

Copto-Arabic Studies: Bibliography, 2004-2008

[Mark N. Swanson, DRAFT of September 11, 2008]

Notes :

- ❖ This bibliography picks up from the 2000-2004 bibliography (Swanson, “Recent Developments”). Publications from the year 2004 that appeared in the previous bibliography are not repeated here.
- ❖ I am grateful to colleagues who have shared bibliographical information with me, and I apologize for errors or lacunae. Please feel free to point these out to me: mswanson@lstc.edu .

A. Abbreviations

1. Collected essays

Ægyptus christiana [2004] = Ugo ZANETTI and Enzo LUCCHESI, eds., *Ægyptus christiana: Mélanges d'hagiographie égyptienne et orientale dédiés à la mémoire du P. Paul Devos bollandiste*, Cahiers d'Orientalisme, 25 (Geneva: Patrick Cramer, 2004). [Rev. *AnBoll* 123 (2005): 421-424 (Philippe LUISIER); *BSAC* 44 (2005): 163-165 (Youhanna Nessim YOUSSEF); *Bulletin of the American Society of Papyrologists* 43 (2006): 181-182 (P. VAN MINNEN); *CCO* 5 (2008): 445-46 (A. SIDARUS).]

Cave Church [2008] = William LYSTER, ed., *The Cave Church of Paul the Hermit at the Monastery of St. Paul, Egypt* (Cairo: ARCE; New Haven and London: Yale University Press, 2008).

Eastern Crossroads [2007] = Juan Pedro MONFERRER-SALA, ed., *Eastern Crossroads: Essays on Medieval Christian Legacy*, Gorgias Eastern Christianity Studies, 1 (Piscataway, NJ: Gorgias Press, 2007). [Rev. *CCO* 5 (2008): 530-34 (M.^a A. GALLEGO).]

Egypt and Syria IV [2005] and V [2007] = U. VERMEULEN and K. D'HULSTER, eds.,
Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras, IV, OLA 140
(Leuven: Peeters, 2005); and V, OLA 169 (Leuven: Peeters, 2007).

Encounter [2006] = Emmanouela GRYPEOU, Mark N. SWANSON and David
THOMAS, eds., *The Encounter of Eastern Christianity with Early Islam* (*The
History of Christian-Muslims Relations*, 5), Leiden and Boston: Brill, 2006.
[Rev. *CCO* 4 (2007): 425-430 (Juan-Pedro MONFERRER-SALA); *IJMES* 40
(2008): 131-133 (John TOLAN).]

Études coptes IX [2006] = Anne BOUD'HORS, Jean GASCOU and Denyse
VAILLANCOURT, eds., *Études coptes IX: Onzième journée d'études
(Strasbourg, 12-14 juin 2003)*, Cahiers de la Bibliothèque copte, 14 (Paris:
De Boccard, 2006).

ICCOpt 8, Bilans et perspectives [2006] = Anne BOUD'HORS and Denyse
VAILLANCOURT, eds., *Huitième congrès international d'études coptes (Paris
2004), I. Bilans et perspectives 2000-2004*, Cahiers de la Bibliothèque
copte, 15 (Paris: De Boccard, 2006). [Rev. *CCO* 5 (2008):461-67 (M.^a J.
ALBARRÁN).]

ICCOpt 8 [2007] = Natalie BOSSON and Anne BOUD'HORS, eds., *Actes du huitième
congrès international d'études coptes: Paris, 28 juin – 3 juillet 2004*, 2 vols.,
Orientalia Lovaniensia Analecta 163 (Leuven: Peeters, 2007). [Rev. *CCO*
5 (2008):456-61 (M.^a J. ALBARRÁN).]

2. Periodicals

AnBoll = *Analecta Bollandiana*

BAC = *Bulletin d'arabe chrétien / Newsletter Christian Arabic Studies*

BSAC = Bulletin de la Société d'Archéologie Copte

CCO = Collectanea Christiana Orientalia

CCR = Coptic Church Review

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

ICMR = Islam and Christian-Muslim Relations

IJMES = The International Journal of Middle East Studies

JCoptS = Journal of Coptic Studies

OCP = Orientalia Christiana Periodica

OrChr = Oriens Christianus

ParOr = Parole de l'Orient

POC = Proche-Orient Chrétien

SK = Ṣadīq al-Kāhin (L'ami du prêtre)

SOC.C = Studia Orientalia Christiana Collectanea

SSCQ = Saint Shenouda Coptic Quarterly

B. Bibliography

1. Introductions, handbooks, general background, bibliography

Wassef BOUTROS-GHALI and Yuhanna Nessim YOUSSEF, "In memoriam. Otto F.A. Meinardus," *BSAC* 44 (2005): 190-212. [Includes a lengthy bibliography compiled by Y.N. Youssef, pp. 192-212.]

