55. And after they set out, they found the tomb had been opened and as they approached they stooped down there and they saw there a certain young man sitting in the midst of the tomb, beautiful and wearing a shining robe who said to them, 56. ‘Why did you come? Whom do you seek? Not that one who was crucified? [He has risen and gone…] But if you do not believe, stoop down and see the place from…[the…] [because he is not…]. For he has risen and gone to the place from whence he was sent. 57. Then the women fearing, fled.

**Text Critical Notes**

1. Here the initial letter of εὗρον is formed using two oblique strokes that form an angle of approximately ninety degrees. The shorter stroke forming the stylized base of the letter measures 3mm and slopes downwards from left to right. The second stroke, only slightly longer at approximately 3.5mm, commences at a point 1mm along the previous stroke and rises from left to right. There is a ligature from the following upsilon which may be intended to function as the crossbar of the epsilon. Although not as pronounced in the very square shape that occur here, this same general epsilon formation is to be found at Gos. Pet. 9.34 and 10.39. Gebhardt has also
note the irregularity in the formation of this letter at various points throughout the manuscript.\footnote{Gebhardt, Das Evangelium und die Apokalypse des Petrus, 13.}

2. This is a second instance of irregular epsilon formation. Here the crossbar is clearly present as a ligature that links to the short leg of the following lambda. The same phenomenon occurs earlier in the text at Gos. Pet. 10.39 in the word εξελθόντος.\footnote{Text critical note 5 in section 10.}

3. A supralinear stroke is written over the omicron and extending to the right of the letter to indicate the omission of the final ν. This is the longest supralinear stroke the scribe has written to indicate a final ν. It measures 10mm in length and only terminates because it reaches the edge of the page.\footnote{This feature is also noted by Kraus und Nicklas, Das Petrusevangelium und die Petrusapokalypse, 46.}

4. Here one would expect to find feminine dative plural form of the third person pronoun, αὐταῖς. Instead the manuscript reads αὐταί, the feminine nominative form. This appears to be due to the omission of the final sigma. This reading is complicated by the textual problem that occurs with the following word. On this, see note 5 below.

5. At this point, the majority of editions of the Greek text read τί instead of ὅτι,\footnote{For instance see Swete, The Akhmim Fragment of the Apocryphal Gospel of St Peter, 23; without comment Harnack makes this correction, Harnack, Bruchstücke des Evangeliums und der Apokalypse des Petrus, 12; also without comment Robinson and James, The Gospel according to Peter and the Revelation of Peter, 88; Vaganay, L’Évangile de Pierre, 328.} understanding the initial two words of the verse as the first in a series of questions, i.e., τί ἠλθατε; The final word of Gos. Pet. 13.55 and the initial word of of Gos. Pet. 13.56 give the following letter combination, αὐταῖοτι.\footnote{See Kraus und Nicklas, Das Petrusevangelium und die Petrusapokalypse, 48.} It appears that the final sigma of αὐταῖς (see note 4 above) may have been incorrectly transcribed at some stage in the chain of copying. The omicron written by the scribe of this manuscript is well formed, and presumably he understands it a the initial letter of a ὅτι recitative, introducing the direct speech that follows. Perhaps the reason this emendation is so widely accepted, apart from its intrinsic plausibility, is that it