

Copto-Arabic Studies: Bibliography, 2008-2016

[Mark N. Swanson, DRAFT of July 22, 2016]¹

A. Abbreviations

1. Collected essays (books or special issues of journals)²

Actes du 8^e Congrès, ParOr 37 (2012) = *Actes du 8^e Congrès International des Études Arabes Chrétiennes (Granada, septembre 2008)* = *Parole de l'Orient* 37 (2012).

Actes du 9^e Congrès, ParOr 39 (2014) = Samir Khalil SAMIR, ed., *Actes du 9^e Congrès International des Études Arabes Chrétiennes (La Valette, Malte, juillet 2012)* = *Parole de l'Orient* 39 (2014).

Bible [2007] = David THOMAS, ed., *The Bible in Arab Christianity*, History of Christian-Muslim Relations 6 (Leiden and Boston: Brill, 2007). Rev. *OrChr* 94 (2010): 272–74 (C. WALBINER).

Character [2015] = Douglas PRATT, Jon HOOVER, John DAVIES, and John CHESWORTH, eds., *The Character of Christian-Muslim Encounter: Essays in Honour of David Thomas*, History of Christian-Muslim Relations 25 (Leiden and Boston: Brill, 2015).

Christianity in Egypt [2011] = Paola BUZI and Alberto CAMPLANI, *Christianity in Egypt: Literary Production and Intellectual Trends: Studies in Honor of Tito Orlandi* (Rome: Institutum Patristicum Augustinianum, 2011).

CM: Upper Egypt I [2008] = Gawdat GABRA and Hany N. TAKLA, eds., *Christianity and Monasticism in Upper Egypt, Volume 1: Akhmim and Sohag* (Cairo and New York: The American University in Cairo Press, 2010). [Rev. *CCO* 6 (2009): 485–92 (M.J. ALBARRÁN MARTÍNEZ)]

CM: Wadi al-Natrun [2009] = Maged S.A. MIKHAIL and Mark MOUSSA, eds., *Christianity and Monasticism in Wadi al-Natrun* (Cairo and New York: The American University in Cairo Press, 2009).

CM: Upper Egypt II [2010] = Gawdat GABRA and Hany N. TAKLA, eds., *Christianity and Monasticism in Upper Egypt, Volume 2: Nag Hammadi-Esna* (Cairo and New York: The American University in Cairo Press, 2010).

CM: Aswan and Nubia [2013] = Gawdat GABRA and Hany N. TAKLA, eds., *Christianity and Monasticism in Aswan and Nubia* (Cairo and New York: The American University in Cairo Press, 2013).

CM: Middle Egypt [2015] = Gawdat GABRA and Hany N. TAKLA, eds., *Christianity and Monasticism in Middle Egypt: al-Minya and Asyut* (Cairo and New York: The American University in Cairo Press, 2015).

Coptic Christian Heritage [2014] = Lois M. FARAG, ed., *The Coptic Christian Heritage: History, Faith, and Culture* (London and New York: Routledge, 2014).

Coptic Civilization [2014] = Gawdat GABRA, ed., *Coptic Civilization: Two Thousand Years of Christianity in Egypt* (Cairo and New York: The American University in Cairo Press, 2014). [Rev. *JEastCS* 67 (2015): 395–96 (J. VERHEYDEN)]

Documents [2015] = Alexander T. SCHUBERT and Petra M. SIJPESTEIJN, eds., *Documents and the History of the Early Islamic World*, Islamic History and Civilization, Studies and Texts 111 (Leiden and Boston: Brill, 2015).

Eastern Christians [2012] = Juan Pedro MONFERRER-SALA, Herman TEULE and Sofia TORALLAS TOVAR, *Eastern Christians and Their Written Heritage: Manuscripts, Scribes and Context*, Eastern Christian Studies 14 (Leuven and Paris: Peeters, 2012).

Études coptes XIII [2015] = *Études coptes XIII: Quinzième journée d'études (Louvain-la-Neuve, 12–14 mai 2011)*, ed. Anne BOUD'HORS and Catherine LOUIS, Cahiers de la Bibliothèque Copte 20 (Paris: De Boccard, 2015).

¹ This is indeed a draft, and I welcome additions, corrections, suggestions, etc. – Mark Swanson, mswanson@lstc.edu

² Works listed here are mentioned at least twice in the following bibliography.

From Old Cairo to the New World [2013] = Youhanna Nessim YOUSSEF and Samuel MOAWAD, eds., *From Old Cairo to the New World: Coptic Studies Presented to Gawdat Gabra on the Occasion of his Sixty-Fifth Birthday*, Colloquia Antiqua 9 (Leuven and Paris: Peeters, 2013).

Graeco-Latina et Orientalia [2013] = Samir Khalil SAMIR and Juan Pedro MONFERRER-SALA, eds., *Graeco-Latina et Orientalia: Studia in honorem Angeli Urbani heptagenarii*, CNERU-CEDRAC Series Syro-Arabica 2 (Córdoba: Cordoba Near Eastern Research Unit; Beirut: CEDRAC, 2013).

Letteratura arabo-cristiana [2008] = Davide RIGHI, ed., *La letteratura arabo-cristiana e le scienze nel periodo abbaside (750–1250 d.C): Atti del 2° convegno di studi arabo-cristiani, Roma 9–10 marzo 2007*, Patrimonio Culturale Arabo Cristiano 11 (Turin: Silvio Zamorani, 2008).

Middle Arabic [2012] = Liesbeth ZACK and Arie SCHIPPERS, *Middle Arabic and Mixed Arabic: Diachrony and Synchrony*, Studies in Semitic Languages and Linguistics 64 (Leiden and Boston: Brill, 2012).

Moyen arabe [2008] = Jérôme LENTIN and Jacques GRAND'HENRY, *Moyen arabe et variétés mixtes de l'arabe à travers l'histoire: Actes du Premier Colloque International (Louvain-la-Neuve, 10–14 mai 2004)*, Publications de l'Institut Orientaliste de Louvain 58 (Louvain-la-Neuve, Institut Orientaliste, 2008).

Mystiques [2013] = Giuseppe CECERE, Mireille LOUBET, and Samuela PAGANI, eds., *Les mystiques juives, chrétiennes et musulmanes dans l'Égypte médiévale (VII^e–XVI^e siècles): Interculturalités et contextes historiques* (Cairo: IFAO, 2013).

Non-Muslim Communities, ME 21 (2015) = Maryann M. SHENODA, Johannes DEN HEIJER, Yaacov LEV, and Mark N. SWANSON, eds., *Non-Muslim Communities in Fatimid Egypt (10th–12th Centuries CE)* = Special Issue, *Medieval Encounters* 21, nos. 4–5 (2015).

Orientalia Christiana [2013] = Peter BRUNS and Heinz Otto LUTHE, eds., *Orientalia Christiana: Festschrift für Hubert Kaufhold zum 70. Geburtstag*, Eichstätter Beiträge zum Christlichen Orient 3 (Wiesbaden: Harrassowitz, 2013). [Rev. CCO 11 (2014): 371 – 74 (H. MARZOLF)]

Writing True Stories [2010] = *Writing True Stories: Historians and Hagiographers in the Late Antique and Medieval Middle East*, ed. Arietta Papaconstantinou, Muriel Debié, and Hugh Kennedy, CELAMA 9 (Turnhout: Brepols, 2010).

2. Periodicals

AlexSch = *Alexandria School / Madrasat al-Iskandariyyah*

AnBoll = *Analecta Bollandiana*

AOH = *Acta Orientalia Academiae Scientiarum Hungaricae*

BSAC = *Bulletin de la Société d'Archéologie Copte*

CCO = *Collectanea Christiana Orientalia*

Coptica = *Coptica (Journal of the Saint Mark Foundation and Saint Shenouda the Archimandrite Coptic Society)*

Dirāsāt = *Dirāsāt Abā'īyyah wa-Lāhūtiyyah [Theological and Patristic Studies]*³

ICMR = *Islam and Christian-Muslim Relations*

IHIW = *Intellectual History of the Islamicate World*

IJMES = *The International Journal of Middle East Studies*

JCoptS = *Journal of Coptic Studies*

JCSCS = *Journal of the Canadian Society for Coptic Studies*

³ In 2012 the journal was renamed *Mawḏū'āt rūḥiyyah ābā'īyyah wa-lāhūtiyyah [Spiritual, Patristic and Theological Subjects]*.

JEastCS = *Journal of Eastern Christian Studies*

ME = *Medieval Encounters*

Mus = *Le Muséon: Revue d'études orientales*

OCP = *Orientalia Christiana Periodica*

OrChr = *Oriens Christianus*

ParOr = *Parole de l'Orient*

POC = *Proche-Orient Chrétien*

Scrinium = *Scrinium: Journal of Patrology and Critical Hagiography*

SOC.C = *Studia Orientalia Christiana Collectanea*

B. Bibliography

1a. Handbooks, dictionaries, encyclopedias, bibliographies

ATHANĀSIYŪS al-Maqqārī, *Fihris kitābāt ābā' kanīsat al-iskandariyyah: al-kitābāt al-'arabiyyah*, 2 vols., Silsilat Maṣādir ṭaqs al-kanīсах 1/8–1/9 (Cairo: Maṭābi' al-Nūbār, 2012). [Largely an Arabic version of Graf, *GCAL* with respect to the Copts, with additions and corrections.]

Alessandro BAUSI, "Ethiopic Literary Production Related to the Christian Egyptian Culture (Version 2012.09.09)," on the website of the International Association for Coptic Studies: Congress 2012, at <http://www.cmcl.it/~iacs/> (accessed 20 July 2016). [Huge bibliography, groundbreaking for the meeting of Copto-Arabic and Ethiopic studies.]

Gawdat GABRA, with contributions by Birger A. PEARSON, Mark N. SWANSON, and Youhanna Nessim YOUSSEF, *Historical Dictionary of the Coptic Church*, Historical Dictionaries of Religions, Philosophies, and Movements 84 (Lanham, MD: The Scarecrow Press, 2008); Middle East edition (Cairo: The American University in Cairo Press, 2009). [See, e.g., YNY's entries on liturgy, MNS's on Copto-Arabic authors and texts, with select bibliography.]

Mark N. SWANSON, "Copto-Arabic Studies: Bibliography, 2004–2008 (Draft of September 11, 2008)," on the website of the International Association for Coptic Studies: Congress 2008, "Bibliography for the lecture of M. Swanson," at <http://www.cmcl.it/~iacs/bibswan.pdf> (accessed 20 July 2016).

