

INTERNATIONAL ASSOCIATION FOR COPTIC STUDIES

NEWSLETTER
BULLETIN D'INFORMATION

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ELECTRONIC EDITION

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TENTH INTERNATIONAL CONGRESS OF COPTIC STUDIES,
ROME, 17–22 SEPTEMBER 2012: FIRST ANNOUNCEMENT

The Organizing Committee invites you to the Tenth International Congress of Coptic Studies, which is to take place in Rome from Monday 17 to Saturday 22 September 2012. The Congress will be hosted at first in Sapienza University of Rome (Monday, opening session), and then, from Tuesday to Friday, in Institutum Patristicum Augustinianum and Vatican Library, near Saint Peter's Basilica. The proceedings will be arranged as follows:

1. Plenary sessions during which invited specialists will give reports on recent developments in the major domains of Coptic studies, as you can learn from the following (alphabetical) list:

Alessandro Bausi, *Ethiopic literary production related to the Egyptian culture*
 Heike Behlmer, *Coptic literature (2008–2012)*
 Heinzgerd Brakmann, *Coptic liturgy (2004–2012)*
 Andrew Crislip, *Shenoutean studies*
 Alain Delattre, *Documentary papyrology (2008–2012)*
 James E. Goehring, *Egyptian monasticism (2008–2012)*
 Johannes den Heijer, *Copto-Arabic studies (2008–2012)*
 Karel C. Innemée, *Coptic archaeology (2008–2012)*
 Gertrud J. M. van Loon, *Coptic art (2008–2012)*
 Tonio Sebastian Richter, *Coptic linguistics (2008–2012)*
 Sofia Torallas Tovar, *Coptic codicology and palaeography (2004–2012)*
 Gregor Wurst, *Gnosticism and Manichaeism (2008–2012)*

2. Short papers by IACS members and other scholars, which should not exceed 20 minutes in length. These papers, which will be accepted if an abstract is provided in advance (deadline: April 30, 2012), will be presented in two or three parallel sessions, grouped according to the main fields of Coptic studies.

3. Workshops or panels devoted to special themes which have been prepared in advance. All those who are interested in organizing a workshop or a panel should contact the Congress Secretary as soon as possible.

The Congress will close with the Business Meeting of the IACS, on Saturday, 22 September, in the morning.

For the moment there is no need to register. You will find up-to-date information about the organization of the Congress at the IACS website (<http://rmcisadu.let.uniroma1.it/~iacs>).

The Congress Secretary is: Prof. Alberto Camplani (alberto.camplani@uniroma1.it)
 The e-mail address of the Congress is: CopticCongress2012@uniroma1.it

NOTES FROM THE IACS SECRETARIAT

The Secretary wishes to apologize for the long delay in the publication of this issue of the *Newsletter* as well as in his dealing with certain other matters of IACS business. Some members know already that he suffered a severe personal tragedy one year ago (the death of his wife after a 14-month battle against cancer), which caused a major interruption in many of his activities. The present *Newsletter* will be followed very soon by another (the one that was scheduled for July 2010).

Your most recent paid-up dues year appears on the printed IACS mailing label. As used with this *Newsletter*, in most cases these labels reflect payments received only up to 27 August 2010. It may be helpful for some members to find here the requisite information for making a direct transfer (German “Überweisung”) to the IACS bank account:

Account name:	INTL ASSOC COPTIC STUDIES
Account number:	9040467
Bank code:	44010046
Bank name:	POSTBANK DORTMUND
International bank account number (IBAN):	DE22440100460009040467
BIC / S.W.I.F.T. code:	PBNKDEFF

The annual dues are as follows: Normal or Institutional € 25; Student € 15; Retired or Friend € 12. Be sure always to indicate your name and the year(s) for which you are paying. Also please keep us informed of address changes or changes in your membership status.

