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NAG HAMMADI CODEX VIII

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NAG HAMMADI STUDIES

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INTRODUCTION TO CODEX VIII

PHYSICAL DESCRIPTION

Nag Hammadi Codex VIII (CG VIII, NHC VIII). Cairo, Coptic Museum, Department of Manuscripts, inv. 10550. Formerly the manuscript was numbered Codex VII by Doresse-Mina, IX by Puech, and IV by Doresse, *Les Livres secrets* (see Robinson, *Facsimile Edition: Codex VIII*, pp. vii and ix). Papyrus codex, very imperfect. Original folios were 242 mm high by 147 mm wide. Prior to conservation many leaves or leaf fragments of the codex were in several pieces; these have now been repaired. The text block was attached to its ancient binding (or in loose fragments) until 1961; now it has been completely disbound, and the quire sheets (cut apart into leaves in 1961, but then rejoined between 1970-76) are conserved in plexiglas frames, numbered by the ancient codex page numbers. The ancient binding is conserved separately (inv. 10550). One hundred twenty-six fragments of cartonnage have been removed from the binding and are also conserved separately (see *Facsimile Edition: Cartonnage*, 59-70; Barns-Browne-Shelton, *Nag Hammadi Codices: Cartonnage*, 87-102, transcribing 43 fragments; 83 other fragments were too small to be transcribed). Originally the text block (in a single quire) consisted of 74 leaves of which two were flyleaves, two were stubs, and two formed a blank protective bifolium at the center of the quire; of these, 70 leaves (many imperfect) have survived of which two are flyleaves, one a stub, one a blank protective leaf at the center; together with 119 unidentified fragments, mostly very small. Traces of ancient pagination appear in the head fore-edge corners: [ⲁ̅]-[Ⲛ̅ H], (one leaf wanting), [Ⲑ̅ⲁ̅] (blank)-[Ⲕ̅ H], (two leaves wanting), [Ⲕ̅Ⲛ̅]-[Ⲕ̅ⲁ̅]; the pagination included the two blank leaves at the center of the quire, but not the flyleaves or stubs. The text block has been ruined by insects, rotting, and at the fold by the corrosive influence of the leather binding; leaves occasionally show offset (leaving traces useful for restoration of lost text), stains, or rubbing. In general, less papyrus survives near the fold than at the fore-edge, and the ruin is most complete about half way through the text. According to all indications the manuscript was already in this ruinous state when it was discovered in 1945 (see *Facsimile Edition: Codex VIII*, pl. 3-6). Various small parts of the leaves that have been lost or have deteriorated since about 1949 are still attested in early photographic records; this evidence was incorporated into the *Facsimile Edition: Codex VIII* and has been collated by Emmel, "Photographic Evidence." On the structure of the manuscript see also Robinson, "Codicology," and *Facsimile Edition: Introduction*, 32-70.

CONTENTS

The codex contains an untitled miscellany comprising two works, one non-Christian and the other Christian, in a Sahidic (Crypto-Bohairic) Coptic version. The spelling and morphology of the text usually correspond to classical Sahidic practice (e.g., that of the Chester Beatty *Acts* edited by H. Thompson), but the syntax and to a lesser degree the lexicon are often non-Sahidic, coinciding with Bohairic.

1. (p. 1) *Ζωστριάνος· Λόγοι ἀληθείας Ζωστριάνου· θεός* (sic) *ἀληθείας· Λόγοι Ζωροάστρου* "Zostrianos: Oracles of Truth of Zostrianos—God of Truth—Oracles [of] Zoroaster" (132,6-9). The state of preservation is very poor. Pages 71-72 are blank. Ends p. 132.

2. (p. 132) *ΤΕΠΙΣΤΟΛΗ ΠΕΤΡΟΣ ΕΤΑΥΧΟΟΥΣ ΜΦΙΛΙΠΠΟΣ* "The Epistle of Peter that He Sent to Philip" (132,10-11). The text is mostly complete. It may be an excerpt from a larger work, preceded by a caption. Ends p. 140.

Secondary literature on these texts is listed exhaustively by Scholer, *Nag Hammadi Bibliography*, with annual supplements.

There is no colophon. A few corrections have been made by the original copyist (cf. 7,14; 30,20; 118,5); there are no other annotations. The provenance of the codex is unknown; it was discovered near Hamra Dom opposite Nag Hammadi, Egypt. It is dated to the fourth century C.E. by its association with the other Nag Hammadi manuscripts, and possibly not earlier than the early or middle part of that century on the basis of cartonnage removed from the ancient binding (see Shelton [with hesitation] in Barns-Browne-Shelton, *Nag Hammadi Codices: Cartonnage*, 88).

FORMAT

Collation: (A)⁷⁴ a single quire codex (A17 [stub], A37 [blank protective leaf], A57-58 wanting; including front flyleaf, pp. 1-30, 31-68, 71-108, 113-140, back flyleaf. A17 and A67 were stubs conjugate with A58 and A8 respectively. A1 (flyleaf), A17 (stub), A37-38 (protective leaves at center fold), A67 (stub), A74 (flyleaf) were blank. There were no catchwords or headlines.

Papyrus: Two of the rolls from which the codex was constructed are of a papyrus that was relatively thin and therefore of fine quality; two other rolls (Nos. 3-4, used to copy the middle of the text) were relatively thick and opaque (on the relation of the stationer's stock rolls to the structure of the text block, see Robinson in *Facsimile Edition: Codex VIII*, pp. xv, xvii). The fiber directions of the leaves is A1-37 ↓/→, A38-74 →/↓. The bottom of A9 (pp. 15-16) was patched in antiquity.

Script (cf. *Facsimile Edition: Codex VIII*; Krause-Labib, *Gnostische und hermetische Schriften*, pl. 11): Letters are upright or slightly left-sloping, thick-and-thin style, with 3-stroke \aleph , round ϵ ζ , narrow \omicron (pinched and sloping from upper left to lower right), tall ρ φ , short (and, at end of line, occasionally tall) σ , and two forms of Θ . Ligature is used. The height and compactness of the script varies from passage to passage. 10 lines = ca. 77 mm. Black ink was used throughout.

Major sections of text are set off by paragraphus signs (forked or straight), coordinated with dicola written in the text. Connective (*Bindestrich*) superlineation is used, often curved or terminating in knobs. Noteworthy peculiarities are the stroke connecting ϵ ζ in the word "come" and ϱ ζ in ϱ ζ τ η , ϱ ζ η , ϱ ζ η , and ϱ ζ η δ . Proper names and compendia are marked by a continuous superlinear stroke. Only the strokes above proper names are printed in this edition.

Morpheme dividers are attached to π and τ , giving π and τ . Letters δ and ϵ are often ornamentally extended at end of line. Rhetorical punctuation (distinction of cola) is marked by a half-raised point (\cdot). \bar{i} is common. The usual compendia for *nomina sacra* appear in the text; note also $\overline{\kappa\lambda\zeta}$ = *καλυπτός*, $\overline{\chi\rho\zeta}$ = *χρηστός*. One also finds η (Greek conjunction) with a smooth breathing mark above it, sometimes resembling the letter "Y" rotated 90 degrees to the left. At end of lines final letters or penultimate *omicron* are on rare occasion written small, and final vowels plus η are optionally abbreviated; $-\overline{\delta}$ (11,9) and $-\overline{\omicron\sigma}$ (79,17) being attested. Titles (p. 132) are set off by ornamental horizontal rules and dipole signs. Each tractate concludes with a dicolon and dipole or dipole obelismic signs. The long title of Tractate 1 is written in a Greek numerical cipher (see commentary on 132,7-9). No colors or other decorations are used.

Layout: The written area averages ca. 206 x 112 mm (but with considerable variation) and is in a single column of 22-32 lines. There are no initials or ekthesis. The left margin is often irregular. Lines are often not straight, and only rarely are perpendicular to the left margin.

HISTORY

On the history of the manuscript, see Robinson, "Discovery" and "From the Cliff to Cairo."

ZOSTRIANOS (NHC VIII,1) INTRODUCTION

Doresse, "Les apocalypses de Zoroastre"; Layton, *Gnostic Scriptures*; Pearson, "Marsanes"; Perkins, *Gnostic Dialog*; Puech, "Plotin et les gnostiques"; Robinson, "Three Steles of Seth"; Scopello, "Un rituel idéal d'intronisation"; Sevrin, *Le dossier baptismal séthien*; Sieber, "Barbelo Aeon as Sophia"; Sieber, "Introduction to Zostrianos"; Turner, "Gnostic Threefold Path"; Turner, "Sethian Gnosticism"; Williams, *The Immovable Race*, pp. 69-102.

The Contents of the Tractate

GENERAL INTRODUCTION

Zostrianos (NHC VIII,1) is the pseudonymous account of an otherworldly journey by Zostrianos, a kinsman of Zoroaster. Probably written late in the second century C.E. or early in the third, perhaps in Alexandria, it reflects a non-Christian Sethian gnosis heavily influenced by Middle Platonism.

The tractate opens with a narrative section, told in the first person, that introduces Zostrianos as a possessor of the truth and knowledge of life. In despair over his bondage in this world, he asks how this evil world came into existence from the eternal, non-existing Spirit. Interpreting angels then lead Zostrianos through the heavenly world and reveal to him its secret gnosis. At each level of his ascent he undergoes a ritual baptism through which he is transformed; then, knowledge suitable to that stage of his perfection is revealed to him. The content of the knowledge consists of the names and the interrelationships of the heavenly beings of each level. When all has been revealed to him, he descends to the perceptible world and writes his newly-acquired knowledge on three wooden tablets for the benefit of those to be saved. The tractate concludes with Zostrianos preaching a short homily in which he urges his readers to escape their bondage to matter and to return to the Spirit from which they have come.

DRAMATIS PERSONAE

1. Zostrianos and the interpreting angels

a. Zostrianos: The reputed kinsman of Zoroaster and the central character of the narrative. He makes a journey through the heavenly realms, returns, and leaves his teachings as a saving knowledge for the seed of Seth. He is a "redeemed redeemer" figure and supposedly the author of the tractate.

b. Authrounis: The angelic interpreter who leads Zostrianos through the lowest levels of the Autogenes aeon; perhaps he is to be identified with the Light Harmozel (see 127,7).

c. Ephesech: The angelic interpreter who for most of the first half of the book provides the knowledge about the Autogenes aeon; perhaps he is to be identified with the heavenly Seth. He is also called the "Perfect Child."

d. Yoel/Youel: The angelic interpreter who leads Zostrianos through the Protophanes aeon; she is also called the "male virgin glory" and "she who belongs to the glories." She may be the consort of the Kalyptos aeon.

e. Salamex: The angelic interpreter for the last half of the book; he is also one of the "Lights in Thought."

2. The Heavenly World

a. The Invisible Spirit: The name for the chief deity from which all else has emanated, hence the frequent designation Three-Powered.

b. The Barbelo Aeon: The collective name for the intermediate realm between the Spirit and the physical world; she is one aeon yet has or is three aeons (see 2.c.d.e). She is usually called the virgin Barbelo, but also Thought, First Thought, and gnosis of the Spirit as she is the first emanation from the Spirit.

c. The Kalyptos Aeon: The first aeon of Barbelo; the name means the "hidden" or "veiled" one and is abbreviated as $\overline{\text{K}\lambda\text{C}}$. Described as "unborn," he is identified with the philosophical category "Existence." He has four constituent Lights: Harmedon, Diphanes, Malsedon, and Solmis.

d. The Protophanes Aeon: The second aeon of Barbelo; the name means "first-visible" or "first-appearing." He is often called the male perfect Mind and is identified with the philosophical category "Mind." He has four Lights: Solmis, Akremon, Amrosios, and [Seldao].

e. The Autogenes Aeon: The third aeon of Barbelo; the name means "self-begotten." He is often called "divine" and is identified with the philosophical category "Life." He has four Lights: Harmozel, Oroiael, Daveithe, and Eleleth. As the aeon who occupies the lowest level in Barbelo he is responsible together with Sophia (his consort?) for the creation of the physical universe. His lower "levels" are called the ethereal Earth, the Exile, and the Repentance. The heavenly Adam (Geradamas) and Seth (Setheus) are also constituent parts of the Autogenes.

OUTLINE

1. Introduction (1,1-2,7)

Zostrianos introduces himself as an ascetic seeking the separation of spirit (light) from matter (darkness) and struggling with adversaries.

2. The Call, Redemption and Ascent of Zostrianos (2,7-7,22)

The Perfect Child Ephesech appears to him in a vision. Zostrianos raises philosophical questions about the origin of this world from the nether world. With Ephesech as a guide his soul begins its heavenly journey and ascends through the ethereal Earth into the Autogenes aeon. At each level of his ascent he is baptized and transformed.

3. The Revelations from Authrounios (7,22-13,6)

After his initiation into the Autogenes aeon, Zostrianos asks a new set of questions about the levels through which he has passed. Authrounios' replies introduce the concept that each lower level is a poorer copy of the one above it, a process that eventually produced the physical world. They also include a brief and fragmentary reference to the fall of Sophia and the creation of this world by its archon. Of particular interest is the way in which the emanation process explains the origin of different kinds of souls.

4. The Revelations from Ephesech (13,7-57,12)

Zostrianos calls upon Ephesech for further help in understanding the mixed nature of the All or Universe. The new revelation is a somewhat redundant description of the Autogenes, but it serves to introduce the philosophical categories of Existence, Mind, and Life with which the Barbelo aeons are identified. Anthropology is a major topic, i.e., a concern over the differences between the souls that can be saved and those that cannot be. The section concludes with the fifth baptism of Zostrianos in the Autogenes aeon, completing his identification with it.

5. The Revelations from Youel (57,13-63,17)

Youel next leads Zostrianos through the Protophanes aeon. A series of baptisms introduce him to its gnosis. The account is much briefer than that for the Autogenes aeon and is now very poorly preserved.

6. The revelations from Salamex (63,17-129,1)

Following the instructions of Youel, Zostrianos calls for further revelations. Although the poor condition of the manuscript makes it impossible to be certain, this is probably the final set of revelations in the tractate. The contents include a description of the Kalyptos aeon, of Barbelo and her aeons, and of the Spirit. It concludes with a review of the Barbelo aeons. At the end Zostrianos is told that he has now learned

things of which even the gods are ignorant.

7. The Descent of Zostrianos and Deposit of the Gnosis (129,2-132,5)

Zostrianos descends through the aeons and writes his gnosis on three tablets for the use of the elect. Finally he re-enters his physical body and preaches a Gnostic homily in which he urges rejection of the material world and acceptance of a kind father.

8. Titles (132,6-9)

Two subscript titles provide the title *Zostrianos* and the link with the traditions concerning the magus Zoroaster.

Genre and Title

GENRE

Zostrianos is a non-historical, otherworldly apocalypse. Unlike Jewish and Christian apocalypses which have the secrets of history as their main concern, non-historical apocalypses have as their prime interests life after death and knowledge of the otherworld. The earliest such story extant in Greek literature is that of Er (Plato, *Resp.*, X). The purpose of the revelation received by Zostrianos is to provide an otherworldly gnosis as the means of salvation for the chosen race of Seth. Towards this end the book describes themystical experiences of Zostrianos, and the names and relationships of the inhabitants of the otherworld through which every soul must pass. At the same time a negative judgment is pronounced against this world and its ruler, and their ultimate destruction is affirmed. This combination of a primary concern for cosmology with a secondary one for personal eschatology is typical for apocalypses of this type (see Collins, "Morphology," 15; Fallon, "Gnostic Apocalypses," 137-138; Perkins, *Gnostic Dialog*, 25-73; cf. Hengel, *Judaism and Hellenism*, 1, 210-218).

In terms of genre, though not in content, *Zostrianos* is quite like some later Jewish apocalypses from the O.T. Pseudepigrapha. It provides some close parallels to chapters 17-36 of *I Enoch* and to the *Books of Adam and Eve*. It seems to share with *II Enoch* (Slavonic) not only a general heavenly journey framework but also specific phrases and formulas, although the lack of consensus about a date and provenance for *II Enoch* makes the value of this evidence uncertain. The *Paraphrase of Shem* (NHC VII, 1) and *Apocalypse of Paul* (NHC V, 2) provide the close genre parallels from Nag Hammadi. (See Scopello, "Zostrianos and the Book of the Secrets of Enoch," 376-85; Perkins, *Gnostic Dialog*, 25 n. 1; Anderson, "2 Enoch"; cf. Hengel, *Judaism and Hellenism*, 1, 202-206; the *Apocalypse of Seth* which is briefly quoted in the *Mani Codex* (50,8-52,7) may also have belonged to this genre.)

TITLE

The title *Zostrianos* is provided by two subscript titles, the first of which reads simply "Zostrianos" (132,6). That name appears five other times in the extant text (1,2; 3,31; 14,1; 64,11; 128,15), as well as once more in the second subscript title. It is a fitting title for the work as *Zostrianos* is presented as its central character and author.

The second subscript (132,7-9) is in the form of a cryptogram. It immediately follows the first subscript and is separated from it by decorative marks. The solution to the cryptogram was recognized by Doresse as one used in Theban convents of a later period. When deciphered it reads: "Teachings of Zostrianos. God of Truth. Teachings of Zoroaster." (Doresse, "Les apocalypses de Zoroastre," 255-263). The purpose of this second subscript title was to certify the teachings of the book as authentic wisdom from the East and thus to enhance the authority of the book. It did so by linking the unfamiliar name of *Zostrianos* with that of his famous ancestor Zoroaster (see Sieber, "Introduction to Zostrianos," 233-236; Puech, "Plotin et les gnostiques," 167; Colpe, "Heidnische, jüdische und christliche Überlieferung VI," 155-157; Berliner Arbeitskreis, "Die Bedeutung," 65; see also Ziegler, "Zostrianos," col. 853; Bidez-cumont, *Zoroastre, Ostanes et Hystaspe*, 1.41-55; Jackson, *Zoroaster*; Hinz, "Zoroaster," 19A, cols. 774-784; cf. Hengel, *Judaism and Hellenism*, 1, 211-213).

Doresse's early conclusion that this second subscript gives the tractate the title "Apocalypse of Zoroaster and Zostrianos" cannot be maintained. Clement of Alexandria (*Strom.* I.15) mentions secret books of Zoroaster which were in use in Alexandria in his time by the followers of Prodicus. The *Apocryphon of John* (NHC II 19,8-10) also knows a book of Zoroaster, but *Zostrianos* does not furnish the type of information which it ascribes to that work. Thus, the book of Zoroaster must have been a totally different work from this Nag Hammadi tractate. That conclusion is supported further by evidence from Porphyry's *Vit. Plot.* 16 (quoted below). He tells of certain Gnostic books known to and opposed by Plotinus, his teacher. Among them were "Revelations" in the names of Zoroaster, Zostrianos, Nicotheos, Allogenes, and Messos. Since Plotinus assigned a different pupil to refute each of these books, the titles *Zostrianos* and *Zoroaster* in his list certainly refer to two books, not one.

A second ancient testimony to the name *Zostrianos* is from Arnobius' *The Case Against the Pagans*. It refers to him as a relative of Zoroaster and calls him a magus (for the Latin text see Bidez-cumont, *Zoroastre, Ostanes, et Hystaspe*, 2. 15; for its interpretation see McCracken, *Arnobius of Sicca*,

1, 294, nn. 258-60; Orelli in PL, 5, 788, understood Pamphylius as a fourth Zoroaster and emended the unfamiliar name Zostrianos to Ostanes). The passage which is dated to the late third or early fourth century C.E. says (my translation):

Well, then! Let there come through the fiery region, I beg you, a Zoroaster, a magician from a remote land, provided that we accept Hermippus as an authority. Also let that Bactrian come along, about whose affairs Ctesias expounds in the first book of his histories; and Armenius, the grandson of Zostrianos and Pamphylian friend of Cyrus

...

Although the passage is a confusing one, it is clear that Arnobius thought of Armenius and Zostrianos as part of the lineage of Zoroaster. Thus, placing the name Zoroaster in the second subscript served to present the tractate to readers of late antiquity as part of the ancient, secret teachings of the East. The Zoroaster-Armenius tradition was in turn connected to the story of Er in Plato (*Resp.*, X, 614b-621d). Er, a fallen warrior, is said to have travelled in the spirit to the nether world. He returns to his body just prior to its burial to relate his knowledge about the immortality of the soul. Clement of Alexandria understood Er to be the same person as the magician Armenius/Zoroaster (*Strom.* V, 14). It is possible that the same traditions which linked the name of Zostrianos to those of Zoroaster and Armenius also provided the suggestion that Zostrianos' secret knowledge had been acquired on an otherworldly journey.

The Gnostic Character of the Tractate

The transmission of gnosis or knowledge was the primary purpose of the tractate. The narrative of the heavenly journey provided a framework in which that knowledge could be communicated. The world-view of the text is thoroughly Gnostic in character as it assumes a basic dualism between matter which is inherently evil, and spirit which is inherently good. In *Zostrianos* this basic dualism is explicitly expressed in terms of contrasts between matter and spirit, darkness and light, body and soul, femaleness and maleness. Humanity is viewed as a microcosm of the universe, having souls or spirits trapped in material bodies. The release of the soul from its painful bondage in matter is to be obtained through the knowledge conveyed to Zostrianos who had previously prepared himself through extreme ascetic disciplines. This gnosis sent from above was intended to awaken the realization that one is an alien here and belongs to another world. Zostrianos is both a lost soul and a

redeemer who brings gnosis back after his salvation. Since the Gnostic message was one of spirit saving spirit, the exhortations of the concluding homily in *Zostrianos* to awaken one's inner-self (god) to god are typical of the intention of the entire book (see Jonas, *Gnostic Religion*; Jonas, *Gnosis und Spätantikergeist*; Jonas, "Delimitation of the gnostic phenomenon"; Rudolf, *Gnosis*; Widengren, *Gnostic Attitude*; Widengren, "Les origines du gnosticism," 37-42).

The fundamental Gnostic attitude was that matter in and of itself is evil and the cause of all other evils. In *Zostrianos* this conviction finds expression in a variety of ways. The imprisonment of the soul within a physical body is one of the most frequent. The body is said to bring darkness (1,10-11); pain and suffering (46,2-15); powerlessness (26,9-11); death (123,6-8); and ignorance (130,7). Another familiar theme is bondage to the perceptible world (3,22-23); to femaleness (1,13; 131,6); and to the body (46,6-9; 131,10-12). Matter is changeable (5,9) and without limits (46,5-6). Those who are in this world think that matter is eternal when in truth it is perishable (9,4-6). The world and its creator are under condemnation (1,16-19; 9,12-15; 128,7-14; 131,23-24). The meaning of salvation is to be rescued from the body (4,24-25); the world (4,26; 46,15-31); and its ruler (4,25-31; 130,10-12). Spirit is good. In *Zostrianos* the ultimate good, the Three-Powered Invisible Spirit, is the source of all that is (17,12-13); it is perfection and silence (24,12-17), simple and undivided (79,16-24; 87,6-19), unseen, and self-existent (128,20-25). Souls can find their true selves by setting themselves straight (1,30-31; 2,8); by discovering the infinite part of their matter (1,15-16); and by seeking a resting place worthy of spirit (2,13; 3,20-21). In their escape souls use the knowledge revealed to *Zostrianos* by the angels (4,11-17); Seth (30,9-14); powers and glories (24,6-9. 18-20; 46,15-31); and a savior (131,14-16).

The mythological aeons occupy spatial positions in the heavenly world between spirit and matter and represent an attempt to bridge the gulf between them. From the opening questions of *Zostrianos* to those near the end, a major concern of the book is to explain how the manifold universe has derived from one non-existing source (2,24-30; 8,1-17; 20,4-15; 22,2-4; 45,1-30; 48,3-29; 64,11-22; 117,15-19; 128,19-22). The aeon systems in *Zostrianos* provide a mythological solution to that puzzle. Each aeon is produced by an overflow or emanation from the one above it; each is created in the image of its source; each successive image is a somewhat less than perfect representation of its source. In the first step the Barbelo aeon comes forth from the Spirit (81,8-83,1). As the First Thought of the Spirit, Barbelo knows Spirit as her source (81,19-20; 118,9-11); yet, she herself divides into three aeons, a sign of imperfection

(82,13-83,1), while Spirit remains undivided (118,1-5). The first aeon, the Kalyptos (The Hidden or Veiled One), is the pattern for the other two (20,4-15). The Protophanes aeon (The First-Visible One) ranks higher than the Autogenes aeon (the Self-Begotten One), as is shown by the hierarchically structured blessings which are located throughout the text. Each of these major aeons in turn has a multitude of constituent parts called powers, glories, waters, lights, and the like. Much of the gnosis concerns the Autogenes aeon. Sophia (Wisdom), a part of Autogenes, produces through her error the physical world (9,16-11,14); at the same time salvation comes from the Autogenes in the form of Seth (30,9-14). Thus, *Zostrianos* represents the kind of Gnosticism which Jonas called Syrian or Alexandrian (see Jonas, *Gnostic Religion*, 105, 130-32, 236-237; cf. Widengren, *Gnostic Attitude*, 18-20). Prior to the discovery of the Nag Hammadi Library, this type of Gnosticism was represented by the Hermetic literature and by several varieties of Christian Gnosticism. Its major features are its conviction that evil has its origin in the divine itself and the resulting speculation about how that could be so; its typical solution for this dilemma is the kind of emanation theory contained in *Zostrianos* which thus provides us with a philosophical exemplar for Syrian Gnosticism.

The gnosis is a secret knowledge partly because it came through revelations and partly because it was intended only for a select group. That group is described by several designations within the text: it is the "living elect" (1,7; 130,4); the "male race" (7,6), the "all-perfect race" (20,2-3). In terms of *Zostrianos'* story the group is referred to as "those of my age and afterwards" (1,5-6) and "my race" (3,15; cf. 4,14). It is "this race" (24,23) when contrasted with those who are not part of the elect; they are called "others" or "the others" (27,19). More specifically, the elect are identified as the "children of Seth" (7,8-9) or the "seed of Seth" (130,16-17). The heavenly Seth is the "father" of the group (30,9-14; 51,14-16), while his father Adam is referred to as "forefather" (6,22). That this group evidently participated in cultic practices is shown by the liturgical materials that are scattered throughout the book. The homily at the end of the book reads like a model sermon for such a community (130,16-132,5). Elsewhere are formulas for giving blessings (e.g., 6,21-26), words of acclamation and praise such as the phrase "you are one" which is to be repeated three times (e.g., 51,23-25), and magical vowel combinations (e.g., 118,18.21). Furthermore, one evidently became a member of the group by means of baptisms similar to those reported for *Zostrianos*. If so, each level of *Zostrianos'* ascent represents one stage in the initiation process. A discussion of the meaning of the waters (22,3-23,17) equates the attainment of a specific level of knowledge with a washing in the

waters of each of the Barbelo aeons. This combination of baptism and new self understanding is what is reported of Zostrianos: he is baptized, receives revelations, and is transformed (e.g., 6,7-21) at each stage of his ascent. After his fourth baptism Zostrianos is said to have become a "perfect angel (7,19)." The term *τέλειος* (perfect) is one used in some of the mystery religions for the first stage of the initiation process (see BAG 2, s.v., 809,2b; cf. Bousset, *Kyrios Christos*, 260, n. 58; Angus, *Mystery Religions and Christianity*, 76-107). Taken together, the two sections on baptism in *Zostrianos* (5,11-7,22; 15,1-25,22) suggest a cultic background for some of the contents of *Zostrianos* (see Schenke, "Gnostic Sethianism," 602-607; Sevrin, *Le dossier baptismal séthien*, 224-251; Robinson, "Three Steles of Seth," 538-539; Scopello, "Un rituel idéal d'intonisation"; cf. Nicklesburg, "Traditions in the Apocalypse of Adam").

The larger question of how *Zostrianos'* Gnostic views are related to what is known from other writings is quite complex. Its answer is clearest with respect to three other tractates from Nag Hammadi with which *Zostrianos* shares mythologoumena and a philosophical orientation, *The Three Steles of Seth* (NHC VII, 5), *Marsanes* (NHC X), and *Allogenes* (NHC XI, 3). These four tractates have in turn some strong mythological ties to several of the Christian Gnostic works, especially the *Gospel of the Egyptians* (NHC III, 2 and IV, 2) and the *Apocryphon of John* (NHC II, I; III, I; IV, I; BG8502, 2). Similar but less clear parallels are found between them and the *Untitled Text* in the Bruce Codex.

Allogenes, the *Three Steles of Seth*, and *Marsanes* have heavenly worlds quite similar to that of *Zostrianos* (see Pearson, "Marsanes"; Robinson, "Three Steles of Seth"; Turner, "Gnostic Threefold Path"; Sieber, "Barbelo aeon as Sophia"). The chief deity in *Allogenes* is called the Invisible Spirit (e.g., *Allogenes* XI 66,34; cf. *Marsanes* X 4,15-17), although its Three-Powered One seems to be a separate entity (e.g., *Allogenes* XI 47,9; cf. *Marsanes* X 6,18-19). In the *Three Steles of Seth* the chief deity is not named but is addressed as "Spirit" (*Steles Seth* VII 125,6-25) and Three-Powered One (*Steles Seth* VII 121,31). From Spirit comes the Barbelo aeon (*Steles Seth* VII 121,25-30; *Allogenes* XI 45,28-30) who is herself the source of three aeons named Kalyptos, Protophanes, and Autogenes (*Steles Seth* VII 122,4-123,5; *Marsanes* X 9,1-3; *Allogenes* XI 45,31-46,35). In *Allogenes* these aeons are specifically identified with the philosophical triad of Existence-Mind-Life, just as in *Zostrianos* (see below). Even lists of rather esoteric heavenly beings are similar (e.g., *Steles Seth* VII 126,1-17; *Zost.* VIII 88,9-13; and *Allogenes* XI 54,26-31). Group designations and the roles of the respective revealers are also comparable. The *Three Steles of Seth* refers to Seth as the father of the elect, living, immovable race (*Steles Seth* VII 118,13.17). *Allogenes* receives a

gnosis for the "worthy generation" (*Allogenes* XI 52,21-25; cf. *Zost.* VIII 1,5-7 and 130,3-4; *Marsanes* X 6,15-16) and "for those who are worthy after you" (*Allogenes* XI 68,16-20). Like *Zostrianos*, *Allogenes* ascends in order to bring knowledge to earth (*Allogenes* XI 58,26-69,20; cf. *Marsanes* X 8,18-25). Youel, one of the major interpreting angels in *Zostrianos*, also speaks to *Allogenes*, and she is called "the one who belongs to all the glories" in both books (e.g., *Zost.* VIII 53,13-14; 57,13-15; *Allogenes* XI 50,20-25; 55,17-20). In addition these tractates use similar types of liturgical materials; for example, *Allogenes* XI 52,13-15 has anointings comparable to the washings of *Zost.* VIII 62,11-24, while *Marsanes* has seals to break (*Marsanes* X 2,12-4,23). The *Three Steles of Seth* has prayers and words of praise including especially the thrice repeated "you are one" (e.g., *Steles Seth* VII 125,23-25). Though the parallels between these four tractates are not totally consistent, they are of sufficient number and depth to conclude that all four are representatives of the same Gnostic tradition, especially since they also share an intention to understand gnosis in philosophical ways.

The *Gospel of the Egyptians* (NHC III, 2 and IV, 2) shares some of the same mythologoumena, in particular many of the names connected with the Autogenes and Barbelo aeons and with the Invisible Spirit (*Gos.Eg.* III 52,1-54,11; III 61,23-62,11; cf. *Zost.* VIII 127,15-128,7). It also speaks of the immovable, living race of Seth (e.g., *Gos.Eg.* III 51,5-9; cf. *Zost.* VIII 30,4-14), of baptisms and purifying waters (*Gos.Eg.* III 64,9-20), of a light-cloud and Sophia (*Gos.Eg.* III 56,22-57,5; cf. *Zost.* VIII 4,20-5,10), of Youel and Esephech (Ephesech in *Zostrianos*) as interpreting angels (e.g., *Gos.Eg.* III 50,16-56,2; cf. *Zost.* VIII 56,24-57,20). At the same time there are significant differences between these two works. Two aeons of the Barbelo in *Zostrianos*, Kalyptos, and Protophanes, do not appear at all in the *Gospel of the Egyptians*, and the Autogenes in the *Gospel of the Egyptians* is an independent aeon, not part of the Barbelo. Also the tripartite character of Barbelo is lacking; instead, there is a triad consisting of Spirit (Father), Barbelo (Mother), and Autogenes (Son) (*Gos.Eg.* III 41,23-48,8). This Son is identified with Christ (e.g., *Gos.Eg.* III 44,23), and other Christian terms frequently appear, often as further titles for mythological beings. Although a detailed comparison of these two tractates remains to be done, they appear to represent a non-Christian and a Christianized version of the same Gnostic traditions (see Hedrick, "Christian Motifs"; Bohlig-Wisse, *Gospel of the Egyptians*, 46).

The *Apocryphon of John* (NHC II, I; III, I; IV, I; BG8502, 2) also has a few parallels with *Zostrianos*. The presentation of the Spirit, Barbelo, and Autogenes in its opening pages (*Ap.John* II 2,25-9,25) provides in Chris-

tian dress some of the cosmology found in *Zostrianos*, but the extensive interest in Yaldabaoth, Adam and Eve, and the Genesis creation accounts that occupy the succeeding sections of the *Apocryphon of John* are at best only alluded to *Zostrianos*. To a still smaller degree *Trimorphic Protennoia* (NHC XIII, 1); *Melchizadek* (NHC IX, 1); *Hypostasis of the Archons* (NHC II, 4); the *Apocalypse of Adam* (NHC V, 5); and the *Thought of Norea* (NHC IX, 2) show some similarities. Finally, *Zostrianos* bears some resemblance to several sections of the *Untitled Text* from the Bruce Codex (Schmidt's text, *Gnostische Schriften*, is reprinted in Schmidt-MacDermott, *Jehu and the Untitled Text*, 214-317, with a less useful English translation; see also Baynes, *Coptic Gnostic Treatise*). The *Untitled Text* refers to Setheus, the Three-Powered One, the places of the Autogenes, and the names of the watchers Gamaliel and Strempsuchos (see Schmidt-MacDermot, *Jehu and the Untitled Text*, 238,26-239,27). Another passage mentions Michar and Micheus and the copies called the ethereal Earth, the Exile, and the Repentance (see Schmidt-MacDermot, *Jehu and the Untitled Text*, 263,11-264,6). In chapter 15 the Kalyptos aeon appears but as an aeon of the self-father having ten powers and nine enneads (see Schmidt-McDermot, *Jehu and the Untitled Text*, 255,15-26). Such major differences with *Zostrianos* are so often the case that the mythological world of the *Untitled Text* is, in the end, quite unlike that of *Zostrianos*.

The writings of the Christian heresiologists prove to be of little value in helping to identify the group of Gnostics from which *Zostrianos* and its related books may have come (see Wisse, "Nag Hammadi and the Heresiologists"; Wisse, "Sethians and the Nag Hammadi Library"; Wisse, "Stalking those Elusive Sethians"; cf. Schmidt, "Ireneus und seine Quelle in *Adv. Haer.* I. 29"). Ireneus (*Adv. Haer.* I, 29) identifies as Barbeloites a group with teachings somewhat like those in the *Apocryphon of John*, yet much of what he describes is quite unlike *Zostrianos*. The same can be said of the information from Ireneus' *Adv. Haer.* I, 30 and its expansion in Epiphanius' *Pan.* II, 39, "On the Sethians." Epiphanius says, for example, that the Sethians trace their race from Seth, Adam's son, and that they have books in the name of Seth, Allogenes, and other men. But serious problems arise if one attempts to identify this Sethian group as the one that produced and/or used tractates such as *Zostrianos*. The new texts speak of a heavenly mother, for example, but Epiphanius does not refer to Mirothea or Barbelo. The interest of Epiphanius' Sethians in the Cain-Abel and Noah cycles from Genesis is applicable to the *Apocalypse of Adam* (NHC V, 5), or the *Hypostasis of the Archons* (NHC II, 4), but not to *Zostrianos*. Epiphanius' account adds to the problem by reporting

much the same information about his next group the Archontics (*Pan.*, II, 40). (See Schmidt, *Gnostische Schriften*, 602, who concluded that the *Untitled Text* was produced by the Archontics.) On the other hand, an account in Hippolytus (*Ref.* V) ascribes totally different teachings to the Sethians, teachings related to those found in the *Paraphrase of Shem* (NHC VII, I). Such contradictory sets of evidence indicate that the Fathers often wrote on the basis of scanty information; however, to conclude as Wisse does that these books were literary productions with no connections to specific Gnostic groups is improbable (see Wisse, "Stalking those Elusive Sethians," 571-76).

Schenke and others have isolated from these tractates a set of common traits for a sect based on the sharing of cultic materials, the names divine figures and of the group designation "the seed of Seth" (see Schenke, "Gnostic Sethianism"; Schenke, "Das sethianische System"; Pearson, "Marsanes," 241-244; Turner, "Sethian Gnosticism"; cf. Colpe, "Heidnische, jüdische und christliche Überlieferung VI," 161-70). The evidence from *Zostrianos* supports that conclusion: 1) its liturgical materials are best understood as cultic in origin; 2) it gives a name (the seed or race of Seth) to its adherents; 3) its traditions about the heavenly world are shared in substantive ways with several other tractates. There must not have been an organized Sethian Gnostic "church" or a system of "orthodox" doctrine as none of the texts Schenke identifies as Sethian have all the traits he identifies, some do not even mention Seth. Rather, there must have been different groups of Gnostics who used in a free way a common set of Gnostic traditions for the description of the other world. Since personal revelations and experience were more authoritative for Gnostic Christians than adherence to Churchly tradition, perhaps pagan Gnostics were not so faithful to their traditions either (cf. Pagels, "Visions, Appearances, and Apostolic Authority," 427-429). Some of these Gnostics evidently intended to be Christians, others Platonic philosophers, others Hermeticists, etc. Together they shared some common cultic and mythological conceptions. Whether these disparate groups also shared a feeling of kinship or a common self-designation such as "Sethians" with one another is still unclear.

At present it is sufficient to say that *Zostrianos* bears a close relationship to several other documents from Nag Hammadi and that their common contents provide help in understanding each of the respective books. Since most of them make reference to Seth in some way, it is convenient to designate them as "Sethian," even though the persons and groups that produced the individual texts may not have had ties with one another.

The Philosophical Traditions

Zostrianos presents its mythological gnosis as philosophical knowledge. The key philosophical text for the mystical ascent of the soul came from Plato's *Symposium* (210a-212), and the topic was a common one for Middle Platonism. The concerns about the emanation of matter from spirit in *Zostrianos* also depend largely on philosophical categories that derive ultimately from Plato. Many of the Greek loan words in the Coptic of *Zostrianos* are familiar as technical terminology to those who know the writings of Plotinus and his predecessors, and *Zostrianos* identifies the mythological aeons of Barbelo with the philosophical triad of Existence, Life, and Mind, known best from later neo-Platonic writers. In order to understand *Zostrianos*, therefore, it is necessary to explore the philosophical milieu to which it was related.

The discussion must begin with Chapter 16 of Porphyry's *Vit. Plot.* (see Henry-Schwyzler, *Plotinus: Opera* 1.21-22, for the Greek text). The relevant passage reads (my translation):

At that time there were many Christians and some others, and they (the others) were sectarians who had withdrawn from the ancient philosophy, students of Adelphius and Acquilius. They possessed most of the writings of Alexander the Libyan, Philocomes, Demonstratus, and Lydos and cited revelations by Zoroaster, Zostrianos, Nikotheos, Allogenes, Messos, and other such men. They have deceived many, yet it is they themselves who are deceived by thinking that Plato did not approach the depths of intellectual being. Therefore, after he himself had produced many refutations for the benefit of his associates and had also written a book "Against the Gnostics," he assigned the rest to us for criticism. Amelius put forward almost forty books in writing against the book of Zostrianos. As for me, I Porphyry produced many refutations against that one called Zoroaster, showing it altogether to be an illegitimate and recent book, constructed by those who were members of the sect to give them the distinction of being the teachings of the ancient Zoroaster which they had chosen to venerate.

As Porphyry explicitly mentions Christians, previous interpreters have often assumed that the entire paragraph referred to Gnostic Christians and so translated "At the time of Plotinus there were Christians and others, and they (i.e., Christians) were sectarians..." (γεγοναι δὲ κατ' αὐτὸν τῶν χριστιανῶν πολλοὶ μὲν καὶ ἄλλοι, αἵρετικοὶ δὲ ἐκ τῆς παλαιᾶς φιλοσοφίας). However, since neither *Allogenes* nor *Zostrianos* is explicitly Christian (see below), the Greek must now be understood as referring to two groups, many Christians (χριστιανῶν πολλοὶ μὲν), and others who

are sectarian philosophers (*αἰρετικοὶ δέ*) (cf. Puech, "Plotin et les Gnostiques," 175-77; Schmidt, *Gnostische Schriften*, 614). The dispute between Plotinus and those Gnostic sectarian philosophers was largely one about canonical authority. Plotinus argued that true philosophers cite only Plato as the ultimate authority, while his Gnostic opponents depended on books ascribed to other authorities. Porphyry says that they "brought forward" (*πρῆροντες*) their books. Although in the light of his later statement that he refuted *Zoroaster* as recent and illegitimate this term could mean that they wrote the books, the more likely sense is that they cited them as authorities against Plato (cf. Schmidt, *Gnostische Schriften*, 614). Since everyone assumed that only ancient books were authoritative, it was important to show that the sources of his opponents were of recent origin.

Zostrianos is certainly the book of that name known to Porphyry (so also Layton, *Gnostic Scriptures*, 121; Perkins, *Gnostic Dialog*, 12-13, 40; Dillon, "Pleroma and Noetic Cosmos"; Wallis, "Numenius and Gnosticism"; Pearson, "Marsanes," 244-250). He knew of a book titled *Zostrianos* which contained secret revelations and which pretended to be philosophical in orientation, an accurate description of NHC VIII, I. Although Porphyry himself does not provide us with specific information about the contents of the books which he names, the frequent use of philosophical vocabulary in *Zostrianos* provides one type of evidence for identifying our *Zostrianos* with the one Porphyry knew. Among the more frequently occurring technical terms in *Zostrianos* are *ἀρχή* (principle or origin), *οὐσία* (substance or essence), *εἶκον* (image), *εἶδος* (form or species), *τάξις* (arrangement or order), *κόσμος αἰσθητός/αἰσθησις* (perceptible world), *τέλειος* (perfect). Sometimes this technical vocabulary is preserved in Coptic translation, such as **ΠΙΟΝΤΩΣ ΕΤΨΟΟΠ** for *τὸ ὄντως ὄν* (the really existing one). These terms and others like them are part of the common vocabulary of the Middle Platonists and Plotinus (cf. Zandee, *Terminology of Plotinus*; Tardieu, "Les trois steles de Seth," 565-567). M. Williams (*The Immovable Race*, pp. 69-102) has pointed out another significant contact between *Zostrianos* and those same Platonists, the concept of "standing." After each of *Zostrianos*' five baptisms he receives a new identity, then he stands, and finally he blesses. Williams has traced the idea of "standing" back to Plato (esp. to *Phaedo* 83A; *Phaedrus* 246A_{ff}) and shown that its use by Plotinus and others describes the stability of the soul during its ascent into the transcendent realms. Plotinus in particular uses the term in the sense of "stand at rest" for the soul which in its mystical ascent has left behind discursive reasoning and has turned towards the One (e.g., *Enn.* III. 8.6.). Though *Zostrianos* may also draw on a Jewish apocalyptic background for this idea, its appear-

ance is another piece of evidence that *Zostrianos* comes from Plotinus' philosophical milieu. Fortunately, Plotinus himself in his essay "Against the Gnostics" (*Enn.* II.9) provides us with fairly specific information about the teachings of his Gnostic opponents. A comparison of its contents with *Zostrianos* reveals several striking comparisons. The "etheral Earth" (e.g., *Zost.* 5,18; 8,11) is that new earth which Plotinus condemns at *Enn.* II. 9.5.23-26. A little later (*Enn.* II. 9.6.1-6) Plotinus argues that the Gnostics have spoiled the perfection of the three hypostases and invented a new terminology by introducing extraneous emanations called *παρουκησεις* (Exiles), *ἀντίτυποι* (Copies), and *μετάνοιαι* (Repentances). This unusual combination of terms occurs together several times in *Zostrianos* (5,17-29; 8,13-17; 12,11-15; 27,15-28,5; 31,6-9; 43,12-19). In connection with these new hypostases the Gnostics discuss the differences in souls (*Enn.* II. 9.6.28-62) instead of counting the World Soul as the third hypostasis. At *Zost.* 26,19-28,30 (cf. 42,20-46,18) the topic is the differences of soul and the context that of the souls that exist in the Exile and Repentance. According to *Enn.* II. 9.6.59-63 the Gnostics wrongly censure the maker of this world, just what one finds at *Zost.* 9,12-15. The Gnostics make wisdom (*Sophia*) the cause of the origin of this world (*Enn.* II.9.10.19-24) as *Zostrianos* does (9,16-17; 27,9-12). When they do so, they speak of forming the world as "the reflection of a reflection" (*Enn.* II. 9.27-28); *Zost.* 10,4 uses precisely those terms to describe the work of the archon of this world. Both the closeness of these parallels between *Zostrianos* and Plotinus' *Enneads* and the fact that the terms involved often appear in the same order in both texts make it certain that this tractate was the book (or a version of the book) known to Plotinus' school and refuted his student Amelius.

The philosophical intention of *Zostrianos* and its use by Gnostics known to Plotinus might suggest that it was written by someone with close ties to Plotinus. He himself indicates that there were Gnostics within his own circle of friends (*Enn.* II.9.10); however, it would seem that forgeries of a very recent origin would have been easier to refute than the prodigious efforts required by Plotinus and his students. More significantly, a comparison of *Zostrianos'* content with Plotinus' writings reveals little that suggests that its author was in active conversation with Plotinus. The particular genius of Plotinus' thought was the understanding that there are three, and only three, levels of reality. Beyond everything that makes up the physical world, he postulated an utterly transcendent First Principle called The One (*τὸ ἕν*), a term used earlier by the Neopythagoreans. From the One emanated a second level called Mind (*νοῦς*) which is both Thought and the object of Thought. As the latter, it contains the individual Platonic forms (*εἶδος*) from which all particulars

in this world derive. Soul (*ψυχή*), the third level, is derived from Mind. As the intermediary between Mind and the perceptible world in which we live, Soul looks both towards Mind and Nature. These three levels of being are, according to Plotinus, logically or hierarchically structured, but they are not to be understood as being separated in time or space. All three are present in everything at the same time. Although *Zostrianos* shares a considerable vocabulary and a general viewpoint with Plotinus, there is no evidence that it was written in direct opposition with positions held by him. Like Plotinus, *Zostrianos* posits a transcendent First Principle and occasionally uses the terms "the one" (79,25; 81,20; 118,15) and "the good" (117,15-17). Nonetheless, *Zostrianos* does not argue against Plotinus' insistence on the complete separation of Spirit and Mind, for at 58,16-20 the Spirit is called an intellectual power, a knower and a fore-knower. That kind of first principle is more like those known from Plotinus' predecessors, the Middle Platonists, than from Plotinus himself. The same is true of the use of terms such as "unreachable" and "ineffable." A similar result is obtained in searching for evidence that the concept of Barbelo in *Zostrianos* was influenced by the Plotinian hypostasis called Mind. Barbelo is called Thought (83,9-10), First Thought (24,12), knowledge (118,11), and one of her constituent aeons (Protophanes) is identified with Mind. But her other two aeons, the Kalyptos and the Autogenes, as well as a myriad of other constituent beings neither reflect Plotinus' thinking, nor are they offered as substitutes for it. Plotinus' third level of being, Soul, is not mentioned in *Zostrianos*. The Autogenes aeon is something like Soul in that it is responsible for the perceptible world, yet the Autogenes is clearly not a separate hypostasis on the order of Soul. The concern in *Zostrianos* is not over Soul, but over the different kinds of souls imprisoned in this world. Furthermore, the entire emanation process is seen by *Zostrianos* as evil (1,16-19; 9,6-15; 10,4-17). Plotinus' contention (e.g., *Enn.* II 9.13) that the process must be good because each lower level depends on the higher level above it is not refuted by logical argument in *Zostrianos*.

Even in those philosophical areas where *Zostrianos* and Plotinus are in general agreement, there are significant differences between them. They agree in general about using the process of emanation to understand the relationship of matter to spirit, but they do not employ the same analogies to describe it. Plotinus favors analogies based on the sun giving off light or fire heat (e.g., *Enn.* II. 7.20-50; II 1.8.1-15); *Zostrianos* refers to a fountain that overflows (17,4-13). Moreover, Plotinus wishes to understand emanation logically (e.g., *Enn.* II 9.14.37-43), not temporally or spatially as does *Zostrianos*, and for him all three hypostases are everywhere present (e.g., *Enn.* II 9. 16.15-33). The aeons in *Zostrianos*, its

stories about the creation and destruction of this world, and its additions of other hypostases are all aimed at providing as much spatial distance as possible between the Spirit and matter (e.g., 129,22-130,7). Thus, while there are many similarities of thought between *Zostrianos* and that of Plotinus, they do not appear to be the result of an immediate confrontation between its author and Plotinus (vs. Perkins, *Gnostic Dialog*, 71, who thinks *Zostrianos* may have originated as a critique of Plotinus' mysticism).

It is much more likely that *Zostrianos'* author was part of the same late Middle Platonic era from which Plotinus emerged. Its agreement with the terms and issues raised by Albinus, Moderatus, and Numenius from about 150 C.E. and on are especially striking. These similarities extend along four basic lines: the attempt to distinguish a god higher than the world of forms or ideas; speculation about the four elements; acceptance of demons as lower gods; uneasiness over calling this world good. In each case *Zostrianos* reveals a concern both for the type of question under debate and for the terminology being employed in it (see esp. the articles by Merlan, Chadwick, and Armstrong in Armstrong, *Cambridge History*; Dillon, *Middle Platonists*; Armstrong "Gnosis and Greek Philosophy"; Dodds, "Numenius and Ammonius"; Dodds, *Pagan and Christian*; Wallis, *Neoplatonism*, 12-36). The attempt to distinguish a chief deity from the world of forms is known from about the middle of the second century C.E. on. Albinus anticipated Plotinus' triad of the One, Mind, and Soul by accepting without argument the proposition that ideas are the thoughts of god, who is ineffable and unreachable. Yet at other times Albinus evidently identified god with active intelligence so that he did not make this an absolute distinction (see Dillon, *Middle Platonists*, 267-306). Moderatus and Numenius both pursued the question by attempting to reconcile Plato with Pythagorean thought. Moderatus understood Plato to have posited three realms other than the physical world: the One which is above all being and substance, the ideas, and the psyche. The matter of which the physical world consists is a reflection or a shadow of the One and the Ideas. Numenius also understood Socrates and Plato to have taught a doctrine of three gods, and he sought to bolster his arguments with teachings from eastern sources such as Judaism and Zoroastrianism. Numenius called the chief deity goodness, first intelligence, the one-that-is. His second god is a duality that contemplates the chief deity on the one hand and uses the "ideas" to create the physical world on the other. Indeed the role of Numenius' second god is almost identical to that of Barbelo in *Zostrianos*, although Barbelo is a triad, not a duality. In *Zostrianos* the Spirit, as knower and fore-knower, is also more like the chief deity of these Middle

Platonic philosophers, than like the One of Plotinus. Although these philosophers may not have conceived the doctrine of this chief deity as clearly as Plotinus was to do later, the Gnostics of the period (such as Valentinus) were already doing so in their own terms. Therefore, we find the closest parallels to these concepts from *Zostrianos* in late second century philosophers and Gnostics.

The task of interpreting Plato's talk about the creation of this world by a demiurge in *Tim.* 28c began with Aristotle and continued on through the Neoplatonists. Most Middle Platonists accepted Aristotle's opinion that the cosmos was eternal. The question of how the physical world could participate in the intellectual was a major concern. As we have seen, *Zostrianos* also wrestles with this problem (e.g., 2,24-3,13). The use of the four elements (earth, air, fire, and water) as an aid in explaining the process was one of the ways in which Aristotelian and Stoic elements were blended to interpret the demiurge passage (see Schweizer, "Slaves of the Elements," esp. 456-464). In *Zostrianos* these four elements appear in the sections which discuss the vast array of ideas in each of the Barbelo aeons (e.g., 48,3-7; 55,13-19; 113,9-10). The belief in lower gods or spirits, called demons (daimons), was a part of Platonic philosophy from the fourth century B.C.E. These spirits served as the intermediaries between this world and the world of ideas. Some demons were thought to be evil (and hence were the cause of evil in the world); others were good. Some had always been incorporeal; others were the souls of the dead who had once inhabited bodies. *Zostrianos* makes several references to such demons (e.g., 43,1-12). Although the world was considered as mostly good by the majority of Platonists, from at least the second century C.E. some writers were not very eager to affirm its goodness. Numenius, taking a position later rejected by Plotinus, argued for an evil cosmic soul identified with matter, while Celsus believed that matter itself was the source of evil. Although these philosophical positions differ from the Gnostic attitude (i.e., that both matter itself and the entire process leading to it is evil), they serve to show that the question about the goodness of the world was being addressed by Middle Platonists. The negative evaluation of the cosmos and its creator in *Zostrianos* is a Gnostic view of the same issue.

As a representative of the Middle Platonic period, *Zostrianos* provides evidence for the pre-Plotinian origin of the triad Existence-Mind-Life employed by later Neoplatonic writers to explain the functioning of Plotinus' second hypostasis, Mind. E.R. Dodds discussed its appearance in the works of Proclus, who wrote in the fifth century C.E. (see Dodds, *Proclus: Theology*, 90-91, 252-53). More recently Hadot traced it back into the fourth century in the writings of Marius Victorinus (see Hadot,

Marius Victorinus). Then, in a 1977 essay Hadot reviewed the evidence for this triad in the writings of Plotinus and argued that it was not something new in his thought (see Hadot, "Etre, vie, pensée chez Plotin," 107-141). Instead, he suggested that the triad was part of the standard summaries of Platonic thought available at that time. The main objection to his thesis at that time was that he lacked documentary evidence for the pre-Plotinian existence of the triad. James M. Robinson was the first to suggest that the Nag Hammadi Library had supplied the evidence that Hadot had lacked (see Robinson, "Three Steles," 132-142). In discussing the appearance of the triad in *Allogenes* and *Zostrianos* he argued that the proceedings at which Hadot's paper had been presented would have greatly benefited from an earlier publication of those Nag Hammadi materials. Further study has substantiated that opinion (see Sieber, "Barbelo aeon as Sophia"; Turner, "Gnostic Threefold Path"; Wire-Turner, "Allogenes"; Pearson, "Marsanes"; Pearson, "The Tractate Marsanes"). Key passages in *Zostrianos* identify the Barbelo aeons with the philosophical triad as follows: the Kalyptos aeon is Existence, the Protophanes aeon is Mind (also called Blessedness and Knowledge), and the Autogenes aeon is Life or Vitality (see esp. 15, 1-18, 10). They are three and yet one, as they are in those later Neoplatonic authors.

The Composition of the Tractate

DATE

The close relationships between *Zostrianos* and Middle Platonism demonstrate that it must have been written either in the last half of the second century C.E. or quite early in the third century. It cannot have been composed much later than 215 C.E. since according to Porphyry it was in use in Rome sometime between years 244 and 265-266 C.E. (265 C.E. marks Plotinus' arrival in Rome, and in 266 he assigned the tractate to Amelius for refutation). Other considerations make a late second century dating more likely. Groups of Gnostics were being refuted as early as 150 C.E. Clement of Alexandria (*Strom.* I.15) mentions both Alexander and Prodicus who use the book of Zoroaster. None of the Gnostic authors mentioned by Porphyry can be identified with certainty, although it is possible that Porphyry's Alexander the Libyan may be identified with the Alexander mentioned by Clement (cf. Schmidt, *Gnostische Schriften*, 629-630). In ca. 185 C.E. Irenaeus knew of Gnostic teachings in which the names for aeons and lights similar to those found in the *Apocryphon of John* and *Zostrianos*. Moreover, the other Gnostic books with which *Zostrianos* is most closely allied have been independently dated in the latter half of the second century or early in the third.

PROVENANCE

While one cannot be certain about the matter of provenance, Alexandria in Egypt is a likely place for its composition (cf. Perkins, *Gnostic Dialogue*, 40). That city was a "melting pot" for a wide variety of religious and philosophical thought during this period, as the Christian writings of Justin, Clement, and Origen demonstrate. Platonic philosophy was popular there; Plotinus studied it there under Ammonius early in the third century C.E. We know also that some of the Gnostics living in Alexandria probably came from Syria, and that the city had a large Jewish population.

The original language of *Zostrianos* was Greek. A number of constructions in the Coptic text can only be understood on the assumption of a Greek original. First, there are several instances in which the Coptic definite article is separated from its noun by several words or phrases (e.g., 5,26-27; 12,12-13), a familiar Greek construction but "impossible" in Coptic. Second, ⲁⲩⲱ is used as the indicator of the apodosis of a condition in the way the Greek *καὶ* functions (e.g., 31,18-19). Third, ⲱⲟⲣⲡ is used to translate *πρὸς*, as in ⲱⲟⲣⲡ ⲛ ⲱⲟⲟⲡ = *προεῖναι* (2,31) and ⲱⲟⲣⲡ ⲛ ⲎⲒⲐⲐⲉ for *προπάτωρ* (3,18). Fourth, many literal translations from the Greek are employed such as placing the Coptic definite article before a Greek preposition as in ⲛⲒⲔⲁⲧⲁ ⲐⲐⲁ = *ὁ καθ' ἑν* (12,3.11-12.14). The Coptic of *Zostrianos* deviates considerably from later standard Sahidic usage, and its translation of the Greek quite literal. The translator preferred to translate Greek participles with the Coptic circumstantial (e.g., 2,28-33) even when at times temporal forms (rare in *Zostrianos*) could have been used. Often the Coptic is confused as if translator had lost his way (the Greek original was probably somewhat obtuse because of its philosophical bent). The difficulties of the Coptic translation plus the loss of text due to lacunae combine at times to produce nearly untranslatable sections in the manuscript. Because of these several problems, the English translation offered for this edition is often quite literal as well.

Zostrianos appears to be the work of a single author. There is considerable continuity of thought and construction between the opening narrative of the book and that at its conclusion. The contents of the revelations are arranged in a logical order which corresponds to the aeon levels, first in an ascending order, then a descending one. The repetitious nature of the body of the text is evidently due to the use for didactic reasons of sets of traditional materials to expand the description of the heavenly world. The most evident example of the use of such a source by the author of the text is the addition of the revelatory material between 7,22 and 53,15. At 7,22, after a series of four baptisms narrated in a

concise, formulaic style, Zostrianos begins to ask a series of philosophical questions. These questions—there are seven sets of them in all in the tractate—are themselves probably derived from Gnostic traditions (Perkins, *Gnostic Dialog*, 55-56, 86-88). Only after the lengthy revelations from Authronios and Ephesech about the Autogenes aeon system do we come at 53,15 to a fifth baptism, yet it is reported using the same formula as that used earlier on pages 6-7, and this fifth baptism is followed by still another description of the Autogenes aeon. Thus it appears that into an account of an ascent with five baptisms the author has inserted additional materials. This pattern of composition seems to have been followed in the later sections of the book as well, although it cannot be clearly traced because of the extensive damage to the middle portion of the manuscript. Other sources are difficult to detect with so much of the tractate missing. Many of the hymnic and magical elements may have been appropriated from elsewhere and adapted for use in this work. The concluding homily was probably borrowed from another source since it makes a general appeal to gnosis without a single specific reference to the aeon system revealed in the tractate, while references in the homily to a “gentle father” and to his sending of a redeemer are found only in the homily. The homily’s rhetorical style and its balance between *parensis* and proclamation suggest that it may have been a model homily which the author appropriated and adapted.

As he intended, the author’s identity remains a mystery. His use of the pseudonym Zostrianos enabled him to claim access to a tradition of truth more ancient and authoritative than that of Plato. Our most certain conclusion about him is that he must have been a Gnostic who sought to understand his gnosis philosophically. Some have argued that the author might have been a Christian. Layton, basing his opinion on the traditional understanding of Porphyry’s passage, thinks that the author could have been a Christian writing in a “pseudo-Zoroastrian mode” (see Layton, *Gnostic Scriptures*, 121-122). Perkins sees the warning against being baptized with death in the concluding homily as an attack on Christian baptism (see Perkins, *Gnostic Dialogue*, 25-26, 89-90). Yet on the whole, there is very little in the text to indicate an active interest in things Christian on the part of the author. Not once in the extant text is Christ named (the $\chi\rho\varsigma$ of 131,14 is for $\chi\pi\eta\sigma\tau\acute{o}\varsigma$), not even in those Autogenes passages that have explicitly Christian parallels in other tractates. A brief mention of one who cannot suffer but does so at 48,27-29 could be a reference to Christ’s suffering, but it is not explicitly so. Apart from a few allusions to the N.T. the author betrays no special interest in it. The best of those allusions, a reference to the Pauline triad of faith, hope, and love at 28,20-22, reveals only the kind of non-Christian knowledge of the N.T.

that began to appear at the middle of the second century (cf. Dodds, *Pagan and Christian*, 102-138). Since the contents of *Zostrianos* reveal so little interest in Christianity, it is unlikely that its author was a Christian (see Sieber, "Introduction to *Zostrianos*"; cf. Tuckett, *Nag Hammadi*, 14-15). Nor does the author seem to have been Jewish since the tractate betrays no particular interest in Judaism. Although some of the names of the heavenly beings are obviously Hebrew in their origin (e.g., Daveithe and Gamaliel), this book contains none of the midrashic material that appears in some of the other Nag Hammadi tractates. The author knows and repeats some Jewish ideas, such as the creation of the world by a word (9,2-4), but he does not allude the Genesis accounts of creation. He seems familiar with the form of the Enoch literature yet does not use its content. As both the Christian and Jewish elements in *Zostrianos* survive only in a secondary way, they probably came to its author through the general culture, although they may be the residue from earlier stages of Sethianism (see Turner, "Sethian Gnosticism," 59-85, who argues that the Sethians originated as a Jewish baptismal sect, then successively became Christians and Platonists). In any case, the book itself is most accurately described as the representative of a non-Christian, non-Jewish, philosophical Gnosticism.

The author wrote for an audience that interpreted its cultic experience in terms of traditional Greek philosophy. Such an attempt at a syncretism of religion and philosophy was typical for the late second century C.E. Justin Martyr's attempt to use philosophical categories provides a Christian example of the same tendency. In this instance the author tried to combine a tradition of mythological aeons from Gnostic circles with philosophical categories, although the stress remained on the mythological. Aeons are blessed and addressed, and possession of their names is understood to provide magical access to the otherworld, while intellectual argument of the type known from Plotinus is mostly lacking. Though the author of *Zostrianos* certainly believed himself a true and faithful interpreter of Plato, modern readers will undoubtedly find themselves sympathetic to Porphyry's complaint that he had in fact abandoned the ancient philosophy.

[Δ]

2 [.] Ε Ν Τ Ε Π Ε . [. . .] Ν Ν Ψ Δ Δ Ε
 [.] Ο Ν Θ Ψ Δ Ε Η [Ε ρ] Ν Δ Ι Δ Ν Ο Κ
 4 [.] Θ Ξ Ζ Ω Ψ [Τ Ρ Ι Δ Η -]
 [Ο C .] . . [. . . .] . C . [. .] Γ Δ Μ Η Ι Ο Λ Δ Ο C
 [Ε Τ] Δ Ι Ψ Ω Π Ε ρ Μ Π Ι Κ Ι Ο C Μ Ο C Ν Ν Δ Ι
 6 [Ε Τ] Ε Ν Τ Α Θ Ο Τ Μ Η [Ν Η] Ε Τ Μ Η Ν C Ω Ε Ι
 [Ν Ι] Ϛ Ω Τ Π Ε Τ Ο Ν Θ · Ϛ Θ Ν Θ Ν Θ Ι Π Ν Ο Θ Τ Ε
 8 [. . .] Τ Μ Ε ρ Η Ο Θ Μ Η Τ Μ Ε Ν Τ Α Π Μ Ε
 [Μ Η Ο] Θ C Ο Ο Θ Η Δ Ν Ο Κ Μ Η < Θ > Ο Θ Ο Ε Ι Η Ψ Δ
 10 [Ε Η] Ε ρ · Ε Τ Δ Ε Ι Π Ω Ρ Ξ Μ Π Ι C Ω Μ Α Τ Ι
 [Κ Ι Ο Μ Η Κ Α Κ Ε Ε Τ Η ρ Ρ Α Ι Ν Θ Η Τ · Μ Η Π Ξ -
 12 [Ψ] Θ Χ Ι Κ Ο Η Ν Χ Α Ο Θ C ρ Η Ο Θ Η Ο Θ C
 Μ Η † Μ Η Τ C ρ Ι Μ Ε Η Η Ε Π Ι Θ Μ Ι Δ
 14 [. Δ Ι Ε Τ ρ Η Π Ι Κ Α Κ Ε Ε Μ Π Ι ρ ρ Ω Β Θ Ε
 Ε Ρ Ο C · Ε Τ Δ Ε Ι Θ Ι Ν Ε Μ Π Ι Δ Τ Η Δ Ρ Η Ξ Ϛ
 16 Η Τ Ε Τ Α ρ Θ Α Η Δ Θ Ω Δ Ε Ι C Ο ρ Ε Ν † -
 [Κ Τ] Ι C Ι C Ε Τ Μ Ο Ο Θ Τ Ε Τ ρ Ρ Α Ι Ν Θ Η Τ
 18 [Μ] Ν Π Ι Κ Ο C Μ Ο Κ Ρ Α Τ Ω Ρ Η Ν Ο Θ Τ Ε
 Η Η Ε C Θ Η Τ Ο Ν · Ε Δ Ε] Ι † ρ Η Ο Θ Θ Ο Μ
 20 Η Η Ο Θ Θ Ε Ψ Η Τ Ε Π Τ Η ρ Ϛ Η Η Ε -
 Τ Η Τ Δ [Θ] Μ Μ Α Θ Μ Μ Ε Ρ Ι Κ Ο Η Ν Ψ Μ -
 22 Μ Ο Ε Ε Ι ρ Ι Τ Ο Ο Τ Ε Ν Ε Θ ρ Β Η Θ Ε Η

A single copy of the text is known to survive. Some of its readings can now be distinguished only with the aid of ultraviolet light. Textual evidence now attested only by photographs is cited according to Emmel's sigla (Emmel, "Photographic Evidence").

1,1-2,7 *Introduction of Zostrianos*

1 The following text was read solely from blotting on the facing flyleaf; cf.

Facsimile Edition: Codex VIII, pl. B: line 1,] Ε Ν Τ Ε Π Ε . [. . .] Ν and final ε at the end of the line; line 2,] Ο Ν Θ Ψ Δ Ε Η Ι.

1,1-3 E.g., [Π Ξ Ω Ω Μ] Ε or [Π Ξ Ω Ω Μ] Ε Ν Τ Ε Π Ε Ϛ [Ο Θ] Η Ν Ψ Δ Δ Ε / Μ Π Η Ε Τ] Ο Ν Θ Ψ Δ Ε Η [Ε ρ] Ν Δ Ι Δ Ν Ο Κ / Ε Τ Α Ι C ρ Ρ Α Ι Μ Μ Ο] Θ; or in line 2 possibly [Ν Η Ε Τ]. [The glorious book] of the words [of the one who] lives forever, [which] I Zostrianos [wrote].

