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NAG HAMMADI CODICES III,3-4 AND V,1

WITH

PAPYRUS BEROLINENSIS 8502,3 AND
OXYRHYNCHUS PAPYRUS 1081

EUGNOSTOS AND THE SOPHIA OF JESUS CHRIST

EDITED BY

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INTRODUCTION

I. DISCOVERY

The thirteen Nag Hammadi codices were discovered in December, 1945, on the right bank of the Nile, near the town of al-Qasr (ancient Chenoboskia) and close to the larger town of Nag Hammadi, which is on the opposite bank.¹ Facsimile editions of all thirteen have been published. The MSS are now preserved in the Coptic Museum in Old Cairo, Egypt.

Evidence in the cartonnage used to stiffen the leather covers suggests the library was buried sometime in the last half of the fourth century C.E. (Barns et al.: nos. 63–65). It is possible the codices had been used by monks in the nearby Pachomian monasteries and were buried during a time of heresy-hunting.²

P. Berolinensis 8502 (commonly designated simply BG) was purchased in or near the city of Achmim, Egypt, and acquired for the Berlin Museum in 1896. At first Carl Schmidt, who initially proposed to edit it, gave it a fifth-century date, although subsequently he thought it should be dated later. Stegemann placed it in the early fifth century (Till–Schenke: 6–7).³

II. PUBLICATION HISTORY

The four tractates published here are two versions of *Eugnostos* and two of *The Sophia of Jesus Christ*. They are presented in parallel form because of the large amount of common material.

Eugnostos (abbreviated, *Eug–V*) is the first tractate of Nag Hammadi Codex V (1,1–17,18) and has not been published before in a critical edition. *Eugnostos, The Blessed* (abbreviated, *Eug–III*) is the third tractate of Nag Hammadi Codex III (70,1–90,13). The portions of the text and translation of *Eug–III* that are variations of sections in *The Sophia of Jesus Christ* were published in Till (1955) and Till–Schenke. However, non-parallel parts, including all the frame material, were omitted. The text and translation (modern Greek) of *Eug–III* was published by Trakatellis as part of his Harvard dissertation. His text was based on preliminary work of my own with

¹ The most authoritative account of the discovery and subsequent history of the codices is to be found in Robinson's introduction to the facsimile edition (1984).

² See Barns: 9–18. But for cautions about Barns's conclusions, see Shelton's introduction to Barns et al.

³ For a brief account of the unsuccessful efforts of Schmidt to publish BG during his lifetime, see Till–Schenke: 1–2.

some modifications by George MacRae, who was the dissertation director (correspondence with MacRae). Translations of *Eug*-III by Krause (1974: 27-34) and myself (*NHLE*³: 206-43) have been published. In both cases the portion of *Eug*-V covering the missing two pages of *Eug*-III (79-80) was also published.

The two versions of *The Sophia of Jesus Christ* (hereafter, *SJC*) vary from each other in relatively minor ways. One version is the third tractate of BG (77,8-127,12), which was edited (text and German translation) by Till (1955). His edition was later revised by Schenke (Till-Schenke). Translated portions were also published by Puech (77,9-79,18; 124,9-126,16; 126,17-127,10) (1963: 246-47).

The other version is the fourth tractate of NHC III (90,14-119,18). It was published by Till with the BG version, in the sense that places where it varied from the BG text were printed in the footnotes. Unfortunately, in many instances the Till edition (and its revision) did not completely reflect the variations, particularly the orthographic ones. Krause translated the portions of *SJC*-III that vary from *Eug*-III and published them in endnotes (1974: 35-39). A translation by myself of all of *SJC*-III is published in *NHLE*³. In both cases, the parts of *SJC*-BG covering the missing four pages of *SJC*-III (109-10; 115-16) were also published.

In addition to the two Coptic MSS of *SJC*, one leaf of a Greek copy has survived among the Oxyrhynchus papyri. It is numbered 1081 and is presented here in a new edition, following the parallels.

III. TITLES

The title of *Eug*-III in the incipit is εΥΓΝΩΣΤΟΣ ΠΜΑΚΑΡΙΟΣ, "Eugnostos, the Blessed," which agrees with the subscript title (90,12-13). But *Eug*-V has only faint traces of its subscript title and the incipit is very fragmentary. Enough of the latter is visible, however, to make clear that ΠΜΑΚΑΡΙΟΣ, "the Blessed," was not part of the line. It is also evident that ΠΜΑΚΑΡΙΟΣ could not have been part of the subscript title (see V 17,18n.). But what of "Eugnostos"? It appears nowhere in the tractate. The correct number of spaces is available in the incipit. And the same is true of the subscript, where, in addition, the only visible letter (omicron) is in the correct position for the reconstruction of "Eugnostos." But since other names would also be possible, the designation of "Eugnostos" as the title of the tractate depends on the recognition of the similarity of this tractate and *Eug*-III.

The titles of both copies of *SJC* appear in superscriptions and subscripts. The superscriptions are the same in both, except that the spelling of the *nomina sacra* in BG (ϫ̅ and ϫ̅̅) differs from that in Codex III (ι̅̅̅̅ and ϫ̅̅̅̅). In *SJC*-BG, the same title appears in the subscript, except that this time the *nomina sacra* are spelled as they are in the superscription of *SJC*-III. The subscript of *SJC*-III omits ϫ̅̅̅̅, "Christ," perhaps through scribal error (see III.A, below). In regard to the difference between the *nomina sacra* in the

superscription and subscript of BG, it is noteworthy that while the former conform to the usage elsewhere in the codex (based on the Till-Schenke index), the latter are unique, suggesting a copyist's adjustment.

Till leaves σοφία untranslated, on the ground that the word refers to the divine hypostasis who appears prominently in the tractate (1955: 55). Doresse (1948: 146) and Puech (1963: 245), however, prefer to translate it, on the ground that it refers to the teachings of Jesus found in the tractate. The latter view seems preferable because Sophia is not the dominant figure in the tractate, as one would expect if the tractate were titled after her. However, we have adopted Till's practice because it seems to have become generally accepted.

IV. THE RELATIONSHIP OF THE TRACTATES AND ITS SIGNIFICANCE

Because most of *Eug* is found in *SJC*, where it is attributed to Jesus, and because *Eug* seems to be without any obvious Christian elements, the question of priority was raised very early. It was thought that if *Eug* were composed first and had been used in the editing of *SJC*, then we would have a clear example of the movement from non-Christian Gnosticism to Christian Gnosticism.

Doresse argued for the priority of *Eug* (1948: 137–60) and was followed by Puech (1963: 248). Till, however, took the opposite position (1955: 54), without arguing the point. Schenke joined him, after carefully examining and rejecting the arguments of Doresse (1962: 265–67). (Schenke has since changed his mind [personal conversation in November, 1982].) A more persuasive approach (than that of Doresse) in favor of the priority of *Eug* was taken by Krause (1964). He began by distinguishing between the material common to both *Eug* and *SJC* and the material each has separately, and argued that that tractate was primary in which the common material and its separate material were most compatible. Using this criterion he concluded that the material special to *Eug* fitted better with the common material than did that of *SJC*, and that *Eug* therefore preceded *SJC*.

Although individual points of Krause's argument are not convincing (Parrott, 1971: 399–404), his method has had a significant effect: since he wrote, no one has attempted to argue the priority of *SJC*. It appears that as scholars have examined the tractates for themselves, in the light of his approach, they have become convinced of the greater likelihood of the priority of *Eug* by observing the artificiality of the dialogue framework of *SJC* and the differences in vocabulary and ideas between the common material in *SJC* and its separate material (on the latter point, see Parrott, 1971: 405–06). The priority of *Eug* is now usually simply assumed (e.g., Perkins: 35).

That conclusion would diminish in importance, however, if *Eug* could be shown to be Christian in some significant way. Schenke maintained that there were signs of Christian influence, without giving any specifics (1962:

265). Wilson listed terminology that might be Christian (115), but admitted that it fell short of demonstrating Christian influence. I suggested that the so-called summary section of *Eug*-III (85,9ff) was deliberately edited in a Christian direction, but it is also possible that haplography occurred (1971: 412-13; 1975: 180-81), and in any case *Eug*-V lacks the changes. The one rather clear indication of Christian influence in *Eug*-III is found at the conclusion, where editing appears to have sharpened the reference to the one who is expected (90,7-11), so that it easily is seen to refer to Christ in the next tractate, which is *SJC*. Since that sharpening is not found in *Eug*-V, it is possible that *Eug*-III has been subject to some Christian modifications, but that does not alter the basic non-Christian character of the original form of *Eug* (similarly, Ménard: 137). One should perhaps note here that the last sentence in *Eug*-V may be a direct quote from Mark 4:25 or one of its parallels, but it could also have been drawn from the common treasury of secular proverbs assumed by Bultmann as the source for the passage in the gospels (102-04).

There is another aspect of the relationship between these two tractates that needs to be discussed, namely, what appears to be their symbiosis. This is immediately suggested by their juxtaposition in Codex III. It is further suggested by the above-mentioned ending of *Eug*, which in its clearest expression, in Codex III, looks forward to the coming of one who will not need to be taught but who will "speak all these things to you joyously and in pure knowledge" (90,7-11), clearly (in Codex III) pointing to Christ in *SJC*. What could be the reason for this juxtaposition and interconnection?

When Doresse discussed *SJC*, he assumed the tractate was an attempt to make Christians think that Christ taught Gnosticism (so also Krause, 1964: 223) and suggested that the knowledge Christians had of the existence of *Eug* would have made clear to them that that was in fact a fraud (1960: 198). One suspects that problem would have been obvious to the Gnostics, which suggests then that they had something else in mind for *SJC*, something which would have made the relating of these two tractates more than a mistake.

An alternative would be that Christian Gnostics were interested in having those who knew and revered *Eug* come to know that Christ fulfilled the prophecy of Eugnostos (probably initially known by them in its more ambiguous form found in Codex V). That would make it possible for them to accept Christ as the new revealer and recognize that he had triumphed over the sinister powers, thereby opening the way for them to do so also. In other words, the intention may have been to convert non-Christian Gnostics to Christian Gnosticism.

Supporting this is the allusive nature of the references to traditional gnostic doctrines in the material added to *Eug* to produce *SJC*. The reader learns something, but not very much, about the ignorant and bad creator god (III 107,5-11), the sin of Sophia (III 114,14-18), the fall of the divine drops of light into the prison of this cosmic order (III 106,24-107,6, par.), the evil of sexuality (III 108,10-16, par.), and the punishment of the creator god and his

minions (BG 121,13–122,5). In no case is one of these doctrines presented in a fully developed way. That suggests that the intended audience was made up of those who already knew those doctrines; that is, that the intended audience were Gnostics. The one doctrine that is fully developed is the doctrine of Christ. (For a similar argument and conclusion, see Perkins, 1980: 98; see also Perkins, 1971: 177.)

Eug and *SJC* could both have a life of their own, as is demonstrated by Codex V, which has *Eug* but not *SJC*; and BG, which has *SJC* but not *Eug*. But it is the symbiotic relationship as seen in Codex III that seems to reveal the reason for the creation of *SJC*.

V. DATING

The dating of the composition of the tractates is difficult because no dateable events are referred to in them. Krause has suggested the first or second centuries C.E. for *Eug* without specifying the reasons (1974: 26). D. Trakatellis is more specific, suggesting the beginning of the second century C.E., because he thinks that *Eug* belongs early in the period in which the leading figures of Gnosticism made their appearance (32). However, those figures produced systems with clear Christian elements, whereas *Eug* has none. A date no later than the first century C.E. seems justified. An even earlier date is likely. *Eug* is directed against the views of “all the philosophers” (III 70,15). From the brief descriptions of these views, the philosophers can be identified as Stoic, Epicurean, and the theoreticians of Babylonian astrology. The latest time when these could be thought of as “all the philosophers” was probably the first century B.C.E. (Parrott, 1988).

As to the date of *SJC*, Puech has dated P. Oxy. 1081 early in the fourth century, thus providing a *terminus ad quem* (1950: 98 n. 2; 1963: 245). He also suggests that *SJC* might have been composed in the second half of the second century, or at the latest, the third century, but gives no reason (1963: 248). Till suggests a relative dating between *Ap. John* (NHC II,1; III,1; IV,1; BG 1) and *Pist. Soph.* Assuming that *SJC* is an integrated whole, he argues that in it the understandable philosophical viewpoint found in *Ap. John* and its consistent development are diminished, while *SJC* seems to represent an early state in the development of a *Weltbild* that ends in *Pist. Soph.* (Till–Schenke: 56). Doresse puts *SJC* close to the first books of *Pist. Soph.* (1948: 159).

In contrast to these rather late datings, there are certain crucial elements that taken together suggest an early date. The likelihood that *SJC* was produced to persuade non-Christian Gnostics to accept Christian Gnosticism has already been mentioned. That suggests an early date, especially in view of the fact that it seems to be assumed that the intended audience knows little or nothing about Christ, although one cannot deny the possibility of a continuing body of non-Christian Gnostics to whom Christian Gnostics might have wanted to appeal.

Further, there is the absence of polemics connected with the gnostic-orthodox struggle. This is seen rather dramatically when the frame material of *SJC* is compared with that of *Ap. John*. In *Ap. John*, both the beginning and the ending contain elements that seem to refer to the conflict. John is depicted as a traditional Jewish Christian (going to the temple) at the start, who is confronted with charges against Christ by the Pharisee Arimanius. He is unable to answer them and so turns away from the temple and goes to the desert (II 1,5–19). John, then, is seen as moving from the inadequate orthodox way (based on Jewish tradition) to the gnostic way.

At the end of *Ap. John*, we sense the defensive posture of a group that anticipates attack in the instructions from Christ that the words of the revelation are to be given only to John's fellow spirits ("for this is the mystery of the immoveable race"), that John is to write down and keep secure what he has heard, and in the curse that follows against anyone who might sell what is written (probably to opponents) (II 31,28–37). There is none of that in *SJC*. In the beginning the disciples are perplexed (no reason is given) and go to the place where they have reason to think they will receive answers from the risen savior. And in the end, they are simply told to continue the savior's mission, which, according to the account, they begin to do by preaching the Gospel (i.e., what they have just heard).

Another reason for assigning an early date is the fact that *SJC* contains nothing that would clearly indicate that it had been influenced by the great systems of the middle third of the second century. There are numerous points of contact, of course, but nothing that demonstrates dependence. Finally, when one examines the attempt in *SJC* to integrate the person of Christ into the system of *Eug*, it is clear that problems remain: Christ is identified with Son of Man, but not with Savior; but a major section on the work of Christ (III 106,24–108,16, par.) is placed immediately after the section on the appearing of Savior, who is the son of Son of Man (III 106,15–24), which would lead one to think that a second identification of Christ—this time, with Savior—was being made. Perhaps in an attempt to resolve this confusion, the bridge section, which provides a summary of sorts, in *SJC* identifies Savior with Son of Man and ignores the son of Son of Man (BG 108,1–7) (although he is mentioned in the *Eug*–V parallel). All this suggests that in *SJC* we are at the beginning of the process by which Christian Gnosticism was to become rationalized or theologized.

Taken together, then, these points tend to the conclusion that *SJC* should be dated early. If *Eug* is dated in the first-century B.C.E., then *SJC* should probably be dated late in the first or early in the second century.

VI. ORIGINAL LANGUAGE

Prior to the identification by Puech of P. Oxy. 1081 as a leaf from a Greek copy of *SJC* (1950: 98, n. 2), Doresse asserted that *SJC* was composed origi-

nally in Coptic (1948: 152). But once the identification was made, a Coptic original became improbable. And given a Greek original of *SJC*, a Greek original of *Eug* is very likely. Further confirmation of this is provided by the presence in *Eug*-III of an untranslated conjugated Greek verb (75,8); evidently it was unfamiliar to the scribe-translator, so he left it as it was.

VII. PROVENANCE

Trakatellis holds that nothing can be concluded about the provenance of *Eug*. The fact that the scribe of *Gos. Eg.* has the name Eugnostos as his spiritual name, and could therefore be the same person as the writer of *Eug* (on the unlikelihood of which, see the next section), might suggest Egypt. But Trakatellis argues (following Böhlig-Wisse) that one cannot be certain that *Gos. Eg.* was in fact directed to the Egyptians (32).

There is, however, another element in *Eug* that suggests Egypt, namely, the reference to “the three hundred sixty days of the year” (III 84,4–5). In *Eug* the number of days of the year is thought of as existing because it is a reflection (“type”) of the 360 supercelestial powers. Hence it is part of the necessary ordering of things. From ancient times the Egyptians had calculated the year as having 360 days, divided into twelve months of thirty days each, plus five epagomenal days (Bickerman: 42). Furthermore, when the Romans conquered Egypt they left the 360 day period intact, decreeing only that every four years another day should be added to the epagomenal days (Decree of Augustus, 26 B.C. [Bickerman: 49]), thus bringing the Egyptian year into line with the Julian year, which was standard elsewhere in the Roman Empire.

Przybylski has suggested several possible sources other than Egypt for the 360 day reference (1 Enoch, Jubilees, a purely theoretical rather than a practical calendar, ancient Babylon) (60–62), but it seems unlikely that any of them would have been the source without some word of explanation to the reader. It was only in Egypt where such a reference would have been taken for granted.⁴

A further reason for believing in an Egyptian provenance is found in the discussion of sources in Section IX.

If *Eug* had an Egyptian provenance, it is reasonable to think that *SJC* had one also.

⁴ As noted, 360 days did not constitute the whole year for the Egyptians. But the references in *Eug*-III and *Eug* V do not claim that, and indeed *Eug*-III seems to suggest that it is only a part of the year, with its strange word order and odd (for the context) preposition: ΠΩΜΤ [Τ] ἄεσε ντῆ τερομ<π>ε ἵζοοϋ, lit., “The three hundred sixty from the year days” (84,4–5). It should be noted that the Valentinians also assumed a 360 day period (Iren., *Haer.* 2.15.1, and *Val. Exp.* [XI,2] 30,34–38).

VIII. WRITERS AND AUDIENCES

Eug

The name Eugnostos is not widely attested, but there is one reference to it (Pape and Bensler: s.v.; contra Bellet [47]). From the tractate there is no reason to think that it is anything other than a proper noun (derived from an adjective). It may be a spiritual name here (in contrast to a birth name), since Eugnostos is the spiritual name of the scribe of the colophon of *Gos. Eg.* (III 69,10–11). Or, if we can assume that the non-Christian *Eug* was earlier than the colophon of the Christianized *Gos. Eg.*, it may be that the name became spiritual within a gnostic community because it was the name of the revered writer of our tractate. Bellet's conjecture that Eugnostos is the title of an official in a gnostic circle requires for credibility an unlikely transposition, since the title should be in second position in relation to the name of the person possessing the title. Such a transposition has not been found in other sources, as Bellet himself admits (47 and 55–56).

The designation $\pi\mu\alpha\kappa\alpha\rho\iota\omicron\varsigma$, "the Blessed," which appears only in *Eug*–III, would probably not have been applied by the writer to himself, since it is honorific, and should therefore be considered secondary. It may have been inserted to indicate that Eugnostos was dead. Such usage was not limited to Christian communities, contrary to Bellet (55) (see *TDNT* 4:362 [Hauck] and *LSJ*: s.v.).

The writer of *Eug* may have been a teacher of some significance, since his writing is preserved in two quite different versions, testifying to long usage. In view of the fact that the compiler of Codex III placed *Gos. Eg.* and *Eug* side-by-side, he may have identified Eugnostos with the scribe of the colophon of *Gos. Eg.* If that was the case, it seems unlikely that he was correct (contra Doresse, 1948: 159; 1960: 196), in view of the probability that *Eug* was considerably earlier than *Gos. Eg.*

Eug is ostensibly addressed to "those who are his" (III 70,1–2). "His" may refer to Eugnostos himself, in which case the audience would be his disciples. But one gains the impression from the tractate that the audience may not be familiar with some of Eugnostos' teachings (see, e.g., III 74,12–14). If that is the case, "his" could refer to a deity to whom the audience is thought to belong. "Sons of Unbegotten Father" are mentioned in III 75,22.

SJC

The author of *SJC* wants it to appear that he is a disciple (III 91,12–19, par.).⁵ However in point of fact we have no knowledge of who the author is.

⁵In *Pist. Soph.*, Philip, Matthew and Thomas, all of whom are named in *SJC* (along with Bartholew and Mary), are designated as "those who are to write everything that Jesus says" (71,18–72,1; 72,11–20).

It seems clear, however, who the audience is. It is made up of those who, like the disciples in *SJC*, seek answers to basic questions about the meaning and purpose of the whole cosmic system, and about their place in it. As mentioned above, they are probably non-Christian Gnostics who are being encouraged by the writer to adopt Christianized Gnosticism.

IX. SOURCES OF EUGNOSTOS

It may be that *Eug* originally existed without the letter format, as a cosmogonic text, as Krause has suggested (1964: 222). The minor items that make it a letter could easily have been added, but there is no way to be certain (see XVII below).

There is evidence, however, that *Eug*, as we have received it, in both its versions, is the result of major earlier editorial activity. That can be seen in two places: in the first major portion of *Eug* (III 70,1–85,9, par.) (Part A), where two originally separate speculative patterns seem to have been combined; and in the second major part (III 85,9–90,3, par.) (Part B) where evidence is found that it may originally have been an independent unit.

A. Two Speculative Patterns in Part A

The two patterns emerge when a comparison is made of the first group of major deities and the second, the latter of which is described as “the type of those who preceded them” (III 82,10–11, a phrase omitted in *Eug*–V!), that is, the type of the first group. The following chart shows the comparison:

<i>First Group</i> (III 71,13–82,6, par.)	<i>Second Group</i> (III 82,7–83,2, par.)
(Variant terms found in only one text are indicated.)	
1) He Who Is; Unbegotten; Father of the Universe; Forefather; First Existent (III) (III 71,13–75,2,3)	1) Unbegotten (III); Unbegotten <Father of> All things (V). <i>Consort</i> : All-Wise Sophia.
2) Self-Father; Self-Begetter; Confronter (III); Self-grown, Self-constructed Father (III); He who Put Forth Himself (V) (III 75,3–11; 76,14–17)	2) Self-begotten. <i>Consort</i> : All-Mother Sophia (III).
3) Man (V); Immortal Man; Immortal Androgynous Man (III); Self-perfected Begetter (V); Begetter Mind who Perfects Himself (V); Begotten; Perfect Mind (III); Father; Self-Father Man; Man of the Depth (V); First Man (III).	3) Begetter (III); Begotten (V). <i>Consort</i> : All-Begetress Sophia (III).

Consort: All-wise Begettress Sophia; Thought, She of All Wisdoms, Begettress of the Wisdoms (V); Truth (V); Great Sophia (V). (III 76,19–V 8.32)

4) First-begotten Son of God (V); First Begetter Father (III); Adam of the Light (III); son of Man. *Consort*: First-begotten Sophia, Mother of the Universe; Love. (V 8,33–III 81,21)

5) Savior, Begetter of All Things; All-Begetter (84,13) Son of Son of Man (V 13,12–13). *Consort*: Sophia, All-Begettress (III); Pistis Sophia (III 81,21–82,6)

4) First Begetter (III); Begotten of the First (V). *Consort*: First Begettress Sophia (III).

5) All-Begetter (III); All-begotten (V). *Consort*: Love Sophia.

6) Arch-Begetter (III) (V, in lacuna). *Consort*: Pistis Sophia.

The most obvious and significant thing to observe is that the second group has one more deity than the first. It is also notable that the name of the consort of the fifth deity in the second group, namely, Love, is one of the names of the consort of the fourth being in the first group. Also, the name Pistis Sophia, which belongs to the consort of the sixth deity in the second group, is one of the names of the consort of the fifth deity in the first group. Notable also is the fact that the second group lacks the terms Man, Son of Man, Son of Son of Man, and Savior.

Contrary to III 82,10–11, then, the second group is not now the type of those who preceded them in any complete sense.

If we ask which list is primary, the answer seems to be the second, since the number six is important subsequently in the tractate (see discussion below), whereas the number five is not.

If we assume that III 82,10–11 originally was correct, the first group once had six members; now it lacks Arch-Begetter.

The reason for the dropping of the antetype of Arch-Begetter seems to be that another pattern was superimposed on the first group, the pattern of Immortal Man, Son of Man, and son of Son of Man—Savior. This pattern had no figure to identify with the antetype of Arch-Begetter.⁶

⁶The name Arch-Begetter (by some translators, simply transliterated as Archigenetor) does not appear in *Eug* after III 82,18; however, it does appear in *SJC*, in a non-*Eug* section, where it is identified with Yaldabaoth, the ignorant and malevolent creator god (BG 119,14–16).

The original form of the first group, then, would have resembled that of the second, except raised to a higher level of perfection. Thus, Unbegotten Father in the second group has a consort, while Unbegotten in the first is simply one. Moreover, Unbegotten in the second group is merely father of the multiplicities (“all things”), while Unbegotten in the first group is Father of the Universe. Therefore the first group would originally have looked something like the following:

- 1) He Who Is; Unbegotten; Father of the Universe; Forefather; First Existent.
- 2) Self-Father; Self-Begetter; Confronter; Self-grown, Self-constructed Father.
- 3) Begotten; Self-perfected Begetter; Perfect Mind; Begetter Mind who Perfects Himself (V). *Consort*: All-wise Begettress Sophia; Thought, She of All Wisdoms, Begettress of the Wisdoms; Truth; Great Sophia.
- 4) First-begotten; First Begetter Father. *Consort*: First-begotten Sophia, Mother of the Universe.
- 5) Begetter of All Things; All-Begetter. *Consort*: Love Sophia.
- 6) Arch-Begetter. *Consort*: Pistis Sophia.

The pattern here is one that is found in Egyptian religion: An initial all-encompassing divinity (Amun, in Egyptian thought), creates a separate divinity by himself (i.e., no consort is involved). This divinity is then responsible for the creation of four other divinities, each of whom have a single female consort, thus making a total of eight (in Egyptian thought, the Eight *Urgötter* of Hermopolis). These, in turn, are responsible for the creation of various heavenly realms and other divine beings, leading ultimately to the structures of this world (in Egyptian thought, they create the gods who bring structure to the cosmos). This pattern can be traced to the Theban theology of the Ramesside period and (judging from *Eug*) became more abstract and hence more universal by the end of the Ptolemaic period. Since the pattern was not found elsewhere in the period under study, it seems reasonable to think that Egyptian religion is its source (Parrott, 1987: 82–88).

The pattern imposed on this reconstructed original pattern, namely, the pattern of three androgynous men, Immortal man, Son of Man, and Savior, appears to be the result of speculation on the first five chapters of Genesis. An important clue to that is the identification of Son of Man with Adam. He is not earthly Adam, of course, but his antetype, Adam of the Light (III 81.12), who exists in the transcendent realm. Another clue is the identification of Son of Man as also “Son of God” (V 9,2–3).

The idea that Adam was androgynous comes from Gen 1:27 and 5:1, where it is said that God created Adam male and female. He also created him in his own image, which can be taken to mean that God himself is man and that he too is androgynous. Hence, if antetype Adam is Son of Man, antetype God is Immortal Man, Adam’s father. Son of son of Man—Savior

should then in all probability be identified with the antetype of Seth, since only of Seth is it said that he was begotten in Adam's image (Gen 5:3) (and hence was androgynous).

The three man pattern appears to presuppose a myth like that found in *Apoc. Mos.*, where God is the benign ruler and Seth is the eschatological savior of Adam's progeny (13.1–3). One can speculate that the reason for combining this pattern with the Egyptian one was that those who thought of Seth as a savior felt the need to give their beliefs the support of a broader theological-philosophical context. The beginning of *Eug* makes clear that the writer, at any rate, felt that he was having to deal with a spiritual threat from various philosophical teachings—teachings that presupposed either that there was no transcendent world (Stoicism and astrology) or, if there were, that there was no connection between that world and this one (Epicureanism) (Parrott, 1988: 166–67).

The two patterns were combined by the simple expedient of adding the names of the second pattern at appropriate places. This is the same method used in *SJC*, where, in the Christianization process, Christ is identified with Son of Man. Probably the same thing has occurred in such tractates as *Ap. John* and *Gos. Eg.* (see Krause, 1964: 223; Hedrick, 1981). Since the names of the consorts are present in the second group, which was not affected by this combining, it seems likely that the three-man pattern lacked such names, and was simply identified as androgynous. As we have noted, because there was no fourth man, the antetype of Arch-Begetter (in the second group) was dropped. But instead of merely dropping his consort Pistis Sophia, the editor identified her with the consort of the preceding figure, which led, then, to the shifting of the name "Love" from that figure to the next preceding one. These names must have had some importance in the conceptuality of the editor, but what it might have been at the early date of *Eug* is not clear.

Part A then permits us to see the combining of a universalized Egyptian cosmological system and a speculative system based on Genesis. To the extent that these or similar elements are present in combined and elaborated form in later tractates, such as *Ap. John* and *Gos. Eg.*, we are probably justified in thinking of *Eug* as the source.

*B. An Originally Independent Second Part:
Part B (I 85,9–90,3, par.)*

The originally independent character of Part B is suggested by the fact that it is at odds in a number of important ways with the earlier part of the tractate. The following analysis will show the points of conflict.

Part B is introduced by a bridge section, whose purpose is to relate it to the foregoing. In particular, the intention is to relate the number of aeons in Part B to those in Part A and to suggest that the aeons to be described are the types of the preceding ones. It is here that the problems begin.

The earliest version of the bridge section is undoubtedly in *Eug-V* (13,8–20), as Krause observed (1964: 221), which states that three aeons preceded (the same number as in Part B), with another aeon (that of Unbegotten, presumably) embracing them. The three are the aeons of Immortal Man, Son of Man, and Son of Son of Man. Left out of account, however, are Self-Begetter (the reflection of Unbegotten) and the twelve aeons created by All-Begetter for the twelve angels (III 84,13–17, par.). To be sure, no aeon is mentioned as having been created for Self-Begetter in Part A, but neither is one mentioned for son of Son of Man. So the three aeons of the bridge section (in *Eug-V*) do not accurately reflect the preceding material. It appears that they were designed to meet the need created by the presence of three aeons in Part B, in the light of what might be called the typological dogma.

What is described subsequently is called “the Eighth that appeared in Chaos” (III 85,19–21, par.). “Eighth” is probably to be thought of as the highest sphere of the visible cosmos (Chaos), perhaps the sphere of the fixed stars (the seven planets—including the sun and moon—each having their own spheres below it; for the fixed stars, see the description of the “multitudinous lights” in III 86,6–8). However, one cannot rule out the possibility, in view of the discussion below, that “Eighth” refers to the eighth day of creation.

The creation described in Part B is said to be the work of Immortal Man, even though his work seemed to have been concluded in Part A (V 8,15–18). The whole section appears to be based on Genesis 1–5, as was the case with the three-man pattern earlier. The clue to the Genesis connection is in the discussion of the androgyne “Assembly” (ἐκκλησία), which begins in III 86,24, par. Its female portion is called “Life” (ζωή), and it is explained that in this way (by giving her this name) “it might be shown that from a female came the life in all the aeons” (III 87,5–8, par.). That is closely parallel to the LXX version of Gen 3:20, where the woman is given the name Ζωή rather than Eve, and where it is explained that she has that name “because she is the mother of all living things” (ὅτι αὐτή μήτηρ πάντων τῶν ζώντων).

Her mate, however, retains the name of the androgyne, as also happens in Genesis 3, but here he is called Assembly rather than Adam. The replacement of “Adam” with “Assembly” seems strange at first, since the Greek for “Assembly” is feminine. It thus breaks with the convention that the gender of names taken from common nouns should be the same as the sex of the being who is named (but see III 112,7–8, where it also occurs). However it seems clear that the writer is simply following the pattern of Genesis 3, without giving much thought to the convention. (Knowledge of the Hebrew Bible, where the word usually translated ἐκκλησία in the LXX is masculine [קהל], is unlikely in view of the general lack of such knowledge among Egyptian Jews [e.g., Philo].) In any case, there is no hint of this change of terminology in Part A, where, as has been noted, the term Adam is used (III 81,12, par.).

The change suggests that behind the account in Part B lies a body of speculative thought identifying antetype Adam (taken in a collective sense) with the type of an assembly that would subsequently appear, perhaps the assembly of the Gnostics. This seems unrelated to the statements in Part A that antetype Adam was Son of Man, "of the Light" (III 81,12, par.), and the type for time (III 83,22-23, par.).

The editor of *Eug* seems unaware of the tension here, or, indeed, that speculation on Adam lies behind Assembly. In what appears to be an editorial expansion (since it relates Part B to Part A), he identifies Assembly as the type not of Son of Man / Adam of the Light but of "the Assembly that surpasses heaven" (III 86,22-24, par.), which is described in III 81,3-10, par., and is in fact the creation of Son of Man / Adam (III 81,1-12, par.).

Assembly and his mate begin the spiritual generation that leads to the appearance of multifarious immortals (III 87,8-88,3, par.). The creation of the immortals is surprising, since the aeons of the immortals had earlier been described as above the sphere of the Eighth (III 85,17-18, par.). (This generating activity suggests typological speculation on Gen 4:25-5:32, where the sons of Adam and Eve are listed, along with their amazingly long life spans.)

The immortals in turn provide themselves with great kingdoms, through the authority of Immortal Man and his consort Sophia (III 88,3-89,3, par.), who is here given the name "Silence," which is different from her name in Part A, namely "All-wise Begettress" (III 77,3-4, par.). This realm, then, is said to provide the types for all subsequent creations (III 89,6-15, par.). That would seem to be in tension with the statement in Part A that our aeon is the type of Immortal Man (III 83,20-22, par.) (not the type of a separate realm created by him) and that temporal aspects of our aeon are the types of other beings described in Part A (III 83,22-84,11, par.).

In addition to these points of tension, it is worth noting that Part B seems to have been diminished in size as a result of being connected with Part A. The three aeons that have already been mentioned (V 14,3-7; III 86,8-13) are (1) beginning (V) or first (III), (2) the middle, and (3) the unending (V) and/or the perfect (V and III). Little is said about the first two in Part B and attention is concentrated on the third. However, the identification of the first two is important for our discussion, and that can be attempted by looking more closely at the third aeon.

The third aeon is named for Assembly (III 86,14-17, par.). If Assembly is initially antetype Adam and Eve (as androgyne), and then antetype Adam alone, then it would be reasonable to think that the third aeon is to be related (as antetype) to the account of creation that begins in Gen 2:4. The term "unending" would be appropriate, since there is no concluding formula for creation there, as there is in Gen 2:1. The term "perfect" would also be appropriate, since the third contains the ideal patterns for subsequent creations.

If that is the third aeon, then the first (“beginning”) would perhaps be connected with the creation account that starts with Gen 1:1 (“In the beginning. . .”). The second, “the middle,” then might refer to the divine sabbath in Gen 2:2–3, which identification would be supported by V 14,7–9, as it is restored (“[The first] in it was called [‘Above] Unity [and Rest’],” implying that “Unity and Rest” was the Second aeon) (but note the *Eug*-III and *SJC* parallels).

These three, then, may well have reflected the whole of the Genesis creation account and been intended to present a complete account of cosmic origins. One can conjecture that the description of the three was truncated by the elimination of most of the discussion about the first two aeons, in order to fit the account into the scheme established in Part A.

When one takes into consideration the other differences we have noted, it is not unreasonable to think that originally Part B (minus the bridge section and the conclusion, and with the inclusion of the deleted material) stood by itself, as an account of the creation of the cosmos by the antetype of the creator God of Genesis, namely androgynous Immortal Man. The first aeon would perhaps have been the super-celestial and invisible realm, the third, the visible realm, and the second, the space that separated the two. The account may well have ended where it ends now, just at the point where our part of the visible cosmos would come into existence.

To summarize, in its present context, Part B appears to be a description of the highest level of the visible universe (the Eighth), and its three aeons are seen as types of three supercelestial and hence invisible ones. The evidence suggests, however, that Part B was originally an independent speculative account based on Genesis 1–5, which provided a total description of the universe, up to the point of the creation of the world as it is.

Looking back on the whole of this section, we have found that Part A is made up of two originally different speculative systems that have been combined; and now, in the discussion of Part B, we have found a third speculative scheme, which an editor has attempted to bring into some sort of harmony with Part A.

One must ask why it would have seemed necessary to combine these three. Why not simply start fresh in constructing a speculative system that would be inwardly consistent? First, as we have learned from the critical study of the book of Genesis, the bringing together of accounts that speak essentially of the same thing (e.g., the accounts of creation, the flood, etc.) may be a sign of the alignment of groups for whom these accounts had sacred significance before that alignment. The recognition that one of the systems contains an indirect reference to Seth, suggests the identity of one of the groups—Sethians, or more likely, proto-Sethians. It was this group that made use of the Egyptian cosmological pattern. An ideological reason has already been suggested for that—to have a broader theoretical structure for dealing with philosophical challenges. But the fact that it was Egyptian may suggest a strong Egyptian component in the group, for whom the pattern

would have had special significance. As to Part B, it is not possible to identify what group might have held it in special regard, but it is so different from Part A that there must have been a separate group of origin. Second, there is the conviction that truth is a self-consistent unity (V 6,9–14; 17,13–15). That is, the various parts of truth must agree among themselves. If one believes that different parts of truth are communicated separately, as the final editor of *Eug* appears to, then one could conclude that when those parts are put together, probably under the guidance of Thought (V 3,29–4,5, par.), one would have a broader, but, *ex hypothesi*, still consistent, expression of Truth. Obvious differences among the parts could be ascribed to human error in the reception of revelation and therefore could be thought of as correctable at a later time (III 90,4–11).

It may be that this explanation would also account for later developments in gnostic systems, where disparate elements seem often to be involved.

It should be noted here that there is nothing in the sources of *Eug* that can be considered classically Gnostic. The use of the theory of types means that both parts of *Eug* assume that the structures of this world are reflections of the supercelestial world, and not the creation of an inferior deity. There is only one reference to distinctively gnostic ideology, and that seems clearly editorial (III 85,8). However, *Eug* should nonetheless be considered proto-Gnostic, since it provided a theoretical basis for later developments that led to classic Gnosticism, as *SJC* shows.

X. RELATIONSHIP OF THE TEXTS

We have already noted that *Eug* was prior to *SJC* and that *Eug*–III was apparently edited in the light of *SJC* by sharpening the prediction at the end. Since that sharpening is only apparent because of the parallel in *Eug*–V, the latter's reading is probably to be thought of as earlier here. In addition to the prediction, there are two other places, which we noted, where *Eug*–V seems earlier than *Eug*–III, namely, the titles in the incipit and subscript.

We must now look at other evidence that bears on the question of the relationship of the texts.

An examination of the parallels shows that the two texts of *SJC* are very close. Differences in vocabulary and sentence structure mostly seem to reflect different Coptic translators rather than different Greek *Vorlagen*. Gaps in one text in comparison with the other, which are infrequent, can be explained as the result of homoioteleuton (e.g., BG 89,16–17, which is lacking in *SJC*–III) or minor editorial activity (e.g., BG 83,17–19, which is also lacking in *SJC*–III). If we take into consideration P. Oxy. 1081, which is very similar to the two Coptic texts, we are probably justified in thinking that there was only one majoredition of *SJC*.

A further examination shows that the text of *Eug* used in composing *SJC* generally was closer to *Eug*–III than to *Eug*–V. A good indication of that is the bridge section (III 85,11–21 || BG 108,1–18; V 13,8–18). *SJC*–BG has

two aeons, which are embraced by a third. *Eug-III* has the same pattern, although the first two are listed in reverse order. But *Eug-V* has three aeons, embraced by a fourth. Beyond that we can observe that the parallels between *Eug-III* and the two copies of *SJC* are very close, both in terms of the extent of text in parallel sections and in language. On the other hand, *Eug-V* differs, in regard to the extent of text alone, some eighteen times, at points where the other texts agree with each other.

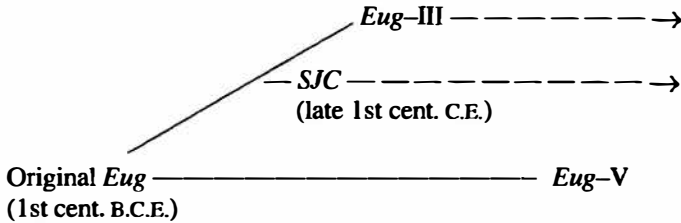
It seems impossible to tell which text of *SJC* might be closer to *Eug-III*. At four points *Eug-III* agrees with *SJC-BG* in having more text than *SJC-III* (III 72,3-6 || BG 84,13-17; III 74,3-4 || BG 89,16-17; III 86,22-24 || BG 111,3-5; III 89,5-6 || BG 115,14-15). In two of these instances, however, the lack in *SJC-III* might well be the result of homoioteleuton. In the other two, scribal error of some sort would not be surprising. There are also a few places where *Eug-III* and *SJC-III* agree against *SJC-BG* (e.g., III 72,11-13 || 95,5-7 || BG 85,6-9; III 73,12-13 || 96,7-10 || BG 87,1-4; III 76,23-24 || 101,7-8 || BG 94,9-11; III 87,9 || 111,12 || BG 112,3), but these are minor and attributable to coincidence, and may have arisen in the process of translation into Coptic.

Although the text used in the composition of *SJC* more closely resembled *Eug-III* than *Eug-V*, there are two significant places where *Eug-V* is closer to *SJC*. First, after the address proper, *Eug-V* has the same verb as the *SJC* parallels (V 1,3 || III 92,7 || BG 80,4), †ογωω, "I want" (Gr. θέλω). Neither that verb nor an equivalent is found in *Eug-III*. And second, in the last sentence of *Eug-V*, both it and the two *SJC* parallels have the word *ἄλλο*, "more." That word and the sentences it is found in have no parallel in *Eug-III*. Although the sentences are not exact parallels, there is a similar idea in both (*Eug-V*: "To everyone who has, more will be added"; *SJC*: "that you [the disciples] might shine in Light [even] more than these."), which suggests that at this point the writer of *SJC* was looking at a text of *Eug* closer to *Eug-V*.

We can conclude that the text used in the composition of *SJC* was generally like that of *Eug-III*, but that in a few places it was closer to *Eug-V*. Changes in the text that resulted in *Eug-III*, as it stands, would have occurred subsequent to the composition of *SJC*.

In comparison with *Eug-III*, *Eug-V* appears to have undergone considerable expansion. Although *Eug-V* has one significant gap (it lacks III 73,14-20), there are fourteen instances where it has more text (according to the arrangement of parallels in this text and excluding the section corresponding to the missing pp. 79-80 in *Eug-III*). It should probably be thought of as later than the text represented by *Eug-III*. However, as we have noted, it seems to have some readings that are earlier. *Eug-V*, then, appears to have developed independently and to have been subject to modification over a longer period of time.

The following time chart diagrams the conclusions about text relationships arrived at above:



It is not clear why *Eug-III* and the *SJC* texts did not share the extensive kind of modification that is found *Eug-V*. It may have had to do with the pairing of *Eug-III* and *SJC*, which could well have acted as a brake on normal scribal tendencies to add glosses, since it would have been evident that the texts had to remain quite similar. (That assumes that *Eug-III* and *SJC* were paired for most of their textual history.) It is also possible that both texts came to be thought of in some measure as scripture among certain groups of Gnostics.

The Coptic versions of *Eug* and *SJC* were translated by different persons. That is shown by the passage left untranslated in *Eug-III*, and its parallels (75,7-8 || III 99,8-9 || BG 91,10-12 || V 4,21-3). In no case is that passage treated the same. While *Eug-III* does not translate it, *SJC-III* attempts to do so, but does it incorrectly, and *SJC-BG* also tries and succeeds. In *Eug-V*, the passage is translated, but quite differently from *SJC-BG*. (For a reconstruction of the Greek, see the section later in the volume on P. Oxy. 1081 [lines 46-50].)

As to the Coptic translations in their totality, *Eug-III*, *SJC-III* and *SJC-BG* all seem related. The grammar, sentence structure and vocabulary are frequently the same. In contrast, *Eug-V* is often quite different. The similarities of *Eug-III*, *SJC-III* and *SJC-BG* may be accounted for by assuming that they were translated by members of the same or related scribal groups, which had developed more or less common translation traditions. (For individual differences between the translators of *Eug-III* and *SJC-BG*, see endnote 4.)

XI. THE CODICES

A codicological analysis of NHC III has been done by Frederik Wisse (1975). In the process he has also described the characteristics of the scribal hand. Codicological analyses of NHC V and BG have been done by Robinson (1979: 16-30; 36-44). His analysis of BG supersedes the one in Till-Schenke (331-32). Further developments in the analysis of these

codices are to be found in Robinson (1984: chaps. 3 [The Quires]; 4 [The Rolls]; 5 [The Kollemata]; and 6 [The Covers]).

As to the dating of the codices themselves, the material in the cartonnage of the leather cover of NHC V is dated between 298 and 323 C.E. (Barns, et al.: 3), which provides a *terminus a quo* for the inscribing of the codex, but is only suggestive of the *terminus ad quem*, since the scraps used for the cartonnage could have come from a time considerably before the time of inscribing. Unfortunately the cartonnage of Codex III is no longer extant (*Facsimile Edition*: xiii). The date of BG was discussed above (see I). A recent examination of the cartonnage from the BG cover suggests that the cartonnage should be dated sometime late in the third century or early in the fourth (Treu).

XII. PHYSICAL STATE OF THE TRACTATES

Eug-V. The Codex as a whole is unevenly preserved (Parrott, 1979: 3-4), and *Eug* is the least well preserved of all the tractates. Substantial portions of the tops and bottoms of all the leaves are missing (more of the latter than the former). In addition, the first eight pages have significant gaps in the midst of the remaining text. Fading occurs throughout and is particularly marked on the first three right-hand pages. Flaking is found on p. 11.

It should be added that the quality of the papyrus is among the poorest in the library. Examples of this can be found on pp. 1 and 5, in the breaks in the vertical fibers, and the heavy, discolored horizontal fiber on p. 6, all of which forced the scribe to compensate in one way or another.

Numerous fragments were placed prior to the publishing of the facsimile edition (1975) and therefore need no comment here. However, two were placed subsequently. On August 8, 1977, Stephen Emmel, working at the Coptic Museum in Cairo, placed two fragments, nos. 1 and 40, in the inside lower margin area of pp. 5 and 6, thus providing more text at the beginning of 5.27-29 and at the end of 6.29-31 (see 9*f/10*f in *Addenda et Corrigenda* in Robinson, 1984).

Eug-III and SJC-III. Three leaves are missing from the tractates: 79-80, 109-10, and 115-16. Wisse has proposed that they (and three others in the codex) were removed by a dealer for showing to prospective buyers, which would suggest that they may still be extant (1975: 227).

Damage attributable to age and rough handling by the discoverers or middlemen is very limited in comparison with Codex V. Reconstruction of the text is required on pp. 70-74 (lower inner margin area), 73-88 (middle of the top area, extending down to the 5th line at one point), 87, 89, 93 (top outer corner), 95-100 (top, toward the inner margin), 105-14 (middle, inner margin area), 117-19 (middle third of page, from the inner margin to approx. 3 cm. from the outer margin). The MS is remarkably free of flaking or fading.

SJC-BG. The leaves on the whole are well preserved. Restorations are needed on pp. 96 (outer margin area), 97-106 (top margin area) and 111-18 (inner upper margin area). Fading occurs on pp. 77-79 and 118. One leaf

(85–86) was cracked or torn in antiquity subsequent to inscribing and was repaired with narrow strips of papyrus pasted over the break on both sides of the leaf. The strips on p. 86 partially cover letters of the text.

XIII. SCRIBAL CHARACTERISTICS

A. Errors and other Peculiarities

Eug–V

I have earlier listed some of the errors found here (1979: 4–5). The present list is based on a more intensive study of the tractate and is therefore more complete.

1. Errors corrected by the scribe
 - a. Haplography corrected by letters written above the line or in the margin at the place of omission: 6,6.24; 7,17. In each case a stroke is placed above the letter. That occurs elsewhere in the codex only in 28,8.22. For similar corrections without a stroke, see 26,6.10.18; 27,3; 31,9.13; 56,23. This difference suggests there may have been more than one corrector of the codex.
 - b. Deletion of incorrect letters by dotting: 7,26.33.
 - c. Replacement of incorrect letters by letters written on top of them (i.e., covering them) without erasure: 2,18; 9,1; 10,3; 14,4.
 - d. Marking out of an unnecessary letter: 14,4.
2. Errors not corrected by the scribe.
 - a. Haplography: 2,16; 8,10; 9,17; 10,18.
 - b. Unnecessary letters: 5,18; 15,4.
 - c. Incorrect letters: 5,18; 6,29; 7,16; 7,20–22; 7,27; 8,7; 10,19.
3. Other peculiarities
 - a. Omission of a circumflex with $\zeta\omega$ at 17,7.
 - b. Use of a dot (“stop”) to set off an attributive from the noun it depends on (5,4; 7,10; 17,14), perhaps as a way of rendering a Greek attributive adjective in the second position (note that the parallels for 5,4 and 17,14 have relative clauses in place of the attributives).
 - c. Use of low dots as word separators in 8,7.16; 12,10 (see also 34,10).
 - d. In 7,25 a dot may replace a sentence pronoun.
 - e. Numeral written at end of 11,20 (a gloss, similar to those later in the codex [Parrott, 1979: 5]), with a stroke above.
 - f. Instead of using a second present with a noun and an adverbial expression, the scribe in one instance uses a sentence pronoun and puts the adverbial expression in first position (11,14). Also sentence pronouns are used as shorthand for $\omega\omega\pi\epsilon$ ϵ - in 7,24–29 and for $\omega\alpha\gamma\mu\omicron\upsilon\tau\epsilon$ $\epsilon\rho\omicron\omicron\upsilon$ $\chi\epsilon$ in 11,18–20 (cf. III 106,22).
 - g. α is mistakenly written for χ in 6,29; 7,20–22.

Eug-III and SJC-III

The scribe of Codex III is much more error prone than his counterpart in Codex V.

1. Errors corrected by the scribe.

- a. Haplography, corrected by letters written above the line at the place of omission: 72,14; 91,11; 95,2; 105,8; 113,11.
- b. Replacement of erased or partially erased letters by letters written on top of them: 70,2; 71,21; 72,8.21; 73,12.19.22; 77,16; 84,3; 85,9.16; 87,10; 89,10.12; 91,2; 94,15.20; 96,15 (correction of dittography); 97,11; 100,21; 102,7; 106,13; 107,1.6; 113,11; 118,2.5.6; 119,7.
- c. Erasure of unnecessary letters, etc.: 81,11 (erased point); 85,8; 87,22; 92,24 (erased dot); 95,24; 96,14 (erased stroke).
- d. Replacement of marked out letters by letters written above them: 72,12; 95,6 (marking out omitted); 97,18; 113,8. In all of these a change of meaning occurs.
- e. Marking out of unnecessary letters: 72,12; 89,10; 95,6; 106,19 (dialectal change); 113,8.
- f. Re-forming of a letter to make another without erasure: 73,4.

It is possible that a second scribe made some of these corrections. The letters written by the corrector under "d" seem somewhat different from letters in the rest of the tractate, but the differences are not sufficient to make a determination of a second scribe certain (see Böhlig-Wisse for a similar judgment regarding III,2 [4]; Wisse expresses more assurance about there being only one scribe in his later essay [1975: 236]).

2. Errors not corrected by the scribe.

- a. Haplography: 71,5; 73,10.14; 76,14; 83,5; 86,3.4.10.14.17; 89,10; 94,13(?); 95,22; 96,2.23; 97,7.17; 98,24.25; 99,8; 102,9; 103,6.10.23; 104,1; 107,7.8.21; 111,18.20; 113,7.
- b. Unnecessary letters: 74,10; 76,5 (dittography); 77,7; 84,5 (dittography).16; 85,4; 86,17; 95,6; 97,3 (dittography).18; 99,11; 113,8; 118,1 (dittography).
- c. Incorrect letters: 78,22–23 (reversal of letters); 82,2; 83,13.14; 84,13; 86,7; 87,23; 89,2; 91,15; 93,22; 101,20; 105,22; 106,14; 107,11; 113,1.
- d. Corruptions: 86,17; 99,8–9.19–22; 112,7–11.

3. Other Peculiarities.

- a. In 99,8–9 a Greek phrase is partially, and incorrectly, translated. It is left untranslated or rendered correctly in the parallels.
- b. The status pronominalis of $\sigma\omega\tau\mu$ is always spelled $\sigma\omicron\tau\mu\epsilon\varsigma$.
- c. The lack of care of the scribe is further attested by random drops of ink that appear here and there; e.g., at 92,1.10.14; 94,12–13; 100,8.
- d. A sentence pronoun is used as shorthand for $\psi\alpha\lambda\mu\omicron\upsilon\tau\epsilon\ \epsilon\pi\omicron\varsigma\ \chi\epsilon$ in 106,22 (cf. V 11,18–20).

SJC–BG

1. Errors corrected by the scribe.
 - a. Haplography, corrected by letters written above the line at the place of omission: 84,1; 89,14; 92,2; 102,15; 112,16; 127,8.
 - b. Replacement of erased letters by letters written on top of them: 92,18; 116,18.
 - c. Erasure of unnecessary letters: 93,13; 108,15; 109,12; 116,17.
 - d. Marking out of unnecessary letters: 78,10.
2. Errors not corrected by the scribe
 - a. Haplography: 84,3.12; 86,11; 89,17; 91,16; 93,10; 95,10; 98,6; 101,12.18; 102,9; 110,4.5.11; 111,3.7; 112,7.10.12.16; 113,16; 114,7; 116,5; 118,15; 119,2; 123,9; 125,8 (misplacement).
 - b. Unnecessary letters: 91,1; 95,10; 102,18; 105,7; 108,16; 110,12; 112,12; 115,16; 120,16; 124,15.
 - c. Incorrect letters: 84,12; 87,5; 90,16; 92,11–12; 95,1.6; 99,4; 102,11; 103,15–16; 104,11; 105,8; 107,13; 109,15; 110,10; 112,14.16; 113,1.4.7 (mistranslation of Greek); 115,17; 119,11; 120,15; 121,4; 125,9–10 (misplacement). Of the above, the following may be errors of hearing: 84,12; 87,5; 105,8.
 - d. Corruptions: 87,5; 103,15–16; 105,8; 116,8–9.
3. Other peculiarities
 - a. Strokes are used instead of diereses over the diphthong $\alpha\iota$ in 104,11; 115,11; 123,16 (for the use of the dieresis, see 97,9).
 - b. $\Delta\epsilon$ appears three times in the phrase $\epsilon\beta\omicron\lambda \Delta\epsilon \zeta\eta$, when $\epsilon\beta\omicron\lambda$ is not in first position in the sentence, in 111,3–4; 112,10; 126,2. It may be that $\Delta\epsilon$ simply provides a mild emphasis in these instances.
 - c. Plene writing occurs in 83,7–8 ($\epsilon\mu\pi\epsilon\alpha\rho\chi\eta$ and $\epsilon\mu\pi\epsilon\epsilon\zeta\omicron\upsilon\varsigma\iota\alpha$) and 122,15 ($\psi\omicron\rho\epsilon\pi$).
 - d. χ is used for κ in 112,15.17.
 - e. Asterisks and diplēs in the body of the text highlight certain questions and answers (see detailed description below under Transcriptions).

*B. Dialectal Influences**Eug–V*

Although the dialect is basically S, there are numerous signs of other dialects, as is the case in the rest of the codex (Böhlig–Labib: 11–14):

1. The regular use of the demonstrative $\pi\eta, \tau\eta, \nu\eta$ with the relative, as in B and F.
2. The regular use of $\epsilon\tau\alpha\zeta$ for the first perfect relative and the second perfect, as in BAF[A₂] (for second perfect: 12,6; 14, 18).
3. The frequent irregular (from the point of view of S) use of $\bar{\nu}\tau\epsilon$ in the genitive construction.

4. The occasional appearance of the pronominal form $\bar{\eta}\tau\epsilon\varsigma$, as in A_2 (e.g. 3,8.15).
5. The consistent use of ϵ as the qualitative of ϵIPE , as in A and F.
6. The use of $\mu\alpha\zeta$ -, as in A, A_2 , and B, for the prefix for ordinal numbers (13,9.12), although $\mu\epsilon\zeta$ - (S) occurs also (10,19).
7. The single appearance of $\epsilon\lambda\epsilon$ -, as in F, instead of ϵPE - (7,18).
8. The single appearance of the F form of the sign of the future ($\eta\epsilon\varsigma$) (17,16).
9. The BAF form of the second perfect used as a temporal, a practice frequent in B and F (6,21; 10,13; 11,22; 14,18).
10. The AA_2 form of the negative third future (16,4).
11. The AA_2 form of the negative consuetudinis (2,17), although the S form also occurs.
12. $\bar{\rho}$ regularly precedes Greek verbs as in A and A_2 (but this occurs in early S MSS also—Crum: 84a).
13. The following non-standard (for S) orthography:
 - a. $\bar{\mu}\mu\epsilon$ as in A and A_2 (4,25);
 - b. $\eta\alpha\epsilon$ as in A, A_2 and F (6,22.25; 9,10);
 - c. $\sigma\alpha\mu$ as in A, A_2 and F (6,10; 7,29; 12,27);
 - d. $\chi\lambda\epsilon\text{IC}$ as in A, A_2 and F (6,30).

I have not mentioned ηI -, I -, ηI - in the above. This form of the article is identified by Till as most characteristic of B and F (1961: sec. 64), but Krause subsequently noted that at least the plural is quite characteristic of early upper-Egyptian dialects as well (Krause-Labib: 29). In Codex V these forms are found intermingled with η -, I -, η -, without discernible difference in emphasis to a modern reader. Nor is it possible to see that one form of the article is preferred to the other with certain words.

As mentioned, these characteristics are essentially the same as in the rest of Codex V. Böhlig-Labib accounts for them by positing a Middle Egyptian (presumably, F) translator who intended to render the original into S but occasionally reverted to his native dialect (12). Schenke disagrees, seeing a pre-classical S dialect with A_2 features and only occasional signs of F (1966: col. 24). For *Eug-V*, Schenke is correct regarding the small number of items that occur only in Middle Egyptian (7. and 8. above). But his characterization of the dialect as pre-classical S makes it hard to understand the variations that go beyond spelling differences, since even the pre-classical stages of a language would need to have the internal consistency necessary for satisfactory communication. It is perhaps better to think of those differences as having appeared in the course of transmission as scribes from different regions adjusted the text in an *ad hoc* fashion (see Böhlig-Wisse, for a similar explanation as applied to Codex III [11-12]).

Eug-III and SJC-III

The dialect employed is S with no significant indications of other influences. Occasionally one finds orthography more familiar in other dialects according to Crum (e.g. ἀνηζε [A A₂] for ἐνεζ; ἐμαζε [A₂] for ἀμαζε and μεογε [A] for μεεγε, all of which are found along with standard S spelling). But these are also found in S texts that have become available since Crum (see Kasser) and therefore are best accounted for as reflecting an earlier non-standardized state of S spelling rather than A or A₂ influences, as proposed by Till-Schenke (21) (Böhlig-Wisse has made an observation similar to the one adopted here on the orthography of III,2 [6-7]).

SJC-BG

The dialect is basically S with some features that are similar to other dialects, especially A₂. Those features are not sufficient to make one think that we are dealing with a mixed dialect. Till-Schenke agrees with this and thinks that the translator intended to translate into pure S, that some forms were in doubt, and that in those cases he would sometimes revert to his native (non-S) dialect (21). Although all the orthographic forms referred to by Till-Schenke (18-20) are also found in S texts, the other features are not (the irregular use of the preposition ντε-, and the doubling of the ν before an initial vowel), and therefore support Till-Schenke's view. The fact of the widespread nature of these peculiarities in the tractate makes Till-Schenke's explanation preferable here to the one proposed above for *Eug-V*.

It should be noted here that the use of πι-, †-, νι- is frequent in BG. This form of the article is preferred with words beginning with α. Mostly its use adds nothing discernible to the emphasis of the word to which it is attached beyond an ordinary article. When demonstrative force is desired, ετμμαγ is normally added (105,7; 111,4; 119,12-13; 120,11-12; 121,5.8). In at least one instance, however, this form of the article (without ετμμαγ) does have demonstrative force: 96,6.

*C. Scribal Style*1. *Script*

In Codex V, the script is small and ligature occurs frequently where the line of one letter can naturally be extended to meet another, often without regard to word separation. The letters μ, γ and ω regularly lean to the left, giving many lines the appearance of a bias in that direction. The scribe often ends a long vertical stroke (as with a ρ, τ, υ and †) with a slight curve to the left, showing a certain flair. The scribe also varies the width of his strokes (e.g., the middle horizontal stroke of the ε is thinner than the rest of the letter). He enlarges the α when it comes at the beginning of a line. Often γ,

when it appears at the end of a line (and sometimes elsewhere too), will have a non-cursive form (like a printed “y”).

Codex III has a larger script than Codex V. Ligature often occurs where lines can be naturally extended, but there is less here than in Codex V. The scribe’s strokes are uniformly thin in width with little interest shown in decorative accents. Letter size tends to be uniform throughout. No letters regularly lean, which gives a sense of verticality to the whole. Altogether, the impression is of ascetic sparseness.

