

Employing different motifs and their symbolism in Coptic art depictions

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Abstract:

The Coptic period is considered one of the important eras in the history of Egypt because it is the main link between the Greek Roman and Islamic eras, it is a popular art that serves almost all categories from the emperor, through saints and monks up to the ordinary citizen. One of the most important things that the Coptic art period produced for us in Egypt are the wonderful artworks that are represented in wooden, metal, mural and other works, the most famous of which is the weaving known as the Coptic weaving. In all these arts, the Coptic artist used a large group of different decorations that bear a special symbolism, which the Coptic artist wanted to convey his concept and his special message through it to the general public. The ornamentations in Coptic Art divided into floral, geometric, writing, creatures ornamentations and others that will be discussed in detail.

1 باحث دكتوراه بقسم ارشاد سياحي بكلية السياحة والفنادق بالفيوم

الملخص العربي

تعتبر فترة الفن القبطي من الفترات الهامة في تاريخ مصر ذلك لأنها حلقة الوصل بين العصر اليوناني الروماني والعصر الإسلامي حيث أنه يعد فنا شعبيا يخدم كل الفئات تقريبا من الإمبراطور مروراً بالقسيسين والرهبان حتى الأفراد العاديين.

ترسخ الفن القبطي في مصر وتأثر بمؤثرات البيئة المصرية التي نشأ فيها حيث إستوحى من أرض مصر وشعبها أفكاره وأساليبه فقد كان فن مصري شعبي حتى وصل إلى أن أصبح هو ترجمة عن الحياة المصرية في ذلك الوقت.

بعد أن أخذ الفن القبطي من المصري القديم وتأثر به وأضاف الجديد ليكون ويشكل فن خاص به ظل كذلك حتى القرن العاشر الميلادي إلى أن إتضحت ملامح الفن الإسلامي وبذلك يتضح أن الفن القبطي وإن تأثر ببعضاً من ملامح أى دولة أخرى إلا أن جذوره مصرية خالصة.

من أهم ما أنتجت لنا فترة الفن القبطي في مصر هي الأعمال الفنية الرائعة التي تتمثل في أعمال خشبية، معدنية، جدارية وغيرها وأشهرها على الإطلاق هي النسيج والمعروف بنسيج القباطي وفي جميع هذه الفنون إستخدم الفنان القبطي مجموعة كبيرة من الزخارف المختلفة التي تحمل رمزية خاصة أراد منها الفنان القبطي توصيل مفهومه ورسالته الخاصة عبرها إلى عامة الناس، وقد إنقسمت هذه الزخارف إلى نباتية، هندسية، كتابية وزخارف المخلوقات الحية وغيرها والتي سيتناولها البحث بالتفصيل.

المصطلحات الواردة بالبحث

الأكانتس- الغار- بخور مريم- الشوريا- الأبدية- سعف النخيل

First: floral ornamentations

A- The leaves of Plants

They had a prominent status in the Coptic Art, especially the plant- based ornaments, represented by the leaves and fruit of grapes as well as the acanthus. Those were used so often in the art of Coptic sculpture after so modulations that a large part of them became closer to geometric shapes. The most important of these plant leaves are as follows:

Acanthus

This plant was used extensively in the Coptic Art because it symbolized peace and heavenly gardens¹.

Oak

It symbolized the crown of thorns placed on the head of Christ at the crucifixion. It is also said that the Christian cross on which Christ was crucified was made of the woods of the oak tree².

Mariscus

It symbolizes the community of believers who work in accordance with the teachings of the Church, which is considered the spring of life water.

Salix (Willows)

It symbolizes the sufferings of Christ because it was said that this tree is the tree on which Jesus was crucified.

Cyclamen

¹ - سميح لوقا، الأيقونة في الكنائس الرسولية، الطبعة الثانية، دار القديس يوحنا الحبيب، القاهرة، 2009، ص 114.

² - جمال هرمينا، مدخل إلى تاريخ الفن القبطي، تقديم عبد الحليم نور الدين، الجزء الأول، دار الكتب، القاهرة، 2011، ص 70.

It referred since ancient times to the Virgin Mary.

Myrtle

It symbolizes love since ancient times, and in the Roman mythology, this plant is considered the god of love. Christians use it to refer to the pagans who converted to Christianity¹.

Ivy

Ivy symbolizes the eternal life because it is evergreen. It is sometimes referred to as the lover of trees as it symbolizes honesty and devotion.

Reeds

One of the symbols of Christ's sufferings and pains on the cross, so, reeds symbolize humility, and sometimes used to refer to justice.