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: Scarecrow Press, 2008). [See, e.g., Swanson's entries on Copto-Arabic literature and Youssef's on liturgy.]

Georg GRAF, *Christlicher Orient und schwäbische Heimat: Kleine Schriften*. Anlässlich des 50. Todestags des Verfassers neu herausgegeben und eingeleitet von Hubert KAUFHOLD, *Beiruter Texte und Studien*, 107a-b (Würzburg: Ergon-Verlag, 2005). [Makes a number of Graf's minor articles, including some on Copto-Arabic topics, readily available. Rev. *CCO* 4 (2007): 419-422 (Juan-Pedro MONFERRER-SALA); *POC* 57 (2007): 232-233 (R. MERCERON).]

Sidney H. GRIFFITH, *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam* (Princeton and Oxford: Princeton University Press, 2008). [A fine book, although references to Copto-Arabic literature are limited.]

Samir Khalil SAMIR, "Michel van Esbroeck, SJ (1934-2003), le collègue et l'ami," *CCO* 2 (2005): 409-440. [Includes a lengthy bibliography, pp. 415-440.]

Mark N. SWANSON, "Recent Developments in Copto-Arabic Studies, 2000-2004," in *ICCOpt 8, Bilans et perspectives* [2006], p. 261-278.

And note important newsletters/bibliographies:

Al-Bardiyyat: Newsletter of the International Society for Arabic Papyrology 2 (2007), available online at http://www.ori.uzh.ch/isap/isaprojects/Bardiyyat_2_2007.pdf .

“Bibliography of Early Christian and Medieval Egypt and Nubia,” ed. Peter GROSSMANN and Sofia SCHATEN, in each issue of *BSAC*.

Bulletin d'arabe Chrétien / Newsletter Christian Arabic Studies VI-VII (2002-2004), ed. H. TEULE and L. VAN ROMPAY, available online at www.grac.it/BAC/BAC.htm.

International Association for Coptic Studies: Newsletter / Bulletin d'information 48-50 (2005-2007), ed. S. EMMEL, available online at <http://rmcisadu.let.uniroma1.it/~iacs/> .

2. Catalogues, libraries, manuscripts, copyists etc.

Gawdat GABRA, “New Research from the Library of the Monastery of St. Paul,” in *Cave Church* [2008], 94-105.

Adel F. SADEK, “Two Illustrated Episodes in the Ms. History/96 of the Coptic Patriarchate,” in *ICCOpt 8* [2007], I, 323-338.

SAMIHA ABD EL-SHAHEED, “Supplement to the Catalogue of the Manuscripts in the Coptic Museum: Section 4 – liturgical (part 4),” *BSAC* 44 (2005): 69-80.

_____, “Copyists and the Copying of Manuscripts in the Coptic Church (13th-18th century),” *BSAC* 44 (2005): 81-84 + Plates XVII-XVIII.

_____, "Supplement to the Catalogue of the Manuscripts in the Coptic Museum: Section 4 – liturgical (part 5)," *BSAC* 45 (2006): 95-105.

_____, "Copyists and Sponsors of Manuscripts in the Coptic Church (XIIIth-XVIIIth Century), in *ICCOpt 8* [2007], I, 1-14. [Valuable information gathered from colophons of manuscripts in Egyptian collections.]

Krisztina SZILÁGI, "Christian Books in Jewish Libraries: Fragments of Christian Arabic Writings from the Cairo Genizah," *Ginzei Qedem* 2 (2006): 107-62. [The fragments include an 11th-century witness to an old Arabic translation of the Disputation of the Catholicos Timothy with the Caliph al-Mahdī (a text read and perhaps epitomized by Copts), as well as an 11th century witness to the Christological treatise attributed to the Fatimid caliph al-Mu‘izz (ed. Troupeau, *Annales Islamologiques* 15 (1979): 11-15). Other genres (liturgical, hagiographical, etc.) are also represented.]

Hany N. TAKLA, "The Current Manuscript Collection of the Monastery of Anba Bishay (Red Monastery)," *SSCQ* 2.2 (January 2006): 3-10.

_____, "Coptic Manuscripts in the Collection of the St. Shenouda the Archimandrite Coptic Society in Los Angeles," *SSCQ* 3.1-2 (Fall/Winter 2006-2007): 18-53.

