



ST. SHENOUDA COPTIC NEWSLETTER

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The Third St. Shenouda Coptic Conference of Coptic Studies (July 27-28, 2001 - 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 third 2-day conference and fifth 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 90-100 persons attended part or all of this two-day conference, faculty members and students as well as Coptic laymen and clerics. The majority was from the greater Los Angeles area, but several came from all over the country, Canada, and Egypt. *Bishop Serapion*, the Coptic Bishop of Los Angeles was again in attendance as a participant on Saturday, though he just arrived from Egypt about 12 hours prior. Notably present was Prf. Dennis

MacDonald, Director of the Institute for Antiquity and Christianity (IAC) at Claremont Grad. Univ.

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; *Prof. David Johnson*, Washington, D.C.; *Mr. Mark Moussa*, Washington D.C.; *Prof. Rachad Shoucri*, Kingston, Canada; *Dr. Mark Swanson*, St. Paul, MN; *Rev. Dr. Tim Vivian*, Bakersfield CA. The rest of the presenters were from the Greater Los Angeles Area. Most significantly among them was a second-year History Student at UCLA, *Miss. Nefertiti M. Takla*, and a 14-year-old student at our Coptic Center, *Miss. Veronia Hanna*. These two represent the bright future of Copts in Coptic Studies.

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

Friday, July 27, 2001

8:30-10:00 a.m. *Registration*

10:00-10:05 a.m. *Opening Remarks* by Hany N. Takla

- 10:05-10:20 a.m. *Dedication Address to Archdeacon Habib Girgis* by Dr. Saad Michael Saad.
- 10:20:-10:30 a.m. – Fr. John Watson, *In Memoriam of Prof. Ragheb Moftah* (delivered by Miss. Nardine Saad).
- 10:30-11:00 a.m. - Dr. Youhanna N. Youssef, *Job in Coptic Tradition* (delivered by Mr. Hany N. Takla).
- 11:00-11:30 a.m. - Miss Veronia Hanna – *The Use of Psalms in the Coptic Church*
- 11:30-12:00 a.m. - Hany N. Takla, *Sahidicism in Current Edition of the Bohairic Pascha Book*.
- 12:00-1:15 p.m.- *Lunch Recess*
- 1:15-1:45 p.m. – Miss Nefertiti Takla, *Ritual Healing in Coptic Liturgical Discourse*
- 1:45-2:15 p.m. – Ramses N. Wassif, *Coptic Church and the Ecumenical Councils after Chalcedon*
- 2:15-2:45 p.m. Prof. Boulos A. Ayad – *Importance of the Coptic Language and its Relationship with Other Classical Middle Eastern Languages the Ancient Egyptian Language*
- 2:45-3:00 p.m. - *Break*
- 3:00-3:30 p.m. Deacon Severus (Maged) S. Mikhail – *Conversion Around the Time of the Arab Conquest of Egypt*.
- 3:30-4:00 p.m. - Dr. Mark Swanson. '*Our Brother, the Monk Eustathius: A Ninth-Century Syrian Orthodox Theologian Known to Medieval Arabophone Copts*.

Saturday, July 28, 2001

- 8:30-9:30 a.m. *Registration*
- 9:30-10:00 a.m. *Opening Address on Archdeacon Habib Girgis* by Bishop Serapion, Coptic Orthodox Bishop of Los Angeles.
- 10:00-10:30 a.m. Dr. Saad Michael. Saad – *Coptic Interest in Patristic Theology from Habib Girgis to Present*.
- 10:30-11:00 a.m. Dr. Rachad Shoucri - *The Egyptian Philosophy and its Impact on the Mediterranean Civilization*.
- 11:00-11:15 a.m. *Break*
- 11:15-12:00 a.m. Prof. David Johnson, *Pope Timothy II Aeluros, His Life and His Importance for Development of Christianity in Egypt*.

- 12:00 - 12:30 p.m. Mark R. Moussa, *Abba Shenoute and the Melitians: Polemics and Conflict with Formation, Ideology, and Practice of a Separatist Monastic Community*.
- 12:30 - 1:30 p.m. *Lunch break*
- 1:30-2:30 p.m. Prof. Boulos A. Ayad – *Roots of Coptic Art*.
- 2:30-3:00 p.m. Dr. Gawdat Gabra, *Monastic Wall Paintings of al-Mansuriya*
- 3:00-3:30 p.m. Rev. Dr. Tim Vivian, *A Figure in the Carpet: Spirituality of S. Macarius the Great*.
- 3:30-4:00 p.m. *Intermission*
- 4:00-5:00 p.m. *Business Meeting of the Members of the Society*.

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

- a. General Addresses (4)
- b. Coptic Art (2)
- c. Coptic History (3)
- d. Coptic Language (1)
- e. Coptic Literature & patristics (6)
- f. Coptic Liturgy (2)
- g. Coptic Monasticism (1)

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

a. General Addresses: There were four general addresses delivered, three on Friday Morning and the fourth on Saturday Morning. The first address was a welcoming introduction by Hany Takla, the Society's President. It was followed by Dr. Saad M. Saad, who delivered the Friday dedication address about Archdeacon Habib Girgis. The third address was an 'In Memoriam' about the late Prof. Ragheb Moftah, submitted by Rev. Dr. John Watson of Great Britain and read by Ms. Nardine Saad, a conference organizer. The text is printed in this Newsletter. The last address was by H.G. Bishop Serapion, the Coptic bishop of Los Angeles. It was the second dedication address to the memory of Archdeacon Habib Girgis, and it was the first presentation on Saturday Morning. It is worthy to note that Bishop Serapion's address concentrated on the Archdeacon's contributions to

the service of the Church, while that of Dr. Saad dealt briefly with his overall lifetime contribution.

b. Coptic Art: These two papers were delivered consecutively on the afternoon session of Saturday. The first, by Prof. Boules Ayad Ayad, dealt with the Ancient Egyptian as well as Greco-Roman roots of Coptic Art. This extensive slide presentation contrasted many of the elements of Coptic Art, secular and sacred, to primarily Ancient Egyptian art. The Greco-Roman roots were presented as a minor contributor, except for the Fayoum Portraits that greatly affected the development of Old and Neo-Coptic sacred Iconography, as seen in our Coptic Churches in Egypt and abroad. In his slides material, Prof. Ayad made significant use of Mr. Nabil S. Atalla's 2-volume collection of Coptic Icons. It was very gratifying to see such publications, distributed by the Society, providing an academic value to scholars.

The second paper was that of the remarkable wall paintings that were discovered in a monastic complex in the village of al-Mansuryia, about 26 miles away from Giza, between the Pyramids and Wadi 'N Natroun. The discovery was made nearly a decade ago, and was excavated by the Egyptian Antiquities Department. It resembled the Hermitages of Esna. This mostly underground complex was constructed over a period of time. Dr. Gabra explored briefly the evolution of the structures. The paper then dealt extensively with the wall paintings of the complex with respect to subject and artistic elements. Though faint with age, these paintings provide many interesting iconographic depictions, dominated by those of the Holy Virgin Mary. Some of the scenes and personage portrayed is similar to those found in the nearby Jeremias Monastery in Saqarra. It is estimated that the site was abandoned in the 8th or 9th century with the date of the paintings being assigned to the late 6th or 7th centuries, according to Dr. Gabra. He further eluded to the poor publication history of Coptic sites which are suffering from varying degrees of ruins. He concluded with a proposal to the organizers to take

on this task in the form of the dedication of a portion of the Fifth Conference in 2003, to deal with some of these sites. Names of presenters and endangered sites were suggested which we will elaborate on in future publications of this Newsletter.

c. Coptic History: Three papers were presented in this category, two on Friday afternoon and the third on Saturday morning. The first was by Mr. Ramses Wassif, and it dealt with the fifth Ecumenical Council and how it related to the Coptic Church. This council, called Constantinople II, was held in AD 553 at the request of the Byzantine emperor Justinian. This was over a century after that of Chalcedon (AD 451), that saw the Coptic Church (among others) withdrawing from other orthodox churches in the East. This explains its absence from this convened council. It dealt primarily with the subject of the THREE CHAPTERS, i.e. the writings of Theodore of Mopsuestia, Theodoret, and Ibas of Edessa, against St. Cyril of Alexandria's Anti-Nestorian writings. Despite the discussions and the decisions that were taken, which would have been agreeable to the Coptic Church, it still failed to heal the divide that Chalcedon has done.

The second paper was presented by Deacon Severus (Maged) Mikhail on the subject of Conversion around the time of the Arab Conquest of Egypt in the middle of the Seventh century AD. The paper is part of Deacon Mikhail's Ph.D. work at UCLA. In it, he dealt with several forms of conversion within Egypt shortly before, during, and shortly after the Conquest. To know more about this fascinating and revolutionary study, the reader need to wait for its publication in the upcoming inaugural edition of 'Coptica' in 2002.

This category was concluded with a most excellent paper on Pope Timothy II. The presenter was the famed Coptologist from Washington DC, Prof. Fr. David Johnson of the Catholic University of America. This long-anticipated paper was worth the wait, not only for the valuable information that were presented but also for the keen insight provided by Fr. Johnson. He introduced us to the

life of Pope Timothy according to current scholarship. He further elaborated on his actions during the turbulent post-Chalcedonian years which brought great hardships upon the Copts and indirectly paved the way for the rise and quick spread of Islam, about a century and a half later. He also enlightened us with some of the views of the West toward Tome of Leo, the cornerstone of Chalcedon. Views that the Copts in attendance were encouraged by them and made them feel that they were not as alone in their opposition as previously believed.

d. Coptic Language: We were pleased this year to have a paper presented on the Coptic Language. It was delivered by Prof. Ayad on Friday Afternoon, sandwiched between the two Coptic History papers on Friday. It dealt with the history of the Coptic Language as the primarily Christian successor of the Ancient Egyptian Language. In fact it is mostly the same, except written in a different form or script. Prof. Ayad, from his linguistic background, introduced the audience to many examples of this widely accepted premise. He also showed that if it was not for the knowledge of Coptic, scholars like Champollion would never have fully deciphered the Hieroglyphs or figure out how it was pronounced. This intriguing presentation took on a form of an educational lecture rather than a research paper. It gave the audience a break from the somewhat dry subject of pure research.

e. Coptic Literature & Patristics: This was by far the largest section of the Conference, due mainly to the wide array of topics that this subject encompass. Three of the papers were presented on Friday and the other three on Saturday. The first was authored by our colleague from Melbourne, Australia, Dr. Youhanna N. Youssef, and was delivered by Mr. Hany N. Takla. It dealt with the image of Job, the person, as portrayed in the Coptic liturgical tradition. He presented three themes about him: The Renewing, Temptation and sadness, and the Right Man. He illustrated these themes with quotations found in currently-used liturgical books in use at the Coptic Church today.

These included the Difnar, Psalmodia, Pascha Book, and the Euchologion. He also included quotations from Medieval Coptic writers.

The second paper was authored and presented by Miss Nefertiti Takla, a UCLA student. She dealt with the difficult subject of the relationship of Healing and Salvation in early Egyptian Christian thought. She used primarily the Egyptian Liturgy of St. Mark (known as Liturgy of St. Cyril of Alexandria) and the Egyptian Fathers, Serapion, Athanasius, and Cyril; to show how this relationship can be understood. She also surveyed and discussed the Coptic vocabulary pertaining to this subject. The concept of healing through triumph of Good over Evil emerged as the perceived common thread, whether the healing was spiritual or physical or both. It was a great introduction and an admirable treatment of a fascinating and thought-provoking topic. It is hoped that Miss Takla or others explore and develop this concept, using a wider range of Coptic Literature as well as the Coptic Version of the Bible.

The third paper on Friday was the marquee one of the day. It was presented by Dr. Mark Swanson of St. Paul Minnesota. It dealt with the Arabic writings of a 9th century Syrian monk that was quoted extensively by the Coptic bishop Severus ibn al-Muqaffa'. In the presentation he introduced these writings which were referred to as "Kitab Ustath" or the "Book of Eustathius", and the methodology of identifying them. He also gave a brief biographical sketch of him as can be discerned from his writings as well as other writers. The author here advanced with considerable arguments that the reasons behind bishop Severus' use of such writings was that it provided him with an Arabic model to pattern his apologetic writings after. Such apologetics for the faith of the Church in Arabic was new and much needed at such time. This was a rare and very important occasion to introduce the audience to the importance of Christian Arabic Literature. A subject that this presenter is one of its finest representative.

The fourth paper was presented by Dr. Saad M. Saad in the morning session of Saturday. In it he introduced the history of the interest displayed by Copts in the subject of Patristic Theology, beginning with the pioneer in this field, Archdeacon Habib Girgis. After expounding in some details about his achievement in that area, he added mention of those that followed in his footsteps as a result of his influence and direct contact with this remarkable personality. The mention of the accomplishment of such persons, living in the 20th century, shows that the glory of the early fathers of the church is still echoed through these anointed personalities to the present.

The fifth paper dealt with a very explosive subject at least when presented in the West. It was delivered by Prof. Rachad Mounir Shoucri of Kingston Canada. The theme of this paper is similar to the theme of many of Prof. Shoucri's presentations in various learned gatherings. It attempted to argue or at least to bring to the surface the importance of the Ancient Egyptians' contribution to philosophy. A contribution that was further developed by the Greeks and later exclusively attributed to them. His arguments centered on the philosophy displayed in the Gnostic works of Nag Hammadi and the Corpus Hermeticum. The authentication of these works as representative of Ancient Egyptian philosophy, as presented, makes it still a work in progress.

The sixth and final paper was delivered by our future Shenoutian scholar, Mr. Mark R. Moussa of Catholic University of America, Washington DC. As part of his doctoral dissertation, he is working on a major (not fully published) work of St. Shenouda. In this work, the saint shows his opposition to the teachings of heretic and heterodox ideas that was still current in his time. Mr. Moussa expounded on that theme, analyzing and elaborating on the saint's views of the heretics and their teachings, particularly those of the Meletians. The Meletians were followers of the 4th century Meletius, Bishop of Lycopolis (Asyut), who initially opposed the pardon of those that lapsed during the great Roman persecution of the early 4th

century. His sect then became more defiant and heterodox in their teachings as time went on. Mr. Moussa reiterated to us one of the great qualities of the saint's writings, which is his obedience and transmission (in simpler terms) of the teachings of the hierarchy in Alexandria. A fact that makes his writings most valuable to Copts and second only to the Holy Scriptures which he quoted abundantly.

f. Coptic Liturgy: The two papers in this category were presented consecutively in the morning session of Friday. The first was presented by Miss Veronia Hanna, a student at the Coptic Center in Los Angeles. Her paper dealt with the use of Psalms in the Coptic Church in general and in Coptic liturgical services in particular. After surveying the role of the Psalms in the Church, she went at length to detail the results of the survey that she did of what psalms were used where. Special emphasis was given to the Coptic Lectionaries: Annual Cycle (Days, Sundays), Lent, Pascha, and Paschaltide. Her research was restricted to current publications of these works and only the rubric text, listing the Psalm number, was recorded. The graphical presentation and conclusions were made based on results made with the help of recorded data in a Microsoft Access database. This database will be used to record further work on this topic which will involve the authentication of the rubric texts and collation of the manuscripts.

The second paper was presented by Mr. Hany Takla, the Society's president, dealing with some readings added over half a century ago to the Coptic text of the Pascha Reading book. These readings, mostly from the Old Testament, originated from a church manuscript from the Diocese of Bani Sueif in Middle Egypt. They are distinguished by Sahidic influence in the areas of vocabulary, spelling, and syntax. All these readings are available in pure Bohairic format, however they tend to be nearly identical to the Sahidic counterpart, when found. This led the presenter to suggest the possibility of the parent manuscript being a translation of a Sahidic original and may be of a different recension than the

Bohairic one in use in the Church now. It may also have depended on such collections of readings as the ones found in the dismembered Borgia Copt. 109.32 and its related fragments. More future work is needed to substantiate such conclusions.

g. Coptic Monasticism: The lone paper in this category was presented by our expert on the subject, Rev. Dr. Tim Vivian of Bakersfield, California. In this paper he used St. Macarius as his case history to uncover the reasons behind the monks inhabiting the Wadi 'N Natroun desert. He made full use of the texts related to St. Macarius in support of his arguments and conclusions. In short, he portrayed him and his simple teachings as the reasons behind the flowering of Monasticism in this area and its survival to this day. This conclusion was presented in a most elegant, convincing, and edifying fashion which always characterized Dr. Vivian treatment of Egyptian Desert fathers. This made the presentation an appropriate climax to the Conference.

Time and Location: This year the event was held on Friday and Saturday July 27-28, at UCLA Royce Hall Room 314.

Business Meeting: For the first time the Society conducted an open Business meeting for its members, at the conclusion of the Conference. A event that would be, God's willing, a permanent feature of future conferences. There were more than 20 members in attendance. The following items were presented and discussed:

- *The collaborative efforts with St. Mark Foundation (Ohio), and COEPA (Australia).*
- *The financial status of the Society.* Only 80-100 members pay their dues in any one year when over 200 have joined the Society since it was founded.
- *Wadi 'N Natroun Symposium.* Dr. Gawdat Gabra briefed the members on the history and the progress of the arrangements.
- *The joint Publication with St. Mark Foundation.* Negotiations with Prof. Ishak of Canada concluded with the agreement of all

parties that it would not be possible to republish Coptologia with the guidelines that were proposed earlier. So, a new joint publication with the same 8-member editorial board is in the work with a planned inaugural edition in 2002. The members suggested several names, but Dr. Mark Swanson's suggestion of "COPTICA" received the most favorable response. Deacon Severus (Maged) Mikhail will still be the Managing Editor.

- *Participation by members in the Paris 2004 Coptic Congress.* A participation that should stress quality over quantity while still gives promising young Copts the opportunity to participate in such a prestigious event.
- *Coptic Conference in 2003.* Dr. Gabra reiterated his earlier suggestion of dedicating the 2003 Coptic Conference in Los Angeles to the memory of Mu'allim Ibrahim el-Gohari and his colossal efforts to rebuild and erect new churches. He suggested the invitation of some key scholars in the field of Coptic Art and Archeology to speak in a special dedicated session of that Conference. The planning of this event will be starting soon.
- *Biographical dictionary of Copts in the Modern Era.* Dr. Nabil Elgabalawi made this suggestion which was voiced earlier during the discussion of the Conference papers. This item is under study. Possibly an electronic version, posted on the Society's website would be a first step.

Organizers: This was another cooperative effort between the Society (SSACS), the Collegiate Coptic Club of that university (CCC-UCLA), and Department of Near Eastern Languages and Cultures. Miss. Nefertiti Takla, representing CCC-UCLA and SSACS took a leading role in the this year's preparation along with her literary contribution to the Conference. Worthy of mention are the great efforts of Adel Armanious (Video-taping, Saturday), Mrs. Mary Elgabalawi (Photography and reporting on the Conference in International Coptic weekly, Watani, and the local

monthly Orthodox News), Joseph Fahim (Audio recording and Food), Emad and Mark Hanna (Video recording, Friday), Dr. S. Michael Saad, Nardine Saad, and Katherine Saad (presentations), and Monee Takla (Registration). If it was not for their diligence prior and during this event, it would not have been possible to have such an event.

Publications of the Proceedings: Selected papers presented at the Conference will be published as part of our new joint publication, *Coptica*, for the year 2002. A final draft of each paper shall be submitted by the presenter no later than December 30, 2001.

Text Selections from the Coptic (Bohairic) Old Testament with New Translation(2)

Book of Genesis (2)

(by Hany N. Takla)

Introduction: This is the second of our series of translation from Coptic Bible. It is provided to the lay as well as scholars to promote the interest in this, the greatest of Coptic treasures.

The Coptic text provided is from M. K. Peters edition of the Bohairic Genesis which is primarily based on Codex Vaticanus Copt. 1. Corrections were made at times directly from the manuscript. The KJV text is taken from a published electronic version. Keep in mind that this version is a translation of Medieval Hebrew manuscripts, done

at a time when the knowledge of Hebrew was not as good as it is now.

The new translation provided is a modest attempt to capture some of the unique features of the text with strict adherence to grammar and vocabulary. It is designed for serious students of Coptic and Old Testament alike. It is not intended to be a replacement English Translation for Church use, because such work would be coordinated and pursued in a different manner than this. With that in mind, I hope it can be of benefit to many.

Bohairic Coptic	KJV	New Literal Translation
2:1 ογοζ αϣϣωκ ἐβολ ἡξε ἵφε νεμ ἡκαζι νεμ ποϣ- σολσελ τηρϣ	2:1. Thus the heavens and the earth were finished, and all the host of them.	2:1 And they were completed namely Heaven and Earth and all their adornment
2:2 ογοζ α φτ ϣωκ ἡνεϣ- ῥβηοῖ ἐβολ ηη εταϣθαμῖωοϣ ῥεη πιεζοοϣ ἡμαρζ ογοζ αϣεμτοη ἡμοϣ ῥεη πιεζοοϣ ἡμαρζ ἐβολζα ηεϣῥβηοῖ τηροϣ ηη εταϣθαμῖωοϣ	2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.	2:2 And God completed His works, those which He has made them on the sixth day, and He rested on the seventh day from all his deeds which He has made them.
2:3 ογοζ α φτ ἰμοϣ ἐπιεζοοϣ ἡμαρζ ογοζ αϣτοϣβοϣ ξε ἡῥηη ἡῥητϣ αϣεμτοη ἡμοϣ ἐβολ ζα ηεϣῥβηοῖ τηροϣ ηη εταϣ- ερζητς ἡθαμῖωοϣ ἡξε φτ	2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.	2:3 And God blessed the seventh day and He purified it, because in it He rested from all His works which He, those which He has begun to create them namely God.

2:4 φαι πε π̄νωμ̄ ἠθαμιο
 ἠτ̄φε νεμ̄ π̄καρῑ ροτε
 εταϑωπῑ ἠπῑε̄ροοῡ ετα φτ̄
 θαμιο ἠτ̄φε νεμ̄ π̄καρῑ

2:5 νεμ̄ σιμ̄ νιβεν
 εθογετοϑωτ̄ ἠτε τ̄κοι
 εμπατοϑρωτ̄ ριζεν̄ π̄καρῑ ξε
 νε ἠπατε φτ̄ ρωοῡ ριζεν̄
 πικαρῑ ογορ̄ νε ἠμον̄ ρωμ̄ πε
 εερρωβ̄ ε̄πικαρῑ

2:6 ουμοϑμ̄ δε̄ ε̄ωασῑ ε̄π̄ωμι
 ε̄βολ̄ ϑεν̄ π̄καρῑ ογορ̄ ωασῑσο
 ἠ̄ρ̄ο ἠ̄π̄καρῑ τηρ̄ϑ

2:7 ογορ̄ α φτ̄ μοϑκ
 ἠ̄πιρωμ̄ αϑῑ ἠοϑκαρῑ ε̄βολ̄
 ϑεν̄ π̄καρῑ ογορ̄ αϑῑϑῑ ε̄θ̄οϑν̄
 ϑεν̄ πεϑρ̄ο ἠ̄οϑπ̄νοἠ̄ ἠ̄ωνϑ̄
 ογορ̄ αϑωπῑ ἠ̄ξε̄ πιρωμ̄
 εϑψϑϑ̄ν̄ εσον̄ϑ̄

2:8 ογορ̄ α π̄β̄ φτ̄ σο
 ἠ̄οϑπαρ̄αδισο̄ ϑεν̄ ε̄λεμ̄ σα
 νιμᾱἠ̄ωαῑ ογορ̄ αϑϑ̄ω
 ἠ̄πιρωμ̄ ἠ̄μαϑ̄ εταϑθαμιο̄ϑ̄

2:9 ογορ̄ α φτ̄ ερε̄ ὠϑην̄
 νιβεν̄ ἰ̄ ε̄π̄ωμῑ ε̄βολ̄ ϑεν̄
 π̄καρῑ ἠ̄κεσοπ̄ ε̄θ̄νεσωϑ̄ ε̄οϑ-
 ρορ̄ασῑ νεμ̄ ε̄θ̄νανεϑ̄ εϑ̄ρε̄
 νεμ̄ πιὼϑην̄ ἠ̄τε̄ π̄ωνϑ̄ ϑεν̄
 ἠ̄μητ̄ ἠ̄πιπαρ̄αδισο̄ νεμ̄
 πιὼϑην̄ ἠ̄τε̄ π̄ε̄μ̄ ε̄π̄ωιβ̄τ̄
 ἠ̄πιπεθ̄νανεϑ̄ νεμ̄ πιπετ̄ρ̄ωοῡ

2:10 οϑιαρο̄ δε̄ ε̄ωασῑ ε̄βολ̄
 ϑεν̄ ε̄λεμ̄ ἠ̄πεϑ̄σο̄ ἠ̄πι-
 παρ̄αδισο̄ ε̄βολ̄ ἠ̄μαϑ̄
 ωαϑϑ̄ωρ̄χ̄ ε̄λ̄ ἠ̄αρ̄ϑ̄η

2:11 φ̄ραν̄ ἠ̄οϑαῑ ἠ̄μωοῡ ξε̄
 φ̄ισων̄ φαῑ πε̄ φ̄η̄ ετ̄κωτ̄
 ε̄π̄καρῑ τηρ̄ϑ̄ ἠ̄εν̄ἰλατ̄ π̄ιμᾱ
 ετε̄ πινοϑ̄β̄ ἠ̄μαϑ̄

2:4. These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground.

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

2:8. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

2:11 The name of the first [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold;

2:4 This is the creation book of Heaven and Earth when it happened on the day which God has created Heaven and Earth.

2:5 And every plant—which is green—of the field before they grew upon the earth, for God had not yet rained upon the earth and there was no man to till the ground.

2:6 But a spring which usually came up from Earth and it usually watered the face of the whole Earth.

2:7 And God formed the man, and He took dust from the Earth and He breezed into his face a living breath and he became namely the man as a living soul

2:8 And Lord God planted a paradise in Edem eastward and He placed the man there whom He created

2:9 And God as every tree came up from Earth another time which is pleasing to a vision and which is pleasing for food with the tree of Life in the midst of the paradise and the tree of Knowledge to the change of the good and the evil

2:10 And a river that usually came out of Edem to water the paradise forth there, usually split into four heads

2:11 The name of one of them is Phison, this is the one which surrounds the whole land of Euilat, the place which the gold is there.

2:12 πινουβ̄ δε ἴτε πικαρῑ
ἐτεῦμαῡ πανεϑ̄ ογορ̄ παρε
πιωνῑ ἡδουαν̄ ἡχεβ̄ς ἕμαῡ
νεμ̄ πιωνῑ ἡδουαν̄ ηηχῑ

2:13 ογορ̄ φ̄ραν̄ ἕπιηαρο
ἕμαρβ̄ πε̄ γεων̄ φαῑ πε̄
ετκωτ̄ ἐλκαρῑ τηρϑ̄ ἴτε
ηιεθαῡ

2:14 ογορ̄ πηαρο̄ ἕμαργ̄ πε̄
πιτιγρη̄ς φαῑ πε̄ φη̄ εθνηοϑ̄
ἐβολ̄ ἕπεῦθε̄ ἡνιασσυρῑος
πηαρο̄ δε̄ ἕμαρδ̄ φαῑ πε̄
πιεϑφρατη̄ς

2:15 ογορ̄ ᾱ π̄β̄ς̄ φ̄τ̄ σ̄ι
ἕπιρωμ̄ι εταϑεαμιοϑ̄ ογορ̄
αϑχαϑ̄ θ̄εν̄ πιπαραδ̄ιςος
εορεϑερζωβ̄ ογορ̄ ἡτεϑαρεζ̄

2:16 ογορ̄ αϑροηζ̄εν̄ ἡχε̄ π̄β̄ς̄
φ̄τ̄ ετοτϑ̄ ἡδαμ̄ εϑχω̄ ἕμο̄ς
χε̄ ἐβολ̄ θ̄εν̄ ὡϑηη̄ ηιβ̄εν̄
ετθ̄εν̄ πιπαραδ̄ιςος̄ εκεοϑωμ̄
ἐβολ̄ ἕμωϑ̄ εϑθ̄ρε̄

2:17 ἐβολ̄ δε̄ θ̄εν̄ πιὼϑηη̄
ἴτε̄ ἡέμ̄ι ἐλϑιβ̄τ̄ ἕπιπεθ̄ηαν̄εϑ̄
νεμ̄ πιπετρωϑ̄ ἡνετενοϑωμ̄
ἐβολ̄ ἕμοϑ̄ πιε̄ροϑ̄ δε̄
ετετεηηαοϑωμ̄ ἐβολ̄ ἕμοϑ̄
τετεηηαμοϑ̄ θ̄εν̄ οϑμοϑ̄

2:18 ογορ̄ πεχε̄ π̄β̄ς̄ φ̄τ̄ χ̄ε
ηαν̄εϑ̄ αν̄ εορε̄ πιρωμ̄ῑ ϑωπῑ
ἕμαυατϑ̄ μαρεηαμιο̄ ηαϑ̄
ἡοϑβοῆθ̄ος̄ κατ̄α ροϑ̄

2:19 ογορ̄ ετῑ ᾱ φ̄τ̄ θαμιο̄
ἐβολ̄ θ̄εν̄ ἡκαρῑ ἡπιθ̄ηρῑον̄
τηροϑ̄ ἡτε̄ ἡκοῑ νεμ̄ ηιζαδ̄ατ̄
τηροϑ̄ ἡτε̄ ἡφε̄ ογορ̄ αϑ̄ενοϑ̄
ζᾱ αδαμ̄ εηαϑ̄ χ̄ε̄ αϑηαμοϑ̄τ̄
ερωϑ̄ χ̄ε̄ ηιμ̄ ογορ̄ ραν̄ ηιβ̄εν̄
ετᾱ αδαμ̄ μοϑ̄τ̄ ερωϑ̄
ἕμοϑ̄ εϑψϑϑη̄ εσονθ̄ φαῑ πε̄
ποϑραν̄

2:12 And the gold of that land [is] good: there [is] bdellium and the onyx stone.