In BG, the script is bold and square in character, with strokes that tend to be heavier than in Codex III, but that vary in width, as in Codex V. Ligature occurs often within words. Letter size tends to be uniform, although sometimes letters become smaller toward the end of a line, as a result (apparently) of an attempt to stay within a margin (unmarked). It should be noted that an unusually large ψ begins 120,1, for no apparent reason. Final letters (in a line) are occasionally enlarged, perhaps in an effort to make the right margin straighter (see the discussion of diples below). The letters η and γ (the non-cursive form is used throughout) often resemble each other, resulting in occasional difficulties in transcription (see note to 107,13). Sometimes the vertical stroke of η , ϕ , and the like is extended into the line below.

2. Superlinear Strokes

The five uses of the superlinear stroke common to these tractates, and indeed throughout the library, are these: (1) It signals that two consonants are part of a single syllable and are united by a sub-vocalic sound; (2) It signals that an initial consonant is a sonant; (3) It is used to tie three consonants together in a sense unit (i.e., $\mu\eta\tau$); (4) It marks abbreviated Greek nouns (particularly *nomina sacra*); (5) It signals the omission of an ν at the end of a line.

The scribe of Codex V is quite careful. In regard to the first use, he places the stroke over both consonants; for the second, he places it over only one; for the third and fourth he puts the stroke above all the letters, although typically he begins at the end of the first letter. As noted earlier, the scribe also places a stroke over letters that have been omitted in the course of copying and that are placed either above the place of omission or in the margin. In addition, at 11,20 a stroke is placed over a numeral written in the margin as a gloss for a number in the text (similar to other such numerals later in the codex).

Wisse has discussed the use of superlinear strokes in Codex III (1975: 235). I would only add to his careful analysis that they are regularly omitted with final π , τ and z in two-consonant combinations.

In BG, the scribe is inconsistent in his use of superlinear strokes. He generally omits them over the initial ν of the perfect relative/second perfect prefix (but see 97,9; 105,17; 113,11; 117,15; 126,1), as he does frequently with other initial ν ’s or μ ’s. Also they are omitted normally over the third

person masculine singular pronoun when it is suffixed to a consonant (but see 100,10), and over the final two consonants of such words as $\omega\sigma\pi\tau$ and $\sigma\gamma\omega\nu\zeta$ (but see 125,15). The strokes are made with a certain casualness. Often the stroke over an initial sonant begins late and is continued over a portion of the following letter. Also when one expects two strokes side by side, the scribe makes only one (e.g., 101,19). For the editorial policy on strokes, see below under Transcriptions.

3. *Articulation Marks*

In Codex V, the scribe places curved vertical hooks on ρ , ϕ and τ when they are in the final position in a sense unit; i.e., always when they come at the end of a word, but also with $\epsilon\tau$, $\mu\eta\tau$, $\alpha\tau$, etc., apparently to make clear syllabic closure. Sometimes κ has a hook on it also, but there is no consistency about its use and we have therefore ignored such hooks in this edition.

In Codex III the scribe uses dots or short curved lines unattached to the letters in place of vertical hooks. These have been considered by Wisse (1975: 234).

BG has no such marks, except for the one in 88,11.

4. *Page Numerals*

Because of the method of presentation of the texts here, it has not been possible to show visually how the page numerals are related to the body of the text. A description is therefore provided here.

In Codex V, the few numerals that remain are found above the text just within the outer text margin. The numerals are placed between two horizontal strokes.

In Codex III, the page numerals appear in the center of the upper margin. No strokes accompany the numerals.

In BG, the page numerals are also written in the center of the upper margin. The numeral on p. 94 has, in place of the normal delta (after the *fai*), a figure resembling an alpha, although it is different in form from alphas found elsewhere in the text. The numerals have one horizontal stroke above them.

5. *Asterisks, External and Internal Diples and Paragraph Markers*

Asterisks are found only in BG. They occur in the left margin on the following pages: 86, between lines 6 and 7; 86,9; 87, between lines 8 and 9; 87,12; 106,11.14; 107,17. These serve to identify questions asked by Philip and Thomas (see textual note for 107.13) as well as the responses. On 86 and 87, the initial asterisks are accompanied by very large diples placed in the body of the text where the introduction to the question begins. In each case the scribe has lengthened the lower line of the diple so it ends on the

next line between the end of the introduction (ⲁϵ) and the first word of the question proper.

A similar dipole is found in the body of the text at 82,19, this time introducing a question by Matthew. The marginal indicator in that case, however, is not an asterisk but a *paragraphus cum corone*. Another dipole marks the introduction to the response to Matthew (83,4).

Asterisks are also used at the beginning and end of each of the lines at 127,11–12, in order to highlight the title.

No paragraph markers occur in the extant text of *Eug-V*. In *Eug-III*, a *paragraphus cum corone* appears in the left margin on p. 76, between lines 12 and 13, and two are found at the conclusion of the tractate, setting off the subscript title. In *SJC-III*, a *paragraphus cum corone* is found in the left margin between 96,14 and 15. In the first instance a major shift is indicated (“another knowledge principle”). In the second, a question by Thomas is signaled. In BG a *paragraphus* in the right margin is used to mark the introduction to the first general statement of the disciples’ concerns by Philip at 79,18. A *paragraphus cum corone* occurs also in the left margin on p. 126 between lines 16 and 17, marking the beginning of the conclusion of the tractate.

External dipoles, used as line fillers in Codex III and BG (but not Codex V, except as concluding decorations), have been removed from the texts involved but have not been listed in footnotes. It is appropriate to list here the lines where they are found in the MSS.

In the two tractates in Codex III dipoles occur at the end of the following lines: 72,7; 73,4; 81,14.18; 82,6.22; 83,23; 85,14.23; 86,21(2); 87,15; 88,16; 91,11.23; 93,6.19; 94,8; 97,6; 98,21; 100,5; 102,16; 104,1; 106,1; 114,24; 117,10; 118,25. In *SJC-BG* dipoles are found at both the beginnings and ends of lines. They are at the beginning in the following lines: 80,5.6; 87,13; 108,6–10.16.17; 117,7.8; 123,14–17; 124,17; 127,3–7. They are at the ends of the following lines: 83,1–4; 89,1; 106,5.17.19; 107,1.2; 108,5.6.13(2); 109,8; 110,3.7(2); 111,11; 112,7(2).12; 115,15–17; 116,6(2).15.16; 117,9.15; 119,6.13; 120,10.13; 121,1–6; 122,5; 123,12; 124,11; 125,14; 126,8.12.15; 127,10.

In BG 108,13, the tip of the second dipole is extended and curved back (as with the final ϵ in 127,3), giving Till-Schenke the impression of a third dipole, which would be anomalous. Dipoles are also placed in the body of the BG text at a number of points, all of which are noted in the footnotes. In 116,8, one precedes the final two letters, perhaps as an indicator of an anacoluthon.

XIV. TRANSCRIPTIONS

The transcriptions of the three Nag Hammadi tractates presented here were made on the basis of careful examination of original MSS at the Coptic Museum in Cairo and a number of sets of photographs of those MSS in the

possession of the Institute for Antiquity and Christianity, by the editor and other members of the Claremont team (see the preface). They have been compared with a preliminary draft of parallels prepared some years ago by Martin Krause. *Eug-III* was also compared with the version published by Trakatellis (see II above). The *SJC-BG* transcription was made on the basis of the editio princeps (Till-Schenke) with the aid of photographs of the original MS.

Because of the similarities of the texts and the Coptic, as well as the relatively intact character of the MSS, occasional restorations and corrections of *Eug-III*, *SJC-III* and *SJC-BG* were done mostly without great difficulty. The same was not true, however, with *Eug-V*, where extensive lacunae made numerous restorations desirable. As noted above, the text is considerably expanded in comparison with the parallel texts, and the Coptic translator was from a different translation tradition. These factors made the use of the parallels problematic in the restorations. I want to acknowledge again the aid I received, particularly in regard to *Eug-V*, from Bentley Layton and Stephen Emmel.

As to the citations in the footnotes, since Krause's parallel version is only in draft form, it is not cited. However, Krause's translation of *Eug-III*, *SJC-III* and various portions of *Eug-V* and *SJC-BG* (1974) has often made it possible to extrapolate the Coptic text that lies behind it and refer to it in relation to the transcriptions.

The following, then, are the citation policies in this edition regarding restorations and emendations in each of the tractates.

Eug-V. Only Emmel is cited. Those citations occur where he lists photographic evidence for particular readings.

Eug-III. Divergences from Krause and Trakatellis are noted. They are also cited in support of this edition in case of disagreements. Till-Schenke is always cited where it takes a clear position. Silence in regard to Till-Schenke should be taken to mean lack of evidence, since only parts of *Eug-III* are published in that edition.

SJC-III. Divergences from Krause are noted (where they can be determined). Support for this edition is also cited, except for pp. 117-19, where there are numerous restorations and Krause has a continuous text; then, only divergences are noted. Till-Schenke is cited when it is clear; the text of *Eug-III* was dealt with in Till-Schenke only as it related to the editing of *SJC-BG* and therefore there are places where *Eug-III* is not printed. Silence in this edition regarding Till-Schenke means no evidence.

SJC-BG. Till-Schenke emendations are followed except where noted, and in those cases the Till-Schenke emendations are specified. Minor divergences, such as the dotting of a letter or the position of brackets, are not noted.

In regard to superlinear strokes, the following policies have been adopted for purposes of standardization. When a stroke spans two consonants in the MS, it is here only shown over the second, with two exceptions: where an initial μ or ν is a sonant and has a stroke that continues over an immediately following consonant (common in BG), the stroke is placed over the first letter only. The same policy is followed in regard to the conjunctive conjugation.

When a stroke spans three consonants in the MS, it is here placed over the middle letter only. Exceptions are made in the case of proper nouns and where the stroke is the sign of an abbreviation.

XV. TRANSLATION POLICIES

Since this is a parallel edition of four tractates, it has been necessary for the translations to be fairly literal to make comparison between the texts as easy as possible.

The following translation policies have been adopted here:

1) Abstract and predicate nouns that were (presumably) anarthrous in Greek (see BDF: sec. 252, 258) seem often to have been translated with an indefinite article in Coptic (Stern: sec. 232). In rendering these Coptic words in English, I have routinely omitted the article in the case of abstract nouns (but note III 77,11) and supplied a definite article in the case of the predicate nouns. Examples: V 4,11 (cf. part.); 7,4; 7,6–9, part.; III 101,18, par.

2) I have translated demonstrative plurals as singulars if they appear to reflect Greek demonstrative neuter plurals, which are routinely understood as singular.

3) There is some difficulty in distinguishing among names, titles, roles and attributes for the various divine beings. I have tended where possible to take terms as names, since knowledge of them seems to have been important among the Gnostics (see V 4,14–16).

4) Ethical datives have by and large not been translated since they are generally archaic in English. Examples: V 6,22; 6,26; III 88,12 (but see 88,21!).

5) Occasionally the adverb $\bar{\nu}\psi\omicron\rho\pi\tau$, which is usually translated “at first,” or the like, is here translated “very soon,” because “at first” does not seem appropriate in the context and something akin to the lexical rendering “early” does. Examples: V 6,16; 12,25; III 111,14.

6) The translation of $\alpha\rho\chi\eta$ has been difficult at times because of the problem of knowing whether it means “beginning” or “principle.” I have sometimes opted for giving both possibilities in the text.

7) In regard to the notes, I have attempted to give the significant alternative renderings. In some cases I have noted incorrect readings that may have attained some currency. For ease of comparison, I have translated quotations from the German and modern Greek versions into English.

8) The Greek of Greek loan words is omitted in this edition. These can be readily identified in the Coptic text by anyone with facility in Greek. Highlighting them in the translation is not only esthetically jarring but potentially misleading, since it suggests that the words have not been integrated into Coptic, which might be true in some cases, but certainly not in all. A Greek Loan Word index is provided at the end of the volume.

XVI. FOOTNOTES AND ENDNOTES

The footnotes and endnotes have been kept as brief as possible. Attention has been focused on issues connected with editing and translating. Matters of interpretation have been dealt with only in passing, in view of an anticipated commentary. Special abbreviations for earlier editions have been adopted for the notes and are identified in the list of abbreviations. A separate set of notes is provided for each text, with transcription and translation notes combined. The endnotes deal with matters involving two or more texts, and the need to refer to them is signaled by a footnote in each instance.

XVII. LITERARY FORMS

Although *Eug* is in letter form, it quickly becomes apparent that it is basically a religio-philosophical controversy discourse, which has a form of its own. This form begins with a description of the position that is opposed. There is then a refutation of that position (often very brief). Finally the alternative proposed by the writer is presented, which is often the bulk of the piece. It can be found elsewhere as a separate form (e.g., *Orig. World* [II,5]), and in combination with the letter form (e.g., *The Letter of Ptolemy to Flora* [Epiphan., *Pan.* 33.3,1–7,10], first noted by Doresse [1948: 154–55]).

SJC is the account of a revelation discourse of a heavenly being (Christ) who appears in a special place, in response to the perplexities of his followers. There are twelve disciples, of whom only Philip, Thomas, Matthew and Bartholomew are named, and seven women, of whom only Mary (presumably Magdalene) is named. The discourse is punctuated by the questions of the followers. *SJC* concludes with a commission to the followers by Christ, who then disappears. The disciples then set forth to carry out the commission. The form of *SJC*, while unique among the Nag Hammadi writings, has close resemblances to *Ap. John*. (For further discussion of the form of Gnostic revelatory tractates, see Fallon, and Perkins, 1980: 25–58.)

GUIDE TO THE PARALLELS
of *Eug* and *SJC*
(Minor similarities and differences are not reflected)

Eug-III alone is referred to for “*Eug* Only” and “Common Material,” except for those places found only in *Eug*-V. *SJC*-III is referred to for “*SJC* Only,” except for those places found only in *SJC*-BG.

Sections opposite each other in the outside columns are so placed not because they are parallel in language (although they may be) but because they occupy the same relative space in the tractates.

Names of deities and other “realities” are italicized only at their first appearance.

Eug Only

1. Address of letter (III 70,1-3).

5. Invitation to another approach (III 71,5-13)

Common Material

2. Disputed views of philosophers about God and the cosmos (III 70,3-22).

4. Refutation of philosophers (III 70,22 71,5).

6. Description of *Him Who Is, The Unbegotten One*, primarily in negative terms (III 71,13-73,3).

8. He embraces all and is characterized by certain mental qualities (III 73,3-13).

Their whole race is with Unbeggotten (omitted by *Eug*-V) (III 73,14-16).

SJC Only

1. Male disciples and women go to mountain in perplexity and meet resurrected savior; *Philip* states the general query. (III 90,14-92.7).

3. Self-disclosure by savior (III 93,8-12).

5. True knowledge to be given to elite (III 93,16-24).

Matthew's request: “Teach us the truth” (III 93,24-94,4).

7. *Philip* asks how he (Unbeggotten) appeared to the perfect ones (III 95,19-22).

9. *Thomas* asks why these came to be (III 96,14–21).
Response: “Because of his mercy and love” (III 96,21–97,16).
10. They have not yet become visible (omitted by *Eug-V*). The difference between what comes from perishableness and imperishableness. Ignorance of this brings death (III 73,16–74,7).
11. Transition to new topic (III 74,7–14)
11. *Mary* asks how “we” will know that (III 98,9–12).
12. The way to true knowledge: go from visible to invisible with the aid of Thought (III 74,14–19).
13. This is a knowledge principle (III 74,19–20)
14. Distinction between Forefather and Father. *Self-begotten Father* appears (III 74,20–75,12).
Revealing of the *Generation over Whom There is No Kingdom*. Rejoicing over Unbegotten Father (III 75,12–76,10).
15. Transition to another knowledge principle (III 76,10–14).
15. *Matthew* asks how Man was revealed (III 100,16–21)
17. About the female part of Immortal Man (III 77,2–77,9).
17. Role of Immortal Man in salvation; his consort (III 101,9–19).
18. First appearance of names; creation of aeon for Immortal Man and the granting of authority (III 77,9–78,5).
Immortal Man’s mental qualities (III 78,5–9).
The hierarchical differences among these qualities (III 78,9–17).
19. Elaboration of differences. The relationship of numbers shows the relationship among these qualities (III 78,17–V 8,6).

20. The coming to appearance of other things from these qualities (V 8,6–18).
21. Rejoicing in Immortal Man's kingdom (V 8,18–30).
22. Revealing of *First-begotten (Begetter) Son of Man* and his *Sophia* (V 8,31–III 81,3).
23. The multitude of angels are lights (III 81,3–10).
24. Son is called *Adam*. Rejoicing in the kingdom of Son of Man (III 81,10–21).
25. The savior is the revealer (III 106,5–9).
Disciples ask how those who truly exist came to the world (III 106,9–15).
26. Revealing of *Savior, Begetter of All Things*, and his *Sophia* (III 81,21–82,6).
27. Revealing of the six spiritual powers by Savior (who then are identified as twelve by counting the consorts), and those that came from them. Antetypes of our aeon are provided by these and earlier revelations (III 82,7–84,11).
27. Saving work of the savior (III 106,24–108,16).
Thomas asks how many are the aeons that surpass the heavens (III 108,16–23).
28. Creation by All ("Self"—BG) Begetter of twelve aeons for the twelve angels (III 84,12–17).
29. Creation of heavens and firmaments in these aeons (III 84,17–85,6).
30. Summary statement; defect of femaleness appears (III 85,6–9).
31. *Thomas* asks how many are the aeons of the immortals (BG 107,13–108,1).
32. Description of aeons: (*Eug*—V has four aeons; *Eug*—III and *SJC* have three. The order differs between *Eug* and *SJC* [III 85,9–21]).
21. *Bartholomew* asks whether the Son is related to Man or Son of Man (III 103,22–104,6).
Identified as *Christ*
23. *Disciples* request more details about Man (III 105,3–11).
Additional material

Description of the revealing of the *Eighth* (“*Seventh*” *SJC*) by Immortal Man, with aeons, powers and kingdoms; the naming of aeons (III 85,21–86,16).

Designation of the third aeon as “*Assembly*” (III 86,16–87,9).

Assembly and his consort begin the engendering that leads to the revealing of all the immortals (III 87,9–88,3)

Authority of immortals comes from Immortal Man and Sophia. Immortals use it to provide themselves with domains and retinue (III 88,3–89,6).

From this area come the types of subsequent aeons and worlds (III 89,6–15).

General rejoicing by all natures (III 89,15–90,3).

34. Conclusion: Words of Eugnostos are to be accepted (preserved) until one who need not be taught comes (III 90,4–11).

33. (Inserted at III 88,21) *The Apostles* ask about those in the aeons (III 112,19–113,2).

34. Reason for the revelation (III 114,5–8).

35. *Mary* asks where the disciples came from, where they are going and what they should do in the world (III 114,8–12).

The coming into the lower regions of the drop from the Light (III 114,12 BG 119,16).

Development of psychic man (BG 119,17–121,13).

Coming of the savior and his work (BG 121,13–III 118,3).

Commissioning of disciples (III 118,3–119,8).

Disappearance of the savior and beginning of disciples’ mission (III 119,8–17).

THE PARALLEL TEXTS

Please note: A new page of Coptic text always begins at the left margin of a line marked by a Coptic page number. It is not otherwise indicated.

NHC III 90,14–91,9

BG 77,8–78,10

[9] ΤΣΟΦΙΑ Ν̄ΙΗΣ ΠΕΧ̄ΡΣ Μ̄Ν̄¹⁵ϸα
 ΤΡΕϸΤΩΟΥΝ ΕΒΟΛ Ζ̄Ν
 ΝΕ|ΤΜΟΟΥΤ̄
 ΝΕΡΕΠΕϸΜ̄Ν̄ Τ̄ϸΝΟ|ΟΥϸ
 Μ̄ΜΑΘΗΤΗΣ Μ̄Ν ϸΑΨϸΕ | Ν̄ϸΖΙΜΕ
 ΜΑΘΗΤΕΥΕ ΝΑϸ Ε|ΔΥΕΙ
 ΕΤΓΑΛΙΛΑΙΑ ΕΧ̄Μ ΠΤΟΟΥ
 91 ΕΨΑΥΜΟΥΤΕ ΕΡΟΥ ΧΕ ΜΑΝΤΗ |
 ΖΙ ΡΑΨΕ Ν̄ΤΕΡΟΥϸΩΟΥΖ
 ΖΙΟΥ|ϸΟΠ̄ ΕΥΑΠΟΡΙ ΕΤΒΕ
 ΤΖΥΠΟϸΤΑ |ϸΙϸ Μ̄ΠΤΗΡϸ Μ̄Ν
 ΤΟΙΚΟΝΟΜΙΑ ⁵ Μ̄Ν ΤΕΠΡΟΝΟΙΑ
 ΕΤΟΥΑΑΒ Μ̄Ν | ΤΑΡΕΤΗ
 Ν̄ΝΕ|ΖΟΥϸΙΑ ΔΥΩ ΕΤΒΕ | ΖΩΒ ΝΙΜ |
 ΕΤΕΡΕΠϸΩΤΗΡ ΕΙΡΕ | Μ̄ΜΟΟΥ
 Ν̄Μ̄ΜΑΥ Ζ̄Μ ΠΜΥΣΤΗ|ΡΙΟΝ

ΤΣΟΦΙΑ Ν̄Ιϸ ΠΕΧ̄ϸ | Μ̄Ν̄ϸα
 ΝΤΡΕϸΤΩΟῩ ¹⁰ ΕΒΟΛ Ζ̄Ν
 ΝΕΤΜΟΟΥΤ̄ | Ν̄ΤΕΡΟΥΕΙ Ν̄ϸΙ
 ΠΕϸ|Μ̄Ν̄ΤϸΝΟΟΥϸ
 Μ̄ΜΑΘΗ|ΤΗΣ Μ̄Ν ϸΑΨϸΕ Ν̄ϸΖ̄|ΜΕ
 ΕΤΕ ΝΕΥΜΑΘΗ¹⁵ ΤΕΥΕ ΝΑϸ ΕΖΡΑΪ
 ΕΤΓΑ|ΛΙΛΑΙΑ ΖΜ ΠΤΟΟΥ ΕΤΕ
 ΨΑΥΜΟΥΤΕ ΕΡΟΥ ΧΕ Μ̄Α|ΤΗ ΖΙ
 91 ΡΑΨΕ ΕΥΑΠΟΡΙ ΟῩ | ΕΤΒΕ
 ΘΥΠΟϸΤΑϸΙϸ Μ̄|ΠΤΗΡϸ Μ̄Ν
 ΤΟΙΚΟΝΟΜΙ ⁵α Μ̄Ν ΤΕΠΡΟΝΟΙΑ
 ΕΤΟΥ|ΑΑΒ Μ̄Ν ΤΑΡΕΤΗ
 Ν̄ΝΕ|ΖΟΥϸΙΑ ΕΤΒΕ ΖΩΒ ΝΙΜ |
 ΕΤΕΡΕΠϸΩΤΗΡ ΕΙΡΕ Μ̄|ΜΑΥ
 Ν̄Μ̄ΜΑΥ Μ̄ΜΥΣΤΗΡΙ ¹⁰ΟΝ

Ο̄Ζ

Ο̄Η

[90] The Sophia of Jesus Christ. After ¹⁵
 he rose from the | dead, his twelve |
 disciples and seven | women
 continued to be his followers and |
 went to Galilee onto the mountain
 91 called “Divination | and Joy.” When
 they gathered together | and were
 perplexed about the underlying
 reality | of the universe and the plan
 and ⁵ the holy providence and | the
 power of the authorities and about |
 everything that the Savior is doing |
 with them in the secret | of the holy

The Sophia of Jesus Christ. | After
 he rose ¹⁰ from the dead, | when his
 | twelve disciples | and seven
 women | who continued to be his
 followers ¹⁵ went up to Galilee |
 onto the mountain
 called “Divination | and Joy” and
 91 were accordingly perplexed | about
 the underlying reality | of the
 universe and the plan ⁵ and the holy
 providence | and the power of the
 authorities, | about everything | that
 the Savior is doing with them, the
 secrets ¹⁰ of

77

78

SJC-III:

91,1 Preceding this line, MS has a short line of decoration with a *paraphus cum corone* just below in the left margin.

91,1–2 See endnote 1.

91,2 Corr.: second ε for erased ο.

SJC-BG:

78,1–2 See endnote 1.

78,10 Corr.: μ is marked out after οΝ.

NHC V

NHC III

NHC III 91,9–24

Ἰ̅Ν̅Τ̅Ο̅Ι̅Κ̅Ο̅Ν̅Ο̅Μ̅ΙΑ̅ Ε̅Τ̅Ο̅Υ̅Α̅Α̅Β̅, ¹⁰
 ἀ̅φ̅ο̅υ̅ω̅ν̅ς̅ ἴ̅β̅ι̅ π̅ς̅ω̅τ̅η̅ρ̅ ζ̅ἠ̅
 τ̅ε̅ψ̅|̅ψ̅ο̅ρ̅τ̅ ἑ̅ν̅ ἴ̅μ̅ο̅ρ̅φ̅η̅ ἀ̅λ̅λ̅α̅
 ζ̅ἠ̅ π̅ε̅|̅π̅ἠ̅ν̅α̅ ἴ̅α̅ζ̅ο̅ρ̅α̅τ̅ο̅ν̅.
 π̅ε̅ψ̅ε̅ι̅ν̅ε̅ δ̅ε̅ | ἴ̅ἠ̅ε̅ ἴ̅ἠ̅ο̅γ̅ν̅ο̅ς̅
 ἴ̅α̅φ̅γ̅ε̅λ̅ο̅ς̅ ἴ̅τ̅ε̅ π̅ο̅υ̅|̅ο̅ε̅ι̅ν̅
 π̅ε̅ψ̅ς̅μ̅ο̅τ̅ δ̅ε̅ ἴ̅ἠ̅α̅ψ̅ ψ̅α̅ ¹⁵χ̅ε̅
 ε̅ρ̅ο̅υ̅ ἴ̅ἠ̅ε̅ψ̅ σ̅α̅ρ̅ς̅ ἴ̅μ̅
 ε̅ψ̅α̅<σ>|̅μ̅ο̅υ̅ ψ̅ο̅π̅ῆ̅ ε̅ρ̅ο̅ς̅ ἀ̅λ̅λ̅α̅
 ο̅υ̅ς̅α̅ρ̅ς̅ | ἴ̅κ̅α̅θ̅α̅ρ̅ο̅ν̅ ἴ̅τ̅ε̅λ̅ε̅ι̅ο̅ν̅
 ἴ̅ἠ̅ε̅ | ἴ̅ἠ̅α̅ϕ̅τ̅ς̅α̅β̅ο̅ν̅ ε̅ρ̅ο̅υ̅ ζ̅ι̅χ̅ἠ̅
 π̅τ̅ο̅|̅ο̅υ̅ ε̅ψ̅α̅γ̅μ̅ο̅υ̅τ̅ε̅ ε̅ρ̅ο̅υ̅ χ̅ε̅ ²⁰
 π̅α̅ ἴ̅χ̅ο̅ε̅ι̅τ̅ ζ̅ἠ̅ τ̅γ̅α̅λ̅ι̅λ̅α̅ι̅α̅ ἄ̅γ̅ω̅
 | π̅ε̅χ̅α̅ϕ̅ χ̅ε̅ †̅ρ̅ἠ̅ἠ̅η̅ ἴ̅ἠ̅τ̅ἠ̅ | †̅ρ̅ἠ̅ἠ̅η̅
 ε̅τ̅ε̅ τ̅ω̅ε̅ι̅ τ̅ε̅ †̅†̅ ἴ̅μ̅μ̅ο̅ς̅ | ἴ̅ἠ̅τ̅ἠ̅
 ἀ̅γ̅ῆ̅ ψ̅ἠ̅ἠ̅ρ̅ε̅ τ̅ἠ̅ρ̅ο̅υ̅ ἄ̅γ̅ω̅ ἀ̅γ̅ῆ̅
 ζ̅ο̅τ̅ε̅ π̅ς̅ω̅τ̅η̅ρ̅ ἀ̅ϕ̅

plan, ¹⁰ the Savior appeared, not in
 his | previous form, but in the |
 invisible spirit. And his likeness |
 resembles a great angel of light. |
 But his resemblance I must not
 describe. ¹⁵ No mortal flesh | could
 endure it, but only | pure (and)
 perfect flesh like | that which he
 taught us about on the mountain |
 called ²⁰ “Of Olives” in Galilee.
 And | he said: “Peace be to you (pl.)!
 My peace | I give | to you!” And
 they all marveled | and were afraid.
 The Savior

BG 78,10–79,14

Ἰ̅Ν̅Τ̅Ο̅Ι̅Κ̅Ο̅Ν̅Ο̅Μ̅ΙΑ̅ Ε̅|̅Τ̅Ο̅Υ̅Α̅Α̅Β̅ ἀ̅γ̅ω̅
 ἀ̅φ̅ο̅υ̅ω̅ν̅ς̅ | ε̅ρ̅ο̅ο̅υ̅ ἴ̅β̅ι̅ π̅ς̅ω̅τ̅η̅ρ̅
 ζ̅ἠ̅ | τ̅ε̅ψ̅ο̅ρ̅τ̅ ἴ̅μ̅ο̅ρ̅φ̅η̅ ἄ̅ | ἀ̅λ̅λ̅α̅
 ζ̅ρ̅α̅ἴ̅ ζ̅ἠ̅ π̅ι̅α̅ζ̅ο̅ρ̅α̅τ̅ο̅ ¹⁵ ἴ̅μ̅ἠ̅ἠ̅α̅
 π̅ε̅ψ̅ε̅ι̅ν̅ε̅ δ̅ε̅ ν̅ε̅|̅π̅ε̅ι̅ν̅ε̅ π̅ε̅
 ἴ̅ἠ̅ἠ̅ο̅γ̅ν̅ο̅ς̅ ἴ̅|̅ἀ̅γ̅γ̅ε̅λ̅ο̅ς̅ ἴ̅τ̅ε̅
 π̅ο̅υ̅ο̅ε̅ι̅ν̅
 π̅ε̅ψ̅ς̅μ̅ο̅τ̅ δ̅ε̅ ἴ̅α̅ψ̅ | ψ̅α̅ χ̅ε̅ ε̅ρ̅ο̅υ̅
 ἴ̅μ̅ ὀ̅υ̅ς̅α̅ρ̅ς̅ | ε̅ψ̅α̅ς̅μ̅ο̅υ̅ ἴ̅α̅ψ̅
 τ̅ω̅ο̅υ̅ν̅ | ζ̅α̅ρ̅ο̅υ̅ ἀ̅λ̅λ̅α̅ ο̅υ̅ς̅α̅ρ̅ς̅
 ἴ̅κ̅α̅⁵θ̅α̅ρ̅ο̅ν̅ ἴ̅τ̅ε̅λ̅ι̅ο̅ς̅ ἴ̅τ̅ε̅ψ̅|̅ζ̅ε̅
 ἴ̅ἠ̅α̅ϕ̅τ̅ς̅α̅β̅ο̅ν̅ ε̅ρ̅ο̅υ̅ | ζ̅ἴ̅ π̅τ̅ο̅ο̅υ̅
 ε̅τ̅ε̅ψ̅α̅γ̅μ̅ο̅υ̅|̅τ̅ε̅ ε̅ρ̅ο̅υ̅ χ̅ε̅ π̅α̅
 ἴ̅τ̅|̅χ̅ο̅ε̅ι̅τ̅ | π̅ε̅ ζ̅ἠ̅ τ̅γ̅α̅λ̅ι̅λ̅α̅ι̅α̅
 π̅ε̅χ̅α̅ϕ̅ ¹⁰ χ̅ε̅ †̅ρ̅ἠ̅ἠ̅η̅ ἴ̅ἠ̅τ̅ἠ̅ †̅ρ̅ἠ̅|̅ἠ̅η̅
 ε̅τ̅ε̅ τ̅ω̅ἴ̅ τ̅ε̅ †̅†̅ ἴ̅μ̅μ̅ο̅ς̅^σ | ἴ̅ἠ̅τ̅ἠ̅
 ἀ̅γ̅ω̅ ἀ̅γ̅ῆ̅ ψ̅ἠ̅ἠ̅ρ̅ε̅ | τ̅ἠ̅ρ̅ο̅υ̅ ἀ̅γ̅ῆ̅
 ζ̅ο̅τ̅ε̅ ἀ̅π̅ς̅ω̅|̅τ̅ἠ̅ρ̅

the holy plan, | then the Savior
 appeared | to them, not in | his
 previous form | but in the invisible
¹⁵ spirit. And his likeness was | the
 likeness of a great | angel of light.
 But his resemblance I must not |
 describe. No mortal flesh | could
 endure | it, but only pure ⁵ (and)
 perfect flesh like his, | which he
 taught us about | on the mountain
 called | “Of Olives” | in Galilee. He
 said: ¹⁰ “Peace be to you (pl.)! My
 peace | I give | to you!” And they
 all marveled | and were afraid. The
 Savior |

SJC-III:

91,15 MS has ϕ (incorrect gender—noted by T-S).

ο̅ε̅

79

NHC V 1,1-3

NHC III 70,1-3

[ā] [ΕΥΓΝΩΣΤΟΣ Ν̄]ΝΙΩ [ΗΡΕ . . .]Δ [8±] Μ̄Ν̄ Ν̄Ω[. . .] Ν̄ΤΕ [7±] . ['] ΧΑΙΡΕ [']	ΕΥΓΝΩΣΤΟΣ ΠΜΑΚΑΡΙΟΣ Ν̄ΝΕ ΤΕ ΝΟΥΥ ΝΕ ΧΕ ΡΑΩΕ Ζ̄Ν ΝΕ ΕΙ·
--	--

[1] [Eugnostos, to] the [sons . . .] [. . .] and the [. . .] [. . .] Greetings!	Eugnostos, the Blessed, to those who are his. Rejoice in this,
--	---

*Eug-V:*1,1 Stroke over **ν** is partially visible in MS.

“Sons”: Here and elsewhere **ΩΗΡΕ** could also be translated “children” (“child,” when **ΩΗΡΕ** is in the sing.).

1,1-2 If the word **ΑΓΕΝΝΗΤΟΣ** appeared elsewhere in the tractate or indeed the codex, it would be tempting to restore **ΝΙΩ [ΗΡΕ Μ̄ΠΙ]Δ | [ΓΕΝΝΗΤΟΣ]**, “the sons [of] [[Unbegotten],” on the basis of 5,7-8.

*Eug-III:*70,2 Corr.: second **ΝΕ** for partly erased **ΝΟΥΥ** (dittography?).

“This”: lit. “these,” the Coptic of which is probably a too literal rendering of a Greek neuter pl. demonstrative, which is often used to refer to a singular thing (Smyth: sec. 1003) (so rendered by K & Tr); see also BG 120,14.

70,2-3 Bellet proposes that **Ζ̄Ν ΝΕΕΙ** (incorrectly transcribed as **ΖΝΝΑΙ** by him) equals **ΖΝΑΙ** and should be translated, “*It is pleasing to me* that you know. . . .” **ΡΑΩΕ** might then be taken as rendering the Greek **χαίρε**, “Greetings.” Thus the initial statement would be essentially the same as the *parr.* (without **χαίρε** in *SJC*) (57). Attractive as that is, it is probably an impossible reading of the text as it stands, since **ΖΝΑΣ** does not appear to be found elsewhere with the **ν** geminated, or with a stroke over the **ν**. Also the scribe has placed a stop between **Ζ̄Ν ΝΕΕΙ** and

NHC III 92,1-7

BG 79,14-80,4

ϣβ ϣⲱⲃⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲉⲧⲃⲉ ⲟϥ |
 ⲧⲉⲧⲛ̅ⲙⲉⲟϥⲉ ⲧⲉⲧⲛ̅ⲁⲡⲟⲣⲉⲓ ⸀ |
 ⲉⲧⲉⲧⲛ̅ⲱⲓⲛⲉ ⲛ̅ϫⲁ ⲟϥ ⲡⲉϫⲉ |
 ⲫⲓⲗⲓⲡⲡⲟϫ ϫⲉ ⲉⲧⲃⲉ
 ⲉϥⲡⲟ⁵ϫⲁϫⲓϫ ⲙ̅ⲡⲧⲏⲣ̅ⲩ ⲙ̅ⲛ̅
 ⲧⲟⲓⲕⲟ|ⲛⲟⲙⲓⲁ ⸀ ⲡϫⲱⲧⲏⲣ ⲡⲉϫⲁϥ
 ⲛⲁϥ | ϫⲉ

ϣⲱⲃⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ¹⁵ ϫⲉ ⲉⲧⲃⲉ ⲟϥ
 ⲧⲉⲧⲙ̅ⲙⲉ|ⲉϥⲉ ⲛ̅ ⲉⲧⲃⲉ ⲟϥ
 ⲧⲉⲧⲛ̅|ⲁⲡⲟⲣⲓ ⲛ̅ ⲉⲧⲉⲧⲛ̅ⲱⲓⲛⲉ |
 ⲛ̅ϫⲁ ⲟϥ ⲡⲉϫⲁϥ ⲛ̅ⲃⲓ ⲫⲓⲗⲓⲡ|ⲡⲟϫ
 ⲉⲧⲃⲉ ⲉϥⲡⲟϫⲁϫⲓϫ | ⲙ̅ⲡⲧⲏⲣ̅ⲩ ⲙ̅ⲛ̅ π
 ⲧⲟⲓⲕⲟ|ⲛⲟⲙⲓⲁ ⲙ̅ⲡϫⲱⲧⲏⲣ | ⲡⲉϫⲁϥ
 ϫⲉ

92 laughed and said to them: “What |
 are you thinking about? (Why) are
 you perplexed? | What are you
 searching for?” | Philip said: “For
 the underlying reality ⁵ of the
 universe and the plan.” | The Savior
 said to them:

laughed and said to them: ¹⁵ “What
 are you thinking about? | What are
 you | perplexed about? What are
 you searching | for?” Philip said:
 “For the underlying reality | of the
 universe and the plan | of the
 Savior.” | He said:

80

SJC-III:

92,1 There is a drop of ink above π in a position that suggests it was not intentionally placed there. Other random drops are found in the MS, e.g., 92,10 and 14; 94,12-13 (rt. margin).

SJC-BG:

79,19 MS has a *paragraphus* in the right margin next to ϫⲉ.

(Eug - III continued)

ⲉⲧⲣⲉⲧⲛ̅ⲉⲓⲙⲉ , indicating that he probably understood the passage as it is rendered in my translation. Contrary to Bellet's assertion, the Coptic as it stands makes sense grammatically. The infinitive here (ⲉⲧⲣⲉⲧⲛ̅ⲉⲓⲙⲉ) is not causative and dependent, but rather purely nominal, in apposition to ⲛⲉⲉⲓ . It is possible, to be sure, that errors were made in the course of transmission and that the original text was closer to the parr.

NHC V 1,3-17

†ΟΥΨ | [ΕΤΕΤ]Ν̄Μ[ΜΕ] ΧΕ
 Ν̄ΡΩΜ[Ε] ΤΗΡΟΥ Ν̄⁵[ΧΠΟ]
 Μ̄ΠΚ[Α]Ζ ΧΙΝ Ν̄ΤΚΑ[Τ]ΑΒΟΛΗ
 Ν̄|[ΤΕ ΠΙ]ΚΟΣΜΟΣ ΨΑ ΖΟΥΝ
 Ε†ΝΟΥ ΣΕ|Ψ[ΙΝ]Ε Ν̄ΣΑ ΠΝΟΥΤΕ
 ΧΕ ΝΙΜ ΠΕ· | Η̄ [ΟΥ]ΑΨ Μ̄ΜΙΝΕ
 ΠΕ· ΑΥΨ Μ̄ΠΟΥ|Δ̄Ν̄Τ̄Ϊ· ΝΕΤΜΕΥΕ
 ΔΕ ΕΒΟΛ Ν̄ΖΗ¹⁰ΤΟΥ ΧΕ ΖΕΝΣΑΒΕ
 ΝΕ ΕΒΟΛ Ζ̄Μ ΠΙ|ΡΟ[Ο]ΥΨ Ν̄ΤΕ
 ΠΙΚΟ [C]Μ[Ο]C· ΝΗ ΕΤΕ | ΤΜΕ
 ΨΟΟΠ̄ Ν̄ΖΗΤΟΥ ΔΝ· ΠΙΤΕΖΟ | ΓΑΡ
 ΕΡΑΤ̄Ϊ Ν̄ΤΕ Π[Ι]ᾹΙΩΝ ΨΑΥΧΟΟΥ |
 Ν̄ΨΟΜ̄Ν̄† Ν̄ΣΜΟ† ΕΒ[ΟΛ]
 Ζ̄Ι ΤΡΟΥΤΟΥ¹⁵ ΕΤΒΕ ΠᾹΙ Ν̄ΣΕ†
 ΜΕΤΕ [Μ̄Ν] ΝΕ[Υ]|ΕΡΗΟΥ ΔΝ·
 ΑΥΦ[8±]ΤΟ | . [. .] · [9±]·

I want | [you to know] that all men,
 who are ⁵ [born] of the [earth], from
 the foundation of | [the] world until
 now | [inquire] about God, who he is
 | and what he is like, and they have
 not | found him. And those of them
 who think ¹⁰ they are wise,
 (speculating) from the | care (taken)
 of the world, | have no truth in them!
 For | the ordering of the aeon is
 spoken of | in three ways by them, ¹⁵
 (and) hence they do not agree [with]
 each other. | [. . .] | [. . .]. For |

NHC III 70,3-17

ΕΤΡΕΤ̄Ν̄ΕΙΜΕ ΧΕ ΡΩΜΕ ΝΙΜ |
 Ν̄ΤΑΥΧΠΟΥ Χ̄Ν̄ Ν̄ΤΚΑΤΑΒΟΛΗ⁵
 Μ̄ΠΚΟΣΜΟΣ ΨΑ ΤΕΝΟΥ ΣΕΟ |
 Ν̄ΨΖΙΔ ΕΥΨΙΝΕ Ν̄ΣΑ ΠΝΟΥ|ΤΕ
 ΧΕ ΝΙΜ ΠΕ Η ΟΥΕΨ Ν̄ΖΕ ΠΕ |
 Μ̄ΠΟΥΖΕ ΕΡΟΥ Ν̄ΣΑΒΕΕΥΕ
 ΕΤ̄Ν̄|ΖΗΤΟΥ Ν̄ΖΟΥΟ ΕΒΟΛ Ζ̄Ν̄
 ΤΔΙΟΙΚΗ¹⁰CIC Μ̄ΠΚΟΣΜΟΣ ΑΥ†
 ΤΑΝΤ̄Ν̄ | ΕΤΜΗΕ ΑΥΨ
 Μ̄ΠΕΠΤΑΝΤ̄Ν̄ ΤΑ|ΖΕ ΤΜΗΕ
 ΤΔΙΟΙΚΗCIC ΝΓΑΡ | ΨΑΥΨΑΧΕ
 ΕΡΟΣ Ν̄ΨΟΜΤΕ Ν̄|ΣΙΝΨΑΧ Ε
 ΕΒΟΛ ΖΙΤΟΥ ΤΟΥ
 Ν̄¹⁵ΝΕΦΙΛ ΟCΟΦΟΣ ΤΗΡΟΥ ΕΤΒΕ |
 ΠᾹΙ Ν̄ΣΕCΥΜΦΩΝΕΙ ΔΝ ΖΟΕΙ|ΝΕ

that you know that all men | born
 from the foundation ⁵ of the world
 until now are | dust. While they
 have inquired about God, | who he is
 and what he is like, | they have not
 found him. The wisest | among
 them have speculated about the truth
 from the ordering ¹⁰ of the world. |
 And the speculation has not reached
 | the truth. For the ordering | is
 spoken of in three (different)
 opinions | by ¹⁵ all the philosophers,
 (and) hence | they do not agree. For
 some | of

Eug-V:

1,4 First and second superlinear strokes are in lacuna.

1,5 First superlinear stroke is in lacuna.

1,9 First superlinear stroke is in lacuna.

1,10 Between the last two letters MS has space with ink marks. The scribe apparently attempted to use the space but found he could not because of imperfections in the sheet.

NHC III 92,7-22

†ΟΥΨ ΕΤΡΕΤ̄ΝΕΙΜΕ | ΧΕ
 Ν̄ΡΩΜΕ ΤΗΡΟΥ Ν̄ΤΑΥΧΠΟ|ΟΥ
 ΕΠΚΑΣ' ΧΙΝ ΤΚΑΤΑΒΟΛΗ
 Μ̄¹⁰ΠΚΟΣΜΟΣ ΨΑ ΤΕΝΟΥ ΕΥΟ |
 Ν̄ΨΩΙΣ ΕΥΨΙΝΕ Ν̄ΣΑ ΠΝΟΥ|ΤΕ
 ΧΕ ΝΙΜ ΠΕ ΑΥΩ ΟΥΑΨ Μ̄|ΜΙΝΕ
 ΠΕ Μ̄ΠΟΥΖΕ ΕΡΟQ Ν̄|ΣΑΒΕΕΥΕ ΔΕ
 Ν̄ΖΟΥΟ ΕΤ̄ΝΖΗ¹⁵ΤΟΥ ΕΒΟΛ Ζ̄Ν
 ΤΔΙΟΙΚΗΣΙC Μ̄|ΠΚΟΣΜΟΣ Μ̄Ν
 ΠΚΙΜ ΑΥ† | ΤΑΝΤ̄Ν
 Μ̄ΠΕΠΕΥΤΑΝΤ̄Ν ΔΕ ΤΑ|ΖΕ ΤΜΗΕ'
 ΤΔΙΟΙΚΗΣΙC ΓΑΡ ΨΑΥ|ΨΑΧΕ
 ΕΡΟΣ Ν̄ΨΟΜ̄ΝΤ̄ Ν̄ΖΕ ²⁰ΕΥΑΓΕ
 Μ̄ΜΟΣ ΖΙΤ̄Ν ΝΕΦΙΛΟ|ΣΟΦΟΣ
 ΤΗΡΟΥ' ΕΤΒΕ ΠΑΪ
 Ν̄ΣΕ|CΥΜΦΩΝΕΙ ΔΝ' ΖΟΕΙΝ ΓΑΡ

| "I want you to know | that all men
 born | on earth from the foundation
 of ¹⁰ the world until now, being |
 dust, while they have inquired about
 God, | who he is and what he | is
 like, have not found him. Now the |
 wisest among ¹⁵ them have
 speculated from the ordering of | the
 world and (its) movement. | But
 their speculation has not reached |
 the truth. For it | is said that the
 ordering is directed in three ways ²⁰
 by all the philosophers, | (and) hence
 they do not | agree. For some of |

BG 80,4-81,5

†ΟΥΨ ⁵ ΕΤΡΕΤ̄ΝΕΙΜΕ ΤΗΡΤ̄Ν |
 ΕΝΕΝΤΑΥΧΠΟΟΥ ΕΠ|ΚΑΣ ΧΙΝ
 ΤΚΑΤΑΒΟΛΗ | Μ̄ΠΚΟΣΜΟΣ ΨΑ
 ΤΕ|ΝΟΥ ΕΥΜΕΕΥΕ ΕΥΨΙ ¹⁰ΝΕ
 Ν̄ΣΑ ΠΝΟΥΤΕ ΧΕ ΝΙΜ | ΠΕ Η
 ΟΥΑΨ Ν̄ΖΕ ΠΕ | Μ̄ΠΟΥΖΕ ΕΡΟQ
 Ν̄ΣΑΒΕ | ΔΕ ΕΤ̄ΝΖΗΤΟΥ {ΧΕ}
 ΕΒΟΛ | Ζ̄Ν ΤΔΙΟΙΚΗΣΙC
 Μ̄ΠΚΟ¹⁵CΜΟΣ Μ̄Ν ΠΚΙΜ ΑΥ† |
 ΤΟΝΤ̄Ν ΠΕΥΤΟΝΤ̄Ν | ΔΕ
 Μ̄ΠΕQΤΑΖΕ ΤΜΕ | ΤΔΙΟΙΚΗΣΙC
 ΓΑΡ ΨΑΥ
 ΧΟΟΣ ΕΡΟΣ ΧΕ ΣΟΥΑΓΕ | Μ̄ΜΟΣ
 Ν̄ΨΟΜ̄ΝΤΕ ΝΖΕ | ΖΙΤ̄Ν
 ΝΙΦΙΛΟΣΟΦΟΣ ΤΗ|ΡΟΥ ΕΤΒΕ ΠΑΪ
 Ν̄ΣΕCΥΜ⁵ΦΩΝΙ ΔΝ ΖΟῙΝ ΓΑΡ

"I want ⁵ you all to know | that those
 who have been born | on earth from
 the foundation | of the world until
 now, | while they have thought to
 inquire ¹⁰ about God, who | he is and
 what he is like, | have not found him.
 Now the wisest | among them have
 speculated from | the ordering of the
 world ¹⁵ and (its) movement. | But
 their speculation | has not reached
 the truth. | For it is said
 that the ordering is directed | in three
 ways | by all the philosophers, |
 (and) hence they do not agree. ⁵ For

ΠΑ

81

NHC V 1,17–24

ζῶϊνε | γαρ εβ[ολ̄ ν̄ζητοῦ
 σεχω̄ μ̄μ]ος | χ[ε ο]γ̄π̄[ν̄ᾱ πε
 ζ̄ῑ τοοτϣ] ογα [α]ϣ·²⁰
 ζ[нк]ο[ογε χε ета]ψωπε
 [з]α|[τ̄ν̄ οὔπρoνoια ·] ζ̄ηκοογε
 χ[ε] | [εταψωπε зат̄ν̄
 ογ]ζ̄ῑμαρμε|[нн· αγω λααγ
 ν̄н]ᾱϊ̄ μ̄πεϣ[ι] | [ετμε·

some [of them say] | that [it is spirit
 by] itself.²⁰ [Others, that] it was
 [subject to] | [providence]. Others,
 [that] | [it was subject to] fate. |
 [But] none [of] these has attained |
 [the truth].

NHC III 70,17–71,1

ἄγαρ ν̄ζητοῦ σεχω̄ μ̄μοc |
 επκοcμοc χε ν̄ταγαγε μ̄μοϣ |
 ζιτοοτϣ̄ μ̄μιν̄ μ̄μοϣ·
 ζεν²⁰κοογε χε οὔπρoνoια τε·
 ζεν|κοογε χε οὔπετη̄ εψωπε
 | πε αγω ογον̄ ν̄νᾱϊ̄ αν̄νε |
 τψομτε σε̄ ν̄cμн̄ ν̄ταεῑρ̄ | ψρ̄τ̄
 ν̄χοογ̄ μ̄ν̄ ογ̄ε̄ῑ μ̄μοογ̄
 η̄τ̄ ετμε·

them say | about the world that it
 was directed | by itself. Others²⁰
 that it is providence (that directs it). |
 Others, that it is fate. | But it is none
 of these. | Again, of the three voices
 I have just | mentioned, none
 is true.

Eug-V:

1,19 χ: see Emmel, 1979: 182. First superlinear stroke is in lacuna. See note to SJC-BG par.

Eug-III:

70,21 “fate”: see endnote 2.

NHC III 92,22–93,8

BG 81,5–17

41f ἄ|ΖΗΤΟΥ ΣΕΧΩ ΜΜΟΣ
 ΕΠΚΟ|ΣΜΟΣ ΧΕ ΕΥΑΓΕ ΜΜΟΥ
 ΖΙΤΟ
 ΟΤῪ ΜΜΙΝ ΜΜΟΥ ΖΕΝΚΟΟΥ[Ε] |
 ΔΕ ΧΕ ΟΥΠΡΟΝΟΙΑ ΤΕ·
 ΖΕΝΚΟ|ΟΥΕ ΔΕ ΧΕ ΟΥΠΕΤΗἨ
 ΕΨΩΠΕ | ΠΕ ΑΥΩ ΝΟΥΟΝ ἨΝΑἨ
 ΔΝ ΝΕ⁵ ΤΨΟΜΤΕ ΔΕ ἨΣΜΗ
 ἨΤΑΕΙῚ | ΨῚἨ ἨΧΟΥ ΜΜἨ ΟΥΕΙ
 Μ|ΜΟΥ ΖΗΝ ΕΤΜΗΕ Ἠ ΕΒΟΛ
 ΖΙ|ΤἨ ΡΩΜΕ·

them say about the world | that it is directed by itself.

93 Others, | that it is providence (that directs it). Others, | that it is fate. | But it is none of these.⁵ Again, of the three voices I have | just mentioned, none | is close to the truth, and (they are) from | man.

ΝΖΗ|ΤΟΥ ΣΕΧΩ ΜΜΟΣ ΧΕ
 ΟΥ|ΠἨΝΑ ΕΦΟΥΑΔΒ ΠΕ ΖἨΤΟ|ΟΤϣ
 ΜΜΙΝ ΜΜΟΥ ΖΝΚΟ|ΟΥΕ ΔΕ ΧΕ
 ΟΥΠΡΟΝΟΙΑ¹⁰ ΤΕ ΖΝΚΟΟΥΕ ΔΕ
 ΧΕ ΟΥ|ΤΕΘΟΝΤ ΤΕ ΑΥΩ ΟΥΑ
 Ἠ|ΝΑἨ ΔΝ ΠΕ ΤΕΕΙΨΟΜΤΕ | ΔΕ
 ΝΣΜΗ ΝΤΑΥΧΟΥ Ἠ|ΨΟΡΠ ΕΒΟΛ
 ΖἨΤἨ ΝΡΩΜΕ¹⁵ ΝΤΑΥΧΠΟΥ
 ΕΠΚΑΣ ΜἨ | ΟΥΟΝ ΜΜΟΥ ΕΒΟΛ
 ΖΝ Τ|ΜΗΕ

some of | them say that | it is pure spirit by itself. | Others, | that it is providence (that directs it).¹⁰ Others, that it is | fate. But it is none of | these. Again, these three | voices that have just been mentioned | are from men¹⁵ who have been born on the earth; | none of them is of the | truth.

SJC-III:

92,24–25 See note to SJC-BG par.

92,24 Corr.: an erased superlinear stroke above τ ο.

93,3 “fate”: see endnote 2.

93,8 Alt.: <Ν>ΡΩΜΕ, “from <the> men” (T-S); K has “through men.”

SJC-BG:

81,7 “pure”: “holy” (T-S). The Coptic can mean either. The T-S choice is based on the assumption that “the translator of BG took a form of ἄγειν for ἄγιον πν(εῦμ)α.” That seems unlikely in view of the probable reconstruction of V 1,19. That the world is, in some sense, (pure) spirit and is directed by it was Stoic doctrine (see *TDNT* [6], 1968: 354–56 [Kleinknecht]). The parallels in *Eug-III* and *SJC-III* appear to reflect the Epicurean view that there is no directing power. Since the text earlier says that these three opinions are different, and “pure spirit,” here, is, in essence, the same as providence, which is the next view, the readings in *Eug-III* and *SJC-III* are probably to be preferred.

81,10–11 “fate”: see endnote 2.

NHC V 1,24–2,4

NHC III 71,1–8

9±]ψ[.]πε. ²⁵ [13±]. ἄ[. .]
(7± lines lacking)

ΠΕΤΕΒΟΛ ΓΑΡ ΖΙΤΟΙΟ Τῆ ΜῆΜΙΝ
ΜῆΜΟΥ ΟΥΒΙΟΣ ΕΨΟΨΟΥΕΙΤ ΠΕ
ΨΑΨΑΨ ΤΕΠΡΟ|ΝΟΙΑ
ΟΥΜῆΤΣΟΣ ΤΕ ΤΕΤΖΑΝΤ⁵
ΟΥ<ΕΙ Ε> ΜΕΣΕΣΘΑΝΕ ΤΕ
ΠΕΤΕ ΟΥΝ Ψ|ΒΟΜ ΔΕ ΜῆΜΟΥ ΕΕΙ
ΕΖΟΥΝ ΜΠ|ΒΟΛ ἄΤΕΕΨΟΜΤΕ
ἄΣΜΗ ἄΤΑ|ΕΨΡΠ ἄΧΟΟΥ ἄΨΕΙ

[B] Μ[7±]Ε Μ[12±] | ΠΙ[.
ΠΕ]ΤΕ ΟΥΝ [ΨΒΟΜ ΔΕ ΜῆΜΟΥ
ΕΕΙ] | ΕΠ[Ν]ΟΥΤΕ ἄΤΕ [ΤΜΕ
ΕΒΟΛ ΖΙΤῆ] | ΚΕΣΜΗ [ἄ]ΣΑΒΟΛ

. . .] ²⁵ [. . .] | (7± lines lacking).

For whatever is from itself | is an
empty | life; it is self-made.
Providence | is foolish. (And) fate ⁵
is an undiscerning thing.
Whoever, then, is able | to get free
of | these three voices | I have just
mentioned and

[2] [. . .] | [. . .] Whoever, then, [is
able to come] | to the God of [truth
by means of] | another voice,

Eug-III:

71,3 ψαψαψ “it is self-made”: translation omitted by K & Tr (text is not emended by Tr).

71,4 “fate”: see endnote 2.

71,5 T-S emends ΟΥ<ΕΙΕ Ε>, but elsewhere in *Eug*-III and *SJC*-III only ΟΥ<ΕΙ is found. “is . . . thing”: “is something that is not known” (K [by an emendation?], followed by Tr, who does not emend the line).

71,6 “to get free of” (similarly, Tr): less likely, “penetrate to the solutions (sic) of” (K).

NHC III 93,8–16

ἀνοκ δε ν̄ταειεί̄ ε|βολ ζ̄μ
 πογοειν̄ ν̄απεραντον̄ ¹⁰ †
 μ̄πειμα · ἀνοκ γαρ †σοογν̄ |
 μ̄μοϋ δε εειεχ̄ ω̄ ν̄ητ̄ν̄
 ν̄τα|κριβιᾱ ν̄τμηε·
 πετε ουεβολ | ζ̄ιτοοτ̄μ̄ μ̄μιν
 μ̄μοϋ ουβιος̄ | εϋσοοϋ
 πετεψαϋααϋ · τεπρο ¹⁵νοιᾱ μ̄ν̄
 μ̄ν̄τσαβη̄ ν̄ζητ̄ε̄ τε|τζαντ̄ δε
 μεσεσεθ̄ανε·

But I, who came | from Infinite
 Light, ¹⁰ I am here—for I know him
 (Light)— | that I might speak to you
 about the precise nature | of the
 truth.

For whatever is from | itself is a
 polluted life; | it is self-made.
 Providence ¹⁵ has no wisdom in it.
 And | fate does not discern.

BG 81,17–82,9

ἀνοκ δε ν̄ταίεῑ ε|βολ ζ̄μ
 πιογοϊν̄ νατα|ρηχϋ ἀνοκ
 ετσοογν̄
 μ̄μοϋ δε εειεταμε̄ | τηγ̄τ̄ν̄
 ετακριβειᾱ ν̄τμηε
 πετε ουεβολ γαρ | ζ̄ιτοοτ̄μ̄
 μ̄μιν μ̄μοϋ. ⁵ πε ουβιος̄
 εϋσοοϋ πετε | ψ<αϋ>ααϋ
 τε{τ|προνοιᾱ ου|ασοφον̄ δε
 τε τεθ̄οντ̄ | δε ουειε
 εμασαίεθ̄ανε | τε

πβ

But I came | from Infinite Light— | I
 know him (Light)—
 that I might instruct | you about the
 precise nature of the | truth.

82

For whatever | is from itself ⁵ is a
 wicked life; it is self-made. | And
 providence | lacks wisdom. And
 fate | is an undiscerning thing.

SJC-III:

93,16 “fate”: see endnote 2.

SJC-BG:

82,7 “fate”: see endnote 2.

NHC V 2,4–8

ἄτ[εῖψ]ομ[τε ἄσμη] ⁵
 εταχϣο[ο]γ· ἡναῤ̄ςϣμῶ[νι
 ἄο]γ|ον nim
 ετβηητῶ·

ἀγω ἡε ἄ[νατμοῦ] | εγατμοῦ
 δε πε εψοοῦ [zἄ τμ]ητ[ε
 ἄ]|zenpome eymooγ†·

different from these [three voices] ⁵
 that have been mentioned, he will
 agree [in] | everything concerning
 him,

and he is [immortal.] | But, although
 he is immortal, he dwells [in the
 midst of] | mortal men.

NHC III 71,8–13

εζοῦν ζι|τἄ κεσμη ἄφοῶνζ
 εβολ μπ¹⁰νοῦτε ἄταληεῖα
 ἄςϣμῶ|νι ἄογον nim
 ετβηητῶ

παῖ ογ|αθανατος πε εψοοῦ
 zἄ τμη|τε ἄἄρωμε εψαγμοῦ

come by means | of another voice to
 confess the ¹⁰ God of truth and agree
 | in everything concerning him,

he is | immortal, dwelling in the
 midst | of mortal men.

Eug-III:

71,9 “to confess”: “and reveal” (K & Tr).

