Copto-Arabic Studies: Bibliography, 2016-2022
(Draft of 3 July 2022)

Mark N. Swanson, Chicago, USA

Introduction

The division of the bibliography into sections follows the pattern of the bibliographies presented at the Congresses since 2000. The categories have evolved over the years and some of the distinctions may be questioned – and I leave it to future bibliographers to rethink them.

I have often added brief annotations to the entries (in square brackets) that I hope will be helpful by specifying topics or identifying the manuscripts consulted. I have added references to book reviews when I have come across them; I do not claim my lists of reviews to be exhaustive.

As always, I plead forgiveness for my sins of omission! The ongoing pandemic has badly interrupted my rhythm of visiting Cairo, and I am acutely aware of the inadequacy of the bibliography with regard to Egyptian Arabic-language publications. I spent twenty months without access to a major research library, due to pandemic restrictions. And there are

---

1 This is now the fifth bibliography that I have prepared for the Coptic Congresses. The earlier ones are:


Cairo 2008: “Copto-Arabic Studies: Bibliography, 2004-2008.” Online at “International Association for Coptic Studies,” IACS - International Association for Coptic Studies (cmcl.it), under Congress 2008 → Bibliography for the lecture of M. Swanson. (I prepared the bibliography and Fr. Samir Khalil Samir gave the address.)


2 I hope to rectify some of these lacunae. In the future, I suggest that the Copto-Arabic Bibliography be maintained by co-bibliographers, or a team, with one resident in Egypt.
my own linguistic limitations. I continue to be grateful for the “Bibliography of Syriac and Christian-Arabic Studies in Russian” regularly published by Grigory Kessel and the late Nikolai Seleznyov in the free online journal *Hugoye*.³

At the moment of writing, the *acta* of the 2016 Claremont Congress have not yet been published. The version of “Copto-Arabic Studies: Bibliography 2008-2016” that will eventually be published goes beyond the online draft currently posted on the IACS website. Entries added between the online and the published versions of the 2016 bibliography are included below with an asterisk; for example, *Coptic Society* indicates a collection that was not included in the online draft of the 2008-2016 bibliography, but which will be present in the published version.

I thank the many friends and colleagues who have helped me to compile this bibliography; omissions and mistakes are my own responsibility. I welcome corrections and suggestions for the improvement of the printed version.

---

³ Kessel and Seleznyov 2010–2016 (1a). For a remembrance of Nikolai Seleznyov (and bibliography), see Furman 2021 (1a).
Abbreviations

Abbreviations are given below for (1) periodicals, (2) monograph series, and (3) collected essays (books or special issues of journals), which are cited at least twice in the Bibliography that follows.

1. Periodicals

AlexSch = Alexandria School / Madrasat al-Iskandariyya
AnIsl = Annales Islamologiques
Apocrypha = Apocrypha: International Journal of Apocryphal Literatures
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)
CRJCS = The Coptic Rock: A Journal of Coptic Studies
Hugoye = Hugoye: Journal of Syriac Studies
JACI-CCF = Journal of the Arab Christian Inheritance (Centro Culturale Francescano)
JCoptS = Journal of Coptic Studies
Mus = Le Muséon: Revue d’études orientales
OCP = Orientalia Christiana Periodica
OrChr = Oriens Christianus
ParOr = Parole de l’Orient
QSA = Quaderni di Studi Arabi
Scrinium = Scrinium: Journal of Patrology and Critical Hagiography
SOC.C = Studia Orientalia Christiana Collectanea

2. Monograph Series

ACTS = Arabic Christianity: Texts and Studies (Brill)
CATT = Christian Arabic Texts in Translation (Fordham University Press)
CSCO = Corpus Scriptorum Christianorum Orientalium (Peeters)
HCMR = History of Christian-Muslim Relations (Brill)
OLA = Orientalia Lovaniensia Analecta
PO = Patrologia Orientalis (Brepols)
TSEC = Texts and Studies in Eastern Christianity (Brill)

3. Collected essays (edited volumes, books or special issues of journals)

Bibliography

1a. Handbooks, dictionaries, encyclopedias, bibliographies


[As of 2022, this bibliography includes more than 2,000 articles.]


