

# Copto-Arabic Studies: Bibliography, 2016-2022

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## *Introduction*

The division of the bibliography into sections follows the pattern of the bibliographies presented at the Congresses since 2000.<sup>1</sup> 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.<sup>2</sup> I spent twenty months without access to a major research library, due to pandemic restrictions. And there are

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

Leiden 2000: “Recent Developments in Copto-Arabic Studies (1996-2000).” In *Coptic Studies on the Threshold of a New Millennium: Proceedings of the Seventh International Congress of Coptic Studies, Leiden, August 27 - September 9, 2000*, edited by Mat Immerzeel et al., 239-267. OLA 133. Leuven: Peeters & Department of Oriental Studies, 2004.

Paris 2004: “Recent Developments in Copto-Arabic Studies (2000-2004).” In *Huitième congrès international d'études coptes (Paris 2004): Bilans et perspectives 2000-2004*, edited by Anne Boud'hors and Denyse Vaillancourt, 225-240. Cahiers de la Bibliothèque copte 15. Paris: De Boccard, 2006.

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

Claremont 2016: “Copto-Arabic Studies: Bibliography, 2008-2016.” Online at “International Association for Coptic Studies,” [IACS - International Association for Coptic Studies \(cmcl.it\)](http://cmcl.it), under Congress 2016 → Plenary Papers → Copto-Arabic studies (2008-2016).

<sup>2</sup> 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*.<sup>3</sup>

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.

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<sup>3</sup> 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)

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| <i>Between the Cross and the Crescent</i> | Željko Paša, ed. <i>Between the Cross and the Crescent: Studies in Honor of SAMIR KHALIL SAMIR, S.J. on the Occasion of His Eightieth Birthday</i> . <i>Orientalia Christiana Analecta</i> 304. Rome: Pontificio Istituto Orientale, 2018. |
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| <i>CM: Northern Egypt</i>                      | Gabra, Gawdat, and Hany N. Takla, eds. <i>Christianity and Monasticism in Northern Egypt: Beni Suef, Giza, Cairo, and the Nile Delta</i> . A Saint Mark Foundation Book. Cairo and New York: AUC Press, 2017.   |
| <i>CM: Alexandria and the Egyptian Deserts</i> | Gabra, Gawdat, and Hany N. Takla, eds. <i>Christianity and Monasticism in Alexandria and the Egyptian Deserts</i> . A Saint Mark Foundation Book. Cairo and New York: AUC Press, 2020.  |
| <i>*Coptic Society</i>                         | Buzi, Paola, Alberto Camplani, and Federico Contardi, eds. <i>Coptic Society, Literature and Religion from Late Antiquity to Modern Times: Proceedings of the Tenth International Congress of Coptic Studies, Rome, September 17<sup>th</sup>–22<sup>nd</sup>, 2012; and Plenary Reports of the Ninth International Congress of Coptic Studies, Cairo, September 15<sup>th</sup>–19<sup>th</sup>, 2008</i> . 2 vols. OLA 247. Leuven and Paris: Peeters, 2016.    |
| <i>*Coptic Treasures</i>                       | Buzi, Paola, and Delio Vania Proverbio, eds. <i>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)</i> . Studi e Testi 472. Vatican City: Biblioteca Apostolica Vaticana, 2012.  |
| <i>Copts in Context</i>                        | van Doorn-Harder, Nelly, ed. <i>Copts in Context: Negotiating Identity, Tradition, and Modernity</i> . Columbia, SC: The University of South Carolina Press, 2017.  |
| <i>Copts in Modernity</i>                      | Agaiby, Lisa, Mark N. Swanson, and Nelly van Doorn-Harder, eds. <i>Copts in Modernity: Proceedings of the 5<sup>th</sup> International Symposium of Coptic Studies, Melbourne, 13-16 July 2018</i> . TSEC 22. Leiden and Boston: Brill, 2021.   |
| <i>Études coptes XVI</i>                       | Boud'hors, Anne, Esther Garel, Catherine Louis, and Naïm Vanthieghem, eds. <i>Études coptes XVI: Dix-huitième journée d'études (Bruxelles, 22-24 juin 2017)</i> . Cahiers de la Bibliothèque Copte 23. Paris: De Boccard.   |
| <i>Exegetical Crossroads</i>                   | Tamer, Georges, Regina Grundmann, Assaad Elias Kattan, and Karl Pinggéra, eds. <i>Exegetical Crossroads: Understanding Scripture in Judaism, Christianity and Islam in the Pre-Modern Orient</i> . Judaism, Christianity, and Islam – Tension, Transmission, Transformation 8. Berlin and Boston: Walter de Gruyter, 2018. [Rev. <i>Bulletin of Saint Tikhon's Orthodox University of Humanities</i> (ser. 3, Philology) 61 (2019): 140-144 (Sofia A. Moiseeva).] |
| <i>Heirs of the Apostles</i>                   | Bertaina, David, Sandra Toenies Keating, Mark N. Swanson, and Alexander Treiger, eds. <i>Heirs of the Apostles: Studies on Arabic Christianity in Honor of Sidney H. Griffith</i> . ACTS 1. Leiden and Boston: Brill, 2019. [Rev. <i>Revue des études sud-est européennes</i> 58 (2020): 372-375 (Adrian Pirtea).]  |
| <i>History Writing</i>                         | Martino Diez, ed. <i>History Writing as an Inter-confessional Enterprise = Quaderni di Studi Arabi</i> , Nuova Serie 16.1-2 (2021).   |
| <i>Patristic Literature</i>                    | Roggema, Barbara and Alexander Treiger, eds. <i>Patristic Literature in Arabic Translations</i> . ACTS 2. Leiden and Boston: Brill, 2020. [Rev. <i>Reviews of Biblical and Early Christian Studies</i> (2021/04/13) (Adrian Pirtea).]   |
| <i>*Studies in Coptic Culture</i>              | Ayad, Mariam, ed. <i>Studies in Coptic Culture: Transmission and Interaction</i> . Cairo and New York: The American University in Cairo Press, 2016.  |
| <i>*Veneration</i>                             | Nosnitsin, Denis, ed. <i>Veneration of Saints in Christian Ethiopia</i> . Supplement to <i>Aethiopica</i> , International Journal of Ethiopian and Eritrean Studies 3. Wiesbaden: Harrassowitz, 2015.   |

## Bibliography

### 1a. Handbooks, dictionaries, encyclopedias, bibliographies

Dabaghy, Léna. 2018. “Bibliographie de Samir Khalil Samir, S.J. de 2003 à 2018.” In *Between the Cross and the Crescent*, 3-40.

\* Davis, Stephen J. 2016. “History and Historiography in Coptic Studies, 2004–2008.” In *Coptic Society*, 1:151–195.

[Editors of *BSAC*.] 2016. “Adel Yussef Sidarus, Curriculum Vitae et Bibliographie.” *BSAC* 55: 7-20.

\_\_\_\_\_. 2018. “Anba Epiphanius (1954-2018†), Curriculum Vitae et Bibliographie.” *BSAC* 57: 11-18.

Furman, Yulia. 2021. “Nikolai N. Seleznyov (18.05.1971-13.05.2021).” *Scrinium* 17: 3-15. [With bibliography.]

Gabra, Gawdat and Karen J. Torjesen, eds. 2009-. *Claremont Coptic Encyclopedia*. In The Claremont Colleges Digital Library, at <https://ccdcl.claremont.edu/digital/collection/cce>.

[A gradual expansion and renewal of *The Coptic Encyclopedia*. New articles since the last bibliography include “Athanasius, Bishop of Abū Tij” (Adel Y. Sidarus, 2016); “Gabriel III, Patriarch” (Mark N. Swanson, 2017); “Cyril III Ibn Laqlaq, Corpus of” (Botros Sadek, 2021); “Antony of Egypt, Saint: Arabic Life by Serapion of Thmuis” (Lisa Agaiby, 2021).]

Hurvitz, Nimrod, Christian C. Sagner, Uriel Simonsohn, and Luke Yarbrough, eds. 2020. *Conversion to Islam in the Premodern Age: A Sourcebook*. Oakland: University of California Press. Includes: “A Monk Deploring the Assimilation of the Christians to the Hagarenes” (Arietta Papaconstantinou); “Conversion to Islam under the Fatimid Caliph al-Ḥākim bi-Amr Allāh” (Mark Swanson).]

