

June 2009

CURRICULUM VITAE
OF
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SUMMARY OF ACADEMIC ACTIVITY

- Obtained Ph.D. in Archaeology from the Department of Egyptian Archaeology in 1963-1964.
- Came to the United States in 1967.
- Taught as Assistant Professor at the University of Utah, Salt Lake City in 1967-1968.
- Appointed Assistant Professor at the University of Colorado in September 1968, teaching in Anthropology, Classics, Religious Studies, Comparative Literature, African and Middle East Studies and in Oriental Languages.
- In 1968-1969 I taught Arabic language for two semesters (two courses each semester) for the students of the University of Denver at the University of Colorado Center in Denver.
- In the first ten years of my appointment at the University of Colorado, I taught eight to ten courses each year, the total amount of the additional courses which I offered voluntarily about forty two courses.
- In 1972 promoted to the rank of Associate Professor.
- In 1973 granted a Tenure Position at the University of Colorado.
- In 1973 obtained American citizenship.
- In 1974 the University of Colorado reappointed me to the Anthropology Department; at the same time I left the Department of Oriental Languages.
- In 1974-1975 was granted a faculty fellowship.
- In Fall Semester 1975 had a sick leave.
- In 1977 promoted to the rank of Full Professor in the Department of Anthropology.
- In Fall 1983 and Spring 1990 had sabbaticals.
- In Fall 1987 gave seminar on Archaeology of Ancient Egypt at the Denver Museum of Natural History.
- In Spring 1989 had a research release.
- Obtained approximately 15 grants between 1969 and 1990.

- Went to Egypt four times (1974-75; 1985-86; 1988; 1989-1990) for: research, publications, visiting with American groups and some of my students on each trip for archaeological fieldwork, surveying and studying the excavations in the new sites.
- Took more than 6,000 slides on the above mentioned trips to the archaeological sites.
- Published about 178 items, including books, monographs, articles, and book reviews.
- Have presented more than 200 papers and lectures in academic societies, universities, conferences, museums, and other organizations.
- More than 70 items in progress, including books, monographs and articles about languages, archaeology, civilization, and history of Ancient Egypt and the Ancient Middle East.
- Active member in a good number of academic societies; many other societies have issued me invitations to join.
- My name appears with my career and publication information in more than ten volumes of bibliographies.
- In Spring 1991 I was on sick leave.
- I resumed teaching Summer School on June 3, 1991.

MY PUBLICATIONS USED AS REFERENCES IN THE BOOKS, MONOGRAPHS AND ARTICLES OF THE OTHER SCHOLARS

Bezalel Porten, *Archives From Elephantine, The Life of an Ancient Jewish Military Colony*, University of California Press, Berkeley and Los Angeles, 1968, p. 310, note 16.

I received the following letter dated July 12, 1968 from Professor Bezalel Porten, Professor of Hebrew and the Bible, "I was most pleased to receive a reprint of your very stimulating study on the Orientation at Elephantine. Your comments on the use of "upper" and "lower" to describe, respectively, Southern and Northern Egypt are most pertinent."

Dr. Don Rickey, the Head of the Historian Bureau of Land Management, "Potential Relationship of Two Southwestern Pre-Columbian Inscription Petroglyph Sites with some Bronze Age Fertility Concepts." This article was offered in October 1977. My name was used as a reference by Dr. Rickey in pages 6, 7, and 9.

Mrs. Warren Perkins who was living in Albuquerque, New Mexico, sent me a letter dated June 16, 1981, telling me the following: "While visiting the Salmon ruins museum near Bloomfield, New Mexico, a few weeks ago, I saw your name posted, along with that of Dr. Barry Fell, in reference to your interpretations of the Waterflow, New Mexico, stone inscription . . . I am truly sorry, Professor Ayad, that until just a few weeks ago, I was unaware of you and your eminent position in the ancient language field."

Bezalel Porten and Ada Yardeni, *Textbook of Aramaic Document from Ancient Egypt*, The Hebrew University Department of the History of the Jewish People – Texts and Studies for Students – Part 2 – Contracts, distributed by Eisenbrauns, Winona Lake, IN, USA, 1989, p. xi.

Iris Habib el-Masry, *The Story of the Coptic Church*, Maktabat al-Mahaba, Cairo 1990, Vol. 9, pp. 158, 159-160.

Mirrit Boutros Ghali, "Murad Kamil," *The Coptic Encyclopedia*, Macmillan Publishing Company, New York, 1991, Vol. 6, pp. 1698-1699.

J. Hoftijzer and K. Jongeling, *Dictionary of The North-West Semitic Inscriptions*, E. J. Brill, Leiden, New York, Köln, 1995, Part One, pp. xxiii, xiv, Part Two, pp. 853-854.

Theodore Hall Patrick, *Traditional Egyptian Christianity, A History of the Coptic Orthodox Church*, Fisher Park Press, Greensboro, NC, 1996, p. 191.

Professor Cornelius von Pilgrim, "Textzeugnis und archäologischer Befund: zur Topographie Elephantines in der 27. Dynastie," *Stationen, Beiträge zur Kulturgeschichte Ägyptens; Rainer Stadelmann gewidmet/hrsg. von Heike Guksch und Daniel Polz.* __ Mainz: von Zabern 1998, he writes my name with some of my publications in two pages 486, 487 of his above mentioned article.

Dr. James Roger Black, studied with me when he was a graduate student at the University of Colorado in the following courses: Hieroglyphics I, Biblical Archaeology, Archaeology of Ancient Egypt, Civilization of Ancient Egypt, Archaeology of the Ancient Middle East, Civilization of Ancient Middle East, and Independent Study Courses. In 1999, he obtained his Master's Degree in "Religions and Cultures of the Ancient Near East." Dr. James R. Black dedicated his M. A. thesis to me. He writes: "To Dr. Boulos A. Ayad, Professor of Anthropology at the University of Colorado at Boulder, a gentleman and a scholar, who taught me my first hieroglyphics and encouraged me, by both word and example, to pursue the study of the ancient Near East. May all life and security, all stability and strength, and all health surround him like Ra forever."

John H. Watson, *Among the Copts*, Sussex Academic Press, Portland, Oregon, 2000, see Pre-Publication Reviews of *About the Copts*, Boulos Ayad writes: A rare offering that meets strict academic and research requirements but is easily understood by the interested lay reader. This book will be of immense value to anyone concerned with the resurgence of religion linked to social and political activism in many countries and regions as well as the many Coptic-church faithful found not only in Egypt but world-wide.

Dr. James Black obtained his Ph. D. from the University of Wisconsin-Madison in 2002. He cited three of my publications in his Ph. D. Dissertation, its title, "The Instruction of Amenemope: A Critical Edition and Commentary Prolegomenon and Prologue."

Copts, Distinguished: Under this title, Professor Fayek Matta Ishak in his: *An Academically Oriented Autobiography*, writes the following, "Elaboration on Boulos Ayad Ayad's Archdeacon Ayad Ayad (in Arabic). (Cairo 2001). *Coptologia*, Vol. XIX, 2003. *Among the Highly Reputed Copts in the Twentieth Century: The Honey-tongued Preacher, Archdeacon Ayad Ayad*. 2004." p. 14.

W. E. Crum, *A Coptic Dictionary*, with a new foreword by James M. Robinson, Wipf and Stock Publishers, Eugene, Oregon, 2005, see also the foreword and note 28.

CURRICULUM VITA

Name: Boulos Ayad Ayad

Position: Professor at the University of Colorado - Department of Anthropology, African and Middle-East Studies, Classics, Religious Studies

Citizenship: A citizen of the United States since October 1973

TEACHING EXPERIENCE

Teaching or Lecturing at Other Institutions

University of Utah: 1967-1968

I was appointed Visiting Assistant Professor 1967-1968, at the Middle East Center and Anthropology Department. I taught Spoken Arabic, Archaeology of Ancient Egypt, Independent Study, and Arabic Literature.

I was a supervisor with Professor Aziz S. Atiya for the Ph.D. of Mr. Harvey Staal and I reviewed his dissertation "Codex Sinai Arabic 151. Pauline Epistles" for his Ph.D. which he obtained from the University of Utah, Department of Languages, June 7, 1968.

I helped some of my students who attempted to read the "Papyri of the Mormons" which was written in Hieratic.

University of Denver: 1968-1969

I taught First Year and Second Year Arabic 101 and 211 for the students of University of Denver at Denver Center of University of Colorado in 1968-1969.

Denver Museum of Natural History: Winter 1987

I gave a seminar at the Denver Museum of Natural History throughout the months of October and November, 1987, concerning the archaeology of ancient Egypt.

Menorah Institute of Boulder, Colorado: Winter 1996

Invited by the Director of the Menorah Institute, Dr. Nina Judd, to give a seminar about the Jewish culture, history and archaeology in the month of October 1996, in the Synagogue of Har Ha Shem, 3950 Baseline Road, Boulder, Colorado.

Menorah Institute of Boulder, Colorado: Spring 1998

Invited by the Director of the Menorah Institute, Dr. Nina Judd, to give a seminar about the Israelite Archaeology for six hours: Religious Buildings, Funeral Building, Military Buildings, Domestic Buildings in Ancient Israel, during February 17 and 24, and March 3, 1998, 6 - 8 p.m. at Congregation B'nai Shalom, 1527 Cherryvale Road.

Courses at the University of Colorado:

A. Archaeology of the Ancient Middle East

History of Egyptian Archaeology, Department of Anthropology, University of Utah, Salt Lake City, 1967-1968.

Archaeology of Ancient Egypt, in the Department of Anthropology (432/532 now is 4420/5420), in Classics (425), and in African and Middle East Studies - three credit hours.

Biblical Archaeology (426/526 now is 4430/5430) offered in Anthropology, Classics, African and Middle East Studies, and Religion - three credit hours.

The Archaeology of the Ancient Middle East, in the Departments of Anthropology and Classics (431/531 now is 4410/5410) - three credit hours.

Seminar in Archaeology 3030, "Visiting and Studying the Archaeological Sites of Egypt" (this course offered in 1985-1986, 1988, 1989, and 1990) in the Departments of Anthropology and Classics - three credit hours.

Teaching a seminar for graduate students about: The Temples of Ancient Egypt and the Ancient Near East, in the Departments of Anthropology and Classics (Anth. 7140 - Classics 6149).

The Civilization of Ancient Egypt, in the Department of Anthropology, (Course No. 1160), three credit hours.

The Civilization of Ancient Near East, in the Department of Anthropology, (Course No. 2300), three credit hours.

Teaching a seminar for graduate students about: The Tombs and Funeral Temples of the Ancient Near East: Ancient Egypt, Nubia, Ancient Israel, Phoenicia, Syria, Jordan (the Land of Canaan), Mesopotamia, Arabia, Asia Minor and Persia. Offered in Anthropology and Classics Departments (Nos. ANTH 7140 - CLAS 6149), three credit hours.

The Department of Anthropology and the committee of courses of Arts and Sciences approved in November 1999 the course "Egypt after the Pharaoh" (4450/5450).

Independent Study (940), in Departments of Anthropology and African and Middle East Studies (4840).

Guided Study (950), in the Department of Anthropology.

B. Two Courses in Hieroglyphics

1st semester Egyptian Hieroglyphics I, 483/583 (now 4440/5440), three credit hours.

2nd semester Egyptian Hieroglyphics II, 484/584, three credit hours.

These courses are taught in the Departments of Anthropology, Classics, and African and Middle East Studies.

C. Two Courses in Hieratic, Demotic and Coptic

1st semester Hieratic and Coptic.

2nd semester Hieratic and Coptic.

These courses are offered in the Departments of Anthropology, Classics, and African and Middle East Studies.

D. Twelve Courses in Arabic

1. On Boulder Campus:

- (1) Arabic 101 - five credit hours
- (2) Arabic 102 - five credit hours
- (3) Arabic 211 - three credit hours
- (4) Arabic 212 - three credit hours
- (5) Arabic Literature 499 - three credit hours
- (6) Spoken Arabic 121 - three credit hours

These courses were offered in the Departments of Oriental Languages and African and Middle East Studies.

2. On Denver Center Campus:

- (1) Arabic 101 - five credit hours
- (2) Arabic 211 - three credit hours
- (3) Arabic 102 - five credit hours
- (4) Arabic 212 - three credit hours

These courses were offered for the students of the University of Denver and the students of the University of Colorado.

3. At the University of Utah, Salt Lake City:

- (1) Spoken Arabic 121 - three credit hours
- (2) Proto-Islamic Literature

E. Semitic Languages

The Department of Anthropology and the committee of courses of Arts and Sciences approved the course “Ancient Semitic Languages and Their Inscriptions, including Biblical Hebrew, Phoenician, Moabite, Aramaic, Palmyrene, and Nabataean” in the Department of Anthropology, course No. 4290 - three credit hours.

- F. The Department of Anthropology and the Committee of Courses of Arts and Sciences approved the course “Egypt after the Pharaohs.” The Course includes the History, Religion, Culture, and Archaeology of the Egyptians during the Greco-Romans, Byzantine and the Arab Empires until Modern Times. To be taught in the Department of Anthropology, course No. 4450/5450 – three credit hours.

G. Independent Study

(1) 499 in the Anthropology Department; Oriental Languages and African and Middle East Studies

(2) 599 in the Department of Anthropology

H. Courses I had Taught in Egypt

- (1) History and Civilization of Ancient Egypt
- (2) History and Culture of the Ancient Near East
- (3) History and Culture of the Arab World
- (4) History of Europe in the 19th and 20th Centuries
- (5) History of Europe During the Renaissance
- (6) Natural Geography

I. Suggested Courses

- (1) History of Ancient Egypt
- (2) History of the Ancient Middle East
- (3) Archaeology of Egypt During the Greco-Roman Times
- (4) Culture Anthropology of Egypt and the Middle East
- (5) Some Seminars for the Graduate Students in the Area of the Middle East

J. Teaching Ten Courses in One Year

For the first years of my teaching at the University of Colorado (1968-1974) I taught 10 courses a year--Oriental Languages, Anthropology, Classics, Religious Studies, and African and Middle Eastern Studies. From September 1974 to July 1975 I was given a Faculty Fellowship to continue research in Egypt. In July 1975 I was sick and recuperated until the beginning of Spring semester 1976 when I taught eight courses per year until 1979. The courses I taught were: 1) Archaeology of Ancient Egypt, 2) Biblical Archaeology, 3) Hieroglyphics I, 4)

Hieroglyphics II, 5) Hieratic & Coptic, 6) Arabic 101, 7) Arabic 102, 8) Arabic 211, 9) Arabic 212, 10) Arabic Literature and 11) Independent Study.

K. Teaching in Summer School

I taught in Summer School at the University of Colorado: Spoken Arabic, Biblical Archaeology, Archaeology of Ancient Egypt and Archaeology of the Ancient Near East. And Civilization of Ancient Egypt.

L. Grading System

I encourage my students to work hard in order to obtain high grades during the semester and in the finals. I then give them an opportunity to improve their grades and examine them again in the areas in which they did not study. Most of the students have taken advantage of this opportunity to have studied hard to obtain the grade of A.

METHOD OF TEACHING

In the Courses of Archaeology and Civilization:

I gave my students every semester a resume of the course program together with reference lists to supplement lecture material, using slides, tapes, maps and films. I go through the course by giving lectures in the first two and a half months and the rest of the course and then every student presents his paper and the rest of the class discusses his. Usually I make my criticisms during the discussion or after. I hand to my students a mimeographed summary of some difficult topics in order that they can follow me more easily during my explanation. In some cases, I invited one of my colleagues or a visitor from outside the University to give one lecture or more. When I feel that the textbooks are complicated in some of their chapters, I allow my students to make a summary for such chapters and discuss the matter with them. When a student writes his paper on a topic in which one of my colleagues is specialized, I recommend the name of this scholar to my student to meet him. After reading the papers of the students, I give them a summary of what I notice in their papers. At the same time, when I discover a paper written poorly, I return the paper to the student with my criticisms for correction and return it afterwards. Every lecture I use the blackboard for a brief summary, or draw maps or write names of persons or cities in their original script. I encourage my students to use slides, maps, pictures from books and plates when they give their talk in front of the class. Moreover, I give four exams to my students in each course in addition to the final.

In the Courses of Hieroglyphics:

I usually use two textbooks written by two great scholars in the field of the Ancient Egyptian Language and Egyptology. The first book was by Professor Mercer and is written for beginners. After I explain and interpret each chapter the students go through the exercises which are written in hieroglyphics and translate them into English. Each one does this alone in his folder. In the next lecture everyone writes one hieroglyphic sentence on the blackboard with its transliteration, and its translation and then the other students participate in the discussion and ask the student what he writes, and this is the best way that the students become familiar with the hundreds of signs, syllables, alphabet of hieroglyphics and the language. When we finish the book of Mercer with its many exercises, the students start to have a good idea about hieroglyphics.

In the second course, "Hieroglyphics II," I used the same method in teaching and teach many chapters of the book of Gardner, "Egyptian Grammar" with their exercises. Toward the end of the semester, I gave my students some stories written in Hieroglyphics as the story of "The Two Brothers," the story of "Senuhi" and some other historical texts with all the transliteration and translation. In the final exams the students examined in the grammar, exercises and stories with all the questions written in Hieroglyphics and the students rewrote the Hieroglyphics and gave the transliteration and translation of the texts. I noted that most of them did an excellent job in these two courses.

During the course I give to my students some lectures on the history of the Ancient

Egyptian language and the bibliography of the people who worked in such language. At the same time, my students ask me about the archaeology and history of Ancient Egypt and the Middle East.

In all of these courses, I use the opaque projector, slides and the blackboard to show them the development of the writing through the ages. All of my students have their own folders to register the syllables, signs, grammar, exercises, and stories. System (Method) of Grading.

In the Courses of Hieratic and Coptic:

Because there is no Coptic Book for Grammar available nowadays, I wrote a Coptic book, including Grammar and texts. Concerning Hieratic, I gave the students some copies made from papyri written in Hieratic and after I studied with them the same text in Hieroglyphics, I allowed them to use a folder to write one line of Hieroglyphics and beneath it, the same Hieratic line, and in this way the student will be familiar with the Hieratic signs. In addition to this, I used the opaque projector and through it I read to them the papyrus as a whole, and after this I read to them one line and every student attempted to read the same line, and through repetition, the students became familiar with the lines of the papyrus and read them with ease.

