

Now that Dr Petschenig has completed his task, which has often been one of great difficulty, it is no more than his due to express our sense of the thoroughly able and satisfactory manner in which he has performed it, and to wish him an equal success with those works of Hilary and Ambrose, of which he is preparing editions.

ALEX. SOUTER.

## ADDITIONAL NOTES ON THE APOCALYPSE OF PETER.

### PAGE 49.

Thanks to the kindness of Dr A. E. Cowley and Mr E. O. Winstedt, I am able to add a small portion of another Greek text of the Apocalypse, which is contained on a vellum fragment assigned to the fifth century, acquired in 1895 from Egypt by the Bodleian Library, and now classed as MS Gr. theol. f. 4 (P) (no. 31810 in Madan's Summary Catalogue). It had been conjecturally assigned to the Apocalypse, and on comparison with the Ethiopic it proves to contain a passage corresponding to that on p. 49 descriptive of the punishment of idolaters. The fragment is a leaf of a tiny vellum book which contained a single column of thirteen lines of eight to ten letters each on each page. The recto, so far as Mr Winstedt has been able to decipher it, reads: (γυναικες κ. | . . υντες ἀλύ(σ)εις καὶ μα(σ)τιγούντε(ς) | (ἐ)αυτοὺς ἐμ(π)ροσθεν τ(ού)|(τ)ων εἰδώλ(ων) | (τ)ῶν πλάν(ων) | καὶ ἀναν(α)παύστως (ἐ)ξουσιαν τῆ(ν) | κόλασιν. | καὶ ἔγγυς . .

Missing or doubtful letters are placed between ( ). The writing on the verso is very faint. It ends with a passage analogous to οἱ ἀφέντες τὴν ὁδὸν τοῦ θεοῦ (the last words of the Akhmim text), but in different phraseology.

We seem to have here a relic of another shortened text of the Apocalypse, —shortened, that is, by comparison with the Ethiopic, which, we have seen reason to believe, gives a text nearer to that which was in the hands of Clement of Alexandria and Methodius.

At the beginning we must supply something like ἄλλοι ἄνδρες καὶ (γυναικες): the participle that follows ought to be, one imagines, some such word as φορούντες, ἔλκοντες, σύροντες: but the initial κ seems plain. A τῶν has probably slipped out before εἰδώλων: there is no room for it in the manuscript.

The employment of the future tense (ἐξουσιαν) is noteworthy as agreeing with the Ethiopic: on the verso Mr Winstedt reads ἔσονται ἄνδρες καὶ γυναῖκες.

### PAGE 53.

M. Grébaud has had the great kindness to lend me the proofs of a further instalment of his translation of the Ethiopic text. It begins with a section corresponding pretty closely to §§ 2-4 James 4-14 Preuschen. Then follow traces of § 5 James 15-20 Preuschen. After this is a somewhat obscure narrative introducing most of the elements of the Transfiguration. The section ends: 'We prayed and came down from the mountain, glorifying the Lord because He had written the names of the righteous in the book of life which is in the heavens.' Peter then addresses Clement. The substance of what he says has been given very shortly in the analysis. It is noteworthy that twice over there occur portions of the description of the righteous in glory, borrowed from the Apocalypse. But, speaking generally, this address to Clement is of late complexion and very diffuse and evasive. I cannot as yet pronounce with any confidence as to the amount of old material which is worked up in it. For one thing, M. Grébaud's translation does not extend to the end of the tract. The impression remains on my mind that the old Apocalypse contained some teaching as to the possibility of ultimate salvation of sinners. The Ethiopic writer is constantly leading up to this and then retreating. There are repeated injunctions to Peter not to reveal the mystery of the mercy of God to sinners, because they will defer their repentance: but what form that mercy will take is never (or not as yet) clearly stated. I am reluctantly obliged to withhold for the present a more detailed account of this portion of M. Grébaud's work.

M. R. J.