Kessel, Grigory and Nikolai Seleznyov. 2013-2021. “Bibliography of Syriac and Christian Arabic Studies in Russian”:

\*“2010–2012.” *Hugoye* 16.1 (Winter 2013), 134–155; “2013.” *Hugoye* 17.1 (Winter 2014), 132–140; “2014.” *Hugoye* 18.1 (Winter 2015), 125–145; “2015.” *Hugoye* 19.1 (Winter 2016), 247–257.

“2016.” *Hugoye* 20.1 (2017): 317-331; “2017.” *Hugoye* 21.1 (2018): 127-141; “2018.” *Hugoye* 22.1 (2019): 295-305; “2019.” *Hugoye* 23.1 (2020): 181-191; “2020.” *Hugoye* 24.1 (2021): 299-316.

[Russian bibliography with English translations of titles, freely available online.]

Roggema, Barbara and Alexander Treiger. 2020. “A Bibliographical Guide to Arabic Patristic Translations and Related Texts.” In *Patristic Literature*, 377-418. [The contributions of the Copts are noted throughout, and there is a section on “Translations of Coptic Authors and Works” at pp. 412-413.]

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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:

Walbiner, Carsten. “Buṭrus ibn Ghubrā’īl,” 10: 172-173; “Patriarch Yu’annis XVIII,” 12: 221-222.

Faragalla, Joseph. “Yūsāb, bishop of Jirja and Akhmīm,” 18: 485-488; “Buṭrus Dinyāsiyūs,” 18: 563-565; “Ḥanna Maqār,” 18: 618-621.

Miyokawa, Hiroko. “Ya’qūb Nakhla,” 18: 604-612.]

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

\*Uhlig, Siegbert, et al., eds. 2003–2014. *Encyclopaedia Aethiopica*. 5 vols. Wiesbaden: Harrassowitz. [Many entries of interest to students of Coptic and Copto-Arabic studies.]

#### 1b. Introductions and surveys

Rassi, Salam. 2022. *Christian Thought in the Medieval Islamicate World: ‘Abdīshō’ of Nisibis and the Apologetic Tradition*. Oxford Oriental Monographs. Oxford: Oxford University Press. [Not yet seen. Includes Copto-Arabic authors in its survey of Syriac and Christian Arabic apologetic literature.]

\*Sidas, Adel Y. 2016. “La littérature copte à la première époque arabe (VII<sup>e</sup>–XI<sup>e</sup> siècles).” In *Études coptes XIV: Seizième journée d’études (Genève, 19–21 juin 2013)*, edited by Anne Boud’hors and Catherine Louis, 193–221. Cahiers de la Bibliothèque Copte 21. Paris: De Boccard. [Notes translations into Arabic (and Ethiopic).]

\_\_\_\_\_. 2020. “Littérature copte et copto-arabe au XIV<sup>e</sup> siècle.” In *Études coptes XVI*, 297–322. [See previous bibliographies for Sidas’s surveys that fall in between the two survey articles mentioned here.]

Swanson, Mark N. 2021. “Printing the Medieval Copto-Arabic Heritage: From the ‘Golden Age’ to the Printed Page.” In *Copts in Modernity*, 106–133. [On medieval Christian Arabic texts printed by the Copts, 1871–1910.]

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

La Spisa, Paolo. 2019. “Cross Palaeographic Traditions. Some Examples from Old Christian Arabic Sources.” In *Creating Standards: Interactions with Arabic Script in 12 Manuscript Cultures*, edited by Dmitry Bondarev, Alessandro Gori, and Lameen Souag, 93–109. Studies in Manuscript Cultures 16. Berlin: De Gruyter. Open Access. [Points, in its conclusion, to the lack of in-depth comparative studies of “Middle Arabic” texts of, e.g., the Copts and the Melkites.]

#### 2. Catalogues, libraries, manuscripts, copyists etc.

Agaiy, Elizabeth. 2017. “Naskh al-makhtūṭāt fī adyirat al-baḥr al-aḥmar min khilāl dirāsāt al-sīrah al-‘arabiyyah li-l-qiddīs anbā Anṭūniyūs” [“The copying of manuscripts in the monasteries of the Red Sea, through the study of *The Arabic Life of St. Antony*”]. *AlexSch* 22 (2017/1): 243–260.

\_\_\_\_\_. 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 Serapion of Thmuis* (in section 6).]

‘Ayyād, Sūzān Fāyiz and Bāsīm Samīr al-Sharqāwī. 2017. “Makhtūṭ ‘Tārīkh 2’ bi-Kanīsat al-‘Adhrā’ wa-l-shahīd Abī Sayfayn bi-Kafr Salāmah Ibrāhīm” [“The manuscript ‘History 2’ in the Church of the Virgin and St. Mercurios in Kafr Salāmah Ibrāhīm”]. *AlexSch* 23 (2017/2): 137–166.

al-Bājūshī, Ishāq Ibrāhīm. 2016. “Fahrasat al-makhtūṭāt al-qibṭiyyah wa-l-‘arabiyyah” [“Cataloguing Coptic and Arabic Manuscripts”]. *JACI-CCF* 2:15–62. [Presents a cataloguing methodology.]

\_\_\_\_\_, and Bījūl Unsī Ishāq. 2016. “Fihris makhtūṭāt kanīsat Mār Mīnā (Nazlat Ḥīrz, Abū Qirqāš - al-Minyā)” [“Catalogue of the manuscripts of the Church of St. Menas in Nazlat Ḥīrz ...”]. *JACI-CCF* 2: 63–88. [Catalogue of 19 mss in a village church.]

- \_\_\_\_\_, and Yūstīnā al-qummuṣ Ṭāwādurūs. 2016. “Nussākh Bardanūhā wa-makhtūṭātihim” [“The Scribes of Bardanūhā and their manuscripts”]. *JACI-CCF* 2: 63-88. [Provides a portrait of four scribes (with four others to follow).]
- \_\_\_\_\_, and Bījūl Unsī Ishāq. 2017. “al-Qiṭa‘ al-zajaliyyah wa-l-tidhkāriyyāt fi l-makhtūṭāt al-qibṭiyyah wa-l-‘arabiyyah (makhtūṭāt Samālūt wa-Ṭaḥā al-a‘midah namūdhajan)” [“Poetic fragments and remembrances in Coptic and Arabic manuscripts (based on mss of Samālūt and Ṭaḥā)”]. *JACI-CCM* 3: 495-520. [Rich collection of scribal notes, often in *saj‘*.]
- Davis, Stephen J. 2017. “Cataloguing the Coptic and Arabic Manuscripts in the Monastery of the Syrians: A Preliminary Report.” *Studia Patristica* 92:179-185. [An introduction to what follows.]
- \_\_\_\_\_. 2020-. *Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān*, editors-in-chief Stephen J. Davis and Father Bigoul al-Suryānī:
- Vol. 1. *Coptic and Arabic Biblical Texts, Coptic Language References, including Biblical Lexica*. CSCO 677 = subs. 139. Leuven: Peeters, 2020.
- Vol. 2. *Arabic Commentaries and Canons*. CSCO 678 = subs. 140. Leuven: Peeters, 2021.
- Vol. 3. (with Mark N. Swanson). *Arabic Theology*. CSCO subs. 143. Leuven: Peeters, forthcoming.
- Vol. 4. *Arabic Ascetic Discourses*. CSCO subs. 145. Leuven: Peeters, forthcoming.
- Elhage-Mensching, Lina. 2020. “The Arabic Pen Trial in the Sahidic Holy Week Lectionary of the Bodleian Library.” *JCOptS* 22: 69-93. [On an instance of a formulaic scribal “pen trial” or *tajribat qalam* in the lower margin of a Coptic manuscript.]
- \* Fayeze, 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.]
- Istafānūs, Īrīnī Īliyyā. 2016. “al-Basmalah wa-anwā‘ uhā wa-dalālātuhā fi l-makhtūṭāt al-qibṭiyyah al-mudawwanah bi-l-lughah al-‘arabiyyah min al-qarn 13-18 m” [“The types and significations of the *basmalah* in Copto-Arabic manuscripts, 13<sup>th</sup>-18<sup>th</sup> c. CE”]. *JACI-CCF* 2: 137-160. [Draws attention to the variety of formulae and styles of writing them.]
- \* Anba Martyros. 2016. “Ancient Manuscripts Folios Found in the Keep of Al Surian Monastery in Wadi al Natrun.” In *Coptic Society*, 2:1073–1082. [On a trove of materials found in 1992.]
- Morozov, Dmitry A. 2019. “Numerals in the Dates of Christian Arabic Texts” [in Russian]. *Kapterevsky Readings* 17: 212–226.
- \* 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.]
- Stewart, Columba. 2018. “The Digitization and Cataloguing Work of the Hill Museum and Manuscript Library (HMML).” *BSAC* 57: 165-174. [On an important and still developing resource for Copto-Arabic studies.]
- \_\_\_\_\_. 2018. “Giving Voice to Ancient Texts: Manuscript Scholarship in the Digital Era.” *International Journal of Middle East Studies* 50: 119-123. [Raises questions also of importance for Copto-Arabic studies.]