David THOMAS et al., eds., *Christian-Muslim Relations: A Bibliographical History*, 7 volumes so far (Leiden and Boston: Brill, 2009–). For Coptic and Copto-Arabic studies, see:

CMR1

Gianfranco FIACCADORI: John of Nikiou

Jos VAN LENT: *The Apocalypse of Shenute, The Arabic Homily of Pseudo-Theophilus of Alexandria, The Proto-fourteenth vision of Daniel, The Prophecy of the nineteen Muslim kings*

Harald SUERMANN: *The Panegyric of the three holy children of Babylon, Mēna of Nikiou: The Life of Abba Isaac, The Disputation of Patriarch John*

Mark N. SWANSON: George the Archdeacon, John the Deacon, Isaac the Presbyter: *The Life of Samuel of Qalamūn*, John the Writer

Bernd WITTE: *The Apocalypse of Pseudo-Athanasius*

CMR2

Jos VAN LENT: *The Letter of Pseudo-Pisentius, The Apocalypse of Samuel*

Mark N. SWANSON: *al-Maqāla al-Masihiyya*, The monk Minā: *Martyrdom of Jirjis (Muzāḥim)*, Sāwirus ibn al-Muqaffa', 'Abd al-Masīḥ al-Isrā'īlī al-Raqqī, Būlus (al-Wādiḥ) ibn Rajā'

CMR3

Jos VAN LENT: *The Copto-Arabic Sibylline Prophecy, The Prophecy of Daniel to Athanasius, The fourteenth Vision of Daniel*

Mark N. SWANSON: Michael of Damrū, Mawhūb ibn Manṣūr ibn Mufarrij al-Iskandarānī, *Kitāb al-Īdāḥ*, *Ten questions*, Ibn al-Qulzumī, Marqus ibn Zur'a, Yūhannā ibn Mīnā

CMR4

Johannes DEN HEIJER (with Perrine PILETTE): *History of the Churches and Monasteries of Egypt*
Jos VAN LENT: *Testament of our Lord (on the invasions of the Mongols)*
Samuel MOAWAD: Yūḥannā ibn Wahb, Yūsāb of Fuwwah, al-Makīn Jirjis ibn al-‘Amīd (the elder)
Adel SIDARUS: Ibn al-Rāhib
Mark N. SWANSON: Ibn al-Qustāl, Marqus ibn al-Qunbar, Michael of Damietta, Muṣṭafā l-Mulk Abū Yūsuf, Sim‘ān ibn Kalīl, Būlus al-Būshī, Patriarch Cyril III ibn Laqlaq, Ibn Kātib Qaysar, Ibn Sabbā‘
WADI Awad: Yūḥannā ibn Sāwīrus, Buṭrus Sawīrus al-Jamīl, Michael bishop of Atrīb and Malīj, Buṭrus al-Sadamantī, al-Rashīd Abū l-Khayr ibn al-Ṭayyib, al-Mu’taman ibn al-‘Assāl, al-Ṣafī ibn al-‘Assāl, al-Shams ibn al-Kabar
Jason R. ZABOROWSKI: *The Martyrdom of John of Phanijōit*

CMR5

Jos VAN LENT: The prophecies and exhortations of Pseudo-Shenute, 14th c. version of the Testament of Our Lord
Samuel MOAWAD: al-Mufaḍḍal ibn Abī l-Faḍā’il
Adel SIDARUS and Mark N. SWANSON: al-Makīn Jirjis ibn al-‘Amīd
Mark N. SWANSON: The Copto-Arabic *Synaxarion*, The Life and Miracles of Barṣawmā al-‘Uryān, The rite of the jar, The Life and Miracles of Marqus al-Anṭūnī, The Life of the hegumenos Abra’ām al-Fānī, The Life and Miracles of Anbā Ruways, The Life of Patriarch Matthew I

CMR5, Addenda

Mark N. SWANSON: Ma‘ānī ibn Abī l-Makārim, Yūsāb bishop of Akhmīm
Awad WADI: al-As‘ad ibn al-‘Assāl

Herman G.B. TEULE and Vic SCHEPENS, “Christian Arabic Bibliography 2001–2005,” *JEastCS* 62 (2010): 271–302; “A Thematic Christian Arabic Bibliography, 2006–2010,” 66 (2014): 169–209; “A Thematic Christian Arabic Bibliography, 1940–1989,” 67 (2015): 143–224. [Together with two earlier installments (in *JEastCS* from 2005 and 2006), TEULE and SCHEPENS have given us a “Thematic Christian Arabic Bibliography” for the years 1940 through 2010 – which will be revised and published as a book.]

1b. Introductions and surveys

Febe ARMANIOS, “The Ottoman Period (1517–1798): Beyond Persecution or Tolerance,” in *Coptic Christian Heritage* [2014], 54–70. [N.B. the *variety* of sources for this period, its importance (esp. the 18th c.) for MS production.]

Johannes DEN HEIJER, Yaacov LEV, and Mark N. SWANSON, “The Fatimid Empire and its Population,” in *Non-Muslim Communities* [2015], 323–44. [Provides a framework for the interpretation of a wide variety of texts.]

Stephanos EFTHYMIADIS, ed., *The Ashgate Research Companion to Byzantine Hagiography*, 2 vols. (Farnham, Surrey and Burlington, VT: Ashgate, 2011–2014. [Much to learn here. Note A. PAPAConstantinou, “Hagiography in Coptic,” 1:323–43 and M.N. SWANSON, “Arabic Hagiography,” 1:345–67.]

Sherin Sadek EL-GENDI, “Histoire de l’imprimerie et de la presse coptes,” *POC* 61 (2011): 60–97. [Helpful, and one can hope for more studies of the early Coptic printing presses and their publications.]

Maged S.A. MIKHAIL, “The Early Islamic Period (641–1517): From the Arab Conquest through Mamlūk Rule,” in *Coptic Christian Heritage* [2014], 39–53. [Helpful introduction and bibliography.]

Samuel MOAWAD, “Coptic Arabic Literature: When Arabic became the Language of Saints,” in *Coptic Christian Heritage* [2014], 224–36. [Very helpful survey.]

_____, “Coptic Historiography,” in *Coptic Civilization* [2014], 11–18. [Helpful survey.]

_____, “The Role of the Church in Establishing Coptic Identity,” *Coptica* 13 (2014): 11–40. [... including the role of (Arabic-language) books.]

Adel SIDARUS, “Encyclopédisme et savoir religieux à l’âge d’or de la littérature copto-arabe (XIII^e–XIV^e siècle),” *OCP* 74 (2008): 347–61. [On three great encyclopedic works: al-Mu’taman ibn al-‘Assāl’s *Majmū‘ uṣūl al-dīn*, Abū Shākīr ibn Rāhib’s *Kitāb al-burhān*, and Abū l-Barakāt ibn Kabar’s *Miṣbāḥ al-ḡulmah*.]

_____, “La Renaissance Copte arabe du Moyen âge,” in *The Syriac Renaissance*, ed. Herman G.B. Teule et al., *Eastern Christian Studies* 9 (Leuven: Peeters, 2010), 311 – 40. [Expands on an earlier survey in *Coptica* 1 (2002).]

_____, “Families of Coptic Dignitaries (*buyūtāt*) under the Ayyūbids and the Golden Age of Coptic Arabic Literature (13th Cent.),” *JCoptS* 15 (2013): 189–208. [Very helpful for the social and family profile of some of the greatest Copto-Arabic authors.]

_____, “From Coptic to Arabic in the Christian Literature of Egypt (7th–11th centuries),” *Coptica* 12 (2013): 35 – 56. [Rich article.]

_____, “Place et rôle de l’Antiquité gréco-romaine dans la littérature copto-arabe,” in *Graeco-Latina et Orientalia* [2013], 327 – 58. [Important survey.]

_____, “Débuts de la littérature copte d’expression arabe (de mi-X^e à mi-XII^e siècle),” in *Études coptes XIII* [2015], 165 – 80. [Introduction with rich bibliography.]

[And see below, section 4b, for SIDARUS’ surveys of the Alexander the Great literature.]

Mark N. SWANSON, “In Which Language Does the Holy Spirit Speak? On Arabic Language and Coptic Heritage,” *JCSCS* 5 (2013): 9–19. [An apology for Copto-Arabic studies.]

_____, “Copto-Arabic Literature,” in *Coptic Civilization* [2014], 153–61. [An attempt to convince readers of its importance.]

Awad WADI, “Testi arabi editi ed inediti sull’Etiopia e la Nubia. Prima parte: secoli VII–XVIII,” *SOC.C* 43 (2010): 247–333. [In Arabic. Very helpful compilation of texts, from *HP*, papal correspondence, historians such as Kāmil Šāliḥ Nakhlah, etc.]

Youhanna Nessim YOUSSEF, “Liturgy in the Coptic Church,” in *Coptic Civilization* [2014], 55–65. [This helpful survey of course includes Arabic-language genres such as the Copto-Arabic *Synaxarion*.]

Ugo ZANETTI, “The Ethiopian Church, an Adult Daughter of the Coptic Church,” *JCSCS* 8 (2016): 11–31. [Helpful introduction and bibliography.]

1c. Copto-Arabic Literature and “Middle Arabic”

Johannes DEN HEIJER, “Remarques sur la langue de quelques textes copto-arabes médiévaux,” in *Moyen arabe* [2008], 113–39. [Can we speak of a Middle Arabic specifically of the Copts?]

_____, “Introduction: Middle and Mixed Arabic, A New Trend in Arabic Studies,” in *Middle Arabic* [2012], 1–25. [Helpful introduction to this developing field.]

_____, “On Language and Religious Identity: The Case of Middle Arabic, with Special Reference to the Christian Arab Communities of the Medieval Middle East,” in *High vs. Low and Mixed Varieties: Status, Norms and Functions across Time and Languages*, ed. Gunvor MEJDELL and Lutz EDZARD, *Abhandlungen für die Kunde des Morgenlandes* 77 (Wiesbaden: Harrassowitz, 2012), 53–87. [What might “Christian Arabic” mean? Note pp. 72–75 for a Copto-Arabic case study, from *HP*.]

Berend Jan DIKKEN, “Some Remarks about Middle Arabic and Sa’adya Gaon’s Arabic Translation of the Pentateuch in Manuscripts of Jewish, Samaritan, Coptic Christian, and Muslim Provenance,” in *Middle Arabic* [2012], 51–82.

Faustina DOUFIKAR-AERTS, “*Ġarā’ib* or ‘*Aḡāyib*, That’s the Question. Vocalized Script in Two Arabic Romances of Alexander,” in *Moyen arabe* [2008], 165–79. [One of the two texts analyzed was written by a Copt, Yūsuf ibn ‘Aṭīya known as Quzmān, in Paris, B.N. 3687 (1693).]

Jacques GRAND'HENRY, "Le moyen arabe dans le manuscrits de la version arabe du Discours 40 de Grégoire de Nazianze (deuxième partie)," in *Moyen arabe* [2008], 181–91. [Distinguishes three kinds of "Middle Arabic," including "moyen arabe égyptien et syrien recent."]

