

NINTH INTERNATIONAL CONGRESS OF COPTIC STUDIES:
FOURTH ANNOUNCEMENT

IMPORTANT! Change in congress venue!

The purpose of this fourth announcement is to communicate some additional practical information, as follows:

- A. Change of venue for congress meetings
- B. Lunches at the Patriarchate
- C. Congress registration
- D. Wednesday afternoon excursion
- E. Program (your continued patience is appreciated)

A. Change of venue for congress meetings. Dr. Fawzy Estafanous, Pope Shenouda's designated organizer of the congress, has just announced that due to circumstances beyond his control, the congress meetings – including the ceremonial opening on Sunday night (8:30–10:30 pm) – will not take place at the Sonesta Hotel as planned, but rather at the Coptic Patriarchate (Anba Rueiss Deir, Ramses Avenue, in Abbasiya). We regret any and all inconvenience. For those participants who will stay at the Sonesta Hotel, there will be bus transportation to and from the Patriarchate throughout each day of the congress (although as a matter of fact it will be best to plan to spend the entirety of each day at the Patriarchate).

For those participants staying elsewhere in Cairo, the previous recommendation concerning travelling by taxi continues to apply (see the third announcement). But note that because the Patriarchate in Abbasiya is significantly closer to downtown Cairo than is the Sonesta Hotel, now it is likely to be more convenient and less expensive to take an ordinary taxi rather than to use "City Cab." The cost from Tahrir Square in the center of Cairo should be about EGP 10 (ca. EUR 1.25 = USD 1.90); you are advised to fix the price with the driver before getting into the taxi.

B. Lunches at the Patriarchate. Lunch for all congress participants will be provided at the Patriarchate on each day of the congress. As stated before, congress participants who reserved rooms in the Sonesta Hotel as instructed in the information provided by the IACS will be entitled to a free lunch on each day of the congress. Congress participants who are not staying in the Sonesta Hotel, as well as those who reserved rooms there by some other means, should assume that they will have to pay something for their lunches at the Patriarchate.

C. Congress registration at the Sonesta Hotel will begin on Saturday 13 September in the late afternoon, ca. 4:00 pm, as previously announced, but it will end at 8:00 pm. Look for a sign in the hotel lobby. Registration will recommence at the Patriarchate on Sunday 14 September at about 5:00 pm and run until 8:00 pm, after which (8:30 to 10:30 pm) there will be the ceremonial opening of the congress at the Patriarchate. There will be bus transportation from the Sonesta Hotel to the Patriarchate, returning to the hotel after the opening ceremony. Congress registration will reopen on Monday morning (15 September) at 7:00 am at the Patriarchate, and the first plenary session will begin there at 9:00 am.

D. Wednesday afternoon excursion. Bus transportation for the excursion on Wednesday afternoon will depart from the Patriarchate (at about 4:00 pm).

E. Program. The congress program will be ready soon. Thank you for your abiding patience.

NINTH INTERNATIONAL CONGRESS OF COPTIC STUDIES:
FIRST ANNOUNCEMENT

The IACS is pleased to announce that it will hold its Ninth International Congress of Coptic Studies (ICCoS 9) in Egypt, **14–20 September 2008**.¹ The host of this Congress is His Holiness Pope Shenouda III, who has put the Saint Mark Foundation for Coptic History Studies in charge of the local organization in Egypt, under the direction of the foundation's president Dr. Fawzy Estafanous. The Congress will take place at the Sonesta Hotel Cairo,² located in Medinet Nasr (Nasr City, northeast of downtown Cairo, on the way to the Cairo international airport). A shuttle service will operate between the hotel and downtown Cairo, and bus transportation will be arranged to any special Congress-related events that will take place elsewhere than at the hotel. The Sonesta has offered us a limited number of rooms at special prices (including special student prices), with both breakfast and lunch included, as well as all taxes (see further below, in the section on pre-registration).