- Takla, Hany N. 2020. “The Manuscripts of the Monastery of St. Antony Preserved Abroad.” In *CM: Alexandria and the Egyptian Deserts*, 163-176. [Very helpful, could be a model for other such studies.]
- ‘Umar, Ahmad. 2017. “Fihris al-makhtūṭāt al-‘arabiyyah al-masīḥiyyah bi-Maktabat al-Iskandariyyah” [“Catalogue of the Christian Arabic manuscripts in the Alexandria Library”]. *JACI-CCF* 3: 39-60. [Small but interesting collection; not many of Coptic provenance.]
- Youssef, Youhanna Nessim. 2022. “Coptic Church in the Time of Assemani.” *ParOr* 48: 265-282. [Contains lists of manuscripts copied during the patriarchate of John VII (1676-1718).]
- Yūsuf, Wajīh (Wageeh Mikhail). 2017. “Dirāsah taḥlīliyyah li-makhtūṭ *Kitāb al-burhān* li-‘Ammār al-Baṣrī al-maḥfūz fī Dayr al-Sharfah (Lubnān) – al-juz’ al-awwal” [“Analytical study of the manuscript of ‘Ammār al-Baṣrī’s *Kitāb al-burhān* preserved at Dayr al-Charfeh (Lebanon), Part I”]. *JACI-CCF* 3: 357-364. [MS Dayr al-Charfeh 5/4 contains an epitome by the Copt al-Ṣafī ibn al-‘Assāl of this important 9<sup>th</sup>-century text by an author of the Church of the East.]
- \* Zanetti, Ugo. 2015. “Manuscrits de St-Macaire: Supplément No 2.” *BSAC* 54:179–221. [Catalogues the arrivals in the monastery’s library (Suppl. 57–93) since the earlier supplement in *BSAC* 45 (2006), 153–195.]
- \_\_\_\_\_. 2021. “Le manuscrit 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. Yustus b. Yūḥannā of Abū Qurqās.]
- 3a. At the Coptic–Arabic boundary (loanwords, translation techniques, etc.)
- Delattre, Alain, Boris Liebrecht, Tonio Sebastian Richter, and Naïm Vanthieghem. 2012. “Écrire en arabe et en copte: Le cas de deux lettres bilingues.” *Chronique d’Égypte* 87: 170-188. [Missed in the previous bibliography.]
- Livne-Kafri, Ofer. 2017. “A Note on *إنما* (innamā) in a Coptic-Arabic Translation of the Pentateuch.” In *Labor omnia uicit improbus: Miscellanea in honorem Ariel Shisha-Halevy*, edited by Nathalie Bosson, Anne Boud’hors, and Sydney H. Aufrère, 483-491. Leuven and Paris: Peeters. [Continues a series of studies on the Coptic-Arabic MS Paris BnF copte 1. The author reflects on this material in an unpublished paper available on academia.com, “Language Contact between Arabic and Coptic in a Bilingual Manuscript of the Pentateuch: A Preliminary Research-Model for Future Studies.”]
- Müller, Matthias. 2019. Review of Ugo Zanetti, *Saint Jean, higoumène de Scété (VIIe siècle)* (Brussels 2015). *JCOptS* 21: 269-275. [Included here for its discussion of Zanetti’s section on the text’s translation from Coptic to Arabic.]
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- \_\_\_\_\_. 2017. “Borrowing into Coptic, the Other Story: Arabic Words in Coptic Texts.” In *Greek Influence on Egyptian-Coptic: Contact-Induced Change in an Ancient African Language*, edited by Eitan Grossman, Peter Dils, Tonio Sebastian Richter, and Wolfgang Schenkel, 513-533. DDGLC Working Papers 1; *Lingua Aegyptia, Studia Monographica* 17. Hamburg: Widmaier. [Survey updating Richter’s entry in the *Encyclopedia of Arabic Language and Linguistics* (2006).]
- Vanthieghem, Naïm. 2016. “Magie arabe dans l’ermitage d’un prêtre copte du VIII<sup>e</sup> siècle.” *JCOptS* 18: 181-184. [8<sup>th</sup>-century amulet ... in Arabic.]
- \_\_\_\_\_. 2019. “Un document arabe de la région thebaine. Réédition de P. Liebrecht Quittung.” *Chronique d’Égypte* 94: 206-212.



Zack, Liesbeth, Perrine Pilette, and Johannes den Heijer. 2021. “L’*imāla* finale en Égypte: une approche diachronique.” In *Libellules: arabes, sémitiques, italiennes, berbères. Études linguistiques et littéraires offertes à Jérôme Lentin par ses collègues, élèves et amis*, edited by Nadia Comolli et al.. 629-662. Paris: Librairie Orientaliste Paul Geuthner. [See especially section 5, “Le bilinguisme copto-arabe (VII<sup>e</sup>-XIII<sup>e</sup> siècles).]

### 3b. History, Historiography<sup>4</sup>

- ‘Ajbān, Ishāq Ibrāhīm. 2016. “al-Malik al-qiddīs al-rāhib Salmūn, malik al-Nūbah alladhī i‘tazala l-mulk wa-šāra 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 11<sup>th</sup> c. figure, especially *HP*.]
- Bigoul al-Suriyani. 2020. “Important Manuscripts of Dayr al-Suryan for the History of Alexandrian Patriarchs.” In *CM: Alexandria and the Egyptian Deserts*, 157-161. [With emphasis on *HPY*.]
- Boutros, Naglaa Hamdi D. 2016. “Le ms. Paris arabe 303, témoin de la recension primitive de *l’Histoire des patriarches d’Alexandrie*: remarques préliminaire.” *BSAC* 55: 111-124.
- \_\_\_\_\_. 2017. “Al-Ḥākim dans *l’Histoire des Patriarches d’Alexandrie*.” PhD thesis, Louvain-la-Neuve. [With an edition and French translation of *HP* Lives 63-64.]
- \_\_\_\_\_. 2020. “Tārīkh baṭārikat kanīsat al-Iskandariyyah (muqaddimāt)” [“*The History of the Patriarchs of Alexandria* (Introductions)”. *AlexSch* 28 (2020/1): 195-212.
- Buṭrus, Mārīnā, and Kristīn Ghālī (Marina Bottros and Christine Ghali). 2020. “Mamālik al-Nūbah wa-l-Habashah al-masīhiyyah fī l-‘aṣr al-‘abbasī al-awwal min khilāl kitābāt al-mu’arrikhīn” [“The Christian Kingdoms of Nubia and Abyssinia in the First Abbasid Era through the Writings of the Historians”]. *JACI-CCF* 6: 117-138. [See Ghālī 2019 below for Part 1 of this survey.]
- den Heijer, Johannes. 2020. “The *History of the Patriarchs of the Egyptian Church*.” In *Franks and Crusades in Medieval Eastern Christian Historiography*, edited by Alex Mallett, 283-312. Outremer: Studies in the Crusades and the Latin East 10. Turnhout: Brepols.
- \_\_\_\_\_. 2022. “Coptic Months in Islamic Years: The use of the fiscal year (*al-sana al-ḥarāḡiyya*) in Fatimid Egypt (969-1171 CE) against the background of Arabicisation and Islamisation.” *Bulletin de l’Académie Belge pour l’Étude des Langues Anciennes et Orientales* 10-11: 499-535. [Analyzes the evidence from *HP*.]
- Diez, Martino. 2021. “With Ibn Ḥaldūn in His Workshop: What He Read in Ibn al-‘Amīd, What He Retained, and Why.” *History Writing = QSA* 16: 196-232. [Sample case: how Ibn Khaldūn made use of al-Makīn’s history in his passage on the Achaemenids.]
- Ducene, J.-C. 2019. “Constantinople chez Abū al-Makārim (m. ap. 1209).” In *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras: Proceedings of the 23<sup>rd</sup> and 24<sup>th</sup> International Colloquium organized at the University of Leuven in May 2015 and 2016*, edited by K. d’Hulster, G. Schallenberg, and J. van Steenberg, 45-70. OLA 278. Peeters: Leuven, Paris, and Bristol. [New edition and translation of *HCM*’s lengthy notice on Constantinople.]
- du Roy, Gaétan, Manhal Makhoul, and Perrine Pilette. 2019. “Le miracle du Muqattam à travers les siècles: Origines et reinventions 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](#).]