Iris/ Lilly of the Valley

The flower of lily or iris of the valley is one of the first flowers to bloom in spring.

Therefore, it was used to symbolize the advent of Christ. It was also used as a symbol of the Virgin Mary due to the white color of the flower and its pure fragrance².

Lotus

Lotus was one of the plant motifs that accompanied the Egyptian heritage as it was used as a decoration for the surface of pottery at the end of the Ptolemaic period and the beginning of the Roman Era. It was also used in the Roman Art as an architectural unit in some Egyptian temples. This

¹ - جمال هرمينا، المرجع السابق، ص 71:72.

² - فيليب سيرنج، الرموز في الفن والأديان والحياة، ترجمة عبدالهادي عباس، دار دمشق للنشر، القاهرة، 1992، ص 24.

unit occupied a large area. As for the Coptic Art, it represented evolution and communication model between the past and the present as it added the element of decorative creativity. in the Coptic Art, stemming from its adherence to the ancient heritage¹. It was considered the symbol of creation to the Ancient Egyptians the white Egyptian lotus was the symbol of purity and virtue² (Fig.1).



Fig. (1)

**A Wall painting, St. Vibamoun around him lotus flowers, Baweit,
جمال هرمينا، مدخل إلى تاريخ الفن القبطي، ص 45.**

¹ Kropp, A., M., *Ausgewahlte Koptische Zaubertexte*, Brussels, 1930.p.32.

² - ب، س، جيرار، وصف مصر، ترجمة زهير الشايب، منى زهير الشايب، دار الشايب للنشر، القاهرة، 1992، ص 65.

Chestnut

The Coptic artist used it to symbolize chastity and purity¹.

Daisy

It used in the fifth century depictions to symbolize the innocence of the infant Christ due to the simplicity of the form of this flower.

Laurel

It used by the Coptic artist to symbolize victory, eternity and purity because this plant was placed with virgins who protected their modesty and chastity.

Branch

The artist used it to symbolize important character. Branches were used to reflect metaphorically the nations.

Flowers that take the form of shell

This is one of the Ancient Greek symbols that appeared in Coptic Art. The Coptic artist used it as the shell for Christians means the case of re-birth².

Thorns

It is a spiky plant that was mentioned in the Genesis as a symbol of sin. When Jesus was crucified, he was crowned with thorns, Therefore, this plant became the symbol of Christ's sufferings.

Lily

It called the Virgin's flower as it symbolized her and the saints.

Hyssop

¹ - حسين العروسي، المملكة النباتية، مكتبة المعارف الحديثة، الإسكندرية، 2001، ص 22.
² - جورج فيرجستون، الرموز المسيحية ودلالاتها، ترجمة يعقوب جرجس نجيب، القاهرة، 1964، ص 19.

It symbolizes remorse because it grows in isolated places, so it symbolizes innocence and purity¹.

Palm fronds

The palm fronds were the Roman symbol of victory, but in Christianity, it refers to the martyr's victory over death. Therefore, the martyrs were depicted with palm fronds and the death machines were decorated with it. Sometimes, Christ was depicted carrying a palm frond in reference to his victory over sin and death. In addition, when Christ entered Jerusalem peoples furnished the ground with palm fronds to signify Christ's triumph in Jerusalem.

Clover

It symbolizes by the Holy Trinity.

Darnels

They symbolize the corruption that enters the field and the corrupt member of the church.

Cedar

The cedar trees symbolized Christ².

B- Fruits

Vine Fruits and Leaves

It was an important fruit in Ancient Egypt as they used to extract wine from it, and it was the symbol of the diety Asir. Vine was associated with the god Dionysus, the Greek deity. The artists continued using the fruit of the grape until the Coptic Era as it was symbolizing Christ as he has always been described as the true vine.

¹ - جمال هرمينا، المرجع السابق، ص 70:69.

² - جمال هرمينا، المرجع السابق، 74.

It can also be a symbol of the Holy Virgin that was described as the true vine that carried the cluster of life¹. The bunches of grapes were used to symbolize the mystery of Holy Communion, and also the blood of Christ. In addition, the work in producing the grape juice sometimes shows those watering the field of the God. The Coptic artist innovated when he used the branches of grapes and its clusters instead of the branches of fruit basket. They also made the vine juice out of it. It was either used in the forms of clusters, or full vine, or leaves² (Fig.2).



