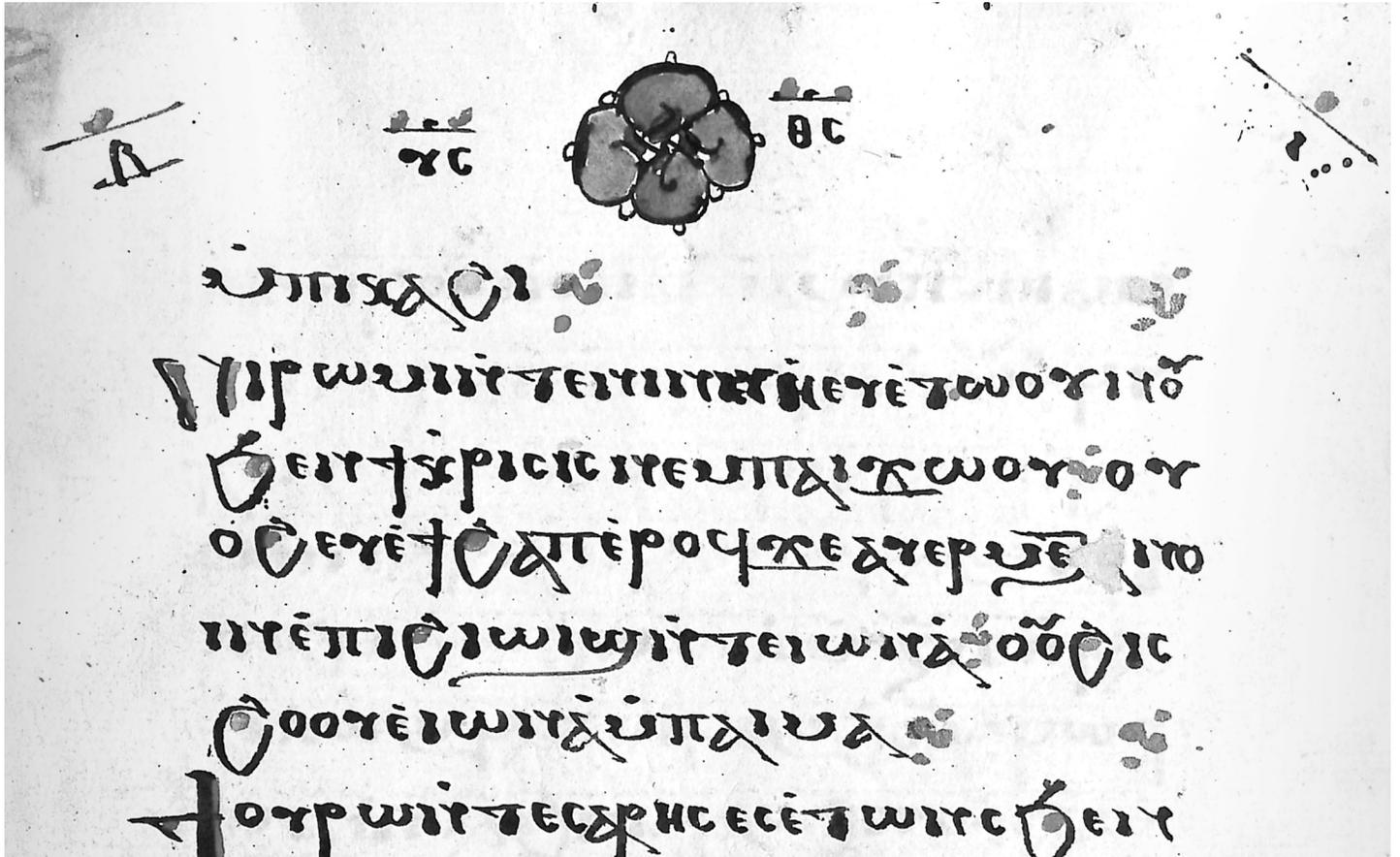


ABSTRACTS



THE INTERNATIONAL ASSOCIATION FOR **COPTIC STUDIES**

Hosted by Claremont Graduate University and
St. Shenouda The Archimandrite Coptic Society

JULY 25-30, 2016



Abstracts of the Papers
Presented at the
Eleventh International Congress of Coptic Studies
(Claremont, July 25-30, 2016)

The listing of the abstracts, starting on page 6, in this publication is arranged in alphabetical order of the speaker's last name. Beside the name, the following are included: academic affiliation, email address, paper title, and the submitted abstract. The abstracts are preceded by a list of the panels and specific sessions included in the program with panel/session description and names and paper titles of its respective participants.

DESCRIPTION OF THE PANELS/SPECIAL SESSIONS

Panel Title: *Prospects and studies for the reconstruction and edition of the Coptic Bible (CB)*

Panel Chairs: Dr. Frank Feder frank.feder@mail.uni-goettingen.de, and Dr. Siegfried Richter s.g.richter@uni-muenster.de

Description: During the panel the two large scale projects for the edition of the Coptic New (Münster: http://egora.uni-muenster.de/intf/index_en.shtml) and Old (Göttingen: <http://coptot.manuscriptroom.com/home>) Testament will present the actual state of their work and the possibilities for the Coptological community to collaborate with them.

The panel invites all colleagues to present new projects or project ideas concerning the Coptic Bible as well as contributions to all aspects of the manuscripts and the textual transmission.

Participants: (in alphabetical order)

Dr. Christian Askeland. *Orthodoxy and Heresy in the Digitization of the Bible*

Prof. Heike Behlmer. *Paul de Lagarde, Agapios Bsciai and the Edition of the Coptic Bible*

Dr. Frank Feder. *Reconstructing and Editing the Coptic Bible – The Münster-Göttingen collaboration for a complete reconstruction and edition of the Coptic Sahidic Bible*

Dr. Hans Foerster. *The Coptic Version of the Gospel of John and the Editio Critica Maior*

Dr. Elina Perttilä. *Asterisked Passages in the Sahidic Book of Job*

Prof. Dr. Siegfried Richter. *The Coptic text of the Acta Apostolorum; Evidence of Magic in Christian and Monastic Environments*

Mrs Katharina Schröder. *Coptic Paleography and Joining Fragments at the Institute for New Testament Textual Research in Münster*

Mr. Matthias Schulz. *Praise Him with the Psaltery and Harp. The Composition of Coptic Hymns and Biblical Quotations.*

Panel Title: *The Coptic Diaspora: International and Interdisciplinary Perspectives (CD)*

Panel Chairs: Dr. Donald A. Westbrook, dwestbrook@fuller.edu; Dr. Saad Michael Saad, saad3@aol.com

Description: Since the middle of the twentieth century, increasing numbers of Copts have left Egypt and taken residence in countries throughout the world, contributing to a substantial and growing Coptic Diaspora. The largest concentrations of diasporic communities exist in North America, Europe, and Australia. In their host countries, Copts have preserved aspects of their religious, social, and cultural identities in the face of the natural challenges of assimilation and cross-cultural barriers. Features of “Copticity” are discernible throughout the Coptic Diaspora in forms such as language, literature, art, architecture, music, monasticism, scholarly achievements, television programming, and social media outlets, among others.

We seek interdisciplinary papers that explore any aspect of the “Coptic Diaspora.” The following topics are encouraged, though by no means exhaustive, in this vein:

- The relationship between political, economic, and social realities in Egypt—both past and present—on the emergence and character of Coptic Diasporic communities.
- The role of the Coptic Church in the mediation of religious identity formation and preservation for communities and individuals outside Egypt.
- The lived religious realities and challenges of Copts outside Egypt, in particular for second and third generation Copts.
- The role of social media and electronic resources (Facebook, smart phone applications, etc.) in the construction and mediation of Coptic cultural identity.
- The ways in which the Coptic Diaspora contributes to the creation, evolution, or problematization of a distinct “Coptic Civilization,” extending from ancient Egypt to present day.

Participants: (in alphabetical order)

Ms. Sandra Estafan. *Nothing About Us Without Us: Shedding Light on Second Generation Coptic Diaspora Communities in North America Using Participatory Action Research*

Dr. Fatin Guirguis. *English, Arabic, or Coptic: Linguistic Anxiety and the Challenges of a Contested Identity*

Dr. Michael Henein. *St. Kyrel Choir: Coptic Music, Identity and Heritage in the Diaspora*

Dr. Fiona McCallum. *Service Provider and Maintainer of Cultural Identity: The Coptic Orthodox Church in the UK as a Religious Diaspora Actor*

Dr. Donald Westbrook, Dr. Saad Michael Saad. *Eva Habib Elmasri (1912-1983): Leader in Women’s Liberation in Egypt and formation of Coptic Community in North America*

Mariam Youssef. *The Church of the Martyrs and the Second Sex: Gender and Paradigms of Survival in the Coptic Diaspora*

Panel Title: *Digital Coptic Studies (DCS)*

Panel Chair: *Prof. David Brakke, brakke.2@osu.edu*

Description: The papers on this panel will introduce the research resources of Coptic SCRIPTORIUM, an online digital platform for the study of Coptic literature and language. The papers will present an overview of the tools and database at copticSCRIPTORIUM.org and present case studies of research questions Coptic history, religion, linguistics, and philology that can be undertaken.

Participants: (in alphabetical order)

Dr. Rebecca Krawiec. *Charting Rhetorical Choices in Shenoute: Abraham our Father and I See Your Eagerness as case-studies*

Dr. Christine Luckritz Marquis *Reimagining the Apopthegmata Patrum in a Digital Culture*

Prof. Dr. Caroline Schroeder. *Coptic SCRIPTORIUM: A Digital Platform Research in Coptic Language and Literature*

Prof. Amir Zeldes. *A Quantitative Approach to Syntactic Alternations in Sahidic*

Panel Title: *Digital Humanities (DH)*

Panel Chair: *Dr. Caroline Schroeder, carrie@carrieschroeder.com*

Description: This panel explores issues pertaining to digitizing Coptic literature. Papers will address both the methodologies of the process of digitization and research conducted using a digitized corpus of Coptic literature.

Participants: (in alphabetical order)

Dr. Paul Dilley. *Coptic Scriptorium beyond the Manuscript: Towards a Distant Reading of Coptic Texts*

Ms. Eliese-Sophia Lincke *Optical Character Recognition (OCR) for Coptic. Testing Automated Digitization of Texts with OCRopy*

Mr. So Miyagawa, Dr. Marco Büchler. *Computational Analysis of Text Reuse in Shenoute and Besa*

Mr. Uwe Sikora. *Text Encoding - Opportunities and Challenges*

Panel Title: *Early Christian Literature Preserved in Coptic (ECLPC)*

Panel Chair: Dr. Timothy Sailors, *t.b.sailors@uni-tuebingen.de*

Description: The translation of early Christian literature from one language into another was a phenomenon that began already in the second century with the production of translations into Syriac and Latin. The language into which the next most ancient translations of Christian writings from this period were made is Coptic, making the Coptic versions of these compositions one of the more important sources for the study of early Christian literature. At the International Congress of Coptic Studies, attention has long been devoted to various corpora, including later literature composed in Coptic, the Coptic Bible, and writings found at Nag Hammadi. There are, however, many non-biblical, *non-Nag Hammadi*, pre-Nicene Christian writings preserved in Coptic translations that are all too often given short shrift.

This panel will provide the opportunity to focus upon these under-appreciated Coptic versions of works of Christian literature originally composed in the first few centuries. These include writings categorized among the so-called *Apostolic Fathers* or *Church Fathers* and so-called early Christian *Apocrypha*, consisting, for example, of gospels, acts of apostles, and testaments. Moreover, a couple of the ancient church orders from this era were incorporated into later collections preserved in Coptic, and other writings of a monastic, didactic, or legendary nature also survive in the language.

Some writings from this period are preserved exclusively in Coptic, while others are also extant—at least in part—in Greek or in other ancient translations or versions, and papers offered for this panel may examine the relation of the Coptic to these other witnesses. Proposals are welcome too for contributions that investigate the historical, religious, and cultural settings in which the Coptic versions of this literature were produced, transmitted, and preserved. Papers may also give attention to the material evidence for these processes by examining codicological or palaeographical aspects of the manuscripts that contain this literature, or by considering extracts from these works in Coptic catenae. Of interest too might be the immediate literary context within the manuscript tradition, i.e., with which other writings is a work transmitted or combined? Panelists may also ask whether the content of the Coptic version itself presents any specific or unique philological, literary, historical, or theological features to which one’s attention should be drawn.

Participants: (in alphabetical order)

Dr. Timothy Sailors. *Pre-Nicene Christian Literature Preserved in Coptic: The status quaestionis*

Dr. Alin Suciu. *Recovering a Hitherto Lost Patristic Text: Greek and Coptic Vestiges of Melito of Sardes’ De Baptismo*

Panel Title: *Magic and Monks in Late Antique Egypt (MMLAE)*

Panel Chair: Prof. David T. M. Frankfurter, *dtmf@bu.edu*

Description: While “magic” has often been associated with wizards on the periphery of religious and social institutions, the Coptic ritual corpora suggest their scribes and practitioners had much more central affiliations with the ecclesiastical and monastic institutions. From archaeological finds (magical codices in monastic cells) to the dependence on credal and liturgical formulae in the composition of incantations, the evidence of Coptic magic points increasingly to monks of various sorts, who enjoyed local charismatic status through their graphic abilities and familiarity with liturgy and scripture. This panel brings together some of the most important scholars of Coptic magic and its social context working today, as well as some new voices, and will address both the features of particular texts and larger historical/social questions about the place of magic in Egyptian Christian society of late antiquity.

Participants: (in alphabetical order)

Mr. Michael Beshay. *Coptic Magic and Virginity: Sexual Politics and Competition in the Late Antique Church*

Prof. Malcolm Choat. *Ritual Expertise and Religious Authority: the place of Magic in Late Antique Egypt*

Prof. Theodore de Bruyn. *Who might have written Greek incantations and amulets with Christian elements from Egypt?*

Prof. David Frankfurter. *Magic and Monks in Late Antique Egypt - Opening Remarks*
Prof. Dr. Siegfried Richter. *Evidence of Magic in Christian and Monastic Environments*
Dr. Joseph Sanzo. *The Magician and the Cross: Cruciform Symbols and the Crucifixion of Jesus in Early Coptic Magic*
Prof. Jacques van der Vliet. *Monastic Magic - Respondent*

Panel Title: *The Nag Hammadi Codices and Early Egyptian Monasticism: The work of the ERC-Project NEWCONT (NHCEEM)*

Panel Chair: Prof. Hugo Lundhaug, hugolundhaug@hotmail.com

Description: Who produced and used the Nag Hammadi Codices, and what role did these codices and their texts play in the communities where they were manufactured and read? This panel will focus on the results and implications of the ERC-funded research project “New Contexts for Old Texts: Unorthodox Texts and Monastic Manuscript Culture in Fourth- and Fifth-Century Egypt” (NEWCONT) (<http://www.tf.uio.no/english/research/projects/newcont/>), a project focusing on the Nag Hammadi Codices and their texts in light of contemporary, primarily Coptic, literature and manuscript culture.

Participants (in alphabetical order):

Dr. Christian Bull. *Non-Christian Texts in a Monastic Context: The Case of Nag Hammadi Codex VI*

Dr. Dylan Burns. *The Nag Hammadi Corpus and Graeco-Egyptian Magical and Alchemical Literature Revisited*

Prof. Dr. Hugo Lundhaug, Dr. Lance Jenott. *The Monastic Origins of the Nag Hammadi Codices*

Ms. Kristine Toft Roseland. *Christ in the Apocryphon of John*

Ms. Paula Tutti. *Contextualizing the Nag Hammadi Monastic Correspondence*

Panel Title: *Strategies of Coptic Orthodox Leadership (SCOL)*

Panel Chair: Prof. Nelly van Doorn-Harder, haaften123@yahoo.com

Description: The papers in this panel analyze the leadership methods developed by four influential Coptic Orthodox Church leaders: St. Habib Girgis (1876-1951), Saint and Pope Kyrillos (r. 1959-1971), Anba Samuel, Bishop for Public, Ecumenical, and Social Services (r. 1962-1981), and Anba Athanasius of Beni Suef (r. 1962-2000). The paper of Professor Wissa looks at the crucial aspect of how during the formative years of the Sunday School Movement several members of the non-clerical Coptic lay leadership contributed to the adoption and developments of certain methods.

Religious leaders clearly play a vital role in leading, teaching, inspiring, guiding and directing their community. They help to keep an organization or unit together and are often experts in a certain field. While managing and organizing the Church community is necessary for its growth and survival, religious leadership differs from corresponding secular positions as it does not value monetary gain and a good Church leader not only leads in prayer but also offers prayers and sacrifices on behalf of the people. A religious leader has the ability to impact the lives of many and can, for example, motivate people to address tragedies and social injustices.

Especially during the past fifty years, several Coptic leaders ranging from Popes Kyrillos VI and Shenouda III (r. 1971-2012) to bishops and nuns such as Ummina Irini (d. 2006) have become famous for their innovative leadership styles and were often credited for laying the groundwork for a Coptic Church revival as well as its expansion outside Egypt. However, the research about the strategies they employed and the approaches that set them apart has only just beginning. Using primary texts and other materials, the five papers in this panel will each address an aspect of the governing models developed by Saint Habib Girgis, Saint and Pope Kyrillos VI, Anba Samuel and Anba Athanasius of Beni Suef.

Participants:

Mrs. Christine Chaillot. *The deaconesses in the Coptic Orthodox Church (second half of the 20th century)*

Fr. Daniel Fanous. *Saint Menas in Old Cairo: The Intersection of Reform in the House of Father Mina the Recluse*

Fr. Cherubim Saed. *Becoming a Leader: Bishop Samuel's Pre-Monastic Career*

H.G. Dr. Anba Suriel. *Habib Girgis: Administrator Par Excellence – A Leader Beyond His Time*
Prof. Nelly van Doorn-Harder. *Difficult Problems, Simple Solutions. Bishop Athanasius' Strategies for Community Development*
Dr. Myriam Wissa. *The untold story of laity leadership in the formative years of Sunday Schools: the unknown archon-leaders of Habib Guirguis' early team*

Session Title: *Wadi al-Natrun Studies in Art and Archaeology (WNSAA)*

Session Chair: *Prof. Stephen Davis, stephen.davis@yale.edu*

Participants: (in alphabetical order)

Dr. Darlene Brooks Hedstrom. *Builders, Masons, and the Reconstruction of a Monastic Dwelling in Wadi al-Natrun*

Dr. Gillian Pyke. *Ceramic Cosmopolitanism: Pottery Consumption at a Monastic Dwelling at the Monastery of John the Little in the Wadi al-Natrun*

Dr. Dobrochna Zielinska, Dr. Karel C. Innemée. *Church of the Virgin Mary in Deir al-Surian, recent discoveries*

Session Title: *Wadi al-Natrun: Studies in Texts and Manuscripts (WNSTM)*

Session Chair: *Prof. Stephen Davis, stephen.davis@yale.edu*

Participants: (in alphabetical order)

Prof. Stephen Davis. *A Report on the Coptic and Arabic Biblical Manuscripts in Dayr al-Suryan: From Scriptural Texts to Scribal Marginalia*

Dr. Maged S. A. Mikhail. *The Arabic Recensions of the Life of Anba Bishoi (Paisios)*

Prof. Mark N. Swanson. *Alexander the Great among Medieval Copts: Some comments on the uses of Alexander-materials in Copto-Arabic literature (in the light of recent publications and discoveries)*

Workshop Title: *Coptic SCRIPTORIUM Workshop and Tutorial*

Workshop Chairs: *Dr. Caroline T. Schroeder, Dr. Amir Zeldes, Dr. Rebecca S. Krawiec, et al.*

Description: This hands-on workshop will introduce students and researchers to the texts and database at copticSCRIPTORIUM.org. We will provide tutorials on how to use Coptic SCRIPTORIUM for research: finding texts and translations, searching for key terms, creating complex queries for linguistic and historical research, etc. We will also discuss how to publish texts, translations, or annotations of your own on at copticSCRIPTORIUM.org. All are welcome. Bring your laptops or tablets if you have them! If not, you can always sit next to a colleague who does.

Workshop Title: *Coptic Digital Tools for Beginners Workshop*

Workshop Chairs: *Dr. Christian Askeland, Dr. Frank Feder*

Description: The present workshop introduces scholars to the use of Unicode fonts and related digital tools in scholarly research and publishing. No prior knowledge or experience is required, although participant should bring their laptop. Workshop organizers will assist participants in installation of fonts and digital keyboards, and will also outline key tools useful for the study of Coptic literature (esp. the Bible and Nag Hammadi) and research on manuscripts. If time allows, attendees will further learn basic skills in editing digital images of manuscripts

REGULAR COMMUNICATIONS AND PLENARY REPORTS

Name: H.G. Bishop Kyrillos (ACTS), frjohnpaul@gmail.com

Proposed Paper Title: A Reexamination of the Coptic Version of the anaphora of St. Mark and later attributed to St. Cyril of Alexandria

Proposed Paper Abstract: The anaphora attributed to St. Mark the Evangelist and θεόριμος (or preacher) of Egypt between 55 and 61 AD, was believed to have been in circulation by the time of St. Athanasius. Although the original redaction is missing, papyri manuscripts and other fragments date back to as early as the third century. In the fifth century, the anaphora was translated from Greek into Coptic, and then attributed to St. Cyril of Alexandria, who is believed to have edited the anaphora in some way. The eminent scholar Geoffrey J. Cuming spent ten years attempting to reconstruct the development of this anaphora. His work, published posthumously in 1988, has not received any critical examination. This paper makes such an attempt, in light of modern research and the emergence of Coptic manuscripts unavailable to Cuming. This premier appraisal of these medieval manuscripts extends an exclusive glimpse into the circulation and liturgical use of the Liturgy attributed to St. Cyril in the Church of Alexandria throughout the past five centuries.

Name: Ms. Elizabeth (Lisa) Agaiby (Macquarie University), lisa.agaiby@hotmail.com

Proposed Paper Title: A Codicology of the Oldest Extant Manuscript Containing the Arabic Lives of Antony the Great and Paul the First Hermit.

Proposed Paper Abstract: Ms History 53, endowed to the Monastery of St Antony the Great, and now the property of the Monastery of St Paul, contains the oldest extant accounts of the Arabic Life of Antony the Great by Serapion bishop of Thmuis, and the Life of Paul the First Hermit by Athanasius patriarch of Alexandria that are still preserved in the Red Monasteries libraries. Although the manuscript itself is dated to the seventeenth century (1) (27 Hatour 1413 AM), the copyist states that he copied the *Lives* from an original dated 427 years earlier (i.e. making the date of the original 986 AM/1269AD).

The aim of this contribution is to give a detailed description of the Ms History 53.

(1) St Paul Hist 53 contains the oldest attested Arabic *Life of St Antony*, together with St Antony Hist 104 which is also dated to 1413 AM. However, whilst the *Life of Antony* in Ms 53 states the author as being Serapion of Thmuis, the *Life* in Ms 104 gives no attribution.

Name: Fr. Elrahib E Angelos Rofaiel (Coptic Church, Ethiopia), angelnqada@yahoo.com

Proposed Paper Title: Coptic literature in Ethiopia

Proposed Paper Abstract: This paper deals with the Coptic literature from the reality of the Ethiopian Coptic history and the history and progress of the fathers of Egyptian bishops in Ethiopia in the period from the fourth century AD to the mid-twentieth century and the most important translations that translated Coptic Egyptian and Arabic languages into some Ethiopian. Also it discusses the most important positions Egyptian Bishops' life in Ethiopia.

