



ST. SHENOUDA COPTIC NEWSLETTER

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The Fifth St. Shenouda Conference of Coptic Studies (August 22-23, 2003 - Los Angeles California) (4)

(by Hany N. Takla)

Introduction: The Society's tradition of bringing the flavor of Coptic scholarship to Los Angeles continued for another year. This past year marked our fifth 2-day conference and seventh consecutive meeting that members of the Coptic community and the Scholarly community in North America collaborated to further the main goal of our Society. Such goal, reviving and promoting the Coptic Heritage, was well served and greatly advanced by such gathering through the presenters as well as the attendees. It is hoped that such tradition continues and grows in the proper direction for which it was originally conceived.

Introduction: The Society's tradition of bringing the flavor of Coptic scholarship to Los Angeles continued for another year. This past year marked our fourth 2-day conference and sixth consecutive meeting that members of the Coptic community and the Scholarly community in North America collaborated to further the main goal of our Society. Such goal, reviving and promoting the Coptic Heritage, was well served and greatly advanced by such gathering through the presenters as well as the attendees. It is

hoped that such tradition continues and grows in the proper direction for which it was originally conceived.

Attendance and Participants: About 60-70 persons attended part or all of this two-day conference, faculty members and students as well as Coptic clerics and laymen. The majority was from the greater Los Angeles area, but several came from all over the country as well as Canada and Egypt. *Bishop Serapion*, the Coptic Bishop of Los Angeles was scheduled to attend and participate, but the funeral of the Departed Hegemon Daniel Farag, a long time supporter of the activities of the Society, prevented him and all the ordained clergy from attendance, especially on the second day.

Several of the presenters came from different parts of the United States, Canada, and Egypt: Prof. *Boulos Ayad Ayad*, Boulder CO; *Dr. Gawdat Gabra*, Cairo, Egypt; *Dr. Helene Moussa*, Toronto, Canada; *Mr. Mark Moussa*, Alexandria, VA. The rest of the presenters were from the Greater Los Angeles Area. Most significantly among them were first time

presenters Rev. John McKenna of Los Angeles and Mr. Victor Hanna of Los Angeles.

Schedule: The following is the final schedule for the conference:

Friday, August 22, 2003

8:30-11:00 a.m. *Registration*
10:00-11:00 am Computer video presentation
11:00-11:05 a.m. *Opening Remarks* by Hany N. Takla
11:05-11:30 a.m. Dr. Youhanna N. Youssef, *The Popes of Rome and the Patriarchs of Constantinople-commemorated in the Coptic Antiphonarium*
11:30-12:00 noon. Hany N. Takla, *The celebration of the Coptic Liturgy on Wednesdays and Fridays according to a 14th Century Manuscript*
12:00-1:00 p.m.- *Lunch Recess*
1:00-1:30 p.m. Victor Hanna, *Why the Arabs Invaded Egypt?*
1:30-2:00 p.m. Prof. Boulos Ayad Ayad, *The Revolution of the Copts (The Bashmourien) Against the Amawied and Abbasid Dynasties*
2:00-2:15 p.m. *Break*
2:15-2:45 p.m. Deacon Severus (Maged) S. Mikhail, *Fasting as a Communal Identity Among the Copts in the 10th Century*
2:45-3:15 p.m. Ramses N. Wassif, *The Epact System*.
3:15-3:45 p.m. Dr. Saad Michael Saad, *The Burden of Coptic Journalism*.

Saturday, August 23, 2003

8:30-9:30 a.m. *Registration*
9:30-10:00 a.m. *Opening Address* by Hany N. Takla, *The 8th International Coptic Congress in Paris 2004*.
10:00-10:30 a.m. Miss Nardine Saad, *The Development of Mariology in the Coptic Church*
10:30-11:00 am. Dr. Helene Moussa, *Spirituality in Colour - Icons in St. Mark's Coptic Orthodox Church, Toronto (Canada) written by Drs Bedour Latif and Youssef Nassif*

11:00-11:15 a.m. *Break*
11:15-11:45 a.m. John Mckenna, *The relationship of Theology and Science in John Philoponos*
11:45 a.m. - 12:15 p.m. Mr. Mark R. Moussa, *Communal Characterization In Abba Shenoute's Treatise "I Have Been Reading the Holy Gospels."*
12:15-1:30 p.m. *Lunch Recess*
1:30-2:15 p.m. Prof. Boulos Ayad Ayad, *The Tombs and Temples of the Ancient Egyptians Used as Churches and Monasteries by the Early Christians*
2:15-2:45 p.m. Dr. Monica Bontty & Jeanne Rogers, *Investigation the Provenance of a Stone Relief at the San Diego Museum of Man*
2:45-3:00 p.m. *Break*
3:00-3:45 p.m. Dr. Gawdat Gabra, *Problems of Coptic Monuments: Past and Present*
3:34-4:00 *Intermission*
4:00-5:00 p.m. *Business Meeting of the Members of St. Shenouda the Archimandrite Coptic Society.*

Presentations: The presentations made can be grouped in five distinct categories, as follows:

- a. General Addresses and Reports (2)
- b. Coptic Art & Architecture (4)
- c. Coptic History (5)
- d. Coptic Literature & Patristics (3)
- e. Coptic Liturgy (2)

The following is a brief discussion of the contents of these presentations:

General Address and Reports: On Friday, Hany Takla gave a brief welcoming address to the attendees of the conference. This the fifth 2-day gathering and the seventh overall annual meeting of Coptic Studies in the United States.

At the beginning of the session on Saturday, he delivered a more expanded talk primarily discussing two points. The first is that this conference was dedicated to the memory of our beloved bishop and Coptic scholar, Bishop Samuel of Shubin al-Qanatar, who passed away about five weeks before the convening of the conference. He referred the audience to the

written dedication in the program that elaborated on the significance of his contributions to Coptic Studies. The second point discussed was a short presentation on the upcoming 8th Coptic Congress in Paris next year. The presentation dealt briefly with the history of these congresses and the Society's progressively increasing significant role in the last three of them as well as the upcoming one. The audience were all encouraged to attend the congress to get a better perspective on who the rest of the world is actively involved in the study of our heritage and tradition. It is noteworthy to mention that six of the authors of the papers presented here are planning to present papers at the Paris Congress.

Coptic Art and Architecture: The four papers in this category were all presented on second day of the Conference, Saturday. The first was in the first morning session of that day by Dr. Helene Moussa, titled: *Spirituality in Colour - Icons in St. Mark's Coptic Orthodox Church, Toronto (Canada) written by Drs Bedour Latif and Youssef Nassif.* Dr. Moussa who came especially from Toronto for this conference, presented the audience with a rich graphical presentation of the Icon programs that was done in St. Mark's Coptic Church in Toronto. This is the oldest Coptic Church in North America. The husband and wife team of Dr. Bedour Latif and Youssef Nassif were the iconographers. She explained some of the spiritual meaning that these icons represented, based on the artists' explanation. This included themes, significance of color choice, and techniques. These artists represent a distinct branch of neo Coptic Iconography, established by Dr. Isaac Fanous in Egypt. Their style seems to integrate folkloric elements with the ecclesiastical ones, especially in color scheme and human figure presentation. This style, as presented to audience, showed clearly the diversity found in this new field. It is noteworthy to mention that the iconography found in the Coptic Churches in Southern California is dominated by the work of Dr. Fanous himself or his more classical style students like Dr. Stephane Rene of London.

The second paper was a slide presentation by Prof. Boulos Ayad Ayad, titled: *The Tombs and Temples of the Ancient Egyptians Used as Churches and Monasteries by the Early Christians.* This was the first of three presentations on Coptic Art and Architecture that formed the two sessions of Saturday afternoon. Prof. Ayad, surveyed for the audience the important archeological sites in Egypt, beginning from Lower to Upper Egypt. In each site he presented the Christian modifications found in these places or their absence. This included such sites as the St. Jeremiah's Monastery in Saqqarah and the Luxor temples among others. This interesting trend of converting in part or building in the neighborhood of ancient Egyptian sites by the Copts, is very intriguing. It shows in a way the inherent sanctity that many of the Copts have held for these sites even after their ancient religious practices ceased to exist.

The third paper had a more Southern California flavor to it. It was presented by Dr. Monica Bontty on behalf of her student Ms. Jeanne Rogers. It was titled: *Investigation the Provenance of a Stone Relief at the San Diego Museum of Man.* The paper dealt with an investigation that Ms Rogers have done to authenticate this stone relief, which was given as a gift, to the Museum of Man in San Diego. The gift specified a Coptic origin for this relief. It depicted the image of Christ and angels. The paper went on to describe the contents of the relief and the artistic style shown. Investigation was made by comparing the material and the art found in the piece with other similar pieces found. The author concluded that this piece is most likely of Coptic origin as assumed and dated sometime around the 12th century. The more Byzantine depiction of Christ in the relief prompted Dr. Gawdat Gabra, drawing on his vast experience while serving as the Director of the Cairo Coptic Museum, to contest both the origin as well as the late date given.

The fourth and last paper in this category as well as the conference as a whole was by Dr. Gawdat

Gabra. It was titled: *Problems of Coptic Monuments: Past and Present*. It dealt with the problems encountered in field Coptic Archeology in Egypt. His presentation while lauding the monumental work of Dr. Peter Grossmann of the German Archeological Institute in Cairo, and our departed bishop Samuel, it recounted disturbing events and dangerous trends found. It seemed like there was a renewed interest by the Antiquities authorities in Egypt in the past few decades which was translated into many excavations and restorations of such monuments. Though this may seem a welcome step after decades of neglect of such monuments, it proved to be for the most part an unwelcome intrusion. The motivation was treasure-hunting and promotion of tourism rather than preserving and promoting such historical monuments. The result was in effect, though unintended, like the erasing of these monuments from the beautiful mosaic of Monastic History of Egypt, which is known as the Cradle of Monasticism. So now, instead of reading about these discoveries in scientific journals, you would find their mention in daily Egyptian newspapers. And by that time, the damage from these treasure-hunting expeditions would have been irreparable. I myself have seen some of these so-called excavations in the White and Red monasteries area in Sohag last year as well as the restoration done there which in essence done more damage to the historical value of the site than the sand of the deserts or its Bedouins dwellers. Dr. Gawdat utilized these presented facts to launch his call for promoting the study of the Coptic Culture through the establishment of a Chair of Coptic Studies in one or multiple major American Universities. The discussions on that item carried over into the Society's Business meeting which followed and will also be a topic discussed in future articles in this Newsletter.

Coptic History: The five papers presented in this field were arranged in two sessions on Friday afternoon. The first was by Mr. Victor Hanna of Los Angeles, titled: *Why the Arabs Invaded*

Egypt? This paper advanced the hypothesis that the Arab invasion of Egypt was driven more by economic factors or need than by ideological or religious reasons as Arab historian have argued in the later centuries. He also argued that the peace that followed the victory of this new religion over its rival religions in the Arabian peninsula, produced an idled seasoned army of warriors and a larger community to sustain economically. The solution was to utilize these idle hands in improving the economic conditions of their people by sending them out, to hunt others' fortunes and bring it back. Though Egypt was felt to be an over ambitious target, but 'Amr ibn al-'As, who was familiar with Egypt, pushed the envelope with his ruler to make this event a reality. The author frequently drew upon recent events to bolster his arguments.

The second paper was presented by Prof. Boulos Ayad Ayad, titled, *The Revolution of the Copts (The Bashmourien) Against the Amawied and Abbasid Dynasties*. In this paper the presenter sent gave a background to the origin and geography of the location that gave rise to the longest Coptic-led revolution in post-Arabic Egypt. This over a century long revolution won its greatest accomplishment by defeating the Baghdad Army of Al-Mamun. It also ended with the sending of another army which succeeded in ending the revolt by literally wiping out the native population, by either killing or exiling its members. This revolution was economically instigated by excessive taxation.

The third paper advanced the audience further in time to 10th Egypt. It was by Deacon Severus (Maged) S. Mikhail, titled: *Fasting as a Communal Identity Among the Copts in the 10th Century*. The presenter introduced the attendees to how the type of fasting that the Copts were observing, served as an identifying mark, distinguishing them primarily from the Chalcedonian or the Melekite Church in Egypt. Two fasts were particularly discussed: First week of lent and the extra three days added to Advent (Fast before the Feast of the Nativity). He discussed the possible origins of each of these

fasts and how they were viewed differently by both communities. Based on the evidence presented, it became very clear that the Melekite Church did not accept what the Coptic Orthodox Church did. In fact the Melekites went as far as changing the dietary restrictions during that first week of Lent, just to be different. This mind-opening presentation is part of Deacon's Severus' monumental and long-awaited doctoral dissertation work on the Copts in the first few centuries of Post-Arabic Egypt.

The fourth paper was by Mr. Ramses N. Wassif, titled: *The Epact System*. It dealt with the complex computational system used in the Coptic Church, primarily to calculate the date of the celebration of the Feast of Resurrection. This system is traditionally ascribed to St. Demetrius, the 12th Pope of Alexandria. It started with an extensive introduction about history surrounding the determination of the celebration of this most important feast of Christianity in the East and the West. The later part of the presentation was centered on an 18th century manuscript of this calculation system from a church in Bani Sueif (Upper Egypt). The study was made on a basis of an electronic copy of this text, housed at the Society's Center, courtesy of one of our colleagues. The presenter introduced the audience to a most fascinating calculation diagram from that manuscript that showed how this date is determined. This diagram is called *al-Mera' al-'Assaliah*, or the *Assalian Mirror*, attributed to one of Awlad al-Assal, the famous scholarly family of the 12-13th century Egypt. An article about this diagram will be forthcoming in an upcoming issue of this Newsletter. Worthy of mention that the name of Pope Demetrius was never found in this entire 116-page manuscript.

The fifth and last paper in this category was by Dr. Saad Michael Saad, titled *The Burden of Coptic Journalism*. In it he surveyed for the audience the history of Coptic Journalism over the past century. He in particular cited examples of milestone publications that in many cases broke the glass ceiling of religion as well as gender. He also emphasized the role that the

contemporary Coptic-owned newspapers are doing in Egypt, specifically the weekly *Watani*, and elsewhere among the Copts in the United States.

Coptic Literature and Patristics: There were three papers presented in this category and they were all included in the two morning sessions of Saturday. The first was by Miss Nardine Saad, titled: *The Development of Mariology in the Coptic Church*. In this paper the author discussed the history of the terms used to refer to the Virgin Mary in the Coptic Church, from the literature of its early fathers to the liturgical hymns in current use in the Church. She also pointed out the fact that the term *Theotokos*, used by St. Cyril the Great in Ephesus in AD 431 was in use by the Coptic, or Alexandrian, Church fathers long before. This survey conducted shows the need for more exhaustive work especially on the basis of the Coptic literature which is virtually unknown except to few.

The second paper was by Dr. John Mckenna, titled: *The relationship of Theology and Science in John Philoponos*. This 6th century Alexandrian theologian-scientist is virtually unknown to the Copts. He was nicknamed John the Grammarian or Youhanna al Nahawi. A name that Ibn al-Nadim told of him in his 9th century work. Dr. Mckenna introduced John's major work, *the Arbiter* that contributed greatly to the development of Western scientific culture and also to the condemnation of his writing in the East in AD 680. His new concept of nature and creation out of nothing was a clear argument against the Aristotelian views of his time. Such revolutionary ideas helped Copernicus and Galileo to formulate their work, which form the basis of our knowledge of the physical world as it stands at present. The author was hopeful that the Orthodox Church would lift its anathema of his writings soon, which he sees hopeful signs of that at the present. It is clear that this theologian belonged to the Chalcedonian, or Melekite family of the Christians in Egypt. Because of its odds with our traditional Coptic Orthodox Church, we

were deprived of the knowledge of even the existence of such Origen-like figure in our midst.

The third and final paper in this category was delivered by Mr. Mark Moussa, titled: *Communal Characterization In Abba Shenoute's Treatise "I Have Been Reading the Holy Gospels."* The subject matter is part of Mr. Moussa's dissertation on this important work of our St. Shenouda the Archimandrite. It dealt with our saint views on clergy and the question of their celibacy or their marriage. The arguments made were simply to adhere to whatever course initially chosen and not to change at a later date. This may address events that have been occurring in the Coptic Church in recent years.

Coptic Liturgy: The Coptic liturgy session was held morning session of Friday. It included two papers. The first was by Dr. Youhanna N. Youssef of Melbourne, which was read by Hany Takla, due to Dr. Youssef inability to attend. It was titled, *The Popes of Rome and the Patriarchs of Constantinople-commemorated in the Coptic Antiphonarium.* It primarily dealt with texts found in the Coptic Difnar which mentioned only three Pope and two patriarchs of Constantinople. He introduced extensive textual and translation of the hymns found for each of these persons. He also analyzed briefly the features discussed there, while comparing them to those found in the Synaxarium of the Coptic Church, when applicable. He concluded his paper with a call for a new and more accurate edition of this book than the nearly 75-year old edition of Dr. De Lacy O'Leary. The audience were blessed by the presence of Dr. Gawdat Gabra who elaborated, through his recent work on the subject, on the history and significance as well as lack of use of this book in the Coptic Church.

The second paper was by Hany N. Takla, titled: *The celebration of the Coptic Liturgy on Wednesdays and Fridays according to a 14th Century Manuscript.* It dealt with a very interesting manuscript found in the Society's CML library of the Oxford Coptic Manuscripts. This was a complete lectionary manuscript for

use in liturgies, celebrated on Wednesdays and Fridays during the first six weeks of the Coptic Year. The paper introduced the audience to the significance of the manuscript and its contents as well as some of the early history found in the literature about possible celebration of the liturgy on those two days. He concluded with the assertion that such practice probably did not survive beyond the 15th century in the Church and was exclusively found either in Wadi 'N' Natrun at its earliest stages and Cairo churches only in its later stages. This would make the current 20th century practice, which significantly differs from what is seen in this manuscript, to be an independent phenomenon.

Award Presentation: The Society instituted this year the *St. Shenouda Conference Achievement Award.* This award is designed to honor the achievements of scholars who have contributed to Coptic Studies and particularly to the St. Shenouda Coptic Conferences and Symposia. It was decided that the first one to be awarded to Prof. Boulos Ayad Ayad, of Colorado, for his lifetime work and his participation in these Conferences. The presentation was made by Dr. Saad Michael Saad and Mr. Hany Takla to Prof. Ayad, prior to the beginning of the Saturday afternoon session and it was accompanied by a gift of a Coptic Icon reproduction by the famed Coptic Iconographer, Dr. Isaac Fanous.

Business Meeting of the Society: At the conclusion of the Conference, we conducted our second annual business meeting for the members. The meeting was presided over by Hany. N. Takla, the Society's President, assisted by Mr. Ramses N. Wassif, the Treasurer of the Society. The following items were discussed and/or agreed upon:

1. *The financial Report of the Society:* A graphical report of main income and expenses was distributed, showing comparison between this year numbers and the past six years. The income of the Society showed a notable decrease in this fiscal year which was accompanied by reduction of expenses.

However the computer equipment upgrade at the Center was accomplished primarily by in-kind contributions by members. It also showed our continued steady growth and accomplishments.

2. *The Eighth International Coptic Congress, Paris June 28- July 3, 2004:* The representation of the Society at the Paris Congress was discussed. Also members were informed of the financial participation of the Society. They were also encouraged to attend such a momentous event to further appreciate the work that is done worldwide in the field of Coptic Studies.
3. *The Christianity in al-Fayoum Symposium, Al-Fayoum February 2004:* Dr. Gawdat Gabra briefed the members on the progress made in the preparation of this symposium. It was very encouraging to hear some of the notable names that has agreed to participate. This included Dr. Ann Boud'Hors, the Paris Congress Secretary and Prof. Stephen Emmel of Münster, among others. He asked the members interested to attend, to contact the Society as soon as possible, due to space limitation. He also mentioned that a nominal fee to defray individual expenses would be required.
4. *Coptica:* The second issue of this joint effort between our Society and St. Mark Foundation was discussed. Its delay in appearance was a result of delay in receiving some of the papers, the varied styles employed, and the vast number of illustrations submitted. It was suggested and agreed to, that all participants of the Fayoum Symposium will receive a gratis copy as soon as it is produced.
5. *Coptic Chair at an American University:* Dr. Gabra earlier call for the establishment of a Chair in Coptic Studies was further discussed. As a result, an exploratory committee will be formed to research the feasibility of such a bold venture. More details will be

forthcoming in future editions of this Newsletter.

6. *Proposed Changes to the Society's By-Laws:* The members were told of the impending changes to the By-Laws that the Society was planning to put to membership vote. In summary, these changes are designed to restructure the membership classifications and duties and description of the officers. Because of the extent of text changes, it was opted to have it communicated to the members in writing.

Time and Location: This year the event was held on Friday and Saturday August 22-23. The place was at UCLA Royce Hall Room 314.

Organizing Committee: This conference is a cooperative effort of the Collegiate Coptic Orthodox Christian Club of University of California, Los Angeles (CCC-UCLA), Department of Middle Eastern Languages and Cultures of UCLA (DMELC-UCLA), and other members of the Society (SSACS). The following individuals have been designated as members of the Organizing Committee:

Dr. Nabil Elgabalawi (SSACS)
Joseph Fahim (SSACS)
Deacon Severus (Maged) S. Mikhail (SSACS)
Nardine Saad (CCC-UCLA)
Dr. Saad Michael Saad (SSACS)
Monica Soliman (CCC-UCLA)
Monee A. Takla (CCC-UCLA)
Hany N. Takla (SSACS)

Publications of the Proceedings: Selected papers presented at the Conference will be published in *Coptica* for the year 2005. A final draft of each paper shall be submitted by the presenter no later than January 30, 2004.

The Popes of Rome and the Patriarchs of Constantinople commemorated in the Coptic Antiphonarium

(By Dr. Youhanna N. Youssef)

Introduction: Previously, we highlighted the liturgical connections between Chalcedonian and non-Chalcedonian even after the schism of Chalcedon.¹ Today we will examine the image of the Roman popes and the Patriarchs of Constantinople commemorated as saints in the Coptic Antiphonarium.

The Coptic Antiphonarium (Difnar) is one of the liturgical books² containing a collection of hymns for the whole year. The hymn of the Antiphonarium is sung in the service of the Psalmodia which follows the office of Compline.

These hymns summarise biographies of the saints arranged according to the Coptic calendar.³ The Coptic text has been published 75 years ago in Coptic without any translation. Since, except few parts, the whole text remains in its original language.

It is noteworthy to mention that the other books such as The Book of Psalms⁴ or The book of Glorifications⁵ do not contain any commemoration of a Roman Pope or a Patriarch of Constantinople.

1- The Popes Of Rome

A. Pope Liberius (9 Bâbah)⁶

Tone Adam⁷

à παρητ αϕβεβι ñουϑαχι ñàγαθον èxω
 ùπώου νεμ ðταιò ùπαρωμ ñτε φτ
 αββα λιβεριος πιαρχηεπισκοπος ñτε
 τρωμανια τωπονομααυτης
 νε ουμοναχος ιςεν τεμετκouxι αϕιρι
 ñραηδσκυς ευβοσι èνιπoux
 αϕερροò βιςι ðεν πιταγμα τηρου ñτε
 τμετογηβ ριτεν πεϕτουβο
 α φτ σωτπ ùμοϕ èτμετάρχηερεϑς èτπολις
 ρωμη ðèρονος ùπετρος
 εταϕρεμςι δε ριξεν ðèρονος ñτε νεμιοτ
 εθϑ ñαποστολος
 παϕτòβω ùπεϕλαος ùϕνομος ùϕτ ουρο
 παϕβοχι πε ñνιπαρανομος
 εταϕμτον ùμοϕ ñξε κοσταντινος αϕεροϑρο
 èπεϕμα ñξε ιουλιανος
 αϕιρι ñραηδβνοϑι ευτϑωντ ùϕτ αϑουωϑτ
 αϑουωϑτ ñνιδεμων αϕωεμϑι ùμωϑ
 αϕι ñξε πενιωτ ϑα αββα βασιλιος αϑορϑι
 ùποϑρο αϑριτοϑ èπιϑτεκο
 αϑουωρπ ñξε φτ ùμερκοϑριος ϑωτεβ
 ñιουλιανος ðεν πιποδεμος
 αυϑενωϑϑ èποϑμα ñξε παιαγιος ευτώου
 ùπϑς νεμ πεϕϑ
 αϑϑωκ èβολ ñξε λιβεριος αϕμτον ùμοϑ

My heart has welled up of a good word⁸ to
 announce the honour of this man of God
 Abba Liberius, the archbishop of Rome and (the
 affiliated regions?)⁹
 He was monk since his childhood doing ascetic
 exercises beyond minds
 He became over all the ranks of the priesthood by
 his purity
 God chose him to become the great (in the rank of)
 priesthood in the city of Rome, the throne of Peter,
 when he sat on the throne of our holy fathers, the
 apostles,
 he taught his flock the law of God and he run after
 the impious.
 When Constantine rested, Julian became king.
 He did things which give angry to God and
 worshipped and served the Devils
 Our father came to Abba Basil and he rebuked the
 king. He (the king) threw them in prison.
 God sent Mercurius (in order to) kill Julian in the
 war.
 These saints returned to their places glorifying
 Christ and his martyr.
 Liberius died and rested in the day 9th of Paopi

ϠΕΝ ΟΥΘ̄ ἸΠΑΩΠΙ
 ϠΙΤΕΝ ΝΙΕΥΧΗ ...

By the prayers...

Tone Batos¹⁰

ἀληθως ακβιςι εμδωω ω πιπιωτ̄ Ἰμδαν-
 ἔσωσ ἡτε πιορ̄ι ἡτε π̄χ̄ς παπα αββα
 λιβεριος
 ακσορ̄ι ἡιογ̄λιανος πιογρο ἡδνομοσ Ϡιτεν
 †χομ ἡτε π̄χ̄ς Ἰπεκερρ̄ο† Ϡατερ̄ρ̄η
 ογορ Ϡιτεν νεκ̄ροσευχ̄η νεμ νεκερμωον̄ι
 ἔναωωωσ α φ† ογωρπ Ἰπερ̄μ̄ πιδ̄γιος
 μερκογρ̄ιος
 αϠθοκς ἐπε̄φ̄ιρ ἡιογ̄λιανος Ϡεν †λογ̄χ̄η
 ετϠεν τερ̄χιζ αϠμορ̄εμ Ἰμοκ ω πενωτ Ϡεν
 νεϠαπ̄γ̄λ̄η¹¹ ετρ̄ωωσ
 ετακζωκ Ἰπεκ̄δρομοσ ἐβολ Ϡεν ογρ̄υπομονη
 Ἰμ̄ηι ακωενακ ἔνιμα ἡεμ̄τον εἰλ̄ημ̄ ἐτ̄φε

Truly, you became very high, O great Pastor of the
 cattle of Christ Pope Abba Liberius

You rebuked Julian the impious king by the power
 of Christ and you did not fear him
 and by your prayers and your abundant tears, God
 sent His martyr, the holy Mercurius.

He pierced the side of Julian by the spear in his
 hand, and he saved you; our father from the evil
 threats.

When you accomplished your race with true
 endurance, you went to the places of rest in
 Jerusalem of Heaven.

Despite his historical role,¹² the Pope Liberius is
 considered as a Saint. According to the Pope
 Benjamin in the seventh century, there was a wall
 painting of Liberius next to Athanasius (in a
 monastery of Wadi Natrun)¹³.

In the Coptic literature, we have two homilies
 attributed to Liberius: 1-A homily on the death of
 Athanasius.¹⁴ 2- A homily on fastening.¹⁵ We
 can summarise his image in the Antiphonarium as
 follows:

1- The first part presents him as an *Hermit*

*B. The Pope Hippolyte Of Rome (5 Amshir)*²²

Tone Batos

ογορ αϠμ̄ιτον ἸμοϠ ἡϠητ̄Ϡ ἡξε πιδ̄γιος
 ἀπολιτ̄ης²³ πιπας²⁴ ἡτε ἡρωμ̄νια πογ̄εμογ̄
 εθογ̄αβ ωωπι νεμ̄αν

And the saint Hippolyte, the pope of Rome, rested
 in it. May their holy blessings be with us.

The synaxarium mentioned that in that day Saint
 Hippolyte pope of Rome rested.²⁵ We may
 suggest that this pope (or anti-pope)²⁶ gained his
 reputation from his works especially his Canons

which survived in the Coptic Church.²⁷ But he is
 not mentioned in the Menologes or the Calendar
 of Abû al-Barakât.

*C. The Pope Palatinus (11 Amshîr)*²⁸

Tone Adam

οὐ πε τῆναχοϋ εϋμῖψα ἔπεκταῖο ὦ
 παρχνοῦνῆ ογορ ἄμαρτυροσ
 αββα πελλαθαιανοσ²⁹ πιπασ³⁰ εντε³¹ ρωμη
 πιπιϋτ ἄμανῆσωορ ογορ ἄμακαριοσ
 ακριθρο ἄπικοσμοσ νεμ πεϋῶορ ετϋοϋιτ
 ακϋωϋϋ ἄπιογρο νεϋκείδωλομ
 ακερομολογιη ἄπεἄθο ἄπογρο ἄπϋσ
 πεπνοϋτ ἄπαιρητ εκϋω ἄμοσ
 κε τῆναρτ ἡνῆσ πϋσ κε ἡθοϋ πε πϋηρι ἄφτ
 εταϋϋωτ ἄμοη
 ἡθοκ δε ω πογρο πιδρακωη ετρωοϋ
 ακϋεμϋι ἡηιδεμωη ακϋω ἄφτ ἡσωκ
 φη ἔτε τεκψϋϋηη ἄεν νεϋϋιϋ ἡποϋτ
 εϋερκοδασηη ἄμοσ ἄεν ἄμεντ ϋα ἔνερ
 αϋϋωητ ἔμαϋω ἡκε πιογρο ἔεν πεπιωτ
 εθοϋαβ αϋερδϋμοριη³² ἄμοϋ
 πἄε ἡρωβ ηιβεν αϋἄωτεβ ἄμοϋ ἄεν
 τσηϋι αϋβι ἄπιϋλομ νεμ πιμαρτυροσ
 αϋερδποδανηη ἄπιωηη ἡεηερ νεμ ηιδραθον
 ετε ἄπε βαδ ηαϋ ἔρωοϋ
 ωοηηιατκ ἡθοκ αββα πελλαθαιανοσ ἔρε πϋσ
 πεπνοϋτ ερτιμην ἄμοκ
 ϋιτεη ηιεϋϋη

What shall I say is worthy to your honour, o archpriest and martyr.
 Abba Palatianus the Pope of Rome, the great pastor and the blessed,
 you refused the world and its vain glory and you despised the king and his idols.
 You confessed Christ, our God, in front of the king, saying thus:
 I believe in Jesus Christ that He is the Son of God who saved us.
 So, you, o king, the evil dragon, you worship the devils and you left God,
 who hold your soul in His divine hands. He will punish it (your soul) in the hell for ever.
 The king was extremely angry against our father, he avenged him,
 and by the end of everything he killed him with the sword. He (the pope) took the crown with the martyrs,
 and enjoyed the eternal life and the good things, which eyes had not seen them.³³
 Blessed are you , Abba Pallatianus, Christ is honouring you.
 By the prayers...

Tone Batos

αηαερρηητς ἄεν οϋβιϋϋωοϋ ἔσαση ἔπεκταῖο
 ω πιπιϋτ ἄμπαπασ εθοϋαβ παδλαθαιανοσ
 πιμακαριοσ
 ω φη εταϋβι ἡϋλομ β ἡατϋσαση
 εποϋταῖο³⁴ εθεε τμετπατριαρχησ κεοϋαι
 εθεε τμετμαρτυροσ
 ω φη εταϋϋωπι ἄεν ροϋ³⁵ ἡκε πιπῆα εθοϋαβ
 ϋατεϋβωδ ἡηηραφη εθοϋαβ ηηηϋ³⁶ ἡτε φτ
 νεσωοϋ ἡλογικον ἡτε πιορη ἄπϋσ εταϋσωτεμ
 ἔτεκμηη αϋμοϋι ἡσωκ ἄεν ποϋρηητ τηρϋ
 τϋρηηηη ἡτε φτ ἡη ετβοσι εποϋοη ηιβεν
 εσεμτοη ἄμοσ ἔσωκ κε ἡθοκ πε πϋηρι ἔσωκ
 ἡηηαποστολοσ
 τϋκϋηηη εταϋθαμιοσ ἄεν ηιῆροοϋ ἡτε μωϋσησ
 ἄπε ϋλι ϋε ἔθοϋη ἔροσ ἔβηδ ἔπιδραχηερεϋσ

I will start with desire to speak about your honour, o great holy, blessed, pope Pallatianus
 O, who had taken the two indescribable crowns for their honour, one for the patriarchate and another one for martyrdom.
 The Holy Spirit dwelt in his mouth till he explained the holy Scriptures inspired by God.³⁷
 The rational sheep of the flock of Christ when they heard your voice, they followed you with all their heart.
 The peace of God, which is above everything, rested on you for you are the son of the Apostles.
 The tent, which had been made in the days of Moses and nobody entered in it except the arch-

ογορ αϥϥθαι ηρωϥ ηζανηπιστολν ευμερ
 ησοφια υπηατικον
 εφορονρ υπηαρτ θεν τεριας⁴⁹ εϥϥ
 ηουμοοοιοο ηατφωρ ηατωιβτ
 εταυηαρ ηζε ηεμιοτ υπατριαρχηο επεϥ-
 επιστολν αυραυι εζρη ηζωοϥ
 αυωωοϥ εβολ θεν ηιεκκλνσιδ αυιρι υπεϥ-
 μεγι ηεμ ηιπατριαρχηο
 εταυωτεμ εφαι ηζε ηιζερετικοο ηηπισκοποο
 αυερεζωριζην μμοϥ
 αυϥωκ υπεϥδρομοο θεν ουρϥπομοη αυϥε
 ηαϥ ρα πβς φη εταϥμεηριτϥ
 ριτεη ηιεϥχη

Dioscorus and Timothy,
 and wrote to them letters full of spiritual wisdom,
 showing his faith in the Holy Trinity, equal,
 without separation or changing.
 When our fathers the patriarchs saw his letters, they
 were happy.
 They read them in the churches and they did his
 commemoration with the patriarchs
 When the heretic bishops heard this, they exiled
 him.
 He accomplished his race with endurance and he
 went to the Lord who loves Him.
 By the prayer...