Thomas, David, John A. Chesworth, et al., eds. 2015-2022. Christian-Muslim Relations: A Bibliographical History, vols. 6-19. HCMR. Leiden and Boston: Brill. [The first five volumes of this reference work, for the years 600-1500, have proved an important tool for Copto-Arabic studies. The later volumes, for the years 1500-1900, have more occasional references to Copto-Arabic works, including:]


5
Thomas, David, ed. 2022. The Bloomsbury Reader in Christian-Muslim Relations, 600-1500. London: Bloomsbury Academic. [Includes “From the Copto-Arabic Synaxarion: The Muṣṭam Miracle” (Mark Swanson), and “The Apocalypse of Samuel” (Jos van Lent).]


1b. Introductions and surveys


______. 2020. “Littérature copte et copto-arabe au XIVe siècle.” In Études coptes XVI, 297-322. [See previous bibliographies for Sidarus’s surveys that fall in between the two survey articles mentioned here.]


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


2. Catalogues, libraries, manuscripts, copyists etc.


______. 2018. “A Codicological Overview of Manuscript St Paul Monastery (History) 53.” BSAc 57: 19-38. [And see also Chapter 6 in eadem, The Arabic Life of Antony Attributed to Seraphim of Thmuis (in section 6).]


_____ and Yusuf al-qummuṣ Ṭawāḍūrīs. 2016. “Nussākh Bardanūḥā wa-makḥṭūṭātihim” [“The Scribes of Bardanūḥā and their manuscripts”]. JACI-CCF 2: 63-88. [Provides a portrait of four scribes (with four others to follow).]


_____ 2020-. Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān, editors-in-chief Stephen J. Davis and Father Bigoul al-Suryānī:


* Fayez, Nabil Farouk, and Jacques Masson. 2015. “Catalogue des manuscrits coptes des Pères Jésuites au Caire.” BSAC 54:59-150. [See also Masson 2012 below. This collection of 51 items includes a number of Coptic-Arabic liturgical MSS.]

* Gacek, Adam. 2009. Arabic Manuscripts: A Vademecum for Readers. Handbook of Oriental Studies, Section 1, The Near and Middle East, 98. Leiden and Boston: Brill. [Oriented to Islamic studies yet very helpful—and perhaps a model for a similar project in Christian Arabic or specifically Copto-Arabic manuscript studies.]


* Sidarus, Adel. 2012. “Biblioteca Apostolica Vaticana, Vat. arab. 104.” In Coptic Treasures, 129–137. [An autograph from 1282 of Abū Shākir ibn al-Rāhib’s Kitāb al-burhān, richly described with bibliography and photographs. For descriptions of other Vatican MSS, see also Sidarus’ contributions in section 10.]


_____., 2021. “Le manuscript Vatican arabe 58.” ParOr 47, 193-218. [Index of lectionary readings for the liturgical year with a remarkably ecumenical list of saints, written in Cairo in 1712 by one Yūḥannā b. Yusṭūṣ b. Yūḥannā of Abū Qurqās.]

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


3b. History, Historiography4

'Abjān, Ishāq Iblāhīm. 2016. “al-Malik al-qiddis al-rāhib Salmūn, malik al-Nūbah alladhī i’tazala l-mulk wa-ṣāra rāhiban” [“King, saint, and monk Salmūn, the king of Nubia who abandoned the kingship and became a monk”]. JACI-CCF 2: 115-126. [Surveys the sources for this 11th c. figure, especially HP.]


du Roy, Gaëtan, Manhal Makhoul, and Perrine Pilette. 2019. “Le miracle du Muqaṭṭam à travers les siècles: Origines et réinventions d’une légende copte.” AnIsl 52: 193-218. [Inter-disciplinary study which connects the early Copto-Arabic elaborations of the account with modern developments at the site. The material was developed as a video course, Oriental Beliefs MOOC, “The Miracle of the Moving Muqattam Mountain.” Week 7: A Case Study - The Miracle of the Muqattam Mountain - YouTube.]