PLEASE NOTE that we received an IACS fees payment during 2009 for which we could not identify the source of the payment. Therefore, whoever made this payment has not (yet) been credited for it. If you recognize yourself as the source of the following payment, please tell us so (here we simply quote the information that we received in the IACS Postbank account statement):

Date: 14 April 2009; amount received: EUR 50,00; “Gutschr[ift] EU | INTERNATIONAL ASSOCIATION F SCHLAUNSTRASSE 2 | REF-100477611682 UNCRIT BROMITRD | QUOTA ASSOCIATIVA ANNO 2008 [sic!] | UNIVERSITA DEGLI STUDI DI /IT04T030020283700004112696”. [See the payment – still unidentified and therefore still uncredited – that was reported in IACS *Newsletter* 52 (November 2008) 13!]

LIST OF IACS MEMBERS (IN GOOD STANDING)
WITH ADDRESSES

If you have received this issue of the *Newsletter*, but your name is missing from the following list, it means that your membership is in danger of being cancelled. If you

have already received a notice to this effect and do not pay your dues before the end of the current year (2010), your membership will be cancelled at that time. Our thanks to the vast majority of you who have been paying your dues conscientiously.

Entries marked * are new members. Please keep us informed of any changes of address or membership status.

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PUBLICATIONS IN PREPARATION, FORTHCOMING, OR RECENTLY
 PUBLISHED, AS ANNOUNCED BY IACS MEMBERS (AND OTHERS):
 PART ONE

Please send up-to-date information to the IACS Secretary/Editor of the *Newsletter* (see the front cover for addresses). If you provide information for this list, please be sure also to inform us (with complete bibliographical details) when the publication appears. **The following list is not, and neither is it intended to be, a full bibliography of recent publications in Coptic studies.** Its contents are determined, for the most part, only by information that authors provide to the Editor of the *Newsletter*. An asterisk * marks entries that are new in this issue of the *Newsletter*. See the IACS web site (under the button “Recent and forthcoming publications”) for more or less this same list of publications organized also by subject.

Note: Because of the large number of entries that have accumulated since the last time a *Newsletter* was printed, the following list will be divided between two issues. Part 2 will appear in *Newsletter* no. 54.

- *Abdel Fattah, Ahmed. “Quelques nouveaux monuments chrétiens d’Alexandrie.” In: *Alexandrie* (see below, under Décobert & Empereur) 203–206. **PUBLISHED.**
- *Adamson, Grant. “Fate Indelible: The *Gospel of Judas* and Horoscopic Astrology.” In: *Codex* (see below, under DeConick) 305–324. **PUBLISHED.**
- *Ahmed, Sohair Saeed Abd Elhameed. “A Coptic Letter on Potsherd.” *Bulletin de la Société d’archéologie copte* 48 (2009) 69–72, with pl. following p. 72. **PUBLISHED.**
- *———. “A Coptic Ostrakon.” *Bulletin de la Société d’archéologie copte* 48 (2009) 73–75. **PUBLISHED.**
- *———. *A Group of Unpublished Coptic Ostraca in the Cairo Museum*, vol. 1. Cairo: Ain Shams University, 2008. **PUBLISHED.**
- *Albarrán Martínez, María Jesús. “A Nun’s Dispute with Her Mother in *P.Lond.* V 1731.” In: *ICPap 25 (Ann Arbor 2007)* (see below, under Gagos) 7–12. **PUBLISHED.**
- *Amir Moezzi, M.-A. et al., eds. *Pensée grecque et sagesse d’Orient. Hommage à Michel Tardieu*. Bibliothèque de l’École pratique des hautes études, v^e section, sciences religieuses 142. Turnhout: Brepols, 2009. **PUBLISHED.**
- *Andreu, G., ed. *Objets d’Égypte. Des rives du Nil aux bords de Seine*. Paris: Le Passage and Musée du Louvre éditions, 2009. **PUBLISHED.**

