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**STEPHEN J. DAVIS**

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**Pierson College**  
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**CURRENT POSITIONS:**
**Head of Pierson College, Yale University**

Chief Executive Officer at the largest of the fourteen residential colleges at Yale, overseeing various aspects of student life, education, arts, and services for approximately 500 undergraduates. Member of the Council of Heads of College (CHC).

**Woolsey Professor of Religious Studies and Professor of History, Yale University**

Affiliate Faculty Member in the Departments of Near Eastern Languages and Civilizations, the Programs in Medieval Studies, Humanities, and Hellenic Studies, and the Councils on Archaeological Studies and Middle East Studies, and Senior Research Fellow at the MacMillan Center for International and Area Studies.

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**EDUCATION:**

**Yale University, Department of Religious Studies, M.A. (1993), M.Phil. (1995), Ph.D. (1998)**

**Duke University, The Divinity School, M.Div., *summa cum laude* (1992)**

**Princeton University, A.B., English Literature (and Hellenic Studies), *cum laude* (1988)**

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**ACADEMIC EMPLOYMENT:**

**Woolsey Professor of Religious Studies and Professor of History, Yale University, New Haven, CT (2021–)**

**Head of Pierson College, Yale University, New Haven, CT (2013–)**

Chair of the Council of Heads of College (2015–2018).

**Professor of Religious Studies and of History, Yale University, New Haven, CT (2008–2021)**

**Associate Professor of Religious Studies, Yale University, New Haven, CT (2005–08)**

**Assistant Professor of Religious Studies, Yale University, New Haven, CT (2002–05)**

**Professor of New Testament and Church History, Evangelical Theological Seminary in Cairo (ETSC), Cairo, Egypt (1998–2002, visiting 2005).** ETSC is the Arabic-language seminary of the Egyptian Presbyterian Synod of the Nile.

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**ADMINISTRATIVE SERVICE:**
**Yale University:**
**Council of Heads of College (CHC):**

- Head of Pierson College (2013–)
- Chair of the Council (2015–2018)
- CHC Committees: Teaching in the Residential Colleges (2020–); Education and Student Life (2019–2020); Steering (2014–2019); Arts and Awards (2013–15, chair 2014–15); Services (2013–14)

**University Committees:**

- Yale College Diversity, Equity, Inclusion, and Belonging Committee (2021–)
- Working Group on Differential Response to Non-Crime Events (2020–)
- Intercultural Affairs Council (2018–)
- Council of the University Church at Yale (2016–)
- Division of the Humanities Tenure Appointments and Promotions Committee (2009–11, 2012–13)
- Yale College Course of Study Committee (2003–04, 2005–06)

**Departments and Programs:**

- Department of Religious Studies:
  - Assistant Director of Graduate Studies, Ancient Christianity/EMWAR (2008–2019, 2021–22)
  - Acting Director of Graduate Studies (Fall 2019)
  - Graduate Admissions Committee (2017–19)
  - Director of Undergraduate Studies (2009–11, 2012–13)
- Department of Near Eastern Languages and Civilizations:
  - W. K. Simpson and M. M. Simpson Egyptology Endowment Committee (2007– ; chair 2016–21)
  - Principal Investigator for Research Scientists: Gillian Pyke (2014–21); Alberto Urcia (2014– )
  - Viscusi Endowment Committee (2018– )
- Program in Medieval Studies
  - Officer for Diversity, Equity, and Inclusion (2021– )
  - Executive Committee/Graduate Admissions Committee (2015– )

**Evangelical Theological Seminary in Cairo (ETSC):**

Academic Dean (2000–02)

Faculty Representative, Board of Directors (1999–2002)

Chair, Department of Church History (1999–2002)

**LANGUAGES AND FELLOWSHIPS:****Languages and Specialized Language Study:***Languages:*

- Ancient and Medieval: Arabic, Coptic, Greek (Classical, Koine, and Byzantine), Hebrew, Latin, Syriac.
- Modern: English (native), Arabic (Modern Standard and Egyptian Colloquial), French, German, Greek.

*Specialized Language Study:*

- Volkshochschule Jahreskurs in Deutsch als Fremdsprache (Mittelstufe), Münster, Germany (2006–07)
- Dar Comboni Centre for Arabic and Islamic Studies, Cairo, Egypt (1998–2000).
- Beinecke Master Classes in Greek and Coptic Papyrology, Yale University, New Haven, CT (1997–98).

**Fellowships, Grants, and Awards**

- Simpson Egyptology Endowment Grants, Yale University, New Haven (annually 2006– ; totaling over \$1M).
- Antiquities Endowment Fund (AEF) Conservation Grants, American Research Center in Egypt, Cairo (2014–15, 2018–19, 2022–2024; totaling over \$500K).
- Visiting Scholar at the Israel Institute for Advanced Study, Hebrew University, Jerusalem (2015–16).
- Alexander von Humboldt Research Fellowship (Renewed Term), Institutum Judaicum Delitzschianum, Westfälische Wilhelms-Universität, Münster (2011).
- Frederick W. Hilles Publication Grants, Whitney Humanities Center, Yale University, New Haven (2007, 2013).
- Project Grants, Dumbarton Oaks Research Library and Collection, Washington DC (2006–07, 2007–08).
- Alexander von Humboldt Research Fellowship, Institut für Ägyptologie und Koptologie, Westfälische Wilhelms-Universität, Münster (2006–07).
- Research and Exploration Grants, National Geographic Society, Washington DC (2006 and 2008–09).
- Morse Fellowship in the Humanities, Yale University, New Haven (2004–05).
- Griswold Awards, Whitney Humanities Center, Yale University, New Haven (2003–05, 2008–10).

**INTERNATIONAL PROJECTS:****Executive Director, Yale Monastic Archaeology Project (YMAP): <http://www.yale.edu/egyptology/ae.htm>**

*Since 2006, I have overseen archaeological work, cultural heritage preservation, and the field training of undergraduate and graduate students at several late ancient and medieval Christian monastic sites in Egypt.*

**Director and Editor-in-Chief, Project to Catalogue the Coptic and Arabic Manuscripts at Dayr al-Suryān: <https://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-north-wadi-al-natron/monastery-syrians>**

*Since 2013, I have overseen archival and editorial work aimed at producing the first catalogue of the Coptic and Arabic manuscripts in the historic library of Dayr al-Suryān (the so-called Monastery of the Syrians) in Egypt.*

**SERVICE TO THE ACADEMY:****Editorial Boards and Advisory Committees:**

- Founder and Editor-in-Chief, *Christian Arabic Texts in Translation* (CATT), Fordham University Press (2016–)
- Research Supporting Members Council, American Research Center in Egypt (2021–)
- Editorial Board, *Bulletin de la Société d'archéologie copte* (2021–)
- Editorial Board, *Arabic Christianity: Texts and Studies* series, Brill Press (2016–)
- Advisory Board, *Journal of Orthodox Christian Studies*, Johns Hopkins University Press (2016–)
- Advisory Board, *Christianity in Late Antiquity* series, University of California Press (2014–)
- Grawemeyer Award in Religion Finalist Committee (2014)
- Steering Committee, “Coptic Christianity,” American Academy of Religion (2006–08)
- Chair, “Christian Late Antiquity and its Reception,” Society of Biblical Literature (2004–06)
- Steering Committee, “Religion in Roman Egypt,” Society of Biblical Literature (2004–06)

**External Reviewer:**

- Fordham University Press
- Harvard University Press
- Johns Hopkins University Press
- Oxford University Press,
- Princeton University Press
- Routledge Press
- University of California Press
- University of Notre Dame Press
- Yale University Press

**Dissertations Directed and Examined:*****Director or Co-Director:***

- Kavya Bhat, “Image of the Inexpressible: Philosophy and Roman Funerary Practice in Late Antiquity” (director, Yale University, in progress).
- Camille Leon Angelo, “Monastic Materialities: Space, Subjectivity, and Sexuality in Late Antiquity” (director, Yale University, in progress).
- Ramy Marcos, “The Emergence of Egyptian Presbyterians: A Historical Study of the Egyptian Evangelical Conversion Process in Late Ottoman Egypt, 1854–1878” (external co-director; Hartford International University, in progress).
- Alexander Peña, “Islamic Knowledge, Christian History: Memory, Translation, and Historiography in Medieval León-Castile” (director; Yale University, in progress).
- Daniel An, “Fear of God: The Practice of Emotions in Late Ancient Monasticism” (director; Yale University, in progress).
- Stéphanie Machabée, “Church, Mosque, or Museum?: Religion, Cultural Heritage, and Memory in Thessaloniki and Istanbul” (director; Yale University, in progress).
- Thomas C. Schmidt, “The Last Book: Revelation, Commentaries, and the Writings of the New Testament” (director; Yale University, 2020). Now on faculty at Fairfield University.
- Scott D. Davis, “Rereading, Rewriting, Remembering the Desert Fathers: A Reception History of Collections of the *Apophthegmata Patrum*” (director; Yale University, 2018). Now on faculty at Choate Rosemary Hall.
- Mary Farag, “Sacred Things: The Legal Making of Churches in Late Antiquity” (director; Yale University, 2017). Now on faculty at Princeton Theological Seminary.
- Hani Youssef Kostandi Hanna, “The Historicized Christology of Karl Barth & Mattá al-Miskīn” (external co-director and examiner; Princeton Theological Seminary, 2013). Now on faculty and serving as President of the Evangelical Theological Seminary in Cairo.
- Yonatan Moss, “In Corruption: Severus of Antioch on the Body of Christ” (director; Yale University, 2013). Now on faculty at Hebrew University in Jerusalem.