. 2019. “Qirâ’ al-ḥârît bi-tarîkh baṭriyark qibṭî min al-qarn al-sâbî’ ashar” [“Reading about the legacy of a Coptic patriarch from the 17th century.” Anisl 52: 107–128. [Documents from the sharī’ah court concerning the legacy of deceased patriarch Mark VI (1646-1656) are best read in conjunction with Coptic sources.]


. 2021. “Historical Definitions and Synonyms for ‘Copt’ and ‘Coptic’: the construction of communal identity in pre-modern Egypt at the nexus of language, history, and ethnogenesis.” Journal of the Canadian Society for Coptic Studies 13: 11-45. [“Who is a ‘Copt,’ or what is ‘Coptic?’” The study draws from a wide range of Islamic and Christian sources, including HP and HCM.]

Mitri, Monica. 2022. “Then He Stabbed Me with a Spear”: Aggressive Sacred Images and Interreligious Polemics. Method and Theory in the Study of Religion 34: 86-104. [Studies two stories of retaliating sacred images from HP (John the Deacon’s contribution).]

Palombo, Cecilia. 2019. “The View from the Monasteries: Taxes, Muslims and Converts in the ‘Pseudepigrapha’ from Middle Egypt.” Medieval Encounters 25: 297-344. [Studies a set of 8th-9th c. pseudepigraphical homilies as historical witness. Several are preserved in Arabic as well as Coptic, and two only in Arabic: the apocalyptic passage from the Arabic Life of Shenoute and Pseudo-Theophilus, In Honor of Peter and Paul.]


———. 2022a. “Dilemmas in Editing Middle Arabic Texts: The History of the Patriarchs of Alexandria as a Case Study.” In Middle and Mixed Arabic over Time and across Written and Oral Genres: From legal documents to television and internet through literature. Proceedings of the IVth AIMA International Conference (Emory University, Atlanta, GA, USA, 12-15 October 2013), edited by Jérôme Lentin and Jacques Grand-Henry, 223-240. Publications de l’Institut Orientaliste de Louvain 73. Peeters: Louvain-la-Neuve. [Calls for “new tools, … a reliable reference system for the history of the Arabic language, including its dialects” which would include “a large number of written Middle Arabic texts.” (236)]


———. 2018a. “Abū al-Barakāt Ibn Kabar, historien copte (m. 1324), et le MS Ambrosiana C 45 Inf.” In Written Sources about Africa and Their Study / Le fonti scritte sull’Africa e i loro studi, edited by Mena Lakhouri and Vermondo Brugnatelli, 147-172. Accademia Abrosiana, Africana Ambrosiana 3. Milan: Biblioteca Ambrosiana; Centro Ambrosiano. [Ibn Kabar was the author of Mukhaṭṣar al-akhbār preserved in the unique MS mentioned.]


Journal of Humanities and Social Sciences Research 4:1: 141-148 (Open Access online). [A “good part of the writing” of the voluminous Zabdah of Baybars al-Manṣūrī was due to Ibn Kabar.]


Swanson, Mark N. 2017. “Portraying the Religious Other in the Age of Pope Matthew I (the 87th Patriarch, 1378-1408).” Coptica 16: 81-92. [Surveys several texts from the period.]


______. 2018. “Scripture Interpreting the Church’s Story: Biblical Allusions in the History of the Patriarchs of Alexandria.” In Exegetical Crossroads, 61-72. [Focuses on the part of HP going back to Archdeacon Jirjah, scribe of Patriarch Simon I (692-700).]