1,1 .I, an angular junction of two strokes at midline (read with ultraviolet light), suggestive of ϕ but also compatible with the left of a pinched ο or c; too high to be the angle of ρ.

1,2] Ο Ν Θ, read (from blotting) in December 1971 while flyleaf still adhered to inner surface of the upper cover; text was subsequently damaged and now reads only] Ν Θ Ι or Π Δ Ι.

1,3 No supralinear stroke above Ξ Ω Ψ | Ι Ϛ, or else Ϛ.

[1]

- [] of the [] of the words
 2 [] live forever, these things I] Zos[trianos]
 []
 4 [] and Iolaos
 when I was in the world (*κόσμος*) for the sake of
 6 these of my age and [those] (coming) after me,
 [the] living elect. God lives!
 8 I [] the truth with truth
 [and] knowledge and eternal
 10 light. After I parted from the
 somatic (*σωματικόν*) darkness in me and
 12 the psychic (*ψυχικόν*) chaos (*χάος*) in mind (*νοῦς*)
 and the feminine desire (*ἐπιθυμία*)
 14 [] in the darkness, I did not make use of it
 again. After I had found the infinite
 16 (side) of my matter (*ἔλη*) and reproved the
 dead creation (*κτίσις*) within me
 18 and the divine cosmocrater (*κοσμοκράτωρ*)
 of the perceptible (*αἰσθητόν*) (world), I preached
 20 powerfully about the All to those
 with alien parts (*μερικόν*).
 22 Although I tried their ways

-
- 1,4 .) . .), these ink traces (bottoms of three vertical strokes) are incompatible with **ΠΨΗΡΕ Ν** or **ΠΨΗΡΕ ΝΙ.Σ** .). .)Δ, traces of a proper name with a supralinear stroke above it; first ink trace is from **Η, Ψ, or Ν**; second trace, from **Ϛ, Η, Ψ, Κ, Ν**, or possibly **Ϛ**.
 1,5 **ΕΤΔΪ'** = Sahidic **ΝΤΕΡΕΪ'**.
 1,6 Sahidic **ΕΤ Ο Ν**; cf. Bohairic **ΝΤΕΙϚΟΤ**.
 1,8 E.g., **Ι†ΞΩ ΝΙ** (with slight crowding); cf. Eph 4:15 | Bohairic, **ΤΔΦΜΗΨ**; cf. 24,20; 117,10.
 1,9-10 Possibly emend **(ΔΝΟΚ) ΜΝ <ΟΤ>ΟΤΟΕΙΝ ΨΔ ΙΕΝΙΕϚ <ΔΝΟΚ> ΕΤΔΕΪ'**, etc.
 1,9 Not room for **ΙΔΨΩ ΟΙ** | **<ΟΤ>**, copyist's careless omission.
 1,12 I.e., **ΧΔΟС**.
 1,13 Circumflex over the group **Ϛ Ψ** | lit., the femaleness of desire; cf. 1 *Αποκ. Ιας*. V 24,27ff.
 1,14 E.g., **ΙΤΙΔΪ** or **ΙΝΙΔΪ**.
 1,15 **ΔΤΝΔΡΗΞ** = *δηπτος*; cf. 16,5-7.
 1,19 **-ΤΟΝ**, sic.
 1,21 **Μ**, particle of the direct object.
 1,22 Circumflex over the group **Ϛ Ψ** | see 25,4n.

24 ΝΑΥ ΟΥΚΟΥΕΙ Μ ΠΡΗΤΕ ΕΤΑ-
 26 ΤΑΝΑΥΚΗ ΝΤΕ ΠΙΖΠΟ ΝΤ Ε ΠΕ-
 28 ΤΟΥΟΝΟΥ ΕΜΠΙΩΚ ΟΥΤΗΟΥ ΡΩ
 30 ΕΝΕΟΥ ΔΛΛΑ Ν ΟΥΟΕΙΩ ΝΙΜ
 ΜΕΪΠΩΡΧ ΜΜΟΪ ΝΣΑΒΟΛ ΜΜΟΟΥ
 ΕΪΨΩΠΕ ΕΒΟΛ ΟΥΤΟΥΥ Ν ΟΥ-
 [. .]ϞΕ ΕΥΟΥΑΔΑΒ· ΔΥΩ ΕΥΜΟΧΘ
 [Ε]ΤΑΪΣΟΟΥΤΗ Ν ΤΑΨΟΥΧΗ ΝΗ ΔΤ-
 ΚΑΘΙΔ ΕΒΟΛ· ΔΥΩ ΔΕΙΨ ΒΟΜ
 Β
 Μ ΠΙΝΟΕΡΙΟΝ
 2 ΔΥΩ ΔΕΪ
 ΟΜ ΠΙΝΚ[—] Ν Κ[. .] . . |
 4 Μ ΠΑΝΟΥΤΙΕ
 [. . .] ΕΔΕΙΡ Ο[. . . .] Π[. . .]ΔΝΤ[.
 6 ΘΜΒΟΜ ΟΝ [Ο]ΨΠΝΑ ΕΥΟΥΑΔΑ[Β· ΠΗ]
 ΕΤΧΟΕ [Ε ΝΟ]ΨΤΕ· ΔΥΩ Δ[Υ
 8 ΟΥΖΩΕΙ ΜΑΨΑΔΤ ΕΕΙΣΟΟΥΤΩ[Ν ΔΥΩ]
 ΔΕΙΝΑΥ Ε ΠΙΤΕΛΙΟC Ν ΔΛΟ[Υ
 10 ΠΕ ΝΤΟΥ· ΔΥΩ ΜΗ ΠΗ ΕΤ [. . . . Ν ΟΥ-
 ΜΗΗΨΕ Ν ΣΟΠ ΜΗ ΟΥΑΤΟ Ν ΡΗΤΕ ΕΥ-]
 12 ΟΥΟΝΟΥ ΝΔΪ ΕΒΟΛ· Μ ΠΕΪΡΗΤΕ Ο[ΨΕΙ-]
 ΩΤ ΕΥΟΥΩΨ· ΕΕΙΚΩΤΕ ΝΣΑ Π[ΥΟ-]
 14 ΟΥΤ Ν ΕΙΩΤ ΝΤΕ ΝΔΪ ΤΗΡΟΥ [ΝΗ ΕΤ-]
 ΟΝ ΟΥΕΝΝΟΥΔ ΜΗ ΟΥΕCΘΗCΙC Ο[Ν ΟΥ-]
 16 ΕΙΔΟC ΔΥΩ ΟΥΤΕΝΟC ΜΗ ΟΥ[ΜΕ-]
 ΡΟC ΔΥΩ ΟΥΠΤΗΡΥ ΜΗ ΠΗ Ε[ΤΑ-]

1,26-27 Cf. 3,14-19. What tradition Zostrianos is rejecting here (Judaism, Christianity, another variety of Gnosticism, Platonism) is unclear. See also Perkins, *Gnostic Dialog*, 80-81.

1,28 Ϟ, curved trace as from upper left of ε | ῖ only one dot of the trema survives; possibly ε[Δ]ῖ, but elsewhere this is spelled εΔΕΪ | circumflex over the group ΟΥ.

1,29 Ϟ, a characteristic trace from bottom right of this letter; it has a serif, as often on this page | e.g., ΙΜΥϞΕ; [ΟΥ]ϞΕ perhaps would not fill the lacuna.

1,31 ΔΥΩ, taken as *kal* introducing apodosis.

2 The following text was read from blotting on the facing page (p. 3): pagination, Β; line 1, Μ ΠΙΝΟΕΡΙ; line 2, ΔΥΩ; end of line 3, ΙΝ Κ[. .] . . |.

2,3 Cod. ΠΙΝ .|, the Ν has a supralinear stroke and the following trace is from Δ, Κ, or Ν | end of line, Κ[Ο]Ϟ Μ[ΥΚΟΝ]?

2,5 E.g., Ο[Ο]ΤΕ; (Ο[ΩΒ] is too short) | Δ, or else Μ.

2,6 Cf. Luke 1:80; Rom 4:20.

- 18 ΜΑΡΤΕ ΔΤΩ ΕΤΟΥΔΜΑΡΤΕ ΜΜ[ΟΥ]
 ΜΗ ΟΥΣΩΜΑ ΔΤΩ ΟΥΔΤΩ[ΜΑ]
 20 ΜΗ ΟΥΟΥΣΓΑ ΔΤΩ ΟΥΟΥΣΛΗ Μ[ΙΝ ΜΕΤ-]
 ΝΤΕΥ ΤΗΡΟΥ· ΔΤΩ †ΟΥΠΑΡΞΙΣ [ΕΣ-]
 22 ΜΟΞΚ ΝΜΜΑΘ ΜΗ ΠΝΟΥΤΕ ΝΤΕ
 (ΠΕΙ)ΠΙΚΛΣ ΜΗ ΔΤΜΙΣΕ ΜΗ †ΕΟΜ [ΕΤΝ-]
 24 ΤΟΥΤΟΥ ΤΗΡΟΥ· ΔΤΩ †ΟΥΠΑΡΞΙ[Σ]
 ΞΕ ΠΩΣ ΝΕΨΟΥΟΠ̄ ΕΥΕΝΕΒΟΛ ΖΜ
 26 ΠΕΩΝ ΝΤΕ ΝΕΨΟΥΟΠ ΝΕ ΕΒΟΛ
 ΖΝ ΟΥΠΝΑ ΜΗ ΔΤΝΑΘ ΕΡΟΥ ΔΤΩ ΝΝ Δ[Τ-]
 28 ΠΩΨΕ ΝΝ ΔΥΤΟΥΕΝΗΣ ΕΥΕΝΕΪ Ν [ΕΓ-]
 ΝΕ ΝΝ ΔΤΜ[Γ]ΣΕ ΕΘΝΤΑΘ ΜΜΑΘ
 30 ΝΝ ΟΥΑΡΧΗ ΕΣΣΟΤΠ̄ Ε ΤΟΥΠΑΡΞΙ[Σ]
 ΔΤΩ ΕΥΡ ΨΟΥΠ̄ Ν ΨΟΥΠ̄ [Ε ΝΔΪ ΤΗ-]
 32 ΡΟΥ· ΕΑΨΩΠΕ ΔΕ Μ ΠΙΚ[Ο]ΣΜΟΣ
 Ν ΠΩΣ ΝΝ ΕΤΟΥΒΗΥ ΜΗ ΝΔΪ ΤΗ[ΡΟΥ]
 Ϊ
 | ΝΔ|ΝΟΥΥ· ΠΑΪ
 2 |]Δ[.] ΔΤΩ ΝΛΟΕΓ-
 [ΘΕ Δ|ΤΩ ΞΕ ΔΨ [ΠΕ ΠΤ|ΟΠΟΣ Ν[Τ]Ε
 4 [ΠΗ Ε|ΤΜΜΑΘ· Η ΟΥ Ν ΑΡΧΗ ΕΤΝΤΑΥ
 [ΜΜΑ]Θ· Η Ν ΔΨ Ν ΡΗΤΕ ΠΙΕΒΟΛ ΜΜΟΥ
 6 [ΕΥ]ΨΟΥΠ ΝΔΥ ΜΗ [ΝΔΪ] ΤΗΡΟΥ· Η ΠΩΣ-
 [ΕΥΨΩ]ΠΕ Ν ΖΑΠΛΟΥΝ ΕΥΨΕΒΙΝΟΥΤ̄
 8 [ΕΡΟΥ] ΜΑΤΑΔΥ· ΕΥΨΟΥΠ̄ Ν ΟΥΟΥ-
 [ΠΑ]ΡΞΙΣ ΜΗ ΟΥΕΙΔΟΣ· ΔΤΩ ΟΥΜΝΤ-
 10 [Μ]ΔΚΑΡΓΙΟΣ· ΔΤΩ ΕΥ† Ν ΟΥΘΟΜ ΕΥ-
 [Ο]ΙΝΟΥ ΖΜ ΠΩΝΟΥ· Η Ν ΔΨ Ν ΡΗΤΕ †ΟΥ-
 12 [Π]ΑΡΞΙΣ ΕΤΕ ΝΣΨΟΥΠ̄ ΔΝ ΔΣΟΥ-
 ΩΝΟΥ ΕΒΟΛ ΖΝ ΟΥΘΟΜ ΕΣΨΟΥΠ̄:
 14 [Ν]ΔΪ ΔΕ ΕΕΨΟΥΞΝΕ Ε ΕΓΜΕ ΕΡΟ[Ο]Υ·
 [Δ]ΤΩ ΝΕΪΕΓ|ΝΕ ΕΥΡΑΪ Μ ΜΗΝΕ ΚΑΤΑ
 16 ΠΤΩΠ̄ ΝΤΕ ΠΑΤΕΜΟΣ Μ ΠΝΟΥΤΕ

2,21 Or, †ΟΥΠΑΡΞΙΣ ΜΟΥΚ ΝΜΜΑΘ.

2,23 For (ΠΕΙ), cf. 13,2; or else, ΠΕΙ(ΠΙ)ΚΛΣ, cf. 18,10 | for ΚΛΣ, see 15,12n.

2,25ff The text is obscure.

2,28 I.e., ΖΕΝΨΩΜΤ.

2,30 †ΟΥΠ, error for †ΟΥΠ̄.

2,32 ΚΙ, only the bottom of a vertical stroke survives.

18 restrains and is restrained,
 (in) a body (σῶμα) yet without a body (-σῶμα),
 20 (in) essence (οὐσία), matter (ἕλη) and [those who]
 belong to all these. It is with
 22 them and the divine, unborn
 Kalyptos (καλυπτός) and the power [in] them all that
 24 existence (ὑπαρξίς) is mixed. (About) existence (ὑπαρξίς):
 How (πῶς) do those who exist, coming from
 26 the aeon (αἰών) of those who exist- from
 an invisible, undivided and
 28 self-begotten (αὐτογενής) Spirit (πνεῦμα) as
 three unborn images, have
 30 an origin (ἀρχή) better than existence (ὑπαρξίς)?
 They exist prior [to] all [these],
 32 yet (δέ) they have become the [world (κόσμος)].
 How (ἢ πῶς) are those opposite it and all these

3

[] good, he
 2 [] and an
 [excuse.] What is [that one's] place (τόπος)?
 4 What (+δέ) is his origin (ἀρχή)?
 How (+ἢ) does the one from him
 6 belong to him and all these? How (ἢ πῶς)
 [does he come into existence] as simple (ἀπλοῦν)
 8 (yet) differing [from] himself? He exists as
 existence (ὑπαρξίς), form (εἶδος), and
 10 blessedness (μακάριος), yet by giving strength he
 is alive with life. How (+ἢ)
 12 has the existence (ὑπαρξίς) which does not exist
 appeared from a power that exists?"
 14 While (+δέ) pondering these things to understand them,
 then after the custom of my race (γένος)
 16 I kept bringing them up daily to the god

3 The underlined letter in the following text was read primarily from blotting on the facing page (p. 2): line 32, ϩΗΤΕ.

3,3-13 That one, he, etc., antecedent unknown.

3,5 Not ἦ.

3,10-11 Or, in giving strength he is alive with life.

3,14 Or, <N>ΕΕΙΨΟΞ ΝΕ.

3,15 For the figurative use of ΕΙΝΕ, cf. 44,24.

18 [ΝΙ]ΤΕ ΝΔΕΙΟΤΕ· ΝΕΪΖΩ Μ ΠΣΜΟΘ Ν-
 [Τ]ΙΕ ΝΔΪ ΤΗΡΟΘ· ΝΔΨΟΡΠ̄ Ν ΕΙΟΤΕ
 20 [Τ]ΑΡ ΜΗ ΝΔΕΙΟΤΕ ΕΤΑΘΚΩΤΕ ΔΘΘΙΝΕ
 22 ΔΝΟΚ ΔΕ ΜΠΙΚΑ ΤΟΟΤ ΕΒΟΛ ΕΕΙΡ ΔΙΤΙ
 ΝΣΑ Ο[Θ]ΙΜΑ Ν ΜΤΟΝ ΕΥΜΠΨΑ Μ ΠΑΠΝΑ·
 24 ΕΜΠ[Δ]ΙΤΟΘΣΟΝΟΤ̄ ΟΜ ΠΙΕΣΘΗΤΟΝ
 Ν ΚΟΣΜΟС· ΔΘΩ ΤΟΤΕ ΕΪΜΟΚΟΖ Ν ΟΗΤ̄
 26 ΕΜΑΤΕ ΔΘΩ ΕΕΙΟΚΜ ΕΤΒΕ †ΜΗΤ̄-
 ΚΟΘΕΙΣΙ Ν ΟΗΤ̄ ΕΤΚΩΤΕ ΕΡΘΕΙ· ΔΕΙΡ
 28 ΤΟΛΜΑ Ε ΕΙΡΕ Ν ΟΘ[Ι]ΔΑΘ ΔΘΩ Ε ΤΑ-
 ΔΤ Ν ΝΙΘΗΡΙΟΝ Η[Τ]ΙΕ ΤΕΡΗΜΟС·
 30 ΕΘΡΑΪ ΕΘΤΑΚΟ ΕΥΝΑΨΤ̄· ΔΥΔΘΕΡΑΤΥ
 ΝΔΪ [Ν]ΙΘΙ ΠΑΓΓΕΛΟС ΝΤΕ †ΡΗΩСΙС ΝΤΕ
 32 [Π]ΙΡΗΤΕ ΕΚΕ ΜΗ ΔΤΜΜΕ Ε ΝΙΝΑΘ Ν ΨΑ ΕΝΕΟ
 Δ
 ΕΤСАΘΡΑΪ
 2 ΕΡΟΚ ΔΗΙ
 ΔΘΩ ΕΤΒ[Ε]ΤΑΘΟΚΕΠ[.
 4 Δ[.] ΔΕ ΕΚΕΝ[Ο]Θ[Ο]Μ̄ ΤΕΝΟΘ· Μ[.
 ΠΕ ΡΩ ΟΗ ΤΑΚΟ ΕΝΕΟ· ΟΘΔΕ [.
 6 ΜΕ Ε ΝΗ ΕΤΚΟΟΘΝ ΜΜΟΟΘ [Ο]ΙΝΑ[
 ΔΕ ΕΚΕΝΟΘ[Ο]Μ̄ Ν ΟΗΝΚΟΟΘ· Η[Η ΕΤΕ-]
 8 ΠΙΩΤ̄ ΝΤΙΕ[ΝΙΔΙСΕ ΝΔСОТΠΟ[Θ ΚΜΕ-]
 ΕΘΕ ΟΗ ΔΕ ΝΤΚ ΠΙΩΤ ΝΤΕ Π[ΕΚΤΕНОС]
 10 Η ΔΕ ΙΘΔΑΟС ΠΕ ΠΕΚΕΙΩΤ̄· ΟΘ[. . . .
 ΟΘΑΓΓΕΛΟС ΝΤΕ ΠΝΟΘΤΕ ΕΔ[. . . .
 12 ΕΙΤ̄ ΝΔΚ ΕΒΟΛ ΟΙΤΗ ΟΗΝΡΩΜΕ Ε[ΘΟΘ-]
 ΔΑΒ· ΔΜΟΘ ΝТСΙΝΕ ΕΒΟΛ ΟΗ Ν[ΔΪ]
 14 ΝΔΪ ΕΤΚΗΔΚΟТК ΕΡΟΟΘ ΟΗ Ν ΚΕ[СОП]
 ΟΙΝΑ ΔΕ ΕΚΑΤΑΨΕ ΟΕΙΨ Ν ΟΥΤΕΝ[ΕΔ]

3,26-28 For suicide as a common ascetic practice in late antiquity, see Perkins, *Gnostic Dialog*, 89.

3,27 Cod. Θ Η Ρ Ι Ο ῆ̄, supralinear stroke in error | cf. Ps 74:19.

3,28-29 Cf. Luke 1:9; Acts 27:24.

3,31 Cf. Porph. *Vit. Plot.* 16.

3,32 [ΠΙ], error for ΠΕΪ as at 46,30 | the eternal, divine beings who were thought to have had no beginning or ending (mortals who became divine were called immortals); cf. *Apoc. Adam* V 64,15.

4,3 ΙΤ, or else ΙΠ.

18 of my fathers. I kept praising
 them all, for (γάρ) my fore-fathers
 and fathers who sought found.
 20 As for me (+δέ), I did not cease seeking (αἰτεῖν)
 a place of repose worthy of my spirit (πνεῦμα)
 22 where I would not be bound in the perceptible (αἰσθητόν)
 world (κόσμος). Then (τότε), as I was deeply
 24 troubled and gloomy because of the
 discouragement which surrounded me,
 26 I dared (τολμᾶν) to act and
 to deliver myself to the wild beasts (θηρίων) of the
 28 desert (ἐρημός) for a violent death. There stood
 before me the angel (ἄγγελος) of the knowledge (γνώσις)
 30 of eternal light. He said to me,
 "Zostrianos, why have you gone mad
 32 as if you were ignorant of the great eternals
 4
 who are above? [
 2 you [
 and concerning [
 4 that you are now saved, [
 [] in eternal death, nor (οὐδέ) [
 6 [] those whom you know
 in order to [(+ἵνα)] save others,
 8 my father's chosen elect? [Do you]
 [suppose] that you are the father of [your race (γένος)]
 10 or (ἢ) that Iolaos is your father, a []
 angel (ἄγγελος) of god [
 12 you through holy men?
 Come and pass through each
 14 of [these]. You will return to them another [time]
 to (ἵνα) preach to a living [race (γενέα)],

4,4 Δ[.], Δ read from blotting on the facing page (at 5,18) | for ζ ε ε' = ε', cf. 83, 20.

4,5 E.g., [ⲙⲡⲄⲉⲓ].

4,8-9 Or, [Ⲯ ⲉⲕⲙⲉ]ⲉⲧⲉ.

4,9-10 Cf. Deut 32:6; Ps 89:26.

4,9 Or, [ⲡⲉⲓⲧⲉⲛⲟⲥ].

4,12 ⲉⲓⲧ̅ read from blotting on the facing page (at 5,9).

4,15 Sahidic, ⲉⲕⲉⲧⲁⲱⲉ.

16 to save those who are
 worthy and to strengthen the elect,
 18 for great is the struggle (*ἀγών*) of the age (*αἰών*),
 but time (*χρόνος*) [in] this world is short."
 20 When (+δέ) he had said this [to me],
 I very quickly and very
 22 gladly went up with him
 into a great light cloud. I [cast]
 24 my body (*πλάσμα*) upon the earth
 to be guarded by glories. [We] were
 26 rescued from the whole world (*κόσμος*)
 and the thirteen aeons (*αἰών*)
 28 in it and their angelic (*-άγγελος*) beings.
 They did not see us, but their
 30 archon (*ἀρχων*) was disturbed at [our]
 [passage,] for (*γάρ*) the light-cloud

5

[] it is better
 2 than any [worldly (*κοσμικόν*)] thing.]
 With its ineffable beauty
 4 it shines brightly
 [guiding] pure spirits (*πνεῦμα*)
 6 as a spirit-savior (*-πνεῦμα*)
 and an intellectual (*νοερόν*) word,
 8 [not] like those things in the world (*κόσμος*)
 [] with changeable matter (*ἕλη*)
 10 and an upsetting word.
 Then (*τότε*) I knew that the power
 12 in me was set over the darkness
 because it contained the whole light.
 14 I was baptized there, and

4,29-30 Cf. 130,10-12.

4,29 For ΕΑΠΟΘ.

4,31-5,1 E.g., ΟΥ[ΘΕΙΝ/Ε]Τ; or ΟΥ[ΘΕΙΝ Ν/Δ]Τ.

5,1 Lit., she, probably the light-cloud.

5,2 ΟΙ, overlaid with blotting from the facing page.

5,3 ΟΥ, because of its ineffable beauty.

5,5 ΝΤΕ ΠΔΘΤΟΤΕΝΗΣ might be expected.

5,9 ΙΘ, or ΙϚ, or Ιϛ (but not ligatured to Ϛ).

5,11 The baptisms recounted here through 7,22 may represent the ritual baptisms of the group that produced *Zostrianos*. Cf. Schenke, "Sethianism," 602-607; Scopella, "Un rituel idéal d'intronisation," 91-95; cf. 2 Enoch 22:8-10.

- [Δ]ΕΙΞΙ ΠΙΝΕ Ν ΝΙΕΟΟϠ ΕΤΩΜ ΠΜΑ
 16 [Ε]ΤΜΜΑϠ ΔΕΙΨΩΠΕ Μ ΠΡΗΤΕ Ν
 [Ο]ϠΑ ΜΜΟΟϠ ΔΕΙΣΙΝΕ ΕΒΟΛ ΩΜ ΠΙ-
 18 [ΚΑΩ] Ν ΔΗΡ ΔϠΩ ΔΕΙΣΙΝΕ Ν ΝΙΔΑΝ-
 [ΤΙΤϠ]ΠΟC ΝΝ ΕΩ[Ν] ΕΔΕΙΩΜC
 20 [Μ ΠΜΑ] ΕΤΜΜΑϠ Ν CΑΨΥ Ν CΟΠ
 [Ν ΟϠΜΟΟ]Ϡ ΕΥΟΝΩ ΚΑΤΑ ΠΟΤΑ ΠΟΤΑ
 22 [ΝΤΕ ΝΙ]ΕΩΝ ΕΜΠΙΚ[Δ Τ]ΟΟΤ ΨΑΝ-
 [ϠΝΑϠ] Ε ΜΜΟΟϠ [Τ]ΗΡ[ΟϠ Ε] ΟϠCΟΠ
 24 [ΔϠΩ] ΔΙΕΙ ΕΥΡΑΪ Ε [Ϡ]ΟΝΤΩ]C ΕΤΨΟ-
 [ΟΠ] Μ ΠΑΡΟΙΚΗCΙC ΔΙΪΞΙ ΩΜC ΔϠΩ
 26 [. . .] [ΚΟ]CΜΟC ΔΙΕΙ ΕΥΡΑΪ Ε ϠΟΝ-
 [ΤΩC Ε]ΤΨΟΟΠ Μ ΜΕΤΑΝΟΙΔ
 28 [ΔϠΩ ΔΕ]ΙΞΙ ΩΜC Μ ΠΜΑ ΕΤΜΜΑϠ
Ν ΓΤ]ΟΟϠ Ν CΟΠ ΔΕΙCΙΝΕ Μ ΠΙ-
Ϡ
 ΜΕΥCΟΟϠ [Ν ΕΩΝ] Ϡ[.] . . . [. . .
 2 ΔϠΩ ΔΙΕΙ [ΕΥΡΑΪ] Ε ΝΙΕ [.] . . . [. . .
 ΔΙΔΥΕΡΑΤ Μ[ΜΑ]Ϡ ΕΔΕΙΝΑϠ ΕϠΟϠΟΕ[ΙΝ Ν-]
 4 ΤΕ ΤΜΕ ΕΥΨΟΟΠ ΟΝΤΩC ΕΒ[Ο]Λ ΩΝ [ΟϠ-]
 ΝΟϠΝΕ ΝΤΑΥ Ν ΔϠΤΟΤΕΝΗC Μ[Ν ΩΕΝ-]
 6 ΝΟC Ν ΔΡΤΕΛΟC ΜΝ ΩΕΝΕΟΟ[Ϡ] . . .
 Ε ΠΨΙ ΔϠ[Ω Δ]ΕΙΞΙ ΩΜC Ε Π[ΡΑΝ Μ]
 8 ΠΙΔϠΤΟΤΕΝΗC Ν ΝΟϠΤΕ Ε[ΒΟΛ Ω]ΙΤΟ-
 ΟΤΟϠ Ν ΝΙCΟΜ ΝΗ ΕΤΨΟΟΠ [Ω]ΙΞΗ ΩΕΝ-]
 10 ΜΟΟϠ ΕϠΟΝΩ ΜΙΧΑΡ ΜΝ ΜΙ[ΧΕϠC]
 ΔϠΩ ΔΕΙΤΒΒΟ ΕΒΟΛ ΩΙΤΟΟΤΥ Μ [ΠΙ-]
 12 ΝΟC ΒΑΡΦΑΡΑΓΓΗC ΔϠΩ ΔϠ[ΟϠΟΝΩ]-
 ΟϠ ΝΑΪ ΔϠCΑΩΤ ΩΜ ΠΙΕΟΟϠ [ΔϠΡ-]
 14 CΦΡΑΓΙΞΕ ΜΜΟΕΙ ΕΒΟΛ ΩΙΤΟΟΤ[ΟϠ]
 Ν ΝΗ ΕΤΨΟΟΠ ΩΙΞΗ ΝΕΙCΟΜ [ΜΙΧΑΡ <ΜΝ>]

- 5,18 For ethereal earth as the lowest level of the heavenly world, see 9,2-6; cf. *Gos.Eg.* III 50,10; *Plot. Enn.* 2.9.5,23ff; *Orig. de Princ.*
 5,23 [ϠΝΑϠ] requires a slight crowding of letters (for restoration of ΝΑϠ, cf. 6,3); or possibly [ϠΩΕ].
 5,24-25 *παροικησις*, a temporary residence, probably here the place of the soul's repose; see also 12,9-17; cf. *Plot. Enn.* II.9.6; Baynes, *Coptic Gnostic Treatise*, 183 n.
 5,26 Before [ΚΟ]ΜΟC, an indistinct trace, perhaps from the upper left of Ε, Θ, Ο, or C.
 5,29 The following text was read solely from blotting on the facing page (p. 4): ΙΟΟϠ Ν C.

I received the image of the glories
 16 there. I became like
 one of them. I left the
 18 ethereal (*ἀήρ*) [earth] and passed by the
 aeon (*αἰών*) copies (*ἀντίτυπος*) after
 20 washing [there] seven times
 [in] living [water], once (+*κατά*) for each
 22 [of the] aeons. I did not cease until
 [I saw] absolutely all the waters.
 24 I ascended to the exile (*παρόλησις*)
 which [really (*δυνως*)] exists. [I] was baptized and
 26 [] world (*κόσμος*). I ascended to the
 repentance (*μετάνοια*) which really (*δυνως*) exists
 28 [and was] baptized there
 four times. I passed by the
 6
 sixth [aeon (*αἰών*)
 2 I ascended to the [
 I stood there after having seen a light
 4 of the truth that really (*δυνως*) exists from
 its self-begotten (*αὐτογενής*) root [with]
 6 great angels (*ἄγγελος*) and glories, [
 number. I was baptized in the [name of]
 8 the divine Autogenes (*αὐτογενής*)
 [by] those powers which are [upon]
 10 living waters, Michar and Mi[cheus.]
 I was purified by [the] great
 12 Barpharanges. Then they [revealed]
 themselves to me (and) wrote me in glory.
 14 I was sealed (*σφραγίζεω*) by
 those who are over these powers, [Michar,]

6,1 Σ , or else Δ .

6,5 Root, i.e., source or origin; cf. 6,18.

6,6 E.g., $\varrho\epsilon\mu\epsilon\omicron\omicron\iota\theta\ \epsilon\mu\epsilon\theta$; cf. 63,21-22.

6,9 Π , the flag does not survive.

6,10-16 Cf. *Gos.Eg.* III 64,15-20; *Trim.Prot.* XIII 48,18-21; Baynes, *Coptic Gnostic Treatise*, 180-182.

6,10 For $\mathfrak{M}\Gamma\chi\epsilon\theta\mathfrak{C}$, cf. *Gos. Eg.* III 64,15 = IV 76,4.

6,11 A short line.

6,13 Cf. Ps 39:8; 138:16; Rev 14:1; 17:8.

6,15-16 Possibly $\Theta\omicron\mathfrak{M}$ [vv]/ $\mathfrak{M}\mathfrak{I}\chi\iota\epsilon\theta\mathfrak{C}$ < $\mathfrak{M}\mathfrak{N}$ $\mathfrak{M}\Gamma\chi\delta\mathfrak{P}$ >
 $\mathfrak{M}\mathfrak{N}$; cf. *Gos.Eg.* III 64,20=IV 76,9-10.

16 Mi[ch]jeus, Seldao, Ele[nos]
 and Zogenethlos. I [became]
 18 a [root-seeing] angel (*ἀγγελος*)
 and stood upon the first
 20 aeon (*αιών*) that is, the fourth,
 with the souls (*ψυχή*). I blessed the
 22 divine Autogenes (*αὐτογενής*) and the
 forefather Geradama, [
 24 the Autogenes (*αὐτογενής*), the first perfect (*τέλειος*)
 [human], and Seth Emm[acha Seth],
 26 the son of [A]damas, the [
 the [immovable race (*γενέα*)], and the [four]
 28 [lights
 [
 30 Mirothea, the mother [
 [] and Prophania (*προφανεία*)
 32 of the lights and De-[

7

[] I was
 2 [baptized for the] second time in the name
 of the divine Autogenes (*αὐτογενής*)
 4 by these same powers. I
 became an angel (*ἀγγελος*) of the
 6 male race (*γένος*). I stood upon
 the second aeon (*αιών*), that is, the
 8 third, with the children of
 Seth. I blessed each of them and

-
- 6,29 \aleph at the beginning of this line is best documented in an early photo; cf. Emmel, "Photograph Evidence," 189; the papyrus was subsequently damaged.
- 6,30 E.g., [ΝΤΕ ΔΔΔΜΔC; in *Gos.Eg.* III 49,1-7, Mirothea (the light-cloud) is Adam's mother and thus the mother of the holy race.
- 6,31 There is an extraneous ink trace after ΤΕ, blotted from the facing page.
- 6,32 ΔH , part of a *nomen sacrum*.
- 7 The ink on this page is faded, but can be read under ultraviolet light. The following text was read with UV light from blotting on the facing page (p. 6), line 30, ΝΙCΩ.
- 7,1 Perhaps with slight crowding, ΔΙCΤΕΛΙΟC.
- 7,2 Not CΦΙΠ.
- 7,7 Or, $\Sigma\aleph$.
- 7,8-9 Lit., sons, the heavenly counterparts of the group that called itself "the sons of Seth."

10 was baptized for the third time
 in the name of the divine Autogenes (αὐτογενής)
 12 by each of these powers.
 [I] became a holy angel (ἅγγελος) and
 14 stood upon the third
 [aeon (αιών)], that is, the second. I
 16 [blessed] each of them and was baptized
 for the fourth time by
 18 [each of] these powers. I became
 [a] perfect (τέλειος) [angel (ἅγγελος)]
 20 [and stood upon] the fourth aeon (αιών)
 [that is, the first], and
 22 [I blessed each of them.] Then (τότε) I sought
 [] I said
 24 [] I
 [] of
 26 [] I
 []
 28 [] why []
 [] with power []
 30 them in another way in the reports
 8
 of men? [Are these] their
 2 powers? Or (ἤ) are these the (same) but (δέ)
 their names differ from one another? Are
 4 there souls (ψυχή) different from souls (ψυχή)
 Why are there different
 6 kinds of human beings? What and (ἤ) in what way
 are they human?" The great ruler
 8 on high Authrounios said to me,
 "Are you asking about those (places) through
 10 which you have passed? Or (ἤ)
 about this ethereal (ἀήρ) earth, why

7,27]ε, or else]θ.

7,29 E.g., |εδσρω|τκ.

8,3-4 The mystery is anthropological (why there are types of people who cannot be saved).

8,4 Supralinear stroke above η.

8,7-8 Lit., the great one who presides on high.

8,8 For Authrounios as the Light Harmozel, see 127,22.

12 ΤΑΥ ΠΕΪΤΩΠΟΣ Η ΚΟΣΜΙΚΟΝ· Η [ε-]
 ΤΒΕ ΗΓΑΝΤΙΤΩΠΟΣ ΗΝ ΕΩΝ ΖΕ [οσ-]
 14 ΗΡ ΠΕ· Η ΕΤΒΕ ΟΥ ΝΣΕΜΟΚΩ [ΔΝ]
 Η ΕΤΒΕ †ΠΑΡΟΓΚΗΣ[ΓΙΣ ΜΗ [†ΜΕΤΑ-]
 16 ΝΟΓΑ ΜΗ ΕΤΒΕ †ΚΤ[ΓΙΣ]ΙΣ ΗΝ []
 ΜΗ ΠΙΚΟΣΜΟΣ ΕΤΕ Ν[ΓΙ]Ρ[]
 18 ΟΝΤΩΣ· ΩΝ <οσ>οσωνω εβ[οα]
 ΜΟΚ· √ ΕΤΒΕ Ν[]
 20 ΜΜΟΪ ΕΡΟΟ[]
 ΟΥΤΕ ΟΥΕ[]
 22 ΝΑΚ ΕΒΟΛ· Δ[] --- ΠΝΔ Ν[]
 Η ΔΤΝΑΥ ΕΡ[ογ]
 24 ΜΗ †[. . .]ω[]
 ΝΤΕ []
 26 ΜΟΦ []
 Η []
 28 ΕΤ[. . .]ΑΠ Ν[. .]Κ [.]
 ΔΩΨ [. .]ΜΑΪ ΩΨ· [.]
 30 ΝΕΙ [. . .]Η ΕΤΑΪΣ [.]
 Θ

ΠΕΧ[ΔΥ ΝΑΪ ΝΙΘΙ ΠΙΝ[ΟΒ] ΕΤΑΜΑΩΤΕ
 2 Μ ΠΙΔΙΣΕ ΔΥΘΡΟΨΗΙΟΣ ΖΕ ΠΚΑΩ
 ΜΕΝ ΗΝ ΔΗΡ ΔΥΩΨΩΠΕ ΩΝ ΟΥ-
 4 ΨΑΔΕ· ΝΙΔΠΟ ΔΕ ΜΗ ΗΝ ΕΤΤΑ-
 ΚΗΟΥΤ ΕΥΟΨΩΝΩ ΜΜΟΟΥ ΕΒΟΛ
 6 ΩΝ ΟΥΜΗΤΑΤΤΑΚΟ[] ΕΤΒΕ ΠΙ ΕΩΡΑΪ
 ΝΤΕ ΝΙΝΟΒ Η ΚΡΙΤΗΣ· ΩΙΝΑ ΖΕ ΗΝΟΥ-
 8 ΔΙ †ΠΕ ΗΝ ΕΣΘΗΣΙΣ ΔΨΩ ΝΣΕΤΜ-
 ΩΡΒ [Ω]Η †ΚΤΙΣΙΣ· ΕΤΑΨΕΙ ΔΕ ΕΩΡΑΪ
 10 ΕΔΜ ΠΑΪ· ΔΨΩ ΕΤΑΨΗΑΨ ΕΒΟΛ ΩΙΤΜ
 ΠΑΪ Ε ΝΙΩΒΗΨΕ ΝΤΕ ΠΙΚΟΣΜΟΣ ΕΨ-
 12 † ΩΑΪ Ε ΠΕΥΑΡΧΩΝ ΕΩΡΑΪ ΕΨΤΑΚΟ
 ΕΨΤΩΠΟΣ ΠΕ ΝΤΕ ΠΚΟΣΜΟΣ ΕΨ
 14 [. . .] ΔΤΞ ΜΗ ΟΨΑΡΧΗ ΝΤΕ †ΩΨΛΗ

8,16 η, or else Η, ς, or Κ; e.g., ΝΗ[ΕΩΝ].

8,17 ρ[], or else ϕ[].

8,18-19 ΜΙ/ΜΟΚ.

8,29 E.g., [ΝΜΙΜΑΪ].

8,30 .|, bottom of a vertical stroke.

9,2 Supralinear stroke missing above Δ̄ and Ψ̄ΝΓΩ (lacuna).

9,3-4 Creation by a word is a Jewish motif; cf. Plot. *Enn.* II.9.5.25f where λόγος is

12 it has a worldly (*κοσμικόν*) model (*τύπος*)? Or (*ἦ*)
 14 about the aeon (*αἰών*) copies (*ἀντίτυπος*), how
 14 many there are? Or (*ἦ*) why they are [not] in pain?
 Or (*ἦ*) about the exile (*παροίκησις*) and
 16 repentance (*μετάνοια*) and about the creation (*κτίσις*) of
 [] and the world (*κόσμος*) which the []
 18 really (*δυντως*) []
 you, about []
 20 me, them []
 nor (*οὐτέ*) []
 22 you []
 invisible [spirit (*πνεῦμα*)
 24 and the []
 of []
 26 []
 []
 28 []
 and []
 30 [] when I []

9

The [great] ruler on high
 2 Authronios said [to me], "The
 ethereal (*ἀήρ*) earth came into being by a
 4 word, yet (*δέ*) it is the begotten
 and perishable things that it reveals
 6 by its indestructibility. With regard to the coming
 of the great judges (*κριτής*), (they came) not
 8 to (*ἵνα*) taste perception (*αἰσθησις*) and to
 be enclosed in creation (*κτίσις*). But (*δέ*) when
 10 they came upon it and saw through
 it the works of the world (*κόσμος*),
 12 they condemned its ruler (*ἀρχων*) to death
 because he was a model (*τύπος*) for the world (*κόσμος*),
 14 a [] and an origin (*ἀρχή*) of matter (*ἕλη*)

used to designate the plan for the physical world.

9,6-9 The judges belong to the tradition of the watchers in Jubilees 4:15; cf.
 1 Enoch 6. Klijin, *Seth*, 14-15, 51-52, argues that they are related to traditions
 about Seth as the mediator of knowledge from the antediluvian period.

9,6 Sahidic π-εϛ εϛ ραῖ.

9,14 | .ΔΤϛ, ink trace is a vertical stroke (e.g., from Ν); ϛ, or Θ, Ϙ, or ϙ (there
 was no supralinear stroke between Τ and this letter).

[ΕΤΣ]ΠΟ Η ΚΑΚΕ ΕΤΤΑΚΗΟΤ̄
 16 [. . .] ΝΑΪ Δ[Ε] †ΣΟΦΙΑ ΕΤΑΣΘΩΨΤ
 [ΕΡΟΘ̄] ΔΣΤΑΤΕ ΠΙΚΑΚΕ ΕΣ-
 18 [.] . . . ΚΗ ΘΑΤΟΟΤΥ Μ ΠΙ-
 [.] .ΟΤΤ̄ΘΠΟΣ ΠΕ ΜΝΑ-
 20 [———] ΝΤΕ †ΘΥΣΙΑ Η
 [———] ΜΟΡΦΗ ΗΝ ΑΤ̄-
 22 [———] .ΕΘ̄ΕΙΔΟΣ Η
 [———] ΔΙΕΚΟ
 24 [———] ΠΤΗΡΥ
 [———] ΙΘ̄ΕΤ̄
 26 [———] .[.] Θ̄Ε
 [.] .[.] ΚΑΚΕ [.] ΙΘ̄ ΕΒΟΛ
 28 [.] ΨΑΔΕ ΕΜ[. . .] ΙΣΟΜ
 [.] Ε]ΩΝ ΗΤ̄Ε †ΚΤΙ|ΣΙΣ Ε-
 30 ΝΑΘ̄ ΕΨΛΑΔ̄Θ̄ ΗΤ̄Ε ΗΨΑ| ΕΝΕΘ̄
 †
 ΑΥΝΑΘ̄ ΕΨ[ΕΙ]ΔΩΛΙΟΝ ΑΨ̄Ω ΠΡΟΣ
 2 ΠΙΕΔΩΛΙΟΝ| ΕΤΑΥ|ΝΑΘ̄ ΕΡΟΙΥ ΕΤΗ-
 ΘΡΑΪ ΗΘΗΤΥ [ΑΥ]ΤΑΜΙΟ Μ ΠΚΟΣΜΟΣ·
 4 ΑΨΩ ΘΗ ΟΘ̄ΕΙΔΩΛΟΝ ΗΤ̄Ε ΟΘ̄ΕΙ-
 ΔΩΛΟΝ ΑΥΡ ΘΩΒ̄ Ε ΠΚΟΣΜΟΣ·
 6 ΑΨΩ ΠΙΚΕΕΙΔΩΛΟΝ ΗΤ̄Ε ΠΟΨ-
 ΩΝΘ̄ ΕΒΟΛ ΑΨΥΙΤΥ ΗΤΟΟΤΥ· ΕΤΑΨ-
 8 † ΔΕ Η ΟΨΜΑ Η ΜΤΟΝ Η †ΣΟΦΙΑ
 Η ΤΨΕΒΙΩ Η ΤΕΣΜΕΤΑΝΟΓΑ· ΕΒΟΛ
 10 ΔΕ ΘΜ ΠΑΪ ΕΜΗ ΛΑΔ̄Θ̄ ΘΡΑΪ ΗΘΗΤΣ Η
 ΨΟΡΠ̄ Η ΕΙΔΩΛΟΝ ΕΥΤΒΒΗΟΤ
 12 ΗΘΡΑΪ ΗΘΗΤΥ ΠΡΙΟΙΟΝ Η ΘΗΔΗ ΕΤΑΨ-
 ΨΩΠΕ ΕΒΟΛ ΘΙΤΟΟΤΥ· ΑΥΡ ΦΑΜ-
 14 ΤΑΖΕΘΑΓ̄ ΑΥΡ ΘΩΒ̄ Ε ΝΙ|ΚΕΨ|ΩΔ̄Π̄
 Η Ο[Ψ]ΟΕΙΨ ΤΑΡ ΗΓΜ̄ ΕΣΤΑ|ΚΗΟΨ|†
 16 ΗΘΙ †ΘΙΚΩΝ ΗΤ̄Ε †|ΣΟΦΙ|Δ
 ΕΣΕ Η ΘΑΛΘ̄Ο· ΠΙ|ΔΡΧ|Ω|Η ΔΕ|

9,15 ΚΑΚΕ, first ink trace is the top of a vertical stroke; second trace, a lower right-hand tail; e.g., Δ or Μ.

9,16ff The lower Sophia creates the world by looking down; an image perhaps derived from the Canaanite tradition of the woman in the window. See also 10,1ff.

9,16 E.g., [ΝΑ] ΝΑΪ ΔΕ, or [ΘΗ] ΝΑΪ.

9,18] . . . , tops of three lunate letters (e.g., . ΕÇ).

9,19 Cod. ΠΝΔ.

[begotten] of lost darkness.
 16 When [(+δέ)] Sophia (σοφία) looked [at them]
 she produced the darkness, as she
 18 [] is beside the
 [] is [a model (τύπος)]
 20 [] of essence (οὐσία)
 [] form (μορφή)
 22 [] an image (εἶδος)
 [] I
 24 [] the All
 []
 26 []
 [] darkness []
 28 [] word [] power
 [] aeon (αιών)] of [creation (κτίσις)] to
 30 see any of the eternal ones.
 10
 He saw a reflection (εἰδωλον), and by means of (πρός)
 2 the reflection (εἰδωλον) which he [saw]
 in it, he created the world (κόσμος).
 4 With a reflection (εἰδωλον) of a reflection (εἰδωλον)
 he worked at (producing) the world (κόσμος),
 6 and then even the reflection (εἰδωλον) belonging to
 visible reality was taken from him. But (δέ) to
 8 Sophia (σοφία) was given a place of rest
 in exchange for her repentance (μετάνοια).
 10 In consequence (+δέ), because she had within her no
 pure, first reflection (εἰδωλον), (nothing)
 12 preexisting (πρῶτον) in it or (ἢ) things that had
 already (ἢ ἤδη) come into being through it, he
 14 used his imagination (φαντάζεσθαι) (and) produced the
 remainder; for (γάρ) the image (εἰκῶν) of Sophia (σοφία)
 16 was always being lost,
 her countenance deceiving. But (δέ) the Archon (ἀρχων)

9,26 Or, ἰβϵ.

9,28 E.g., ΕΛΠΙΕΥΣ ΙΨ ΘΟΜ.

9,29 Or, ΕΙΩΝΗ ΤΕΙΘΗΚΙΣ; not room for ΙΨΕΘΗΚΙΣ or ΤΕΘΗΚΙΣ.

10,1 He, i.e., the ruler or creator of the physical world.

10,5 ᾤϱωβ = ἐργάζεσθαι.

10,12-13 The text is obscure.

10,12 ἡπρωμ is expected | that place, lit., him.

10,17-18 E.g., ΔΕ ΙΕΥΕΙ/ΝΕ.

18 ΝΕ ΔΤΩ ΄ΕΥΡ ΣΩΜ[Δ]΄ ΕΥΠ[Ι] .| .ΝΟ[Ι]
 ΕΤΒΕ ΠΓΘΟΤΕ . . .|
 20 ΕΠΕΣΗΤ· Ε .|
 ΤΑΕΓΝΑΘ ΕΙ
 22 ΕΦΗΤ· Ν ΤΕΙ
 ΔΝ ΝΕΤΕΝÇΙ
 24 ΕΔΥΚ .|
 ΝΕΩ|
 26 ΝΘΟΘ|
 Ν Ν|
 28 ΔΘ[. . . .] . . .|
 ΤΕΛ[ΓΟΙÇ ΕΒΟΛ ρ]ΤΙ
 30 ΠΓΡ .|]Δ ΠΑΪ ΕΙ
 ΗΡ .|] ΕΒΟΛ ρ]ΤΟ[ΟΙΤΥ· ΕΔΥ[ΟΘ] ΓΔ

ΩΝ[ρ ΕΒΟΛ Μ] ΠΓΤΑ[Κ]Ο ΝΤΕ ΠΚΟΣΜΟΣ
 2 ρΝ ϩ[ΤΜΝΤ]ΔΤ[ΟΘ]Ω|ΤΒ ΕΒΟΛ· ΝΓΑΝ-
 [ΤΓΤΘ]ΠΟΣ ΔΕ ΝΗ ΕΩΝ ΕΨΩΟΠ
 4 Μ ΠΕ[Ι]ΡΗΤΕ· ΝΤΟΟΘ ΜΕΝ ΑΠΟΘ-
 ΨΑΨΗΓ ΕΤΕΙΔΕΑ ΝΤΕ ΟΘΘΟΜ Ν
 6 ΟΩΤ· ρΕΝΕΟΟΘ [ΝΙΕ Ν ΨΔ ΕΝΕρ
 ΕΤΗΤΑΘ ΜΜΑΘ· ΔΤΩ ΣΕΨΟΟΠ
 8 Ν ρΕΝΜΑ Ν † ρΔΠ ΝΤΕ ΤΟΤΕΙ ΤΟΘ-
 ΕΙ ΝΤΕ ΝΓΒΟΜ· ΕΨΩΠΕ ΔΕ ΕΨΩΔ-
 10 ΔΓ ΟΘΘΕΙΝ ΝΘΓ ΝΓΨΨΧΗ ΕΒΟΛ ρ]ΤΗ
 ΠΟΘΘ[Γ]Η ΕΤΨΟΟΠ ΝρΗΤΟΘ ΜΝ
 12 ΠΓΤΘΠ[ΟÇ] ΕΤΕ ΨΔΥΨΩΠΕ ΝρΗ-
 ΤΟΘ Ν [ΟΘ]ΜΗΗΨΕ Ν ΣΟΠ ρΝ ΟΘΜΝΤ-
 14 [Δ]ΤΔ[Γ] ΜΚ[Δ]ρ ΜΔΣΜΕΕΤΕ ΔΕ ΕΣΝΑΘ
 [Ε .]ΓΤΔ[. . . .]ΜΕ ΔΤΩ ΠΓΨΔ ΕΝΕρ
 16 [.] . .|] ρ[Μ] ΠΓΜΑΚΑΡΓΟΣ Ν ΕΙ-
 [.] Ν †ΟΤΕΙ Ν ΟΩΤ
 18 [—] ΤΟΤΕΙ ΤΟΤΕΙ ΝΤΕ
 [—] .Ν ΟΘΘΕΙΝ ΕΤ-
 20 [—]ΡΟΘ· ΜΝ ΤΗ ΜΕΝ
 [—]Ν ΤΗΡÇ ΜΝ ΤΗ

10,18 εϋρ σωμ|, written above the line in smaller letters (same script) |
 | ., probably Δ, λ, π, τ, or ρ.
 10,20-21 E.g., ει/ταει', or μι/ταει'.
 10,31 .|, probably ω, θ, or ψ.
 11,1 Or, [appeared] as the destruction.
 11,2 οσ[ω υ]τβ.

18 [] and made a body (σῶμα) which [concerning the greater []
 20 down []
 I saw []
 22 to the heart []
 []
 24 he having []
 []
 26 []
 []
 28 []
 perfect (τέλειος) through []
 30 []
 [] through it, as it

||

[revealed] the destruction of the world (κόσμος)
 2 by its [immutability]. It is (+δέ) in the
 following way that the aeon (αιών) copies (ἀντίτυπος)
 4 exist: they have not (+μέν)
 obtained a form (εἶδέα) from a single power;
 6 they do possess eternal glories,
 and they dwell
 8 in the judgment seats of each of
 the powers. But (δέ) when
 10 souls (ψυχή) are enlightened by
 the light in these (powers) and
 12 (by) the model (τύπος) which often comes
 into being in them [without]
 14 suffering, she did not think that she saw
 [] and the eternal
 16 [] in the blessed (μακάριος)
 [] each single one
 18 [] each of
 [] light
 20 [], and she (+μέν)
 [] whole, and she

11,6 |N|E; for the plural copula, cf. 113,15.

11,9 I.e., ΕΤΥΔΝ.

11,14 Perhaps Sophia.

11,15 Δ, or else Η, Ι, Κ, Λ, Ν, Ω, Ψ, or Φ.

11,18 Circumflex omitted over the first group ΕΙ.

22 [—————] . ΔΤΩ ΟΥ—
 [—————] ΜΝ ΤΗ
 24 [—————] ΤΗ ΕΤΕ
 [—————] ΤΗ
 26 [—————] .
 [.] ΘΝ . [.] ΗΤΕ
 28 [.] ΗΣΙΣ· [.] . Ε
 ΝΤΕ ΤΜΕΤΑΝΟΙΔ· ρ[ΕΝΨ]ΥΧΗ
 ρ̅
 ΚΑΤΑ †ΒΟΜ ΕΤΗ[ΤΑΥ ΝΟΥ]ΤΟΥ Ν—
 2 ΣΕΑΘΕΡΑ[ΤΟ]Υ· ΔΥ[. .] [.] [. . .]
 ΘΕΒΗΟΥ ΨΑΥΡ ΤΩΜΝΑ[ΖΕ] Μ[Μ]ΟΥΘ
 4 ΕΒΟ[Λ] ρ[Ι]ΣΤΟΟΥΤΟΥ Ν ΝΙΔΑΝΤ[Ι]ΤΩΠΟΣ
 ΝΗ ΕΤΕ ΨΑΥΖ[Ι] Ν ΟΥΤΩΠΟΣ ΝΤΕ
 6 ΝΕΨΥΧΗ ΕΤΙ ΕΨΩΟΠ̅ ρ[Μ] ΠΚΟ—
 ΣΜΟΣ ΜΗΝΣΑ †ΡΩΓΗ Ν ΕΙ ΕΒΟΛ ΚΑ—
 8 ΤΑ ΠΟΥΑ ΠΟΥΑ ΝΤΕ ΝΙΕΩΝ ΨΑΥ—
 ΨΩΠΕ ΔΥΩ ΨΑΥΟΥΤ[Β]ΟΥ ΕΒΟΛ
 10 ΚΑΤΑ ΠΟΥΑ ΠΟΥΑ ΕΒΟΛ Μ[Ε]Ν ρ[Μ] ΠΙΔΑΝ—
 ΤΙΤΩΠΟΝ ΝΤΕ †ΠΑΡΟΥΚ[Η]ΣΙΣ ΕΡΒΑΪ
 12 Ε †ΟΝΤΩΣ ΕΤΨ[ΟΟΠ̅ Μ] ΠΑΡΟΥΚΗ—
 ΣΙΣ· ΕΒΟΛ ΜΕΝ ρ[Μ] ΠΙΔΑ[Ν]ΤΙΤΩΠΟΝ Μ
 14 ΜΕΤΑΝΟΙΔ ΕΡΒΑΪ Ε †ΙΟΝ[Ι]ΤΩΣ ΕΙ[Τ]ΨΟ—
 ΟΠ̅ Μ ΜΕΤΑΝΟΙΔ [ΔΥΩ ΕΙΒΟ[Λ] ρ[Μ] ΠΙΔΑΝ—
 16 ΤΙΤΩΠΟΣ Ν ΔΥΤΟ[ΓΕΝΗΣ] ΕΙ[Ρ]ΒΑΪ Ε ΠΙ—
 ΟΝΤΩΣ ÈΤΨΟ[Ο]Π̅ [Ν ΔΥΤ]ΟΥ[ΓΕΝΗΣ]
 18 ΜΝ ΝΙΚΕΨΩΖ̅[Ι]
 ΝΙΨΥΧΗ ΜΕΝ Ν . [.]
 20 ΨΟΟΠ̅ ρ[Ν] ΟΥ . [.]
 ΟΥ ΤΗΡΟΥ ρ[Ι] ————— ΝΙΔΑΝΤ[Ι]
 22 ΤΩΠΟΣ ΝΗ ΕΨ[Ι]Ν
 ΝΑΥ ΜΕΝ ρ[Ο]Τ[Ι]
 24 ΔΥΩ ρ[Υ]
 ΕΒΟΛ ρ[Ι]
 26 ΠΙΨΑΥ[Ι]
 ΣΑΒΟ[Λ]
 28 ΟΕ . [.]

11,27 ΟΥ, ΗΤΕ.

11,28 Η, the trace is a vertical stroke.

12,2 ΔΥΕ ΡΑΥ = παριστήναι | they, perhaps souls; cf. 11,30.

22 [] and a
 [] and she
 24 [] she who
 []
 26 []
 []
 28 []
 of repentance (*μετάνοια*), [souls (*ψυχή*)]
 12
 stand according to (*κατά*) the power
 2 [they have in] themselves. []
 lower, they are trained (*γυμνάζειν*)
 4 by the copies (*ἀντίτυπος*)
 which receive a model (*τύπος*)
 6 of their souls (*ψυχή*) while still in the
 world (*κόσμος*). They came into being
 8 after the departure of the aeons (*αλών*),
 one by one (+*κατά*), and they are removed
 10 one by one (+*κατά*) from (+*μέν*) the
 copy (*ἀντίτυπον*) of exile (*παρολκήσις*)
 12 to the exile (*παρολκήσις*) that really (*δύτως*)
 exists, from (+*μέν*) the copy (*ἀντίτυπον*) of
 14 repentance (*μετάνοια*) to the repentance (*μετάνοια*)
 that really (*δύτως*) exists, [and from the]
 16 copy (*ἀντίτυπον*) of Autogenes (*αὐτογενής*)
 [to the Autogenes (*αὐτογενής*)] that really (*δύτως*)
 18 exists, and so on. []
 The (+*μέν*) souls (*ψυχή*) [
 20 exist in a []
 all[copies (*ἀντίτυπος*)]
 22 of aeons (*αλών*) [
 (*μέν*) [
 24 and [
 []
 26 the [
 []
 28 []

12,12-13 ϠΟΝΤΩΣ . . . ΑΠΑΡΟΛΚΗΣΙΣ, a literal translation from Greek
 (e.g., *τὴν δύτως . . . παρολκήσιν*).

12,18 ἦ, or else Ἠ.

12,21 Circumflex over the group ϠϚ.

[
 30 of[
 these [
 [bless the god] above 13
 2 the [great] aeons (*αιών*), the
 [unborn] Kalyptos (*καλυπτός*), the great
 4 male Protophanes (*πρωτοφανής*), the perfect (*τέλειος*)
 [child] who is higher than god
 6 and his eye, Pigeradama.
 I called upon the
 8 child of the child Ephesech. He
 stood before me and said,
 10 "O messenger (*ἄγγελος*) of god, son of the
 father, [I am] the perfect (*τέλειος*) human.
 12 [Why] are you calling on me and
 asking about those things which you know, as
 14 though you were [ignorant] of them?" [But (*δέ*)]
 [I said,] "I have asked about the
 16 mixture [] it is perfect and gives
 [] there is power which
 18 [has] in which we receive baptism
 [] these names are
 20 [different] and why
 [
 22 [] in the
 [] from] others
 24 [] humans
 [] different]
 26 [
 [
 28 [

13,11 Or, **ΙΝΤΟΙΚ** | Colpe, "Heidenische, jüdische und Christliche Überlieferung VI," 151, equates the child of the child with the perfect child and argues that Ephesech or Zostrianos is being presented as the *Urmensch* | For the perfect man as Adam, cf. 6,22ff; 30,4-5.

13,14 Cf. 3,32.

13,15 I.e., **ΜΟΤΞΘ**.

13,17 Cod. **ΟΥΝ**.

13,19ff Repetition for liturgical and/or didactic functions, perhaps resulting from the conflation of sources; cf. 8,1-7.

13,21-22 E.g., **ϰεβριχοστ ε κεισερησ**; cf. 8,2-3,5-6.

ΓΔ
 2 εϥΔω μμοϥ Δε [ζωστ]ργανε
 4 σωτμ ετβε παϊ [.] ψο-
 6 μτ ραρ νε ηψορπ̄ [.] μ
 8 η ἀρ|χη· εατοσων|ρ ειβολ ρη
 10 οσδρ|χη η οστω ητ[. . .] πλε-
 12 ωη η βαρβ̄ηλω μ πρητε η ρεν-
 14 αρχη αν μν ρενσομ οσδε μ
 16 πρητε αν εβολ ρη οσδρ|χη μν
 18 οσσομ· εατοσων|ρ εβολ ρ|μ πη ετ-
 20 σοτ̄π̄ εροοσ ηρ|οσο| ετε παϊ̄ νε
 22 †ρπαρξ̄ις μν [†μν|τ̄μακ|αρ|]οϥ
 24 ασω π̄γωνρ· ηρ[.] οσ̄ [. . .
 26 βολ μν νετειρησ̄] σ̄ω[. .
 28 εβολ ρη οσα .|
 ασω ετβε π|
 εασ̄† ραν ε .|
 ροσο η τα|
 ωτ̄ ασω ρει|
 οστελ̄ιοϥ [.]
 εβολ ρ̄|η ο|σα|
 εοσ[.] . .|
 οσαει|
 τ .|
 ει|
 σ|
 η|

ΓΕ
 2 ασω [.] ηβ̄ι οσμοοσ̄ ητε
 τοσ̄|εῑ τοσ̄|εῑ μμοοσ̄ ετβε παϊ̄
 ρ̄|] μμοοσ̄ νε η τελ̄ιοϥ ηε·

14,1 Or, saying. A new set of revelations begins.

14,2 E.g., [τηροσ̄].

14,3 ἦ, or else π.

14,4ff The discussion turns on the categories of the One and the Three known primarily from neo-Platonic thought. See the introduction for the triad of Existence, Life, and Blessedness (Mind).

14,5 E.g., ητ[αϥ].

14,6 Stroke begins between β and α.

14,14 ο υ τ owing to an imperfection in the surface.

14
 saying, "[Zost]trianos,
 2 listen about these things[
 for (γάρ) the first [
 4 origins (ἀρχή) are three because they have
 appeared from a single origin (ἀρχή) [], the
 6 Barbelo aeon (αἰών), not as some
 origins (ἀρχή) and powers nor (οὐδέ)
 8 as from an origin (ἀρχή) and a
 power. It is every origin (ἀρχή) that they
 10 have revealed; every power that they have strengthened,
 and they have appeared from that which
 12 is far better than them, that is, (from)
 existence (ὑπαρξίς), blessedness (μακάριος)
 14 and life. [
 [] their companions [
 16 from a [
 and concerning the [
 18 having named [
 more than [
 20 and [
 a perfect(τέλειος) [
 22 from a [
 [
 24 [
 [
 26 [
 [
 28 [
]

15

And a water of each one of
 2 them []; therefore
 [] are waters (and) perfect (τέλειος).

14,15 ω, or else ω; e.g., οἰσωῖνον.

15,1ff The baptismal waters may be compared to the primeval waters, see 48,3-10; 55,13-24; 113,1-14. Here each Barbelo aeon is identified with a baptismal water and with a member of the philosophical triad of Life, Mind, and Existence.

15,1 E.g., ἰαγζωκί.

15,2 Circumflex over the group εῖ.

15,3 Not ἦε.

4 It is the water of life that
 belongs to vitality in which you now
 6 have been baptized in the Autogenes (αὐτογενής).
 It is (+δέ) the [water] of blessedness (μακάριος)
 8 which [belongs] to knowledge in which you
 will be [baptized] in the Protophanes (πρωτοφάνης).
 10 It is (+δέ) the water of existence (ὑπαρξίς)
 [which] belongs to divinity, that is, to
 12 the Kalyptos (καλυπτός).
 Now the water of life
 14 [exists in relation to (κατά)] a power, that belonging
 to [blessedness (μακάριος)] in relation to (κατά)
 16 essence (οὐσία), and (δέ) that belonging to [Divinity] in
 relation to (κατά) [existence (ὑπαρξίς)]. But (δέ) all [these]
 18 [] authority and
 [] those who
 20 [] water which
 [becomes pure
 22 [] according to (κατά)
 [] when they] depart
 24 []
 []
 26 []
 []
 28 []
 16
 existence (ὑπαρξίς) [as he] is
 2 in it. [He] not only (οὐ μόνον) [was dwelling]
 in Thought (ἐννοια), but (δέ) he []
 4 them that he is one that is [Being] in the following
 way: in order that (ἵνα) what is
 6 might not be endless and formless (-μορφή),
 he placed a [] over it;
 8 but (ἀλλά) in order that [he] might become
 something, the truly new crossed over

-
- 16,2 Ϙ, only a trace of the connective supralinear stroke survives (nothing from Ϙ) | lit., in her.
 16,3 .I, either Ϙ or ϐ; probably the latter |]M, lacuna where a supralinear stroke might have stood.
 16,4-5 I.e., πει̅.
 16,4 Lacuna above M | for the restoration, see 17,3.

