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**“The longer ending of Mark in dialogue Gospels as preserved in the Coptic tradition”**

A collection of ‘dialogue gospels’ – gospel-like texts that depict Jesus in conversation with his disciples, often on the eve of his definitive departure – are preserved in a number of ‘Gnostic’ Coptic codices: Nag Hammadi Codex I, II, III, IV, V and VIII, the Berlin Codex, Askew Codex, and Codex Tchacos. Although a number of these dialogue gospels may have been composed in Greek, their translation and preservation in the Coptic language situates them in the Coptic tradition of the fourth-sixth centuries. The dialogue gospels are often set after Jesus’ resurrection and return: they contain the final word of the risen Lord. Consequently, we do not find the young man at the tomb or the disciples’ silence from fear that we can locate in the shortest ending of Mark. But it is likely that traditions found in the longer ending have been utilised in the dialogue gospels. Jesus chastises his disciples and commissions them to preach the gospel, although this is not unique to Mark. The strongest connection with the longer ending of Mark is the strong and oft repeated tradition in dialogue gospels of Jesus appearing ‘in another form’, with connotations of luminosity (Mark 16.12). This paper will focus on the depiction of the resurrected Jesus in the Coptic tradition in relation to the longer ending of Mark, whilst also situating the dialogue gospels within the wider Coptic Christian tradition of late antiquity.