

There are inevitably differences in the three translations given in each of these three books (two into English, one into German (alongside the Coptic printed on a facing page)), e.g. whether Codex Tchacos p. 34 ll. 11-13 is taken as a question or not; and of course there are differences yet again with the translation offered by Elaine Pagels and Karen King in their Penguin *Reading Judas* which closely followed the lead of the National Geographic Society.

Each book provides helpful background materials such as the relation of the New Testament's and this new gospel's portrayal of Judas; the nature of the Gnostic world view revealed here; and also the finding and publication of the Codex Tchacos. With these to hand we now have a proper and balanced assessment of the significance of this find. The theological debate whether Judas is a good or evil character will continue and new voices may even be heard, nuancing the teaching in the Gospel of Judas to show that its main concern is quite different from any of the current views, namely that its purpose is predominantly to show how the idealised perfect human is flawed by anger.

### 3. Simonides *Redivivus*?

Constantine Simonides attracted notoriety in the late nineteenth century as a forger of manuscripts and with his even more preposterous claim to have transcribed the then newly-found Codex Sinaiticus. Literary and theological journals of the day debated the *affaire* Simonides with some passion. His ghost may well have been revived. The so-called Artemidorus papyrus (allegedly containing the long-lost *Geographoumena* of Artemidorus of Ephesus d.100 BC) reconstructed from two hundred fragments recovered from cartonnage, has been on public display at exhibitions in Turin in 2006 and in Berlin in 2008. A scholarly edition is in the press (to be edited by C. Gallazzi and others). The authenticity of the papyrus has been questioned not just concerning its contents and style of writing but the drawings it contains and the inclusion of the earliest known Greek map of an unidentifiable country (perhaps Spain?). Luciano Canfora, Professor of Classical Philology at Bari University is on record claiming that the papyrus is another of Simonides' forgeries. He and his colleagues have set out the arguments fully in his edited monograph *Il papiro di Artemidoro* (Rome and Bari: Laterza, 2008) x + 523 pp. plus sixteen pages of photographic plates in the series *Storia e Società* ISBN 8842085218 €28. A short digest in English has also appeared: Luciano Canfora, *The True History of the So-Called Artemidorus Papyrus with an Interim Text* (Bari: Edizioni de pagina, 2007) 199 pp. plus six 'Images' ISBN 8874700448 (= *Ekdosis* 5) €16. Whether Simonides, a notoriously careless writer, could have produced this carefully written text or been capable of drawing the careful designs resulted in a debate in the British weekly *The Times Literary Supplement* in 2008. In that sense the jury is still out. Forgery it may well be, but the identity of the forger could be unknown.