- *Angelous el-Naqlouny, Fr. “Indexing of Manuscripts for the Churches of Naqada and Qus.” In: *Christianity* (see below, under Gabra & Takla) 105–119 (with bibliography on pp. 295–343, passim). **PUBLISHED.**
- *Antoniak, Iwona. “New Ostraca from Thebes.” In: *Christianity* (see below, under Gabra & Takla) 1–6 (with bibliography on pp. 295–343, passim). **PUBLISHED.**
- *Aubert, M.-F., and Roberta Cortopassi. *Portraits funéraires de l’Égypte romaine. Cartonnages, linces et bois*. Paris: Khéops, 2008. **PUBLISHED.**
- *Aufrière, Sydney H., and Nathalie Bosson. “Guillaume Bonjour (Toulouse 1670 – †Yunnan 1714). Enfin un portrait!” In: *Liber* (see below, under Giewekemeyer et al.) 1–16. **PUBLISHED.**
- *Bagnall, Roger S. “Alan Edouard Samuel (1932–2008).” *Bulletin of the American Society of Papyrologists* 49 (2009) 7–9. **PUBLISHED.**
- *———. “Sarah Clackson and Coptic Papyrology.” In: *Estates* (see below, under Boud’hors et al.) xi–xvii. [Including a “Bibliography of Sarah Clackson.”] **PUBLISHED.**
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- *Baligh, Randa, and Maher Ahmed Eissa. “A Coptic Letter from Ihnasya el Madinah, Cairo Museum TR 1245, with References to Coptic Medicine.” *Abgadiyat* 4 (2009) 63–68. **PUBLISHED.**
- *Barc, Bernard. “À propos de deux thèmes de l’Évangile de Judas: Nébrô et les étoiles.” In: *Gnosis* (see below, under Scopello) 655–681. **PUBLISHED.**
- *Baumeister, Theofried. *Martyrium, Hagiographie und Heiligenverehrung im christlichen Altertum. Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte* Supplementband 61. Rome etc.: Herder, 2009. **PUBLISHED.**
- *BeDuhn, Jason David, ed. *New Light on Manichaeism: Papers from the Sixth International Congress on Manichaeism Organized by the International Association of Manichaean Studies*. Nag Hammadi and Manichaean Studies 64. Leiden and Boston: Brill, 2009. **PUBLISHED.**
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- . “Coptic Use of Pharaonic Sacred Space in Western Thebes.” In press in the acts of the “Fifth Annual Workshop on Ancient Thebes.” **PUBLISHED** as: “Christian Use of Pharaonic Sacred Space in Western Thebes: The Case of TT85 and 87.” In: *Sacred Space and Sacred Function in Ancient Thebes*, edited by Peter F. Dorman and Betsy M. Bryan, 165–177. *Studies in Ancient Oriental Civilization* 61 (= Occasional Proceedings of the Theban Workshop). Chicago: The Oriental Institute of the University of Chicago, 2007.
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- . “Patriotische Heilige in Ägypten.” In: *Patriotische Heilige. Beiträge zur Konstruktion religiöser und politischer Identitäten in der Vormoderne*, edited by Dieter R. Bauer, Klaus Herbers, and Gabriela Signori, 157–178. Beiträge zur Hagiographie 5. Stuttgart: Steiner, 2007. **PUBLISHED.**
- *———. Review of James E. Goehring and Janet A. Timbie, eds., *The World of Early Egyptian Christianity: Language, Literature, and Social Context. Essays in Honor of David W. Johnson* (Washington 2007). *Enchoria* 31 (2008 2009) 198–201. **PUBLISHED.**
- *———. Review of Caroline T. Schroeder, *Monastic Bodies: Discipline and Salvation in Shenoute of Atripe* (Philadelphia 2007). *Journal of Early Christian Studies* 17 (2009) 174–176. **PUBLISHED.**
- *———. “The Use of the Psalms in Shenoute’s Tractate *He Who Sits Upon His Throne*.” In press in a Festschrift.
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- *Belayche, Nicole, and Mimouni Simon C., eds. *Entre lignes de partage et territoires de passage. Les identités religieuses dans les mondes grec et romain. “Paganismes”, “judaismes”, “christianismes”*. Collection de la *Revue des études juives*. Paris, Louvain, and Walpole, MA: Peeters, 2009. **PUBLISHED.**
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- *———. “L’Égypte copte et le monastère de Baouit” and also the exhibition catalog. On the DVD of the exhibition “Un monastère égyptien. L’héritage de Jean

