

Booklets in Ancient Coptic Society

VOL.2

Food and Drink from Coptic Texts An Alphabetical List



*Prepared and Edited by
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Preface

No doubt that, the food and drink are very important in the life of all the humankind and always they reflect the culture of people. The bread was the main food of the Egyptians in all times, for that the bread called now in Egypt *eish* means "life", the salt also is very important and used as a condiment and in food preservation. In Modern Egypt, there is an oath with "Bread and Salt" العيش والملح which is referring to all good things among the people although they represent so simple meal but it expresses sharing many kinds of food with good memories among couple or group of people.

The main meal in Ancient Egypt (the Dynastic period) was the dinner at the sunset usually after returning (from work) and bathing, often there were two meals per day.

The diet of ancient Egyptians was depicted on the walls or found as remains in the archaeological sites or mentioned in the texts while the diet of Copts can be known from their texts and from the remains in the excavation because depicting the scenes of daily life in Coptic art was not common as before in the Dynastic period. Some historians talked about some kinds of food in all periods of ancient Egypt.

Using the diet in the medicinal recipes was very common by eating it or by applying it as poultice, for example the onion which was applied as poultice on the bites of snakes and scorpions, also the fig leaves were applied on the skin inflammation. In a Coptic text, there is a poultice of boiled cucumber/melon for healing the leg.

In ancient Egypt, Some kinds of food associated with magic or sometimes to repel snakes away from mummies in the tombs.

Introduction

This research represents the second volume of the series about Ancient Coptic Society and it deals with the terms referred to the multiple kinds of food and drink which are mentioned in the Coptic texts. I collected them from dictionaries and Coptic texts and also from the researches dealing with Egypt in Antiquity, and presented them here as an alphabetical list with adding some comments without mention details about the jars or the containers of the food and drink or the professions relating to them because they were presented in previous researches. It is mentioned here only the terms of food and drink in Coptic with their various origins followed sometimes by a short comment or a method recipe.

It is the first book and dictionary deals with this topic.

Generally, the Copts ate many kinds of fruits, herbs and vegetables and some kinds of bread and cakes and ate also meat, poultry and fish but as limited diet because of fast. For that, there are many kinds of meals associated with Christianity because of fasting and monasticism however some of them are still eating by both Christians and Muslims in Modern Egypt. The most famous dishes are those which made from Egyptian bean called now: falafel, ful medams, ful nabit and pisarah. Also they cooked lentils in many recipes like the filtered lentil which was mentioned by Maqrizi (lived in the 14th- the 15th c. AD) to be associated with Maundy Thursday; the Copts ate also in this day the fish and the colored eggs.

Many kinds of food associated with festivals and religious feasts like the Epiphany day when the Copts ate the fish, lemon and sugar cane during Medieval Egypt. And now it is celebrated with eating the cooked taro (with chard) and the orange fruits.

In all periods of Egypt, the oils used in many purposes such as: food, remedy and lighting, the sesame oil was the oldest oil used from the Dynastic period mainly in cooking and still used after the Arab conquest so it is remarkable that the oil press in Arabic texts was known as *serag* (i.e. sesame oil), I observe this name still exists till now as *serga* (i.e. shop for selling oils, sesame dregs and honey). The olive oil introduced to Egypt during the Dynastic Period but became

well known in the Greco-Roman Egypt; the olive oil was used in eating, lighting, anointing, bathing and medicine (A Coptic medical recipe from Wadi Sarga mentioned the wine with olive oil for healing the fever). In the Roman period the mustard oil was used in food and medicine by using it for snake bites to prevent the poison to enter the body, it was used also to repel snakes and scorpions by placing it on wood then set fire on it, this smoke can repel them. The majority of dealers and makers of mustard oil were Copts in the Islamic period (called *Bashshar al-khardal* in the Arabic texts). The linseed oil was known from the Dynastic period, called the red (seed oil), used as medical oil and became very common in the Islamic period as cooking and medical oil too and still known till now for the same purpose. The radishes and safflower oils were known as cooking oils and in medicine too. The castor oil used as lamp oil and in medicine only, also the oil of cabbage seeds was used for medical purpose by the Copts. The rape seed oil (salgam oil) was mixed and boiled with the lettuce seed oil to make the soaps in Islamic Egypt. The oil of geranium plant used for making cologne/fragrance.

Concerning drinks, the Copts drank the water, sometimes milk especially the children and they knew many kinds of wine like the ancient Egyptians, the Copts knew the mezz (beer) and some juices.

The Coptic Proper names in antiquity were derived from the terms of food and drink like Paeik "the bread" and Pirp "the wine", from plants like: Pemjwl "the onion" and Paki "the sesame", Pkouk "the doum" and Pelool "the grapes" and for women; Arman "pomegranate" and Telke "the sycamore fruit" (according to the lists of personal names in Coptic collected by some scholars).

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The List of Food and Drink in Coptic:

ⲁⲃⲣⲉⲙⲉ: baked bread, Online Copt. Dict. خبز مخبوز Bohairic only, mentioned as ⲱⲕ ⲛⲁⲃⲣⲉⲙⲉ, related to ⲁⲙⲉⲣⲉ "baker", CD, 2b,8b. I can add here that: ⲁⲃⲣⲉⲙⲉ used as an adjective means "baked" when mentioned with ⲱⲕ referring to the loaves/ bread after baking and when it became ready for eating (not as a dough) for that ⲁⲃⲣⲉⲙⲉ means in common Arabic *mestwee* which refers to something became darker in its color and becomes ready for eating, this adjective used now to describe the dates as *balah abremy* referring to the ripe dates or the dark dates بلح ابريمي بمعنى بلح مستوي, so ⲁⲃⲣⲉⲙⲉ refers to "baked (bread)" or "eish mestwee" عيش مستوي

ⲁⲉⲓⲕ, ⲁⲓⲕ : bread عيش, خبز, VC, no.120 , Naqlun Copt. Dict., var. of ⲟⲉⲓⲕ

ⲁⲑⲣⲁⲥ, ⲁⲑⲁⲣⲁⲛ: Gruel, porridge, pottage, broth, soup, Gr. as "athera", mentioned with boiled food for sick persons, CD, 150a, 257a. Mixed sometimes with sapistan plum (myxa) (see: Bread in the Desert, 292). I observe that, it is still known in Arabic as *Altharid* الثريد, now in common Arabic called *Fattah* فتة (pieces of bread in soup/ lentil soup/water) . The Coptic word was referring also to *Assida* عسيدة "porridge" which was called in Arabic *Hareesah* in Islamic Egypt. So it is mentioned the title *hara 'isiyyin* (porridge-makers) in Medieval Cairo, in: Nasrallah, *Cooking in Medieval Cairo*, E-article., see: ⲟⲟⲩⲱⲃⲩ

ⲁⲕⲉ, ⲟⲕⲉ: sesame سمسم CD, 254b, the sesame as grain, also used for making bread, Egy. (CED, 121). See, ⲉⲓⲉⲉⲉⲓⲉⲙⲉ

ⲁⲕⲣⲁⲧⲟⲛ, ⲁⲕⲣⲁⲧⲱⲛ, ⲁⲕⲣⲁⲧⲱⲣ, ⲁⲛⲕⲣⲁⲧⲟⲛ: unmixed (wine) نبيذ غير مخلوط, Gr. Online Copt. Dict., WB, 27, mentioned boiled leeks in it (CD, 149b)

ⲁⲗⲁⲃⲏⲥ: kind of Nile fish سمك اللبيس, also as ⲗⲁⲃⲏⲥ , Index Grec-Copte, 10b, I think it is written here with Ar. def. article "al". اللبيس

ⲁⲗⲁⲗⲁ: grapes عنب , P. Kellis 2, no.125, see: ⲁⲗⲟⲗⲓ

ⲁⲗⲖⲟⲩⲗ: the Egyptian bean الفول, Ar., see: Ahmed, Arabic Terms,12

ⲁⲗⲉⲕⲧⲱⲣ: cock ديك, Gr., online Copt. Dict. Suggested to be rarer because of producing eggs (Bagnall, Kellis Agricultural Book, 41).

ⲁⲗⲉⲩⲣⲟⲩⲓⲕⲧⲟⲩ: porttage of crushed wheat and oil دشيشة القمح from Gr., in Arabic as *Assida* عصيدة (porridge) = ⲟⲟⲩⲣⲩ, in: CD, 257a

ⲁⲗⲓⲦⲱⲛ: Lokum, Turkish delight ملين as sticky sweet, Gr., Abdelnoor, Qamos, 845b

ⲁⲗⲓⲒ: dessert from semolina السميدي حلوى (translated as *basbousah* or *hareesah* بسبوسة او هريسة) Gr. Fem. word, in: Abdelnoor, Qamos, 845b

ⲁⲗⲓ: fenugreek حلبة , also as bean بقل, CD, 4b, 489a, fenugreek was used in making some kinds of bread from ancient Egypt (ElDorry, from Staples to Luxuries, E-article), Pelinius mentioned this bread as kneaded with water and milk (Gaber, Alta'am wa Alsharab, PhD Th., 92), fenugreek was used in bread making as an added ingredient, roasted grains or a tisane or to preserve and flavor meat (Bagnall, Kellis Agricultural Book, 39)

ⲁⲗⲗⲱⲕⲓ: Banana موز , CD, 6a, no ancient Egyptian word for it, suggested to depicted once, the cultivated bananas being unknown in Egypt until the fifth century CE. It was found a beer vessel seems to suggest that yeast cells grown on wild bananas used to produce fermentation the beer, see: Manniche, Ancient Egyptian Herbal, 107

ⲁⲗⲙⲁⲛⲧⲁⲗⲱⲡⲧ: the eggplant الباذنجان, mentioned in the bilingual list (Copto-Arabic) of herbs and vegetables in Scala Magna by Ibn Kabar (lived in the 13th and the 14th century CE), this list cited in : Budge , Herbalist, 80, 81, I don't know the origin of this word perhaps it is written with the Arabic definite article (al.), but this word is not known in Egypt now.

ⲁⲗⲟⲗⲓ: grapes عنب, this word in Bohairic, the grapes are so important in Egypt in Antiquity, the Copts used it for eating and for sweetening (instead of honey/sugar) and in cooking a kind of sweet porridge and they crushed it for making wine, and from the sour wine it was the vinegar, the grapes are dried as raisins to keep it long time and when soaked became as a beverage, grapes used also in medicine. A great celebration when harvesting the grapes as depicted in Coptic art with bringing some of musicians.

(Ahmed, Agriculture through Coptic Texts, 72, Ahmed, Alhayah Alyoumia, 17, 56, 66, 67, 86, 87, 100). And I observe that the Modern Egyptians say the word *yahaloly* ياحلولى; a Coptic word lit. means "vineyard" ⲓⲁϢ ⲁⲗⲟⲗⲓ (Bohairic in CD, 55a) to refer to sweet/good news), see: ⲉⲗⲟⲟⲗⲉ

ⲁⲗⲟⲗⲓ ⲛϢⲘⲛⲗⲱⲕ: fresh grapes عنب طازج, Bohairic, Abdelnoor, Qamos, 3b

ⲁⲗⲟϥ, ⲁⲗⲗⲁⲧⲛ̄: salt ملح (Online Copt. Dict., CPR12, no.25), when mixed with water, this becomes the "sauce" found in several sayings of fathers (Bread in the Desert, 292), ⲁⲗⲗⲁⲧⲟϥ as ammonia salt (O. EdfouCopte, no.68)

ⲁⲗϫⲁⲙⲙⲟⲩⲛ: The cumin الكمون, Ar., Ahmed, Arabic Terms, 13

ⲁⲗⲱⲟⲩⲉ: bunches of grapes عنب عناقيد, CD, 6b

ⲁⲗϫⲁⲗⲗⲟⲩϥ, ⲁⲗϫⲁⲗⲗⲁⲩⲩⲉ: hazelnut الجوز أى البنق , from Ar., see: Neue Koptische Medizinische Rezepte, 180

ⲁⲗϫⲱⲟⲩ, ⲁⲗϫⲱⲟⲩⲉ: dried grapes "raisins" عنب جاف , زبيب Bohairic, Naqlun Copt. Dict. = ⲉⲗϫⲱⲟⲩⲉ

ⲁⲙⲓϥ: mint نعناع, Budge, Herbalist, 81, var. ⲉⲙⲓϥⲉ

ⲁⲛⲁⲡⲁⲓ: hen دجاجة, Bohairic, Abdelnoor, Qamos, 7a.

ⲁⲛⲛⲙⲟⲩ: dill شبيث, Gr. online Copt. Dict. In food & medicine, the Copts used it as a mouth rinse (Manniche, Ancient Egyptian Herbal, 80). I think it was written in Greek from the Egy. ⲉⲙⲓϥⲉ, inst.

ἀνισον: Anise ينسون, Ayyad, Qamos, 587, still known in Arabic as *Yanson*, Egy. inst (Mnniche, Ancient Egyptian Herbal, 143), the Coptic word means anise or dill ينسون وشبث, used in making the cakes (Ahmed, Food & Drink, 92)

ἀνηοϋερ: wild endive, chicory شكوريا برى, هندبا برى, CD, 12a, also in: Budge, Herbalist, 80-81, eaten by monks of Nitria (Malevez, Le Regime des Moines Coptes, 116) Endives, cichoria endivia were included in the Greek lakhana greens and/or pikrides, bitter herbs. (Weingarten, A Vegetable Zodiac, 13)

ἀντρακιν: legumes in general البقلة الجامعة, but it is translated as vegetables in general in: Budge, Herbalist, 81, 83. See: ἀρακιν, οϋρω

ἀουραν: melon شمام, Ayyad, Qamos, 289, I observed the same name in Arabic as *qawoon* قاون, refers to cucumis melo الشمام من فصيلة القرعيات, var. ασκαουραν

ἀπαρχη: first fruit(s) اباركة, الطلع, باكورة الثمر, أول الثمر, Gr., online Copt. Dict.

ἀπιος: pears كمثرى, Gr., Abdelnoor, Qamos, 103a, among fruits in ancient Greece with grapes, figs, apples and dates (Garland, Daily life, 93) known in early Roman Egypt with two kinds as Alexandrian and Greek pears (Gaber, Alta'am wa Alsharab, PhD Th., 98)

ἀρακιν, ἀρακος, οραξ: pea بسلة, Gr., = αρω, CD, 489a, or refers to pod shaped fruit, among grains and fooder, in: WB, 94, footnote, no.23. Broad bean or vetch (Bagnall, Kellis Agricultural Book, 39). I think this word is the same ἀντρακιν which means according to the Arabic equivalent occurred in the list of Ibn Kabar (Scala Magna) as البقلة الجامعة (=legumes in general)

ἀριμ, ἀραριμ: saltwort, edible plant, CD, 15b (referred as mallow in the Bible) خبيزة, خبازى from Hebrew, CED, 11

ἄριστον: meal, dinner, food وجبة أو عشاء أو طعام, Gr. , online Copt. Dict. (but in ancient Greece) Athenians ate two meals a day- a light lunch, known as *ariston*, and dinner, known as *deipnon*. (Garland, Daily Life,91)

ἄρραμμιν: the pomegranate الرمان , Lexique Copte, 5a ,I think written here as Ar. *Al-r(o)mmān*.

ἄρρος: rice أرز Arabic origin, (not mentioned in dictionaries except in : Ayyad, Qamos,41), rice was unknown in Greco-Roman Egypt. (Notable absentees from the Greek diet included potatoes, rice, tomatoes, citrus fruits, and banana, see: Garland, Daily Life, 94).It was suggested being cultivated in Egypt at least in the 7th century after the Arab conquest (Gaber, *Alta'am wa Alsharab*, PhD Th., 92),See ἄρως

ἄρτος: bread خبز from Greek , online Copt. Dict. In ancient Greece, there were two kinds of bread: *maza*, made from barely flour, and *artos*, a white bread made from wheat,*artos* was something of a luxury, largely confined to the wealthy or served to the populace at festivals (Garland, Daily Life, 92)

ἄρως: rice أرز, fem. unknown word (in: CD, 16b), a word from Arabic originas *al-ruzz* "the rice", Richter, *Borrowing into Coptic*, 520. (I see it is written here without the Arabic definite article called *aruzz* in Arabic language, see: [www. almaany.com /ar/dict](http://www.almaany.com/ar/dict), while *ruzz* is in common Arabic now), var. of ἄρρος.

ἄρω: common pea بسلة ,CD, 489a, var. as οὔρω

ἄρρῳιν, ερρῳιν: Lentil عدس CD,16b. In a papyrus as cookbook was written in Greek from the third century BCE, it is found a simple recipe for lentil mash: ‘Mash the cooked lentils in a broth of bird meat and cook together with wine, water, cumin, and dried dill; the lentils have to be cooked together with an onion’. As always in ancient cookbooks, no quantities are given. (Römer, *Food and Drink in Graeco-Roman Period*, E- article). Lentils has cooked in many food recipes in Egypt and sometimes was crushed and used in making bread, cf; *maltoot* bread known now in Nubia as bread which

made from mixed flour of lentils, chickpea and wheat, see: Mehdaawy & Hussein, The Pharaoh's Kitchen,38

ⲁⲣⲱⲛ: Lentil soup شوربة عدس (Smith, Coptic- English Lexicon, 2)

ⲁⲣⲱⲛ ⲉϥⲥⲟⲕⲉ: crushed lentil عدس مطحون, Abdelnoor , Qamos, 367a. (used in bread and in cooking the recipes).

ⲁⲣⲱⲛ ⲉϥⲥⲟⲣⲱ: split lentils عدس مجروش (أصفر) (Abdelnoor, Qamos, 390a), split lentils now as yellow/ orange color.

ⲁⲣⲱⲛ (ⲣⲱⲛ) ⲉϥⲧⲏⲙ: whole lentils (non split) ، عدس صحيح ، كامل أو خام (غير مجروش) , WB, 898, CD,413a , Abdelnoor, Qamos, 451b. I think it is the brown lentils called now *abo gebba* عدس بني بجبة

ⲁⲣⲱⲛ ⲉϥϫⲏⲙ: black lentils عدس اسود, CD,16b.

ⲁⲣⲱⲛ (ⲣⲱⲛ) ⲉϥϫⲉϫⲱⲭ: split lentils عدس مجروش by Abdelnoor, Qamos, 451b and CD,413a.

ⲁⲣⲱⲛ ⲧ̄ⲡⲟⲣϫ: divided (= split) lentils عدس مفصص (mentioned in CD,271b, CPR 12, no. 28).