Tsuji, Asuka. 2021. “Survival Strategies of the Copts in the Medieval Period: Migration to Greater Syria and Beyond.” In: Survival Strategies of Minorities in the Middle East: Studies on Religious and Politico-Social Minority Groups in Middle Eastern Societies, edited by Yohei Kondo, 7-25. Tokyo: Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies. [Makes a variety of important observations, including on the place of Acre and Cyprus in the transmission of texts (in both directions) between Latin and Copto-Arabic.]


______. 2020. The Interpretations of the Theotokias by the Patriarch John Ibn Qiddis. Gorgias Eastern Christian Studies 53. Piscataway, NJ: Gorgias Press. [The introduction includes a number of Arabic sources for the life of Patriarch John VIII Ibn Qiddis (the 80th patriarch, 1300-1320), including his funeral oration (from a manuscript in the Coptic Museum).]

4. Bible


Naşif, Jāk ‘Abduh. 2016. “al-Maẓmūr 151 fi l-kanīsah al-qibṭīyyah al-urthūdhukiyyah: Rihlat kashf al-ghumūḍ bayna nasṣīḥī l- ibrī wa-tarjamaṭyhi al-yūnānīyyah wa-l- arabīyyah” [“Psalm 151 in the Coptic Orthodox Church: a journey shedding light on obscurities between its Greek and Arabic translations”]. JACI-CCF 2: 223-238. [Includes a manuscript list and illustrations from mss of the Coptic Orthodox Patriarchate.]

12


———. 2019a. “Flawed Biblical Translations into Arabic and How to Correct Them: a Copt and a Jew Study Saadiah’s Taṣfīr.” In Heirs of the Apostles, 56-92. [The Copt who participated in this text critical project in 1242 CE was probably al-As’ad ibn al-‘Assāl. Includes an edition and ET of the preface, with MS Paris ar. 1 as base.]


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


Monferrer-Sala, Juan Pedro. 2016. “An Egyptian Arabic Witness of the Apocryphal Epistle to the Laodiceans Preserved in the Coptic Orthodox Patriarchate (Cairo).” JCoptS 18: 57-83 [A translation from Latin, perhaps from the Andalusian Christian Arabic tradition, in a late ms: Cairo, Coptic Orthodox Patriarchate Codex 17-7 (Bible 215).]

5. Apocalyptic, heavenly visions


6. Hagiography, monastic *vitae*, accounts of relics, etc.


———. 2018b. “Manuscripts Containing the *Life of Antony* in Arabic.” *ParOr* 44: 15-35. [Locates 79 mss containing a *Life of Antony* – 13 the Athanasian version, and 66 the (pseudo-) Serapionic.]


*Bumazhnov, Dmitrij. 2015. “Ascetic Suicides in the Vita of St Paul of Tamma: an Egyptian Drama and its Ethiopian Continuation.” In *Veneration*, 1–13. [Studies the Copto-Arabic and Ethiopic dossiers for this saint.]

*Dekker, Renate. 2016. “The *Encomium* on Bishop Pesyntios: An Evaluation of the Biographical Data in the Arabic Version.” In *Studies in Coptic Culture*, 77–91. [Reviews the Coptic and Arabic dossier of the work, and weighs the information found only in the Arabic version represented by MS Paris ar. 4785, ff. 97r–215r.]*

Faltū al-Maqārī. 2016. *Qiddīsūn min Dayr al-qiddīs Anbā Maqār al-kabīr (mā bāyn al-qarn al-rābi‘ wa-l-qarn al-thānī ‘ashara) [Saints of the Monastery of St. Macarius the Great (from the 4th through the 12th...
centuries], Cairo: Dār Majallat Marqus. [Collects materials from a variety of sources, including local manuscripts.]


Makārī al-Bah纳斯āwī. 2018. Al-Anbā Būshā: ḥabīb Mukhāllisinā l-sāliḥ [St. Bishoi: Beloved of our good Savior]. Publications of Dayr al-ʿAdhrāʾ wa-l-malāk Miḥkāʾ Il, al-Bah纳斯ā. Shubrā: Dār Anṭūn. [This and the following entry are based on mss of Dayr al-Baramūs, but polished (tansūḥ – in language and content) for a pious lay readership. For other works by Fr. Makārī, see his publication list, pp. 71-78.]