Name: Dr. Sohair Ahmed (Ain Shamms University), sohair_ahmed2002@yahoo.com

Proposed Paper Title: Two Coptic Agreements and an account

Proposed Paper: This paper aims to present edition of three Coptic ostraca kept in the Cairo Museum under one special number of registration, both their provenance and date of them are unknown. They are all potsherds. The ostrakon no. 1: An agreement, probably for repayment a loan, the introduction is missing because it is broken from the top, but apart of 16 lines are still remaining, it is mentioned clothes and crops like: barely, safflower and dates. The end of text is still remaining with the signature of scribe

and witnesses. The ostracon no. 2: A middle part of an agreement, almost a word is remaining in each line. Among these words mentioned personal name and a title. The ostracon no. 3: An incomplete account of 5 lines with some personal names beside it numbers are written!

Name: Fr. Youstos Alorshalemy (St. Bishoy Monastery), fryoustosjer@gmail.com

Proposed Paper Title: Document 25 of Deir el Sultan, Old City in Jerusalem

Proposed Paper Abstract: As for our discussed document, it is a true copy of that written for His Blessed Beatified Pope Cyril the 5th, Patriarch No. 112, concerning the Deir Es-Sultan problem. In 1902, Father Mattaous Bishop of Abyssinian Diocese, along with Anba Youannas Bishop of El-Monofia and El-Beheira, and Anba Morcos Bishop of Esna and Luxor travelled to Jerusalem in order to settle the Deir Es-Sultan problem in a manner that preserves the spiritual relationship between the Copts and the Abyssinian. Karlintie, the Italian Consul in Jerusalem met them, and gave them a letter from Emperor Menelik demanding to turn over the keys of the Monastery to the Abyssinians. The three Bishops discussed the situation and inspected the documents, then they submitted a report to Pope Cyril the 5th on the 5th of Pashons 1618 Martyrs (13th of May 1902), stating that Karlintie, after a big discussion and deliberation, the aforementioned Consul asked us to reply to the mentioned. Anba Timotheos declared that the Monastery belongs to the Copts according to legal deeds, followed instructions and prestigious edicts. His Excellency asked to read them to understand their content, so we handled him some of the mentioned deeds in the presence of the undersigning, translated by the aforementioned translator. He took the summery in written Italian. Seeing the content, he observed that the deeds are powerful, and was convinced of the power of the Copts' deeds. He took the summery and promised to send a letter to Rome to be translated to the Abyssinian language to be sent to Emperor Menelik via the Italian Ministry of Foreign Affairs (Collection of Documents – Document No. 25- Anba Timotheos).

Name: H.G. Anba Martyros (Coptic Church), anbamartyros3@yahoo.com

Proposed Paper Title: The Scriptoria in the Coptic Monasteries and their Role in Enriching the Art of illuminating Coptic Manuscripts from the 5th Century to the 10th Century

Proposed Paper Abstract: The emergence of monasticism in Egypt in the 4th century A.D. greatly enriched the Coptic literature and the art of manuscripts illumination. Usually, there was, in every monastery, a special group of monks whose mission was to scribe, decorate and bind manuscripts. They practiced this mission in what is called “the scriptorium”, which had a special place in every monastery. We can see this in the White Monastery, the Pachomian monasteries in the region of Thebes and the monasteries in the province of al Fayoum. In fact, the idea of setting up scriptoria for scribing and decorating manuscripts in the Coptic period had previously emerged in the time of the pharaohs. The first mission for the library of “the House of Life” (Per - Ankh) was scribing religious and legendary texts. It seems that scribing and decorating manuscripts was something the monk scribes liked and were keen on. In every scriptorium, a team of monks worked together with every member having his own task. One member was tasked with scribing the manuscripts while another was commissioned with illuminating them. Then the manuscripts were handed over to a third member for assembling and binding their folios, which, after turning into a book, were handed to a fourth member for revision and correction. Scribing manuscripts in monasteries was not a mechanical work but it was a sacred mission. That is why there was a special prayer for blessing the scriptoria in monasteries. In this research, we will discuss how the scriptoria enriched the Coptic art through the illuminations inside the Coptic manuscripts. We will also discuss how this kind of art was influenced by the other forms of art. We will also provide some examples of illuminations in the middle ages.

Name: Dr. Christian Askeland (Indiana Wesleyan University), askeland.christian@gmail.com

Proposed Paper Title: Orthodoxy and Heresy in the Digitization of the Bible

Proposed Paper Abstract: Scholars of the Christian faith are familiar with the recurring questions surrounding orthodoxy in the history of the Christian faith. Those presently involved with the mass digitization of the Coptic Bible are confronted with a novel task of creating their own "orthodoxy." Researchers now must produce their digital editions of texts collaboratively and according to shared standards to insure that common workflows result in compatible publications. The present discussion surveys the primary challenges to collaboration, especially considering the use of Unicode fonts, word breaks, manuscript sigla and best transcription practices.

Name: Mr. Julien Auber de Lapiere (Ecole Pratique des Hautes Etudes), auberdl@gmail.com

Proposed Paper Title: An Ottoman curiosity: the litter from the Coptic Museum

Proposed Paper Abstract: Subject of many curiosities, the litter kept in the Coptic Museum is a testimony of the great celebrations of the upper class in the Ottoman period. Used for weddings or for pilgrimages, this structure carried by camels allowed transporting women in relative comfort while protecting them from prying eyes. Its rich inlaid decoration and its design reflect the work of joiners of the 18th-19th centuries. The woodwork allows us to catch a glimpse of discrete patterns of crosses. This model, given to the museum by Count Michel de Zogheb, cousin of King Fuad I, is thus one of the few litters that can be attributed to the Christian community.

Name: Fr. Taddaeus Ava Mena (Mar Mena Monastery), fr.taddaeus@hotmail.com

Proposed Paper Title: The tomb of St. Mena in the past, present and future

Proposed Paper Abstract: In this paper, I will present a brief study of the ancient of Tomb of St. Mena in the Maryut area near Alexandria. This tomb was the cornerstone upon which the famous late antiquity pilgrimage city of Abu Mena was built. This study will deal with the history, architecture, and decay of this city as well as the central role that the tomb represented in the formation of the city. I will also present the current state of the tomb and the contributing factors to its present conditions. Finally, I will present the future vision for the preservation of this holy tomb from a scientific perspective.

Name: Dr. Hind Salah El-Din Awad (Cairo University), hindsalaheldin@yahoo.com

Proposed Paper Title: The life of Victor the Elder at Deir el-Bahari

Proposed Paper Abstract: Coptic ostraca from Western Thebes have proved to hold an immense importance for the history of Christianity, the monastic communities, the social life, and the Coptic language not only for Upper Egypt but also for the whole country. The aim of this study is to publish a new Coptic ostrakon from the Coptic museum in Cairo that was found at Deir el-Bahari with no known date. The text consists of thirteen lines which were rendered by the scribe with the black ink on only one side. The subject of the text is a letter of invitation for Victor the Elder of the monastery of Phoebammon in order to perform a service for a group of nearby monks. The importance of the text lies in that it will shed more light on Victor the pious Elder who lived from the end of the 6th century until the first part of the 7th century and who was repeatedly stated in conjunction with Abraham the bishop of the monastery of Phoebammon. The study will be divided into two parts; the first part will deal with translating and analyzing the text from a lingual and orthographical point of view, while the second one will concern with the life of Victor at Deir el-Bahari and the mutual relationships between him and the other nearby Coptic monastic communities from a historical and cultural point of view especially that the text contains some new names for localities and personalities in Western Thebes in such an important period that witnessed the final overthrow of the Byzantine rule as well the climax of the struggle between the Egyptian Christians and the Byzantine power in Egypt.

Name: Dr. Maryam Ayad (America University in Cairo), m.ayad@aucegypt.edu

Proposed Paper Title: On (Coptic) Women's Literacy and Rhetoric

Proposed Paper Abstract: A limited number of letters, written by women, in Coptic, survive. The letters date from the 4th to the 11th centuries AD. This paper will focus on those letters dating to the 6th to the 8th centuries, not only because they provide us the bulk of the evidence, but also the most regionally diverse as well. It is hoped that by examining issues of literacy, regionality, rhetoric, and language; a better understanding might be reached not only in regards to these women's character and lives, but also the general milieu in which they lived.

Name: Dr. Heather Badamo (University of California, Santa Barbara), badamo@arthistory.ucsb.edu

Proposed Paper Title: Triumphant Saints and the True Religion: Warrior Saints and the Rhetoric of Community in Thirteenth-Century Egypt

Proposed Paper Abstract: During the medieval period, representations of warrior saints slaying their non-Christian adversaries were a popular subject in Coptic art. Standing victoriously over their enemies, these formidable warriors conveyed themes of salvation and the triumph of good over evil. In doing so, they projected a vision of Christian power and autonomy against the reality of a church that occupied a precarious position within a multi-confessional society. This paper investigates how the political agendas of contemporary religious elites invested the manifestation of the theme at the Monastery of St. Anthony with new meanings. The monumental rendering of the subject in one of Egypt's most prestigious monasteries elicited interpretations in relation to contemporary ecclesiastic concerns regarding communal cohesion and the preservation of religious authority. Thirteenth-century Copts lived in a fluid society where ties across religious boundaries often trumped ethnic and religious affiliations. The position of Coptic elites – both lay and religious – within civil society engendered anxieties over cultural absorption and conversion to Islam. Faced with an unruly flock, Coptic religious elites crafted social policies and ideologies that confirmed the sovereignty of Christianity and projected the image of a properly ordered society in which congregants conformed to church law, confirming their commitment to the Coptic faith and leadership. In an official monastic setting, images of saints brutally vanquishing religious foreigners corresponded to an ideal of religious autonomy cultivated by church leaders, projecting and reinscribing conceptions of Christianity's place in a multi-religious world: standing separate from her rivals and rising above them as the true faith.

Name: Prof. Dr. Randa Baligh (University of al-Mansoura), randa_baligh@yahoo.com

Proposed Paper Title: Healing Centers Attached to Religious Establishments in Egypt

Proposed Paper Abstract: Since the oldest times, the Egyptians have linked healing with religion. The notion of "baraka" or blessed good energy emanating from religious personages and places, combined with the practicality of free healing, has resulted in a long tradition of attaching healing centers to religious establishments. Although this started during the Pharaonic Period, there is not sufficient archaeological physical evidence to substantiate it. There are written references though to hospitals and clinics in temples. The evidence of that practice is more abundant in Coptic monasteries. The paper will attempt to discuss the known healing centers first in the Pharaonic Period, from the hospital and college of medicine attached to the temple of the god Ptah in Memphis in Dynasty Three, to the hospital and college attached to the temple of the goddess Neith in Dynasty Twenty Seven, to the learning hospital and medical academy in Alexandria in the Ptolemaic Period, to the hospitals attached to large monasteries in the Coptic era such as the White Monastery in Sohag, the area of present day Wadi el Natrun which has written evidence of healing by monks, and most of all, the world famous Monastery of St Mena (Menes?) in the north coast of Alexandria whose healing waters energized by the body of St Mena spread across the globe. There will be a small section on how the tradition continued in the Islamic era with establishments such as the free hospital of Qalawoun in the Mameluke Period. It also continues in present day Egypt in both Coptic and Islamic establishments which often have healing centers or clinics/hospitals attached to

them. Examples are the old Patriarchate in Clot Bek St in Cairo which still holds an open clinic on Fridays, and the mosque of Moustafa Mahmoud in Mohandeseen which has a clinic attached.

Name: Dr. Vince Bantu (Covenant Theological Seminary), vbantu@jubileestlouis.org

Proposed Paper Title: Visions of Change: Coptic Sources on the Arab Muslim Conquest

Proposed Paper Abstract: The Islamic Conquest in Egypt created conditions that bolstered the focus on social and religious identity in Coptic texts that began two centuries earlier in the aftermath of Chalcedon. The majority Miaphysite Egyptian Church had lived as a pariah in the Byzantine Empire, experiencing a significant degree of colonial oppression. The schism with Constantinople led the Egyptian ecclesiastical leaders to reconstruct their identity in opposition to their former Christian brethren. Two centuries later, the Islamic Conquest introduced two significant developments in this process of identification: 1) the Copts situation as double-minorities— living as “schismatic” Christians within the wider Byzantine Christian world and as a minority under Islamic dominance— resulted in increasingly blatant ethnic rhetoric in Coptic texts and 2) Byzantine Chalcedonianism (and the Chalcedonian/Melkite church in Egypt) remained a primary target of Coptic religious polemic despite Islamic hegemony. This paper will focus on the Coptic, Ethiopic, and Arabic texts concerning seventh-century figures such as Benjamin of Alexandria, Samuel of Kalamun, John of Nikiu, and Isaac of Alexandria. The texts concerning these figures offer an intriguing variation in the theological interpretation of Islamic hegemony in Egypt. Seventh-century Coptic figures continue to distance themselves from Chalcedonians while expressing various attitudes toward their Muslim leaders. Texts related to Benjamin of Alexandria, for example, give the impression that the Muslim conquerors liberated the persecuted Copts from the devious Chalcedonians. The *Chronicle* of John of Nikiu interprets the Islamic Conquest as divine judgment on the Byzantine Empire for the error of Chalcedonian doctrine. The *Apocalypse of Samuel of Kalamun* offers a different perspective several centuries later as it calls the Copts to distance themselves from the Arab language. The reality of Islamic rule and the increasing Muslim population in Egypt following the seventh century engendered concern for the preservation of Coptic identity. This is evident in that the strongest appeals for Coptic identity preservation come from texts composed in Arabic. Particular emphasis will also be given to the depiction of contemporary Islamic dominance in comparison with Egypt’s former Byzantine rulers. As the Coptic language became endangered, the assertion of Egyptian identity among Copts became more strident. Yet despite its relative absence from Egyptian Christian life, the Byzantine Empire—and most especially, the Chalcedonian theology it represented—remains a central target of post-Conquest Coptic literature. Comparative analysis of some of the most central Coptic texts of this period will afford a better understanding of the variegated ways the earliest Copts under Muslim rule understood the various powers that ruled over them during the seventh century.

Name: Prof. Heike Behlmer (Göttingen University), hbehlme@uni-goettingen.de

Proposed Paper Title: Paul de Lagarde, Agapios Bsciai and the Edition of the Coptic Bible

Proposed Paper Abstract: In the framework of his project of an edition of the Greek Septuagint – which he pursued singlehandedly and which was doomed to remain unfinished – Paul de Lagarde, Professor of Oriental Philology at Göttingen University from 1869 to 1891, edited and planned to edit numerous Coptic Biblical texts. A substantial correspondence in the Department of Manuscripts and Rare Prints, Göttingen University Library of the years 1879 to 1885 is concerned with the edition of the Old (and New) Testament manuscripts from the collection of Cardinal Stefano Borgia, today in the Vatican, and published by Agostino Ciasca (1885/1889). This correspondence centres around the Coptic Catholic bishop Agapios Bsciai and begins in 1879 with a Neo-Coptic letter (published in 2009 in the Festschrift for Jürgen Horn). The paper will look more closely at the fate of Coptic Biblical manuscripts, the struggles of their editors and the networks of Biblical scholars in this era of grand schemes and pioneering work.

Name: Ms. Dominique Bénazeth (Musée du Louvre), dominique.benazeth@louvre.fr

Proposed Paper Title: Plenary Report: Coptic art, including museology (2012–2016)

Name: Mr. Michael Beshay (Ohio State University), beshay.2@gmail.com

Proposed Paper Title: Coptic Magic and Virginité: Sexual Politics and Competition in the Late Antique Church

Proposed Paper Abstract: Several Coptic spells promise to protect a woman's virginité by inhibiting the sexual capabilities of an unremitting man. While the manuscripts for these spells date to a later period, many features of the texts suggest that they were forged in the furnace of late antique sexual politics. In this paper, I reflect on these and related spells with respect to the literary trope of a women's submission to a lustful sorcerer, and her restoration at the hands of the celibate holy man. Moreover, I consider the force of this trope within a wider competition between Christian elites, who expressed various attitudes towards a woman's choice to stay chaste. While Coptic literary texts reflect the interest of early Egyptian Christians in these debates, the spells in question offer a unique perspective on the matter; they give palpable expression to the new anxieties about female virginité and the resulting efforts to manage it. Moreover, they demonstrate the way competition in the late antique Church can give rise to new idioms in the discourse and practice of magic.

Name: Prof. Lincoln H. Blumell (BYU), lincoln_blumell@byu.edu

Proposed Paper Title: A New Coptic Devotional Ostrakon in the University of Utah Collection

Proposed Paper Abstract: In this paper we present an edition of an unpublished Coptic ostrakon that was bequeathed to the University of Utah by the late Aziz Atiya. The piece contains a twenty-one-line inscription in the Sahidic dialect and is written continuously on four sides of the ostrakon. The text invokes a distinct formulation of the heavenly hierarchy that includes the Trinity, archangels, saints, and local clerics. While it appears to have few parallels among other Coptic ostraca, in certain places it shares similarities with liturgical texts, and suggests that this milieu was influential. This paper therefore seeks to contextualize and elucidate this rather noteworthy piece.

Name: Prof. Dr. Elizabeth Bolman (Temple University), esbolman@gmail.com

Proposed Paper Title: The Red Monastery Church: Beauty and Asceticism in Upper Egypt

Proposed Paper Abstract: The results of a ten-year conservation project at the Red Monastery church near Sohag have revealed a fabulously dynamic, painted interior with close architectural, aesthetic and iconographic ties to major early Byzantine monuments in other parts of the empire. These connections overturn longstanding notions of the relationship of artistic production in Egypt with that of the larger Mediterranean region. The church dates to the late fifth century, a formative period in the history of monasticism. It illustrates one of the earliest conjunctions of spectacular monumental architecture and asceticism, a fusion that has become so familiar that it seems natural. Initially, however, the choice to deploy such tools in a desert community of men who had chosen to leave the world behind was a contentious one. This talk will provide an overview of the significance of the church, drawing from the work of a range of contributors to the 2016 book on the monument (Yale University Press). The American Research Center in Egypt administered the project and the United States Agency for International Development sponsored it, with the support of the American people. Adriano Luzzi, Luigi De Cesaris, Alberto Sucato and Emiliano Ricchi led the expert team of conservators. Elizabeth Bolman directed the project.

Name: Prof. Anne Boud'hors (French National Centre for Scientific Research), anne.boudhors@irht.cnrs.fr

Proposed Paper Title: Plenary Report: Coptic Bible (2008-2016)

Name: Prof. Dr. David Brakke (Ohio State University), brakke.2@osu.edu

Proposed Paper Title: Plenary Report: Egyptian Monasticism (2012-2016)

Name: Dr. Darlene Brooks Hedstrom (Wittenburg University), dbrookshedstrom@wittenberg.edu

Proposed Paper Title: Builders, Masons, and the Reconstruction of a Monastic Dwelling in Wadi al-Natrun

Proposed Paper Abstract: A ninth-century monastic dwelling at the monastic settlement of John the Little in Wadi al-Natrun offers new evidence for examining the history of monastic construction methods. This paper will examine how the construction phases of a single, twenty-three roomed building excavated by the Yale Monastic Archaeology Project-North (YMAP-N). The building is composed of three distinct phases of construction and expansion as the needs of the residents and the community changed. The building's first construction included seven rooms including two sleeping quarters, two communal rooms with a central niche, a foyer, and a kitchen with an attached storage area. The second phase of construction is the East Expansion with the addition of a small courtyard and associated rooms. The third phase is the North Expansion during which the building's total area doubled with the construction of ten new rooms around a large, open-air courtyard. The building was later abandoned as a permanent residence and was reused in part as a place of possible visitation as later modifications to key rooms and that addition of an oven suggest major parts of the building were not longer in use. The presence of dated epigraphic evidence within Room 3 offers important clues to the post-residential phase of the building by a monastic community.

The analysis of construction materials and methods for designing and modifying a building provide an opportunity to examine how archaeologists may create a relative chronology that considers a variety of factors. The physical relationships between plaster, bricks, mortar, walls, niches, airshafts, and doorways hint at the needs of monastic builders to expand existing structures in ninth-century Wadi al-Natrun. Household archaeology offers a useful methodological approach for interpreting the built environment. The application of this theoretical approach will illustrate the value of thinking of builders and masons of monastic spaces as important agents for addressing the changing needs of a community through building phases. By introducing the builders and masons back into the history of the construction of the monastic dwelling at John the Little we will be in a better place to reconstruct the building's overall history as it evolved from a residence to a place of devotion.

Name: Dr. Christian H. Bull (University of Oslo), bullan@yahoo.com

Proposed Paper Title: Non-Christian Texts in a Monastic Context: The Case of Nag Hammadi Codex VI

Proposed Paper Abstract: The Monastic Origins of the Nag Hammadi Codices does much to help us situate the production of the Nag Hammadi Codices in the context of Coptic Monastic literature from the fourth century and beyond. However, there are numerous aspects of the Nag Hammadi texts, which do not at first glance answer to our monastic evidence, but bring us instead into the world of ancient magic. The present contribution will review the status quaestionis on the relationship between the Nag Hammadi works and ancient (primarily Coptic and Greek) magical literature, discussing the extensive overlap of mythologoumena, nomina barbara, and incantations between the Nag Hammadi and Egyptian magical corpora. Attention will also be paid to the related (but rarely-discussed) context of Graeco-Egyptian alchemical literature. Yet while our Graeco-Egyptian magical-alchemical evidence remains a crucial point of comparison for the Nag Hammadi corpus, we ought not consider these magical and monastic contexts as mutually exclusive or even competing. Rather, even as we investigate the production of the Nag Hammadi Codices in monastic scribal environments, we also ought to explore the transmission of the Nag

Hammadi texts via the late ancient Egyptian ‘occult’ milieu of Zosimus or the Hermetica, raising the question of how and why some of this esoteric literature could have entered monastic circles in the first place.

Name: Dr. Dylan Burns (University of Oslo), dylanburns93@yahoo.com

Proposed Paper Title: The Nag Hammadi Corpus and Graeco-Egyptian Magical and Alchemical Literature Revisited

Proposed Paper Abstract: The Monastic Origins of the Nag Hammadi Codices does much to help us situate the production of the Nag Hammadi Codices in the context of Coptic Monastic literature from the fourth century and beyond. However, there are numerous aspects of the Nag Hammadi texts which do not at first glance answer to our monastic evidence, but bring us instead into the world of ancient magic. The present contribution will review the status quaestionis on the relationship between the Nag Hammadi works and ancient (primarily Coptic and Greek) magical literature, discussing the extensive overlap of mythologoumena, nomina barbara, and incantations between the Nag Hammadi and Egyptian magical corpora. Attention will also be paid to the related (but rarely-discussed) context of Graeco-Egyptian alchemical literature. Yet while our Graeco-Egyptian magical-alchemical evidence remains a crucial point of comparison for the Nag Hammadi corpus, we ought not consider these magical and monastic contexts as mutually exclusive or even competing. Rather, even as we investigate the production of the Nag Hammadi Codices in monastic scribal environments, we also ought to explore the transmission of the Nag Hammadi texts via the late ancient Egyptian ‘occult’ milieu of Zosimus or the Hermetica, raising the question of how and why some of this esoteric literature could have entered monastic circles in the first place.

Name: Prof. Dr. Paola Buzi (University of Rome), paola.buzi@uniroma1.it

Proposed Paper Title: ERC Advanced grant 2015 - Tracking Papyrus and Parchment Paths: An Archaeological Atlas of Coptic Literature. Literary Texts in their Geographical Context: Production, Copying, Usage, Dissemination and Storage" (PATHs)

Proposed Paper Abstract: PATHs project – that has been recently funded by an ERC Advanced grant – aims to provide an in-depth diachronical understanding and effective representation of the geography of Coptic literary production, and more precisely of the corpus of writings produced in Egypt between the 3rd and the 11th centuries in the Coptic language.

PATHs takes an original and pluridisciplinary approach, combining philology, codicology, archaeology and digital humanities, in order to explore the process of production, copying, usage, dissemination, and storage of Coptic works in relation to the concrete geographical contexts of origin of both the texts themselves and their related writing supports.

