THE COPTIC GNOSTIC LIBRARY
EDITED WITH ENGLISH TRANSLATION, INTRODUCTION AND NOTES
published under the auspices of
THE INSTITUTE FOR ANTIQUITY AND CHRISTIANITY

NAG HAMMADI CODEX VIII

CONTRIBUTORS
BENTLEY LAYTON
MARVIN W. MEYER
JOHN H. SIEBER
FREDERIK WISSE

VOLUME EDITOR
JOHN H. SIEBER

E.J. BRILL
LEIDEN • NEW YORK • KØBENHAVN • KÖLN
1991
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: [Δ] - [Π,σ], (one leaf wanting), [σΔ] (blank) - [ΠΗ], (two leaves wanting), [ΠΣΤ] - [ΠΛ']; 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 ἀληθέας Ζωστριάνος· θεος (sic) ἀληθέας· Λόγοι Ζωροάστριοι "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) Τεπίστολαν Μητρος Εταγγέλονς "The Epistle of Peter that He Sent to Philip" (132,10-11). The text is mostly complete. It may be an excerpt from a larger work, preceded by a caption. Ends p. 140.

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

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

Format

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

Papyrus: Two of the rolls from which the codex was constructed are of a papyrus that was relatively thin and therefore of fine quality; two other rolls (Nos. 3-4, used to copy the middle of the text) were relatively thick and opaque (on the relation of the stationer’s stock rolls to the structure of the text block, see Robinson in Facsimile Edition: Codex VIII, pp. xv, xvii). The fiber directions of the leaves is A1-37 ↓/→, A38-74 →/↓. The bottom of A9 (pp. 15-16) was patched in antiquity.
Script (cf. Facsimile Edition: Codex VIII; Krause-Labib, Gnostische und hermetische Schriften, pl. 11): Letters are upright or slightly left-sloping, thick-and-thin style, with 3-stroke &\, round\, G, narrow O (pinched and sloping from upper left to lower right), tall P \, Q, short (and, at end of line, occasionally tall) \, and two forms of \. 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 E in the word "come" and G in G\, HTN, G\, HN, G\, H, and G\, NA. 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 \n and \n. Letters \alpha and \epsilon are often ornamentally extended at end of line. Rhetorical punctuation (distinction of cola) is marked by a half-raised point (\). I is common. The usual compendia for nomina sacra appear in the text; note also \kappa\alpha\overline{\alpha} = \kappa\alpha\nu\pi\tau\omicron, \chi\omicron\eta\omicron\tau\omicron\sigma\omicron. One also finds H (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 N are optionally abbreviated; \overline{\omicron} (11,9) and \omicron\overline{\omicron} (79,17) being attested. Titles (p. 132) are set off by ornamental horizontal rules and diple signs. Each tractate concludes with a dicolon and diple or diple obelisme 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."
INTRODUCTION

Zostrianos (NHC VIII,l)


The Contents of the Tractate

GENERAL INTRODUCTION

Zostrianos (NHC VIII,l) 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 $\overline{KC}$. 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.
INTRODUCTION TO ZOSTRIANOS

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 the mystical 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, I) and Apocalypse of Paul (NHC V, 2) provide the close genre parallels from Nag Hammadi. (See Scopello, “Zostrianos and the Book of the Secrets of Enoch,” 376-85; Perkins, Gnostic Dialog, 25 n. 1; Anderson, “2 Enoch”; cf. Hengel, Judaism and Hellenism, 1, 202-206; the Apocalypse of Seth which is briefly quoted in the Mani Codex (50,8-52,7) may also have belonged to this genre.)
Title

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

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

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

A second ancient testimony to the name Zostrianos is from Arnobius' The Case Against the Pagans. It refers to him as a relative of Zoroaster and calls him a magus (for the Latin text see Bidez-cumont, Zoroastre, Ostanes, et Hystaspe, 2. 15; for its interpretation see McCracken, Arnobius of Sicca,
1, 294, nn. 258-60; Orelli in PL, 5, 788, understood Pamphylius as a fourth Zoroaster and emended the unfamiliar name Zostrianos to Ostanes). The passage which is dated to the late third or early fourth century C.E. says (my translation):

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

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

The Gnostic Character of the Tractate

The transmission of gnosis or knowledge was the primary purpose of the tractate. The narrative of the heavenly journey provided a framework in which that knowledge could be communicated. The worldview 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, I); *Melchizadek* (NHC IX, I); *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, Allogen, 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-Schwyzer, Plotinus: Opera 1.21-22, for the Greek text). The relevant passage reads (my translation):

At that time there were many Christians and some others, and they (the others) were sectarians who had withdrawn from the ancient philosophy, students of Adelphius and Acquilinus. They possessed most of the writings of Alexander the Libyan, Philocomes, Demostratus, 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...” (γεγοναὶ δὲ κατ αὐτῶν τῶν χριστιανῶν πολλοὶ μὲν καὶ ἄλλοι, αἱρετικὸς ὅτι 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 \((\text{ἀλεξικολ δὲ})\) (cf. Puech, "Plotin et les Gnostiques," 175-77; Schmidt, \textit{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" \((\text{πρέπουντες})\) their books. Although in the light of his later statement that he refuted \textit{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, \textit{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.

\textit{Zostrianos} is certainly the book of that name known to Porphyry (so also Layton, \textit{Gnostic Scriptures}, 121; Perkins, \textit{Gnostic Dialog}, 12-13, 40; Dillon, "Pleroma and Noetic Cosmos"; Wallis, "Numenius and Gnosticism"; Pearson, "Marsanes," 244-250). He knew of a book titled \textit{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 \textit{Zostrianos} provides one type of evidence for identifying our \textit{Zostrianos} with the one Prophyry knew. Among the more frequently occurring technical terms in \textit{Zostrianos} are \textit{ἀρχὴ} (principle or origin), \textit{οὐσία} (substance or essence), \textit{ἐικών} (image), \textit{ἐἶδος} (form or species), \textit{τάξις} (arrangement or order), \textit{κόσμος} \textit{αἴσθητος}/\textit{αἴσθησις} (perceptible world), \textit{τέλειος} (perfect). Sometimes this technical vocabulary is preserved in Coptic translation, such as \textit{πνευματικός} \textit{ετώνοος} for \textit{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, \textit{Terminology of Plotinus}; Tardieu, "Les trois steles de Seth," 565-567). M. Williams (\textit{The Immovable Race}, pp. 69-102) has pointed out another significant contact between \textit{Zostrianos} and those same Platonists, the concept of "standing." After each of \textit{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 \textit{Phaedo} 83A; \textit{Phaedrus} 246Aff) 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., \textit{Enn. III. 8.6}). Though \textit{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 "ethereal 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 *παρουσιαι* (Exiles), *διντυπα* (Copies), and *μετάνοια* (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 (*εἴδους*) 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,
**INTRODUCTION TO ZOSTRIANOS**

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

**The Composition of the Tractate**

**DATE**

The close relationships between *Zostrianos* and Middle Platonism demonstrate that it must have been written either in the last half of the second century C.E. or quite early in the third century. It cannot have been composed much later than 215 C.E. since according to Porphyry it was in use in Rome sometime between years 244 and 265-266 C.E. (265 C.E. marks Plotinus' arrival in Rome, and in 266 he assigned the tractate to Amelius for refutation). Other considerations make a late second century dating more likely. Groups of Gnostics were being refuted as early as 150 C.E. Clement of Alexandria (*Strom. I.15*) mentions both Alexander and Prodicus who use the book of Zoroaster. None of the Gnostic authors mentioned by Porphyry can be identified with certainty, although it is possible that Porphyry's Alexander the Libyan may be identified with the Alexander mentioned by Clement (cf. Schmidt, *Gnostische Schriften*, 629-630). In ca. 185 C.E. Irenaeus knew of Gnostic teachings in which the names for aeons and lights similar to those found in the *Apocryphon of John* and *Zostrianos*. Moreover, the other Gnostic books with which *Zostrianos* is most closely allied have been independently dated in the latter half of the second century or early in the third.
PROVENANCE
While one cannot be certain about the matter of provenance, Alexandria in Egypt is a likely place for its composition (cf. Perkins, *Gnostic Dialogue*, 40). That city was a “melting pot” for a wide variety of religious and philosophical thought during this period, as the Christian writings of Justin, Clement, and Origen demonstrate. Platonic philosophy was popular there; Plotinus studied it there under Ammonius early in the third century C.E. We know also that some of the Gnostics living in Alexandria probably came from Syria, and that the city had a large Jewish population.

The original language of *Zostrianos* was Greek. A number of constructions in the Coptic text can only be understood on the assumption of a Greek original. First, there are several instances in which the Coptic definite article is separated from its noun by several words or phrases (e.g., 5,26-27; 12,12-13), a familiar Greek construction but “impossible” in Coptic. Second, ἀνωθεν is used as the indicator of the apodosis of a condition in the way the Greek καὶ functions (e.g., 31,18-19). Third, ἐφέσσεται is used to translate προέρχεται as in ἐφέσσεται καὶ ἔτεινε (2,31) and ἐφέσσεται καὶ ἔτεινε for προέρχεται (3,18). Fourth, many literal translations from the Greek are employed such as placing the Coptic definite article before a Greek preposition as in ἐξ ἄνωθεν ἐτέλεσεν (127,3.11-12.14). 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 the 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
INTRODUCTION TO ZOSTRIANOS

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 Dialogue*, 55-56, 86-88). Only after the lengthy revelations from Authrounios 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 parenthesis 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 Χρίστος of 131,14 is for χριστιανός), 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., Davieythe 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.
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, ΝΤΕ ΠΕ . . . . Ν ΝΙΨΑΔΕ and final Ν and final ε at the end of the line; line 2, ΟΝΓ ΣΑ ΕΝ(ΕΓ) ΝΑΪ ΑΝΟΚ.

1,1-3 E.g., [ΠΣΩΜΜΗ] or [ΠΣΩΜΜΗ] ΝΤΕ ΠΕ(ΟΣΙ) Ν ΝΙΨΑΔΕ /ΑΜ ΠΗ ΕΤΙΟΝΓ ΣΑ ΕΝ(ΕΓ) ΝΑΪ ΑΝΟΚ/ΕΤΑΪΓΡΑΪ ΜΜΟΙΤ; or in line 2 possibly Ν ΝΗ ΕΤΙ. [The glorious book] of the words [of the one who] lives forever, [which] I Zostrianos [wrote].

1,1 .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 o or c; too high to be the angle of ι.

1,2 ΟΝΓ, 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 ΙΝΓ ΙΟΡ ΝΑΙ.