Awad WADI, *Catalogue des manuscrits du Séminaire Copte Catholique, le Caire – Maadi*, Cairo: Patriarcat Copte Catholique, Faculté des Sciences Humaines et Théologiques, 2006. [In Arabic. On the Arabic title page the author's name is given as al-akh Wadī al-Firansīskānī.]

_____, "Fragments de MSS arabes conservés dans la Bibliothèque de la Société d'Archéologie Copte," *BSAC* 45 (2006): 197-214.

Ugo ZANETTI, "Supplément à l'inventaire des manuscrits de Saint-Macaire," *BSAC* 45 (2006): 153-195. [A precious addition to the author's *Les manuscrits de Dair Abû Maqâr: Inventaire*, Cahiers d'Orientalisme, 11 (Geneva: 1986).]

3. History, historiography

‘ABD AL-‘AZĪZ JAMĀL AL-DĪN, *Tārīkh Miṣr min bidāyāt al-qarn al-awwal al-mīlādī ḥattā nihāyat al-qarn al-‘iṣhrīn min khilāl makḥṭūṭat Tārīkh al-baṭārikah li-Sāwīrus ibn al-Muqaffa*, 4 parts in 6 volumes (Cairo: Maktabat Madbūlī, 2006). [This impressively-bound annotated set of the *History of the Patriarchs* needs to be carefully reviewed; it does not appear to be aware of current scholarship on the work.]

Febe Y. ARMANIOS, "Coptic Christians in Ottoman Egypt: Religious Worldview and Communal Beliefs," Ph.D. dissertation, The Ohio State University, 2003. [Watch for the publication of *Beyond Persecution and Tolerance: Coptic Christianity in Ottoman Egypt*.]

_____, "Patriarchs, Archons, and the Eighteenth-Century Resurgence of the Coptic Community," in *Cave Church* [2008], 60-73. [Uses *The History of the Patriarchs* as well as published archival studies.]

Iskandar BCHEIRY, "Lettera del patriarca copto Yūḥannā XIII al patriarca siro Nūḥ libanese," *ParOr* 30 (2005): 383-409. [Edition and Italian translation of a letter by Yūḥannā XIII (94, 1484-1524) preserved in *Cairo, Coptic Patriarchate theol. 301 (Simaika 291, Graf 541)*, of AD 1661-1663.]

BIGOUL al-Suriany, "New Elements in the History of the Pope Gabriel III the 77th (1268-1270 A.D.), in *ICCopt 8* [2007], I, 15-24. [Identifies mss copied by Gabriel in the collection of Dayr al-Suryān.]

Michael BRETT, "Al-Karāza al-Marqusīya: The Coptic Church in the Fatimid Empire," in *Egypt and Syria* IV [2005], 33-60. [Makes extensive use of the *History of the Patriarchs*.]

Johannes DEN HEIJER, "Le vizir fatimide Badr al-Ġamālī (466/1074-487/1094) et la nouvelle muraille du Caire: Quelques remarques préliminaires," in *Egypt and Syria* V [2007], 91-107. [Examines a passage of the *History of the Churches and Monasteries* at pp. 101-6.]

_____, "La presence chrétienne au Caire fatimide: Un problème d'histoire urbaine," in K. D'HULSTER, J. VAN STEENBERGEN and A. VAN STEENBERGEN (eds.), *Continuity and Change in the Realms of Islam: Studies in Honour of Urbain Vermeulen*, OLA 171 (Leuven, Paris and Dudley, MA: Peeters, 2008), 169-79. [The *History of the Patriarchs* and the *History of the Churches and Monasteries* on the Church of the Virgin in Ḥārat al-Rūm.]

_____, "Religion, Ethnicity and Gender under Fatimid Rule: Three Recent Publications and their Wider Research Context," *Bibliotheca Orientalis* 65 (2008): 38-72.

Tamer EL-LEITHY, "Coptic Culture and Conversion in Medieval Cairo, 1293-1524 A.D." (Ph.D. diss., Princeton University, 2005). [See especially Ch. 3, "Martyrdom and Apostasy in the Late 8th/14th Century."]

Maurice MARTIN, "Dévotions populaires au Caire à la fin du XIII^e siècle," in *Ægyptus christiana* [2004], 313-320. [Another of Fr. Martin's important studies of the *History of the Churches and Monasteries*.]

Samuel MOAWAD, "Zur Originalität der Yūsāb von Fūwwah zugeschriebenen Patriarchengeschichte," *Le Muséon* 119 (2006): 255-270. [Important study of what should be considered a 17th-century compilation, largely but not entirely from the *History of the Patriarchs*.]