2:13 And the name of the second river [is] Gihon: the same [is] it that compasseth the whole land of Ethiopia.

2:14 And the name of the third river [is] Hiddekel: that [is] it which goeth toward the east of Assyria. And the fourth river [is] Euphrates.

2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

2:16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

2:18. And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.

2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof.

2:12 And the gold of that land is good and the coal-colored stone was there with the Leek-colored stone.

2:13 And the name of the second river is Geon, this is the one which surrounds the whole land of the Ethiopians.

2:14 And the third river is the Tigris, this is the one which comes forth in front of the Assyrians. And the fourth river, this is the Euphrates.

2:15 And Lord God took the man whom He created (lit. him) and placed him in the paradise to cause him to work and keep (it)

2:16 And He commanded, namely Lord God, Adam saying, "from every tree which is in the paradise you shall eat from them food.

2:17 And from the tree of Knowledge to the change of the good and the evil, you (pl) shall not eat from it. And the day that you (pl) will eat from it, you (pl) will die in a death.

2:18 And Lord God said, "It is not good to cause the man to be alone, let Us create a helper for him according to same.

2:19 And thus God created from the ground all the beasts of the field and all the birds of Heaven and He brought them to Adam to see therefore what he would call them. And every name which Adam called them with it as a living soul, this is their name

2:20 ΟΥΟΖ Α ΑΔΑΜ ΤΡΑΝ
 ΕΠΙΤΕΒΗΝΟΥΙ ΤΗΡΟΥ ΝΕΜ
 ΝΙΖΑΔΑΤ ΤΗΡΟΥ ΗΤΕ ΤΦΕ ΝΕΜ
 ΝΙΘΗΡΙΟΝ ΤΗΡΟΥ ΗΤΕ ΤΚΟΙ
 ΑΔΑΜ ΔΕ ΪΠΟΥΧΕΜ ΒΟΗΘΟΣ
 ΕΦΘΝΙ ΪΜΟΦ

2:21 ΟΥΟΖ Α ΦΤ ΖΙΟΥΙ
 ΗΟΥΔΡΟΜ ΗΖΙΝΙΜ ΕΧΕΝ ΑΔΑΜ
 ΟΥΟΖ ΑΦΕΝΚΟΤ ΟΥΟΖ ΑΦΘΙ
 ΗΟΥΒΗΤ ΕΒΟΖ ΔΕΝ ΝΕΦΕΦΙΡΩΟΥΙ
 ΟΥΟΖ ΑΦΜΑΖ ΠΕΜΑ ΗΣΑΡΖ
 ΗΤΕΦΥΕΒΙΩ

2:22 ΟΥΟΖ Α ΠΒ̄ ΦΤ ΚΩΤ
 ΗΤΒΗΤ ΕΤΑΦΘΙΤΣ ΕΒΟΖ ΔΕΝ
 ΑΔΑΜ ΕΥΔΖΙΜΙ ΟΥΟΖ ΑΦΕΝΣ ΖΑ
 ΑΔΑΜ

2:23 ΟΥΟΖ ΠΕΧΕ ΑΔΑΜ ΧΕ
 ΘΑΙ ΤΗΟΥ ΟΥΚΑΣ ΕΒΟΖ ΔΕΝ
 ΝΑΚΑΣ ΤΕ ΝΕΜ ΟΥΣΑΡΖ ΕΒΟΖ
 ΔΕΝ ΤΑΣΑΡΖ ΘΑΙ ΕΥΕΜΟΥΤ
 ΕΡΟΣ ΧΕ ΤΔΖΙΜΙ ΧΕ ΕΤΑΥΘΙ
 ΘΑΙ ΕΒΟΖ ΔΕΝ ΠΕΖΑΙ

2:24 ΕΘΒΕΦΑΙ ΕΡΕ ΠΙΡΩΜΙ ΧΑ
 ΠΕΦΙΩΤ ΝΕΜ ΤΕΦΜΑΥ ΗΣΩΦ
 ΟΥΟΖ ΕΦΕΤΟΜΦ ΕΤΕΦΔΖΙΜΙ ΟΥΟΖ
 ΕΥΕΨΩΠΙ ΪΠΒ̄ ΕΥΣΑΡΖ ΗΟΥΩΤ

2:25 ΟΥΟΖ ΝΑΥΒΗΨ ΪΠΒ̄ ΠΕ
 ΗΧΕ ΑΔΑΜ ΝΕΜ ΤΕΦΔΖΙΜΙ ΟΥΟΖ
 ΝΑΥΨΠΙ ΔΝ ΠΕ

2:20 And Adam gave names
 to all cattle, and to the fowl of
 the air, and to every beast of
 the field; but for Adam there
 was not found an help meet for
 him.

2:21. And the LORD God
 caused a deep sleep to fall
 upon Adam, and he slept: and
 he took one of his ribs, and
 closed up the flesh instead
 thereof;

2:22 And the rib, which the
 LORD God had taken from
 man, made he a woman, and
 brought her unto the man.

2:23 And Adam said, This [is]
 now bone of my bones, and
 flesh of my flesh: she shall be
 called Woman, because she
 was taken out of Man.

2:24 Therefore shall a man
 leave his father and his mother,
 and shall cleave unto his wife:
 and they shall be one flesh.

2:25 And they were both
 naked, the man and his wife,
 and were not ashamed.

2:20 And Adam named all the
 domestic animals and all the birds
 of Heaven and all the beasts of the
 field. And Adam did not find a
 helper resembling him.

2:21 And God threw an
 unconscious sleep over Adam and
 he slept and He took a rib from his
 ribs and He filled its place with
 flesh in its stead.

2:22 And Lord God formed the rib
 which He took it from Adam into a
 woman and He brought her to
 Adam.

2:23 And Adam said, "This one
 now, she is a bone from my bones
 and a flesh from my flesh. This
 one I shall call her 'the woman'
 because she was taken from her
 husband.

2:24 Therefore as the man leave
 his father and his mother and he
 shall cleave to his wife and they
 shall become the two into one
 flesh.

2:25 And they were both naked,
 namely Adam and his wife and
 they were not ashamed.

In Memoriam H.G. Bishop Gregorius

(by Hany N. Takla)

On the 22nd of October, 2001, the Coptic Church lost one of its brightest stars of the second half of the 20th century, H.G. Bishop Gregorius, bishop of Scientific Research. He passed away after an illness that lasted a few years which slowly and sadly drained him from his physical and mental capacities. He set the example for my generation in ecclesiastical discipline, accuracy, and knowledge. He was the Coptic Church best theologian in the pure sense of the word. He led by example and set the highest standard of

Christian scholarship. His departure saddened us, but his memory will never fade away from us.

He was born as Wahib Atallah on October 13, 1919 in the Upper Egyptian city of Aswan where he stayed until he finished elementary school. He then moved North to the city of Sohag where he finished his high school education. From there he went to Cairo to study at the Clerical College under the famed Archdeacon Habib Girgis and obtained a bachelor degree in Theology from there in 1938. He later joined Cairo University and

received his Bachelor in Philosophy in 1944. Habib Girgis then appointed him to teach at the Clerical College, first the subject in Philosophy and later Theology.

His desire for learning took him again to Cairo University where he was awarded a Diploma in Archeology in 1951. The Church send him on a scholarship to Manchester, England, where he studied under the renowned Austrian Coptologist, Prof. Walter Till. His Ph.D. dissertation was written on the subject of Greek-loan words in the Coptic Language, which was completed in 1954. Portions of this valuable work was published in different editions of the Bulletin of the Society of Coptic Archeology in Egypt. Though offered a teaching position there, he declined, opting to return back to Egypt. Upon his return, he was given back his old teaching position which was left vacant all that time. He was also given the position of Assistant Dean to the College and later headed the Department of Theology in the new Higher Institute for Coptic Studies. Later he became the dean of the Institute until his illness.

He was nominated by a group of lay Church servants in 1958 for the patriarchate while only holding the ecclesiastical position of Reader in the Church. This, despite its lack of success, was quite a testimony to his stature and the respect he earned. He was elevated to the rank of Archdeacon under Pope Cyril VI and later joined

the blessed order of monasticism in El-Muharraq Monastery. He continued to serve in his teaching capacity at the Institute afterwards. He was sent by Pope Cyril VI to represent the Coptic Church in an observer capacity at the Vatican II Council in 1964.

Pope Cyril, recognizing his piety and scholarship, ordained him a bishop for Higher Studies in May 1967. He was later nominated for the patriarchate in 1971, but his name was withdrawn because of the length of his monastic life. In 1981 he served on the 5-bishop committee that ran the administration of the Church when Pope Shenouda was detained in the Monastery. After the murder of Bishop Samuel, he became the leading member of that committee which earned him undue ire of some Copts in Egypt and Abroad. When it became evident that Pope Shenouda was not in favor of such a committee, he withdrew from the lime light in deference to the Pope. His effectiveness as the leading Church theologian deteriorated rapidly afterward and the Church lost his contribution at a time it was sorely needed.

He was a unique Christian in every respect. It is hoped that after his passing from our temporal world, we can give him his due credit and present him to our young generation as the shining example that he always was and we surely need to have. May God repose his soul in the Paradise of Joy.

In Memoriam Ragheb Moftah

(by Revd Dr John H Watson)

A wide range of amateurs and professionals in a definite social and cultural setting practices music, but all great music becomes accessible to peoples outside the cultural or ethnic circle. The present writer was educated in Western Classical music traditions from childhood and was a professional musician before becoming a theologian and priest. It is a personal conviction that it is in playing Coptic Orthodox music that we come close to the inner reality of Coptic liturgical life. It is essential

to be aware of the public setting of Coptic Music whilst affirming the value of individual experience. All religious music, and especially Coptic music in this context, can be experienced at once as inward and intimate, communal and educational. There is nothing so evocative of the Coptic experience as the enigmatic *malisma* (a melodic extension of a vowel); the long unison phrases (the music is monophonic); and the measured metrical scanning of the verses of

Coptic liturgical music, pointed by the metallic ring of the lonely *naqus* (a pair of small hand cymbals) or the *trianto* (triangle).

Speech, the unique sound of each distinct tongue, is intimately related to musical notation. Coptic Music, like Spanish Catholic, Armenian, Slavonic and traditional Anglican cathedral music is absolutely *sui generis*. It is impossible to ignore ethnic issues in the production and interpretation of Music. Each of the world's musical voices needs its own standard, the ability to distinguish the authentic and the counterfeit.

Just as there is a measure by which all Coptic Iconography may be evaluated, thanks to the tremendous accomplishment of Isaac Fanous, so there is a standard by which all Coptic music may be judged and it is that sanctioned by Ragheb Moftah, a musicologist and scholar of eminence who devoted his life and personal fortune to the modern notation and definition of Coptic music. It is a phenomenal achievement. Dr. Moftah lived in the nineteenth, twentieth and twenty-first centuries, dying at the age of 102 only the other day.

Ragheb Moftah was born on 21 December 1898 at al-Faggala in Cairo. Fluent in English, French and German, he was sent to Germany to study at the Faculty of Agriculture in the University of Bonn in the Rhineland. It was a rather obvious field of study for a wealthy Copt living in the Nile Delta. But Ragheb's great passion was music, European classical music and the traditional music of Egypt, and he eventually obtained degrees in Music at Bonn and in Catholic Southern Germany at the University of Munich. At home in Egypt, both before his departure to Germany and on his return to Egypt, Ragheb found inspiration and collaboration with the traditionalist Coptic musician Mikhail Girgis al-Batanouny. The rest of the twentieth century was devoted to the recording and notation of Coptic liturgical texts. It was a turbulent century for Egypt, even when compared with the long centuries of turmoil in the Nile Valley. While Egypt struggled with experiments in constitutional government, the failure of

liberalism, war and occupation, revolution and republic and the growing Coptic revival, this remarkable man stuck to his task of cultural conservation. He disliked anything that interfered with his researches and was not an enthusiast for the 1950s Revolution. In popular English parlance, he kept his nose to the grindstone. It was a firm, indispensable dedication. In the later years of the century Moftah found valued collaborators in the cantors Sadek Attallah and Farag Abdel Messih.

UNESCO championed his work and Moftah was conscious of the international context of his project. He knew the British scholar Cecil Sharp (1859-1924) who traveled the United Kingdom for half a century, with basic recording equipment, collecting folk songs that would otherwise be lost. Moftah also understood that it was essential to be hard-hearted in pursuit of his ideal. He knew that the Hungarians Zoltan Kodaly and Bela Bartok had started their recordings and transcriptions of folk music in 1913 and that the results were only finally published in 1951. Much later in 1998 the Bela Bartok system of notation was used in Moftah's published transcriptions. Ragheb Moftah worked with the authoritative singers of the time, and produced an enormous number of recordings for critical analysis. The process was slow and careful, involving travels from the furthest reaches of Upper Egypt to the Mediterranean coastline. Coptic singers were everywhere in Egypt. In 1927, Moftah employed an Oxford trained musicologist called Ernest Newland Smith to work in a Nile houseboat investigating the structure and notation of Coptic music. Together, they produced sixteen volumes of musical notation, which could be read by trained musicians anywhere. It was a defining moment in the Coptic cultural and ethnic renaissance. Moftah and Newland Smith believed that the origins of European Music lay in the music of Egypt.

The *magnum opus* of Dr. Ragheb Moftah is *The Coptic Orthodox Liturgy of St. Basil* with Complete Musical Transcription, an indispensable tool for Coptic Studies. (American University in

Cairo Press 1998). The Hungarian ethnomusicologist Dr. Margit Toth undertook the exquisite musical transcriptions, under Mofteh's direction. This project alone took thirty years. Mofteh has devoted most of his long life to the preservation of the significant Coptic musical heritage. Without this authentic sound of the Christian Nile there is no Coptic worship. The Western Coptologist or the Copt of the lands of emigration who does not understand Coptic Music mediated by Mofteh does not understand the Copts at all. The Music is related solely to Coptic and Arabic. It cannot be successfully sung in English or any European language and the attempt

ought not to be made. It is an act of cultural barbarism.

Dr. Mofteh's death after so long a life left all those concerned with Coptic language and culture bereft, though it was clear that even those who live longest will be called home. To give thanksgiving for Ragheb Mofteh's ascendancy in the field of cultural and theological studies, the writer has been spending time with the musical text of the Liturgy, in Arabic, Coptic and English. It is an indispensable work of gift and disclosure. The gift is that of the beauty of holiness in music, and the disclosure is of a trustworthy and genuine expression of history, culture and spirituality among the Copts.

News

(by Hany N. Takla)

1. Coptic Mini-Conference 2001: In an effort to promote Coptic Studies, the Society is planning to hold a smaller version of its annual conference. This is designed to be more frequent and less formal in format. The first one is planned for Saturday, December 22, 2001, at the Los Angeles Coptic Center. More details will be posted on our website.

2. Midnight Psalmody: COEPA has produced the third title of Audio-remastered works of the late Ragheb Mofteh's monumental work. This new title is a 4-CD (Audio) edition of the Coptic Midnight Psalmody. This nearly 4-hours of recording would complete the trilogy of the majestic Coptic Sacred music. The latest set includes all the necessary components of the Midnight Hymnology for the Sunday Office. It also includes many of the long beautiful hymns that many of us rarely or ever hear in our churches these days. A bonus computer CD was included, containing a PDF version of a text of the Psalmody in Coptic with parallel Arabic and English translations. A true monumental preservation effort. Within the US, it is available through the Society, except for the Diocese of the Southern States.

3. Other COEPA Products: The society has copies on-hand of all other COEPA-produced CDs, including Multimedia Computer CDs and Coptic Music Audio CD sets. For cost information consult the enclosed Book/CD list.

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 will be \$20 for the Lessons or the New Testament and \$12 for the dictionary or the Lectionary. Members would receive a 20% discount.

5. Books Available Through the Society: The Society has a fair collection of books, dealing with Coptic Art, History, Hagiography, Literature, and Language. Consult the enclosed Book/CD list for titles and prices.

6. Bulletin of the Society: The sixth and final volume of the Annual Bulletin of the Society is in print. It included 7 selected papers from the proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Dues-Paying members will be receiving their copy in the mail soon. Copies of this volume are available to non-members for \$5.00 each. For copies of earlier volumes, consult the enclosed Book/CD list. Deacon

Severus (Maged) S. A. Mikhail was the editor of this volume.

7. Coptica: Negotiations with Prof. Ishak, concerning the use of Coptologia, as the joint journal of our Society and St. Mark Foundation has concluded with Prof. Ishak opting to continue the publication of Coptologia as before. As a result, both organizations decided to adopt the new name COPTICA for the journal. The Managing Editor, and the Editorial Board, listed in the last issue of this Newsletter will still be in effect. The inaugural edition is set for the spring of 2002. The Managing Editor prepared and mailed letters, inviting literary contribution from perspective authors. E-mail contact is: coptica@stshenouda.com.

8. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic has surpassed 40,000 hits per month average. Information about the new Mini-Conference will be posted on the site.

9. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing the colossal effort of organizing this new foundation for the detailed study of Coptic History (Church and people). During the last period, the foundation's Cairo Office has been working on the organization of the upcoming historical Wadi 'N Natroun Symposium in late January to early February 2002. The schedule is printed below. The work on the CD version of the Coptic Encyclopedia is in its final stages. Work is progressing on the cataloging of the manuscripts, kept at the Papal residence in Wadi' N. Natroun. The collection has never been cataloged before and it includes collections from Ancient Coptic Churches and others. Dr. Gawdat Gabra is coordinating this project. On Dr. Fawzy's visit to Los Angeles in August of this year, a coordinating meeting was convened that finalized the plans for the new joint journal "Coptica", see above.

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

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10. Wadi 'N Natroun Symposium: We have received a tentative schedule for the event from Mrs. Hoda Garas of St. Mark Foundation's Office in Egypt, as follows:

Thursday 1/31/2002.

Travel To Cairo.

Escort to Hotel.

Free Time (Possible special arrangements for visits to Sound & Light , Khan El Khalily, others)

Friday 2/1/2002.

Travel to St. Bishoi Monastery.

Visit to St. Makar Monastery.

Lunch at St. Makar Monastery.

Visit of the excavations at the monastery of St. John the Little.

Evening meeting of the foundation members and the participants.

Possible visit to the Coptic village .

Saturday 2/2/2002.

7:30-8:30 Breakfast

8:30-8:35 Elijah Bassili, Organizing Committee,.

8:35-8:45 *Welcome*, Hany Takla, President of St. Shenouda Society; and Dr. Fawzy Estafanous, MD., President of St. Mark Foundation ,.

8:45-9:15 *Current Monasticism in Wadi al-Natroun* by His Holiness Pope Shenouda III.

9:15-9:45 *The Importance of Wadi al-Natroun for Coptology*, by Prof. Dr. Dr. Martin Krause.

9:45-10:15 *Wadi al-Natroun and the History of Patriarchs*, by Dr. Johannes Den Heijer.

10:15-10:45 Break.

10:45-11:15 *The History of Monasticism at Wadi al-Natroun*, by Rev. Dr. Tim Vivian.

11:15-11:45 *Wadi al-Natroun and Coptic Literature*, by Dr. Siegfried Richter.

11:45-12:15 Discussion

12:15-16:00 Lunch and visit to the monastery of al-Baramus and the excavations at Old Baramus (the site of St. Moses the Black).

16:00-16:30 *Geology of Wadi al-Natroun*, by Prof. Dr. Rouchdi Said

16:30-17:00 *Archeology at Wadi al-Natroun*, by Dr. Bastiaan Van Elderen

17:00-17:30 *Architecture at Wadi al-Natroun*, by Dr. Peter Grossmann

17:30-18:00 *Wadi al-Natroun and the Christian Arabic Literature of the Copts*, by Prof. Dr. Samir Khalil Samir

18:00-18:30 *Significance of the Libraries of Wadi al-Natroun*, by Dr. Gregor Würst

19:00-20:00 Dinner.

Group Discussion, Coptic Hymns

Sunday, 2/3/2002.

8:00-10:00 Coptic Liturgy, by H.G. Bishop Youanes

10:00-10:30 Breakfast.

10:30-11:00 *Art at Wadi al-Natroun*, by Prof. Lucy-Anne Hunt.

11:00-11:30 *New Discoveries of Wall Paintings at Dayr Al-Surian*, by Dr. Karl Innemée

11:30-12:00 *The Stucco Work at Dayr Al-Surian*, by Dr. Mat Immerzeel.

12:00-12:30 *The Ornamental Repertoire in the Art of Wadi al-Natroun*, by Dr. Suzanna Hodak

12:30-13:00 *The Multi-Ethnic Character of Wadi al-Natroun*, by Dr. Karl- Heinz Brune

13:00-16:00 Lunch and visit to the monasteries of al-Suryan and St. Bishoi

16:00-16:30 *The Project of the Museum at Dayr al-Suryan*, by H.G. Bishop Martyrus

16:30-18:30 Presentations of Research Results by members of Wadi al-Natroun and attending scholars.

19:00-20:00 Dinner.

Monday, 2/4/2002.

8:30-9:00 *Greek & Coptic Inscriptions in Wadi al-Natroun*, by Dr. Jacques van der Vliet.

9:00-9:30 *Results of Last Restoration Campaign at Dayr Al-Suryan*, by Dr. Ewa Parandowska.

09:30-10:00 *Importance of the Syriac Manuscripts from Wadi al-Natroun* by Prof. Sidney Griffith.

10:00-10:30 *The Relation between the Syrian Church & the Coptic Church in Relation to Wadi al-Natroun*, by Prof. Lucas Van Rompay.

10:30-11:00 Break

11:00-11:30 *Importance of the Syriac Inscriptions of Wadi al-Natroun*, by Dr. Konrad Jenner.

11:30-12:00 *Wadi al-Natroun and the Liturgy of the Coptic Church*, by Fr. Dr. Ugo Zanetti.

12:00-12:30 *The Preparation and Consecration of the Holy Chrism at Wadi al-Natroun*, by Dr. Youhanna Nessim Youssef.

12:30-13:00 Closing Session and Resolutions.

+ Travel, Lunch, Visit to St. Mena Monastery escorted by Fr. Armia Ava Mina.

+ Return to Cairo.

Tuesday, 2/5/2002.

+Morning Visit to Coptic Museum and Churches of Old Cairo and convents.

+ Possible Lunch at a convent.

+Evening Public Meeting about Coptic history and Wadi al-Natroun.

Wednesday, 2/6/2002. Departures.

11. Coptic Book Library: The Library is still growing with the addition of several more volumes, including a number of rare titles. The most notable of the new acquisitions for the past quarter are as follows: Bredy, M. *Das Annalenwerk des Eutychias von Alex.* CSCO.471-Ar.44 [Text] (1985); Cashia, P. *Eutychius of Alexandria – The Book of the Demonstration (Kitab Al-Burhan)* Pt. I CSCO.192-Ar.20 [Text] (1960); Cashia, P. *Eutychius of Alexandria – The Book of the Demonstration (Kitab Al-Burhan)* Pt. II CSCO.209-Ar.22 [Text] (1961); Cheikho. *Eutychii Patriarchae Alex. I.* CSCO.50-Ar.6 (Reprint 1962); Ebied, R. Y. & M. J. L. Young. *The Lamp of the Intellect of Severus Ibn Al-Muqaffa' Bishop of Al-Ashmunain* CSCO.365-Ar.32 [Text], CSCO 366-Ar. 33 (1975) [Translation]; Ehrman, B. D. *The New Testament and Other Early Christian Writings – A Reader* (1998); Giversen, S. et al. *Coptology Past, Present, and Future* (1994); Griffith, S. H. *Theodore Abu Qurrah – A Treatise on the Veneration of the Holy Icons* (1997); Hansbury, M. *Jacob of Serug On the Mother of God* (1998); Hoenerback, W. & O. Spies, *Ibn Al-Taiyib – Fiqh An-Nasraniya – Das Recht der Christenheit.* II Teil Ar. Text, CSCO.167-Ar.18 (1957); Laga, C. et al. *After Chalcedon, Studies in Theology and Church History* (1985); Lantschoot, A. van. *Bibliothecae Apostolicae Vaticani. Codices Coptici Vaticani Barberiniani Borgiani Rossiani. Tome II. Pars Prior. Codices Barberiniani Orientales 2 et 17 – Borgiani Coptici 1-108* (1947); Oden, O. [Ed]. *Ancient Christian Commentary on Scriptures* vol. viii, *Galatians, Ephesians & Philippians* (1998); Regemorter, b. van. *Some Early Bindings from Egypt in the Chester Beatty Library* (1958); Staal, H. *Mt Sinai Arabic Codex 151, I. Pauline Epistles* CSCO.452-Ar.40 (1983) [Text], CSCO.453-Ar. 41 [Translation] (1983); Staal, H. *Mt Sinai Arabic Codex 151, II. Acts of the Apostles-Catholic Epistles* CSCO.462-Ar.42 [Text], CSCO.463-Ar.43 [Translation] (1984); Vergote, J. *Grammaire*

Copte vol. Ia+Ib (1992); Vergote, J. *Grammaire Copte* vol. IIa (1983); Vergote, J. *Grammaire Copte* vol. IIb (1983); Vermeulen, U. et al. *Egypt and Syria in the Fatimid, Ayyubid and Mamluke Eras I* (1995) ; Vermeulen, U. et al. *Egypt and Syria in the Fatimid, Ayyubid and Mamluke Eras II* (1998); Watt, W.M. *Eutychius of Alexandria – The Book of the Demonstration (Kitab Al-Burhan)* Pt. I CSCO.193-Ar.21 [Translation] (1960); Watt, W.M. *Eutychius of Alexandria – The Book of the Demonstration (Kitab Al-Burhan)* Pt. II CSCO.210-Ar.23 [Translation] (1961).

12. Coptic Classes: For more information, consult the enclosed Society's 2000-1 progress report pamphlet.

13. Lecture Series at the Coptic Center: The Society is scheduling a monthly series of lectures on topics related to Coptic History. Deacon Severus (Maged) S. A. Mikhail, the Center's research assistant will be delivering these lectures. They are usually scheduled for the third or fourth Thursday of the month, between the hours of 7:30 and 9:00 p.m. Only one lecture was delivered during this quarter, on August 28, 2001. It dealt with the topic of language use in Egypt after the Arabic Conquest, including Greek and Coptic and their eventual domination by Arabic as time went on. The role of these languages were explored through evidence found mainly in Legal documents that have so far been discovered and published. It was an excellent introduction to this topic which still present a big question mark in Coptic history. Deacon Severus (Maged) is a Ph.D. Candidate in History at UCLA.