ⲁⲥⲥⲣⲓϫ, ⲁϥϥⲉⲣⲓⲪ, ⲁϥϥⲣⲓϫ: al-serag (the sesame oil) الشيرج أو (without English translation in CD, 843a), from Persian origin as *sherag* then known in Arabic as *serag*, see: www.almougem.com. And borrowed in Coptic.

ⲁⲥⲥⲟⲩϫϫⲁⲣ, ⲁⲥⲱϫⲁⲣ: "the sugar"السكر, in medical recipe, a word from Arabic origin as al-*sukkar* " the sugar" (Richter, Borrowing into Coptic, 520, Neue Koptische Medizinische Rezepte, 180).

ⲁⲧⲑⲁⲃ: a kind of unleavened bread called now pattau عيش بتاو from **ⲡⲁⲧⲑⲁⲃ** as bread made of millet (Coptic Loan Words of Egyptian Arabic, 68). It is a flat circular loaf (similar to pitta bread) still known in Egypt, made from flour mixed with water and little salt, unleavened dough could be shaped by hand and baked directly on a flat stone placed over the fire, see: Wilson, Food and Drink,13 (now baked in clay oven), the word means lit.: without leaven بدون خميرة (CD, 457b).

ατκωβ: a kind of pies الفطير, in: Abdelnoor, Qamos, 109a, means without leaven بدون خميرة, in Bohairic only, CD, 99a (=ατϥεμμηρ)

ατϥεμμηρ: a kind of unleavened pies, Ar. *Fateer*, Abdelnoor, Qamos, 109a, 562a, mentioned kneaded with oil as: εαηωικ ηατϥεμμηρ..ετοϥοϥεμ κρηνοϥνεε "bread of pies kneaded with/in oil" , in: Abdelnoor, Qamos, 260a, I think it refers to circular loaves of unleavened pies kneaded with oil which are known now as *Fateer Meshaltet* فطير مثلتت, ατϥεμμηρ means lit. without leaven بدون خميرة, in Sahidic and Bohairic, CD, 99a (= ατκωβ).

αϣcon, αβcon: Wild (mountain) mint بلدى/جبلي /نعناع, mentioned in Budge, Herbalist,81, CD, 2b, (Kosack, KHB, 33).

αϥϥερισ, αϥϥριϣ: al-serag (the sesame oil) الشيرج أو السيرج (زيت السمسم), var. of αccριϣ

αϥ, αβ, ααϥ: meat لحم, Egy. origin as *iwf*, CD, 23a, CED,16, the meat written as ηϣ (compare beef) mentioned brought with piece of cake (σεςε) to a sick person (VC,no.103). In Graeco Roman Egypt, meat and fish were reserved for the festivals of the gods and for very special days like weddings, birthdays, and funerals (Römer, Food and Drink in Graeco-Roman Period, E- article).

αϥετλ ακρηε: boiled meat مسلوق, Bohairic.

αϥετοηηωϣ: roasted meat مشوى

αϥεεεασι: calf 's meat عجالي

αϥηεσοϥ: sheep's meat لحم ضأن, ST,no.46

αϥηριρ: swine's meat خنزير, as a diet of rich man (all these terms for meat are mentioned in: Abdelnoor, Qamos, 15b), The pork was sometimes pickled (in wine) and perhaps most was salted. (Egypt in Late Antiquity,29)

βααυπε: goat ماعز, CD, 39a

βακινον, βεκινον: Okra بامية, feminine word, Budge, Herbalist, 81 & Ayyad, Qamos, 85 (the cooked okra called now "weika" ويكا I observe that it is derived from the name of okra in Coptic βεκινιον "wekinion", it is cooked by boiling the okra in the soup/water then mashing it by wooden tool then adding the oil/butter mixed with fried garlic).

βαρνεζ, βρανεζ: linseed بذر الكتان, mentioned with wheat and grapes seed, CD, 43a, I think it can be translated also as "linseed oil" (الزيت الحار) زيت بذر الكتان

βασβσ: duck of white head or a kind of geese بطة لها رأس بيضاء او أوزة
Lexique Copte, 9b

βελγωλ, βεγωλ: Unripe dates بلح اخضر , بلح غير ناضج , CD, 48a, as green dates (using in medicine , see (Manniche, Ancient Egyptian Herbal, 149)

βετβετ: Common pea بسلة, CD, 46a, among vegetables var. of ονετονετ as green plants in fields/marshes , Egy. in Greco-Roman (CED, 28), so βετβετ, lit."green" see: αρω and λακονθε.

βηηυ, βεευ: unripe fig تين غير ناضج CD, 46b

βιλ̄ π̄εβωκ: chickpea حمص , means lit. "Falcon's eye" from Ancient Egyptian *herbek* "falcon's face" it was cooked then the Coptic women ate and drank it for milk production, see: Manniche, Ancient Egyptian Herbal, 93.

βιω: honey عسل Index Grec-Copte, 129a

β̄λ̄βιλ̄ε : single grain , single fruit like a grape or a date in a bunch حبة مثل القمح او الخردل أو ثمرة مثل عنبية أو بلحة في عنقود

β̄λ̄βιλ̄ε μ̄πεπρ: grains of (black) pepper حبوب الفلفل الاسود, asked by sick monk with costus and sesame, O. Frangé, no.101, mentioned as roasted, CD, 843a

Β̄ΛΒΙΔΕ ΠΟΟΥΟ: grains of wheat حبوب القمح , CD,37b, I think *belilah* "wheat grains" is derived from this Coptic word. See the next term.

Β̄ΛΒΙΔΕ ΠΥΛΤΜ: grains of mustard حبوب الخردل , Online Copt. Dict.

Β̄ΠΠΕ, ΒΕΠΕ, ΒΗΠΠΕ: Dates (fresh or dried) بلح أو رطب أو تمر , CD, 40a- b, eaten as fresh or dry ,making a kind of wine from it, used for sweetening the beer and cakes, and in Coptic medicine once as a poultice for stomach ache. Among Islamic traditions treatment for poison and magic, Manniche, Ancient Egyptian Herbal,142. Dates were used to settle debts and were a traded commodity in Wadi Sarga, where they appear in receipts (Eldorrry, the Diet of the Fathers, E-article). According to some ostraca (published by me) dates are used in paying for wages and loans.

ΒΠΠΕ ΕϞΖΗΚ: fresh/soft dates بلح طازج أو طرى , CD, 40b

ΒΠΠΕ ΕϞΤΑΞ: pounded dates بلح مدقوق أو مطحون in med., CD, 40b

ΒΠΠΕ ΠΠΑΡΕΟΠ: old dates بلح قديم , CD, 40b. I suggested it as stored dates from the crops of previous year, opp. ΒΠΠΕ ΕϞΖΗΚ "fresh dates" (see: A Coptic Letter and a Loan Contract, no.1), the dates usually stored as crushed called in Arabic as *Agwah*.

ΒΠΠΕ ΠΡΑΥΠΠΕ: dates of virgin palm بلح النخل البكر , CD, 40b. Used in magic when eaten by a woman hopes to be pregnant (According to a talk by Hevesi, K. , Plants for Positive Purpose in Coptic Magical Texts, Freie Uni.)

ΒΠΠΕ ΣΩΤΠ: selected dates بلح منتقى , WS, no.141

ΒΠΤ ΠΕΒΛΟΒ, ΒΠΤ ΠΕΒΛΑΒ: kind of gourd نوع من القرع, translated as (round) gourd القرع المستدير in online Copt. Dict., Crum considered ΒΠΤ (abbr. from the word ΒΟΠΤΕ "gourd, cucumber") found in the compound nouns and translated ΒΠΤ ΠΕΒΛΟΒ as "colocynth" اصل القرع (see: CD,41a-b, 815a) but it is mentioned in the list of Ibn Kabar of Coptic and Arabic terms of plants and translated as بنات القرع in Arabic, so it is translated by Budge as "young gourd /pumpikin"(see: Budge , Herbalist, 80,81), I think he considered ΒΠΤ as the Arabic word *bent* بنت means "daughter" to express the young gourd although the word ΒΛΟΒ is masculine.

ΒΠΥΟΟΥΕ, ΒΕΠΕϞΗΥ?: dried dates تمر ناشف أو بلح مجفف , fem., CD, 40 b ,Lexique Copte, 10a.

ΒΟΕΙΤ, ΒΑΙΤ: cow & ox ثور , بقرة , online Copt. Dict.CD, 45a-b referring to the animals not the meat of animals. The oxen used mainly for food more than the cow which produce milk.

ΒΟΝΤΕ, ΒΑΝΤΕ, ϸΕΝΤ: gourd , cucumber خيار , قرع ,fem. (CD,41a-b, Lexique Copte, 10a) also as courgetteكوسة , see under ϸΕΝΤ here

ΒΟΥΚΚΕΛΑΤΟΝ: biscuit, bread, lat. buccellatum نوع من البسكويت او الخبز من وهي تشبه كلمة بقلوة اللاتينية, Lexique Copte, 125bm

ΒΡΑΥΩΠΕ: gourd, cucumber seed بذر القرع , CD, 581a, I think as seeds of pumpkin, now as *libb*.

ΒΡΕΥΕΥ, ΒΕΡΥΑΥ:Coriander seed كسبرة CD,44 a, كسفرة, Budge. Herbalist, 80,81, used as condiment of meat. The Egyptian coriander was known as very good and used as antidote for the poison of two-headed serpent both taken in drink and applied, Manniche, Ancient Egyptian Herbal, 100, using the coriander and cinnamon for flavors in Ancient Egypt by rich people (Ahmed, Food & Drink, 89)

ΒΥΚΚΙ, ΒΙΚΚΙ: tiger nuts حب العزيز used only in food , (Manniche, Ancient Egyptian Herbal, 104, Ayyad, Qamos ,162).

ΒΩΝΕ: an edible شىء صالح للاكل , mentioned with bread and crushed in honey to extract thorns,CD,40a, perhaps a plant? Or it can be translated as the Nile fish called lepidotus / barbus bynni (Arabic *binni* سمك بني) and its thorns refers to the fish bones, see: Coptic Loan Words of Egyptian Arabic, 73.

ΒΩΡΕ, ΦΟΡ: kind of fish, (mugil cephalus)= mullet now as buri سمك البورى, CD,42a & Coptic Loan Words of Egyptian Arabic, 74 .Also it was presented as salted fish which is known now as *fessikh*.

ΒΩΤΕ, ΒΩ†: durah , millet ذرة , نخن , cereal mentioned as roasted محمص (حمص الدرا), CD,45b-46a . Also means "emmer" , Online Copt. Dict.. Emmer was used for making bread and beer, Manniche, Ancient Egyptian Herbal, 160.

ϸΑΖΑ: milk حليب from Gr., Abdelnoor, Qamos,852a.

Milk was used in cooking, was not common beverage in Ancient Greece (Garland, Daily life, 94). In Egypt, the milk was used as beverage and in producing both cheese and butter and in making the bread and in cooking and in medicine too but it was suggested to prefer cow milk in the Dynastic period but the goat milk was considered as more preferable in Greco-Roman Egypt (Gaber, Alta'am wa Alsharab, PhD Th.141).

ΓΑΓΓΕ: bread, cake كعك او خبز, see ΚΑΚΕ

ΓΑΖΓΑΖ, ΓΑΖΓΙΖ: Jujube (وهو النبق او السدر، الزفيزف، الزجاج) ,CD, 49b, the same as Christ's thorn (Wilson, Food and Drink, 60). The stones of jujubes are very common in Kellis in Dakhla oasis (Bagnall, Kellis Agricultural Book, 44). Used the Christ thorn in making kind of bread still exists in Modern Egypt, Manniche, Ancient Egyptian Herbal, 165. (In the common speech of Egyptians now: *'the one who becomes the first, he will eat the buckthorn'* to express the sweet flavor of it and being as a reward اللى سبق اكل النبق)

ΓΑΡΕΛΑΙΟΝ, ΚΑΡΕΛΛΑ: paste of garum معجون السمك المملح , Lexique Copte, 125b

ΓΙΓΑΡΤΟΝ: (water of) the soaked raisins المنقوع الزبيب (شراب), as drink, Gr. , Abdelnoor, Qamos,852b

ΓΛΥΚΥΣ, ΓΛΥΚΗΝ: sugar سكر, Lexique Copte, 126a, mentioned referring to sweet roots of liquorice (Manniche, Ancient Egyptian Herbal, 112) جذور العرقسوس الحلوة

ΛΑΦΗΝΙΣ, ΛΑΒΗΝΙΣ, ΤΑΦΗΝ, ΤΑΦΗΝΕ : sweet bay (laurus nobilis) اللورا، ورق الغار Gr., online Copt. Dict.

ΕΒΛΕ ΖΟΟΥΤ: wild honey عسل بري, CD, 52b, 739a, Abdelnoor, Qamos,695b.

ΕΒΛΩ, ΕΒΒΛΟ: honey عسل ,CD,52b, Egy.(CED,32), as Ancient Egypt, it was used as sweetener for food and drinks and in medicine (EIDorry, from Staples to Luxuries, E-article). Asked by Coptic patient (with wheat) for his sick intestine (O. Frangé, no.633)

ΕΒΛΩ ΕΓΠΟΣΕ: cooked honey عسل مطبوخ ,CD, 52b

εβιω $\overline{\mu\mu\epsilon}$, εφειω $\eta\mu\epsilon$: pure honey عسل نقي, CD, 52b, asked twice by sick monk (with his heart) once as a little quantity and the other as $\lambda\omicron\kappa$ - bowl (Ar. *soltaniah*) (O. Frangé, nos. 330,100)

εβιω $\eta\alpha\tau\mu\omicron\omicron\gamma$: honey without water عسل خام بدون ماء , CD,52b, I suggest the translation.

εβιω $\eta\alpha\varsigma$: honey of bee عسل النحل, Abdelnoor, Qamos,32a.

εβιω $\eta\beta\eta\eta\epsilon$: honey of dates(العسل التمر (الدبس) , CD, 40b

εβιω $\eta\kappa\alpha\psi\mu\mu\mu\epsilon\lambda\gamma$: honey of sugarcane / molasses عسل القصب, Abdelnoor, Qamos,32a, العسل الاسود, jars of molasses which are mentioned in Arabic text(s) from the 8th –the 9th centuries AD (Terms for vessel, 211)

εβιω $\eta\eta\omicron\gamma\zeta\epsilon$: honey of sycamore عسل الجميز ,Lexique Copte, 10b

εβιω $\eta\tau\alpha\sigma$: caked honey العسل قرص CD, 464a

εβρα, βρα: seed, grain, fruit بذرة ، ثمرة ، حبة ، ،Egy.,CD, 53a-b, ,Lexique Copte, 10a, combined with many words.

εβρα $\mu\tau$: parsley seed بذور البقدونس,P. Kellis 1, no.2

εβρα $\sigma\omega\psi\epsilon$:"seed of wheat", Lit. seed of (the) field, حبة القمح CED, 32,33.VC, no.124, seed-corn in Online Copt. Dict.

εβρε $\omega\varsigma$: seed of lettuce بذر الخس,Abdelnoor, Qamos, 539a, used its oil in cooking in Dynastic period (Ahmed, Food & Drink, 80). The Copts used the seeds of lettuce ground with warm water as a worm-killing beverage, Manniche, Ancient Egyptian Herbal,120.

εβρι $\sigma\epsilon\lambda\eta\eta\eta$: parsley seed بذور البقدونس, Lexique Copte, 10b

εγκρυφιοη, εγκρυφιας: cake baked in ashes of coal fire Gr. (Online Copt. Dict. Index Grec-Copte, 58b) كعك (كحك) مخبوز على الرماد (Online Copt. Dict. Index Grec-Copte, 58b) . أو الفحم Alexandria during Greco-Roman period made out sieved grains, honey was added before the dough was formed into balls and wrapped in papyrus leaves (mentioned in: Mehdawy & Hussein, The Pharaoh's Kitchen,32). Coptic equiv. as κενεφετηη in : Index Grec-Copte, 58b.

ειωτ, ιωτ: barley شعير used as fodder, CD, 87a , but used in making beer and in (cheap) kind of bread known from Dynastic period (Wilson, Food and Drink, 11).

εκιτιν: goat ماعز , Gr. Phoebammon 2, no.2

εκροχ, εκλουχ: baked/Fried cakes, CD,119b (Arabic eggah or qatayef عجة أو قطايف أو قرص) the same as κροχ (eggah was combined from eggs and onion and herbs, and baked in the oven)

ελεοκαρον: garum/fish sauce with oil صوص السمك المملح مع الزيت, CPR12, p.32

ελεον, ελεον, ερεον: olive oil زيت الزيتون, from Gr., online Copt. Dict. See under ηεχ. Olive oil, used in the preparation of many meals, was the principal source of fat by ancient Greeks, the use of butter was regarded as a mark of the barbarian (Garland, Daily life, 94), on contrary, the Egyptians used the fat, ghee and butter beside oils.

ελκω: (ripe) fruit of sycamore جميز CD,54b, considered with mulberry as fruits of poor people in Greco-Roman Egypt (Gaber, Alta'am wa Alsharab, PhD Th., 105), Egy. CED, 33

ελοολε : grapes عنب ,Sahidic, CD,54b, Egy., CED, 34. In Coptic medicine the applied grape leaves were used to treat warts (Manniche, Ancient Egyptian Herbal, 164)

ελπενιος: sorghum ذرة (عويجة) ,Abdelnoor, Qamos, 35a, Ayyad, Qamos,214, suggested being eaten in the 4th /5th centuries AD (from report of excavation in Amheida, Dakhla oasis).

ελωοουε, ελελεωοουου: dried grapes, raisins, zabib زبيب ,CD,54b, used in food and drink. It was used in wine making, the raisins were first soaked in order to rehydrate them, then pressed to make raisin wine (EIDorry, Wine Production, 47), cf ειναρτον

ελχεμχ, ελελεχεμχ: unripe grapes عنب حصرم, Ayyad, Qamos, 354, CD,54b, used in medicine, never used in wine.

εεβριϛ: new wine/must نبيذ جديد, CD,183a-b, the same as εριϛ.

εεεβριϛε: kind of Nile fish نوع من السمك النيلي, Lexique Copte, 11b, CD, 56b

εεειϛε, εεειϛε: dill, anise شبت أو ينسون, also as "mint" نعناع, CD, 56a, Egy. imst, CED, 35

εερατ: wheat grains حبوب القمح Bohairic, Naqlun Copt. Dict. (Var. of εβρε)

εζομμον: colewort/rocket جرجير, Budge. Herbalist, 80-81

ερι: bread خبز, Gr., online Copt. Dict.

ερμαδη, εερμαδη: pomegranate رمان, CD, 101a, used as laxative by Copts, Manniche, Ancient Egyptian Herbal, 148.