_____ . 2020. “The Memory of St. Mark in the Coptic Orthodox Church.” In CM: Alexandria and the Egyptian Deserts, 101-109. [Draws on a rich variety of sources (HP, HPY, saints’ lives and homilies) including the understudied sermon of Severus, bishop of Nastarawrah.]


Saweros, Ibrahim. 2019. “Sirat al-shahīdāt Rifqah wa-abnāʾi ḥabīb Qālid il-makhtūṭāt” [“The Martyrdom of Rebecca and Her Children according to the oldest manuscripts”]. AlexSch 27 (2019/2): 229-256. [Edition from MSS Paris ar. 277 (base) and 4777; MS Cairo, Coptic Orthodox Patriarchate, Hist. 40.]


Takla, Hany N. 2017. “The Arabic Version of the Miracles of Apa Mina, Based on Two Unpublished Manuscripts in the Collection of the St. Shenouda the Archimandrite Coptic Society in Los Angeles.” In CM: Northern Egypt 161-175. [A description of the two manuscripts, and a summary of the miracle stories (17 from what were probably 20), from the Society’s MS 166.]


**2016b.** “The Depiction of Muslims in the Miracles of Anba Barsauma al-‘Uryan.” In Studies in Coptic Culture, 65–75. [Introduction to the text, making reference to MSS Paris ar. 72 and 282.]


**2017a.** “The Veneration of Anba Hadid and the Nile Delta in the Thirteenth Century.” In CM: Northern Egypt, 185-191. [An introduction to the Life and [32 or 33] Miracles of Ḥanāb Ḥadīd (d. 1286), a local saint commemorated in the Synaxarion on 3 Baramhāt; the text is preserved in a number of monastic collections.]


**2017.** “La Vita breve di Claudio Martire: 11 Bawunah (antico 5, attualmente 18 Guigno).” JACI-CCM 3: 365-376. [Edition of the text from MS Cairo, Coptic Museum, hist. 469.]


**2019.** “The Arabic Life of Saint Latsun compared with the Synaxarion” [in Arabic]. BSAC 58: 195-224. [The oldest of the mss consulted: MS Cairo, Coptic Museum, Hist. 469 (Simaika 96, Graf 712), ff. 314v-318r (from 1360).]

**2019-2020.** “I miracoli arabi di Maria.” Italian translation by Bartolomeo Pirone. SOC.C 52-53 : 139-150. [This edition and translation of the Fourth Miracle continues a project; earlier installments were in SOC.C 46-47 (2013-2014) and 48-49 (2015-2016). Several MSS were used, the oldest being Paris ar. 69 (1334).]

Youssef, Youhanna Nessim. 2017. “Mikhâ’il al-Jafid” wa-l-nuṣṣah al-lītūriyyah” [“Michael ‘the New’ and the liturgical texts”]. JACI-CCF 3: 377-388. [Liturgical texts provide some information about a neomartyr; e.g. MS St. Macarius hag. 42 (Zanetti 408).]

**2019.** “A Homily on Saint Shenoute Ascribed to Saint Cyril.” Coptica 18: 73-84. [Introduces a homily found in MS Cairo, Church of SS Sergius and Bacchus, Theol. 14 (13th-14th c.) and MS Cairo, Coptic Museum, Hist. 823 (old register 5353, new no. 56; 1739 AD.)
7. Liturgy


_____. 2017. Al-Khūlājī al-muqaddas: al-quddāsūt al-thalāṯa yūnānī-ʿarabī (ḥasab makḥūṭ Ṣawm al-qiddīs Anbā Ḥanīfī), Kacmarcik codex [The Holy Euchologion: the three liturgies, Greek – Arabic (according to the manuscript of the Monastery of St. Antony), Kacmarcik codex]. Heliopolis, Cairo: Madrasat al-Iskandariyyah. [Edition of the three Eucharistic liturgies according to an important 14th-century ms.]