14. Electronic Edition of the Coptic Encyclopedia: Work is progressing on a faster scale on this project during the past quarter. The projected completion date of the final production version of the CD is December, 2001, God's willing. The retail price is set at \$50 per CD. Special pricing will be available to Churches for quantity purchases, to registered students, and to members of the Society and St. Mark Foundation.

Further information can be obtained by contacting either organization in the addresses mentioned above.

15. Society's Election: During the past period we mailed the election ballots for the next term of the Society's officers: President, Secretary, and Treasurer. Seventy ballots were sent to the members that were eligible to vote in such elections (i.e. Members and Fellow Members). Forty-six ballots were returned by the deadline of September 20. The Voting results was unanimous for the list of candidates listed. The new officers elected for a three-year term, starting October 1, 2001 to September 30, 2004, are as follows:

Mr. Hany N. Takla, *President*

Mr. Cherif Youssef, *Secretary*

Mr. Ramses Wassif, *Treasurer*

In accordance with the Society's by-laws, the newly-elected President nominated four other at-large members to fill the vacancies of the General Committee. They were as follows:

Fr. Michael Gabriel

Mr. Gabriel Raphael

Dr. Naim Salama

Dr. Merit Shoucri

16. Scanning of the Society's Microfilm Collection: Consult the attached Annual Progress Report for details.

17. Watani Sunday Newspaper: Since its birth in 1958, Watani has been on a successful mission of integrating the Copts in the political, social and cultural fabric of Egypt. Now Watani International added the coverage of the life and activities of the Copts worldwide. Watani comes in 20 pages of which 4 are in English. Sample articles are on www.watani.com.eg. Annual subscription is \$80.00. Send a check payable to Watani Newspaper, 105-08 88th Street, Ozone Park, NY 11417. Or, contact Magdi Khalil Kamel, Executive Editor, Watani N.Y. Office, magdikkamel@aol.com, Tel (718) 835-5131, Fax (718) 835-3364. Letters to the Editor and advertizing are welcome.



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The St. Shenouda Coptic MiniConference of Coptic Studies (December 22, 2001 - Los Angeles California)

(by Hany N. Takla)

Introduction: To increase the Society's efforts toward the promotion of Coptic scholarship in America, it was decided to convene smaller and more frequent gatherings. These gatherings would be scheduled on a quarterly basis for a one-day duration, except for the summer meeting which will be our regularly scheduled 2-day general conference. Such MiniConferences will include a smaller number of papers with variable duration. More opportunities will be given to students in the field rather than established scholars. Though the contribution of the latter is welcomed. Each MiniConference will have a small book exhibit and demonstrations of the Society's on-going work.

Attendance: About 17 persons were in attendance during the two sessions of this MiniConference. We were extremely fortunate to have among the attendees, Dr. Gawdat Gabra, the former Director of the Cairo Coptic Museum. His participation in the discussions, following the presentations, was especially instructive for both presenters and those in attendance. Other attendees were predominantly members of the Society in the Southern California Area.

Schedule: The following was the schedule for the MiniConference:

- 10:00-10:05 a.m. *Welcome Address* by Hany N. Takla
- 10:05-10:30 a.m. Hany N. Takla – *The History, Organization, and Accomplishments of the St. Shenouda the Archimandrite Coptic Society*
- 10:30-10:40 am Break
- 10:40-11:05 a.m. Joseph Fahim - *The Liturgical Celebration of the Feast of Nairuz in the Coptic Church*
- 11:05-11:30 a.m. Hany N. Takla, *The Liturgical Cycle of St. Michael Monastery at Hamouli (Al-Fayoum)*
- 11:30 a.m.-1:30 p.m. Exhibit tour and Lunch.
- 1:30-2:45 p.m. Deacon Severus (Maged) S. A. Mikhail, *Elements of Social Change of the Copts from the time of the Arab Conquest of Egypt to the Early Medieval period.*
- 2:45 - 3:30 p.m. Informal discussions and demonstration of the Microfilm Scanned Images project that the Society is working on.

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

a. *The History, Organization, and Accomplishments of the St. Shenouda the Archimandrite Coptic Society* by Hany N. Takla: This presentation dealt briefly with the long 22-year history of the organization from its humble beginning within the confines of St. Mark Coptic Church in Los Angeles, to its current status.

b. *The Liturgical Celebration of the Feast of Nairuz in the Coptic Church* by Joseph Fahim. This paper attempted to research the meaning that the Coptic Church, liturgically, have attached to the celebration of the feast of Nairuz, or the Coptic New Year. The author restricted himself to books and hymns, published for ecclesiastical use by the Coptic Orthodox Church. He primarily compared the First of Tut readings from the Lectionary to those of three of the major martyr feasts in the church. The result was that the message that the Church fathers were trying to convey during that feast differed greatly from that of the martyrs. It was more about a new beginning than a blessed struggle and conclusion as in the case of the martyr feasts. This bring to question when did the popular notion found recently in the Coptic Church, concerning the linking of the feast to the celebration of martyrs, actually began and why. Was it a change or was it a return to an old custom. More research is of course is needed to establish the evolution of the celebration ecclesiastically, before such questions can be answered.

In the discussions some alluded to the popular practices of the feast and its link the feast of the Martyr in Medieval times. Practices that were discontinued possibly before the time that such readings has been adopted in the church. Also other points were presented on the difficulties encountered in the study of the current Annual Lectionary in relation to the celebration found in the Coptic Church Synaxarium.

c. *Liturgical Cycle of St. Michael Monastery at Hamouli (Al-Fayoum)*: This paper began as an exploration of the liturgical feasts of this

monastery through the only survived, complete Lectionary found in its recovered library. The contents of which resides for the most part in the Pierpont Morgan Library in New York. The author however found external as well as codicological evidence that this book was not reflective of the most recent tradition of the monastery before its destruction in the 12th century. Such evidence included the lack of readings for the celebration of many Saints' feasts that were prominent in the literature found in the monastery library. Also the excellent shape that this Parchment codex had can not attest to any heavy use that one would expect to have for such work. So what was uncovered in this codex is most likely a reflection of the local ecclesiastical tradition outside of the monastery prior to the 9th century. A tradition that probably grew obsolete shortly after it was copied, possibly from an older manuscript from the monastery. More details is available in the edited paper in this issue of the Newsletter.

d. *Elements of Social Change of the Copts from the time of the Arab Conquest of Egypt to the Early Medieval period*. In this paper, Deacon Severus (Maged) shared with the audience his research about this intriguing period of Coptic history. He began briefly with the description of the Copts socially during the last years of Byzantine rule. The presentation continued to include what we definitely know about the Arab Conquest and the first few centuries that follows it. Among the topics that he dealt with were the Melekites versus the Copts and the treatment of the new conquerors to them over time, Arab Historians' writings concerning these fateful events, and the Coptic Revolts of the 8th and 9th centuries. A point was made that the Arab rulers were siding with whichever camp of Christians in Egypt (Melekites or Coptic Orthodox) who would have benefitted them the most. It seems as time passed that the Coptic Orthodox were the ones. Also the revolts did not gain popularity with the ecclesiastical Coptic authority which made them short-lived. The reason for such lack of support may be attributed to the social and financial causes that instigated them rather than religious ones. The

topic was, needless to say, a hot one among the audience. One comment worthy of mention in the discussion related to a strange statement made in a Public Television program on Islam. In it, one of the contributors, advanced the notion that the Egyptians welcomed the Arab Conquerors because they would have freed them from the oppression they faced under the Coptic clergy. The fact of the matter is that such oppression was practiced by the Byzantine Melekite clergy rather than the Egyptian one.

Exhibit: The exhibit organized for this gathering dealt with the subject of Manuscripts from Egypt. The Society's owned replica of the famed Biblical manuscript of Codex Vaticanus was on display. Also, three original Arabic and Copto-Arabic manuscripts from private collections were exhibited. The first is an Arabic work, titled *Kitab al-Rouos*. It has excerpts from the sayings of the fathers of the church on faith and other ecclesiastical matters. The second has the Arabic text of the *Life of St. Takla Haymanout*, the Ethiopian. At the end of this volume there is a collection of Copto-Arabic hymns in honor of the Saint. Both of these manuscripts came out of St.

Samuel Monastery in Qalamun, Egypt. The third is a Copto-Arabic manuscript of the *Book of Psalmodia* for the month of Kiahk. This late 19th century manuscript reflects a tradition different from Ekladius Labib's 1911 printed edition. Their differences were listed and discussed in Volume 5, No.2 of this Newsletter.

The exhibit also included samples from plates published from the Bodmer Collection in Switzerland, Moscow Public Library, Pierpont Morgan Library, and Vatican Apostolic Library. Also a copy of a Gottingen manuscript of the Coptic Lent Lectionary as well as colored plates from the Patriarchal and Coptic Museum libraries in Cairo.

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.

Text Selections from the Coptic (Bohairic) Old Testament with New Translation(3)

Book of Genesis (3)

(by Hany N. Takla)

Introduction: This is the third of our series of translations from the Coptic Bible. It is provided to the lay as well as scholars to promote the interest in this, the greatest of Coptic treasures.

The Coptic text provided is from M. K. Peters edition of the Bohairic Genesis which is primarily based on Codex Vaticanus Copt. 1. Corrections were made at times directly from the manuscript. The KJV text is taken from a published electronic version. Keep in mind that this version is a translation of Medieval Hebrew manuscripts, done at a time when the knowledge of Hebrew was not as good as it is now.

The new translation provided is a modest attempt to capture some of the unique features of the text with strict adherence to grammar and vocabulary. It is designed for serious students of Coptic and Old Testament alike. It is not intended to be a replacement English translation for Church use, because such work would be coordinated and pursued in a different manner than this. With that in mind, I hope it can be of benefit to many.

Bohairic Coptic

3:1 πιροϩ δε νε ουσαβε πε εβολ ουτε πιθηριον τηρου ετχη ριχεν πικαρι νη ετα πβς φτ θαμιωω ουρο πεχε πιροϩ ητδριμι κε εθεου α φτ χος κε ηνετενοϱωμ εβολ χεν υγωνη νιβεν ετχεν πιπαραδιος

3:2 ουρο πεχε ητδριμι απιροϩ κε εβολ χεν ποϱταρ ητε πιυγωνη ητε πιπαραδιος τεππαοϱωμ

3:3 εβολ δε χεν ποϱταρ ητε πιυγωνη ετχη χεν εμνητ απιπαραδιος αϱχος ηχε φτ κε ηνετενοϱωμ εβολ εμοϱ ουδε ηνετενβορ εροϱ ρινα ητετενωτεμμοϱ

3:4 ουρο πεχε πιροϩ ητδριμι κε παρετεππαμοϱ αν χεν ουμοϱ

3:5 ϱεμι γαρ ηχε φτ κε πιεροοϱ ετετεππαοϱωμ εβολ εμοϱ σεπαοϱων ηχε νετενβαλ τετεππαερ εφρητ ηρανοϱφ ερετεπσωοη εουπεθηανεϱ νεμ ουπετρωοϱ

3:6 ουρο ασναϱ ηχε τδριμι κε πανε πιυγωνη εφοϱωμϱ ϱρανε νιβαλ φναϱ εροϱ ουρο επεσωϱ ελφνιατς παϱ ουρο ασβι εβολ χεν πεϱοϱταρ ασοϱωμ ουρο αστ επεσκεραι νεμας αϱοϱωμ

3:7 αϱοϱωμ ηχε νενβαλ απιβ ουρο αϱεμι κε σεβηϱ ουρο αϱεωρπ ηρανηϱβι ητε ουβω ηκεντε αϱθαμιο πωοϱ ηρανακης

KJV

3:1. Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3:3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

3:4 And the serpent said unto the woman, Ye shall not surely die:

3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

3:6. And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

3:7 And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.

New Literal Translation

3:1 And the serpent was a wise one among all the beasts that are upon the earth, which the Lord God has created them. And the serpent said to the woman, "Why God said that you (pl.) shall not eat from every tree which is in the paradise"

3:2 And the woman said to the serpent, "From the fruit of the trees of the paradise we will eat"

3:3 But from the fruit of the tree which is in the midst of the paradise, he said namely God, "You shall not eat from it nor shall you touch it, in order that you (pl.) do not die."

3:4 And the serpent said to the woman, "You (pl.) would not die in a death."

3:5 For He knows, namely God, that the day which you (pl.) will eat from it, they shall be opened, namely your (pl.) eyes, you (pl.) will be like gods, knowing good and evil."

3:6 And she saw, namely the woman, that the tree (was) good for the eating, it pleased the eyes (for) the looking at it, and it was pleasing for the sight of it; and she took from its fruit, she ate, and she gave to her husband also with her and they ate.

3:7 They were opened, namely the eyes of the two, and they knew that they were naked, and they sewed some leaves of the fig tree. They made unto them girdles.

3:8 ογορ αϋσωτεμ ετ̄ςμν̄ η̄τε
π̄β̄ς φ̄τ̄ εϋμοϋῑ ρ̄εν πιπαραΔιςοϋ
μ̄φ̄ναϋ η̄ροϋρῑ ογορ αϋχοποϋ
η̄χε αΔαμ̄ νεμ̄ τεϋρ̄ρῑμ̄ εβ̄ολ̄ ρ̄α
η̄ρο̄ μ̄π̄β̄ς φ̄τ̄ ρ̄εν̄ θ̄μ̄η̄τ̄
μ̄πιϋϋη̄η̄ η̄τε πιπαραΔιςοϋ

3:9 ογορ αϋμοϋτ̄ η̄χε π̄β̄ς φ̄τ̄
ε̄λ̄δαμ̄ πεχαϋ̄ ναϋ̄ χε̄ αΔαμ̄
ακ̄ωη̄η̄

3:10 ογορ πεχαϋ̄ ναϋ̄ χε̄ τεκ̄ςμν̄
πεταϊσοθ̄μεϋ εκ̄μοϋῑ ρ̄εν̄
πιπαραΔιςοϋ ᾱιεργ̄οτ̄ χε̄ τ̄β̄ηϋ
ογορ ᾱιχ̄ωπ̄

3:11 ογορ πεχαϋ̄ ναϋ̄ χε̄ η̄μ̄ πε
εταϋταμ̄οκ̄ χε̄ κ̄β̄ηϋ̄ εβ̄ολ̄ χε̄
ακ̄οϋμ̄μ̄ εβ̄ολ̄ ρ̄εν̄ πιϋϋη̄η̄ φ̄η̄
ετᾱρῑεν̄ρ̄ωη̄κ̄ ε̄ροϋ̄ χε̄ φ̄αῑ
μ̄μᾱγατ̄ϋ̄ μ̄περοϋμ̄μ̄ εβ̄ολ̄
μ̄μοϋ̄

3:12 ογορ πεχε̄ αΔαμ̄ χε̄ τ̄ρ̄ρῑμ̄
ετακ̄τη̄ς̄ η̄η̄ η̄θ̄οϋ̄ αϋτ̄̄ η̄η̄ εβ̄ολ̄
ρ̄εν̄ πιϋϋη̄η̄ ᾱιοϋμ̄μ̄

3:13 ογορ πεχε̄ φ̄τ̄ η̄τ̄ρ̄ρῑμ̄ χε̄
ε̄θ̄βεοϋ̄ ᾱρεε̄ρ̄ φ̄αῑ ογορ πεχε̄
τ̄ρ̄ρῑμ̄ χε̄ πῑροϋ̄ πεταϋερ̄ραλ̄
μ̄μοῑ ᾱιοϋμ̄μ̄

3:14 ογορ πεχε̄ π̄β̄ς φ̄τ̄ μ̄πῑροϋ̄
χε̄ ᾱκε̄ρ̄ φ̄αῑ κ̄ρ̄οϋο̄ρ̄τ̄ η̄θ̄οκ̄ εβ̄ολ̄
οϋτε̄ η̄ιτεβ̄η̄ωο̄ν̄ῑ τη̄ροϋ̄ η̄εμ̄
εβ̄ολ̄ οϋτε̄ η̄ῑη̄ρῑο̄ν̄ τη̄ροϋ̄ η̄η̄
ετ̄ρῑχ̄εν̄ πῑκᾱρῑ εκ̄ε̄μοϋῑ ε̄χ̄εν̄
τεκ̄με̄στε̄νη̄η̄τ̄ η̄εμ̄ τεκ̄νε̄χῑ ογορ
εκ̄ε̄οϋε̄μ̄ κᾱρῑ η̄η̄ε̄ρ̄οϋ̄ τη̄ροϋ̄ η̄τε̄
πεκ̄ωη̄η̄

3:15 ογορ ε̄ῑε̄χ̄ω̄ η̄οϋ̄με̄τ̄χᾱχῑ
οϋτ̄ωκ̄ η̄εμ̄ οϋτε̄ τ̄ρ̄ρῑμ̄ η̄εμ̄
οϋτε̄ πεκ̄χ̄ρο̄χ̄ η̄εμ̄ οϋτε̄
πε̄ς̄χ̄ρο̄χ̄ ογορ η̄θ̄οϋ̄ εϋε̄λ̄ρε̄ρ̄
ε̄τεκ̄ᾱφε̄ ογορ η̄θ̄οκ̄ εκ̄ε̄λ̄ρε̄ρ̄
ε̄πεϋφ̄ο̄ῑβ̄ς

3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

3:9. And the LORD God called unto Adam, and said unto him, Where [art] thou?

3:10 And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself.

3:11. And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

3:12 And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat.

3:13 And the Lord God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat.

3:14. And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

3:8 And they heard the voice of the Lord God walking in the paradise at the evening time. And they hid themselves namely Adam and his wife from the face of the Lord God in the midst of the tree? of the paradise

3:9 And He called namely the Lord God Adam and said to him, "Adam, where are you?"

3:10 And he said to him, "Your voice, when I heard it as you were walking in the paradise, I feared because I was naked and I hid."

3:11 And He said to him, "Who is he that told you that you are naked? (Is it) Because you ate from the tree which I commanded you about it, that this one alone do not eat from it?"

3:12 And Adam said, "The woman that You gave her to me, she gave me from the tree and I ate."

3:13 And God said to the woman, "Why did you do this", and the woman said, "The serpent was the one that deceived me and I ate."

3:14 And the Lord God said to the serpent, " you did this, you are cursed among all the cattle and among all the beasts that are upon the earth. You shall walk upon your chest and your belly, and you shall eat dust for all the days of your life.

3:15 And I will put an enmity between you and between the woman and between your seed and between her seed. And it shall bruise your head and you shall bruise his heel."

3:16 ογορ πεχαϑ η̅τ̅ϑ̅ρ̅ι̅μ̅ι̅ χε̅ ϑ̅εν
ογ̅ά̅ψ̅αι̅ ει̅ε̅θ̅ρε̅ η̅ε̅μ̅κα̅ρ̅ η̅ρ̅η̅τ̅
ά̅ψ̅αι̅ ν̅ε̅μ̅ πε̅ψ̅α̅ρο̅μ̅ ϑ̅εν
ρ̅α̅ν̅ε̅μ̅κα̅ρ̅ η̅ρ̅η̅τ̅ ε̅ρ̅ε̅μ̅ε̅ς̅ ρ̅α̅ν̅ψ̅η̅ρ̅ι̅
ογορ ε̅φ̅ε̅ψ̅ω̅π̅ι̅ ϑ̅α̅ πε̅ρ̅αι̅ η̅̅χ̅ε̅
πι̅χι̅ν̅τ̅α̅ς̅θ̅ο̅ ογορ η̅̅θ̅ο̅ϑ̅ ε̅φ̅ε̅ρ̅ϑ̅̅
ε̅ρ̅ο̅

3:17 πεχαϑ λ̅ε̅ η̅ά̅δ̅α̅μ̅ χε̅
ε̅πι̅δ̅η̅ ακ̅ω̅τ̅ε̅μ̅ η̅̅ς̅α̅ τ̅̅ϑ̅̅μ̅η̅
η̅̅τ̅ε̅κ̅ϑ̅ρ̅ι̅μ̅ ογορ ακ̅ο̅ϑ̅ω̅μ̅ ε̅β̅ο̅λ̅
ϑ̅εν̅ πι̅ψ̅ω̅ψ̅η̅ν̅ ε̅τ̅αι̅ρ̅ε̅ν̅ρ̅ω̅η̅κ̅ ε̅ρ̅ο̅ϑ̅
χε̅ φ̅αι̅ ἰ̅μ̅μ̅α̅γ̅α̅τ̅ϑ̅ ἰ̅πε̅ρ̅ο̅ϑ̅ω̅μ̅
ε̅β̅ο̅λ̅ ἰ̅μ̅ο̅ϑ̅ ογορ ακ̅ο̅ϑ̅ω̅μ̅
η̅̅κα̅ρ̅ι̅ ϑ̅ρ̅ο̅ϑ̅ο̅ρ̅τ̅ ε̅β̅ο̅λ̅ ϑ̅εν̅
ν̅ε̅κ̅ρ̅β̅η̅ο̅ν̅ι̅ εκ̅ε̅ο̅ϑ̅ω̅μ̅ϑ̅ ϑ̅εν̅
ρ̅α̅ν̅ε̅μ̅κα̅ρ̅ η̅ρ̅η̅τ̅ η̅̅ν̅η̅ε̅ρ̅ο̅ο̅ϑ̅
τ̅η̅ρ̅ο̅ϑ̅ η̅̅τ̅ε̅ πε̅κ̅ω̅η̅ϑ̅

3:18 ρ̅α̅ν̅ψ̅ο̅η̅τ̅ ν̅ε̅μ̅ ρ̅α̅ν̅ς̅ο̅ϑ̅ρ̅ι̅
ε̅φ̅ε̅ρ̅ω̅τ̅ ἰ̅μ̅ω̅ο̅ϑ̅ ν̅α̅κ̅ ογορ
εκ̅ε̅ο̅ϑ̅ω̅μ̅ ν̅α̅κ̅ ἰ̅μ̅πι̅ς̅ι̅μ̅ η̅̅τ̅ε̅ τ̅̅κο̅ι̅

3:19 εκ̅ε̅ο̅ϑ̅ω̅μ̅ ἰ̅μ̅πε̅κ̅ω̅ικ̅ ϑ̅εν̅ τ̅̅ϑ̅ω̅τ̅
ἰ̅μ̅πε̅κ̅ρ̅ο̅ ψ̅α̅τ̅ε̅κ̅τ̅α̅ς̅θ̅ο̅ ε̅πι̅κα̅ρ̅ι̅
ε̅τ̅α̅ϑ̅β̅ι̅τ̅κ̅ ε̅β̅ο̅λ̅ η̅̅ϑ̅η̅τ̅ϑ̅ χε̅ η̅̅θ̅ο̅ϑ̅
ο̅γ̅κα̅ρ̅ι̅ εκ̅ε̅ψ̅ε̅ ν̅α̅κ̅ ε̅ο̅γ̅κα̅ρ̅ι̅

3:20 ογορ ἰ̅ά̅δ̅α̅μ̅ μ̅ο̅ϑ̅τ̅ ε̅φ̅ρ̅α̅ν̅
η̅̅τ̅ε̅ϑ̅ϑ̅ρ̅ι̅μ̅ι̅ χε̅ ρ̅ω̅η̅ χε̅ θ̅αι̅ τ̅ε̅
θ̅̅μ̅α̅ϑ̅ η̅̅η̅ ε̅τ̅ο̅η̅ϑ̅ τ̅η̅ρ̅ο̅ϑ̅

3:21 ογορ ἰ̅̅π̅̅ϑ̅̅ φ̅τ̅ θ̅α̅μ̅ι̅ο̅
η̅ά̅δ̅α̅μ̅ ν̅ε̅μ̅ τ̅ε̅ϑ̅ϑ̅ρ̅ι̅μ̅ι̅ η̅̅ρ̅α̅ν̅ψ̅ο̅η̅η̅
η̅̅ψ̅α̅ρ̅ ογορ α̅ϑ̅τ̅η̅ι̅τ̅ο̅ϑ̅ ρ̅ι̅ω̅τ̅ο̅ϑ̅

3:22 ογορ πε̅χε̅ π̅̅ϑ̅̅ φ̅τ̅ χε̅
ρ̅η̅π̅ε̅ ι̅ς̅ ἰ̅ά̅δ̅α̅μ̅ α̅ϑ̅ε̅ρ̅ ἰ̅φ̅ρ̅η̅τ̅
η̅̅ο̅ϑ̅αι̅ ε̅β̅ο̅λ̅ ἰ̅μ̅ο̅η̅ν̅ ε̅̅π̅̅χι̅̅ν̅ς̅ο̅ϑ̅ε̅ν̅
ο̅ϑ̅υ̅π̅ε̅θ̅η̅α̅ν̅ε̅ϑ̅ ν̅ε̅μ̅ ο̅ϑ̅υ̅π̅ε̅τ̅ρ̅ω̅ο̅ϑ̅
ογορ τ̅̅ν̅ο̅ϑ̅ μ̅η̅π̅ω̅ς̅ η̅̅τ̅ε̅ϑ̅ς̅ο̅ϑ̅τ̅ε̅ν̅
τ̅ε̅ϑ̅ϑ̅ι̅χ̅ ε̅β̅ο̅λ̅ ϑ̅εν̅ πι̅ψ̅ω̅ψ̅η̅ν̅ η̅̅τ̅ε̅
π̅ω̅η̅ϑ̅ η̅̅τ̅ε̅ϑ̅ο̅ϑ̅ω̅μ̅ ογορ η̅̅τ̅ε̅ϑ̅ω̅η̅ϑ̅
ψ̅α̅ ε̅̅ν̅ε̅ρ̅

3:16. Unto the woman he said,
I will greatly multiply thy
sorrow and thy conception; in
sorrow thou shalt bring forth
children; and thy desire [shall
be] to thy husband, and he
shall rule over thee.

3:17. And unto Adam he said,
Because thou hast hearkened
unto the voice of thy wife, and
hast eaten of the tree, of which
I commanded thee, saying,
Thou shalt not eat of it: cursed
[is] the ground for thy sake; in
sorrow shalt thou eat [of] it all
the days of thy life;

3:18 Thorns also and thistles
shall it bring forth to thee; and
thou shalt eat the herb of the
field;

3:19 In the sweat of thy face
shalt thou eat bread, till thou
return unto the ground; for out
of it wast thou taken: for dust
thou [art], and unto dust shalt
thou return.

3:20. And Adam called his
wife's name Eve; because she
was the mother of all living.

3:21. Unto Adam also and to
his wife did the LORD God
make coats of skins, and
clothed them.

3:22. And the LORD God said,
Behold, the man is become as
one of us, to know good and
evil: and now, lest he put forth
his hand, and take also of the
tree of life, and eat, and live
for ever:

3:16 And He said to the woman,
"In abundance I will make your (f)
sufferings multiply and your (f)
groans in sufferings you shall bear
children. And it shall be unto your
husband namely the longing and
he shall be master over you."

3:17 And He said to Adam, "Since
you listened to the voice of your
wife and you ate from the tree that
I commanded you about it that this
alone, do not eat from it and you
ate, the earth is cursed from your
deeds. You shall eat (of) it in
sufferings for all the days of your
life.

3:18 Thorns with thistles it shall
bring them forth for you and you
shall eat unto you the grass of the
field.

3:19 You shall eat your bread in
the sweat of your face until you
return to the earth which I took
you from it, for you are dust and
you shall return to dust."

3:20 And Adam called the name of
his wife, "Zoe" for this is the
mother of all those who are living.

3:21 And the Lord God made for
Adam and his wife skin garments
and he clothed them with it.

3:22 And the Lord God said,
"Behold Adam, he has become
like one of us according to the
knowledge of good and evil. and
now, lest he stretches his hand
forth in the tree of Life and eat and
live for ever.

3:23 ογορ λ π̄σ̄ φ† ογορπϥ
 ἐβoλ θεν πιπαρoΔιoς ἡτε
 πογνοϥ εθρεϥερρoβ ἑπικαρϥ
 εταϣβιτϥ ἐβoλ ἡθἡτϥ

3:24 ογορ αϥρϥ λΔαμ ἐβoλ
 αϥωπι ἡπεἡθo ἡπιπαρoΔιoς
 ἡτε πογνοϥ αϥχω ἡπιχεροϣβἡ
 νεμ †σἡϥ ἡχρoμ θἡ ἑϣαϣφoηρϥ
 ἑλρερ ἑπιμωιτ ἡτε πιωωἡ ἡτε
 πoηθ

3:23 Therefore the LORD
 God sent him forth from the
 garden of Eden, to till the
 ground from whence he was
 taken.