Tone Batos

πιϥτυλλοο ητε τεκκλνσιδ ογορ πιηιωτ
 ηρεϥτδβω ητε τοικοϥμεηη ακακιοο
 ηιπατριαρχηο
 πεϥβιοο ηαγγελικον ηεμ ηιεγκομιοη εταϥ-
 χοτοϥ εταϥχοτοϥ ηεμ ηεϥδρετη ετβοοι ηεμ
 τεϥσοφια υπηατικον
 ετι οη μεηενσα πεϥμοϥ⁵⁰ εβολ ριτεη
 ηεϥβωογι ηωηθ ηεμ ηιηαρτ ετταχρηοϥτ
 φαι δε ηθρη ηθηητϥ εϥτϥολζ ηηηηϥχη
 ηζε ηιηηα εϥϥ εϥρεηζωο επεησωτηρ
 θεν ηιζωο υπερι ηταϥ ηεμ ηεϥαντφανοϥ
 εϥϥ εταϥτητοϥ ηηιεκκλνσιδ ητε ηιορθοδοζοο

The pillar of the Church and the great master of the
 world Acacius the patriarch.
 (He has) his angelic life, his panegyrics which he
 said them, his high virtues and his spiritual wisdom
 And also after, he do not die by living teaching and
 the strong faith.
 By this, the Holy Spirit sweetened our souls in
 order to praise our Saviour
 and with his new songs and with the holy choirs
 which He gave the of Churches of the Orthodox.

It seems that the Synaxarium⁵¹ is more accurate
 than the Antiphonarium. For it is mentioned there
 that he accepted Dioscorus and Timothy in the

diptych and he sent his letters to Peter Mongus.⁵²
 He is not mentioned in the Menologe or in Abû
 al-Barakât.

B. Alexander of Constantinople (18 Masrî)⁵³

Tone Adam⁵⁴

αϥωρκ ηζε πβς ηηεφοϥομ ηθθηϥ ζε ηθοκ πε
 πεϥοϥαβ⁵⁵ υπρηητ υπετροο
 ηθοκ πε ηιοϥαβ⁵⁷ ητε ηιπεντωκρατορ⁵⁸
 ηηηιωτ αδεζανδροο ηιηηεησωο εϥϥ
 κωστεηηηοϥπολνις⁵⁹ ασεροϥωηηι αμμωω⁶⁰
 ριτεη ηεκβωογι εϥϥ ηηεποστολοκοη⁶¹

The Lord has sworn and will not repent You are
 His priest⁵⁶ like Peter.
 You are the priest of the Almighty: our father
 Alexander, the holy pastor.
 Constantinople has been greatly enlighten by your
 holy apostolic teaching.

Tone Batos

χερε πεκ⁶² πιμενεσωυ⁶³ ηελιθμον⁶⁴ ητε π̄χ̄ς
 πιηιϣ̄† ηερ̄χιερενς⁶⁵ πενωτ̄ ε̄θ̄ν̄ αλαξανδροσ
 ακαμονῑ ὑπιοῡζῑ ε̄θ̄ν̄ ητε κοσταντινουπολι
 ρεν̄ πιτουβο̄ ητε πεκρητ̄ νεμ̄ πεκναρ̄†
 ε̄θ̄σωτων̄
 ὑφ̄ρη† ὑπενσωτηρ̄ ατεϣ̄τηϣ̄⁶⁶ ρ̄ρη̄ ε̄xon̄
 πεν⁶⁷ ρωκον̄ ὑπεκρη† ε̄τεκτηκ̄ πεκλαοσ
 ακαιτοῡ ατοτϣ̄⁶⁸ ὑπετροσ̄ ϣα⁶⁹ †ε̄κ̄ζοσιᾱ ε̄θ̄ν̄
 ασοϣ̄νη⁷⁰ νεμ̄ ε̄βολ⁷¹ ε̄βολ̄ η̄η̄νοϣ̄βῑ νεμ̄
 η̄η̄νοϣ̄μιᾱ⁷²

Hail to you true Pastor of Christ the great archpriest, our holy father Alexander.

You pastured the holy flock of Constantinople by the purity of your heart and your straight faith

Like our Saviour who gave himself for us; also you too, you gave yourself for your people.

They made you by Peter, who has the holy authority to bind and to loosen the sins and the offenses

It is very hard to identify this patriarch. Some of the Manuscripts of the Synaxarium mentioned Alexander of Alexandria while others mentioned him as Alexander of Constantinople.⁷³ It seems that our text make allusion to Alexander of Alexandria, successor of Peter of Alexandria. The Synaxarium gives additional names of the Popes of Rome and Patriarchs of Constantinople: Felix of Rome (6 Hâtûr), Clement of Rome (29 Hâtûr), Silverter of Rome (7 Tûbah), Clement of Rome (28 Tûbah), Hippolyte of Rome (5-6 Amshîr), Fabian of Rome (11 Amshîr), Valentinus of Rome (11 Amshir), Celestinus of Rome (3 Abîb), Alexander of Constantinople/

Alexandria (18 Masrî), Liberius of Rome (4 Nasî).

Conclusion: The Antiphonarium provides another tradition from the Synaxarium. When the compiler of this book did not have enough material about a Roman pope, he is presented either as a martyr (taken from the epic martyrdoms) or welcome him according to the Coptic rite for bishops; hence it gives a vivid report about the development of this rite. The edition of O'Leary is full of mis-spelling, we hope that another more accurate edition will be published soon.

End Notes:

1. Youhanna Nessim Youssef, "Liturgical Connections between Copts (anti-Chalcedonian) and Greeks (Chalcedonian) After the Council of Chalcedon" *Ephemerides Liturgicae* 114/4, 2000, p 394-400.
2. For the liturgical books, cf. H. Malak, "Les Livres Liturgiques de l'Eglise Copte" *Mélanges Eugène Tisserant*, III, (= *Studi e Testi*, 233) Vatican 1964, p1-35. U. Zanetti, "Bohairic Liturgical Manuscripts" *OCP* 60, (1995), p65-94.
3. Cf. G. Gabra, "Untersuchungen zum Difnar der koptischen Kirche. I Quellenlage, Forschungsgeschichte und künftige Aufgaben" *BSAC* 35, 1996, p 37-52, Id. "Untersuchungen zum Difnar der koptischen Kirche. II zur Kompilation" *BSAC* 37, 1998, p 49-68.
4. Qommos Philotaos al-Maqari, ,Cairo1913
5. This book contains various hymns in honour of Saints. For this book cf. Youhanna Nessim Youssef, "Un témoin méconnu de la littérature copte." *BSAC* 32, 1993, pp. 139-147. Id. "Une relecture des glorifications coptes" *BSAC* 34, 1995, pp. 77-83.
6. O'Leary De Lacy, *The Difnar of the Coptic Church from the manuscript in the John Rylands with fragments of a Difnar recently discovered at Dêr Abu Makar in Wadîn-Natrun*, Vol.1, London 1926, p 32.
7. The tone to which hymns are sung on Sundays, Mondays and Tuesdays. The name is taken from the first word of the first verse of the Theotokia for Monday. "Adam was yet sorrowful of heart" cf. O.H.E. Burmester, *Koptische Handschriften I*, VOHD XXI, 1, Wiesbaden 1975, p321.
8. Ps. 44 (45):2.
9. misreading, I am not able to identify this word.
10. The tone to which hymns are sung on Wednesdays, Thursdays and Fridays. The name is taken from the first word of the first verse of the Theotokia for Thursday "The Bush which Moses saw in the desert". O.H.E. Burmester, *Koptische Handschriften I*, VOHD XXI, 1, Wiesbaden 1975, p322.
11. Read απειαν

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12. E. Amann, "Libère -pape 352-366" *Dictionnaire de Théologie Catholique* IX/1, Paris 1926, col. 631-659. J. Lièbaert, "Libère" *Catholicisme*, Paris 1975, col. 601-604.
13. C.D.G. Müller, "Neues über Benjamin I, 38" *Le Muséon* 72, 1959, p325-353 and especially p. 341.
14. F. Wisse, Pseudo Liberius, Oratio consolatoria de Morte Athanasii" *Le Muséon* 103, 1990, p. 44-65.
15. T. Lefort, "Homélie inédite du pape Libère sur le jeûne" *Le Muséon* 30, 1911, p1-22.
16. E. A. Wallis Budge, *Miscellaneous Coptic Texts in the dialect of Upper Egypt*, London 1915, p.244-248 (text) XXX(translation).
17. Synaxarium, this book contains the lives of Saints according to the Coptic calendar. We have two recensions one of the Lower Egypt and another one from Upper Egypt For a study of the different versions of this liturgical book cf. R. G. Coquin, "Le synaxaire des Coptes, un nouveau témoin de la récénsion de la Haute Egypte" *AB* 96, 1977, p. 351-365.
18. For this book cf. G. Colin, "Le Synaxaire Ethiopien: Etat actuel de la question" *AB* 106, 1988, p. 273-317.
19. I. Forget, *Synaxarium Alexandrinum*, *CSCO* 47-48-49, *Arabici* 3-4-5, Louvain 1963, p. 55-56.
20. E. Tisserant, *Le Calendrier d'Aou'L-Barakât*, *PO X/3*, Paris 1913, except the Ms F.
21. F. Nau, *Les Ménologes des Evangélistes Coptes-Arabs*, *POX2*, Paris 1913, p 233 (59 Texte).
22. De Lacy O'Leary, op.cit., Vol. II., p.36.
23. Read *ἰπολυτῆς*.
24. Read *πιπαπας*.
25. Forget, op.cit., p250.
26. E. Amann, "Hippolyte (Saint)" *DTC* 6/2, Paris 1920, col. 2487-2511. P. Th. Camelot, "Hippolyte" *Catholicisme* 5, 5, Paris 1963, col.755-760.
27. G. Graf, *Geschichte der Christlichen Arabischen Literature; Studie testi* 133, Vatican 1944, p. 306 -308. R.G. Coquin, *Les Canons d'Hippolyte*, *Patrologia Orientalis* 31/2, Paris 1966, p. 269-442.
28. De Lacy O'Leary, op.cit., Vol. II., p.41-42.
29. Read *παλατιανος*.
30. Read *πιπαπας*.
31. Read *πτε*.
32. Read *τιμωριη*.
33. I Cor 2:9
34. Add *ουαι*.
35. Read *ρωφ*.
36. Read *ππημ*.
37. Literary "the breathing of God."
38. Ps.89(88): 19-21.
39. Ps. 89(88): 26.
40. Ps. 89 (88): 27.
41. Read *†πασμου ερωφ πεφραν ...*
42. Ps. 105:14-15.
43. Read *αρεβ*.
44. Cf. R. McBrien, *Lives of the Popes*, San Francisco 1977, p. 45-47.
45. H. Delehaye, *Cinq Leçons sur la Méthode Hagiographie*, *Subsidia Hagiographica* 21, Bruxelles 1934, p. 21-23.
46. Youhanna Nessim Youssef, "Les textes en dialecte sahidique: du MS 106 Lit., Bibliothèque Patriarcale - au Caire (La coction myron)" *BSAC* 37, 1998, p. 121-134.
47. I. Forget, op. cit., p261-262. For the Seven Sleepers of Ephesus, cf. J. Drescher, *Three Coptic Legends, Splément aux Annales du Service des Antiquités de l'Egypte*, Le Cairo 1947, p. 32-67, 100-119.
48. De Lacy O'Leary, op.cit., Vol I, p. 74.
49. Read *τριδς*.
50. Read *μπεμμου*.
51. I. Forget, op.cit., 128-130.
52. Only one Coptic manuscript contains this correspondence; i.e. Vat. Copt. 62. Ed. for the first time by E. Révillout, *Revue des questions historiques* 1877, p. 103-119. Amelineau, *Monuments pour servir à l'histoire de l'Egypte Chrétienne aux IV-V siècles*, *Mémoires de la Mission Française d'Archéologie* IV, Paris 1888, p.196-228. E. Brooks, *Historia ecclesiastica -Zachariae Rhetori uulgo adscripta I*, *CSCO* 83 (SyrIII/5) Louvain 1953, p.235-237 (text), *CSCO* 87 (III/5) Louvain 1953, p163-164 (Translation); cf. *CPG* 5990-5994.

53. It could be Alexander 314-august 337 cf. V. Grumel, *Traité d'études Byzantines I - La Chronologie*, PUF, Paris1958, p. 434.
54. De Lacy O'Leary, op. cit., Vol. III, p44-45.
55. Read περoυνηβ.
56. Ps 110:4
57. Read πιουνηβ.
58. Read παντοκρατωρ.
59. Read κωσταντινοπολις.
60. Read εμμεωω.
61. Read αποστολικον.
62. Read πακ.
63. Read μαπεσωυ.
64. Read αληθινοη.
65. Read αρχιερευς.
66. Read ετατηη.
67. Read ηοοκ.
68. Read ετοτη.
69. Read φα.
70. Read εσωηρ.
71. Read εβωλ.
72. Read ανομια.
73. I. Forget, *Synaxarium Alexandrinum*, CSCO 67, Louvain 1954, p.271-273.

Book Reviews

Athanasius of Alexandria: The Life of Antony - The Coptic Life and the Greek Life.

Translated by Tim Vivian and Apostolos N. Athanassakis. (Michigan: Cistercian Publications, 2003. Pp. lxvi, 290. Paper. \$27.95. ISBN 0-087907-902-9.)

English translations of Classical Coptic texts are typically rare. But thanks to Pennsylvania's Coptic Church Review, and Michigan's Cistercian Publicans, and Rev. Tim Vivian more and more of these treasures are making their way to us. This publication represent the most important monastic text available. It was composed by the Champion of Orthodoxy, St. Athanasius of Alexandria about the luminous founder of Egyptian Monasticism, St. Antony the Great. The original work played a pivotal role in the establishing monasticism worldwide as well as effecting the life of several of the influential fathers of the Church, e.g. Augustine of Hippo.

This book includes the following major parts:

1. Brief introductions by Sister Benedicta Ward, Rowan Williams, and translation notes by Dr. Tim Vivian.
2. An extensive essay by Dr. Tim Vivian on the significance of St. Antony to the history of Monasticism and of the Coptic version of his life.
3. A Coptic Encomium on St. Antony by Bishop John of Shmun, translated by Dr. Vivian.
4. A Syriac letter to the Disciples of Antony by Bishop Serapion of Thmuis, translated by Prof. Rowan Greer.
5. The Coptic Life of Antony, translated by Dr. Vivian, with the Greek Life, translated by Prof. Athanassakis on facing pages
6. Bibliography and indices.

The most significant aspect of this publication is the inclusion of both of the Coptic and the Greek versions of this Vita in a manner to allow the reader to easily compare these different traditions. Also the publication included first-time translations of minor texts related to St.

Antony from Coptic and Syriac. Thus making it an easily-read collection of primary sources that a student and lay readers can easily use to study the life of St. Anonty, history's greatest monastic father.

The lack of the inclusion of the original texts is understandable for a variety of reasons. It certainly in this case does not diminish the great value that this publication has. However it is still lamentable that readers are not offered an affordable way of accessing the original texts

along with these fine translations. May be there could be an electronic solution to this problem.

In summary, the book is highly recommended for content, format, and the lucid style of Dr. Vivian. It is also a bargain, considering having access to all the texts included in it. I sincerely hope that more of these translations of Coptic texts are forthcoming. Knowing Dr. Vivian passion for this work, make me confident that this hope is realizable.

Hany N. Takla

News

(by Hany N. Takla)

1. Eighth International Congress for Coptic Studies: The Society has committed to a \$4,000 grant to the organizers of the 8th International Organization of Coptic Studies. The purpose of the grant is to aid in the invitation of Coptic scholars from Egypt who had their papers accepted for presentation at the Congress. The Society welcomes any other contributions by its members toward this goal. Such contributions will added to the amount pledged above. The funds will be transferred by early January, 2004, God's willing. The following is a text of the recently published second announcement for this Congress, sent by Drs. Anne Boud'hors and Marie-Hélène Rutschowskaya as follows:

1. Sites (reminder) The congress will be held at the Institut d'Art et d'Archéologie de l'Université Paris IV-Sorbonne, 3 rue Michelet, 75006 Paris [Monday through Thursday], and at the Institut Catholique de Paris, 21 rue d'Assas, 75006 Paris [Friday and Saturday].

2. Program. Sunday, 27 June (afternoon and evening): registration of the participants and informal gatherings Monday, 28 June – Friday, 2 July: sessions of the congress Saturday, 3 July (morning): Business Meeting of the IACS (all IACS members in good standing are invited to participate). Plenary research reports, fifteen in all, will be presented during the first two hours of each morning. The list of reports is given below, at the end of the French version of this announcement. The reports will be followed each day by the papers (20 minutes plus 10 minutes of discussion), divided among three parallel sections. We have already received more than 110 proposals for papers. Information about the program will be available starting in September at the web sites of the Institut de Recherche et d'Histoire des Textes (http://www.irht.cnrs.fr/congres_copte2004.htm), the IACS

(http://rmcisadu.let.uniroma1.it/~iacs), and the Association francophone de Coptologie (http://www.afcopt.com).

Two exhibitions will be arranged for the occasion of the congress:

- "Pages d'une autre Égypte : les manuscrits des Coptes," Bibliothèque nationale de France (58 rue de Richelieu, 75002 Paris), 28 June – 29 August 2004.

- "Égypte, la trame de l'histoire," Institut du Monde Arabe (1 rue des Fossés-Saint-Bernard, 75005 Paris), June–October 2004.

3. Pre-registration: If you have already sent in a pre-registration form, your registration will become final as soon as we receive your abstract (résumé), **which we must have by 30 September at the latest**. If you have not yet pre-registered, you may still do so (by means of the downloadable pre-registration form [PDF format] at the web site of the Institut de Recherche et d'Histoire des Textes, or via e-mail at the address of the congress, given below). If you want to give a paper, please adhere strictly to the 30 September deadline. We will not go much beyond the limit of 120 papers.

4. Housing:

We ask you to make your own hotel reservations, and we recommend that you choose the following hotel:

Hôtel Ibis Alésia

49 rue des Plantes

F - 75014 Paris

tel. +33 1 53 90 40 00 e-mail H0959@accor-hotels.com

fax +33 1 53 90 40 15

This hotel has 264 rooms (N.B.: only four triples), which should be sufficient to accommodate all the participants in the congress. Anticipated price: EUR 80 (same price for a single room as for a double) + breakfast (EUR 6). Because the congress will take place during high tourist season, the hotel advises you to make your reservations just as soon as possible. The hotel is located in a district that is both quiet

and commercial, 30 minutes by foot from the Institut d'Art. The congress sites are also easy to reach by bus and metro (details will be provided later). Another, smaller hotel (47 rooms; price: EUR 69 [single] / 75 [double]; breakfast: EUR 6.50) is located in the same street:

Hôtel Kyriad Alésia
30-32 rue des Plantes

F - 75014 Paris

tel. +33 1 45 41 41 45 e-mail kyriad.alesia@libertysurf.fr

fax +33 1 45 41 02 52

In the higher class (price: EUR 140 + breakfast [EUR 12.50]; 63 rooms) and closer by foot (10-15 minutes), we recommend:

Hôtel Mercure Raspail Montparnasse

207 boulevard Raspail

F - 75014 Paris

tel. +33 1 43 20 62 94 e-mail H0351@accor-hotels.com

fax +33 1 43 27 39 69

For students there are possibilities for staying in university housing. Those interested should contact us as soon as possible.

5. Registration fees

- ❖ IACS members: EUR 60
- ❖ students; also retired, unemployed, or accompanying persons: EUR 30
- ❖ others: EUR 90

In order to facilitate the registration process on Sunday, 27 June, you may pay your registration fees in advance, between now and 31 May 2004

- either by check (drawn only on a French bank) payable to "Association francophone de Coptologie"

- or by direct transfer (making sure that any bank fees are charged to you and not to us) to the following account:

Association francophone de Coptologie

FR 77 20041 01015 0339942M036 05

Be sure to note your name and "congress registration fees."

If you prefer, of course you may pay your fees during registration at the congress.

For all inquiries, correspondence, or pre-registration, you should contact:

Anne Boud'hors

IRHT section grecque

52 rue du Cardinal-Lemoine

F - 75005 Paris

fax +33 1 44 27 18 67

e-mail congres.2004@irht.cnrs.fr

The Society encourages all its members to attend this congress which represents the most prestigious scholarly meeting that deals exclusively with Coptic Studies. The younger and more youthful members are especially urged to consider attendance and to possibly participate in future ones. The next congress will be considered for Egypt in 2008. If that becomes the case, the Society along with St. Mark Foundation

will play a key role in such arrangement. H.H. Pope Shenouda III has expressed great enthusiasm about this prospect, when Dr. Fawzy Estafanous of St. Mark Foundation presented it to him in June of this year.

2. Midnight Psalmody: COEPA's final production of Audio-remastered works of the late Ragheb Moftah's monumental work is the 4-CD (Audio) edition of the Coptic Midnight Psalmody. This 4-hours of recording completes the trilogy of the majestic Coptic sacred music. It contains all the necessary components of the Midnight Hymnology for Sunday, including many of the long beautiful hymns that are rarely or ever heard in our churches these days. A bonus CD was included, containing a PDF version of Psalmody text in Coptic with parallel Arabic and English translations. Within the US, it is available through the Society, except for the Diocese of the Southern States. The cost for this CD is \$30 for a single copy and \$25 each for quantities of 5 or more for churches and other distributors.

3. Other COEPA Products: The society has copies on-hand of all other COEPA-produced CDs, as follows:

COEPA 1 Holy Bible & Pope Shenouda's Writings

COEPA 2 The Coptic Liturgy of St. Basil (Audio)

COEPA 3 The Holy Pascha Hymns (Audio)

COEPA 4 An Altar to the Lord

The cost for each Computer CD or Audio CD-Set is \$30 for a single copy and \$25 each for quantities of 5 or more for churches and other distributors.

4. Coptic Computer CD: The first Coptic Language CD, Coptic CD Vol. 1 is still available. A brief description as well as a demo is accessible through the Society's website. A custom CD-R copy can be made for any of the four major modules of the CD: Coptic-Bohairic Lessons, Bohairic-English Dictionary, Annual Bohairic-English Lectionary for the Days, or Bohairic-Sahidic-English-Greek New Testament. The cost of these CD-R is as follows:

NKCSC-CD1A Coptic Bohairic Lessons \$20

NKCSC-CD1B Bohairic-English Dictionary \$12

NKCSC-CD1C Boh-Sah-Eng-Gk New Testament \$20

NKCSC-CD1D Annual Boh-Eng. Lectionary \$12

Members would receive a 20% discount over the above prices.

5. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. These two volumes include over 500 color photographs of

rare Coptic icons and manuscript illuminations. This material is arranged by subject, artist, as well as format. Each item is identified by artist, subject, and current location. His earlier 2-volume Coptic Art book is also available in very limited quantity. These works offers a treasury of Coptic Art examples, arranged by topics. They are indispensable to scholars as well as people interested in keeping their beautiful Coptic Heritage alive. Prices for these items are as follows:

Title	Member	Non-member
<i>Coptic Icons, 2-v. (1-4) ea.</i>	\$35.00*	\$40.00*
<i>Coptic Icons, 2-v. (5+) ea.</i>	\$30.00*	\$35.00*
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

* New reduced prices.

6. Books Available Through the Society: Rev. Partrick's, *"Traditional Egyptian Christianity -History of the Coptic Orthodox Church"* (1999 revised first edition) is still available. The price is \$12.00 (\$14.95 for non-members).

Athanasius of Alexandria: The Life of Antony - The Coptic Life and the Greek Life is now available. The price for member is \$20, and \$27.95 for non-member.

Coptic Puzzles and Word Games vol.1 is also available, in a limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to the Coptic Language for kids and adults that will insure hours of fun and learning for all. Volume 2 is still in the final preparation stage with no expected publication date yet.

The Coptic Life of St. John Kolobos (in English), the Coptic Church Review's special volume on the Coptic Life of St. John Kolobos (the Short) is still available. It includes translations of the Bohairic life from a Vatican manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Rev. Dr. Tim Vivian of Bakersfield, California, and Deacon Severus (Maged) S. A. Mikhail, a member of the Center's staff, are the contributors to this volume. The price for a single copy is \$5.00. Members of the Society will be given a 20% discount.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. The price for members is \$9 and for non-members \$11.50.

Other titles include Grillmeier *Christ in Christian Tradition*, v.2 pt.4. A volume that mainly includes with a survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon, including 50+ pages on the Christology of St. Shenouda the Archimandrite. The price for this 400+-page hard-cover volume is \$12 for members and \$15 for non-members.

7. Bulletin of the Society (Back Issues): Copies of back issues of vol. 2, 3, 4, 5, and 6 of the Annual Bulletin of the Society are still available. The prices of these volumes are \$4 for members and \$5 for non-members.

8. Coptica: The editorial staff, with the approval of our Society and St. Mark Foundation, decided to separate the publishing of the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002 over two issues. This is done due to time and size constraints. The first, *Coptica 2* (2003) will include the History, Literature, and Liturgy papers. The second, *Coptica 3* (2004) will include the Art, Architecture, and Inscriptions papers. Expected publishing date is December 2003 for *Coptica 2* and early 2004 for *Coptica 3*. The titles included are as follows (in alphabetical order):

Coptica 2

- ❖ K-H Brune, "The Multiethnic Character of the Wadi al-Natrun."
- ❖ J. den Heijer, "Wadi al-Natrun and the *History of the Patriarchs of Alexandria*."
- ❖ M. Krause, "The Importance of Wadi al-Natrun for Coptology."
- ❖ S.G. Richter, "Wadi al-Natrun and Coptic Literature."
- ❖ R. Said, "Wadi Natrun in Geologic History."
- ❖ T. Vivian, "Figures in the Carpet: Macarius the Great, Isaiah of Scetis, Daniel of Scetis, And Monastic Spirituality in the Wadi al-Natrun (Scetis) From the Fourth to the Sixth Century."
- ❖ Y.N. Youssef, "Consecration of the Myron at Saint Macarius Monastery (MS 106 Lit.)."
- ❖ U. Zanetti, "Liturgy at Wadi al-Natrun."

Coptica 3

- ❖ P. Grossmann, "On the Architecture at Wadi al-Natrun."
- ❖ S. Hodak, "The Ornamental Repertoire in the Wall-paintings of Wadi al-Natrun—Remarks on a Methodical Approach."

- ❖ L-A Hunt, "Art in the Wadi Natrun: An Assessment of the Earliest Wallpaintings in the Church of Abu Makar, Dayr Abu Makar."
- ❖ M. Immerzeel, "A Play of Light and Shadow: the Stuccoes of Deir al-Surian and their Historical Context."
- ❖ E. Parandowska, "Results of the Recent Restoration Campaigns (1995-2000) at Dayr el-Sourian."
- ❖ Z. Skalova, "Indigo and Madder Finger Prints and Brush Strokes: Notes on Six Byzantine Great Deesis Icons of Wadi Natrun Monasteries and their Egyptian Origin."
- ❖ J. van der Vliet, "History through Inscriptions: Coptic Epigraphy in the Wadi al-Natrun."

E-mail contact is: coptica@stshenouda.com.

9. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". During the last quarter, The site had over 43,000 hits per month on the average. Information about the new MiniConferences and the annual conference will be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds.

The Society has also reserved the internet address: <http://www.stshenouda.org>. Its activation date was pushed back to early 2004 to address security concerns. It will be hosted directly from our Coptic Center in Los Angeles via a DSL high-speed line. This new site will include a listing of all the collections housed at the Center: Microfilms, Scanned images, books, off-prints, as well as our new Coptic Textile collection.

10. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing his efforts of directing this new foundation for publishing the detailed study of Coptic History (Church and people). In the past period, H.H. Pope Shenouda III has given his blessing in writing to the hosting of the 2008 Coptic Congress in Cairo. He also approved in principle, the establishment of a St. Mark Library at the site of the Patriarchate in Cairo. Efforts now are underway to plan the collections to be housed in it. three new Foundation-sponsored publications were released: an Arabic and an English versions of the Annotated Bibliography of St. Mark the Evangelist, and an Arabic History of the Diocese of Aswan and its Christian monuments. Copies are available at the Foundation Address below and at the Society.

The Foundation is continuing with the preparation along with the Patriarchate and the Fayoum Diocese for the second symposium, dealing with the Christian monuments of the Fayoum Oasis, South of Cairo. Details are listed below.

Both of our organization will be working together with the Patriarchate in organizing the 2006 Symposium at the St. Shenouda Monastery, as well as possibly the 2008 Coptic Congress in Egypt, if awarded by the IACS.

Comments, suggestions, and lifetime membership information can be directed to the following address:

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e-mail: jestodad@aol.com

Website: www.stmarkfoundation.coptic-history.org

11. Christianity in al-Fayoum Symposium:

Preparation is continuing for the Second Coptic Studies Symposium to be held in Egypt. It will deal with the subject of Christianity in Al-Fayoum. The time of the Symposium is set during the period of the 5th to the 10th of February, 2004. The preliminary list of the participants, compiled by Dr. Gawdat Gabra, was published in Volume 9 No. 1 of this Newsletter and modifications to that list is included in the Coptic Conference Report in this issue. The list includes scholars from ten different countries and it will be hosted by Bishop Abraam of al-Fayoum on behalf of the Patriarchate. Because of the venue, only a limited number of members of St. Mark Foundation and our Society will be able to attend. This will allow for more attendance by scholars, students and clergymen from Egypt.

12. Coptic References on CD: The Society is offering some titles for distribution in CD-R format of some important references in the field of Coptic Studies. These CDs contain PDF formatted files of the scanned images of these reference with an added electronic table of Contents. As of this time the following titles are available:

- NKCSC-SAA1, Monneret de Villard, *Les Couvents Pres de Sohag*, 2 vol, 1925-6, \$15.
- NKCSC-SBO1, Budge, *The Earliest Known Coptic Psalter in the Dialect of Upper Egypt*, 1889, \$10
- NKCSC-SLG1, *Coptic Agbeya*, Coptic-Arabic, Cairo 1977, \$10.

NKCSC-SLG2, O'Leary, *The Difnar (Antiphonarium of the Coptic Church)*, 3 parts 1926-30, \$12.

NKCSC-SLG3, Takla, *The Ecclesiastical Position of St. Shenouda in the Coptic Church*, 1981, \$6.

NKCSC-SL1, Scholtz, *Grammatica Aegyptica*, Oxford 1778, \$10

NKCSC-SLT1, Kahle Jr., *Balaizah*, 2 volumes, \$15

Members would receive 20% discount.

13. Coptic Language Instruction at the Coptic Center: During the past period seven sessions are being held at the Center. Four are Coptic I level and the rest are intermediate and advanced levels, including manuscript workshop. The instruction is by Mr. Joseph Fahim for one of the Level I sessions and the rest are by Hany Takla.

14. New Lecture Series at the Coptic Center: In an effort to promote the Coptic Heritage, the Society will be offering a series of lectures at its Coptic Center in Los Angeles. The presenter will be Mr. Hany N. Takla and the time will be on Thursdays from 7:30 to 9:00 p.m. (Presentation and Discussions). The following are the schedules lectures for this period:

10/16/2003, The Coptic Language from its Hieroglyphic roots to its Ecclesiastical Resting Place.

11/13/2003, The Chief Pride of the Coptic Heritage - The Coptic Version of the Bible

12/11/2003, The Literature of the Copts.

15. CMCL- Corpus dei Manoscritti Copti Letterari: Prof. Orlandi of the University of Rome has published his lifetime work on the Sahidic literary manuscripts in the form of an evolving subscription-

based internet Journal. The Society was the first to subscribe to this most important source of information on the Coptic Literary works. A full review of this service will be forthcoming. The service has been set up for use by students and scholars at the Coptic Center.

