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## NAG HAMMADI CODEX VIII

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# NAG HAMMADI STUDIES

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## INTRODUCTION TO CODEX VIII

### PHYSICAL DESCRIPTION

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

## CONTENTS

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

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

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

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

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

## FORMAT

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

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

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

Major sections of text are set off by paragraphus signs (forked or straight), coordinated with dicola written in the text. Connective (*Bindestrich*) superlineation is used, often curved or terminating in knobs. Noteworthy peculiarities are the stroke connecting  $\epsilon$   $\zeta$  in the word "come" and  $\varrho$   $\zeta$  in  $\varrho$   $\zeta$   $\tau$   $\eta$ ,  $\varrho$   $\zeta$   $\eta$ ,  $\varrho$   $\zeta$   $\eta$ , and  $\varrho$   $\zeta$   $\eta$   $\delta$ . Proper names and compendia are marked by a continuous superlinear stroke. Only the strokes above proper names are printed in this edition.

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

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

## HISTORY

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



## ZOSTRIANOS (NHC VIII,1) INTRODUCTION

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

### The Contents of the Tractate

#### GENERAL INTRODUCTION

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

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

#### DRAMATIS PERSONAE

##### 1. Zostrianos and the interpreting angels

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



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

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

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

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

## 2. The Heavenly World

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

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

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

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

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

## OUTLINE

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

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

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

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

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

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

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

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

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

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

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

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

things of which even the gods are ignorant.

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

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

8. Titles (132,6-9)

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

### Genre and Title

#### GENRE

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

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

## TITLE

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

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

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

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

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

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

...

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

### The Gnostic Character of the Tractate

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

### The Philosophical Traditions

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

### The Composition of the Tractate

#### DATE

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

## PROVENANCE

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

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

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

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

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

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

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



[Δ]

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

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

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

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

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

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

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

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

1,3 No supralinear stroke above ] Ζ Ω Ϛ [ Ι Ϛ , or else Ϛ .

[1]

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

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



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

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

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

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

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

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

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

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

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

- for a little while as  
 24 the necessity (*ἀνάγκη*) of birth brought me  
 into the visible world, I was never pleased with  
 26 them; instead (*ἀλλά*), I always  
 separated myself from them  
 28 because I came into being through  
 a holy [ ].  
 30 When I, a mixed one, had set straight my sinless (*-κακία*)  
 soul (*ψυχή*), then I strengthened  
 2  
 the intellectual (*νοερόν*) [  
 2 and I [  
 in the [  
 4 of my God [  
 [ ] I having done [  
 6 grow strong in a holy spirit (*πνεῦμα*)  
 higher than god. [  
 8 upon me alone as I was setting myself straight, [and]  
 I saw the perfect (*τέλειος*) child [  
 10 [ ]. With him who [  
 many times and many [ways, he]  
 12 appeared to me as a  
 loving [father] when I was seeking the  
 14 [male] father of all these [who are]  
 in thought (*ἐννοία*) and perception (*αἰσθησις*) in  
 16 form (*εἶδος*), race (*γένος*), [region (*μέρος*)],  
 (in) an All and one [that]

---

2,7-7,22 *The Call, Redemption and Ascent of Zostrianos*

- 2,7 I.e., higher than the god who created this world; see also 13,5; 34,15; cf. *Apoc. Adam* V 64,16-19.  
 2,9 E.g., [τ εϣωηρε] | for perfect child, cf. 13,6; 30,4-6.  
 2,10 After εἶ, only a trace of a supralinear stroke; e.g., εἶηιμαϣ or ετμ[μαϣ; length of lacuna is uncertain.  
 2,11 Or, [οϣ].  
 2,12 Or, οἶη οϣ].  
 2,13-14 Loving father, perhaps the heavenly Seth; cf. 30,9-14.  
 2,14 ηδἰτηροϣ, probably a collective body of spiritual beings (not the universe).  
 2,15 Not μην.  
 2,17 Cf. *Apoc. Pet.* VII 82,26-83,8.

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

2,21 Or, †ΟΥΠΑΡΞΙΣ ΜΟΥΚ ΝΜΜΑΘ.

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

2,25ff The text is obscure.

2,28 I.e., ΖΕΝΨΩΜΤ.

2,30 †ΟΥΠ, error for †ΟΥΠ̄.

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

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

3

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

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

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

3,5 Not ἦ.

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

3,14 Or, <Ν>ΕΕΙΨΟΞ ΝΕ.

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

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

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

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

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

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

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

4,3 ΙΤ, or else ΙΠ.

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

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

4,5 E.g., [ΜΠΥΕΓ'].

4,8-9 Or, [Τ ΕΚΚΕΙ]ΕΤΕ.

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

4,9 Or, ΠΙΕΪΤΕΝΟC.

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

4,15 Sahidic, ΕΚΕΤΑΨΕ.

16 ΕΣΟΝΘ· ΔΨΩ ΝΓΝΟΨΩΜ Ν ΝΗ ΕΤ[Μ-]  
 ΠΨΔ· ΔΨΩ ΝΓ† ΘΟΜ Ν ΝΓΩΤ[Π]  
 18 ΖΕ ΟΘΝΟΘ ΠΕ ΠΓΔΓΩΝ ΝΤΕ ΠΓΞ[ΩΝ]  
 ΔΨΩ ΖΕ ΟΘΚΟΘΕΙ ΠΕ ΠΓΧΡΟΝΟ[Σ Μ]  
 20 ΠΕΪΜΑ· ΝΑΪ ΔΕ ΝΤΕΡΕΥΖΟΟΨ Ν[ΔΪ]  
 ΔΝΟΚ ΘΝ ΟΘΝΟΘ Ν ΪΝΣ ΜΝ ΟΘΝΟ[Θ Ν]  
 22 ΟΨΡΟΤ Ν ΘΗ[Τ] ΔΕΙΔΔΕ ΝΜΜΑΥ ΕΥΡ[ΔΪ]  
 ΕΨΝΟΘ Ν ΚΛΟΟΔΕ Ν ΟΨΟΞ[Γ]Ν ΔΕΙΚ[Ω]  
 24 Μ ΠΑΠΛΑΔΜΑ ΘΓΖΜ ΠΚΑ[Θ] ΕΨΑΡΞ[Θ]  
 ΕΡΟΥ ΕΒΟΛ ΘΓΤΝ ΘΕΝΕΟΟΨ· ΔΨΩ Δ[Ν-]  
 26 ΝΟΨΩ ΕΒΟΛ [Θ]Μ ΠΓΚΟΚΜΟΚ ΤΗΡΥ  
 ΜΝ ΠΓΓ† Ν[Ν] ΕΩΝ ΕΤΨΟΟΠ  
 28 ΝΘΗΤΥ [ΜΝ ΝΟ]ΨΜΝΤΑΓΓΕΛΟΚ  
 ΜΠΟΨΝΑΨ ΕΡΟΝ[·] ΔΨΩ ΠΟΨΑΡ-  
 30 ΧΩΝ ΔΥΨΤΟΡΤΡ ΘΑΘΗ Ν Τ[ΕΝΘ]Η Μ  
 ΜΟΨΨΕ· †ΘΗΠΕ ΓΑΡ Ν ΟΨ[ΟΕΙΝ]

ε

[·.]ΤΝ[·] . . . . . [·] . . . . ] ΕΣΣΟΤΗ  
 2 ΝΘΟ[ΨΟ Ε ΚΟΙΨΜΓΚ[ΟΝ ΝΓ]Μ· ΕΨΑΤ-  
 ΨΑΖΕ ΜΜΟΥ ΠΞ ΠΙΞ[ΣΔ ΕΣ† ΟΨΟ-  
 4 [Ε]Γ[Ν] ΞΨΝΤΑΚ Ν ΟΨΘΟΜ ΕΣΞΓ ΜΟ-  
 [Ε]Τ Θ]ΗΤΟΨ Ν ΘΕΝΠΝΔ ΕΨΟΨΑΔΒ  
 6 [ΕΨ]ΟΟΠ Ν ΟΨΠ[Δ] Ν ΡΕΥΤΑΝΘΟ·  
 [ΜΝ] ΟΨΨΑΖΕ Ν ΝΟΞΡΟΝ· Μ ΠΡΗΤΕ  
 8 [ΔΝ Ν] ΝΗ ΕΤΨΟΟΠ ΘΜ ΠΓΚΟΚΜΟΚ  
 [··] .Γ ΝΤΕ ΟΨΘΨΛΗ ΕΨΑΨΨΙΒΕ  
 10 [Μ]Ν ΟΨΨΑΖΕ ΕΨΑΨΤΩΘΗ· ΔΨΩ  
 [ΤΙ]ΟΤΕ ΔΕΙΣΟΨΩΝ †ΘΟΜ ΕΤΨΟ-  
 12 [Ο]Π ΝΘΗΤ ΖΕ ΝΕΣΚΗ ΘΓΖΝ ΠΓΚΑΚΕ  
 [Ε]ΨΝΤΑΚ ΜΜΑΨ Μ ΠΓΟΨΟΕΙΝ ΤΗΡΥ·  
 14 [Δ]ΕΙΞΓ ΩΜΨ Μ ΠΓΜΑ ΕΤΜΜΑΨ· ΔΨΩ

4,19-20 Or, the time [of] this world is short; cf. 131,19-20.

4,19 There is an extraneous ink trace before the letter X, possibly blotting from the facing page.

4,23 κ, or else η, ι, or ν | in *Gos.Eg.* III 49,1-7, a light-cloud is identified with Mirothea; see also *Ap.John* II 10,14ff and *Paraph.Shem.* VII 7,11ff; cf. *Mark* 9:7 par; *Acts* 1:9; *I Thess* 4:17; *1 Cor* 10:1-2; *Rev* 11:17.

4,24 For *πλάσμα* as physical body, see B. Pearson, "Biblical Exegesis," 72; cf. *2 Cor* 12:2-3.

4,25 For glories as hypostasized thoughts, see 46,22-31.

4,27 ΠΓΓ† read with UV lamp; cf. *Gos.Eg.* III 64,A = IV 75,18-19 | cf. *Ap.John* II 10,14ff; *Gos.Eg.* III 64,A; *Apoc.Adam* V 77,27ff; *Ps* 43.

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

5

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

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

4,29 For ΕΑΠΟΘ.

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

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

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

5,3 ΟΥ, because of its ineffable beauty.

5,5 ΝΤΕ ΠΑΘΤΟΤΕΝΗΣ might be expected.

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

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



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

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

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

6,1       $\Sigma$ , or else  $\Delta$ .

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

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

6,9       $\Pi$ , the flag does not survive.

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

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

6,11      A short line.

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

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

16 ΜΙ[ΧΕΥΣ· ΜΗ ΣΕΛΔΔΩ ΜΗ ΕΛΕΙΝΟΣ  
ΜΗ ΖΩΤΕΝΕΘΛΟΣ· ΔΘΩ ΔΕΙΨ(ΩΠΕ)  
 18 Ν ΟΥΑΓΓΕΛΟΣ Ν ΡΕΥΝΑΘ Ε ΝΟΥ(ΜΕ)  
ΔΘΩ ΔΙΔΟΥΕΡΑΤ̄ ΟΙΔΝ ΠΙΟΥΕΙ(Τ)  
 20 ΕΤΕ ΠΙΜΕΟΥΤΟΟΘ ΝΗ ΕΩΝ Π(Ε)  
ΜΗ ΝΙΨΥΧΗ ΔΕΙΣΜ(Ο)Θ Ε ΠΙ(ΔΥΤΟ—)  
 22 ΤΕΝΗΣ Ν ΝΟΥΤΕ· ΜΗ ΠΙΨ(ΟΡΠ Ν)  
ΕΙΩΤ̄· ΠΙΤΕΡΑΔΔΑΜΑ ΕΙ  
 24 ΠΙΔΥΤΟΤΕΝΗΣ ΠΙΨΟΡ[Π Ν ΡΩΜΕΙ  
Ν ΤΕΛΙΟΣ ΜΗ ΣΗΘ ΕΜΜ[ΑΧΑ ΣΗΘ]  
 26 ΠΨΗΡΕ (Ν)ΤΕ [Δ]ΔΑΜΑÇ ΠΙ  
†ΤΕΙΝΕΑ ΝΗ [ΑΤ]ΚΥΜ ΜΗ Ν(ΙΥΤΟ—)  
 28 ΟΘ Ν [ΦΩΣΤΗΡ]· Σ· Η· .[ . . . . .  
Μ [ . . . . . ]ΕΜ[ ]· [  
 30 ΜΗ ΜΙΡΟΘΕΑ ΤΜΑΔ[Θ . . . . .  
ΤΕ· ΜΗ ΠΡΟΦΑΝΙΑ [ . . . . .  
 32 ΝΤΕ ΝΙΟΥΘΕΙΝ ΜΗ ΠΔΗ[ . . . . . ]  
· Η [ . . . . . ]Ω· Δ[ . . . ]ΟΣ· ΔΘΩ ΔΕΙ—  
 2 [ΣΙ] Ψ[ΜΣ Μ ΠΙ]ΜΕΟΥ(Π̄) ΣΙΝΑΘ Ε ΠΡΑΝ  
[Ν]ΤΕ ΠΙΔΥΤΟΤΕΝ(Η)Σ Ν ΝΟΥΤΕ ΕΒΟΔ  
 4 ΟΥΤΟΟΤΘ Ν ΝΕΪΘΟΜ Ν ΟΘΩΤ̄ ΔΕΙ—  
ΨΩΠΕ Ν ΟΥΑΓΓΕΛΟΣ Ν ΤΕΝΟΣ (Ν ΤΕ—)  
 6 (ΝΟΣ) Ν ΟΥΟΘ̄· ΔΘ(Ω) ΔΕΙΔΟΥΕΡΑΤ̄ ΟΙ—  
ΔΗ ΠΙΜΕΟΥΣΝΑΘ ΝΗ ΕΩΝ ΕΤΕ ΠΙ—  
 8 ΜΙ(Ε)ΨΩΜ̄Τ ΠΕ ΜΗ ΝΨΗΡΕ ΝΤΕ  
[ΣΙ]Θ ΔΕΙΣΜΟΥ Ε ΝΔΪ ΝΔΪ ΔΘΩ ΔΕΙ—

6,16 Or else, ελεθ, but cf. ελενος at *Gos.Eg. IV 76,11*, and ελαδινος at *Gos.Eg. III 64,21*.

6,17 For the restoration, cf. 5,16; 7,4-5.

6,19 Or, stand at rest. Williams, *Immovable Race*, 70-102, connects this "standing" with the achievement of immovability by the visionary in his ascent, and perhaps also with the practice of contemplative standing in meditation. The aeons are numbered both from the top and from the bottom.

6,22 For ψιορπ ν, cf. 20,8.

6,23 The supralinear stroke begins over ligature of π into ι; or possibly read πιτεραδαμας; (for Geradamas or Pigeradamas, see 13,6; 30,5-6 *passim*; cf. *Gos.Eg. IV 61,10*; *Steles Seth VII 118,26*; see also Schenke, "Sethianism," 594).

6,25 For Seth Emmacha-Seth, see 51,14-15; cf. *Steles Seth VII 118,28*.

6,26 E.g., πιερωτ ντε; cf. *Steles Seth VII 118,28*.

6,28 ς, after sigma a supralinear stroke survives | Η·, the trace edited here as punctuation might be from a letter.

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

7

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

6,29  $\aleph$  at the beginning of this line is best documented in an early photo; cf. Emmel, "Photograph Evidence," 189; the papyrus was subsequently damaged.

6,30 E.g., [ΝΤΕ ΔΔΔΜΔC; in *Gos.Eg.* III 49,1-7, Mirothea (the light-cloud) is Adam's mother and thus the mother of the holy race.

6,31 There is an extraneous ink trace after ΤΕ, blotted from the facing page.

6,32  $\Delta\text{H}$ , part of a *nomen sacrum*.

7 The ink on this page is faded, but can be read under ultraviolet light. The following text was read with UV light from blotting on the facing page (p. 6), line 30, ΝΙCΩ.

7,1 Perhaps with slight crowding, ΔΙCΤΕΛΙΟC.

7,2 Not CΦΙΠ.

7,7 Or,  $\Sigma\aleph$ .

7,8-9 Lit., sons, the heavenly counterparts of the group that called itself "the sons of Seth."

10 [ΞΓ] ΩΜC Μ ΠΙΜΕΡΨΟΜΤ̄ Η CΟΠ Ε  
 ΠΡΑΗ Μ ΠΙΔΥΤΟΥΕΗΚC Η ΚΟΥΤΕ  
 12 ΕΒΟΛ ΘΥΤΟΥΟΤΩ Η ΚΕΪΘΟΜ ΚΕΪΘΟΜ  
 [ΔΙ]ΨΩΠΕ Η ΟΥΔΥΤΕΛΟC ΕΥΟΥΔΑΒ  
 14 [ΔΙΕΓΙΔ]ΘΕΡΑΤ̄ ΘΥΖΗ ΠΙΜΕΡΨ̄ (CΗΔΥ) Η  
 ΙΗ ΕΩ)Η· ΕΙΤΙΕ ΠΙΜΕΡCΗΔΥ ΠΕ ΔΕΙ-  
 16 [CΜΟ]Υ Ε [Η]ΔῙ ΚΑῙ· ΔΥΩ ΔΕΙΞΙ ΨΜC  
 [Μ ΠΙΜΕΡ]Δ Η CΟΠ̄ ΕΒΟΛ ΘΥΤΟΥΟΤΩ  
 18 ΙΗ ΚΕΪΘΟΜ ΗΪΪ[ΘΙ]ΟΜ ΔΙΨΩΠΕ Η  
 [ΟΥΔΥΤΕΛΟΙC Η ΤΕΛΙΟC· ΔΥΩ  
 20 [ΔΙ]ΘΕΡΑΤ̄ ΘΥΖΜ) ΠΙΜΕΡΨΤΟΥC Ε-  
 [ΤΕ ΠΙΘΟΥΕΙΤ ΠΕ ΗΙΗ ΕΩΗ ΔΥΩ ΔΕΙ-  
 22 [CΜΟΥ Ε ΚΑῙ ΚΑῙ· ΤΙ]ΟΤΕ ΔΕΙΨΥΝΕ  
 [ . . . . . ]ΕΥΗ[ . . . ] ΔΕΙΞΕ  
 24 [                    ] ————— ΙΕ ΔΝΟΚ  
 [                    ] ————— [ .Η]ΤΕ  
 26 [                    ] ————— [Δ]ΗΝΟΚ  
 [ . . . . . ]Ε ΜΜΟΥ [ . . . . . ]ΤΕΠΙ  
 28 [ . . . . . ]ΕΤΒΕ ΟΥ [ . . . . ]ΗΝΕ ΘΕΝ-  
 [ . . . . ]Ρ[ . . . ] ΘΗ †ΘΟΜ [ . . . . . ]ΤΜ  
 30 ΕΡΟΥC Η ΚΕΡΗΤΕ ΘΗ ΝΙCΩΤΜ  
 Η  
 ΝΤΕ ΗΓΡΩΜ[Ε] ΔΥΩ [ΕΝΕ Η]ΔῙ ΝΕ [ΝΕ]Υ-  
 2 ΘΟΜ· Η ΚΑῙ Ρ[Ω] ΝΕ ΝΕΥΡΑΗ ΔΕ CΕΨΕ-  
 ΒΗΝΟΥΤ̄ Ε ΝΕΥΕΡΗΥ· ΔΥΩ ΕΨΔΕ ΟΥ  
 4 Η ΨΥΧΗ ΨΕΒΗΝΟΥΤ̄ Ε ΨΥΧΗ· ΔΥΩ  
 ΕΤΒΕ ΟΥ ΕΡΕΝΓΡΩΜΕ ΨΕΒΗΝΟΥΤ̄  
 6 Ε ΝΕΥΕΡΗΥ ΘΗ ΟΥ Η ΟΥΗΡ ΡΩ Η ΡΩ-  
 ΜΕ ΝΕ· ΔΥΩ ΠΕΔΑΥ ΚΑῙ ΝΙ[ΘΙ] ΠΙΝΟC  
 8 ΕΤΑΔΑΡΤΕ Μ ΠΞΙCΕ ΔΥΘΡΟΥΗC  
 ΔΕ ΕΨΔΕ ΕΚΚΩΤΕ ΜΕΝ ΝCΔ ΗΗ  
 10 ΕΤΑΚCΙΝΕ ΕΒΟΛ ΝΟΥΗΤΟΥ· Η Ε-  
 ΤΒΕ ΠΕΪΚΑΘ ΗΗ ΔΗΡ ΔΕ ΕΤΒΕ ΟΥ ΟΥΗ-

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7,14 {CΗΔΥ}, scribal cancellation (scored out with two horizontal lines), with Ψ̄ (= ΨΟΜΤ) written above it.  
 7,19 Η, only a trace of the supralinear stroke remains | As an initiate into the mystery religions was often called "perfect," Zostrianos is probably being portrayed as one ready to receive the secret knowledge of the cult; cf. 1 Cor 2:6; *Did.* 1. 4.  
 7,22-13,6 *The Revelations from Authronios.*  
 7,23 | ., read ϑ, Η, or f.  
 7,25 | ., a trace of a supralinear stroke | Η, only a trace of a supralinear stroke.

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

7,27 ]ε, or else ]θ.

7,29 E.g., |εδσρω|τκ.

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

8,4 Supralinear stroke above η.

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

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

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

ΠΕΧ[ΔΥ ΝΑΪ ΝΙΘΙ ΠΙΝ[ΟΒ] ΕΤΑΜΑΩΤΕ  
 2 Μ ΠΙΧΙΣΕ ΔΥΘΡΟΦΗΙΟΣ ΖΕ ΠΚΑΩ  
 ΜΕΝ ΗΝ ΔΗΡ ΔΥΩΨΩΠΕ ΩΝ ΟΥ-  
 4 ΨΑΔΕ· ΝΙΧΠΟ ΔΕ ΜΗ ΗΝ ΕΤΤΑ-  
 ΚΗΟΤΪ ΕΥΟΩΩΝΩ ΜΜΟΟΥ ΕΒΟΛ  
 6 ΩΝ ΟΣΜΗΤΑΤΤΑΚΟ[ ] ΕΤΒΕ ΠΙ ΕΩΡΑΪ  
 ΝΤΕ ΝΙΝΟΒ Η ΚΡΙΤΗΣ· ΩΙΝΑ ΖΕ ΗΝΟΥ-  
 8 ΖΙ †ΠΕ ΗΝ ΕΣΘΗΣΙΣ ΔΥΩ ΝΣΕΤΜ-  
 ΩΡΒ [Ω]Ν †ΚΤΙΣΙΣ· ΕΤΑΘΕΙ ΔΕ ΕΩΡΑΪ  
 10 ΕΔΜ ΠΑΪ· ΔΥΩ ΕΤΑΘΗΑΥ ΕΒΟΛ ΩΙΤΜ  
 ΠΑΪ Ε ΝΩΒΗΥΕ ΝΤΕ ΠΙΚΟΣΜΟΣ ΕΥ-  
 12 † ΩΑΪ Ε ΠΕΥΑΡΧΩΝ ΕΩΡΑΪ ΕΥΤΑΚΟ  
 ΕΥΤΩΠΟΣ ΠΕ ΝΤΕ ΠΚΟΣΜΟΣ ΕΥ  
 14 [ . . . ] ΔΤΕ ΜΗ ΟΥΑΡΧΗ ΝΤΕ †ΩΩΛΗ

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

8,17 ρ[ ], or else ϕ[ ].

8,18-19 Μ[ ]/ΜΟΚ.

8,29 E.g., [ΝΜΜΑΪ].

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

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

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

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

9

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

---

used to designate the plan for the physical world.

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

9,6 Sahidic π-εϛ εϛ ρ α ῖ.

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



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

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

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

9,16 E.g., [ΝΑ] ΝΑΪ ΔΕ, or [ΘΗ] ΝΑΪ.

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

9,19 Cod. ΠΝΔ.

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

9,26 Or, ἰβϵ.

9,28 E.g., ΕΛΠΙΕΥΣ ΙΨ ΘΟΜ.

9,29 Or, ΕΙΩΜ Ν ΤΕΙΘΗ ΙΣΙΣ; not room for ΙΨΕΘΗ ΙΣΙΣ or ΤΕΘΗ ΙΣΙΣ.

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

10,5 ᾤϱωβ = ἐργάζεσθαι.

10,12-13 The text is obscure.

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

10,17-18 E.g., ΔΕ ΙΕΥΕΙ/ΝΕ.

18 ΝΕ ΔΤΩ ΄ΕΥΡ ΣΩΜ[Δ]΄ ΕΥΠ[Ι] .| .ΝΟ[Ι]  
 ΕΤΒΕ ΠΓΘΟΤΕ . . .|  
 20 ΕΠΕΣΗΤ· Ε .|  
 ΤΑΕΓΝΑΤ ΕΙ  
 22 ΕΦΗΤ· Ν ΤΕΙ  
 ΔΝ ΝΕΤΕΝÇΙ  
 24 ΕΔΥΚ .|  
 ΝΕΩ|  
 26 ΝΘΟΘ|  
 Ν Ν|  
 28 ΔΤ[ . . . .] . . .| . . . . . . . . . .  
 ΤΕΛ[ΓΟΙÇ ΕΒΟΛ ρΥΤΙ . . . . . . . . . .  
 30 ΠΓΡ .| . . . .]Δ ΠΑΪ ΕΙ . . . . . . . . . .  
 ΗΡ .| . . . .] ΕΒΟΛ ρΥΤΟ[ΟΙΤΥ· ΕΔΥ[ΟΤ] ΓΔ  
 ΩΝ[ρ ΕΒΟΛ Μ] ΠΓΤΑ[Κ]Ο ΝΤΕ ΠΚΟCΜΟC  
 2 ρΝ ϩ[ΤΜΝΤ]ΔΤ[ΟΤ]Ω|ΤΒ ΕΒΟΛ· ΝΓΑΝ-  
 [ΤΓΤΘ]ΠΟC ΔΕ ΝΗ ΕΩΝ ΕΨΩΟΠ  
 4 Μ ΠΕ[Ι]ΡΗΤΕ· ΝΤΟΟΤ ΜΕΝ ΑΠΟΤ-  
 ΨΑΨΗC ΕΤΕΙΔΕΑ ΝΤΕ ΟΤΘΟΜ Ν  
 6 ΟΤΩΤ· ρΕΝΕΟΟΤ [ΝΙΕ Ν ΨΑ ΕΝΕρ  
 ΕΤΗΤΑΤ ΜΜΑΤ· ΔΤΩ CΕΨΟΟΠ  
 8 Ν ρΕΝΜΑ Ν † ρΔΠ ΝΤΕ ΤΟΤΕΙ ΤΟΤ-  
 ΕΙ ΝΤΕ ΝΙΘΟΜ· ΕΨΩΠΕ ΔΕ ΕΨΩΔ-  
 10 ΔΓ ΟΤΘΕΙΝ ΝΘΓ ΝΓΨΤΧΗ ΕΒΟΛ ρΥΤΗ  
 ΠΟΤΘΕ[Γ]Η ΕΤΨΟΟΠ ΝρΗΤΟΤ ΜΝ  
 12 ΠΓΤΘΠ[ΟC] ΕΤΕ ΨΔΥΨΩΠΕ ΝρΗ-  
 ΤΟΤ Ν [ΟΤ]ΜΗΗΨΕ Ν CΟΠ ρΝ ΟΤΜΝΤ-  
 14 [Δ]ΤΔ[Γ] ΜΚ[Δ]ρ ΜΔCΜΕΕΤΕ ΔΕ ΕCΝΑΤ  
 [Ε .]ΓΤΔ[ . . . .]ΜΕ ΔΤΩ ΠΓΨΑ ΕΝΕρ  
 16 [ .] . .| . . . .] ρ[Μ] ΠΓΜΑΚΑΡΓΟC Ν ΕΙ-  
 [ . . . . . . . . . .] Ν †ΟΤΕΙ Ν ΟΤΩΤ  
 18 [     —           ] ΤΟΤΕΙ ΤΟΤΕΙ ΝΤΕ  
 [     —           ] .Ν ΟΤΘΕΙΝ ΕΤ-  
 20 [     —           ] ΡΟΤ· ΜΝ ΤΗ ΜΕΝ  
 [     —           ] Ν ΤΗΡC ΜΝ ΤΗ

10,18 **ΕΥΡ ΣΩΜΙ**, written above the line in smaller letters (same script) |

| ., probably Δ, ρ, Π, Τ, or ρ.

10,20-21 E.g., ΕΙ/ΤΔΕΙ΄, or ΝΙ/ΤΔΕΙ΄.

10,31 .|, probably ω, Θ, or Ψ.

11,1 Or, [appeared] as the destruction.

11,2 ΟΤ[ω υ]ΤΒ.

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

||

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

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

11,9 I.e., ΕΤΥΔΝ.

11,14 Perhaps Sophia.

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

11,18 Circumflex omitted over the first group ΕΙ.

22 [        ————— ] . ΔΤΩ ΟΥ—  
      [        ————— ] ΜΝ ΤΗ  
 24 [        ————— ] ΤΗ ΕΤΕ  
      [        ————— ] ΤΗ  
 26 [        ————— ] .  
      [ . . . . . ] ΘΝ . [ . . . . . ] ΗΤΕ  
 28 [ . . . . . ] ΗΣΙΣ· [ . . . . . ] . Ε  
    ΝΤΕ ΤΜΕΤΑΝΟΓΑ· ρ[ΕΝΨ]ΥΧΗ  
    ρ̅  
    ΚΑΤΑ †ΒΟΜ ΕΤΗ[ΤΑΥ ΝΟΥ]ΤΟΥ Ν—  
 2    ΣΕΑΘΕΡΑ[ΤΟ]Υ· ΔΤ[ . . ] [ . . . . . ] [ . . ]  
    ΘΕΒΗΟΥ ΨΑΥΡ ΤΩΜΝΑ[ΖΕ] Μ[Μ]ΟΥΘ  
 4    ΕΒΟ[Λ] ρ[Ι]ΣΤΟΟΥΤΟΥ Ν ΝΙΔΑΝΤ[Ι]ΤΩΠΟC  
    ΝΗ ΕΤΕ ΨΑΥΖ[Ι] Ν ΟΥΤΩΠΟC ΝΤΕ  
 6    ΝΕΨΥΥΧΗ ΕΤΙ ΕΨΥΟΟΪ ρ Μ ΠΚΟ—  
    ΣΜΟC ΜΗΝCΑ †ΡΩΓΗ Ν ΕΙ ΕΒΟΛ ΚΑ—  
 8    ΤΑ ΠΟΥΑ ΠΟΥΑ ΝΤΕ ΝΙΕΩΝ ΨΑΥ—  
    ΨΩΠΕ ΔΤΩ ΨΑΥΟΥΟΤ[Β]ΟΥ ΕΒΟΛ  
 10    ΚΑΤΑ ΠΟΥΑ ΠΟΥΑ ΕΒΟΛ Μ[Ε]Ν ρ Μ ΠΙΔΑΝ—  
    ΤΙΤΩΠΟΝ ΝΤΕ †ΠΑΡΟΥΚ[Η]CΙC ΕΡΒΑΪ  
 12    Ε †ΟΝΤΩC ΕΤΨ[ΟΟ]Ϊ Μ ΠΑΡΟΥΚΗ—  
    CΙC· ΕΒΟΛ ΜΕΝ ρ Μ ΠΙΔΑ[Ν]ΤΙΤΩΠΟΝ Μ  
 14    ΜΕΤΑΝΟΓΑ ΕΡΒΑΪ Ε †ΙΟΝ]ΤΩC ΕΙ[Τ]ΨΟ—  
    ΟΪ Μ ΜΕΤΑΝΟΓΑ [ΔΤΩ ΕΙΒΟ[Λ] ρ[Μ ΠΙΔΑ]Ν—  
 16    ΤΙΤΩΠΟC Ν ΔΤΤΟ[ΓΕ]ΝΗC ΕΙ[ΡΒΑΪ Ε ΠΙ—]  
    ΟΝΤΩC ΕΤΨΟ[Ο]Ϊ [Ν ΔΤΤ]ΟΥ[ΓΕ]ΝΗC  
 18    ΜΝ ΝΙΚΕΨΩΖΪ  
    ΝΙΨΥΥΧΗ ΜΕΝ Ν . [ . . . . . ]  
 20    ΨΟΟΪ ρ Ν ΟΥ . [ . . . . . ]  
    ΟΥ ΤΗΡΟΥ ρ[Ι] ————— ΝΙΔΑΝΤ[Ι]  
 22    ΤΩΠΟC ΝΗ ΕΨ[Ι]Ν  
    ΝΑΥ ΜΕΝ ρΟΤ[Ι]  
 24    ΔΤΩ ρ[Ι]  
    ΕΒΟΛ ρ[Ι]  
 26    ΠΙΨΑΥ[Ι]  
    CΑΒΟ[Λ]  
 28    ΟΕ . [ . . . . . ]

11,27 ΟΥ, ΗΤΕ.

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

12,2 ΔΡΕ ΡΑΤ = παριστήναι | they, perhaps souls; cf. 11,30.

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

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

12,18 ἦ, or else Ἠ.

12,21 Circumflex over the group ϠϠ.

	ΝΔΕΙ . . . . . ] ΕΒΙ
30	ΝΤΕΙ . . . . . ] Ν ΨΩΙ . . . . .
	ΝΔΙ               —   ΙΟΝΕΙ .
	C ΜΙΟΤ Ε ΠΝΙΟΤΤΕ ΕΤΣΑΟΥΡΑΪ Ν
2	ΝΓΝ[ΟΘ ΝΗ] ΕΩΝ ΜΗ ΠΙΚΛΟΣ ΝΗ Δ-
	[ΤΙΜ[ΙΣΕ] ΜΗ ΠΙΠΡΩΤΟΦΑ[Ν]ΗΣ
4	Ν ΝΟ[Θ Ν] ΟΟΟΤ ΜΗ ΠΙΤΕΛΟΣ
	Ν Δ[ΛΟ]Τ ΠΗ <u>ΕΤΣΟΕ Ε ΝΟΤΤΕ</u>
6	ΜΗ ΠΙΒΑΛ ΝΤΑΥ ΠΙΤΕΡΑΔΔΑ
	ΑΤΩ ΔΕΙΜΟΤΤΕ <u>ΕΥΡΑΪ</u> ΟΤΕ ΠΑ-
8	ΛΟΤ ΝΤΕ ΠΑΛΟΤ ΗΦΗCΗΚ ΔΥΑΟΥ-
	ΡΑΥ ΝΔΙ ΑΤΩ ΠΕΔΑΥ ΔΕ ΠΑΥΤΕ-
10	ΛΟΣ ΝΤΕ ΠΝΟΤΤΕ ΠΨΗΡΕ ΝΤΕ
	ΠΓΩΤ [ΠΕ ΔΝΟ]Κ ΠΙΤΕΛΟΣ Ν ΡΩ-
12	ΜΕ ΕΤΒ[Ε ΟΥ] ΚΜΟΤΤΕ ΕΡΟΕΓ ΑΤΩ
	ΚΚΩ[ΤΕ ΝC]Δ ΝΗ ΕΤΚΕΜ[Ε] ΕΡΟΟΤ
14	ΕΚ[Ε] Ν [Ν ΔΤΜΜ]Ε ΕΡΟΟΤ ΔΝΟΚ
	[ΔΕ] ΠΕ[ΔΑΪ ΔΕ] ΔΪΚΩΤΕ ΝCΔ ΠΙΜΟ-
16	[ΟΥ]ΔΕ [ . . . . . ] ΥΔΩΚ ΑΤΩ Υ†
	—   ] ΔΕ ΟΥΝ ΘΟΜ ΕΤΗ-
18	[ΤΑ΄ —   ]ΕΤΗΔΓ ΔΩΚΚ ΕΡΟ-
	—   Ν]ΕΪΡΑΝ CΕΨΕ-
20	[ΒΓΗΟΥΤ —                                     ] ΑΤΩ ΕΤΒΕ ΟΥ
	—   ] .ΟΥΤ Ε ΝΕΩ-
22	[             —                                     ]ΟΥ [ . . ]ΝΕ ΟΝ †-
	[ . . . . . ] ΕΙΒΟΛ [ΟΝ ΟΕΙΝΚΟΟΤΕ
24	[             —                                     ] ΝΓΡΩΜΕ-
	[             —                                     Ψ]ΕΒΓ-
26	[ΗΟΥΤ —                                     ]Τ-
	—                                     ]Ε
28	[             —                                     ]Ρ

12,31 End of line; e.g., ΔΪ].