***Examiner, Reader, and/or Dissertation Committee Member:***

- Aseel Alfataftah, “In the Light of Prophecy: Knowing God and Knowing the Soul in a Post-Ghazalian Age” (Yale University, in progress)
- Julia Nation-Quiroz, “*Virtus* and Visuality in Late Ancient Rome: Case Studies in Early Christian Iconography” (Yale University, in progress)

- Nathaniel R. Lovdahl, “A Nun or Monk in Whose Eyes?: Administrative Certification, Mahāyāna Rites, and Precept Essence in the Redefining of Song Buddhist Monasticism” (Yale University, in progress)
- Sara A. Misgen: *Damned Bodies: Hell and Theodicy in Fourth- and Fifth-Century Christianity* (Yale University, in progress)
- Daniel Bohac, “The Christian Literary Scene of the Early Roman Empire: A Social History” (Yale University, 2020)
- Julia Pei-Chin Hsieh, “The Realm of the Dead through the Voice of the Living: Analysis of Ancient Egyptian Letters to the Dead” (Yale University, 2019)
- Samuel Ross, “The Biblical Turn in Modern Qur’an Commentary” (Yale University, 2018)
- Marijana Vuković, “Jesus’ Childhood in the Middle Ages: Manuscripts and Texts of the *Infancy Gospel of Thomas* in the Latin West, Byzantium, and Among Slavs” (University of Oslo, 2018)
- Matthew Larsen, “Unfinished: Approaching Mark as Unfinished Note Collection” (Yale University, 2017)
- Daniel Schriever, “The Invention of Authorship in Late Ancient Monasticism: A Cultural History of Shenoute’s Literary Corpus” (Yale University, 2016)
- Rachel Scheinerman, “Throughout Your Generations: The Tannaitic Passover Ritual” (Yale University, 2016)
- Louise Blanke, “The Archaeology of Egyptian Monasticism: Settlement, Economy, and Daily Life of the White Monastery Federation” (University of Copenhagen, 2015)
- Elizabeth Davidson, “Those Who Listen: Shenoute’s Sermons at the White Monastery” (Yale University, 2014)
- Dylan Burns, “Out of Heaven: Myth, Eschatology, and Theurgy in the Sethian Gnostic Apocalypses of Nag Hammadi” (Yale University, 2011)
- Tudor Sala, “Dismantling Surveillance in Late Antique Corporate Monasticism” (Yale University, 2011)
- Matthew Ingalls, “Subtle Innovation within Networks of Convention: The Life, Thought, and Intellectual Legacy of Zakariyyā al-Anṣārī (d. 926/1520)” (Yale University, 2011)
- Elizabeth Penland, “Martyrs as Philosophers: The School of Pamphilus and Ascetic Tradition in Eusebius’s *Martyrs of Palestine*” (Yale University, 2010)
- Michael Peppard, “The Christian Son of God in the Roman World” (Yale University, 2009)
- Candida Moss, “Gods, Lords and Kings: The Characterization of the Martyrs in the Early Christian *Acta Martyrum*” (Yale University, 2009)
- David Eastman, “The Cult of the Apostle Paul the Martyr in the Latin West” (Yale University, 2009)
- Kevin Wilkinson, “The Widow’s Vow among Western Elites, 350–415” (Yale University, 2008)
- Paul Dilley, “Care of the Other in Ancient Monasticism: A Cultural History of Ascetic Guidance” (Yale University, 2008)

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## TEACHING:

### Yale University (2002–):

#### *Undergraduate Courses:*

- Ancient Christianity to the Rise of Islam: From Jesus to Muhammad
- Christianity in Ancient Egypt and North Africa
- Christians and Muslims in the Arab World
- Creation and Fall
- The Making of the Christian Bible
- Memory, Culture, and Religion: From Early Christianity to Black Lives Matter
- Monasticism in Comparative Perspective
- Pilgrimage in Comparative Perspective
- Pilgrims, Monks, and Martyrs
- What’s the Matter (with Religion)?
- Women and Gender in Early Christianity

#### *Graduate Seminars:*

- Approaches to the Study of Christianity in Late Antiquity
- Arabic Bible and Biblical Interpretation
- Arabic Christian Literature and Theology
- Christianity in the Second and Third Centuries
- Early Christian Archaeology

- Egyptian Monastic Literature in Coptic
- Memory and Memorialization
- Patristic Greek
- Reading Practices in Antiquity
- Readings in Christian Arabic Texts

*Directed Readings:*

- Allegory in Early Christianity
- Christology and Theories of the Body
- Christology in Coptic and Ethiopic Liturgies
- Coptic Liturgy
- Fieldwork in Heritage Management
- Funerary Archaeology in Egypt
- History of Biblical Interpretation: Jesus' Baptism
- The Language of Ascetic Contemplation in Arabic

**Evangelical Theological Seminary in Cairo (ETSC) (1998–2002, 2005):**

*Arabic-language curriculum:*

- Early Church History
- Greek II: Selected Readings in the Greek New Testament
- New Testament Interpretation

*English-language curriculum:*

- Advanced Greek (Readings in New Testament and Patristic Greek)
- Ancient Churches, Monasteries, and Pilgrimage Sites in Egypt
- Christianity in the Ancient Middle East
- Coptic Christology
- New Testament Theology
- Scripture, Interpretation, and Canon in the Early Church

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**PUBLICATIONS:**

**Books:**

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 4: Arabic Ascetic Discourses (with contributions by M. Swanson).*** Corpus Scriptorum Christianorum Orientalium 697, Subsidia 145. Leuven: Peeters, forthcoming. [482pp. in Word format]

*The fourth volume of a multi-volume series. CCAMDS Volume 4 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Arabic ascetic discourses (62 MSS in total). See the description of Volume 1 below for information on methodology and organization.*

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 3: Arabic Theology (co-authored with M. Swanson).*** Corpus Scriptorum Christianorum Orientalium 694, Subsidia 143. Leuven: Peeters, forthcoming. [414pp. in PDF proofs]

*The third volume of a multi-volume series. CCAMDS Volume 3 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Arabic theology (59 MSS in total). See the description of Volume 1 below for information on methodology and organization.*

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 2: Arabic Commentaries and Canons (with contributions by R. N. Marcos, S. Moawad, T. C. Schmidt, and Cyril V. Uy II).*** Corpus Scriptorum Christianorum Orientalium 678, Subsidia 140. Leuven: Peeters, 2021. [xxxvi + 316pp.]

*The second volume of a multi-volume series. CCAMDS Volume 2 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Arabic commentaries and canons (75 MSS in total). See the description of Volume 1 below for information on methodology and organization.*

***Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān. Volume 1: Coptic and Arabic Biblical Texts; Coptic Language Resources, including Biblical Lexica.*** Corpus Scriptorum Christianorum Orientalium 677, Subsidia 139. Leuven: Peeters, 2020. [xxxvii + 428pp.]

*The first volume of a multi-volume series. CCAMDS Volume 1 catalogues manuscripts in the Egyptian monastery Dayr al-Suryān, focusing on Coptic and Arabic biblical texts and Coptic language resources (101 MSS in total). The methodology of collecting information is comprehensive and includes the recording of call numbers and contents; dates, languages, scripts, and materials; scribes, patrons/owners, and restorers; tables of contents, colophons, and endowments; foliation and numbering systems, dimensions, area of writing, and lines per page; cover and condition; scribal practice and readers' insertions. The organization of Volume 1 is comprised of an introduction to the corpus, detailed manuscript entries, photographs of selected folia, and five appendices with indexes on numbering systems and contents; textual attestations; dates; material and watermarks; and prosopographical information.*

**Monasticism: A Very Short Introduction.** Oxford: Oxford University Press, 2018. [142pp.]

*An introduction to monasticism in a global historical context, with special attention to Christian and Buddhist traditions. Chapters address the definition of monasticism; the diversity of monastic practices; monastic rules, social organization, and gender; saints' stories as sources of spirituality; the archaeology of monasteries and attitudes toward place; and the changing role of monasticism(s) in the contemporary world.*

**Christ Child: Cultural Memories of a Young Jesus.** New Haven and London: Yale University Press, 2014. [417pp.]

- Finalist, American Academy of Religion Book Award for Excellence, Historical Studies Category (2015). *This book presents a history of interpretation related to the so-called Infancy Gospel of Thomas, known in antiquity as Paidika Iēsou, or the "Childhood Deeds of Jesus." Applying sociologies of cultural memory to the transmission of these stories, I read Jesus' childhood in relation to Graeco-Roman social practices in late antiquity and situate the Christ child's reception in the context of medieval Jewish-Christian and Christian-Muslim encounter.*

**Coptic Christology in Practice: Incarnation and Divine Participation in Late Antique and Medieval Egypt.** Early Christian Studies Series. Oxford: Oxford University Press, 2008. [371pp.]

- Honorable Mention, British-Kuwait Friendship Society Book Prize in Middle Eastern Studies, British Society for Middle Eastern Studies (BRISME) (2009). *An investigation into the reception of Alexandrian Greek theology in Coptic and Copto-Arabic linguistic settings. Drawing on the insights of ritual and performance theory, I seek to elucidate the ways that Egyptian Christians have understood and enacted participation in Christ's incarnation. Case studies include monastic literature, eucharistic liturgies, pilgrimage and the cult of the saints, visual encounters with church art and architecture, and the apologetic context of debate in Christian-Muslim encounter.*

**The Early Coptic Papacy: The Egyptian Church and Its Leadership in Late Antiquity.** The Popes of Egypt: A History of the Coptic Church and Its Patriarchs from St. Mark to Pope Shenouda III, Volume 1. Cairo and New York: American University in Cairo Press, 2004. [251pp.]

- Samuel and Ronnie Heyman Prize for Outstanding Scholarly Publication, Yale University (2005).
- Arabic translation: *Bābawāt Miṣr. (I) al-Bābawīyyah al-qibṭīyyah al-mubakkirah: al-kanīṣah al-miṣriyyah wa qīyādītuhā fī awākhir al-'aṣr al-qadīm*, trans. M. Girgis (Cairo: al-Markaz al-qawmī li-l-tarjamah, 2013). *This volume, the first in a three part series, examines the evolving role of the Alexandrian patriarchate from the first to the seventh century CE. Focusing on representations of the patriarchs in both literature and art, I argue that the identity of the Egyptian church and its leadership was shaped in late antiquity by the cultural discourses of apostolicity, martyrdom, monastic patronage, and theological resistance.*

**Be Thou There: The Holy Family's Journey in Egypt (co-authored with W. Lyster and C. Hulsman; edited with an introduction by G. Gabra).** Cairo and New York: American University in Cairo Press, 2001. [163pp.]