In the Courses of Arabic:

- The language is still used as a spoken language and the correct pronunciation is required.
- For this reason I recorded all the text books which I used, on tape recorders - as listen and repeat.
- Concerning the reading, I read it to them the chapter several times, and after my reading, I allowed every student to read the same chapter.
- Concerning grammar, I do not depend on memorizing the rules, but usually I analyze the grammar in all the sentences in every chapter, after explaining to them the rules of the grammar.
- Every student has a folder, to practice handwriting - vocabulary - analyze the grammar from every chapter - and translate the exercise from English into Arabic and from Arabic into English.
- The first year Arabic go through two books - one for grammar, vocabulary, stories, questions, and the other for the handwriting.
- Second year Arabic. I use a book more advanced in the language, that when we finish it, the student can easily go through the newspapers, magazines and Classical Arabic, and I stress the Classic Arabic, especially the Koran and the Bible, besides revising all the Arabic grammar.

TAPES AND SLIDES

Tapes

I recorded different tapes for the following Arabic Courses. (A) 1st year Arabic (101), I recorded the book written by Ziadah, Modern Arabic (20 chapters).

1st year Arabic (102), I recorded the book written by Hanna entitled "Introducing Literary Arabic".

2nd year Arabic (211, 212), I recorded the book written by Hanna entitled "Arabic Reading Lessons".

I recorded some tapes in Arabic for Professor Kaschube, Department of Anthropology, to be used for her courses in Linguistics.

Library of Slides - Established in 1986

I have made 150 slides for the courses of Biblical Archaeology and Ancient Egyptian Archaeology using them in my classes of Archaeology.

I have made 800 slides for using them in teaching a course on "Archaeology of the Middle East".

When I visited Egypt in December 1985-January 1986, I took over 800 slides and added to them another 400 slides from those who visited the country with me.

In addition, I made another 200 copies from the slides of the Department of Anthropology which Professor Omer Stewart brought from Egypt in 1960.

Through my trip to Egypt in May 1988 I have taken 600 slides of different tombs, temples and archaeological sites to be added to my library of slides.

I made 500 slides from the pictures which I took when I was in Egypt for the various Egyptian archaeological sites.

I took about 2,000 slides and pictures when I was in Egypt December 24, 1989-January 30, 1990 for the different archaeological sites. Some of my students who visited Egypt in 1989 gave me 300 slides for different sites.

I added to my collection 200 slides which were taken from pictures by the Graphics Department of Academic Media, University of Colorado in September 1991 and April 1992 for some archaeological sites of the Middle East.

The Graphics Department of Academic Media, University of Colorado, made 300 slides in Fall 1993, about Ancient Israel to be used in my course Biblical Archaeology.

The Graphics Department of Academic Media, University of Colorado, made 200 slides in Spring 1993 about Ancient Egypt to be used in my course Civilization of Ancient Egypt.

The Graphics Department of Academic Media, University of Colorado, made 500 slides in Spring 1995 about Christian and Islamic cultures to be used in my course Civilization of Ancient Egypt.

The Graphics Department of Academic Media, University of Colorado, made 120 slides in Fall 1999 about the sites which the Holy Family had visited, and other 220 slides about Coptic Art (Sculpture and Architecture) in Spring 2000.

The Department of Anthropology, University of Colorado, made 1000 slides about Coptic churches, Coptic Monasteries, and Coptic Icons in Spring, Summer, and Fall 2000.

The Department of Anthropology, University of Colorado, made 320 slides about Immortality in Ancient Egypt, The Semetic and Ancient Egyptian Languages and their inscriptions in Spring 2005.

The Department of Anthropology supplied me with 600 dollars in July 2006. With this amount, 150 slides have been made for the Christian culture of Egypt and the different synagogues.

My Library of Books:

I established a personal library since I was a student at the University of Cairo. Now this library includes about 6,000 books, bulletins, monographs and articles in the following branches: history, archaeology, art, geography, grammar, languages, inscriptions, atlases, religions, Biblical study and archaeology, dictionaries, biographies of the ancient, medieval and modern Middle East.

EDUCATION

Certificates

- B.A. History, Faculty of Arts, Cairo University, 1952.
- M.A. The Higher Institute of Education (Ein Shams University), 1953.
Then I continued my study in education in 1956-1957, and in 1957-1958.
- M.A. In Egyptology, Faculty of Arts, Cairo University, 1957 (a three year course from 1954-1957, equivalent to an M.A. in Egyptology).
- M.A. In Semitic Studies, the Institute of Coptic Studies (a three year study, from 1957-1960, of Coptic, Archaeology and Semitic languages).
- Ph.D. Honors, Department of Archaeology, Faculty of Arts, Cairo University, 1964. The preparation of my Ph.D. dissertation lasted from 1958 to 1964.

Languages Used in Writing, Speaking, and Research

Modern Languages: Arabic, English, French, and German

Ancient Egyptian language with it's writing: Hieroglyphics, Hieratic, Demotic, Coptic language

Ancient Near Eastern Languages: Aramaic, Classical Hebrew, Phoenician, Syria, Nabatean and Palmyrean, Ancient languages of Arabia

Classical Languages: Greek, Latin, Meroitic, Nubian Christian language

A Brief Summary of My Study

I joined the University of Cairo 1947-1948 and spent four years in the Department of History studying: Ancient Egyptian History, Greek and Roman Institutions, History of Ptolemics and Romans, Roman History and Texts, Greek History, History of Greeks and Romans, Medieval History, Byzantine History, History of Egypt (General), Modern Egypt History, Modern Near-East History, Islamic Egyptian History, Islamic History, History of the Islamic World, Dynasty of Mamluks, History of Fatimid Dynasty, History of Abbasid Estate, History of the Arab State, Modern European History, Political Geography, Racial Geography, Regional Geography, Geography, Philosophy, Arabic Language, English Language, French Language, and Latin Language. In addition: every year, it was necessary to write three papers in addition to the year's work.

In 1952-1953 I joined the Higher Institute of Education (University of Ein Shams) and graduated in May 1953 and the following are the subjects which I have studied: Education (1st paper, Principles of Education and General Methods), Education (2nd paper, History of

Education and Education in Egypt), Methods of Teaching, Psychology, Health Education (School Hygiene and Mental Hygiene), Essay, and Practical Teaching. Then I continued my study in education in 1956-1957, and in 1957-1958.

In 1953-1954 I joined the Institute of Egyptology, Cairo University and graduated 1957. The following are the subjects which I have studied: Egyptian Archaeology, Egyptian Philology, Hieroglyphics, Hieratic, Greek Egypt History, Ancient Egyptian History, Archaeology, Ancient History of the Middle East, History of the Egyptian Art, History of Art, Ancient History of the Orient, Greek Language, German Language, Coptic Language and its Philology, Greco-Roman History of Egypt, and Year Works.

In 1957 I joined the Higher Institute of Coptic Studies and graduated in 1960. The following are the subjects which I have studied: Coptic Language, Hebrew Language, Syria Language, Aramaic Language, Ethiopic Language and Its Literature, and The History of the Coptic Church.

From 1958 until 1964 I worked on and completed my Ph.D. dissertation from the Department of Archaeology (Cairo University).

GRANTS

Obtained \$500 to travel to Washington, D.C. summer of 1969 to complete research in the Library of Congress (grant from graduate school). The following were the items which I completed:

1. A study of the Arabic Paleography: From the Arabic manuscripts, decrees and papyri (there is not a complete book written in this subject).
2. I completed a paper entitled "Egyptian Syllables and how they were transcribed in the Aramaic Alphabet".
3. I finished and reviewed the two manuscripts concerning the book of Job and the four Gospels.
4. I added a valuable addition to my book "The Jewish-Aramaic Colonies in Egypt" with a translation to the Aramaic texts.
5. I microfilmed the rare books in the Library of Congress, and the library of John Hopkins University as:
 - A. The Nubian texts of the Christian period by F.L. Griffith.
 - B. Christian Documents from Nubia by F.L. Griffith.
 - C. Areika, by Randall Maciver and Leonad Woodley.
 - D. Grundzuge der Nubischen Grammatik by Zyhlarz.
 - E. Arabic manuscript of Mount Sinai No. 82.
 - F. Arabic manuscript of Mount Sinai No. 514.
 - G. Arabic decrees No. 1-48.

- H. Arabic papyri and letters rol 49-162.
- 6. I make facilities and translation of the Meroitic Inscriptions.
- 7. I figured out most of the Graffiti and wrote a preliminary report on these figures.
- 8. A study of the Nubian texts and their vocabulary.

Obtained \$300 for typing my manuscript, *The Jewish-Aramaean Communities in Egypt, 1970* (grant from Graduate School). The items are cited as follows:

- A. A book on the Jewish-Aramaean Communities in Egypt - 550 pages. Some parts of it accepted to be published in the *Bulletin de la Societe d'Archeologie copte* as:
 - 1. "Aramaic, Coptic and Greek names transcribed from Egyptian" (A Clue to the Egyptian Dialects).
 - 2. "Egyptian Syllables and How They were Transcribed in the Aramaic, Coptic and Greek Alphabet"
- B. A Book on Coptic Grammar and Texts, (Xerox copy), University of Colorado Book Center (180 pages).
- C. A paper on the Greek and Coptic potsherds from Nubia to be published in the *Bulletin de la Societe D'Archeologie Copte*, No. 22.
- D. A paper on "The two terms 'above and below' in the Aramaic Papyri". Published in February 1973 by the Association's Research Liaison Committee of the African Studies Association annual meeting 1972.

Other Grants

The Graduate School approved in January 1974 a grant of \$125 for typing my manuscripts "The Semitics in Egypt."

The Graduate School agreed to pay me a part of my travel expenses, about \$1500 to travel to Egypt to continue my manuscript on "The Semitics in Egypt," 1974.

The Department of Anthropology, University of Colorado, granted me \$50.00 to use for communications while I was in Egypt during the year 1974-1975.

The Graduate School granted me \$350 in 1975 to transport some of my books from Cairo, Egypt to Boulder, Colorado.

Dean Everly Fleischer of Arts and Sciences College supported me with \$1,000 for printing my book The Aramaeans in the Ancient Near East which was published in September 1986, in California, USA.

I received in December 1989 a grant of \$2000 from the Graduate Committee on Arts and Humanities to support my travel to archaeological sites and museums in Egypt.

I received in December 1989 other grant of \$250 from the Dean of the Graduate School and the same committee, and it supports research at these archaeological sites.

With this \$2250, I visited Egypt and took 2000 slides and pictures from December 24, 1989 to January 30, 1990 for the many archaeological sites in Egypt.

I received in November 1990 a grant of \$100 from the Department of Anthropology, University of Colorado, to use the amount in making slides from pictures which I took in 1990 for the Egyptian archaeological sites.

The Department of Anthropology granted me about \$600 in April 1992 to type my manuscript "Coptic Grammar."

The Graphics Department of Academic Media, University of Colorado, in September 1991 and April 1992 offered to me a grant of \$750 for producing slide of some archaeological sites of the Middle East.

Arts and Sciences and Norton Research Funds

I received the following grants from the above mentioned Funds through the different years:

February 22, 2001: 81 dollars; August 3, 2001: 265 dollars; October 7, 2002: 2,500 dollars; Early 2003: 2000 dollars; September 15, 2003: 302 dollars; April 6, 2004: 167 dollars; April 27, 2004: 64 dollars; May 24, 2004: 16 dollars; September 20, 2004: 1000 dollars; February 15, 2005 1000 dollars.

In addition to 500 dollars for the Xerox copies every year.

The total amount will be 5000 dollars in the last 10 years.

The total amounts for all the grants was: 12,394 dollars.

Fellowships

I applied for a Faculty Fellowship from the Council on Research and Creative Work, University of Colorado Graduate School on September 20, 1973. This started from September 1974 to May 1975, and the Council approved.

When I returned from Egypt, I submitted the following publications to the Dean of the Graduate School, University of Colorado:

1. The Jewish-Aramaean Communities in Egypt, published by the Institute of Coptic

- Studies, Cairo, Egypt (343 pages in English).
2. A book on the Aramaeans in Egypt (240 pages in Arabic).
 3. The Book of Job - translated by Toma el Fostati from Syriac into Arabic in the 9th Century A.D. (Such manuscript is very important for those who study the Arabic dialects and the development of the Arabic writing. Besides, it is considered one of the oldest manuscripts written in spoken Arabic.) Publication of the Institute of Coptic Study 1975 (37 pages).
 4. An article about the "Relationship Between the Ancient Egyptians and the Coptic Culture." Appeared in the Bulletin of the Institute of Coptic Studies, Cairo, Egypt (10 pages) [in English and Arabic].
 5. A paper on the life and publications of the late Dr. Murad Kamil, the Chairman of the Department of Semitic Studies and the professor at the University of Freiburg, Germany.
 6. A monograph about the Egyptian names and words in the Aramaic Papyri as a contribution for the study of the History of the late Egyptian language. Accepted by the Societe d'Archeologie Copte.
 7. An article on the way in which the first four Moslem Kalpeh were chosen.
 8. The historical story of the Barmecides or Barmakites dynasty.

Sabbaticals

In Fall 1983 the University of Colorado granted me a sabbatical in which I finished and published six articles on the so-called Gospel of Barnabas, three articles about the Christian Nubian language and its literature, two chapters about the Nabateans and Palmyrans, and the book The Aramaeans in the Ancient Middle East. In addition, I completed the first part of the history of ancient Egypt.

For Spring 1990 Dean Middleton of Arts and Sciences approved my Sabbatical in which I published the following: The Institute of Coptic Studies in Cairo, Father Youhanna Salama: The Former Deputy of the Patriarchate of the Coptic Orthodox Church in Sudan, Abd el-Messieh Botros, The Pious Sheikh Salama Qilada, Father Ibrahim Luka, and some book reviews. And tried to complete the following: The Sect of Qumran, the Israelite Exodus, the Similarities between the Ancient Egyptian Civilization and that of the Israelites According to the Old Testament, Ayad Ayad Professor of Preaching at the Theological School in Cairo, the Christian Apocrypha, who was the Pharaoh of the Exodus, a book about Coptic Personalities, and the second part of the History of Ancient Egypt.

For Fall 1996 Dean Middleton of Arts and Sciences approved my sabbatical to have the time to write on "The Jewish Antiquities in the Nile Valley of Egypt."

For Spring 2005, the Board of Regents of the University of Colorado approved my sabbatical to have the time to complete my study about "The History of Ancient Egypt". Such approval mentioned in the letter of the Dean of Arts and Sciences, Todd T. Gleason, August 14, 2004.

Research Release

The University of Colorado granted me a research release semester for Spring 1989 in which I published the following: The Continuation of the Ancient Egyptian Culture through the Coptic Immigrants, The Coptic Immigrants in the State of Colorado and Their Church, Proposals Concerning the Organization of the Coptic Church in North America, Father Marcod Daoud - A Pioneer in the Coptic Orthodox Church in the 20th Century, Basili Botros - Founder of the Society of the Friends of the Holy Bible, Archdeacon Iskindar Hanna, Father Menasseh Youhanna - Priest and Historian, Professor Dr. Aziz Suryal Atiya - Between the East and the West, The Idea of the One God in Ancient and Classic Writings of the Middle East, Father Samuel and Father Abd el-Messih, in addition to some book reviews, public lectures and academic papers.

Dean Gleason of Arts and Sciences, University of Colorado, granted me a research release for one year (2009-2010) to complete my books related to the History of the Ancient Israelites, the History of Ancient Egypt (3 volumes), and the Excavations of the Island of Elephantine.

Other Leaves

In Fall Semester, 1975, and the Spring Semester 1991, I was sick and the University of Colorado granted me sick leave. When I began to recover during those two semesters, I read a large number of books and articles in the field of my specialization. At the same time, I continued to complete some of my research and book reviews which were accepted for publication as well as some of my articles which have been published. I received a total salary of \$30,000 from the University of Colorado for the above-mentioned two semesters.

In Fall 1995 and Spring 1996 the University of Colorado granted me a leave in which I read many books and tried to complete some of my scholarly work. I received a total salary of \$48,000 from the University of Colorado for the above mentioned two semesters.

Total Amount of Grants

In 1986 Dean Everly Fleischer of the College of Arts and Sciences supported me with \$1,000 as an aid in printing my book, The Aramaeans in the Ancient Middle East, which was published in September 1986. The Graduate School of the University of Colorado in December 1989 awarded me two grants -- the first was for \$2,000 and the second for \$250. With these two grants I visited archaeological sites and museums in Egypt for further study. In 1974-1975 I had a one year Fellowship which was approved by the Council on Research and Creative work, Graduate School, University of Colorado with payment of my salary \$16,000. In the Fall

Semester of 1983 the University of Colorado granted me a sabbatical, with payment of my salary, \$15,000; in the Spring Semester of 1989 the University of Colorado granted me a research release, with payment of my salary, \$19,000; and in the Spring Semester of 1990 I was granted another sabbatical, with approximately \$21,000 -- half of my salary. In Spring 2005, I have a sabbatical with payment of my salary \$25,000. The total amount of grants in addition to the other grants and other leaves has been approximately \$219,619. During these semesters I finished a considerable amount of material for publication.

ARCHAEOLOGICAL AND CULTURE FIELDWORK AND ACADEMIC VISITS

1. Archaeological Fieldwork

Before 1964:

I worked through my M.A. degree and my Ph.D. in Archaeology (Institution of Archaeology, University of Cairo) from 1953-1963. During these years I visited as a student with the faculty members of archaeology at their excavations and the different archaeological sites in Egypt for training and fieldwork.

1964:

Visiting the Strip of Gaza. In 1964 I visited the Strip of Gaza which belonged to Egypt for field work.

1965:

With the University of Pennsylvania and Smithsonian Institute.

In the winter of 1965 I worked with Mr. Ray Smith in the project of computerizing pictures of the stones of the Temple of Akhanatan in the Temple of Karnak in the city of Thebes, Egypt. These stones, scattered since the time of Akhanatan, had been gathered by the Egyptian Department of Antiquities and stacked in rows approximately 20 meters long and 2 meters high. Each stone was photographed, numbered, and described. The pictures were then placed in a computer in Cairo, and the computer arranged these pictures according to their placement in the original temple.

Before 1967:

Before coming to the United States in 1967 I surveyed many archaeological sites in Upper and Lower Egypt. These sites were related to Pharaonic and Greco-Roman Egypt as well as Christian and Moslem monuments.

1974-1975:

In 1974-1975 the University of Colorado granted me a faculty fellowship during which time I spent about one year in Egypt writing research, publishing different materials, and visiting more Egyptian archaeological sites.

December 1985 and January 1986:

In December 1985 and January 1986 I visited Egypt, making a survey and doing field work, visiting the following sites: Memphis, Saqqara, Mit- rahyna, Fayoum, Bani-Hassan,

Tel-el-Amarna, Tuna el-Gabel, Abydos, Dendarah, Luxor, Thebes, Esna, Edfu, Kom-Ombo, Aswan, Abu-Simble in Nubia. Besides these sites I visited the historical Islamic Mosques and the Christian Monasteries and Old Churches in Cairo and Lower Egypt.