ερωτε, ερωτ: cow/sheep/goat –milk حليب البقر أو الغنم, CD, 58b, Egy. as irtt, CED, 37

ερωτε εϛζοζεϛ: the sweetened milk اللبن المحلي, CD, 58b.

ερωτε ηαδζαδεϛ: the pure (Arabic adjective) milk. اللبن الخالص CD, 58b

ερυριϛ: Chickpea حمص CD, 59b, lit. seed of pea, ϛριϛ from Latin (CED, 38), chick-pea was ground then added to a kind of bread in the Dynastic period, Wilson, Food and Drink, 25, and this recipe was known in Coptic. (now in Fayesh bread), I think it refers to the Egyptian yellow and small chickpea known now in Egypt while εαβεαβ refers to the bigger white or black chickpea known as *homos elsham*.

ερζ: small bird/ chicken عصفور أو كتكوت, among diet for sick person, CD, 59b

ερζω: hen/ chicken دجاجة, larger bird, CD, 59b, it was common in Ptolemaic Egypt, it was preferable for its eggs and its meat (Gaber, Alta'am wa Alsharab, PhD Th., 96)

εσοοϣ, εσω: sheep خروف, ΠΤΑΥΠΕC ΠΕCΟΟϣ ΔΗ ΔΖΖΔ
ΠΤΑΥΧΕΒΧΩϣϣ (they didn't boil the sheep but grilled it).
CD, 61a , 796b, 273a, CED,38, Abdelnoor, Qamos, 742a.

εϣρα μαρε: linseed/flax seed بذر الكتان, used in medicine, CD,
211a, its oil known from ancient Egypt and still in use, in a Coptic
medical recipe, linseed was eaten with figs, gum and honey,
Manniche, Ancient Egyptian Herbal,122.

ερε, ερη: cow, ox بقرة أو ثور , online Copt. Dict.CD, 64a, the cow
usually used for producing milk.

ζαϣρι: sugar سكر , Gr.,Abdelnoor, Qamos,860a. The vessels of raw sugar
mentioned in the 8th –the 9th centuries AD (Terms for vessel, 211)

ζιζιφα: jujbe نبق, Lexique Copte, 136b

ζωμοc, ζομιν: Soup (of meat or poultry) شوربة, حساء , Gr. The
2nd form mentioned in: CD,683a.Gr. Abdelnoor, Qamos, 860b.Var. also as
cομα

ηρη, ερη: Wine خمر , نبيذ, from Egy. irp (CED,42) the wine was used for
church festivals and during liturgy (unfermented wine) , more particularly
wine used to pay workers wages or to settle debts (EIDorry, Wine
Production, 47). Many kinds of wine: the mixed wine with water or honey
or dates and the mixed wine with the salted water of the sea (for flavor/
presevation) and the good (white) wine called the Mareotic wine المربوطى
(Gaber, Alta'am wa Alsharab, PhD Th., 116-117). The Mareotic wine
which made around Alexandria was famous even in Rome (Escoffey,
Ancient Alexandria, 37).

ηρη αλαϣ: white wine نبيذ ابيض

ηρη ασπροc: white wine نبيذ ابيض (by Crum) .

ηρη αc: old wine نبيذ (خمر) معتق

ηρη εηαποϣϣ: good wine نبيذ جيد asked by a patient (O. Frangé, no.98),
I think perhaps refer to Mareotic wine.

ηρη ετμοχc: mixed wine نبيذ مخلوط

ηρη ετρολc: sweetened wine نبيذ محلى

ηρη εϣωτπ: chosen wine خمر منتقاة

ηρη εϣχοορ: strong wine نبيذ قوي , I think with extra alcohol .

нрп мпλλεον: old wine نبيذ معتق

нрп нβρρε: new wine نبيذ جديد (all these are cited in CD, 66b-67a, 362b, 784a, Abdelnoor, Qamos, 54a).

нрп нστοг: aromatic wine نبيذ معطر , in medicine.

нрп нтλн: strained / filtered wine نبيذ مصفي (var. as тλтλ) CD, 410a , must نبيذ جديد, online Copt. Dict.

нрп нρελμλн: pomegranate wine نبيذ الرمان , Neue Koptische Medizinische Rezepte, 180

нрп нχωωλε: wine of harvest نبيذ الحصاد, CD, 67a .

I didn't find a Coptic word for the boiled wine but the wine mixed with honey was boiled during preparation.

нбε, нχι: Leek كرات Egy. (CED,42),CD, 67b, Budge, Herbalist , 80,81, Naqlun Copt. Dict. (ⲡⲗⲁⲥⲥⲁ), leek used in cooking the Egyptian falafel. According to Pelinius, the best leek is the leek of Egypt, and the leek juice when drunk with wine; it heals the scorpion bites (Gaber, Alta'am wa Alsharab, PhD Th., 101-102)

нбε εϕυοοϕε: dried Leek كرات مجفف , Abdelnoor, Qamos, 54b

θαπεν, тален: cumin كمون, CD,423a-b, the most important of aromatic Egypt used in seasoning until Greco-Roman and used for flavor meat in ancient Egypt (Wilson, Food and drink,52) Egy. As *trnn* and sprinkled for flavor over: the bread , fish and meat (Ahmed, Food & Drink, 90)

θερμοϕс, θερμος, θαρμοϕс, тармос: lupines seeds ترمس, Gr. , CD, 489a, Abdelnoor ,Qamos, 58a , eaten now as boiled and salted. Known in Arabic as the same name from the Greek/Coptic name.

θερμος ροοϕт: wild lupines (bitter lupines) الترمس البري المر, not translated in: CD, 489a. Now called *termis baladi* , suggested to add to beer for flavor by ancient Egyptians (Gaber, Alta'am wa Alsharab, PhD Th.44).

θερϕυ: linseed بذر الكتان, in Bohairic only, cf. Sahidic βαρνεε and εϕρα μλρε, Egy. , CD,69a, CED, 43

θοκατμис: strawberry فراولة, Bohairic, in: Naqlun Copt. Dict., but I think it may refer to the red berry نوع من التوت, see: κατμис

κοζκασι, κορκασ: Taro قلفاس , in: Ayyad, Qamos ,408, from Latin origin *colocasia* Abdelnoor, Qamos, 102b, there was a popular dish cooked with taro (qulqas) and called al-Mutawakkilah (861 CE), Nasrallah, Cooking in Medieval Cairo, E-article . Now the cooked taro associated with the Epiphany day. Translated as *Nelumbium speciosum* نبات اللوتس from Gr. In Lexique Copte, 146b

κοζζυριον: cake, pancake, small bread كعك ، فطير ، ارغفة صغيرة ,Gr., Online Copt. Dict. , Lexique Copte, 614b

κονδιτον, κονττον: spiced /flavored wine منكه او مبهرا CD, 67a, Latin, Index Grec-Copte ,113a.

κοροζλος: pear كمثرى, Gr., Abdelnoor, Qamos, 847b

κοριαντρον, κοζιαντρον: Coriander كزبرة , Gr., Abdelnoor, Qamos, 866b, CD, 835 a. used by the ancient Egyptians to make flavour to meat and wine.

κορμητια: onion بصل , Gr. Lexique Copte, 148a

κορτιμ κορτιμος: Lemon ليمون, Gr. ,Abdelnoor, Qamos, 103b, Ayyad, Qamos ,446

κορτιμ ηροζα: Sweet lemon حلوى ليمون, Ayyad, Qamos ,446

κοϣκ: fruit /nut of the doum palm دوم ,CD,100b , Lexique Copte, 16b , online Copt. Dict., Egy. CED, 53, Ayyad, Qamos, 210, VC, no. 124. From Gr. Word, it was mentioned in a papyrus from Kellis (Bagnall, Kellis Agricultural Book, 43). The doum fruit is the size of an apple, a red-orange color and tastes like gingerbread (Barakat & Abdelaziz, Plants of Ancient Egypt, 46). The ancient Egyptians made bread from doum flour to cure stomach ailments, Manniche, Ancient Egyptian Herbal, 115.

κοϣκ: safflower, cardamom حبهان ، قرطم ، عصفرا , var. of σοϣσ

κουκου: doum دوم (mentioned and translated as doum fruit in: Ayyad, Qamos, 210) ,from Egy. *kwkw*, as var. of *κουκ*

κουκου π̄αρ̄ατ: mehallabyah /baloozah مهلبية ، بالوظة ، , Abdelnoor , Qamos, 105a, I don't know if it was as sweet pudding like now or not, mehallabiah is connected with wedding parties in the last two centuries.

κουλαχι: bream fish from Nile or sea سمك دينيس , Bohairic, Index Grec-Copte, 3a.

κουλαχοτ: catfish القرموط سمك , Bohairic, *clarias anguillaris*, CD,107a Naqlun Copt. Dict.

κουρκοβιν: gourd, cucurbit القرعية الفصيلة القرعية , online Copt. Dict.

κουϣτ̄: costus قسط a spice root, probably from Greek origin, CED, 67, the same is still known in Arabic (Ahmed, Arabic Terms, 21), it is mentioned by the sick monk Frangé (sick with his heart) who asked it as milled with pepper and sesame (O. Frangé, no. 101), Now costus is good for heart diseases when drunk. I think it was used mainly in medicine.

κραεβνιτис, κραεβν: Cabbage كرنب , Gr. Origin , online Copt.Dict.WB,442, Ahmed, Professions part 2,193, Ayyad, Qamos ,419,= ϣλαχ

κραεε, κροεε, ϣραεε: wild safflower , , wild parsley , perhaps cabbage? كرفس بري ، كرنب؟ , CD,115b, Naqlun Copt. Dict.

κρασθεε: black berry توت العليق , Budge, Herbalist, 81,83

κροαρην, κροηнс: barley شعير Gr. ,see: Bagnall, Vegetable Seed Oil, 134 ,O.EdfouCopte, no.55 .

κροκος: saffron, crocus زعفران , Gr., online Copt. Dict. Used as dye but rarely used in cooking to give (yellow) color to some food in Islamic period. It was not used in cooking before Islamic period because used as a dye (Ahmed, Food & Drink, 93).

κροϋχ: baked or fried cakes عجة أو قطايف, Semitic, CED, 63, the same as εκροϋχ

κτηρ: (young) calf عجل, CPR12, p.32

κϣαμοϣ, κϣαμος: Egyptian bean الفول المصري, Gr., online Copt. Dict.

κωλϵ: flat cake مبططة أو مسطحة كعكة = σωωλϵ

λβησ: a kind of Nile fish سمك اللبيس (cyprinus niloticus), in English "Nile Labeo", the word *Labis* is Greek still exists in Arabic (Ahmed , Arabic Terms, 21) , mentioned with *tarichion*, in: O. Bawit IFAO, no.48, because this fish was and still used in *melooha* (salted fish). An amphora was found from the 5th-the 7th century CE, with broad turn-ribs on the surface, had fish bones adhering to the inside. The sample consisted of seven *Synodontis* of less than 50 mm, and of one *Labeo*, and cyprinids and *Synodontis* were used for making pickled fish in Early Islamic period (Van Neer & Depraetere, Pickled Fish, 167,168).

λϣϣανον: thin bread, wafer رقاق , mentioned with oil , Gr. Abdelnour, Qamos, 868a .

λκλκ: jelly, kind of sweet paste (made of astragalus gum) حلوى خبيصة، جيلي تصنع من صمغ الكثيراء، CD, 139a, CED, 71. Also means Salad سلطة in: Abdelnour, Qamos, 119a (the same word *laklak* used now in Egypt means "mix"), dessert in Lexique Copte, 21b

λκονθϵ: Common pea بيسلة, fem., CD, 46a , Gr. Abdelnour, Qamos, 119b

λϣτ, λϵτ: parsley بقدونس , CD,145b, both parsley and coriander being used to flavor meat in ancient Egypt, the mountain parsley may represent celery (Wilson, Food and drink,52)

λ α ρ ρ α η ο η : herbs/vegetables/sesame سمس , اعشاب , خضراوات , CD, 316a, Ahmed, Professions, part2, 193

λ α ρ ρ ε η η : pomegranate رمان , var. of ρ ρ ε α η η , Lexique Copte, 23a

λ α ρ ρ ε ε : Boiled food طعام مسلوق , as a dish presented for sick persons and monks with gruel , CD, 150a, mentioned with lentil and vegetables (example in medical recipe λ ω ρ ε ε η η ο η ρ α ρ ρ η η η "Boil some lentils اسلق شوية عدس) Abdelnoor, Qamos, 132a, as "boiled food, soup, broth " شوربة , حساء (Lexique Copte, 23a).

As λ α ρ ρ ε η η means "soup" in : Naqlun Copt. Dict.

λ ε β ε η η : Lebsan لبسان , Budge , Herbalist, 81, 83.

(A green plant like mallow, now still known in Dakhla oasis, cooked for healing cold and flu), I think the same as labsanon which was sometimes eaten by monks, Malevez, Le Regime des Moines Coptes , 116

λ ε β τ , λ α τ η η : Turnip لفت , CD, 145b, Semitic, CED, 74, still known now in Arabic as *left*.

λ ε η η η : Labis, a kind of Nile fish سمك اللبيس cyprinus niloticus, this form is Bohairic but written as λ α β η η in Sahidic, CD, 148b, CED, 75

λ η λ ρ ο ο η : raisins زبيب , ST, 118, var. of ε λ ε λ ρ ο ο η η

λ ο κ λ ε κ , κ λ α κ λ ε κ : astragalus (plant or its gum) صمغ الكثيراء , قتاد , medical plant (CD, 139a, 103a , CED, 71), this plant used by Copts as fodder like the barely (EIDorry, Monks and Plants, 225), only the gum of astragalus used sometimes for eating/medicine, see λ α κ λ α κ .

λ ο ο η η ε , λ ο η η η ε : piece of bread (still called now loqma/loo'ma) لقمة , Abdelnoor, Qamos, 127b

λ ο ο η , λ α η , λ ω η η : bunch, cluster of dates سباطة بلح , 10.000 dates on each cluster and 12 clusters of dates yearly, CD, 147b

λ ω κ : fresh grain حبوب طازجة , noun in Bohairic , CD, 138b, Naqlun Copt. Dict.

- ⲙⲁⲓⲣⲉ:** bundle حزمة , (of: green wheat & vegetables), CD,182a
- ⲙⲁⲛⲙⲉⲟⲛ:** orange, bitter orange برتقال أو نارنج ,CD, 176a, Abdelnoor, Qamos,137a, Naqlun Copt. Dict.
- ⲙⲁⲛⲉⲟⲟⲥ:** baked/roasted food in Upper Egypt منجوج طعام مشوى كان معروف في الصعيد ,CD,843b
- ⲙⲁⲣⲓ:** part of loaf or loaf? لقمة أو رغيف Bohairic, CD, 182a.
- ⲙⲁⲥⲉ:** calf, young bull, young animal ثور صغير ، عجل , CPR12, p.32
- ⲙⲉⲑⲁⲓⲟ, ⲙⲉⲧⲁⲓⲱ:** carthamus,safflower عصفور ، قرطم , (used mainly as dye but its oil was used in cooking and perhaps in medicine) , CD,161b
- ⲙⲉⲗⲓⲧⲟⲥ:** honey عسل, Gr. (ⲥⲁⲛⲙⲉⲗⲓⲧⲉⲩ "honey dealer", WB,510, Professions part 2, 193)
- ⲙⲉⲗⲟⲡⲉⲡⲱⲛ, ⲙⲉⲣⲣⲟⲡⲉⲡⲱⲛ, ⲗⲟⲙⲙⲱⲡⲉⲡⲟⲛ:** melon, Gr. (see: online Copt. Dict.), Ar. qawon قاقون (cucumis melo) شمام , in: Abdelnoor, Qamos, 144a, (Translated as Aggur عجور, there was no special word for melon, it refers to cucumber, a part from Egyptian diet, melon found use in medicine, Coptic equivalent ⲙⲉⲡⲱⲡⲉ, in: Manniche, Ancient Egyptian Herbal, 101). The melon depicted on the offering table in ancient Egypt, translated in Arabic as *Agour* or *shammam*, melon ; round /oval yellow fruit from outside with creamy –white fleshy fruit eaten as raw (Barakat & Abdelaziz, Plants of Ancient Egypt, 119) So the Greek/Coptic word referring to *shammam* or *qawon* قاقون أو شمام as melon.
- ⲙⲉⲗⲁ, ⲙⲉⲗⲁ:** salt ملح, CD,166a, the same word as in Arabic now. Var. as ⲁⲙⲟⲩ. Refers later to sugar سكر also, see: ⲕⲁⲩⲱⲙⲉⲗⲁ, ⲕⲁⲗⲙⲉⲗⲁ
- ⲙⲉⲣⲱⲧⲡ:** in Bohairic, pure/true olive oil زيت زيتون اصلي = ⲛⲉⲣⲱⲙⲉⲣⲱⲧⲡ, Abdelnoor, Qamos, 145b
- ⲙⲉⲣⲱⲙⲟⲩⲁ:** purslane رجلة, CD,211b, Budge, Herbalist,81, among diet of monks (Eldorry, The Diet of Fathers, , E-article)
- ⲙⲛⲗⲁ, ⲙⲛⲗⲟⲛ:** apple تفاح , Gr.(online Copt. Dict., Lexique Copte, 152b)

ΜΗΤΕΜΣ, ΜΗΘΕΜΣ: medames/buried/ cooked (for bean) (فول) مدمس , Abdelnoor, Qamos, 150a, the Egyptian bean cooked in a jar and buried in the ground over fire still cooked till now as principle meal in Egypt

ΜΙΤ: celery, parsley (for garlands) كرفس، بقونس، Abdelnoor, Qamos, 156a, Budge ,Herbalist, 80,81

ΜΟΛΟΧΧΕΙΑ, ΜΟΛΟΧΧΗ,ΜΟΛΟΧΧ: jew's mallow ملوخية (Meloukhia in Arabic) Budge, Herbalist, 81, online Copt. Dict. Ayyad, Qamos, 513, prohibited by the Muslim ruler *Alhakim* in the 11th century CE suggested to be known in Egypt before the Arab conquest, it is still very famous dish in Egypt cooked now with boiling it with garlic and coriander. (Suggested known as *shemshemt* in Pharaonic Egypt, in: Wilson, Food and Drink,23). By the end of October the floods would have receded, and the vegetables of October-February in the vegetable zodiac (Scorpio, Sagittarius, Capricorn and Aquarius) are all green shoots and leaves: asparagus, mallows, endives and palm shoots or hearts. In some of the pictures they are shown bundled up, just as they were sold in the market. The winter sprouting mallows are particularly interesting. Their Greek name is given as malochia, might refer to the plant known nowadays as moloukhia, corchorus olitorius, still a valued part of the Egyptian diet, used to make a glutinous soup (Weingarten, A Vegetable Zodiac, 12-13).