<sup>4</sup> 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*.

- El Gendi, Sherin Sadek. 2017. "Saint Mina Monastery in Arabic Sources." In *CM: Northern Egypt*, 21-32. [Especially *HCM* and al-Maqrīzī.]
- Anba Epiphanius. 2020. "The Patriarchs of Alexandria and the Monastery of St. Macarius: An Overview." In *CM: Alexandria and the Egyptian Deserts*, 33-39. [Draws from a rich variety of sources including *HP* and *HPY*.]
- Ghālī, Kristīn, and Mārīnā Buṭrus (Christine Ghali and Marina Bottros). 2019. "Mamālik al-Nūbah wa-l-Ḥabashah al-masīhiyyah fī l-‘aṣr al-umawī min khilāl kitābāt al-mu’arrikhīn" ["The Christian Kingdoms of Nubia and Abyssinia in the Umayyad Era through the Writings of the Historians"]. *JACI-CCF* 5: 85-102. [See Buṭrus 2020 above for Part 2 of this survey.]
- Ivanova, Anastasia M. 2020. "Traits of positive and negative discrimination of the Copts in medieval Egypt as described by the "History of the Patriarchs of Alexandria." *Scrinium* 16: 214-232.
- \*Jirjis, Majdī [= Guirguis, Magdi]. 2015. "Nuṣūṣ jadīda ḥawl al-qallāya al-baṭriyarkiyya bi-Ḥārat al-Rūm." *AnIsl* 48.2:191–215. [Edition of documents from the library of the Coptic Patriarchate, with photographs, elucidating the history of the patriarchal residence in Ḥārat al-Rūm.]
- \_\_\_\_\_. 2019. "Qirā’ah fī tarikat baṭriyark qibtī min al-qarn al-sābi‘ ‘ashar" ["Reading about the legacy of a Coptic patriarch from the 17<sup>th</sup> century"]. *AnIsl* 52: 107-128. [Documents from the shari‘ah court concerning the legacy of deceased patriarch Mark VI (1646-1656) are best read in conjunction with Coptic sources.]
- Makhoul, Manhal. 2017. "La branche syrienne de l’historiographie d’Égypte: échanges textuels et culturels." PhD thesis, Louvain-la-Neuve. [With edition and French translation of *HP* lives 2-13, 54-46, and 62 – which exist in a recension including transmission in karshūnī mss.]
- Mikhail, Maged S.A. 2017. "The Evolution of Lent in Alexandria and the Alleged Reforms of Patriarch Demetrius." In *Copts in Context*, 169-180. [Demonstrates "the intractable connections among Greek, Coptic, and Arabic texts." (180)]
- \_\_\_\_\_. 2017. *The Legacy of Demetrius of Alexandria (189-232 CE): The Form and Function of Hagiography in Late Antique and Islamic Egypt*. London and New York: Routledge. [Gives the Copto-Arabic evidence its full due; see especially Chapter 7, "Arabic Recensions, Amendments, and Omissions: Emergence of the normative hagiography."]
- \_\_\_\_\_. 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 8<sup>th</sup>-9<sup>th</sup> 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*.]
- Penelas, Mayte. 2021. "Christian Sources in al-Maqrīzī’s *Kitāb al-Ḥiṭaṭ* and *Ḥabar ‘an al-baṣar*." *History Writing = QSA* 16: 233-270. [The Christian sources include, in particular, the "Arabic Orosios" and the history of al-Makīn Jirjis Ibn al-‘Amīd.]
- Pilette, Perrine. 2019. "Time, Cycles and Rewritings in Copto-Arabic Historiography: A Comparison between the *History of the Patriarchs of Alexandria* and the *Copto-Arabic Synaxarion*." In *Time and History in Africa / Tempo e storia in Africa*, edited by Alessandro Bausi, Alberto Camplani, and Stephen Emmel,

- 33-52. Accademia Ambrosiana – Classe di Studi Africani – Sezioni di Berberistica, Coptologia, Etiopistica, Africa Centro-Occidentale. Milan: Biblioteca Ambrosiana, Centro Ambrosiano. [Raises interesting questions regarding the interrelationship of *HP* and the Synaxarion.]
- \_\_\_\_\_. 2020. “Nouvelles observations sur les manuscrits de *l’Histoire des Églises et des Monastères d’Égypte* (Paris arabe 307 et Munich arabe 2570).” In *Études coptes XVI*, 281-296. [Important study of *HCM*.]
- \_\_\_\_\_. 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)]
- \_\_\_\_\_. 2022b. “Trouver l’«aujourd’hui» d’Abū al-Makārim? Étude des sources de la description du monastère Saint-Macaire dans *l’Histoire des églises et des monastères d’Égypte*.” In *Études coptes XVII: Dix-neuvième journée d’études (Ottawa, 19-22 juin 2019)*, edited by Anne Boud’hors, Jitse Dijkstra, and Esther Garel, 277-311. Cahiers de la Bibliothèque Copte 24. Paris: Éditions de Boccard. [More on *HCM*, based on an extensive case study.]
- Ramzī, Sharīf. 2020. “Sulṭat al-ḥukkām fī ta’yīn baṭārikat al-kanīisah wa-‘azlihim” [“The authority of rulers in appointing and removing the patriarchs”]. *AlexSch* 28 (2020/1): 213-219.
- Rushdī, Nifīn Jirjis. 2017. “Al-‘ādāt wa-l-taqālīd fī l-a’yād al-qibṭiyyah fī makḥṭūṭ Abī l-Makārim – al-mansūb khaṭa’an ilā Abī Šāliḥ al-Armanī – ‘an kanā’is al-wajh al-baḥarī wa-l-Qāhirah” [“Customs and traditions of the Coptic feasts according to the manuscript of Abū l-Makārim (attributed wrongly to Abū Šāliḥ al-Armanī) on the churches of northern Egypt and Cairo”]. *JACI-CCF* 3: 343-356. [A study of *HCM*.]
- Sadek, Adel F. 2017. “Anba Ruways and the Cathedral of St. Mark.” In *CM: Northern Egypt*, 93-107. [Includes a description of Dayr al-Khandak from *HCM* and other sources.]
- Seignobos, Robin. 2015. “Les évêchés nubiens: nouveaux témoignages.” In *Nubian Voices II: New Texts and Studies on Christian Nubian Culture*, edited by Adam Łajtar, Grzegorz Ochała, and Jacques van der Vliet, 151-229. The Journal of Juristic Papyrology Supplements 27. Warsaw. [Lists of Nubian bishoprics are found in Coptic-Arabic *Scala* MSS as well as in *HCM*.]
- \_\_\_\_\_. 2019. “L’influence du *Kitāb aḥbār al-Nūba* d’Ibn Sulaym al-Uswānī sur *l’Histoire des églises et monastères d’Égypte* d’Abū al-Makārim.” *Études et Travaux* (Warsaw) 32: 199-216. [An important case study in how *HCM* treats its sources.]
- Seleznyov, Nikolai N. 2019. “Al-Makīn ibn al-‘Amīd on Moses of Crete.” *Scrinium* 15: 321-327.
- \*Sidarus, Adel Y. 2016. “Les sources multiples de l’encyclopédie calendaristique et chronographique *Kitāb al-Tawārīḥ* d’Abū Šākir Ibn al-Rāhib (1257 A.D).” *CCO* 13:211–270. [Identifies 28 sources.]
- \_\_\_\_\_. 2017. “Banū al-Muhadhhib, a Coptic Dignitary Family from Twelfth/Thirteenth-Century Old Cairo.” *BSAC* 56: 153-162. [Rich detail on the extended family of Abū Šākir ibn al-Rāhib.]
- \_\_\_\_\_. 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 Lafkioui and Vermondo Brugnatelli, 147-172. Accademia Ambrosiana, Africana Ambrosiana 3. Milan: Biblioteca Ambrosiana; Centro Ambrosiano. [Ibn Kabar was the author of *Mukhtaṣar al-akhbār* preserved in the unique MS mentioned.]
- \_\_\_\_\_. 2018b. “Medieval Copto-Arabic Historiography (13<sup>th</sup>-14<sup>th</sup> c.).” *CCO* 15: 157-183. [A new survey, including translations into ge’ez.]
- \_\_\_\_\_. 2020. “The Mamluk Historian al-Amīr Baybars al-Manṣūrī al-Dawādār (d. 725/1325) and his Coptic Secretary al-Qiss al-Shams Abū al-Barakāt Ibn Kabar (d. 724/1324) (A New Assessment).” *American*

