III 16c.

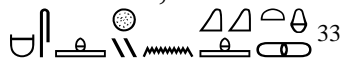
<sup>31</sup> FECT I, p. 143.

<sup>32</sup> CT III 16c (B4Bo).





*ḥms ḥms n wnm̄t.*

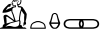

“Sit down, sit down for food.”





 33

*ḥms ḥms n k̄kt.*

“Sit down, sit down for food.”

It has been determined that the two words have complete synonymy. The reason for this is due to differences in dialect. It has been noted that *k̄kt*  is simply a different spelling of the word *wnm̄t*  and has the same definition, which is human food.<sup>34</sup>

The Berlin Dictionary noted that the word *qqt* is synonymous with *wnm̄t* , and it is difficult to trace the origin of the word *k̄kt*  in the coffin texts.<sup>35</sup>

In some instances, we have observed that the coffins discovered in the city of Barsha use different words to refer to food. For instance, the B5C coffin of *dhty ḥtp*  uses the word *wnm̄t* , while the B17C coffin of *nfri*  uses the word *k̄kt* .

It is possible that the difference in pronunciation can be attributed to the cultural and geographical differences between the writers, rather than the owners of the coffins.

### 3.1.3. (*šmwt* - *hrt* )<sup>36</sup>

The spell revolves around the concept of the god Osiris summoning Horus to the city of Djedo to discuss matters. However, Horus disagrees with the idea and decides to send a messenger instead. The spell primarily focuses on the journey of the messenger as he travels to report to Osiris.<sup>37</sup>

 38

*dd.k n.f šmwt N pn*<sup>39</sup>

<sup>33</sup> CT III 16c (B17C).

<sup>34</sup> HWb, p. 866.; Wb I, 321 (15); FCD p. 62.

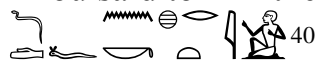
<sup>35</sup> Wb V, 71 (10).

<sup>36</sup> CT IV 74c

<sup>37</sup> FECT I, pp. 229-230.



<sup>38</sup> CT IV 74c (B6C)



“You said to him the affairs of this *N*.”



*dd.f n.k hrt.i*<sup>41</sup>

“He said to you, my affair.”

The type of synonym between the two words is a complete synonym. The word *šmwt*  was translated to mean affairs,<sup>42</sup> as well as *hrt*  was also mentioned with the same meaning as affairs.<sup>43</sup> It is believed that the discrepancy in the use of the words "šmwt" and "hrt" may be attributed to the specific locations where they were written.

In the coffin B6C located in the city of Bersha and belonging to *ḥz n ht* , the word "šmwt" was written. This finding suggests that "šmwt" was used within the city of Bersha. Additionally, in the coffin D1C of *bb*  found in the city of Dendera, The word "hrt" was written instead of "šmwt", indicating that "hrt" was specific to the location of Dendera.

### 3.2. Semi-Synonyme

Various terms describe semi-synonymous words, such as near-synonym, quasi-synonym, less-than-fully synonymy, convergence, likeness, overlapping, etc. Semi-synonymy occurs when two words are so similar that it is challenging for non-experts to differentiate between them, leading many people to use them interchangeably.<sup>44</sup>

<sup>39</sup> It is noteworthy that there are differences in the suffix pronouns used in the two coffins where the text is featured. In the text found on coffin B6C, the pronoun "N pn" refers to the sacred Horus, due to the spell that aims to transform the deceased into the sacred falcon Horus. The suffix pronoun "k" is used to refer to the messenger sent by Osiris, while the pronoun "f" refers to the god Osiris. cf. FECT I, Spell 312.

<sup>40</sup> CT IV 74c (D1C).

<sup>41</sup> It can be observed in coffin D1C that the suffix pronoun *f* refers to the Messenger, while the relative pronoun *k* is referring to the god Osiris. Additionally, the relative pronoun *i* refers to the deceased in the form of the god Horus. cf. FECT I, Spell 312.

<sup>42</sup> Van Der Mollen, R., Coffin texts *Dictionary*, 618.

<sup>43</sup> Van Der Mollen, R., Coffin texts *Dictionary*, 402.