3:24 So he drove out the man;
 and he placed at the east of the
 garden of Eden Cherubims,
 and a flaming sword which
 turned every way, to keep the
 way of the tree of life.

3:23 And the Lord God send him
 from the paradise of the Joy to
 cause him to work the ground that
 he was taken from it.

3:24 And He threw out Adam and
 he became in front of the paradise
 of Joy and He placed the
 Cherubim with a flaming sword,
 this which turned itself to guard
 the way of the tree of Life.

Liturgical Cycle of St. Michael Monastery at Hamouli (Al-Fayoum) (1).

(by Hany N. Takla)

Introduction: Biblical readings have been incorporated in Christian worship at a very early age. Within the Coptic Church, it developed over the centuries into a comprehensive system that covered the entire year. The development of such a system from its primitive roots is a fascinating subject, though difficult to trace. The primary sources for such investigation are the Church lectionaries¹. These lectionaries, not only tell us what is read but also when it was read. In other words, it tells us what commemorations were celebrated and when². There are three important parameters associated with such a system: Material, Date, and Location. They were written first on Papyrus, then on Parchment, and finally on Paper (the most durable of the three). The date of use of such material would probably correspond with the typical stages of development: Papyrus, Pre-9th century, Early Stage; Parchment, 9th-13th century, Intermediate Stage; Paper, 13th-19th century, Advanced Stage. Such correlation is probably an oversimplification of a complex issue, but it is a safe starting point at this time. The last parameter, location, is one that tended to fade out with time, leading to the current location-neutral Lectionary system.

The Papyrus stage yielded very little in this field. The Parchment stage was more abundant but the yield was rather fragmentary, as a result of the heavy use that these books were subjected to. The

Paper stage was the most abundant due to the durability of the material. This makes the discovery of this complete manuscript in parchment that much more valuable to the research in this field.

Codex History: This codex was discovered among the buried contents of a library from a monastery, named after the Archangel Michael near the village of Hamouli in the Fayoum district, south of Cairo. The reason for its burial, was probably due to an expected attack that the monastery faced which eventually caused its abandonment. The date for such events is not recorded, but not before the 12th century, judging by the date of the Bohairic Gospels found there. A 13th century date is plausible considering the relatively good condition that the manuscripts were in. Petersen in 1948 gave it the probable date of not later than the first half of the 9th century on the basis of script and codex binding³. Its presence in the monastery would probably be ascribed to a later date, in light of its colophon that clearly stated that it was the property of a neighboring village church. The circumstances for its coming to the monastery are not clear, nor is the way in which it was utilized there afterwards. The later will be discussed in this paper.

Codex Description: The codex is designated as M573. It is written on Parchment leaves, measuring, 338x267 mm, text dimensions 253x194

mm in 2 columns with 29-34 lines each, and having 80 folios (160 pages). Its colophon reads: "Donation memorial by Pahoma; to the small Church of Apa Timothe at Tmouou", located not far from the present-day Hamouli⁴.

Codex Publication: Although this manuscript was never published, it was included in Prof. H. Hyvernat's monumental 1922, 57-volume Photographic facsimile edition of the Hamouli manuscripts, including the related fragments, found in Europe and Egypt⁵. This publication was made when they were being restored and rebound in the Vatican during the period of 1912-1929. Our manuscript occupies volume 12 of the collection. If you are interested in viewing this publication, there are only 13 places in the world that hold the printed edition of this work. The first copy was personally presented by J. P. Morgan Jr., in a private audience, to Pope Pius XI, who was involved in the early history of the preservation in the Vatican in his earlier post of the vice-president of the Vatican Library. In the US there are five copies that were graciously donated by Mr. Morgan Jr. to key libraries in the East and Midwest, and they are: Harvard University (Cambridge, Mass), University of Michigan (Ann Arbor, MI), New York Public Library, Library of Congress (Washington, DC), the Catholic University of America (Washington DC). The other American copy was of course housed in the Pierpont Morgan Library (NYC, NY). Abroad, five sets were originally donated to key international libraries at the time with a sixth set commissioned in the 1960's. The recipient libraries were those of the Coptic Museum (Cairo, Egypt), Cambridge University Library (Cambridge, UK), the British Museum (now in the British Library in London, UK), The Catholic University of Louvain (Belgium), the Bibliothèque Nationale (Paris, FR), the Vatican Apostolic Library (Pope Pius), and the new one went to the University of Durham (Durham, UK). A microfilm-converted microfiche copy of the entire set is housed at the St. Shenouda Center for Coptic Studies.

Codex Contents: The Codex has lections for 47 commemorations in addition to one for meals and another for burial. The commemorations are arranged as follows: Tut (5), Hatur (6), Kiahk (3), Tuba (6), Amshir (1), Lent (12), Holy Week, including Easter (3), Paschaltide (6), Baramuda (1), Baunah (1), Abib (3). The following is observed:

- Each set of readings include lections from the Pauline Epistles, Catholic Epistles, Acts of the Apostles, Psalms, and the Gospels.
- Archangel Michael is commemorated on three different days, including two consecutive days in Hatur
- Saturday and/or Sunday readings are included for the Lent and Paschaltide periods only.
- Lent readings start with the Saturday and Sunday just before the official beginning of Lent.
- Lent is referred to as the "40 Holy Days".
- Only Saturday and Sunday readings are included during Lent for the Preparation Week and the first four weeks. Beginning with the fifth week, only Sunday readings are available.
- The Sixth Sunday is referred to as "Sunday of Baptizing"
- The Seventh Sunday, or Palm Sunday, is referred to as "Sunday of Zion".
- Readings for the Paschaltide period are only for Monday, Tuesday, Saturday, and Sunday of the First Week; Feast of the Ascension, and the Pentecost.
- The commemoration for St. Mark falls within the Paschaltide period, just before that of the feast of Ascension. Interestingly, the text refer to him as "St. Mark the Evangelist and Archbishop"
- St. Shenouda is referred to as "our holy father the prophet Apa Shenoute"
- The commemorations concluded with one for Abib 25 for "Enoch the Scribe" not known otherwise!
- The presence of a lection for Mealttime does support the monastic use or origin of this Lectionary.

Comparison to Other contents of the Library:

The monastic library found includes an extensive written vitae, martyriologies, and eulogies. Many names are peculiarly absent from the list of the commemorations in this codex. The absent names include the following:

St. Macarius of Tkoou (M609 & Cairo Hamouli B)
St. Cyprian (M609)
St. Victor of Shu (M591)
SS Paese and Thecla his sister (M591)
St. Coluthus (M591)
St. Theodore the General (M591)
St. Theodore the Oriental (M613, 584)
St. Mercurius (M588-89)
St. Samuel of Qalamun (M578)
St. Petoleme (M581)
St. Archelites the Anchorite (M579)
St. Longinus the Ascete (M579)
St. Athanasius (M579)
St. Apollo the Archimandrite (M579)
SS. Maximus and Dometius (M584)
St. Leontius the Arab (M585)
St. Philotheus (M583)
St. Shenoufe (M583)
St. Hilaria (M583)
SS. Apaiole & Ptoleme (M583)
St. Isidore (Cairo Hamouli)
St. Helias (Cairo Hamouli)
St. Phobammon (M582)
St. Claudius of Antioch (M587)
St. Onuphrius (M580)
St. Epima (M580)
St. Nabraha (Cairo Hamouli E)
SS. Kosma & Damian (M586)
Seven Sleepers of Ephesus (M633)
St. Phib the Anchorite (M633)

Comparison to Current Liturgical Cycle: Our Codex in essence contains the entire Lectionary System of the Coptic Church, except for the regular Sunday readings: Annual Lectionary, Lent, Pascha, Paschaltide. Many interesting contrasts are found between the current system and the contents of our codex. Among these we find the following:

- The current Evening and Morning readings are missing in our codex, indicating an early stage of development where such services were not performed or no fixed readings were assigned to them. Around the year 1300 in Wadi 'N Natrun we see such readings included in a Bohairic lectionary in the Manuscript collection of the Austrian National Library (Ms 6)
- Lections in the current system are generally longer than the ones found in our Codex. The above mentioned manuscript tends to agree with our codex in the compactness of the readings though not always with the content.
- Readings for the Maunday Thursday service are strangely missing, though the Bright Saturday one is included.
- There are daily readings for the Lent and Paschaltide periods in the current system, but only Saturdays and Sundays of Lent and some during the Paschaltide period in our codex.
- The Annual Lectionary of the current system include 69 sets of readings as opposed to some 26 ones that are available in this codex.

Conclusions: This codex provides us with a glimpse of the liturgical practices in the region of the monastery. It seems like it was not the primary one in-use in the monastery, judging by its good state of preservation for these type of manuscripts. Its lack of the annual Sunday Readings points to the existence of a separate volume for such readings, which probably was used extensively and thus did not survive. Its lack of many important commemorations would lead me to believe that it was just housed in the monastery library. Its arrival in the monastery did not seem to have been planned. We do not have any donation subscription to that effect. The church to which this codex was donated to may have been deserted and someone transferred it to the monastery to keep it from meeting the same fate as the church. One probable scenario would be that the manuscript was a copy of a more ancient and primitive predecessor at the monastery. When it was brought back to the monastery, it was deemed to be too outdated to be put back in use. Thus it

was deposited in the monastery library. Its value then would be its rare testimony to a liturgical cycle in the monastery prior to the 9th century. Further research is still needed to place this codex in its proper place in the development history of the Lectionary System in the Coptic Church. Its

travel in the area as well as the burying of the monastery manuscripts may also signal significant development in the History of Christianity in the Fayoum. possibly in the beginning of the Mamluk period which may have been the time of its ruin.

Notes:

1. The current Lectionary System of the Coptic Church is divided up primarily into five books: Annual Cycle for Days, covering the immovable feasts and commemorations during the Coptic Year; Annual Cycle for Sundays, covering the Sunday readings during non-Lent and non-Paschaltide period during the Coptic Year, Lent, covering the days and Sundays readings from the Preparation Sunday preceding Lent to Lazarus Saturday; Pascha, covering the readings from Palm Sunday to Resurrection Sunday; and Paschaltide, covering the readings from the second day after Resurrection Sunday to the Feast of the Pentecost.
2. The best published research on the Annual Cycle of the Lectionary System is Fr. Ugo Zannetti, *Les Lectionnaires Coptes Annuels Bass-Egypte*. Louvain, 1985.
3. T.C. Petersen, *Coptic Bindings in the Pierpont Morgan Library*, completed in 1948, an unpublished manuscript. One copy each is kept at the Pierpont Morgan Library in New York and at the Institute for Christian Oriental Research of the Catholic University of America in Washington DC.
4. For a more detailed description of the Codex, consult Prof. Leo Depudt's *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library*, Louvain 1993, Catalog No. 51, pp. 69-81.
5. Hyvernats, Henri. *Bibliothecae Pierpont Morgan Codices Photographice Expressi*, Rome 1922.

the Making of the Electronic Edition of the Coptic Encyclopedia

(by Hany N. Takla)

Introduction: Many disciplines in scholarly studies have been blessed at one time or another with a single reference work to represent it. One that would give the general public and/or the scholars in such discipline the opportunity to witness the state of research in that subject. Some disciplines have had the fortune of having many editions in multiple languages. Coptic Studies on the other hand did not enjoy such a fortune. The fruits of this field was enjoyed by a small number of scholars who published and communicated within a small circle. A circle that only included specialists and their dedicated students. With the discovery of the Nag Hammadi Coptic Codices in the second half of the 20th century, the picture dramatically changed. This collection now attracted scholars and students from many disciplines to this exclusive field. This however enlarged the scholarly circle but did not help in introducing this fascinating field to the wider educated masses outside academia that would have

benefited from it. Especially left out were the educated Copts, young and old who predominantly had English as their first or second language of choice.

The difficulties encountered in accessing such studies was for three main reasons. The first is the many languages, other than English, they were written in, such as German, French, Italian, Spanish, Latin, Arabic, and even Hebrew. The Second reason is the very technical nature in which they were composed in and their inherent reliance on each other. Third and most critical is their scarce availability or rather rarity. The result was a small minority enjoying these treasures among themselves with the majority left out of the learning process.

Prof. Aziz S. Atiya, then of the University of Utah, being a member of the majority as well as being included in the elite minority of researchers in the field, decided to rectify the situation with the

publication of a new encyclopedia for Coptic Studies in English. It would include the state of research in the field about every thing related to Copts and Coptic Studies. That was his lifelong dream. A dream that became reality about a decade ago, which I personally doubted it would be at first. It was only through such a person with his knowledge, reputation, contacts, and vision that this momentous task could have been accomplished.

This dream which began in the 1950s was debated and discussed for years and years in Egypt. Though enthusiasm was there, it did not progress beyond a dream. With the convening of the first gathering of Coptic scholars in Egypt in 1976 (the first International Coptic Congress), and the open invitation of H.H. Pope Shenouda III, the possibility became a probability that grew with time. Eventually, as you can read in Dr. Lola Atiya's Forward to the Printed Edition, the wheels were put in motion to transform the dream into reality.

This transformation process involved making list of articles, enlisting the best and brightest in the field to write them, and the all-dreaded task of raising the funds to publish them. Also a competent support staff of researchers, translators, and technical typists was required. Raising funds proved to be the least difficult of these tasks which allowed for the assembling of that competent staff. The Coptic Church, American and International Foundations, and the authorities of the University of Utah and BYU contributed significantly in this respect. The most difficult task was getting the articles written by the right people prior to the Lord's Second Coming! These scholars were for the most part advancing in age faster than they were producing the articles. In fact many were called by the Lord before their work was completed. As time went on, many became skeptical of the realization of such work and history unfortunately supported their skepticism.

But Prof. Atiya was not about to let history claim his dream but rather have it shape history. Well in his eighties by then, he would not be stopped. He

even had to step in to write many of the entries when those whom he assigned them to were unable to do it for any reason. Slowly the dream was turning to reality before his eyes and the light at the end of the tunnel was becoming brighter and brighter. But just before this handsome 8-volume set was to emerge, we were all saddened and shocked by the news of his death. Dr. Lola Atiya, his surviving wife was enlisted to guide this project to its conclusion and preserve it as the greatest accomplishment of his life which was filled with accomplishments.

St. Mark Foundation (SMF), recognizing the importance of this work in promoting the study of the Coptic Heritage, began to contact Dr. L. Atiya concerning obtaining the publishing rights to convert this work into an affordable electronic work that will ensure a wider audience, especially among the Copts, that found the \$900 original price to be beyond their means. Dr. L. Atiya was very enthusiastic to the idea and recommended and directed Dr. Fawzy, the founder of SMF, to the authorities of Macmillan Publishing Company, the Publisher of the Encyclopedia. Without her ever-present help and encouragement, this electronic version would never have been possible.

The Agreement with the Publisher: Upon the suggestion and recommendation of Dr. Lola Atiya, Dr. Fawzy and his staff engaged in negotiation with the original publisher, Macmillan Publishing Co. The publisher was especially receptive to the idea of an electronic version, which was not an unusual request for them to entertain. Subsequently, a conditional seven-year agreement was drawn up and agreed to by the publisher and SMF. Under the terms of the agreement, SMF was granted exclusive publishing rights for seven years to produce the text of the encyclopedia on an electronic medium, CD-Rom or subscription-based Internet service. The agreement allowed the publishing of the text with only modifications if typing errors were encountered. For a specified fee, the publisher furnished SMF with an 8-disk copy of the unformatted ASCII text of the first seven volumes minus any illustrations. Also a

clause was included, granting the publisher a percent-based royalty. The agreement was signed in the first quarter of 1999.

The Early Preparation Stage: SMF has kindly involved the St. Shenouda the Archimandrite Coptic Society (SSACS) in the negotiations with the publisher since the beginning stages. Informally, SSACS agreed to assume the technical aspects of this project. As a result the following parameters were agreed upon by both organizations:

- a. The electronic edition will assume the form of a CD-Rom.
- b. The text and illustrations will be in Adobe PDF format, fully searchable by the search engine provided by the Adobe Acrobat Reader Software.
- c. The edition will assume a single column format which is better suited for viewing.
- d. All foreign language characters will be included.

Hany N. Takla, the president of SSACS was selected as the project director. The project plan drafted, included the following:

- a. Electronic scanning of the hundreds of illustrations that these eight volumes contained,
- b. Converting of the most challenging volume 8 into electronic format,
- c. Establishing a master list of Articles included in this work.
- d. Surveying of the ASCII version of the articles of the seven volumes, submitted by the publisher,
- e. Arranging of the text of each article in a separate file.
- f. Designing a formatting template to be used in preparing the final version of the text,
- g. Converting the final version of an article text into Adobe PDF Format,
- h. Arranging the PDF version of each article into a single file per volume,
- i. Creating the navigational links within the text of these PDF documents,

- j. Testing,
- k. Preparation of the Master Copy, including all necessary inserts,
- l. Production and distribution.

The work began slowly in the second half of 1999. The enormity of the project unfolded as time went on. The timeline of one year to perform the above tasks proved to be too optimistic.

Challenges Faced: There is no worthy cause attempted without its share of challenges. This definitely was no exception. Such challenges were not only in the magnitude of the work but extended to the scarcity of qualified people to work on. We were faced with tasks that should be performed by a clerical staff that possesses knowledge extensively above that found in such group. In other words, what was needed was starving students with a great deal of knowledge about the subject, time to spare, and willingness to work for minimum wages. We all know that people like that are rarely found, if ever found. The result was more and more work done by less and less people, taking longer and longer time than anticipated to produce a work that is worthy of being called the Coptic Encyclopedia.

Technically, we were faced with a collection of text files that resembled an archeological dig than a word-processing task. It is still puzzling why they were grouped in the way they were. In any case, a database was developed to track where every thing is before a article file can be given to someone to format it. This however was not as challenging as the formatting task. The more than thirteen centuries of Arabic language penetration of the Coptic Heritage yielded an enormous amount of non-standard phonetic symbols used in transcribing such names and terms. Even with the simplification approach used, the task was still of a staggering proportion. This only applied to the first seven volumes.

Volume 8 had its own challenges. First, the publisher never had an ASCII file version of it, so it had to be retyped. Second, the simplification scheme followed in the first seven volumes, was

found to be inadequate for use in such articles. Third, a great deal of Coptic characters was needed. This resulted in the need to develop these special symbols graphically to preserve the meaning desired. Over 180 graphical symbols were created and inserted in the text in thousands of places. Despite the use of OCR software, the preparation of this volume took as much time and effort as the other seven combined. For those that appreciate the Coptic Language, it was time well spent.

Technical Specifications: In its final form the electronic edition was produced in Adobe Acrobat PDF format, compatible with version 3.0. The textual contents of each volume is included in a single electronic file with each illustration in that volume stored in a separate electronic file. All the files belonging to each of these volumes are grouped in a separate directory. The exception to this rule is the introductory portion of Volume 1 which is kept in the root directory of the CD.

Navigation between the different articles is available through a set of links from a master list of articles, stored on the root directory of the CD. Also each volume has internal bookmarks to navigate to any article within that volume, as well as to return to the master list.

The Search engine used is that of Adobe Acrobat Reader program. All 8 volumes are indexed in a single index system, accessible through the root directory of the CD. This index can locate the occurrence of any word or a string of characters in English or Coptic (when the Coptic characters typed with their keyboard equivalent as included in Volume one of the Coptic CD). However, words in Volume 8, that special graphic characters have been added to, can not be searched.

The installation files for the Acrobat Reader program is included in both version 3 and 5. Help on using the program is available on the program menu after it is installed. A C++ compiled program (developed by Mr. Pishoy Maksy of Los Angeles) will start after the insertion of the CD in the drive, to aid the user in installing the necessary components as well as starting the program. The

above assumes a PC configuration, for Mac computer users, they can install the Acrobat Reader first then manually open the menu file included.

Differences between the Original and the Electronic Editions: From the beginning, it was decided that this edition is not just a replica of the original. Issues such as user requirements, software limitation, ease of display, efficient search capability, and of course economics determined the final shape that this product was produced in. This meant the departure from the 2-column format found in the Original Edition, and thus the page numbering. In its final format, the electronic edition applied the following distinctive rules and variations:

1. Each article is treated as a separate file, regardless of its length. At the beginning of each article a reference is inserted, indicating the corresponding page and column number of its beginning and its end in the original edition, e.g. CE:107a-108b for article in volumes 1-7 and CE:A19b-A20a for Volume 8. (the designation a, b is for column one and column 2 respectively).
2. Illustrations are stored as separate files with the page designation of where it is in the Original Edition.
3. The list of articles with the authors for volumes 1-7, included in Volume 1 of the Original Edition, was replaced with a master list of the article names without the author, arranged by volume, including those of Volume 8. This master list has dynamic links to each article it references.
4. In the first seven volumes, long vowels used in transcription of Arabic words is substituted for with the letter without the overline, e.g. 'ū' in the original edition becomes 'u' in the electronic edition, ... etc. This is due to the unstable behavior of large PDF files, containing many of these letters in it. Also the incorporation of the long vowels does not allow for inclusion of the Coptic letters in the same file and complicate the search process.

5. In the first seven volumes, hard consonants used in transcripts of Arabic words (dot under the consonant) are substituted for with the same consonant underlined, e.g. Ĥ in the original edition becomes H in the electronic edition, ... etc. The reasons are as stated above.
6. In all eight volumes, uncommon Eastern European letters (consonants with diacritical signs) were replaced with only the consonant without the diacritical signs, e.g. 'Černý' in the original edition is replaced with 'Cerny' in the electronic edition, ... etc. The reasons are as stated above.
7. In Volume 8, when phonetic symbols used to designate long vowels or hard consonants, then a graphic representation of such symbol, as it appears in the original edition, was inserted. This of course would prevent the user from searching the texts for words containing such symbols.
8. In the final format the PDF version of all the articles within a single volume is combined into one PDF file, stored in a separate directory along with the separate files for each of the images contained in such volume. The introductory portion the encyclopedia, included in volume one, is placed in a separate file in the root directory of the CD. The Maps and Index, included in Volume 8, are grouped in separate files and stored in the Volume 8 directory.
9. Linking the text with the appropriate graphics is achieved via a rectangular box placed under the reference word.
10. A similar box with red borders is placed under the reference word where there is a correction included. These corrections are limited to significant typing errors to be corrected as indicated in the errata published in Volume 8 or

encountered in the course of this work. Also the 'Further Acknowledgments' in Volume 8 was included in this section. Each correction will indicate the name of the person presenting the corrections. Not every typing error was corrected or referenced in this work especially in the cases of transcription of Arabic words. If the error was consistent, it was felt that the author intended it that way and we should honor it. Other errors may be found in the electronic edition, despite every effort to prevent their occurrence. In this case, the responsibility falls on the shoulder of its editor. It is hoped that any such error would be brought to the attention of the editor for correction in future editions of this work.

11. There is a long list of rebuttal comments by the Coptic Church in Egypt, which is alluded to in an enclosed commentary by H.E. Metropolitan Bishoy comments. They will be compiled in a printed booklet format and made available at a later date upon request to registered owners of this CD. These comments reflect the Coptic Church perspective on some of the theological and historical issues that were not fully represented in the original edition.

Conclusion: At last, the greatest work on Coptic Studies in the English language is reduced from its original classic format of eight elegant hardcover volumes to a single Compact Disk. This dramatic reduction in size was accompanied with a similar one in price which made this, the crown jewel of the late Prof. Aziz Surial Atiya's accomplishments, affordable to the majority of the audience that he intended it for. It is hoped that this electronic age tribute be fitting for the only Copt in the 20th century that could have accomplished such a great feat.

News

(by Hany N. Takla)

1. Coptic MiniConference 2002: With the success of the first of our MiniConference meetings, the Society is planning to hold the next one on March 22, 2002. The

Location will still be at the Los Angeles Coptic Center. A Coptic Bible Exhibit will be staged at the same time. More details will be posted on our website.

2. Coptic Encyclopedia on CD: The electronic edition of the Coptic Encyclopedia is now available on CD. This joint venture with St. Mark Foundation, the copyright holder, has yielded a very significant contribution to promotion of Coptic Studies in the Electronic Age. The price structure for the distribution of this CD is as follows:

Regular Price (1-4 copies):	\$50 each
Member Price:	\$40 each
Quantity 5-9 copies:	\$45 each
10-29 copies:	\$40 each
30-49 copies:	\$35 each
50+ copies:	\$30 each

3. Midnight Psalmody: COEPA has produced the third title of Audio-remastered works of the late Ragheb Moftah's monumental work. This new title is a 4-CD (Audio) edition of the Coptic Midnight Psalmody. This nearly 4-hours of recording would complete the trilogy of the majestic Coptic sacred music. The latest set includes all the necessary components of the Midnight Hymnology for the Sunday Office. It also includes many of the long beautiful hymns that many of us rarely or ever hear in our churches these days. A bonus computer CD was included, containing a PDF version of a text of the Psalmody in Coptic with parallel Arabic and English translations. A true monumental preservation effort. 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.

4. 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.

5. 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 will be \$20 for the Lessons or the New Testament and \$12

for the dictionary or the Lectionary. Members would receive a 20% discount.

6. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. 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. (1-9) ea.</i>	\$40.00	\$45.00
<i>Coptic Icons, 2-v. (10+) ea.</i>	\$35.00	\$40.00
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

7. 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). Special prices are offered to book distributors.

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. This work was a product of love of many of our Coptic youth associated with the Coptic Regional Center of Orange County, California. The same group is putting the final touches on the second volume of this series.

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. Discounts will be available to distributors for quantity purchases of 25, 50, and 100 copies. 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.

8. Bulletin of the Society: The sixth and final volume of the Annual Bulletin of the Society is in print. It included seven selected papers from the proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Dues-paying members have received their copy in the mail. Copies of this volume are available to non-members for \$5.00 each. Copies of earlier volumes are also available for volumes 2, 3, 4, and 5 at \$4 for members and \$5 for non-members. Deacon Severus (Maged) S. A. Mikhail was the editor of this volume.

9. Coptica: Work on the inaugural edition is continuing with the first issue set for the spring of 2002. Beside selected papers from Last year's conference, there are other ones by D. Youhanna N. Youssef of Melbourne Australia, and by Prof. Adel Sidarus of Evora, Portugal. The second issue is tentatively planned for the publication of the papers presented at the Wadi 'N Natroun's conference, Feb. 2002. E-mail contact is: coptica@stshenouda.com.

10. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic was approximately 40,000 hits per month on the average. Information about the new MiniConferences and the Coptic Encyclopedia will be posted on the site.

11. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing the colossal effort of organizing this new foundation for the detailed study of Coptic History (Church and people). During the last period, the foundation's Cairo Office has been putting the final organizational touches on the upcoming historical Wadi 'N Natroun Symposium in late January to early February 2002. A brief schedule is printed below. The CD version of the Coptic Encyclopedia is completed. Work is progressing on the cataloging of the manuscripts, kept at the Papal residence in Wadi' N. Natroun. The collection has never been cataloged before and it includes collections from Ancient Coptic Churches and others. Dr. Gawdat Gabra is coordinating this project.

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

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

Website: www.stmarkfoundation.coptic-history.org

12. Wadi 'N Natroun Symposium: We have received a tentative schedule for the event from Mrs. Hoda Garas of St. Mark Foundation's Office in Egypt. It is summarized as follows:

Thursday 1/31/2002. Arrival

Friday 2/1/2002. Travel to St. Bishoy Monastery.

Saturday 2/2/2002. Symposium papers

Sunday 2/3/2002. Symposium papers

Monday, 2/4/2002. Symposium papers, and Travel back to Cairo

Tuesday, 2/5/2002. Visits to Old Cairo's Coptic Mouments, Public meeting of the participants.

Wednesday, 2/6/2002. Departures.

13. Coptic Studies Summer Program in Oregon: We have received a communication from our colleague Dr. Gawdat Gabra, regarding a new summer program in Coptic Studies being offered in Oregon. The program is sponsored jointly by the American Coptic Studies Association (ACSA) and Portland State University (PSU). The program will include two 4-unit courses. The first dealing with the Cultural History of Egypt's Copts, including the development of the Coptic Language and its relationship to ancient Egyptian. The second will deal with Coptic Fine Arts, including Art and Architecture and the influence of ancient Egyptian, Roman, and Byzantine art on it as well as its relationship to Islamic Art. Both courses will start in the latter part of June on the PSU campus and will be taught by Dr. Gabra. This is a pioneering program and it is established on matching funds basis. The organizers would appreciate very much your contributions. For further information as well as contributions, please contact Prof. Sami A. Hanna, Dept of Sociology, Portland State University, Portland OR 97207. We will print updates to this announcement in the next issue of this Newsletter.