- Journal of Humanities and Social Sciences Research* 4.1: 141-148 (Open Access online). [A “good part of the writing” of the voluminous *Zubdah* of Baybars al-Manṣūrī was due to Ibn Kabar.]
- Stutz, Jonathan. 2017. *Constantinus Arabicus. Die arabische Geschichtsschreibung und das christliche Rom. Islamic History and Thought* 4. Piscataway, NJ: Gorgias Press. [Chapter 9 is dedicated to the Copto-Arabic historians Ibn al-Rāhib and al-Makīn.]
- Swanson, Mark N. 2017. “Portraying the Religious Other in the Age of Pope Matthew I (the 87<sup>th</sup> Patriarch, 1378-1408).” *Coptica* 16: 81-92. [Surveys several texts from the period.]
- \_\_\_\_\_. 2017. “Reading the Church’s Story: The ‘Amr-Benjamin Paradigm’ and Its Echoes in *The History of the Patriarchs of Alexandria*.” In *Copts in Context*, 157-168. [A study in “internal intertextuality” in *HP*.]
- \_\_\_\_\_. 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.]
- Youssef, Youhanna Nessim. 2018. “The Vision of Benjamin Revisited.” *Coptica* 17: 79-86. [Identifies two quotations in *HCM* from the *Book of the Consecration of the Sanctuary of St. Macarius*.]
- \_\_\_\_\_. 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 Qiddīs (the 80<sup>th</sup> patriarch, 1300-1320), including his funeral oration (from a manuscript in the Coptic Museum).]
- 4a. Bible
- Davis, Stephen J., T.C. Schmidt, and Shawqi Talia, eds. 2019. *Revelation 1-3 in Christian Arabic Commentary: John’s First Vision and the Letters to the Seven Churches*. CATT 1. New York: Fordham University Press. [ET of passages from the Apocalypse Commentaries of Būlus al-Būshī and Ibn Kātib Qaysar.]
- Edelby, Nagi. 2018. *Le commentaire de l’apocalypse de Būlus al-Būshī (évêque du Caire en 1240 AD): Étude, édition critique, traduction et index exhaustif*. Corpus de recherches arabes chrétiennes 8. Beirut: CERPOC – FSR – USJ. [Rev. *POC* 70 (2020): 387-391 (Georges Khawam).]
- Anba Epiphanius. 2017. *Tafsīr Sifr al-ru’yā (al-Abūghālamās) li-l-Anbā Būlus al-Bushī usquf Miṣr [Commentary on The Revelation (The Apocalypse) by Būlus al-Būshī, bishop of Old Cairo]*. Cairo: Dār Majallat Marqus. [Base ms: St. Macarius Comm. 22 (Zanetti 317; 14<sup>th</sup> c.).]
- Malek, Amir K. 2018. “The Symbolism of Noah’s Ark in the Allegorical Commentary on the Book of Genesis of Marqus Ibn Al-Qunbur (12<sup>th</sup> Century).” *BSAC* 57: 115-124. [Revisits a 2002 article on the topic by Samir Khalil Samir. Watch for the author’s forthcoming volume on this work.]
- Naṣīf, Jāk ‘Abduh. 2016. “al-Mazmūr 151 fī l-kanīсах al-qibṭiyyah al-urthūduksiyyah: Riḥlat kashf al-ghumūd bayna naṣṣihi l-‘ibrī wa-tarjamatayhi al-yūnāniyyah wa-l-‘arabiyyah” [“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.]

- Schmidt, T.C. 2021. *The Book of Revelation and its Eastern Commentators: Making the New Testament in the Early Christian World*. Cambridge, UK: Cambridge University Press. [The commentators include Būlus al-Būshī and Ibn Kātib Qaysar.]
- Schulthess, Sara. 2019. *Les manuscrits arabes des lettres de Paul: État de la question et étude de cas (1 Corinthiens dans le Vat. Ar. 13)*. Biblia Arabica 6. Leiden and Boston: Brill. [Rev. *JEastCS* 73.1-2 (2021): 133-135 (Joseph Verheyden). See Part Two, “Les manuscrits arabes des lettres de Paul,” for a survey including important Copto-Arabic witnesses.]
- Sidarus, Adel. 2020. “L’Ouvrage d’exégèse biblique: *Kitāb al-Shifā*’ d’Abū Shākir Ibn al-Rāhib (Égypte, XIIIe siècle).” *CRJCS* 7.1: 115-. [Not seen.]
- Vollandt, Ronny. 2017. “Tanqīh al-tarjamāt al-‘arabiyyah li-l-Tawrāh: *Tafsīr* Sa‘diyā al-Fayyūmī min minzār qibṭī wa-ākhar yahūdī” [“Refining the Arabic translation of the Torah: the *Tafsīr* of Sa‘diyā al-Fayyūmī (Saadia) under examination by a Copt and a Jew”]. *JACI-CCM* 3: 521-546. [Includes an edition of the preface from MS Paris ar. 1.]
- \_\_\_\_\_. 2019a. “Flawed Biblical Translations into Arabic and How to Correct Them: a Copt and a Jew Study Saadia’s *Tafsīr*.” 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.]
- \_\_\_\_\_. 2019b. “Sa‘adia Gaon’s Translation of the Torah and Its Coptic Readers.” In *Jewish Biblical Exegesis from Islamic Lands: The Medieval Period*, edited by Meira Polliack and Athalya Brenner-Idan, 75-87. Bible and Its Reception 1. Atlanta: SBL Press.
- Zaki, Vevian. 2021. “The ‘Egyptian Vulgate’ in Europe: An Investigation into the Version that shaped European Scholarship on the Arabic Bible.” *CCO* 18: 237-259. [On the Arabic version of the Pauline epistles found in 3 mss from Egypt: Vat., Ar. 23; Leiden, Or. 217; and Leiden, Acad. 2.]
- 4b. OT Apocrypha and Pseudepigrapha, NT Apocrypha, other edifying literature and legends
- al-Bājūshī, Ishāq Ibrāhīm. 2017. “Nuṣūs manḥūlah: Ṣalāt al-‘ayn wa-l-naẓrah” [“Apocryphal texts: Prayer of the eye and sight”]. *JACI-CCF* 3: 487-494. [With an edition and photographs of the text, from a ms in a private collection.]
- \*Doufīkar-Aerts, Faustina. 2016. “The Copto-Arabic or Quzman Version of the Alexander Romance and Its Religious Muslim-Christian Hybridity.” In *Coptic Society*, 2:1033–1043. [On the version of the Copt Yūsuf ibn ‘Aṭīyah, known as Quzmān, found in 4 MSS.]
- Miroshnikov, Ivan. 2017-2018. “The *Acts of Andrew and Philemon* in Sahidic Coptic.” *Apocrypha* 28: 9–83; with Plates in 29: 29-33. [A good example of a complete Arabic version being “indispensable for understanding the narrative flow of the apocryphon” (19), fragmentarily preserved in Sahidic Coptic.]
- \_\_\_\_\_. 2018. “The *Coptic Martyrdom of Andrew*.” *Apocrypha* 29: 9–28. [Translated into Arabic and Ethiopic, with summaries – along with the *Acts of Andrew and Philemon* – in the Synaxaria.]
- \_\_\_\_\_. 2019. “The Coptic Versions of the *Acts of Andrew and Matthias* (CANT 236), with an Edition of IFAO Copte Inv. 132.” *Mus* 132: 259-290. [Reviews the dossier and locates the Arabic translation.]
- 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 Andalusī Christian Arabic tradition, in a late ms: Cairo, Coptic Orthodox Patriarchate Codex 17-7 (Bible 215).]
- Swanson, Mark N. 2016. “Alexander the Great among Medieval Copts: Some comments on the uses of Alexander-materials in Copto-Arabic Literature.” *Coptica* 15: 81-88.