*In this collaborative publication, I analyze ancient and early medieval evidence related to the story of Jesus, Mary, and Joseph's flight into Egypt. Examining a range of sources—from the Gospel of Matthew to medieval Arabic homilies and vision narratives—I show how the practices of biblical interpretation and pilgrimage mapped loca sancta onto the Egyptian landscape.*

**The Cult of St Thecla: A Tradition of Women's Piety in Late Antiquity.** Early Christian Studies Series. Oxford: Oxford University Press, 2001. [288pp.]

*My first book investigates the devotional practices, social institutions, and material artifacts connected with a popular but controversial female saint in early Christianity. Marshalling literary, artistic, archaeological, papyrological, and epigraphic evidence from Asia Minor and Egypt, I reconstruct the role that communities of women played in the promotion of Saint Thecla's cult.*

**Text Editions and Translations:**

**“The Arabic Canons of the Holy Father Anbā Shenoute: Introduction, Text, and Translation.”** To appear in a yet-to-be-titled Festschrift. Leuven: Peeters, forthcoming. [65pp. in Word format]

*An edition and translation of a singular copy of a text preserved in the monastic library of Dayr al-Suryān providing the first evidence for the translation of excerpts from the Coptic writings of Shenoute of Atripe into Arabic and also attesting the Christian transmission of assorted Arabic wisdom sayings shared with medieval Islamic sources.*

**The Feast of the Desert of Apa Shenoute: A Liturgical Text from the White Monastery (co-edited with Daniel Schriever and Mary Farag, with contributions by Samuel Moawad).** Corpus Scriptorum Christianorum Orientalium 681, Scriptorum Coptici 53. Leuven: Peeters, 2020. [405pp.]

*An edition and translation of a trilingual manuscript recording the rite of a medieval liturgical procession at the White Monastery in Upper Egypt, with two introductions. Primarily in Coptic, with selected sections in Greek and Arabic, the text includes rubrics of biblical passages and a sermon by Shenoute meant to be read at different points during the procession.*

**Revelation 1–3 in Christian Arabic Commentary: John’s First Vision and the Letters to the Seven Churches (co-authored and edited with T. C. Schmidt and Shawqi Talia).** Christian Arabic Texts in Translation 1. New York: Fordham University Press, 2019. [172pp.]

*An analysis and critical translation of two Christian Arabic commentaries on the Apocalypse of John, focusing on the interpretation of Revelation 1–3, John’s first vision and the letters to the seven churches. The translated texts are accompanied by chapters introducing the authors and their works, and touching on matters pertaining to their linguistic, literary, and historical contexts, including the cultural encounters between Arabic-speaking Christian communities and the wider Islamic world.*

**“An Arabic Acts of Paul and Thecla: Text and Translation, with Introduction and Critical Commentary.”** In *Thecla: Paul’s Disciple and Saint in the East and West*, ed. J. W. Barrier, J. N. Bremmer, T. Nicklas, and A. Puig i Tàrrach (Studies in Early Christian Apocrypha; Leuven: Peeters, 2016), 106–51. [46pp.]

*The first edition of the Acts of Paul and Thecla in Arabic, based on an eighteenth-century manuscript currently in the collection of the St. Shenouda the Archimandrite Society in Los Angeles.*

**A Disputation over a Fragment of the Cross: A Medieval Arabic Text from the History of Christian-Jewish-Muslim Relations in Egypt (co-authored and edited with B. Orfali and S. Noble).** Beirut: Dar al-Machreq, 2012. [113pp.]

*A critical edition and translation of a medieval Arabic literary debate related to the discovery of fragment of the cross. The jointly authored introduction situates this document in the context of medieval Christian-Jewish, Christian-Christian, and Christian-Muslim apologetics.*

**“On How to Discern the Truth of Religion,”** by Ḥunayn ibn Iṣḥāq. English translation (2009), available online at [http://www.tertullian.org/fathers/sbath\\_20.1\\_Hunain\\_ibn\\_Ishaq.htm](http://www.tertullian.org/fathers/sbath_20.1_Hunain_ibn_Ishaq.htm).

*An English translation of an Arabic Christian treatise written in Baghdad during the ninth-century CE. Based on the text edition published by Samir Khalil Samir in the journal al-Mashriq 71.2 (1997), 345–63.*

**The Arabic Life of St. John the Little by Zacharias of Sakhā.** *Coptica* 7. Los Angeles: St. Mark Foundation and St. Shenouda the Archimandrite Coptic Society, 2008. [185pp.]

*An edition and translation of Göttingen MS Arabic 114, containing the Arabic Life of the early Christian monk, John the Little. My introduction to this edition situates this hagiographical work in the context of scribal and liturgical activity at the Monastery of St. John the Little in Wādī al-Naṭrūn, Egypt, where I oversee archaeological work sponsored by the Yale Monastic Archaeology Project (YMAP).*

**Edited Volumes and Series:**

**Catalogue of Coptic and Arabic Manuscripts in Dayr al-Suryān (CCAMDS) (editor-in-chief, with Father Bigoul al-Suryānī).** Corpus Scriptorum Christianorum Orientalium, Subsidia. Leuven: Peeters, forthcoming.

*A comprehensive catalogue of the Coptic and Arabic collections at Dayr al-Suryān in Egypt, to be published in multiple volumes covering the following genre categories: Biblical Texts, along with Coptic Grammars and Lexica; Commentaries and Canons; Theology; Ascetic Discourses; Saints’ Lives and Sermons; and Liturgical Texts. In addition to an introduction to the history and contents of the monastic library, this multi-volume work will collect data on approximately 1000 manuscripts, recording information on manuscript number and genre, works and contents, date, language, script, and material, scribes, patrons, and restorers, colophons and endowments, pages and numbering systems, dimensions, area of writing, and lines per page, cover and condition, and other details related to*

*scribal practice and readers' insertions. (For individual descriptions of published and forthcoming volumes, see above under "Books.")*

Vol. 1 (= CCAMDS 1): *Coptic and Arabic Biblical Texts; Coptic Language Resources* (published)

Vol. 2 (= CCAMDS 2): *Arabic Commentaries and Canons* (published)

Vol. 3 (= CCAMDS 3): *Arabic Theology* (forthcoming 2022)

Vol. 4 (= CCAMDS 4): *Arabic Ascetic Discourses* (forthcoming 2022)

Vols. 5–6 (= CCAMDS 5–6): *Arabic Mayāmīr (Sermons, Sayings, and Saints' Lives)* (in progress)

Vols. 7–8 (= CCAMDS 7–8): *Coptic and Arabic Liturgy* (in progress)

**Yale Egyptological Publications (YEP) (editor-in-chief for YMAP volumes).** New Haven: Yale Egyptology, 2019–.

*This series serves as the principal publishing venue for Yale-sponsored archaeological missions, including volumes associated with the Yale Monastic Archaeology Project (YMAP).*

Vol. 2 (= YEP 2): Louise Blanke, *An Archaeology of Egyptian Monasticism: Settlement, Economy and Daily Life at the White Monastery Federation* (2019).

**Christian Arabic Texts in Translation (CATT) (editor-in-chief).** New York: Fordham University Press, 2016–.

*This series is designed to make the Christian Arabic literary and theological heritage available to English readers in a small, affordable format with translations that are accessible not only to scholars in a range of fields but also to a wider readership.*

Vol. 1 (= CATT 1): Stephen J. Davis, T. C. Schmidt, and Shawqi Talia, *Revelation 1–3 in Christian Arabic Commentary: John's First Vision and the Letters to the Seven Churches* (2019).

Vol. 2 (= CATT 2): Arsenius Mikhail, *Guides to the Eucharist in Medieval Egypt: Three Arabic Commentaries on the Coptic Liturgy* (forthcoming 2022).

**From Gnostics to Monastics: Studies in Coptic and Early Christianity (co-edited with D. Brakke and S. Emmel).**

Leuven: Peeters, 2018.

*An edited volume of essays focusing on topics related to Gnostic literature, Coptic linguistics, Egyptian monasticism, and the history of early Christianity, published in honor of Bentley Layton.*

**The Popes of Egypt: A History of the Coptic Church and Its Patriarchs from St. Mark to Pope Shenouda III, 3 volumes (co-edited with G. Gabra).** Cairo: American University in Cairo Press, 2004–2011.

*A three-volume series documenting the history of the Alexandrian patriarchate from its origins to the present.*

Vol. 1: Stephen J. Davis, *The Early Coptic Papacy* (2004).

Vol. 2: Mark N. Swanson, *The Coptic Papacy in Islamic Egypt* (2010).

Vol. 3: Magdi Girgis and Nelly van Doorn-Harder, *The Emergence of the Modern Coptic Papacy* (2011).

### Articles:

**“Mudbricks and Egyptian Monks: Some Critical Musings on Earthen Entanglements.”** To appear in *Earth*, ed. H. Magennis, M. Cesario, and E. Ramazzina (Leiden: Brill, forthcoming).

*In this invited contribution to a volume on earth as one of the four ancient elements, I draw on the perspectives of vital materialism and animacy in my interpretation of Egyptian monastic archaeology and literature in order to explore the various ways in which Egyptian monks, mudbricks, and other earthen things became materially entangled.*

**“Deification in Evagrius Ponticus and the Transmission of the Kephalaia Gnostika in Syriac and Arabic.”** To appear in *Faith, Reason, and Theosis* (Orthodox Christianity and Contemporary Thought; New York: Fordham University Press, forthcoming).

*This study focuses on Evagrius Ponticus' doctrine of the Holy Unity in his Kephalaia Gnostika, tracking how his conception of human participation in the divine was transmitted across two recensions in Syriac (one an expurgated version of the other) and into Arabic, based in part on two recently discovered Arabic manuscripts in the library at Dayr al-Suryān in Egypt.*

**“Marginalia Coptica et Arabica: Traces of Scribes, Patrons, Restorers, and Readers in the Biblical Collection at the Monastery of the Syrians (Dayr al-Suryān).”** To appear in *Proceedings of the Eleventh International Congress of Coptic Studies*, Claremont, CA, July 25th–30th, 2016 (Leuven: Peeters, forthcoming).