NHC III 93,16–94,1

BG 82,9–83,1

ΝΤΩ|ΤΝ̄ ΔΕ ΝΕΤ̄ΣΤΟ ΝΗΤΝ
 ΕΣΟΟΥΝ | ΔΥΩ ΝΕΤ̄ΜΠΨΑ
 ΜΠΣΟΟΥΝ | ΣΕΝΑ† ΝΑΥ Ν̄ΝΗ ΕΤΕ
 ΜΠΟΥ²⁰ΧΠΟΥΟΥ ΕΒΟΛ ΖΝ̄
 ΤΕΣΠΟΡΑ Ν̄ΤΕ|ΤΡΙΒΗ ΕΤΧΑΖΜ̄
 ΑΛΛΑ ΖΜ̄ ΠΕΖΟΥ|ΕΙ†
 Ε<Τ>ΔΥΤ̄Ν̄ΝΟΟΥΨ̄ ΧΕ
 ΠΑΪ ΓΑΡ | ΟΥΔΘΑΝΑΤΟΣ ΠΕ ΖΝ̄
 ΤΜΗΤΕ Ν̄|Ρ̄ΡΩΜΕ ΕΤΕΨΑΥΜΟῩ
 ΠΕΧΑΨ̄

9]Δ ΝΑΨ̄ Ν̄ΒΙ ΜΑΘ̄ΘΑΙΟΣ ΧΕ ΠΧΟΕΙC

ΝΤΩΤΝ̄ ΔΕ ΠΕΤ̄ΣΤΟ ΝΗ¹⁰ΤΝ̄
 ΕΣΟΟΥΝ Μ̄Ν ΝΕΤ̄Μ̄|ΠΨΑ ΝΣΟΟΥΝ
 ΣΕΝΑΤΑ|ΑC ΝΑΥ ΝΑΪ ΕΤΕ
 ΜΠΟΥ|ΧΠΟΥΟΥ ΕΒΟΛ ΖΝ
 ΤΕCΠΟ|ΡΑ ΝΤΕΤΡΙΒΗ ΕΤΧΑΖΜ̄Ε ¹⁵
 ΑΛΛΑ ΕΒΟΛ ΖΜ ΠΕΖΟΥΪΤ |
 ΝΤΑΥΤ̄Ν̄ΝΟΟΥΨ̄ ΧΕ
 ΠΑΪ | ΓΑΡ ΟΥΔΑΤΜΟΥ ΠΕ ΖΝ
 ΤΜΗ|ΤΕ Ν̄ΝΕΤΕ ΨΑΥΜΟῩ Ν̄ΡΩ|ΜΕ
 ΠΕΧΑΨ̄ ΝΑΨ̄ Ν̄ΒΙ ΜΑ
 ΘΑΙΟΣ ΧΕ ΠΕΧ̄C

ΠΓ

But to you | it is given to know; |
 and whoever is worthy of knowledge
 | will receive (it), whoever has not
 been ²⁰ begotten by the sowing of |
 unclean rubbing but by First | Who
 Was Sent,
 for | he is an immortal in the midst
 of | mortal men.”

[9]4 Matthew said
 to him: “Lord,

| But to you it is given ¹⁰ to know;
 and whoever is | worthy of knowing
 will receive | it, whoever has not
 been | begotten by the sowing | of
 unclean rubbing ¹⁵ but by First |
 Who Was Sent, for | he is an
 immortal in the midst | of mortal
 men.”

| Matthew said to him:
 “Christ,

83

SJC-III:

93,16–19 “But . . . receive (it)”: “To you is given to know, and to those who are
 worthy of knowledge. It will be given” (K).

93,22 MS has θ (error noted by T–S).

SJC-BG:

82,9–12 “But . . . it”: “But to you it is given to know, and to those who are worthy to
 know. It will be given to” (T–S).

82,9 MS has the last two letters in ligature.

82,19 MS has a *paragraphus cum corone* in the left margin and a large dipole after $\mu\epsilon$.
 The dipole seems intended to show the place of the major division.

NHC V 2,8–13

NHC III 71,13–18

πῆ [οὐ]ν ἐτ|υσοῦπ̄ ἄνογοειῷ
 nim·εγα[τ]ψαχε ¹⁰ ἄμοῦ πε
 ἄποῦσοῦωνῆ ἄβι ζεναρχῆ | μἄ
 ζενεζοῦσια· οὔτε νη ἐττω[ψ]
 | οὔτε [φ]ῦςις nim·ειμη[τι
 εφε]ιμ[ε] | ναῦ οὔααῦ

πετ|υσοῦπ̄ οὔατψαχε εροῦ πε·
 ἄ¹⁵πεαρχῆ σοῦωνῆ
 ἄπεεζοῦ|σια ἄπεζῦποταγῆ
 ἄπεφῦςις | nim·χἄ
 ἄτκαταβολῆ ἄπκοσμος |
 ειμητι ἄτοῦ οὔααῦ

[Now He] Who Always Is, | being
 ineffable, ¹⁰ no principles or
 authorities | knew him—neither
 those who [ordain] | nor any
 creature—except [he (alone) knew] |
 himself.

He Who | Is is ineffable. ¹⁵ No
 principle knew him, no authority, |
 no subjection, nor any creature |
 from the foundation of the world, |
 except he alone.

Eug-III:

71,15 “principle”: “power” (K).

NHC III 94,2–13

| ἄμῃ ἁ ἀγ νᾶψ ὅν τμῆ·
 εἰ|μητι ἐβολ ζιτοοτκ'
 ματαμον | ὅε ἐτμῆ· ἄψωτηρ
 πεχαα χε
 5 πεψοοῦ οὔατψαχε ἐροα πε
 | ἄπεαρχῆ σοῦωνῆ
 ἄπεεζοῦ|σῖα ἄπεζυποταγῆ
 ἄπεφῦ|σῖς νῖμ χῖν
 ἄτκαταβολῆ ἄ|πκοσμοσ ψα
 τενου εἰμητι ¹⁰ ἄτοα οὔαατῦ·
 ἄῃ πετεζναα | ἐσῶλῆ ἁαα
 ἐβολ ζιτοοτῦ | παῖ ἐτε
 οὔεβολ ῶῃ πεζοῦ|εἰτ
 ἄοὔοεἰν· χῖν ἄτενοῦ

| no one can find the truth except |
 through you. Therefore teach us |
 the truth.” The Savior said:
 5 “He Who Is is ineffable. | No
 principle knew him, no authority, |
 no subjection, nor any creature |
 from the foundation of | the world
 until now, except ¹⁰ himself alone
 and anyone to whom he wants | to
 make revelation through him | who
 is from First | Light. From now on

BG 83,1–17

ἄῃ ἁα|ἀγ νᾶψ ζε ἐτμῆ εἰμητι
 | ἐβολ ζῖτοοτκ ματαμῶ | ὅε
 ἐτμῆ πεχαα ἄ⁵ῖσῖ ἄψωτηρ
 <χε>
 πεψοοῦ | πῖατψαχε ἐροα πε
 ἐτψο|οῦ ἐμπεαρχῆ σοῦωνῆ |
 ἐμπεεζοῦσῖα οὔτε
 ἄ|πεζυποταγῆ οὔτε ἄπε ¹⁰ ὅομ
 οὔτε ἄπεφῦσῖς | χῖν
 τκαταβολῆ ἄπκο|σμοσ
 σοῦωνῆ ψα τε|νοῦ εἰμητι
 ἄτοα οὔα|αα
 ἀγῶ ἄῃ πετεζναα εἰ¹⁵βολ
 ζῖτοοτ πεταφει | ἐβολ ῶμ
 πεζοῦεἰτ νοῦ|οῖν χῖν τενου

no one | can find the truth except |
 through you. Therefore teach us |
 the truth.” The Savior said:
 5 “He Who Is, | the ineffable one
 who exists, | no principle knew him,
 | no authority, nor did | subjection ¹⁰
 or power or creature | from the
 foundation of the world know him |
 until now, | except himself alone
 | and anyone whom he wants (to
 know him) ¹⁵ through me, who came
 | from First Light. | From now on

SJC-III:

94,11 Alt.: ζιτοοτ, “through me” (T–S [see BG par.], followed by K).

94,13 The sentence that follows this line in BG (83,17–19) may have been accidentally omitted here. However, the text makes sense without it.

SJC-BG:

83,4 MS has a large diple after the second word.

83,14 πετεζναα: + <ἐσῶλῆ ἁαα>, “and whomever he wants <to make revelation to> through me” (T–S).

NHC V 2,13-17

ΠΗ ΓΑΡ ΕΤῪΜΜΑΥ ΕΜῪ |
 ΜῪΤῪΝΟΥΤῪ [ε]ΧΩϞ· ΟΥΨΑ ΕΝΕΖ
 Π[ε·] ¹⁵ ΕΥΨΑ ΕΝΕΖ ΠῪ[·]
 μεψωῆ εροϞ ῆϞ[γ] | ΧΠΟ·
 ε[γ]ἄτμιϞι δε πε <Ϟε> ῆῆατῪ
 [εῖνε] | ερο[Ϟ·

For since no divinity is over him, |
 he is eternal. ¹⁵ Being eternal, he
 does not experience | birth. And
 being unbegotten, <he is> without
 [likeness.]

NHC III 71,18-72,3

ΠΕΤῪΜΜΑΥ | ΓΑΡ ΟΥΑΘΑΝΑΤΟΣ
 ΠΕ ΟΥΨΑ ΔΗΗ²⁰ΖΕ ΠΕ ΕΜῪΤῪ
 ΧΠΟ ΟΥΟΝ ΓΑΡ | ΝΙΜ ΕΤΕ
 ΟΥΝΤΑϞ ΧΠΟ ΞΝΑΤΑΚΟ |
 ΟΥΑΓΕΝΝΗΤΟΣ ΠΕ ΕΜῪΤῪ ΔΡΧΗ |
 ΟΥΑΝ ΓΑΡ ΝΙΜ ΕΤΕ ΟΥῪΝΤΑϞ
 ΔΡΧΗ | ΟΥῪΝΤΑϞ ΖΑΗ· ΜῪῪ ΛΑΑΥ
 ΔΡΧΙ Ε
 ΧΩϞ ΜῪῪΤΑϞ ΡΑΝ ΠΕΤΕ ΟΥῪ|ΤῪ
 ΡΑΝ ΓΑΡ ΠΩΝΤῪ ῆῆεογα | ΠΕ

For he | is immortal and eternal, ²⁰
 having no birth; for everyone | who
 has birth will perish. | He is
 unbegotten, having no beginning; |
 for everyone who has a beginning |
 has an end. No one rules
 over him. He has no name; for
 whoever has | a name is the creation
 of another. | He

77

Eug-III:

71,21 Corr.: first Ϟ for an erasure.

NHC III 94,14–24

BG 83,17–84,13

| ΔΝΟΚ ΠΝΟΒ Ν̄CΩΤΗΡ·
 ΠΕΤΜ̄¹⁵ΜΑΥ ΓΑΡ ΟΥΑΤΜΟΥ ΠΕ
 ΟΥΨΑ | ΕΝΕΖ ΠΕ· ΟΥΨΑ ΕΝΕΖ ΔΕ
 ΠΕ | ΕΜΝ̄ΤΑϞ ΧΠΟ ΟΥΟΝ ΓΑΡ ΝΙΜ
 Ε|ΤΕ ΟΥΝΤΑϞ ΧΠΟ ΨΝΑΤΑΚΟ·
 ΟΥ|ΑΓΕΝΝΗΤΟΣ ΠΕ ΕΜΝ̄ΤῪ ΑΡΧΗ
 20 ΟΥΟΝ ΓΑΡ ΝΙΜ ΕΤΕ ΟΥΝΤΑϞ
 ΑΡ|ΧΗ ΟΥΝ̄ΤΑϞ ΖΑΗ· ΕΜΝ̄ ΛΑΔΥ
 ΑΡ|ΧΙ ΕΧΩϞ ΕΜΝ̄ΤΑϞ ΡΑΝ ΠΕΤΕ |
 ΟΥΝΤΑϞ ΡΑΝ ΓΑΡ ΠCΩΝ†
 Ν̄|ΚΕΟΥΑ ΠΕ·

ΨΝΑ|ΕΩΛΠ ΕΡΩΤῪ ΕΒΟΛ ΖΙΤΟ |ΟΤ
 ΔΝΟΚ ΠΕ ΠΝΟΒ Ν̄CΩΡ̄
 ΠΕΤΜ̄ΜΑΥ ΓΑΡ ΟΥΑΤΜ·Ο·Υ | ΠΕ
 ΟΥΨΑ ΕΝΕΖ ΠΕ ΟΥ|ΨΑ ΕΝΕΖ ΔΕ
 <ΠΕ> ΕΜΝ̄ΤΑϞ | ΧΠΟ Μ̄ΜΑΥ
 ΟΥΟΝ ΓΑΡ ⁵ ΝΙΜ ΕΤΕ ΟΥΝΤΑϞ
 ΧΠΟ | ΨΝΑΤΑΚΟ ΠΑΤΧΠΟ ΔΕ |
 ΜΝ̄ΤΕϞ ΑΡΧΗ ΟΥΟΝ ΓΑΡ | ΝΙΜ
 ΕΤΕ ΟΥΝΤΑϞ ΑΡΧΗ | ΟΥΝΤΑϞ
 ΖΑΗ ΔΥΩ ΜΝ̄ ¹⁰ ΛΑΔΥ ΑΡΧΕΙ
 ΕΧΩϞ ΜΝ̄|ΤΕϞ ΡΑΝ ΠΕΤΕ
 ΟΥΝΤΑϞ | ΡΑΝ ΓΑΡ ΠCΩ<Ν>Τ
 ΝΚΕΟΥ|Α ΠΕ

ΠΔ

| I am the Great Savior.
 For he ¹⁵ is immortal and eternal. |
 Now he is eternal, | having no birth;
 for everyone | who has birth will
 perish. He is unbegotten, | having
 no beginning; ²⁰ for everyone who
 has a beginning | has an end. Since
 no one rules | over him, he has no
 name; for whoever | has a name is
 the creation of | another.

he will | make revelation to you
 through | me.

I am the Great Savior.
 For he is immortal | and eternal.
 Now <he is> | eternal, having no |
 birth; for everyone ⁵ who has birth |
 will perish. And Unbegotten | has
 no beginning; for everyone | who
 has a beginning | has an end. And
 no ¹⁰ one rules over him. He has no
 | name; for whoever has | a name is
 the <creation> of another. | He

84

SJC-III:

94,15 Corr.: ψ for ο.

94,20 Corr.: second ρ for erased χ.

SJC-BG:

84,3 Not emended by T-S.

84,12 MS has πCωτε, “the ransom.”

NHC V 2,17–27

εγα†† εινε δε εροϋ πε·
 μαϋ|ψωπ̄ ε[ροϋ ἄουμο]ρφῆ·
 [π]ῆ γαρ | ε†[ψωπ̄ εροϋ
 ἄουμορφ]ῆ οϋ[σωντ̄] ²⁰ ἄτε
 κ ε[ογα πε·
]ϋμ[.] εϋ. | [. .]·
 εν.[14±]γε | [ἄ]τοϋ οϋααϋ
 [οϋἄταϋ ἄουϋμο]τ | [ε]ϋε
 ἄνοϋ εϋ[ϋον nim αϋω
 εϋσα] | [τ]ἄ εοϋον n[im 12±] ²⁵
 [. .]ῆ· αϋψ [16±] | [.]τ̄
 οϋα†[17± α†] | † ειν [ε εροϋ
 19±]

| And [being without] likeness, he
 does not | take on [form]. For
 [whoever] | [takes on form is] the
 [creation] ²⁰ of [another . . .] |
 [. . .] | only he [has a resemblance]
 | [that] is greater than [everything
 and better] | than everything [. . .]
²⁵ [. . .]. And [. . .] | [. . . no] |
 likeness [. . .]

NHC III 72,3–14

ογα†† ραν εροϋ πε μἄταϋ |
 μορφῆ ἄρωμε πετε οϋντῆ ⁵
 μορφῆ γαρ ἄρωμε πσωντ̄ |
 ἄκεογα πε
 οϋἄταϋ· ἄνοϋζι | δεα ἄμιν
 ἄμοϋ ἄθε αν ἄ | τζι δεα
 ἄτανχιτ̄ ἄ ἄτανναϋ | εροϋ
 αλλα οϋζι δεα ἄψἄμω ¹⁰ τε
 εσογατ̄ ἄ ἄζοϋ ενκα nim |
 εσσατ̄ ἄ ενιπτηρῆ· εσαϋ | ζι
 σ`α' nim εσειωρζ ἄμοϋ |
 ογααϋ· ζιτοοτ̄ μμιν ἄμοϋ |
 ογαταρ`ἄ`χῆ πε

is unnameable. He has no | human
 form; for whoever has ⁵ human form
 is the creation | of another.
 He has his own semblance— | not
 like | the semblance we have
 received and seen, | but a strange
 semblance ¹⁰ that surpasses all
 things | and is better than the
 totalities. It looks | to every side and
 sees itself | from itself. | He is
 infinite;

Eug-V:

2,18 Corr.: first π incorporates initial ϋ (cf. 9, ln.).

2,20 ε could be ϋ. Only a large dot remains immediately before the lacuna. For ε with such a dot, see 3,13 (first ε) *Facsimile Edition-V*. If the letter were α, one would expect the dot to be a bit lower.

Eug-III:

72,8 Corr.: second αν for an incomplete γ.

72,12 Corr.: ζιϋ`α' for εζιϋε, "It looks at every labor" (both ε's are marked out; α seems to be in a second hand). See note to III 95,6.

NHC III 94,24–95,7

BG 84,13–85,11

οὐνταϑ δε ἴουγι
 4[ε] δεα εϛ[ω]ϛ ἴμιν ἴμοϑ τε ἴθε
 ἴ[τατ]ετἴναϑ ερος `αν' ἴ
 ἴθε | ἴτατετἴχιτ̄ ` αλλα
 οϛιδεα | ἴψἴμω τε εσοϑατ̄
 εнка ⁵ ним аϛω ессотἴ
 епτηρϛ· е|снаϑ зи с|е|`а' ним·
 еσειωρз ἴмос | зитоот̄
 οϑαат̄ емἴ аρηχ̄ |

οϑατ̄ ραν ναϑ | πε μἴτεϑ
 μορφη ἴ¹⁵ρωμε πετε οϛνταϑ |
 μορφη γαρ ἴρωμε | πсωнт
 нкеоϑа пе
 οϛ|ἴτ̄ οϛεινε επωϛ ἴ
 мин ἴμοϑ πε ἴθε αν | π̄ε
 ἴτατετἴναϑ ἴ ἴθε
 ἴ|τατετἴχι αλλα οϛει|νε
 ἴψἴμο εϑοϑοτ̄ ⁵ πε εнка ним
 аϛω еϛ|сотп еппτηρϛ
 еϛει|ωρз ἴса са ним еϛнаϑ |
 ероϑ евол зἴтоотϛ | маϑаϑ
 οϑαπερανтос ¹⁰ δε πε
 οϑατ̄ταко δε | πε

And he has a semblance
 9[5] of his own—not like | what you have
 seen and | received, but a strange
 semblance | that surpasses all things
⁵ and is better than the universe. | It
 looks to every side and sees itself |
 from itself. Since it is infinite,

is unnameable. | He has no human
 form; ¹⁵ for whoever has | human
 form | is the creation of another.
 He has | a likeness of his own—
 not like | what you have seen and | 85
 received, but a | strange likeness that
 surpasses ⁵ all things and is | better
 than the totalities. It sees | on every
 side and looks at | itself from | itself.
 And he is infinite ¹⁰ and
 imperishable. | He

SJC-III:

95,1–2 Lacunae so restored by T–S.

95,6 Corr.: зис`а' for езисе . “It looks *at every labor*”; the initial ε is marked out, α is written above the next ε in what may be a second hand, and that ε is *not* marked out. The same correction was made in the same way, and by the same hand, in 72,12, except that there the second ε is marked out. The α is written over an erased letter, possibly itself an α.

SJC-BG:

85, top MS has a strip of papyrus pasted above the page number. This strip and two on the other side of the leaf seem designed either to restore a broken leaf or to prevent a weakened one from breaking further.

NHC V 3,1–4

(5± lines lacking)

[F] [. . . οὐμακαρί]ος [πε·
 εὔατνο]ει ᾠμοϋ | [πε· 9±]
 εβολ ᾠ[. . .] εὔατμιε | [πε·
 εὔατψ]αχε ερο[ϋ πε·]
 ψαγμοϋτε | [εροϋ χε πι]ωτ
 ᾠπτ[ηρ]ῷ·

| (5± lines lacking)

[3] [he is blessed. Since he is
 unknowable] | [. . . being]
 unbegotten (and) | [ineffable,] he is
 called | [“Father] of the Universe.”

NHC III 72,14–73,3

οὔατταζοϋ πε ¹⁵ οὔα εϋμην
 εβολ πε ᾠαφθαρ|τοσ· οὔα
 εᾠνταϋ πεϋεινε πε |
 οὔαγαθос πε ᾠατψιβε
 οὔατ|ψωωτ πε οὔα εϋμην
 εβολ | πε οὔμακαριос πε
 οὔατνο²⁰ει ᾠμοϋ πε
 εψαϋνοει ᾠ|μοϋ ᾠμιν ᾠμοϋ·
 οὔατψ|τῷ πε· οὔατχι δεχᾠ
 ᾠσωϋ πε | οὔτελειос πε
 εᾠντεϋ ψω
 ωτ οὔμακ[α]ριос πε
 ᾠαφθαρ|τοс ψαγχοос εροϋ
 χε πιωτ· | ᾠπτηρϋ·

of

he is incomprehensible. ¹⁵ He is ever
 imperishable | (and) has no likeness
 (to anything). He is | unchanging
 good. He is | faultless. He is
 everlasting. | He is blessed. He is
 unknowable, ²⁰ while he
 (nonetheless) knows | himself. He is
 immeasurable. | He is untraceable.
 He is | perfect, having no defect.
 He is imperishably blessed. | He is
 called “Father | of the Universe.”

73

Eug-V:

3,2 Superlinear stroke is in lacuna.

Eug-III:

72,21 Corr.: ατψ for partly erased ατχι.

NHC III 95,8–22

ογατταζοϋ πε εμμην εβολ' |
 ογαφθαρτοϋ πε εμνηταϋ
 πεζει ¹⁰νε ογαγαθοϋ πε
 εμεϋψιβε | ογατψωωτ πε
 οϋψα αηηζε | πε ουμακαριοϋ
 πε εμεϋνο | ειε μμοϋ
 ψακνοειε μμοϋ | ογαατῖ
 ογατψιτῖ πε ογατ¹⁵χι βεϋμε
 ἡνωϋ πε' οϋτελιοϋ | πε
 εμνηταϋ ψωωτ ουμακα|ριοϋ
 πε ἡαφθαρτοϋ ψαϋμοϋ|τε
 εροϋ χε πειωτ ἡπτηρῖ'

| φιλιπποϋ πεχαϋ χε πχοειϋ
²⁰πωϋ βε αϋοϋωνη εντελιοϋ |
 πεχαϋ ηαϋ ἡβι πτελιοϋ
 ἡνω|τηρ χε

| he is ever incomprehensible. | He is imperishable and has no likeness (to anything). ¹⁰ He is unchanging good. | He is faultless. He is eternal. | He is blessed. While he is not known, | he ever knows | himself. He is immeasurable. He is ¹⁵ untraceable. He is perfect, | having no defect. He is imperishably blessed. | He is called | 'Father of the Universe.'"

| Philip said: "Lord, ²⁰ how, then, did he appear to the perfect ones?" | The perfect Savior said to him:

BG 85,11–86,9

ογατταζοϋ πε αϋ|ω ογα
 εμμην εβολ πε | αϋω μῆ πετνε
 μμοϋ | ογαγαθοϋ πε αϋω
 μεϋ¹⁵ψιβε ογατψτα πε οϋ|ψα
 ενεη πε ουμακ`α`ρι |οϋ πε
 ογατνοει μμοϋ | πε ψακνοῖ
 μμοϋ μαϋ|ααϋ ογατψιτῖ πε
 οϋ
 ατχι ταβσε ἡνωϋ πε
 οϋ|τελιοϋ πε εμνηταϋ ψ|τα
 ἡμαϋ ουμακαριοϋ πε |
 ηατχωημ εψαϋμοϋτε ⁵εροϋ
 χε πειωτ ἡπτηρῖ | πε
 φιλιπποϋ πεχαϋ | χε πεχϋ
 πωϋ βε αϋοϋω|νεη εντελιοϋ
 πεχαϋ ἡβι πτελιοϋ ἡνωτηρ
 χε

is incomprehensible and | everlasting, | and there is nothing like him. | He is good and he does not ¹⁵ change. He is faultless. He is | eternal. He is blessed. | He is unknowable; | he ever knows himself. | He is immeasurable. He is untraceable. He is | perfect, having no | defect. He is blessed | (and) without blemish, (he) who is called ⁵ 'Father of the Universe.'"

| Philip said: | "Christ, how, then, did he appear | to the perfect ones?" The perfect | Savior said:

πς

86

SJC-BG:

86,top MS has a strip of papyrus pasted in such a way that it covers most of the page number.

86,4–5 Between these lines a narrow strip of papyrus is pasted in the MS, extending from the fifth letter almost to the end of the lines.

86,6 MS has a large dipole between πε and after φιλιπποϋ and a large asterisk in the left margin slightly below the level of the line.

86,9 MS has a large asterisk in the left margin.

NHC V 3,4–15

ΖΑΘΗ ΔΕ ⁵ [ΜΠΑΤΕΛ]ΔΑΥ ΟΥΩΝΖ
 ΕΒΟΛ ΝΤΕ | [ΝΗ ΕΤΟΥ]ΟΝΖ·
 ΖΕΝΜΝ̄ΤΝΟΣ ΜΝ̄ ΖΕΝ|[ΕΞΟ]ΥΣΙΑ ·
 ΠΗ ΔΕ ΕΤΨΟΟΠ̄ ΝΖΗΤῪ | Ε[ΥΣ]Ψ
 ΕΦΑΜΑΖΤΕ ΜΠΤΗΡῪ ΝΤΕΥ |
 [Τ]ΗΡῪΥ· ΕΝΣΕΑΜΑΖΤΕ ΔΕ ΝΤΟϞ
 ΜΜΟϞ ¹⁰ ΔΝ ΕΒΟΛ Ζ̄Ι ΤῪ ΛΑΔΥ·
 ΠΑἸ ΟΥΝΟΥΣ | Π[Ε Μ]Ὺ
 ΟΥΕΝΝΟΙΑ ['] ΟΥ[Μ]ΕΕΥΕ ΔΕ |
 Μ[Ὺ Ο]ΥΣΩΒ ΜῪ ΟΥΨΟΧΝΕ· ΜῪ
 ΠΗ | ΕΤ̄Ζ̄Ι ΧῪ ΟΥΨΟΧΝΕ ΜῪ
 ΟΥΒΟΜ ΠΑ | ΝΙΒΟΜ ΤΗΡΟΥ ΖΩΣ
 ΕϞ[Ψ]ΟΟΠ̄ ΝΝΟΥ ¹⁵ ΠΗΓΗ ΝΤΕΥ
 ΤΗΡΟΥ·

Even before ⁵ anything is visible of |
 [those that are visible], majesties and
 | authorities, He Who Is in Himself |
 [continuously] embraces the totality
 of them all | but is not embraced ¹⁰
 by anything. He is mind | and
 thought; also thinking and | teaching
 and counsel; and he is | above
 counsel and power—all powers | are
 his, since [he] is the ¹⁵ source of
 them all.

NHC III 73,3–14

ΖΑΘΗ ΕΜΠΑΤΕΛΑΔΥ | ΟΥΩΝΖ ΖῪ
 ΝΕΤΟΥΑΝΖ ΕΒΟΛ· ⁵ †ΜῪΤΝΟΣ ΜῪ
 ΝΙΕΞΟΥΣΙΑ Ε|ΤΨΟΟΠ̄ ΝΖΗΤῪ
 ΕΦΑΜΑΖΤΕ ΝΝΙ|ΠΤΗΡῪ· ΝΤΕ
 ΝΙΠΤΗΡῪ· ΔΥΩ Μ|ΜῪ ΛΑΔΥ
 ΑΜΑΖΤΕ ΜΜΟϞ· ΠΕΤῪ|ΜΑΥ ΓΑΡ·
 ΟΥΝΟΥΣ ΤΗΡῪ· ΟΥΕΝΝΟΙΑ ¹⁰ ΜῪ
 ΟΥΕΝΘΥΜΗΣΙΣ Ο<Υ>ΦΡΟΝΗΣΙΣ |
 ΟΥΛΟΓΙΣΜΟΣ ΜῪ ΟΥΔΥΝΑΜΙΣ |
 ΝΤΟΟΥ ΤΗΡΟΥ
 ΖΕΝΖΙΣΟΔΥΝΑ|ΜΙΣ ΝΕ ΜΠΗΓΗ
 ΝΝΙΠΤΗΡῪ ΝΕ
 | ΔΥΩ ΠΕΥΓΕΝΟΣ ΤΗΡῪ <ΧΙΝ

Before anything is | visible among
 those that are visible, ⁵ the majesty
 and the authorities that | are in him,
 he embraces the | totalities of the
 totalities, and nothing | embraces
 him. For he | is all mind, thought ¹⁰
 and reflecting, considering, |
 rationality and power. | They all are
 equal powers. | They are the sources
 of the totalities. | And their whole
 race <from

Eug-V:

3,9 Fourth letter: see Emmel, 1979: 183.

3,11 Superlinear stroke: see Emmel, 1979: 183.

Eug-III:

73,4 Copt.: ΝΕΤΟΥΑΝΖ for ΠΕΤΟΥΑΝΖ “(in) that which is visible.”

73,5 “that”: omitted by K & Tr (text is not emended by Tr).

73,6 “he embraces”: less likely, “He rules” (K). For the concept, see *Gos. Truth* (I,3) 22,21–33.

73,8 “embraces”: less likely, “rules” (K); see 73,6n.

73,10 So emended by T–S.

73,12 Copt.: Ρ in ΤΗΡΟΥ for erased ζ.

73,14 Not emended by T–S, K or Tr; ρΕΝΟΣ, “race”: see endnote 3.

NHC III 95,22–96,10

BG 86,10–87,5

9[ς] ζαθη̄ ἡ̄νεοϋ<ω>ἡ̄νε̄ λααϋ | εβολ
 ἡ̄νε̄ νετοϋαν̄ε εβολ τμ̄ἡ̄|τνος
 μ̄ἡ̄ τεζοϋσια εϋψοοῦ
 ἡ̄νε̄η̄τῆ̄ εφεμᾱστε [ἡ̄π̄ζο]λων |
 ἡ̄νε̄<ἡ̄>ἡ̄π̄τη̄ρϋ εμ̄ἡ̄ λααϋ
 εμ̄[α]̄στε | ἡ̄μοϋ· πετ̄μ̄μαϋ γαρ
 οϋ|νοϋς τη̄ρϋ πε ᾱϋω
 οϋεἡ̄⁵νοιᾱ πε μ̄ἡ̄ οϋφ̄ροἡ̄σις
 | μ̄ἡ̄ οϋεἡ̄νοἡ̄σις μ̄ἡ̄
 οϋ|λο̄γισμο̄ς μ̄ἡ̄ οϋβ̄ομ·
 ἡ̄νε̄το|οϋ τη̄ροϋ ζε̄ν̄σῑον
 ἡ̄νε̄δϋ|ἡ̄αμ̄ις νε· ἡ̄π̄η̄γἡ̄ ἡ̄νε̄ἡ̄π̄τη̄ρϋ
¹⁰ ἡ̄νε̄·
 ᾱϋω πεϋ̄γε̄νο̄ς τη̄ρϋ χ̄ῑν |

| “Before anything is visible | of
 those that are visible, the | majesty
 and the authority are
 9[6] in him, since he embraces the whole
 of the totalities, | while nothing
 embraces | him. For he is | all mind.
 And he is thought ⁵ and considering
 | and reflecting and | rationality and
 power. They | all are equal powers.
 | They are the sources of the
 totalities. ¹⁰ And their whole race
 from

¹⁰ ζατε̄ζη̄ ἡ̄νεοϋων̄ε λααϋ |
 εβολ <ἡ̄νε̄> νετοϋον̄ε
 τμ̄ἡ̄τ|νο̄ς μ̄ἡ̄ ἡ̄νε̄ζοϋσια
 εϋψο|οἡ̄ ἡ̄νε̄η̄τῆ̄ εφεμᾱστε |
 ἡ̄νε̄ἡ̄π̄τη̄ρϋ ἡ̄νε̄ π̄τη̄ρϋ ¹⁵ εμ̄ἡ̄
 λααϋ ᾱμᾱστε ἡ̄|μοϋ πετ̄μ̄μαϋ
 γαρ οϋ|νοϋς τη̄ρϋ
 οϋεἡ̄νοἡ̄μἡ̄|σις πε οϋεἡ̄νο̄ια
 πε μ̄ἡ̄ | οϋμ̄ἡ̄τ̄σᾱβε οϋμ̄ε̄εϋε
 μ̄ἡ̄ οϋβ̄ομ πε ἡ̄νε̄το̄οϋ τη̄|ροϋ
 σε̄ψη̄ω μ̄ἡ̄ νεϋ̄ε̄ρη̄ϋ | ζἡ̄ τ̄βο̄μ
 ἡ̄νε̄τ̄π̄η̄γἡ̄ ἡ̄νε̄ἡ̄π̄|τη̄ρϋ
 ᾱϋω πε̄νταϋ̄ψη̄ωπε ⁵ τη̄ρϋ χ̄ῑν

¹⁰ “Before anything is visible | <of>
 those that are visible, the | majesty
 and the authorities | are in him, since
 he embraces | the totalities of the
 universe, ¹⁵ while nothing embraces
 | him. For he is | all mind; he is
 reflecting; | he is thought and |
 wisdom; he is thinking
 and power. They all | are equal to
 each other | in the power of the
 source of the | totalities. And all that
 came to be ⁵ from

πζ

87

SJC-III:

95,24 Corr.: erased *z* at the end of the line.

96,1 Stroke over *μ* in lacuna is visible.

Lacuna is not restored by T-S.

96,10 γενος, “race”: see endnote 3.

SJC-BG:

86,13 “since he embraces”: less likely, “He rules” (T-S); see III 73,6n.

86,15 “embraces”: “rules” (T-S); see III 73,6n.

87,4–5 πενταϋψηωπε, “that came to be”: See endnote 3.

NHC V

NHC III 73,14–16

Ἰψορπ> ψα ἀρη¹⁵χνοῦ
 εὐψοοῖ ἑῷ περοῦειτ̄ |
 Ἰσοοῦν Ἰπαγεννητος̄ ·

first> to last ¹⁵ is in the
 foreknowledge | of Unbegotten,

NHC III 96,11–20

BG 87,5–15

ἡΨΟΡΠ̄ ΨΑ ΔΡΗΧΝΟΥ ΝΕΥ|Ζἠ̄
 πεϕΨ̄Π̄ Ἰ̄Ν̄ΣΟΟΥΝ
 ΠΙΑ|ΠΕΡΑΝΤΟΣ Ἰ̄Ν̄ΑΓΕΝΝΗΤΟΣ |
 Ἰ̄Ν̄ΕΙΩΤ̄:
 ΘΩΜΑΣ ΠΕΧΑϞ ¹⁵ ΝΑϞ ΧΕ
 ΠΧΟΕΙΣ ΠΩΤΗΡ | ΕΤΒΕ ΟΥ
 ΑΝΑΪ ΨΩΠΕ· Ἰ̄ ΕΤΒΕ | ΟΥ ΑΝΑΪ
 ΟΥΩΝΣ ΕΒΟΛ· ΠΕΧΑϞ | Ἰ̄Ν̄Ι
 ΠΤΕΛΙΟΣ Ἰ̄Ν̄ΩΤΗΡ· ΧΕ ΔΝΟΚ |
 ΔΕΙΕἸ̄ ΕΒΟΛ Ζἠ̄ ΠΑΠΕΡΑΝΤΟΣ ²⁰
 ΧΕ ΕΕΙΝΑ ΧΩ ΝΗΤἠ̄ Ἰ̄ΖΩΒ·

| first to last was | in his
 foreknowledge, (that of) the infinite |
 Unbegotten | Father.” Thomas said
 to him: ¹⁵ “Lord, Savior, | why did
 these come to be, and why | were
 these revealed?” | The perfect Savior
 said: | “I came from the Infinite ²⁰
 that I might tell you all

ΤΑΡΧΗ ΨΑ <ΔΡΗΧΝΟΥ> | ΝΑΥΖἠ̄
 ΠΕΨΟΡΠ̄ ΝΣΟ|ΟΥΝ ΠΙΑ ΤΑΡΗΧϞ
 ΝΑΤΧΠΟϞ | ΝΕΙΩΤ
 ΠΕΧΑϞ ΝΒΙ ΘΩ|ΜΑΣ ΧΕ ΠΕΧ̄
 ΠΩΤΗΡ Ε¹⁰ΤΒΕ ΟΥ ΑΝΑΪ ΨΩΠΕ
 ΑΥΩ | ΕΤΒΕ ΟΥ ΑΥΟΥΩΝΣ ΕΒΟΛ |
 ΠΕΧΑϞ ΝΒΙ ΠΤΕΛΙΟΣ Ἰ̄Ν̄ΩΠ̄ | ΧΕ
 ΔΝΟΚ ΑΪΕἸ̄ ΕΒΟΛ Ζἠ̄
 ΠΙ|ΑΠΕΡΑΝΤΟΝ ΧΕ ΕΕΙΕΤΣΕ ¹⁵ΒΕ
 ΤΗΥΤἠ̄ ΕἸ̄Ν̄Α

beginning to <end> | were in his
 foreknowledge, | (that of) the infinite
 Unbegotten | Father.”
 Thomas said: | “Christ, Savior, why
¹⁰ did these come to be, and | why
 were they revealed?” | The perfect
 Savior | said: “I came from the |
 Infinite that I might teach ¹⁵ you all

SJC-III:

96,12 Alt.: <Μ>ΠΙΑΠΕΡΑΝΤΟΣ , “foreknowledge <of> the infinite” (T-S).

96,14 Corr.: a diagonal stroke after the double stop is erased.

Between this line and the next, MS has a *paragraphus cum corone* in the left margin.

96,15 Corr.: ΝΑϞ ΧΕ ΠΧ for erased ΘΩΜΑΣ ΠΕ.

SJC-BG:

87,5 Alt.: ΨΑ <ΟΥ> or ΨΑ <ΠΕ>ΥΧΩ<Κ>, “to (their) end” (T-S). This proposal is not satisfactory because ΧΩΚ does not occur in this phrase (ΧΙΝ ΤΑΡΧΗ . . .) elsewhere in SJC-BG, while ΔΡΗΧΝΟΥ does. The emendation adopted here is found in the parallels. It may be that ΝΑΥ (line 6) should be included in the portion of the text to be emended (see *Eug-III* par.). Or perhaps it caused part of the initial problem through similarity of appearance.

87,7 Alt.: <Μ>ΠΙΑΤΑΡΗΧϞ , “foreknowledge <of> the infinite” (T-S).

87,8 MS has a large dipole after the first word and a large asterisk in the left margin slightly below the level of the line.

87,12 MS has a large asterisk in the left margin.

NHC V

NHC III

NHC III 96,21–97,12

| NIM' PEΠN̄A ETΨOOΠ
 NEΥ|PEQXΠO PE' EYNTAQ M̄MAY
 | N̄OYBOM <N̄>OYOCIA
 N̄PEQXΠO
 [4Z] N̄P[EQ†] MOPΦH XEKAZC
 ECNA|OYΦ[NZ] EBOL N̄BI TNOB
 M̄MN̄T|{T}P̄MMAO' ETZHΠ N̄ZH̄T̄
 ETBE | TEQM̄NTXPHCTOC M̄N
 TEQAΓAPH⁵ AΦ̄P̄ZNAQ ZITOO T̄Q̄
 M̄MIN M̄|MOQ EXPE ZENKAPPOC
 XE N̄|NEQAΠOΛ<A>YE OYAAATQ
 ZN̄ TEQM̄N̄|TAPAΘOC' AΛΛA
 ZENKEΠN̄A N̄|TE TGENEA
 N̄ATKIM' EYEXPE¹⁰ CWMA ZI
 KAPPOC' OYEOOY M̄N | OYTIMH
 ZN̄ OYAFΘAPCIA M̄N | PEQZMO†

| things. Spirit Who Is was the
 begetter, | who had | the power <of>
 a begetter

[97] and form-[giver's] nature, that | the
 great | wealth that was hidden in him
 might be revealed. Because of | his
 mercy and his love⁵ he wished | to
 bring forth fruit by himself, that | he
 might not <enjoy> his | goodness
 alone but (that) other spirits | of the
 Unwavering Generation might bring
 forth¹⁰ body and fruit, glory and |
 honor in imperishableness and | his
 infinite

BG 87,15–88,12

NIM PE|ΠN̄A ETΨOOΠ
 NEΥPEQ|XΠO PE EYNTAQ M̄MAY
 N|NOYBOM N̄PEQXΠE OYOCIA |
 N̄PEQ† MOPΦH XEKAZC²⁰
 ECEOYWNZ EBOL N̄BI TNOB
 M̄MN̄TP̄MMAO ETN̄ZH̄T̄Q | ETBE
 TEQM̄NTX̄C M̄N TEQ|AΓAPH
 AΦOYΩΨ EBOL ZI|TOOTQ M̄MIN
 M̄MOQ EX⁵ΠO N̄ZN̄KAPPOC XE
 N̄NEQ|P̄AΠOΛAYE MAYAAQ
 NT̄Q|M̄NTAΓAΘOC AΛΛA
 ZNKE|ΠN̄A NTE TGENEA ETE |
 MACKIM N̄CEXPE CWMA¹⁰ ZY
 KAPPOC OYEOOY M̄N |
 OYMN̄TAT'TAKO M̄N TEQ|XAPIC

things. | Spirit Who Is was the
 begetter, | who had | the power of
 one who begets substance | and
 gives form, that²⁰ the great
 wealth that was in him might be
 revealed. | Because of his mercy and
 his | love he wished | to bring forth⁵
 fruit by himself, that he might not |
 enjoy his | goodness alone but (that)
 other | spirits of the Generation That
 | Does Not Waver might bring forth
 body¹⁰ and fruit, glory and |
 imperishableness and his | infinite

ΠΗ

88

SJC-III:

96,23 Not emended by T-S or K ("power, a begetting, form-[giving] nature").

97,7 Not emended by T-S or K, both of whom translate "isolate himself in." "Iso-
 late" is somewhat removed from the lexical meaning of ἀπολύειν.

97,11 Corr.: z for erased m.

NHC V

NHC III 73,16-19

ΝΕ|ΜΠΑΤΟΥΕΙ ΓΑΡ ΕΠΕΤΟΥΑΝΣ |
 ΝΕΟΥΝ ΟΥΔΙΑΦΟΡΑ ΔΕ ΨΟΟΠ· |
 [Ο]ΥΤΕ ΝΙΑΦΘΑΡΤΟΣ Ν̄ΔΙΩΝ

| for they had not yet come to
 visibility. | Now a difference existed
 | among the imperishable aeons.

Eug-III:

73,19 Corr.: ε ΝΙ for erased ΟΥΝ.

Lacuna so restored by T-S.

NHC III 97,12–23

ετε μντῆ ἀρηχῆ· | χε
 ερεπεγαγ αθον ουωνε εβολ |
 ζιτῆ παυτογενεε νῆουτε ¹⁵
 νειωτ̄ νᾱφθαρσια nim· mῆ |
 νενταυωπε μῆῆσα ναῖ |
 νε<μ>πατογει δε επετογανε
 | πε· ογῆ ογ᾽ψ̄ (ε)ιβε δε
 εναωω<γ> | ουτε νιαφθαρτον·
 νεωω ²⁰ εβολ εωω μμοε χε
 πετε | ουν μααχε μμοε
 εσωτῆ ε|νιαπεραντον
 μαρεωωτῆ | αωω νετρηε

grace, | that his treasure might be
 revealed | by Self-begotten God, ¹⁵
 the father of every imperishableness
 and | those that came to be
 afterward.

| But they had not yet come to
 visibility. | Now a great difference |
 exists among the imperishables.”
 He called ²⁰ out saying: “Whoever |
 has ears to hear about | the infinities,
 let him hear”; | and “I have
 addressed those

BG 88,12–89,7

ετε μῆ ἀρηχῆ χε | κααε
 εφεοωωνε εβολ | νεῖ
 πεγαγαθον εβολ ¹⁵ ζῖτοοτῆ
 μπιατχοε | ννουτε πειωτ
 μῆῆτ|αττακο nim μῆ
 νεν|ταυωπε μῆῆσα ναει
 | νεμπατογει δε επετογ
 ονε εβολ ογδιαφορα | δε
 εναωωε σωοοπ ογ|τωογ
 ῆνιαττακο
 νεε|ωω δε εβολ χε πετε
 ογ⁵νεε μααχε μμαε εσω|τῆ
 μαρεωωτῆ ενιατ|τακο ανοε

πῆ

grace, | that his treasure | might be
 revealed ¹⁵ by Unbegotten | God, the
 father of | every imperishableness
 and those that | came to be
 afterward.

| But they had not yet come to
 visibility.

Now a great difference | exists
 among | the imperishables.”

And he | called out: “Whoever has ⁵
 ears to hear, | let him hear about the
 imperishables! | I will

89

SJC-III:

97,13 “that . . . revealed”: “for his goodness was revealed” (K).

97,17 MS has η.

97,18 Corr.: ω for marked out εα; the corrector neglected to mark out the following ε
 (see similar problem in 113,8 and to a lesser degree in 95,6); originally εαειβε ,
 “shadow.”

MS has ε at end of line (gender agreement with εαειβε).

SJC-BG:

88,19–89,2 “But . . . among” (so also Schenke in T–S: 340): or possibly, “But before
 they have come to what is revealed, a significant difference exists, however,
 between” (T–S).

NHC V 3,15–24

η[η] ρ̄αρ̄ τηρ̄η̄ | ετε ψαψωπε
 εβ[ολ ζ̄μ π]τακο· | φναρ̄
 ατψωπε·
 [πη ετεβολ] ζ̄ν †|[αφ]θαρ[σια·
 φνα ρ̄ α[τψωπε αν] αλλα |
 φναρ̄ ζου[ε αφθαρτον·
 ζωσ ο]γεβολ ²⁰ ζ̄ν †αφθα[ρσια
 β±] πε· | ρ[12±]ων
 [ουμη]ηψε | [γαρ̄ ητε η] ρωμε
 αψω[ρ̄μ· ενс]ει[σοουν] αν
 η†διαφορα [ετε τᾱι τ]ε· |
 [ηε ηνη ε]†ζετ[β]ρω[με·
 αγμου·]

For all | that comes [from the]
 perishable | will come to naught.
 [Whatever is] from |
 imperishableness [will not come to
 naught] but | will be more
 [imperishable, since] it is from ²⁰
 [. . .] imperishableness. | [. . . For]
 many | men went [astray because
 they did] | not [know] the difference;
 [that is,] | [as with] murderers, [they
 died.]

NHC III 73,20–74,7

²⁰ μαρ̄εννοει σε̄ η̄τεειζε̄ χε̄ |

η̄κα nim η̄ταψωπε εβολ ζ̄μ |
 η̄τακο σενατακο
 ζωс εαψω|η̄ε εβολ ζ̄μ π̄τακο·
 πενταψω
 πε εβολ ζ̄η̄ ταφθαρ̄σια
 η̄φνα|τακο αν̄ αλλα
 εφναψωπε η̄|αφθαρτος
 ζωс εαψωπε ε|βολ ζ̄η̄
 ταφθαρ̄σια·
 ζωστε οῡ⁵μηψε η̄ρωμε
 αψω[λανα | μ̄πουσοη̄
 τεειδιαφορα ετε | τᾱι τε
 αγμου·

²⁰ Let us, then, consider (it) this way.
 | Everything that came from | the
 perishable will perish, since it came |
 from the perishable. Whatever came
 from imperishableness will not |
 perish but will become |
 imperishable, since it came from |
 imperishableness. So, ⁵ many men
 went astray | because they had not
 known this difference; that | is, they
 died.

Eug-V:

3,16 Final letter: see Emmel, 1979: 183.

3,19 Letter immediately after lacuna and last 3 letters: see Emmel, 1979: 183.

Eug-III:

73,22 Corr.: second c for erased v (initially ζωv).

74,1 T-S and Tr restore [θα].

74,4 “so”: “so that” (T-S, K & Tr).

NHC III 97,23–98,9

BG 89,7–20

ΑΝΟΚ ΔΕΙΨΑΧ Ε | ΝΗΜΔΥ' ΕΤΙ
 ΑΦΟΥΩΣ ΕΤΟΟΤΪ'

†ΝΑΨΑΧΕ | ΜΝ̄ ΝΕΤΡΟΕΙC ΕΤΙ
 ΑΦΟΥ|ΩΣ ΕΤΟΟΤΪ ΠΕΧΑΪ ΧΕ

[4H] ΠΕΧΑΪ ΧΕ
 Ν̄ΚΑ ΝΙΜ Ν̄Τ[ΔΥΨ]Ω|ΠΕ ΕΒΟΛ Ζ̄Μ̄
 ΠΤΑΚΟ CΕΝ[ΔΤ]Δ|ΚΟ
 ΧΕ Ν̄ΤΑΥΨΩΠΕ ΕΒΟΛ Ζ̄Μ̄ |
 ΠΤΑΚΟ'
 ΠΕΝΤΑΨΩΠΕ ΔΕ ⁵ ΕΒΟΛ Ζ̄Ν̄
 ΤΜ̄Ν̄ΤΑΤ'ΤΑΚΟ ΜΕΨΤΑ|ΚΟ ΑΛΛΑ
 ΨΑΨΩΠΕ Ν̄ΑΤ'ΤΑ|ΚΟ'

Ν̄¹⁰ΚΑ ΝΙΜ Ν̄ΤΑΨΩΠΕ ΕΒΟΛ | ΖΜ
 ΠΤΑΚΟ ΦΝΑΤΑΚΟ
 ΖΩC | ΕΥΨΩΠΕ ΕΒΟΛ
 ΖΜ ΠΤΑ|ΚΟ
 ΠΕΝΤΑΨΩΠΕ ΕΒΟΛ | Ζ̄Ν̄
 ΤΜ̄Ν̄ΤΑΤ'ΤΑ'ΚΟ Μ̄Α'Ψ'ΤΑΚΟ ¹⁵
 ΑΛΛΑ ΨΨΟΟΠ ΝΑΤΤΑΚΟ |
 ΖΩC ΕΥΨΟΟΠ ΕΒΟΛ Ζ̄Ν̄ |
 ΤΜ̄Ν̄ΤΑΤΤΑΚΟ

ΖΩC ΟΥΜΗΨΕ Ν̄ΡΩΜΕ | ΔΥCΨΡ̄Μ̄
 ΕΜΠΟΥCΟῩΝ ΤΕΕΙ | ΔΙΑΦΟΡΑ '
 ΔΥΜΟΥ'

Ν̄ΘΕ <Ν̄>ΤΑΥ|ΜΗΨΕ Ν̄ΡΩΜΕ
 CΨΡ̄Μ | ΕΝCΕCΟΟῩΝ ΔΝ
 ΝΤΕΕΙ ²⁰ΔΙΑΦΟΡΑ ΔΥΜΟΥ

[98] who are awake.” | Still he continued
 and said:
 “Everything that came | from the
 perishable will perish, | since it
 came from | the perishable. But
 whatever came ⁵ from
 imperishableness does not perish |
 but becomes imperishable.

| So, many men | went astray
 because they had not known this |
 difference and they died.”

address | those who are awake!”
 Still he continued | and said:
 “Everything ¹⁰ that came from | the
 perishable will perish, since | it
 comes from the perishable. |
 Whatever came | from
 imperishableness does not perish ¹⁵
 but is imperishable, | since it is from
 | imperishableness. Just as | many
 men went astray | because they did
 not know this ²⁰ difference, (so) they
 died.”

SJC - III:

98,1 So restored by T–S.

98,7 The section found in the parr. immediately before ΖΩC, “so,” may be missing here through homoioteleuton (so also T–S).

NHC V 3,25–4,2

25 [αγω ζω] ψα πε[ι'μ]α'ε[τβε
 πι][αφθαρτος] η̄νουτε ζη̄
 [7±] | [.] . ο[.] η̄τε
 τ[10±] | [.] ροκ ν.[.]
 †μ[11±] | [7±] εϋ[ο]γωψ
 [ε]ν[αζτε ενι]³⁰[ψαχε ετκη]
 εγραι' η̄[8±] | [8±]ε

Δ

μα[ρεϋωκ εβολ]
 ζ[ι τῆ νια τ]χι η̄[πε εροου
 ετζηη] | ετ[μμαγ'
 μ]αρεϋ[μουψτ̄ δε ψα πιχωκ] |

25 [But this much is enough about
 the] | [imperishable] God in [. . .] |
 [. . .] of the [. . .] | [. . .] | [. . .]
 who wants [to believe the] ³⁰ [words
 set] down (here) [. . .] | [. . .],

4

let [him leave]
 [the numberless things that are
 hidden,] | [and] let him [go to the
 end]

NHC III 74,7–17

αγω ζω ψα | πεειμα' επι μη̄
 ψσομ η̄λααυ | ε† ουβε
 τεφυσις η̄ηψαχε ¹⁰ η̄ταειφ̄
 ψρη̄ η̄χοου[ε] μ̄πμα|καριος
 η̄αφθαρτος η̄νουτε | μ̄μμε'
 εσωπε δε εῡη ογα | εμογεψ
 πιστευε ενψαχε | ετκη εγραι

μαρεϋμουψτ̄ ¹⁵ χη̄ μ̄πεθη̄ ψα
 πιχωκ μ̄πε|τογανζ εβολ αγω
 τεειεννοι |α' νατσαβοϋ

But this much is | enough, since it is
 impossible for anyone | to dispute
 the nature of the words ¹⁰ I have just
 spoken about the blessed, |
 imperishable, true God. | Now, if
 anyone | wants to believe the words
 | set down (here),

let him go ¹⁵ from what is hidden to
 the end of what is visible, | and this
 Thought | will instruct him

Eug-V:

3,25 Omission of circumflex with ζω: see 17,7.

3,26 First superlinear stroke is in lacuna.

3,30 Superlinear stroke is in lacuna, but a circumflex is visible above what would have been the second letter in the second lacuna.

Eug-III:

74,10 Not emended by Tr.

74,11 “true God”: less likely, “God of truth” (K & Tr).

NHC III 98,9–16

BG 89,20–90,9

ΠΕΧΑΣ ΝΑϞ ¹⁰ Ν̄ΣΙ ΜΑΡΙΖΑΜΜΗ
 ΧΕ ΠΧΟΕΙϞ | Ν̄ΑΨ Ν̄ΖΕ ΒΕ
 ΕΝΝΑΣΟΥΝ̄ ΝΑΪ | ΠΕΧΕ
 ΠΤΕΛΙΟϞ Ν̄ΣΩΤΗΡ ΧΕ
 | ΔΜΗΕΙΤΝ̄ ΣΙΝ ΝΙΑ ΤΟΥΩΝΖ |
 ΕΒΟΛ ΨΑ ΠΧΩΚ Ν̄ΝΕΤΟΥΑΝΖ· ¹⁵
 ΔΥΩ Ν̄ΤΟϞ ΤΑΠΟΡΡΟΙΑ · Ν̄ΤΕ |
 ΤΕΝΝΟΙΑ ΝΑΟΥΩΝΖ ΝΗΤΝ̄

ΠΕΧΑΣ
 ΝΑϞ Ν̄ΣΙ ΜΑΡΙΖΑΜ ΧΕ ΠΕ|Χ̄Ϟ
 ΠΩϞ ΣΕΝΑΣΟΥΩΝ | ΝΑΪ ΠΕΧΑϞ
 Ν̄ΣΙ ΠΤΕΛΙΟϞ | Ν̄ΣΩΤΗΡ ΧΕ
 ΔΜΗΕΙΤΝ̄ ⁵ ΣΙΝ ΝΙΑ ΤΟΥΩΝΖ
 ΕΒΟΛ ΨΑ | ΠΧΩΚ Ν̄ΝΕΤΟΥΩΝΖ
 Ε|ΒΟΛ ΔΥΩ Ν̄ΤΟϞ ΤΑΠΟΡΡΟΙ| Δ
 Ν̄ΤΕΝΝΟΙΑ ΣΝΑΟΥΩΝΖ | ΝΗΤΝ̄

90

Mary said to him: ¹⁰ “Lord, | then
 how will we know that?” | The
 perfect Savior said:
 | “Come (pl.) from invisible | things
 to the end of those that are visible, ¹⁵
 and the very emanation of | Thought
 will reveal to you

Mary said to him: | “Christ, how will 90
 that be known?” | The perfect |
 Savior said:
 “Come (pl.) ⁵ from invisible things
 to | the end of those that are visible,
 | and the very emanation | of
 Thought will reveal | to you

SJC-BG:

90,2 T-S suggests the third person pl. prefix of the verb may be the result of dittography (πωϞ); note that P.Oxy. 1081,26 supports the reading in SJC-III.

NHC V 4,3–12

ἸΝΗ Ε[ΤΟΥ]ΟΝΖ ΑΥΨ [ΥΝΑΒΙΝΕ
 ἸΝΙΑΤ]||ΟΥΩΝΖ [ΖΡ]ΔΪ ΖἸ
 ΝΕΤΟ[ΥΟΝΖ· ΨΕΝ]ἸΝΟΙΑ ΓΑΡ
 Ε[CΝΑ]ΤΑΜΟΟΥ[· ΨΙCΤΙC] | ΓΑΡ
 ἸΤΕΝΠΕ ΤΕ ΝΗ ΕΤΕ ἸCΕ[ΟΥΟΝΖ]
 | ΔΑΝΕ ΝΗ ΕΤΟΥΟΝΖ·
 ΤΑΪ ΔΕ [ΤΕ ΟΥΑΡΧΗ] |
 ἸΨΓΝΩCΙC ·

ΠΧΟΕΙC ἸΤΕ Ἰ[ΤΗΡ]Ἰ | ἸΝΕΨΑΥΨ
 ΡΑΝ ΕΡΟΨ ΔΑΝ ΚΑ[ΤΑ Τ]ἸΜἸ¹⁰ΤΜΕ
 ΧΕ ΠΙΩΨ· ΑΛΛΑ ΠΙΨΟΡΨ ἸΝΕΙΩΨ |
 ΠΙΩΨ ΓΑΡ ΟΥΑΡΧΗ ΠΕ ἸΤΕ ΝΗ
 ΕΤΗΝΟΥ | ΕΒΟΛ· ΕΒΟ[Λ]

| of those [that are visible], and [he
 will find the invisible things] | in
 those that [are visible.] For Thought
⁵ [will] teach them. For [the] higher
 [faith] | is (that) those things that are
 not [visible] | are those that are
 visible. And this [is a principle] | of
 knowledge.

The Lord of the [Universe] | was not
 rightly called ¹⁰ “Father” but
 “Forefather.” | For the Father is the
 beginning (*or* principle) of those that
 are to come | through him, but the

NHC III 74,17–75,2

ΧΕ ΠΩC ΤΠΙCΤΙC | ἸΝΗΕΤΕ
 ἸCΕΟΥΟΝΖ ΕΒΟΛ ΔΑ· ΑΥ[ΒΝΤ]C
 ΖἸ ΠΕΤΟΥΑΝΖ ΕΒΟΛ·

ΟΥ²⁰ΑΡΧΗ ἸCΟΟΥΝ ΤΕ ΤΑΪ·

ΠΧΟΕΪC | ἸΠΤΗΡἸ ΚΑΤΑ
 ΤΑΛΗΘΕΙΑ Μ[ΕΥ]||ΧΟΟC ΕΡΟΨ
 ΧΕ ΕΙΩΤ· ΑΛΛΑ ΠΡ[Ο]||ΠΑΤΨΡ
 ΠΕΙΩΤ· ΓΑΡ ΤΑΡΧΗ Ἰ
 ΠΕΤΟΥΑΝΖ [ΕΒΟΛ] ἸΕ ΠΕΤἸΜΑΥ Ο

how faith | in those things that are
 not visible was | found in what is
 visible.

This is a ²⁰ knowledge principle.

The Lord | of the Universe is not
 rightly | called “Father” but
 “Forefather.” | For the Father is the
 beginning (*or* principle)
 of what is visible. For he (the Lord)

Eug-V:

4,8 Third superlinear stroke is in lacuna.

4,10 First and second superlinear strokes are in lacuna.

Eug-III:

74,21 So restored by T–S.

75,1 T–S and Tr restore [z εβολ π].