May and June 1988:

In May and June 1988 I visited the following sites: Memphis, Saqqara, Mit-rahyna, Abydos, Dendarah, Luxor, Thebes, Esna, Edfu, Kom-Ombo, Aswan, Abu-Simble in Nubia. In addition I visited the following sites in Lower Egypt: Tel Basta in Zagazig, Tanis, Khata na, El Daba, Quantier, Isamilia, Alexandria, the Monastery of Saint Mina in the Western desert, beside the old churches and mosques in Cairo. I also was in charge of American tour groups to Egypt.

December 24 - December 29, 1989

I visited some districts in Cairo with their old churches and mosques, in addition to Giza - Saqqarah archaeological sites and the Egyptian Museum.

December 29, 1989 - January 12, 1990

I traveled through Egypt with some of my students as Kathy Johnson, Sara Kemp Scott, Ramzi Gordon Aly, Mary Brumder, Carroll Lewis Sadler, and 25 American citizens, visiting the following archaeological sites: The Egyptian Museum, the Old Coptic Churches, Ben Ezra Synagogue, Citadel of Saladin, Albaster Mosque, Sultan Hassen Mosque, Khan Khalili Bazaars, Memphis, Sakkara, Giza, Sound and Light at the Pyramids, Abydos: The Temple of Seti I, The Temple of Ramses II and the Osireion, Dendara, The Necropolis of Thebes: the tombs of the Kings, Deir el Bahari, Medinet Habu, Ramesseum Temple, Luxor: The Museum of Luxor, Sound and Light at Karnak, the Temple of Luxor and the Temple of Karnak, Esna, Edfu, Kom Ombo, Aswan and Elephantine, Temples of Philae, Kitchner's Botanical Garden, Agha Khan Mausoleum, Abu Simbel's temples.

January 13 - January 30, 1990

I visited the Coptic Museum, the Egyptian Museum, Heliopolis Obelisk of Senusert I in Matariyah, the Old Church of the Holy Virgin in Mustourud, Tell el Yahudiya, Tell Atrib (Atribus), Kom Aushim (Karanis), the City of El-Faiyum, Maidum, Hauwara, El-Lahun, the city of Madi, the city of Alexandria, Qaitbay's Citadel: is the site of the Pharos the ancient site of the lighthouse, one of the Wonders of the World, the Ptolemaic Temple of Serapis and Pompey's Pillar, El-Shatbi Tomb, the Greco-Roman Museum, the Monastery of Abu Mina and the old town of Abu Mina.

2. Training My Students

From 1985 until January 1990 I have visited Egypt and its archaeological sites three times, with some of my students included in each trip. These trips were made for the purpose of study, training, surveying, and cultural anthropology field work.

3. Archaeological Sites to Be Visited and Photographed in Egypt

I visited the following sites but I did not photograph them: Abu Rawash, Zawyet el-Aryan, Abu Gurab, Abusir, Saqqara, Dashur, Mazgunah, El-Lisht, Seila, Madiant el Fayum, qasr el-Sagha, Biahmu, Kiman Faris (Horseman's Hill) (Crocopolis - Arsinoe, A. N. Shedet), Madiant Madi (Nar-mouthis), Umm el-Baraqat (Tebtynis), Hawara, Birket Qarun, Dimeh Soknopaiou Nesos (Island of Soknopaios) Qasr Qarun, Qasr el-Banat (Euhemeria), Watfa (Philoteris), Harit (Batan Harit) [Theadelphia] (Kharabet Ihrit), Kom Aushim (Karanis), el Roda (Philadelphia), al-Lahun, Maydum, Kom Madiant Ghurab, Speios Artemidos, Ashmunein, Tel-el-Amarna, Deir el Bersha, Meir, Deir el Gabrawi, El bahnasa (Oxyrhynchus), Abydos and Shunet el Zebib, Kom el Sultan, Naqada, Luxor and Thebes, Tod, Gabalin, El Kab, Silsila, The tombs of the nobles on the western hills of the Nile in Aswan: Tombs of Mekhu, Sabni I, Hekaib I, II, Khunes, Harhuf, Kakemet; Island of Bigga. Behbeit el-Hagara, El-Mansura, Sebennytus, Sais Buto, Kom abu Bello, Mendes, Tell Basta (Bubastis), Tanis, Qantir, Tell el Maskhuta, El Khatana, Tell el Rataba, Pitham, Kom Dafana (Daphnae), Nabesha, Tell el Rubi, the Egyptian Oasis and its antiquities - Kharga, Dakhla, Siwa, Bahriya, Farafra; Sinai and its monuments, Synagogues of Egypt, Old Christian sites.

4. Cultural Anthropology Field Work

Before and after my coming to the USA, I have always been interested, impressed with everything in Egypt -- its history; geography: black land and red land; climate; deserts; resorts; and the Nile with its dams. My interests concerning Egypt also include its economy, agriculture, trade and industry; the people and the races with their customs and traditions; the daily life of the people and the ways in which they occupy their time; the family; buildings and architecture; politics and rulers; religions; languages; culture; food; communications and transportation; and the many problems that beset a country such as Egypt.

Because of my ongoing interest in Egypt, I have visited many villages, towns and cities from Alexandria to Nubia in the following provinces: Alexandria, Kafr El-Sheikh, Daqahliya, Damietta, Port Said, Ismailia, Suez, Sharqiya, Gharbiya, Qalyubia, Minufiya, Mudriyat El Tahrir, Cairo, Giza, El-Fayyum, Beni Suef, El-Minya, Asyut, Sohag, Qena, Aswan, Lake Nasser, and Abu Simbel (Nubia). During these visits I have talked with the people, surveying and observing the activities in the area. In my studies of Egypt I have also read hundreds of books, monographs and articles (in journals as well as newspapers and magazines).

5. Academic Visits

To complete my field trips, academic research and publications, I visited the following museums, universities, societies and their institute and libraries:

In Egypt

The Cairo International Museum (the Egyptian Museum), the Coptic Museum, the Islamic

Museum, the Modern Gallery Art Museum, the Wax Museum, the Military Museum, the Mokhtar Museum of Art, the Geological Museum of Art, the Pharaonic Museum of University of Cairo, the Pharaonic Museum of Menia, the Museum of Mallawi, the Pharaonic Museum of Luxor, the Pharaonic Museum of Aswan, the Greco-Roman Museum in Alexandria, the Museum of Ismailia, the Museum of Port Said, and the Agricultural Museum (in Cairo).

In Cairo

American University and its library, Cairo University and its library, Ain-Shems University and its library, Higher Institute of Coptic Studies and its library, the Library of the Egyptian Museum, the National Library of Egypt, the Library of the Coptic Museum, the Geographical Society and its library, the German Institute and its library, the French Institute for Archaeology and its library, the American Library, the Institute d'Egypt and its library, the Leonardo da Vinci Institute.

In Alexandria

Alexandria University and its library.

In the United States and Canada

I visited the following universities, museums and libraries: the University of Utah, its library and museum, Brigham Young University at Provo, Utah, and its library, University of Colorado, its library, museum, and its library of slides; the Denver Museum of Natural History; Denver Art Museum; Colorado State University, Fort Collins, Colorado; University of Denver, Denver, Colorado; University of Rochester, Rochester, New York and its library; George Washington University; University of Pennsylvania and its museum; John Hopkins University, Baltimore, Maryland and its library; Baltimore Museum of Art; American Museum of Natural History, New York City, Library of Congress, Washington, D.C.; Smithsonian Institute, Washington, D.C.; American Museum of Natural History, Washington, D.C.; Guggenheim Museum in New York City; Metropolitan Museum, New York; Brooklyn Museum, Brooklyn, New York; Museum of Art, New York City, New York; the Jewish Museum, New York, the Museums of Toronto.

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Books

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- 1975 The Aramaeans in Egypt (in Arabic). Cairo. 240 pp.
- 1975 The Jewish Aramaean Communities in Ancient Egypt. The Institute of Coptic Studies, Cairo. 343 pp.
- 1975 The Book of Job; a monograph translated from Syriac into Arabic. Publication of the Institute of Coptic Studies, Cairo, 1-36pp.
- 1982 Relationship Between the Jewish-Aramaean Civilization and the Ancient Egyptian Civilization. Museum of Anthropology, University of Northern Colorado, Greeley, Colorado. Occasional Publications in Anthropology, Archaeology Series No. 12, 131 pp., mimeograph.
- 1983 Republished by Museum of Anthropology, University of Northern Colorado, Greeley, Colorado.
- 1986 The Aramaeans in the Ancient Near East, Publication of Coptic Orthodox Church of St. Mary and St. Pishoy, Los Angeles, California, 1986, 221 pp., plus 2 maps.
- 2001 Phoenician Inscriptions: Their Original Scripts, Transcriptions and Their Translation, Department of Anthropology, University of Colorado, Boulder, Colorado, 1-183 pp.
- 2001 Moabite Inscriptions: Their Original Script, Transcription and Their Translation, Department of Anthropology, University of Colorado, Boulder, Colorado, 1-30 pp.
- 2001 Aramaic Documents From Elephantine: Their Original Script, Their Transcriptions and Their Translation, Department of Anthropology, University of Colorado, Boulder, Colorado, 1-142 pp.
- 2001 Nabataean Inscriptions: Their Original Scripts, Their Transcription and Their Translation, Department of Anthropology, University of Colorado, Boulder, Colorado, 1-150 pp.
- 2001 Palmyrene Inscriptions, Their Original Scripts, Their Transcription and Their Translation, Department of Anthropology, University of Colorado, Boulder, Colorado, 1-110 pp.
- 2002 One of the Most Famous Coptic People of the Twentieth Century: Archdeacon AYAD AYAD (November 22, 1897-May 16, 1972), The House of Youssef Kamal for Printing, Cairo 2002, 1-439 pp. (plus 45 illustrations).
- 2004 Coptic Grammar (“Grammaire Copte”) by Alexis Mallon, S.J. Translated from French

to English and with an Introduction by Boulous Ayad Ayad, The House of Yossef Kamal for Printing, Cairo 2004, 1-491 pp.

- 2007 The Brooklyn Museum Aramaic Papyri and the Conflict among Scholars from 1953 to 2007 regarding Historical and Archaeological Problems and Certain Terms and Their Interpretation. Department of Anthropology Website, <http://www.colorado.edu/Anthropology>, University of Colorado, Boulder, Colorado, November 2007, 1-263 pp.
- 2008 The Israelite Nation in Ancient History, From the time of Abraham until the end of the Persian Empire. Part One: The Establishment of the Israelite Nation, the Daily Life of the Israelites in Pharaonic Egypt and in Sinai, Department of Anthropology Website, University of Colorado, Boulder, Colorado, 113pp.

Chapters in Books

- 1972 Medieval and Middle East Studies in Honor of Professor A. Atiya, ed. Dr. Sami A. Hanna. Holland: E. J. Brill, pp. 23-37.
- 1975 "The Semitic Deities Mentioned in the Different Texts Found in Egypt from the Fifth Century B.C." In The Jewish-Aramaean Communities in Ancient Egypt, by Boulos Ayad Ayad. The Institute of Coptic Studies, Anba Rueiss Building, Ramses Avenue, Abbassiya, Cairo, Egypt, pp. 115-134.
- 1982 "The Egyptian Calendar in Aramaic Papyri." Occasional Publications in Anthropology, Archaeology Series No. 12, Museum of Anthropology, University of Northern Colorado, Greeley, Colorado, 1982, pp. 9-16. Republished in Occasional Publications in Classical Studies, Monograph No. 3, 1983.
- 1982 "The Relation Between the Aramaeans and the Egyptians as Deduced from Proper Names." Occasional Publications in Anthropology, Archaeology Series No. 12, Museum of Anthropology, University of Northern Colorado, Greeley, Colorado, 1982, pp. 25-34. Republished in Occasional Publications in Classical Studies, Monograph No. 3, 1983.
- 1982 "Aramaic, Coptic and Greek Names Transcribed from Egyptian (A Clue to the Egyptian Dialects)." In The Jewish Aramaean Civilization and its Relationship to the Ancient Egyptian Civilization, by Boulos Ayad Ayad. Museum of Anthropology, University of Northern Colorado, Greeley, Colorado under Occasional Publications in Classical Studies, Monograph No. 3, 1983, pp. 35-54.
- 1982 "Egyptian Syllables and How They Were Transcribed in the Aramaic, Coptic and Greek Alphabet." In The Jewish Aramaean Civilization and its Relationship to the Ancient Egyptian Civilization, by Boulos Ayad Ayad. Museum of Anthropology, University of Northern Colorado, Greeley, Colorado, under Occasional Publications in Anthropology, Archeology Series No. 2, 1982, pp. 55-76. Republished in Occasional Publications in Classical Studies, Monograph No. 3, 1983, pp. 55-76.
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- 1986 An article about the Miracles of the Pope Kyrolos VI in the book entitled "The Miracles of the Pope Kyrolos the VI of Alexandria." Publication of the Spiritual Sons of the Pope Kyrolos VI, Cairo, 67-68 pp.

- 1986 The Publications of Father Marcos Daoud, A Chapter in the book entitled "The Late Father Marcos Daoud, An Ideal and Example," publication of St. Mark Coptic Church of Shobra, Cairo, 1986 (republished in Captologia Journal 1983), 67-76 pp.
- 1987 "St. Mena of Mareotis (Egypt)," In the book "The Miracles of St. Mena." Published by the Spiritual Sons of Pope Kyrollos VI, Cairo, Egypt, 78-80 pp., (Arabic) and published by the same publisher in English in 1991.
- 1993 An article about the Miracles of the Pope Kyrolos VI in the book entitled "The Complete Biography." Publication of the Spiritual Sons of the Pope Kyrolos VI, Vol. 17, Cairo, pp. 15-16; 56-62.
- 1995 "The Miracles of the Pope Kyrolos VI," in the book entitled "The Pope in the Life of the People." Publication of the Spiritual Sons of the Pope Kryolos I, Vol. 18, Cairo, p. 30.
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- 1995 I wrote most of the chapters in the book "The Late Father Marcos Dawoud a Fruitful Tree," Edited by Father Isia Michael, Cairo, pp. 9-11; 19-20; 46-47; 115-125; 141-145; 154-158.

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- 2000 "The Coptic Orthodox Church" an article published In the Encyclopedia of Contemporary American Religion. Macmillan Library Reference, USA, Macmillan Publishing USA. Vol. I, pp. 152-154.

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- 1967 "Socialism in Islam," by Gamal el Dein el Afgani, commentary studies. Watani Journal, vol. 465.
- 1969 "The Fourfold Restoration of the Judgment," Newsletter Journal, vol. 9, p. 3, March 15. Translated form English into Arabic.

- 1972 The Two Terms "Above" and "Below" in the Aramaic Papyri. Published by the Association's Research Liaison Committee, African Studies Association annual meeting, Brandeis University, Waltham, MA, 1-22 pp.
- 1973 "The Dead Sea Scrolls," Bulletin of the Coptic Orthodox Church, Los Angeles, California, October, pp. 7-15.
- 1973 "The Demotic Idioms in the Jewish Aramaic Papyri." 9th International Congress of Anthropological and Ethnological Sciences, University of Chicago, August.
- 1975 "The Relationship Between the Ancient Egyptian Culture and the Coptic Church," Bulletin of the Institute of Coptic Studies, pp. 81-86; 89-92.
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- 1976 How the Four Orthodox Caliphs Abu Bakr, Umar Uthman and Ali Were Chosen. Publication of the Institute of Coptic Studies, 1-20 pp.
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- 1979 "Dr. Murad Kamil and Coptic Biographies." Bulletin of Occasional Publications in Classical Studies, No. 2, pp. 9-20.
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- 1980 "An Arabic Inscription Written on a Scabbard from the Islamic Period." Bulletin of the Occasional Publications in Classical Studies, No. 3, 7 pp., mimeo.
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- 1986 "The So-Called Gospel of Barnabas," Journal of Coptic Church Review, Vol. 7, No. 3, 85-90 pp.
- 1986 "Christ in the So-Called Gospel of Barnabas - As a Man and a Prophet Only," Journal of Coptic Church Review, Vol. 7, No. 4, 114-117 pp.
- 1987 "Christ Divinity in the So-Called Gospel of Barnabas," Journal of Coptic Church Review, Vol. 8, No. 2, 52-56 pp.
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- 1988 "The Late Professor Dr. Ragaai W. El Mallakh A True Coptic Scholar, March 5, 1925-March 19, 1987," In the Journal: The Copts-Christians of Egypt, Vol. 15, No. 1 and 2, January, 22-23 pp. Republished in Coptologia Journal, Vol. 9, 1988, 125-128 pp.
- 1988 "The Messenger of God in the So-Called Gospel of Barnabas," Journal of Coptic Church Review, Vol. 9, No. 1, 23-26 pp.
- 1988 "The Bible and the Aramaeans in the Ancient Near East," Journal of Coptic Church Review, Vol. 9, No. 3, 75-82 pp., plus one plate.

- 1988 "The Influence of the Ancient Egyptian Civilization on the Coptic Orthodox Church," Journal of Coptic Church Review, Vol. 9, No. 4, 105-114 pp.
- 1988 "The Nicene Canons in Christian Nubian Literature". In Coptologia Journal, Vol. 9, 119-123 pp.
- 1989 "Father Marcos Daoud, A Pioneer in the Coptic Orthodox Church in the 20th Century," Journal of Coptic Church Review, Vol. 10, No. 1, Spring, 3-31 pp.
- 1989 "Basili Botros, Founder of the Friends of the Holy Bible," Journal of Coptic Church Review, Vol. 10, No. Summer, 55-57 pp.
- 1989 "Archdeacon Iskander Hanna 1880-1944," Journal of Coptic Church Review, Vol. 10, No. 3, Fall 1989, 82-84 pp.
- 1989 "Coptic Cultural Outposts: The Continuation of the Ancient Egyptian Culture through the Coptic Immigrants." Coptologia: An International Journal of Coptology and Egyptology, Vol. 10, 9-102.
- 1989 "Colorado Settlement: The Coptic Immigrants in the State of Colorado and Their Church." Coptologia: An International Journal of Coptology and Egyptology, Vol. 10, 111-113 pp
- 1989 "Working Towards a Better Future: Proposals Concerning the Organization of the Coptic Church in North America." Coptologia: An International Journal of Coptology and Egyptology, Vol. 10, 119-122 pp.
- 1989 "Father Manasseh Youhanna: Priest, Preacher, Author and Historian," Journal of Coptic Church Review, Vol. 10, No. 4, Winter, 115-118 pp.
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- 1990 "Father Youhanna Salama: The Former Deputy of the Patriarchate of the Coptic Orthodox Church in Sudan," Journal of the Coptic Church Review, Vol 11, No. 1, 18-25 pp.
- 1990 "Pioneers of the Coptic Spiritual Revival: Abd El-Messieh Botros and His Service to Egyptian Villages". Journal of the Coptic Church Review, Vol 11, No. 2, 55-56 pp.
- 1990 "The Institute of Coptic Studies, Cairo, Egypt." Published by the American and Canadian Coptic Association and Australian Coptic Commission in their Journal of the Copts-Christians of Egypt, Vol. 17, No. 3 and 4, July, 24-28 pp.