*Based on my cataloguing work at the Monastery of the Syrians (Dayr al-Suryān) in Egypt, this article focuses on the Coptic and Arabic biblical manuscripts in that collection. In the study of library archives, the role of scribes, patrons, restorers, and readers has often been overlooked due to the fact that scholars have typically prioritized research into primary texts over the material history of the manuscripts themselves. This study seeks to correct that imbalance by looking at how writings “in the margins”—colophons, endowments, and prayers—provide invaluable evidence for tracing the history of textual practice in a monastic library.*



**“Archaeology at the Shenoutean Monastic Federation, 2010–2019: A Report on the Last Decade of YMAP’s Work” (with contributions by G. Pyke, et al.).** To appear in *Coptica* 19 (2021).

*A synopsis of the archaeological surveys and excavations, architectural documentation, and art conservation conducted at the White Monastery and its associated women’s monastery near Sohag, Egypt, from 2010 to 2019.*

**“A Three-Dimensional Survey: Digital Preservation at the White Monastery in Sohag” (co-authored with P. Gasparri, G. Pyke, and N. Warner).** *Scribe* 7 (Spring 2021), 8–15.

*A report on YMAP’s recent employment of digital technologies for 3D laser scanning at the White Monastery and the implications of this work for the documentation and preservation of the archaeological site.*

**“Anastasia, Thecla, and Friends: Archaeological and Epigraphic Evidence from the Shenoutean Women’s Monastery at Atripe” (with contributions by G. Pyke, L. Blanke, W. Dolling, and A. Urcia).** In *Le Muséon* 133.2 (2020), 259–287.

*A report on recent archaeological work by the Yale Monastic Archaeology Project (YMAP) at the site of the women’s monastery in Atripe (Upper Egypt), which was part of the Shenoutean monastic federation in late antiquity. This article focuses in particular on wall writings (dipinti) written by female monastics during the late sixth and/or early seventh centuries. These writings supply us with the names of a number of women within the community, confirm their ongoing reverence for Shenoute as “prophet and archimandrite” in the generations after his death, and shed light on local practices of table service and water distribution connected with the Refectory and an associated Six-Pillared Hall.*

**“Archaeological Evidence for the Study of Early Monasticism.”** In the *Oxford Handbook of Christian Monasticism*, ed. B. Kaczynski (Oxford: Oxford University Press, 2020), 101–120.

*An introduction to early Christian monastic archaeology, including a discussion of methodological problems in archaeological practice and interpretation, and a reevaluation of material evidence for monastic sites from the first millennium CE.*

**“Manuscripts, Monks, and Mufattishīn: Digital Access and Concerns of Cultural Heritage in the Yale Monastic Archaeology Project.”** In *Ancient Manuscripts in Digital Culture: Visualisation, Data Mining, Communication*, ed. C. Clivaz, D. Hamidović, and S. Savant (Digital Biblical Studies 3; Leiden: Brill, 2019), 70–83.

*An article on the logistical and intercultural challenges of pursuing digitization initiatives in the context of conducting archaeological work in Egypt, including the ongoing legacy of colonialism as it impacts relationships between foreign missions, Coptic monks, and Egyptian government inspectors (mufattishīn).*

**“Evagrius Ponticus at the Monastery of the Syrians: Newly Documented Evidence for an Arabic Reception History.”** In *Heirs of the Apostles: The Story of Arabic Christianity*, ed. D. Bertaina, S. Keating, M. N. Swanson, and A. Treiger (Leiden: Brill, 2019), 347–92.

*An article that reports on seven Arabic manuscripts containing works of Evagrius Ponticus in the library at the Egyptian monastery Dayr al-Suryān in Egypt. After discussion the history of scholarship on Evagriana Arabica, I provide sample catalogue entries for each manuscript, documenting their contents, evidence for their dating, the identity of scribes and literary patrons, and selected aspects of their physical description.*

**“Cataloguing the Coptic and Arabic Manuscripts in the Monastery of the Syrians: A Preliminary Report.”** In *Studia Patristica* 92 (2018), 179–85.

*An initial report on the Project to Catalogue the Coptic and Arabic Manuscripts at Dayr al-Suryān (Wādī al-Naṭrūn, Egypt), which I founded in 2013. It provides a summary of the contents of the collection, introduces our cataloguing method, and presents a case study focusing on an important thirteenth-century Coptic-Arabic manuscript. Published as part of the proceedings from The International Conference on Patristics (Oxford University, 2015).*

**“Curriculum Vitae et Memoriae: The Life of Saint Onophrius and Local Practices of Monastic Commemoration.”** In *From Gnostics to Monastics: Studies in Coptic and Early Christianity*, ed. D. Brakke, S. J. Davis, and S. Emmel (Orientalia Lovaniensia Analecta 263; Leuven: Peeters, 2017), 383–91.

*An article focusing on evidence for the Egyptian cult of Saint Onophrius from the White Monastery, the Fayyum Oasis, and Scetis (Wādī al-Naṭrūn), including discussion of a wall painting of Onophrius discovered during excavations at the Monastery of John the Little.*

**“Monastic Revivals.”** In *Melania: Early Christianity Through the Life of One Family*, ed. C. M. Chin and C. T. Schroeder (Berkeley: University of California Press, 2016), 260–70.

*This article explores the “afterlife” of Melania the Elder and Melania the Younger in the modern Coptic Orthodox Church. Using three Arabic sources as primary evidence—an audio recording of a homily by Pope Shenouda III, a*

*history of monasticism by Matthew the Poor (Matta al-Miskīn), and a recent edition of the Paradise of the Fathers—I address the ways in which male church leaders have appropriated the Melanias as gendered models for Coptic nuns and female laity as part of a modern revival of monastic practice in Egypt.*

**“History and Historiography in Coptic Studies, 2004–2008.”** In *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*, volume 1 (Orientalia Lovaniensia Analecta 247; Leuven: Peeters, 2016), 151–95.

*A historiographical review and comprehensive bibliography of scholarship on Coptic history from 2004 to 2008. Areas of focus include: chronology and geography, Christianity and the survival of local Egyptian religion, continuity and change, memory and monasticism, church leadership and organization, histories of reception and practice (incl. theology and biblical interpretation), and Christianity under Islam.*

**“Architectural Conservation at the White Monastery Church (Dayr Anba Shinuda), Sohag” (co-authored with G. Pyke and N. Warner).** In *Bulletin of the American Research Center in Egypt* 208 (Summer 2016), 34–41.

*This short piece reports on conservation work conducted in the ancient church at the White Monastery in February 2015. The conservation work focused on two areas that had become structurally unsound within the church (the narthex wall and the south wall) and yielded discoveries that helped clarify the building’s architectural history.*

**“Liturgy and Ritual Practice in the Shenoutean Federation” (co-authored with U. Zanetti).** In *The Red Monastery Church: Beauty and Asceticism in Upper Egypt*, ed. E. Bolman (New Haven: Yale University Press / American Research Center in Egypt, 2016), 27–35.

*This jointly written piece explores the evidence related to the role that liturgical and ritual practices played in the lives of monks in the late ancient and early medieval Shenoutean federation, with special attention to drawing connections with the Red Monastery church and the figural images in its painted program.*

**“Shenoute in Scetis: New Archaeological Evidence for the Cult of a Monastic Saint in Early Medieval Wādī al-Naṭrūn.”** In *Coptica* 14 (2015), 1–19.

*An essay introducing and contextualizing a painted wall inscription, or dipinto, discovered during the Yale Monastic Archaeology Project excavations at the Monastery of John the Little in Wādī al-Naṭrūn. The text is a tenth-century prayer to St. Shenoute and as such it serves as new evidence for the cult of this monastic saint in medieval Scetis. I analyze the prayer in relation to already documented venues for local Shenoutean devotion, including liturgical practice, papal patronage, and hagiographical production.*

**“From Women’s Piety to Male Devotion: Gender Studies, the Acts of Paul and Thecla, and the Evidence of an Arabic Manuscript.”** In *Harvard Theological Review*, 108.4 (2015), 579–93.

*In this article, I address the role that gender studies has played in the interpretation of the early Christian Acts of Paul and Thecla, and I apply insights from this discipline to the analysis of an unpublished Arabic manuscript of that work copied by a scribe at the Monastery of St. Paul at the Red Sea in Egypt.*

**“Left Behind: A Recent Discovery of Manuscript Fragments in the White Monastery Church” (co-authored with G. Pyke, E. Davidson, M. Farag, and D. Schriever, with contributions by L. Blanke).** In *Journal of Coptic Studies* 16 (2014), 69–87.

*This article reports on a discovery of manuscript fragments made in the White Monastery church in December 2011. First, we describe the archaeological context, including the architecture of the “Candle Room,” and our methods of excavation, cataloguing, and photographic documentation. Second, we report on the data discovered, including the number of fragments, the materials used, the languages and scripts represented, patterns of ornamentation, and text types. Third, we present a case study focusing on one fragment identified as part of the Shenoutean corpus. Fourth and finally, we discuss implications for our knowledge about the textual and architectural history of the site.*

**“The Tomb of St. Shenoute at the White Monastery: Final Conservation and Documentation” (co-authored with E. S. Bolman, L. De Cesaris, A. Sucato, E. Ricchi, M. Kacicnik, S. M. M. Osman, A. Z. Aly, M. al-Anthony, G. Pyke, and A. Szymanska).** In *Bulletin of the American Research Center in Egypt* 204 (Spring 2014), 21–24.

*A brief report on the final stage of archaeological documentation on the tomb chapel associated with Shenoute at the White Monastery, including the commissioning of 360 degree photographic panoramas of the two underground chambers.*

**“The Category of Memory in Recent Scholarship on the Desert Fathers.”** In *From Old Cairo to the New World. Coptic Studies Presented to Gawdat Gabra on the Occasion of His 65<sup>th</sup> Birthday*, ed. Y. N. Youssef and S. Moawad (Colloquia Antiqua 9; Leuven: Peeters, 2013), 59–76.

*A critique of the way that the category of memory has been used in recent scholarship on Egyptian monastic literature such as the Sayings of the Desert Fathers, and a proposal for a more thoroughgoing methodological engagement with the interdisciplinary field of memory studies among historians of late antiquity.*

**“Completing the Race and Receiving the Crown: 2 Timothy 4:7–8 in Early Christian Monastic Epitaphs at Kellia and Pherme.”** In *Asceticism and Exegesis in Early Christianity*, ed. H-U. Weidemann (Novum Testamentum et Orbis Antiquus; Göttingen: Vandenhoeck & Ruprecht, 2013), 334–73.