By analysing texts and contents, paratexts (titles and colophons) and linguistic layers (style and dialects), the literary products will be strictly related not only to the places where they have been copied, but also to the single intellectual milieu responsible for their creation. Cultural orientations and literary tastes in specific areas of Egypt will be singled out, while changes in the manufacture of codices will emerge, in a manuscript tradition that offers the oldest witnesses for the use of codex.

An exhaustive digital atlas of late antique and early medieval Egypt will be produced, based upon an interactive, flexible and versatile tool that will allow detailed and focused research and correlation of chronological, regional and thematic data.

This will illustrate the relationship between settlements, as revealed by the archaeological investigations, and intellectual production, as revealed by manuscripts, and will provide a new comprehensive perspective on the spread and development of Coptic literature and manuscript culture.

Name: Florence Calament (Musée du Louvre), florence.calament@louvre.fr

Proposed Paper Title: Un rare témoin épigraphique de la dernière occupation perse en Égypte

Proposed Paper Abstract: Le texte d'une stèle funéraire, brisée et réemployée dans l'architecture de l'entrée principale du complexe ecclésial du monastère de Baouît, mentionne à deux reprises les Perses, dans une locution où ils apparaissent comme responsables du trépas de deux frères, dont l'un au moins fut moine. Directement liée ici à la Moyenne-Égypte, la référence à l'occupation perse sassanide dans la première moitié du 7^e siècle (619-629) est suffisamment rare pour être soulignée. Cet épisode historique, aussi violent semble-t-il que bref, n'a laissé que très peu de traces tangibles ; après avoir rétabli le texte, presque complet, de cette curieuse épitaphe, nous tenterons d'expliquer sa présence dans un tel contexte et de trouver des parallèles.

Name: Prof. Alberto Camplani (University of Rome), alberto.camplani@uniroma1.it

Proposed Paper Title: Plenary Report: Coptic history and historiography (2008–2016)

Proposed Paper Abstract: This report will take into consideration the main methodological issues emerged in the studies about Coptic history and historiography published in the last eight years. The paper will emphasize in particular their relationship with the most debated problems of the current international research on Late Antique historical writing, such as the typology of historical documentation, the conditions of the transmission of historical texts, the circulation of information, historiography as cultural practice in its connection to rhetoric and popular traditions. In addition, it will touch on some issues of social and religious transformation and questions of historical periodization between Late Antiquity and the Middle Ages.

Name: Dr. Meurice Cédric (Musée du Louvre), cedric.meurice@louvre.fr

Proposed Paper Title: Un siècle de muséographie de la sculpture copte au musée du Louvre

Proposed Paper Abstract: La collection des pierres sculptées du musée du Louvre comporte près de sept cent pièces. Depuis un siècle, elle témoigne de la variété des fouilles françaises en Égypte (Baouit, Médamoud, Tôd), de la richesse de l'iconographie et de la virtuosité des artisans coptes. La façon d'ordonner et de présenter la sculpture copte est aussi révélatrice de l'état de nos connaissances sur cette discipline et du dialogue entre la sculpture et les autres manifestations de l'art copte. On s'interrogera sur le rôle joué par les historiens de l'art et les coptologues dans les présentations successives de la sculpture copte au Louvre avant de comparer cette présentation avec quelques autres musées.

Name: Mrs. Christine Chaillot, (Independent Scholar), acchaillot@hotmail.com

Proposed Paper Title: The feminine diaconal service in the Coptic Orthodox Church

Proposed Paper Abstract: In 1987 I made an interview with Pope Shenouda about the role of women in the Coptic Orthodox Church today, and also about the « deaconesses » now called in Egypt « consecrated girls » (in Arabic « mukarrasat »). Since the time of Patriarch Cyril VI (1959-1971), and then under Pope Shenouda III (1971-2012), groups of women for a diaconal service in the Church began to be organized. On the Feast of Pentecost in 1981, Pope Shenouda III blessed a number of *mukarrasat*. Today, many bishops have *mukarrasat* for the service of women within their dioceses.

At the pastoral and spiritual levels, they are responsible for different Church activities, for example for religious teaching in towns and also villages. At the level of social work, you see them working in old people houses, nursing homes, houses for disabled people, bishopric of the youth, orphanages, etc.

Nowadays there are about four hundreds *mukarrasat* in Egypt. In the diaspora some bishops have also organised this diaconal service, for example in California and in Australia.

As their number became important, it was necessary to adopt regulations pertaining to the order and life organisation of the *mukarrasat*. This was done in 1992, during the Holy Synod meeting at the time of Pentecost, when the Holy Synod established certain rites and conditions.

At the liturgical level, the young ladies are received in their functions as *mukarrasat* with a prayer of blessing (not a consecration) accomplished by the bishop in church.

This prayer used now is based on extracts of the prayer for deaconesses of the Byzantine tradition. No ancient liturgical text/prayer has been found in the Coptic Orthodox rite/tradition about deaconesses.

At the historical level, the question of the existence of deaconesses in the Coptic Orthodox Church in Egypt is complex as no ancient text or reference is known.

After some articles have been written on this topic, it would be interesting to assess all these questions.

Name: Dr. A. Josiah Chappell (Azusa Pacific University), achappell@apu.edu

Proposed Paper Title: The Coptic Versions of the Psalms

Proposed Paper Abstract: The Book of Psalms is the best-attested major book of the Coptic Old Testament. Translated into multiple dialects, we have extant full versions in three of these—Sahidic, Oxyrhynchitic, and Bohairic—and fragments in two others (Fayyumic and Akhmimic).

The Sahidic evidence forms the earlier bulk of the Coptic Psalter continuum, with dozens of (often quite fragmentary) Psalms manuscripts dating from the 3rd or 4th century through the 14th century. The single greatest source of manuscripts of the Sahidic Psalms has been the library of the Monastery of St. Shenoute (Dayr Anba Shenoudah), which has supplied manuscripts dating from the 8th through the 12th century.

The extant Bohairic evidence reflects the transition of the Alexandrian patriarchate to Cairo in the 11th century, with dozens of more complete manuscripts dating from the 12th through the 19th century. Many of the earliest and most important of the Bohairic Psalters come from monasteries in Wadi al-Natrun, including the Monastery of St. Makarios (Dayr Abu Maqar).

This paper will survey the current evidence we have for these versions, their relationships to each other and to their underlying Greek texts, and the various developments in scribal presentation of the Coptic Psalter over a millennium and a half. In addition, the current state of critical editions of the Coptic Psalms will be addressed.

Name: Prof. Malcolm Choat (Macquarie University), malcolm.choat@mq.edu.au

Proposed Paper Title: Plenary Report: Coptic Documentary Papyrology (2012-2016)

Name: Prof. Malcolm Choat (Macquarie University), malcolm.choat@mq.edu.au

Proposed Paper Title: Ritual Expertise and Religious Authority: the place of Magic in Late Antique Egypt

Proposed Paper Abstract: In this paper I examine those magical texts from late antique Egypt for which we have – or can deduce – a secure provenance. Focusing on these texts, and reading them against select vignettes among the literary sources which provide further background, I will build up a picture of the contexts in which such texts were produced and deployed in late antique Egypt, and by who. By reading this material against a more nuanced understanding of who had the expertise to compose and write such texts, and the social and religious authority to distribute them, I will suggest ways in which we can draw the practitioners and users of such material out from the sub-cultures to which they have been assigned by late-antique and modern commentators alike, and find a place for them within the normative landscape of late Roman and early Islamic Egypt.

Name: Mr. Eric Crégheur, (Université d'Ottawa), eric.cregheur+uottawa@gmail.com

Proposed Paper Title: The Manuscript and Coptic Text of the “Untitled Text” of the Bruce Codex

Proposed Paper Abstract: Being one of the least researched Coptic “Gnostic” texts, the incomplete treatise known as the “Untitled Text” of the Bruce Codex (Bodleian Library MS Bruce 96) is usually left out of modern studies. Based on our new critical edition of the Coptic text of the “Untitled Text”, and a

detailed codicological and papyrological analysis of the Bruce Codex, this paper proposes to thoroughly investigate the material elements of the treatise, namely its codicology, papyrology, and language. Can a close reexamination of the codex the text is preserved in help us to determine, once and for all, the original order of the remaining folios? Can an analysis of the dialectal variants and peculiarities of the Coptic text attested in the treatise tell us anything about where it could have been translated, copied, or read? Considering that such a detailed attention to the Bruce Codex or to the Coptic text of the “Untitled Text” has not been given in almost a century, we hope this study will yield new and interesting data regarding this neglected treatise of the Coptic “Gnostic” family.

Name: Prof. Andrew Crislip (Virginia Commonwealth University), acrislip@vcu.edu

Proposed Paper Title: Shenoute's Illness

Proposed Paper Abstract: While much of Shenoute's biography remains incomplete, one thing we know is that during important parts of his later years Shenoute suffered from chronic illness. His suffering forms an important component of a number of his disciplinary epistolai that form his Canons Books 6 and 8. With the recent edition of Canon 8 by Anne Boud'hors, along with portions of his Canon 6 edited as a preliminary step a century ago by Emile Amélineau, it is now possible to gain a better picture of Shenoute's illness, both from the perspective of ancient medical traditions and through the disciplinary lenses of medical anthropology and sociology. In this paper I assess the passages from Shenoute's Canons—as far as are accessible in published editions—that address his illness. I will deal with the symptoms and signs of bodily processes, but with the realization that paleopathology, as well as comparison with ancient medical literature, has only limited use in diagnosing Shenoute's illness, especially given the rhetorical nature of Shenoute's descriptions and the changing ways that he presents his suffering as both pathological and impassioned. Of especial importance is to assess more comprehensively Shenoute's discourse of suffering in the light of recent work on late ancient monasticism, including my own studies of illness and sanctity (which do have not addressed Shenoute) and Caroline T. Schroeder's work on the complicated understandings of embodiment in Shenoute's communities.

Name: Dr. Jennifer Cromwell (University of Copenhagen), jcromwell@hum.ku.dk

Proposed Paper Title: New Texts from Wadi Sarga

Proposed Paper Abstract: In 1922, Walter Crum and Harold Idris Bell published 385 texts from the monastic complex at Wadi Sarga, comprising literary and non-literary material, stelae, and graffiti. This constitutes less than one-quarter of the written material from the site that is now housed in the collection of the British Museum. The unpublished material in the Museum comprises three main types of written material: jar labels, inscribed bowls, and non-literary ostraca. In addition, many papyri fragments now in the British Library, were also not edited by Crum and Bell. In this paper, I will provide an overview of the non-literary ostraca and papyri in the London collections, and what they add to our knowledge of life at Wadi Sarga.

Name: Prof. Stephen J. Davis (Yale University), stephen.davis@yale.edu

Proposed Paper Title: A Report on the Coptic and Arabic Biblical Manuscripts in Dayr al-Suryān: From Scriptural Texts to Scribal Marginalia

Proposed Paper Abstract: In 2013, I founded a Yale University-sponsored project to catalogue the Coptic and Arabic manuscripts in the library at the Monastery of the Syrians in Wadi al-Natrun. Through spring/summer 2016, my international team will have completed six full seasons of work, logging over 1700 person-hours in the library. The collection is divided into eight different genre subdivisions: biblical texts, commentaries, church canons, theology, ascetic literature, saints' lives and sermons, liturgy, and Coptic language. During the first phase of work, my primary area of focus was on the Coptic and Arabic

biblical holdings of the monastery, which consist of sixty-one manuscripts, ranging in date from the thirteenth to the nineteenth century CE. In this paper, I have three main goals. First, I will report on the contents of this biblical collection, with special attention to matters of dating, language, material format, and organization. Second, I will turn my attention to colophons, scribal notes, and readers' insertions, examining what these manuscripts tell us about the copying, transmission, and dedication of texts within the monastery. Third, I will present a case study of one biblical text—a manuscript of the Psalms—that contains a pair of prayers/petitions “to be read every morning.” The first of these prayers, written by the monk who donated the manuscript to the monastic library, contains long litanies of cryptic angelic names and oaths to a host of heavenly powers. The second calls on God's mercy and addresses petitions to Adam. Beyond the primary biblical content of the manuscript, such readers' insertions provide an intriguing glimpse into how textual production and patronage could serve as the venue for diverse (and sometimes unexpected) practices of piety within the monastery.

Name: Prof. Theodore de Bruyn (University of Ottawa), tdebruyn@uottawa.ca

Proposed Paper Title: Who might have written Greek incantations and amulets with Christian elements from Egypt?

Proposed Paper Abstract: Greek incantations and amulets from Egypt comprise a diverse pool of texts. Some are mainly customary incantations with some Christian elements, others are mainly Christian incantations with some customary elements, and yet others consist in passages from Christian scriptures. One way to approach the question of what role Christian clergy and monks might have had in producing these objects is to triangulate three bodies of evidence: the debt that the text owes to Christian liturgical or devotional traditions; the character of the hand and other scribal features of the written artifact; and the pool of scribes who would have been sufficiently familiar with Christian traditions and whose scribal competencies would have matched those of the extant artifacts. In my paper I will put forward a tentative response to the question posed in the title of my paper, based on a study of the scribal features of Greek incantations and amulets with Christian elements from Egypt and the current estimate of the scribal competencies of clergy and monks (among other possible scribes).

Name: Dr. Rerante Dekker (Leiden University), r.e.l.dekker@hum.leidenuniv.nl

Proposed Paper Title: Severan Bishops and the Social Network of the Theban Region

Proposed Paper Abstract: My PhD research examines the social networks of the bishops Abraham of Hermonthis (ca. 595-621) and Pesynthius of Koptos (599-632), the nature of their authority, and the development of the Severan hierarchy in the Theban region. The term “Severan” refers to the branch within the wider anti-Chalcedonian movement that accepted the theology of Patriarch Severus of Antioch (512-538). It was successfully organized by Patriarch Damian of Alexandria (568-607), and became the forerunner of the present-day Coptic Orthodox Church. Abraham and Pesynthius were early representatives of this new-fangled hierarchy.

Although no direct contact between Abraham and Pesynthius is recorded, it is possible to reconstruct the wider social network in which they were both enmeshed, and which also included well-known figures like Epiphanius, Psan, the priest Mark of the *Topos* of St Mark (Qurnet Muraï), the priest Moses of the hermitage at TT 29 (a precursor of Frange), and Victor, the abbot of the Monastery of St Phoibammon. The reconstruction of this ecclesiastic/ monastic network facilitates the dating of Coptic documents relating to Abraham, Pesynthius or Epiphanius, and results in a chronological framework. On the basis of this framework I propose new dates for the beginning and end of Abraham's episcopate.

Name: Ms. Marie Delassus (Musée du Louvre), mariebea.delassus@gmail.com

Proposed Paper Title: Les éléments décoratifs de mobilier en os et ivoire dans l'Égypte romaine et byzantine: la collection du musée du Louvre au regard de celle d'Auguste Rodin.

Proposed Paper Abstract: Notre présentation s’inscrit dans le cadre plus large de l’étude du matériel en os et ivoire d’Égypte datant de l’époque hellénistique au début de la période arabe, du musée du Louvre, et du musée Rodin. Ces recherches conduiront à la publication d’un catalogue sous forme papier pour le musée du Louvre et de notices mises en ligne sur le site internet du musée pour le musée Rodin. Les correspondances observées entre les objets des deux collections offrent un nouvel éclairage sur la catégorie d’objets examinée. L’ameublement constitue l’un des domaines les plus substantiels pour les tabletiers en méditerranée orientale à partir de l’époque romaine, comme l’atteste le grand nombre d’œuvres liées à l’ornementation de mobilier présent dans les deux collections. Les placages pleins ou tubulaires, souvent taillés dans des os de bovidés, correspondent aux typologies les mieux représentées, sans doute en raison de leur iconographie variée. Celle-ci convoque fréquemment les personnages du cortège de Dionysos ou renvoie à l’univers aquatique de la naissance d’Aphrodite. D’autres thèmes moins courants méritent également d’être identifiés. S’il est impossible de restituer les meubles auxquels se rapportaient ces objets (coffrets, coffres, cabinets, armoires, sièges?), l’agencement des scènes peut être esquissé grâce aux pièces en forme d’éléments architecturaux. Au-delà de la question des sujets illustrés se pose celle des modèles. Les représentations semblent dériver de prototypes de la période hellénistique, mais s’en écartent plus ou moins selon l’habileté de l’artisan, sa sensibilité ou l’évolution stylistique. En résulte une extrême difficulté à obtenir des datations satisfaisantes. Seules la récurrence des thèmes, la confrontation des pièces à celles d’autres collections ou aux rares artefacts provenant d’un contexte archéologique avec une stratigraphie cohérente peuvent nous aider à déterminer la période de création. Le sujet de la provenance s’avère encore plus problématique. Malgré les fouilles alexandrines, et les importantes occurrences de ce type d’objets en Égypte, les centres de production demeurent mal connus.

Name: Prof. Alain Delattre (Université Libre de Bruxelles), alain.delattre@ulb.ac.be

Proposed Paper Title: Plenary Report: Coptic Epigraphy (2004-2016)

Name: Dr. Paul Dilley (University of Iowa), paul-dilley@uiowa.edu

Proposed Paper Title: Coptic Scriptorium beyond the Manuscript: Towards a Distant Reading of Coptic Texts

Proposed Paper Abstract: In this paper I will explore the substantial research capabilities offered by digital Coptic texts, which are gradually being published online through Coptic Scriptorium and related projects. This development brings the study of Coptic texts into the 21st-century, giving the field a resource comparable in principle, if not in size, to benchmark online resources for scholars, such as the Perseus Digital Library, and even the HathiTrust Digital Library. Collections of digital Coptic texts enable the application of emerging methodologies at the intersection of Corpus Linguistics and Digital Humanities, such as “distant reading,” a term coined by Marxist literary scholar Franco Moretti for a computational approach that applies clustering and classification algorithms to textual corpora. Distant reading can be used to test existing scholarly hypotheses, or as an exploratory step in developing new theories about relationships between texts at various scales. I will offer an initial “distant reading” of a small group of Coptic texts, using Coptic Scriptorium’s important tokenizer script, as well as clustering algorithms in R, an open-source software environment for statistics. In particular, I explore the relationships between the four canonical Gospels in Sahidic, “Q,” the Gospel of Thomas, and the Gospel of Philip, and discuss the significance of the results for ongoing debates about the development of Gospel literature. Along the way, I will describe the basic steps involved in carrying out this sort of computational research on Coptic texts. I also discuss particular problems related to the corpus analysis of Coptic texts, such as the distinction between tokenization and lemmatization, as well as how to define a lemma in Coptic; the identification of “stop” and “function” words in Coptic; and orthographic normalization, especially in a corpus with texts of multiple dialects.

Through Coptic Scriptorium and related projects. This development brings the study of Coptic texts into the 21st.

Name: Prof. Dr. Jean-Daniel Dubois (Université Paris 13), jeandanieldubois@orange.fr

Proposed Paper Title: Plenary Report: Gnostic and Manichaeic Studies in Egypt, 2012-2016

Name: Dr. Maher Eissa (Fayoum University) Maher.Eissa@fayoum.edu.eg; and Dr. Louay Saied, (Monoufia University) louay1@gmail.com

Proposed Paper Title: Research Projects of the Center of Coptic studies (CCS), Bibliotheca Alexandrina, Egypt

Proposed Paper Abstract: Launched on April 2011 as "the Coptic Studies Program", the Bibliotheca Alexandrina was the first governmental organization in Egypt to show interest in the Coptology studies field outside churches and monasteries. This was a direct response of the frequent appeals of the IACS congresses to the Egyptian authorities to adopt and develop organizations aiming to care and protect the Coptic Heritage. On April 2013, the Bibliotheca Alexandrina established officially "the independent Center of Coptic Studies CCS", which targeted to work on different levels of activities. The first level is the enlightenment on through public cultural Coptic lectures and courses. The second is the publications level through the first Arabic Coptic series of books. The third level is the "the research Projects". The CCS started to work on more than one project: - The database of the Coptic sources written in Arabic (Manuscripts, Books, articles, etc.). - The First Archaeological map of the Coptic Egypt. - Documentation and database of the intangible Coptic heritage (Coptic music, habits and costumes, religious celebrations and Moulids, etc.). This work aims to: represent mainly the research projects' steps of the CCS and what has been done, to share experience with others, to get advises and comments on the work, and receive any participation offers from individuals or organizations who are interested in these projects. This workshop will invite some prominent Coptologists to contribute in discussions and sharing experiences and suggestions.

Name: Dr. Maher Eissa (University of Fayoum), Maher.Eissa@fayoum.edu.eg

Proposed Paper Title: Late Coptic Stelae from NMEC

Proposed Paper: The National Museum of Egyptian Civilization (NMEC) is the new museum located in Cairo near the archaeological site of Egypt's first Islamic capital, "al-Fustāṭ", not far from the Coptic quarter called "Old Cairo" (1). The NMEC has an important collection, written different scripts and languages (hieroglyphs, hieratic, demotic, Greek, Coptic and Arabic), among which there are three of Coptic stelae. The three Coptic stelae published below was part of a group of forty Coptic, Greek and fake ostraca that was confiscated at the Egyptian border out of the hands of smugglers, and is presently kept in the National Museum of Egyptian Civilization (NMEC) in Cairo. The texts have some interesting peculiarities. The first is its provenance is unknown, most probably from Thebes or middle Egyptian, although they are written in Bohairic dialect, and its paleography, whereas the handwriting of the scribe is very similar to the handwriting of literary texts. The second one is the date, whereas, they dated to 13th/17th centuries. The third point concerns the interpretation of the stelae: These stelae are unique in the way it combines Christian imagery and ancient Egypt signs (1) The NMEC, still under construction, will be the first museum of civilization in the Arab world; it will present a comprehensive view of Egyptian civilization from prehistory to the present day, taking a multidisciplinary thematic approach in order to highlight Egypt's tangible and intangible heritage. For more information and details about the NMEC and its collection, see Maher A. Eissa, "A letter or an Exercise? O.NMEC 107", in: CDE 89, Fasc. 177 (2014), 197-201.

Name: Fr. Maximous Elantony (St. Antony Monastery, Red Sea), elantony@maximousnow.com

Proposed Paper Title: Coptic Heritage in the Digital Age

Proposed Paper Abstract: Coptic heritage is essential in our digital world. Humanity is in need of preserving mankind's memory, especially Coptic Heritage, to provide access to information, and to make

collections available in electronic form for scholarly use and for the future.

Scholars are now aware of the fragility of the world and the challenges facing cultural heritage, desiring to find and preserve the culture and the history of mankind for future generations. Digital technology represents an opportunity for the preservation of human history, for presenting the materials for those involved in Coptic studies, and for presenting the Coptic church to the young generations specially in the diaspora.

A Coptic project began at CULTNAT in Egypt since 2006. The target is to digitize the tangible Coptic Heritage in general, which means everything that is Coptic. Nowadays there are more recently discoveries of Coptic material, including manuscripts and recorded Coptic Hymns. One example is the Moftah collection which is now on the world heritage collection. All these discoveries will surely enrich the field of Coptic studies.

The objective of my paper is to present the developing of the availability of the Coptic materials for Coptic studies through technological means and to promote its use among scholars in the field.