- \_\_\_\_\_. 2019. “The Church and the Mosque in Wisdom’s Shade: On the Story of ‘Alexander and the Hermit Prince.’” In *Heirs of the Apostles*, 284-309. [On a Copto-Arabic sermon in MS Paris BnF ar. 4761, with attention to parallels in Islamic sources and the preacher’s expansions.]
- Thābit, Tawaḍurūs al-qummuṣ Mattiyās. 2018. “al-Ābā’ al-rusul wa-karāzatuhum fī l-maskūnah, min makhṭūṭ Kanīsat Abī Qirqās, al-Minyā” [“The Apostles and their preaching throughout the world, from a manuscript in the Church (of St. Theodore of Shotep) in Abū Qirqās, al-Minyā”]. *JACI-CCF* 4: 151-158. [MS 6 Theol. Description of the ms and outline of the text.]
5. Apocalyptic, heavenly visions
- Monferrer Sala, Juan-Pedro. 2016. *Apocalipsis del Pseudo Atanasio [ApPsAt(ar)II]: Edición, traducción anotada y estudio*. Barcino Monographica Orientalia 4. Barcelona: Universitat de Barcelona Edicions. [Edition and Spanish translation from Vat. ar. 158 (base) and Par. Ar. 153. See *GCAL* 1: 177 (2).]
- Zaborowski, Jason R. 2019. “An Arabic Manuscript of the Visions of Anba Shenouda: Edition and Translation.” In *Heirs of the Apostles*, 446-494. [Edition and English translation from MS Los Angeles, St. Shenouda Society 116.]
6. Hagiography, monastic *vitae*, accounts of relics, etc.
- Agaiby, Elizabeth. 2018a. *The Arabic Life of Antony Attributed to Serapion of Thmuis: Cultural Memory Reinterpreted*. TSEC 14. Leiden and Boston: Brill. [Edition, English translation, and study of a decisive text for the image of Anthony among the Copts.]
- \_\_\_\_\_. 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.]
- \_\_\_\_\_. 2020. “Synopsis of the Arabic Pseudo-Serapionic *Life of Antony*.” In *CM: Alexandria and the Egyptian Deserts*, 1-11. [Helpful summary with tables.]
- ‘Āshūr, Shurūq. 2016. “Dirāsah athariyyah li-makhṭūṭ ‘Ajā’ib al-sayyidah al-‘Adhrā’ bi-Kanīsat Daqādūs – Muḥāfazat al-Daqahliyyah” [“Antiquarian study of a manuscript of *The Miracles of the Virgin* in the Church of Daqādūs, al-Daqahliyyah Governorate”]. *JACI-CCF* 2: 279-308. [Includes thumbnail photographs of the ms and summaries of the 66 miracles.]
- Athanāsīyūs al-anbā Makāriyūs. 2017. *al-Shahīd Abāshkayrūs al-Qallīnī* [The Martyr Abaskhiron of Qallin]. Publications of Dayr al-qiddīs al-‘azīm al-anbā Makāriyūs ... bariyyat al-Rayān – al-Fayyūm. [A “free edition” (*taḥqīq bi-taṣarruf*) meant for edification, from mss including MS Paris ar. 4775.]
- al-Bājūshī, Ishāq Ibrāhīm, and Shuhdī Fawzī Kāmil. 2018. “Sīrat al-shahīd Yūḥannā al-Harāqalī fī l-maṣādir al-‘arabiyyah” [“The *Life* of the martyr John of Heracleia in the Arabic sources”]. *JACI-CCF* 4: 39-92. [By Constantine bishop of Asyūt. Includes the text from MS Cairo, Coptic Museum Lit. 83 (Simaika 208, Graf 88).]
- \*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 Pesynthios: 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.]
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- centuries*]). Cairo: Dār Majallat Marqus. [Collects materials from a variety of sources, including local manuscripts.]
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- \_\_\_\_\_. *Sīrat al-qiddīs Yuḥannis al-qaṣīr: li-l-anbā Zakhāriyās usqūf Sakhā* [*The Life of St. John the Little, by Zakharias, bishop of Sakhā*]. Publications of Dayr al-‘Adhrā’ wa-l-malāk Mīkhā’īl, al-Bahnasā. Shubrā: Dār Anṭūn.
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- ten Hacken, Clara. 2017. “More about the Text ‘The Journey of St. Aūr’ and the Monastery of Naqlūn.” *BSAC* 56: 35-60. [An Addendum to the next entry, adding the witness of MS Cairo, Coptic Museum 6487 to fill in lacunae in “The Journey of St. Aūr.”]
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- \_\_\_\_\_. 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 Anbā Ḥadīd* (d. 1286), a local saint commemorated in the Synaxarion on 3 Baramhāt; the text is preserved in a number of monastic collections.]
- \_\_\_\_\_. 2017b. “Wearing the Blue Turban Again: Christian Reconversions in Mamluk Egypt.” In *Religious Interactions in Europe and the Mediterranean World: Coexistence and Dialogue from the Twelfth to the Twentieth Centuries*, edited by Katsumi Fukasawa et al., 209-220. Abingdon, UK: Routledge. [Draws from the *Life and Miracles of Anbā Marqus al-Anṭūnī* and the *Life and Miracles of Anbā Ruways*.]
- Vivian, Tim, and Maged S.A. Mikhail, eds. 2022. *The Life of Bishoi: The Greek, Arabic, Syriac, and Ethiopic Lives*. Cairo and New York: The American University in Cairo Press. [Mikhail presents the Bishoi dossier in the General Introduction, and in Chapter 5 gives an English translation of the Arabic text based on MS Göttingen ar. 114, ff. 150v-180r.]
- Voytenko, Anton. 2020. “Le saint comme une ‘syntaxe’: L’homélie de Pesynthios, évêque de coptes, en l’honneur de saint Onuphre le Grand.” In *Études coptes XVI*, 263-280. [The Arabic translation is considered, esp. at pp. 271-272.]
- \*Wadi Awad. 2015. “Les deux vies arabes de saint Pachôme traduites du copte sahidique et du copte bohairique. 4. Sorte d’un moine orgueilleux” [in Arabic]. *BSAC* 54:261–272. [Edition of a passage from the Arabic translation of the Bohairic *Life*, from 3 MSS.]
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- \_\_\_\_\_. 2018. “Les deux vies arabes de saint Pachôme traduites du copte sahidique et du copte bohairique, 5. Ascèse de Pachôme, sa vocation à bâtir un monastère et mort de Palamon” [in Arabic]. *BSAC* 57: 269-278. [Edition from 4 MSS.]
- \_\_\_\_\_. 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. “Mīkhā’īl al-Jadīd” wa-l-nuṣūṣ al-lītūrjiyyah” [“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).]
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7. Liturgy