13,4-5 See 2,7n | eye of God, an ancient Egyptian motif.

13,6 Supralinear stroke above ΠΙC missing (in lacuna); Π is certain; letters ΙC read from ambiguous traces.

13,7-44,31 *The Revelations from Ephesech (Part One)*

The revelation from Authronios ends. That the fifth baptism does not occur until 53,15 suggests that the intervening materials were derived from other sources.

13,7 ο<sup>σ</sup>ε, i.e., ο<sup>σ</sup>βε.

13,8 For Ephesech, or Ephesek, see 45,2,11; cf. ΗC ΗΦΗΧ, *Gos.Eg.* III 50,2; 53,25.

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

- 
- 13,11 Or, **ΙΝΤΟΙΚ** | Colpe, "Heidenische, jüdische und Christliche Überlieferung VI," 151, equates the child of the child with the perfect child and argues that Ephesech or Zostrianos is being presented as the *Urmensch* | For the perfect man as Adam, cf. 6,22ff; 30,4-5.   
 13,14 Cf. 3,32.   
 13,15 I.e., **ΜΟΤΞΘ**.   
 13,17 Cod. **ΟΥΝ**.   
 13,19ff Repetition for liturgical and/or didactic functions, perhaps resulting from the conflation of sources; cf. 8,1-7.   
 13,21-22 E.g., **ϰεβριχοστ ε νειτερηρη**; cf. 8,2-3,5-6.



ΓΔ  
 εϥδω μμοc δε [ζωcτ]ργανε  
 2 cωτμ ετβε παῖ [ . . . . . ] ψο-  
 μτ ραρ νε ηψορῆ [ . . . . . ] μ  
 4 η ἀρῖχη· εατοσωνῖ εἰβoλ ρη  
 οσδρχη η οσωτ ητ[ . . . ] πγε-  
 6 ωη η βαρβῆλω μ πρητε η ρεν-  
 αρχη αν μη ρενσομ οσδε μ  
 8 πρητε αν εβoλ ρη οσδρχη μη  
 οσσομ· εατοσωνῖ εἰβoλ η αρ-  
 10 χη ηγμ ατω ατῖ σομ η σομ ηγμ  
 ατω εατοσωνῖ εἰβoλ ρ]μ πη ετ-  
 12 cοτῆ εροοσ ηρ[οσο] ετε παῖ νε  
 †εσπαρξῖc μη [†μμη]τμακ[αρ]ῖoc  
 14 ατω πγωνῖ ηγ[ . . . . . ] οσ[ . . . . . ]  
 βoλ μη νετειρησ . . . . ] σω[ . . . . ]  
 16 εβoλ ρη οσα . |  
 ατω ετβε π |  
 18 εατῖ ραν ε . |  
 ροσο η τα |  
 20 ωτ ατω ρε |  
 οστελῖoc [ . . . . . ]  
 22 εβoλ ρ[η ο]σδα |  
 εοσ[ . . . . . ] . . |  
 24 οσδε |  
 τ . |  
 26 ε |  
 σ |  
 28 η |

ΓΕ  
 ατω [ . . . . . ] ηβῖ οσμοοσ ητε  
 2 τοσ[ε]ς τοσ[ε]ς μμοοσ ετβε παῖ  
 ρ[ . . . . . ] μμοοσ νε η τελῖoc ηε·

- 14,1 Or, saying. A new set of revelations begins.  
 14,2 E.g., [τηροσ].  
 14,3 ῆ, or else π.  
 14,4ff The discussion turns on the categories of the One and the Three known primarily from neo-Platonic thought. See the introduction for the triad of Existence, Life, and Blessedness (Mind).  
 14,5 E.g., ητ[αϥ].  
 14,6 Stroke begins between β and δ.  
 14,14 ο υ τ owing to an imperfection in the surface.

14  
 saying, "[Zost]trianos,  
 2 listen about these things[  
 for (γάρ) the first [  
 4 origins (ἀρχή) are three because they have  
 appeared from a single origin (ἀρχή) [ ], the  
 6 Barbelo aeon (αἰών), not as some  
 origins (ἀρχή) and powers nor (οὐδέ)  
 8 as from an origin (ἀρχή) and a  
 power. It is every origin (ἀρχή) that they  
 10 have revealed; every power that they have strengthened,  
 and they have appeared from that which  
 12 is far better than them, that is, (from)  
 existence (ὑπαρξίς), blessedness (μακάριος)  
 14 and life. [  
 [ ] their companions [  
 16 from a [  
 and concerning the [  
 18 having named [  
 more than [  
 20 and [  
 a perfect(τέλειος) [  
 22 from a [  
 [  
 24 [  
 [  
 26 [  
 [  
 28 [  
 15

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

14,15 ω, or else ω; e.g., οἰσωῖν.

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

15,1 E.g., ἰσφζωκ.

15,2 Circumflex over the group εῖ.

15,3 Not ηε.

4 ΠΓΜ[ΟΟ]Ϛ ΝΤΕ ΠΩΝΩ ΕΤΕ ΠΑ†-  
 ΜΗΤΩΝΩ ΠΕ· ΠΗ †ΝΟϚ ΕΤΑΚ-  
 6 ΖΓ ΖΩΚΜ ΕΡΟΥ ΩΜ ΠΓΑϚΤΟΓΕΝΗΣ·  
 Π[ΓΜΟΟϚ ΔΕ Ν]ΤΕ †ΜΗΤΜΑΚΑΡΓ-  
 8 ΟΣ ΕΤ[Ε ΠΑ]ΠΣΟΟϚΝ ΠΕ· ΠΗ ΕΤΚ-  
 ΝΑΖ[Γ ΖΩ]ΚΜ ΕΡΟΥ ΩΜ ΠΓΠΡΩΤΟ-  
 10 ΦΑΗ[ΗΣ·] Π[ΓΜΟΟϚ ΔΕ ΝΤΕ †]ΩϚ-  
 ΠΑΡΞ[ΓΣ ΠΕΤ]Ε ΠΑ†ΜΗΤΝΟϚΤΕ  
 12 ΠΕ ΕΤ[Ε Π]ΑΠΓΚΑΛΩΠΤΟΣ ΠΕ·  
 ΑΩΨ Υ[ΨΟΟΠ] ΗΣΓ ΠΓΜΟΟϚ ΝΤΕ  
 14 [ΠΓ]ΩΗ[Ω ΚΑΤΑ] ΟΥΘΟΜ· ΠΑ†ΜΗΤ-  
 [ΜΑ]ΚΑ[ΡΓ]ΟΣ[ ] Κ]ΑΤΑ ΟΥΣΓΑ· ΠΑ-  
 16 [†ΜΗΤΝΟϚΤΕ] ΔΕ ΚΑΤΑ ΟΥΩϚ-  
 [ΠΑΡΞ[ΓΣ ΝΑΪ Τ]ΗΡΟϚ ΔΕ ΘΕΝΕΓ-  
 18 [        ---                        Μ]ΝΤΒΟΜ ΜΗ ΩΕ-  
 [        ---                        ]Ϛ ΝΕΤΕ ΨΑϚ-  
 20 [        ---                        ]ΜΟΟϚ ΕΤΤΒ-  
 [ΒΟ ---                        ]Ϛ .[ . . ] ΠΕ ΩΩ  
 22 [        ---                        ] . .[ . . . . ] ΚΑΤΑ  
    Ε]ΤΑΩΒΩΚ  
 24 [                        ---                                        ]Ϛ†·  
    [                        ---                                        ] ΜΜΑϚ  
 26 [                        ---                                        ]Ω  
    [                        ---                                        ]ΜΗ  
 28 [                        ---                                        ]

ΓΣ

2 ϚΠΑΡΞ[ΓΣ] Μ ΠΡ[ΗΤΕ ΕΤΥ]ΨΟΟΠ̄  
 ΜΜΟΣ· ΟΥΜΟΝΟ[Ρ]Ν ΑΥΟϚΩΩ ΩΝ  
 ΟΥΕΝΝΟΓΑ· ΑΛΛΑ ΑΥ [ . . . . . ]Ν Ε-  
 4 ΡΡΟϚ ΖΕ ΝΤΟΥ ΠΕ ΠΩ[Ω]ΠΕ Μ ΠΕ-  
 ΕΓΡΗΤΕ· ΕΔΥΚΩ Ν ΟΥ[ . . ] . Υ ΩΓΔΝ  
 6 ΠΕΤΨΟΟΠ̄· ΩΓΝΑ ΖΕ ΜΝΕΥΨΩΠΕ  
 ΝΗ ΑΤΗ ΑΡΗΖΥ ΑϚ[Ω] Η [Α]ΤΜΟΡΦΗ·  
 8 ΑΛΛΑ ΕΑϚΖΓΟΟΡ Μ[ΜΟΥ] ΝΑΜΕ  
 ΕΩΒΡΡΕ ΠΕ Ε ΠΤΡΕ[ΥΨ]ΩΠΕ

- 15,10 ΠΓΜΟΟϚ, or possibly, Ο[Τ]ΜΟΟϚ.  
 15,12 The identification of the abbreviation ΚΑ as *καλλιπτός* is based on this reference.  
 15,15 <Ϛ>ΟΥΣΓΑ ?; cf. lines 16-17, ΟΥΩϚ[ΠΑΡΞ[ΓΣ].  
 15,18 I.e., ΩΕΝ.  
 15,22 | ., trace of a supralinear stroke.  
 16,1ff The sense is obscure | he, antecedent is unclear.

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

16,2 Ϙ, only a trace of the connective supralinear stroke survives (nothing from Ϙ) | lit., in her.

16,3 .I, either Ϙ or ϐ; probably the latter | Μ, lacuna where a supralinear stroke might have stood.

16,4-5 I.e., πει̅.

16,4 Lacuna above Μ | for the restoration, see 17,3.

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

---

 13

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

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

10 it with what  
 is his own, [  
 12 existence (*ὑπαρξίς*) and the [son].  
 He is located with him, with him he seeks, with him  
 14 he surrounds [  
 everywhere [  
 16 from the truth [  
 takes him who [  
 18 exists [  
 activity (*ἐνέργεια*) [  
 20 life [  
 his word also [  
 22 are these after [  
 they became [  
 24 [  
 [  
 26 [  
 [  
 28 [  
 [  
 17

And the power exists together with the  
 2 essence (*οὐσία*) and the existence (*ὑπαρξίς*)  
 of Being, when the water exists.  
 4 But (*δέ*) the name in which they wash  
 is a word of the water. Then (*οὖν*)  
 6 the first perfect (*τέλειος*) water of  
 the three-powered one [of] the Autogenes (*αὐτογενής*)  
 8 [is] the perfect (*τέλειος*) soul's (*ψυχῆ*)  
 life; for (*γάρ*) it is a word of  
 10 the perfect (*τέλειος*) god while coming into  
 being [  
 12 for (*γάρ*) the Invisible (*δώρατοι*) Spirit (*πνεῦμα*)  
 is a fountain (*πηγή*) of [them] all. <Thus,>

17,3 Ϙ, ink trace from a round letter.

17,4 I.e., ΕΤΟϘ.

17,6 Cf. *Allogenes* XI 45,13; 47,8-11 *et al.*

17,7 Or, the three-powered Autogenes.

17,12-13 As the ultimate source, the Invisible Spirit is the high god.

17,13 Ϙ, only a trace of the supralinear stroke survives | emend ΕΤΕ to ΕΙΕ  
 ΝΙΚΟΟΗΕ.

14 ΕΒΘΛ [ΘΝ †ΕΝ]ΩΣΙΣ ΝΕ ΕΡΕΝΕΙΝΕ  
 ΝΤΑΥ [ΝΕ: ΔΑΛΛΙΔ ΠΗ ΕΤΑΜΕ ΕΡΟΥ  
 16 ΖΕ [.] .[ . . . . ] ΔΨ Ν ΡΗΤΕ Η ΔΨ  
 [ ————— ] ΟΝΘ ΖΙ ΟΥΣΟΠ  
 18 [ ————— ] ΩΝΘ ΖΡΑΪ ΘΝ ΟΥ-  
 [ ————— ] ΟΥΝ ΠΕ ΠΙΜΟ-  
 20 [ ————— ] ΩΝΘ· ΖΜ ΠΨΩ-  
 [ ————— ] ΨΩΠΞ ΗΝ ΑΤΗ Δ-  
 22 [ΡΗΖΥ ——— ] ΠΕΥ[ . . . . ] Ε ΜΜΙΝ  
 [ΜΜΟΥ ——— ] Ω ΠΡΑΝ  
 24 [ ————— ] ΟΤΕ  
 [ ————— ] ΞΕ  
 26 [ ————— ] Ν  
 [ ————— ] Υ  
 ΓΗ  
 ΕΥΨΟΟΠ ΟΝΤΩΣ· ΠΗ ΠΕ ΕΨΑΥ-  
 2 † ΤΟΥ ΕΡΟΥ· ΑΨΩ ΝΗ ΞΨΙΝΗΝΗ  
 ΕΡΑΪ Ε ΠΙΜΟΟΤ ΚΑΤΑ ΤΙΕΪΒΟΜ Ν  
 4 Ο[Ψ]ΩΨ ΜΗ ΠΙΕΙΝΕ ΝΤΙΕ †ΤΑΖΙΣ·  
 ΑΨΩ ΠΙΠΡΩΤΟΦΑΝΗ[Σ] Ν ΝΟΒ Ν  
 6 ΖΟΟΤ ΝΗ ΑΤΗΑΨ ΕΡΟΥ Ν ΤΕΛΙΟΣ Ν  
 ΝΟΥΣ· ΟΥΝΤΑΥ Μ ΠΕΥΜΟΟΤ ΜΜΙΝ  
 8 ΜΜΟΥ· ΖΩΣ ΕΨΩΠΙΕ ΕΙΚΨΑΝΕΣ Ε-  
 ΖΗ ΠΕΥΤΟΠΟΣ ΕΚ[ΜΑΝΑ]Ψ ΕΡΟΥ Μ ΠΕΪ-  
 10 ΡΗΤΕ ΟΗ ΠΕ ΠΕΪΚΛΣ [ΝΗ] ΑΤΜΙΣΕ·  
 ΚΑΤΑ ΠΟΥΑ ΠΟΥΑ ΔΙΕ ΨΩΡΟΠ ΝΘΙ  
 12 ΟΥΜΕΡΙΚΟΝ ΜΗ [ΟΥΨΟ]ΡΠ Ν ΕΙΔΟΣ  
 ΖΙΝΑ ΖΕ ΕΤΕΖΩΚ Μ [ΠΙΕΪ]ΡΗΤΕ· ΝΙ-  
 14 ΑΥΤΟΥΕΝΙΟΝ ΓΑΡ [ΝΗ] ΕΩΝ ΨΤΟ-  
 ΟΥ ΝΕ Ν ΤΕΛΙΟ[Σ Ν]ΚΑΤΑ ΟΥ[ΔΑ] Ν-  
 16 ΤΕ ΝΙΠΑΝΤΕΛΙΟ[Σ [ . . ΨΟ]ΟΠ [ . .  
 ΝΑΪ Ν ΝΙΚΑΤΑ ΟΥ[ΔΑ Ν ΤΕ]ΛΙΟ[Σ· ΠΙ  
 18 †ΟΥ ΔΕ ΝΗ ΕΩ[Ν . . . . . ] ΜΜ[

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

17,16ff These lines evidently contained questions.

17,19-20 E.g., ΜΟ/[ΟΥ].

17,20-21 E.g., ΨΩ/[ΠΕ].

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

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

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

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

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

18,13 Ἰ, or Ι.

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

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

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

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



Μ ΠΙΔΥΤΟΥΕΝ|ΗΣ  
 20 ΤΗΡΟΥ ΕΑΡ ΖΕΝΙ  
 ΖΟΥΟΥΤ̄ Ν Τ̄ .|  
 22 ΝΙΠΤΗΡΥ ΕΑΙΡ ΤΕ-|  
 ΛΙΟΣ Ν ΝΟΥ[ΤΕ ΠΙΨΟ-|  
 24 Μ̄Τ Ν [ΖΟΥΟΥΤ̄] |  
 ΚΑΤΑ [ΟΥ]Δ̄ Ν [ΤΕΛΙΟΣ  
 26 ΖΜ Π|  
 Φ|  
 28 ΕΙ  
 .|  
 30 .|  
 .|

|Θ|

ΤΕΛΙΟΣ· ΝΗ ΕΤΨΟΥΟΥ ΚΑΤ[Α Ο]Υ-  
 2 ΕΙΔΟΣ ΜΗ ΟΥΤΕΝΟΣ· ΔΥ[Ω] ΟΥ-  
 ΤΗΡΥ ΜΗ ΟΥΔΙΔΑΦΟΡΑ [Μ ΜΙΕΡΙ-  
 4 ΚΟΝ|] Τ̄ΖΙΗ Ν ΒΩΚ ΕΡΒΑΪ ΕΤΨΟΣΕ  
 Ε ΤΕΛΙΟΣ ΜΗ ΠΙΚΛΟΣ ΟΝ Μ ΠΕΪΡΗ-  
 6 ΤΕ· ΠΙΔΥΤΟΥΕΝΗΣ ΔΕ Ν ΝΟΥΤΕ  
 ΟΥΨΟΥΟΥ Ν ΔΡΧΩΝ ΠΕ ΝΤΕ ΝΕ-  
 8 ΤΕ ΝΟΥΥ ΜΗ ΕΩΝ ΜΗ ΝΙΑΓΓΕΛΟΣ  
 Μ ΠΡΗΤΕ Ν ΖΕΝΜΕΡΟΣ ΝΤΑΥ· ΝΗ ΕΑΡ  
 10 ΕΤΕ ΠΙΨΟΥΟΥ ΨΟΥΟΥ ΜΜΟΥ ΚΑ-  
 ΤΑ ΟΥΔΑ ΣΕΝΤΕ ΠΕΜΕΡΤΟΥ ΜΗ Ε-  
 12 ΩΝ ΜΜΑΥΟΥ ΖΙ ΟΥΣΟΥ· ΔΥΩ ΨΟΥ-  
 ΟΥ ΝΟΥ ΠΙΜΕΡΤΟΥ ΖΗ ΟΥΔ· ΠΙ-  
 14 ΨΟΥΟΥ [ΠΕ ΚΙΔΑΤΑ ΜΕΡΟΣ ΠΙΜΕΡ-  
 ΤΟΥ· Ν̄ .| . . .]ΟΥ ΔΕ ΣΕΖΗΚ ΕΒΟΛ  
 16 ΚΑΤΑ ΟΥΔΑ [ΕΤ]ΝΤΑΥ ΜΜΑΥΟΥ Ν ΟΥ-  
 [. . . .] Μ [. . . .]ΤΕ ΟΝ ΨΟΥΟΥ Ν  
 18 [. . . . .] ΖΟΥΟΥΤ̄ Ν ΚΑΤΑ ΟΥΔΑ  
 | ----- ] Μ ΕΑΡ ΠΕ ΝΤΕ  
 20 | ----- ] Ν ΝΟΥΤΕ· ΠΙ-  
 | ----- ] ΔΕ ΝΗ ΔΤΗΔΥ  
 22 [ερο ---- ] Ν ΖΟΥΟΥΤ̄] Ν ΝΟΥΣ

- 18,21 E.g., ΤΕ[ΛΙΟΣ]; elsewhere Protophanes is called the perfect male; cf. 19,21f.  
 18,24 Τ̄, only the flag is in lacuna.  
 19,2-3 Not ΟΥΠΤΗΡΥ; cf. 23,14; 33,9.  
 19,6ff Cf. 127,15-128,7.  
 19,11 Cod. ΣΕΝΤΕ.

of the Autogenes (αὐτογενής) [  
 20 for (γάρ) all[  
 male [  
 22 for (γάρ) the alls [  
 [perfect (τέλειος) god                      the triple-]  
 24 [male  
 [perfect (τέλειος)] individual (+κατά) [  
 26 in the [  
 [  
 28 [  
 [  
 30 [  
 [  

1[9]

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

---

19,15     N, or H.

19,17-18   Probably N/ΓΓ.

19,17     E.g., ΜΠΕῚΡΗῚΤΕ; cf. 19,4.

19,19     E.g., ΟΥΘΟΙΜ.

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

2 η ρενμερος ετονη δτω η τελιος  
 4 η(ηπ)τηρη(γ) δε δτω πιτεν(οις κ παν-  
 6 τεξις κη ην ετξοσε ε τελιος  
 8 δτω κ μακαριος· πικαλσπτος  
 10 δε η ζπο εβολ κμογ μασαδγ·  
 12 εταρχη πε εγρ ψρη η ψοοη ητε  
 14 πιαστωτενης ετηοστε πε δτω  
 16 η ψορη η ειωτ· εσλοεισε πε η-  
 18 τε πιπρωτοφδνης· εσειωτ  
 20 πε ητε ηετε ηοσγ κ μερος·  
 22 ετηοστε η ειωτ πε ετρ ψρη  
 24 η εημε ερογ· δτω ηεπειμε ερογ  
 26 αν· οσσομ ταρ εβολ κμογ πε κη  
 28 οσε(η)ωτ εβολ κ(μο)γ μασαδγ·  
 30 ετβε παϊ οσατε(η)ωτ πε· πιατ-  
 32 ηατ δε ερογ η (ψ)ητσομ· ηψο-  
 34 ρη η εηνοσα η(τε ηαϊ) τηρο(σ) πιαρο-  
 36 ρατον κ ηηα· ο( . . . )η η ( . . . )  
 38 ροσ πε· δτω [ ]  
 40 οσςα εσρα[ ]  
 42 κη οσρσπαρξις  
 44 οσν ρενρσ(παρξ)ις  
 46 οσων(ρ) .]τα[ ]  
 48 μακα(ρ)ιοις· δι[ ]  
 50 η ημν(τ) .]οι[ ]  
 52 ηαϊ τηροσ  
 54 π[ ]  
 56 η [ ]  
 58 η [ ]

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

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

20,11 Οτ, a father-god.

20,15 ατ, or ατ | cf. Heb 7:3.

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

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

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

30 τει

κα

2 οὐκ ἠγροῦντο· ἀ[ . . . . . ] .  
 2 ἔν ῥεῖνικοῦτε ντοῦ τ[ . . . . .  
 4 εβολ ῥεῖτοῦτο τῆροτ ἠ[ρ]αῖ  
 4 ἔν οὐμνησε μ μα· πμα εταγ-  
 6 οῦαυγ ἀτω πμα ετε ῥμαγ  
 6 εσηραῖ ῥμ μα νμα· ἀτω εν-  
 8 σε ἠραῖ ἔν ἄαατ μ μα ἀν· ἀτω  
 8 εσρ χωρην εσπμα· ῥενατσω-  
 10 μα ταρ με ἀτω σεσοτῆ ε ῥεν-  
 10 ατσωμα· ῥενατπωσε με μη  
 12 ῥεμεεεεε εσσηρ· ἀτω οὐσομ  
 12 ντε τμε μη μη εἴτοσβηοῦτ  
 14 ντε μαῖ ἠ[ρ]ο[το]· εσσοοῖ πρσ  
 14 παῖ ἠρο[το] εσσοσβηοῦτ· ἀτω  
 16 μ πρητε ἠ [ἠ]σ[ω]μα ἀν εἴσο-  
 16 οῦ ἔν οὐ[το]πρσ ἠ οὐωτ·  
 18 παντω[ς] οὐ[ν]τατ μματ ἠ  
 18 [ο]ῦαματρκη ἠ [κ]α[τα] πτηργ· ἠ κα-  
 20 [τ]α οὐμεροῦ· †ῥεῖν οὐν ἠ βωκ  
 20 [ε]ραῖ ε .[ . . . ] .[ . . . ] οὐτβο πε  
 22 [ . . . ] †[ . . . . . . . . . ] †οῦεῖ τοῦεῖ  
 22 [ ——— ] σ κψ[ . . . ] εραῖ  
 24 [ ——— ] μῆμῆ [μ]μσ ἀτω  
 24 [ ——— ] ο[ . . . . . ] μμοοῦ·  
 26 [ο. ——— ] ω  
 26 [ ——— ] τε  
 28 [ ——— ] ω  
 28 [ ——— ] πανίτωσ  
 [ ——— ] οῦγ  
 κβ

μ μ[ε]ρ[ικ]ον ἠν εων· ἀτω  
 2 [α]γ[ω]α[ζ]ε δε πωσ οὐν ῥσομ  
 [μ]μσ ἠ ῥωῖ ερογ ἠ οὐτ-  
 4 πρσ ἠ ῥα εμερ· ἀτω ῥαγκοῦ-  
 ἠωνῆ ἠσῆ πνοεροσ ἠ καθεοῦ-

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

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

21,17 Or, certainly.

21,20 Eg., [ε]ραῖ ε π[μα] π[αῖ].

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

22,2 Cod. **οϥ̄η̄** | or, **ⲓⲁⲓⲱⲁⲓⲁⲓⲉ** | restoration assumes question is being repeated.

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

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

22,5 Cf. 23, 19,22.

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

κτ̄

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

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

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

23

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

---

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

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

23,3

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

23,9

Lit., a single head.

23,10-11

Or, how can (they) be divided?



12 ρωτῆ ὀν νῶγ νη εταῖπωρϗ  
 εβολ· ἄσω πως ψαρενιμε-  
 14 ροϗ ρωτῆ μῆν νιτηρϗ ἄσω νι-  
 ελδοϗ μν ἡ[γε]νοϗ· εἴπωπε  
 16 ερῶα οὔα εἰ[με] ε ναῑ ἄϗϗωκκ  
 ε πῖϗω[κκ ν] κἄϗ ἄσω κατὰ  
 18 ποῦα ποῦα [ν νι]τοποϗ· οὔν-  
 ταϗ μμαῖ ν οἰ[σ]μερῖκον ντε  
 20 νιψῶ εἰ[ε]ρ ἄσω ψαϗβωκ  
 ερ[ῖ]ραῖ . . . μ[ ] πρῆ[τε] εἴαϗ-  
 22 [ . . . . . ] τοῦβηοῖσ ν ρῖαπλοῦν  
 ν οὔρεῖψ ἡ[γμ] εϗ[ . . ] .σ ερραῖ  
 24 ε οῦα μ π[ ] ————— ψ  
 νγμ εϗτοῦβ[ηοῖ]τ ν ρῖαπλοῦ-  
 26 ψαϗμοῦρ εβολ[α . . . . . ]με  
 ρν οὔρεῖπᾶρϗϗϗ μ [ . . . . ]α  
 28 ἄσω οὔπῆα εϗοῦ[ααβ] μν  
 κΔ  
 ἄααῖ νταϗ νσαβολ μμοϗ· ψαϗ-  
 2 νῖαῖ μῖεν ρν οὔψῶχη δε ν τελῖ-  
 οἰϗ ε νῖανῖαῖτοῦτενῖϗ· ρν οὔνοῦϗ  
 4 Δ[ε ε] νῖαπῖμῖνῖροῦῖτ· ρν οὔ-  
 πῆα δε εϗοῦααβ νῖανῖπρωτοφα-  
 6 νῖϗ· ψαϗϗωτμ δε ετβε πῖκἄϗ  
 εβολ ρῖτη νῖσομ ντε πῖπῆα εταῖ-  
 8 εἰ εβολ μμοϗ ρν <οὔ>οὔωνηρ εβολ εϗ-  
 σοτπ νροῦο ντε πῖαρορατον μ  
 10 πῆα· ρραῖ δε ρν ῖεννοῖα ταῖ εῖ-  
 ψοοῖ ῖνοῦ ρν οὔϗῖτη· νῖραῖ δε  
 12 ρν ῖψορῖ ῖ εννοῖα· ετβε πῖψμῖ-  
 σομ ν αρορατον μ πῆα εῖϗωτμ  
 14 ῖε πε μν οὔσομ ντε οὔϗῖτη εϗ-  
 τοῦβηοῖτ ρν οὔ[π]ῆα εϗτανρο  
 16 ῖτελῖοϗ ἄσω ν [ . ] [ . ] ν τελῖοϗ  
 ἄσω μ παντεῖ[λῖο]ϗ· σεψοοῖ

- 23,14 νιτηρϗ, sic; cf. 19,3; 33,9.  
 23,15 Cf. *Marsanes* X 42,24-25.  
 23,18 Lacuna is too small for [ντε νι].  
 23,22 -βηοῖσ<τ>?  
 23,24 E.g., οὔρεῖψ.  
 23,25 Οὔ, τοῦβ[ηοῖ] i.e., ρῖαπλοῦν.  
 24,2 Μῖεν . . . Δε, sic (corrupt text?).

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

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

18 ΟΥΝ ΗΣΓ ΖΕΝΕΟΙΟΥ ΕΙΤΗΨ ΕΡΒΑΪ  
 ΕΞΗ ΝΑΪ Η ΡΕΥΤΙΔΗΘΟ ΗΗ ΕΤΑΘΞΓ  
 20 ΩΜΣ Η ΤΑΠΜΕ [Μ]Η ΟΥΤΗΩΣΙΣ·  
 ΑΥΩ ΗΗ ΜΕΙΝ ΕΙΤΑΠΨΑ ΨΑΘΑΡΙΕΩ  
 22 ΕΡΟΟΥ· ΗΗ ΔΙΕΙ ΕΤΕ ΖΕΝΕΒΟΛ ΖΜ  
 ΠΕΪΤΕΝΟC ΔΗ [ΝΕ .] . . [ . . ] ΔΤΙ  
 24 ΑΥΩ Ψ[Δ]ΘΒΩ[Κ. . . . .] . ΔΪ Ε-  
 ΤΕΥΝΤΙ .]ΝΕ ΜΙ  
 26 ΕΒΟΛ [ . . Ζ]Μ ΠΙΣΜΙΕΡΤΟΥ ΕΨΑΥ- [   
 Ω| ————— ]ΑΝΤΙΤΩΠΟC  
 28 ΚΙ ————— ]Α ΗΤΕ ΗΓΑΔΩΗ  
 ΟΙ ————— ] ΗΣΓ ΟΥΧΩΚΜ  
 30 [ ————— ]Ε· ΕΨΩΠΕ ΔΕ ΕΡ-  
 [ΨΑ ΟΥΔ] ΚΑΚΥ ΔΕΗΟΥ Μ ΠΚΟC-  
 ΚΕ  
 ΜΟC ΑΥΩ ΗΥΚΩ ΕΡΒΑΪ [Η ΤΡΗΩC]ΙC·  
 2 ΑΥΩ ΠΗ ΜΕΝ ΕΤΕ ΜΜΗ[ΤΑΥ Η Ο]Τ-  
 ΜΑ Η ΨΩΠΕ ΜΗ ΟΥΘΟΜ· Δ[ΨΩ] ΕΥ-  
 4 ΟΥΗΘ ΗCΑ ΖΕΝΘΗΒΘΕ ΗΤΕ ΖΕΝ-  
 ΚΟΟΥΕ ΥΘΑΛΗΘΤ· ΠΗ ΔΕ ΕΤΕ  
 6 ΜΠΥΕΙΡΕ Η ΛΑΔΘ Η ΝΟΒΕ ΕCΡΩ-  
 ΨΕ ΗΑΘ ΗCΓ ΟΥΤΗΩCΙC· ΕΥΥΓ Μ  
 8 ΠΡΟΟΥΨ Η ΛΑΔΘ ΔΗ ΕΥΡ ΜΕΤΑ-  
 ΝΟΕC· ΟΥΝ ΖΕΝΧΩΚΜ ΔΕ ΤΗΨ  
 10 ΖΗ ΝΑΪ Η ΤΟΥΘΕ· ΤΟΥΗ ΔΕ Ε-  
 ΖΟΥΗ Ε ΗΓΑΘΤΟΥΕΗΗC· ΠΗ Τ-  
 12 ΝΟΥΤ ΕΤΑΚΞΓ ΩΜC ΗΘΗΤΥ Η CΟΠ  
 ΗΓΜ ΕΤCΜ[Π]ΨΑ Ε ΗΑΘ Ε ΗΓΚΑΤΑ  
 14 ΟΥΔΑ Η [ΤΕΛΙΟΙC· ΕΟΥΤΗΩCΙC ΠΕ  
 ΗΤΕ ΠΤΗΡΥ [ΕΤ]ΑCΨΩΠΕ ΕΒΟΛ  
 16 ΖΗ ΗΓΘΟΜ Η[ΤΕ] ΗΓΑΘΤΟΥΕΗΗC  
 ΠΗ ΕΤΚΗΔΑ[Υ] ΕΚΨΑΝΟΥΑ-  
 18 ΤΒ Η ΗΓΕΩΗ Μ [ΠΑ]ΝΤΕΛΙΟC· ΠΙ-  
 ΜΕΡΨΟΜΤ ΔΕ [Η] ΧΩΚΜ ΕΚΨΑΝ-

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

24,20 Bohairic, ΤΑΦΜΗΓ.

24,24 ΗΔΪ and ΤΑΪ are possible.

24,25 Cod. M̄.

24,26 E.g., [ΔΕ Ζ]Μ.

24,31 Cf. 23,15-16.

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

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

25

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

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

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

25,7 Emend to **ΝΔΥ**.

25,10 **ΝΤΟΘΡΕ** for **ΝΤΟΘΟ** | **ΔΕ**, i.e., **ΤΕ** ?

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

20 ρωκκ ε . . . [ . . . . ] τε εκεσωτμ  
 ε ηι[ . . . . . ] οη[τ]ωσ μ πγμα  
 22 ει . . . . . ειτβε [νε]ϊραν δε  
 ερωοη̄ μ [πε]ϊρητιε εοτα  
 24 δε πε ᾱσ[ — — — — — ] ῑτ  
 πε μ πρη̄τιε — — — — — ] κ  
 26 ρμ πtreστω[ . . . . . ]  
 ρωοη̄ ᾱτω εα[ . . . . . ]  
 28 οσπαδε ητασπο[ . . . . . ]  
 κς  
 πᾱι πε ο̄σαν ερωοη̄ οητωσ  
 2 μ[η . . . ] ετετε μμοσ· ᾱτω  
 σιεωοη̄ η̄σ η̄ε̄τωοη̄ ρη οσ-  
 4 η̄ο[σ]μ ενετε εγε̄νε· ᾱτω πεγ-  
 ε̄η̄ε ρμ πρενοσ η̄ρᾱι ρμ πετε  
 6 πω· ψαγμασ δε ᾱτω ψαγμαε  
 ᾱτω ψαβωκ εροσ̄η̄ ερογ ᾱτω  
 8 ψαγξ̄ ε̄η̄ε μμογ· ρη οσσμ̄η̄ δε  
 ε̄ σοσγ ᾱτω ε̄ σωτμ· ρη οσσωτμ  
 10 δε σεε η̄ ᾱ̄σμο̄ ε̄ρενεσ̄η̄τον  
 η̄ε̄ ᾱτω η̄ σωμᾱτικον· μ̄ πρη̄τε  
 12 οσ̄η̄ ε̄ψᾱσ̄μο̄μ ε̄ ψω̄η̄ ε̄ρο-  
 οσ̄· ε̄ψᾱσ̄ω̄η̄ ε̄ροοσ̄ μ̄ πε̄ϊρη̄-  
 14 τε ᾱτω οσ̄ε̄δω[λο]η̄ πε εγ̄λο̄ξ[ρ]  
 μ̄ πε̄ϊρη̄τε ε̄ψ[α]ψω̄πε ε̄βο̄λ  
 16 ρη οσ̄ᾱσ̄η̄σ[ι]σ ρ[η] οσ̄παδε  
 εγ̄σοτ̄η̄ με̄η̄ ε̄ [τφ]σ̄σ̄σ̄ η̄ ρ̄ᾱγ-  
 18 κον· εγ̄θε̄β̄η̄[σ] δε̄ [υ] ε̄ ρ̄οσ̄σ̄α  
 η̄ η̄οε̄ρον· [υ] εῑτβε̄ τ̄ᾱᾱφο̄ρα δε̄  
 20 η̄τε η̄γ̄σ̄σ̄η̄ [μ]πρρ̄ ψ̄η̄ρη̄· ρμ  
 πtreσμεε̄τε̄ δε̄ ξ̄ε̄ σε̄σε̄β̄η̄-  
 22 οσ̄τ̄ η̄σε̄ε̄η̄[ε] ᾱη̄ . . . ψ[α]ρο̄ν  
 η̄ε̄ η̄τε̄ η̄[η] ε̄τμ[ . . . . . ] μ̄η̄  
 24 πη̄ μο̄ . [ . ] ψαγ[ . . . ω[ . . ] ε̄βο̄λ

25,20 ε̄ . . , first ink trace is from ε, θ, ο, or σ; second, from η, η, ι, or γ; third, from either ο, or σ; ε̄ η̄ο[τ]ω̄ is possible.