10 ΝΗ ΟΥΛΑΔΘ· ΕΘΗ(ΤΑ·) ΜΜΑΘ
 Μ ΠΕΤΕ ΠΩΥ Μ [. . . .] ΠΕ ΘΘ-
 12 ΠΑΡΖΙΣ ΜΗ ΠΥΨ(ΗΡ)ΙΕ ΕΥΔΘΕΡΑ-
 ΤΥ ΝΜΜΑΥ ΕΥΨ(Ι)ΜΙΕ ΝΙΜΜΑΥ [Ε]Υ-
 14 ΚΩΤΕ ΕΡΟΥ ΔΘ[. . . .]ΝΞ Μ [.] .
 ΝΣΑ ΣΑ ΝΙΜ· Ξ[. . . .]Ω[. .
 16 ΕΒΟΛ ΘΜ ΠΙΜΞΙ
 ΖΙ Μ ΠΗ ΕΤΤ· |
 18 Ν ΨΟΟΠ̄ Ν ΤΙ
 ΟΘΕΝΕΡΤΙΔ |
 20 ΟΘΟΝΘ· ΕΘΗ|
 ΠΕΥΚΕΨΔΖ|Ε
 22 ΝΕ ΝΔΪ ΝΣΔ· |
 ΔΘΨ(ΩΠ)Ξ Μ |
 24 ΡΙ ΝΕΨ|
 Ν· |
 26 Ε|
 Π|
 28· |
 Θ|

13

ΔΘΩ ΣΨΟΟΠ̄ ΝΣΙ †ΘΟΜ ΜΗ †-
 2 ΟΥΣ(ΙΔ) ΜΗ †ΘΠΑΡΖΙΣ ΝΤΕ
 ΠΨΩ(Π)ΙΕ ΕΥΨΟΟΠ̄ ΝΣΙ ΠΙΜΦ(Ο)Θ·
 4 ΠΡΑΗ [Δ]Ε ΕΤΕΘΖΩΚΚ ΕΡΟΥ ΟΥ-
 ΨΔΖΕ ΠΕ ΝΤΕ ΠΙΜΟΟΘ· ΠΙΨΟ-
 6 ΡΠ̄ ΟΘΗ Μ ΜΟΟΘ Ν ΤΕΛΙΟΣ ΝΤΕ
 ΠΙΨΜ̄(ΓΟ)Μ [Μ] ΠΙΔΤΟΤΕΝΗΣ
 8 ΟΥΩΝΘ (ΠΕ) ΝΤΕ ΝΙΨΘΧΗ Ν ΤΕ-
 ΛΙΟΣ· Θ(Ψ)ΨΔΖΕ ΓΑΡ ΠΕ ΝΤΕ
 10 ΠΙΝΟΘ(ΤΕ Ν) ΤΕΛΙΟΣ Μ ΠΤΡΕΥΨΩ-
 ΠΕ Δ· | ΕΙΤΜΜΑΘ· ΟΥΠΗΤΗ
 12 ΓΑΡ ΝΤΕ [ΝΔ]Ϊ ΤΗΡΟΘ ΠΕ ΠΙΔΘΟΡΑ-
 ΤΟΝ Μ Π|Ν|Δ <ΕΙΕ> ΝΙΚΟΟΘΕ ΘΕΝ-

- 16,14 Ν, without supralinear stroke | ξ, trace of a round letter |] ., top of a vertical stroke.
- 16,17-18 E.g., ρ ψορπ|η ψοοπ.
- 16,20 E.g., εθη(τα·).
- 16,29 Below the beginning of this line and somewhat to the left the papyrus has been patched; written upon the material used as a patch are the letters ψδ, in a different script; these bear no relation to the text of *Zostrianos*.
- 17,1 ρψοοπ, supralinear stroke above ρ.

14 ΕΒΘΛ ΙΘΝ †ΕΝ|ΩΣΙΣ ΝΕ ΕΡΕΜΕΙΜΕ
 ΝΤΑΥ [ΝΕ: ΔΑΛΙΔ ΠΗ ΕΤΑΜΕ ΕΡΟΥ
 16 ΖΕ [.] .[. . . .] ΔΨ Ν ΡΗΤΕ Η ΔΨ
 [—————] ΟΝΘ ΖΙ ΟΥΣΟΠ
 18 [—————] ΩΝΘ ΖΡΑΪ ΖΝ ΟΥ-
 [—————] ΟΥΝ ΠΕ ΠΙΜΟ-
 20 [—————] ΩΝΘ· ΖΜ ΠΨΩ-
 [—————] Ψ|ΩΠΞ ΗΝ ΑΤΗ Δ-
 22 [ΡΗΖΥ ———] ΠΕΥ[. . . .] Ε ΜΜΙΝ
 [ΜΜΟΥ ———] Ω ΠΡΑΝ
 24 [—————] ΟΤΕ
 [—————] ΞΕ
 26 [—————] Ν
 [—————] Υ
 ΓΗ

ΕΥΨΟΟΠ ΟΝΤΩΣ· ΠΗ ΠΕ ΕΨΑΥ-
 2 † ΤΟΥ ΕΡΟΥ· ΑΨΩ ΝΗ ΞΨΙΝΗΝΗ
 ΕΡΑΪ Ε ΠΙΜΟΟΤ ΚΑΤΑ ΤΙΕΪΒΟΜ Ν
 4 Ο[Ψ]ΩΨ ΜΗ ΠΙΕΙΜΕ ΝΤΙΕ] †ΤΑΖΙΣ·
 ΑΨΩ ΠΙΠΡΩΤΟΦΑΝΗ[Σ] Ν ΝΟΒ Ν
 6 ΖΟΟΤ ΝΗ ΑΤΗΑΨ ΕΡΟΥ Ν ΤΕΛΙΟΣ Ν
 ΝΟΥΣ· ΟΥΝΤΑΥ Μ ΠΕΥΜΟΟΤ ΜΜΙΝ
 8 ΜΜΟΥ· ΖΩΣ ΕΨΩΠΙΕ ΕΙΚΨΑΝΕΣ Ε-
 ΖΗ ΠΕΥΤΟΠΟΣ ΕΚ[ΜΑΝΑ]Ψ ΕΡΟΥ Μ ΠΕΪ-
 10 ΡΗΤΕ ΟΝ ΠΕ ΠΕΪΚΛΣ [ΝΝ] ΑΤΜΙΣΕ·
 ΚΑΤΑ ΠΟΥΑ ΠΟΥΑ ΔΙΕ Ψ|ΨΟΠ ΝΒΙ
 12 ΟΥΜΕΡΙΚΟΝ ΜΗ [ΟΥΨΟ]ΡΠ Ν ΕΙΔΟΣ
 ΖΙΝΑ ΖΕ ΕΤΕΖΩΚ Μ [ΠΙΕΪ]ΡΗΤΕ· ΝΙ-
 14 ΑΥΤΟΥΕΝΙΟΝ ΓΑΡ [ΝΝ] ΕΩΝ ΨΤΟ-
 ΟΥ ΝΕ Ν ΤΕΛΙΟ[Σ Ν]ΚΑΤΑ ΟΥ[Δ] Ν-
 16 ΤΕ ΝΙΠΑΝΤΕΛΙΟ[Σ [. . ΨΟ]ΟΠ [. .
 ΝΑΪ Ν ΝΙΚΑΤΑ Ο[ΨΑ Ν ΤΕ]ΛΙΟ[Σ· ΠΙ
 18 †ΟΥ ΔΕ ΝΗ ΕΩ[Ν] ΜΜ[

17,15 I.e., ΕΤΕΙΜΕ | or, himself (or perhaps it).

17,16ff These lines evidently contained questions.

17,19-20 E.g., ΜΟ/[ΟΥ].

17,20-21 E.g., ΨΩ/[ΠΕ].

17,21 Ν, only a trace of the supralinear stroke survives.

18,1f Lit., he; Invisible Spirit? | evidently a response to the questions begun at 17,16.

18,2ff Cf. *Apoc. Adam* V 78,5.

- 14 the rest come from [knowledge (γνώσις)] as
his likenesses. [But (ἀλλά)] he who knows himself
- 16 [] what kind and (ἤ) what
[] alive at one time
- 18 [] live with a
[] he is the
- 20 [] life, in the
[] become
- 22 [limitless] his [his]
[own] the name
- 24 []
[]
- 26 []
[]
- 18
he really (δυνως) exists-it is so because he
2 limits himself. They [approach]
the water according to (κατά) this
4 single power and the likeness of order (τάξις).
The Protophanes (πρωτοφανής), the great male
6 invisible perfect (τέλειος) mind (νοῦς),
has his own water
8 as (ὡς) you [will see]
when you arrive at his place (τόπος). This
10 is also the case with the unborn Kalyptos (καλυπτός).
In (+δέ) relation to (κατά) each one a
12 partial (μερικόν) exists together with a first form (εἶδος),
so that (ἵνα) they might become perfect in this way;
14 for (γάρ) the self-begotten (αὐτογενιόν) aeons (αἰών)
are four perfect (τέλειος) (entities). [The] individuals
16 (+κατά) of the all-perfect ones (παντέλειος)[exist
them as [perfect (τέλειος) individuals (κατά)].
18 And (δέ) the [] aeon (αἰών) [

18,11-12 See also 22,1 above; cf. Plot. *Enn.* II 1.31-40.

18,13 Ἰ, or Ι.

18,15 ΝΤΕ, Ν has a supralinear stroke | ΝΙΚΑΤΑ ΟΥΔΑ, those who exist by themselves, i.e., solitaries or individuals; cf. 19,11.16 *passim*.

18,16 ἦ, only the flag is in lacuna; e.g., ΙϞΕΨΟΙΟἩ ΙϞΝΙ.

18,17-18 E.g., ΠΙΓΙ†ΟΥ, or ΠΙΓΜΕϞ†ΟΥ; cf. 19,11-14; 53,15-25.

18,18 ΜΜ, a trace of the supralinear stroke over the first Μ also survives.

of the Autogenes (αὐτογενής) [
 20 for (γάρ) all[
 male [
 22 for (γάρ) the alls [
 [perfect (τέλειος) god the triple-]
 24 [male
 [perfect (τέλειος)] individual (+κατά) [
 26 in the [
 [
 28 [
 [
 30 [
 [
 1[9]
 perfect (τέλειος), those who exist according to (κατά)
 2 a form (εἶδος), a race (γένος), an
 all and a partial (μερικόν) difference (διαφορά).
 4 This is also the case for the highway of ascent that is
 higher than perfect (τέλειος) and Kalyptos (καλυπτός).
 6 The (+δέ) divine Autogenes (αὐτογενής) is
 chief archon (ἀρχών) of his
 8 own aeons (αιών) and angels (ἄγγελος)
 as his parts (μέρος): for (γάρ) those
 10 who are the four individually (+κατά)
 belong to him; they belong to the fifth
 12 aeon (αιών) together, and the
 fifth exists in one. The four
 14 [are] the fifth, part by part (κατὰ μέρος).
 But (δέ) [] (they) are
 16 perfect individually (κατά) [because they] have a
 [] he is also [] with
 18 [male] individually (+κατά)
 [] for (γάρ) he is a [] of
 20 []divine []; the
 and (δέ) [] invisible
 22 [] male mind (νοῦς)

19,15 N, or H.

19,17-18 Probably N/ΓΓ.

19,17 E.g., ΜΠΕῚΡΗῚΤΕ; cf. 19,4.

19,19 E.g., ΟΥΘΟΙΜ.

	[	---	]	η	τε	[. . .]	ει	ψοο	
24	[	---	]	.	.	[ . . . ]	.	η	οσ
	[	---							]σ
26	[	---							]σ
	[	---							]ε
28	[	---							]ε
	[	---							]ε
	κ								

2 η ρενμερος ετονη δτω η τελιος
 4 η(ηπ)τηρη(γ) δε δτω πιτεν(ο)ς κ παν-
 6 τελλιος μη πη ετσοσε ε τελιος
 8 δτω κ μακαριος· πικαλλσπτος
 10 δε η ζπο εβολ κμογ μασαδγ·
 12 εταρχη πε εγρ ψρη η ψοοη ητε
 14 πιαστωτενης ετηοστε πε δτω
 16 η ψορη η ειωτ· εσλοειβε πε η-
 18 τε πιπρωτοφδνης· εσειωτ
 20 πε ητε μετε νοσγ κ μερος·
 22 ετηοστε η ειωτ πε ετρ ψρη
 24 η εμε ερογ· δτω μετειμε ερογ
 26 δμ· οσσομ ταρ εβολ κμογ πε μη
 28 οσε(η)ωτ εβολ κ(μο)γ μασαδγ·
 30 ετβε παϊ οσατε(η)ωτ πε· πιατ-
 32 ηδσ δε ερογ η (ψ)μτσομ· †ψο-
 34 ρη η εννοσα η(τε καϊ) τηρο(σ) πιαρο-
 36 ρατον κ πηδ· ο(. . .)η η (. . .)
 38 ροσ πε· δτω [
 40 οσςα εσρα[
 42 μη οσρσπαρξις
 44 οσν ρενρσ(παρξ)ις
 46 οσων(ρ) .]τα[
 48 μακα(ρ)ιοις· δι
 50 η †μν(τ) .]οι
 52 ηδ(τ) τηροσ
 54 π[
 56 η [
 58 η [

20,5 ηζπο . . . translate *ἀπογενής*; see also 15,12.

20,11-13 Kalyptos, the hidden aeon, cannot be seen from the lower aeons.

20,11 Οτ, a father-god.

20,15 δτ, or δτ | cf. Heb 7:3.

[] which exists
 24 []
 []
 26 []
 []
 28 []
 []
 20 living and perfect (τέλειος) parts (μέρος).
 2 (About) the All (+δέ) and the all-perfect (παντέλειος)
 race (γένος) and one who is higher than perfect (τέλειος)
 4 and 'blessed (μακάριος). The (+δέ)
 self-begotten Kalyptos (καλυπτός)
 6 is a preexisting origin (ἀρχή) of
 the Autogenes (αὐτογενής), a god and
 8 a forefather, a cause of the
 Protophanes (πρωτοφανής), a father
 10 of the parts (μέρος) that are his.
 As a divine father, he is
 12 foreknown, but he is
 unknown; for (γάρ) he is a power and
 14 a father from himself.
 Therefore, he is [fatherless].
 16 The (+δέ) invisible three-powered, the
 first thought (ἐννοια) [of] all [these], the
 18 Invisible (ἀόρατον) Spirit (πνεῦμα) [
 is [], and [
 20 essence (οὐσία) which [
 and existence (ὑπαρξίς) [
 22 there are [existences (ὑπαρξίς)
 [life
 24 blessed (μακάριος) [
 the [
 26 all [these
 the [
 28 [
 [
 [

20,16 Or, triple-power; though often applied to intermediate beings in related documents, *Zost* uses this term of the Spirit; see Pearson, "Marsenes," 245–46.

20,18-19 E.g., ΟΙΨΠΗΤΙΗ ΝΙΤΕ ΝΔΪ ΤΗΙΡΟΥ ΠΕ.

30 τει

κα

2 οὐκ ἠγροῦντο· ἀ[.]
 2 ἦν ῥεῖνικοὺς ἠτοῦς τ[. . . .
 4 εὐολ ῥεῖτοῦτος τῆρος ἠ[ρ]αῖ
 4 ἦν οὐμνησε καὶ μα· π[ι]μα εταγ-
 6 οὔαυγ ἀτω π[ι]μα ετε ῥμαγ
 6 εἰρηραῖ ῥμ κα ἠγμ· ἀτω ἐν-
 8 σε ἠγροῦντο ἦν ῥαδσ καὶ μα ἀν· ἀτω
 8 εἶρ χωρὶν εἶπ[η]ν· ῥενατσω-
 10 μα τ[α]ρ με ἀτω σεσοτῆ ε ῥε-
 10 ατσωμα· ῥενατπωσε με ἠν
 12 ῥεμμεεσε εἶσηρ· ἀτω οὔβωμ
 12 ἠτε τ[μ]ε ἠν ἠν εἶτοῦβηοῦτ
 14 ἠτε ἠαῖ ἠ[ρ]ο[σ]ο· εἶσοοῦ π[ρ]οσ
 14 παῖ ἠρο[σ]ο] εἶτοῦβηοῦτ· ἀτω
 16 κα π[ρ]ητε ἠ [ἠ]σ[ω]μα ἀν εἶσο-
 16 οῦ ἦν οὔ[τ]ο[π]οσ ἠ οὔωτ·
 18 παντω[ι]σ οὔ[ι]ντασ καδσ ἠ
 18 [ο]ὔαμαδ[ε]κ[η] ἠ [κ]α[τ]α π[τ]ηρ[γ]· ἠ κα-
 20 [τ]α οὔμεροσ· ἠ[ρ]εῖν οὔν ἠ βωκ
 20 [ε]ῖρηραῖ ε [.] οὔτβω πε
 22 [. . .] [.] ἠοῦεῖ τοῦεῖ
 22 [———] [σ] κ[ψ] [. . .] εῖρηραῖ
 24 [———] κα[μ]ῖν[η] [κα]μ[ο]σ ἀτω
 24 [———] [ο] [.] καμ[ο]οῦσ·
 26 [ο] [———] [ω]ο
 26 [———] [τ]ε
 28 [———] [ω]
 28 [———] παν[ι]τωσ
 [———] [ο]σγ
 καβ

κα μ[ε]ρ[ι]κον ἠν εων· ἀτω
 2 [α]γ[ω]α[ζ]ε δε πωσ οὔν [ω]βωμ
 [κα]μ[ο]σ ἠ [ω]ωτ[η] ερογ ἠ οὔτ[σ]-
 4 [π]οσ ἠ [ω]α εμερ· ἀτω [ω]αγ[κ]ο[σ]-
 ἠω[μ]η[ι] ἠβ[ι] π[η]οεροσ ἠ καθεο[σ]-

21,1 Or, dwell in them (assumes [ωο] on p. 20).

21,4 They, evidently the constituent members of an aeon, probably Protophanes; see 22,10.

21,17 Or, certainly.

21,20 Eg., [ε]ῖρηραῖ ε π[ι]μαδ[ε] π[ι]αῖ].

30 [21
 [exist] in them, [
 2 in others, they [
 by them all
 4 in many places. (They are) in
 every place that he
 6 loves and desires, yet
 they are not in any place.
 8 They contain (*χωρεῖν*) spirit (*πνεῦμα*);
 for (*γάρ*) they are incorporeal (*-σῶμα*) yet are better
 10 than incorporeal (*-σῶμα*). They are undivided with
 living thoughts and a power
 12 of truth with those purer
 than these since with respect to (*πρός*)
 14 him they are purer and
 are not like bodies (*σῶμα*) which
 16 are in one place (*τόπος*).
 Above all (*πάντως*), they have necessity
 18 (*ἀναγκή*) either (*ἢ*) in relation to (*κατά*) the All
 or (*ἢ*) to (*κατά*) a part (*μέρος*). Therefore (*οὖν*),
 20 [the] way of ascent [] is pure
 [] each (fem.)
 22 []
 [] herself and
 24 [] them
 []
 26 []
 []
 28 [] above all (*πάντως*)
 []
 22
 partial (*μερικόν*) aeons (*αἰών*). Then
 2 [he said], "How (*πῶς*) then (*οὖν*) can he
 contain an
 4 eternal model (*τύπος*)? The
 general (*καθολικόν*) intellect (*νοερός*) shares (*κοινωνεῖν*)

22,2 Cod. **οϣη̄** | or, **ⲗⲓⲱⲗⲓⲗⲉ** | restoration assumes question is being repeated.

22,4-5 Or, Can the intellect share . . . ?

22,5-6 –**ρσ** . . . –**κσν**, sic; cf. 23,19-20.

22,5 Cf. 23, 19,22.

6 ΚΟΝ· ΕΨΑΥΖΩΚ ΕΒΟΛ ΝΒΓ ΠΓ-
 ΜΟΟΘ Ν ΔΥΤΟΤΕΝΗΣ· ΕΨΩ-
 8 ΠΕ ΔΕ ΕΥΨΑΝΕΙΜΕ ΕΡΟΥ ΜΗ
 ΝΑΪ ΤΗΡΟΘ· ΠΓΜΟΟΘ Μ ΠΡΩ-
 10 ΤΟΦΑΝΗΣ ΠΕ· ΕΨΩΠΕ ΔΕ
 ΕΥΨΑΝΩΤΗ ΝΜΜΑΥ ΜΗ ΝΑΪ
 12 ΤΗΡΟΘ· ΠΑΠΙΚΑΛΘΠ<Τ>ΟΣ ΠΕ·
 ΠΕΪΕΙΜΕ ΟΝ ΕΪΨΟΟΉ ΘΝ ΝΓ-
 14 ΕΩΝ· ΕΕΓΜΕ Ξ [ΝΑΪ] ΚΑΤΑ ΟΥΔΑ
 ΜΗ ΝΓΜΕΡΟΣ Η [. . .]ΟΣ ΝΕ· ΝΗ
 16 ΝΤΕ ΠΤΗΡΥ [Μ Π]ΜΑ ΕΤΕ ΠΣΟ-
 ΟΘΝ ΜΜΑΘ [ΔΩ] ΠΗ ΕΤΟΘΕΓ-
 18 ΜΕ ΕΡΟΥ ΔΘΠ[Ω]ΡΞ [ΕΙΘΟΛ· Δ[Ω]
 ΟΘΜΗΤΨ[ΒΗΡ] ΕΤΗΤΑΘ [ΝΘΡΑΪ]
 20 ΘΝ ΝΕΥΕΡΗ[Θ]· Π[Τ]ΗΡΥ ΔΩΙΩ ΝΑΪ
 ΤΗΡΟΘ ΕΥ [.] [.]ΘΤΙ . . .
 22 ΖΩΚΜ Ξ ΠΓΧΩΚΜ Ν ΔΥΤΟΤΕ-
 ΝΗΣ [. .] ΨΑΥ[
 24 Ν ΤΕ[. .] . . [.
 Μ[
 26 Μ[
 .[
 28 .[
 .[

κτ̄

ΜΜΑΘ ΕΥΟΘΩΝΘ ΜΜΟ[Υ ΕΒ]ΟΛ
 2 ΕΤΕ ΠΑΪ ΠΕ ΕΤΑΥΕΙΜΕ [ΞΕ Π]ΩΣ
 ΥΨΟΟΉ ΝΑΥ· ΔΩ ΟΘΗ[ΤΑ]Υ Ν-
 4 Ν ΟΘΜΗΤΨΒΗΡ ΘΔ ΝΕΥΕΡΗΟΘ
 ΔΥΖΩΚΜ Ε ΠΓΖΩΚΜ Μ ΠΡΩΤΟ-
 6 ΦΑΝΗΣ· †ΑΡΧΗ ΔΕ ΝΤΕ ΝΑΪ Ε-
 ΨΩΠΕ ΕΨΑΥΕΙΜΕ ΕΡΟΣ ΞΕ
 8 ΠΩΣ ΣΕΟΘΟΝΘ ΕΒΟΛ ΤΗΡΟΘ ΘΝ
 ΟΥΔΑΠΕ Ν ΟΘΩΤ· ΔΩ ΠΩΣ
 10 ΕΥΘΟΤΠ ΝΒΓ ΝΑΪ ΤΗΡΟΘ ΨΑΘ-
 ΠΩΡΞ ΕΒΟΛ· ΔΩ ΠΩΣ ΨΑΘ-

22,11 Or, when he is reconciled with all of them.
 22,12 <Τ>, omitted in text.
 22,14-16 Text is obscure.
 22,15 Η, only the supralinear stroke survives.
 22,17 -ΕΓ, Γ, ink trace of the bottom of a vertical stroke.

6 when the self-begotten (*αὐτογενής*)
 water becomes perfect.
 8 When (+δέ) one knows it and
 all these, he is the
 10 first-visible (*πρωτοφανής*) water. When (+δέ)
 one joins oneself with all these, one is
 12 that water which belongs to Kalyptos (*καλυπτός*),
 whose image is still in the
 14 aeons (*αἰών*). To understand individually (+κατά)
 with their parts (*μέρος*), they are [], those
 16 of the All where
 knowledge is. They have
 18 [separated] from him whom they knew and
 (from) fellowship
 20 with one another. The All and all
 [these
 22 wash in the [washing of]
 [Autogenes (*αὐτογενής*)] he [
 24 of [
 [
 26 [
 [
 28 [
 [
 [

23

he appears to [him],
 2 that is, when one knows how (*πῶς*)
 he exists for him and (how) he has
 4 fellowship with their companions, one has
 washed in the washing of Protophanes (*πρωτοφανής*).
 6 And (δέ) if in understanding the
 origin (*ἀρχή*) of these,
 8 how (*πῶς*) they all appear from
 a single origin, how (*πῶς*)
 10 all who are joined come to
 be divided, how (*πῶς*) those

22,19-20 For fellowship, see also 23,3-6.

22,22 For the restoration, see 23,5.17.

23,3

Cod. ΗΙ, a vertical stroke and a trace of the supralinear stroke survive.

23,9

Lit., a single head.

23,10-11

Or, how can (they) be divided?

12 ρωτῆ ὀν νῶγ νη εταῦπωρϗ
 εβολ· ἄσω πως ψαρενιμε-
 14 ρος ρωτῆ μῆν νιτηρϗ ἄσω νι-
 ειδος μν ἡ[γε]νός· εἴωπε
 16 ερῡα οῦ[α] εἰ[μ]ε ε νὰῖ ἀγῡωκκ
 ε πῡω[κκ ν] κῆς ἄσω κατὰ
 18 ποῦα ποῦα [ν νι]τοπος· οῦν-
 ταϗ μμαῦ ν οἰ[σ]μερῡκον ντε
 20 νιῡα· ἐν[ε]ρ ἄσω ψαγβωκ
 ερ[ῡ]αῖ . . . μ[] πρῆ[τε] εῡαγ-
 22 [.] τοῦβ[η]οῖ[σ] ν ρ[α]πλοῦν
 ν οῦρεῡψ ἡ[γ]μ[] εϗ[. .] .ϗ ερῡαῖ
 24 ε οῦα μ π[] ————— ψ
 νῡμ εϗτοῦβ[η]οῦτ̄ ν ραπλοῦ-
 26 ψαγμοῦρ εβολ[α]με
 ρν οῦρῡπ[α]ρῡῡς μ [. . . .]α
 28 ἄσω οῦπ[η]α εϗοῦ[α]αβ[] μν
 κΔ
 ἄααῦ νταϗ νσαβολ μμοϗ· ψαγ-
 2 ν[ι]αῦ μ[ι]εν ρν οῦψῡχη δε ν τελῡ-
 ρ[ι]ς ε ν[ι]ανῡαῦτοῡενης· ρν οῦνοῡς
 4 Δ[ε] ε[] ν[α]πῡμ[η]τ̄ροῡτ̄· ρν οῦ-
 π[η]α δε εϗοῦααβ νανῡπρωτοφα-
 6 νης· ψαγσωτμ δε ετβε πικῆς
 εβολ ρῡτη νῡσομ ντε πῡπ[η]α εταῦ-
 8 εἰ εβολ μμοϗ ρν <οῦ>οῡωηρ εβολ εϗ-
 σοτπ νροῡο ντε πῡρορατον μ
 10 π[η]α· ρραῖ δε ρν ἡενηοῡα ταῖ εῡ-
 ψοοῖ ἡνοῡ ρν οῡςῡτη· νερῡαῖ δε
 12 ρν ἡψορῡ ἡ εηνοῡα· ετβε πῡμ[η]τ̄-
 σομ ν ἀρορατον μ π[η]α εῡσωτμ
 14 θε πε μν οῡσομ ντε οῡςῡτη ες-
 τοῦβ[η]οῦτ̄ ρν οῡ[π]ῡ[η]α εϗτανρο
 16 ἡτελῡος ἄσω ν [.] [.] ἡ τελῡος
 ἄσω μ παντεῡλῡοῡς· σεψοοῖ

- 23,14 νιτηρϗ, sic; cf. 19,3; 33,9.
 23,15 Cf. *Marsanes* X 42,24-25.
 23,18 Lacuna is too small for [ντε νῡ].
 23,22 -β[η]οῖ[σ]τ̄>?
 23,24 E.g., οῡοεῡψ.
 23,25 Οῡ, τοῦβ[η]οῡ | i.e., ραπλοῡν.
 24,2 Μ[ι]εν . . . Δε, sic (corrupt text?).

12 who are divided join
 again, and how (πῶς) the parts (μέρος)
 14 [join with] the alls and the
 species (εἶδος) and [races (γένος)]—when
 16 one understands these things, one has washed
 in the washing of Kalyptos (καλυπτός). According
 18 to (κατά) each of [the] places (τόπος) one has
 a portion (μερικόν) of the
 20 eternal ones [and] one ascends
 [] as] he
 22 [] pure] and simple (ἀπλοῦν),
 he is always []
 24 one of the []
 [] he is pure [for] simpleness (-απλοῦν).
 26 He is filled []
 in [] existence (ὑπαρξις)
 28 and a holy spirit (πνεῦμα). There is
 24
 nothing of his outside of him. He can [see]
 2 (+μέν) with his perfect (τέλειος) soul (ψυχῆ) those (+δέ)
 who belong to autogenic ones (αὐτογενήης); with his mind (νοῦς)
 4 (+δέ), those who belong to the triple-male; (+δέ) with
 his holy spirit (πνεῦμα), those who belong to Protophanic
 6 (πρωτοφανής) ones. He (+δέ) can learn of Kalyptos (καλυπτός)
 through the powers of the Spirit (πνεῦμα) from whom they
 8 have come forth in a far better
 revelation of the Invisible (ἀόρατον)
 10 Spirit (πνεῦμα). And (δέ) by means of thought (ξίνοια)
 which now is in silence (σιγή) and (δέ)
 12 by first thought (ξίνοια) (he learns) of the three-
 powered Invisible (ἀόρατον) Spirit (πνεῦμα), since there
 14 is then a report and a silent (σιγή) power
 purified by a life-giving spirit (πνεῦμα).
 16 (It is) perfect (τέλειος) and perfect (τέλειος) []
 and all-perfect (παντέλειος).

-
- 24,4-5 The Triple-male is here distinguished as an entity separate from Protophanes;
 cf. 44,27-30.
 24,12 Barbelo is the first thought of Spirit.
 24,14 Silence is a typical characteristic of the upper realms of the heavenly world;
 cf. Ign. Eph. 19.
 24,16 E.g., $\Psi[\text{O}]\rho[\text{I}]\tau[\text{I}]$; cf. 17,5f.

18 ΟΥΝ ΗΣΙ ΖΗΝΕΟΙΟΥ ΕΙΣΤΗΨ ΕΡΒΑΪ
 ΕΞΗ ΝΑΪ Η ΡΕΥΤΙΔΗΘΟ ΗΝ ΕΤΑΘΞΙ
 20 ΩΜΣ Η ΤΑΠΜΕ [Μ]Η ΟΥΤΗΩΣΙΣ·
 ΑΥΩ ΗΝ ΜΕΙΝ ΕΙΤΑΠΨΑ ΨΑΘΑΡΙΕΩ
 22 ΕΡΟΟΥ· ΗΝ ΔΙΕΙ ΕΤΕ ΖΗΝΕΒΟΛ ΖΜ
 ΠΕΪΤΕΝΟC ΔΗ [ΝΕ .] . . [. .] ΑΪ
 24 ΑΥΩ Ψ[Δ]ΘΒΩ[Κ.] . ΔΪ Ε-
 ΤΕΥΝΤΙ .]ΝΕ ΜΙ
 26 ΕΒΟΛ [. . Ζ]Μ ΠΙΣΜΙΕΡΤΟΥ ΕΨΑΥ- [
 Ω| —————]ΑΝΤΙΤΩΠΟC
 28 ΚΙ —————]Α ΝΤΕ ΗΓΑΔΩΝ
 ΟΙ —————] ΗΣΙ ΟΥΧΩΚΜ
 30 [—————]Ε· ΕΨΩΠΕ ΔΕ ΕΡ-
 [ΨΑ ΟΥΔ] ΚΑΚΥ ΔΕΗΘΟΥ Μ ΠΚΟC-
 ΚΕ
 ΜΟC ΑΥΩ ΗΥΚΩ ΕΡΒΑΪ [Η ΤΡΗΩC]ΙC·
 2 ΑΥΩ ΠΗ ΜΕΝ ΕΤΕ ΜΜΝ[ΤΑΥ Η Ο]Τ-
 ΜΑ Η ΨΩΠΕ ΜΗ ΟΥΘΟΜ· Δ[ΨΩ] ΕΥ-
 4 ΟΥΗΘ ΗCΑ ΖΗΝΘΗΒΘΕ ΝΤΕ ΖΗΝ-
 ΚΟΟΥΕ ΥΘΑΛΗΘΟΥ· ΠΗ ΔΕ ΕΤΕ
 6 ΜΠΥΕΙΡΕ Η ΛΑΔΘ Η ΝΟΒΕ ΕCΡΩ-
 ΨΕ ΚΑΘ ΗΣΙ ΟΥΤΗΩCΙC· ΕΥΥΙ Μ
 8 ΠΡΟΟΥΨ Η ΛΑΔΘ ΔΗ ΕΥΡ ΜΕΤΑ-
 ΝΟΕΙ· ΟΥΝ ΖΗΝΧΩΚΜ ΔΕ ΤΗΨ
 10 ΖΗ ΝΑΪ Η ΤΟΥΘΕ· ΤΟΥΗ ΔΕ Ε-
 ΖΟΥΗ Ε ΗΓΑΘΤΟΥΕΝΗC· ΠΗ Τ-
 12 ΝΟΥΤ ΕΤΑΚΞΙ ΩΜC ΗΘΗΤΥ Η CΟΠ
 ΗΓΜ ΕΤCΜ[Π]ΨΑ Ε ΚΑΘ Ε ΗΓΚΑΤΑ
 14 ΟΥΔΑ Η [ΤΕΛΙΟΙC· ΕΟΥΤΗΩCΙC ΠΕ
 ΝΤΕ ΠΤΗΡΥ [ΕΤ]ΑCΨΩΠΕ ΕΒΟΛ
 16 ΖΗ ΗΓΘΟΜ Η[ΤΕ] ΗΓΑΘΤΟΥΕΝΗC
 ΠΗ ΕΤΚΗΑΔ[Υ] ΕΚΨΑΝΟΥ-
 18 ΤΒ Η ΗΓΕΩΗ Μ [ΠΑ]ΝΤΕΛΙΟC· ΠΙ-
 ΜΕΡΩΜΟΥ ΔΕ [Η] ΧΩΚΜ ΕΚΨΑΝ-

24,19-20 Or, glories are [life-givers] set over those who have been baptized.

24,20 Bohairic, ΤΑΦΜΗΙ.

24,24 ΗΑΪ and ΤΑΪ are possible.

24,25 Cod. M̄.

24,26 E.g., [ΔΕ Ζ]Μ.

24,31 Cf. 23,15-16.

25,2-3 Or, then he has no dwelling place or power.

18 Glories, then (*οἶν*), which are set
 over these are [life-givers] who have
 20 been baptized in truth and knowledge (*γνώσις*).
 Those (+*δέ*) who are worthy are guarded,
 22 but (*δέ*) those who [are] not
 from this race (*γένος*) [
 24 and they go [
 [
 26 [in] the fifth, he being [
 [
 28 [] copy (*ἀντίτυπου*)
 [] of the aeons (*αἰών*)
 [] namely a washing
 30 [] but (*δέ*) if
 [one] strips off the world (*κόσμος*)

25

and lays aside [knowledge (*γνώσις*)],
 2 then he (+*δέ*) is one who has no
 dwelling place and power, [and]
 4 because he follows the ways of the others,
 he is also a sojourner; but (*δέ*) the one
 6 who has committed no sin because
 knowledge (*γνώσις*) was sufficient for him
 8 is not anxious when he repents (*μετάνοια*),
 and (*δέ*) then (*οἶν*) washings are appointed
 10 in these in addition. (Concerning) the path (+*δέ*)
 to the self-begotten ones (*αὐτογενής*), the one
 12 in which you have now been baptized each
 time, (a path) worthy of seeing the [perfect (*τέλειος*)]
 14 individuals (+*κατά*): it serves as knowledge (*γνώσις*)
 of the All since it came into being
 16 from the powers of the self-begotten ones (*αὐτογενής*),
 the one you acquire when you pass
 18 through the all-perfect (*παντέλειος*) aeons (*αἰών*).
 When you receive the third

25,4 I.e., because he does not exercise this knowledge; cf. 1,22-25; 27,17-19.

25,5 Status as a sojourner was perhaps related to the region called Exile, lit., a temporary residence.

25,7 Emend to **ΝΔΥ**.

25,10 **ΝΤΟΨΡΕ** for **ΝΤΟΨΟ** | **ΔΕ**, i.e., **ΤΕ** ?

25,11-17 **ΠΗ** is taken as a collective reference to Autogenes.

20 $\alpha\omega\kappa\lambda \epsilon \dots [\dots] \tau\epsilon \epsilon\kappa\epsilon\omega\tau\mu$
 $\epsilon \eta\iota [\dots] \omicron\eta\iota\tau\omega\varsigma \mu \pi\iota\mu\alpha$
 22 $\epsilon\iota \dots \epsilon\iota\tau\upsilon\epsilon \{\mu\epsilon\}\dot{\iota}\rho\alpha\mu \Delta\epsilon$
 $\epsilon\tau\psi\omega\omicron\dot{\iota} \mu \{\pi\iota\epsilon\dot{\iota}\rho\}\eta\tau\iota\epsilon \epsilon\omicron\tau\alpha$
 24 $\Delta\epsilon \pi\epsilon \alpha\sigma\iota \text{ --- } \dot{\iota}\tau$
 $\pi\epsilon \mu \pi\rho\eta\tau\iota\epsilon \text{ --- } \dot{\iota}\kappa$
 26 $\rho\mu \pi\tau\rho\epsilon\tau\psi\omega [\dots]$
 $\psi\omega\omicron\dot{\iota} \alpha\tau\omega \epsilon\alpha [\dots]$
 28 $\omicron\tau\psi\alpha\chi\epsilon \eta\tau\alpha\sigma\pi\omicron [\dots]$
 $\kappa\zeta$
 $\pi\alpha\dot{\iota} \pi\epsilon \omicron\tau\tau\alpha\mu \epsilon\psi\omega\omicron\dot{\iota} \omicron\eta\tau\omega\varsigma$
 2 $\mu\{\eta\} \dots \} \epsilon\tau\epsilon\tau\epsilon \mu\mu\omicron\varsigma \alpha\tau\omega$
 $\varsigma\iota\psi\omega\omicron\dot{\iota}\omicron\dot{\iota} \eta\varsigma\dot{\iota} \eta\epsilon\tau\psi\omega\omicron\dot{\iota} \rho\eta \omicron\sigma-$
 4 $\eta\omicron\{\tau\}\mu \epsilon\eta\epsilon\tau\epsilon \epsilon\psi\epsilon\dot{\iota}\mu\epsilon \alpha\tau\omega \pi\epsilon\psi-$
 $\epsilon\dot{\iota}\eta\epsilon \rho\mu \pi\rho\epsilon\eta\omicron\varsigma \eta\tau\tau\alpha\dot{\iota} \rho\mu \pi\epsilon\tau\epsilon$
 6 $\pi\omega\psi \psi\alpha\psi\eta\alpha\sigma \Delta\epsilon \alpha\tau\omega \psi\alpha\psi\mu\mu\epsilon$
 $\alpha\tau\omega \psi\alpha\psi\beta\omega\kappa \epsilon\tau\omicron\sigma\eta \epsilon\rho\omicron\psi \alpha\tau\omega$
 8 $\psi\alpha\psi\chi\dot{\iota} \epsilon\dot{\iota}\eta\epsilon \mu\mu\omicron\psi \rho\eta \omicron\sigma\varsigma\mu\eta \Delta\epsilon$
 $\epsilon \chi\omicron\omicron\psi \alpha\tau\omega \epsilon \varsigma\omega\tau\mu \rho\eta \omicron\sigma\varsigma\omega\tau\mu$
 10 $\Delta\epsilon \varsigma\epsilon\epsilon \eta \alpha\dot{\iota}\tau\omicron\mu \epsilon\tau\epsilon\eta\epsilon\varsigma\omicron\eta\tau\omicron\mu$
 $\eta\epsilon \alpha\tau\omega \eta \varsigma\omega\mu\alpha\tau\dot{\iota}\kappa\omicron\mu \mu \pi\rho\eta\tau\epsilon$
 12 $\omicron\sigma\eta \epsilon\psi\alpha\tau\sigma\mu\beta\omicron\mu \epsilon \psi\omega\dot{\iota} \epsilon\rho\omicron-$
 $\omicron\sigma \epsilon\psi\alpha\tau\psi\omega\dot{\iota} \epsilon\rho\omicron\omicron\sigma \mu \pi\epsilon\dot{\iota}\rho\eta-$
 14 $\tau\epsilon \alpha\tau\omega \omicron\sigma\epsilon\dot{\iota}\Delta\omega\{\lambda\omicron\}\eta \pi\epsilon \epsilon\psi\lambda\omicron\chi\{\rho\}$
 $\mu \pi\epsilon\dot{\iota}\rho\eta\tau\epsilon \epsilon\psi\{\alpha\psi\}\psi\omega\pi\epsilon \epsilon\beta\omicron\lambda$
 16 $\rho\eta \omicron\sigma\alpha\dot{\iota}\varsigma\omicron\eta\varsigma\{\dot{\iota}\varsigma \rho\}\eta \omicron\tau\psi\alpha\chi\epsilon$
 $\epsilon\psi\omicron\tau\dot{\iota} \mu\epsilon\eta \epsilon \{\tau\phi\}\tau\omicron\varsigma\dot{\iota}\varsigma \eta \rho\tau\lambda-$
 18 $\kappa\omicron\mu \epsilon\psi\theta\epsilon\beta\dot{\iota}\eta\{\tau\} \Delta\epsilon \{\nu\} \epsilon \tau\omicron\tau\varsigma\dot{\iota}\alpha$
 $\eta \eta\omicron\epsilon\rho\omicron\mu \{\nu \epsilon\}\tau\upsilon\epsilon \tau\alpha\dot{\iota}\alpha\phi\omicron\rho\alpha \Delta\epsilon$
 20 $\eta\tau\epsilon \eta\dot{\iota}\psi\tau\chi\eta \{\mu\}\pi\rho\rho \psi\pi\eta\rho\epsilon \rho\mu$
 $\pi\tau\rho\epsilon\tau\mu\epsilon\epsilon\tau\epsilon \Delta\epsilon \chi\epsilon \varsigma\epsilon\psi\epsilon\beta\dot{\iota}\eta-$
 22 $\omicron\tau\dot{\iota} \eta\varsigma\epsilon\epsilon\dot{\iota}\eta\dot{\iota}\epsilon \alpha\eta \dots \psi\{\dot{\iota}\}\rho\omicron\mu$
 $\eta\epsilon \eta\tau\epsilon \eta\{\eta\} \epsilon\tau\mu [\dots] \mu\eta$
 24 $\pi\eta \mu\omicron [\dots] \psi\alpha\psi [\dots] \omega [\dots] \epsilon\beta\omicron\lambda$

25,20 $\epsilon \dots$, first ink trace is from ϵ , θ , \omicron , or ς ; second, from η , η , $\dot{\iota}$, or ψ ; third, from either \omicron , or ς ; $\epsilon \eta\omicron\{\tau\}$ is possible.

25,21-22 E.g., $\epsilon \eta\dot{\iota}\epsilon\omega\eta \epsilon\tau\psi\omega\omicron\dot{\iota} \omicron\eta\iota\tau\omega\varsigma \mu \pi\iota\mu\alpha/\epsilon\dot{\iota}\tau\mu\mu\alpha\sigma$.

25,23 $\dot{\iota}$, or π .

25,28-26,1 Probably $\epsilon\tau\epsilon\dot{\iota}/\pi\alpha\dot{\iota} \pi\epsilon$.

26,2-4 Text is corrupt.

26,2 $\mu\{\eta\}$, a supralinear stroke connected μ with the following letter (in lacuna) | her, i.e., Barbelo?

20 washing [], you will learn
 about the [] really (*δύτως*) [
 22 in [] place. About [these] names (+*δέ*),
 they are as follows: because
 24 he (+*δέ*) is one, [
 is like [
 26 while he [
 exists and [
 28 a word they [
 26
 This is a name which really (*δύτως*) exists
 2 [with [] within her.
 These who exist do so in
 4 [safety] . . . resembles. His
 resemblance in race (*γένος*) (is) within what is
 6 his own. He (+*δέ*) can see (it), understand (it),
 enter it and
 8 take a resemblance from it. They (+*δέ*)
 (can) speak aloud and hear sounds, but (*δέ*)
 10 they are unable to obey because they
 are perceptible (*αἰσθητόν*) and somatic (*σωματικόν*).
 12 Therefore (*οὖν*), just as they are able to contain
 them by containing them thus,
 14 so is he a reflection (*εἰδωλον*) [in anguish]
 in this way, having come into existence
 16 in perception (*αἰσθησις*) [by] a word which
 is (+*μῆν*) better than material (*ὕλικόν*) [nature (*φύσις*)]
 18 but (*δέ*) lower than intellectual (*νοερόν*)
 essence (*οὐσία*). Do not be amazed about the
 20 differences (*διαφορά*) among souls (*ψυχῆ*).
 When (+*δέ*) it is thought that they are
 22 different and do [not resemble
 [] of those who [] and
 24 that [

26,4 ΝΦ, the ink trace is from ο, ε, θ, or ς.
 26,6-8 Cf. Isa 6:9-10.
 26,6 I.e., ΕΓΜΕ.
 26,16 Οτ, ΜΙΝ ?
 26,18 -ΚΟΝ, sic | Δε | Ξ l, uncertain.
 26,23 Either Μ[or Μ[, (lacuna above the letter).
 26,24 Possibly ΠΗ ΜΞΗΙ.

aloud [] he being lost
 26 []
 [] body (σῶμα), and (δέ) that
 28 [] time (χρόνος), he
 [] a desire

27

their souls (ψυχή) exist as []
 2 their body (σῶμα). As (+μέν) for those who are
 totally [pure], what they possess are four
 4 [species (εἶδος)], but (δέ) those [in]
 time (χρόνος) are nine. Each one
 6 of them has its species (εἶδος)
 and custom. Their likenesses
 8 differ, being distinct, and
 they stand. Other immortal souls (ψυχή)
 10 associate with all
 these souls (ψυχή) because of
 12 the Sophia (σοφία) who looked down.
 For (γάρ) there are three species (εἶδος) of
 14 immortal souls : first (+μέν), those that have
 taken root upon the exile (παροίκησις)
 16 because they have no ability
 to beget, (something) that only those
 18 who follow the ways of
 the others have. As for (+δέ) the one that is a
 20 single species (εἶδος) which
 []. Second (δέ), those that stand
 22 [upon the] repentance (μετάνοια) which
 [] sin,
 24 (it) being sufficient [] knowledge (γνώσις)
 being new []
 26 and (δέ) he has []

27,17 Or, to be begotten.

27,18 Cf. 25,4.

27,21 . Δ, the trace is possibly from Δ, Δ, λ, or κ; possibly a Greek verb beginning κΔ- | ΜΜΟΙΥ, or ΕΡΟΙΥ.

27,23 Read either Μ, or λ (lacuna); e.g., ΜΠΠΙΥ (with broad spacing of letters) | . ΔΙ, before Δ read Η, or else Ι, preceded by a descending ligature as from Δ, λ, Μ, etc.; e.g., ΗΔ, or λΙΔ.

27,24 ϺΙ (with characteristic supralinear stroke) almost certain; e.g., [ΔΕ] ϺΙ [ΤΗ ΟΥ] ΤΗΩC ΙC.

28 φορα· οθανη(.)αϑρ
 νοβε μη ρενκοο(τε. . .)
 κη
 2 αϑρ μειτανοει μη ρενκοοτε
 [.]ϛ εβολ μμοοϑ μαϑααϑ
 .[. . . .] ταρ η ειδοϑ ετψοοη η-
 4 το(. . .) μη ηη μεν ετατειρε η
 η(η)νοβε τηροϑ ατω αϑρ μετα-
 6 νοει· η ρενμεροϑ νε η ητοοϑ
 εατωψ εβολ μμοοϑ μαϑααϑ
 8 ετβε παϊ νεϑκεωη σοϑη νε
 κατα πιστοποϑ ετπηη ρροοϑ
 10 ρη ϑοτει τοτει μμοοϑ· πουμερ-
 ψομη δε πε πανηψοχη ητε
 12 ηγαϑτορενηον εϑηταϑ μμαϑ
 η οϑψαδε ητε ϑηηημε η ατ-
 14 ψαδε μμοϣ εϣψο(ο)η ρη ϑϑ-
 ρηωϑϑ μη οϑϑο(μ εβ)ολ μμ(ο-)
 16 οϑ μαϑααϑ μη [. . . .]ϑ η ψ(α) ε-
 νερ· εϑηταϑ (δει) μμαϑ η ϣτοοϑ
 18 η δγαφορα μ πρ(η)τε(ο)η ειτο(ϑ)ψο-
 οη ηϑη ηηειδο(ϑ) ητ(ει) ηγαϑτελοϑ
 20 ατω μη ηη (ετ)ρ αταπα η ϑηηημε
 μη ηη ετρ ρε(λ)πισ μη ηη ετηαϑ-
 22 τε εϑηταϑ [. . .]η ηη (ει)τ(ο)η
 ατω ρεψοο(η))ητ(.
 24 ρεψοο(η) εϣτ(.) . . .
 ηγαϑτ(ο)ε(η)ηϛ [. . .]ψ(. .) . με
 26 παοϑ(ω)η ρ η (τε)λ(η)οϑ πε· π(ε)ρ(ε)-
 ρη(α)ϑ)με πε· π(ε)-

- 27,27 ηη(ι), no supralinear stroke over the first η, but possibly over the second one (lacuna).
 28,3-4 E.g., η/το(ο)τ(η).
 28,7 I.e., εαϑοϑωψ?
 28,10 I.e., τοτει τοτει.
 28,16 E.g., (ο)ϑ(η)ηϑ, (with a slight crowding of letters).
 28,17 μμαϑ, ϑ read in 1971, now best attested in photo A; papyrus subsequently damaged.
 28,18-19 ψο(ο)η, first ο read in 1971, now best attested in photo A; papyrus subsequently damaged.
 28,20-22 Love, hope, believe may be an allusion to faith, hope, and love in 1 Cor 13. Here love is understood as love for truth rather than love of

28 difference (*διαφορά*) [] they have
 28 sinned with the others []
 28 they repented (*μετανοεῖν*) with others
 2 [] from them alone.
 For (*γάρ*) [] (are) species (*εἶδος*) which exist
 4 [] with those (+*μέν*) who committed
 all sins, and they repented (*μετανοεῖν*).
 6 Either (*ἢ*) they are parts (*μέρος*), or (*ἢ*) they
 desired of their own accord.
 8 Therefore, their aeons (*αιών*) also are six
 according to (*κατά*) the place (*τόπος*) which has come
 10 to each (fem.) of them. The third
 (+*δέ*) (species) is that of the souls (*ψυχή*) of
 12 the self-begotten ones (*αὐτογενιόν*) because they
 have a word of the ineffable
 14 truth, one which exists in
 knowledge (*γνώσις*) and [power] from
 16 themselves alone and eternal []
 They have [(+*δέ*)] four differentiations
 18 (*διαφορά*) just as the species (*εἶδος*)
 of angels (*ἄγγελος*) [who] exist:
 20 those who love (*ἀγαπᾶν*) the truth;
 those who hope (*ἐλπίζει*); those who
 22 believe having []; those who are []
 They exist []
 24 they exist, he being []
 the self-begotten ones (*αὐτογενής*) []
 26 he is the one belonging to [perfect (*τέλειος*) life];
 the [second] is [] the

neighbor as in Paul. A fourth verb in the series cannot be read. The extant letters do not lend support to Reizenstein's thesis of a Gnostic list that adds knowledge to the Pauline triad (see Bultmann, *ἐλπίζει*, p. 532); cf. 31,18-19.

28,22]N, no supralinear stroke | N, or H | [.]T̄, T̄ connected to the preceding letter (in lacuna) by a supralinear stroke; e.g., ϠO[Π]T̄.

28,23 E.g., CЄΨOΟI[̄] NϠPΔ[̄] ϠN[̄]HT[̄]Y[̄].

28,24] . . ., first trace is from J or N; second trace, from β, Ϛ, H, J, K, or N.

28,25] ., read either M or Δ.

28,27 E.g., CN[ΔϚ] ΠΔOϚΩNϠ M[Є].

28 [] knowledge (*γνώσις*)
 [] the fourth is
 30 that one [belonging to the] immortal [souls (*ψυχή*).]
 29

The four lights (*φωστήρ*) exist
 2 [there] in this way. [Arm]ozel [is]
 [set] (+*δέ*) over the first aeon (*αἰών*).
 4 [] a promise of god [] of
 truth and a joining of soul (*ψυχή*);
 6 Oroiael (+*δέ*) a powerful seer
 of truth is set over the
 8 the second; Daveithe (+*δέ*) a vision
 of knowledge (*γνώσις*) is set over
 10 the third. Eleleth (+*δέ*) an eager impulse
 and preparation for truth
 12 is set over the fourth.
 The four (+*δέ*) exist as
 14 expressions of truth and
 knowledge (*γνώσις*). They (+*δέ*) exist, although they
 16 do not belong to Protophanes (*πρωτοφανής*) but (*ἀλλά*)
 to the mother, a thought of
 18 the perfect (*τέλειος*) mind (*νοῦς*) of the
 light so that immortal souls (*ψυχή*)
 20 might receive knowledge (*γνώσις*) for themselves.
 [] these, the Autogenes (*αὐτογενής*)
 22 []–orse–[]–oas, a
 life [] all,
 24 he is a word []
 ineffable [] the] truth
 26 he who says [] revelation]

29,6-7 Lit., a power belonging to the class “seer of truth.”

29,7 Supralinear stroke also covers ἴ.

29,16 Π ρ(ω), ρ attested in photo A; papyrus subsequently damaged.

29,17 Δ ε, i.e., τ ε.

29,18 Perfect mind, i.e., the Protophanes aeon.

29,21 The first Η had no supralinear stroke | Ϝ, or perhaps ϙ.

29,22 ϙ, or else ϙ; read in 1971; now best attested in photo A; papyrus
 subsequently damaged | ε̄, or else ϙ, ϙ, or ϙ.

29,23]ϙ, read ϙ, ϙ, ϙ, or perhaps ρ | Η had no supralinear stroke | Π |, read Ϟ,
 ϙ, Η, Ι, Κ, Η, or Π | | ., ligature from ϙ, Π, Τ, or Ϝ.

29,24 Π, or else Ιϙ | e.g., ΟϜΨΔΞΕ ΠΙΕ ΚΙΕ ΜΙΝΟΕΡΟΣ.

28 ΕΒΟΛ ΕΤΒΕ Π .[.] .ϞϞ
 ΖΕ ΕΥΨΟΟΠ̄ Ν [.] ΨΟ-
 ΟΠ̄ ΝϞΑ ΠΨΩΪ ϞΝ [.] ΔΤ-
 λ
 2 ΠΟ[.] ΟΤΠ̄ ϞΝ ΟϞΝΟϞϞΒ ΝΤΟϞ
 Ν [.] . .Ϟ· ΝϞΡΑΪ ϞΝ ΟϞ<ΟϞ>Ο[Ε]ΙϞΝ Ν
 Ν[.] Ν ΜΝ ΟϞΜΕΕϞΕ ΝϞΡΑΪ ϞΝ
 4 Ο[Ϟ. . . Ν]ΤΑϞ· ΔΔΑΜΑϞ ΔΕ Π[Γ]ΤΕ[Λ]Ι-
 Ο[Ϟ] Ν ΡΩΜΕ ΕϞΒΑΛ ΠΕ ΝΤΕ Π[Γ]ΑϞ[Τ]ΙΟ-
 6 ΓΕΝΗϞ· ΟϞΤΝΩϞϞ ΝΤΑϞ ΠΕ ΕΥΕΛϞ
 ΖΕ Π[Δ]ϞΤΟΤ[Ε]ΙΝΗϞ Ν ΝΟϞΤΕ ΟϞ-
 8 ΨΑΔΕ ΠΕ ΝΤΕ [Π]ΙΝΟϞϞ Ν Τ[Ε]Λ[Ι]ΟϞ
 ΝΤΕ †ΜΝΤΜΕ· Π[Γ]ΨΗΡΕ ΔΕ ΝΤΕ
 10 ΔΔΑΜΑΝ ΣΗΘ ΕΥΗΝΗΗϞ ΕΡΡΑΪ Ε ΤΟϞ-
 ΕΙ ΤΟϞΕΙ ΝΤΕ Ν[Γ]ΨϞΧΗ· ΕϞ[Ϟ]ΙΝΩϞϞ
 12 ΠΕ ΕΥΡΩΨΕ Ε ΝΔΙ· ΔϞΩ ΕΤΒΕ ΠΑΪ
 ΔϞΨΩΠΕ ΕΒΟΛ ΜΜΟΥ ΝϞΓ [†ϞΠ]ΟΡΑ
 14 ΕΤΟΝϞ: υυ Μ[Γ]ΡΟΘΕΑ Δ[Ε] ΤΕ [. . .] Τ[Ι]
 Π[Δ]ϞΤΟΤΕΝΗϞ Ν [ΝΟ]ϞΤΕ Ο[Ϟ] . .
 16 ΕΒΟΛ ΝϞΗΤϞ ΜΝ . . [.] ΕϞ[Μ]ΕΕϞ[Ε]
 ΔΕ ΝΤΕ Π[Ι]ΝΟϞ[Ϟ] Ν [Τ]ΕΛ[Ι]ΟϞ ΕΤΒΕ
 18 ΤΕΤΕ ΤΩϞ Ν ϞϞ[Π]ΑΡϞ[Ι]ϞϞ Ζ[Ε] ϞϞ ΤΕ
 Η ΖΕ ΝΕϞΨΟΟΠ̄ [. . Ν Δ]Ψ Ν ΡΗΤΕ
 20 ΔϞΩ ΖΕ ΣΨΟ[ΟΠ̄] ΕΤΒΕ ΠΑΪ ΜΕΝ
 Π[Δ]ϞΤΟΤΕΝ[Η]Ϟ Ν ΝΟϞΤΕ ΟϞΨΑ-
 22 ΖΕ ΠΕ ΜΝ ΟϞ[Ϟ]ΙΝΩϞϞ· ΔϞΩ †-
 ΓΝΩϞϞ ΜΕΝ [——— ΨΔ-]
 24 ΖΕ· ΕΤΒ[Ε] Π[Δ]Ϊ .[.
 ΔΔΑΜΑ[. . .] Π[Δ] [.] [. . .] ΜΔ[
 26 ΤΕ Ν[Γ]ϞΔ[Π]ΛΟ[ϞΝ] ΕΤΑϞΟϞΩΝ[Ϟ]
 ΕΒΟ[Λ] ΟϞ[Ψ]ΓΒΕ ΝΤΕ Ν[Γ]-]

30,1 ϞΙ, or else ε, Ϟ, or Ϟ | e.g., ϞΙΟΤΠ.

30,2] . .Ϟ, each trace is the bottom of a vertical stroke; the spacing suggests]
 . ϞϞ | Η, only the supralinear stroke survives.

30,3 Ν[ΟΕΡΟ]Ν?

30,4-5 The heavenly Adam belongs to the Autogenes system.

30,6 ΟϞΤΝΩϞϞ, Ϟ read in 1977; now best attested in photo A; papyrus
 subsequently damaged | ΝΤΑϞ, supralinear stroke above Ν read in 1971;
 now best attested in photo A; papyrus subsequently damaged | no supralinear
 stroke over λϞ | comprehends, lit., receives.

30,7 Ν ΝΟϞΤΕ, first Ν (with supralinear stroke) read in 1978; papyrus
 subsequently damaged, now best attested in photo A.

28 concerning the [
 that it exists as [
 exists above in [
 30
 [] in a yoking of it
 2 [] in [] light
 and thought within his
 4 []. Since Adam (+δέ), the perfect (τέλειος)
 man, is an eye of Autogenes (αὐτογενής),
 6 it is his knowledge (γνώσις) which comprehends
 that the divine Autogenes (αὐτογενής)
 8 is a word of [the] perfect (τέλειος) mind (νοῦς)
 of truth. The son (+δέ) of
 10 Adam, Seth, comes to
 each of the souls (ψυχῆ) as knowledge (γνώσις)
 12 sufficient for them. Therefore,
 [the] living [seed (σπορά)] came into existence
 14 from him. Mirothea (+δέ) is []
 the divine Autogenes (αὐτογενής), [a
 16 from her and [], since she is a thought
 of the perfect (τέλειος) mind (νοῦς), because of
 18 that existence (ἵπαρξις) of hers. What is she?
 Or (ἦ) did she exist? [] in what way?
 20 Does she exist? Therefore (+μέν),
 the divine Autogenes (αὐτογενής)
 22 is word and knowledge (γνώσις), and the
 knowledge (γνώσις) (+μέν) [word]
 24 therefore []
 Adama[]
 26 the [simple ones (ἀπλοῦν)], when she appeared
 [] a change of [the]

30,9 ΝΤΕ, supralinear stroke omitted above Ν (error).

30,10-12 The heavenly Seth is the primary revealer.

30,10 ΔΔΔΜΔΝ, sic (from Greek genitive).

30,17 ΕΤΒΕ, read in 1971; now letters ΕΤ only attested in photo A; papyrus subsequently damaged | ΔΕ, i.e., ΤΕ.

30,20 Cod. has supralinear stroke over C | ΜΕΝ, ε written upon the false start of another letter | or, because of him.

30,24 ΠΔΪ, Π more fully preserved in 1971; now best attested in photo A; papyrus subsequently damaged.

30,25 Possibly ΔΔΔΜΔΓ | ρΔ|ΠΛΙΟΤC?

30,26 Or [ΤC]?

28 ΨϞΧΗ.]Ε ρωωϞ τει [.] [.
 τει [.]]Τ]ΕΛΓΙΟϞ· ΕΤΒΕ Ν[Γ-]
 30 ΤΕ]ΙΛΙΟϞ . . .] ΝΓΜΗΤΑΓΓΕΛΟϞ [λδ]
 [. . . .]ΨΕΝϞϞ[.
 2 [. . . .]ΩΠΕ ΟϞΝ[.
 [. Ψ]ϞΧΗ ΗΝ[.
 4 [. . . .]ΜΟϞ ΔϞ[.
 [.] . ΠΓ[. .]ΜΟϞ ΝΗ
 6 [.]Ν]ΝΓΔΝ]ΤΙΤϞΠΟϞ
 [. Ο]ΗΤΩϞ
 8 [.]ΟΠ[. .]ϞΙϞ ΕΤΨΟ-
 [.]Ν †ΜΕΤΑΝΟΓΔ
 10 [.]Δ] Ε ΠΕ]ΜΔ ΕΡΒΑ]Ι
 [.] . ΕΤΨΟΟ]Π Ν ΔϞ-
 12 [.] ΝΗ ΕΩΝ· ΕΨΩΠΕ
 [.]ΝΕ ΔϞΩ ΕϞΡ ΔϞ[Δ]ΠΑΝ
 14 [.] ΕϞΔΕΡΑΤϞ ρΓΞΝ
 [.]ΜΕ [.] ΝΗ ΕΩΝ ΕϞΝ-
 16 [ΤΔϞ] ΜΜ[ΔϞ Μ] ΠΓΦΩϞΤΗΡ Η
 [ΔΗ]ΔΗΘ [. . . .]ΨΩΠΕ Ν ΟϞΔΝ
 18 [. . . .]ΡΕΥΝΔ[Ϟ Ε Ν]ΟϞΤΕ· ΕΨΩ-
 [ΠΕ Δ]Ε ΕϞΡ ρΕΔ[ΠΓ]Ϟ ΔϞΩ ΕϞΕΓ-
 20 ΩΡϞ· ΟϞΔ[.]Ϟ ΔΕ Ν ΓΕΝΟϞ
 [. ΔϞ]ΕΡΑΤϞ ρΓΞΝ
 22 [.]ΤΔϞ ΜΜΔϞ
 [.]Ϟ· ΕΨΩ
 24 [ΠΕ]ΟϞ ρΩ
 [.]ΨΔϞ
 26 [.]ΟϞ
 [.] .
 28 [.] .
 [.]ΔϞ
 [λε]
 [.]ϞϞΟΤ]Π Μ[.

30,28 | .l, apparently a supralinear stroke connected this letter to the preceding ones (in lacuna).

31 Evidently the discussion of Mirothea and the Autogenes system continued for several more pages.

31,1 Ν may have a supralinear stroke (lacuna).

31,6 .l, read β, Ϟ, η, ι, κ, λ, or ρ.

31,9 .]Ν, a supralinear stroke connected these two letters; e.g., Μ]Ν.

2 [.] εσαδρατατ[ις . . .
 [————] ρη̄ μη [. . . .
 4 [.] ᾱσ μ π[ι]φ[ω]σ-
 τηρ αριμο̄ζη̄λ
 6 πε η ο̄σα[
 σμο[ι .] .[
 8 ερᾱϊ̄ ε̄ξ[η] τ̄θ[ο]μ
 αραρατκ ε̄ξ[η]
 10 π[ρο]θοε̄ση̄ ε̄τ[ι
 ᾱσ ω η ᾱτ̄τ̄ ψ[ι] ε̄ρ[ι]ο
 12 νοσ̄ πε π[α]δ[ι]ω̄η̄ α[ι
 τα[ι .] η ηη̄ μᾱσ̄αᾱσ̄ [.
 14 βο̄λ ε̄μ π[ι]τε̄λ[ο]ς[ις
 σομ̄ ε̄τ[ι]μᾱσ̄ [. . . .] τε[ι . . .
 16 ψ̄σομ̄ η̄ μ[μ] [. . .] ψ̄ω[ι
 ψ̄σομ̄ η̄τε̄ ο̄σ[ι] ο̄μ[ι
 18 η[ι]μ̄ η̄τε̄ τε̄ψ[ι]τ̄χη̄ η̄ α[ι
 [ε]ς̄θ̄η̄τον [. . . .] ᾱᾱγ̄ ᾱη̄ μ̄η̄ [. . . .
 20 θ̄μ̄ῑκον̄ ᾱλ[ι]ᾱ .] κε̄ᾱτ̄ δ̄ο[ι
 η̄ κᾱτᾱ ο̄σᾱ [.] . σ[ι] ᾱ . [. . . .
 22 ε̄μ̄η̄ λ̄αᾱσ̄ [.] . [. . . .
 μ̄μο̄γ̄ [.
 24 ε̄τ̄γ[ι
 μ̄ ο̄η̄[ι
 26 ᾱσ[ι
 σ[ι
 28 ε̄η̄[ι
 [.
 ᾱσ ω ηη̄ ᾱτ̄σ̄ω[ι] ε̄η̄-
 2 [δ̄η̄ν̄ ο̄σ̄ον̄ η̄η̄μ̄ [————] η̄
 [. . . .] η̄ η̄η̄μ̄ [.] α[ι ————] σ̄πε
 4 [. . . .] τ̄μο̄ρφη̄ [.] . [.] μ̄
 [.] η̄η̄ α[ι] η̄ο̄ μ̄η̄ πᾱϊ̄
 6 [.] τ̄ [.] ᾱ μ̄η̄ πε̄ϊ̄τ̄σ̄-
 [πο̄ς . ————] μ̄η̄ λ̄αᾱσ̄ η̄

32,3-4 E.g., [. . .] ψο[ι]ρπ ηη[ι]ωη[ε]σ[η]ταγ ημ[α]σ̄.

32,6-7 The *paragraphos* and the second person singular subject in 1.9 indicate that there was a break at this point.

32,11-12 Probably ο̄σ[ι]/νοσ[ι]; cf. 4,18; 131,21.

32,11 E.g., ε̄ρ[ι]ογ̄.

2 [] she stands [
 [
 4 [] the light (φωστήρ)
 Ar[mozel
 6 [
 [
 8 upon the [power
 you stand upon [
 10 the light which [
 and measureless [
 12 the aeon (αἰών) is great [
 [] those alone [
 14 [] the perfect (τέλειος) [
 that power [
 16 be able, and (ἦ) [
 be able [] every [
 18 of his soul (ψυχή) [
 perceptible (αἰσθητόν) [] not with [
 20 [] but (ἀλλά) you are [
 individually (+κατὰ) [
 22 there being nothing [
 him [
 24 which he [
 [
 26 [
 [
 28 [in
 [
]

33

and [
 2 upon every one [
 every [
 4 [] form (μορφή) [
 [] and this one
 6 [] and this [model (τύπος)]
 [] and something

32,13-14 Probably εἰ/ἔολ.

32,16 Ψ, probably this (or else ϣ, ϣ̣, Ψ, or Φ).

32,18 .π, possibly ἦπ.

32,20 Room for [λα ε], or [λα π] | οί, or else ε, θ, or ζ.