2. Catalogues, libraries, manuscripts, copyists etc.

Samia ABD EL SHAHEED, "The Production of Papyrus and Parchment Manuscripts," *BSAC* 50 (2011): 101–8. [We remember a good friend.]

ANGELOS al-Muharraqi et al., "The Monastery of the Holy Virgin Mary at al-Muharraq, Mount Qusqam: History and Heritage (Reflections of Its Monks)," in *CM: Middle Egypt* [2015], 77–87. [See notes on the monastery's library at pp. 85–86.]

ANGELOUS el-Naqlouny, "Indexing of Manuscripts for the Churches of Naqada and Qus," in *CM: Upper Egypt II* [2010], 105 – 19. [An overview of MSS to be found in the Naqada region.]

_____, "The Indexing of Manuscripts of the Monastery of the Great Saint Pachomius in Edfu," *CM: Aswan and Nubia* [2013], 39 – 46. [Description of the re-established monastery's small collection.]

BIGOUL al-Suriany, "Notes on Coptic and Arabic Manuscripts Related to Upper Egypt," in *CM: Upper Egypt II* [2010], 143–46. [Lists some texts and MSS specifically related to Naqada, Qus, Qift, Esna, etc.]

_____, "The Manuscript Collection of Deir al-Surian in Wadi al-Natrun," *JSCS* 2 (2011): 53–64. [Concentrates on the history of the Syriac collection, but see pp. 58–59 on the current library.]

Paola BUZI and Delio Vania PROVERBIO, eds., *Coptic Treasures from The Vatican Library: A Selection of Coptic, Copto-Arabic and Ethiopian MSS (Papers collected on the occasion of the Tenth International Congress of Coptic Studies – Rome, Sept. 2012)*, Studi e Testi 472 (Vatican City: BAV, 2012). [I haven't seen this, but understand it includes several contributions on Copto-Arabic MSS, including 3 by Adel SIDARUS.]

Francisco DEL RÍO SÁNCHEZ, *Catalogue des manuscrits de la fondation Georges et Mathilde Salem (Alep, Syrie)*, Sprachen und Kulturen des christlichen Orients 16 (Wiesbaden: Reichert Verlag, 2008). [Important guide to the "Aleppo Spath" collection, including many Copto-Arabic MSS.] *Rev. CCO* 7 (2010): 395–97 (A. ZOMEÑO); *Mus* 123 (2010): 492–95 (C. WALBINER).

Jean-Louis FORT, "Marginalia arabica dans les codices chenoutiens du monastère Blanc: inventaire et premier essai d'interprétation," in *Eastern Christians* [2012], 77–113. [Proposes a typology of these marginalia.]

Serge FRANTSOUZOFF, "Les chiffres coptes dans les manuscrits arabes, chrétiens et musulmans," in *Actes du 9^e Congrès, ParOr* 39 (2014): 259–73. [With illustrations.]

Jacques MASSON, "Catalogue des manuscrits arabes de la bibliothèque des Pères Jésuites au Caire," *SOC.C* 45 (2012): 137–350. [Brief catalogue of an eclectic collection of 108 items, with photographs.]

Juan Pedro MONFERRER-SALA and Youhanna Nessim YOUSSEF, "More Coptic-Arabic disiecta: Four Sheets of Unknown Origin," *JCOPT* 12 (2010): 87–114. [Coptic and Arabic; the latter is meticulously described.]

Juan Pedro MONFERRER-SALA, "Dos tablas inéditas con alfabeto copto y cifras coptas cursivas insertas en un códice del s. XIII del Monasterio de Santa Catalina, Monte Sinaí," *CCO* 12 (2015): 279–86. [Ed. of the tables found in Sinai ar. 533 (13th c.).]

Awad WADI, "Catalogo dei manoscritti del Seminario Francese di al-Ġizah," *SOC.C* 42 (2009): 27–117. [In Arabic. Interesting collection of 51 MSS from the 16th to the 20th centuries; careful descriptions with extensive indices.]

3a. At the Coptic–Arabic boundary (loanwords, translation techniques, etc.)

- Sohair Said AHMED, “A Glossary of Arabic Terms Written in Coptic Script,” *BSAC* 52 (2013): 11–29. [Arabic loan words in Coptic.]
- Ofer LIVNE-KAFRY, “Some Notes concerning the Arabic Version [of MS Paris, Copt. 1],” Appendix II in A. SHISHA-HALEVY, Topics in *Coptic Syntax: Structural Studies in the Bohairic Dialect*, OLA 160 (Leuven and Paris: Peeters, 2007), 685–94. [Here and below, on issues of translation from Bohairic to Arabic in MS Paris, BnF copt. 1.]
- _____, “Some Notes on the Vocabulary in a Coptic-Arabic Translation of the Pentateuch,” *Al-Karmil* 30 (2009): 17–28. [MS Paris, BnF copt. 1.]
- _____, “Between Arabic and Coptic in a Bilingual Manuscript of the Pentateuch: The Case of La‘alla,” *AOH* 64 (2011): 201–8. [MS Paris, BnF copt. 1.]
- _____, “‘What is This Which ...’ in a Bilingual (Coptic and Arabic) Manuscript of the Pentateuch,” *AOH* 65 (2012): 347–52. [MS Paris, BnF copt. 1.]
- _____, “A Note on Some Hypothetical Clauses in a Coptic and Arabic MS of the Pentateuch: The Case of *lawlā*,” *AOH* 65 (2012): 457–61. [MS Paris, BnF copt. 1.]
- _____, “Modest Linguistic Data to the Transition from Coptic to Arabic,” in *Branches of the Goodly Tree: Studies in Honor of George Kanazi*, ed. Ali HUSSEIN, Arabisch-Islamische Welt in Tradition und Moderne 10 (Wiesbaden: Harrassowitz, 2013), 241–46. [Not seen.]
- _____, “Tautological Infinitive: The Reflection of Coptic in Arabic (MS Paris BN copte 1),” *AOH* 67 (2014): 305–11.
- Tonio Sebastian RICHTER, “Greek, Coptic and the ‘language of the Hijra’: The Rise and Decline of the Coptic Language in Late Antique and Medieval Egypt,” in *From Hellenism to Islam: Cultural and Linguistic Change in the Roman Near East*, ed. Hannah M. COTTON et al. (Cambridge and New York: Cambridge University Press, 2009), 401–46. [Fascinating charts of Arabic loanwords in Coptic.]
- _____, “Language Choice in the Qurra Dossier,” in *The Multilingual Experience in Egypt, from the Ptolemies to the Abbasids*, ed. Arietta PAPAConstantinou (Farnham, Surrey and Burlington, VT: Ashgate, 2010), 189–28. [On the linguistic choices possible in documentary papyri from Egypt ca. 710 CE.]
- _____, “Neue koptische medizinische Rezepte,” *Zeitschrift für Ägyptische Sprache und Altertumskunde* 141 (2014): 154–94. [Includes a study of P.Louvre AF 12530 (9th/10th c.); note replacement of Greek vocabulary by Arabic.]
- _____, “The Master Spoke: ‘Take One of “the Sun” and One Unit of *Almulgam*.’ Hitherto Unnoticed Coptic Papyrological Evidence for Early Arabic Alchemy,” in *Documents* [2015], 158–94. [Fascinating material at the Coptic-Arabic boundary, where the traffic is not always Coptic → Arabic.]
- _____, “On the Fringes of Egyptian Language and Linguistics: Verb Borrowing from Arabic into Coptic,” in *Fuzzy Boundaries: Festschrift für Antonio Loprieno I*, ed. H. AMSTUTZ et al (Hamburg: Widmaier, 2015), 227–42. [Not just nouns!]
- Tasha VORDERSTRASSE, “Terms for Vessels in Arabic and Coptic Documentary Texts and Their Archaeological and Ethnographic Correlates,” in *Documents* [2015], 195–234. [More at the Coptic-Arabic boundary.]

3b. History, Historiography⁴

- Febe ARMANIOS, *Coptic Christianity in Ottoman Egypt* (New York: Oxford University Press, 2011). [Utilizes a wide range of Copto-Arabic sources.] Rev. *CCO* 9 (2012): 249–52 (J.P. MONFERRER-SALA); *JCoptS* 14 (2012): 172–75 (Y.N. YOUSSEF); *JEastCS* 65 (2013): 281–82 (J. VERHEYDEN).
- Nagla Hamdi Dabee BOUTROS, “Le calife et le patriarche: Entre autorité politique et autorité de la mystique,” in *Mystiques* [2013], 379–92. [Study of the narrative of the Muqāṭṭam miracle in *HP*, *Life* 62.]
- _____, “Vers une nouvelle édition critique de *l’Histoire des Patriarches d’Alexandrie*: Les «Vies» de Philothée et de Zacharias d’Alexandrie,” in *Études coptes XIII* [2015], 155–64. [Announces a project to produce an edition of the part of *HP* based on the work of Mikhāʿil, bishop of Tinnis.]
- Johannes DEN HEIJER, “La présence chrétienne au Caire fatimide: Un problème d’histoire urbaine,” in *Continuity and Change in the Realms of Islam: Studies in Honour of Professor Urbain Vermeulen*, ed. K. D’hulster and J. van Steenbergen, OLA 171 (Leuven and Paris: Peeters, 2008), 169–79. [Pp. 175–78: What can we tell from *HP* and *HCM*?]
- _____, “Wādī al-Naṭrūn and the *History of the Patriarchs of Alexandria*,” in *CM: Wadi al-Natrun* [2009], 24–42. [Focuses on Mawhūb’s Arabic biographies of patriarchs Christodoulos and Cyril II (1046–1092 CE).]
- _____, “La transmission des récits sur les mystiques coptes (moines, ermites) et leurs rapports avec la société égyptienne à l’époque fatimide,” in *Mystiques* [2013], 361–78. [Mawhūb’s portraits of saints in *HP*, *Lives* 66–67.]
- _____, “*The Martyrdom of Bifām Ibn Baqūra al-Ṣawwāf* by Mawhūb ibn Maṣṣūr ibn Mufarrij and Its Fatimid Background,” in *Non-Muslim Communities* [2015], 452–84. [Detailed introduction to recent developments in the study of *HP*, with a case study from *Life* 66.]
- Johannes DEN HEIJER and Perrine PILETTE, “Murqus Simaika (1864–1944) et l’historiographie copto-arabe: à propos du manuscrit Musée Copte, *Hist.* 1,” in *Christianity in Egypt* [2011], 227–50. [Detailed description of the oldest manuscript of the so-called “Vulgate” recension of the *History of the Patriarchs*.]
- Johannes DEN HEIJER and Perrine PILETTE, “Transmission et diffusion de l’historiographie copto-arabe: Nouvelles remarques sur les recensions primitive et vulgate de *l’Histoire des patriarches d’Alexandrie*,” in *Cultures in Contact: Transfer of Knowledge in the Mediterranean Context. Selected Papers*, ed. Sofia TORALLAS TOVAR and Juan Pedro MONFERRER-SALA, CNERU–CEDRAC Series Syro-Arabica 1 (Córdoba: CNERU and Beirut: CEDRAC, 2013), 103–40. [But see the most recent statements of each of the authors.]
- Martino DIEZ, “Les antiquités gréco-romaines entre al-Makīn ibn al-ʿAmīd et Ibn Ḥaldūn. Notes pour une histoire de la tradition.” *Studia graeco-arabica* 3 (2013): 121–40. [On the first (pre-Islamic) part of al-Makīn’s universal history, and its reception by Muslim historians.]
- Sherin Sadek EL GENDI, “Christianity and Monasticism in al-Bahnasa according to Arabic sources,” in *CM: Middle Egypt* [2015], 21–30. [Includes *HCM*.]
- Magdi GUIRGUIS and Nelly VAN DOORN–HARDER, *The Emergence of the Modern Coptic Papacy: The Egyptian Church and Its Leadership from the Ottoman Period to the Present*, The Popes of Egypt 3 (Cairo and New York: The American University in Cairo Press, 2011). [Note the use of documentary sources, pp. 189–91.] Rev. *IJMES* 45 (2013): 403–5 (A. HAMILTON).
- ʿAlī Bakr Ḥasan [Ali Bakr HASSAN], ed., *al-Shaykh al-Makīn Jirjis ibn al-ʿAmīd: Tārīkh al-Makīn, min ṣāhib sharīʿat al-Islām Abī l-Qāsim Muḥammad ḥattā l-dawlah al-atābakiyyah, ʿan maḥṭūṭāt bi-maktabat Būdliyyānā bi-Jāmiʿat Uksfurd* (Cairo: Dār al-ʿAwāṣim, 2010). [Ed. of part of al-Makīn’s history (the *Historia Saracenica*) from MSS Oxford, Bodleian Library, Laud Or. 161 and Marsh 309, as well as the 1625 edition of Erpenius.]