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ABSTRACTS FOR THE FOLLOWING PAPERS

- 1973 "The Semitic Deities Mentioned in the Different Texts Found in Egypt from the Fifth Century B.C.," presented at the 26th Annual Northwest Anthropological Conference, La Grande, Oregon, at Eastern Oregon College, on March 22, 23, and 24 (Thursday through Saturday, 1973).
- 1973 "The Egyptian Calendar in Aramaic Papyri," presented at the 9th International Congress of Anthropological and Ethnological Sciences, University of Chicago, August 28, 1973.
- 1973 "The Relation Between the Aramaeans and the Egyptians as Deduced from Proper Names," presented at the 9th International Congress of Anthropological and Ethnological Sciences, University of Chicago, August 28, 1973.
- 1973 "The Demotic Idioms in the Jewish Aramaic Papyri," presented at the 9th International Congress of Anthropological and Ethnological Sciences, University of Chicago, August 28, 1973.
- 1973 A paper on "Three Arabic Inscriptions on a Bracelet," presented at the 9th International Congress of Anthropological and Ethnological Sciences, University of Chicago, August 28, 1973.
- 1979 "Cemeteries, Tombs, and Burial Customs in the Ancient Middle East (in Egypt and Nubia, Palestine and Ancient Israel, Phoenicia, Syria, Mesopotamia, Asia Minor, Persia, Indus Valley and Southern Arabia)." I submitted this abstract to the Graduate School of the University of Colorado as a part of my application for a Faculty Fellowship (7 pages), 1979.

I submitted the following abstracts to the Coptic Orthodox Church of Houston, Texas on July 25, 1998, for the papers which I offered in their conference:

- 1) The Great Pyramid of Cheops at Giza:
How it was built—its plan—the different chambers inside it—its inscriptions—its shape—the Pyramid and Astronomy—How long it took to be built—its stone—did the Pyramid convey any prophecies?—the two temples—the cemetery of Giza.
- 2) Ancient Egypt and Modern Egypt: A comparative study. Modern Egyptians, both Christians and Moslems alike, have inherited many traditions and different elements which date back to ancient Egyptian daily life, and are still currently in use. Examples of such knowledge and traditions: The Calendar, Astronomy, Mathematics, Medicine, Engineering, Architecture, Nilometer, and transportation. The list also includes elements from the Ancient Egyptian language, such as literature, love songs, and hymns. Traditions from daily Ancient Egyptian life include: meals of different dishes, names of cities and

villages as well as names of people. Vocabulary words have also been passed down. Even marriage and funeral ceremonies contain traditions that originated in Ancient Egypt, in addition to the pictures in the houses, the icons in the churches, feasts and festivals, sports, music and jokes...

- 3) A trip through the land of Egypt.
The visitors are going to see the antiquities of Ancient Egypt in the different archaeological sites from Alexandria in the North of Egypt up to Abu-Simbel in Nubia. These sites include: the funeral and religious temples—the various types of tombs and pyramids—altars and chapels—the palace temple—the palaces, villas and houses. In addition, the visitor will see the artifacts in some of the Museums of Egypt.
- 4) The Statues of the Ancient Egyptians:
The importance of the statues—their functions—for whom—what kind of stone—traditions within the statues—their inscriptions—their colors—statues of Tell-el-Amarna—group of statues—where they were built—the differences between the statues of stone and those made of metal and wood...statues of Ancient Egypt and those of Mesopotamia.
- 5) Ancient Egypt and Coptic Egypt: A comparative study. There are strong relationships between Ancient Egypt and Coptic Egypt. The Coptic Egyptian culture is directly descendent from Ancient Egypt. According to this, the Ancient Egyptian Civilization has influenced Coptic Culture in many ways. For example, through language, ideas regarding Paradise, the Soul and Spirit, and life after death. The Calendar is another example. Moreover, other elements of Coptic Culture, such as special days, symbols, temples and churches, the priesthood, hymns, music, stories, funeral practices, mummification, the world of the dead, Judgment, and many others, have originated in Ancient Egypt.

I submitted the following abstracts to the Coptic Orthodox Church of Colorado for the papers which I offered in the conference which was held about: Egyptian History and Archaeology:

July 1999: I wrote an abstract about the Development of the Egyptian tombs from the time of the Pharaohs until the Coptic Period. Friday, July 16.

July 1999: I wrote an abstract about Egypt and the Bible. Saturday, July 17.

July 1999: I wrote an abstract about the Coptic language: its history, origin, letters, dialects, literature, importance and its continuation. Saturday, July 17.

July 1999: I write an abstract about the village of Deir-el-Medina and the activities of its people. Saturday, July 17.

July 1999: I wrote an abstract about: the Coptic Orthodox Church and the World: its establishment, St. Mark, the creed, the religious services, the other services, the Coptic Church in Africa, Europe, Asia, America, Australia and the Christian Unity. Sunday, July 18.

1999 I wrote an abstract for the following paper, which I presented in the Second

St. Shenouda Conference for Coptic Studies in UCLA and published in the Newsletter of the Society, Volume 5 (N.S. 2), No. 4. July 1999. Los Angeles, California: "Ancient Egypt, Coptic Egypt and Modern Egypt--A Comparative Study." The abstract includes:

"There are strong relationships between Ancient Egypt and Coptic Egypt. The Coptic Egyptian Culture is directly descendent from Ancient Egypt. According to this, the Ancient Egyptian Civilization has influenced Coptic Culture in many ways, even both Christians and Moslems alike, have inherited many traditions and different elements which date back to Ancient Egyptian daily life, and are still currently in use. The calendar, Astronomy, Mathematics: Medicine: Engineering: Architecture: Nilometers: transportation: the Ancient Egyptian language, the Coptic language, then the Arabic language; [the Coptic names and words in Arabic;] literature, love songs, hymns, variety of different dishes. Even marriage and funeral ceremonies contain traditions that originated in Ancient Egypt, in addition to the pictures in the houses, the icons in the churches, feasts and festivals, sports, music and jokes.

2000 I wrote an abstract in St. Shenouda Coptic Newsletter about "Comparative study of Jewish Monasteries of Qumran and the Coptic Monasteries of Egypt". For the Second St. Shenouda Coptic Symposium--Coptic Monasticism, which was held July 22 at UCLA, Royce Hall. The abstract cites:

"The Israelites built only one monastery in their homeland which was deserted shortly before the year 70 AD. The monks never returned to it again; it has never again been inhabited. However, in 1947, after the discovery of the Dead Sea Scrolls in the mid-twentieth century, this ancient monastery became famous. Later, in the fourth century AD, the Coptic Christians of Egypt started building their own monasteries, and they have been building them ever since. This paper will discuss the similarities and differences between the two types of monasteries in the following areas:

A. *The buildings*: the histories, the locations, the towers, the aqueducts and the importance of water, the baptisteries, the assembly hall, the library, the scriptorium and other religious buildings, the sleeping quarters, the kitchen, the food, the kiln, the space for keeping animals.

B. *The daily life of monks*: the monks and the process of acceptance into the monasteries, the responsibilities of the monks outside their monasteries, the prayers, the ceremonies, the baptism, the "group" supper, the Bible, the rituals, the laws of the monastery and the conduct of the monks, the rewards and the punishments, the manuscripts and the languages, the sects and the head of the monks."

2001 I wrote an abstract in St. Shenouda Coptic Newsletter for the paper "The Importance of the Coptic Language and its Relationship with Other Ancient and Classical Middle Eastern Languages", for the paper which I offered in the third St. Shenouda conference of Coptic Studies (July 27-28), Los Angeles, California. The abstract cites:

"One can assert that the Coptic language is the same language as that of ancient Egypt but in a "more recent" form. This explains the many similarities found by scholars between both

languages, although Coptic was written in the Greek alphabet plus seven letters from Demotic. The importance of Coptic appeared as Champollion attempted to decipher the Rosetta stone. In preparation, he had studied the Coptic language as a tool.

Coptic served as one of the languages that assisted scholars in discovering the correct pronunciation of certain ancient Egyptian vocabulary. Similarly, a knowledge of Coptic grammar proved valuable to the early Egyptologists in the study of the ancient Egyptian language.

Moreover, because Coptic was written in the Greek and Demotic alphabets, it supported scholars' research into the Nubian Christian languages.

Coptic literature is varied: the sayings of the Church Fathers, theological writings, the monastic rules, biographies of the saints and martyrs that have been included in the *Synaxarion* and other books, stories, contracts, letters, funeral and religious texts borrowed from the New and Old Testaments, grammatical studies, Gnostic writings, and magical and medical texts. Most of the books were borrowed from the fathers of the Coptic Church through those who visited Egypt and stayed in the deserts of Egypt copying such sayings in their languages: Greek, Latin and Syriac. Such Coptic teaching opened the way to European monasticism and its later spread to the East and West. Coptic writings have close links to both ancient Egyptian and Greek literature and have been employed by scholars in comparative studies among these languages.

The impact of the Coptic language and literature expanded with the spread of Christianity throughout the classical world in the first five centuries A.D. During that period there was an "international" aspect to Christian literature, flowing among the Coptic and Syrian churches and those in Armenia, Ethiopia, Greece, Russia, and even to Roman Catholicism.

After the movement of Arabs into much of the Middle East in the seventh century A.D., the Egyptian Copts and other Christian Arabs began to translate many texts from their original languages into Arabic as well as now using Arabic for their contemporaneous writing. This is the reason that Dr. George Graff believes another Arabic dialect (aside from the well-known classical, spoken and modern forms) exists, based on such writings and translation: Arabic Christian literature."

2001 I wrote an abstract in the St. Shenouda Coptic Newsletter for the paper "The Roots of Coptic Art" which I offered in the third St. Shenouda Conference of Coptic Studies (July 27-28), Los Angeles, California. The abstract includes:

"Examples of Coptic art are varied and can be seen in both secular and religious applications: The style of buildings (from palaces to villas, modest homes and granaries); burial activities (from tombs to coffins, sarcophagi, stelae, masks, paintings, and geometrical designs); the churches (from the roofs to the facades, the two towers, pillars, and columns and the interior decorations with the icons and paintings): and a host of other forms such as amulets, papyri and religious books, crosses, tools, and garments and textiles. All of such art elements came from the ancient Egyptian traditions, especially that of the villages, which was influenced directly by ancestral art. In the larger cities, however, Coptic art was affected by the Greco-Roman and Byzantine artistic fashions. Nonetheless, the roots of Coptic art emanate from the context of ancient Egyptian art traditions."

2002 I wrote an abstract in the St. Shenouda Coptic Newsletter for the paper “The Church of the Temple of Dandarah” which I offered in the Fourth St. Shenouda Conference of Coptic Studies, Los Angeles. (July 26-27). The abstract includes:

“During the Coptic period, the Christian of the town of Dandarah built a church to meet the needs of the rising numbers of the faithful. The parts of the church include: (1) the two entrances; (2) the narthex; (3) the western portion; (4) the nave; (5) the sanctuary; (6) the roof; and (7) the manner in which the plan of the church was sited.

Since the Arab invasion of Egypt in the 7th century A.D., there was widespread conversion to Islam. Since that time, the number of Christian gradually declines. By the 13th century A.D., Islam was the faith of the majority of the population. Because of this phenomenon, it was difficult for the Christians to visit the area of the temple of Dandarah or to pray in the church. The place became isolated. Of course, no one at the time continued to practice the religion of ancient Egypt or to pray in the Temple of Hathor. The temple and its various related buildings were neglected completely and some of these monuments fell into ruin. The area became increasingly unsafe to visit. Such serious problems did not encourage the Christians of the town of Dandarah to attend the services of the church or its festivals, especially as some of these occasions took place at night. The reasons behind the desertion of the church in the 13th century A.D. have been noted. In recent times, however, archaeologists have begun to study the church’s plan, its architecture, and its archaeology. These scholars have given us a description of the church and its importance. Also, there will be a comparative study between the churches during classical time and the churches in the modern period. The church of the temple of Dandarah clearly deserves more careful study to reach a scholarly consensus concerning some parts of its plan. It may be possible that this church could be rebuilt as an excellent example of the early churches of Egypt, which would benefit both specialized scholars interested in this branch of early Christianity as well as a wider general audience of visitors and tourists.”

2002 I wrote an abstract in the St. Shenouda Coptic Newsletter for the paper “The History and Literature of the Ancient Egyptian and Coptic Languages” which I offered in the Fourth St. Shenouda Conference of Coptic Studies (July 26-27), Los Angeles, California. The abstract includes:

“The ancient Egyptian language, which was the origin of the Coptic language, was one of the groups of languages scholars have classified as Hemitic-Semitic. It has its own grammar and literature. Many thousands of distinct texts were left on their pyramids, temples, tombs, obelisks, statues, ostraca, stela, papyri, sarcophagi, coffins, vessels, and different objects. These texts can be classified as follow: funeral, military, political, daily life, stories, morals, principles, and instructions, hymns, religious and ritual, and historical. During the Coptic period, the Copts used their language with its dialects in their literature, religious texts, the Bible, letters, stories, receipts, the Books of the Coptic Church, legal documents, histories of their church, and generally among the Coptic population. In addition to their writing in Coptic, they translated different books from Greek into Coptic and from Coptic into Arabic or from Coptic into Greek, Syriac, and Latin. A number of scholars believe that the Nag Hammadi Library and its texts were translated from Greek into Coptic. The Copts wrote about science such as medicine, anatomy, chemistry, pharmacy, architecture, and engineering as well as mathematics and astronomy. Along with scientific topics, the Copts also wrote the history of the church and the

history of the Patriarchs of Alexandria. The Synexarium is the book that includes the biographies of the fathers and the saints of the church and their deeds. In addition to the Synexarium, some other volumes on Coptic saints exist as does "The History of the Councils." Several books and documents have been discovered that were written by the Copts on general history.

Moreover, the Copts worked in different branches of literature, both religious and general, in addition to their translation activities. An example is the translation of the Bible from Greek into Coptic started in the second century A. D. Also, the biographies of the saints were important in strengthening the faith of the people. The Coptic literature is rich in its novels and stories, which scholars have divided into two categories: native and religious. Little remains of the native literature, but the deeds and documents that have survived were letters and contracts that give us an idea concerning the everyday life in Coptic Egypt. Other writings referred to the monks and the activities inside the monasteries.

The Copts wrote poetry that related to the hymns of the angels, Saint Mary, prophets, saints, and martyrs; thus, they name the poems "alhan," meaning "hymns." They also used poems form in some stories and in prayers borrowed from the Bible, especially from the Book of Psalms or the New Testament. Many of the church fathers wrote articles on theology. Others wrote about monks, their life, their conduct, and about how to be isolated in the desert to worship God. They also wrote about the laws of the monks.

The Copts took the custom of wailing from the ancient Egyptian, which is clear from the hundreds of funeral stelae discovered in various parts of Egypt. Coptic magic was widespread among both pagans and Christians."

2003 I wrote an abstract in St. Shenouda Coptic Publications for the paper "The Revolutions of the Copts of Bashmourien Against the Arabs" which I offered in the Fifth St. Shenouda Conference of Coptic Studies (Aug. 22-23), UCLA, Los Angeles, California. The abstract includes:

"The Muslim Arabs under their general, 'Amr ibn el-'As, invaded Egypt in 640 A.D. Gradually, Islam spread among Egyptians after the rule of 'Amr ibn El-'As.

There were various reasons that led to the revolutions of the Copts, especially during the Amawied and the Abbasid Dynasties. These included (1) the heavy taxes the Copts paid; (2) the Christian faith that the Muslim governors could not understand (although the Koran contains much of the materials in the Bible); (3) interference by Muslim rulers in Coptic affairs, especially the freedom of the Patriarchs; (4) lack of political and economic stability under Arab rule with conflicts internally and between the Egyptian rulers and the Caliphs.

The revolutions of the Copts, especially against the rule of the Amawied and Abbasid Dynasties, lasted about 150 years, from early the 8th century A.D. up to the middle of the 9th century A.D.

In 724-727 A.D., the Copts revolted against the governor of al-Hur, because of the many taxes they were forced to pay to the government. This revolution took place in the area located east of the Demiatta branch of the Nile River and the desert. The revolt failed; all of the Copts were slain.

Abd el-Malek, son of Mourwan, the son of Mohammed, the last Amawied king, fled from Damascus to Egypt. At the same time, the Copts of Bashmur revolted against the Amawied Dynasty in Egypt and chose Mena, son of Boqira, to be the leader of the army. They also killed the tax

collector and refused to obey the Muslim ruler.

At the beginning of the rule of the Abbasids, the Copts were treated reasonably, but for a short period. The Abbasids started to impose heavy taxes on the Copts. Such a policy caused five of the revolutions that occurred against the Abbasids from 739 A.D. to 773 A.D. But the strongest revolution took place in 831 A.D.

In 824 al-Ma'mun came to Egypt with his army and put an end to such revolts. At the same time he tried to stop the rebellion of the Coptic people of Bashmur. Finally, al-Ma'mun personally led his army, fighting until he was victorious. He then entered the districts of the enemy, seeking revenge by burning their cities, killing their children, taking their women as booty and destroying their churches. Many of the Copts of Bashmur left Egypt, with a number of them moving to Baghdad, the capital of the Abbasids.

Never again did the Copts of Bashmur appear in the history of Egypt. The revolts of the Copts of Bashmur were the last in the long history of Islamic Egypt.

The exact boundaries of al-Bashmur are uncertain. We can guess that the word al-Bashmur represents an area of land called al-Bashmur that was inhabited by the Coptic people many centuries ago. The meaning of the name of Bashmur is still vague. However, the Bashmourien (Bashmurites) were mixed from the Copts and Greek people and their land was in Lower Egypt, south of the Lake of Bourlous, between Damietta and Rosetta the two branches of the Nile River.

2003 I wrote an abstract in St. Shenouda Coptic Publications for the paper "The Ancient Egyptian Temples and Tombs which were used as Churches and Monasteries by the early Christian (The Copts) of Egypt." I offered this paper in the Fifth St. Shenouda Conference of Coptic Studies (Aug. 22-23), UCLA, Los Angeles, California. The abstract includes:

Christianity started in classical Egypt during the occupation of the Romans in the first century A.D. The new faith spread very quickly among the Egyptians; by the second and third centuries A.D., most of the Egyptian population was Christian.