The ordinary meetings of the Congress will be held Monday through Friday (15–19 September) in the conference rooms of the Sonesta Hotel. According to our established pattern, each day will begin with a morning plenary session devoted to special addresses, including invited scholars' reports on recent research in selected subfields within Coptic studies, as follows:

Presidential address:	Theofried Baumeister
Coptic literature:	Heike Behlmer
Coptic Bible:	Nathalie Bosson
Coptic liturgy:	Achim Budde
Coptic history:	Stephen J. Davis
Gnosticism and Manichaeism in Egypt:	Jean-Daniel Dubois
History of Coptic studies:	Stephen Emmel
Coptic art:	Cécilia Fluck
History of the Coptic Museum:	Gawdat Gabra
Coptic archeology:	Włodzimierz Godlewski
Christian Nubia:	Siegfried G. Richter
Coptic documentary papyrology:	Tonio Sebastian Richter
Copto-Arabic studies:	Samir Khalil Samir
Egyptian monasticism:	Mark Sheridan
Coptic linguistics:	Ewa D. Zakrzewska

After the plenary sessions, the Congress will divide into three simultaneous sections of panels, workshops, papers, etc. (see below). There will be a Business Meeting of the IACS at the hotel on Saturday morning (20 September), followed by a closing celebration in the afternoon and/or evening, hosted by the Coptic Church. On Sunday 14 September, there will be an all-day public event at the Coptic Patriarchate, organized jointly by the IACS and the Coptic Church, with lectures and discussions to which all Congress participants are invited. The speakers at this event will be selected by the Saint Mark Foundation for Coptic History Studies with the International Association for Coptic Studies. In order to participate fully in the Congress, you are advised to arrive on **Saturday 13 September** (or earlier) and to depart on **Sunday 21 September** (or later).

¹ The IACS Board understands well that mid-September is not a convenient time for all IACS members to attend a week-long congress, and we regret any inconvenience. At present it seems effectively impossible to find a time when such a meeting would be equally convenient for all members. Our present policy is to try to alternate between earlier summer (1996, 2004) and later summer (2000, 2008). We welcome discussion of this policy as well as constructive suggestions for how we might do better.

² For information about this five-star hotel, see <http://www.sonesta.com/cairo>.

Registration fees for the Congress have been set in euros as follows: EUR 100 for Normal IACS members, for Friends of the IACS, for accompanying persons who want to be registered as Congress participants, and also for students who are not members of the IACS; EUR 50 for Retired and Student members of the IACS; EUR 150 for all others (except Egyptians who reside in Egypt – regardless of whether they are IACS members or not – for whom there will be a special rate in Egyptian pounds, payable on-site on the first day of the Congress: EGP 250, but only EGP 150 for Egyptian theological and university students). Anyone who wants to register at the time of the Congress without having pre-registered will be charged EUR 150 (for “on-site registration”; this rate will apply also to IACS members who fail to pre-register, regardless of membership status). At about this time next year (May 2008), non-Egyptian pre-registrants will be asked to pay the appropriate Congress registration fees in advance, if at all possible. For that purpose, US dollar equivalents will then be set, and we expect to arrange for payment by credit card (for those who cannot pay by direct transfer [German “Überweisung”] to the IACS bank account in Münster). Please wait for further instructions in this regard.

If you choose not to spend the nights during the Congress as a guest at the Sonesta Hotel, then you will have to make your own arrangements elsewhere. But regardless of where you choose to stay, **it is important for you to pre-register for the Congress** (see the next section), that is to say, you must register for the Congress well before the Congress begins. The best time to do so is right now.³

Pre-registration

In order to pre-register for the Ninth International Congress of Coptic Studies, you should request an electronic version of the “Pre-registration Form” by sending an e-mail message to the following address (a special email address only for ICCoptS 9): iccopts9@web.de. If you are **an IACS member**, something like “please send me iccopts9.rtf” as a subject line will suffice for this purpose (with no additional message being necessary); anyone who is **not an IACS member** but is interested in attending the Congress may also request the electronic form [iccopts9.rtf](#), but non-members are kindly asked to include a message in their e-mailed request in order to show that the request is an expression of genuine interest. You should return the form to the IACS Secretariat, either by post addressed to Prof. Dr. Stephen Emmel (Institut für Ägyptologie und Koptologie / Schlaunstrasse 2 / D-48143 Münster / Germany) or by fax (+49 251 8329933), or by e-mail (iccopts9@web.de). For submission by e-mail, you can either send a scanned image of the completed paper form as an attachment, or you may return the electronic version of the form as an attachment. From the same e-mail address you may also request “hotel information” with details about contacting the Sonesta Hotel Cairo and making reservations there during the week of the Congress.