⁴ Note the abbreviations used in the annotations: *HP* = *The History of the Patriarchs of Alexandria*; *HCM* = *The History of the Churches and Monasteries*; and *HPY* = *The History of the Patriarchs attributed to Yūsāb*.

- Maged S.A. MIKHAIL, *From Byzantine to Islamic Egypt: Religion, Identity and Politics after the Arab Conquest* (London and New York: I.B. Tauris, 2014). [Pays careful attention to the adoption of Arabic, and note the very wide range of Arabic-language sources.]
- Şamūʿīl Quzmān MUʿAWWAḌ [Samuel MOAWAD], “Kitāb *Tārīkh al-baṭārikah* bi-l-lughah al-ʿarabiyyah,” *AlexSch* 2,3 (2010): 217–41. [Introduction to *HP* in Arabic.]
- Samuel MOAWAD, “John of Shmoun and Coptic Identity,” in *CM: Middle Egypt* [2015], 89–98. [Note on the veneration of the head of St. Mark from Ibn Sabbaʿ and *HPY*, p. 96.]
- Şamūʿīl Quzmān MuʿawwaḌ [Samuel MOAWAD], ed., *Abū Shākir ibn al-Rāhib*, Kitāb al-tawārikh, *al-juzʿ al-awwal*, *al-abwāb 1–47* (Cairo: Madrasat al-Iskandariyyah, 2016). [Part I. Critical ed. from 5 MSS. Note also in the bibliography several studies of this text, by the editor and by Adel SIDARUS.]
- NABĪH Kāmil Daʿūd and ʿĀdil Fakhrī, *Tārīkh al-masīhiyyah wa-l-rahbanah wa-āthārihimā fi abrūshiyatay Naqādah wa-Qūṣ, wa-Isnā wa-l-Uqṣur wa-Armant*, Silsilat Tārīkh abrūshiyāt Miṣr wa-athārihā l-qibṭiyyah 4 (Cairo: St. Mark Foundation, 2008). [See pp. 337–43 for a list of manuscripts consulted.]
- NABĪH Kāmil Daʿūd and ʿĀdil Fakhrī, *Tārīkh al-masīhiyyah wa-l-rahbanah wa-āthārihimā fi ibārishiyat al-Jīzah*, Silsilat Tārīkh abrūshiyāt Miṣr wa-athārihā l-qibṭiyyah 5 (Cairo: St. Mark Foundation, 2011). [An important work for the history of the Gizah monasteries. See pp. 325–35 for a list of manuscripts consulted.]
- Cecilia PALOMBO, “Constantinople and Alexandria between the Seventh and Eighth Centuries: The Representation of Byzantium in Christian Sources from Conquered Egypt,” in *From Constantinople to the Frontier: The City and the Cities*, ed. Nicholas S.M. MATHEOU et al. (Leiden and Boston: Brill, 2016), 243–59. [Several texts, some preserved in Arabic: on the developing “representation of the Romans as *the others*” (259).]
- Perrine PILETTE, “La recension primitive de l’«Histoire des patriarches d’Alexandrie»: problématique et perspectives,” in *Varia aegyptiaca et orientalia Luc Limme in honorem*, ed. Christian CANNUYER and Alexandre TOUROVETS = *Acta Orientalia Belgica* 23 (2010):141–55. [But see now the next items:]
- _____, “L’Histoire des patriarches d’Alexandrie: Une nouvelle évaluation de la configuration du texte en recensions,” *Mus* 126 (2013): 419–50. [Our traditional sorting of the MSS of the *HP* into a “primitive” and a “Vulgate” recension has to be rethought.]
- _____, *L’Histoire des Patriarches d’Alexandrie: une tradition textuelle ouverte. Essai méthodologique, édition critique et traduction des Vies 17 à 26*, doctoral thesis, Université catholique de Louvain, 2014.
- Bartolomeo PIRONE, “Gli albori dell’Islām in tre storici arabo-cristiani,” in *Letteratura arabo-cristiana* [2008], 59–77. [Pages 69–77 are dedicated the portrayal of Islamic origins in al-Makīn’s universal history.]
- Saad Michael SAAD, Nardine Saad RIEGELS, and Donald A. WESTBROOK, “Traditions of Selecting Coptic Patriarchs over Two Millennia,” *JCOpts* 16 (2014): 139–53. [Scours *HP* and elsewhere for information.]
- Nikolai N. SELEZNYOV, “Jacobs and Jacobites: The Syrian Origins of the Name and its Egyptian Arabic Interpretations,” *Scrinium* 9 (2013): 382–98. [The key text in the story of the reinterpretation of the term “Jacobite” (to connect it to Patriarch Dioscoros) is from al-Makīn’s *al-Majmūʿ al-mubārak*.]
- _____, “The Laments of the Philosophers over Alexander the Great according to The Blessed Compendium of al-Makīn ibn al-ʿAmīd,” *Scrinium* 10 (2014): 97–114. [Text from al-Makīn’s universal history *al-Majmūʿ al-mubārak*.]
- Adel SIDARUS, “Copto-Arabic Universal Chronography between Antiquity, Judaism, Christianity and Islam: The *Kitāb al-Tawārikh* by Abū Shākir Ibn al-Rāhib (655 Heg./973 Mart./1257 Chr./1569 Alex./6750 Mundi),” *CCO* 11 (2014): 221–50. [Very helpful introduction to the work. See Part I of MOAWAD’s edition above.]
- _____, “Ethiopian Translations of Medieval Coptic Arabic Historiography: New Insights and Future Tasks,” *JCSGS* 8 (2016): 33–48. [Helpful survey and bibliography.]

- Adel SIDARUS and Samuel MOAWAD, "Un comput Melkite attribuable à Yaḥyā b. Sa'īd al-Anṭākī (XI^e s.): Extraits conservés dans le *K. al-Tawārīḥ* d'Abū Šākir b. al-Rāhib (XIII^e s.)," *Mus* 123 (2010): 455–77. [Yaḥyā is the source of this date-of-Easter computation, and not Sa'īd ibn Baṭrīq as stated by Abū Shākir. The extracts are edited here.]
- Mark N. SWANSON, *The Coptic Papacy in Islamic Egypt (641–1517)*, The Popes of Egypt 2 (Cairo and New York: The American University in Cairo Press, 2010). [Largely arranged according to the sources of the *HP*.] Rev. *CCO* 8 (2011): 407–13 (J.P. MONFERRER-SALA); *IJMES* 43 (2011): 749–50 (M.S.A. MIKHAIL); *ICMR* 23 (2012): 410–11 (C. VAN DER KROGT); *POC* 62 (2012): 429–31 (M. FITZGERALD); *OCF* 79 (2013): 274–76 (Ph. LUISIER).
- _____, "The Coptic Patriarch and the Apostate Scribe: An Incident from the Career of Pope Gabriel II ibn Turayk (#70, 1131–1145)," in *Actes du 8^e Congrès, ParOr* 37 (2012): 479–92. [Allows a comparison of the witness of *HP*, *HPY*, and *HCM* – with *HPY* preserving an independent source.]
- _____, "Sainthood Achieved: Coptic Patriarch Zacharias according to *The History of the Patriarchs*," in *Writing True Stories* [2010], 219–30. [But see the corrections in Swanson, *Coptic Papacy* (2010), 52–56 and esp. note 111.]
- _____, "An Eclipsed History: Toward a Framework for the Medieval History of the Red Monastery," in *The Red Monastery Church: Beauty and Asceticism in Upper Egypt*, ed. Elizabeth S. Bolman (Cairo: American Research Center in Egypt; New Haven and London: Yale University Press, 2016), 192–201. [Wide range of Copto-Arabic sources.]
- Tārīkh al-baṭārikah*, 3 vols. (Maktabat Dayr al-Suryān al-ʿāmir, 2011). [Vol. 1 is the *HP* through Life 74, from the Evetts and Cairo editions, with added subtitles. Vols. 2 and 3 provide a reprint of Kāmil Šaliḥ NAKHLAḤ's *Silsilat Tārīkh al-baṭārikah*, while Vol. 3, pp. 207 ff. offers the work of *al-qummuṣ* ŠAMŪʿIL Tāwaḍurūs al-Suryānī, who extends KSN's work with Lives 112 to 116 (Cyril VI).]
- Kurt J. WERTHMULLER, *Coptic Identity and Ayyubid Politics in Egypt, 1218 – 1250* (Cairo and New York: The American University in Cairo Press, 2010). [With transcriptions and translations of four letters of Pope Cyril III Ibn Laqlaq from MS Cairo, Coptic Patriarchate, Theol. 291 (Simaika 217).] Rev. *IJMES* 44 (2012): 578–80 (M.M. SHENODA).
- Youhanna Nessim YOUSSEF, "The Cell of Dorotheus and Gabriel I," *BSAC* 47 (2008): 131–45. [Includes a comparison of *HP*, *HPY* and *HCM*, and a synodical letter from *I'tirāf al-abā'*.]
- _____, "Melkites in Egypt according to Abū al-Makārim (XII Century)," *ParOr* 34 (2009): 251–79. [Gathers relevant texts, with ET, from *HCM*.]
- _____, "The Monastery of Saint Macarius in the 16th Century," in *En quête de la Lumière / In Quest of Light: Mélanges in honorem Ashraf A. Sadek*, ed. Amanda-Alice MARAVELIA, BAR International Series 1960 (Oxford: Archaeopress, 2009), 215–21. [Includes the text and ET of a document of 1551, related to construction at the monastery.]
- _____, "A Contribution to the Episcopal List of the Coptic Church," in *Actes du 8^e Congrès, ParOr* 37 (2012): 493–520. [Attempt to reconstruct the list of bishops at the time of Pope Mark III ibn Zur'ah (1166–1189).]
- Jason R. ZABOROWSKI, "Arab Christian Physicians as Interreligious Mediators: Abū Shākir as a Model Christian Expert," *ICMR* 22 (2011): 185–96. [While mainly a study of the Coptic *Martyrdom of John Phanijoit*, the article makes important observations about the religio-political stance of *HP*.]