33,1 E.g., ΔΤCΨ[ΜΔ | Ϛ]I, connected (as usual) by a circumflex.

- 8 [] eternal, nor (οὔτε)
 [] an all
 10 [] increasing from this
 [] he is light
 12 [] because he lacked
 [] the perfect (τέλειος) mind (νοῦς)
 14 [] undivided
 [] perfect (τέλειος) light
 16 [] and (δέ) he is in
 [] Adam, and
 18 [the] Autoge[nes] (ἀυτογενής)
 [] and he goes
 20 [] mind (νοῦς)
 [] the divine Kalyptos (καλυπτός)
 22 [] knowledge
 [] but (ἀλλά)
 24 [] soul (ψυχῆ)
 []
 26 []
 []
 28 []
 []
 [34]
 [] existence (ὑπαρξις)
 2 [] she having
 []
 4 [] some second
 powers and [
 6 and (δέ) third [
 []
 8 which [
 []
 10 soul (ψυχῆ), [
 And (δέ) the aeons (αιών) [
 12 dwelling place [

33,21-22 E.g., **ΝΟΤ/ΙΤΕ**.

33,22 E.g., **ΨΟΡΙΠ**.

34,1 Kalyptos?; cf. 15,10-12.

34,4 **Ϟ**, uncertain (supralinear stroke in lacuna); cf. 34,6.

34,6-7 **ΟΤ/ΩΝΟ?**

34,12 I.e., a heavenly home | cf. the vocabulary here with that of pp. 55 and 113.

- ΨΥΧΗ ΜΗ ΖΕΝΙ
 14 ΖΕΙΝΙΝΙΟΥΤΕ ΝΙ
 ΖΟΟΕ Ε ΝΟΥΤΕ |
 16 ΝΤΕ ΝΓΑΥΤΟΙΤΕΝΗΣ
 ΜΜΑΥ Μ ΠΓΑΥΤΟΤΕΝΗΣ
 18 Ν ΨΟΥΠΙ Ν ΝΟΥΤΙ
 Ν ΔΥΤΕΛΙΟΙΣ |
 20 Ν ΔΥΟΡΑΤΟΙΝ
 ΕΒΟΛ Ν ΖΕΝΙ
 22 ΨΥΧΗ ΜΗ |
 ΝΝ ΕΩΝ .|
 24 ΔΕ Ε ΨΥΧΗ
 ΔΥΤΕΛΙΟΣ
 26 ΧΗ Μ|
 ΤΕ|
 28 Ω|
 Δ|
 30 Ε|
- λ̄ε
- ΤΑΣ ΜΜΑΥ Ν | --- | .ε
 2 | . |ΔΪ ΨΑ ΕΝΙΕΖ. |.ε Ν
 |.ΙΟΠ· v ΔΥΩ | --- |ΔΗΗ
 4 | . |ε | |ΨΔ| . . . |ΔΤΣ· ΕΨΩ-
 ΠΕ Δ|ε. . . |ΔΝ .| . . . |ΝΣΓ ΟΥΨΥΧΗ
 6 ΠΔ .| |Ψ|ΩΠΕ Ν ΟΥ-
 ΔΥΤΕΛΟΣ --- |ε ΔΕ Ν ΚΟΣ-
 8 ΜΟΥΣΙ ΝΓΑΥΤΕΛΟΣ ΔΥΩ ΝΓ-
 | --- ΤΙΗ ΕΤΟΥΔΑΒ ΣΟ-
 10 | --- |ΔΓΩΝ ΔΕ ΕΤΣΑ
 | --- ΔΥΤΟΥΕΝΗΣ ΟΥΝΤΕ
 12 | --- |ΜΟΟΥ Π| |Υ
 | --- |ΤΕ Ν ΔΡΧΩΝ·
 14 | --- | ΕΥΝΤΑΥ ΜΜΑΥ
 | --- ΔΓΑ|ΦΟΡΑ· ΕΤΕ ΕΤΒΗ
 16 |ΗΤ --- |ΤΑΪ ΔΝ ΤΕ ΕΨΑΔΕ
 | --- | .ΝΟΥΟΥΤΙ .| .ε

34,15 See 2,7n.

34,18 E.g., ΝΟΥΤΙΣ, or ΝΟΥΤΙΤΕ, or ΝΟΥΡΙΟΝ.

34,19-20 E.g., ΠΚΔ|Η ΔΥΟΡΑΤΟΝ.

35,1 E.g., ΟΥΝΙ|ΤΑΣ.

35,2-3 E.g., ΜΗΝΨΙΕ Ν|ΣΙΟΠ.

14 soul (*ψυχή*) and [
 gods [
 16 higher than god [
 of the [self-begotten ones (*αὐτογενής*)
 Autogenes (*αὐτογενής*) [
 18 first [
 angel (*ἄγγελος*) [
 20 invisible (*ἀόρατον*) [
 some [
 22 soul (*ψυχή*) and [
 aeons (*αιών*) [
 24 and (*δέ*) to the [soul (*ψυχή*)
 angel (*ἄγγελος*) [
 26 [
 [
 28 [
 [
 30 [
 35
 [
 2 [] eternal[
 []. And [
 4 [
 and (*δέ*) if [] namely a soul (*ψυχή*)
 6 [] becomes] an
 [angel (*ἄγγελος*)...], and (*δέ*) [
 8 world (*κόσμος*) [] angels (*ἄγγελος*) and
 [] that holy one (fem.)
 10 [] and (*δέ*) aeon (*αιών*) which
 [Autog]enes (*αὐτογενής*) has
 12 [] them, the [
 [] archon (*ἄρχων*)
 14 [] they have
 [difference (*διαφορά*)] which
 16 [] she is not, to speak
 [

35,4 E.g., *ΨΑΙΣΑΘΕΡΙΑΤΣ*.

35,6 Or, *ΨΙΪΠΕ*.

35,9 **CCO'**, supralinear stroke over the first **C**.

35,12 Or, water.

35,17 *ϑοοϑ[τ]?*

- 18 [] and
 [] divine [Autogen]es (αὐτογενής)
 20 [] which exists
 [] hear
 22 [A]u[t]ogenes (αὐτογενής)
 [] of
 24 []
 []
 26 []
 []
 28 []
 3[6]
 [] has
 2 [] existence (ὑπαρξίς)
 [] life
 4 [] exist, concerning []
 word []
 6 the child [] male
 for a generation []
 8 []
 invisible (ἀόρατον) spirit (πνεῦμα) []
 10 in the perfect (τέλειος) []
 []
 12 and an origin (ἀρχή) []
 love (ἀγάπη) and []
 14 of Barbel[o]
 and a []
 16 the mind of [] mind (νοῦς) []
 these are two []
 18 thought []
 in the []
 20 in Barbel[o]
 and (δέ) the Kalyptos (καλυπτός) []
 22 all these [] the
 virgin (παρθένος) []
 24 she []

36,16-17 A *paragraphos* appears here.

36,17 **CM**, oblique mark above **M** is not ink.

36,22-23 E.g., Ϡβδρβηλω|μ παρθεινος.

36,24 Ϡl, not ωl ; e.g., οϠεινω.

26 ΜΝΙ
 ΖΠΙ
 28 ΓΔΙ
 ΜΙ

λ̄
 2 ρμ πη ετμμδ[ϑ] .τθομ
 [.]ε [.]τε πη ει] νοϑ-
 4 εβολ ρμ πι [.]ει δλιλα
 ϑϑεβϑλ [ρ]η τθο[μ η]τε πη [ει]τμ-
 6 μα[ϑ] ψοιοϋ̄ οη|τωσ εσ-
 ψοι] κταγ τε
 8 π[.] ειϑρ ψορ̄η
 η̄ ρι] . . ε ητε πη ε-
 [τ]μ[μα]ϑ]γ· ητογ δε πλατ
 10 [———]λ· ητογ μαθαδγ
 [———] . † ηαγ μ πρωψε
 12 [———] . δ̄τψω[. .] ηαγ
 [———]γ τηροϑ[ι] εγ†
 14 [———]ϑ εβολ ργτη ηε
 [———]ε παγ ταρ ρενμε
 16 [———]σ ργνα δε εγεψω-
 [———] . δ̄ϑω πιειτε
 18 [———]τε μμογ η
 [———]λ̄τπωρξ ερογ·
 20 [———]βα|ρβηλ̄ω· αγτο-
 [———] ργληα δε εγεψω-
 22 [———]μνη̄μακα
 [ρ]οσ ———]σς η οϑ-
 24 [———] τηροϑ:
 [———] . γεγ
 26 [———] . δ
 [———] δ̄
 28 [———] ρ
 [———] λ̄γϑι

37,1 | ., connected to preceding letter by a supralinear stroke; e.g., ΜΙΝ.
 37,2 .ι, read τ, η, ι, κ, η, or η̄ | νοϑ̄, lacuna above η where a supralinear stroke may have stood.
 37,6 ϑ, or else ϑ or ϑ.
 37,7 A supralinear stroke enters from left and terminates above the first letter of

- 26 in a [
 and [
 [
 28 [
 [
 37
 in that [] power
 2 [
 from [] but (*ἀλλά*)
 4 (is) from the power of that one
 [... really (*δύτως*) exists], she
 6 [] is his
 [] they [being] first
 8 [] of that one
 [] and (*δέ*) he is the
 10 [] he alone
 [] give him enough
 12 [] to him
 [] all, he gives
 14 [] through the
 [] for (*γάρ*) [] some
 16 [] in order that (*ἵνα*) he might
 [] and that one which
 18 [] him
 [] undivided
 20 [] Βα|rbelo; he
 [] in order that (*ἵνα*) he might
 22 [] blessedness (*-μακάριος*)
 []
 24 [] all
 [] he comes
 26 [
 [
 28 [
 [

the line; perhaps from a *paragraphos* as at 36,16-17.

- 37,8 | . . *e*, possibly ΨϞ|ΧΗ|Τ|Ϟ (with small or crowded letters).
 37,16-17 E.g., εϞε ψω|πε; cf. 37,21-22.
 37,25 εϞ, with circumflex.
 37,29 E.g., τε|λ|ι|ο|ι|ς.

[λκ]
 2 οϣ[.] ΝΤΕ ΠΙΤΕΛΓΟ[ϸ] Ν
 ΝΟ[ϣϸ]ϸΤΠ ΔϣΩ ΕΥ[.]
 4 Ν [.] Ν ΤΕΛΓΟϸ Μ ΠΝ[Δ]
 Ε[.] ΤΙΕΛΓΟϸ ΕΥΦΗΝΖ Ν
 6 ΨΔ ΕΝΕΙϨ . . .]ϣΤ[.] .Ν[.
 ΕΡΟΥ· ΔϣΩ[. . .]ΟΟ[. . . ΠΙΔΙ ΕΥ-
 8 ΨΟΟΠ[—]ΠΕ Ν-
 ΤΕ ΠΙΤ[— Ψ]ΔΞΕ
 ΠΕ ΕΒΟΛ ϨΝ [.] .[.
 10 ΕΤΨΟΟΠ ϨΜ [.
 ΝΤΑϣ Ν ΝΔΙ ΤΗ|ΡΟϣ
 12 ΨΔ ΕΝΕϨ· Ε .[.
 ΟΠ [Ϩ]Μ ΠΨΜ|ΤΘΟΜ
 14 Ψ[ΟΟ]Π ϨΜ ΠΙ
 ΝΕ Ν ΝΗ ΕΤΨΟ|ΟΠ
 16 Ν ΤΕΛΓΟϸ· Ν ΤΙ
 ΠΙΠΡΩΤΟΦΔ|ΝΗϸ
 18 ΝΟϣϸ· ΔΛΛΔ .[.
 ΤΟϣΒΗΟ|ϣΤ
 20 ΔϣΩ ΠΗ ΜΙ
 ΝΤΕ ΟϣΕΙΝΞ [.
 22 ΟϣΩΝΖ ΕΒΟ|Λ
 ΔϣΩ ΠΙΔ|Τ
 24 ΠΕ Ν ΤΙ
 ΜΜΟΥ [.
 26 Ν Τ.[.
 ΠΙ
 28 ΜΙ
 Ϩ .[.
 30 .[.

[λθ]
 2 [.]ΜΕΥ .[———] .ϸ·
 [. .]Οϣ[———] ΝΘΓ
 4 [———] .ϥΕ
 [———] Π
 6 [———] ΕΙΤΒΗΗΤΥ Εϣ-
 [———] Ι . † ΨΩΛϨ ΕΡΟΥ·

38,1 Ν, only the supralinear stroke survives.
 38,1-2 I.e., Protophanes, see 18,5-7; cf. 38,17.
 38,5-6 E.g., Δ|ΤΝ|Δϣ|ΕΡΟΥ.

[38]
 a [] of the perfect (τέλειος)
 2 [mind (νοῦς)] and he []
 [] perfect (τέλειος) spirit (πνεῦμα)
 4 [] perfect (τέλειος), he lives
 forever []
 6 him, and [] he
 exists []
 8 of the []
 he is [a word] from[]
 10 which is in []
 of them all[]
 12 eternal []
 [] in the three-[powered
 14 is in the []
 [] those which [are
 16 perfect (τέλειος) []
 the Protoph[anes (πρωτοφανής)
 18 mind (νοῦς), but (ἀλλά) []
 pure []
 20 and he []
 of an image []
 22 appear []
 and the []
 24 []
 him[]
 26 []
 []
 28 []
 []
 30 []

[39]

[]
 2 [] namely
 []
 4 []
 [] because of him they
 6 [] I mark it

38,13 ΟΠ, flag in lacuna.

38,19 Or, ΤΟΨΒΗΟΙΨ.

39 The topic may still be the Protophanes.

	[	----	ϩα|πλoυc πε
8	|	----	Ϯ|αρ πε η
	|	----	μ .ϥ ϩωc εϥωo-
10	|oπ	----	ω ϩωc εκεoυα
	|	----	| .o| .|ετε παϊ πε
12	|	----	|ψωωτ̄· ετβε
	|	----	|ψμτ̄ρo|oυτ| η
14	|	----	ψoο|η̄ oντω|c| ητε
	|	----	no|υc ητε ϣ̄ρνω-
16	|c|c	----	|ε ηη ετ̄ψoοη̄
	|	----	|τε ετε oῡνηταϥ
18	|	----	|ψoοη̄ oντωc·
	|	----	| .αϣ̄ω oῡ .| .|ω
20	|	----	ε|βολ̄· αϣ̄ω ᾱc-
	|	----	|ϣ̄ μ μερ̄cηαϣ̄
22	|	----	τ|ελ|oυc· ετε
	|	----	o|ϣ̄ωηϩ εβολ̄
24	|	----	|ρ̄ητϥ εϣ̄-
	|	----	|π|κλ̄c·
26	|	----	| η ατ̄-
	|	----	| η oῡ-
28	|	----	| η ατ̄-
	|	----	ε|δoυc
30	|	----	|ε
	|	----	| η ηᾱϊ
	[μ]		
	λο |	----	|αρ̄π| . . . |
2	π|	----	|ρ̄oῡ|
	τ|	----	|ϣ̄ .|
4	o|		
	ε|δoυc β̄ |		
6	εϣ̄ρνωϥ|c	----	π|πρω-|
	τοϣ̄α|ηηc	----	ρo-|
8	oῡτ̄ η |	----	-ϣ̄η-|
	ταϥ μμαϣ̄ η |	----	ρ̄ϣ̄παρ-|
10	ξ|c ηρ̄ρᾱϊ |		
	ατ̄μ|cε· εϣ̄|		
12	μερ̄ψoμ̄τ̄ η |		

40,1 Possibly another line of text above what we have called line 1.

40,5-6 A *paragraphos* appears here.

40,5 β̄, i.e., cηαϣ̄.

- 8 [] he is simple (*ἀπλοῦς*)
 [] for (*γάρ*) he is
 [] as (*ὡς*) he exists
 10 [] as (*ὡς*) to another
 [] that is,
 12 [] need. Concerning
 [] triple-male
 14 [] really (*δυντως*) [exists] as
 [] mind (*νοῦς*)] of knowledge (*γνώσις*)
 16 [] those who exist
 [] which he has
 18 [] really (*δυντως*) exist
 [] and a [
 20 [] and she
 [] second
 22 [] perfect (*τέλειος*) which
 [] appear
 24 [] in him they
 [] Kalyptos (*καλυπτός*)
 26 []
 []
 28 []
 [] species (*εἶδος*)
 30 []
 [] these
 [40]
 []
 2 []
 []
 4 []
 second species (*εἶδος*) [
 6 a knowledge (*γνώσις*) [
 [Protophanes (*πρωτοφανής*)
 8 [male
 he has [
 10 existence (*ἔπαρξις*) [
 unborn, they [
 12 third [

40,8 E.g., **ΝΙΝΟΥΣ**.

40,11-12 E.g., **ΠΙΓ|ΜΕΡΩΩΜΤ Ν|ΝΕΩΝ**.

[. . .] ΕΥΝΤΙΔΥ ΜΜΑΘ
 14 ΕΙΜΕ· ΔΩ Ε·
 ΨΟΟΠ̄ ρ̄ Γ ΟΥΜ|Δ
 16 ΠΕ Μ ΠΑΝΤΕΛΙΟΣ — ΜΑΚΑ-)
 ΡΙΟΣ ΕΜΝ ΛΙΔΑΘ
 18 ΜΜΑΘ· Δ|
 ΕΒΟΛ· ΕΒΟΛ |
 20 ΝΟΥΤΕ Π·|
 ΤΥ ΝΜΜΑΥ |
 22 Ν ΟΥΩ·|
 Ν ΤΕΛΙΟΣ
 24 ΝΤΕ Π|
 ΚΛ̄Ϛ |
 26 ΒΔ|
 Δ|
 28 Ω|
 Δ|

—————
 ΜΔ
 |ΓΕΙΜΕ
 | ΝΤΕ
 ΠΡ|ΩΤΟ-

2 | . | . ΚΔ| ———
 | . .]ΝΩ| ———
 [. . .] . | ———

4 [ΦΑΝΗΣ ——— Π|ΙΝΟΥ[Σ] ΝΤΕ
 | ——— |ΔΘ Η ΝΙΒΟΜ
 6 | ——— | ΠΤΗΡΥ ΝΟΥΡΑΪ
 | ——— | ΔΩ ΥΨΟ-
 8 |ΟΠ ——— | ΤΕΪΦΗΩΣΙΣ Η
 | ——— |ΝΟΥΤΕ ΠΙΔΑΤΟ-
 10 [ΤΕΝΗΣ· ΠΙΔΑΤΟ]ΤΕΝΗΣ ΔΕ Η ΝΟΥ-
 [ΤΕ | ΝΤΕ ΠΙΔΑΤΟ ΝΤΕ
 12 |]ΨΜ̄τ̄[ρ̄]οοστ̄· πεϊροοστ̄
 |]ΠΟ| .] ΠΕ ΜΝ ΟΥ[ΕΙ]ΔΟΣ
 14 |] Ν ΤΕΛΙΟΣ ΕΜΜΗΤΑΥ
 |]Π[.] ΝΟΥΡΑΪ ρ̄ Η ΟΥΤΗΩΣΙΣ
 16 |]Ωτ̄ Μ [Π]ΗΤΕ Μ ΠΗ ΕΤΜΜΑΘ·
 |] ΟΥΨ[Ω]Π̄Ε ΝΤΕ ΝΙΚΑΤΑ ΟΥΔ
 18 [ΜΗ] ΟΥΤΗΩ[Σ]Ι[Σ] Η ΟΥΩτ̄ ΝΤΕ ΝΙ-
 [Κ]ΔΤΑ ΟΥΔ [.]Ο[. . . .] ΚΑΤΑ ΠΤΡΥ

40,15-16 E.g., |Ψω|ΠΕ Μ ΠΑΝΤΕΛΙΟΣ.

40,19 Cod. ΕΒΟΛ 'ΕΒΟΛ.

40,25 \bar{c} , only the supralinear stroke survives.

41 Pagination, only traces of the ornamental bar below the number survive; the

- [he] has [
 14 knowledge and [
 exist together [
 16 all-perfect (*παντέλειος*) [
 [blessed (*μακάριος*)], since there is not [
 18 [
 [
 20 god [
 with him [
 22 [
 [perfect (*τέλειος*)
 24 of the [
 Kalyptos (*καλυπτός*) [
 26 [
 [
 28 [
 [
 41
 [
] know
 2 [
] of
 [
 Pr]oto[phanes (*πρωτοφανής*)]
 4 [
] the mind (*νοῦς*)
 [
] the powers
 6 [
] the all
 [
] and he [exists]
 8 [
] this knowledge (*γνώσις*)
 [
] divine, the Auto[genes (*αὐτογενής*)]
 10 and (*δέ*) [the] divine Auto[genes (*αὐτογενής*)]
 [
] of the child of
 12 [
] triple-male, this male
 [
] is [
] and a species (*εἶδος*)
 14 [
] perfect (*τέλειος*) because it does not have
 [
] in a knowledge (*γνώσις*)
 16 [
] like that one
 [
] a being of the individuals (+*κατά*)
 18 [and] a single knowledge (*γνώσις*) of the
 individuals (+*κατά*) [
] according to (*κατά*) the all

numerals do not survive.

41,11-12 The expression ΠΙΔΛΟΥ ΗΤΕ/ΠΙΔΛΟΥ probably occurred.

41,14 ΕΛΛ', sic.

41,16 E.g., [Ν ΟΥ]ΩΪ.

20 [. . .]ωκ[.] η̄ τελος· πρῶ-
 [ο]ϑ̄τ̄ δε [.] η̄̄ νοϑς οϑ-
 22 [. . .] ω . . [.]ε̄ πικλς̄ πικλς̄
 [δε] η̄ η̄ [.] η̄̄ νοϑτε· οϑαρ-
 24 [χ]η̄ --- ιεϑ̄ . δ̄ϑω οϑϑομ
 [---]ς̄ η̄τ[ε] η̄ᾱϊ̄ τηροϑ̄:
 26 [---] οη̄|τωϑ̄
 [---] ιε̄
 28 [---]]με̄
 [---]]γ-
 30 [---] πρῶ|το-
 [φ]αη̄η̄ς̄ ---]πρῶ-
 [αβ̄)
 το[φ]αη̄η̄ς̄ ---]περ[. . .
 2 οϑ̄[---]η̄̄ νοϑς [. . .
 κ[. . . ---]ιεϑ̄[. . .
 4 ρ̄|
 ταπτη|ρϑ̄
 6 η̄η̄ δ̄τμ̄ις̄|ε̄
 η̄ ρω̄με̄ η̄|
 8 δε̄ σε̄η̄|
 ρ̄μ̄ η̄η̄ π̄η̄ ε̄|τ
 10 δ̄ϑω̄ π̄η̄ ε̄τρ [̄
 π̄η̄ ε̄τ̄βαλλ̄η̄ο[ϑ̄τ̄
 12 ο̄η̄ ρ̄μ̄ π̄ῑε̄ς̄ϑ̄η̄|τ̄ιο̄η̄ [η̄̄ κο̄ς̄μο̄ς̄]
 ε̄ϑ̄[ο]η̄ρ̄ η̄η̄ π̄η̄ |ε̄|τ̄μο̄ο[ϑ̄τ̄ . . .
 14 . . [.] ε̄ τηροϑ̄ ε̄ϑ̄[.
 ψᾱψ̄η̄η̄ ε̄ϑ̄οϑ̄ζᾱϊ̄ [. .]δ̄ [. . . .
 16 π̄η̄ ε̄τ̄μο̄οϑ̄τ̄ η̄ᾱϊ̄ δ̄[ε] τ̄η̄|ροϑ̄|
 ε̄μ̄ποϑ̄ρ̄ ρ̄ᾱε̄ η̄ ο[ϑ̄ο]ϑ̄ζᾱϊ̄ [. . .
 18 ψο̄ρ̄η̄· ἀλλ̄ᾱ ε̄ϑ̄|η̄ο[ϑ̄]ρ̄μ̄ η̄ρ̄[οϑ̄-|
 ο [δε̄ ε̄ϑ̄ω̄ο̄η̄ ε̄ϑ̄ε̄β̄η̄η̄ο [ϑ̄ ϑ̄]
 20 δ̄ϑω̄ π̄ρῶ|με̄ η̄τε| η̄ε̄τ̄μο̄[οϑ̄τ̄]
 τεϑ̄ψ̄ϑ̄χ̄η̄ κ̄[η̄η̄ π̄ε̄ϑ̄η̄ο[ϑ̄ς̄ δ̄ϑ̄[ω̄]
 22 π̄ε̄ϑ̄ς̄ω̄μᾱ [σε̄μο̄οϑ̄]τ̄ τηρ[οϑ̄]

41,21 E.g., [η̄̄ τελος].
 41,22 . . |, first trace is from ε, ϑ, ο, or ϑ; second trace from δ, κ, τ, ω, or ψ.
 41,23-24 E.g., [δε] η̄η̄ [δ̄τμ̄ις̄ε̄] η̄̄ νοϑτε· οϑαρ/[χ]η̄ πε.
 42,8-9 E.g., η̄̄ νοϑ|ρ̄μ̄.
 42,11-12 E.g., ψο|οη̄.
 42,14 . . |, first trace is from ε or ϑ.

- 20 [] perfect (τέλειος)
But (δέ) the male [] mind (νοῦς)
- 22 [] the Kalyptos (καλυπτός),
[but (δέ)] the divine [] Kalyptos (καλυπτός) [
- 24 [] and a power
[] of all these
- 26 [] really (δυντως)
- []
- 28 []
- []
- 30 [...Pro]to[phanes (πρωτοφανής)
[]
[42]
[Pro]to[phanes (πρωτοφανής)
- 2 [] mind (νοῦς) []
[]
- 4 []
- she who belongs to the [All
6 unborn []
man []
8 they []
with that one who []
10 and he who[]
he who dwells []
12 in the perceptible (αἰσθητόν) [world (κόσμος)]
living with that dead one []
- 14 [] all []
obtain salvation []
16 that dead one. Yet (δέ) [all] of them
did not need salvation []
18 first, but (ἀλλά) they are safe
and (δέ) exist very humbly.
- 20 (About) the mortal (type of) humanity:
its soul (ψυχή), [its mind (νοῦς)] and
22 its body (σῶμα) all [are] all [dead].

42,20 Restore **ΝΤΕ** or else simply **Ν** | humanity, lit., man; in this Gnostic anthropology of souls the mortal type comes first, followed by that with immortal soul (43,1-3), that in the Exile (43,13-18), that in the Repentance (43,19ff), and finally the one that can be saved (44,1ff).

42,22 Or [ΕΤΛΟΟΘ]ἰ ΤΗΡΙϚΙ.

Sufferings [
 24 fathers of [
 [material (*ύλικόν*)
 26 the fire [
 [
 28 [
 [
 30 [
]

43

it transforms. The (+δε) second (type of
 2 humanity is the immortal soul (*ψυχή*)
 in those who die,
 4 anxious over itself; [for (*γάρ*)] then (*τότε*)
 [it seeks] those things
 6 which are profitable [according to (*κατά*)] each
 of them [and] experiences (*αισθάνεσθαι*)
 8 bodily (*σωματικόν*) suffering. They
 [] and it
 10 [] having]
 an eternal god, it
 12 associates with daimons (*δαίμων*).
 Now (δε) about the (type of) humanity in the
 14 exile (*παρόλησις*): when (+δε)
 it discovers the
 16 truth in itself, it is far
 from the deeds of others
 18 who live [wrongly (*κακώς*)] (and) stumble.
 (About) the (type of) humanity that repents (*μετανοεῖν*):
 20 when it renounces
 dead things and desires (*ἐπιθυμεῖν*)

-
- recognized by some Middle Platonic writers: incarnate souls, souls of the
 dead, and disincarnate souls; see also 27,9-20.
 43,14 For exile as the heavenly level above the airy-earth, see 5,18-25; the next
 higher level is the repentance (43,19; cf. 5,29).
 43,16 **ΙΕ** 1, either obliterated by the scribe or ruined by an imperfection in the
 papyrus and left for cancelled.
 43,17 **Δ**, the verb takes **Ν**´ or **Ε**´ with its object, but the present ink trace resembles
 on **Δ**, **Κ**, **Λ**, **Μ**, **Χ**, or **Ϛ**; the AA² form **Δ**´ does not occur elsewhere in this
 text | see 25,5n.
 43,20 Written **ΕΨ** **Υ** **Ω Π Ε** because of imperfection in the papyrus | lit., leave
 behind oneself.
 43,21 Written **Ν Ε Τ** **Υ Λ** (imperfection in papyrus).

22 [Ε] ΝΗ ΕΤ[Ψ]ΙΟΙΟΠ̄ ΠΙΝΟΥΣ ΝΗ Δ-
 [Τ]ΜΟΥ ΜΗ ΨΥΧΗ ΝΗ ΔΤΜΟΥ
 24 [.] Ν [.] ΕΥΘΕΠΗ ΕΤΒΗΝΤΟΥ Ν
 ΨΟΡ̄ ΕΥΕΡΕ Ν ΟΥΨΗΕ
 26 ΕΤΒΗΤΥ ΝΤΕ ΨΠΡΑΞΙ[Σ] ΔΙΝ
 ΔΛΑΔ ΝΤΕ ΝΙΘΒΗΨ ΕΙΒΟΙΛ
 28 ΓΑΡ ΘΜ ΠΑΪ ΨΑΥ[.] Ψ ΝΟΙ . . .
 ΕΝΗ[.] Ο[.] ΔΨΩ
 30 ΨΑΨΗ[Σ] ———] .
 [ΜΔ]
 ΠΙΡΩΜΕ ΔΕ ΕΤΕ ΨΑΘΝΑΘΜΕΥ
 2 ΠΕ ΠΗ ΕΤΚΩΤΕ ΝΩΥ ΜΗ ΠΕΥ-
 ΝΟΥΣ ΔΨΩ ΝΥΘΙΝΕ Μ ΠΟΙ[Τ]Α ΠΟΥΔ
 4 ΜΜΟΥΣ ΔΨΩ ΖΕ ΟΥΝΤ[Α]Υ Μ[ΜΑ]Θ Ν
 ΟΥΝΡ Ν ΘΟΜ: υΨ Π[Ι]ΡΩΜΙΕ ΔΕ Ν-
 6 ΤΑΥΝΟΥΘΜ ΠΕ ΠΗ [Ε]ΤΕ ΜΠΕΥΕ-
 ΜΕ Ε ΝΑΪ ΜΙ Μ ΠΡΗΤΕ Ε-
 8 ΤΟΥΨΟΟΠ̄ Μ[Μ]ΟC] ΔΛΑΔ ΝΤΟΥ
 ΘΩΥ ΝΘΡΑΪ ΘΜ [Π]ΨΑΔΕ Μ [Π]ΡΗ-
 10 ΤΕ ΕΥΨΟΟΠ̄ Μ[Μ]ΟC
 ΔΥΖΙ Μ ΠΟΥΕΙ []
 12 ΘΜ ΜΑ ΝΙΜ ΕΑ[Υ]Ψ[Ω]ΠΕ Ν [ΘΔ-]
 ΠΛΟΥΝ ΔΨΩ Η ΟΥΔ ΤΟΤΕ ΓΑ[Ρ]
 14 Δ[Υ]Ν[Θ]ΘΘΜ ΝΕΣ [Π]ΑΪ ΕΨΝ ΨΦ[Ο]Μ
 ΜΜΟΥ Ε Ρ ΧΩΡΗΝ ΕΒΟΛ ΘΙΤΗ [ΝΑΪ]
 16 ΤΗΡΟΥ ΨΑΥΨΩΠΕ ΕΝΤ[] . .
 ΝΑΪ ΤΗΡΟΥ ΕΨΩΠ̄ ΕΥΨΑ[Ν]ΟΥ
 18 ΩΨ ΠΑΛΗΝ ΟΝ ΕΙ[Γ]Ε ΥΠΩΡ[Ξ Ν-]
 Σ[Α]ΒΟΛ Ν ΝΑΪ ΤΗΡΟΥ ΔΨΩ Ν[ΤΟΥ]
 20 ΝΥΡ ΔΝΑΧΩΡ[Ι]Ν ΕΙΡΟΥ ΜΑΘΑ[Δ]Υ
 ΠΑΪ ΓΑΡ ΨΑ[Υ]ΨΩΠΕ [Ν] ΝΟΥ[Τ-]

43,23 Written ΜΟΥ υΜΝ (imperfection in papyrus).

43,24 ΙΝ [] . . . ε, no supralinear stroke above Η (possibly read Π Ψ instead); ε,
 or else C I or σε ΠΗ?

43,27 λ, or else Δ.

43,28-29 E.g., ΨΑΥ[Ξ] Ψ ΝΟΙ[Τ]ΝΟΥΣΗ/ΕΝΝΟΥΔ.

43,29 Neither Η had a supralinear stroke | ΔΨΩ *vacat*

43,30 Or possibly [Π]ΨΑΨΗ[Σ]; second Ψ and Η read with ultraviolet in 1971,
 papyrus subsequently damaged; now best attested (though imperfectly) in
 photo A.

44,2 Lit., himself; cf. the admonition of 130,18ff to awaken the god within
 oneself.

22 Ε ΔΥΡ ΔΝΑΧΩ[ΡΓ]Ν Ε ΠΝΟΤΕ
 ΠΑΪ ΔΝΟΚ ΕΤ[ΔΙΣ]ΩΤΜ ΕΡΟΥ
 24 ΔΪΕΓΝΕ ΕΥΡΑΪ Ν ΟΥΣΜ[Ο]Υ Μ Π[ΝΟΥ-]
 ΤΕ ΕΤΟΝΟΥ ΔΥΩ ΝΝ ΔΤΜΙΣΕ [ΕΤΝ-]
 26 ΡΡΑΪ ΖΝ ΟΥΜΝΤΜΕ ΜΝ ΠΙΚ[ΛΣ]
 ΝΝ ΔΤΜΙΣΕ ΜΝ ΠΙΠΡΩΤΟΦΔ[ΝΗΣ]
 28 ΝΝ [Δ]ΤΝΑΥ ΕΡΟΥ Ν ΖΟΟΥΤ̄ Η ΤΙΕ-]
 ΛΙΟΥ Η ΝΟΥΣ ΜΝ ΠΙΔΤΝΑΥ Ε-
 30 ΡΟΥ Η ΔΛΟΥ Ν ΨΜΤ̄ΟΥ[Ο]ΥΤ̄
 Μ[Ν ΠΙΔ]ΤΟΥ[ΕΝΗΣ] Ν [ΝΟΥ]ΤΕ

[Μ]Ε

ΔΥΩ ΠΕΖΔΪ Μ ΠΑΛΟΥ ΝΤΕ ΠΑΛΟΥ
 2 ΕΤΚΗ ΝΜΜΔΪ ΗΦΗΣΗΚ ΖΕΥ-
 Ν ΘΟΜ Ν ΤΕΚΟΦΙΔ Ε ΤΑΜΟΕΙ Ε
 4 ΠΙΖΩΡΕ ΕΒΟΛ ΝΤΕ ΠΡΩΜΕ
 [Ε]ΤΟΥΝΟ[Υ]ΟΥ Μ ΜΟΥ· ΔΥΩ ΖΕ
 6 Ν[Γ]Μ ΝΙΕ] ΝΗ [Ε]Τ̄[Τ]ΙΕΥ ΕΡΟΥ· ΔΥΩ
 ΖΕ ΝΓΜ ΝΕ [ΝΗ Ε]Τ̄ΠΩΨ Μ ΜΟΥ
 8 Ζ[Ε]ΚΑΔΣ Ε[ΤΝ]ΔΕΓΜΕ ΝΘΓ ΝΓΣΩ-
 Τ[Π] ΕΤΟΥΟΥ [Δ]ΥΩ ΤΟΤΕ ΔΥΖΟΟΣ
 10 ΝΔ[Ϊ] . . .] .Δ ΖΝ ΟΥ<ΟΥ>ΩΝΟΥ ΕΒΟΛ
 ΝΘΓ ΠΑΛΟΥ ΝΤΕ ΠΑΛΟΥ ΗΦΗΣΗΚ
 12 ΖΕ ΕΨΩΠΕ ΕΥΟΥΔΝΡ Δ[ΝΑΧ]Ω-
 Ρ[Γ] ΕΡΟΥ ΜΑΥΔΑΥ Ν ΟΥΜΗΝΨΕ
 14 Ν ΣΟΠ̄ ΔΥΩ ΝΥΨΩΠΕ Μ ΠΚΩ-
 [Τ]ΙΕ Ν †ΤΝΩΣΙΣ ΝΤΕ ΖΕΝΚΟΟΥΕ
 16 [Μ]ΔΥΕΓΜΕ ΝΘΓ ΠΙΝΟΥΣ ΜΝ †-
 [ΔΡ]ΙΧΗ ΝΝ ΔΤΜΟΥ· ΤΟΤΕ ΟΥΝ-
 18 [Τ]ΙΔΥ ΜΜΑΥ Ν ΟΥΨΩΩΤ̄ Ψ[Δ]Υ-
 ΚΩΤΕ ΓΑΡ ΟΥΩ[Υ] ΜΝΤΑΥ ΔΥΩ
 20 [Ψ]ΔΥΠΩΡΖ ΝΣ[Δ]ΒΟΛ Μ ΜΟΥ ΝΥ-
 [Δ]ΟΥΕΡΑΤΥ Ν . . [. . .] ΝΥΨΩΠΕ Ν-

- 44,23-31 The doxology marks the end of the audition. Here the Spirit is named as the living, unborn God.
- 44,25 ΔΤ', Τ more fully preserved in 1972; now best attested in photo A; papyrus subsequently damaged.
- 44,30 ΨΜΤ', ΰ more fully preserved in 1980; now best attested in photo A; papyrus subsequently damaged.
- 45 Pagination; only a trace of the ornamental bar below the second numeral survives; the numerals do not survive.
- 45,1-57,12 *The Revelations from Ephesech* (part 2)
- 45,1 A new set of revelations from Ephesech begins, but the anthropological

22 by having taken refuge in god.”
 When [I] heard this,
 24 I brought a blessing to the truly living
 and unborn God [who is]
 26 in truth, (to) the unborn Kalyptos (καλυπτός),
 (to) the Protophanes (πρωτοφανής),
 28 the invisible male perfect (τέλειος)
 mind (νοῦς), (to) the invisible
 30 thrice-male Child
 [and (to) the] divine Autogenes (αὐτογενής)
 [4]5

I said to the child of the child
 2 Ephesech who was with me, “Can
 your wisdom (σοφία) instruct me about
 4 the scattering of the (type of) humanity
 that is saved, and (about) who
 6 those are that are mixed with it and
 who those are that divide it,
 8 in order that the living elect
 might know?” Then (τότε) the
 10 child of the child
 Ephesek told [me] openly,
 12 “When (this type) withdraws (ἀναχωρεῖν)
 into itself alone many
 14 times and and is close to
 the knowledge (γνώσις) of others,
 16 mind (νοῦς) and immortal [origin (ἀρχή)] will [not]
 understand. Then (τότε)
 18 (this type) has a shortage,
 for (γάρ) it turns, has nothing and
 20 separates from it and
 stands [] and exists

-
- 45,2-3 I.e., **ΞΕ ΟΘΗ ΘΟΜ** | cf. *Wis.* 9:9-11.
 45,10 **ΝΔΙΐ**, lines 11-13 have an unscripted space in this position owing to an
 imperfection in the papyrus | **ΘΗ**, or possibly **ΑΗ**.
 45,11 **—CΗΚ**, sic; cf. **—CΗΧ** in line 2.
 45,13 **—P[1]**, no room for **—P[1]M**.
 45,14-15 For **ΑΠΚΩΤΕ** as *πρός* +acc, see Crum, 126b.
 45,16 **ΙΜΙΔΥ**, also possible is **ΙΥΙΔΥ**.
 45,18 Lit., he. Shortage denotes the loss suffered by the heavenly world.

22 ρ|ραϊ ρν οτ|ρορ|μη η ψμμο·
 |ε| πμα ηγψωπε η οτα ψαγ-
 24 ε|η|ε| εε η οτμηησε μ μορ-
 |φ|η| | ατω εγψανρ|κε ψαγ-
 26 |ψ|ωπε εγψηηε ησα ηη ετε
 |η|σεψοοη| αν· ατω εγψαν-
 28 ρε ερραϊ ε ηαϊ ρη οτηοημα
 ατω εμη ε|ο|η ηγε|^v |με ε-
 30 ροοτ η κειρ|ητε· ε|η^v μ|ηητ|
 μ⁵
 ηγ² μ ποτοε|ηη ψαγψωπε η
 2 οτφτς|ς· ατω μ πε|ρηητε
 ψαγε| ερραϊ ετ²πο ετβηητγ
 4 ατω ψαγρ ατψαζε ετβε η|η-|
 μκοορ· μη ημ|η|ατ|η |α|ρη|αγ|
 6 ητε ηρ²ηη· ετ|ηη|αγ |η| οτβομ
 η ψα εηερ μ|ματ η| ατμοτ
 8 ψατςονογ ηρ|ραϊ ρ|η ηγε| ε |θη| η-
 τε ησωμα· ψα|τ|α|ητγ εγοη|ρ|
 10 ατω ψατςονογ| η οτοε|η|ψ
 ηημ ηρραϊ ρη ρεηςηατρ ετ²ηα-
 12 ψτ ετσωζε ^{vvv} μμογ εβολ
 ρ|η|η| ηηγε ηημ ετ²ροοτ· ψαη-
 14 τγ|α|ητγ οη ατω ηγρ αρ²η οη
 εψωπε ρραϊ ηρ²ητγ· ετβε η|α|η|
 16 σεηψ ερραϊ ε²η ηιοτ²α|η| η|ηε|
 ηα|· ατω ηα|βομ ηα| σεψο|οη|
 18 ρμ ηημα· ατω ηρραϊ ρη ηηατ|ηο-|
 τ²εηης κατ²α ποτ²α ποτ²α ητε η|ηε-|
 20 ωη σεαρ²ερα|ηο|η ηβ|η ρεηεοοτ
 ρ|ηηα² ζε εγεηο|η|ρμ ησαηηρ ηα|η|

45,22 For ρορμη in a positive sense, see 29,11 | or, within.

45,25 ρ|κε = κλιμειν.

45,28 Or, in perception.

45,29 & 30 An unscribed space was probably left in each of the lacunas because of an imperfection in the papyrus (visible in *Facsimile Edition: Codex VIII, 45*, lines 24-28).

46,1-2 Lit., he becomes nature.

46,3 Lit., comes down to a birth.

46,5 Lit., infinity; cf. 1,15f.

46,7 Not room for ηηη|.

46,8 No circumflex over the group ε|η, and no abnormal writing of this verb |

22 by means of an alien [impulse (*ὁρμή*)].
 Instead of becoming one,
 24 therefore, it takes many forms (*μορφῆ*).
 When it turns aside, it
 26 comes into being seeking those things that
 do not exist. When it
 28 falls down to them in thought (*νόημα*),
 then it cannot understand them
 30 in another way, unless perhaps (*εἰ μήτι*)
 46
 it is enlightened, and it will become
 2 (a part of) nature (*φύσις*). Thus
 (this type) comes down to birth because of it
 4 and is speechless because of the pains
 and the infiniteness
 6 of matter (*ἔλη*). Although it possesses an
 eternal and immortal power,
 8 (this type) is bound within the [movement]
 of the body (*σῶμα*). It is [made] alive
 10 and is bound [always]
 within cruel,
 12 cutting bonds
 by every evil spirit, until
 14 it [acts] again and begins (*ἀρχεῖν*) again
 to come to its senses. Therefore,
 16 (powers) are appointed for their salvation,
 and each of the powers resides
 18 in this world. Within the self-begotten
 ones (*αὐτογενῆς*) corresponding to (*κατά*) each of
 20 the [aeons (*αἰών*)] stand glories
 so that (*ἵνα*) one who is in the [world]

lit., [advance].

46,12 *vvv*, space left unscribed because of an imperfection in the papyrus.

46,14 Written *ΔΙΣ|ΣΤΥ* owing to an imperfection in the papyrus | *ΔΡΞΣ*,
 common miswriting of *ΔΡΧΣ*.

46,15 I.e., to recognize one's true spiritual self. Cf. *Apoc.Pet.* VII 84,12-13; Luke
 15:17.

46,17 I.e., *ΝΕΪΘΟΜ ΝΔΪ*.

46,18-31 I.e., the self-begotten aeons contain the saving thoughts.

46,18 Lit., in this place.

46,21 I.e., *ΝΣΔΣΠΣΡ <Ν> ΝΔΪ* | As glories are hypostasized thoughts, one's
 thoughts become the means of attaining salvation.

22 ΝΒΙ ΠΗ ΕΤΜ ΠΙΓΜΑ ΝΙΓΕΟΘ ΔΕ ρ(ΕΝ-)
 ΝΟΗΜΑ ΝΕ Ν ΤΕΛ(Ι)ΟΣ ΕΤΟΝΘ Ε Ν(Ι-)
 24 ΘΟΜ ΝCΕΤΑΚΟ <ΔΝ> ΔΕ ρΕΝΤΘΠΟC (ΝΕ)
 ΝΤΕ ΟΘΟΤΔΑΪ· ΕΤΕ ΕΨΔΡ(Ε)Π(ΟΤΔ)
 26 ΠΟΤΑ ΔΙΤΟΤ ΕΥΕΝΟΘΡΜ ΕΡΡ(ΔΪ Ε-)
 ΡΟΟΤ· ΔΤΩ ΕΥΔΙ ΤΘΠΟC· ΕΥ-
 28 ΔΙ ΘΟΜ ΕΒΟΛ ρΙΤΗ ΠΑΪ ΠΑΪ· ΔΤ(Ω)
 ΕΘΝΤΑΥ Μ ΠΙΕΟΘ Ν ΟΤΒΟΗΘΟΙC|
 30 Μ ΠΙΡ(Η)ΤΕ ΨΔΥC(Ι)ΝΕ Μ ΠΙΚΟCΜΟC
 ΔΤ(Ω ΝΙΕ)ΩΝ [. . .]Μ· ΔΤΩ CΕΨΟ-
 Μ(Ι)

ΟΠ ΝΒΙ ΝΙΡΕΥΔΡΕΘ ΝΤΕ †ΨΥΧΗ
 2 ΝΗ ΔΤΜΟΤ CΑΜΔΛΙΗΛ ΜΗ
 CΤΡΕΜΨΟΤΧΟC· ΔΤΩ ΔΚΡΑΜΑC
 4 [Μ]Ν ΛΩΗΛ· ΔΤΩ ΜΗCΙΝΟΤC·
 [ΠΑΪ ΠΙ]ΠΝΔ [Π]Ε ΝΗ ΔΤΜΟΤ· ΪΕCCEΤC
 6 [Μ]ΔΖΔΡΕΘ[C ΪΕΙC]CΕΔΕΚΕΤC:
 [. . .]·Δ†ΤΟΤ [. . .] ΝΤΕ ΠΙΔΛΟΤ ΠΕ
 8 [. . .]ΩΡ ΠΑΛ(Ο)Τ ΝΤΕ ΠΑΛΟΤ· ΔΤΩ
 [. . .] . . . [.]ΟΚ· ΟΡΜΟC ΔΕ
 10 ΠΕΙ]Ψ ΕΞΗ †CΠΟΡΑ ΕΤΟ-
 ΝΘ· ΚΑΜ[. . .]ΗΛ ΔΕ ΠΕ ΠΙΡΕΥ† ΠΝΔ
 12 ΝΗ ΔΕ C(ΕΙ)ΔΘΕΡΑΤΟΤ ΝΗΔΘΡ(ΔΤ·) CΕ-

46,24 <ΔΝ>, carelessly omitted by a copyist

46,25 ΕΨΔΡ(Ε), Δ read from ambiguous trace; ρ, or else ς, †, or Ψ; not ΕΨΩΠ(Ε).

46,30 I.e., ΠΕΪΡΗΤΕ | cf. 4,13-28.

46,31 Μ, connected to the preceding letter by a supralinear stroke; possibly [CΩΤ]Μ.

47,1ff Many of the heavenly beings named on this page are well known from other NHC sources; for the Autogenes aeons, see especially *Gos. Eg.* III 52-53; 62-65.

47,2 Gamaliel is known in the O.T., see Num 1:10 and 2:20. According to *Gos. Eg.* III 52,19-21; 64,24-27, he is one of the ministers of the First Light Harmozel of the Autogenes; cf. *Apoc. Adam* V 75,22-26; *Melch.* IX 5,17-20; *Marsanes* X 64,19-20; *Trim. Prot.* XIII 48,25-30.

47,3 For Akrames and Strompsouchos, see *Gos. Eg.* III 65,6-8.

47,4 [Μ]Η, part of the supralinear stroke connecting these letters survives along with the letter Η | ω, or else Δ, Μ, or Ψ; ΛΔΙΡ(Ι)ΗΛ is also possible with crowding (but not ΔΡΪΗΛ or ΪΩΗΛ) | Η, supralinear stroke is not preserved above this letter (in lacuna) | Loel, *hapax leg.* in NHC. Davidson, *Angels*, 175, so names an angel of the south wind. Mnesinous is connected at 6,10 with baptismal waters as a companion of Micheus and

- 22 might be saved beside them. The glories (+δέ) are
 perfect (τέλειος) thoughts (νόημα) appearing in powers.
 24 They are imperishable because [they are] models (τύπος)
 of salvation which each
 26 saved one receives.
 One receives a model (τύπος) (and)
 28 strength from each of them, and
 with the glory as a helper (βοηθός)
 30 one will thus pass out from the world (κόσμος)
 [and the aeons (αίων)]. These
 4[7]
 are the guardians of the immortal
 2 soul (ψυχή): Gamaliel and
 Strempsouchos, Akramas
 4 and Loel, and Mnesinous.
 [This is the] immortal spirit (πνεῦμα), Yesseus-
 6 [M]azareu[s]-Ye[s]sedekus.
 (He) is [] of the child
 8 []-or, the child of the child, and
 [] But (δέ) Ormos
 10 is [] over the living seed (σπορά)
 and Kam-[]el is the spirit-giver (-πνεῦμα).
 12 There (+δέ) stand before [them] the following:

-
- 47,5-6 Michar; cf. *Gos.Eg.* III 64,15-16; *Apoc.Adam* V 84,5-8; *Trim. Prot.* XIII 48,19-20.
 Yesseus-Mazareus-Yessedekus may be a corruption of the name Jesus.
 He is the great attendant of the living water in *Gos.Eg.* III 66,10-15 where
 he is also called the child of the child. In *Apoc.Adam* V 85,29-31, he is the
 holy seed, the living water. Schenke, "Gnostic Sethianism," 603, identi-
 fies him as the personification of the celestial baptismal water.
 47,5 Or [ⲛⲁⲗⲓ ⲛⲓ]ⲛⲁⲗⲓⲛⲓⲉⲓⲓ, the supralinear stroke begins over this
 letter.
 47,6 ⲓ, the supralinear stroke begins over this letter.
 47,7 [.], trace of ⲃ, Ⲑ, ⲟ, ⲡ, or Ⲓ (not Ⲥ) | †., or else Ⲩ; there was no supralinear
 stroke above this group of letters.
 47,8-10 At 13,8 Ephesech is called the child of the child; elsewhere the phrase refers
 to the heavenly Adam; cf. Schenke, "Das Sethianische Systems," 170.
 47,8 ⲓⲱⲡ. or else ⲓⲱⲉ; the supralinear stroke began earlier in the word
 (where there is now a lacuna).
 47,9 For Ormos, cf. Hormos in *Gos.Eg.* III 60,2. Davidson, *Angels*, 215, lists an
 Ormos as the "angel of the tenth hour of the day, serving under Uriel."
 47,11 E.g., ⲕⲁⲗⲁⲓⲁⲗⲓⲓⲕⲁ; perhaps as a variant for Gamaliel; cf. *Trim. Prot.* XIII
 48,19-20. At 58,21-22 Gabriel is called a spirit-giver.
 47,12 Ⲙⲉ-, there was no stroke above these letters | Ⲙ, or else Ⲩ.

14 ἸΣΑΥΗΛ ΜΗ ΑΥΔΑΗΛ ΑΥΩ ΑΒΡΑΞΑΞ
ΝΙΔΗΤΒΑ ΦΑΛΕΡΙΣ ΝΜ ΦΑΛΧΗΣ
 16 ΑΥΩ ΕΥΡΙΟΣ· ΝΙΡΕΥΑΡΕΥ ΝΤΕ
ΠΙΛΕΟΘ ΣΤΗΘΕΥΣ ΜΗ ΘΕΟ-
 18 ΠΕΙΜΠΤΟΣ ΜΗ ΕΥΡΩΜΕΝΕΥΣ
ΜΗ ΟΛΧΗΝ· ΝΙΒΟΗΘΟΣ ΔΕ ρ(Ν)
 20 ΙΩΒ ΝΙΜ ΠΕ ΒΑΙ . . . ΜΟΣ· ΜΗ
Ι . ΙΩΝ ΜΗ ΕΥΡΙ . ΙΝ· ΜΗ ΛΑΛΑΜΕΥΣ
 22 ΜΗ ΕΙΔΟΜΕΝΕΥΣ· ΜΗ ΑΥΘΡΟΥ-
ΝΙΣΟΣ· ΝΙΡΕΥΤ ρΑΠ ΠΕ ΣΤΜΦΘΑΡ
 24 ΑΥΩ ΕΥΚΡΕΒΩΣ ΜΗ ΚΕΙΛΑΡ·
ΠΙΠΙΠΑΙΡΑΛΗΜΠΤΩΡ ΣΑΜΒΛΩ· ΝΙ-
 26 ΑΤΙΤΕΛΟΣ Ν ΡΕΥΧΙ ΜΟΕΙΤ ρΗΤΟΥ
ΝΙ ΝΙΣΗΠΕ Ν ΚΛΟΟΛΕ ΣΑΦΦΩ
 28 ΜΗ ΘΟΥΡΩ: υυ ΝΑΙ ΕΤΑΥΧΟ-
ΟΥ ΑΥΤΑΜΟΙ Ε ΝΑΙ ΤΗΡΟΥ ΕΤ-
 30 ΠΟΥ Π ρΗ ΝΙΔΑΥΤΟΥΤΕΝΗΣ Ν-
Ν ΕΩΝ ΑΥΩ ΗΕΥΕ Η [ΟΥ]ΘΕΙΝ
ΜΗ
 ΤΗΡΟΥ Ν ΨΑ ΕΝΕΥ· ΑΥΩ Ν ΤΕΛΙΟΣ
 2 ΕΥΧΗΚ ΕΒΟΛ Ν ΚΑΤΑ ΟΥΔ· ΑΥΩ
ΔΙΝΑΥ ΚΑΤΑ ΠΟΥΔ ΠΙΟΥΔ ΝΤΕ
 4 ΝΙΕΩΝ ΕΥΚΑΥ ΕΥΟ(Ν)ϋ ΜΗ [ΟΥ-]
ΜΟΥ ΕΥΟΝϋ· ΜΙΝΙ ΟΥ[ΔΗ]Ρ [ΕΥΕ]
 6 Ν ΟΥΟΕΙΝ· ΑΥΩ [ΟΥ]ΚΩϋ[Τ ΕΤΕ-]
 8 ΜΕΥΡΩΚΙϋ ΝΑΙ ΤΙΗΡΟΥ ΕΥ[ΕΝ-]
ϋΑΠΛΟΥΝ ΝΕ ΑΥΩ ΝΝ ΑΤ[ΟΥΩ-]
ΤΒ ΕΒΟΛ· ΜΗ ϋ[ΕΝ]ΩΟΝ Νϋ[Δ-]

47,13 Supralinear stroke above βρδ is in lacuna | Isauel (Seisauel?) and Audael are *hapax leg.* in NHC. Abrasax appears in *Gos.Eg.* III 52,26-53,1 as a minister of the Light Eleleth; in *Apoc.Adam* V 75,22-26 he, Gamaliel and Sablo (the inheritors) descend to lead the elect from the world. The haeresiologists place him in the system of Basilides as the archon who mediates between men and animals (Iren. *Adv.Haer.* I.9.4).

47,14 ΝΙΔΗ, characteristic top traces | ΝΜ, i.e. ΜΜ.

47,16-18 In *Gos.Eg.* III 64,13 Theopemptos is a great general. In *Gos.Eg.* III 65,1-5, an Olses and Hereumaios preside over the rising sun.

47,20 For Lalameus, see 88,13 and *Allogenes* XI 54,20.

47,21 For Authrounios, see 8-9 above and 127,22ff.

47,22 ΠΕ, sic | for the great judges, see also 9,6-9.

47,24 Also Sablo and Samlo; see 47,13n.

Seisauel and Audael and [A]brasax;
 14 the myriads Phaleris, Phalses,
 [and] Eurios; the guardians of
 16 glory, Stetheus,
 Theo[pe]mptos, Eurumeneus
 18 and Olsen; their (+δέ) assistants (βοηθός) [in]
 everything are Ba-[]-mos,
 20 []-son, Eir-[]n, Lalameus,
 Eidomeneus and Authrou[n]ios;
 22 the judges are Sumphtar,
 Eukrebos and Keilar;
 24 the inheritor (παραλήμπτωρ) (is) Samblo;
 the angels (ἄγγελος) who guide
 26 the misty clouds are Sappho
 and Thouro." When he had said
 28 these things, he told me about all of those
 in the self-begotten (αὐτογενής)
 30 aeons (αιών). They were all
 48
 eternal lights, perfect
 2 as perfect individuals (+κατά).
 In relation to (κατά) each one of the
 4 aeons (αιών) I saw a living earth, a
 living water, [air (ἀήρ) made]
 6 of light and a fire [that]
 cannot consume. All of [these] are
 8 simple (ἀπλοῦν) and immutable:
 simple (ἀπλοῦν) and

47,27ff The topic reverts to that of eternal models.

47,30 I.e., ΝΕΥΘ.

48,3-7 See also 55,15-18; 113,9-14. The search for imperishable elements was one of the concerns in middle Platonism and of late antiquity in general. This list of earth, water, air, and fire may ultimately be Persian in origin; see Zaehner, *Zurvan*, 67,72ff, 222f; cf. Schweizer, "Slaves of the Elements."

48,5-7 For the restorations, cf. 55,16-19.

48,6 [Ο]ϠΚΩϚ[Τ], first trace is from Β, Γ, Η, Ι, Κ, or else Ν; second, from Θ, Ο, Ρ, Ω, or else Ψ | Ϛ[Τ], these two letters were connected by a supralinear stroke.

48,9 τὸ ζῶον represents for Plotinus a mixture of soul and body to form a living being; see Plot. *Enn.* I.1.2-3,7.

10 ΠΛΟΥΝ ΔΨΩ [Ν ΨΔ ΕΝΙΞΩ
 ΕΨΝΤΑΨ Ν ΟΨΣ .[. . .] Ν ΟΨΜΗ-
 12 ΗΨΕ Ν ΡΗΤΕ· ΜΗ ΨΕΙΝΨΗΝ
 [Ε]ΜΑΨΤΑΚΟ Ν ΟΨΜΗΗΨΕ
 14 Ν ΡΗΤΕ· ΜΗ ΨΕΝΗΤΗΣ Ο[Ν] Μ
 ΠΕΪΡΗΤΕ ΜΗ ΝΔΪ ΤΗΡΟΨ Μ[Ν]
 16 ΟΨΚΑΡΠΟΣ ΕΜΑΨΤΑΚΟ Μ[Ν]
 ΨΕΝΡΩΜΕ ΕΨΟΝΩ ΜΗ ΕΓΔ[ΟC]
 18 ΝΓΜ· ΜΗ ΨΕΝΨΨΧΗ ΝΗ ΔΤΜ[ΟΨ]
 ΔΨΩ ΜΟΡ[Φ]Η ΝΓΜ ΜΗ ΕΓΔΟ[C]
 20 ΝΓΜ ΝΤΕ ΟΨΝΟΨC· ΜΗ ΨΕΝ-
 ΝΟΨΤΕ Ν ΤΑΠΜΑΜΕ· ΜΗ
 22 ΨΕΝΔΓΓΕΛΟΣ ΕΨΨΟΟΪ Ψ[Ν]
 ΟΨΝΟΨ ΝΗ ΕΟΟΨ· ΜΗ ΟΨ-
 24 CΩΜΔ ΕΜΑΨΒΩΛ ΕΒΟΛ [ΜΗ]
 ΟΨΞΠΟ ΝΗ ΔΤΜΙCΕ ΜΗ ΟΨ-
 26 ΕCΘΗCΙC ΝΗ ΔΤΚΓΜ· ΔΨΩ
 ΝΕΨΜΜΑΨ ΟΗ ΠΕ ΝΕΓ ΠΗ ΕΤ-
 28 ΞΓ ΜΚΑΨ ΕΨΕ Ν ΔΤΞΓ ΜΚΑΨ·
 ΝΕΨΘΟΜ ΤΑ[Ρ] ΠΕ ΝΤΕ ΟΨΘΟΜ·
[ΜΘ]

[---] .Δ. .
 2 [.] Δ[.] ΨΓΒΕ·
 [.] ΟΨ[.] ΔΤΒΩΛ
 4 [. . . .] Λ· Δ[.] ΩC ΝΔΪ
 [. . . .] Ψ[.] Ψ ΤΗΡΟΨ
 6 [---] .ΝΕ· ΝΤΟΟΨ
 [---] ΤΟΟΤΟΨ ΤΗ-
 8 [---] .Π ΝΟΡΔΪ Ν
 [---] Δ· ΕΨΨΟ .[
 10 [---] ΨΩΠΕ [.] .[
 [---] Ε Ν ΝΕ[

Lines 12 and following do not survive.

- 48,10 |ε, a horizontal ligature into the next letter remains; from Δ, Ε, λ, Μ, etc.
 48,11 |E.g., CΩ[Μ]Δ.
 48,14 |Μ, only the supralinear stroke survives.
 48,19 |ΕΓΔΕ|Δ is also possible.
 48,24 |εωμδρ, sic.
 48,25 |Or, an origin without birth.
 48,27-29 |Colpe, "Heidneische, jüdische und Christliche Überlieferung VI" 153,
 considers this passage a puzzling pagan reference to apthartodocetic
 Christology. It is more likely a reference to some heavenly power;
 cf. 42,23n.

10 [eternal living animals (*ζῶον*)],
 having [] of
 12 many kinds; trees
 of many kinds that do not
 14 perish, [also] plants
 of this sort; and all of these:
 16 imperishable fruit (*καρπός*),
 living human beings and every species (*εἶδος*),
 18 immortal souls (*ψυχή*),
 every form (*μορφή*) and
 20 species (*εἶδος*) of mind (*νοῦς*);
 gods of truth,
 22 angels (*ἄγγελος*) existing in
 great glory, an
 24 indissoluble body (*σῶμα*),
 an unborn issue and
 26 an immovable perception (*ἀίσθησις*).
 Also there was that which
 28 suffers, although it is unable to suffer,
 for (*γάρ*) it was a power of a power.

[49]

2 [] change
 [] indissoluble
 4 [] these
 [] all
 6 [] they are [] they
 []
 8 []
 []
 10 [] come into being []
 []

Lines 12 and following do not survive.

48,28-29 A *paragraphos* is visible under ultraviolet light.

48,29 Or possibly ΝΕΙΟΙΨ.

49-58 The line numbers on these pages are only approximate, having been ascertained by comparison with the remains of page 59, where line 1 can be identified with certainty.

49 Line numbers on this page are only approximate | the context and the vocabulary suggest that pages 49 and 50 were concerned with the Autogenes aeon; cf. pp. 5 and 52.

49,3 Length of the second lacuna attested in photo A.

(N̄)
 ΝΤΕΙ
 2 ΡΟΥ.Ι ΙΝ ΨΑΠΛΙΟΥΝ
 Ν ΤΕΛΙΟΥΣ. ΙΕ .Ι
 4 Ν ΨΑ ΕΝΙΕΥ ΙΟ .Ι
 Ν ΕΩΝ ΝΙ
 6 ΠΕ ΔΥΩ ΠΙ
 ΖΙ ΘΟΜ ΕΒΙΟΛ
 8 ΔΥΩ ΝΕΥΙ
 ΙΥΙΝ ΟΥΜΝΤΙ
 10 Ι .ΙΡΙ .Ι ΦΑΡ ΨΙ
 Ι . . Ι .Υ ΔΝ . Ι
 Lines 12 and following do not survive.

(N̄Δ)

Ι ——— ΙΟΥ ΨΝ
 2 Ι ——— ΙΘΡΟΟ . . C̄
 Ι ——— ΙΝΟΥΣΙΓΗ
 4 Ι ——— ΜΙΜΟΥ ΠΕ
 Ι ——— Ι .ΠΕ ΠΕ ΠΝΟΥ—
 6 ΙΤΕ ——— Ι .ΝΕΝΣΜΟΥ
 Ι ——— ΙΝ ΠΙΤΕΡΑΔΔΑΜΔΙ
 8 Ι ——— Ι . . ΔΔΥ ΝΤΕ ΝΙ .
 Ι ——— ΙΤΗ ΤΕ ΨΕΟ[ΟΥ]
 10 Ι ——— ΙΠΕΝΟΙ
 Ι ——— ΙΜΑΔΥ
 12 Ι Ι ΜΝ ΠΛΗΝΣΙΘΕΑ
 ΙΨΑΔΥ ΝΤΕ ΝΙΑΓΓΕΛΟΣ ΜΝ
 14 ΙΨΨΗΡΕ ΝΤΕ ΔΔΔΜΔC CΗΙ]
 ΙΕΜΜΔΙΧΔ CΗΘ ΠΙΩΤ ΝΤΙΕΙ
 16 ΙΨΕΝΙΕΔ ΜΝ ΔΤΚΙΜ ΜΝΙ . .
 ΙΨΥΤΙΟΥC Μ ΦΙΩΙCΤΗΡ ΔΡΜ[ΟΥΝΔΙ

-
- 50 Line numbers on this page are only approximate.
 50,2 Ν ΨΑΠΛΙ, Ν and Ψ only attested by photo A; papyrus now incomplete.
 50,4-5 Probably ΝΙ/Ν ΕΩΝ.
 51 Line numbers on this page are only approximate.
 51,2 Or ΙΘΡΟΟ . . C̄; the supralinear stroke began earlier in this word (where now there is a lacuna).
 51,6 Or, our blessings; cf. 6,21-32.
 51,7 Supralinear stroke begins over Ψ; possibly ΠΙΤΕΡΑΔΔΑΜΔΙC.
 51,8 E.g., Ι .ΔΔΔΥ, or ΙΟΥΨΑΔΔΥ.
 51,11 E.g., Μ ΙΜΑΔΥ.

[50]
of[
2 [] simple (*ἀπλοῦν*) [
perfect (*τέλειος*)[
4 eternal [
aeon (*αιών*) [
6 and [
receive power [
8 and their [
in a [
10 for (*γάρ*) [
[] not [
Lines 12 and following do not survive.