Fig. (2)

**Top of column with vine motif, limestone, Coptic Museum,
69. جمال هرمينا، مدخل إلى الفن القبطي، ص**

¹ - وفاء محروس عامر، محمد عبدالوهاب الناغى، عادل أحمد فتحى، أساسيات علم النبات، مكتبة الدار العربية للكتاب، القاهرة، 2005، ص 76.

² - جمال هرمينا، المرجع السابق، ص 67.

Apple

The word apple in Latin indicates sin and they refer to this by the scenes illustrating the story of Eve when she appeared holding in her hand an apple and offering it to Adam. As for Christianity, the apple is the symbol of Christ as he is the symbol of the fruit of salvation. If the apple is seen in the hands of the Virgin Mary, it is the symbol of salvation as well.

Orange

Copts used orange trees as a symbol of purity and chastity, therefore it is seen in the scenes depicting the Virgin Mary¹.

Pumpkin

It mentioned that pumpkin symbolized the resurrection.

Olive

The olive branch is the symbol of peace, so it can be seen in the scenes depicting the message of peace. So, it symbolizes the sound judgments of God as stated in the Old Testament of the Bible, when the Prophet Moses sent - while he was on his ark - a dove to see if the flood reached at low tide from the ground and it returned with an olive branch in its peak. That was a sign of the dry ground.

Strawberry

A plant that is red in color and was used in a coordinated magnificent manner and with splendid aesthetic forms to symbolize piety.

Livingston, Elizabeth, The Concise Oxford dictionary of the Christian¹ church, Oxford, 1996, P.312.

Wheat

It symbolizes the earth Cross and the secret of communion.

Peach

It symbolizes silence, heart, tongue uttering good speech which is the symbol of salvation¹.

Pomegranates

As for the Roman Era, pomegranate was the symbol of fertility as it symbolized to the large number of children while for the Christian Art, the pomegranate was the symbol of charity that spread when the fruit seeds bloomed (Fig.3-4). The Coptic artist saw in this fruit many things, as the outer cover of pomegranate is very thick, therefore, it symbolized strength and stiffness of faith. To the interior, it has a white layer that symbolizes the purity of the faithful. Thus, it can be said that the pomegranate in general indicates the strong church.



Fig. (3)

A Piece of wood decorated with Pomegranates, Coptic Museum,

جمال هرمينا، مدخل إلى الفن القبطي، ص 68.

¹ - فيليب سيرنج، المرجع السابق، ص 29:28.



Fig. (4)

**A Frieze of limestone decorated with Pomegranates and cross,
Brooklyn Museum,**

جمال هرمينا، مدخل إلى الفن القبطي، ص 68.

The eggs

The egg was the symbol of God's care and the new birth because the Ancient Egyptians used it as a symbol of the new birth.

Figs

Some historians believe that the fruit of fig from outside symbolizes lust but its seeds symbolize fertility¹.

Second: geometric ornamentations

Geometric ornamentations like geometric units with its different kinds, the square, the rectangle and the combined ornamentation as follows:

Triangle

It is the symbol of the Holy Trinity, Father, Son and Holy Spirit.

¹ جمال هرمينا، المرجع السابق، ص 54.

Square

The square shape symbolizes the form of cemetery in the early centuries, and the baptism that take the form of square to symbolize the tomb of burial from which Christ resurrected. Thus, it is a symbol of the new city. As for the length of square, it refers to the heavenly joys, and the breadth indicates the emergence of this joy of all senses. The artist used the equal sides to refer to the continuity of happiness and joy, and the box height is a symbol of highness.

Octagon

This figure refers to the eighth day, i.e., the first day of the new week, which thus symbolizes the resurrection of Jesus Christ¹.

Circle

It symbolizes eternity.

Braid

It was the basic unit of ornamentation from which the forms and elements of braid branch such as the plant branches, plain lines, interlaced, nested, overlapping shapes as well as the and simple. There is a basic form that is the most commonly used, namely the zigzag from which a branch comes out to the right and another to the left².

Third: number ornamentations

Duthuit, G., La Sculpture Copte, Paris,

1931, p.24.

2 - جمال هرمينا، المرجع السابق، ص 46.

The writing ornagements, which the Coptic artist used in it some letters and the meaningful statements as follows:

Number 1:

Symbolizes the oneness of God and to the physical union between man and woman.

Number 2: $\overline{\text{B}}$

Symbolizes the association, coupling, union, the sufficient evidence.

Number 3: $\overline{\text{F}}$

This number was used in the Coptic Art to identify things such as the composition of the human from soul, spirit, body and the joy of victory over death by resurrection on the third day.