NHC III 98,16–25

BG 90,9–91,2

ε|ΒΟΛ' ΧΕ ΠΩΣ ΤΠΙΣΤΙC ἸΝΕ|ΤΕ
 ἸΝCΕΟΥΝΖ ΕΒΟΛ ΔΝ' ΔΥΒΝΤĪ |
 ΖἸΝ ΝΕΤΟΥΝΖ ΕΒΟΛ

ΕΒΟΛ ΧΕ ΠΩC ΤΠΙC ¹⁰ΤΙC
 ἸΝΙΑ ΤΟΥΩΝΖ ΕΒΟΛ ΔΥ|ΖΕ ΕΡΟC
 ΖἸΝ ΝΕΤΟΥΝΖ Ε|ΒΟΛ

ΝΕΤΗἸ ε²⁰ΠΙΑΓΕΝΝΗΤΟC ἸΝΕΙΩἸ
 ΠΕ | ΤΕ ΟΥἸἸΤἸ ΜΑΔΧΕ ΕCΩΤἸ |
 ΜΑΡΕCΩΤἸ·
 ΠΧΟΕΙC ἸΠΗΡἸ | ΕΨΑΥΧΟΟC
 ΕΡΟC ΔΝ ΧΕ ΕΙΩἸ | ΑΛΛΑ
 ΠΡΟΠΑΤΩΡ < ΠΕΙΩἸ ΓΑΡ > ΤΑΡΧΗ
 ἸΝΤΕ ²⁵ ΝΕΤΝΑΟΥΩΝΖ ΕΒΟΛ <ΠΕ>
 ΠΕΤἸ

ΝΤΕ ΠΙΑΓΕΝΗΤΟC ΝΕΙ|ΩἸ ΠΕΤΕ
 ΟΥΝ ΜΑΔΧΕ Ἰ|ΜΟC ΕCΩΤἸ
 ΜΑΡΕCΩ¹⁵ΤἸ
 ΠΕΧC ἸΠΗΡἸ ΕΨΑΥ|ΧΟΟ<C> ΕΝ
 ΕΡΟC ΧΕ ΕΙΩἸ | ΑΛΛΑ
 ΠΡΟΠΑΤΩΡ ΠΕΙΩἸ
 ΓΑΡ {Ἰ}ΤΑΡΧΗ ἸΝΝΕΤΝΑΟΥ|ΩΝΖ
 ΕΒΟΛ ΠΕ ΠΕΤἸΜΑΥ

Ἰ

| how faith in those | things that are
 not visible was found | in those that
 are visible,
 those that belong to ²⁰ Unbegotten
 Father. | Whoever has ears to hear, |
 let him hear.

how faith ¹⁰ in invisible things was |
 found in those that are visible
 | of Unbegotten Father. | Whoever
 has ears | to hear, let him hear.

The Lord of the Universe | is not
 called 'Father' | but 'Forefather.'
 <For the Father is> the beginning (*or*
 principle) of ²⁵ those that will
 appear, but he (the Lord)

¹⁵ The Lord of the Universe is | not
 called 'Father' | but 'Forefather.'
 For the Father is the beginning (*or*
 principle) of those that will appear, |
 but he (the Lord)

91

SJC-BG:

90,16 εΝ:<α>Ν (T-S). Emendation is not necessary (see Kasser: 2).

NHC V 4,12-22

ζῆ τοοτῷ· πιαταρχ[η] δε |
 ἡνατῆ ρα[ε] εψωοη
 ἡνουψ[ορ]ῆ ἡε!|ωτ·
 ζῆνα ξε ενεογωψ εῖρ ζμοτ¹⁵
 ναυ ἡνουραν· ου γαρ
 ντῆσοουν αν | ξε ου π[ε]·
 ἡογοειψ δε nim εχειμε | ερου
 ἡζητῷ ἡθε ἡζραῖ ζῆ ουειδεα |
 εσογ[ων]ξ εβολ εσεινε ἡμου·
 ἡτου | δε πε [πισμο]† ἡτ[ε]υ
 [ετ]αυ† [ρ]α[ν]²⁰ ερου ρ[ε]
 πιω† ἡ]ρε[υχο]υ ουααυ |
 πιρ [εψῆτο ἡπεγο·] επιδη ζῆ |
 πις [μοτ] ἡ[τευ εαφογων]ξ

Unending Non-Principle (*or*
 beginning) | is Forefather
 | —in order that we might be ready
 to greet¹⁵ him by name. For we do
 not know | who he is.
 Now he always understands |
 himself within himself as in a
 semblance | that appears and
 resembles himself. And it | is [his
 resemblance that] was [called]²⁰
 “Self-[begotten Father,] | He [Who
 Is before His Presence,]” since in |
 [his resemblance he appeared

NHC III 75,2-9

γαρ παν[α]ρχος ἡπρο|πατωρ
 εφναυ ερου ἡmin | ἡμου ἡζραῖ
 ἡζητῷ· ἡθε ἡου⁵ειαλ·
 εαφογωνζ εβολ ζῆ πευ|εινε
 ἡαυτοπατωρ ετε παῖ | πε
 παυτογενετωρ· αγω
 ναν|τοπος επι αντοπιτω
 ἡπρο|οντος ἡαγεννητος·

is | the beginningless | Forefather.

He sees himself | within himself,
 like a⁵ mirror, having appeared in
 his | likeness as Self-Father, that is, |
 Self-Begetter, and as Confronter, |
 since he confronted | Unbegotten
 First Existent.

Eug-V:

4,13 Third superlinear stroke is in lacuna.

Eug-III:

75,1-3 “he . . . sees”: less likely, “he, the Forefather without beginning, sees” (K & Tr). The lack of a sentence pronoun may result from the scribe’s sensing that it would be stylistically unacceptable to put it in its expected place, either immediately before or after γαρ, “for.” Or perhaps πετῆμαυ is thought of as a sentence pronoun in this context by the scribe (but see 71,18-19).

75,8 “since he confronted”: “in the presence of” (K) (?).

NHC III 99,1–10

BG 91,2–13

[ϣϵ] ΜΑΥ Δ[Ε ΠΙ]ΔΑΡΧΟΣ
 ΝΠΡΟΠΑ|ΤΩΡ[·

| ΔΕ ΠΙΑΡΧΟΣ ΠΕ ΝΨΡΠ |
 ΝΕΙΩΤ

εϋ]ΝΑΥ ΕΡΟΥ ΜΜΙΝ ΜΜΟΥ |
 ΝΖΡΑ[Υ] ΝΖΗΤΥ ΖΝ ΟΥΕΙΑΛ ·
 ΔΟΥ|ΩΝΖ ΕΒΟΛ ΕΨΕΙΝΕ ΜΜΟΥ
 ΜΜΙΝ ⁵ ΜΜΟΥ ΝΤΟΥ ΔΕ ΠΕΨΕΙΝΕ
 ΔΟΥ|ΩΝΖ ΕΒΟΛ· ΝΟΥΝΟΥΤΕ
 ΝΕΙ|Ω† ΖΙΤΟΥΤΥ ΜΜΙΝ ΜΜΟΥ |
 ΔΥΩ <Ν>ΔΑΝΤΟΠΟΣ † ΖΙΧΝ
 ΝΑΝΤΟ|ΠΙΤΟΝ † ΠΕΠΡΟΟΝΤΟΣ
 ΝΑΓΕΝ ¹⁰ΝΗΤΟΣ

εϋΝΑΥ ΕΡΟΥ ΜΜΙΝ ⁵ ΜΜΟΥ ΖΡΑΥ
 ΝΖΗΤΥ ΖΝ ΟΥ|ΕΙΑΛ ΨΑΟΥΩΝΖ
 ΕΒΟΛ ΕΥ|ΕΙΝΕ ΜΜΟΥ ΜΜΙΝ ΜΜΟΥ
 | ΝΤΟΥ ΔΕ ΠΕΨΕΙΝΕ ΔΟΥ|ΟΝΖΥ
 ΕΒΟΛ ΝΨΡΠ ΝΕΙΩΤ ¹⁰ ΝΝΟΥΤΕ
 ΝΕΙΩΤ ΔΥΩ Ν|ΔΑΝΤΟΠΟΣ ΕΠΙ
 ΥΜΤΟ ΕΒΟΛ | ΜΦΟ ΜΠΕΤΨΟΟΠ
 ΧΙΝΝ | ΨΟΡΠ ΠΙΑΓΕΝΗΤΟΣ

99 is [the] beginningless Forefather.

| is the beginningless | Forefather.

| Seeing himself | within himself in a
 mirror, he appeared | resembling
 himself, ⁵ but his likeness appeared |
 as Divine | Self-Father | and <as>
 Confronter † over the confronted
 ones, † | First Existent Unbegotten

Seeing himself ⁵ within himself in a
 | mirror, he appears | resembling
 himself, | but his likeness appeared |
 as Forefather, ¹⁰ as Divine Father,
 and as | Confronter, since he is | in
 the presence of Him Who Is from |
 the First, Unbegotten

SJC-III:

99,1–2 Lacunae not restored by T-S.

99,8–9 ΖΙΧΝ ΝΑΝΤΟΠΙΤΟΝ : The parr. make clear that the translator mistook the Greek subordinate conjunction, ἐπεὶ, for the preposition, ἐπί, and attempted to transform the subsequent word into a noun.

SJC-BG:

91,8–9 ΔΟΥΩΝΖΥ, “his likeness *appeared*”: Translation assumes that the Coptic translator was rendering a Greek aorist middle (see P.Oxy. 1081,45). Alt. “But he showed his likeness as . . .” (T-S).

NHC V 4,22–32

ε[βολ] ἡ|ψο[ρπ̄ ἡ]πια[τ]χ̄ποϣ·
 [ΝΕΜἨΤΕϣ ΟΥΨΩΨ] | ἡ[ΧΡΟ]ΝΟΣ
 ΜἨ ΠΗ ΕΤῚ Ψ[ΟΡἨ ΕΡΟϣ
 ἡ]²⁵ο[ΥΟΕΙΝ·]
 εϣἡΜΕ ΕΡΟϣ ΔΝ [ἡΨΟΡἨ· ΑΛΛΑ]
 | [ΝΕΜἨ ΟΥΟ]ΕΙΨ ΕϣΕ
 ἡΝΑ[τΨΩΠΕ· Εϣ]||ἡΖΗΤϣ
 ἡο]ΥΟΕΙΨ ΝΙΜ· [ΔΥΨ
 ΨΑΡΕΖΟῚ]||[ΝΕ ΜΕΕ]ΥΕ ΧΕ
 ΕϣΨ[Ψ Ο]Υ[ΒΗϣ ΔΝ ΖἨ] | [ΤΣΟΜ·
 ΜἨΝϣ]ωϣ ΔϣΟΥΨΝ[ἔ ΕΒΟΛ] ³⁰
 [7±]· ΝΗ Ε[τ]ἡΝΑ· [5±] | [. . .
 ΜἨ]ἨϣΑ ΔΕ ΖἨΝ Ϝ[8±] | [.
 ἡΔ]ΥΤΟΓΕΝΗ [c 10±]

before] | Unbegotten. He was not equal] | [in age] with the one [before him, who is] ²⁵ [light,] since he did not know him [at first. But] | [there was no] time when he was [non-existent, since he was] | always [in him. And some] | [think] that he is [not] equal [to him in] | [power. Afterward] he revealed ³⁰ [. . .], who [. . .] | [. . .] And then in [. . .] | [. . .] self-begotten [. . .]

NHC III 75,9–15

ΟΥΖΙ ¹⁰СОΧΡΟΝΟС ΜΕΝ ΠΕ
 ἡΠΕΤΖΑ|ΤΕϣΖΗ·

ΑΛΛΑ ἡϣΨΩ ΟΥΒΗϣ | ΔΝ ΖἨ
 ΤΣΟΜ· ΜἨΝϣωϣ ΔϣΟΥ|ΨΝΖ ΕΒΟΛ
 ἡΟΥΜΗΨΕ ἡΔΝ|ΤΟΠΟС
 ἡΔΥΤΟΓΕΝΗС ἡΖΙСО ¹⁵ΧΡΟΝΟС

¹⁰ He is indeed of equal age with the one who is before | him,

but he is not equal to him | in power. Afterward he revealed | many confronting, | self-begotten ones, equal in age ¹⁵ (and)

Eug-V:

4,22–23 ἡψο[ρπ̄ ἡ-], “[before]”: The context requires that the Coptic be understood relationally, although normally it would be construed temporally.

4,24–25 “him . . . [light]”: See P.Oxy. 1081,49–50 for a reconstruction of the Greek. ἡ ψ[ορἨ ερϜ], “[before]”: See note to 4,22–23.

4,25–27 The reconstruction of these lines is somewhat conjectural, since only the central portion remains in the MS and there are no parr. The reconstruction of the second lacuna in line 25 may be two letters too long.

4,30 Superlinear stroke is in lacuna.

NHC III 99,10–16

BG 91,13–92,2

ἡνωτ̄ οὐζικοχρο | νος μεν πε
 {ζ}ἡπογοειν ετζα | τεφεζη

ἡνωτ̄ | οὐζῖσοχρονος μεν
 πε ¹⁵ ἡπετζατεφεζη ἡνοῦ | οῖν

ἀλλὰ ἡψῆψ ἡμμαϑ | ἀν ζἡ
 τσομ̄ ἡἡῆσῶϑ δε ἀγοῦ | ῶνζ
 εβολ ἡβι οὐμῆψε
 ἡαν ¹⁵ τοπος ἡἀγτογενῆς
 τηροῦ ἡ | ζικοχρονος

ἀλλ<α> ψῆψ οὐβῆϑ ἀν | ζἡ
 τσομ̄ ἡἡῆσῶϑ δε | ἀγοῦωνζ
 εβολ ἡβι οῦα
 το ναντοπος ἡἀγτογε | νῆς
 τηροῦ ἡζῖσοχρονο`ς |

Ⲛⲃ

¹⁰ Father. He is indeed of equal age
 | <with> the Light that is before |
 him,

Father. | He is indeed of equal age ¹⁵
 with the one before him, who is
 light,

but he is not equal to him | in power.
 And afterward was revealed | a
 whole multitude of confronting, ¹⁵
 self-begotten ones, | equal in age

| but he is not equal to him | in
 power. And afterward | was
 revealed a
 whole multitude of confronting,
 self-begotten ones, | equal in age

92

SJC-III:

99,11 Not emended by T-S (“in the light”).

SJC-BG:

91,15 “with . . . light”: “with that from the lights, which is before him” (T-S).
 ἡνοῦοῖν is most likely an attributive. The doubling of η before $\omicron\gamma$ is a frequent
 practice in BG (T-S: 21). See P.Oxy. 1081,49–50 for a reconstruction of the
 Greek.

NHC V 5,1-9

NHC III 75,15-23

ē [8±]γψ[9±]ñ | [7± zñ]N εο[ογ
 ñN]Δ†† ηπε | [εροογ' NH] ετε
 ψαγ[† ραν] εροογ' | [χε
 †γενε]Δ' ñNατῖ ῖ[ρο] εζραῖ
 εχωc⁵ [ñzραῖ zñ
 NIM]ñTῖρω[ογ] ετκH εζραῖ

ñzicoΔYNAμic εγ|za εοογ
 εMñτογ ηπε' εψαγ|μογτε
 εροογ χε TΓENEα ε|τε Mñ
 MñTῖρρο zixωc ñzραῖ | zñ
 ñMñTῖρραῖ ετκH εζραῖ

| [πια το] Δ[ε τ]ηρῖ ñτε Nιατῖ
 ῖρρο εζραῖ | [εχω]ογ' ψαγ† ραν
 εροογ χε ñ|[ψηρ]ε ñτε
 πια τμice Mñ πιπῖρε | [εβ]ολ
 ñμοc ογaaq'

πMη²⁰ηψε δε τηρῖ ñπμα ετε
 Mñ | MñTῖρρο zixωc ψαγχοoc
 ε|ροογ χε ñψηρε
 ñπαγεNηH | τοc ñειωτ'

5 [. . .] | [. . . in] glory (and)
 numberless, | [are those] who are
 [called] | ["The Generation] That Is
 Kingless⁵ [Among the] Kingdoms
 That Exist."

power, being | in glory and without
 number, who are called | "The
 Generation over Whom | There Is
 No Kingdom among | the Kingdoms
 That Exist."

| [And the] whole [multitude] of
 kingless | ones are called | "[Sons]
 of Unbegotten and Him Who | Put
 Forth Himself."

And the whole multitude²⁰ of the
 place over which there is no |
 kingdom is called | "Sons of
 Unbegotten | Father."

Eug-V:

5,3 Translation assumes the second half of a cleft sentence begins here.

5,4 The punctuation is not a stop but seems to be a way of dealing with a Greek attributive adjective in the second position. Note that the parr. use a relative. See also 17,14-15 and 7,10 (related).

NHC III 99,16–100,4

BG 92,3–16

ζΙ ΖΙСОΔΥΝΑΜΙC | ΕΥΖΑ
 ΕΟΟΥ ΕΜΝΤΟΥ ΗΠΕ'
 ΕΨΑΥ|ΜΟΥΤΕ ΕΠΕΥΓΕΝΟC
 ΧΕ ΤΓΕΝΕ|Δ' ΕΤΕ ΜΝ ΜΝΤΡΡΟ
 ΖΙΧΩC
 † Ε²⁰ΒΟΛ ΖΜ ΠΕΝΤΑΤΕΤΝΟΥΩΝΖ
 Ν|ΖΗΤῶ ΖΩΤΤΗΟΥΤῆ ΕΒΟΛ ΖΝ
 ΝΙ|ΡΩΜΕ ΕΤΜΜΑΥ †
 ΠΜΗΨΕ | ΔΕ ΤΗΡῶ ΕΤΜΜΑΥ ΕΤΕ
 ΜΝ ΜΝΤ|ΡΡΟ ΖΙΧΩΟΥ ΨΑΥΜΟΥΤΕ
 ΕΡΟ
 ρ ΟΥ ΧΕ ΝΨΗΡΕ ΜΠΑΓ[ΕΝΝ]ΗΤΟC |
 ΝΕΙΩΤ
 ΠΝΟΥΤΕ ΠC[ΩΤ]ΗΡ | ΠΨΗΡΕ
 <Μ>ΠΝΟΥΤΕ ΠΑΪ ΕΤΕ | ΠΕΨΕΙΝΕ
 ΝΜΜΗΤῆ

Ἰζῖσοδύναμος εὐζα εἰοοῦ
 ἐμνῆτεὺς ἠπε παῖ ε⁵τε
 ψαυμοῦτε ἐπεύγε|νος χε
 τγενεα ετε μν | μντρρο
 ζῖχωc
 παῖ ἵτα|τετῆουωνζ εβολ
 ἵζη|τῶ εβολ δε ζῆ νιρῶμε ¹⁰
 ἐτῆμαυ
 ντε πμα ετε | μν μντρρο
 ζῖχωυ ψα<γ>|μοῦτε ἐρο<υ>
 χε παγενη|τοc

ΠΝΟΥΤΕ ΠCΩΤΗΡ | ἵΨΗΡΕ ΝΤΕ
 ΠΝΟΥΤΕ ¹⁵ ΠΑΪ ΕΤΕ ΜΝΤΑϞ ΕΙΝΕ
 ΝΜ|ΜΗΤῆ

and power, | being in glory (and)
 without number, whose race is called
 | 'The Generation | over Whom
 There Is No Kingdom'
 † from the one ²⁰ in whom you
 yourselves have appeared | from
 these | men. †
 And that whole multitude | over
 which there is no | kingdom is called
 100 'Sons of Unbegotten | Father,
 God, [Savior], | Son of God,' |
 whose likeness is with you.

| and power, being in | glory without
 number. ⁵ His race is called | 'The
 Generation | over Whom There Is
 No | Kingdom.'
 It is in this (race) that | you
 appeared. And by these men

¹⁰ of the place over which | there is
 no kingdom, <he> is called |
 'Unbegotten,
 | God, Savior | of the Sons of God,
¹⁵ He Who Has No Likeness |
 among You.'

 SJC - III:

100,3 MS has ἵ (not emended by T-S).

SJC - BG:

92,11–12 MS has ψαυμοῦτε ἐροοῦ (active instead of passive).

NHC V 5,9–21

πιατσοῦωνῆ¹⁰ δε εφμεζ εβολ
 ζῆν εσοῦ νιμ ἡατ|τακφ μῆ
 οὔρψε ἡνατψαχε | ε[ρο]φ·
 ε[τ]βε παῖ νεφκεψηρε | τηροῦ
 οὔνταῦ μπιῆτον ζραῖ | ἡζητῆ·
 εὔραψε εὔμην ζῆ¹⁵ πεγεσοῦ·
 ἡνατψιβε μῆ πιτε | ληλ ἡνατῆ
 ψι εροφ· πη ετε ῆ|ποῦσωτεμ
 εροφ ενεζ· οὔτε
 ῆ|[πο]ῦσοῦωνῆ ζραῖ ζ<ῆ>
 {π}κοσμος | νιμ ἡταῦ μῆ
 νεγαιων |·

ε]βολ²⁰ δε ζῆ πεῖπιρε εβο[λ]
 ῆμοφ οὔααφ | α[σπ]ῆρε εβολ

Now the Unknowable¹⁰ is full of every imperishable glory | and ineffable joy. | Therefore all his sons also | have rest | in him, ever rejoicing in¹⁵ their unchanging glory and the | measureless jubilation that was | never heard of or | known among all their | worlds and aeons.

²⁰ Now from Him Who Put Forth Himself | came forth

Eug-V:

5,13 Third and fourth letters: see Emmel, 1979: 183.

5,14 First two letters: see Emmel, 1979: 183.

5,18 First superlinear stroke is in lacuna. MS has ῆ.

Eug-III:

76,1 K translates “[remains] always incorruptible,” apparently restoring [μην ε]βολ. Tr translates “And the unknowable [is] in every imperishableness and in ineffable joy.” For ἡαῦνιμ as “ever,” see Crum: 235a.

76,2 T–S restores [ι α] and [ο] only. Tr restores [ι α αῦω ο]. K has “in” (ζῆ) for μῆ.

NHC III 75,23–76,12

ἡτοφ δε πιατνοει
 ῆμοφ εφ[μης ε]βολ ἡναῦ νιμ |
 ἡαφθαρς!α [μῆ ο]ὔραψε
 ἡατψα|χε εροφ ἡτοοῦ τηροῦ
 εὔῆτον | ῆμοοῦ ἡζητῆ· εὔμην
 εβολ⁵ εὔραψε ζῆ οὔραψε
 ἡατῆ|τψαχε | εροφ εζραῖ εχῆ
 πεοοῦ ετε μεφ|ψιβε μῆ
 πτεληλ ετε μεψιτῆ· | παῖ
 ετε ῆποῦσοτμεφ ενεζ οὔ|δε
 ῆποῦνοει ῆμοφ ζῆ ἡαιων¹⁰
 τηροῦ μῆ νεγκοσμος·
 αῦω | ζῶ ψα πεειμα χεκααδ
 ἡνεν|βωκ εβολ ζῆ πιαπιρον·

Now the Unknowable [is] ever [full] | of imperishableness [and] ineffable joy. | They all are at rest | in him,⁵ ever rejoicing in ineffable joy | over the unchanging glory | and the measureless jubilation | that was never heard or | known among all the aeons¹⁰ and their worlds. But | this much is enough, lest we | go on endlessly.

NHC III 100,4–16

ἤτοϛ ⁵ δε πε πατῆρνοει ἄμοϛ |
 εϛμεϛ ἄεοοϛ νιμ ἄαφθαρ|τον
 ϛι ραϛε ἄατϛαϛε εροϛ |
 ἄτοοϛ τηροϛ σεῖτον ἄ|μοοϛ
 ἄζητῆ· εϛμην εβολ ¹⁰ εϛραϛε
 ϛἄ οϛραϛε ἄατϛα|ϛε εροϛ ϛῄ
 πεϛεοοϛ ετε μεϛ|ϛιβε μἄ
 πεληλ ετε μεϛ|ϛιτῆ· παῖ
 ἄποϛσοτμεῖ ε|νεϛ οϛδε
 ἄποϛνοει ἄμοϛ ¹⁵ ϛἄ αἰων
 νιμ· μἄ νεϛκοϛ|μοϛ ϛα
 τενοϛ·

BG 92,16–93,12

ντοϛ δε πια τνοῖ | ἄμοϛ εϛμηνϛ
 ἄνεοοϛ | νιμ ϛῖ μἄταττακο ϛῖ
 ραϛε νατϛαϛε εροϛ | ἄτοοϛ 4Γ
 δε τηροϛ σεῖ|τον ἄμοοϛ
 ἄζητῆ εϛ|μην εϛραϛε ϛν
 οϛρα ⁵ϛε ννατϛαϛε εροϛ ϛῄ |
 πεϛεοοϛ ετε μεϛϛι|βε μἄ
 πεληλ ετε μαϛ|ϛιτῆ παῖ ετε
 ἄποϛ|σοτμεϛ ενεϛ οϛδε ὀ ¹⁰
 ἄποϛνοῖ ἄμοϛ ϛν <ἄ>αἰ|ων
 τηροϛ μἄ νεϛκοϛ|μοϛ ϛα
 τενοϛ

Now he ⁵ is the Unknowable, | who
 is full of every imperishable glory |
 and ineffable joy. | They all are at
 rest | in him, ¹⁰ ever rejoicing in
 ineffable joy | in his unchanging
 glory | and measureless jubilation; |
 this was never heard | or known ¹⁵
 among all the aeons and their worlds
 | until now."

Now the Unknowable | is full of
 every glory | and imperishableness
 and
 ineffable joy. | And they all are at
 rest | in him, | ever rejoicing in
 ineffable joy ⁵ in | his unchanging
 glory | and the measureless
 jubilation | that was | never heard or
 even ¹⁰ known among all the aeons |
 and their worlds | until now."

93

S/C-III:

100,8 A probably random drop of ink is above the second η .

S/C-BG:

92,18 Corr.: first ι for partly erased τ .

NHC V 5,21–27

ἄβι κεαρχη εβολ | [ἄπεαχ] πρ
 οὔααα μῆμονογενης | [ἄψαχε]
 πάντως·

πηγ[ρ εταα] | φ[γῶνζ] εβολ
 ζαθ μῆπτηρ²⁵ ζῆ [πιεων
 ἄν]ατῆαρηα²⁵ πιωτ [ετ] | †[οὔω
 εβολ] ἄμοα οὔααα· ετ[ε] |
 [ἄ]αρχη[·]

another principle | [from his] Only-
 begotten, Wholly Unique | [Word;]

for it is [in] him [who] | [appeared]
 before the universe ²⁵ [in the] infinite
 [aeon], the Father | [Who Put Forth]
 Himself, who [is] | [the] principle
 (or beginning),

Eug-V:

5,22 First three letters after the lacuna: see Emmel, 1979: 183.

5,22–33 See 17,11.

5,23 [ἄψαχε], “[Word]”: or [ἄψηρε], “[Son]”; see III,2 (*Gos. Eg.*) 68,25–26 (πεα-
 μονογενης ἄψηρε). The next sentence makes the reconstruction in the text
 more likely.

παν: see Emmel, 1979: 183.

5,24 ολ: see Emmel, 1979: 183.

Eug-III:

76,13 “knowledge principle from”: “beginning of knowledge. Through” (K & Tr).

76,14 “<self->begotten”: “unbegotten” (K); Tr does not emend but translates
 “unbegotten.” Support for my emendation: 82,13–14 and V 5.20.

76,14–16 Both K & Tr have a comma after “-begotten” and a grammatical break after
 “infinity.”

NHC III 76,13–17

| κεαρχη ἄσοοὔν τε ταῖ· εβολ
 ζι | τοοτῆ μῆπαατο > γεννητος

περοὔειτ¹⁵ ἄτααοὔωνζ ζαθ
 ἄπτηρ²⁵ | ζῆ παπερατον
 οὔαατοφγ | ης πε
 ἄατοκτικτος ἄειωτ¹⁵

| This is another knowledge
 principle from | <Self->begotten.

The First ¹⁵ who appeared before the
 universe | in infinity is Self-grown, |
 Self-constructed Father,

NHC III 100,16–101,1

BG 93,12–94,2

πεχαϥ | ναϥ ν̄σι μαῦθαιος χε
 πσο|εις πσωτηρ· πως απρωμε
 | ουωνη εβολ· πεχε πτελι ²⁰οσ
 ν̄σωτηρ· χε †ουωψ |
 ετρετ̄νειμε χε
 πενταϥ | ουωνη ζαθη μ̄πτηρϥ·
 ζ̄μ̄ | παπεραντον πιαυτοφγης
 ρα ν̄αυτοκτιστος ν̄ειω†

πεχαϥ | ναϥ ν̄σι μαῦθαιος χε |
 πως αουωνη εβολ ν̄¹⁵σι
 πρωμε πεχαϥ ν̄σι | πτελιος
 ν̄σωτηρ χε †|ουωψ
 ετρετ̄νειμε | χε
 πενταουωνη ζατε|ζη μ̄πτηρϥ
 ζμ παπεραν ²⁰τον
 παυτοφγης ναυτοκτισ|τος
 νειω†

4Δ

Matthew said | to him: “Lord, |
 Savior, how was Man revealed?” |
 The perfect ²⁰ Savior said: “I want |
 you to know that
 he who | appeared before the
 universe in | infinity, Self-grown,
 101 Self-constructed Father,

Matthew said | to him: | “How was
 Man revealed?” ¹⁵ The perfect |
 Savior said: “I | want you to know |
 that
 he who appeared before | the
 universe in ²⁰ infinity,
 Self-grown, Self-constructed |
 94 Father,

 SJC-III:

 100,21 Corr.: first **ν** for a **γ** (?); **π** for erased **ν**.

SJC-BG:

 93,13 Corr.: an **ι** is erased immediately after **ε**.

NHC V 5,27–6,5

NHC III 76,18–77,1

π[Η] ΕΤΕ ΠΨΑ[Χ]Ε ΨΟ[ΟΠ] |
 [N̄ZHT]q̄·
 εϕμεζ εβολ ἄογοε[IN] | [εϕῖ
 ογ]οειν ἄ[N]ατ[ψα]χ[ε εροϕ·]
 | ³⁰ [N̄TAPXH] ΔΕ ΕϕΜΕΕ[ΥΕ
 ΕΤΡΕ] | [ΠΕϕΕΙΝ] Ε ΨΩΠ[Ε
 ἄΟΓΝΟΒ ἄΒΟΜ ἄ
 ο[ΥΟΕΙΝ Εϕῖ] ογ[ΟΕΙΝ 9±] |
 ἄΤΟΥ[ΝΟΥ ΠΙΡ]ΩΜ[Ε ΕΤΕ
 ΟΥΑΡΧΗ ΠΕ] | ἄΝΤΕ [ΠΟΥΟ]ΕΙΝ
 ΕΤῄΜΑ[Υ ΔΟΥΩΝΖ ἄ] | ΠΙΕΩΝ
 ἄ[ΖΟ]ΟΥΤΣΖΙΜ[Ε ἄΝΑΤΜΟΥ·
 †]⁵ΜῆΤΖΟΟ[Υ†] ΜΕΝ Ψ[ΑΥ† ΡΑΝ
 ΕΡΟϕ]

| ΕϕΧΗΚ ΕΒΟΛ Ζῄ ΠΟΥΟΕΙΝ
 ΕΤΡΟΥ|ΟΕΙΝ ἄΑΤΨΑΧΕ ΕΡΟϕ
 ΠΑΪ ΔΥΝΟ²⁰ΕΙ ἄΤΑΡΧΗ
 ΕΤΡΕΠΕϕΕΙΝΕ ΨΩ|ΠΕ ἄΟΥΝΟΒ
 ἄΒΟΜ· ἄΤΕΥΝΟΥ | ΔΑΤΑΡΧΗ
 ἄΠΟΥΟΕΙΝ ΕΤῄΜΑΥ | ΟΥΩΝΖ
 ΕΒΟΛ ἄΟΥΡΩΜΕ ἄΘΕΑ|ΝΑΤΟϑ
 ἄΖΟΟΥΤΣΖΙΜΕ
 ΠΕϕΡΑΝ
 ἄΜῆΤΖ[ΟΟΥ† ΨΑΥΧΟ]Οϑ ΕΡΟϕ

that the Word | dwells,
 full of shining, | [ineffable] light. ³⁰
 And [in the beginning,] when he
 took thought | [to have] | [his
 likeness] become [a great power of]
 [6] [shining light . . .] | [immediately
 Man, who is the principle (*or*
 beginning)] | of that [light, appeared
 as] | the androgynous [immortal]
 aeon.
 [The] ⁵ maleness [is called]

| and is full of shining, ineffable
 light. | In the beginning, he decided
²⁰ to have his likeness become | a
 great power. Immediately, | the
 principle (*or* beginning) of that light
 | appeared as Immortal |
 Androgynous Man. His male name
 is

Eug-V:

5,27–29 The left side of the text reflects fragment placements made by Stephen Emmel on August 8, 1977, at the Coptic Museum, Cairo, which are not included in the facsimile edition. The fragments are those numbered 1 and 40 in the facsimile edition.

6,3 Second superlinear stroke is in lacuna.

Eug-III:

76,19–20 “In . . . become”: “This one comprehended (“perceived”—K) the ἀρχή, so that his appearance became” (T–S, K [similar] & Tr).

76,23 “appeared as” (so also T–S, alt. & Tr): “revealed” (T–S, alt. & K).

NHC III 101,1–8

BG 94,2–11

εϕ|χΗΚ ΕΒΟΛ ΜΠΟΥΘΕΙΝ
 ΕΤΡΟΥ|ΘΕΙΝ ΕΓΑΤΨΑΧΕ ΕΡΟϞ
 ΠΕ | ΕΑϞΝΟΕΙ ΝΤΑΡΧΗ
 ΕΤΡΕΠΕϞ⁵ΕΙΝΕ ΨΩΠΕ ΝΟΥΝΟΣ
 ΝΒΟΜ | ΝΤΕΥΝΟΥ ΑΤΑΡΧΗ
 ΜΠΟΥΘΕΙΝ | ΕΤΜΜΑΥ ΟΥΩΝΖ
 ΝΟΥΡΩΜΕ | ΝΑΘΑΝΑΤΟΣ
 ΝΖΟΟΥΤΣΙΜΕ

εϕχΗΚ ΕΒΟΛ | ΜΠΟΥΘΕΙΝ ΕΤΡ
 ΟΥΘΕΙΝ | ΕΟΥΑΤΨΑΧΕ ΕΡΟϞ ΠΕ
 ΕϞ⁵ΝΟΪ ΝΤΑΡΧΗ ΕΤΡΕΠΕϞΕΙ | ΝΕ
 ΨΩΠΕ ΖΝ ΟΥΝΟΣ ΝΒΟΜ |
 ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΑΠΟΥΘΕΙΝ
 ΝΤΑΡΧΗ ΕΤΜΜΑΥ ΟΥ|ΩΝΖ ΕΒΟΛ
 ΖΝ ΟΥΖΟΥΕΙΤ Ν¹⁰ΡΩΜΕ
 ΝΝΑΘΑΝΑΤΟΣ Ν|ΖΟΥΤΣΖΙΜΕ

being full | of shining light | and
 ineffable, | in the beginning, when
 he decided to have his ⁵ likeness
 become a great power, | immediately
 the principle (*or* beginning) | of that
 light appeared as Immortal |
 Androgynous Man,

being full | of shining light | and
 ineffable, ⁵ in the beginning, when
 he decided to have his likeness |
 come to be in a great power, |
 immediately the light | of that
 principle (*or* beginning) | appeared
 in a first ¹⁰ immortal | androgynous
 man,

SJC-III:

101,4–5 “in . . . become”: “when he comprehended the ἀρχή, so that his appearance became” (T–S).

101,7 “appeared as” (so also T S, alt.): “revealed” (T–S, alt.).

SJC-BG:

94,5–6 “in . . . power”: “(he) comprehends the ἀρχή, so that his appearance comes in great power” (T S).

NHC V 6,6–11

| χε ᾿π̄νοϋς ἡρεϋαπ̄ο
 [ε]τ̄χψ[κ εβολ] | ἡμοϋ οϋααϋ·
 τεϋμῆτ̄ςζῆ [με δε χε] |
 †εἰννοια τα νισοφια, †ηροϋ
 [†ρεϋ]]| χπο ἡτε νισοφια·

ψαϋ† ρ̄[ν ε]ρ[οϋ] ¹⁰ χε τμε·
 επιδη σεψηϋ ζῆ τβαμ | μῆ
 νεϋωρι† ἡειοτε

| “Begger Mind Who Perfects |
 Himself.” [And] his femaleness (is
 called) | “Thought, She of All
 Wisdoms, Begettress | of the
 Wisdoms.”

[She] is called ¹⁰ “Truth,”—since
 they are equal in power | with their
 forebears

NHC III 77,2–6

| χε πεχ[πο πνοϋς ετ]χῆκ
 εβολ· | πεϋραῆ [δε
 ἡμῆ]τ̄ςζιμε πανσο|φοϋ
 σοφ!α ἡγεἰνετ̄ειρα·
 σεχω ⁵ ἡμος ερος ον χε
 εσεινε ἡπεϋ|σον δϋω
 πεσσϋνζϋγοϋ·

| “[Begotten,] Perfect [Mind].”
 | And his female name (is) “All-wise
 | Begettress Sophia.”

It is also said ⁵ that she resembles
 her | brother and her consort.

Eug-V:

6,6 The unusual stroke over π indicates that the letter, written above the line, should be inserted (see 6,24; 7,17 [insertion from the margin]; 28,8.22). Although the stroke seems to continue to the left of the letter in the MS, the line is almost certainly the result of the bleeding of the ink along a papyrus fiber.

Second superlinear stroke is in lacuna.

Eug-III:

77,2 πεχ[πο: “Begotten”: “the . . . [nous]” (πεν[οϋς] (K). The form of the Coptic article suggests a noun with two initial consonants, and the trace of the first letter suggests χ rather than π. Tr restores πεχ[οειϋ, “the [Lord.” Support for my reconstruction: 82,14–15; V 10,20–21.

77,6–8 “consort . . . truth”: “consort, a truth against which there is no contention; for as to the lower truth, the error that is with it” (K & Tr). Line 7 is not emended by Tr.

NHC III

BG

NHC V 6,11–14

ε̄τε̄ ἡ̄το̄ς τε̄ | †ἡ̄ἡ̄τ̄με̄ ἡ̄ἡ̄ᾱτ̄ῖ
 ἡ̄λ̄ᾱ[ε̄] ε̄ϛ[ϛοογ]ἡ̄ ἡ̄|ἡ̄μο̄ς
 ἡ̄ζη̄τ̄ε̄ ἡ̄ἡ̄ πε̄τ̄ζη̄ἡ̄· ε̄γ̄ἡ̄τᾱς |
 ἡ̄†ἡ̄λᾱνη̄ ε̄ς† ε̄ζ̄ρᾱἡ̄ ε̄χ̄ω̄ς·

NHC III 77,6–9

ο̄υ|ἡ̄με̄ ε̄(γ)ἡ̄ε̄γ̄† ἡ̄ἡ̄μᾱς τε̄·
 τ̄ἡ̄ἡ̄|ε̄ γᾱρ ἡ̄ἡ̄πε̄ςἡ̄τ̄ ἡ̄ᾱς† ἡ̄ἡ̄μᾱς
 | ἡ̄ἡ̄σῑ τε̄ἡ̄λᾱνη̄ ε̄τ̄ἡ̄ἡ̄μᾱς

—who is | indisputable truthfulness,
 [knowing] | herself within herself in
 secret, and having | error fighting
 against her.

| She is uncontested truth; | for here
 below error, which exists with truth,
 | contests it.

Eug-V:

6,12 ε̄ϛ[ϛοογ]ἡ̄: The space in the lacuna seems sufficient for only three letters. One must assume therefore that the scribe either wrote very small or omitted something. Although the facsimile edition makes it appear that the final letter could be an ε̄, ultraviolet examination suggests that ἡ̄ is more likely.

NHC III 101,9–19

BG 94,11–95,4

| ΧΕΚΑΔΣ ΕΒΟΛ ΖΙΤῆ ΠΙΡΩΜΕ ¹⁰
 ΕΤῆΜΜΑΥ ἸΑΘΑΝΑΤΟΣ ΕΥΕ† |
 ΜΑΤΕ ΜΠΕΥΧΑΪ ἸΣΕΝΗΦΕ |
 ΕΒΟΛ Ζῆ ΤΒΨΕ ΖΙΤῆ
 ΦΕΡΜΗ|ΝΕΥΤΗΣ ἸΤΑΥΤῆΝΟΟΥΨ·
 ΠΑΪ | ΕΤΝῆΜΗΤῆ ΨΑ ΠΣΩΚ ΕΒΟΛ
¹⁵ ἸΤΜῆΤΖΗΚΕ ἸἸΣΟΟΝΕ·
 ΤΕΨ|ΣΥΝΖΥΓΟΣ ΔΕ ΤΕ ΤΝΟΣ
 ἸΣΟ|ΦΙΑ· ἸΤΑΥΤΩΨ̄ ΣΙΝ
 ἸΨΟΡῆ | ἸΖΡΑΪ ἸΖΗΤῆ ΕΥΝΟΥΖΒ
 ΖΙΤῆ | ΠΑΥΤΟΓΕΝΗΣ ἸΕΙΩ†

ΧΕΚΑΔΣ Ε|ΒΟΛ ΖῆΤῆ ΠΙΑ ΤΜΟΥ
 Ε|ΤῆΜΜΑΥ ΝΡΩΜΕ ΕΥΕ† ΜΕ|ΤΕ
 ΜΠΟΥΧΑΪ ἸΣΕΝΗΦΕ ¹⁵ ΕΒΟΛ Ζῆ
 ΤΒΨΕ ΕΒΟΛ Ζῆ|ΤΜ ΠΡΕΨΒΩΛ
 ἸΤΑΥΤΑΟΥ|ΟΨ ΠΑΪ ΕΤΝῆΜΗΤῆ
 ΨΑ | ΖΑΕ ἸΤΜῆΤΖΗΚΕ ἸἸΣΟ|ΟΝΕ
 ΕΤΕΨΨΒΕΕΡΕ ΤΕ Τ
 ΣΟΦΙΑ ΤΝΟΣ ΝΤΑ<Υ>ΤΩΨ̄ |
 ΣΙΝῆ ΨΟΡῆ ΝΖΡΑΪ ΝΖΗΤ[Ψ] |
 ΕΥΣΥΝΖΥΓΙΑ ΖῆΤῆ
 ΠΙΑΥ|ΤΟΓΕΝΗΣ ΝΕΙΩ†

4ε

| that through that Immortal ¹⁰ Man
 they might attain | their salvation
 and awake | from forgetfulness
 through the interpreter | who was
 sent, who | is with you until the end
¹⁵ of the poverty of the robbers. And
 his | consort is the Great Sophia, |
 who from the first was destined in
 him | for union by | Self-begotten
 Father,

that through | that Immortal | Man
 they might attain | salvation and
 awake ¹⁵ from forgetfulness through
 | the interpreter who was sent, | who
 is with you until <the> | end of the
 poverty of the robbers, | since his
 companion is
 Sophia, the great one, | who from the
 first was destined in [him] | for
 union by Self-begotten | Father.

95

S/C-III:

101,14 MS unaccountably has stroke over ω.

S/C-BG:

94,11–13 “through . . . attain”: “through this immortal one men might attain” (T–S).

95.1 MS has ψ (active instead of passive).

NHC V 6,14–24

ΕΒΟΛ ΔΕ ¹⁵ ΖΜ ΠΙΡΩΜΕ
 ΝΝΑΤΜΟΥ ΑΦΟΥΩΝΖ | ΕΒΟΛ
 ΝΨΟΡΠ̄ ΝΒΙ ΠΡΑΝ
 Ν†ΜΝΤΝΟ[Υ] | ΤΕ ΜΝ† ΜΝ† ΧΟΕΙC
 ΜΝ ΟΥΜΝ†ΡΡ[Ο] | ΜΝ ΝΗ
 Ε†ΜΝ̄ΝCΩΟΥ ΕΒΟΛ ΖΝ ΝΑΪ· | ΠΗ
 ΔΕ ΕΤΕΥ† ΡΑ[Ν] ΕΡΟ[Ϸ] ΧΕ
 ΠΩ [†] ²⁰ ΠΙΡΩΜΕ ΝΤΕ ΠΩΚ
 ΟΥΕΙΩ† ΕΒΟ[Λ] | ΜΜ[Ο]Ϸ
 ΕΤΑΦΟΥΩΝΖ ΜΠΑΪ ΕΒΟΛ ΑϷΠΟ
 ΝΑϷ ΝΟΥΝΑΒ ΝΝΕΩΝ·

[ΠΡΟ]C Τ[Ε] | ΤΕ ΤΩϷ ΜΜΝΤΝΑΒ·
 ΟΥΝ Ο[ΥΨΒΗΡ] | ΕΨΟΟΠ̄ ΖΝ
 ΟΥΖΩ·† / Π·

Now ¹⁵ from Immortal Man very
 soon appeared | the name of divinity
 | and lordship and kingdom | and
 those that came afterward from
 them. | And he who is called
 “Father, ²⁰ Man of the Depth, Self-
 Father,” | when he revealed this,
 created | a great aeon
 [for] | his own majesty.
 There is [a companion] | in
 conjunction

NHC III 77,9–17

ΕΒΟΛ ¹⁰ ΖΙΤΟΟΤ̄ ΜΠΑΘΑΝΑΤΟC
 ΝΡΩΜΕ | ΑCΟΥΩΝΖ ΕΒΟΛ ΝΒΙ
 ΟΥΟΝΟΜΑ|CΙΑ ΝΨΟΡΠ̄ ΧΕ
 ΜΝΤΝΟΥΤΕ | ΖΙ ΜΝ†ΡΡΟ· ΠΩΤ̄
 ΓΑΡ ΕΨΑΥ|ΧΟΟC ΕΡΟϷ ΧΕ
 ΠΡΩΜΕ ΝΑΥΤΟ ¹⁵ ΠΑΤΩΡ
 ΑΦΟΥΩΝΖ ΜΠΕΕΙ ΕΒΟΛ |
 ΑϷΤΑΜΙΟ ΝΑϷ ΝΟΥΝΟC ΝΔΙΩΝ

| ΠΡΟC ΤΕϷΜΝΤΝΟC

Through ¹⁰ Immortal Man |
 appeared the first designation, |
 namely, divinity | and kingdom, for
 the Father, who is | called “Self-
 Father Man,” ¹⁵ revealed this. | He
 created a great aeon

| for his own majesty.

Eug-V:

6,15–17 See endnote 4.

6,24 The stroke over τ: see 6,6n.

Eug-III:

77,11 “appeared . . . designation”: “first appeared a designation” (T–S, K [similar] & Tr).

77,16 Corr.: ΤΑΜΙΟ Ν for partly erased ΤΑΝΟ ΝΑϷ.

NHC III 101.19–102.5

BG 95,4–14

εβολ ζ̄μ²⁰ παθανατος̄ ν̄ρωμε
 †̄ν̄ταφοϋ|ων̄ς εβολ̄ ν̄ψορπ̄ ζι
 μ̄ν̄τ̄νοϋ|τε̄ ζι μ̄ν̄τ̄ρ̄ο †̄ π̄ειω†
 γαρ̄ εψ̄αυ
 μ̄οϋτε̄ εροϋ̄ χε̄ π̄ρωμε̄ ·
 παϋ|τοπατωρ̄ αϋοϋων̄ς μ̄παϊ̄
 ε|βολ̄ αϋταμιο̄ ναϋ̄ νοϋνος̄
 ν̄|ᾱιων̄

P^B

εβολ̄ ζῑ⁵τ̄μ̄ πᾱ τ̄μοϋ̄ ν̄ρωμε̄
 αρᾱ | †̄ ᾱνοϋων̄ς εβολ̄ ν̄ψορπ̄ |
 {̄ν̄}ζ̄μ̄ μ̄ν̄τ̄νοϋτε̄ ζῑ μ̄ν̄τ̄ρ̄|ρο̄ †̄
 π̄ειω† γαρ̄ εψ̄αῡχος̄ | εροϋ̄ χε̄
 π̄ρωμε̄ πᾱϋτο¹⁰πατωρ̄ {παϊ̄}
 αϋοϋων̄ς <μ̄παϊ̄> ε|βολ̄
 αϋταμιο̄ ναϋ̄ νοϋ|νο̄ς̄ νᾱιων̄

επεφραν̄ πε̄ ζογδοᾱς
⁵ π̄ρος̄ τεϋμ̄ν̄τ̄νο̄ς̄

επεφραν̄ πε̄ | ζογδοᾱς
 π̄ρος̄ τεϋμ̄ν̄τ̄|νο̄ς̄

from ²⁰ Immortal Man † who
 appeared | as First and divinity and
 kingdom, † | for the Father, who is
 102 called ‘Man, Self-Father,’ revealed
 this. | And he created a great aeon, |

Through ⁵ Immortal Man, then, |
 † we first appeared | in divinity and
 kingdom, † | for the Father, who is
 called | ‘Man, Self- ¹⁰ Father,’
 revealed <this>. | And he created a |
 great aeon,

whose name is Ogdoad,
⁵ for his own majesty.

whose name is | Ogdoad,
 for his own majesty.

SJC-III:

101,21 ζι: <ζ̄ν̄> (T-S sugg.), resulting in the following rendering: “From Immortal Man he appeared first <in> (?) divinity. . .” See endnote 4.

SJC-BG:

95,7 Alt. {̄ν̄ζ} μ̄μ̄ν̄τ̄νοϋτε̄, etc. (T-S), which results in the following rendering for lines 6 and 7: “we first revealed divinity and kingdom.” See endnote 4.

95,10 Not emended by T-S (“he appeared”). It may be that the Coptic translator mistook αὐτόν for αὐτός (see III 102,2).

NHC V 6,24–31

εαϥ[† ναϥ ν̄οϥ]²⁵ναδ
 ν̄νεζοϥσια · αϥῤῥῤ[ο εζραϊ] |
 [εχωο]ϥ· εαϥωντ̄ να[ϥ
 ν̄ζεν]νοϥ|[τε] μ̄ν
 ζεναρχαγγελ[οc ζε]ντβ[α
 μ̄]|[μ̄ν]τα†† ηπε εροοϥ [εζραϊ
 εϥ]ϣ̄μ̄ϣ[ε·]

| εβολ δε ζ̄μ παϊ αϥῤ[αρ]<χ> |
 ν̄ς! [†μ]ν̄[τ]³⁰[ν]οϥτε μ̄ν
 †μ̄ν[τ]χ αειϥ [μ̄ν †μ̄ντ]|[ῤ]ῤο·

to whom he [gave] ²⁵ great authority.
 He ruled | [over them], having
 created [gods] | and archangels,
 unnumbered | myriads [for] retinue.

| Now from him [originated] divinity
³⁰ and lordship [and kingdom] | and

NHC III 77,17–24

αϥ† ναϥ ν̄|οϥνοδ ν̄εζοϥσια ·
 αϥῤ ῤρο εζραϊ | εχ̄ν̄ ν̄cωντ̄
 τηροϥ αϥcωντ̄ ²⁰ ναϥ
 ν̄ζεννοϥτε μ̄ν
 ζεναρχα[γγελοc μ̄ν
 ζεναγγελοc ζεντβα | εμ̄ντοϥ
 ηπε· εζοϥν εϥζϥη|ῤεcια

εβολ δε ζιτοοτ̄ϥ μ̄πρωμε |
 ετ̄μ̄μαϥ αcαρχεcθαι ν̄ςι
 τ̄μ̄ντ |

He gave him | great authority, and
 he ruled | over all creations. He
 created ²⁰ gods and archangels | and
 angels, myriads | without number,
 for retinue.

| Now through that Man | originated
 divinity

Eug-V:

6,29 MS has ⲭ (a common scribal error for ϫ).

6,29–31 The right side of the text reflects fragment placements made by Stephen Emmel on August 8, 1977, at the Coptic Museum, Cairo, which are not included in the facsimile edition. The fragments are those numbered 1 and 40 in the facsimile edition.

6,29–32 The left margin in the MS appears to have been shifted about one letter's width to the right, perhaps because of an imperfection in the sheet.

Eug-III:

77,23 T–S holds that the section found in *SJC* following ζϥηῤεcια is missing from *Eug-III* through homoioteleuton. However it seems more closely related to the *Sondergut* of *SJC* than to *Eug*.

NHC III 102,5–17

αϒ† ναϒ | ἴουνοσ
 ἴεζουσια αϒῤ ῤρο | εϒῃ
 ἡσωνῤ ἡτμῃτζηκε | αϒσωνῤ
 ναϒ ἡζεννοϒτε | μῃ
 ζεναγγελοσ <μῃ>
 ζεναρχαῤ ¹⁰γελοσ ζεντβα
 εμῃτοϒ ηπε | εϒψῃψε
 εβολ ζῃ ποϒοειν | ετῃμαϒ μῃ
 πεῤῃνα ἡψο | μῃτ ἡζοοϒ† ετε
 πα τσο | φια πε τεϒσυνζϒροσ
 ε ¹⁵βολ γαρ ζῃ πεεινοϒτε
 ας | αρχεσθαι ἡσι
 τμῃ <τ>νοϒτε | μῃ τμῃῤῤρο·

He was given | great authority, and
 he ruled | over the creation of
 poverty. | He created gods | and
 angels <and> archangels, ¹⁰ myriads
 without number | for retinue
 from that Light | and the | tri-male
 Spirit, which is that of Sophia, | his
 consort.

¹⁵ For from this God originated |
 divinity | and kingdom.

BG 95,14–96,8

αϒ† δε ναϒ ἡουνοσ ¹⁵
 νεζουσια αϒῤ ῤρο εζραι | εϒη
 ἡσωνῤ ἡτμῃτζη | κε αϒσωνῤ
 ναϒ ἡζῃνοϒ | τε μῃ ζῃαγγελοσ
 μῃ ζῃ | αρχιαγγελοσ ζῃτβα εμῃ
 τεϒ ηπε εϒψῃψε
 ε | βολ ζῃ ποϒοῖν ετῃ | μαϒ μῃ
 πεῤῃνα ἡψῃτ | ζοοϒ† ετε παῖ
 πε πα τ ⁵σοφια τεϒψβεερε

 ε | βολ γαρ ζῃ πινοϒτε
 ας | αρχεσθαι ἡσι τμῃτνοϒ | τε
 μῃ τμῃῤῤρο

| And he gave him great ¹⁵ authority,
 and he ruled | over the creations of
 poverty. | He created gods | and
 angels and | archangels, myriads
 without
 number for retinue
 | from that Light | and the tri-male
 Spirit, | that is, that of ⁵ Sophia, his
 companion.

| For from this God originated |
 divinity | and kingdom.

45

96

NHC V 6,31–7,8

NHC III 78,1–8

Σ

Μῆ ΝΗ ΕΤΟΥΗΖ [Ἰ̄σ̄ωου·] | [ε̄τβ]ε̄
 [παῖ] ἀγ† ραν ε[ροϋ χε πνοϋ]
 [τε ἄτε νινοϋτ]ε̄ ἡ[ῑχοεῑς
 ἄτ]ε̄ | [νῑχοεῑς πῑρρ]ο̄ ἄτ[ε̄
 νῑρ]ρωου· | [ᾱϋοϋων̄ε̄ δε̄ ε̄]βολ
 ε̄τ[ε̄] οϋπηγη⁵ [πε̄ ἄτε̄ νη
 ε̄τ]αγψ[π]ε̄ μῆ̄ν̄σ̄ω·
 | [οϋ̄ἄταϋ δε̄ ἄο]ϋνοϋς μῆ̄
 οϋεν|[νοια]

μῆ̄ οϋωψ· οϋμε̄ε̄υε̄ δε̄ | [μῆ̄]
 οϋςβ[ω] μῆ̄ οϋψο̄σ̄νε̄·

those that follow [them]. |

[Therefore he] was

called [“God]

7 [of gods, Lord of] | [lords, King] of
 kings.” | [And] from [him appeared]
 another | [. . .], who [is] the source
⁵ [of those who came] afterward. |
 [Now he has] mind and [thought]

| and will, also thinking | [and
 teaching] and counsel

νοϋτε̄ μ[ῆ̄ τμ̄ντ̄ρρο· ε̄]τ̄βε̄ παῖ
 ἀγ† | ρῆ̄ϋ χε̄ πνοϋ[τε̄
 νῆ̄νοϋ]τ̄ε̄· π̄ρρο | ἄρ̄ρωου·
 πε̄σο[γ̄ειτ̄ ἄ]ρ̄ωμε̄

| τ̄πῑστῑς πε̄ ἄν[ε̄]τ̄ναψ̄ωπε̄·⁵
 μῆ̄̄̄σ̄ᾱ ναῖ
 οϋ̄νταϋ ἄζητ̄ῦ ἄ|οϋ̄ζιδιον
 ἄνοϋς οϋ̄εν̄νοια·

ἄ|θε̄ ε̄τε̄ ϋο̄ ἄμο̄ς
 οϋ̄εν̄θ̄μ̄η̄ςῑς | μῆ̄
 οϋ̄φ̄ρο̄η̄ςῑς οϋ̄λο̄γ̄ῑςμο̄ς

[and kingdom]. Therefore he was |
 called “God of gods,” “King | of
 kings.” First Man | is “Faith” for
 those who will come ⁵ afterward.

[78]

He has, within, | a unique mind
 (and) thought—just as | he is it
 (thought)—(and) reflecting | and
 considering, rationality

Eug-V:

7,3 Third superlinear stroke is in lacuna.

7,4 The trace immediately following the first lacuna is compatible with the tail of an α
 or μ.

Eug-III:

78,3–4 So restored by T–S (but superlinear stroke is omitted).

78,6–7 See endnote 5.

NHC III 102,17–103,1

BG 96,8–18

ΕΤΒΕ ΠΑΪ ΑΥ|ΜΟΥΤΕ ΕΡΟΥ ΧΕ
ΠΝΟΥΤΕ Ν̄|Ν̄ΝΟΥΤΕ· Π̄ΡΡΟ
Ν̄Ρ̄ΡΩΟΥ ΠΕ ²⁰ ΖΟΥΕΙ† Ν̄ΡΩΜΕ

ΑΥΩ Ε|ΤΒΕ ΠΑΪ ΑΥΣΜΟΥ ΕΡΟΥ ¹⁰
ΧΕ ΠΝΟΥΤΕ Ν̄ΝΟΥΤΕ | ΑΥΩ
Π̄ΡΡΟ Ν̄ΝΕΡΩΟΥ | ΠΩ̄ΡΠ Ν̄ΡΩΜΕ

ΕῩΝΤΑϋ Μ̄|ΜΑΥ Μ̄ΠΕϋΖΙΔΙΟΝ
Ν̄ΝΟΥΣ | Ν̄ΖΡΑΪ Ν̄ΖΗΤῪ· Μ̄Ν
ΟΥΕΝΝΟΙΑ
| Ν̄ΘΕ ΕΤῪΟ Μ̄ΜΟΣ
ΟΥΦΡΟΝΗ|ΣΙΣ ΟΥΕΝΘΥΜΗΣΙΣ
ΟΥΛΟΓΙ|
ΡΓ ΣΜΟΣ

ΟΥΝΤΑϋ | Μ̄ΜΑΥ ΖΡΑΪ ΝΖΗΤῪ
Ν̄ΟΥ|ΝΟΥΣ ΕΠΩϋ ΠΕ Μ̄ΜΙΝ ¹⁵
Μ̄ΜΟΥ Μ̄Ν ΟΥΕΝΝΟΙΑ
| Ν̄ΤΖΕ ΕΤῪΟ Μ̄ΜΟΣ
ΟΥ|ΕΝΘΥΜΗΣΙΣ Μ̄Ν
ΟΥΦΡΟ|ΝΗΣΙΣ ΟΥΜΕΕΥΕ

Therefore he | was called ‘God of |
gods,’ ‘King of kings.’ ²⁰ First Man

And therefore | he blessed himself ¹⁰
as ‘God of gods’ | and ‘King of
kings.’ | First Man

has | his unique mind, | within, and
thought | —just as he is it
(thought)— (and) considering, |
reflecting, rationality,

has, | within, a | mind, which is his
own, ¹⁵ and thought | —just as he is
it (thought)— | (and) reflecting and
considering, | thinking

SJC-III:

102,23 See endnote 5.

SJC-BG:

96,9 ΑΥΣΜΟΥ ΕΡΟΥ, “he blessed himself”: <ΑΥΜΟΥΤΕ> ΕΡΟΥ, “he <was called>”
(T–S sugg.); <ΑΥΣΜΟΥ> ΕΡΟΥ, “he <was blessed>” (T–S sugg.). In the context,
self-benediction does not seem inappropriate.

96,16 See endnote 5.

NHC V 7,8–18

MÑ | [ΠΗ Ε]†ΖΙΧ[ΝΝ] ΟΥΨΟΧΝΕ
 MÑ ΟΥΒΟΜ ¹⁰ [Ζ]ΕΝΜΕΛ[ΟC]
 ΝΤΕΛΙΟC · ΑΥΩ ΝΝΑ|ΤΜΟ[Υ·
 ΚΑΤ]Α ΔΕ †ΑΦΘΑΡCΙΑ ΕΥ|ΨΗΨ
 MÑ [Ν]Η Ε†ΝΕ ΜΜΟΟΥ ΕΒΟΛ·
 | Κ[ΑΤ]Α †C[ΟΜ] ΔΕ
 CΕΨΒΒΙΝΟ Υ†· Ν|ΘΕ ΕΤΕ ΟΥΩ†
 ΟΥΕΙΩ† ΟΥΕ† ¹⁵ ΟΥΨΗΡΕ· ΑΥΩ
 ΠΨΗΡΕ ΕΥΕΝΝΟΙΑ | †ΕΝΝΟΙΑ
 <Δ>Ε ΕCΟΥΑΤΒ ΕΝΙΚΕΨΩ | ΧΠ
 ΤΗΡΟΥ· ΑΥΩ ΝΘΕ ΝΖΡΑΪ ΖΝ
 ΝΙΑΤ· | ΧΠΟ· ΕΛΕ†ΜΟΝΑC

—even | [that which] is over
counsel—

and power: ¹⁰ perfect and immortal
 [attributes]. | Now [in respect to]
 imperishableness, they are | [equal]
 to [those] that resemble them. | But
 [in respect to power], they are
 different, just | as father differs from
¹⁵ son, and the son from thought, |
 <and> the thought surpasses
 everything else. | And in the (same)
 way, among uncreated things, | the
 monad

NHC III 78,9–17

| MÑ ΟΥΔΥΝΑΜΙC · ΜΕΛΟC ΝΙΜ
 Ε ¹⁰ΤΨΟΟΠ ΖΝΤΕΛΙΟC ΝΕ
 ΖΝΑΘΑΝΑ|ΤΟC ΝΕ ΚΑΤΑ ΜΕΝ
 ΤΑΦΘΑΡCΙΑ CΕ|ΨΗΨ·
 ΚΑΤΑ ΤCΟΜ ΟΥΝ ΟΥΔΙΑ |ΦΟΡΑ·
 ΝΘΕ ΝΠΨΙΒΕ ΝΟΥΕΙΩ† |
 ΕΥΨΗΡΕ· ΑΥΩ ΟΥΨΗΡΕ
 ΕΥΕΝΝΟΙΑ ¹⁵ ΑΥΩ ΤΕΝΝΟΙΑ
 ΕΠΨΩΧΠ ΝΘΕ Ν|ΤΑΕΙΨΡΠ
 ΝΧΟΟC ΖΝ ΝΕΝΤΑΥΧΠΟ|ΟΥ·
 ΤΜΟΝΑC Ο ΝΨΟΡΠ

| and power. All the attributes ¹⁰
 that exist are perfect and immortal.
 In respect to imperishableness, they |
 are indeed equal.