[51]

[] in
2 []-thorso-. .-s
[] silence (*σιγή*)
4 [] he is [
[] he is [god]
6 [] we were blessing
[] Pigeradama[
8 [] of [
[] she is the glory
10 [] our [
[] mother [
12 [] and Pleistha
[the mother] of the angels (*ἀγγελος*) with
14 [the son] of Adam, Se[th]
[Emma]cha Seth, the father of
16 [the] immovable [race (*γενέα*)] and [
[the] four lights (*φωστήρ*), Arm[mozet],

-
- 51,12 Supralinear stroke begins over λ | for Pleisthea, cf. *Gos.Eg.* III 56,4-13, where she is a great Light, the mother of angels and lights, who comes forth from Seth along with Daveithe.
51,13 |†ΜΔΔϮ; cf. *Gos.Eg.* III 56,6.
51,14-15 See 6,25n.
51,14 |ΠΙΩΗΡΙΕ; cf. 30,9.
51,15 |X̄, or else |X̄ or |ζ̄; the supralinear stroke began earlier in this word (where now there is a lacuna).
51,16 Perhaps no text is missing as at 6,27.
51,17 The name ΔΡΜ(Ο)ΞΗΛ| extended far into the right margin; supralinear stroke preserved only over ΔΡ̄ (lacuna).

18 ἰωροῖδ | ἠλ ἠδ αυειθε· ἠληληθε·
 [.] ΔΗΣΜΟΥ ΚΑΤΑ ΡΑΗ·
 20 [.] ἠαυ ερωγ πρεγαμαρ—
 | τε μ πειοοθ παλοθ η ψμτ—
 22 [.] η ψμτ ροοθ η
 [.] οθ μητ νος εν ω
 24 [μμο] ς δε ητ κοθα ητ κ
οθα η ητ κοθα π α λ λοθ
[ἠβ]
η τ ι ε π α λ λοθ
 2 ἰ δ τ ϕ |
ψ ο ο | ἠ
 4 ε δ ς ε |
μ μ ο η | ——— η—|
 6 τ κ ο θ α η τ | κ ο θ α
ς ε μ ε λ ε λ |
 8 τ ε λ μ α χ η |
ω μ ω θ ε μ |
 10 | ρ | ο | ο θ τ π |
 | . . . | ε γ π | ο ——— π ρ ε γ α—|
 12 μ α ρ τ ε μ π ε | ο ο θ
ψ ο θ α ψ γ π η ε τ η |
 14 π α η τ ε λ ι ο ς π α η |
τ η ρ ο θ : υ α κ ρ ω η |
 16 π ι ψ μ τ ρ ο ο θ τ α α |
ω ω ω ω β τ ρ ε ς ε |
 18 η τ κ ο θ π η α ε β ο λ ρ η | ο θ—|
π η α· η τ κ ο θ ο θ ο ε ι η ε | β ο λ |
 20 ρ η ο θ ο θ ο ε ι η· η τ κ | ο θ ς τ ς η |

- 51,18 ἰωροῖδ, a slightly crowded restoration | η is written separate from the letters δ α υ ε ι θ ε and with its own supralinear stroke.
 51,20-21 Cf. 54,15-16.
 51,20 E.g., α τ ω α η | η α τ.
 51,23 Lit., greatness.
 51,24-25 One, i.e., not divided; cf. 52,5-6; 88,16-17; *Steles Seth* VII 125,23-25; *Allogenes* XI 54,22-23.
 52 Line numbers on this page are only approximate.
 52,2 Or else ἰ δ τ ϕ; the supralinear stroke begins over α; e.g., ἰ δ τ ϕ | μ ε η ς; cf. *Allogenes* XI 54,35.
 52,4 No supralinear stroke over ε δ ς.
 52,5-6 η | τ κ ο θ α; another statement of this phrase should be restored in either 5 or 6.

- 18 [Oroia]el, Daveithe, Eleleth.
 [] we blessed by (+κατά) name.
 20 [] saw the self-controlled
 [glory], the thrice-[] child,
 22 [] thrice-male
 [] majesty, as we said
 24 “You are one, you are
 [one], you are one, o child
 [52]
 of [the child
 2 Yato-[
 exist [
 4 [
 [] you are]
 6 one, you [are one
 Semelel [
 8 Telmache[
 Omothem[
 10 male [
 [] he begets [] the]
 12 self-controlled [glory
 desire him who [
 14 all-perfect (παντέλειος) [
 all. Akron [
 16 thrice-male, aa[
 oooooob†treise[
 18 you are spirit (πνεῦμα) from
 spirit (πνεῦμα); you are light
 20 from light; you are [silence (σιγή)]

52,5 ἄ ἄ Ο Η, sic.

52,7 Ϛ, or else ϙ, ϑ, or ϕ.

52,8 τ, or else ῥ | for a Telmachel, see *Gos.Eg.* IV 59,19ff.

52,14 E.g., Π Δ Η Ι Τ Ω Σ.

52,16-17 Δ Δ...Ω Ω, magical *stoicheia*; see also 118,18.21; 127,1-3; cf. *Gos.Eg.* III 44,3-9; 66,8-22; 67,17.

52,17 Between θ and τ, apparently a cryptic character (ι with a short horizontal bar intersecting it near the top); possibly the copyist meant to write only ι.

52,18ff See 51,24n; cf. Nicene Creed Art. 2.

52,19-20 <οϑ>...<οϑ>..., carelessly omitted by a copyist.

52,20 | ο ϑ Ϛ ϙ Η | extended far into the right margin.

22 ΕΒΟΛ ρη οϋσιτη· η[τκ οϋ-]
 ΕΗΝΟΓΔ ΕΒΟΛ ρη ο[ϋεν-]
 ΝΟΓΔ ΠΨΗΡΕ ΗΤ[Ε ΠΝΟϋ-]
 24 ΤΕ ΠΝΟϋΤΕ ζ̄ ΠΨ | . .
 Ψωλ̄ μαρνησοϋ |

[Νϋ]

| ————— |ϣ·
 2 | ————— |οϣ
 | ————— |ηζο
 4 | |ψαζε
 | |νε †νοϋ|
 6 | |μη †ηο|
 | |οϋτε εβο|λ
 8 | |ϋσοη̄ αν σμ|
 | |γατναϋ ερο||
 10 |β|αρβηλ|ω
 | |πλδ̄|
 12 | |ππρωνης η
 |ψμ̄τ̄|ροοϋτ̄ μη τα ηεο-
 14 |οϋ τη|ροϋ ἰοϋηλ: αϋω
 |ετᾱῑ|ζωκκ μ πμερ†οϋ
 16 |η σο|η̄ ε πρδν ητε πλδϋ-
 |το|ϋενης εβολ ριτοοτ|οϋ|
 18 η η|εῑσομ ηεῑσομ δε|
 |ψ|ωπε ηη οϋνοϋτε
 20 |ᾱῑαρ̄εῑρᾱτ̄ ριζη πμερ†-
 |οϋ ηη| εων η σωρσ ητε
 22 |ηᾱῑ τ|ηροϋ· δεηναϋ ε μα-
 |πλδϋ|τοϋενης τηροϋ
 24 |ηη ε|τ̄ψο|ο|η̄ οητωσ
 |αϋ|ω |α|εῑζωκκ η †οϋ

52,24 Last letter, a cryptic character (ϋ with a long horizontal bar through its vertical stroke, and a supralinear stroke above the character).
 52,25 First and third letters are cryptic characters; first, as in 24 but without the supralinear stroke; third, λ with a short vertical stroke inside the angle of its two legs, not touching the intersection (there is a supralinear stroke above the character).
 53 Line numbers on this page are only approximate.
 53,5 E.g., †νοϋ[νε].

from silence (*σιγη*); [you are]
 22 thought (*ἐννοια*) from thought (*ἐννοια*),
 O son of [god],
 24 the god . . . [. . . let us speak [
 [53]
 [
 2 [
 [
 4 [] word
 [] the [
 6 [] and the [
 [
 8 [] not a time
 [] invisible [
 10 [B]arbelo
 [] the
 12 [] the [thrice-] male
 Prones, and she who belongs to
 14 all the glories, Youel.
 [When I was] baptized the fifth
 16 [time] in the name of the
 Autogenes (*αὐτογενής*) by
 18 each of these powers, I
 became divine.
 20 [I] stood at rest upon the [fifth]
 aeon (*αἰών*), a combination of
 22 all [of them]; I saw all those
 belonging to [the] Autogenes (*αὐτογενής*)
 24 who really (*δυντως*) exist.
 I was baptized five

53,9 E.g., *π ι γ´ ..ε ρ ο ι γ*, or *η ι γ´ ..ε ρ ο ι ο ς*; the trace is not from †.

53,14 For Youel, also Yoel, see 54,17; 57,15; 125,14.; cf. *Gos.Eg.* III 44,27; *Allogenes* XI, 50,20.

53,15 Or [*δ ε ρ*] (very widely spaced) | for the fourth baptism in the Autogenes, see 7,16.

53,25 Lit., I washed.

[ΝΔ]
 Ν ΣΟ|Π
 2 ΜΝ ἰ|
 ΝΤΕ Π|
 4 ΖΑΡΕΥ|
 ΕΒΟΛ ρ|Ν --- Ε-|
 6 ΤΜΜΑΘ|
 Ν ΤΕΛΙΟΣ |
 8 ΜΝ †ΝΟΣ Μ |
 |Ε|ΟΘΥ ΤΑΝ|
 10 | . . .|ΝΟΣ Ν |
 |ΝΟ|ΥΤΕ· †|
 12 ΟΥΩΝΘ ΕΒΟΛ . .|
 ΤΕΛΙΟΣ ΕΤΚΗΒ ΤΗ|Ρ'
 14 ΤΑΝΓΕΙΔΟΣ ΤΗΡΟΥ |
 Ν ΡΟΟΥΤ· †ΡΕΥΑ|ΜΑΡΤΕ|
 16 Μ ΠΕΡΟΥ· ΤΜΑΘΥ |
 |Ν|ΓΕΟΥ ἰΟΥΗΛ ΜΝ Π|ΥΤΟ-|
 18 ΟΥ Μ ΦΩΣΤΗΡ ΝΤΕ |Π|
 ΠΡΩΤΟΦΑΝΗΣ Ν |ΝΟΣ|
 20 Ν ΝΟΥΣ ΣΕΛΜΕΝ Μ|Ν ΝΗ ΕΤ-|
 ΚΗ ΝΜΜΑΥ ΝΓΡΕΥ|ΟΥΕΝΘ|
 22 ΝΟΥΤΕ ΕΒΟΛ· ΖΑΧΘ|ΟΣ|
ΜΝ ἸΑΧΘΟΣ· ΣΗΘΕ|ΥΣ|
 24 ΜΝ ΔΝΤΙΦΑΝ|ΤΗ|Σ· |ΣΕΛ-|
ΔΔΩ· ΜΝ ΕΛΕ|Ν|ΟΣ |

 [ΝΕ]
 | ---] .ΤΟ
 2 | --- |Ν Ε|
 | --- | Ε Π|Δ-
 4 | --- |ΩΝΕΥ
 | --- |ΕΓΝΕ
 6 | --- |ΟΟΥ Ν

- 54 Line numbers on this page are only approximate.
 54,2-3 E.g., ΠΑΛΟΥ|ΝΤΕ Π|ΔΛΟΥ.
 54,2 A supralinear stroke may have begun over ἰ (lacuna).
 54,3-4 E.g., ΓΕΣΣΕΥΣ ΜΔ|ΖΑΡΕΥΣ |ΓΕΣΣΕΔΕΚΕΥΣ; see 47,5-6n.
 54,8 E.g., Μ (ΠΑΡΘΕΝΙΚΟΝ ΝΗ); cf. 125,14-15.
 54,9 E.g., ΤΑΝ|ΓΕΟΥΣ ΤΗΡΟΥ; cf. 57,13-15.
 54,16 E.g., |ΝΤΕ|, or |ΤΔ|.
- 54,22-23 For ΖΑΧΘ|ΟΣ|, cf. 126,12.

[54]
 times[
 2 and [
 of the [
 4 -zareu-[
 from [
 6 that [
 perfect (τέλειος) [
 8 and the great [
 glory, she who belongs to [
 10 [
 god, the [
 12 appear [
 perfect (τέλειος) which is doubled [
 14 she who belongs to all species (είδος)[
 -male, the [self-controlled]
 16 glory, the mother [
 [the] glories, Youel, and the
 18 [four] lights (φωστήρ) of [the]
 [great] mind (νοῦς)
 20 Protophanes (πρωτοφανής): Selmen [and those]
 with him, the
 22 god-[revealers] Zachth[os]
 and Yachthos, Sethe[us]
 24 and Antiphan[te]s, [Sel-]
 dao and Ele[n]nos [
 [55]

[
 2 [] go
 [] the
 4 []
 [] likeness
 6 [] as

54,23-24 For $\overline{\text{C}}\overline{\text{H}}\overline{\text{Θ}}\overline{\text{E}}\overline{\text{I}}\overline{\text{T}}\overline{\text{C}}\overline{\text{I}}\overline{\text{M}}\overline{\text{H}}\overline{\text{Δ}}\overline{\text{H}}\overline{\text{T}}\overline{\text{I}}\overline{\text{Φ}}\overline{\text{Δ}}\overline{\text{H}}\overline{\text{T}}\overline{\text{H}}\overline{\text{C}}$, cf. 126,16-17.

54,24-25 For the restoration, cf. *Gos. Eg.* III 64,21.

54,25 No trace of a supralinear stroke over $\overline{\text{E}}\overline{\text{Λ}}\overline{\text{E}}\overline{\text{I}}\overline{\text{.}}\overline{\text{I}}\overline{\text{Θ}}\overline{\text{C}}$ | cf. Schmidt-McDermott, *Jehu and the Untitled Text*, where Sellao and Eleinos are aeons of Sophia (U264) and a Setheus is lord of the pleroma (U234).

55 Line numbers on this page are only approximate.

55,2 Circumflex over the group $\overline{\text{E}}\overline{\text{I}}$.

| — |ΝΤΕ ΝΓΔϞ—
 8 | — |ΝΔϞ ΤΑΡ Ε
 | — |ΞΩΝ ΕΤΕΓ—
 10 | — |ϞΟϞΟ
 | — Φ|ΩCΤΗ|Ρ
 12 | |Ν Ν|Γ|ΕΟϞ ΝϞΟϞΟ
 | | ΝΔ| ΝΕ ΚΑΤΑ ΠΟϞΑ
 14 |ΠΟϞΑ| ΝΤΕ ΝΓΕΩΝ· ΟϞ—
 |ΚΑϞ ΕΙϞΟΝϞ ΜΝ ΟϞΜΟΟϞ
 16 |ΕϞΟΝ|Ϟ ΜΝ ΟϞΔΗΡ ΕϞΕ Ν
 |ΟϞ|ϞΕΓΝ ΜΝ ΟϞΚΩϞΤ
 18 |ΕϞΠ|ΡΡΓΩΟϞ ΕΒΟΛ ΕΜΑϞ—
 |ΡΩ|ΚΞ ΜΝ ϞΕΝΖΩΟΝ ΔϞΩ
 20 |ϞΕΝΨ|ΗΝ· ΔϞΩ ϞΕΝΨϞΧΗ
 |ΜΝ Ϟ|ΕΝΝΟϞC ΜΝ ϞΕΝΡΩΜΕ
 22 |ΜΝ Ν|Η ΤΗΡΟϞ ΕΤΨΟΟΠ
 |ΝΜΜΔ|Ϟ· ϞΕΝΝΟϞΤΕ ΔΕ
 24 |ΜΝ| ϞΕΝΘΟ|Μ| ΔϞΩ ϞΕΝΔΕ—
 |ΤΕ|ΛΟC ΔΝ· ΝΔ| ΤΗΡΟϞ ΤΑΡ
 |ΝϞ|
 ΝΕϞ|
 2 ΔϞΩ |
 ΔϞΩ Ν|
 4 ΨΟΟΠ |
 ΤΗΡΟϞ |
 6 ΤΗΡΟϞ Ε|
 | .|Ϟ ΤΗΡΟϞ |
 8 ΝΕ· ΕϞΕ Ν .|
 |Δ|ϞΩ ΕϞΕ|
 10 | . .|Δ ΔϞΩ |
 |ΔϞ|Ω ΝΗ Ε| .| .|
 12 ΟΥ Μ ΠΓΔϞΤΟϞΕΝ|ΗC ΔϞΩ Δ|—|
 ΔΓ ΕΓΝΕ ΕΒΟΛ ϞΝ ΝΔ| |ΤΗΡΟϞ . .
 14 ΟϞΩΝ ΝΟΓ ΝΓΕΩΝ Ν|ΤΕ ΠΓ|
 ΔϞΤΟϞΕΝΗC ΟϞΝΟ|Γ Ν ΟϞΟ—|
 16 ΕΓΝ ΨΔϞΠΡΕ ΕϞΡΑ| Ε|
 ΕΒΟΛ ϞΝ ΝΓΕΩΝ ΝΤΕ Π|ΓΨΜΤ—|

55,9 No circumflex over the group ΕΓ.

55,13-19 Cf. 48,3-7 and 113,9-14.

56 Line numbers on this page are only approximate.

56,4 Flag of Π not preserved.

[] of the []
 8 [], for (γάρ) [] see
 [] aeon (αἰών) []
 10 [] more
 [] light (φωστήρ)
 12 [] more glories
 [] these are in relation (κατά) to
 14 [each] of the aeons (αἰών): a
 living [earth] and a
 16 [living] water, and air (ἀήρ) made of
 light and a blazing
 18 fire which cannot
 [consume], and living animals (ζῷον) and
 20 [trees]; souls (ψυχή)
 [and] minds (νοῦς) and human beings
 22 [and] all those who dwell
 [with them]; but (δέ) (there are) no gods
 24 [or] powers or
 angels (ἄγγελος); for (γάρ) all these
 [56]
 []
 2 and []
 and []
 4 exist []
 all []
 6 all []
 [] all []
 8 [] they being []
 and they being []
 10 [] and []
 [and] those []
 12 the Autogen[es (αὐτογενής). I]
 received a likeness from [all] these []
 14 The aeons (αἰών) [of the] Autogenes (αὐτογενής).
 []; a [great light]
 16 came forth []
 from the aeons (αἰών) of the [thrice]

56,13 Or, [εϋδαϋ-].

56,14 Cf. 129,23-24.

56,15-16 Cf. Acts 9:3; 22:6; 26:13.

56,17-18 Thrice male, i.e., the Protophanes aeon.

18 male, and they [glorified]
 them. The four
 20 aeons (*αλών*) were desiring
 within a [] aeon (*αλών*)
 22 the [] pattern [
 single one existing [
 24 Then (*τότε*) E-[], the
 child of the child []

[57]

[
 2 []
 []
 4 []
 [] Yesseus] Maza-
 6 [reus Yessedel]keus []
 [] of
 8 [] seal (*σφραγίς*) upon him
 [] and Gabrie[l]
 10 []
 [] seal (*σφραγίς*)
 12 [] four races (*γένος*)
 There came before me she who belongs to
 14 [the glories], the male and
 [virginal (*παρθενικόν*)] Yoel.
 16 [I] wondered about the crowns,
 (and) she [said] to me, “Why
 18 [has] your spirit (*πνεῦμα*) been wondering
 [about] the crowns and the
 20 [seals (*σφραγίς*)] on them?
 [] (they) are the crowns which strengthen
 22 every [spirit (*πνεῦμα*)] and every soul (*ψυχή*);
 and (*δέ*) [the] seals (*σφραγίς*) which are

-
- 57,9 See 47,11n. Gabriel appears in both the O.T. and N.T.; in *Gos.Eg.* III 52,19ff, he is a minister of Oroiael in Autogenes.
- 57,12 Supralinear stroke not preserved over first **Ν**.
- 57,13-63,17 *The Revelations from Yoel*
- 57,15 See 53,14n. The new revelations evidently served as a summary of the gnosis of the Barbelo aeons.
- 57,16 ΚΑΘΩΣ [Μ; cf. lines 19 and 21.
- 57,18-22 The seals and crowns serve as guardians.
- 57,21 E.g., [ΝΔΪ].

24 [upon] the triple-races (-γένος) and
 [] the Invisible (ἀόρατον) Spirit (πνεῦμα)
 [58]
 []
 2 []
 []
 4 []
 and (δέ) []
 6 [virgin (παρθένος)
 [] and (δέ) []
 8 [] seek (ἀλτεῖν)[
 [] in the []
 10 [in] them[]
 [] and []
 12 [] he [strengthened
 and (δέ) the seals (σφραγίς) [] race
 14 (γένος), those belonging to the [Autogenes (αὐτογενής)]
 and the Protophanes (πρωτοφανής) and
 16 the Kalyptos (καλυπτός). The [Invisible (ἀόρατον)]
 Spirit (πνεῦμα) [is] a psychic (ψυχικόν)
 18 and intellectual (νοερόν) power,
 a knower and
 20 a fore-knower. Therefore
 it (Spirit?) is with [Ga]briel
 22 the spirit-giver (-πνεῦμα) [so that (ὅνα)
 when he gives [a]
 24 holy spirit (πνεῦμα), he might
 seal (σφραγίζειν) him with the crown
 26 and crown him,
 [having] gods []

5[9]

[] power
 2 [] the
 []
 4 []
 [] the
 6 []

58,22-23 For the restoration, cf. 123,3.
 58,22 No supralinear stroke over ΒΡΓΗΛ.
 58,24-26 Him, probably a type of humanity.

[---]Ν ΕΥΩ[
 8 [---]ΝΠΝΔ .
 [---]Ω ΕΤΟΥΕΓ
 10 [.] ϺΓ [. . .]ΕΕΥ
 [.]]ϺΟ .[.]ΕΥΨΟ[ΟΠ]
 12 [.]ΔΥ ΔΥΩ ΝΕΥΝΟΥΡΑΪ
]ΝΟΥΗΤ]ΟΥ ΔΝ ϺΓΝΑ ΔΕ ΕΥΕ-
 14]ΨΩ]ΠΕ Ν ϺΑΠΛΟΥΝ· ΔΥΩ
]ΝΕΙΨΤΑΨΩΠΕ ΕΥΚΗΒ
 16]ΚΑΤ]Δ ΛΑΔΥ Ν ΣΜΟΥ· ΔΥΩ
]ΝΑΪ] ΜΕΝ ΝΕ ΝΙΚΑΤΑ ΟΥΔΑ Ν
 18]ϺΑΠΛΟΥΝ ΔΥΩ Ν ΤΕΛΙΟΣ·
 [. . . .]ΡΥ ΔΥΩ ΝΑΪ ΤΗΡΟΥ
 20 [. . .]ΩΝ ΝΤΕ ΝΙΕΩΝ ΕΥ-
 [. . .]Κ ΜΜΟΥ· ΝΑΪ ΤΗΡΟΥ
 22 [. . .]ΕΙΤΨΟΟΠ ϺΓ ΟΥΜΑ
 [. . .]ΠΑΝΤΕΛΙΟΝ· ΠΑΟΥΝΟΥ
 24 [. . .]Μ ΠΕ Ε ΝΑΥ ΕΡΟΥ
 [. . .]ΤΝΑΥ ΤΑΡ ΕΡΟΥ Μ
 Ϻ
 ΠΡ[
 2 ΟΥ[
 ΜΟ[
 4 ΤΕΛΙΟΥ[
 [. . .]ΤϺ[
 6 [. . .]ΟΥΩ[
 [. . .]Μ ΝΥΜ [
 8 ΨΟΟΠ Ο[
 ΔΡ ΠΕ ΕΝΕ[
 10 [. . .]ΩΤΜ]ΕΡ]ΟΥ Ϻ[
 [. . .]Λ ΔΥΩ [. . .]Υ[
 12 ΝΟΥΡΑΪ ϺΝ ΟΥΕΝΝΟΥ]Δ
 ΟΥΨΟΥΡΠ Ν ΕΝΝΟΥ]Δ
 14 ΕΠ]ΔΗ ϺΝ ΟΥΣΟΜ ΔΥ[
 ΝΟΥΤΕΛΙΟΣ ΤΕ· Δ[
 16 ΨΨΕ ΕΡΟΥ Ε ΤΑΨ[

59,10-25 Location of the left margin is hypothetical.

59,10 Circumflex over the group ϺΓ.

59,15 Cf. 82,22.

59,16]Δ, a trace from Δ or Μ.

59,20 E.g.,]ΝΙΕ]ΩΝ, or]ΟΥϺΓΚ]ΩΝ.

[
 8 [] spirit (*πνεῦμα*)
 [] to one (fem.)
 10 [
 [] they exist
 12 [] and they were
 not [in] them in order that (*ἵνα*) they might
 14 [become] simple (*ἀπλοῦν*)
 and [might not] be doubled
 16 [according to (*κατά*)] any pattern.
 [These] (+*μέν*) are the simple
 18 (*ἀπλοῦν*), perfect (*τέλειος*) individuals (+*κατά*):
 [] and all these
 20 [] of the aeons (*αιών*)
 [] him, all these
 22 [] who reside in a place
 [] all-perfect (*παντέλειος*); it (took) a great
 24 [] to see them,
 for (*γάρ*) [] see [
 60
 [
 2 [
 [
 4 perfect (*τέλειος*) [
 [
 6 [
 [] every [
 8 exist [
 he is [
 10 [hear] him [
 [] and [
 12 in thought (*ἐννοια*) [
 a first thought (*ἐννοια*) [
 14 since (*ἐπειδή*) [] with power [
 she was perfect (*τέλειος*), [
 16 it is fitting for you to [

59,24 E.g., |**Ν** **Θ** | **Μ**.

59,25 E.g., |**Θ** **Δ** | **Τ** **Ν** **Δ** **Υ**.

60,8 E.g., **Ο** | **Ν** **Τ** **Ω** **Σ**.

60,15 No supralinear stroke over **Ν**.

60,16 Supralinear stroke over first **Ψ**; e.g., **Τ** **Δ** **Ψ** | **Ε** **Ο** **Ε** **Ψ** |.

about everything, and [
 18 those to whom you will listen,
 through a thought (*ἐννοια*)
 20 of those higher than perfect (*τέλειος*)
 and also those whom you will [know]
 22 in the souls (*ψυχῆ*) [of]
 the perfect ones (*τέλειος*)."
 24 [When] she had said this, she [baptized me]
 [61]
 [
 2 [
 [
 4 [
 [
 6 [
 [
] the first
 8 [
] I received power
 [
 10 [
] I received form (*μορφῆ*)
 [
] I received [
 12 [
] existing over my
 [
] receive a holy spirit (*πνεῦμα*).
 14 [I] came into being [really (*δυντως*)] existing.
 Then (*τότε*), she brought me
 16 into the great [aeon (*διών*)]
 where the perfect (*τέλειος*)
 18 thrice-male (is).
 I saw
 20 [the] invisible child
 within an invisible
 22 light. Then (*τότε*)
 [she] baptized me again in
 [62]
 [
 2 [
 [

61,12-13 E.g., *παῦδαζε αἰ̅̅̅ζζζ*.

61,16-18 I.e., Protophanes.

61,20 Cf. 44,27-30.

61,22 Written *ερωϋ· υντοτε* because of an imperfection in the papyrus.

62,1 Or, *εϋ*!

4 [. .]ϮϞ[
 [. .] πεσσ .|
 6 |Μ|ΜΟΥ ΠΕ|
 |ΔϮ|Ω ΔΕΓ .|
 8 |Δ|ΕΓΣΜ ΣΟΜ Ε Ν|
 [. .] .ΝΓΝΟΘ ΝΗ Δ .|
 10 [. . Δ]ϮΩ Ν |Τ|ΕΛΓΟΙΣ
 ΠΕΧΔΣ ΝΔΪ ΝΘΓ ΤΑΝ|ΓΕΟΟϮ|
 12 ΤΗΡΟϮ ΙΩΗΛ ΔΕ ΝΓΧ|ΩΚΜ|
 ΤΗΡΟϮ ΕΤΣΜΠΨΔ Ν |ΧΓ|
 14 ΩΜΣ ΝΘΗΤΟϮ ΔΚΧ|ΓΤΟϮ|
 |Δ]ϮΩ ΔΚΨΩΠΕ Ν ΤΕ|ΛΓΟΣ
 16 [.] .ΟΣ ΠΙΣΩΤΜ ΝΤΕ|
 ΤΗΡΟϮ· ϰΗΟϮ ΓΕ ΜΟ|ϮΤΕ|
 18 ΟϮΕ ΣΑΛΔΜΕΞ ΜΗ .|
 ΜΗ ϰΠΑΝΤΕΛΓΟΣ ΔΡ .|
 20 ΝΓΦΩΣΤΗΡ ΝΤΕ ΠΔΓ|ΩΝ|
 Ν ΒΑΡΒΗΛΩ ΜΗ ϰΤΗ|ΩΙΣΙ|
 22 Ν ΑΤϰ ΨΓ ΕΡΟΣ· ΔϮΩ |ΝΗ|
 ΕΤΜΜΑϮ ΣΕΝΔΘΩΛΠ |ΕΒΟΔ|

[ΞΓ]

| ——— |ΔΤΝΔϮ
 2 | ———] .ΝΣΠ|
 | ——— |ΟϮ|
 4 | ——— |ΕΔϮ|
 | ———] .ΕΤ .|
 6 [. Β]ΑΡΒΗΛΩ Μ ΠΑΡ|ΘΕ—|
 |ΝΟΣ ΔϮΩ| ΠΓΑΤΝΑϮ ΕΡΟΥ
 8 |Ν ΨΜΤΣ|ΟΜ Μ ΠΝΔ· Ν|ΔΪ|
 |ΕΤΑΣΧΟ|ΟϮ ΝΔΪ ΝΘΓ ΤΑ |ΝΓΕ—|
 10 |ΟΟϮ| ΤΗΡΟϮ ΙΟϮΗΛ ΔΣΚΔ—
 |ΔΤ Δ]ϮΩ ΔΣΒΩΚ ΔΣΑϮΕΡΑ—
 12 |ΤΣ Ν|ΝΑϮΡΑϣ Μ ΠΓΠΡΩΤΟ—
 |ΦΑΝ|ΗΣ· ΤΟΤΕ ΔΝΟΚ ΝΕΪ—
 14 |ΔϮΕΡ|ΔΤ ΝΘΡΑΪ ϮΓΧΜ ΠΑΛΝ|Δ|
 |ΕΕΓ|ΤΩΒϮ ΕΜΑΤΕ Ν ΝΓΝΟΘ

62,9 Or, Ν ΝΔ | .|, e.g., ϰ|.

62,13 Lit., washings | ΕΤΣΜΠΨΔ, as in Bohairic.

62,17-19 See 63,18-21 and 64,8.

62,18 I.e., ΟϮΘΕ | .|, e.g., ϰ|.

62,19 ΔΡ.Ι., traces of a nomen sacrum with supralinear stroke (beginning

4 [
 [
 6 [
 [and] I [
 8 I was able to [
 [] the great ones [
 10 [] and perfect (τέλειος) [
 Yoel who belongs to all [the glories]
 12 said to me,
 “You have [received] all the [baptisms]
 14 in which it is fitting to [be] baptized,
 and you have become [perfect (τέλειος)]
 16 [] the hearing of [
 all. Now [call] again
 18 upon Salamex and [
 and the all-perfect (παντέλειος) Ar-[
 20 the lights (φωστήρ) of the [aeon (αἰών)]
 Barbelo and immeasurable
 22 knowledge (γνώσις). [They]
 will reveal
 [63]
 [] invisible
 2 [
 [
 4 [
 [] which [
 6 [] virgin (παρθένος)] Barbelo
 [and] the invisible
 8 [three-] powered Spirit (πνεῦμα). [When]
 Youel who belongs to all [the glories]
 10 [had said this] to me, she
 [put me down] and went (and) stood
 12 before the Proto[phan]es (πρωτοφανής).
 Then (τότε) I
 14 [stood, presiding] over my spirit (πνεῦμα),
 [while] praying fervently to the great

63,6 over ϐ; there is a lacuna over the following trace).
 63,9-10 Supralinear stroke not preserved over -ϐβ-.
 63,13-17 Cf. 125,13-14; 53,13-14.
 Cf. 3,14-19.

16 lights (*φωστήρ*) in
 thought (*ἐννοια*). I began calling
 18 upon Salamex and Se-
 []-en and the (fem.) all-perfect (*παντέλειος*)
 20 []-e. I saw
 [glories] greater than powers,
 22 [and] they anointed me. I was able
 [64]
 [
 2 in my [
 and [
 4 [
 [
 6 she covered [
 all [
 8 Salamex [and
 [those] who have revealed
 10 everything [to me] saying,
 "Zostrianos, [learn]
 12 of those things about which you asked.
 [
 14 and [he was] a single one [who]
 exists before [all] these
 16 who really (*δυνως*) exist [in the]
 immeasurable and undivided
 18 Spirit (*πνεῦμα*) [
 . . . of the all which [exists]
 20 in it and the [
 . . . and that one which [
 22 after it. It is he alone
 who crosses it [

[65]

[

64,7 [ΘϞ], scored through by diagonal stroke in codex.

64,9-12 The new revelations begin.

64,11 Cf. 14,1.

64,13 E.g., *NE OIΘΔ ΠE*; cf. 76,15.

64,14-22 Perhaps Kalyptos is the topic.

64,20 E.g., *ΔΙΤΨΔΞE*.

64,21-22 E.g., *ΕΤΛΙΝΙ/ΝCΩϚ*.

64,22 *ΕΝΤΟϚ*, no supralinear stroke was possible over *Ν* because of an imperfection in the papyrus.

- 2 [. . .]η[.]α η ατ[.]ατ-
[.] ατ[.] η ατ-
- 4 [.]ηηατ[. . .]οτ .
[.] [. . .]ηαϊ τηρ[οτ]
- 6 [.]αρ[.]η πε η [.
[. ο]τσορῆ η [.
- 8 [.]ητε εννοα η[μ]
[.]ε ητε σομ η[μ]
- 10 [.] εροση ε πε[σνητ]
[.] εϋσεμνητ εροση
- 12 [.]ϛαδερατϥ εϋσο-
[τβ ε]ροση ε πεε εσμα
- 14 [.] μη οσατη αρηϥ
[ατ]ω εϋσοσε εροσε α-
- 16 [τη] ρατϥ η[μ] ατω εϥτ
[.] ενεαϥ ε σωμα η[μ]
- 18 [ε]ϥτοσβητ ε ατσωμα
[η[μ] εϥνα εροση ε εν-
- 20 [νο]α η[μ] μη σωμα η[μ]
[εϥ]ε η σομ ε ηαϊ τηροτ
- 22 [γεν]ος η[μ] μη ειδος
[η[μ] εσπηρϥ ητατ πε
[ϛϛ]
- [.]σορῆ [. . .
2 ατ[.]ορῆ οη[. . .
η τ[.] τηρ[.
- 4 [.]ταρε[.]ρϥ η[μ] [.
[. . .]κοη [.]τω η η[.
- 6 α: εσμερικ[οη]
[. . .]μεροσ τηρ[— σο]
- 8 [ο]ῆ ηρραϊ ρη οσ[.
σοσωνε εσ [.
- 10 [. . .]τε εβολ μμ[οϥ πε]
[. . .] οτ ετσοοῆ οη-
- 12 τωσ ετε εβολ μμοϥ [μ]
πιπνα ετσοοῆ οη[τωσ]

65,6 E.g., οσ[α]ρ[χ]η πε.
65,11 Qualitative of σμ[η]νε.
65,12 ϥ, or else εϥ.
65,17 E.g., [σο]μ.
66,2 E.g., σο[ο]οη οη[τωσ].

2 [
 [
 4 [
 [] all these
 6 [] he is[
 [a] first [
 8 [of] every thought (*ἐννοια*)
 [] of every power
 10 [downward]
 [] he is established
 12 [] stands, he [passes]
 into the pathway to a place
 14 [] and infinite.
 He is far higher than
 16 any unaccessible one, yet he gives
 [] greater than any body (*σῶμα*)
 18 (and) purer than any disembodied one (*-σῶμα*),
 yet entering into every
 20 thought (*ἐννοια*) and every body (*σῶμα*),
 [because he] is more powerful than them all,
 22 (than) any race (*γένος*) or species (*εἶδος*),
 as their All.
 [66]
 [] exist [
 2 [
 [
 4 [
 [
 6 to a [partial (*μερικόν*)
 [] part (*μέρος*) [
 8 [exist] in a [
 know her [
 10 [] he is] from [him]
 [] which really (*δυντως*) exists,
 12 who (is) from
 the Spirit (*πνεῦμα*) that [really (*δυντως*)] exists,

66,4-5 E.g., Π[ΛΕ]/[Ρ]ΚΟΗ; cf. 66,6.

66,4 Ϛ, or else ϛ, ϙ, η, κ, or η.

66,5 ω, or else ω | room for [Ϛ] between ω and η.

66,8 π̄, or else π̄.

66,9 .ι, bottom of a vertical stroke; probably from τ or υ.

14 ΠΙΟϞΑ ΜΑϞΑΔΥ Ν ΨΙ . . .
 16 ΜΑΣ· †ϞϞΠΑΡΞΙΣ .| . . .
 18 ΚΑΡΙΟΣ· ΔϞΩ ΝϞΡΑΙ ϞΝΙ
 20 ΟϞΑΠΕ Ν ϞΔΠΛΟϞΝ ΟϞΨΑ-|
 22 ΔϞΩ ΠΗ ΕΤΥΝΑΘΙΝ(Ε Μ-|
 24 ΕΥΨΟΟΠ ΝϞΡΑΙ Δ(Ε ϞΝΙ
 †ΜΝΤΩΝϞ ΥΟΝϞ Δ|

|ϞϞ|

[.] ΝΙϞΡΑΙ [.] ΓΙΟΣ ΥΨ .| . . .] ΔΕϞΝ-
 2 [ΤΑΥ ΜΜ]ΔϞ Ν ΟϞ Μ(Ν)Τ(ΕΙ)ΜΕ
 4 [.] ΜΜΕ Ε ΝΑΙ ΤΗΡΟ|Ϟ
 6 [.] ΠΕ ΕΡΟΥ ΜΑϞΑΔΥ
 8 [.] ΠΝΟϞΤΕ ΓΑΡ [.] ΔϞ ΕΙΜΗΤΙ Ε|
 10 [.] ΜΔϞΑΔΥ· ΔϞΩ ΥΨΙ
 12 [.] ΝϞΡΑΙ ΝϞΗΤΥ [.] ΠΙΟϞΩΤ Ν |
 14 [.] Δ· ΕΥΨΟΟΠ ΓΑΡ Ν [ϞΡΑΙ Ϟ] Μ ΠΕΤΕ ΠΩΥ ΕΤΨΟ-
 16 [ΟΠ Ν] ΟϞΕΙΔΕΑ ΝΤΕ ΟϞΕΙΔΕΑ
 18 [†ΜΝ]ΤΟϞΩΤ ΝΤΕ †ϞΕΝ-
 20 [ΝΔC·] ΔϞΩ ΕΥΨΟΟΠ Μ Π|-
 22 [.] ΕΥΝϞΡΑΙ ΝϞΗΤΥ ϞΜ
 [ΠΙΝ]ΙΟϞC ΔϞΩ ΥΝϞΡΑΙ ΝϞΗ-
 [Τ]Υ ΕΥΗΝΗϞ ΕΒΟΛ Ε ΛΑΔϞ
 Μ ΜΑ ΔΝ ΕϞΠΝΑ Ν ΟϞΩΤ
 [Π]Ε Ν ΤΕΛΙΟΣ Ν ϞΔΠΛΟϞΝ
 [ΕϞ]ΤΟΠΟΣ ΝΤΑΥ ΠΕ ΜΝ
 [.] ΕΥΨΩΠΕ ϞΡΑΙ ΝϞΗΤΥ

66,14 ΨΙ, connected to the following letter (in lacuna) by a supralinear stroke.

66,15-18 Cf. 14,9-14.

66,17 †, the flag does not survive.

66,19 Perhaps Kalyptos; cf. 15,10-12; 68,14-26.

66,20 Origin, lit., head.

66,22-23 Sahidic Μ|ΜΟΥ.

- 14 the one alone [
for (*γάρ*) they are powers of
16 [], existence (*ὑπαρξις*) [
and (*δέ*) life and
18 blessedness (*μακάριος*). In
existence (*ὑπαρξις*) he exists [
20 a simple (*ἀπλοῦν*) origin,
his [word] and species (*εἶδος*).
22 Let the one who will find
him come into existence.
24 Existing [(+δέ) in]
Life, he is alive [
[67]
[
2 []
[he having] knowledge
4 [] know all these [
[] him alone [
6 [], for (*γάρ*) god [
[unless (*εἰ μήτι*) [
8 [] alone, and he[
[] in him [
10 [] the single [
[] for (*γάρ*) he exists as [
12 [in] that which is his, which [exists]
[as] a form (*ιδέα*) of a form (*ιδέα*),
14 [the] unity of the
[unity (*ἐνάς*)]. He exists as [the]
16 [] since he is in
[the] mind (*νοῦς*). He is within
18 it, not coming forth to any
place, because he [is] a single
20 perfect (*τέλειος*), simple (*ἀπλοῦν*) spirit (*πνεῦμα*).
[Because] it is his place (*τόπος*) and
22 [], it is within him [and] the Alls

67,5 He, antecedant is not clear.

67,14-15 For ϠΕΝΙΝΔC I, see. 75,20n.

67,14 ΝΙΨ, a trace of the supralinear stroke (above τ) survives; for the restoration, cf. 68,26; 84,20; 86,22-23.

67,16 E.g., |ΠΝΔ|; cf. 64,17; or |ΩΝϠ|.

67,21 Or, |ΟΨ|.

24 [ΔϞ]ω ΝΙΓΤΗΡΟϞ· ΔϞω
 [ΕΥΨ]οοὺ ἢ ΝΤΟΥ ΝΘΙ ΠΕΤ-
 [ΞΗ]
 2 [.] . . . [. .]Π[
 [.] ΜΗ ΟϞΩ[
 ΔϞω [Ο]ϞρεϞΨωΠ [ΝΘραϊ]
 4 ΝΘΗΤ[Υ Ψ] ΠΙΩΝΘ Δ[Ε
 [ΕΝ]ΕΡΤΙΑ ΔΕ ΝΤΕ †[
 6 [.]C ΜΗ ΔΤΟϞCΙΑ· Π[
 [Ε]ΤΨοοὺ ἢ ΝΘΗ[ΤΥ
 8 [ΨΟ]οὺ ἢ ΝΘΗΤΥ [
 Ψοοὺ ἢ ΕΤΒΗΗΤ[Υ
 10 ΜΑΚΑΡΙΟC ΜΗ Ο[Ϟ
 [Τ]ΕΛΙΟC· ΔϞω [
 12 [Ε]ΤΨοοὺ ἢ ΘΗ [
 ΕΤΨοοὺ ἢ ΟΗΤΩϞ [ΟϞ-]
 14 ΜΑΚΑΡΙΟC ΤΕ †ΕΙΔ[ΕΔ]
 ΝΤΕ †ΕΝΕΡΤΙΑ ΕΤ[ΨΟ-]
 16 Οὺ ΕΨΑΥΞΙ Ν †ΘϞΠ[ΔΡ-]
 ΞΙC· ΨΑΥΞΙ ΘΟΜ Π[
 18 ΟϞΜΗΤΤΕΛΙΟC ΕΜ[
 ΠΩΡΧ ΕΒΟΛ ΕΝΕΘ· ΤΟ[ΤΕ]
 20 ΥΨοοὺ ἢ ΤΕΛΙΟC· ΕΤϞ[Ε]
 ΠΑΪ ΥΨοοὺ ἢ ΤΕΛΙΟC
 22 ΕΥΕ ΜΗ ΔΤΠΩΡΧ ΕΡΟΥ
 ΜΗ ΠΕΥCΑ ΜΜΙΝ ΜΜΟΥ
 24 ΜΜΗ ΛΑΔϞ ΓΑΡ ΕΥΨ[ΙΟ-]
 Οὺ ΘΑ ΤΕΥΕΘΗ ΕΙΜΗ[ΤΙ]
 26 †ΜΗΤΟϞΩΤ ἢ ΤΕ[ΛΙΟC]

[ΞΘ]

(Page 69 does not survive. It was probably a blank but was counted in the paging.)

[Ο]

(Page 70 does not survive. It was probably a blank but was counted in the paging.)

that he comes into being.
 24 [It is] he who exists, he who
 [68]
 [
 2 [] and a [
 and a [protector]
 4 in [him]. Life [(+δέ)
 and (δέ) activity (ἐνέργεια) of the (fem.) [
 6 insubstantial (-ουσία) [], the [
 which exists in [him
 8 [exists] in him [
 exists because of [him
 10 blessed (μακάριος) and [a
 perfect (τέλειος), and [
 12 which exists in [
 which really (δυνως) exists.
 14 Blessed (μακάριος) is the [form (ιδέα)
 of the activity (ἐνέργεια) that exists.
 16 By receiving existence (ὑπαρξις),
 he receives power, the [
 18 a perfection (-τέλειος) [
 separate forever. Then (τότε)
 20 he exists as perfect (τέλειος). Therefore,
 he exists as perfect (τέλειος)
 22 because he is undivided
 with his own region,
 24 for (γάρ) nothing exists
 before him except (εἰ μήτι)
 26 the [perfect (τέλειος)] unity.

[69]

(Page 69 does not survive. It was probably a blank but was counted in the paging.)

[70]

(Page 70 does not survive. It was probably a blank but was counted in the paging.)

68,3
68,6

ρεγψωπ = ἀντιλήμπτωρ.
 Or, non-essential; cf. 79,8.

[OΔ]

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[OB]

(Page 72 is a blank; it had pagination.)

[OC]

- [. . . .] ρϑπαρξις
 2 [. . . .] .ο[ϑ]χαϊ τε η [.
 [. τη]ροϑ[·] δ'ω πη ει
 4 [. . .] ψωμ οϑδε ηγ[.
 [. . .] οογ· εσωπε εγ[ψαη-]
 6 [. . .] ηγ ηαγ ηαϊ τηρ[οϑ]
 [. . . .] εβολ· πη ταρ ετ[.
 8 [. . . .] ρη ϑϑπαρξις
 [. . .] παϊ παντως γωρ-
 10 [οη] μ πιωηρ· ρη ϑμητ-
 [μα]καριος δε γιμε· δ'ω
 12 [εψ]ωη εγψαηξι μη ηι-
 [εο]ϑ' οϑτελιος πε·
 14 [εψ]ωπε δε εγψαηξι μη
 [σνα]ϑ η οϑα· οϑϑε πε
 16 [μ π]ρητε εταγξι εβολ
 [μμ]ογ· εψωοη ετβε
 18 [πα]ϊ ησι ηη ετε οϑη ψϑχη
 [ηρ]ητοϑ μη ηιατ'ψϑχη·
 20 [ετ]βε παϊ ηη ετμενοϑ-
 [ρμ] ετβε παϊ ηη ετνα-
 22 [τα]κο· εσωπε εμποϑ-
 [ξι ε]βολ μμογ· ετβε
 24 [πα]ϊ οϑρ'λη τε μη ρεν-
 [σ]ωμα· ετβε παϊ οϑατ-
 [OΔ]
 [.] ϑηνοϑα[.
 2 [ετ]βε παϊ εϑ[.]ει

73,9 E.g., [ρμ] παϊ.

73,12 εψωη, elision for εσωπε (as at 44,17).

73,17-24 Because the Kalyptos aeon is hidden or veiled, it is imperfectly apprehended by the lower aeons. The emanation process, repeated many times over, explains how an imperfect physical world came into being from a perfect origin. Those without souls, i.e., those who are entirely material,

[71]

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[72]

(Page 72 is a blank; it had pagination.)

[73]

[] existence (*ὑπαρξίς*) [
 2 [] she is salvation [
 [. . . all] and he [
 4 [] be able, nor (*οὐδέ*) does he [
 [], if he
 6 [] him to him, all these
 [], for (*γάρ*) he [who
 8 [] in existence (*ὑπαρξίς*)
 [] this one, he totally (*πάντως*)
 10 [exists] as life, and (*δέ*) in
 blessedness (*-μακάριος*) he has knowledge.
 12 If he apprehends the
 [glories], he is perfect (*τέλειος*);
 14 but (*δέ*) if he apprehends
 [two] or (*ἢ*) one, he is drunk,
 16 as having received
 [from] him. It is for [this] reason
 18 that there are those with souls (*ψυχῆ*)
 and those without souls (*-ψυχῆ*);
 20 for this reason (there are) those who will
 be saved and those who will
 22 [perish], since they have not [received]
 from him; for [this] reason
 24 (there are) matter (*ἴλη*) and
 bodies (*σῶμα*); for this reason non-
 [74]
 [] . . . [
 2 [for] this reason [

73,20 have nothing to be redeemed and will perish.
 –**NE**’, Sahidic –**ND**’ (future tense); cf. 96,2.
 74 Abraided passage read under ultraviolet light.
 74,1 **N** may have had supralinear stroke.
 74,2 **Ϡ**, or else **Ϟ** | **ϙ**, or else **Ϡ**.

| . . .]οϥ [Τ]ηρϥ | .] ετβε|
 4 | .] .ρo . παῖ | .]ετρ ψ|ρπ̄ η|
 |ψ]οοῖ· αῶω εϥ .|
 6 | .]θε οῦαπε η ραπ|λοση
 | . . .]πῆᾱ οσωτ̄ ε|
 8 ρ| . .] εροϥ πε· αῶω | ρθ-|
 παρ̄ζις †εγδεα |
 10 | .]ε ηταϥ· αῶω κα|τα †ε-|
 |η|ερσια ετε πωηρ |
 12 πε· αῶω κατα †μν|ῖτε-|
 λιοσ ετε †βομ̄ τ|ε η νο-|
 14 ερον εσοσοειη τ|ε
 πωωμ̄τ̄ εϥαθερατ̄|ϥ ρ| οθ-|
 16 σοῖ εϥκ|μ ρ| οθς|οῖ|
 ηραῖ ρμ̄ μα ημ̄ αῶω ρραῖ|
 18 ρη λαασ μ̄ μα αν̄ εϥ|
 ηασ τηροϥ αῶω εϥ|ρ ε-|
 20 ηερσι πατ̄ψαζε μ|μοϥ|
 η αῖ† ραν̄ εροϥ· η |
 22 ψοοῖ εβολ̄ μμοϥ |
 με εϥμοτ̄η μμοϥ η|
 24 ρη τεϥμ̄νῖτελιος | --- μ-|
 πϥζ| εβολ̄ ρμ̄ μορφ|η ημ̄

[οε]

|ετ]βε παῖ |
 2 | .] .οϥ .[.] v | . . .
 | . . .]τϥ[.] .οϥ[. . .
 4 | . . .] η λα|ασ . . .]εηης| .
 |]π[.]ος μη | .
 6 |]ο[.]απαπ| v .| .
 |] ρη †ρσπαρ̄ζις
 8 |] ψοοῖ ρη †μνῖ-
 |] ητε πωηρ· ρη †-
 10 |μνῖ]τελιος δε μη †μν|ῖ-|
 |ε|μ|ε· †μνῖμακαρ̄ιος

- 74,4 | ., probably read η, ι, η, or ϥ | ο, possibly a trace of a round letter after ο.
 74,5 .ι, read β, τ, η, κ, η or ρ.
 74,6 Cf. 23,9; *Asclepius* VI 69,14ff; or, οῦα πε.
 74,7 ε. or else ϥ.
 74,12 η, only a trace of the supralinear stroke survives.

. . . every [] because of [
 4 this [] who [pre-]
 exists, and he [
 6 . . . a [simple (*ἀπλοῦν*)] origin, [
 [] single spirit (*πνεῦμα*) [
 8 he is [], and [
 existence (*ὑπαρξις*), form (*ιδέα*), [
 10 [] of him. It is [in accordance with (*κατά*)]
 activity (*ἐνέργεια*) which [] life
 12 and in relation to (*κατά*) perfection (*-τέλειος*)
 which is intellectual (*νοερόν*)
 14 power that [she is] a [] light [
 It is together that the three stand,
 16 they move together.
 It is in every place yet
 18 not in any place that they [
 them all and produce (*ἐνεργεῖν*)
 20 the ineffable
 unnameable [
 22 exist from him[
 resting in him [
 24 in her perfection (*-τέλειος*)[] he
 has [not] received from [every] form (*μορφῆ*) [
 [75]

because of him [
 2 [
 [
 4 [anything
 [
 6 [
 [] in existence (*ὑπαρξις*)[
 8 [] exist in the
 [] of life. But (*δέ*) in
 10 perfection (*-τέλειος*) and
 [knowledge] (is) blessedness (*-μακάριος*).

74,16-18 Lit., he; i.e., the three.
 74,17 **ⲛⲟⲣⲁⲓ̅ . . . ⲉⲣⲁⲓ̅**; cf. 125,7-8.
 74,18 E.g., **ⲉϥⲓⲛ̅ ⲑⲟⲙⲓ̅**.
 74,23 **ⲛ̅**, or else **ϥ̅**, **ⲛ̅**, **ⲓ̅**, or **ⲕ̅**.
 75 Location of the left margin is only approximate.
 75,11-20 The text is obscure.

12 [ΝΑΪ Τ]ΗΡΟΥ ΔΕ ΝΕΨΧΟΟΪ
 [ϺΝ †]ΜΝΤΑΤΠΩΡΞ ΝΤΕ
 14 [ΠΓ]ΠΝΔ· †ΜΝΤΕΙΜΕ ΔΕ
 [. . .] ΕΤΒΗΗΤΣ ΠΕ †ΜΝΤ-
 16 [ΝΟ]ΥΤΕ ΜΝ †ΜΝΤΑΤΟΥ-
 [. . .]Δ· ΔΨΩ †ΜΝΤΜΑΚΑ-
 18 [ΡΓΟ]Σ ΜΝ ΠΩΝΟΥ· ΔΨΩ †-
 [ΜΝ]ΤΕΙΜΕ ΜΝ †ΜΝΤΑΤΑ-
 20 ΘΟΥ· ΔΨΩ ΟΥΡΕΝΗΑΣ
 Μ[Ν] ΟΥΜΝΤΟΥΩΤ· ΔΨΩ
 22 Ϻ[Δ]ΠΛΩΣ ΝΑΪ ΤΗΡΟΥ ΠΓ-
 Τ[Β]ΒΟ ΝΤΕ †ΜΝΤΑΤΜΓΣΕ
 24 [. . .]Ρ ΨΟΡΠ̄ Ν ΨΟΟΠ̄ ΝΑΥ
 [. . .]Γ ΝΑΪ ΤΗΡΟΥ ΜΝ ΠΓ-
 [ΟΨ̄]
 [— — — — —]ΝΕΥΜ[
 2 [— — — — —]ϺΡΑΪ̄ ϺΝ Ν[
 [. . .] . [.]ΟΛ̄ . [̄
 4 [. . .]ΤΔ[.] Μ ΠΡ[
 [. . .]ΟΥΣ †[.]ΟΥΣ Π[
 6 [. . . Ο]ΥΘΟΥΣ[Ν] Ε[.]ΕΨ[
 [Ο]ΥΔΑΓΩΝ ΟΥΘ . [̄
 8 Ν[Ϻ]ΡΑΪ̄ ϺΝ ΟΥΜΕ[
 ΜΝΤΑΤΜΓΣΕ· ΕΨΨ[
 10 ΔΡ Ν ΟΥΔΕΨ ΝΓΜ ΔΥ[
 [Ν]ΩΥ ΕΥΝΑΨ ΕΡΟΥ . [̄
 12 ΔΨΩ ΕΨΨΟΟΠ̄ ΕΟΥ[Δ ΠΕ]
 Ν ϺΔΠΛΟΥΝ· ΕΥΜΝ[ΤΜΔ-]
 14 ΚΑΡΓΟΣ ΠΕ ΝϺΡΑΪ̄ ϺΝ Ο[Υ-]
 ΜΝΤΤΕΛΓΟΣ ΝΕΟΥΔ[
 16 Ν ΤΕΛΓΟΣ ΔΨΩ Μ ΜΑΚ[ΔΡΓΟΣ]
 ΕΣΡ ϺΔΕ Μ ΠΑΪ̄ ΝΤΕ ΠΗ [Ε-]
 18 ΤΜΜΑΨ ΞΕ ΝΑΣΡ ϺΔΕ[
 ΝΤΑΥ ΞΕ ΝΕΥΟΥΗϺ ΝΨ[ΩΣ]
 20 ΠΕ ΜΝ ΟΥΣΟΟΥΝ· Δ[Ψ]Ω
 ΟΥΤΗΩΣΓΣ ΝΤΑΥ Ε[Ψ]ΨΟ-

- 75,12 I.e., the Barbelo aeons?
 75,15 I.e., the Spirit.
 75,17 For Δ, may be read Ϻ, or possibly Κ, λ, or Μ.
 75,20 ϺΕΝΗΑΣ = *ένάς*, not *ένέας*.
 75,24 [. . .]Ρ, a conjugation.
 76,4 Ρ may have had supralinear stroke.

12 All [these] (+δέ) were
 [in the] indivisibility of
 14 [the] Spirit (πνεῦμα). Because of (+δέ)
 [] knowledge it is
 16 [divinity] and [
 and blessedness (-μακάριος)
 18 and life and
 knowledge and goodness (-αγαθός)
 20 and unity (ένις)
 and singleness.
 22 In short (ἀπλῶς), all these (are) the
 purity of barrenness
 24 [] pre-exist him
 [] all these and the
 [76]
 [] his [
 2 [] in [
 [
 4 [
 [
 6 [
 aeon (αἰών), a [
 8 in a [
 barrenness, he [
 10 . . . always he [
 after him, seeing him [
 12 It is because he [is] one that he is
 simple (ἀπλοῦν). Because he is
 14 blessedness (-μακάριος) in
 perfection (-τέλειος) . . . [
 16 perfect (τέλειος) and [blessed (μακάριος)],
 lacking this (part) of that one
 18 because she lacked his [
 because he followed [her]
 20 with knowledge.
 It is outside of himself that

76,7 E.g., ΟΥΣΦΙΛ.

76,10 E.g., ΔΥΙΚΩΤΕ; cf. 44,2 and 64,12.

76,12-20 The text is obscure.

76,16ff The unnamed female who appears in the next 10 pages is probably Barbelo; see 77,13-25n.

22 οὐ κσαβολ μμοϣ· μν
 πη ετμοϣτ̄ μμ[ο]ϣ
 24 εϣωοὐ ηϣητϣ· ϕ[σ-]
 εγδωλον μν οϣϣ[

[ο̄]

[. . .] ρ ραε μ[.]
 2 [. . .] μαϑ [.] ϕ[. . .]
 [. . .] μαϑ [.] ραπ[λο]ϑ̄
 4 [. . .] πεϕ[.] εϣη[. . .]
 [. . .] σο[.] ηαϑ· α[σ]ω
 6 [. . .] εε[. . .] εν[. . .] ηαρ[. . .] ϕ
 [. . .] τα[. . .] πα[. . .] αϣω[. . .] η
 8 [.] λ μ πηπληρωμα
 [. . .] ετασοϣαϣϣ ρω-
 10 [ωσ η]αϣ αη· πα[. . .] ηταϣ-
 [. . .] ααϣ κσαβολ η ημνη-
 12 [τελι]ος· αϣωρϣ εβολ
 [ημνη]παντελιος εαρ τε
 14 [ηη]ε οϣμνητελιος εϣ-
 ωοὐ η οϣμοϣτ̄·
 16 [α]ϣω προς πη ετμμαϑ
 [τη] οϣϣπο τε εσοϣηϣ η-
 18 ϣωϣ· αϣω ηεβολ ρη η-
 [ε]ομ ηη ατϣαζε μμοϣ
 20 [η]ταϣ· εϣηταϣ μμαϑ
 η οϣωορ̄ η βομ· μν
 22 ηωορ̄ μ μνητατμ[ε]
 ετμνησα πη ετμμαϑ
 24 ζε προς ηηκεϣωϣη
 τηροϣ οϣωορ̄ ηη εων
 [οη]

[.] πε η [. . .]
 2 [. . .] [.] ατ̄ [. . .]
 η [. . .] η[.] ητο[. . .]
 4 [τη]ροϣ [.] ηπα[. . .]
 η[η] ατοϣ[.] η[. . .]

- 76,25 ρϣ, with circumflex; e.g., ρϣ[κων].
 77,1 μ, or else α.
 77,3 i.e., ραπλοϣη.
 77,5 ω, or else ϣ.
 77,6 E.g., ηηαϣ[η]ε.

22 his knowledge (*γνώσις*) dwells;
 it dwells with the one who
 24 examines himself, [a]
 reflection (*εἶδωλον*) and a [
 [] be lacking [
 2 []
 [] simple (*ἀπλοῦν*)
 4 []
 [] and
 6 []
 [] this, she [
 8 [] the pleroma (*πλήρωμα*)
 [] which she did not desire
 10 for [herself]. She has
 [] him outside of the
 12 [perfection (*-τέλειος*)]; she has divided,
 for (*γάρ*) she is [the] all-perfection (*-παντέλειος*)
 14 [of] perfection (*-τέλειος*),
 existing as thought.
 16 With respect to (*πρός*) it (Spirit?)
 [she] is a begetting which follows
 18 from it, and as one (fem.) from
 its ineffable power
 20 she has
 a first power and
 22 the first barrenness
 after it,
 24 because with respect to (*πρός*) all the
 rest a first aeon (*αἰών*)
 [78]
 [
 2 [
 [
 4 [all
 [

77,7 ω, or else ω; ωω|. Π (read with ultraviolet light).

77,9 Or, when she did not desire.

77,13-25 This description of the first emanation from the Spirit best fits Barbelo.

77,13 Not room for [ΟΥ ΜΗΤ] in the lacuna; also possible are [Ξ Ε Ξ], i.e.,
 ΞΕΟΞ, [ΤΔΟΞ] and [ΤΔΠ].

6 Τ[.] ΝΤΕ Π[.]Ε[. . . .] .ϣ[ε] . .
 Μ[. .]Ε ΝΜ ΠΗ .[.
 8 Ν [Ε]ΓΜΕ ΕΡΟΥ ΕΥΨΟΟ[Π ΟΝ-]
 ΤΩΣ ΕΤΕΩΝ ΠΕ Ν ϣ[. . . .
 10 ρΗ ΟΥΕΝΕΡΤΣΑ ΔΕ [. . . .
 ΘΟΜ ΔΨΩ ΟΥΟΥ .[. . . .
 12 ΝΗΔΡ ΔΡΧΙ ΕΝ Η [. . . .
 ΧΡΟΝΟΣ· ΑΛΛΑ ΔΨ[ΟΨΩ-]
 14 ΝΟΥ ΕΒΟΛ ρΗ ΟΥΜΝΤΨΑ [Ε-]
 ΝΕΡ· ΕΔΑΔΡΕΡΑΤΣ ΝΗ[Δ-]
 16 ρΡΑϣ ρΗ ΟΥΜΝΤΨΑ ΕΝ[ΕΡ]
 ΔΨΩ ΔΡ ΕΒΗ ΕΒΟΛ ρΥΤΗ †-
 18 ΜΗΤΗΝΟΘ ΝΤΕ †ΜΝΤ[. . . .
 ΝΤΑϣ· ΔΑΔΡΕΡΑΤΣ Ε[Σ-]
 20 ΝΔΨ ΕΡΟΥ ΔΨΩ ΕΣΤ[Ε]ΛΗ[Λ]
 ΜΜΟΣ ΕΣΜΕΡ ΕΒΟΛ ρΗ Ο[Ψ-]
 22 ΜΝΤΧΡΗΣΤΟΣ ΜΜ[Ο]Σ |
 ΡΞ ΕΒΟΛ· ΑΛΛΑ ΝΤΑΣΜΟΙ
[ΟΘ]
 a [.]ΝΟ[.]ΙϢ
 [.]Τ[.] .[.]
 2 [.] .[.]ΝΤ[.]
 [.] .[.]ΤΕΝ[.]Ψ
 [.] |Σ Ν ΝΔ.[. . . .]Ψ
 6 [.] |Ε ΕΣΨ[. . . .]Π
 [.]ΨΟΡΠΗ Ν ρΥΠΑΡ-
 8 [Ξ]Σ . . .] ΔΤΟΥΣΑ· ΜΗΝ-
 [ΣΑ .]Η ΕΤΜΜΑΨ· ΕΒΟΛ
 10 [ΡΥΤ]Μ ΠΓΑΤΠΩΡΞ ΠΡΟΣ
 [†]ρΥΠΑΡΞΙΣ ρΗ ΟΥΕΝΕΡ-
 12 [ΣΑ ΜΗ] †ΜΝΤΤΕΛΙΟΣ Ν ΝΟ-

78,7-8 E.g., ΨΟΡΠ|Η ΙΕΓΜΕ.

78,11 .I, the trace is not compatible with λ (it is a vertical stroke, as in Β, Γ, Η, Ι, Κ, Ν, or Π); not room for ρΥΠΑΡΞΙΣ unless this word was crowded far into the margin.

78,12 ΔΡΞ Ι, common miswriting of ΔΡΧΙ.

78,18 Cf. 51,23n.

78,22-23 E.g., ΙΕΣΠΩ|ΡΞ, or [Η ΔΤΠΩ]ΡΞ.

78,22 Cf. 13,14.

79 Line numbers on this page are only approximate. Somewhat lower than the

- 6 [] of the []
 [] with him []
 8 know him; he really (*δυντως*)
 exists as an aeon (*αἰών*) []
 10 And (*δέ*) in activity (*ἐνέργεια*) []
 power and a []
 12 she did not begin (*ἀρχεῖν*) []
 time (*χρόνος*), but (*ἀλλά*) she [appeared]
 14 from eternity,
 having stood before
 16 it (Spirit?) in eternity.
 She was darkened by the
 18 majesty of its []
 She stood
 20 looking at it and rejoicing
 because she was filled with its
 22 kindness (*χρηστός*), []
 . . . but (*ἀλλά*) when she had []
- [79]
- a [--]
 []
 2 []
 []
 4 []
 []
 6 [] she []
 [] first [existence (*ὑπαρξις*)]
 8 [] insubstantial (*-ουσία*),
 [after] that []. It is
 10 [from] the undivided one toward (*πρός*)
 existence (*ὑπαρξις*) by an activity (*ἐνέργεια*)
 12 [intellectual (*νοερόν*)] perfection (*τέλειος*)

place where pagination is expected, there is an ink trace resembling Γ or the right side of Π or Υ , with an ornamental bar below it (see line a); not compatible with $\overline{\Theta}$ and probably neither pagination nor text. Text begins at line 1.

79,2 Υ , connected to the preceding letter (in lacuna) by a supralinear stroke.

79,4 Υ , or else Π .

79,6 E.g., $\epsilon\sigma\psi\{\overline{\Theta}\}\dot{\iota}\dot{\pi}$, or $\epsilon\sigma\psi\{\omega\}\dot{\iota}\dot{\pi}$.

79,9 $\Pi\dot{\eta}$ can also be read $\dot{\iota}$, $\dot{\eta}$, or ω ; restore either $\Pi\dot{\eta}$, or $\Upsilon\dot{\eta}$, or $\Pi\dot{\eta}$; cf. 77,23.