Jean-Michel MOUTON and Andrei POPESCU-BELIS, "Une description du monastère Sainte-Catherine du Sinaï au XII^e siècle: Le manuscrit d'Abū I-Makārim," *Arabica* 53 (2006): 1-53. [Translation and study of the section on Mt. Sinai in the *History of the Churches and Monasteries*. The author of this section faithfully reproduced sources such as Eutychius and al-Shabushtī, but also provided a rare and valuable witness to Mt. Sinai in the late 12th century.]

NABĪH Kāmil Da'ūd, *Tārīkh Kanīsat al-Malāk Mīkhā'īl al-baḥrī bi-Ḥadā'iq al-Qubbah* (Cairo, 2003). [Rev. *BSAC* 45 (2006): 223-24 (Youhanna Nessim YOUSSEF), where the reviewer alerts readers to the importance of the bibliography in providing an inventory of manuscripts in the churches of Dayr al-Malāk, Anbā Ruways, Fagāllah, Ḥārat al-Rūm, and Ṭūra.]

NABĪH Kāmil Da'ūd, Sāmiḥ Shafīq and 'Ādil Fakhrī, *Tārīkh al-masīḥīyyah wa-l-rahbanah fī abrūshīyyatay Sūhāj wa-Akhmīm*, *Silsilat Tārīkh abrūshīyyāt Miṣr wa-athārihā l-qibṭīyyah*, 3 (Cairo: St. Mark Foundation, 2006). [See pp. 152-159 for a list of manuscripts consulted.]

OHTA Keiko, "The Coptic Church and Coptic Communities in the Reign of al-Ma'mūn: A Study of the Social Context of the Bashmūric Revolt," *Annals of Japan Association for Middle East Studies* 19-2 (2004): 87-116. [Counts the *History of the Patriarchs* among its sources.]

Arietta PAPACONSTANTINO, "Historiography, Hagiography, and the Making of the Coptic 'Church of the Martyrs' in Early Islamic Egypt," *Dumbarton Oaks Papers* 60 (2006): 65-86. [Note the examination of the point of view of George the Archdeacon, one of the sources for the *History of the Patriarchs*, at pp. 69-73.]

Maryann M. SHENODA, "Displacing *Dhimmi*, Maintaining Hope: Unthinkable Coptic Representations of Fatimid Egypt," *IJMES* 39 (2007): 587-606. [Deals with the Muqattam miracle as narrated in the *Synaxarion*.]

Adel SIDARUS, "La pré-renaissance copte arabe du Moyen Âge (deuxième moitié du XIe / début du XIIIe siècle," in *Eastern Crossroads* [2007], 191-216.

Harald SUERMANN, "Copts and the Islam of the Seventh Century," in *Encounter* [2006], 95-109. [Makes use of the *History of the Patriarchs* (pp. 98-100) as well as the *Dialogue of the Patriarch John* (pp. 104-106).]

Mark N. SWANSON, "Folly to the *Hunafā*³: The Crucifixion in Early Christian-Muslim Controversy," in *Encounter* [2006], 237-56. [Deals with material from the *History of the Patriarchs* at pp. 240-43.]

_____, "The Monastery of St. Paul in Historical Context," in *Cave Church* [2008], 43-59. [Draws on a variety of Copto-Arabic sources, notably the *Life* of Marqus al-Anṭūnī in *Monastery of St. Paul, Hist. 115*.]

Kurt James WERTHMULLER, "An In-Between Space: An Archival and Textual Study of Coptic Identity and Ayyubid Politics in Egypt, 1171-1250 CE" (Ph.D. diss. University of California at Santa Barbara, 2007). [The career of Pope Cyril III ibn Laqlaq is central to this study, which includes a transcription and English translation of four of his letters, from copies (at the Franciscan Centre for Christian Oriental Studies, Cairo) of *Cairo, Coptic Patriarchate, Theol. 291 (Simaika 217)*.]

Youhanna Nessim YOUSSEF, "Eating and Drinking as Identity in Egypt after the Arabic Conquest," *SSCQ* 1.1 (October 2004): 17-24. [Draws on a variety of Copto-Arabic sources.]

_____, "The Monastery of Qalamun during the Fourteenth and Fifteenth Centuries," in *Christianity and Monasticism in the Fayoum Oasis*, a Saint Mark Foundation Book, ed. Gawdat Gabra (Cairo and New York: AUC Press, 2006), 91-102. [Draws on a variety of Copto-Arabic sources.]

_____, “An Episcopal List of the Coptic Church in the Time of Gabriel VI,” *CCO* 3 (2006): 343-348. [The author discovered a list of seven bishops from the time of Patriarch Gabriel VI (1466-1475) in a 19th-century manuscript in a private collection.]