1,3 No supralinear stroke above ΖΩΣΙ ΙΤΣ, or else φ.
of the words
live forever, these things I] Zostrianos
and Iolaos
when I was in the world (κόσμος) for the sake of
these of my age and [those] (coming) after me,
[the] living elect. God lives!
I [ ] the truth with truth
[and] knowledge and eternal
light. After I parted from the
somatic (σωματικῶν) darkness in me and
the psychic (ψυχικῶν) chaos (χάος) in mind (νοῦς)
and the feminine desire (ἐπιθυμία)
in the darkness, I did not make use of it
again. After I had found the infinite
(side) of my matter (ὕλη) and reproved the
dead creation (κτίσις) within me
and the divine cosmocrater (κοσμωκράτωρ)
of the perceptible (αισθητῶν) (world), I preached
powerfully about the All to those
with alien parts (μερικῶν).
Although I tried their ways

1,4 .], these ink traces (bottoms of three vertical strokes) are incompatible with ΠΗΡΗ Ν or ΠΗΡΗ Η. C.]. [.ΓΑ, traces of a proper name with a supralinear stroke above it; first ink trace is from Η, Ι, or Ν; second trace, from Υ, Η, or Ν, or possibly Θ.
1,5 ΕΤΑΙ = Sahidic ΝΤΕΠΕΣ.
1,6 Sahidic ΕΤ Ν; cf. Bohairic ΝΤΕΓΟΤ.
1,8 E.g., ΙΤΑΙ' ΝΙ (with slight crowding); cf. Eph 4:15 I Bohairic, ΤΑΦΗΙ; cf. 24,20; 117,10.
1,9-10 Possibly emend (ΑΝΟΚΗ) ΜΝ <ΟΣ>ΟΤΟΕΙΝ ΨΑ [ΕΝ]ΕΓ. <ΑΝΟΚΗ> ΕΤΑΙ', etc.
1,9 Not room for ΙΑΙΟΙ ΟΙ <ΟΣ >, copyist's careless omission.
1,12 I.e., ΧΑΟC.
1,13 Circumflex over the group ΙΑΙ lit., the femaleness of desire; cf. 1 Apoc. Jas. V 24,27ff.
1,14 E.g., ΙΤΑΙ or ΙΜΑΙ.
1,15 ΔΝΑΡΗΑ = δηνητός; cf. 16,5-7.
1,19 ΤΟΝ, sic.
1,21 Μ, particle of the direct object.
1,22 Circumflex over the group ΙΑΙ I see 25,4n.
NAG HAMMADI CODEX VIII,

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 ε, curved trace as from upper left of ε. I only one dot of the trema survives; possibly εἰδαί̇', but elsewhere this is spelled εἰδείς. I circumflex over the group 2,ή.

1,29 ζ, a characteristic trace from bottom right of this letter; it has a serif, as often on this page I e.g., [μ]ικε; [φ]ικε perhaps would not fill the lacuna.

1,31 ἀς, taken as καὶ introducing apodosis.

2 The following text was read from blotting on the facing page (p. 3): pagination, 6; line 1, πίνοεπί; line 2, ἀς; end of line 3, in Kl. . . . . 

2,3 Cod. ρις, the N has a supralinear stroke and the following trace is from Δ, Κ, or Ν 1 end of line, ΚΙΩΚΙΜΙΚΟΝ? 

2,5 E.g., πιθοτ; (้อย) is too short) 1 α, or else ά.

for a little while as
the necessity (ἀνάγκη) of birth brought me
into the visible world, I was never pleased with
them; instead (ἄλλω), I always
separated myself from them
because I came into being through
a holy [ ].
When I, a mixed one, had set straight my sinless (-κακτα)
soul (ψυχή), then I strengthened
the intellectual (νοερὸν) [ ]
and I [ ]
in the [ ]
of my God [ ]
I having done [ ]
grow strong in a holy spirit (νεύμα)
higher than god. [ ]
upon me alone as I was setting myself straight, [and]
I saw the perfect (τέλειος) child [ ]
[ ]. With him who [ ]
many times and many [ways, he]
appeared to me as a
loving [father] when I was seeking the
[male] father of all these [who are]
in thought (εἴνοια) and perception (αληθής) in
form (εἴδος), race (γένος), [region (μέρος)],
(in) an All and one [that]

2,7-722 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., |σ εὑρίσκει | for perfect child, cf. 13,6; 30,4-6.
2,10 After εἶ, only a trace of a supralinear stroke; e.g., ἔτη παῖς or ἔταξε; length of lacuna is uncertain.
2,11 Or, [οὐ].
2,12 Or, ὅμοιοι.
2,13-14 Loving father, perhaps the heavenly Seth; cf. 30,9-14.
2,14 ἡμῶν Τηροσ, probably a collective body of spiritual beings (not the universe).
2,15 Not MIN.
18 ἐνοματε ἀνω ἐνοματε ἄνω ἄνω
ΜΝ οὐσωμα ανω οὐσωμα
20 ἀν οὐσωμα ανω οὐσ ωμα ἡν πνευμ ἐνελτ-
νετε τηρον ανω τραπαρτις [ες-]
22 ἄνω οὐσωμα αν οὐσωμα ανο οὐσωμα
[πει]πικάς ἅν ατμίς ἅν ἰδομ [ἐτς-]
24 τοοτος τηρον ανω τραπαρτις [ες-
ἀξ ν πος μενωον εγενεβολ ἐμ
26 πεων ητε μενωον ητε εβολ
γν οὐσωμα ἄν ατμάς ερογ ἄνω ἄνω ητ-
28 ποσιε ην ατογενής εγεντ ἐμ [ἐι-]
ητε ητε ατμίς ετεταχ μας
30 ἄν οὐσωμα εκκατιτι τραπαρτις [ες-
ἀν ετερ ωρον η ωρον η ἐναὶ τη-
32 ὀς ἐσώμεπε ν ε μ πνο[ο]μος]
η πος ην ἐνοστικη ἄν ἐναὶ τη[ηροτ]
ν
[ . . . . . . . . . . . . ηαιηονι ναι]
2 [ . . . . . . . .ηα [. . . . . . . ] ἄνω νλοει-
λε αλη αλη ἄνω [πε πτοπος ητε]
4 [πη ε]τματης ἡ ου η αρχη ετεταχ
μαιας ἣ ν αλη ρητε πεβολ λωο
5[ει]ποναν ηαι ην [ηαι] τηρον η πος-
[ειρουπη]ην η παπλοο εεβεβινοντ
t
[εροι] μαναδη μενωον η σων-
[παρτις ἃν ουειδος ἄνω ουαντι-
10 μαρτιος ἃν ετο ν ουσωμ ες-
[ηο]ην]ην πωνη η ν αλη ρητε φο-
[παρτις]ετε μενωον ἃν ακος
- afs εβολ ην ουσωμ εςωον:
14 [ηαι] δε εεσωομε ἑ ειλε ερο[ο]
[ανω] ηειεισινε ερραϊ η μνη κατα
16 ποσι ητε παγενος η πνοτε

2,21 Or, τραπαρτις μοιτ ἀνω ομασ.
2,23 For (πει'), cf. 13,2; or else, πειπικας, cf. 18,10 I for κατ, see 15,12n.
2,25ff The text is obscure.
2,28 I.e., γενωμτ.
2,30 τρις, error for τρις.
2,32 α, only the bottom of a vertical stroke survives.
restrains and is restrained,  
(in) a body (σῶμα) yet without a body (-σῶμα),  
(in) essence (οὐσία), matter (ॐη) and [those who]  
belong to all these. It is with  
them and the divine, unborn  
Kalyptos (καλυπτός) and the power [in] them all that  
existence (ὑπαρξία) is mixed. (About) existence (ὑπαρξία):  
How (μῶι) do those who exist, coming from  
the aeon (αἰών) of those who exist- from  
an invisible, undivided and  
self-begotten (αὐτογενῆς) Spirit (πνεῦμα) as  
three unborn images, have  
an origin (ἀρχή) better than existence (ὑπαρξία)?  
They exist prior [to] all [these],  
yet (δὲ) they have become the [world (κόσμος)].  
How (ἡ μῶι) are those opposite it and all these  
[     ] good, he  
[     ] and an  
[excuse.] What is [that one's] place (τόπος)?  
What (+δὲ) is his origin (ἀρχή)?  
How (+ἡ) does the one from him  
belong to him and all these? How (ἡ μῶι)  
[does he come into existence] as simple (ἅπλοιν)  
(yet) differing [from] himself? He exists as  
blessedness (μακάριος), yet by giving strength he  
is alive with life. How (+ἡ)  
has the existence (ὑπαρξία) which does not exist  
appeared from a power that exists?"  
While (+δὲ) pondering these things to understand them,  
then after the custom of my race (γένος)  
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, ἔντε.
3,3-13 That one, he, etc., antecedent unknown.
3,5 Not ἡ.
3,10-11 Or, in giving strength he is alive with life.
3,14 Or, η ἔστω ὧν ἡ σε ἐμέ.
3,15 For the figurative use of ἐστιν, cf. 44,24.
For suicide as a common ascetic practice in late antiquity, see Perkins, *Gnostic Dialog*, 89.

Cod. ΕΚΡΙΤΙΩΝ, supralinear stroke in error 1 cf. Ps 74:19.


3,27

1, error for NEI as at 46,30 I the eternals, 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.
of my fathers. I kept praising
them all, for (γὰρ) 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)
where I would not be bound in the perceptible (αὐσθητῶν)
world (κόσμος). Then (τότε), as I was deeply
troubled and gloomy because of the
discouragement which surrounded me,

26 I dared (τολμᾶν) to act and
to deliver myself to the wild beasts (θηρῖνον) of the
desert (ἐρήμος) for a violent death. There stood
before me the angel (ἄγγελος) of the knowledge (γνώσις)
of eternal light. He said to me,

"Zostrianos, why have you gone mad
as if you were ignorant of the great e Fernals
who are above?"

2 you [and concerning [that you are now saved, [ ]
in eternal death, nor (οὔς) [ ]
those whom you know
in order to [(θῖνα)] save others,

8 my father's chosen elect? [Do you]
suppose] that you are the father of [your race (γένος)]
or (ἡ) that Iolaos is your father, a [ ]
angel (ἄγγελος) of god [ ]
you through holy men?
Come and pass through each

10 of [these]. You will return to them another [time]
to (τόνα) preach to a living [race (γένεα)],

4,4 Δ[. ], Δ read from blotting on the facing page (at 5,18) I for Δς  Ε = Ε', cf. 83, 20.
4,5 E.g., [Ἀπεμεσί].
4,8-9 Or, Τ ἐκμελεῖσθε.
4,9-10 Cf. Deut 32:6; Ps 89:26.
4,9 Or, πιέτενοι.
4,12 ΕΙΤ read from blotting on the facing page (at 5,9).
4,15 Sahidic, ΕΚΕΤΑΨΕ.
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, τ, or η 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; 1 Thess 4:17; 1 Cor 10:1-2; Rev 11:17.
4,24 For Μδόμα 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 Γαρ read with UV lamp; cf. Gos.Eg. III 64,4 = IV 75,18-19 I cf. Ap.John II 10,14ff; Gos.Eg. III 64,4; Apoc.Adam V 77,27ff; Ps 43.
to save those who are worthy and to strengthen the elect,

for great is the struggle (διωγμός) of the age (αἰών), but time (χρόνος) [in] this world is short."