14 (ΕΡΟΝ) ΜΗ ΠΩΝΩ Ν ΝΟΕΡΟΝ
 [ΕΥ]ΚΙΜ ΕΤΕ ΝΕΟΘΜΝΤ-
 16 [ΜΔ]ΚΑΡΙΟΣ ΠΕ ΜΗ ΟΘΜΝ-
 [ΤΗ]ΦΩΤΕ· ΔΩ ΠΙΠΝΑ
 18 [ΤΗ]ΡΥ Ν ΤΕΛΙΟΣ Ν ΖΑΠΛΩΤ
 [Δ]Ω ΝΗ ΔΤΗΔΩ ΕΡΟΥ
 20 [ΕΔ]ΥΩΠΕ Ν ΟΘΜΝΤΟΤ-
 ΩΤ ΖΝ ΟΘΩΠΑΡΖΙΣ ΜΗ
 22 [ΟΤ]ΕΝΕΡΕΓΔ ΜΗ ΟΘΥΜΤ-
 [ΘΟΜ] Ν ΖΑΠΛΩΤΗ· ΟΘ-
 [ΠΝΔ] ΗΝ ΔΤΗΔΩ ΕΡΟΥ ΟΘ-
 24 [Ω]ΚΩΝ ΝΤΕ ΠΗ ΕΤ-
 [Υ]ΟΟΠ̄ ΟΝΤΩΣ ΠΙΟΘΑ
 [Π]
 [—] .[
 2 .[. .] .[.] .ΔΥ[
 ζ[.] .ΘΜ[.] .[
 4 .[. .] . . . [.
 .[.] ΜΜΝ[
 6 Μ ΠΙΟΝ[Τ]ΩΦ [ΕΤΥΟΟΠ̄
 ΕΙΥ]ΥΟΟΠ̄ ΖΝ ΟΙΘ
 8 ΤΕ ΤΑΪ ΕΦΩΙΚΩΝ ΤΕ .[
 ΠΕ ΖΝ ΟΘΚΩΤΕ Μ[
 10 ΘΟΜ Ε ΩΩΤΠ̄ ΜΗ ΠΕΥ .[
 ΕΔΣΝΑΘ Ε ΠΙΥΩΩ[
 12 ΠΗ ΕΝΕΥΥΟΟΠ̄ ΝΔ[
 †ΜΝΤ̄ΠΑΝΤΕΛΙΟΣ Ν [.
 14 ΕΤΜΜΑΘ· ΔΕ ΠΗ ΜΕ[
 ΥΟΡΠ̄ Ν ΥΟΟΠ̄ ΔΩ [.
 16 ΚΗ ΩΓΔΝ ΝΔΪ ΤΗΡΟΤ ΕΥ[
 ΥΟΡΠ̄ Ν ΥΟΟΠ̄ ΕΘΕΓΜ[Ε]
 18 ΕΡΟΥ Ν ΥΜΤΘΟΜ· Π[Δ-]
 ΩΟΡΑΤΟΝ Μ ΠΝΔ ΕΜΠΥ[Ρ]
 20 ΔΤΕΓΜΕ ΡΩ ΕΝΕΩ· [ΝΕΥ-]
 22 ΕΓΜΕ ΔΛΛΑ ΝΕΥΥΟ[ΟΠ̄ Ν]
 ΟΘΜΝΤ̄ΤΕΛΙΟΣ [ΜΗ ΟΘ-]
 ΜΝΤ̄ΜΔ[Κ]ΑΡΙΟΣ· v τ[

79,17

I.e., ΖΑΠΛΩΤΗ.

79,19

Or possibly just ΔΔΥΩΠΕ.

80

Line numbers on this page are only approximate.

80,7

η̄, the flag is not preserved.

and intellectual (*νοερόν*) life
 14 that he moves, he who was
 blessedness (*-μακάριος*) and
 16 divinity. The [whole] Spirit (*πνεῦμα*),
 perfect (*τέλειος*), simple (*ἀπλοῦν*)
 18 and invisible,
 [has] become a unity
 20 in existence (*ὑπαρξίς*) and
 activity (*ἐνέργεια*) and a
 22 simple (*ἀπλοῦν*) three-[powered] one,
 an invisible spirit (*πνεῦμα*), an
 24 image (*εἰκών*) of that which
 really (*δύτως*) exists, the one
 [80]
 [
 2 [
 [
 4 [
 [
 6 of the really (*δύτως*) [existing
 [he] exists in a [
 8 . . . she being an image (*εἰκών*) [
 in a turning [
 10 power to join with its [
 she having seen the [
 12 which was [
 the all-perfection (*-παντέλειος*) [
 14 that one, because it [
 pre-exists and [
 16 rest upon all these, it [
 pre-exists being known
 18 as three-powered. The
 Invisible (*ἀόρατον*) Spirit (*πνεῦμα*) has not
 20 ever [been] ignorant: [it always]
 knew, but (*ἀλλά*) it was always
 22 perfection (*-τέλειος*) [and]
 blessedness (*-μακάριος*) [

80,11 ω, or else ψ; e.g., ψωωιτ; cf. 39,12; 45,18.

80,14 E.g., μεῖν εφρῖ.

80,16 E.g., εφῖρῖ.

[πδ]

(Ν)ΤΑΣΡ ΑΤΕΙΜΕ |
 2 ΑΤΩ ΕΣΨΙ — |
 4 ΦΩΜΑ ΜΗ ΝΙ
 . ΕΡΗΤ ΕΙ
 [.]ΟΤΟΕΙΝ |
 6 [. .]ΙΣΨΟ[ΟΠ] ΕΚ . |
 [.]ΥΛΟΕΙ . [. .]ΙΤΕ Π[.]ΙΚΕ· ρ[Ι]ΝΔ
 8 ΖΕ ΗΝΕΣΕΙ ΕΒΟΛ ΗΡΟΘΟ
 [Δ]ΤΩ ΝΕΨΩΠΕ ρ[Ι] ΠΟΘΕ
 10 ΗΤΕ †ΜΗΤΤΕΛΙΟC· ΔC—
 ΜΜΕ ΕΡΟC ΜΗ ΠΗ ΕΤΜ—
 12 ΜΔΘ· ΑΤΩ ΔCΑΡΕΡΑΤC
 [ρ]Ω]ΩC ΔCΟΤΩΨC ΕΒΟΛ
 14 [ΕΤ]ΒΕ ΠΗ ΕΤΜΜΔΘ· ΑΤΩ
 [Ε]ΠΓΔΗ ΝΕCΨΟΟΠ̄ ΕΒΟΛ
 16 [ρ]Μ Π|Η ΕΤΨΟΟΠ̄ ΟΝΤΩC
 ((Ν)ΕCΨΟΟΠ̄ ΕΒΟΛ ρ[Ι]Μ ΠΗ ΕΤ
 18 ΨΟΟΠ̄ ΟΝΤΩC) ΜΗ ΝΗ
 [Τ]ΗΡΟΘ ΕCΟΤΩΝC ΔΤΩ
 20 [C]CΟΘΗ ΠΗ ΕΤΡ ΨΡΠ̄ Ν ΨΟ—
 [Ο]Π̄· ΕΔΤΟΤΑΡΟΘ ΝCΩΥ
 22 ΔΤΨΩΠΕ ΕΨΨΟΟΠ̄ (ΔΤ—
 ΨΩ[Π]Ε ΕΨΨΟΟΠ̄) ΔΤΩ
 24 ΕΤΟΤΟΝϩ ΕΒ[ΟΛ] ρ[Ι]ΤΗ ΝΗ
 [πδ]
 [ΕΤΡ ΨΟΡ]Π̄ Η [Ψ]ΟΟΠ̄· ΑΤΩ
 2 . [.] Ε|ΒΟΛ ρ[Ι]ΤΗ Ν|
 [—] ΕΔΤΟΤΩΝ[ρ]
 4 [ΕΒΟΛ —] CΝΤΕ Μ |
 [—] ΔΤΟΤΩ[Νϩ]
 6 [ΕΒΟΛ] . [. Π]Η ΕΤ—
 Ρ ΨΟΡΠ̄ Ν ΕΓΜΞ ΕΡΟΥ ΕΤ—
 8 ΧΩΡΗΜΑ ΠΕ Ν ΨΔ ΕΝΕΡ·
 ΕΔΥΨΩΠΕ Ν ΟΤΜΕ[ρ—]
 10 CΝΤΕ ΝΤΕ ΤΕΥΤΗΩCΙC

81,7 .ι, λ, μ, or Δ; apparently not ΛΟΕΙΘΕ (as 20,1) for palaeographic reasons. | Π|.Ις, no trema over Ι.

81,8 I.e., emanate from the Spirit; cf. 83,15-19.

81,11 Or, she knew it (perfection) and it (spirit).

81,17-18 ((Ν)ΕCΨ...ΟΝΤΩC) carelessly repeated by the scribe or his predecessor.

[81]

she became ignorant [
 2 and she [
 body (*σῶμα*) and [
 4 promise [
 light [
 6 [] she exists [
 . . . [] in order that (*ἵνα*)
 8 she might not come forth anymore
 nor come into existence apart
 10 from perfection (*-τέλειος*). She
 knew herself and it (Spirit?).
 12 She made herself stand,
 [as (*ὡς*)] she was at rest
 14 [because of] it.
 Since (*ἐπειδή*) she was
 16 [from] that which really (*δυνως*) exists
 (she was from the one who
 18 really (*δυνως*) exists) and all
 those, she knows herself
 20 and the one that pre-exists.
 By following it
 22 they came into being existing (they
 came into being existing) and
 24 appearing through those
 [82]
 [who pre-]exist. And
 2 [] through the [
 [] they having appeared
 4 [] two [
 [] they appeared
 6 [] the one] who
 knows it beforehand, as
 8 an eternal space (*χώρημα*),
 since he had become
 10 its second knowledge (*γνώσις*),

81,18-19 Perhaps *ΜΝ ΝΗ(ΙΤ)ΗΡΟϚ* is misplaced and should follow *ΨΟ/ΟΠ* in 20-21.

81,22-23 (*ΔϚ...ΨΟΟΠ*) carelessly repeated by the scribe or his predecessor.

82,2 ΟϚ, ΝΗ.

82,7 ἦ, the flag is not preserved.

82,10-13 Since Barbelo is first gnosis, Kalyptos is a second gnosis.

ΠΑΛΙΝ ΟΝ †ΤΗΩΣΙΣ ΝΤ[Ε]
 12 ΤΕ†ΤΗΩΣΙΣ ΕΤΕ ΠΙΚΛ[ΙΣ]
 ΠΕ ΝΗ ΔΤΜΙΣΕ· ΔΤΩ [ΠΓ-]
 14 ΟΗΤΩΣ ΕΤΨΟΟΠ̄ Ο|Ν ΔΤ-
 ΔΡΕΡΑΤΟΥ ΨΓΜ ΠΑΪ· [Ε-]
 16 ΤΒΕ ΠΑΪ ΤΑΡ ΔΣΟΦ[ΩΝΥ]
 ΨΓΜΑ ΔΕ ΕΡΕΝΗ ΕΤΟΥΗ[Ψ]
 18 ΝΣΩΣ ΨΩΠΕ ΕΘΗΤΑ[Ψ]
 Ν ΟΥΤΟΠΟΣ ΔΤΩ ΝΣΕ-
 20 ΨΤΜΡ ΨΟΡΠ̄ ΕΡΟΣ Ν[ΓΣ]
 ΝΗ ΕΤΗΗΨ ΕΒΟΛ [Δ]ΑΛΑΔ
 22 ΝΣΕΨΩΠΕ ΕΨ[Ο]ΨΑΔΒ
 Ν ΨΑΠΛΟΥΝ· †ΚΑΤΑ-
 24 ΝΟΗΣΙ[Σ Τ]ΙΕ ΝΤΕ ΠΝΟΥ-
 [ΠΤ̄]
 [Τ]ΙΕ ΕΤΡ ΨΡΠ̄ Ν Ψ[Ι]ΟΟΠ̄· ΔΣ-
 2 ΟΤΩΨΣ ΕΙΒΟΛ
 Ε ΠΨΔΠΛΟΥ[Ν] - - - | .C
 4 Ν ΟΥΟΥΔΑΪ |
 [.] ΟΥΟΥΔΑΪ |
 6 [. .] . . ΠΗ ΜΕΝ . |
 [. . . Ο]ΨΟΕΣΗ ΕΤ[Ι]ΟΨΡ Ψ[Ρ]Π̄
 8 [Ν ΕΣΜ]ΙΕ ΕΡΟΥ ΔΤΜΟΥΤΕ ΕΡΟΣ
 [ΔΕ] †ΒΑΡΒΗΛΩ ΕΒΟΛ ΨΙΤΗ
 10 [†]ΕΝΝΟΥΔ· †ΨΜ̄ΤΕ-
 [ΝΟΣ] Ν ΨΟΥΤ̄ Μ ΠΑΡΘΕΝΟΣ
 12 [Ν Τ]ΕΛΙΟΣ· †ΤΗΩΣΙΣ ΔΕ
 [ΝΤΕ] ΤΑΪ ΤΗ ΕΤΑΔΨΩΠΕ
 14 [ΕΒΟ]Λ ΨΙΤΟΥΤΣ ΔΕ ΜΝΟΥ-
 [.]ΟΥΚΣ Ε ΠΕΣΗΤ̄ ΔΤΩ ΔΕ
 16 [Ν]ΝΕΣΕΣ ΕΒΟΛ ΝΨΟΥ Ε-
 ΒΟΛ ΨΙΤΗ ΝΗ ΕΤΨΟΟΠ̄
 18 [Ν]ΨΗΤΣ ΜΗ ΝΗ ΕΤΟΥΗΨ
 ΝΣΩΣ· ΑΛΛΑ ΕΣΨΟΟΠ̄
 20 Ν ΨΑΠΛΟΥΝ ΔΕ ΕΣΕΣΜ
 [Γ]ΟΜ Ε ΣΟΥΩΝ ΠΝΟΥΤΕ
 22 ΕΤ[Ρ] ΨΡΠ̄ Ν ΨΟΟΠ̄ ΔΕ
 ΔΣ[Ψ]ΩΠΕ ΕΝΔΗΟΥΣ Ν-
 24 ΤΕ ΠΗ ΕΤΜΜ[Δ]Ψ ΕΔΣΟΥ-

82,14 ῥ̄, the flag is not preserved.

83,15 ο, or else β, θ, ρ, or possibly ϑ or ψ.

once again (*πάλιν*) the knowledge (*γνώσις*) of
 12 his knowledge (*γνώσις*), the unborn
 Kalypnos (*καλυπτός*). [They]
 14 stood at rest upon the one
 that really (*δντως*) exists;
 16 for (*γάρ*) she knew about it,
 in order that (*ἵνα*) those that follow
 18 her might come into being having
 a place (*τόπος*) and that
 20 those that come forth (from her)
 might not be before her but (*ἀλλά*)
 22 might become holy
 (and) simple (*ἀπλοῦν*). She is the
 24 comprehension (*κατανόησις*) of the god

[83]

who pre-[exists. She]
 2 rested [
 to the simple (*ἀπλοῦν*) [
 4 salvation [
 salvation [
 6 [] he (+*μέν*) [
 [] light which was fore-
 8 [known]. She was called
 Barbelo by
 10 thought (*ἔννοια*), the thrice-[race (*γένος*)]
 (which is) male, virginal (*παρθένος*)
 12 (and) perfect (*τέλειος*). And (*δέ*) through
 knowledge (*γνώσις*) of her she came
 14 into being in order that they might not
 [] her down and that
 16 she might not come forth anymore
 through those
 18 in her and those that follow
 her. Rather (*ἀλλά*), she is
 20 simple (*ἀπλοῦν*) in order that she might
 be able to know the god
 22 who pre-exists because
 she came into being as a good (product)
 24 of it since she

83,24-25 E.g., ΟΥ/ΙΩΗΘ Η... ΕΒΟΛ.

83,24 Lit., of that one; probably the Spirit.

[.] . . [. . .] ΕΒΟΛ Ν
 [ΠΔ]
 [. ΟΙϚ ΜΗΤΑΤ ΜΙΣΙΕ]
 2 | ————— ΜΙΕΡΨΟΜΤ
 . [.] . ΣΝΑϚ Ν ΔΓΔ—
 4 [.] Τ Ν ΤΕ[Ι]ϚΕ . [.
 . [.] ϚΟΙϚΤ ΔΕ . [.
 6 ρ[.] . ΕΝ[.]
 ρ[. . .] Ν ΝΕ[. . .] Ν ΜΝ † Μ[. . .]
 8 ΤΕ Μ ΜΙΝΙΤΑΤ ΜΙΣΙΕ
 ΣΙΣ ΤΕ ΟΥ ΜΕΡΩΝΤΕ Ν [. . .]
 10 ΚΩΝ . ΔΑΔΕΡΑΤΣ [. . .]
 ΨΟΡΗ ΝΤΕ ΠΙΟΝΤΩ[Σ ΕΤ—]
 12 ΨΟΟΗ ΟΝΤΩΣ Ν ΚΙ
 ΤΕ † ΜΗΤ ΜΑΚΑΡΙΟΙΣ
 14 ΝΤΕ ΠΙΔΟΡΑΤΟΝ Μ ΠΙΝΔ
 † ΓΗΩΣΙΣ ΝΤΕ † ΨΟΡ[Η]
 16 Ν ϚΠΑΡΞΙΣ Ν ϚΡΑΪ ϚΝ †
 ΜΗΤΡΑΠΛΟϚ ΝΤΕ ΠΙ[Δ—]
 18 ΤΗΑϚ ΕΡΟϚ Μ ΠΗΔ Ν ϚΡΑΪ
 ϚΝ † ϚΕΝΗΑϚ ΕΥΕΓΗΕ Ν—
 20 ϚΡΑΪ ϚΝ † ΜΗΤ ΟϚΩΤ Τ[Η]
 ΕΤΤΟϚΒΗϚ ΔϚΩ [.] Δ[. . .]
 22 ΕΓΔΟϚ [Δ]ϚΩ ϚΨ[ΟΙ]ϚΗ
 ΝΣΙ ΠΗ ΕΤ[. . .]

[ΠΕ]

[.] . . [. . .]
 2 [.]
 [.]
 4 [.]
 [.]
 6 [—————] . . [. . .] .
 [—————] ΕΓΜΕ ΔΕ
 8 [—————] ΜΝ † ΜΗΤ—
 [. Δ]ϚΩ † [ΜΗΤΤΕ]ΛΙϚΟϚ
 10 [. . . ΕΙΝΕΡΤΣ ΔΕ [ΜΜΙ]ϚΥ ΔϚΩ
 [. . .] ΚΥ ΠΙΨΟΡΗ Ν ΚΛΣ

83,25 . .), indistinct traces.
 84,3-4 E.g., Δ/ΓΔ[ΦΟΡΑ].
 84,7-8 E.g., ΝΙ/ΤΕ.
 84,9-10 E.g., ΝΓ[ϚΓ]/ΚΩΝ.

[
 [84]
 [] barrenness
 2 [] third
 [] two
 4 [] of this way[
 [] and (δε) [male
 6 []
 [] and the
 8 [] barrenness []
 [. . . she] is a second []
 10 . . . she stood []
 first of the reality (-όντως) [which]
 12 really (δυντως) exists []
 . . . the blessedness (-μακάριος) []
 14 of the Invisible (ἀόρατον) [Spirit (πνεῦμα)
 the knowledge (γνώσις) of the first
 16 existence (ὑπαρξίς) in the
 simplicity (-απλοῦς) of the
 18 Invisible Spirit (πνεῦμα)
 in the unity (ἐνός). It is similar
 20 in the singleness that
 is pure and []
 22 species (εἶδος). And he who []
 exists []

[85]

[]
 2 []
 []
 4 []
 []
 6 []
 [] and (δε) knows
 8 [] and the
 [] and the [perfection (-τέλειος)]
 10 and (δε) [] produces (ἐνεργεῖν) it and
 [] the first Kalyptos (καλυπτός)

84,10 .δc, possibly ϛδc.

84,17 -οϣc, sic.

85 Line numbers on this page are only approximate.

12 | | ΤΕ ΝΤΟΟϢ ΤΗΡΟϢ †-
 | ϚϢΠ|ΔΡΞΙϢ ΜΗ †ΕΝΕΡΤΙΔ
 14 †|Μ|ΝΤ̄ΝΟϢΤΕ ΠΙϢΕΝΟϢ
 ΔϢΩ ΠΙΕΙΔΟϢ· ΝΙϢΟΜ ΔΕ
 16 ϚϢΔ ΝΕ ΔϢΩ ΝϚΡΑΪ ϚΗ ΟϢ
 ΞΕ ΥΕ Η ΟϢΔ· ΕΤΕ ΠΔΪ ΠΕ
 18 ΝΟϢΜΕΡΙΚΟΗ ΔΗ ΔΛΛΑ
 ΝΗ ΝΤΕ ΠΤ|ΗΡ|ϣ· Ϛ ΔΕ ΟϢ
 20 ΠΕ ΠΙΟϢΔ ΕΤΕ †ϚΕ|Ν|ΝΑϢ
 ΤΕ Δ|Ϣ|Ω ΕΒϚΑ ϚΙΤΗ †ΕΝΕΡ-
 22 ΤΙΔ | | ΔϢ| | ΜΝΤ̄ΩΝϚ
 ΜΗ| | . | | ΠΕ ΝΤΕ
 24 | ———— | ΤΗΡϣ ΔΕ
 | ΠΣ|
 |
 2 |
 .|
 4 Π|
 |
 6 Β|
 Ϝ |
 8 ϚΟΜ Δ|
 ΤΕ Μ ΠΡΗ|ΤΕ
 10 ΠΔΡ| | ΕϢΘΗ|ΤΟΗ
 ΜΕΝ .| . Π|ΔΝΤΕΛΙ|ΟϢ
 12 ΜΔϢ ΕΔϢΞΟΟϢ ΕϢϢ|ΜΟϢ|
 ΞΕ ΝΤΚΟϢΝΟϢ ΔΦΡ|ΗΔΩΝ|
 14 ΝΤΚΟϢΤΕΛΙΟϢ ΝΕΦ|
 ΕϢΞΩ ΜΜΟϢ Ε ΤΕΥϚϢΠ|Δ|Ρ-
 16 ΞΙϢ ΞΕ ΝΤΚΟϢΝΟϢ ΔΗΪΦΔ|
 †ΕΝΕΡΤΙΔ ΝΤΑϣ ΜΗ ΟϢΩΝ|Ϛ|
 18 ΔϢΩ ΟϢΜΝΤ̄ΝΟϢΤΕ Τ|Ε|
 ΝΤΚΟϢΝΟϢ ϚΔΡΜΗΔΩ|Ν
 20 ΠΔΝΙϢΕΟΟϢ |Τ|Η|Ρ|ΟϢ ΕΠΙΦ|

85,14 Asyndetic lack of conjunctions.

85,15-16 Or, the powers are one, but in what way?

85,17 The letter Ξ must have protruded into the left margin; Ξ, or else Ϛ, or possibly † or Ϝ (not Δ and not a mark of punctuation).

85,21-22 E. g., †ΕΝΕΡ/ΤΙΔ|ΝΤ|ΔϢ |ΜΗ †|ΜΝΤ̄ΩΝϚ.

85,23 | .|, a supralinear stroke.

86 Line numbers on this page are only approximate.

86,12 Cf. 51,6-19.

12 [] them all,
 existence (*ὑπαρξις*) and activity (*ἐνέργεια*),
 14 divinity, race (*γένος*)
 and species (*εἶδος*). But (*δέ*) are the powers
 16 one? In what way
 (is it) that he is one, that is,
 18 not a partial one (*μερικόν*), but (*ἀλλά*)
 (one of) those of the All? What
 20 is the unity which is unity (*ἐνός*)?
 Is it from
 22 activity (*ἐνέργεια*) [] life
 and [] of
 24 [] And (*δέ*) all []
 [86]
 [
 2 [
 [
 4 [
 [
 6 [
 [
 8 power [
 ... as [
 10 ... [] perceptible (*αἰσθητόν*)[
 [] all-perfect (*παντέλειος*) [
 12 she [blessed (them)] saying
 “You are great, Aphr[edon].
 14 You are perfect (*τέλειος*), Neph-[
 To his existence (*ὑπαρξις*) she says,
 16 “You are great, Deipha-[
 She [is] his activity (*ἐνέργεια*) and life
 18 and divinity.
 You are great, Harmedo[n]
 20 one who belongs to [all] the glories, Epiph-[

86,13 For Aphredon, see also 88,1.18; 122,6-7; cf. *Steles Seth* VII 126,10; *Allogenes* XI 54,23.

86,16 -ī - had the supralinear stroke above it.

86,18 ϛ (Ε) might be expected, but if this is the reading, ϛ was abnormally written so that the trace resembles the left branch of a τ; palaeographically the preferable reading of this trace is τ.

86,19 Also Armedon, the first light of Kalyptos according to 120,3; cf. *Steles Seth* VII 126,12 and *Allogenes* XI 54,12.

22 ΤΕΥΜΝΤ̄Μ[Δ]ΚΑΡΓΙΟC ΔΕ ΜΗ
 †ΜΝΤ̄ΤΕΛΙΟC Ν[ΙΤΕ] †ΜΝΤ-
 ΟΥΩΤ̄ .[. . .]ΔΟ[. . .]ΟΥ Ο[Υ
 24 ΤΗΡΥ ΖΙ ΟΙ
 [π̄ζ]
 |
 2 | ————— |Δ
 |
 4 |
 |
 6 | ————— |Δ
 | ————— | . ΨΔ ΕΝΕΖ
 8 [.] .[. . .] Ν ΚΟΦΡΟΝ
 [.]ΕΘΝ[. . .] .[ΤΕΛΙΟC
 10 † ΒΑΡΒ]ΗΛΩ Μ Π[ΑΡΘΕ]ΝΟC
 [ΕΒΟΛ] ΖΙΤΟΟΤC Η †ΜΝΤ̄ΖΔ-
 12 [ΠΛΟ]ΥC ΝΤΕ †ΜΝΤ̄ΜΑΚΑ-
 [ΡΙΟC] ΝΤΕ ΠΨΜ̄ΤΘΟΜ Ν
 14 [ΔΖΟ]ΡΑΤ[Ο]Ν Μ ΠΝΔ̄ ΤΗ Ε-
 ΤΑΣΕΜΕ Ε ΠΗ ΕΤΜΜΑΘ
 16 ΔΣΕΜΕ ΕΡΟC ΠΗ ΔΕ ΕΥΕ
 Ν ΟΥΔ ΝCΑ ÇΑ ΝΓΜ ΕΥΕ Ν-
 18 Ν ΔΤΠΩΡΧ ΕΡΟΥ ΕΔΥΝ
 [. . .] . ΔΥΖΟ[. . .]ΟΥC ΝCΕΙΓ]ΜΕ
 20 [ΕΡΟC ΕΙ]ΘΦΗΝΕΡΤΓΑ ΝΤΑΥ
 [ΤΕ . . .]ΕΤ[. . .] ΝΥΕΜΕ Ε
 22 [.]ΟΥ[.] ΕΣΕΜΕ
 [.] ΝΟΥΡΑΪ ΖΗ ΚΕ-
 [ΠΗ]
 |
 2 |
 |
 4 λ
 .|
 6 Ζ[
 Ξ[
 8 Μ[

86,23 .ι, the trace can be read ξ, θ, ϑ, or ç.

87 Line numbers on this page are only approximate.

87,9 No supralinear stroke over Ν.

87,10 The supralinear stroke is present over only Η and Ω.

22 And (*δέ*) his blessedness (*-μακάριος*) and
 the perfection (*-τέλειος*) [of] the
 unity [
 24 all[

[87]

[

2 [

4 [

6 [

8 [] forever
 [] intellectual (*νοερόν*)
 [] perfect (*τέλειος*)

10 [the virgin (*παρθένος*) Barb]elo
 through the simplicity (*-απλοῖς*)
 12 of the blessedness (*-μακάριος*)
 of the three-powered
 14 Invisible (*δόρατον*) Spirit (*πνεῦμα*). She
 who has known it
 16 has known herself. And (*δέ*) that one, being
 one everywhere, being
 18 undivided, having
 [] has [] and she has known
 20 [herself as] its activity (*ἐνέργεια*)
 [] and he has known
 22 [] knowledge
 [] within . . .

[88]

[

2 [

4 [

6 [

8 [

87,14-15 Or, after she has known it.

87,16 δ., not ε.

87,18 εδϛη, supralinear stroke over η.

88 Line numbers on this page are only approximate.

10 σε .| .| . βη|ρ|ι|θεῶ εργεταδορ|
ωρ|ι|μεν|ι|ε· αρ|α|μεν|
 12 αλφλ|ε|τ|ε· ηλγλ|ο|ϑ|φεῶ|
 14 οσνοσ πε πεκραν δι
 16 γχοορ· πη ετ|ε|ι|μη [ε-]
 18 οσα ντκοσα ζιοσ ε·|
 20 αφρηδων ντοκ πε π|ι|ε-|
 22 νωη ντε ηξων ντε π|ι-|
 24 νοσ η τελ|ιο|ς π|ω|ορ|ι|π|
 η κλς ντε ϖ|ι|μερ .|
 22 ηη ενεργα |α|σω |
 24 ταν πε η α| . .|α|
 πεγενηε |
 νταγ εγ .|

(πθ)

2	|		
4	|	---	|μ
6	|	---	|ωο
8	|	---	| .
10	|	---	ρσπαρ|ζι|ς
12	|	---	| ασω εγ-
14	|	---	|ϑτε
16	|	---	|ωω
18	|	---	|πε ρη
	|	---	π|ι|εο-
	|	---	ρ|ε|νεοοσ
	|	---	|π|ο|ς· οσ-
	|	---	| ρη
	|	---	|τη

88,10 The final trace is of a vertical stroke, as from θ, τ, η, ι, κ, or η | for the restoration, cf. *Allogenes* XI 54,17-20.
 88,11 Possibly the supralinear stroke ended over ε, now in lacuna.
 88,12 ε, or else τ or ϖ (other alternatives are probably excluded) | ο, or else ϑ.

bless [
 10 []O Be[rithēu, Erigenaor],
 Or[imēni]os, Ar[amen],
 12 Alphl[eg], Elilio[upheus],
 Lalamenus, Noetheus[
 14 great is your name [
 it is strong. He who knows (it)
 16 knows everything. You are
 one, you are one, Sious, E-[
 18 Aphredon, you are the [æon (*αἰών*)]
 of the aeons (*αἰών*) of the
 20 perfect (*τέλειος*) great one, the first
 Kalypptos (*καλυπτός*) of the [
 22 activity (*ἐνέργεια*), and [
 . . . he is [
 24 his image [
 of his, he [
 [89]
 [
 2 [
 [
 4 [
 [
 6 [
 [
 8 [
 [
 existence (*ὑπαρξις*)
 10 [
] and he
 [
 12 [
 [
] in
 14 [
 the glory]
 [
] glories
 16 [
] a
 [
] in
 18 [

88,14 E.g., Δ(ϞΩ).

88,21 .I, compatible with the first letter of all cardinal numbers from one to ten.

89 Line numbers on this page are only approximate | very little text survives through p. 108.

20 [] aeon (*αιών*)
 22 []
 24 []
 [90]
 2 []
 4 []
 6 []
 8 []
 exist []
 10 []
 12 [and]
 14 []
 16 [blessed (*μακάριος*)]
 18 []
 20 []
 22 []
 24 []
 []
 [91]
 2 []
 4 []
 6 []
 []

8 []
 [] divine
 10 []
 []
 12 []... []... []
 []... [] first
 14 []... [] and powers
 []... [all-perfect (*παντέλειος*)]
 16 they are [] of
 all these and a
 18 cause of all [], a
 [] Barbelo
 20 []... [] him an
 [] all these
 22 [] he not having
 [] and his
 24 [] become
 [] but (*ἀλλά*)
 [92]
 []
 2 []
 []
 4 []
 []
 6 []
 []
 8 []
 []
 10 of []
 ... []
 12 [and
 []
 14 single []
 and a []
 16 in [a
 according to (*κατά*) the [thought (*νόημα*)] which
 18 really (*δίτως*) [exists] which exists as []

91,20 Π may have had a flag.

91,22-23 E.g., ΚΔΛΔ/ΓΔΥ.

92 Line numbers on this page are only approximate.

92,18-19 E.g., ΝΙ ΟΥΔΤΙ/† ΡΔΝ, or ΝΙ ΔΤΙ/† ΡΔΝ; cf. 74,21.

† ραν ει] Ν [. .] ΔΤ[
 20 COΘ[.] ΠΝ[
 κλ̄ς Ν [.] α
 22 ΠΝΘ[.] ΝΤ[
 ψμ̄τ[] α
 24 ΝΕ Ν [
 ἀλλὰ [

(ϛϛ)

† ραν εροϥ καϊ τηροϥ ψαϥ-
 2 ρ πρητε εϥνηνηϥ εβολ
 ϥμ πη ετ̄θεβιγηϥϥτ̄ ε-
 4 ψ(ω)πε δε εκψαν† εροϥ
 ετ(βη)ητϥ· εψω(πε) δε εκ-
 6 ψα(ν) .εεϥτ[. . ϥ]ϥπαρ-
 ρ̄ις . .] πψ . [.] πεϥ-
 8 ϥ . [.] α] να Ν οϥ-
 ϥ[—————] η ϥαπλοϥη
 10 . [—————] η
 [—————] ϥ·
 12 [—————] εϥηα
 [—————] . ϥ·
 14 [—————] . Π η ε
 [—————] COΘ] ωηϥ
 16 [—————] ϥτη· η
 ϥρα[—————] η τελ̄ιοϥ
 18 εϥει ————— τελ̄ιοϥ
 αϥω[—————] δε
 20 τη [—————] ζωκ
 ει —————] ημε
 22 [—————] πεϥ-
 [—————] ταϥ
 24 [—————] αϥ·
 [—————] . αϥ ε†μν
 26 [—————] ηετα[.
 (ϛΔ)

2 [ε]μ̄ιϥβμ βομ̄ ε ναϥ εροϥ
 ετβε παϊ μμν ψβομ̄ ε ϥγ-
 τϥ μ πειρητε ηϥραϊ ϥη

92,23 †, or else τ.
 93,6-7 μ̄εεϥε [ετϥ]ϥπαρρ̄/ις might be expected.

name [
 20 [Kalyptos (καλυπτός) [
 22 No-[
 thrice-[
 24 [but (ἀλλά) [
 [93]

name him. All these come,
 2 as it were,
 from him who is pure.
 4 If (+δέ) you give glory
 because of him, and (δέ) if you
 6 [] existence (ὑπαρξίς)
 [] his
 8 [] a
 [] simple (ἀπλοῦν)
 10 [
 [
 12 [] he will
 [
 14 [] that one
 know] him
 16 [] ...
 [] perfect (τέλειος)
 18 he being [perfect (τέλειος)]
 and [
 20 [] perfect
 [
 22 [] his
 [
 24 [] him
 [] ... to the
 26 [
 [94]
 he was not able to see her.
 2 Therefore, it is impossible to receive
 him in this way in

93,6 I ., the trace is compatible with e.g., \aleph | Υ , the trace is probably not compatible with ξ , although this is uncertain.

4 ΟΥΤΒΒ|Ο| ΝΤΕ †ΛΗΤΝΟΘ
 ΕΟΨΔ ΠΕ Ν ΤΕΛ|ΓΟ|C ΝΤΕ
 6 Π|Η Ε|ΤΨΝ ΟΨΕΝ| . . .|CΝΤΕ
 Π|| .ΕΕ| . . .| .Ϝ ΕΤΕ
 8 Ν Ο||ΔΗ| (. .CΟΨ|ΩΜΨ
 ΕΤΒΕ||Ϝ||ΨΔΞΕ
 10 Λ|Λ|ΟΨ | ———) .Ε
 ΤΕ|
 12 ΩΝ|
 ΕΤ .|
 14 Ϛ|Ο|
 Λ ΠΕ| ———) .C|
 16 ΕΤΚΩ| ——— |CΑΡ|
 ΝΔΗ Ν| ———)Ψ ΕΡΟΨ|
 18 Τ| ——— ΨΟΟ|Π Ϛ ΟΨΜΔ|
 Τ| ——— | ΔΕ ΛΜΟ|
 20 ΚΔ .| ———)Ν Ϛ . .|
 ΚΔ|
 22 ΚΔ|
 Ν Τ|
 24 ΤΔΨ|
 . . ΟΥΤΕ| ——— ΔΓΔ—|
 |Ϝ|Ε

ΦΟΡΑ ΝΤΕ ΝΔΪ ΜΝ ϚΕΝΔC—
 2 ΤΕΛΟC· ΔΨΩ ϚΕΝΔΓΔΦΟ—
 ΡΑ ΝΤΕ ΝΔΪ ΜΝ ϚΕΝΡΩΜΕ
 4 ΔΨΩ (ϚΕ|ΝΔΓΔΦΟΡΑ ΝΤΕ
 ΝΔΪ (ΛΝ) ΟΨΨΠ|ΑΡ|ΪΓC·
 6 ΔΨΩ (ϚΕ|ΝΟ .||ΟΨ
 CΓ||Ο .||ΝΟΨ
 8 Η|| ΜΝ (ΟΨΕC|ΘΗCΓC
 | ———)ΤΩC
 10 | ———)ΝΝΗ
 | ———)ΟΝΤΩC
 12 | ———)ΟΨ·
 ΚΔΓϜ|ΑΡ| ΠΓΚΟCΜΟC

94,4 ΜΝ, only the supralinear stroke that connected these letters now survives
| cf. 51,23; 78,18.

94,6 ΟΨΕΝ, or else ΟΨΕ | CΝΤΕ, supralinear stroke over Ν | perhaps
ΟΨΕΝ|ΝΔ|C ΝΤΕ, but elsewhere spelled ϚΕΝΝΔC.

94,14 The group ϚΓ has no circumflex.

4 majestic purity,
 as a perfect (*τέλειος*) one of
 6 [him who] is in [
 [] which
 8 [know] him
 concerning [] say
 10 it [
 [
 12 [
 which [
 14 [
 [
 16 which [] for (*γάρ*)
 [] him
 18 [exist] together
 [] and (*δέ*) [
 20 [
 [
 22 [
 [
 24 [
 . . . nor (*οὔτε*) [
 [9]5
 [differences (*διαφορά*)] between these and
 2 angels (*ἄγγελος*), and differences (*διαφορά*)
 between these and human beings,
 4 and differences (*διαφορά*) between
 these [and] existence (*ὑπαρξίς*).
 6 And [
 [
 8 [] and [perception (*αἰσθησις*)]
 [
 10 [
 [] really (*δυντως*)
 12 [
 [for truly (*καὶ γάρ*)] the [perceptible (*αἰσθητόν*)]

95,6 .i, perhaps *ϗ*l.

95,7 .i, a round letter.

95,9 E.g., **ΟΝΙΤΩC**.

95,13 **ϗ**, a tiny, ambiguous trace.

14 Ν ΕΣ[ΘΗΤΟΝ . . . Μ] Π[Ρ]ΗΝΤΕ
 ΕΙ —————]ΝΟΘ
 16 ρϑπ[αρχ]ς —————]ϑ
 ςαρ εϑ|
 18 αϑω| —————] .α
 Ν .| —————]Ε

Lines 20 and following (ca. 4 lines) do not survive.

[ϣϚ]
 [Ν]αϑωΝ ΕΡΟΥ ρΝ ΟΥΟΟΘΗ
 2 ΨΑϣϚ ΓΟΜ· ΔϑΩ ΠΗ ΕΤΝΕ—
 ΟΥΕ ΜΜΟΥ· ΨΑϣΘΒΒΙΟ·
 4 ΔΝΟΚ ΔΕ ΠΕΧΔΕΙ [ΖΕ] ΕΤΒΕ Ο[ϑ]
 ΟΥΗ ΔϑΨΩΠ[Ε ΝΘΓ] ΝΙΡΕϣ†
 6 ρΔΠ [Η] ΟΥ ΠΕ ΠΙΖ[Γ Μ]ΚΑϩ ΝΤΕ
 Π[. . . .] Ν ΝΕ[. . . .] .Ε ςΑΡ
 8 ΝΔ[.]α [. . . .]† Μ[.] .ΜΕ
 ΔϑΩ [.] .Ο[.] .ΠΕ
 10 ζ[
 ΨΩ[
 12 ΔΛΛ[Δ
 ΝΣΕ[—————]† .[. . .
 14 ΕΒΘΛ ρΓ[ΤΗ —————] ΕΐϑΕ[
 ΠΙΖ[ΜΚ[Δϩ] ρΓΤΜ [
 16 ΠΣΦ[—————]ϣ†Ο[
 Ν .| —————]ΨΟΟ†
 18 Ν Ϛ[—————] .ΕΣΟΥ—
 Ηϩ [—————]ωρζ:
 20 [—————]π[|
 [—————] .Π[

Lines 22 and following (ca. 4 lines) do not survive.

[ϣϛ]
 [ϩ]ΟΟΘ† ΕΥΤΗΩ[Ϛ]Ϛ ΤΙΕ ΝΤΙΕ
 2 ΠΨΜ†ΘΟΜ ΝΗ ΔΤΗΔϑ ΕΡΟΥ
 [Ν] ΝΟΘ Μ ΠΝΔ· †ϩΓΚΩΝ ΗΤΕ
 4 [ΠΨΟΡ]π[Η ΚΛΣ· †ΜΗ†ΜΔ—
 [ΚΑΡΙΟΣ ΕΤ]ΨΟΟ† ϩΜ ΠΙΔϩ—
 6 [ΡΑΤΟΝ Μ] ΠΝΔ· ΧΩ[. . .] †Δ†

- 96,2 I.e., ΕΤΝΔ'; cf. 71,20.
 96,5 ΝΘΓ], must have been written small.
 96,6 ζ[Γ Μ]ΚΑϩ; cf. 96,15.
 96,8 α, or else ρ.
 96,14 ε[ι, or else θ, φ, or Ϛ. | e.g., ϩφ[ε].

- 14 world (*κόσμος*) [] like
[
16 [existence (*ὑπαρξις*)
for (*γάρ*) [
18 and [
[
Lines 20 and following (ca. 4 lines) do not survive.
[96]
will approach him in knowledge,
2 he receives power, but he who is
far from him is humbled.”
4 And (*δέ*) I said, “Why
then (*οὖν*) have the judges come
6 into being? What [(+ἦ)] is the [suffering] of
the [] for (*γάρ*)
8 . . . [
and [
10 [
[
12 but (*ἀλλά*) [
[
14 through [] who [
suffering [] through [
16 the [] . . .
[] exists
18 [] she
dwells [
20 [
[
Lines 22 and following (ca. 4 lines) do not survive.
[97]
male, since she is knowledge (*γνώσις*) [of]
2 the three-powered invisible
great Spirit (*πνεῦμα*), the image (*εικὼν*) of
4 [the first] Kalyptos (*καλυπτός*), the
[blessedness (*-μακάριος*)] in the
6 [Invisible (*ἀόρατον*)] Spirit (*πνεῦμα*), [] the

96,17 ἦ, the flag is not preserved.

96,21 Π|, connected to the following letter (in lacuna) by a supralinear stroke.

97,4 Cf. 85,11.

97,6 ω, or else ω̅.

	[.] . [.] ΔΤ	
8	[.] ΘΩ [.] ΤΑΡ	
	[.] Θ [.] ΕΦΕΓΜΕ	
10	[---]	Ι
	[---]	ΙΘΕΙΤ
12	[---]	ΙΝ ΔΤ
	[---]	ΙΜΟΘ
14	[. .] ΝΘ [---]	Ι ΕΣΘ-
	ΩΝΘ ΕΒΟΛ ---	ΙΤΝΩ-
16	ΣΙΣ Μ [---]	ΙΔΘΕ-
	ΡΑ [Τ]Σ [---]	Ι .C
18	Ν Ν [---]	Θ]Μ
	[---]	Ι
20	[---]	Ι .Μ

Lines 21 and following (ca. 6 lines) do not survive.

[ϚΗ]

	[. .] ΟΘ [ΘΕ] ΝΝΑΣ Ν ΤΕΛΙΟΣ Ν-	
2	ΤΕ ΘΘΞΕΝΝΑΣ ΕΣΖΗΚ· Δ [ΘΩ]	
	[Ε]ΤΑΣ ΠΩΨ Ε ΠΤΗΡΥ ΕΒ [ΟΛ]	
4	ΘΙΤΝ [Π]ΤΗΡΥ· ΕΙ	
	ΘΠΑΡΞΙΣ ΜΝ |	
6	ΤΕ [. . .] ΝΓΜΕΕΘΕ [
	Π [.] . [
8	Ο [.] . Ϛ [
	ΕΣΘ [ΗCIC . ΠΓΝ [
10	ΡΙ	
	Μ [
12	ΘΓ [
	Ν . [
14	ΟϚ [---]	ΙΡΟ
	ΕΓ [---]	ΙΤΜΜ [
16	Δ [---]	Ι . Γ . Ε
	ΕΔ [---]	ΙΕ Ν
18	Θ [---]	Ι .
	Π [
20	. [
	. [

Lines 22 and following (ca. 5 lines) do not survive.

98,9 Θ, or else Ϛ.

8 [] for (*γάρ*)
 [] he knows
 10 []
 [] ...
 12 [] ...
 [] fill
 14 [] she
 appears []
 16 knowledge (*γνώσις*) [] she
 stands []
 18 []
 []
 20 []
 Lines 21 and following (ca. 6 lines) do not survive.
 [98]
 [] a perfect (*τέλειος*) unity (*ένάς*) of
 2 a complete unity (*ένάς*). [And]
 when she divided the All []
 4 from the All []
 existence (*ύπαρξις*) and []
 6 [] the thoughts []
 []
 8 []
 [perception (*αίσθησις*)]
 10 []
 []
 12 []
 []
 14 []
 []
 16 []
 []
 18 []
 []
 20 []
 []
 Lines 22 and following (ca. 5 lines) do not survive.

[ϑ̄θ]

2 [.] ϑ̄εσδ .[
 [. ϑ̄σπδ|ρ̄ζ̄γσ μ|]τ̄
 [.] ϑ̄μ [.|ε| —————]ε̄τ̄
 4 [—————]σ̄τ̄
 [—————]ε|γ̄μ̄ε
 6 [—————]οϑ̄
 [—————]οη
 8 [—————]δρ
 [—————]ϑ̄σμσϑ
 10 [—————]δ
 [—————] .π̄ η
 12 [—————]ζ̄η
 [—————] .δ η
 14 [—————]ε̄τ̄
 [—————] . οϑ̄
 16 [—————] δ̄σω
 [—————]δ
 18 [—————]ε
 [—————]τ̄
 20 [—————]ο

Lines 21 and following (ca. 6 lines) do not survive.

[ρ̄]
 τ|]ψομ|
 2 ο|]ετε|
 .[.]μ| .|σ|
 4 τε .[
 η τ|
 6 δρμιοζηλ
 ηϑ̄|
 8 σγσ|
 πε †β̄|
 10 ϑ̄γτ̄|η
 σομ |
 12 ρ̄η̄ .[
 η σ̄ε|

99,3 ε, or else θ, ϑ, or ϑ̄.

99,11] .π̄, connected to the letter (in lacuna) by a supralinear stroke;

e.g., ψ|ρ̄π̄.

99,13 δ̄, connected to the preceding letter by a supralinear stroke; probably π̄|η̄δ̄.

[99]

[] . . . []
 2 [existence (*ὑπαρξίς*)] which
 4 []
 [] knowledge
 6 []
 []
 8 [] she blesses
 10 []
 []
 12 []
 []
 14 [] which
 []
 16 [] and
 []
 18 []
 []
 20 []

Lines 21 and following (ca. 6 lines) do not survive.

[100]
 []
 2 []
 []
 4 []
 []
 6 Arm[ozel
 []
 8 []
 is the []
 10 [through
 power []
 12 []
 []

99,19]τ̄, connected to the preceding letter (in lacuna) by a supralinear stroke;
 e.g., $\Psi\ \bar{\alpha}\ \bar{\iota}\ \bar{\tau}$.

100,9 $\bar{\beta}$ l, connected to the following letter (in lacuna) by a supralinear stroke;
 probably $\bar{\beta}(\Delta\rho\beta\beta\ \eta\lambda\omega)$.

14 ψω|
 ετ|
 16 εβϙ|λ
 ε|
 18 τϙ|
 ρπ |
 20 η |
 .|

Lines 22 and following (ca. 4 lines) do not survive.

[ρα]

[.] .ατηαϑ ε|ροϙ
 2 [.] .σε πη ε|
 [. π|αῖ πε πεσε|]τ
 4 | ——— |ζη |]ηω—
 [——— |μϙϙ| . . .]ε|δϙ
 6 [——— |οη
 [——— |εϙϑϑ—
 8 [———] .η οϑ—
 [———]ατ—
 10 [———]ς η
 [———]ψε
 12 [———]πικλς
 [——— δ|τπωψ
 14 [———]οϙ
 [———] .ε|
 16 [———] .ε
 [——— εν|νο|α
 18 | ——— |ε
 [———]οε

Lines 20 and following (ca. 4 lines) do not survive.

[ρβ]

π| ε|τψοοη [.
 2 π|] πικεο .|
 ϙ|]|ωτ ϙϑα|
 4 μη [.]ητ|
 ρϙ η [.]Δο|
 6 η ο|] .|
 οϑα|

101,1 | ., possibly ηη.
 101,3 π, or else τ | ε, or else θ.
 101,5 μ, a trace from the bottom right of the letter | ϙ, or else ϙ.

8 οσω|
 εϥ| .|τ|
 10 σε|
 ηδ|
 12 ηω|
 δσω |
 14 ηη|
 οσ|
 16 λ λ|
 ω|
 18 ε|
 ρεη|
 20 π|
 λ |

Lines 22 and following (ca. 4 lines) do not survive.

[ρτ]

[.|ε|η|α|ρ|χ|η η τ|]
 2 [. . |τ|ψ|ο|ο|η οη|τ|ω|ς . . .] .ε
 [.|τ|ψ|ο|ο|η | οσ|ς|α
 4 [--- |α|ϊ ρλ
 [--- πα|ϊ πε·
 6 [---] †λ|η|τ-
 [--- |ξ|ο|σ-
 8 [--- |ο|σ
 [--- |α|ς
 10 [--- |τ|ο|σ
 [--- εβ|ο|λ
 12 [--- | ψ|α|τ-
 [--- |α|ϊ αη
 14 [--- |ε|τ|ο|σ
 [--- | π|α|ϊ
 16 [--- |ρ
 [--- |λ
 18 [---] λη

Lines 20 and following (ca. 6 lines) do not survive.

[ρΔ]
 λ [.] ε|ς|ο|σ|ω|η|ρ ε|β|ο|λ|
 2 λ [.] η|τ|ε ηη ε|τ|ο| . . .
 ηε|] .α|ϊ [.|η η|τ|ε π|ι|

103,1 E.g., |ρ|ε|η|α|ρ|χ|η.

8 [he [
 10 [
 12 [
 14 and [
 14 those [
 a [
 16 [
 18 [
 some [
 20 [
 [

Lines 22 and following (ca. 4 lines) do not survive. [103]

[] origin (*ἀρχή*) [
 2 [. . . really (*δύτως*)] exist [
 [] exist [essence (*οὐσία*)
 4 [] in
 [this] is
 6 [] the
 []
 8 []
 []
 10 []
 [] . . .
 12 [] they
 [] not
 14 []
 [] this
 16 []
 []
 18 []
 [] and

Lines 20 and following (ca. 6 lines) do not survive. [104]

[] she appears
 2 [] of those who [
 [] . . . of the [

4 αϞω |
 παῖ δ .|
 6 πινο .|
 ετο|
 8 καϞ|
 νε πα.|
 10 ηρ|
 ατ .|
 12 βολ μ |
 μμο|
 14 αϣψ|
 οντω|C
 16 ψη|
 πη ει|
 18 δε |
 τ .|
 20 ηρραῖ
 πρ|.|
 22 ρ|
 π|

Lines 24 and following (ca. 4 lines) do not survive.

[ρϵ]

νε ηη εταρξειρατοϞ] μ
 2 πλεων μ μ|] η-
 ηηϞ ερραῖ η ο|] ε
 4 [. . .]ωπ [.] ετ
 ψοοη ρμ [.] .πη
 6 μεν ει| ————— | .ηρ
 | ————— | πη
 8 | ————— |ε οϞα
 | ————— ο|Ϟαρχη
 10 | ————— |οϞτ
 | ————— | μη
 12 | ————— |α· παῖ
 | ————— ρ|Ϟλη
 14 | ————— |οϞωτ
 | ————— |οϞ η
 16 | ————— ψο|οη

104,22 ρ|, connected to the following letter (in lacuna) by a supralinear stroke.
 105,3 ο, or else ϛ, ϥ, or ϣ.

4 and [
 this [
 6 the [
 [
 8 see [
 [
 10 [
 [
 12 [
 [
 14 he [
 really (*δυντως*) [
 16 [
 that [
 18 and (*δέ*) [
 [
 20 [
 [
 22 [
 [
 Lines 24 and following (ca. 4 lines) do not survive.

[105]

are those who [stand
 2 the aeon (*αἰών*) of [
 come up to [
 4 ... [] which
 exist in [] that one
 6 on the one hand (*μὲν*) [
 [] that one
 8 [] one
 [] an] origin (*ἀρχή*)
 10 [] and
 [] this one
 12 [] matter (*ἔλη*)
 [] single
 14 []
 []
 16 [] exist]

105,4 Probably ΙΩΤΤΙ (flag in lacuna).

105,9 Possibly ΔΡΖΗ.

	[	---		]α
18	[	---		]ϣ
	[	---		]ε̇
20	[	---		]λλη
	[	---		]α

Lines 22 and following (ca. 4 lines) do not survive.

[ρ̅ς]

	π[	. . . . .	] α̇ϣω εγψοοι̅η̅
2	ε[	. . . . .	] πε α̇ϣω η α[
	π[	. . . . .	] ψωλρ ητε ο̅ϣ[
4	τηο[	. . . . .	] η ο̅ϣαρ[
	α̅ϣ[	. . . . .	ο̅ϣδε ητε η[
6	μερ[	---	]ε πη π[
	ετο[---] .[
8	κοο[
	πο̅ϣε[
10	λλη [
	τε .[
12	ηπε[
	ωηρ [
14	κατια		
	ετε[
16	ρο̅ϣ[
	α̅ϣ[
18	πα[
	εα[
20	ετ[
	α[
22	ϣ[

Lines 23 and following (ca. 4 lines) do not survive.

[ρ̅ζ]

	λλοο̅ϣ ηερ[α̅ι̅]ς
2	[.]α̅ς̅ι̅ς̅· α̅ϣω .[.]ε̅
	[ε̅]ϣ̅πα̅ρ̅ζ̅ι̅ς̅ [.] .ι̅ς̅
4	.[.]ω λη π[.]ψ]οο̅η̅
	λ̅ π̅ρ̅η̅τ̅ε̅ [.]ο̅ϣ̅
6	ε̅ι̅δ̅[ω̅λ̅ο̅η̅ --- ψ]ορ̅η̅
	[---]λ̅

105,20-21 Extra space was left between these lines because of an imperfection in the surface of the papyrus.

- 18 []
 [] which
 20 [] and
 []
 Lines 22 and following (ca. 4 lines) do not survive.
 [106]
 [] and he exists
 2 [] he is [] and []
 [] mark of a []
 4 [] an
 [] nor (*οὐδέ*) of []
 6 [] that one []
 []
 8 []
 []
 10 and []
 []
 12 number []
 []
 14 [according to (*κατά*) []
 which []
 16 []
 []
 18 []
 []
 20 []
 []
 22 []
 Lines 23 and following (ca. 4 lines) do not survive.
 [107]
 them []
 2 ... and []
 existence (*ὑπαρξίς*) []
 4 [] and the [] exist
 as []
 6 reflection (*ἐξωλον*) [] first
 []

106,7 | .l, top of a round letter, read in 1972, now best attested in photo A; papyrus subsequently damaged.

107,1 | Or, waters.

8	|	---	ψ|ορπ̄
	|	---	) ΝΤΕ ΝΓ-
10	|	---	|α
	|	---	|η η
12	|	---	| παϊ̄
	|	---	| .α
14	|	---	| ψομ-
	|	---	|οσ
16	|		
	|	---	|α η
18	|	---	|αϊ̄
	|	---	|εϊ̄
20	|	---	| .
	|	---	ο|σᾱ.

Lines 22 and following (ca. 6 lines) do not survive.

[ρη]

	α[.]	νε αν εσϑ̄	να[.
2	ϑμ [.]	πη ετ̄	σοοη̄ |
	εβ[οα]	τηροσ	μη
4	πη ει]	οσμηηψ[ε	
	η σχη[.]	ταμιο	η | .
6	ταπ[	---	| . . .
	αρω |		
8	εβοα |		
	ταζ̄ις	μ|	
10	πγα|τ̄		
	σομ|		
12	ϑμ πγ|		
	ναϊ̄ . |		
14	ηγω|		
	ητ̄ε |		
16	οηϑ . |		
	επ|		
18	οο|		
	οσ|		
20	εσ|		
	ϑη̄ |		
22	τ|		

Lines 23 and following (ca. 3 lines) do not survive.

107,11 |η, connected to the preceding letter (in lacuna) by a supralinear stroke.

108,3 η̄, only the supralinear stroke survives.

- 8 [] first
 [] of the
 10 []
 []
 12 [] this one
 []
 14 []
 []
 16 []
 []
 18 []
 []
 20 [] one]
 []
 Lines 22 and following (ca. 6 lines) do not survive.
 [108]
 [] not, they giving [
 2 [] he who exists [
 [] all and
 4 he [] a multitude
 ... [] creation
 6 []
 and [
 8 []
 ... [
 10 the [
 []
 12 in the [
 these [
 14 the [
 of [
 16 []
 []
 18 []
 []
 20 []
 in [
 22 []
 Lines 23 and following (ca. 3 lines) do not survive.

Pages 109-112 do not survive.

[ϩΓϚ]

2 ΜΗ ΨΕΝΑΤΤΕΛΟϚ ΜΗ ΨΕΝΔΕ-
 ΨΥΧΗ· ΔΥΩ ΨΕΝΝΟΥϚ Μ[Η] ΨΕΝ-
 4 ΨΥΧΗ ΜΗ ΨΕΝΩΜΑ ΜΗ
 ΝΗ ΕΤΨΟΟΠ̄ ΨΑΘΗ Η ΝΑΪ· ΝΗ
 6 ΝΤΕ ΝΨΑΠΛΟΥΗ Η ΨΤΟΥΧΩΗ
 ΝΤΕ ΝΨΑΡΧΗ Η ΨΑΠΛ[Ο]Ι[Τ]Η· ΜΗ
 8 Ν[Η] ΕΤΨΟΟΠ̄ ΨΗ [ΟΨ]ΔΩΨ
 ΕΙ . . .] ΔΥΩ Η ΔΥΜΟΥΨ ΟΨΑΗΡ
 10 [ΜΗ ΟΨΜΟΥΨ ΔΥΩ ΟΨΚΑΨ
 [Μ]Η ΟΨΗΠΕ ΔΥΩ ΟΨΗ[Ο]ΨΨΒ
 12 ΜΗ ΟΨΚΥΜ ΔΥΩ Ο[Ψ] . . .] ΟΨ ΜΗ
 [Ο]ΨΤΑΨΨΙϚ ΔΥΩ ΟΨΗΨΥΕ ΜΗ
 14 [ΝΨΚ]ΨΨΩΨΠ̄ ΤΗΡΟΥ· ΨΕΝΜΕΨ
 [Υ]ΤΙΟΥΨ ΔΕ Η ΨΟΜ ΝΕ ΕΤΨΟΟΠ̄
 16 [ΨΜ] ΠΨΜ[Ε]Ψ[Υ]ΤΟΥΨ ΝΗ ΕΩΗ· ΝΗ
 [Ε]ΤΨ[Ο]Ι[Ο]Π̄ ΨΗ ΝΨΠ[.] [.] ΔΥΩ
 18 [.] ΨΩΚ ΕΒΟΛ ΝΤΞ [. . .] ΝΨΘΟΜ
 [. . .] ΨΕΝΘΟΜ ΨΕΝ[. . .]Ϛ ΝΤΕ
 20 [. . .] ΟΨ ΨΕΝϚ[. . .] ΝΤΕ
 [.] ΨΕΝ[Δ]ΤΤΕΛ[Ο]Ϛ Η
 22 [ΤΕ ΝΨΔ]ΤΤΕΛΟϚ [ΨΕΝ]ΨΥΧΗ
 [ΝΤΕ ΝΨ]ΨΥΧΗ· ΨΕ[Ν]ΨΩΗ [Ν]
 24 [ΤΕ ΝΨ]ΨΩΗ ΨΕΝΨΗΗ Ν[ΤΕ]
 [ΝΨΨΗΗ]· ΨΕΝϚ[.] [. . . .
 26 [. . . .] ΔΥΩ Ψ[Ε]Ν
 [. . . .] ΔΤΑΨ[.
 28 [. . . .] [.]

[ϩΓΔ]

2 ΜΜΥΗ ΜΜΟΥ· ΔΥΩ ΟΨΟΗ Ν[Η]
 ΜΞΗ ΨΩϚ ΕΨΕΝΨΠΟ ΝΕ· ΜΗ
 4 Ν[Η] ΜΕΝ ΕΤΨΟΟΠ̄ ΨΗ ΟΨΨΠΟ
 ΝΗ ΔΤΜΨΕ· ΔΥΩ ΟΨΟΗ ΝΗ Μ[Ε]Ν
 ΕΤΟΥΔΑΒ· ΔΥΩ ΕΨΕΝΨΔ Ε[ΝΕ]Ψ

113,1-14 See 48,3-7n.

113,6 ΨΤΟΥΧΩΗ, sic.

113,15 ΟρεΨΨΟΟΠ̄.

113,17-18 See Facsimile Edition: Introduction, pl. 13*.

Pages 109-112 do not survive.

[113]

and angels (*ἀγγελος*),
 2 daimons (*δαίμων*), minds (*νοῦς*),
 souls (*ψυχή*), living animals (*ζῶον*),
 4 trees and bodies (*σῶμα*),
 those which are prior to them: those
 6 of the simple (*ἀπλοῦν*) elements (*στοιχεῖον*)
 of simple (*ἀπλοῦν*) origins (*ἀρχή*), and
 8 those which are in a
 [] and unmixed confusion: air (*ἀήρ*)
 10 [and] water, earth
 number, connection,
 12 motion, [] and
 order (*τάξις*), breath and
 14 all the rest. There are (+δέ)
 fourth powers which are
 16 [in] the fourth aeon (*αἰών*), those
 [which] are in the [] and
 18 [] perfect of [] powers
 [] powers [] of
 20 [] of
 [] angels (*ἀγγελος*)
 22 [of the] angels (*ἀγγελος*), souls (*ψυχή*)
 [of the] souls (*ψυχή*), living animals (*ζῶον*)
 24 [of the] living animals (*ζῶον*), trees [of]
 [the trees
 26 [] and [
 [] . . . [
 28 [
 [114]
 his own. There are [those]
 2 (+μέν) (that exist) as (*ὡς*) begotten ones, and
 those that are in an unborn
 4 begetting; and there are those (+μέν)
 that are holy and eternal,

113,20 Ϝ, or else Π.

113,22-24 For the restoration, cf. 48,12-18; 55,19-23.

113,27 Δ, or else Δ | Ϝ, or else Ϙ.

6 ΝΕ· ΜΗ ΝΙΔΙΤΟΥΩΤΒ ΕΒΟΛ Η-
 8 ΡΡΑΪ [ΩΝ Ο]Τ<ΟΤ>ΩΤΒ ΕΒΟΛ· ΜΗ ΟΥ-
 ΤΑΚΟ [ΝΩΡ]ΑΪ ΩΝ ΟΥΜΗΤΑΤ|ΤΑΚΟ·
 10 ΑΥΩ ΟΥΟΝ ΜΗ ΜΕΝ Ω[Ι] ΕΥΕΝ-
 12 ΤΗΡΟΥ ΝΕ· ΟΥΟΝ ΜΗ Ε[Ω]ΕΝ ΓΕ-|
 ΝΟΣ ΝΕ ΜΗ ΜΗ ΕΤΨΟΟΠ̄ [ΩΝ Ο]Τ-
 14 ΚΟΦ|ΜΟ|Ι ΜΗ ΟΥΤΑΞΙΣ· ΟΥ[ΟΝ]
 ΜΗ ΜΕΝ ΩΝ ΟΥΜΗΤΑΤ|ΤΑΚΟ|
 16 ΑΥΩ ΟΥΟΝ ΝΙΨΟΡΠ̄ Ε[ΤΑ]ΡΕ-|
 ΡΑΤΟΥ ΜΗ ΝΙΜΕΡΦΝΑΥ [ΩΝ]
 18 ΝΑΪ ΤΗΡΟΥ· ΜΗ Τ[ΗΡ]ΟΥ [ΕΤΨΟ-|
 ΟΠ̄ [ΕΒ]Ο[Ι]Α ΩΝ ΝΑΪ· ΑΥΩ ΜΗ [ΕΤ-|
 20 ΨΟΟΠ̄ [ΩΝ] ΝΑΪ· ΑΥΩ ΕΒΟ[Ι]Α
 ΝΑΪ ΕΤ[ΟΤ]ΗΩ ΝΑ ΝΑΪ· .[. . . .]
 22 ΒΟΛ Μ[. . . .]|Τ Ε[.]
 ΝΑΪ [. . . .] ΕΤΟΥ[.]
 24 ΑΥΩ Δ[ΥΔ]ΕΡΑΤΟ[Υ ΝΕ]Ι ΝΙ-|
 Μ[Ε]ΡΦΤΟΥ ΜΗ ΕΩ[Ν]
 26 [.] ΕΨΟΟΠ̄ [.]
 [.] Ε ΨΩ[.]
 [.] . ΤΗΡ .[.]
 [Ρ]Γ[Ε]

2 ΝΩΗΤΟΥ ΕΥΧΟΟΡ ΕΒΟΛ· ΑΥΩ
 ΕΝΣΕΡΟΧΡΕΣ Ν ΝΕΥΕΡΗΤ [Δ]Ν
 4 ΑΛΛΑ ΝΤΟΥΩ ΩΩΟΥ ΕΤΟΝΩ Ν-
 6 [Ω]ΡΑΪ ΝΩΗΤΟΥ ΕΨΟΟΠ̄ ΑΥΩ
 ΕΥ† ΜΑΤΕ ΜΗ ΝΕΥΕΡΗΤ ΩΩ
 8 [Ε]ΨΟΟΠ̄ ΕΒΟΛ ΩΝ ΟΥΑΡΧΗ Ν
 ΟΥΩΤ· ΑΥΩ ΣΕΨΟ[ΟΠ̄] ΕΥΩ-
 10 ΤΗ [Σ]Ε ΣΕΨΟΟΠ̄ ΤΗΡΟΥ ΝΩΡΑΪ
 ΩΝ Ο[Υ]ΕΩΝ Ν ΟΥΩΤ ΝΤΕ ΠΙΚΛ̄
 12 [Κ]ΑΤΑ ΓΑΡ ΠΟΥΑ ΠΟΥΑ ΝΤΕ ΝΙΕ-
 14 [Κ]ΑΤΑ ΠΗ ΕΤΠΗΩ ΕΡΟΟΥ· ΠΙΚΛ̄
 [Δ]Ε Ο[Υ]ΕΩΝ Ν ΟΥΩΤ ΠΕ ΟΥΝ-

114,17-19 See Facsimile Edition: Introduction, pl. 14*.

114,17 ἦ, or else η̄.

114,18 η̄, or else λ̄ | e.g., ΕΒΟ[Ι]Α ΩΝ|.

114,19-20 E.g., Ε|ΒΟΛ.

114,20 E.g., Μ|ΜΟΟ|Τ.