_____, “John Bishop of Assiut, Manfalūt and Abū Tīğ, *CCO* 5 (2008): 183-99. [Study of the life and work of a learned 15th-century bishop, which argues for his authorship of the *Homily on Severus of Antioch* (ed. by YNY in *PO* 50.1 = No. 222; see Section 6 below).]

A. WADI, “Mu’allifū siyar al-bī’ah min ‘Siyar al-Bī’ah’,” *SK* 45 (2005) and 46 (2006) [in seven installments]. [Introduction in Arabic to recent studies on the authorship and translation/collection of the *History of the Patriarchs*.]

J.R. ZABOROWSKI, “The Coptic Martyrdom of John of Phanijōit: Assimilation and Restoration from Ṣalāḥ al-Dīn to the Writing of the Martyrdom, 1169-1211 (565-607 A.H.),” in *ICCOpt* 8 [2007], II, 657-66. [Makes use of the *History of the Patriarchs* and other Copto-Arabic and Islamic sources to interpret the background of this Coptic martyrdom.]

4. Bible, OT Apocrypha and Pseudepigrapha, NT Apocrypha, Marian literature, etc.

Stephen J. DAVIS, “Introducing an Arabic Commentary on the Apocalypse: Ibn Kātib Qayṣar on Revelation,” *Harvard Theological Review* 101 (2008): 77-96.

Michel VAN ESBROECK, “La première église de la Vierge bâtie par les apôtres,” in *Ægyptus christiana* [2004], 1-18. [Includes a French translation of the homily by Basil of Caesarea on the dedication of the Church of the Virgin at Philippi, from the Arabic text published in *Kitāb mayāmir wa-‘ajā’ib al-sayyidah al-‘adhrā Maryam* (Cairo: 1902).]

Cornelia B. HORN, "Mary between Bible and Qur'an: Soundings into the Transmission and Reception History of the *Protoevangelium of James* on the Basis of Selected Literary Sources in Coptic and Copto-Arabic and of Art-Historical Evidence Pertaining to Egypt," *ICMR* 18 (2007): 509-538. [Notes how elements in the *Protoevangelium* were transmitted to the Copto-Arabic tradition in part through the treatise *On the Priesthood of Christ*, incorporated into the beginning of the *History of the Patriarchs*.]

Enzo LUCCHESI, "La 'Vorlage' arabe du *Livre du coq éthiopien*," *Orientalia* n.s. 74 (2005): 91-92. [The well-known Ethiopic *Book of the Cock*, *Maṣḥafa Dorho*, was translated from an Arabic recension, itself translated from a Coptic version of a Greek original. The author announces an edition of the Arabic *Maymar al-dīk* from two ms witnesses (one complete and the other fragmentary).]

A. WADI, "Al-As'ad Ibn al-'Assal, Introduzioni alla traduzione dei quattro Vangeli" [in Arabic], *SOC.C* 39 (2006): 47-120. [Critical edition of this important text, with notes and name index.]

_____, "Maymar al-Anbā Zakhariyās usquf Sakhkhā ḥawla riḥlat al-'ā'ilah al-muqaddasah ilā Miṣr," *SK* 47 (2007): 8-18, 88-94, 168-179, 247-253. [From *Cairo, Coptic Museum, hist. 477* (AD 1686).]

5. Apocalyptic

Detlev GRODDEK, Theodor LINDKEN and Heinz SCHAEFER, eds., *Ein wildes Volk ist es: Predigt (Ps.-Athanasius) über Lev 21,9, Ex 19, 22, den Erzengel Michael und das Weltende unter arabischer Herrschaft*, Corpus Islamo-Christianorum, Series Coptica, 1 (Altenberge, Germany: Oros Verlag, 2004). [On pp. 445-499 the book reproduces the Arabic recension of the eighth-century *Apocalypse of Pseudo-Athanasius* from *Risā'il dīniyyah*

qadīmah (Cairo, 1925) with a German translation by Hans Hinrich
BIESTERFELDT.]

Arietta PAPAConstantinou, “They Shall Speak the Arabic Language and Take
Pride in It’: Reconsidering the Fate of Coptic after the Arab Conquest,” *Le
Muséon* 120 (2007): 273-299. [A study of the *Apocalypse of Samuel of
Qalamūn*.]

Barbara ROGGEMA, “Biblical Exegesis and Interreligious Polemics in the Arabic
Apocalypse of Peter – The Book of the Rolls,” in David THOMAS, ed., *The
Bible in Arab Christianity, The History of Christian-Muslim Relations*, 6
(Leiden and Boston: Brill, 2007), 131-150. [The author believes that the
consensus that *AP-BR* originated in Egypt should be challenged, as it has
many Syrian elements; still, the text was popular among Arabic-speaking
Copts.]