4a. Bible

Aaron Michael BUTTS, “Embellished with Gold: The Ethiopian Reception of Syriac Biblical Exegesis,” *OrChr* 97 (2013/2014): 137–59. [Especially the *Paradise* of Ibn al-Ṭayyib, popular among the Copts; see the note at pp. 147–49.]

Stephen J. DAVIS, “Introducing an Arabic Commentary on the Apocalypse: Ibn Kātib Qayṣar on Revelation,” in *Harvard Theological Review* 101 (2008): 77–96. [Watch for a forthcoming translation volume.]

Nagi EDELBY, *Le commentaire de l'Apocalypse de Būlus al-Būšī (évêque du Caire en 1240 AD): Étude, édition critique, traduction et index exhaustif*, doctoral thesis, l'Université Saint-Joseph de Beyrouth, 2015.

Sidney H. GRIFFITH, *The Bible in Arabic: The Scriptures of the “People of the Book” in the Language of Islam* (Princeton: Princeton University Press, 2013). [Passing references to the contributions of the Copts, with rich bibliography.] Rev. *ICMR* 25 (2014): 382–84 (R. VOLLANDT); *CCO* 12 (2015): 335–39 (J.P. MONFERRER-SALA); *OrChr* 98 (2015): 219 – 21 (M. KROPP).

Miriam Lindgren HJÄLM, “The Christian Arabic Book of Daniel: Extant Versions, Canonical Constellations, and Relation to the Liturgical Practice, with an Appendix of “The Song of the Three Young Men,” *CCO* 12 (2015): 115–78. [3 main Arabic versions by 14th c., all attested among the Copts.]

_____, *Christian Arabic Versions of Daniel: A Comparative Study of Early MSS and Translation Techniques in MSS Sinai Ar. 1 and 2*, *Biblia Arabica* (Leiden and Boston: Brill, 2016). [Includes a consideration of the Copto-Arabic recensions.]

Lucy-Anne HUNT, “Illustrating the Gospels in Arabic: Byzantine and Arab Christian Miniatures in Two Manuscripts of the Early Mamlūk Period in Cambridge,” in *Bible* [2007], 315–49. [Two MSS of Coptic provenance in the Cambridge University Library: MS Gg. 5.33 (1272 CE) and MS Add. 1860 (13th c.).]

N. Peter JOOSSE, “From Antioch to Baḡdād, from Baḡdād to Cairo: Towards an Archetype of the Arabic Diatessaron,” in *Actes du 8^e Congrès, ParOr* 37 (2012): 67–84. [Considers two Copto-Arabic Gospels harmonies in Sbath 1029 and 1038.]

Hikmat KACHOUH, “The Arabic Versions of the Gospels: A Case Study of John 1.1 and 1.18,” in *Bible* [2007], 9–36. [For the “Alexandrian Vulgate,” see pp. 17–20, 35–36.]

Hikmat KASHOUH, *The Arabic Version of the Gospels: The Manuscripts and their Families*, *Arbeiten zur Neutestamentlichen Textforschung* 42 (Berlin and Boston: de Gruyter, 2012). [See esp. chs. 6 (the “Alexandrian Vulgate”) and 7.1 (al-As‘ad ibn al-‘Assāl’s version).] Rev. *ParOr* 37 (2012): 521–23 (P. FÉGHALI); *Mus* 127 (2014): 482–85 (J. GRAND’HENRY).

Ṣamū‘īl Quzmān Mu‘awwad [Samuel MOAWAD], ed., *al-Anājīl al-arba‘ah, tarjamatu al-As‘ad Abī l-Faraj Hibat Allāh ibn al-‘Assāl (m. 1253)* (Cairo: Madrasat al-Iskandariyyah / Alexandria School, 2014). [Critical edition, beautifully laid out for accessibility to the widest possible readership.]

Friedrich NIESSEN, “New Testament translations from the Cairo Genizah,” *CCO* 6 (2009): 201–22. [Include two Copto-Arabic lectionaries. Witness to Christian-Jewish contacts.]

Bartolomeo PIRONE, “Descrizione delle Lettere de San Paolo in un’opera di al-Mu’taman Ibn al-‘Assāl,” *SOC.C* 42 (2009): 165–89. [That is, the *Ablagh al-wasā’il ilā ‘ilm al-risā’il*. Introduction (on the basis of the Cairo printed edition?)]

Ronny VOLLANDT, “The Arabic Pentateuch of the Paris Polyglot: Saadiah Gaon’s Advent to the Republic of Letters,” in *Translating the Bible into Arabic: Historical, Text-Critical and Literary Aspects*, ed. Sara BINAY and Stefan LEDER, *Beiruter Texte und Studien* 131 (Beirut; Würzburg: Ergon Verlag, 2012), 19–35. [N.B. the role in this story of the Copto-Arabic MS Paris, BnF ar. 1.]

- _____, "Some Historiographical Remarks on Medieval and Early-Modern Scholarship of Biblical Version in Arabic: A Status Quo," *IHIW* 1 (2013): 25–42. [See pp. 26–30 on the role of Copts, esp. al-As‘ad ibn al-‘Assāl and the anonymous scholar (of Saadia’s *Tafsīr*!) of MS Paris, BnF ar. 1.]
- _____, "From the Desks of a Coptic-Muslim Workshop: Paris, BnF, MS Ar. 1 and the Large-Scale Production of Luxurious Arabic Bibles in Early Ottoman Cairo," in *Patronage, Production, and Transmission of Texts in Medieval and Early Modern Jewish Cultures*, ed. Esperanza ALFONSO and Jonathan DECTER, *Medieval Church Studies* 34 (Turnhout: Brepols, 2014), 231–65. [Detailed description of the MS and what is known of its four scribes and their method of work.]
- _____, *Arabic Versions of the Pentateuch: A Comparative Study of Jewish, Christian, and Muslim Sources*, *Biblia Arabica* 2 (Leiden and Boston: Brill, 2015). [On the important role of the Copts in this story, see pp. 7–11, 34–36, 67–70.]
- _____, "Coptic Hebraists in the Middle Ages? On the Transmission of Rav Sa‘adiah Gaon’s *Tafsīr*," *Tarbiz* 83 (2015), 71–86. [In Hebrew. How Saadia’s *Tafsīr* became important to Coptic Orthodox scholars.]
- _____, "Making Quires Speak: Multi-Block Bibles and the Quest for a Canon," in *IHIW* 4 (2016): 170–209. [Identifies a book-producing workshop at Dayr Abū Sayfayn between 1583 and 1590. MSS London, BL or. 1326 and Cairo, Copt. Patr., Bibl. 32 are witnesses to a sense of canon.]
- Youhanna Nessim YOUSSEF, "The Commentary on the Apocalypse (1): Councils and Eschatology," *BSAC* 49 (2010): 109–42. [From MS Dayr al-Suryan, Theol. 207, ff. 11r–22r: text and ET of an unidentified Revelation commentary.]

4b. OT Apocrypha and Pseudepigrapha, NT Apocrypha, other edifying literature and legends

- Faustina DOUFIKAR–AERTS, *Alexander Magnus Arabicus: A Survey of the Alexander Tradition through Seven Centuries: From Pseudo-Callisthenes to Šūrī*, *Mediaevalia Groningana New Series* 13 (Leuven and Paris: Peeters, 2010). [Very important survey. Note the importance of the Copto-Arabic MS Paris, BnF ar. 3697 (1693).]
- Damien LABADIE, "Une version éthiopienne des Actes apocryphes du protomartyre Étienne: Édition, traduction et commentaire du manuscrit BnF d’Abbadie 100 (f. 81r–88r)," *Mus* 128 (2015): 415 – 72. ["The Ge‘ez translation is very close to the Arabic text" published in *SOC.C* 13 (1968–1969): 161–98; Arabisms are noted.]
- Juan Pedro MONFERRER-SALA, ed., *The Vision of Theophilus: The Flight of the Holy Family into Egypt*, *Texts from Christian Late Antiquity* 39 (Piscataway, NJ: Gorgias Press, 2015). [Ed. and trans. Not yet seen.]
- Ashraf Alexandre SADEK, "The Place of Qusqam in the Textual Data on the Flight into Egypt," in *CM: Middle Egypt* [2015], 113–22. [Review of the Flight into Egypt literature.]
- Adel SIDARUS, "Nouvelles recherches sur la légende d’Alexandre le Grand dans les littératures arabe chrétienne et connexes," in *Actes du 8^e Congrès, ParOr* 37 (2012): 137–76. [The Copto-Arabic tradition plays a significant role here.]
- _____, "Alexandre le Grand dans la tradition syriaque (recherches récentes et perspectives nouvelles)," *OrChr* 95 (2011): 1–15. [Part of SIDARUS’ Alexander dossier.]
- _____, "Alexandre le Grand chez les Coptes (recherches récentes et perspectives nouvelles)," in *Orientalia Christiana* [2013], 477–95. [Indispensable for further work on the Copto-Arabic material.]
- Ronny VOLLANDT, "Ancient Jewish Historiography in Arabic Garb: *Sefer Josippon* between Southern Italy and Coptic Cairo," *Zutot: Perspectives on Jewish Culture* 11 (2014): 70–80. [13th-c. Coptic scholars were interested in the *Sefer Josippon*, which was widely accepted as one of the Books of the Maccabees.]
- _____, 'Ilm al-ta’rīkh al-yahūdī fi mā ba’d al-zaman al-kitābī: *Kitāb Yūsuf ibn Kuriyūn* bi-šighatihi l-‘arabiyyah wa-ṣadāhu fi l-awsāṭ al-yahūdiyyah wa-l-masīhiyyah," *al-Machriq* 89 (2015): 249–67. ["Post-biblical History in Arabic Garb: *The Book of Yūsuf ibn Kuriyūn (Sefer Josippon)* among Jews and Christians."]