5 Sometimes the author’s name is given as Nabil Farouk Fayez. See also section 8b below.


[Also as Simaika 175.]


Zanetti, Ugo. 2016. “Recente … mais ancienne. Une prière copte de la fraction.” BSAC 55: 125-139. [Bohairic and Arabic texts of fraction prayer no. 29 (according to Zanetti’s inventory in Atanassova and Chronz, Synaxis katholike, Münster 2014) from MS St. Macarius Lit. 157 (Zanetti 201).]


8. Theology

8a. Church fathers and monastic teachers in the Coptic-Arabic tradition: sayings, homilies, treatises

Agahi, Lisa. 2019. “St. Shenoute the Archimandrite in Manuscripts of the Red Sea Monasteries.” Coptica 18: 1-15. [In addition to copies the Arabic Life, the article identifies four passages attributed to Shenoute in Bustān al-rubāḥ mss from the 13th to 18th centuries.]


---. and Ted Erho. 2018. “Jacob of Serugh in the Ambrosian Homiliary (ms. Ambros. X.198 sup. and its membra disiecta).” Delphic Bibliokön Metētōn 33: 37-54. [Suggests that the Copto-Arabic text, which served as the Vorlage of the Ethiopic, likely goes back to a Melkite text.]

---. 2020. “Diversity in the Christian Arabic Reception of Jacob of Serugh (d. 521).” In Patristic Literature, 89-128. [Jacob’s works were received into Christian Arabic through a diversity of channels, Copto-Arabic as well as Melkite or Syriac Orthodox.]


*Farag, Mary K. 2021a. “Rewriting Scriptures as a Homiletic Practice in Late Antique Egypt.” JCoPT 23: 47-61. [The central case study is Ps-Theophilus’ Homily on the Church of Mary at Koskam, composed in Sahidic but preserved in Arabic.]

---. 2021b. What Makes a Church Sacred? Legal and Ritual Perspectives from Late Antiquity. Transformation of the Classical Heritage 63. Oakland, CA: University of California Press. [Chapter 6 focuses on three texts from the Copto-Arabic literature on the building and consecration of churches to the Virgin Mary: homilies of Ps-Basil (Philippi) and Ps-Theophilus (Koskam), and the story of the church in Athribis.]


DRAFT, Copto-Arabic Studies: Bibliography, 2016-2022

Roberts, Alexandre. 2020. “A Re-translation of Basil’s Hexaemeral Homilies by ‘Abdallāh ibn al-Faḍl of Antioch.” In *Patristic Literature*, 198-240. [Examines three Arabic translations of Basil’s work: one was made by a Copt at the Monastery of St. Macarius in 1247/8 CE; another (used by Ibn al-Faḍl) is well-attested in Coptic manuscript collections.]


Youssef, Youhanna Nessim. 2018. “Between Gregory the Theologian and Severus of Antioch.” *ParOr* 44: 425-438. [Some references to their place in the Coptic-Arabic tradition.]

Yūsuf, Jirjis Ibrāhīm. 2018. “Maymar nuzūl al-Maṣḥ li-l-Jaḥīm li-l-qiddīs Ibfīlāniyūs, usquf Qubrūs” [“Treatise on the descent of Christ into Hell, by Epiphanius, bishop of Cyprus”]. *JACI-CCF* 4: 159-174. [Full text of the treatise, from a manuscript of the Church of the Virgin in Ḥārat Zuwaylah, Cairo.]

8b. Copto-Arabic authors, books and treatises composed in Arabic


al-Bājūshī, Iḥṣāq Ibrāhīm. 2017b. “al-Muʿallim Marqūṣ Mishrīqī al-Mallāwānī wa-kitābātuḥu (q 18 m), al-juʿal-awwal” [“Marqūṣ Mishrīqī al-Mallāwānī and his writings (18th c. CE), Part I”]. *JACI-CCF* 3: 435-468. [Study of an 18th century author who responded to one Jirjis al-Qibṭī, who had joined the Catholic Church.]