<sup>44</sup> Hébert, L., "Introduction À la Semiotique", in: *Québec*, 14 décembre 2018. p.14.

The study found that groups of two or more ancient Egyptian words have similar meanings and can be considered semi-synonyms. However, these words may differ in their usage from their equivalents while still having the same meaning in specific contexts.

3.2.1. (*hs*  – *sfht* )<sup>45</sup>

The spell speaks of the deceased as the bull of darkness, who does not consume faeces. He ascends to the sky standing, as being upside down is undesirable.<sup>46</sup>




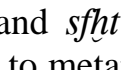

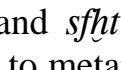
*bwt.f pw bw n wnm.f st sfht h3 iht bnr.*

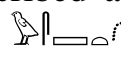

“Impurities are his detestation; he will not eat secretions that are (cast away) behind the pleasing things.”



*bwt.i pw bw n wnm.n.i sn hs h3 ht bnrt imyt k3r ntr*

“Impurities are my detestation; I will not eat faeces that are (cast way) behind the pleasing things which are in the shrine of the god.”

The two words *hs*  and *sfht*  have a semi-synonymous relationship, possibly due to metaphorical reasons. Both words refer to secretions produced by the human body. *hs*  refers to faeces,<sup>49</sup> while *sfht*  refers to other bodily excretion (urine)<sup>50</sup>.

The coffin texts frequently mention excreta such as faeces and urine, with the main focus being to avoid them as potential sources of food. These substances are often described as detestable, and the most common saying about urine *wsšt*  is that it cannot be consumed. Similarly, it is not allowed to eat *hs*  faeces.<sup>51</sup>

<sup>45</sup> CT III 127c-d


<sup>46</sup> FECT I, p. 163.

<sup>47</sup> CT III 127c-d (B1Bo).



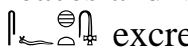
<sup>48</sup> CT III 127c-d (S1C).

<sup>49</sup> Wb III 164 (6) “faeces from fire”

<sup>50</sup> Cf. *sfx* Wb IV 117 (11); Van Der Mollen, R., Coffin texts *Dictionary*, 487.

The demonstrative Q7  leads us to believe that the excretion is also fiery.

<sup>51</sup> Nyord, R., Breathing Flesh “Conceptions of the Body in The Ancient Egyptian Coffin Texts”, *University of Copenhagen, Museum Tusulanum Press, CNIP 37*, 2009, P. 327.

The word *sfht*  excretion follows a similar pattern to *hs*  faeces and is often said to be impermissible as food.<sup>52</sup> The word *sfht*  excretion, as mentioned in a spell of the coffins texts, refers specifically to bodily excretions rather than just secretions that may come from inanimate objects.<sup>53</sup>

3.2.2. (*smsw*  – *wrw* )<sup>54</sup>

This spell describes the mourning of Isis and Nephthys, which was so intense that it made the eastern horizon tremble. They called out to the gods in the darkness, asking for their protection for their lord and for the light to be lit. Soon after, the scepter that was to be used in the mummification process appeared and the guards who were watching over the chambers rejoiced. Finally, the great ones were able to obtain the skins of leopards.<sup>55</sup>






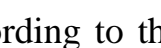
*šsp.n smsw b3w.sn*

The elders received their leopard skin.



*šsp.n wrw b3w.sn*

The great ones received their leopard skin.

The word *smsw*  is a semi-synonym with the word *wrw* , This synonym results from metaphorical use of the word *smsw* . According to the Berlin Dictionary, *smsw*  is defined as elders. It is important to note that this designation does not solely connote advanced age, but also signifies a person of elevated status. This interpretation aligns with the intended meaning within the context of the sentence.<sup>58</sup>

<sup>52</sup> CT III 57i; 58a; 141g; V 251f; VI 295n; VII 227e.

<sup>53</sup> CT I 312g.

<sup>54</sup> CT I 217e



<sup>55</sup> FEET I, p. 45.

<sup>56</sup> CT I 217e (B10C<sup>c</sup>).

<sup>57</sup> CT I 217e (B10C<sup>b</sup>).

<sup>58</sup> Wb IV, 142.