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The Fourth St. Shenouda Conference of Coptic Studies (July 26-27, 2002 - 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.

Time and Location: This year the event is scheduled for Friday and Saturday July 26-27. The specific time schedule will be announced later. The place is tentatively 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)

- Nardine Saad (CCC-UCLA)
- Dr. Saad Michael Saad (SSACS)
- Hany N. Takla (SSACS)
- Monee A. Takla (CCC-UCLA)
- Nefertiti M. Takla (CCC-UCLA)

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

Format: Presentations are classified into three types. The first is plenary papers, which are customarily surveys of research done over a specific period of time in a specific area in the field. Each plenary paper will be scheduled as a 30-minute presentation with no follow-up discussion. The second type is the regular presentations where the researcher 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 type for such presentation will be 45 minutes.

Registration: All interested persons can pre-register through our website. The address is 'http://www.stshenouda.com/society/4ccnreg.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	\$15.00

Notification and Abstracts: Those interested in participating need to notify the Society in writing by April 30, 2002. Written abstracts will be due by May 31, 2002.

Publications of the Proceedings: Selected papers presented at the Conference will be published in *Coptica* for the year 2004. A final draft of each paper shall be submitted by the presenter no later than January 30, 2003.

The Wadi al-Natrun Symposium (Wadi al-Natrun, Egypt, February 1-4, 2002)

(by Hany N. Takla)

Introduction: In August 1999, at the conclusion of the first day of the second St. Shenouda Conference of Coptic Studies at UCLA, Dr. Gawdat Gabra made a strange yet intriguing proposal in his communication to the conference attendees. In it he proposed the rekindling of the scholarly interest in the Wadi al-Natrun monastic site after decades of relative neglect since the monumental study of Hugh Evelyn-White. As was later mentioned in Conference report (St. Shenouda Coptic Newsletter, Vol. 6, no.1, October 1999), this proposal included, in detail, the convening of an International Symposium on the subject to be held on the site in early 2002. This visionary idea quickly found favor with Dr. Fawzy Estafanous, founder of the St. Mark Foundation, and he quickly established a steering committee to coordinate such effort. Shortly after H.H. Pope Shenouda III endorsed the idea, the difficult work began. After numerous meetings, including one at the Seventh Coptic Congress at Leiden in 2000, and hundreds of laboring hours by Dr. Gabra and the team, assembled by St. Mark Foundation in Egypt, the dream became a reality.

Attendance and Accommodations: This event was envisioned as an exclusive one with a mixture of scholars and monastic authorities along with a small number of members from each of the

organizing groups; St. Mark Foundation, and St. Shenouda the Archimandrite Coptic Society. The goal of such approach was to insure a smoother interface between Western Scholarship and Eastern Christian Tradition for the common goal of benefiting mankind of the rich monastic tradition that Egypt has given to the world. The invitation of H.H. Pope Shenouda to hold the Symposium at his Papal monastic complex, next to St. Bishoy Monastery, proved to be the best accommodations possible to hold such a gathering. There were between 50 and 60 attendees and participants from 10 different countries on five continents with about 100 present at the opening session. This relatively small number and the secluded setting provided a great environment for interaction among those in attendance. Such was an invaluable experience for all.

Participants: During the 1999 Conference, Dr. Gabra proposed a comprehensive list of participants and their specialty in the field, including alternate choices. He personally contacted the prospective presenters and received an overwhelming favorable response. The subject matter, Egyptian monastic setting, and his persuasive appeal contributed greatly 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 no less impressive than the one initially recommended. The following is list of the participants in attendance:

H. H. Pope Shenouda III, *Egypt*
Dr. E. Bolman, *USA*
Dr. K-H Brune, *Germany*
Prof. Dr. B. Van Elderen, *USA*
Dr. P. Grossmann, *Greece*
Dr. J. den Heijer, *The Netherlands*
Dr. S. Hodak, *Germany*
Prof. L-A. Hunt, *Great Britain*
Dr. M. Immerzeel, *The Netherlands*
Dr. K. Innemée, *The Netherlands*
Prof. Dr. M. Krause, *Germany*
H. G. Bishop Martyrus, *Egypt*
Dr. Eva Parandowska, *Poland*
Dr. S. Richter, *Germany*
Prof. Dr. L. van Rompay, *The Netherlands*
Prof. Dr. R. Said, *USA*
Prof. Dr. S. K. Samir, *Lebanon*
Prof. Dr. S. S. Shaker, *Egypt*
Dr. Z. Skalova, *The Netherlands*
Rev. Dr. T. Vivian, *USA*
Dr. J. van der Vliet, *The Netherlands*
Fr. Dr. U. Zanetti, *Belgium*
Dr. Y. N. Youssef, *Australia*

And from the Organizing Committee:

Mr. E. Bassili, *Egypt*
Dr. F. Estafanous, *USA*
Dr. G. Gabra, *Egypt*
Mr. H. N. Takla, *USA*

Papers Presented: The Symposium was divided into six consecutive sessions over three days, three on the first day, two on the second, and one on the last day. Each session had a pre-selected chairman. The following are brief remarks on these papers:

Session One, February, 2, 2002; Chairman: Prof. Dr. R. Said: This session began with three short welcome words by the organizers. They expressed their appreciation for the Pope's invitation and hospitality as well as reiterating the importance of the site and its study, role of the symposium, and the Pope's role in the resurgence of monasticism. Three other presentations followed.

The first was by Pope Shenouda, titled "*Current Monasticism in Wadi al-Natrun*". In it, he gave a summary history of the development of monastic life in the area during his papacy and the effect that its monks had in reviving the monastic life throughout Egypt and beyond. He also gave very important details on the number growth experienced there and the places it affected. He also surveyed the expansion projects there and their purpose along with the role that the monks of these monasteries are playing in service outside the monastery walls.

The second paper was by Prof. Dr. M. Krause, titled "*The Importance of Wadi al-Natrun for Coptology*". This was read by his trusted student, Dr. S. Richter, because he was prevented from coming due to health reasons. He began with surveying how Coptic Studies grew in Germany from its humble roots in the 19th century to being a full discipline of study at Münster under his guidance after being small part within three other disciplines. He further surveyed all aspects of this new discipline with reference to monasticism and Wadi al-Natrun. He also commented on the lack of comprehensive manuscript catalogues or lists from the monastery libraries there. It is worthy of mention that he visited the area as early as 1959 and as late as 1988. This presentation was a great tribute to the importance of this Symposium to Coptic Studies that the father of the scholarly discipline of Coptic Studies would make every effort to participate in it despite his illness.

The third paper was by Dr. J. den Heijer, titled "*Wadi al-Natrun and the History of Patriarchs*". In it he recounted the mention of the area and its old name of 'Wadi Habib' by the currently recognized first author of the famous *History of the Patriarchs*, Ibn al-Mawhub. He recounted several events and valuable information that al-Mawhub mentioned about Wadi al-Natrun on what appears to be first-hand knowledge of the area. He also recounted a story told by him of a curious ceremony that he witnessed at St. Macarius Monastery during the patriarchate of Pope Christodulus in the 2nd half of the 11th century. The ceremony was understood by al-Mawhub as a

re-dedication or possibly a second consecration ceremony for the Patriarch after he was initially consecrated in the city. This prompted a belated response from Pope Shenouda who in no uncertain terms told the audience that consecration to the same office is not repeated in the church. And the Pope of Alexandria does not need for the monks of St. Macarius monastery to reaffirm his consecration. This response was very firm but in a light-hearted manner and certainly awakened any one that dared to sleep during such a momentous event as this symposium was!

Session Two, February, 2, 2002; Chairman: Dr. P. Grossmann: This short session included only two papers. The first by Rev. Dr. T. Vivian, titled, "*The History of Monasticism in Wadi al-Natrun*". The author here restricted himself to three major monastic figures from the 4th to the 6th century AD: St. Macarius the Great, St. Isaiah the Ascetic, and St. Daniel the Hegomen of Scete. He introduced the audience, through the writings of these monastic pillars, to how monasticism in the area evolved and developed from the 4th to the 6th centuries and their golden age there. Those who have listened to Rev. Dr. Vivian in the past would not have been surprised to hear his emphasis on the essential role that St. Macarius played in the establishment of Nitrian Monasticism.

The second paper was by Dr. S. Richter, titled, "*Wadi al-Natrun and Coptic Literature*". The author here surveyed the history of the libraries that were known to have existed in the area, dealing with specific manuscript examples from the 9th to the 14th century. He further indicated that these libraries continued to exist as late as the 17th century, as evidenced by accounts published by travelers to the region as well as their manuscript purchases. He also surveyed the important works being done on such manuscripts like the catalogs of the Hamburg Manuscripts brought from the area, the work of Prof. H. Schüssler on the reunion of the manuscript fragments, and the work of Dr. G. Gabra on the Dinfar that traced its origin (in part) as far back as the 10th century. Other interesting items introduced by the author included the presence of private, yet small, libraries of

individual monks; the ecumenical flavor found in the area, as evidenced by a Polygott Vatican manuscript; the transmission of the manuscripts primarily for liturgical purposes; and the presence of what is scholarly referred to as Apocryphal texts and their being read there until possibly the 13th century. This last point deserves an in-depth study to uncover the role that such literature played in shaping the tradition of the Coptic Church and how it was utilized over the centuries.

Session Three, February, 2, 2002; Chairman: Fr. Dr. U. Zanetti: This included five papers that dealt with such topics as the Geology, Archeology, Architecture, and Christian Arabic literature of the area plus the depiction of Scetis fathers in the newly restored ancient church at St. Antony monastery at the Red Sea.

The first paper was by the renowned Egyptian Geology authority, Prof. R. Said, now residing Virginia USA, titled "*Geology of Wadi al-Natrun*". He introduced the audience to a mass of scientific evidence, showing how the area was shaped geologically over literally millions of years. The resultant was a site rich in water supply and capable of sustaining a large community for long periods of time. This would scientifically explain why such thriving communities existed on the site. It is worthy of mention that the site of St. Antony Monastery in Southern California exhibits similar geological features despite of its high elevation!

The second paper was by Prof. B. Van Elderen, titled, "*Archaeology at Wadi al-Natrun*". It dealt with the recent archeological finds at Wadi al-Natrun in the last decade. The early survey work was done in 1990 and Bishop Samuel was actively involved in that work which involved the ruins of the domed monastic settlements or Manshubiat (Copt: *μαῦρη*). The primary focus of the paper was on the excavations at the site of ancient monastery of St. John the Little, which he personally headed. On that subject he introduced the audience through colorful slides to the finds of three seasons of excavation there: 1995, 1996, 1999. During those seasons the remains of the ancient monastic church were uncovered, including

the stone/brick altar, underground vault (possible crypt), some wall paintings, gold coins, and inscriptions. Also some domestic installations were uncovered in the adjoining area.

The third paper was by Dr. P. Grossmann, titled, "*Architecture at Wadi al-Natrun*". It dealt with a survey of the architectural features found in the monastic settlements of the area and the purpose they served. He paid special attention to the excavation of St. John the Little's monastery, introduced previously in the paper by Prof. Van Elderen. In that respect, he traced three stages of construction in the Church as evidenced by the archaeological finds. One other statement worthy of mention here is that the Khurus (the first section west of the Sanctuary in the Coptic Church) became extinct during the Mamluk Period, circa 14th century.

The fourth paper was by Prof. S. K. Samir, titled, "*Wadi al-Natrun and the Christian Arabic Literature of the Copts*". In this paper, the author tried to answer the question of what did the monks of Wadi al-Natrun read in Arabic. His survey of the contents of the libraries in the area concentrated on that of St. Macarius Monastery, which Fr. Zanetti has studied and published an inventory of its contents. There, over half of the contents are liturgical works and a little more than 5% are theological works. He also remarked about the absence of any Islamic, Arabic literary texts, or scientific texts there even though some of these are found in Syrian monasteries. Among the theological and biblical commentary works found in the library were those of Severus of Ashmunain, Bulus al-Bushi, Ibn Katib Kaisar, Ibn al-Assal, Ibn al-Tayyib (Nestorian), and of course the translations of St. John Chrysostom. He also indicated that the monastery provided a bridge between different cultures as evidenced by the presence of works of Nestorian writers and the Vatican Psalm Polygott manuscript that Dr. Richter referred to in his paper on the Coptic literature of the area.

The fifth and last paper of this session and the day was by Dr. E. Bolman, titled, "*Scetis at Red Sea:*

Depictions of Monastic Genealogy at the Monastery of St. Antony". It took the audience on an excursion to the Eastern Desert of Egypt to the newly restored St. Antony Church in his monastery near the Red Sea. There, Dr. Bolman introduced the audience, through colorful slides, to the influence of Wadi al-Natrun outside its borders, as evidenced by the iconography found in that church. These beautiful 13th century wall paintings depicted many of the pillars of Wadi al-Natrun monasticism. This is a great testimony for them to have such a prominent place in the ancient church of the monastery that the father of monasticism has founded. The wonderful work done on that church is now available in a book titled, *Monastic Visions, Wall Paintings in the Monastery of St. Antony at the Red Sea*, published by Yale University Press, 2002 and is available through Amazon.com (ISBN No. 0300092245).

Session Four, February, 3, 2002; Chairman: Prof. L. van Rompay: This session included five papers which dealt primarily with Art and Art motifs found on this site plus the ethnic makeup of its community over the centuries.

The first paper was by Prof. L-A Hunt, titled, "*Art at Wadi al-Natrun*". In this paper, the author surveyed the main Art categories found in the area monasteries. This included Woodwork, Wall Paintings, Icon Paintings (or Icon Writing as the iconographer passionately refers to it), and manuscript illuminations. She made very important observations and comments on these art elements. For example in the case of woodwork, a remark was made about the existence of such work, as displayed there, in both Egypt and Syria. A Coptic origin from Wadi al-Natrun however was suggested. Much analytic work on the material is still lacking. In the area of Wall Paintings, a special emphasis was given to the images of the Virgin Mary found in Deir al-Surian. On Icon Paintings, she suggested a 13th century Western influence, which probably would be attributed to the contact with the European Crusaders. Her remarks about illuminations found in one of the manuscripts, housed in the Mingana Collection in

Birmingham, brought back very pleasant memories of our 1994 visit.

The second paper was by Dr. K. Innemée, titled, "*New Discoveries of Wall Paintings at Deir al-Surian*". In this paper, the author diverged significantly from the title to discussion of the very charged and emotional subject of conservation of what was uncovered in the area. He introduced the audience first to some of the work done in Deir Malak (Naqlun, al-Fayoum), Kellia, and the Baramous monastery. He also presented a historical model for monastic settlements, consisting of three stages: Wide spread small hermitages, closer together dwelling with a surrounding wall, and the final stage of less monks as a result. Recent cultivation efforts in the area is a primary cause for the disappearance of the historical evidence of such work. Then the emphasis was shifted to Deir al-Surian. On that subject he analyzed the reasons and method of destruction by the area residents (Farmers and monks) on the monastic cells found nearby. This included spread of agriculture, treasure hunting as a result of the coin discovery in St. John the Little site (mentioned above), and the monastic reconstruction undergoing there. In his estimation, 25% of these monuments have been damaged. In conclusion he called for the area to be put on the World Monuments Watch List and provide strict protection of these excavations. At the least, he proposed that they should be thoroughly studied before being turned over to legitimate use of the land by either the farmers or the monks. However the mistrust between the monks, the government's antiquity inspectors, and the farmers is complicating matters. Worthy of mention is a title of a paper that the author gave at an earlier occasion: "Fools come rushing in where angels fear to tread".

The third paper was by Dr. M. Immerzeel, titled, "*The Stucco Work at Deir al-Surian*". In this paper, the author introduced the audience to another form of artwork found in the area, Stucco. This is simply ornamental plaster. The best examples in the world are those found in Deir al-Surian. They are mostly in the form of geometric

rather than human shapes from the 12th-13th centuries. He also contrasted the examples found there with the ones discovered in the monuments of the Syrian City of Samara. He then advanced the hypothesis that the work in Samara was exported into the monastery by way of the building of Ibn Tulun Mosque in Cairo in the 10th century. This last comment generated a lively discussion between the author and the monks of Deir al-Surian in attendance. Apparently they were led to believe at one time that the stucco work there was the original, not the one found in Samara.

The fourth paper was by Dr. S. Hodak, titled, "*The Ornamental Repertoire in the Art of Wadi al-Natrun*". This paper took the audience to a more tranquil and less controversial topic than its predecessor. The author here introduced her survey work of the ornamental and linear patterns of textiles that came from the area. She then described her methodology in the electronic recording of the results of this survey, giving the audience a glimpse of the sound research methodology commonly practiced in Münster. A methodology that may appear dull in presentation but foundational in value. An explanation of the meaning of some of these patterns were given. This work represents a catalog in progress for these patterns that hopefully will be completed and published in the near future.

The fifth paper was by Dr. K-H Brune, titled, "*The Multi-Ethnic Character of Wadi al-Natrun*". This paper is another example of the sound German Coptic Scholarship from Münster. In it, the author surveyed the available literary sources pertaining to this site in order to enumerate and evaluate the different ethnic groups represented in the inhabitants of the site. Such inhabitants may have permanent members of the monastic population or visitors. His first example of visitors to the site was that of the Jewish Holy Family. He went on to mention such groups as Syrian, Roman, Byzantine, and Ethiopians (or possible Nubians). Special emphasis was placed on the person of St. Moses the Black, which figured prominently in his discussion of some observed racist practices found there.

Session Five, February, 3, 2002; Chairman: Dr. G. Gabra: This session included four papers that dealt with various topics related to the Wadi al-Natrun area.

The first paper was by H.G. Bishop Martyrus, titled, *"The Project of the Museum at Dayr al-Surian"*. The author here introduced the audience to some of the important artifacts found at Deir al-Surian. This warranted the creation of a dedicated on-site museum to house and display such items. The presentation went on to mention the difficulties encountered in getting the project approved by the Egyptian Supreme Council of Antiquities. The inventory of the items to be housed is still on-going especially in the case of many manuscript (on paper) fragments found at the monastery Keep (tower).

The Second paper was by Dr. S. Shaker, titled, *"Using Cultural Elements in Contemporary Coptic Architecture with Special Reference of the Wadi al-Natrun Area"*. The author here introduced the audience to how Coptic monastic architecture was being utilized in contemporary building projects. Two major examples were introduced one on a monastic site and the other on a Coptic pilgrimage site in Cairo. The monastic site was that of the new cathedral, built at St. Bishoy monastery which the Pope alluded to in his paper with regards to the out-of-need expansion being done in Wadi al-Natrun monasteries nowadays. The other example is an elaborate project to build a pilgrimage site over the area where the Holy Family rested during their stay in Egypt, otherwise known as *the Tree of Mary* at al-Mataryia. This last example was part of the government revitalizing project of Coptic Monuments for the year 2000 Anniversary of the Holy Family Flight to Egypt. The project however was scaled down dramatically to a point that the author refused to be part of its new design. He continued on to contrast the architectural features of both of these sites, which were particularly adapted from the ancient examples found in Wadi al-Natrun, including domes, arches, and towers.

The third paper was by Fr. U. Zanetti, titled, *"Wadi al-Natrun and the Liturgy of the Coptic Church"*.

The author here introduced the audience to the types of liturgical services that were found in the area and their eventual influence on the liturgical tradition of the Coptic Church. His study was based primarily on the monastic library of St. Macarius, being the largest in the area as well as the one that he thoroughly studied and inventoried over a decade ago. He dealt with Euchologion, Psalmodia, Psalter, and Lectionary manuscript tradition. He introduced the audience to the multiple traditions found in these works and their antiquity. He however stressed that these differing traditions did not diverge dramatically from each other. His comment on the Pascha Lectionary having three literary traditions was discussed earlier in a private conversation between Dr. Y. N. Youssef and the writer of this article.

The fourth paper was by Dr. Y. N. Youssef, titled, *"The Preparation and Consecration of the Holy Chrism at Wadi al-Natrun"*. In this paper the author introduced the tradition of the making of the Holy Chrism Oil, as found in a Ms 106Lit of the Cairo Patriarchal Library. He showed that there were two traditions for when this service was performed: on the 6th Sunday of Lent in Lower Egypt, and on Palm Sunday (7th Sunday of Lent) in Upper Egypt. He went on to say that after 1374 AD a compromise date was agreed upon. He also collated one of the hymns found in the service, that of the Virtues, between the current edition of the Coptic Church Diaconal, Al-Tartib al-Taqsi (the Ritual Order) by Pope Gabriel V in the early 15th century, and this manuscript. And for good measure, this paper included an etymology of a Coptic term found there, which seemed to be of Greek origin but according to the author it can be best understood as a Sahidic Coptic phrase!

Session Six, February, 3, 2002; Chairman: Prof. B. Van Elderen: This session included the final four papers read at the Symposium. They dealt primarily with inscriptions and wall paintings found in the area, especially at Deir al-Surian.

The first paper was by Dr. J. van der Vliet, titled, *"Greek and Coptic Inscriptions in Wadi al-Natrun"*. This paper dealt specifically with the

wall inscriptions found in the area. This would include the ones written in a variety of languages (Coptic, Syrian, Arabic, and Greek) and found either on existing used structures or excavated ones. According to the author, Evelyn-White has significantly contributed to the field through his monumental 3-volume set on the monasteries of the area. Such inscriptions are an important tool for uncovering the history of monasticism in that site or to authenticate chronicled accounts. Examples used included the inscription on the destruction of the monastery of St. John the Little, found on the Khurus wall of the ancient church at Deir al-Surian; and the Nubian plate, found at the same monastery, mentioning the Nubian King David. In his treatment of the language of the inscriptions, the author remarked about the Coptic dialect of these inscriptions being Nitrian Bohairic with the peculiar substitution of the letters ϣ, ϙ for ϥ. The use of these inscriptions is found to be more valuable for distinguishing the different monastic communities that inhabited the area than a mere dating tool. The author also cautioned the audience that some of these inscriptions being not as important as others from a historical perspective.

The second paper was by Dr. E. Paradowska, titled, *"Results of the last Restoration Campaign at Deir al-Surian"*. The author here was part of the Dutch group that was working in Deir al-Surian. She surveyed the work of seven seasons, primarily on the ancient church of the monastery. Up to three layers of decoration/restorations were found. The earliest ones ranged from 7-10th century followed by a 13th century decorated layer and a final 18th century undecorated plaster layer. The author discussed the state of preservation of these layers, their compositions, the cause of their deterioration, and the method of their preservation and conservation. On the basis of this paper, one can see that much has been done and much more needs to be done. Funding seems to be a prime hindrance to completing the work though not the only reason.

The third paper was by Dr. Z. Skalova, titled, *"Five Byzantine Deeses — Portraits in Wadi al-Natrun:*

Their Egyptian Origin". This paper dealt with icons found in the area monasteries, especially that of St. Macarius. The author provided interesting evidence to prove the Egyptian rather than Byzantine origin of some of these icons. She used a very intriguing yet simple approach to order the original arrangement of such icons. This was done by the calculation of the angle of turn of the head in the icon. Another note worthy of mention is her statement concerning the function of the Altar Screen in these monastic churches as a mean of being an obstacle to intruders.

The last paper was by Prof. L. van Rompay, titled, *"The Relations between the Syrian-Orthodox Church and the Coptic-Orthodox Church in the Light of the Recent Findings in Deir al-Surian"*. The author here dealt with the recently-discovered Syriac inscriptions found in the Deir al-Surian, which shed light on the Syrian-Coptic Church relations especially at their interface in this monastery. The paper however took a more dramatic turn than anticipated by its presenter when Bishop Samuel fell ill before it was concluded and was taken to the hospital as a result. Suddenly the attention of the audience shifted from being curious about what these Syriac inscriptions in the monastery tell us to being prayerful for the health of a prominent graduate of this monastery. Fortunately, the health of bishop Samuel improved dramatically in the hospital before the day ended.

Field Visits: The Organizing Committee prepared a series of visits to seven different sites in the area as well as in Maryut near Alexandria during the 4-day period of the Symposium. The sites were either the most ancient churches of a particular monastery or an archeological dig in a monastic site. The guide was usually a scholar that has conducted conservation work or headed an excavation team at that particular site. All of them were participants in the Symposium. In each of the inhabited monasteries that was visited, the group was a recipient to the generous hospitality of the monks, including religious plaques and commemorative books about the respective monasteries. These visits were scheduled in such a way to give the audience, as much as possible, a

visual introduction to the papers that will be read later or just read. This enhanced the audience appreciation to the many of the topics discussed. The only shortcomings of these visits was their brevity.

Visit to St. Macarius Monastery, February 1, 2002: This visit was as a private one as any one can hope for in a Coptic monastery, due to its strict rules of visitation. As the bus approached the monastery proper, we passed through many acres of cultivated land owned by the monastery. Upon entering the ancient narrow gateway through the wall of monastic compound, the group was greeted by several monks. After being served refreshments, the group was given a tour of the ancient church of St. Macarius and the small Chapel in the Keep or the monastery watch/refuge tower. There, they all watched in awe the simple yet magnificent architecture and the new wall paintings that have been conserved in the church. The monks continued their hospitality by hosting a sit-down lunch at the spacious refectory (monastic dining room) of the monastery. The quantity and variety of the food was astonishing for being in a secluded desert monastery on a fasting day. The visit was concluded by a visit to the magnificent monastic library. There, the group witnessed a large number of glass-enclosed wooden cabinets. Some containing hundreds of bound manuscript codices, and others filled with thousands of more contemporary Arabic and Western books. Fr. Zanetti, who has earlier published an inventory of the bound manuscript volumes, was invited by the monks to describe the manuscript collection. Worthy of mention here is that the library possesses a large number of manuscript fragments that have not been included in the published inventory.

Visit to the Excavation of the Monastery of St. John the Little, February 1, 2002: On the way to the Patriarchal Residence in St. Bishoy Monastery, the organizers arranged for the group to have a tour of the excavation site of the Monastery of St. John The Little. The tour was conducted by the head archeologist of this excavation, Prof. B. Van Elderen, with the help of Dr. P. Grossmann on

some of the architectural history of the site. The main excavation was that of the monastic church which probably occupied a central position within the monastic settlements surrounding it. Prof. Van Elderen, described what was found and how it was found over the three seasons of excavations, including the stone altar, the Khurus, underground vault, and the wall paintings found. Dr. Grossmann commented, at the invitation of Prof. Van Elderen, on the possible three stages of construction that this church has undergone throughout the centuries. Our Coptica Editor, Deacon Severus (Maged) Mikhail was an active participant in the second excavation season in 1996 along with Fr. T. Vivian who also participated in the 3rd season as well. This participation inspired both of them to translate and publish the first English Version of the Life of St. John the Little.

Visit to al-Baramous Monastery, February 2, 2002: This visit began with a tour of the ancient church of the monastery and its beautiful wall paintings that have been conserved. Dr. K. Innemée was the guiding scholar of this tour. It also included a tour of the building ruins that were excavated outside the walls of the monastery. There, Dr. Innemée explained to the group what these buildings represented and what function they might have served at the time. On the basis of such explanation, one finds two different groups separated by a narrow physical street but set apart by the wide gulf of differing Christological beliefs, Orthodox and Melekites (Chalcedonians). This interesting living arrangement probably lasted up to the 8th or 9th century. After which the Bedouins in the area must have transformed this surreal setting into what is seen there now, ruins joined under common layers of Western Desert sand. The group was then hosted by the bishop of the monastery in their reception hall where the group enjoyed the hospitality and the generosity of the monastery in the person of its abbot, Bishop Isidorus, and the monks.

Coptic Liturgy St. Bishoy Monastery, February 3, 2002: One of the more memorable moments of this Symposium was the attendance of a private all-Coptic, liturgy at the Keep church of St. Bishoy

Monastery. This is the private chapel of H. H. Pope Shenouda. This liturgy was officiated by H.G. Bishop Youannis, the general bishop, with the participation of Deacon Dr. R. Dous and 10 members of the Clerical College famed choir. The setting of this ancient church and the melodious sounds of the Coptic hymns was a reminder of how great and precious the Coptic Heritage is. Deacon Dous was the one that toiled in the background to organize this liturgy and prepare a full Coptic-English text of it to be made available to each of the Symposium participants.