16. Accomplishments of Copts in Coptic Studies:

The Society over the past several years have awarded scholarships to four Coptic Students that were working on academic programs, within or related to Coptic Studies. All four students are/were involved in programs leading to a Doctoral degree from a Major American University. The first to complete the journey is Ms. Febe Armanios of Ohio State University. Her doctoral dissertation dealt with aspects of the History of the Copts in the late Ottoman period. Mr. Mark R. Moussa of Catholic University of America, and Deacon Severus S. A. Mikhail of UCLA are putting the final touches on their dissertations. Theirs dealt with a major work of St. Shenouda the Archimandrite and with the History of the Copts from the 6th to the 10th centuryies respectively. Their contributions to the St. Shenouda Conferences in the past introduced the audience to some of the findings in their respective area of study. The latest entry into this field is Mrs. Maryann Shenoda who was admitted to the Master/PhD program of Harvard University. She is palnning to study the history of the Coptic Women in Late Antinquity to Middle Ages Egypt. The Society applauds those pioneers and wish them success and hope that they provide a guiding light to others to follow in their footsteps to help revive our most precious heritage.



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January, 2004

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The Sixth St. Shenouda Conference of Coptic Studies (August 13-14, 2004 - Los Angeles California) (1)

(by Hany N. Takla)

Introduction: This year the Society is planning the continuation of its annual two-day general conference on Coptic Studies. The conference is designed to further promote and encourage Coptic Studies among Copts and others in the United States. This year, our 25th year of operation, the conference will be exclusively dealing with the *Life and Times of St. Shenouda the Archimandrite*.

Time and Location: The event is scheduled for Friday and Saturday August 13-14. The specific time schedule will be announced later. The place is also set at UCLA Royce Hall Room 314.

Organizing Committee: This conference is a cooperative effort of the Collegiate Coptic Orthodox Christian Club of University of California, Los Angeles (CCC-UCLA), Department of Middle Eastern Languages and Cultures of UCLA (DMELC-UCLA), and other members of the Society (SSACS). The following individuals have been designated as members of the Organizing Committee:

Dr. Nabil Elgabalawi (SSACS)
 Joseph Fahim (SSACS)
 Deacon Severus (Maged) S. Mikhail (SSACS)
 Mark R. Moussa (SSACS)
 Dr. Saad Michael Saad (SSACS)
 Monica Soliman (CCC-UCLA)
 Monee A. Takla (CCC-UCLA)
 Hany N. Takla (SSACS)

Participants: The list of participants will be posted on our website as it becomes available.

Scope: As indicated above, the theme of the papers to be presented will deal exclusively with the *Life and Times of St. Shenouda the Archimandrite*. Proposed papers will be limited from any of the following topics:

- Life of St. Shenouda, including Coptic and Arabic sources.
- The literary corpus of St. Shenouda, Coptic, Arabic, Ethiopic, or Syrian.
- The monasticism of St. Shenouda

- The liturgical position of St. Shenouda in the Coptic Church.
- The monasteries of St. Shenouda known as the White and Red monasteries, including history, architecture, library, Inscriptions, wall paintings, ...etc.
- The notable figures in the life of St. Shenouda and his monasteries, e.g. Apa Pigol, St. Thomas of Shinshif, Apa Zenobius, Apa Besa (or Wissa), St. Pidjimi.

Format: Presentations are classified into three types. The first is *major papers*, which are customarily surveys of research done over a specific period of time in a specific area in the field. Each one will be scheduled as a 45-minute presentation with a 15-minute follow-up discussion. The second type is the *regular communications* by members which briefly presents the work that he/she has or is doing in the field. These presentations will be structured in a 20-minute format with a 10-minute follow-up discussion. The maximum time allotted to these presentations, including the discussion, will be 30 minutes. The third type is the papers that involve substantial slides or similar graphic presentations. Prior approval by the organizing committee is required for such presentation. The presenter will

be given 30-35 minutes for the presentations with a maximum of 10-minute follow-up discussion. The maximum time for such presentation will be 45 minutes. The Organizing Committee has the option to change the length of the presentation as necessary.

Registration: All interested persons can pre-register through our website. The address is 'http://www.stshenouda.com/society/6ccnreg.htm'. A nominal registration fee for the 2-day conference will be charged as follows:

Members:	\$20.00
Non-Members:	\$25.00
UCLA Students & Faculty	N/C
Other Students	\$10.00

Notification and Abstracts: Those interested in participating need to notify the Society in writing by April 30, 2004. Written abstracts will be due by May 31, 2004.

Publications of the Proceedings: Selected papers presented at the Conference will be published in volume 4 of *Coptica* (2005). A final draft of each paper shall be submitted by the presenter no later than January 30, 2005.

The Pronunciation of Coptic in the Church of Egypt

(By Dr. G. P. G. Sobhy with introductory notes by Hany N Takla)

The following is a reprint of an article by the famed Coptic Scholar Dr. Georgy Sobhy that was published in the Journal of Egyptian Archeology, volume II, Part I, January 1915, pp. 11-15. It is published here to promote a healthy discussion about this vital issue for the revival and promotion of the Coptic language. The importance of the article lies in its bearing witness to a living tradition of the pronunciation at the turn of the 20th century. Using this evidence along with those found in earlier works, can help in selecting the most appropriate system of pronunciation of the Coptic Alphabet. Such system should take into account that this it be a reflection of the Egyptian tongue and not influenced by either Greek or Arabic.

In the following article I do not wish to be dogmatic in the least, but I base my personal opinions on the deductions which I shall explain hereafter. My two guiding criteria are the way the present Copts pronounce their own language,

and also the Arabic language—for they do not pronounce the later as the Arabs do—and the second is the actual variations in the spelling of words as found in different MSS.

There is no doubt that the Copts had rules for the pronunciation of their language, and, although they were never recorded, I believe these rules must have been so self-obvious as to make such recording unnecessary.

All modern books written in Coptic by native authors adopt more or less a mutilated form of Greek pronunciation and apply it entirely to their language. Unfortunately none of our native authors here knows sufficient Greek to realise the outstanding mistakes he is trying to form into rules applicable to the Coptic language. I believe that an ordinary uneducated priest in reciting any Coptic prayer in Church, pronounces the language much more correctly, and naturally too, than if he followed those erroneous rules set down in the modern Coptic books—for he has the inherent power of forming the sounds of the different characters in the language of his forefathers. Indeed he pronounces the Arabic language itself as if it were Coptic. Often and often this fact struck me while I was at Church, standing at a distance from the officiating priest, when it was impossible for me—and I believe for many others—to decide whether he was chanting

in Arabic or in Coptic. I must not however be too generalising in my statements. All the priests who have not adopted the modern artificial method of Coptic pronunciation utter most of their words as if they were spelt according to the Sahidic dialect. It must be remembered also that the Church pronunciation of Coptic is the same all over Egypt as I have verified it myself; except in the case of Girga where local characteristics of pronunciation are alluded to (see below). In Alexandria the pronunciation is certainly contaminated with modern innovations. It is only in Upper Egypt and some places of Lower Egypt where old priests are still officiating that one hears the Church pronunciation in its purest form. It was the Patriarch, the Bishop of Fayyum and the late Bishop of Khartoum, who dictated to me the pronunciation of the Lord's prayer appended at the end of this article. Each one of them dictated it separately and by comparison I found the three versions absolutely the same. The following is a table showing the names and values of the Coptic alphabet according to Church pronunciation.

Α	Alpha	Ⲁ	-a- short as in English <i>am</i> ; <i>â</i> long as in English <i>Father</i> .
Β	Ûîda	Ⲃ	-u-; when final =b.
Γ	Ghamma	Ⲅ	Before Ⲁ, Ⲑ, ⲓ = Ⲅ; otherwise hard g.
Δ	Dalda	Ⲇ	English -d-.
Ε	Eiy	Ⲉ	Pronounced exactly as Α above.
Ϟ	So-ou	Ⲋ	Only in Numerals.
Ζ	Zita	Ⲍ	z in the English word <i>zeal</i> .
Η	Hida	Ⲏ	Generally pronounced as <i>î</i> or the sound of English <i>ee</i> in <i>queen</i> ; occasionally as long <i>â</i> as in English (<i>bath</i>).
Θ	Tida	Ⲑ	=t invariably.
Ι	Iôda	Ⲓ	<i>i</i> in the English word <i>pick</i> , or the sound of <i>ee</i> in <i>queen</i> .
Κ	Kabba	Ⲕ	English <i>k</i> .
Λ	Lôla	Ⲗ	„ <i>l</i> .
Υ	Miy	Ⲙ	„ <i>m</i> .
Ν	Niy	Ⲛ	„ <i>n</i> .
Ξ	Exi	ⲘⲚ	„ <i>x=ks</i> .

Ⲡ	Ow	أو	<i>o</i> in the English word <i>not</i> ; or <i>ô</i> in the English word <i>pope</i> .
Ⲡ	Biy	ب	English <i>b</i> .
Ⲡ	Ro	ر	„ <i>r</i> .
Ⲡ	Sima	س	„ <i>s</i> in the English word <i>sun</i> .
Ⲡ	Dau	د	„ <i>d</i> .
Ⲡ	Hey		<i>i</i> as in English <i>pick</i> , or <i>و</i> = English <i>ow</i> in <i>how</i> e.g. ⲛⲁⲩ is pronounced <i>nâu</i> ; ⲁⲩⲙⲁⲥⲉⲓ= <i>aumasf</i> ; but ⲉⲩⲙⲛⲟⲥ= <i>himnoc</i> .
Ⲡ	Biy, Fiy	ب, ف	= <i>b</i> ; occasionally <i>ph</i> as in <i>Philip</i> .
Ⲡ	Chi	ك, تش	in all Coptic words = <i>ch</i> in <i>choir</i> ; in Greek words= <i>ch</i> in Scotch <i>loch</i> = <i>خ</i> before ⲁ, ⲟ, ⲱ, e.g. ⲭⲟⲣⲟⲥ, ⲭⲁⲣⲓⲥ, but= <i>ch</i> as in English <i>chair</i> before ⲉ, ⲛ, ⲓ, and ⲩ e.g. ⲭⲉⲣⲉ, ⲭⲉⲣⲟⲩⲃⲓⲙⲉ.
Ⲡ	Ebsy	بس	= <i>bs</i> .
Ⲡ	Ôo	او	<i>ô</i> as in the English word <i>bone</i> .
Ⲡ	Shay	ش	= <i>sh</i> in the English <i>sheep</i> .
Ⲡ	Faiy	ف	= <i>f</i> .
Ⲡ	Khâi	خ	Arabic <i>خ</i> <i>kh</i> guttural.
Ⲡ	Hôry	ه	<i>h</i> in English <i>here</i> .
Ⲡ	Ganga	ج	Soft as un English <i>George</i> ; hard as in English <i>good</i> .
Ⲡ	Chîma	تش	<i>Ch</i> in English word <i>chair</i> .
Ⲡ	Dy		= <i>di</i> .

Note.—The accent (˘) which is placed on consonants and sometimes on vowels represents always the sound *e* in the English *ebony*. Thus the definite articles ⲛ, ⲥ, ⲧ, ⲛ, ⲥ are always pronounced *–eb. –et*, etc.; also in regular words whether Coptic or Greek. Thus all such words as ⲧⲥⲉⲓⲙⲓ, ⲛⲣⲱⲙⲓ, ⲛⲧⲙⲓ, ⲛⲉⲛⲛ, ⲛⲉⲛⲣⲟⲥ, are pronounced *eteshimi, enrômi, ebdimi, eblin, ekliroc*, etc.

ⲁ, ⲉ. Generally speaking there is no difference in the Church pronunciation of these two letters. The interchange between these two letters is common in the different dialects of Coptic. The word ⲉⲣⲟⲕ is pronounced as if it were ⲁⲣⲟⲕ and so forth wherever the letters appear. There is no difference also between ⲛ and ⲓ, but in some words even ⲛ is pronounced as if it were ⲁ, e.g. ⲛⲓⲫⲛⲟⲩ is always pronounced *nifâwi*.

The combination ⲟⲩ, ⲱⲟⲩ, ⲛⲟⲩ, ⲁⲩ, ⲉⲩ, ⲛⲓ. With the first two combinations the accent is usually employed and their pronunciation resembles exactly the Arabic أو, i.e. with the letter و doubled; thus ⲛⲱⲟⲩ is pronounced *ebôû*; the

syllable ⲛⲟⲩ is always uttered *âwi*--أوي; ⲁⲩ, ⲉⲩ are pronounced *âû* and ⲛⲓ is *ây*--أي.

The letter B may have been pronounced in ancient times, particularly in the Northern Dialects, as the English *v*. The ancient Egyptian letter ⲃ which must have been the original letter B in value does not appear to have been pronounced like *v*. In names of Roman emperors, where the letter *v* figured, it was always transliterated by the letters ⲃ, ⲃ. The Church pronounces it to-day invariably as *û* when it figures in the beginning or middle of words; but it is pronounced as *b* when it is final. Thus ⲉⲃⲟⲗ=*âûl*, ⲛⲓⲃⲉⲛ=*niwân*; but ⲉⲃⲟⲩⲁⲃ=*atûâb*, ⲟⲩⲛⲃ=*ûâb*. This rule is quite invariable.

The letter Υ only figures in Greek words and occasionally in some Sahidic words where it may represent either κ or the sound g as in English *gun*.

The modern Church pronounces it exactly like the Arabic ξ before the letters α , ω , o , and consonants. In other words where it is followed by α , η , or ι , it takes the sound of hard g as in *gun*. Thus they say $\Upsilon\epsilon\omicron\rho\Upsilon\iota\omicron\varsigma = Gawargios$, but $\tau\alpha\Upsilon\mu\alpha = طغمة taghma$. When it is followed by another ι it is pronounced as in Greek $\Upsilon = n$. Thus $\alpha\Upsilon\Upsilon\epsilon\lambda\omicron\varsigma = angelos$.

Δ . is always pronounced as *d*.

ζ . Very rarely does this letter stand for *c* in Coptic words such as it does in the word $\alpha\eta\zeta\eta\beta$, "school," from $\delta\beta\omega$, "to learn," and even then it is pronounced more like an *s* than *z*. Ordinarily it only figures in Greek words.

η . Sometimes pronounced as an α short or long, see above. Ordinarily as an ι , in English *tip* or \hat{i} long in Italian *vita*.

θ . The modern Church pronunciation is invariably like the English letter *t*. In certain words it appeared to be the representative of two letters $\tau\theta$, pronounced *th* in the English *through*, e.g. $\theta\omega\lambda\varsigma$ Bohairic for $\tau\theta\omega\lambda\varsigma$ in Sahidic.

Sometimes it stands for a simple τ , e.g. Boh. $\eta\theta\omicron\kappa$, Sah. $\eta\tau\bar{\kappa}$, $\eta\tau\omicron\kappa$. At any rate it is always pronounced as *t* in the Church.

κ . Stands for the simple letter *k*.

λ . Stands for *l*. In Ancient Egyptian apparently the letters l and r interchanged frequently. In Fayyûmish the letter λ stands for p so often that it becomes one of the characteristics of the dialect.

Υ, η . stand for the simple sounds of *m*, *n*.

ξ . A compound of κ and c , is always pronounced as such.

o is pronounced like the English *o* in *pope* or *o* in *not*.

Π is now pronounced as *b*. It interchanges with ϕ , but the latter then is also pronounced as *b*. Thus we have $\phi\alpha\iota$ and $\pi\alpha\iota$, which are both pronounced *bây*, just as we have $\tau\alpha\iota$ and $\theta\alpha\iota$ which are both pronounced *tây*.

P . See under λ .

C Represents the sound of *s* as in English *sister*.

T is always given the value of *d*. Thus $\tau\omicron\Upsilon\beta\omicron = d\hat{u}o$, $\dagger\mu\iota = d\hat{i}mi$, $\Upsilon\alpha\mu\iota\alpha\tau = Dami\hat{a}di$. In certain words, however, for which the reason cannot be given, it is pronounced as English *t*, as in $\eta\tau\omicron\kappa = ent\hat{o}k$ (unless because the letter stands here for θ), $\varsigma\iota\omega\omicron\Upsilon\tau = si\hat{o}ut$, etc.

In modern colloquial Arabic the letter *d* is always pronounced like *t* at Mansûrah and in almost all the towns on the eastern branch of the Delta, up to Damietta. In Upper Egypt, however, especially round about Akhmim and Girgah, the sound *d* often stands for *g*. The people there say 'Dordy' for Giorgy, and 'Damian' for Gamian, and 'Dirdis' for Girgis. This is however does not mean that they cannot pronounce the letter *g* when it occurs in words; but to some people it is sometimes very difficult to pronounce the hard *g*. Priests of these localities often say 'Dawardios' for Gawargios and the name *Daward* is very common among them.

Υ . In Coptic words it stands for the sound of *u* in the English word *mule*. It is never, however, pronounced as *v* aspirated in combinations as $\alpha\Upsilon$, $\epsilon\Upsilon$, etc. They are always pronounced *âû*. In words as $\varrho\eta\omicron\Upsilon$ Boh. And $\varrho\eta\Upsilon$ Sah. both are pronounced as the English word *how*.

Φ . This letter is pronounced in the Church (1) as β ; they say $\phi\alpha\iota = b\hat{a}y$, $\mu\phi\omicron\omicron\Upsilon = embo\hat{u}$. (2) as an ordinary *f*. as in $\phi\iota\lambda\omicron\pi\alpha\tau\eta\rho = Filopatir$. This happens in proper names. It is never pronounced as the English *v*.

χ . This letter occurs sometimes in Coptic words when it stands for κ , the second personal pronoun affixed to verbs of the present tense, indicative

mood, e.g. ἐκναβωλ=*eknaûl*; ἐκούωρπ=*ekûorb*. Sometimes it stands for σ as in χωρεμ for σωρεμ. Here too it is pronounced as κ. Otherwise it has two values in Greek words, (1) English *ch* in *chair*, as in χερε=*cheré*, before ε, ι, η; or *ch*=Arabic خ, as in χορος= خورس; χολοττιον(sic)= خولوجيون; αρχων= أرخون, before ο, α, ω.

Ψ is pronounced as *bs*.

ω. There is not much difference between it and ο except in certain positions, when ω always receives the tonic accent in words.

ϣ. This is always pronounced as *sh* in the English word *sheep*.

ϣ =Arabic ح=*ch* in the Scotch word *loch*.

ϣ =*f*.

ϣ, as the English *h* in *here*.

ϣ. This letter is invariably pronounced in the Churches of Upper Egypt as soft *g* in *George*. In the Churches in the North it has the softened sound of *g* only before the vowels η, ι, when pronounced as *i* in Italian. It follows that because the letters ε, η usually are pronounced as α, it retains the hard value before them, e.g. πεχη= *pegâi* and χε=*ga* (hard); but χιμικ=*jismis* (soft) and χη=*ji* (soft). See also under ϣ.

ϣ. This is always pronounced as *ch* in English *chair*. Mistakenly it is pronounced as *sh* in English *she*.

ϣ=*di*.

Now for the pronunciation of words as a whole. In Coptic as in other languages the exact pronunciation depends on the different situation of the tonic accent on the different syllables of the word and the exact quantity one would give to the vowels. Fortunately Egyptians in adopting the Greek characters to write their language with, in the formation of Coptic, did not copy their old mode of not writing the vowels but have each written word completely and thus Coptic has come to be read and pronounced exactly as it is written. Of the exact position of the accent on the different syllables of a word nothing but hearing avails, and in this I may seem rather absurd, for the Coptic language has ceased to be spoken: but in my opinion it has never done so. Its unbroken use in the Church has undoubtedly preserved its pronunciation, for it has been thus handed down from one generation of priests to another until our days; and in my own belief a priest who has learned to pronounce this language from his predecessor without the use of the modern sophisticated rules of pronunciation exhibited by Coptic authors in their writings does inherently pronounce it more rightly than any other man.

I append here the Lord's Prayer with a full transliteration according to the indigenous priest's pronunciation. Before doing so, I should like to draw attention of the reader to the short but succinct rules given by Mallon in his *Grammaire Copte* on p. 10 *et seq.*

Αριτεν νεμπυα ηχος εεν ουυεπερμωτ γε: πενωτ ετθεν νιφνουι
Aridân enemebsha engos χαν ûshabehmôt ga: Baniôt adχan nifâûi

μαρεφτουβο ηχε πεκραν μαρεσι ηχε τεκμετουρο πετερνακ μαρεφωπι
marafdûo enga bakrân marasî enga dakmadûro badahnak marafshôbi

εφρητ εεν εφε νεμ ριχεν εκαχι πενωικ ητε ραστ μηιχ παν εφροφ
emebrâdi χαν etba nam higan ebkahi banôik enda rasdi maif nan emboû

ουορ χα νηετερων παν εβολ εφρητ ρων ητενχω εβολ ηνηετοφον
ûôh ka niadarôn nan âûl emebrâdi hôn endankô âûl enniadûon

ἔΝΤΑΝ ἘΡΩΟΥ ΟΥΟΥ ἘΠΕΡΕΝΤΕΝ ἘΘΟΥΝ ΕΠΙΡΑΣΜΟΣ ΑΛΛΑ ΝΑΖΜΕΝ ἘΒΟΛ ΖΑ
endân ârôû ûôh embarendan âχûn abirasmôs alla nahman âûl ha
πιπετρωου θεν π̄χ̄ς̄ Ἰ̄ς̄ς̄ ΠΕΝΒ̄ς̄. ἈΜΗΝ
bibathôû χan biχristos Îsûs banchois Amîn

BIBLIOGRAPHY

Very few authors have taken up this subject. The following are amongst the best known. I must however state that I have not consulted any of them nor have even seen their writings.

1. J. DYNELY PRINCE. "The modern pronunciation of Coptic in the Mass." *Journal of the American Oriental Society*, Vol. xxiii. 1902, pp. 289-306.
2. M. DE ROCHEMONTEIX. "La prononciation moderne du Copte dans la Haute-Egypte." *Mem. De la Soc. De Linguistique de Paris*, vii 3, 1891, etc.

The Fifth St. Shenouda MiniConference of Coptic Studies (December 20, 2003 - Los Angeles California)

(by Hany N. Takla)

Introduction: The Society continued its efforts in organizing the smaller one-day Coptic Studies conferences, or Coptic MiniConferences. These quarterly gatherings are designed to give more opportunities to students in the field rather than established scholars. Though the contribution of the latter is welcomed and gratefully received. Each MiniConference includes a small book exhibit and demonstrations of the Society's ongoing work.

Attendance: About 15 persons were in attendance during the two sessions of this MiniConference. Attendees were primarily members of the Society in the Southern California Area.

Schedule: The following was the schedule for the MiniConference:

10:00-10:50 a.m. Hany N. Takla, *The Relationship between the Coptic Church and the Church of England (1836-1848)*

10:50-11:00 am Break

11:00-11:50 a.m. Dr. Monica Bontty, *Legal Aspects of Papyrus. British Museum 7597*

12:00 a.m.-1:00 p.m. Exhibit tour and Lunch.

1:00-2:00 p.m. Mr. Mark R. Moussa, *Monastic Vows Monastic Vows and Communal*

Objectives in Abba Shenoute's Discourses (5 and 8)

2:00 - 3:00 p.m. Informal discussions.

Presentations: There were three presentations delivered during the day, a brief description of each is as follows:

a. *The Relationship between the Coptic Church and the Church of England (1836-1848)* by Hany N. Takla: This paper revolved around a recent Library acquisition of a book containing a collection of letters found among the papers of Archbishop Howsley in regards to the Coptic Church. The book was printed for private circulation among English missionaries in 1883. More details about this electronic presentation are included in a separate article in this Newsletter.

b. *Legal Aspects of Papyrus. British Museum 7597* by Dr. Monica Bontty. In this paper, the presenter introduced a very clever methodology in the study of Coptic Law, the subject of her doctoral dissertation. Traditionally, researchers in this field, concentrate all their efforts into the documentary or non-literary sources. Dr. Bontty expanded the scope of the field by looking for legal matters within literary sources, like patristic and hagiographic texts. The text used here was

one of three texts that her group has been retranslating from Sahidic Coptic into English, as project sponsored by the Society with funding from the Isis and Nosshe Mansour Charitable Foundation.

The text introduced here is attributed to St. Severus of Antioch, preserved in the British Library under call no. Or. 7597, originally published by Wallis Budge in his 5-volume Coptic texts set. The title is: '*A Discourse on the Compassion of God and on the Freedom of Speech of the Archangel Michael, By Severus, Archbishop of Antioch.*' This text was previously published by Budge in his 1894, *Texts Related to Archangel Michael*.

One of the incidents that Dr. Bontty discussed was a court case that involved the offsprings of a merchant who were wrongly accused of robbing a magistrate. This came on the heel of them being driven out of their hometown after the death of their father. The family converted to Christianity earlier as a consequence of an encounter that the father had related to Archangel Michael. In short, the story tells of the process of their trial, which ended in Archangel Michael helping them in proving their innocence.

c. Monastic Vows Monastic Vows and Communal Objectives in Abba Shenoute's Discourses (5 and 8) By Mark R. Moussa, a PhD Cand. at the Catholic University of America in Washington DC. This paper represents a part of Mr. Moussa's upcoming dissertation on the major work of St. Shenouda, titled, *I have been Reading the Holy Gospels*. Using this text and other related ones, he pieced together St. Shenouda's views on the vows of chastity among the clergy. Apparently this was practiced in his days, as we began to see it lately in the Coptic Church. Traditionally the Church insisted on the marriage of the parish priests before being ordained as priests, and prohibited a second marriage for any reason. St.

Shenouda's views on the subject with regards to the priests, echoed those of St. Paul, if you can be celibate continue, if not get married. However he stressed that one should permanently choose one or the other. He was very critical of priests that vowed celibacy and later got married. It is amazing how timeless are the writings that our Church Fathers have left us. Therefore, the preservation and promotion of their writings are indispensable to every Christian.

Exhibit: The exhibit organized for this gathering dealt with the subject of the Coptic Liturgical Services. A subject that deals with the most visible feature of the Coptic Church.

The books exhibited depicted four distinct groups of publications found in this field. They are as follows:

- The earliest translation of Coptic Liturgies. This was represented by our most recent acquisition, the 2-volume set of Renaudot, E. *Liturgiarum Orientalium Collectio...*, Paris 1716.
- The publications of Western scholars and orientologists
- Publication efforts of service manuals by the Coptic Catholic Church in the 1930s in Cairo.
- Recent publication of Service manuals by the Coptic Orthodox Church.

Organizers: This event was organized by the staff and students of the St. Shenouda Center for Coptic Studies.

Publications of the Proceedings: There is no formal plan to publish the proceedings in a separate publication. However, selected papers will be included in this or future issues of the Newsletter.

Relations Between the Church of England and the Coptic Church (1836-1848)

(by Hany N. Takla)

Background: In the late 1970's, the two Coptic churches in Los Angeles, used to hold periodic joint meetings of their Sunday School servants. At times they would organize joint day-long meetings. In one of these meetings, held at Virgin. Mary and St. Pshoy Coptic Orthodox Church in Los Angeles, the guest speaker was the peiest who served in our first Coptic Church, established in London. His name was Fr. Wissa, a monk from el-Surian Monastery in Wadi 'N Natrun, who later was ordained a bishop. His talk centered about how the Lord has the establishment of this church.

In summary, he recounted being called to the office of the bishop of missions in the Church of England, after he submitted an application to establish a Coptic church there. To his great surprise, the bishop told him that after his application was received, they searched their archives and found an old file related to the Coptic Church. In it they discovered that the Anglican Church, being concerned about a lack of Christian presence in Egypt and recognizing the importance that Christianity be existing there, they dispatched an exploratory mission to Cairo. They arrived there during the Pascha week, the week prior to Resurrection Sunday. To their pleasant surprise they found the churches crowded with parishioners who were devoutly participating in the worship with beautiful tunes. Upon their return, they told the Missionary Society that they found a vibrant Church needing only the help in publishing Christian literature for them, for the Church possessed no printing press at the time.

The story made such a strong impression on me that I often thought of how to document and investigate its history. Several years after that event we received a book gift, printed in London in 1826 in Coptic and Arabic of the Psalms. I realized at the time that this was evidence for substantiating the story that I heard. But it was

not until 2003 when I was searching the internet for books to acquire for our Coptic Library that I found a curious book, titled *Christianity in Egypt 1836-1851*. Its brief description stated it was a collection of letters found in the papers of The Archbishop of Canterbury related to the Church in Egypt. The price tag and the vagueness of the description did not motivate me to send for it immediately. But eventually my bibliophilic weakness prompted me to order this mysterious book from a bookshop in Ireland. Upon receiving this less than 100-page hard-bound small book, I found evidence for events which followed that first missionary visit and the publication of the above mentioned Psalms volume.

Overview: This book is a collection of 53 documents and letters that were found among the papers of Archbishop of Canterbury, Howley, who died in 1848. These documents dealt with individuals who were actively engaged in activities related directly or indirectly with the Coptic Church in Egypt. It was published by the Association for the Furtherance of Christianity in Egypt. Publication date was 1883, which shortly followed the start of the British Occupation of Egypt in 1882. Also a final note is included by the publisher concerning the school that was founded in Egypt.

Apparently this event rekindled interest in the Coptic Church again for a third time. The first time, which Fr. Wissa alluded to in his talk was actually in 1815 which resulted in helping the Coptic Church by providing publications needed. The second time is what will be discussed below, which featured more interaction with the Church on publications and education. The third time which followed the British Occupation, dealt primarily with serving the British personnel and starting an independent Anglican Church among the native population.

List of Documents: The following is a listing of the 53 documents included in the book:

1. Letter from H. Tattam to the Archbishop from Bedford, dated 5/28/1836.
2. Letter from H. Tattam to the Archbishop from Bedford, dated 6/4/1836.
3. Letter from H. Tattam to the Archbishop from Doctor's Commons, dated 6/13/1836
4. Attached letter in French to #3 to H. Tattam, with no published date.
5. Letter from H. Tattam to the Archbishop from Paris, dated 6/22/1836.
6. Letter from H. Tattam to the Archbishop from Bedford, dated 10/6/1837
7. Letter from H. Tattam to the Archbishop from Bedford, dated 11/5/1837
8. Memorial Written by H. Tattam in 1838 with an attached commentary.
9. Attached letter to #8 from Bishop of London to Rev. Grimshawe, with no published date.
10. Attached letter to #8 from the Archbishop to H. Tattam from Lambeth, dated 4/17/1838.
11. Letter from H. Tattam to the Archbishop from Bedford, dated 9/27/1839.
12. Letter from H. Tattam to the Archbishop from Bedford, dated 10/24/1839.
13. Letter from H. Tattam to the Archbishop from Bedford, dated 10/24/1839.
14. Letter from H. Tattam to the Archbishop from Bedford, dated 11/12/1839.
15. Letter from H. Tattam to the Archbishop from Bedford, dated 12/24/1839.
16. Letter from H. Tattam to the Archbishop from Bedford, dated 3/6/1840.
17. Letter from H. Tattam to the Archbishop from Bedford, dated 3/6/1840.
18. Letter from H. Tattam to the Archbishop from Bedford, dated 3/11/1840.
19. Letter from H. Tattam to the Archbishop from Bedford, dated 3/27/1840.
20. Letter from T. S. Grimshawe to the Archbishop from Jerusalem, dated 4/7/1840.
21. Detailed plan presented by J. Lieder to H.H. Pope Peter VII of Alexandria, dated 2/13/1840.
22. Letter from T. S. Grimshawe to the Archbishop from Biddenham, transmitting #21, dated 7/17/1840.
23. Letter from H. Tattam to the Archbishop from Bedford, dated 6/22/1840.
24. An abbreviated list of Syriac manuscripts brought from Egypt, attached to #23, undated.
25. Letter from H. Tattam to the Archbishop from Bedford, dated 5/7/1841.
26. Letter from H. Tattam to the Archbishop from Bedford, dated 5/13/1841.
27. Formal letter from H. Tattam to the Archbishop from Bedford, attached to #26, dated 5/13/1841.
28. Letter from H. Tattam to the Archbishop from Bedford, dated 5/17/1841.
29. Letter from H. Tattam to the Archbishop from Bedford, dated 5/19/1841.
30. Letter from R. Lieder to the Archbishop from Borough, dated 11/26/1841
31. Translated Letter, attached to #30 above, from H.H. Pope Peter VII of Alexandria to the Archbishop from Cairo, dated 10/2/1841.
32. Letter from H. Tattam to the Archbishop from Bedford, dated 12/14/1841.
33. Letter from H. Tattam to the Archbishop from Bedford, dated 1/26/1842.
34. Letter from H. Tattam to the Archbishop from Bedford, dated 3/3/1842.
35. Letter from J. Lieder to the Secretaries of the CMS from Borough, dated 5/18/1842.
36. Letter from H. Tattam to J. Lieder from Bedford, dated 4/18/1842.
37. Letter from H. Tattam to the Archbishop from Bedford, dated 7/22/1842.
38. Letter from R. Peel to the Archbishop from Whitehall, dated 7/27/1842.
39. Letter from H. Tattam to the Archbishop from Bedford, dated 7/30/1842.
40. Letter from H. Tattam to the Archbishop from Bedford, dated 8/10/1842.
41. Letter from H. Tattam to the Archbishop from Bedford, dated 8/13/1842.
42. Letter from H. Venn to H. Tattam from Church Missionary House, dated 8/12/1842.