Name: Prof. Dr. Sherin Sadek El Gendi (Ain Shams University), sherin_614@hotmail.com

Proposed Paper Title: Figures d'Ève et d'Adam dans l'Art Copte: Étude Comparative

Proposed Paper Abstract: De l'antiquité jusqu'à nos jours, l'histoire d'Ève et d'Adam est le sujet par excellence qui est en rapport avec le début de la vie humaine et qui attire l'intérêt des savants, des chercheurs et des spécialistes. Les scènes artistiques d'Ève et d'Adam comptent, par suite, parmi les plus importantes scènes de l'art copte. Nous donnerons un bref aperçu, tout d'abord, de l'histoire d'Ève et d'Adam d'après les livres religieux et les sources historiques. Nous nous basons essentiellement sur des études et des présentations déjà faites concernant ce sujet décoratif. Nous décrirons, ensuite, en détails leurs représentations diverses dans l'art copte à travers les peintures murales qui décorent avec finesse les parois intérieures de quelques monuments coptes et d'après la décoration surprenante de quelques icônes, papyrus et d'autres objets artistiques coptes, actuellement, conservés dans les monastères, les églises coptes, le Musée Copte du Caire et dans d'autres musées archéologiques internationaux. Nous aborderons, enfin, la comparaison entre les différentes attitudes et figures d'Ève et d'Adam dans la décoration copte en analysant les différentes unités décoratives qui composent leurs scènes.

Name: Prof Dr. Essam El-Saeed (University of Alexandria), essam929@hotmail.com

Proposed Paper Title: The Ancient Egyptian Origin of Coptic Columns' Capitals

Proposed Paper Abstract: Column capitals represent an important architectural artistic element in many of Egypt's archaeological sites. They feature floral, geometric or ornamental designs as well as human and animal figures. In addition to the artistic and geometric aspects, religion had a clear impact on the design of the column capitals in Egypt.

In the ancient Egyptian and in Coptic architecture columns - floral-shaped as an example – feature bud style capitals either opened or closed, palm capitals as well as simple and composed leaves capitals; a matter which is common in the designs of the ancient Egyptian and Coptic columns.

Just as plants, like papyrus and lotus, had symbolic effect in the design of ancient Egyptian columns' capitals, symbolism can be traced in the floral elements such as grape and wheat leaves and branches in Coptic column capitals.

The paper will shed light on a number of the characteristics of Coptic column capitals that are inspired from the ancient Egyptian sculptural architecture. Such characteristics are considered a natural extension of the ancient Egyptian culture, especially in the Ptolemaic era. Thus the paper highlights one of the aspects of the ancient Egyptian origin of the Coptic civilization.

Name: Dr. Inas El Shoura (Monoufia University), drinas2014@gmail.com

Proposed Paper Title: The conditions of Christians in Egypt and the Levant through the writings of

Patriarch Dionysius I Tel Mahre (817- 845 AD)

Proposed Paper: The conditions of Christians in Egypt and the Levant through the writings of Patriarch Dionysius I Tel Mahre (817- 845 AD) Patriarch Dionysius I Tel Mahre was born in the town of Tel Mahre acts of Edessa, the capital of the Syriac culture and civilization, He liked monastic life was enthroned monk in 817 AD at a time when differences and divisions plaguing the church Syriac, spent his life trying to unify the Syrian church, and had departed in the year 845 AD. His trips to Baghdad began across the country the island in 820 AD for Furman recognition of the authority of the Church, then visited Egypt, accompanied with his brother Athanasius Bishop of Edessa in 825 AD to protest against the demolition of churches and succeeded in during this visit to obtain the recommendation of Prince Abdullah bin Taher stop the demolition of churches also visited Egypt for the second time in 829 AD because of a split as a result of the background Church issued a decision about safe communities and communities and the importance of this trip lies in District transfer it to the dialogue that took place between the Patriarch and the Caliph, also reveal the situation of the Christian communities at the time.

Name: Fr. Bigoul El Suriany (El-Surian Monastery), big30188oul@live.co.uk

Proposed Paper Title: New biographical data on Pope John XIII

Proposed Paper Coptic Church history offers an abundance of topics for research that have yet to be studied. The lives of many patriarchs as well have either not been studied or are incomplete. One such patriarch is Pope John XIII the 94th (1484-1524) whose papal reign began at the end of the Mamluk era and he was the first pope during the Ottoman rule. Coptic Ecclesiastical history however limits his biography to his ordination, his departure, and the period he sat on the throne of St. Mark. And yet, we find that very important ecclesiastical events occurred during his papal reign. Recent research has also uncovered important ecclesiastical, national and social concerns that occurred during Pope John XIII's period. This paper will discuss a selection of significant events in his life based on never yet revealed archival documents and annotations from some manuscripts in the libraries of Wadi el Natron monasteries and the Vatican library which will in turn provide new biographical data on Pope John XIII.

Name: Prof. J. Harold Ellens (University of Michigan), Haroldellens@gmail.com

Proposed Paper Title: What can 21st Century Copts learn from Medieval Seville and Bagdad?

Proposed Paper: Both the Medieval Spanish and Bagdad Caliphates flourished independently of each other. They had a significant influence upon Christianity, particularly in Coptic Egypt. This state of affairs differed markedly from our time. The dialogue in philosophy and theology was very active and fruitful in spiritual and social consequence. Is there anything that 21st century Christianity and Islam can glean from that historic day and fact of life that can enhance the precarious state of affairs currently existing. This paper develops the historical dynamics and proposes the most likely place to begin to explore this possibility.

Name: Dr. Abdelrazek Elnaggar (Fayoum University), abdelrazek.elnaggar@fayoum.edu.eg; Dr. Loay Saied, (Monoufia University), loay.mahmoud@bibalex.org, and Dr. Maher Eissa (Fayoum University), Maher.Eissa@fayoum.edu.eg

Proposed Paper Title: Saint Anba Macarius As-Sakandari Monastery in Wadi El- Rayyan (Fayoum): The Challenges and Opportunities for Site Management

Proposed Paper Abstract: Egypt possesses unique natural and cultural Coptic heritage with universal interest, especially in Fayoum territory. This type of heritage represents one of the Egyptian identities and stands as an evidence of the religious tolerance which Egypt has been endowed with for so long. The Egyptian community and researchers shall participate in the protection of the national, out-of-focus, cultural and natural heritage to save and sustain any potential of outstanding universal value (OUV). While, protection of the threatened cultural and natural heritage is one of the universal work priorities at the moment, Saint Macarius monastery (296 – 395 A.D, 50 km south of Fayoum) is one of the neglected

Coptic heritage sites and connected to one of the biggest nature reserves in Egypt. The site has outstanding historical, spirit, religious, aesthetic, natural and archaeological values which need to be well documented and preserved. The aim of this research is to ensure the identification and preservation of Saint Macarius monastery outstanding values as a part of a protected area of natural heritage. The research would design an appropriate risk mapping and management plan as a mean of ensuring long term effective protection of the site in accordance with the international standard guidelines and requirements raises by the international cultural and natural heritage institutes (such as UNESCO).

Name: Prof. Dr. Stephen Emmel (University of Münster, Germany) emmstel@uni-muenster.de

Proposed Paper Title: The Shenoute Editing Project

Proposed Paper Abstract: An collaborative project to publish a complete critical edition of the works of Shenoute the Archimandrite (ca. 348–465) began formally in 2000, organized by myself in close cooperation with Bentley Layton. In the meantime, we have expanded the scope of the project to include internet publication of diplomatic editions of the manuscripts on which the critical edition is based, which means editing somewhat more than one hundred fragmentary codices from the library of Shenoute’s monastery in Upper Egypt.

I will report briefly on the progress to date of the Shenoute editing project. Members of the project have devoted much time to establishing diplomatic editions of the fragmentary manuscripts, which means carefully transcribing and collating (often more than just once) about 4,350 parchment codex pages in two dozen collections on three continents. We have also spent many hours across a good number of years working out principles, procedures, and fundamental guidelines for the work of textual criticism, orthographic normalization, and translation that is required for the preparation of the critical edition, not to mention the question of how the critical edition and translation should be structured for presentation in print. Progress has been necessarily slow, but nonetheless steady. Nearly all volumes of the diplomatic edition are at various stages of preparation, some of them nearly finished, and a number of volumes of the critical edition are also approaching completion.

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Proposed Paper Title: Digital Archive of Coptic Ostraca in Sweden

Proposed Paper Abstract: Museum Gustavianum in Uppsala (Sweden) has a collection of approximately 300 Coptic ostraca, mainly acquired by the Egyptologist Karl Piehl in the 1880s in Upper Egypt. The collection remains rather anonymous; hardly any texts from the collection have been published (exceptions: Peterson 1965-66; Holthoer 1993; Hickey 2008; Delattre 2010). Also the Mediterranean Museum in Stockholm holds a modest collection of similar texts.

The current paper is a presentation of an ongoing project aiming at publishing all Coptic ostraca in these collections. Our goal is to make all the ostraca available digitally and in a printed publication with more extensive comments.

As expected, the collection is heterogeneous. Different types of texts are represented: letters (some relating to well-known personalities such as bishop Abraham and the priest Mark from St. Mark’s monastery in Qurnet Murrai), lists, exercises, tax receipts, and literary texts. This material adds to our knowledge of the mechanics of monastic economy, such as the organisation of cattle herding (VM 1487).

Delattre, Alain (2010). Un nouveau témoin des listes d’apôtres apocryphes en copte, *Orientalia* 79, pp. 74-79.

Hickey, Todd M. (2008). A Late Antique Miscellany, in: *Sixty-five papyrological texts presented to Klaas A. Worp on the occasion of his 65th birthday* (eds. F.A.J. Hoogendijk & B.P. Muhs), Leiden, pp. 343–

350.

Holthoer, Rostislav (1993). The Career of Apa Plein, Son of Dios, in: *Aegyptus Museis Rediviva. Miscellanea in honorem Hermanni De Meulenaere*, Brussels, pp. 103–107.

Peterson, Bengt (1965–1966). Drei koptische Kleintexte, *Orientalia Suecana* 14–15, pp. 9–15.

Name: Dr. Patricia Eshagh (University of California, Stanislaus), patricia@eshagh.com

Proposed Paper Title: The Egyptian Heritage of the Jesus Prayer

Proposed Paper Abstract: The Jesus Prayer, also known as the Prayer of the Heart, has long been recognized in conjunction with the mystical practice of hesychasm in the East and the Greek and Russian Orthodox traditions. In the West, the Jesus Prayer made its debut in the twentieth century with the English translation of "The Way of the Pilgrim." In the 1970s, practitioners of the contemplative life in Roman Catholicism explored the Jesus Prayer as a mantric device in both the Christian Meditation and Centering Prayer movements. Unfortunately, the Egyptian heritage of the Jesus Prayer has retained a subordinate position in any historical dialogue with only a brief statement acknowledging its origin in the fourth century as a practice of the Desert Fathers and Mothers. The details of its origin and significance within the prayer culture of Egyptian monasticism have not been fully explored. Even so, some scholars deny the origin of the Jesus Prayer within Egyptian monasticism. This paper discusses the origin of the Jesus Prayer within the prayer culture of early Egyptian monasticism as observed by John Cassian. It presents the theory that Macarius the Great may have developed the nascent formula and practice of the Jesus Prayer. It then engages the debate on the origin of the Jesus Prayer in Egyptian Monasticism by examining the arguments that both endorse and refute its Egyptian heritage.

Name: Ms. Sandra Estafan, (SSACS), sandra.estafan@gmail.com

Proposed Paper Title: Nothing About Us Without Us: Shedding Light on Second Generation Coptic Diaspora Communities in North America Using Participatory Action Research

Proposed Paper Abstract: Coptic Diaspora studies is still an emerging field in many ways, largely focused on the first generation and its relationship to Egypt, particularly through political activism and philanthropy. My research project proposes a shift in methodology, to fill gaps in the existing literature, by looking in depth into the second generation, who may have varying degrees of connection to both Egypt and the Coptic Church. My aim is to use participatory action research to show how Coptic Diaspora research may be qualitatively enriched by a diverse chorus of voices setting the agenda and co-creating desired community outcomes.

Name: Fr. Daniel Fanous (St. Cyril's Coptic Orthodox Theological College), fr.dan.fanous@outlook.com

Proposed Paper Title: Saint Menas in Old Cairo: The Intersection of Reform in the House of Father Mina the Recluse

Proposed Paper Abstract: In the chaos of WW2, Father Mina the Recluse (the future Pope Cyril VI) found himself in urban Egypt. By 1948 he had established the small – and seemingly insignificant – Monastery of Saint Menas in Old Cairo. Though Egypt was on the brink of certain revolution and the Church was plunging into an almost hopeless darkness, under that peculiar roof in Old Cairo would be found, perhaps without exception, every reforming voice of the twentieth-century. There, Zareef Abdullah (Fr Boulos Boulos), Nazir Gayed (Shenouda III), Waheeb Atallah (Bishop Gregorius), Saad Aziz (Bishop Samuel), Youssef Iskander (Fr Matta el-Meskeen), Waheeb Zaky (Fr Salib Suryal), Soliman Rizk (Bishop Mina ava Mina), Abdelmessih Bishara (Bishop Athanasius), as well as a host of others, would come under the common spiritual fatherhood of their confessor: Father Mina the Recluse. Little has been said of this quaint Church which would go on to produce the laymen, monks, priests, bishops, and patriarchs that would powerfully reform the Church over the next few decades. This paper will examine the intersection of the Sunday School Movement under the discipleship of Father Mina, and seek

to discern especially the transformative aspects of his “interiorized monasticism” upon this profoundly unique group of individuals.

Name: Mrs. Mary Farag (Yale University), mary.farag@yale.edu

Proposed Paper Title: Narrative Visions of Church Consecrations as Interpretations of Ecclesial Space

Proposed Paper Abstract: Five seventh- and eighth-century narratives imagine the first-person accounts of Alexandrian bishops at church consecrations. I identify and characterize the narratives as members of a small subgenre within patristic pseudepigraphy, which I call “Alexandrian Patriarchal Visions at Church Consecrations.” I argue that the narratives record late ancient viewers’ interpretations of ecclesial images and spaces. The narratives construct the sacred in spatial terms and sanctification in tactile ones, so as to saint the church.

Name: Dr. Frank Feder (Göttingen University), frank.feder@mail.uni-goettingen.de

Proposed Paper Title: Reconstructing and Editing the Coptic Bible – The Münster-Göttingen collaboration for a complete reconstruction and edition of the Coptic Sahidic Bible

Proposed Paper Abstract: Since in January 2015 the new long term project “The Complete Edition and Translation of the Coptic-Sahidic Old Testament” at the Academy of Sciences and Humanities in Göttingen could start work, together with the *Editio Critica Maior* of the Greek New Testament project at the Institut für neutestamentliche Textforschung (INTF) at Münster also including the Coptic New Testament, two great initiatives for the reconstruction and edition of the Coptic Bible using the Virtual Manuscript Room (VMR) aim at the fulfillment of a dream scholars have followed for not less than a century. The ‘digital age’ offers the possibilities and tools not only to virtually reconstruct the manuscripts of the Coptic bible dispersed all over the world since the 18th century, but also to edit the biblical books in an online repository for manuscripts and texts: the VMR. What for the complexity of the task has hitherto proved to be impossible in the frame of book covers the new initiative projects to solve digitally.

The VMR and the first results of the project work – a common numbering system for the manuscripts and a common manuscript presentation of the Coptic AT and NT – will be presented in this paper.

Name: Dr. Hans Foerster (University of Vienna), hans.foerster@univie.ac.at

Proposed Paper Title: The Coptic Version of the Gospel of John and the *Editio Critica Maior*

Proposed Paper Abstract: The paper reports on the current research into the Coptic Version of the Gospel John and its relationship to the Greek text. The inclusion of variants attested possibly in a translation into the *Editio Critica Maior* faces many problems. These problems are acerbated in case of the Coptic version as compared with the Latin version of John’s Gospel: Coptic as Afro-Asiatic language has linguistic properties which differ from Indo-European languages. These properties have to be taken into consideration in order to understand the relationship between language of origin and target language properly. Such an understanding is one of the prerequisites of identifying textual variants caused by variants in Greek manuscripts as opposed to variants caused by linguistic necessities of the target language.

Name: Dr. Gawdat Gabra (CGU), gawdatgabra@hotmail.com

Proposed Paper Title: Saint Ammonius of Tuna: A Case Study in Coptology

Proposed Paper Abstract: Coptic literature is extremely fragmentary for the most part. A papyrus leaf fragment of the Coptic *life* of St. Ammonius of Tuna provides a clear example of significant Coptic literary works that have been lost. In 1913 W. E. Crum published a small fragment of its Coptic Sahidic original, which is all that survived from the *life* of that famous saint. This fragment is now kept at the

New York Pierpont Morgan Library. He lived in the 4th century and was represented on the wall paintings of al-Mansuriya in northern Egypt, Bawit in Middle Egypt, and Faras in Nubia. His name is mentioned in the Coptic inscriptions of Dayr al-Gabrawi in the Asyut region. A monastery of Ammonius of Tuna survived as late as the 14th century. He is commemorated in the unpublished and earliest Copto-Arabic Difnar of the monastery of St. Antony and in the Arabic Synaxarion of the Copts. An unpublished complete Arabic *life* of the saint will be introduced. It shows that the Arabic text is a literal translation from Coptic and it even fills the lacunae of the few Coptic passages that survived. The Coptic and Arabic texts on St. Ammonius of Tuna as well as his presentation in Coptic art and in the Nubian Christian art provides an interesting case study in Coptology that deserve more scholarly attention.

Name: Dr. Esther Garel (Austrian Academy of Sciences, Institut für Kulturgeschichte der Antike), esthergarel@gmail.com

Proposed Paper Title: Varieties of Fayyumic Coptic in Documentary Papyri

Proposed Paper Paper: Within the framework of a post-doc project entitled “Documentary Fayyumic Papyri in Vienna – Reedition of Texts from CPR II and IV” (Österreichische Akademie der Wissenschaften), the paper will aim at offering new insight on the language of Coptic documents coming from the Fayyum. The documentary variety of the Fayyumic dialect differs from the literary one in its non-standardized aspect. If phonological aspects – and morphological to a lesser extent – are the best known, there is still progress – if not everything – to be made in the field of syntax and vocabulary. Almost every document brings new and unknown features. The paper aims at presenting the general problems raised by the Fayyumic documents as well as more precise examples from specific documents.

Name: Mr. Emmanuel Gergis (University of Aberdeen), emmanuelgergis@gmail.com

Proposed Paper Title: Implications of Twentieth Century Approaches in Coptic Studies on the Development of Constructive Patristic Theology in the Church of Alexandria

Proposed Paper Abstract: Since the seventeenth century’s establishment of Coptic Studies as a Church-sanctioned ‘Egyptology’ as founded by Athanasius Kircher, Alexandrian Patristic theology has been suffering a major gap in hermeneutical examination and epistemological analysis at the hands of classical Hellenic-reared academia. The Alexandrian Fathers have been taunted as being Platonists or at best Neo-Platonists. Grounded in a purely Egyptian epistemology, the Alexandrian Fathers must be evaluated through their own indigenous Egyptian philosophical characteristics. Modern trends in Coptic Studies tend to follow a Hellenic trajectory primarily concerned with categories of dialectic, ethics and aesthetics or theories of form as opposed to the indigenously Semito-Hametic categories of theocentrism, pragmatism, unity of realms, and accretion of paradox. This paper will discuss how the science of Coptic Studies needs to re-evaluate these native categories in order to identify, preserve, resurrect and develop a uniquely progressive and constructive tradition of the Alexandrian Patristic theology.

Name: Ms. Christine Ghali (Cairo University), christe_potter@yahoo.com; and Mr. Usama Youssef, u.youssef@yahoo.com

Proposed Paper Title: The origin of Coptic words in the Egyptian daily life

Proposed Paper Abstract: Egypt is considered one of the oldest countries who had the concept of language with phonetical and grammatical form since the dawn of history. The ancient Egyptian had registered his language on the walls of temples to form us hieroglyphic one of the languages of the ancient world. Then he develops his language font to Hieratic and Demotic. Till the Great Alexander Conquered Egypt and made The Greek language the official language of the Country for nearly 9 centuries. So Two languages lived together side by side to create a new language which known as "Coptic language" to be the last font of Egyptian Language written in Greek letters, which give us many words in the daily life such as "Trabaza" “τράπεζα” (An. Gr.) which means table, “Chalepos” “χαλεπος”: gruff or

hard, “Angil” “εὐαγγελίου”: gospel and “Efcharistia” “Εὐχαριστία”: eucharist with Greek origin that enriched the Egyptian language. When the Arabs invaded Egypt in the 7th century they tried by many ways to Arabized Egypt, but we can say frankly the Arabic language itself has been Egyptianized. Although Egypt is considered Arab speaker country, the spoken Egyptian Arabic language is extremely different from the Arabic language rules which we are studying at schools and universities. Rather cannot be called Arabic language but Egyptian language because it contains many of the vocabularies and rules that from their origin Hieroglyphic and Coptic language, which is the evolution of the ancient Egyptian language. e.g., "Bh" which means finished, "falafel": a lot of beans, "Arajuz": speech maker, “Aha”: really or yes, “Ach”: pain “Chapal”: dementia or madness and “Bash” “wet” ...etc. At this paper we will present the most important Coptic words which used in modern Egyptian language and their linguistic origin by comparing them with Coptic dictionaries and others linguistic derivatives and etymological dictionaries.

Name: Ms. Mary Ghattas (CGU), mary.ghattas@gmail.com

Proposed Paper Title: Towards a Modern History of Eastern Christianity: The Coptic Church and the Oriental Orthodox Churches, 1805-Present

Proposed Paper Abstract: The history of the Oriental Orthodox Churches is a lesser-known history and it is important for this reason alone. Full libraries are furnished with Western Christian works—its history, theology, thought, life, and liturgy are well documented; fewer with Eastern Christian works and even fewer with Oriental Orthodoxy. Although mentioned in these said numerous volumes, the Oriental Orthodox theological position is often misunderstood and its history obscure. After all, the African proverb reads: until the lion learns to write, every story will glorify the hunter. The proposed project will seek to remedy this disparity in scholarship by offering a history written from within the tradition. It will specifically explore the relations between the Coptic Church and its Oriental Orthodox sister churches bookended by the rule of the Muhammad Ali and the present day, seeking to trace their emergence onto and participation in the ecumenical scene.

Name: Dr. Fatin Guirguis (Polk College), fmorris@polk.edu

Proposed Paper Title: English, Arabic, or Coptic: Linguistic Anxiety and the Challenges of a Contested Identity

Proposed Paper Abstract: Linguistic Anxiety, Political Turmoil, and Changing Religious Identity among Coptic Egyptian Immigrants in Diaspora Using post-colonial and orality theories, this paper will explore manifestations of linguistic anxiety among first, second, and third generation Egyptian Copts in the US since the mid 19th century as documented in the writings and literature of this community. This paper contends that this linguistic Arabic/English anxiety has a historical deeply rooted dimension in the heritage of Coptic persecution and the loss of the Coptic mother tongue as a result of Arab invasion. It will discuss the different attitudes of assimilated, non-assimilated, and newly immigrant Copts towards the Coptic, Arabic, and English languages and the ensuing social tensions and communal anxieties that directly affect Church practices and Coptic tradition in diaspora. It is my contention that this anxiety and tension is caused by a complex and multi-dimensional definition of identity that ranges from bowing to the glorious past of the martyrs, to the preservation of a threatened identity, to the essential meaning of Coptic faith, Coptic evangelism in the US, etc. It is motivated by two contending extremes: the desire to escape the pain of the defeatism of past persecution and to give Copts a new identity, or by the need to make sense of the past through its idealization and glorification as sacrificial, and as the only true faith, hence must continue without change as a “lived/living” experience. The paper will discuss possible resolutions through increasing awareness among the Copts and achieving a balance between celebrating martyrdom and abrogating persecution and assimilating without losing or diluting the beloved Coptic identity.