ΜΟΠΘΥΛΟC: sausage سجق Gr., online Copt. Dict. Made from minced meat.

ΜΟΟΥ:water مياة , Egy.origin as *mw* (the Copts drank the water of Nile and springs , the water was kept in pottery jars to be filtered and be cleaner, drunk in a leather pot, the water of Nile was preferable and delivered to people by a man called *σαρμμοου*), Ahmed, Alhayah Alyoumiah, 54. The desert water was often bitter, Malevez, Le Regime des Moines Coptes , 116

ΜΟΟΥ ΕΠΧΙΕΡΙ,ΜΩΟΥΕΠΧΙΗΡΙ:water/juice of carob, عصير الخروب, in recipe, Abdelnoor, Qamos, 750a, CD, 782a, used as beverage till now especially in Alexandria

ΜΟΟΥ ΠΒΗΝΕ, ΜΟΝΒΗΝΕ = (water/juice of dates) مشروب أو عصير البلح Abdelnoor, Qamos, 187a, CD, 40b, fermented beverage as a

kind of wine, known from Ancient Egypt , perhaps used for sweetening (Ahmed, Alhayah al yaoumyiah,52).

μου νελοολε = (water/juice of grapes) عصير العنب Abdelnoor, Qamos, 187a

μου ηηε: water of Leeks ماء الكرات , Abdelnoor, Qamos, 54b

μου ηγυωπι εγλοεμ : water of boiled cucumber wherein cooked (as translated by Crum) or as boiled melon for anointing inflamed legs, for healing them, in: Manniche, Ancient Egyptian Herbal, 101, it is uncertain to know if this recipe was used for eating also or just as an ointment.

μου ηχοειτ: water (juice?) of olive ماء الزيتون , CD, 790b.

μου κηαιε: white cock, white chicken ابيض او ديك ابيض,CD, 162b

μου εεεω: honeycomb قرص عسل النحل, Abdelnoor, Qamos, 168b, CD,166a.

μου ηπερσ: peach juice عصير الخوخ Abdelnoor, Qamos, 292a.

μου ηαδβοεε: water of (boiled Egyptian) bean خلاصة الفول المغلى, Abdelnoor, Qamos, 187a, perhaps as the same now soup of fulnabet (boiled bean with onion and cumin and salt) used for medical purpose now.

μου ηεμω ηηε: mentioned in: CD, 781a, can be translated as the water (or the brine/soup/sauce) of salted fish مرقة السمك المملحة, perhaps equal the garum/fish sauce(?), see under εεε

μουθε(ον): must نبيذ جديد CD, 67a, from Latin "mustum".

μουεεεεε: muscat wine (نوع من العنب الحلو) نبيذ الموسكات Online Copt.Dict.

μουεεεε: sweet water/syrup =sharbat شربات , Naqlun Copt. Dict. (water with sugar, perhaps lemon was added, according to Arabic texts, Ahmed, Alhayah al yaoumyiah,53)

μριε: new wine, must نبيذ جديد, in Sahidic , CD,183a,b. Egy, mrsw, CED,89, Arabic *marisa* means "date-wine" , barely –wine, zythumin

Nubian and Sudanese Arabic a kind of beer, from $\bar{\mu}\rho\iota\varsigma$ (Ishaq, Egyptian Arabic Vocabulary, 9) = $\epsilon\mu\beta\rho\iota\varsigma$, the same as $\eta\rho\pi\ \mu\beta\epsilon\rho\iota$

$\mu\upsilon\epsilon\delta\alpha\lambda\omicron\eta$: apricot مشمش, Bohairic, in: Naqlun Copt. Dict.
Apricot and apples were known (Egypt in Late Antiquity, 31)

$\mu\omega\omicron\gamma\tau\alpha\epsilon$: juice عصير, Naqlun Copt. Dict., Lit. "water of fruit"

$\mu\chi\omega\lambda$: Onion بصل , CD, 213b, from Semetic, CED, 101, it was very popular in ancient Egypt, and depicted the green onion eaten raw. Not only used for food and medicine but also used to repel snakes, Manniche, Ancient Egyptian Herbal, 75, that may explain hanging the onions in some balconies in Modern Egypt.

$\mu\chi\omega\lambda\ \epsilon\tau\mu\omicron\gamma\lambda\epsilon$: Salted (pickled) onion بصل مخلل , CD, 166a

$\mu\chi\omega\lambda\ \epsilon\epsilon\chi\omega\chi$: roasted onion بصل محمر, now called *taqliah* تقليية, Abdelnoor, Qamos, 188b, used to sprinkle on some meals like pisa and cooked lentil.

$\eta\alpha\lambda\pi\rho\epsilon, \eta\alpha\lambda\pi\eta\epsilon, \eta\alpha\phi\rho\iota$: seed, grain بذر، حب (of wheat, mustard, single grape), CD, 228a-b

$\eta\epsilon\epsilon$: oil زيت, from the Egyptian word means oil or (sesame) oil (CED, 116). The most common oil in ancient Egypt was pressed from radish and sesame seeds. The Greek-speaking settlers brought with them olive oil, which eventually became predominant. It remained more expensive through the Ptolemaic and Roman periods (Römer, Food and Drink in Graeco-Roman Period, E- article) so there are many kinds of oils but the main oils for cooking of Copts were olive oil and sesame oil.

$\eta\epsilon\epsilon\ \bar{\mu}\mu\epsilon$: true/genuine oil referring to olive oil , CD, 240b , I observe it is written in Arabic text as *zeit tayeb* زيت طيب as "good oil" , see: P. Ryl. no.467, translated as good oil in: Egypt in Late Antiquity, 30

$\eta\epsilon\epsilon\ \eta\alpha\iota\mu$: radish oil زيت الفجل , Online Copt. Dict. the Copts used the radish seed oil for cooking and anointing (Manniche, Ancient Egyptian Herbal, 149)

ⲛⲉϭ ⲛϭⲱⲓⲧ: olive oil, CD, 240b, Manniche, Ancient Egyptian Herbal, 136.

ⲛⲏⲏⲓ: honeycomb, honey عسل, شهد, قرص عسل, CD, 227b, Egy. from nnyt "honey comb" or mni "a kind of jug used by bee keepers as honeycombs", CED, 109, honeycombs were among offering food in Ancient Egypt. This Coptic word used in Common Arabic as "mani" means "honey" , in an Egyptian proverb: "don't say kani (Coptic: ghee) or mani (Coptic: honey) or the shop of Al-zalbani" (i.e. the maker and seller of the sweet fried dumplings called zalabya), this kind of sweet known in Islamic Era made from ghee and honey in that time. This Egyptian proverb said when a person lies in his speech by mention many things had no relation among them.

ⲛⲓϥⲧ ⲙⲡⲗⲁϭ ⲛⲱⲓⲕ: peice of dry bread كسرة عيش ناشفة, not translated in CD, 254b

ⲛⲟⲃⲣⲟⲩ: marsh mallow حوى الخطمية, نبات الخطمية, CD, 222b, the paste extracted from this plant suggested to be mixed with honey to make a sweet in antiquity. Mentioned as ⲙⲟⲗⲟϭⲏ ⲛⲁⲉⲣⲓⲁ and used in medicine (Manniche, Ancient Egyptian Herbal, 79).

ⲛⲟⲉⲓⲧ, ⲛⲁⲓⲧ: bread, flour, meal of any kind, bun دقيق أو قرصة أو CD, 229b, the soaked bread or burns in salted water, eaten sometimes by monks. In a monk diet: "rising to the early morning, soaked his two buns/loaves in water with a little salt and every night he ate them by the spoon like soup", see: Malevez, Le Regime des Moines Coptes , 115

ⲛⲟⲉⲓⲧ ⲉⲧⲗⲁϭⲙⲉ: boiled loaves/buns (in water or soup for making altharid /gruel) عيش مسلوق (اللفنة) for sick persons without translation in: CD, 229b.

ⲛⲟⲉⲓⲧ ⲛⲁⲣϥⲓⲛ: lentil flour دقيق العدس, VC, no.63

ⲛⲟⲉⲓⲧ ⲛϥⲱⲃⲉ: gourd meal طبخة قرع Abdelnoor, Qamos, 227a, I suggest as " flour of (crushed) melon" (cf: ⲥⲓⲕⲉ ⲛⲕⲁⲟⲩⲁⲛ)
ⲛⲟⲉⲓⲧ ⲛⲃⲟⲩⲃ ⲛϭⲟⲕⲉ: flour of crushed safflower دقيق القرطم المطحون, CD, 840b, Abdelnoor, Qamos, 693a

ⲛⲟⲩⲃⲥ: jujube (fruits) نبق, for ex. See, P. Kellis 2, no.77,125

ΠΟΥΝΗ: radish فجل, CD, 228a, white or pink rather than red , radishes were cooked like turnip (Wilson, Food and Drink,23) , the Egyptians in Greco-Roman period used to eat the fried radish seeds (Gaber, Alta'am wa Alsharab, PhD Th.,101)

ΟΕΙΚ: bread/loaf خبز أو رغيف, mentioned as small bread in: CD,254a (and as white bread).This word is derived from an Egyptian origin (CED, 120). The bread *Aqw* was referred in Dynastic period mainly to white, smooth and big bread. In Coptic, it is a general word for bread made from any kind of flour; there are also many kinds of Egyptian bread. (The monks made their bread from barley with lentils flour. And others used the chickpea flour, see: Malevez, Le Regime des Moines Coptes, 114)

ΟΕΙΚ ΠΑΤΣΙΡ: bread without milk-leaven خميرة اللبن خبز بدون without translation in: CD,353a

ΟΕΙΚ ΠΣΑΕΙΡ: bread /bun (kneading) with cream, CD,353a قرص معجونة بالقشدة (as flat circular bun known till now)

ΟΕΙΚ ΠΣΚΑΠ: stale bread عيش بايت ,CD,329a, as bread baked from last night.(opp. ΟΕΙΚ ΠΟΥΩΤ)

ΟΕΙΚ ΠΤΒΗΣΕ ΠΕΛΑΖΕ: bread contains raisins? عيش محتوى على زبيب, ΒΗΣΕ means" bucket" دلو and mentioned bucket of raisins or grapes in some Coptic texts, see:O. Frangé, no.233 and ST,no.320.I think the bucket of raisins referred to the grapes/ raisins preserved in it as candied fruits for using in cakes. Another possibility is ΒΗΣΕ may refer sometimes to the mould of baking which was used in ancient Egypt to produce the tall loaves, anyway perhaps this kind of loaves referred to the tall cakes called now *shurrek*

ΟΕΙΚ ΠΟΥΩΤ: fresh bread عيش طازة,not translated in CD, 254b

ΟΕΙΚΟΥ, ΟΕΙΚΩ: big- loaf/bread رغيف كبير ,not translated in CD, 843b,254a

ΟΕΙΚ ΠΥΗΗ: small loaf /bread صغير رغيف ,not translated in CD, 843b

οἶνογαρον οἶνοκαρος: garum/fish sauce with wine صوص السمك المملح مع النبيذ, Lexique Copte, 155a, CPR12, 34

οἶνον: wine, نبيذ, Gr. online Copt. Dict. , abbreviated as οἶ/, in: O. Bawit Fribourg, no. 57

οὐλοκι: Banana موز, CD, 6a

οὐβιθος: Cowpea, black eyed peas لوبيا, CD, 256b , now as *lupia*

οὐφρακε: whole lentils, non split lentils (غير مجروش) عدس كامل, Gr. (= αρωγη στην) ,WB, 898

οζος, οζης: poor wine, vinegar خل أو نبيذ حامض, Gr. online Copt. Dict. Wine has been converted into vinegar, whether deliberately or by unintended turning is not said (Bagnall, Kellis Agricultural Book, 45)

οουϥ, ωουϥ: gruel of bread or lentils فتة خبز أو فتة عدس (Ar. *Poosh* دشيشة = ποουϥ) also porridge عصيدة, CD, 257a. pottage دشيشة Abdelnoor, Qamos, 531a, Egy. CED, 122. (Also) the ancient Greeks cooked bread up in a porridge or broth (Garland, Daily Life, 92)

οουϥεφνοτεμ: sweet porridge عصيدة حلوة, cooked in water with flour and grapes, CD, 257a, in Ancient Egypt, porridges with wheat or barely sweetened with honey or dried fruits (ElDorriy, from Staples to Luxuries, E-article)

οπωρα, ρυπωρα: vegetables, fruits, gourd خضروات، ثمار، قرع, Gr., Abdelnoor, Qamos, 899b, Index Grec-Copte (V.10), 117b

ορβε, ολβε: Wafer, thin cake (Ar. Rokak رفاق), CD, 256b , from Aramaic (CED, 121).

ορβεηλακηντ: fried cakes or dumplings (Zalabya زلابية), فطائر مقلية (Abdelnoor, Qamos, 119a, 233b), Mentioned as λακηντ ηττολβε in: CD, 139b, as a pan of fried cakes, "pancake" in Lexique Copte, 45a فطائر الطاسة. I think as dumplings or qatayf. The

Copts ate the sweet dumpling called now zalabya in the Christmas during the Islamic era.

ορνεον, ορνε/: hen نجاجة , Lexique Copte, 156b, also:

ορνιθιν: hen نجاجة , among animals, Gr. = παποι , Phoebammon 2, no.2

ουοκι:dregs /paste of sesame (in oil press) Ar. Tahinaطحينة, CD, 477, lit. water of sesame <ⲙ>ου-οκι (CED, 121)

ουοοτε, ουο†: greens, herbs , vegetables اعشاب ، خضار, Abdelnoor, Qamos, 262b,273b, CD, 493a, Professions, part2, 193, mentioned as salted or boiled, CD, 464a, the boiled vegetables with the bean and the tea of barely, as food and drink of a sick monk, Greens are eaten raw, fresh or preserved in vinegar with salt and vegetables are most often cooked or grilled, or sometimes just soaked. If some consume a little bread with a little vegetable, see:Malevez, Le Regime des Moines Coptes ,118,116

ουοτε πιuce: herbs of cooking خضرة الطبخ, CD, 273a , with

ουο† εϭζωⲄⲙ: boiled vegetables خضار مسلوق, CD, 149b

ουο† πουωⲙ: vegetables of food خضار الاكل, CD, 478a

ουοτε η[ου]ωⲙ:herbs of food, see: VC, no.124, p.49

ουρω: bean, broad bean, pea or legumes = αρω/παρω, يقول
فاصوليا، فول، بسلة CD, 316a,489a, Ahmed, professions, part2, 193

ουρω αζαϣ: white bean (phaseolus) فاصوليا بيضاء , not translated in: CD, 489a but I suggest the translation according to its name in Arabic now as white bean.

ουρω ετοϣετοϣωτ: green broad bean (حيراتى) فول اخضر
Abdelnoor, Qamos, 263b,Egy. Eaten till now and called *heraty* perhaps from the Coptic word.

οϣρω εϑσορω: split broad bean فول مدشوش , CD,489a, Abdelnoor, Qamos, 390a , used for making falafel and pisarah.

οϣρω εϑσνσ: roasted broad bean فول محمص , not translated in: CD, 489a. The method used now: roasting the bean on hot pan, without oil, then soaking it in some water with salt and cumin for a night, then the lemon is added (presented with the salted lupine-seeds especially by the sellers on the Nile).

οϣρω πασ: old bean ؟ فول قديم , not translated in: CD, 489a, I think as preserved bean in jars from the previous year فول تم تخزينه من العام الماضي

οϣαβιν: parsley, fennel شمارش ، بقدونس , Ayyad,Qamos, 101 Abdelnoor, Qamos, 263b

οϣταϑ: fruit ثمرة , CD, 498b , referring now to tomato only as in Coptic أوطة, Ahmed, Professions, part2, 205

οϣωω: food طعام, Abdelnoor, Qamos, 268b

οϣωωω: dough عجين, general word for dough as food or any kind of dough, CD,503a

παϱτη, πνιτε, πεϱδε: white eggplant باذنجان ابيض, Ar., CD,276a

παλαθν: fig cake كعك أو قرص التين , Gr., online Copt.Dict. = ταϑ , Index Grec-Copte ,149b. The ancient recipe of palathai "fig cake" is mentioned in 10th century Encyclopedia, Suda Lexicon, as follows: remove any fig stalks and use a food processor (or blender) until the figs form a sticky paste. Take the paste in your hands and form a dense, round, flattened cake. Mix together the flour and coriander and dust the outside of the cake with the mixture. Cut into small wedges, left over wrapped thing will keep for a week (blog.crystalking.com).

παντοκι: hazelnut بندق , it is cited as Greek loan word in: Abdelnoor, Qamos, 877a, but this word still used till now in Arabic as *Bondok* and it is from Persean origin.

παζαματης, παζαματην: biscuit بسكويت , Lexique Copte, 158a, a dry small loaf about 12 ounces in weight made of wheat, barley or even chickpeas baked in bulk and distributed by basket

(Bread in the Desert, 291) I think the right translation is *poqsmat* بقسماط which is known till now to refer to the flat rusk.

παποῖ: chicken فراخ, rich man fed upon ducks/geese (ωβτ) and chicken, mentioned eggs of chicken, CD, 266b, the examples: εκσαπαωτ εηεεωβτ μηεεπαποῖ "you feed me geese and chicken", σοοχγε ἠπαποῖ eggs of chicken (Abdelnoor, Qamos, 287a)

παρκουκι: plum برقوق, Bohairic, in: Naqlun Copt. Dict. Ar. Origin Still known now as Barkok

πασε: cooked food (طبخ) طعام مطبوخ, CD, 273a

παυκινων, πευκινων: almond لوز. Gr., Naqlun Copt. Dict. Abdelnoor, Qamos, 879b

παχε: lit. "drug, medicament" حرفيا دواء, CED, 131 (I observe it became *puhar* بهار in Arabic now means condiments, like cumin and pepper. And the drugs made from these herbs too)

πειλε: the same Arabic word means an egg بيضة but in Coptic it refers to "an eggplant" باذنجانة, CD, 276a (also written as παιτη white, refer to white eggplant, CED, 129), var. of παιτη

πελπελεη ηχουφ: yellow melon اصفر بطيخ, Gr., CD, 741a, now as *shammam* شمام

πεπερογαρον, πιπεροκαρον: garum/fish sauce with pepper صوص السمك المملح مع حبات الفلفل الاسود Lexique Copte, 160b, CPR12, 34

περιστερια: dove يمامة, Gr. Phoebammon 2, no.2

περσε: fruit of perseae ثمرة البرساء, Ar., Lexique Copte, 161a

περσι: peach خوخ, Abdelnoor, Qamos, 292a, it is found in a tomb from Saqqara in Dynastic period, Ahmed, Food & Drink, 44, but it became well known in Roman Egypt (Gaber, Alta'am wa Alsharab,

PhD Th., 98), and eaten by monks with fig but refusing the apple, Malevez, *Le Regime des Moines Coptes*, 117.