43. Letter from J. Forshall to the Archbishop from British Museum, dated 8/13/1842.
44. Memoranda from J. Forshall, attached to #43.
45. Letter from the Archbishop to H.H. Pope Peter VII of Alexandria, dated 8/16/1842.
46. Letter from J. Lieder to the Archbishop from Cairo, dated 2/10/1843.
47. Translated letter from Pope Peter VII to the Archbishop, attached to #46, from Cairo, dated 2/1/1843.
48. Letter from H. Tattam to the Archbishop from Bedford, dated 1/4/1846.
49. Letter from H. Tattam to the Archbishop from Bedford, dated 1/5/1846.
50. Letter from H. Tattam to the Archbishop from Bedford, dated 10/7/1846.
51. Letter from H. Tattam to the Archbishop from Bedford, dated 10/17/1846.
52. Letter from H. Tattam to the Archbishop from Bedford, dated 10/31/1846.
53. Letter from H. Ellis to the Archbishop from the British Museum, dated 10/29/1846.

Themes: The documents included in the book can be organized in the following groups:

- Rev. Henry Tattam's work on the Coptic Scriptures (Documents Nos. 1-10, 34) [1836-8, 1842]
- Rev. Henry Tattam working on behalf of the British Museum to procure Syriac manuscripts from Egypt. (Documents Nos. 23-28, 37-39, 43-44, 53) [1840-42, 1846]
- Establishment of an institution to train the candidates for the clergy in the Coptic Church (Documents Nos. 13, 15-22, 30-33, 36, 40-42, 45-47) [1839-43]
- Rev. Tattam's other publishing efforts for the benefit of the Coptic Church (Documents Nos. 11, 14, 15, 29, 48-52) [1839, 1841, 1843]

Tattam's Work on the Coptic Scriptures:

These documents give us a glimpse of the tremendous efforts that Tattam expended in his quest to publish the Coptic Scriptures. His early work was published in 1829 in the form of an

edition of the four Gospels in Coptic and Arabic, though not specifically mentioned in these letters. This work was undoubtedly related to the Anglican Church early efforts to supply Scriptures for use by the Coptic Church as mentioned above. His next major work, the 1836 publication of the Minor Prophets in Coptic and Latin, is mentioned in his letters to the Archbishop (cf. No. 1). Up to this point, it seems that his work was based on manuscripts in England and France. He later shown interest in expanding his work to the Italian collections (cf. Nos. 2, 3, 6). Despite his knowledge of their contents, it seemed that his efforts to secure copies of them were unsuccessful (cf. No. 8).

These documents also tell us of his travel to Egypt to pursue his quest for publishing the Scriptures in Coptic. His desire can be summed up in a statement he wrote to the Archbishop in 1836 stating, *'I am anxious that the whole of the Coptic and Sahidic versions of the Scriptures should be published, for the benefit of the biblical student.'* (cf. No. 1) The use of the term *'Coptic'* was the usual one used at the time to refer to Bohairic texts. He further elaborated on the importance of publishing the Coptic Scriptures in his letter to the Archbishop in March 1840, stating, *'...but when they shall (i.e. the Copts) begin to earnestly inquire what is the truth, and return to the simplicity and purity of the Gospel of Christ, their own Coptic version, I have not doubt, will be the standard to which they will appeal.'* (cf. No. 19)

He spent an extensive period of time in Egypt in 1841 and between the first half of 1843 and the end of 1845, as evidenced by the lack of any correspondences to the Archbishop from him during that period. The fruit of his labor during that period resulted in his 1846 edition of the Coptic version of Job and his 2-volume edition of the New Testament in Coptic and Arabic 1847-1852. Also he transcribed other manuscripts that were deposited later in the British Museum. No. 39 did mention his intention to collate the manuscripts in Egypt, and No. 49 mentioned that

the Coptic Church is working on corrections to the Arabic text of that New Testament edition.

His next and last edition of the Coptic Scriptures was published in 1852 as a 2-volume set of the Major Prophets in Coptic and Latin. This particular publication was similar in format to his earlier edition of the Minor prophets and it utilized manuscripts in Europe only. The choice of Latin as the accompanying translation makes this edition intended for the Biblical student rather than the Coptic Church.

Regrettably his stated goal in No. 1 *in publishing the whole of the Coptic and Sahidic versions of the Scriptures*, was never fully realized.

Tattam as an Agent for the British Museum in Egypt: These documents show Tattam as someone who volunteered to assist the British Museum in securing original Syriac manuscripts, found in Egypt. His offer stems from a sense of duty for his country, because the Museum is considered the National Museum of England and it is operated by the government.

In 1840, he tells the Archbishop of the existence of 300 vellum Syriac manuscripts along with loads of loose leaves, preserved in a cave under the tower or the keep of the Syrian Monastery in Wadi al-Natrun (cf. No. 23). His attached list to the Archbishop (cf. No. 24), shows the antiquity and the rich contents of these manuscripts. In 1841, upon his return from Egypt he offered the manuscripts, that he bought out of funds he borrowed, to the Museum (cf. No. 25).

It does not seem that this was all of the 300 manuscripts, because in a letter to the Archbishop in June, 1842, he informs him of his upcoming visit to Egypt on behalf of the Museum (cf. No. 37). A week later the Archbishop is informed of a grant of 1,000£ that the Museum is giving to Tattam to finance this trip (cf. Nos. 38,39). The Museum authorities, to ensure the success of his journey, asked the Archbishop to write a recommendation letter to the Pope of Alexandria for this purpose (cf. No. 43). This trip was made in 1843. There is no correspondences on this

issue from Tattam or any one until late in 1846. In a letter from the authorities of the British Museum to the Archbishop we find that the Museum will be paying Tattam 3,500£ for the remainder of the Syriac manuscripts he brought from his journeys to Egypt in 1841 and 1843 (cf. No. 53). This hefty sum indicates that many manuscripts were brought to the Museum but probably not every thing that Tattam saw. For we still see many of these manuscripts still preserved in the Syrian Monastery to this date.

From these documents, it is clear that these manuscripts were legally procured by Tattam rather than appropriated in the night as others have done before him. Although these manuscripts were of great antiquity but it would be appropriate to call the price paid a bargain rather than a highway robbery, judging by the standards of the time.

Establishment of an Educational Institution: The documents show in some details the evolution, execution, and eventual dissolution of a new school for the training of the Coptic clergy. This represented the first attempt by the Church of England for a cooperative venture with the Coptic Church. The exact history of this endeavor is not chronicled in these documents, but there are enough material to see the evolution and some of the details involved.

The first proposal of this institution was a part of a comprehensive program to aid the Coptic Church, which was presented to the Pope privately and later to the leading members of the Coptic Church in February, 1840 (cf. No. 21). This part of the proposal involved the founding of a boarding school to educate young Copts for the ministry, i.e. to be ordained as priests. The institution will be run and funded by the Church of England with a 12-member overseeing committee appointed by the Pope from among the clergy and the laymen of the Church. This conceptual proposal included a listing of the subjects to be taught, including Coptic, Arabic, speech, math, science, Scriptures, and commentaries by Fathers accepted in the Coptic

Church. The proposal was presented by the chief missionary of the Church of England in Egypt, Rev. J. Lieder. He later presented a more comprehensive plan to the Secretaries of the CMS in England in May 1842 (cf. No. 35).

Lieder's proposal involved a 3-year trial period, when the school would be opened only for Coptic students to prepare them for the priesthood in the Coptic Church. At the end of that period, he proposed that it may be opened to Moslems or Jews in Egypt, if interested in joining. His comprehensive plan also included a more detailed discussion of the subject matter to be taught there. In his presentation to the Pope in 1840, he listed the Coptic Language first among the languages to be taught (cf. No. 21). However in his latest proposal to the CMS, he listed it unenthusiastically after Arabic by saying, '*Though it is to be pitied, that this dead language must be introduced into this institution, yet it is unavoidably necessary; for being the sacred language of the Coptic Church, the pupils could never enter the ministry of that Church without it.*' The last part of the statement was prompted by Tattam's comment about the Coptic language to him in the attached document, No. 36, which stated, '*...; it being a regulation of the Coptic Church, that no one shall be ordained a priest, until he can read and understand the Coptic language.*' It should be noted that at this present time, no such regulation is observed nor adhered to. A fact that this present writer personally believes that it is causing the current unexplained weakness found in the Coptic Church of our time.

The proposal presented to the CMS was to start the institution in Cairo in 1842 and end that trial period in 1845. The documents in this volume, do not indicate the actual time of beginning this school. However in the final note in the book, Lieder is mentioned to have stated in the Missionary Register for July 1847, concerning the school, that, amidst '*much to discourage,*' there was '*much more to cheer.*' However in a later letter dated February 11, 1848, he is quoted to have said that the institution was not worth the

expenses that the CMS was subjected to. An opinion that they later concurred with as recorded in the Missionary Register for June 1848. The book concludes with the terse statement, *It was closed accordingly.*

Tattam's Other Publishing Efforts for the Benefit of the Coptic Church: These documents show that Tattam efforts have extended beyond the publication of the Coptic Scriptures. In No. 11, he proposed to the Archbishop the supplying of a commentary in Arabic on the Gospels and the Epistles for the Coptic Church. This volume would be subject first to the review by the Coptic Church. In No. 15, he proposed that the commentary to be composed out of the writings of Fathers accepted by the Coptic Church. The idea was adopted by Lieder in his proposal to the Pope for the new institution in 1840 (cf. No.21).

In 1840 he mentioned that he has translated half of a Coptic prayers book (cf. No. 17). But there is no publication by him in this field. Eventually S. Malan did publish English translations of some liturgical works in 1870s in England.

In the same year, he mentioned a proposal to edit the Arabic Homilies of St. Macarius (cf. No. 17). In No. 29, he mentions that he will translate this work from Greek and/or Latin. The work was completed and printed in 1846 and published by the Christian Knowledge Society (cf. No. 48). The Pope was delighted to see this project completed because of the importance of that father to the Coptic Church and the lack of any known manuscripts of this work in Arabic (cf. No. 50). It should be noted that this work is generally referred to in later publications in English as *Pseudo-Macarius Homilies*.

He also proposed to publish an edition of the Arabic Homilies of St. John Chrysostom. The edition seemed to have run into financial difficulties (cf. No. 49). The documents here do not shed any light on if this project ever came to fruition.

Conclusions: The collection found in this book adds much to our knowledge of the efforts expended by the Church of England on behalf of the Coptic Church in the 2nd quarter of the 19th century. Unfortunately it was not consulted by the author of the article on that subject in the Coptic Encyclopedia or that it even existed. This was evidenced by its absence from the bibliography as well as the absence of the significant valuable information that it would have yielded to those consulting this article.

However this book can serve as a foundational resource for a doctoral dissertation on the subject. It also supplement our information about the years leading to the great reform of H.H. Pope Cyril IV, showing that seeds for such great movement were being planted a couple of decades earlier. Also the interaction of the

Church of England with H.H. Pope Peter VII, greatly enhances our knowledge of his papacy which witnessed the renaissance rule of Muhammad Ali in Egypt in the first half of the 19th century.

The work of Henry Tattam is a great chapter in the history of the publication of the Coptic Scriptures. His words in these documents tells us much about the man and his deep passions for publishing the Coptic Scriptures that have rarely been explored before. Such subject is well deserving of greater attention especially of Biblical students.

In conclusion, students, especially Copts, are strongly encouraged to pursue the study of the topics covered by this volume. An electronic copy of this publication can be ordered from the Society under item NK CSC-SHG1.

News

(by Hany N. Takla)

1. Coptica: The editorial staff, with the approval of our Society and St. Mark Foundation, decided to separate the publishing of the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002 over two issues. This is done due to time and size constraints. The first, Coptica 2 (2003) included the History, Literature, and Liturgy papers. The second, Coptica 3 (2004) will include the Art, Architecture, and Inscriptions papers. Coptica 2 was published and sent to the members of both organizations. Coptica 3 is in the advanced preparation stages and its publication date is set at May 2004. The titles included in both volumes are as follows (in alphabetical order):

Coptica 2

- ❖ K-H Brune, "The Multiethnic Character of the Wadi al-Natrun."
- ❖ J. den Heijer, "Wadi al-Natrun and the *History of the Patriarchs of Alexandria*."
- ❖ M. Krause, "The Importance of Wadi al-Natrun for Coptology."
- ❖ S.G. Richter, "Wadi al-Natrun and Coptic Literature."
- ❖ R. Said, "Wadi Natrun in Geologic History."
- ❖ T. Vivian, "Figures in the Carpet: Macarius the Great, Isaiah of Scetis, Daniel of Scetis, And

Monastic Spirituality in the Wadi al-Natrun (Scetis) From the Fourth to the Sixth Century."

- ❖ Y.N. Youssef, "Consecration of the Myron at Saint Macarius Monastery (MS 106 Lit.)."
- ❖ U. Zanetti, "Liturgy at Wadi al-Natrun."

Coptica 3

- ❖ E. Bolman, "Scetis at the Red Sea: Depictions of Monastic Genealogy in the Monastery of St. Antony"
- ❖ P. Grossmann, "On the Architecture at Wadi al-Natrun."
- ❖ S. Hodak, "The Ornamental Repertoire in the Wall-paintings of Wadi al-Natrun—Remarks on a Methodical Approach."
- ❖ L-A Hunt, "Art in the Wadi Natrun: An Assessment of the Earliest Wall paintings in the Church of Abu Makar, Dayr Abu Makar."
- ❖ M. Immerzeel, "A Play of Light and Shadow: the Stuccoes of Deir al-Surian and their Historical Context."
- ❖ E. Paradowska, "Results of the Recent Restoration Campaigns (1995-2000) at Dayr el-Sourian."
- ❖ Z. Skalova, "Indigo and Madder Finger Prints and Brush Strokes: Notes on Six Byzantine Great

Deesis Icons of Wadi Natrun Monasteries and their Egyptian Origin.”

- ❖ J. van der Vliet, “History through Inscriptions: Coptic Epigraphy in the Wadi al-Natrun.”

Subscription price is \$15 within North America and \$20 for outside North America. The Society dues-paying Members will receive it as part of their membership fees. All new and renewed Subscriptions can be made payable and sent to the Society's mailing address. E-mail contact is: coptica@stshenouda.com.

2. Eighth International Congress for Coptic Studies: The Society has committed to a \$4,000 grant to the organizers of the 8th International Organization of Coptic Studies. The purpose of the grant is to aid in the invitation of Coptic scholars from Egypt who had their papers accepted for presentation at the Congress. The Society welcomes any other contributions by its members toward this goal. Such contributions will added to the amount pledged above. The funds will be transferred by mid February, 2004, God's willing. The following is a text of the recently published second announcement for this Congress, sent by Drs. Anne Boud'hors and Marie-Hélène Rutschowskaya as follows:

1. Sites (reminder) The congress will be held at the Institut d'Art et d'Archéologie de l'Université Paris IV-Sorbonne, 3 rue Michelet, 75006 Paris [Monday through Thursday], and at the Institut Catholique de Paris, 21 rue d'Assas, 75006 Paris [Friday and Saturday].

2. Program. Sunday, 27 June (afternoon and evening): registration of the participants and informal gatherings Monday, 28 June – Friday, 2 July: sessions of the congress Saturday, 3 July (morning): Business Meeting of the IACS (all IACS members in good standing are invited to participate). Plenary research reports, fifteen in all, will be presented during the first two hours of each morning. The list of reports is given below, at the end of the French version of this announcement. The reports will be followed each day by the papers (20 minutes plus 10 minutes of discussion), divided among three parallel sections. We have already received more than 110 proposals for papers. Information about the program will be available starting in September at the web sites of the Institut de Recherche et d'Histoire des Textes (http://www.irht.cnrs.fr/congres_copte2004.htm), the IACS (<http://rmcisadu.let.uniroma1.it/~iacs>), and the Association francophone de Coptologie (<http://www.afcopt.com>).

Two exhibitions will be arranged for the occasion of the congress:

- “Pages d'une autre Égypte : les manuscrits des Coptes,” Bibliothèque nationale de France (58 rue de Richelieu, 75002 Paris), 28 June – 29 August 2004.

- “Égypte, la trame de l'histoire,” Institut du Monde Arabe (1 rue des Fossés-Saint-Bernard, 75005 Paris), June–October 2004.

3. Pre-registration: If you have already sent in a pre-registration form, your registration will become final as soon as we receive your abstract (résumé), **which we must have by 30 September at the latest**. If you have not yet pre-registered, you may still do so (by means of the downloadable pre-registration form [PDF format] at the web site of the Institut de Recherche et d'Histoire des Textes, or via e-mail at the address of the congress, given below). If you want to give a paper, please adhere strictly to the 30 September deadline. We will not go much beyond the limit of 120 papers.

4. Housing:

We ask you to make your own hotel reservations, and we recommend that you choose the following hotel:

Hôtel Ibis Alésia, 49 rue des Plantes, F-75014 Paris
tel. +33 1 53 90 40 00, e-mail H0959@accor-hotels.com
fax +33 1 53 90 40 15

This hotel has 264 rooms (N.B.: only four triples), which should be sufficient to accommodate all the participants in the congress. Anticipated price: 80€ (same price for a single room as for a double) + breakfast (6€). Because the congress will take place during high tourist season, the hotel advises you to make your reservations just as soon as possible. The hotel is located in a district that is both quiet and commercial, 30 minutes by foot from the Institut d'Art. The congress sites are also easy to reach by bus and metro (details will be provided later). Another, smaller hotel (47 rooms; price: 69€ [single] / 75€ [double]; breakfast: 6.50€) is located in the same street:

Hôtel Kyriad Alésia, 30–32 rue des Plantes, F-75014 Paris
tel. +33 1 45 41 41 45 e-mail kyriad.alesia@libertysurf.fr
fax +33 1 45 41 02 52

In the higher class (price: 140€ + breakfast [12.50€]; 63 rooms) and closer by foot (10–15 min.), we recommend:

Hôtel Mercure Raspail Montparnasse
207 boulevard Raspail, F-75014 Paris
tel. +33 1 43 20 62 94, e-mail H0351@accor-hotels.com
fax +33 1 43 27 39 69

For students there are possibilities for staying in university housing. Those interested should contact us as soon as possible.

5. Registration fees

- ❖ IACS members: 60€
- ❖ students; also retired, unemployed, or accompanying persons: 30€
- ❖ others: 90€

In order to facilitate the registration process on Sunday, 27 June, you may pay your registration fees in advance, between now and 31 May 2004

- either by check (drawn only on a French bank) payable to “Association francophone de Coptologie”

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- or by direct transfer (making sure that any bank fees are charged to you and not to us) to the following account:

Association francophone de Coptologie
FR 77 20041 01015 0339942M036 05

Be sure to note your name and "congress registration fees." If you prefer, of course you may pay your fees during registration at the congress.

For all inquiries, correspondence, or pre-registration, you should contact:

Anne Boud'hors
IRHT section grecque
52 rue du Cardinal-Lemoine, F-75005 Paris
fax +33 1 44 27 18 67, e-mail congres.2004@irht.cnrs.fr

The Society encourages all its members to attend this congress which represents the most prestigious scholarly meeting that deals exclusively with Coptic Studies. The younger and more youthful members are especially urged to consider attendance and to possibly participate in future ones. The next congress will be considered for Egypt in 2008. If that becomes the case, the Society along with St. Mark Foundation will play a key role in such arrangement. H.H. Pope Shenouda III has expressed great enthusiasm about this prospect, when Dr. Fawzy Estafanous of St. Mark Foundation presented it to him in June of this year.

3. COEPA's Products: The newest announced production is a CD-Rom, titled, *The Coptic Orthodox Reference library* (CORL). Its main contents are as follows:

- Holy Bible (NKJV), including Deuterocanonical books
- Early Church Fathers (The Nicene Fathers, 38 Volumes),
- All H.H. Pope Shenouda III Previously published by COEPA (40 books)
- All An Altar to the Lord Books (40 books)
- New Books for HH, HG Anba Mettaous, HG Anba Daniel, Fr Tadros Malaty and many others,
- Coptic Lessons and Dictionary by Permission of St Shenouda Coptic Society); and
- Full version E-katamarous (The full daily readings) by St Mark Coptic Church - Troy Michigan USA.

CORL expected publishing date is May 30, 2004.

COEPA's final production of Audio-remastered works of the late Ragheb Moftah's monumental work is the 4-CD (Audio) edition of the Coptic Midnight Psalmody. This 4-hours of recording completes the trilogy of the majestic Coptic sacred music. It contains all the necessary components of the Midnight Hymnology for Sunday, including many of the long beautiful hymns that are rarely or ever hear in our churches these days. A bonus CD was included,

containing a PDF version of Psalmody text in Coptic with parallel Arabic and English translations. Within the US, it is available through the Society, except for the Midwestern States of Michigan, Ohio, Illinois, Missouri, Pennsylvania, Minnesota, Wisconsin, and Indiana. St. Mark Coptic Orthodox Church in Troy Michigan will be responsible for these Midwestern states and Canada. The society has copies on-hand of all other COEPA-produced CDs, as follows:

- COEPA 1 Holy Bible & Pope Shenouda's Writings
- COEPA 2 The Coptic Liturgy of St. Basil (Audio)
- COEPA 4 An Altar to the Lord

The cost for each Computer CD or Audio CD-Set has been discounted \$20 for a single copy.

4. Coptic Computer CD: The first Coptic Language CD, Coptic CD Vol. 1 is still available . A brief description as well as a demo is accessible through the Society's website. A custom CD-R copy can be made for any of the last two major modules of the CD: Annual Bohairic-English Lectionary for the Days, or Bohairic-Sahidic-English-Greek New Testament. The cost of these CD-R is as follows:

- NKCSC-CD1C Boh-Sah-Eng-Gk New Testament \$20
 - NKCSC-CD1D Annual Boh-Eng. Lectionary \$12
- The Coptic-Bohairic Lessons and Bohairic-English Dictionary has been licensed for distribution as part of COEPA's new CORL CD-Rom.

Members would receive a 20% discount over the above prices.

5. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. These two volumes include over 500 color photographs of rare Coptic icons and manuscript illuminations. This material is arranged by subject, artist, as well as format. Each item is identified by artist, subject, and current location. His earlier 2-volume Coptic Art book is also available in very limited quantity. These works offers a treasury of Coptic Art examples, arranged by topics. They are indispensable to scholars as well as people interested in keeping their beautiful Coptic Heritage alive. Prices for these items are as follows:

Title	Member	Non-member
<i>Coptic Icons, 2-v. (1-4) ea.</i>	\$35.00*	\$40.00*
<i>Coptic Icons, 2-v. (5+) ea.</i>	\$30.00*	\$35.00*
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00

* New reduced prices.

6. Books Available Through the Society: Rev. Partrick's, *"Traditional Egyptian Christianity -History of the Coptic Orthodox Church"* (1999 revised first edition) is still available. The price is \$12.00 (\$14.95 for non-members).

Athanasius of Alexandria: The Life of Antony - The Coptic Life and the Greek Life is now available. The price for member is \$20, and \$27.95 for non-member.

Coptic Puzzles and Word Games vol.1 is also available, in a limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to the Coptic Language for kids and adults that will insure hours of fun and learning for all. Volume 2 is still in the final preparation stage with no expected publication date yet.

The Coptic Life of St. John Kolobos (in English), the Coptic Church Review's special volume on the Coptic Life of St. John Kolobos (the Short) is still available. It includes translations of the Bohairic life from a Vatican manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Rev. Dr. Tim Vivian of Bakersfield, California, and Deacon Severus (Maged) S. A. Mikhail, a member of the Center's staff, are the contributors to this volume. The price for a single copy is \$5.00. Members of the Society will be given a 20% discount.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. The price for members is \$9 and for non-members \$11.50.

Other titles include Grillmeier *Christ in Christian Tradition*, v.2 pt.4. A volume that mainly includes with a survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon, including 50+ pages on the Christology of St. Shenouda the Archimandrite. The price for this 400+-page hard-cover volume is \$12 for members and \$15 for non-members.

7. Bulletin of the Society (Back Issues): Copies of back issues of vol. 2, 3, 4, 5, and 6 of the Annual Bulletin of the Society are still available. The prices of these volumes are \$4 for members and \$5 for non-members.

9. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". During the last quarter, The site had about 44,700 hits per month during this last quarter. Information about the new MiniConferences and the annual conference will

be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds. Many of the posted pages are updated or are in the process of being updated, including a listing of all the collections housed at the Center: Microfilms, Scanned images, books, off-prints, as well as our new Coptic Textile collection.

10. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing his efforts of directing this new foundation for publishing the detailed study of Coptic History (Church and people). In the past period, H.H. Pope Shenouda III has given his blessing in writing to the hosting of the 2008 Coptic Congress in Cairo. He also approved in principle, the establishment of a St. Mark Library at the site of the Patriarchate in Cairo. Efforts now are underway to plan the collections to be housed in it. three new Foundation-sponsored publications were released: an Arabic and an English versions of the Annotated Bibliography of St. Mark the Evangelist, and an Arabic History of the Diocese of Aswan and its Christian monuments. Copies are available at the Foundation Address below and at the Society.

The Foundation is continuing with the preparation along with the Patriarchate and the Fayoum Diocese for the second symposium, dealing with the Christian monuments of the Fayoum Oasis, South of Cairo. Details are listed below.

Both of our organization will be working together with the Patriarchate in organizing the 2006 Symposium at the St. Shenouda Monastery, as well as possibly the 2008 Coptic Congress in Egypt, if awarded by the IACS.

Comments, suggestions, and lifetime membership information can be directed to the following address:

Dr. F. G. Estafanous
21106 South Woodland Road
Shaker Heights, OH 44122
Tel: (216) 921-4748, Fax: (216) 921-3637
e-mail: jestodad@aol.com

Website: www.stmarkfoundation.coptic-history.org

11. Christianity in al-Fayoum Symposium: Preparation is at the final stages for the 2nd Coptic Studies Symposium to be held in Egypt. It will deal with the subject of Christianity in Al-Fayoum. The time of the Symposium is set from 5th to the 10th of February, 2004. The tentative program received from Dr. Hoda Garas of St. Mark Foundation is as follows:

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Thursday, Feb. 5, 2004: Arrival in Cairo, participants will stay for one night at the Ramses Hilton Hotel

Friday, Feb. 6, 2004:

- 10:30 a.m. Departure from Cairo.
- 12:30 p.m. Arrival at Deir al-Malak and tour: The Monastery of the Archangel Gabriel at Naqlun
- 3:30 p.m. Arrival at Deir al-Azab
- 3:30 p.m. Tea and a snack & Room assignment
- 6:00 p.m. Opening ceremony
- 8:00 p.m. Dinner

Saturday, Feb. 7, 2004

- 7:00 a.m. Breakfast

Session 1: Moderator, Prof. Stephen Emmel

- 1. 8:30 a.m. Dr. Siegfried Richter: *The Importance of al-Fayoum for Coptic Studies*
- 2. 8:50 a.m. Prof. Bassiliev; *Anthropological Investigations at the Site of Deir al-Banat*
- 3. 9:10 a.m. Dr. Galina Belova: *The Project of the Archaeological Investigations of Deir al-Banat at Naqlun*
- 4. 9:30 a.m. Dr. Alexi Krol: *Archaeological Investigations in the Site of Deir al-Banat at Naqlun*
- 9:50 a.m. Discussion
- 10:20 a.m. Break (tea and coffee)

Session 2: Moderator, Prof. Wlodzimierz Godlewski

- 5. 10:50 a.m. Prof. Wilfred Griggs: *The Excavations of BYU at al-Fayoum: the Christian Burials*
- 6. 11:10 a.m. Dr. Ramez Boutros: *Christian Monuments of Um al-Buraygat*
- 7. 11:30 a.m. Dr. Peter Grossmann: *The Churches of Madinat Madi at al-Fayoum*
- 8. 11:50 a.m. Prof. Anne L. McClanan: *The Importance of the Fayoum Portraits*
- 12:10 p.m. Discussion
- 12:30 p.m. Lunch
- 1:45 p.m. Tour: Lake Qaroun
- 4:30 p.m. Break (tea and coffee)

Session 3: Moderator: Prof. Wilfred Griggs

- 9. 5:00 p.m. Dr. Marie-Hélèn Rutschowskaya: *Fayoum Portraits and their Influence on the First Coptic Icons*
- 10. 5:20 p.m. Drs. Zuzana Skalova: *Fayoum Portraits: Icon or Votive Gift?*
- 11. 5:40 p.m. Dr. Dominique Bénazeth: *Metal Objects from al-Fayoum*

- 12. 6:00 p.m. Dr. Susanna Hodak: *Archaeological Remains of Everyday Life in al-Fayoum*

- 6:20 p.m. Discussion

- 7:30 p.m. Dinner

- 9:00 p.m. Meeting with H.G. Bishop Abraam

Sunday, Feb. 8, 2004

- 7:00 a.m. Coptic mass

- 9:00 a.m. Breakfast

Session 4: Moderator: Dr. Peter Grossmann

- 13. 10:30 a.m. Prof. Elizabeth Bolman: *Coptic Visual Culture, the Fayoum and the Fatimid Period: Preliminary Remarks on the cultural and Religious Identities.*
- 14. 10:50 a.m. Prof. Wlodzimierz Godlewski: *Short History of the Monastery of Nekloni in Fayoum.*
- 15. 11:10 a.m. Dr. Clara ten Hacken: *St. Aur and the Foundation of the Church of the Archangel Gabriel of Naqlun.*
- 16. 11:30 a.m. Prof. Ewa Wipszycka: *The Hermitages of Naqlun.*
- 17. 11:50 a.m. Dr. Ewa Parandowska: *The Preservations of the Wall Paintings of the Church of the Archangel Gabriel at Naqlun.*

- 12:10 p.m. Discussion

- 12:30 p.m. Lunch

- 1:30 p.m. Tour: The Chapel of Anba abram, icons at Deir al-Azab

- 4:30 p.m. Break (tea and coffee)

Session 5: Moderator: Prof. Ewa Wipszycka

- 18. 5:00 p.m. Dr. Barbara Czaja-Szewczak: *Tunics from Naqlun.*
- 19. 5:20 p.m. Dr. Dominique Bénazeth: *The Naqlun's Monastic Vestments in the Louvre.*
- 20. 5:40 p.m. Dr. Tomasz Gorecki: *Pottery from Naqlun.*
- 21. 6:00 p.m. Dr. Annet Fiber Lyzwa: *The Basketry from the Excavations of Naqlun (Deir al-Malak Gobrail).*

- 6:20 p.m. Discussion

- 7:00 p.m. Dinner

- 8:30 p.m. Participants' discussions

Monday, Feb. 9, 2004

- 7:00 a.m. Breakfast

Session 6:

Moderator: Prof. Anne Boud'hors

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22. 8:30 a.m. Dr. Maria Mossakowska-Gauber: *Glass Objects from the Polish Excavations at Deir al-Malak Gobrail.*
23. 8:50 a.m. Dr. Michel Mouton and Dr. Charles Gaubert: *The unpublished Archives of Girga.*
24. 9:10 a.m. Prof. Wlodzimierz Godlewski: *The Coptic Cemetery of Fatimid and Ayyubid Periods on Site A at Deir al-Malak Goubrial.*
25. 9:30 a.m. Prof. Tomaz Derda: *Greek Texts related to Christianity from al-Fayoum.*
- 9:50 a.m. Discussion
- 10:20 a.m. Break (tea and coffee)

Session 7:

Moderator: Dr. Jacques Van der Vliet

26. 10:50 a.m. Prof. Roger Bagnall: *Linguistic Change and Religious Change in Relation to the Temples of the Fayoum in the Roman Period.*
27. 11:10 a.m. Dr. Stephen Davis: *Biblical Exegesis and the Construction of Orthodoxy in the Early Christian Fayoum.*
28. 11:30 a.m. Mrs. Sofia Schaten, *Christian Funerary Stelae from al-Fayoum.*
29. 11:50 a.m. Dr. Anthony Alcock: *St. Samuel of al-Kalamoun and his Monastery.*
- 12:10 p.m. Discussion
- 12:30 p.m. Lunch
- 1:45 p.m. Tour: Excavations of BYU
- 4:30 p.m. Break (tea and coffee)

Session 8:

Moderator: Prof. Roger Bagnall

30. 5:00 p.m. Prof. Mark Swanson: *Arabic Sources on the Monasteries of al-Fayoum.*
31. 5:20 p.m. Dr. Youhanna Nessim Youssef: *Social and economic Activities of the Monastery of Kalamoun in the XV Century.*
32. 5:40 p.m. Dr. Magdi Guriguis: *Notes on the Coptic Church in the Fayoum Region in Mamluke and Ottoman Times.*
33. 6:00 p.m. Prof. Anne Boud'hors: *Fayoumic Literature and Manuscripts.*
- 6:20 p.m. Discussion
- 7:30 p.m. Dinner

Tuesday, Feb. 10, 2004

7:00 a.m. Breakfast

Session 9:

Moderator: Dr. Siegfried Richter

34. 8:30 a.m. Dr. Jacques Van der Vliet: *Coptic Inscriptions in al-Fayoum.*
35. 8:50 a.m. Dr. Gregor Wurst: *The Coptic Manichaean Library from Madinet Madi at al-Fayoum.*
36. 9:10 a.m. Prof. Stephen Emmel: *The Library of the Monastery of the Archangel Michael (Hamuli).*
37. 9:30 a.m. Dr. Karl-Heinz Brune: *School Days in the Fayoum in the First Millenium.*
- 9:50 a.m. Discussion
- 10:20 a.m. Closing session and recommendations
- 12:00 noon Departure to Cairo
- Tour: Monastery of the Syrians at Wadi al-Natrun
- 7:00 p.m. Reception

The list includes scholars from ten different countries and it will be hosted by Bishop Abraam of al-Fayoum on behalf of the Patriarchate. Because of the venue, only a limited number of members of St. Mark Foundation and our Society will be able to attend. This will allow for more attendance by scholars, students and clergymen from Egypt.