Name: Dr. Michael Henein, (St Kyrel Choir), henein@gmail.com

Proposed Paper Title: The St Kyrel Choir: Coptic Music, Identity and Heritage in the Diaspora

Proposed Paper Abstract: The St Kyrel Choir is an activity of the St Kyrel Trust, which is a charity established in the UK in 1994 with the objective of supporting deprived high school and university students in Egypt in order to complete their studies and to start a successful professional career. As the service developed over the years, the financial need continually increased and various sources of funding were explored. One of these was to establish a concert series that would bring Coptic sacred music enthusiasts together as a fund raising source as well as informing of the Trust's mission. The idea developed of creating the Anointed Servant concert that tells the story of the life of the Lord Jesus (<http://stkyrelchoir.com/>). Further international collaborations developed, for instance in France and Sweden, and even across religious lines, most notably with collaboration from Osama Fathy, a Muslim Egyptian musician working in Germany.

Over the last few years it has become clear that these musical activities have had several benefits: 1) singing the Coptic music using the English words has made the singers and the audience better understand, appreciate and feel their power; 2) the musical analysis has helped people to react and integrate fully in the singing as means of worship; and 3) it has made the new generation proud of their own identity, heritage and culture. In addition, the idea of performing these Coptic hymns in a concert setting has encouraged the union of different Coptic choirs from European countries, Egypt and the USA and provided an opportunity to present Coptic heritage to the West. These efforts serve to preserve and propagate Coptic musical heritage, as instigated most notably by the early Coptic Music documentation and pioneer Dr Ragheb Moftah (1898-2001).

Name: Dr. Suzana Hodak (University of Münster, Germany), hodak@uni-muenster.de

Proposed Paper Title: The ostraca from Deir el-Bachit, Western Thebes. Status quo of research

Proposed Paper Abstract: The monastery complex known as Deir el-Bachit, on the hilltop of Dra' Abu el-Naga comprises so far the largest known monastic settlement in Western Thebes, dated to the period between the late 6th or early 7th century until the end of the 9th or early 10th century. Besides its architectural remains and a multitude of material finds of different kinds, the excavations within the center of the complex, but also within its subsidiary installations revealed a considerable quantity of written evidence – especially ostraca and papyri. The ostraca, primarily of non-literary contents, are the focus of my project "Koptische nichtliterarische Texte aus dem thebanischen Raum", funded by the Deutsche Forschungsgemeinschaft. For the edition of the texts, a custom-designed online platform has been developed, named „KoptO-online“.

In my paper, I aim to present a synthesis of the data that can be gleaned from the ostraca, and I will also refer to the question of the historical setting of the monastery.

Name: Dr. Ahmed Khalil (Minya University), Ahmed.Khalil@mu.edu.eg

Proposed Paper Title: Reference-switching in Coptic texts

Proposed Paper Abstract: Reference switching is a rhetorical device known in Arabic language, and it was used by some fathers in their Coptic texts which were written between the fourth and seventh century AD. Perhaps this is due to the Semitic linguistic approximation between Coptic, with its ancient Egyptian origins, and Arabic language. Fathers used this device through unexpected shift in speech from one mode to another for many rhetorical purposes. In this paper I will discuss the types of this rhetorical phenomenon and the purposes which made them use it in their scripts.

Name: Mr. Ihab Khalil (Canadian Society for Coptic Studies), thehab@sympatico.ca

Proposed Paper Title: "His soul was calm" An exploration of the ancient Egyptian ideal of the silent man in the context of early Egyptian monasticism

Proposed Paper Abstract: Throughout ancient Egyptian teachings (so-called “wisdom literature”) there is the ideal of the “(very) silent man.” The main qualities of this ideal human include silence, calmness, and self-control. Later, in the third and fourth centuries CE, these same qualities describe the earliest Christian Egyptian ascetics by their contemporaries. In this paper, I will explore the development of the ideal in ancient Egyptian thought. I will then parallel similar ideas during the formative years of Egyptian monasticism. The socio-historical context of Egyptian monasticism as it relates to ecclesiastical power will also be examined to shed light on the possible Christianization of the ideal.

Name: Dr. Kamal Farid Ishaq (Institute of Coptic Studies) kamalisaac@yahoo.com

Proposed Paper Title: A new look at the pronunciation of Coptic Language

Proposed Paper Abstract: Revival of the Coptic Language is a hope of many Copts in Egypt. An obstacle against revival is the present schism in Egypt about the pronunciation of some Coptic Letters. If we know the pronunciation which is most probable to be correct, this will help to solve the problem, & reconciliation may be realized. This paper tries to find the true pronunciation of some Coptic letters. This study depends on two steps. The first step is knowing how the Greek Language was pronounced when Coptic letters were borrowed to invent a Coptic alphabet, in order to write the Egyptian Language in an easy way. The second step is comparison of some Arabic words with their Coptic origin, reaching results different with previous studies. Some questions are to be answered in the presentation: Alfa: is it a front "a" [æ] or back "a" [ɑ] :i.e. soft or harsh? Is it long or short? Beta: Was it pronounced as "b" ," v" or w ? delta: Was it pronounced as "d" or "dh" [ð] theta was it [t] or [θ] . And so on: The correct pronunciation of other Coptic letters as eta, Upsilon, phi , ki may be discussed, if the time of the presentation allows. Ending by a suggested Coptic-Latin transliteration, depending on the above-mentioned study, which is suitable for Facebook & twitter.

Name: Dr. Nikolaos Kouremenos (Independent scholar), nikourem@hotmail.com

Proposed Paper Title: Between allusion and condemnation: the critique to the early Islamic rule in Coptic Literature.

Proposed Paper Abstract: On the contrary to what occurs within the field of the Coptic-Arabic Literature, particularly in the literal genres of apocalyptic writing and historiography, rare are the references to the Islamic rule in Egypt within the texts of Christian Literature transmitted in Coptic Language and dated approximately to the first half of 8th century. It seems that the Christian literal production in Coptic preferred to pass over in silence or at least to mention in an implicit way the afflictions that the Christian population have suffered by the new rulers of Egypt during the first century of Arabic domination. It appears that the Christian writers in Coptic avoided in general an open critique to the Islamic power. A Homily on Jonas, attributed to Zacharias bishop of Shou, bears apparently witness of this attitude. In this text the writer made an effort to criticize in an implicit way, using the allegorical interpretation of the Bible, the behavior of the Arab rulers of Egypt regarding the Christian population. The so-called Apocalypse of Pseudo-Athanasius constitutes however a remarkable exception, in which it is included a brutal description of the Islamic rule in Egypt and Arabs are compared to the fourth beast of the Apocalypse of Daniel. The purpose of this paper is to analyze the content and compare the references of these two above-mentioned texts to the early Islamic rule in Egypt in order to figure out their common points and make an effort to place them in their historical, social and literal context.

Name: Dr. Rebecca Krawiec (Canisius College), krawiecr@canisius.edu

Proposed Paper Title: Charting Rhetorical Choices in Shenoute: Abraham our Father and I See Your Eagerness as case-studies

Proposed Paper Abstracts: Scholars who use Shenoute’s texts follow the division of his works into two collections: The Canons, which largely contain works written for a monastic audience about how to live

life in the monastery, and the Discourses, comprised of sermons and letters to a non-monastic audience. While these works all survive Coptic, Shenoute worked in a bi-lingual setting where much of his audience would have known Greek as well. The extent to which Shenoute composed or orated in Greek is unknown; his texts, however, stand as the pinnacle of Sahidic rhetoric and literature. The question this paper seeks to explore any relationship in Shenoute's rhetorical composition between a letter to the monks and a sermon to a non-monastic audience. Since his works are fragmentary, and remain largely unpublished, any answer will necessarily be qualified. However, with the publication of a nearly complete letter, Abraham, Our Father, and sermon, I See Your Eagerness, as part of the digital corpus, Coptic Scriptorium (copticcriptorium.org) we can begin to explore this question. Computational analysis for style has largely been used for questions of author attribution. Here I am more interested in questions of audience and purpose. It is helpful that both works in question include discussion of marriage and parenthood. This will allow exploration of shared vocabulary and its role in Shenoute's arguments. Important as well might be use of biblical citation and typology. Coptic Scriptorium provides the tools needed to be able to trace certain elements—proper names, Greek loan words, repeated vocabulary, phrases that signal biblical citation—that will serve as a starting point for examining these questions of Shenoute's style.

Name: Mr. Frederic Krueger (Freie Universität Berlin), frederic.krueger@fu-berlin.de

Proposed Paper Title: Lexicography at the Database and Dictionary of Greek Loanwords in Coptic (DDGLC) 2015–2016: A Progress Report

Proposed Paper Abstract: The project Database and Dictionary of Greek Loanwords in Coptic, having begun at the University of Leipzig in 2010 and moved to Free University of Berlin in 2015, aims at the comprehensive documentation and analysis of 1500 years of contact-induced language change in the Egyptian lexicon, culminating in the production of a digital database and printed dictionary of Graeco-Coptic loanwords. This contribution will introduce the DDGLC team's lexicographical work on the database and present the new, more complex structuring of the data that has been implemented in recent months.

Name: Dr. Mary Kupelian (Helwan University), Marykupelian@hotmail.com

Proposed Paper Title: The Christology in the Coptic Museum

Proposed Paper Abstract: The aim of this study is to focus on the remarkably well-preserved Christological artifacts in the Coptic Museum. Looking at the vast collection in the Coptic Museum, we notice that the representation of the identifiable scenes related to the cycle of life of Christ is significant. These scenes include the flight of the Holy Family to Egypt, the annunciation, the nativity, the transfiguration, the entry into Jerusalem, the crucifixion, the ascension, Christ's different miraculous acts, as well as narrative scenes depicting Christ enthroned or the Christ-child seated on the lap of the Virgin Mary between two archangels or saints. An example is the square-shaped design woven into a 5th /6th century tunic that shows the flight of the holy family to Egypt. The inspiration for this paper comes from the fact that narrative scenes from the life of Christ are rare compared to the non-narrative stylized scenes of Christ that are displayed in the museum. Many of these objects are documented in the museum's catalogues presented by Dr. Gabra. However, some of the objects kept in the storerooms have not yet been published, but will also be mentioned in this study. These objects represent a variety media and materials, including metal, textiles, ivory, wood, and manuscripts. The study raises the question: how does the Coptic museum display reflect and promote understanding of the Christological iconography in the museum? The paper will conclude with a discussion of the role of the museum in displaying the life of Christ. Key words: Christ- Christology-Christological-Coptic Museum-display-collection-artifacts.

Name: Mr. Maxim Kupreyev (Berlin Brandenburgische Akademie der Wissenschaften), maxim.kupreyev@bbaw.de

Proposed Paper Title: Psalms on wood: a Coptic tablet in the Johns Hopkins University Archaeological Museum (JHUAM 9285)

Proposed Paper Abstract: My talk deals with a wooden tablet containing a Coptic inscription, preserved in the collection of the Johns Hopkins University Archaeological Museum (JHUAM 9285) in Baltimore, USA. The tablet is not listed in the most recent catalogue “A New Survey of Greek, Coptic, Demotic and Latin Tabulae Preserved from Classical Antiquity” (Worp, 2012). A brief note about it was published more than a century ago in the “Proceedings of the American Oriental Society (Müller, 1893, p. xxxi). By providing the description, translation and parallels to the similar tablets in the museum collections, I attempt to draw conclusions about its context and purpose. Another outcome of the research was the collocation of tablets “Biblioteca del Vaticano, inv. Copt. 6” (TM 99590) and “Private collection Schøyen, inv. MS 1760 / 1” (TM 108555). Both containing Psalm 49, they are the constituent parts of an originally larger document.

Name: Dr. Lillian Larsen (University of Redlands), lillian_larsen@redlands.edu

Proposed Paper Title: Early Monastic Education: Text and Context

Proposed Paper Abstract: This paper examines the transition from a Graeco-Roman to Christian school curriculum in light of the material record of monastic education in Egypt. Through placing extant artifacts and inscriptional evidence in conversation with broader discussion of ancient/late-ancient pedagogical practice, it explores both the common and distinctive elements that characterize expressions of literate investment at discrete monastic sites. Arguing that the conceptual boundaries that variously delimit, define and structure monastic classroom environments are, at once, similar too and distinctive from a broader cross-section of school settings, it considers the degree to which attending to the social and civic parameters that shape monastic investment can usefully inform readers’ understanding of monastic texts, and effectively elucidate the physical settings that link text and context.

Name: Ms. Eliese-Sophia Lincke (Humboldt University), eslincke@staff.hu-berlin.de

Proposed Paper Title: Optical Character Recognition (OCR) for Coptic. Testing Automated Digitization of Texts with OCRopy

Proposed Paper Abstract: Digitizing Coptic texts is an ongoing process in order to build databases of Coptic texts for linguistic research (lexicography, lexical semantics, morphology, syntax, information structure) or to just make a text searchable for keywords of a particular topic of interest. But digitizing texts from printed editions is a time consuming process consisting of two steps: (1) retyping and (2) proofreading, the latter ideally performed by a person other than the typist. IT power could speed up this process significantly by automating the first step with the help of Optical Character Recognition (OCR). OCR extracts text from an image file and usually puts out a text file in Unicode standard (UTF-8). In order to do so the OCR program must be trained to recognise the specific script in the image file as well as the font. „Turn key“ OCR programs like ABBYY FineReader, OmniPage or the OCR included in Acrobat Pro as well as their freeware alternatives have not been adjusted to Coptic (i.e. the Coptic Unicode block is unknown to them) and therefore cannot extract Coptic characters. But there are freeware alternatives that can be trained: tesseract and OCRopy (also called OCRopus). OCRopy seems to be the most suitable option, as the training procedure is easier and the overall results are comparable or even better than with tesseract (Springmann 2015). Another advantage of OCRopy lies in the fact that very good results can be achieved without an automated correction of the recognized text against a digital word-form dictionary following the character recognition itself. Training OCRopy on several Coptic fonts used in text editions (e.g. Alcock, Life of Samuel of Kalamun; Budge, Coptic Martyrdoms ...) has resulted in models that achieve accuracy rates of up to >99%. In my talk I will present the training procedure as well as the results of my tests with OCRopy

Name: Dr. Christine Luckritz Marquis (Union Presbyterian Seminary), cluckritzmarquis@gmail.com

Proposed Paper Title: Reimagining the Apophthegmata Patrum in a Digital Culture

Proposed Paper Abstract: The historical development of the AP is a notoriously thorny issue. As it seems that there is no likelihood of recovering its original form any time soon, many scholars have begun to turn instead to the question of how various apophthegmatic collections relate to one another, both in terms of overlap and difference. This paper explores how the growing corpus of Coptic apophthegms from a White Monastery manuscript being added to the Coptic Scriptorium digital project facilitates current inquiries as well as how it opens up the possibility for reimagining how we think about the AP.

Name: Ms. Candace Lukasik (University of California, Berkeley) cblukasik@berkeley.edu

Proposed Paper Title: On the Coptic Question: Secular Binds and Christian Politics in Egypt

Proposed Paper Abstract: This paper explores conflict within the Coptic community related to problems of definition and representation, particularly after 2011. The 2011 Egyptian revolution nurtured the reemergence of Coptic political movements for inter- and intra-communal change in various ways, but importantly the platforms and actions of these groups also demonstrated tensions internal to abstract notions of citizenship and their concrete realities. Coptic groups that emerged from the 2011 revolution brought these tensions to the fore. During that time, groups like the prominent Maspero Youth Union (MYU), or Itihad Shabab Maspero were formed to contest the hegemony of the Coptic Orthodox Church in Egyptian national politics. The MYU and others attempted to reconstruct social boundaries drawn by the Church and the state since the 1940s, and explicitly from the 1970s. The MYU promoted political secularism, or the separation of religion from politics, as a solution to inter-communal strife and remedy to intra-communal conflict over the position of the Coptic Orthodox Church as sole representative of the community. At the same time, the group emphasized their Coptic identity through religious symbols and imagery at protest events, as depicted at the Maspero memorial march. While the MYU officially endorsed secular governance as a means to overcome sectarianism in Egyptian society, its actions also made visible internal conflicts over the representation of Coptic identity in contemporary Egyptian society. Although the promise of secularism and equal citizenship is not specific to the Coptic or Egyptian context, this paper focuses on its paradoxical effects within the Coptic community and its relationship to the Egyptian state.

Name: Prof. Dr. Hugo Lundhaug (University of Oslo), hugolundhaug@hotmail.com

Proposed Paper Title: The Monastic Origins of the Nag Hammadi Codices (with Lance Jenott)

Proposed Paper Abstract: The provenance of the Nag Hammadi Codices has been a point of contention from the very beginning of Nag Hammadi Studies. This paper discusses the arguments for a monastic origin for the Nag Hammadi Codices and the implications of such a provenance for the study of the Nag Hammadi texts and early Egyptian monasticism. Eschewing the modern classification of the Nag Hammadi texts as “Gnostic,” Lundhaug and Jenott approach the codices and their ancient owners from the perspective of the diverse monastic culture of late antique Egypt and situate them in the context of Upper Egyptian monasticism and the ongoing controversies over extra-canonical literature and the theological legacy of Origen. It is argued that the Nag Hammadi Codices constitute a collection of books completely at home in the monastic manuscript culture of late antique Egypt, and that they need to be taken fully into consideration in studies of early Egyptian monasticism.

Name: Mrs. Magi Madsen-Hernandez (CGU), kamaka@aol.com

Proposed Paper Title: Discover the Neo-Coptic Icons of the Coptic Dioceses of L.A.

Proposed Paper Abstract: Dr Issac Fanous, the founder of the Neo-Coptic school, painted/wrote the icon programs for four of the churches in the Coptic Orthodox Diocese of Los Angeles; Holy Virgin Mary &

St. Pishoy, St Mark, St. Peter & St. Paul, and St Minas. This body of work represents over two decades of his life's work, thus documenting the maturation of the Neo-Coptic style. Considered together, the icons from these four churches are the largest collection of icons designed and painted by Dr. Fanous. The main body of this presentation is a review of this body of work with a brief site analysis of the icons of these four churches. As part of this review, selected icons will be examined to illustrate stylistic details of the Neo-Coptic School and to identify elements of a uniquely Egyptian visual grammar that are found in the religious visual language of Neo-Coptic iconography; as well as consideration of the Icon at work as a tool of the religious imagination to express cultural, social, and religious ideas specific to the Coptic Diaspora experience.

Name: Prof. Dr. Gamal Mahgoub, gam00@fayoum.edu.eg, and Souty Adel; (Fayoum University)

Proposed Paper Title: Environmental Study of 19th C. Archangel Gabriel Church in Cairo: Risk Analysis and Conservation Strategy

Proposed Paper Abstracts: Environmental Study of 19th C. Archangel Gabriel Church in Cairo: Risk Analysis and Conservation Strategy Souty Adel & Gamal Mahgoub The aim of this study is to carry out technical analysis and to examine the condition of the oil painted ceiling of 19th Century dome in Cairo (1881). The technical analysis will assist in assessment of the influence of the environmental conditions (heat, humidity and pollutants) on the stability of the oil painted walls. Fourier Transform Infrared Spectroscopy (FTIR) and X-Ray Florescence (XRF) were carried out to identify painting materials. Monitoring of the environmental conditions (RH, T, SO₂, NO₂) were performed using data loggers (Onset-Cape Cod, MA, HOBO U12) and gas samplers (Gradko passive samplers DIF 500 RTU for NO₂ and SO₂, Winchester, UK) to establish if there is any relationship between the uncontrolled indoor environment and the deterioration phenomena observed. Further investigations will include the characterization of the degraded painting materials using non-invasive portable analytical techniques applied on reference samples and the pigments of the historical ceiling using microscopy, Multi-spectral imaging and CIE L*a*b* colorimetry with an X-Rite Exact (Poynton, UK) portable spectrodensitometer.

Name: Dr. Aml Mahran (Damanhour University), aml.mahran2015@yahoo.com

Proposed Paper Title: Halos and Symbolism in Coptic Iconography: An Analytical Art Study with Comparison to the ancient Egyptian and Islamic Art

Proposed Paper Abstract: Christian Symbolism found today can have roots traced back to Ancient Egyptian and Ancient Eastern arts. Sacred iconographic art represents a form of expression for by the Egyptian Christian, Coptic, artist. Such art is found not only in churches but in Christian wall paintings found in ancient tombs as well as ancient Egyptian temples. This study will attempt to trace and illustrate the ancient roots of such symbolism in the art as well as the Christian religious texts that served to inspire such symbolism.

Name: Mr. Nabil A. Malek (Canadian Egyptian Organization for Human Rights), nabil_malek@hotmail.com

Proposed Paper Title: In Search of the Meaning of the word "Nayrouz": A future Perspective

Proposed Paper Abstract: The Arabic word نيروز "Nayrouz" has been used in the Coptic Church for centuries to denote its New Year's Day, on which it also commemorates the martyrdom of multitudes of Copts under the reign of Emperor Diocletian (244-311 AD). As to the origin of the word there are at least three opinions circulated among the Copts. First, an alleged Coptic origin: niarououz, a combination of the noun niarouou (the rivers) and the phoneme 'z' taken from the beginning of the Coptic verb esmou, (to bless). Secondly, a Persian origin: pronounced 'nou ruz', meaning "New Day." And finally, a derivative of an unknown ancient Egyptian word. In an attempt to solve what seems to be a riddle, the writer discusses the rationale of each of the three opinions in light of available historical sources relevant to the

occasion of the Nile Flood, around which the ancient Egyptian calendar evolved, in attempt to understand the social context then, and if there was an ancient Egyptian idiom denoting that occasion and had literally expressed the natural phenomenon, i.e. the “Nile Inundation” itself. The writer’s approach has been also based on the fact that Copts observe the beginning of their year in special supplications for “the Rising Water,” which was a great “Blessing of the beginning of the year” and for the rest of the year as well. The Future Perspective With the challenges facing Egypt nowadays and in the future, in terms of a would-be population explosion, especially with regard to the water of the Nile, the paper suggests that this Feast of the “Flourishing Water”: nw rwdj or nwi rwdj, should be celebrated nationally, in order to raise the awareness of the Egyptian populace as to the importance of the Nile as their ancestors had done in the glorious past.

Name: Dr. Isabelle Marthot-Santaniello (Universität Basel), imarthot@yahoo.com

Proposed Paper Title: Coptic texts in the Basel Papyrus Project

Proposed Paper Abstract: The library of the University of Basel, the oldest University in Switzerland, owns a small collection of about 60 ancient texts most of which was purchased in the early 20th c. Most of them are papyri written in Greek and only half of these texts has been published or described in 1917 by E. Rabel in the first part of *Papyrusurkunden der Öffentlichen Bibliothek der Universität zu Basel*. The second part of this volume was the edition of a Coptic contract by W. Spiegelberg, known since as *SB Kopt. IV 1805*, followed by several pages of remarks by Rabel on juristic aspects of the text. Since September 2015, members of the Basel Papyrus Project led by Pr. Sabine Huebner (Universität Basel) have been working on these texts in order to publish or re-edit all of them. The aim of this paper will be to present 8 newly identified Coptic texts from this collection, written on papyrus but also on parchment and paper.

Name: Dr. Fiona McCallum (University of St. Andrews, Scotland UK), fm25@st-andrews.ac.uk

Proposed Paper Title: Service Provider and Maintainer of Cultural Identity: The Coptic Orthodox Church in the UK as a Religious Diaspora Actor

Proposed Paper Abstract: Literature on faith-based institutions in migrant contexts has suggested that these can become conduits not just of the particular faith but also the related cultural identity and heritage (Bruce 1996, McCallum 2010). Regarding the Coptic Diaspora, the global presence of the Coptic Orthodox Church as a consequence of the migration of its adherents has led to the Church playing multiple roles. While the primary function may still be seen as catering to the religious needs of the community, these needs go beyond performing liturgy services and holding Sunday Schools. Instead, wherever numbers make it possible, the Church has institutionalised by developing new communities, acquiring buildings and providing extensive social activities particularly though not solely for the youth. Using three case studies from the Coptic Orthodox Church in the UK, this paper will explore how the church has adapted to this Diaspora context with particular attention paid to the size, spread and internal dynamics of the community in each location and how this impacts upon the type of services that can and are able to be delivered. The paper will explore to what extent the activities organised by the Coptic Orthodox Church as the leading communal institution encourage interaction with Egypt as the traditional and spiritual homeland of Copts, engagement with wider society in the UK and ties with other parts of the Coptic Diaspora, looking particularly at how these may be experienced differently by second generation Copts born or brought up in the UK from first generation migrants. The paper is based on 25 semi-structured interviews with active members of Coptic Orthodox churches in Kirkcaldy and London as well as 3 focus groups and participant observation conducted in 2014 and early 2015 as part of the EU-funded project ‘Defining and Identifying Middle Eastern Christian Communities in Europe’.