Number 4: $\overline{\text{A}}$

It is the number of the Earth that refers to the world.

Number 5: $\overline{\text{E}}$

It refers to the grace and responsibility, the treatment and care, it also refers to the five human senses (sight, smell, taste, hearing and touch).

Number 6: $\overline{\text{S}}$

This number is used as a symbol of man and work.

Number 7: $\overline{\text{Z}}$

This number refers to perfection as the number of praise in the daytime is seven.

Number 8: $\overline{\text{H}}$


This number refers to the new day.

Number 9: $\overline{\text{O}}$


It was used to indicate grace and benevolence.

Number 10: 


This number symbolizes the resolution and responsibility¹.

Number 11: 

It is the number of joy and happiness for Copts.

Number 12: 

This number indicates the will and order of the God in creation.

Number 13: 

It is the worst numbers that symbolized devil, the holy book mentioned about this number the following:

- It is related to sin and devil who wants to distort God's system in creation.

- It symbolizes the deviation from the orders of God and his sovereignty of Earth and its associated with rebellion and war.

Number 24: 

It symbolizes to the church².

Fourth: creature ornamentations

The creatures ornamentations like using the birds, fish in creature paintings like saints and angels as follows:

¹ - جمال هرمينا، المرجع السابق، ص 48:47.

² - جمال هرمينا، المرجع السابق، ص 49.

Ibis

The Ancient Egyptian artist used it as a symbol of the god Thoth and later it was used by the Coptic artist, as a symbol of wisdom.

Phoenix

Because of continuous renewed of its re-birth, therefore, the Copts related it to the sunrise, the annual calendar which begins a new annually, the renewed flooding of the River Nile. All these were likened to his return to life after burning. It also refers to man's resurrection in the afterlife, so, the Coptic artist considered it a symbol of immortality, resurrection, re-birth and added it to his art almost to reflect the same idea.

Lamb

It is one of the animals used by the Ancient Egyptian artist. After that, the Coptic artist used it as the symbol of Christ's sacrifice and redemption.

Geese

The ancient Egyptian artist used black in coloring them, in reference to resurrection, fertility. After that, the Coptic artist used it with the same details¹.

Snake

There were many types of snakes in Ancient Egypt, the harmful and the beneficial, and they were of great importance among Egyptians as a symbol of protection and security. Therefore, they made the cobra snake as an emblem

¹ - سيد توفيق، معالم تاريخ وحضارة مصر الفرعونية، دار النهضة العربية، القاهرة، 1990، ص 53.

of ownership and put it on their crowns. As for the Copts, they considered it a symbol of evil. Therefore, the artist always depicted it being crushed by saints and angels.

Crocodile

Crocodile is the god of evil in Ancient Egypt. The Coptic artist inspired this concept in the same meaning. It was depicted in Ancient Egypt in the scene of Horus stabbing the god of evil (Set), and the Coptic artist depicted the saints stabbing it as well¹.

Frog

It appeared in Ogdoad which consisted of four males in the form of frogs and four females in the form of snakes. Thus, it had a sacred religious character. As for the Coptic Art, this idea differed completely as the Book of Exodus and the Book of Revelation mentioned that this amphibious animal was the symbol of impurity.

Lion

There was an old belief among the Copts that the female lion when giving birth to its cubs, they spend three days without movement, but on the fourth, they begin to move. They associated this with Christ's resurrection after the third day. This signifies the sin introduced to the world by the devil and the Christ's victory over it².

¹ - جمال هرمينا، المرجع السابق، ص 56:57

² Cledat, J., Le monastere et la Necropole de Baouit, Memoires de l'institut Francais D'Archeologie Orientale, 1904, p. 132.

Eagle

The eagle had particular importance in the Roman civilization as it was the slogan of the state. As for the Coptic Art, it was the symbol of the renewal, strength, highness and height. It also symbolized one of the living four creatures represented around the divine throne as well as the Jesus Christ.

The birds

The Coptic artist used it to refer to the grace of God to his creation.

Rooster

The depiction of rooster in the Coptic Art was associated with the existence of Christ's Cross, which symbolizes the alarm from sin and denying God. It also refers to the necessity of vigilance as it crows to awaken people to pray.

Locust

They were used in the Coptic community as a symbol of heaven's punishment in the eighth of the ten strikes. They are the symbol of divine vengeance of sinners¹.

Peacock

It was used to combine the idea of prophet's bodies that are not eaten by the earthworms and because the peacock is not dissolved after death so, it symbolizes immortality and eternity². In the Greco-Roman Era, it was found in abundance in their arts because they tied between it and the

Proverbs 8.

