

# NEWSLETTER

Nr. 2

November 1977

Editor: prof. Tito Orlandi - v. F. Civinini, 24 - 00197 Roma

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## EDITORIAL NOTE

The first issue of the Newsletter (March 1977) was redacted with all possible speed, in order to provide information on the newly founded Association and on the results of its first business meeting. Deficiencies were unavoidable, and the Editor thanks all the colleagues who have suggested the corrections, which appear in this issue, and those who will contribute in the future. On the whole, the aims of the first issue seem to have been reached adequately; therefore this issue can give account of the beginning and first results of the real activity of the Association, and from now on I hope that the publication may appear at intervals of no more than four months.

Here are some preliminary informations and requests:

— The treasurer has opened a Bank account in order to facilitate the payment of fees etc.; please use the following formulation:

Prof. Tito Orlandi, Treasurer of I.A.C.S.  
C/C nr. 4624  
Banca Nazionale del Lavoro  
Succursale di via del Corso, 473  
ROMA

Also a Postal account has been opened, whose formulation is:

62092002  
Orlandi prof. Tito  
c/o Treasurer of I.A.C.S.  
Via Civinini 24  
00186 Roma.

Readers are reminded that they have until the end of 1977 to become charter members of the Association (cp. Statutes, Art. 3); after that time the membership procedure will be different.

– Letters of general interest written to the Editor of the Newsletter (especially those containing proposals, information etc.) are particularly welcome, and will be published in the Newsletter.

– Directors of excavations are kindly requested to send brief preliminary reports, which will be printed in the Newsletter; also people in charge of projects recommended by the I.A.C.S. are urged to give frequent progress reports of their work. Also information on dissertations in preparation and on the Coptic Courses and seminars in the Universities is welcome. Scholars are urged to continue to send information on studies in preparation; these will form a special rubric beginning with this issue of the Newsletter. Finally, information on private collections which include Coptic antiquities of whatever kind is most welcome.

– Members of the I.A.C.S. are reminded of the usefulness of sending free copies of their works to the Coptic Museum in Cairo (Mme. Amal George Shehata) and to the Library of the Société d'Archéologie Copte.

#### THE MEETING OF THE BOARD (Basel, Aug. 1, 1977)

The Board of the International Association for Coptic Studies met in Basel on Aug. 1, 1977, in accordance with paragraph 5 of the Statutes. Professors Krause (Pres.), Layton, Wisse, Kasser and Orlandi (secr.) were able to be present.

Among the issues discussed at this meeting were the following:

– An archive of the I.A.C.S. has been established and will be in charge of the Editor of the Newsletter. In it will be collected all documents and other publications, including items from the Press, relating to the foundation and subsequent history of the Association. All members are urgently requested to contribute materials of any sort to this archive, or to inform the editor of their existence.

– It was decided that any proposals for changes in the Statutes must be submitted in writing to the Editor of the Newsletter before the printing deadline of the last Newsletter before the Congress. Proposals for change submitted at a later point will only be discussed when time allows. – Items for the agenda of the business meeting of the I.A.C.S. should be submitted in writing to the president at least one month before the last Board meeting before the Congress (a provisional agenda will be published in the last issue of

the Newsletter before the Congress. The final agenda will be determined at the meeting of the Board before the Congress).

– French and German translations of the Statutes are being prepared and will be submitted at the next business meeting.

– The Board has begun planning the II<sup>nd</sup> International Congress of Coptic Studies and is giving particular attention to the question of the date. In choosing between the years 1979 and 1980 the Board would appreciate hearing from the members about any other scholarly meeting which might draw a substantial number of the members of the I.A.C.S., especially in August or September (the following meetings have already been called to our attentions: Sept. 1979, Patristic Conference, Oxford; 1980, Congress of History of Religions (I.A.H.R.), Japan; 1980, Congress of Christian Archaeology, Athens; 1980, Congress of Papyrology, New York; 1979/80, Congress of New Testament Studies).

– In accordance with Resolution 2 of the first business meeting the members of the Board are contacting all major Museums and Libraries in order to ascertain where Coptic materials of all classes (manuscripts, textiles, etc.) are presently located.

#### CORRECTIONS TO THE FIRST ISSUE

p. 2, line 16: the Editor *will act* as the Treasurer...

p. 3, line 20: Labib Habachi.

p. 3, line bef. last: *Jacques-E. Ménard*.

Corrections to the addresses:

Dr. Anthony Alcock, 6A Cranwell Road, Liverpool 25 (Scotland)

Prof. Dr. Julius Assfalg, 8000 München 40, Kaulbachstr. 95 (Germany)

F. Anne Biedenkopf-Ziehner, 8700 Würzburg, Unterdürnbacher Str. 105 (Germany)

Prof. Antoine Guillaumont, 164 rue de Vaugirard, 75015 Paris (France)

Drs. Jan Helderma, Ampèrestraat 46, Badhoevedorp (Netherlands)

Prof. George W. Mac Rae, Harvard Divinity School, 45 Francis Ave., Cambridge, Massachusetts 02138 (U.S.A.)