(But) in respect to power, there is a
 difference, | like the difference
 between father | and son, and son
 and thought, ¹⁵ and the thought and
 the remainder. As | I said earlier,
 among the things that were created, |
 the monad is first.

Eug-V:

7,10 First superlinear stroke is in lacuna. Punctuation: see 5,4n.

7,12 First word: see Emmel, 1979: 183 (line identified as 7,22 up).

7,16 MS has τ.

7,17 The stroke over χ: see 6,6n. χ is written in the left margin.

7,18 The F form of the nominal subject prefix of the present circumstantial is not found elsewhere in the codex; but see 29,6 for a similar form.

NHC III 103,1–10

BG 96,18–97,11

ΟΥΒΟΜ' ΜΕΛΟΣ ΝΙΜ ΕΥ|ΨΟΟΠ
 ΖΗΤΕΛΙΟΝ ΝΕ ΔΥΩ |
 ΖΕΝΑΘΑΝΑΤΟΝ ΝΕ ΚΑΤΑ ΜΕΝ |
 ΤΑΦΘΑΡCΙΑ CΕΨΗΨ·
 ΚΑΤΑ ΟΥ⁵ΒΟΜ CΕΨΟΒΕ· ΝΘΕ
 ΜΠΨΙΒΕ | ΝΟΥΕΙΩΤ ΕΥΨΗΡΕ·
 <ΔΥΩ ΟΥΨΗΡΕ> ΕΥΕΝΝΟΙΑ· |
 ΔΥΩ ΤΕΝΝΟΙΑ ΕΠΨΩΧΗ ΝΘΕ |
 ΝΝΕΝΤΑΕΙΦ ΨΡΠ ΝΧΟΟΥ ΖΗ |
 ΝΕΝΤΑΥΧΠΟΟΥ ΤΜΟΝΑC
 Ν¹⁰ΨΟΡΠ

ΜΗ | ΟΥΒΟΜ ΜΕΛΟΣ ΝΙΜ ΕΤ
 [ΨΟΟΠ ΖΗΤΕΛ]ΙΦΝ ΝΕ
 ΖΗ|[ΔΤΜΟΥ Ν]Ε ΚΑΤΑ ΜΕΝ |
 ΤΜΗΤΑΤΤΑΚΟ CΕΨΗΨ
 | ΚΑΤΑ ΔΕ ΤCΟΜ CΕΨΟ⁵ΒΕ ΝΘΕ
 ΜΠΨΙΒΕ ΝΟΥ|ΕΙΩΤ ΕΥΨΗΡΕ ΜΗ
 ΟΥ|ΨΗΡΕ ΕΥΕΝΝΟΙΑ ΜΗ
 ΟΥ|ΕΝΝΟΙΑ ΕΠΚΕCΕΕΠΕ | ΔΥΩ
 ΝΘΕ ΝΤΑΪΧΟΟC Ν¹⁰ΨΟΡΠ
 ΤΜΟΝΑC ΖΗ Ν|ΨΡΠ ΝΧΠΟ ΔΝ

[42]

103 power. All the attributes that exist | are perfect and | immortal. In respect to | imperishableness, they are indeed equal.

(But) in respect to ⁵ power, they are different, like the difference | between father and son, <and son> and thought, | and the thought and the remainder. As | I said earlier, among | the things that were created, the monad is ¹⁰ first.

and | power. All the attributes that exist are [perfect] (and) | [immortal]. In respect to | imperishableness, they are indeed equal.

[97]

| But in respect to power, they are different, ⁵ like the difference between | father and son, and | son and thought, and | thought and the remainder. | Now, as I said ¹⁰ earlier, the monad is not among the | first creations.

SJC-III:

103,6 Erroneous omission noted by T-S.

SJC-BG:

97,10 MS has just one stroke over the last two letters.

97,10–11 ΤΜΟΝΑC . . . ΔΝ, “the monad . . . creations”: T-S sees a textual corruption here and proposes that the text read ΤΜΟΝΑC ΝΨΟΡΠ ΟΓ ΤΕ ΤΨΟΡΠ ΖΗ ΝΨΟΡΠ ΝΧΠΟ, “the monad is the first among the first creations” (omitting ΔΝ). T-S may be correct, but see V par.

NHC V 7,18–28

αγω †ΔΥΑΣ | ψαζραϊ
 ε[ΝΙΔ]ΕΚΑΣ· ΝΙΔ ΕΚΑΣ ΔΕ ²⁰
 ϸε̅ραρ<χ>ι εζραϊ εχ̅ν |
 ΝΙΑΝΨΕ· ΝΙΑΝΨΕ ΔΕ
 ϸε̅ραρ<χ>ει εζραϊ εχ̅ν |
 ΝΙΑΝΨΟ· ΝΙΑΝΨΟ ΔΕ
 ϸε̅ραρ<χ>ει | [ε]χ̅ν ΝΙΑΝΤΒΑ ·
 ΠΕΪΣΜΟΤ ΟΝ ΠΕ | [ΕΤ]ΨΟΟΠ̅ Ζ̅Ν
 ΝΙΑΤΜΟΥ· †ΜΟΝΑΣ ²⁵ ΔΕ Μ̅Ν
 †ϸ[Ν]ΝΟΙΑ· ΝΑ ΠΙΡΩΜ [ε]
 ḿ|Ν[Δ]Τ[ΜΟΥ·] ΝΙΜΕΕΥΕ Ψ[ΩΠΕ]
 | ε<Ν>ΔΕΚ[Δ]ς· ΝΙΑΝΨΕ ΔΕ Ν[ε
 ΝΙCΒΟ]||ΟΥε· [ΝΙΑΝ]Ψ[Ο ΔΕ] Νε

and the dyad | go up to [the] decads,
 and the decads ²⁰ rule the hundreds,
 | and the hundreds rule | the
 thousands, and the thousands rule |
 the ten thousands. Again it is this
 pattern | [that] exists among the
 immortals: the monad ²⁵ and the
 thought are those things that belong
 to [Immortal] Man. | The thinkings
 [are] for | <the> decads, and the
 hundreds are [the teachings,] | [and
 the thousands] are the

NHC III 78,17–24

CΟΥΗΖ | ḿCWC ḿβι ΤΔΥΑΣ Μ̅Ν
 ΤΕΤΡΙΑC | ψαζραϊ ΕΝΡΑΜΗΤ̅
 ḿΡΑΜΗΤ̅ ΔΕ ²⁰ ϸε̅ραρχι εχ̅ν
 ḿΡΑΨΕ· ΕΡΕḿΡΑΨΕ | ΔΡΧΙ ΕΧ̅Ν
 ḿΡΑΨΟ· ΕΡΕḿ<ΡΑ>ΨΟ· ΔΡ|ΧΙ
 ΕΧ̅Ν <ḿΡΑ>ΤΒΑ· ΠΕCΜΟΤ̅ ΠΕ ΠΑΪ
 <ζ̅ḿ> | <ḿ>ΔΘΑΝΑΤΟC ΠΕΖΟΥΕΙΤ̅
 ḿΡΩ|ΜΕ ḿΤΕΕΙΖΕ· ΤΕΜΟΝΑC ΤΕ
 (Coptic pages 79 and 80 are
 missing.)

The dyad | follows it, and the triad, |
 up to the tenths. Now the tenths ²⁰
 rule the hundredths; the hundredths |
 rule the thousandths; the
 thousand<th>s rule | the ten
 thousand<th>s. This is the pattern
 <among the> | immortals. First Man
 | is like this: His monad

Eug-V:

7,19–22 See endnote 6.

7,20–22 MS has in each case χ (a common scribal error for κ).

7,24–25 “the monad . . . Man”: see 7,6–7. Apparently mind, thought and will are referred to. The punctuation in line 25 is a word separator but may also be intended to replace a missing sentence pronoun.

7,26 Corr.: ψοϣ̅ϣ̅, “first,” is deleted at the beginning of the line by a dot over each letter.

7,27 MS has † (sing.).

Eug-III:

78,19–21 Tr translates the fractions as whole numbers without emending the text. See endnote 6.

78,22 First emendation: MS has νε.

78,22–23 MS has ḿζḿ, “of immortals” (not emended by Tr, although his translation reflects an emendation).

NHC III

BG

NHC V 7,28–8,8

NHC III

ΝΙΨΟΞΝ [ε·] | Ν[ι]ΑΝΤΒΑ [ΔΕ Ν]Ε
 ΝΙΣΑΜ · ΝΗ [ΔΕ Ε†]³⁰[ψ]ΩΠΕ
 ΕΒ[ΟΛ ΖΝ̄] ΝΕΤ[. . . . CE] | ΨΟΟΠ
 ΜΝ̄ ΝΕΥΑ [11±] | [Ζ]Ν̄Ν ΕΨ[Ν]
 ΝΙΜ [12±] | [. . .] . . [. .] Ἀ
 ΨΩ [10±]

[Ḥ] Ḥ [7±] ἈCO[ΥΩΝΖ̄ ΕΒΟΛ ΖΜ̄] |
 ΠΝΟΥ[C Ḥ]ΤΑΡ[ΧΗ ḤΣΙ †ΕΝΝΟΙΑ]
 | ΜΝ̄ ΝΙΜ [ΕΕ]ΥΕ· Ἀ[ΥΩ ΕΒΟΛ ΖΝ̄
 ΝΙ] | ΜΕΕΥΕ Ν[ΙC]ΒΩ· Ε[ΒΟΛ ΖΝ̄
 ΝΙCΒΩ]⁵ ΝΙΨΟΞΝ [ε·] ΕΒΟ[Λ ΖΝ̄
 ΝΙΨΟΞΝΕ] | ΟΥCΟΜ·
 ΜΝ̄ΝCΑ [C]Ε ΔΕ Μ̄[ΜΕΛΟC] |
 ΤΗΡΟΥ· Ἀ<ψ>ΟΥΩΝΖ̄ ΕΒ[Ο]Λ ΖΝ̄
 Ν[ΕCΟΜ] | ḤCΙ ΠΗ ΤΗΡḤ

counsels, | [and] the ten thousands
 [are] the powers. [Now] those [who]
³⁰ come [from the . . .] | exist with
 their [. . .] | [in] every aeon [. . .] |
 [. . .]

[8] [. . . In the beginning, thought] | and
 thinkings [appeared from] mind, |
 [then] teachings [from] | thinkings,
 counsels ⁵ [from teachings], (and)
 power [from] | [counsels].
 And after all [the attributes,] | all
 that [was revealed] | appeared from

Eug-V:

7,33 Corr.: γ deleted between Ἀ and ψ by two superior dots.

8,4 βω: see Emmel, 1979: 183 (line identified as 8,30 up).

8,5 εβ: see Emmel, 1979: 183 (line identified as 8,29 up).

8,7 Low dot probably indicates word separation; see 8,16n.

MS·has γ (incorrect pl. pron.).

λ: see Emmel, 1979: 183 (line identified as 8,27 up).

NHC III 103,10–12

BG 97,11–14

<N̄>ΘΑΗ ΔΕ Ν̄Ν̄ΚΑ ΝΙΜ´
 ΑΨ|ΟΥΩΝΖ ΕΒΟΛ Ν̄ΣΙ
 ΠΕΝΤΑΥΟΥΟΝΖΨ | ΕΒΟΛ ΤΗΡΨ´

Ν̄ΖΑΕ ΔΕ | Ν̄ΚΑ ΝΙΜ ΑΨΟΥΟΝΖΟΥ
 | ΕΒΟΛ ΖΝ ΤΕΨΔΟΜ Ν̄ΣΙ |
 ΠΕΝΤΑΨΟΥΟΝΖΨ ΤΗΡΨ

And after everything, | all that was
 revealed | appeared from his power.

And finally he who | revealed it all |
 revealed everything | from his
 power.

SJC-III:

103,11–12 “all . . . power”: “all that was revealed from his power appeared” (T–S);
 less likely because of the Coptic punctuation and the parr.

SJC-BG:

97,11–14 “And . . . power”: or “. . . he who wholly revealed himself . . .”; “But he
 brought to appearance the last (pl.) of all things from his power, namely, the one
 whom he brought to appearance completely” (T S). The sentence appears to be
 corrupt; see parr.

NHC V 8,8–18

NHC III

ΕΤΑΥ[ΟΥ]ΦΝΞϥ [ΕΒΟΛ] | ΑΥΩ
 ΑΦΟΥΩΝΞ [ΕΒΟΛ] ΞΜ ΠΗ
 [ΕΤΑΥ]¹⁰ΣΟ<Ν>ΤΪ ΝΒΙ ΠΗ
 ΕΤΑΥΜ[ΟΝΚΪ] ΑΥΩ | ΠΗ ΕΤΑΥ†
 ΜΟΡΦΗ Ν[Αϥ Α]ΦΟΥΩΝΞ | ΕΒΟΛ
 ΞΜ ΠΗ ΕΤΑΥ[ΜΟ]Ν[ΚΪ] ΠΗ |
 ΕΤΑΥ† ΡΑΝ ΕΡΟΥ· ΑΦΟΥΩΝΞ |
 ΕΒΟΛ ΞΜ ΠΗ ΕΤΑΥ† ΜΟΡΦΗ ΝΑϥ·
¹⁵ ΕΑ†ΔΙΑΦΟΡΑ ΝΤΕ ΝΗ
 ΕΤΑΥΧΠΟ|ΟΥ· ΟΥΩΝΞ ΕΒΟΛ ΞΜ
 ΠΗ ΕΤΑΥ† Ρ[ΑΝ] | ΕΡΟΥ ΧΙΝ
 ΤΑΡΧΗ ΨΑ ΔΡΗΧΪ· ΚΑΤΑ |
 ΟΥΒΟΜ ΝΤΕ ΝΙΕΩΝ ΤΗ[Ρ]ΟΥ·

[his powers.] | And [from] what
 [was] ¹⁰ created, what was
 [fashioned] appeared. And | what
 was formed appearød | from what
 was [fashioned.] | What was named
 appearød | from what was formed, ¹⁵
 while the difference among begotten
 things | appeared from what was
 [named], | from beginning to end, by
 | power of all the aeons.

Eug-V:

8,8 ΦΝΞϥ: see Emmel, 1979: 183 (line identified as 8,26 up).

8,9 ΞΜ: see Emmel, 1979: 184 (line identified as 8,25 up).

8,10 Last three letters and preceding superlinear stroke: see Emmel, 1979: 184 (line identified as 8,24 up). The stroke is visible in the MS. Emmel reports seeing a remnant of the letter under the stroke, but none is visible in a photo taken prior to removal of transparent tape.

8,11 ΥΩΝΞ: see Emmel, 1979: 184 (line identified as 8,23 up).

8,12 Final word: see Emmel, 1979: 184 (line identified as 8,22 up).

8,13 Final letter: see Emmel, 1979: 184 (line identified as 8,21 up).

8,16 Low dot after initial ΟΥ is not a stop; it makes clear word separation; cf. V 34,10.

NHC III 103,12–21

ΕΒΟΛ ΖΝ ΤΕΨΟΜ· | ΔΥΩ ΕΒΟΛ
 ΖΜ ΠΕΝΤΑΥΣΟΝΤΪ | ΔΦΟΥΩΝΖ
 ΕΒΟΛ ΝΒΙ ΠΕΝΤΑΥ¹⁵ΡΠΛΑССΑ
 ΜΜΟΨ ΤΗΡΨ· ΕΒΟΛ ΖΜ |
 ΠΕΝΤΑΥΡΠΛΑССΑ ΜΜΟΨ
 ΔΨ|ΟΥΩΝΖ ΝΒΙ ΠΕΝΤΑΨΧΙ
 ΜΟΡ|ΦΗ ΕΒΟΛ ΖΜ ΠΕΝΤΑΨΧΙ
 ΜΟΡΦΗ | ΠΕΝΤΑΥ† ΡΑΝ ΕΡΟΨ
 ΕΤΒΕ ΠΑΪ ²⁰ ΑΠΨΙΒΕ ΨΩΠΕ
 ΝΝΙΑΓΕΝΝΗ | ΤΟС ΧΝ ΝΤΑΡΧΗ ΨΑ
 ΔΡΗΧΝΟΥ

And from what | was created, | all
 that was fashioned ¹⁵ appearød; from
 | what was fashioned | appeared
 what was formed; | from what was
 formed, | what was named. Thus ²⁰
 came the difference among the
 unbegotten ones | from beginning to
 end.”

BG 97,15–98,7

¹⁵ ΔΥΩ ΕΒΟΛ ΖΜ ΠΕΝΤΑΨ|ΣΟΝΤΨ
 ΤΗΡΨ ΔΦΟΥΩΝΖ | ΕΒΟΛ ΝΒΙ
 ΠΕΝΤΑΥΠΛΑС|СА ΜΜΟΨ ΤΗΡΨ
 ΕΒΟΛ | ΖΜ ΠΕΝΤΑΥΠΛΑССΑ Μ
 ΜΟΨ ΔΦΟΥΨ[ΝΖ ΕΒΟΛ ΝΒΙ] |
 ΠΕΝΤΑΨΧΙ ΜΟΡΦΗ ΖΜ |
 ΠΕΝΤΑΨΧΙ ΜΟΡΦΗ ΠΕ | ΝΤΑΥ†
 ΡΑΝ ΝΑΨ ΕΒΟΛ ΖΜ ⁵ ΠΑΪ ΑΠΨΙΒΕ
 ΨΩΠΕ Ν|ΝΙΑ <Τ>ΧΠΟΟΥ ΧΙΝ
 ΤΑΡΧΗ ΨΑ | ΔΡΗΧΝΟΥ

[98]

¹⁵ And from everything that he |
 created, all that | was fashioned |
 appeared; | from what was
 fashioned,
 appearød | what was formed; from |
 what was formed, | what was named.
 From ⁵ this came the difference
 among | the unbegotten things from
 beginning to | end.”

[98]

NHC V 8,18-28

NHC III

ΠΙΡΩ | ΜΕ ΔΕ Ν̄ΝΑΤΜΟΥ ΕΥΜΕΖ
 ΕΒΟΛ Ν̄Ν[ε]²⁰ ΟΟΥ ΝΙΜ ·
 Ν̄ΝΑΤΤΑΚΟ Μ̄Ν ΟΥΡΑΨΕ |
 Ν̄ΝΑΤΨΑΧΕ Μ̄ΜΟΥ ·
 ΕΡΕΤΕΥΜ̄Ν̄ Τ̄Ρ̄ | ΡΟ ΤΗΡ̄ ΤΕΛΗΛ
 Μ̄ΜΟΣ Ν̄ΖΗΤ̄Σ Ζ̄Ν̄ ΟΥ | ΤΕΛΗΛ Ν̄ΨΑ
 ΕΝΕΖ · ΝΗ ΕΤΕ Μ̄Π̄[ΟΥ] | ΣΩΤ̄Μ̄
 ΕΡΟΥ ΕΝΕΖ · ΟΥΤΕ
 Μ̄[ΠΟΥ]²⁵ ΣΟ[Υ]ΩΝΟΥ Ζ̄Ν̄Ν Ε[Ω]Ν
 ΝΙΜ Ε[ΤΑΔ] | [Ψ]ΨΠΕ Μ̄Ν̄ΣΨ[Ο]Υ
 [Μ]̄Ν ΝΕΥΚΟ[Σ] | [ΜΟΣ: Μ̄Ν̄ΣΨ
 ΔΣΨ[Ω]ΠΕ Ν̄ΣΙ Κ[Ε] | [Δ]Ρ̄ΧΗ ΕΒΟΛ
 Ζ̄[Μ̄]

Now Immortal Man | is full of every
²⁰ imperishable glory and ineffable |
 joy. His whole kingdom | rejoices in
 | everlasting rejoicing, those who
 never | have been heard of or known
²⁵ in any aeon that | [came] after
 [them and] its [worlds]. | Afterward
 [another] | [principle] came from

NHC III 103,22–104,4

BG 98,7–13

| τότε πεχαϥ ναϥ ἦσι
 βαρθολο|μαιος χε πως
 αϥονομαζε <ἄμοϥ> ρι
 ρΔ πεγαγγελ <ι>ον χε πρωμε |
 αϥω πωηρε ἄπρωμε πεει |ωηρε
 σε οϥεβολ ρἦνιμ ἄ|μοοϥ πε

τότε πεχαϥ | ναϥ ἦσι
 βαρθολομαι|ος χε πως
 αϥμοϥτε ¹⁰ εροϥ ρἦ
 πεγαγγελιον | χε πρωμε αϥω
 πωηρε | ἄπρωμε πιωηρε
 οϥε|βολ ναϥ ἄμοοϥ πε

| Then Bartholomew | said to him:
 “How (is it that) <he> was
 designated in
 104 the Gospel ‘Man’ | and ‘Son of
 Man’? | To which of | them, then, is
 this Son related?” The

Then Bartholomew | said to him: |
 “How (is it that) he was called ¹⁰ in
 the Gospel | ‘Man’ and ‘Son | of
 Man’? | To which of them is the Son

π]ῖρω[με] ἄνατμοῦ[·] | πῆ ετε
 ψαῦτ [ραν ε]ροϋ χε
 πιρεϋ³⁰[χπο] ἄνωκ ε[βολ
 ἄ]μοϋ οὔ[ααϋ·] | [ἄτερεϋχι
 πιτ] μετ̄ε ἄτεϋσυν[ζυγος] |
 [†νοσ ἄσοφια αϋ]οὔων̄ εβ[ολ
 ἄ] | [πιωορπ̄ ἄμισε ετ]ἄμα[ϋ
 ἄζ[οοὔτ]

[Ḫ] [c2ī me· πῆ ετ]ε ψα[ϋτ ρ]αν |
 [εροϋ χε πιωηρε] ἄωορ[ḫ]
 ἄμισε | [ἄτε πνοὔτε]

Immortal [Man], | who is [called]
 “Self-perfected ³⁰ [Begetter.]” |
 [When he received the consent] of
 his [consort,] | [Great Sophia, he]
 revealed | [that first-begotten
 androgyne,]

[9] [who is called] | “First-begotten
 [Son] | [of God].”

Eug-V:

8,33 Third superlinear stroke is in lacuna.

9,1 Corr.: *π* incorporates initial *ϋ* (cf. 2,18n.).

9,2 First superlinear stroke is in lacuna.

NHC III 104,4–16

BG 98,13–99,9

πεχαϛ ναϛ ν̄σι ⁵ πετογααβ· χε
 †ουωψ· ετρε|τ̄νειμε χε
 πεζογει† ν̄ρω|με ψαγμοϛτε
 εροϛ χε | πρεϛπο πνοϛς
 ετσηκ | εβολ ζιτοοτ̄ μ̄μιν
 μ̄μοϛ ¹⁰ παϊ αϛεν̄θυμει μ̄ν̄
 τνος ν̄|σοφια τεϛϛνζϛροϛ
 αϛου|ωνζ εβολ μ̄πεϛωορ†
 ν̄χπο | ν̄ψηρε ν̄ζοου†ϛζιμε
 πεϛ|ραν ν̄ζοου† ψαγμοϛτε
 ε ¹⁵ροϛ χε πρωτογενετωρ
 ν̄|ψηρε μ̄πνοϛτε·

πε|χαϛ ν̄σι πετογααβ χε ¹⁵
 †ουωψ ετρε†τ̄νειμε | χε
 πεζογει† ν̄ρωμε ε|τε
 ψαγχοοϛ εροϛ χε πρεϛ|χπο
 πνοϛς ναϛτοτε
 [λιος παι αϛεν]ϛυμει μ̄ν̄ | [ϛ̄ē]
 τεεινοϛ ν̄ς|οφια τεϛ|ψ[βε]ϛρ
 αϛουωνζ εβολ |
 μπεϛπρω†ϛο>γεν<ητοϛ> ⁵
 ν̄ψηρε ν̄ζοϛτϛζιμε | παϊ ετε
 πεϛραν ν̄ζο|ου† πε
 πρωτογενε|τωρ ψψηρε
 μ̄πνοϛ|τε

Holy One ⁵ said to him: “I want you
 | to know that
 First Man | is called | ‘Begetter,
 Self-perfected | Mind.’ ¹⁰ He
 reflected with Great | Sophia, his
 consort, and revealed | his first-
 begotten, | androgynous son. His |
 male name ¹⁵ is called ‘First
 Begetter | Son of God’;

related?” | The Holy One said: ¹⁵ “I
 want you to know | that
 First Man, who | is called |
 ‘Begetter, Self-perfected
 Mind,’ reflected with | [this Great] [99]
 Sophia, his | companion, and
 revealed | his first-<begotten>, ⁵
 androgynous son, | whose male
 name | is First Begetter, | Son of
 God,

S/C-BG:

98,18–99,1 T S mistakes the last 7 letters of 98,18 for two words and divides thus:
 ναϛ, “to them” and τοτε, “then.” The latter word is made the beginning of a
 new sentence, which is continued by T S on 99,1 with the questionable restoration
 of οϛν.

99,3 Alt. ψβεεϛ<ε> (T S; unnecessary since ψβεεϛ is also fem. [Kasser: 84]).

99,4 MS has πρωτεγενετωρ, “First Begetter” (harmonization: see lines 7 and 14).
 T–S has only the first emendation, but translates as above, which is possible
 because of the ambiguity of the word (see LSJ, s.v.). It is difficult to believe, how-
 ever, that that ambiguity was involved here.

NHC V 9,3-15

NHC III 81,1-5

τεϚ[ΜΝ]†Ϛζī με | [χε †Ϛορπε]
 ᾠμι[σε] ᾠσοφια ⁵ [†μααυ
 ᾠπτηρ]ῶ· ετε ψαρεζο |[īνε
 μοϚτε] ερος χε ταγαπη· |
 [ᾠτοϚ δε πι]Ϛορῖ ᾠμισε

εϚᾠ|[ταϚ ᾠτεϚε]ζοϚσια εβολ
 ζᾠ | [πε]Ϛ[ειω†·
 αϚ]†αμιο ναϚ ᾠοϚ¹⁰ναδ
 ᾠ[εων] προς τεϚμᾠτνοδ·
 | ε[Ϛταμιο] ναϚ ᾠζεναγγελοδ |
 | ᾠᾠ[Ν]†βᾠ ᾠνα†† ηπε εροοϚ
 | εζραῖ εϚᾠᾠϚε·
 παϚεῖ τηρῶ | ᾠᾠαγγελοδ
 εϚαϚμοϚτε ερο¹⁵οϚ χε

αϚταμ[ιο ναϚ ᾠζεν]αγγελοδ | [π
 ζεντβ [α εᾠᾠτοϚ] ηπε εζοϚν |
 εϚζυπηρεσια·
 πᾠηϚε τηρῶ | ᾠᾠαγγελοδ
 ετᾠμαϚ ψαϚχο⁵οδ εροοϚ χε

His female aspect | [is “First-]
 begotten Sophia, ⁵ [Mother of the
 Universe],” whom some | [call]
 “Love.” | [Now] First-begotten,

since he has | [his] authority from |
 his [father],
 created a ¹⁰ great [aeon] for his own
 majesty,
 | [creating] numberless myriads of |
 angels | for retinue.
 The whole multitude | of angels,
 who are called

He created angels, | myriads
 [without] number, | for retinue. The
 whole multitude | of those angels are
 called

Eug-V:

9,10 First superlinear stroke is in lacuna.

9,12 First superlinear stroke is in lacuna.

For the remarkable reconstruction of the first word I am indebted to Bentley Layton.

NHC III 104,16–105,2

BG 99,9–100,1

πεφραν | ἴσσιμε τσοφια
 ἡπρωτο|γενετιρα τμααυ
 ἡπτηρῆ· | ψαρεζοεινε μουτε
 ερος ²⁰ χε ταγαπη· ἴτοϋ δε
 πωορῆ | ἡχπο
 ψαυμουτε εροϋ χε | πεχρῆ
 εϋῆταϋ ἡτεζουσια | ζιτῆ
 πεφειω†

ετε πεχρῆ πε
 πεφ¹⁰ραν ἡμῆτςζιμε πε
 προ|τογενετειρα τσοφια |
 τμαυ ἡπτηρῆ ταῖ ετε |
 ψαρεζοῖν μουτε ερος χε |
 ταγαπη πεπροτοгене ¹⁵τωρ γαρ
 εψαυμουτε | εροϋ χε πεχρῆ
 εοϋῆτεϋ | τεζουσια ζῖτοοτϋ
 ἡ|πεφειω†

αϋταμιο | ναϋ ἡοϋμνηψε
 ἡαφγε
 ρε λος εμῆτοϋ ηπε
 εϋζϋπη|ρεσια

αϋταμιο ναϋ | νοϋατο
 ναγγελος εμῆ
 τοϋ ηπε ε[ϋζϋπηρεσια]

[P]

his female | name, ‘First | Begettress
 Sophia, Mother of the Universe.’ |
 Some call her ²⁰ ‘Love.’ Now first- |
 begotten is called | ‘Christ.’ Since
 he has authority | from his father,

| who is Christ; his ¹⁰ female name is
 First | Begettress, Sophia, | Mother
 of the Universe, | whom some call |
 ‘Love.’ For First Begetter,
¹⁵ who is called | ‘Christ,’
 since he has | authority from | his
 father,

105 he created | a multitude of angels
 without number for retinue

created | a multitude of angels
 without
 number for [retinue]

[100]

SJC-BG:

100,1 Restoration is T-S, alt. Others are: ε[ϋψμψε] (correctly rejected by T-S as too short); ε[ζοϋν εϋψμψε] (T-S, alt.; a combination not found elsewhere in BG). Meanings are similar in all cases.

NHC V 9,15–21

ΤΕΚΚΛΗCΙΑ Ν̄ΝΕΨΟΥΑΑΒ | ΝΗ
 ΕΤΕ ΝΟΥΟΕΙΝ Μ̄Ν ΝΙΑΨΑ ΕΙ | [Β]ε
 <ΝΕ>· ΝΙΑΓΓΕΛΟC ΟΥΝ ΕΤ̄ΜΜΑΥ |
 [ε]ψωπε εΨΑΝ† ΠΙ ΕΡ̄Ν
 ΝΕΥ | ΕΡ̄ΗΟΥ·
 ΨΑΡΕΝΕΥΑCΠΑCΜΟC · ²⁰ [ψωπ]ε
 Ν̄ΖΕΝΑΓΓΕΛΟC ΕΥΕΙΝΕ |
 [Μ̄ΜΟΟΥ·]

NHC III 81,5–10

ΤΕΚΚΛΗCΙΑ Ν̄ΝΕΨΟΥΑΑΒ·
 ΝΟΥΟΕΙΝ ΝΑΨΑΕΙΒΕC |
 ΝΕΤ̄ΜΜΑΥ ΔΕ ΕΨΑΝΑCΠΑΖΕ |
 Ν̄ΝΕΥΕΡΗΟΥ ΨΑΡΕΝΕΥΑCΠΑC |
 ΜΟC ΨΩΠΕ Ν̄ΖΕΝΑΓΓΕΛΟC
 ΕΥ ¹⁰ΕΙΝΕ Μ̄ΜΟΟΥ

¹⁵ “Assembly of the Holy Ones.” |
 are the lights and shadowless ones. |
 Now when these angels | kiss each
 other, | their embraces ²⁰ [become]
 angels like | [themselves.]

⁵ “Assembly of the | Holy Ones, the
 Shadowless Lights.” | Now when
 these greet | each other, their
 embraces | become angels ¹⁰ like
 themselves.

Eug-V:

9,21 MS has a blank of approx. 1 cm. between the lacuna and the subsequent word.

Eug-III:

81,5–6 “Assembly . . . Lights” (similarly, Tr): “The church of the saints of light without shadow” (K); “. . . of the holy lights . . .” (K, footnote).

NHC III 105,2-9

BG 100,2-10

ΕΒΟΛ ΖἸ ΠΕΠΝΑ ΜἸ ΠΟΥ|ΟΕΙΝ ·
 ΠΕΧΑΥ ΝΑϞ ΝἸΣΙ ΝΕϞΜΑ|ΘΗΤΗΣ
 ΧΕ ΠΧΟΕΙC ΠΕΤΕΨΑΥ⁵ΜΟΥΤΕ
 ΕΡΟϞ ΧΕ ΠΡΩΜΕ· ΟΥ|ΩΝΖ ΝΑΝ
 ΕΤΒΗΝΤῒ· ΧΕΚΑΑΣ | ΖΩΩΝ
 ΕΝΑΕΙΜΕ ΑΚΡΙΒΩC Ε|ΤΒΕ
 ΠΕϞΕΟΟΥ ΠΕΧΑϞ ΝἸ·ΣΙ/
 ΠΤΕ|ΛΙΟC ΝἸΩΤΗΡ· ΧΕ ΠΕΤΕ

| ΕΒΟΛ ΖἸ ΠΕ[ΠΝΑ ΜἸ ΠΟΥ|ΟἸΝ
 ΠΕΧΑΥ ΝΑϞ ΝἸΣΙ ΝΕϞ|ΜΑΘΗΤΗΣ
 ΧΕ ΠΕΧC ΠΕΙ⁵ΩΤ ΕΤΕ
 ΨΑΥΜΟΥΤΕ ΕΡΟϞ | ΧΕ ΠΡΩΜΕ
 ΜΑΤCΑΒΟΝ Ε|ΡΟϞ ΧΕΚΑΑΣ ΖΩΩΝ
 ΕΝ|ΝΑCΟΥΩΝ ΠΕϞΕΟΟΥ
 ΑΚΡΙ|ΒΩC ΠΕΧΑϞ ΝἸ ΠΤΕΛΙΟC
¹⁰ ΝἸΩΤΗΡ ΧΕ ΠΕΤΕ

| from Spirit and Light.” | His
 disciples | said to him: “Lord, reveal
 to us ⁵ about the one | called ‘Man’
 that | we also may know his glory
 exactly.” | The perfect | Savior said:
 “Whoever

| from [Spirit and] Light.” | His |
 disciples said to him: “Christ, ⁵ teach
 us | about the Father, | who is called
 ‘Man,’ that we also may | know his
 glory exactly.” | The perfect ¹⁰
 Savior said: “Whoever

NHC V 9,21–25

NHC III 81,10–12

πεγγορῆ ἄμισε | [.
 ἄνει]ω† ψ[α]γ† ραν [ερ]οϋ | [χε
] . [.]νο[γς· α]δα[μ ετ]ε
 | [πιβαλ ἄπογοειν πε·] πη
 [εταϋ] ²⁵ [εἰ εβολ ζῆ
 πογοειν·]

πεπρωτογενε | τωρ· ἄνειω†
 ψαγχοος εροϋ | χε αδαμ πα
 πογοειν·

Their first-begotten | [. . . father] is
 called | [“. . . Mind, Adam,” who] |
 [is the Eye of Light,] who ²⁵ [came
 from Light,]

First Begetter | Father is called |
 “Adam of the Light.”

Eug-V:

9,23 MS has a stroke above the second lacuna.

Eug-III:

81,11 Corr.: an erased point between first ω and ρ. The point following ρ is inexplicable, unless it, together with the erased point, was intended to signal the deletion of ρ.

NHC III 105,9–19

ΟΥΝΤῸ ¹⁰ ΜΑΑΧΕ Μ̄ΜΑΥ ΕCΩΤῸ
 ΜΑΡΕϞ|CΩΤῸ·
 ΠΕΠΡΩΤΟΓΕΝΕΤΩΡ Ν̄|ΕΙΩ†
 ΕΨΑΥΧΟΟΣ ΕΡΟϞ ΧΕ ΑΔΑΜ· |
 [Π]ΒΑΛ Μ̄ΠΟΥΘΕΙΝ ΧΕ Ν̄ΤΑϞΕΙ
 Ε|[ΒΟ]Λ ΖῸ ΠΟΥΘΕΙΝ

ΕΤῸ ΟΥΘΕΙΝ ¹⁵ [ΜῸ]
 ΝΕϞΑΓΓΕΛΟΣ ΕΤΟΥΑΑΒ·
 Ν̄|Α†ΨΑΧΕ ΕΡΟΟΥ Ν̄ΑΤΖΑΕΙΒΕC |
 ΕΥΤΕΡΠΗ ΕΥΜΗΝ ΕΒΟΛ ΕΥΡΑ|ΨΕ
 ΖῸ ΤΕΥΕΝΘΥΜΗCΙC Ν̄ΤΑΥ|ΧΙΤῸ
 Ν̄ΤῸ ΠΕΥΕΙΩ†

has ¹⁰ ears to hear, let him | hear.
 First Begetter | Father is called
 ‘Adam, | Eye of Light,’ because he
 came | from shining Light,

¹⁵ [and] his holy angels, who are
 ineffable | (and) shadowless, | ever
 rejoice with joy | in their reflecting, |
 which they received from their
 Father.

BG 100,10–101,6

ΟΥΝΤῸ | ΜΑΑΧΕ ΕCΩΤῸ
 ΜΑΡΕϞ|CΩΤῸ
 ΠΕΠΡΩΤΟΓΕΝΕΤΩΡ | Ν̄ΕΙΩ†
 ΕΨΑΥΜΟΥΤΕ ΕΡΟϞ | ΧΕ ΑΔΑΜ
 ΠΒΑΛ Μ̄ΠΟΥΘῸΝ ¹⁵ ΕΒΟΛ ΧΕ ΑϞΕΙ
 ΕΒΟΛ ΖῸ ΠΟΥ|ΟῖΝ
 ΤΕϞΜΝΤΕΡΟ ΔΕ ΤΗΡC | ΤΑ
 ΠΟΥΘῸΝ ΤΕ
 ΕΤῸ ΟΥΘῸΝ | ΜῸ ΝΕϞΑΓΓΕΛΟC
 ΕΤΟΥΑ
 [ΑΒ ΝΑΤΨΑΧΕ] ΕΡΟΟΥ |
 [ΝΑΤΖΑΙΒΕC] CΕΤΕΡΠΕ | ΕΥΜΗΝ
 ΕΒΟΛ ΕΥΡΕΨΕ | ΖῸ
 ΤΕΥΕΝΘΥΜΗCΙC Ν̄⁵ΤΑΥΧΙΤῸ
 ΝΤΟΥΤῸ Μ̄|ΠΕΥΕΙΩ†

has | ears to hear, let him | hear.
 First Begetter | Father is called |
 ‘Adam, Eye of Light,’ ¹⁵ because he
 came from Light.

| And his whole kingdom | is of the
 shining Light,
 | and his holy angels, who are
 [ineffable] | (and) [shadowless], ever
 rejoice | with joy | in their reflecting,
⁵ which they received from | their
 Father.

[F̄ā]

[101]

SJC-III:

105,14 Regarding the section in the parr. (added here by K) following ΠΟΥΘΕΙΝ,
 “Light,” see BG 100,16–17n.

SJC-BG:

100,16–17 ΤΕϞΜΝΤΕΡΟ . . . ΤΕ, “And . . . Light” (omitting “shining”): T–S holds
 that this section is missing in SJC–III through homoioteleuton.

NHC V 9,25–10,2

πιψ [ηρε] | [ετερετεϋμν̄τ̄ρρο

μ]εζ τ[ηρ̄ς] | [̄νογραψε

̄ν̄νατψα]ξε̄ μ̄μ[οϋ] | [21±] |

[21±]³⁰ [21±] | [21±] | [21±] |

[11± οϋδε̄ μ̄πεϋοϋ]

[1̄] [ων̄ζ̄ ζ̄ν̄ εω]ν̄ μ̄[ιμ̄ εταϋψωπε]

| μ̄ν̄нс̄ψ[οϋ] μ̄ν̄ [νεϋκocμoc·

NHC III 81,12–21

τμ̄ν̄τ̄ρ̄|ρο δε̄ μ̄πψηρε̄ μ̄πρωμε

εc|μεζ̄ η̄ραψε̄ η̄ᾱ τ̄ψαχε̄ εροϋ

¹⁵ μ̄ν̄ οϋτελ̄ηλ̄ εμεϋψιβε

εϋτερ̄|πε̄ εϋμ̄η̄ν̄ εβολ̄ ζ̄ν̄

οϋραψε̄ η̄ᾱ τ̄ψαχε̄ εροϋ εζ̄ραϊ

εχ̄ν̄ πεϋεοοϋ | η̄ᾱ τ̄τακο̄ παϊ

ετε̄ μ̄ποϋcο|τμεϋ̄ ενεζ̄ οϋδε̄

μ̄πεϋοϋων̄ζ̄ ²⁰ ε̄νᾱιων̄ τηροϋ

η̄ταϋψωπε | μ̄ν̄ νεϋκocμoc·

the [Son] | [whose whole kingdom

And the kingdom | of Son of Man

is] full | [of ineffable joy] | [. . .] |

[. . .]³⁰ [. . .] | [. . .] | [. . .] |

[. . . nor has it been revealed]

[10] [in all the aeons that came] |

afterward and [their worlds.]

is | full of ineffable joy ¹⁵ and

unchanging jubilation, (they) ever

rejoicing | in ineffable joy | over

their imperishable | glory, which has

| never been heard nor has it been

revealed ²⁰ to all the aeons that came

to be | and their worlds.

NHC III 105,19–106,6

BG 101,6–102,3

ΤΜΝΤΡ²⁰ΡΟ ΤΗΡC ΜΠΩΗΡΕ
 ΜΠΡΩΜΕ
 | ΠΕΤΕΨΑΥΜΟΥΤΕ ΕΡΟQ ΧΕ
 Π|ΩΗΡΕ ΜΠΝΟΥΤΕ
 Ε<C>ΜΗZ ΝΡΑ|ΨΕ ΝΑΤΨΑΧΕ
 ΕΡΟQ ΝΑΤΖΑΕΙΒΕC | ΖΙ ΤΕΛΗΛ
 ΕΜΕΨΩΙΒΕ ΕΥΡΟΟΥ†²⁵ ΕΖΡΑΪ
 ΕΧΜ ΠΕΨΕΟΟΥ ΝΑ†ΤΑΚΟ
 ΕΤΕ ΜΠΟΥCΟΤΜΕQ ΕΝΕΖ ΨΑ |
 ΤΕΝΟΥ ΟΥΔΕ ΜΠΕΨΟΥΩΝΖ |
 ΕΒΟΛ ΖΝ ΝΑΙΩΝ ΝΤΑΥΨΩΠΕ |
 ΜΝΝCΑ ΝΑΪ ΜΝ ΝΕΥΚΟCΜΟC
⁵ ΔΝΟΚ ΝΤΑΕΙΕΙ ΕΒΟΛ ΖΙΤΝ
 ΠΑΥ|ΤΟΓΕΝΗC ΜΝ

ΤΜΝΤΕΡΟ ΔΕ | ΤΑ ΠΩΗΡΕ
 ΜΠΡΩΜΕ | ΤΕ
 ΕΤΕ ΨΑΥΜΟΥΤΕ | ΕΡΟQ ΧΕ
 ΠΕΧC
 ΕCΜΕΖ¹⁰ ΤΗΡC ΝΡΑΨΕ
 ΝΑΤΨΑ|ΧΕ ΕΡΟQ ΝΑΤΖΑΪΒΕC |
 <ΜΝ> ΟΥΤΕΛΗΛ ΕΜΑΨΩΙΒΕ |
 ΕΥΤΕΡΠΕ ΕΥΜΗΝ ΕΒΟΛ | ΕΖΡΑΪ
 ΕΧΜ ΠΕΨΕΟΟΥ¹⁵ ΝΑΤΤΑΚΟ ΠΑΪ
 ΕΤΕ Μ|ΠΟΥCΟΤΜΕQ ΕΝΕΖ ΨΑ |
 ΤΕΝΟΥ ΟΥΔΕ ΜΠΕΨΟΥ|ΩΝΖ ΖΝ
 <Ν>ΔΙΩΝ ΝΤΑΥΨΩ|ΠΕ ΜΝΝCΑ
 ΝΑΕΙ ΜΝ
 ΝΕΥΚΟC[ΜΟC
 ΔΝΟΚ ΠΕΝ]|ΤΑΨΕΙ ΕΒΟ[Λ ΖΜ
 ΠΑΥΤΟΓΕ]|ΝΗC ΔΥΩ ΕΒΟΛ

P5

[P5]

The whole kingdom ²⁰ of Son of
 Man,
 | who is called ‘Son | of God,’
 is full of | ineffable and shadowless
 joy, | and unchanging jubilation,
 (they) rejoicing ²⁵ over his
 imperishable
 106 glory, which has never been heard
 until | now, nor has it been revealed
 | in the aeons that came | afterward
 and their worlds. ⁵ I came from
 Self- | begotten and

Now the kingdom is | that of Son of
 Man,
 | who is called | ‘Christ.’
 It is completely ¹⁰ full of ineffable |
 and shadowless joy, | <and>
 unchanging jubilation, | (they) ever
 rejoicing | over his imperishable ¹⁵
 glory, which has | never been heard
 until | now, nor has it been revealed
 | in <the> aeons that came |
 afterward and
 their worlds.
 | [I] came [from Self-begotten] | and
 from the

[102]

SJC-III:

105,22 MS has q (incorrect gender, by attraction to ΠΩΗΡΕ, “Son”; not emended by T-S).

SJC-BG:

101,12 Alt.: <ΖΙ>ΤΕΛΗΛ (T-S, alt.).

101,18 Alt.: ΖΝ ΔΙΩΝ <ΝΙΜ>, “in <every> aeon” (T-S, alt.).

NHC V 10,2-6

NHC III 81,21-23

MÑ | Ñσωϥ α[ϥ]ψωπε [Ñσι . . .
 εβολ] | zñ παϊ·ε[τ]ε πωη[ρε
 ñπιρωμε] ⁵ πε·εαϥ[†] μετε
 [MÑ τσοφια τεϥ]|CYNZYΓOC ·

πωηρε δε | ñπρωμε
 αϥCYNΦΩΝΕΙ MÑ | τσοφια
 τεϥCYNZYΓOC

| Afterward [. . .] came from | him,
 [who] is Son [of Man.] ⁵ Having
 consented [with Sophia, his] |
 consort,

Then Son | of Man consented with |
 Sophia, his consort,

Eug-V:

10,3 Corr.: α over false start of another letter.

NHC III 106,6–17

πεζογειτ̄ ἡ|ογοειν ετε μῆ
 ἀρηχῖ· χε | εειεμηνευ ε νητῆ
 ἡῆκα | νιμ· παλιν νεϋμαθητς
 10 πεχαυ χε ματαμον ζῆ
 ου|ωνς εβολ χε πως εβολ ζῆ
 νι|ατοϋωνς εβολ αγει επεσχη
 | ζιτῆ πιαθανατος επκος|μοc
 εψα<Ϸ>μοϷ πεχε πτε 15λιος
 ἡcωτηρ· χε

πωρηε ῃ|πρωμε αϷι μῆ
 τcοφια τεϷ|cυνζυγoc

First | Infinite Light that | I might
 reveal everything to you.” | Again,
 his disciples said: 10 “Tell us clearly
 | how (it is that) they came down
 from the | invisibilities, | from the
 immortal (realm) to the world | that
 dies?” The perfect 15 Savior said:

“Son of | Man consented with
 Sophia, his

BG 102,3–17

ζμ πε|ζογειτ̄ ἡογοῖῆ
 μπια 5περαντον χε
 εεινα τcα|βε τηγτῆ εναῖ
 τηροϷ | παλιν πεχαυ νci
 νεϷ|μαθητς χε πεχc
 μα|τcαβον ζῆν οϷωνς <εβολ
 χε πως> ε 10βολ ζῆ νιατοϷωνς
 να|ει ετϷοοπ εα<Ϸ>ει
 επε|cχη εβολ ζῆ νιατμοϷ |
 επκοcμοc ετε ψαϷ|μοϷ
 πεχαϷ ἡci πτελι 15oc ἡcωτηρ
 `χε`

πωρηε ῃ|πρωμε αϷcυμφωνι μῆ
 | τcοφια τεϷcυνζυγoc |

| First Light of the 5 infinite that I
 might teach | you all these things.” |
 Again, his disciples | said: “Christ,
 teach | us clearly <how> (it is) that
 10 those who truly exist came down |
 from the invisibilities, | from the
 immortals, | to the world that |
 dies?” The perfect 15 Savior said:
 “Son of | Man consented with |
 Sophia, his consort

SJC-III:

106,10 “clearly”: “through a revelation” (K).

106,13 Corr.: third α for erased ο.

106,14 MS has γ (incorrect pronoun number; not emended by T–S).

SJC-BG:

102,4–5 MS has stroke over the second ν (line 4), which rightly belongs over the following μ.

Alt.: <ῆ>απεραντον, “infinite light” (T–S sugg.).

102,11 MS has Ϸ, “he came down” (translation line 10) (emendation is T–S sugg.); unemended, “those who truly exist” would be in apposition to “the invisibilities.”

NHC V 10,6–18

αϰ[ΟΥΩΝΖ̄ ΕΒΟΛ] | ΝΟΥΝΟΣ
 ΜΦΩC[ΤΗΡ ΕϰΕ ΝΖΟ] | ΟΥΤ̄CΖ̄ΙΜΕ·
 ΕΤΕ [ΠΕϰΡΑΝ ΝΖΟ] | ΟΥΤ̄
 ΨΑΥΜΟΥ [ΤΕ ΕΡΟΥ Χ] Ε
 Π[CΩ]¹⁰ ΤΗΡ ΠΙΡΕϰΧΠΟ ΝΤ[Ε
 ΝΙΤΗΡ] ΟΥ· | ΠΕϰΡΑΝ
 ΜΜΝ̄Τ̄CΖ̄Ι Μ[Ε ΨΑΡΕΖ] Ο | ΕΙΝΕ †
 ΡΑΝ ΕΡΟΣ ΧΕ [ΤΠΙCΤΙC]
 Τ̄C[Ο] | ΦΙΑ·
 ΕΤΑΠCΩΤΗΡ ΟΥΝ † ΜΕΤΕ | ΜΝ̄
 ΤΕϰCΥΝΖΥΓΟC ΤΠΙCΤΙC ·¹⁵
 ΤCΟΦΙΑ· ΑϰΟΥΩΝΖ̄ ΕΒΟΛ
 ΝΝΟΥΑ [Ν] | CΟΟΥ ΜΠΝΙΚΗ̄ ΕCΕ
 ΝΖΟΟΥΤ̄ | CΖ̄ΙΜΕ· ΕΤΕ ΝΡΑΝ
 ΝΤΕΥΜΝ̄† [ΖΟ] | ΟΥΤ̄ ΝΑΪ ΝΕ·

he [revealed] | a great luminary,
 [who is] androgynous (and) | whose
 [male name] | is called
 ["Savior,]¹⁰ Begetter of [All
 Things"]. | Some call his
 feminine | name "[Pistis] Sophia." |
 Then when Savior consented with |
 his consort, Pistis ¹⁵ Sophia, he
 revealed | six spiritual beings, who
 are androgynous, (and) | whose
 masculine names | are these:

NHC III 81,23–82,12

ΑϰΟΥ|ΩΝΖ ΕΒΟΛ ΝΟΥΝΟΣ
 ΝΟΥΟΕΙΝ
 ΝΖΟΟΥΤ̄ [CΖΙΜΕ· ΠΕϰΡ]ΑΝ
 ΜΜΝ̄Τ̄ | ΖΟΟΥΤ̄ ΨΑ<Υ> [ΧΟΟC
 ΕΡΟΥ] ΧΕ ΠCΩ | ΤΗΡ ΠΡΕϰΧΠΕ
 ΝΚΑ Ν[Ι] Μ ΠΕϰΡΑΝ | ΜΜΝ̄Τ̄CΖΙΜΕ
 ΨΑΥΧΟΟC ΕΡΟΥ ΧΕ ⁵ ΤCΟΦΙΑ
 ΠΑΝΓΕΝΕΤΙΡΑ ΨΑΡΕ | ΖΟΕΙΝ
 ΧΟΟC ΕΡΟC ΧΕ ΤΠΙCΤΙC
 | ΠCΩΤΗΡ ΔΕ ΑϰCΥΜΦΩΝΕΙ ΜΝ̄ |
 ΤΕϰCΥΝΖΥΓΟC ΤΠΙCΤΙC CΟΦΙΑ |
 ΑϰΟΥΩΝΖ ΝCΟΟΥ
 ΜΠΝΕΥΜΑ ¹⁰ ΤΙΚΟΝ ΝΖΟΟΥΤ̄CΖΙΜΕ
 ΕΠΤΥ | ΠΟC ΠΕ ΝΝΕΤΖΑΤΕΥΖΗ·
 ΝΖΟΟΥΤ̄ | ΝΕΥΡΑΝ ΝΕ ΝΑΪ

and | revealed a great androgynous
 light.
 [His] masculine name | is [called] [8]
 ["Savior, | Begetter of
 All Things." His feminine name | is
 called ⁵ "Sophia, All-
 Begetress." Some | call her
 "Pistis." | Then Savior consented
 with | his consort, Pistis Sophia, |
 and revealed six androgynous
 spiritual beings ¹⁰ who are the type |
 of those who preceded them. | Their
 male names are these: [8]

Eug-III:

82,1 T-S restores only ΠΕϰΡ].

82,2 MS has ϰ. Alt. ΨΑΡ[ΕΖΟΙΝ ΧΟΟϰ Χ]Ε, "name [*is called*]" (?) (Tr: an unusual locution in the context; see lines 5 and 6). All that remains of ϰ is the lower part of the long vertical line, which would be compatible also with ϲ or †.

NHC III 106,17–24

αγογωνς εβολ η|ογνος
 ηνογειν ηζοογ† | ζιμε ·
 πεφραν ηζοογ† ²⁰ ψαγμογτε
 ερογ γε πσω|τηρ πρεχπε ηκα
 ημ · πεφ|ραν ηζιμε πε
 πανγενετι|ρα σοφια
 ψαρεζοειν μογτε | ερος γε
 τπιστις

BG 102,18–103,9

αγογωνς εβολ {ζ}ηνογ|
 [νος νογειν] ηζογ†|[ζιμε
 τε]ημνητσο|ογτ μεν
 εψαγμογ|τε ερος γε πσωτηρ
⁵ πρεχπο ηκα ημ |
 τεμνητςιμε δε γε | σοφια
 πανγενητει|ρα ετε ψαρεζοειν
 μογ|τε ερος γε τπιστις

[P̄]

| consort, and revealed | a great
 androgynous light. | His male name
²⁰ is called ‘Savior, | Begetter
 of All Things.’ His | female name is
 ‘All-Begetress Sophia.’ | Some call
 her | ‘Pistis.’

| and revealed a
 [great] androgynous [light]. | His
 maleness | is called | ‘Savior, ⁵
 Begetter of All Things’; | and his
 femaleness is called | ‘Sophia, All-
 Begetress,’ | whom some call |
 ‘Pistis.’

[103]

SJC - BG:

102,18 Not emended by T-S (“appeared *in*”). I had earlier thought it best not to emend [1975: 176, n.3], but the testimony of the other texts here, as well as the evidence of scribal carelessness elsewhere in BG, have persuaded me otherwise.

NHC V 10,18–11,4

πωορῆ πε <π< >ατ|χπο <ἡειω†
 ἡνι>θροϋ· πμεζσνα γ [πε] ²⁰
 πιχ πο εβολ ἡμοϋ·
 π|μ[εζωμῆτ] | πε πη
 ετα γ χ ποϋ[· πμεζτο]|οϋ [πε]
 πιχ π[ο] ἡτε π[ωορῆ·] |
 π|μ[εζ]†οϋ [πε πιχ πο θηρῆ·
 πμεζ] | [σοοϋ] π[ε 15±]
²⁵[. . .] ηιρ [αν
 ἡτεϋμῆ†σῆμε] | [ναῖ νε·]
 †ζ[οϋειτε πε 6±] |
 (6± lines lacking)
 [ῖα] [12±] . [10±] | [13±] †[μεζτε
 πε] | [ταγαπη τσοφ]!α·
 †[με]ζ[σο πε] | [πιστις
 τ]σοφ[α·

first, “Unbegotten | <Father of> All
 Things”; second, ²⁰ “Self-begotten”;
 [third,] | “Begotten”; [fourth,] |
 “Begotten of the [First];” | fifth,
 [“All-begotten”; sixth,] | [. . .] ²⁵
 [. . .] the [feminine names] | [are
 these: first, . . .] | (6± lines lacking)
 [11] [. . .] | [. . . fifth,] | [“Love
 Sophia”; sixth,] | [“Pistis] Sophia.”

NHC III 82,12–83,2

πωορῆ πε πα|γεννητος
 πμεζσνα γ πε παγ|τογεννητος
 πμεζωμῆτ ¹⁵ πε πγενετωρ·
 πμεζτοο γ πε |
 πεπρωτογενετωρ· πμεζ†|οϋ
 πε πανγενετωρ· πμεζσοοϋ |
 πε παρχιγενετωρ· ἡραν ζωοϋ |
 ἡνεζιομε νε ναῖ· τωορῆ πε ²⁰
 ἡπανσοφος σοφια· τμεζσῆτε
 | πε πανμητωρ· σοφια·
 τμεζωο|ῆτε πε πανγενετιρα
 σοφια·
 | τμεζτοοε πε
 τεπρωτογενετι|ρα σοφια·
 τμεζτε τε ταγαπη σο
 φια· τμ[εζσοε τε τη]!στις
 σο|φια·

first, “Unbegotten”; | second, “Self-
 | begotten”; third, ¹⁵ “Begetter”;
 fourth, | “First Begetter”; fifth, |
 “All-Begetter”; sixth, | “Arch-
 Begetter.” Also the names | of the
 females are these: first, ²⁰ “All-wise
 Sophia”; second, | “All-Mother
 Sophia”; third, | “All-Begettress
 Sophia”; | fourth, “First Begettress |
 Sophia”; fifth, “Love Sophia”;
 [sixth], “Pistis Sophia.”

NHC III

BG

NHC V 11,4–19

ΟΥΝΤΑΥ⁵ [ΔΕ ΝΖΕΝΚΕΡ | ΖΑΝ· Ν[Η
 Ε]ΤΑΪΤΑΑΥ | [ΝΗΤἩ ἩΨΟΡἩ·
 Ε]ΒΟΛ ΔΕ ΖἩ ΠΙΤ ΜΕΙ | [ΤΕ ἩΤΑΥ |
 ΕΤΑΥΡ ΨΟΡἩ ἩΧΟΟΥ· |
 [ΑΥΟΥΩΝΖ] ΕΒΟΛ ἩΔΙ
 ΖΕΝΕΝΝΟΙΑ | [ΖἩ ΖΕΝΕΩΝ] ΕΑΥΡ
 ΨΟΡἩ ἩΧΟΟΥ¹⁰ ΕΒΟ[Λ ΔΕ ΖἩ]
 ΝΙΕΝΝΟΙΑ ΝΙΜΕΕΥΕ· | Ε[ΒΟΛ ΔΕ
 ΖἩ] ΝΙΜΕΕΥΕ ΝΙΣΒΟΥΕ· | ΕΒ[ΟΛ
 ΔΕ ΖἩ] ΝΙΣΒΟΥΕ ΝΙΨΟΧΝΕ· |
 ΕΒΟΛ ΔΕ ΖἩ ΝΙΨΟΧΝΕ ΝΙΟΥΨ
 | ΕΒΟΛ ΔΕ ΖἩ ΝΙΟΥΨ ΝΕ
 ΝΙΨΑΧ Ε·
¹⁵ ΟΥΝΤΑΥ ΔΕ ΝΖΕΝΚΕΡΑΝ·
 ΝΙΕΝ | ΝΟΙΑ ΔΕ ΨΑΥΜΟΥΤΕ
 ΕΡΟΟΥ ΧΕ | ΝΙΝΟΥΤΕ· ΝΙΜΕΕΥ Ε
 ΔΕ ΧΕ ΝΙ | [ΧΟ]ΕΙC· ΝΙCΒΩ ΝΕ
 ΝΙΑΓΓΕΛΟC· | ΝΙΨΟ ΧΝΕ ΝΕ

[And] they have⁵ [other names,
 which] I gave | [you earlier.]
 Now from the consent | [of those]
 who have just been mentioned, |
 thoughts [appeared] | [in aeons] that
 were mentioned earlier.¹⁰ [And
 from] thoughts, thinkings; | [and
 from] thinkings, teachings; | [and
 from] teachings, counsels; | and
 from counsels, wills; | and from
 wills are words.