1

Matthew 3.²

rainbow in the sky. In addition, it was the preferred bird of the goddess Hera. As for the Copts, they were concerned with this bird in introducing their ornamentations for many reasons as follows:

- The peacock loses its feathers and beauty in winter and re-gains them in spring, so, the Copts related this to the resurrection of bodies.

- Because of magnificent beauty of this bird, it is considered of the birds of Paradise. Therefore, it was drawn on the thresholds of churches as a symbol of paradise.

- This bird was also known for its purity and chastity, so it was depicted on the walls of churches to refer to the chastity and purity of the places of worship.

That was the reason for considering it the symbol of Santa Barbara who was famous for her chastity and purity. In addition, many churches were built in her name, the most famous of which is the church in Heliopolis¹. When the Greeks depicted the symbols of four seasons, they painted naked children. When the Coptic artist inspired this idea to be executed on the coffins of their dead, they depicted the peacock instead of the child naked. So, this bird was a symbol of spring. When the peacock displays its elongated upper tail, it appears like a cochlea (Fig.5) that is the symbol of eternity, so this bird is the symbol of eternity. The male peacock in particular is the symbol of pride and the peacock accompanying a woman whether in mosaics or other works of art represents the wife of the king of deities in her absolute

¹ - جرجس داود، جريدة وطنى، 2009، عدد 2325.

greatness, realizing her great status and full of pride¹.



Fig. (5)

A Lower threshold of limestone, 6th century AD, Coptic Museum,
جرجس داود، جريدة وطني، 2009، عدد 2325

Dove

The Dove is one of the symbols used repeatedly in the Coptic Art as it was found in the icons of Annunciation, Baptism of the Virgin and Christ. It also refers to the return of the true self, that is, the church. In addition, it is the symbol of virtues of the faithful and the symbol of peace².

Cheetah

The Coptic artist used it to symbolize cruelty, the Satan and the Antichrist.

Fox

It is known for its cunning and deception; therefore the Coptic artist used it to symbolize sin³.

Fish

¹ - رءوف حبيب، الطاووس فى الفن القبطى، مجلة إبداع 2720، عدد 2176.

² - سميح لوقا، المرجع السابق، ص 115.

³ - جمال هرمينا، المرجع السابق، ص 66:65.

The fish had a great importance because the Coptic artist used it to symbolize the faithful to God as the Bible stated that Christ used fish as a symbol of his people ¹(Fig.6). In addition, the fish is the symbol of the blessed dinner in reference to the miracle of Christ in feeding five thousand people from two fishes and some loaves. Thus, it symbolizes Christ himself² (Fig.7). Egypt in the pharaonic period didn't portray the dolphin, it was Greco-Roman iconography In Coptic period the idea of the dolphin used as a symbol of salvation which clearly depicted the savior Christ in the form of a dolphin bearing a cross (Fig.8)³. The artist in this inscription depicted a cross between two fishes and on both sides some floral motifs. The cross is the absolute symbol of Christ and the sign of salvation in Christianity⁴.

¹ - إسحق إبراهيم عجبان، الرموز في الفن القبطي، مجلة إبداع 2720، عدد 2176.
² بيتر مدروس، الرموز المسيحية بين السمكة والصليب، دار القديس بطرس، 2013، عدد 1229.

³ Matthew 4:18-22 New International Version (NIV).

⁴ Doresse, J., Les Hieroglyphs a la Croix, Publications de l'institut Historique Neerlandais, Istanbul, 1960, P.67.



Fig. (6)
A Wall painting
A Fish carrying
symbol of Christ,
جمال هرمينا، مدخل إلى
تاريخ الفن القبطي، ص
.31



Fig. (7)
A Wall painting
A Fish carrying
symbol of Christ,
سميح لوقا، الأيقونة في
الكنائس الرسولية، ص 43.

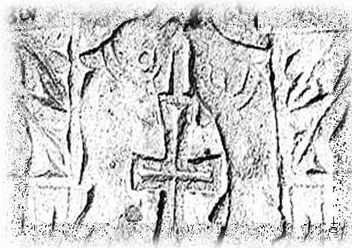


Fig. (8)
A Piece of Limestone, 5th century AD, Coptic Museum,
2465. جرجس داود، جريدة وطني،

Fifth: different ornamentations Column Capitals

It was known since Ancient times that the crowns of columns were used in the form of baskets. This theme was found in the Coptic Art since the 4th and 5th centuries, in Sakkara and Baweit where there were equal branches and decorations on the same column capitals attached to the walls. They appeared in a duplicated form and composed of two branches.