25,21-22 E.g., ε̄ η̄[ε̄ω̄η̄ ε̄τρωοη̄] οη[τ]ω̄σ μ̄ πγμα/ειτμμασ̄.

25,23 η̄̄, or η̄̄.

25,28-26,1 Probably ε̄τε[η̄]/πᾱῑ πε̄.

26,2-4 Text is corrupt.

26,2 μ[η], a supralinear stroke connected μ with the following letter (in lacuna) | her, i.e., Barbelo?

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

---

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

26 ρη οσι(σ)ηκ .[ . . . ] εϋτακνησὶ  
 ἐπι ————— ]χη ντασν  
 σι ————— ]τωμα· πη δε  
 28 εἰ . . . . . ἰεϋχρονος εψαϋ-  
 ϣι . . . . . ]λ η οσοειψ ερε—  
   κζ  
 2 τεψχη ψοφη η [ . . . . . ]  
 ποστωμα· ηη μεν εἶ(τοσ)βη-  
 οὐτ̣ ε πτηϣ ϣτοοσ η ἰεἰδοις  
 4 ετητασ· ηη δε ετε η[ρβαί ρη οίσ-  
 χρονος πεειτ νε· τοσει τοςει  
 6 μμοοσ· οσνηταϣ μ πεσειδος  
 μη πεστωη δσω <η>εσεινε σε-  
 8 ψεβηνοσ̣τ̣ εσπωρϣ εβολ· δσω  
 σεαρερατο· δσω εσρ ψβηρ  
 10 η ψωπε μη ναῖψσχη τηροσ  
 ηβἰ ρενκεατμοσ μ ψσχη ετβε  
 12 †[σ(ο)φἰα ετασσωψ̣τ̣ ε πεσνητ̣  
 ψομτ ταρ η εἰδος νε ητ(ε) ηγψσ-  
 14 χ[η] ηη δ†[μο]σ· μη ηη μεν ετασ-  
 †[ νοσ̣νε ἰεβ]ολ ρἰζη †παροικη-  
 16 σἰς εμνητασ] μμασ η οσσομ  
 η †πο εἰσ(μ)μασ ματα[α]σ  
 18 εσσοηρ η[σα ρ]εηρβηθε ητε  
 ρενκοοσε· π[η] δε εσειδος η  
 20 οσωτ̣ πε εἶτοϣ πετοσρ  
 . δἰ . . . . . ]ϣ· ηη δε εταρε-  
 22 ρα[τοσ ρἰζη †]με[τι]ανοἰα ετε  
 μ[ . . ]ϣρ[ . . ] . δ . [ . . ]ηοβε·  
 24 εσρωψε [ . . ] ρἰ[ . . ]τνωσἰς  
 εσβρρε η[ . . . . . ] οσν-  
 26 ταϣ δε μμ[ασ . . . . . ]δἰα-

26,25 .ι, trace from δ, λ, or Δ.

27,1 E.g., ψοφἰ η[ψβηρ ητε].

27,3 η, a trace from η, β, τ, η, Ͽ, κ, or ρ; possibly there was a supralinear stroke above the letter.

27,5 πεειτ for ψἰτ.

27,6 Emend to οσνητασ ?

27,10 I.e., νεῖψσχη.

27,13-18 Cf. 5,24-6,10; 11,15-17.

27,14 η, only the supralinear stroke survives.

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

27

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

27,17 Or, to be begotten.

27,18 Cf. 25,4.

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

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

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



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

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

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

---

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

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

28,23 E.g., CϠϠO[O]I[̄] NϠ ρΔ[̄] ϠN[̄]H T[̄]Ϡ.

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

28,25 ] ., read either M or Δ.

28,27 E.g., CN[Δ Ϡ ΠΔOϠΩNϠ M]E.

28 λ[ . . . . . ] ΔΟΥΤΝΩΣ[Ι] .[  
 Ψ[ . . . . . ] ΠΙΜΕΡΥΤΟΟΥ  
 30 Π[ΔΝΣΨΤ]ΧΗ ΝΗ ΔΤΜΟΥ ΠΕ  
KΘ
 Μ ΠΕΪΡΗΤΕ ΟΝ ΣΕΨΟΟ[Π] ΜΜΑ[Ι]Τ  
 2 ΝΟΣ [Υ]ΤΟΟΥ Μ ΦΩΣΤΗΡ [ΥΚΗ Μ]ΙΕΝ  
 ΖΙΣΗ ΠΙΨΟΡ[Π] ΝΗ ΕΩΝ Ν[ΙΣ] ΔΡΜ[Ο]ΖΗΛ . .  
 4 [Ο]ΨΩΨ ΝΤΕ ΠΝΟΥΤ[Ι]Ε . . ] .[ . . ] Ν  
 ΤΜΕ ΜΗ ΟΥΩΤ[Π] ΝΤΕ ΟΨΨΧΗ·  
 6 ΥΚΗ ΔΕ ΖΙΣ[Ι]Ν ΠΙΜΕΡΥΣΝΑΨ ΝΟΣ ΨΡΟ-  
 ΙΔΗΛ ΟΥΘΟΜ Ν ΡΕΥΦΕ[Ι]Ω[Ρ]Ο ΝΤΕ  
 8 †ΜΝΤΜΕ[·] ΥΚΗ ΔΕ ΖΙΣΗ ΠΙΜΕΡ-  
 ΨΟΜ[Τ] ΝΟΣ ΔΑΨΕΙΘΕ ΟΨΕΩΡΟ Ν-  
 10 ΤΕ ΟΥΤΝΩΣ[Ι]Σ· ΥΚΗ ΔΕ ΖΙΣΗ ΠΙ-  
 ΜΕ[Ρ]ΥΤΟΟΥ ΝΟΣ ΗΛΗΛΗΘ ΟΥΘΟΡ-  
 12 Μ[Η] ΜΝ ΟΥΘΩΡΟ ΖΑ †ΜΝΤΜΕ·  
 Π[Ι]Υ[Τ]ΟΟΥ ΔΕ ΣΕΨΟΟ[Π] ΕΥΕΝ-  
 14 Ψ[Δ]ΣΕ Ν[Ι]Ε Ν[Ι]ΤΕ †ΜΝΤΜΕ ΜΝ ΟΥ-  
 Τ[Ι]Ν[Ω]Σ[Ι]Σ[Ι] Σ[Ι]ΕΨ[Ο]Ο[Π] ΔΕ ΕΝΝΑΠΙ-  
 16 Π[Ρ]Ω[Τ]ΟΦ[Δ]ΜΗ[Ι]Σ ΔΝ ΝΕ· ΔΛΛΑ ΝΑ-  
 †ΜΑΔΨ [ΝΕ Ε]ΨΜΕΕΨΕ ΔΕ ΝΤΕ  
 18 ΠΙΝΟΥΣ Ν ΤΙΕΛ[Ι]Ο[Σ] ΝΤΕ ΠΟΥΟ-  
 ΕΣΗ Ε ΤΡΕΝΣΨΨ[Ι]Χ[Ι]Η ΝΗ ΔΤΜΟΥ  
 20 ΨΩ[Π] ΕΡΟΟΥ [Ν] ΟΥΤΝΩΣ[Ι]Σ·  
 [ . ]Ν [ . ]Ψ[ . . . . . ]Ε ΝΑΪ ΠΙΔΨΤΟΥΣ-  
 22 [ΝΗΣ . . . . . ]ΟΡΣΕ[Ι] .[Ο]ΔΣ ΟΨΩ-  
 ΝΟ [ . . . . . ] .[ . . . . . ]ΟΜ Π[ . . . ] ΤΗΡΟΥ  
 24 ΟΨΨΑΔΕ Π[Ι]Ε [ . ]Ε Ν [ . . . ]ΡΟΣ Ν-  
 Ν ΔΤΨΔΣ[Ι]Ε . . . . . †Μ[Ν]ΤΜΕ·  
 26 ΠΗ ΕΤΨΔΣ[Ι]Ε . . . . . ΟΨΩ[Ν]Ο

28,28-29 E.g., Ν[Ψ]Δ ΕΝΕΥ ΠΕ·Ι.

28,28 E.g., Μ[Ι]ΜΕΡΥΨΟΜΤ Π[Ι]Δ.

28,29 Ψ, or else Υ or Ω.

28,30 For the restoration, see 28,11.

29,1-20 The four lights relate to the four types of souls. According to 127,15ff they are the lights of the Autogenes aeon; here they belong to the mother (15-17) who may be the Mirothea of 30,14.

29,4 E.g., ΠΝΟΥΤ[Ι]Ε ΠΕ| | | .|, trace from ϐ, υ, ψ, †, or φ | final Ν, read either Ν or Ḳ (lacuna) | promise of God, lit., will; cf. Luke 24:49.

29,5 ΝΤΕ, Τ (certain); read in 1971, now best attested in photo A; papyrus subsequently damaged | or, a reconciliation of soul.

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

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

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

29,7 Supralinear stroke also covers ἴ.

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

29,17 Δ ε, i.e., τ ε.

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

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

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

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

29,24 Π, or else Ιϙ | e.g., ΟϣΨΔΞΕ ΠΙΕ ΚΙΕ ΝΙΝΟΕΡΟΣ.

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

30,1 Ϟ[Ι], or else Ϟ, Ϟ, or Ϟ | e.g., Ϟ]ΟΤΠ.

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

30,3 Ν[ΟΕΡΟ]Ν?

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

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

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

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

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

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

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

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

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

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

30,25 Possibly ΔΔΔΜΔΓC | ρΔ|ΠΛΙΟΤC?

30,26 Or [ΤC]?

28 ψσ[ΧΗ. . . . . ]ε ρωωσ τε[ . ] .[  
 τε[ . . . . . ]τ|ελ|ιοσ· ετβε Ν[Γ-]  
 30 τε|λι|ιοσ . . . ] Ν|Γ|Μ|Ν|Τ|Α|Γ|Τ|Ε|Λ|Ι|Ο|Σ [λδ]

[ . . . . ]ϖ|εν|σ|ο| [ . . . . . ]  
 2 [ . . . . ]ω|πε ο|σ|Ν| [ . . . . . ]  
 [ . ψ|σ|Χ|Η Η|Ν| [ . . . . . ]  
 4 [ . . . . ]μ|ο|σ| δ|σ| [ . . . . . ]  
 [ . . . . . ] . π|Γ| [ . . ]μ|ο|σ| Ν|Ν|  
 6 [ . . . . . ]Ν| .[Ν|Γ|Δ|Ν|Τ|Ι|Τ|σ|Π|Ο|Σ  
 [ . . . . . ] Ο|Ν|Τ|ω|σ|  
 8 [ . . . . . ]Ι|Ο|Π| [ . . ]ς|Γ|σ| ε|τ|ω|ο-  
 [ . . . . . ]Ν| †|Μ|Ε|Τ|Α|Ν|Ο|Ι|Α|  
 10 [ . . . . . ]Ι|Α|Ϊ| ε| π|ε|Ϊ|Μ|Α| ε|ρ|Ρ|Α|Ϊ|  
 [ . . . . . ] . ε|τ|ω|ο|ο|π̄| Ν| Δ|σ|-  
 12 [ . . . . . ] Ν|Ν| ε|ω|Ν|· ε|ϖ|ω|πε  
 [ . . . . . ]Ν|ε| Δ|σ|ω| ε|σ|ρ| Δ|Ϛ|Δ|Π|Α|Ν|  
 14 [ . . . . . ] ε|ς|Δ|ε|ρ|α|τ|ς| ρ|Γ|Ξ|Ν|  
 [ . ]Μ|ε| [ . . . . . ] Ν|Ν| ε|ω|Ν| ε|σ|Ν|-  
 16 [Τ|Α|ς|] Μ|Μ|Δ|σ| Μ| Π|Γ|Φ|ω|σ|Τ|Η|Ρ| Η|  
 [Δ|Η|Δ|Η|Θ| [ . . . . ]ϖ|ω|πε Ν| ο|σ|Δ|Ν|  
 18 [ . . . . ]ρ|ε|γ|Ν|Δ|σ| ε| Ν|Ι|Ο|σ|Τ|ε|· ε|ϖ|ω|-  
 [Π|ε| Δ|ε| ε|σ|ρ| ρ|ε|ζ|Π|Γ|ς| Δ|σ|ω| ε|ς|ε|Γ|-  
 20 ω|ρ|ρ|· ο|σ|Δ| [ . . . . . ]ς| Δ|ε| Ν| Γ|ε|Ν|Ο|ς|  
 [ . . . . . ] Δ|ρ|ε|ρ|α|τ|ς| ρ|Γ|Ξ|Ν|  
 22 [ . . . . . ] Τ|Α|ς| Μ|Μ|Δ|σ|  
 [ . . . . . ] Ι|Θ|· ε|ϖ|ω|  
 24 [Π|ε| [ . . . . . ] Ι|Ο|ς| ρ|ω|  
 [ . . . . . ] ϖ|Δ|ς|  
 26 [ . . . . . ] Ι|Ο|σ|  
 [ . . . . . ] .  
 28 [ . . . . . ] .  
 [ . . . . . ] Δ|σ|  
 [λδ]  
 [ . . . . . ]ς|ρ|ο|τ|π̄| Μ| [ . . . . . ]

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

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

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

31,6 .ι, read β, Ϛ, Η, Ι, Κ, Ν, or ϐ.

31,9 .ΙΝ, a supralinear stroke connected these two letters; e.g., Μ|ΙΝ.

- 28 souls (*ψυχή*) [ ] she herself is [ ]  
 [ ] perfect (*τέλειος*). Concerning [the]  
 30 [perfect (*τέλειος*) . . .] the angelic beings (*ἄγγελος*)  
 [31]  
 [ ]  
 2 [ ] then (*οὖν*) [  
 [soul (*ψυχή*)  
 4 [die  
 [ ]  
 6 [ ] the copies (*ἀντίτυπος*)  
 [ ] really (*δυνῶς*)  
 8 [ ] which [  
 [ ] repentance (*μετάνοια*)  
 10 [ ] to this place  
 [ ] which exists as  
 12 [ ] aeons (*αιών*), if  
 [ ] and she loves (*ἀγαπᾶν*)  
 14 [ ] she stands upon  
 [ ] aeon (*αιών*)  
 16 [having] the light (*φωστήρ*)  
 E[le]leth [ ] become a  
 18 [ ] god-seer.  
 [But (*δέ*) if] she hopes (*ἐλπίζ*), then she  
 20 perceives. And (*δέ*) a [ ] race (*γένος*)  
 [ ] she stands upon  
 22 [ ]  
 [ ]  
 24 [ ]  
 [ ]  
 26 [ ]  
 [ ]  
 28 [ ]  
 [ ]  
 [32]  
 [ ] she is chosen

31,15 Perhaps |Π I |Μ Ε |Ϛ Ψ Τ Ο Ο Ξ |; cf. 29,10-11.

31,16 Η (last letter of the line) has an apostrophe directly above it.

31,17 Ο Ξ Δ Η, no supralinear stroke over the letter Η.

31,19 Then, Δ Ψ Ω to introduce an apodosis.

31,20 E.g., Ο Ξ Δ | Γ Γ Ε Λ Ο Ι C .

31,23 Ι Θ, or else ξ or ζ; C Η | Θ ?



- 2 [ . . . . . ] εσαδρατατ[ις . . .  
 [ ——— ] ρη̄ μη [ . . . . .  
 4 [ . . . . . ] ᾱσ μ π[ι]φ[ω]σ-  
 τηρ αριμο̄ζη̄λ  
 6 πε η ο̄σα[  
 σμο[ι . ] . [ .  
 8 ε̄ραϊ̄ ε̄ξ[η] τ̄θ[ο]μ . . . . .  
 ᾱρατατκ ε̄ξ[η]  
 10 π[ρο]θο̄ε̄ση̄ ε̄τ[ι . . . . .  
 ᾱσω η̄ ᾱτ̄τ̄ ψ[ι] ε̄ρ[ι]ο . . . . .  
 12 η̄οσ̄ πε̄ π[ι]δ[ι]ω̄η̄ α[ι . . . . .  
 τα[ι . ] η̄ η̄η̄ μᾱσ̄ᾱᾱσ̄ [ . . . . .  
 14 βο̄λ ε̄μ π[ι]τε̄λ[ο]ς[ις . . . . .  
 σο̄μ ε̄τ[ι]μᾱᾱσ̄ [ . . . . ] τε[ι . . .  
 16 ψ̄σο̄μ η̄ μ[μ] [ . . . ] ψ̄ω[ι . . . .  
 ψ̄σο̄μ η̄τε̄ ο̄σ[ι . . . . ] ο̄μ[ι . . . .  
 18 η̄[ι]μ η̄τε̄ τε̄ψ[ι]χ[η] η̄ α[ι . . . . .  
 [ε]ϑ̄η̄τον [ . . . ] ᾱᾱγ̄ ᾱη̄ μ̄η̄ [ . . . .  
 20 θ̄μ̄ικ̄ον̄ ᾱλ[ι]ᾱ . ] κε̄ᾱτ̄ δ̄ο[ι . . . .  
 η̄ κᾱτᾱ ο̄σᾱ [ . . . . . ] . σ[ι . ] ᾱ . [ . . . .  
 22 ε̄μ̄η̄ λ̄ᾱᾱσ̄ [ . . . . . ] . [ . . . .  
 μ̄μο̄γ̄ [ . . . . .  
 24 ε̄τ̄γ[ι  
 μ̄ ο̄η̄[ι  
 26 ᾱσ[ι  
 σ[ι  
 28 ε̄[η]  
 [ . . . . . ]  
 ᾱσω η̄η̄ ᾱτ̄σ̄ω[ι . . . . . ] ε̄[η]-  
 2 [ε]η̄η̄ ο̄σ̄ον̄ η̄η̄μ [ ——— ] η̄η̄  
 [ . . . . ] η̄η̄μ [ . ] α[ι ——— ] σπε  
 4 [ . . . . ] τ̄μο̄ρφη̄ [ . . . . . ] . [ . ] μ  
 [ . . . . . ] η̄η̄ α[ι . . . . ] σο̄ μ̄η̄ πᾱϊ̄  
 6 [ . . . . . ] τ̄ [ . . . . ] ᾱ μ̄η̄ πε̄ϊ̄τ̄σ̄-  
 [πο̄σ . ——— ] η̄η̄ λ̄ᾱᾱσ̄ η̄

32,3-4 E.g., [ . . . ] ψο[ι]ρπ η̄η̄[ε]ω̄η̄/ε̄σ̄η̄τᾱγ η̄μ̄ᾱσ̄.

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

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

32,11 E.g., ε̄ρ[ι]ογ̄.

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

33

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

32,13-14 Probably *ει/εολ*.

32,16 *ψ*, probably this (or else *ϕ, ϗ, ψ*, or *φ*).

32,18 *.π*, possibly *π̄π*.

32,20 Room for [*λα ε*], or [*λα ππ*] | *οι*, or else *ε, θ*, or *ζ*.

33,1 E.g., *ατϕ|αα* | *οι*, connected (as usual) by a circumflex.

8	[	---	ΨΔ ΕΙΝΕΘ· ΟΥΤΕ
	[	---	ΙΞΤΕ ΟΥΤΗΡΥ Ε
10	[	---	] . ΔΤΩΖΝ Μ ΠΕΕΓ-
	[	---	ΙΜ ΕΥΑΓΓΙΗΟΥΤ
12	[	---	] ΕΑΥΨΩΤ̄ ΕΡΟΥ
	[	---	ΠΙΤΕΛΙΟ[Σ] Ν ΝΟΥΣ·
14	[	---	ΙΕ ΝΝ ΔΤΠΩΨ
	[	---	ΟΥΡΕΙΝ Ν ΤΕΛΙΟΣ Ν
16	[	---	ΙΥΨΟΟΠ̄ ΔΕ ΘΜ
	[	---	ΔΙΔΔΜΑΔ· ΔΤΩ
18	[	---	ΠΙΓΑΟΥΤΟΥΕ-
	[ΝΗC	---	ΔΙΤΩ ΨΑΥΒΩΚ
20	[	---	ΙΟΣ Ν ΝΟΥC
	[	---	] ΠΙΓΚΛC Ν ΝΟΥ-
22	[	---	ΙΠ̄ Ν ΕΓΜΕ
	[	---	ΙΜ· ΑΛΛΑ
24	[	---	ΨΥΧΗ Ε
	[	---	ΙΜΑΥ
26	[	---	ΙΩ
	[	---	ΙΝΘ
28	[	---	ΙC
	[	---	
	[	---	ΙΛΔ]

.[ . . . . . ] Ν ΘΠΑΡΞΙC  
 2 [ . . . . . ΕΙΒΟΛ ΕCΗΤΑΥ  
 [ . . . . . ] .[ .]ΘΝΕ[ . . .  
 4 [ . . . . . ] ΘΦΝΜΕΘ̄ [Ν]  
 [ΘΟ]Μ ΜΝ [ . . . ] ΠΑ[  
 6 ΜΕΘ̄ ΔΕ [ . .]ΕΝ[  
 ΩΝΘ ΕΒΟΛ [  
 8 ΕΤΕ Ν[  
 ΟΥ Ν ΟΥ[  
 10 ΘΕ Ν ΨΥΧΗ· Δ[ . . . . .  
 ΓΕ ΝΓΑΓΩΝ ΔΕ [ . . . . .  
 12 ΜΑ Ν ΨΩΠΕ .[ . . . . .

33,9 ΤΗΡΥ, sic; cf. 19,3; 23,14.  
 33,11 I.e., not heavy.  
 33,12 Not room for ΨΩΩΤ.  
 33,18-22 Note the progression Autogenes to Protophanes to Kalyptos; perhaps Barbelo was named here also.  
 33,20 E.g., ΤΕΛΙΟΣ.

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

33,21-22 E.g., **ΝΟΤ/ΙΤΕ**.

33,22 E.g., **ΨΟΡΙΠ**.

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

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

34,6-7 **ΟΤ/ΩΝΟ?**

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

- ΨΥΧΗ ΜΗ ΖΕΝΙ . . . . .  
 14 ΖΕΙΝΙΝΙΟΥΤΕ ΝΙ . . . . .  
 ΖΟΟΕ Ε ΝΟΥΤΕ | . . . . .  
 16 ΝΤΕ ΝΓΑΥΤΟΓΕΝΗΣ . . . . .  
 ΜΜΑΥ Μ ΠΓΑΥΓΤΟΓΕΝΗΣ . . . . .  
 18 Ν ΨΟΥΠΙ Ν ΝΟΥΓΙ . . . . .  
 Ν ΔΥΤΕΛΙΟΓΙ |  
 20 Ν ΔΥΟΡΑΤΟΓΙΝ  
 ΕΒΟΛ Ν ΖΕΝΙ  
 22 ΨΥΧΗ ΜΗ |  
 ΝΝ ΕΩΝ .|  
 24 ΔΕ Ε ΨΥΨΥΧΗ  
 ΔΥΤΕΛΙΟC  
 26 ΧΗ Μ|  
 ΥΕ|  
 28 Ω|  
 Δ|  
 30 Ε|
- λ̄ε
- 2 ΤΔC ΜΜΑΥ Ν | --- | .ε  
 [. | ΔΪ ΨΔ ΕΝΙΕΖ. . . . . |.ε Ν  
 [.ΙΟΠ· VV ΔΥΩ | --- | ΔΗΗ
- 4 [. |.ε | . . . . . |ΨΔ| . . . . |ΔΥC· ΕΨΩ-  
 ΠΕ Δ|Ε. . . . |ΔΗ .| . . . . |ΝΟΥ ΟΥΨΥΧΗ
- 6 ΠΔ .| . . . . . .Ψ|ΩΠΕ Ν ΟΥ-  
 ΔΥΤΕΛΟC --- |Ε ΔΕ Ν ΚΟC-
- 8 ΜΟΥCΙ . . . . ΝΓΑΥΓΥΤΕΛΟC ΔΥΩ ΝΓ-  
 | --- ΤΙΗ ΕΤΟΥΔΑΒ CCO-
- 10 | --- |ΔΓΩΝ ΔΕ ΕΥCΔ  
 | --- ΔΥΤΟΥΓΕΝΗΣ ΟΥΝΤΕ
- 12 | --- |ΜΟΥC Π| . . . . |Υ  
 | --- |ΤΕ Ν ΔΡΧΩΝ·
- 14 | --- | ΕΥΝΤΑΥ ΜΜΑΥ  
 | --- ΔΓΑΥΦΟΡΑ· ΕΤΕ ΕΥΒΗ
- 16 |ΗΥ --- |ΤΑΪ ΔΗ ΤΕ ΕΨΑΔΕ  
 | --- | ΝΟΥΟΥΓΙ | .ε

34,15 See 2,7n.

34,18 E.g., ΝΟΥΓΙC, or ΝΟΥΓΙΤΕ, or ΝΟΥΓΙΡΟΝ.

34,19-20 E.g., ΠΚΔ|Η ΔΥΟΡΑΤΟΝ.

35,1 E.g., ΟΥΝΙ|ΤΔC.

35,2-3 E.g., ΜΗΝΨΙΕ Ν|CΙΟΠ.

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

35,4 E.g., *ΨΑΙΣΑΘΕΡΙΑΤΣ*.

35,6 Or, *ΨΙΨΠΕ*.

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

35,12 Or, water.

35,17 *ϑοοϑ[τ]?*

18 [ ——— Ιραϥ· ΜΗ  
[ ——— ΑΥΤΟΥΕΝ|ΗC Η ΝΟΥΤΕ  
20 [ ——— ΙΕΤΨΟΟΠ̄  
[ ——— ]CΩΤΜ  
22 [ ——— Δ|ϥ| ΤΙΟΥΕΝΗC  
[ ——— ]Ε ΝΤΕ  
24 [ ——— ]ΟC  
[ ——— ]Ν  
26 [ ——— ]Π̄  
[ ———  
28 [ ———  
λ[ σ]  
Ν Τ.[ . . . . ]ΩC <sup>v</sup> ΟΥΝΤ[ ρ.]  
2 [ ΜΜ[ Δϥ . . . ] Ν †ϩΠ[ Δ|ρ̄ϫ|C|  
. [ . . . . . ] ΝΝ ΟΥΩΝϩ [ .  
4 Τ| . . . . . ]ΨΟ|Ο|Π̄ ΕΤΒΕ [ . .  
ΨΔΞΕ Ν[ . . . . ]C Ν [ . . . . ] . |  
6 ΠΔΛΟϥ . [ . . ]Οϣ[ . . . . . ]ϩΟΟ|ϥ̄  
ΕΥΘΟῩ Π̄| ——— ] ΝΗ[ .  
8 Η ΝΟΥ[ ——— ——— Δ|ϩορα-  
ΤΟΝ Μ ΠΝΔ Δ[ . . . . . ] . [ . .  
10 ϩΜ ΠΙΤΕΛΙΟ[ C  
ΜΕΤΕΜΕΝ Η [ .  
12 ΜΗ ΟΥΔΡΧΗ· [ .  
Ν Δ|ΓΔ|ΠΗ ΜΗ Ο|ϥ  
14 ΝΤΕ †ΒΔΡΒΗΛ|Ω  
ΕΒΟΛ ΜΗ ΟΥΜ[  
16 ΠΓΝΟΥC ΝΤΕ [ .  
CΝΤΕ ΝΕ ΝΔΪ Ν [ .  
18 Π[Γ]ΜΕΕΥΕ . [ .  
Βϣ Δ ϩΜ ΠΓϣ|  
20 ϩΝ †ΒΔΡΒΗΛ|Ω  
ΠΓΚΛC ΔΕ [ .  
22 ΝΔΪ ΤΗΡΟ|ϥ  
Μ ΠΔΡΘΕ|ΝΟC  
24 ΔCΟῩϥ|

---

36        Pagination, only a trace of the supralinear stroke survives; the numerals do not survive.  
36,5      E.g., ΨΔΞΕ Ν|ΤΕΛΙΟC; cf. 35,10.  
36,6      ϣ|, or else ϣ|.   
36,9      ΠΝΔ, nothing of the supralinear stroke survives.

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

---

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

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

36,22-23 E.g., Ϡβδρβηλω|/λ παρθεινος.

36,24 ϐl, not ωl ; e.g., οϑεινω.



26 ΜΝΙ  
 ΣΠΙ  
 28 ΓΔΙ  
 ΜΙ  
  
λ̄  
 2 ρμ πη ετμμδ[ϑ . . . . .] .τθομ  
 [ .]ϕ [ .]τε πη ει . . . . .] νοϑ-  
 4 εβολ ρμ πι [ .]ει . . . . . δλιλα  
 ϑϑεβϑλ [ρ]η τθο[μ η]τε πη [ει]τμ-  
 6 μα[ϑ] . . . . . ψοιοϑ̄ οη|τωσ εσ-  
 ψο[ι] . . . . .] κταγ τε  
 8 πι . . . . . ειϑρ ψορ̄η  
 η ϑι . . . . .] . . ε ητε πη ε-  
 [τ]μ[μα]ϑ . . . . .]ϕ ητογ δε πλατ  
 10 [ ——— ]λ ητογ μαθαδγ  
 [ ——— ] .† ηαγ μ πρωψε  
 12 [ ——— ] δτψω[ . . ] ηαγ  
 [ ——— ]ϕ τηροϑ̄[ι] εγ†  
 14 [ ——— ]ϑ εβολ ργτη ηε  
 [ ——— ]ε παγ ταρ ρενμε  
 16 [ ——— ]σ ργνα δε εγεψω-  
 [ ——— ] . δϑω πιειτε  
 18 [ ——— ]τε μμογ η  
 [ ——— ]ᾱτπωρξ ερογ  
 20 [ ——— ]βα|ρβηλω· αγτο-  
 [ ——— ]ργληα δε εγεψω-  
 22 [ ——— ]μνη̄μακα  
 [ρ]οσ ——— ]σς η οϑ-  
 24 [ ——— ] τηροϑ̄:  
 [ ——— ]ϕει  
 26 [ ——— ] δ  
 [ ——— ]δ  
 28 [ ——— ]ρ  
 [ ——— ]λγϑι

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

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

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

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

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

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

38,1 Ν, only the supralinear stroke survives.  
 38,1-2 I.e., Protophanes, see 18,5-7; cf. 38,17.  
 38,5-6 E.g., ΔΙΤΝ[Δϣ]/ΕΡΟΥ.

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

[39]

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

38,13    ΟΠ, flag in lacuna.

38,19    Οτ, ΤΟΨΒΗΟΙΨ.

39        The topic may still be the Protophanes.

	[	----	ρΔ Π λ ο υ ς  π ε
8		----	Ϛ α ρ  π ε  η
		----	μ . γ ρω ς  ε γ ω
10	ο π	----	ω  ρω ς  ε κ ε ο υ α
		----	. ο ι  .  ε τε  π α ϊ  π ε
12		----	ψ ω ω τ̄  . ε τ β ε
		----	ψ μ̄ τ̄ ρ ο ο υ τ̄  η
14		----	ψ ο ο η̄  ο ν τ ω ς  η τε
		----	η ο υ ς  η τε  Ϛ ρ η ω
16	ς ς ς	----	ε  η η  ε τ̄ ψ ο ο η̄
		----	τε  ε τε  ο υ η τ α γ
18		----	ψ ο ο η̄  ο ν τ ω ς  .
		----	. α Ϛ̄ ω  ο υ  .   .  ω
20		----	ε β ο λ̄  . α Ϛ̄ ω  α ς
		----	Ϛ̄  μ  μ ε ρ ς η α Ϛ̄
22		----	τ ι ε λ ι ο ς  . ε τε
		----	ο ι Ϛ̄ ω η ρ  ε β ο λ̄
24		----	ρ̄ η τ γ  ε Ϛ̄
		----	π ι κ λ̄ ς  .
26		----	η  α τ̄
		----	η  ο υ
28		----	η  α τ̄
		----	ε ι δ ο ς
30		----	ε
		----	η  η α ϊ
	[μ]		
	λ ο		α ρ̄ π ι  . . .
2	π	----	ρ̄  ο υ
	τ	----	Ϛ̄  .
4	ο		
	ε ι δ ο ς  β̄		
6	ε Ϛ̄ ρ̄ η ω ς ς ς	----	π ι π ρ ω
	τ ο φ α η η ς	----	ρ ο
8	ο υ τ̄  η	----	-Ϛ̄ η
	τ α γ  μ μ α Ϛ̄  η	----	ρ̄ Ϛ̄ π α ρ
10	ξ ς  η ρ̄ α ϊ		
	α τ̄ μ ι ς ε  . ε Ϛ̄		
12	μ ε ρ̄ ψ ο μ̄ τ̄  η		

40,1      Possibly another line of text above what we have called line 1.  
 40,5-6    A *paragraphos* appears here.  
 40,5      β̄, i.e., ϚηαϚ̄.

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

---

40,8 E.g., **ΝΙΝΟΥΣ**.

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

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

—————  
 ΜΔ

[ . ] . ΚΔ| ——— ΙΕΙΜΕ  
 2 [ . . ] ΝΩ| ——— ) ΝΤΕ  
 [ . . . ] .| ——— ΠΡΩΤΟ-  
 4 [ΦΑΝΗΣ ——— ΠΙΝΟΥ(Σ) ΝΤΕ  
 | ——— ) ΔΥ Η ΝΙΒΟΜ  
 6 | ——— ) ΠΤΗΡΥ ΝΟΥΡΑΪ  
 | ——— ) ΔΥΩ ΥΨΟ-  
 8 ΙΟΠ ——— ) ΤΕΪΦΗΩΣΙΣ Η  
 | ——— ) ΝΟΥΤΕ ΠΙΔΑΥΤΟ-  
 10 [ΤΕΝΗΣ· ΠΙΔΑΥΤΟ]ΤΕΝΗΣ ΔΕ Η ΝΟΥ-  
 [ΤΕ ——— ) ΝΤΕ ΠΙΔΑΟΥ ΝΤΕ  
 12 [ . . . . . ] ΨΜ̄Τ̄(Ϛ)ΟΟΥΤ̄· ΠΕΪΟΥΟΥΤ̄  
 [ . . . . . ] ΠΟ| .| ΠΕ ΜΝ ΟΥ(ΕΙ)ΔΟΥ  
 14 [ . . . . . ] Η ΤΕΛΙΟΣ ΕΜΜΗΤΑΥ  
 [ . . . . ] Π[ . . . . . ] ΝΟΥΡΑΪ ρ̄Η ΟΥΤΗΩΣΙΣ  
 16 [ . . . . ] ΩΤ̄ Μ [Π]ΗΤΕ Μ ΠΗ ΕΤΜΜΑΘ·  
 [ . . . . ] ΟΥΨ(Ω)Π̄Ε ΝΤΕ ΝΙΚΑΤΑ ΟΥΔ  
 18 [ΜΗ] ΟΥΤΗΩ(Σ)Ι(Σ) Η ΟΥΩΤ̄ ΝΤΕ ΝΙ-  
 [Κ]ΔΤΑ ΟΥΔ [ . ] Ο[ . . . . ] ΚΑΤΑ ΠΤΡΥ

40,15-16 E.g., [Ψω]ΠΕ Μ ΠΑΝΤΕΛΙΟΣ.