¹⁵ Now they have other names.
 Thoughts | are called | “gods”;
 thinkings, | “lords”; teachings are
 “angels”; | counsels are

NHC III 83,2–10

ΕΒ[ΟΛ ΖἩ ΤΕ]ΥCΥΝΦΩΝΗ | CΙC
 ἩΤΑΕΙΡ ΨΡἩ ἩΧΟΟΥ ΑΥΟΥ | ΩΝΖ
 ΖἩ ΝΑΙΩΝ ΕΤΚΗ ΕΖΡΑΪ ἩΔΙ⁵
 ἩΕΝΝΟΙΑ· ΕΒΟΛ ΖἩ <Ἡ>ΕΝΝΟΙΑ
 ΝΕΝ | ΘΥΜΗCΙC ΕΒΟΛ ΖἩ
 ΝΕΝΘΥΜΗCΙC | ΝΕΦΡΟΝΗCΙC
 ΕΒΟΛ ΖἩ ΝΕΦΡΟΝΗ | CΙC
 ἩΛΟΓΙCΜΟC· ΕΒΟΛ ΖἩ
 ἩΛΟΓΙ | CΜΟC ΝΕΘΕΛΗCΙC· ΕΒΟΛ
 ΖἩ ΝΕ¹⁰ ΘΕΛΗCΙC ἩΛΟΓΟC·

| [From the] consenting | of those I
 have just mentioned, thoughts
 appeared | in the aeons that exist.⁵
 From thoughts, reflectings; | from
 reflectings, | considerings; from
 considerings, | rationalities; from
 rationalities, | wills; from¹⁰ wills,
 words.

Eug-III:

83,3–4 K omits “in” and incorrectly makes “aeons” the subject of “appeared” (followed by Tr).

83,5 Not emended by Tr, although his translation reflects the above emendation (so also K’s translation). My translation omits the articles here and elsewhere in the list because it appears that inclusive collectivities are referred to.

NHC V 11,19–25

NHC III 83,10–16

ΝΙΑΓΓΕΛΟΣ· † ΝΙΟΥ²⁰[ωψ Ν]ε

ΝΙΩΔΑΧΕ· †

†ΑΝΜΝ†<CNOΟΥC>|Β̄ | [ΔΕ] Ν̄ΤΕ

ΝΙΣΟΜ ΕΤΕ ΑΥΡ̄ ΨΟ|Ρ̄Π̄

Ν̄]Χ̄[ΟΟ]Υ ΕΤΑΥΕΙΡΕ Ν̄ΝΟΥ† |

[ΜΕΤ]ε· ΑΥΟΥΩΝΖ̄ ΕΒΟΛ

Ν̄ΝΟΥΑΝ|[CΟ Ν̄ΣΟΜ Μ̄Π̄Ν]ΙΚΗ

ΤΟΥΦ̄[Ι] ΤΟΥΦ̄[Ι] ²⁵ [Μ̄]ΜΟΥ

Ν̄ΘΕ ΕΤ[Ε ΝΗ] Μ̄Μ[Ν̄ΤΖΟΥ†] |

ΤΜ̄ΝΤ̄CNOΟΥC | ΔΕ Ν̄ΣΟΜ

Ν̄ΤΑΕΙΡ̄ Ψ̄Ρ̄Π̄ Ν̄Χ̄ΟΟΥ |

ΑΥCΥΜΦΩΝΕΙ Μ̄Ν ΝΕΥΕΡΗΟΥ |

ΑΥΟΥΩΝΖ̄ ΕΒΟΛ Ν̄ΔΙ Ν̄ΖΟΥΤ

<ζ̄ ζ̄> | ΝΕΖΙΟΜΕ <ζ̄ ζ̄>· ΖΩCΤΕ

Ν̄CΕΡ̄ Ψ̄Ηε ¹⁵CNOΟΥC Ν̄ΔΥΝΑΜΙC·

ΤΕΨΗΕCΝΟ|ΟΥC ΑΥΟΥΩΝΖ̄ ΕΒΟΛ

“angels”; † [wills] ²⁰ [are] “words.” †

[Now] when the | twelve powers
who have [just] | been [discussed]
achieved | [consent], each (pair)
revealed | [six spiritual powers]. ²⁵
Just as [the masculine (off-spring)]

Then the twelve | powers, whom I
just discussed, | consented with each
other. | <Six> males (each) (and)
<six> females (each) were revealed,
| so that there are seventy- ¹⁵ two
powers. Each one of the seventy-
two | revealed

Eug-V:

11,19–20 Some text has apparently dropped out: ΝΙΩΔΑΧΕ, “words,” is not another name (11,15).

11,20 The numeral at the end of the line following the written number is probably a scribal gloss, similar to those in *Apoc. Adam* (V,5) 80,9; 81,14; 82,4; 82,10. Apparently interest in the gloss led the final copyist to overlook the second half of the number.

11,23 Third letter after lacuna: see Emmel, 1979: 184.

Second superlinear stroke is in lacuna.

11,24 Emmel reconstructs]Π̄Ν[ΑΤ]̄|Κ̄Η (1979: 184). An examination of the photographs leaves me unconvinced of any ink traces before]Κ̄Η; moreover the abbreviation Emmel employs for πνευματική differs from that used in the one other place in the codex where the word is found: 10,16.

11,25 Second and fifth letters after first lacuna: see Emmel, 1979: 184.

Eug-III:

83,13–14 MS has, in each case, c̄ c̄. Since c̄ is the numeral for 200, it is inappropriate in the context. At some point in the transmission of the text stigmata (ς) were apparently mistaken for sigmas (c). Not emended by Tr, although his translation reflects an emendation (so also K).

Corr.: second c̄ (line 13) for erased ζΙΜΕ.

NHC III

BG

NHC V 11,26–12,4

[N̄]TE NEYCOΦ[Υ· ΕΥΕ] N̄COOY
 ΦO[OY·] | [zω]CTE N̄[H ET]ψωπε
 N̄z[IOME M̄]||[N̄N]α· ΕΥ[ε
 N̄CO]C[O· ΑΥΩ ΝΑΪ ΕΤ]||ε
 ΝΙΑ [N̄ψηECNOOYC N̄TE
 ΝΙΑ]ΥN³⁰[AMIC NE AYOOYNz̄
 ΕΒΟΛ 6±]

(2± lines lacking)

[I B̄] [. ΝΙΑΝΩΜ]N̄†ψ[ECCE· ΠΕΥΖΩΤP̄
 ΠE] | [ΠIOYω
 M̄ΠI]ω†· Π[H ETACOOYONZOY] |
 XE EY[εψ]ωΠE [N̄ZENTYΠOC·] |
 ΠIPOM [ε δ]E N̄N[ΔTMOY

| of the six (pairs) of them [are] six
 each, | so [those who] are [female] |
 [spirits are six each. And these] |
 [seventy-two] ³⁰ [powers revealed
 . . .] | (2± lines lacking)

[12] [. . . the three hundred sixty. Their
 union is] | [the will
 of the Father, who revealed them] |
 that they might become [types.] |
 | [Therefore our aeon]

NHC III 83,16–20

N̄ΔI TOYEI TOY|EI M̄MOOY N̄†OY
 M̄ΠNEYMATI|KON
 ETE NΑΪ NE TψM̄TψECE
 N̄|ΔYNA MIC ΠEYΖΩT P̄ THPOY ΠE
²⁰ ΠOYΩψ·

ΠΑΘΑΝΑΤOC ΔE N̄POME |

| five spiritual (powers), | which
 (together) are the three hundred sixty
 | powers. The union of them all is ²⁰
 the will.

Therefore our aeon came to be as the
 type

Eug-V:

11,26 Third letter after first lacuna: see Emmel, 1979: 184.

11,27 ψ: see Emmel, 1979: 184. Emmel reconstructs ε immediately after the first lacuna, but all that is visible is the top of the curve. Since a middle stroke, which usually extends to the right of the upper curve, is not visible, the more likely reconstruction is c.

12,1 First superlinear stroke is in lacuna.

12,2 See endnote 7.

Eug-III:

83,20 “will”: see endnote 7.

NHC III

BG

NHC V 12,4–12

αΠΕΝΕΩΝ] ⁵ ψωπε
 ἄΠΕϞΤ[ΥΠΟΣ· ΠΙΧΡΟΝΟΣ] | ΔΕ
 ΕΤΑΨΩΠΕ ἄΟ[ΥΤΥΠΟΣ ἄ̄]|ΤΕ
 ΠΨΟΡΙΓ̄ ἄΧΠΟ ἄ̄[ΤΕΨ ἄΨΗΡΕ·] |
 †ΡΟΜΠΕ ΔΕ ΔΨ[ΩΠΕ
 ἄΟΥΤΥΠΟΣ] | ἄΤΕ Π̄Ϟ̄·
 ΠΙΜἄ†[CNOOY]C ΔΕ ¹⁰ ἄΝΕΒΟ†.
 ΑΥΨΩΠ[Ε ἄΟΥΤΥΠ]ΟΣ | ἄΤΕ
 †Μἄ†CNOOY[C ἄΒΟΜ ΕΤ]ΑΥ|ΟΥ
 ΩΝἄ ΕΒΟΛ Ζἄ Π̄Ϟ̄· ΝΙΑΓΓΕΛΟΣ |

came to be ⁵ as the [type] of
 [Immortal] Man. [Time] | came to
 be as the [type of] | [his] first-
 begotten [son.] | The year [came to
 be as the type] | of Savior. The
 twelve ¹⁰ months came to be [as the
 type] | of the twelve [powers who] |
 appeared from Savior. They are

NHC III 83,21–84,4

αΨΩΠΕ ΝΑΨ ἄΤΥΠΟΣ ἄΔΙ
 ΠΕΝ|ΔΙΩΝ· ΠΕΧΡΟΝΟΣ αΨΩΠΕ
 ἄ|ΤΥΠΟΣ ἄΠΕΠΡΩΤΟΓΕΝΕΤΩΡ
 ΠΕΨΗΡ[Ε· ΤΕΡΟΜΠΕ α]ΨΩΠΕ
 ἄ|ΤΥΠΟΣ ἄΠ[CΩΤΗΡ·
 ΠΜἄ]†ἄΝΟ|ΟΥC ἄΒΕΒΟ† ΑΥΨΩΠΕ
 ἄΤΥΠΟΣ | ἄΤΜἄ†ἄΝΟΟΥC ἄΒΟΜ·

| of Immortal Man. | Time came to
 be as | the type of First Begetter,
 his son. [The year] came to be as |
 the type of [Savior. The] twelve |
 months came to be as the type | of

Eug-V:

- 12,5 Superlinear stroke is in lacuna.
 12,6 First superlinear stroke is in lacuna.
 12,10 Low dot may indicate word separation (see 8,7 and 8,16).
 12,12 Third superlinear stroke is in lacuna.

Eug-III:

- 83,21–22 K unaccountably does not translate the possessive article ΠΕΝ- (“our”), leaving instead a lacuna indicator. He also incorrectly makes “the immortal Man” the subject of the sentence.
 84,1 αΨΩΠΕ (Tr—incorrectly restored).
 [ΤΕΡΟΜΠΕ], [“the year”]: [“the all-begetter”] (ΠΑΝΓΕΝΕΤΩΡ) (K) (too long for the lacuna).
 84,2 “savior”: not restored by K.
 84,3 Corr.: ΤΥΠΟΣ for ΤΟΠΟΣ (erasure).
 MS has the second superlinear stroke in lacuna.

NHC III

BG

NHC V 12,13–21

ΝΕ ΠΙΨΜΝ̄ΤΨΕΣΕ Ν̄ΖΟΟΥ Ν̄ΤΕ |
 ΤΕΡΟΜΠΕ· ΑΥΨΩΠΕ
 ΝΟΥΤΥ¹⁵ ΠΟΣ Ν̄ΤΕ †ΨΜΝ̄ΤΨΕΣΕ
 Ν̄ΒΟΜ | ΕΤΑΥΟΥΩΝΖ ΕΒΟΛ ΖΜ̄
 ΠΩΤΗΡ· | ΜΙΑΓΓΕΛΟΣ ΔΕ
 ΕΤΑΥΨΩΠΕ ΕΒ[ΟΛ] | ΖΝ̄ ΝΑΪ ΕΥΕ
 Ν̄ΝΑΤ† ΗΠΕ ΕΡΟΟΥ['] | ΑΥΨΩΠΕ
 ΝΟΥΤΥΠΟΣ Ν̄ΤΑ[Υ]²⁰ Ν̄ΒΙ
 ΝΙΖΟΟΥ Μ̄Ν ΝΕΥΟΥΝΟΥ Μ[Ν̄] |
 ΝΕΥΣΟΥΣΟΥ·

| the angels. The three hundred sixty
 days of | the year came to be as the
 type¹⁵ of the three hundred sixty
 powers | who appeared from Savior.
 | The days with their hours and |
 moments came to be as the type of |
 the angels who came from²⁰ them
 (the three hundred sixty powers),
 since | they are numberless.

NHC III 84,4–11

ΠΨΜΤ⁵{Τ}ΨΕΣΕ Ν̄ΤΝ̄
 ΤΕΡΟΜ<Π>Ε Ν̄ΖΟΟΥ Ν̄|ΤΑΥΨΩΠΕ
 Ν̄ΤΥΠΟΣ Ν̄ΤΨΜ̄ΤΨΕ|ΣΕ Ν̄ΒΟΜ·
 ΝΑΪ Ν̄ΤΑΥΟΥΩΝΖ ΕΒΟΛ | ΖΜ̄
 ΠΩΤΗΡ Ν̄ΑΓΓΕΛΟΣ Ν̄ΤΑΥ|ΨΩΠΕ
 ΕΒΟΛ ΖΝ̄ ΝΑΪ ΕΤΕ Μ̄Ν ΗΠΕ¹⁰
 ΕΡΟΟΥ ΑΥΨΩΠΕ ΝΑΥ Ν̄ΤΥΠΟΣ |
 Ν̄ΒΙ ΝΕΥΝΟΟΥΕ Μ̄Ν ΝΕΥΣΟΥΣΟΥ

the twelve powers. The three⁵
 hundred sixty days of the year |
 came to be as the type of the three
 hundred | sixty powers who
 appeared | from Savior. Their hours
 | and moments came to be as the¹⁰
 type of the angels who came | from
 them (the three hundred sixty
 powers) (and) who are without
 number.

Eug-V:

12,13 The absence of punctuation after ΝΕ may indicate that ΜΙΑΓΓΕΛΟΣ ΝΕ, “They are the angels,” is a gloss (see par.), or it may mean that the scribe intended the rendering “The angels are the three hundred sixty days of the year. They came to be. . . .”

Eug-III:

84,5 MS has ΤΕΡΟΜΤΕ. Tr emends this word but lacks the initial emendation.

NHC III 106,24–107,5

BG 103,10–17

ΠΖ ΝΕΤΝΗΟΥ²⁵ ΤΗΡΟΥ ΕΞΟΥΝ
 ΕΠΚΟΣΜΟΣ Ν̄
 ΘΕ ΝΟΥΤΛ̄†ΛΕ ΕΒΟΛ ΖΜ̄
 ΠΟΥΘΕΙΝ | ΕΒΟΛ ΖΙΤΟΥΤῆ ΜΠΑΪ
 ΕΥΤῆΝΟ|ΟΥ ΜΜΟΥ ΕΠΚΟΣΜΟΣ
 ΜΠΠΑΝ|ΤΟΚΡΑΤΩΡ· ΧΕ ΕΥΕΖΑΡΗΣ
 ΕΡΟΥ⁵ ΕΒΟΛ ΖΙΤΟΥΤῆ· ΑΥΩ

¹⁰ ΟΥΟΝ ΝΙΜ ΕΤΝΗΥ ΕΠ|ΚΟΣΜΟΣ
 ΑΥΤῆΝΟΥ|ΣΕ ΕΒΟΛ ΖΙΤῆ ΠΑΕΙ
 | ΝΘΕ ΝΝΟΥΤΛ̄†ΛΕ ΕΒΟΛ | ΖΜ
 ΠΟΥΘΙΝ ΕΠΚΟΣΜΟΣ¹⁵
 ΜΠΠΑΝΤΟΚΡΑΤΩΡ †ΕΑ|ΡΕΖ ΕΡΟΥ
 ΕΒΟΛ ΖΙΤΟΥΤῆ † | ΑΥΩ

107 All who come ²⁵ into the world, like
 a drop from the Light, | are sent by
 him | to the world of Almighty, |
 that they might be guarded ⁵ by him.
 And the

¹⁰ All who come into the | world
 have been sent | by him, | like a drop
 | from the Light, to the world ¹⁵ of
 Almighty, | † to guard it by him. †
 | And the

SJC - III:

107,1 Corr.: second λ for erased ρ; z for erased letter.

NHC V

NHC III

NHC III 107,5–14

απcωνz ḡ|τεqḃψε μοpḳ̄· zḡ
 πετεzνεc· | ḡτσοφια χε
 ερεπzωb <ναoυωνz> εβολ
 zι|τοoτḳ̄ ḡπκοcμοc τηpḳ̄
 ḡτḡḡ<τ>|zηκε ετβε
 τεqḡḡτχaσι zητ¹⁰ ḡḡ
 τεqḡḡτḃλλε· ḡḡ
 τḡḡτa|τcooγν χε a<γ>† pαν
 εροq· aνοk | δε ḡταειεῖ εβολ
 zḡ ḡτοποc ḡ|[π]qazpe· zḡ
 πετεzνεq ḡπinoc | [ḡo]yoεin
 ḡταzεῖ εβολ zḡ πcωνz

bond of | his forgetfulness bound
 him by the will | of Sophia, that the
 matter might be <revealed> through
 it | to the whole world in poverty |
 concerning his (Almighty's)
 arrogance¹⁰ and blindness and | the
 ignorance that he was named. But I
 | came from the places | above by
 the will of the great | Light, (I) who
 escaped from that bond;

BG 103,17–104,11

τḡḡρε ḡτεqḃψε | acμοpḳ̄ zḡ
 πογψε ḡ
 τσοφια [χεκαaс ερεπi]|zωb
 ναoγ[ωνz εβολ m]πκοcμοc
 τηpḳ̄ zḡ τḡḡ[nt]zηκε ετβε
 τεqḡḡτχa⁵ci zητ ḡḡ
 τεqḡḡτḃλλε | ḡḡ
 τεqḡḡτατcooγν χε | aγ† pαν
 εροq aνοk δε | aῖεῖ εβολ zḡ
 ḡτοποc | nτπε zpaῖ zḡ πογψε
 ḡ¹⁰πinoс noγoῖn aῖβωa
 ḡ|πcων<z> ετḡḡaγ

fetter of his forgetfulness | bound
 him by the will of
 Sophia, [so that the] | matter might
 be revealed [to] | the whole world in
 poverty | concerning his
 (Almighty's) arrogance⁵ and
 blindness | and his ignorance that |
 he was named. But I | came from
 the places | above by the will of¹⁰
 the great Light; I have loosed | that
 <bond>;

[P̄A]

[104]

SJC-III:

107,6 Corr.: second z for erased n.

107,7 So emended by T-S (in translation only) & K.

107,8 “in poverty”: “as poverty” (K).

107,9 “concerning”: “because of” (K).

107,11 MS has q (active rather than passive: “*he* gave himself a name”; not emended by T-S or K). For the significance of a deity's being named, see 94,21–24, and part.

107,13 T-S restores [πc].

107,14 “who”: “which” (K) (great light? will?).

SJC-BG:

104,4 “concerning”: “because of” (T-S).

104,6–7 See III 107, 11n.

104,11 MS has τ, “that *creation*” (not emended by T-S).

N.B. the stroke rather than the expected dieresis in the last word; see also 115,11 and 123,16.

NHC V

NHC III

NHC III 107,15–22

BG 104,12–105,4

15 [ετ]ῃμα γα εις ω λη ῃ φω β
 ῃ ῃ | [c] ρ ο ν ε α ε ι τ ο υ ν ο σ ῃ
 κε κα α σ ε ρ | ν α † κ α ρ π ο σ
 ε ν α ψ ω μ ε β ο λ | [ε] † τ ο ο † ῃ β ι
 π ι τ ᾶ † λ ε ε τ ῃ μ α γ |
 π ε ν τ α γ τ ῆ ν ο ο γ μ ζ ι τ ῆ τ σ ο φ ι α
 20 ε ρ ε χ ω κ ε β ο λ α γ ω
 ῃ ν ε ρ μ ω ω τ | β ε ′ α λ λ α
 ε γ ν α ν ο ς <β> μ ε β ο λ ζ ι τ ο | ο †
 π ν ο ς ῃ σ ω τ η ρ χ ε

15 I have cut off the work of the |
 robbers; I have wakened that drop |
 that was sent from Sophia, | that it |
 might bear much fruit ²⁰ through me
 and be perfected and not again be |
 defective but be <joined> through |
 me, the Great Savior, that

α ῖ τ σ ω λ η | μ φ ω β ῃ π ῃ μ ζ α ο υ
 ῃ σ ο ν ε | α ῖ τ ο υ ν ο σ μ χ ε κ α α σ
 ε ρ ε | † κ α ρ π ο σ ε ν α ψ ω μ ε β ο λ 15
 ζ ῖ τ ο τ ν β ι † τ ᾶ † λ ε ε τ ῃ μ α γ
 τ α ῖ ν τ α γ τ ῆ ν ο ο γ μ | ε β ο λ
 ζ ῖ τ ο ο τ σ ῃ τ σ ο φ ι | α ῃ β ο λ
 ν ῃ τ μ ω ω π ε
 β ε [ῃ] ψ τ α α λ λ α ε γ ν α | ζ β ε σ
 ε β ο λ ζ ῖ τ ο ο τ α | ν ο κ π ε π ν ο ς
 ν σ ω τ η ρ | χ ε κ α α σ

I have cut off | the work of the
 robber tomb; | I have wakened that
 drop | that was sent ¹⁵ from Sophia,
 | that it | might bear much fruit |
 through me and be perfected and not
 again become
 defective but be joined | through
 me—I | am the Great Savior— | that

[P̄E]

[105]

SJC-III:

107,15 MS has first superlinear stroke in lacuna.

“cut off”: “revealed” (K, apparently translating σωλη instead of σωλη).

107,18 Regarding the gender of τᾶ†λε, see BG 104,13–105,2n. and Till’s endnote (T–S: 328).

107,21 Not emended by T–S or K (“be separated”). T–S takes the word to refer to separation from material bonds. νοζς is unattested elsewhere as stat. pron. of νογζε, “separate.” In view of the BG par. it seems, therefore, more likely that νοζς should be emended as above. See BG 105,1–2n.

SJC-BG:

104,13–105,2 N.B., the pronouns referring to τᾶ†λε are masc., preceding its occurrence, and fem. following it. T–S suggests that the scribe copied his *Vorlage* until he came to the noun, which he took to be fem. (it occurs as either masc. or fem.). Subsequent pronouns therefore were changed (T–S: 328).

105,1–2 “be joined”: less likely, “be fertilized” (T–S). T–S takes the verb to be different from, although similar in appearance to, νογζβ, “to yoke, be joined” (Crum: 243a). Crum also makes this distinction but expresses his uncertainty (243b). For the transitive use of νογζβ (2), meaning “to fertilize,” Crum cites only the instance here, the grammatical object of which he mistakenly takes to be a female personage. For the concept of joining, see 122,5–123,1.

NHC V

NHC III

NHC III 107,22–108,12

BG 105,4–106,5

ρΗ ερεπεϭ|εοοϭ ναοϭωνηε εβολ·
 κεκαασ | εϭνατμαειε
 τκεσοφια εβολ ζμ̄²⁵ πεδρωε
 ετ̄μ̄μαϭ κε ν̄νενεεε
 ψηρε σε ψωπε ν̄ψτα αλλα |
 εϭνα† ματε ζν̄ τετιμη μ̄ν |
 οϭεοοϭ ν̄σεβωκ εεραϊ ψα
 πεϭ|ειω†· ν̄σεσοϭν̄ ν̄ψαχε
 μ̄ποϭ⁵οειν μ̄μν†ζοοϭ† ν̄τωτ̄ν̄
 ν̄|δε ν̄ταϭτ̄ν̄νοοϭ τηοϭτ̄ν̄
 ζι|τ̄μ̄ πψηρε ν̄ταϭτ̄ν̄νοοϭϭ· |
 κε ετετναχι οϭοειν
 ν̄τετ̄ν̄|σαεε τηνοϭ εβολ
 ν̄τ̄β̄ψε ν̄¹⁰νεζοϭσια αϭϭ
 ν̄στ̄μ̄οϭωνε | σε ετβε τηνοϭ
 ν̄σι τετριβη | ετχαεζμ̄ τη ετε

ερεπεεεο⁵οϭ οϭωνηε εβολ κε
 εϭ|ετμαϊε τκεσοφια | εβολ
 ζμ̄ πιψτα ετ|ε||ϭμμαϭ κε
 ν̄>νενεεεεψη|ρε σε ψωπε ν̄ψτα
 αλλα¹⁰ εϭεματε ν̄νοϭτιμη |
 μ̄ν οϭεοοϭ ν̄σεβωκ | εεραϊ ψα
 πεϭειωτ αϭ|ω ν̄σεσοϭων
 τεετ̄η ν̄ν̄|ψαχε μ̄ποϭοειν
 ν̄τω¹⁵τ̄ν̄ αϭτ̄ν̄νοοϭ τηϭτ̄ν̄ |
 εβολ ετ̄τοοτϭ μ̄πψη|ρε
 ν̄ταϭτ̄ν̄νοοϭϭ κεκα|ασ
 ετετναχι οϭοϊν ν̄
 τετ̄ν̄σαεε τηϭ|τ̄ν̄ ε|βολ
 ν̄τ̄β̄ψε ν̄νεζοϭ|σια
 ν̄στ̄μ̄οϭωνε σε ετ|βε τηϭτ̄ν̄
 ν̄σι †τριβη⁵ ετχαεζμ̄ τεβολ ζμ̄

[P̄C]

108 his | glory might be revealed, so that
 | Sophia might also be justified in
 regard to that²⁵ defect, that her
 sons might not again become
 defective but | might attain honor
 and | glory and go up to their |
 Father and know the words of the
 masculine Light. And⁵ you | were
 sent by | the Son, who was sent |
 that you might receive Light and |
 remove yourselves from the
 forgetfulness of¹⁰ the authorities,
 and that it might not again come to
 appearance | because of you,
 namely, the unclean rubbing | that is

his glory⁵ might be revealed, so that
 Sophia | might also be | justified in
 regard to <that> defect, | <that> her
 sons | <might not> again become
 defective but¹⁰ might attain honor |
 and glory and go | up to their Father
 and | know the way of the | words of
 Light. You¹⁵ were sent | by the
 Son, | who was sent that | you might
 receive Light and
 remove yourselves | from the
 forgetfulness of the authorities, | and
 that it might not again come to
 appearance | because of you,
 namely, the unclean rubbing⁵ that is

[106]

SJC-III:

108,11 “because of you”: “for your sakes” (K).

SJC-BG:

105,8 MS has μαϭψινηε, “that does not seek.”

EUGNOSTOS

NHC V 12,21–23

NHC III 84,12–15

ἄτεῖζε ὄν ν[η ε]|ταγοῶνζ̄
εβολ· αῖταμιο ἡ[αϚ] | ἄσι
πεγειω† πιρεϚπο ἄ[νη] |

| ἄτεροῶνζ δε εβολ ἄσι
νε|ταειωαϚ ε εροοϚ
αῖταμιο να<Ϛ> | ἄσι
πανγενετωρ πεγειω† ἄ¹⁵ωορῆ

Thus, again, | the father of those
who appeared, | Begetter of All
[Things], very soon created

| And when those whom I have
discussed appeared, | All-Begetter,
their father, very soon | created

Eug-III:

84.12 ἄτεροϚ<οϚ>ωνζ (Tr; unnecessary emendation).

84.13 MS has γ (correction of untranslated ethical dative): not emended by Tr, who translates “for them” (so also K).

“their father, very soon”: “their first father” (T-S. K & Tr).

NHC III 108,12–25

BG 106,5–107,5

ΟΥΕΒΟΛ ΤΕ | ΖΜ ΠΕΚΡΩΜ' ΕΤΖΑ
 ΖΟΤΕ' ΠΕΝ|ΤΑΦΕΙ ΕΒΟΛ ΖΜ
 ΠΣΑΡΚΙΝΟΣ Μ¹⁵ΜΟΟΥ ΖΩΜ'
 ΕΖΡΑΪ ΕΧΝ ΤΕΥ|ΠΡΟΝΟΙΑ ΤΟΤΕ
 ΠΕΧΑΦ ΝΑ[Φ] | ΝΣΙ ΘΩΜΑΣ ΧΕ
 ΠΧΟΕΙΣ ΠΣΩ|ΤΗΡ ΝΕΤΟΥΑΤΒ
 ΕΝΠΗΟΥΕ ΟΥ|ΗΡ ΝΕ' ΝΕΥΑΙΩΝ'
 ΠΕΧΕ ΠΤΕ²⁰ΛΙΟΣ ΝΣΩΤΗΡ' ΧΕ
 †ΕΠΑΙΝΟΥ | ΜΜΩΤΗ ΧΕ
 ΤΕΤΝΨΙΝΕ ΝΣΑ | ΝΙΝΟΣ ΝΑΙΩΝ
 ΧΕ ΝΕΤΝΝΟΥ|ΝΕ ΕΥΖΝ
 ΝΙΑΠΕΡΑΝΤΟΝ

ΝΤΕ|ΡΟΥΩΝΖ ΔΕ ΝΣΙ ΝΗ
 ΝΤΑΦΕΙ²⁵ΨΑΧΕ ΕΡΟΟΥ ΝΨΟΡ†
 ΑΦΤΣΑ [ΝΟ]

| from the fearful fire that | came
 from their fleshly part. ¹⁵ Tread upon
 their | malicious intent.” Then
 Thomas said to [him]: | “Lord,
 Savior, | how many are the aeons of
 those | who surpass the heavens?”
 The perfect ²⁰ Savior said: “I praise |
 you (pl.) because you ask about | the
 great aeons, for your roots | are in
 the infinities.
 Now when | those whom I have
 discussed earlier were revealed, ²⁵
 he [provided]

Π|ΚΩΖ ΕΤΖΑΤΗ ΤΕΝΤΑΣ | ΕΙ ΕΒΟΛ
 ΖΜ ΠΣΑΡΚΙΝΟΣ | ΜΜΟΟΥ ΑΥΩ
 ΕΤΕΤΝΕ | ΖΩΜ ΕΧΝ
 ΤΕΥΠΡΟΝΟΙ ¹⁰Α ΤΟΤΕ ΠΕΧΑΦ
 ΝΑΦ ΝΣΙ | ΘΩΜΑΣ ΧΕ ΠΕΧΩ
 ΠΣΩ|ΤΗΡ ΟΥΗΡ ΝΕ ΝΙΑΙΩΝ |
 ΕΤΟΥΟΤΒ ΕΜΠΗΥΕ ΠΕ|ΧΑΦ ΝΣΙ
 ΠΤΕΛΙΟΣ ΝΣΩ¹⁵ΤΗΡ ΧΕ
 †ΕΠΑΙΝΟΥ Μ|ΜΩΤΗ ΧΕ
 ΤΕΤΝΨΙΝΕ | ΕΤΒΕ ΝΙΝΟΣ ΝΑΙΩΝ
 | ΧΕ ΝΕΤΝΝΟΥΝΕ ΕΥΖΡΑ | ΕΙ ΖΝ
 ΝΙΑΠΕΡΑΝΤΟΝ
 ΝΤΕΡΟΥΩΝΖ ΔΕ ΝΣΙ |
 ΝΕΝΤΑΪΧΟΟΥ ΝΨΟ|ΡΕΠ' ΑΦΡ
 ΨΡΠ ΝΤΑΜΙ | Ο ΝΑΦ ΝΣΙ
 ΠΑΥΤΟΓΕΝΕ ⁵ΤΩΡ ΝΕΙΩΤ

from the | envy that is with what |
 came from their fleshly part, | and
 (also) that you might | tread upon his
 malicious intent.” ¹⁰ Then Thomas
 said to him: | “Christ, Savior, | how
 many are the aeons | that surpass the
 heavens?” The | perfect Savior said:
¹⁵ “I praise | you (pl.) because you
 ask | about the great aeons, | for
 your roots are | in the infinities.
 Now when | those whom I have
 discussed earlier were revealed, |
 Self-Begetter | Father very soon
 created

ΡΖ

107

SJC-III:

108,25 Bracketed letters are those presumed to be at the beginning of 109,1.

SJC-BG:

106,6 Alt. for line: <κωζτ ετζα ζοτε νταφ>. “the <fearful fire that> came . . .”
 (T-S sugg.); see SJC-III par.

106,11 MS has a large asterisk in the left margin.

106,14 MS has a large asterisk in the left margin.

NHC V 12,24–30

ΤΗΡΟΥ Μ̄Μ̄Ν̄Τ̄C̄ΝΟΟ[ΥC̄ Ν̄ΝΕΩΝ] ²⁵
 Ν̄ΨΟΡ[Π̄] ΕΥ[ΨΜ]ΨΕ
 Μ̄ΠΙΜ̄Ν̄Τ̄C̄Ν[ΟΟΥC̄]
 | [Ν̄†]ΖΕ ΝΕΙ[ΕΩΝ· Π]ΟΥΑ ΠΟΥΑ
 Ν̄Ν[Η] | Ν̄†ΟΒ̄ Ν̄C̄ΑΜ
 ΕΤΑ[ΥΟΥ]ΩΝΖ̄ Ε[ΒΟΛ] | [Ν̄Ζ]ΗΤ[Ϊ]
 ΟῩΝΤΑΥ Ν̄†ΟΥ] Ν̄C̄ΤΕ[ΡΕΩΜΑ] |
 [Ζ]Ν̄ ΝΕ[ΥΠΗΟΥΕ ΤΗΡΟΥ·]
 ΖΩC̄Τ[Ε] ³⁰ Ν̄[C̄]Ε[Ρ̄ ΨΜ̄Ν̄Τ̄ΨΕC̄E
 Ν̄C̄ΤΕΡΕΩΜΑ . . .]
 (2± lines lacking)

| twelve [aeons] ²⁵ for [retinue] for
 the twelve (powers).
 | So each of the [aeons] of | the
 seventy-two powers who appeared |
 [from him have five] firmaments |
 [in all their heavens], so ³⁰ [there are
 three hundred sixty firmaments . . .]
 | (2± lines lacking)

NHC III 84,15–85,3

Μ̄Μ̄Ν̄Τ̄C̄ΝΟΟΥC̄ Ν̄ΔΙΩΝ | ΕΖΟΥΝ
 ΕΤΖΥΠΗΡΕCΙΑ
 Μ̄[Ν̄]ΠΜ̄Ν̄|Τ̄C̄ΝΟΟΥC̄ Ν̄ΑΓΓΕΛΟC̄·
 ΔΥΩ Ν̄ΖΡΑΪ | Ζ̄Ν̄ ΝΑΙΩΝ ΤΗΡΟΥ
 ΝΕῩΝ C̄ΟΕ· C̄ΟΕ· ΠΕ· Ζ̄Μ̄ ΠΟΥΑ
 ΠΟΥΑ Μ̄ΜΟΟΥ ΖΩC̄ΤΕ ²⁰ Ν̄C̄ΕΡ̄
 Ψ̄C̄ΕC̄ΝΟΟΥC̄ Μ̄ΠΕ Ν̄ΤΕ
 ΤΕΨ|C̄ΕC̄ΝΟΟΥC̄ Ν̄C̄ΟΜ ΝΑΪ
 Ν̄Τ ΔΑΥΟΥΩΝΖ | ΕΒΟΛ Ν̄ΖΗΤ̄Ϊ ΔΥΩ
 Ζ̄Ν̄ Μ̄ΠΗΟΥΕ | ΤΗΡΟΥ ΝΕΟΥΝ †ΟΥ
 †ΟΥ Ν̄C̄ΤΕ|ΡΕΩΜΑ ΖΩC̄ΤΕ Ν̄C̄ΕΡ̄
 Ψ̄Μ̄ΤΨΕ
 C̄Ε Ν̄C̄ΤΕ[ΡΕΩΜΑ Ν̄]Τ̄Ε
 Τ̄ΨΜ̄ΤΨΕ|C̄Ε Ν̄C̄ΟΜ [ΝΑΪ
 Ν̄ΤΑΥΟ]ΥΩΝΖ ΕΒΟΛ | Ν̄ΖΗΤΟΥ

¹⁵ twelve aeons | for retinue for the
 twelve | angels. And in | each aeon
 there were six (heavens), | so ²⁰
 there are seventy-two heavens of the
 seventy-two | powers who appeared
 | from him. And in each of the
 heavens | there were five
 firmaments, | so there are
 (altogether) three hundred sixty
 [firmaments] of the three hundred |
 sixty powers that appeared | from
 them.

Eug-V:

12,28 Fifth superlinear stroke is in lacuna.

12,30 MS has a superlinear stroke visible in the second lacuna above the letter that would have followed CΤΕΡΕΩΜΑ .

Eug-III:

84,16 Not emended by T-S, K or Tr (“with the twelve”).

85,1 Tr restores as above but leave Ν̄ΤΕ untranslated (“[firmaments]. Three hundred”) (similarly, K).

85,3 “from . . . firmaments”: less likely, “from the firmaments. When they” (K & Tr).

NHC V 13,1–7

NHC III 85,3–9

[Γ̄] [9±] . [. ετ]αγ̄ρ̄ ψο|[ρ̄ñ̄ ñχοογ̄·
 ñτε|ρεν|ιςτ̄]ερεωμα | [χωκ
 εβολ· α]γ̄† ρ̄[αν]εροογ̄ χε |
 [††ξ̄ ñπνογε] ñνιψ̄ [ορ]ñ̄
 ñνεων·
⁵ [ναϊ̄ δε τηρογ̄ ζ]εντελιος
 νε ενα|[νοογ̄ αγ̄]ω ñ†ζε
 αφογ̄ωνξ̄ | [εβολ ñβι πε]ψ̄τα
 ñ†μ̄ñ̄†ςζ̄ῑμε·

NECTEPOMA ÑTE|POYXAK
 EBOL AY† P̄N̄{N}OY XE ⁵
 TWM̄TWECE ÑPE EPAN
 ÑM̄|ΠHOYE ETZATEYZH·
 AYW NAÏ̄ TH|POY CEXHK AYW
 NANOY AYW ÑTE|EIZE AFOYWNZ
 EBOL ÑBI ΠZCTE|P̄HMA
 ÑTM̄ÑT̄C̄Z̄IME·

[13] [. . . that] have | [just been
 mentioned.
 When] the firmaments | [were
 complete,] they were [called] | [“The
 Three Hundred Sixty Heavens] of
 the [First] Aeons.”
⁵ [And all these] are perfect and |
 [good. And] in this way [the] defect
 | of femaleness appeared.

When the firmaments | were
 complete, they were called ⁵ “The
 Three Hundred Sixty Heavens,”
 according to the name of the |
 heavens that were before them.
 And all these | are perfect and good.
 And in this | way the defect | of
 femaleness appeared.

Eug-V:

13,1 Superlinear stroke is in lacuna.

Eug-III:

85,4 Not emended by Tr.

85,8 Corr.: erased ι at end of line.

85,9 Corr.: ΗΜΑ for erasures.

ΝΑ|Ϊ ΤΗΡΟΥ ΖΝΤΕΛΙΟΝ ΝΕ ¹⁰
 ΑΥΩ ΝΑΝΟΥΟΥ ΕΒΟΛ |
 ΖΪΤΟΟΤΟΥ Ν̄ΝΑΪ ΑΦΟΥ|ΩΝΖ
 ΕΒΟΛ ΝΣΙ ΠΕΨ|ΤΑ Ζ̄Ν ΤΕΣΖΙΜΕ
 ΠΕΧΑ<ϙ> | ΝΑϙ ΧΕ ΟΥΗΡ ΝΕ
 ΝΙ ¹⁵ΔΙΩΝ ΧΙΝ ΝΙΑΠΕΡᾹ | ΤΟΝ
 Ν̄ΤΕ ΝΙΑ ΤΜΟΥ ΠΕ|ΧΑϙ ΝΣΙ
 ΠΤΕΛΙΟΣ ΝΣΩ|ΤΗΡ ΧΕ ΠΕΤΕ
 ΟΥΝΤϙ | ΜΑΔΧΕ ΕΣΩΤ̄Μ ΜΑΡΕϙ
 ΣΩΤ̄Μ

P̄H

All | these are perfect ¹⁰ and good. |
 Thus | the defect | in the female
 appeared.”
 And <he> said | to him: “How many
 are the ¹⁵ aeons of the immortals, |
 starting from the infinities?” | The
 perfect Savior said: | “Whoever has |
 ears to hear, let him
 hear.

108

SJC-BG:

107,13 T-S has γ, “they” (followed by K), but it is difficult to determine from the photograph whether the scribe intended γ or ϙ. If the pl. was intended, this is the only instance in the tractate where the questioner or questioners are not clearly identified. If the sing., the questioner remains Thomas.

107,14–16 “How . . . infinities?": “How many aeons are there of the boundless ones of the immortals?” (T-S).

107,17 MS has a large asterisk in the left margin.

NHC V 13,7–19

| [αγω πιωορ]ῆ ἡ ἄνω πα
 πιω | με ἡ [νατμο] γ πε·
 πιμαςνα γ ¹⁰ π[α πωηρε
 ῆ] πρωμε πε· πη ετοϋ | μοϋ [τε
 ε] ρ[ο] ρ χε πιωορῆ ἡ μισε·

| πιμαςωομε† πα πωηρε
 ῆ | πωηρε ἡ πρωμε πε· πη ετε |
 ψαγμοϋτε εροϋ χε πωτηρ·
¹⁵ πη δε εταμαςτε ἡ ναῖ πε
 πιεων | [ῆ π]ι [α τ ῆ] ρ ρο εζραῖ
 εχωϋ ἡ τε | [πνοϋτ]ε ἡ ψα
 ενεεζ μῆ πα τῆ | [α ρ η χ ῆ] ἡ τ ε
 [νιε] ψ[η] ἡ τε ρι [α] τμοϋ | [πη

| [Now the first] aeon is that | of
 [Immortal] Man. The second ¹⁰ is
 that [of Son of] Man, who is | called
 “First-begotten.”

| The third is that of the son of | Son
 of Man, who is | called “Savior.”

¹⁵ Now that which embraces these is
 the aeon | [of the] Unruled One, of |
 [the] Eternal [God] and the |
 [Infinite, (the aeon) of the aeons of]
 the immortals, | (the

NHC III 85,9–18

περοϋειτ ¹⁰ σε ἡ δαιων πα
 παθανατος ἡ ρωμε | πε
 πιμαςναϋ ἡ δαιων πα πωηρε |
 ἡ πρωμε πε πετεψαγχοοο
 ε | ροϋ χε πεπρωτογενετωρ
 πετε | ψαγμοϋτε εροϋ χε
 πωτηρ

¹⁵ πετεμαςτε ἡ ναῖ παιων
 πετε | ἡ ἡ μῆ τ ῆ ρο ρι χωϋ ἡ τῆ
 ψα | ενεεζ ἡ νοϋτε
 ἡ ἀπεραντος παι | ων ἡ τε
 ἡ δαιων ἡ τῆ ἡ παθανατος | [πη

The first ¹⁰ aeon, then, is that of
 Immortal Man. | The second aeon is
 that of Son of | Man, who is called |
 “First Begetter,” (and) who | is
 called “Savior.”

¹⁵ That which embraces these is the
 aeon | over which there is no
 kingdom, (the aeon) of the | Eternal
 Infinite God, the | aeon of the aeons
 of the immortals

Eug-V:

13,8 First superlinear stroke is in lacuna.

13,9 Superlinear stroke is in lacuna.

Eug-III:

85,15 “embraces” (so also Tr): “rules over” (K); see 73,6n.

85,16 Corr.: second τ for partially inscribed and erased η.

85,17 “Eternal Infinite God” (similarly, K [footnote], & Tr): “divine, boundless Eternal One” (T-S); “eternal, divine unlimited” (K).

NHC III

BG 108,1–18

πωορπ ναιῶ | πα ψηρε
 ᾠπρωμε | πε πετε ψαγμοϋτε |
 εροϋ χε προτογενε⁵τωρ πετε
 ψαγμοϋ|τε εροϋ χε πωτηρ |
 παϊ νταϋουωνη εβολ |
 πμεζснаϋ ναιων πα | πρωμε
 ετε ψαγμοϋ¹⁰τε εροϋ χε
 αδαμ πβαλ | ᾠποϋοϊν

πεταμαζ | τε ᾠναϊ παιων πε |
 ετε ᾠᾠ ᾠᾠτῖρο ζῖ|χωϋ ᾠτε
 πιψα ενεζ¹⁵ ναπεραντον
 ννοϋ|τε παιϋτογενηс
 {ᾠ}|ᾠαιων ντε νιαιων
 ετᾠζηтϋ ᾠᾠατμοϋ

The first aeon | is that of Son of
 Man, | who is called | ‘First
 Begetter,’⁵ who is called | ‘Savior,’
 | who has appeared. | The second
 aeon (is) that of | Man, who is called
¹⁰ ‘Adam, Eye | of Light.’

That which embraces | these is the
 aeon | over which there is no
 kingdom, | (the aeon) of the Eternal
¹⁵ Infinite God, | the Self-begotten
 aeon | of the aeons | that are in it,
 (the aeon) of the immortals,

SJC-BG:

108,11 “embraces”: “rules” (T-S); see III 73,6n.

108,14–15 “Eternal, Infinite God”: “eternal, divine Boundless” (T-S).

108,15 Corr.: an erased letter between the last two ᾠ’s.

NHC V 13,19–27

ετῆτπε ἡτμαζωμο γ]νε²⁰
[ετασογωνζ εβολ ζῆ πι]χαοσ·

| [πιρωμε δε ἡνατ]μογ
αφογ|[ωνζ εβολ ἡzeneω]n mḥ
zen|[mḥtḗprou mḥ ze]nso[m·] |
[αϕ† εζουγια ναγ] τηρογ²⁵
[εταγογων]ζ εβολ[λ] ἡζητῆ |
[16±]αγ[. .] | [13± ῆπι]χα ος·
(5± lines lacking)

aeon) [above the Eighth]²⁰ [that
appeared in] chaos.

| [Now Immortal Man revealed] |
[aeons] and [kingdoms] | [and
powers] | [and gave authority to] all²⁵
[who appeared] from him | [. . .]
| [. . . of] chaos. | (5± lines lacking)

NHC III 85,19–86,5

ετῆζητῆ· πσανζερε
ἡτμεζω²⁰μογνε ἡτασογωνζ
εβολ ζῆ πι]χαοσ

ἡτογ δε παθανατοσ ἡρω]με
αφογωνζ εβολ ἡζηδαιων | mḥ
ζῆσοm mḥ zenmḥtḗro | αϕ†
ἡτεζουγια ἡογον nim·
ἡταγο[γ]ω[νη εβολ ἡ]ζητῆ· [π
ε|τρογτανο [ἡναῖ ετογα]ωογ
| ψα νεζοογ ετῆπ<σ>αζερε
ῆπεχα|οσ ναῖ γαρ αυσυμφωνι
mḥ <n>εγ⁵εrho

| who are in it, (the aeon) above the
Eighth²⁰ that appeared in | chaos.

Now Immortal Man | revealed aeons
| and powers and kingdoms | and
gave authority to everyone
who [appeared from] him | to make
[whatever they desire] | until the
days that are above chaos. | For
these consented with each other

Eug-V:

13,22 First letter after lacuna: see Emmel, 1979: 185.

13,25 First letter after first lacuna: see Emmel, 1979: 185.

Eug-III:

85,19 “above”: “the upper part of” (K & Tr).

85,20 “in” (so also T–S): “out of” (T–S, alt., K & Tr).

86,1 So restored by T–S, except that second ζ is in lacuna.

86,2 Alt.: [ο ἡνετογογα]ωογ (T–S & Tr); the doubling of ογ is uncharacteristic of the scribe (see 84,12; 89,4).

86,3 “that are above”: “of the upper part” (Tr).

86,4 Not emended by Tr, although his translation, which follows K, reflects the above emendation.

NHC III

BG 108,19–109,15

| ΝΤΑΪΧΟΟΥ ΝΨΟΡΠ
 ΝΤΠΕ ΝΤΜΕΖΣΑΨϞΕ |
 ΝΤΑΣΟΥΩΝΖ ΕΒΟΛ ΖΝ̄ | ΤΣΟΦΙΑ
 ΕΤΕ ΠΕΖΟΥΪΤ | ΝΑΙΩΝ ΠΕ
 ΝΤΟΥ ΔΕ ΠΙ⁵ΡΩΜΕ ΝΑΤΜΟΥ
 ΑΦΟΥ|ΩΝΖ ΝΖΝ̄ΑΙΩΝ ΕΒΟΛ | ΜΝ̄
 ΖΝ̄ΔΟΜ ΜΝ̄ ΖΜΜΝ̄|ΤΡΡΟ ΑΥΩ ΑϞ†
 ΝΤΕ|ΖΟΥΣΙΑ ΝΝΕΤΟΥΟΝΖ ¹⁰
 ΤΗΡΟΥ ΝΖΗΤϞ ΧΕ ΕΥΕ|ΕΙΡΕ
 ΝΝΕΥΟΥΨΩ ΨΑ | ΝΙΖΑΕ ΕΤΕ
 ΝΕΤΝΤΠΕ | ΝΕ ΜΠΕΧΑΟΣ ΝΑΪ
 ΓΑΡ | ΑΥΣΥΜΦΩΝΙ ΜΝ̄ ΝΕΥ ¹⁵ΕΡΗΥ

P̄Θ

| whom I described earlier,
 (the aeon) above the Seventh | that
 appeared from | Sophia,
 which is the | first aeon.
 Now ⁵ Immortal Man revealed |
 aeons | and powers and kingdoms |
 and gave authority | to all who
 appear ¹⁰ in him that they might |
 exercise their desires until | the last
 things that are above | chaos. For
 these | consented with each ¹⁵ other

109

 SJC - BG:

109,2 “from” (so also T-S, alt.): “in” (T-S).

109,3 “which”: or “who” (presumably Sophia).

109,12 Corr.: a mostly erased letter (z?) after the first τ, whose superlinear stroke remains.

NHC V 14,1–10

[1Δ] [. . .] [. . .] [12±] | [z]ñ
 εο[ογ] ñνα[†† ηπε εροογ´] |
 ηη ετα[γ†] πεγρ[αν εροογ´
 ναϊ´] | ñτε †α[ρχ]η μñ [†μητε
 μñ †]δατῖ ραν [ε]τε π[χωκ
 εβολ πε´
 πε]||ζογειτ´ ñnew[η μñ πιμεζ
 συναγ] | μñ πιμεζωμ [ε†
 πεζογειτ´] | ζμ παϊ αυ† ραν
 ε[ροϋ κε πιςαζ]||ρε ñτε
 †μñ†ογ[α μñ πιμτον´
 ο]γ[ñ]¹⁰τε πογα πογα

[14] [. . .] | [in glory (and) numberless.]
 | They [received] their [names,
 those] | of the [beginning] and [the
 middle and the] ⁵ unending, which
 [is the perfect,
 the] | first æon [and the second] |
 and the third. [The first] | in it was
 called [“Above] | Unity [and Rest.”]
¹⁰ Each one has

NHC III 86,5–15

αγογωνε εβολ μμντ|νοε νιμ´
 αυ εβολ ζñ ογπνα |
 <ñ>ογμνηψε ñογοειν εγ|ρα
 εοογ εμñτογ ηπε ναϊ ñ|ταγ†
 ρινογ ñταρχη
 ετε πεει ¹⁰ πε τεζογειτε
 τμητε <μñ> πχωκ
 | εβολ
 ετε παϊ πε πεζογειτ´ ñαι|ων
 μñ πιμεζσναγ μñ πιμεζ|ωμñτ
 πεζογειτ´ αυ† ρñϋ | κε
 τμñ<τ>ογα α<γω>
 ταναπαγσις εγ ¹⁵ñτε
 πογα πογα

⁵ and revealed | every magnificence,
 even from spirit, | multitudinous
 lights | that are glorious and without
 number. These | received names in
 the beginning, that ¹⁰ is, the first, the
 middle, <and> the perfect; | that is,
 the first æon and | the second and
 the third. | The first was called |
 “Unity and Rest.” ¹⁵ Since each one

Eug-V:

14,2 Superlinear strokes are in lacuna.

Reconstruction: see 5,2.

14,4 Corr.: after first ε, η is crossed out. The following † seems to be made from an initial ι (i.e., the scribe first wrote ηι [pl. art.]).

Eug-III:

86,7 MS has μ (not emended by Tr).

86,10 MS has μ. Not emended by T-S or Tr, although Tr’s translation, which follows K’s (“the midst, the perfection”), reflects the emendation τμητε {μ}πχωκ εβολ.

86,14 Tr lacks the first emendation but has the second.

NHC III

BG 109,15–110,8

α<γ>ΟΥΩΝΣ ΕΒΟΛ | ΜΜΝΤΝΟΣ
 ΝΙΜ ΔΥΩ | ΕΒΟΛ ΖΜ ΠΕΠΝΑ
 ΝΟΥ|ΑΤΟ ΝΟΓΟΪΝ ΕΥΖΑ ΕΟ|ΟΥ
 ΕΜΝΤΕΥ ΗΠΕ ΝΑΪ Ν
 ΤΑΥΜΟΥΤΕ ΕΡΟΟΥ | ΖΝ ΤΑΡΧΗ

π̄ι

ΕΤΕ ΠΔΕΙ | ΠΕ ΠΕΖΟΥΕΙΤ ΝΑΙΩ̄ |
 ΜΝ̄ <ΠΜΕΖ>ΣΝΔΥ ΜΝ̄
 <ΠΜΕΖ>ΨΟΜΝΤ ⁵ ΠΕΖΟΥΕΙΤ
 <ΠΕ> ΕΨΔΥΜΟΥ|ΤΕ ΕΡΟΥ ΧΕ
 ΤΜΝΤΟΥΔ | ΔΥΩ ΤΑΝΑΠΑΥΣΙΣ |
 ΠΟΥΔ ΠΟΥΔ

and revealed | every magnificence,
 even | from spirit, | multitudinous
 lights that are glorious | and without
 number. These
 were called | in the beginning,

110

that is, | the first aeon | and <the
 second> and <the third>. ⁵ The first
 <is> called | ‘Unity | and Rest.’ |
 Each

SJC-BG:

109,15 MS has *q*, “*he* revealed” (not emended by T-S).

110,4 Not emended by T-S (“and *two* and *three*”), although T-S recognizes that *Eug*-III par. has the better text.

110,5 Not emended by T-S. The gap in the sentence, remedied here by the insertion of a copula, may be caused by the omission of a line of text (see V par.).

NHC V 14,10–18

π[εφραν·] ετρευ|† ραν δε χε
 τεκκ [λησια ᾠ]πι |μεζωομε†
 ᾠνε[ων ετ]βε | παψαῖ
 εταφωωνῆ εβολ ζᾠ | πιογα·

χε εϋεσωοϋζ τηροϋ

¹⁵ εγμα εζραῖ εογα ᾠσε†
 πευ|ραν χε
 τεκκλησια· εβολ | ζᾠ
 †εκκλησια ε†χοσε εν[ιπε·] |
 ετασοϋωνῆ εβολ ᾠσι

[its (own) name.] And the naming |
 [of] the third | [aeon] as “Assembly”
 is [because of] | the multitude that
 appeared in | the one, so that they all
 might be gathered ¹⁵ together and |
 named “Assembly,” from | the
 Assembly above the [heavens.] |
 When the

NHC III 86,15–24

ᾠμαϋ πεφ|ραν {χε}
 αϋονομαζε ᾠτεκκλη|σια
 {ζ}ᾠπ<μεζ>ωομᾠτ ᾠαιων {χε}
 ε|βολ ζᾠ πια το ᾠμνησε
 ᾠτα|ζοϋωνῆ εβολ ζᾠ πιογα
 ᾠοϋ²⁰ατο ετβε παῖ
 ερεπιμνησε | σωοϋζ

ᾠσει εϋμᾠτογα· | ψαϋμοϋτε
 εροοϋ χε
 εκκλη|σια εβολ ζᾠ †εκκλησια
 ετογατβ· | ετπε

ετβε πεει τεκκλησια ᾠ|

has its (own) | name, the | <third>
 aeon was designated “Assembly” |
 from the great multitude that |
 appeared in the multitudinous one. ²⁰
 Therefore, when the multitude |
 gathers and comes to a unity, | they
 are called “Assembly,” | from the
 Assembly that surpasses | heaven.
 Therefore, the Assembly of

Eug-III:

86,16–20 See endnote 8.

86,17 Not emended by Tr, although his translation reflects the second emendation, as does K's, which lacks the other two also; T-S does not have the first emendation; see endnote 8.

NHC III 111,1-3

BG 110,8-111,7

ρΙΑ ἡ̅σε̅ε̅ι̅ ε̅υ̅μ̅ḡ̅το̅υ̅α̅· ψ̅α̅ν̅μ̅ο̅υ̅|τ̅ε̅
 ε̅ρ̅ο̅ο̅υ̅ χ̅ε̅

 Τ̅ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅ ḡ̅τ̅ε̅ | τ̅μ̅ε̅ς̅ψ̅μ̅ο̅υ̅νε̅·

ο̅υ̅ḡ̅τ̅α̅ϗ̅ | π̅ε̅ϗ̅ρ̅α̅ν̅ ε̅β̅ο̅λ̅ χ̅ε̅
 α̅γ̅¹⁰<ο>νομαζε ḡ̅τ̅ε̅κ̅κ̅λ̅η̅|ς̅ι̅α̅
 ḡ̅π̅<μ̅ε̅ς̅>ψ̅ο̅μ̅ḡ̅τ̅ ν̅α̅ι̅|ω̅ν̅ {χ̅ε̅}
 ε̅β̅ο̅λ̅ ζ̅μ̅ π̅|μ̅ḡ̅ḡ̅ε̅ ε̅τ̅ν̅α̅ψ̅ω̅ϗ̅ |
 ḡ̅τ̅α̅ϗ̅ο̅υ̅ω̅ν̅ς̅ ε̅β̅ο̅λ̅ ¹⁵ζ̅ḡ̅ ο̅υ̅α̅
 α̅γ̅α̅τ̅ο̅ ο̅υ̅ο̅ν̅|ζ̅ο̅υ̅ ε̅β̅ο̅λ̅ ε̅β̅ο̅λ̅
 Δ̅ε̅ | χ̅ε̅ ν̅ι̅μ̅ḡ̅ḡ̅ε̅ ψ̅α̅γ̅
 [ς̅]ω̅ο̅υ̅ς̅ ε̅ζ̅ο̅υ̅ν̅
 ḡ̅ς̅ε̅ρ̅ ο̅υ̅|[α̅ ε̅]τ̅β̅ε̅ π̅α̅ḡ̅
 ε̅ψ̅α̅γ̅μ̅ο̅υ̅|[τ̅ε̅] <ε̅ρ̅ο̅ο̅υ̅> χ̅ε̅
 ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅ ε̅β̅ο̅λ̅ | Δ̅ε̅ ζ̅ḡ̅
 †ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅ ε̅τ̅ḡ̅⁵μ̅α̅γ̅ε̅τ̅ο̅υ̅ο̅τ̅β̅
 ε̅τ̅π̅ε̅
 | ε̅τ̅β̅ε̅ π̅α̅ḡ̅ τ̅ε̅κ̅κ̅λ̅η̅ς̅ι̅α̅

ḡ̅τ̅α̅

111 and come to a unity, we call | them

 ‘Assembly | of the Eighth.’

one has | its (own) name; for ¹⁰ the
 <third> aeon | was designated
 ‘Assembly’ | from the | great
 multitude that | appeared: ¹⁵ in one,
 a multitude revealed themselves. |
 Now because | the multitudes
 gather and become one, | therefore
 <they> are called | ‘Assembly,’ |
 from that Assembly ⁵ that surpasses
 heaven. | Therefore the Assembly |
 <of>

111

SJC-III:

111,2 The section in the par. immediately after χε may be missing here through homoioteleuton (so also T-S).

SJC-BG:

110,9-16 See endnote 8.

110,10 MS has α.

110,11 Not emended by T-S (“the *three* aeons”).

110,12 Not emended by T-S.