Nota bene: *Everyone* who plans to attend the Congress must pre-register, including IACS Board members and panel coordinators (you know who you are) and regardless of whether or not you expect to give a paper. Pre-registration is *not* the same thing as proposing (or agreeing) to give a paper (see the next section).

Calls for Papers

Differently than at our previous Congresses, many of the non-plenary sessions of the Ninth Congress will be specially organized sections (generally called “panels,” although the exact format of a given section will be determined by the section’s coordinator). These special sections are being conceived and directed by selected scholars, in consultation with the IACS Board in its capacity as the Program Committee for ICCoptS 9 (see *Newsletter* 47, p. 10, point

³ Depending on how much interest there is in attending the Congress, some limits might have to be set on the number of participants in some sections. If so, preference will of course be given to IACS members, but we will also have to pay attention to the order in which we receive pre-registrations.

11). This way of organizing ICCoptS 9 means that many papers for this Congress are being solicited by the “panel coordinators” who have been selected by the Board. Our guiding impulse in this experiment is a desire to see some of the sections at our Congresses become forums where groups of pre-selected scholars focus on some of the urgent tasks and problems facing Coptic studies (see below). Nevertheless, we anticipate that there will be time enough for a number of sections of the more traditional sort, organized around papers that are proposed by prospective participants and then evaluated and selected by the Program Committee.

If you have already been contacted by a panel coordinator and agreed to participate in a panel, then you do *not* need to submit a paper proposal also to the Program Committee: the panel coordinators and the Program Committee are working together on the organization of the special sections. **Nota bene**: you must nevertheless pre-register for the Congress as such, even if you have already agreed to participate in a panel. *Everyone* must pre-register if they plan to attend the Congress, even Board members and panel coordinators!

If you have not been contacted by a panel coordinator, and you hope nonetheless to give a paper at the Congress, then there are two possible ways for you to proceed. **Either** (1) look at the “panels with open calls for papers” below, and submit a proposal to the coordinator of a panel in which you would like to participate (see individual instructions and addresses below; panel coordinators have been asked to forward to the Program Committee any worthy papers that they cannot – for whatever reason – accept for their own section, and such proposals will then be considered for acceptance for some other section); **or** (2) submit a proposal to the IACS Secretariat for consideration by the Program Committee. **If you choose to submit a proposal to the Secretariat**, please use the same means of communication as for pre-registration (post, fax, or e-mail [iccopts9@web.de]). In order for your proposal to be considered, you must include three things: (a) a title for your paper (in the language in which you intend to give the paper); (b) an abstract or summary of your paper (no more than one normal page); and (c) an indication of the area(s) within Coptic studies to which you intend your paper to make a contribution. Please assume that papers in this category will be limited to 15 minutes (plus 5 minutes for discussion). The **deadline** for submitting a paper proposal to the Secretariat is 29 February 2008.⁴ In order for the Program Committee to consider your paper proposal, **you must also pre-register** for the Congress (see above).

Panels with open calls for papers. The following nine panels have issued calls for paper proposals to be submitted directly to the respective panel coordinators for consideration (see the individual panel descriptions for details):

1. *Christianity in Medieval Egypt*. Panel Coordinator: Johannes den Heijer.

The focus of this panel will be on the history of the Coptic community (and, wherever applicable, of other Christian communities in Egypt) in the period from the Arab Conquest to the end of the Mamluk period (1517). “History” is taken here in a large sense and may include cultural, literary, and religious phenomena as well. Participants are encouraged, but not obliged, to highlight particular texts (presumably mostly in Arabic, but where relevant also in Coptic and other languages) and share key passages in their presentations. Problems of textual history are expected to feature prominently in this panel (art history may be included as well, but not in a way that might cause confusion with other panels). Interested scholars are invited to write to Prof. Johannes den Heijer, at johannes.denheijer@uclouvain.be.

2. *Coptic Language and Linguistics*. Panel Coordinator: Ariel Shisha-Halevy, with Eitan Grossman.