*The subject of this piece is the use of 2 Timothy 4:7–8 in two sets of monastic epitaphs found in monks’ dwellings at Kellia and Pherme in the Egyptian Delta. I evaluate these wall writings in the context of ancient consolatory, martyrological, and monastic rhetoric, as well as monastic funerary practice. Evidence considered includes wall paintings discovered in excavations conducted by the Yale Monastic Archaeology Project.*

**“Life and Death in Lower and Upper Egypt: A Brief Survey of Recent Monastic Archaeology at Yale” (with contributions by E. Bolman, D. Brooks Hedstrom, and G. Pyke).** In *Journal of the Canadian Society for Coptic Studies* 3 (2012), 9–26.

*A brief survey of archaeological work sponsored by Yale University at the Monastery of St. John the Little (Wādī al-Naṭrūn) and at the White Monastery (Sohag) in Egypt, with a focus on evidence related to everyday life and to death and burial within these two Coptic monastic settings.*

**“Bird Watching in the Infancy Gospel of Thomas: From Child’s Play to Rituals of Divine Discernment.”** In *Portraits of Jesus: Essays in Christology*, ed. S. E. Myers (Tübingen: Mohr Siebeck, 2012), 125–53.

*An article in which I investigate artifacts and practices related to childhood and birds as sites of cultural memory for early Graeco-Roman readers of the Infancy Gospel of Thomas.*

**“New Archaeology at Ancient Scetis: Surveys and Initial Excavations at the Monastery of St. John the Little in Wādī al-Naṭrūn (Yale Monastic Archaeology Project)” (co-authored with D. Brooks Hedstrom, T. Herbich, S. Ikram, D. McCormack, M-D. Nenna, and G. Pyke).** In *Dumbarton Oaks Papers* 64 (2011), 217–27.

*A report on surface and subsurface surveys completed at the Monastery of St. John the Little in Wādī al-Naṭrūn, and on the excavation of a monastic trash deposit at that site.*

**“The Tomb of St. Shenoute? More Results from the White Monastery (Dayr Anba Shenouda), Sohag” (co-authored with E. Bolman, L. De Cesaris, M. el-Anthony, G. Pyke, E. Ricchi, A. Sucato, and N. Warner, with contributions by M. Abdel Rahim, L. Blanke, W. Dolling, M. Khalifa, S. Mohammed, and A. Stevens).** In *Bulletin of the American Research Center in Egypt* 198 (Spring 2011), 31–38.

*A short article summarizing excavation and conservation work conducted since 2006 at a fifth-century funerary chapel at the White Monastery in Sohag, Egypt.*

**“Archaeology at the White Monastery, 2005–2010” (with contributions by L. Blanke, E. Bolman, et al.).** In *Coptica* 9 (2010), 25–58.

*A synopsis of the archaeological surveys and excavations, architectural documentation, and art conservation conducted at the White Monastery near Sohag, Egypt, from 2005 to 2010.*

**“Forget Me Not: Memory and the Female Subject in Ancient Binding Spells.”** In *Women and Gender in Ancient Religions: Interdisciplinary Approaches*, ed. S. P. Ahearne-Kroll, P. A. Holloway, and J. A. Kelhoffer (Tübingen: Mohr Siebeck, 2010), 248–59.

*Drawing on contemporary sociologies of memory in my analysis, I investigate the manipulation of women’s bodies and memories—and the resultant construction of a particular kind of female subject—in ancient Graeco-Egyptian magical spells.*

**“Shenoute and a Recently Discovered Tomb Chapel at the White Monastery” (co-authored with E. Bolman and G. Pyke).** In *Journal of Early Christian Studies* 18.3 (2010), 453–62.

*In this collaborative publication, my co-authors and I present archaeological, art historical, and epigraphic evidence related to a late antique monastic funerary chapel excavated by the Yale Monastic Archaeology Program in cooperation with the Egyptian Supreme Council of Antiquities. On the basis of this evidence we conclude that the subterranean tomb beneath the chapel belonged to the famous fifth-century head of the White Monastery, Shenoute of Atripe.*

**“Variations on an Egyptian Female Martyr Legend: History, Hagiography, and the Gendered Politics of Medieval Arab Religious Identity.”** In *Writing ‘True Stories’: Historians and Hagiographers in the Late Antique and Medieval Near East*, ed. A. Papaconstantinou, M. Debié, and H. Kennedy (Cultural Encounters of Late Antiquity and the Middle Ages 9; Turnhout: Brepols, 2010), 205–17.

*In this article, I observe the way a female saint's legend is adopted and adapted in three Arabic chronographies. Utilizing insights drawn from gender studies and postcolonialist criticism, I show how the body of the saint is used as a tool for negotiating social and religious boundaries between Muslims and Christians in medieval Egypt.*

**“Yale Monastic Archaeology Project: John the Little, Season 2 (May 14–June 17, 2007)” (co-authored with D. Brooks Hedstrom, G. Pyke, and D. McCormack).** In *Mishkah: The Egyptian Journal of Islamic Archeology* 3 (2009), 59–64.

*This brief article reports on 2007 surveys and excavations at the Monastery of John the Little in the Wadi al-Natrun, published in a journal sponsored by the Egyptian Supreme Council of Antiquities.*

**“Yale Monastic Archaeology Project: Pherme (Qusur Higayla and Qusur ‘Erayma), Season 1 (May 29–June 8, 2006)” (co-authored with D. Brooks Hedstrom, T. Herbich, G. Pyke, and D. McCormack).** In *Mishkah: The Egyptian Journal of Islamic Archeology* 3 (2009), 53–7.

*This brief article reports on 2006 surveys at the monastic site of Pherme in the Egyptian Delta, published in a journal sponsored by the Egyptian Supreme Council of Antiquities.*

**“Yale Monastic Archaeology Project: John the Little, Season 1 (June 7–June 27, 2006)” (co-authored with D. Brooks Hedstrom, T. Herbich, G. Pyke, and D. McCormack).** In *Mishkah: The Egyptian Journal of Islamic Archeology* 3 (2009), 47–52.

*This brief article reports on 2006 surveys and excavations at the Monastery of John the Little in the Wadi al-Natrun, published in a journal sponsored by the Egyptian Supreme Council of Antiquities.*

**“Jerome’s ‘Life of Saint Paul’ and the Promotion of Egyptian Monasticism in the West.”** In *The Cave Church at the Monastery of St. Paul*, ed. W. Lyster (New Haven: Yale University Press/ American Research Center in Egypt, 2008), 25–41.

*This contributed chapter investigates three contexts for the promotion of monastic values and the legacy of St. Paul of Thebes in the Latin West: 1) Jerome’s literary production of Paul’s vita; 2) late antique pilgrimage practice to Paul’s monastic cave near the Red Sea; and 3) the interpretation of Egyptian desert landscapes as arenas for sacred encounters in early modern Western art related to the saint.*

**“Introducing an Arabic Commentary on the Apocalypse: Ibn Kātib Qayṣar on Revelation.”** In *Harvard Theological Review* 101.1 (2008), 77–96.

*After an introduction to the Copto-Arabic commentary tradition on the Apocalypse of John, I focus specifically on Ibn Kātib Qayṣar’s theories of prophecy and vision in his interpretation of Revelation 1:1, demonstrating how this Arabic commentator adapts and elaborates on Greek and Latin cultural assumptions, as well as early medieval Islamic theories, related to visionary experience.*

**“A Geophysical Survey of Ancient Pherme: Magnetic Prospection at an Early Christian Monastic Site in the Egyptian Delta” (co-authored with D. Brooks Hedstrom and T. Herbich).** In *Journal of the American Research Center in Egypt* 44 (2007), 129–37.

*This article reports on geophysical (sub-surface) surveys conducted in 2006 by YMAP at the monastic site of Pherme in the Egyptian Delta.*

**“The Copto-Arabic Tradition of Theosis: A Eucharistic Reading of John 6:51-57 in Būlus al-Būshī’s Treatise On the Incarnation.”** In *Partakers of the Divine Nature: The History and Development of Deification in the Christian Tradition*, ed. Michael J. Christensen and Jeffery A. Wittung (Madison, N.J.: Fairleigh Dickinson University Press, 2007), 163–74.

*In my contribution to this edited volume, I show how the thirteenth-century Copto-Arabic theologian, Būlus al-Būshī, draws on Alexandrian patristic precedent and Islamic kalām convention in interpreting John 6 and developing a Christology of eucharistic participation.*

**“Fashioning a Divine Body: Coptic Christology and Ritualized Dress.”** In *Harvard Theological Review* 98.3 (2005), 335–62.

*Applying theories of ritual practice and the ritually constructed body to the study of early Christian dress, I propose that Coptic understandings of the Incarnation were enacted or performed through the wearing of tunics embroidered with images from the life of Christ.*

**“Biblical Interpretation and Alexandrian Episcopal Authority in the Early Christian Fayoum.”** In *Christianity and Monasticism in the Fayoum Oasis*, ed. G. Gabra (Cairo: American University of Cairo Press, 2005), 45–61.

*A study of the Egyptian Fayoum and its relation to the Alexandrian bishopric, this article uses the writings of Dionysius and Cyril of Alexandria to show how the allegorical method of biblical interpretation was used to reinforce structures of ecclesiastical authority in a specific geographical and cultural context.*

**“A Hermeneutic of the Land: Biblical Interpretation in the Holy Family Tradition.”** In *Coptic Studies on the Threshold of a New Millennium. Proceedings of the Seventh International Congress of Coptic Studies*, ed. M. Immerzeel and J. van der Vliet (Leuven: Peeters, 2004), 329–36.

*In this published paper, I explore the way that Egyptian interpretations of Isaiah 19 supported the promotion of Holy Family sites as sacred pilgrimage locales.*

**“Crossed Texts, Crossed Sex: Intertextuality and Gender in Early Christian Legends of Holy Women Disguised as Men.”** In *Journal of Early Christian Studies* 10.1 (2002), 1–36.

*Reexamining the corpus of transvestite saints legends from early Christianity, I apply poststructuralist theories of intertextuality to show how such legends participated in a multiplicity of cultural discourses that functioned to destabilize binary conceptions of gender identity.*

**“A Medieval Icon with Scenes from the Life of Christ and the Virgin in the Church of Saint Mercurius at Deir Abu Seifein, Old Cairo: An Interdisciplinary Approach”** (co-authored with Z. Skálóva). In *Bulletin de la Société d’archéologie copte* 39 (2000), 211–38.