When (+δέ) he had said this [to me],
I very quickly and very gladly went up with him into a great light cloud. I [cast]
my body (πλάσμα) upon the earth to be guarded by glories. [We] were rescued from the whole world (κόσμος) and the thirteen aeons (αἰῶν)
in it and their angelic (-ἀγγελος) beings.

They did not see us, but their archon (ἀρχων) was disturbed at [our] [passage,] for (γάφ) the light-cloud

[ ] it is better

than any [worldly (κόσμικον)] thing.

With its ineffable beauty it shines brightly
[guiding] pure spirits (πνείμα)
as a spirit-savior (-πνείμα) and an intellectual (νοερόν) word,

[not] like those things in the world (κόσμος)
[ ] with changeable matter (ὕλη)

and an upsetting word.

Then (τότε) I knew that the power in me was set over the darkness because it contained the whole light.

I was baptized there, and

4,29-30 Cf. 130,10-12.
4,29 For ἐμπνοῦ.
4,31-5,1 E.g., οὐ[οείς/έι]; or οὐ[οείς Ν/ΑΙ].

Lit., she, probably the light-cloud.

Or, because of its ineffable beauty.

ὅτε παντοτενής might be expected.

Ὁ, or ἄ, or ἤ (but not ligatured to ἦ).

5,18 For earthly 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 \(\text{ἡμῶν}^{\prime}\) requires a slight crowding of letters (for restoration of \(\text{Ναῦ},\) cf. 6.3); or possibly \(\text{ἡγεί}.\)

5,24-25 \(\text{ναπόλευσις},\) 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 [\(\text{Κοίμως},\) an indistinct trace, perhaps from the upper left of \(\epsilon, \Theta, \omicron\), or \(\phi\). The following text was read solely from blotting on the facing page (p. 4): \(\text{λοτσ} \, \text{ν} \, \text{ς} \).
I received the image of the glories there. I became like
one of them. I left the
ethe real (ἀθι) [earth] and passed by the
aeon (ἀλών) copies (ἀντιγνωστι) after
washing [there] seven times
[in] living [water], once (+κατὰ) for each
[of the] aeons. I did not cease until
[I saw] absolutely all the waters.
I ascended to the exile (παρολήγησις)
which [really (δύνατι)] exists. [I] was baptized and
world (κόσμος). I ascended to the
repentance (μετάνοια) which really (δύνατι) exists
and was] baptized there
four times. I passed by the
sixth [ aeon (ἀλών)]

I stood there after having seen a light
of the truth that really (δύνατι) exists from
its self-begotten (αὐτογενὴς) root [with]
great angels (ἄγγελος) and glories, [
number. I was baptized in the [name of]
the divine Autogenes (αὐτογενής)
[by] those powers which are [upon]
living waters, Michar and Mi[cheus.]
I was purified by [the] great
Barpharanges. Then they [revealed]
themselves to me (and) wrote me in glory.

I was sealed (σφραγίζων) by
those who are over these powers, [Michar,]
6,16 Or else, ἑαθή, but cf. ἑλεnposc at Gos.Eg. IV 76,11, and ἑλαῖνος 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.
6,20ff The aeons are numbered both from the top and from the bottom.
6,22 For ἔλιους ΜΙ, cf. 20,8.
6,23 The supralinear stroke begins over ligature of ι into ι; or possibly read πιεραδαμάς; (for Geradamas or Pigeradamus, 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., πνεύματυ ΜΤΕ; cf. Steles Seth VII 118,28.
6,28 ζ, after sigma a supralinear stroke survives | Η, the trace edited here as punctuation might be from a letter.
Mi[ch]eus, Seldao, Ele[nos] and Zogenethlos. I [became] a [root-seeing] angel (ἄγγελος) and stood upon the first aeon (αἰῶν) that is, the fourth, with the souls (ψυχη). I blessed the divine Autogenes (αὐτογενής) and the forefather Geradama, [the Autogenes (αὐτογενής), the first perfect (τέλειος) [human], and Seth Emm[acha Seth], the son of [A]damas, the [immovable race (γενεά]), and the [four] lights [Mirothea, the mother [and Prophania (προφανεία)] of the lights and De-]

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

---

6,29 * 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., INTE ΔΔΔΑΑΑΑΑ Κ; 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 ἄρη, 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, ΆΣΩ.
7,1 Perhaps with slight crowding,Δ[ΔΕΛΙΩ]Ο.".
7,2 Not ηςΠ.
7,7 Or, άλ.
7,8-9 Lit., sons, the heavenly counterparts of the group that called itself "the sons of Seth."
NAG HAMMADI CODEX VIII,

7,14 (ΣΝΑ), scribal cancellation (scored out with two horizontal lines), with ו (שומ) written above it.

7,19 נ, 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 Authrounios.

7,23 I , read ג, נ, or י.

7,25 I , a trace of a supralinear stroke. נ, only a trace of a supralinear stroke.
was baptized for the third time
in the name of the divine Autogenes (αὐτογενῆς)
by each of these powers.
[I] became a holy angel (δικελός) and
stood upon the third
[aeon (αἰῶν)], that is, the second. I
[blessed] each of them and was baptized
for the fourth time by
[each of] these powers. I became
[a] perfect (τέλειος) [angel (δικελός)]
[and stood upon] the fourth aeon (αἰῶν)
[that is, the first], and
[I blessed each of them.] Then (τότε) I sought
I said
[I]
of
I
why [
with power [
them in another way in the reports
of men? [Are these] their
powers? Or (ὅ) are these the (same) but (δὲ)
their names differ from one another? Are
there souls (ψυχῆ) different from souls (ψυχῆ)
Why are there different
kinds of human beings? What and (ὅ) in what way
are they human?" The great ruler
on high Authrounios said to me,
"Are you asking about those (places) through
which you have passed? Or (ὅ)
about this ethereal (δῆρος) earth, why

7,27 Ἐ, or else Ἐ.
7,29 E.g., ἑαυτῆς ὑμῶν.
8,3-4 The mystery is anthropological (why there are types of people who cannot be saved).
8,4 Supralinear stroke above Ν.
8,7-8 Lit., the great one who presides on high.
8,8 For Authrounios as the Light Harmozel, see 127,22.
12 ταυ πειτανος μ κορμικόν. η | (ε-)
14 η ρ περι ετε ως μελοκοφ [αι]
16 μετα ετε φαρασκής κα τί μη [μετα-]
18 όντως γν <ου>ουμην εβιολ . . . . . .
20 ἔκατον[](ερου)ρ
οςτε οὐδὲ
22 ἔκατον [](ερου)ρ
24 μη [π ] . . . οὐκ
26 μορ[ ]
28 ετ[ ] . . . ἀπ η[ ] . . .Κ | . . . . . . . . . . .
30 με[ ] . . | η εταί[ ] . . . . . . . . . . .

θ

πέξα(α)τη μα[ ] κ[ ] πο[ ] εταμαρτε
2 μ πι[ ] ἄνθρωπος απεκαθίσκω δε πκαρ
μην καθηρ ἀνήρ ἀγγέωδες γν αυ-
4 φασε. μιλπο δε μη μη ετακ
κινθτε ἐφοσμην μλοον εβολ
6 γν ομανταςτακο[ ] ετε πι εραι
8 με νεοσ ο κριτης. φινα δε μμος-
8 ας θηυμι της εικονος ας δεκα-
10 μη εμβασε με ετανας εβολ φιτιμ
12 ραπ[ ] ε πεχαρκην εραι εντακο
14 ετανο κατε μη ομαρχη κατε +εραν

8,16 η, or else η, η, or η; e.g., νη[ ]εψιν.
8,17 πι, or else πι.
8,18-19 μι/μοκ.
8,29 η μμι/μαι.
8,30 .ι, bottom of a vertical stroke.
9,2 Supralinear stroke missing above α and οντο (lacuna).
9,3-4 Creation by a word is a Jewish motif; cf. Plot. Enn. II.9.5.25f where λόγος is
it has a worldly (κοσμικόν) model (τύπος)? Or (ή) about the aeon (αἰών) copies (ἀντὶτυπος), how
many there are? Or (ή) why they are [not] in pain? Or (ή) about the exile (παροικησίας) and
repentance (μετάνοια) and about the creation (κτίσις) of [_____] and the world (κόσμος) which the [______
really (δύνασθ) [you, about [me, them [nor (οὔτε) [you [
invisible [spirit (πνεῦμα)
and the [of [______
and [______] when I [______
The [great] ruler on high
2 Authrounios said [to me], "The
etheral (ἄρπα) earth came into being by a word, yet (δὲ) it is the begotten
and perishable things that it reveals
by its indestructibility. With regard to the coming
of the great judges (κρίτης), (they came) not
to (ίνα) taste perception (αἰσθήσις) and to
be enclosed in creation (κτίσις). But (δὲ) when
they came upon it and saw through
it the works of the world (κόσμος),
they condemned its ruler (ἀρχηγός) to death
because he was a model (τύπος) for the world (κόσμος),
a [______] and an origin (ἀρχή) of matter (ὕλη)

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-ΕΙ ΕΡΔΑΙ.

9,14 1 .ΑΤΕ, ink trace is a vertical stroke (e.g., from Ν); Ε, or Θ, Φ, or ζ (there
was no supralinear stroke between Τ and this letter).
16 [ . . . ] Μαϊ Δ[ε] Φσοφία έτασσεται
[εροοτ] ἀκτάτε πικάκη εκ-
18 [ . . . . . . ] ΚΗ άτοοτή λ πι-
[ . . . . . . ] ουτηπος πε ΜΝΑ-
20 [ ----- ] ΝΤΕ ΦΟΒΙΩΝ
[ ----- ] ιμορφή ΜΝ Δ[-
22 [ ----- ] ετειδος Μ
[ ----- ] λαεκο
24 [ ----- ] πτερψή
[ ----- ] ιοετ
26 [ ----- ] [. . . . ] ΣΕ
[ . . . . . . ] ΣΗΔΕ ΕΜ [. . . ] ΣΟΜ
28 [ . . . . . . ] έπαξέ ΕΜ [. . . ] ΣΟΜ
30 ΝΑΣ έτλαλαγ ΝΤΕ ΝΙ[ΣΑΛ] ΕΝΕΓ

9,15 ΚΑΚΕ, first ink trace is the top of a vertical stroke; second trace, a lower right-hand tail; e.g., & or M.
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] Μαϊ Δε, or [ΙΓΜ] Μαϊ.
9,18 [. . . .] tops of three lunate letters (e.g., Υ).
[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 (εἴδωσ)
[ ] I

24 [ ] the All

26 [ ] darkness [ ] word [ ] power

28 [ ] the All of [creation (κτίσις)] to

30 see any of the eternal ones.

