

Editor's Note

Volume 9 of the *Journal of the Canadian Society for Coptic Studies* contains five of the seven papers presented at the Ninth Annual Coptic Studies Symposium “Coptic Heritage and Egyptology—Continuities and Particularities” held at the University of Toronto on 2 April 2016, including the keynote address by Sebastian Richter (Free University Berlin), which is traditionally placed at the head of the volume. The symposium was cosponsored by the Canadian Society for Coptic Studies and the Department of Near and Middle Eastern Civilizations at the University of Toronto. This year's event focused on the confluence of Egyptology and Coptic Studies, in particular in linguistic research. The organizers would like to thank Ron Leprohon and Mary-Ann Pouls Wegner, Egyptologists at the Department of Near and Middle Eastern Civilizations, for their help in planning the event. A special word of thanks goes to Ariel Shisha-Halevy, who was instrumental in conceptualizing the symposium and suggesting an excellent line-up of speakers. In addition to the five papers presented at the symposium, the current volume includes a contribution by Lincoln Blumell that was independently submitted.

In the first contribution, Sebastian Richter gives a wide-ranging overview of the study of Egyptian-Coptic lexicography, highlighting the tendency in past scholarship to describe the Egyptian lexicon in strictly synchronic terms and its disregard for Greek loanwords. He then presents two large-scale projects that he is currently directing and that will remedy this situation, “Structure and Transformation in the Vocabulary of the Egyptian Language” and “Database and Dictionary of Greek Loanwords in Coptic.” The second contribution, by Ariel Shisha-Halevy, ties in well with the opening paper as it contains some astute observations on the development of the Egyptian language.

The next two contributions, which are concerned with Coptic dialects, also take a diachronic perspective. In the first of these, Helmut Satzinger discusses the dialectal variation in Egyptian-Coptic and argues, on the basis of the graphemes *ʿayin* and *ʒ*, that it can be traced back to a dialectal split that occurred in the second half of the fourth millennium BCE. In the second paper, Wolf-Peter Funk draws attention to three lesser-known conjugation patterns in Coptic dialects and reviews the complex issue of their ancestry.

The final two papers deal with different topics. In the first contribution, Lincoln H. Blumell offers an edition of three unpublished Coptic tombstones from the Petrie Museum of Egyptian Archaeology, London. The second, by Rachad Mounir Shoucri, contains an extensive and enthusiastic plea to not forget about the Egyptian roots of Egyptian monasticism and its significant impact on monasticism in the Latin West. The author starts by discussing the Egyptian influence on Greek philosophy and continues by describing the lore of the Desert Fathers in the fourth–fifth centuries, which was such that visitors from far and wide, including Evagrius and Cassian, came to witness it and which had a lasting effect on the West.

Together, these papers again constitute a strong and diverse volume that we hope will be useful and stimulating to our readers.

JITSE DIJKSTRA, Editor