10. And they brought two criminals and crucified the Lord in the middle of them, and he was silent as though having no pain. 11. And when they erected the cross they wrote, ‘This is the king of Israel.’ 12. And having laid out the clothes before him, they divided [them] and cast lots for them. 13. But one of those criminals rebuked them saying, ‘We, because of the evil we did, are suffering thus, but this one who is the saviour of men, how has he wronged you?’ 14. And they were angry with him and ordered that the legs not be broken, so that he might die being distressed.

Text Critical Notes

1. The supralinear bar from the *nomen sacrum* of which concludes *Gos. Pet.* 3.9 over-extends the epsilon, and intersects with apex of the vertical stroke of the kappa, the opening letter of the *καί* that commences this verse. It may be the case that the supralinear bar and the vertical stroke of the kappa represent a single pen-stroke, since there is no apparent break in formation.

2. The endings of lines four to seven on the second page of text are the most difficult to discern. This is due to the discolouration of the parchment, probably due to moisture. From the most recently
available photographs,\textsuperscript{267} the word ἤνεγκον is not legible in its entirety. The first four letters can be read, along with the vertical stoke of the fifth letter (kappa). The original heliographic images, presented in the treatments of Lods\textsuperscript{268} and the photographic images in the book edited by Gebhardt,\textsuperscript{269} revealed less of the line completions than the modern photographs. These images revealed only the initial letter of the word ἤνεγκον. While the more recent photographs means that the reconstruction ἤνεγκον is almost certain, there is a further piece of evidence supplied by the photographs that verifies the reading. Due to the dampness that discoloured the parchment, the set ink became acidified and partially re-liquified. This has resulted in an imprint in mirror image form of the no longer readable letters from the second page of text impressed on the first page. These occur in a slightly raised position to the left of line six. The reverse images of a kappa and omicron can be read, although the final letter still remains uncertain.\textsuperscript{270}

3. The initial delta is written in a minuscule style δ rather than the majuscule style Δ which is more common throughout the manuscript. A tendency towards the occasional use of this form has been noted at two earlier points. On the first page of text (f.1v) in line 12 δῦναι and in line 17 καθέδραν the letter delta in both of these words has lost the triangular shape of the majuscule letter formation. Instead those two examples were formed by two pen-strokes, a loop representing both the right to left diagonal and the base of the equilateral triangle, combined with the descending left to right diagonal. By contrast the delta in this example is a single penstroke

\begin{thebibliography}{9}
\bibitem{265} Kraus und Nicklas, \textit{Das Petrusevangelium und die Petrusapokalypse}, plate P.Cair. 10759, f.2r, at the rear of the volume.
\bibitem{266} See the plates in Lods, ‘L’Évangile et l’Apocalypse de Pierre avec le texte grec du livre d’Henoch.’
\bibitem{267} See the plates in Gebhardt, \textit{Das Evangelium und die Apokalypse des Petrus. Die neuentdeckten Bruchstücke nach einer Photographie der Handschrift zu Gizéh in Lichtdruck herausgegeben}.
\bibitem{270} See Kraus und Nicklas, \textit{Das Petrusevangelium und die Petrusapokalypse}, plate P.Cair. 10759, f.1v.
\end{thebibliography}