According to the spell, it was customary for high-status people in ancient Egypt to receive the skins of their leopards as a form of protection.<sup>59</sup> This was especially true for priests of sem and other members of the religious elite.<sup>60</sup> The leather was not available to the public; it was specific to these individuals who used it to showcase their high status to both humans and gods. Many of these priests played important roles in religious rituals related to funerals and burials. For instance, the priest sem performed the mouth-opening ritual, which was necessary for the deceased's continued life in the afterlife. This role was often fulfilled by the deceased's eldest son.<sup>61</sup>


It has been noted that the word *smsw*  is utilized by the writer to designate the eldest son who assumes the responsibility for conducting burial rituals. Conversely, the word *wrw*  signifying "great," is employed by others as a symbolic portrayal of the importance and significance of the Sem priest's role in burial ceremonies.<sup>62</sup>


**3.2.3.** (*hdw*  - *hmw* )<sup>63</sup>



<sup>59</sup> C., Elisa., “Panthers, leopards, and cheetahs. Notes on identification”, in: *TdE*, 2002, No.1, p .21.

<sup>60</sup> Was there a place in the temple dedicated to handing over such ritual costumes to the clergy?

<sup>61</sup> N., Nadine & B., Joaschim, Research on The Iconography of The Leopard, January 2008, P.5

<sup>62</sup> According to the Berlin Dictionary, the word *b3w*  means "the leopard skin of the sem priest" and has been in use since the Old Kingdom (Wb I, 142 (8)). Notably, different writers have used different demonstratives to refer to this word in this text. In the B10C<sup>b</sup>, it was written with the

demonstrative F27  from Gardiner's sign-list, which represents the skin of a leopard used in funerary rituals. The B12C writer refers to the word by using.

F9 , representing the head of a leopard. The B10C<sup>a</sup> version, however, uses the demonstrative G54 , representing the shape of a plucked bird, although it does not represent the leopard or its skin in any way. It appears that the writer used this demonstrative to express that it is a kind of garment removed from animals.

<sup>63</sup> CT IV 127e.

It's a spell that allows transformation into the god of the Nile, Hapy. The deceased speaks in the spell, stating that any god or rebel who opposes him or is found in his way will be seized by the three spirits before him and devoured by the great spirits behind them. He states that no one will have the audacity to attack him.<sup>64</sup>





w n m s w *h*d w i m y w h t . i

The *h*d w eat him who is behind me.



k k s w *h*m w i m y w h t . i

The *h*m w eat him who is behind me.

The two words, *h*d w  and *h*m w , are semi-synonymous due to their loss of descriptiveness. They are variants of each other and refer to aquatic creatures that protect the deceased while crossing the Island of Fire<sup>67</sup> in the image of the god Hapy. Their role is to ward off any potential harm to the deceased during this journey.<sup>68</sup>

These words are believed to be used interchangeably because they have lost their original descriptive meaning<sup>69</sup> over time. It is possible that the characteristics of these creatures were inspired by aquatic animals such as fish and crocodiles, which in turn influenced

<sup>64</sup> FECT I, p. 242.

<sup>65</sup> CT IV 127e (S1C).

<sup>66</sup> CT IV 127e (S1P).



<sup>67</sup> In ancient Egyptian mythology, Fire Island was believed to be the place where the deceased received offerings and was judged before being allowed to enter the afterlife. The island was considered a place of creation and was separated from both the world of the living and the world of the dead. It marked the edge of the universe and was a transitional place that the deceased had to pass through to reach the afterlife. According to the Coffin Texts, Fire Island was an ordeal that the deceased had to go through. It was believed that by obtaining offerings from the island, the deceased could renew their life. However, they were also threatened with fire. Cf. Abbas, E.S., The lake of knives and the lake of fire: studies in the topography of passage in ancient Egyptian religious literature, BAR international series 2144, 2010.

<sup>68</sup> LGG, vol. 5, p. 973; LGG, vol. 2, p. 210.

<sup>69</sup> See: 2.1.

the naming of these animals that were believed to protect the deceased. As a result, these animals were represented by their names.