Bruce 1996 = Bruce, S. 1996. *Religion in the Modern World: From Cathedrals to Cults*. New York: Oxford University Press

McCallum 2010 = McCallum, F. 2010. *Christian Religious Leadership in the Middle East: The Political Role of the Patriarch*. Lewiston: Edwin Mellen Press

Name: Prof. Maged S. A. Mikhail (California State University, Fullerton), mmikhail@Fullerton.edu

Proposed Paper Title: The Arabic Recensions of the *Life of Anba Bishoi* (Paisios)

Proposed Paper Abstract: This paper explores the Arabic recensions of the *Life of St. Bishoi* based on three manuscripts that retain most if not all of the saint's biography. It positions the recension among the extant Greek, Syriac, and Ethiopic versions of the *Life*, and parses several features that aid in dating the Arabic recension. The paper concludes with a discussion of the liturgical reading of the Arabic life in medieval Coptic Egypt. This is one part of a forthcoming project, edited by Prof. Tim Vivian, which aims to publish several recensions of the *Life of Bishoi*.

Name: Mr. Ramez Mikhail (University of Vienna), mikhail.ramez@gmail.com

Proposed Paper Title: And They Shall Stand Bare-Headed: The Historical Development of Liturgical Headgear in the Coptic Rite

Proposed Paper Abstract: Bishops and priests today in the Coptic Church celebrate the Liturgy with their heads covered using one of many types of headgear depending on rank and monastic/non-monastic status. However, evidence shows this to be a later development, that may have only become normative in the 12th century. This paper examines the historical evidence and proposes a timeline for the development of liturgical headgear for Coptic clergy.

Name: Mr. Ivan Miroshnikov (University of Helsinki), ivan.miroshnikov@gmail.com

Proposed Paper Title: Coptic Manuscripts in Finland

Proposed Paper Abstract: A survey of the Coptic manuscripts stored in both public and private collections in Finland is long overdue, since the information about these manuscripts is practically unavailable to most of the Coptic scholars. There are two documentary papyri at the National library of Finland in Helsinki, four documentary papyri at the Paper museum in Espoo, and six ostraca in the possession of the Finnish Egyptological society. There is also more than two hundred manuscripts in a private collection (the Ilves collection). The latter range from small, but often intriguing fragments of papyrus to complete and voluminous paper codices. With regard to their contents, the Coptic manuscripts of the Ilves collection comprise of three groups: literary (biblical, apocryphal, hagiographical etc.), semi-literary (liturgical, magical, etc.), and non-literary (documentary) texts. So far, only two Coptic manuscripts from Finland have been published: an ostrakon from the collection of the Finnish Egyptological society (P.Pintaudi 67 and 68) and a private letter on papyrus from the Ilves collection (P. Ilves Copt. 100). In this paper, I will offer a detailed inventory of the unpublished Coptic manuscripts from Finnish collections, with a particular focus on the most promising items.

Name: Mr. So Miyagawa (Göttingen University), runa.uei@gmail.com; and Dr. Marco Büchler

Proposed Paper Title: Computational Analysis of Text Reuse in Shenoute and Besa

Proposed Paper Abstract: Text reuse in the Shenoute and Besa project was initiated at the University of Göttingen in 2015. It aims at detecting unknown text reuse from the Bible and other contemporary or older literature in the works of Shenoute and Besa, prominent Coptic writers in the fifth century. This project analyzes their text reuse with the help of TRACER, the text reuse detection software developed by Marco Büchler and his team. We divided this project into two steps. The first step was making an annotated corpora of Shenoute and Besa in the pipeline of Coptic SCRIPTORIUM, which was developed by Amir Zeldes and Caroline Schroeder. This is a linguistically-rich annotated corpus of Sahidic Coptic texts. With the collaboration of this corpus, we normalized, tokenized, and lemmatized our texts and

tagged each part of speech information in it in XML format. The second step was applying TRACER to the text parsed and annotated in the first step. We used Coptic biblical data offered by the Göttingen-based project called The Digital Edition and Translation of the Coptic-Sahidic Old Testament to detect text reuse from the Bible. We worked on Besa's letters and sermons and also some parts of Shenoute's Canon 6. Besa's texts are based on the published texts that were compiled and edited by K. H. Kuhn. We checked his edition by comparing it against the real manuscripts. After the explanation of our pipeline, we will show you the hidden cases of their text reuse that were unknown previously and which could be discovered only by using our approach. Then we will show the characteristics of Shenoute and Besa's text reuse based on a quantitative analysis of the typology of text reuse (e.g., verbatim quotation, allusion, paraphrase, etc.) Finally, we will provide a comparison of text reuse characteristics between Shenoute and Besa.

Name: Dr. Samuel Moawad (University of Münster, Germany), sam_germany@hotmail.com

Proposed Paper Title: Kommentar des al-Waḡ ṯh Yūḥ annā al-Qalyūbī (13. Jh.) zum Römerbrief

Proposed Paper Abstract: Kommentare zu den Heiligen Schriften in der kopto-arabischen Literatur sind relativ zahlreich, im Vergleich zu derselben Literaturgattung in koptischer Sprache. Der Kommentar zum Römerbrief von al-Waḡ ṯh al-Qalyūbī aus dem 13. Jh. ist vollständig in einer einzigen Handschrift erhalten. Obwohl dieses Werk längst bekannt ist, wurde es bisher weder ediert noch untersucht.

In seinem Kommentar sucht al-Qalyūbī im paulinischen Text vor allem nach dem Literalsinn und gibt der philologischen Analyse eine große Beachtung. Sein Text enthält zahlreiche Exkurse, was die Textlänge (249 fol.) erklärt. Al-Qalyūbīs Auslegung zeigt eine gewisse Originalität, da er sich auf keine bestimmte patristische Autorität stützt und weder ältere noch zeitgenössische Autoren zitiert.

Name: Dr. Helene Moussa (St. Mark's Coptic Museum, Canada), moussahelene8@gmail.com; and Ms. Gayle Gibson (Royal Ontario Museum)

Proposed Paper Title: *The Martyrs of Maspero* by Victor Fakhoury

Proposed Paper Abstract: The icon of *The Martyrs of Maspero*, now in St. Mark's Coptic Museum (Canada), is the second in a series of narrative icons — six to date — in which Victor Fakhoury has sought to chronicle the events that affected the Church in Egypt following the popular uprisings unleashed by the 25 January 2011 revolution. This series of icons is an innovation that totally departs from classical iconography in that it narrates a sequence of contemporary events in the life of the Coptic Church.

While Fakhoury is loyal to Coptic traditional iconography's two-dimensional representations, intensity of colours, stylized lines, oval-shaped faces, black lines surrounding almond-shaped eyes, and the use of gold leaf to evoke the Divine Light, he is also a contemporary Coptic artist, influenced by modern movements, such as cubist and abstract art. Above all, his art recalls the imagery of his ancient Egyptian artistic heritage. He incorporates these ancient representations with traditional Coptic themes. In this way, ancient Egyptian artistic heritage "nourishes" contemporary art. *The Martyrs of Maspero* icon is particularly striking because it is replete with ancient Egyptian imagery as a way of emphasizing the historical roots of Egyptian Christianity and the "Egyptianness" of the Christians who were demonstrating and crushed to death while they demanded their rights as Egyptians on October 9, 2011. The focus of this presentation will be to "unpack" these ancient Egyptian symbols and Fakhoury's spiritual message.

Name: Dr. Mark Moussa (ACTS), markmoussa@msn.com

Proposed Paper Title: Sensible Expectations: Spiritual Direction in Shenoute's Discourses

Proposed Paper Abstract: Data for Shenoute's approach to spiritual direction of the White Monastery federation is sufficient in the public homilies and sermons that comprise his Discourses. These addresses, seldom delivered during his career, give the impression of a moderate sensibility in the abbot's

expectations towards his monks and visiting Christian laity. Can this evidence give us a reliable impression of Shenoute's pastoral temperament as a whole? Does this data reconcile with the corpus of Canons that governed the minutia of the physical and spiritual daily life of his monastic followers? The answers to these and other questions reveal enlightening details of Shenoute's less rigorous positioning against demanding ascetic practices.

Name: Dr. Ashraf Nageh (Egypt Ministry of Antiquities), ashrafnageh@gmail.com

Proposed Paper Title: Coptic Archaeometry

Proposed Paper Abstract: Archaeometry is well known as the meaning of using the science in archaeology. The results of archaeometry became more and more important than the discoveries in many cases. In this paper; introduction presents the beginning of archaeometry in general and in Egypt. The main topics are included in archaeometry with its importance. Review of archaeometry in Coptic art and archaeology (most of technical Coptic studies of dating, analysis and investigation but not all). What it needs to do to obtain significant additional data and information in Coptic art and archaeology by using the different techniques of science (with examples).

Name: Dr. Artur Obluski (Polish Centre in Cairo/University of Warsaw), a.obluski@uw.edu.pl

Proposed Paper Title: South of the border Nubian monasteries and their relation to the Coptic monasticism

Proposed Paper Abstract: The presentation will focus on recent advances in the studies on Nubian monasticism: excavations at al-Ghazali monastery in Wadi Abu Dom and publication project of the Qasr el-Wizz monastery (near Faras) excavated by George Scanlon on behalf of the Oriental Institute of the University of Chicago. The excavations of the first are due to be finished at the end of February 2016 thus the presentation will bring the most fresh information. The al-Ghazali monastery is one of the best preserved sites in Nubia and in terms of size is similar to the monastery of St. Catherine in the Sinai Peninsula. The excavation there started in 2012 and considerably enlarged the existing pool of epigraphic data in Nubia as well as our understanding of coenobitic monasticism there. The Oriental Institute publication project rediscovered interesting material both archaeological and textual which will be briefly presented.

On the basis of those two undertakings the first attempt to carry out the comparative analysis of monasticism in Nubia and its northern neighbor is being prepared. The paper will present its results focused on material culture, spatial organization of the monasteries and will also touch upon the textual finds and their significance to understanding Nubian monasticism.

Name: Dr. Grzegorz Ochała (University of Warsaw), g.ochala@uw.edu.pl

Proposed Paper Title: Egyptian names in Christian Nubia: First results of work on a Nubian Namenbuch

Proposed Paper Abstract: Apart from occasional commentaries to particular proper names and/or their specific form(s) occurring in editions of written sources from Christian Nubia and one article devoted to a particular group of Nubian names, no comprehensive study of Nubian onomastics has ever been undertaken. The recently launched project "What's in a name? A study on the onomastics of Christian Nubia" aims at filling up this evident gap in our knowledge about the society of the Middle Nile Valley. The presentation will be divided into two parts: In the first one I will present the outlines of the project, its methodology and goals; in the second one I will attempt to analyse the occurrence of Egyptian names in Christian Nubia in typological, topographical, and chronological terms.

Name: Dr. Elisabeth O'Connell (British Museum), EOConnell@britishmuseum.org
Proposed Paper Title: Plenary Report: late Antique Archaeology: Coptic Archeology (2012-2016)

Name: Dr. Elina Perttilä (University of Helsinki), elina.perttila@gmail.com

Proposed Paper Title: Asterisked Passages in the Sahidic Book of Job

Proposed Paper Abstract: The Sahidic version of the Book of Job is of special interest for Septuagint scholars since it is the best witness for a pre-hexaplaric text. Thus, the Sahidic version does not contain the asterisked verses of the Greek text. However, there are some exceptions to this overall view since nine asterisked passages are present in the Sahidic text.

After giving a short introduction to Sahidic manuscripts of Job, my aim is to take a closer look at the asterisked passages witnessed by the Sahidic text. Are they present in all Sahidic witnesses? How do they fit into the context they are found? Are there any indications that they would have been added later to the Sahidic text?

Name: Dr. Uwe-Karsten Plisch (University of Göttingen), uplisch@uni-goettingen.de

Proposed Paper Title: Die AT-Zitate in der mittelägyptischen Apostelgeschichte des Codex Glazier

Proposed Paper Abstract: Die alttestamentlichen Zitate in der Apostelgeschichte des Codex Glazier sind für die Erforschung der koptischen Septuaginta von besonderem Interesse. Der Übersetzer (oder bereits die griechische Vorlage?) korrigiert die häufig recht freien AT-Zitate der Apg nach der Fassung der Septuaginta.

Name: Dr. Gillian Pyke (Yale University), gpyke2@gmail.com

Proposed Paper Title: Ceramic Cosmopolitanism: Pottery Consumption at a Monastic Dwelling at the Monastery of John the Little in the Wadi al-Natrun

Proposed Paper Abstract: The ceramic assemblage from a monastic dwelling excavated by the Yale Monastic Archaeology Project (YMAP) consists of the domestic vessels used by the building's inhabitants, left behind on the abandonment of the building. Typological investigation places this assemblage in the late ninth century. It also confirms its association with the storage, preparation and consumption of food, including vessel types that are well known from other sites, both monastic and non-monastic, within and outside Egypt. Petrographic analysis of the clays shows that most vessels originated outside the Wadi al-Natrun, the majority produced in the Nile valley or Delta, with some from Upper Egypt and Palestine. Although some of these are transport wares intended for the movement of food commodities, others are table and cooking wares, which presumably had desirable performance and/or aesthetic characteristics.

Traditionally, the primary function of ceramic analysis is as a dating tool, which can in addition suggest the types of activities (i.e. domestic, funerary) that took place at a site. Further texture can be added through consideration of the nature and place of origin of the pottery. The overall character of the John the Little assemblage is compatible with that of other monasteries in Egypt, with the new capital at Fustat, and with settlements in the Syro-Palestinian corridor. This suggests a widespread commonality of practices relating to cooking and dining habits ('foodways'), with a shared appreciation of a variety of widely-circulating liquid commodities, as well as glazed and slipped table wares. It is likely that an important factor here is the location of the monastery, near the international entrepôt of Alexandria, and Nile valley and oasis trade routes. Harder to rationalise is the apparent dichotomy between the monastic lifestyle suggested by the John the Little ceramic assemblage and the rigorous asceticism presented in art and literature.

Name: Dr. Chris Reintges (French National Centre for Scientific Research), CReintges@linguist.univ-paris-diderot.fr

Proposed Paper Title: Report on Coptic Linguistics (2012-2016)

Name: Prof. Dr. Siegfried Richter (University of Münster, Germany), s.g.richter@uni-muenster.de

Proposed Paper Title: The Coptic text of the Acta Apostolorum; Evidence of Magic in Christian and Monastic Environments

Proposed Paper Abstract: The goal of the project “Novum Testamentum Graecum. Editio Critica Maior” is the reconstruction of the initial Greek text of the 27 books of the New Testament. Currently, the edition of the Acta Apostolorum is in its final phase. Since the Coptic versions were translated in an early period directly from the Greek, the Coptic, like the Latin and Syriac, is an important witness to the Greek text. The Coptic contribution to the project consists of the collection and collation of all witnesses in the Sahidic, Middle Egyptian and Fayyumic dialects; the Bohairic is dependent upon the edition of Horner. The paper gives an overview of the material basis and shows some aspects of how the Coptic expands our knowledge about the Greek text.

Name: Prof. Dr. Siegfried Richter (University of Münster, Germany), s.g.richter@uni-muenster.de

Proposed Paper Title: Evidence of Magic in Christian and Monastic Environments

Proposed Paper Abstract: The distinction between Magic and Religion depends especially on the definition of these two terms. It’s likely that a lot of phenomena, texts or pictures, which would be perceived as Magic by scholars and Church Fathers, were not understood as Magical practice by the people who initially used them. Sometimes it depends on the point of view whether a source is interpreted more as an expression of Magic or piety. In the paper, examples are provided to show the fluid boundaries between these phenomena.

Name: Prof. Dr. Tonio Sebastian Richter (Freie Universität Berlin), sebastian.richter@fu-berlin.de

Proposed Paper Title: The *Corpus Chymicum Copticum*: Issues and findings

Proposed Paper Abstract: From the late 19th century, Coptic manuscripts on alchemy were kept in the Bodleian Library, Oxford, and the British Library, London. Both their content and language are remarkably different from what we usually consider Coptic literature, and scholars were scarcely dealing with them, so that their edition and translation are still due. The altogether four extant Coptic mss. on alchemy can be dated to the 10th/11th century, and therefore belong to the earliest manuscripts on alchemy at all, earlier than the great bulk of Greek manuscripts, and predating the entire Arabic manuscript tradition by centuries, despite their dependence on Arabic thought. They are of some importance for our understanding of certain developments of the Sahidic language and literature on the eve of the arabization of the Coptic élite. Bearing evidence for the reception of the newest achievements in the Arabic sciences of the day by Coptic scholars, they further are valuable sources for the intellectual exchange between Christian and Arabic scholars in Fatimide Egypt, and for the overall history of sciences. In the proposed paper I will introduce the mss. belonging to the *Corpus Chymicum Copticum*, deal with some issues relating to their physical traits, their content, and its transmission, and give account of the ongoing work on their edition.

Name: Mrs. Helena Rochard (Ecole Pratique des Hautes Etudes), helena_rochard@hotmail.fr

Proposed Paper Title: Images and Architectural Spaces of Bawit: the Contribution of Wall Paintings to an Understanding of Monastic Buildings

Proposed Paper Abstract: Constituting a milestone in the evolution of Christian iconography, the wall paintings from Bawit aroused art historians’ interest, especially among scholars of the Christian East. The

rich literature produced since their discovery in the early twentieth century relates to specific iconographic themes or to a limited number of rooms. Although the problem of monastic buildings' function arose from the first studies, no comprehensive study has been proposed and their architectural framework has remained mostly overlooked. The poverty of the material, the successive reorganizations of the buildings and the incomplete vision of the site given by the excavations, have often made it difficult to identify structures. I will focus on the question: what clues can provide the painted decoration on the function of buildings? The corpus of wall paintings from Bawit have to be reconsidered in the light, firstly, of the new discoveries made on site since 2003 by the joint mission of the Louvre and the Ifao, and more broadly, of the progress made in the field of Coptic archeology in recent decades. Furthermore, recent research on monasticism has clarified various aspects of daily life of the monks in the Byzantine era and the beginning of the Arab period, renewing the interpretation of paintings. The analysis of the painted decoration associated with architectural information, based on archives and on the recent works, offers new clues about the function of monastic buildings at Bawit.

Name: Dr. Anna Rogozhina (National Research University HSE Moscow), anrogozh@gmail.com

Proposed Paper Title: Him who brings a gift to your church I will reward sevenfold in My kingdom' or How to encourage donations and pilgrimage by means of hagiography

Proposed Paper Abstract: Pilgrims and local residents attending the celebrations held in honour of the saints whose relics were kept at a monastery or an urban shrine were encouraged to leave some material donations and, if possible, to continue their support to the holy place. This not-so-subtle encouragement is found in one of the important components of the celebration, namely, in hagiographical texts which were read during the liturgical part of the festival or at other suitable moments. The incentive itself was offered in one of the structural elements of Coptic and Copto-Arabic hagiographical narratives – the so-called kidān. The term kidān is borrowed from Ethiopic hagiography where it might be found in many, if not, most literary hagiographic texts. It has been described and studied by the scholars of Ethiopic literature, but little attention has been paid to the same phenomenon in Coptic hagiographic literature where it is attested much earlier than in the extant Ethiopic texts. The kidān describes a pact entered into between God and a saint near the completion of his martyrdom or monastic labours. In this pact God promises to help and protect all those who make offerings to the church of the saint, those who donate money for feasts to entertain the clergy and the poor on the day of the saint's festival and those who go on pilgrimage to the place where his or her relics are kept, and so on. My paper will discuss how the kidān was used as a means of promotion of the saints' cults and a way to increase the flow of donations to shrines connected with those cults. I will also speak about the different formulas of the kidān addressing various strata of the society.

Name: Ms. Kristine Toft Rosland (University of Oslo), k.t.rosland@teologi.uio.no

Proposed Paper Title: Christ in the Apocryphon of John

Proposed Paper Abstract: In this paper - based on my dissertation - I will look at the figure of Christ in the Apocryphon of John and see how he is portrayed differently between the four extant versions. As a participant in the NEWCONT project I have worked from two important presuppositions – that the Apocryphon of John is a monastic text, and that it should be read in its manuscript context, that is as a Christian, Egyptian text read in the 4th - 5th century. Applying insights from new philology, I do not search for the earliest or best text, but rather see all variants as keys to the concerns of the people who transmitted the Apocryphon of John. While minor variants are found in all manuscripts and throughout the work, much of the variety is found concerning Christ. Focusing on Christ and the differences between the manuscripts when it comes to describing him, I suggest that different uses of the Bible, discrepancy in the understanding of fatherhood and kinship, and varied stance in the theological debates within Christianity at this time, explains much of the variety found in the Apocryphon of John.

Name: Mrs. Nagwan Rostom (Ain Shamms University), nagwanedward@yahoo.com

Proposed Paper Title: Who retained the taxes receipts?

Proposed Paper Abstract: My presentation, will discuss the general characteristics of tax receipts from the first century B.C. to the eighth century AD.

The research I carried out at the Coptic museum and Cairo museum involved editing eleven unpublished Coptic tax receipts from town of Jeme, and the results of the excavation of Mr. Theodore Davis in Madiant Habu.

My research methodology compared the different types of formulas of receipts and the paleography of some taxes receipts to seek an answer to the questions on the purpose of writing receipts and who retained them: was it the taxpayer, the receiver, or an agent?

Some scholars believe that scribes retained such receipts for their records. The outcome of my research, however, resulted in a different conclusion which will be the focus of my presentation.

Name: Dr. Saad Michael Saad (CGU); and Dr. Donald A. Westbrook (Fuller Theological Seminary), dwestbrook@fuller.edu

Proposed Paper Title: Eva Habib Elmasri (1912-1983): Leader in Women's Liberation in Egypt and formation of Coptic Community in North America

Proposed Paper Abstract: This paper situates the life and legacy of Eva Habib Elmasri (1912-83) through the twin lenses of her leadership as a feminist (in Egypt) and her later role in the establishment of Coptic communal life in the North American Coptic Diaspora. For her, these two roles were complimentary rather than in tension, despite the patriarchal nature of the Coptic Church in which she was a proactive player. While Elmasri has been recognized in the secondary literature for her pivotal leadership in the Egyptian Women's Movement (1930s-50s), her Coptic identity is not inspected in these sources, let alone her later pioneering role as a community leader based out of the New York-New Jersey area (1963-83). This paper therefore fills gaps in the socio-religious-historical narrative as much as it offers Elmasri as a case study of the forces and issues surrounding the establishment of the Coptic Orthodox Church in America.

Name: Fr. Cherubim Saed (Wake Forest University), d_aiad_2007@yahoo.com

Proposed Paper Title: Becoming a Leader: Bishop Samuel's Pre-Monastic Career

Proposed Paper Abstract: In this paper I focus on the early career of Bishop Samuel (1962-1981), Bishop for Public, Ecumenical, and Social Services, when he started as a Sunday school leader in Giza. This period covers the seven years after he graduated from college (1941) and before he entered the Monastery of Anba Samuel (March 1948). In this period, he closely cooperated with the founder of the Sunday School Movement, St. Habib Guirguis (1876-1951). I analyze his strategies of developing models of leadership for the Sunday school work, which later on resulted in Coptic development work. These models included pedagogical approaches, methods for community building, as well as counseling and pastoral care. My guiding questions about this time period and work concern how external factors influenced these methods and approaches, which later on were applied throughout Egypt. I focus specifically on how his approach coincided with that of St. Habib Guirguis, and how and why the two years he spent in Ethiopia (1944-46) influenced his ideas about social and rural development.