10 He saw a reflection (εἴδωλον), and by means of (πρός) the reflection (εἴδωλον) which he [saw]
in it, he created the world (κόσμος).

4 With a reflection (εἴδωλον) of a reflection (εἴδωλον) he worked at (producing) the world (κόσμος),

6 and then even the reflection (εἴδωλον) 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 (εἴδωλον), (nothing)

12 preexisting (πρῶτον) in it or (η) things that had already (η ἡδη) come into being through it, he

14 used his imagination (φαντάζεσθαι) (and) produced the remainder; for (γάρ) the image (εἰκὼν) of Sophia (σοφία)

16 was always being lost, her countenance deceiving. But (δέ) the Archon (ἀρχων)
50 NAG HAMMADI CODEX VIII,1

18 ΝΕ ΑΤΩ 'ΕΠΡ ΣΩΛ[Α] ΕΥΠ[1].ΝΟΙ
ΕΤΕΒΕ ΠΙΣΟΤΕ ...[1]

20 ΕΠΕΣΧΗΣΕ Ε[1] ΤΑΕΙΝΑΣΧΕ Ε[I]

22 ΕΦΗΤΗ Ν ΤΕΙ
ΑΝ ΜΕΤΕΝΕΠΙ

24 ΕΑΣΗΚ[1]
ΝΕΜΙ

26 ΝΤΟΟΤ[1]
Ν ΝΙ

ΤΕΛΙΟΛΙΣ ΕΒΟΛ ΤΙΤΙ[1] ...[1]


ΓΑ

ΝΗΡ[1] ΕΒΟΛ ΜΙ ΠΤΑ[ΚΙΟ] ΝΤΕ ΠΚΟΕΛΟΣ

2 ΖΗ Ο[ΣΑΝΤ]ΑΤΙΟΣΩΤΒ ΕΒΟΛ ΝΙΑΝ-
[ΤΙΤΙ]ΠΟΣ ΔΕ ΝΙ ΕΨΗ ΕΤΨΟΟΠ

4 Ν ΠΕΙΠΡΗΣΕ ΝΤΟΟΤ ΜΕΝ ΑΠΟΣ-
ΨΑΨΗΣ ΕΤΕΙΣΕ ΝΤΕ ΟΣΘΟΛ Ν

6 ΟΣΩΤ· ΓΕΝΕΟΟΤ ΜΙΕ Ν ΨΑ ΕΝΕΡ
ΕΤΝΣΑΤ ΑΛΑΤ· ΑΤΩ ΕΤΨΟΟΠ

8 Ν ΓΕΝΝΑ Ν Τ ΓΑΠ ΝΤΕ ΤΟΤΕΣ ΤΟΤ-
ΕΙ ΝΤΕ ΝΙΣΘΟΛ· ΕΨΗΠΕ ΔΕ ΕΤΨΑ-

10 ΖΣ ΟΣΘΕΙΝ ΝΟΣ ΝΙΨΗΧΗ ΕΒΟΛ ΓΙΤΩΝ
ΠΟΤΟΓΣΙΚ ΕΤΨΟΟΠ ΝΗΡΤΟΤ ΜΝ

12 ΠΙΤΤΠΙΟΣΚΕ ΕΤΕ ΨΑΨΗΠΕ ΝΗΡ-
ΤΟΤ Ν ΟΣΗΛΗΨΗ Ν ΣΟΠ ΠΝ ΟΣΑΝΤ-

14 [ΑΙΤΖΙ] ΑΚΙΑΖ ΜΑΣΚΕΝΣΕ ΤΕ ΕΣΝΑΤ
[Ε].ΗΣΑ[. . . .]ΛΕ ΑΤΩ ΠΙΨΛΑ ΕΝΕΡ

16 [ . ] [ . . . . . ] Γ[Θ] ΠΙΓΛΑΚΑΡΙΟΣ Ν ΕΙ-
[ . . . . . . . ] Ν ΤΟΤΕΣ Ν ΟΣΩΤ

18 [ — — — ] ΤΟΤΕΣ ΤΟΤΕΣ ΝΤΕ
[ — — — ] Ν ΟΣΘΕΙΝ ΕΤ-

20 [ — — — ] ΡΟΣΤ· ΑΝ ΤΗ ΜΕΝ
[ — — — ] Ν ΤΗΡΗΣ ΑΝ ΤΗ

10,18 ΕΠΡ ΣΩΛ[Α], written above the line in smaller letters (same script) I

1 . probably Δ, Α, Ν, Τ, or Θ.

10,20-21 E.g., ΕΙ/ΤΑΕΣ', or ΝΙ/ΤΑΕΣ'.

10,31 .I, probably Ω, Θ, or Λ. Ω

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

11,2 ΟΣΙΘ ΒΙΤΒ.
18 [ ] and made a body (σώμα) 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 (αἰών) copies (ἀντίπυρος)
4 exist: they have not (+μεν)
obtained a form (εἰςδέα) from a single power;
6 they do possess eternal glories,
and they dwell
8 in the judgment seats of each of
the powers. But (δε) when
10 souls (ψυχή) are enlightened by
the light in these (powers) and
12 (by) the model (τόμος) 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 (+μεν)
[ ] whole, and she

11,6 IN £; for the plural copula, cf. 113,15.
11,9 I.e., ἐνυπάν'.
11,14 Perhaps Sophia.
11,15 αρ, or else η, ι, κ, χ, ω, ω, or η.
11,18 Circumflex omitted over the first group ει.
NAG HAMMADI CODEX VIII,

22 [ ___ ] ἀσῳ οὐ- [ ___ ] ΜΝ ΤΗ
24 [ ___ ] ΤΗ ΕΤΕ [ ___ ] ΤΗ
26 [ ___ ] ΤΗ
[ ... ] ἔτε [ ... ] ἔτε
28 [ ... ] ἦς [ ... ] ἔτε

Τή δὲ τμετανοίαν ἡ[ἐνψ]φαξ

ΚΑΤΑ ἸΒΟΛ ΕΤΗ[ΤΑΣ ΝΥΧΤ]ΟΥΝ Ν-
2 ΕΕΕΡΕΠΑ[ΤΟ]Σ· ἈΣ[ ... ] [ ... ] ἢ [ ... ] ἢ
3 ᾿ΕΒΙΣΗΟΝ ΨΑΤΡ ΣΤΑΣ[Ε] Λ[Α]ΩΟΤ
4 ΕΒΟ[Α] ΤΙΟΤΟΤΟΝ Ν ΝΙΑΝΤΙΣΤΑΤΟΣ
5 ΝΗ ΕΤΕ ΨΑΤΑΣ Ν ΟΩΤΟΠΟΣ ΝΤΕ
6 ΝΕΤΕΨΥΧΗ ΕΤΣ ΕΤΨΟΟΠΩΝ Ν ΠΚΟ-
7 ΚΑΤΑ ΠΟΤΑ ΠΟΤΑ ΝΤΕ ΝΙΕΨΗΝ ΨΑΤ-
8 ΨΠΕ ΆΣΩ ΨΑΤΟΟΤΟΝ[ΒΙΟΤ] ΕΒΟΛ
10 ΚΑΤΑ ΠΟΤΑ ΠΟΤΑ ΕΒΟΛ ΜΕ[ΝΝ]Ν ΓΜ ΝΙΑ-
11 ΤΙΣΥΠΟΝ ΝΤΕ ΦΠΑΡΟΦΚΗ[Η]ΗΣΙΣ ΕΓΡΑΪ
12 Ε ΦΟΝΤΩΣ ΕΤΨΟΩΟΠΩΝ Ν ΠΑΡΟΦΚΗ-
13 ΗΣΙΣ ΕΒΟΛ ΛΕΝ ΓΜ ΝΙΑ[Ν]ΤΙΣΥΠΟΝ Ν
14 ΤΜΕΤΑΝΟΙΑ ΕΓΡΑΪΕ Ε ΦΟΝΤΩΣ ΕΙΤΗΨΟ-
15 ΟΠΝ ΓΜ ΤΜΕΤΑΝΟΙΑΝ [ΑΣΩ ΕΒΟΛΝ] ΓΜ ΝΙΑ-
16 ΝΤΙΣΥΠΟΝ Ν ΑΤΤΩ[Η]ΕΝΗΣ ΕΓΡΑΪΕ Ε ΠΙ-
18 ΜΝ ΝΙΚΕΨΩΛΗ[Ν]
19 ΝΨΥΧΗ ΛΕΝ Ν [ ... ]
20 ΨΟΩΠΗΝ Ν ΟΤ [ ... ] ΟΤ ΤΗΡΟΤ Γ[ ... ] ΝΙΑΝΤΙΣ]
22 ΤΩΤΟΠΟΣ ΝΗ ΕΨΙΝ
23 ΝΑΤ ΛΕΝ ΓΟΤΙ
24 ΔΩΝ ΓΗ[ ]
26 ΕΒΟΛ ΓΗ[ ]
28 ΟΗ [ ... ]

11,27 ΟΤ, ΝΕΤΕ.
11,28 Ἡ, the trace is a vertical stroke.
12,2 ᾿ΑΓΕ ΡΑΤ = παροσθήμαι | they, perhaps souls; cf. 11,30.
and a
and she

she who

[ ]

[ ]

[ ]

of repentance (μετάνοια), [souls (ψυχῆ)]
stand according to (κατὰ) the power
[they have in] themselves.
lower, they are trained (γυμνάζειν)
by the copies (ἀντίτυπος)
which receive a model (τύπος)
of their souls (ψυχῆ) while still in the
world (κόσμος). They came into being
after the departure of the aeons (αἰῶν),
one by one (+κατὰ), and they are removed
one by one (+κατὰ) from (+μέν) the
copy (ἀντίτυπος) of exile (παροικησίας)
to the exile (παροικησίας) that really (δύνας)
exists, from (+μέν) the copy (ἀντίτυπος) of
repentance (μετάνοια) to the repentance (μετάνοια)
that really (δύνας) exists, [and from the]
copy (ἀντίτυπος) of Autogenes (αὐτογενής)
[to the Autogenes (αὐτογενής)] that really (δύνας)
exists, and so on. [The (+μέν) souls (ψυχῆ)]
exist in a [all] copies (ἀντίτυπος)
of aeons (αἰῶν) [(+μέν) [ ]
and [ ]
the [ ]
[ ]
The revelation from Authrounios ends. That the fifth baptism does not occur until 53,15 suggests that the intervening materials were derived from other sources.