40,19 Cod. ΕΒΟΛ' ΕΒΟΛ.

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

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

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

numerals do not survive.

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

41,14 ΕΛΛ', sic.

41,16 E.g., [Ν ΟΥ]ΩΤ̄.



20 [ . . . ]ωκ[ . . . . . ] η̄ τελος· πρῶ-  
 [ο]ϑ̄τ̄ δε [ . . . . . ] η̄̄ νοϑς οϑ̄-  
 22 [ . . . ] ω . . [ . . . . . ]ε̄ πικλ̄ς· πικλ̄ς  
 [δε] η̄ η̄ [ . . . . . ] η̄̄ νοϑτε· οϑαρ-  
 24 [χ]η̄ --- ιε̄ς . δ̄ϑω οϑ̄σω  
 [ --- ]ς η̄τ[ε] η̄δ̄ ἡ̄ τ̄ηροϑ̄:  
 26 [ --- ] οη̄|τω̄ς  
 [ --- ] ιε̄  
 28 [ --- ] ]με̄  
 [ --- ] ]γ-  
 30 [ --- ] πρῶ|το-  
 [φ]ανη̄ς --- ]πρῶ-  
 [αβ] το[φ]ανη̄ς --- ]περ[ . . .  
 2 οϑ̄[ --- ] ]νοϑς [ . . .  
 κ[ . . . --- ] ιε̄τ[ . . .  
 4 ρ̄[  
 ταπτη|ρϑ̄  
 6 η̄η̄ δ̄τμ̄ς[ε̄  
 η̄ ρω̄με̄ η̄  
 8 δε̄ σε̄η̄[  
 ρ̄κ̄ η̄η̄ π̄η̄ ε̄[τ̄  
 10 δ̄ϑω̄ π̄η̄ ε̄τρ [̄  
 π̄η̄ ε̄τ̄βαλλ̄η̄[ϑ̄τ̄ . . . . .  
 12 ο̄η̄ ρ̄κ̄ π̄ε̄ς̄θ̄η̄[τ]ο̄η̄ [η̄ κο̄ςμο̄ς]  
 ε̄ϑ̄[ο]η̄ρ̄ η̄η̄ π̄η̄ [ε̄]τ̄μο̄ο̄[ϑ̄τ̄ . . .  
 14 . . [ . ] ε̄ τ̄ηροϑ̄ ε̄ϑ̄[ . . . . .  
 ψᾱψ̄η̄ς ε̄ϑ̄οϑ̄δᾱ[̄ [ . . ]δ̄ [ . . .  
 16 π̄η̄ ε̄τ̄μο̄ο̄ϑ̄τ̄· η̄δ̄[̄] δε̄[ε] τ̄η̄[ρ]οϑ̄[  
 ε̄μ̄ποϑ̄ρ̄ ρ̄δε̄ η̄ ο[ϑ̄]ο[ϑ̄]δᾱ[̄ [ . . .  
 18 ψο̄ρ̄η̄· ἀλλ̄α ε̄ϑ̄η̄νο[ϑ̄]ρ̄κ̄ η̄ρ̄[οϑ̄-]  
 ο [δε̄ ε̄ϑ̄ω̄ο̄η̄ ε̄ϑ̄ε̄β̄η̄νο [ϑ̄ ῡ ]  
 20 δ̄ϑω̄ π̄ρῶ[μ]ε̄ η̄τ[ε] η̄ε̄τ̄μο̄[ο]ϑ̄τ̄[  
 τεϑ̄ψ̄ϑ̄χ̄η̄ κ̄[η̄] π̄εϑ̄η̄ο[ϑ̄]ς δ̄ϑ̄[ω]  
 22 π̄εϑ̄σω̄μᾱ [σε̄μο̄ο̄ϑ̄]τ̄ τ̄ηρ[οϑ̄]

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

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

---

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

42,22 Or [ΕΤΛΟΟΘ]ἰ ΤΗΡΙϚΙ.

24 ρΕΝΞΙ ΜΚΑϸ ΝΙ . . . . .]ΗΘΙ[ . . .  
 ρΕΝΕΙΟΤΙΕΙ ΝΤΕ [ ——— ρϸ—]  
 λΓΚΟΝ· ρΕΝ .|  
 26 ΠΓΚΩΡΤ ΟΘΙ  
 ΚΟΙ  
 28 Ο .|  
 Κ .|  
 30 ΕΙ

ⲙⲦ

2 ΕΦΟΤΟΤΒ ΕΒΟΛ: υ ΠΙΓ]ΜΕΡϸΝΑϸ ΔΕ  
 Ν ΡΩΜΕ ΠΕ †ΨϸΧΗ ΝΗ ΔΤΜΟϸ  
 ΕΤΨ]ΟΟΠ̄ ρΗ ΝΗ ΕΤΜΟΟΤ̄  
 4 ΕϸϸΙΓ ΝΙ ΟΥΡΟϸΨ ΝΑϸ· ΤΟΤΕ  
 [ϸΑ]Ρ ΨΑϸΕϸΙΡ]Ε Ν ΟΥΨΓΝΕ Ν ΜΕ-  
 6 ΤΡ ΝΑϸΡΕ [ΚΑΤΑ ΠΟ]ΥΔ ΠΟΥΔ Μ-  
 ΜΟΡϸ· Δ[ΨΩ ΨΑϸΡ] ΕϸΘΑΝΕϸΘΕ  
 8 Ε ΠΙΓ]ΜΚΑϸ Ν [Ω]ΜΑΤΓΚΟΝ ΨΑϸ-  
 [ . . . . . ]ϸΩϸ ΔΨΩ ΨΑϸΡ  
 10 [ . . . . . -ϸ]ΝΤΑϸ ΜΜΑϸ Ν-  
 [Ν ΟΥ]ΝΟϸΤΕ Ν ΨΑ ΕΝΕϸ· ΨΑϸΡ  
 12 ΨΒΗΡ Ν ΨΩΠ]ΕΙ ΜΝ ρΕΝΔ]ΕΜΩ]Ν:  
 [ΠΓ]ΡΩΜΕ ΔΕ ΕΤΨΟΟΠ̄ ρΗ †-  
 14 [Π]ΑΡΟΓΚΗΙϸ]Ιϸ· ΕΨΩΠΕ ΔΕ Ε-  
 [ΟΥ]ΝΙΤΑϸ ΜΜΑϸ Ν ΟϸϸΓΝΕ ΝΤΕ †-  
 16 [ΜΝ]ΤΜΕ Ν[ϸ]ΡΑΪ ΝΟΥΤϸ ΕΦΟϸΗΙΕ-|  
 [ΟΥ] Δ ΝΓϸΒΗϸΤΕ ΝΤΕ ρΕΝΚΟΟϸΕ  
 18 ΕΨΩΟΠ̄ ΚΙΔΚ]Ωϸ ΝΑΪ Εϸϸ[Ω-|  
 [Ρ]Π̄: υυ ΠΓΡΩ]ΜΕΙ ΕΤΡ ΜΕΤΑ-  
 20 [ΝΟΓ] ΕΨΩΠΕ ΕΙϸΨΔΗΚΩ ΝΩϸ  
 [Ν] ΝΕΤ̄Μ]ΟΟϸ̄Τ̄ ΝϸΡ ΕΠΓϸϸΜΓ

- 
- 42,23 ΜΚΑϸ, error for ΜΚΑϸ (or alternate form with the same meaning) | suffering results from being trapped in the material world; cf. 43,7-8; 46,2-6.  
 42,25 .|, read Χ or Δ ; e.g. Δ]ΕΜΩΝ; cf. 43, 12.  
 43,1 Lit., he | ΟϸΟΤΒ ΕΒΟΛ, a reference to the transmigration of souls; cf. *Apoc.Pet.* VII 83,31ff.  
 43,4 Cf. 25,5-8; a sinless one does not have to be anxious.  
 43,5 [ϸΑΡ] ΨΑϸΕϸΙΡ]Ε, first ink trace is from Ρ, ϸ or possibly † or ψ; second trace, like the ligature of Δ into ϸ; ϸ, or else ϸ; last trace is ambiguous (at upper right of the square) | for ΤΟΤΕ ϸΑΡ, cf. 44,13 | for ΕΙΡΕ Ν ΟΥΨΓΝΕ, cf. 43,25.  
 43,6-7 ΟΥ, each other.  
 43,12 Daimons could be either good or evil. Three types of daimons were

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

43

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

- 
- recognized by some Middle Platonic writers: incarnate souls, souls of the  
 dead, and disincarnate souls; see also 27,9-20.  
 43,14 For exile as the heavenly level above the airy-earth, see 5,18-25; the next  
 higher level is the repentance (43,19; cf. 5,29).  
 43,16 **ΙΕ** 1, either obliterated by the scribe or ruined by an imperfection in the  
 papyrus and left for cancelled.  
 43,17 **Δ**, the verb takes **Ν**´ or **Ε**´ with its object, but the present ink trace resembles  
 on **Δ**, **Κ**, **Λ**, **Μ**, **Χ**, or **Ϛ**; the AA<sup>2</sup> form **Δ**´ does not occur elsewhere in this  
 text | see 25,5n.  
 43,20 Written **ΕΨ** **Υ** **Ω Π Ε** because of imperfection in the papyrus | lit., leave  
 behind oneself.  
 43,21 Written **Ν Ε Τ** **Υ Λ** (imperfection in papyrus).

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

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

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

43,27 λ, or else Δ.

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

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

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

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

22 those things which exist, because the immortal  
 mind (νοῦς) and immortal soul (ψυχή),  
 24 [                      ] . . . about them  
 making an inquiry about it first,  
 26 not about conduct (πραξις)  
 but (ἀλλά) about their deeds.  
 28 For (γάρ) from him he [                      ] and  
 [                      ] obtain [                      ]  
 30 [44]  
 The (+δε) (type of) humanity that can be saved  
 2 is the one that seeks itself and  
 its mind (νοῦς) and finds each one  
 4 of them. Oh how much power  
 this (type) has! The humanity [(+δε)]  
 6 that has been saved is that which has not known  
 how these [                      ]  
 8 as they exist, but (ἀλλά) it is  
 itself within [the] word  
 10 as it exists [in it  
 received each [                      ]  
 12 in every place, having become  
 simple (ἀπλοῦν) and one; for (γάρ) then (τότε)  
 14 this (type) is saved because it can  
 pass (χωρεῖν) through [them]  
 16 all and can become [                      ]  
 them all. If it  
 18 [wishes], then it again (πάλιν) parts  
 from them all and  
 20 withdraws (ἀναχωρεῖν) into itself [alone];  
 for (γάρ) it can become divine

- 
- 44,3-4 Or, each water.  
 44,6 Or, the humanity that saves.  
 44,7-8 For  $\lambda$  ΠΡΗΤΕ. . . ΛΛΟC ; cf. 16,1-2; 44,9-10; and 129,7-8; see Crum, 305a and compare Ν ΘΕ. . . ΛΛΟC.  
 44,7 E.g.,  $\lambda$ [ $\lambda$ 00 $\tau$ ]; or  $\lambda$ [ $\lambda$ ΔΔ $\tau$ ].  
 44,15 I.e.,  $\chi$ ωρ $\tau$ .  
 44,16 E.g., εν[τμε ε].  
 44,17 Elided form of ε $\tau$ ωπε.  
 44,20 & 22 ΔΝΔΧωρ $\tau$ Ν, the length of the lacuna demands restoration of - $\rho$  $\tau$ Ν.  
 44,20-22 Cf. 45,12-15.  
 44,20 Ν, the left vertical stroke and part of the supralinear stroke survive.

22 Ε ΔΥΡ ΔΝΑΧΩ[ΡΓ]Ν Ε ΠΝΟΤΕ  
 ΠΑΪ ΔΝΟΚ ΕΤ[ΔΙΣ]ΨΤΜ ΕΡΟΥ  
 24 ΔΪΕΓΝΕ ΕΥΡΑΪ Ν ΟΥΣΜ[Ο]Υ Μ Π[ΝΟΥ-]  
 ΤΕ ΕΤΟΝΟΥ ΔΨΩ ΝΝ ΔΤΜΙΣΕ [ΕΤΝ-]  
 26 ΡΡΑΪ ΖΝ ΟΥΜΝΤΜΕ ΜΝ ΠΙΚ[ΛΣ]  
 ΝΝ ΔΤΜΙΣΕ ΜΝ ΠΙΠΡΩΤΟΦΔ[ΝΗΣ]  
 28 ΝΝ [Δ]ΤΝΑΨ ΕΡΟΥ Ν ΖΟΟΨΤ Ή Τ[ΙΕ-]  
 ΛΙΟΨ Ή ΝΟΥΣ ΜΝ ΠΙΔΤΝΑΨ Ε-  
 30 ΡΟΥ Ή ΔΛΟΥ Ν ΨΜΤ[Ε]ΡΟ[Ι]ΨΤ  
 Μ[Ν ΠΙΔ]ΨΤΟΨ[ΕΝΗΣ] Ν [ΝΟ]ΨΤΕ

[Μ]Ε

ΔΨΩ ΠΕΖΔΪ Μ ΠΑΛΟΥ ΝΤΕ ΠΑΛΟΥ  
 2 ΕΤΚΗ ΝΜΜΔΪ ΗΦΗΣΗΚ ΖΕΨ-  
 Ν ΘΟΜ Ν ΤΕΚΟΦΙΔ Ε ΤΑΜΟΕΙ Ε  
 4 ΠΙΖΩΡΕ ΕΒΟΛ ΝΤΕ ΠΡΩΜΕ  
 [Ε]ΤΟΥΝΟ[Ψ]ΟΥ Μ ΜΟΥ· ΔΨΩ ΖΕ  
 6 Ν[Γ]Μ Ν[ΙΕ] ΝΗ [Ε]Τ[Τ]ΙΕΖ ΕΡΟΥ· ΔΨΩ  
 ΖΕ ΝΓΜ ΝΕ [ΝΗ Ε]Τ[Π]ΩΨ ΜΜΟΥ  
 8 Ζ[Ε]ΚΑΔΣ Ε[ΨΝ]ΔΕΓΜΕ ΝΘΓ ΝΓΣΩ-  
 Τ[Π] ΕΤΟΥΖ [Δ]ΨΩ ΤΟΤΕ ΔΥΖΟΟΣ  
 10 ΝΔ[Ϊ]. . . ] Δ ΖΝ ΟΥ<ΟΥ>ΩΝΟΥ ΕΒΟΛ  
 ΝΘΓ ΠΑΛΟΥ ΝΤΕ ΠΑΛΟΥ ΗΦΗΣΗΚ  
 12 ΖΕ ΕΨΩΠΕ ΕΥΟΥΔΑΝΡ Δ[ΝΑΧ]Ω-  
 Ρ[Γ] ΕΡΟΥ ΜΑΨΔΑΥ Ν ΟΥΜΗΝΨΕ  
 14 Ν ΣΟΠ ΔΨΩ ΝΥΨΩΠΕ Μ ΠΚΩ-  
 [Τ]ΙΕ Ν ΨΤΝΩΣΙΣ ΝΤΕ ΖΕΝΚΟΟΥΕ  
 16 [Μ]ΔΥΕΓΜΕ ΝΘΓ ΠΙΝΟΥΣ ΜΝ Ψ-  
 [Δ]Ρ[Χ]Η ΝΝ ΔΤΜΟΥ· ΤΟΤΕ ΟΥΝ-  
 18 [Τ]ΙΔΥ ΜΜΑΨ Ν ΟΥΨΩΩΤ Ψ[Δ]Υ-  
 ΚΩΤΕ ΓΑΡ ΟΥΩ[Υ] ΜΝΤΑΥ ΔΨΩ  
 20 [Ψ]ΔΥΠΩΡΖ ΝΣ[Δ]ΒΟΛ ΜΜΟΥ ΝΥ-  
 [Δ]ΙΕΡΑΤΥ Ν . . [ . . . ] ΝΥΨΩΠΕ Ν-

44,23-31 The doxology marks the end of the audition. Here the Spirit is named as the living, unborn God.

44,25 ΔΤ', Τ more fully preserved in 1972; now best attested in photo A; papyrus subsequently damaged.

44,30 ΨΜΤ', Ψ more fully preserved in 1980; now best attested in photo A; papyrus subsequently damaged.

45 Pagination; only a trace of the ornamental bar below the second numeral survives; the numerals do not survive.

45,1-57,12 *The Revelations from Ephesech* (part 2)

45,1 A new set of revelations from Ephesech begins, but the anthropological

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

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

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



22 ρ[ρ]αῖ ρν οτ[ρ]ορ|μη ν ψμμο·  
 |ε| πμα νϥψωπε ν οτα ψαϥ-  
 24 ε|νη|ε| εε ν οτμκησε μ μορ-  
 |φ|η| | ατω εϥψανρ|κε ψαϥ-  
 26 |ψ|ωπε εϥψ|νε νσα νη ετε  
 |ν|σεψοοπ̄ αν· ατω εϥψαν-  
 28 ρε ερραῖ ε ναῖ ρν οτνοημα  
 ατω εμν ε|ο|μ νϥε|<sup>v</sup> |με ε-  
 30 ροοτ ν κειρ|ητε· ε|ε| <sup>v</sup> μ|ητ|  
 μ<sup>5</sup>  
 νϥϥ<sup>γ</sup> μ ποτοε|ν ψαϥψωπε ν  
 2 οτφτς|ς· ατω μ πεῖρητε  
 ψαϥε| ερραῖ ετ<sup>α</sup>πο ετβηητϥ  
 4 ατω ψαϥρ ατψα<sup>α</sup>ε ετβε η|ε-|  
 μκοορ· μν †μν|τ|ατ|η |α|ρ|η|εϥ|  
 6 ητε †ρ<sup>α</sup>η· ετ|ητ|αϥ |η| οτβομ  
 ν ψα ενερ μ|ματ ν| ατμοτ  
 8 ψατ<sup>α</sup>σονρϥ ηρ[ρ]αῖ ρ|μ π|ε| ε |θ|η| ν-  
 τε πσωμα· ψα|τ<sup>α</sup>|ε|τϥ εϥοη|ρ|  
 10 ατω ψατ<sup>α</sup>σονρϥ ν οτοε|ψ|  
 η|μ ηρραῖ ρν ρενσνατ<sup>ρ</sup> ετνα-  
 12 ψτ ετσω<sup>α</sup>ε <sup>vvv</sup> μμ<sup>ο</sup>ϥ εβολ  
 ρ|ε|τ|η| η|ε|ε η|μ ετ<sup>ρ</sup>οοτ· ψαν-  
 14 τϥα|ε|τϥ οη ατω νϥρ αρ<sup>α</sup>ε οη  
 εψωπε ρραῖ ηρ<sup>η</sup>τϥ· ετβε π|αῖ|  
 16 σετηψ ερραῖ ε<sup>α</sup>η π|οτ<sup>α</sup>αῖ η|τε|  
 ναῖ· ατω ναῖβομ ναῖ σεψο|οη|  
 18 ρμ π|μα· ατω ηρραῖ ρν η|ατ|το-|  
 τ<sup>ε</sup>ηης κατ<sup>α</sup> ποτ<sup>α</sup> ποτ<sup>α</sup> ητε η|ε-|  
 20 ωη σεα<sup>ρ</sup>ερα|το|τ̄ ηστ ρεμεοοτ  
 ρ|η<sup>α</sup> <sup>α</sup>ε εϥενο|τ̄|ρμ νσα<sup>α</sup>π|ρ ναῖ|<sup>ι</sup>

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

45,25 ρ|κε = κλιμειν.

45,28 Or, in perception.

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

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

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

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

46,7 Not room for ηη|.

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

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

---

lit., [advance].

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

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

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

46,17 I.e., *ΝΕΪΘΟΜ ΝΔΪ*.

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

46,18 Lit., in this place.

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

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

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

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

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

46,30 I.e., ΠΕΪΡΗΤΕ | cf. 4,13-28.

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

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

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

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

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

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

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

14 Ἰσαϋηλ μὴ ἀϋδαηλ ἀϋω |ἀβρασαξ  
 16 Νῖδαντβα φάλερτς ΝΜ φάλςης  
 18 Ἰσῖοϋ στήθεϋς μὴ θεο-  
 20 πέμπτος μὴ ἐϋϋμενεϋς  
 22 μὴ ὀλςην· Νῖβηθεϋς δε ρ(Ν)  
 24 Ἰωβ Νῖμ πε βα[ . . ]μοϋ μὴ  
 26 Ἰωβ μὴ ἐϋ[ . ]ν· μὴ λαλαμεϋς  
 28 μὴ ἐγδομενεϋς· μὴ ἀϋροϋ-  
 30 Ἰνῖοϋ· Νῖρεϋ† ραῖ πε στμφθαρ  
 2 Ἰωω ἐσκρεβωϋς μὴ κεῖλαρ:  
 4 Ἰῖῖπαῖραλημπτωρ σαμβλω· Ν-  
 6 Ἰαῖρελοϋ Ν ρεϋϋς μοεῖτ ρητοϋ  
 8 Ἰνῖ Νῖσηπε Ν κλοολε σαφφω  
 10 μὴ Ἰοϋρω: vυ ναῖ ἐταϋρο-  
 12 ϋϋ ἀϋταμοῖ ε ναῖ τηροϋ ἐ-  
 14 ϋοοῖ ρη Νῖαϋτοτενηϋς Ν-  
 16 Ν εων ἀϋω Ἰεϋε Ἰ [οϋ]ρεῖν  
 18 μὴ  
 20 τηροϋ Ν Ἰα ἐνεϋ· ἀϋω Ν τελοϋ  
 22 ἐϋϋηκ ἐβολ Ν κατὰ οϋα· ἀϋω  
 24 Ἰῖναϋ κατὰ ποϋα π(ο)ϋα Ντε  
 26 Νῖεων ἐσκαϋ ἐϋο(Ν)ϋ μὴ [οϋ]-  
 28 μοοϋ ἐϋονϋ· μ(Ν) οϋ(α)ηῖρ [εϋε]  
 30 Ν οϋοεῖν· ἀϋω [ο]ϋκωϋ(τ) ἐτε-  
 2 μεϋρωκ(ϋ) ναῖ τ(η)ροϋ ἐϋ(ε)-  
 4 ραπλοϋν Νε Ἰωω ΝΝ ἀτ(οϋω)-  
 6 τβ ἐβολ· μὴ ϋ(ε)νζωον Νϋ(α)-

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

47,14 Νῖδαν, characteristic top traces | ΝΜ, i.e. ΜΝ.

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

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

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

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

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

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

---

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

47,30 I.e., ΝΕΥΘ.

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

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

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

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

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

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

Lines 12 and following do not survive.

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

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

[49]

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

Lines 12 and following do not survive.

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

48,29 Or possibly ΝΕΙΟΙΨ.

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

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

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



(N̄)  
 ΝΤΕΙ  
 2 ΡΟϞ. | . . . . | Ν ϞΑΠΛΙΟϞΝ  
 Ν ΤΕΛΙ|ΟϞ. . . . . | Ε . |  
 4 Ν ΨΑ ΕΝΙΕϞ . . . . . | Ο . |  
 Ν ΕΩΝ ΝΙ  
 6 ΠΕ ΔϞΩ ΠΙ  
 ΖΙ ΘΟΜ ΕΒΙΟΛ  
 8 ΔϞΩ ΝΕϞΙ  
 |Ϟ|Ν ΟϞΜΝΤ|  
 10 | . | Ϟ | . | Ϟ Α Ρ Ψ |  
 | . . | . Ϟ Δ Ν . |  
 Lines 12 and following do not survive.

(N̄Δ)

|     —  
 2 |     —                    ΙΟϞ ϞΝ  
    |     —                    |ΘΟΡϞΟ . . Ḳ  
    |     —                    |ΝΟϞϞΙΓΗ  
 4 |     —                    Μ|ΜΟϞ ΠΕ  
    |     —                    | . ΠΕ ΠΕ ΠΝΟϞ—  
 6 |ΤΕ ———                | . ΝΕΝϞΜΟϞ  
    |     —                    |Ν ΠΙΓΕΡΑΔΔΑΜΔ|  
 8 |     —                    | . . ΔΔϞ ΝΤΕ Ν| .  
    |     —                    |ΤΝ ΤΕ ϞΕΟ|ΟϞ|  
 10 |     —                    |ΠΕΝΟ|  
    |     —                    |ΜΔΔϞ|  
 12 | . . . . . | ΜΝ ΠΛΗϞΙΘΕΔ  
 |ϞΜΔΔϞ| ΝΤΕ ΝΙΔΓΓΕΛΟϞ ΜΝ  
 14 |ΠΙΨΗΡ|Ε ΝΤΕ ΔΔΔΜΔϞ ḲΗ| ]  
    |ΕΜΜΔ|ΧΔ ḲΗΘ ΠΙΩΤ ΝΤ|Ε|  
 16 |ϞΤΕΝ|ΕΔ ΝΝ ΔΤΚΙΜ ΜΝ| . .  
    |ΠΙϞΤ|ΟΟϞ Μ Φ|Ω|ϞΤΗΡ ΔΡΜ|ΟϞΝΔ|

50 Line numbers on this page are only approximate.

50,2 Ν ϞΑΠΛ|, Ν and Ϟ only attested by photo A; papyrus now incomplete.

50,4-5 Probably Ν|Ν ΕΩΝ.

51 Line numbers on this page are only approximate.

51,2 Or |ΙΘΟΡϞ . . Ḳ; the supralinear stroke began earlier in this word (where now there is a lacuna).

51,6 Or, our blessings; cf. 6,21-32.

51,7 Supralinear stroke begins over Ϟ; possibly ΠΙΓΕΡΑΔΔΑΜΔ|Ϟ.

51,8 E.g., | . ΔΔΔϞ, or |ϞϞΔΔΔϞ.

51,11 E.g., Μ|ΜΔΔΔϞ.

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

[51]

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

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

18 ωροῖα | ηλ ηδαθεθε· ηληληθ·  
 [ . . . . . ] ΔΗΣΜΟΥ ΚΑΤΑ ΡΑΗ·  
 20 [ . . . . . ] ηαυ ερωγ πρεγαμαρ-  
 | τε μ πε|οοθ παλοθ η ψμτ-  
 22 [ . . . . . ] η ψμτ|ροοθτ η  
 [ . . . . . ] οθμνητνος ενδω  
 24 [μμο] ς δε ητκοθα ητκ  
οθα η|τκοθα πγαλοθ  
[ηβ]  
ητιε πγαλοθ  
 2 ἰὰτῶ|  
ψοο|η  
 4 εαδ ε |  
μ μοη | ——— η-  
 6 τκοθα ητ|κοθα  
ςεμελελ |  
 8 τελμαχη |  
ωμωθεμ |  
 10 | ο|ο|ο|θτ π |  
 | . . . | εγδπ|ο ——— πρεγα-  
 12 μαρτε μ πε|οοθ  
ψ οθαψγ πη ετη |  
 14 παντελιος παν |  
τηροθ: υ ακρων |  
 16 πψμτ|ροοθτ δα |  
ωωωωβ|ρεςε |  
 18 ητκοθ ηηα εβολ οη | οθ-  
ηηα· ητκ<οθ>οθοειη ε|βολ |  
 20 οη <οθ>οθοειη· ητκ|οθςιςη |

- 51,18 [ωροῖα], a slightly crowded restoration | η is written separate from the letters ηδαθεθε and with its own supralinear stroke.  
 51,20-21 Cf. 54,15-16.  
 51,20 E.g., ατω αη|ηατ.  
 51,23 Lit., greatness.  
 51,24-25 One, i.e., not divided; cf. 52,5-6; 88,16-17; *Steles Seth* VII 125,23-25; *Allogenes* XI 54,22-23.  
 52 Line numbers on this page are only approximate.  
 52,2 Or else ἰὰτῶ; the supralinear stroke begins over α; e.g., ἰὰτῶ|μενης; cf. *Allogenes* XI 54,35.  
 52,4 No supralinear stroke over εαδ.  
 52,5-6 η|τκ οθα; another statement of this phrase should be restored in either 5 or 6.

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

52,5 ἄ ἄ Ο Η, sic.

52,7 Ϛ, or else Ϟ, ϙ, or Ϛ.

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

52,14 E.g., Π Δ Η | Τ Ω Ϛ.

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

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

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

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

52,20 | ⚖ Ϛ Ϛ Ϛ Ϛ | extended far into the right margin.

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

[Νϋ]

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

---

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

from silence (*σιγη*); [you are]  
 22 thought (*ἐννοια*) from thought (*ἐννοια*),  
 O son of [god],  
 24 the god . . . [ . . . let us speak [

[53]

[

2 [

4 [                   ] word

[                   ] the [

6 [                   ] and the [

[

8 [                   ] not a time

[                   ] invisible [

10 [                   B]arbelo

[                   ] the

12 [                   ] the [thrice-] male

Prones, and she who belongs to

14 all the glories, Youel.

[When I was] baptized the fifth

16 [time] in the name of the

Autogenes (*αὐτογενής*) by

18 each of these powers, I

became divine.

20 [I] stood at rest upon the [fifth]

aeon (*αἰών*), a combination of

22 all [of them]; I saw all those

belonging to [the] Autogenes (*αὐτογενής*)

24 who really (*δυντως*) exist.

I was baptized five

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

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

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

53,25 Lit., I washed.

[ΝΔ]  
 Ν ΣΟ|Π  
 2 ΜΝ Ϊ|  
 ΝΤΕ Π|  
 4 ΖΔΡΕϞ|  
 ΕΒΟΛ ρ|Ν --- Ε-|  
 6 ΤΜΜΔϞ|  
 Ν ΤΕΛΙΟΣ |  
 8 ΜΝ †ΝΟΣ Μ |  
 |Ε|ΟϞϞ ΤΑΝ|  
 10 | . . .|ΝΟΣ Ν |  
 |ΝΟ|ϞΤΕ· †|  
 12 ΟΥΩΝϞ ΕΒΟΛ . .|  
 ΤΕΛΙΟΣ ΕΤΚΗΒ ΤΗ|Ρ'  
 14 ΤΑΝΓΕΙΔΟΣ ΤΗΡΟΥ |  
 Ν ροοϞ· †ρεγα|μαρτε|  
 16 Μ ΠΕΟΟϞ· ΤΜΔΔϞ |  
 |Ν|ΓΕΟΟϞ ΪΟϞΗΛ ΜΝ Π|ΓΥΤΟ-|  
 18 ΟϞ Μ ΦΩΣΤΗΡ ΝΤΕ |ΠΓ-|  
 ΠΡΩΤΟΦΑΝΗΣ Ν |ΝΟΣ|  
 20 Ν ΝΟΥΣ ΣΕΛΜΕΝ Μ|Ν ΝΗ ΕΤ-|  
 ΚΗ ΝΜΜΑΥ ΝΓρεγ|ιοϞενϞ|  
 22 ΝΟΥΤΕ ΕΒΟΛ· ΖΔΧΘ|ΟΣ|  
 ΜΝ ΪΔΧΘΟΣ· ΣΗΘΕ|ϞΣ|  
 24 ΜΝ ΔΝΤΓΦΑΝ|ΤΗ|Σ· |ΣΕΛ-|  
 ΔΔΩ· ΜΝ ΕΛΕ|Ν|ΟϞ |  
 [ΝΕ]  
 | --- ] .ΤΟ  
 2 | --- |Ν ΕΓ  
 | --- | Ε ΠΓΔ-  
 4 | --- |ΩΝΕϞ  
 | --- |ΕΓΝΕ  
 6 | --- |ΟΟΪ Ν

- 54 Line numbers on this page are only approximate.  
 54,2-3 E.g., ΠΔΛΟϞ|ΝΤΕ Π|ΔΛΟϞ.  
 54,2 A supralinear stroke may have begun over Ϊ (lacuna).  
 54,3-4 E.g., ΓΕΣΣΕϞΣ ΜΔ|ΖΔΡΕϞΣ |ΓΕΣΣΕΔΕΚΕϞΣ; see 47,5-6n.  
 54,8 E.g., Μ (ΠΑΡΡΕΝΓΚΟΝ ΝΗ); cf. 125,14-15.  
 54,9 E.g., ΤΑΝ|ΓΕΟΟϞ ΤΗΡΟΥ; cf. 57,13-15.  
 54,16 E.g., |ΝΤΕ|, or |ΤΔ|.
- 54,22-23 For ΖΔΧΘ|ΟΣ|, cf. 126,12.

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

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

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

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

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

55 Line numbers on this page are only approximate.

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



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

55,9 No circumflex over the group ΕΓ.

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

56 Line numbers on this page are only approximate.

56,4 Flag of Π not preserved.

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

---

56,13 Or, [εϋδαϋ-].

56,14 Cf. 129,23-24.

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

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

18 ροοστ̄ δτω νεστ̄ |εοοσ̄|  
 ηδσ̄ νερε πγγο[οσ̄]  
 20 ΝΗ ΕΩΝ ΝΕΤΟΤΩΨ|C ΕΒΟΛ|  
 ΝΘΡΑΪ ρΗ ΟΤΕΩΝ Η ΟΨ|  
 22 Μ ΠCΜΟΤ̄ ΝΗ ΟΤΕ|  
 ΟΤΩΤ̄ ΕΥΨΟΟΠ̄ Μ .|  
 24 ΔΤΩ ΤΟΤΕ ΔΥ| . |Τ ΝΘΓ Η̄|  
 ΠΑΛΟΤ̄ ΝΤΕ ΠΑ[Λ]ΟΤ̄ Δ|  
 | ———— |Ν̄|  
 2 | ———— | Δ  
 | ———— |ΕΤ̄  
 4 | ———— |ΟΤC  
 | ———— |ΔΤΟΤ̄  
 | ———— |ΕCCEΤC| ΜΔ̄ΖΔ—  
 6 |ΡΕΤC |ΕCCEΔΕ|ΚΕΤC | .| .  
 | ———— |ΟΜ ΝΤΕ|  
 8 | . . . . . CΦΡ|ΔΤC ρΓωγ  
 | . . . . . | .| . . . | ΜΝ ΤΑΒΡΓΗ[Λ]  
 10 | . . . . . | Η [ . . . ] Η ΟΨ| .  
 | . . . . . | .Ψ .| .|ΕΝCΦΡΑΤC|C|  
 12 | . . . . . | .Ν ΥΤΟΟΤ̄ Η ΤΕΝΟC  
 [ΔΤΩ] ΔCΕΓ ΝΗΑΘΡΑΪ ΝΘΓ ΤΑ—  
 14 [ΝΓΕΟ]ΟΤ̄ Η ρΟΟστ̄ ΔΤΩ Μ  
 [ΠΑΡΘ|ΕΝΓΚΟΝ |ΩΗΛ̄ ΔΤΩ|  
 16 [ΔΕΓ|ΨΟΞΝΕ ΕΤΒΕ ΝΓΚΛΟΟ[Μ]  
 [ΠΕΞ|ΔC ΝΔΪ ΞΕ ΕΤΒΕ ΟΤ̄  
 18 [ΔΥΨ|ΟΞΝΕ ΝΘΓ ΠΕΚΠΝΔ̄  
 |ΕΤΒ|Ε ΝΓΚΛΟΟΜ ΜΝ ΝΓ—  
 20 |CΦΡ|ΔΤC ΕΤΚΗ ρΓωοτ̄  
 | . . . | ΝΕ ΝΓΚΛΟΟΜ ΕΤ̄† ΘΟΜ  
 22 |Μ ΠΝ|Δ ΝΓΜ ΜΝ ΨΥΧΗ ΝΓΜ  
 |ΝΓC|ΦΡΑΤC ΔΕ ΕΤΨΟΟΠ

---

56,20 Ψ was connected to the following letter (now in lacuna) by a supralinear stroke; for the restoration, cf. 81,13.  
 56,21 E.g., ΟΨ|ΟΕΝ|.  
 56,24 Η|, ambiguous trace; nothing of the supralinear stroke survives; Η|ΦΗCΗΧ| would extend unusually far into the margin.  
 57 Line numbers on this page are only approximate.  
 57,5-6 For the restorations, see 47,5-6.  
 57,5 No supralinear stroke over Μ.  
 57,7 E.g., ΚΛΟ|ΟΜ.