Dr. Christa Müller, 3400 Göttingen, Weserstr. 36 (Germany)

Prof. Dr. Gilles Quispel, Noordhoudringelaan 32, Bilthoven (Netherlands)

M. Gérard Roquet, 104 rue de Gournay, A. 3, 91100 Corbeil-Essonnes (France)

Dr. Jesse J. Sell, Post Office Box 425, Bahama, North Carolina 27503 (U.S.A.)

Prof. Bastiaan Van Elderen, Calvin Theological Seminary, 3233 Burton St. S. E., Grand Rapids, Michigan 49506 (U.S.A.)

Dr. Frederik Wisse, Saturnusstr. 249, Emmeloord (Netherlands)

Prof. Heinzgerd Brackmann, Seminar für Liturgiewissenschaft der Universität, 5300 Bonn (Germany)

Prof. Dr. Carsten Colpe, 1 Berlin 37, Schutzallee 112 (Germany)

Prof. Dr. Robert Haardt, Schwarzenbergplatz 8/9 A, 1030 Wien (Austria)

## FURTHER ADDRESSES OF PEOPLE INTERESTED IN MEMBERSHIP

- Prof. Gonzalo Aranda Perez, Av. Carlos III, 51, I – Pamplona (Spagna)
- Prof. Aziz S. Atiya, University of Utah, Salt Lake City, Utah 84112.
- Prof. Klaus Baer, Oriental Institute, University of Chicago, 115 East 58 Street – Chicago Ill. 60637 (U.S.A.)
- Prof. Dr. Walter Beltz, Keikemaler Str. 6 – 115 Berlin (D.D.R.)
- Dr. Hans-Gebhard Bethge, Möthlower Str. 11 – 1546 Staaken (D.D.R.)
- Prof. Peder Borgen, University of Trondheim, Dept. of Religious Studies, Hakon Magnussonsgt. 3 – 7000 Trondheim (Norway)
- Prof. Dr. François Bovon, Sous-la-Ville – 1261 Genolier (Switzerland)
- Prof. Dr. Ludwig Budde, Sertürner Str. 20 – 4400 Münster (B.R.D.)
- Prof. John Callender, Dept. of Near Eastern Languages, University of California at Los Angeles – Los Angeles Cal. (U.S.A.)
- Prof. Silvio Curto, Soprintendenza Antichità Egizie, via Accademia delle Scienze 6 – 10123 Torino (Italy)
- Prof. Fr. De Cernival, E.P.H.E. 4e sect., 45 rue des Ecoles – 75005 Paris (France)
- Dr. Mordechai Gilula, Griffith Institute, Ashmolean Library – Oxford (U.K.)
- M. Wlodzimierz Godlewski, 14 Baron Empain Str. – Cairo-Heliopolis (A.R.E.)
- Prof. J. G. Griffiths, Dept. of Egyptology, University College of Swansea, Singleton Park – Swansea SA2 8PP (U.K.)
- Dr. Klaus Koschorke, Berlinerstr. 85 – 4800 Bielefeld 14 (B.R.D.)
- Prof. Robert A. Kraft, 11 Conwell Dr. – Maple Gren, Pennsylvania 19002 (U.S.A.)
- Prof. T. O. Lambdin, Dept. of Near Eastern Languages, Harvard University – Cambridge Mass. 02138 (U.S.A.)
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- Pf. Dr. Otto Meinardus, Wittenberger Str. 4 – 5400 Koblenz 1 (B.R.D.)
- Prof. Orsolina Montevecchi, Via Goldoni, 41 – 20129 Milano.
- Prof. Malcom L. Peel, Dpt. of Philosophy and Religion, Box 26, Hickok Hall, Coe College – Cedar Rapids, Iowa 52402 (U.S.A.)
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- Dr. F.-J. Schmitz, Institut für Aegyptologie und Koptologie, Domplatz 23 – 4400 Münster (B.R.D.)
- Prof. Hj. Torp, Istituto di Norvegia, viale XXX Aprile 33 – 00153 Roma (Italy)
- M. Gérard Vallée, Dept. of Religious Studies, McMaster University – Hamilton, Ontario L8S 4KI (Canada)
- Dr. R. Van den Broek, Heycoplaan 44 – Breukelen (Netherlands)
- Pr. Dr. H. F. Weiss, St.-Jacob-Str. 31 – 69 Jena (D.D.R.)
- Rev. Robert Wild, Dpt. of Religion, Marquette University – Milwaukee Wisc. (U.S.A.)

Mr. Michael Williams, Dept. of Religions, University of Washington – Seattle, Washington  
(U.S.A.)

Prof. Dwight W. Young, Box 624 – Gloucester Mass. 01930 (U.S.A.)

### PROPOSAL OF PROF. R. KASSER

The President has received a proposal from Prof. Kasser, concerning the Resolution N. 2 adopted in the first business meeting in Cairo (cp. Newsletter 1, p. 11). The following is the essential part of the text of the letter:

Monsieur le Président et cher Collègue,

Au cours de son récent congrès au Caire (décembre 1976), l'I.A.C.S. a adopté, entre autres, une résolution (résolution No. 2, cf. Newsletter de l'I.A.C.S., mars 1977, p. 11), dont le but essentiel, approuvé par tous, était de *garantir le libre accès à tous les textes coptes* (notamment les textes inédits dont l'existence est connue), *afin de permettre leur étude et leur utilisation* dans le cadre général des progrès de la recherche scientifique.