For Ephesech, or Ephesek, see 45,211; cf. Ἁγ.Εγ. Κοσ.50,2;53,25.
[bless the god] above
the [great] aeons (αἰών), the
[unborn] Kalyptos (καλυπτός), the great
male Protophanes (πρωτοφανής), the perfect (τέλειος)
[child] who is higher than god
and his eye, Pigeradama.
I called upon the
child of the child Ephesech. He
stood before me and said,
“O messenger (αγγελος) of god, son of the
father, [I am] the perfect (τέλειος) human.
[Why] are you calling on me and
asking about those things which you know, as
though you were [ignorant] of them?” [But (δὲ)]
[I said,] “I have asked about the
mixture [ ] it is perfect and gives
[ ] there is power which
[has ] in which we receive baptism
[ ] these names are
[different ] and why
[ ] in the
[ ] from] others
[ ] humans
[different]

13,11 Or, INTOIK 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., οὐκ Χριστός.
13,17 Cod. οὐκ.
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., θέμινοι ἐνέργειας; cf. 8,2-3,5-6.
Or, saying. A new set of revelations begins.

E.g., ηπρονοι.

η, or else η.

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).

E.g., ηται.

Stroke begins between β and α.

ο υ τ owing to an imperfection in the surface.
saying, "[Zost]trianos,

listen about these things[ for (γδρ) the first [ origins (δρχη) are three because they have appeared from a single origin (δρχη) [ ], the Barbelo aeon (αλω), not as some origins (δρχη) and powers nor (οβδε) as from an origin (δρχη) and a power. It is every origin (δρχη) that they have revealed; every power that they have strengthened, and they have appeared from that which is far better than them, that is, (from) existence (βπαξις), blessedness (μακάριος) and life. [ ] their companions [ from a [ and concerning the [ having named [ more than [ and [ a perfect(τελειος) [ from a [ [ [ [ [ [ [ And a water of each one of them [ ]; therefore [ ] are waters (and) perfect (τελειος).

---

14,15 ι, or else ι; e.g., ιωνιγ. 
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., [αι. ι φ. κ]. 
15,2 Circumflex over the group ες. 
15,3 Not ηε.
The identification of the abbreviation ΚΑΣ as καλυττός is based on this reference.

The sense is obscure. The antecedent is unclear.
It is the water of life that
belongs to vitality in which you now
have been baptized in the Autogenes (αὐτογενῆς).
It is (+δὲ) the [water] of blessedness (μακάριος)
which [belongs] to knowledge in which you
will be [baptized] in the Protophanes (πρωτοφανῆς).
It is (+δὲ) the water of existence (ὑπαρξίας)
[which] belongs to divinity, that is, to
the Kalyptos (καλυπτός).
Now the water of life
[exists in relation to (κατά)] a power, that belonging
to [blessedness (μακάριος)] in relation to (κατά)
[existence (ιματία)] and (δὲ) that belonging to [Divinity] in
relation to (κατά) [existence (ὑπαρξίας)]. But (δὲ) all [these]
[authority and]
[those who]
[becomes pure]
[according to (κατά)
when they] depart
existence (ὑπαρξίας) [as he] is
in it. [He] not only (οὐ μόνον) [was dwelling]
in Thought (ἐννοια), but (δὲ) he [ ]
them that he is one that is [Being] in the following
way: in order that (ίνα) what is
might not be endless and formless (־μορφή),
he placed a [ ] over it;
but (ἀλλὰ) in order that [he] might become
something, the truly new crossed over

\[\text{\textit{16,2}}\text{ only a trace of the connective supralinear stroke survives (nothing from}}\text{\textit{2}}\text{ lit., in her.}\]
\[\text{\textit{16,3}}\text{ either \& or }\pi \text{; probably the latter} \text{ | IN, lacuna where a supralinear stroke}}\text{ might have stood.}\]
\[\text{\textit{16,4-5}}\text{ I.e., }\pi ε\iota\text{.}\]
\[\text{\textit{16,4}}\text{ lacuna above }\lambda\text{ | for the restoration, see }\text{17,3.}\]
NAG HAMMADI CODEX VIII.

10 ἀν οὐλαδε. ἐπιλατα. ἡμαῖρ
μ πετε πωη μ [. . . . ] πε θαι-

12 παρθενοι οὐ πιστώορ ευχαρέα-
της ἡμαῖρ ευπριμηίνες ἡμαῖρ [ει]-

14 κωτέ ερού αυτ [. . . . ] καὶ μ [ . ]

16 εβολ  stringWith πισκεί
δι μ πη εύτ [.]

18 μ, woon 

19 ὡμερία 

20 ὡμογενή 

22 με ναι νάζα [.]

24 ρη νετί

26 εϊ [π]

28 [.]

30 ἀσω κσωοι ναι θομ μν Τ-

2 ὡμερία ομ θαναρθεν μετ

4 πραγ [δίε] ετενδέκμα ερού οτ-

6 πρις ορι μ λωο τελιοκ μετ

8 νωον [πε] μετ νισσακ μ τε-

10 νισο ατε μ τελιοκ μ πτυερω-

12 ταρ μετ [ναι] τηροκ πε πισου-

16,14 μ, without supralinear stroke | ε, trace of a round letter | | , top of a vertical stroke.

16,17-18 E.g., p χορπ/μ χοον.

16,20 E.g., ἐστίνα.

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 η, in a different script; these bear no relation to the text of Zostrianos.

17,1 κσωον, supralinear stroke above ς.
10 it with what is his own, [ existence (ἵππαρξ) and the [son].
12 He is located with him, with him he seeks, with him he surrounds [
14 everywhere [ from the truth [ takes him who [ exists [ activity (ἐνέργεια) [
16 life [ his word also [ are these after [ they became [= 17,3 Q, ink trace from a round letter.
17,4 I.e., ἐτοτε. 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 Π, only a trace of the supralinear stroke survives | emend ἐτε to ἐσε ΝΙΚΟΟΗ."
17,15  I.e., etesme | or, himself (or perhaps it).
17,16ff These lines evidently contained questions.
17,19-20 E.g., μοιον.
17,20-21 E.g., ψωμιον.
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.
the rest come from [knowledge (γνῶσις)] as his likenesses. [But (ὅλοι)] he who knows himself
what kind and (ή) what alive at one time
[ ] live with a
[ ] he is the
[ ] life, in the
[ ] become
[limitless ] his [ ] his own [ ] the name
he really (ὅνους) exists—it is so because he
limits himself. They [approach]
the water according to (κατὰ) this
single power and the likeness of order (τάξις).
The Protophanes (πρωτοφανής), the great male
invisible perfect (τέλειος) mind (νοῦς),
has his own water
as (ὁς) you [will see]
when you arrive at his place (τόπος). This
is also the case with the unborn Kalyptos (καλυπτός).
In (+δὲ) relation to (κατὰ) each one a
partial (μερικῶν) exists together with a first form (εἶδος),
so that (ίνα) they might become perfect in this way;
for (γὰρ) the self-begotten (αὐτογενεῖν) aeons (αἰῶνες)
are four perfect (τέλειος) (entities). [The] individuals
(+κατὰ) of the all-perfect ones (παντέλειος)[exist
them as [perfect (τέλειος) individuals (κατὰ)].
And (δὲ) the [ ] aeon (αἰῶν) [  

---

18,11-12 See also 22,1 above; cf. Plot. Enn. II 1.31-40.
18,13 Ἰ, or Ἰ.
18,15 ΝΤΕ, Ν has a supralinear stroke I ΝΙΚΑΤΑ ΟΥΑ, those who exist by themselves, i.e., solitaries or individuals; cf. 19,11.16 passim.
18,16 Ν, only the flag is in lacuna; e.g., ΙΣΕΨΟΙΟΙ [Ι.Ν].
18,17-18 E.g., ΠΙΣΙΓΡΩΣ, or ΠΙΣΑΙΔΙΓΡΩΣ; cf. 19,11-14; 53,15-25.
18,18 ΑΑ, a trace of the supralinear stroke over the first Α also survives.
NAG HAMMADI CODEX VIII.

20 ΤΗΡΟΣ ΓΑΡ ΑΓΗΣ
ΓΩΟΣΤ Μ Τ...

22 ΝΙΠΤΗΡΥ ΓΑΙΡ
ΛΙΟΣ Μ ΝΟΤΕ

24 ΜΤ Ν [ΓΩΟΣΤ]
ΚΑΤΑ ΛΟΩΑ Ν ΤΕΛΙΟΣ

26 ΗΜ Π[
Φ[

30 [
[

ουριος ην ετσωοη κατα α ους—
εισος ην ουσεος: αυτω] σως—
τηρη ην ουσιαφορα [ω μερι—
κοιν[ ]] την ην βοι εγραι ετσωε
ε τελιος ην πικάς ον η πειρη—
τε: πιαττομενής δε η μοτε
ουσοριον ην αρχην πε μηε με—
τε μονη ην εωη ημ ηματελος
ημ πριτε ημ γεμλερος μταχ: μη γαρ

ετε πεητουν ωοη αμοη κατα
ουα σεντε πεμετην ημ ε—

ωη ματη γι ουκοη: αωη ωσω—
οη ηει πιλεσην ηω ουα: πι—

ψευτη] πε κατα μερος πιμεσ—
ηον: η . . . . ιου δε σειηκ εβολ

κατα ουα [εν]μταα μααη ημ ου—
[ . . . . ] η [ . . . . ] τε οη ωοοη ημ

[ . . . . . . . γωστ η κατα ουα
[ —— ] μ γαρ πε μηε

[ —— ] ημ μοτε: πι—
[ —— ] δε ημ ατνασ

[ερο —— ] ημ γωστη ημ οςςε

18,21 E.g., τε[λιος]: elsewhere Protophanes is called the perfect male; cf. 19,21f.
18,24 ι, only the flag is in lacuna.
19,2-3 Νοοτηρηηρυ; cf. 23,14; 33,9.
19,6ff Cf. 127,15–128,7.
19,11 Cod. seṇte.
of the Autogenes (αὐτογενῆς) [  
20 for (γὰρ) all [  
    male [  
22 for (γὰρ) the alls [  
    [perfect (τέλειος) god the triple-]  
24 [male  
    [perfect (τέλειος)] individual (+κατὰ) [  
26 in the [  
    [  
28 [  
    [  
30 [  

1[9]  

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

| 20,5 | ΝΣΠΟ ... translate αδύνατος; see also 15,12. |
| 20,11-13 | Kalyptos, the hidden aeon, cannot be seen from the lower aeons. |
| 20,11 | Or, a father-god. |
| 20,15 | άτ, or άτ | cf. Heb 7:3. |
living and perfect (τέλειος) parts (μέρος).

About the All (+δε) and the all-perfect (παντέλειος) race (γένος) and one who is higher than perfect (τέλειος) and blessed (μακάριος). The (+δε) self-begotten Kalyptos (καλυπτός)

is a preexisting origin (ἀρχή) of the Autogenes (αὐτογενής), a god and a forefather, a cause of the Protophanes (πρωτοφανής), a father of the parts (μέρος) that are his.

As a divine father, he is foreknown, but he is unknown; for (γρ) he is a power and a father from himself.

Therefore, he is [fatherless].