NHC V 14,18–30

†[ΕΚΚΛΗ] | CIA ἸΤΕ †ΖΟ[Γ]ΔΟΑΣ·
 [ΔΥ† ΡΑΝ] ²⁰ ΕΡΟΣ·
 ΕΥ[ΖΟΟΥ†CΖΙΜΕ ΤΕ· ΚΑ] | ΤΑ Θ[Ε
 ἸΝΟΥΜΕΡΟΣ ἸΝΖΟΥΟΥ† ΜἸ] |
 ΟΥΜΕΡ[ΟC ἸΝCΖΙΜΕ· ΠΙΜΕΡΟΣ
 ἸΝΖΟ] | ΟΥΤ ΔΥ† [ΡΑΝ ΕΡΟC ΧΕ
 ΤΕΚ] | ΚΛΗCΙΑ· [ΠΙΜΕΡΟΣ ΔΕ
 ἸΝCΖΙΜΕ] ²⁵ ΧΕ [ΖΩΗ ΧΕ
 ΕCΝΑΟΥΩΝἪ ΕΒΟΛ ΧΕ] | ΔΠΩΝἪ
 Ψ[Ω]ΠΕ [ΕΒΟΛ ΖἸΝ ΟΥ] | [CΖΙ] ΜΕ
 Ἰ[ΝΗ] ΤΗΡ[ΟΥ· ΝΙΡΑΝ ΔΕ] |
 ΤΗΡΟΥ [16±] | ΜΕ ἸΝ[17±] ³⁰
 (3± lines lacking)

[Assembly] of the Ogdoad |
 appeared, it [was named,] ²⁰
 [because it was androgynous,
 according to] | [a male portion and] |
 a [female] portion. [The male] |
 [portion] was [called] “Assembly,” |
 [and the female portion,] ²⁵ [“Life,”
 that it might be shown that] | life for
 all [things came] | [from a female.
 And] all | [the names . . .] | (3±
 lines lacking)

NHC III 87,1–12

ΤΜΕΖΨ[ΜΟΥΝΕ· ΔΥΟ]ΥΩΝΖC
 ΕΒΟ[Λ] | ΕΥΖΑΟΥ[†CΖΙΜΕ· ΔΥ]†
 ΡΑΝ ΕΡΟΣ | ΕΚ ΜΕΡΟΣ ἸΝΖΟΥΟΥ†
 [Δ]ΥΩ ΕΚ ΜΕΡΟΣ | ἸΝCΖΙΜΕ·
 ΠΖΟΥΟΥ† ΔΥ† ΡἸC ΧΕ ΕΚ^δΚΛΗCΙΑ
 ΤΕCΖΙΜΕ ΧΕ ΖΩΗ ΧΕ|ΚΑΔC
 ΕCΝΑΟΥΩΝΖ ΕΒΟΛ ΧΕ ΕΒΟΛ | ΖἸ
 ΟΥCΖΙΜΕ ΑΠΩΝΖ ΨΩΠΕ· ΖἸ |
 ΝΑΙΩΝ ΤΗΡΟΥ· ΡΑΝ ΝΙΜ
 ΕΔΥΧΙ|ΤΟΥ ΧΙΝ ἸΤΑΡΧΗ ΕΒΟΛ
 ΖἸ ΠΕC ¹⁰ΜΕΤΕ ΜἸ ΤΕCΕΝΝΟΙΑ
 ΔΥΟΥΩΝΖ | ἸCΙ ἸΔΥΝΑΜΙC ΝΑἸ
 ἸΤΑΥ† ΡΙ|ΝΟΥ ΧΕ ἸΝΟΥΤΕ·

the [Eighth was] revealed | as
 [androgynous] and was named |
 partly as male and partly | as female.
 The male was called “Assembly,” ⁵
 the female, “Life,” that | it might be
 shown that from | a female came the
 life | in all the aeons. Every name
 was received, | starting from the
 beginning. From his ¹⁰ concurrence
 with his thought, | the powers
 appeared who were called | “gods”;

Eug-V:

14,27 Circumflex is visible in MS. Superlinear stroke is not visible in MS.

Eug-III:

87,1 Tr restores second perfect.

87,2 Corr.: first α for erased ε (transcribed as ο by Tr). Tr restores ΔΥ]† ΡΑΝ, as above, but translates in the present, following K (similarly in line 4); T-S does not restore ΔΥ.

87,10 Corr.: z for an erased letter.

See endnote 9.

NHC III 111,3–15

BG 111,7–112,9

ΔΟΥΩΝΣ Ε|ΒΟΛ ΕΥΖΟΟΥΤΣΙΜΕ
 ΤΕ· ΔΥΤ ΡΑΝ ⁵ ΕΡΟΣ ΕΚ ΜΕΡΟΣ
 ΝΖΟΟΥΤ ΔΥΩ | ΕΚ ΜΕΡΟΣ
 ΝΣΙΜΕ· ΦΟΟΥΤ ΜΕΝ | ΨΑΥΤ ΡΝϞ
 ΧΕ ΤΕΚΛΗCΙΑ· ΤΕ|CΙΜΕ ΔΕ
 ΨΑΥΤ ΡΝC ΧΕ ΖΩΗ | ΧΕ
 ΕΦΝΑΟΥΩΝΣ ΕΒΟΛ ΧΕ ΕΒΟΛ ¹⁰
 ΖΙΤΝ̄ ΟΥCΙΜΕ ΔΠΩΝΣ ΨΩΠΕ
 Ν|ΝΙΑΙΩΝ ΤΗΡΟΥ ΡΑΝ ΔΕ ΝΙΜ
 ΔΥ|ΧΙΤΟΥ ΧΙΝ ΝΤΑΡΧΗ ΕΒΟΛ
 ΓΑΡ ΖΜ̄ | ΠΕϞΧΩΝϞ Μ̄Ν
 ΤΕϞΕΝΝΟΙΑ ΔΥΟΥ|ΦΩΝΣ ΕΒΟΛ
 Ν̄CΙ Ν̄CΟΜ· Ν̄ΨΟΡΠ̄ ΝΑΪ ¹⁵
 [ΝΤ]ΔΥΤ ΡΑΝ ΕΡΟΟΥ ΧΕ ΝΟΥΤΕ·

It appeared | as androgynous and
 was named ⁵ partly as male and |
 partly as female. The male | is
 called 'Assembly,' while the |
 female is called 'Life,' | that it might
 be shown that from ¹⁰ a female came
 the life for | all the aeons. And
 every name was | received, starting
 from the beginning. For from | his
 concurrence with his thought, the
 powers | very soon appeared who ¹⁵
 were called 'gods';

<Ν̄>ΤΜΑΖΨΜΟ ΥΝΕ Ν̄|ΤΑΥΟΥΝΣC̄
 ΕΒΟΛ ΧΕ | ΖΟΥΤCΖΙΜΕ ΔΥΤ ΡΑΝ
 Ε ¹⁰ΡΟΣ ΕΚ ΜΕΡΟΥC Μ̄Μ̄ΝΤ|ΖΟΥΤ
 ΔΥΩ ΕΚ ΜΕ|ΡΟΥC Μ̄Μ̄ΝΤCΙΜΕ |
 ΦΟΟΥΤ ΜΕΝ ΔΥΜΟΥΤΕ | ΕΡΟΥ
 ΧΕ ΕΚΚΛΗCΙΑ ΤΕ ¹⁵CΖΙΜΕ ΔΕ
 ΔΥΜΟΥΤΕ Ε|ΡΟΣ ΧΕ ΖΩΗ ΧΕ
 ΕΥΕ|ΟΥΝΣϞ ΕΒΟΛ ΧΕ ΕΒΟΛ | ΖΝ̄
 ΤΕCΖΙΜΕ ΔΠΩΝΣ
 ΨΩΠΕ ΝΝΙΑΙΩΝ [ΤΗ]|ΡΟΥ ΝΡΑΝ
 ΔΕ ΤΗΡΟΥ [ΔΥ]|ΧΙΤΟΥ ΝΤΟΟΤC̄
 Ν†[ΔΡ]|ΧΗ ΕΒΟΛ ΓΑΡ ΖΝ
 ΤΕϞΕΥ ⁵ΔΟΚΙΑ Μ̄Ν ΤΕϞΕΝΝΟΙ | Δ
 ΔΥΡ̄ ΨΡ̄Π̄ ΝΟΥΩΝΣ Ε|ΒΟΛ <Ν̄CΙ>
 Ν̄CΟΜ ΝΑΪ ΝΤΑΥ|ΜΟΥΤΕ ΕΡΟΟΥ
 ΧΕ ΝΟΥ|ΤΕ

P1B

the Eighth was | revealed as |
 androgynous and was named ¹⁰
 partly as masculine | and partly | as
 feminine. | The male was called |
 'Assembly,' ¹⁵ while the female was
 called | 'Life,' that it might be |
 shown that from | the female came
 the life
 for all the aeons. | And all the names
 were | received from the beginning
 (or principle). | For from his consent
⁵ with his thought, | the powers very
 soon appeared | who were | called
 'gods';

112

SJC-III:

111,13 See endnote 9.

SJC-BG:

111,7 Not emended by T-S.

112,4 See endnote 9.

NHC V 15,1–7

NHC III 87,12–18

[Γε] (Line 1 lacking)

| [. ḿZENNO]ΥΤ[ε ḿ]Τε
 ΝΙΝ[ΟΥ]||[τε·
 ΝΙΝΟΥΤΕ ΔΕ ḿ]Τε Ν[ΙΝΟΥ]Τε
 Δ[Υ]||[ΟΥΩΝḿ ΕΒΟΛ
 {z}ḿZE[NN]ΟΥΤΕ zḿ⁵
 [ΝΕΥΜḿΤCABE·] ΝΙΝ[Ο]ΥΤΕ ΔΕ |
 [ΔΥΟΥΩΝḿ ΕΒΟ]Λ zḿ ΝΕΥCΒω· |
 [ḿZENXOEIC ḿ]Τε ZENXOEIC·

ḿΝΟΥΤΕ ΔΕ | ΕΒΟΛ zḿ
 ΝΕΥΦΡΟΝΗCIC ΔΥΟΥ|ΩΝZ ΕΒΟΛ
 ḿZNNΟΥΤΕ ḿΝΟΥ¹⁵Τε· ḿΝΟΥΤΕ
 ΔΕ ΕΒΟΛ zḿ ΝΕΥ|ΦΡΟΝΗCIC
 ΔΥΟΥΩΝZ ḿzḿXO|EIC· ḿXOEIC
 ΔΕ ḿḿXOEIC ΕΒΟΛ | zḿ

[15] (Line 1 lacking) | [. . . gods of] the
[gods;]

| [and the gods of the gods] |
 [revealed] gods in ⁵ [their wisdoms;]
 and the gods | [revealed] from their
 teachings | [lords of] lords; [and]

and the gods | from their
 considerings revealed | divine gods;
¹⁵ and the gods from their |
 considerings revealed lords; | and
 the lords of the lords from

Eug-V:

15,4 MS has zḿ, “in.”

Eug-III:

87,14–15 ḿΝΟΥΤΕ, “divine”: untranslated by K; the English translator’s note in K suggests it may be a dittography; Tr renders “gods of gods.”

NHC III 111,16–20

BG 112,9–16

| [Ḣ]ḢΟΥΤΕ ΔΕ ḢḢḢΟΥΤΕ ΕΒΟΛ
 ΖḢ ΤΕΥ|ΜḢḢΤCABE ΔΥΟΥΩΝΖ
 ḢΖΕΝΝΟΥΤΕ | ΕΒΟΛ' <ḢḢΟΥΤΕ
 ΔΕ> ΖḢ ΤΕΥΜḢḢΤCABE ΔΥΟΥΩΝΖ |
 ḢΖΕΝΧΟΕΙC ΕΒΟΛ' ḢΧΟΕΙC ΔΕ
 Ḣ²⁰[Ḣ]ΧΟΕΙC ΔΥΟΥΩΝΖ ΕΒΟΛ

ḢḢΟΥΤΕ ΔΕ ΝḢḢΟΥ¹⁰ΤΕ ΕΒΟΛ
 ΔΕ ΖḢ ΤΕ<Υ>ΦΡΟ|ΝΗCIC
 ΔΥΟΥΩΝΖ ΕΒΟΛ | <ḢḢ>ḢḢΟΥΤΕ
 {N}ḢḢΟΥΤΕ | ΝḢ† ΔΕ ΕΒΟΛ ΖḢ
 ΤΕΥΜḢḢΤ|CABE Δ<Υ>ΟΥΩΝΖ
 ΕΒΟΛ | ¹⁵ Ḣ<Χ>C̄ Ḣ<Χ>C̄ Ν<Χ>C̄
 ΔΕ ḢḢ<Χ>C̄ | ΔΥΟΥΩΝΖ ΕΒΟΛ

| and [the] gods of the gods from
 their | wisdom revealed gods; | <and
 the gods> from their wisdom
 revealed | lords; and the lords of ²⁰
 the lords from their thinkings
 revealed lords;

| and the gods of the gods ¹⁰ from
 <their> considering | revealed |
 <the> divine gods; | and the gods
 from their wisdom | revealed ¹⁵ <the
 lords> of <lords>; and the <lords> of
 the <lords> | <from> thinkings

S/C-III:

111,17–18 The first letter of each line has been lost from the MS but is preserved in old photographs. See Emmel, 1978: 204.

111,19 ²⁰ MS has first superlinear stroke in lacuna (line 19).

At the beginning of each line T–S restores [Ḣ] and [N] respectively.

Line 20 is not emended by T–S (“the lords of the lords revealed their thoughts of lords”). However T–S considers the correct reading to be found in *Eug*–III.

S/C-BG:

112,10 {Δε} (T–S). Although untranslatable, Δε does seem to have an emphasizing function here in Coptic, perhaps on analogy with its use with pronouns in Greek.

112,12–13 <ḢḢ>ḢḢΟΥΤΕ . . . ΝḢ†, “<the> . . . gods”: “<the> gods. The divine gods” (T–S).

Alt.: first emendation: <ḢḢε> (indefinite article) (T–S, alt.).

112,14 MS has 4 (incorrect pronoun number).

112,15 MS has x for each emendation. Without the emendation the translation would be “Christ” here and on line 17 in each case (not emended by T–S, although the error is recognized). x for x̄ is a common scribal error.

NHC V 15,7–20

ΝΙΧΟ| [ΕΙC ΔΕ Ν̄Ν]ΙΧΟΕΙC
 ΑΥΟΥΩΝΖ | [ΕΒΟΛ Ζ̄Ν
 ΝΕ]ΥΨΟΧΝΕ Ν̄ΖΕΝΧΟ¹⁰[ΕΙC ·
 ΔΝΙΧΟΕΙ]C ΔΕ ΟΥΩΝΖ ΕΒΟΛ | Ζ̄Ν
 [ΝΕΥΒΟΜ] Ν̄ΖΕΝΑΡΧΙΑΓΓΕΛΟC · |
 Ν[ΙΑΡΧΙΑΓΓ]ΕΛΟC ΔΕ ΑΥΟΥΩΝΖ |
 ΕΒΟΛ Ζ̄Ν ΝΕΥΨΑΧΕ
 Ν̄ΖΕΝΑΓΓΕ|ΛΟC· ΑΥΩ ΕΒΟΛ Ζ̄Ν
 ΝΑΪ ΑΥΟΥ¹⁵ΩΝΖ ΕΒΟΛ Ν̄CΙ
 ΖΕΝΕΙΔΟC Μ̄Ν | ΖΕΝCΧΗΜΑ Μ̄Ν
 ΖΕΝΜΟΡΦΗ | Μ̄Ν ΝΙΕΩΝ ΤΗΡΟΥ
 Μ̄Ν ΝΕΥΚΟC|[ΜΟC·] ΟῩΝΤ[Ε]
 ΝΙΑΤΜΟΥ ΤΗΡΟΥ | [Ν̄ΤΕΖΟΥCΙΑ
 ΕΒΟΛ Ζ̄Ν †C]ΟΜ Μ̄ΠΙ²⁰ΡΩΜΕ

the | [lords of the] lords revealed |
 [from their] counsels lords; ¹⁰ and
 [the lords] revealed | from [their
 powers] archangels; | and the
 [archangels] revealed | from their
 words angels; | and from them
 appeared ¹⁵ shapes and | structures
 and forms | and all the aeons and
 their worlds. | All the immortals
 have | [authority from the power] of
²⁰ [Immortal Man

NHC III 87,18–88,7

ΝΕΥΛΟΓΟC ΑΥΟΥΩΝΖ ΕΒΟΛ |
 Ν̄Ζ̄ΝΧΟΕΙC · Ν̄ΧΟΕΙC ΔΕ ΕΒΟΛ Ζ̄Ν
²⁰ ΝΕΥΒΟΜ ΑΥΟΥΩΝΖ ΕΒΟΛ
 Ν̄ΖΕΝ|ΑΡΧΑΓΓΕΛΟC·
 ΝΑΡΧΑΓΓΕΛΟC ΑΥ|ΟΥΩΝΖ ΕΒΟΛ
 Ν̄ΖΕΝΑΓΓΕΛΟC Ε|ΒΟΛ Ζ̄Ν <Ν>ΔΪ
 ΑΤΖΙΔΕΑ ΟΥΩΝΖ·
 ΖΙ· CΧΗΜ[Α Ζ̄Ι ΜΟΡΦΗ] Ε† ΡΑΝ |
 ΕΝΙΑΙ [ΩΝ ΤΗΡΟΥ Μ̄Ν]
 ΝΕΥΚΟ|CΜΟC· ΝΑ[Θ]ΑΝΑΤΟC
 ΤΗΡΟΥ Ν̄ΤΑ|ΕΙΡ Ψ̄ΡΠ Ν̄ΧΟΟΥ
 ΕῩΝΤΟΥ ΤΕ⁵ΖΟΥCΙΑ ΤΗΡΟΥ
 ΕΒΟΛ Ζ̄Ν ΤCΟΜ Μ̄|ΠΙΑ ΘΑΝΑΤΟC
 Ν̄ΡΩΜΕ Μ̄Ν ΤCΟ|ΦΙΑ

| their words revealed lords; | and
 the lords from ²⁰ their powers
 revealed | archangels; the archangels
 | revealed angels; from | <them> the
 semblance appeared
 with structure [and form] for naming
 | [all] the aeons [and] their worlds. |
 All the immortals, whom | I have
 just described, have authority—all of
 them— ⁵ from the power of |
 Immortal Man and Sophia,

Eug-V:

15,13 First superlinear stroke is in lacuna.

Eug-III:

87,21 “archangels” (2): +“<out of their words> (K).

87,22 Corr.: at the end of the line the letters ΒΟΛ are erased.

87,23 MS has ΤΑΪ, “her” or “this” (not emended by K or Tr).

88,2–3 Lacuna in line 3, so restored by T–S.

“their worlds. All the immortals” (so also T–S): “all their immortal worlds” (K & Tr).

NHC V 15,20–16,2

ἸΝΑΤΜΟΥ ΕΨ ΡΑΝ] ΕΡΟΥΨ |
 [ΤΣΟΦΙΑ ΔΥΨ ΡΑΝ ΕΡΟΣ ΧΕ]
 ΤΣΙΓΗ | [ΧΕ ΔΣΧΩΚ
 ἸΤΕΣΜἸΤΝΑ] Ε ΤΗΡΕ | [ΖἸ
 ΟΥΕΝΘΥΜΗ¹⁰ ΣΙΣ ΔΧἸ] ΨΔΧΕ |
 [19±] ΔΥ
 (8± lines lacking)

[ΓΨ] [12± ΕΟΥΨ ἸΝΑΨ] | [Ψ] ΔΧΕ
 [ΜΜ] ΟΟ[ΥΨ ΝΗ ΕΤΕ

to name] them. | [Sophia they called]
 “Silence,” | [because she perfected
 her] whole [majesty] | [by reflecting
 without] a word. | [. . .] ²⁵ (8± lines
 lacking)

[16] [. . . ineffable] | [glory, who

NHC III 88,7–19

ΤΕΨΣΥΝΖΥΓΟΣ ΤΑΨ ἸΤΑΨ|ΧΟΥΣ
 ΕΡΟΣ ΧΕ ΣΙΓΗΨ ἸΤΑΨΨ ΡἸΣ | ΧΕ
 ΣΙΓΗ ΧΕ ἸΖΡΑΨ ΖἸ
 ΟΥΕΝΘΥΜΗ¹⁰ ΣΙΣ ΔΧἸ ΨΔΧΕ
 ΔΣΧΩΚ ἸΤΕΣ|ΜἸΤΝΟΣ
 ἸΔΦΘΑΡΣΙΑ ΕΥἸΤΑΨ |
 ἸΤΕΣΟΥΣΙΑ ΔΥΤΣΑΝΟ ΝΑΨ ἸΣΙ |
 ΠΟΥΑ ΠΟΥΑ ΜἸΜΟΥΨ ἸΖΕΝΝΟΣ |
 ΜἸΜἸΤἸΡἸΨΟΥΨ ΖἸ ΜἸΠΗΟΥΕ ΤΗ¹⁵ ΡΟΥΨ
 ἸΔΘΑΝΑΤΟΣ ΜἸΝ ΝΕΥΣΤΕ|ΡΕΨΜΑ
 ΖἸΘΕΡΟΝΟΣ ΖΕΝἸΠΕ | ΠΡΟΣ
 ΤΕΨΜἸΤΝΟΣ
 ΖΟΥἸΝΕ ΜΕΝ | ΖἸ ΜἸΜΑ ἸΨΩΠΕ ΜἸ
 ΖΕΝΖΑΡ|ΜΑ ΕΨΖΑ ΕΟΥΨ

| his consort, who was | called
 “Silence,” (and) who was named |
 “Silence” because by reflecting ¹⁰
 without speech she perfected her |
 own majesty. Since the
 imperishabilities had | the authority,
 each provided | great | kingdoms in
 all the immortal heavens ¹⁵ and their
 firmaments, | thrones, (and) temples,
 | for their own majesty.
 Some, indeed, | (who are) in
 dwellings and in chariots, | being in

Eug-V:

16,2–3 Reconstruction: see 8,23–24.

Eug-III:

88,10 See endnote 10.

88,11 See endnote 11.

88,12 “provided”: “created” (K, translating ΤΑΜΙΟ instead of ΤΣΝΑΟ; followed by Tr, who does not emend).

88,17–19 “Some . . . glory”: “some indeed dwelling-places and chariots unspeakably glorious” (K, who overlooks ΖἸ. “in,” & Tr).

NHC III 112,8–17

BG 113,15–114,9

| ψΑΥΜΟΥΤΕ ΕΡΟΨ ΧΕ ΤΣΙΓΗ ΧΕ
| ΕΒΟΛ ΖἸ ὈΥΕΝΘΥΜΗCIC ΔΧἸ¹⁰
ψΑΧΕ ΔCΧΩΚ ΕΒΟΛ ἸΒΙ
ΤΕC|ΜἸἸΤΝΟC ΤΗΡC †
ἸΑΦΘΑΡCΙΑ ΕΥ|ἸΤΑΥ ΓΑΡ
ἸΝΤΕΖΟΥCΙΑ ΔΥΤΑΜΙΟ | ΝΑΥ
ἸΝΟΥΝΟC ἸΜἸἸΤἸΡΡΟ ἸΒΙ | ΠΟΥΑ
ΠΟΥΑ ἸΜΜΟΥ ΖἸ
ΤΜΕΖΨ¹⁵ΜΟΥΝΕ· ΔΥΩ
ΖΕΝΘΡΟΝΟC Μ|Ἰ| ΖΕΝἸΠΕ·
ΖΕΝCΤΕΡΕΨΜΑ ΠΡΟC |
ΝΕΥΜἸἸΤΝΟC

ψΑΥΜΟΥ|ΤΕ ΕΡΟΨ ΧΕ ΠΚΑΡΨ
<ΕΒΟΛ ΧΕ> | ΖἸΤἸ
ὈΥΕΝΘΥΜΗCIC | ΔΧἸ ψΑΧΕ
ΤΕCΜἸἸΤ
ΝΟC ΤΗΡC ΔCΧΟΚC Ε|ΒΟΛ
ἸΑΤΤΑΚΟ ΕΥ|Ν| ΤΟΥ ΤΕΖΟΥCΙΑ
ΔΥΤ[Δ]|ΜΙΟ ΝΑΥ ἸΝΟΥΝΟ[C
Μ]⁵ΜἸἸΤἸΡΡΟ ΠΟΥΑ ΠΟΥΑ Ζ|Ν| |
ΤΕCΖΟΓΔΟΑC ΜἸ
ΠΕC|CΤΕΡΕΨΜΑ <Μ>Ἰ
ΖἸΘΡΟ|ΝΟC ΜἸ ΖἸἸΠΕ ΠΡΟC |
ΝΕΥΜἸἸΤΝΟC

ἸἸΔ

| is called ‘Silence’ | because by
reflecting without ¹⁰ speech all her
own majesty was perfected. † | For
since the imperishabilities had | the
authority, each created | a great
kingdom | in the Eighth ¹⁵ and (also)
thrones and | temples (and)
firmaments for | their own majesties.

is called | ‘Silence,’ <because> | by
reflecting | without speech
he perfected all his own majesty. |
Since the imperishables had | the
authority, they created | a great ⁵
kingdom. Each one is [in] | his
ogdoad with his | firmament <and>
thrones | and temples for | their own
majesties.

114

S/C-III:

112,10 See endnote 10.

112,11 See endnote 11.

112,16 ΠΡΟC: ΠΡΟ[C] (T-S).

S/C-BG:

113,16 Not emended by T-S.

113,18–114,1 See endnote 10.

114,2 See endnote 11.

114,4 Alt. {Ἰ}ΝΟΥ (T-S; unnecessary in view of examples in 78,16 and 95,14).

114,7 Not emended by T-S (“his firmament of thrones,” although T-S translates “his firmament, thrones,” i.e., as though the Ἰ before ΖἸΘΡΟΝΟC were deleted).

NHC V 16,2-6

ἸΠΟΥ] | [C]ΩΤῼ [ΕΡ]ΟΥΥ [ἸΨΑ
 ΕΝΕΖ· ΖΩC] | ΝΕΥΨ [ΧΟ]ΟΥ
 Ἰ[ΝΙΦΥCΙC ΤΗΡΟΥ·]

NHC III 88,19-23

ἸΔΤΨΑΧΕ ΕΡΟΥΥ ²⁰ ΝΔΤ ΕΜἸ
 ΨCΟΜ ΕΧΟΥΥ Ζῼ ΦΥ|CΙC ΝΙΜ·

⁵ ΔΥΤΑΜΙΟ ΔΕ Ν[ΔΥ
 ἸΖΕΝCΤΡΑΤΙΑ] | ἸΤΕ
 ΖΕΝΔΑΡΧΙΑΔ[ΓΕΛΟC ΜἸ

ΔΥΤCΑΝΟ ΝΔΥ ἸΖΕΝ|CΤΡΑΤΙΑ
 ἸΔΓΓΕΛΟC ΖΕΝΤΒΑ Ε|ΜἸΤΟΥ
 ΗΠΕ ΕΖΟΥΝ ΕΥΖΥΠΗ

have] | [never been heard of, since] |
 they cannot [be sent] into [any
 creature.]

ineffable glory ²⁰ and not able to be
 sent into any creature,

⁵ Now they created [hosts] | of
 archangels [and]

| provided for themselves | hosts of
 angels, myriads | without number,
 for retinue

Eug-V:

16,4 “sent”: see endnote 12.

Eug-III:

88,20 “and . . . creature”: less likely, “which cannot be described in any condition” (K & Tr [similar]).

“sent”: See endnote 12.

88,21 “provided”: “created” (K, translating ΤΑΜΙΟ instead of ΤCΑΝΟ; followed by Tr, who does not emend).

NHC III 112,17–113,5

BG 114,9–115,7

ΝΑΪ ΓΑΡ ΤΗΡΟΥ | ΑΥΨΩΠΕ ΖΙΤῆ
 ΠΕΤΕΖΝΕ | ΤΜΑΔΥ ΜΠΤΗΡϞ ΤΟΤΕ
 ΝΑ²⁰ΠΟCΤΟΛΟC ΕΤΟΥΔΑΒ
 ΠΕΧΑΥ | ΝΑϞ ΧΕ ΠΧΟΕΙC
 ΠCΩΤΗΡ· | Δ ΧΙ ΝΕΤΖῆ ΝΙΑΙΩΝ
 ΕΡΟΝ ΧΕ | ΤΑΝΑΓΚΗ ΝΑΝ ΤΕ
 ΕΤΡΕΝΨ [ι] | ΝΕ ḲCΩΟΥ ΠΕΧΕ
 ΠΤΕΛΙΟC Ḳ

113 ρ1Γ CΩΤΗΡ ΧΕ ΕΨΧΕ <ε>ΤΕΤῆΨΙΝΕ
 | ḲCΑ ΖΩΒ ΝΙΜ· †ΝΑΧΟΟΥ ΕΡΩΤῆ

| ΑΥΤΑΜΙΟ ΝΑΥ ḲΖΕΝCΤΡΑΤΙΑ
 Ḳ|ΑΓΓΕΛΟC ΖΕΝΤΒΑ ΕΜῆΤΟΥ
 ΗΠΕ⁵ ΕΥΨῆΨΕ Μῆ ΝΕΥΕΟΟΥ

ΝΑΪ ΓΑΡ¹⁰ ΤΗΡΟΥ ΑΥΨΩΠΕ Ζῆ |
 ΠΟΥΨ ḲΤΜΑΔΥ ΜΠΤΗ|Ρῆ ΤΟΤΕ
 ΝΑΠΟCΤΟΛΟC | ΕΤΟΥΔΑΒ
 ΠΕΧΑΥ ΝΑϞ | ΧΕ ΠΕΧῆC ΠCΩΤΗΡ
 ΝΕΤ¹⁵Ζῆ ΝΙΑΙΩΝ ΟΥΟΝΖΟΥ |
 ΝΑΝ ΕΒΟΛ ΕΠΙ ΤΑΝΑΓ|ΚΗ ΕΡΟΝ
 ΤΕ ΕΨΙΝΕ Ḳ|CΩΟΥ ΠΕΧΑϞ ΝCΙ
 ΠΤΕ

[λ] | ΟC ḲCΩΤΗΡ ΧΕ ΕΨ|[χ]ε
 ΤΕΤῆΨΙΝΕ ΝCΑ | [ζω]β ΝΙΜ
 †ΝΑΧΟΟΥ Ε|[ρω]ῆ

ΑΥΤΑΜΙΟ ΝΑΥ Ḳ⁵ΖΕΝCΤΡΑΤΙΑ
 ΝΑΓΓΕΛΟC | ΖΕΝΤΒΑ ΕΜῆΤΟΥ ΗΠΕ
 ΕΥ|ΨῆΨΕ Μῆ ΟΥΕΟΟΥ

ρ1Ε

For these all | came by the will | of
 the Mother of the Universe.” Then ²⁰
 the Holy Apostles said | to him:
 “Lord, Savior, | tell us about those
 who are in the aeons, | since it is
 necessary for us to ask | about
 them.” The perfect
 113 Savior said: “If you ask | about
 anything, I will tell you.
 | They created hosts of | angels,
 myriads without number ⁵ for retinue
 and their glory. They

For these ¹⁰ all came by | the will of
 the Mother of the Universe.” | Then
 the Holy Apostles | said to him: |
 “Christ, Savior, ¹⁵ reveal to us those
 who are in the aeons, | since it is
 necessary | for us to ask about |
 them.” The perfect
 Savior said: “If | you ask about |
 anything, I will tell | you.
 They created ⁵ hosts of angels, |
 myriads without number for | retinue
 and glory. And

115

S/C-III:

113,1 MS has α (not emended by T-S).

NHC V 16,6–17

zen||αγγελος ἄντε zenτ[βα
 ἄα††] | ηπε εροογ εγ[ψμψε
 μῆ ογ]εοογ μῆ
 zenπα [ρθενος μῆ] ¹⁰ zenπῆνα·
 eye ἄο[γοειν] ἄνα†|ψαχε
 ἄμοογ· μ[ἄνογ ζῆς]ε | γαρ
 ζατοοτογ· ογ[τ]ε
 [ογ]μῆ†|ατσομ· ἀλλα ογψω
 ογαετῆ | πε·
 αγω ψαψωπε ἄτεγνογ·
¹⁵ αγω ἄτεῖζε ἀχχωκ εβολ
 ἄς[ι] | πεων μῆ τπε μῆ
 πιστερεω |μα ἄτε πρωμε

| angels, (hosts) of [numberless] |
 myriads for [retinue and] | glory,
 even [virgins and] ¹⁰ spirits, who are
 ineffable | [lights]. For [they have
 no sickness] | nor weakness, | but it
 is only will, | and it comes to be in
 an instant. ¹⁵ And thus was
 completed | the aeon, with (its)
 heaven and firmament, | of Immortal
 Man

NHC III 89,1–8

ρεσια μῆ ογεοογ ετι
 zenπαρε [ε]|νοσ <μ>πῆνα
 νογοειν ἄατψαχε | εροογ·
 ἄμῆ ζισε ἄμαγ ζατη|ογ μῆ
 μῆ†ατσομ· ἀλλα ογψωε ⁵
 ἄματε πε·

ψαψωπε ἄτεγ|νογ
 ἄτεεζε· ἀχχωκ εβολ ἄσι |
 ναίων μῆ νεγπε· μῆ
 νεστερε |ωμα ἄπεοογ

and glory, even virgin | spirits, the
 ineffable lights. | They have no
 sickness | nor weakness, but it is
 only will: ⁵ it comes to be in an
 instant. | Thus were completed | the
 aeons with their heavens and
 firmaments | for the glory

[89]

Eug-V:

16,8 Stroke over μ is visible.

16,10 Third superlinear stroke is in lacuna.

†: see Emmel, 1979: 185 (line identified as extant line 9).

16,11 End of line: see Emmel, 1979: 185 (line identified as 16, extant line 10);
 Emmel's restoration is too short for the lacuna.

Eug-III:

89,1–2 “even . . . lights”: less likely, in view of V 16,9–11, “indescribable virgin
 spirits of light” (K & Tr).

89,2 MS has ἄ (not emended by Tr).

89,6 “Thus” could be taken with the preceding sentence (noted by T–S).

89,8 “for”: “of” (T–S, but “perhaps ‘for’”; K & Tr).

NHC III 113,5–12

αγτα|μιο ἄζενπαρθενος
 ἄπνα ἄ|ογοειν ἄατψαχε
 εροογ ἄα<τ>|Ψ' {ε|ιβε εμἄ
 ζίσε γαρ ἄμαγ | ζατηογ ἀγω
 μἄ μνητατσομ ¹⁰ ἀλλα ογωψ
 πε

ἀναίων χωκ ε|βολ ἄτεεζε ζἄ
 ογβεπ`η' μἄ ἄπε | μἄ
 νεστερωμα ζἄ πεοογ |

created | virgin spirits, the |
 ineffable and unchangeable lights. |
 For they have no sickness | nor
 weakness, ¹⁰ but it is will.

Thus the aeons were completed |
 quickly with the heavens | and the
 firmaments in the glory

BG 115,7–18

αγ|ταμιο δε ἄζἄπαρθε|νος
 ἄπνα νογοἴν ἄ¹⁰ατψαχε
 εροογ ἀγω ἄ|ατζαἴβες μἄ
 ζίσε γαρ | ζατηγ ογτε μἄ
 ατσομ | ἀλλα ογωψε μματε
 πε

| ἀγω ντεγνογ ἀγω¹⁵πε
 ἄτζε ἀγχωκ νοι | ἄαίων μἄ
 {ν}ἄπηγε | μἄ <ν>εστερωμα
 ἄ|πεοογ μπιρωμε νατ

they | created virgin | spirits, ¹⁰ the
 ineffable and shadowless | lights.
 For there is no sickness | among
 them nor weakness, | but it is only
 will, | and they came to be in an
 instant. ¹⁵ Thus were completed the
 aeons | with the heavens | and the
 firmaments for | the glory of
 Immortal Man

SJC-III:

113,8 Corr.: Ψ' for marked out $\theta\alpha$; ϵ marked out after second ϵ (see 97,18 for similar correction); uncorrected, the text agrees with the BG par.

113,11 Corr.: first μ for erased letter.

SJC-BG:

115,15 “Thus” could be taken with the preceding sentence (noted by T–S).

115,17 MS has π , “the firmament” (not emended by T–S).

“for”: “of” (T–S, but “perhaps ‘for’”).

NHC V 16,17–28

ἡ̄νατμοῦ [μῆ] | τεϋσοφία ετ[ε
 οὔ̄νηταϋ ἡ̄ζη] | τῷ̄ ἡ̄τ[ε]ϋ[μοῦ
 ἡ̄εων νιμ μῆ κο]²⁰ см[ос νιμ
 μῆ ηη εταϋψωπε] | ἡ̄σψ[οῦ
 ετρεῦτσανο ἡ̄νιτῦ] | ποс
 εβῶ[λ ζῆ πμα ετῆ̄μαῦ] | ζῆ
 ἡ̄π[ηοῦε ἡ̄πιχαос μῆ
 νεῦ] | [κ]ос[ос· ἀῶ τεφῦσιс
 5±]²⁵ [τ]η̄ρ[ε̄

17±] | [21±] | [21±] | [21±] |

[and] | his Sophia, [which has in] | it
 the [pattern of every aeon and]²⁰
 [every world and those that came] |
 afterward, [in order to provide the
 types] | [from there] | in the
 [heavens of chaos and their] |
 worlds. [And all natures . . .]

²⁵ [. . .] | [. . .] | [. . .] | [. . .] |

NHC III 89,8–18

ἡ̄παθανατος | ἡ̄ρῶμε μῆ
 τσοφία τεϋсῦн¹⁰ ζῦγос πμα
 ετα<ψωπ εροϋ ἡ̄τεςμοτ
 ἡ̄>εων νιμ μῆ | νεῦκοσμοс
 μῆ ηενταϋψω]πε μῆ̄ηса ηᾱι
 ετροῦτσανο ἡ̄|ἡ̄τῦποс ἡ̄πμα
 ετῆ̄μαῦ νεῦ|εине ζῆ ἡ̄πηοῦε
 ἡ̄πεχαос μῆ¹⁵ νεῦκοσμοс·
 τεφῦσιс δε τη̄ρ
 | εβολ ζῆ̄ παθανατος χιν
 ἡ̄πα|γεννηтос
 ψα πσωλῆ̄ εβολ ἡ̄|πεχαос ζῆ̄

of Immortal | Man and Sophia, his
 consort: ¹⁰ the area which
 <contained the pattern of> every
 aeon and | their worlds and those
 that came | afterward, in order to
 provide | the types from there, their |
 likenesses in the heavens of chaos
 and ¹⁵ their worlds. And all natures
 |
 from the Immortal One, from
 Unbegotten
 | to the revelation of | chaos, are in

Eug-V:

16,25 The superlinear stroke is visible, since a large portion of it is over ρ (not an unusual position for a final stroke in this tractate).

Eug-III:

89,10 Corr.: τ for erasure; corr.: ωη for ο; a letter has been marked out between εων and νιμ; not emended by K or Tr, although both note (as does T-S) that the sentence is incomplete as it stands.

89,12 Corr.: third η for ῖ.

“provide”: “create” (K, translating ταιμο instead of τσανο; followed by Tr, who does not emend).

89,14 ἡ̄πεχαос, “of chaos”: м<ῆ̄> πεχαос, “<and> chaos” (T-S, “probably”).

89,18 “are”: omitted by T-S, K & Tr, for all of whom the predicate begins in line 21 (“ever delight themselves . . .”).

NHC III 113,13–21

BG 115,18–116,13

ΜΠΑΘΑΝΑΤΟΣ ΝΡΩΜΕ· ΜΝ
 ΤΣΟ|ΦΙΑ ΤΕΨΥΝΖΥΓΟΣ ΠΜΑ
 ΝΤΑΥΧΙ ¹⁵ ΣΜΟΤ ΜΜΑΥ ΝΒΙ
 ΔΙΩΝ ΝΙΜ ΖΙ ΚΟ||[C]ΜΟΣ ΜΝ
 ΝΕΝΤΑΨΩΠΕ ΜΝ|Ν|CΑ ΝΑΪ
 ΕΒΟΛ ΝΖΗΤῪ ΕΠΕΥΤΑΜΙΟ |
 ΝΖΕΝΕΙΝΕ ΖΝ ΜΠΕ ΜΠΕΧΑΟΣ |
 ΜΝ ΝΕΥΚΟΣΜΟΣ· ΤΕΦΥCΙC ΔΕ ²⁰
 ΤΗΡC

ΜΟΥ ΜΝ ΤCΟΦΙΑ
 ΤΕ[4]|CΥΝΖΥΓΟΣ ΠΜΑ Ν[ΤΑΥ]|ΧΙ
 ΤΥΠΟΣ ΕΒΟΛ Ν[ΖΗΤῪ] | ΝΒΙ ΔΙΩΝ
 ΝΙΜ ΖΪ Κ[ΟC]⁵ΜΟΣ <ΜΝ>
 ΝΤΑΨΩΠΕ ΜΝ|Ν|ΝCΑ ΝΑΪ ΑΥΧΙ
 ΤΥ|ΠΟΣ ΕΒΟΛ ΖΜ ΠΜΑ Ε|ΤΜΜΑΥ
 ΕΤΑΜΙΟ <Ν>Ν<ΕΥ>|ΕΙΝΕ ΜΠΗΥΕ
 Μ|Ν|ΠΕ ¹⁰ΧΑΟΣ ΜΝ ΝΕΥΚΟΣΜΟΣ
 | ΦΥCΙC ΔΕ ΝΙΜ

P 15

ΣΙΝ ΜΠΟΥΩΝΖ ΜΠΕΧΑΟΣ | ΕΒΟΛ

ΣΙΝ Μ|ΠΟΥΩΝΖ ΜΠΕΧΑΟΣ | ΕΒΟΛ

| of Immortal Man and Sophia, | his
 consort: the area from which ¹⁵
 every aeon and world | and those
 that came afterward | took (their)
 pattern for their creation | of
 likenesses in the heavens of chaos |
 and their worlds. And all natures,

and Sophia, his | consort: the area
 [from which] | every aeon and world
 | <and> those that came afterward ⁵
 took (their) types. | They took (their)
 types | from there | to create <their>
 | likenesses for the heavens <of> ¹⁰
 chaos and their worlds. | And all
 natures,

116

²⁰ starting from the revelation of
 chaos, | are

starting from | the revelation of
 chaos, | are

S/C-III:

113,16 Lacuna so restored by T-S.

113,18 Alt.: μ<ν> πεχας, “<and> chaos” (T-S, “probably”).

S/C-BG:

116,5 Not emended by T-S.

MS has final superlinear stroke in lacuna.

116,8–9 On line 8, MS has a large dipole followed by να at the end of the line (not
 emended by T-S). On line 9, T S does not emend but divides the first four letters,
 ει νε, and translates the whole, “in order to create. These are: the heavens and
 chaos” (see explanatory n., T-S: 273). The lack of clear meaning, the parallels,
 and the unusualness of ταμιο without an object make the T-S solution unaccept-
 able. The problem may have been caused by an error of hearing.

116,12 πχας, “chaos”: <πχριστος>, “<Christ>” (Schenke, 1962: 275, n. 57).

NHC V 16,29–17,9

NHC III 89,18–90,6

[21±]³⁰ [21±] | [8± εΥΡΑΨΕ
ΕΥΜΗΝ]

[17̄] [ζῆ̄ ΠΕΥΕΟΟῩ Ἰ̄ΝΑΤ]ΨΙΒ̄ [ε] |
[ΜἸ ΠΙΜ̄ ΤΟΝ Ἰ̄Ν] Ᾱ† [† Ψ]Ἰ ΕΡΟ[Ϸ̄]
| [ΝΗ ΕΤΕ ΜἸ Ψ] Ἰ̄ΣΟΜ Ἰ̄[ΟΥ]ΨΑΧΕ
| [ΕΧΩ Μ̄ ΜΟΟῩ] Ἰ̄ΝΣΕ[ΣΟ]ΥΩΝΟΥ
⁵ [ζῆ̄ ΝΙΕΩΝ ΤΗΡ] ΟΥ ΕΤΑΥΨΩΠΕ
| [ΜἸ Ἰ̄ΝΣΑ] Ἰ̄[ΑἸ] ΜἸ ΝΕΥΣΟΜ̄
| [7±] ζω ΕΡΩΤἸ ΨΑ ΠΕἸΜΑ
| [ΝΗ ΔΕ ΤΗ] ΡΟῩ [Υ] ΕΤΑΥΡ̄ ΨΟΡἸ |
Ἰ̄[ΧΟΟῩ ΝΗΤ]Ἰ̄ ᾹΨΑΧΕ Μ̄ ΜΟΟῩ

[. . .]³⁰ [. . .] | [. . . ever
rejoicing]

[17] [in their unchanging glory] | [and the
unmeasured rest,] | [which cannot be
described] | or [known]⁵ [among all
the aeons] that came to be |
[afterward] and their powers.

| [. . .] this much is enough for you.
| [Now all] that has just been | [said
to you,] I spoke

ΠΟΥΟΕΙΝ ΕΤἸ ΟΥΟΕΙΝ̄ |
Ἰ̄ΝΑΤΖΑΕΙΒΕΣ ΜἸ ΟΥΡΑΨΕ
Ἰ̄ΝΑΤΨΑ²⁰ΧΕ ΕΡΟϷ ΜἸ ΟΥΤΕΛΗΛΑ
Ἰ̄ΝΑΤΧΟ|ΟϷ ΕΥΤΕΡΠΕΣΘΑΙ
ΕΥΜΗΝ ΕΒΟΛ | ΕΖΡΑἸ ΕΧἸ
ΠΕΥΕΟΟῩ ΕΤΕ ΜΕϷ|ΨΙΒΕ ΜἸ
ΤΑΝΑΠΑΥΣΙΣ ΕΤΕ ΜΑΥΨΙΤἸ
ΤΑἸ ΕΤΕ ΜἸ ΨΣΟΜ ΕΨΑΧΕ |
ΕΡΟΣ ΟΥΔΕ Ἰ̄ΝΝΕΥΕΨΝΟΕΙ |
Ἰ̄ΜΜΟΣ Ἰ̄ΖΡΑἸ ΖἸ ΝΑΙΩΝ ΤΗ|ΡΟῩ
Ἰ̄ΝΤΑΥΨΩΠΕ ΜἸ ΝΕΥΣΟΜ
| ΑΥΩ ΖΩ ΨΑ ΠΕΕΙΜᾹ
ΝΑἸ ΔΕ ΤΗ⁵ΡΟῩ Ἰ̄ΝΤΑΕΙΡ̄ ΨΡἸ
Ἰ̄ΧΟΟῩ ΝΑΚ | ΔΕΙΧΟΟῩ

the light that shines without shadow
| and (in) ineffable joy²⁰ and
unutterable jubilation. | They ever
delight themselves | on account of
their glory that does not change | and
the rest that is not measured, | which
cannot be described

or conceived | among all the aeons |
that came to be and their powers. **90**
| But this much is enough.
Now all⁵ I have just said to you, | I
said

Eug-V:

16,31–17,1 Reconstruction: see 5,14–15.

17,3 Second superlinear stroke is in lacuna.

NHC III 113,21–114,7

BG 116,13–117,10

ζῆ ΠΟΥΘΕΙΝ ΕΤῚ ΟΥΘΕΙΝ Ε|ΤΕ
 ΜῆΤῚ ΖΑΕΙΒΕC Μῆ ΟΥΡΑΨΕ |
 ΕΝΕΥΕΨ ΨΑΧΕ ΕΡΟΥ Μῆ
 ΟΥ|ΤΕΛΗΛ ἩΔῚ ΧΟΟΥ ΕΥΜΗΝ
 ΕΒΟΛ ²⁵ ΕΥΡΟΥΤ ΕΖΡΑῖ ΕΧῆ
 ΠΕΥΕΟΟΥ
 ΠΑΔ ἩΔῚ ΨΙΒΕ Μῆ ΤΑΝΑΠΑΥCΙC
 ἩΔῚ ΤΨΙΤῚ ΤΑῖ ΕΤΕ ἩΝΕΥΕΨ
 ΨΑ|ΧΕ ΕΡΟC Ζῆ ΝΑΙΩΝ ΤΗΡΟΥ
 ἩΤΑΥ|ΨΩΠΕ Μῆ ἩCΑ ΝΑῖ Μῆ
 ΝΕΥ⁵CΟΜ ΤΗΡΟΥ·

ΝΑῖ ΔΕ ΤΗΡΟΥ Ἡ|ΤΑΕΙΧΟΟΥ
 ΕΡΩΤΝ ἩΨΟΡῆ ΔΕΙ|ΧΟΟΥ

in the Light that shines without
 shadow | and joy that cannot be
 described | and | unutterable
 jubilation. They ever ²⁵ delight
 themselves on account of their
 unchanging glory

114 and the immeasurable rest, | which
 cannot be described | among all the
 aeons that | came to be afterward
 and all their ⁵ powers.

Now all that | I have just said to you,
 I | said

Ζῆ ΠΙΟΥΘῖΝ Ε|ΤῚ ΟΥΘῖΝ
 ΝΑΤΖΑῖΒΕC ¹⁵ ΕΥΖῆ ΠΡΑΨΕ
 ΝΝΑΤ|ΨΑΧΕ ΕΡΟΥ Μῆ ΠΤΕ|ΛΗΛ
 ΝΑΤΧΟΟΥ ΕΥ|ΤΕΡΠΕ ΕΥΜΗΝ
 ΕΒΟΛ
 [Ε]ΖΡΑῖ ΕΧΜ ΠΕΥΕΟΟΥ |
 [Ν]ΑΨΙΒΕ Μῆ ΠΕΥῆ|[ΤΟ]Ν
 ΝΑΤΨΙΤῚ ΝΑῖ Ε|[ΤΕ] ΝΕΨ
 ΨΑΧΕ ΕΡΟ⁵[Ο]Υ Ζῆ ΔΙΩΝ ΝΙΜ
 Ἡ|ΤΑΥΨΩΠΕ Μῆ ἩCΑ | ΝΑῖ Μῆ
 ΝΕΥCΟΜ ΤΗΡΟΥ

ΠῚ

ΝΑῖ ΝΤΑῖΧΟΟΥ Ἡ|ΨΟΡΠ
 ΑῖΧΟΟΥ ΝΗ¹⁰Τῆ

in the Light | that shines without
 shadow, ¹⁵ being in the ineffable joy
 | and the unutterable | jubilation. |
 They ever delight themselves
 on account of their unchanging |
 glory and their immeasurable | rest,
 which | cannot be described ⁵ among
 all the aeons that | came to be
 afterward | and all their powers.

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| These things that I have just | said,
 I said to you

SJC-III:

113,21 “are in”: “from” (T-S; for T-S the predicate begins in lines 24–25, “ever
 delight themselves . . .”).

SJC-BG:

116,13–15 “are . . . being”: “from the light . . . are” (T-S).

116,17–18 Corr.: ωῖ erased at the end of line 17; τ for partly erased π at the begin-
 ning of line 18; originally ωῖπε, “be ashamed.”

NHC V 17,10–18

¹⁰ ἡ̅ϑ̅[ε̅ ε̅νεϵ̅]ἡ̅ β̅ο̅μ̅
 ἡ̅τ̅ε̅τ̅ῆ̅ψ̅ο̅π̅ο̅υ̅ | ε̅[ρ̅ω̅τ̅ῆ̅ τ̅η̅]ρ̅ο̅υ̅
 ψ̅α̅ν̅τ̅ε̅π̅ι̅ψ̅α̅ξ̅ε̅ | ἡ̅ν̅α̅[††̅ Ϸ̅]β̅ω̅
 ν̅α̅Ϸ̅ ψ̅α̅ν̅τ̅ε̅Ϸ̅π̅ρ̅ε̅ | ε̅β̅ο̅λ̅ ζ̅ἡ̅
 τ̅η̅Ϸ̅τ̅ῆ̅· ἄ̅γ̅ω̅ Ϸ̅ν̅α̅|β̅ω̅λ̅ ν̅η̅τ̅ῆ̅
 ἡ̅ν̅α̅ἶ̅ ζ̅ἡ̅ ο̅Ϸ̅γ̅ν̅ω̅ς̅ι̅Ϸ̅· ¹⁵ ἡ̅ν̅ο̅υ̅ο̅τ̅ε̅
 ε̅ς̅τ̅ῆ̅β̅β̅η̅ο̅υ̅†̅
 ο̅Ϸ̅ο̅ν̅ | γ̅α̅ρ̅ ν̅ι̅μ̅ ε̅τ̅ε̅ ο̅Ϸ̅ἡ̅τ̅α̅Ϸ̅
 Ϸ̅ε̅νε̅ο̅υ̅|ω̅ζ̅ [ἡ̅π̅α̅ἶ̅] ἡ̅ζ̅ο̅υ̅ο̅ :
 | [ε̅Ϸ̅γ̅ν̅ω̅ς̅τ̅]Ϸ̅[Ϸ̅]

¹⁰ in [such a way that] you might
 preserve it | [all], until the word that
 need not be taught | comes forth |
 among you, and it will | interpret
 these things to you in knowledge ¹⁵
 that is one and pure.
 | For [to] everyone who has, | more
 will be added.
 | [EUGNOSTOS]

NHC III 90,6–12

κ̅α̅τ̅α̅ θ̅ε̅ ε̅τ̅κ̅ν̅α̅ψ̅ | τ̅ω̅ο̅Ϸ̅ν̅
 ἡ̅μ̅μ̅ο̅ς̅· ψ̅α̅ν̅τ̅ε̅π̅ι̅α̅τ̅· | †̅ Ϸ̅β̅ω̅
 ο̅Ϸ̅ω̅ν̅ζ̅ ε̅β̅ο̅λ̅· ἡ̅ζ̅η̅τ̅κ̅· | ἄ̅γ̅ω̅ ν̅α̅ἶ̅
 τ̅η̅ρ̅ο̅υ̅ Ϸ̅ν̅α̅ξ̅ο̅ο̅υ̅ ε̅¹⁰ρ̅ο̅κ̅ ζ̅ἡ̅
 ο̅Ϸ̅ρ̅α̅ψ̅ε̅ μ̅ἡ̅ ο̅Ϸ̅Ϸ̅ο̅ο̅Ϸ̅ν̅ |
 ε̅Ϸ̅τ̅ο̅Ϸ̅β̅η̅ο̅υ̅
 ε̅Ϸ̅γ̅ν̅ω̅ς̅τ̅ο̅ς̅ π̅ι̅μ̅α̅|κ̅α̅ρ̅ι̅ο̅ς̅

in the way you might | accept, until
 the one who need not be taught |
 appears among you, | and he will
 speak all these things to you ¹⁰
 joyously and in | pure knowledge.
 | EUGNOSTOS, THE BLESSED

Eug-V:

17,11 Translation: see 5,22–23.

17,14 Punctuation: see 5,4n.

17,17 Stroke over μ is visible.

17,17–18 Decorative diphles and a line to the margin follow the full stop. Decorative marks are also visible on the next line to the right of what remains of the title. The left side of that line is in lacuna.

17,18 A small mark appears on the *Facsimile Edition-V* page to the upper left of the omicron. An ultraviolet examination of the original by James M. Robinson in December, 1980, failed to show any indication of ink.

It seems likely that the title contained only $\epsilon\gamma\nu\omega\sigma\tau\omicron\varsigma$. It is only one line long (there is no decoration for a second line), and the practice of the scribe elsewhere in the codex is to center titles so there is about as much decoration on the right side as on the left. If that held true here, the space between the left and right decorations would have allowed only one word of nine letters, not two words, as in *Eug-III*.

Eug-III:

90,11 MS has a *paragraphus cum corone* in the left margin just below the line. The end of the text is decorated, as is the title, with diphles and lines.

NHC III 114,7-8

BG 117,10-12

ψΑΝΤΕΤΝ̄Ρ ΟΥΘΕΙΝ Ζ̄Μ |
ΠΟΥΘΕΙΝ Ν̄ΖΟΥΘ Ο ΕΝΑΪ·

ψΑΝΤΕΤΝ̄Ρ ΟΥΘῙΝ | Ζ̄Μ ΠΟΥΘΕΙΝ
ΔΥΩ ΝΖΟΥ|Ο ΕΝΑΪ

that you might shine in | Light more
than these.”

¹⁰ that you might shine | in Light
even more | than these.”

SJC-III:

114,7 See endnote 13.

SJC-BG:

117,10 See endnote 13.

Since *Eug* concludes on p. 166, both facing pages will be used for the remainder of *SJC*, beginning with p. 170.

NHC III 114,8–25

ΠΕΧΑΣ | ΝΑϞ Ν̄ΒΙ ΜΑΡΙΖΑΜΜΗ
 ΧΕ ΠΧΟ¹⁰ΕΙC ΕΤΟΥΑΑΒ·
 ΝΕΚΜΑΘΗΤΗΣ Ν̄|ΤΑΥΕΙ ΤΩΝ Η̄
 ΕΥΝΑ ΕΤΩΝ Η̄ ΕΥ|ΝΑΡ ΟΥ
 Μ̄ΠΕΕΙΜΑ· ΠΕΧΑϞ ΝΑΥ | Ν̄ΒΙ
 ΠΤΕΛΙΟC Ν̄CΩΤΗΡ· ΧΕ †ΟΥ[ΩΨ]
 ΕΤΡΕΤ̄ΝΕΙΜΕ ΧΕ ΤCΟΦΙΑ ¹⁵
 ΤΜΑΔΥ Μ̄ΠΤΗΡϞ·
 ΑΥΩ ΤCΥΝΖΥ | ΓΟC ΑC̄ ΖΝΑC
 ΖΙΤΟΟ ΤC̄ Μ̄ΜΙΝ | Μ̄ΜΟC ΕΤΡΕΝΔ̄Υ
 ΨΩΠΕ ΑΧ̄Μ | ΠΕCΖΟΟΥΤ Ζ̄Μ
 ΠΕΤΕΖΝΑϞ ΔΕ | Μ̄ΠΕΙΩΤ Μ̄ΠΤΗΡϞ·
 ΧΕ ΕΡΕΠΕϞ²⁰ΑΓΑΘΟΝ ΟΥΩΝΖ
 ΕΒΟΛ Ν̄ΑΤΜΕ|ΟΥΕ ΕΡΟϞ·
 ΑϞΤΑΜΙΟ Μ̄ΠΕΕΙΚΑ | ΤΑΠΕΤΑCΜΑ
 ΟΥΤΩΟΥ Ν̄ΝΙΑ | ΘΑΝΑΤΟC ΑΥΩ
 ΟΥΤΩΟΥ Ν̄ΝΕ|Ν̄ΤΑΥΨΩΠΕ

Mary said | to him: “Holy Lord, ¹⁰
 where did your disciples | come
 from and where are they going and
 (what) should they | do here?” | The
 perfect Savior said to them: “I want |
 you to know that Sophia, ¹⁵ the
 Mother of the Universe
 and the consort, | desired by herself |
 to bring these to existence without |
 her male (consort). But by the will |
 of the Father of the Universe,
 that his ²⁰ unimaginable goodness
 might be revealed, | he created that
 curtain | between the immortals |
 and those | that came

BG 117,12–118,10

ΠΕΧΑΣ ΝΑϞ Ν̄|ΒΙ ΜΑΡΙΖΑΜ ΧΕ
 ΠΕΧC̄ | ΕΤΟΥΑΑΒ ΝΕΚΜΑΘΗ¹⁵ΤΗΣ
 Ν̄ΤΑΥΕΙ ΤΩΝ Η̄ | ΕΥΝΑΒΩΚ ΕΤΩΝ
 | Η ΕΥΡ ΟΥ Μ̄ΠΙΜΑ ΠΕ|ΧΑϞ ΝΑΥ
 Ν̄ΒΙ ΠΤΕΛΙΟC
 Ν̄CΩΤΗΡ ΧΕ †ΟΥ[ΩΨ] |
 ΕΤΡΕΤ̄ΝΕΙΜΕ ΧΕ †[CΟ]|ΦΙΑ
 ΤΜΑΥ Ν̄ΝΙΠΤ [ΗΡϞ]

[P]ΓΗ

| ΝΑΟΥΩΝΖ ΠΕϞΑΓΔ [ΘΟΝ] ⁵ ΕΒΟΛ
 ΕϞΕΟΥΩΝΖ ΕϞ[ΟΛ] | Μ̄Ν ΠΕϞΝΑ
 Μ̄Ν ΤΕϞΜ̄Ν̄Τ|ΑΤΧΙ ΤΑCΕ ΝCΩC
 ΑϞ|ΤΑΜΙΟ Μ̄ΠΚΑΤΑΠΕ|ΤΑCΜΑ
 ΟΥΤΕ ΝΙΑΤΜΟΥ ¹⁰ ΑΥΩ ΟΥΤΕ

Mary said to | him: “Holy | Christ,
 where did your ¹⁵ disciples come
 from and | where will they go | and
 what should they do here?” | The
 perfect
 Savior said: “I want | you to know
 that Sophia, | the Mother of the
 totalities—

[1]18

| will reveal his goodness, ⁵ and it
 will be revealed | with his mercy and
 his untraceable | nature. He |
 created the curtain | between the
 immortals ¹⁰ and those

NHC III 114,24–25

ΜΝ̄̄Ν̄̄ΣΑ ΝΑΪ 25 ΧΕ
 ΕΡΕΠΑΚΟΛΟΥΘΟΝ ΑΚΟΛΟΥ[ΘΕΙ]
 (Coptic pages 115 and 116 are
 missing.)

afterward, 25 that the consequence
 might follow

BG 118,10–119,11

ΝΕΝΤΑΥΨΩ|ΠΕ ΜΝ̄̄Ν̄̄ΣΑ ΝΑΪ
 ΧΕΚΑ|ΑΣ ΕΡΕΠΕΤΗΠ ΕΨΩ|ΠΕ
 ΕΦΕΟΥΑΖΩ
 ΝΣΑ ΔΙ|ΩΝ ΝΙΜ ΔΥΩ ΠΕΧΑΟΣ 15
 ΧΕ ΕΦΕ<ΟΥ>ΩΝΩ ΝΒΙ ΠΕΨ|ΤΑ
 Ν̄ΤΕΣΖ̄ΙΜΕ Ν̄ΣΨΩ|ΠΕ
 ΕΡΕΤΕΠΛΑΝΗ † Ν̄Μ|ΜΑΣ ΝΑΪ ΔΕ
 ΝΤΑΥΨΩ
 ΠΕ ΝΚΑΤΑΠΕΤΑΣΜΑ | Ν̄ΝΟΥΠ̄Ν̄Α
 ΕΒΟΛ ΖΝ <Ν>ΔΙ|ΩΝ Ν̄ΤΠΕ
 Ν̄Ν̄ΑΠΟΡ|ΡΟΙΑ ΝΟΥΟ̄ΙΝ ΝΘΕ
 Ν⁵ΤΑΪΧΟΟΣ Ν̄ΨΟΡΠ ΟΥ|ΤΛ̄†ΛΕ
 ΕΒΟΛ Ζ̄Μ ΠΟΥ|ΘΕΙΝ Μ̄Ν ΠΕΠ̄Ν̄Α
 ΕΔΣΕΙ | ΕΖΡΑΪ ΕΜΜΕΡΟΣ Μ̄ΠΙ|Τ̄Ν
 ΝΤΕ ΠΠΑΝΤΟΚΡΑ 10ΤΩΡ
 Μ̄ΠΕΧΑΟΣ ΧΕΚΑ|ΑΣ

that came | afterward, that | what has
 to be | might follow
 every aeon | and chaos, 15 that the
 defect of the female | might
 <appear>, and it might come about
 that | Error would contend with |
 her. And these became
 the curtain | of spirit. From <the>
 aeons | above the emanations | of
 Light, as ⁵ I have said already, a |
 drop from Light | and Spirit came |
 down to the lower regions | of
 Almighty ¹⁰ in chaos, that

S/C - III:

114,24 T-S restores 𐤆[.] at the end of the line, but the remains are more likely those
 of a dipole.