La formulation et les implications de cette résolution n'ont pas été parfaitement claires pour tous les participants du congrès, malgré le vif et bref débat qui s'est ouvert à cette occasion (le temps, trop strictement limité, n'a pas permis d'élucider suffisamment cette affaire, et de faire disparaître tous les malentendus).

Il a donc fallu quelques semaines et quelques mois de réflexion pour qu'apparaissent à divers membres de l'I.A.C.S., dans cette "résolution No. 2", certains problèmes qui devront nécessairement être clarifiés. En particulier, on peut remarquer une sorte de contradiction entre deux phrases se suivant immédiatement (par commodité, je les appellerai ci-après "phrase A" et "phrase B").

*Phrase A:* "The I.A.C.S. goes on record as being opposed to giving exclusive publication rights for more than 5 years".

*Phrase B:* "The members of I.A.C.S. hereby renounce any exclusive publication rights they have at present, except for artifacts and other archaeological discoveries made by an authorized expedition".

Si je comprends bien ces deux phrases, d'une part il est dit que ces droits exclusifs de publication ne doivent pas excéder 5 ans (comme ceux qui sont accordés pour les publications d'objets archéologiques provenant de fouilles officielles). D'autre part, il est décidé la suppression totale de ces droits exclusif.

On voit bien ce qu'a souhaité l'auteur de la résolution, et ceux qui l'ont suivi: abattre définitivement les dernières barrières permettant de légitimer, par quelque artifice diplomatique, les restrictions même les plus minimales à l'accès libre à tous les textes coptes dont l'existence est actuellement connue. Des abus célèbres appartenant au passé (textes gardés jalousement et sans communication aucune par des savants pendant des décennies, puis détruits accidentellement) justifient cette saine réaction. De là l'unanimité avec laquelle les membres du premier congrès de l'I.A.C.S. l'ont approuvée, dans le principe *essentiel* qu'elle proclame, et qu'elle entend transformer

en une règle universellement appliquée.

Nous estimons toutefois que, par le contenu de la *phrase A* seule, et sans la *phrase B*, sont suffisamment assurées les conditions permettant d'atteindre le but visé: libre accès à *tous* les textes coptes, pour étude et exploration scientifique; réalisation relativement rapide des éditions princeps, les droits d'exclusivité pour la réalisation de ces éditions devenant caducs après 5 ans.

La *phrase B*, qui devrait renforcer l'effet obtenu par la *phrase A*, le compromettra au contraire quand il s'agira d'appliquer concrètement cette résolution:

1. Une résolution votée par l'IACS ne saurait avoir un caractère légalement contraignant; elle crée tout au plus une obligation morale. Cette résolution sera donc suivie d'effets pratiques seulement si elle peut être appliquée dans un climat de confiance.

2. Cette confiance entre savants n'a pas toujours existé à l'intérieur de la coptologie (pas plus qu'ailleurs), et elle ne sera établie ou rétablie que si elle peut s'appuyer sur un certain nombre de garanties.

3. La *phrase B* pourrait être interprétée d'une manière très large, et dans un esprit peu collégial. Elle ouvrirait alors la voie à une concurrence sauvage et désordonnée dans le domaine des éditions princeps de textes inédits, très dommageable à la Science en général (gaspillage de temps, de forces, de moyens financiers; concentration des efforts scientifiques sur les secteurs de la coptologie momentanément en vogue [la gonse à l'heure actuelle], et abandon quasi total de larges autres secteurs moins à la mode, mais objectivement non moins intéressants pour les progrès de la coptologie; publication hâtive d'éditions princeps parallèles et insuffisamment élaborées, dans le but de faire sortir de presse chacune d'elles avant celle du concurrent [avantage tactique auquel les éditeurs ("Verlag") européens sont le plus souvent très fortement attachés, en sorte qu'ils répugnent à prendre des risques financiers dans la publication d'un texte dont il existe déjà, ailleurs, une édition concurrente]).

4. Certes, cette menace de concurrence sauvage n'effrayera pas les groupes de travail puissants (en hommes et en moyens financiers). Elle sera cependant de nature à compromettre gravement les conditions d'existence et de développement des petits groupes de travail et des chercheurs isolés (ils risqueront de se voir subitement frustrés du fruit de leurs efforts, de ne plus trouver d'éditeurs pour leurs travaux, etc.).

5. Agglomérer ces petits groupes scientifiques etc. à quelque grand groupe de travail ne saurait être, d'une manière générale, une solution rationnelle et profitable à la Science. Certains, par leur caractère même, sont plus individualistes que d'autres, ce qui ne signifie pas que leur production soit nécessairement de qualité moindre. Eux aussi ont leur place dans l'IACS, qui doit veiller à leur assurer, comme aux autres coptisants, un climat scientifique propice, par des règles de déontologie acceptables.

6. Effrayer et décourager ces petits groupes et ces chercheurs isolés, en les privant de toute protection dans la préparation d'éditions princeps (rôle que jouent les droits exclusifs de publication), les incitera nécessairement à ne révéler à personne l'existence même des textes inédits dont ils s'occupent, jusqu'au moment où leur édition princeps sortira de presse. Protégés, jusqu'ici, la plupart de ces chercheurs communiquaient volontiers aux intéressés des copies de ces textes inédits, qui leur avaient été confiés. La *phrase B* adoptée par l'I.A.C.S. aura donc pour effet de contrecarrer le libre accès aux coptes, contrairement à ce que chacun souhaite.