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

[57]

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

57,9 See 47,11n. Gabriel appears in both the O.T. and N.T.; in *Gos.Eg.* III 52,19ff, he is a minister of Oroiael in Autogenes.

57,12 Supralinear stroke not preserved over first Ν.

57,13-63,17 *The Revelations from Yoel*

57,15 See 53,14n. The new revelations evidently served as a summary of the gnosis of the Barbelo aeons.

57,16 ΚΑΘΩΣ [Μ; cf. lines 19 and 21.

57,18-22 The seals and crowns serve as guardians.

57,21 E.g., [ΝΔΪ].

24 [ϩ]ω]οϥ νημνι̅τενος μν  
 [ . . ] πιδρορατον μ π̅να  
[νη]  
 νε μ[  
 2 θενι  
 νη |  
 4 μεν |  
δε ν ω|  
 6 παρθενος  
 . . ϩ δε ν |  
 8 [ . ]ωρ αγτ |  
 . ρο ϩ ν η|  
 10 [ϩ]ητοϥ η|  
 [ . . . ] . αϥω [ . . ]π|  
 12 [ . . . ] υ αγ† [θ]μ η|  
νιςφραγις δε η|  
 14 τενος ναπιδροτο[τενης]  
νε μν π̅πρωτοφα[νης]  
 16 μν π̅κλς· αϥω πιδ[ρορα-  
τον μ π̅να οϥσομ [μ ψϥ-  
 18 χικον αϥω η νοερ[ον πε]  
οϥρεγεμε αϥω η [ρεγ-]  
 20 ρ ωορ̅η η εγμε· αϥ[ω ε-  
τβε πα̅ι εγντοοτ[γ η τα-  
 22 βρηλ πρεγ† π̅να· ϩ̅[να]  
εϥωπε εγωαν† η [οϥ-  
 24 π̅να εγοταδβ ηγρ σφ[ρα-  
τγζε μμογ ϩμ π̅κλ[ομ]  
 26 αϥω ηγ† κλομ ναγ ε[ϥ-  
ηταγ η ρενηοϥτε |

		<u>η[θ]</u>
	---	ο]ϥσομ
2	---	<u>π̅κλς</u>
	---	οβ
4	---	ϥ.
	---	π̅γ .
6	---	]τηρ <u>να </u>

57,25 E.g., [να].

58 Line numbers on this page are only approximate.

58,1-2 E.g., [παρ]/θεν[ος].

58,13-14 E.g., η[τε νημνι̅τενος].

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

5[9]

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

---

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

[        ---            ]Ν ΕΥΩ[  
 8 [        ---            ]ΝΠΝΔ .  
 [        ---            ]Ω ΕΤΟΥΕΓ  
 10 [ . . . . . ] ρΓ [ . . . ]εετ  
 [ . . . . . ] ρο .[ . ]ετψο[οή]  
 12 [ . . . . . ]ατ ατω μετνηραϊ  
 ]ΝΘΗΤ]ϑτ αν ρηνα δε ετε-  
 14 ]ψω]πε η ραπλοσν· ατω  
 ]Νσειψτμψωπε ετκηνβ  
 16 ]κατ]α λαατ η σμοτ· ατω  
 ]ναϊ] μεν με ηγκατα οσα η  
 18 ]ραπλοσν ατω η τελιοσ·  
 [ . . . ]ργ ατω ναϊ τηροτ  
 20 [ . . . ]ων ητε ηγεων ετ-  
 [ . . . ]κ μμογ· ναϊ τηροτ  
 22 [ . . . ]ειτψοοή ρΓ οτμα  
 [ . . . ]παντελιον· παουνοσ  
 24 [ . . . ]μ πε ε νατ εροοσ  
 [ . . . ]τνατ ταρ ερογ μ  
 ̄  
 πρ[  
 2 οσ[  
 μο[  
 4 τελιος[  
 [ . . ]τρ[  
 6 [ . ] .οσω[  
 [ . . ]μ ηγμ [  
 8 ψοοή ο[  
 αρ πε ενει[  
 10 [ . . ]ωτμ ]ερ]ογ ρ[  
 [ . . . ]λ ατω [ . ] .σ[  
 12 ηραϊ ρη οθενηο]γα  
 οσψορπ η εννο]γα  
 14 επ]αη ρη οσσομ ατ[  
 νοστελιος τε· α[  
 16 ψψε εροκ ε ταψ[

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

59,10 Circumflex over the group ρΓ.

59,15 Cf. 82,22.

59,16 ]α, a trace from α or μ.

59,20 E.g., ]ΝΓΕ]ων, or ]οσρ]γκ]ων.

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

---

59,24 E.g., |**Ν** **Θ** | **Μ**.

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

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

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

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



18 ΝΗ ΕΤΚΝΑΔΩΤΜ Ε[ΡΟΟΘ]  
 ΕΒΟΛ ΩΓΤΗ ΟΥΕΝΗ[ΟΙΩΔ]  
 20 ΝΤΕ ΝΗ ΕΤΖΟCE Ε Τ[ΕΛΓ-]  
 ΟC ΔΘΩ ΜΝ ΝΕΤΚΗ[ΔCΟΘ-]  
 22 ΩΝΟΘ ΩΝ ΟΘΨΥΧΗ [ΝΤΕ]  
 ΝΙΤΕΛΓΟC· VV ΔΘΩ [Ε-]  
 24 ΤΑC ΖΕ ΝΑΪ ΔC† ΩΜC

[3a]

[ ————— ] ΝΩ  
 2 [ ————— ] Ν  
 [ ————— ] .ΤΕ  
 4 [ ————— ] Ν Ν[  
 [ . . . . . ] Ω Ν Ν [  
 6 [ . . . . . ] ΟC Ν Ν[  
 [ . . . . . ] . [ . . ] ΠΥΘΟΡΗ  
 8 [ . . . . . ] ΘΩ ΔΕΙΖΓ ΘΟΜ  
 [ . . . . . ] ΘΩ Δ[ . ] ΟΘΩ[ . . ]  
 10 [ . . . . . ] Ω Δ[ΕΓ]ΔΓ ΜΟΡΦΗ  
 [ . . . . . ] Ε· ΔΘΩ ΔΕΙΖΓ ΟΘΟ-  
 12 [ . . . . . ] ΥΨΟΟΗ ΩΓΜ ΠΑΨΔ-  
 [ . . . . . ] ΖΓ ΟΘΠΝΔ ΕΥΤΟΘΒΗ[Θ]  
 14 [ΔΕΓ]ΨΩΠΕ ΕΪΨΟΟΗ ΟΝ-  
 [ΤΩC] ΔΘΩ ΤΟΤΕ ΔCΝΤ  
 16 [ΕΩ]ΘΘΝ Ε ΠΓΝΟΘ ΝΗ Ε-  
 [ΩΝ] ΠΓΜΔ ΕΤΕ ΠΥΨΜΤ-  
 18 [ΩΟΟ]ΘΤ Ν ΤΕΛΓΟC Μ-  
 [ΜΑΘ] ΔΘΩ ΔΕΓΝΑΘ Ε  
 20 [ΠΑ]ΛΟΘ ΝΗ ΔΤΗΔΘ ΕΡΟΥ  
 [ΩΡΑ]Ϊ ΩΝ ΟΘ<Θ>ΟΕΓΝ ΝΗ ΔΤ-  
 22 [ΝΔ]Θ ΕΡΟΥ· VV ΤΟΤΕ ΟΝ  
 [ΔC]† ΩΜC ΝΑΪ ΝΩΡΑΪ ΩΝ  
 [3b]  
 ΕΘ[  
 2 ΕΤ[  
 ΖΟΟ[

---

60,22 I.e., in the souls.  
 60,24 After ΩΜC (here or next line) ΝΑΪ is to be restored.  
 61,9 Written ΔΥ. ΙΟΘ because of an imperfection in the papyrus.  
 61,11-12 E.g., ΟΘΟ[ΕΓΝ ΕΥ].  
 61,11 | .ε., e.g., ΙΔΕ, or ΙΜΕ.

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

61,12-13 E.g., *πᾶσα δὲ αἴθερ*.

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

61,20 Cf. 44,27-30.

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

62,1 Or, *εσ*.

4 [ . . ]Ϯϩ[  
 [ . . ] πεσσ .|  
 6 |Μ|ΜΟΥ ΠΕ|  
 |ΔϮ|Ω ΔΕΓ .|  
 8 |Δ|ΕΓΣΜ ΘΟΜ Ε Ν|  
 [ . . ] .ΝΓΝΟΘ ΝΝ Δ .|  
 10 [ . . Δ|ϮΩ Ν |Τ|ΕΛΓΟΙΣ  
 ΠΕΧΔΟ ΝΔΪ ΝΘΓ ΤΑΝ|ΓΕΟΟϮ|  
 12 ΤΗΡΟϮ ΪΩΗΛ ΔΕ ΝΓΧ|ΩΚΜ|  
 ΤΗΡΟϮ ΕΤΣΜΠΨΔ Ν |ΧΓ|  
 14 ΩΜΟ ΝΘΗΤΟϮ ΔΚΧ|ΓΤΟϮ|  
 |Δ|ϮΩ ΔΚΨΩΠΕ Ν ΤΕ|ΛΓΟΟ|  
 16 [ . . ] .ΟΟ ΠΙΣΩΤΜ ΝΤΕ|  
 ΤΗΡΟϮ· ϩΝΟϮ ΘΕ ΜΟ|ϮΤΕ|  
 18 ΟϮΕ ΣΑΛΔΜΕΞ ΜΝ .|  
 ΜΝ ϩΠΑΝΤΕΛΓΟΟ ΔΡ .|  
 20 ΝΓΦΩΣΤΗΡ ΝΤΕ ΠΔΓ|ΩΝ|  
 Ν ΒΑΡΒΗΛΩ ΜΝ ϩΤΝΩ|ΟΙΟ|  
 22 Ν ΔΤϩ ΨΓ ΕΡΟΟ· ΔϮΩ |ΝΗ|  
 ΕΤΜΜΑϮ ΣΕΝΔΘΩΛΠ |ΕΒΟΔ|

[ΞΓ]

| ——— |ΔΤΝΑϮ  
 2 | ——— | .ΝΣΠ|  
 | ——— |ΟϮ|  
 4 | ——— |ΕΔϮ|  
 | ——— | .ΕΤ .|  
 6 [ . . . . . Β|ΑΡΒΗΛΩ Μ ΠΑΡ|ΘΕ-|  
 |ΝΟΟ ΔϮΩ| ΠΔΤΝΑϮ ΕΡΟΥ  
 8 |Ν ΨΜΤΘ|ΟΜ Μ ΠΝΔ· Ν|ΔΪ|  
 |ΕΤΑΟΟ|ΟϮ ΝΔΪ ΝΘΓ ΤΑ |ΝΓΕ-|  
 10 |ΟΟϮ| ΤΗΡΟϮ ΪΟϮΗΛ ΔΚΑ-  
 |ΔΤ Δ|ϮΩ ΔΟΒΩΚ ΔΟΑΘΕΡΑ-  
 12 |ΤΟ Ν|ΝΑΘΡΑΥ Μ ΠΠΡΩΤΟ-  
 |ΦΑΝ|ΗΟ· ΤΟΤΕ ΔΝΟΚ ΝΕΪ-  
 14 |ΔΘΕΡ|ΔΤ ΝΘΡΑΪ ϩΓΧΜ ΠΑΛΝ|Δ|  
 |ΕΕΓ|ΤΩΒϩ ΕΜΑΤΕ Ν ΝΓΝΟΘ

62,9 Or, Ν ΝΔ | .|, e.g., Τ|.

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

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

62,18 I.e., ΟϮΘΕ | .|, e.g., ϩ|.

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

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

---

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

16 |ⲙ ϕ|ωϭⲦⲞⲞⲞ ϩⲏⲣⲁⲓ ϩⲏ ⲟⲩ-  
 |ϵⲐⲎⲎ|ⲟⲓⲁ· ⲛⲉⲉⲓⲙⲟⲩⲦⲈ  
 18 |ⲟⲩ|βⲉ ϭⲁⲗⲁⲙⲉϯ ⲙⲎ ϭⲉ-  
 | . . |ⲛⲉⲎ ⲙⲎ †ⲡⲁⲛⲦⲉⲗⲓⲟϭ  
 20 | . . |·ⲏ· ⲁⲩⲱ ⲁⲓⲛⲁⲩⲟ ⲉ ϩⲉⲛ-  
 |ⲉⲟ|ⲟⲩⲥ ⲉⲛⲉⲁⲩⲟ ⲉ ϩⲉⲛⲞⲟⲙ  
 22 |ⲁⲩ|ⲱ ⲁⲩⲩⲱⲣ ρⲣⲟⲉⲓ· ⲁⲓⲛⲉⲙ ⲟⲙ  
|ϩⲁ|  
 ⲁ . |  
 2 ϩⲙ ⲡⲁ |  
 |ⲁ|ⲩⲱ . |  
 4 | . |†ⲡⲁ . |  
 | . |ⲟⲟⲩⲦ | . . . | . |  
 6 |ⲁ|ϭⲟⲱⲃϭ ⲉⲃⲟⲗ |  
|ⲟⲩ| Ⲧⲏⲣⲟⲩ· |  
 8 | . |ϭⲁⲗⲁⲙⲉϯ ⲙⲎ  
 |Ⲏ|ⲏ ⲉⲦⲁⲩⲟϩⲱⲗⲏ̅ |Ⲏⲁⲓ̅ ⲉⲃⲟⲗ|  
 10 Ⲏ ϩⲱⲃ ⲛⲓⲙ ⲉⲩⲩⲱ ⲙⲙⲟϭ  
ⲩⲉ ϩⲱϭⲦⲏⲃⲁⲛⲉ ϭⲱⲦⲙ  
 12 ⲉⲦⲃⲉ ⲛⲏ ⲉⲦⲕⲕⲱⲦ |ⲉ ⲛ- |  
ϭⲱⲟⲩ· ⲱⲱⲱ ⲛⲉ ⲟⲩ |  
 14 ⲁⲩⲱ ⲟⲩⲁ ⲟⲩⲱ̀ ⲡ |ⲉ ⲉⲦ- |  
ⲱⲟⲟ̀ ϩⲁⲞⲏ ⲛ ⲛⲁⲓ̅ Ⲧⲏⲣⲟⲩ |  
 16 ⲉ̀Ⲧⲱⲟⲟ̀ ⲟⲛⲦⲱϭ |ϩⲙ ⲡⲓ- |  
ⲡⲎⲁ ⲛ ⲁⲦⲱⲓⲛ ⲉⲣ |ⲟⲩ |  
 18 ⲁⲩⲱ ⲛ ⲁⲦⲡⲱⲣⲩ ⲛ | . . . |  
ⲟⲩⲁ ⲙ ⲡⲏⲏⲦⲏⲣϭ ⲉⲦ |ⲱⲟ- |  
 20 ⲟⲏ̅ ⲛⲟⲩⲛⲦϭ ⲙⲎ ⲡⲓ . | . . . |  
ⲙⲙⲟϭ ⲙⲎ ⲡⲏ ⲉ̀Ⲧⲙ |  
 22 ⲛϭⲱϭ· ⲉⲛⲦⲟϭ ⲙⲁⲩⲗⲁⲁϭ  
ⲉ̀Ⲧⲩⲓⲟⲟⲣ ⲙⲙⲟϭ ⲛ |

|ϩⲉ|

| . . |Ⲧϭ | . . |ⲁⲦ | . . . . .

- 63,17-? *The Revelations from Salamex*  
 63,17 Or, |ϭⲟ|ϕⲓⲗⲁ | written ⲛⲉⲉⲓ because of papyrus surface (elsewhere ⲛⲉⲓ̀).  
 63,18-19 Nosupralinear stroke over ϭⲉ; ϭⲉ |ⲗⲁ|ⲉⲛ, impossible because of word division.  
 63,20 | . . |·ⲏ·, traces of a nomen sacrum with supralinear stroke; trace is probably from ⲙ or ⲁ, but possibly also from ϩ, ⲗ, ⲕ, ϭ, ϩ, etc.  
 63,21 Sahidic, ⲉⲛⲁⲁⲩⲟ.  
 63,22 Or, and I was anointed.  
 64,5 E.g., |ϩ|ⲟⲟⲩⲦ.

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

[65]

- 
- 64,7 [ΘϞ], scored through by diagonal stroke in codex.  
 64,9-12 The new revelations begin.  
 64,11 Cf. 14,1.  
 64,13 E.g., *NE OIϞΔ ΠE*; cf. 76,15.  
 64,14-22 Perhaps Kalyptos is the topic.  
 64,20 E.g., *ΔΙΤΨΔΞE*.  
 64,21-22 E.g., *ETΛΙΝ*/*HCΩϞ*.  
 64,22 *ENTOC*, no supralinear stroke was possible over *η* because of an im-  
 perfection in the papyrus.

- 2 [ . . . ]η[ . ]α η ατ[ . . . . . ]ατ-  
[ . . . . . ] ατ[ . . . . . ] η ατ-
- 4 [ . . . . . ]ηηατ[ . . . ]οτ .  
[ . . . . . . . ] [ . . . ]ηαϊ τηρ[οτ]
- 6 [ . . . . . . . . . ]αρ[ . ]η πε η [ .  
[ . . . . . . . . . ο]τσορῆ η [ .
- 8 [ . . . . . . . ]ητε εννοα η[μ]  
[ . . . . . . . ]ε ητε σομ η[μ]
- 10 [ . . . . . . . ] εροσ η ε πε[σ ητ]  
[ . . . . . ] εϋσεμνησ εροσ η
- 12 [ . . . . . ]ϛαδερατϥ εϋσο-  
[τβ ε]ροσ η ε πεε εσμα
- 14 [ . . . . . ] μ η οσ ατ η αρηϥ  
[ατ]ω εϋσοε εροσε α-
- 16 [τ η] ρατϥ η[μ] ατω εϋτ  
[ . . . . . ] ε ηεαϥ ε σωμα η[μ]
- 18 [ε]ϥτοσβ ησ ε ατσωμα  
[η[μ] εϋ ηα εροσ η ε εν-
- 20 [νο]α η[μ] μ η σωμα η[μ]  
[εϋ]ε η σομ ε ηαϊ τηροσ
- 22 [τε]νοσ η[μ] μ η ειδος  
[η[μ] εσπηρϥ ητασ πε  
[ϛϛ]
- [ . . . . . . . . . ]σορῆ [ . . .  
2 ατ[ . . . . . . . ]ορῆ οη[ . . .  
η τ[ . . . . . . . ] τηρ[ . . . . .
- 4 [ . ]αρε[ . . . . . ]ρϥ η[μ] [ . . . . .  
[ . . . ]κοη [ . . . . . ]τω η η[ . . . . .
- 6 α: εσμερικ[οη] . . . . .  
[ . . . ]μεροσ τηρ[ — σο]
- 8 [ο]ῆ ηρραϊ ρ η οσ[ . . . . . . .  
σοσ ησ εσ [ . . . . . . . . . .
- 10 [ . . . ]ε εβοα μ[μ]οϥ πε[  
[ . . . . . ] οσ ετσοοῆ οη-]
- 12 τωσ ετε εβοα μ[μ]οϥ [μ]  
πιπνα ετσοοῆ οη[τωσ]

65,6 E.g., οσ[αρ]χ η πε.  
65,11 Qualitative of σ[μ]ηε.  
65,12 ϥ, or else εϥ.  
65,17 E.g., [σομ].  
66,2 E.g., σοοῆ οη[τωσ].

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

66,4-5 E.g., Π[ΛΕ]/[Ρ]ΚΟΗ; cf. 66,6.

66,4 Ϛ, or else ϛ, ϙ, η, κ, or η.

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

66,8 π̄, or else π̄.

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



14 ΠΙΟϞΑ ΜΑϞΑΔΥ Ν ΨΙ . . .  
 ΘΟΜ ΓΑΡ ΝΕ ΝΤΕ ΥΙ . . .  
 16 ΝΑΣ· †ϞϞΠΑΡΞΙΣ .| . . .  
 ΠΩΝΩ ΔΕ ΜΗ †ΜΝΤ(ΜΑ-)  
 18 ΚΑΡΙΟС· ΔϞΩ ΝΩΡ(ΔΪ ϞΝ)  
 †ϞϞΠΑΡΞΙΣ ΥΨΟΟΠ( )  
 20 ΟΥΔΑΠΕ Ν ϞΔΠΛΟϞΝ ΟϞ(ΨΔ-)  
 ΔΕ ΝΤΑΥ ΜΗ ΟϞΕΙΔΟ(С)  
 22 ΔϞΩ ΠΗ ΕΤΥΝΑΘΙΝ(Ε Μ-)  
 ΜΑΥ ΨΔΥΤΡΕΥΨΩ(ΠΕ)  
 24 ΕΥΨΟΟΠ( ) ΝΩΡΑΙ Δ(Ε ϞΝ)  
 †ΜΝΤΩΝΩ ΥΟΝΩ Δ( )

| 33 |

[ . . . . . ] Ν(Ϟ)ΡΑΪ ( )  
 2 [ . . . . . ] ΙΟС ΥΨ .| . . . ] ΔΕϞΝ-  
 (ΤΑΥ ΜΜ)ΔϞ Ν ΟϞ Μ(Ν)Τ(ΕΙΜΕ  
 4 [ . . . . . ] ΜΜΕ Ε ΝΔΪ ΤΗΡΟ(Ϟ  
 [ . . . . . ] .ΠΕ ΕΡΟΥ ΜΑϞΑΔΥ  
 6 [ . . . . . . . . . . ] ΠΝΟϞΤΕ ΓΑΡ ( )  
 [ . . . . . . . . . . ] ΔϞ ΕΙΜΗΤΙ Ε( )  
 8 [ . . . . . . . . . . ] Μ)ΔϞΑΔΥ· ΔϞΩ ΥΨ( )  
 [ . . . . . . . . . . ] ΝΩΡΑΪ ΝΩΗΤΥ ( )  
 10 [ . . . . . . . . . . ] · ΠΙΟϞΩΤ( ) Ν ( )  
 [ . . . . . . . . . . ] Δ· ΕΥΨΟΟΠ( ) ΓΑΡ Ν ( )  
 12 (ϞΡΑΪ Ϟ) Μ ΠΕΤΕ ΠΩΥ ΕΤΨΟ-  
 (ΟΠ( ) Ν) ΟϞΕΙΔΕΑ ΝΤΕ ΟϞΕΙΔΕΑ  
 14 (†ΜΝ)ΤΟϞΩΤ( ) ΝΤΕ †ϞΕΝ-  
 (ΝΔС·) ΔϞΩ ΕΥΨΟΟΠ( ) Μ Π( )-  
 16 [ . . . . . ] ΕΥΝΩΡΑΪ ΝΩΗΤΥ ϞΜ  
 (ΠΙΝ)ΙΟϞС ΔϞΩ ΥΝΩΡΑΪ ΝΩΗ-  
 18 (Τ)Υ ΕΥΗΝΗϞ ΕΒΟΛ Ε ΛΑΔϞ  
 Μ ΜΑ ΔΝ ΕϞΠΝΑ Ν ΟϞΩΤ( )  
 20 (Π)Ε Ν ΤΕΛΙΟС Ν ϞΔΠΛΟϞΝ  
 (ΕϞ)ΤΟΠΟС ΝΤΑΥ ΠΕ ΜΗ  
 22 [ . . . . . ] ΕΥΨΩΠΕ ϞΡΑΪ ΝΩΗΤΥ

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

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

66,17 †, the flag does not survive.

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

66,20 Origin, lit., head.

66,22-23 Sahidic Μ( )ΜΟΥ.

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

67,5 He, antecedant is not clear.

67,14-15 For ϚΕΝΙΝΔC I, see. 75,20n.

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

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

67,21 Or, |ΟΨ|.

24 [αϞ]ω ηΓτηροϞ· αϞω  
 [εϣψ]οοὴ ητοϣ ηεΓ πετ-  
 [ξη]  
 2 [ . . . . . ] . . . [ . . ]π[  
 [ . . . . . ] μη οϞω[  
 αϞω [ο]Ϟρεϣωπ [ηεραϊ]  
 4 ηεητιϣ υ | πτωηε δε  
 [εη]ερετσα δε ητε †[  
 6 [ . ]ς ηη ατοϞτσα· π[  
 [ε]τψοοὴ ηεη[τιϣ  
 8 [ψο]οὴ ηεητιϣ [  
 ψοοὴ ετβηητιϣ  
 10 μακαριοϞ μη ο[Ϟ  
 [τ]ελιοϞ· αϞω [  
 12 [ε]τψοοὴ εη [  
 ετψοοὴ οητωϣ [οϞ-]  
 14 μακαριοϞ τε †ετδεα]  
 ητε †εηερετσα ετ[ψο-]  
 16 οὴ εψαϣϣ η †εϞπ[αρ-]  
 ξιϞ· ψαϣϣ εομ π[  
 18 οϞμνηττελιοϞ εμ[  
 πωρϣ εβολ εηεε· το[τε]  
 20 ϣψοοὴ η τελιοϞ· ετβ[ε]  
 παϊ ϣψοοὴ η τελιοϞ  
 22 εϣε ηη ατπωρϣ εροϣ  
 μη πεϣσα μμην μμοϣ  
 24 μμη λααϞ εαρ εϣψ[ο-]  
 οὴ εα τεϣεεη εημη[τι]  
 26 †μνητοϞωτ η τε[λιοϞ]

[ξϞ]

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[ο]

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

[69]

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[70]

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68,3  
68,6

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

[OΔ]

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[OB]

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[OC]

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

73,9 E.g., [ρμ] παϊ.

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

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

[71]

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[72]

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[73]

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

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

| . . .]οϥ [Τ]ηρϥ | .] ετβε|  
 4 | .] .ρo . παῖ | .]ετρ ψ|ρπ̄ η|  
 |ψ]οο̄π̄· αϥω εϥ .|  
 6 | .]θε οϥαπε η ραπ|λοϥη  
 | . . .]π̄η̄ᾱ οϥωτ̄ ε|  
 8 ρ| . . .] εροϥ πε· αϥω | . . . . ρϥ-|  
 παρ̄ζ̄ις †εγ̄δεα |  
 10 | .]ε ηταϥ· αϥω κα|τα †ε-|  
 |η|εργ̄α ετε π̄γωνϥ |  
 12 πε· αϥω κατα †μ̄η|τ̄τε-|  
 λ̄ιοϥ ετε †βο̄μ̄ τ̄ιε η ηο-|  
 14 ερον εϥοϥοειη η|ε  
 π̄σω̄μ̄τ̄ εϥαϥερατ̄|ϥ ρ̄ι οϥ-|  
 16 σο̄π̄ εϥκ̄ιμ̄ ρ̄ι οϥϥ|ο̄π̄|  
 ηϥραῖ ρ̄ιμ̄ μα η̄ιμ̄ αϥ|ω ρ̄ραῖ|  
 18 ρ̄η λααϥ μ̄ μα αν̄ εϥ|  
 ηαϥ τηροϥ αϥω εϥ|ρ̄ ε-|  
 20 ηερ̄εγ̄ π̄ρατ̄ψ̄αξε μ̄|μ̄οϥ|  
 η ατ̄† ρ̄αν̄ εροϥ· η |  
 22 ψ̄οο̄π̄ εβο̄λ μ̄μ̄οϥ |  
 με εϥμ̄οτ̄η μ̄μ̄οϥ η|  
 24 ρ̄η τεϥμ̄ητ̄τελ̄ιοϥ [ --- μ-|  
 π̄ϥζ̄ι εβο̄λ ρ̄ιμ̄ μορ̄φ̄|η η̄ιμ̄  
[ο̄ε]

|ετ]βε παῖ |  
 2 | .] .οϥ .[ . . . . . . . . . ] v | . . .  
 | . . .]τ̄σ| . . . . . . . . . ] .οϥ[ . . .  
 4 | . . .] η λα|αϥ . . .]εηηϥ| .  
 | . . . . .]π| . . . . . . . . .]οϥ μ̄η | .  
 6 | . . . . .]ο̄| . . . . .]απ̄απ̄ι v̄ .| .  
 | . . . . . . . . .] ρ̄η †ρ̄ε̄παρ̄ζ̄ις  
 8 | . . . . .] ψ̄οο̄π̄ ρ̄η †μ̄ητ̄-  
 | . . . . .] ητε π̄γωνϥ· ρ̄η †-  
 10 |μ̄ητ̄]τελ̄ιοϥ δε μ̄η †μ̄η|τ̄-|  
 |εγ̄μ̄]ε· †μ̄ητ̄μακαρ̄ιοϥ

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

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

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

---

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



12 [ΝΑΪ Τ]ΗΡΟΥ ΔΕ ΝΕΨΧΟΟΠ  
 [ΟΥΝ †]ΜΝΤΑΤΠΩΡΞ ΝΤΕ  
 14 [ΠΓ]ΠΝΔ· †ΜΝΤΕΙΜΕ ΔΕ  
 [ . . . ] ΕΤΒΗΗΤΣ ΠΕ †ΜΝΤ-  
 16 [ΝΟ]ΥΤΕ ΜΗ †ΜΝΤΑΤΟΥ-  
 [ . . .]Δ· ΔΩΨ †ΜΝΤΜΑΚΑ-  
 18 [ΡΓΟ]Σ ΜΗ ΠΩΝΟΥ· ΔΩΨ †-  
 [ΜΝ]ΤΕΙΜΕ ΜΗ †ΜΝΤΑΤΑ-  
 20 ΘΟΥ· ΔΩΨ ΟΥΡΕΝΗΑΣ  
 Μ[Ν] ΟΥΜΝΤΟΥΩΤ· ΔΩΨ  
 22 Ο[Δ]ΠΛΩΣ ΝΑΪ ΤΗΡΟΥ ΠΓ-  
 Τ[Β]ΒΟ ΝΤΕ †ΜΝΤΑΤΜΓΣΕ  
 24 [ . . .]Ρ ΨΟΡΠ̄ Ν ΨΟΟΠ̄ ΝΑΥ  
 [ . . .]Γ ΝΑΪ ΤΗΡΟΥ ΜΗ ΠΓ-  
 [ΟΨ̄]  
 [ — — — — — ]ΝΕΥΜ[  
 2 [ — — — — — ]ΟΥΡΑΪ̄ ΟΥΝ Ν[  
 [ . . . ] . [ . . . . . . . . . ]ΟΛ̄ . [̄  
 4 [ . . . ]ΤΑ[ . . . . . . . . . ] Μ ΠΡ[  
 [ . . . ]ΟΥΣ †[ . . . . . . . ]ΟΥΣ Π[  
 6 [ . . . Ο]ΥΘΟΥΣ[Ν] Ε[ . . . . . ]ΕΨ[  
 [Ο]ΥΔΑΓΩΝ ΟΥΘ . [̄  
 8 Ν[ΟΥ]ΡΑΪ̄ ΟΥΝ ΟΥΜΕ[  
 ΜΝΤΑΤΜΓΣΕ· ΕΨΨ[  
 10 ΔΡ Ν ΟΥΔΕΨΨ ΝΓΜ ΔΥ[  
 [Ν]ΩΥ ΕΥΝΑΨ ΕΡΟΥ . [̄  
 12 ΔΩΨ ΕΨΨΟΟΠ̄ ΕΟΥ[Δ ΠΕ]  
 Ν ΟΥΔΠΛΟΥΝ· ΕΥΜΝ[ΤΜΑ-]  
 14 ΚΑΡΓΟΣ ΠΕ ΝΟΥΡΑΪ̄ ΟΥΝ Ο[Υ-]  
 ΜΝΤΤΕΛΓΟΣ ΝΕΟΥΔ[  
 16 Ν ΤΕΛΓΟΣ ΔΩΨ Μ ΜΑΚ[ΔΡΓΟΣ]  
 ΕΣΡ ΟΥΔΕ Μ ΠΑΪ̄ ΝΤΕ ΠΗ [Ε-]  
 18 ΤΜΜΑΨ ΞΕ ΝΑΕΡ ΟΥΔΕ[  
 ΝΤΑΥ ΞΕ ΝΕΥΟΥΘΗΟΥ ΝΥ[ΩΣ]  
 20 ΠΕ ΜΗ ΟΥΚΟΟΥΘΗ· Δ[Ψ]Ω  
 ΟΥΤΗΝΩΣΓΣ ΝΤΑΥ Ε[Υ]ΨΟ-

75,12 I.e., the Barbelo aeons?

75,15 I.e., the Spirit.

75,17 For Δ, may be read Ο, or possibly Κ, Λ, or Μ.

75,20 ΟΥΡΕΝΗΑΣ = *ένάς*, not *ένέας*.

75,24 [ . . . ]Ρ, a conjugation.

76,4 Ρ may have had supralinear stroke.

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

---

76,7 E.g., ΟΥΣΦΙΛ.

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

76,12-20 The text is obscure.

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

22 οὐ κσαβολ μμοϣ· μν  
 πη εἰμοϣϣ̄τ̄ μμ[ο]ϣ  
 24 εϣϣοοὐ ηϣητϣ· ϕ[ϣ-]  
 εἰδωλον μν οϣϣ[

[ο̄]

[ . . . ]ρ ραε μ[ . . . . . . . . . .  
 2 [ . . . ]μαϑ [ . . . . . . . ]ει . . .  
 [ . . . ]μαϑ [ . . . . . . . ρα]π[λο]ϣ̄  
 4 [ . . . ]πεϛ[ . . . . . ]εϣη[ . . .  
 [ . . . ]σο[ . . . . . ]ηαϑ· α[ϣ]ω  
 6 [ . . . ]εει[ . . . ]εη[ . . . ]ηαϣ[ . ]ε  
 [ . . . ]τα[ . . . ] παῖ αϣω[ . ]η  
 8 [ . . . . . ]λ μ ηηπαηρωμα  
 [ . . . ] ετασοϣαϣϣ ρω-  
 10 [ωσ η]αϣ αη· παῖ ηταϣ-  
 [ . . . ]ααϣ κσαβολ η ημνη-  
 12 [τε]λι[ο]ϣ· αϣηρϣ εβολ  
 [ημνη]παντελι[ο]ϣ εαρ τε  
 14 [ηη]ε οημνητελι[ο]ϣ εϣ-  
 ϣοοὐ η οημοϣϣ̄τ̄·  
 16 [α]ϣω προϣ πη εημμαϑ  
 [τη] οϣϣπο τε εϣοϣηϣ η-  
 18 ϣωϣ· αϣω ηεβολ ρη η-  
 [ϣ]ομ ηη αηϣαζε μμοϣ  
 20 [η]ταϣ· εϣηταϣ μμαϑ  
 η οϣωορ̄η η βομ· μν  
 22 ηωορ̄η μ μνηαημῖε  
 εημνησα πη εημμαϑ  
 24 ζε προϣ ηηκεϣωϣ̄η  
 τηροϣ οϣωορ̄η ηη εωη  
 [οη]

[ --- ]πε η [ . . .  
 2 [ . . . ] . [ . . . . . ]ᾱτ̄ [ . . .  
 η [ . . . ]π[ . . . . . ]ητο[ . . .  
 4 [τη]ροϣ [ . . . . . ]ηπα[ . . .  
 η[η] ατοϣ[ . . . . . ]η[ . . .

76,25 ρϣ, with circumflex; e.g., ρϣ[κωη].

77,1 μ, or else α.

77,3 i.e., ραπλοϣη.

77,5 ω, or else ϣ.

77,6 E.g., ηηαϣ[η]ε.

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

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

77,9 Or, when she did not desire.