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- \*Athanāsīyūs al-Maqārī. 2006. *Sirr al-Rūḥ al-Quddus wa-l-Mīrūn al-Muqaddas*. Silsilat Ṭuqūs asrār wa-šalawāt al-kanīsa 2/3. Cairo: Maṭābi’ al-Nūbār. [Gathers materials on the holy *mayrūn*. Missed in the 2008 bibliography.]
- Awad, Nabil Farouk Fayez.<sup>5</sup> 2016. “Tartīb al-bay’ah (Ordination of the Church) according to the Manuscript: Coptic number 5898 British Museum, London” [in Arabic]. *BSAC* 55: 195-268.
- \_\_\_\_\_. 2017. “The Eight Melodies according to Mikha’il, Metropolitan of Damietta” [in Arabic]. *BSAC* 56: 177-224. [From MS Wādī l-Naṭrūn, Dayr al-Baramūs, *qānūn* 9.]
- \_\_\_\_\_. 2019. “The Signings of the Cross in the Liturgy according to MS Paris Copte 26” [in Arabic]. *BSAC* 58: 171-194. [Edition of the Arabic liturgical instructions at the end of the ms.]
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- \*Anba Epiphanius. 2012. *al-Quddās al-Bāsīlī: al-naṣṣ al-yūnānī ma’ al-tarjamah al-‘arabiyyah*. Silsilat Dayr al-qiddīs anbā Maqār, barriyyat Shīhīt. Cairo: Dār Majallat Marqus. [This study of the Coptic Eucharistic liturgy of St. Basil includes “the old Arabic translation” according to the Kacmarcik ms and MS St. Macarius, Lit. 155 (= Zanetti 199), pp. 133–186.]
- \*\_\_\_\_\_. 2013. *al-Quddās al-Ghirīghūrī: al-naṣṣ al-yūnānī ma’ al-tarjamah al-‘arabiyyah*. Silsilat Dayr al-qiddīs anbā Maqār, barriyyat Shīhīt. Cairo: Dār Majallat Marqus. [This study of the Coptic Eucharistic liturgy of St. Gregory includes “the old Arabic translation” according to the Kacmarcik ms, a ms of Paris, and MS St. Macarius, Lit. 155 (= Zanetti 199), pp. 141–192.]
- \_\_\_\_\_. 2017. *Al-Khūlājī al-muqaddas: al-quddāsāt al-thalātha yūnānī-‘arabī (ḥasab makhtūṭ Dayr al-qiddīs Anbā Anṭunīyūs), 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 14<sup>th</sup>-century ms.]
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- Mikhail, Ramez. 2016-2017. “Towards a History of Liturgical Vestments in the Coptic Rite,” I: “Minor Orders, Deacons, and Presbyters.” *Coptica* 15 (2016): 55-70; II: “Bishops and Patriarchs,” *Coptica* 16 (2017): 55-66. [Traces these matters through the medieval Arabic canonical and liturgical literature.]
- \_\_\_\_\_. 2017. “A Magical Cure for Rabies: The Coptic Liturgical Service in Honor of Abū Tarbū.” In *Ritualia Orientalia Mixta: Reflexionen über Rituale in der Religionsgeschichte des Orients und angrenzender Gebiete*, ed. Predrag Bukovec and Vedrana Tadić, 267-289. Religionen im Vorderen Orient 4. Hamburg: Verlag Dr. Kovač. [A survey, with an extensive list of mss in which the rite can be found.]
- \_\_\_\_\_. 2018. “The Liturgy *Coram Patriarcha* Revisited: The Prothesis of the Coptic Patriarchal Liturgy in Sources of the 15<sup>th</sup>-16<sup>th</sup> Centuries.” *Mus* 131: 279-312.

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

- \_\_\_\_\_. 2020. *The Presentation of the Lamb: The Prothesis and Preparatory Rites of the Coptic Liturgy*. Studies in Eastern Christian Liturgies 2. Münster: Aschendorff. [Rev. *OCP* 87 (2021): 556-558 (Ph. Luisier).]
- \_\_\_\_\_. [now as Mikhail, (Fr.) Arsenius]. 2022. *Guides to the Eucharist in Medieval Egypt: Three Arabic Commentaries on the Coptic Liturgy. Yūḥannā ibn Sabbā', Abū al-Barakāt ibn Kabar, and Pope Gabriel V*. CATT 2. New York: Fordham University Press. [Accessible introduction to a genre of Copto-Arabic literature that has long remained a reserve of specialists.]
- Mīṣā'īl al-Baramūsī. 2018a. “*Dalāl al-mubtadi'īn wa-tahdhīb al-'ilmāniyyīn*: aqdam dalāl ṭaqṣī li-l-kanīṣah al-qibṭiyyah” [“*Guide to the beginners and reformation of the laity: the oldest liturgical guide of the Coptic Church*”]. *AlexSch* 24 (2018/1): 117-169; 25 (2018/2): 115-157.
- \_\_\_\_\_. [as Misael al-Baramosy]. 2018b. “Notes on the Euchologion of the Hegumen 'Abd al-Masīh al-Mas'ūdī, 1902 A.D.” *BSAC* 2018: 125-146. [On a milestone in the Arabic-language study of the Coptic liturgy.]
- \_\_\_\_\_. 2020. *Dalāl al-mubtadi'īn wa-tahdhīb al-'ilmāniyyīn: aqdam dalāl ṭaqṣī li-l-kanīṣah al-qibṭiyyah* [Guide to the beginners and reformation of the laity: the oldest liturgical guide of the Coptic Church]. Cairo: Madrasat al-Iskandariyyah. [Not seen.]
- Paul, Arsany. “Approaching the Ecclesia in Medieval Coptic Cairo: Church Entrance Petitions from the Thirteenth-Century Copto-Arabic Manuscript *Suryān Liturgy* 383 (Folia 190r-194r).” *Ecclesia orans* 39: 143-173. [The ms was written by the monk and scribe Ghubriyāl who later became Pope Gabriel III (1268-1271).]
- Shahātah, Mīlād. 2016. “Qirā'ah ūlā li-kitāb *al-Barakah al-muqaddasah* bi-makḥṭūṭ al-Qāhirah, Maktabat al-Baṭriyarkiyah, Muqaddasah 190 (1801 m)” [“A first reading of the book *The Holy Blessing* in MS Cairo, Patriarchal Library, 190 Bibl. (1801 CE)]. *JACI-CCF* 2016: 339-342. [Introduction to an ongoing project. MS Cairo, COP Bibl. 190 = Simaika 148.]
- Youssef, Youhanna Nessim. 2017. *The Rite of Consecration of the Myron*. Textes et documents 18. Cairo: Société d'Archéologie Copte. [Edition and French translation with MS Cairo, Coptic Museum, Lit. 253 (Simaika 142) as base.]
- \_\_\_\_\_. 2019. “The Liturgical Texts relating to Saint Apater.” *BSAC* 58: 119-137. [Includes texts from the Coptic-Arabic ms Cairo, Coptic Museum Lit. 323 (Simaika 171).]
- Yūsuf, Jirjīs Ibrāhīm. 2016. “Makḥṭūṭ *Khuṭab al-ṣawm al-muqaddas wa-āḥād Kiyahk wa-waṣāyā li-l-muta'ammidīn*” [“A manuscript of *Homilies for the Holy Fast and the Sundays of Kiyahk, and instructions for those receiving Baptism*”]. *JACI-CCF* 2: 239-243. [Study of a manuscript from the Church of the Virgin in Nazlat al-Fallāḥīn – al-Minyā. Includes an *Urjūzah on Baptism* by Marqus, bishop of Ziftā; see *GCAL* 4:129.]
- 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).]
- \_\_\_\_\_. 2018. “Prière de la fraction sur la vision d'Isaïe (et autres).” *BSAC* 57: 205-217. [Gives the Arabic translations of fraction prayer no. 30 found in MSS St. Macarius, Lit. 236 and 157; Paris copte 40.]

## 8. Theology

### 8a. Church fathers and monastic teachers in the Copto-Arabic tradition; sayings, homilies, treatises

- Agaiy, 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-ruhbān* mss from the 13<sup>th</sup> to 18<sup>th</sup> centuries.]