Visit to al-Surian Monastery (or Deir al-Surian), February 3, 2002: This visit occurred on a Sunday, where the monastery and its churches were filled with worshippers and visitors. It took the monks quiet a bit of time to empty the ancient church of the Virgin to allow the group an informative tour by the accompanying scholars: Drs. Hunt, Innemée, and Immerzeel. There, one can witness the fruits of the colossal efforts that the combined The Dutch-Polish team has accomplished over the years. The sight of the wall paintings on the walls and semi-domes was something to behold. Glass or Plexiglas protective covers kept the human touch of the worshippers away to preserve these fragile works of sacred art. In the semidome of the west wall, one can see the beautiful Coptic wall painting of the Annunciation that was discovered over a decade ago, underneath a similar Syriac wall painting. This discovery was a result of an intense fire in the back room, where wax candles were stored, that loosened the outer Syriac painting in part to reveal this magnificent Coptic one. This outer painting is preserved nearly intact on an elevated platform on the south side of the church, protected by a wooden rail from the outreach of the visitors. Dr. Immerzeel explained the beautiful stucco work in the Khurus area, which he talked about earlier in his paper. The group was also privileged to be shown the famed sanctuary door, known as the Door of Prophecy. This 10th century wooden door is decorated with several panels with ivory, ranging from portraits of saints on the top to a succession of different geometric shapes that progressed in design (top to

bottom) from the more complex or turbulent past to the more simple and tranquil future. The display of the swastika cross in the lower panels, though commonly used in the Middle Ages, convinced many in modern times that this was truly a prophetic representation of human history as has been claimed by the monks there for centuries. The visit also included a tour of the existing museum set up to display some of the artifacts found there. Manuscript fragments were not on display but rather kept in lower steel drawers along with ostraca, potsherds, and textile fragments. It looked very obvious that a newer and bigger museum was needed to house these treasures as was later explained in Bishop Martyrius paper. The visit concluded with the customary display of generosity and hospitality of Bishop Mattaous, the abbot of the monastery, and its monks at the reception hall.

Visit to St. Mina Monastery (or Dayr Mar Mina), in Maryut near Alexandria, February 4, 2002: This visit occurred on the Monday that the Symposium concluded on. The primary purpose of this trip was to tour the facilities for conservation, microfilming, and digitizing of manuscripts at the monastery. There, the monks escorted the group through the different processes that these manuscripts go through from their receipt from their owner to their eventual return. The conservation process is the main reason an owner would bring a manuscript there. This process is the more labor intensive one. The microfilming and digitizing equipment are grouped together in one room. Other rooms in that building are reserved for office space and computer units. The bibliographic data on these manuscripts is setup on a Microsoft Access database with periodic text extracts made to perform topical search across the manuscripts. After a short conversation with the monks it became apparent that the equipment, the microfilm and digitized media, and the furniture are far more elaborate than the application developed to search for their contents. We were also given a quick tour of the new cathedral under construction there to show examples of how ancient Coptic building elements are utilized in a

modern setting, including domes, arches, apses, and decorative column capitals. Because of the time constraint the hospitality of the monastery had to be in a take-out form!

Visit to Abu. Mina Archeological site, in Maryut near Alexandria, February 4, 2002: This was the last site the group visited before heading back to Cairo. It was located very close to the Mar Mina Monastery walls. Unlike the other two excavations that were visited previously, this site was significantly larger. Our guide was Dr. Grossmann who probably considers the site as his second home due to the many excavation seasons that he spent there. He led the group through the ruins of housing buildings for the visitors, the baptistry, the main cathedral, and the outside of the crypt of St. Mina. Throughout the site, once called the 'Marble City', one can see high ground water level, unwelcome vegetation, recent conservation of some of the walls and floors, and a ground littered with marble columns and their separated bases and capitals. There was even a fresh, dated (one day old) graffiti by a youthful visitor, which reminds one of Dr. Innemée's earlier quote in his paper, "Fools come rushing where angels fear to tread". This shrine city thrived from the 4th to the 9th century when it was left in ruins and eventually had its plaster material removed and reused in building of new mosques in neighboring Alexandria.

Resolutions and Suggestions: On Sunday evening, February, 3, 2002, the participants and others in attendance met to discuss resolutions and suggestions. This session was headed jointly by Dr. Estafanous and Dr. Gabra. Three resolutions were approved: Letter to Dr. Gaballah concerning the encroachment of farmers on the archeological sites in the area, a letter of thanks to H.H. Pope Shenouda for his hosting the Symposium in his residence complex, and a letter of commendation to the staff for the tremendous efforts they

expended before and during the Symposium. Suggestions included the formation of a Wadi al-Natrun Consortium to coordinate the scholarly activities for the site, which will be engaged in getting recognition by the Egyptian authorities for the excavated and/or surveyed sites, and by the UNESCO to register the whole site as a World Heritage Site. A preliminary list of people from among the attendees was selected with Dr. Gabra being their coordinator. Another major suggestion, raised by Fr. Samir, was the preservation and diffusion of the manuscripts of the area either by Microform or electronically. The idea was very appealing to our Society, but unfortunately no official action was taking in its regards. Hopefully the Consortium can bring up this important subject in its future discussions, especially that one of its members is Mr. Nabih Kamel, the Patriarchal Library Curator.

Organizers: There is not enough words that can describe the colossal efforts made by the committee that St. Mark Foundation has formed in Egypt to coordinate this Symposium. Working at times under very difficult circumstances, they made the event nearly flawless and send all the participants and attendees back to their countries with nothing but cherished memories and profound thanks. Mrs. Hoda Garas was the leading figure in the group, assisted by Mr. Fahim Wassef, Mrs. Nevine Ramzy, Mrs. Siham Estafanous and others as well as Fr. Bishoy Anba Bishoy, the Monastery liaison.

Proceedings: The papers presented at the Symposium will be published in the Second Volume of *Coptica*, in 2003. Presenters were given the invitation and the schedule for submitting their work.

Text Selections from the Coptic (Bohairic) Old Testament with New Translation(4)

Book of Genesis (4)

(by Hany N. Takla)

Introduction: This is the Fourth of our series of translations from the Coptic Bible. It is provided to the lay as well as scholars to promote the interest in this, the greatest of Coptic treasures.

The Coptic text provided is from M. K. Peters' edition of the Bohairic Genesis, which is primarily based on Codex Vaticanus Copt. 1. Corrections were made at times directly from the manuscript. The KJV text is taken from a published electronic version. Keep in mind that this version is a translation of Medieval Hebrew manuscripts, done

at a time when the knowledge of Hebrew was not as good as it is now.

The new translation provided is a modest attempt to capture some of the unique features of the text with strict adherence to grammar and vocabulary. It is designed for serious students of Coptic and Old Testament alike. It is not intended to be a replacement English translation for Church use, because such work would be coordinated and pursued in a different manner than this. With that in mind, I hope it can be of benefit to many.

<u>Bohairic Coptic</u>	<u>KJV</u>	<u>New Literal Translation</u>
<p>4:1 ⲁⲗⲁⲙ ⲗⲉ ⲁϥϥⲟⲩⲉⲛ ⲉⲩⲁ ⲧⲉϥϥⲟⲩⲉⲙⲓ ⲟⲩⲟⲗ ⲉⲧⲁϥⲉⲣⲃⲟⲕⲓ ⲁϥⲙⲓϥⲓ ⲛⲕⲁⲓⲛ ⲟⲩⲟⲗ ⲡⲉⲗⲁϥ ϫⲉ ⲁⲓϫⲫⲟ ⲛⲟⲩⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗ ϫⲓⲧⲉⲛ ϥⲧ</p>	<p>4:1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.</p>	<p>4.1 And Adam, he knew Eve, his wife; and when she conceived, she gave birth to Cain and she said. "I have begotten a man from God".</p>
<p>4:2 ⲟⲩⲟⲗ ⲁϥⲟⲩⲁⲗⲧⲟⲧϥ ⲁϥⲙⲓϥⲓ ⲙ̀ⲡⲉϥϥⲟⲩⲟⲛ ⲁ̀ⲃⲉⲗ ⲟⲩⲟⲗ ⲁϥϥⲱⲡⲓ ⲛⲕⲉ ⲁ̀ⲃⲉⲗ ⲛⲟⲩⲙⲁⲛⲉ̀ϥⲱⲟⲩ ⲛⲧⲉ ϫⲁⲛⲉ̀ϥⲱⲟⲩ ⲕⲁⲓⲛ ⲗⲉ ⲛⲁϥⲉⲣⲗⲱⲃ ⲉ̀ⲡⲕⲁⲗⲓ ⲡⲉ</p>	<p>4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.</p>	<p>4:2 And she repeated and she gave birth to his brother Abel and he became namely Abel a shepherd of sheep, but Cain he used to work the land.</p>
<p>4:3 ⲟⲩⲟⲗ ⲁϥϥⲱⲡⲓ ⲙⲉⲛⲉⲛϥⲁ ϫⲁⲛⲉ̀ϫⲟⲟⲩ ⲁϥⲓⲛⲓ ⲛⲕⲉ ⲕⲁⲓⲛ ⲉ̀ⲃⲟⲗ ϫⲉⲛ ⲛⲓⲟⲩⲧⲁⲗ ⲛⲧⲉ ⲡⲕⲁⲗⲓ ⲛⲓϫⲁⲛϥⲟⲩϥϥⲱⲟⲩⲩⲱⲩ ⲙ̀ⲡⲃϥ</p>	<p>4:3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.</p>	<p>4:3 And it became after some days, he brought namely Cain from the fruits of the earth offerings to the Lord.</p>
<p>4:4 ⲟⲩⲟⲗ ⲁ̀ⲃⲉⲗ ϫⲱϥ ⲁϥⲓⲛⲓ ⲉ̀ⲃⲟⲗ ϫⲉⲛ ⲛⲓⲱⲗⲙⲓϥⲓ ⲛⲧⲉ ⲛⲉϥⲉ̀ϥⲱⲟⲩ ⲛⲉⲙⲙ ⲉ̀ⲃⲟⲗ ϫⲉⲛ ⲛⲟⲩⲱⲧ ⲟⲩⲟⲗ ⲁϥϫⲟⲩϥⲱⲧ ⲛⲕⲉ ϥⲧ ⲉ̀ϫⲉⲛ ⲁ̀ⲃⲉⲗ ⲛⲉⲙⲙ ⲉ̀ϫⲉⲛ ⲛⲉϥⲧⲁⲓⲟ</p>	<p>4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:</p>	<p>4:4 And Abel also, he brought from the firstborn of his sheep and from their fat. And He looked namely God upon Abel and upon his gifts.</p>
<p>4:5 ⲉ̀ϫⲉⲛ ⲕⲁⲓⲛ ⲗⲉ ⲛⲉⲙⲙ ⲉ̀ϫⲉⲛ ⲛⲉϥϥⲱⲟⲩϥϥⲱⲟⲩⲩⲱⲩ ⲙ̀ⲡⲉϥϥⲧⲓⲗⲟⲛⲉϥ ⲟⲩⲟⲗ ⲁϥⲧⲓⲕⲁⲗ ⲛⲓϫⲓⲧ ⲛⲕⲁⲓⲛ ⲉ̀ⲙⲁⲩϥⲱ ⲟⲩⲟⲗ ⲡⲉϥϫⲟ ϥⲱⲃⲧ</p>	<p>4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.</p>	<p>4:5 But upon Cain and upon his offerings, He did not pay heed to him. And it saddened Cain exceedingly, and his face changed.</p>

4:6 ΟΥΟΖ ΠΕΧΕ Π̄Ըϛ Φ† Ν̄ΚΑΙΝ
 ΧΕ ΕΘΒΕ ΟΥ Α ΠΕΚΖΗΤ Μ̄ΚΑΖ
 ΟΥΟΖ ΕΘΒΕ ΟΥ Α ΠΕΚΖΟ ΨΩΒΤ
 4:7 ΕΨΩΠ ΑΚΨΑΝ̄ΙΝΙ Ε̄ΘΟΥΝ
 ΕΚΟΥΤΩΝ Ν̄ΤΕΚΨΤΕΜΦΩΨ ΔΕ
 ΕΚΟΥΤΩΝ ΑΚΕΡΗΘΒΙ ΖΕΡΙ Μ̄ΜΟΚ
 ΠΕΨΧΙΝΤΑϞΘΟ ΕΨ̄ΕΨΩΠΙ ΖΑΡΟΚ
 ΟΥΟΖ Ν̄ΘΟΚ ΕΚ̄ΕΨΩΠΙ ΖΙΖΩΨ

4:8 ΟΥΟΖ ΠΕΧΕ ΚΑΙΝ ΟΥΒΕ
 ΑΒΕΛ ΠΕΨϞΟΝ ΧΕ Μ̄ΑΡΟΝ ΨΑ
 ΤΚΟΙ ΟΥΟΖ ΑΨΩΠΙ ΕΥΧΗ Θ̄ΕΝ
 ΤΚΟΙ ΑΨΤΩΝΨ Ν̄ΧΕ ΚΑΙΝ ΕΧΕΝ
 ΑΒΕΛ ΠΕΨϞΟΝ ΟΥΟΖ ΑΨΘΟΘΒΕΨ

4:9 ΟΥΟΖ ΠΕΧΕ Π̄Ըϛ Φ† Ν̄ΚΑΙΝ
 ΧΕ ΑΨΘΩΝ ΑΒΕΛ ΠΕΚϞΟΝ Ν̄ΘΟΨ
 ΔΕ ΠΕΧΑΨ ΧΕ Ν̄†Ε̄ΜΙ ΑΝ Μ̄Η
 ΑΝΟΚ ΠΟΥΡΙΤ Μ̄ΠΑϞΟΝ

4:10 ΟΥΟΖ ΠΕΧΕ Π̄Ըϛ Φ† ΧΕ
 ΟΥ ΠΕΤΑΚΑΙΨ Τ̄ԸΜΗ Μ̄Π̄ԸՆՈΨ
 Μ̄ΠΕΚϞΟΝ ΩΨ Ε̄Ζ̄ΡΗΙ ΖΑΡΟΙ Ε̄ΒΟΛ
 Θ̄ΕΝ Π̄ΚΑΖΙ

4:11 ΟΥΟΖ †ΝΟΥ Κ̄ԶՐՈՒՐՏ
 Ν̄ΘΟΚ Ε̄ΒΟΛ ΖΑ Π̄ΚΑΖΙ ΦΗ
 ΕΤΑΨΟΥΩΝ Ν̄ΡΩΨ Ε̄ԸΙ Μ̄Π̄ԸՆՈΨ
 Μ̄ΠΕΚϞΟΝ Ε̄ΒΟΛ Θ̄ΕΝ ΠΕΚΖΙΖ

4:12 ΧΕ ΑΚΕΡΖΩΒ Ε̄Π̄ΚΑΖΙ
 ΟΥΟΖ Ν̄ΠΕΨΟΥΑΖΤΟΤΨ Ε†
 Ν̄ΤΕΨΧΟΜ ΝΑΚ ΕΚ̄ΕΨΩΠΙ
 ΕΚΨΙΔ̄ΡΟΜ ΟΥΟΖ ΕΚ̄Θ̄ΕΡΤΕΡ
 ΖΙΧΕΝ Π̄ΚΑΖΙ

4:13 ΟΥΟΖ ΠΕΧΕ ΚΑΙΝ ΟΥΒΕ
 Π̄Ըϛ Φ† ΧΕ Π̄ΑΝΟΒΙ ΟΥΝΙΨ† ΠΕ
 Ε̄ΧΑΨ ΝΗΙ Ε̄ΒΟΛ

4:14 ΙϞΧΕ Ψ̄ΝΑΖΙΤΤ Μ̄ΦΟΟΥ
 Ε̄ΒΟΛ ΖΑ Π̄ΖΟ Μ̄Π̄ΙΚΑΖΙ ΟΥΟΖ
 ΕῙΕΨΩΠ Ε̄ΒΟΛ ΖΑ ΠΕΚΖΟ ΟΥΟΖ
 ΕῙΕΨΩΠΙ ΕΙΨΙΔ̄ΡΟΜ ΟΥΟΖ
 ΕῙΘ̄ΕΡΤΕΡ ΖΙΧΕΝ Π̄ΚΑΖΙ ΟΥΟΖ
 Ε̄Σ̄ΕΨΩΠΙ ΟΥΟΝ ΝΙΒΕΝ Ε̄Θ̄ΝΑΧΕΜΤ
 ΕῩΕ̄Θ̄ΟΘΒΕΤ

4:6. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?
 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him.

4:8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

4:9. And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper?

4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

4:11 And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

4:13. And Cain said unto the LORD, My punishment [is] greater than I can bear.

4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [that] every one that findeth me shall slay me.

4:6 And said the Lord God to Cain, "Why did your heart sadden and why did your face change?"

4:7 If you (what) brought in, is upright, and if (what) you did not separate is upright, you have sinned, be still. His return shall be toward you and you shall be upon him.

4:8 And said Cain toward Abel, his brother, "Let us go to the field". And it happened while they were in the field, (that) he rose namely Cain upon Abel his brother and he killed him.

4:9 And said the Lord God to Cain, "Where is Abel your brother". And he said, "I do not know, Am I the guardian of my brother?"

4:10 And said the Lord God, "What is that which you have done it, the voice of the blood of your brother cries unto me from the ground.

4:11 And now you are cursed from Earth, that which has opened its mouth to received the blood of your brother from your hands.

4:12 For you have tilled the ground and it shall not repeat to give her strength unto you. You shall be groaning and troubled upon Earth."

4:13 And said Cain to the Lord God, "My sin is greater than it be forgiven me.

4:14 if you have thrown me today from the face of the earth and I will hid from Your face and I will be groaning and troubled upon Earth and it shall happen (that) every one that will find me shall kill me."

4:15 ογορ πεχε π̄β̄ς παρ̄ ξε
 ἔπαρητ̄ αν̄ ογον̄ νιβεν
 ε̄θναθωτεβ̄ ἡκαιν̄ ζ̄ ἡεμ̄ω̄ῑω̄
 ε̄φ̄εβο̄λον̄ ε̄βο̄λ̄ ογορ̄ ᾱ π̄β̄ς
 φ̄τ̄ χ̄ᾱ ο̄υμ̄η̄ν̄ῑ ἡκαιν̄
 ε̄ὐ̄τεμ̄ε̄ρο̄ῡθ̄ο̄θε̄β̄ε̄φ̄ ἡξε̄ ο̄γον̄
 νιβεν̄ ε̄θ̄νᾱχε̄μ̄ε̄φ̄

4:16 ᾱφ̄ῑ δε̄ ἡξε̄ καιν̄ ε̄βο̄λ̄
 ρ̄ᾱ ἡρο̄ ἔφ̄τ̄ ογορ̄ ᾱφ̄ω̄πι
 θ̄εν̄ ἡκαρ̄ῑ ἡπαῑδ̄ ἔπε̄μ̄θο̄
 ἡε̄δε̄μ̄

4:17 ογορ̄ ᾱφ̄ο̄υεν̄ τε̄φ̄ε̄ρ̄ῑμ̄
 ἡξε̄ καιν̄ ογορ̄ ε̄τᾱσε̄ρ̄βο̄κι
 ᾱσ̄μ̄ῑσῑ ἡε̄νω̄ς ογορ̄ πᾱφ̄κ̄ω̄τ̄
 ἡοῡβ̄ᾱκῑ πε̄ ογορ̄ ᾱφ̄τ̄ φ̄ρᾱν̄
 ἡτ̄βᾱκῑ ε̄φ̄ρᾱν̄ ἔπε̄φ̄ω̄η̄ρῑ ε̄νω̄ς

4:18 ε̄νω̄ς δε̄ ᾱφ̄ε̄φ̄ε̄ αῑδᾱδ̄
 ογορ̄ αῑδᾱδ̄ ᾱφ̄ε̄φ̄ε̄ με̄ο̄ῡιᾱ
 ογορ̄ με̄ο̄ῡιᾱ ᾱφ̄ε̄φ̄ε̄
 μᾱθο̄ῡσᾱλᾱ ογορ̄ μᾱθο̄ῡσᾱλᾱ
 ᾱφ̄ε̄φ̄ε̄ λᾱμ̄ε̄χ̄

4:19 ογορ̄ ᾱ λᾱμ̄ε̄χ̄ β̄ῑ πᾱφ̄
 ἡε̄ρ̄ῑμ̄ῑ ἡνο̄ῡτ̄ φ̄ρᾱν̄ ἡνο̄ῡῑ
 ἔμ̄ω̄ο̄ῡ πε̄ ἀ̄δᾱ ογορ̄ φ̄ρᾱν̄
 ἡτ̄μᾱρ̄ε̄νο̄ῡτ̄ πε̄ σε̄λλᾱ

4:20 ογορ̄ ἀ̄δᾱ ᾱφ̄ε̄φ̄ε̄
 ῑω̄βε̄λ̄ φ̄αῑ πε̄ φ̄ιω̄τ̄ ἡνη̄
 ε̄τω̄ω̄π̄ θ̄εν̄ ρ̄αν̄ε̄κ̄ῡνη̄ ἡτε̄
 ν̄ῑω̄ᾱνε̄ω̄τε̄β̄η̄η̄

4:21 ογορ̄ φ̄ρᾱν̄ ἔπε̄φ̄ε̄σ̄ον̄ πε̄
 ῑω̄βᾱδ̄ φ̄αῑ πε̄ φ̄η̄ ε̄τᾱφ̄ε̄ᾱμ̄ῑο̄
 ἡοῡψ̄ᾱλ̄τη̄ρῑον̄ ν̄ε̄μ̄ ο̄ῡκ̄ῡθᾱρᾱ

4:22 σε̄λλᾱ δε̄ ρ̄ω̄ς ᾱσ̄μ̄ῑσῑ
 ἡθ̄ω̄βε̄λ̄ ογορ̄ νε̄ ο̄ῡρε̄φ̄ε̄ρ̄ῑο̄ῡῑ
 ἔπᾱθη̄ρ̄ πε̄ ο̄ῡβε̄σ̄η̄η̄τ̄ ἡτε̄
 ο̄ῡρ̄ο̄μ̄τ̄ ν̄ε̄μ̄ ο̄ῡβε̄ν̄ῑπῑ τ̄σ̄ω̄ν̄ῑ
 δε̄ ἡθ̄ω̄βε̄λ̄ πε̄ νο̄ε̄μᾱ

4:23 πεχε̄ λᾱμ̄ε̄χ̄ δε̄
 ἡνε̄φ̄ε̄ρ̄ῑο̄μ̄ῑ ἀ̄δᾱ ν̄ε̄μ̄ σε̄λλᾱ ξε̄
 σ̄ω̄τε̄μ̄ ε̄τᾱδ̄μ̄η̄ ν̄ῑρ̄ῑο̄μ̄ῑ ἡτε̄
 λᾱμ̄ε̄χ̄ β̄ῑε̄μ̄η̄ ε̄νᾱσᾱχῑ ξε̄
 ο̄ῡρ̄ω̄μ̄ῑ αῑθ̄ο̄θε̄β̄ε̄φ̄ ε̄ο̄ῡε̄ρ̄θ̄ο̄τ̄
 ν̄η̄ῑ ογορ̄ ο̄ῡθ̄ε̄λ̄ω̄ρῑ ε̄ο̄ῡλ̄ε̄λ̄ε̄-
 χ̄η̄μ̄ῑ ν̄η̄ῑ

4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

4:16. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

4:19. And Lamech took unto him two wives: the name of the one [was] Adah, and the name of the other Zillah.

4:20 And Adah bare Jabal: he was the father of such as dwell in tents, and [of such as have] cattle.

4:21 And his brother's name [was] Jubal: he was the father of all such as handle the harp and organ.

4:22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain [was] Naamah.

4:23. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

4:15 And said the Lord to him, "In this manner, every one that will kill Cain, seven-fold vengeance he shall pay for them" And the Lord God placed a mark on Cain to cause them not to kill him, namely every one that will find him.

4:16 And he came namely Cain forth from the face of God and he lived in the land of Naid in front of Edem.

4:17 And he knew his wife namely Cain and when she conceived, she gave birth to Enos. And he built a city and he gave the name of the city as the name of his son, Enos.

4:18 And Enos, he begat Aidad and Aidad begat Meouia and Meouia begat Mathousala and Mathousala begat Lamech.

4:19 And Lamech took unto him two wives. The name of one of them is Ada and the name of the second one is Sella.

4:20 And Ada, she begat Iobel. This is the father of those who dwell in tents of the cattle-feeders.

4:21 And the name of his brother is Iobal. this is the one that made Harp and Kithara

4:22 And Cella also, she gave birth to Thobel and he was the thrower of the hammer, a smith of brass and iron. And the sister of Thobel was Noema.

4:23 And said Lamech to his wives, Ada and Sella, "Hear my voice O the wives of Lamech and listen to my words: for a man, I killed him for a wound for me and a youth for a bruise for me.

4:24 ⲕⲉ ⲛⲉⲛ ⲕⲁⲓⲛ ⲁⲩⲃⲉⲗ ⲛ̅
ⲛ̅ⲉⲙⲡⲓⲡⲓ ⲉ̅ⲃⲟⲗ ⲛ̅ⲉⲛ ⲗⲁⲙⲉϭⲓ ⲗⲉ
ⲛ̅ ⲛ̅ⲟ

4:25 ⲁⲗⲁⲙ ⲗⲉ ⲁⲓⲥⲟⲩⲉⲛ ⲉⲩⲁ
ⲧⲉⲓⲥⲟⲩⲉⲙⲓ ⲟⲩⲟⲗ ⲉⲧⲁⲥⲉⲣⲃⲟⲕⲓ
ⲁⲥⲙⲓⲥⲓ ⲛⲟⲩⲡⲓⲛⲓ ⲟⲩⲟⲗ ⲁⲥⲧⲣⲉⲛ
ⲡⲉⲓⲓⲣⲁⲛ ⲕⲉ ⲥⲛⲟ ⲉⲥⲡⲱ ⲓⲙⲟⲥ ⲕⲉ
ⲁ ⲫⲧ ⲧⲟⲩⲛⲟⲥ ⲕⲉϭⲣⲟϭ ⲛⲛⲓ
ⲉ̅ⲫⲙⲁ ⲛ̅ⲁⲃⲉⲗ ⲉⲧⲁ ⲕⲁⲓⲛ
ⲛ̅ⲟⲃⲉⲓⲓ

4:26 ⲟⲩⲟⲗ ⲥⲛⲟ ⲁ ⲟⲩⲡⲓⲛⲓ
ⲡⲓⲡⲓ ⲛⲁⲓⲓ ⲁⲓⲧⲣⲉⲛ ⲡⲉⲓⲓⲣⲁⲛ ⲕⲉ
ⲉⲛⲟⲥ ⲫⲁⲓ ⲁⲓⲓⲣⲉⲗⲉⲗⲓⲥ ⲉ̅ⲧⲱⲃⲗ
ⲓ̅ⲫⲣⲁⲛ ⲓ̅ⲡⲃⲥ ⲫⲧ

4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

4:25. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she], hath appointed me another seed instead of Abel, whom Cain slew.

4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

4:24 For Cain is paid (in) sevenfold vengeance, but for Lamech it is seventy-seven (fold)."

4:25 And Adam knew Eve his wife and when she conceived, she gave birth to a son and she named his name 'Seth', saying that God raised another seed for me in the place of Abel whom Cain killed him.

4:26 And Seth, a son became unto him and he named his name 'Enos'. This one he pleaded to ask in the name of the Lord God.

News

(by Hany N. Takla)

1. Coptic MiniConference 2002: The next MiniConference meeting is planned for April 13, 2002. The Location will still be at the Los Angeles Coptic Center. A Coptic Bible Exhibit will be staged at the same time. More details will be posted on our website.

2. Delay in Release of Coptic Encyclopedia on CD: On February 2, 2002, H. H. Pope Shenouda III met with the Electronic Coptic Encyclopedia Joint Committee, at the Papal Residence in Anba Bishoy Monastery, Wadi al-Natrun. During the meeting he conveyed his disagreement with some of the articles that were published in the Printed Edition, a decade ago. The perceived anti-Coptic Church tone in there was more subjective than scholarly and conflicted with some of the traditions of the Church. As a result St. Mark Foundation has asked us not to release the CD as was previously announced. H.H. will appoint a committee to identify such entries and will assign the composition of replacement entries as required. The dust has not settled yet on this issue but a delay of 1-2 years at the minimum is expected before the new issue would be released. Prepaid orders were recently refunded.