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

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

6 Τ[ .] ΝΤΕ Π[ .]Ε[ . . . .] .ϣ[ε] . .  
 Μ[ . .]Ε ΝΜ ΠΗ .[ . . . . . . . .  
 8 Ν [Ε]ΓΜΕ ΕΡΟΥ ΕΥΨΟΟ[Π ΟΝ-]  
 ΤΩΣ ΕΤΕΩΝ ΠΕ Ν ϣ[ . . . .  
 10 ρΗ ΟΥΕΝΕΡΤΣΑ ΔΕ [ . . . .  
 ΘΟΜ ΔΨΩ ΟΥΟΥ .[ . . . .  
 12 ΝΗΑΣΡ ΔΡΧΙ ΕΝ Η [ . . . .  
 ΧΡΟΝΟΣ· ΑΛΛΑ ΔΨ[ΟΨΩ-]  
 14 ΝΟΥ ΕΒΟΛ ρΗ ΟΥΜΝΤΨΑ [Ε-]  
 ΝΕΡ· ΕΔΑΔΟΥΕΡΑΤΣ ΝΗ[Δ-]  
 16 ρΡΑϣ ρΗ ΟΥΜΝΤΨΑ ΕΝ[ΕΡ]  
 ΔΨΩ ΔΣΡ ΕΒΗ ΕΒΟΛ ρΥΤΗ †-  
 18 ΜΗΤΗΝΟΘ ΝΤΕ †ΜΝΤ[ . . . .  
 ΝΤΑϣ· ΔΑΔΟΥΕΡΑΤΣ Ε[Σ-]  
 20 ΝΔΨ ΕΡΟΥ ΔΨΩ ΕΣΤ[Ε]ΛΗ[Λ]  
 ΜΜΟΣ ΕΣΜΕΡ ΕΒΟΛ ρΗ Ο[Ψ-]  
 22 ΜΝΤΧΡΗΣΤΟΣ ΜΜ[Ο]Σ | . . . .  
 ΡΞ ΕΒΟΛ· ΑΛΛΑ ΝΤΑΣΜΟΙ  
[ΟΘ]  
 a [ . . . . . ]ΝΟ[ . . . . . ]ΙϢ  
 [ . . . . . ]Τ[ . . . . . ] .[ . . . . . ]  
 2 [ . . . . . ] .[ . . . . . ]ΝΤ[ . . . . . ]  
 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 4 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 6 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 8 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 10 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ  
 12 [ . . . . . ] .[ . . . . . ]ΤΕΝ[ . . . . . ]Ψ

78,7-8 E.g., [ΨΟΡΠ]Η [Ε]ΓΜΕ.

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

78,12 ΔΡΞ Ι, common miswriting of ΔΡΧΙ.

78,18 Cf. 51,23n.

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

78,22 Cf. 13,14.

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

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

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

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

79,4  $\Upsilon$ , or else  $\Pi$ .

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

79,9  $\dot{\iota}\dot{\pi}$  can also be read  $\dot{\iota}$ ,  $\dot{\pi}$ , or  $\omega$ ; restore either  $\Pi\dot{\iota}\dot{\pi}$ , or  $\Upsilon\dot{\iota}\dot{\pi}$ , or  $\mathbf{N}\dot{\iota}\dot{\pi}$ ; cf. 77,23.

14 (ΕΡΟΝ) ΜΗ ΠΩΝΩ Ν ΝΟΕΡΟΝ  
 [ΕΥ]ΚΙΜ ΕΤΕ ΝΕΟΘΜΝΤ-  
 16 [ΜΔ]ΚΑΡΓΙΟC ΠΕ ΜΗ ΟΘΜΝ-  
 [ΤΗ]ΦΩΤΕ· ΔΩ ΠΙΠΝΑ  
 18 [ΤΗ]ΡΥ Ν ΤΕΛΙΟC Ν ΖΑΠΛΟΤ  
 [Δ]Ω ΝΗ ΔΤΝΑΘ ΕΡΟΥ  
 20 [ΕΔ]ΥΨΩΠΕ Ν ΟΘΜΝΤΟΤ-  
 ΩΤ ΖΝ ΟΘΩΠΑΡΞΙC ΜΗ  
 22 [ΟΤ]ΕΝΕΡΕΓΔ ΜΗ ΟΘΨΜΤ-  
 [ΘΟΜ] Ν ΖΑΠΛΟΤΗ· ΟΘ-  
 [ΠΝΔ] ΗΝ ΔΤΝΑΘ ΕΡΟΥ ΟΘ-  
 24 [Ω]ΚΩΝ ΝΤΕ ΠΗ ΕΤ-  
 [Ψ]ΟΟΠ ΟΝΤΩC ΠΙΟΘΑ  
 [Π]  
 [ — ] .[  
 2 .[ . . ] .[ . . . . . ] .ΔΥ[  
 Ξ[ .] .ΘΜ[ . . . . . ] .[  
 4 .[ . . ] . . . [ .  
 .[ . ] ΜΜΝ[  
 6 Μ ΠΙΟΝ[Τ]ΩC [ΕΤΨΟΟΠ  
 ΕΙΥ]ΨΟΟΠ ΖΝ ΟΙΘ  
 8 ΤΕ ΤΑΙ ΕΘΩΙΚΩΝ ΤΕ .[  
 ΠΕ ΖΝ ΟΘΚΩΤΕ Μ[  
 10 ΘΟΜ Ε ΩΩΤΗ ΜΗ ΠΕΥ .[  
 ΕΔCΝΑΘ Ε ΠΙΨΩΩ[  
 12 ΠΗ ΕΝΕΥΨΟΟΠ ΝΔ[  
 †ΜΝΤΠΑΝΤΕΛΙΟC Ν [ .  
 14 ΕΤΜΜΑΘ· ΔΕ ΠΗ ΜΕ[  
 ΨΟΡΠ Ν ΨΟΟΠ ΔΩ [ .  
 16 ΚΗ ΩΓΔΝ ΝΔΙ ΤΗΡΟΤ ΕΥ[  
 ΨΟΡΠ Ν ΨΟΟΠ ΕΘΕΓΜ[Ε]  
 18 ΕΡΟΥ Ν ΨΜΤΘΟΜ· ΠΙ[Δ-]  
 ΩΟΡΑΤΟΝ Μ ΠΝΔ ΕΜΠΥ[Ρ]  
 20 ΔΤΕΓΜΕ ΡΩ ΕΝΕΩ· [ΝΕΥ-]  
 ΕΓΜΕ ΔΛΛΑ ΝΕΥΨΟ[ΟΠ Ν]  
 22 ΟΘΜΝΤΤΕΛΙΟC [ΜΗ ΟΘ-]  
 ΜΝΤΜΔ[Κ]ΑΡΓΙΟC· v τ[

79,17

I.e., ΖΑΠΛΟΤΗ.

79,19

Or possibly just ΔΔΥΨΩΠΕ.

80

Line numbers on this page are only approximate.

80,7

η, the flag is not preserved.

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

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

80,14 E.g., μεῖν εφρῖ.

80,16 E.g., εφῖρῖ.



[πδ]

(Ν)ΤΑΣΡ ΑΤΕΙΜΕ |  
 2 ΑΤΩ ΕΣΨ | — |  
 4 ΦΩΛΑ ΜΗ Ν |  
 6 . ΕΡΗΤ Ε |  
 8 [ . ]ΟΤΟΕΙΝ |  
 10 [ . . ]ΙΣΨΟ(ΟΠ) ΕΚ . |  
 12 [ . ]ΥΛΟΕΙ . [ . . ]ΙΤΕ Π [ . ]ΙΚΕ· Ο[Ι]ΝΔ  
 14 ΖΕ ΗΝΕΣΕΙ ΕΒΟΛ ΗΘΟΘΟ  
 16 [Δ]ΤΩ ΝΣΨΩΠΕ ΟΙ ΠΟΘΕ  
 18 ΗΤΕ †ΜΗΤΤΕΛΙΟC· ΔC—  
 20 ΜΜΕ ΕΡΟC ΜΗ ΠΗ ΕΤΜ—  
 22 ΜΔΘ· ΑΤΩ ΔCΑΘΕΡΑΤC  
 24 [Ο]ΩC ΔCΟΤΩΨC ΕΒΟΛ  
 [Ε]ΠΙΔΗ ΝΕCΨΟΟΠ ΕΒΟΛ  
 [Ο]Μ ΠΙΗ ΕΤΨΟΟΠ ΟΝΤΩC  
 [(Ν)ΕCΨΟΟΠ ΕΒΟΛ ΟΜ ΠΗ ΕΤ  
 ΨΟΟΠ ΟΝΤΩC) ΜΗ ΝΗ  
 [Τ]ΗΡΟΘ ΕCΟΤΩΝC ΔΤΩ  
 [C]CΟΘΗ ΠΗ ΕΤΡ ΨΡΠ Ν ΨΟ—  
 [Ο]Π· ΕΔΤΟΤΑΘΟΘ ΝCΩΥ  
 ΑΤΨΩΠΕ ΕΨΟΟΠ (ΔΤ—  
 ΨΩ[Π]Ε ΕΨΟΟΠ) ΔΤΩ  
 ΕΤΟΤΟΝΟ ΕΒ[ΟΛ] ΟΙΤΗ ΝΗ  
 [πδ]  
 [ΕΤΡ ΨΟΡ]Π Ν [Ψ]ΟΠ· ΔΤΩ  
 2 . [ . . . . . ] ΕΒΟΛ ΟΙΤΗ ΝΗ |  
 4 [ — ] ΕΔΤΟΤΩΝ[Ο]  
 6 [ — ] CΝΤΕ Μ [ — ]  
 8 [ — ] ΔΤΟΤΩ[ΝΟ]  
 10 [ΕΒΟΛ . . . .] . [ . Π]Η ΕΤ—  
 Ρ ΨΟΡΠ Ν ΕΙΜΕ ΕΡΟΥ ΕΤ—  
 ΧΩΡΗΜΑ ΠΕ Ν ΨΔ ΕΝΕΘ·  
 ΕΔΥΨΩΠΕ Ν ΟΤΜΕ[Ο—]  
 CΝΤΕ ΝΤΕ ΤΕΥΤΗΩCΙC

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

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

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

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

[81]

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

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

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

82,2 Or, *ΝΗ*.

82,7 *Π*, the flag is not preserved.

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

ΠΑΛΙΝ ΟΝ †ΤΗΩΣΙΣ ΝΤ[Ε]  
 12 ΤΕΥΤΗΩΣΙΣ ΕΤΕ ΠΙΚΛ[ΙΣ]  
 ΠΕ ΝΗ ΔΤΜΙΣΕ· ΔΩΩ [ΠΓ-]  
 14 ΟΝΤΩΣ ΕΤΨΟΟΠ̄ Ο|Ν ΔΥ-  
 ΔΥΕΡΑΤΟΥ ΨΓΞΜ ΠΑΪ· [Ε-]  
 16 ΤΒΕ ΠΑΪ ΤΑΡ ΔΣΟΦ[ΩΝΥ]  
 ΨΓΜΑ ΖΕ ΕΡΕΝΗ ΕΤΟΥΗ[Ψ]  
 18 ΝΣΩΣ ΨΩΠΕ ΕΘΗΤΑ[Ψ]  
 Ν ΟΥΤΟΠΟΣ ΔΩΩ ΝΣΕ-  
 20 ΨΤΜΡ ΨΟΡΠ̄ ΕΡΟΣ Ν[ΓΣ]  
 ΝΗ ΕΤΗΗΨ ΕΒΟΛ [Δ|ΛΛΔ  
 22 ΝΣΕΨΩΠΕ ΕΨ[Ο|ΨΔΔΒ  
 Ν ΨΔΠΛΟΥΝ· †ΚΑΤΑ-  
 24 ΝΟΗΣΙ[Σ ΤΙΕ ΝΤΕ ΠΝΟΥ-  
 [ΠΤ̄]  
 [ΤΙΕ ΕΤΡ ΨΡΠ̄ Ν Ψ[ΟΟΠ̄· ΔΣ-]  
 2 ΟΩΩΨΣ ΕΙΒΟΛ  
 Ε ΠΨΔΠΛΟΥ|Ν - - - | .C  
 4 Ν ΟΥΟΥΖΔΪ |  
 [ . ] ΟΥΟΥΖΔΪ |  
 6 [ . . ] . . ΠΗ ΜΕΝ .|  
 [ . . . Ο]ΨΟΕΣΝ ΕΤ[ΙΟ]ΨΡ Ψ[Ρ]Π̄  
 8 [Ν ΕΣΜΙΕ ΕΡΟΥ ΔΨΜΟΥΤΕ ΕΡΟΣ  
 [ΖΕ] †ΒΑΡΒΗΛΩ ΕΒΟΛ ΨΙΤΗ  
 10 [†]ΕΝΝΟΥΔ· †ΨΜ̄ΤΕ-  
 [ΝΟΣ] Ν ΨΟΥΨ̄Τ Μ ΠΑΡΘΕΝΟΣ  
 12 [Ν Τ]ΞΛΙΟΣ· †ΤΗΩΣΙΣ ΔΕ  
 [ΝΤΕ] ΤΑΪ ΤΗ ΕΤΔΣΨΩΠΕ  
 14 [ΕΒΟ]Λ ΨΙΤΟΥΤΣ ΖΕ ΜΝΟΥ-  
 [ . ]ΟΥΚΣ Ε ΠΕΣΗΨ̄ ΔΩΩ ΖΕ  
 16 [Ν]ΝΕΣΕΣ ΕΒΟΛ ΝΨΟΥΟ Ε-  
 ΒΟΛ ΨΙΤΗ ΝΗ ΕΤΨΟΟΠ̄  
 18 [Ν]ΨΗΤΣ ΜΗ ΝΗ ΕΤΟΥΗΨ  
 ΝΣΩΣ· ΔΛΛΔ ΕΣΨΟΟΠ̄  
 20 Ν ΨΔΠΛΟΥΝ ΖΕ ΕΣΕΣΜ  
 [Γ]ΟΜ Ε ΣΟΥΩΝ ΠΝΟΥΤΕ  
 22 ΕΤ[Ρ] ΨΡΠ̄ Ν ΨΟΟΠ̄ ΖΕ  
 ΔΣ[Ψ]ΩΠΕ ΕΝΔΗΟΥΣ Ν-  
 24 ΤΕ ΠΗ ΕΤΜΜ[Δ]Ψ ΕΔΣΟΥ-

82,14 ῥ̄, the flag is not preserved.

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

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

[83]

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

83,24-25 E.g., ΟΥ/ΙΩΗΘ Η...] ΕΒΟΛ.

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

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

[ΠΕ]

|  
 2 |  
 |  
 4 |  
 |  
 6 | ————— ] . . [ . . . ] :  
 | ————— ] ΕΓΜΕ ΔΕ  
 8 | ————— ] ΜΝ † ΜΗΤ-  
 | . . . . . Δ]ΤΩ † ΜΗΤΤΕΙΛΙΟϚ  
 10 | . . . ΕΙΝΕΡΤΣ ΔΕ [ΜΜΙϚΥ ΔΤΩ  
 | . . . ]ΚϚ ΠΙΨΟΡΗ Ν ΚΛΣ

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

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

[85]

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

84,10 .δc, possibly ϛδc.

84,17 -οϣc, sic.

85 Line numbers on this page are only approximate.

12 | . . . . | ΤΕ ΝΤΟΟϞ ΤΗΡΟϞ †-  
 | ϞϞΠ|ΔΡΞΙϞ ΜΗ †ΕΝΕΡΤΙΔ  
 14 †|Μ|ΝΤ̄ΝΟϞΤΕ ΠΙϞΕΝΟϞ  
 ΔϞΩ ΠΙϞΙΔΟϞ· ΝΙϞΟΜ ΔΕ  
 16 ϞϞΔ ΝΕ ΔϞΩ ΝϞΡΑΪ ϞΗ ΟϞ  
 ΞΕ ΥΕ Η ΟϞΔ· ΕΤΕ ΠΔΪ ΠΕ  
 18 ΝΟϞΜΕΡΙΚΟΗ ΔΗ ΔΛΛΑ  
 ΝΗ ΝΤΕ ΠΤ̄|ΗΡ|Ϟ· Ϟ ΔΕ ΟϞ  
 20 ΠΕ ΠΙΟϞΔ ΕΤΕ †ϞΕ|Ν|ΝΑϞ  
 ΤΕ Δ|Ϟ|Ω ΕΒϞϞ ϞΙΤΗ †ΕΝΕΡ-  
 22 ΤΙΔ | . . . . | ΔϞ| . . . . | Μ̄ΝΤΩΝϞ  
 ΜΗ| . . . . | . | . . . . | ΠΕ ΝΤΕ  
 24 | ———— | ΤΗΡϞ ΔΕ  
 | Π̄Ϟ|  
 |  
 2 |  
 . |  
 4 Π|  
 |  
 6 Β|  
 Ϟ |  
 8 ϞΟΜ Δ|  
 ΤΕ Μ ΠΡΗ|ΤΕ  
 10 ΠΔΡ| . . . . | ΕϞΘΗ|ΤΟΗ  
 ΜΕΝ . | . Π|ΔΝΤΕΛΙ|ΟϞ  
 12 ΜΔϞ ΕΔϞΞΟΟϞ ΕϞϞ|ΜΟϞ|  
 ΞΕ ΝΤΚΟϞΝΟϞ ΔΦ̄Ρ|ΗΔΩΗ|  
 14 ΝΤΚΟϞΤΕΛΙΟϞ ΝΕΦ|  
 ΕϞΞΩ ΜΜΟϞ Ε ΤΕΥϞϞΠ|Δ|Ρ-  
 16 ΞΙϞ ΞΕ ΝΤΚΟϞΝΟϞ ΔΗ̄|ΦΔ|  
 †ΕΝΕΡΤΙΔ ΝΤΔϞ ΜΗ ΟϞΩΗ|Ϟ|  
 18 ΔϞΩ ΟϞΜ̄ΝΤ̄ΝΟϞΤΕ Τ|Ε|  
 ΝΤΚΟϞΝΟϞ ϞΔΡ̄ΜΗΔΩ|Η|  
 20 ΠΔΝΙϞΕΟΟϞ |Τ| Η̄|Ρ|ΟϞ ΕΠΙΦ|

85,14 Asyndetic lack of conjunctions.

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

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

85,21-22 E. g., †ΕΝΕΡ/ΤΙΔ|ΝΤ|ΔϞ | ΜΗ †| Μ̄ΝΤΩΝϞ.

85,23 | . |, a supralinear stroke.

86 Line numbers on this page are only approximate.

86,12 Cf. 51,6-19.

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

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

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

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

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



22 ΤΕΥΜΝΤΜ[Δ]ΚΑΡΓΙΟC ΔΕ ΜΗ  
 †ΜΝΤΤΕΛΙΓΟC Ν[ΙΤΕ] †ΜΝΤ-  
 ΟΥΩΤ̄ .[ . . . ]ΔΟ[ . . . ]ΟΥ Ο[Υ  
 24 ΤΗΡΥ ΖΙ ΟΙ [π̄ζ]

2 | |Δ  
 4 |  
 6 | |Δ  
 8 | . ΨΔ ΕΝΕΖ  
 [ . . . . . ] .[ . . . ] Ν ΚΟΦΡΟΝ  
 10 [ . . . . . ]ΕΘΝ[ . . . ] .[ΤΕΛ]ΓΟC  
 † ΒΑΡΒ]ΗΛΩ Μ Π[ΑΡΘΕ]ΝΟC  
 12 [ΕΒΟΛ] ΖΙΤΟΟΤC Η †ΜΝΤΖΔ-  
 [ΠΛΟ]ΥC ΝΤΕ †ΜΝΤΜΑΚΑ-  
 14 [ΡΙΟC] ΝΤΕ ΠΨΜ̄ΤΘΟΜ Ν  
 [ΔΖΟ]ΡΑΤ[Ο]Ν Μ ΠΝΔ̄ ΤΗ Ε-  
 16 ΤΑCΕΓΜΕ Ε ΠΗ ΕΤΜΜΑΘ  
 ΔCΕΓΜΕ ΕΡΟC ΠΗ ΔΕ ΕΥΕ  
 18 Ν ΟΥΔ ΝCΑ ÇΑ ΝΓΜ ΕΥΕ Ν-  
 Ν ΔΤΠΩΡΧ ΕΡΟΥ ΕΔΥΝ  
 20 [ . . . ] ΔΥΖΟ[ . . . ]ΟΥC ΝCΕ[Γ]ΜΕ  
 [ΕΡΟC Ε]ΨΦΗΝΕΡΤΓΑ ΝΤΑΥ  
 22 [ΤΕ . . . ]ΕΤ[ . . . ] ΝΥΕΓΜΕ Ε  
 [ . . . . . ]ΟΥ[ . . . . . ] ΕΣΕΓΜΕ  
 [ . . . . . ] ΝΟΥΡΑΪ ΖΗ ΚΕ-  
 [ΠΗ]

2 |  
 4 λ  
 6 .|  
 8 ρ|  
 ξ|  
 μ|

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

87 Line numbers on this page are only approximate.

87,9 No supralinear stroke over Ν.

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

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

[87]

[

2 [

4 [

6 [

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

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

[88]

[

2 [

4 [

6 [

8 [

---

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

87,16 δ., not ε.

87,18 εδϛη, supralinear stroke over η.

88 Line numbers on this page are only approximate.

10 σε .| .| . βη|ρ|ι|θεῶ εργτεναδορ|  
ωρ|ι|μεν|ι|ε· αρ|α|μεν|  
 12 αλφλ|ε|τ|ε· ηλγλ|ο|ϑ|φεῶ|  
 14 οσνος πε πεκραν δι  
 16 4χοορ· πη ετ|ε|ι|μεφ |ε-|  
 18 οσα ντκοσα ζιοσ ε·|  
 20 αφρηδων ντοκ πε π|ι|ε-|  
 22 ων ντε νιξων ντε π|ι-|  
 24 νοσ η τελ|ιο|ς π|ω|ορ|ι|π|  
 η κλς ντε ϖ|ι|μερ .|  
 22 ην ενεργια |α|σω |  
 24 ταν πε η α| . .|α|  
 πεγενηε |  
 νταγ εγ .|

(πθ)

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

88,10 The final trace is of a vertical stroke, as from β, τ, η, ι, κ, or η | for the restoration, cf. *Allogenes* XI 54,17-20.

88,11 Possibly the supralinear stroke ended over ε, now in lacuna.

88,12 ε, or else τ or ϖ (other alternatives are probably excluded) | ο, or else ς.

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

88,14 E.g., Δ(ϞΩ).

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

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

	{		
20	{	---	.N
	{	---	EWN
22	{	---	OGΔ
	{	---	HOϞ
24	{	---	OϞTE
	{		
	{		

	{		
2	{		
	{		
4	{		
	{		
6	{		
	{		
8	{		
	{		
	{		
	{		
	{		
	{		
10	{		
	{		
	{		
12	{		
	{		
	{		
14	{		
	{		
	{		
16	{		
	{		
	{		
18	{		
	{		
	{		
20	{		
	{		
	{		
22	{		
	{		
	{		
24	{		
	{		
	{		

ΨΟΦ|Π  
 ΠΕ Ν Δ|  
 Ν |  
 Μ|Ν  
 ΚΔ|  
 ΝΕ|  
 ΜΝΤ .|  
 ΜΔΚ|ΔΡΓΟC  
 Ν Ν|  
 ΛΓ|  
 Ρ|  
 Τ|  
 ΕΝΔ|  
 ΝΤΕ|  
 ΕΦ|  
 ΩΝΘ |  
 ΕΨ .|

ϣ|Δ|

	{		
2	{		
	{		
4	{		
	{		
6	{		
	{		

90 Line numbers on this page are only approximate.

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



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

91,20 Π may have had a flag.

91,22-23 E.g., ΚΔΛΔ/ΓΔΥ.

92 Line numbers on this page are only approximate.

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



† ρΑΝ ΕΙ . . . . . ] Ν [ . . . ] ΔΤΙ  
 20 COΘΙ . . . . . ] ΠΝΙ  
 ΚΛ̄C Ν [ . . . . . ] Δ  
 22 ΠΝΘΙ . . . . . ] ΝΤΙ  
 ΨΜ̄ΤΙ . ] Δ  
 24 ΝΕ Ν [   
 ΔΛΛΑ [

(ϛϛ)

† ρΑΝ ΕΡΟΥ ΝΑΪ ΤΗΡΟΥ ΨΑϞ-  
 2 Ρ ΠΗΤΕ ΕΘΝΗΝΘ ΕΒΟΛ  
 ϞΜ ΠΗ ΕΤΘΕΒΙΓΗΘϞΤ̄ Ε-  
 4 Ψ(Ω)ΠΕ ΔΕ ΕΚΨΑΝ† ΕΡΟΥ  
 ΕΤ(ΒΗ)ΗΤΥ· ΕΨΩ(ΠΕ) ΔΕ ΕΚ-  
 6 ΨΔ(Ν) . ΕΕϞΤΙ . . ϞϞΠΑΡ-  
 ΔΙΓC . . . ] ΠΨ . [ . . . . . ] ΠΕΥ-  
 8 Ϟ . [ . . . . . ] Δ . . . . . ] ΝΑ Ν ΟϞ-  
 ΘΙ ———— ] Ν ϞΔΠΛΟΥΝ  
 10 . [ ———— ] Ν  
 [ ———— ] ϛ·  
 12 [ ———— ] ΕΥΝΑ  
 [ ———— ] . ϛ·  
 14 [ ———— ] . ΠΗ Ε  
 [ ———— COΘ]ΩΝΥ  
 16 [ ———— ] ϞΤΝ· Ν  
 ϞΡΑ[ ———— ] Ν ΤΕΛΙΟC  
 18 ΕΥΕΙ ———— ΤΕΛΙΟC  
 ΔϞΩ[ ———— ] ΔΕ  
 20 ΤΗ [ ———— ] ΔΩΚ  
 ΕΙ ———— ] ΝΜΕ  
 22 [ ———— ] ΠΕΥ-  
 [ ———— ] ΤΑϞ  
 24 [ ———— ] ΔΥ·  
 [ ———— ] . ΔϞ Ε†ΜΝ  
 26 [ ———— ] ΝΕΤΜΙ .  
 (ϛΔ)

2 ]Ε]ΜΠΙϛΜ ΘΟΜ Ε ΝΑϞ ΕΡΟC  
 ΕΤΒΕ ΠΑΪ ΜΜΝ ΨΘΟΜ Ε ΔΓ-  
 ΤΥ Μ ΠΕΪΡΗΤΕ ΝϞΡΑΪ ϞΝ

92,23 †, or else T.  
 93,6-7 ΜΕΕϞΕ ]ΕΤϞϞΠΑΡΔ/ΙΓC might be expected.

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

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

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

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

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

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

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

94,14 The group ϚΓ has no circumflex.

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

95,6 .i, perhaps *ϗ*l.

95,7 .i, a round letter.

95,9 E.g., **ΟΝΙΤΩC**.

95,13 **ϗ**, a tiny, ambiguous trace.

14 Ν ΕΣ[ΘΗΤΟΝ . . . Μ] Π[Ρ]ΗΝΤΕ  
 ΕΙ ————— ]ΝΟΘ  
 16 ρϑπ[αρχ]ις ————— ]ϑ  
 ταρ εϑ|  
 18 αϑω| ————— ] .α  
 η .| ————— ]ε

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

[ϣϚ]  
 [Ν]αϑωη εροϣ ρη οϑσοοϑη  
 2 ψαϣϣ ΓΟΜ· αϑω ΠΗ ΕΤΗΕ—  
 οϑε ΜΜΟϣ· ψαϣϑββιο·  
 4 ΔΝΟΚ ΔΕ ΠΕΧΔΕΙ [ΖΕ] ΕΤΒΕ Ο[ϑ]  
 ΟϑΗ ΔϑΨωπ[ε ΝΘΓ] ΗΓΡΕϣ†  
 6 ρΔΠ [Η] Οϑ ΠΕ ΠΙΖ[Γ Μ]ΚΑϩ ΗΤΕ  
 Π[ . . . . ] Η ΝΕ[ . . . . ] .ε ταρ  
 8 ΗΔ[ .]α [ . . . . ]† Μ[ . . . . . ] .ΜΕ  
 αϑω [ . . . . . ] .Ο[ . . . . . ] .ΠΕ  
 10 ζ[  
 ψω[  
 12 αλλ[α  
 ΝΣΕ[ ————— ]† .[ . .  
 14 ΕΒΘΛ ρΓ[ΤΗ ————— ] ΕϑϑΕ[  
 ΠΙΖ[ ΜΚ[αϩ . . . . . ] ρΓΤΜ [  
 16 ΠΣΦ[ ————— ]ϣ†Ο[  
 η .| ————— ]ΨΟΟ†  
 18 Η Ϝ[ ————— ] .εσοϑ—  
 Ηϩ [ ————— ]ωρζ:  
 20 [ ————— ]† |  
 [ ————— ] .Π[

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

[ϣϛ]  
 [ϩ]οοϑ† εϑϑηω[ϜΓ]Ϝ ΤΙΕ ΗΤΙΕ  
 2 ΠΨΜ†ΓΟΜ ΗΗ ΔΤΗΔϑ ΕΡΟϣ  
 [Η] ΝΟΘ Μ ΠΝΔ· †ϩΓΚΩΗ ΗΤΕ  
 4 [ΠΨΟΡ]† Η Η ΚΛΣ· †ΜΗ†ΜΔ—  
 [ΚΑΡΙΟC ΕΤ]ΨΟΟ† ϩΜ ΠΙΔϩΟ—  
 6 [ΡΑΤΟΝ Μ] ΠΝΔ· ΧΩ[ . . . ] †Δ†

- 96,2 I.e., ΕΤΗΔ·; cf. 71,20.  
 96,5 ΝΘΓ], must have been written small.  
 96,6 Ζ[Γ Μ]ΚΑϩ; cf. 96,15.  
 96,8 α, or else ρ.  
 96,14 ε[ι, or else ϑ, ϕ, or Ϝ. | e.g., ϩϑ[ε].

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

96,17 ἦ, the flag is not preserved.

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

97,4 Cf. 85,11.

97,6 ω, or else ω̅.

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

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

[ϚΗ]

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

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

98,9 Θ, or else Ϛ.

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



[ϑ̄θ]

	[ . . . . . ] C E C Δ . [	
2	[ . ϑ̄σπΔ   ρ̄ζ̄γ C κ   . . . . . ] ṽ	
	[ . . . . . ] ϑ̄ κ [ .   ϑ̄   ——— ] ṽ	
4	[ ——— ]	σ̄ ṽ
	[ ——— ]	ε   γ κ ε
6	[ ——— ]	ι ο γ .
	[ ——— ]	ι ο η
8	[ ——— ]	ι Δ ρ
	[ ——— ]	ι ϑ̄ C κ ο σ̄
10	[ ——— ]	ι Δ
	[ ——— ]	] . π̄ η
12	[ ——— ]	<u>ι ζ̄ η</u>
	[ ——— ]	] . Δ η
14	[ ——— ]	ι ṽ
	[ ——— ]	] . ο σ̄
16	[ ——— ]	] Δ σ̄ ω
	[ ——— ]	ι Δ
18	[ ——— ]	ι ε
	[ ——— ]	ι ṽ
20	[ ——— ]	ι ο

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

[ρ̄]

	τ [ . . . . . ] ψ ο κ [ . . . . .
2	ο [ . . . . . ] ι ε τ ε [ . . . . .
	. [ . . . . . ] κ [ . C [ . . . . .
4	τ ε . [
	<u>η τ [</u>
6	<u>Δ ρ κ ι ο ζ̄ η λ</u>
	η ϑ̄ [
8	ς γ ϑ̄ [
	π ε † β̄ [
10	ϑ̄ γ τ̄ [ η
	θ ο κ [
12	ρ̄ η̄ . [
	η ϑ̄ [

99,3 ϑ̄, or else θ, ϑ, or ϑ̄.

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

e.g., ψ | ρ π.

99,13 Δ, connected to the preceding letter by a supralinear stroke; probably π | η Δ.

[99]

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

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

[100]

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

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

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

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

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

[ρΔ]

[ . . . . . ] .ΔΤΗΔΥ Ε|ΡΟΥ . . . . .  
 2 [ . . . . . ] .σε ΠΗ Ξ| . . . . .  
 [ . . . . . Π|Δ| ΠΕ ΠΕΣΕ| . . . . . ]τ  
 4 | ——— |ΔΝ | . . . . . ]ΝΩ—  
 [ ——— |ΜΟϙ| . . . . . ]ΕΙΔΟΣ  
 6 [ ——— |ΟΝ  
 [ ——— |ΕΣϙϙ—  
 8 [ ——— ] .Ν ΟΥ—  
 [ ——— |Δτ—  
 10 [ ——— |C Ν  
 [ ——— |ΨΕ  
 12 [ ——— |ΠΙΚΛC  
 [ ——— Δ|τΠΩΨ  
 14 [ ——— |ΟΥ  
 [ ——— ] .ΕΙ  
 16 [ ——— ] .Ε  
 [ ——— ΕΝ|ΝΟΥΔ  
 18 | ——— |Ε  
 [ ——— |ΟΕ

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

[ρΒ]

π| . . . . . ε|τΨοοη̄ | . . . . .  
 2 π| . . . . . ] ΠΙΚΕΟ .| . . . . .  
 ϙ| . . . . . ]ΓΩΤ ϙϙΔ| . . . . .  
 4 ΜΝ | . . . . . ]Ντ|  
 ρϙ Ν | . . . . . ]ΔΟ|  
 6 Ν Ο| . . . . . ] .|  
 ΟϙΔ|

101,1 | ., possibly ΜΝ.  
 101,3 Π, or else τ | ϙ, or else ϙ.  
 101,5 Μ, a trace from the bottom right of the letter | ϙ, or else ϙ.

- 14 [ which[  
 16 [ [   
 18 [ [   
 20 [ [   
 Lines 22 and following (ca. 4 lines) do not survive. [101]
- [          ] invisible [   
 2 [          ] that one [   
 [          this] is the [   
 4 [ [   
 [    ] species (*εἶδος*)   
 6 [ [   
 [    ] of a   
 8 [ [   
 [    ]   
 10 [ [   
 [    ]   
 12 [          ] Kalyptos (*καλυπτός*)   
 [          ] undivided   
 14 [ [   
 [    ]   
 16 [          ]   
 [    ]   
 18 [          ] thought (*ἐννοία*)   
 [ [   
 Lines 20 and following (ca. 4 lines) do not survive. [102]
- [                  ] which exist [   
 2 [                  ] the [   
 [                  ]   
 4 and [   
 [                  ]   
 6 [                  ]   
 [                  ]

---

102,2          E.g., ΠΓΚΕΘϙ(Δ).

102,3          Ζ, or else Δ.

102,4          Possibly Λ|Η†|.

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

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

[ρτ]

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

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

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

103,1 E.g., |ε|η|α|ρ|χ|η.

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

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

[103]

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

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

[104]

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

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

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

[pε]

νε ηη εταρξειρατοϞ . . . .] μ  
 2  πλεων μ μ| . . . . .] η-  
   νηϞ ερραῖ η ο| . . . . .] ε  
 4  [ . . .]ωπ| [ . . . . .] ετ  
   σοοη ρμ | . . . . .] .πη  
 6  μεν ει ————— | .ηρ  
   | ————— | πη  
 8  | ————— |ε οσα  
   | ————— ο|ταρχη  
 10 | ————— |οστ  
   | ————— | μη  
 12 | ————— |α παῖ  
   | ————— ρ|ταλη  
 14 | ————— |οτωτ  
   | ————— |οσ η  
 16 | ————— ψο|οη

---

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

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

[105]

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

105,4 Probably  $\text{I}\omega\tau\text{I}\text{I}$  (flag in lacuna).

105,9 Possibly  $\alpha\beta\zeta\eta$ .