12. Coptic References on CD: The Society is offering some titles for distribution in CD-R format of some important references in the field of Coptic Studies. These CDs contain PDF formatted files of the scanned images of these reference with an added electronic table of Contents. As of this time the following titles are available:

- NKCSC-SAA1, Monneret de Villard, *Les Couvents Pres de Sohag*, 2 vol, 1925-6, \$15.
- NKCSC-SBO1, Budge, *The Earliest Known Coptic Psalter in the Dialect of Upper Egypt*, 1889, \$10
- NKCSC-SLG1, *Coptic Agbeya*, Coptic-Arabic, Cairo 1977, \$10.
- NKCSC-SLG2, O'Leary, *The Difnar (Antiphonarium of the Coptic Church)*, 3 parts 1926-30, \$12.
- NKCSC-SLG3, Takla, *The Ecclesiastical Position of St. Shenouda in the Coptic Church*, 1981, \$6.
- NKCSC-SL1, Scholtz, *Grammatica Aegyptica*, Oxford 1778, \$10
- NKCSC-SLT1, Kahle Jr., *Balaizah*, 2 volumes, \$15
- NKCSC-SHG1, *Christianity in Egypt (1836-51)*, \$10

Members would receive 20% discount.

13. Coptic Language Instruction at the Coptic Center: During the past period five sessions are being held at the Center. Two are Coptic I level and

the rest are intermediate and advanced levels, including manuscript workshop. The instruction was by Hany Takla.

14. New Lecture Series at the Coptic Center: In an effort to promote the Coptic Heritage, the Society is continuing a series of lectures at its Coptic Center in Los Angeles. The presenter will be Mr. Hany N. Takla and the time will be on Thursdays from 7:30 to 9:00 p.m. (Presentation and Discussions). The following are the schedules lectures for this period:

3/4/2004, The Coptic Liturgical Services.

4/1/2004, The Coptic Liturgical Manuals.

15. Coptic Studies at Claremont Graduate University (CGU): In our continuing effort to promote Coptic Studies in Southern California, we struck an agreement with the CGU to offer a class in Coptic Studies for Spring Semester 2004. Dr. S. Michael Saad was the principle negotiator, facilitator, promoter, and fundraiser for this worthy endeavor. As a result CGU announced Class #1449, Course # REL-306 *Egyptian Monasticism and Coptic Art* starting 20 January (Spring 2004 Semester), Time: Mondays 1-4 pm, 4 units. The course description was listed as follows:

This course will provide a general survey of Coptic monasticism. Students will be introduced to Egypt's strong monastic traditions, including textual sources, art, and architecture from the fourth through the thirteenth century. Special emphasis will be given to monastic art from the sixth and the seventh centuries. The format of the course includes slide lectures and discussions. Extra material for the bibliography will be distributed to students. Regular attendance in class is essential and is considered a form of participation.

The course will be taught by our imminent scholar, Dr. Gawdat Gabra. The funding provided through the Society was in the form of a \$7,000 grant to CSR. Being an out-of-budget item, Dr. Saad led the

campaign to raise the funds for this grant in just of two weeks. Twenty-one members of the Coptic Community in Southern California, Missouri, and Hawaii contributed to this grant. It is hoped that many more classes can be offered in the different prominent universities in the area. We would like thank Prof. Karen Torjison, Dean of the School of Religion at CGU for approving the course. For further information consult CGU website at <http://religion.cgu.edu/coursedescspring04.html>.

16. A New Coptic Studies Master of Arts (MA) Program in Australia: The Coptic Orthodox Diocese of Sydney Australia has collaborated with the prestigious Macquarie University (MU) there to offer a historic Coptic Studies MA program. This program is described in the MU website as the first of its kind in the world. The papers to initiate the program were signed at the conclusion of a Symposium on *Iconography in Early Egypt*, held at MU on November 29, 2003. The agreement, which was signed by Bishop Daniel, the Coptic bishop of Sydney, would guarantee the funding of 20, 2-year scholarships for a total of 160,000 Australian Dollars every two years. The cost would be spread over the 20 churches of the Diocese. We applaud H.G. Bishop Daniel for the major accomplishment of his Diocese. It certainly had set a high standard for all the Copts outside of Egypt, which has always been the trademark of the Copts in Sydney. However, the foundation for this has been laid by Dr. Youhanna N. Youssef's tireless efforts in Australia to promote Coptic Studies among the Copts for the past few years. Also, high praise is due to Ms. Lisa Agaiby of Sydney, an attendee of the Wadi al-Natrun Symposium at 2002, for her dynamic organizational role in accomplishing this historical endeavor. For more information consult the Sydney Coptic Diocese website at <http://www.coptic.org.au>



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The Sixth St. Shenouda Conference of Coptic Studies –St. Shenouda the Archimandrite, His Life and Times (August 13-14, 2004 - Los Angeles California) (1)

(by Hany N. Takla)

Introduction: This year the Society is planning the continuation of its annual two-day general conference on Coptic Studies. The conference is designed to further promote and encourage Coptic Studies among Copts and others in the United States. This year, our 25th year of operation, the conference will be exclusively dealing with the *Life and Times of St. Shenouda the Archimandrite*.

Time and Location: The event is scheduled for Friday and Saturday August 13-14. The specific time schedule will be announced later. The place is also set at UCLA Royce Hall Room 314.

Organizing Committee: This conference is a cooperative effort of the Collegiate Coptic Orthodox Christian Club of University of California, Los Angeles (CCC-UCLA), Department of Middle Eastern Languages and Cultures of UCLA (DMELC-UCLA), and other members of the Society (SSACS). The following individuals have been designated as members of the Organizing Committee:

Dr. Nabil Elgabalawi (SSACS)

- Joseph Fahim (SSACS)
- Deacon Severus (Maged) S. Mikhail (SSACS)
- Mark R. Moussa (SSACS)
- Dr. Saad Michael Saad (SSACS)
- Monica Soliman (CCC-UCLA)
- Monee A. Takla (CCC-UCLA)
- Hany N. Takla (SSACS)

Participants: The final list of participants will be posted on our website as it becomes available. Currently, the following is a list of participants that have committed firmly or tentatively to present papers at the conference:

- Dr. Monica Bontty, California
- Prof. (Fr.) David Johnson, California
- Deacon Severus (Maged) S. Mikhail, California
- Mr. Mark R. Moussa, California
- Dr. Mark Swanson, Minnesota
- Hany N. Takla, California
- Dr. Janet Timbie, Maryland
- Rev. Dr. Tim Vivian, California
- Prof. Dwight W. Young, Chicago
- Dr. Youhanna N. Youssef, Australia

Scope: As indicated above, the theme of the papers to be presented will deal exclusively with

the *Life and Times of St. Shenouda the Archimandrite*. Proposed papers will be limited from any of the following topics:

- Life of St. Shenouda
- The literary corpus of St. Shenouda
- The monasticism of St. Shenouda
- The liturgical position of St. Shenouda in the Coptic Church.
- The monasteries of St. Shenouda (the White and Red monasteries, including history, architecture, library, Inscriptions, wall paintings, ...etc.
- The notable figures in the life of St. Shenouda and his monasteries, e.g. Apa Pigol, St. Thomas of Shinshif, Apa Zenobius, Apa Besa (or Wissa), St. Pidjimi.

Format: Presentations are classified into three types. The first is *major papers*, which are customarily surveys of research done over a specific period of time in a specific area in the field. Each one will be scheduled as a 45-minute presentation with a 15-minute follow-up discussion. The second type is the *regular communications* by members which briefly presents the work that he/she has or is doing in the field. These presentations will be scheduled for 20 minutes with a 10-minute follow-up discussion. The third type is the papers that involve substantial slides or similar graphic

presentations. Prior approval by the organizing committee is required for such presentation. The presenter will be given 30-35 minutes for the presentation with a maximum of 10-minute follow-up discussion. The maximum type for such presentation will be 45 minutes. The Organizing Committee has the option to change the length of the presentation as necessary.

Registration: All interested persons can pre-register through our website. The address is 'http://www.stshenouda.com/society/6ccnfreg.htm' A nominal registration fee for the 2-day conference (excluding the Friday evening Reception) will be charged as follows:

Members:	\$20.00
Non-Members:	\$25.00
UCLA Students & Faculty	N/C
Other Students	\$10.00

Notification and Abstracts: Those interested in participating need to notify the Society in writing by April 30, 2004. Written abstracts will be due by May 31, 2004.

Publications of the Proceedings: Selected papers presented at the Conference will be published in volume 4 of *Coptica* (2005). A final draft of each paper shall be submitted by the presenter no later than January 30, 2005.

Second Symposium on Monasticism in Egypt – Monasticism in al-Fayoum

(By Hany N Takla)

Introduction: This symposium is the second of a proposed series of seven symposia on the history of Monasticism in Egypt, the cradle of Christian Monasticism. The first was convened two years ago at the Papal monastic complex, adjacent to St. Bishoy Monastery in Wadi al-Natrun. It dealt with the history of the monasticism in that most important monastic center. The present one dealt with the different aspects of the history of Christianity in al-Fayoum in general and its

monasticism in particular. The upcoming one is planned for monasticism in Sohag and in particular, St. Shenouda monasteries and monasticism. All these symposia are held under the auspices of H.H. Pope Shenouda III. St. Mark Foundation for Coptic History Studies has been the primary organizer with modest technical contribution at times from the St. Shenouda the Archimandrite Coptic Society.

The Location: This year the Symposium was held in al-Fayoum, 100 Kilometers South West of Cairo at the monastery of El-Azab. The monastery is no longer functioning as such, but as the residence of the bishop of al-Fayoum, the host of the Symposium. However its charm was not in being the Episcopal seat of al-Fayoum but rather in being home to the relics of the great saint of al-Fayoum, St. Abraam, our real host.

Attendance and Accommodations: Unlike the exclusive monastic setting that was seen in Wadi al-Natrun, this event was more ecclesiastical and lay. The attendees, for the most part, were a mixture of scholars, students, diocese clergymen, monastic authorities, and local lay members. Also in attendance were a small number of members from each of the organizing groups; St. Mark Foundation, and St. Shenouda the Archimandrite Coptic Society. Instead of the interface between Western Scholarship and the rich monastic tradition that was seen in the first Symposium, this one provided more interaction between those scholars and the Diocese's lay and clergy members.

The attendance averaged less than a 100 attendees and participants, who came from 10 different countries on four continents. However, a few hundreds were present at the opening ceremony. Though we convened in a different setting than the previous Symposium, we all cherished such an invaluable experience.

Dr. Fawzy during the bus trip to al-Fayoum cautioned us not to expect 5-star accommodations but he guaranteed a 5-star blessing. Of course residing for 5 days in close proximity to the relics of the greatest Coptic saint of the first half of the 20th Century, Anba Abraam, made his guarantee an obvious one. However the accommodations were much better than expected. The rooms were probably better than what you would find in any hotel in the area and very comparable to the ones provided in the first Symposium in Wadi al-Natrun. The generosity of H.G. Bishop Abraam III of al-Fayoum was boundless. He enlisted the

service of a small army of church youth to tend to our needs, which greatly enhanced the accommodations. Those scores of youth, led by several consecrated servants, were lining up to take our luggage, to fix any problem with the rooms, to generously feed us, and to provide audio-visual support that one would rarely find any where in the world, let alone in rural al-Fayoum. Their diligence, ingenuity, and ever-present smile made us all feel that we are present in a true Christian setting, which is rarely found in our day and age. Dr. Ezzat Salib, Sister Irini, and Sister Ioanna were the leading figures among them.

Participants: Dr. Gawdat Gabra proposed a comprehensive list of participants and their specialty in the field, including alternate choices. He personally contacted the prospective presenters. Because of the success of the first Symposium, an overwhelming favorable response was expected and was eventually received. The subject matter, setting of the area under study, and his persuasive appeal also contributed to such a response. Many revisions were made to that list because of scheduling conflict, health problems, and the like. However the final list was not less impressive than the one initially recommended. The following is list of those who presented papers:

Prof. Roger Bagnall, *USA*
Mme Dominique Bénazath, *France*
Fr. Bigoul al-Suriani, *Egypt*
Prof. Elizabeth Bolman, *USA*
Prof. Anne Boud'hors, *France*
Dr. Ramez Boutros, *Egypt*
Dr. Karl-Heinz Brune, *Germany* (Absent)
Dr. Barbara Czaja-Szewczak, *Poland*
Dr. Stephen Davis, *USA*
Dr. Tomaz Derda, *Poland*
Prof. Dr. Stephen Emmel, *Germany*
Prof. Charles Gaubert, *France*
Prof. Wlodzimierz Godlewski, *Poland*
Prof. Wilfred Griggs, *USA*
Dr. Peter Grossmann, *Greece* (Absent)
Dr. Magdi Guirguis, *Egypt* (Absent)

Ms. Clara ten Hacken, *the Netherlands*
Dr. Susanna Hodak, *Germany*
Dr. Helena Jomasevic, *Russia*
Dr. Alexi Krol, *Russia*
Dr. Annetta Lyzwa-Piber, *Poland*
H.G. Bishop Martyrus, *Egypt*
Dr. Maria Mossakowska-Gauber, *France*
Dr. Ewa Parandowska, *Poland*
Dr. Siegfried Richter, *Germany*
Mme Marie-Hélèn Rutschowskaya, *France*
Mrs. Sofia Schaten, *Germany* (Absent)
Dr. Zuzana Skalova, *The Netherlands*
Dr. Jacques van der Vliet, *The Netherlands*
Dr. Gregor Wurst, *Germany* (Absent)
Dr. Youhanna Nessim Youssef, *Australia*
And from the Organizing Committee:
Dr. Fawzy G. Estafanous, *USA*
Dr. Gawdat Gabra, *Egypt*

Opening Ceremony: A very elaborate opening ceremony was done for this symposium. H.H. Pope Shenouda was not able to attend and he delegated H.G. Bishop Suriel of Melbourne, Australia to represent him and deliver the keynote address. Joining the host, Bishop Abraam, were H.G. Bishop Iakobos of al-Zaqaziq and H.G. Bishop Martyrius of the Old Churches in Cairo. Also in attendance was a large number of the priests and monks and deacons of al-Fayoum. The Catholic and the Evangelical Churches there also sent representatives to attend. The Moslem community was represented by Sheik Senarawi, the chief Islamic authority there. Estimated attendance at the ceremony was between 300 and 400. This number included visitors from Cairo and residents of al-Fayoum.

The ceremony began with the traditional procession by scores of Coptic choir members for the four bishops in attendance with many traditional Coptic hymns. Bishop Iakobos began the ceremony with the customary Prayer of Thanksgiving, recited all in Coptic. This was followed by brief introductory words by Dr. Estafanous. The keynote address was delivered by Bishop Suriel, representing Pope Shenouda III.

In it he briefly discussed the early history of the region, how monasticism began there in the 3rd-4th Century, and the presence of 35 monasteries in the region as mentioned by Abu Salih al-Armani. He recognized the work of the Polish Mission at Naqlun and their numerous discoveries and accomplishments. He also mentioned the discovery of the Martyrs of al-Fayoum, whose relics can be seen in many of the Coptic monasteries and churches in Egypt and abroad. He then briefly touched upon the subject of the Fayoum portraits and their influence on Coptic Christian Art and modern Coptic Iconography. Other topics he touched upon were the famous library of St. Michael Monastery at al-Hamuli, the Manichean library at Madinat Madi, and of course St. Abraam the Great whose relics reside a short distance away from the meeting place.

This speech was followed by a short talk from Dr. Estafanous about how the Symposium in al-Fayoum was the brainchild of Dr. Gawdat Gabra. Bishop Abraam then gave a short speech in Arabic, welcoming the guests and the participants. In it he gave a short history of the Fayoum in 2nd-3rd century and again recognized the work done by the convening scholars in the area. He concluded by a call for the establishment of a Center for Documents from al-Fayoum. The audio-visual group provided English subtitles on the screen for the benefit of the many non-Arabic-speaking members of the audience. The talks concluded with a short speech by Dr. Estafanous about the St. Mark Foundation and the St. Shenouda Society and how the work of both organizations is promoting Coptic Studies. Most significantly, he relayed the Pope's message of the beginning of the *General Library of the Coptic Church* Project in Cairo, and his assignment of the responsibility for its development to the St. Mark Foundation. This subject will be dealt with separately at a later time.

Papers Presented: The Symposium was divided into nine sessions over four days, three on the first and third days, two on the second, and one on the last day. The session had a pre-selected chairman,

and each paper was allocated a 20-minute presentation time. Discussions of the presentations of each session were scheduled at the end of that session. The following are brief remarks on these papers. Personal comments by this writer are marked in a smaller italic script:

Session One, February 7, 2004; Chairman: Prof. Dr. Stephen Emmel. There were three papers presented during this session. The first by Dr. Richter, titled, *The Importance of al-Fayoum for Coptic Studies*. It was a plenary-type paper, dealing in broad terms with the area of al-Fayoum and how it made its mark on Coptic Studies. He began by giving geological information about the area. He then described its settlement starting in the Middle Kingdom, referencing the work by Carl Wessely and the publications done on Karanis and Oxyrhynchus. He mentioned the famous Fayoum portraits or mummy portraits, and quoted the late Prof. Paul van Moorsel on the subject. He then turned his focus to early Christianity in area, which is known to us from the early 3rd Century on the basis of written sources. He mentioned that monasticism began there in the 2nd half of the 3rd Century and that St. Antony's visited there in AD 305. Isidore of Karanis is credited with the first written use of the word 'monachos'. He then described the places of surviving monasticism in the area: Naqlun and Kalamun. In the field of literature, he mentioned that manuscripts from the region were not as dismembered among libraries as those of Wadi al-Natrun. In this respect he mentioned that the contents of the library of Archangel Michael in Hamuli were mainly preserved in the renowned New York library of Pierpont Morgan. He also dealt briefly with the Coptic Dialect of the region, Fayumic. He made mention of two of the subdialects that Prof. Kasser has identified, F4, and F5. The latter is regarded as the classical literary Fayumic. Among the significant biblical manuscripts found were those fragments of Coptic Gospels in Fayumic. He concluded his paper with a brief overview of the famous manuscript find of Madinat Madi, the Manichaen texts, and their

importance. *It is worthy of mention that Dr. Richter is one of the leading figures in this branch of Coptic Studies. The Society was very gratified also for his acknowledgment of volume 2 of Coptica for its publication of the papers of the Wadi al-Natrun Symposium.*

The second paper was by Prof. Griggs, titled, *The Excavations of BYU at al-Fayoum: the Christian Burials*. His paper dealt with the excavation of a necropolis at the eastern edge of al-Fayoum, that Utah's Brigham Young University (BYU) has been conducting for nearly two decades, as he mentioned in the later field trip made to that site. The area in question covered approximately 300 acres and functioned as a necropolis from pharaonic times to approximately 5th Century. It seems that the site was excavated earlier in the last century by Grenfell and Hunt, though based on their excavation publication, the scope of their work was uncertain. This excavation was able to find evidence of this past work, which was described here as superficial at best and treasure hunting at worst.

In his description of the site and the excavated tombs and burial chambers, two astounding finds were made. The first was the radical change in the orientation of the corpses, starting as early as the 2nd Century. From Pharaonic times to that time the corps were oriented with the head pointing to the east and the feet to the west. A 180-degree rotation of the body consistently occurred in corpses buried from the that time onward. In other words, the head pointed to the west and the feet to the east. This would mean that the corpses when raised would have its face looking toward the East, a typical Christian way of burial. It was further mentioned that one of the 2nd century mummies had an ornamental cross around her neck. Also alongside these corpses, cups were found, which are possible evidence that a communion service may have been conducted at the site. *This archeological evidence, would make the origin of Christianity in the area about a century earlier than the known literary evidence!*

The second find dealt with the physical condition of the bodies found. Pathology examination of the hundreds of these corpses indicated that in the early 4th Century 58% of them showed evidence of death by head trauma. It was further described that the cause of death of this abnormally high percentage was execution-type killing by a blunt instrument striking the forehead. *This could only mean that a significant violent event occurred in that region early in the 4th Century that produced many fatalities by execution. The only event that would fit such a description within such time frame would be the killing of Christians by Romans at the reign of Diocletian and his successors, i.e. Age of Martyrdom. The value of this evidence to the History of early Christianity in Egypt is immense. The only lamentable thing about learning of such discoveries at this time, is why we did not hear about it earlier!*

The third paper was by Dr. Krol, titled, *Archaeological Investigations in the Site of Deir al-Banat at Naqlun*. He represents the new Russian efforts in the field of Coptic Archeology. *This is probably one of the positive effects of the demise of Communism there.* He presented the audience with a report on the excavations that Dr. Krol and others have done at Deir al-Banat, or the Convent of the Girls. The current excavation is in its second season and it mainly deals with the necropolis in the area. The convent area has been excavated earlier over 5 seasons in 1980-1995. The corpses discovered in this area were similar to the ones found in the BYU excavation as far as the head west, feet east orientation, though probably of a later date. The condition of the corpses found indicated many cases of bad tooth decay and work in heavy labor. This could mean that those people were working in some kind of mines or quarries in the area.

The site yielded stone objects, papyrus fragments and textiles. These textiles were at times of expensive qualities. This would make them not necessarily made for the burial, according to the comments made by Dr. Hodak during the discussions of that session. The site shows evidence of a monastic settlement and a church

existing in the area possibly as far back as 5th Century. It is generally agreed that this convent was ultimately destroyed by Al-Hakim in the early 11th Century.

Session Two, February 7, 2004; Chairman: Prof. Wlodzimierz Godlewski. Three papers were presented during this session. The first paper was by Dr. Helena Jomasevic, titled *Travels of Russian Scientists in Egypt and in al-Fayoum Area*. This paper was not in the original program. It dealt with a survey of the work that Russian travelers have done in Egypt in the past couple of centuries and especially in the Fayoum area. These travels brought Coptic Art from Egypt to Russia as early as the 1700s. In 1800 one of the travelers visited al-Fayoum and described some of its monuments, giving a high opinion of the area. De Bock in 1885 brought back many textile pieces and manuscripts from Akhmim and other sites and wrote recommendations about the proper method of the study and the preservation of Coptic monuments. Vladimir Golenshev, around the turn of the 19th Century, was the most prolific collector that enriched Russia with Coptic items. He is reported to have acquired from his travels to Egypt 6000 items, including several of the Fayoum Portraits and many of the white monastery fragments which are now housed at St. Petersburg's Hermitage Museum and Moscow's Fine Arts Museum.

The second paper was by Dr. Boutros, titled, *Christian Monuments of Um al-Buraygat*. This paper dealt with the results of work done by a Franco-Italian mission that excavated the site, in which Dr. Boutros actively participated in it over a span of six years. The area was known in classical times as Tebtunis. The site monuments in general extended from the Ptolemaic Period to Arabic times. The results given were of the work done on the Northern section of the site. Grenfell and Hunt first nominally excavated the site and took photos of such work. In 1970 a church was discovered which had been converted at an earlier time into a mosque. The mission began its work in

1980 then resumed it again in 1990 and in later years. The excavation yielded oil presses, pottery, three churches built with reused material, and wall paintings. The dates of these excavated items range from the 5th to the 12th Century. According to Dr. Boutros, the site has not been fully excavated. He further commented on the economic activities that can be deduced on the basis of the archeological evidence. *Sadly the work of this latest excavation has not been published. The paper however depended heavily on the unpublished archives that the excavation kept.*

The third paper was by Dr. Grossmann, titled, *The Churches of Madinat Madi at al-Fayoum*. Prof. Bolman read it due to the absence of Dr. Grossmann. It dealt more specifically with the same area that the previous paper dealt with in general. Specifically it dealt with description of the three churches that were discovered in Tebtunis. Originally these churches were excavated by an Italian mission in 1930-1933. *And of course it was not published. In this case World War II may have been the reason for that.* Fortunately photographs were kept in Italy and the author was able to consult them in order to retrace the steps. It seems that the church designated Church C has provided the best-preserved features. According to the author the church was built with reused items such as column capitals and pedestals. Also evidence of a screen can be seen in the Khurus area, though the Nave is not visible at the present. *We are very fortunate now that Dr. Grossmann has done work on these churches because of his prolific publication track record.*

Session Three, February 7, 2004; Chairman: Prof. Wilfred Griggs. Four paper were presented during this last session of the first day. The first was by Mme. Rutschowskaya, titled, *Fayoum Portraits and their Influence on the First Coptic Icons*. This paper was read in French but copies of the English translation were distributed to the attendees. It dealt with how these funerary portraits, commonly referred to as Fayoum Portraits, have influenced the style seen in the first

Coptic Icons. The portraits show fusion of the Egyptian and Greco-Roman tradition. They in essence introduced a new style and technique, not known in Egyptian Art until that time.. These portraits disappeared in the 4th Century following the end of the mummification practice in Egypt. They however reappeared in a Christian setting in the 5th and 6th centuries. The two most famous examples came from monasteries. The first was of Bishop Abraham from St. Phoibamon monastery near Luxor, and the other from Bawit in Middle Egypt, depicting the famous St. Mena the abbot with Christ. She later took up the subject of the ecclesiastical icons and how the Coptic has diverged from the Byzantine in style, though emerging from a common Greco-Roman tradition. She also discussed iconographic images found on Coptic tapestries, on which she had previously written an excellent book. *This presentation was greatly enhanced by the use of many colorful slides.*

The second paper was by Dr. Skalova, titled, *Hommage to Bishop Abraam*. This paper portrayed the profound effect that St. Abraam of al-Fayoum had on the author. Iconographer by training she seemed to have been inspired by the icon and the personality of the saint. She gave an overview of the History of the Deir al-Azab, which functioned as a monastery during the period of the 12th to the 18th Century. She then gave a short history of the life of St. Abraam who was reposed in 1914. She recounted his meeting with Leeder, the author of the "Modern Sons of the Pharaohs", who did not have any thing good to say about the Copts of his time except for St. Abraam. He, like all of us now, recognized that he was a holy man. She went on to describe the new Reliquary that was built for him in 1987, which we were fortunate to have of tour of a day earlier. She concluded her paper with an iconographic description of the icon that has been placed above the glass case that holds his body. It depicts the moving of the saint's body into the Reliquary, carried by the eight bishops who were present at that solemn occasion. Interestingly, it

shows the saint with open eyes. *This leaves much to interpretation, not least of which is the popular opinion held there that the body is supernaturally preserved to this day!*

The third paper was by Mme. Bénazath, titled, *Metal Objects from al-Fayoum*. It was also read in French. The author here surveyed and described several metal pieces, preserved primarily in the Cairo Coptic Museum, which had their origin in al-Fayoum area. These pieces included large plates with text inscriptions, some dating back to AD 1277. They also included procession and other crosses with inscriptions, ewers, and teapots. *This survey is part of the greater work that the author has done in cataloging the metal objects preserved in the museum. We are very fortunate that it appeared in print recently. A copy is available at the Coptic Center's library.*

The fourth and last paper in the session was by Dr. Hodak, titled, *Archaeological Remains of Everyday Life in al-Fayoum*. It dealt with objects of every day life found in one of the excavations in the area, Karanis. It has been described as 'Pompeii of Egypt'. The area in question had five occupation levels, which would have been regarded as a high-rise residential compound in those days. She described some of the items found at these levels as well as their function; including tunics, other textiles, and different type of oil lamps found. She stated that the evidence found shows that weaving was done in the house being described. The author here discussed the difficulties that excavation teams and scholars have met in determining the original purpose of the object found. *Here again we hear the familiar statement of 'no published excavation report', which in turn complicates the placing of these sites within the overall canvass of Coptic History.*

Session Four, February 8, 2004; Chairman: Dr. Youhanna Nessim Youssef. Four papers were presented during this session which followed the morning Coptic Liturgy. The original lineup of these papers had been shuffled around due to a hastily organized meeting of the Sohag Monasteries Consortium with Bishop Youannis.

This was regarding the situation of the work at the Red Monastery. In the new lineup, the first paper was by Dr. Parandowska, titled, *The Preservation of the Wall Paintings of the Church of the Archangel Gabriel at Naqlun*. She is a member of the Polish Center for Archeology (PCA) that excavated the Naqlun Site. This paper described the work that was done on the Church at Deir al-Malak Ghobrial. The work included uncovering, cleaning, and minor treatment of the wall paintings found at the Church. The church can be dated to the 9th Century, while the paintings discovered thus far were mostly from the 11th century with the exception of two that could be dated to the 9th-10th Century in the Apse of the Church. In one of her slides she marked the place and number of these wall paintings. *On that basis one can see that the discovery of more of these is expected in the future.* She presented the audience with slides of the before and after of the restoration of these beautiful works of art. She also described how this painstaking work was conducted at first using chisels then razors to remove the newer unpainted layers. Also mentioned was that the top niche in the sanctuary was moved to the Narthex for preservation over two campaigns in 2001 and 2002. Although no visible program has been determined for the church's wall paintings, the team has concluded that the composition here was done by different artists over a period of a century. *On our first field trip the group toured the church and the magnificent results of these scholars who did most of the work there with no running water and no electricity. Only in such humble setting and with selfless scholars as these, can such beautiful works come to light! We all look forward to the publication of the work in this church in a similar manner to the one done for the ancient church of St. Antony in his monastery in the Eastern Desert.*

The second paper was by Prof. Godlewski, titled, *Short History of the Monastery of Nekloni in Fayoum*. This paper describes the work of the PCA at Naqlun in the hills overlooking the present Monastery. The present author is the Director of the excavation. He described the discoveries

made at the site since they began the work in 1986. Five hermitages were excavated in the mountain, which is 2.5 kilometers long behind Deir al-Malak. They had two units that included the kitchen and the living quarters. One of them has a separate unit for prayer. Based on items found, the site seemed to have been inhabited by monks from the 5th to possibly the end of the 9th Century. Among items found there were cloth, textiles, stelae, pottery fragments, coins, wall paintings, and many manuscript fragments. They also excavated a church at a lower elevation and a workshop for binding of codices along with an archive of 50 documents in Coptic and Arabic, dating to the end of the 9th Century. Another interesting archive found was that of a family that inhabited the site in the middle of 11th Century, after the monks had left (the Girga Archive). Also, a cemetery had developed around that time at the site. *Coptic Studies have been very fortunate that such an important site was excavated by the this group, because they published annual reports of their works and were always present in the Coptic Congresses and others conferences to share their work and to publish them.*

The third paper was by Ms. Ten Hacken, titled, *St. Aur and the Foundation of the Church of the Archangel Gabriel of Naqlun*. This paper dealt with the hagiographical aspects of the foundation of Deir al-Malak. More specifically, how the famous St. Aur al-Fayoumi is related to the founding of the church there. St. Aur, who was commemorated on the opening day of the Symposium, is the subject of her doctoral dissertation, supervised by Dr. van der Vliet. She began by summarizing the known history of the saint, including his conversion to Christianity, moving to al-Fayoum, and the fact that his family practiced magic earlier. His Vita goes on to say that he built the church, which was a central theme in the story. He was ordained a bishop and further wrote rules for the monks of the monastery. Preliminary analysis of these rules shows that they were probably those of St. Antony. Her work has dealt with several

manuscripts, all in Arabic. The oldest one identified so far is dated AD 1380. There are 37 texts about him in Ethiopian. The Vita provides no internal evidence that can be used for dating the text, however it does contain historical information. She gave the 12th Century as a probable date for its composition. *From Bishop Abraam's comments, it seems that the Diocese is greatly anticipating the results of this work. However if the preliminary remarks made here hold, the Church may be disappointed. Keep in mind that in Hagiography what is considered history by some, may be regarded as legend by others. Hopefully such research will separate what is what in this case.*

The fourth and final paper was presented by Prof. Bolman, titled, *Coptic Visual Culture, the Fayoum and the Fatimid Period: Preliminary Remarks on the cultural and Religious Identities*. In this paper she argued against the conclusion arrived at by the noted Coptic art historian, Fr. Jules Leroy, that this art was demoted to a subset of Islamic Art during the Fatimid period. Her arguments seemed to align themselves only with his observation that at the beginning of this period, 10th Century, Coptic Art had a distinctive change in visualization. It became more two-dimensional rather than the 3-dimensional that is observed in the earlier Bawit wall paintings. This is observed in the recovered wall painting in Deir al-Malak that Dr. Parandowska had earlier presented to the group. This age is also distinguished by its abundance of ceramics and the introduction of the Arabesque floral designs, also observed in other finds in al-Fayoum. Her arguments seemed to be in agreement with Prof. Lucy-Ann Hunt's conclusions that the change was rather an accommodation of the Islamic Art. The author concluded by calling for a wider scope investigation of the art of this period, which is abundantly available but scarcely studied. *This is another case where published excavations are fueling interest by other branches of Coptic Studies, leading to further understanding of the History of the Copts.*

Session Five, February 8, 2004; Chairman: Mme Dominique Bénazath. This session

included three papers that dealt primarily with the excavations of the PCA in Naqlun or Deir al-Malak Ghobrial. The first paper was by Dr. Czaja-Szewczak, titled, *Tunics from Naqlun*. It dealt again with another aspect of the admirable excavation of the PCA in Naqlun, or Deir al-Malak. The author here discussed her area of expertise, which was the clothes found in the excavation. She provided many visual examples of the material found and discussed the decorations found and the weaving techniques observed. *This was the first of three papers that described the objects found in the excavation of the team outside the Church.*

The second paper was by Prof. Gaubert, titled: *The Unpublished Archives of Girga*. This paper was read in French by its author. It dealt with an archive of 51 Arabic documents that was found at Naqlun in 1997, during one of the excavation seasons of the PCA in the area. The archive belonged to a Coptic family known as Banu Bifam, who was living in the village of Damuya al-Lahun, a few kilometers east of the Monastery. They are dated from AD 992 to AD 1029, the early part of the Fatimid period. The archive shows how this family was increasing its wealth, through buying and selling land as well as selling the land production. These activities provide an insight into how this rural area of al-Fayoum was functioning economically at the time. It also shows how the Moslem community there was gaining in number as time went on, and as the Islamization of the country was growing.