——. 2017b. “The martyr Yūḥannā al-Qalyūbī, monk of Dayr al-anbā Bohoi, and the deacon Ghubriyāl al-Misrī son of the martyr Yūḥannā al-Qalyūbī: their literary works in the ecclesiastical fields” [in Arabic]. JACI-CCF 3: 419-434. [Graf casts light on important literary figures of the late 16th/early 17th centuries, the former a martyr (1581), the latter said to have been a participant in the translation of the Chronicle of John of Nikīu into Ethiopic.]


Wadi Awad. 2017. “Butrus al-Sadamantī al-Armanī (Peter of Sadamant ‘the Armenian’).” In CM: Northern Egypt, 201-211. [Helpful introduction to an important 13th-century author, with extensive bibliography (manuscripts, editions, studies).]


8c. Pastoral letters, papal correspondence, etc.

Awad, Magdi. 2021. “A Correspondence between Rome and Alexandria in the Middle Ages: An Example from the Eighteenth Century.” In Copts in Modernity, 39-55. [The correspondence between the papal delegate Bartholomew and Patriarch Yu’ annis XVIII (1769-1796) (represented by Yūsūb, bishop of Jirjā and Akhmīm), from MS Coptic Orthodox Patriarchate, Theology 138 (Simaika 308).]

Becheiry, Iskandar. 2021. “The Table of Contents of a Copybook of Letters and Treatises by the Coptic Patriarch, John XIII (1484-1524): The Arabic Ms. 301 Theology, Coptic Patriarchal Library, al-Azbakīyyah, Cairo.” Orchr 104. [Table of contents of an important collection of correspondence and treatises: MS Cairo, Coptic Orthodox Patriarchate, Theol. 301 (Simaika 291, Graf 541).]

Bigoul El-Suriany. 2021. “A New Contribution to Understanding the Pastoral Care of Pope Peter VII (1809-1852).” In Copts in Modernity, 56-80. [Includes an introduction to the patriarch’s Treatises, discourses, and letters in MS Coptic Orthodox Patriarchate, Theology 259 (Simaika 453).]


9. Canons


10. Linguistics, lexicology


*Sīdārus, Adel Y.* 2012b. “La philology copto-arabe médiévale et le Vat. copt. 71.” In *Coptic Treasures*, 85–107. [The MS, containing five grammars and two lexical works, is a compendium of 13th-14th c. Copto-Arabic achievement in these fields. This provides an occasion for a rich introduction and bibliography.]
* Alspaugh, Willard. 2016. “Une introduction arabe médiévale à l’alphabet et à la phonologie coptes.” In Coptic Society, 2:1361–1374. [The medieval collections of Bohairic grammars are regularly introduced with such an Introduction, described here in some detail.]


_____. 2017. “Yuhanna al-Samannudi, the Founder of National Coptic Philology in the Middle Ages.” In CM: Northern Egypt. 139-159. [Detailed introduction to a great figure of the Copto-Arabic “Renaissance.”]


11. On to Ethiopia


Butts, Aaron, Kristian Heal, Geoffrey Moseley, and Joseph Witztum. 2017. “Notes on the History of Joseph (CAVT 113, 114) and the Death of Joseph (CAVT 116, 117).” Apocrypha 28: 233-237. [Discusses the (Copto-) Arabic versions of these two texts, known in Ethiopian.]


*Zanetti, Ugo. 2015. “The Ethiopian Short Life of John of Scetis (Seventh Century).” In *Veneration*, 221–232. [Study of the epitome in MS Berlin, Staatsbibliothek Preussischer Kulturbesitz, Or. fol. 117; includes evidence of its translation from Arabic.]

Mark N. Swanson
Lutheran School of Theology at Chicago
mswanson@lstc.edu