πῆρε : quail , salwa- bird سلوى او سمان CD, 267a, in ancient Egypt, quails were caught for eating during their migration, they cooked like pigeons as in modern Egypt, a cooked quail presented with its head tucked under a wing with small pigeons in Saqqara banquet, see: Wilson, *Food and Drink*, 40-41

πιπερ, πιπερωσ, πεπεριπ: pepper فلفل, Gr., online Copt. Dict. It is mentioned in: CD, 6b. *Lexique Copte*, 160b. Used in Egypt later especially in cooking grilled fish sauce, black and white pepper were known by Copts and using in medical recipes (Manniche, *Ancient Egyptian Herbal*, 144). The white pepper called παρῶπι, see: Abdelnoor, *Qamos*, 287a

πισαρω, φισοϣρω: pisarah, pizar بيسار ، بصارة lit. cooked bean الفول المطبوخ (Abdelnoor, *Qamos*, 263b , Ishaq, *Egyptian Arabic Vocabulary*, 8 , *Coptic Loan Words of Egyptian Arabic*, 69, 94f) It is mentioned as " *pisar* " in the Arabic work of historical record known as '*Brains Confounded By the Ode of Abu Shaduf Expounded*' dated from the second half of the 17th century, as Happy is he who sees *pisar* come to him on the threshing floor and bolts it, though he be by colic enfeebled. (346). *Pisar* is frequently mentioned as a regular food, alongside lentils. The peasant version consists of dried *molokheyya* mixed with pounded, dried fava beans in an earthenware pot, covered in water, and placed in the oven" (Zubaida , *Confounding the Brain*, E- article). It is clear that the term 'pisar' derived from the Coptic one, so I think this dish was known before the 17th century. Nowadays it is called *pisarah* cooked from boiling the split beans with green herbs; coriander, parsley and dill or leeks with garlic, then be smashed as green puree and covered with roasted onion and eaten now by both Muslims and Christians.

πλακοῦς: flat cake, pancake كعك مسطح، فطيرة ,Gr., CPR12 , 34, Lexique Copte,161b.

πλασσα: Leek كرات ,Gr., see: Bagnall, Vegetable Seed Oil, 134

ποῦν: Coffee beans بن ,Ar. Origin (from "brown" بني), the coffee was known after 1500 CE (as mentioned by Worrel), see: Ahmed ,Arabic Terms,23

ποσθε: uncertain part or quantity of fruits or vegetables جزء او كمية من الفاكهة او الخضار ,CD, 286b .

πρασον: Leek كرات ,var. of πλασσα, Lexique Copte, 164a

προβατον: sheep خروف , Gr. Phoebammon 2, no.2

πυρος: wheat قمح , CPR 34, no.25

ραμμε: perch of Nile سمك قشر بياض Online Copt. Dict. As Tilapia/ bolti بلطي in: CD,294a), the scientific name of Nile perch is Lates niloticus and it is mentioned among food in antiquity (Clackson, Fish and Chits, 9) this Coptic name connected with Arabic *ramrum*, رمروم "small fish either as Nile Perch, or Tilapia" in: Coptic Loan Words of Egyptian Arabic, 82 .

ρεεϥϣϣϣ: chickpea حمص (CD,59b).

ρηνι: fish (alestes dentex) سمكة القاروص , sea bass, CD, 287b

ρηνς: equal σαρηνς , Bagnall, Vegetable Seed Oil, 134, it means chicory شيكوريا ,

ριρ: swine خنزير mentioned as salted meat, CD, 299a, 166a

ριτα: flower of laurus nobilis زهور اللورا، الغار , Egy. , CD, 305b.

ρο: goose أوزة, CD, 290a, it was so delicious and preferable bird (like turkey now), the gooseherd was equal the shepherd in Roman Egypt and there were two regions contain two residential areas of gooseherds (Gaber, Alta'am wa Alsharab, PhD Th., 97)

ροζην, ραζην, ροκζε: baked cake, biscuit بسكويت, CD, 294a,
online Copt. Dict. Biscuits associated with feasts.

ροϕφιμα: oatmeal porridge عصيدة الشوفان, Lexique Copte, 167a, oats was
found in some tombs of Ancient Egypt.

σαλτικιον, σαρτικιν: salted- meat or fish لحم مملح , سمك مملح ,
Lexique Copte, 167b mentioned and translated as σαρικη,
σαρικατη: sausage سجق ,Gr., mentioned in big vessel (with salt),
CPR 12 , p. 34.

σαμαθηνρ, σιμαθουρ: Spinach سبانخ or fennel شمر , CD,342a-b

σαιιτ: fine flour, very white flour سميذ CD, 340b, from Gr.,
(CED, 153) also as σιμεδαλιον or σιμιδαλις (Abdelnoor,
Qamos,367b, Naqlun Copt. Dict.), translated as semolina or
sticks/rings of bread sprinkled with sesame seeds (Ar. *simit*), Coptic
Loan Words of Egyptian Arabic, 85, mentioned in: ουσαιιτ
νεμ ουνεζ νεμ ουεβ ομοϕ "a *simit*/flour with oil and
honey (I) ate them" , see: Abdelnoor, Qamos,340b

σαρλιον: Sardinian سمردين سمك Gr., online Copt. Dict. Among the fish
which was eaten by Ancient Greeks (Garland, Daily Life, 93) and
still eaten now in Egypt as salted/pickled.

σαρις: saris, chicory شكورية, سريس, Budge ,Herbalist, 80-81=ρησις

σαχαρ, σαχαρ: sugar سكر , Lexique Copte, 167a, WB, 715

σελταμα, γυλταμα, γυλταμα: mustard, rape خردل, سلجم (CD,
563a), I think as seeds , translated also as sugar beet بنجر (Kosack,
KHB, 244), from Persian origin shalgam CED, 242, means
"turnip" لفث on: www.almaany.com.

σερινον, σερινοϕ, σελινη: rock parsley مقدونس , بقدونس , Budge,
Herbalist, 80-81, Naqlun Copt. Dict. Also as λατ (Manniche,
Ancient Egyptian Herbal,84)

σετη,σιτη, σετ ,σιτε: early fig باكورة التين, CD, 360b

σικε νεοϕη: ground/milled something as medicine (O. Frangé,
p.102)

CIKE NKAOYAN: ground/milled something as medicine or pair of something (O. Frangé, no.327, p.102) I suggest it means "ground/milled melon" because I considered KAOYAN as var. of AOYAN, cf: *qawoon* قاوون in Arabic which refers to *shammam* (yellow melon) so the meaning here "powder of melon" or "pair of melons" مسحوق القاوون (الشممام) المطحون أو زوج من الشممام ؟

CIKE NTBT: pounded fish (as flour?) مسحوق السمك المطحون؟ أو زوج من السمك or as measure of fish or as a pair of fish, asked once by the monk called Frangé who is heart patient and asked also the pure honey (O. Frangé, no. 330, p. 102). I suggest it as powder was used for making fish cakes (called *Qras samak* and made from pounded fish. About cooking these cakes: cracked wheat, fresh coriander and seasoning, this kind of fish cakes known in the Dynastic period and still in use for centuries, it is appeared sold in the scene of market in ancient Egypt, see: Wilson, Food and Drink, 61, 38 , 9), dried fish hanging on the ropes in the sun or air was well known in Dynastic period (Ahmed, Food & Drink, 203-204) cf. CIKE and *sahak* in Ar. "to grind"

CIKYΔION: cucumber خيار , Lexique Copte, 168a

CIU: radish فجل , herbs in general عشب او بقل , CD, 334a

CIUCIU, CICAUIH, CICUIH: sesame سمسم CD, 340b, Abdelnoor, Qamos, 367b, from South Semitic , CED, 153. Sprinkled on bread or ground to a paste called now Tahina, Coptic women ate the boiled seed of sesame to help lactation (Manniche, Ancient Egyptian Herbal, 155). Still used for the same purpose among women now as eating the sweet from tahina حلاوة طحينية

CINAN: mustard خردل , Gr., online Copt. Dict. The mustard mainly used in medicine, I am not sure if it is used in food by Copts or not.

CINAGBE: ingredient in boiling cauldron , mustard? احد المكونات فى قدر الطهى ربما خردل؟, CD, 349a, online Copt. Dict.

σιρ, σαειρε: first milk (colostrum), butter, sour cream لبأ ، قشدة ، زبدة (CD, 353a).

σιρ, σερ: leaven can be made from the soured milk خميرة اللبن , add sometimes to bakeries, mentioned skilled baker made it and kneaded the flour (CD, 353a), from Semitic, CED, 160

σισοϋνε: jujube (fruits) نبق , Gr. , P. Kellis 2, no.65

σιτος: wheat, cereal حبوب ، قمح ,WB, 732.

σκαρτων: garlic ثوم, Gr. Online Copt. Dict. The Copts recommended eating garlic as first thing in the morning (for good health) , see: Manniche, Ancient Egyptian Herbal,77.

σκενε πισε: cooking grease دهن للطبخ , Lexique Copte, 39a, Abdelnoor, Qamos, 371b.

σκορκερ, σκουρκοϋρ: beer مزر , Bohairic, Online Coptic Dictionary , CD, 330a

σμεα: bunch of grapes عنقود عنب , CD,342a

σμοϋνε: Nile goose سماني - أوز النيل , CD, 339a, CED, 153, or bird esp. for quail , Ar. *Simmana* سمانة (Coptic Loan Words of Egyptian Arabic, 85)

σπορα: seed بنور , Gr. Online Copt. Dict.

σουα: soup , cooked in recipe with honey, Foerster suggests to translate as juice too, WB, 319-320 شوربة أو عصير , var. of ζωμοσ Also as:

σουμιν: broth, sauce, juice شوربة أو صوص أو عصير , Lexique Copte, 169b

σοϋγε, σωϋγε:egg بيضة ,Egy. CD, 374a, fry egg and eat it without honey, as an example mentioned without full translation in: CD, 478b

σοϋγε εϋμϋνε: salted egg بيض مملح , CD, 166a

σοϋγε εσβησχιζηεν-χββησ: Grilled egg on coal بيضة مشوية على الجمر , CD, 843a, Ahmed, Alhaiah Alyoumiah, 43

coꝣⲙ: dregs of wine/oils, lees, a beverage عكارة النبيذ او الزيت , known in Ancient Egyptian language , CD, 355a, CED, 161.

coꝣⲟ, coꝣⲁ: wheat قمح , CD,369a, Egy. as *swt*, CED, 167. CPR34, no.37 Wheat was used for white bread (Weingarten, A Vegetable Zodiac, 12), mentioned in loan contract as pure/clean and without fraud as also mentioned with money "καθαρος κε ἀποκροτης" , P. Baouit, no.18

coꝣⲟ ⲉⲛⲁⲛⲟⲩ: fine wheat قمح جيد, ST,no.388, usually presented to sick persons, see under ⲩⲟⲩⲉⲣⲟⲩ

coꝣⲟ ⲉϥⲥⲁⲅⲙ: split wheat قمح مدشوش,Sahidic,Abdelnoor, Qamos, 393a

coꝣⲟ ⲙⲃⲣⲣⲉ, coꝣⲟ ⲙⲃⲣⲣ: new wheat (ear of corn/ green wheat) قمح جديد ، فريك ، Abdelnoor, Qamos, 393a

coꝣⲟ ⲙⲡⲱⲣⲭ, coꝣⲟ ⲙⲡⲟⲣⲭ: crushed wheat فريك ، Abdelnoor, Qamos, 393a

coꝣⲟ ⲛⲗⲱⲕ: fresh wheat قمح طازج ,CD,138b, (I suggest opp. as coꝣⲟ ⲛⲁⲗⲉⲛ)

coꝣⲟ ⲛⲥⲓⲕⲉ:crushed wheat قمح مطحون,Abdelnoor, Qamos, 393a

coꝣⲟ ⲛϩⲱⲣⲭ: crushed wheat (?) ربما تعنى قمح مطحون Online Copt. Dict. , see:coꝣⲟ ⲛⲅⲱⲣⲭ(O. Frangé, p.81)

coꝣⲟ ⲛⲁⲗⲉⲛ: old wheat قمح قديم (WB, 602) , I think it was wheat from the harvest of the previous year which is suggested to make bread from it as ordinary bread was less refined (Egypt in Late Antiquity,24)

ⲥⲛⲁⲑⲟ: bunch, cluster of dates عرجون بلح ، سباطة بلح ، in Bohairic = ⲗⲟⲟⲩ and ⲕⲗⲁⲗⲟⲥ ,CD,40b. I observe that it is the same now in common Ar. as *sobata* (cluster for dates and bananas).

ⲥⲛⲉⲣⲙⲁ: seed بذر ، Gr., online Copt. Dict.

σπερμα λαχχανου: sesame seeds بذر السمسم , among plants, Gr.
(= σεμسم) , in: Phoebammon 2, no.19

σσιππ: raisin زبيب, Ar. origin "zebib" , P.Ryl., no.106

σταγμα: *Stagma* or wine mixed with honey نبيذ بالعسل , يسمى ستاجما
Gr., WB,746, Ahmed, Alhayah Alyoumiah, 70. *Stagma* is a
thickened mixture of liquids, useally wine or must with a sweetener
(honey or date juice), it is clear made of must and honey and must as
rent is delivered for *stagma* ; the honey seller delivers the *stagma*
(Bagnall, Kellis Agricultural Book, 46), means also: oil, honey
(liquids) زيت او عسل , see: Lexique Copte, 170a, asked in WS, no.141

στακεμ: black cumin كمون اسود أى حبة البركة , P. Kellis 1, no.44.

σταππαρι: Carrot جزر, Budge , Herbalist, 80, 81. The carrot
mentioned in Coptic texts late in the Islamic period but from the
excavation suggested being so rare before that with its purple color.

στημο: a kind of vegetables? ربما نوع من الخضراوات , CD, 365a

συκον: fig تين Abdelnoor, Qamos, 886b

σω: drink شراب , CD, 318a-b

σωουχι πουμαρι: Eggplant باذنجان (CD, 374a) , lit. egg of
garden, mentioned in the list of herbs and vegetables by Ibn Kabar ,
cited in : Budge ,Herbalist, 81

σωουχιϣ: eggplant باذنجان, lit. "eggs of demon" , Abdelnoor, Qamos,
286b, Budge, Herbalist, 81. The Coptic word= Arabic "bed-el-
gan" بيض الجان and it became in common Arabic now as "bedingan"
بدنجان , Ahmed, Alhayah Alyoumiah, 70

ταλτελ: kind of wine? النبيذ من النوع , online Copt. Dict., CD,
411b, filtered wine نبيذ مصفي = ηρπ πτλη

name because $\tau\beta\tau$ means fish (see the next term), This kind of bread known now in Upper Egypt, as white thin bread made from wheat flour kneaded with water mixed with a little of salt.

$\tau\beta\tau, \tau\epsilon\beta\tau, \tau\eta\epsilon\tau$: fish سمك نيلي أو بحري (from Nile or sea) among diet of rich man, CD,401b, Egy, CED, 183. Fish was restricted food for monks, as was meat, only the sick were allowed fish, soup, cheese, eggs and possibly meat (Clackson, Fish and Chits, 10). For that fish (or meat and poultry) were available reserved for the ill and the visitors. (Eldorrey, the Diet of Fathers, E-article). A request in a Coptic letter for grilling two fishes $\epsilon\eta\alpha\gamma \eta\tau\beta\tau \eta\bar{\nu}\sigma\alpha\sigma\omicron\gamma$ for a sick person (O. Frangé, no. 94). The fish eaten by Copts were as grilled, pickled or cooked. The fried fish suggested to be known in the Roman period (Gaber, Alta'am wa Alsharab, PhD Th., 107). I didn't find a Coptic term for the fried fish but it is mentioned in the Arabic texts from medieval periods. Egypt exported to the countries surrounding the Mediterranean its surplus of local products such as *samak qadid* (salt-cured fish), *halum* cheese, a local variety of sugarless taffy made with germinated wheat called *nayda*, oils of seeds of radish and turnip, pulses, and refined sugar. Importation of spices and other aromatics from India and beyond was carried out for centuries (1181–1484 CE), in: Nasrallah, Cooking in Medieval Cairo, E-article

$\tau\beta\tau \epsilon\epsilon\theta\gamma\omega\tau$: fresh fish سمك طازج , Abdelnoor, Qamos,273b

$\tau\beta\tau \epsilon\epsilon\pi\theta\epsilon$: cooked fish سمك مطبوخ , without translation in: CD, 781a, translated by Clackson who mentioned it as: it was prohibited (for monks) in the writing of Shenoute with pickled fish and fish sauce (Clackson, Fish and Chits, 11) . The large fish was cooked with condiments and onion then stewed in the oven (Gaber, Alta'am wa Alsharab, PhD Th., 107). The normal size fish depicted cooked in a pot over fire in a Pharaonic tomb at Saqqara (Ahmed, Food & Drink, 197)

$\tau\beta\tau \epsilon\epsilon\chi\iota \epsilon\mu\omicron\gamma$: salted fish (سمك مملح) ملوحة , CPR 12 , p. 34

τρεβτ εταυτσωρ: Smoky fish سمك الرنجة المدخن (lit. fish which they give smoke), Bohairic, Abdelnoor, Qamos, 828b. referred to Ringa (i.e. smoked herring fish)

τιλι: fenugreek حلبة CD, 409b-410a (now this word for tilia تليو), from Gr., Bagnall, Kellis Agricultural Book, 39. Using the tea of fenugreek was to increase the milk of breastfeeding women from ancient Egypt till now.

τριτακιν: Lettuce خس Gr., Bagnall, Vegetable Seed Oil, 134, =ωβ

τροφη: food طعام, from Gr., Online Copt. Dict.

τρουαν, τρουεν: cheese? جبن, Gr., mentioned with egg, haloom- cheese and milk, mentioned also with some loaves, CD,432a, I think it may be from the Greek word for cheese τυρος (as suggested by Crum) جبن من اللبن الرائب, (which was usually made from mixture of sheep and goat milk), the Greek word from turi "sour milk", see: CED,160, perhaps as "cheese or butter" (Lexique Copte, 61b) زبد, جبن, butter in: Naqlun Copt. Dict.

τυρος, δυρος: cheese جبن, Gr., Lexique Copte, 176b

φβα: broad bean فول, CD,489a, from Latin "faba".