The (+δε) invisible three-powered, the first thought (ἐννοια) of all [these], the Invisible (ἀόρατος) Spirit (πνεῦμα) [ is [ ], and [ essence (οὐσία) which [ and existence (ὑπαρξις) [ there are [existences (ὑπαρξις) [life [blessed (μακάριος) [ the [ 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., οἰς πηγὴν NITE ΝΑΙ θΗ/ΡΟΥ PE.
Or, dwell in them (assumes ἐν τοῖς on p. 20).

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

Or, certainly.

E.g., ἐγγραῖ ἐν πίσμα πιαί."
30 [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 (πνεύμα);  
for (γάρ) they are incorporeal (-σώμα) yet are better  
10 than incorporeal (-σώμα). 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 (σώμα) which  
16 are in one place (τόπος).  
Above all (πάντως), they have necessity  
18 (ἀνάγκη) either (ὅ) in relation to (κατὰ) the All  
or (ὅ) to (κατὰ) a part (μέρος). Therefore (οὐν),  
20 [the] way of ascent [ ] is pure  
[ ] each (fem.)  
22 [  
[ ] herself and  
24 [ ] them  
26 [  
[  
28 [ above all (πάντως)]  
]  
22 partial (μετακόν) 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)
6 κοιν. εὐαγγεῖον ἔβολ. ης τε πιστοτεμένος εὐσωπ—
8 πε δέ εὐαγγεῖον ἔρος ἡν ην θρόνος πιστοτεμένος ἐπὶ πρῶ—
10 τοφανός πε. εὐσωπ. δι' εὐαγγεῖον δέ εὐαγγεῖον ἡμᾶς ἡν ην θρόνος. πάνσκαλαπ<τ>ος πε. πείσεῖτε οὖν εὐτύχου ὑμί—
14 εὐσωπ. εἰς ἔμετρα [η]ημαί κατὰ οὐδεὶς ἡν ην ημεροῖς ην [ . . . . ]ος ης ην η
16 ητε πτηρυ [η]ημαί ητε πνεύμη ημᾶς ἀνω ἡν ητέ 
19 ομαντίσβηρ]π ητέ ηματα [η]ημαί [η]ημαί
20 ην ημερή[ης] πε πτηρυ ἀνω ην ην θρόνος έτε [ . . . . . . ] [. . . . . . .]
22 ἄγωκα ε πις[ξωκα] ἡν ημεροτεμένος
24 ηημ [ . . . ] ἡμημηημ
26 ηημ
28 [.]

κς

Ἀμαῖς εὐσωπημημ ἀμοτημ ἐπὶ
2 ετε παῖς εταφείμε [ζε π]πως
3 ἐσωπ. ης τε πιστοτεμένος ης. ἀνω ομητα[ς]ης η—
4 η [ομαντίσβηρ]ρα ημερήνος
5 εὐαγγεῖον ἐν ημερήκεια πρῶτο—
6 φανής. ταρχὴ δε ητε παῖς ευ—
8 σωπ. ἔκαστος ἐπὶ θρόνος ην
9 οὐραν. ης οὐράτ. ἀνω πως
10 εὐροττήμης ης παϊδὶ θρόνος ψῆ—
11 πως ψῆ—

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 –ςΙ, ι, ink trace of the bottom of a vertical stroke.
when the self-begotten (αὐτογενῆς) water becomes perfect.

When (+δὲ) one knows it and all these, he is the first-visible (πρωτοφανῆς) water. When (+δὲ) one joins oneself with all these, one is that water which belongs to Kalyptos (καλυπτός), whose image is still in the aeons (αἰῶν). To understand individually (+κατὰ) with their parts (μέρος), they are [ ], those of the All where knowledge is. They have [separated] from him whom they knew and (from) fellowship with one another. The All and all [these] wash in the [washing of] [Autogenes (αὐτογενῆς)] he [of [ ] [ ] [ ] [ ] [ ]]

he appears to [him],

that is, when one knows how (πῶς) he exists for him and (how) he has fellowship with their companions, one has washed in the washing of Protophanes (πρωτοφανῆς).

And (δὲ) if in understanding the origin (ἀρχῆς) of these, how (πῶς) they all appear from a single origin, how (πῶς) 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. M, 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 ἄγων ὡς ΜΗ ΜΗ ἐναεπωρὰ ἐβολ. ἀς Σὲς χαρενεῖς—
14 ποι ἵτρηθε ἃυ ἐν—
16 ἐρημά οὐαὶ εἰς ἔ οι ἄγασκα ἐ πιστωικά ΜΗ ἦς ἀς κατὰ
18 ποια ποια [Μ Μ] τοπος οὐν—
20 μαρν ο [σ] τέρμιον ΜΗ
22 [ . . . . . . . τος] βιος ο [ς] τοπος
24 ο [ς] στιμπαρξις [ω] [ . . . . . ]
26 ας οσπια ἐγωρ[ά]β [ω] ΜΗ
28 λαατ ηται κοσβόλ Μης [ω] ἄγα[—
2 ΜΗ] μον ο [ς] στιμποχ δε ΜΗ 
4 ο [ς] άναστομενης ο ο [ς] 
6 [τι θ] ο[ς] μαρ[ς θ] ρουστή ο [ς] 
8 ο [ς] ο [ς] ο [ς] ο [ς] 
10 ο [ς] ο [ς] ο [ς] ο [ς] 
12 ο [ς] ο [ς] ο [ς] ο [ς] 
14 ο [ς] ο [ς] ο [ς] ο [ς] 
16 τέλιος ας [ο] [ς] [ς] το[ς] τελιος 

23,14 ΜΗ ΝΗΣ ις τις; cf. 19,3; 33,9.
23,18 Lacuna is too small for [ΜΗ ΜΗ].
23,22 ἱιος; ὑρ;?
23,24 E.g., οστεισμ.
23,25 Ορ, τοβ[ηθ] ις; i.e., τοπος.
24,2 ΜΗΝ ... άς, sic (corrupt text?).
who are divided join
again, and how (μῶς) the parts (μέρος)
[join with] the alls and the
species (εἴδος) and [races (γένος)]—when
one understands these things, one has washed
in the washing of Kalyptos (καλυπτός). According
to (κατὰ) each of [the] places (τόπος) one has
a portion (μερικόν) of the
eternal ones [and] one ascends
[ as] he
[ pure] and simple (ἄπλοῖν),
he is always [ ]
one of the [ ] he is pure [for] simpleness (-ἀπλοῖν).
He is filled [ ]
in [ ] existence (ὑπαρξίας)
and a holy spirit (μείμα). There is
nothing of his outside of him. He can [see]
(+μέν) with his perfect (τέλειος) soul (ψυχή) those (+δέ)
who belong to autogenic ones (αυτογενής); with his mind (νοῦς)
(+δέ), those who belong to the triple-male; (+δέ) with
his holy spirit (μείμα), those who belong to Protophanic
(πρωτοφανής) ones. He (+δέ) can learn of Kalyptos (καλυπτός)
through the powers of the Spirit (μείμα) from whom they
have come forth in a far better
revelation of the Invisible (δόρατον)
Spirit (μείμα). And (δέ) by means of thought (ἐννοια)
which now is in silence (σιγή) and (δέ)
by first thought (ἐννοια) (he learns) of the three-
powered Invisible (δόρατον) Spirit (μείμα), since there
is then a report and a silent (σιγή) power
purified by a life-giving spirit (μείμα).
(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., ὁ ὢν σπ. cf. 17,5f.
Or, glories are [life-givers] set over those who have been baptized.

Bohairic, ταφάνι.

Naï and ταί are possible.

Cod. M.

E.g., ἸΔΕ ᾧ ἸΜ.

Cf. 23,15-16.

Or, then he has no dwelling place or power.
18 Glories, then (οἱ), which are set
over these are [life-givers] who have
been baptized in truth and knowledge (γνώσις). Those (+&ε) who are worthy are guarded,
but (&ε) those who [are] not
from this race (γένος) [and they go []
[ in] the fifth, he being []
] copy (δυτίτυπον)
26 [ ] of the aeons (αἰῶν)
[ ] namely a washing
30 [ ] but (&ε) if
[one] strips off the world (κόσμος)

and lays aside [knowledge (γνώσις)],
then he (+&ε) is one who has no
dwelling place and power, [and]
because he follows the ways of the others,
he is also a sojourner; but (&ε) the one
who has committed no sin because
knowledge (γνώσις) was sufficient for him
is not anxious when he repents (μετάνοια),
and (&ε) then (οἱ) washings are appointed
in these in addition. (Concerning) the path (+&ε)
to the self-begotten ones (αὐτογενῆς), the one
in which you have now been baptized each
time, (a path) worthy of seeing the [perfect (τέλειος)]
individuals (+κατὰ): it serves as knowledge (γνώσις)
of the All since it came into being
from the powers of the self-begotten ones (αὐτογενῆς),
the one you acquire when you pass
through the all-perfect (παντέλειος) aeons (αἰῶν).
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 ΝΑΥ.
25.10 NTOTGE for NTOTO ΔΕ, i.e., ΔΕ?
25.11-17 ΠΗ is taken as a collective reference to Autogenes.
20 Δωκα ε...[...].τε ἐκεκωτα
ε η[...].[...]. ον[...]ώς μ πίμα
22 ε[...].[...]. ε[...]βε [κε]ραν δε
ἐκσοον[...] [κε]ραι[...] εοτα
24 δε πε αυ[...] — — [τ]
πε μ πρήτε — — [κ]
26 γλ πτερασ[...].[...].
σοον[...] αυ[...] ε[...].[...].
28 οσαζε κταπο[...].[...].
κς
παϊ πε ὁταν εκσοον οντως
μ[η...].[...] ετεε μλοκ. αυς
(εκσοον) και κεκσοον τη ου—
4 η[...]ωμ ενετε εγειενε. αυς πευ—
ειενε γλ πτεκοσ κραϊ γη πετε
πυη: ωαγνασ δε αυς ωαγναμε
αυς ωαγβουκ εροτη εροκ αυς
8 ωαγας ειενε μλοκ. γη οςκιι δε
ε ζωου αυς ε σωμ. γη οςκιι
10 δε κεε μ αθομ εγενεκχενομ
κε αυς κε κεκαμεκομ. μ πρήτε
12 ουκ εσατσακου ε ψην ερο—
οκ εσατσψη εροος μ πειρη—
τε αυς ουειδαυλοιν πε ευδοχ[η]
ι πειρητε εσ[...]ψηψε εβολ
16 γη ουασιονας γη ουαζε
εγσοτη μεκ ε [φιφσι] κε κραζ—
κονκ. εσεβμη[α] δε [ν] ε [φιφσι]
μ κοερον: [ν] ε[...]βε τασαφορα δε
20 ητε κηπτηχ [μ]πρρ ψηπρε γλ
πτερασαε δε δε σεσεβησκ—
22 ουτ ηκειενε ακ...[...] ψαρον
κε ητε κ[η] ε[...] ε[...]...[...] κε
24 η μο[...] [κ...] ωαγ[...]...[...] εβολ

25,20 ε...[...]... first ink trace is from ε, η, ο, or c; second, from η, η, ι, or ι; third, from either o, or e; η η[...] is possible.
25,21-22 E.g., e κεκσοον εκσοον οντως μ πίμα ειτμασθ.
25,23 τη, or π.
25,28-26,1 Probably ετε/παϊ πε.
26,2 Text is corrupt.
26,2 η[...] a supralinear stroke connected η with the following letter (in lacuna)
I her, i.e., Barbelo?
washing [ ], you will learn
about the [ ] really (δυτως)

in [ ] place. About [these] names (+δε),
they are as follows: because

he (+δε) is one, [

while he [
exists and [

a word they [

This is a name which really (δυτως) exists
[with ] within her.
These who exist do so in
[safety] . . . resembles. His
resemblance in race (γένος) (is) within what is
his own. He (+δε) can see (it), understand (it),
enter it and

take a resemblance from it. They (+δε)
(can) speak aloud and hear sounds, but (δε)
they are unable to obey because they
are perceptible (αλοθητόν) and somatic (σωματικόν).