### 3.3. Contiguity semantic. (Semantic Relation)

When two words share similar meanings yet have at least one significant difference, they are said to be contiguous semantic.<sup>70</sup> For instance, *tbwty* <sup>71</sup> and *rdwy* <sup>72</sup> are examples of semantic relation. Both words mean movement from a living being through its legs, but they differ in terms of the number of legs involved, the method of movement, and how the legs interact with the surface on which they move.<sup>73</sup>

#### 3.3.1. (*swdwd* – *k3p3p* )<sup>74</sup>

The spell speaks of the knowledge of the spirits of the new moon entering the house of Osiris in the city of Djedo. The deceased speaks, requesting the spirits of the new moon to open up to him. He claim to be the one who fulfills it perfectly. The speaker then goes on to say that they know what was missing from the body, which was in Anubis's hand on the night his testicles were covered.<sup>75</sup>



*iw rh.kw hdt hnt h3wt m<sup>c</sup> inpw grh pw n k3p3p wrnty.f*

I knew what is lacking from the corpses in the hand of Anubis in that night of covering his testicle.



<sup>70</sup> This type can be effectively characterized by the individual words within each semantic field, particularly when narrowing the field's scope and confining it to a limited set of words. Such as (Crawl – skip – run – hop), Cf. Nida. E.A., Componential analysis of meaning: an introduction to semantic structures, The Hague: Mouton, 1975, p. 18.

<sup>71</sup> For “Sandals” Wb V 361.

<sup>72</sup> For “Feet” It is usually written in double, rarely in the plural: Wb II 461. (2).

<sup>73</sup> CT III 80g.









<sup>74</sup> CT II 300/301b-c-d





<sup>75</sup> FECT I, p. 133.

<sup>76</sup> CT II 300/301b-c-d (S2P).



*iw.i rh.k hdt hnt knt<sup>TD</sup> m ε inpw hrw pw n swdwd wrnty.f*

I know what is lacking from the corps in the hand of Anubis in that day of bandaging his testicle.





It is noted that the type of synonymy is Contiguity semantic. The word *k3p3p*  was used to refer to a cover for the testicles<sup>79</sup>, as mentioned in the spell, while *swdwd*  was used to mean a bandage<sup>81</sup>, as both<sup>82</sup> are used for covering. It is worth noting that all the coffins in the city of Asyut used *k3p3p*  to express the cover for the testicles, while the coffins located in Barsha used *swdwd* . The first complexity arises from the fact that the difference in cities led to the difference in synonyms used, but as a matter of fact, The coffins in the city of Assiut (which used the word *k3p3p*  to refer to covering the testicles) used *grh* , meaning this night, while the coffins located in the Barsha area (used the word *swdwd*  to refer to covering testicles) *hrw*  was used, meaning this day.

When moving further to the next spell we will notice that the phrase *grh* , was used in conjunction with the word *k3p3p*  in the coffins of the Barsha area, while *hrw*  was utilized with *swdwd*  in the coffins located in Assiut. Although these regions are distinct, this is unlikely the reason for



<sup>77</sup> CT II 300/301b-c-d (B2Bo).

<sup>78</sup> There are complete synonyms between (*knt*  - *h3t* )



<sup>79</sup> HWb, p. 876.



<sup>80</sup> Cf. CT II 302b, In the spell CT II 302b, we find that the coffins of Asyut, unlike the coffins of Barsha, were written *swdwd*  as follows, *swdwd*  meaning using the sign  instead of. The sign  Perhaps the reason for this is the difference in dialects and pronunciation of the word from one region to another.



<sup>81</sup> HWb, p. 682

<sup>82</sup> It has been observed that there exists a disparity in the determinative used in the two words. The word *swdwd* employs the determinative  associated with linen cloth, symbolically referring to the act of covering the testicles with this fabric. Meanwhile, the word *K3p3p* features the determinative  signifying a ray, which could potentially allude to the use of ray for nighttime covering and fabric for daytime protection.



the synonymy between them. The same writer, spell, and coffin were used to compose these synonyms in the same context. The only difference is the change in time from *hrw*  to *grh* , night.

Upon analyzing the available data, it was observed that the word *swdwd*  was used to indicate daytime coverage, while *k3p3p*  was used for night coverage. This conclusion has been reached through a detailed examination of previous texts and it provides us with valuable insights into the ancient Egyptian usage of vocabulary.