φακι: the sesame السمسم, CD, 340b.

φακινος, φαβινα, φακι/: lentil عدس, Gr., Lexique Copte, 178a

φαλαφελ: Falafel فلافل in Bohairic only, means "of many beans" ذات الفول الكثير, Abdelnoor, Qamos, 491a, suggested to be known by Copts later perhaps after the medieval Egypt (EIDorry, Monks and Plants, 227)

φασι: cooked food (طبخ) طعام مطبوخ, Bohairic, CD,273a

φασιελ, φαζελη: Phaseolus; a kind of bean, (vigna sinensis), Gr. فاصوليا, WB, 848, online Copt. Dict., Lexique Copte, 178a, now as white bean

φασιελ εσπορх: split phaseolus فاصوليا مفصصة, lit. divided/seperated. CD,271b, Abdelnoor, Qamos, 451b, I think as white bean? فاصوليا بيضاء

φασιελ εστηη: whole phaseolus فاصوليا صحيحة أى غير مفصصة, CD,271b, 413b, Abdelnoor, Qamos, 451b, lit. not divided/seperated phaseolus, I think as green string bean? ربما فاصوليا خضراء

φελ: broad bean فول, CD, 514a, Semitic origin ,CED, 225

φελ ετρητ: sprouted broad bean, now "ful nabit" فول نابيت (Abdelnoor, Qamos, 319a), this dish, beans are left to germinate in a moist spot before being cooked, they can be eaten as a soup or snacks (ElDorry, Monks and Plants, 226)

φελ ησοϋαν :Peanut فول سوداني Ayyad, Qamos, 384, lit. bean of Aswan (known in Egypt late)

φεπρε, φηπροη, φηπρος: black pepper فلفل اسود, Bohairic, Abdelnoor, Qamos, 491b, Naqlun Copt. Dict., var. of ηηπερ

φεϥ: Watermelon بطيخ in Bohairic, CD, 515b, cf. Ar. Pateekh

φονηϥ: dates, crushed dates, yellow dates عجوة او بلح امهات (Arabic Agwah), Gr. Means dates, Manniche, Ancient Egyptian Herbal,142, CD,40a, Abdelnoor, Qamos,893a

φοσκα: Posca المتحول لخل الحامض اى النبيذ الحامض = باسكا (sour wine) made of vinegar mixed with water, honey and coriander, preferred by soliders and peasants for energy, Professions part 2, 194,Ahmed, Alhayah Alyoumiah,51, vinegar mixed with warm water and sometimes eggs are also added , CPR12, p.34.

ϥαβωνη: kind of cakes, light pastery نوع من الكعك او الحلويات الخفيفة, Lexique Copte, 179b

ϥεριΔηη: pig خنزير , among animals, Gr. = εϥω , Phoebammon 2, no.2

ϥοριΔηη: garlic ثوم, Gr. , see: Bagnall, Vegetable Seed Oil, 134, Phoebammon 2, no.19, Var. of σκαρτων

ψαρια: small fish سمك صغير (يسارية) , Gr., Abdelnoor, Qamos, 896a, in the list of food (in Greek) collected from the father sayings (see: Bread in the Desert, 293)

ψητταϥηη: pistachio فستق , from Gr. online, Copt. Dict.

ωβ,ωϷ, οϣϣ: lettuce خس, CD,535b. Lettuce was mentioned as a foodstuff that was *not* to be consumed by monks , for reasons unknown (Eldorrey, the Diet of Fathers, E-article). I think because it was associated with fertility in the Dynastic period, Ahmed, Food & Drink, 30.

ωβτ: goose/ duck أوزة أو بط among richman diet with chicken and pork (CD,518b), Egy, CED, 227 , became now *batt* بط "ducks".

ωκ εϣϣοϣοϣ: dry /stale bread بايت ناشف او Abdelnoor, Qamos, 523b, CD, 254a

ωκ ληκ: soft bread عيش طري ,CD,138b, (see the previous term as opp.)

ωμ οϣθοϣ: melon ففوس, CD, 806a, The Ar. Translation means **chate**

ωϣϣ ηϣοϣο εϣηοϣτεμ: sweet porridge of wheat عصيدة القمح الحلو cooked in water, CD,257a, not translated by Crum, I think it was cooked by adding grapes or raisins with wheat /flour as the recipe mentioned by Crum (CD,257a)

ϣαμαρ: Fennel شمر, Abdelnoor, Qamos,546a, Semitic , CED,244.

ϣατετβτ: portions of fish قطع السمك , mentioned with bread and lentils in a bag of person, P. Kellis 2, no.122, I think refers to portions /pieces of fish as parts of a large fish called now *gezal* جزل سمك فيلية or as fillet of fish

ϣαϣοϣρ: fish (tilapia nilotica) , now as bolti سمك البلطي , CD,611a

ϣβηη: grain حبوب , CD, 553a, name of plant or cereal, online Copt. Dict.

ϣβωη: (kind of) herbs/cereals اعشاب ، حبوب , P. Kellis 2, no.78,79, CD, 553a, perhaps equal the previous term.

ϣε: quince سفرجل, var. of ση, CD, 803a

ϣηηη ηωητ: very soft flour دقيق ناعم جدا , Naqlun Copt. Dict.

ϣⲏⲏⲛⲉ: among various grains نوع من الحبوب , CD, 569a,

ϣⲏⲣ: meaning unknown by Crum, I suggest translation to be "milk" حليب, (in a medical text) from Persian origin, Ahmed, Arabic Terms , 26

ϣⲏⲣⲓ: bread خبز , var. of ⲉⲣⲓ (ⲁⲣⲧⲟⲥ) خبز ,Gr. ,CD, 585b

ϣⲏⲣⲓ: chickpea حمص , Lat. cicer, Lexique Copte, 84a

ϣⲏⲣⲓⲉ: cardamum حبهان , Egy. , CD, 610b.

ϣⲏⲧⲁⲙⲉ, ϣⲏⲧⲟⲙⲉ: mustard خردل، سلجم , online Copt. Dict.CD, 563a . The mustard mainly used in medicine, I am not sure if it is used in food , mustard was eaten mixed with cumin, pepper, rue and honey for healing the flatulence (Manniche, Ancient Egyptian Herbal, 156)

ϣⲏⲱⲙⲉ: mallow خبيرة , Bohairic, Abdelnoor, Qamos, 580a

ϣⲏⲱⲙⲁ: Cabbage كرنب , Ayyad, Qamos ,419, Bohairic means "cabbage , gourd" كرنب او قرع , CD, 815a, var. of ⲉⲧⲏⲟⲥ

ϣⲏⲣⲓⲧⲏⲱⲧⲏ: unripe, sour grapes حصرم ، عنب غير ناضج , CD,561a (perhaps used in recipes only)

ϣⲏⲩⲕⲣⲉ: chicory شكوريا , Abdelnoor, Qamos, 590a

ϣⲏⲩⲩⲁ: safflower, cardamom حبهان ، قرطم ، عصف var of. ⲉⲧⲏⲟⲥ

ϣⲏⲩⲩⲣⲟⲥ: good (wheat) grains جيدة (قمح) حبوب to be delivered for sick persons, O.BawitFribourg,55. I think for making porridge or the famous dish known now as *belilah* بليلة (i.e. boiled wheat grains) mixed now with sweetened milk.

ϣⲏⲱⲡⲓ, ϣⲏⲱⲔⲓ, ⲉϣⲏⲱⲡⲓ , ⲉⲧⲏⲟⲥ : Cucumber , chate, gourd , yellow melon بطيخ اصفر أو خيار أو قثاء (فقوس) أو قرع measured with artaba, oipe and sometimes count by numbers, meals as follows:

-Eaten with bread and cheese (I think as cucumber or Egyptian chate , it is eaten till now like that in Egypt)

-As cucumber meal (see: ⲏⲟⲉⲓⲧⲏ ⲏϣⲏⲱⲡⲓ here)

-Water of cucumber wherein cooked (see :ⲙⲟⲟⲩ ⲛⲓⲱⲡⲓ here), CD, 580b-581a , for ⲥⲱⲃⲉ, see: CD, 806a

ⲱⲱⲧⲉ: dough, flour عجين أو دقيق for bread and cakes mentioned leaven added to it, CD,595a, in Pharaonic Egypt, dough was also enriched with fat, milk or eggs or sweetened with honey or fruit, Wilson, Food and Drink,17

ⲱⲭⲁⲗ: kind of fish نوع من السمك , O. Bawit IFAO, 46, interpreted as a rare Coptic term for **synodontis schall**, Arabic سمكة الشال, this Coptic fish name is from ancient Egyptian origin, this fish was used in food and medicine , Clackson, Fish and Chits, 6,7,9,11, (usually as salted fish)

ⲱⲭⲏⲏ: Garlic ثوم , CD, 615b , Hebrew origin, CED, 263 .

ⲱⲎⲧ: gourd قرع, CD,41a-b, Egy. CED, 25 (ⲱⲎⲧ also as courgette/zucchini plant بكوسة, in: Ayyad, Qamos, 427) =ⲃⲟⲛⲧ

ⲱⲎⲧ ⲛ(ⲉ)ⲥⲗⲟⲩⲥ: the same as ⲃⲏⲧ ⲛⲉⲥⲗⲟⲩⲥ , CD, 815a, see under this word here.

ⲱⲡⲟⲓ: Mullet fish سمك البوري, the same as ⲃⲱⲡⲉ, CD, 42a

ⲱⲡⲉ: seed بذرة = ⲃⲡⲉ (ⲉⲃⲡⲁ) , CD, 624a.

ⲱⲁ(ⲉ)ⲃⲉ: sheep خروف, CPR12, p.32

ⲱⲁⲉⲏ: sodden, soaked food طعام منقوع (Abdelnoor, Qamos,648a, CD, 683a)

ⲱⲁⲗⲏⲧ: bird طائر , mentioned with chicken (CD, 266b), in example: ⲧⲥⲏⲛⲓⲥⲉ ⲙⲛⲱⲁⲗⲏⲧ "the cooking/boiling of bird", Abdelnoor, Qamos,494b.

ⲱⲁⲗⲱⲙ, ⲁⲗⲱⲙ: (white) cheese حالوم, Semitic origin CED,280 ,in Arabic *gebna haloom* ,cheese which was mainly produced from the milk of sheep and goats by ancient Greeks (Garland, Daily life, 94), the *haloom* cheese was produced also from goat/sheep milk, mentioned brought by shepherd, allowed to sick with salted fish or

fish sauce. Cheese considered as unclean food with egg and fish, CD, 670a, Asked with wheat by a sick monk (O. Frangé, no.65)

ḡαλωμ εϑμολḡ: salted cheese جبنة حادقة, CD, 493b,166a, using the unsalted cheese (with unsalted bread) in an Arabic magical spell for a boy has a bite from dog, P. Ryl. no.467.

ḡαλωμ εϑορωτ: fresh cheese جبن طازج, CD, 493b

ḡαλωμ εϑωοορωε: dried cheese جبن مجفف, CD, 493b (as cheese with few milk, opp. as ḡαλωμ εϑορωτ).

ḡαλωμ εϑχϑχωϑ: grilled cheese جبن مشوى (مقدد)
Abdelnoor, 650, 742a, CD,796b, mentioned the grilled cheese in Arabic texts from Medieval Egypt.

ḡαϑιν, ḡακιν, αϑιν: mint نعناع, CD, 744b, Abdelnoor, 654a, the mint was known from Dynastic period in food & medicine.

ḡεμκι, ḡηκε:Beer جعة, Egy. origin. The beer, or *henket*- as called in ancient Egypt, it was the staple food with bread throughout the Dynastic period, it was made from bread of barely/wheat with very few alcohol (about 7% alcohol) similar to thick porridge, similar to kind of beer as Sudanese bouza (Manniche, Ancient Egyptian Herbal, 113, Wilson, Food and Drink,19). Beer—beside water of course—was the main drink in ancient Egypt. It was made from bread with some fermenting substance added. The Greeks were not familiar with that drink. When the Greek historian Herodotus visited Egypt in ca. 425 BCE, he commented on the drinking habits of the Egyptians reporting, ‘They [the Egyptians] drink wine made from grain’ (Römer, Food and Drink in Graeco-Roman Period, E- article). The beer was associated with barbarian by the ancient Greeks (Garland, Daily life, 94), so I can sum up here the Egyptians still drank beer in

ⲉϥⲟⲩⲣ: schall fish سمكة الشال Bohairic (Abdelnoor, Qamos, 728b)

ⲉϥⲧⲧ, ⲉϥⲧⲓⲧ: beet/chard, onion بصل أو سلق (CD,727a-b)

ⲭⲁⲗⲓⲙⲉ: hen دجاجة , in: Naqlun Copt. Dict.

ⲭⲁⲛⲟⲣ, ⲭⲁⲛⲱⲣ: kind of mallow (okra, hibiscus)
, بامية أو كركدية اى نبات من فصيلة الخبازية (CD, 780a)

ⲭⲁⲣⲁⲙⲉⲛⲟ : leaves of edible plant ورق نبات صالح للاكل mentioned as: ' in Lent he ate only ⲭⲱⲖⲉ ⲛⲭⲁⲣⲁⲙⲉⲛⲟ ' translated as ورق الشجر (=leaves of tree),cf κρομμ , see: CD, 786a, and I think the right translation indeed is "cabbage", Arabic *koronb* كرنب for similarity among the Coptic word and the Greek word and the Arabic one. (cf. Naqlun Copt. Dict.) but I am not sure if it was eaten as raw or boiled in that time.

ⲭⲁⲧⲙⲉ: heap of grain كومة حبوب , CD, 792b.

ⲭⲉ: spathe of date palm سباطة بلح , Bohairic, Abdelnoor, Qamos,734b.

ⲭⲉⲕ: mussel shell ام الخلول, without Arabic translation in: CD, 761a, Online Copt. Dict. In Medieval Egypt, the commoners, had little meat but consumed a lot of the cheaper *dallinas* (river mussels) , *šir* (anchovies), *ḥalum* cheese, and bread. They had *nayda* for dessert and snacked on roasted chickpeas (Nasrallah, *Cooking in Medieval Cairo*, E-article) Mussels was mentioned in the 17th century as 'Happy is he to whom mussels come, to his house and who invites the people of the village and plays host.' (366) and it was found on the seashore and in saltwater lakes. The Egyptian Arabic word for mussels is *um al-khulul*, the mother of vinegars! The reference to vinegar, infers the author, is due to the use of a dressing of that material. We are told that the mollusc is removed from its shell, mixed with salt and vinegar, and eaten raw and considered disgusting and only eaten by the degraded peasants (Zubaida , *Confounding the Brain*, E- article). Eating of molluscs was known by Copts , molluscs from the Nile, the Mediterranean, and the Red Sea have been found

even inland in the desert, not just on the coast or on the Nile!
(Eldorrry, the Diet of the Fathers, E-article).

ⲭⲉⲗϥⲁⲩⲩ: a kind of catfish الشلابة, the same as ⲄⲗⲔⲟⲟⲩⲩ, , CD,
810b

ⲭⲉⲙⲡⲉⲗ, ⲭⲉⲙϥⲉⲗ: apple تفاح , (CD, 771b), Semitic, CED, 314.

ⲭⲉⲙϥⲉⲗ ⲡⲡⲟⲩⲩⲃ: Tomato طماطم, Ayyad, Qamos,323, lit. golden apple
التفاحة الذهبية, according to the history of this plant on the different
websites, it was known in Italy as yellow tomato in the 16th century
CE and called as golden apple, I think it was imported to Egypt in the
16th/17th centuries (because it is found in Coptic language), it was
not popular in that time and it was cultivated in Egypt from the 19th
century onwards.

ⲭⲉⲙϥⲉⲗ ⲡⲕⲁⲗⲟ: Potato بطاطس , Ayyad, Qamos,98, lit. apple of earth
تفاحة الارض, this name because potato when grows still exists inside
the earth, this meaning of name still known in some modern
languages . I think potato was imported to Egypt in the 16th/17th
centuries but it was cultivated in Egypt from the 19th century onwards
(cf. tomato).

ⲭⲏⲗ: kind of fish سمكة الشيلان , نوع من السمك ,
shellan in Ar., CD,
765b, Clackson, Fish and Chits, 6

ⲭⲏⲉⲣⲏⲓ, ⲭⲏⲡⲉ: pod of carob قرن خروب, CD,782a,

ⲭⲏⲉⲗⲁⲉ: kind of vegetables? نوع من الخضراوات, CD,766a, Lexique
Copte,101b

ⲭⲏⲛⲭⲏⲛ:rocket جرجير, Abdelnoor, Qamos, 750a (cf . Ar. gargir)

ⲭⲏⲣ: heavily salted small fish, CD,780b, from Semitic cir صير , in
New Hebrew as fish soup (CED, 318, Coptic Loan Words of
Egyptian Arabic, 92),equals the Greek ταρϑυχιον (Online Copt.
Dict.), now as melooha ملوحة, Also ⲭⲏⲣ means "fish sauce" (O.
Frangé, p.21) صوص السمك المملح او مرقة السمك المملحة which was known

as *garum* in Latin and found in the pottery jars called amphora and ampoulla in the monasteries (Terms for vessels, 221-222). salt is widely used in the preparation of 'garum', the famous fish sauce consisting of raw fish and salt. (Römer, Food and Drink in Graeco-Roman Period, E- article). Fish sauce (garum): when the fermentation of pickled fish continues, the individual fish may be no longer recognizable; the described remains correspond to a product that was intended as pickled fish, but that spoiled. Papyrological evidence on fish sauce and its production and commerce in Egypt is scanty for the Ptolemaic, Roman and Byzantine Period, it is mentioned in texts widely from the 3rd century CE onwards (Van Neer & Depraetere, Pickled Fish, 167,168), the salty fish sauce called garum was also attested in Egypt and can be divided into two kinds as white and black varieties mentioned as well as a wine-garum (Egypt in Late Antiquity, 29). The word *Sir* صير in Medieval Egypt refers to anchovies الانشوجة (Nasrallah, Cooking in Medieval Cairo, E-article). $\chi\rho\eta\tau\epsilon\beta\tau$ as salted/pickling fish مملح او مخلل, with cheese given to sick, CD,781a, means also "fish sauce/ garum", in: Clackson, Fish and Chits, 11 صوص السمك المملح , means *feesikh* فسيخ as a kind of salted fish eaten till now. Abdelnoor, Qamos, 446a

$\chi\iota\chi$: fruit of gourd, chate ثمرة القرع او القثاء Bohairic, = $\tau\sigma\epsilon$ in Sahidic, Abdelnoor, Qamos, 751b

$\chi\eta\epsilon$: beet/chard, green herbs نبات السلق او اى نبات اخضر , CD774a , CED, 316

$\chi\omicron\epsilon\tau$: olive زيتون , Sahidic, CD, 790b, Bohairic as $\chi\omega\tau$

$\chi\omicron\lambda$: onion بصل CD,765b

$\chi\omicron\lambda$, $\chi\omega\lambda$: loaf, cake فطيرة ، قرصة ، رغيف، in Bohairic but became $\sigma\omega\omega\lambda\epsilon$ in Sahidic, Abdelnoor, Qamos, 777b

$\chi\omega\tau$: olive زيتون , in the Dynastic period , it is eaten but not used for oil, it became frequent in Greco-Roman Egypt (EIDorry, from Staples to Luxuries, E-article), from Semitic , Ar. Zeit "oil" زيت , CED, 320, mentioned 3 olives as diet of monks (Malevez, Le Regime des Moines Coptes ,113).The white olives are mentioned in Coptic, CD,

6b. Also salted olives as pickles (ⲭⲱⲛⲧ) ⲙⲟⲛⲅⲟⲩⲩⲱ ⲛⲅⲙⲙⲟⲩ, in: CD, 166a

ⲭⲱⲛⲧ ⲛⲛⲟⲩⲩⲱⲙⲙ: sweet olive الزيتون الحلو, CD, 791a (mentioned without translation), perhaps the black olives

ⲭⲱⲛⲧ ⲛⲅⲩⲱⲙⲙⲙⲓ: bitter olive الزيتون المر, CD, 791a (mentioned without translation), the green olives.