3. 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.

4. 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.

5. 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 will be \$20 for the Lessons or the New Testament and \$12 for the dictionary or the Lectionary. Members would receive a 20% discount.

6. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. His earlier 2-volume Coptic Art book is also available in very limited quantity. These works offer 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. (1-9) ea.</i>	\$40.00	\$45.00
<i>Coptic Icons, 2-v. (10+) ea.</i>	\$35.00	\$40.00
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

7. 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).

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, which will insure hours of fun and learning for all. This work was a product of love of many of our Coptic youth associated with the Coptic Regional Center of Orange County, California.

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 Little) 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. Discounts will be available to distributors for quantity purchases of 25, 50, and 100 copies. 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.

8. Bulletin of the Society: The sixth and final volume of the Annual Bulletin of the Society is in print. It included seven selected papers from the proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Dues-paying members have received their copy in the mail. Copies of this volume are available to non-members for \$5.00 each. Copies of earlier volumes are also available for volumes 2, 3, 4, and 5 at \$4 for members and \$5 for non-members. Deacon Severus (Maged) S. A. Mikhail was the editor of this volume.

9. Coptica: Work on the inaugural edition is continuing with the first issue set for the spring of 2002. Beside selected papers from Last year's conference, there are other ones by Dr. Youhanna N. Youssef of Melbourne Australia, Prof. Adel Sidarus of Evora, Portugal, and Fr. Mark Sheridan of Rome, Italy. The second issue will publish the papers

presented at the Wadi al-Natrun's Symposium, Feb. 2002. E-mail contact is: coptica@stshenouda.com.

10. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic was approximately 50,000 hits per month on the average. Information about the new MiniConferences and the annual conference will be posted on the site.

11. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing the colossal effort of organizing this new foundation for the detailed study of Coptic History (Church and people). Its proudest moment was the successful convening of the historical Wadi al-Natrun Symposium, see above for details. The CD version of the Coptic Encyclopedia is awaiting the revised work by the Papal committee. The manuscripts of the Papal residence in Wadi al-Natrun is being conserved in St. Mina Monastery at Maryut after they were cataloged. The collection has never been fully cataloged before and it includes collections from Ancient Coptic Churches and others. Dr. Gawdat Gabra is coordinating this project.

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

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12. Coptic Studies Summer Program in Oregon: We have received a communication from our colleague Dr. Gawat Gabra, regarding a new summer program in Coptic Studies being offered in Oregon. The program is sponsored jointly by the American Coptic Studies Association (ACSA) and Portland State University (PSU). The program will include two 4-unit courses. The first dealing with the Cultural History of Egypt's Copts, including the development of the Coptic Language and its relationship to ancient Egyptian. The second will deal with Coptic Fine Arts, including Art and Architecture and the influence of ancient Egyptian, Roman, and Byzantine art on it as well as its relationship to Islamic Art. The first course will be from June 24 to July 18, and the second will be from July 22 to August 16. Both courses will be held at the PSU campus and will be taught by Dr. Gabra. This is a pioneering program, and it is established on matching funds basis. The organizers would appreciate very much your contributions. For further information as well as contributions, please contact Prof. Sami A. Hanna, Dept of Sociology, Portland State University, Portland OR 97207. We will print updates to this announcement in the next issue of this Newsletter.



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The Fourth St. Shenouda Conference of Coptic Studies (July 26-27, 2002 - Los Angeles California) (2)

(by Hany N. Takla)

Schedule: The following is a tentative schedule for the conference:

Friday, July 26, 2002

- 8:30-10:00 a.m. *Registration*
- 10:00-10:05 a.m. *Opening Remarks* by Hany N. Takla
- 10:05-10:30 a.m. Dr. Youhanna N. Youssef, *Severus of Antioch in Scetis*
- 10:30-11:00 a.m. Katherine Saad, *Daughters of Eve: Roles of Coptic Women in the Church and Society over the Past Century*
- 11:00-11:15 a.m. *Break*
- 11:15-11:45 a.m. Dr. Monica Bontty, *Papyrus LACMA No. M.4812*
- 11:45 a.m. -12:15 p.m. Hany N. Takla, *The St. Shenouda Monastery in Sohag.*
- 12:15-1:15 p.m.- *Lunch Recess*
- 1:15-2:00 p.m. Prof. Boulos Ayad Ayad, *The Church of the Temple of Dandarah*
- 2:00-2:30 p.m. Fr. Antonious L. Henein, *The Role of Iconography in the Coptic Ecclesiastical Life.*
- 2:30-2:45 p.m. *Break*

- 2:45-3:15 p.m. Ramses N. Wassif, *Coptic-Roman Catholic Church Relations in Egypt.*
- 3:15-3:45 p.m. Deacon Severus (Maged) S. Mikhail, *The 8th Century, A Century of Transition in Egyptian Society*

Saturday, July 27, 2002

- 8:30-9:30 a.m. *Registration*
- 9:30-10:00 a.m. *Opening Address* by Bishop Serapion, Coptic Orthodox Bishop of Los Angeles.
- 10:00-10:15 a.m. Dr. Fawzy Estafanous, *A Report on the First Wadi al-Natrun Symposium in February 2002*
- 10:15-10:30 am. Dr. Helene Moussa, *The Coptic Museum in Toronto, Canada*
- 10:30-11:00 a.m. Miss Nardine Saad, *Restoring Unity: The Division and Reunification of the Eastern and Oriental Orthodox Churches*
- 11:00-11:15 a.m. *Break*
- 11:15-11:45 a.m. Thomas Murphy, *The Role of Christ in the Christology of Apa Shenoute*

11:45 a.m. - 12:15 p.m. Prof. J. Harold Ellens, *Al Fihrist of ibn al-Nadim and Coptic Christianity in the 10th Century*.

12:15 - 1:30 p.m. *Lunch Recess*

1:30-2:00 p.m. Prof. Boulos Ayad Ayad, *The History and Literature of the Ancient Egyptian and Coptic Languages*

2:00-2:30 p.m. Rev. Dr. Tim Vivian, *Living for Christ: Voluntary Poverty in Early Egyptian Monasticism*

2:30-3:00 p.m. Dr. Mark Swanson, *Telling (and Disputing) the Old, Old Story: Mark ibn al-Qunbar, Michael of Damietta and a Popular Copto-Arabic Narrative of Redemption*.

3:00-3:30 Intermission

3:30-5:00 p.m. *Business Meeting of the Members of St. Shenouda the Archimandrite Coptic Society*.

Time and Location: This year the event is scheduled for Friday and Saturday July 26-27. Any modification to the above time schedule will be posted on the website. The place is set at UCLA Royce Hall Room 314.

Organizing Committee: This conference is another 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)
Hany N. Takla (SSACS)
Monee A. Takla (CCC-UCLA)
Nefertiti M. Takla (CCC-UCLA)

Format: Presentations are classified into three types. The first is plenary papers which are

customarily surveys of research done over a specific period of time in a specific area in the field. Each plenary paper will be scheduled as a 30-minute presentation with no follow-up discussion. The second type is the regular presentation where the researcher 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.

Registration: All interested persons can pre-register through our website. The address is '<http://www.stshenouda.com/society/4ccnfreg.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	\$15.00

Notification and Abstracts: Those interested in participating need to notify the Society in writing by April 30, 2002. Written abstracts will be due by May 31, 2002.

Publications of the Proceedings: Selected papers presented at the Conference will be published in *Coptica* for the year 2004. A final draft of each paper shall be submitted by the presenter no later than January 30, 2003.

The Second St. Shenouda MiniConference of Coptic Studies (April 13, 2002 - 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. Each MiniConference includes a small book exhibit and demonstrations of the Society's on-going 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:

10:00-10:05 a.m. *Welcome Address* by Hany N. Takla

10:05-11:00 a.m. Hany N. Takla – *Presentation on the Art and Architecture of the St. Shenouda Monastery in Sohag (White Monastery)*.

11:00-11:10 am Break

11:10-12:00 a.m. Dr. Monica Bontty - *Importance of Coptic in the Study of the Egyptian Language*

12:00 a.m.-1:30 p.m. Exhibit tour and Lunch.

1:30-2:30 p.m. Deacon Severus (Maged) S. A. Mikhail, *In Defense of the Role Played by Pope Benjamin in the early Years of the Arab Invasion of Egypt*.

2:30 - 3:30 p.m. Informal discussions and demonstration of the Microfilm Scanned Images project that the Society is working on.

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

a. Presentation on the Art and Architecture of the St. Shenouda Monastery in Sohag (White Monastery) by Hany N. Takla: This paper was a field report on the present condition of St. Shenouda famed church, on the basis of a site

investigation by the author in early February 2002. The presentation was in the form of electronic slides of the area.

b. Importance of Coptic in the Study of the Egyptian Language by Dr. Monica Bontty. In this presentation, Dr. Bontty discussed the value of the knowledge of Coptic in the study of the ancient Egyptian Language in its different stages. Stages that spanned over three millennia and they are: Old Egyptian, Middle Egyptian, Late Egyptian, and finally Demotic. The contribution of the sounds, especially of vowels, of Coptic was a great and obvious asset to learning Egyptian. However many of illustrative examples given dealt with grammatical points, especially of the relationship between the verbal conjugation system of the Egyptian and the Coptic. This bolsters the opinion of some scholars of recent times that the study of Coptic should precede that of the Egyptian and not the other way around. An important point made in the presentation was the consistent similarities found between Coptic on the one hand and Late Egyptian and Demotic on the other.

c. In Defense of the Role Played by Pope Benjamin in the early Years of the Arab Invasion of Egypt. In this paper, Deacon Severus (Maged) shared with the audience his research about this intriguing period of Coptic history. He dealt with all the primary sources and their diverse claims. He went on to dispute the claims of the Arabic Historian Ibn al-Hakam of Pope Benjamin taking an active role in asking the Copts to accept the Arabic Army. He showed that ibn al-Hakim claims a couple of centuries after the Arab Invasion was not substantiated even by his own timeline. This would make the Pope's stand at best neutral during the invasion time. This in the least would strongly challenge the notion that the Copts were encouraged by their ecclesiastical leadership to accept the Arab army as way to resist the Byzantine rule regardless of the harsh treatment

that they received at their hands in the years preceding the invasion.

Exhibit: The exhibit organized for this gathering dealt with the subject of the Coptic Bible. The main display was a collection of sample prints from the Society's scanned images library, produced from the its 35mm microfilm collection. These images featured a sample print of nearly every extant book of the bible in the Bohairic Old Testament as well as those of the New Testament from both Bohairic and Sahidic. More precisely, there were 29 images from Old Testament manuscripts, and 59 from New Testament ones. Sahidic portion was 6 from the Old Testament and 26 from the New Testament. All the Sahidic prints are from the Hamuli Texts, preserved in the New York Pierpont Morgan Library. These images revealed the different format that these biblical manuscripts appeared in, and how the Arabic column progressed from a parallel marginal text to

its current one-third size column that is common in the late manuscripts.

Other items displayed were publications of all available Old and New Testament texts in the known Coptic dialects; Bohairic, Sahidic, Akhmimic, Lycopolitan, Fayumic, and Middle Egyptian. These publications were authored by Prof. Böhlig, Dr. G. Gabra, Rev. G. Horner, Prof. R. Kasser, Fr. H. Quecke, Sir. H. Thompson, Arch. H. Tattam, and others.

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.

The Tragic Decline of the Coptic Language in the Coptic Churches in America (1)

1. Decline in Liturgical Biblical Readings

(by Hany N. Takla)

Introduction: Copts, or members of the National Orthodox Church of Egypt, have steadily streamed out of Egypt to the lands of immigration as far back as the mid 1950s. The US was one of these countries along with Canada and Australia. The 1952 Nasser Revolution, which eventually converted Egypt from a monarchy to Republic, contributed significantly to this phenomenon. However, it was not until the deep recession that Egypt suffered in the aftermath of its defeat in the 1967 war with Israel, that greater numbers of Copts started to immigrate. The heavily professional and rather young group became the true foundation of the Coptic Community abroad and they were the ones that pushed for the establishment of Coptic Churches in their new homeland.

These new churches were established first to provide a home away from home atmosphere for these home-sick young immigrants. The priests,

who were at the start exclusively brought from Coptic Churches in Egypt, became the family head for the single among them as well as the smaller families that were detached from their roots in Egypt. Services mirrored those in Egypt in form and language, i.e. predominantly Arabic with some Coptic. It was felt at the time that English would eventually replace the Arabic, and the Coptic, which was weak in Egypt, would be strengthened. Unfortunately English was not able to completely uproot the Arabic, because of the constant influx of Copts immigrating from Egypt. So it turned to the defenseless Coptic and nearly uprooted it altogether.

One of the best illustrative examples for this phenomenon is the liturgical biblical readings. An attempt will be made in this article to acquaint the readers with this system of readings and how it was used to aid these liturgical services in attaining

their goal of creating an effective interaction between man and God.

Survey of Liturgical Biblical Readings: The Coptic Orthodox church has integrated a set of biblical readings into nearly every liturgical service it has. Readings from both the New as well as the Old Testament are used. They are arranged into six different types of readings, as follows:

Prophecy: A lesson from any book of the Old Testament except Psalms.

Pauline (El-Boulos): A lesson from one of 14 epistles, written by St. Paul (New Testament).

Catholic (Katholikon): A lesson from one of the seven epistles, written by the Apostles (New Testament).

Acts (Epraksis): A lesson from St. Luke's Acts of the Apostles (New Testament).

Psalm (Psalms or Ar. Al-Mazmur): Short verses from the Book of the Psalms (Old Testament).

Gospel (Euangelion or Ar. Al-Injil): A lesson from one of the four Gospels (New Testament).

Frequency of Biblical Readings in Coptic Liturgical Services*

Legend:

- G: Gospel
- K: Catholic Epistles
- P: Prophecy
- PL: Pauline
- PR: Acts of the Apostles
- PS: Psalm
- v: number varies

Service

	<u>P</u>	<u>PL</u>	<u>K</u>	<u>PR</u>	<u>PS</u>	<u>G</u>
Raising of Incense, Vespers	-	-	-	-	1	1
Raising of Incense, Morning	-	-	-	-	1	1
Liturgy, Days or Sundays ¹	-	1	1	1	1	1
Liturgy, Lent Days and Lazarus Saturday	v	1	1	1	1	1
Liturgy, Palm Sunday	-	1	1	1	2	4
Funerary Service after Palm Sunday	1	1	-	-	1	1
Pascha hours, Morning & Evening ²	v	-	-	-	1	1
Pascha hours, 1 st Hour, Maunday Thursday	v	-	-	1	1	1
Liturgy, Maunday Thursday	-	1	-	-	1	1
Pascha hours, Eve of Friday, and Good Friday ³	v	-	-	-	1	4
Pascha hours, Good Friday, 3 rd and 6 th hours	v	1	-	-	1	4
Bright Saturday, Raising of Incense, 3 rd , 6 th , 9 th hours	1 ⁴	1 ⁵	-	-	1	1
Bright Saturday, Liturgy	1	1	1	1	1	1
Laqan, Epiphany	7	1	-	-	1	1
Laqan, Maunday Thursday	8	1	-	-	1	1
Laqan, Feasts of the Apostles	7	1	-	-	1	1
Genuflection, 1 st , 2 nd , 3 rd	1	1	-	-	1	1
Coptic Offices ⁶	-	1	-	-	1	1
Baptism, Liturgy of the Water	-	1	1	1	1	1
Unction, 1 st Prayer	-	-	1	-	1	1

Notes:

* The above list shows that the Pauline, Psalm and Gospel readings are the common readings to all liturgies and offices in the Coptic Church. The Pauline reading is substituted for by a lection from the *Katholikon* only in the 1st Unction prayer, because such reading is the more appropriate for the occasion.

¹ Except for readings during Lent days, Lazarus Saturday, and Pascha Week

² Except for the 1st hour of Maunday Thursday, the Eve of Friday (Thursday evening), and the morning hours of Good Friday

³ Except for the 6th and 9th hours of Good Friday

⁴ The ninth hour has two prophecy readings

⁵ Only the Bright Saturday's Raising of Incense contains a Pauline reading

⁶ This includes such services as the Baptism's Absolution of the woman for male & female children, Baptism's Loosening of the Girdle, Al-Tisht Prayer (bathing the infants on the 7th day of birth), Betrothal, Matrimony, 2nd Matrimony, Unction 2nd through 7th prayers, Abu Turbo (Prayer for one who is bitten by a dog); and Funerals for Older Men, Older Women, Male Children, Female Children, Women at Birth, Bishops, Priests, Deacons, Monks, and Nuns.

The Anatomy of the Coptic Readings: Each reading or lection is divided into three parts: Introduction, Body, and Conclusion. The Introduction is composed of one or several specific phrases that are chanted at the beginning of each reading. The Body is the biblical reading itself. The conclusion is another one or several phrases chanted at the end of the Biblical Reading. The composition of the Introduction and the Conclusion for any type of reading may change in words and/or tune, according to the liturgical season. The description provided below is primarily based on the personal knowledge of the author. A more comprehensive survey of the manuscript sources with regards to these readings is reserved for future articles on this subject.

For the *Prophecy* readings, their use, as seen in the listing above, is restricted to three seasons: Lent days, Pascha Week, and the Laqan services. This would assume the presence of three different tunes for such readings. However, only the tune for Pascha Week readings is known and sporadically used. The readings are characterized by a short Introduction and Conclusion chanted in a simple yet distinct tune.

For the *Pauline*, there are four main tunes. The first is the annual or regular (Ar. Sanawi) tune. This is used throughout the year except for the Holy Week (Pascha) or possibly Feast of the Resurrection. The second distinctive tune is the

longer Sad (Ar. Haziani) tune. It is used for the readings during the Pascha, except for the service of Bright Saturday (the late night vigil following Good Friday). The third is actually a combination of both of the above mentioned tunes. It is used only during the Bright Saturday services. The fourth tune is called the long (Ar. al-tawil) or merry (Ar. Faraihi) tune. As the name indicates, it is longer in its duration and used only during the liturgy of the Feast of Resurrection. In all these tunes the Introduction is relatively long and does not include the name of the epistle being read. The Conclusion is brief.

The *Katholikon* survived in only one tune, which is the annual tune. This one (i.e. tune) is short in duration and simpler in tune. The Introduction is brief and merely indicate the name of the epistle author. The Conclusion is relatively long though.

The *Epraksis* survived in two distinctive tunes. The first is the annual tune, used during the ecclesiastical services. The second is a special longer tune that is used once during the Coptic liturgical year, the Morning Prayer of the Maunday Thursday Service. The Introduction is longer in length and longer in tune than the *Katholikon* with the Conclusion comparable in length.

The *Psalm* reading on the other hand has at least nine distinct tunes that are still in use in the Coptic Church plus two that are combinations of two of the above mentioned tunes. Each has its Psalm selections divided into four stanzas with an

Alleluia response and the third stanza having an elevated note. The Introduction is always, "Psalm of David". And they are as follows:

Annual I (Ar. Sanawi): This tune is used in the Evening and Morning Raising of Incense services, preceding the morning Liturgy. There is a single Alleluia response at the Introduction and at the Conclusion.

Annual II (Ar. Sanawi): This reading is similar in composition to the one above but distinct in tune. It is reserved for the Liturgy reading. It is also used for the second psalm reading on Palm Sunday Liturgy.

Kiahk (Ar. Kiahki): This tune is reserved for the liturgies celebrated during the month of Kiahk in the Coptic Church from its beginning to the 27th day of the month. It is distinguished with a long 4 Alleluia response in the Introduction and another long 3 Alleluia after the second stanza and at the Conclusion.

Palm Sunday (Ar. Shaanini, or Lahn al-Salib): This tune is used only on three occasions in the Church: Palm Sunday and the two feasts of the Cross. At Palm Sunday it is used only in the Raising of Incense services, but in the Feasts of the Cross it used for the Raising of Incense as well as the Liturgy. This is very rarely recited and it is similar to the Kiahk tune in having multiple Alleluia responses in the Introduction, middle, and the Conclusion of the reading.

Pascha I (Ar. Idribi). This is used during the Pascha Week in the Coptic Church. It is the most familiar to the ears of the parishioners because of its frequent use during that week, 50 times. It is a solemn tune that its reading lasts between 5 and 7 minutes. The 1st, 2nd, and 4th stanzas are followed a short single Alleluia response. It is one of the more ancient tunes in the Church and expresses the mood of the church. It is named after a town called Idrib or Athribis, probably the one in Lower Egypt, which was mentioned in the

Martyrdom text of St. Anub (or Abanoub). Its use also extends to Psalm readings in funerals, except during the Paschaltide period (the 50 days between Resurrection Sunday and the Feast of the Pentecost).

Pascha II (Ar. Shami): The name of the tune indicates its probable Syriac origin. This by far is the most elaborate and difficult of all the Coptic readings. It is used in the 11th hour of Pascha Tuesday, 3rd hour of the Eve of Pascha Thursday, and 12th hour of Good Friday. It is similar in tune and arrangement to the Pascha I tune except for the first Stanza which last over 15 minutes, about 10 of them are spent in reciting the single Alleluia response at its end. This tune is by far the most beautiful in Christian Sacred music.

Festal I (Ar. Faraihi): This tune is reserved for the Raising of Incense during the Lord's feasts celebrated in the Church. It has a single Alleluia response in the introduction and in the Conclusion of the reading. A Choir response always follows this reading.

Festal II (Ar. Faraihi). This tune is the shorter version of the Festal tune of the reading for the Liturgy Psalm reading. It is customarily used in the Lord's feasts. It differ from the Festal I tune in notes not in form or arrangement. It is also used in the Office of Matrimony.

Festal III (Ar. Singari): This tune is the longer Festal tune and it is reserved for the major Lord's feasts, such as, Nativity, Epiphany, Resurrection Sunday, etc. It is distinguished from the Festal II tune in having a long response for the Introduction Alleluia, and a longer tune for the first two stanzas. The tune of the rest of the Psalm reading is the same as Festal II. The name of the tune refers to the name of an Egyptian town or village called Singar.

Bright Saturday I (Pascha I-Festal III). This tune is currently practiced as simply the singing of the first two stanzas in the

Pascha I tune and the last two in Festal III tune. It is only used in the Morning Raising of Incense of the Bright Saturday service. On the basis of the length of the Psalm, this recitation may have possibly been in the form of a full 4-stanza chanted in the Pascha I tune and followed by a full 4-stanza chanting in the Festal III tune. Alleluia response is found at the Introduction, after the 1st and 2nd stanzas, and at the Conclusion.

Bright Saturday II (Pascha I-Annual II): This tune is chanted in the same way as the Bright Saturday I, except for the last two stanzas chanted in the Annual tune used in the Liturgy celebrated in non-festal and non-kiahk days. It is used in this service in four places, the Prayer of the 3rd hour, Prayer of the 6th hour, the Prayer of the 9th hour, and the Liturgy Psalm reading. The Alleluia response is the same as Bright Saturday I.

The last of our biblical Readings is the *Gospel*. Only two distinct tunes are currently used. One for Pascha Gospel readings, and another for the rest of the Gospel readings in the Liturgy or other services. There is also a mixed one of the two tunes, used only in the five Bright Saturday Gospel readings. It is characterized by a moderately long Introduction, simple tune, and short Conclusion. Aside from the Psalm readings, they are probably the only one that was read in full, as evidenced in the later Coptic liturgical manuscripts.

What is not Known: There are several other biblical readings used in the Coptic Church services that their tune is not known or clearly established. A short list of such items are as follows:

- *Gospel and Psalm Readings of the Procession of the Cross:* There are 12 sets of these readings that are used in the Morning Procession during the feasts of the Cross and 12 more sets in the similar procession at the Morning of Palm Sunday.

- *Prophecy Readings of the Lent Days:* The tune of these readings was once heard by the author during a Lent Liturgy several years ago in St. Antony Monastery in California. However its authenticity can not be confirmed.
- *Prophecy Readings of the Laqan, Genuflection, and Bright Saturday:* The tunes of these readings are probably lost.
- *Psalm Reading During Lent:* There is no known distinctive tune for the reading of the psalm during the Lent Season. On the basis of the general change in tunes in the chants during this season, one or possibly two different tunes would have been used for such readings.
- *The Full Psalm Readings After the 12th Hour of Good Friday:* The tune of this reading is not known. However, the tune of its concluding Psalm, Psalm 151, is preserved though rarely heard. It has a long Alleluia response in the Introduction with multiple 3-Alleluia responses in the Body as well as the Conclusion.
- *The Odes Recited after Psalm 151 in the Bright Saturday Service:* These Odes have preserved in Coptic manuscripts of the Psalms at an early age. Their tunes have not been preserved. Currently two of the lections which are the same as the text of the 2nd and 3rd Odes of the Coptic Psalmodia, are sung in the same tune as that found in the Midnight Hymnology. However, this seems to be a later adaptation and not an original tune.
- *The Apocalypse, or the New Testament Book of Revelation:* This book, according to the extant manuscripts is read in Coptic in its entirety, which presumes that it is done in a special tune. Needless to say, only some of the choir responses during the reading has survived. It is difficult to determine if the actual reading resembled these responses in tune.

What is Heard Now in Coptic Churches in America: Currently in the Coptic churches in America, it is a rarity to hear a Coptic reading at a regular Liturgy. During the Pascha Week, one would most likely hear Psalm's Pascha I tune. Pascha II tune is probable but only during the

Good Friday Service. The associated Gospel reading may be heard, but almost always in an abbreviated form and with poor presentation. The Introduction and Conclusion of the Pascha Pauline tune is also common, though not always. Also the Festal III tune of the Psalm has been used in some churches during the Nativity and Resurrection Sunday Liturgies. Other tunes are either too rare or non-existent in these churches.

How to Remedy: It is hoped that the reader of this article has realized from this survey the powerful musical legacy that is being laid to waste. To reverse this process and regain these lost treasures the following steps should be taken:

- Preserving of what that can be recovered
- Recruiting people with appropriate talents for such task
- Equipping such people with the necessary tools

On the preservation front, most of these tunes have been preserved through the work of the late Prof. Ragheb Moftah in his work at the Cairo Coptic Institute for Higher Studies. Some of this work has fortunately been digitally remastered and preserved in a CD-Rom format, by our affiliate organization COEPA in Australia (consult the News Section of this Newsletter for more details). However, there are more that need to be preserved, and there is no better preservation than to put it back in use.

Recruits need to be of good Christian virtues, adequate musical voice and ear, and possess a spirit of learning and discipleship. They need to be equipped with adequate knowledge of Coptic, i.e. comprehension of the written text, and adequate knowledge of the Rites of the Church. Strict discipline is required along with learning well these tunes. So when they stand to read in the church, they will be able to convey the deeper meaning that the Church intends which in many instances transcends the mere words of such a reading.

Final Word: The decay of these endangered tunes threatens the proper existence of the Coptic Church outside of Egypt. This renders the symphonic essence of these liturgical services as long and boring spiritual and physical agony. Neither Arabic in the past nor English in the present in the best of forms has proven to be an adequate vehicle for such tunes. They can only survive in their native Coptic format with proper presentation. The lack of adequate knowledge of Coptic as well as the fierce resistance of many are the greatest obstacles. Now the Church, clergy and laity, would have to decide on what is appropriate to offer in the presence of the Almighty, the sacrifice of Abel or that of Cain.

Text Selections from the Coptic (Bohairic) Old Testament with New Translation(5)

Book of Genesis (5)

(by Hany N. Takla)

Introduction: This is the Fifth of our series of translations from the Coptic Bible. It is provided to the lay as well as scholars to promote the interest in this, the greatest of Coptic treasures.

The Coptic text provided is from M. K. Peters edition of the Bohairic Genesis which is primarily based on Codex Vaticanus Copt. 1. Corrections were made at times directly from the manuscript. The KJV text is taken from a published electronic version. Keep in mind that this version is a

translation of Medieval Hebrew manuscripts, done at a time when the knowledge of Hebrew was not as good as it is now.