5. Apocalyptic

JOS VAN LENT, "Réactions coptes au défi de l'islam: l'homélie de Théophile d'Alexandrie en l'honneur de Saint Pierre et de Saint Paul," in *Études coptes XII: Quatorzième journée d'études (Rome, 11–13 juin 2009)*, ed. Anne BOUD'HORS and Catherine LOUIS, Cahiers de la Bibliothèque Copte 18 (Paris: Éditions de Boccard, 2013), 133–48. [Refers to the ed. of Fleisch in *ROC* 30 (1935–36). This is an *apocalyptic* work, important for the study of Coptic identity-preservation.]

[Note VAN LENT's important contributions to the study of Coptic and Copto-Arabic apocalyptic literature in CMR1–5, above in section 1a.]

Juan Pedro MONFERRER-SALA, "'The Antichrist is Coming ...': The Making of an Apocalyptic *topos* in Arabic (Ps.-Athanasius, Vat. ar. 158 / Par. Ar. 153/32)," in *Bibel, Byzanz und christlicher Orient: Festschrift für Stephen Gerö zum 65. Geburtstag*, ed. D. BUMAZHNOV et al., OLA 187 (Leuven and Paris: Peeters, 2011): 653–77. [Includes a translation of a previously unedited passage from Vat. ar. 158 / Par. ar. 153.]

_____, "'Texto', 'subtexto' e 'hipotexto' en el 'Apocalipsis de Pseudo Atanasio' copto-árabe," in *Legendaria Medievalia en honor de Concepción Castillo Castillo*, ed. Raif Georges KHOURY et al., Horizontes de al-Andalus 1 (Córdoba: Ediciones El Almendro – Fundación Paradigma Córdoba, 2011), 403–29. [Not seen.]

_____, "Tradición e intertextualidad en la apocalíptica cristiana oriental. El motivo de los reyes de Etiopía y Nubia en el 'Apocalipsis (árabe) del Ps. Atanasio' y sus *testimonia apocalíptica*," *Al-Qanṭara* 32 (2011): 199–228. [More on the text family represented by Vat. ar. 158 / Par. Ar. 153.]

_____, "Facing the Last Day through Two Narrative Apocalyptic Figures in the Coptic-Arabic 'Apocalypse of Pseudo-Athanasius,'" in *Character* [2015], 25–41. [With ed. and trans. of a passage from Vat. ar. 158.]

Bernd WITTE, *Die Sünden der Priester und Mönche. Koptische Eschatologie des 8. Jahrhunderts nach Kodex M 602 pp. 104–154 der Pierpont Morgan Library – der sogenannten Apokalypse des Pseudo-Athanasius. Teil 2: Kommentar, Arbeiten zum spätantiken und koptischen Ägypten 13* (Altenberge: Oros Verlag, 2009). [Teil 1, the text ed., was published in 2002.]. Rev. *OCP* 75 (2009): 539–41 (Ph. LUISIER).

6. Hagiography, monastic *vitae*

Ramez BOUTROS, "L'hagiographie des saints thérapeutes: une source pour l'histoire religieuse des pèlerinages en Égypte," in *Études coptes X: Douzième journée d'études (Lyon, 19–21 mai 2005)*, ed. Anne BOUD'HORS and Catherine LOUIS, Cahiers de la Bibliothèque Copte 16 (Paris: De Boccard, 2008), 229–48. [Examines the *vitae*, along with sources such as *HCM*, for indications of the history of veneration of Cosmas and Damian, Cyrus and John, and Collouthos.]

Stephen J. DAVIS, ed. and trans., *The Arabic Life of St. John the Little by Zacharias of Sakhā (MS Göttingen Arabic 114) = Coptica 7* (2008). [Ed. of the Göttingen MS, ff. 110r–150r, noting significant variants in the printed ed. of Bishop SAMUEL of Shibīn al-Qanāṭir and MARTYRUS al-Suryānī (1995).]

_____, "Variations on an Egyptian Female Martyr Legend: History, Hagiography, and the Gendered Politics of Arab Religious Identity," in *Writing True Stories* [2010], 205–17. [Story found in *HP*, *HCM*, and Maqrīzī's *Khīṭaṭ*.]

Nabil Farouk FAYEZ, "The Death of Pope Mattāwūs III aṭ-Tūkhī of the 3rd of Baramūdah according to Some Synaxarium MSS," *BSAC* 47 (2008): 151–60. [Ed. of the *Synaxarion* entry as found in 3 MSS of Delta churches.]

_____, "The Martyr Athanasius of Clysma in the Arabic trans. of the Ethiopic Synaxarium," *SOC.C* 44 (2011): 69–80. [In Arabic. Edition of the text from MS Cairo, Coptic Museum, Lit. 155c.]

_____, "Commemoration of the Martyrs of Akhmim and of Two Martyrs Dioskorus and Esklapius, as it Came in the Arabic Manuscript of the Ethiopian Synaxarion," *BSAC* 52 (2013): 173–88. [In Arabic. Edition of Arabic text from MS Cairo, Coptic Museum, Lit. 155.]

- Nina LUBOMIERSKI, "The Coptic Life of Shenoute," in *CM: Upper Egypt I* [2008], 91–98. [With many observations about the *Arabic Life*.]
- Enzo LUCCHESI, "La martyre Héraï / Maharata," *AnBoll* 127 (2009): 298. [Sorts out confusions about a martyr commemorated in the *Synaxarion* on 14 Tūbah.]
- _____, "La Passion arabe du saint prêtre Maksī," *SOC.C* 42 (2009): 21–26. [FT of WADI, "Martirio di Anbā Maksī."]
- _____, "Les vestiges coptes de la Passion de Psoté ou Pchoté de Kaïs," *AnBoll* 128 (2010): 297–98. [Identifies three MSS of the Arabic version. "Voilà encore un exemple du rôle irremplaçable que jouent les versions arabes chrétiennes dans l'identification et le reclassement des textes coptes fragmentaires," p. 298.]
- _____, "Un fragment bohairique du Martyre d'Isidore et Sané," *AnBoll* 129 (2011): 5–10. [The fragment can be situated with the help of the Arabic version, recently published by Anbā Mattā'us of Dayr al-Suryān (2008).]
- MAKĀRĪ al-Rayyānī, *Sīrat al-qiddīs al-‘azīm al-anbā Makāriyūs al-Iskandarī: ‘an makḥṭūṭ raqm 1593 bi-Maktabat Bibliothèqne Nationale de France bi-bārīs, ma‘ al-tanqīh wa-l-ta’līq*, Silsilat Dayr al-anbā Makāriyūs al-Iskandarī, Wādī al-Rayyān (Cairo: Dār Yūsuf Kamāl, 2014).
- Bishop MARTYROS, "Esna Martyrs," in *CM: Upper Egypt II* [2010], 95 – 104. [Indicates some of the sources for the martyrdoms.]
- Maged S.A. MIKHAIL, "A Lost Chapter in the History of Wadi al-Natrun (Scetis): The Coptic *Lives* and Monastery of Abba John Khame," *Mus* 127 (2014): 149–85. [Historical detective work. Includes the Arabic text and ET of a critical passage missing from the *Coptic Life*.]
- Samuel MOAWAD, "Christianity in Dandara and Medamud," in *CM: Upper Egypt II* [2010], 87–94. [This survey includes Arabic material on the martyrs Paphnutius and Ptolemy.]
- _____, "Die arabische Version der *Vita Dioscori*," *Mus* 124 (2011): 149–80. [Careful study of the dossier, with synoptic tables and consideration of the work's significance for Coptic identity.]
- _____, "Liturgische Hinweise in koptischen literarischen Werken," in *From Old Cairo to the New World* [2013], 125–45. [See esp. 137–40 for extracts from the *Copto-Arabic Life of Dioscoros*.]
- Juan Pedro MONFERRER-SALA, "A Greek Christian Martyr of Persian Origin: Anatolius' Martyrdom in an Arabic Fragment from 'the Mingana Collection' (*Chr. Arab.* 236)," *Mus* 124 (2011): 125–48. [A 10th-c. witness to an originally Greek martyrdom that makes its way into the *Synaxarion* for 9 Tūbah.]
- Bartolomeo PIRONE, "Vite dei santi Apollo e Phib," *SOC.C* 41 (2008): 139–176. [IT of the ed. of WADI.]
- _____, *Vita di san Macario il Grande*, Studia Orientalia Christiana Monographiae 17 (Cairo: Franciscan Centre of Christian Oriental Studies, 2008). Rev. *POC* 60 (2010) 227–28 (D. ATTINGER), and see TODA, "Ethiopic Version," note 4. [Ed. of Arabic text and IT. Not yet seen.]
- _____, "Anbā Bishoy," *SOC.C* 45 (2012): 7–104. [From MS Paris, BnF ar. 4796, with variants from other MSS.]
- _____, *Vite di santi egiziani: Macario, Massimo e Domezio, Mosè il Nero, Paolo di Ṭamma, Anbā Bishoy, Arsenio, Apollo e Phib* (Milan: Edizioni Terra Santa, 2012). [Gathered translations; see p. 238.]
- Mark N. SWANSON, "Arabic Accounts," in *Witness to Holiness: Abba Daniel of Scetis*, ed. Tim Vivian, Cistercian Studies Series 219 (Kalamazoo, MI: Cistercian Press, 2008), 269–79. [Includes ET of two anecdotes from *Bustān al-ruhban*.]
- _____, "The Other Hero of *The Martyrdom of Jirjis (Muzāḥim)*: Saywālā the Confessor," *Coptica* 11 (2012): 1–14. [Study of the martyrdom in MS Cairo, Coptic Museum, Hist. 469.]