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- *———. “Nouvelles campagnes de fouilles à Baouit (2005, 2006).” In: *Études coptes XI* (see below, under Boud’hors & Louis) 17–24, pl. 1. **PUBLISHED.**
- *———. Catalogue de l’exposition “Une autre Égypte. Collections coptes du musée du Louvre (musée de Tessé, au Mans [20 novembre 2009 – 20 février 2010], musée de Millau et des Grands Causses [13 mars – 20 juin 2010], musée du pays de Sarrebourg [9 juillet – 10 octobre 2010]), Paris 2009. **PUBLISHED.**
- . [See also below, under Herbich.] **PUBLISHED.**
- *Berg, Jacob Albert van den. *Biblical Argument in Manichaean Missionary Practice: The Case of Adimantus and Augustine*. Nag Hammadi and Manichaean Studies 70. Leiden and Boston: Brill, 2010. **PUBLISHED.**
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- *Boer, Esther de. “Followers of Mary Magdalene and Contemporary Philosophy: Belief in Jesus According to the Gospel of Mary.” In: *Jesus* (see below, under Frey & Schröter) 315–338. **PUBLISHED.**
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- . “Painted Skins: The Illusions and Realities of Architectural Polychromy, in Sinai and Egypt.” In a volume of *Viator* dedicated to the publication of a Getty-UCLA symposium on Sinai, edited by Sharon Gerstel. Forthcoming.
- . [See also below, under Grossmann, Bolman & Emmel.]
- Bosson, Nathalie. [See above, under Aufrère, and below, under Kasser.]
- *Boud’hors, Anne. “Le ‘scapulaire’ et la mélote: nouvelles attestations dans les textes coptes?” In: *Études coptes XI* (see below, under Boud’hors & Louis) 65–79. **PUBLISHED.**
- *———. “Toujours honneur au grec? À propos d’un papyrus gréco-copte de la région thébaine.” In: *Experience* (see below, under Papaconstantinou) 179–188. **PUBLISHED.**
- *———. “Vêtements lacérés et piétinés dans un sermon de Chenouté.” In: *Pensée* (see above, under Amir Moezzi et al.) 109–115. **PUBLISHED.**

- . Édition et traduction du manuscrit IFAO Copte 2 (sermons de Chenouté).
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- . [See also below, under Emmel and under Torallas Tovar.]
- *Boud'hors, Anne; James Clackson; Catherine Louis; and Petra Sijpesteijn, eds. *Monastic Estates in Late Antique and Early Islamic Egypt: Ostraca, Papyri, and Essays in Memory of Sarah Clackson (P.Clackson)*. American Studies in Papyrology 46. Cincinnati: American Society of Papyrologists, 2009. **PUBLISHED**.
- *Boud'hors, Anne, and Sarah J. Clackson†. “O.Clackson 1–17: Ostraca de Baouit conservés à l’Institut d’Égyptologie d’Heidelberg.” In: *Estates* (see above, under Boud'hors et al.) 1–48, pls. 1–13. **PUBLISHED**.
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- *Boud'hors, Anne, and Sofia Torallas Tovar. “Mc 1,1–11: la tradition manuscrite copte.” In: *Mélanges de sciences religieuses. Évangile de Marc. Les types de texte dans les langues anciennes*, 37–49. Lille 2005. **PUBLISHED**.
- *Boutros, Nader, et al. “Expériences pédagogiques: communication hypermédia de reconstructions archéologiques hypothétiques.” In: *Actes* (see below, under Vergnieux & Delevoie) 135–139. **PUBLISHED**.
- Boutros, Ramez. “Le culte des saints Cyr et Jean chez les Coptes à la lumière des sources hagiographiques arabes.” In: *Alexandrie* (see below, under Décobert & Empereur) 115–144. **PUBLISHED**.
- . *Dayr al-Adra’ – Gabal al-Tayr (Couvent de la Vierge – Montagne des oiseaux), histoire et archéologie d’un lieu de pèlerinage chrétien en Moyenne Égypte (VI^e–XX^e siècle)*. Doctorat en Sciences de l’Antiquité (Antiquité tardive) obtenu de l’Université Marc Bloch de Strasbourg (January 2002). To be submitted to the IFAO (Cairo) for publication.
- . “L’hagiographie des saints thérapeutes: une source pour l’histoire religieuse des pèlerinages en Égypte.” In: *Études coptes X* (see above, under Boud'hors & Louis) 229–248. **PUBLISHED**.
- *———. “The Hermitages in the Desert of Esna.” In: *Christianity* (see below, under Gabra & Takla) 181–199 (with bibliography on pp. 295–343, passim). **PUBLISHED**.
- *Bovot, Jean-Luc. “Archéologie d’un couvent égyptien.” *Le monde de la Bible* 177 (May–June 2007) 43–45. **PUBLISHED**.
- *Bovot, Jean-Luc, and André Del. “La modélisation de l’église copte de Baouit (Égypte): l’exemple d’une démarche commune entre archéologues et architectes.” In: *Actes* (see below, under Vergnieux & Delevoie) 167–177. **PUBLISHED**.