Name: Dr. Timothy Sailors (Eberhard-Karls-Universität Tübingen/HMML), t.b.sailors@uni-tuebingen.de

Proposed Paper Title: Pre-Nicene Christian Literature Preserved in Coptic: The status quæstionis

Proposed Paper Abstract: The translation of early Christian literature from one language into another was a phenomenon that began already in the second century with the production of translations into Syriac and Latin. The language into which the next most ancient translations of Christian writings from this period were made is Coptic, making the Coptic versions of these compositions one of the more important

sources for the study of early Christian literature. At the International Congress of Coptic Studies, attention has long been devoted to various corpora, including later literature composed in Coptic, the Coptic Bible, and writings found at Nag Hammadi. There are, however, many "non-biblical," "non-Nag Hammadi," pre-Nicene Christian writings preserved in Coptic translations that are all too often given short shrift. These under-appreciated Coptic versions of works of Christian literature originally composed in the first few centuries include writings categorized among the so-called "Apostolic Fathers" or "Church Fathers" and so-called early Christian "Apocrypha," consisting, for example, of gospels, acts of apostles, and testaments. Moreover, a couple of the ancient church orders from this era were incorporated into later collections preserved in Coptic, and other writings of a monastic, didactic, or legendary nature also survive in the language. This presentation will provide a broad overview of this literature and function as an introduction to the session.

Name: Dr. Eveline George Indrawis Salib (Helwan University), evagis1508@gmail.com

Proposed Paper Title: The Representation of the Entry of the Virgin Mary into the Temple in the Coptic & Eastern Iconography

Proposed Paper Abstract: This paper will attempt to highlight the artistic value of this Icon through the forms, position of painted figures, colours, and garments, from the 12th to 18th centuries AD, in the Coptic & Eastern Iconography.

Name: Dr. Joseph Sanzo (Ludwig-Maximilians-Universität München), jsanzo@ucla.edu

Proposed Paper Title: The Magician and the Cross: Cruciform Symbols and the Crucifixion of Jesus in Early Coptic Magic

Proposed Paper Abstract: In this paper, I examine the manifold uses of crosses, christograms, and related symbols as well as crucifixion motifs in select Coptic grimoires, amulets, and apotropaic inscriptions from late antiquity. In addition to analyzing the ritual semantics of these symbols and motifs within their immediate textual and material contexts, I reflect more broadly on the relationship between the cross as a symbol, on the one hand, and the crucifixion as an event, on the other hand, in late antique Egyptian magic. I then situate the Coptic magical materials within the setting of early Egyptian monasticism and consider how they complement and complicate conventional wisdom about the nature and significance of Jesus' Passion among late antique Egyptian monks.

Name: Mr. Ibrahim Saweros (Leiden University), el_harep@yahoo.com

Proposed Paper Title: The Arabic Corpus of Pseudo-Athanasius of Alexandria

Proposed Paper Abstract: During editing the Sahidic homilies on Pentecost (CPG 2192) and on the archangel Michael (CPG 2192) which are attributed to St. Athanasius of Alexandria, I made a survey to find out whether these homilies found their way into Arabic or not. I found two homilies with the same titles preserved in Arabic. Each one of the homilies have different versions and preserved in many manuscripts.

In this paper, I will compare the results I reached with the data provided by George Graf in his GCAL I. I will discuss the contents of the two homilies and compare them with the Sahidic ones. In my presentation I will concentrate on the dates and the authorship of the two homilies.

The homily on the archangel Michael is filled with miraculous stories that may suggest, beside other features, that it was composed directly in Arabic. On the contrary, the homily on Pentecost is marked by its high standard theological language.

This paper will be a step towards my project to edit and publish these two homilies and the general study of the Arabic corpus attributed to Athanasius of Alexandria.

Name: Dr. Gesa Schenke (Oxford University), gesa.schenke@history.ox.ac.uk

Proposed Paper Title: It's in Their Bones. On the Origins of the Coptic Cult of Saints

Proposed Paper Abstract: Accounts of Egyptian martyrs, said in P.Köln 8.354, a papyrus of the 4th/5th century, to reach the number of 3721, form the basis of the cult of saints in Egypt. While we are still somewhat in the dark about the mechanisms that established regular veneration routines, Coptic hagiographic literature, such as encomia, martyr legends, and miracle stories, shows a fully developed and rich set of cult conventions. How honouring the memory of local martyrs developed into their widespread veneration as intercessors and miracle-workers and the devotion to their relics and images is the focus of a new research project, launched at the University of Oxford in 2014. The project aims to trace the origin and evolution of the cult of saints from its earliest fluid form to an established set of beliefs and practices across the entire Christian world of the first millennium. To achieve this goal, it collects the textual evidence, literary as well as documentary, available in Armenian, Coptic, Georgian, Greek, Latin, and Syriac into a single fully searchable corpus, thus producing a new and complex research tool, freely available on line. The textual evidence collected is presented in its original language, with English translation and extensive discussion. The paper will present some preliminary results drawn from the collection of Coptic evidence illustrating the spectrum of queries that can be put to the available evidence concerning the early stages of the cult of saints.

Name: Mrs. Katharina Schröder (University of Münster), kathi.schroeder@gmx.de

Proposed Paper Title: Coptic Paleography and Joining Fragments at the Institute for New Testament Textual Research in Münster

Proposed Paper Abstract: The SMR-database of manuscripts witnessing the Coptic New Testament contains at present about 500 records. Any fragment that is newly added to this database will be checked for possible kinship with already existing records, so that constituent parts of the same manuscript will be brought together under the same SMR-number. The paper presents the method that has been developed at the University of Münster's Institute for New Testament Textual Research (INTF) in order to make it possible to undertake this task as efficiently and reliably as possible. Every outcome of this "search for relatives" is recorded in a table and will be made publicly available to all scholars interested in the judgement about the treated fragments. The paleographical analyses compiled in the Coptological section of the INTF are of significance not only for Coptology, but also for the study of the Greek New Testament for they have joined parts of bilingual manuscripts that were recorded as separate numbers in the "Aland list" of Greek New Testament manuscripts, and they have also made it possible to add new fragments to other bilingual manuscripts of that list.

Name: Prof. Dr. Caroline Schroeder (University of the Pacific), carrie@carrieschroeder.com

Proposed Paper Title: Coptic SCRIPTORIUM: A Digital Platform Research in Coptic Language and Literature

Proposed Paper Abstract: Coptic SCRIPTORIUM's tools and corpora enable interdisciplinary research. Digitizing Coptic text for linguistic, historical, literary, or theological research is complex. This paper will present the technology we are developing for computer-assisted annotation of Coptic literature for morphology, linguistics, loan words, and manuscript information; the search infrastructure scholars can use for research on our annotated corpora; and citation methods we have developed for referencing digitized Coptic texts.

Name: Mr. Matthias Schulz (University of Vienna), matthias.schulz@univie.ac.at

Proposed Paper Title: Praise Him with the Psalter and Harp. The Composition of Coptic Hymns and Biblical Quotations.

Proposed Paper Abstract: In 1938 Oswald H.E. Burmester described the hymnology of the Coptic

Church “as a vast virgin forest beyond whose confines no Coptic or liturgical scholar has yet penetrated.” Nearly 80 years later the situation has changed only partially. Even if recent publications shed some light on the structure of melodies or point to textual parallels in hagiographic literature, Coptology is still lacking a survey of the hymn texts themselves. That is all the more unfortunate, since not only the relationship of texts in the different Coptic dialects and in Greek gives interesting insight into the development of the Coptic Orthodox liturgy, but also since Coptic hymns provide Biblical scholarship with a huge amount of quotations from the Old Testament and from poorly attested parts of the New Testament, e.g. the Apocalypse of John. The lecture will discuss the relationship of hymn compositions in different dialects and languages and focus on selected examples of Biblical quotations and their reliability for Biblical textual scholarship.

Name: Dr. Daniel Sharp (BYU-Hawaii), daniel.sharp@byuh.edu

Proposed Paper Title: Scribal Corrections to Papyrus Bodmer III and What They Tell us about the Transmission of the Text

Proposed Paper Abstract: The purpose of this paper is to examine the corrections made to Papyrus Bodmer III by the original scribe to determine the mode of transmission of this particular manuscript. Supplying evidence of how one particular manuscript was produced will help in adding data to the larger question of how early Coptic manuscripts were transmitted.

For the past few years I have been involved in preparing a new edition of the Coptic manuscript known as Papyrus Bodmer III. This manuscript contains the Gospel of John and Genesis chapters 1 through 4:2. I have catalogued 120 corrections made in this manuscript. These corrections can be divided into the following six categories: Letters that have been crossed out; Letters that are partially written; Letters inserted above the line or in the margins; Letters written over existing letters, or one letter morphed into another letter; Letters that have been erased; and “other” corrections.

In this paper I will first make an argument about which of these changes were made by the original scribe and why focusing on these corrections gives us the clearest picture into how the manuscript was produced. Then I will examine the likely causes that gave rise to the original mistakes and corrections, providing specific examples with evidence from photographs of the text. I will then summarize my findings and draw some conclusions about what the corrections indicate about the mode of transmission of this manuscript. Some preliminary conclusions indicate that this scribe copied this manuscript by sight (as opposed to having it dictated in a scriptorium), and transcribed it word by word (as opposed to sense units).

Name: Prof. Dr. Mark Sheridan (Pontificio Ateneo Sant'Anselmo), jsheridany@gmail.com

Proposed Paper Title: Report on Coptic literature (2012–2016)

Name: Prof. Dr. Mark Sheridan (Pontificio Ateneo Sant'Anselmo), jsheridany@gmail.com

Proposed Paper Title: New folios of Rufus of Shotep: The Wandering Pages of a Manuscript in the 18th and 19th Centuries

Proposed Paper Abstract: The identification of two new leaves of a manuscript as belonging to Rufus of Shotep, whose known fragments I published in 1998 has led to an ongoing detective story and led me to visit the Bodleian library in Oxford in order to make new photographs of the two leaves. In the process I discovered the archive of Woide and the archive of the Clarendon Press. It also led me to the *Bibliothèque Nationale et Universitaire* of Strasbourg in order to find out how these leaves came into the possession of Woide. Time will not permit me to explain all the additional steps and discoveries, which include Bologna, Venice, St. Petersburg and Moscow. In any case the new discoveries confirm beyond any doubt that Rufus is indeed the author of these homilies and that he was indeed a very learned bilingual bishop of the late sixth century in Upper Egypt.

Name: Prof. Stephen Shoemaker (University of Oregon), sshoemak@uoregon.edu

Proposed Paper Title: The Virgin Mary as a Power from Heaven: A Peculiar Marian Tradition in an Early Homily on the Theotokos attributed to Cyril of Jerusalem

Proposed Paper Abstract: One of the early Coptic Dormition narratives, a homily attributed to Cyril of Jerusalem, opposes a belief that the Virgin Mary was the incarnation of a heavenly power who came into the world before the conception of her son. The homily identifies the source of this doctrine as a monk near Maiouma in Gaza, who was brought before Cyril and debated the position with him. Cyril of course emphatically rebukes the monk's teaching as contrary to the faith. While the author of this homily is almost certainly not to be identified with Cyril of Jerusalem, it does seem that it was composed sometime before the middle of the sixth century, based on the absence of any mention of Mary's bodily Assumption on 16 Mesori. This paper will explore the possible sources for this idea, looking primarily at early Christian "gnostic" writings and other Christian esoteric literature, including some other early Dormition apocrypha. It also will consider the – highly unlikely – proposal that this doctrine about Mary is somehow related to the apparent polemic in Qur'an 5.116 against Christians who identified Mary alongside her son as a god.

Name: Prof. Rachad Shoucri (Royal Military College of Canada), shoucri-r@rmc.ca

Proposed Paper Title: Another Look at the History of the Theban Legion

Proposed Paper Abstract: The monastery of Saint-Maurice-en-Valais (Switzerland) has celebrated the 15th century anniversary of its foundation by king Sigismund of Burgundy on September 22, 2015. On this occasion there has been some renewed interest in the history of the Theban Legion. The recent discovery of two Coptic talismans in a cemetery in Vindonissa (Windisch, Switzerland) from the Roman era is significant. It may indicate that the Theban soldiers took part in the battles of Lingones/Vindonissa where the Roman legions under Constantius Chlorus defeated the Alamanni (between 298-301), and it would support the opinion of some historians that place the martyrdom of the Theban soldiers around 302. The museum of Regensburg on the Danube is also in possession of a Coptic talisman found in this region, a possible indication that Theban soldiers were deployed not only along the Rhine but also along the Danube and possibly in England. Hoards of exclusively or largely Alexandrian tetradrachms (coins) from the Roman era were found in Britain, Switzerland, Italy, along the Rhine, along the Garonne and on the Channel Isle of Guernsey. Christian Theban soldiers bravely fought under Constantius Chlorus and under his son Constantine, they probably took part in the battles of Constantine against his rival Maxentius that turned the Empire into the Christian camp, and they formed part of the Palatine Guard after the victory of Constantine.

Name: Mr. Uwe Sikora (Göttingen University), uwe.sikora@gmx.de

Proposed Paper Title: Text Encoding - Opportunities and Challenges

Proposed Paper Abstract: In the field of computer-aided humanities, standardised and consistent data is a necessity to guarantee its interchangeability and comparability. To meet these requirements encoding standards and vocabularies are used to describe textual phenomena in machine-readable ways. However, the method of text-encoding is no different to the very same process humanities scholars are used to apply to texts - making decisions of how to interpret certain textual phenomena. Nevertheless, digital encoding provides new challenges: the scholar not only has to choose between different ways of how to encode certain phenomena but also has to cope with the defiance of working with new and in most cases unfamiliar computer technologies. The current paper aims to introduce into the opportunities and challenges of textencoding using XML-technologies and standards like TEI or its subset scheme EpiDoc. It also addresses the possibilities the use of standards means to the field of computer-aided textual research.

Name: Ms. Tamara Siuda (CGU), tsiuda@uchicago.edu

Proposed Paper Title: Revisiting the Chronology of Coptic Martyrology

Proposed Paper Abstract: How does the Coptic Church survive and thrive, when most of the Christian churches of North Africa were swept away in the aftermath of the Arab conquest? Coptic identity has always been tied to martyrs and martyrology. The “seed of the church,” as Tertullian described the blood of Christian martyrs, thrives deep in the Coptic spirit. Coptic martyrdom is not a relic of an ancient past, as it might be for other Christians. Copts are still taking up the crown of martyrdom today in a direct and undeniable way.

Past and current Coptic martyrologies are arranged along the same lines as other Christian martyrologies, with emphasis on the early centuries of Christendom and a shift to “modern martyrs” beginning with the seventh-century Arab conquest. As Islam’s arrival in Egypt is neither “modern,” nor does it represent an end to Coptic martyrdom, such classification is no longer helpful to our understanding of the Coptic Church’s martyrological process. A more specific Coptic martyrology, and a unified collection of martyrs recognized by the Coptic Church is needed. Such new classification must continue to acknowledge the importance of early (pre-conquest) and medieval (Arab Conquest-Ottoman Period) martyrs, but it also needs to recognize the shift in the Coptic experience under Muhammad Ali and into the present day, where Coptic martyrs continue to be created inside and outside Egypt.

A new Coptic martyrology must take more than historical data into consideration. To create a better appreciation of Coptic martyrs’ importance, we must acknowledge contributions from all aspects of Coptic identity, including history, art, and literature, both secular and religious.

Name: Fr. Anthony St. Shenouda (St. Shenouda Monastery, Sydney), franthonys@gmail.com

Proposed Paper Title: The Arrow Prayer in the Coptic Tradition

Proposed Paper Abstract: This paper researches the way in which the New Testament injunction to “pray without ceasing” (1 Thessalonians 5:16-18) was put into practice in Egyptian monasticism. This practice was eventually known as the Arrow Prayer because of its brevity and the frequency of its use. The presentation’s aims are to define the Arrow Prayer in relation to other modes of prayers, and to clarify its confusion with the later practice of the Jesus Prayer, used prominently since the fourteenth century on Mount Athos. I will then discuss some of the key monastic, liturgical and hagiographical sources that demonstrate the widespread use of the Arrow Prayer. I wish to demonstrate that the practice of the Arrow Prayer was developed in an Egyptian monastic milieu as early as the time of St Anthony. Its use spread in later centuries and continues until today where it is not only used by monastics but also by the laity at large through its inclusion in church canons and liturgical prayers as well as the esteem in which monastic piety is held.

Name: Dr. Alin Suciu (Göttingen University), asuciu@uni-goettingen.de

Proposed Paper Title: Recovering a Hitherto Lost Patristic Text: Greek and Coptic Vestiges of Melito of Sardes’ De Baptismo

Proposed Paper Abstract: In this paper, I will argue that a fragmentary Sahidic papyrus manuscript featuring a homily on the baptism of Christ can be identified as Melito of Sardes’ De Baptismo. This early Christian writing has been considered to be lost with the sole exception of a quotation preserved in a Greek catena collection. In the first part of the paper, I will indicate that the only known Greek fragment of Melito’s De Baptismo corresponds to a portion of the text in a Sahidic papyrus manuscript. In the second part, I will analyze philologically the Coptic text and I show that a number of parallels with other Greek Patristic sources strengthen the hypothesis that the fragmentary papyrus actually contains the hitherto lost homily of Melito on the baptism of Christ.

Name: Dr. Ian Sundwall-Byers (University of Oregon), isundwallbyers@gmail.com

Proposed Paper Title: Moses the Black & the Heracleian Ideal: Power, Violence & Physicality in

Egyptian Monastic Life

Proposed Paper Abstract: Both the Greek hero Heracles and the Egyptian monk Apa Moses (known variously as “the Black,” “the Ethiopian,” “the Robber” and “the Strong”) were renowned for their prodigious physical size and strength. Both Heracles and Apa Moses were renowned for their violent tempers and mighty feats, and both were regarded as exemplary figures whose virtues others sought to emulate. Both Heracles and Apa Moses met death in a tragic manner, attributed to divine agency – and both Heracles and Apa Moses were exalted after their deaths. Superficially, these two figures seem to have embodied the same idealized Mediterranean vision of powerful masculinity and to have earned their renown through its exercise. Yet pagan divinization and the Christian crown of martyrdom were granted to them for very different reasons. Whereas Heracles was proud, violent and intransigent, Apa Moses was a model of humility, wisdom and transformation; he was celebrated not for his physical strength but for his rejection of it. When insulted, corrected or otherwise provoked, Apa Moses demonstrated a remarkable restraint, a willingness to look within and assume the worst about himself first and foremost – a marked contrast from the demigod Heracles who strove always against external foes and whose unchangeable, inflexible nature was part of the reason for his apotheosis. Apa Moses, far from perpetuating the Heracleian ideal of violent physical power, was notable for his rejection of everything that Heracles embodied – yet Moses remained a powerful and emphatically masculine figure, because the monks of the Egyptian desert were not abandoning masculinity. Rather, they were embodying their own new ideal of it and comparing these two figures provides us with insight into the ways in which masculinity, violence and physicality were both constructed and valued by the ancient Mediterranean pagan civilization and the Egyptian Christian monastic tradition respectively

Name: Dr. Anba Suriel (SACOTC), dean@sacotc.edu.au

Proposed Paper Title: Habib Girgis: Administrator Par Excellence – A Leader Beyond His Time

Proposed Paper Abstract: St Habib Girgis established and lead the Sunday School Movement in Egypt for half a century. He developed a passion for religious education and prepared a well-oiled administrative system and oversaw its expansion throughout Egypt and Sudan. His study of the modern educational philosophies of his time assisted in his successes. Through his educational programs he was able to reach out to the young, their teachers, as well as to tradesmen and families to bring the Christian faith to every home and village. He also demanded accountability at all levels within the educational and administrative structure which he developed to ensure its efficacy and growth. Girgis’ leadership as dean of the theological college (1918-1951) and his development of the curriculum and the facilities at the college, and his vision for its future lead to a new hope for theological education in the Coptic Orthodox Church. He petitioned the hierarchy of the Church at its highest levels and was successful in ensuring that religious education became a vital and formal entity within the Church. The legacy that Habib Girgis left behind requires deeper study in order for the Church to re-envision the future of theological education in light of the work of such a visionary leader.

Name: Prof. Mark N. Swanson (Lutheran School of Theology at Chicago), mswanson@lstc.edu

Proposed Paper Title: Alexander the Great among Medieval Copts: Some comments on the uses of Alexander-materials in Copto-Arabic literature (in the light of recent publications and discoveries)

Proposed Paper Abstract: Important recent publications by Faustina Doufikar-Aerts (*Alexander Magnus Arabicus*, 2010) and Adel Sidarus (“Alexandre le grand chez les Coptes,” 2013) have reminded students of Copto-Arabic literature both of the *presence* of anecdotes about Alexander the Great in various genres of the literature (historical and sapiential, but also homiletic and even liturgical) as well as its *role* in the ongoing transmission of Alexander-material, e.g. to the Christians of Ethiopia. The present author was reminded of the presence and significance of Alexander-material in Copto-Arabic literature in the course of work towards a Catalogue of Coptic and Arabic manuscripts at the Monastery of the Syrians (sponsored by Yale University’s Egyptological Endowment and led by Prof. Stephen J. Davis). Over the

course of a few days in June 2015, our team found two initially puzzling treatises that turned out to be anecdotes concerning Alexander the Great. The present communication will present these findings, along with other instances of Alexander-material that have been pointed out in recent literature, in order to make some simple observations about the various ways in which this material functioned – and perhaps also to introduce some speculations as to the particular circles in which, and the particular purposes for which, medieval Copts might have been reading stories about Alexander the Great.

Name: Prof. Mark Swanson (Lutheran School of Theology at Chicago), mswanson@lstc.edu
Proposed Paper Title: Copto-Arabic studies (2008–2016)

Name: Dr. Maciej Szymaszek (University of Gothenburg), maciej.szymaszek@gu.se
Proposed Paper Title: Tracing the provenance of ancient Egyptian textiles: Tove Alm's collection
Proposed Paper Abstract: This paper presents the preliminary results of my research project on the provenance of ancient Egyptian fabrics. The primary source material is the little known textile collection of the Swedish antiquarian Tove Alm, which is spread between museums across six European countries. Selected pieces will be analysed with an innovative approach to provenance tracing, i.e. an investigation of triads formed by artefacts' find spots, their places of production, and the origins of their raw material. The study aims to recognize possible provenance patterns and will be based on artistic examination of textiles' decoration and the analysis of weaving techniques. This work will be followed by radiocarbon dating and a comparison of the amount of Strontium in fibres with soil samples from Egypt. Furthermore, a study of previously unknown correspondence will provide information regarding the find spots of selected fabrics while shedding light on the circumstances of the textiles' acquisition. Lastly, the aim is to re-evaluate the role of Tove Alm in creating ancient textile collections around Europe, as her name has been omitted from the works focused on this material.