*This jointly authored article publishes and documents a multi-paneled medieval icon preserved at Deir Abu Seifein in Old Cairo and evaluates its iconography in the light of contemporaneous Copto-Arabic homiletic practice.*

**“A ‘Pauline’ Defense of Women’s Right to Baptize? Intertextuality and Apostolic Authority in the Acts of Paul.”** In *Journal of Early Christian Studies* 8.3 (2000), 453–59.

*Calling attention to the use of Paul’s letters in the Acts of Paul, I argue that an intertextual allusion to 1 Corinthians 10 in the scene of Thecla’s self-baptism represents an attempt to ground that baptism in the apostolic authority of Paul’s teaching.*

**“Jonah in Early Christian Art: Allegorical Exegesis and the Roman Funerary Context.”** In *ARS Review* 13.1 (2000), 72–83. ARS Review is the academic journal of the Australian Association for the Study of Religions.

*In this study of early Christian visual art, I argue that four-scene representations of Jonah in the Roman catacombs and on Roman sarcophagi represent an allegorical expansion on previous Christian interpretations of the story—an allegorical re-reading designed to address concerns among grave visitors about the nature of the resurrected body.*

**“Namesakes of Saint Thecla in Late Antique Egypt.”** In *Bulletin of the American Society of Papyrologists* 36 (1999), 71–81.

*This article documents evidence for namesakes of Thecla in late antique Egyptian papyri and funerary inscriptions.*

**“Patronage and Architectural Adaptation in the Roman Cult of the Martyrs.”** In *Anistoriton*, an online journal of History, Archaeology, and Art History. Available at <http://www.anistor.gr/english/index.htm>: under Essays, Vol. 3/1999 (E993. June 1999).

*This essay examines episcopal patronage of the cult of the martyrs and the social relationship between patron bishops and their pilgrim clientele in late antique Rome.*

**“Pilgrimage and the Cult of Saint Thecla in Late Antique Egypt.”** In *Pilgrimage and Holy Space in Late Antique Egypt*, ed. D. Frankfurter (Leiden: E. J. Brill, 1998), 303–39.

*Interpreting hagiographical accounts, archaeological data and artifactual evidence connected with the Egyptian pilgrimage city of Saint Menas west of Alexandria, I argue for the existence of a competing shrine dedicated to Saint Thecla in the vicinity.*

### **Encyclopedia Entries, Book Reviews, and Other Contributions:**

**Contribution to “Monasteries of Middle Egypt (White and Red Monasteries)”** (with D. Schriever, A. Szymańska, and E. Bolman). In *Egypt from Alexander to the Copts: An Archaeological and Historical Guide*, Second revised edition (e-book), ed. R. S. Bagnall and D. W. Rathbone (Cairo and New York: American University in Cairo Press, 2017).

**“Monasticism.”** In *The Wiley-Blackwell Encyclopedia of Gender and Sexuality Studies*, ed. N. Naples (Oxford: Wiley-Blackwell, 2016).

**“White Monastery Federation”** (co-authored with E. Bolman). In *The Encyclopedia of Ancient History* (Oxford: Wiley-Blackwell, 2012).

“**Kellia and Scetis, Monastic Archaeology at.**” In *The Encyclopedia of Ancient History* (Oxford: Wiley-Blackwell, 2012).

“**Thecla.**” In *The Encyclopedia of Ancient History* (Oxford: Wiley-Blackwell, 2011).

“**Review of Milad Sidky Zakhary, *De la Trinité à la Trinité: La christologie liturgique d’Ibn Sabbā’, auteur copte du XIII<sup>e</sup> siècle,***” (Bibliotheca Ephemerides Liturgicae Subsidia 140; Rome: CLV-Edizioni Liturgiche, 2007). In *Journal of Theological Studies* 60.2 (2009), 733–7.

“**Thecla.**” In *The Encyclopedia of Women in World History*, volume 4 (Oxford and New York: Oxford University Press, 2008), 227–8. Online at <http://www.oxford-womenworldhistory.com/entry?entry=t248.e1071>.

“**Review of Alastair Hamilton, *The Copts and the West, 1439–1822: The European Discovery of the Egyptian Church,***” (Oxford: Oxford University Press, 2006). In *International Bulletin of Missionary Research* 31.3 (2007), 153.

“**Thecla.**” In *The Encyclopedia of Religion*, Second edition, volume 13 (Detroit: MacMillan Reference USA, 2005), 9101–2.

### Websites, Blogs, Interviews, and News Reports:

#### **Online links related to the Yale Monastic Archaeology Project:**

Yale Monastic Archaeology Project North: <http://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-north-wadi-al-natron>.

*Includes synopses of our work at the Monastery of John the Little and at Kellia-Pherme.*

Yale Monastic Archaeology Project South: <http://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-south-sohag>.

*Includes synopses of our work at the White Monastery and the associated women’s monastery at Atripe.*

“**The Lives of Monks and Nuns,**” interview with the ABC Australia radio program, *The Spirit of Things*, on my book, *Monasticism: A Very Short Introduction*. Aired March 18, 2018; available for viewing at <http://www.abc.net.au/radionational/programs/spiritofthings/the-lives-of-monks-and-nuns/9554844>.

“**Yale Monastic Archaeology Project (YMAP): A Decade of Fieldwork,**” guest post on Brice C. Jones’ papyrology blog, June 28, 2015, at <http://www.bricecjones.com/blog/guest-post-yale-monastic-archaeology-project-ymap-a-decade-of-fieldwork-stephen-j-davis>.

“**Life and Death in Late Ancient and Early Medieval Egyptian Monasteries,**” interview for the MacMillan Report at Yale University. Aired April 12, 2013; available for viewing at <http://macmillanreport.yale.edu/videos/life-and-death-late-ancient-and-early-medieval-egyptian-monasteries>.

“**Umayyad Coin Discovered in Egypt,**” *Medieval News*, May 28, 2010, at <http://medievalnews.blogspot.co.il/2010/05/umayyad-coin-discovered-in-egypt.html>.

“**Gold Umayyad Coin with Kufic Inscriptions Discovered in Egypt,**” *Archaeology News Network*, May 28, 2010, <http://archaeologynewsnetwork.blogspot.co.il/2010/05/gold-umayyad-coin-with-kufic.html#.Vo10LjYg27c>.

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### **PAPERS, PUBLIC LECTURES, AND PANELS:**

“**Mudbricks and Monks: Earth as a Vital Material of Early Egyptian Monasticism,**” Invited lecture at The Catholic University of America, Washington, DC (October 2021).

“**Christian Arabic Biblical Commentaries in the Manuscript Library at the Monastery of the Syrians (Wādī al-Naṭrūn, Egypt),**” Society of Biblical Literature Annual Meeting, San Diego, CA (November 2019).

“**Monasticism and the Art of Living Alternately,**” Sir Thomas More Lecture, Yale University, New Haven, CT (August 2019).

“**The Dialogical Function of *Dipinti*: An Archaeology of Practice in the Women’s Monastery at Atripe**” (revised title), 20<sup>th</sup> St. Shenouda-UCLA Conference of Coptic Studies, University of California at Los Angeles, Los Angeles, CA (July 2019).

- “Archaeology at the Shenoutean Monastic Federation, 2010–2019: A Report on the Last Decade of YMAP’s Work,”** 20<sup>th</sup> St. Shenouda-UCLA Conference of Coptic Studies, University of California at Los Angeles, Los Angeles, CA (July 2019).
- “Deification in Evagrius Ponticus and the Transmission of the *Kephalaia Gnostika* in Syriac and Arabic,”** Fifth Triennial Patterson Conference on “Faith, Research, and Theosis,” Orthodox Christian Studies Center, Fordham University, New York, NY (June 2019).
- “Ethiopian and Egyptian Christians in Intersection: Monastic Multiculturalism and Migration, Discourses of Ethnicity, and the Problem of Premodern ‘Africa’ and the ‘Middle East’,”** Invited paper for the symposium, “Christian Layers in the History of the Middle East,” Oxford University, Oxford, UK (March 2019).
- “The Voice of a Saint from Beyond the Grave: Posthumous Performances of a Sermon by Shenoute,”** Invited paper for the conference, “The Transmission of Early Christian Homilies from Late Antiquity to the Middle Ages,” Johann Wolfgang Goethe-Universität Frankfurt am Main, Frankfurt, GERMANY (June 2018).
- “Arabic Evagriana: Three Works in Imitation of Ecclesiastes, Song of Songs, and Proverbs,”** North American Patristics Society Annual Meeting, Chicago, IL (May 2018).
- “Anastasia, Thecla, and Friends: Archaeological Evidence for the Women’s Monastery in the Shenoutean Federation,”** North American Patristics Society Annual Meeting, Chicago, IL (May 2018).
- “Ethiopians in Late Ancient and Medieval Egypt: Locating ‘World Christianity’ in Monastic Multiculturalism, Intra-Regional Migration, and Discourses of Ethnicity,”** Invited lecture, “Global Christianities: New Directions for the 21<sup>st</sup> Century,” University of Chicago, Chicago, IL (Apr 2018).
- “Material Culture and the Study of Early Christianity,”** Panelist, New Testament and Early Christian Studies Day, Brown University, Providence, RI (Apr 2018).
- “The Politics and Local Practice of Food Distribution at the Shenoutean Women’s Monastery at Atripe: Textual and Archaeological Evidence from the Fifth to the Early Seventh Century,”** Paper for the conference, “Continuities and Transitions: Approaches to Studying Food and Drink in Egypt and Sudan,” Institut français d’archéologie orientale, Cairo, EGYPT (Mar 2018).
- “From Moses the Black to Red-Haired Ethiopians: Monastic Multiculturalism, Migration, and Discourses of Ethnicity in Medieval Egypt,”** Plenary lecture for the conference, “Christian Africa/Medieval Africa, 300–1600 CE,” Harvard University, Cambridge, MA (Nov 2017).
- “The Archaeology of Early Christian Monasticism: Evidentiary Problems and Criteria,”** Invited lecture, Regional Late Antiquity Consortium Symposium (ReLACs), Vanderbilt University, Nashville, TN (Oct 2017).
- “Monastic Oracles: The Ritualized Function of the Psalms in a Coptic Liturgical Manuscript from the White Monastery,”** Invited paper for the conference, “The Scribal Mind: Textual Criticism in Antiquity,” Institute for the Study of the Ancient World, New York University, New York, NY (Sept 2017).
- “*Dipinti* at Atripe: Evidence from the Women’s Monastery in the Shenoutean Federation,”** Invited lecture presented to the “Cult of the Saints” research project team, Oxford University, Oxford, UK (June 2017).
- “At the Periphery of Texts, At the Center of Textual Heritage: A Study of Christian Arabic Manuscripts at the Monastery of the Syrians in Egypt,”** Invited paper presented at the seminar, New Perspectives on Mediterranean History, Balliol College, Oxford University, UK (June 2017).
- “*Athār nussākh wa muhtammīn wa murammimīn wa qurā’ fī al-majmū’ah al-kitābiyah fī Dayr al-Suryān* (Traces of Scribes, Patrons, Restorers, and Readers in the Biblical Collection at the Monastery of the Syrians),”** Paper translated into Arabic by Ashraf Hanna, edited by Stephen J. Davis, and presented in absentia by Ashraf Hanna at *al-Yūbīl al-ḥidā’i l-murūr 25 sanah li-ta’ sis mu’tamar aṣḍiqā’ al-turāth al-‘arabī al-masīhī* (Silver Anniversary Jubilee Celebration of Twenty-Five Years since the Establishment of the Conference of the Friends of the Christian Arabic Heritage), Cairo, EGYPT (Feb 2017).
- “The Yale Monastic Archaeology Project (YMAP): A Decade of Work in Egypt,”** Invited lecture, LOGOS Center, Monastery of St. Bishoi, Wādī al-Naṭrūn, EGYPT (Dec 2016).