J.R. ZABOROWSKI, “From Coptic to Arabic in Medieval Egypt,” *Medieval
Encounters* 14 (2008): 15-40. [A study of the *Apocalypse of Samuel of
Qalamūn*.]

6. Hagiography, monastic *vitae*

Febe ARMANIOS and Boğaç ERGENE, “A Christian Martyr under Mamluk Justice:
The Trials of Şalīb (d. 1512) according to Muslim and Coptic Sources,”
Muslim World 96 (2006): 115-144. [The major Muslim and Coptic sources
are, respectively, Ibn Iyās, *Badā’i’ al-zuhūr fī waqā’i’ al-duhūr*; and the
Martyrdom of Şalīb, preserved in a number of mss, in particular *Cairo,
Coptic Museum, hist. 475 (Simaika 102, Graf 718)* (AD 1550), ff. 10r-24v.]

Ramez BOUTROS, “Une question de méthode pour l’étude des pèlerinages et lieux
saints chrétiens en Égypte,” *ICCOpt* 8 [2007], I, 25-40.

Johannes K. GROSSMANN, "Some Observations on the Arabic Life of Pachomios (MS Göttingen University Library 116) Compared to the Coptic and Greek Lives," *BSAC* 45 (2006): 43-58. [Important witness that "contains genuine material which survives neither at all or only fragmentarily in the other lives and Sahidic fragments" (56).]

Nabil Farouk FAYEZ and P. Vincent MISTRIH, "Vies inédites, d'après un synaxaire manuscrit de l'église de la Sainte-Vierge al-Damširiyyah au Vieux Caire," *SOC.C* 39 (2006): 249-311. [FAYEZ provides an edition, and MISTRIH a French translation, of entries in a 14th century manuscript of the Synaxarion not found in the published editions. A study will follow.]

Nabil Farouk FAYEZ, "Jean la Perle (*Yūhannā al-Ġawharī*): Un martyr copte bien connu," *AnBoll* 125 (2007): 282-284. [Includes a list of known manuscripts of the Arabic version of the martyrdom, as well as notice of its 2005 publication by Anbā Mattā'us of the Syrian Monastery.]

Nina LUBOMIERSKI, "Towards a Better Understanding of the So-Called 'Vita Sinuthii'," in *ICCOpt* 8 [2007], II, 527-536. [Reexamines the dossier, including the Arabic recension.]

Enzo LUCCHESI, "Trois nouveaux fragments coptes de la vie de Paul de Tamma par Ézéchiél," in *Ægyptus christiana* [2004], 211-224. [Provides the Arabic parallel to the Coptic fragments by translating from the edition of WADI, "La recension breve," paragraphs 22-39.]

_____, "Fausses attributions en hagiographie copte," *Le Muséon* 119 (2006): 243-254. [The Arabic *Life of Severus of Antioch* attributed to a bishop of Asyut – see below – takes lengthy passages from other works, including the *Life of Macrobius*.]

Otto F.A. MEINARDUS, "About the New Saints in the Coptic Church," *OrChr* 88 (2004): 173-201. [Includes a list of relics from the *History of the Patriarchs*,

the *History of the Churches and Monasteries*, and the *Synaxarion*, pp. 175-177.]

B. PIRONE, "Traduzione della Vita di Anba Paolo di Tamma," *SOC.C* 38 (2005): 73-114. [Italian translation of the text established in WADI 2005.]

Lucien REGNAULT, "Des apophthègmes des Pères redécouverts," in *Ægyptus christiana* [2004], 149-162. [Includes French translations of 21 apophthegmata from the Cairo edition of *Bustān al-ruhbān* (at pp. 154-159).]

Mark N. SWANSON, "'Our Father Abba Mark': Marqus al-Anṭūnī and the Construction of Sainthood in Fourteenth-Century Egypt," in *Eastern Crossroads* [2007], 217-228.

TODA Satoshi, "Syriac Translation in Egypt: The Case of the *Life of Saint Macarius the Egyptian*," *Orientalia* n.s. 75 (2006): 96-106. [The stemma indicates the succession of versions: Bohairic → Syriac (made in the Wādī al-Naṭrūn) → Arabic. The active role of the Monastery of the Syrians in the transmission of texts should not be overlooked.]

Awad WADI, "Anbā Maksī o Massimo, un antico martire," in *Ægyptus christiana* [2004], 134. [Gives the literature, including the *History of the Churches and Monasteries* and modern studies, supporting the existence of an antique saint by the name of Maxi.]

