

MONFERRER-SALA, JUAN PEDRO, *APOCALIPSIS DEL PSEUDO ATANASIO* [ApPsAt(AR) II], EDICIÓN, TRADUCCIÓN ANOTADA Y ESTUDIO, (BARCINO MONOGRAPHICA ORIENTALIA, 4), BARCELONA: INSTITUT DEL PRÒXIM ORIENT ANTIC (IPOA) – UNIVERSITAT DE BARCELONA EDICIONS, 2016, 221 PP., ISBN 978-84-475-3967-3 (PBK)

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The relevance of the literature which has been created from biblical texts is gradually raising, even more if we are referring to Arabic versions. In the current volume Monferrer-Sala, who has been working for a long time with this kind of texts, presents a new study, edition and translation of the Apocalypses of Pseudo-Athanasius – a very special text because it has been preserved and written in Arabic but from a Coptic original. The Apocalypses of Pseudo-Athanasius was made from two different manuscripts: the Codex Vaticano arabo 158 and the Paris Arabic 153, this one used by Monferrer-Sala for the editing and which is known as Family Pseudo-Athanasius II.

The author skillfully introduces this volume in the 'Prólogo' (pp. 9-11) section, where Monferrer-Sala explains the importance and need for future works similar to this one to preserve the textual production and, indeed, the knowledge that the Oriental Christianity provides us.

In the 'Introducción' (pp. 13-38) the author presents a really well done summary of the kind of literature he is going to explain, not only describing the peculiarities of the one known as Pseudo-Athanasius, but other similar works that have been preserved in the Coptic, Arabic and Syriac languages as well. Monferrer-Sala provides the reader the most relevant and up to date information about Arabic Christian Apocalypses literature. In the case of the ApPsAt(ar), it was written specially to refuse the Islamic invasion of the Middle East. Furthermore Monferrer-Sala focuses in the framework in which the ApPsAt(ar) has been written including both the Jewish context as well as the Islamic milieu. This framework will influence the structure and composition of this Apocalypse text in which there are numerous elements clearly related with this framework. Therefore, the ApPsAt(ar)II has a double nature: one related to the kind of text, the Apocalypse literature; and the second one, relate to its framework, the Coptic Egypt invaded by Muslims. The editing of this manuscript version and its translation, 'Edición y traducción de ApPsAt(ar)' (pp. 39-126), is introduced

following an unusual but really efficient system of notation in which the author carries out an study of the text. In the editing of the manuscript, Monferrer-Sala compares the manuscript Vat. Ar. 158, which has been taken as the principal text, with the manuscript Par. Ar. 153. The differences between both manuscripts show that the author of Vat. Ar. 158 had modified some narrative passages due to adapt the story to his audience. The Spanish translation of this manuscript had been made by Monferrer-Sala with a clear and precise technique in which the author has been really respectful with the original text achieving hold the use of the language in Spanish. This is a great difficult regarding the nature of the ApPsAt(ar)II and its characteristics, as well as the difficult related with the translation from Arabic into Spanish. The author carries out a study of the text regarding the graphological, linguistic and written peculiarities of this manuscript. For this study, Monferrer-Sala uses other Semitic languages, mainly the Coptic language in which the original text was written, but also Syriac and Greek or Hebrew with the aim to drawn the possible Vorlage of this text.

In addition, Monferrer-Sala uses in the footnotes a great bibliographical variety that allows him to explain and to make up the context and the reality of this manuscript. Some of this elements analysed by Monferrer-Sala are, among others, related with religious concepts as *kanīṣah* (in p. 76 note 43) a word took from Syriac which is a loanword from Aramaic *kēnīsha'* / *kēnīsha'* / *kēnīshṭa'* used with the significate of 'sinagoge, assamble or school' - explains Monferrer-Sala- or the concept *nāmūs* (p. 77 note 45) very well analysed by the author who refers us to the Greek origin of this word which have been taken by the copyist of the ApPsAt(ar) through the Syriac language. Other concepts are toponims (as Al-Qusṭantīniyyah or Urūṣalīm), specific terms of this kind of literature (as the reference to *buhtanaṣar* or *ḡabābiraha*), proper names (Dāwūd, Ḡabra'īl, etc) as well as expresions used by the copyist with a singular intention related to his audience and the framework in which he working (see *akālīl al-i'tirāf* on note 94 or *al-amānah al-mustaḡīmah* on note 25 for samples). Monferrer-Sala also explains historical facts referred in this text and introduces a brief biography of the relevant historical characters that appear in the ApPsAt(ar).

The study of the text content as well as its linguistic peculiarities has been done by Monferrer-Sala impeccably. The almost forty pages of bibliography 'Bibliografía' (pp. 127-182) corroborate the previous documentation process done by Monferrer-Sala as well as his extensive training in this field. The volume ends with the index 'Índices' (pp.183- 221) which complements this work.

We should congratulate Monferrer-Sala for this volume because, in addition to its relevance and despite its amount and complexity, the information it provides has been collected following a designed structure that makes the information clear and very useful for the reader.