The new translation provided is a modest attempt to capture some of the unique features of the text with strict adherence to grammar and vocabulary. It is designed for serious students of Coptic and Old Testament alike. It is not intended to be a replacement English translation for Church use, because such work would be coordinated and

pursued in a different manner than this. With that | in mind, I hope it can be of benefit to many.

Bohairic Coptic
 5:1 φαι πε πχωμ ηθαμιο
 επιρωμ επιεροου ετα φτ
 θαμιο ηδδαμ αφθαμιοσ κατα
 τρικων εφτ
 5:2 ογοσ αφθαμιοου ογρωοντ
 νεμ ορεξιμ ογοσ αφμοσ
 ερωσ αφτρεπ πεφραν γε δδαμ
 επιεροου εταφθαμιοου εμοσ
 5:3 αφωνθ δε ηξε δδαμ
 σλ ηρομπι ογοσ αφξφο
 ηουωηρι κατα πεφμοτ νεμ
 κατα τεφρικων ογοσ αφτρεπ
 πεφραν γε σθ
 5:4 αυωπι δε ηξε πιεροου
 ητε δδαμ μενεσα θρεξφο
 ησθ ηψ ηρομπι ογοσ αφξφο
 ηραωηρι νεμ ρανωερι
 5:5 ογοσ αυωπι ηξε πιεροου
 τηροσ ητε δδαμ εταφωνθ ε-
 μωσ ρλ ηρομπι ογοσ αφμοσ
 5:6 αφωνθ δε ηξε σθ σε
 ηρομπι ογοσ αφξφο ηεπωσ
 5:7 ογοσ αφωνθ ηξε σθ
 μενεσα θρεξφο ηεπωσ ηψζ
 ηρομπι ογοσ αφξφο ηραωηρι
 νεμ ρανωερι
 5:8 ογοσ αυωπι ηξε πι-
 εροου τηροσ ητε σθ ριβ
 ηρομπι ογοσ αφμοσ
 5:9 ογοσ αφωνθ ηξε επωσ
 ηρσ ηρομπι ογοσ αφξφο
 ηκαιναν
 5:10 ογοσ αφωνθ ηξε επωσ
 μενεσα θρεξφο ηκαιναν
 ηψιε ηρομπι ογοσ αφξφο
 ηραωηρι νεμ ρανωερι
 5:11 ογοσ αυωπι ηξε πι-
 εροου τηροσ ητε επωσ ρε
 ηρομπι ογοσ αφμοσ
 5:12 ογοσ αφωνθ ηξε
 καιναν ηρο ηρομπι ογοσ
 αφξφο εμαδελεηλ

KJV
 5:1. This [is] the book of the
 generations of Adam. In the
 day that God created man, in
 the likeness of God made he
 him;
 5:2 Male and female created
 he them; and blessed them, and
 called their name Adam, in the
 day when they were created.
 5:3 And Adam lived an
 hundred and thirty years, and
 begat [a son] in his own
 likeness, after his image; and
 called his name Seth:
 5:4 And the days of Adam
 after he had begotten Seth
 were eight hundred years: and
 he begat sons and daughters:
 5:5 And all the days that
 Adam lived were nine hundred
 and thirty years: and he died.
 5:6. And Seth lived an hundred
 and five years, and begat Enos:
 5:7 And Seth lived after he
 begat Enos eight hundred and
 seven years, and begat sons
 and daughters:
 5:8 And all the days of Seth
 were nine hundred and twelve
 years: and he died.
 5:9 And Enos lived ninety
 years, and begat Cainan:
 5:10 And Enos lived after he
 begat Cainan eight hundred
 and fifteen years, and begat
 sons and daughters:
 5:11 And all the days of Enos
 were nine hundred and five
 years: and he died.
 5:12 And Cainan lived
 seventy years, and begat
 Mahalaleel:

New Literal Translation
 5:1 This is the creation book of the
 man. On the day which God
 created Adam, he created him
 according to the image of God
 5:2 And He created them, male
 and female, and He blessed them
 and called his name Adam on the
 day which He created them in it
 5:3 And he lived namely Adam
 230 years and he begat a son
 according to his likeness and
 according to his image and he
 called his name, 'Seth'.
 5:4 Ans they became namely the
 days of Adam after causing him to
 beget Seth for 700 years and he
 begat sons and daughters
 5:5 Ans they became namely all
 the days of Adam which he has
 lived them 930 years and he died.
 5:6 And he lived namely Seth 205
 years and he begat Enos.
 5:7 And he lived namely Seth after
 causing him to beget Enos for 707
 years and he begat sons and
 daughters.
 5:8 And they became namely all
 the days of Seth 912 years and he
 died.
 5:9 And he lived namely Enos for
 190 years and he begat Cainan
 5:10 And he lived namely Enos
 after causing to beget Cainan for
 715 years and he begat sons and
 daughters.
 5:11 And they became namely all
 the days of Enos, 905 years and he
 died.
 5:12 And he lived namely Cainan
 for 170 years and he begat
 Maleleel.

5:13 αϥωνϥ Δε η̅ζε κα̅ιμαν̅
με̅νε̅ν̅σα̅ θ̅ρε̅ϥ̅ϥ̅φο̅ ἰ̅μα̅λε̅λε̅ν̅λ̅
ἰ̅ψ̅μ̅ ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ α̅ϥ̅ϥ̅φο̅
ἡ̅ζ̅α̅ν̅ω̅η̅ρι̅ νε̅μ̅ ζ̅α̅ν̅ω̅ε̅ρι̅

5:14 ο̅νο̅ζ α̅ϥ̅ω̅ω̅πι̅ ἡ̅ζε̅
π̅ι̅-ε̅ζ̅ο̅ο̅ν̅ τ̅η̅ρο̅ν̅ ἡ̅τε̅ κα̅ιμαν̅ ρ̅ι̅
ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ α̅ϥ̅μ̅ο̅ν̅

5:15 ο̅νο̅ζ αϥωνϥ μα̅λε̅λε̅ν̅λ̅
ἡ̅ρ̅ζε̅ ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ αϥ̅ϥ̅φε̅
ια̅ρε̅λ̅

5:16 ο̅νο̅ζ αϥωνϥ ἡ̅ζε̅
μα̅λε̅λε̅ν̅λ̅ με̅νε̅ν̅σα̅ θ̅ρε̅ϥ̅ϥ̅φε̅
ια̅ρε̅λ̅ ἡ̅ψ̅λ̅ ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ
αϥ̅ϥ̅φο̅ ἡ̅ζ̅α̅ν̅ω̅η̅ρι̅ νε̅μ̅ ζ̅α̅ν̅ω̅ε̅ρι̅

5:17 ο̅νο̅ζ αϥω̅ω̅πι̅ ἡ̅ζε̅
π̅ι̅ε̅ζ̅ο̅ο̅ν̅ τ̅η̅ρο̅ν̅ ἡ̅τε̅ μα̅λε̅λε̅ν̅λ̅
ω̅ϥ̅ε̅ ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ αϥ̅μ̅ο̅ν̅

5:18 ο̅νο̅ζ αϥωνϥ ἡ̅ζε̅ ια̅ρε̅λ̅
ἡ̅ρ̅ζε̅ ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ αϥ̅ϥ̅φε̅
ε̅νω̅ϥ

5:19 ο̅νο̅ζ αϥωνϥ ἡ̅ζε̅ ια̅ρε̅λ̅
με̅νε̅ν̅σα̅ θ̅ρε̅ϥ̅ϥ̅φο̅ ἡ̅ε̅νω̅ϥ̅ ἡ̅ω̅
ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ αϥ̅ϥ̅φο̅ ἡ̅ζ̅α̅ν̅ω̅η̅ρι̅
νε̅μ̅ ζ̅α̅ν̅ω̅ε̅ρι̅

5:20 ο̅νο̅ζ αϥω̅ω̅πι̅ ἡ̅ζε̅ π̅ι̅-
ε̅ζ̅ο̅ο̅ν̅ τ̅η̅ρο̅ν̅ ἡ̅τε̅ ια̅ρε̅λ̅ ρ̅ε̅β̅
ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ αϥ̅μ̅ο̅ν̅

5:21 ο̅νο̅ζ αϥωνϥ ἡ̅ζε̅ ε̅νω̅ϥ̅
ἡ̅ρ̅ζε̅ ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ αϥ̅ϥ̅φε̅
μα̅θ̅ο̅υ̅σα̅λα̅

5:22 ε̅νω̅ϥ̅ Δε̅ αϥρα̅να̅ϥ̅
ἰ̅ϥ̅τ̅ με̅νε̅ν̅σα̅ θ̅ρε̅ϥ̅ϥ̅φε̅
μα̅θ̅ο̅υ̅σα̅λα̅ ἡ̅{ω̅}<ε̅> ἡ̅ρο̅μ̅πι̅
ο̅νο̅ζ αϥ̅ϥ̅φο̅ ἡ̅ζ̅α̅ν̅ω̅η̅ρι̅ νε̅μ̅
ζ̅α̅ν̅ω̅ε̅ρι̅

5:23 ο̅νο̅ζ αϥω̅ω̅πι̅ ἡ̅ζε̅
π̅ι̅ε̅ζ̅ο̅ο̅ν̅ τ̅η̅ρο̅ν̅ ἡ̅τε̅ ε̅νω̅ϥ̅ τ̅ε̅
ἡ̅ρο̅μ̅πι̅

5:24 ο̅νο̅ζ ε̅νω̅ϥ̅ αϥρα̅να̅ϥ̅
ἰ̅ϥ̅τ̅ ο̅νο̅ζ πα̅ν̅χι̅μι̅ ἰ̅μο̅ϥ̅ α̅η̅
πε̅ χ̅ε̅ ϥ̅τ̅ ο̅νο̅θ̅ε̅ε̅ϥ̅ ε̅β̅ο̅λ̅

5:25 ο̅νο̅ζ αϥωνϥ ἡ̅ζε̅
μα̅θ̅ο̅υ̅σα̅λα̅ ἡ̅ρ̅ζε̅ ἡ̅ρο̅μ̅πι̅ ο̅νο̅ζ
αϥ̅ϥ̅φε̅ λα̅μ̅ε̅ϥ̅

5:13 And Cainan lived after
he begat Mahalaleel eight
hundred and forty years, and
begat sons and daughters:

5:14 And all the days of
Cainan were nine hundred and
ten years: and he died.

5:15 And Mahalaleel lived
sixty and five years, and begat
Jared:

5:16 And Mahalaleel lived
after he begat Jared eight
hundred and thirty years, and
begat sons and daughters:

5:17 And all the days of
Mahalaleel were eight hundred
ninety and five years: and he
died.

5:18 And Jared lived an
hundred sixty and two years,
and he begat Enoch:

5:19 And Jared lived after he
begat Enoch eight hundred
years, and begat sons and
daughters:

5:20 And all the days of Jared
were nine hundred sixty and
two years: and he died.

5:21. And Enoch lived sixty
and five years, and begat
Methuselah:

5:22 And Enoch walked with
God after he begat Methuselah
three hundred years, and begat
sons and daughters:

5:23 And all the days of
Enoch were three hundred
sixty and five years:

5:24 And Enoch walked with
God: and he [was] not; for God
took him.

5:25. And Methuselah lived an
hundred eighty and seven
years, and begat Lamech:

5:13 And he lived namely Cainan
after causing to beget Maleleel for
740 years and he begat sons and
daughters.

5:14 And they became namely all
the days of Cainan 910 years and
he died.

5:15 And he lived namely
Maleleel for 165 years and he
begat Iared.

5:16 And he lived namely
Maleleel after causing to beget
Iared for 730 years and he begat
sons and daughters.

5:17 And they became namely all
the days of Maleleel 895 years and
he died.

5:18 And he lived namely Iared
for 162 years and he begat Enoch.

5:19 And he lived namely Iared
after causing to beget Enoch for
800 years and he begat sons and
daughters.

5:20 And they became namely all
the days of Iared 962 years and he
died.

5:21 And he lived namely Enoch
for 165 years and he begat
Mathousala

5:22 And Enoch pleased God after
causing to beget Mathousala for
200 yers and he begat sons and
daughters.

5:23 And they became namely all
the days of Enoch 365 years.

5:24 And Enoch pleased God and
he was not found for God
translated him.

5:25 And he lived namely
Mathousala for 167 years and he
begat Lamech

5:26 αϥωνϥ Δε ἵξε
 μαθοϥσαΔα μενεπσα ἑρεϥζϥε
 λαμεϥ ἡωβ ἡρομπι ογορ
 αϥζϥο ἡρζανϥηρι νεμ ρανϥερι
 5:27 ογορ αϥϥωπι ἵξε πι-
 ἑροοϥ τηροϥ ἡτε μαθοϥσαΔα
 εταϥωνϥ ἡμωοϥ ρζϥ ἡρομπι
 ογορ αϥμοϥ
 5:28 ογορ αϥωνϥ ἵξε
 λαμεϥ ἡρπἡ ἡρομπι ογορ
 αϥζϥο ἡοϥϥηρι
 5:29 αϥτρην πεϥραν ϥε πωε
 εϥϥω ἡμοϥ ϥε ϥαι εἶπα-
 †ἡτον παν ἑβολ ϥεν νεπ-
 ρβνοἡ νεμ ἑβολ ρα πικαρἡ
 ετα πβϥ ϥ† ἑροοϥορτϥ
 5:30 ογορ αϥωνϥ ἵξε
 λαμεϥ μενεπσα ἑρεϥζϥε πωε
 ἡϥζε ἡρομπι ογορ αϥζϥο
 ἡρζανϥηρι νεμ ρανϥερι
 5:31 ογορ αϥϥωπι ἵξε
 πἡροοϥ τηροϥ ἡτε λαμεϥ
 ϥἡἡ ἡρομπι ογορ αϥμοϥ
 5:32 ογορ πωε παϥϥἡ ϥεν ϥ
 ἡρομπι πε ογορ α πωε ζϥε ἡ
 ἡϥηρι ϥἡ ϥαμ ιαϥεἡ

5:26 And Methuselah lived
 after he begat Lamech seven
 hundred eighty and two years,
 and begat sons and daughters:
 5:27 And all the days of
 Methuselah were nine hundred
 sixty and nine years: and he
 died.
 5:28. And Lamech lived an
 hundred eighty and two years,
 and begat a son:
 5:29 And he called his name
 Noah, saying, This [same]
 shall comfort us concerning
 our work and toil of our hands,
 because of the ground which
 the LORD hath cursed.
 5:30 And Lamech lived after
 he begat Noah five hundred
 ninety and five years, and
 begat sons and daughters:
 5:31 And all the days of
 Lamech were seven hundred
 seventy and seven years: and
 he died.
 5:32 And Noah was five
 hundred years old: and Noah
 begat Shem, Ham, and
 Japheth.

5:26 And he lived namely
 Mathousala after causing to beget
 Lamech for 802 years and he begat
 sons and daughters.
 5:27 And they became all the days
 of Mathousala which he lived
 them 969 years and he died.
 5:28 And he lived namely Lamech
 for 188 years and he begat a son.
 5:29 He called his name, 'Noe'
 saying, this one is who will give
 rest to us from our works and from
 the earth which the Lord God hath
 cursed it.
 5:30 An he lived namely Lamech
 after causing to beget Noe for 565
 years and he begat sons and
 daughters.
 5:31 And they became namely all
 the days of Lamech 753 years and
 he died.
 5:32 And Noe was being in 500
 years and Noe begat three sons,
 Seth, Cham, and Japheth.

News

(by Hany N. Takla)

1. **Coptic MiniConference 2002:** The next MiniConference meeting is planed for September 28, 2002. The Location will still be at the Los Angeles Coptic Center. A Coptic Art Exhibit will be staged at the same time. More details will be posted on our website.
2. **Delay in Release of Coptic Encyclopedia on CD:** according to the wishes and reservations of H. H. Pope Shenouda III, St. Mark Foundation has delayed indefinitely the public release of the CD version of the Coptic Encyclopedia. H.H. will appoint a committee to identify entries being disputed by Church as inaccurate, and will assign the composition of replacement entries as required. Due to the current conditions in the Middle

East, this work has not started yet. The dust has not settled yet on this issue but a delay of two or more years at the minimum is expected before the new issue would be released.

3. **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 Psalmodia 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.

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

COEPA 1	Holy Bible & Pope Shenouda III'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.

5. 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.

6. Coptic Art Books from Egypt: The two new titles by Mr. Nabil S. Atalla are still available. 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. (1-9) ea.</i>	\$40.00	\$45.00
<i>Coptic Icons, 2-v. (10+) ea.</i>	\$35.00	\$40.00
<i>Escape to Egypt, ea.</i>	\$10.00	\$12.00
<i>Coptic Art, 2-v, ea.</i>	\$35.00	\$40.00

7. 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).

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. This work was a product of love of many of our Coptic youth associated with the Coptic Regional Center of Orange County, California. Volume 2 is in the Final review stage with an expected publication date of Fall 2002.

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. Discounts will be available to distributors for quantity purchases of 25, 50, and 100 copies. 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.

8. Bulletin of the Society: The sixth and final volume of the Annual Bulletin of the Society is in print. It included seven selected papers from the proceedings of the Second Coptic Conference and the Second Coptic Symposium on Monasticism, held at UCLA in 1999, and 2000, respectively. The volume was dedicated to the memory of Prof. Paul van Moorsel of Leiden. Dues-paying members have received their copy in the mail. Copies of this volume are available to non-members for \$5.00 each. Copies of earlier volumes are also available for volumes 2, 3, 4, and 5 at \$4 for members and \$5 for non-members. Deacon Severus (Maged) S. A. Mikhail was the editor of this volume.

9. Coptica: Work on the inaugural edition is continuing with this issue set for the Summer of 2002. Beside selected papers from Last year's conference, there are other ones by Dr. Youhanna N. Youssef of Melbourne Australia, Prof. Adel Sidarus of Evora, Portugal, and Fr. Mark Sheridan of Rome, Italy.

A preliminary list of the article included in this volume is as follows:

Dr. Mark Sheridan, O.S.B.: *The Spiritual and Intellectual World of Early Egyptian Monasticism*

Rev. Dr. Tim Vivian: *A Figure in the Carpet: The Spirituality of Saint Macarius the Great*

Prof. David Johnson, S.J.: *Pope Timothy II Aelurus: His Life and His Importance for the Development of Christianity in Egypt*

Dr. Mark N. Swanson: *"Our Brother, the Monk Eustathius": A Ninth-Century Syrian Orthodox theologian Known to Medieval Arabophone Copts*

Prof. Adel Sidarus: *The Copto-Arabic Renaissance in the Middle Ages: Characteristics and Socio-Political Context.*

Dr. Youhanna N. Youssef: *The Encomium of St. Philotheus Ascribed to Severus of Antioch*

Mr. Hany N. Takla: *Sahidicism in the Current Edition of the Coptic Pascha Book*

Rev. Dr. Tim Vivian: *The Virtues of Saint Macarius, The Manuscript, and Amelineau's Text.*

Miss Nefertiti Takla: *Healing and Salvation in Early Egyptian Christianity*

Copies will be sent to all dues-paying members of the Society and those of St. Mark Foundation as well as Coptica subscribers, when ready. For non-members (or subscribers) this volume will be available for \$10 plus shipping and handling. The second issue will publish the papers presented at the Wadi al-Natrun's Symposium, Feb. 2002. E-mail contact is: coptica@stshenouda.com.

10. The Society on The Internet: We are still at the same address, "<http://www.stshenouda.com>". Our traffic was approximately 40,000 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.

11. Digitizing of Coptic Microfilms Project: Since September of 2001, the Society has been engaged in the digitizing of the contents of our Coptic Microfilm Library (CML). Through a service bureau, specializing in this work, we were able in a little more than 9 months to have nearly 160,000 images of our 35mm collection of Coptic Manuscripts done. This project has cost over \$32,000 and produced about 58 CDs. These CD are arranged in a special Database format, viewable using a software called Alchemy, which allows for viewing, digital zooming, printing on 8-1/2x11 in. paper, and exporting to tiff-format images. This arrangement has greatly facilitated the search through these manuscripts as well as their use in instructions. Other advantages include the ease of cataloging of the manuscripts, portability of the material, raising the popularity of their use in research, and much more. The portability of the material is probably their greatest advantage, for we

were able to store most of these CDs on a 30-Gigabyte external drive, weighting a little more than a pound and attached to a laptop PC.

The quality varies from that in the microfilm. Nonetheless they are good for the majority of the manuscripts filmed, especially the Bohairic biblical and liturgical manuscripts and the Arabic literary manuscripts. For other Coptic Dialect texts, which is the smaller part of the collection, the microfilms would still need to be consulted for accuracy. And for some manuscripts there is no substitute for viewing the original manuscripts in person. However for most of students and researchers, consulting the original is not an option and even the use of microfilm equipment is too cumbersome, inconvenient, and expensive. This makes these digitized material nothing less than heaven-sent.

The Society will be placing a short list of the description of all these digitized manuscripts on our website.

12. St. Mark Foundation for Coptic History: Dr. Fawzy Estafanous of Cleveland, Ohio is continuing the colossal effort of organizing this new foundation for the detailed study of Coptic History (Church and people). Their proudest moment was the successful convening of the historical Wadi al-Natrun Symposium. They have issued a special edition of their Newsletter, Volume 4 - Easter 2002, about this momentous event. This 24-page elegant publication included a summary report about the Symposium along with all the reports published about it in the Church and the Egyptian press. Several colored and black and white pictures of the event are also included. Copies of this commemorative edition can be ordered from the Foundation or our Society for a nominal charge of \$5 per copy. The Foundation is currently discussing with the Patriarchate the details for organizing a second symposium that will deal with the Christian monuments of the Fayoum Oasis, South of Cairo. This is scheduled for the winter of 2004. Dr. Gawdat Gabra is coordinating the scholarly issues pertaining to this symposium. During the Society's Annual Conference (see above), members of both organization will meet to discuss future collaborative projects.

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

13. Coptic Studies Summer Program in Oregon: We have received a communication from our colleague Dr. Gawat Gabra, regarding a new summer program in Coptic Studies being offered in Oregon. The program is sponsored jointly by the American Coptic Studies Association (ACSA) and Portland State University (PSU). The program, which began on June 24, 2002, includes two 4-unit courses with each having 40 hours of instructions spread over a 4-week period. The first dealing with the Cultural History of Egypt's Copts, including the development of the Coptic Language and its relationship to ancient Egyptian. The second deals with Coptic Fine Arts, including Art and Architecture and the influence of ancient Egyptian, Roman, and Byzantine art on it as well as its relationship to Islamic Art. Both courses are part of the PSU summer program and will be taught by Dr. Gabra. This is a pioneering program and it is established on a matching funds basis. The organizers would appreciate very much your contributions. For further information as well as contributions, please contact Prof. Sami A. Hanna, Dept of Sociology, Portland State University, Portland OR 97207. ACSA has offered three \$500 scholarships for students enrolled in both courses. According to the PSU website, the tuition cost is between \$500 and \$900 for each course. A more detailed report about this pioneering efforts in Coptic Studies will follow in the next issue of this Newsletter.

14. New Excavation Project at Wadi al-Natrun: We have received the following communication from our colleague Dr. Youhanna Nessim Youssef from Melbourne, Australia: "I am happy to announce, as a first fruit of the Symposium of Wadi Natrun, that we got the concession of excavating the site of the monastery of John Kame. The first mission will start, by the will of God, on September. It will be composed of Dr. Geoffrey Jenkins (director) specialized in Greek, Syriac; Dr. Youhanna Nessim Youssef (deputy Director) Coptic, Arabic, Public relation; Dr. Ian Smith, Archaeological material, mainly Terracotta; Dr. Chris Davy, Architect, and metals; Dr Matthe Martin, Archaeologist, Syriac; and Ms. Simone Riccerby, Archaeologist, Photographer. We are looking for sponsors, the budget of the University is very limited. A website will be developed which will give a daily report on the excavations. If you have somebody interested to attend, he will be the most welcome to come. Any

sponsor will be acknowledged in the first page of the publication. Pray for this project."

In a subsequent communication, Dr. Youssef forwarded the following Internet Address for those that want to keep track of the project progress:

<http://www.thestrix.net/stjohnkame>

15. Coptic Chair at the American University in Cairo (AUC): During the Coptic Congress, the IACS president Prof. Dr. Stephen Emmel, announced the plan of the AUC to establish a chair in Coptic Studies, subject to the fundraising of one million dollars. The Society did know about the project a few months earlier from Dr. Estafanous of the St. Mark Foundation and from our member in Chicago, Dr. Kamal N. Ibrahim. Dr. Ibrahim was one of main proponent of establishing such a chair since the inception of the idea in every way imaginable. In May of this year, he sent us updated documents on the project. According to the March 2002 Newsletter from AUC, sent to us by Dr. Ibrahim, the University has reached its financial goal for this project, pending receipt of pledges. The AUC planned at the beginning of this project to invite visiting professors for a period of one semester a year for the first few years before selecting a permanent professor. On this basis, AUC announced that its appointed Search Committee have selected three prominent Coptologist over the next three academic years, and they are:

Dr. Gawdat Gabra, Spring 2003, Monasticism in Egypt
Dr. Karel Innemée, Fall 2003, Coptic Art ?
Prof Roger Bagnall, Fall 2004, Documentary Sources ?

Dr. Gabra and Prof. Bagnall are Associate members of the Society and Dr. Innemée is on the Editorial Board of Coptica. We wish the AUC the best in this historic endeavor, the first of its kind in an Egyptian University and we look forward to the creation of a Coptology Department after this test period!

16. Generous Book Gift: During this quarter, the Society received a generous gift from our colleague, Prof. Dwight W. Young, in the form of 24 copies of the Festschrift that he edited for Prof. Polotsky. The title of this 1981 publication is: *Studies Presented to Hans Jakob Polotsky*. The work has approximately 600 pages, containing 29 articles written by very prominent scholars from nine countries around the globe along with a 69-work bibliography for Prof. Polotsky by his faithful Student, Prof. A. Shisha-Halevy of Israel. Articles are arranged in three sections, with the majority of them related to Coptic and the Egyptian Language. The majority of the articles are in English but several

are in English and German plus one written in Italian. Most of the articles deal with grammatical topics, which was Prof. Polotsky's main work. Other articles included editions of Coptic manuscripts, and a comprehensive bibliography of St. Shenouda the Archimandrite. This publication had only 480 copies printed, and it is currently out-of-print, which make this gift that more generous. It will be made available to our members, especially young Copts, for a discounted price of \$15. The Society would like to thank Prof. Young for his generosity and his appreciation of its work. It is worthy of mention that he has furnished us in the past with offprints of all his work on St. Shenouda's writings over the past few years.

17. Digitized Coptic and Christian Manuscripts from Bani Suief: Through the good offices of our colleague in Melbourne, Australia, Dr. Youhanna N. Youssef, the Society acquired a CD of digitized images of the preserved library of St. Mary Church at Bayad al-Nasara in Bani Suief. This church was probably served by monks from St. Antony Monastery in the Eastern Desert, judging by several of the manuscripts having names of monks of that monastery that either owned the manuscript or was its scribe.

The collection included 46 manuscripts, having over 6800 image files with nearly 12,900 pages. The majority of manuscripts are liturgical service books as is usually the case. The non-liturgical manuscripts were

seven: Biblical 3, Literary 2, and Epact Calculation Manuals 2. Coptic Bohairic text is found in 31 of the 46 manuscripts, and it has some interesting variant spelling that could be of interest to Coptic linguists. Only 15 of these manuscripts were dated. These dates ranged over a hundred-year period from AM 1507 to AM 1607, approximately corresponding to the period from AD 1791 to 1891.

Aside from the Epact Calculation Manuals, the collection had other interesting manuscripts like a Bohairic-Arabic Difnar for the entire year, Euchologions with only the Coptic prayers of the priest, and a copy of the 13th century Coptic encyclopedia of Youhanna ibn Sabaa: "al-Gawhara al-Nafisa" or "the Precious Jewel". Also there was a directory of Synaxarium commemorations in the back of a manuscript of the Coptic Office of Unction.

The collection was scanned by Mr. Ayman Samir, with Dr. Youssef acting as the observing coptologist. The scanning was apparently done with a flat bed scanner with low resolution color, JPEG format, judging by the small size of the graphic files. Currently the Society converted the collection into a pdf format files to facilitate their use. A more detailed article about this collection will appear in the upcoming issues of the Coptic Newsletter.