The third and final paper in this session was by Prof. Gaubert's wife, Dr. Mossakowska-Gauber, titled, *Glass Objects from the Polish Excavations at Deir al-Malak Goubrial*. This paper was also read in French by its author. This was the second paper dealing with the objects discovered at the PCA excavation at Naqlun. In this case, it was the glass objects found, which numbered 36 mostly in the form of flasks. They were found in 30 burials out of 340 that were identified so far in the excavation, dating from the 11th to the 13th Century. The discovery of these items at the site

made their dating simpler and more specific, because their production techniques and decorations would have been common from Roman to Islamic times. The paper included survey and description of the types of glass found. According to the author, these, along with the other items found there, can provide interesting information about the socio-economic status of the Coptic population of al-Fayoum in the medieval period. *In such respect, this is still work-in-progress project.*

Session Six, February 9, 2004; Chairman: Prof. Anne Boud'hors. This session, according to the printed schedule had three papers. However, a fourth one was added at the last moment. The original three papers also primarily dealt with the excavations of the PCA in Naqlun or Deir al-Malak. The first was the unscheduled paper by H.G. Bishop Martyrus, titled: *The Monastic Linkage between Wadi al-Natrun and al-Fayoum*. This short paper surveyed the different personalities that began their monastic life in Scetis or Wadi al-Natrun and then moved to Al-Fayoum area. St. Samuel of Kalamun is the most distinguished name in the group. He also mentioned that 120 monasteries existed in the region at the time of Pope Benjamin and how the 11th Century witnessed the destruction of the monasteries in the area. *A fact that archeological finds are now supporting!*

The second was by the Director of the Excavation, Prof. Godlewski, titled: *The Coptic Cemetery of Fatimid and Ayyubid Period on Site A at Deir al-Malak Goubrial*. In this paper, the author presented a report on the actual excavation of the cemetery, done by the PCA. The cemetery revealed burials of lay members only, neither monks nor clergy were found. This substantiated the opinion that this cemetery began after the monastery was destroyed. Coffins were either in solid wood or plaited crates with basketry wrapping around them. Painted crosses were sporadically found. Among the items found were; linen wrapping with Arabic inscriptions, glass vessels, folded tunics, pillows, shawls, silk woven

material, jewelry, silver, precious stones, devotional items such as crosses, and manuscripts. The most interesting text is a group of illuminated leaves belonging to a Sahidic Gospel of John. Despite the wealth of items found, including over 400 corpses, solid conclusions cannot be drawn with certainty about the site. Worthy of mention is that the monks of the monastery did some of the excavations earlier. *I suspect that no scientific records were kept for such work.*

The third paper was by Dr. Lyzwa-Piber, titled: *The Basketry from Excavations at Naqlun*. This paper is the third detailed one about objects found by the PCA in their excavation of that cemetery. It dealt with the weaved basketry or mats found there, specifically in the Northern part of the cemetery. The period of these, as mentioned above, falls during the Fatimid-Ayyubite rules in Egypt. She surveyed the plaiting techniques employed there, including continuous plaiting, coiling, and twining. She described further the colors and decorations found there such as dyes, ornamental bands, and geometric patterns. *The latter is one of the new visual elements found in the Coptic Art of the area that Prof. Bolman has dealt with in her earlier paper.* The location of these items was generally on top of the coffins, and at this time they are presumed to be part of the burial ritual. *It worthy to mention that such basketry is still in use in rural Egypt to this day.*

The fourth and final paper of this session was by Prof. Tomaz Derda, titled, *The Greek Papyri from Deir al-Naqlun*. This was the concluding paper on the Naqlun excavation. The author dealt with the Greek material found in the excavation of the monastic settlements. Although they were rare, their dates were early, which explains their existence on Papyrus, the writing material of choice in Egypt up to the 8th and 9th century. The author assumed that such material was not in use in the later period of the monastic settlement, which explained their early dates. The conventional wisdom is that the longer the manuscripts are put in use, the less likely they survive. The texts found included biblical and

economic texts but no legal documents. The corpus is described as belonging more likely to individuals than to a community. It seems that these texts fell in disuse or dumped by the late 6th or early 7th Century, which points to the dominance of Greek in the early monastic period of that settlement. Also three ostraca were found, bearing texts from the Greek Gospel of St. Matthew. Biblical texts found showed more affinity to Codex Alexandrinus. They tended to be mostly from the Psalms and the author presumes that they were intended for memorization. The high salinity in the region has contributed to the poor condition of the papyrus.

Session Seven, February 9, 2004; Chairman: Dr. Jacques van der Vliet. This session included three papers that dealt with a variety of subjects related to al-Fayoum. The first was by Prof. Bagnall, titled: *Linguistic Change and Religious Change in Relation to the Temples of the Fayoum in the Roman Period*. The period dealt with the change in the Egyptian language primarily in the context of a writing system that was taking shape during the Roman Period. Al-Fayoum has yielded much material that shows the rise of Coptic in that period. Pagan Coptic material or Old Coptic was the oldest and it gave way to Standard Coptic, which was generally Christian in subject matter. David Frankfurter described the primary early use of Coptic as a ritual and as a monastic system. The 4th Century witnessed the systemization of the script for literature. Madinat Madi, along with its Manichean corpus that will be presented below, has yielded Coptic glosses from the late 2nd to early 3rd Century. The author credits the transition made in the writing system, from the old Hieroglyphic-Demotic script to the new Coptic one, to the fact that the old script was becoming less and less recognized by the literate Egyptians. *A by-product of the Greco-Roman period in Egypt!*

The second paper was by Dr. Davis, titled: *Biblical Interpretation and Alexandrian Episcopal Authority in the Early Christian Fayoum*. In this paper he explored the

ecclesiastical relations between the Pope of Alexandria, residing in Alexandria, and the bishops of al-Fayoum in the 3rd, 4th, and 5th Century. Through patristic writings of such popes as Dionysius, Athanasius I, and Cyril I, the Alexandrian See exerted its influence over al-Fayoum in matters related to the faith. More specifically when al-Fayoum bishops adopted non-orthodox views with respect to biblical interpretation. The interaction in these cases were firm, instructive, and directive in nature. Among the illustrated examples were Pope Dionysius versus Nepos on matters related to the Book of Revelation and the millenarianist views held by this rogue bishop from Upper Egypt, who gained popularity with the bishop of al-Fayoum at the time. The other main example was the arguments that Pope Cyril I had with the Christians of al-Fayoum on the subject of Melitians and the interpretation of man being created in the image of God. St. Cyril's direction on the first issue was to not mix with them and on the second, he upheld the allegorical interpretation in disagreement with the later opinions of his uncle Pope Theophilus.

The third and final paper of this session was by Mrs. Schaten, titled, *Christian Funerary Stelae from al-Fayoum*. It was read by the moderator Dr. van der Vliet, due to the author's inability to attend. Her paper surveyed the characteristics of the funerary stelae or tombstones, coming from al-Fayoum. Among the distinguishing characteristics found in the area are early use of crosses, x-shaped stelae, architraves, inclusion of exact dates, crosses with four equal sides, and the integration of several elements in a single unit. The inscriptions found on some were mostly written in Fayumic Coptic and some were in Greek. Another interesting aspect of these inscriptions is the use of the phrase 'Go to Rest' as opposed to the traditional 'to die'. Among the 20 examples used, only two are still located at al-Fayoum, though #13 from Naqlun is missing. The rest are scattered between the Cairo Coptic Museum, London, Berlin, Paris, St. Petersburg,

Moscow, and Amsterdam. *A typical situation for Coptic artifacts!*

Session Eight, February 9, 2004; Chairman: Prof. Roger Bagnall. This session included four papers on various al-Fayoum related subjects, dealing primarily with Medieval al-Fayoum. The first paper was by Dr. Youhanna N. Youssef, titled: *Social and Economic Activities of the Monastery of Kalamoun in the XV Century*. In it the author addressed the subject of the famous monastery of St. Samuel in Kalamoun in the greater al-Fayoum area. He began with a brief history of the monastery and some of its literary production. The rest of the paper dealt with four major recorded events from the 15th Century that involved the monastery. These events gave us a glimpse of the economic activities there at the time. These events included translation of relics to the monastery and the ordination of a Patriarch from the monastery. Such activities helped the monks to bring much needed funds to an otherwise improvised institution at the time. *A great parallel can be made in explaining the good fortunes of the monastery in the late 20th Century due to the ordination of Pope Cyril, who spent time in the monastery, and the discovery of the uncorrupted body of a saint buried there.*

The second paper was by Dr. Guirguis, titled: *Notes on the Coptic Church in the Fayoum Region in Mamluke and Ottoman Times*. It was read by Dr. Boutros, because the author has just finished defending his doctoral dissertation earlier that afternoon in Cairo and did not have enough time to travel to al-Fayoum. It dealt with how al-Fayoum area was mentioned in legal documents from the Mamluk and especially from the Ottoman times. He presented how Coptic regional history during these times can be gleaned from the non-literary sources such as land surveys. Using an AD 1528 Survey of Egypt, done at the early years of Ottoman Rule in Egypt, he extracted much information about the inhabitants of al-Fayoum. This included names of villages, monasteries, crops, and size of agricultural land versus barren land. The document utilized here is

kept at the Cairo National Archive, and is written in Arabic. According to the author, the problem in dealing with such documents is not their scarcity but rather their abundance and variety. *Based on the illustrations from the manuscript shown, I can personally add to the above such problems as their apparent difficulty to decipher and the tedious nature of their composition. But now we can clearly see that the benefits do outweigh the difficulties. Publication of such material will help greatly in recruiting researchers in this valuable field.*

The third paper was by Fr. Bigoul al-Suriany, titled: *Youhanna al-Fayoumi, the Conservator of Coptic Manuscripts in the 18th Century*. The author, being the librarian of the Syrian Monastery in Wadi al-Natrun as well as a manuscript conservator, dealt with the topic of similar personality in history that came from al-Fayoum. Youhanna al-Fayoumi was that man. The paper began with an extensive survey of the monks that came from al-Fayoum and lived in the monasteries of Scete. This was followed by detailed descriptions of the work of Youhanna. It included the monumental task of conserving about 300 manuscripts there. The paper described some of the methods used in the conservation process including the remargining of the manuscript pages as well as the rebinding of these volumes. Despite the volume of manuscripts that he conserved, the quality of his work has been judged as excellent. He was also a scribe and he subsequently became the abbot of his monastery in the 18th Century. He is credited by the author as single-handedly saving the monastery Library. *Such spirit, diligence, and perseverance are the ingredients needed in recovering our heritage and history.*

The fourth and final paper of this session was by Prof. Boud'hors, titled, *Fayoumic Literature and Manuscripts*. *Publishing of Fayoumic literature has not been in the forefront of Coptic literature. Sahidic, academically, and Bohairic, ecclesiastically, tended to dominate the research and publication in Coptic Studies. But once in a while someone would rise and remind us of the wealth that the manuscripts in this dialect contribute to Coptic literature. At this time, this author is the star of the field. She has done*

extensive publications of fragments in this dialect in the last decade. In this paper she surveyed the scope of the surviving corpus in this dialect. During the survey she mentioned many of the scholars that have contributed to the publication of these works. She enumerated the manuscripts found by topic; which included the Old Testament, New Testament, Apocryphal, Patristic, Hagiographic, Homiletic, and Liturgical texts. According to the author this literary dialect survived at least until the 10th Century. The texts in the area have been translated into Sahidic as seen in the contents of the Library of St. Michael monastery, except for a single manuscript about St. Michael, which remained in both dialects in there. This was a testimony for the importance of such work for the region. Her most important comment came in regards to the Origin of the Fayoumic version of the Bible. *Traditionally, it has been regarded as a translation from Bohairic, which is seen in the classical texts found in this dialect.* However, examination of the early texts found shows that the early Fayoumic had an independent translation from the Greek in the same way that is seen in Bohairic and Sahidic. She concluded with a translation from one of the homilies in this dialect, preserved in the Köln University Library in Germany, dealing with a prophecy concerning Egypt.

Session Nine, February 10, 2004; Chairman: Dr. Sigfried Richter. This session was the concluding one of the Symposium. The first paper was by Dr. van der Vliet, titled: *Coptic Inscriptions in al-Fayoum*. It dealt with the Coptic inscriptions found in several places the greater al-Fayoum area. The inscriptions are divided into four major categories: Funerary Inscriptions, Monumental or Dedicatory Inscriptions, Mural Inscriptions, and Inscriptions on Various Objects of Art. They were either discovered in churches, monasteries, or cemeteries. The oldest found were in the church of St. Mena in an-Nazlah, west of the city of al-Fayoum, which dates to the 2nd half of the 7th Century. The latest were found in Tutun, South

of city of al-Fayoum, on 11th century textiles. The dialect of the inscriptions were either Fayumic or Sahidic. The study of this material sheds a great light on the social conditions and history in these regional areas.

The second paper was by Dr. Wurst, titled: *The Coptic Manichean Library from Madinet Madi at al-Fayoum*. It was read by the session moderator Dr. Richter, because of author inability to attend. The paper briefly described the history and the distinctive features of the Manichean heresy. Its founder, Mani, lived in the 3rd Century. The library was found in Egypt, in Madinet Madi in al Fayoum area, in 1929-30. It represents the oldest manuscripts found, related to this heterodox sect. Its contents dates generally to 4th and 5th Century with some as early as the end of 3rd Century. London and Berlin libraries hold most of the known contents of this ancient library. There are seven codices, including the Manichean Psalms, described by some as the best examples of Poetry found in Coptic. *This library has advanced our knowledge of this sect and it is slowly replacing the Nag Hammadi texts in importance among Coptic Scholars. Dr. Richter is one of the noted scholars in this branch of Coptic Literature. Although the subject matter is of little interest to members of the Coptic Church, it does provide however valuable information about the competing forces within the Christian population during the time of the Early Church in Egypt. Also it provides a wealth of linguistic material for the study of Coptic.*

The third paper was by Prof. Dr. Emmel, titled: *The Library of the Monastery of Archangel Michael (Hamuli)*. In this paper he dealt very eloquently with the famous parchment library found in the western edge of al-Fayoum in 1910. According to him, its significance goes far beyond its home of al-Fayoum and it has been influencing Coptic Studies ever since. The library provides the only information we possess about this monastery. Through its colophons we can see that it was a thriving monastery in the 9th and 10th Century. About the region and monasticism in al-Fayoum it provided much valuable information

around the time of the Arabic Invasion in the 7th Century. This was through the Life of St. Samuel of Kalamoun. He mentioned two other works that were of monumental importance to Coptic Literature, the Martyrdom of St. Colluthus (Kolta) that preserves a more ancient form of this important hagiography, and the oldest Antiphonarium or Difnar found in Coptic. The manuscripts found were but a small part of its original size. Evidence for that lies in the fact that no fragment of the book of Psalms were found there, as is customary in any monastic library. What has survived beyond the biblical material points to volumes used for liturgical purposes in the celebration of feasts performed there. Some of the manuscripts were copied in the monastery, and others came from a scribal center called 'Tutun', which can be equated to Tebtunis at the Southern edge of the area. The study of this well-preserved Library can provide us with the methodology of reconstructing the dismembered library of the White Monastery. To Henri Hyvernat and Emil Chassinat, we owe the preservation of this library virtually intact until it was procured for the Pierpont Morgan Library in New York, less than a decade after its discovery. Hyvernat and the library are credited with the monumental photographic edition of this 56-volume library, including the fragments that made their way to few other libraries. Only twelve copies of this edition were made and distributed to the important libraries of the time in Europe and the US as well as Egypt. *A microfilm copy of this edition was obtained by the Society 20 years ago.*

The fourth and final paper of this session and of the Symposium was by Dr. Brune, titled, *School Days in the Fayoum in the First Millenium*. Due to Dr. Brune's inability to attend, he delegated Ms. Hodak to deliver the paper on his behalf. It dealt with a survey of school exercises texts that were found in the region of al-Fayoum. Such texts were written on a variety of media such as papyrus, ostraca, parchment, ...etc. They were dated from the 4th to the 12th Century, though it is difficult to be century-precise. These texts are

characterized by being a series of repeated characters, words, or phrases. They even included simple mathematical problems such as addition and multiplication. According to the illustrations shown, some form of punctuation was utilized to separate syllables and exercises were separated at times with vertical lines. All in all these texts employed the methodology of 'Practice makes perfect.'

Field Visits: The Organizing Committee prepared a series of visits to five different sites in the area as well as a revisit of Deir al-Surian at Wadi al-Natrun, during the 5-day period of the Symposium. The sites were either an ancient church of a particular monastery, an archeological dig in a monastic or Christian site, or a monumental site of the region. The guide was usually the scholar that has conducted conservation work or headed an excavation team at that particular site and in some cases the local or church officials. These visits were scheduled in such a way as to give the audience, as much as possible, a visual introduction to the papers that will be read later or just have been read. This enhanced the audience appreciation to the many topics discussed. The only shortcomings of these visits was their brevity.

The first visit was on arrival day, Friday February 6, 2004, to Deir al-Malak Ghobrial monastery in Naqlun. Prof. Godlewski was our guide. The visit began with the group meeting briefly with H.G. Bishop Abraam, who came to the monastery specifically to greet us. Prof. Godlewski then took the group on a tour of the monastic church and described the many beautiful wall paintings that were uncovered and cleaned by the PCA. This included several in the Narthex of the church, among them was one for St. Shenouda the Archimandrite. Also there we saw one of the wall painting layers that was moved from the Sanctuary Apse, at the request of the monastery. The tour continued into the Nave, revealing more of these beautiful works, and the monks opened the sanctuary screen to show the other ones that

were uncovered in the inside apses. The next stop was the cemetery area outside the present wall of the monastery. There, our esteemed guide explained the excavated hermitage cells which could be seen from a distance in the mountain. He also described the excavation of the ancient monastic church below the mountain.

The second visit was a tour of Deir al-Azab, where the Symposium was being held on Saturday February 7, 2004. The visit began with a tour of the elegant elementary School that is operating within the bounds of the monastery. H.G. Bishop Abraam was our guide along with the school administrators. Along with the spacious classrooms, they had a very modern computer lab. The group also was able to interact briefly with students from several grades in their own classrooms. There is also a new construction of an auditorium at the ground level that is nearing completion. Without a doubt, this school, which follows the regulations of the Egyptian Education Ministry, looked as good as any school in Egypt, if not better.

The second leg of the tour was to the most reverent place in the monastery, the Chapel of St. Abraam. This long L-shaped room was situated at the Northern side of the church and it opens into the men communion area of the Sanctuary. At the end of the Chapel was the Reliquary with the coffin of the saint in clear view through its glass window. Above it was the commemorative icon, depicting eight bishops carrying the coffin into its current resting place. The south side of the room was lined with several recessed glass cases, containing many of the personal items of the saint. They included the only photograph known of him, with the Coptic Metropolitan of Eithopia, fragments of his garments, his ecclesiastical vestments, his personal humble library, and other items that he used during his blessed life. His library included a large Arabic Bible which he read in its entirety every 40 days, according to his vita. The place is elegant but not extravagant, keeping in tradition with his well-earned reputation of being the *friend of the poor*.

Its real attraction was in fact the presence of the body of the greatest saint in the Coptic Church in the first half of the 20th Century.

The third part of the tour included a visit to the many craft shops operated there and the Museum. They provide much needed employment to skilled Coptic workers and their apprentices. This is extremely helpful for the Copts in al-Fayoum, who like all Egyptians suffer from a high unemployment rate, but more specifically has to endure a hostile job market because their religion. They included shops for making textiles, wood carving, carpentry, candles, and cheese. There was even a place where a local artist was painting replicas of the Fayoum Portraits. The quality of the products seen is good enough for worldwide distribution. As for the Museum, it is an L-shaped spacious room with large display cases. It included many artifacts that were found in or donated to the monastery. The manuscript section has about 120 manuscripts which Mrs. Samiha Abdel-Shahid has prepared a catalog that will be published soon.

The third visit was a tour of the most distinguished landmark of al-Fayoum, Lake Qarun. Our guide was the president of Government Company that mines the lake. This took place on Sunday February 8, 2004. This trip was a tribute to the high regard that this Symposium enjoyed in the official circles of al-Fayoum. The group was introduced to the work of this company in protecting this major historical lake. It serves now as a large reservoir for the drainage water coming from the surrounding agricultural lands. Because of the rising salinity of the lake, this company was formed to reduce it by extracting the excess minerals, such as table salt and other industrial compounds, and market it for distribution within Egypt and in the Middle East. At its conclusion, we were treated to a nice lunch made up primarily of fish caught from the lake. Also every member of the group received a complimentary package of the salt that the company produces.

The fourth visit was a tour of the BYU excavation on Monday February 9, 2004. This was the second archeological site to be visited. It is situated at the edge of the agricultural land in the Eastern side of al-Fayoum, about an hour drive from Deir al-Azab. Our tour guide was the excavation director, Prof. Griggs. He showed the group the more prominent of the burial chambers that were excavated there and explained how it was done, what was found, and how they analyzed them. All the excavated chambers were empty except for one that had a smashed stone sarcophagus, and some large bones that were sticking from the ground. Unfortunately, no one from the excavation team had a key at the time to the building on the site that contained the items that were recently found. The trip was also cut short by the tight schedule of the Symposium, but it helped to place Prof. Griggs' paper into perspective.

The fifth visit was a tour of the newly discovered wall paintings in the Virgin Mary Church at Deir al-Surian on February 10, 2004. This was the concluding trip for the group. It was made on the way back from al-Fayoum to Cairo. Some members of the group were introduced to the work done at that church in the previous Symposium. It was designed as a follow-up visit to see the new work done there since. Our previous guide, Dr. Karel Innemee, was not present, so Prof. Bolman ably substituted for him. Because many members of this group did not attend the previous symposium, she gave a quick review of what was discovered from the beginning, including the magnificent Coptic wall painting in the western apse of the Nave. The newer work included further cleaning and restoration of the wall paintings in the Khurus area, which date to the 7th Century or earlier.

Resolutions and Suggestions: On Tuesday morning, February, 10, 2004, the participants and others in attendance met to discuss resolutions and suggestions. Dr. Estafanous delegated the chairmanship of that session to Prof. Dr. Emmel.

Six resolutions/recommendations were discussed and put to vote by members of the St. Mark Foundation, the St. Shenouda Society and the participants of the Symposium. They were as follows:

1. *"To extend our heartfelt gratitude to H.H. Pope Shenouda III for approving this momentous meeting and for his constant encouragement of all our endeavors."* This resolution received unanimous approval.
2. *"To extend our heartfelt thanks to H.G. Anba Abraam who so generously hosted the conference in the monastery of (Deir) al-Azab, who graciously received us, who attended many of the presentations, and whose staff did a superlative job, made us comfortable, and saw to our slightest need."* This resolution also received unanimous approval.
3. *"To request the authorities of the Pierpont Morgan Library in New York to authorize the republication of the facsimile edition of the Library of the Archangel Michael monastery at Hamuli, either in print or in digitized form."* This resolution was revised slightly to accommodate Dr. van der Vliet comments before it was approved. The resolution came about as a result of Bishop Abraam's earlier call, during the Opening Ceremony, for establishing a Center for Documents from al-Fayoum.
4. *"To encourage and support all monasteries and churches to preserve and catalog ancient manuscripts and make them available to the Coptic Library, the Alexandria Library, and to all scholars worldwide in digital format."* No one of course objected to such a recommendation. The reference to the Coptic Library is directed toward the new General Library of the Coptic Church, that the Pope has entrusted the Foundation with its development.
5. *"When we saw the results of the restoration of the wall paintings in the Red monastery by the American Research Center (in Egypt) [ARCE] under the direction of Prof. Elizabeth Bolman, we urge the Center to complete this unique undertaking as soon as possible and we hope that they obtain the support of the Supreme Council of Antiquities (SCA)."* This resolution came about because of a group from the University of Rome was pushing to do work on the courtyard of the Red Monastery, for the purpose of erecting the original columns of the church in their original place. For whatever reason or motivation, they are coming in conflict with the Italian restoration team that is working under the direction of ARCE inside the church. Logically there should not be a conflict, but this is Egypt and the situation has escalated to a confrontation that is impeding the restoration work. The White and Red Monastery Consortium met during the Symposium and agreed that all steps should be taken, with the assistance of H.G. Bishop Youannis, the head of both monasteries, to enlist the help of SCA and keep ARCE's interest in the project. According to Prof. Bently Layton of Yale University, these monasteries represent the oldest surviving monuments of monasticism worldwide. Prof. Bolman has been in the forefront of this struggle and we all wish the project and her success.
6. *"The marvelous results of the work in the restoration campaign in the Red monastery, in addition to the significance of this region, inspired us to start planning our third Symposium on Monasticism in Sohag and Southern Upper Egypt, to be held in February 2006."* This resolution aimed also to underscore the members' valuation of the work being done there and now being in jeopardy as seen above. The chairman, Prof. Emmel of course was the first to recommend

having the next Symposium in Sohag. I guess his monumental dissertation on the dismembered writings of St. Shenouda the Archimandrite may have influenced his recommendation a bit! This resolution was also approved unanimously. Worthy of mention is that at the conclusion of the Coptic Liturgy on Sunday February, 8, 2004, Bishop Youannis concluded his welcoming words to the presenters by inviting them to Sohag for the next Symposium.

Organizers: Words can not describe the colossal efforts made by the committee that the St. Mark Foundation has formed in Egypt to coordinate this Symposium. Mrs. Hoda Garas was the leading

figure in the group, assisted by Mr. Fahim Wassef, and many others. We cannot forget the selfless work of the group organized by the Diocese, mentioned above. Working at times under very difficult circumstances, they made this bi-annual event nearly flawless and send all the participants and attendees back to their countries with nothing but cherished memories and profound thanks.

Proceedings: The papers presented at the Symposium will be published in a special volume, dedicated to Prof. Martin Krause, by the American University in Cairo Press. The publication is forthcoming in 2005. Presenters were given the invitation and the schedule for submitting their work.

News

(by Hany N. Takla)

1. Coptica: The first volume of the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002 was published in volume 2 of Coptica and sent to the members and subscribers in January of this year. It included the History, Literature, and Liturgy papers. The second volume of the proceedings, Coptica 3 (2004), will include the Art, Architecture, and Inscriptions papers. Coptica 3 is in the advanced preparation stage and its publication date is set for June 2004. The titles included in both volumes are as follows (in alphabetical order):

Coptica 2

- ❖ K-H Brune, "The Multiethnic Character of the Wadi al-Natrun."
- ❖ J. den Heijer, "Wadi al-Natrun and the *History of the Patriarchs of Alexandria*."
- ❖ M. Krause, "The Importance of Wadi al-Natrun for Coptology."
- ❖ S.G. Richter, "Wadi al-Natrun and Coptic Literature."
- ❖ R. Said, "Wadi Natrun in Geologic History."
- ❖ T. Vivian, "Figures in the Carpet: Macarius the Great, Isaiah of Scetis, Daniel of Scetis, And Monastic Spirituality in the Wadi al-Natrun (Scetis) From the Fourth to the Sixth Century."
- ❖ Y.N. Youssef, "Consecration of the Myron at Saint Macarius Monastery (MS 106 Lit.)."
- ❖ U. Zanetti, "Liturgy at Wadi al-Natrun."

Coptica 3

- ❖ E. Bolman, "Scetis at the Red Sea: Depictions of Monastic Genealogy in the Monastery of St. Antony"

- ❖ P. Grossmann, "On the Architecture at Wadi al-Natrun."
- ❖ S. Hodak, "The Ornamental Repertoire in the Wall-paintings of Wadi al-Natrun—Remarks on a Methodical Approach."
- ❖ L-A Hunt, "Art in the Wadi Natrun: An Assessment of the Earliest Wall paintings in the Church of Abu Makar, Dayr Abu Makar."
- ❖ M. Immerzeel, "A Play of Light and Shadow: the Stuccoes of Deir al-Surian and their Historical Context."
- ❖ E. Parandowska, "Results of the Recent Restoration Campaigns (1995-2000) at Dayr el- Sourian."
- ❖ Z. Skalova, "Indigo and Madder Finger Prints and Brush Strokes: Notes on Six Byzantine Great Deesis Icons of Wadi Natrun Monasteries and their Egyptian Origin."
- ❖ J. van der Vliet, "History through Inscriptions: Coptic Epigraphy in the Wadi al-Natrun."

Subscription price is \$15 within North America and \$20 for outside North America. The Society dues-paying members will receive it as part of their membership fees. All new and renewed subscriptions can be made payable to and sent to the Society's mailing address. E-mail contact is: coptica@stshenouda.com.

2. Eighth International Congress for Coptic Studies:

The Society has transmitted over \$4,700 as a grant to the organizers of the 8th International Organization of Coptic Studies. The purpose of the grant is to assist in the

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invitation of Coptic scholars from Egypt who had their papers accepted for presentation at the Congress. The Society encourages all its members to attend this congress which represents the most prestigious scholarly meeting that deals exclusively with Coptic Studies. The younger and more youthful members are especially urged to consider attendance and to possibly participate in future ones. The next congress will be considered for Egypt in 2008. If that becomes the case, the Society along with St. Mark Foundation will play a key role in such arrangement. H.H. Pope Shenouda III has expressed great enthusiasm about this prospect, when Dr. Fawzy Estafanous of St. Mark Foundation presented it to him in June of this year.

3. COEPA's Products: The newest announced production is a CD-Rom, titled, *The Coptic Orthodox Reference library* (CORL). Its main contents are as follows:

- Holy Bible (NKJV), including Deuterocanonical books
- Early Church Fathers (The Nicene Fathers, 38 Volumes),
- All H.H. Pope Shenouda III Previously published by COEPA (40 books)
- All An Altar to the Lord Books (40 books)
- New Books for HH, HG Anba Mettaous, HG Anba Daniel, Fr Tadros Malaty and many others,
- Coptic Lessons and Dictionary by Permission of St Shenouda Coptic Society); and
- Full version E-katamarous (The full daily readings) by St Mark Coptic Church - Troy Michigan USA.

CORL expected publishing date is May 30, 2004.

The society has copies on-hand of all other COEPA-produced CDs, as follows:

- COEPA 1 Holy Bible & Pope Shenouda's Writings
 COEPA 2 The Coptic Liturgy of St. Basil (Audio)
 COEPA 4 An Altar to the Lord
 COEPA5 Coptic Midnight Psalmody (Audio)

The cost for each Computer CD or Audio CD-Set has been discounted \$20 for a single copy. Within the US, it is available through the Society, except for the Midwestern States of Michigan, Ohio, Illinois, Missouri, Pennsylvania, Minnesota, Wisconsin, and Indiana. St. Mark Coptic Orthodox Church in Troy Michigan will be responsible for these Midwestern states and Canada.