Brakke, David. [See below, under Emmel].

*Brankaer, Johanna. “De Pistis à Ève. Des figures salvifiques féminines dans le récit de la chute et de l’origine du monde (ÉcrST NH II,5).” *Muséon* 121 (2008) 265–283. **PUBLISHED.**

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*———. “Antinoé.” In: *Objets* (see above, under Andreu) 34–49. **PUBLISHED.**

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- *———. "Nouvelles inscriptions à Baouît (campagnes de 2003 et 2004)." In: *Études coptes X* (see above, under Boud'hors & Louis) 23–38. **PUBLISHED**.
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- *———. "Rive gauche, rive droite: des éclaircissements sur un toponyme de l'Hermopolite. Autour de la stèle Louvre E 27221." In: Actes de la 14^e Journée d'études coptes, Rome, Université La Sapienza, 12–13 juin 2009, edited by A. Boud'hors and C. Louis. Forthcoming.
- *——— (with Sylvie Marchand, Grégory Marouard, Maria Mossakowska-Gaubert, and Cédric Meurice). "Survey du monastère d'apa Apollô de Baouît: données archéologiques et analyses préliminaires de la céramique et du verre des ermitages 'de la montage'." In: *Ermitages d'Égypte au premier millénaire*, Actes du colloque international, Le Caire, 24–26 janvier 2009, edited by V. Ghica and G. Marouard. Forthcoming.
- Camplani, Alberto. Edition of the Coptic and Syriac versions of Athanasius's festal letters.
- *Charikleia, Armoni, et al. *Kölner Papyri, vol. 11*. Papyrologica Coloniensia 7.11. Paderborn: Ferdinand Schöningh, 2007. **PUBLISHED**.
- Charron, Régine. *Le Livre sacré du Grand Ésprit invisible (NH III, 2 et IV, 2)*. BCNH, section "Textes". Québec etc.: Presses de l'Université Laval and Peeters.
- *Choat, Malcolm. "Early Coptic Epistolography." In: *Experience* (see below, under Papaconstantinou) 153–178. **PUBLISHED**.
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- *Clackson, James, and Sarah J. Clackson†. "*P.Clackson* 35: A Greek-Coptic Glossary from the Beinecke Collection.." In: *Estates* (see above, under Boud'hors et al.) 52–60. **PUBLISHED.**
- Clackson†, Sarah J. "Appendix E: A Coptic Inscription from Sinai Copied by Linant de Bellefonds." *Syria* 80 (2003) 103. **PUBLISHED.**
- *———. "Coptic or Greek? Bilingualism in the Papyri." In: *Experience* (see below, under Papaconstantinou) 73–104. [Annotated and edited for publication by Arietta Papaconstantinou.] **PUBLISHED.**
- . "Coptic Oxyrhynchus." In: *Oxyrhynchus: A City and Its Texts*, edited by Alan K. Bowman et al., 332–341. *Graeco-Roman Memoirs* 93. London: Egypt Exploration Society, 2007. **PUBLISHED.**
- . *It Is Our Father Who Writes: Orders from the Monastery of Apollo at Bawit*. *American Studies in Papyrology* 43. Cincinnati: American Society of Papyrologists, 2008. **PUBLISHED.**
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Part Two of the preceding list will appear in Newsletter 54.