Symbol of newt that refers to the city

It was one of the shapes that were found in Ancient Egyptian Art and the Coptic artist found it similar to the shape of the cross in terms of the intersecting lines forming it. He added a large circle around it and repeated the shape four times in smaller size to refer to Christ himself.

A lock of hair

It appeared drawn in some of the old crosses, especially those drawn on the early gravestone. The Coptic artist wanted to emphasize that the crucified was surrounded by his God as he used to place it in the higher part of the Cross¹.

The Human Face

The Coptic artist used the human face to symbolize Christ and sometimes the sun and the moon with different colors between light and dark.

Sky

The sky was a source of inspiration for the artist as he inspired from them what was known as the bench. It is an important ornament in the Coptic Art, which means the East. Some scholars say that it also symbolizes the desert in an imitation to the idea of the Ancient Egyptian artist.

Sun

The Coptic artist used the sun to symbolize Christ because he is the light, the true light and the light of the world. This is because the sun is the source of light to the world, thus symbolizing a state of perfection.

¹ - القمص يوساب السرياني، الفن القبطي ودوره الرائد بين فنون العالم المسيحي،مراجعة الأنبا صموئيل، الطبعة الأولى ، مطبعة الأنبا رويس، القاهرة، 1995، ص 116:117.

Balance Scale

The Ancient Egyptian believed in resurrection after death as well as reward and punishment, so his actions were weighed by a balance scale against the feather of justice of the goddess Maat to be rewarded by eternal bliss or eternal torment. The same details were depicted by the Coptic artist as he complemented this concept to judge the actions of people. The balance scale in the Coptic Art was associated with the Archangel Michael¹.

Door

It symbolizes Christ The church also was called (the door of the house of God, the doors of goodness,

It also symbolizes the Virgin as she is considered the gate of heaven².

Ladder

The ladder appeared in the depictions of the Ancient Egyptian Art. The Coptic artist used it to refer to the descent down from heaven that Jacob the Prophet saw. Thus it symbolizes the Ascension and Incarnation.

Stars

Stars, in Coptic Art, symbolized Christ himself, because he came to diffuse the darkness. They also symbolized the saints, angels and servants of religion³.

¹ - جمال هرمينا، المرجع السابق، ص 54:52.

² Mohammad, G., The Coptic Art in Churches and Cairo, Ibdaa Magazine, No.2, 1994, P. 33.

³ Psalm 118-20.

Hearth) Censer(

As for the Coptic Art, this vessel had its own form and symbolism, as its hollow shape symbolized the innards of the Virgin. It had a base out of which three chains came out to symbolize the Holy Trinity. These chains ended with a dome to symbolize the sky.

Stick

Stick meant readiness, steadiness. It was the symbol of spiritual fatherhood.

Ship

The ship is one of the most important Christian symbols used in the Coptic Art. It was associated with the symbolism of the Church which transported the faithful to the desired secure mainland. It symbolized, at the same time, the desired paradise, so, it was the symbol of salvation.

The Ankh Cross

This sign was one of the symbolic signs in the Christian Art, perhaps because of its proximity to the shape of the Holy Cross. The evolution of the concept of the Ankh symbol in the Egyptian belief, i.e., the search for the other world and the eternal life as it symbolized the redemption or salvation to the Lord¹.

The conclusion

- It is the result of the previous arts.
- This art includes the simplicity and the beauty.

El Seriani, U., The Coptic Art, Anba Roues, Cairo, 1995, p.14. ¹

-It is popular art, resulted from the environment and served the people as it was the production of popular artists who relied in introducing their works of art on instinct and experience in addition to their use of cheap and simple raw materials.

-Using more of Christian symbols like the cross.

-The Coptic Art was affected by the local environment.

-Modulating the human and animal painting as the Coptic artist neglected anatomical proportions and care just with drawing the eye, for example, with a wide way.

-The Coptic artist used a lot of colors especially the bright colors.

-Distance from the symmetry where the Coptic artist cared by depicting male saints, and neglected the female saints and of course, except the icons.

-The Coptic Art reflects the worldly life and its fields.

-He used a lot of geometric and floral motifs.

-The Coptic Art was an independent art: It became independent when the Coptic Church separated from the Byzantine Church in the 5th century. Then, the Copts managed to use the decorative and geometric shapes which they taken it from the west.

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