Dans ces conditions, il ne serait pas inutile, me semble-t-il, d'attirer

l'attention des membres de l'I.A.C.S. sur ce problème, afin qu'ils puissent, en toute connaissance de cause, exprimer déjà maintenant leur avis à son sujet (toute *décision* ultérieure nouvelle et éventuelle étant évidemment réservée au prochain congrès de l'I.A.C.S.).

Personnellement, et approuvé par d'autres, je pense que le texte suivant, mieux que la phrase B, garantirait le libre accès à tous les textes coptes, tout en faisant un devoir à tous les coptes et sans risques pour eux, de communiquer sans restrictions la matière scientifique dont on leur a confié la responsabilité:

The members of I.A.C.S. engage themselves to release, in so far as they are entitled to do so by the owners, textcopies, photostatic and photographic reproductions of ancient texts entrusted to them in view of publication, to anyone who may demand them, as rapidly as possible, and on the sole condition that their exclusive right to prepare the 'editio princeps' will be respected for a period of five years counting from the date on which they were granted the publication of the original text document. The copies will be at the expenses of the person or institution asking for them. After expiration of the said five years, the members consent to abandon their claim to the above-mentioned right; consequently any other scholar may then prepare the 'editio princeps' without, however, being assured of an exclusive right of publication.

La Newsletter de mars 1977 a demandé à chacun membre de cette association d'indiquer les travaux qu'il a actuellement en cours. Il serait donc aisé de contrôler l'application stricte de cette règle du "délai de cinq ans".

Je vous suggère de diffuser ma lettre dans notre prochaine Newsletter de l'I.A.C.S. Ainsi, tous les membres de cette société savante auront la possibilité de vous communiquer leur avis à ce sujet.

Veillez agréer, Monsieur le Président et cher Collègue, l'expression de mes sentiments respectueux,

R. Kasser

NEWS ON COPTIC PUBLICATIONS IN THE PRESS OR IN PREPARATION  
communicated by the Members of the I.A.C.S.

*Bible, Apocrypha*

G. M. Browne, *The Early Sahidic Version of Joshua* (Bull. Am. Soc. Papyr.)

– *The Sahidic Version of Kingdoms IV* (Illinois Class. St.)

R. Kasser, *L'attestation H d'un bref passage de l'Évangile de Jean* (Mél. V. van Berchem)

G. Mac Rae, *Edition of Chester Beatty Coptic Apocalypse of Elijah* (with A. Pietersma; in prepar.)

B. M. Metzger, *The Early Versions of the New Testament* (Oxford U. P., Coptic Vers. pp. 99-152)

H. M. Schenke, *Edition of the Scheide Manuscript of the Gospel of Matthew in Middle Egyptian*

R. M. Wilson, *Edition of Fragments of New Testament in Fayyumic*

*Gnosticism, Hermetica*

S. Arai, *Japanese transl. with introd. and comment. of CG 11, 13-13 (Episteme)*

– *Simonianische Gnosis und die Exegese über die Seele* (Nag. Ham. St. VIII)

– *Japanese transl. with introd. and comment. of Corpus Hermeticum* (Asahi, Tokyo, in prepar.)

H. W. Attridge, *Edition of the Tripartite Tractate, CG 1, 4* (in prepar.)

Th. Baumeister, *Montanismus und Gnostizismus* (Trier Theol. Zeitschr.)

– *The Letter of Peter to Philipp, CG 8, 2* (together with M. Krause and G. Luttikhuisen)

H. G. Bethge, *Der Brief des Petrus an Philippus, CG 8, 2* (Theol. Lit. Zeit.)

– *CG 2, 5, Einleitung und Uebersetzung*

– *Vom Ursprung der Welt, CG 2, 5* hrsg. und komment. (Theol. Diss. Berlin 1975, veröffentlicht. geplant)

G. M. Browne, *Papyri from the Bindings of the Nag Ham. Codices* (with J. W. B. Barns, in prepar.)

F. T. Fallon, *The Enthronement of Sabaoth: Jewish Elements in Gnostic Creation Myths* (Nag Ham. Stud.)

J. Helderman, *In ihrem Zeit... Bemerk. zu CG 13 p. 47: 14-18* (Stud. Inst. Johannica I)

– *Anapausis in Valentin.-gnost. Schrifttum der Nag Ham. Cod.* (in prepar.)

Y. Janssens, *La Proténnoia Trimorphe* (Nr. 4 de la Collection Bibliothèque copte de Nag Hamm., section "Textes", Univ. Laval, Quebec)

– *Les leçons de Silvanos, CG 8* (in prepar.)

K. Lattke, *Habilitationsschrift über die Oden Salomos.*

B. Layton, *The Soul as a Dirty Garment* ("Le Muséon")

– *Editor's Notes on the Expository Treatise on the Soul* ("Bull. Amer. Soc. Papyr.")

– *Edition of CG 2, 2-7 etc.* (in prepar.)

V. Mac Dermot, *Pistis Sophia*, English Transl. and Reprint of Coptic Text

– *Books of Ieu and Untitled Text from Bruce Codex, Engl. Transl. and Reprint of Coptic Text* (in prepar.)