Therefore (οὐν), just as they are able to contain
them by containing them thus,

so is he a reflection (εἰδωλον) [in anguish]
in this way, having come into existence
in perception (αλοθονις) [by] a word which
is (+μεν) better than material (υλικόν) [nature (φύσις)]
but (δε) lower than intellectual (νοερόν)

essence (αὐστα). Do not be amazed about the
differences (διαφορά) among souls (ψυχή). When (+δε) it is thought that they are
different and do [not resemble
[ ] of those who [ ] and

that [ ]

---

26,4 ΝΩ, the ink trace is from Ο, Ε, Θ, or Ψ.
26,6-8 Cf. Isa 6:9-10.
26,6 I.e., EΙΜΕ.
26,16 Or, ΜΙΝ ?
26,18 –ΚΟΝ, sic | ΔΞ | Υ 1, uncertain.
26,23 Either ΜΙ or ΜΙ, (lacuna above the letter).
26,24 Possibly ΠΗ ΜΕΝΙ.
\[ \text{\textgreek{γν οὐ([σμ]̃[κ)] ἁ[. . . . ] ἑὐτακνοὺ́τ} \]

26 \[ \text{ἐπὶ — ἕξης τεταῦρα} \]

28 \[ \text{ἐ[. . . . . . . . ] ἑὐχρονος ἑσαύ̣ς} \]

\[ \text{τεσψχν Ὑσοῦ [. . . . . . . .]} \]

2 \[ \text{πο[σ]̃[ωμα]. ἃς ἡν ἑτ[τοῦβη]—} \]

4 \[ \text{ἑτταῦ. ἃς ἅς ἅς ἡ [εἰδο]̃} \]

6 \[ \text{ἀ[. . . . . . . .] ἑ[. . . . . . . .] ἑ[. . . . . . . .] ἑ[. . . . . . . .] ἑ[. . . . . . . .]} \]

8 \[ \text{ἐ[. . . . . . . .] ἐ[. . . . . . . .] ἐ[. . . . . . . .]} \]

10 \[ \text{ὁ [. . . . . . . .] Ὑ[. . . . . . . .]} \]

12 \[ \text{ẖ[. . . . . . . .] ἡ[. . . . . . . .] ἡ[. . . . . . . .]} \]

14 \[ \text{ẖ[. . . . . . . .] ἡ[. . . . . . . .] ἡ[. . . . . . . .]} \]

16 \[ \text{ẖ[. . . . . . . .] ἡ[. . . . . . . .] ἡ[. . . . . . . .]} \]

18 \[ \text{ẖ[. . . . . . . .] ἡ[. . . . . . . .] ἡ[. . . . . . . .]} \]

20 \[ \text{ὁ[. . . . . . . .] ἢ[. . . . . . . .] ἢ[. . . . . . . .]} \]

22 \[ \text{ẖ[. . . . . . . .] ἢ[. . . . . . . .] ἢ[. . . . . . . .]} \]

24 \[ \text{ẖ[. . . . . . . .] ἢ[. . . . . . . .] ἢ[. . . . . . . .]} \]

26 \[ \text{ὗ[. . . . . . . .] ἰ[. . . . . . . .]} \]

26,25 \[ \text{ Cult. trace from ά,λ, or Δ} \]

27,1 \[ \text{E.g., ἡ[. . . . . . . .] ἡ[. . . . . . . .]} \]

27,3 \[ \text{พฤศ, a trace from ἠ,θ,ε,η,ι,κ, or p; possibly there was a supralinear} \]

27,5 \[ \text{ἢ[. . . . . . . .] ἢ[. . . . . . . .]} \]

27,6 \[ \text{Emend to ὑ[. . . . . . . .]} \]

27,10 \[ \text{I.e., Ἑ[. . . . . . . .]} \]

27,13-18 \[ \text{Cf. 5,24-6,10; 11,15-17.} \]

27,14 \[ \text{Ẋ, only the supralinear stroke survives.} \]
aloud [ ] he being lost
26 [ ] body (σῶμα), and (δὲ) 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 (δὲ) those [in]
time (χρόνος) are nine. Each one
6 of them has its species (εἶδος)
and custom. Their likenesses
differ, being distinct, and
they stand. Other immortal souls (ψυχή)
associate with all
these souls (ψυχή) because of
10 the Sophia (σοφία) who looked down.
For (γάρ) there are three species (εἶδος) of
immortal souls: first (+μέν), those that have
taken root upon the exile (παρολκησις)
because they have no ability
to beget, (something) that only those
18 who follow the ways of
the others have. As for (+δὲ) the one that is a
single species (εἶδος) which
[ ]. Second (δὲ), those that stand
22 [upon the ] repentance (μετάνοια) which
[ ] sin,
24 (it) being sufficient [ ] knowledge (γνώσις)
being new [ ]
26 and (δὲ) he has [ ]

27,17 Or, to be begotten.
27,18 Cf. 25,4.
27,21 Δ., the trace is possibly from Δ, Δ, ά, or κ; possibly a Greek verb be-
ginning κα-. | ΑΜΟΙ, or ΕΡΟΙ.
27,23 Read either Μ, or Η (lacuna); e.g., ΜΙΠΙ (with broad spacing of letters)
1 ΑΙ, before Δ, read Ν, or else Ι, preceded by a descending ligature as
from Δ, ά, Μ, etc.; e.g., ΝΔΑ, or ΝΙΔΑ.
27,24 $\text{ς}$ (with characteristic supralinear stroke) almost certain; e.g., [ΔΕ] $\text{ς}$ || ΤΗ
ΟΣΙΩΝΩΣΙΚ.
φορά: οτάν. . . . . . . . ήσπρ

28  καὶ η΅ς ἑγκοοεὐ[τε. . .]

ΚΗ

28[ρ με]τανοεῖ καὶ η΅ς ἑγκοοεῦ

[. . . . . ] ἵν ἄρω μοοου παράς

. [. . . . . ] τάρ ό εἴδος εἰσοδοὶ πο

4  το[. . . . . ] ἀν ἐν ὑμεν ητατειρε ν

ηη[ί]τοβε ητροῦ αὐτ ἄρ ό λετα-

28 νι η ηγελεος ης ν ητοος

8 ἐτβε παῖς ἑττεκεών σοις νε

κατα πιστόπος εἰπης ἑροῦν

9 κν ἠτοι τοις μοοου πιμερ-

ςωμί δέ πε πανιστήχη ντε

12 ησστογενος ητντατο ἁματο

ν οτσάδιε ντε ητατμε ης άτ-

14 παξαδε μοού εγκοοοποι ν ης οφ-

πακκος εν οτσοιμ εμοο μαμον-

16 ον ἁματορ κα [ . . . . ] κ ης ἤαε

επεζ. εηντατο [δε] μαατ ὑ τοοσ

18 η δαλαφο ν προ[ντε] ον ε[πο][κο-

οπ ης νηείδοις] ητε ηνηελος

20 αὐς ης ης [ετρ άτπα ν ητατμε

άν ης ετρ ηζ]αιποικ άν ης ετνατ-

22 τε εηντατο [. . . .] ἤν ης [ε]τροι [. .]

αὐς τεσοοοποι [. . . . . . . ] ητ[ .

24 τεσοοοποι] ευτ [. . . . . . . . ] [. .

ηςδατο[οεν]ηκ ης [. . . ]ης [. . . ]. 

νε

26 παντι[άμην]ο ν [τελ]ηος ντε· πιμ[ε]-

ςον[ά] . . . . . . . . ] δε πε· πί-
difference ($\delta$ia$\phi$ora) [ ] they have
28 sinned with the others [ 
28 they repented ($\mu$eta$\nu$oe$\iota$) with others
2 [ ] from them alone.
For (γ$\dot{d}$p) [ ] (are) species ($\epsilon$l$\delta$os) which exist
4 [ ] with those ($+$μέν) who committed
all sins, and they repented ($\mu$eta$\nu$oe$\iota$).
6 Either (η) they are parts ($\mu$έρος$\iota$), or (η) they
desired of their own accord.
8 Therefore, their aeons (al$\mathring{\iota}$ων) also are six
according to (κατά) the place (τόπος$\iota$) which has come
to each (fem.) of them. The third
(+δέ) (species) is that of the souls (ψυχή$\iota$) of
10 the self-begotten ones (αυτογενής$\iota$) because they
have a word of the ineffable
14 truth, one which exists in
knowledge (γνώσκος) and [power] from
16 themselves alone and eternal [
They have [(+δέ)] four differentiations
18 ($\delta$ia$\phi$ora) just as the species ($\epsilon$l$\delta$os$\iota$)
of angels (δγγελος$\iota$) [who] exist:
20 those who love (δγαπάν$\iota$) the truth;
those who hope (ελπίς$\iota$); those who
22 believe having [ ]; those who are [ 
They exist [
24 they exist, he being [
the self-begotten ones (αυτογενής$\iota$) [
26 he is the one belonging to [perfect (τέλειος$\iota$) 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, ελπίς$\iota$, p. 532);
cf. 31,18-19.

28,22 IM, no supralinear stroke I Μ, or Η I η. I η, I connected to the preceding
letter (in lacuna) by a supralinear stroke; e.g., ΠΟ(Π)η.
28,23 E.g., ε$\acute{\iota}$w$\omicron$ [ ΝΩΠΑΙ ΠΗΙΗΤΙ].
28,24 I . . . , first trace is from Ι or Ν; second trace, from δ,Τ,Η,Ι,Κ, or Ν.
28,25 I . , read either Μ or A.
28,27 E.g., CM$\omicron$AΤ ΠΑΟΤΨΜΨ Μ$\epsilon$.
82,28-29  E.g., μηδα ενερ πει.
82,28  E.g., μιμησωμαι πιά.
82,29  ψ, or else Ψ or ψ.
82,30  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., πιστεύει πει 1 1 .1 , trace from ρ, Ψ, Ψ, Ψ, Ψ, or Ψ 1 final Ν, read either Ν or Ν (lacuna) 1 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 1 or, a reconciliation of soul.
28 [ ] knowledge (γνώσις)
[ ] the fourth is
30 that one [belonging to the] immortal [souls (ψυχή).]