6 those unchanged
 by death and
 8 perishable by indestructibility.
 And there are those (+*μέν*) that exist as (*ώς*)
 10 all; there are those [that are]
 [races (*γένος*)] and those that are [in a]
 12 world (*κόσμος*) with order (*τάξις*); there are
 those (+*μέν*) in [in destructibility],
 14 and there are the first ones [that stand]
 and the second ones [in]
 16 all of them, [all] those [that]
 derive from them and [those that]
 18 are [in] them. And [
 these that [follow] them [
 20 [
 these [
 22 and [the] fourth aeons (*αιών*)
 stood [
 24 [] they existing [
 [] . . . [
 26 [

[11]5

in them, he being scattered abroad.
 2 They do not restrict one another,
 but (*ἀλλά*) they are alive in them
 4 dwelling among themselves and
 agreeing with one another, as (*ώς*)
 6 those who come from a single
 origin (*ἀρχή*). They are joined together
 8 because they are all
 in a single aeon (*αιών*) of Kalyptos (*καλυπτός*),
 10 [] being divided in power.
 For (*γάρ*) they exist in relation to (*κατά*) each
 12 of the aeons (*αιών*), standing in
 relation to (*κατά*) the one which has reached them.
 14 [But (*δέ*)] Kalyptos (*καλυπτός*) is [a] single aeon (*αιών*);

114,22 Cf. 114,14-15; 116,15-16.

114,26 **ϖ** ., after **ϖ** only a supralinear stroke (beginning over **ϖ**) survives;
 e.g., **ΤΗΡϖ**.

115,8 **ϖ̂**, or else **ϖ̃**.

16 [ΤΑΥ] ΜΜΑΘ Ν ΥΤΟΟΘ Ν ΔΙΔΦΟ-
 18 [ΡΑ ΝΙΤΕ ΘΕΝΕΩΝ· ΔΘΩ ΚΑΤΑ
 20 [ΠΟΙ]ΤΑ ΠΟΤΑ ΝΤΕ ΝΓΕΩΝ ΟΘΝ-
 22 [ΤΑ]Υ ΜΜΑΘ Ν ΘΕΝ[ΘΟ]Μ Μ ΠΡΗ-
 24 [ΤΕ Ν] ΘΕΝΨΟΡΠ̄ ΔΝ ΜΝ ΘΕΝΜΕΘ-
 26 [ΣΝΑ]Υ ΗΔῙ ΤΗΡΟΘ ΕΑΡ ΘΕΝΨΑ Ε-
 28 [ΝΕΘ ΝΕ ΔΘ]Ω [ΣΙΕΨ[ΕΙΒ]ΗΘῩ
 [. Ο]ΥΤΑΞΙΣ Μ[Ν] ΟΘΕΟΟΘ
 [.] .Ε ΕΤΨΟ[Ο]Π̄ ΝΘ[ΡΑ]Ῑ
 [ΘΝ]ΥΤΟΟΘ ΗΝ ΕΩΝ [ΜΗ
 [. ΕΙΤΡ ΨΟΡΠ̄ Ν Ψ[ΟΟΠ̄]
 [.]ΝΟΥΤ[Ε
 [.]Σ ΝΕ Μ[
 [.] . . [̄
 [ΡΓΣ̄]
 2 ΗΔῙ ΤΗΡΟΘ ΔΕ ΣΕΨΟΟΠ̄ Ν-
 4 ΘΡᾹῙ ΘΝ ΟΥΑ ΕΨΟΟΠ̄ ΘΓ ΟΥΜΑ
 6 ΔΘΩ ΚΑΤΑ ΟΥΑ ΕΨΔΗΚ ΕΒΟΛ
 8 ΝΘΡᾹῙ ΘΝ ΟΥΜΝΤΨΒΗΡ ΔΘ[Ω]
 10 ΕΑΘΜΟΘΘ ΕΒΟΛ Μ ΠΓΕΩΝ ΕΙΤ-
 12 ΨΟΟΠ̄ [Ο]ΝΤΩΣ· ΔΘΩ ΟΘΟΗ
 14 ΝΗ ΜΕ[Ν] ΗΘΗΤΟΘ ΕΤΑΘΕΡΑΤΟΘ
 16 ΘΩΣ ΕΨΟΟΠ̄ ΘΝ ΟΘ[Υ]Τ[Ι]ΣΙΑ
 18 ΜΝ ΝΗ ΜΕΝ Μ ΠΡΗΤΕ Η [Ο]ΘΟΥΣ[Ι]Δ
 20 ΘΝ ΟΥΠΡΑΞΙΣ Η ΟΥΞΙ ΜΚ[Δ]Θ ΕΙΘ-
 22 ΨΟΟΠ̄ ΘΝ ΟΥΜΕΘΣΝΑΘ· ΕΙΣΨΟ-
 24 ΟΠ̄ ΕΑΡ ΗΘΗΤΟΘ ΝΘΓ †ΜΝΤ̄[ΔΤΜΓ-]
 ΣΕ ΝΤΕ ΝΓΜΝΤΑΤΜΓΣΕ [ΕΤΨΟ-]
 ΟΠ̄ ΟΝΤΩΣ· ΔΘΩ ΝΓΔ[ΤΜΓΣΕ]
 ΕΤΑΘΨΩΠΕ ΕΣΑΘΕΡΑ[ΤΣ Ν-]
 ΘΓ ΤΕΘΘΟΜ· ΕΣΜΜΑΘ ΝΘ[Γ ΟΥ-]
 ΟΥΣ[Ι]Δ Ν[Ν] ΔΤΣΩΜΑ ΜΗ [Ο]ΥΣΩ]
 ΜΑ ΕΤΕ ΜΑΣΤΕΚΟ· ΕΥΜ[Π]ΜΑΔ]
 ΕΤΜΜΑΘ ΝΘΓ ΠΓΑΤ[Υ]ΘΩΤΒ Ε-
 ΒΟΛ ΕΤΨΟΟΠ̄ Ο[Ν]ΤΩΣ ΔΘΩ]
 ΠΗ ΕΨ[Δ]ΥΟΘΩΤΒ [ΕΒΟΛ ΘΝ ΟΥ-]
 Ψ[Γ]ΒΕ ΕΥΑΘΕΡΑΤΥ Μ[Ν ΗΔῙ ΤΗ-]
 Ρ[Ο]Υ ΗΘΓ [Π]ΚΩΘῩ Ν[
 [.]Δ[Ῡ]ΤΑΚΟ· Δ[

115,24 E.g., [ΘΝ ΠΓΜΕΘΥ]ΥΤΟΟΘ.

116,12 ΜΝΤ̄, or else ΜΝῩ.

[he] has four different (*διαφορά*)
 16 aeons (*αλών*). In relation to (*κατά*)
 each of the aeons (*αλών*)
 18 they have powers, not
 like first and second (powers),
 20 for (*γάρ*) all these [are]
 eternals, [but] they are different
 22 [] order (*τάξις*) and glory
 [] which exists
 24 [in] four aeons (*αλών*) and
 [] that preexists
 26 [] god []
 [] they are []
 28 []
 [116]
 All (+*δέ*) of them exist
 2 in one, dwelling together,
 yet perfected individually (+*κατά*)
 4 in fellowship and
 filled with the aeon (*αλών*) which
 6 really (*δυνως*) exists. There are
 those among them (+*μέν*) that stand
 8 as (*ώς*) dwelling in essence (*οὐσία*) and
 those (+*μέν*) (that stand) as [essence (*οὐσία*)]
 10 in conduct (*πραξις*) or (*ἡ*) [suffering because]
 they are in a second; for (*γάρ*)
 12 the unengenderedness of the ungenerated
 ones that really (*δυνως*) exist is among
 14 them. When the ungenerated
 have come into being, their power
 16 stands; there is there an
 incorporeal (*-σῶμα*) essence (*οὐσία*) with [an]
 18 imperishable [body (*σῶμα*)]; the
 [immutable one] is [there]
 20 that [really (*δυνως*)] exists.
 Because it transforms [through]
 22 change, [the] fire stands
 [with all of them]
 24 [indestructible]

116,21 Transforms, lit., crosses over.

[.] .οσα η[
ριγ
 2 εφαρραταγ· εσμπα ετμ-
 ματ ης ηγζων τηροτ εσ-
 σοοη η κατα οσα εσροτη
 4 [ρ]η ο[σ]μα τηροτ· εσμματ η-
 σι ϖϖηωσις ητε ϖϖηωσις
 6 μη οσταρο ητε ϖ[μ]ητατ-
 εγμε· εγμματ ης οσχαος
 8 μη [οστο]πος ητατ τηροτ
 εφ[αηκ] εβολα ατω ετε η βρε·
 10 [ο]σ<ο>οειη δε η ταπμε ατω οσ-
 [κ]ακε εαυζη οσοειη μη ηη
 12 [ε]τε ηγσοοη αν οητω·
 [ηη η]εγσοοη αν οητω·
 14 [. .]ηατσωπε ετε ηγσο-
 [οη] αν ε ητηρ· ητογ δε ηη-
 16 [α]ραθον ετε εβολα ημογ πε
 [η]ααθον μη ηη [ε]ηηαηογ
 18 [α]τω ηηοητε ετε εβολα η-
 [μογ] η[ε] ηηοητε μη ηη ετ-
 20 [.]ητε· ηη εηηεαγ·
 [.]η εαρ ρη οσμεροσ
 22 [.]εγδοσ μη ηηοη[η]ε
 [.] ετμματ μη ηη [. .]
 24 [.]οηηοητε [. .]
 [.]ε ηαη τη[ροτ]
 26 [.]η κακιε
 [.]η[

ριγη

ατω οστεηοσ· ατω εμπα-
 2 τωρ μη λαατ· αλλα εγβεετ
 ματααγ ηεραη ηηηηγ ατω
 4 εγμοηη ημογ ηεραη ρη η[α-]
 ρηηγ ηηαγ ηη αηη αρηηγ· παη
 6 δε πε [η]ηοητε ητε ηη εηω-
 οη οητω· οσρ[εγ]ηηατ ερογ

117,4-5 I.e., Kalyptos; cf. 118,10.

117,10 Cf. Bohairic ταφμηη.

117,20 Sahidic ετ-ηααγ.

118,1 εμπα, πα (connected by supralinear stroke) read in 1972; papyrus

[] one [

1[1]7

he stands. It is there that
 2 all living animals (ζῴων) are,
 existing individually (+κατὰ), (yet) all
 4 joined together. The knowledge (γνώσις)
 of the knowledge (γνώσις) is there
 6 together with a setting up of ignorance.
 Chaos (χάος) is there
 8 and (also) a [perfect place (τόπος)]
 for all of them, and they are new.
 10 True (+δέ) light (is there),
 also enlightened darkness together with the one
 12 that does not really (δύτως) exist–
 [it] does not really (δύτως) exist.
 14 [] the non-being that does
 not exist at all. But (δέ) as for him, he (is)
 16 [Good (ἀγαθόν)] from which derives
 the good (ἀγαθόν) and what is pleasant,
 18 and he (is) the god from
 [whom] comes god and he who
 20 [], he who is great.
 For (γάρ) [] in part (μέρος)
 22 [] form (εἶδος) and god
 that [] and the one []
 24 [] a god []
 [] all these []
 26 [] darkness []
 []
 1[1]8

and race (γένος). He has not
 2 mixed with anything, but (ἀλλά) he remains
 alone in himself and
 4 rests himself on his
 limitless limit.
 6 He (+δέ) is [the] god of those that
 really (δύτως) exist, a [seer]

118,5 subsequently damaged; now best attested in photo A.
 The scribe first wrote ΔΤΔΡΗΞΥ, then added ᾠ above the line after Τ.
 118,6-7 ΨΟ,ΟἩ, first Ο read in 1972; papyrus subsequently damaged;
 now best attested in photo A.

8 ΜΝ ΟΥΡΕΥΟΥΕΝΟΥ ΝΟΙΟΥΤΕ ΕΒΙΟΛΑ·
 ΕΑΣΤ ΓΟΜ Μ ΠΗ ΕΤΣΟΥΩΝΣΙ
 10 ΝΕΓ ΤΒΑΡΒΗΛΩ ΠΛΑΙΩΝ ΤΙΤΝΩ—
 ΣΙΣ ΝΤΕ ΠΛΑΘΟΡΑΤΟΝ Ν ΨΜΙΤ—
 12 ΓΟΜ Ν ΤΕΛΙΟΣ Μ ΠΝΑ ΔΤΙ
 ΝΑΣ ΕΣΧΩ ΜΜΟΣ ΔΕ ΥΙ
 14 ΟΥΩΝΟΥ ΤΟΝΟΥ ΝΟΥΡΑΪ ΟΝ ΟΙ
 ΚΟΝΟΥ ΠΙΟΥΑ· ΥΟΝΟΥ ΝΕΓΙ ΠΗ
 16 ΕΤΕ Ν ΨΙΟΥΜΤ ΝΤΟΚ ΠΕ ΠΨΟ—
 ΜΤ ΕΤΕ Ν ΨΟΜΤ Ν ΚΩΒ . . .]
 18 ΕΕΕ ΠΨΟΡΠ Ν Ξ Ν Ι
 ΤΜΕΡΨΟΜΤΕ Ι
 20 ΠΙΜΕΡΣΝΑΥ Ν Σ .Ι
 ΕΕΕ ΔΑΔΑΔΑΔΑ
 22 [.] ΣΝΤΕ ΠΑΪ ΔΕ ΥΤΙΟΥΘ
 [. . .] . . . ΤΙΝΩΣΙΣ
 24 [.] ΤΥ· ΤΗΙ
 Ι ——— ΙΕΙ

[ρ]ΙΘ

ΟΥΜΕΡΟΣ· ΔΨ Ν ΝΟΥΣ ΔΥΩ
 2 ΔΨ Ν ΣΟΦΙΑ· ΔΥΩ ΔΨ ΝΗ ΕΠΙΣ—
 ΤΗΜΗ Ν ΔΨ Ν ΣΒΩ· ΨΑΥΤ ΡΑΝ
 4 [ΔΕ Ε ΝΙΕΥΦΩΣΤΗΡ ΠΨΟΡΠ ΜΕΝ
 ΠΕ ΔΡΜΗΔΩΝ ΜΝ ΤΗ ΕΤΗΜΜΑΥ
 6 . .] . . . ΠΙΜΕΡΣΝΑΥ ΠΕ ΔΙΦΑ—
 ΝΕΙ . . ΜΝ ΤΗ ΕΤΗΜ[Μ]ΑΥ ΔΗΪ
 8 ΦΙ . . . ΠΙΜΕΡΨΟΜΤ ΠΕ
 [ΜΑΔΣΗΔ]ΩΝ ΜΝ ΤΗ ΕΤΗΜΜΑΥ
 10 [. . . .] ΠΙΜΕΡΥΤΟΥΘ ΠΕ
 [. . .] Σ ΜΝ ΤΗ ΕΤΗΜΜΑΥ ΟΔΜΙΣ
 12 [ΔΥΩ] ΨΥΟΥΠ ΝΕΓ ΠΙΚΛΣ ΕΑΥ—
 [. . . .] ΜΝ ΤΕΥΕΙΔΕΑ· ΔΥΩ
 14 [ΨΥΟΥ]Π ΝΗ ΑΤΟΥΩΝΟΥ Ν ΝΑΪ
 [ΤΗΡ]ΟΥ ΟΥΝΑ ΔΕ ΕΥΕΧΙ ΓΟΜ
 16 [ΕΒΟ]ΛΑ ΟΥ[Τ]ΙΟΥΤΥ ΤΗΡΟΥ ΕΥ—

118,13 E.g., ΥΙΟΥΟΥ ΟΥΝ; cf. 3,10-11.

118,14 E.g., ΟΥΝ ΟΙΤΑ].

118,17 Probably magical *stoicheia* begin at the end of this line.118,18 ΕΕΕ, magical *stoicheia*.

118,22 Possibly ΙΟΥΤΝΤΕ.

119,5 Cf. 127,9 (not room for ΟΥΔΡΜΗΔΩΝ).

8 and a revealer of god.
 When she had strengthened him who [knew her],
 10 the aeon (*αλών*) Barbelo, the knowledge
 (*γνώσις*) of the invisible (*δώρατον*) three-
 12 powered perfect (*τέλειος*) Spirit (*πνεῦμα*) [
 her, saying, "He [
 14 life. I am alive in [
 You, the One, are alive. He is alive, [he]
 16 who is three. It is you who are [the]
 [three] who [] three [doubled
 18 e e e. The first of seven [
 the third [
 20 the second [
 e e e e a a a a a a [
 22 [] two, but (*δέ*) he [] four]
 [] knowledge (*γνώσις*) [
 24 [] . . . [
 [

[11]9

part (*μέρος*)? What kind of mind (*νοῦς*)?
 2 What kind of wisdom (*σοφία*)? What kind of under-
 standing (*ἐπιστήμη*), what kind of teaching? His (+*δέ*)
 4 lights (*φωστήρ*) are given names: the first (+*δέ*)
 [is Arme]don and his consort (is)
 6 []; the second (+*δέ*) is Dipha-
 ne-[] and] his consort (is) Dei-
 8 ph-[]; the third is
 [Malsed]on and his consort (is)
 10 []; the fourth is
 []-s and his consort (is) Olmis.
 12 Kalyptos (*καλυπτός*) exists having
 [] and his Idea (*ιδέα*).
 14 [He is] invisible to all
 these so that (*ἵνα*) they all might be
 16 strengthened by him

119,5-10 The names of the consorts are mostly in lacunae; cf. *Steles Seth VII* 126,10-12; *Allogenes XI* 54,6-13.

119,6 No supralinear stroke over ΔΙΦΔ.

119,9 No supralinear stroke over ΙΩΝ.

119,11 E.g., [C O Λ Μ Γ C]; cf. 122,12 and 126,4; *Allogenes XI*, 54,7; Schmidt-McDermott, *Untitled Text*, 252,21f, has a Solmistes.

- 18 [. . .]Ϟϥ ϩϣϣοοῖ [η]ϩραῖ ϩμ
 [. . .]ω . μ παντελιος εσν-
 [ταϣ μ πι]ϣτοοϥ εϣϣοοῖ
 20 [.]αῖτω πιϣορῖ μη-
 [.]οῖσδε κατα οσρω-
 22 [.]ηϩ εροϣ ματαδα[ϣ]
 [.]β[α]ρβηλω [.]η Δ[. . .] .
 24 [.]πι[.]
 [.]φω[.]
ρ[κ]
 2 ελμε εροϣ μη πη ετκη ε-
 ϩραῖ εσμερσναϥ πιϣορῖ
 4 δε ντε ηγεωη πε ϩαρμηδων
 4 πιεοοϥ η ειωτ πιμερ[ϩ]σναϥ
 6 δε μ φωστηρ πη ετ[ε] ηϣελμει
 6 εροϣ αν· αλλα ηγκατ[α οσα τη-]
 8 ροϥ οσσοφ[α] η [.]ωο-
 8 οῖ ϩμ πιμερϣτο[ο]ϥ μη εω[η]
 10 πη εταϣοσωνϩ εβ[ο]λ μμοϣ[ι]
 10 μη ηγεοοϥ τηροϥ [πι]μερϣω-
 12 μτ δε μ φωστηρ πη ε[ι]
 12 εροϣ αν· επιϣαδε ητε ηγε[ι]-
 14 δος τηροϥ μη πικε[ε]οοϥ[ι]
 14 ετμμαϥ φεπιστημ[η] τη ετ-
 16 ηραῖ ϩμ πιμερϣωμτ η[η]μ εω[η]
 16 οσν ϣτοοϥ ϣοοῖ ηϩραῖ η-
 18 ϩητϣ· μαλσκηδων[η] μη μ[ι . . .]
 18 ηιος· π[ι]μερϣτοοϥ δε μ φω-
 20 στηρ πε πη ετηαϥ [ε]ρ[ο] . . .
 20 ντε ηγε[ι]δος τηρο[ι]ϥ
 22 ϩ[ι] οσμα εϣϣο[ι]οῖ
 22 οσβω μη οσσο[ι]ϥ
μη τμε ητε πιϣτ[ο]οϥ μη εω[η]
 24 ο[λ]μ[ι]ϣ [. . .] μη π[α]δ[.]
 [.] ϩ[ι] [.]
 26 [.] ω[ι] [.]

119,18 E.g. [π]ε[ω]μ; final trace not compatible with τ.
 120,11 Cod. [. . .] ^{vaca}_t.
 120,16-17 Or, there are four in Malcedon and ...
 120,16 Cod. οσῆ.

[] he exists in
 18 [] all-perfect (*παντέλειος*) because
 [he has] four existing
 20 [] and the first, the
 [] nor (*οὐδέ*) according to (*κατά*) a
 22 [] alone
 [B]arbelo [
 24 [
 [
 1[20]
 know him and the one who is set
 2 over a second. The first
 (+δέ) of the aeons (*αἰών*) is Harmedon,
 4 the father-glorify. The second
 (+δέ) light (*φωστήρ*) (is) one whom [he does] not [know],
 6 but (*ἀλλά*) all the [individuals (+κατά)],
 wisdom (*σοφία*) [], reside
 8 in the fourth [aeon (*αἰών*),]
 who has revealed [himself]
 10 and all the glories. [The third]
 (+δέ) light (*φωστήρ*) (is) he [
 12 not . . . as the expression of all
 [the species (*εἶδος*)] and that other
 14 [glory], understanding (*ἐπιστήμη*), [who is]
 in the third [aeon (*αἰών*)].
 16 There are four in him:
 Malsedon and [
 18 -nios. The fourth [(+δέ)]
 light (*φωστήρ*) is the one who sees [
 20 of all the forms (*εἶδος*)
 existing together[
 22 a teaching and glory [
 and the truth of the [four aeons (*αἰών*)],
 24 O[1]mis, [] and the [
 [
 26 [

120,17-18 Μ[—]—/ΝΙΟΣ, a proper name, no supralinear stroke.

120,19 Probably [Ε]Ρ[ΟΟΤ], or [Ε]Ρ[ΟΥ].

120,21 E.g., [ΟΠ ΚΑΤΑ ΟΥΔΑ Ν].

120,24 Ο, or else Ϛ.

[PKA]

2 μερ̄το̄ ᾱτω̄ π̄ισ̄ορ̄η̄ ε-
 τε̄ π̄ιμερ̄σ̄νᾱσ̄ π̄ε̄ ε̄τε̄ πᾱϊ̄
 4 π̄ε̄ η̄τοϋ̄ π̄ε̄ π̄ικ̄λ̄σ̄ μ̄ πᾱντε̄λο̄σ̄
 6 σε̄ψ̄οο̄η̄ τ̄αρ̄ η̄β̄ῑ π̄ιϥ̄το̄ο̄σ̄ μ̄
 8 φ̄ωσ̄τ̄η̄ῑρ̄· π̄ικ̄λ̄σ̄ δε̄ ε̄ταϥ̄λω̄ψ̄
 10 ο̄η̄· ᾱτω̄ η̄ᾱϊ̄ ε̄σ̄ψ̄οο̄η̄ ρ̄ῑ ο̄σ̄-
 12 μᾱ· ᾱτω̄ [η̄]ᾱϊ̄ ε̄τ̄σο̄ο̄σ̄η̄ η̄ε̄τ̄-
 14 ψ̄οο̄η̄ η̄ [ε̄]ιο̄ο̄σ̄ τ̄η̄ρο̄σ̄· η̄το-
 16 ρ̄[σ̄ τ̄η̄ρο̄]σ̄ ε̄τε̄ η̄ τε̄λο̄σ̄· πᾱϊ̄
 18 [. . . .]ϥ̄ο̄ο̄σ̄η̄ η̄ ρ̄ω̄β̄ η̄γ̄μ̄ η̄-
 20 τᾱσ̄ τ̄η̄ρο̄σ̄ ε̄σ̄πᾱντε̄λο̄σ̄
 22 π̄ε̄· ε̄τε̄ ε̄βο̄λ̄ μ̄μοϥ̄ π̄ε̄ β̄ομ̄
 24 [η̄]γ̄μ̄· ᾱτω̄ ο̄σ̄ο̄η̄ η̄γ̄μ̄ μ̄η̄ π̄ι-
 26 ε̄ω̄η̄ τ̄η̄ρϥ̄ η̄τᾱσ̄· π̄η̄ ε̄ψ̄ᾱσ̄-
 28 [ε̄]ῑς̄ ε̄ρ̄ρᾱϊ̄ ε̄ροϥ̄ τ̄η̄ρο̄σ̄· ᾱτω̄
 30 ψ̄ᾱσ̄ε̄ῑ ε̄βο̄λ̄ μ̄μοϥ̄ η̄β̄ῑ η̄ᾱϊ̄
 32 [τ̄η̄ρ]ιο̄σ̄· †β̄ομ̄ η̄τε̄ η̄ᾱϊ̄ τ̄η̄-
 34 [ρ̄ο]ῑσ̄· τᾱρ̄χη̄ η̄τε̄ η̄ᾱϊ̄ τ̄η̄-
 36 [ρ̄ο]σ̄· ε̄ῑψ̄ω̄πε̄ ε̄ϥ̄ψ̄ᾱνε̄ῑμε̄
 38 [μ̄μο̄ο̄σ̄] ᾱϥ̄ψ̄ω̄πε̄ η̄ ο̄σ̄μερ̄-
 40 [.]ε̄ω̄η̄· μ̄η̄ ο̄σ̄μερ̄-
 42 [.]μ̄η̄τ̄ᾱτ̄μ̄ῑσ̄ε̄· ε̄σ̄-
 44 [.] ρ̄ε̄η̄κε̄ε̄ω̄η̄ ρ̄ρᾱϊ̄
 46 [ρ̄η̄ . . .]ο̄σ̄· [.]
 48 [.]ο̄[
 50 [.] ᾱ· [.]

P[K]B

2 ψ̄ω̄πε̄ η̄η̄ ο̄σ̄βᾱρ̄β̄η̄λ̄ω̄ ψ̄αϥ̄-
 4 ψ̄ω̄πε̄ η̄η̄ ο̄σ̄ψ̄ορ̄η̄ η̄η̄ ε̄ω̄η̄
 6 ε̄τ̄βε̄ †μ̄η̄τ̄ψ̄ᾱ ε̄νερ̄ η̄τε̄ π̄ι-
 8 ᾱρο̄ρᾱτο̄η̄ μ̄ π̄η̄ᾱ· †μ̄ε̄ρ̄ε̄σ̄η̄τε̄
 10 μ̄ μ̄η̄τ̄ᾱτ̄μ̄ῑσ̄ε̄· η̄ς̄[ε̄]ιο̄ο̄σ̄ δε̄
 12 τ̄η̄ρο̄σ̄ η̄ᾱϊ̄ η̄ε̄ η̄γ̄ᾱφ̄η̄δ̄ω̄η̄
 14 η̄η̄ ᾱτ̄η̄ ᾱρ̄η̄ζ̄η̄ο̄σ̄ [. η̄]γ̄ᾱτ̄ψ̄ᾱ-
 16 ζ̄ε̄ μ̄μο̄ο̄σ̄ η̄γ̄ρεϥ̄ο̄[σ̄]ω̄η̄ρ̄ ε̄βο̄λ̄·
 18 η̄γ̄ᾱτο̄σ̄ω̄τ̄ε̄ ε̄βο̄λ̄ η̄[γ̄.]
 20 τ̄η̄ρο̄σ̄· η̄γ̄ρεϥ̄ο̄σ̄ε̄η̄ρ̄ ε̄ο̄ο̄σ̄ ε̄βο̄λ̄
 22 η̄γ̄μᾱρ̄ζ̄η̄δ̄ω̄η̄· η̄η̄ ε̄το̄σ̄ο̄η̄ρ̄ ε̄-
 24 βο̄λ̄ ε̄σ̄κη̄β̄· η̄γ̄σο̄λ̄μ̄ῑσ̄ η̄γ̄ᾱτ̄η̄[η̄]

[121]

fifth. The first (is the one)
 2 who is the second, that is, it is
 the all-perfect (*παντέλειος*) Kalyptos (*καλυπτός*),
 4 for (*γάρ*) there are four lights
 (*φωστήρ*). It (+δέ) is Kalyptos (*καλυπτός*) who has
 6 divided again. They dwell together, and
 these who know all those that
 8 exist as glories, all of them
 perfect (*τέλειος*). This one
 10 [] knows everything about
 them all, since he is all-perfect (*παντέλειος*).
 12 From him is every
 power, every one and
 14 their entire aeon (*αιών*), because they all
 come to him.
 16 They all come from him,
 the power of them
 18 all (and) the origin (*ἀρχή*) of them all.
 When he learned
 20 [of them], he became a
 [] aeon (*αιών*) and a
 22 [] ingenerateness.
 [] other aeons (*αιών*)
 24 [in] a [
 [
 26 [
 1[2]2
 become a Barbelo, he
 2 becomes a first aeon (*αιών*)
 because of the eternity of the
 4 Invisible (*ἀόρατον*) Spirit (*πνεῦμα*), the second
 ingenerateness (fem.). These (+δέ) are all
 6 the glories: the limitless
 Aphredons, [the]
 8 ineffables, the revealers,
 all the [] immutable,
 10 the glory-revealers;
 the twice-revealed
 12 Marsedons, the limitless Solmises

14 ἀρηχνοῦ· ηἰοῦωνοῦ εἰβολ μ-
 εἰβολ ηἰ εοοῦ· ηἰ ετοῦ[ε εἰ
 16 εοοῦ[· η]ἰρεϋςμοῦ ηἰμ[αρση-]
 Δων· ηἰκλς ηἰ εἰ[.
 18 εἰβολ· ηἰαρηχνοῦ η[η ετκη]
 ρῖχ ηἰαρηχνοῦ [.
 20 εἰε ηἰ εἰψοοῦ ρ[η
 εἰε· ταρ .[.
 22 [———] .[.
 [———] μ .[.

Lines 24 and following (ca. 1 or 2 lines) do not survive.

[PKT]

2 μμαῦ η ρεναντβα ηἰ εοοῦ
 ηρραῖ ηρητοῦ· εἰβε παῖ οῦ-
 εοοῦ εϋχνηκ πε ρῖνα εψωπε
 4 εψωανσμ ὅμ ε νοῦρβ δῶ
 ηϋαμαρτε ηϋωπε η τελῖος
 6 εἰβε παῖ κλη εψωανει ερραῖ
 εῦσωμα μ η οῦ<οῦ>ωτβ εἰβολ η-
 8 τε οῦρῶη εἰβε τοῦμητ-
 παν[τ]ε[λ]ος μαῦς η οῦταεἰο
 10 ηροῦο· εἰε εἰβολ μμοϋ πε
 ηαῖ τηροῦ εῦχνηκ εἰβολ ηἰ
 12 [η]η ετημμαϋ· κατταρ ποῦα
 ποῦα ητε ηἰεωη οῦηταϋ μ-
 14 [μ]αῦ η ρεναντβα ηἰ εωη η-
 ρραῖ ηρητϋ ρῖνα εψοοῦ ρῖ οῦ-
 16 μα δε εψωωπε ηἰ οῦεωη
 η τελῖος· εψοοῦ δε ρη †-
 18 [μητ]μ[α]κ[αρ]ος ητε ηἰψμτ-
 [ὅμ η τελῖος η ἀρορατον
 20 [μ πνα . . .]ωϋ μ ηκα ρωϋ η
 [.]τε ετοῦρ ψοῦῖ
 22 [.]οϋ· μ η †[τ]ῖνωστς
 [.]π .[
 24 [.]μ[
 [.] .[

122,19-20 E.g., με)εἰε.

122,20-21 E.g., ρ[η ηἰμε]εἰε.

123 Pagination; only a trace of the lower ornamental bar survives.

123,1 Cf. 123,12-14.

ρκ[Δ]

2 ΤΗΡΥ ΟΥΣΙΓΗ ΝΤΕ †ΓΝΩΣΙΣ Μ
 ΜΕΡΣΝΤΕ ΠΙΨΟΡΗ Μ ΜΕΕΥΕ
 4 ΝΩΡΑΪ ΩΝ ΟΥ† ΜΕΤΕ ΝΤΕ ΠΙΨΜΤ-
 ΘΟΜ ΔΕ ΔΥΘΟΥΕΥ ΣΑΩΝΕ ΜΑΣ Ε ΤΡΕΣ-
 6 ΕΙΜΕ ΕΡΟΥ ΩΓΝΑ ΔΕ ΕΥΕΨΩΠΕ
 Μ ΠΑΝΤΕΛΙΟΣ ΔΩ ΕΥΕ Η ΤΕΛΙΟΣ
 8 ΝΩΡΑΪ ΝΩΗΤΥ ΕΘΕΙΜΕ ΕΡΟΥ ΕΒΟΛ
 ΩΙΤΟΟΤΣ Η ΟΥΜΝΤΩΔΑΠΛΟΤΣ ΜΗ
 10 ΟΥΜΝΤΜΑΚΑΡΙΟΣ Δ[ΙΪΖΙ] Η ΟΥΜΝΤ-
 ΔΓΑΘΟΣ ΕΒΟΛ ΩΙΤΟΟΤΥ Μ ΠΗ ΕΤΟΥ-
 ΗΩ ΝΣΩΥ ΝΤΕ ΠΙΕΩΗ Η ΒΑΡΒΗΛΩ
 12 ΠΗ ΕΤ† Μ ΠΨΩΠΕ ΜΑΥ ΜΕ .|
 ΤΩΥ ΔΗ ΤΕ †ΘΟΜ ΔΛΛΑ ΤΑ ΠΗ ΕΤΜ-
 14 ΜΑΥ ΤΕ ΝΙΕΩΗ ΔΕ ΕΤΨΟΟΗ
 ΟΝΤΩΣ ΕΨΩΟΗ ΩΝ ΟΥΣΙΓΗ
 16 ΝΕΟΘΑΤΕΝΕΡΓΙΑ ΤΕ †ΩΠΑΡΖΙΣ
 ΔΩ ΝΕΟΘΑΤΨΑΔΕ ΜΜΟΥ ΤΕ
 18 †ΓΝΩΣΙΣ ΝΤΕ ΠΙΚΛΙΣ ΕΤΤΑ-|
 ΩΟ ΜΜΟΥ ΕΑΥΕΙ ΕΙΒΟΛ ΩΜ ΠΙ-|
 20 ΜΕΡΥΤΟΟΨ ΠΙΜΟ|
 ΜΕΕΥΕ ΠΙΠΡΩΤΟ[ΦΑΝΗΣ Ν]
 22 ΩΟΙΟΨ† Η ΤΕΛΙΟΣ Η ΙΝΟΥΣ . .
 [—————] ΔΩ|
 24 [—————] .Ν|

[ρ]κε

2 ΩΙΚΩΗ ΝΤΑΥ ΠΕ ΕΥΨΗΨ ΝΜ-
 ΜΑΥ ΩΜ ΠΙΕΟΟΨ ΜΗ †ΘΟΜ ΩΝ
 ΟΥΤΑΖΙΣ ΔΕ ΕΥΔΟΣΕ ΕΡΟΥ
 4 ΔΩ ΝΩΡΑΪ ΩΝ ΟΥΕΩΗ ΔΗ
 ΕΨΝΤΑΥ Η ΜΑΪ ΤΗΡΟΥ Μ ΠΗΤΕ
 6 Μ ΠΗ ΕΨΟΝΩ ΕΨΨΟΟΗ ΩΙ ΟΥΜΑ
 ΝΩΡΑΪ ΩΝ ΟΥΑ ΜΗ ΠΙΕΩΗ ΕΤ-
 8 ΩΡΑΪ Ω(Η ΗΗ) ΕΩΗ ΕΨΝΤΑΥ ΜΜΑΨ
 Η ΟΥΔ[ΔΙ]ΦΟΡΑ ΕΣΕ Η ΥΤΟΟΨ
 10 ΜΗ Η[Γ]ΚΕΨΩΔΗ ΤΗΡΟΥ ΕΤ-
 ΨΟΟΗ ΩΜ ΠΙΜΑ ΕΤΜΜΑΨ ΠΙ-

124,12 ΜΕ .|, the trace can be read Η, Ψ, Η, Ψ, or ρ | perhaps the Autogenes.
 124,13 Ink trace (resembling ς) visible after Μ at the end of this line is not part of the text.
 124,14 ΨΟΟΗ, Η more fully preserved in 1972 (read Η or Η); now best attested

12[4]
 whole, a silence (*σιγή*) of the second
 2 knowledge (*γνώσις*), the first thought
 in the will of the Three-
 4 Powered, because he commanded her
 to know him so that (*ἵνα*) he might become
 6 all-perfect (*παντέλειος*) and perfect (*τέλειος*)
 in himself. By simplicity (*-απλοῦς*)
 8 and blessedness (*-μακάριος*) he is
 recognized. [I received]
 10 goodness (*-αγαθός*) through that
 follower of the Barbelo aeon (*αλών*),
 12 the one who gives being to himself . . . [
 (she) is not the power, but (*ἀλλά*) she belongs to
 14 him. The (+*δέ*) aeons (*αλών*) which really (*δυντως*)
 exist do so in silence (*σιγή*).
 16 Existence (*ὑπαρξις*) was inactivity (*-ενέργεια*),
 and knowledge (*γνώσις*) of the self-established
 18 Kalyptos (*καλυπτός*) was ineffable.
 Having come [from the]
 20 fourth, the [
 thought, the Proto[phanes (*πρωτοφανής*)],
 22 as (the) perfect (*τέλειος*) male [Mind (*νοῦς*)
 [
 24 [

[1]25

it is his image (*εἰκών*), equal to
 2 him in power and glory, but (*δέ*)
 with respect to order (*τάξις*) higher than
 4 him, not (higher) in aeon (*αλών*).
 Like him has all
 6 these (entities) living (and) dwelling together
 in one. Together with the aeon (*αλών*)
 8 in the aeons (*αλών*) has
 a fourfold difference (*διαφορά*)
 10 with all the rest that
 are there. But (*δέ*)

124,22 in photo A; papyrus subsequently damaged.
 125,1-11 [ΠΟΤC; cf. 44,29; 124,6.
 Probably the Protophanes.

12 κλς ΔΕ ΕΥΨΟΟΪ ΟΝΤΩΣ ΕΣ-
 ΚΗ ΔΕ ΝΜΜΑΥ ΝΕΙ ΤΑ ΝΓΕΟΟΪ
 14 ΤΗΡΟΪ ΙΟΥΝΛ · ΠΓΕΟΟΪ Ν ΟΟ-
 ΟΪΤ Μ ΠΑΡΘΕΝΟΪ· ΕΤΕ Ε-
 16 ΒΟΛ ΟΙΤΟΟΤΣ ΔΘΝΑΪ Ε ΝΙΠΑΝ-
 ΤΕΛΙΟΝ ΤΗΡΟΪ· ΝΕΤΑΘΕ ΔΕ
 18 [ε]ΡΙΑΤΟΪ ΝΗΑΘΡΑΥ ΠΕ ΠΙΨΟΜΤ-
 [. . . .] . | . | . Ν ΔΛΟΪ· ΠΙΨΜΤ-
 20 [.] |ϛ ΠΙΔΤΟΤΕΝΗΪ Ν
 [.] ΕΘΗΤΑΥ ΔΕ ΜΜΑΪ
 22 [.] ΝΘΡΑΪ ΟΝ ΟΥΔ ΕΥΤΟ-
 [. . . . Π]Η ΟΝ ΕΤΑΜΑΘΤΕ Ε ΠΙ-
 24 [.] ΕΥΨΟΟΪ ΟΝ [
 [.] |ΘΔ[
ΡΚΙΣ]
 ΠΕ ΝΤΕ ΟΕΝΑΝΤΒΑ Ν ΚΩΒ· ΠΙ-
 2 ΨΟΡΪ ΔΕ ΝΗ ΕΩΝ ΕΤΨΟΟΪ
 ΝΘΗΤΥ ΕΤΕ ΕΒΟΛ ΜΜΟΥ ΠΕ
 4 ΠΙΨΟΡΪ Μ ΦΩΣΤΗΡ· ΣΟΛΜΙΣ
 ΜΗ ΠΙΡΕΥΟΤΕΝΘ ΝΟΪΤΕ ΕΒΟΛ
 6 ΕΪΑΤΗ ΔΡΗΔΥ ΠΕ ΚΑΤΑ ΠΙΤΘ-
 ΠΟΪ ΕΤΨΟΟΪ ΝΘΡΑΪ ΟΜ ΠΙΚΛΣ
 8 ΝΗ ΕΩΝ ΜΗ ΔΟΞΟΜ[ΕΔ]ΩΝ·
ΠΙΜΕΡΟΝΑΪ ΝΗ ΕΩ|Ν| ΔΚΡΕΜΩΝ
 10 ΠΙΔΤΨΑΔΕ ΜΜΟΥ ΕΘΗΤΑΥ
 ΜΜΑΪ Μ ΠΙΜΕΡΟΝΑΪ Μ ΦΩΣ-
 12 ΤΗΡ· ΖΑΧΘΟΪ ΜΗ ΙΑΧΘΟΪ· ΠΙ-
 ΜΕΡΨΟΜΤ ΔΕ ΝΗ ΕΩΝ ΠΕ ΔΜ-
 14 ΒΡΟΪΟΪ ΠΙΠΑΡΘΕΝΟΪ ΕΘΗΤΑ[Υ]
 ΜΜΑΪ Μ ΠΙΜΕΡΨΟΜΤ Μ ΦΩ-
 16 ΣΤΗΡ ΣΗΘΕΪ ΜΗ ΔΝΤΙΦΑΝ-
 ΤΗΪ· ΠΙΜΕΡΟΥΤΟΪ Δ[Ε] Ν[Ι]Ν Ε-|
 18 ΩΝ ΠΕ ΠΙΡΕΥΟΜΟΪ [.
 ΤΕΝΟΪ ΕΘΗΤΑΥ ΜΜ[ΔΪ Μ ΠΙΜΕΡ-|
 20 ΟΪΤΟΪ Μ ΦΩΣΤΗ[Ρ] ΣΕΛΔΔΩ]

125,17 -ΙΟΜ, sic.

125,19 | . | . | . , first trace is the top of a knobbed letter (δ, λ, μ, ω, ψ) or of a vertical stroke, or a punctuation mark; second trace is a high, straight ligature into the following letter, viz. from τ, Ϝ, ϝ, π, or ϗ, but probably not from ϑ.

125,24 οη, or οη.

126,4 See 119,11n.

ΜΗ ΕΛΕΝΟΣ ΨΔΘ|
 22 ΜΕΝ ΕΙΡΙΟΥ ΕΒΟΛ ϚΓΤ|
 | ——— |ΔΡΜ|ΗΔΩΝ
 24 | ——— | .|
 |ΡΙΚΖ
 ΦΟΗ ΖΟΗ ΖΗΟΗ ΖΗ| . .| ΖΩΣΓ
 2 ΖΩΣΓ ΖΔΩ ΖΗΟΟΟ ΖΗΣΕΝ ΖΗΣ—
 ΕΝ· ΣΕΟΗΖ ΗΣΓ ΗΙΚΑΤΑ ΟΥΔΑ ΔΩ
 4 ΠΙΥΤΟΟΘ ΕΤΕ Η ΨΜΟΘΗ Η ΚΩΒ
 ΗΟΟΟΗΔΗΩ ΗΤΟΚ ΕΤΩΔ ΤΕΘ—
 6 ΕΡΗ ΔΩ ΗΤΟΚ ΕΤΩΗ ΗΑΪ ΤΗ—
 ΡΟΘ· ΔΩ ΗΑΪ ΜΕΝ ΕΘΗΘΡΑΪ ϚΜ
 8 ΠΙΠΡΩΤΟΦΑΗΗΣ Η ΤΕΛΙΟΣ Η
 ΔΡΜΗΔΩΗ Η ϚΟΟΘΤ· ΨΕΝΕΡΕΓΙΑ
 10 ΗΤΕ ΗΑΪ| ΤΗΡΟΘ ΕΨΩΟΘ Ϛ ΟΥ—
 ΜΑ· ΕΠΙΔΗ ΝΕΨΩΟΘ ΗΣΓ ΗΙ—
 12 ΚΑΤΑ ΟΥΔΑ ΤΗΡΟΘ Η ΤΕΛΙΟΣ
 ΔΟΘΩΗΖ ΕΒΟΛ ΟΗ ΗΣΓ ΨΕΝΕΡ—
 14 ΓΙΑ ΗΤΕ ΗΙΚΑΤΑ ΟΥΔΑ ΤΗΡΟΘ· ΠΙ—
 ΔΥΤΟΓΕΗΗΣ Η ΗΟΥΤΕ· ΗΤΟΥ
 16 ΜΕΝ ΕΥΔΘΕΡΑΤΥ ΗΘΡΑΪ ϚΗ ΟΥ—
 ΕΩΗ· ΕΘΗ ΥΤΟΟΘ Η ΔΙΑΦΟΡΑ
 18 ΗΤΕ ϚΕΝΕΩΗ ΗΘΡΑΪ ΗΘΗΤΥ Η—
 |Τ|Ε ΗΙΑΨΥΤΟΓΕΗΗΣ· ΠΙΨΟΡΠ
 20 ΔΕ ΗΗ |Ε|ΩΗ ΕΨΩΟΘ ΗΘΗΤΥ
 |Η|ΤΕ Π|Ψ|ΟΡΠ Μ ΦΩΣΤΗΡ
 22 |ΔΡΜΟΖΗ|· ΟΡΗΕΟΣ ΕΘΘΡΟΘ
 ΗΓΟΣ |ΠΗ| ΔΨΜΟΘΤΕ ΕΡΟΥ
 24 |ΔΕ|Δ .|
 | . . ΠΙΜΕϚ|ΦΗΔ· Δ|Ε ΗΗ ΕΩΗ ΗΤΕ|
 26 |ΠΙΜΕϚΣΗ|Δ· Μ |ΦΩΣΤΗΡ Ω—|
 |ΡΟΪΔΗΛ . .|ΨΔΔΨ| .|ΟC· ΔΠ| . .

126,22 Μ, or else ω, ψ, or possibly γ | ε, or else Ϛ or ζ (not ϑ).

126,23 Or, Ϛ|ΔΡΜ.

127,1-3 The arrangement of these *stoicheia* into patterns is the work of the modern editors.

127,7-9 Or, they are within the first-appearing, perfect, male Armedon.

127,18 Different, lit., differences.

127,20 ΔΕ, Δ more fully attested (but still uncertain) in photo D; cf. *Facsimile Edition: Codex VIII*, pl.4.

and Elenos. They [
 22 him (+μέν) . . . [
 [] Arm[edon
 24 [
 [1]27
 phoe zoe zeoe ze[] zosi
 2 zosi zao zeooo zesen zes-
 en - the individuals (+κατά) and the four
 4 who are eight-fold are alive.
 eooooeaeo - you who are before
 6 them, you who are in them
 all. They (+μέν) are within
 8 the perfect (τέλειος) male Armedon
 Protophanes (πρωτοφανής), the activity (ἐνέργεια)
 10 of all those that dwell together.
 Since (ἐπειδή) all the individuals (+κατά) were
 12 existing as perfect ones (τέλειος),
 the activity (ἐνέργεια) of all the
 14 individuals (+κατά) appeared again. As for
 the divine Autogenes (αὐτογενής), he
 16 stands (+μέν) within an
 aeon (αἰών), having within himself
 18 four different (διαφορά)
 self-begotten (αὐτογενής) aeons (αἰών). The
 20 first (+δέ) aeon (αἰών) in him
 of the first light (φωστήρ)
 22 is [Harmoze]-Orneos-Euthrou-
 nios, also called
 24 [
 [The] second (+δέ) [aeon (αἰών) of]
 26 [the second light (φωστήρ) is]
 [Oraiael]-udas-[.] -osAp[

127,21ff The names of these four lights were well-used in antiquity; cf. *Ap. John II, Gos. Eg. III, Melch. IX, Trim. Prot. XIII, and Iren. Adv. Haer. I. 27*. With variations they appear as archangels in intertestamental Jewish literature such as I and II Enoch.

127,22 Ι̅, the supralinear stroke does not survive.

127,23 Ι Δ Τ, there was no ligature into Δ, thus ΕΤΙΔΤ probably cannot be read.

127,25 ΔΙΕΝΝΕΩΝΗΤΕΙ, this restoration makes a long line of text.

127,27 ς, or else φ.

ρ[ΚΗ]
 2 ἀρροϛ[. . .] π[ι]μερ[υ]ωμ[τ] δε ν-
 τε π[ι]μερ[υ]ωμ[τ] μ φωστ[η]ρ
 4 δαυειθε· λαφανεϛ· επιφα-
νος· ει δεος· π[ι]μερ[υ]τοοϛ
 6 δε ντε π[ι]μερ[υ]τοοϛ μ φω-
 8 στηρ κληληθε· κοδ[η]ρη· επι-
φαν[ι]ος· αλλοτεν[ι]ος[·] η[κ]ο-
 10 οϛε δε τηροϛ ε[τ]ω[ο]ι[η] ρη ρ-
 12 ρ[η]λη ντοοϛ τηροϛ η[ε]ϛ[ε]ε[τ]
 14 πε· αϛω ετβε οϛ[ε]ν[ω]ϛ[ι]ϛ ντε
 οϛμητηνοϛ μη οϛτολμη αϛω
 16 οϛσομ εαϛωπε αϛω αϛ-
 18 σελσωλοϛ· εαϛρ α[τ]ε[ι]με ε π-
 20 νοϛτε σεναβωλ εβολ· εις ρη-
 22 ντε ζωστ[ρ]ι[α]νε ακωτ[μ]
 εροοϛ τηροϛ κα[ι] ετε η[κ]νοϛτε
 ε ν α[τ]ε[ι]με εροοϛ· αϛω ετε ν-
 18 ν ατη αρηζνοϛ η ρεναρτελοϛ
 20 ανοκ δε α[ι]τολμα πε[ι]α[ι] δε ειτ[ι]
 22 οη ρ[κ]ωτε ετβε π[ι]ψ[μ]α[τ]σομ [ν-]
 η ατηαϛ εροϛ η τελ[ι]οϛ μ π[η]α[ι]
 24 πωϛ ϕωο[η] καϕ αϛ[·] . . . [·]
 ειϛε ε κα[ι] τηροϛ μ[·] . . .]η ε[τ]
 26 ψ[ο]ο[η] οητωϛ εμ[·] . . .]τεϕ
 [·]ει[·]]α[·] . . .]αϛ πε π[·]
 [·]μα[·] . . .]ϛ η ο[·]
 [·] . ντε[·]]αο[·]

ρ[ΚΙΘ]

2 οϛ εματε αϛκαα[ι]τ[·] α[ι]βωκ·
 αϛω αϕει ηναρρα[ι] ηε[ι] απ[ο]φαντηϛ·
 4 μη αφροπα[ι]ϛ· παρθενωφωτοϛ·
 αϛω αϕη[ι] εροϛη ε π[ι]πρωτοφα-
 6 ηηϛ η νοϛ η ροοϛ[·] η τελ[ι]οϛ η
 νοϛϛ· αϛω α[ι]ναϛ ε κα[ι] τηροϛ

128,7 No supralinear stroke over αλλοτεν[ι]οϛ.

128,10-18 The final set of revelati onsend.

128,15-17 Cf. *Allogenes* XI 52,13-33; I Enoch 80. Widengren, "Iran," pp. 95-115, argues for the Iranian origin of this mot if .

128,18 Cf. 1 Peter 1:12.

128,22 | . . . |, first trace is from Η, Ι, Ν, Π, or Τ; second, f rom ϛϞ, Ϟ, ϙ, or ϕ; third is t oϛt rokøf Τ, or a supralinear str oke.

1[28]
 Arros-[]. The (+δϵ) third (aeon)
 2 of the third light (φωστήρ) (is)
 Daveithe-Laraneus-Epipha-
 4 nios-Eideos. The (+δϵ) fourth
 (aeon) of the fourth light (φωστήρ)
 6 is Eleleth-Kodere-Epi-
 phanios-Allogenios. But (δϵ) as
 8 for all the rest that reside in
 matter (ύλη), [they] were all left (there).
 10 It was because of their knowledge (γνώσις) of
 majesty, their audacity (τόλμυ) and power that
 12 they came into existence and
 adorned themselves. Because they did not
 14 know god, they shall pass away.
 Behold, Zostrianos, you have heard
 16 all these things of which the gods
 are ignorant and (which) seem
 18 infinite to angels (δγγελος)."
 I (+δϵ) on my part became bold and said,
 20 "I am [still (ἔτι)] wondering about the three-
 powered invisible perfect (τέλειος) Spirit (πνεῦμα)-
 22 how (πῶς) it exists for itself, [
 . . . everything [] which
 24 really (δυντως) exist [
 [] what is the [
 26 [] and (ἦ) [
 [] of [

[12]9

very, they set [me] (down and) left.
 2 Apophantes with Aphropais the
 Virgin-light (παρβεινωφωτός) came before me
 4 and brought me into Protophanes (πρωτοφανής),
 (the) great male perfect (τέλειος)
 6 Mind (νοῦς). There I saw all of them

128,23 Ϝ, or else ϙ or Ϟ | .|Η; e.g., π|Η, τ|Η, or Η|Η.

128,26 ϡ, or else ϳ or ϴ | ϳ, or else ϡ | Ϝ, or else ϙ | Ϛ, or else ϙ.

128,27 | ., bottom of a vertical stroke, e.g., Ϟ, or else ϙ | Ϛ, or else ϙ.

129 The surface of the papyrus is badly deteriorated; ink traces read under ultraviolet light.

129,1-132,5 *The Descent of Zostrianos to Record and Teach.*

8 ΕΤΜΜΑΤ Μ ΠΡΗΤΕ ΕΤΟΥΨΟΟΠ
 ΜΜΟΣ ΗΡΑΪ ΩΝ ΟΥΔΑ ΑΥΩ ΔΕΥΩ-
 ΤΗ ΜΜΜΑΤ ΤΗΡΟΥ ΔΕΥΣΜΟΥ
 10 Ε ΠΛΕΩΝ Η ΚΛΣ ΜΗ ΨΒΑΡΒΗΛΩ
 Μ ΠΑΡΘΕΝΟΣ ΜΗ ΠΙΔΑΡΟΑΤΟΝ
 12 Μ ΠΝΑ ΑΥΩ ΔΕΥΨΩΠΕ Μ ΠΑΝ-
 ΤΕΛΙΟΣ ΔΕΥΣΓ ΒΟΜ ΑΥΣΑΥΤ
 14 ΩΜ ΠΕΟΟΥ ΑΥΡ ΣΦΡΑΥΣΖΕ Μ-
 ΜΟΕΣ ΔΕΥΣΓ Η ΟΥΚΛΟΜ Η ΤΕ-
 16 ΛΙΟΣ Μ ΠΙΜΑ ΕΤΜΜΑΤ ΑΪΕΣ
 ΕΒΟΛ Ε ΗΓΚΑΤΑ ΟΥΔΑ Η ΤΕΛΙΟΣ
 18 ΑΥΩ ΜΑΨΨΙΜΕ ΜΜΟΕΣ ΤΗ-
 ΡΟΥ ΠΕ ΝΕΨΩΤΜ Ε ΗΓΜΗ-
 20 ΤΗΟΥ ΝΤΕ ΨΕΝΩΣΓΣ ΝΕΨΤΕ-
 ΖΗΛ Μ[ΜΟ]ΟΥ ΠΕ ΑΥΩ ΝΕΨ-
 22 ΖΓ ΒΟΜ[] ΑΥΩ ΔΝΟΚ ΟΗ ΕΤΑΪ-
 ΕΣ ΕΥΡ[ΑΪ] Ε ΗΓΕΩΝ ΝΤΕ ΗΓΑΨ-
 24 ΤΟΥΤΕ[Ν]ΗΣ ΔΕΥΣΓ ΜΗ ΟΥΕΝ[Ε Μ-]
 ΜΕ ΕΙΨΤ)ΟΨΒΗΨ ΕΨΜΠΨΑ
 26 Η ΤΑΓ[ΣΘ]ΗΣΓΣ ΑΪΕΣ ΕΥΡΑΪ Ε
 ΗΓΑΝΤΙΤΨΠΟΣ ΜΗ ΕΩΝ
 28 ΑΥΩ ΑΪΪΕΣ ΕΒΟΛ ΜΜΑΨ ΕΥΡ[ΑΪ]
 ΡΑ
 Ε ΠΚΙΔΩ ΜΗ ΔΗΡ ΑΥΩ ΑΪΣΡΑΪ Η
 2 ΨΟΜΤ Μ ΠΨΖΟΣ ΔΕΥΚΑΔΑΨ
 ΕΨΕΝΩΣΓΣ Η ΜΗ ΕΤΗΗΨ ΜΗΜ-
 4 ΣΩΕΣ ΗΓΣΩΤΗ ΕΤΟΜΩ ΑΥΩ Δ-
 ΝΟΚ ΑΪΕΣ ΕΥΡΑΪ Ε ΠΚΟΣΜΟΣ Μ-
 6 Η ΕΣΘΗΤΟΝ ΑΥΩ ΑΪΨ Μ ΠΑΤΟΥ-
 ΩΤ ΩΓΩΤ ΕΨΕ ΜΗ ΑΪΣΒΩ
 8 ΔΕΥΨ ΒΟΜ ΜΑΨ ΔΕΥΜΟΟΥΨ ΕΕΣΤΑ-
 ΨΕ ΟΕΨ ΜΑΨ ΤΗΡΟ[Ψ Μ] ΨΜΗΤΜΕ
 10 ΟΥΤΕ ΗΓΜΗΤΑΨΤΕΛΟΣ ΝΤΕ ΠΚΟ-
 ΣΜΟΣ ΟΥΤΕ ΗΓΑΡΧΩΝ ΜΠΟΥ-
 12 ΜΑΨ ΕΡΟΕΣ ΟΨΜΗΨΕ ΓΑΡ Η Ψ[ΒΑ-]
 ΕΩ ΜΤΑΨΗΤ Ε ΠΜΟΥ ΔΕΥΒΟΛΟΥ[Ψ]

129,7-8 πρητε. . . μμος, sic.

129,18 I.e., νεψ.

129,19-20 Lit., greatness.

130,1 See 4,20 and 5,18 for his ascent.

130,2 πύξος, for πύξιόν, a writing tablet made of box-wood; cf. Steles Seth VII

as they exist
 8 in one. I united
 with them all (and) blessed the
 10 Kalypptos (*καλιππτός*) aeon (*αιών*), the
 virgin (*παρθένος*) Barbelo and the Invisible (*ἀόρατον*)
 12 Spirit (*πνεῦμα*). I became all-perfect (*παντέλειος*)
 and received power. I was written
 14 in glory and sealed.
 I received there
 16 a perfect (*τέλειος*) crown. I came
 forth to the perfect (*τέλειος*) individuals (+*κατά*).
 18 All of them began questioning
 me, listening to the
 20 magnitude of my knowledge (*γνώσις*),
 rejoicing and
 22 receiving power. When I again
 came down to the aeons (*αιών*) of
 24 Autogenes (*αὐτογενής*), I received a true
 image, pure (yet) suitable for
 26 the perceptible (*αἰσθησις*) (world). I came
 down to the aeon (*αιών*) copies (*ἀντίτυπος*)
 28 and came down here
 130
 to the ethereal (*ἀήρ*) [earth]. I wrote
 2 three wooden tablets (*πίξος*) (and) left them
 as knowledge (*γνώσις*) for those who would
 4 come after me, the living elect.
 Then I came down to the perceptible (*αἰσθησις*)
 6 world (*κόσμος*) and put on
 my image. Because it was ignorant,
 8 I strengthened it (and) went about
 preaching the truth to everyone.
 10 Neither (*οὔτε*) the angelic beings (*-ἀγγελος*) of
 the world (*κόσμος*) nor (*οὔτε*) the archons (*ἀρχων*)
 12 saw me, for (*γάρ*) I evaded a multitude
 of [judgments] that brought me near death.

118,10-11. By delivering the *gnosis* to others Zostrianos becomes a redeemed redeemer; cf. 1 Enoch 82:1, and 2 Enoch 33:47.54.

130,6-7 See 4,23-25 where he leaves his body on earth; cf. 2 Cor 5:1-5.

130,12 Τ, or else Π.

14 ΕΒΟΛ· ΟΥΜΗΝΨΕ ΔΕ ΕΥΣΟΡΜ
 ΔΕΙΤΟΥΘΝΟCΟΥ ΕΪΞΩ ΜΜΟC
 16 ΞΕ ΕΙΜΕ ΝΗ ΕΤΟΝΩ ΜΝ †CΠΟΡ|Δ|
 ΕΤΟΥΔΑΒ ΝΤΕ CΗΘ √ ΜΠΡΤΟΥ|Ο Ν-|
 18 ΔΤCΩΤΜ ΝCΩΕΓ· ΜΑΤΟΥ Ν|ΕC|
 ΠΕΤΗΝΟΥΤΕ ΟΔ ΠΗΟΥΤΕ· Δ|ΨΩ|
 20 †ΨΥΧΗ Ν ΔΤΚΑΘ|Γ|Δ ΕΤCΟΥ|ΤΠ|
 †ΘΟΜ ΝΑC ΔΨΩ ΔΝ|ΔΨ| Ε ΠΙΟΥ-
 22 ΩΤΒ ΕΒΟΛ ΕΤΜ ΠΙΜ|Δ| ΔΨΩ
 ΚΩΤΕ ΝCΑ †ΜΝΤΑ|Τ|ΜΙCΕ Ν-
 24 Ν ΔΤΟΥΩΤΒ ΕΒΟΛ |ΠΕΓ|ΩΤ ΝΤΕ
 ΝΑΪ ΤΗΡΟΥ ΥΤΩΩΜ |Μ|ΜΩΤΗ
 26 Ε|ΨC|ΟΥΕ ΝΗΤΗ ΔΨΩ ΕΨΞΓ ΜΜΩ-
 |ΡΔ|Δ
 ΤΗ Ν ΘΟΝC ΥΝΑΚΑ ΤΗ|Ν|Ε ΝCΩΥ ΔΝ·
 2 ΜΠΡΞΩΚΜ ΜΜΩΤΗ ΟΝ ΟΥΜΟΥ·
 ΟΥΤΕ ΜΠΡ† ΤΗΝΕ ΝΤΟΥΟΥ Ν
 4 ΝΗ ΕΤΘΕΒΓΗΨ ΕΡΩΤΗ ΟΔ ΝΗ ΕΤ-
 CΟΥΠ· ΠΩΤ ΝΤΟΥΟΥ Μ ΠΙΔΙΒΕ
 6 ΜΝ ΠΙCΝΑΟΥ ΝΤΕ †ΜΝΤCΙΜΕ·
 ΔΨΩ CΩΤΠ ΝΗΤΗ Μ ΠΙΟΥΞΔΔΕΙ
 8 ΝΤΕ †ΜΝΤΟΥΟΥΤ· ΝΤΑΤΕΤΗ-
 ΕΓ ΔΝ |Ε| Ξ|Γ| ΜΚΑΟΥ· ΑΛΛΑ ΝΤΑΤΕΤΗ-
 10 ΕΓ Ε ΒΩΔ Μ ΠΕΤΗCΝΑΟΥ ΕΒΟΛ· ΒΑΔ
 ΤΗΝΕ ΕΒΟΛ· ΔΨΩ ΠΗ ΕΤΑΥΜΟΥΡ
 12 ΜΜΩΤΗ ΕΥΕΒΩΔ ΕΒΟΛ· ΝΑΟΥΜ
 ΤΗΝΕ ΟΥΝΕ ΞΕ ΕΡΕΤΗ ΕΤΜΜΑΨ
 14 ΕCΕΝΟΥΟΥΜ· ΠΙΧΡC Ν ΕΓΩΤ ΔΥ-
 ΤΗΝΟΥΟΥ ΝΗΤΗ Μ ΠΙCΩΤΗΡ
 16 ΔΨΩ ΔΥ† ΝΗΤΗ Ν †ΘΟΜ· ΕΤΒΕ
 ΟΥ ΤΕΤΝΑΟΥΕ· ΚΩΤΕ ΕΨΚΩΤΕ
 18 ΝCΑ ΤΗΨΤΗ· ΕΨΤΩΟΥΜ ΜΜΩ-
 ΤΗ CΩΤΜ· ΟΥΚΟΥΕΓ ΓΑΡ ΠΕ
 20 |ΠΙ|ΧΡΟΥ|ΜΟ|C ΜΠΡΤΡΕΨΡ ΟΔΔ Μ-
 ΜΩΤ|Ν| ΟΥΝΟΥ ΠΕ ΠΙΔΙΩΝ
 22 ΝΤΕ Π|ΓΔ|ΓΩΝ ΝΤΕ ΝΕΤΟΝΩ·

- 130,16ff The concluding homily does not refer in specific terms to the gnosis revealed to Zostrianos earlier in the tractate.
 130,19 I.e., discover the divine part in yourself.
 130,20 I.e., ΚΑΚΙΔ.
 130,22 Lit., the crossing over.
 130,23 Ν, only the supralinear stroke survives.

14 But (δε) an erring multitude
 I awakened saying,
 16 "Understand, you who are alive, the holy
 seed (σπορά) of Seth. Do not [be]
 18 disobedient to me. [Awaken]
 your divine part to god, and
 20 as for your sinless elect soul (ψυχή),
 strengthen it. Note the
 22 dissolution of this world and
 seek the immutable
 24 ingenerateness. The [Father] of
 all these invites you.
 26 Although (others) reprove you (and) ill-treat
 131
 you, he will not abandon you.
 2 Do not baptize yourselves with death
 nor (ούτέ) entrust yourselves to those
 4 who are inferior to you as if to
 those who are better. Flee from the madness
 6 and the bondage of femaleness,
 and choose for yourselves the salvation
 8 of maleness. You have
 not come to suffer; rather (ἀλλά), you have
 10 come to escape your bondage. Release
 yourselves, and that which has bound
 12 you will be dissolved. Save
 yourselves so that (ἵνα) your soul
 14 may be saved. The kind (χρηστός) Father
 has sent you the Savior (σωτήρ)
 16 and given you strength. Why
 are you hesitating? Seek when you are
 18 sought; when you are invited,
 listen. For (γάρ) the time (χρόνος) is
 20 short. Do not be led
 astray. Great is the aeon (αἰών)
 22 of the aeons (αἰών) of the living ones,

- 131,9 Circumflex has been abnormally omitted above the group εϛ.
 131,13 Soul, lit., that (fem.) one there.
 131,14 ΧϞϚ for χρηστός; cf. 78,22.
 131,17-18 Cf. 3,18f.
 131,21-22 Cf. 2 Enoch 65:8.

24 ΜΝ †[ΚΟ]ΛΑΔΙΣ ΝΤΕ ΝΗ ΕΤΘ [Ν]
 ΔΙΤΩΤ Ν ΘΗΤ ΟΘΝ ΟΘΜΗ-
 ΗΨΕ Ν [C]ΝΔΘ ΚΩΤΕ ΕΡΩΤΗ
 26 ΜΝ ΘΕΝΡΕΥ† ΚΟΛΑΔΙΣ· VVV
PIAIB
 ΠΩΘ ΝΙΘΡΙΑΪ ΘΗ ΟΘΚΟΘΕΙ Ν ΣΗΟΙΨΙ
 2 ΕΜΠΑΤΥΤΑΘΩΤΗ ΝΘΙ ΠΙΤΑΚΟ·
 ΔΝΑΘ Ε ΠΙΘΘΟΕΙΝ ΠΩΤ ΝΣΑ-
 4 ΒΟΛ Μ ΠΙΚΑΚΕ· ΜΠΡΤΡΕΨΡ ΘΑΛ
 ΜΜΩΤΗ ΠΡΟΣ ΟΥΤΑΚΟ:
 6 3ΩCΤΡΓΑΝΟC
 8 ΟΛΖ ΛΥ ΘΟΒ ΔΕΥ ΘΩΤ CΩ†
ΨΡΥΘ ΝΛΧ ΔΕΛΩΘΟΒΔΕΥ·
ΘΩ ΟΛΖ ΤCΛΘΩΨ [ΛΧ]

132,2

Death, lit., destruction.