G. Mac Rae, *Editions of 5 Nag Hamm. works in The Coptic Gnostic Library*, Claremont (CG 5 and 6 and Berl. Gn. 8502; ed. D. M. Parrot)

J. E. Ménard, *La lettre de Pierre à Philippe* (Bibl. Copte de Nag Hamm., 1, Univ. Laval, Québec)

– *Cura dei volumi della Bibl. Copte de Nag Ham* (cf. sopra)

– *L'Authentikos Logos* (Bibl. Copte de NH, 2)

P. H. Poirier, *L'hymne de la perle et les Actes de Thomas* ("Or. Chr. Per.")

– *Thèse sur l'Hymne de la Perle des Actes de Thomas* (in prepar.)

– *Edict. et traduct. des Sentences de Sexte, CG 12* (in prepar.)

M. Scopello, *Articles on Nag Hammadi Texts; Studies on the Allogenes, CG 11* (in prepar.)

J. J. Sell, *A Note on a Striking Johannine Motif Found at CG 6: 6, 19* ("Nov. Test.")

– *A Striking Gnostic Usage of the Gospel Tradition Found at Matthew 16, 13-19*

K. W. Tröger, *Doketistische Christologie in Nag Ham. Texten* ("Kairos")

– *Moral in der Gnosis* (Sammelband IV. Kopt. Arbeitskongr. 1976, hrsg. P. Nagel)



- *Die Passion Jesu Christi in der Gnosis* (Dissertation B/Habilitation, in prepar.)
- *Altes Testament, Frühjudentum, Gnosis* (sammelband, in prepar.)
- F. Wisse, *Gnosticism and Early Monasticism in Egypt* (Jonas Festschrift)
- *Ethics in the Nag Ham. Codices* (book in prepar.)
- *Translations of 7 Nag Hammadi Tractates in The Nag Hammadi Codices in English*
- J. Zandee, *The Teachings of Sylvanus* ("Ex. Or. Lux")
- *Transl. and Introd. to the Teaching of Sylvanus* (Coptic Gnost. Library Project of Claremont)
- *Id. and Text* (Nag Ham. Studies)

#### Literature

- A. Alcock, *Edition and translation of Oxyrhynchus Fragment dealing with persecution under Septimius Severus* ("Le Muséon")
- *Edition and Transl. of the Life of Samuel of Kalamum, Morgan Mss M 678* (in prepar.)
- G. M. Browne, *Coptic Texts from the Michigan Collection*
- A. Campagnano, *Edizione di omelie attr. a Cirillo di Gerusalemme, dai codd. Morg.*
- R. G. Coquin, *Un nouveau témoin de la recension sa'idiennne du Synaxaire des coptes* (in prepar.)
- *Les Martyrs d'Esna* (book, in prepar.)
- *Les Canons de Basil, Chester Beatty Ms 819 and Turin Cod. XII* (in prepar.)
- *Etudes sur le Synaxaire des Coptes* (book in prepar.)
- P. Devos, *Edition de textes relatifs à S. Jean de Lycopolis* ("Anal. Boll.")
- *Edition d'une homélie sur le Chant de la Vigne et Joseph le Patriarche* ("Anal. Boll.")
- D. W. Johnson, *Further Remarks on the Arabis History of the Patriarchs of Alexandria* ("Oriens Christ.")
- *Critical edition of Panegyric on Macarius of Tkow, Cod. Morgan M 609, 1-52* (C.S.C.O.)
- M. Krause, *Liber Antiphonarum Sanctarum* (P. Morg. M 575). *Textausgabe mit deutscher Uebersetzung herausgegeben von Maria Cramer und Martin Krause*
- T. Orlandi, *Edizione di testi pacomiani dalla Chester Beatty Library di Dublin* (in collaboraz. con H. Quecke e A. de Vogüé)
- P. H. Poirier, *Edit. d'homélie d'Ephrem syr., Cod. Morgan M 578, 69-97 et Borgia, Cat. Zoega 253.*
- R. Van den Broeck, *Four Coptic Fragments of a Greek Theosophy* ("Vig. Christ.")
- *Edition of Ps.-Cyril of Jerusalem on the Passion, Cod. Morgan M 610* (in prepar.)

#### History

- R. G. Coquin, *Les Fêtes des Coptes vues par les auteurs musulmans* ("Nouvelle Rev. du Caire")
- *Le Calendrier copte des fêtes de saints chez al-Qalqasaudi* ("Parole d'Orient")
- *Apollon de Titkooh ou/et Apollon de Bawit?* ("Orientalia")
- A. Guillaumont, *Esquisse d'une phénoménologie du monachisme* ("Numen")
- *Histoire des moines aux Kellia* ("Or. Lov. Per.")
- M. Krause, *The Relation between Egypt and Nubia during the Christian Period* (in Bull. de l'Inst. d'Egypte)
- *Der OUET-Brief Theodors* (erscheint in einer Festschrift)
- P. Scholz, *Nubisches Christentum*

*Non Literary Texts*

- A. Biedenkopf, *Der koptische Brief* (in prepar.)  
 W. Godlewski, *The Ostraca from the Temple of Tuthmes III at Deir el Bahari*  
 F. Wisse, *Article on Coptic Cryptography*