- _____, "The Saint and the Muslim Copts: Episodes from the *Life* of Abba Mark of the Monastery of St Antony (1296–1386)," in *From Old Cairo to the New World* [2013], 157–71. [English trans. of three miracle stories, from MS Monastery of St. Paul, Hist. 115, ff. 68v–71v.]
- _____, "The 'Urban Ministry' of Anbā Ruways," in *Graeco-Latina et Orientalia* [2013], 359–69. [Discusses the 14 miracles of the saint in Paris, BnF ar. 282, ff. 112r–151r.]
- _____, "*The Martyrdom of Jirjis (Muzāḥim)*: Hagiography and Coptic Orthodox Imagination in Early Fatimid Egypt," in *Non-Muslim Communities* [2015], 431–51. [Study primarily based on MS Cairo, Coptic Museum, Hist. 469.]
- Clara Elisabeth TEN HACKEN, *The Legend of Saint Aūr and the Monastery of Naqlūn: The Copto-Arabic Texts*, doctoral dissertation, Leiden University, 2015. [Critical ed. and ET of the *Naqlūn homily* and other texts, with extensive commentary.]
- Satoshi TODA, "The Ethiopic Version of the *Life of Saint Macarius the Egyptian* and its Arabic Model," *Hitotsubashi Journal of Arts and Sciences* 48 (2007): 23–42. [Texts and translations of sample texts in parallel columns, with commentary. Use in conjunction with *Vie de S. Macaire*, below.]
- _____, "Position of Arabic in the Literatures of the Christian Orient: The Case of the *Life of Saint Macarius the Egyptian*," *Orient* 43 (2008): 151–65. [A complex and detailed case study.]
- _____, *Vie de S. Macaire l'Égyptien: Édition et traduction des textes copte et syriaque*, Gorgias Eastern Christian Studies 31 (Piscataway, NJ: Gorgias Press, 2012). [Study of the dossier as a whole; for Copto-Arabic, see his sub-recension ArabY.]
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- Naïm VANTHIGHEM, "Traduction de la Recension brève de la vie de Paul de Tamma." *SOC.C* 41 (2008): 103–15. [FT of the ed. by WADI in *Ægyptus christiana* (2004).]
- _____, "La tradition manuscrite arabe du *Premier Panégyrique de Saint Claude* attribué à l'évêque Constantin d'Assiout," in *Études coptes XIII* [2015], 193–215. [Reviews the MS evidence and creates a stemma, in preparation for an edition of this work, lost in Coptic but preserved in Arabic (and Ethiopic).]
- Awad WADI, "Vita dei santi Apollo e Phib (Abīb)," *SOC.C* 40 (2007): 237–91. [In Arabic. Edition from 3 MSS from the Monastery of St. Antony and 2 from Paris.]
- _____, "Le recensioni arabe della vita di Paolo di Tamma," in *Letteratura arabo-cristiana* [2008], 325–32. [Introduction to the dossier. See previous bibliographies for the editions.]
- _____, "Martirio di Anbā Maksī," *SOC.C* 42 (2009): 5 – 20. [In Arabic. Martyr not known in the *Synaxarion*, ed. from 3 MSS of Cairo.]
- _____, "The Arabic *Lives* of St. Pachomius," in *CM: Upper Egypt II* [2010], 157–69. [Careful review of the dossier, with detailed MS lists, in preparation for a new edition.]
- _____, "The Arabic *Lives* of Saint Takla Haymanot," *SOC.C* 45 (2012): 131–36. [Introduces the dossier and gives a preliminary sorting into 5 families, the oldest of which represented by MSS Cairo, Coptic Museum, Lit. 48 and St. Macarius, Zanetti 473.]
- Youhanna Nessim YOUSSEF, "Le rite de la communion dans l'Église Copte pour le Samedi de la Joie," in *Rites de Communion: Conférences Saint-Serge, LV^e Semaine d'Études Liturgiques, Paris, 23–26 juin 2008*, ed. André LOSSKY and Manlio SODI, Monumenta Studia Instrumenta Liturgica 59 (Vatican City: Libreria Editrice Vaticana, 2010), 173–84. [See use made of Copto-Arabic liturgical texts, esp. pp. 178–82.]

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- _____, "The Second Encomium of Phoebamon on Saint Colluthus," *BSAC* 50 (2011): 123–71. [In the MS, Bifāmūn and Qultah; *maymar* for the consecration of the martyr's church. Text and ET from MS London, BL Or. 4723.]
- _____, "An Unknown Female Martyr from Jerusalem," *CCO* 9 (2012): 179–87. [Neomartyr of 1491, 2 leaves from Cairo, Coptic Museum, Bib. 9. Ed. and trans., plus photographs.]
- _____, "Coptic and Copto-Arabic Liturgical Texts Relating to Michael the New Martyr," *Scrinium* 9 (2013): 410–43. [A monk who apostatized and then repented.]
- _____, "Discours attribués à Jules d'Akfahs en l'honneur du St. Martyr Ischyron," *BSAC* 52 (2013): 125–42. [Text and FT from MS Cairo, Coptic Museum, Graf 718 = Simaika 102.]
- _____, "Relics in the Church of Theodore at Babylon al-Darag," in *Orientalia Christiana* [2013], 651–58. [Arabic note on the translation of relics in Paris, B.N. copte 32, f. 35v.]
- _____, "The Lost Manuscripts of the Arabic Version of the Life of Severus of Antioch," in *Actes du 9^e Congrès, ParOr* 39 (2014): 275–87. [Presents evidence that the *Life* was translated into Arabic as early as the 11th century.]
- Ugo ZANETTI, *Jean de Scété: Vie arabe et épitomé éthiopien*, Subsidia hagiographica 94 (Brussels: Société des Bollandistes, 2015). [Critical ed., FT, and extensive introduction.] *Rev. AnBoll* 133 (2015): 442–43.

7. Liturgy

- Rafīq 'Adīl [Rafik ADEL], "Ṭaqs al-baskhah al-muqaddasah fī l-kanīсах al-qibṭiyyah," *AlexSch* 2,3 (2010): 189–210.
- _____, "Tartīb al-baskhah al-muqaddasah," *AlexSch* 3,1 (2011): 237–60.
- _____, "al-iṭār al-‘ām li-shakl wa-tartīb ṭaqs al-baskhah al-muqaddasah fī l-qarn al-rābi‘ ‘ashara," *AlexSch* 5,1 (2013): 179–207. [Studies based on MS Baramūs, Lit. 81/3.]
- Mamdouh CHÉHAB, "Traduction de la version arabe de la messe copte de s. Basile, Vatican copte 17 (1288 AD)," *SOC.C* 44 (2011): 49–68. [FT of the edition of WADI (see below).]
- Leslie S.B. MACCOULL, "Severus of Antioch or Severus of Ashmunein? The Eucharistic Fraction in Early Medieval Egypt," *JEastCS* 62 (2010): 191–201. [Compares a Coptic fragment – MS Paris copte 129.20 – attributed to the former to the Arabic *Miṣbāḥ al-‘aql* of the latter.]
- Juan-Pedro MONFERRER-SALA and Youhanna Nessim YOUSSEF, "A Ripped Coptic-Arabic Hymn from an Unknown Codex," *BSAC* 49 (2010): 57–72. [Hymn on the Wedding at Cana of Galilee.]
- Awad WADI, "Testo della traduzione araba della messa copta di san Basilio secondo un manoscritto del 1288," *SOC.C* 41 (2008): 117–38. [In Arabic. MS Vatican copte 17.]
- A. WADĪ [WADI], "Aqdam al-tarjamāt al-‘arabiyyah (qurūn 12–14) li-quddāsāt al-kanīсах al-qibṭiyyah," *AlexSch* 3,1 (2011): 217–35. ["The oldest Arabic translations (12th-14th c.) of the eucharistic liturgies of the Coptic Church."]
- _____, "Shams al-Ri‘āsah Abū l-Barakāt ibn Kabar, al-bāb al-‘ishrūn: 'Fī l-zījāt al-nāmūsiyyah', min *Miṣbāḥ al-zulmah wa-īdāḥ al-khidmah*," *AlexSch* 3,3 (2011): 191–206, 5,2 (2013): 215–35. [Ch. 20 of *Miṣbāḥ al-zulmah*, on marriage.]
- Youhanna Nessim YOUSSEF, "Consecration of the Myron at Saint Macarius Monastery (MS 106 Lit.)," in *CM: Wadi al-Natrun* [2009], 106–21. [By Pope Gabriel IV in 1374 CE. Announces an edition; see below.]

- _____, "Liturgical Texts Related to John al-Jawhari," *BSAC* 48 (2009): 93–106. [Ed. of several Coptic and Arabic texts. MS?]
- _____, "The Psalis for the Consecration of the Church (Revisited)," *Scrinium* 5 (2009): 323–37. [Coptic and Arabic texts, from MS Mingana Chr. Arab. 61 (1308 CE).]
- _____, "Psalis of the Myron," *OCP* 76 (2010): 161–80. [Ed., trans., and commentary on the Coptic and Arabic texts from MS Cairo, Coptic Museum, Lit. 253.]
- _____, "Prayers for the Consecration of the Censer and Liturgical Garments," *BSAC* 49 (2010): 99–107. [Coptic and Arabic, MS Cairo, Coptic Museum, Lit. 253]
- _____, "Coptic Liturgical Texts Related to Saint Barbara," *BSAC* 50 (2011): 109–21. [Coptic and Arabic, from MS Cairo, Coptic Museum, Lit. 8 (Simaika 145 = Graf 25).]
- _____, *Muqaddimah ‘an al-Abšalmūdiyyah al-muqaddasah* (Cairo: Maṭābi‘ ah al-Nūbār, 2011). [Introduction to the Holy Psalmodia – a lovely find in Cairo bookstores.]
- _____, "Turūhât of Kîahk," *BSAC* 51 (2012): 119–44. [Coptic and Arabic, text and ET from MS Cairo, Coptic Museum, Lit. 33]
- _____, "The Story of the Good Thief according to a Copto-Arabic Text," *BSAC* 51 (2012): 145–57. [Text and ET from MS Cairo, Coptic Museum, Lit. 298 (Simaika 175).]
- _____, "Liturgical texts relating to Sarapamon of Nikiu," *Ancient Near Eastern Studies* 50 (2013): 263–80. [A collection of texts in Coptic and Arabic.]
- _____, "A New Document Concerning the Myron," in *From Old Cairo to the New World* [2013], 203 – 17. [Cairo, Coptic Museum, Bib. 90 (Simaika 13), text from 1915.]
- _____, "The Rite of the ‘for the Psalmist,” *CCO* 10 (2013): 157–70. [The rite of ordination of the psalmist, from MSS St. Antony, Lit. 1 and Cairo, Coptic Museum, Lit. 253.]
- _____, "Litanies or Prayers for Travelers," *Scrinium* 10 (2014): 208–16.
- _____, "Liturgy of the Monastery of al-Muharraq," in *CM: Middle Egypt* [2015], 169–83. [Notes on Copto-Arabic MSS and texts especially at pp. 181–83.]
- Youhanna N. YOUSSEF and Ugo ZANETTI, *La consecration du Myron par Gabriel IV, 86^e Patriarche d’Alexandrie en 1374 A.D.*, *Jerusalem Theologisches Forum* 20 (Münster: Aschendorff, 2014). [Ed. and FT of MS Cairo, Coptic Patriarchate, Lit. 106, with extensive introduction and annexes.]
- Ugo ZANETTI, "Liturgy at Wadi al-Natrun," in *CM: Wadi al-Natrun* [2009], 122 – 41. [Surveys the evidence, from manuscripts and Copto-Arabic literary works.]
- _____, "‘Voici le temps de la benediction...’: Origine copte d’une hymne liturgique éthiopienne," *OCP* 75 (2009): 25–50. [Includes the evidence of the *Book of Ritual* of Gabriel V and Ibn Kabar’s *Miṣbah al-zulmah*, pp. 37–38.]
- _____, "Le dossier d’Abraham et Georges, moines de Scété," in *Monachismes d’Orient, Images, échanges, influences: Hommage à Antoine Guillaumont Cinquantenaire de la chaire des «Christianismes orientaux»*, *EPHE SR*, ed. Florence JULLIEN and Marie-Joseph PIERRE, Bibliothèque de l’École des Hautes Études, Sciences religieuses 148 (Turnhout: Brepols, 2011), 227–37. [Assembles the dossier – 3 Arabic MSS and an Ethiopic version – and provides a summary.]
- _____, "Deux prières de la fraction de la liturgie de Grégoire, en grec et en copte," *OCP* 78 (2012): 291–333. [Also considers the Arabic translation of these prayers.]
- _____, "The Ethiopian Short Life of John of Scetis (Seventh Century)," in *Veneration of Saints in Christian Ethiopia: Proceedings of the international workshop Saints in Christian Ethiopia: Literary Sources and Veneration*,

Hamburg, April 28–29, 2012, ed. Denis Nosnitsin, *Aethiopica* Supplements 3 (Wiesbaden: Harrossowitz, 2015), 221–32. [Not yet seen.]