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

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

[ρ̅ς]

	π[	. . . . .]	α̇ϝω	εγψοοι̅π̅
2	ε[	. . . . .]	πε	α̇ϝω η α[
	π[	. . . . .]	ψωλρ	ητε ο̅ϝ[
4	τ̅νο[	. . . . .]	η	ο̅ϝαρ[
	α̅ϝ[	. . . . .]	ο̅ϝ	α̅δε ητε η[
6	μερ[	---		]ε πη π[
	ετο[	---		] .[
8	κοο[			
	ποϝε[			
10	λλη [			
	τε .[			
12	ηπε[			
	ωηρ [			
14	κατια			
	ετε[			
16	ροϝ[			
	α̅ϝ[			
18	πα[			
	εα[			
20	ετ[			
	α[			
22	ϝ[			

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

[ρ̅ζ]

	λλοοϝ	ηερ[α̅ϊ̅ . . . . .]	ς̅
2	[ .]α̅ς̅ι̅ς̅·	α̅ϝω .[ . . . . .]	ε̅
	]ε̅ϝπαρ̅ζ̅ι̅ς̅ [ . . . . .]	ς̅	
4	.[ .]ω	λλη π[ . . . . .]	ψ]οο̅π̅
	η	πρητε [ . . . . .]	ο̅ϝ
6	ε̅ι̅δ[ω̅λον	---	ψ]ορ̅π̅
	[	---	]λλ

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

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

---

106,7 | .l, top of a round letter, read in 1972, now best attested in photo A; papyrus subsequently damaged.  
 107,1 | Or, waters.

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

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

[ρΗ]

	α[ . . . . . ]	ΝΕ ΔΝ Εσϛ ΝΑ[ .
2	Ϛμ [ . . . . . ]	ΠΗ ΕΤΨΟΟΠ̄
	ΕΒ ΟΑ . . . . . ]	ΤΗΡΟσ ΜΗ
4	ΠΗ Ε  . . . . . ]	οσΜΗΗΨ[Ε
	Ν ΣΧΗ[ . . . . . ]	ΤΑΜΙΟ Η   .
6	ΤΑΠ	—   . . .
	Δσω	
8	ΕΒΟΑ	
	ΤΑΞΙΣ μ	
10	ΠΓΔ τ̄	
	ΨΟΜ	
12	Ϛμ ΠΓ	
	ΝΑϊ̄ .	
14	ΝΓΨο	
	ΝΤε	
16	ΟΝϚ .	
	ΕΠ	
18	ΟΟ	
	Οσ	
20	Εσ	
	Ϛη̄	
22	Τ	

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

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

108,3 η̄, only the supralinear stroke survives.

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

Pages 109-112 do not survive.

[ϱϱϱ]

2 ΜΗ ΨΕΝΑΤΤΕΛΟϞ ΜΗ ΨΕΝΔΕ-  
 ΨΥΧΗ· ΔΥΩ ΨΕΝΝΟΥϞ Μ[Ν] ΨΕΝ-  
 4 ΨΗΗΗ ΜΗ ΨΕΝΩΜΑ ΜΗ  
 ΝΗ ΕΤΨΟΟΠ̄ ΨΑΘΗ Ν ΝΑΪ· ΝΗ  
 6 ΝΤΕ ΝΨΑΠΛΟΥΗ Ν ϞΤΟΥΧΩΗ  
 ΝΤΕ ΝΨΑΡΧΗ Ν ΨΑΠΛ[Ο]ΙϞ[Ν]· ΜΗ  
 8 Ν[Η Ε]ΤΨΟΟΠ̄ ΨΗ [ΟϞ]ΔΩΨ  
 Ε[ . . . ] ΔΥΩ Ν ΔΤΜΟΥϞϞ ΟΥΔΗΡ  
 10 [ΜΗ Ο]ΥΜΟΟΥ ΔΥΩ ΟΥΚΑΨ  
 [Μ]Η ΟΥΗΠΕ ΔΥΩ ΟΥΗ[Ο]ΥΨΒ  
 12 ΜΗ ΟΥΚΩΜ ΔΥΩ Ο[Υ] . . . ]ΟΥ ΜΗ  
 [Ο]ΥΤΑΨϞϞ ΔΥΩ ΟΥΗΨΥΕ ΜΗ  
 14 [ΝΨ]ϞΨΩΔΠ̄ ΤΗΡΟΥ· ΨΕΝΜΕΨ  
 [Υ]ΤΙΟΥϞ ΔΕ Ν ΘΟΜ ΝΕ ΕΤΨΟΟΠ̄  
 16 [Ψ]Μ [Π]Μ[Ε]Ψ[Υ]ΤΟΥϞ ΝΗ ΕΩΗ· ΝΗ  
 [Ε]ΤΨ[Ο]ΙϞΠ̄ ΨΗ ΝΨΠ[ . ] [ . ] ΔΥΩ  
 18 [ . ]ΔΩΚ ΕΒΟΛ ΝΤΕ [ . . . ] ΝΨΘΟΜ  
 [ . . . ] ΨΕΝΘΟΜ ΨΕΝ[ . . . ]Ϟ ΝΤΕ  
 20 [ . . . ]ΟΥ ΨΕΝϞ[ . . . ] ΝΤΕ  
 [ . . . . . ] ΨΕΝ[Δ]ΤΤΕΛ[Ο]Ϟ Ν  
 22 [ΤΕ ΝΨ]ΑΤΤΕΛΟϞ [ΨΕΝ]ΨΥΧΗ  
 [ΝΤΕ ΝΨ]ΨΥΧΗ· ΨΕ[Ν]ΨΩΗΗ [Ν]  
 24 [ΤΕ ΝΨ]ΨΩΗΗ ΨΕΝΨΗΗ Ν[ΤΕ]  
 [ΝΨ]ΨΗΗ· ΨΕΝϞ[ . ] [ . . . . .  
 26 [ . . . . . ] ΔΥΩ Ψ[Ε]Ν . . . . .  
 [ . . . . . ]ΔΤΑϞ[ . . . . . . . . . .  
 28 [ . . . . . ] [ . ]

[ϱϱΔ]

2 ΜΜΩΗ ΜΜΟΥ· ΔΥΩ ΟΥΟΗ Ν[Η]  
 ΜΕΗ ΨΩϞ ΕΨΕΝΔΠΟ ΝΕ· ΜΗ  
 4 Ν[Η] ΜΕΗ ΕΤΨΟΟΠ̄ ΨΗ ΟΥΔΠΟ  
 ΝΗ ΔΤΜΩϞ· ΔΥΩ ΟΥΟΗ ΝΗ Μ[Ε]Ν  
 ΕΤΟΥΔΑΒ· ΔΥΩ ΕΨΕΝΨΔ Ε[ΝΕΨ]

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

113,6 ϞΤΟΥΧΩΗ, sic.

113,15 ΟρεΨΨΟΟΠ̄.

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

Pages 109-112 do not survive.

[113]

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

113,20    Ϝ, or else Π.

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

113,27    Δ, or else Δ | Ϝ, or else Ϙ.

6 ΝΕ· ΜΗ ΝΙΔΙΤΟΥΤΩΤΒ ΕΒΟΛ Η-  
 8 ρΡΑΪ [ϚΝ Ο]Τ<ΟΤ>ΩΤΒ ΕΒΟΛ· ΜΗ ΟΥ-  
 ΤΑΚΟ [ΝϚΡ]ΙΔΪ ϚΝ ΟΥΜΗΤΑΤ|ΤΑΚΟ·  
 ΔΤΩ ΟΥΟΝ ΜΗ ΜΕΝ ϚΩ[Ϛ] ΕϚΕΝ-  
 10 ΤΗΡΟΥ ΝΕ· ΟΥΟΝ ΜΗ Ε[ϚΕΝ ΓΕ-]  
 ΝΟΣ ΝΕ ΜΗ ΜΗ ΕΤΨΟΟΠ̄ [ϚΝ Ο]Τ-  
 12 ΚΟϚ|ΜΟ|Ϛ ΜΗ ΟΥΤΑΞΙϚ· ΟΥ[ΟΝ]  
 ΜΗ ΜΕΝ ϚΝ ΟΥΜΗΤΑΤ|ΤΑΚΟ|  
 14 ΔΤΩ ΟΥΟΝ ΝΙΨΟΡΠ̄ Ε[ΤΑϚΕ-]  
 ΡΑΤΟΥ ΜΗ ΝΙΜΕϚϚΝΑΨ [ϚΝ]  
 16 ΝΑΪ ΤΗΡΟΥ· ΜΗ Τ[ΗΡ]ΟΥ [ΕΤΨΟ-]  
 ΟΠ̄ [ΕΒ]Ο[Ι]Α Ϛ|Ν ΝΑΪ· ΔΤΩ ΜΗ [ΕΤ-]  
 18 ΨΟΟΠ̄ [ϚΝ] ΝΑΪ· ΔΤΩ ΕΒΟ[Ι]Α  
 ΝΑΪ ΕΤ[ΟΤ]ΗϚ ΝϚΑ ΝΑΪ· [ . . . . ]  
 20 ΒΟΛ Μ[ . . . . ]|Τ Ε[ . . . . . ]  
 ΝΑΪ [ . . . . ] ΕΤΟΥ[ . . . . . ]  
 22 ΔΤΩ Δ[ΤΑ]ϚΕΡΑΤΟ[Τ ΝΕΓ ΝΙ-]  
 [Μ]ΕϚΥΤΟΟΥ ΜΗ ΕΩ[Ν . . . . ]  
 24 [ . . . . . ] ΕΨΟΟΠ̄ [ . . . . . ]  
 [ . . . . . ] Ε ΨΩ[ . . . . . ]  
 26 [ . . . . . ] . ΤΗΡ .[ . . . . . ]  
[ρ]Γ̄

ΝΟΥΤΟΥ ΕΥΧΟΟΡ ΕΒΟΛ· ΔΤΩ  
 2 ΕΝϚΕϚΟϚϚΕϚ Ν ΝΕΨΕΡΗΨ [Δ]Ν  
 ΑΛΛΑ ΝΤΟΟΥ ϚΩΟΥ ΕΤΟΝϚ Ν-  
 4 [Ϛ]ΡΑΪ ΝΟΥΤΟΥ ΕΨΟΟΠ̄ ΔΤΩ  
 ΕΨ† ΜΑΤΕ ΜΗ ΝΕΨΕΡΗΨ ϚΩϚ  
 6 [Ε]ΨΟΟΠ̄ ΕΒΟΛ ϚΝ ΟΥΑΡΧΗ Ν  
 ΟΥΩΤ· ΔΤΩ ϚΨΟ[ΟΠ̄] ΕΤϚΟ-  
 8 ΤΠ̄ [Ϛ]Ε ϚΨΟΟΠ̄ ΤΗΡΟΥ ΝΟΥΡΑΪ  
 ϚΝ Ο[Τ]ΕΩΝ Ν ΟΥΩΤ ΝΤΕ ΠΙΚΛ̄Ϛ  
 10 [ . . . ] . Ε ϚΝ ΟΥΘΟΜ ΕΨΠΟϚ ΕΒΟΛ·  
 [Κ]ΑΤΑ ΓΑΡ ΠΟΥΑ ΠΟΥΑ ΝΤΕ ΝΙΕ-  
 12 [Ω]Ν ϚΨΟΟΠ̄ ΕΨΑϚΕΡΑΤΟΥ  
 [Κ]ΑΤΑ ΠΗ ΕΤΠΗϚ ΕΡΟΟΥ· ΠΙΚΛ̄Ϛ  
 14 [Δ]Ε Ο[Τ]ΕΩΝ Ν ΟΥΩΤ ΠΕ ΟΥΝ-

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

114,17 Π̄, or else π̄.

114,18 Π̄, or else λ̄ | e.g., ΕΒΟ[Ι]Α ϚΝ|.

114,19-20 E.g., Ε|ΒΟΛ.

114,20 E.g., Μ|ΜΟΟ|Τ.

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

[11]5

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

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

114,26 **ρ** ., after **ρ** only a supralinear stroke (beginning over **ρ**) survives;  
 e.g., **ΤΗΡΨ**.115,8 **ῥ**, or else **ῖ**.



16 [ΤΑΥ] ΜΜΑΘ Η ΥΤΟΟΘ Η ΔΙΔΦΟ-  
 18 [ΡΑ] ΝΙΤΕ ΘΕΝΕΩΝ· ΔΘΩ ΚΑΤΑ  
 20 [ΠΟ]ΥΔ ΠΟΥΔ ΝΤΕ ΝΓΕΩΝ ΟΘΗ-  
 22 [ΤΑ]Υ ΜΜΑΘ Η ΘΕΝ[ΘΟ]Μ Μ ΠΗ-  
 24 [ΤΕ] ΝΙ ΘΕΝΨΟΡΠ̄ ΔΗ ΜΗ ΘΕΝΜΕΘ-  
 26 [ΣΝΑ]Υ ΗΔΙ ΤΗΡΟΘ ΕΑΡ ΘΕΝΨΑ Ε-  
 28 [ΝΕΘ] ΝΕ ΔΘΩ [ΣΙ]ΕΨ[ΕΙ]Β̄ΗΘΥ  
 [ . . . . . Ο]ΥΤΑΞΙΣ Μ[Ν] ΟΘΕΟΟΘ  
 [ . . . . . ] .Ε ΕΤΨΟ[Ο]Π̄ ΝΘ[ΡΑ]Ι  
 [ΘΗ . . . . ]ΥΤΟΟΘ ΗΗ ΕΩΗ [ΜΗ  
 [ . . . . . ΕΙ]ΤΡ ΨΟΡΠ̄ Η Ψ[ΟΟΠ̄]  
 [ . . . . . ]ΝΟΥΤ[Ε  
 [ . . . . . ]Σ ΝΕ Μ[  
 [ . . . . . ] . . [
 ΠΓΣ  
 ΗΔΙ ΤΗΡΟΘ ΔΕ ΣΕΨΟΟΠ̄ Η-  
 2 ΘΡΑΙ ΘΗ ΟΥΔ ΕΨΟΟΠ̄ ΘΓ ΟΥΜΑ  
 ΔΘΩ ΚΑΤΑ ΟΥΔ ΕΨΔΗΚ ΕΒΟΛ  
 4 ΝΘΡΑΙ ΘΗ ΟΥΜΝΤΨΒΗΡ ΔΘΩ  
 ΕΑΘΜΟΘ ΕΒΟΛ Μ ΠΓΕΩΗ ΕΙΤ-  
 6 ΨΟΟΠ̄ [Ο]ΝΤΩΣ· ΔΘΩ ΟΘΟΗ  
 ΗΗ ΜΕ[Ν] ΗΘΗΤΟΘ ΕΤΑΘΕΡΑΤΟΘ  
 8 ΘΩΣ ΕΨΟΟΠ̄ ΘΗ ΟΘ[Υ]ΓΙΔ  
 ΜΗ ΗΗ ΜΕΝ Μ ΠΗΤΕ Η [Ο]ΘΟΥΣ[Γ]Δ  
 10 ΘΗ ΟΥΠΡΑΞΙΣ Η ΟΥΞΓ ΜΚΙΔΘ ΕΙΘ-  
 ΨΟΟΠ̄ ΘΗ ΟΥΜΕΘΣΝΑΘ· ΕΙΣΨΟ-  
 12 ΟΠ̄ ΕΑΡ ΗΘΗΤΟΘ ΝΘΓ †ΜΝΤ̄[ΔΤΜΓ-]  
 ΣΕ ΝΤΕ ΝΓΜΝΤΑΤΜΓΣΕ [ΕΤΨΟ-]  
 14 ΟΠ̄ ΟΝΤΩΣ· ΔΘΩ ΝΓΔ[ΤΜΓΣΕ]  
 ΕΤΑΨΩΠΕ ΕΣΑΘΕΡΑ[ΤΣ Η-]  
 16 ΘΓ ΤΕΨΘΜ· ΕΣΜΜΑΘ ΝΘ[Γ] ΟΥ-  
 ΟΥΣ[Γ]Δ Ν[Η]Ν ΔΤΣΩΜΑ ΜΗ [Ο]ΥΣΩ  
 18 ΜΑ ΕΤΕ ΜΑΣΤΕΚΟ· ΕΥΜ[Π]ΜΑΔ  
 ΕΤΜΜΑΘ ΝΘΓ ΠΓΑΤ[Υ]ΩΤΒ Ε-  
 20 ΒΟΛ ΕΤΨΟΟΠ̄ Ο[Ν]ΤΩΣ ΔΘΩ  
 ΠΗ ΕΨ[Δ]ΥΟΨΩΤΒ [ΕΒΟΛ ΘΗ ΟΥ-]  
 22 Ψ[Γ]ΒΕ ΕΥΑΘΕΡΑΤΥ Μ[Η]Ν ΗΔΙ ΤΗ-  
 24 Ρ[Ο]Υ ΗΘΓ [Π]ΚΩΘΥ Ν[  
 [ . . . . . ]Δ[Υ]ΤΑΚΟ· Δ[

115,24 E.g., ΘΗ ΠΓΜΕΘΥΤΟΟΘ.

116,12 ΜΝΤ̄, or else ΜΝΤ.

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

---

116,21 Transforms, lit., crosses over.

[ . . . . . ] .οὐα η[  
ριγ  
 2 εϕαρερατϥ· εϣμπμα ετμ-  
 4 μαϥ ηβγ ηγζωον τηροϥ εϣ-  
 6 ωοη η κατα οὐα εϣροτῆ  
 8 |ρ| |ο| |μ| μα τηροϥ εϣμμαϥ η-  
 10 βγ |ϣ| ηωϣϣ ητε |ϣ| ηωϣϣ  
 12 μη οὐταρο ητε |μ| ητᾶτ-  
 14 εγμε· εϣμμαϥ ηβγ οὐχαοϥ  
 16 μη |οὐτο| |ποϥ| ηταϥ τηροϥ  
 18 εϣ|ϣ| ηκ| εβοᾶ δᾶω εϣε η βρρε·  
 20 |ο| ϣ<οϣ>οειη δε η ταπμε δᾶω οϣ-  
 22 |κ| ακε εδϣϣ οϣοειη μη πη  
 24 |ε| τε ηϣωοη δη οητωϣ·  
 26 |πη η| εϣωοη δη οητωϣ·  
 [ . . π| γατῶωπε ετε ηϣω-  
 |οη| δη ε πτηρϥ· ητοϥ δε π-  
 |α| ϣα| θοη ετε εβοᾶ μμοϥ πε  
 |π| γα| ϣα| θοη μη πη |ε| τ| ηα| ηοϣ  
 |α| ϣῶω πηοϣτε ετε εβοᾶ μ-  
 |μοϥ| η| ε| πηοϣτε μη πη ετ-  
 [ . . . . . ] .| τε· πη ετ ηεαϥ·  
 [ . . . . . ] ϣ ϣαρ ρη οϣμεροϥ  
 [ . . . . . ] |ε| ϣοϥ μη πηοϣ| τε  
 [ . . . . . ] ετμμαϥ μη πη [ . . ]  
 [ . . . . . ] ο| ϣηοϣτε [ . . ]  
 [ . . . . . ] |ε| ηαῖ τη| ροϣ|  
 [ . . . . . ] |τῆ| κακ|ε  
 [ . . . . . ] |ϣ|

ριγη

2 δᾶω οϣτενοϥ· δᾶω εμπϥ-  
 4 τωρ μη λααϥ· αλλα εϣβεετ  
 6 μαϣααϥ ηεραῖ ηεητϥ δᾶω  
 8 εϣμοτη μμοϥ ηεραῖ ρμ π| γα-|  
 10 ρηϣϥ ηταϥ ηη ατη αρηϣϥ· παῖ  
 12 δε πε |π| ηοϣτε ητε ηη ετϣο-  
 14 οη οητωϣ· οϣρ|εϣ| η| αϣ| εροϥ

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

117,10 Cf. Bohairic ταφμηγ.

117,20 Sahidic ετ-ηααϥ.

118,1 εμπϥ, πϥ (connected by supralinear stroke) read in 1972; papyrus

[ ] one [

1[1]7

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

1[1]8

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

---

 subsequently damaged; now best attested in photo A.

118,5 The scribe first wrote ΔΤΔΡΗΞΥ, then added ᾠ above the line after Τ.

118,6-7 ΨΟ,ΟἩ, first Ο read in 1972; papyrus subsequently damaged;  
now best attested in photo A.

8 ΜΝ ΟΥΡΕΥΟΥΕΝΩ ΝΟΙΩΤΕ ΕΒΙΟΛ·  
 ΕΑΣ† ΘΟΜ Μ ΠΗ ΕΤΣΟ(ΩΩΝΣ)  
 10 ΝΩΓ †ΒΑΡΒΗΛΩ ΠΛΑΙΩΝ †ΤΩΝΩ-  
 ΣΙΣ ΝΤΕ ΠΛΑΘΟΡΑΤΟΝ Ν ΨΜ(†-  
 12 ΘΟΜ Ν ΤΕΛΙΟΣ Μ ΠΝΑ Δ†  
 ΝΑΣ ΕΣΧΩ ΜΜΟΣ ΔΕ Υ|  
 14 ΟΩΩΝΩ †ΟΝΩ ΝΩΡΑΪ ΩΝ Ο|  
 ΚΟΝΩ ΠΙΟΩΑ· ΥΟΝΩ ΝΩ(Γ ΠΗ|  
 16 ΕΤΕ Ν |Ψ|ΟΜ† ΝΤΟΚ ΠΕ |ΠΨΟ-  
 Μ† ΕΤΕ Ν ΨΟΜ† Ν ΚΩ|Β . . .|  
 18 ΕΕΕ ΠΨΟΡ† Ν Ξ Ν |  
 †ΜΕΩΨΟΜΤΕ |  
 20 ΠΙΜΕΩΣΝΑΩ Ν Σ .|  
 ΕΕΕ ΔΑΔΑΔΑΔ|  
 22 [ . . . .] . . †ΤΩΨ|ΣΙΣ  
 24 [ . . . . . . .]†Υ· ΤΗ|  
 | ——— |Ε|

[ρ]†Θ

ΟΩΜΕΡΟΣ· ΔΨ Ν ΝΟΩΣ ΔΩΩ  
 2 ΔΨ Ν ΣΟΦΙΔ· ΔΩΩ ΔΨ ΝΗ ΕΠΙΣ-  
 ΤΗΜΗ Ν ΔΨ Ν ΣΒΩ· ΨΑΩ† ΡΑΝ  
 4 [ΔΕ Ε |Ν|ΕΥΦΩΣΤΗΡ ΠΨΟΡ† ΜΕΝ  
 |ΠΕ ΔΡΜΗ|ΔΩΝ ΜΝ ΤΗ ΕΤΗΜΜΑΥ  
 6 . .| . . . ΠΙΜΕΩΣΝΑΩ ΠΕ ΔΙΦΑ-  
 ΝΕ| . . ΜΝ ΤΗ ΕΤΗΜ|Μ|ΑΥ ΔΗΪ  
 8 Φ| . . . ΠΙΜΕΩΨΟΜ† ΠΕ  
 |ΜΑΔΣΗΔ|ΩΝ ΜΝ ΤΗ ΕΤΗΜΜΑΥ  
 10 [ . . . . .] ΠΙΜΕΩΥΤΟΩ ΠΕ  
 | . . . .|Σ ΜΝ ΤΗ ΕΤΗΜΜΑΥ ΟΔΜΙΣ  
 12 [ΔΩΩ] ΨΩΟ† ΝΩΓ ΠΙΚΛΣ ΕΑΥ-  
 [ . . . . .] .ΜΝ ΤΕΥΕΙΔΕΑ· ΔΩΩ  
 14 [ΥΨΟΟ]† ΝΗ ΑΤΟΩΩΝΩ Ν ΝΑΪ  
 |ΤΗΡ|ΟΩ ΩΓΝΑ ΔΕ ΕΤΕΧΓ ΘΟΜ  
 16 |ΕΒΟ|Δ Ω|†|ΟΟΥΤ· ΤΗΡΟΩ ΕΩ-

- 118,13 E.g., Υ(ΟΝΩ ΩΝ); cf. 3,10-11.  
 118,14 E.g., ΩΝ ΟΙΩΔ|.  
 118,17 Probably magical *stoicheia* begin at the end of this line.  
 118,18 ΕΕΕ, magical *stoicheia*.  
 118,22 Possibly ΙΟ|ΩΝΤΕ.  
 119,5 Cf. 127,9 (not room for ΩΔΡΜΗΔΩΝ).

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

[11]9

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

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

119,6 No supralinear stroke over ΔΙΦΔ.

119,9 No supralinear stroke over ΙΩΝ.

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

18 [ . . . ]ϚϚ εϚϡοοῖ [η]Ϛραῖ Ϛμ  
 [ . . . ]ω . μ παντελιος εσν-  
 [ταϚ μ πι]Ϛτοοϡ εσϡοοῖ  
 20 [ . . . . . ]αῖτω πιϡορῖ ηγ-  
 [ . . . . . ]οῖσδε κατα οσρω-  
 22 [ . . . . . ]ηϚ εροϚ ματαα[Ϛ]  
 [ . . . . . ]β[α]ρβηλω [ . . . . . ]η δ[ι . . . ] .  
 24 [ . . . . . ]πι[ . . . . . ]  
 [ . . . . . ]φω[ . . . . . ]

ρ[κ]

2 εγμε εροϚ μη πη ετκη ε-  
 Ϛραῖ εσμερσνασ· πιϡορῖ  
 4 δε ητε ηγεωη πε Ϛαρμηδων  
 4 πιεοοϡ η ειωτ πιμε[ρ]ιϚνασ  
 6 δε μ φωστηρ πη ετιε ηϚειμει  
 6 εροϚ αν· αλλα ηγκατ[α οσα τη-]  
 8 ροϡ οσσοφ[α] η [ . . . . . ]ϡο-  
 8 οῖ Ϛμ πιμερϚτο[ο]σ ηη εω[η]  
 10 πη εταϚοσωνϚ εβ[ο]λ μμοϚ]  
 10 μη ηγεοοϡ τηροϡ [πιμερϡο-]  
 12 μη δε μ φωστηρ πη ε[ι . . . . ]  
 12 εροϚ αν· επιϡαδε ητε ηγε[ι-]  
 14 δος τηροϡ μη πικε[ρ]οοϡ]  
 14 ετμμασ φεπιστημ[η τη ετ-]  
 16 ηραῖ Ϛμ πιμερϡομη ηημ εωη]  
 16 οσν Ϛτοοϡ ϡοοῖ ηϚραῖ η-]  
 18 ϚητϚ· μαλσκηδων[η] μη μι . .  
 18 ηιος· πι[η]μερϚτοροϡ δε μ φω-]  
 20 στηρ πε πη ετηασ [ει]ρ[ο . .  
 20 ητε ηγειδος τηρο[ι]σ . . . .  
 22 Ϛγ οσμα εσϡο[ι]οῖ . . . . .  
 22 οσσβω μη οσσο[ι]σ . . . . .  
 24 μη τμε ητε πιϚτ[ο]οσ ηη εωη]  
 24 ο[λ]μηϚ [ . . . ] μη πια[ . . . . . ]  
 [ . . . . . ] Ϛ [ . . . . . ]  
 26 [ . . . . . ]ω[ . . . . . ]

119,18 E.g. [π]ε[ω]η: final trace not compatible with τ.  
 120,11 Cod. [ . . . ] <sup>vacat</sup>.  
 120,16-17 Or, there are four in Malcedon and ...  
 120,16 Cod. οσῆ.

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

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

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

120,21        E.g., [ΟΠ ΚΑΤΑ ΟΥΔ Μ].

120,24        Ο, or else Ϛ.



[PKA]

2 μερ̄το̄ ᾱτω̄ π̄ισ̄ο̄ρ̄η̄ ε-  
 τε̄ π̄ῑμε̄ρ̄ς̄νᾱσ̄ π̄ε̄ ε̄τε̄ πᾱϊ̄  
 4 π̄ε̄ η̄το̄ῡ π̄ε̄ π̄ῑκ̄λ̄ς̄ μ̄ π̄αν̄τε̄λ̄ο̄ς̄  
 6 σε̄ψ̄ο̄ο̄η̄ τ̄αρ̄ η̄β̄ῑ π̄ῑγ̄το̄ο̄σ̄ μ̄  
 8 φ̄ω̄ς̄τ̄η̄ῑρ̄· π̄ῑκ̄λ̄ς̄ δε̄ ε̄τᾱῡπ̄ω̄ψ̄  
 10 ο̄η̄· ᾱτω̄ η̄ᾱϊ̄ ε̄σ̄ψ̄ο̄ο̄η̄ ρ̄ῑ ο̄σ̄-  
 12 μᾱ· ᾱτω̄ [η̄]ᾱϊ̄ ε̄τ̄σο̄ο̄σ̄η̄ η̄ε̄τ̄-  
 14 ψ̄ο̄ο̄η̄ η̄ [ε̄]ο̄ο̄σ̄ τ̄η̄ρο̄σ̄· η̄το̄-  
 16 ο̄[σ̄ τ̄η̄ρο̄]σ̄ ε̄τε̄ η̄ τε̄λ̄ο̄ς̄· πᾱϊ̄  
 18 [ . . . . ]ς̄ο̄ο̄σ̄η̄ η̄ ρ̄ω̄β̄ η̄γ̄μ̄ η̄-  
 20 τᾱσ̄ τ̄η̄ρο̄σ̄ ε̄σ̄π̄αν̄τε̄λ̄ο̄ς̄  
 22 π̄ε̄· ε̄τε̄ ε̄βο̄λ̄ μ̄μο̄ῡ π̄ε̄ β̄ο̄μ̄  
 24 [η̄]γ̄μ̄· ᾱτω̄ ο̄σ̄ο̄η̄ η̄γ̄μ̄ μ̄η̄ π̄ῑ-  
 26 ε̄ω̄η̄ τ̄η̄ρ̄ῡ η̄τᾱσ̄· π̄η̄ ε̄ψ̄ᾱσ̄-  
 28 [ε̄]ῑς̄ ε̄ρ̄ᾱϊ̄ ε̄ρο̄ῡ τ̄η̄ρο̄σ̄· ᾱτω̄  
 30 ψ̄ᾱσ̄ε̄ῑ ε̄βο̄λ̄ μ̄μο̄ῡ η̄β̄ῑ η̄ᾱϊ̄  
 32 [τ̄η̄ρ̄]ο̄σ̄· †β̄ο̄μ̄ η̄τε̄ η̄ᾱϊ̄ τ̄η̄-  
 34 [ρ̄ο̄]ῑσ̄· τᾱρ̄χ̄η̄ η̄τε̄ η̄ᾱϊ̄ τ̄η̄-  
 36 [ρ̄ο̄σ̄· ε̄]ῑψ̄ω̄π̄ε̄ ε̄ψ̄ᾱνε̄ῑμε̄  
 38 [μ̄μο̄ο̄σ̄] ᾱψ̄ω̄π̄ε̄ η̄ ο̄σ̄με̄ρ̄-  
 40 [ . . . . . ]ε̄ω̄η̄· μ̄η̄ ο̄σ̄με̄ρ̄-  
 42 [ . . . . . ]μ̄η̄τ̄ᾱτ̄μ̄ῑς̄ε̄· ε̄σ̄-  
 44 [ . . . . . ] ρ̄ε̄ν̄κε̄ε̄ω̄η̄ ρ̄ρᾱϊ̄  
 46 [ρ̄η̄ . . . ]ο̄σ̄· [ . . . . . ]  
 48 [ . . . . . ]ο̄[  
 50 [ . . . . . ] ᾱ· [ . . . . . ]

P[K]B

2 ψ̄ω̄π̄ε̄ η̄η̄ ο̄σ̄βᾱρ̄β̄η̄λ̄ω̄ ψ̄ᾱψ̄-  
 4 ψ̄ω̄π̄ε̄ η̄η̄ ο̄σ̄ψ̄ο̄ρ̄η̄ η̄η̄ ε̄ω̄η̄  
 6 ε̄τ̄βε̄ †μ̄η̄τ̄ψ̄ᾱ ε̄νε̄ρ̄ η̄τε̄ π̄ῑ-  
 8 ᾱρο̄ρᾱτο̄η̄ μ̄ π̄η̄ᾱ· †μ̄ε̄ρ̄ς̄η̄τε̄  
 10 μ̄ μ̄η̄τ̄ᾱτ̄μ̄ῑς̄ε̄· η̄[ε̄]ο̄ο̄σ̄ δε̄  
 12 τ̄η̄ρο̄σ̄ η̄ᾱϊ̄ η̄ε̄ η̄λᾱφ̄ρη̄δ̄ω̄η̄  
 14 η̄η̄ ᾱτ̄η̄ ᾱρ̄η̄ζ̄η̄ο̄σ̄ [ . η̄]λᾱτ̄ψ̄ᾱ-  
 16 ζ̄ε̄ μ̄μο̄ο̄σ̄ η̄γ̄ρε̄ψ̄ο̄[σ̄]ω̄η̄ε̄ ε̄βο̄λ̄·  
 18 η̄λᾱτο̄σ̄ω̄τ̄ε̄ ε̄βο̄λ̄ η̄[γ̄ . . . . . ]  
 20 τ̄η̄ρο̄σ̄· η̄γ̄ρε̄ψ̄ο̄σ̄ε̄η̄ε̄ ε̄ο̄ο̄σ̄ ε̄βο̄λ̄  
 22 η̄γ̄μᾱρ̄ζ̄η̄δ̄ω̄η̄· η̄η̄ ε̄το̄σ̄ο̄η̄ε̄ ε̄-  
 24 βο̄λ̄ ε̄σ̄κ̄η̄β̄· η̄γ̄ς̄ο̄λ̄μ̄ῑς̄ η̄λᾱτ̄η̄[η̄]

[121]

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

14 ΔΡΗΖΝΟΤ· ΝΙΟΘΩΝΘ ΕΒΟΛ Μ-  
 16 ΜΟΟΤ ΜΑΤΑΔΑΤ· ΝΗ ΕΤΜΕΙΘ|  
 18 ΕΒΟΛ ΝΗ ΕΟΟΤ· ΝΗ ΕΤΟΘ|Ε ΕΙ  
 20 ΕΟΟΤ|· Ν|ΓΡΕΥΣΜΟΤ ΝΙΜ|ΑΡCΗ-|  
 22 ΔΩΝ· ΝΙΚΛC ΝΗ ΕΤ| . . . . .  
 ΕΒΟΛ· ΝΙΔΡΗΖΝΟΤ Ν|Η ΕΤΚΗ|  
 ΘΙΖΗ ΝΙΔΡΗΖΝΟΤ | . . . . .  
 ΕΤΕ ΝΗ ΕΤΨΟΟΠ̄ Θ|Η . . . . .  
 ΕΤΕ· . . . . . ΤΑΘ .| . . . . .  
 [ ——— ] .| . . . . .  
 [ ——— ] Μ .| . . . . .