OBITUARY

SØREN GIVERSEN, 1928–2009

Professor Søren Møller Giversen died at his home in Holte near Copenhagen on 19 September 2009. He was a first-generation Nag Hammadi scholar and played an important role in the initiative to rekindle the edition of the Coptic Manichaean manuscripts from the Chester Beatty Library. In 1984 he became a member of the Board of the International Association of Coptic Studies, of which he was the president from 1992 until 1996.

Søren Giversen was born on a farm at the village of Skals in Jutland on 9 January 1928 and was awarded the *candidatus theologiae* degree from the Faculty of Theology, University of Copenhagen in 1953. Since he was interested in participating in research, he asked Professor of Church History Hal Koch (1904–1963) to suggest some interesting subjects for studies. At the time, Koch was mainly working with Danish Church History in the High Middle Ages, but he had formerly written his higher doctoral dissertation on Origen's relation to Platonism (1932), and he had kept an interest in Antiquity. Koch told Søren Giversen that he had recently read, in the then relatively new periodical *Vigiliae Christianae*, about a major find of Coptic-Gnostic manuscripts. He added something like this: "Our knowledge about the Gnostics is very limited, so I would suggest you learn Coptic. Maybe you will be able to participate in the publication and interpretation of these manuscripts and thus give Danish scholarship a share in this research."

It says something about the young Søren Giversen's determination that he picked up this hint and eventually became a member of the International Committee for the Nag Hammadi Codices, formed by Egypt and the UNESCO in 1970, and also a member of the editorial board of the facsimile edition of all the Nag Hammadi manuscripts which appeared in twelve volumes during the years 1972–1984.

Firstly, however, he started learning Coptic with Wolja Erichsen (1890–1966) as his teacher. Erichsen was a Danish Egyptologist who had spent many years in Germany before returning to Copenhagen. Another important figure in Søren Giversen's successful career was the professor of Egyptology in Copenhagen, Constantin Emil Sander-Hansen (1905–1963). Søren Giversen also started studying history of religions, and he passed an additional examination in 1954. With the help of grants, he was then able to spend periods of study in various countries during the years 1955–1958 (Munich, Utrecht, Paris, Oxford, Cairo). He followed the teaching of

Wilhelm Hengstenberg (1885–1963) in Munich, Gilles Quispel (1916–2006) in Utrecht, and Henri-Charles Puech (1902–1986) in Paris. Due to the Suez crisis in 1956, scholars from Britain and France were not able to work in Egypt, but since Denmark remained neutral, it was acceptable to the Egyptians that Søren Giversen went there to study the Nag Hammadi manuscripts. To me he has described the exciting amazement he felt when first reading the opening words of the *Gospel of Thomas* from the manuscript, but also the malaise of experiencing a dictatorship which at the time was driving the Greek minority away from Egypt. In Cairo (in 1958) he was able to reproduce on microfilm the Nag Hammadi Codices II, III, and IX, and these microfilms also became of importance later on since he microfilmed certain fragments which subsequently disappeared.

Back in Denmark, Søren Giversen first became a teaching assistant at the University of Copenhagen (1960–1966), and later he acquired other titles, such as temporary lecturer (1967–1968), associate professor in Coptic language and literature (1968–1974), and, simultaneously, senior associate professor in New Testament Studies (from 1969). In the winter of 1962–1963, he participated in The Scandinavian Joint Expedition to Nubia, which made archaeological excavations in areas that would soon be flooded because of the Aswan Dam. Back in Copenhagen in 1963, he defended his higher doctoral dissertation *Apocryphon Johannis. The Coptic Text of the Apocryphon Johannis in the Nag Hammadi Codex II with Translation, Introduction and Commentary* (published as Acta Theologica Danica vol. 5; 294 pages). As the title says, this was a critical edition of the longer version of the *Apocryphon of John* in Codex II with a translation and a detailed commentary. The book was well received in contemporary scholarship.