**3.3.2. (*swht*  - *hrst* )<sup>83</sup>**

The spell is for eating bread from upon the offering tables of the god Ra, and offering sacrifices in On.<sup>84</sup>

*N*  <sup>85</sup>



*N nw pr(w)\* m swht ntr ʕ3*


This Nwho issued from the egg of the great god.

*N*  <sup>86</sup>

*N nw pr(w) m hrswt ntr ʕ3*

This Nwho issued from the carnelians of the great god.

The word *hrst*  in a spell refers to the carnelian gemstone<sup>87</sup> and has a semantic contiguity with the word *swht*  egg.<sup>88</sup>

The writer mentions the great god Ra, from whom the deceased has descended, and thus uses the word *hrst*  because it symbolizes the specific attributes associated with the god Ra. The carnelian gemstone was associated with the sun god Ra due to its red color, and the presence of carnelian beads may symbolize the sun's circle. Similarly, the color of carnelian is reminiscent of blood

<sup>83</sup> CT III 13a

<sup>84</sup> FECT I, p. 143.

<sup>85</sup> CT III 13a (B4Bo).

\* (w): the verb is an active participle form.

<sup>86</sup> CT III 13a (B17C).

<sup>87</sup> Wb III, 150 (9-15).

<sup>88</sup> FCD, p. 164.

red, which signifies life, strength, and vigor. that the deceased will have as he embarks on his journey in the afterlife.<sup>89</sup>

In Egyptian religious ideology, the sun was highly revered and symbolized by various materials. One such material was carnelian, which was used as part of three titles for Ra in the Temple of Edfu. The first title referred to Ra as the "monkey<sup>90</sup> lord of carnelian," The second passage referred to RA as "The venerable who presides over carnelian," as seen in an inscription on one of the Edfu temple's gargoyle lions. These lions were said to have eyes made of carnelian.<sup>91</sup> Although Edfu temple dates back to the Ptolemaic Period, earlier objects and religious texts, such as coffin texts, also show the connections between carnelian and the sun god Ra.

Based on this, it seems that the carnelian can replace the egg of the god Ra. The writer may have used this metaphor to emphasize Ra's religious symbolism and his linguistic prowess in selecting words and connotations.

**3.3.3. (nbd  - šsr )<sup>92</sup>**

The spell describes a destructive entity who entered the Great Hall to intimidate the gods in their sacred space. However, the place is pure and protected, so the entity was unable to cause any harm.<sup>93</sup>



*dī.ī imw sbḥ.ī m wryt ḥr šsr pn nt(y) ʿk*

I give out my groaning scream in the Great Hall because of this Ssr who entered.



<sup>89</sup> Bayoumy, T., "Highlighting Some Important Gemstones in Ancient Egypt (From Predynastic till end of Graeco-Roman Period)" in: *JFTH*, Vol. 17, Issue 2, 2020, p. 187.

<sup>90</sup> Baboons were considered symbolic of the rising sun. Pairs of baboons were often depicted flanking the sun disk: D. Kessler, "Monkeys and Baboons," in *Redford (ed.), The Oxford Encyclopedia of Ancient Egypt* 2, p. 430.

<sup>91</sup> Hussein, A.M, "Beware of The Red-Eyed Horus the Significance of Carnelian in Egyptian Royal Jewelry" in: *CASAE* 40, 2010, P. 195.





<sup>92</sup> CT I 239f-g




<sup>93</sup> FECT I, p. 51.



<sup>94</sup> CT I 239f-g (B16C).


*hr nbq pn [nty] ꜥk*



because of this destructive who entered.

The two words mentioned in the text are semantically contiguous synonyms. The field of meaning, which is evil, has shifted to the animal *šsr*  as follows. According to Berlin Dictionary, *nbq*  means the destructive or the evil one.<sup>96</sup> The demonstratives used in the text play a significant role in helping us understand the meaning. For example, in the coffin B10C<sup>c</sup>, the word *nbq*  is followed by the demonstrative F27 , which represents the skin of an animal.