From the beginning, the Christians started to pray in the isolated cemeteries and tombs of their ancestors—the ancient Egyptians. They changed the plans of some of the tombs to fit the Coptic church layout. Near the end of the Roman occupation, the Christian Egyptians or Copts converted the ancient Egyptian temples into churches and monasteries. It was impossible for the Coptic Christians to pray in the ancient temples or use these temples as monasteries while pagan Egyptians were still using the buildings and structures. However, most of the pagans accepted Christianity and thus joined the majority, which allowed usage of the temples for prayer and as monasteries. As evidence of such use are the many objects left by the Christians in the tombs and temples of their ancestors, such as crosses, jars, cups, pans, inscribed ostraca, and Coptic and Greek inscriptions as well as paintings of Jesus and the disciples on the walls of the structures.

With the spread of Christianity, which achieved public practice particularly after the Decree of Milano in the early fourth century A.D. by the Emperor Constantine the Great, the Christians started to erect their own churches and monasteries in cities, towns, and villages and even to the edge of the desert. Christians no longer prayed in the tombs or temples of the ancient Egyptians, in part because such sites had become isolated with the passage of time.

2005 I wrote an abstract in St. Shenouda Coptic Publication (Program and Abstracts) for the paper “Comparative Studies between Immortality of the Ancient Egyptians and that of the Christians of Egypt (the Coptics)” with slides (Aug. 5-6). This abstract is for the paper which I submitted in the seventh St. Shenouda Conference of Coptic Studies (Aug. 5-6), at UCLA, Los Angeles, CA. The abstract includes:

The ancient Egyptians had three lives. The first was when he actually was alive, with his daily chores and hopes. The second life took place with his death and burial in his tomb. In this situation, he believed that he was going to use and enjoy what was housing in his grave, e.g., the food and drink, the palette on the façade of the tomb, the false door, stela, the obelisk, the various objects and statues, the pyramid and coffin texts, the book of the dead and other funeral texts that were on the walls of his tomb in addition to the energy coming from his mummified body. The third life began as the deceased stood in front of the God of Judgment, Osiris. It was the acceptance by Osiris that would allow him entry to paradise, to spend his eternity in the fields of Iaru.

The Christians never accepted the concepts of the ancient Egyptians for their immortality. Christian immortality depended on their actions during their life. If they lived that life well, they believed they would be in heaven with Jesus. In this paradise, the Christians would look like the angels of the Lord, and their spirits would enjoy the peace and happiness described in the Bible. But if their lives on earth had not reflected good deeds, they expected to go to Hell.

From the Christian viewpoint, the body after death had no value. Thus, Christians did not mummify the bodies of the dead nor were they buried with many objects. Clearly, for Christians the main issue is the spirit of the person that could achieve heaven and bask in the presence of the Heavenly Father.

2005 I wrote an abstract in St. Shenouda Coptic Publication (Program and Abstracts) for the paper which was about Dr. Murad Kamil (1907-1975), the chairman of the Dept. of Semitic Studies, University of Cairo (Aug. 5-6). This abstract is for the paper which I submitted in the seventh St. Shenouda Conference of Coptic Studies (Aug. 5-6), at UCLA, Los Angeles, CA. The abstract includes:

Dr. Murad Kamil, who is a Copt, was born 5 July 1907. After receiving his undergraduate degree from Cairo University in 1930, he continued graduate work, receiving a Ph.D. from the University of Tübingen (Germany). Returning to Egypt, he joined the faculty of Cairo University, becoming Chairman of the Department of Semitic Studies. Besides his teaching, he participated in various professional activities, including invitations to different European, Asian, African, and Middle Eastern universities.

His tremendous and scholarly publications comprised 170 items ranging from books to monographs and articles written in Arabic, German, English, French, Italian and Amharic. The publications offer an idea of the amount of research and study required of him; he mastered over 45 languages. His writings were widely used as references by such scholars as G. R. Driver, Emil G. Kraeling, Bazalel Portn, Ginsberg, Pierre Grelot, Edda Bresciana, A. Dupont-Sommer, Y. Muffs, G. Curoyer, and Sami Gabra, Henri Cazelles, and Dr. Abdel Rahman Zaki, among many.

His influence went beyond the scholarly world as newspapers and journals in the Arab world reported on his publications throughout his career; upon his death, Dr. Kamal El Mallakh, an editor and archaeologist wrote in *Al-Ahram Newspaper* (January 16, 1975): “Egypt has lost one of its

greatest scholars ... the only one in the Arab world who mastered over forty languages, among them the Amharic dialect of Ethiopia.” International publications similarly noted his passing (*Christian Science Monitor*, June 28, 1978).

Murad Kamil, who was awarded honors from Egypt, Germany, Ethiopia, Italy, the Vatican, and the Coptic Pope, held membership in numerous academic societies. He also was actively involved in establishing new institutes, universities, and academic societies, such as the College of Language, the Academic Egyptian Sciences, and the Higher Institute of Coptic Studies. His enormous library of more than 30,000 books was bequeathed to the Coptic Patriarchate of Alexandria. Additionally, he left a legacy in his published studies, the students he instructed, and the standards he set for teaching and research.

2005 I wrote an abstract in St. Shenouda Coptic Publication (Program and Abstracts) about Professor Girgis Mattha, the chairman of the Dept. of Archaeology, Faculty of Arts, University of Cairo (Aug. 5-6). This abstract is for the paper which I submitted in the seventh St. Shenouda Conference of Coptic Studies (Aug. 5-6), at UCLA, Los Angeles, CA. The abstract includes:

Professor Dr. Girgis Mattha was a professor and chairman of the Department of Archaeology, College of Arts, of the University of Cairo. His main specialization was the Demotic branch, one of the phases of the ancient Egyptian language, as well as the branches of this language, for example, Hieroglyphics, Hieratic, and Coptic.

Dr. Mattha completed his manuscript on “The Demotic Legal Code of Hermopolis West” before his death in 1967; the study was published after his death by the Institut Francais d’Archeologie Orientale du Caire in 1973. In its introduction, Professor Dr. George R. Hughes of the Oriental institute of Chicago (Illinois), writes of the international studies and specialization of Dr. Girgis:

It was also with a growing appreciation of the abilities of Girgis Mattha as a Demoticist who pioneered in assembling the mangled papyrus and in deciphering the unique text that I followed his reading of it. His work will long endure as a great contribution to Demotic studies and to the study of ancient law—the greatest contribution thus far made to the study of ancient Egyptian law—and I offer my addenda to his work in tribute to him as a colleague and friend as well as to his scholarship.

Professor Girgis Mattha was born in May 1905 and passed away in February 1967. His education, profession, publications, teaching, daily life, and the opinions of the great scholars concerning his publications are very important to know by those who are specialized in the different fields of Egyptology and those who are interested in the field of Coptology.

2006 I wrote an abstract in St. Shenouda Coptic Publication (Program and Abstracts) about: “The Differences and Similarities between the Ancient Egyptians, the Greco-Romans and the Coptic Civilization according to their Artifacts (with slides)”. This abstract is for the paper which I submitted in the Eighth St. Shenouda Conference of Coptic Studies (September 8-9) at UCLA, Los Angeles, CA. The abstract includes:

The artifacts left by the Ancient Egyptians and housed in numerous museums inside and outside Egypt, opened the path for scholars to compare such artifacts and those discovered in Egypt from the Greco-Roman period and those of the Coptic culture.

Such artifacts, originally left by the ancient Egyptians in tombs, houses, and temples include the following: toys; boats; KA statues; games; statues of animals, deities, kings, tomb owners, and even servants; food and drink; mummies of all types; house wares; tools; cosmetic and beauty items such as mirrors; weapons; furniture; literature and writings on papyrus; stele; and decorations such as paintings and inscriptions.

The differences between the Coptic artifacts and those of the Ancient Egyptians during the time of the Pharaohs and the Greco-Roman period could be summarized as follows:

- (1) The Pharaohs, the Greek Kings, and the Roman Emperors who ruled Egypt all had their own artifacts. We can notice differences among them.
- (2) The artifacts of the non-royal inhabitants of Egypt during the rule of the Greeks and the Romans shared certain similarities with those of the Ancient Egyptians.
- (3) As Christianity spread through Egypt during the Roman Empire, Coptic art became the art of the people, which was influenced by Christian faith and the Greco-Roman cultures.
- (4) The scholars who studied both the Coptic and ancient Egyptian artifacts noted the differences in the paintings, icons, architectures, textiles, books, papyri, stele or tomb graves, and the language.
- (5) The Coptic civilization and the Coptic artifacts influenced Western culture.

2006 I wrote an abstract in St. Shenouda Coptic Publication (Program and Abstracts) about: “Three Notable Priests of the Coptic Orthodox Church”. This abstract is for the paper which I submitted in the Eighth St. Shenouda Conference of Coptic Studies (September 8-9) at UCLA, Los Angeles, CA. The abstract includes:

Father Ibrahim Luka was born in Esna, one of the towns of Upper Egypt, on the 19th of January 1897. After he completed his public education in 1915, he joined the Theological School. After three years of his study he graduated in 1918. In 1920 he married, and in 1923 he was ordained a priest in the Church of Asyut. But in 1925 he left Asyut to serve in the Church of Saint Mark, Heliopolis, Cairo.

Father Ibrahim Luka was very active in his spiritual services to the Coptic community. And he was active as well in his writing, establishing the journal al-Yaqzah and authoring several books.

His love of learning led him to collect a huge library. He was involved in building churches in Cairo and a cemetery in Heliopolis. Father Luka’s other activities included a charity program, a society for women, and services for workmen in Heliopolis, among others.

He was involved in the renaissance of the Egyptian Coptic Orthodox Church. He supported reaching out to the Ethiopian Church, becoming a friend to the then Emperor Haile Selassie of Ethiopia. Father Luka worked with other churches for Christian unity. He was successful in both his religious and social services. On December 19, 1950, Father Luka passed away after a short illness.

His Holiness Pope Shenouda III wrote about Father Marcos Daoud:

“If I want to talk about Father Marcos Daoud, that means I am talking about a whole generation in his personality. I speak about his life which is fruitful in many directions: as a

person, graduated from the Theological School, a preacher, teacher, writer, translator; also as a priest who had his prayers on the sacred altar of God, and as a beloved man who had his pastorate as a Father, and his social work among the people; as a secretary and head of the Society of the Friends of the Holy Bible in Egypt ...”. He and the members of the Society of the Friends of the Holy Bible established the Church of St. Mark in Shaubra, Cairo. They also built the Church of Saint Mina in the district of El.Mandara, Alexandria. Father Daoud was born on May 20, 1897 and passed away on October 26, 1986. Through his lengthy life, Father Daoud met many of the great personalities, scholars, heads of Churches, kings and emperors.

Father Mikhael Saad was born in 1909 and passed away on January 25, 1996.

Father Mikhael dedicated his life to serve the Lord since 1921 when he was just twelve years old. In this year he started his religious activity in Sunday School. After he completed his education, he was ordained a priest in 1947 to serve the altar of the Church of the Angel Michael in the district of Gorbai, Alexandria. After three years he handled the purchase of 1,000 square meters of land in the Sammuha area of Alexandria. There he built the Church of Saint Mary and Saint Youssef. Then he was chosen to be the priest of this church.

Father Mikhael was able to secure additional land near the Church in 1961. He started to build another huge building in 1974, but because of the governmental routine, the project was completed only after 22 years, in 1996.

Dr. Saad Mikhael Saad, son of the late Father Mikhael, wrote an article about his father. In this article, he summarized the ceremony of the opening of the ‘House of Blessing’ by Pope Shenouda III and Bishop Youanes and Bishop Antony on the 27th of October, 1996. During that day, the Pope said, “Today I am happy to visit the ‘House of Blessing’ which is attached to the Church of the Virgin and Saint Youssef in SammuhaThe House includes six floors with different wings. The building includes: a nursery school, a hospital which occupies some floors, the house for the female refugees, and the house for the aged ones. I would like to offer my many thanks to the late Father Mikhael Saad who erected such a great edifice in Sammuha.”

In addition to all of this, Father Mikhael was a famous preacher and writer who authored a number of books and many articles. He established a library, visited daily by more than one hundred students. All who wrote about him mentioned his spirituality; he knew and feared God in all his ways.

2008 I submitted an abstract for the lecture “The Coptic Orthodox Church in Nubia and Sudan” for the 10th St. Shenouda annual Coptic Conference which was held in UCLA, University of California – Los Angeles, on the 18th of July.

The abstract includes:

The Coptic Orthodox Church in Nubia and Sudan

Nubia and Sudan had a strong relationship with Egypt throughout all periods, beginning with the Archaic Age and the Old Kingdom until the Modern time. With the expansion of Christianity in Egypt, it started to spread in Nubia beginning in the second and third century A.D. Most of the Nubian population gradually adopted Christianity. By the sixth century, Christianity spread in Upper Nubia. More than 400 churches and monasteries were built by Christians over there. Most of these churches existed until the 16th century.

During the Christian period, the Kings of Nubia at times supported the Popes of

Alexandria and tried to stop the persecution by the Muslim Arabs and interference in the affairs of the Heads of the Coptic Church of Egypt.

With the Arab conquest of Egypt, Islam spread in Nubia, particularly from the beginning of the 14th century; the majority of the people of Nubia in Modern times became Muslim.

The main reason for this development is the Muslim governors of Egypt often restricted the Coptic bishops and priests from traveling to Nubia and Sudan to continue their service among the people of the south.

- 2008 I submitted an abstract for the lecture “A Comparative Study between the Religious Buildings of the Ancient Middle East from Outside and Inside and the Coptic Church” in the 10th St. Shenouda Annual Coptic Conference which was held in UCLA, University of California – Los Angeles, on the 18th of July.

The abstract includes:

A Comparative Study Between the Religious Buildings of the Ancient Middle East from Outside and Inside and the Coptic Church

The temples of Ancient Egypt were divided into two types, religious and funeral. The religious temples were dedicated to worshipping their deities and divided into different sections.

The religious temples of the Ancient Israelites included the Tabernacle, the Solomon Temple, Zurrababel Temple, and then the Herod Temple. These religious temples were divided internally into three sections. Outside there was a large court that included a bronze “sea” and the altar of sacrifices.

The ancient Israelites also established the monastery of Qumran, synagogues, and other temples outside Jerusalem.

Beginning in the first century A.D., the Coptic Christians in Egypt started to build churches. However because of the Roman persecution of the Copts, many of the temples and some of their tombs were changed into churches.

The main parts of the Coptic Church could be described as follows: the narthex, the nave, the chancel and then the sanctuary. In the narthex of some of the ancient churches, there is a tank (basin) sunk in the floor, that was used for the blessing of the water. The nave is divided into three parts, one for women, the second for men and women, and the third for the “Mandatium” basin. Within the nave there is the Ambor or pulpit. At the east end of the nave there is the chancel or choir, then the sanctuary or haikal, which is separated from the rest of the church by a wooden screen with a door in its center. The sanctuary is divided into three chapels, the main one being within the altar. At the upper end of the northern aisle usually there is the baptistery.

A comparative study related to the similarity and differences between all of these religious buildings will take place.

BOOK REVIEWS

- 1972 The Genesis of British Egyptology 1548 - 1906, by John David Wortham (University of Oklahoma Press, 1971, xvi-171 pp., chapter notes, bibliography, index). Bulletin of Ethnohistory, vol. 19/3, pp. 278-279.
- 1979 The Egyptians. An Introduction to Egyptian Archaeology, by John Ruffle (Ithaca, New York: Cornell University Press, 1977, 224 pp., illustrations, maps, tables, bibliography, index). Bulletin of African Studies Association, Vol. 5, pp. 126-127.
- 1979 An Analysis of the Basilios Coptic Liturgy, by Monier Barsoum (Cairo, 1964, 318 pp.). Bulletin of Occasional Publications in Classical Studies, No. 2, 1979, p. 108. Also published in Coptologia Bulletin, Ontario, Vol. 2, pp. 69-70 (1982).
- 1979 The Glory of the Bible, by Dr. Saber Gabra (Cairo, 1952, 178 pp.). Bulletin of Occasional Publications in Classical Studies, No. 2, 1979, pp. 110-114. Also published in Coptologia Bulletin, Vol. 3, pp. 78 80 (1982).
- 1979 The Icons in the Collection of the Coptic Museum, by Dr. Victor Girgis (Cairo, 1965, 72 pp., 15 figures, 87 plates). Bulletin of Occasional Publications in Classical Studies, No. 2, pp. 106-108. Also published in the Bulletin of Coptologia, Ontario, Vol. 2, pp. 71-72 (1982).
- 1980 The Monastery of St. Catherine in Mount Sinai, by Dr. Aziz S. Atiya (Cairo: The Press, Department of the Egyptian Ministry of Foreign Affairs, 1950). Bulletin of the Occasional Publications in Classical Studies, No. 3, 1980, 4 pp. Also published in the Bulletin of Coptologia, Ontario, Vol. 6, pp. 131-133 (1985).
- 1980 Coptic Egypt, by Dr. Murad Kamil (Cairo: Le Scribe Egyptian, 1968, 144 pp.). Bulletin of Occasional Publications in Classical Studies, No. 3 (1980), 14 pp. Accepted for publication in Coptologia Bulletin (according to their letter of November 7, 1983). Also published by the American and Canadian Coptic Association and Australian Coptic Commission in their Journal of the Copts-Christians of Egypt, Vol. 20, No. 1 and 2, January 1993, 18-20 pp.
- 1980 Atlas of Christian Sites in Egypt, by Dr. Otto Meinardus (Cairo: the Society d'Archeologie Copte, 1962). Review published in the Bulletin of Occasional Publications in Classical Studies, No. 3, 3 pp. and republished in the Journal of Coptic Church Review, Vol. 12, Summer 1991, 62-64 pp.
- 1980 Grammaire Copte, by Alexis Mallon (Beyrouth: The Imprimerie Catholique, 1904, 1907, 1926, 1956, 401 pp., plus the Christomathy and the Vocabulary, 220 pp.). Bulletin of Occasional Publications in Classical Studies, No. 3, 2 pp. Published in Coptologia Journal, Vol. 9, 142-143 pp. (1988).