Søren Giversen had already at that time started publishing his translations into Danish of Christian and Gnostic texts from Antiquity, in which he proved to be not only a good philologist but also a real *connoisseur* of the Danish language, which he could form into beautiful unforced sentences. The translations obviously included Nag Hammadi texts, i.e. the *Gospel of Truth* (1957, revised version 1990), the *Gospel of Thomas* (1959, rev. version 1990), the *Gospel of Philip* (1966), and furthermore, the Hermetic texts (1983), the Apostolic Fathers (1985) and *On the Origin of His Body*, the Mani biography from the Cologne Mani Codex (1987). In 2001 and 2008, he republished his translation of the Apostolic Fathers together with new translations of a number of Christian apocryphal writings. Søren Giversen was also a part of the group of scholars who made a new translation into Danish of the New Testament; this translation was part of the official new translation of the Bible that appeared in 1992. Other works in Danish which deserve special mention include his valuable introduction to the textual history and textual criticism of the New Testament from 1978. However, what made him famous in wide circles in Denmark was the revised version of the *Gospel of Thomas* from 1990: it has been reissued numerous times and read in many circles which otherwise seemed to be uninterested in Christian literature from Antiquity.

In 1974 Søren Giversen became Professor in New Testament Studies at Aarhus University in Jutland. Privately he kept on living at his house in Holte (close to Copenhagen on the island of Zealand) together with his wife, Inge, and their two children. In Aarhus, where I myself met him, he taught New Testament studies and Coptic; he also served as Head of the Department of New Testament Studies and as the head of several committees for the assessment of higher doctoral dissertations and the appointment of other professors.

During discussions at the First International Congress of Coptic Studies in Cairo in 1976, Søren Giversen raised the question of whether to continue the editing of the Coptic Manichaean papyri from Medinet Madi in the Chester Beatty Library in Dublin. The Board of Trustees of the Chester Beatty Library later recognised the formation of an international committee for the publication of these papyri. The committee consisted of the professors Søren Giversen, Rodolphe Kasser in Geneva, and Martin Krause in Münster. Søren Giversen received funding from, first and foremost, the Carlsberg Foundation but also from the Aarhus University Research Foundation, The Danish Research Council for Humanities and the Professor Arthur Christensen Endowment Fund. This support made it possible for him to study in Dublin for several periods, and also, later on, for a part of the papyri to be deposited at the Royal Library in Copenhagen on temporary loan. The papyri were furthermore photographed and published in a facsimile edition, which appeared in four volumes during the years 1986–1988 (*The Manichaean Coptic Papyri in the Chester Beatty Library, Facsimile Edition*, Cahiers d'Orientalisme vols. 14–17, Geneva). The plan was that this complete facsimile edition of all the manuscripts should rekindle and stimulate the work of providing critical editions.

It should also be mentioned that Søren Giversen was a member of The Royal Danish Academy of Sciences and Letters since 1991 and Chairman of the Danish "Collegium Biblicum" 1979–1992.

His wife's death was a great sorrow to him. After retiring from Aarhus University in 1998, however, Giversen continued for some years to teach at the Department of History of Religions at the University in Copenhagen. Later on, in 1999, he became unsalaried auxiliary pastor in the Ørsted-Daastrup parish and the Osted voluntary congregation in the Evangelical-Lutheran Church in Denmark. Close to the end of his life, he went to Greenland to teach Theology, Greek, Latin and Church History at the Department of Theology at the University of Greenland in Nuuk.

Now, after his death, I wish to mention an extraordinary ability of his, which seems to be very important for the maintenance of studies in ancient languages and cultures. Søren had an ability to inspire young people and to make them start doing research. I remember that he was able to speak about ancient languages and manuscripts in such a way that it seemed as if he opened the door to a magic garden. It was due to his influence that not only I myself but several other scholars in Denmark started working with Coptic texts.

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