*šsr*  refers to a four-legged animal, i.e., a monkey.<sup>97</sup> It is written with the demonstrative, F27 . While in the coffin B12C, the word was written with an ambiguous demonstrative. However, Faulkner suggests that it is a reference to a monkey.<sup>98</sup> Lastly in version B16C, the demonstrative used is F26 , which also represents the animal's skin.

We can conclude from this that the villain *nbq*  is a four-legged animal in the form of a monkey, i.e., *šsr* .

hence it was referred to *nbq*  as the embodiment of the evil spirit Apophis-Set<sup>100</sup>. It is likely that the four-legged animal mentioned in the text is an embodiment of the deity Set.<sup>101</sup>

Therefore, we can say that *nbq*  references the animal *Ssr* .

#### 4. Conclusion:

<sup>95</sup> CT I 239f-g (B10C<sup>b</sup>).

<sup>96</sup> Wb II, 247, (6-8).

<sup>97</sup> HWb, p. 838

<sup>98</sup> FECT I, p. 37. (No.7).

<sup>99</sup> an evil animal in the form of a monkey who infiltrated the mummification hall (*wryt*) and captured the gods (*wꜥbt*), but was forced to retreat by a tiger (*knmt*). See: LGG VII, 128.

<sup>100</sup> Wb II, 247.

<sup>101</sup> The deity Seth is mentioned as a red monkey in the Book of Night and Day in the tomb of Ramesses VI. Cf. Miron Cihó, *Civilizatia Egiptului Greco-roman*. Plutarch “Despre Isis si Osiris”, *Esitura Universitatii Din Bucuresti*, 2000, P. 241.; Piankoff. A., *The Tomp of Ramesses VI*, Pantheon Books, New York, 1954.

- The prevalence of linguistic synonymy is a notable feature of ancient Egyptian language. It demonstrates the richness of the language and the Egyptians' ability to expand their ways of expressing the same meaning. Additionally, it highlights how they differentiate between the use of certain synonyms.
- The examination of synonyms reveals three distinct categories:
  - a- Complete synonyms, which are entirely identical and interchangeable in any context.
  - b- Semi-synonyms, which are words closely related in meaning but differ in their inferential implications based on the context.
  - c- Contiguity semantic, where two words share similar meanings yet exhibit at least one significant difference.
- Synonyms are employed in conjunction to emphasize a word, thereby reinforcing and elucidating its meaning. This method of emphasizing the significance and clarity of the intended message.
- Understanding a synonym can provide deeper insights into its meaning.
- Exploring synonyms helps us gain valuable insight into the mindset of ancient Egyptian civilization.
- The writer utilized synonyms based on personal preference, which were familiar to the Egyptians and served as a form of varied expression of a single meaning. This practice is recognized as a writing technique influenced by the writer's cultural background.
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### Abbreviation:

- CT = de Buck, A., *The Ancient Egyptian Coffin Texts*, Chicago, 1935-1961
- Wb = Erman, A., & Grapow, H., *Wörterbuch der Ägyptischen Sprache*, I-VI, Berlin& Leipzig, 1957.
- FECT= Faulkner, R.O., *The Ancient Egyptian Coffin Text*, Warminster, 1973-1978.
- Wilson, PL. = Wilson, P., *A Ptolemmic Lexikon, A Lexicographic study of the Texts in the Temple of Edfu*, Leuven, 1997.
- HWb = Hannig, Rainer, *Large Concise Dictionary Egyptian-German*, Cultural History of the Ancient World 64, Mainz 1995.
- TdE = Trabajos de Egiptología. Papers on Ancient Egypt (Puerto de la Cruz), Tenerife
- LGG = Leitz, C. *Lexikon der ägyptischen Götter und Götterbezeichnungen*, 7Bands, Leuven-Paris, Dudley, Ma 2002.
- FCD = Faulkner, R.O., *A Concise Dictionary of Middle Egyptian*, Oxford, 1964.

**Synonymous Nouns in Coffin Texts A Lexical study \_\_\_\_\_**

- **JFTH = The scientific journal of the Faculty of Tourism and Hotels, Alexandria.**
- **CASAE = Cahiers Supplement Aux Annales Du Service Des Antiquites de l'Egypte.**