4. Coptic Computer CD: The first Coptic Language CD, Coptic CD Vol. 1 is still available. A brief description as well as a demo is accessible through the Society's website. A custom CD-R copy can be made for any of the last two major modules of the CD: Annual Bohairic-English Lectionary for the Days, or Bohairic-Sahidic-English-Greek New Testament. The cost of these CD-R is as follows:

- NKSCS-CD1C Boh-Sah-Eng-Gk New Testament \$20
 NKSCS-CD1D Annual Boh-Eng. Lectionary \$12

The Coptic-Bohairic Lessons and Bohairic-English Dictionary have been licensed for distribution as part of COEPA's new CORL CD-Rom.

Members would receive a 20% discount.

5. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. These two volumes include over 500 color photographs of rare Coptic icons and manuscript illuminations. This material is arranged by subject, artist, as well as format. Each item is identified by artist, subject, and current location. They are indispensable to scholars as well as people interested in keeping their beautiful Coptic Heritage alive. Prices for these items are as follows:

Title	Member	Non-member
<i>Coptic Icons, 2-v. (1-4) ea.</i>	\$35.00*	\$40.00*
<i>Coptic Icons, 2-v. (5+) ea.</i>	\$30.00*	\$35.00*
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00

* New reduced prices.

6. Books Available Through the Society: Rev. Partrick's, *"Traditional Egyptian Christianity -History of the Coptic Orthodox Church"* (1999 revised first edition) is still available. (\$12.00, and \$14.95 for non-members).

Athanasius of Alexandria: The Life of Antony - The Coptic Life and the Greek Life is now available. (\$20, and \$27.95 for non-member).

Coptic Puzzles and Word Games vol.1 is also available, in a limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to the Coptic Language for kids and adults that will insure hours of fun and learning for all.

The Coptic Life of St. John Kolobos (in English), the Coptic Church Review's special volume on the Coptic Life of St. John Kolobos (the Short) is still available. It includes translations of the Bohairic life from a Vatican manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Rev. Dr. Tim Vivian of Bakersfield, California, and Deacon Severus (Maged) S. A. Mikhail, a member of the Center's staff, are the contributors to this volume. The price for a single copy is \$5.00. Members of the Society will be given a 20% discount.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. (\$9, \$11.50 for non-members).

Other titles include Grillmeier *Christ in Christian Tradition*, v.2 pt.4. A volume that mainly includes a

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survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon, including 50+ pages on the Christology of St. Shenouda the Archimandrite. (\$12, and \$15 for non-members).

7. Bulletin of the Society (Back Issues): Copies of back issues of vol. 2, 3, 4, 5, and 6 of the Annual Bulletin of the Society are still available. The prices of these volumes are \$4 for members and \$5 for non-members.

9. The Society on The Internet: We are still at the same address, "http://www.stshenouda.com". During the last quarter, the site had about 50,000 hits per month. Information about the new MiniConferences and the annual conference will be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds. Many of the posted pages are updated or are in the process of being updated, including a listing of all the collections housed at the Center: Microfilms, Scanned images, books, off-prints, as well as our new Coptic Textile collection.

10. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing his efforts of directing this new foundation for publishing the detailed study of Coptic History (Church and people). In the past period, H.H. Pope Shenouda III has entrusted the Foundation with the development of the new *General Library of the Coptic Church* at the site of the Patriarchate in Cairo. Efforts now are underway to plan the collections to be housed in it. More details will be published in the next issue. The Foundation has published a new book in Arabic on Coptic Christian Literature. It was authored jointly by Fr. Shenouda Maher and our colleague Dr. Youhanna N. Youssef. Copies will be available at the Foundation address below and at the Society soon.

The Foundation has started the preparation along with the Patriarchate and the St. Shenouda Monasteries in Sohag, for the third symposium, dealing with Monasticism in Sohag and Southern Upper Egypt. Details will be published soon. Both of our organizations will also be working together with the Patriarchate in organizing possibly the 2008 Coptic Congress in Egypt, if awarded by the IACS.

Comments, suggestions, and lifetime membership information can be directed to the following address:

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Website: www.stmarkfoundation.coptic-history.org

11. Coptic References on CD: The Society is offering some titles for distribution in CD-R format of some important references in the field of Coptic Studies. These CDs contain PDF formatted files of the scanned images of these references with an added electronic table of Contents. As of this time the following titles are available:

NKCSC-SAA1, Monneret de Villard, *Les Couvents Pres de Sohag*, 2 vol, 1925-6, \$15.

NKCSC-SBO1, Budge, *The Earliest Known Coptic Psalter in the Dialect of Upper Egypt*, 1889, \$10

NKCSC-SLG1, *Coptic Agbeyia*, Coptic-Arabic, Cairo 1977, \$10.

NKCSC-SLG2, O'Leary, *The Difnar (Antiphonarium of the Coptic Church)*, 3 parts 1926-30, \$12.

NKCSC-SLG3, Takla, *The Ecclesiastical Position of St. Shenouda in the Coptic Church*, 1981, \$6.

NKCSC-SL1, Scholtz, *Grammatica Aegyptica*, Oxford 1778, \$10

NKCSC-SLT1, Kahle Jr., *Balaizah*, 2 volumes, \$15

NKCSC-SHG1, *Christianity in Egypt (1836-51)*, \$10

Members would receive 20% discount.

12. Coptic Language Instruction at the Coptic Center: During the past period two sessions are being held at the Center. One at Coptic II level and the other is the advanced translation seminar. The instruction was by Hany Takla.

13. New Lecture Series at the Coptic Center: In an effort to promote the Coptic Heritage, the Society is continuing a series of lectures at its Coptic Center in Los Angeles. Because of the Fayoum Symposium no lectures will held in the past period. The presenter will be Mr. Hany N. Takla and the time will be on Thursdays from 7:30 to 9:00 p.m. (Presentation and Discussions). The following are the lectures' schedule for this period:

4/1/2004, The Coptic Liturgical Services.

4/29/2004, The Coptic Liturgical Manuals.

5/27/2004, Coptic Hagiography



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The Sixth St. Shenouda Conference of Coptic Studies –St. Shenouda the Archimandrite, His Life and Times (August 13-14, 2004 - Los Angeles California) (2)

(by Hany N. Takla)

Introduction: This year the Society is planning the continuation of its annual two-day general conference on Coptic Studies. The conference is designed to further promote and encourage Coptic Studies among Copts and others in the United States. This year, our 25th year of operation, the conference will be exclusively dealing with the *Life and Times of St. Shenouda the Archimandrite*.

Time and Location: The event is scheduled for Friday and Saturday August 13-14. The specific time schedule will be announced later. The place is also set at UCLA Royce Hall Room 314.

Organizing Committee: This conference is a cooperative effort of the Collegiate Coptic Orthodox Christian Club of University of California, Los Angeles (CCC-UCLA), Department of Middle Eastern Languages and Cultures of UCLA, and members of the Society

(SSACS). The following have been designated as members of the Organizing Committee:

- Dr. Nabil Elgabalawi (SSACS)
- Joseph Fahim (SSACS)
- Deacon Dr. Severus (Maged) S. Mikhail (SSACS)
- Mark R. Moussa (SSACS)
- Dr. Saad Michael Saad (SSACS)
- Monica Soliman (CCC-UCLA)
- Monee A. Takla (CCC-UCLA)
- Hany N. Takla (SSACS)

Participants: The final list of participants will be posted on our website as it becomes available. Currently, the following is a list of participants that have committed firmly or tentatively to present papers at the conference:

- Dr. Monica Bontty, California
- Dr. Darlene Brooks-Hedstrom, Ohio
- Prof. (Fr.) David Johnson, California

Deacon Dr Severus (Maged) Mikhail, California
Mr. Mark R. Moussa, California
Dr. Mark Swanson, Minnesota
Hany N. Takla, California
Dr. Janet Timbie, Maryland
Rev. Dr. Tim Vivian, California
Prof. Dwight W. Young, Chicago
Dr. Youhanna N. Youssef, Australia

Scope: As indicated above, the theme of the papers to be presented will deal exclusively with the *Life and Times of St. Shenouda the Archimandrite*. Proposed papers will be limited to any of the following topics:

- Life of St. Shenouda
- Literary corpus of St. Shenouda
- Monasticism of St. Shenouda
- Liturgical position of St. Shenouda in the Coptic Church.
- Monasteries of St. Shenouda (the White and Red monasteries, including history, architecture, library, Inscriptions, wall paintings, ...etc.
- Notable figures in the life of St. Shenouda and his monasteries, e.g. Apa Pigol, St. Thomas of Shinshif, Apa Zenobius, Apa Besa (or Wissa), St. Pidjimi.

Format: Presentations are classified into three types. The first is *major papers*, which are customarily surveys of research done over a specific period of time in a specific area in the field. Each one will be scheduled as a 45-minute presentation with a 15-minute follow-up

discussion. The second type is the *regular communications* by members which briefly presents the work that he/she has done or is doing in the field. These presentations will be scheduled for 20 minutes with a 10-minute follow-up discussion. The third type is the papers that involve substantial slides or similar graphic presentations. Prior approval by the organizing committee is required for such presentation. The presenter will be given 30-35 minutes for the presentation with a maximum of 10-minute follow-up discussion. The maximum type for such presentation will be 45 minutes. The Organizing Committee has the option to change the length of the presentation as necessary.

Registration: All interested persons can pre-register through our website. The address is: <http://www.stshenouda.com/society/6ccnreg.htm> A nominal registration fee for the 2-day conference (excluding the Friday evening Reception) will be charged as follows:

Members:	\$20.00
Non-Members:	\$25.00
UCLA Students & Faculty	N/C
Other Students	\$10.00

Publications of the Proceedings: Selected papers presented at the Conference will be published in volume 4 of *Coptica* (2005). A final draft of each paper shall be submitted by the presenter no later than January 30, 2005.

Bohairic Coptic Gospel Catena Texts Selections (3)

(By Hany Takla)

πΔ ρΟΥΖΙ ΔΕ ΗΝΙΚΑΒΒΑΤΟΝ ΕΤΟΟΝΙ ΜΦΟΥΑΙ
ΗΝΙΚΑΒΒΑΤΟΝ, ΑΣΙ ΗΧΕ ΜΑΡΙΑ ΤΜΑΓΔΑΛΙΝΗ
ΝΕΜ ΤΚΕΜΑΡΙΑ ΕΝΑΥ ΕΠΙΜΕΡΑΥ.
ΕΥΣΕΒΙΟΣ. ΠΙΧΙΝΣΟΣ ΓΑΡ ΧΕ ΡΟΥΖΙ
ΗΝΙΚΑΒΒΑΤΟΝ ΝΕΜ ΖΑΝΑΤΟΟΝΙ ΕΜΑΥΩ ΜΦΟΥΑΙ
ΗΝΙΚΑΒΒΑΤΟΝ ΝΕΜ ΕΤΑ ΦΡΗ ΥΑΙ ΕΓΤΜΗΝΙ

84. And evening of the sabbaths to morning of first day of the sabbaths, she came namely Maria the Madgaline and the other Maria to see the grave.
Eusebius: For the saying, evening of the sabbaths and mornings exceedingly of the first day of the Sabbaths and when the sun shined, giving sign to

ἐπικερος ετϋεβήοντ ἔτα νιζιόμῃ ἰ ἐπιμῆρᾶν ἠθῆτοϋ. ἀγὶ γαρ ἐπιμῆρᾶν ἠλ̄ ἡσοπ θεν πιέχωρζ ἔτεμμάϋ: εῶβε φαι ᾱ φῶραι φῶραι ἡπικεεϋαγγελιςτῆς σαχι κατὰ πικερος ετϋεβήοντ ἔτα νιζιόμῃ ἰ ἐπιμῆρᾶν ἠθῆτϋ: ἐπιλῆ γαρ ἔτα π̄χς τωπϋ θεν ἰφᾶϋι ἡπιέχωρζ, οϋορ ἀφῶνονρϋ ἔμαρῖᾶ ἰμαγδαλῖνῃ.

πιάγιος κϋριλδλος ρωϋ χω ἡμοσ. ἔτα ματῆος γαρ σαχι εῶβε πιϋορπ ἡσοπ ἔτα νιζιόμῃ ἰ ἐπιμῆρᾶν ἠθῆτϋ, ἰωανῆς δε εῶβε πιμαρσοπ̄β̄ ρῖτεν μαρῖᾶ ἰμαγδαλῖνῃ, λογκας δε εῶβε πιμαρζ̄ ἡσοπ ρῖτεν μαρῖᾶ οπ νεμ ἰκεμαρῖᾶ νεμ ἰωανῆα, μαρκος δε εῶβε πιμαρζ̄ ἡσοπ ρῖτεν μαρῖᾶ ρω οπ νεμ ἰκεμαρῖᾶ νεμ σαλομῃ. ἔταϋηϋ γαρ ἐπιαγγελος ἡξε νιζιόμῃ ἐναϋερζοἰ μεν πε εῶβε ἡ̄μοτ ἡπερζινοϋονρϋ, ἀλλᾶ σατοτϋ ἀϋῶλι ἡἰζοἰ ἔβoλ ραρωον, ἐαϋρῖϋεννοϋϋ πωον ἡτᾶνασταςῖς ἡπενσωτηρ, οϋορ ἀϋρονρην ἔτοτοϋ ἔθροϋρῖωϋ ἡπῖμαθῖτῆς ἡπερζιπτωνϋ ἔβoλ θεν πῃ εῶμωοϋτ, οϋορ ἔθροϋϋε πωοϋ ἔἰγαλιδεᾶ ἔπζιπῆϋ ἔροϋ θεν πῖμα ἔτεμμάϋ.

ἔταφῶνονρϋ γαρ ἐπῖμαθῖτῆς θεν ἰγαλιδεᾶ, εϋφῶωρζ ἡπιρῶβ̄ ἔβoλ θεν φαι χε ἀϋῶθαμ λοῖποπ ἡτςϋναρῶγῆ ἡτε πῆοϋδαῖ εῶβε τοϋμετατῶωτ ἡρῆτ, οϋορ ἀφῶωπ ἡτῆκλῆςῖᾶ ἡπῖεθῆος: ἰγαλιδεᾶ γαρ ἀσῆπ ἐπῖεθῆος. εῶβε φαι ἔταϋζος εῶβῆτς ἡξε πῖπρoφῆτῆς χε ἰγαλιδεᾶ ἡτε πῖεθῆος, πῖλαος ετρῆμςῖ θεν π̄χᾶκι νεμ ἰθῆῖβῖ ἡφῆμοϋ, οϋπῖϋἰ ἡῶϋωπῖ ἀϋϋᾶι παϋ.

ἀφῶνονρϋ γαρ ἐπῖᾶ ἡμαθῖτῆς θεν ἰγαλιδεᾶ, οϋορ οπ θεν ἰκειλῆμ, εϋχῆπ εῶβε ἰζοἰ ἡπῆοϋδαῖ: ἡσωχπ δε οπ ἡπῖμαθῖτῆς, ἀφῶνονρϋ ἔρωοϋ θεν ἰγαλιδεᾶ θεν οϋχομ ἡῶεοῶρεπῆ(sic). ἀλλᾶ νιζιόμῃ γαρ ἡϋορπ πε ἔταϋερπῆμϋᾶ ἡπαϋ ἔροϋ οϋορ ἔοϋωϋτ ἡμοϋ: ἡῶωοϋ γαρ οπ πε ἔταϋρῖωϋ πωοϋ ἡϋορπ ἡπῖραϋῖ ἡατῶσαχι ἡμοϋ, εϋχω ἡμοϋ χε χερετε. οϋορ θεν φαι λοῖποπ ἀϋῶλι ἡμαϋ ἡπῆμκαρζ ἡρῆτ ἡεϋᾶ, ἐαϋῶρε ἡπῆνος τηρϋ ἡτε νιζιόμῃ ραϋῖ θεν ἡχῖπῶρεϋμοϋηκ ἔβoλ ἡθῆτοϋ ἔπτηρϋ ἡξε ἡσαρῶνῖ ἡτκαταλῖκῆ ἡῶῆ ἔτεμμάϋ.

the changed times when the women came to the tomb, in them. For they came to the tomb four times on that night: Therefore each one of the other evangelists spoke according to the changed times which the women came to the tomb in it: For whereas Christ rose in the midst of the night and He appeared to Mary the Magdaline.

St. Kyrillos also said. For Matthew spoke concerning the first time which the women came to the tomb in it. And John concerning the second time through Maria the Magdaline, And Luke concerning the third time through Maria also with the other Maria and Ionna. And Markos concerning the fourth time through Maria also again with the other Maria and Salome. For when they saw the angel, namely the women, they were afraid indeed concerning the shape of his appearance, but immediately he took away the fear from them, as he annunciated to them the resurrection of our savior, and he commanded them to cause them to proclaim to the disciples his resurrection from among the dead (ones), and to cause them to go to the Galilea for the seeing of him in that place

For when he revealed himself to the disciples in the Galilea, declaring the matter in this one, that he shut henceforth, the synagogue of the Jews concerning their disagreement, and he opened the church for the gentiles: for the Galilea is belonging to the gentiles. Therefore he said concerning it namely the prophet, 'The Galilea of the gentiles, the people who sits in the darkness and the shadow of Death, a great light has shined for it.'

For he revealed himself to the eleven disciples in the Galilea, and also in Ierousalem, while they were hiding because of the fear from the Jews: And the rest of the disciples again, he appeared to them in the Galilea in a divine fitting(?) power. But for the early women, they were worthy to see him and to worship him: For also it is them whom he proclaimed to them first the unutterable joy of him, saying, 'Peace to you'. And in this henceforth he took (away) there the heartache of Eva, as he caused the whole race of the women to rejoice when it perished from them at all namely the curse of the condemnation of that one.

ΑΛΛΑ ΟΝ ΜΕΝΕΝΣΑ ΘΡΕΨΤΩΝΩ ΕΒΟΛ ΘΕΝ ΝΗ
 ΕΘΜΩΟΥΤ ΖΑΝΟΥΟΝ ΕΒΟΛ ΘΕΝ ΝΙΚΩΣΔΟΔΙΑ
 ΑΥΙ ΕΤΒΑΚΙ, ΑΥΤΑΜΕ ΠΙΔΡΧΗΝΕΡΕΥΣ ΕΘΜΕΘΜΗ
 ΤΗΡΣ ΗΤΑΝΑΣΤΑΣΙΣ. ΚΑΝ ΙΣΧΕ ΑΥΒΙ ΗΠΙΖΑΤ
 ΕΘΡΟΥΧΕΜΕΘΟΥΧ ΕΤΑΝΑΣΤΑΣΙΣ ΜΠΧΣ, ΑΛΛΑ
 ΤΜΕΘΜΗ, ΜΠΑΡΕ ΖΛΙ ΨΧΕΜΧΟΜ ΕΡΟΣ ΕΠΤΗΡΩ.
 ΕΘΒΕ ΟΥ ΔΕ ΟΝ, ΕΤΑ ΝΙΜΑΘΙΤΗΣ ΠΑΥ ΕΠΒΣ, Α
 ΖΑΝΟΥΟΝ ΗΘΗΤΟΥ ΕΡΒΙΣΑΝΙΣ; ΕΘΒΕ ΧΕ
 ΜΠΑΤΟΥΒΙ ΜΠΙΠΝΑ ΕΘΟΥΑΒ ΜΠΑΡΑΚΛΗΤΟΝ ΦΑΙ
 ΕΤΘΡΟ ΗΠΙΜΕΥΙ ΒΙΣΙ ΟΥΟΖ ΕΖΑΔΑΙ ΘΕΝ
 ΟΥΧΙΝΙΩΡΩ ΕΣΤΟΥΒΗΟΥΤ ΕΒΟΛ ΖΑ ΝΙΖΒΗΟΥΙ
 ΤΗΡΟΥ ΜΜΕΤΡΕΨΒΙΣΑΝΙΣ ΗΤΕ ΤΜΕΤΑΘΝΑΖΤ.

ΕΘΒΕ ΟΥ ΔΕ ΟΝ ΑΨΧΟΣ ΧΕ ΑΥΤ ΕΡΨΥΨΙ ΝΙΒΕΝ
 ΝΗΙ ΘΕΝ ΤΦΕ ΝΕΜ ΖΙΧΕΝ ΠΙΚΑΖΙ; ΕΘΒΕ ΧΕ
 ΑΨΨΩΠΙ ΗΡΩΜΙ ΜΠΕΡΗΤ, ΑΨΕΡΧΡΑΣΘΕ ΡΩ ΟΝ
 ΜΠΙΖΙΝΣΑΧΙ ΕΤΤΟΜΙ ΕΤΜΕΤΡΩΜΙ ΚΑΤΑ ΝΗ
 ΕΤΒΙ ΕΘΟΥΝ ΕΤΕΨΟΙΚΟΝΟΜΙΑ, ΟΥΟΖ ΧΕ ΕΒΟΛ
 ΖΙΤΟΤΩ ΑΥΤ ΕΡΨΥΨΙ ΝΙΒΕΝ ΜΠΓΕΝΟΣ ΗΔΑΔΑΜ
 ΕΘΡΟΥΖΩΜΙ ΕΧΕΝ ΝΙΖΟΨ ΝΕΜ ΝΙΘΛΗ ΝΕΜ ΤΧΟΜ
 ΤΗΡΣ ΗΤΕ ΠΙΔΙΑΒΟΛΟΣ. ΗΘΟΨ ΓΑΡ ΠΕ ΕΤΑΜΑΖΙ
 ΜΠΙΕΠΤΗΡΩ ΖΩΣ ΝΟΥΤ, ΟΥΟΖ ΕΡΕ ΟΥΟΝ ΕΡΨΥΨΙ
 ΝΙΒΕΝ ΗΤΟΤΩ ΘΕΝ ΤΦΕ ΝΕΜ ΖΙΧΕΝ ΠΚΑΖΙ.
 ΜΑΨΕ ΝΩΤΕΝ, ΠΕΧΑΨ, ΜΑΔΒΩ ΗΝΙΕΘΝΟΣ ΤΗΡΟΥ,
 ΕΡΕΤΕΝΩΜΙΣ ΜΜΩΟΥ ΕΦΡΑΝ ΜΦΙΩΤ ΝΕΜ ΠΨΗΡΙ
 ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ, ΟΥΟΖ ΕΡΕΤΕΝΤΔΒΩ ΝΩΟΥ
 ΕΔΡΕΖ ΕΖΩΒ ΝΙΒΕΝ ΕΤΑΙΖΕΝΖΕΝ ΘΗΝΟΥ ΕΡΩΟΥ:
 ΟΥΟΖ ΖΗΠΠΕ ΔΝΟΚ ΤΧΗ ΝΕΜΩΤΕΝ ΗΠΙΕΖΟΥΨ
 ΤΗΡΟΥ ΨΑ ΠΧΩΚ ΕΒΟΛ ΗΤΕ ΝΙΕΝΕΖ.

ΕΤΙ ΟΝ ΚΥΡΙΔΛΟΣ. ΕΠΙΔΗ ΟΥΝ ΕΨΕ ΗΨΩΡΠ
 ΗΖΙΩΨ ΗΤΟΜΟΛΟΓΙΑ ΜΦΠΑΖΤ ΗΤΤΡΙΑΣ
 ΕΘΟΥΑΒ ΘΕΝ ΝΙΕΘΝΟΣ ΤΗΡΟΥ, ΤΟΤΕ ΛΟΙΠΟΝ
 ΗΣΕΤΔΒΩ ΝΩΟΥ ΗΠΙΟΥΑΖΣΑΖΗ ΝΕΜ ΝΙΕΝΤΟΔΗ
 ΕΘΟΥΑΒ ΗΤΕ ΠΙΕΨΑΓΨΕΔΙΟΝ. ΕΠΙΔΗ ΓΑΡ ΑΒΝΕ
 ΤΟΜΟΛΟΓΙΑ ΜΠΠΑΖΤ ΕΘΟΥΑΒ ΗΘΡΘΟΔΟΖΟΣ
 ΤΔΒΩ ΟΥΖΛΙ ΤΕ, ΟΥΟΖ ΜΠΑΣΤΖΗΟΥ ΕΠΤΗΡΩ
 ΗΠΗ ΕΤΒΙ ΜΜΟΣ ΑΒΝΕ ΠΙΝΑΖΤ ΕΤΣΟΥΤΩΝ,
 ΕΘΒΕ ΦΑΙ ΑΨΧΟΣ ΜΕΝΕΝΣΑ ΤΟΜΟΛΟΓΙΑ
 ΜΠΙΖΙΝΖΙΩΨ ΜΠΠΑΖΤ ΧΕ ΕΡΕΤΕΝΤΔΒΩ ΝΩΟΥ
 ΕΔΡΕΖ ΕΖΩΒ ΝΙΒΕΝ ΕΤΑΙΖΕΝΖΕΝ ΘΗΝΟΥ ΕΡΩΟΥ:
 ΟΥΟΖ ΖΗΠΠΕ ΔΝΟΚ ΤΧΗ ΝΕΜΩΤΕΝ ΗΠΙΕΖΟΥΨ
 ΤΗΡΟΥ ΨΑ ΠΧΩΚ ΕΒΟΛ ΗΤΕ ΝΙΕΝΕΖ.

ΟΥ ΓΑΡ ΕΨΧΕΡΕ ΝΙΑΠΟΣΤΟΔΟΣ ΜΜΑΥΑΤΟΥ ΑΝ
 ΜΠΑΙΜΑ, ΑΛΛΑ ΠΓΕΝΟΣ ΤΗΡΩ ΗΠΙΠΙΣΤΟΣ ΝΑΙ
 ΕΘΝΑΨΩΠΙ ΨΑ ΤΨΥΝΤΕΔΙΑ: ΕΠΙΔΗ ΜΠΕ
 ΝΙΑΠΟΣΤΟΔΟΣ ΩΠΘ ΘΕΝ ΤΨΑΡΕ ΨΑ ΠΧΩΚ

But again after he caused himself to rise from among the dead, some from among the custodians, they came to the city, and they informed the chief priests the whole truth of the resurrection. Even if they took the silver pieces to cause them to lie about the resurrection of Christ, but the truth, no one is usually not strong for it at all. But why again, when the disciples saw the Lord, some among them doubted: Because they have not yet received the paraclete Holy Spirit. This which caused the thoughts to be elevated and to fly in a pure vision from all the doubting deeds of the unbelief.

And why also he said that every authority is given to me in Heaven and upon the earth; because he became man in our likeness, he also united the fitting conversation to the humanity according to those who receive into his administration, and that through him, every authority has been given to the race of Adam to cause them to tread over the serpents and the scorpions and all the power of the devil. For it is he who prevail on the whole as god, and every authority shall be in his hand in Heaven and upon Earth. Go, he said, teach all the nations, baptizing them (in) the name of the Father and the Son and the Holy Spirit, and teaching them to keep every thing which I have commanded you of them: and behold I am with you for all the days until the perfection of the ages.

And again Kyrillos. Whereas then it is befitting at first to preach the confession of the faith of the Holy Spirit among all the nations, then henceforth to teach them the commands and the holy commandments of the Gospel. For whereas without the confession of the holy orthodox faith, the teaching is nothing, and it usually does not give benefit at all to those who receive it without the upright faith. Therefore he said after the confession of the annunciation of the faith, While you teach them to keep every thing which I commanded you of them: and behold I am with you all the days to the end of the ages.

For he was not meaning the apostles only in this place, but the whole race of the faithfuls, these ones who will dwell until the end: Whereas the apostles did not live in the flesh to the end of the ages: but

ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν
ἐβόλ ἡτε μίενης: ἀλλὰ οὐκ ἔστιν

every one who became unto them a successor to the end, He will be with them namely the Lord, and He will walk among them and they will dwell in Him until the end of the ages. The glory be to him with his good Father and the Holy Spirit for the age of all the ages Amen.

[Lagarde, *Catena in Evangelia Aegyptiaca Quae Supersunt*. Gottingen 1886, pp. 80L.24-82L.12]

Chant Like Philemon!

(By Hany N Takla)

In the famous 13th Century work, titled, *Kitab Al-Jawharah al-Nafisah fi 'Ulum al-Kanisah* [al-Jawhara], by Yuhanna Ibn Abi Zakariyya Ibn Siba', we find the following quote from Chapter 44:

And if he was a chanter, let him be with a beautiful voice to make the people love the faith like Philemon who when he spoke in chanting, the idols would fall from the melody in him and the beauty of his voice. [Cf St. Shenouda Coptic Newsletter (SSCN) 7.4, Jul 2001, 5]

The question of who is 'the chanter' is answered later in Chapter 45, which describes the duties of the Reader or the Ughnustus, as follows:

... and for him is the chanting in the midst of the church. And he would stand upon an elevated place in the midst of the church and chant with which is appropriately chanted at that time whether it be a Lord's feast, a martyr's feast, or other than that from the prayers and the liturgies. [Cf SSCN 7.4, Jul 2001, 5]

Now that the link between 'the chanter' and the reader is established, who is 'Philemon' that the ordained reader needs to chant like him?

The answer is actually found in the Synaxarium of the Coptic Church, which was not written much earlier than the time of the composition of *al Jawhara*. And it may have been available to its

author to draw from it or from a common source to both works. The identification and provenance of the source of this tradition is outside the scope of this article.

So in the Synaxarium's commemoration of the Martyrdom of St. Andrew, brother of St. Peter on 4th of Kiahk, we read:

And when he came in Lydda the city, the majority of them believed at the hand of Butrus (Peter), and there was with him his disciple Philemon. Philemon was of a beautiful voice, wise and a good speaker(?). So he commanded him to ascend to the Anbel (or the pulpit) and read. When the idols priests heard of the coming of the disciple they took their spears and came to the church to listen if they were insulting their gods. When they heard Philemon say, gods of the nations are gold and silver, it has mouths that does not utter, and eyes that does not see, so their makers are like them'. So from the beauty of his voice, their hearts dissolved and they entered the church and fell at the feet of the disciple Andrew and they believed in Christ. [CML1587, Bibliotheque de France Arabe 256, f.67r-68v]

In conclusion, one finds that the neglect of such qualification, stated above, has contributed greatly to the tragic decline in the Coptic Language in the Coptic Churches in America. This is clearly seen in the decline in the Liturgical Biblical Reading. [Cf. SSCN 8.4, Jul 2002, 4-9]

The New Patriarchal Library of the Coptic Church

(By Hany N Takla)

Background: For the last several centuries the Patriarchal Library of the Coptic Church has referred to a manuscript library housed in Cairo. Until last last year it was located on the site of the old St. Mark Cathedral in El-Azbekia, in the heart of the city. Over the last quarter of the 20th century several important and large book and manuscript collections of departed Copts and endangered churches were bequeathed to the Patriarchate. For a variety of reasons, these collections were never properly cataloged or housed. Also the original manuscript collection was kept in an unsanitary environment, utilized by very few people. I dare to say that over the years the number of rats and insects that infested the place was hundreds of times more than the scholars and students that were permitted to use it. All in all, the situation was both pitiful and inappropriate for the Patriarchate which claims such scholars as St. Athanasius the Apostolic and St. Cyril, the Pillar of Faith.

Preservation Efforts of the Contents of the Manuscript Library: In the early 1980s, an unfortunate fire consumed the Church of the Virgin Mary, Qasriat al-Rihan, in Old Cairo. This ancient church was home to an important collection of manuscripts. This event triggered the microfilming project of Brigham Young University of Utah (BYU) of Christian manuscripts in the Coptic Church. It was designed to have as wide a scope as that done earlier by Hill Monastic Manuscript Library of Minnesota with the manuscripts in Ethiopia. The first place to start was this manuscript library of the Patriarchate.

This was a tumultuous time in the Patriarchate, as the H.H. Pope Shenouda, was confined to his residence in Wadi al-Natrun. As a result an atmosphere of distrust developed between the Church authorities and BYU. This culminated in the demise of the project. BYU, through the

efforts of Dr. Gawdat Gabra, then the Director of the government-run Coptic Museum (CCM), was able to microfilm the majority of the manuscripts of the Museum. However BYU did microfilm about 250 of the biblical manuscripts of the Patriarchal Library, not all of archival quality due to the abrupt stoppage of the project. A brief, unpublished catalog was made by Dr. William MacComber of these microfilms, which BYU gratefully has supplied a copy for use at our Coptic Center. The Society attempted to secure copies of these microfilms, but the Church declined to give the necessary permission for reproduction of these microfilms, held at BYU!

Preservation Efforts by St. Mark Foundation (SMF): The same event that triggered the efforts of BYU, prompted two other churches with manuscript collections, in Old Cairo, to deposit their manuscripts with the Pope personally. They feared the same fate that befell the Virgin Mary Church may extend to their churches also, especially after the devastating earthquake in Cairo in the mid 1980s. These collections were kept for several years at the Pope's Residence at Wadi al-Natrun, which was the home for the first Symposium on Coptic Monasticism, organized by SMF in 2002.

Due to the close ties that SMF enjoys with the Patriarchate, the Pope asked them to restore and catalog these manuscripts. This became the first major undertaking of SMF in Egypt in early 2000. These manuscripts, as mentioned above, came primarily from two churches in Cairo. The most notable part of them, is that of the library of the ancient Church of St. Mercurius (Abu Sefain). The other manuscripts belonged to St. Mena Church in Old Cairo.