Given the recent burst of scholarly activity related to different aspects of Coptic, we hope that the “Coptic Language and Linguistics” section will reflect the wealth and variety of ongoing research in those fields that deal directly with the Coptic language, for example (but not lim-

⁴ As with pre-registration (see the preceding note), some limits might have to be set on the number of paper proposals that can be accepted.

ited to): linguistics, philology, stylistics and rhetoric, dialectology, lexicology, translation studies and contrastive analysis, Shenoutean idiom, sociolinguistics, discourse analysis, narrative grammar, and the history of Coptic grammatical research. Contributions which place Coptic in its Egyptian linguistic context are especially encouraged. Those who wish to participate in this section are asked to send the title of their proposed lecture and an abstract of approximately 200 words by regular mail to: Prof. Ariel Shisha-Halevy / Department of Linguistics, Faculty of Humanities / Hebrew University, Jerusalem / Israel 91905. Any questions relating to the section can be sent to either Prof. Ariel Shisha-Halevy, at shisha@cc.huji.ac.il, or Mr. Eitan Grossman, at eitan.eg@gmail.com.

3. *Coptic Versions of the Gospel of Mark*. Panel Coordinator: Anne Boud'hors.

Because the Gospel of Mark was not used in the liturgy, its (Greek) text did not become fixed before the fourth century. Consequently there is a complex textual tradition, as the manuscripts broadly show. This complexity also exists in the Coptic version of Mark, but critical editions still do not give a good account of it. Therefore it seems interesting to study this Gospel at the present time under the following aspects:

- Codicological: Manuscripts containing Mark have been listed in a number of different reference works; now it would be worthwhile to classify all the known manuscripts and fragments of Mark, especially those in Sahidic.
- Linguistic: The Gospel of Mark contains many archaic features, syntactic as well as lexical, as can be seen by comparing the parallel episodes in the other Gospels. These phenomena are to be described on the basis of a comparison with features that are possibly of the same kind in other biblical texts. Such investigations could lead to a better understanding of the translation process from Greek into Coptic.
- Textual: Some scholars have tried to establish the existence of two Sahidic traditions, but did not succeed in explaining why there should be two distinct traditions. The Faiyumic version is very fragmentary and needs to be located within the textual tradition as a whole. Although the Bohairic text belongs to a later period, it has great importance for the study of the Arabic versions. The greatest difficulty remains in elucidating the position of the different Coptic translations in relation to the Greek textual tradition. The variants must be analyzed very carefully in this respect.
- Liturgical and exegetical: Even though – or perhaps because – the Gospel of Mark was much less used in the liturgy than the other three Gospels and much less frequently quoted in early Christian literature, it is not at all useless or without interest to study the relatively few occurrences of its use that are known.

Many a problem raised by the study of this Gospel can also be treated with respect to other biblical books. Those who are interested in participating in this panel should not hesitate to make proposals that might help to shed light on any of these problems from any angle. Contact: Dr. Anne Boud'hors, at anne.boudhors@irht.cnrs.fr.

4. *Early Coptic Codices: Typological Criteria*. Panel coordinator: Sofia Torallas Tovar.

Taking as a starting point the database-in-progress of Early Coptic Codices (being developed by Sofia Torallas Tovar and Malcolm Choat), this panel will focus on systematizing the information we already have about known early codices and their typology. Many aspects have to be addressed in this context, not only the material description of these pieces, but also the connection of the physical appearance of the codices with their contents (biblical, documentary, hagiographical, liturgical); the geographical distribution of the known material; recent discoveries and their contribution to the knowledge about this peculiar aspect of the material culture; comparison with Greek codices of the same age and place. For reasons of convenience, the span of time will be limited to before the Arab Conquest of Egypt, and the material aspect will be limited to papyrus and parchment codices. Those who wish to participate in this

panel are invited to propose papers or other contributions to Dr. Sofia Torallas Tovar, at sofiatorallas@gmail.com.

5. *From Coptic to Arabic*. Panel Coordinator: Mark N. Swanson.

This panel, which focuses on Copto-Arabic literature, invites proposals for papers that contribute to one or more of the following goals: (a) to examine important translations into Arabic from Coptic; (b) to demonstrate the importance of the study of Arabic texts for specifically Coptic studies; (c) to elucidate some aspect of the shift from Coptic to Arabic that took place within the Egyptian Christian community. For further information, or to submit a proposal (with title and an abstract of not more than 300 words), please contact Prof. Mark N. Swanson, at mswanson@lstc.edu.

6. *Gnosticism and Manichaeism in Egypt*. Panel Coordinator: Gregor Wurst.