114,25 Bracketed letters are presumed to be at the beginning of 115,1 (so restored by
 T-S).

S/C - BG:

118,15 Not emended by T-S or K (“might *live*”). Emendation is T-S sugg.; for sup-
 port, see 107,11–12.

118,16–18 “and it . . . her”: “and she engage in a struggle with Error” (an admittedly
 free translation by T-S); “and she (Sophia) might come to be, since Error fights
 with her” (“literal” rendering by T-S in n.); “and she (female) exist, Error contend-
 ing with her” (K).

ΠΕ

119

NHC III

BG 119,11–120,11

Ε<Υ>Ε ΟΥΩΝΖ ΝΝΕΥ|ΠΛΑΣΜΑ
 ΕΒΟΛ ΖΝ †ΤΛ̄|†ΛΕ ΕΤΜΜΑΥ
 ΕΥΤΑ|ΧΟ ΝΑϞ ΠΕ
 ΠΑΡΧΙΓΕΝΕ ¹⁵ΤΩΡ ΕΤΕ
 ΨΑΥΜΟΥΤΕ | ΕΡΟϞ ΧΕ
 ἸΑΛΔΑΒΑΘΘ̄ | †ΤΛ̄ †ΛΕ ΕΤΜΜΑΥ
 ΔΣ|ΟΥΩΝΖ ΝΝΕΥΠΛΑΣΜΑ | ΕΒΟΛ
 ΖΪΤΜ ΠΝΙϞΕ ΕΥ
 ΨΥΧΗ ΕΣΟΝΖ ΔΣΖΩΔΒ | ΔΣΝΚΟΤΚ P̄K
 ΕΒΟΛ ΖΝ ΤΒ̄|ΨΕ ΝΤΕΨΥΧΗ
 ΝΤΕΡΕΣ|ΖΜΟΜ ΕΒΟΛ ΖΜ ΠΝΙϞΕ ⁵
 ΝΤΕ ΠΝΟΣ ΝΟΥΟΕΙΝ | ΝΤΕ
 ΦΟΟΥΤ ΔΥΩ ΔϞΜΕ|ΕΥΕ
 ΕΖΜΜΕΕΥΕ ΕΥ|ΧΙ ΡΑΝ ΤΗΡΟΥ
 ΝΣΙ ΝΕΤ|ΖΜ ΠΚΟΣΜΟΣ
 ΜΠΕΧΑ ¹⁰ΟΣ ΔΥΩ ΝΚΑ ΝΙΜ
 ΕΤΝ̄|ΖΗΤϞ ΖΪΤΟΤϞ ΜΠΙΑ ΤΜ̄\Ο'Υ |

| their molded forms might appear |
 from that drop, | for it is a judgment
 | on him, Arch-Begetter, ¹⁵ who is
 called | ‘Yaldabaoth.’ | That drop
 revealed | their molded forms |
 through the breath, as a
 living soul. It was withered | and it
 slumbered in the ignorance | of the
 soul. When it | became hot from the
 breath ⁵ of the Great Light | of the
 Male, and it took | thought, (then) |
 names were received by all who |
 are in the world of chaos ¹⁰ and all
 things that are in | it through that

120

 SJC-BG:

 119,11 MS has Ϟ, “that *he* might reveal their” (not emended by T-S or K).

119,19 “as”: “in” (T-S & K).

NHC III

BG 120,11–121,10

ΕΤΜΜΑΥ ΝΤΕΡΕΠΝΙ | ςε νιϕε
 ΕΖΟΥΝ ΕΡΟϞ | ΝΑΪ ΔΕ
 ΝΤΕΡΟΥΨΩΠΕ ¹⁵ ΖΜ ΠΟΥΨΩ
 ΝΤ<ΜΑ>ΔΥ | {Ν}ΤΣΟΦΙΑ
 ΧΕΚΑΔΣ ΝΖΒ|ϞΩ ΕΤΜΠΙΜΑ
 ΕϞΕΖΟΡ
 ΜΑΖΕ ΜΜΟΟΥ ΝΒΙ ΠΙ|ΑΤΜΟΥ
 ΝΡΩΜΕ ΕΥΤΑ|ΧΟ ΝΑΥ ΝΝΙCΟΝΕ
 ΔΥΩ | Δ<Ϟ>ΔCΠΑΖΕ ΝΤΕΠΝΟΗ ⁵
 ΕΒΟΛ ΖΜ ΠΝΙϞΕ ΕΤΜ|ΜΑΥ
 ΕΥΨΥΧΙΚ ΟC ΔΕ | ΠΕ
 ΕΜΠΕϞΨCΜCΟΜ Ε|ΨΩΠ ΕΡΟϞ
 Ν†CΟΜ ΕΤΜ|ΜΑΥ ΨΑΝΤϞΧΩΚ
 ΝΒΙ ¹⁰ ΠΑΡΙΘΜΟC ΜΠΕΧΑC |

| Immortal One, when the breath |
 blew into him. | But when this came
 about ¹⁵ by the will of Mother |
 Sophia—so that Immortal Man |
 might piece together
 the garments there | for a judgment | **121**
 on the robbers— | <he> then
 welcomed the blowing ⁵ of that
 breath; | but since he was soul-like, |
 he was not able to take | that power
 for himself | until ¹⁰ the number of
 chaos should be complete,

S/C - BG:

120,14 “this”: lit. “these” (rendered as above by T–S but not by K); see III 70,2n.

120,15 MS has ΝΤΜΜΑΥ; alt.: <Ε>ΤΜΜΑΥ, “by *that* will of Sophia” (T–S, alt.).

120,16–121,3 Apparently a gloss on lines 14–15 that has crept into the text. It represents an ascetic interpretation of the will of Sophia; i.e., she brought all this about so that nakedness might be covered and the robbers (who use sex to enslave the soul) might therefore be rebuked (cf. Gen 3:21).

121,2–3 “for a judgment on the robbers” (so also Schenke in T–S: 340, & K): less likely, “while (or “whereby”) the robbers were condemned for them” (T–S).

121,4 MS has γ, “they” (emended as above by Schenke in T–S: 340; not emended by T–S or K).

NHC III 117,1-6

BG 121,11-122,16

ΕΨΑΝΧΩΚ ΔΕ ΝΣΙ Π`Ο`Υ|ΟΕΙΨ
 ΕΤΗΠ ΖΊΤΜ ΠΝΟΣ | ΝΑΓΓΕΛΟΣ
 ΔΝΟΚ ΔΕ ΔΕΙ|ΤΣΑΒΕ ΤΗΥΤῆ
 ΕΠΡΩΜΕ ¹⁵ ΝΑΤΜΟΥ ΔΥΩ ΔΊΒΩΛ
 Ε|ΒΟΛ ΝῆΝΣΝΟΟΥΖ ΝῆΝΣΟ|ΟΝΕ
 ΝΣΑ ΝΒΟΛ ΜῆΜΟΥ | ΔΊΖΨΩ
 ΝΜΠΥΛΗ ῆΤΕ
 ΝΙΑ ΤΝΑΕ ΜΠΕΥῆΤΟ | ΕΒΟΛ
 ΔΊΘῆΒΙΟ ΝΤΕΥ|ΠΡΟΝΟΙΑ ΔΥΧΙ
 ΨΙΠΕ | ΤΗΡΟΥ ΔΥΤΩΟΥΝ Ε⁵ΒΟΛ
 Ζῆ ΤΕΥῆΨΕ ΕΤ|ΒΕ ΠΑΊ ΣΕ ΔΊΕΙ
 ΕΠΙΜΑ | ΧΕΚΑΔ ΕΥΕΝΟΥΖῆ Μῆ |
 ΠΙῆΝΑ

PKB

PIZ ΕΤῆΜΜΑΥ Μῆ ΠΝΙϞΕ ῆΣΕΨΩ|ΠΕ
 ῆΠΕΣΝΑΥ ῆΟΥΑ ῆΘΕ ΟΝ ΧΙΝ |
 ῆΨΟΡῆ ΧΕ ΕΤΕΤΝΑ† ΚΑΡΠΟΣ |
 ΕΝΑΨΩΩ ῆΤΕΤῆΒΩΚ ΕΖΡΑΊ ΨΑ ⁵
 ΠΕΤΨΟΟῆ ΧΙΝ ῆΨΟΡῆ Ζῆ
 ΟΥ|ΡΑΨΕ ῆΑΤΨ[Δ]ΧΕ ΕΡΟΥ Μῆ

ΕΤῆΜΜΑΥ Μῆ | ΠΝΙϞΕ ΔΥΩ
 ΕΥΕΨΩ ¹⁰ΠΕ ῆΠΕΣΝΑΥ ΕΥΑ
 ΝΟΥ|ΩΤ ΚΑΤΑ ΘΕ ΧΙΝῆ ΨΟ|ΡΠ
 ΧΕΚΑΔ ΕΤΕΤΝΑ† | ΚΑΡΠΟΣ
 ΕΝΑΨΩΩ ῆ|ΤΕΤῆΒΩΚ ΕΖΡΑΊ
 ΕΠΕΤ ¹⁵ΨΟΟΠ ΧΙΝῆ ΨΟΡΕΠ | Μῆ

| (that is,) when the time |
 determined by the great | angel is
 complete. Now I have taught | you
 about Immortal ¹⁵ Man and have
 loosed | the bonds of the robbers |
 from him. | I have broken the
 gates of

the pitiless ones in their presence. | I
 have humiliated their | malicious
 intent, and they all have been
 shamed | and have risen ⁵ from their
 ignorance. Because | of this, then, I
 came here, | that they might be
 joined with | that Spirit
 and | Breath, and might ¹⁰ from two
 become a single one, | just as from
 the first, | that you might yield |
 much fruit | and go up to Him Who
 Is ¹⁵ from the Beginning,

122

117 that [. . .] and Breath, and might |
 from two become one, just as from |
 the first, that you might yield much
 fruit | and go up to ⁵ Him Who Is
 from the Beginning, in | ineffable
 joy and

NHC III 117,6–18

ΟΥΕΘΟΥ | Μ̄Ν Ο[ΥΤΑΕΙΟ Μ̄Ν
 Ο]ΥΖΜΟΤ̄ Ν̄ΤΕ | [Π]Ε[ΙΩΤ̄
 Μ̄ΠΤΗΡΥ] ΠΕΤΣΟΟΥΝ | [ΣΕ
 Μ̄ΠΕΙΩΤ̄ Ζ̄Ν ΟΥΓΝ]ΩCIC
 Ν̄ΚΑ ¹⁰[ΘΑΡΟΝ ΠΑΤ̄ ΥΝΑΧΩ]ΡΙ
 ΕΠΙΩΤ̄ | [Ν̄ΥΜ̄ΤΟΝ Μ̄ΜΟΥ Ζ̄Μ̄]
 ΠΑΓΕΝΝΗ |[ΤΟC Ν̄ΕΙΩΤ̄
 ΠΕΤCΟΟΥ]Ν ΔΕ Μ̄|[ΜΟΥ Ζ̄Ν
 ΟΥΨΩΩ]† ΕΦΝΑΧΩ |[ΡΙ ΕΨΩΩΤ̄
 ΔΥ]Ω ΤΑΝΑΠΑΥCIC ¹⁵
 [Ν̄ΤΜΕΨΩΜΟΥ]ΝΕ΄ ΠΕΤCΟΟΥΝ |
 [ΔΕ Μ̄ΠΕΠ̄ΝΑ Ν̄ΔΘ]ΑΝΑΤΟC Ν̄ΤΕ |
 [Π]ΟΥΦΕΙΝ Ζ̄Ν ΤCΙΓΗ ΖΙΤ̄Ν
 ΤΕΝΘΥ |[Μ]ΗCIC Μ̄Ν ΤΕΥΔΟΚΙΑ

glory | and [honor and] grace of |
 [the Father of the Universe].
 Whoever, [then], knows | [the Father
 in pure] knowledge ¹⁰ [will depart]
 to the Father | [and repose in]
 Unbegotten | [Father]. But
 [whoever knows] | [him defectively]
 will depart | [to the defect] and the
 rest ¹⁵ [of the Eighth. Now]
 whoever knows | Immortal [Spirit] |
 of Light in silence, through reflecting
 | and consent

BG 122,16–123,15

ΟΥΡΑΨΕ ΝΑΤΨΑΞΕ | ΕΡΟQ Μ̄Ν
 ΟΥΕΘΟΥ Μ̄Ν | ΟΥΤΑΪΟ Μ̄Ν
 ΟΥΧΑΡΙC
 ΝΤΕ ΠΕΙΩΤ ΜΠΤΗΡΥ | ΠΕΤCΟΟΥΝ
 ΣΕ Μ̄ΠΙΩΤ | ΖΝ ΟΥCΟΟΥΝ
 ΕΦΟΥΑΑΒ | ΕΦΝΑΒΩΚ ΨΑ ΠΕΩΤ
⁵ ΔΥΩ ΕΦΕΜ̄ΤΟΝ Μ̄ΜΟΥ | ΖΜ
 ΠΙΑ ΤΧΠΟΥ ΝΕΙΩΤ | ΠΕΤCΟΟΥΝ
 ΔΕ Μ̄ΜΟΥ | ΖΝ ΟΥΨΤΑ ΕΦΕΨΩΠΕ
 | Ζ̄Μ̄ ΠΕΨΤΑ Ν̄Υ<Μ>ΤΟΝ Μ̄¹⁰ΜΟΥ
 Ζ̄Ν ΤΜΕΨΩΜΟΥΝΕ | ΠΕΤCΟΟΥΝ
 ΔΕ Μ̄ΠΠ̄ΝΑ | ΝΑΤΜΟΥ ΕΤΕ
 ΠΟΥΟΪΝ | ΠΕ ΖΝ ΟΥΚΑΡΩQ ΖΙΤ̄Ν |
 ΤΕΝΘΥΜΗCIC Μ̄Ν ΤΕΥ¹⁵ΔΟΚΙΑ

| with ineffable joy | and glory and |
 honor and grace
 of the Father of the Universe. |
 Whoever, then, knows the Father | in
 pure knowledge | will go to the
 Father ⁵ and repose | in Unbegotten
 Father. | But whoever knows him |
 defectively will dwell | in the defect
 and repose ¹⁰ in the Eighth. | Now
 whoever knows Immortal Spirit, |
 who is Light, | in silence, through |
 reflecting and consent ¹⁵ in truth,

SJC-III:

117,9 T-S restores only ϞΝ].

117,10 T-S restores only [ΘΑΡΟΝ] and [ΔΩ].

117,12 T-S restores only [ΤΟC.

117,14 T-S restores only [ΡΙ.

117,16 T-S restores only ΔΘ].

117,18 ΕΥΔΟΚΙΑ, “consent”: “the *eudokia* (= the decree)” (K) (?). See endnote 9.

SJC-BG:

123,12–13 “Light, in silence” (so also Schenke in T-S: 340): “Light in silence” (T-S).

123,14–15 T-S leaves both ΕΝΘΥΜΗCIC and ΕΥΔΟΚΙΑ untranslated. See endnote 9.

NHC III 117,18–118,6

BG 123,15–124,15

ζῆ τμηε | μαρεφεινε ναῖ
 ἄζενσυμβολον ²⁰ ἄτε
 πιαζορατον αγω εφναψω|πε
 ἄνογοειν ζῆ πεπῆνα ἄτσιγη |
 πετσοουν ἄπψηρε ἄπρω|[μ]ε
 ζῆ ουσοουν μῆ ογαγαπη |
 μαρεφεινε νεεῖ ·
 ἄνοσυμβολον
 {N}ἄτε πψηρε ἄπρωμε ἄψω|ρι
 ενμα μῆ νετζῆ τμεζψμογ|νε
 εις ζηητε δειογωνζ ηητῆ |
 ἄπρεν ἄπιτελιος πογωψε ⁵
 τηρψ ἄτμααγ ἄἄαγγελος
 ετογ|ααβ· ξε εφναψωκ εβολ

PIH

ζην ουμηε μα|ρεφεινε ναῖ
 ἄζῆσυμ|βολον ντε πιατναγ
 ε|ρογ αγω εφεψωπε | νογοῖν
 ζμ πεπῆνα ἄ
 πκαρωψ πετσοουν | ἄπψηρε
 ἄπρωμε | ζν ουσοουν μῆ
 ογα|γαπη μαρεφεινε να⁵ει
 ἄνοσυμβολον | πψηρε
 μπρωμε | αγω εφναψωπε
 ἄ|πμα ετῆμαγ μῆ νετ|ζῆ
 τμεζψμογνε εις ¹⁰ ζηητε
 αῖτσεβε τηγ<τ>ῆ | επραν
 ἄπιτελιος | πογωψε τηρψ
 ἄἄαγγελος ετογααβ μῆ |
 τμααγ ξεκααε εψ¹⁵εψωκ

P̄K̄Δ

in the truth, | let him bring me signs
²⁰ of the Invisible One, and he will
 become | a light in the Spirit of
 Silence. | Whoever knows Son of
 Man | in knowledge and love, | let
 him bring me a sign
118 of Son of Man, that he might depart |
 to the dwelling-places with those in
 the Eighth. | Behold, I have revealed
 to you | the name of the Perfect One,
 the whole will ⁵ of the Mother of the
 Holy Angels, | that the masculine
 [multitude]

let him | bring me signs of | the
 Invisible One, | and he will become |
 a light in the Spirit of
 Silence. Whoever knows | Son of
 Man | in knowledge and love, | let
 him bring ⁵ me a sign | of Son of
 Man, | and he will dwell there | with
 those | in the Eighth. Behold, ¹⁰ I
 have taught you | the name of the
 Perfect One, | the whole will of the
 holy angels | and | the Mother, that
¹⁵ the male

124

SJC-III:

117,20 MS has first superlinear stroke in lacuna.

118,1 So emended by T-S.

118,2 Corr.: first **μ** for erased letter.118,5 Corr.: first **η** for erased letter.118,6 Corr.: **ψ** for incomplete and erased **η**.

SJC-BG:

124,15 Alt. word division: **ψωκῆ μπιμα**, "that the . . . might wash there" (Carl Schmidt as reported in T-S).

NHC III 118,6–17

ᾠπε|εἶμα ἥδι πμῆ|ἠψε
 ᾠμ|ῆτσο|οὔτ̄ χε εὔ|εοῶωνζ ζῆ
 νιαἰ|ψ|ἠ| | εβολ ἥδ|
 [νιαπεραντον ἀγω] ¹⁰
 νενταῦψ|ωπε ζῆ τμῆτῤμμαο|
 | ἥνατ|χι σε|χμε ἥσωσ ἥτε
 πνος| | ἥαζορ̄|τον ᾠπῆᾠ χε
 εὔεχι| | τηρού εβολ [ζῆ
 πεφαγαθον| | μῆ τμῆτῤμ[μαο
 ἥτεγαναπαγ] ¹⁵σις ετε μῆ
 μῆ|τῤρο ζιχ ωσ· α|]νοκ
 ἥταειεῖ̄ |εβολ ζῆ πσορῆ
 ἥ|]ταγῥῆνοογϣ· χε

| may be completed here, | that there
 [might appear, in the aeons,] | [the
 infinities and] ¹⁰ those that [came to
 be in the] untraceable | [wealth of
 the Great] | Invisible [Spirit, that
 they] all [might take] | [from his
 goodness,] | even the wealth [of their
 rest] ¹⁵ that has no [kingdom over it].
 I | came [from First] Who | Was
 Sent, that

BG 124,15–125,12

ᾠ{μ}πιμα ἥδι | πμῆῶψε
 νζοοὔτ̄ | χε εὔεοῶωνζ εβολ |
 ζῆ νιαἰων τηρού χιν
 νιαπεραντον ψαζρα|ει
 ενενταῦψωπε | ζῆ τμῆτῤμμαο
 ἥνατ|χι ταδσε ἥσωσ ἥτε
 πνος ⁵ ἥνατναγ εροϣ ᾠπῆᾠ |
 χε εὔεχι τηρού εβολ | ζῆ
 τεϣμνταγαθος μῆ |
 τμῆτῤμμαο <ἥτε πεῦμα
 ἥμτον> ετε μῆ | μῆτῤρο
 ζῆχω<ϣ> (ἥτε πεῦ ¹⁰μα ἥμτον) |
 ἀνοκ δε ἥ|ταῖει εβολ ζι
 πεζοὔτ̄ | νταγῥῆνοογϣ χε

P̄K̄ē

multitude may be | completed here, |
 that they might appear | in all the
 aeons, from
 the infinities to | those that came to
 be | in the untraceable wealth | of
 the Great ⁵ Invisible Spirit, | that
 they all might take | from his
 goodness, even | the wealth <of their
 place of repose> that has no |
 kingdom over it. ¹⁰ And I | came
 from First | Who Was Sent,

125

SJC - III:

118,7 Alt.: ᾠ)η (T-S; incorrect restoration made on the basis of the visible superlinear stroke and the cross stroke).

118,8 “there [. . . aeons]”: “[they may reveal aeons]” (K).

118,9 Lacuna not restored by K.

118,11 T-S restores only [χμε.

118,12 T-S restores only [ατος (incorrect gender for ᾠπῆᾠ).

118,14 T-S restores only ντεγαναπα γ].

118,15 T-S restores only [ἥτῤρο ζιχωσ .

SJC - BG:

125,8 Not emended by T-S.

125,9 MS has c (not emended by T-S).

125,9–10 Bracketed words not deleted by T-S.

NHC III 118,17–119,6

εειναο υψη[ς] | νητῆ εβολ
 ἄπετψοοῖ χῆ ἡ|ψορῆ ετβε
 τμῆτχασι ζη† ²⁰
 ἄπαρχιγενετωρ · μῆ
 νεϕαῖ | γελος χε σεχω ἄμοσ
 εροοϋ | χε ζεννοϋτε νε·
 ἀνοκ δε | ἡταειεῖ· εσαζωοϋ
 ἡτεϋμνη|βἄλε· χε εεινασ ω
 ἡοϋον νιμ ²⁵ ἄπνοϋτε ετζιχῆ
 πτηρϥ·
 119 ἡτωτῆ δε ζωμ εζραῖ εχῆ
 νεϥ|ἄζαοϋ τεϥπρονοια
 μαεῖ|ειος ἀϥω πεϥναζβ
 οϋοσπϥ· | ἀϥω πῶῖ ματοϋνοσϥ
 αει† ⁵ νητῆ ἡτεζοϋσια ἡῆκα
 νιμ· | ζωσ ψηρε ἡτε ποϋοειν

I might reveal | to you Him Who Is
 from | the Beginning, because of the
 arrogance ²⁰ of Arch-Begetter and
 his angels, | since they say about
 themselves that | they are gods. And
 I | came to remove them from their
 blindness | that I might tell everyone
²⁵ about the God who is above the
 universe.

119 Therefore, tread upon their | graves,
 humiliate their malicious intent | and
 break their yoke | and arouse my
 own. I have given ⁵ you authority
 over all things | as Sons of Light,

BG 125,12–126,12

εει|εοϥωνζ εβολ νητῆ
 ἄ|πετψοοῖ χιηῆ ψο¹⁵ρῆ ετβε
 τμῆτχασι | ζητ
 ἄπαρχιγενετωρ | μῆ
 νεϕαγγελος χε σε|χω ἄμοσ
 εροοϋ χε | ζηνοϋτε νε ἀνοκ
 δε
 ἡταῖεῖ εσοοζε ἄμο|οϋ εβολ
 δε ζῆ τεϥμνη|τβἄλε χε
 εειετσαβε | οϋον νιμ
 επνοϋτε ⁵ ετζιχῆ πτηρϥ
 ἡτω|τῆ δε ζωμ εζραῖ εχῆ |
 νεϥἄζαοϋ ἀϥω ντε|τῆεῖβιο
 ἡτεϥπρο|νοια ἡτετῆζωϥ
 ἄ¹⁰πεϥναζβεϥ ἀϥω
 ἡτε|τῆτοϋνοσ ἄπετε | πwei

that I | might reveal to you | Him
 Who Is from the Beginning, ¹⁵
 because of the arrogance | of Arch-
 Begetter | and his angels, since they
 | say about themselves that | they are
 gods. And I
 came to remove them | from their
 blindness | that I might teach |
 everyone about the God ⁵ who is
 above the universe. | Therefore,
 tread upon | their graves and |
 humiliate their malicious intent | and
 break their ¹⁰ yoke and | arouse
 whoever | is mine. For I have given

SJC-III:

118,18–19 See endnote 14.

SJC-BG:

125,14–15 See endnote 14.

NHC III 119,6–16

BG 126,12–127,8

κε ετε|τ|ναζωμ εζραϊ εκ̄
 τευδομ· ζα | [N]ετ̄η̄[O]υερητε·
 ναϊ νε̄ νταϋ|[χοοϋ̄ ν̄σι|
 η̄[μακα]ριος̄ ν̄σωτηρ·¹⁰ [αϋ̄
 ατοϋων̄ζ̄ ν̄σᾱ νβο]λ̄ ναϋ· τοτε
 | [̄μμαθη̄της̄ τη̄ροῡ αϋϋ]ωπε
 ζ̄ν̄ οϋ|[νο̄ς̄ ν̄τελη̄
 ν̄ατ]ω[α]χε̄ εροϋ ζ̄μ̄ | [πε̄π̄νᾱ
 χ̄ιν] πεζοοϋ̄ ετ̄μ̄μαϋ |
 [ανεϋμᾱθη̄]η̄ς̄ αρ̄χε̄σ̄θ̄αι
 ετᾱψε¹⁵[ο̄ειϋ̄ μ̄πε̄γα]ϋ̄γγ̄ελ̄ιον̄
 μ̄π̄νοϋ|[τε̄ πε̄π̄νᾱ ν̄α]ϋ̄ϋ̄θ̄αρ̄τον̄

{ that you might tread upon their
 power with | [your] feet.” These are
 the things [the] blessed | Savior
 [said,] ¹⁰ [and he disappeared] from
 them. Then | [all the disciples] were
 in | [great, ineffable joy] in | [the
 spirit from] that day on. | [And his
 disciples] began to preach ¹⁵ [the]
 Gospel of God, | [the] eternal,
 imperishable [Spirit].

πε̄ ᾱῑτ̄ γαρ̄ νη̄|τ̄ν̄ ν̄τε̄ζοϋ̄σιᾱ
 ν̄κ̄α | ν̄ιμ̄ ζω̄ς̄ ψ̄η̄ρε̄ ν̄τε̄
 π̄·ο̄·ϋ̄¹⁵ο̄̄ιν̄ ε̄ζωμ̄ εκ̄ν̄
 τεϋ|δομ̄ ζ̄ν̄ νετ̄̄οϋρη̄τε | ναϊ̄
 αϋ̄χοοϋ̄ ν̄σῑ π̄μα|κᾱριος̄
 ν̄σωτηρ̄ αϋ̄ϋ̄
 ατοϋων̄[ζ̄] ν̄σᾱ νβολ̄ μ̄|μοοϋ
 αϋϋωπε̄ ζ̄ν̄ ζ̄ν̄|νο̄ς̄ ν̄ρᾱψε̄
 νατ̄ψ̄ᾱχε̄ | ε̄ροοϋ̄ ζ̄μ̄ π̄ιπ̄νᾱ
 χ̄ιν̄ ⁵ πεζοοϋ̄ ετ̄μ̄μαϋ̄ αϋ̄ρ̄ |
 αρ̄χε̄σ̄θ̄αῑ ν̄σῑ νεϋμᾱ|θη̄της̄
 ετᾱψε̄ο̄ειϋ̄ | μ̄πε̄γᾱγγ̄ελ̄ιον̄

you | authority over all | things as
 Sons of Light ¹⁵ to tread upon their |
 power with your feet.” | These are
 the things the blessed | Savior said,
 and he
 disappeared from them. | And they
 were in | great, ineffable joy | in the
 spirit from ⁵ that day on. And his |
 disciples began | to preach | the
 Gospel of

S/C-III:

119,7 Corr.: γ for erased ϋ.

119,10 T-S restores only εβο]λ.

119,11 T-S restores only ω].

119,13–14 See endnote 15.

119,14 Lacuna so restored by T-S.

119,16 The neuter form of the adjective makes restoration of πειωτ̄ ν̄α]ϋ̄θ̄αρ̄τον̄,
 “imperishable [Father],” following BG (so restored by K), unlikely if not impossi-
 ble (so also T-S). T-S suggests πειωτ̄ ν̄να]ϋ̄θ̄αρ̄τον̄, “Father of the] imperi-
 shable things,” or ν̄τ̄μ̄ν̄τ̄ρ̄ρο̄ ν̄α]ϋ̄θ̄αρ̄τον̄, “[of the] imperishable [King-
 dom].” Support for my reconstruction: 117,16.21; 118,12.

S/C-BG:

126,16 MS has a *paragraphus* in the left margin just below the line of the text.

127,1–12 MS has extensive decorations in both margins and surrounding the title.

127,4–5 See endnote 15.

NHC III 119,16–18

BG 127,8–12

ἡ ψα | [ε]νεζ ζαμην:
 τσοφια ἡ ἱης

| Amen. | THE SOPHIA
 OF JESUS

ἄπν\`ο\`γ | τε πειωτ ηψα ενεζ
 ἡ¹⁰ ηαττακο ψα ηι ενεζ |
 τσοφια ἡ ἱης πεχρς

God, | the eternal Father,¹⁰
 imperishable forever. | THE
 SOPHIA OF | JESUS CHRIST

SJC-III:

119,17 Lacuna so restored by T-S.

119.17–18 MS has dipole and line decorations at the end of the text proper and surrounding the title.

ENDNOTES

1. III 91,1–2 || BG 78,1–2 “Divination” (derived from μαντεία): less likely, “Place of Harvest Time” (T–S) or “Place of Ripeness” (Pu & K). See Till’s note, T–S: 327. The word division μα ν̄, assumed by T–S, Pu & K, is not supported by the scribe of either III or BG. The former omits the expected stroke over the ν, and in BG the scribe treats ν as though it were a part of μα by using the conventional stroke over α at the end of the line in place of the ν. The spelling μαντη may reflect an Ionic form (μαντηή) and may have been an attempt to archaize. Μαντεία is related to joy, as here, in Plat. *Tim.* 71d.

2. III 70,21 ογπετηπ εωωπε, “fate” || III 93,3 (do.) || BG 81,10–11 ογτεθοντ, “fate”: The par. in V, of which Till was unaware (T–S: 327), makes clear that “fate” is the correct translation, both here and where τεθοντ recurs (III 71,4 [τετζαντ]; III 93,15–16 [do.]; BG 82,7). Crum says that ζοντ is a qualitative of unknown meaning, citing only the instance in BG (691b). Till considers that it might be an unattested qualitative of ζων, “bid, command” (Crum: 688a) but expresses his uncertainty (T–S: 327). It is more likely a qualitative of ζωντ, “approach,” where the form ζαντ (found in III) is attested (Crum: 691b). Its basic meaning then would be “that which comes,” or the like (so also K & Tr). The use of the fem. article probably reflects ἡ εἰμαρμένη.

3. III 73,14 || III 96,10 || BG 87,4–5 T–S suggests, probably correctly, that behind the differences among these texts lies confusion over γένος and γενόμενος.

4. V 6,15–17 || III 77,11–13 || III 101,20–22 || BG 95,6–8 The lack of the term ΟΝΟΜΑΣΙΑ (ΡΑΝ), “designation” (“name”), in either version of *SJC*, while it is present in both versions of *Eug*, shows that the haplography probably occurred in the text of *SJC* rather than *Eug*. And further, since the Greek text used by both *SJC* translators was, in all probability, uniform (see Introduction, sec. X), and the Coptic texts are so different, we are probably justified in thinking that the translators met the problem in the Greek independently and attempted to deal with it each in his own way in their translations. (It is possible that subsequent Coptic copyists were involved, but that seems less likely in view of the fact that *both* texts deal with the problem, suggesting that it could not easily be overlooked by a translator.) If that was the case, then those attempts provide us with some evidence about the two Coptic translators of *SJC*.

The translator of *SJC-III* seems to be more conservative (e.g., he preserves the correct person and number of the, for him, lost subject), but he makes a clumsy and basically meaningless connection with the preceding sentence. The translator of *SJC-BG* is more daring, conceiving of the idea that the passage was a reference to the initial appearance of the gnostic race, which would mean that it was engendered by Immortal Man. Unfortunately, in taking that position, he has ignored a preceding statement that the gnostic race appeared prior to Immortal Man (III 99,13–19 || BG 91,17–92,9).

5. III 78,6–7 || III 102,23 || BG 96,16 $\bar{\nu}\epsilon\epsilon\ \epsilon\tau\epsilon\ \upsilon\theta\ \bar{\nu}\mu\omicron\varsigma$ (and the like), “just as he is it (thought)”: Appears to be a gloss (n.b. its absence in V). The point seems to be that First Man not only *has* thought but *is* thought. That is perhaps based on an identification of his feminine aspect, the Great Sophia (see III 104,10–11 & parr.), with hypostasized thought. T–S renders “just as he is” (connection with preceding and following is not clear); K, “just as he is a reflection”; Tr, “thought as he is” (?).

6. V 7,19–22 || III 78,19–21 In V there are whole numbers, while III has fractions. The former version is probably to be preferred since it is the more difficult reading, i.e., it is easier to imagine larger fractions (e.g., tenths) ruling over smaller fractions (e.g., hundredths), then smaller whole numbers (e.g., tens) ruling over larger ones (e.g., hundreds). N.B. that the last two numbers were left unchanged in III.

7. V 12,2 || III 83,20 “will”: less likely, “interval” (Crum: 501b).

8. III 86,16–20 $\alpha\upsilon\theta\omicron\nu\omicron\mu\alpha\zeta\epsilon\ \dots\ \bar{\nu}\omicron\upsilon\alpha\tau\omicron$, “the . . . multitude” || BG 110,9–16: “they called the church in the third aeon ‘the multitude from the multitude, which the multitude caused to appear from the one’” (K [III]; similarly Tr); “the ‘church of the three aeons’ was spoken of, because, from the crowd that came to appearance in (or ‘from’) one, a multitude was revealed” (T–S [BG]); “the church of the three aeons was furnished with names . . .” (Schenke in T–S: 340 [BG]). The problem of III 86,16–17 and BG 110,9–12, reflected in the variety of translations above (n.b. the similarity of the texts), may go back to the Greek where the distinction between the designation and the designee may not have been clear grammatically. That the designation is “Assembly” or “Church,” however, is evident from III 86,22 and BG 111,3. And that one of the aeons *is* the designee is clear from III 86,14–16 and BG 110,8–9. As to the omission of the ordinal prefixes, see 110,4 for additional examples of the error in BG. In III, lines 11–13 make clear the error (for omission of numeral prefixes, see 78,21–22). Both texts appear to have been adjusted in minor ways in hopes of making sense out of what was received, but the result was to make a difficult situation worse. The text of V, lacking those adjustments, seems closer to the original. Since the original can be discerned, I have chosen to edit *Eug-III* and *SJC-BG* accordingly.

For ΠΙΟΥΑ ΝΟΥΑΤΟ, “the multitudinous one” (III 86,19–20), T–S has “one as a multitude”; K & Tr omit a translation of ΝΟΥΑΤΟ, although Tr leaves the text unemended.

9. III 87,10 ΜΕΤΕ, “concurrency” || III 111,13 ΧΩΝΗ, “concurrency” || BG 112,4 ΕΥΔΟΚΙΑ, “consent”: “good will” (Tr [*Eug*–III]); “good pleasure” (K [*Eug*–III]); untranslated (T–S [BG]). Basic for understanding ΕΥΔΟΚΙΑ here, as well as the Coptic words used to translate it, is the observation of LSJ that εὐδοκία can be equivalent to εὐδόκησις when used of God. Thus it can mean “consent, concurrence.” See also *TDNT* (2), 1964: 750 (Schrenk).

10. III 88,10 || III 112,10 || BG 113,18–114,1 The fem. pronouns in III 88,10 refer to Sophia (contra T–S). It appears that the reference to Sophia was dropped at an early stage from *SJC* and that the BG version (with masc. pronouns) reflects a more careful adjustment to that fact than does *SJC*–III.

11. III 88,11 || III 112,11 || BG 114,2 Should ΑΦΘΑΡΧΙΑ (*Eug*–III & *SJC*–III) or ΑΤΤΑΚΟ (BG) be translated with the preceding ΜΝΤΝΟΣ, “majesty,” as an adjective (as though a genitive) (so also K & Tr [*Eug*–III]) or in an identity relationship (“as imperishability”) (so T–S [*Eug*–III & *SJC*–III])? Or should they be taken with the following ΕΥΝΤΟΥ, “had,” as the plural subject, as I have done (so also T–S [BG])? My decision is based on the clear-cut nature of the case in BG and the difficulty of relating ΑΦΘΑΡΧΙΑ (in *Eug*–III & *SJC*–III) satisfactorily to ΜΝΤΝΟΣ.

12. V 16,4 || III 88,20 “sent”: or “sown” (ΧΟ, Crum: 752a).

13. III 114,7 || BG 117,10 “that you might shine” (so also T–S): “until you shine” (K).

14. III 118,18–19 || BG 125,14–15 “Him Who Is from the Beginning”: “that which is from the beginning” (T–S, D & K).

15. III 119,13–14 || BG 127,4–5 “from that day on. And his”: “From that day (on) his” (T–S, Pu, D & K).

χρόνος V 4,[24]; 12,[5]. III 83,22.
χωρεῖν. χωρι III 117,[10].[13]; 118,1.

ψυχή BG 120,1.3.
ψυχικός BG 121,6.

ὡς V 3,14,[19]; 16,[3]. III 73,22; 74,3; 98,7; 119,6. BG 89,11.16; 126,14.
ὥστε V 12,[29]. III 74,4; 83,14; 84,19.24.

PROPER NOUNS

αδამ. адам пвал ἄπογο(ε)ῖν V 9,[23]. III 105,12. BG 100,14;
108,10. адам па πογοεῖν III 81,12.

βαρεολομαῖος III 103,22. BG 98,8.

γαλιλαία III 90,19; 91,20. BG 77,15; 79,9.

εὐγνωστός V 1,[1]; 17,[18]. III 70,1; 90,12.

εωμας III 96,14; 108,17. BG 87,8; 106,11.

Ἰαλλδαβαωθ BG 119,16.

ἰησοῦς. ἰη̄ς III 119,18. ἰη̄ς πε̄χρ̄ς III 90,14. BG 127,12. ἰ̄ς πε̄χ̄ς BG
77,8.

μαθθαῖος III 94,1; 100,17. μαθαῖος BG 82,19; 93,13.

μαριζαμνη III 98,10; 114,9. маριзам BG 90,1; 117,13.

σοφία V 6,8.9; 8,[32]; 9,4; 10,[5]; 15,[21]; 16,18. III 81,23; 88,6; 89,9;
101,16; 102,13; 104,11; 106,16; 107,7.19.24; 113,13; 114,14. BG 95,1;
96,5; 99,[2]; 102,17; 104,1.17; 105,6; 109,3; 116,1; 118,[2]; 120,16.
αγάπη σοφία V 11,[3]. III 82,24. πανγενετήρα σοφία III 82,22;
106,22. σοφία πανγενε(ορ η)τ(ε)ῖρα III 82,5. BG 103,7. πανμη-
τωρ σοφία III 82,21. πανσοφος σοφία III 82,20. πανσοφος
σοφία ἡγενετήρα III 77,3. πιστις σοφία V 10,[12].14; 11,[4].
III 82,8; 83,[1]. πρω(ορ ο)τογενετ(ε)ῖρα σοφία III 82,23. BG
99,10. σοφία ἡπρωτογενετήρα III 104,17.

φιλιππος III 92,4; 95,19. BG 79,18; 86,6.

χριστός . χ̄ρ̄ς III 104,22. χ̄ς BG 99,9.16; 101,9; χ̄ς where it is perhaps an
error for χ̄ς (i.e., χοεις . q.v.): BG 83,1; 86,7; 87,9; 90,2; 100,4; 102,8;
106,11; 114,14; 117,13. (χ̄ς in BG 112,15 four times, and 112,17 twice,
is clearly an error.) See further ἰησοῦς.

PAPYRUS OXYRHYNCHUS 1081
GREEK FRAGMENT OF THE SOPHIA OF JESUS CHRIST

INTRODUCTION

P. Oxy. 1081 is closely parallel to both *SJC*–III, from 97,16 to 99,12, and *SJC*–BG, from 88,18 to 91,15. It is related, but less closely, to the parallel sections of the two *Eug* texts.

P. Oxy. 1081 was first edited and published by Hunt in 1911 (16–19), who was not aware of its connection with the as yet unpublished *SJC*–BG. Wessely republished it 13 years later; he depended on the Hunt collation, but added some restorations.¹

In 1950 Puech identified the papyrus as a fragment of *SJC* (98, n.2; see also 1963: 245). Till included edited portions of the text in his edition of BG, but made no attempt to publish the complete text: he considered P. Oxy. 1081 too fragmentary to help with understanding the Coptic of *SJC*–BG and parr. (1955: 216) and expected Puech himself soon to publish a new edition of the papyrus (1955: 53). That edition never appeared. In 1975, Attridge published an edition based on infrared photographs, taking into account all the relevant Coptic texts with the exception of *Eug*–V, which is less useful than the other texts mentioned above.

I began working on P. Oxy. 1081 in 1970 in preparation for this volume, and at the suggestion of Alan Sparks, then Associate Director of the Institute for Antiquity and Christianity in Claremont, I wrote to Peter Parsons of Christ Church, Oxford, with the request that he examine the papyrus directly and respond to my queries. This he graciously did in May 1971 and again in November of the following year (in response to follow-up questions). More recently Attridge generously lent me the photographs he used in his edition.

The text and translation published here, then, are the result of the reworking of the fragmentary text in the light of the earlier editions (especially that of Attridge), with the aid both of the observations and suggestions of Parsons and of Attridge's photos. The numerous differences from earlier editions are discussed in the notes.

The MS consists of three large fragments of one leaf from a papyrus codex, with writing on both sides. The largest (A) measures 15.9 × 5.7 cm. The next in size (B) is 12.9 × 5.1 cm. The smallest (C) is 6.5 × 5.8 cm. "A" has the remains of the text along most of the inside margin, starting with the top lines. "B" has the remains along with outside margin for the middle half of the page. And "C" has what remains of the bottom of the page. The

¹Hunt's text was reprinted by E. Klostermann, and Wessely's, by A. De Santos Otero.

verso/recto designation given to sides one and two respectively by Hunt is misleading as these terms are used today, since, in the codex from which the leaf came, side one would have been the recto and side two the verso. The recto has the vertical fibers, while the verso has the horizontal. It is evident from a calculation of the average size of extant letters that those restored with certainty in the lacuna between the lower part of "B" and "C" require a space 3 to 4 mm. wider than that provided in the present fragment placement. The additional space (created by moving "B") would also straighten the lines that run between "A" and "B", which now would, if written out, appear slightly bowed.

In view of the above, the MS measurement given by Hunt (20.3×10.7 cm.) must be modified to 20.3×11.1 cm. The average length of the lines whose beginnings and endings are extant (16 in all) is 9 cm., according to Attridge; but this also must be changed by the addition of 4 mm. The MS is located in the Library of Cambridge University, where it has been given the acquisition number 5894. Paleographic evidence suggests that it is to be dated early in the 4th century.

Attridge holds that the text of P. Oxy. 1081 is closer to that of *SJC-III* than *SJC-BG* (8). He cites four instances where P. Oxy. 1081 agrees with *SJC-III* against *SJC-BG*: line 7 (III 97,21-22; BG 89,5-7); line 9 (III 97,23; BG 89,7); line 25 (III 98,10; BG 90,2); and line 26 (III 98,11; BG 90,2). Line 7 involves a shift of a phrase from one part of the sentence to another; line 9 involves a difference in tenses (but in fact there is no agreement among any of the texts here, and similar minor tense differences are found elsewhere also); line 25 has to do with the difference between $\bar{\alpha}\bar{\epsilon}$ and $\bar{\alpha}\bar{\epsilon}$, which might be accounted for on the basis of individual scribal error, since confusion over these terms is widespread; and line 26 involves a difference of pronominal subject, which might be the result of dittography (see BG 90,2n.). Of these, then, only the first may be significant.

As to the agreements between P. Oxy. 1081 and *SJC-BG* against *SJC-III*, Attridge cites only two: line 11 (BG 89,10-11; III 98,1-2) involving the difference of the number of the pronominal subject, which, as he says, is not significant in this instance; and line 34 (misidentified by him as line 35) (BG 90,12; III 98,19), where there is a minor addition in *SJC-III*, which is probably a scribal gloss, as Attridge says. Neither of these can be considered significant. There are two other agreements, overlooked by him, where P. Oxy. 1081 and *SJC-BG* have a phrase in common that is omitted in *SJC-III*: line 18-19 (BG 89,16-17; III 98,7); and line 38 (BG 90,17-18; III 98,24). Since the omissions in *SJC-III* in these instances could be explained as the result of homoioteleuton, one can say only that a special connection between P. Oxy. 1081 and *SJC-BG* is possible.

P. Oxy. 1081, then, is a text that is very close to the two Coptic texts of *SJC*. Its special affinities to one or the other of those texts seem too minor to permit a judgment about which one is closer to the Greek.

PAPYRUS OXYRHYNCHUS 1081

Fragment of *SJC*(= NHC III 97,16–99,12; BG 88,18–91,15;
NHC III 73,16–75,11; NHC V 3,15–4,25)

	[τοῖς μετὰ ταῦ]
Vertical	τα	γεγονόσι[ν. εἰς δὲ]
Fibers	2	τὸ ἐμφανὲς[οὐκ ἔτι ἐ] ληλύθεισαν. [διαφο]
	4	ρά τε πολλή [μεταξὺ] τῶν ἀφθάρ[τ]ων. [ὁ δ' ἐφώ]
	6	νει· ὁ ἔχων ὄρα τ[ῶν ἀ] περάντων [ἀ]κο[ύει]ν ἀ
	8	κουέτω κα[ῖ] τοῖς ἐγγρη γοροῦσιν [ἐγ]ὼ λαλῶ. ἔτι
	10	προ[σθεῖς ε]ἶπεν· πᾶν τὸ γε[ινόμε]νον ἀπὸ
	12	τῆς [φθορᾶς] ἀπογεί νετ[αι ὡς ἀπ]ὸ φθορᾶς
	14	γεγ[ονός· τὸ] δὲ γε[ι]νό

Line 1, Att restores [οὐ δὲ εἰς]. For restoration here of movable ν, see BDF sec. 20.

Line 2, Att restores ἐμφανὲς αὐτοὶ ἦ]. For the position of the negative, relative of the verb, see BDF sec. 433. ἦ is incorrect as the augment of the pluperfect in this case.

Line 4, τε may be a mistake for δέ. Att restores [ἦν ἐντός]. The use of the imperfect contrasts with the Coptic of *SJC*. Regarding ἐντός, Crum cites no instance where the Coptic par., ογτε, translates ἐντός. As Att himself notes, ογτε is commonly used to translate μεταξὺ.

Line 5, γ: so also Att. H brackets it. The top of the left stroke is visible. Att restored [ὁ δὲ φω]νεί. However, since the Coptic calls for an imperfect tense, he has in correspondence suggested the restoration adopted here. H restored [τυγχά]νει at the suggestion of Swete.

Lines 6–8, ὁ . . . ἀκουέτω: *SJC*–III has the exact par. (97,20–22) in contrast to BG.

Line 6, Both H and Att bracket the first τ. However, the photo shows the tip of the right end of the crossbar.

Line 8, Both H and Att show the second τ as certain. However all that remains is 1 mm. of the right portion of a horizontal line, which would be compatible also with π. Att is undoubtedly correct that ε should be read rather than α (H) before γρη, although the traces are not as clear-cut as he indicates.

Line 9, ογτ: Att considers all as certain. H correctly places a dot under σ. Only a trace of the bottom of the υ remains. Only a bit of the left side of the curve of the ο remains, which would be compatible also with ε or σ. Of the σ only the top and bottom ends of the curve remain, which would be compatible also with ε.

Line 10, προ[σθεῖς: restored by W.

		μεν[ον ἀπό] ἀφ[θ]αρ
	16	σίας [οὐκ ἀπο]γείν[εται] ἀλλ[ἄ μ]έν[ει] ἄφ[θαρ]
	18	τον ὡς ἀπό ἀ[φ]θ[αρσί] [α]ς γεγονός. [ῶς]τ[ε πλῆ]
	20	[θος] τῶν ἀν[θρ]ώ[πων] ἐπλανήθ[ησαν καὶ]
	22	μὴ εἰδότ[ες τὴν δια] φ[ο]ρὰν τα[ύτην ἀπέ]
	24	θανον. [λέγει δὲ αὐτῶ]
Horizontal		[Μαριὰμ ὄτ]ι κ̄ε πῶς οὖν
Fibers	26	[ταῦτα γιν]ώσκομεν; λέγε[ι] [ὁ τέλειος σ]ωτήρ· διέλθε
	28	[τε ἀπό τῶν] ἀφανῶν κα[ὶ] [εἰς τ]ὸ τέ[λο]ς τῶν φαινο

Line 16, Att inadvertently omitted the bracketing of the last four letters (acknowledged in correspondence).

Line 19, Last half of line: [.] τ[ινε]ς (H followed by T-S); [] π[ληθ]οι (Att). τ seems more likely than π since the portion of the crossbar to the left of the vertical (all that can be seen) is longer than the crossbars of most of the π's in the ms. Both H and Att accepted the placement of the two fragments involved, relative to each other. When they are further separated by 3 or 4 mm. (see introductory discussion), then it becomes possible to make the restoration preferred by Att and incorporated above. It also makes unnecessary Att's unlikely word division.

Line 20, Initial lacuna: H (followed by T-S) restores only two letters (δε). Att rightly finds room for three (ς δε).

Line 21, π: considered certain by H and Att, but all that remains is 1 mm. of the bottom of the left leg. It would be compatible also with ι, κ, ν etc.

Line 22, μ: considered certain by H and Att, but much of it has been lost to holes and flaking, and what remains is only a bit of the beginning and end and a small part of the center.

Lines 22–24, μὴ . . . [ἀπέ]θνον: Restorations made by T-S.

Line 23, φ: considered certain by H and Att, but remaining traces would be compatible also with ψ.

Line 24, An historical present is restored because of λέγει in line 26 (so too Att), but note the aorist in line 10.

Line 26, γιν[ώ]σκομεν: late form (see BDF: sec. 34 [4]). T-S and Att restore γιν[ώ]σκομεν (Att omits the dot). All that remains of the ω is a 2 mm. vertical portion of its right side, which made it possible for H to reconstruct ι.

ε: considered certain by H and Att, but only a portion of the curve remains and there is no sign of the horizontal strokes. An ο or σ could also be read.

Line 28, ἀπό: ἐκ (Att); διά (T-S). For ἀπό rather than ἐκ, see BDF: sec. 209. Regarding διά, Crum cites no instance of the Coptic ⲭⲓⲛ (III 98,13; BG 90,5) being used to translate it (773a).

- 30 [μέ]νων καὶ αὐτὴ ἡ ἀπό[ρ]
ροια τῆ[ς ἐ]ννοίας ἀνα
- 32 δεῖξει ὑ[μῖ]ν πῶς ἡ πίστ[ις]
—τῶν [ἀ]δή[λ]ων—
εὐρ[ετ]έ[α τ]ῆ φαινομέ
- 34 νη τοῦ ἀγ[εννή]του π̄ρ̄ς.
ὁ ἔχων ᾧτ[ρα ἀκού]ειν ἄ
- 36 κουέτω. [ὁ τῶν ὄλ]ων δε
σπότης ο[ὐ καλεῖ]ται π̄ρ̄ ἄλ
- 38 λὰ προπά[τωρ· ὁ γὰ]ρ π̄ρ̄ [ἀρ]

Line 29, Att brackets the first ο, but a bit of the bottom of the letter is visible. H restores [ει]ς το (incorrectly reported by Att), which leaves too much unfilled space in the lacuna, as H admits. T-S suggests, as an alternative to H, εἰ]ς τέ[λο]ς (incorrectly reported by Att).

Line 30, W, T-S and Att incorrectly accent αὐτη as a demonstrative. H, W, and Att do not restore ρ at the end of the line, perhaps because of concern that the letter would have been beyond the margin established by the scribe. But the vertical side shows the scribe exercising considerable freedom regarding the right margin, and there is thus no reason to think that he would not have done the same on the horizontal side when necessary. T-S restores ρ.

Line 32, Att inadvertently omitted the bracketing of the last two letters of the line (confirmed in correspondence).

Words between dashes are in the left margin of the ms. As to whether any letters preceded τῶν, H says it is not certain, “but there is a speck of ink over the ω, and the margin above is imperfect.” Att claims to see more than H and on that basis reconstructs [ῆ] ἐκ. But a close examination of the photos suggests that the ink traces Att describes are mostly shadows seen through tiny holes in the papyrus—holes resulting in part from the flaking off of the vertical layer of papyrus on the opposite side of the leaf. The few genuine ink specks may have been either random drops from the scribe’s pen, or the remains of a sign indicating an insertion, or the remains of the fem. article relating the phrase attributively to ἡ πίστις, or blotting from the opposite page.

Line 33, τῆ φαινομένη, “through that which appears”: Att suggests the reference is to ἡ ἀπόρροια, “the emanation,” but that would yield doubtful sense in the context. A more likely reference is γενεα ετε μη μητ̄ρο ζωωσ εβολ, “the Generation over Whom There Is No Kingdom” (III 99,18–20), i.e., the community of those who belong to Unbegotten Father (III 99,22–100,2).

Line 34, τ: so also Att, but H reconstructs κ. All that remains is 3 mm. of the right side of the crossbar, but it is angled up about 20 degrees, unlike any other τ found in the ms. As Att notes, the presence of the Greek loanword in both versions of *SJC* seems to resolve the uncertainty of the trace. The scribe may have been forced by an imperfection in the papyrus to make the top of his vertical stroke lower than usual, and then the crossbar was used to reestablish the former line level. T-S reconstructs ἀγ[ενή]του (omitting a dot under the τ).

Line 35, ε: so also H, but considered certain by Att. All that remains is the right tip of the horizontal stroke.

Line 36, ω: considered certain by H and Att. but all that remains is the right curve, which would be compatible also with ο.

ε: considered certain by H and Att, but only 2 mm. of the horizontal stroke remains.

- χή ἐ[σ]τ[ιν τῶν μ]ελλόν
 40 τῶν [φαίνεσθαι. ἐ]κεῖνο[ς]
 [δὲ ὁ ἄναρχος προ]πάτω[ρ].
 42 [εἰσορῶ]ν ἀὐτὸν [ἐ]ν ἑαυτ[ῷ]
 [ἐσόπτρ]ω· ὄμ[οιος] ἑαυ
 44 [τῷ φαίν]εται· ἀὐ[τοῦ δὲ]
 [τὸ ὄμ]ο[ίω]μα ἀν[εφάνη ὡς]
 46 [προπάτ]ρω θς πη[ρ] κ[αὶ]
 [ἀντωπὸς ἐ]πι ἀντ[ω]πῆ[το]
 48 [τῷ προόν]τι ἀγεννήτ[ω]
 [πρ]. ἰσόχρονο]ς μὲν τοῦ

Line 38, Att inadvertently omitted the bracketing of the last two letters of the line.

Line 39, ν : considered certain by H and Att, but only the left stroke is visible. It would be compatible also with ι .

Lines 40–41, ν : considered certain by H and Att, but all that is visible is the top 2 mm. of the left stroke.

Att restores $\delta\epsilon$ at the end of line 40 rather than in line 41, and omits the article in line 41. The result is that line 40 is longer in his reconstruction than one would expect, while line 41 is shorter.

Line 43, Att has εἰσόπτρω, but ἐσόπτρω is the more common form. Att restores ἐ[αυτ], but remains of both α and ν are clear in the photo.

Line 45, Att restores [ὄμοι]ώ[μα]τα ἀν[αφαίνα]. Although he makes no attempt to restore the words, H records ω after the first lacuna, and μ immediately after the second. What remains of the letter after the first lacuna is about of a circle, with the opening where one would expect if it were the right half of an ω . But the curve is rounder than with most of the ω 's in the text and more resembles that of an o . In addition, there are signs in the photo of flaking where the remainder of the circle would have been if the letter were an o .

As to what appears after the second lacuna, Att thinks he sees not the beginning of a μ but the tail of an α (although he does not dot the α in his transcription). But α 's in this text mostly have the long stroke steeply angled to the end of the tail, whereas the remnant is horizontal. It is certainly not the beginning of a μ , but is, in all likelihood, the end of one. The space between μ and α is 2 mm. and does not offer room for the τ proposed by Att. The vertical line he describes is very uncertain, and there is no sign of a crossbar, which would be expected. The reconstruction offered above agrees in number with the Coptic.

Att's reconstruction of the present active form of ἀναφαίνεω disagrees with the Coptic, which calls for an aorist and in BG, probably a middle (see BG 91.8n.). The reconstruction adopted above, although passive in form, is understood as a middle (see Smyth: sec. 814), and is compatible with the Coptic perfect without a reflexive pronoun in SJC–III.

Line 46, ω : so also H, but considered certain by Att. All that remains is about 1 mm. of the middle section of the curve on the right side. It would be compatible also with o , θ , and ϕ .

Att brackets κ , overlooking the remains of the foot of the right leg, which had been seen by H. Att places $\alpha\nu$, from ἀντωπὸς, at the end of the line.

Line 47, ἀντ[ω]πῆ[το]: Att restores ἀντ[ω]πῆ[τῷ]. Remains of the mid-portion of ι are clear. A Greek imperfect middle is called for (see III 75.8).

Line 48, Att puts the article in the preceding line, making his reconstruction of the first

50 [ὄντος πρὸ αὐ]τοῦ[ῦ φωτός]

TRANSLATION

Vertical [to those] that came to be
 [afterward. But] they had not yet come
 Fibers 2 [to] visibility.
 Now there is a great difference
 4 [among]
 the imperishables.” [Then he called out,]
 6 “Whoever has ears [to]
 [hear] about the infinities,
 8 let him hear. And I speak to those who
 are awake.” Still
 10 [continuing] he said: “All
 that [comes] from
 12 the [perishable] passes away,
 [since] it [came] from the perishable.
 14 But what comes
 [from] imperishableness
 16 [does not pass away]
 but [remains] imperishable,
 18 since it came from [imperishableness].
 [So, many]
 20 [men]
 went astray, [and,]
 22 not knowing
 [this] difference, they died.”

lacuna here too short.

Line 50, The second visible letter could be either ω or ο, as Att notes.

Att reconstructs to line 52 thus: [προάρχοντος] τῶ[ν φω] | [τῶν ἀλλὰ ἀνόμοιος δυν] | [ἀμει].
 It is not clear that ἄμειττα τεμεζη would have translated προάρχοντος, and ἄμειττα is much more likely a translation of a sing. than a pl. (see III 99,11).

24 [And Mary said to him:]
 Horizontal “Lord, how then
 Fibers 26 do we know [that?]” The perfect] Savior said:
 “Come
 28 [from] invisible things even
 [to the end] of those that are visible,
 30 and the very emanation
 of Thought will show
 32 [you] how faith—in the invisibles—
 must be found through that which appears
 34 of [Unbegotten] Father.
 Whoever has ears to [hear], let
 36 him hear. [The] ruler [of everything]
 [is not called] ‘Father’ but
 38 ‘Forefather.’ For [the] Father [is the beginning]
 [of those that] are
 40 [to appear; but] that one is
 [the beginningless] Forefather.
 42 [Seeing] himself within himself
 [in a mirror], he [appears]
 44 [like] himself, [but his likeness]
 [appeared as]
 46 [Forefather], Divine Father, [and]
 [Confronter], since [he] was confronting
 48 [First Existent] Unbegotten
 [Father]. [He is] indeed [of equal age] with the one
 50 [before him, who is light]