Name: Mr. Hany N. Takla (SSACS), htakla@stshenouda.org
Proposed Paper Title: An Unknown fragment of Sahidic Exodus in Van Kampen Collection in Florida
Proposed Paper Abstracts: The Van Kampen Collection is a biblically-based collection of manuscripts and rare books that is privately owned by the family of a wealthy financier. In 1994, to bring this collection to the attention of the scholarly community, they generously endowed a new foundation called the Scriptorium: Center for Christian Antiquities, which was located in Grand Haven, Michigan. Within a span of 8 years, this endeavor was dissolved and new venture was established to reflect more of the family's original goal. So a Biblical theme park was established with a separate building dedicated to the Sola Scriptura ministry that housed the collection, now called Scriptorium: Center for Biblical Antiquities. In November 2013, the St. Shenouda Society was granted limited access to work with digital copies of the Coptic material. Among the fragments we were given access to was a misidentified parchment as New Testament when it was actually from the Book of Exodus thanks to the initial identification of my transcription by Prof. Heike Behlmer. This paper will introduce the state of preservation of the Sahidic Exodus, as sad as it is. It will also deal with more detailed description of the fragment provide more details about it provenance and dating.

Name: Prof. Janet Timbie (Catholic University of America), jtimbie@att.net
Proposed Paper Title: Symptoms as Signs: The Interpretation of Illness in Shenoute, Canon 8
Proposed Paper Abstract: Throughout Canon 8, with more or less emphasis, Shenoute of Atripe refers to his own chronic illness and its symptoms. He seems to study these symptoms in order to better understand and correct the sinful behavior of members of his monastic community, as well as his own sins. Just as Evagrius defined and described eight "thoughts" and put them in a logical order to guide the

contemplative monk, Shenoute looks to the ailing body for signs. Studies of ancient medicine (dealing with Herophilus, Galen, and others) and of the role of illness in early Christian thought (as in Crislip, Thorns in the Flesh) provide important context for Shenoute's ideas, but also highlight his unusual perspective.

Name: Dr. Satoshi Toda (Hokkaido University), jsattoda@yahoo.co.jp

Proposed Paper Title: Coptic literature and the Pachomian dossier

Proposed Paper Abstract: As is well known, a history of Coptic literature worthy of its name is yet to be written. This state of things is related to the notorious problem how we are to understand the extent to which Coptic literature owes its earliest stage to translation from Greek etc. It is especially in this context that the Pachomian dossier has been a matter of dispute among others. For instance, the debate is still open as to whether the Life of Pachomius was originally written in Greek or in Coptic; equally the relation between Coptic version of Rules of Pachomius and Latin version ascribed to Jerome still needs clarification. With these problems in mind, this paper intends to present some reflections concerning the Pachomian dossier in order to better situate it in early Coptic literature.

Name: Dr. Asuka Tsuji (University of Tokyo), astsuji@gmail.com

Proposed Paper Title: Preliminary remarks on the Compilation of the Coptic Synaxarion in the fourteenth century

Proposed Paper Abstract: The Coptic Synaxarion is understood to have been compiled in the first half of the thirteenth century; it more or less took its present form in the late fourteenth century. In addition to the established saints in the Coptic Church, the compilers added new saints who were holy men and women venerated during the era of the compilation. The presence of such saints, many of whom were not included in the modern editions of the Synaxarion, has come to light in recent studies. This paper examines the process of the inclusion of such “new saints” into the Synaxarion before and after “the stabilization of the ‘standard’ Lower Egyptian recension” (Swanson, CMR 5: 937) and its relation to the existing individual hagiographies of such saints.

Name: Ms. Paula Tutty (University of Oslo), p.j.tutty@teologi.uio.no

Proposed Paper Title: Contextualizing the Nag Hammadi Monastic Correspondence

Proposed Paper Abstract: The cartonnage of Codex VII of the Nag Hammadi Codices contains amongst its contents twenty one letters. Not only were the writers of these letters in most cases obviously Christian but, even more significantly, many of the respondents are clearly identifiable as members of monastic communities. Fourteen of these letters are written to, or received by, a monk, or several monks, named as Sansnos, which seems to indicate that they may have once belonged to a monastic archive or have been part of the personal collection of letters belonging to a monk by that name. As John Shelton pointed out, it is clear that the material that makes up the cartonnage of codex VII came from the general neighbourhood in which the codices were found and, in arguing for a monastic origin for the Nag Hammadi Codices, these letters have played a vital role in providing evidence to demonstrate that the codices were produced and read by monks. The question that remains to be answered is, what sort of community did these monks belong to? In this paper I shall re-examine these letters in light of what we now know of fourth and fifth century monasticism and, in particular, of Pachomian monasticism. At the time of the first publication of these letters in 1981, Shelton argued against a connection between these letters and the nearby Pachomian monasteries. It is my contention that, in actuality, a Pachomian origin for these letters is highly plausible and it is only a scholarly unwillingness to accept these monks as ‘orthodox’ that has resulted in the dismissal of their possible Pachomian connection. By placing these letters within a wider social and economic context it is possible to re-evaluate their place within early monasticism and their possible origin within the Pachomian Federation.

Name: Prof. Nelly van Doorn-Harder (Wake Forest University) haaften123@yahoo.com

Proposed Paper Title: Difficult Problems, Simple Solutions. Bishop Athanasius' Strategies for Community Development.

Proposed Paper Abstract: After Bishop Athanasius of Beni Suef passed away in 2000, Egyptians, Christian and Muslim, started to realize how many lives he had touched in almost imperceptible ways. His approaches to solving problems of the poor, the handicapped and society's outcasts that had plagued people for centuries were often so simple that they were easily overlooked. Although he never elaborated on his leadership style, it was based on the principles of focus, concern, collaboration, and creativity. This strategy entailed hearing and promoting the voices and skills of the local people in order to understand their needs, priorities, and aspirations and to allow them to create informal institutions. This paper will analyze how the Bishop transmitted his ideas for social development during workshops, Bible studies and sermons. Connecting them with the Christian message and principles not only resulted in a specific theology of pastoral care, but also allowed for his ideas to be copied and continued by other Coptic Church leaders.

Name: Dr. Gertrud J.M. van Loon (University of Leuven), Gertrud.vanLoon@arts.kuleuven.be

Proposed Paper Title: Wall paintings at Dayr Anba Hadra, Aswan

Proposed Paper Abstract: The monastery of Dayr Anba Hadra on the West bank of Aswan houses a very interesting ensemble of wall paintings that has never been studied before. Especially noteworthy are the murals in the so-called "cave of Anba Hadra", a small Middle Kingdom quarry at the north-western end of the church where a row of 37 standing persons decorates the rock faces. The ceiling of this quarry is adorned with an intricate and colourful geometrical pattern, which serves as a background for a series of squares and octagons filled with busts of saints.

Documentation and study of these paintings started in 2014, within the framework of the Dayr Anba Hadra Project. A number of the saints have been identified and it turns out that the cortege on the rock faces represents an intriguing mixture of monks, hermits, bishops, apostles and a biblical figure. Several aspects of this quarry and the paintings will be discussed.

Since 2013 the Dayr Anba Hadra Project (Deutsches Archäologisches Institut/Excellence Cluster TOPOI, Freie Universität Berlin, under direction of T.S. Richter) documents and studies the architecture, inscriptions and wall paintings of the monastery.

Name: Dr. Lorelei Vanderheyden (Ecole Pratique des Hautes Etudes), lolelei.vanderheyden@gmail.com

Proposed Paper Title: A Brand-New Character in Dioscorus of Aphrodito Coptic Archives: How Paleography helped to discover the scribe "Paulos"

Proposed Paper Abstract: The Coptic texts of the Dioscorus Archive have recently been the subject of new discoveries. These documents complement the already-published Greek texts from the most important Byzantine archive known in Egypt, and provide new information on the Coptic formularies, language and paleography of the sixth century. The six Coptic letters, P.Ismailia. inv. 2241, P.Berol. inv. 11936 and P.Cair. 3733. 25, 42, B and D, all of which belong to the archive, were written by the same individual. The identity of the author of this hand cannot be established a priori, because no name is present in these letters. But one of them makes mention of the name "Paulos", and while this may not be the writer of the documents, he does use the first person, and we can provisionally identify this hand under this name, for lack of a better alternative. In this presentation, I will describe this professional, regular and ligatured hand, similar in some ways to Dioscorus' Coptic writing. This will allow us to establish the probable presence of "schools" of scribes in this village. "Paul's" language, rhetoric and the formularies he uses allow us to contextualise this individual within a bilingual environment and to identify him as a literate inhabitant of Aphrodito. The identification of the hand provides an important new criterion of belonging to the Dioscorus Archive, a new hand dated between ca. 538 and 570, as well

as new data for documentary Coptic paleography.

Name: Ms. Mirna Wasef (University of California, San Diego), wasefmirna@gmail.com

Proposed Paper Title: Internment of Pope Shenouda: The Coptic Community During Sadat's Egypt

Proposed Paper Abstract: In 1981, President Anwar Sadat emphatically declared before the Egyptian parliament that he had removed Pope Shenouda III from his ecclesiastical position and replaced him with a government approved committee of Coptic bishops. Following the decree, Sadat imprisoned Pope Shenouda in a desert monastery (Wadi al-Natrun) under constant police surveillance, preventing him from performing religious duties and having contact outside the monastery without government approval.

Pope Shenouda's detention was part of a widespread government crackdown against many figures deemed guilty of "sectarian sedition." The Pope's detention, however, had a particular effect on the Coptic community in Egypt and abroad. To the Coptic community, the removal of their elected religious leader signified a government ordained violation of religious freedom and the universal right of religious expression.

In reaction to the Pope's imprisonment, emigrant Copts living in western societies enacted robust activist campaigns geared at informing the public of human rights violations in Egypt. Most beneficial to their activism was their independently established Coptic Press. These Coptic journals—published and circulated in America, Canada and Australia—gave detailed analyses on specific human rights violations enacted by the Egyptian government, notably in the case of Pope Shenouda. These journals—outside the bounds of Egyptian censorship laws—called on emigrants to partake in human rights activism in western democratic societies as a way of pressuring the Egyptian government to make local change.

Utilizing the case of Pope Shenouda, this paper broadly examines the political agency of the modern Coptic community through the use of the free press as a method of testifying and advocating on behalf of human rights issues. In particular, this paper examines the real social and political accomplishments of human rights work advanced by Copts and evaluates the current status of the Coptic community both in Egypt and in the Diaspora.

Name: Dr. Jennifer Westerfeld (University of Louisiana), jennifer.westerfeld@louisville.edu

Proposed Paper Title: Authorized to Interpret: Hieroglyphs, Antiquity, and Christian Authority in the Time of Theophilus

Proposed Paper Abstract: Genuine knowledge of Egypt's hieroglyphic writing system had all but vanished by the late antique period (ca. 300-700 CE); nevertheless, inscriptions written in hieroglyphs remained visible throughout the country and spurred a proliferation of interpretive efforts on the part of the era's intelligentsia. The best-known of the late antique treatises on hieroglyphs, the *Hieroglyphica* of the fifth-century pagan priest Horapollo, has dominated recent scholarship on the subject due to its influence on Renaissance and early modern Egyptological thought. However, Christian authors also participated in the culture of hieroglyphic speculation, making authoritative claims about the meaning of inscriptions they could not actually read. This paper will examine the motif of hieroglyphic "translation" as it appears in sources concerning the episcopate of Theophilus—notably, the story of the discovery and interpretation of "cross-shaped" hieroglyphic signs during the demolition of the Serapeum in Alexandria, preserved in Socrates (*HE* 5.17) and Sozomen (*HE* 7.15), and the account of Theophilus' own interpretation of mysterious temple inscriptions, preserved in a cycle of homilies which all concern his ambitious church-building program. Particular attention will be paid to the way these interpretive endeavors, and the wholly spurious translations that result, are used to support larger arguments about Christian identity and ecclesiastical authority.

Name: Mr. Michael Wingert (UCLA), mwingert@humnet.ucla.edu

Proposed Paper Title: I Adjure You by Your Name: Coptic Healing Incantations as Successor to Ancient

Egyptian Medicinal Magic within the Broader Tradition of Ancient Near Eastern Onomatology.

Proposed Paper In the ancient world, names bore power. Names conveyed the essence of the being and were invoked in order to beckon the presence of the one named for traditional purposes as to bestow blessings and curses, as well as to come to the aid of the infirm as the agents of restoration and healing. The ritual components of healing practices employed the power of the name as the primary component of the magical approach to ancient Egyptian and Near Eastern medicine, offering insight into both ritual structure and the local cultic sensibilities. This study works off of the premise that the basic elements of magical tradition at large, and thus medicinal magic in particular, develop or change over a much slower rate than advances in technology or the science behind new theories of medicine (specifically, the fusion of Hellenic and Egyptian medicine); though the scientific elements of these healing practices continue developing, the magical treatments remain as the traditional alternative medical practice. Thus, this paper investigates the ideological concerns of Coptic healing incantations as the successor to ancient Egyptian medicinal magic within the broader tradition of ancient Near Eastern onomatology. Coptic medicinal incantations maintain continuity with the magical healing traditions of both ancient Egypt and the Near East. Moreover, ancient Israelite religion as gleaned from the material culture of Israel as well as the textual tradition of the Hebrew Bible provide the secondary background for the development of these healing practices. While the transposed Christian elements reframe the mythological backdrop to these ancient healing rituals, the Coptic papyri offer a glimpse into the otherwise fragmentary backdrop to amulet consecration and folk practices of the cult of ancient Egypt and the neighboring Near East.

Name: Dr. Myriam Wissa (University of London), mw7tech@gmail.com

Proposed Paper Title: “Go and tell them to worship the sun if not, I shall put cords on their feet and will have them dragged all through the mountains until their flesh shall separate from their bones”: Encounter of Zoroastrianism with Coptic Christianity in 7th century Egypt

Proposed Paper Abstract: This statement of Bahram V (fifth century) to Mihrsabur, the chief of the Magi, emphasizes his persecution of the Christians <https://en.wikipedia.org/wiki/Christianity_in_Iran> in Ctesiphon, Jerusalem and elsewhere. In spite of several late Sasanian martyrdoms one of the most tenacious views is the notion that after the fifth century there were no persecutions. Yet, literary and documentary evidence have firmly established that religious communities and Christian urban society in seventh century Egypt were persecuted by the Sasanians. Utilising the *Chronicle of John*, the *Coptic Synaxarium, letters *from Thebes and the Middle Persian papyrus documents, I aim to highlight several intricacies of lay-religious-state relationships through case studies. Specifically, I will examine the attitude of Andronicus and his successor Benjamin I, the Coptic Orthodox Patriarchs which contrasted with that of John the Almsgiver, the Melkite Patriarch. So doing allows observation of the development, change, and renewal of networks from the perspective of two powerful ecclesiastic Coptic leaders.

*Keywords: *History of the Coptic church, Seventh century, Coptic persecutions, Persian-Sasanians, Coptic patriarchs, Andronicus, Benjamin I, historiography, Chronicle of John, Synaxarium, documentary evidence.

Name: Dr. Myriam Wissa (University of London), mw7tech@gmail.com

Proposed Paper Title: The untold story of laity leadership in the formative years of Sunday Schools: the unknown archon-leaders of Habib Guirguis’ early team

Proposed Paper Abstract: In 1900, the archdeacon Habib Guirguis established the Sunday Schools movement, attempting to revive the age of Kyrillos IV through organized religious education. By the mid-forties, the internal strife that hit the pontificate of Yusab II was a major threat to the institutions of the Coptic Church. The Sunday Schools movement functioned as a defensive wall from the disintegration of religious literacy and provided the church with “a theologically literate laity”. In the early development of the movement, amongst the team of Habib Guirguis, several actors such as Louis Z. Wissa, Kamel

Ibrahim, Labib al -Assal, Iskander Hanna, Edward Benyamin, Naguib Zaki and Milad Zaki were heavily involved in the leadership of the Sunday Schools, all under the patronage of H. Guirguis. Whilst most works, here and elsewhere, focus upon the other laymen (subsequently ecclesiastics), this paper considers the leading role of the above-mentioned archons, laymen and non-clerical. Using the unpublished Arabic manuscript *Mūzakirātī fī tarīkh madāris al-Ahad* (115 pages) of the late Louis Z. Wissa from the archives of Pope Shenouda III alongside the PhD thesis book of the German scholar Pfarrer, the Reverend Dr. Wolfram Reiss *The Sunday School movement in the Coptic Orthodox Church*, the paper explores the organisational structure of the movement and its dynamic in both Asyut and Cairo from 1927 to 1941. It shows how the two geographic settings of Asyut and Cairo faced different challenges: the American missionaries (Asyut) and the Muslim *Katatib* renewal (Cairo). How the movement's strategy, governance and guidance under the leadership of this laity culminated in a renaissance will also be discussed. The paper weaves all this together for a full account of the early lay leadership in Sunday Schools.

Name: Mr. Joseph Youssef (University of Toronto), joey.youssef@gmail.com

Proposed Paper Title: The Coptic Monk as a Moral Exemplar: An Ethnographic Critique

Proposed Paper Abstract: This paper explores the ways in which contemporary Coptic monks come to be regarded by many lay-Copts as exemplary Christian subjects. Drawing on ethnographic data, I am interested in how my interlocutors have conflicting views about the virtue of Coptic monks, in relation to narratives and hagiographical accounts of the Desert Fathers and modern day monastic figures. While on the one hand my interlocutors see Coptic monks as being moral exemplars (Humphrey 1997), the same individuals critique contemporary monks as being “un-monastic.” This paper will aim to unpack questions of sainthood and skepticism in relation to what my interlocutors understand to be virtuous Coptic Christian subjectivity.

Name: Ms. Mariam Youssef (CGU), mdyoussef@gmail.com

Proposed Paper Title: The Church of the Martyrs and the Second Sex: Gender and Paradigms of Survival in the Coptic Diaspora

Proposed Paper Abstract: The Coptic Church has faced various forms of persecution almost since its beginnings, and many people cannot imagine what the Coptic Church would look like without its background of oppression and martyrdom. Central to Coptic culture, theology, and praxis is its identity as the “Church of the Martyrs”, which has also inspired its diaspora. As many Copts are unable or unwilling to continue living under different degrees of persecution in Egypt, the church is able to maintain itself by establishing a global presence outside of Egypt. Martyrdom has given the Coptic Church a very strong sense of pride in its identity and its struggle to survive. Identifying as the “Church of the Martyrs” is used as an indication of the church's steadiness over time. In the face of persecution and hostility, the martyrs demonstrate and affirm the church's ability to survive. In the diaspora, martyrdom plays a special significance as a rhetorical tool used to secure loyalty. Copts in the diaspora do not experience religious persecution, but they do experience the racism and xenophobia often aimed at immigrant communities. The narrative of martyrdom reminds Copts of their legacy, gives them pride in their past, and encourages them to be successful in the diaspora.

This paper will examine the gender dynamics of the Coptic Church in the diaspora in light of this survival paradigm of martyrdom. The formation of theologies of women and gender in the diaspora is affected by the church's continued struggle to survive. Most, if not all, of the Coptic Church's energy has been devoted to the overwhelming task of remaining stable in the midst of persecution and establishing itself in the diaspora. This has left little energy and resources for the consideration of women's roles in the church. Issues of gender and women are not treated as urgent matters, but rather ones that can be dealt with later when the Coptic community achieves some level of stability. Inherent to this discourse is the paradigm of martyrdom that ultimately encourages the silence and complicity of women for the survival of their

community.

Name: Prof. Youhanna N. Youssef (SACOTC), ynyoussef@hotmail.com

Proposed Paper Title: Liturgical texts relating to Suriel

Proposed Paper Abstract: This paper will study the veneration of the Archangel Suriel according to the liturgical texts such as the Doxology Batos and the Doxology Adam (unpublished). I will give a brief commentary on these texts.

Name: Dr. Jason Zaborowski (Bradley University), jzaborowski@brtadley.edu

Proposed Paper Title: The Coptic Tradition in Arabic Recensions of the *Apophthegmata Patrum*

Proposed Paper Abstract: Scholarship has long recognized the monastic settlements of Scetis as a wellspring of the *Apophthegmata Patrum* (Sayings of the Desert Fathers). Wisdom sayings in the Apophthegmata collections frequently refer to Scetis, and many sayings are attributed to the settlement's founder, Abba Macarius the Egyptian (c. AD 300-390). Likewise, Scetis and the Macarian legacies have become definitive aspects of the literature of Coptic Christianity throughout history. This research examines how the legacy of Scetis and the distinctively Coptic tradition is transmitted in the Arabic translations of the Apophthegmata Patrum, tracing evidence in the Arabic manuscripts originating from the late 9th century. The paper shows that while the Apophthegmata Patrum in other languages brought attention to Egypt as a seedbed of Christian asceticism, the dominant Arabic ms recensions of Apophthegms minimize the role of Scetis by expressing a more generalized conception of sacred place in Egypt, and by turning attention to asceticism based in Levantine topography. The paper's argument also compares the Arabic recensions with known Coptic recensions of the *Apophthegmata Patrum*. The paper explains the Arabic manuscripts' diminishment of the legacy of Scetis within the historical context of the post-Islamic takeover of Egypt.

Name: Dr. Ewa D. Zakrzewska, (University of Amsterdam), e.d.zakrzewska@uva.nl

Proposed Paper Title: How to SPEAK in Coptic?

Proposed Paper Abstract: This contribution is not a crash course in Coptic pronunciation but a first ever description of the Coptic verbs of SPEAKING and SPEECH ACTS. The presentation is based on the Bohairic Coptic corpus of narrative texts, edited by H. Hyvernât, *Les Actes des martyrs de l'Égypte tirés des manuscrits coptes de la Bibliothèque Vaticane et du Musée Borgia*, reprint Hildesheim 1977, while methodologically it is inspired by the classic study by A. Wierzbicka, *English speech acts verbs: a semantic dictionary*, Sydney 1987.

As a first step, a semantic classification of the attested verbs of speaking and speech situations will be provided. Next, a grammatical analysis of each of the semantic classes will be carried out. Special attention will be paid to the way in which the participants of a speech situation, viz. the Speaker and the Addressee, as well as the message itself are linguistically represented: to the syntactic functions of these constituents (subject, direct object and indirect object) and to the formal marking of the respective functions, for example by means of the preposition *e-* as opposed to the default *n-*. In this way the presentation will contribute to our better understanding of the semantics-to-morphosyntax interface in Bohairic Coptic.

Name: Prof. Amir Zeldes (Georgetown University), amir.zeldes@georgetown.edu

Proposed Paper Title: A Quantitative Approach to Syntactic Alternations in Sahidic

Proposed Paper Abstract: Although the grammar of Sahidic Coptic is by now relatively well understood, many syntactic alternation phenomena remain in the language which have been described as optional or in free variation. With the recent availability of digital corpora containing large amounts of annotated data

(Schroeder & Zeldes 2014), we are now in a position to take a systematic look at some of these phenomena in an effort to understand the factors conditioning their behavior, as well as their historical development. In this paper I will examine three such phenomena: the use of the ‘optional’ copula *pe* after the preterit conversion (Layton 2011:348, 412), the circum-negation in (n) ... an (Layton 2011:108) and the use of Greek object nouns in the compound verb construction without mediating *n* (e.g. *ti-karpos*, ‘give fruit’). The results, which will be discussed in view of some theoretical approaches to these phenomena, include indications that circum-negation became optional particularly in nominal contexts (phrases like *not me are more susceptible than I didn’t do...*, cf. Loprieno 1995:129, Allen 2013:91), that the optional *pe* is more prevalent in colloquial language and counterfactual contexts, and that Greek nouns resist zero article object status strongly, though not as absolutely as the corresponding restriction on object incorporation with Greek verbs (Grossman 2014, Haspelmath 2015:129).

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Proposed Paper Title: Church of the Virgin Mary in Deir al-Surian, recent discoveries.

Proposed Paper Abstract: The uncovering and conservation of mural paintings in Deir al-Surian has continued through a grant by NCN, the Polish National Science Centre, and is now a formal cooperation project of the Universities of Leiden and Warsaw. During the most recent season paintings have been uncovered in the eastern part of the church, the khurus and haikal. This paper presents the first outcomes of these discoveries.