ⲭⲱⲛⲧ ⲅⲟⲟⲩⲩⲱⲧ: wild olive (الزيتون المر) زيتون بري, the same as previous, CD, 791a (mentioned without translation)

ⲭⲱⲛ: (colored) onion بصل ملون, Sahidic, CD, 765b, perhaps the purple /green onion?

ⲭⲱⲛ: honeycomb شهد Bohairic, CD, 765b

ⲭⲱⲛ, ⲭⲟⲛ: flat cake/loaf, in Bohairic, var. as ⲉⲱⲱⲛⲉ, CD, 809a (مسطحة هشة (مبظطة رغيف أو قرصة)

ⲭⲱⲛⲉⲅ: Apple تفاحة, (var. of ⲭⲙⲛⲉⲅ), Lexique Copte, 104b

ⲭⲱⲛ: bread, roasted meat لحمة محمرة, خبز, Bohairic, (Kosack, KHB, 414).

ⲭⲱⲛⲓ: Fenugreek حلبة Bohairic, CD, 796b

ⲉⲱⲱⲛⲉ, ⲉⲱⲱⲛⲉ, ⲉⲱⲉⲛⲉ: kind of bread, baked bread, cake رغيف أو كعكة, from Semitic (masc. & fem.) mentioned in Demotic, (var. as ⲕⲁⲕⲉ, ⲕⲛⲕ), CD, 843b, CED, 341, mentioned as wages and loan. I think this kind of loaves / cakes known from Greco-Roman Egypt onwards, referring to it as a piece (with meat) to be given to a sick person (VC, no.103). referring to this kind of cakes/ loaves in texts as baked with /in oil and sometimes as cakes (stuffed) with (crushed) dates, also described as long, small, soft, roasted and dry and delivered in baskets and sacks. Perhaps equals now *kahka* كحكة

ⲉⲱⲱⲛⲉ ⲉⲧⲛⲏⲕ: soft /fresh loaf, رغيف طرى, also as fayesh, فايش in: Abdelnoor, Qamos, 791a. (*Fayesh*: Kind of leavened bread made from crushed chickpea, sweetened milk and sesame added to dough of wheat flour, it is

baked as soft bread then cut into tall and thin pieces which roasted in oven again to be dried and crispy as yellow pieces similar to toast) . I am not sure if it means faysh or not.

Ϯ ϫ ϫ Ϯ ε ε τ π ο σ ε / ε ϣ π ο σ ε : roasted loaf رغيف ملدن ، محمص ,
,Abdelnoor, Qamos,791a (used for cooking the gruel /*Fattah* now
esp. with lentil gruel).

Ϯ ϫ ϫ Ϯ ε ε τ π ω η ϣ : long loaf رغيف طويل ,CD, 843b

Ϯ ϫ ϫ Ϯ ε ε ϩ ω ο ϣ ω ο ϣ : dry loaf رغيف ناشف , also as Ϯ ο ο Ϯ ε ϣ ω ο ϣ ,
CD, 843b

Ϯ ϫ ϫ Ϯ ε η χ ω ω λ ε : loves ارغفة ,P. Ryl. No.158

Ϯ ϫ β Ϯ ϫ β , Ϯ ϫ ϩ Ϯ ϫ ϩ , Ϯ ϫ ϩ κ ϫ ϫ ϩ : chickpea حمص , mentioned with
bread and dates and among the plants: Phaseolus and safflower, CD,
806a, I think it is the large chickpea called now *homos elsham*

Ϯ ϫ β Ϯ ϫ β ε τ κ η ϩ ϩ : black chickpea حمص اسود CD, 806a. still known
abroad Egypt.

Ϯ ϫ β Ϯ ϫ β ε τ ϫ ε ϩ : Fried chickpea حمص مقلي , Abdelnoor, Qamos, 663b

Ϯ ϫ η ϩ ϩ ε : domestic fowl, chicken دجاجة , in Gr. and mentioned in Egy. as
kymy, CED,331. I think the word shamort means small chicken now , came
from Coptic word.

Ϯ ϫ ϩ ϫ τ ε : carob pod خروب ,CD,829a, loan word from Greek keration "small
horn" CED, 336, (carob pod still known in common Arabic as qarn "horn")
used mainly as sweetener for food and drink, compare the word η ο ϣ τ ε ϩ ϩ
"be sweet" which is written with carob pod in Hieroglyphic in :CED, 112)

Ϯ ϫ ϫ Ϯ ε , Ϯ ϫ ϫ Ϯ ϫ ϫ ϫ , Ϯ ϫ ϫ ϫ ϫ : gazelle غزال ,CD,839b, perhaps eaten by Copts (?) ,
because there is a scene of Coptic catcher holding a gazelle after he caught it but
perhaps also he intended to sell it , the wild game such as gazelles, hares and
antelopes prepared for food in the table of noblemen in ancient Egypt (Wilson,
Food and Drink,42)

Ϯ ε λ ϫ : butter سمن , in Bohairic, CD, 807b

Ϯ η : quince سفرجل CD,803a

Ϯⲏⲟⲩ: Coriander كزبرة CD,835 a

Ϯⲏⲩⲩⲉ,Ϯⲉⲩⲩⲉ: large duck, goose, crane بطءة ككبيرة أو أوزة أو كركى ,
CD,837 a

Ϯⲏⲟⲩⲩⲟⲩⲩⲉ: food اطعمءة او طعام, CD, 843b

ϮⲏⲛϮⲏ: rocket جرجير ,Sahidic, CD, 842b

Ϯⲏⲧⲣⲉ, Ϯⲉⲗⲣⲉ:cedrate , kind of lemon اءرنج ,CD, 834a=κⲏⲧⲣⲁ from
Greek, CED, 338

ϮⲗⲔⲟⲟⲩ,ϮⲉⲗⲔⲁⲩ: Nile fish, silurus mixtus سمكة الشلءبة وهى نوع من القراميط
,Now Shilbah, CD,810b ,Coptic Loan Words of Egyptian Arabic, 88

Ϯⲗⲟ, κⲗⲟ: pumpikin قرع ,يقطين ,as fem. word (CD, 815b)

ϮⲗⲟϮ,Ϯⲗⲟⲩ,ⲉϮⲗⲟⲩ,ϩⲗⲟⲩ: gourd (the last form as
cabbage أءبانا كرنب) قرع ,this word was known in Egyptian as dn(l)g or
glg means "gourd", CED, 330, CD,815a.

Ϯⲟⲩⲗⲏ: thin loaf / cake رءبفء رففع اء غفر سمفك أو كءكة
=κⲟⲗⲗⲟⲩⲣⲏⲟⲏ, CD 835b, see: WB, 430, footnote no.37

Ϯⲟⲩⲩ, ϮⲟⲩϮ, ϫⲟⲩⲩ, κⲟⲩⲩ, κⲟⲩκ, ϩⲟⲩⲩ: safflower,
cardamum عصفء ,قرطم , among edibles (chickpea and wheat), CD,
840b. The dried flowers are used to give color and flavor food as a
substitute for saffron. The safflower oil is used as other vegetables oil
(Barakat & Abdelaziz, Plants of Ancient Egypt, 116), the safflower oil
and the sesame oil used in cooking of ancient Egyptians (ElDorry, from Staples to
Luxuries, E-article). In Coptic Egypt, it was used mainly as a dye of red or yellow
colors but it was used also as condiment as in the Dynastic period, used till now in
pickling the lemon ,safflower was mentioned with the dates in an unpublished
ostracon studied by me (under publishing).

Ϯⲟⲩⲩ ⲉϫϮⲏⲛϮ: roasted safflower seeds بذور القرطم المءمصءة ,
mentioned as little of roasted seeds, CD, 840b

ϮⲟⲩϮ: fruit of the doum palm دوم CD,100b , online Copt. Dict. =κⲟⲩκ

βρε, βρη: cattle, sheep, buffaloes, birds طيور ، جاموس ، غنم ، ماشية ،
leg? , in: CD, 828a, I think it refers now to *kare'* كارع (leg of cattle)

βρεπρεπ: carob خروب , pl., CD, 829a.

βραμπρετ: white dove يمامة بيضاء CD,828b

βρομπρε: pigeon, dove يمامة ، حمامة CD,828b

βρομπρε ερημονζη: salted pigeon حمام مملح , Abdelnoor, Qamos,
822a ,CD, 166a

βρομπρε εφρωωτ: fresh pigeon حمام طازج Abdelnoor, Qamos,
822a

βροβ, χροχ: seed , CD 831b, as (wheat) grain حبوب (قمح) to be
delivered in Monastery of Bawit, in; .BawitFribourg,52,53

βωββωβ: cucumber, melon, courgette كوسة ، خيار ، شمام , Lexique
Copte, 107b, leaves of melon (Abdelnoor Qamos, 824b)

βω: seeds بذور , CPR 34, no.64

βωωλε, κωλε, χωλ, χωωλε: flat cake , loaf, Sahidic
(compare: ορβε, λαγανον, σονλη), CD, 809a (قرصة مبططة)
رفيعة أو رفيف , as thin flat cakes, from Semitic, kalia in Greek, CED,
336, last form mentioned in: P. Ryl. no.158 , cakes with honey فطيرة
عسل in: Abdelnoor Qamos, 832b

βωγεν: Dill شبيث ,CD, 837a, used in many recipes in Egyptian food
and medicine.

βωσ: baked bread خبز محمص , online Copt. Dict., CD,843b

†βε, τβε, χιχι: gourd, vegetables in general قرع أو خضار بشكل عام ,
CD, 464a

Conclusion

The Coptic bread is mentioned sometimes in texts as white and small loaves and called $\sigma\epsilon\iota\kappa$ from the Egyptian word Aqw which referred to a kind of bread as soft, white and big bread, but the Coptic word is general and not referred to a specific kind of bread. Some flavors were added to the Coptic bread like fenugreek, sour cream, aniseed and sesame, the bread was made from wheat but sometimes made from flour of barley or barley mixed with lentils or from chickpea flour. Some kinds of Coptic bread are still known now like pattau, dibdab, maltoot and fayesh, the bread in Coptic represent either unleavened or leavened bread. I don't find a Coptic word for the sun bread which represents in the Hieroglyphic however it was known, also didn't find a Coptic equivalent of the Greek maza -bread which referred to the bread made of barley although the Copts ate it.

The Copts knew many kinds of cakes or buns described sometimes as circular, medium and flat sometimes as tall cakes, sometimes soft and sometimes dry, the cakes were either plain or stuffed with dates or figs or honey. Thin cakes are also known as wafer or rokak, and a kind of biscuit also known. The unleavened pies kneaded with oil are also eaten. Not only the cakes from dough but also the fish cakes "qoras samak" made from pounding the dried fish and the egg-cakes cooked with onion and called now "eggah".

It is not clear if the Copts used the flour of crushed doum or jujube in their bread, as known before in ancient Egypt or not.

The good wheat grains mentioned in a Coptic text to be delivered to a hospital, I think to be boiled and presented to the patients either as porridge or as *belilah* بليلة (boiled wheat grains mixed with sweetend milk) and I think the name *belilah* came from $\beta\iota\lambda\alpha\beta\iota\lambda\alpha\epsilon$ "grain".

The Copts ate many kinds of fruits, vegetables and herbs which were known in ancient Egypt such as: grapes, dates, figs, sycamore, pomegranate, apple, watermelon, buckthorn, peach, doum, tiger nut, Egyptian plum (?), melon, mulberry, onion, garlic (?), lettuce, gourd, zucchini (?), cucumber, Egyptian cucumber (chate), Jew's mallow(?), parsley, radishes, celery, coriander, leeks, anise, mint and dill.

And the Copts ate also other kinds of fruits, vegetables and herbs known in the Greco-Roman and Byzantine periods such as: pear, quince, cabbage, artichoke, chicory, rocket, asparagus, citrons and

apricots. After the Arab conquest many crops became well known in Islamic Egypt such as banana, sweet lemon, orange, prickly pear, turnip, carrot, okra, taro, eggplant and sugarcane, while tomato and potato suggested being introduced to Egypt much later in the Columbian Exchange perhaps in the end of 16th century CE but they were not common in Egypt before the 20th century. The Copts ate the unripe fruits mainly in the medicinal recipes.

Uncommon fruits in Coptic texts: The cordia myxa was mentioned by many scholars among the ancient Egyptian plants which was used for both eating and medicine and it is called in Arabic Mokheet مخيط. It was eaten by monks, its name is absent in Coptic, the fruits of persea tree or lobbakh tree (Ar. Al-parsaa برساء) which was offered to gods and also eaten by the ancient Egyptians, suggested being not common after Dynastic period and the Coptic word for it from Arabic, mentioned the persea tree as ⲡⲓⲃⲉ. The plum was found in monasteries. The apricots (Ar. Meshmesh مشمش) mentioned in an Arabic papyrus from Egypt in the 10th century CE, however its name in Coptic is rare. 'Weingarten' refers also to coconuts of India which was mentioned also in Greek by an Egyptian Copt called 'Cosmas' (the 6th century CE), according to Weingarten: "Apricots arrived in the Mediterranean basin in Roman times", and she suggested the Greek term *Armenia* can refer to *armenika*, apricots in the vegetable zodiac.

The Copts ate the vegetables as stewed or boiled (as puree or as pieces) and some green vegetables are eaten as raw.

The dish of cooked and mashed okra called now *weika* it is derived from the name of okra in Coptic as *wekinion*.

The salt was used in both seasoning and preservation food, it was extracted from oases, sea and lakes, the cumin and coriander were so important in cooking beans and meat, fenugreek and cinnamon used in bread/ cakes for flavor. The Copts used the pepper (not known in Dynastic period), using the black pepper in cooking and medicine. I don't know if the Copts used the wild cumin, black cumin, ginger and cloves in cooking or in medicine only so I didn't mention them in my list here.

The legumes were so important in the food of Copts especially in the days of fasting; these legumes were the Egyptian bean, lentils, chickpea, lupine and fenugreek and these were known from Ancient Egypt, the Copts knew also the *Phaseolus* (now: the white bean) and

the cowpea suggested to be known after the Dynastic period. And concerning the peanut, I think it was known much later in the Islamic period. The lentils cooked by Copts as soup, gruel or mashed. The very common Egyptian dish made from fava beans known now as *ful medames* which is derived from Coptic but I am not sure from using the term *metames* for this meal in Coptic texts but it is known that the word *ful* from Ⲫⲉⲗ and *medames* from Ⲧⲱⲙⲉⲥ in Coptic means "bury" because this bean is stewed by placing its jar (called edrah) underground while the fire is beneath it. So it became as buried beans like the meaning of *ful medames* in Arabic.

The soaked bean to be sprouting also boiled with onion and herbs known till now as *ful nabit*, while the dish of cooking crushed bean with onion with herbs (i.e. parsley, dill and leeks) as green puree called now *pisarah*. And the fried balls made of the crushed split Egyptian bean with the same herbs, garlic and leek called now *falafel* or *ta'miah*, Also the Copts ate the roasted bean and the fried chickpea. The Egyptian bean mentioned in Coptic texts with many terms from Egyptian, Greek, Latin, Semitic and Arabic origins!

The Copts ate the honey of bee (now called the white honey) and ate also the molasses (honey of sugar cane, now called the black honey) which is cheaper and eaten now covered with dregs of sesame called *tahina*), they used also honey of dates to give sweet flavor for drinks.

The raw sugar was known after Arab conquest and before that the Egyptians used grapes, figs, dates and carob pods, while the honey was used as sweetener by the rich people. And the Copts seemed to use licorice roots for sweetening. The Copts seemed to call the sugar as ⲙⲉⲗⲉⲗ "salt" perhaps because the similarity between sugar and salt.

The durah (cereal) known by Copts was the millet and the sorghum but they didn't know the corn. The rice and the coffee beans were known in the Islamic period.

Concerning the meat, it is always associated with the diet of rich people, but it was mainly eaten by common people in the wedding parties and some celebrations, the Copts ate the beef, pork and lamb, and they never ate the meat of camel or drank his milk.

It is not mentioned in Coptic texts if they ate the wild animals such as gazelles which was eaten occasionally in Ancient Egypt, but it is depicted in Coptic art a catcher carried a gazelle although using it as

a food is never mentioned in Coptic texts so this catcher perhaps intended to sell it. The ancient Egyptians ate the head and legs of oxen and they are eaten till now in Egypt but I didn't find that in Coptic texts but I expect that using the word ⲥⲣⲉ to mean leg of cattle.

The birds were more popular among all ancient Egyptians than the meat but in Roman Egypt the birds were more expensive specially the geese so it became among the diet of rich people. The Copts ate the birds like: geese, ducks, pigeons and quails like ancient Egyptians and I don't think they ate the crane as before. After Dynastic period, the common domestic bird used for eating was the chicken which became well known in the Ptolemaic Egypt

As for cooking and preservation the meat and birds, the Copts also boiled or grilled the meat and birds and they prepared the salted small birds and dried salted meat like the ancient Egyptians. The Copts also ate the sausage of minced meat like the ancient Greeks.

The eggs of chicken, geese, ducks and pigeons were eaten by Copts; they didn't eat the pelican or ostrich eggs as in ancient Egypt. The Copts ate the eggs as boiled, salted or grilled and using the eggs also in making bread/cakes and in cooking the common dish still known till now and called eggah (egg cakes).