*Linguistics*

- A. Biedenkopf, *Ergänzungen zu Rankes Personennamen*  
 W. P. Funk, *Zur Syntax des koptischen Qualitativs* (ZÄS)  
 – *Polis, Polites und Politeia im Koptischen* (in prepar.)  
 R. Kasser, *Un dictionnaire complet de la langue copte...* (Actes Colloq. on the Future of Coptic Studies)  
 – “*Djinkim*” or “*surligne*” dans les textes coptes moyen-égypt (“Bull. Soc. Arch. Copte”)  
 – *Préparation d’un nouveau Dictionnaire Copte exhaustif et détaillé*  
 – *Dialectical Evaluation of the non-sahidic Gnostic Texts from CG 10 and 11* (in prepar., en préface de l’édit. princ.)  
 – *Etude comparée des dialectes coptes de la Moyen Egypte et du Fayoum* (préface ut s.)  
 B. Layton, *Coptic Grammar* (Rome, *Analecta Orientalia*)  
 J. J. Sell, *A New Introduction to Sahidic Coptic* (with pref. of. O. Wintermute)  
 A. Shisha-Halévy, *Articles of Coptic and Late Egyptian Syntax and Egyptian Linguistics*  
 – *Studies in Shenoutean Syntax* (near completion)

*Archaeology, Art*

- W. Godlewski, *The Nubian Baptisteries*  
 – *The Baptistery of Old Church in Dongola* (Et. et Trav.)  
 – *The Egyptian Baptisteries*  
 E. Lucchesi-Palli, *Observation sur l’iconographie de l’aigle funéraire...* (Actes Coll. Etudes Nubiennes, Chantilly)  
 – *A Coptic Stela... in the British Museum* (Acts. Coll. on the Future of Coptic Studies)  
 M. Rassart, *Coptic Painting* (dans un ouvrage dirigé par C. Walters)  
 – *Les Egyptiens chrétiens vus par les voyageurs au début du XIXe siècle* (Le monachisme dans l’Eg. chrét.)  
 – *L’art tardif en Egypte* (Aufstieg und Niederg. der röm. Welt, in prepar.)  
 P. Van Moorsel, *The Wallpaintings of Apa Jeremiah, Saqqara, reconsidered*  
 – *The four Living Creatures of Apocalypse 4, 6 in Early Christian Art*  
 – *The Holy Cross in Saqqara*

*Catalogues of Libraries*

- W. Beltz, *Katalog der koptischen Handschriften der Papyrus-Sammlung der Staatlichen Museen, Berlin: I-III, Papyri, Pergament, Papier* (IV, Ostraka, in prepar.)  
 R. G. Coquin, *Les Catalogues des Bibliothèques des Monastères de S. Antoine et de S. Paul* (book in prepar.)

## INFORMATIONS

1. Concerning Recommendation 2 (NL 1, p. 12) on the production of a ball with Coptic type for the IBM Selectric or similar typewriters, Prof. A. A. Schiller reported (25. 5. 1977):

Many years ago I sought and obtained information respecting the preparation of a "Selectric" ball of Coptic characters for the IBM typewriter. I found that IBM itself was not interested in producing foreign language type balls, but that Camwil Inc., 835 Keeaumoko Street, Honolulu, Hawaii 96814, who made a Greek type, would be.

On the occasion of the Colloquium in Cairo, I again corresponded with Camwil, and intended to present the results at the meeting I was unfortunately unable to attend. I summarize these at this time in the event that I.A.C.S. wishes to pursue the matter later.

I submitted a keyboard with 62 deviations from a standard format. Canwil replied: "Charges for element production would be as follows: \$ 2870, non-recurring set-up charge: \$ 65, each element produced (the first 49, discounts for greater quantities).

If desired, a copy of the keyboard I designed could be sent on. I guessed that unless UNESCO was willing to finance the production, it would be too expensive for I.A.C.S. to undertake. Nevertheless I thought it well to put this information in the files".

Dr. James Brashler reports (22. 9. 1977):

"Dr. Jesse Sell of Duke University in Durham, North Carolina, is interested in obtaining such a typing element and he has designed a keyboard. It will cost \$ 3,200 to have the element made. This is a one-time only set-up charge for the first element and each one thereafter will cost approximately 40-50 dollars. By spreading out this set-up charge over the first 75 or 100 elements by selling them for approximately \$ 75 each, we could make this useful tool available to Coptic scholars who wish to produce typescript that includes Coptic that is not handwritten. If there is sufficient interest shown by the scholars in the field of Coptic studies, it may also be possible to find a donor who would make a contribution toward the \$ 3,200 set-up charge. Dr. Sell felt quite confident that financial assistance would be forthcoming if perhaps \$ 1500 to \$ 2000 could be raised by means of the surcharge for the first 75 to 100 elements".

2. News about *Enchoria*:

Prof. E. Lüddeckens communicates (through the President, 23. 6. 1977):

"Mitglieder der Association for Coptic Studies können die Fachzeitschrift *Enchoria* mit einem Preisnachlass von 25% *direkt* vom Verlag beziehen. Sie müssen aber, wenn sie bereits Bezieher der *Enchoria* gewesen sind, die Zeitschrift sofort bei ihrer Buchhandlung (auch bei der *Buchhandlung* Harrassowitz, Wiesbaden, Tau-

str. 5 sofern sie sie dort beziehen) abbestellen, da wir sonst keinen Ueberblick über die erforderliche Auflagenhöhe haben". Herr Lüddeckens hofft auch, uns bald die Bezugsbedingungen für den separaten Bezug der koptologischen Literaturübersicht mitteilen zu können.