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

[PKC]

2 ΜΜΑΤ Ν ΘΕΝΑΝΤΒΑ ΝΗ ΕΟΟΤ  
 4 ΝΘΡΑΪ ΝΘΗΤΟΤ· ΕΤΒΕ ΠΑΪ ΟΤ-  
 6 ΕΟΟΤ ΕΥΖΗΚ ΠΕ ΘΙΝΑ ΕΨΩΠΕ  
 8 ΕΥΨΑΝCΜ ΘΟΜ Ε ΝΟΤΘΒ ΔΤΩ  
 10 ΝΥΑΜΑΘΤΕ ΝΥΨΩΠΕ Ν ΤΕΛΙΟC  
 12 ΕΤΒΕ ΠΑΪ ΚΑΝ ΕΥΨΑΝΕΙ ΕΘΡΑΪ  
 14 ΕΤCΩΜΑ ΜΗ ΟΤ<ΟΤ>ΩΤΒ ΕΒΟΛ Ν-  
 16 ΤΕ ΟΤΘΤΛΗ ΕΤΒΕ ΤΟΤΜΗΤ-  
 18 ΠΑΝ|Τ|Ε|Λ|Ι|ΟC ΜΑΤΖΙ Ν ΟΤΔΕΙΘ  
 20 ΝΘΟΤΟ· ΕΤΕ ΕΒΟΛ ΜΜΟΥ ΠΕ  
 22 ΝΑΪ ΤΗΡΟΤ ΕΤΖΗΚ ΕΒΟΛ ΜΗ  
 24 |Η|Η ΕΤΗΜΜΑΥ· ΚΑΙΤΑΡ ΠΟΤΑ  
 ΠΟΤΑ ΝΤΕ ΝΙΕΩΗ ΟΘΗΤΑΥ Μ-  
 26 |Μ|ΑΤ Ν ΘΕΝΑΝΤΒΑ ΝΗ ΕΩΗ Ν-  
 28 ΘΡΑΪ ΝΘΗΤΥ ΘΙΝΑ ΕΥΨΟΟΠ̄ ΘΙ ΟΤ-  
 30 ΜΑ ΖΕ ΕΥΕΨΩΠΕ ΝΗ ΟΘΕΩΗ  
 32 Ν ΤΕΛΙΟC· ΕΥΨΟΟΠ̄ ΔΕ ΘΗ †-  
 34 |ΜΗΤ̄Μ|Δ|Κ|ΑΡΙΟC ΝΤΕ ΠΙΨΜ̄Τ-  
 36 |ΘΟΜ Ν ΤΕΛΙΟC Ν ΔΘΟΡΑΤΟΝ  
 38 |Μ ΠΝΔ . . |ΩΥ Μ ΠΙΚΑ ΡΩΥ Ν  
 40 | . . . . . |ΤΕ ΕΤΟΤΡ ΨΟΡ̄Π̄  
 42 | . . . . . |ΟΥ· ΜΗ †|Τ|Ν̄ΩCΙC  
 44 | . . . . . |Π .|  
 46 | . . . . . |Μ|  
 48 | . . . . . | .|

122,19-20 E.g., ΜΕ|ΕΤΕ.

122,20-21 E.g., Θ|Η ΝΙΜΕΙ|ΕΤΕ.

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

123,1 Cf. 123,12-14.

the self-revealers  
 14 who are [full]  
 of glory, those who [wait for]  
 16 glory, the blessers, the M[arse-]  
 dons; the Kalyptoi (*καλυπτός*) who [  
 18 the limits [those who are]  
 upon the limits [  
 20 . . . those that dwell [in  
 [  
 22 [  
 [

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

[123]

ten thousand glories  
 2 in them. Therefore, it is  
 a perfect glory so that (*ἵνα*) whenever  
 4 it can join (another) and  
 prevail, it becomes perfect (*τέλειος*).  
 6 Thus, even if (*καὶ*) it enters  
 into a body (*σῶμα*) and a death (coming) from  
 8 matter (*ἔλη*), they do not  
 receive greater honor because of  
 10 their all-perfectness (*-παντελειος*) from which  
 all these come, being perfect, together with  
 12 those that are with him. Indeed (*καὶ γάρ*) each  
 of the aeons (*αἰών*) has  
 14 ten thousand aeons (*αἰών*)  
 in himself, so that (*ἵνα*) by existing together  
 16 he may become a perfect (*τέλειος*)  
 aeon (*αἰών*). There is (+*δέ*) in the  
 18 [Blessedness (*-μακάριος*)] of the three-  
 [powered] perfect (*τέλειος*) Invisible (*ἀόρατον*)  
 20 [Spirit (*πνεῦμα*) ] silence  
 [                                      ] who became first  
 22 [                                      ] and the knowledge (*γνώσις*)  
 [  
 24 [  
 [

123,3          **ΩΨΗΔ** for **ΩΩCTE**.  
 123,14        I.e., countless aeons.  
 123,17-18    I.e., Protophanes.

ρκ[Δ]  
 2 ΤΗΡΥ ΟΥΣΙΓΗ ΝΤΕ †ΓΝΩΣΙΣ Μ  
 ΜΕΡΟΝΤΕ ΠΙΨΟΡΗ Μ ΜΕΕΥΕ  
 4 ΝΟΥΡΑΪ ΟΝ ΟΥ† ΜΕΤΕ ΝΤΕ ΠΙΨΜΤ-  
 ΘΟΜ ΔΕ ΔΥΟΘΕΡ ΟΑΘΝΕ ΜΑΣ Ε ΤΡΕΣ-  
 6 ΕΙΜΕ ΕΡΟΥ ΟΥΝΑ ΔΕ ΕΥΕΨΩΠΕ  
 Μ ΠΑΝΤΕΛΙΟΣ ΔΩ ΕΥΕ Η ΤΕΛΙΟΣ  
 8 ΝΟΥΡΑΪ ΝΟΥΗΤΥ ΕΘΕΙΜΕ ΕΡΟΥ ΕΒΟΛ  
 ΟΥΤΟΟΤΣ Η ΟΥΜΝΤΟΥΔΠΛΟΤΣ ΜΗ  
 10 ΟΥΜΝΤΜΑΚΑΡΙΟΣ Δ[ΪΖΣ] Η ΟΥΜΝΤ-  
 ΔΓΑΘΟΣ ΕΒΟΛ ΟΥΤΟΟΤΥ Μ ΠΗ ΕΤΟΥ-  
 ΗΡ ΝΩΥ ΝΤΕ ΠΙΕΩΗ Η ΒΑΡΒΗΛΩ  
 12 ΠΗ ΕΤ† Μ ΠΨΩΠΕ ΜΑΥ ΜΕ .|  
 ΤΩΥ ΔΗ ΤΕ †ΘΟΜ ΔΛΛΑ ΤΑ ΠΗ ΕΤΜ-  
 14 ΜΑΥ ΤΕ ΝΙΕΩΗ ΔΕ ΕΤΨΟΟΗ  
 ΟΝΤΩΣ ΕΨΟΟΗ ΟΝ ΟΥΣΙΓΗ  
 16 ΝΕΟΥΑΤΕΝΕΡΓΙΑ ΤΕ †ΟΥΠΑΡΖΙΣ  
 ΔΩ ΝΕΟΥΑΤΨΑΔΕ ΜΜΟΥ ΤΕ  
 18 †ΓΝΩΣΙΣ ΝΤΕ ΠΙΚΛΙΣ ΕΤΤΑ-|  
 Ο ΜΜΟΥ ΕΑΥΕΙ ΕΙΒΟΛ ΟΜ ΠΙ-|  
 20 ΜΕΟΥΤΟΟ ΠΙΜΟ| . . . . .  
 ΜΕΕΥΕ ΠΙΠΡΩΤΟ[ΦΑΝΗΣ Ν]  
 22 ΟΙΟΙΟΥ† Η ΤΕΛΙΟΣ Η ΙΝΟΥΣ . .  
 [ ————— ] ΔΩ| . . . . .  
 24 [ ————— ] .Ν| . . . . .

[ρ]κε

ΟΥΚΩΗ ΝΤΑΥ ΠΕ ΕΥΨΗΨ ΝΜ-  
 2 ΜΑΥ ΟΜ ΠΙΕΟΟ ΜΗ †ΘΟΜ ΟΝ  
 ΟΥΤΑΖΙΣ ΔΕ ΕΥΔΟΣΕ ΕΡΟΥ  
 4 ΔΩ ΝΟΥΡΑΪ ΟΝ ΟΥΕΩΗ ΔΗ  
 ΕΥΝΤΑΥ Η ΜΑΪ ΤΗΡΟΥ Μ ΠΗΤΕ  
 6 Μ ΠΗ ΕΥΟΝΟΥ ΕΨΟΟΗ ΟΥ ΟΥΜΑ  
 ΝΟΥΡΑΪ ΟΝ ΟΥΑ ΜΗ ΠΙΕΩΗ ΕΤ-  
 8 ΟΥΡΑΪ Ο(Η ΗΗ) ΕΩΗ ΕΥΝΤΑΥ ΜΜΑΥ  
 Η ΟΥΔ[Δ]ΦΟΡΑ ΕΣΕ Η ΟΥΤΟΟ  
 10 ΜΗ Η[Γ]ΚΕΨΩΔΗ ΤΗΡΟΥ ΕΤ-  
 ΨΟΟΗ ΟΜ ΠΙΜΑ ΕΤΜΜΑΥ ΠΙ-

124,12 ΜΕ .|, the trace can be read Η, Ψ, Η, Ψ, or Κ | perhaps the Autogenes.

124,13 Ink trace (resembling Ψ) visible after Μ at the end of this line is not part of the text.

124,14 ΨΟΟΗ, Η more fully preserved in 1972 (read Η or Η); now best attested

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

[1]25

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

---

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

12 κλς ΔΕ ΕΥΨΟΟΪ ΟΝΤΩΣ ΕΣ-  
 ΚΗ ΔΕ ΝΜΜΑΥ ΝΕΙ ΤΑ ΝΓΕΟΟΪ  
 14 ΤΗΡΟΪ ΙΟΥΝΛ · ΠΓΕΟΟΪ Ν Ο-  
 ΟΪΤ Μ ΠΑΡΘΕΝΟΪ· ΕΤΕ Ε-  
 16 ΒΟΛ ΟΙΤΟΟΤΣ ΔΘΝΑΘ Ε ΝΙΠΑΝ-  
 ΤΕΛΙΟΝ ΤΗΡΟΪ· ΝΕΤΑΘΕ ΔΕ  
 18 [ε]ΡΙΑΤΟΪ ΝΗΑΘΡΑΥ ΠΕ ΠΙΨΟΜΤ-  
 [ . . . . ] . | . | . Ν ΔΛΟΪ· ΠΙΨΜΤ-  
 20 [ . . . . . ] |ϛ ΠΙΔΤΟΤΕΝΗΪ Ν  
 [ . . . . . ] ΕΘΝΤΑΥ ΔΕ ΜΜΑΘ  
 22 [ . . . . . ] ΝΘΡΑΪ ΟΝ ΟΥΔ ΕΥΤΟ-  
 [ . . . . Π]Η ΟΝ ΕΤΑΜΑΘΤΕ Ε ΠΙ-  
 24 [ . . . . . ] ΕΥΨΟΟΪ ΟΝ [   
 [ . . . . . ] |ϛΔ [   
ΡΚΙΣ ]  
 ΠΕ ΝΤΕ ΟΕΝΑΝΤΒΑ Ν ΚΩΒ· ΠΙ-  
 2 ΨΟΡΪ ΔΕ ΝΗ ΕΩΝ ΕΪΨΟΟΪ  
 ΝΘΝΤΥ ΕΤΕ ΕΒΟΛ ΜΜΟΥ ΠΕ  
 4 ΠΙΨΟΡΪ Μ ΦΩΣΤΗΡ· ΣΟΛΜΙΣ  
 ΜΗ ΠΙΡΕΥΟΤΕΝΘ ΝΟΪΤΕ ΕΒΟΛ  
 6 ΕΘΑΤΗ ΔΡΗΔΥ ΠΕ ΚΑΤΑ ΠΙΤΘ-  
 ΠΟΪ ΕΪΨΟΟΪ ΝΘΡΑΪ ΟΜ ΠΙΚΛΣ  
 8 ΝΗ ΕΩΝ ΜΗ ΔΟΞΟΜ[ΕΔ]ΩΝ·  
ΠΙΜΕΡΟΝΑΘ ΝΗ ΕΩ|Ν| ΔΚΡΕΜΩΝ  
 10 ΠΙΔΤΨΑΔΕ ΜΜΟΥ ΕΘΝΤΑΥ  
 ΜΜΑΘ Μ ΠΙΜΕΡΟΝΑΘ Μ ΦΩΣ-  
 12 ΤΗΡ· ΖΑΧΘΟΪ ΜΗ ΙΑΧΘΟΪ· ΠΙ-  
 ΜΕΡΨΟΜΤ ΔΕ ΝΗ ΕΩΝ ΠΕ ΔΜ-  
 14 ΒΡΟΪΟΪ ΠΙΠΑΡΘΕΝΟΪ ΕΘΝΤΑ[Υ]  
 ΜΜΑΘ Μ ΠΙΜΕΡΨΟΜΤ Μ ΦΩ-  
 16 ΣΤΗΡ ΣΗΘΕΪ ΜΗ ΔΝΤΙΦΑΝ-  
 ΤΗΪ· ΠΙΜΕΡΥΤΟΟΪ Δ[Ε] Ν[Ι]Ν Ε-|  
 18 ΩΝ ΠΕ ΠΙΡΕΥΟΜΟΪ [ . . . . .  
 ΓΕΝΟΪ ΕΘΝΤΑΥ ΜΜ[ΔΘ Μ ΠΙΜΕΡΟ-|  
 20 ΥΤΟΟΪ Μ ΦΩΣΤΗ[Ρ ΣΕΛΔΔΩ]

125,17 -ΙΟΜ, sic.

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

125,24 οη, or οη.

126,4 See 119,11n.

12 Kalyptos (*καλυπτός*) really (*δύτως*) exists,  
 and (*δέ*) with him is located she who belongs to  
 14 all the glories, Youel, the male  
 virgin (*παρθένος*) glory, through  
 16 whom are seen all the  
 all-perfect ones (*παντέλειον*): those (*+δέ*)  
 18 that stand before him are the thrice  
 [                    ] child, the thrice  
 20 [                    ], the Autogenes (*αὐτογενής*)  
 [                    ]. He (*+δέ*) has  
 22 [                    ] in one ...  
 [                    the one ] again who prevails over the  
 24 [                    ] existing in [                    ]  
 [                    ]  
 12[6]  
 of ten thousand-fold. The  
 2 first (*+δέ*) aeon (*αιών*)  
 in him, from whom is  
 4 the first light (*φωστήρ*), (is) Solmis  
 and the god revealer,  
 6 being infinite according to (*κατά*) the  
 type (*τύπος*) in the Kalyptos (*καλυπτός*)  
 8 aeon (*αιών*) and Doxomedon.  
 The second aeon (*αιών*) (is) Akremon  
 10 the ineffable with  
 the second light (*φωστήρ*)  
 12 Zachthos and Yachtos. The  
 third (*+δέ*) aeon (*αιών*) is Am-  
 14 brosius the virgin (*παρθένος*) with  
 the third light (*φωστήρ*)  
 16 Setheus and Antiphantes.  
 The [(*+δέ*)] fourth aeon (*αιών*)  
 18 is the blesser [                    ]  
 race (*γένος*) with [the]  
 20 fourth light (*φωστήρ*) [Seldao]

- 126,8 For Doxomedon as another name for Kalyptos, see *Gos.Eg.III* 41,13-16;  
*Melch.IX* 6,1; 16,30.  
 126,12 Supralinear stroke begins over ı̅.  
 126,13-14 ΔΛΒ ΡΟCΙΟC, without supralinear stroke.  
 126,16-17 ΔΝΤΙΦΔΝΤΗC, without supralinear stroke.  
 126,17 Η, only the supralinear stroke survives.



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

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

126,23 Or, Ϛ|ΔΡΜ.

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

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

127,18 Different, lit., differences.

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

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

---

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

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

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

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

127,27     Ϛ, or else Ϙ.

ρ[ΚΗ]  
 2 ἀρροϛ[ . . . ] π[ι]μερϛωμ[τ] δε ν-  
 τε π[ι]μερϛωμ[τ] μ φωστηρ  
 4 δαυειθε· λαφανεϛ· επιφα-  
νος· ειδαεοϛ· π[ι]μερϛτοοϛ  
 6 δε ντε π[ι]μερϛτοοϛ μ φω-  
 8 στηρ ηληληθε· κοδηρη· επι-  
 φανιοϛ· αλλοτενιοϛ[·] η[ι]κο-  
 10 οϛε δε τηροϛ ε[τ]ϛω[ο]ι[η] ρη ϗ-  
 12 ρηλη ητοοϛ τηροϛ η[ι]εϛ[ε]ε[ε]τ  
 14 πε· αϛω ετβε οϛτηνω[ς]η[ς] ντε  
 οϛμητηνοϛ μη οϛτολμη αϛω  
 16 οϛβομ εαϛϛωπε αϛω αϛ-  
 18 σελϛωλοϛ· εαϛρ α[τ]ε[ι]με ε π-  
 20 νοϛτε σεναβωλ εβολ· εις ρη-  
ητε ζωστηρ[α]νε ακωτμ  
 22 εροοϛ τηροϛ ηα[ι] ετε ηηνοϛτε  
 ε η α[τ]ε[ι]με εροοϛ· αϛω ετε η-  
 24 η ατη αρηζνοϛ η ρεναρτελοϛ  
 26 ανοκ δε α[ι]τολμα πε[α]α[ι] δε ειτ[η]  
 28 οη ϗκωτε ετβε π[ι]ϛμ[τ]βομ [η-]  
 30 η ατηαϛ εροϛ η τελιοϛ[·] μ πη[α]  
 32 πωϛ ϛϛωοη ηαϛ αϛ[·] . . . [·]  
 34 ειϛε ε ηα[ι] τηροϛ· μ[·] . . . ]η ε[τ]  
 36 ϛ[ο]οη οητωϛ εμ[·] . . . ]τεϛ  
 [· . . . . ]ει[·] ]α[·] . . . ]αϛ πε π[·] . . . .  
 [· . . . . ]μα[·] . . . ]ϛ η ο[·] . . . .  
 [· . . . . ]· ητε[·] ]αοο[·] . . . .

ρ[ΚΙΘ]

2 οϛ εματε αϛκαα[τ] α[τ]βωκ·  
 4 αϛω αϛει ηηαϛρα[ι] ηε[ι] απ[ο]φαντηϛ·  
 6 μη αφροπα[ι]ϛ· παρθενωφωτοϛ·  
 8 αϛω αϛη[τ] εροϛη ε π[ι]πρωτοφα-  
 10 ηηϛ η ηοϛ η ροοϛ[τ] η τελιοϛ η  
 12 ηοϛ· αϛω α[ι]ηαϛ ε ηα[ι] τηροϛ

128,7 No supralinear stroke over αλλοτενιοϛ.

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

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

128,18 Cf. 1 Peter 1:12.

128,22 | . . . |, first trace is from η, ϑ, η, π, or τ; second, from εϛ, ο, ϛ, or φ; third is t oϛt rokøf τ, or a supralinear stroke.

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

[12]9

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

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

128,26 ϡ, or else δ or λ | δ, or else ϡ | ϙ, or else ϙ | ϙ, or else ϙ.

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

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

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

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

129,7-8 πρητε. . . μμος, sic.

129,18 I.e., νεψ.

129,19-20 Lit., greatness.

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

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

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

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

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

130,12 Τ, or else Π.

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

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

14 But (δέ) an erring multitude  
 I awakened saying,  
 16 “Understand, you who are alive, the holy  
 seed (σπορά) of Seth. Do not [be]  
 18 disobedient to me. [Awaken]  
 your divine part to god, and  
 20 as for your sinless elect soul (ψυχή),  
 strengthen it. Note the  
 22 dissolution of this world and  
 seek the immutable  
 24 ingenerateness. The [Father] of  
 all these invites you.  
 26 Although (others) reprove you (and) ill-treat  
 131

you, he will not abandon you.  
 2 Do not baptize yourselves with death  
 nor (ούτέ) entrust yourselves to those  
 4 who are inferior to you as if to  
 those who are better. Flee from the madness  
 6 and the bondage of femaleness,  
 and choose for yourselves the salvation  
 8 of maleness. You have  
 not come to suffer; rather (ἀλλά), you have  
 10 come to escape your bondage. Release  
 yourselves, and that which has bound  
 12 you will be dissolved. Save  
 yourselves so that (ἵνα) your soul  
 14 may be saved. The kind (χρηστός) Father  
 has sent you the Savior (σωτήρ)  
 16 and given you strength. Why  
 are you hesitating? Seek when you are  
 18 sought; when you are invited,  
 listen. For (γάρ) the time (χρόνος) is  
 20 short. Do not be led  
 astray. Great is the aeon (αἰών)  
 22 of the aeons (αἰών) of the living ones,

131,9 Circumflex has been abnormally omitted above the group εϛ.

131,13 Soul, lit., that (fem.) one there.

131,14 ΧϞϚ for χρηστός; cf. 78,22.

131,17-18 Cf. 3,18f.

131,21-22 Cf. 2 Enoch 65:8.



ΜΝ †[ΚΟ]ΛΑΔΙΣ ΝΤΕ ΝΗ ΕΤΟ [Ν]  
 24 ΔΙΤΩΤ Ν ΖΗΤ ΟΘΝ ΟΣΜΗ-  
 ΗΨΕ Ν [C]ΝΔΘ ΚΩΤΕ ΕΡΩΤΗ  
 26 ΜΝ ΘΕΝΡΕΥ† ΚΟΛΑΔΙΣ· VVV  
ΡΙΛΙΒ  
 ΠΩΘ ΝΙΘΡΙΑΪ ΖΗ ΟΘΚΟΘΕΙ Ν ΣΗΟΙΩΙ  
 2 ΕΜΠΑΤΥΤΑΘΩΤΗ ΝΘΙ ΠΙΤΑΚΟ·  
 ΔΝΑΘ Ε ΠΙΘΘΟΕΙΝ ΠΩΤ ΝΣΑ-  
 4 ΒΟΛ Μ ΠΙΚΑΚΕ· ΜΠΡΤΡΕΘΡ ΘΑΛ  
 ΜΜΩΤΗ ΠΡΟΣ ΟΥΤΑΚΟ:  
 6 ΖΩΣΤΡΙΑΝΟΣ  
 8 ΟΛΖ ΛΥ ΘΟΒ ΔΕΥ ΘΩΤ ΣΩ†  
ΘΡΥΘ ΝΛΧ ΔΕΛΩΘΟΒΔΕΥ·  
ΘΩ ΟΛΖ ΤΣΛΘΩΨ [ΛΧ]

132,2

Death, lit., destruction.

132,6-9

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

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

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



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

**Bibliography:**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

At 135,25, read ΕΝΔΙΩΝ, for ΕΝΙΩΝ.

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

At 135,28, read ΔΤΨΩ|ΠΕ|, for ΔΤΞΠΟΥ.

At 136,1 read ΝΣΕΣΟΟΥΝΕ, for ΝΣ|Ε|Σ|Ο|Ο|ΟΥΝ.

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



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

## NOTES TO TEXT

Frederik Wisse

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

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

## COMMENTARY

Marvin W. Meyer

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

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

133,22 ἰ, flag is uncertain on papyrus.

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

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

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

ρωστε ντεπιτοοτ ρ οθοειν  
 12 εβολ ρμ πιωρρ ντε πη εταγοτ-  
 ωηρ εβολ· ατω ατсμη ασωψ  
 14 εβολ ψαροοτ εсζω μμοc δε  
 зг сμη εναψαζε δε εελεζο(с)  
 16 нηтн· εтβε οτ тетηψγνε μ-  
 μοει ανοκ πε ιс πεχс εтψ|ο-|  
 18 οη μн тηотн ψα εнеρ· тот(ε)  
 αναποστολοc ατοσψ|β|  
 20 ατω ηατζω μμοc δε πζο-  
 ειc тноσψ εειμε ε πψω-  
 22 ωт нте ηεωн μн пει(т)пλн-  
 ρωμα· ατω δε пψ(с) сеαμα|ρ-|  
 24 τε μμον ρμ пгма ηψωπε·  
 η πωс ανει επιμα η εναβωк  
 26 ηαψ ηρηте· η πωс οσнтан  
   |ρλε|  
 |ηηεζο|тсгд нте †παρρηсгд·  
 2 |η| εтβε οτ ηгвом се† ημμαν·  
 тоте αтсμη ψωπε ηατ εβολ  
 4 ρμ ποθοειн εсζω μμοc δε н-  
 тωтн оσαττηотн етр μн-  
 6 тре δε дегзе ηαї тηροσ ηηтн  
 αλ|α|α |ε|тβε тетημнτатηαρте  
 8 †|η|αψαζε ηкесοη· εтβε  
 |пψω|ωт μен нте ηεωн παї  
 10 |πε| пгψωωт ет<α>†μнτат-  
 ζωтμ δε μн †μнτатψоζме  
 12 нте тмаατ етасоσωηρ εβολ  
 εζμ ποσαρ саρме нте †μнτ-

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

135,10 Ms. reads ετε†.

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

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

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

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

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



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

135,16  
136,9

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

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

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

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

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

[ραζ]

[ ————— α]σμοοτ̄ εβολ  
 2 [ . . . . ] κ ρραϊ ρμ πεφουαδῑ· επλδη  
 [δε] δε ηλειοσψωωτ̄ πε ετβε παϊ αφ-  
 4 ψωπε [η]οσπληρωμα· ετβε πη  
 πε δε σεαμαρτε μμωτη δε ντωτη  
 6 μετε νοτεγ· εψωπε εтетηακακ  
 τηνε καρησ μπαϊ εττακνοτ̄· το-  
 8 τε εтетηαψωπε ηρεμφωστηρ  
 ρη τμητε ηρεμρωμε εσμοοτ̄  
 10 πη δε[ε] δε ητωτη ετηατ̄ μη ηγσομ  
 δε η[τ]οροτ̄ μμητασ νοσματοη κα-  
 12 [τα] τ̄ετηρε· επλδη ησεοσωψ αν  
 [ρ]ηα ητετηνοοτ̄μ· τοτε αναποσ-  
 14 [τ]οροσ οσωψ̄τ̄ η κεσοη̄ εστω μ-  
 μος δε πσοεγс ματαμον δε αψ  
 16 [τ]ε θε ετηηατ̄ μη ηγαρχωη· επλδη  
 [η]α]ρχωη сентпе μμον· τοτε

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

[137]

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

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

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

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

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

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

138,14 The original fai was corrected to upsilon.

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

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

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

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

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

138,20 ΤΕΝΑΝΤΙΚΟΤΙΕΙ; cf. *Treat. Res.* I 46,34-38; *Tri. Trac.* I 115,3-11; *Treat. Seth* VII 54.4.10; 69,11-12; contrast Mark 10:13-16 par.; Gos. *Thom.* II 37,20-23; 41,10-12.

22 ΤΟΤΕ ΑΥΤΩ ΜΗ ΨΩΠΕ ΨΑΡΟΟΤ  
 ΕΣΩ ΜΜΟΣ ΖΕ ΑΪΖΟΣ ΝΗΤΗ  
 24 ΝΡΑΡ ΝСОП ΖΕ ΡΑΠС ΕΡΩΤΗ  
 ΕΤΡΕΤΕΤΗΖΙ ΜΚΑΡ· ΡΑ-  
 26 ΠС ΕΤΡΕΩΗΤΗΩΤΗ ΕΡΕΝС-  
 ΝΑΡΩΤΗ ΜΗ ΡΕΝΩΗΤΕΜΩΝ  
 28 ΕΩСΤΕ ΝΤΕΤΗΖΙ ΜΚΑΡ· ΠΗ ΔΕ  
 ΕΤΕ ΝΥΝΑΖΙ ΜΚΑΡ ΔΗ ΟΥΔΕ ΙΡΛΘ

2 | ————— | . | . π | ῖ | ὠ | ῥ |  
 | ————— | Μ ΖΕΚΑΔС ΕΥ-  
 4 | . | ΕΡΕΙ . . . . . Δ | ΝΑΠΟСТОΛΟС ΔΕ  
 [ΑΥ]ΡΑΨ[Ε] Ε[ΜΑ]ΤΕ ΑΥΩ ΑΥΕΙ ΕΡΒΑΪ  
 6 [ΕΘ]ΓΗΜ ΑΥΩ ΑΥΕΙ ΕΡΒΑΪ ΕΠΡΠΕ ΑΥΤ  
 [СВ]Ω ΩΝ ΟΥΟΥΖΑΪ ΕΡΒΑΪ ΩΜ ΠΡΑΝ ΝΤΕ  
 8 [ΠΧ]ΙΟΥС [С] ΠΕΧС· ΑΥΩ ΑΥΡ ΠΑΡΡΕ  
 [ΕΤ]ΜΗΗΨΕ· ΑΥΟΥΩΝ ΔΕ ΕΡΩΥ ΗΟΥ  
 10 [ΠΕ]ΤΡΟС [ΠΕ]ΙΖΑΥ ΗΝΕΥΜΑΘΗΤΗС ΖΕ  
 [ΜΗ] ΠΕΝΖΟΕΙС [С] ΡΟΤΑΝ ΕΥΩΝ СΩΜΑ  
 12 [ΕΥ]Τ ΜΑΕΓΗ ΝΑΝ ΕΩΒ ΗΓΜ ΝΤΟΥ ΕΑΡ  
 [ΑΥ]ΙΕΙ ΕΡΒΑΪ· ΝΑСΗΗΩ ΖΙ СΜΗ ΕΤΑСΜΗ  
 14 [ΑΥ]Ω ΑΥΜΟΥ ΕΒΟΛ ΩΝ ΟΥΠΝΑ ΕΥΟΥΑΔВ  
 [ΠΕ]ΙΖΑΥ ΗΤΟΥ ΖΕ ΠΕΝΦΩСΤΗΡ [С]  
 16 [ΑΥ]ΕΙ ΕΡΒΑΪ ΑΥΩ ΑΥΑΨΤΥ· ΑΥΩ ΑΥΡΦΟ-  
 [Ρ] ΝΟΥΚΛΟМ ΗΨΟ<Ν>ΤΕ· ΑΥΩ ΑΥΤ ΩΙ-  
 18 [ΩΥ] ΗΝΟΥСТОΛΗ ΝΖΗΘΕ ΑΥΩ ΑΥ-  
 [ΑΨ]ΤΥ ΕΣΗ ΟΥΨΕ ΑΥΩ ΑΥТОМСΥ ΩΝ

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

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

[139]

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

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

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

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

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

139,14 **ΔΕ**; cf. Acts 4:8,31; 7:55; 13:9,52.

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



- 20 ϩ[ϫ]μϩαοϫ αϫω αϫτωηϫ εβολ ϩη ηετ-  
 μ[οο]ϫτ̄: vvy ηασηηϫ οϫψμμο μ-  
 22 πείϫη μκαρ πε ιϫ· αλλα αηον πετε-  
 αηϫη μκαρ ϩη τπαραβαϫιϫ ητμααϫ  
 24 αϫω ετβε παϊ αϫερε ηϫωβ ηημ  
 κατα οϫεηηε ϩραϊ ηϫητη· πϫοειϫ  
 26 ταρ ιϫ πψηρε ητε πεοοϫ μπωτ̄  
 ηατ̄ψ ηη εροϫ παϊ πε πλαρχηϫοϫ  
 28 ητε πεηωηϫ· vy ηασηηϫ μπρ-  
 τρεηϫωτμ οϫη ηϫα ηεϊαηο-  
 30 μοϫ αϫω ητημοοϫε ϩραϊ ϩη  
 [ρμ]
- | ————— | τοτε απε-  
 2 τ̄ροϫ αϫ[ιϫ]ωο[ιϫ] εϩοοη μπκεϫε-|  
 [ει]πε εϫϫω [μμοϫ ϫε πεηϫοει]ϫ [ιϫ]  
 4 πεϫϫ παρχηϫοϫ η[τε πε]ημτο[η]  
 ματ̄ ηαη ηοϫπ̄ηα ητε οϫεπ̄[ιϫ]-  
 6 τημη ϩηηα αηον ϩωωη ϫε εηε-  
 ερε ηϩεηβομ· τοτε απετ̄ροϫ|  
 8 μη ηηκεαποστολοϫ αϫηαϫ ε[ροϫ]  
 αϫω αϫμοοϫ εβολ [ϩη] οϫπ̄η[α]  
 10 εϫοϫααβ· αϫω αποτα ποτα  
 ερε ηϩεηταλβο· αϫω αϫπωρϫ  
 12 εβολ ϫε εϫεταϫε οειψ μπϫο-  
 ειϫ ιϫ αϫω αϫωοοϫ ψα ηε[ιϫ]-  
 14 ερηϫ αϫραϫπαϫε μμοοϫ [εϫ]-  
 ϫω μμοϫ ϫε ϩαμηη· vy το[τε]  
 16 αϫοοτωηϫ εβολ ηοη ιϫ εϫϫω [μ-  
 μοϫ ηαϫ ϫε τ̄ρηηη ηητη [τηρ]-  
 18 τη μη οοηη ηημ ετηαϫτε ε-  
 παραη· ετετηαβωκ δε εϫε-  
 20 ψωπε ηητη ηοη οϫραϫε μη  
 οϫημοτ̄ μη οϫβαμ· μπρρ  
 22 βαβρητ̄ δε ειϫ ϩητε τ̄ηεηητη

139,25

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

139,26

Or, "the Son of the glory of the Immeasurable Father."

140,1

See note to 139,1.

20 a tomb. And he rose from the  
 dead. My brothers, Jesus is a stranger  
 22 to this suffering. But (*ἀλλά*) we are the ones who have  
 suffered through the transgression (*παράβασις*) of the mother.  
 24 And because of this, he did everything  
 like (*κατά*) us.  
 26 For (*γάρ*) the Lord Jesus, the Son of the immeasurable glory of  
 the Father, he is the author (*ἀρχηγός*)  
 28 of our life. My brothers, let  
 us therefore (*οὖν*) not obey these lawless ones (*ἄνομος*)  
 30 and walk in  
 [140]  
 [ . Then (*τότε*) Pe-]  
 2 ter [gathered together the others also,]  
 saying, ["O, Lord Jesus]  
 4 Christ, author (*ἀρχηγός*) [of our] rest,  
 give us a spirit (*πνεῦμα*) of understanding (*ἐπιστήμη*)  
 6 in order that (*ἵνα*) we also may  
 perform wonders." Then (*τότε*) Peter  
 8 and the other apostles (*ἀπόστολος*) saw [him]  
 and they were filled with a holy spirit (*πνεῦμα*).  
 10 And each one  
 performed healings. And they parted  
 12 in order to preach the Lord  
 Jesus. And they came together  
 14 and greeted (*ἀσπάζεσθαι*) each other  
 saying, "Amen" (*ἀμήν*). Then (*τότε*)  
 16 Jesus appeared, saying  
 to them, "Peace (*εἰρήνη*) to you [all]  
 18 and everyone who believes in  
 my name. And (*δέ*) when you depart,  
 20 joy be to you and  
 grace and power. And (*δέ*) be not  
 22 afraid; behold, I am with you

140,7-10 Cf. John 20:19-23 ("Pentecost" is accompanied by an appearance of the resurrected Christ; the disciples are happy, *ιδόντες τὸν κύριον*, who greets them with a greeting of peace, commissions them, and imparts *πνεῦμα ἁγίου*); also Acts 2:1-4.

140,14 *ἀϋραεπιδζε μμοου*; cf. Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; etc.

140,17-23 Commission; cf. Matt 28:18-20; Luke 24:44-49; John 20:19-23; Acts 1:8; also Mark 16:15-18; *Soph. Jes. Chr.* III 119,1-8.

ΨΔ ΕΝΕΡ· ̅ ΤΟΤΕ ΔΗ<Δ>ΠΟΤΟ-  
 24 ΛΟΣ ΔΥΠΩΡΞ ΜΜΟΟϞ ΕΒΟΛ  
 ΕΥΡΑΪ ΕΠΙΥΤΟΟϞ ΝΨΔΔΕ ΔΕ ΕϞ-  
 26 ΕΤΑΨΕ ΟΕΙΨ ΔΥΩ ΔΥΒΩΚ  
 ρΗ ΟϞΘΟΜ ΝΤΕ ΙϞ ρΗ ΟϞΕΙΡΗΝΙΗΙ:

140,23

Ms. reads **ΟΠΟΤΟΛΟΣ**.

140,25

One expects the text to read: **ΕΠΙΥΤΟΟϞ Ἡ<ΚΛΓΜΔ>**, "into the four regions (of the earth)"; perhaps some text was accidentally omitted.

forever." Then (τότε) the apostles (ἀπόστολος)  
 24 parted from each other  
 into four words in order to  
 26 preach. And they went  
 by a power of Jesus, in peace (εἰρήνη).

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140,25

**ΕΠΙΥΤΟΥΣ ΝΗΣΔΞΕ;** cf. Iren., *Adv. Haer.* III.11.8 (four gospels for the τέσσαρα κλίματα τοῦ κόσμου). On four directions, see *Acts of Thomas* 28, conclusion to *Pistis Sophia*, *Epistula Apostolorum* 30, etc.

