ACKNOWLEDGMENTS

It is a privilege to see my analysis and edition of the Martyrdom of John of Phanjiöt come to press. I am grateful to Mark Swanson and David Thomas for their helpful encouragement and questioning and their decision to include my study in this promising series on the History of Christian-Muslim Relations. I also appreciate the professionalism and support of the staff editors at E.J. Brill. I thank Michael Patrick O’Connor both for his intellectual influence and his instrumental role in securing funding for me while I was a student in the Department of Semitic Languages and Literatures at The Catholic University of America. I am also grateful to the Institute of Christian Oriental Research at CUA for all the institutional support provided to me, particularly the workspace and access to the archives that equipped me to finish this study. I know of no better librarian than Monica Blanchard, who unfailingly helped me locate and acquire sources, who has devoted her skills to making ICOR a first-rate institution, and whose kind attention to my success in this project has been deeply encouraging. She brokered the acquisition of MS facsimiles from both the Bibliothèque nationale de France and the Vatican Library. I acknowledge the Bibliothèque nationale de France for supplying MS copies of the Arabic Apocalypse of Samuel of Qalamiân. I also greatly appreciate the Vatican Library’s promptness and willingness to provide me with a digital copy of Vaticanus Copticus 69, ff. 40r–55v (f. 40r pictured on the cover). I have benefitted greatly from The Dumbarton Oaks Library and the Library of Congress, which provided access to many sources.

I acknowledge many colleagues and mentors who have fostered my academic growth, contributing in many ways to my thinking and translation skills as I wrote this study. David Bosworth, Bryan Estelle, Charles Flinn, Cornelia Horn, Mark Leson, Timothy Patitsas, Casimir Stroik, Clare Wilde, and Bob Winn have all earned my gratitude for the questions and insights they shared about my analysis of this martyrdom. I also wish to thank: Thérèse-Anne Druart for her careful proofreading of this study when it was in its dissertation form; Joel Kalvesmaki for his guidance with the English index; Abel Bennett and Adam
Bennett for their kind help with computer problems; David Damrel for critiquing large portions of this study, and for his commitment to my scholarly improvement; and Douglas ‘Jake’ Jacobsen who, likewise, has been reading my work and asking hard questions ever since the time he introduced me to the study of Egyptian Christianity.

I also am proud and honored to have worked closely with a doctoral committee of true scholars who were promptly attentive to my drafts of this study, especially of the Coptic edition. Those familiar with the writings of Sidney H. Griffith and David W. Johnson will notice the many ways that this book is an extension of research for which they have already laid the groundwork. They have surprised me over and over again with their insights into my research—insights bought with their many years of careful reading. Janet A. Timbie’s patient, intelligent questioning of my writing, and of the Coptic text of this book, has spurred me on to new discoveries. I thank her for introducing me to the Coptic text of this study. These generous colleagues, and others unmentioned, through their research, feedback, and conversations, have enabled me to write this book. While I am aware that this analysis and translation is imperfect and limited, I am hopeful to see this fascinating and historically valuable Coptic MS become available for further scholarly scrutiny by means of this published edition.

Finally, the only person who deserves the dedication of this book is my wife Bethany: a brilliant Arabist, critic, and encourager. I have written this for you.