The work included extensive preservation and restoration work done at St. Mena Monastery in Maryut followed by cataloging by Mrs. Samiha Abdel Shahid, the former director of the

manuscripts at the CCM. Only the manuscripts from Abu Saifain will be included in her catalog, because those of St. Mena Church were done earlier in a publication by the Societe d'Archeologie Copte.

The Scope of the New Library: In the opening article of the March 5, 2004 issue of the al-Kirazah, the official publication of the Patriarchate, H.H. Pope Shenouda spelled out, in general terms, the proposed scope of this new library. It included the incorporation of existing collections as well as future acquisitions, summarized as follows:

- Library of the Coptic Clerical College in Cairo
- Library of the renowned Prof. Murad Kamel, previously estimated at 30,000 volumes.
- Library of Dr. Kamel Mikhail Abdelsyed
- Library of H.G. Bishop Gregorius, the departed dean of the Coptic Institute for Higher Studies
- Manuscripts from the ancient Church of Abu Sefain in Old Cairo, which were deposited with the Pope due to the deteriorating shape of that church.
- Books to be donated by the Pope from his personal library.
- Copies of all the manuscripts in the monasteries and the old churches in Egypt.
- Scanned images of the manuscripts from the St. Shenouda Society's microfilm collection, collected from several libraries and museums from around the globe.
- Copies of manuscripts from the Austrian National Library.
- Publications on Coptology and other disciplines which are of interest to the Theological institutions in Egypt and the Church in general
- Publications on Coptic Art, Architecture, Archeology, and monuments
- Publications of famous Coptic authors.

Site of the New Library: H.H. Pope Shenouda has generously offered three stories of the multi-story service building, being built inside the Patriarchal Compound in El-Abbasia. The structural work has been completed. The exterior finish, mechanical work, and electrical work are yet to be finished.

Arrangement: These three floors will be equipped with book stacks and reading facilities, microfilm/microfiche cabinets, and viewing equipment, and electronic media and their associated networked computer system. Also, card and electronic cataloges will be available for these extensive holdings.

Project Administration: In the March 19, 2004 issue of al-Kiraza, it was reported that the Pope has issued a Patriarchal decree 14/33 concerning the formation of the General Committee of the Library, headed by him and having the following members: Fr. Ermia Ava Mina (now H.G. Bishop Ermia); Fr. Mikhail Edward, representing the diaspora clergy; Dr. Fawzy G. Estafanous, Eng. Samy Saad; Eng. Samy Fahim Israeel; Eng. Mounir Abdou Fam.

Other committees and their membership announced, were as follows:

Exterior Finishing Committee: It has the responsibility for coordinating the completion of the exterior finish of the entire Service Building

Eng. Samy Saad
Eng. Samy Sabry
Eng. Saad Nasr Alla
Eng Mounir Abdou Fam

Acquisitions Committee: It has the responsibility of determine the contents of the new library, including books, periodical, microfilms, and the rest of the acquisitions. It will also be responsible for the receipt and inventory of the donated books for the library and the inventory of the current contents named above. Members of this committee are:

Fr. Athanasius Farag, New Jersey

Fr. Shenouda Maher, New York
Hany N. Takla, California
Dr. Gawdat Gabra, California
Dr. Mina Abdel-Malek, Egypt
Prof. Aida Nasr, Egypt

Restoration Committee: It has the responsibility of coordinating the preservation, treatment, and duplicating the manuscripts and rare books in the library. Members of the committee are:

H.G. Bishop Kyrillos Ava Mina
Fr. Timotheos Ava Mina
Fr. Polikarpos Ava Mina
Prof. Souhair Boshra

Computers and Equipment Committee: It has the responsibility of determining the specifications for the computers, networks, and other equipment needed for the library. Its work will also include the procurement, receipt, and coordination of their operation as well as operation training. H.G. Bishop Ermia has been named as the coordinator for this committee.

Finances: This project is a multi-million dollar endeavor. It is as important as building a house of worship for the faithful, as it will help strengthen their faith during these times of increasing skepticism. Accordingly, the Pope appointed a committee to pursue the fund raising for the project in Egypt and abroad. SMF will be playing a major part in this effort, being the original promoter for the idea of this project.

Benefits: There is no doubt that this project is long overdue for the Coptic Church. The benefits to be reaped from its establishment more than justify the cost that will be incurred. Some of these benefits can be summarized as follows:

1. The preservation of the written religious Heritage of the Copts in one place.
2. The promotion of study of this heritage by the Copts in Egypt in quality and quantity.

3. The promotion of study of this heritage by non-Copts. They would bring their own expertise to assist in the reassembling of this giant mosaic of our heritage. A beautiful mosaic that is currently in a state, which is not fitting for such a great Church as the Church of Alexandria.

What is needed: The responsibility of the completion of this project falls primarily on the shoulder every member of the Coptic Church, in Egypt and abroad. It is also, to a great extent, the responsibility of every scholar that has pursued Coptic Studies and every institution that holds part of that Heritage. What is needed, beside the financial contribution, is the donation of books, microfilms, photographs and/or slides, private manuscripts or even copies of them, artifacts, and of course human effort to catalog such material. For now all the donated acquisitions will be screened and stored in safe-keeping until the building and furnishing phases of the project are complete. At this time, the following are the generally designated collection areas:

1. In Egypt, the members of the Acquisitions Committee, residing in Egypt, will be in charge of that task.
2. In Europe, the headquarters of the Coptic bishops in Austria, Italy, Germany, and Great Britain.
3. In North American, SMF has designated St. Shenouda the Archimandrite Coptic Society in Los Angeles, as well as as their office in Columbus Ohio.

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Book Review-Coptic Language Textbook

(by Hany N. Takla)

Introduction: On January 8, 2004, Rev. Dr. Tim Vivian forwarded an e-mail to me about an item being auctioned at the British Ebay site, which may be of interest to the Society. It was described as an 1893 Coptic –Arabic book, published in Cairo. The item was in the Netherlands. The description looked intriguing enough for me to make an attempt to acquire it, which turned out to be successful. Eventually it was received by mail on January 26, 2004. I merely glanced at it before leaving for the airport to board a flight to Egypt to attend the Fayoum Symposium. Books published in Egypt during that time period usually tell us more than what is printed on their pages. This one was no exception, as I examined it more carefully after returning from the trip.

Title and Author: The book title in Coptic is: "ⲛⲓⲁⲟⲩⲁⲧ ⲛⲧⲉ ⲡⲓⲱⲱ ⲛⲧⲉ ⲧⲁⲥⲡⲓ ⲛⲣⲉⲙⲛⲭⲏⲙⲓ". A different and more poetic title is given in Arabic, and it reads: "Galat al-talib wa lahnat al-ragheb fi al-Lugha al-Qibtiya". The author, 'Naguib son of Mikhail', mentions his benefactor that has funded the publication, as 'Nakhla Bey Effendi Youssef'. He is described as someone 'who exerted every effort to revive the monuments and the language of his fathers and granfathers' p.2

Purpose: The book was published for use as a text book for teaching the Coptic Language to students, studying Coptic, as well as those in the Orthodox schools.

Description: The book measures approximately 7-1/4 x 5-1/4 inches. It contains 92 pages. Only the back cover of the original violet-colored paper cover is preserved. The entire book was rebound in a light brown leather binding. There are line markings on its exterior sides but the pattern is uncertain.

Contents: The book has the following topics:

pp.2-3, Introduction
p.4, Alphabet
pp.4-7, Pronunciation exercises
p.7, Syllables
pp.8-10, Common Prayers
 p.8, The Sign of the Cross
 pp.9-10, The Lord's Prayer
pp.10-14, Prayer of Thanksgiving
pp.15-21, Psalm 50
pp.21-24, Prime's reading of the Pauline
pp.24-27, Prime's Praise of the Angels
pp.27-31, Compline's 'Vouchsafe O Lord'
pp.31-34, Prime's Trisagion
pp.34-36, Prime's 'Hail to You'
pp.36-37, Introduction to the Creed
pp.38-41, The Creed
pp.41-43, Prayer after the 41 Kyrie eleison
pp.43-48, Troporia and Theotokia of the 3rd Hour
pp.49-56, Troporia and Theotokia of the 6th Hour
pp.56-62, Troporia and Theotokia of the 9th Hour
pp.62-68, Horologion's Collect prayers
 pp.62-64, Collect of Vespers
 pp.64-66, Collect of Compline
 pp.66-68, Collect of Veil
pp.68-76, Troporia and Theotokia of the Midnight Services
 pp.68-71, First Watch
 pp.71-74, Second Watch
 pp.74-76, Third Watch
pp.76-89, Ecclesiastical Phrases
p.89, Concluding Note
p.90-91, Table of Contents
p.92, Errata

Commentary: The book is intended, as stated by the author, for educating students in the Coptic language. This purpose and the intended target, students in the orthodox schools, reflects the fruits of the reformation that Pope Cyril IV (1854-1861) began a generation earlier. Its ecclesiastical nature in the text selections and the included phrases do not however conform to the reasoning

behind the Pope's push for the revival of the language, which was to make it a living language like those in existence in his time. This change in the teaching methodology probably can be attributed to the time it was written in, ie. the era of Pope Cyril V. During his nearly half-century papacy, he returned the Church back to a more anti-foreign and ecclesiastical-centered institution. This was due in great part to the danger that the Church faced from foreign missionaries, Catholic and Protestant. These missionaries turned their attention to gaining converts to their respective churches from among the Copts rather than from among the Moslems of Egypt, as it was originally intended.

Beside the historical reflection of the time that this book presents to us, the text selections offer the readers, over a century later, other insights. The first is the fact that these texts were put in print is quite remarkable in those days. The publication of Ecclesiastical Coptic texts in the Coptic Church did not come until several years later. So the author must have relied on manuscripts. There is also the remote possibility that he had access to al-Tukhi's 18th century publication, in Rome, though it is highly doubtful.

Also his selections from the Coptic Horologion tell of an attempt to revive the use of the Coptic in this popular book in the Church. Manuscript tradition tells us that Coptic use has been replaced with Arabic as early as the 17th Century. Further, his intentional exclusion of the Troporia and the Theotokia of the Vespers and Compline Offices reflects the wide differences found in Coptic manuscripts versus the Arabic ones of that time. Most likely, the author did not want to confuse his audience with the introduction of unfamiliar text, especially because he is including both Coptic and Arabic together of all these text selections. A wise approach for teaching the language at that era, where controversy was not encouraged nor tolerated.

Conclusion: This wonderful book is a tribute to the remarkable dedication, knowledge, and humility of those who produced it during such difficult times. It should also serve as a reminder that we, the Copts in the diaspora, having more resources and freedom than any of our predecessors ever had, are expected and even required to do more toward achieving Coptic literacy. Such goal is shamefully neglected by the ones that continually boast of their superior education and intellect!

60 Years to the Departure of an Eminent Coptologist Dr. Walter Ewing Crum (1865-1944)

(by Dr. Mina Abd-el-Malek)

Walter Ewing Crum was born on 22 July 1865, the eldest son of Alexander Crum, of Thornlebank, Glasgow. Received his education at Eton and Balliol College, Oxford, and graduated in 1888. As an undergraduate student, he showed great interest in Egyptology, which he studied first at Paris, mainly under the great Egyptologist Sir Gaston Maspero (1846-1916), and afterwards at Berlin, under Professor Adolf Erman (1854-1937) who stayed a lifelong friend.

In Berlin, he decided to do Coptic Studies. Among his fellow pupils, in that subject, was

Steindorff. Having once entered that rich field of studies, he realized the great need of a comprehensive and up-to-date Coptic dictionary. For that great project he devoted the larger part of his time and not little of his resources.

The Coptic dictionary, which marks an epoch in that field of study, will keep his memory alive as long as men retain an interest in Egyptology.

If Crum had been a descendant of the Ancient Egyptians, he could not have loved the Coptic language more than he did, and he could not have

devoted himself to its study more continuously and lovingly than he did throughout his whole life.

In about 1943, he wrote a letter to his Egyptian friend Dr. Georgy Sobhy, with much stress, of the danger to the Coptic language in its being neglected in the Church's services by the priests. He mentioned, in his letter:

“Please...do whatever you can, and use whatever force in your power to stop the neglect of the oldest language in the world in the Church and its inevitable loss at the end.”

In 1914, Georgy Sobhy (1884-1964), traveled to England for studying. Crum heard that Sobhy is a Coptic student; he traveled hours by train to see the post-graduate Coptic student. That shows his extreme modesty and indulgence towards that young student.

He had a great and lovable personality. He was an ardent musician who always retained his love of music, though he ceased to play his once beloved violin. Also he was an omnivorous reader and read always with a critical and alert attention. Not only that but he was always ready to assist a colleague and to extend a helping hand to a younger or less experienced scholar.

The University of Berlin conferred upon him an honorary Ph.D. Even more, the degree of Doctor of Literature conferred on him “Honoris Causa” by Oxford University. He was a Fellow of the British Academy, and only a few days before his death he learned with pleasure that he had been elected a Foreign Member of the American Philosophical Society.

His publications are too numerous to be even enumerated in this short article. His three monumental works will stand for generations to come as a sign of the profound learning and prodigious energy that he possessed. The first and foremost, is *A Coptic Dictionary*, one of the most complete records of any language in existence. It took him 30 years to publish. It was published in 6 parts: Part I, 1929; Part II, 1930; Part III, 1932;

Part IV, 1934; Part V, 1937; and Part VI, the conclusion, 1939.

His other two great works are the *Catalogue of the Coptic Manuscripts in the British Museum* (1905), and the *Catalogue of the Coptic Monuments of the Egyptian Museum* (1902).

Crum Tells The Story Of The Coptic Dictionary:

At the start of his *Preface to A Coptic Dictionary*, he wrote: “Preparations for systematic work with a view to Coptic dictionary were begun by me some thirty years ago, but intervening undertaking delayed effective progress for some time. Meanwhile it was ascertained that the Clarendon Press would be not unwilling to consider, when the time came, a project of publication. But early in 1914 a definite proposal to publish, at their expense and with provision of funds for collaboration, photography, came from the Berlin Academy. This generous offer I owed to Professor Erman, who saw the need of a Coptic dictionary on a scale worthy of that of the hieroglyphic *Wörterbuch* and who issued a statement on the subject. A scheme was drawn up and work begun and if the outbreak of war [WWI] had not put an end to all hopes of carrying through such projects, the book would have been completed long before now. Yet it was found possible, to retain the help of German collaborators, as well as of those in the allied countries, and a few years after the end of the war a collection of material had been amassed large enough to justify a renewal of negotiations with the Clarendon Press. These resulted in the arrangement whereby the dictionary is now published.”

Crum's Publications: Among his other notable publications are the following:

- Bibliographies of Coptic Studies (1892-1899), and Christian Egypt (1900-1909), *Egypt Exploration Fund*. London.
- The Coptic Papyri IN W.M. Flinders Petrie's *Medum* (1892).
- *Coptic Manuscripts brought from the Fayyum by W.M. Flinders Petrie* (1893).

- *Coptic Ostraca from the Collection of the Egypt Exploration Fund, the Cairo Museum, and Others* (1902).
- *Coptic Texts Relating to Dioscorus of Alexandria, Proceedings of the Society of Biblical Archaeology*. London (1903).
- *The Coptic Version of the "Canons of Saint Basil", Proceedings of the Society of Biblical Archaeology*. London (1904).

All of Crum's personal papers are in the Griffith Institute in Oxford, while all his correspondences are in the British Museum.

On 20 April 1944, Walter Crum died while he was in city of Bath in England. His death took away a man who certainly ranked as the leading Coptic scholar of his generation.

On his 60th anniversary, we remember him with great respect, admiration, and gratitude. The magazine, *Rhakoti: Lights on Coptic Studies*, is dedicating its second issue (May 2004) for the life and contributions of Walter Ewing Crum.

Dr. Mina B. Abd-el-Malek is Editor of the Journal of Coptic Studies, *Rhakoti*.

Index for St. Shenouda Coptic Newsletter: October 1994 – July 2004

(by Hany N. Takla)

The St. Shenouda Coptic Newsletter has completed ten years of publication. It has grown from a 4-page publication to its current size of 20 pages. The following is a topical index of the articles that appeared during these ten years. The reference format is: volume, number, abbreviated month and year, page numbers. (e.g. 1.4, Jul 2003, 1-5)

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News

(by Hany N. Takla)

1. St. Shenouda Coptic Quarterly: Five years ago, the Society announced this new publication. However, the project was delayed in favor of having a joint annual publication with St. Mark Foundation, Coptica. As this new journal is taken shape, it was decided to revive the proposed St. Shenouda Coptic Quarterly again as the logical successor to the current Newsletter. The size of each issue will be about 32 pages, featuring articles or monographs by scholars and students in the field. When warranted, some of the issues will be combined to accommodate longer monographs. Subscription is gratis for dues-paying members of the Society. Separate membership will be available for \$15 within North America and \$20 for Outside of North America.

2. Coptica: Coptica 3 (2004), containing the second volume of the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002, will be ready by end of June 2004. This volume includes the Art, Architecture, and Inscriptions papers of the proceedings. Mr. Mark R. Moussa has been the editor for this volume. The first volume of the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002 was published in volume 2 of Coptica and sent to the members and subscribers in January of this year. It included the History, Literature, and Liturgy papers. The titles included in both volumes are as follows (in alphabetical order):

Coptica 2

- ❖ K-H Brune, "The Multiethnic Character of the Wadi al-Natrun."
- ❖ J. den Heijer, "Wadi al-Natrun and the *History of the Patriarchs of Alexandria*."
- ❖ M. Krause, "The Importance of Wadi al-Natrun for Coptology."
- ❖ S.G. Richter, "Wadi al-Natrun and Coptic Literature."
- ❖ R. Said, "Wadi Natrun in Geologic History."
- ❖ T. Vivian, "Figures in the Carpet: Macarius the Great, Isaiah of Scetis, Daniel of Scetis, And Monastic Spirituality in the Wadi al-Natrun (Scetis) From the Fourth to the Sixth Century."

- ❖ Y.N. Youssef, "Consecration of the Myron at Saint Macarius Monastery (MS 106 Lit.)."
- ❖ U. Zanetti, "Liturgy at Wadi al-Natrun."

Coptica 3

- ❖ E. Bolman, "Scetis at the Red Sea: Depictions of Monastic Genealogy in the Monastery of St. Antony"
- ❖ P. Grossmann, "On the Architecture at Wadi al-Natrun."
- ❖ S. Hodak, "The Ornamental Repertoire in the Wall-paintings of Wadi al-Natrun: Remarks on a Methodical Approach."
- ❖ L-A Hunt, "Art in the Wadi al-Natrun: An Assessment of the Earliest Wallpaintings in the Church of Abu Makar, Dayr Abu Makar."
- ❖ M. Immerzeel, "A Play of Light and Shadow: the Stuccoes of Dayr al-Suryan and their Historical Context."
- ❖ E. Paradowska, "Results of the Recent Restoration Campaigns (1995-2000) at Dayr el- Suryan."
- ❖ Z. Skalova, "Indigo and Madder, Finger Prints and Brush Strokes: Notes on Six Byzantine Great Deesis Icons of Wadi al-Natrun Monasteries and their Egyptian Origin."
- ❖ J. van der Vliet, "History through Inscriptions: Coptic Epigraphy in the Wadi al-Natrun."

Subscription price is \$15 within North America and \$20 for outside North America. The Society dues-paying members will receive it as part of their membership fees. All new and renewed subscriptions can be made payable to and sent to the Society's mailing address. E-mail contact is: coptica@stshenouda.com. Beginning October 2004, Coptica will be included as part of the Membership grade of Member and Fellow Member only. Associate Members can subscribe separately to Coptica for a reduced subscription price of \$10.

3. Accomplishment by Members of the Society in Coptic Studies: The long-awaited doctoral dissertation of

our own, Deacon Dr. Severus (Maged) S. A. Mikhail is approved. The title is "Egypt from Late Antiquity to Early Islam: Copts, Melkites, and Muslims Shaping a New Society." We are all elated at the completion of this monumental work which our Society played a part in inspiring and facilitating its path to completion along with many others, including H.G. Bishop Serapion and the UCLA staff. However, most of the praise for producing this over 400-page gem in the History of the Copts goes first and foremost to its author. In spite of the numerous difficulties and the temptations encountered, he kept the faith when others would have easily bowed out. The Abstract of the dissertation is included below, courtesy of its author.

The cultural dialectic that took place in Egypt from the early seventh to the tenth centuries CE, by which a complex society combining Coptic Christianity with a Greco-Roman cultural foundation was transformed into an Arabic-speaking society defined by Islam is examined. By drawing upon Greek, Coptic, and Arabic narrative and documentary sources, a number of topics and issues are analyzed in order to elucidate the history and historiography of this transitional period. Several long-held views pertaining to the Arab conquest of Egypt, the use of the Greek language in the Coptic community, and anti-Chalcedonian political ideology are challenged. Introductory comments relating to the methodological aims and scope of this study are presented in chapter one. Next, religious conversion (between Christian sects as well as from Christianity to Islam) is analyzed. In chapter three, the history and historiography of the Arab conquest and its aftermath are examined along with the vital roles played by Christian notables throughout these defining centuries. In the fourth chapter, the use and perception of Greek among Copts and Melkites is discussed. The transition from Greek and Coptic to Arabic as the primary language of communication and literature is also treated. Three issues relating to the eighth century CE are considered in chapter five; these include Islamization in terms of legislation and the recasting of historical traditions, the history and social significance of tax revolts, and a survey of the various means of reckoning and labeling time. Developments within the Muslim community are explored in chapter six. The urban bureaucracy, administrative dynasties, and rural mechanisms used to maintain order are the focus of chapter seven. The shifting social and political realities of Coptic Christianity are discussed in chapter eight. In chapter nine, inter- and intra-religious polemics are addressed. Drawing on the conclusions of the previous chapters, the existence of a distinct, new society is demonstrated in the final chapter.

A copy of the dissertation will be available at the St. Shenouda Center for Coptic Studies. It is also hoped that it will be published soon, so we can all benefit from this truly historic work. The Society wishes Dr. Maged the best on advancing his academic career.

4. Eighth International Congress for Coptic Studies:

Due to health reasons, the Society's delegation will not include Mr. Takla, the Society's President. The delegation this year includes Mr. Ramses Wassif, Mr. Boules Samuel, Deacon Dr. Severus (Maged) S. A. Mikhail, and Mr. Mark Moussa. The last two will be presenting papers at the Congress. The Sohag Consortium will also be meeting at the Congress to discuss the progress of the work being done on the St. Shenouda monasteries in the area. The Consortium, which is coordinated by Dr. Elizabeth Bolman, includes members of St. Mark Foundation (SMF) and our Society along with other international scholars. The published schedule shows a good representation by the Copts among the presenters as well as the session moderators. This group of presenters are predominantly from Egypt but include participants from Australia, Germany, Greece, and North America. The next congress will be considered for Egypt in 2008. Dr. Fawzy Estafanous and Dr. Gawdat Gabra will be making the presentation on behalf of H.H. Pope Shenouda III, St. Mark Foundation, and our Society.

5. COEPA's Products: The newest announced production is a CD-Rom, titled, *The Coptic Orthodox Reference library* (CORL). Its main contents are as follows:

- Holy Bible (NKJV), including Deuterocanonical books
- Early Church Fathers (The Nicene Fathers, 38 Volumes),
- All H.H. Pope Shenouda III Previously published by COEPA (40 books)
- All An Altar to the Lord Books (40 books)
- New Books for HH, HG Anba Mettaous, HG Anba Daniel, Fr Tadros Malaty and many others,
- Coptic Lessons and Dictionary by Permission of St Shenouda Coptic Society); and
- Full version E-katamarous (The full daily readings) by St Mark Coptic Church - Troy Michigan USA.

CORL expected publishing date has been pushed back to September 11, 2004; the Coptic New Year.

The society has copies on-hand of all other COEPA-produced CDs, as follows:

- COEPA 1 Holy Bible & Pope Shenouda's Writings
- COEPA 2 The Coptic Liturgy of St. Basil (Audio)
- COEPA 4 An Altar to the Lord
- COEPA5 Coptic Midnight Psalmody (Audio)

The cost for each Computer CD or Audio CD-Set has been discounted \$20 for a single copy. Within the US, it is

available through the Society, except for the Midwestern States of Michigan, Ohio, Illinois, Missouri, Pennsylvania, Minnesota, Wisconsin, and Indiana. St. Mark Coptic Orthodox Church in Troy, Michigan will be responsible for these Midwestern states and Canada.

6. Coptic Computer CD: There is only a limited number of first Coptic Language CD, Coptic CD Vol. 1 available. A brief description as well as a demo is accessible through the Society's website. A custom CD-R copy can be made for any of the last two major modules of the CD: Annual Bohairic-English Lectionary for the Days, or Bohairic-Sahidic-English-Greek New Testament. The cost of these CD-R is as follows:

NKCSC-CD1C	Boh-Sah-Eng-Gk New Testament	\$20
NKCSC-CD1D	Annual Boh-Eng. Lectionary	\$12

The Coptic-Bohairic Lessons and Bohairic-English Dictionary have been licensed for distribution as part of COEPA's new CORL CD-Rom.

Members would receive a 20% discount.

7. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. These two volumes include over 500 color photographs of rare Coptic icons and manuscript illuminations. This material is arranged by subject, artist, as well as format. Each item is identified by artist, subject, and current location. They are indispensable to scholars as well as people interested in keeping their beautiful Coptic Heritage alive. Prices for these items are as follows:

Title	Member	Non-member
<i>Coptic Icons, 2-v. (1-4) ea.</i>	\$35.00*	\$40.00*
<i>Coptic Icons, 2-v. (5+) ea.</i>	\$30.00*	\$35.00*
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00

* New reduced prices.

8. Books Available Through the Society: Rev. Partrick's, *"Traditional Egyptian Christianity -History of the Coptic Orthodox Church"* (1999 revised first edition) is still available. (\$12.00, and \$14.95 for non-members).

Athanasius of Alexandria: The Life of Antony - The Coptic Life and the Greek Life is now available. (\$20, and \$27.95 for non-member).

Coptic Puzzles and Word Games vol.1 is also available, in a limited quantity, at the special price of \$2.00 for members and \$3.00 for non-members. This is an excellent introduction to the Coptic Language for kids and adults that will insure hours of fun and learning for all.

The Coptic Life of St. John Kolobos (in English), the Coptic Church Review's special volume on the Coptic Life of St. John Kolobos (the Short) is still available. It includes translations of the Bohairic life from a Vatican

manuscript and the surviving fragments of the Sahidic version with an excellent introduction. Rev. Dr. Tim Vivian of Bakersfield, California, and Deacon Severus (Maged) S. A. Mikhail, a member of the Center's staff, are the contributors to this volume. The price for a single copy is \$5.00. Members of the Society will be given a 20% discount.

Also available, D. N. Bell's *The Life of Shenoute by Besa*, this is the only published English translation of the Coptic Life of St. Shenouda the Archimandrite. (\$9, \$11.50 for non-members).

Other titles include Grillmeier *Christ in Christian Tradition*, v.2 pt.4. This volume mainly includes a survey of Christological writings of the Coptic fathers on this subject after the Council of Chalcedon, including 50+ pages on the Christology of St. Shenouda the Archimandrite. (\$12, and \$15 for non-members).

9. Bulletin of the Society (Back Issues): Copies of back issues of vol. 2, 3, 4, 5, and 6 of the Annual Bulletin of the Society are still available. The prices of these volumes are \$4 for members and \$5 for non-members.

10. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". During the last quarter, the site had about 50,000 hits per month. Information about the annual conference will be posted on the site. The Coptic Lessons Section will be revised soon to add limited pronunciation sounds. Many of the posted pages are updated or are in the process of being updated, including a listing of all the collections housed at the Center: Microfilms, Scanned images, books, off-prints, as well as our new Coptic Textile collection.

11. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing his efforts of directing this new foundation for publishing the detailed study of Coptic History (Church and people). In the past period, H.H. Pope Shenouda III has formally defined a significant role for the Foundation in the development of the new *Patriarchal Library* at the site of the Patriarchate in Cairo. Efforts now are underway to plan the collections to be housed in it. For details refer to the article included in this issue. The Foundation has published a new book in Arabic on Coptic Christian Literature. It was authored jointly by Fr. Shenouda Maher and our colleague Dr. Youhanna N. Youssef. Copies will be available at the Foundation address below and at the Society soon.

The Foundation has started the preparation along with the Patriarchate and the St. Shenouda Monasteries in Sohag, for the third symposium, dealing with Monasticism in Sohag and Southern Upper Egypt. Details will be published soon. Both of our organizations will also be working together with the Patriarchate in possibly

organizing the 2008 Coptic Congress in Egypt, if awarded by the IACS.

Comments, suggestions, and lifetime membership information can be directed to the following address:

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Shaker Heights, OH 44122
Tel: (216) 921-4748, Fax: (216) 921-3637
e-mail: jestodad@aol.com

Website: www.stmarkfoundation.coptic-history.org

12. Coptic References on CD: The Society is continuing to offer titles for distribution in CD-R format of some important references in the field of Coptic Studies. These CDs contain PDF formatted files of the scanned images of these references with an added electronic table of Contents. As of this time the following titles are available:

NKCSC-SAA1, Monneret de Villard, *Les Couvents Pres de Sohag*, 2 vol, 1925-6, \$15.

NKCSC-SAA2, H. Ernest, *Tapisseries et Etoffes Coptes*, 1924, \$12 [Color Plates]

NKCSC-SBO1, Budge, *The Earliest Known Coptic Psalter in the Dialect of Upper Egypt*, 1889, \$10

NKCSC-SLG1, *Coptic Agbeya*, Coptic-Arabic, Cairo 1977, \$12.

NKCSC-SLG2, O'Leary, *The Difnar (Antiphonarium of the Coptic Church)*, 3 parts 1926-30, \$12.

NKCSC-SLG3, Takla, *The Ecclesiastical Position of St. Shenouda in the Coptic Church*, 1981, \$6.

NKCSC-SL1, Scholtz, *Grammatica Aegyptica*, Oxford 1778, \$12

NKCSC-SL2, Mikhail, N. *The Fundamentals of Reading of the Coptic Language*, 1893, \$12

NKCSC-SLT1, Kahle Jr., *Balaizah*, 2 volumes, \$15

NKCSC-SHG1, *Christianity in Egypt (1836-51)*, \$12

Members would receive 20% discount.

13. Instruction at the Coptic Center: During the past period four sessions are being held at the Center. Two at Coptic II level, one in Coptic Liturgical Services, and the other is the advanced translation seminar. The instruction was by Hany Takla.

14. Doctral Dissertation on St. John of Phaidjoit: Nearly a decade ago, the Society took great interest in this intriguing Coptic text. It was the second text that the Advanced Coptic Translation class worked on. Then in 1996 it became the subject of three articles in this Newsletter as well as a paper presented at the 6th Coptic Congress at Münster, 1996. These articles were intended

to rekindle the scholarly interest in this hagiographic text that is attested only in a lone 13th Century Coptic manuscript from the Library of the Monstery of St. Macarius in Wadi al-Natrun, and currently preserved in the Vatican Apostolic Library. A few other articles appeared in the following four years.

A few years ago, Jason Zaborowski chose this text as the subject of his doctoral dissertation, which was awarded in 2003 by the Catholic University in America. It is titled, "The Neo-Martyr John of Phanijoit: A Late Coptic Text Describing a Public Conversion from Isalm to Christianity in Ayyubid Cairo." In four chapters the author discussed how Muslims were viewed by Copts, edited the Coptic text with an English translation, argued against an Arabic original for this unique Coptic text, and discussed the assimilation of the Copts in the period toward their Islamic political leaders while dissociating themselves from the foreign Christian Crusaders. His arguments supported those made in the Society's articles, and he kindly indicated that in several places in his introductory and discussion chapters. The Society is very gratified that its preliminary work helped in the realization of this very significant work to Coptic Hagiography and Coptic History during this period. The author and his dissertation advisors, Prof. Sidney Griffith, Prof. David Johnson, and Dr. Janet Timbie, are to be highly commended for producing and assisting in producing such a valuable work. An electronic copy of this dissertation is available at the St. Shenouda Center for Coptic Studies.

15. New Lecture Series at the Coptic Center: In an effort to promote the Coptic Heritage, the Society is continuing a series of lectures at its Coptic Center in Los Angeles. Because of family illness only one lecture was held in the past period. The presenter will be Mr. Hany N. Takla and the time will be on Thursdays from 7:30 to 9:00 p.m. (Presentation and Discussions). The following are the lectures' schedule for this upcoming period:

7/22/2004, The Coptic Liturgical Manuals.

9/16/2204, Coptic Hagiography

16. Society's Elections: In the next few weeks, members and fellow members will receive their ballots for the election of the Society's officers. The following are the nominees for the next term of three years: Hany N. Takla for President, Mr. Ramses Wassef for Treasurer, and Dr. Merit Shoucri for Secretary. Returned ballots shall be postmarked no later than August 31, 2004.