132,6-9

These lines are set off in the manuscript by rows of ornaments and rules. To solve the cryptogram, divide the Greek alphabet into three sets of eight letters (*αθ, ιπ, ρω*), then reverse the letter values of each set, except for

- 24 yet (so also is) the [punishment (*κόλασις*)]
 of those who are unconvinced.
 Many bonds and chastisers (*+κόλασις*)
 26 surround you.
 1[3]2
 Flee quickly
 2 before death reaches you.
 Look at the light. Flee
 4 the darkness. Do not be led
 astray to your destruction."
 6 Zostrianos
 Oracles of Truth of
 8 Zostrianos. God of Truth.
 Teachings of Zoroaster.

ι (=ϛ) and ρ (=ιρ), so that α=θ', κ=π, σ=ω, etc. (See Doresse, "Les
 apocalypses de Zoroastre.")
 132,7 ϙω†, i.e., ϙωψ.
 132,8 δελω, or else δελψ
 132,9 ϙρ, written both times with ϙ nestled under right stroke of ϙ.

NHC VIII, 2: THE LETTER OF PETER TO PHILIP
INTRODUCTION
Marvin W. Meyer

Bibliography:

Bethge, "Brief des Petrus an Philippus"; Bethge, "Der sogenannte Brief"; Koschorke, "Eine gnostische Paraphrase"; Koschorke, "Eine gnostische Pfingstpredigt"; Koschorke, *Die Polemik der Gnostiker*; Luttikhuisen, "The Letter of Peter to Philip"; Ménard, *La Lettre de Pierre à Philippe*; Ménard, "La Lettre de Pierre à Philippe"; Ménard, "Pierre à Philippe: sa structure"; Meyer, *The Letter of Peter to Philip*; Meyer, "The Light and Voice on the Damascus Road"; Parrott, "Gnostic and Orthodox Disciples"; Tröger, "Doketistische Christologie in Nag-Hammadi-Texten"; Wisse-Meyer, "The Letter of Peter to Philip."

The *Letter of Peter to Philip* fills most of the concluding nine pages of Codex VIII. Situated immediately after the long tractate *Zostrianos*, the *Letter of Peter to Philip* bears little literary or theological relationship to the tractate that precedes it. Rather, the *Letter of Peter to Philip* most likely was included in Codex VIII because, of the tractates the scribe was commissioned to copy, it was an appropriate length to fill the pages at the end of the codex.

The *Letter of Peter to Philip* opens with a superscribed title derived from the letter which forms the first part of the tractate: ΤΕΠΙΣΤΟΛΗ ΑΠΕΤΡΟΣ ΕΤΑΥΧΘΟΥΣ ΑΦΙΛΙΠΠΟΣ, "The letter of Peter which he sent to Philip" (132,10-11). Like several other tractates in the Nag Hammadi library (*Apocryphon of James* [NHC I,2], *Treatise on Resurrection* [NHCI,4], *Eugnostos* [NHC III,3]), the *Letter of Peter to Philip* is presented, in part, as a letter or epistle. In addition to these letters in the Nag Hammadi library, other letters were also in use among the Gnostics (for example, Ptolemy's *Letter to Flora*; and letters of Valentinus, Monoimus the Arabian, and perhaps Marcion; cf. in Foerster, *Gnosis*). Furthermore, just as a magnificent epistolary tradition developed around Paul and the Pauline school, so also a more modest collection of letters came to be ascribed to Peter. These Petrine or pseudo-Petrine letters include, in addition to the *Letter of Peter to Philip*, the catholic letters of Peter in the NT, the *Epistula Petri* at the opening of the Pseudo-Clementines, and perhaps another letter of Peter known only from a brief quotation in Optatus of Milevis (Puech, "Les nouveaux écrits gnostiques," 117,n.4). Of these letters the Ps.-Clem. *Epistula Petri* is of special interest since it shares a number of features with the *Letter of Peter to Philip*. Not only is

it prefixed to a collection of materials relating to Peter; it also seeks to attest the authority of Peter, and as it concludes, the *Contestatio* begins by referring to the recipient (James the Just) reading and responding to the letter in a manner reminiscent of Philip in the *Letter of Peter to Philip* (133,8-11). After the closing of the *Epistula Petri*, the *Contestatio* opens as follows: "Ἀναγνοὺς οὖν ὁ Ἰάκωβος τὴν ἐπιστολὴν μετεκαλέσατο τοὺς πρεσβυτέρους καὶ αὐτοῖς ἀναγνοὺς," "he spoke to the assembled group about the kerygmatic materials of Peter." The *Letter of Peter to Philip*, however, is not to be identified with any of these letters attributed to Peter and must represent a newly-discovered work in the Petrine corpus.

The body of the *Letter of Peter to Philip* may be divided into two major sections: the letter itself (132,12-133,8) and the account of the meetings of the apostles (133,8-140,27). The letter of Peter opens in typical Greek epistolary fashion (132,12-15) and proceeds to describe the separation of Philip (here apparently a composite of Philip the apostle and Philip the evangelist—see the note to 132,14-15) and the need for a meeting of all the apostles. At 133,8 the letter concludes somewhat abruptly, and after the reference to the willing response of Philip to Peter; at 133,8-11, Philip disappears from the scene and is only implicitly present as an anonymous member of the apostolic group.

The balance of the *Letter of Peter to Philip* provides an account of the apostolic gatherings, often in the form of a "dialogue" between the resurrected Christ and the apostles. After Peter and the apostles come together for the first meeting on the Mount of Olives (133,12-17), they offer two prayers, one directed to the Father (133,17-134,1) and the other to the Son (134,2-9). Following their prayers the risen Christ appears to the apostles as a light and a voice (134,9-18). The apostles raise a two-part indirect question (134,18-23) and five direct questions (134,23-135,2). The voice from the light (135,3-8) provides revelatory answers to several of these questions by discoursing on the deficiency of the aeons (135,8-136,15) and the fullness (136,16-137,4), and the detainment (137,4-9) and the struggle of the apostles (137,10-13). After an additional question of the apostles and the revealer's answer (137,13-138,3), the revelation concludes (138,3-7) and the apostles journey to Jerusalem (138,7-10).

As they go up to Jerusalem, their discussion about the problem of suffering (138,10-16) prompts a response by Peter (138,17-20) as well as by a revelatory voice (138,21-139,4 [?]). The contents of the disclosure suggest that the revelatory voice is that of Christ. When the apostles reach Jerusalem, they teach and heal (139,4-9). Peter delivers a paradigmatic sermon (139,9-140,1[?]) with three central parts: the citation of a traditional credo (139,15-21), the interpretation of that credo (139,21-28),

and a concluding exhortation (139,28-140,1[?]). After a prayer offered by Peter, the apostles are filled with holy spirit and part in order to preach (140,1[?]-13). Finally, at a last gathering of the apostles, Jesus appears again to commission them (140,13-23), and the tractate closes with the apostles departing once more to preach (140,23-27).

In its present form the *Letter of Peter to Philip* is clearly a Christian Gnostic tractate. Taken as a whole, the tractate is to be seen as a part of the Petrine tradition (against Bethge, who suggests in "Der sogenannte Brief" that the tractate may be part of a Gnostic *Acts of Philip*): Peter is the leader, the spokesman, the preacher among the apostles, and appears to be described as having his own disciples (ΝΕΥΜΑΔΘΗΤΗΣ, 139,10). The only other apostle mentioned by name is Philip, who is submissive to the authority of Peter and whose place in the tractate seems intended to highlight the preeminent authority of Peter. With their leader, Peter, the apostles gather at Olivet and are taught by the risen Savior; upon returning to Jerusalem they teach in the temple and perform healings; and eventually they go forth to preach, filled with holy spirit. In other words, not only the place of Peter but also the scenario of the narrative would suggest that the *Letter of Peter to Philip* shares important features with part of the first (Petrine) section of the NT Acts of the Apostles (chapters 1-12).

That the author of the *Letter of Peter to Philip* makes use of Christian traditions cannot be doubted. In particular, numerous parallels between this tractate and the first half of the NT Acts may be noted, including scenes, themes, and terms which are similar in these two documents (see the notes). Even the genre of literature they represent—a narrative on Peter and the apostles within which are included revelatory, liturgical, and edificatory materials—is similar, although in the case of the *Letter of Peter to Philip* the narrative has been prefixed with a letter of Peter. Furthermore, the author of the *Letter of Peter to Philip* is familiar with other Christian traditions besides Lukan materials. The Savior's second revelatory answer (136,16-137,4) resembles the Johannine Logos hymn (see Koschorke, "Eine gnostische Paraphrase"), though the similarities must not be overdrawn (cf. Meyer, *The Letter of Peter to Philip*, 131-33; 177-78). Again, the traditional kerygmatic formulae in the credo (139,15-21) show affinities with similar formulae to be found throughout early Christian literature (see the note to 139,15-21, as well as Meyer, *The Letter of Peter to Philip*, 152-53; the parallels in John 19 are particularly close to the credo in the *Letter of Peter to Philip*), and the little "Pentecost" of the *Letter of Peter to Philip* (140,1[?]-13) shares features with the Johannine "Pentecost" account (20:19-23). The author of this tractate also mentions previous revelatory utterances of the Savior (135,5-6; 138,2-3.22-24;

139,11-12), utterances frequently said to have been given while Jesus was embodied. Presumably these revelations of the embodied Savior could refer to such teachings as are presented in the canonical gospels; and ΠΙΥΤΟΟϞ ΝΨΔΖΕ of 140,25 could have been understood as the four gospels to be sent to the four directions; see Meyer, *The Letter of Peter to Philip*, 160-61. (Bethge, "Brief des Petrus an Philippus," 175, and "Der sogenannte Brief," 168-70, suggests that originally the text may have read ΕΠΙΥΤΟΟϞ ΝϞΔ ΖΕ, "to the four directions, so that," which through dittography became ΕΠΙΥΤΟΟϞ ΝϞΔ ΖΕ (ΖΕ); this text then could have been modified to ΕΠΙΥΤΟΟϞ ΝΨΔΖΕ ΖΕ, "eine Verschlimmbesserung zum normalen Sahidisch.") Hence, it is clear that the author of the *Letter of Peter to Philip* is conversant with early Christian materials and desires to establish continuity with these earlier traditions. The author's understanding of the Christian message, it is maintained, is legitimate and authentic: Jesus communicated all these truths before, but because of unbelief the message must now be proclaimed again (135,3-8).

Within the narrative framework of the *Letter of Peter to Philip* are included materials in which Gnostic emphases can be seen with clarity. In particular this observation applies to the Gnostic "dialogue," the revelatory discourse of the Savior uttered in answer to the questions of the apostles. The first four revelatory answers (135,8-137,13) are at most marginally Christian, though here they have been legitimated as revelations of the risen Lord. The first answer (135,8-136,15), which provides an abbreviated version of the myth of the mother, illustrates no overtly Christian features at all. It reflects a rather simple version of the myth and is similar to the Sophia myth of the *Apocryphon of John* (NHC II 9,25ff; III 14,9ff; IV 15,1ff; BG 36,16ff) and the Barbelognostics of Irenaeus (*Adv. Haer.* 1.29.1-4) in terminology (ΤΜΔΔϞ, *mater*; ΠΔϞΘΔΔΗϞ, *Authadia*) and general presentation. This set of four revelatory answers furnishes a Gnostic perspective on the fall into deficiency and the attainment of fullness (the first two answers: 135,8-136,15; 136,16-137,4), and on the imprisonment and the struggle of Gnostics in the world (the last two answers: 137,4-13). To this set of answers has been appended an additional question and answer (137,13-138,3) which utilizes different terms and focuses upon the life and mission of the apostles. Gnostic in perspective like the other answers, this additional answer does show Christian concerns and illustrates a dominant issue of the *Letter of Peter to Philip*, the suffering of the believer.

In addition to the questions and answers in the Gnostic "dialogue," other materials similarly used in the tractate may also show Gnostic proclivities. The two prayers of the gathered apostles (133,17-134,9)

contain traditional terms and themes commonly found in early Christian prayers, but they also proclaim a luminosity and glory which make them especially appropriate as the prayers of Gnostic Christians. Again, the description of the resurrected Christ as a light and a voice (134,9-14; 135,3-4; 137,17-19; 138,11-13.21-22) represents a primitive way of depicting the appearances of the risen Lord, but among Gnostic Christians such theophanic descriptions are particularly appreciated (Meyer, "The Light and Voice on the Damascus Road," 30-34). Again, in the discussion of the sufferings of the Lord and the apostles, a motif occurs which is prevalent in Gnostic sources: human "smallness" (ΤΕΝ ΜΝΤΚΟΥ[ΕΙ], 138,20). Yet again, the reception of "a spirit of understanding" (ΟΥΠΝΔ ΝΤΕ ΟΥΕΠΙ[Ι]ΤΗΜΗ, 140,5-6) and spiritual power (ΟΥΘΑΜ/ΟΥΘΟΜ, 140,21. 27) from Christ are especially important for Gnostic Christians.

In the brief sermon of Peter (139,9-140,1[?]) Gnostic tendencies are even more clearly seen. A traditional Christian credo constitutes the first part of the sermon (139,15-21), and traditional terms are applied to Jesus (ΠΖΟΕΙΣ ΙΣ, 139,25-26; ΠΨΗΡΕ, 139,26; ΠΙΔΡΧΗΓΟΣ ΝΤΕ ΠΕΝΩΝΩ, 139,27-28), but the credo is interpreted according to the Gnostic Christian theology of the author of the *Letter of Peter to Philip*. From the time of his incarnation Jesus suffered, but he suffered as one who is "a stranger to this suffering" (ΟΥΨΜΜΟ Μ/ΠΕΪΖΙ ΜΚΔΩ, 139,21-22). A Christological tension remains as the sermon stresses both the reality of Jesus' sufferings and the glory of his divinity. In contrast to the suffering illuminator Jesus (139,15), the sermon continues, the followers of Jesus suffer because of "the transgression of the mother" (ΤΠΑΡΑΒΔΙΣΙC ΝΤΜΔΔΘ, 139,23). This phrase is reminiscent of references to the fall of mother Eve and refers, for the Gnostic Christian author, to the mother often named Sophia in other versions of the myth. She is also called ΤΜΔΔΘ at 135,12, and her tragic fall is seen as the source of human sufferings. This reference to "the transgression of the mother" thus may provide another point of contact between the figures of Eve and Sophia in Gnostic literature.

It is possible, then, to suggest a general outline for the literary history of the *Letter of Peter to Philip*. On the basis of the parallels with the *Apocryphon of John* and Irenaeus (see above), we may suggest that the *Letter of Peter to Philip* was written around the end of the second century C.E. or into the third. The author of the text presumably wrote in Greek: such may be intimated by the presence of Greek loan words (including technical terms, particles, prepositions, and conjunctions) and Greek idioms (e.g., ΩΝ CΩΜΔ/ΩΜ ΠCΩΜΔ for ἐν (τῷ) σώματι). The author apparently was a Christian Gnostic who was well versed in the Christian tradition, and who used and interpreted that tradition in a Christian

Gnostic fashion. A Gnostic "dialogue" has been constructed, though it is less a true dialogue than a revelatory discourse of Christ in answer to questions raised by the apostles. Within this "dialogue" are included Gnostic materials which are non-Christian or only marginally Christian; these materials have been adopted as revelatory disclosures of the risen Christ. On the basis of the Christian and Gnostic traditions with which the author was familiar, the author compiled a narrative document with a revelatory focus. The letter itself was added at the beginning of this narrative in order to stress the authoritative place of Peter, and the *Letter of Peter to Philip* subsequently received its present title. Finally, the Greek tractate was translated into Coptic and found its way into Codex VIII of the Nag Hammadi library.

Like other tractates within the Nag Hammadi library, the *Letter of Peter to Philip* appears to be a Coptic translation of a Greek text. The dialect represented by the Coptic of the tractate is Sahidic, although dialectal peculiarities, including forms traditionally called Bohairic, may be recognized (see Meyer, *The Letter of Peter to Philip*, 69-90, esp. 79-83). The text has survived in a relatively intact condition. Besides the minor lacunae, which can be restored with considerable confidence, the *Letter of Peter to Philip* has only three major lacunae, all at the top of the latter pages of the codex: 137,1-2; 139,1-4; 140,1-2.

According to the reports of James M. Robinson and Stephen Emmel, a somewhat divergent Coptic text of the *Letter of Peter to Philip* is to be found in a papyrus codex which at the present time is neither published nor available for study. Emmel has indicated that it bears the title ΤΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΤΡΟΣ ΨΔ ΦΙΛΙΠΠΟΣ (see Bethge, "Der Brief des Petrus an Philippus," 5-6; Robinson, "Introduction," *Facsimile Edition: Introduction*, 21; Schneemelcher, *Neutestamentliche Apokryphen I*, 255 and 276). A March, 1991, memo from Robinson reads: "In 1991 an out-of-focus photograph of nine lines at the top of a page permitted the following collation:

At 135,25, read ΕΝΔΙΩΝ, for ΕΝΙΩΝ.

At 135,26-27, read ΔΤΡΑΨΕ ΤΗΡΟΥ, for ΔΤΡΑΨΕ/ΝΘΙ
ΝΙΣΟΜ ΤΗΡΟΥ.

At 135,28, read ΔΤΨΩ|ΠΕ|, for ΔΤΞΠΟΥ.

At 136,1 read ΝΣΕΣΟΥΘΝΕ, for ΝΣ|Ε|Ϛ|Ο|ΟΥΝ.

At 136,1-2, read Μ|/|ΨΟΥΠ ΞΝ ΝΨΟΡ|, for ΜΠ| |/
ΨΡΠ ΝΨΟΥΠ· ΕΠΙΔΗ."

- 10 ΤΕΠΙΣΤΟΛΗ ΜΠΕΤΡΟΣ ΕΤΑΥ-
 ΖΟΟΥΣ ΜΦΙΛΙΠΠΟΣ·:
- 12 ΠΕΤΡΟΣ ΠΑΠΟΣΤΟΛΟΣ ΝΤΕ ΙΙC
 ΠΕΧC ΜΦΙΛΙΠΠΟΣ ΠΕΝCΟΝ Μ
- 14 ΜΕΡΓΙΤ ΜΝ ΠΕΝΨΒΗΡΑΠΟCΤΟ-
 ΛΟΣ ΜΝ ΝCΗΗΨ ΕΤΗΜΜΑΚ ΧΕΙΡΕΙ
- 16 ΨΟΥΨ ΔΕ ΝΚΙΜΕ ΠΕΝCΟΝ [ΔΕ]
 ΔΗΖΓ ΝΘΕΝΕΝΤΟΛΗ Ν[ΤΙ]ΟΟΥ [Μ]
- 18 ΠΕΝΔΟΕΙC ΜΝ ΠCΩ[ΤΙ]ΗΡ ΝΙΤΕΙ
 ΠΚΟCΜΟC ΤΗΡΥ ΔΕ [ΕΝ]ΔΕΙ Ε[Ψ-]
- 20 [Μ]Δ ΔΕ ΕΝΔΨ CΒΩ ΔΨ[Ω] ΝΤΗΤΑ-
 ΨΕ ΟΕΙΨ ΘΡΑΪ ΘΜ ΠΙ[Ο]ΨΔΑΪ Ε-
- 22 ΤΑΨΕΡΗΤ ΜΜΟΥ ΝΔΝ ΕΒΟΛ ΘΓ-
 ΙΡ]ΑΨ
 [ΤΙ]Ν ΠΕΝΔΟΕΙC ΙC ΠΕΧ[ΙC·] ΝΤΟΚ ΔΕ
- 2 [Ν]ΕΨΔΚΠΩΡΞ ΕΒΟΛ ΜΜΟΝ· ΔΨΩ
 ΜΠΕΚΜΕΡΕ ΠΙΤΡΕΝΕΙ ΕΨΜΑ
- 4 ΔΨΩ ΝΤΝΕΙΜΕ ΔΕ ΕΝΔΤΩΨΗ Ν
 ΔΨ Ν ΘΕ ΔΕ ΕΝΔΘΓ ΨΜΝΟΥΨΕ·
- 6 ΕΨΔΕ ΟΨΗ ΔCΡ ΔΝΔΚ ΠΕΝCΟΝ ΔΕ
 ΕΚΕΕΙ ΚΑΤΑ ΝΕΝΤΟΛΗ ΝΤΕ ΠΕΝ-
- 8 ΝΟΥΤΕ ΙC· ΝΔΪ ΝΤΕΡΕΨΔΙΤΟΥ
 ΝΒΓ Φ[ΙΛΙ]ΠΠΟC ΔΨΩ ΝΤΕΡΕΨΟ-
- 10 ΨΟΥΨ ΔΨΒΩΚ ΕΡΔΤΥ ΜΠΕΤΡΟC
 ΘΝ ΟΨΡΑΨΕ ΕΨΤΕΛΗΛ ΜΜΟΥ·
- 12 ΤΟΤΕ ΔΠΕΤΡΟC ΔΨCΩΟΥ

NOTES TO TEXT

Frederik Wisse

- 132,10-11 Indented and spaced off in the codex. The phrase is not a descriptive title for the whole tractate but only the caption of the letter (132, 12-133, 8).
- 132,15 The epistolary *χαίρειν* (in Coptic ΧΑΙΡΕ) can be abbreviated at the end of a line to ΧΔ, ΧΔΙ, or ΧΔΙΡ, according to usage in Greek papyri. Here the average length of the lines would suggest an abbreviation. The ε is an itacistic spelling for ΔΙ.
- 133,8 At the end of the letter there is a blank space of about one letter in the manuscript; viz., ΙC· ΝΔΪ.

- 132
- 10 The letter (*ἐπιστολή*) of Peter which he
sent to Philip:
- 12 "Peter, the apostle (*ἀπόστολος*) of Jesus
Christ, to Philip our beloved
14 brother and our fellow apostle (*-ἀπόστολος*)
and the brethren who are with you: greetings (*χαίρειν*)!
16 Now (*δέ*) I want you to know, our brother, [that]
we received orders (*ἐντολή*) from
18 our Lord and the Savior (*σωτήρ*) of
the whole world (*κόσμος*) that [we] should come [together]
20 to give instruction and
preach in the salvation
22 which was promised us by
- [1]33
- our Lord Jesus Christ. But (*δέ*) as for you,
2 you were separate from us, and
you did not desire us to come together
4 and to know how we should organize
ourselves in order that we might tell the good news.
6 Therefore (*οὖν*) would it be agreeable to you, our brother, to
come according to (*κατά*) the orders (*ἐντολή*) of our
8 God Jesus?" When Philip had received these,
and when he had read
10 them, he went to Peter
rejoicing with gladness.
12 Then (*τότε*) Peter gathered

COMMENTARY

Marvin W. Meyer

- 132,13-14 **ΠΕΝΘΟΝ ΜΗΕΡΗΓ**; cf. esp. *Pistis Sophia* 44; also Acts 15:23; Rom 1:7; 2 Cor 1:1; etc.
- 132,14-15 Philip the apostle; cf. Mark 3:18 par.; John 1:43-48; 6:5-7; 12:21-22; 14:8-9; Acts 1:13; Philip the evangelist; cf. Acts 6:5,8:4-40; 21:8-9. The two figures named Philip were often conflated in early Christian literature (cf. Meyer, *The Letter of Peter to Philip*, 93-94).
- 132,16-133,1 Cf. Luke 24:44-49; Acts 1:1-8.
- 133,1-5 Cf. Acts 8:4-40, esp. 8:4-25.
- 133,8 **ΝΟΥΤΕ** as a christological title; cf. John 20:28; Ign. *Rom.* 3.3; *Smyrn.* 1.1; apocryphal Acts of the Apostles.

Μ ΠΚΕΣΕΠΕ ΔΥΒΩΚ ΕΖΜ
 14 ΠΤΟΟΥ ΕΤΕ ΨΑΥΜΟΥΤΕ ΕΡΟΥ
 ΖΕ ΠΑΝΙΖΟΕΙΤ ΠΜΑ ΕΤΕ ΨΑΥ-
 16 ΣΩΟΥ ΕΜΑΥ ΜΗ ΠΜΑΚΑΡΙΟΣ
 ΝΧΣ ΟΥΤΑΝ ΕΥΟΥ ΣΩΜΑ· ΤΟ-
 18 ΤΕ ΝΤΕΡΟΥΕΙ ΕΥΜΑ ΝΕΙ ΜΑΠΟΣ-
 ΤΟΛΟΣ ΔΥΩ ΔΥΝΟΖΟΥ ΕΖΜ
 20 ΝΕΥΠΑΤ ΔΥΨΛΗΛ ΝΨΟΥ ΕΥ-
 ΖΩ ΜΙΜΟΙΣ ΖΕ ΠΙΩΤ ΠΙΩΤ
 22 ΠΙΩΤ ΝΤΕ ΠΟΥΟΕΙΝ ΠΑΪ Ε-
 ΤΕΥΝΤΑΥ ΜΗΓΑΦΘΑΡΣΙΑ
 24 ΣΩΤ(Μ) ΕΡΟΝ ΚΑΤΑ ΘΕ ΕΤΑ(Κ)
 ΜΤΩ(Ο)Υ ΟΜ ΠΕΚΑΛΟΥ ΕΤ-
 26 ΟΥΑΔΒ [Γ]Σ ΠΕΧΣ· ΝΤΟΥ ΤΑΡ
 ΔΥΨΩΠΕ ΜΑΝ ΝΟΥΦΩΣΤΗΡ
 Ρ(ΛΔ)
 ΟΜ ΠΚΑΚΕ ΔΕΙΟ ΣΩΤΜ ΕΡΟΥ·
 2 ΔΥΩ ΔΥΚΟΤΟΥ ΝΚΕΣΟΥ ΔΥ-
 ΨΛΗΛ ΕΥΖΩ ΜΜΟΣ ΖΕ ΠΨΗ-
 4 ΡΕ ΝΤΕ ΠΩΝΟΥ ΠΨΗΡΕ ΝΤΕ Ψ-
 ΜΝΤΑΤΜΟΥ· ΠΑΪ ΕΥΨΟΥΟΥ ΟΜ
 6 ΠΟΥΟΕΙΝ· ΠΨΗΡΕ ΠΕΧΣ ΝΤΕ
 ΨΜΝΤΑΤΜΟΥ· ΠΕΝΡΕΥΣΩΤΕ
 8 ΜΑΨ ΜΑΝ ΝΜΟΥΘΑΜ· ΕΠΙΔΗ ΣΕ-
 ΚΩΤΕ ΝΣΩΝ ΕΟΥΤΒΗ (Τ)ΟΥΤΕ ΔΥ-
 10 ΟΥΩΝΟΥ ΕΒΟΛ ΝΕΙ ΟΥΝΟΥ Η ΟΥΟΕΙ(Ν)

133,22 ἰ, flag is uncertain on papyrus.

133,25 H.-M. Schenke has argued that ΜΤΩΟΥ can be a form of the infinitive of ΜΑΤΕ ("Middle Egyptian Dialect," (104)58*). ΔΛΟΥ could also mean servant.

the others also. They went upon
 14 the mountain which is called
 "the (mount) of olives," the place where they used
 16 to gather with the blessed (*μακάριος*)
 Christ when (*δταν*) he was in the body (*σῶμα*). Then (*τότε*),
 18 when the apostles (*ἀπόστολος*) had come together,
 and had thrown themselves upon
 20 their knees, they prayed thus
 saying, "Father, Father,
 22 Father of the Light, who
 possesses the incorruptions (*ἀφθαρσία*),
 24 hear us just as (*κατά*) [thou hast]
 [taken pleasure] in thy holy
 26 child Jesus Christ. For (*γάρ*) he
 became for us an illuminator (*φωστήρ*)
 1[34]
 in the darkness. Yea hear us."
 2 And they prayed again another time
 saying, "Son
 4 of Life, Son of
 Immortality, who is in
 6 the light, Son, Christ of
 Immortality, our Redeemer,
 8 give us power, for (*ἐπειδή*) they
 seek to kill us." Then (*τότε*)
 10 a great Light appeared

- 133,13-17 ΠΑΝΙΖΟΕΙΤ̄; cf. esp. Luke 19:29; 21:37; Acts 1:12; also Luke 22:39;
Pistis Sophia 6; 8; 77; *Soph. Jes. Chr.* III 90,14-91,20; *Apoc. Paul*
 V 19,8-13. ΠΑΔΚΑΡΙΟΣ ΝΧ̄Σ; cf. *Gos. Mary* BG 8,12.
 133,19-20 Genuflection; cf. Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5.
 133,21-22 ΠΙΩΤ̄ ΗΤΕ ΠΟΤΟΕΙΝ; cf. 1 John 1:5; John 1:1-18.
 133,24-134,1 Petition; cf. *Dial. Sav.* III 121,5-9. ΚΑΤΑ ΘΕ ΕΤΑ[Κ]/ΜΤΩ[Ο]Υ; cf.
 Mark 1:11 par.; Matt 12:18-21 (Isa 42:1-4); 17:5; 2 Pet 1:17; *Gos. Eb.* frg.
 4; also Acts 9:22 (Oxyrhynchite; Old Latin). ΠΕΚΑΛΟΥ ΕΤ̄, ΟΥΘΑΔΒ
 ΙΓ̄Σ ΠΕΧ̄Σ; cf. esp. Acts 4:27,30; *Did.* 9.2,3; 10.2,3; also Acts 3:13,
 26; 1 *Clem.* 59. 2-4; *Mart. Pol.* 14.1-3; 20,2; *Diog. Laert.* VIII.9-11; IX.1.
 133,27 ΦΩΣΤΗΡ; cf. *Acts of Philip* 21; *Apoc. Adam* V 85,28-31; *Kephalaia*,
passim; Lampe, *Lexicon*, s.v. *φωστήρ*.
 134,9-14 Light and voice of the risen Christ; cf. Mark 9:2-8 par.; 2 Pet 1:16-19;
 Acts 9:1-9; 22:4-11; 26:9-18; 1 Cor 15; Rev 1:12-16; *Gos. Truth* I
 31,13-16; *Ap. John* II 2,1-9; 30,33-35; *Soph. Jes. Chr.* III 91,10-13; *Apoc.*
Pet. VII 71,32-72,2; 83,6-15; *Trim. Prot.* XIII 47,28-29; *Pistis Sophia* 2-5;
Acts of Thomas 80; 111; etc.

ρωστε ντεπιτοοτ ρ οθοειν
 12 εβολ ρμ πιωρρ ντε πη εταγοτ-
 ωηρ εβολ· ατω ατсμη ασωψ
 14 εβολ ψαροοτ εсζω μμοс ζε
 ζγ сμη εηαψαζε ζε εερεζο(с)
 16 нηтн· εтβε οτ тетηψγνε μ-
 μοει αηοκ πε ιс πεχс εтψ|ο-|
 18 οη μн τηотη ψα εηεγ· тот(ε)
 αηαποστολοс ατοσψ|β|
 20 ατω ηατζω μμοс ζε πζο-
 ειс тηοσψ εεγμε ε πψω-
 22 ωт нте ηεωη μн пейт|πλη-
 ρωμα· ατω ζε πω(с) сеαμα|ρ-|
 24 τε μμον ρμ πιμα ηψωπε·
 η πωс αηει επιμα η εηαβωк
 26 ηαψ ηρηте· η πωс οσηтан
 [ρλε|
 [ηтεζο|тсга ηте †παρρηсга·
 2 [η] εтβε οτ ηгвоμ се† ημμαν·
 тотε αтсμη ψωπε ηατ εβολ
 4 ρμ ποθοειн εсζω μμοс ζε η-
 τωтн οσαττηотη етρ μн-
 6 тре ζε αειζε ηαї τηροσ ηηтн
 αη[α]α [ε]тβε тетημηтатηαηте
 8 †[η]αψαζε ηκεсоη· εтβε
 [πψω]ωт μен ηте ηεωη παї
 10 [πε] πгψωωт ет<α>†μηтат-
 ζωтμ δε μн †μηтатψοζμε
 12 ηте тмаατ етасοσωηρ εβολ
 εζμ ποσαρ саρме ηте †μηт-

134,22 The κ in πεκ ("thy") has been corrected to an upsilon πετ ("their"). In terms of the answer to this question in 136,16-137,4 the uncorrected reading fits better.

135,10 Ms. reads ετε†.

so that (ὥστε) the mountain shone
 12 from the sight of him who had
 appeared. And a voice called
 14 out to them saying,
 “Listen to my words that I may speak
 16 to you. Why are you asking
 me? I am Jesus Christ who
 18 am with you forever.” Then (τότε)
 the apostles (ἀπόστολος) answered
 20 and said, “Lord,
 we would like to know the deficiency
 22 of the aeons (αἰών) and their pleroma (πλήρωμα).”
 And: “How (πῶς) are
 24 we detained in this dwelling place?” Further (ἤ):
 “How (πῶς) did we come to this place?” And (ἤ): “In what
 26 manner shall we depart?” Again (ἤ): “How (πῶς) do we have
 [135]
 [the] authority (ἐξουσία) of boldness (παρρησία)?”
 2 [And (ἤ)]: “Why do the powers fight against us?”
 Then (τότε) a voice came to them out
 4 of the light saying,
 “It is you yourselves who are witnesses
 6 that I spoke all these things to you.
 But (ἀλλά) because of your unbelief
 8 I shall speak again. First
 of all (μὲν) concerning [the deficiency] of the Aeons (αἰών), this
 10 [is] the deficiency, when (+δέ)
 the disobedience and the foolishness
 12 of the mother appeared
 without the commandment of the majesty

134,17-18 Cf. Matt 28:20; *Ap. John* II 2,12-13.

134,18-23 Two-part indirect question; cf. *Dial. Sav.* III 139,13-15. Series of questions; cf. *Ap. John* II 1,17-29; *Hyp. Arch.* II 93,32-94,2; *Soph. Jes. Chr.* III 91,2-9; *Zost.* VIII 2,24-3,13; *Excerpta ex Theodoto* 78.2.

135,1 ΙΕΞΟΙΟΥΣΙΑ ΝΤΕ ΨΠΑΡΡΗΣΙΑ; cf. Acts 4:29,31; *Acts of Philip* 97.

135,10-15 ΨΜΝΤΑΤΨΩΤΑ ΔΕ ΜΝ ΨΜΝΤΑΤΨΩΧΝΕ; cf. *Ap. John* II 9,25-35; Gen 3; 1 Tim 2:14; *Barn.* 12.5; *Iren., Adv. Haer.* I.2.2; *Excerpta ex Theodoto* 23.2. ΤΑΔΑΘ; cf. *Ap. John* II 10,6-7.18.21; 11,9-10; 12,8; 13,4.14.28.30.32; *Iren., Adv. Haer.* I. 29.4; also *Soph. Jes. Chr.* III 114,14-15; 104,17-18 par. *Eugnostos* V 9A-5; *Hipp., Ref.* VI.34.8; etc. ΨΜΝΤΨΝΟΘ; cf. *Ap. John* II 4,1-2; 6,15; *Iren., Adv. Haer.* I.2.1-2; etc.

14 ΝΟΣ ΝΤΕ ΠΙΩΤ· ΔΣΟΤΩΨ Ε
 ΤΟΤΗΟΣ ΝΡΕΝΕΩΗ ΔΤΩ ΕΤΑΣ-
 16 ΨΔΞΕ ΑΥΟΤΩΡ ΕΒΟΛ ΝΣΙ ΠΙΔΤ-
 ΘΑΔΗΣ· ΕΤΑΣΨΩΞΠ ΔΕ ΜΟΤ-
 18 ΜΕΡΟΣ ΑΥΑΜΑΡΤΕ ΜΜΟΥ ΝΣΙ ΠΙ-
 ΔΤΘΑΔΗΣ· ΔΤΩ ΑΥΨΩΠΕ Ν-
 20 ΟΤΨΩΩΤ ΠΑΪ ΠΕ ΠΨΩΩΤ
 [Ν]ΤΕ ΝΙΓΕΩΗ· ΕΤΑΠΙΔΤΘΑΔΗΣ
 22 ΘΕ ΕΤΑΥΔΙ ΝΟΤΜΕΡΟΣ ΑΥΔΟΥ
 ΔΤΩ ΑΥΚΩ ΝΡΕΝΘΟΜ ΕΡΡΑΪ
 24 ΕΞΩΥ ΜΗ ΡΕΝΕΞΟΥΣΙΑ·
 ΔΤΩ [Α]ΥΟΛΥ ΕΡΟΤΗ ΕΝΙΓΕΩΗ
 26 ΕΤΜΟ[Ο]ΤΤ· ΔΤΩ ΑΤΡΑΨΕ
 ΝΣΙ ΝΙΘΟΜ ΤΗΡΟΥ ΝΤΕ ΠΚΟΣ-
 28 ΜΟΣ ΞΕ ΑΤΞΠΟΟΥ· ΝΤΟΟΥ
 ρ[ΙΛΣ]
 ΔΕ ΝΣΕΞΟΥΤΗ ΔΗ ΜΠΙ[ΩΤ ΕΤΡ]
 2 ΨΡΠ ΝΨΟΟΠ· ΕΠΙΔΗ ΡΕ[Ν]ΨΜ-
 ΜΟ ΜΜΟΥ ΝΕ· ΑΛΛΑ ΠΑΪ ΠΙ[Ε]ΤΕΑ[Τ-]
 4 † ΘΟΜ ΝΑΥ ΔΤΩ ΑΤΨΜΨΕ ΜΜΟΥ
 ΕΑΤΣΜΟΥ ΕΡΟΥ· ΝΤΟΥ ΔΞ ΠΙΔΤ-
 6 ΘΑΔΗΣ ΑΥΔΙΣΕ ΝΡΗΤ ΕΡΡΑΪ ΞΔΜ
 ΠΙΣΜΟΥ ΝΤΕ ΝΙΘΟΜ· ΑΥ[Ψ]ΩΠ[Ε] Ν-
 8 ΟΤΡΕΥΚΩΡ· ΔΤΩ ΑΥΟΙ[Τ]ΩΨ [Ε]ΤΔ-
 ΜΙΟ ΝΝΟΥΤΡΙΚΩΗ ΕΠΜ[Α ΝΝΟΥΤΡΙΚΩΗ]
 10 ΜΗ ΟΥΜΟΡΦΗ ΕΠΜΑ ΝΝΟΥΤΜΙΟΡ-]
 ΦΗ· ΑΥΤΩΨ ΔΕ ΝΝΙΘΟΜ ΡΡΑΪ ΡΗ
 12 ΤΕΥΕΞΟΥΣΙΑ ΞΕ ΕΤΕΠΛΑССΑ ΝΡΕ[Ν-]
 СΩΜΑ ΕΤΜΟΟΥΤ· ΔΤΩ ΑΤΨΩ-
 14 ΠΕ ΕΒΟΛ ΡΗ ΟΥΜΝΤΑΤΕΓΝΕ ΕΒΟΛ
 ΡΗ †ΕΙΔΕΑ ΕΤΕΔΨΩΠΕ· VVVV

135,16
136,9

Perhaps to be emended to ΟΤΩ <Ν>Ρ, "appeared."

The reconstruction ΝΝΟΥΤΡΙΚΩΗ requires an unusually long line but is suggested by the phrase that follows and the parallel in *Gos. Thom.* II 37, 34. The meaning is that the Archons created the human form or image according to the heavenly image which appeared to them (cf. *Ap. John* II 14,24-15,13).

14 of the Father. She wanted
 to raise up aeons (*αιών*). And when she
 16 spoke, the Arrogant One (*αὐθάδης*) followed.
 And (*δέ*) when she left behind a
 18 part (*μέρος*), the Arrogant One (*αὐθάδης*)
 laid hold of it, and it became a
 20 deficiency. This is the deficiency
 of the aeons (*αιών*). Now when the Arrogant One (*αὐθάδης*)
 22 had taken a part (*μέρος*), he sowed it.
 And he placed powers over
 24 it and authorities (*ἐξουσία*)
 And [he] enclosed it in the aeons (*αιών*)
 26 which are dead. And all the
 powers of the world (*κόσμος*) rejoiced
 28 that they had been begotten.
 1[36]
 But (*δέ*) they do not know the
 2 pre-existent [Father], since (*ἐπειδή*) they are
 strangers to him. But (*ἀλλά*) this is the one to whom
 4 they gave power and whom they served
 by praising him. But (*δέ*) he, the Arrogant One (*αὐθάδης*),
 6 became proud on account of
 the praise of the powers. He became
 8 an envier, and he wanted to
 make an image (*εικών*) in the place [of an image (*εικών*)]
 10 and a form (*μορφή*) in the place of a form (*μορφή*).
 And (*δέ*) he commissioned the powers within
 12 his authority (*ἐξουσία*) to mold (*πλάσσειν*)
 mortal bodies (*σῶμα*). And they came
 14 to be from a misrepresentation, from
 the semblance (*ιδέα*) which had emerged.

-
- 135,15-16 **ΕΤΑΘΨΑΞΕ**; cf. *Ap. John* II 10,19; *Orig. World* II 100,10-19.
 135,16-17 **ΠΙΔΥΘΔΔΗΘ**; cf. *Ap. John* II 13,27; IV 21,16; BG 46,1;
Iren., Adv. Haer. I.29.4; also *Hyp. Arch.* II 90,29; 92,27; 94,17.
 135,21-24 Arrogant One takes a portion; cf. *Ap. John* II 10,19-28; 13,22-23;
Iren., Adv. Haer. I.29.4; also *Hyp. Arch.* II 87,12.21; 94,14.32 (on
ΜΕΡΟΣ).
 136,9-11 Cf. *Gos. Thom.* II 37,31-35; 1 Cor 15:49.
 136,12-13 **ΕΥΕΠΛΑΘΕΝ ΝΥΞΙΝΙ,ΩΜΑ ΕΥΜΟΟΤ**; cf. *Ap. John* II 15,1-
 19,15; *Orig. World* II 114,15-115,3; etc.
 136,14-15 **ΟΥΑΝΤΑΤΕΙΝΕ**; cf. *Hyp. Arch.* II 87,15-20.

16 ετβε πλπληρωμα δε ανοκ πετε
 αττηνοοτ̄ ερραϊ ρμ πσωμα ε-
 18 τβε πλσπερμα ετεαφρε εβολ
 ατω αϊεγ ερραϊ επετπλασμα ετ̄-
 20 μοοτ̄· ντοοτ̄ δε μποτ̄[οτ̄-]
 ων̄τ̄ μετμεεεε εροεγ δε αν[οκ]
 22 οσρωμε εγμοοτ̄· ατω αϊψ[α-]
 δε μη πετε πωϊ ντογ δε αφσω-
 24 τμ μαϊ κατα τετηρ[ε] ρωτ̄
 τηστη μαϊ ετασσω[τ]μ μποοτ̄
 26 ατω αϊ† μαγ ηνοτεζοτ̄σγα δε·
 εφεεγ εροσν ε †κληρονομια
 28 ντε τεγμητερωτ̄· ατω αϊφγ

[ραζ]

[— — — — —] α|σμοοτ̄ εβολ
 2 [. . . .] κ ρραϊ ρμ πεφουααϊ· επλδη
 [δε] δε ηλειοσψωτ̄ πε ετβε παϊ αφ-
 4 ψωπε [ηιοσπληρωμα· ετβε πη
 πε δε σεαμαρτε μμωτη δε ντωτη
 6 μετε νοτεγ· εψωπε εтетηακακ
 τηνε καρησ μπαϊ εττακνοτ̄· το-
 8 τε εтетηαψωπε ηρεμφωστηρ
 ρη τμητε ηρεμρωμε εσμοοτ̄
 10 πη δε[ε] δε ητωτη ετηα† μη ηγσομ
 δε η[τ]ροοτ̄ μμητασ νοσματοη κα-
 12 [τα] τ̄ετηρε· επλδη ησεοσωψ αν
 [ρ]ηα ητετηνοοτ̄μ· τοτε αναποσ-
 14 [τι]ολοσ οσωψ̄τ̄ η κεσοη̄ εσζω μ-
 μος δε πζοεγс ματαμον δε αψ
 16 [τι]ε θε ετημα† μη ηγαρχωη· επλδη
 [ηγα]ρχωη сентпе μμον· τοτε

16 Next (*δέ*) concerning the pleroma (*πλήρωμα*): I am the one who
 18 was sent down in the body (*σῶμα*)
 because of the seed (*σπέρμα*) which had fallen away.
 And I came down into their mortal mold (*πλάσμα*).
 20 But (*δέ*) they did not
 recognize me; they were thinking of me that I
 22 was a mortal man. And I
 spoke with him who belongs to me, and (*δέ*) he
 24 harkened to me just as (*κατά*) you too
 who harkened today.
 26 And I gave him authority (*ἐξουσία*) in order that
 he might enter into the inheritance (*κληρονομία*)
 28 of his fatherhood. And I took

[137]

[] they were filled
 2 [] in his salvation. [And (*δέ*)]
 since (*ἐπειδή*) he was a deficiency, for this reason he
 4 became a pleroma (*πλήρωμα*). It is because of this
 that you are being detained because you
 6 belong to me. When you strip off
 from yourselves what is corrupted, then (*τότε*)
 8 you will become illuminators (*φωστήρ*)
 in the midst of mortal men.
 10 And (*δέ*), this (is the reason) that you will fight against the
 powers, because [they] do not have rest like (*κατά*)
 12 you, since (*ἐπειδή*) they do not wish
 that (*ἵνα*) you be saved." Then (*τότε*) the apostles (*ἀπόστολος*)
 14 worshipped again, saying,
 "Lord, tell us: In what
 16 way shall we fight against the archons (*ἀρχων*), since (*ἐπειδή*)
 [the] archons (*ἀρχων*) are above us?" Then (*τότε*)

136,16-137A Cf. John 1:1-18. **ΑΠΟΥΣΙΩΝ**; cf. John 1:10; *Ap. John* II 30,20-21; *Treat. Seth* VII 52,8-10. **ΠΕΤΕ ΠΩΪ**; cf. John 1:11; 2 *Apoc. Jas.* V 55,15-20; *Treat. Seth* VII 59,9-11. **ΔΪ† ΚΑΥ ΚΗΟΤΕΞΟΥΣΙΑ**; cf. John 1:12. Deficiency to fullness; cf. *Ap. John* II 25,11-16.

137A-9 Cf. *Dial. Sav.* III 140,14-19, and the direct questions (above) at VIII 134,23-26. **ΕΤΕΤΗΔΚΑΚΤΗΝΕ ΚΑΘΗΨ**; cf. *Ap. Jas.* I 14,35-36; *Gos. Thom.* II 37A-6; *Dial. Sav.* III 132,11-12; 2 *Ap. Jas.* V 56,7-14; *Acts of Thomas* 111; *Poimandres* 24-26; *Hipp. Ref.* V.8.44; contrast 2 Cor 5:2-3. **ΞΕΝΦΩΣΤΗΡ**; cf. Phil 2:15; *Gos. Phil.* II 61,29-32 (on becoming **ΞΕΝΦΩΣΤΗΡ**, like Christ).

137,16-17 Cf. *Dial. Sav.* III 138,11-14.

18 [ΑΥC]ΜΗ ΔCΩΨ ΕΒΟΛ ΨΑΡΟΟΤ ΕΒΟΛ
 [Ϛ]Μ ΠΗ ΕΤΕ ΝΕΥΟΤΟΝϚ ΕΒΟΛ ΕCΔΩ
 20 [Μ]ΜΟC ΔΕ ΝΤΩΤΗ ΔΕ ΕΤΕΤΝΑ†
 [Ν]ΜΜΑΤ Ν†ϚΕ· ΝΓΑΡΧΩΗ ΓΑΡ ΕΤ†
 22 ΜΗ ΠΓΡΩΜΕ ΕΤCΑϚΟΤΗ· ΝΤΩΤΗ
 [Δ]Ε ΕΤΕΤΝΕ† ΝΜΜΑΤ Ν†ϚΕ· ΔΜΗ-
 24 ΕΓΤΗ ΕΤΜΑ ΔΤΩ † CΒΩ ϚΜ ΠΚΟC-
 ΜΟC ΜΠΓΟΤΔΑΪ ϚΝ ΟΥΕΡΗ†· ΔΤΩ
 26 ΝΤΩΤΗ ϚΩΚΤΗΤΤΗ ΝϚΡΑΪ ϚΝ †ΒΟΜ
 ΝΤΕ ΠΑ[Ε]ΙΓΩ† ΔΤΩ ΟΤΩΝϚ Μ-
 28 ΠΕΤΗΤΩΒϚ ΕΒΟΛ· ΔΤΩ ΝΤΟΥ ΠΓ-
 ΩΤ ΥΝΑΡΒΟΗϚ ΕΡΩΤΗ· ϚC ΕΑΥ-
 30 ΡΒΟΗϚ ΕΡΩΤΗ ΕΑΥΤΑΤΟΕΓ·
 [ΡΛΗ]
 ΜΠΡ[Ρ]ΘΑΒϚ[Η]Τ †ΝΕΜΗΤΗ ΨΑ ΕΝΕϚ]
 2 ΚΑΤΑ ΘΕ ΕΤΑΪΡ ΨΡ† ΝΖΟ[Ο]C [ΝΗ-]
 ΤΗ ϚΟΤΑΜ ΕΕΓϚΜ Π[Σ]ΩΜΑ· [Τ]ΙΟΤΕ
 4 ΔCΨΩΠΕ ΝΘΓ ΟΥΕΒΡΗΘΕC ΜΗ ΟΥ-
 ϚΡΟΤΜΠΕ ΕΒΟΛ ϚΝ ΤΠΕ· ΔΤΩ ΔΤ-
 6 ΤΩΡ† ΜΠΕΤΑΥΟΤΩΝϚ 'ΝΑΤ ΕΒΟΛ
 ΜΠΓΜΑ ΕΤΜΜΑΤ ΕϚΡΑΪ ΕΤΠΕ· ΤΟΤΕ
 8 ΔΝΑΠΟCΤΟΛΟC ΔΤΨ† ϚΜΟ† ΝΤΜ
 ΠΧΟΕΙC ϚΡΑΪ ϚΝ CΜΟΤ ΝΓΜ ΔΤΩ
 10 ΔΤΚΟΤΟΤ ΕϚΡΑΪ ΕΘΓΗΜ Ε[Τ]Η-
 ΝΗΤ ΔΕ ΕϚΡΑΪ ΝΑΤΨΑΔΕ ΜΗ ΝΕ[Τ]-
 12 ΕΡΗΤ ϚΓΤΕϚΓΗ· ΕΤΒΕ ΠΓΟΤΟΕΓΗ [Ε-]
 ΤΕΑΥΨΩΠΕ· ΔΤΩ ΑΥΨΩΠΕ Ν-
 14 ΘΓ ΟΥΨΑΔΕ ΕΤΒΕ ΠΧΟΕΙC Ε[Τ]ΙΔΩ
 ΜΜΟC ΔΕ ΕΨΔΕ ΝΤΟΥ ΠΕΝΔϚΕ[Σ]
 16 ΑΥΔΓ ΜΚΑϚ ϚΓΕ ΔΟΤΗΡ ΘΕ ΔΝΟΗ[·]
 ΑΥΟΤΩΨΒ ΝΘΓ ΠΕΤΡΟC ΕΥΔΩ
 18 ΜΜΟC ΔΕ ΑΥΔΓ ΜΚΑϚ ΕΤΒΗΗ†[Μ]
 ΔΤΩ ϚΑΠC ΕΡΟΗ ϚΩΩΗ ΕΤΡΕ[Μ-]
 20 ΔΓ ΜΚΑϚ ΕΤΒΕ ΤΕΝΜΗ†ΚΟΤ[ΕΓ]

138,1 It is possible (so also Layton, for 138 and 139) that there was one line yet higher which is now completely lost.

138,14 The original fai was corrected to upsilon.

18 [a] voice called out to them from
 the appearance, saying,
 20 "Now (δέ) you will fight
 against them in this way, for (γάρ) the archons (ἀρχων) are
 22 fighting against the inner man. And (δέ) you
 are to fight against them in this way: Come
 24 together and teach in the world (κόσμος)
 the salvation with a promise. And
 26 you, gird yourselves with the power
 of my Father, and let
 28 your prayer be known. And he, the
 Father, will help (βοηθεῖν) you as (ὡς) he has
 30 helped (βοηθεῖν) you by sending me.
 [138]
 Be not afraid, [I am with you forever,]
 2 as (κατά) I previously [said to]
 you when (δταν) I was in the body (σῶμα)." Then (τότε)
 4 there came lightning and
 thunder from heaven, and
 6 what appeared to them in that place was taken
 up to heaven. Then (τότε)
 8 the apostles (ἀπόστολος) gave thanks to
 the Lord with every blessing. And
 10 they returned to Jerusalem.
 And (δέ) while coming up they spoke with
 12 each other on the road concerning the light
 which had come. And a remark was made
 14 concerning the Lord. It was
 said, "If he, our Lord,
 16 suffered, then how much (must) we (suffer)?"
 Peter answered saying,
 18 "He suffered on [our] behalf
 and it is necessary for us too
 20 to suffer because of our smallness.

137,22 πῖρῳ με εἰσαρῶσθῃ; cf. Eph. 6:10-20; Iren., *Adv. Haer.* I.21.4; Hipp., *Ref.* VII.27.6.

137,30 εὐχαριστοῦσθε; cf. John 7:33; 16:5, etc.

138,5-7 Cf. Luke 24:51; Acts 1:9, also 10:16.

138,7-10 Cf. Luke 24:52-53; Acts 1:12.

138,20 ΤΕΝΑΝΤΙΚΟΤΙΕΙ; cf. *Treat. Res.* I 46,34-38; *Tri. Trac.* I 115,3-11; *Treat. Seth* VII 54,4.10; 69,11-12; contrast Mark 10:13-16 par.; Gos. *Thom.* II 37,20-23; 41,10-12.

22 ΤΟΤΕ ΑΥΤΩΝ ΨΩΠΕ ΨΑΡΟΟΤ
 ΕΣΩ ΜΜΟC ΔΕ ΑΪΔΟC ΝΗΤΗ
 ΝΘΑΘ ΝCΟΠ ΔΕ ΘΑΠC ΕΡΩΤΗ
 24 ΕΤΡΕΤΕΤΗΞΙ ΜΚΑΘ· ΘΑ-
 ΠC ΕΤΡΕΘΗΤΗΘΤΗ ΕΘΕΝCΘ-
 26 ΝΑΓΩΓΗ ΜΝ ΘΕΝΘΗΓΕΜΩΝ
 ΘΩCΤΕ ΝΤΕΤΗΞΙ ΜΚΑΘ· ΠΗ ΔΕ
 28 ΕΤΕ ΝΥΝΑΞΙ ΜΚΑΘ ΑΝ ΟΥΔΕ ΙΡΛΘ

2 | ————— | . | . | π | ῖ | ῶ | ῥ |
 | ————— | Μ ΔΕΚΑΔC ΕΥ-
 4 | . | . | ΕΡΕΙ | | Α | ΝΑΠΟCΤΟΛΟC ΔΕ
 [ΑΥ]ΡΑΨ[Ε] Ε[ΜΑ]ΤΕ ΑΥΩ ΑΥΕΙ ΕΘΡΑΪ
 6 [ΕΘ]ΓΗΜ ΑΥΩ ΑΥΕΙ ΕΘΡΑΪ ΕΠΡΠΕ ΑΥΤ
 [CΒ]Ω ΘΝ ΟΥΟΥΞΑΪ ΘΡΑΪ ΘΜ ΠΡΑΝ ΗΤΕ
 8 [ΠΞ]ΘΕΙC ΙC ΠΕΧC· ΑΥΩ ΑΥΡ ΠΑΘΡΕ
 [ΕΤ]ΜΗΗΨΕ· ΑΥΟΥΩΝ ΔΕ ΕΡΩΥ ΗΘΙ
 10 [ΠΕ]ΤΡΟC ΠΙΕΙΞΑΥ ΗΝΕΥΜΑΘΗΤΗC ΔΕ
 [ΜΗ] ΠΕΝΞΟΕΙC ΙC ΘΟΤΑΝ ΕΥΘΗ CΩΜΑ
 12 [ΕΥ]Τ ΜΑΕΓΗ ΝΑΝ ΕΘΩΒ ΗΓΜ ΝΤΟΥ ΕΑΡ
 [ΑΥ]ΙΕΙ ΕΘΡΑΪ· ΝΑCΗΗΘ ΞΙ CΜΗ ΕΤΑCΜΗ
 14 [ΑΥ]Ω ΑΥΜΟΥΘ ΕΒΟΛ ΘΝ ΟΥΠΝΑ ΕΥΟΥΑΔΒ
 [ΠΕ]ΙΞΑΥ ΗΤΘΕ ΔΕ ΠΕΝΦΩCΤΗΡ ΙC
 16 [ΑΥ]ΕΙ ΕΘΡΑΪ ΑΥΩ ΑΥΑΨΤΥ· ΑΥΩ ΑΥΡΦΟ-
 [Ρ]Ι ΝΟ]ΥΚΛΟΜ ΗΨΟ<Ν>ΤΕ· ΑΥΩ ΑΥΤ ΘΙ-
 18 [ΩΥ]Ι ΗΝΟΥCΤΟΛΗ ΝΞΗΘΕ ΑΥΩ ΑΥ-
 [ΑΨ]ΤΥ ΕΞΗ ΟΥΨΕ ΑΥΩ ΑΥΤΟΜCΥ ΘΝ

- 138,22 Some ink, possibly a high stop, is visible at the end of the line, although no punctuation mark is expected at this point.
- 139,1 The first, lost line is a conjecture on the basis of the height of the writing of the column in the previous pages.
- 139,17 Ms reads ΨΟΜΤΕ, "three (fem.);" which makes little sense and does not fit the gender of ΚΛΟΜ.

Then (τότε) a voice came to them,
 22 saying, "I have told you
 many times: It is necessary for you
 24 to suffer. It is
 necessary that they bring you to synagogues (συναγωγῆ)
 26 and governors (ἡγεμῶν),
 so that (ἵνα) you will suffer. But (δέ) he
 28 who does not suffer and does not (οὐδέ)

[139]

[
 2 [the] Father
 [] in order that he may
 4 [.] And (δέ) the apostles (ἀπόστολος)
 rejoiced [greatly] and came up
 6 to Jerusalem. And they came up to the temple and gave
 instruction in salvation in the name of
 8 [the] Lord Jesus Christ. And they healed
 [a] multitude. And (δέ) Peter opened his mouth,
 10 he said to his (fellow) disciples (μαθητῆς),
 ["Did (μή)] our Lord Jesus, when (δταν) he was in the
 12 body (σῶμα), show us everything? For (γάρ) he
 came down. My brothers, listen to my voice."
 14 And he was filled with a holy spirit (πνεῦμα).
 He spoke thus: "Our illuminator (φωστήρ), Jesus,
 16 [came] down and was crucified. And he bore (φορεῖν)
 a crown of thorns. And he put on
 18 a purple garment (στολή). And he was
 [crucified] on a tree and he was buried in

138,22-24 Cf. Luke 24:26; Acts 14:22; also 1 Thess 3:3-4; 2 Thess 1:5-8; 2 Tim 3:12-13; esp. *Ap. Jas.* I 6,15-17 (4,37-6,21).

138,24-27 Cf. Matt 10:17-18; Luke 21:12; perhaps also Mark 13:9.

139A-9 Cf. Luke 24:52-53; Acts 1:12; 2:42-47; 5:12-16,42. Teaching in the name of Christ; cf. Luke 24:47; Acts 2:38; 3:6; 4:10; etc.

139,10 ΠΕΤΡΟΣ ΑΠΟΣΤΟΛΟΥ; cf. shorter ending of Mark; Ign. *Smyrn* 3.2.

139,14 ΔΕΥΤΕΡΟΣ ΕΒΟΛ ΟΝ ΟΥΠΗΔ ΕΥΘΕΔΔΒ; cf. Acts 4:8,31; 7:55; 13:9,52.

139,15-140,1 Cf. Acts 2:14-40; also other Petrine speeches in Acts. Credo: note the details in Matt 27, Mark 15, Luke 23, esp. John 19 (e.g., 19:5: φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφύρεον ἱμάτιον); Acts 5:30; 10:39-41; 13:29-30; 1 Cor 15:3-5; etc. ΟΥΨΜΜΟ: perhaps cf. *Gos. Truth* I 31, 1-4; *Apoc. Adam* V 69,17-18; *Acts Pet. 12 Apost.* VI 3A-11; *Acts of Thomas* 109; etc. ΠΙΔΡΧΗΤΟΣ; cf. Acts 3:15; 5:31; also Heb 2:10; 12:2; 2 *Clem.* 20. 5.

- 20 ϩ[ϫ]μϩαοϫ αϫω αϫτωηϫ εβολ ϩη μετ-
 μ[οο]ϫτ̄: vvy ηασηηϫ οϫψμμο μ-
 22 πείϫη μκαρ πε ιϫ· αλλα αηον πετε-
 αηηη μκαρ ϩη τπαραβαϫιϫ ητμααϫ
 24 αϫω ετβε παϊ αϫεηρε ηϫωβ ηημ
 κατα οϫεηηε ϩραϊ ηϫητη· πϫοεηϫ
 26 ταρ ιϫ πψηηρε ητε πεοοϫ μπωτ̄
 ηατ̄ψ ηη εροϫ παϊ πε πλαρξηηοϫ
 28 ητε πεηωηϫ· vy ηασηηϫ μπρ-
 τρηηωτμ οϫη ηα ηεῑαηο-
 30 μοϫ αϫω ητημοοϫε ϩραϊ ϩη
 [ρμ]
- | ————— | τοτε απε-
 2 τροϫ αϫ[ιϫ]ωο[ιϫ] εϩοϫη μπκεϫε-|
 [ει]πε εϫϫω [μμοϫ ϫε πεηϫοει]ϫ [ιϫ]
 4 πεϫϫ παρξηηοϫ η[τε πε]ηημτο[η]
 ματ̄ ηαη ηοϫηηα ητε οϫεπ[ιϫ]-
 6 τηηη ϩηηα αηον ϩωωη ϫε εηε-
 εηρε ηϩεηβομ· τοτε απετ[ροϫ]
 8 ηη ηηκεαποϫτολοϫ αϫηαϫ ε[ροϫ]
 αϫω αϫμοϫ εβολ [ϩη] οϫηη[α]
 10 εϫοϫααβ· αϫω αποτα ποτα
 εηρε ηϩεηταλβο· αϫω αϫπωρϫ
 12 εβολ ϫε εϫεταϫε οειψ μπϫο-
 εηϫ ιϫ αϫω αϫωοϫ ψα ηει[ϫ]-
 14 εηηϫ αϫραϫπαϫε μμοοϫ [εϫ]-
 ϫω μμοϫ ϫε ϩαηηηη· vy το[τε]
 16 αϫοϫωηϫ εβολ ηοη ιϫ εϫϫω [μ-]
 μοϫ ηαϫ ϫε τ̄ρηηη ηητη [τηρ]-
 18 τη ηη οϫοη ηημ ετηαϫτε ε-
 παραη· ετηηαβωη ϫε εϫε-
 20 ψωπε ηητη ηοη οϫραϫε ηη
 οϫημοτ̄ ηη οϫβαμ· μπρη
 22 βαβηητ̄ ϫε εηϫ ϩηηε τ̄ηεηηηηη

139,25

Lit., "according to a likeness in us."

139,26

Or, "the Son of the glory of the Immeasurable Father."

140,1

See note to 139,1.

20 a tomb. And he rose from the
 dead. My brothers, Jesus is a stranger
 22 to this suffering. But (*ἀλλά*) we are the ones who have
 suffered through the transgression (*παράβασις*) of the mother.
 24 And because of this, he did everything
 like (*κατά*) us.
 26 For (*γάρ*) the Lord Jesus, the Son of the immeasurable glory of
 the Father, he is the author (*ἀρχηγός*)
 28 of our life. My brothers, let
 us therefore (*οὖν*) not obey these lawless ones (*ἄνομος*)
 30 and walk in
 [140]
 [. Then (*τότε*) Pe-]
 2 ter [gathered together the others also,]
 saying, ["O, Lord Jesus]
 4 Christ, author (*ἀρχηγός*) [of our] rest,
 give us a spirit (*πνεῦμα*) of understanding (*ἐπιστήμη*)
 6 in order that (*ἵνα*) we also may
 perform wonders." Then (*τότε*) Peter
 8 and the other apostles (*ἀπόστολος*) saw [him]
 and they were filled with a holy spirit (*πνεῦμα*).
 10 And each one
 performed healings. And they parted
 12 in order to preach the Lord
 Jesus. And they came together
 14 and greeted (*ἀσπάζεσθαι*) each other
 saying, "Amen" (*ἀμήν*). Then (*τότε*)
 16 Jesus appeared, saying
 to them, "Peace (*εἰρήνη*) to you [all]
 18 and everyone who believes in
 my name. And (*δέ*) when you depart,
 20 joy be to you and
 grace and power. And (*δέ*) be not
 22 afraid; behold, I am with you

140,7-10 Cf. John 20:19-23 ("Pentecost" is accompanied by an appearance of the resurrected Christ; the disciples are happy, *ιδόντες τὸν κύριον*, who greets them with a greeting of peace, commissions them, and imparts *πνεῦμα ἁγίου*); also Acts 2:1-4.

140,14 *ἀϋραεπιδζε μμοου*; cf. Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; etc.

140,17-23 Commission; cf. Matt 28:18-20; Luke 24:44-49; John 20:19-23; Acts 1:8; also Mark 16:15-18; *Soph. Jes. Chr.* III 119,1-8.

ΨΔ ΕΝΕΘ· ̅ ΤΟΤΕ ΔΗ<Δ>ΠΟΤΟ-
 24 ΛΟΣ ΔΥΠΩΡΞ ΜΜΟΟΘ ΕΒΟΛ
 ΕΥΡΑΪ ΕΠΙΥΤΟΟΘ ΝΨΔΔΕ ΔΕ ΕΥ-
 26 ΕΤΑΨΕ ΟΕΙΨ ΔΥΩ ΔΥΒΩΚ
 ̅ ΔΗ ΟΥΘΟΜ ΝΤΕ ΙΣ̅ ̅ ΔΗ ΟΥΕΙΡΗΝΙΗΙ:

140,23

Ms. reads **ΟΠΟΤΟΛΟΣ**.

140,25

One expects the text to read: **ΕΠΙΥΤΟΟΘ Η<ΚΛΓΜΔ>**, "into the four regions (of the earth)"; perhaps some text was accidentally omitted.

forever." Then (τότε) the apostles (ἀπόστολος)
 24 parted from each other
 into four words in order to
 26 preach. And they went
 by a power of Jesus, in peace (εἰρήνη).

140,25

ΕΠΙΥΤΟΥΣ ΝΨΔΞΕ; cf. Iren., *Adv. Haer.* III.11.8 (four gospels for the τέσσαρα κλίματα τοῦ κόσμου). On four directions, see *Acts of Thomas* 28, conclusion to *Pistis Sophia*, *Epistula Apostolorum* 30, etc.