- “Marginalia Arabica: Traces of Christian Scribes, Patrons, and Readers in an Egyptian Archive of Biblical Manuscripts,”** Society of Biblical Literature Annual Meeting, San Antonio, TX (Nov 2016).
- “Panel Review of Michael Peppard, *The World’s Oldest Church: Bible, Art, and Ritual at Dura-Europos, Syria*,”** Panelist, Society of Biblical Literature Annual Meeting, San Antonio, TX (Nov 2016).
- “Ritualization and Psalmic Recitation in a Coptic Liturgical Procession at the White Monastery,”** Yale Egyptology Conference, “Ritual Landscape and Performance,” Yale University, New Haven, CT (Sept 2016).
- “The Archaeology of Early Christian Monasticism: Methodologies and Material Sources,”** Yale Lecture in Medieval Studies, Yale University, New Haven, CT (Sept 2016).
- “A Report on the Coptic and Arabic Biblical Manuscripts in Dayr al-Suryān: From Scriptural Texts to Scribal Marginalia,”** Eleventh International Congress of Coptic Studies, Claremont, CA (July 2016).
- “Wadi al-Natrun: Studies in Texts and Manuscripts,”** Panel Chair, Eleventh International Congress of Coptic Studies, Claremont, CA (July 2016).
- “Wadi al-Natrun: Studies in Art and Archaeology,”** Panel Chair, Eleventh International Congress of Coptic Studies, Claremont, CA (July 2016).
- “Towards a Material History of the Christian Arabic Literary and Theological Heritage: Cataloguing the Collection at Dayr al-Suryān,”** Workshop on Recovering the Role of Christians in the History of the Middle East, Princeton University, Princeton, NJ (May 2016).
- “How Has Theory Contributed to My Work?”** Panelist, Society of Biblical Literature 2016 New England/Eastern Canada Regional Meeting, Brown University, Providence, RI (Apr 2016).
- “*Ikīshāfāt jadīdah min al-athār al-rahbānīyah (New Discoveries in Monastic Archaeology)*,”** Invited lecture in Arabic, Monastery of the Syrians, Wādī al-Naṭrūn, EGYPT (Mar 2016).
- “The Feast of the Desert of Apa Shenoute: A Processional Rite at the White Monastery,”** Seminar presentation, Israel Institute for Advanced Study, Hebrew University, Jerusalem, ISRAEL (Jan 2016).
- “Panel Review of Susan E. Hulen, *A Modest Apostle: Thecla and the History of Women in the Early Church*,”** Panelist, Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2015).
- “An Arabic Acts of Paul and Thecla,”** Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2015).
- “Manuscripts, Monks, and *Mufattishīn*: Digital Access and Concerns of Cultural Heritage in the Yale Monastic Archaeology Project,”** Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2015).
- “Cataloguing the Coptic and Arabic Manuscripts in the Monastery of the Syrians: A Preliminary Report,”** XVII. International Conference on Patristic Studies, Oxford, ENGLAND (July 2015).
- “Shenoute in Scetis: New Archaeological Evidence for the Cult of a Monastic Saint in Early Medieval Wādī al-Naṭrūn,”** Invited public lecture at Aarhus University, Aarhus, DENMARK (May 2015).
- “Christianity and Islam in the Middle East: From a Common History Toward a Common Present?”** Panelist, Yale University, New Haven, CT (Apr 2015).
- “Christian Populations in the Middle East since the Arab Spring,”** Panelist, Yale University, New Haven, CT (Apr 2014).
- “Settlement Archaeology and Household Identity,”** Panelist, Self and Space: Household Identity and Domestic Cult in the Ancient Mediterranean and Near East, Yale University, New Haven, CT (Apr 2014).
- “Material Sources for the Study of Early Christian Monasticism,”** Public lecture at Fordham University, Bronx, NY (Apr 2014).
- “Philo’s Readers: Affinities, Reception, Transmission and Influence,”** Session and Plenary Chair, Yale University, New Haven, CT (Mar 2014).



- “Left Behind: A Recent Discovery of Manuscript Fragments in the White Monastery Church” (co-author with E. Davidson, M. Farag, D. Schriever, with contributions by L. Blanke, B. Layton, and G. Pyke),** Thirty-Ninth Annual Byzantine Studies Conference, New Haven, CT (Nov 2013).
- “Curriculum Vitae et Memoriae: The *Life of Saint Onophrius* and Local Practices of Monastic Commemoration,”** Thirty-Ninth Annual Byzantine Studies Conference, New Haven, CT (Nov 2013).
- “The White Monastery and Beyond: Texts, Images, and Monastic Space,”** Panel Organizer and Chair, Thirty-Ninth Annual Byzantine Studies Conference, New Haven, CT (Nov 2013).
- “The Childhood Deeds of Jesus in Arabic Christian and Muslim Encounter,”** Association pour l’étude de la littérature apocryphe chrétienne (AELAC), Dole, France (June 2013).
- “The Rest is Commentary: New Work on Ancient Jewish Texts,”** Panel Chair, Yale University, New Haven, CT (Apr 2013).
- “The Melanias and the Modern Revival of Coptic Orthodox Monasticism,”** Late Antiquity Made New: A Symposium Celebrating the Work of Elizabeth A. Clark, Durham, NC (Apr 2013).
- “The Desert a Wilderness? Imagining Paradise in Monastic Literature and Archaeology,”** Public lecture at Lamington Presbyterian Church, Lamington, NJ (Mar 2013).
- “Remembering Jesus’ Childhood: The *Infancy Gospel of Thomas* among Medieval Muslims and Arabic-Speaking Christians,”** Public lecture at Ohio Wesleyan University, Delaware, OH (Feb 2013).
- “Swiss Jesus: Art, Landscape, Ritual, and the Localization of the *Infancy Gospel of Thomas* in a Medieval Alpine Church,”** Society of Biblical Literature Annual Meeting, Chicago, IL (Nov 2012).
- “Constructing Papacies: Institutional Histories, Places, and Practices,”** Co-organizer and co-presenter (with T. Sessa), Models of Piety in Late Antiquity Annual Meeting, Chicago, IL (Nov 2012).
- “The Writing on the Wall: Reading, Remembrance, and Paul’s Crown of Righteousness in Egyptian Monastic Visual Culture,”** The James M. Robinson Lecture, Institute for Antiquity and Christianity, School of Religion, Claremont Graduate University, Claremont, CA (Oct 2012).
- “Text, Site, Image: 2 Timothy 4:7–8 and the Cultivation of Monastic Remembrance,”** Tenth International Congress of Coptic Studies, Rome, ITALY (Sept 2012).
- “Monastic Material Culture: Image, Site, Text,”** Panel Chair, Tenth International Congress of Coptic Studies, Rome, ITALY (Sept 2012).
- “Coptic Language and Culture in Medieval and Modern Times,”** Panel Chair, Tenth International Congress of Coptic Studies, Rome, Italy (Sept 2012).
- “Concluding Discussion,”** Panel Respondent at the conference, “Double Stories – Double Lives: Reflecting on Textual Objects in the Pre-Print World,” Yale University, New Haven, CT (Apr 2012).
- “There’s Something about Mary’s Child: Rabbinic Polemics and the Early Christian Scribal Reception of the *Infancy Gospel of Thomas*,”** Society of Biblical Literature Annual Meeting, San Francisco, CA (Nov 2011).
- “She’s Always a Woman to Me: The *Acts of Paul and Thecla* in the Hands of an Arabic Christian Scribe,”** Society of Biblical Literature Annual Meeting, San Francisco, CA (Nov 2011).
- “Engaging the History of Middle Eastern Christians: New Studies on the Coptic Papacy,”** Panel respondent at the American Academy of Religion Annual Meeting, San Francisco, CA (Nov 2011).
- “From Women’s Piety to Male Devotion: The *Acts of Paul and Thecla*, Gender Studies, and the Evidence of an Arabic Manuscript,”** Congreso de Santa Tecla, Instituto Superior de Ciencias Religiosas San Fructuoso Arzobispado de Tarragona, Tarragona, Spain (Oct 2011).
- “Jesus and the Teachers: Science and Asceticism in Arabic Christian and Islamic Interpretations of the *Infancy Gospel of Thomas*,”** Conference entitled “Asceticism and Exegesis in Early Christianity: Recourses to New Testament Texts in Discourses about Ascetic Practices and Lifestyle,” Siegen, Germany (Oct 2011).