- 1980 A Coptic Bibliography, by Dr. W. Kammerer (University of Michigan Press, Ann Arbor, 1950, 205 pp.). Bulletin of Occasional Publications in Classical Studies, No. 3, 3 pp. Republished in the Journal of Coptic Church Review, Vol. 12, No. 3, Fall 1991, pp. 93-94.
- 1980 The Monastery of al-Muharraq. Its History, Its Description, and All What It Includes, by Bishop Gregorius (Cairo: The Press of the Arab World, 1968, 496 pp.). Bulletin of Occasional Publications in Classical Studies, No. 3, 4 pp. Also in the Journal of Coptic Church Review, Vol. 11, No. 3, Fall 1990, 87-88 pp.
- 1981 Studies in the History of Monachism and the Egyptian Monasticism, by Dr. Hakim Amin (presently Father Gabriel Abdel-Sayed; Cairo, 1963, 290 pp.). Bulletin of Coptologia, Vol. 1, pp. 121-126.
- 1981 The Copts of Jerusalem, by Dr. Otto F. A. Meinardus (Cairo: Commission on Ecumenical Affairs of the See of Alexandria, 1960, 98 pp.). Bulletin of Occasional Publication in Classical Studies, No. 4, 1981, 7 pp. Republished in the Bulletin of Coptologia (as review article), Vol. 5, 1984, pp. 90-94.
- 1981 The Late Egyptian and Coptic Art, by Dr. John D. Cooney. An Introduction to the Collection in the Brooklyn Museum. (New York: Publication of the Brooklyn Museum, Brooklyn Institute of Arts and Sciences, 1943). Bulletin of Occasional Publications in Classical Studies, No. 4, 1981, 3 pp. Also published in Coptologia: Journal of the Copto-Pharaonic Society, Vol. 5, 1984, pp. 95-96.
- 1981 Texts Relating to Saint Mena of Egypt and Canons of Nicaea. In Nubian dialect (London: Publication of the British Museum, 1909, 75 pp., plus 36 plates.) Bulletin of Occasional Publications in Classical Studies, No. 4, 3 pp. Republished in Coptologia: Journal of Coptic Thought and Orthodox Spirituality, 1987, 105-106 pp.
- 1981 The Egyptian Martyr, St. Mena of Fleming (Alexandria, Egypt, 1963, 439 pp.). Bulletin of Occasional Publications in Classical Studies, No. 4, 4 pp. Republished in the Journal of Coptic Church Review, Vol. 13, No. 3, Fall 1992, 91-92 pp.
- 1981 The Church of Alexandria in Africa, by Dr. Zahir Riyad (Cairo: Publication of the Press of the Army, 1962, 215 pp.). Bulletin of Occasional Publications in Classical Studies, No. 4, 6 pp. Republished in the Journal of Coptic Church Review, Vol. 13, No. 2, Summer 1992, 59-61 pp.
- 1981 A Guide to the Ancient Coptic Churches of Cairo, by Dr. O. H. E. Khs-Burmester (Cairo: La Societe d'Archeologie Copte, 1955, 89 pp., plus 30 pages). Bulletin of Occasional Publications in Classical Studies, No. 4, 6 pp. Republished in Coptologia, An International Journal of Coptology and Egyptology, Vol. 7, 1986, 123-126 pp.

- 1988 The Monasteries of Wadi el Natron, by Dr. Mounier Shoukri. Publication of the Society of Saint Mena the Miraculous (Alexandria, Egypt, 1962, 346 pp.). Journal of Coptic Church Review, Vol. 9, No. 1, 27 p.
- 1988 The History of the Monastery of Es-Saida Al-cdra Baramos, by Father Antonios Yostos el Baramosy (Cairo, 1960, 226 pp.). Journal of Coptic Church Review, Vol. 9, No. 1, 27-28 pp.
- 1988 Christianity in Islam, by Father Ibrahim Luka, The Goodway Publication (Rikon, Switzerland, 208 pp.). Journal of Coptic Church Review, Vol. 9, No. 1, 28-29 pp.
- 1988 Characteristics of the Spiritual Way, by His Holiness Pope Shenouda III. Publication of the Orthodox School of Theology, Anba Ruais Press (Cairo, Egypt, November 1987, 240 pp.). Journal of Coptic Church Review, Vol. 9, No. 2, p. 52.
- 1988 Coptic Monasticism in the Age of Saint Anba Magar (Macarius), by Father Matta El-Meskeen. Publication of the Monastery of St. Macarius (Wadi Natron, Egypt, Sec. Ed., 1984, 876 pp.). Journal of Coptic Church Review, Vol. 9, No. 2, p. 53.
- 1988 History of Coptic Education, by Dr. Soliman Nesseim. Publication of Dar-el-Karnak, (Cairo, 1963, 253 pp.). Journal of Coptic Church Review, Vol. 9, No. 2, 54-56 pp.
- 1988 Coptic Egypt: History and Guide, by Jill Kamil, The American University Press (Cairo, 1987, 149 pp., 8 pictures, 2 maps and 9 plans). Journal of Coptic Church Review, Vol. 9, No. 2, 60-62 pp.
- 1988 The Struggle of a Priest: From the Library of Father Ibrahim Luka, by Mr. Fayez Riad, Dar-el-Alam el Arabi Press (Cairo, 1986, 182 pp.). Journal of Coptic Church Review, Vol. 9, No. 4, 115-118 pp.
- 1989 The Civilization of Egypt in the Coptic Period, by Dr. Murad Kamil, Dar-el-Alam el Arabi Press (Cairo, Egypt, 1968, 238 pp.). Journal of Coptic Church Review, Vol. 10, No. 3, 85-86 pp.
- 1990 A Brief History of Christianity, by Father Antonios Yostos, (Cairo, Egypt, 1949, 323 pp.). Journal of Coptic Church Review, Vol 11, No 2, 57-59 pp.
- 1991 Thoughts Along the Way, by Lucy Ibrahim Luka, Dar-el-Alam el Arabi Press (Cairo, Egypt, 197 pp.). Published by the American and Canadian Coptic Association and Australian Coptic Commission in their Journal of the Copts - Christians of Egypt, Vol. 18, No. 1 and 2, January, p. 31.
- 1991 The Saint Anba Abraam, The Former Bishop of Fayoum, 1829-1914, by Father Michael Saad, in Arabic (Alexandria, Egypt, 1965, 191 pp.). Journal of Coptic Church Review, Vol. 12, No. 2, Summer, 58-60 pp.

- 1994 Histories of the Monks of Upper Egypt and the Life of Onnoprius by Paphnutius. Translation and Introduction by Tim Vivian. Kalamazoo, Michigan: Cistercian Publication, 1993, pp. 179 (Hardcover). Journal of Coptic Church Review, Vol. 15, No. 4, Winter, p. 118.
- 2000 I wrote a paragraph in the Pre-Publication Reviews of ABOUT The Copts by John H. Watson, Published by Sussex Academic Press, Portland Oregon.
- 2006 A Guide to the Ancient Coptic Churches of Cairo, by Dr. O. H. E. Khs. Burmester (Cairo: La Societe d'Archeology Copte, 1955, 89 pp., plus 30 pages). The Review is Published by Boulos Ayad in RaKoty Bulletin, Vol. 3, Sept. 2006, 32-33 pp. (Translated into Arabic by Professor Youssef Zaki Potros, Professor of Mathematics, College of Engineering, University of Alexandria, Egypt).

INVITED PAPERS

1. PAPERS PRESENTED AT PROFESSIONAL MEETINGS AND CONFERENCES:

- 1970 The Book of Abraham Symposium, the Institute of Religion, Salt Lake City, Utah.
- 1970 Biblical Archaeology of Ancient Egypt, Mesa College, Grand Junction, Colorado.
- 1971 Discussant: Nile Valley as a Corridor for Cultural Transmission, African and Middle East Conference, University of Colorado.
- 1972 "The Two Terms Above and Below in the Aramaic Papyri." Presented at the 15th Annual Meeting of the African Studies Association, Department of Anthropology, Temple University, Philadelphia.
- 1973 "The Semitic Deities Mentioned in the Different Aramaic Texts Found in Egypt from the Fifth Century B.C." Presented at the 26th Annual Northwest Anthropological Conference, Eastern Oregon College, La Grande, Oregon.
- 1973 The Egyptian Calendar in Aramaic Papyri. Presented at the 9th International Congress of Anthropological and Ethnological Science, University of Chicago.
- 1973 The Relation between the Aramaeans and the Egyptians as Deduced from Proper Names. Presented at the 9th International Congress of Anthropological and Ethnological Science, University of Chicago.
- 1973 "The Demotic Idioms in the Jewish Aramaic Papyri." Presented at the 9th International Congress of Anthropological and Ethnological Science, University of Chicago.
- 1973 Paper on "Three Inscriptions on a Bracelet." Presented at the 9th International Congress of Anthropological and Ethnological Science, University of Chicago.

- 1973 Paper on the "Egyptian Calendar." Presented at the Institute d'Egypte, Cairo.
- 1973 Paper on the "Semitic Deities." Presented at the Institute d'Egypte, Cairo.
- 1975 Paper on the international fame of the late Dr. Murad Kamil. Presented in the Coptic Hall of St. Mark.
- 1975 Paper on "Dr. Kamil and the Arabic Language." Presented in the Society of the Arabic Academy, Cairo.
- 1984 Paper on "The Development of the Tombs in Ancient Egypt." Presented in the Sangre de Cristo Arts and Conference Center, Pueblo, Colorado.
- 1984 Paper on "The Pyramids of Ancient Egypt." Presented in the Guggenheim Building, University of Colorado, Boulder.
- 1984 Paper on the "Civilization of Mesopotamia." Presented in the Guggenheim Building, University of Colorado, Boulder.
- 1985 Public lecture on "The Archaeological Sites in Ancient Egypt." Presented at the Department of Anthropology, University of Colorado, Boulder (October 16).
- 1985 Public lecture on "Tombs and Pyramids of the Ancient Egyptian." Presented at the Department of Anthropology, University of Colorado, Boulder (November 20).
- 1985 Public lecture on "Languages and Tomb Decorations of Ancient Egypt." Presented at the Department of Anthropology, University of Colorado, Boulder (December 4).
- 1986 "Ancient Egypt and Modern Egypt." Public lecture presented in Oberoi Palace, Fayyoun, Egypt (January 4).
- 1986 "Akhenaten and the Problems of Amarna Period." Public lecture presented in Tel-el-Amarna, Egypt (January 6).
- 1986 "Luxor and Thebes through the Ancient Egyptian History." Presented in Thebes, Egypt (January 8).
- 1986 "The Jews of the Island of Elephantine." Presented in Aswan, Egypt (January 11).
- 1986 "This Archaeological Trip as Academic Experience." Presented in the Egyptian Museum, Egypt (January 15).
- 1986 A public lecture with slides: "My Archaeological Trip to Egypt." No. 1, presented in the Department of Anthropology, University of Colorado, Boulder (March 5).
- 1986 A public lecture with slides: "My Archaeological Trip to Egypt." No. 2, presented in the Department of Anthropology, University of Colorado, Boulder (March 12).

- 1986 A public lecture with slides: "Ramses the Second, the Pharaoh of Egypt, His History and Monuments." Presented in the Department of Anthropology, University of Colorado, Boulder (March 5)
- 1987 A lecture about the Statues of the Ancient Egyptians, presented at Colorado State University, Fort Collins (September 4).
- 1987 A lecture presented at the Denver Museum of Natural History on "The Social History of Ancient Egypt" (September 10).
- 1987 A lecture presented at the Denver Museum of Natural History on "The Different Tombs of the Ancient Egyptians" (September 17).
- 1987 A lecture presented at the Denver Museum of Natural History on "The False Doors, the Stelae and the Development of the Sarcophagi of the Ancient Egyptians" (September 24).
- 1987 A lecture presented at the Denver Museum of Natural History on "The Ancient Egyptian Temples" (October 1).
- 1987 A lecture presented at the Denver Museum of Natural History on "The Different Scenes and Decorations of the Ancient Egyptian Temples" (October 8).
- 1987 A lecture presented at the Denver Museum of Natural History on "Palaces, Villas, Houses, City and Towns of the Ancient Egyptians" (October 15).
- 1987 A public lecture with slides about "Ramses II, His Time and His Monuments," University of Colorado Memorial Center, Boulder (October 28).
- 1987 A public lecture with slides on "The Ramses II Exhibition at the Denver Museum of Natural History," University of Colorado, Boulder (November 4).
- 1987 A public lecture with slides on "The Secrets of the Great Pyramid" (November 7). I was invited by the Academic Society of Ancient Egypt.
- 1987 A public lecture with slides on "The Great Sphinx of Giza" (November 7). I was invited by the Academic Society of Ancient Egypt.
- 1987 A lecture for the members of the Anthropology Club at the Denver Museum of Natural History explaining the Ancient Egyptian pieces which are exhibited in the Museum (November 8). Lecture lasted two hours.
- 1987 A public lecture with slides about "Ramses II and His Monuments," arranged by the Department of Anthropology, University of Colorado at Denver (November 12).
- 1988 I accompanied a group invited by the International Research Center for Energy and

- Economic Development, University of Colorado, Boulder to visit the Denver Museum of Natural History (February 5).
- 1988 I gave a public lecture about the archaeological sites in Egypt, Department of Anthropology, University of Colorado, Boulder (February 24).
- 1988 I offered a public lecture on the different types of Ancient Egyptian Statues, Department of Anthropology, University of Colorado, Boulder (February 9).
- 1988 I was invited by the Head of the Koenig Alumni Center, University of Colorado, Boulder, to present a public lecture with slides about Ramses II and his different buildings at the Denver Museum of Natural History (March 10).
- 1988 I accompanied a group invited by the Head of the Koenig Alumni Center, University of Colorado, Boulder, to visit the Denver Museum of Natural History (March 10).
- 1988 I offered a lecture presented at the Department of Anthropology, University of Colorado, Boulder, called "From the simple grave to the Great Pyramids of the Ancient Egyptians" (March 23).
- 1988 A lecture presented about "The Many Theories behind the Great Pyramid of Cheops" at the Department of Anthropology, University of Colorado, Boulder (March 23).
- 1988 A lecture presented about "The Excavations around the Great Sphinxes of Giza" at the Department of Anthropology, University of Colorado, Boulder (March 23).
- 1988 A lecture presented about "The different scenes on the walls of the tombs of the Ancient Egyptians" at the Department of Anthropology, University of Colorado, Boulder (April 4).
- 1988 A lecture presented about "Ancient Egypt and Modern Egypt: A Comparative Study" at the Department of Anthropology, University of Colorado, Boulder (April 13).
- 1988 A lecture about Abu Saifen in the Monastery of Saint Abu Saifen, Old Cairo, Egypt, May 22.
- 1988 A lecture in Old Cairo, Egypt about the Jewish Antiquities in the Nile Valley, May 28.
- 1988 A lecture about the Ancient Near East languages in the town of El Zagazig, Egypt, May 30.
- 1988 A lecture about the history of the capitols of Ancient Egypt in Tanis, Egypt, May 30.
- 1988 A lecture about the Monasteries in Ancient Israel in Khata na, Egypt, May 30.

- 1988 A lecture about "Comparative Archaeology in the Countries of the Ancient Near East," in Qantier, Lower Egypt, May 30.
- 1988 A lecture about the Jewish temples in Ancient Israel, in Ismailia, Egypt, May 30.
- 1988 A lecture about Saint Mina in the monastery of Saint Mina in the Western desert (Libyan desert) of Egypt, May 31.
- 1988 A lecture about the Hyksos and their monuments in El Daba a, Egypt, May 31.
- 1988 A public lecture about the trip to Egypt and the tomb of Ir-Ka-Kha in Thebes, Egypt, July 29. This lecture was given in the Department of Anthropology, University of Colorado, Boulder, in Hellems, Room 81.
- 1988 Invited by the Colorado Archaeological Society of Colorado to give a lecture about "The Ancient Egyptian Village of Deir El Medina," a district of Thebes, in Hellems Building, University of Colorado, Boulder, on September 27.
- 1989 Invited to give a lecture about "My Recent Archaeological Trips to Egypt," Department of Anthropology, University of Colorado, Boulder, Colorado, in Hellems 85, Wednesday, February 22.
- 1989 Invited to present a paper on "The Daily Life of the Workmen in Ancient Egypt", Denver Museum of Natural History, May 16.
- 1989 Invited to present a paper about "Elephantine and Aswan in Ancient History", Department of Anthropology, University of Colorado, Boulder. Wednesday, June 28, Hellems 81, 7-9 p.m.
- 1989 Invited to present a paper about "Thebes and the Temple of Luxor", Department of Anthropology, University of Colorado, Boulder, Wednesday, September 13, Hellems 137, 7-9 p.m.
- 1989 Invited to present a paper about "Thebes and the Temple of Karnak", Department of Anthropology, University of Colorado, Boulder, Wednesday, September 13, Hellems 137, 7-9 p.m.
- 1989 Invited to present a paper about "Dendera, The City of Hathor", Department of Anthropology, University of Colorado, Boulder, Wednesday, October 11, Hellems 81, 7-9 p.m.
- 1989 Invited to present a paper about "Abydos, the City of Osiris", Department of Anthropology, University of Colorado, Boulder, Wednesday, October 25, Hellems 81, 7-9 p.m.

- 1989 Public lecture with slides on "Valley of the Kings in Ancient Egyptian Thebes" presented in the Department of Anthropology, University of Colorado, Boulder, Wednesday, November 1, Hellems 193, 7-9 p.m.
- 1989 Public lecture on "The Funeral Temples in Ancient Egyptian Thebes" offered in the Department of Anthropology, University of Colorado, Boulder, Wednesday, November 15, Hellems 193, 7-9 p.m.
- 1989 Invited to offer a public lecture on "The Two Temples of Abu Simbel and Philae Temple." Presented in the Department of Anthropology, University of Colorado, Boulder, Wednesday, November 13, Hellems 255, 7-8 p.m.
- 1989 Invited to present a public lecture on "The Castle of Massada." Offered in the Department of Anthropology, University of Colorado, Boulder, Wednesday, November 13, Hellems 255, 8-9 p.m.
- 1989 Invited to offer a public lecture on "The Religion Temples of Ancient Egypt, in Esna, Edfu and Kom-Ombo," offered in the Department of Anthropology, University of Colorado, Boulder, Wednesday, November 29, Hellems 255, 7-8 p.m.
- 1989 Invited to present a lecture about "Did the Israelite Temples Resemble the Ancient Egyptian Temples," offered in the Department of Anthropology, University of Colorado, Boulder, Wednesday, November 29, Hellems 255, 8-9 p.m.
- 1990 I gave a lecture on the island of Elephantine, Aswan, Egypt to my students and some American citizens, January 7.
- 1990 I gave a lecture on the site of Kalabsha, Aswan, Egypt to my students and some American citizens, January 7.
- 1990 I gave a lecture on the site of Beit el-Wali, Aswan, Egypt to my students and some American citizens, January 7.
- 1990 I gave a lecture on the site of Philae Temple which is now located on Agilka Island, Aswan, to my students and some American citizens, January 8.
- 1990 I gave a lecture in the Egyptian Museum, Cairo, Egypt, to some Egyptian scholars, January 14.
- 1990 I gave a lecture on the site of the old city of Abu Mina, Egypt, to some Egyptians, January 19.
- 1990 I gave a lecture in the Greco-Roman Museum, Alexandria, Egypt, to some Egyptian scholars, January 21.