8. Theology

A. Church fathers in the Copto-Arabic tradition; sayings, homilies, treatises

BIGOUL al-Suryani, “An Arabic Homily on Lent Ascribed to Constantine of Asyūt,” *Coptica* 13 (2014): 65–76. [Ed. and trans. of Sermon #35 from MS Dayr al-Suryān 231, ff. 89a–92a.]

André BINGGELI and Adel SIDARUS, “Vestiges d’une version arabe du *Discours sur l’Invention de la Croix* d’Alexandre de Chypre (VI^e S.),” *Mus* 125 (2012): 241–49. [Two brief excerpts of the text, otherwise unknown in Arabic, are found in chs. 39 and 48 of the *K. al-Tawārīkh* by Abū Shākir ibn al-Rāhib.]

Al-Anbā Ibifāniyūs [EPIPHANIOS], ed., *Bustān al-ruhban*, Silsilat Dayr al-qiddīs anbā Maqqār, barriyyat Shīhīt (Cairo: Dār Majallat Marqus, 2013). [Bishop EPIPHANIOS gives us the Arabic text of the *Bustān* according to MS St. Macarius, hag. 4 = Zanetti 370, and for each entry has located sources and parallels in the wider monastic literature.]

Enzo LUCCHESI, “Le sept Marie dans une homélie copte et l’origine du mālka’ éthiopien,” *AnBoll* 127 (2009): 9–15. [See the Appendix, “La version arabe de l’homélie sur la Présentation de Marie au Temple attribuée à Cyrille de Jérusalem;” description from MS Dayr al-Muḥarraḡ 9/12, ff. 20r–34v.]

_____, “La ‘paraphrase’ copte de l’homélie *Sur la penitence* CPG 4631,” *AnBoll* 128 (2010): 56–60. [An Arabic version (see p. 60) aids in the identification of fragments of Coptic sermons.]

_____, “Regards nouveaux sur la littérature copte,” in *Christianity in Egypt* [2011], 369–414. [See part IV, pp. 396 ff., on the *Homily on the Archangel Michael* attributed to Dionysius the Areopagite: a Coptic fragment published by Crum can be matched to a complete Arabic version.]

Juan Pedro MONFERRER-SALA, “The Creation of the Seven Archangels and Their Hosts in a Coptic-Arabic *Hexaemeron* Attributed to Epiphanius of Cyprus,” *JCoptS* 14 (2012): 63–84. [Several copies of Coptic provenance. Here, ed., trans., and commentary on a text from Mingana Chr. Arab. 19A, ff. 3r–5r.]

Mark N. SWANSON, “‘He Often Rejected Sinners and Cast Them into Hell’? On the Image of St. Shenoute in Copto-Arabic Literature: The Relevance of a Sermon in MS Paris B.N. ar. 244,” *Coptica* 9 (2010): 67–81. [Includes reflections on the Arabic *Life* of Shenoute.]

_____, “Searching for Shenoute: A Copto–Arabic Homiliary in Paris, BN arabe 4796,” in *CM: Upper Egypt I* [2008], 143–53. [An incomplete homiliary is followed by four folios from the Arabic *Life* of Shenoute. E. LUCCHESI (in *Mus* 123 (2010): 36–37) was able to identify the homilies: they come from a collection of homilies by St. John Chrysostom, already in print in 19th-c. editions!]

Youhanna Nessim YOUSSEF, “A New Arabic Text Ascribed to Severus of Antioch,” *BSAC* 47 (2008): 113–30; appears to have been republished in *BSAC* 48 (2009): 107–23. [Introduction to a *maymar* of St. Mary Magdalene preserved in a MS of Dayr al-Suryān.]

_____, “Some Preliminary Remarks on the Copto-Arabic Version of the Book of the Philalethes,” *BSAC* 48 (2009): 85–92. [Builds on the A.’s article in *POC* 51 (2001): 261–66. The Copto-Arabic version veers considerably from the Syriac and the Greek.]

_____, “The Homily of Severus of Nastrāwa on Saint Mark,” *BSAC* 49 (2010): 143–62. [Reflections on a long-published but under-studied work, pointing out another MS: Cairo, Coptic Patriarchate, serial number 642 (new code 1074).]

_____, “Salām (Salutation) of Anba Shenoute,” *Coptica* 14 (2015): 63–78. [From a Book of *Salāmāt* in a 19th c. MS of Beni Suef: ed. (and photograph), trans., and study.]

B. Copto-Arabic authors, books and treatises composed in Arabic

- Roger AKHRASS, *Michel le Grand (1166–1199): Le Livre des chapitres*, 2 vols., doctoral dissertation, Institut Catholique de Paris, 2013. [Ed. and FT of the long-neglected *Kitāb al-ru'ūs*, with a major historical and theological study. Note the attribution to the great Syriac Orthodox patriarch; this dissertation shakes up what we thought we knew about late 12th-century controversies about confession in the Coptic Church.]
- ATHANĀSIYŪS al-Maqqārī, *al-Tārīkh al-ṭaqṣī li-sirr al-tawbah wa-l-i'tirāf*, Silsilat Ṭuqūs asrār wa-ṣalawāt al-kanīṣah 3/9 (Cairo: Maṭābi' al-Nūbār, 2007). [See esp. ch. 5, on (repentance and confession) “in the middle ages in the Christian east,” which reviews recent literature about the controversy over confession in the medieval Coptic Orthodox Church, with long quotations from texts.]
- David BERTAINA, “Ḥadīth in the Christian Arabic *Kalām* of Būluṣ Ibn Rajā' (c. 1000),” *IHIW* 2 (2014): 267–86. [Study of a hitherto neglected work, the *K. al-Wāḍiḥ*, in MS Paris, BnF syr. 203.]
- _____, “A Medieval Coptic Convert’s Analysis of Islam: The *Kitāb al-Wāḍiḥ bi-l-Ḥaqq* of Būlus ibn Raḡā’,” in *Actes du 9^e Congrès, ParOr* 39 (2014): 181-201.
- Johannes DEN HEIJER and Paolo LA SPISA, “La migration du savoir entre les communautés: Le cas de la littérature arabe chrétien,” *Res Antiquae* 7 (2010): 63–72. [E.g., MS Paris, BnF ar. 213, # 10, in which a Copt is quoting from Epistles 26 and 18 of the Ikhwān al-Ṣafā’.]
- Jūzīf Mūrīs FALTAS [= Joseph Moris FALTAS], “Mas’alat ‘al-tajdīf ‘alā l-Rūḥ al-Qudus’ fī l-turāth al-masīḥī li-l-aqbāt,” *Dirāsāt* 13, no. 26 (July 2010): 20-31. [Presentation from *al-Ḥawī* by al-Makīn Jirjis Ibn al-‘Amīd ‘the Younger’,” Book 1, *bāb* 5, *faṣl* 2, on the sin against the Holy Spirit.]
- _____, “Waḥdat al-Āb wa-l-Ibn wa-waḥdatunā naḥnu’ ḥasab tafsīr al-qiddīs Kīrillus ‘amūd al-dīn wa-Jirjis ibn al-Makīn (q. 13),” *Dirāsāt* 14, no. 28 (July 2011): 43-54. [From *al-Ḥawī*, Book 2, *bāb* 2, *faṣl* 1, on “Father, make them one” (John 17:21-22).]
- _____, “Tafsīr mathal al-Ibn al-Shāṭir l-Ibn al-Makīn,” *Mawḍū‘āt Rūḥīyyah Ābā’īyyah wa-Lāhūtīyyah* 15, no. 30 (July 2012): 55-68; 16, no. 31 (Jan. 2013): 47-54. [From *al-Ḥawī*, Book 2, *bāb* 5, *faṣl* 1, on the Parable of the Prodigal Son.]
- Paolo LA SPISA, “Deux fragments des Iḥwān al-Ṣafā’ dans une collection arabe chrétienne,” *Mus* 123 (2010): 203–27. [Ed. of MS Paris, B.N. ar. 213 (1602 CE), ff. 112v–122r: the Coptic scribe has reproduced parts of Epistles 26 and 18 of the Ikhwān al-Ṣafā’.]
- Mlada MIKULICOVA, “Arabic Theological Terminology in Two Creed Explanations by Sāwīrus Bishop of Ashmūnain,” in *Actes du 9^e Congrès, ParOr* 39 (2014): 155-79. [The texts: *Tafsīr al-amānah* and *K. Miṣbāḥ al-‘aql*.]
- Samir Khalil SAMIR, “Le *Traité sur la predestination* de Būlus al-Būshī,” in *Perspectives on Islamic Culture: Essays in Honour of Emilio G. Platti*, ed. Bert BROECKAERT et al., Les Cahiers du MIDEO 6 (Louvain and Paris: Peeters, 2013), 127–53. [Critical ed. and FT of the response to *shaykh* Fakhr al-Dawlah on determinism, from MSS Princeton, Garrett 1140H and Beirut, B.O. ar. 341.]
- Gregor SCHWARB, “Die Rezeption Maimonides’ in der christlich-arabischen Literatur,” *Judaica* 63 (2007): 1–45. [In particular, among 13th-century Copts, esp. in the *Tiryāq* of al-Rashīd Abū l-Khayr ibn al-Ṭayyib.]
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9. Canons

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