- “Childhood in Greek Antiquity: From Plato to the Early Christian Infancy Gospels,”** Series of four lectures for “Voyage to the Land of Gods and Heroes,” an educational travel itinerary to Greece and Turkey organized by the Association of Yale Alumni (July 2011).
- “Thinking with Thecla: Gender and the Study of Christianity in Late Antiquity,”** Public lecture at Lemoyne College, Syracuse, NY (Mar 2011).
- “Arabic Cultural Memories of a Young Jesus,”** Workshop presentation at the Late Antiquity Research Group of Central New York (LARCNY), Syracuse, NY (Mar 2011).
- “Cursing Jesus: Maledictory Memories in the Infancy Gospel of Thomas and Its Early History of Interpretation,”** Society of Biblical Literature Annual Meeting, Atlanta, GA (Nov 2010).
- “Monastic Archaeology at Yale,”** Public lecture for the Medieval-Renaissance Forum, Department of the History of Art, Yale University, New Haven, CT (Nov 2010).
- “From Death to Everyday Life: Archaeological Findings at Two Egyptian Monastic Sites,”** Third Annual Symposium of the Canadian Society for Coptic Studies, Toronto, Canada (May 2010).
- “Shenoute and a Newly Discovered Tomb Chapel at the White Monastery,”** North American Patristics Society Annual Meeting, Chicago, IL (May 2010).
- “From A(rt) to Z(oo)logy: An Introduction to the Excavations of the Yale Monastic Archaeology Project (YMAP),”** Public lecture at Smith College, Northampton, MA (Feb 2010).
- “Bird Watching: Readings of Divine Childhood in the *Infancy Gospel of Thomas*,”** Society of Biblical Literature Annual Meeting, New Orleans, LA (Nov 2009).
- “Panel Review of Ramsey MacMullen, *The Second Church*,”** Society of Biblical Literature Annual Meeting, New Orleans, LA (Nov 2009).
- “Archaeology at the White Monastery, 2005–2009,”** Eleventh St. Shenouda-UCLA Conference of Coptic Studies, University of California–Los Angeles, Los Angeles, CA (July 2009).
- “From Paul to Constantine: Early Christianity in Cyprus, Syria, Antioch, and Constantinople,”** Series of four lectures for “The Road to Ancient Palmyra,” an educational travel itinerary to Cyprus, Syria, and Turkey organized by the Association of Yale Alumni (Oct 2008).
- “History and Historiography in Coptic Studies, 2004–2008,”** Plenary address at the Ninth International Congress of Coptic Studies, Cairo, Egypt (Sept 2008).
- “Archaeology at Ancient Scetis: New Excavations at the Monastery of St. John the Little in the Wadi al-Natrun,”** American Academy of Religion Annual Meeting, San Diego, CA (Nov 2007).
- “Angelic Vision: An Arabic Christian Commentary on Revelation,”** Society of Biblical Literature Annual Meeting, San Diego, CA (Nov 2007).
- “An Archaeology of Monastic Memory: The Desert Fathers and Cultural Practices of Commemoration,”** Public seminar at the Catholic University of America, Washington, DC (Oct 2007).
- “Coptic Christology in Practice: The Incarnation and Egyptian Bodily Performance,”** Public lecture at the Catholic University of America, Washington, DC (Oct 2007).
- “Excavating the Monastery of St. John the Little: A Preliminary Portrait of Early Medieval Monasticism in the Wadi al-Natrun,”** Public lecture at the American Research Center in Egypt, Cairo, Egypt (June 2007).
- “Traces of Faith in the Desert: A New Initiative in Early Christian Archaeology,”** Public lecture at the Center for Middle Eastern Christianity, ETSC, Cairo, Egypt (May 2007).
- “Preserving the Monastic Past: Challenges and Strategies for a New Archaeological Project in Lower Egypt,”** Twenty-first International Congress of Byzantine Studies, London, England (Aug 2006).

- “Variations on an Egyptian Female Martyr Legend: History, Hagiography, and the Gendered Politics of Medieval Arab Religious Identity,”** Twenty-first International Congress of Byzantine Studies, London, England (Aug 2006).
- “Transfigurations: The Performative Interpretation of Matthew 17 in a Coptic Liturgical Procession,”** New England Regional Society of Biblical Literature Annual Meeting, Cambridge, MA (April 2006).
- “Shenoute on the Incarnation: Christology and Ritual Practice at the White Monastery,”** International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society on “Christianity and Monasticism in Upper Egypt: Akhmim and Sohag,” Sohag, Egypt (Feb 2006).
- “Alexandrian Christology on the Nile: Monastic Controversy, Ritual Practice, and Shenoute’s Doctrine of the Incarnation,”** Society of Biblical Literature Annual Meeting, Philadelphia, PA (Nov 2005).
- “From Patristic Canon to Church Practice: The Christology of Sāwīrus ibn al-Muqaffa’,”** Eighth St. Shenouda Conference of Coptic Studies, University of California-Los Angeles, Los Angeles, CA (Aug 2005).
- “Fashioning a Divine Body: Coptic Tunics with Scenes from the Life of Christ,”** Eighth International Congress of Coptic Studies, Paris, France (June 2004).
- “Putting on the Incarnation: Coptic Christology and Ritual Dress,”** North American Patristics Society Seventeenth Annual Meeting, Chicago, IL (May 2004).
- “Theosis and the Sacramental Reading of John in the Copto-Arabic Theological Tradition: A Study of Bulus al-Bushi’s Treatise *On the Incarnation*,”** Conference entitled “Partakers of the Divine Nature,” Drew University, Madison, NJ (May 2004).
- “Biblical Interpretation and Alexandrian Episcopal Authority in the Early Christian Fayoum,”** International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society on “Christianity and Monasticism in the Fayoum Oasis,” Fayoum, Egypt (Feb 2004).
- “Allegory and the Social Construction of Alexandrian Orthodoxy in the Early Christian Fayoum,”** Society for Biblical Literature Annual Meeting, Atlanta, GA (Nov 2003).
- “A Sacramental Reading of John in the Copto-Arabic Theological Tradition: Bulus al-Bushi on the Incarnation,”** Society for Biblical Literature Annual Meeting, Toronto, Canada (Nov 2002).
- “The Cult of Saint Thecla: Material Traces of Women’s Piety in Late Antiquity,”** Public lecture at Yale University, New Haven, CT (April 2001).
- “Prolegomena to the Interdisciplinary Study of Coptic Icons,”** Seventh International Congress of Coptic Studies, Coptic Icon Workshop, Leiden, Holland (Aug 2000).
- “A Hermeneutic of the Land: Biblical Interpretation in the Holy Family Tradition,”** Seventh International Congress of Coptic Studies, Leiden, Holland (Aug 2000).
- “Images of Exile: Early Christian Art and the Cult of the Saints in the Kharga Oasis,”** Public lecture at the American Research Center in Egypt (ARCE), Cairo, Egypt (Feb 1999).
- “Wall Paintings of Saint Thecla in an Egyptian Oasis: Iconography and Social Context,”** Public lecture at Harvard University, The Divinity School, Cambridge, MA (Oct 1997).
- “Visual Re-Readings of Jonah: The Allegorical Context and Function of Early Christian Funerary Art,”** Society for Biblical Literature Annual Meeting, New Orleans, LA (Nov 1996).
- “Changing Habits: The Ascetic Practice of Becoming Male—The Life of Matrona,”** American Academy of Religion Annual Meeting, San Francisco, CA (Nov 1992).

**CURRENT RESEARCH:**

**Editor-in-chief and co-author (book, with Darlene Brooks Hedstrom, Gillian Pyke, et al.), *Dwelling in the Desert: The Archaeology of an Early Medieval Monastic Residence in Wādī al-Naṭrūn, Egypt*.** Slated to be published in the series, Yale Egyptological Publications (YEP). In progress.

*A comprehensive collaborative report on survey, excavation, and conservation conducted at the Monastery of St. John the Little in Wādī al-Naṭrūn, Egypt, sponsored by the Yale Monastic Archaeology Project (YMAP). The focus of this study is a mudbrick monastic residence featuring two kitchens and a room with the remains of an extensive program of figural paintings and painted inscriptions.*

**Author/editor (book), *The Gnostic Chapters: A Critical Edition and Translation of Evagrius Ponticus' Kephalaia Gnostika in Arabic*.** To be submitted for publication in the series, Arabic Christianity: Texts and Studies (ACTS), ed. A. Treiger (Brill Press). In progress.

*This first critical edition and translation of Evagrius Ponticus' Kephalaia Gnostika in Arabic is based on the only two complete copies of the text extant in that language, both preserved at Dayr al-Suryān in Wādī al-Naṭrūn, Egypt. The publication will include a critical introduction and extensive notes on variant readings and the Arabic version's relationship to the Syriac recension from which it was translated.*

**Author (article), "The Biblical and Ascetic Wisdom of Evagrius Ponticus in Arabic: Three Short Works in Imitation of Proverbs, Ecclesiastes, and the Song of Songs."** In progress.

*This article discusses three short works in Arabic attributed to Evagrius Ponticus that purport to imitate the style of biblical wisdom literature. In it, I revisit questions of authorship and textual transmission, with an eye toward the works' rhetorical patterns and ascetic program. Included are four appendices, in which I translate these works into English for the first time and provide comparative linguistic data from other Evagrian texts.*

**Author (article), "Egyptian and Ethiopian Christians in Intersection: Monastic Multiculturalism and Migration, Discourses of Race, and the Problem of Premodern 'Africa' and the 'Middle East'."** To appear in a volume under editorial review at Edinburgh University Press.

*This contribution critiques the way that the geographical categories of "Africa" and the "Middle East" have been anachronistically applied in studies of premodern Egypt and Ethiopia and presents a pair of interrelated case studies meant to test out a more localized approach, one sensitive both to social practices and to discursive representations that shaped late ancient medieval perceptions of geography, race and ethnicity, and religious identity. The first case study focuses on the history of Ethiopian monks in Egypt, using Wādī al-Naṭrūn (Scetis) as a geographic locus. The second examines selected examples of late ancient and medieval Egyptian discourse about Ethiopians. When this disparate body of evidence is brought together, it reveals complex patterns of multicultural exchange and migration, complicated by long-held prejudicial discourses of racial/ethnic "othering."*