News about the *Bulletin de la Société d'Archéologie Copte*: Mr. Mirrit Boutros Ghali, President of the S.A.C. communicates (22. 6. 1977): "We propose to send this Tome XXII to all I.A.C.S. members whose membership you will indicate to us before the end of December 1977".

### 3. Congresses:

a) Prof. B. Layton communicates:

International Conference on Gnosticism, Yale University, March 28-31, 1978

An International Conference on Gnosticism will be held at Yale University (in New Haven, Conn., U.S.A.) in the spring of 1978. It will last four days, from March 28th to 31st.

The Conference will be organised in three sections:

1) A section on *general research topics*, in which papers will be read on all aspects of ancient and medieval Gnosticism and its background, as approached by the disciplines of Biblical Studies, History of Religions, Sociology, Philosophy, Psychology, Literary Criticism, etc.;

2) A research section on the *Valentinian Gnostic movement*, in which papers by leading specialists will be discussed in a seminar; and

3) A research section on the *Sethian, or Barbelo-Gnostic, movement*, which will be conducted similarly.

Major public addresses on Gnosticism will be delivered by Professors Henry Chadwick, Gilles Quispel, and Hans Jonas.

An exhibition of ancient Gnostic manuscripts, including papyri from the Coptic Gnostic Library of Nag Hammadi, will be on display at Yale during the conference.

The conference is sponsored by the Department of Religious Studies of Yale University.

All scholars are cordially invited to participate in the Conference, either by attending or by reading a paper. Further information may be obtained by writing to:

Prof. B. Layton  
Dept. of Religious Studies  
Yale University  
New Haven, Connecticut 06520, U.S.A.

b) The next Colloquium on Nubian Studies will be held in Cambridge (England) 3rd-8th July, 1978.

4. Prof. R. Kasser writes (14. 4. 1977): "L'I.A.C.S. sait que je prépare un nouveau Dictionnaire copte, exhaustif et détaillé, et à cet effet, depuis de nombreuses années, j'ai constitué un très grand fichier de vocabulaire copte (copte autochtone et copto-grec).

Je suggère qu'il soit recommandé aux membres de l'I.A.C.S. de profiter des avantages que peut leur fournir ce fichier, et que je mets volontiers à leur disposition comme une sorte de "banque d'informations". Qu'il soit recommandé aussi aux membres de l'I.A.C.S. de me fournir toutes les informations qu'ils pourront rencontrer au cours de leurs recherches, afin d'enrichir et d'améliorer ce fichier: dans des textes déjà édités ou encore inédits, des mots nouveaux, de nouvelles significations de mots déjà connus, de nouvelles formes orthographiques (idiolectales ou dialectales, même corrompues) de ces mots... même des remarques ou critiques sur ce que j'ai pu publier ou faire connaître autrement encore à propos de ces mots. Tous ces apports seront les bienvenus".

5. The papers of Paul E. Kahle the coptologist are kept at the University of Turin, Faculty of Letters, together with the papers of his father, P. E. Kahle.

6. Prize-question.

Program of Teylers Godgeleerd Genootschap at Harlem for the year 1977

The directors of Teylers Stichting and the members of Teylers Godgeleerd Genootschap present the following prize-question to be answered before 1 May 1979:

An investigation of the use made of biblical writing in the Coptic texts of Nag Hammadi.

Explanation: The prize-question is formulated broadly so that the competitor has the freedom to develop the subject in a particular direction. One might consider e. g. the manner in which texts from the Old or New Testament have been quoted or interpreted. In this connection the competitor can restrict his investigation to particular Bible portions or to one or more of the writings from the Coptic library of Nag Hammadi. He may wish to make a comparison with writers such as Philo, Clement of Alexandria and Origen or with gnostic sources. He can investigate the value of the Nag Hammadi writings for exegesis of the Old or New Testament or for our knowledge of Bible usage in the early church.

Reference is made to the following literature for information about the purpose of the prize-question: R. Kasser, "Citations des grands prophètes bibliques dans les textes gnostiques Coptes", in *Essays on the Nag Hammadi Texts in Honour of Pahor Labib*, edited by Martin Krause, *Nag Hammadi Studies*, edited by M. Krause, J. M. Robinson, F. Wisse, Leiden 1975, vol. VI, 56-64; A. Jaubert, "Jean 17, 25 et l'interprétation gnostique", in *Mélanges d'histoire des religions offerts à Henri-Charles Puch*, Paris 1974, 347-353; Elaine H. Pagels, *The Johannine Gospel in Gnostic Exegesis: Heracleon's Commentary on John*, Nashville and New York 1973 (SBL Mon. Ser. 17); Elaine H. Pagels, *The Gnostic Paul*, Philadelphia 1975; M. L. Peel and J. Zandee, "The Teachings of Silvanus", *Library of Nag Hammadi, Novum Testamentum XIV*, 1972, 294-311, especially 301-303.