- 1990 I gave a lecture on the ancient site of Karanis, to some scholars from the University of Ain Shams, Cairo, Egypt, January 24.
- 1990 I gave a lecture on the ancient site of the Pyramid of Meidum Upper Egypt to some scholars from the University of Ain Shams, Cairo, Egypt, January 25.
- 1990 I gave a lecture on the ancient site of the Pyramid of Hauwara, to some scholars from the University of Ain Shams, Cairo, Egypt, January 25.
- 1990 I gave a lecture on the ancient site of Illahun, to some scholars from the University of Ain Shams, Cairo, Egypt, January 25.
- 1990 I gave a lecture on the Ancient site of Madinet Madi to some scholars from the University of Ain Shams, Cairo, Egypt, January 26.
- 1990 I was invited by Smith and Brandon International Touring Club to offer a public lecture with slides about "Babylon" in Lakewood, Colorado, October 6, 7:30-9:30 p.m.
- 1991 I gave a paper about "Did the statues of the Ancient Egyptians look like their owners". In the School of the Army, Denver, Colorado, June 19.
- 1991 Public lecture with slides on "The Nabataeans in the Ancient Near East." Presented at the Department of Anthropology, University of Colorado, Boulder, (October 2), Hellems 81.
- 1991 Public lecture with slides on "The Wall Paintings in the Tombs of the Ancient Egyptians." Presented at the Department of Anthropology, University of Colorado, Boulder, (October 16), Hellems 229.
- 1992 I was invited by Smith and Brandon International Touring Club to offer a public lecture with slides about "Petra as a Center of Trade in the Ancient Near East" with slides. Presented at Hellems Annex, University of Colorado, Boulder (October 28).
- 1992 I was invited by the members of the Arab Club, University of Colorado, Boulder, to give a lecture about the Nabataeans and their Capital in the Ancient History. Presented at UMC, University of Colorado, Boulder (November 20).
- 1993 Invited by African Affairs Conference, March 18, to give a paper with a slides about "The Temples of ancient Egypt and Nubia," UMC Room 158, University of Colorado, Boulder (recorded on a video tape).
- 1994 Invited by the graduate students who are responsible about (Anthropology Brown Bag) to give a lecture concerning "Jewish Antiquities and Sites in the Nile Valley" (Ancient Egypt) Wednesday, November 2, 1994, Hale Room 455, Noon-1:00 p.m.

- 1996 Invited by the members of Rocky Mountain Model League of Arab States to give the following lecture “Comparative Studies of Ancient and Modern Egypt”, Friday, March 15, 1996, UMC Dennis Room, University of Colorado, Boulder.
- 1996 Invited by Dr. Nina Judd, the Director of the Menorah Institute (The Boulder Center for Adult Jewish Education) to give a lecture with slides about the Jewish people and the archaeological sites and places in Ancient and Classical Egypt since the time of Abram until the Greco-Roman period, at the Congregation Har Ha Shem, 3950 Baseline Road in Boulder, October 15, 7-9 PM.
- 1996 Invited by Dr. Nina Judd, the Director of the Menorah Institute to give a lecture about the languages and the alphabet of the Ancient Middle East with their relationship to the languages of the Bible, at the Congregation Har Ha Shem, 3950 Baseline Road in Boulder, October 22, 7-9 PM.
- 1996 Invited by Dr. Nina Judd, the Director of the Menorah Institute to give a lecture about the history of Ancient Israel and its relationship with the history of the Ancient Middle East, at the Congregation Har Ha Shem, 3950 Baseline Road in Boulder, October 29, 7-9 PM.
- 1998 Invited by Dr. Nina Judd, the Director of the Menorah Institute (The Boulder Center for Adult Jewish Education) to give a lecture with slides about the Funeral Buildings in Ancient Israel at the Congregation of B’nai Shalom, 1527 Cherryvale Road, February 17, 6-8 PM.
- 1998 Invited by Dr. Nina Judd, the Director of the Menorah Institute (The Boulder Center for Adult Jewish Education) to give a lecture with slides about the Religious Buildings in Ancient Israel at the Congregation of B’nai Shalom, 1527 Cherryvale Road, February 24, 6-8 PM.
- 1998 Invited by Dr. Nina Judd, the Director of the Menorah Institute (The Boulder Center for Adult Jewish Education) to give a lecture about the Military Buildings in Ancient Israel at the Congregation of B’nai Shalom, 1527 Cherryvale Road, March 3, 6-8 PM.
- 1998 Invited by Dr. Nina Judd, the Director of the Menorah Institute (The Boulder Center for Adult Jewish Education) to lecture on: A comparative study of the literature of the Old Testament and the literature of Ancient Israel, Jordan, Egypt, Mesopotamia, Syria, Arabia, and Asia Minor. The lecture was at Centennial Middle School, Boulder, Colorado. December 8, 7-9 PM.

Dr. Samia Khalil, M.D. Professor of Anesthesiology and Director of Pediatric Anesthesia at the Health Science Center, The University of Texas, invited me to offer five lectures during the fourteenth Annual Egyptian Festival. The festival was held on September 25-27, 1998 at the St. Mark Coptic Church, Bellaire, Texas.

- 1998 1. The Pyramids of Egypt, Friday, 1 p.m.
 - 1998 2. Ancient Egypt and Modern Egypt, Friday, 7 p.m.
 - 1998 3. A trip through the land of Egypt, Saturday, 1 p.m.
 - 1998 4. The statues of Ancient Egypt, Saturday, 7 p.m.
 - 1998 5. Egyptian Civilization and Coptic Civilization, Sunday, 3 p.m.
- 1999 Invited by Tucker International to discuss the topic: The Cultural Values Underlying Egyptian Beliefs and Behavior, which includes the following: Non-Verbal Communication, The Perception of Time, Family Life, The Roles of Men and Women, Sexual Mores, Attitudes about Foreigners, Coping with Egyptian Islamists, Major Holidays, Hospitality and Gift-Giving. The lecture was in Lotus Building, 900 28th Street, Suite 200, Boulder, CO 80303, Thursday, June 17, from 1:30 to 4:30.
- 1999 Invited by The Congregation of St. Mark Coptic Orthodox Church of Denver to give the following paper on July 16, Friday, 2 PM: The development of the Egyptian tomb from the time of the Pharaohs until the Coptic period.
- 1999 Invited by The Congregation of St. Mark Coptic Orthodox Church of Denver to give the following paper on July 17, Saturday, 11 AM: Egypt and the Bible.
- 1999 Invited by The Congregation of St. Mark Coptic Orthodox Church of Denver to give the following paper on July 17, Saturday, 1 PM: The Coptic language, it's history, dialects, literature, origin, and continuation.
- 1999 Invited by The Congregation of St. Mark Coptic Orthodox Church of Denver to give the following paper on July 17, Saturday, 3 PM The village of Deir el-Medina an the activities of it's people.
- 1999 Invited by The Congregation of St. Mark Coptic Orthodox Church of Denver to give the following paper on July 18, Sunday, 1-2 PM: The establishment of the Coptic Orthodox Church in Europe, America, Asia, Australia, and Africa.

- 1999 Invited by The Congregation of St. Mark Coptic Orthodox Church of Denver to give the following paper on July 18, Sunday, 2:30-4:30 PM: Other religious services and the Christian Unity.
- 1999 Invited by the members of the Second St. Shenouda Conference of Coptic Studies, which was held in the Herbert Morris Seminar Room, Royce Hall #306, at the campus of the University of California Los Angeles (UCLA) to give a paper on: The Temples, Synagogues and Churches. In August 13, 8:00 PM, during the reception which took place at the Social Hall of St. Peter and St. Paul Coptic Orthodox Church, located at 1245 Fourth Street, Santa Monica, CA 90404 (between 8:30-10:30).
- 1999 Invited by the members of the Second St. Shenouda Conference of Coptic Studies, which was held in the Herbert Morris Seminar Room, Royce Hall #306, at the campus of the University of California Los Angeles (UCLA) to give a paper on: Ancient Egypt, Coptic Egypt, and Modern Egypt. A Comparative Study. In August 14, 1:45-2:45 PM.
- 1999 Invited on 15th of August by the Fathers of the Coptic Orthodox Church of St. John, 21329 Cienega Ave., Covina, California 91724, to give a lecture on: A general look into the Antiquities of Ancient Egypt which includes Egypt and Christianity.
- 1999 I was invited by Dr. Nina Judd the Head of the Menorah Institute (The Boulder Center for Adult Jewish Education) to give a lecture about: "From Israelites to Israelis: Yesterday's Customs Today" at the new Jewish Community Center (3800 Kalmia Avenue). In November 21, From 10:00 AM to 12:00.
- 2000 Invited by the Congregation of St. Mark Coptic Orthodox Church of Denver to give a lecture with slides about the Flight of the Holy Family from Ancient Israel to Memphis (Egypt) [Part One] in the conference which was held in West Middle School, Belleview and Holly, Denver, Colorado, in January 15, 2000.
- 2000 Invited by the Congregation of St. Mark Coptic Orthodox Church of Denver to give a lecture with slides about the Flight of the Holy Family from Memphis (Egypt) to Assuit in Upper Egypt [Part 2] in the St. mark Coptic Church of Denver in January 16.
- 2000 Invited by the Fathers of the Archangel Michael, Coptic Orthodox Church St. Ana, California to present a lecture about: "The Visit of the Holy Family to Egypt and its Influence on establishing churches and monasteries in classical Egypt," July 21, 7:30 pm- 9:30 PM.

- 2000 Invited by St. Shenouda the Archimandrite Coptic society, the UCLA Coptic Orthodox Christian Club and the Department of Near Eastern Languages and Cultures at the University of California, Los Angeles to present the following paper: “Comparative study of Jewish Monastery of Qumran and the Coptic Monasteries of Egypt,” Saturday July 22, at Royce Hall Conference Room, #314, University of California, Los Angeles, at 1:45-3:00 PM.
- 2000 Invited by the Fathers of St. Mary Coptic Orthodox Church, Orange County, Los Angeles, California, to give a lecture about “The Miracles of Jesus during his visit to Egypt.” July 23, 1:00 pm-2:30 PM.
- 2000 Invited by H. G. Bishop Youssef and Father Marcus Mansoor to give a lecture with slides on “The Holy Family in Egypt,” [about the Jewish communities during the visit of Jesus and his family to Egypt] in St. Mark Coptic Orthodox Church, 525 N. 74 St. Scottsdale, Phoenix, Arizona, on Saturday, September 30, at 2:00 PM.
- 2000 Invited by H. G. Bishop Youssef and Father Marcus Mansoor to give a lecture with slides on “The Relationship Between Ancient and Modern Egypt,” in St. Mark Coptic Orthodox Church, 525 N. 74 St. Scottsdale, Phoenix, Arizona, on Sunday October 1, at 1:00 PM.
- 2001 Invited by St. Shenouda Coptic Society to give a paper about “The Importance of the Coptic Language and its Relationship with the Other Languages of the Ancient and Classical Middle Eastern Languages”, in the Third St. Shenouda Conference of Coptic Studies (July 27-28), UCLA, Los Angeles, California, July 27.
- 2001 Invited by St. Shenouda Coptic Society to give a paper about “The Roots of Coptic Art” in the Third St. Shenouda Conference of Coptic Studies (July 27-28), UCLA, Los Angeles, California, July 28.
- 2001 Invited by the priests and members of the Coptic Orthodox Church of Bell Flower, California to give a lecture about the manuscripts of the two Testaments; and the other religions on Sunday, July 29, 11:00 AM.
- 2001 Invited by Father George of the Coptic Church of Colorado to give a lecture about the Coptic Art in St. Mark Coptic Orthodox Church of Colorado, on Sunday, November 25, 2001 at 1:30-3:30 PM.
- 2002 Invited by St. Shenouda Coptic Society to give a paper about “The Old Coptic Church of the Temple of Dandarah” which I offered in the Fourth St. Shenouda Conference of Coptic Studies, which was held at UCLA, Los Angeles, California, on Friday, July 26.

- 2002 Invited by St. Shenouda Coptic Society to give a paper about “The History and Literature of the Ancient Egyptian and Coptic Languages” which I offered in the Fourth St. Shenouda Conference of Coptic Studies, which was held at UCLA, Los Angeles, California, on Saturday, July 27.
- 2002 Invited by Father Ibrahim Aziz of the Coptic Orthodox Church of Bell Flower, California, to give a lecture about: Christianity and the Dead Sea Scroll, on Sunday, July 28, 11:30 A.M.
- 2003 Invited by Dr. Hany Takla, the Director of St. Shenouda Coptic Society, to give a paper about “The Revolution of the Copts of Bashmourien Against the Arabs” which I offered in the Fifth St. Shenouda Conference of Coptic Studies (Aug. 22-23), UCLA, Los Angeles, California, Aug. 22.
- 2003 Invited by Dr. Hany Takla, the Director of St. Shenouda Coptic Society, to give a paper about “The Ancient Egyptian Temples and Tombs which were used as Churches and Monasteries by the Early Christians (the Copts) of Egypt”, which I offered in the Fifth St. Shenouda Conference of Coptic Studies (Aug. 22-23), UCLA, Los Angeles, California, Aug. 23
- 2005 Invited by Dr. Hany Takla, the Director of St. Shenouda Coptic Society, to give a paper about “Comparative Studies between Immortality of the Ancient Egyptians and that of the Christians of Egypt (the Coptics) with slides,” which I offered in the seventh St. Shenouda Conference of Coptic Studies (Aug. 5-6), UCLA, Los Angeles, California, Aug. 5
- 2005 Invited by Dr. Hany Takla, the Director of St. Shenouda Coptic Society, to give a paper about “Professor Girgis Matha, the Chairman of the Dept. of Archaeology, Faculty of Arts, University of Cairo,” which I offered in the seventh St. Shenouda Conference of Coptic Studies (Aug. 5-6), UCLA, Los Angeles, California, Aug. 5
- 2005 Invited by Dr. Hany Takla, the Director of St. Shenouda Coptic Society, to give a paper about “Professor Murad Kamil, the Chairman of the Dept. of Semitic Studies, University of Cairo, Egypt” ,” which I offered in the seventh St. Shenouda Conference of Coptic Studies (Aug. 5-6), UCLA, Los Angeles, California, Aug. 6
- 2006 Invited by Dr. Hany Takla, The Director of St. Shenouda Coptic Society, to give a paper about: “The Differences and Similarities between the Ancient Egyptians, the Greco-Romans, and the Coptic Civilization according to their Artifacts, with slides,” which I offered in the Eighth St. Shenouda Conference of Coptic Studies (Sept. 8-9), UCLA, Los Angeles, California, Sept. 8.

- 2006 Invited by Dr. Hany Takla, The Director of St. Shenouda Coptic Society, to give a paper about: "Three Notable Priests of the Coptic Orthodox Church," which I offered in the Eighth St. Shenouda Conference of Coptic Studies (Sept. 8-9), UCLA, Los Angeles, California, Sept. 9.
- 2007 On June 3rd, I gave a lecture at the Coptic Church of Colorado, Denver, about the trip of Jesus to Egypt, the sites which he visited, and the miracles which happened during this trip.
- 2007 On June 17th, I gave a lecture about Coptic Personalities at the Coptic Church of Colorado, Denver.
- 2007 On 15 of July, I gave a lecture about the Ancient Egyptian paleography at the Coptic Orthodox Church of Colorado, Denver.
- 2007 I gave a lecture about the Monks of the Magara at the Coptic Orthodox Church of Colorado, Denver, on 29 of July.
- 2007 I gave a lecture about the Literature of Ancient Languages of the Middle East on August 5, 2007 at the Coptic Church of Colorado, Denver.
- 2007 I gave a lecture about the Coptic Calendar on September 16, 2007 at the Coptic Church of Colorado, Denver.
- 2007 I gave a lecture about the History of the Ancient Languages of the Middle East for "Women from Around the World" in Boulder Library, a branch of the Main Library of Boulder. October 17, 1-3 p.m.
- 2007 I gave a lecture about the Miracles which happened in Egypt in Modern times, at the Coptic Orthodox Church of Colorado, Denver, on 4th of November.
- 2007 I presented a lecture about the daily life of the Ancient Egyptians with slides on the 9th of November at Orchard Hill, Senior Apartments, 1352 West 88th Avenue, Thornton, Colorado 80260. This lecture was sponsored by Thornton County of Colorado.
- 2008 I presented a lecture about "The Statues of the Ancient Egyptians and the People of Mesopotamia" on the 16th of April at the International TEA Group, in the Boulder Library, a branch of the Main Library of Boulder.
- 2008 The Miracles Behind the Rituals of the Bible, a lecture which I gave to the people of the Coptic Orthodox Church of Colorado, Denver on the 6th of June.

- 2008 I gave a lecture with slides about “A Comparative Study between the Religious Buildings of the Ancient Middle East from Outside and Inside and the Coptic Church” for the 10th St. Shenouda Annual Coptic Conference which was held at UCLA, University of California – Los Angeles, on the 18th of July.
- 2008 I gave a lecture about “The Coptic Orthodox Church in Nubia and Sudan” for the 10th St. Shenouda Annual Coptic Conference which was held at UCLA, University of California – Los Angeles, on the 18th of July.
- 2008 I gave a lecture at the Coptic Orthodox Church of Colorado, Denver about the “Merciful Affection” in the Bible, on June 29th.
- 2008 I gave a lecture at the Coptic Orthodox Church of Denver, Colorado about “the oldest manuscript of the Old Testament” on August 17th.
- 2009 I gave a lecture at the Coptic Orthodox Church of Denver, Colorado about “the relationship between the Ancient Egyptian culture and the Coptic culture” on May 31st.

2. PAPERS PRESENTED AT OTHER ORGANIZATIONS

- 1968 Lecture on "The Languages of the Bible." Presented to the members of the Reform Church, Salt Lake City, Utah (June).
- 1968 Lecture on "The Arabic Manuscripts of the Bible. Presented to the members of the Reform Church, Salt Lake City, Utah (June).
- 1971 The Archaeology of Ancient Egypt and the Near East, especially in the time of the Exodus. Presented to students and teachers of the Nederland Junior High School.
- 1971 Presentation of program item about the Ancient Egyptian language and its Relationship to the Semitic Language, Department of Anthropology, undergraduate honors seminar.
- 1972 The Coptic Language and its Relationship to the Ancient languages of Africa and Asia. Presented in the Coptic Orthodox Church in Denver.
- 1972 Lecture concerning Decipherment of the Ancient Egyptian language and how the Coptic and Greek language helped in such decipherments. Presented in the Coptic Orthodox Church in Denver.
- 1973 Lecture on "Archaeology and Art of Ancient Egypt." Presented at the Current Events Club, Boulder (December).
- 1973 Lecture on "Archaeology and Art of Ancient Egypt." Presented to a class of Professor J. Hester's, Professor of Anthropology, University of Colorado.
- 1974 Lecture on "Culture of the Ancient Middle East." Presented at the YMCA, Boulder (January).
- 1975 Lecture on "The Truth and Prophecies of the Old Testament." Presented in the Coptic Church of Dair el-Nalak, Cairo, Egypt (February).
- 1977 Lecture on "Magic in Ancient Egypt." Presented at the Summer Session at the request of Dr. Thomas Martinus of Chicano Studies, University of Colorado, Boulder.
- 1980 Lecture on "Role of the Coptic Church in the Middle East." Presented in the Coptic Church of Denver.
- 1980 Lecture on "The History of the Bible." Presented in the Coptic Church of Denver.