- \_\_\_\_\_, and Tim Vivian. 2021. *Door of the Wilderness: The Greek, Coptic, and Copto-Arabic Sayings of St. Antony of Egypt. An English Translation, with Introduction and Notes*. TSEC 23. Leiden and Boston: Brill. [Agaiby's chapters include 74 sayings of St. Antony collected from 25 mss of the *Bustān al-ruhban*, dated from 1300 to 1923, in English translation.]
- \*Aghathon el-Antoni. 2014. "Philokalia: 'Love of (Spiritual) Beauty.'" *BSAC* 53:11–26. [Notes an early form of the "Jesus Prayer" in a collection of sayings of St. Antony: MS Monastery of St. Antony, Theol. 177, f. 103v.]
- Athanāsiyūs al-anbā Makāriyūs bi-l-Rayyān. 2018. "Risālat al-qiddīs Diyūnīsiyyūs, tilmīdh Būlus al-rasūl, ta'ziyatan ilā l-qiddīs Tīmūthayūs ..." ["Letter of Consolation by St. Dionysius, disciple of St. Paul, to St. Timothy ..."]. *JACI-CCF* 4: 19-30. [On the martyrdom of SS. Peter and Paul, for 5 Abīb. From two mss, including a 15<sup>th</sup> c. ms from Kanīsat al-amīr Tāwadurūs "in Upper Egypt."]
- \*Bigoul al-Suryani. 2016a. "Ahrubās (Rūfus) usqf Shuṭb: 'Izah 'alā qirā'āt bākīr yawm al-khamīs min al-usbū' al-thālīth min al-ṣawm al-muqaddas" ["Rufus, bishop of Shotep: Homily on the readings for matins for Thursday of the third week of the Holy Fast"]. *JACI-CCF* 2: 211-222. [Found in three mss of Dayr al-Suryān: 223, 231, and 232 *mayāmir*.]
- \_\_\_\_\_. 2016b. "A Copto-Arabic Text Ascribed to Rufus of Shotep." In *Coptic Society*, 2:1013-1022. [Edition and English translation of Sermon #14 from MS Dayr al-Suryān, 231 *mayāmir*, ff. 39v–41r, with reference to two other witnesses.]
- \_\_\_\_\_. 2017. "Izāt 'alā qirā'āt bākīr ayyām al-ṣawm al-muqaddas, mansūbah ilā l-anbā Dīmītriyūs (Dīmītriyānūs) baṭriyark Antākiyah (253-260 m)" [Homily on the readings for matins in the days of the Holy Fast, attributed to Demetrius, patriarch of Antioch (253-260 CE)]. *JACI-CCF* 3: 231-238. [Found in four mss of Dayr al-Suryān: 223, 226, 231, and 232 *mayāmir*.]
- \*Butts, Aaron Michael. 2016. "The Christian Arabic Transmission of Jacob of Serugh (d. 521): The *Sammlungen*." *Journal of the Canadian Society for Syriac Studies* 16:39–59. [Important study of collections of Jacob's homilies (adding up to 58 homilies, of which the author identifies 56) found in a set of 18 Copto-Arabic MSS (including the 13<sup>th</sup>-c. MS Vatican Ar. 73).]
- \_\_\_\_\_, and Ted Erho. 2018. "Jacob of Serugh in the Ambrosian Homiliary (ms. Ambros. X.198 sup. and its *membra disiecta*)." *Deltio Bibliḳōn Meletōn* 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.]
- Davis, Stephen J. 2019. "Evagrius Ponticus at the Monastery of the Syrians: Newly Documented Evidence for an Arabic Reception History." In *Heirs of the Apostles*, 349-394. [Presents eight Evagrius mss from the Dayr al-Suryān library, MSS 174-178, 184-185, and 743 *nusukiyyāt*.]
- Farag, Mary K. 2021a. "Rewriting Scriptures as a Homiletic Practice in Late Antique Egypt." *JCOptS* 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.]
- \*Lucchesi, Enzo. 2010. "Un recueil d'homélies de Jean Chrysostome dans le *Par. Ar.* 4796." *Mus* 123:36–37. [A collection of selected homilies of St. John Chrysostom which exists in both Melkite and Copto-Arabic recensions.]

- Moawad, Samuel. 2022. *Die arabische Version der Vita Sinuthii: Kritische Edition mit annotierter Übersetzung*. Wissenschaftliche Schriften der WWU Münster. Hildesheim: Georg Olms. [Critical edition, MS Monastery of St. Antony, Hist. 139 (1307 CE) serving as base, with German translation. In Press at the time of posting (03/07/22).]
- 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.]
- Saweros, Ibrahim. 2018. “‘Iḏah ‘arabiyyah ‘alā ‘īd al-‘anṣarah mansūbah li-l-bābā Athanāsiyūs al-rasūlī” [“Arabic homily on the Feast of Pentecost attributed to Pope Athanasius ‘the Apostolic’”]. *AlexSch* 25 (2018/2): 231-242.
- \_\_\_\_\_. 2020a. “The Arabic Corpus of Pseudo-Athanasius of Alexandria.” In *CM: Alexandria and the Egyptian Deserts*, 139-148. [A survey with four examples, including the homilies mentioned in the previous and following notes.]
- \_\_\_\_\_. 2020b. “‘Iḏah ‘arabiyyah thaniyah ‘alā ‘īd al-‘anṣarah mansūbah li-l-bābā Athanāsiyūs al-rasūlī” [“A second Arabic homily on the Feast of Pentecost attributed to Pope Athanasius ‘the Apostolic’”]. *CRJCS* 7.1: 33-48.
- Treiger, Alexander. 2020. “The Noetic Paradise (*al-Firdaws al-‘aqlī*): Chapter XXIV.” In *Patristic Literature*, 328-376. [Notes the popularity of the work among the Copts, and the abridgement by al-Ṣafī ibn al-‘Assāl (published by Andrā’us al-Anṭūnī in 1912 from MS St. Antony, Theol. 320).]
- Youssef, Youhanna Nessim. 2018. “Between Gregory the Theologian and Severus of Antioch.” *ParOr* 44: 425-438. [Some references to their place in the Copto-Arabic tradition.]
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## 9. Canons

Athanāsiyūs al-Maqārī. 2016-2017. *Majmūʿ qawānīn al-Anbā Mīkhāʿīl muṭrān Dumyāṭ fī l-qarn al-thānī ʿashar al-mīlādī, wa-nuṣūṣ baʿḍ muʿallifātihi l-ukhrā* [Canonical collection of Michael metropolitan of Damietta in the 12<sup>th</sup> c. AD, with the texts of some of his other writings], 2 vols. Naṣr City, Cairo: Maṭbaʿat al-Ṣaḥārā. [Edition of the *Nomocanon* of Bishop Michael of Damietta.]

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Ṣalīb, Mirfat Thābit. 2017. “Qawānīn al-qiddīs Yūḥannā Fam al-Dhahab” [“The Canons of St. John Chrysostom”]. *JACI-CCF* 3: 315-332. [Study based on the texts in MSS Paris ar. 251-252 and Vat. ar. 150.]

Sidarus, Adel. 2020. “Les Canons d’Athanase et leurs versions copte et arabe (CPG 2302, CPC 0089).” *Mus* 133: 31-41.

## 10. Linguistics, lexicology

Macomber, William F. 2020. *The Scala Magna of Shams al-Riʿāsah Abū al-Barakāt*. 2 vols. CSCO 684-685 = ar. 55-56. Leuven: Peeters.

\*Sidarus, Adel Y. 2012a. “Biblioteca Apostolica Vaticana, *Borg. Copt.* 133.” In *Coptic Treasures*, 109–116. [Introduces the Sahidic grammar of Athanasius bishop of Qūs, *Qilādat al-tahrīr*, and complements the following entry:]

\*\_\_\_\_\_. 2012b. “La philologie 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 13<sup>th</sup>-14<sup>th</sup> c. Copto-Arabic achievement in these fields. This provides an occasion for a rich introduction and bibliography.]



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- \_\_\_\_\_. 2018. “The Arabic Model in Coptic Grammar: An approach to the Copto-Arabic *muqaddimāt* of the Middle Ages.” *Coptica* 17: 11-24. [Introduction to the medieval Coptic grammars and their use of Arabic grammatical terms and categories.]
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