_____, "La recensione breve della Vita araba di Paolo di Tamma," in *Ægyptus christiana* [2004], 195-210. [Edition of the "short" recension from two mss, *Cairo, Coptic Museum, hist. 526* and a manuscript of Dayr al-Anbā Bishoy, as well as a separate edition of the incomplete witness *Cairo, Coptic Museum, hist. 544b*.]

_____, “La recensione lunga della Vita araba di Paolo di Tamma” [in Arabic], *SOC.C* 38 (2005): 115-178. [Edition of the “long” recension from four mss, the oldest of which is *St. Macarius hag. 47* (13th/14th c.), with introduction and name index.]

Youhanna Nessim YOUSSEF, ed. and trans., *The Arabic Life of Severus of Antioch attributed to Athanasius of Antioch*, in *Patrologia Orientalis* 49.4 = No. 220 (Turnhout, Belgium: Brepols, 2004). [Edition made on the basis of *Monastery of St. Antony, hist. 106* and *Cairo, Coptic Patriarchate, theol. 190*. Rev. *BSAC* 44 (2005): 145-146 (Wassef BOUTROS-GHALI); *OrChr* 90 (2006): 234-236 (H. KAUFHOLD).]

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7. Liturgy and prayer

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Youhanna Nessim YOUSSEF, "Notes on the Traditions concerning the Trisagion," *ParOr* 29 (2004): 147-59. [Includes the witness of Ibn Kabar, Ibn Sabbā^ʿ, and the books of the concoction of the Holy Chrism.]

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_____, "The Book *Order of the Priesthood*, by Severus ibn al-Muqaffa^ʿ Bishop of al-Ashmunein, Revisited," *BSAC* 45 (2006): 135-145. [Presents evidence that the book cannot have been written earlier than the 12th century – and therefore not by Severus ibn al-Muqaffa^ʿ.]

_____, "The Calculation of Our Glorious Church," *SSCQ* 2/2 (2006) 11-14. [Observations about the opening sentence of the Synaxarion's entry for the Feast of the Nativity.]

_____, “The Pseudo Severi,” *BSAC* 45 (2006): 146-151. [Includes the text and English translation of a short homily attributed to one Severus, Patriarch of Rome, from *St. Anthony, 460 liturgy* (previously *447 liturgy*).]

_____, “The Acceptance of the Non-Jacobite to the Coptic Denomination,” *CCO* 3 (2006): 317-334. [The author provides an Arabic text on this matter, with an English translation, from a 19th-century manuscript in a private collection; photographs of the text are also provided.]

_____, “Recherches d’hymnographie copte (2): Hermina et Christodule,” in *Études coptes IX* [2006], 381-397. [The author uses Arabic sources in his attempt to identify and date these authors of Coptic psalis, and makes interesting observations (p. 394) on the state of Coptic Orthodox literary production in the 15th century.]

A. WADI, “Al-Quddās al-Bāsilī ḥasab makḥṭūṭ Vātikān qibṭī 17 (mansūkh sanat 1004 sh./1288),” *SK* 48 (2008): 7-13, 88-96, 167-74.

8. Theology

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

Paul GÉHIN, “La tradition arabe d’Évagre le Pontique,” *CCO* 3 (2006): 83-104.

[This complex tradition includes recensions made from Greek, Coptic and Syriac originals – some of the latter perhaps at the Syrian Monastery in Scetis.]

B. Copto-Arabic authors, works composed in Arabic

Febe Y. ARMANIOS, “ ‘Weapon of the Faithful’: Preaching to the Coptic Community in Late Eighteenth-Century Egypt,” Chapter Five of “Coptic Christians in Ottoman Egypt: Religious Worldview and Communal Beliefs,” Ph.D. dissertation, The Ohio State University, 2003. [An important study of the work of Bishop Yūsāb al-Abaḥḥ (1735-1826), author of *Silāḥ al-muʿminīn*. Incidentally, note the new prominence in this section of the bibliography of *homiletic* material.]

Stephen J. DAVIS, “The Copto-Arabic Tradition of Theosis: A Eucharistic Reading of John 6:51-57 in Bulus al-Bushi’s Treatise On the Incarnation,” in Michael J. CHRISTENSEN and Jeffery A. WITTUNG, eds, *Partakers of the Divine Nature: The History and Development of Deification in the Christian Tradition*, Madison, NJ: Fairleigh Dickinson University Press, 2007), 163–74.