- 1981 Lecture on “The Pioneers of the Church in Different Periods.” Presented at the Coptic Church of St. Mark of Colorado.
- 1981 Lecture on “The So-Called Gospel of Barnabas.” Presented at the Coptic Church of St. Mark of Colorado.
- 1984 Lecture on Tut-Ank-Amon. Presented at Douglas Elementary School, Boulder, CO.
- 1984 Lecture on “The Cross in Ancient Writings.” Presented in St. Mark’s Coptic Orthodox Church, Denver.
- 1985 Lecture on “Johan the Prophet.” Presented in the Coptic Church of Denver (February).
- 1985 Lecture on “The Sermon on the Mount.” Presented in the Coptic Church of Denver. (February 24).
- 1985 Lecture on “The Mission of the Seventy.” Presented in the Coptic Church of Denver (July 14).
- 1985 Lecture on “Jesus Feeds the Five Thousand.” Presented in the Coptic Church of Denver (July 28).
- 1985 Lecture on “The Jewish Sects.” Presented in the Coptic Church of Denver (August 11).
- 1985 Lecture on “The Life of St. Mary.” Presented in the Coptic Church of Denver (August 18).
- 1985 Lecture on “The Miracles of St. Mary.” Presented in the Coptic Church of Denver (August 25).
- 1987 Lecture presented in the Coptic Church of Colorado, Denver about “Ramses II and the Israelite Exodus” (November 4).
- 1987 Lecture presented in the Coptic Church of Colorado, Denver about “The History of Ancient Egypt during the Reign of Ramses II” (November 18).
- 1988 I was invited by Rev. Robert E. Stuenkel of the University Lutheran Chapter to give a lecture about Ramses the Great (February 14).
- 1989 A lecture about the Koran and the Prophet of Islam from the point of view of some Muslim writers. Presented in the Coptic Church of Denver, Colorado (March 12).

- 1989 I gave a lecture about the power of prayers in the Old Testament and New Testament in the Coptic Orthodox Church of Denver, Colorado (Sunday, March 19).
- 1989 I gave a lecture about the Ethiopic Culture in the Coptic Orthodox Church of Denver, Colorado (April 2).
- 1989 I gave a lecture about the “Pharaonic and Greco-Roman Egypt” in the Church of Christ, Englewood, Colorado (April 20).
- 1989 I gave a lecture about the “The Blessings of the Holy Bible” in the Coptic Orthodox Church of Denver, Colorado (July 23).
- 1990 A public lecture with slides “Through the Land of the Pharaohs” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (March 11).
- 1990 A public lecture with slides about “The Models in Ancient Egypt” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (March 18).
- 1990 Public lecture “The Inscriptions and Decorations of the Tombs of the Middle Kingdom” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (April 1).
- 1990 A public lecture with slides “The Life of the Ancient Egyptian Workmen” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (April 1).
- 1990 A paper about The Religious and non-religious decorations and scenes on the walls of the two temples of Abu Sembel, represented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (April 13).
- 1990 A paper concerning “The Different Names of Egypt in Ancient and Classical Sources” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (May 6).
- 1990 A public lecture about “The Development of the Ancient Egyptian Language” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (May 13).
- 1990 A public lecture about “The Origin of the Ancient Egyptian Signs and the Coptic alphabet” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (June 24).
- 1990 I gave a lecture about “How to Read the Coptic Language and Its Literature” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (July 1).

- 1990 I offered a lecture about “The different Pharaonic and Non-Pharaonic governments which ruled Egypt through the many centuries” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (July 15).
- 1990 A lecture about “The Holy Bible and the Ancient History of the Middle East” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (September 2).
- 1990 I presented a paper “In Memory of the Egyptologist Lloyd Cornett: November 19, 1918-September 21, 1990” in the Olinger’s Wadsworth Mortuary, Wheat Ridge, Colorado, September 25.
- 1990 A lecture about “The Catechetical School of Alexandria” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (October 2).
- 1990 A lecture about “The Crimes Which Are Mentioned in the Holy Bible” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (October 14).
- 1990 A lecture about “What Did the Copts Inherit from the Ancient Egyptian” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (October 21).
- 1990 A lecture about “St. Mark the Evangelist and His Visit to Egypt” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (October 28).
- 1990 A lecture about “The Christian Apocrypha” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (November 4).
- 1990 A lecture with slides about “The Coptic Museum” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (November 11).
- 1990 A lecture with slides about “The Israelite Temples and Tombs” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (November 18).
- 1990 “The Septuagint or the First Translation of the Old Testament, from Hebrew into the Greek Language,” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (December 2).
- 1991 A lecture about “The Relationship Between the Coptic Church of Egypt and North Africa in Classical Period.” In the Coptic Orthodox Church of St. Mark, Denver, Colorado (August 18).
- 1991 A lecture about “How Do You Study the Bible” in the Coptic Orthodox Church of St. Mark, Denver, Colorado (September 1).

- 1991 A lecture about “How Can You Be a Good Teacher in Sunday Schools,” presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (September 8).
- 1992 A public lecture about “The Satan Mentions in the Bible,” presented in the Coptic Church of St. Mark, Denver, Colorado (March 15).
- 1992 A public lecture about “The Problem of Inheritance in the Bible,” presented in the Coptic Church of St. Mark, Denver, Colorado (March 22).
- 1992 A lecture about “Life After Death,” presented in the Coptic Church of St. Mark, Denver, Colorado (September 20).
- 1992 A lecture about “Life after Death,” presented in the Coptic Church of St. Mark, Denver, Colorado (September 25).
- 1992 A lecture about “A Christian Apocrypha,” presented in the Coptic Church of St. Mark, Denver, Colorado (October 25).
- 1992 A public lecture about “The Collectors of the Taxes in Juda During the Roman Empire,” presented in the Coptic Church of St. Mark, Denver, Colorado (November 22).

I offered the following lectures for the Coptic Orthodox Church of Colorado:

- 1993 The Situation of the Prisons of the Roman Empire, July 24.
- 1993 Life After Death in Ancient World, September 11.
- 1993 The Social History of Christianity Through the Centuries, October 2.
- 1993 Persecution During the Roman Empire, November 13.
- 1993 Samaria Its History and People, December 4.
- 1994 The Exodus of Israelites from Egypt, October 8.
- 1995 Archaeological trip in the Nile Valley a lecture presented at the Cresthill Middle School, Douglas County School District, Denver, Colorado (March 3).
- 1995 Archaeological trip in the Nile Valley a lecture offered in the Coptic Orthodox Church of St. Mark, Denver, Colorado (May 13).
- 1995 A public lecture about “The Coptic Museum and its Departments,” presented in the Coptic Orthodox Church of Colorado, Denver, Colorado (May 13).

- 1996 “Ancient Egypt is still alive in Modern Egypt” a lecture presented in the Coptic Orthodox Church of St. Mark, Denver, Colorado (May 18).
- 1996 “The spread of Christianity in Egypt, Lybia, North Africa, Nubia, Sudan, Ethiopia, and West Africa” offered in the Coptic Orthodox Church of St. Mark, Denver, Colorado (May 19).
- 1998 “Egypt in Different Periods” the lecture offered with slides in the Coptic Orthodox Church of St. Mark, Denver, Colorado (March 29).
- 1998 “Praying in Old Testament, New Testament, and in Modern Times” offered in the Coptic Orthodox Church of St. Mark, Denver, Colorado (April 5).
- 2003 “The origin of the different names of Egypt”. A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, June 1.
- 2003 “The History of the Ancient Egyptian writing and the origin of the Alphabet.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, June 8.
- 2003 “The effort of the Scholars who deciphered the Ancient Egyptian language and the importance of the Coptic language in such effort.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, June 22.
- 2003 “The Civilization of the Ancient Egyptian is still exist in the daily life of the Modern Egyptian.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, June 29.
- 2003 “The Coptic language as one of the languages of the Ancient World.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, June 6.
- 2003 “The Value of the theories of Dr. Val Hausen and his opinion about the time in which the Old Testament was written.” The lecture also included “The time of the writing of the New Testament.” A lecture presented in the Coptic Orthodox Church of Colorado, on Sunday, July 13.
- 2003 “The Dead Sea Scrolls and the scholars.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, July 20.
- 2003 “A Comparative study between the monastery of Qumran and the Coptic monasteries in Classical and Modern times.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, July 27.

- 2003 “The Holy Family in Egypt.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, August 3.
- 2003 “The life and miracles of the St. Mary in Egypt.” A lecture presented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, August 10.
- 2003 “Magic, Witchcraft and Satan.” A lecture represented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, August 31.
- 2003 “Egypt After the Pharaohs.” A lecture represented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, September 7.
- 2003 “Coptic Personalities.” A lecture represented in the Coptic Orthodox Church of Colorado, Denver, Colorado, on Sunday, October 5.
- 2004 Conducted a seminar in the Coptic Church of Colorado about “The First Three Chapters in the Book of Genesis” in September 12.
- 2004 I was invited by Yaacob Soliman the priest of the Coptic Church of Colorado to give a lecture in the Church about “The Copts: Their Roots and Their Struggle, Through the Centuries” in September 19.
- 2004 I gave a lecture about “The Scholars who Wrote about the Copts and Their Activities Throughout the 20th Century” in the Coptic Church of Colorado in September 26.
- 2004 I gave an introductory lecture in the Coptic Church of Colorado about: “The Coptic People: The History, Language, Literature, Art, and Their Antiquities” in October 2.
- 2004 I gave a lecture in the Coptic Church of Colorado about: “The History of the Coptic People (Part One)” in November 7.
- 2004 I gave a lecture in the Coptic Church of Colorado about “The Ancient Egyptian Empire (Part Two)” in December 5.
- 2005 I gave a lecture in the Coptic Church of Colorado about “The Relationship of Egypt and the Ancient Middle East” in January 2.
- 2005 I gave a lecture in the Coptic Church of Colorado about: “The Old Testament: It’s Nations, It’s Races, and When it was Written” in January 9.
- 2005 I gave a lecture in the Coptic Church of Colorado about “The Sea People who Tried to Invade Egypt During the Reign of Ramses III” in February 13.

- 2005 I was invited by Yaacob Soliman, the priest of the Coptic Church of Colorado, to give a lecture in the church about “Abraham the Father or the Israelites and the Arabs” in March 6.
- 2005 I gave a lecture in the Coptic Church of Colorado about the struggle between the Greek dynasty in Egypt and the Roman Empire in May 8.
- 2005 I was invited by the priest of the Coptic Church of Colorado to give a lecture in the church about the archaeological sites in classical Egypt in June 5.
- 2005 I was invited by the priest of the Coptic Church of Colorado, Father Yaacob Soliman, to give a lecture in the church about “The Situation of the Classical World during the time of the appearance of Christianity” in July 3
- 2005 I was invited by Father Yaacob Soliman to give a lecture in the Coptic Church of Colorado about “St. Mark- his life, his gospel, and his deeds” in Sep. 5
- 2005 I was invited by Father Yaacob Soloman to give a lecture in the Coptic Church of Colorado about “St. Mark and the spread of Christianity in Lybia and Egypt” in October 2
- 2005 I was invited by Father Yaacob Soloman to give a lecture in the Coptic Church of Colorado about “St. Mark and the spread of Christianity in Ethiopia” in November 6.
- 2005 I was invited by Father Yaacob Soloman to give a lecture in the Coptic Church of Colorado about “The Semetic languages of the Ancient Middle East” in December 11.
- 2005 I was invited by Father Marcos Mansoor to give a lecture in the Coptic Church of Scottsdale, Arizona on Friday, Dec. 23 about: “Excavations in Modern Egypt Demonstrating the Accuracy of the Holy Bible.”
- 2005 I was invited by Father Marcos Mansoor to give a lecture in the Coptic Church of Scottsdale, Arizona on Sunday, Dec. 25 about: “Continuation of Ancient Egyptian Civilization in Modern Day Traditions in Vocabulary and Language”.
- 2005 I was invited by Father Marcos Mansoor to give a lecture in the Coptic Church of Scottsdale, Arizona on Saturday, Dec. 31 about: “The Differences between Immortality in Ancient Egyptian Religion and Christianity”.
- 2006 I was invited by Father Marcos Mansoor to give a lecture in the Coptic Church of Scottsdale, Arizona on Sunday, Jan. 1st about: “The bible and the Languages of the Ancient Near East.”

RESEARCH

COMPLETED RESEARCH

A book on Coptic Grammar (approximately 900 pages).

Some volumes on different Coptic texts, reading, and analysis (approximately 4000 pages).

A monograph on “The Coptic Language: Its Origin, Development, Dialects and Its Influence on the Arabic Language.”

A volume on the Archaeology of Ancient Egypt (600 pages).

A complete Bibliography about the Aramaeans in Ancient Egypt and Ancient Middle East.

A monograph on “Dr. Murad Kamil and the Coptic Studies.”

The secret project of mohammed ali Basha, the Governor of Egypt (1805-1840) to invade Algeria.

Different kinds of Edificies in Pre-Dynastic Egypt.

A paper on Coptic Graffiti from Nubia.

The various things that affect the architecture of Ancient Egypt.

The Four Gospels, manuscripts written from the 13th Century A.D. (500 pages), in press.

RESEARCH IN PROGRESS

A book review on “The God of Tutankhamen,” by Dr. Kamal El-Malkh.

A book review on “The Demotic Legal Texts,” by Professor Girgis Mattha.

A book review on “The Coptic Education,” by Dr. Soliman Nesim.

A monograph on “Magic in Ancient Egypt.”

A book about the Christian texts of Nubia with a commentary studies on the texts.

A monograph on “The Relationship Between the Christian Nubian writings and the writings of the Coptic Church.”

A dictionary on the Nubian English vocabulary.

A dictionary for Coptic names.Coptic Personalities.

A book on Coptic Bibliography.

A booklet on the Bibliography of some topics related to Ancient Egypt and the Middle East.

A paper on the Scarabs.

A paper on the Egyptian Temples which were used as churches in Christian Egypt.

Reading different Meroitic Inscriptions written on eleven ostraca from the 2nd Century, B.C.

Reading the Hieroglyphics texts from different historical periods of Egypt which were sent to me by the Denver Art Museum.

A monograph on Arabic papyri.

I read nine Arabic papyri acquired from Egypt, in the collection of the Library of Utah.

A textbook on Arabic Literature.

A volume on Arabic Grammar.

A book on “The Spoken and Classical Arabic and the Ancient Languages of the Middle East.”

How far the Semitic languages are close or far from each other.

A paper on the Nabataean and the Arabic language.

A volume on Biblical Archaeology.

A book on the history and civilization of Ancient Egypt.

The Archaeology of the Ancient Near East.

The History of the Ancient Near East.

The Civilization of the Ancient Near East.

A book on the Semitics in Ancient Egypt.

“The Last Revolution of the Coptic People in Medieval Egypt”

“The Temples and Tombs which were used as Churches and Monasteries by Egyptian Monks”

“Who was the Pharaoh of the Exodus?”

Professor Atiya Between the East and the West

Qumran Sect

The Christian Apocrypha

The Jewish Temples in Ancient Israel

The Old Synagogues in the Ancient World

“The Exodus of the Israelites from Egypt”

“The Jewish Antiquities in the Nile Valley of Egypt”

“My Archaeological Trips to Egypt”

“Dr. Kamal El-Malakh and the Solar Boat”

“The Israelite Prophet Jeremiah and the Two Baskets”

“The Idea of the One God in Different Writings”

“Similarities Between the Ancient Egyptian Civilization and the Israelite Culture According to the Old Testament”

In addition to the above, some book reviews such as:

Atlas of the Bible

New Testament Archaeology

Jesus Outside the Bible

School of Prayer

Mohammad in the Old Testament, the New Testament and in the Koran

Eight Volumes on Semitic Studies and Inscriptions:

Vol. I, Canaanite Inscriptions

Vol. II, Phoenician Inscriptions

Vol. III, Old Hebrew

Vol. IV, Aramaic Documents

Vol. V, Palmyrenne

Vol. VI, Syriac

Vol. VII, South Semitic Inscriptions

Vol. VIII, Nabataean Inscriptions

A volume on “Cemeteries, Tombs, and Burial Customs in the Ancient Middle East.”

HONORS, AWARDS, AND RECOGNITION

- 1973 My names appears with some of my publications and activities in: The Fifth International Directory of anthropologist.
- 1974-75 Obtained University of Colorado Faculty Fellowship.
- 1978 The International Directory of Scholars and Specialists in African Studies (publication of African Studies Association).
- 1982-83 Marquies Who's Who in the West, 1982-83.
- 1982 Community Leaders of America.
- 1982 The International Biographical Center: Men of Achievement, Ninth Edition.
- 1982 American Biographical Institute: Personalities of America, 1982.
- 1983-84 Marquies Who's Who in America, 1983-84.
- 1984 The Biographical Roll of Honor.
- 1985 The International Book of Honor.
- 1985 Two Thousand Notable Americans.

MEMBERSHIP IN PROFESSIONAL ASSOCIATIONS

Le Societe de' Archeologie Copte

American Association of University Professors

American Association of Teachers of Arabic

World University Round Table

Smithsonian Institution

African Studies Association

The Society of Biblical Review

Egypt Exploration Society

Society of Coptic Church Studies

Denver Museum of Natural History

Egyptian Study Society

Archaeological Institute of America

SERVICE

Committee Responsibilities in the Department, College, and University:

1. Department

Department of Anthropology, University of Colorado, Boulder (regular committee meetings).

Department of Anthropology, University of Colorado, Boulder (Personnel Committee meetings).

A member in the Executive Committee of the Department of Anthropology, University of Colorado, Boulder for the year 1987-1988.

Associated Faculty member, Department of Classics, University of Colorado, Boulder.

In Summer 1991 I was a major student advisor in Anthropology Department, Boulder.

A member of the committee of the Curricular Plan Courses of Archaeology.

2. Boulder Campus

African & Middle Eastern Studies Committee, University of Colorado, Boulder.

In Fall 1991 I was the student advisor for the Core Curriculum in the College of Arts and Sciences.

3. Community

Member, Society of Social Service, 1960-1988

Member, Society of Biblical Friends, 1958-1988

Member, Executive Committee of the Coptic Orthodox Church of Denver, Colorado, 1986-1988