To be considered eligible the replies to the above rescribed prize-question have to be sent in before 1 May 1979. It is stipulated that the answers be written in Dutch, French, English or German, either with a typewriter, or in script with Latin letters (no gothic), highly legible, by a hand other than that of the competitor. They must be sent without the name of the author but designated with a motto, including a sealed developpe containing

the author's name and address, and the motto on the outside, to Directeuren van Teylers Stichting, *Fundatiehuis, Damstraat 21, Haarlem*. The manuscripts have to be sent completely finished within the stipulated time; a manuscript received only in part cannot be considered in the competition for the prize.

The manuscripts submitted become the property of the Stichting. Copies of the manuscripts cannot be supplied to the authors, except at their own cost.

The author of a manuscript receiving the award is required to permit the Stichting to hold the copyright, so that the Stichting receives the right to publish the manuscript (if necessary in translation) as a proceeding of the Genootschap. In case the Stichting does not notify the author of the awarded manuscript within three months of the date of the copyright that it has decided to publish the manuscript concerned, the copyright is no longer valid and the author obtains full control over it.

The award consists, if the directors reach a favorable decision, of a gold metal of recognition, or, if the author prefers, a sum of money to the amount of four hundred Dutch guilders (Hf. 400).

In order that a competitor does not have to wait longer than necessary for the decision, in case his manuscript has not obtained the award, authors are required to send along with the sealed envelop an open envelope which contains the name and full address of a confidential person to whom the Stichting may eventually enter into correspondence.

The program of the Genootschap may be obtained annually without cost by a request directed to the Directors of Teylers Stichting, Damstraat 21, Haarlem, The Netherlands.

#### SUGGESTIONS FOR FUTURE ACTIVITIES OF THE I.A.C.S.

Prof. A. Shisha-Halévy: "Sponsorship of a Coptic *linguistic* series of studies (perhaps as a subseries of a more general series)".

Dr. J. Helderman: "Apart from my proposed 'Dictionary of Gnostic Proper Names' (Cairo 12. 12. 76) I would like to propose a thorough newly set up 'History of Coptology in Europe since A. Kircher'".

#### REPORT ON THE MICROFILM COLLECTION OF COPTIC LITERARY MANUSCRIPTS (RESOLUTION 3 of 17. 12. 1976), by Tito Orlandi

The photographic collection of Coptic manuscripts which is now kept in Rome (Istituto di Studi del Vicino Oriente, Università degli Studi), was initiated in Milan in 1968. At that time the aim was to assemble all the fragments from the codices once belonging to the library of the White Monastery, except the biblical and liturgical ones. The criteria and the first results of the project were explained in an article in "Le Muséon" (85, 1972: Un projet milanais concernant les manuscrits coptes du Monastère Blanc, pp. 403-413). Since then the collection has grown to become almost complete; moreover the

field has been enlarged to include literary manuscripts of every kind and provenance, though, to be sure, the quality of the reproductions is very different from one set to another, due to various understandable difficulties. The collection has also been recommended by the Association Internationale de Papyrologues (Ass. gén. 31 juillet 1974, Oxford: "The XIVth International Congress of Papyrology, meeting in Oxford on July 31st 1974, regards the collection of photographs and negatives of Coptic texts being assembled by Prof. Tito Orlandi as being of the first importance for the Study of Coptic, and desires that the work may continue"). In fact, wherever I (the one responsible for the collection) went, I investigated every literary manuscript kept in the various museums, libraries and collections, took note of every useful information, and acquired microfilms, in so far as this was financially possible and serving some prominent personal interests. It should be pointed out that the items of the collection were provided, where possible, with complete notes on their subject matter, identification, publication and bibliography.

With the help of the I.A.C.S. and its members, it is now hoped that the collection may acquire a new and more official status, which would permit it: (a) to be supplemented and completed (this requires more grants and the good will of the owners of the manuscripts); (b) to begin to function as a center where every scholar may obtain, at stated conditions, copies of the photos or consult them in person (this requires permission from the copyright owners). Contact has also been made with the Institut de Recherches et d'Histoire des Textes of Paris, in whose program the collection also might function as an independent but related activity, and with the Institute for Antiquity and Christianity of Claremont to start a program of collaboration.

Here follows a list of the photos already present in the collection:

- Torino, Museo Egizio. Literary Papyri, complete.
- Paris, Bibliothèque Nationale, Copte 129, 12-18; 130, 1-5; 78; 102, 151, 131, 1-8.
- Wien, Oesterreichische Nationalbibliothek, Schachtel 31, 32, 39, 41, 43, 176.
- Dublin, Chester Beatty Library, Sahidic fragments, complete.
- London, British Library (British Museum), Or. 3580 a, b; 3581 a, b; 6781; 6782; 6783; 6784; 6799; 6801; 6802; 7027; 7597.
- Manchester, John Ryland's Library, Sahidic fragments, select.
- Cambridge, University Library, Or. 1699, complete.
- Oxford, Bodleian Library, Clar. Press. 1-5; Selection from Ms. Copt. c; d; e.
- Napoli, Biblioteca Nazionale, Sahidic fragments, complete.
- Roma, Biblioteca Apostolica Vaticana, Sahidic fragments, complete.
- Cairo, Coptic Museum, Sahidic fragments, complete.