_____, *Coptic Christology in Practice: Incarnation and Divine Participation in Late Antique and Medieval Egypt* (Oxford and New York: Oxford University Press, 2008). [Part III is on “Arabization and Christian-Muslim Encounter,” and includes a chapter on the writings of Sāwīrus ibn al-Muqaffaʿ as well as a chapter on “The Medieval Golden Age of Copto-Arabic Christology” (treating the Christology of Būlus al-Būshī and of the Awlād al-ʿAssāl). Appendix B gives English translations of six Copto-Arabic texts.]

Nagi EDELBY, “Būlus al-Būshī et les Pères de l’Église,” in Nagi EDELBY and Pierre MASRI, eds., *Mélanges en mémoire de Mgr Néophytos Edelby (1920-1995)*, Textes et études sur l’Orient Chrétien, 4 (Beirut: CEDRAC-Université St.-Joseph, 2005), 101-110. [Rev. *POC* 57 (2007): 239-40 (D. ATTINGER); *CCO* 5 (2008): 482-83 (J.P. MONFERRER-SALA).] [On Būlus al-Būshī and his use of patristic sources.]

Joseph Moris FALTAS, “Mawt al-Masīḥ ʿalā l-ṣalīb fi l-turāth al-ʿarabī al-masīḥī,” *DAL* 9 (2006): 16-21. [Gives the letter of Pope Philotheus (63/ 970-995) to

Syrian Patriarch Athanasius found in the 11th-century florilegium *I'tirāf al-Abā'*, according to *Cairo, Coptic Museum, theol.* 196.]

Samir Khalil SAMIR, "Dieu a créé l'homme debout: Texte du reclus Sim'ān ibn Kalīl ibn Maqārah, copte du XII^e siècle," *POC* 57 (2007): 243-49. [An extract from Ch. 1 of *Rawḍat al-farīd wa-salwat al-wahīd*: Fr. Samir's new edition (here without apparatus) and French translation.]

Adel SIDARUS, "Une justification originale du 'monophysisme' due à un médecin-philosophe copte du XII^e/XIII^e siècle," in *Études coptes IX* [2006], 355-366. [French translation of an extract from a *majmū'* of one Jirjis ibn Bakhūm al-Mutaṭabbib, found in Ibn al-Rāhib's *Kitāb al-Burhān*.]

M.N. SWANSON, "St. Shenoute in Seventeenth-Century Dress: Arabic Christian Preaching in *Paris, B.N. ar. 4761*," *Coptica* 4 (2005): 27-42.

_____, "Common Wisdom: Luqmān the Wise in a Collection of Coptic Orthodox Homilies," *Currents in Theology and Mission* 33 (2006): 246-252. [On the collection of Arabic homilies attributed to St. Shenoute in *Paris, B.N. ar. 4761*.]

_____, "Telling (and Disputing) the Old, Old Story: A Soteriological Exchange in Late Twelfth-Century Egypt," *Coptica* 5 (2006): 69-82. [On Marqus ibn al-Qunbar and Michael, metropolitan of Damietta.]

_____, "Searching for Shenoute: A Copto-Arabic Homiliary in Paris, BN arabe 4796," in Gawdat Gabra and Hany N. Takla, eds., *Christianity and Monasticism in Upper Egypt: Akhmim and Sohag* (Cairo and New York: The American University in Cairo Press, 2008), 143-53.

Milad Sidky ZAKHARY, *De la Trinité à la Trinité: La christologie liturgique d'Ibn Sabbā'*, *auteur copte du XIII^e siècle*, Bibliotheca Ephemerides Liturgicae, Subsidia, 140 (Rome: Edizione Liturgiche, 2007). [Rev. *OCP* 74 (2008):

241-45 (P. LUISIER).] [Rich study of *al-Jawharah al-nafīṣah fī ‘ulūm al-kanīṣah*, and note the thoughtful review. A new text edition is promised for publication in *Patrologia Orientalis*.]

10. Linguistics, lexicology

Elżbieta GÓRSKA, “Characteristic Features of the Middle Arabic Language in the Texts of the Florentine Council (1442),” *Rocznik Orientalistyczny* 57 (2005): 91-97.

A.F. KHOUZAM, *La langue Égyptienne au moyen âge: Le manuscrit Copte 44 de Paris de la Bibliothèque Nationale de France*, I, Paris, Budapest and Torino, L’Harmattan, 2002.

Awad WADI, “Al-As‘ad ibn al-‘Assal: Preface à la grammaire de la langue copte” [in Arabic], *BSAC* 44 (2005): 113-132. [List of 46 mss at pp. 114-15. The edition is made from *Cairo, Coptic Patriarchate, varia 9 (Simaika 1079, Graf 555) (AD 1510), ff. 19v-24v.*]