Gnostic and Manichaean studies during recent years have focused mainly on discussions of the term *gnosis* and the concept of *Gnosticism* (e.g. M. Waldstein 2000; K. L. King 2003) and on the publication of new texts from Egypt, such as the ongoing edition of the Manichaean materials from Kellis and Medinet Madi (N.-A. Pedersen 2006; W.-P. Funk & I. Gardner, announced for 2007) or the publication of *Codex Tchacos* containing the *Letter of Peter to Philip, James, the Gospel of Judas*, and a previously unknown book on Allogenes. Those who wish to participate in this panel are invited to propose papers dealing with any of these three major topics. Contact: Prof. Dr. Gregor Wurst, at gregor.wurst@kthf.uni-augsburg.de.

7. *Monastic and Liturgical Vestments in Egypt: From Late Antiquity to Medieval Times*. Panel Coordinator: Sabine Schrenk, with Maria Mossakowska-Gaubert.

We shall address ourselves to specialists in different fields, that is, in works of the arts and in texts. The variety of specialists and their contributions is expected to be an important feature of the panel. The session will focus on iconography, on the originals, that is, the remains of vestments themselves, and on different types of texts: papyrological evidence, normative and liturgical texts, and information from literature. For this purpose we will invite specialists in these fields who will choose for themselves whether to evaluate a particular source (like texts or works of art) or to concentrate on a special topic within our theme, as for example the beginnings of monastic and liturgical vestments. We shall divide the panel into two major topics, as follows: (a) fashion and vocabulary; and (b) monastic and liturgical vestments as a sign of social and/or hierarchical distinction. Please address inquiries either to Dr. Sabine Schrenk, at schrenk-sa@netcologne.de, or else to Dr. Maria Mossakowska-Gaubert, at mmossakowska@ifao.egnet.net.

8. *Shenoute of Atripe*. Panel Coordinator: Andrew Crislip.

The “Shenoute of Atripe” section invites proposals for papers that explore significant emerging problems in the historical, philological, and theological study of Shenoute’s writings. Papers may explore Shenoute’s context within the social and intellectual milieu of both the Panopolitan region and Coptic Egypt as a whole, his roles as monastic administrator and theologian, and issues of biography and chronology. Particularly welcome are studies that utilize recent advances in the reconstruction of Shenoute’s literary corpus either to provide new insights into individual works within Shenoute’s corpus or to draw historical, theological, literary, and philological connections between works in his *Canons*, *Discourses*, and *Letters*. For further information or to send a title and abstract (no more than 300 words) please contact Prof. Andrew Crislip, at crislip@hawaii.edu.

9. *The Visual Culture of Egyptian Monasticism*. Panel Coordinator: Elizabeth S. Bolman.

New discoveries, excavations, and conservation projects carried out at monastic sites in the last two decades are transforming our understanding of the visual culture of monasticism in Egypt. This panel will provide a forum for the presentation of some of these new data, and

will foster a discussion of how they are changing the shape of the field. Visual culture in this context is understood to refer to a broad spectrum of visual material previously partitioned into traditional oppositions such as high versus minor art, or monumental architecture versus mud brick architecture. The newly emerging paradigm encourages the consideration of visual material from multiple disciplinary perspectives. Send a title and one or two paragraphs summarizing your proposed subject and its relevance for the topic of the panel to Prof. Elizabeth S. Bolman, at ebolman@temple.edu.

Other panels (without calls for papers):

Conservation and Heritage Management of Coptic Monuments in Egypt. Panel coordinator: Karel C. Innemée.

Coptic Magical Texts as Text. Panel coordinator: Jacques van der Vliet.

Ecclesiastical Structures from the Third to the Eighth Centuries: Present Issues and New Discoveries. Panel coordinator: Alberto Camplani.

Egyptian Monasticism: Sources and Epistemology. Panel coordinator: James E. Goehring.

Modern Issues among the Copts. Panel coordinator: Nelly van Doorn-Harder.

Monastic Archaeology. Panel coordinator: Georges Descœudres.

Origenism and Anti-Origenism in Egypt. Panel coordinator: Tito Orlandi.

Ostraca from the Theban Region. Panel coordinator: Roger S. Bagnall.

Saints and Identity: Use and Abuse of Holy Patrons in Late Antiquity and Early Islamic Egypt. Panel coordinator: Arietta Papaconstantinou.