The Nile fish mentioned widely in Coptic texts than those from the sea, and the large kinds of fish appeared in Coptic art caught by the hands or by the hook of the fishermen especially the *bolti* fish. The Copts ate fish as cooked, salted, grilled & rarely fried, ate also garum. The kinds of fish eaten by Copts seem to be: Nile Tilapia (*bolti*), Nile perch (*qeshr bayad*), Mullet (*huri*), Barbel/ barbus (*bynni*), Schall (*shal*), Nile Lebeo (Labis), bream (*dinis*) and schilbid Catfish (*shalabah*), sardine (*sardein*) and herring (*ringah*), Moreover the cyprinids (*shabbot*) which are found in excavations, I don't know about tuna or mackerel, they are not existed in Coptic texts, also uncertain to say that the Copts ate the eel like the ancient Greeks did. The Copts ate also fish roe as in Ancient Egypt from the grey mullet fish (called *patarikh*) and the mullet fish was eaten in one of the Christian feasts.

It is mentioned that "Pork, poultry and fish were among rich men diets", according to the Coptic texts. But I think not all the kinds of

fish were expensive, so not all kinds of fish can be considered as a diet of rich people.

The milk preferred by Copts is goat or sheep milk and the cheese mainly made from it while in ancient Egypt the cow milk was more preferable. The haloom cheese which eaten as grilled, and a cheese preserved in brine for that the salted cheese known now as the ancient cheese (kept in jars) eaten by Copts and eaten till now. The dried and the grilled cheese was also known. The butter, fats (of goose/swine), cream and ghee/samna were used by Copts beside oils.

The oils used in food/ cooking by Copts are: the olive oil, the sesame oil and the radish seed oil, it is uncertain using some oils in the Coptic food like the mustard oil (as used by Romans) or the safflower oil (as used by ancient Egyptians). It is remarkable that the moringa oil (ben-oil) which used in cooking during the Dynastic (Pharaonic) period became completely unknown by the Copts. The linseed oil was using in food by the Copts and by the Arabs too but it seems to be not preferable among the Copts for its taste/smell.

The roots of lotus and papyri which were eaten as raw or cooked in Ancient Egypt, perhaps the Copts didn't eat them, According to texts, the Copts found hardly a papyrus for writing but it was used sometimes in medicine. These plants seemed to be not available as before.

In some Arabic texts from the 8th or the 9th century CE, it is mentioned jars of cooked noodles and I didn't find a parallel term in Coptic for it.

The sweets eaten by Copts seem to be the kunapha (baked dough with ghee and syrup), qatayef (fried sweet cakes), sweet fried balls (zalabia), a kind of paste or jelly, kind of pudding (mehallabiah), a dessert made from semolina and baked with syrup called basbousah or harissah. The sweet made from the flour of tiger nut was very common in ancient Egypt and seems to be not known among Copts. I didn't find Coptic word for the Nydah known in Medieval Egypt.

For healing illness: It is mentioned (by Bouhd'ors and Heurtel) that the food asked by the sick (Copts) were: honey, wine, fish, cheese wheat, sesame, and citron, and I can add to them, according to many texts: gruel, boiled loaves, boiled-vegetables or beans, soup, salted

fish (or fish sauce/ garum), grilled fish, a little bird/ chick, wheat grains, eggs, meat and a piece of cake. Liquids used as olive oil, good wine and real honey. Other vegetables used for healing like onion, garlic and leeks especially when boiled with wine.

I can describe the Coptic gruel/fattah as referring to pieces of bread soaked in soup or lentil soup (or water) , and also referring to porridge making of flour with oil/ water and sometimes the grapes or plum were added.

Concerning drinks, there were many kinds of wine known from ancient Egypt like pure wine and sweetened wine with honey or dates juice, but the mixed wine with water or with salted water of the sea were known in Greco-Roman Egypt , The Copts referred to the good wine perhaps represents the Mareotic wine and to the poor/sour wine (posca). The wine press is depicted on a tomb from the Dynastic period with the amphoras for keeping it, they drank also the Egyptian beer usually made from barely, similar to a beverage called now bouza with very few alcohol (6-8%), and in the Arabic papyri , it is called mezz and if mixed with honey, it is called phokaa. Other drinks like syrup "*sharbat*" was sold by a man called "*sharbatly*" according to Arabic texts, this drink I think it is the same mentioned in Coptic as sweet water (perhaps mixed with lemon), the juices were made from soaking the fruits. And the herbs tea was drunk especially by sick persons / monks.

Finally, I can say that the diet of Copts has some influences from the Greek diet which was much healthy and from the Roman diet which was included the fish sauce (garum) and the wine mixed with water/salted water and from the Arabian diet especially the meat of buffalo, raw sugar and some sweets but still the main diet of Copts was the same diet of the ancient Egyptians.

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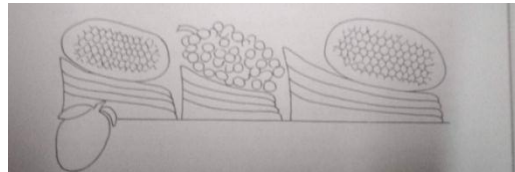
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(fig. 1) Shaping the cakes in ancient Egypt,

(fig. 2) Sweetening the cakes by the honey and dates in the Dynastic period

(Wilson, Food and Drink, fig. nos.12,14)

(fig. 3) A loaf/cake in a shape of animal (copy rights to: Museo Egizio)

(Fig. 4) Honey combs and honey cakes among sweet offerings (Wilson, Food and Drink, fig. no.52)

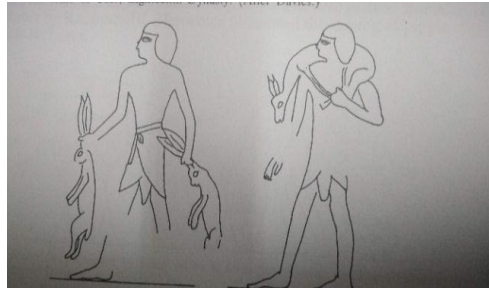
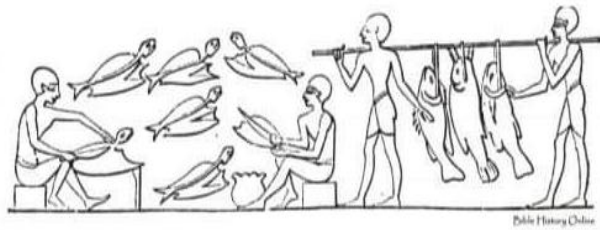
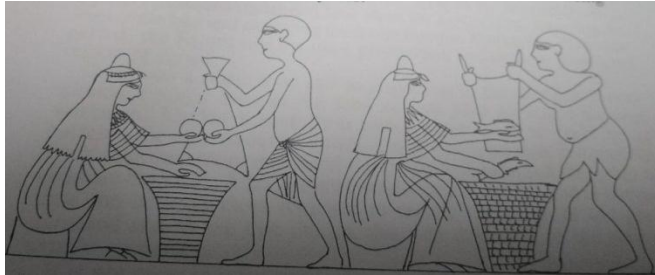


(Fig. 5) Woman and her child beneath a carob tree.

(Fig.6) Ancient Egyptian workman eats bread, cucumber and onion

(Fig. 7) Melon as offering with a head of calf in Ancient Egypt

(Fig.8) Fig harvest with baboons in Ancient Egypt (Fig. 9) goatherd brings the cheese/milk in Ancient Egypt (Wilson, Food and Drink,fig.nos.54,19,26,49, Fig. 6 in : Barakat & Abdelaziz, Plants of Ancient Egypt,119).



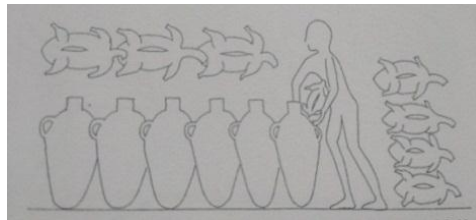
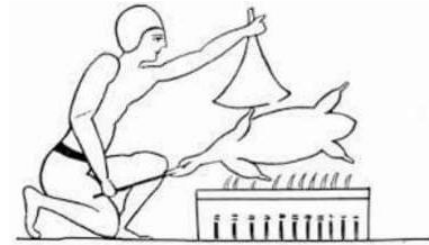
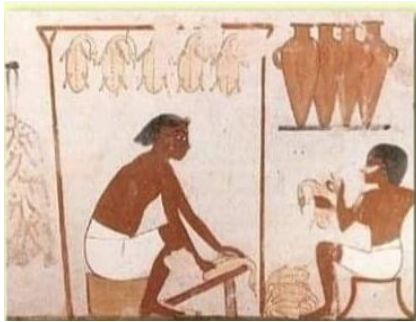
(Fig.10) Roe from mullet fish, (fig. 11) Fish cakes(?) sold in Ancient Egypt,

(Fig. 12) Fishing a large *Bolti* fish in the Coptic art from the 5th/6th Century CE

(Fig. 13) Preparing fish as drying & salting in Ancient Egypt

(Fig. 14) Coptic catcher holds a gazelle from the 6th century CE,

(fig.15) Wild game for the table of nobleman in Ancient Egypt (Wilson, Food and Drink, fig.nos, 6, 41,47, Ahmed , Alhayah Alyoumiah, 17,44, 15, 20 Habib, R. Mazaher)



(Fig.16) Two domestic cocks represented on a Coptic textile (the 5th-6thc. CE), (Fig. 17) Feeding geese and ducks, (Fig. 18) Cleaning the birds (Fig. nos. 19-21) Preparing /cooking birds by grilling, pickling and boiling (Wilson , Food and Drink, fig, nos.42,.43,48 , Ahmed , Al hayah Alyoumiah, 62,28,43)

1	πικρα	القطف	πικρα	الكرات	23
2	πικρα	الكرفس	πικρα	اللفت	24
3	πικρα	الكرفس البري	πικρα	الكسفر	25
4	πικρα	المقلد نس	πικρα	الجرجير	26
5	πικρα	الحزب	πικρα	الجلادوس	27
6	πικρα	التنعاع	πικρα	هندابري	28
7	πικρα	التنعاع الجلي	πικρα	سلاي جلي	29
8	πικρα	الوقوفه	πικρα	سلاي سناني	30
9	πικρα	السلاي	πικρα	السريس	31
10	πικρα	السلاي الجلي	πικρα	الحنيز	32
11	πικρα	البادجان البري	πικρα	الخلوخ	33
12	πικρα	البادجان	πικρα	البقل	34
13	πικρα	السلف	πικρα	القرط البري	35
14	πικρα	البادجان الكادي	πικρα	الرجله	36
15	πικρα	البادجان الكادي	πικρα	الرجله	37
16	πικρα	الينطين	πικρα	العليق	38
17	πικρα	بنار القن	πικρα	اللبنان	39
18	πικρα	الينطين البري	πικρα	الرئيسية	40
19	πικρα	الاشفاناع	πικρα	فلبه	41
20	πικρα	الملوخيه	πικρα	خردل ابيض	42
21	πικρα	الباميه	πικρα	عاسوك	43
22	πικρα	الحص	πικρα	عاسوك	44

A PAGE FROM IBN KABIR'S LIST OF VEGETABLES.
 (From Brit. Mus. MS. Orient. No. 1325, fol. 117a.)

Fig. 22 A page from Ibn Kabar's list of plants, Budge, Herbalist, 81



Fig. 2



Fig. 23 the vegetable zodiac from the 6th century CE

Weingarten, A Vegetable Zodiac, pp.7-8

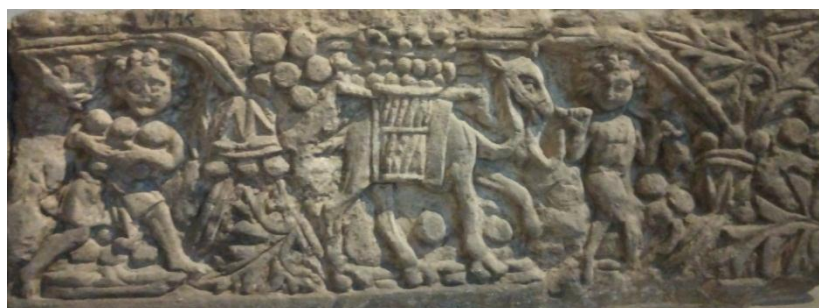
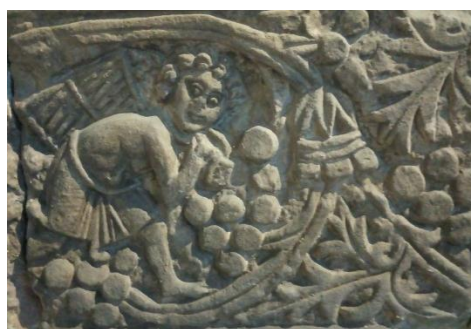


Fig. 24 Gathering and transportation the grapes on a Freize of limestone (the 4th /5th century CE) from the Coptic Museum in Egypt (the photos are taken by me)



Fig. 25-26 Representation of fruits in the Coptic art (pomegranate tree and date palm)
Ahmed, Alhayah Alyoumiah, 71, the second picture is taken by me from the Coptic
Museum- Cairo

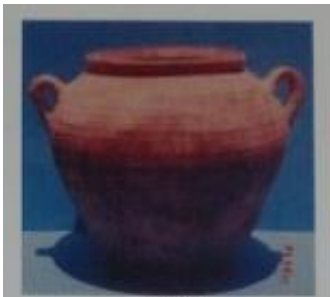
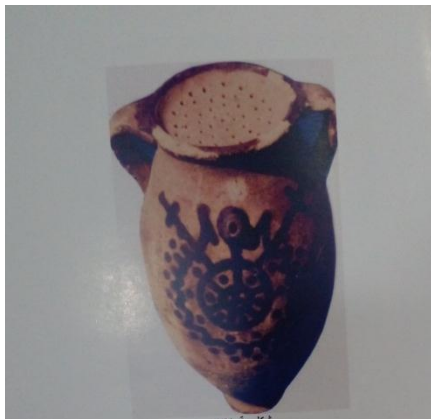
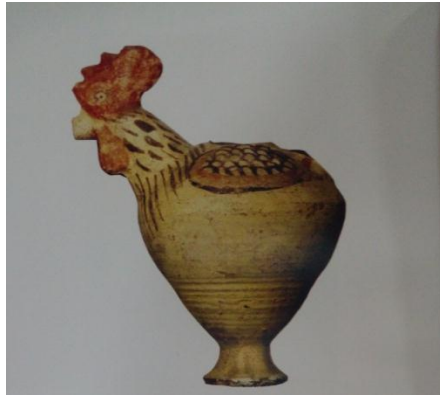


Fig. 27-30 vessel on the form of rooster in Greco-Roman Museum, Alexandria.
Vessel for placing condiments, jar for keeping grains, large pot for cooking in
Coptic Museum- Cairo (Coptic Art, p.67,183,195,197), I think the last jar which is
called laknt in Coptic



Fig. 31-32 birds (pigeon and basket of fruit on pottery and goose represented on wood in Coptic Museum , Cairo (Alphan Alqibty 3, p.55, Alphan Alqibty 4, p.88).

Fig. 33 A bird eating grapes, Coptic tapestry in Textile Museum, Cairo (the photo from Egyptian websites).



Fig. 34 (a,b), 35, 36 Representation of a cock , grapes and fish on a pottery jar .
Representation of pomegranate branches surrounded a scene of gazelle attacked
by two lions , and another relief of grape bunches on stone , from National
Museum of Alexandria , these pictures are taken by me.



Fig. 37-39 Baskets of fruit represented on Coptic textiles (cropped by me from the photos of the websites of Victoria and Albert Museum and Brooklyn Museum, all rights reserved for the museums). I think the fruits represented here are figs, grapes and pomegranate.

Fig. 40 jug of pottery with a bunch of grapes represented on it in Greco-Roman Museum, Alexandria (Alphan Alqibty 3, fig.72). I think also raisins drawn also on this jug and it seems to be jug for wine.



Fig. 41 Colored ostracon inscribed with fish, Coptic art,
T. by me from the Museum of Bibliotheque Alexandrina

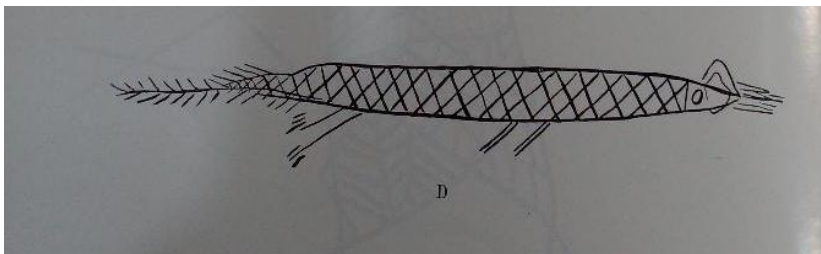


Fig. 42 Drawing of Catfish,
Phoibammon I , pl.36



A



B



C



D



E



F



G



H

Fig. 43 The meals still known till now from legumes and cereals:

Falafel=the (one) of much bean (φαλαφελ)

Pisarah = cooked bean (πισορυρω) covered with roasted onion (μικωλ εφχωχ)

Ful medames (πιφελ μητεμς)

Ful nabet sprouted bean (πιφελ ετρητ)

Fried chickpea (σ αβσ αβ ετρηρ)

Gruel /Altharid /fattah (αθαρας/ οορυ) οτ ποειτ λωζεμ ("boiled bread")



I



J



K



L



M

Fig. 44 The meals of cooked vegetables still known till now :

Cooked Jew's mallow (Molokhia from Cop. **μολοχία**)

Cooked okra, in Arabic weka (from Cop. **βεκίτιον**)

Cooked salwort (now Khobezah from Arabic khabazi, Cop. **απίει**)

Green taro (Ar. Kolkas abo khodra, from Cop. **κολκασία**)

Fried cakes (Arabic eggah , Cop. **εκροζ** means " eggs cake")



Fig. 45 Kinds of bread and cakes still known now in Egypt:

(L.) Bread with sourcream (ωικ ησαιρε), (R.) pattau - bread (πατθαβ = without yeast)

(L.) Dibdab-bread (τβτβ) , (R.) wafer (ορβε , Ar. Rokak)

(L.) Kind of loaves/ pies without yeast ηη-ατσηηηρ (Ar. Fateer)

(R.) cakes with dates (perhaps κακε)

(L.) Flat rusk "poqsmat" (παζαματησ)

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د. سهير أحمد

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الزعيم لخدمات النشر
بين السرايات بجوار جامعة القاهرة