The four lights (φως ὑπὸ) exist
2 [there] in this way. [Arm]ozel [is]
[set] (+μέν) over the first aeon (αἰών).
4 [ ] a promise of god [ ] of
truth and a joining of soul (ψυχή);
6 Oroiael (+δὲ) a powerful seer
of truth is set over the
8 the second; Daveithe (+δὲ) a vision
of knowledge (γνώσις) is set over
10 the third. Eleleth (+δὲ) an eager impulse
and preparation for truth
12 is set over the fourth.
The four (+δὲ) exist as
14 expressions of truth and
knowledge (γνώσις). They (+δὲ) exist, although they
16 do not belong to Protophanes (πρωτοφανής) but (ἀλλὰ)
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 (αὐτογενῆς)
22 [ ]–orse–[ ]–oas, a
life [ ] all,
24 he is a word [ ]
indefaible [ ] [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 Ἰ.
29,16 πρωτοφανῆς, p attested in photo A; papyrus subsequently damaged.
29,17 ΔΕ, i.e., ἈΕ.
29,18 Perfect mind, i.e., the Protophanes aeon.
29,21 The first Π had no supralinear stroke | Σ, or perhaps Ε.
29,22 Θ, or else Θ; read in 1971; now best attested in photo A; papyrus
subsequently damaged | Ε, or else Θ, Θ, or ζ.
29,23 Θ, read Θ, Θ, Θ, or perhaps p | Μ had no supralinear stroke | Π, read Θ,
Ο, Σ, Η, Ἰ, Κ, Ν, or Π | Τ, ligature from Τ, Π, Τ, or Σ.
29,24 Π, or else Π | e.g., οὐ συμμετείχε καὶ ἐνoiepoc.
ebol etbe N . [ . . . . . . ] TC
28 xε εγγωοπί N [ . . . . . . ] Ψω- 
οπί ΝεΔα πωώί ΝΗ [ . . . . . . ] at-
η
πο[ . . . . . ] οτπί ΝΗ οτμοτεβ Ντος
2 N [ . . . . . ] . C. Νερδαί ΝΗ οτ<εο>ειθν ΝΗ 
N[ . . . . . ] M Ν ονμετε Νερδαί ΝΗ
4 ο[θ. . . Ντα] Άδαμακ δέ ΝΗ[τε]λι[τ]- 
ο[θ] Ν Ρωλε ετβαλ ΝΤε ΝΗ[π]ατ[το]- 
την ΝΗ οτμοτεβ Ντα] ΝΤε εγελη 
xε πιατοτεβε[Α] ΝΗ Ν Νοττε οΤ-
8 χαζε ΝΤε [Ν]ομοτ Ν ΤΗ[α]ισΟν 
ΝΤε τα\ιντε- ΝΗ[π]ισκρε δε ΝΤε 
10 Άδαμακ σηο εγκοησ ΕΓβαλ ε τοτ-
ει τοτε ΝΤε ΝΗ[π]εθε οτμοτεβ Ντα] 
12 Νε εγνωμε ε Ναι: άνω ετβε Ναι 
ασιμωπε εβολ Μιομ Νσ[ι] τισινα
eσόν Ε[ω]νοπ ΝΤε Νοττε οτ.
14 ετον\γ: νν μηροεια Α[ε] Τε [. . . . ] Τι 
πιατοτεβένθε Ν Νοττε οτ[θ]. 
16 εβολ Νιοττε βΝ [. . . . . ] ετμεσε\ε] 
xε ντε Νιο\οι(ν] Ν] ΤΗ[ι]οι ετβε 
18 τετε τως Ν γο[παρξις] Τι ει ου Τε 
xε Ν Νεκοσοπ [ . . Ν Α\υ] Ν Ρφτε 
20 άνω Τε ε[κο]οιν τεβε Ναι \يمن 
πιατοτεβέ\[ν] ηξ Ν Νοττε ασιμω-
22 Τε Νε ΑΝ οτμοτεβ Ντα] ΝΗ[π]ισκρε 
την ΝΗ \[οι] [ . . . . ] Νοι[ν] τε 
24 δε οι[αι] Ναι [. . . . . . . . ] 
26 Τε ΝΗ[α] Παιο\οι[ν] ετα\ηόραν] 
eβολ[α. . . . . . . ο\[ι]σιβε Ντε Ν[ι[-

30,1 οι, or else ε, Θ, or ζ l e.g., θ}οτπ.
30,2 ] . . C, each trace is the bottom of a vertical stroke; the spacing suggests]
. Τε Ν, only the supralinear stroke survives.
30,3 Νεοροιν;
30,4-5 The heavenly Adam belongs to the Autogenes system.
30,6 οτμοτεβ ΝΗ, οτμωκει, οτμετεβ, οτμοτεβ, supralinear stroke above Ν read in 1971;
now best attested in photo A; papyrus subsequently damaged; Ν Ν Ττ τι
30,6 οτμοτεβ, supralinear stroke above Ν read in 1971;
now best attested in photo A; papyrus subsequently damaged Ν Ν Ττ τι
30,7 Ν Νοττε, first Ν (with supralinear stroke) read in 1978; papyrus 
subsequently damaged, now best attested in photo A.
concerning the [ 
that it exists as [ 
exists above in [ 
[ ] in a yoking of it 
[ ] in [ ] light 
and thought within his 
[ 
]. Since Adam (+δέ), the perfect (τέλειος) man, is an eye of Autogenes (αὐτογενής), 
it is his knowledge (γνῶσις) which comprehends 
that the divine Autogenes (αὐτογενής) 
is a word of [the] perfect (τέλειος) mind (νοῦς) 
of truth. The son (+δέ) of 
Adam, Seth, comes to 
each of the souls (ψυχή) as knowledge (γνῶσις) 
sufficient for them. Therefore, 
[the] living [seed (σπορᾶ)] came into existence 
from him. Mirothea (+δέ) is [ 
the divine Autogenes (αὐτογενής), [ a 
from her and [ ], since she is a thought 
of the perfect (τέλειος) mind (νοῦς), because of 
that existence (ἐπαρχίας) of hers. What is she? 
Or (ἡ) did she exist? [ ] in what way? 
Does she exist? Therefore (+μέν), 
the divine Autogenes (αὐτογενής) 
is word and knowledge (γνῶσις), and the 
knowledge (γνῶσις) (+μέν) [ word] 
therefore [ 
Adama[ 
the [simple ones (ἄνθρωποι)], 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. 
30,17 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 Κ | ΜΕΝ, Ε written upon the false 
start of another letter | Ο, because of him. 
30,24 ΠΔΙ, Π more fully preserved in 1971; now best attested in photo A; 
papyrus subsequently damaged. 
30,25 Possibly ΑΔΑΔΑΔΙΕ | ΓΔΙΠΛΑΟΣΚ? 
30,26 Or [ΣΚ]?
[...], apparently a supralinear stroke connected this letter to the preceding ones (in lacuna).

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

N may have a supralinear stroke (lacuna).

1, read $b$, $c$, $f$, $i$, $k$, $n$, or $p$.

$N$, a supralinear stroke connected these two letters; e.g., $m|N$. 
souls (ψυχη) [she herself is [perfect (τελειος). Concerning [the]
[perfect (τελειος) . . .] the angelic beings (αγγελος) [31]

2 [then (ου)]
soul (ψυχη)

die

6 [the copies (ἀντίτυπος)
[really (ἀντως)

8 [which [repentance (μετάνοια)]
[ to this place
[which exists as
[aeons (αἰών), if
[and she loves (ἀγαπάω)

10 [she stands upon

12 [aeon (αἰών)

14 [having] the light (φωτις)
E[le]leth [become a
god-seer.

18 [But (δε) if] she hopes (ἐλπίς), then she perceives. And (δε) a [race (γένος)
[she stands upon

20 [race (γένος)

22 [she stands upon

24 [she stands upon

26 [she stands upon

28 [she is chosen

31,15 Perhaps [ΙΝΙΜΕΠΥΣΤΟΥΩ]; cf. 29,10-11.
31,16 Ἡ (last letter of the line) has an apostrophe directly above it.
31,17 ὉΣ, no supralinear stroke over the letter Η.
31,19 Then, ᾱςω to introduce an apodosis.
31,20 Ἐ.Γ., ὅΣΔΙΤΙΕΛΟΙ.
31,23 Ἡ, or else ς or ζ; ΚΗἷθ;
2 [ . . . . . . ] έσαγερατίς . .
   [ ——  ] Ἰρῆ ἴη [ . . . ]
4 [ . . . . . . . ] ἀν ἡ πηψ[ωκ—]
   θηρ ἀρ[μοζήν]
6 πε ἐν ὁτα[
   σμο[ . . ] .
8 ερεαὶ εἰς[ν] ἡθιῶ
   ἀγερατίς ἡθ[ν]
10 πιστοεισ ἐτ[ . . . . . . ]
   ἀν ἡ ἀ[ἐ ὑ[ι] ἐρι[
12 ἁο ἐν πισαιψίν ἁ[ . . . . . ]
   τα[ . . ] ὑ ἡ ἀναθάτ[ . . . . . ]
14 ὑ βι ὑ πισειψίς . . . . .
   θομ ἐθαμᾶτ[ . . . . ]τε. . .
16 ὑ βο[ . . ] ὑ ὑ μ[ . . ] . . ὑ βο[
   [ἐ]γενθῶν[ . . . ]ἀδὴ ἀν ἀν [ . . . ]
22 εμ[ . . ] ἀναθ[ . . . . . ] . . . .
24 ἀθή[ . . ] .
26 ἀ[ . . ]
28 χ[ . . ]

Ας ὑ ἴη άτσω[ . . . . . . ] έὗ—
2 ᾗ ἵη στοιν άσμ[ . —— ] ἴη
4 [ . . . . . . . ] ἵλαρφ[ . . . . . ] . . . .
6 [ . . . . . . . ] ἵ[ . . ] ἵ[ . . ] ἴν ἴν πε[τε—]
   [πος. —— ] ἴν ἴν ἴν ἴν

32,3-4 E.g., [. . ] ὁμπ ἴη[εθκήθσαν ἴη]δας.
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 ο[ . . ] ο[ . . ]; cf. 4,18; 131,21.
32,11 E.g., ἐρι[ . . ].
2 [ ] she stands [ 

4 [ ] the light (φωστήρ) 
Amozel

6 [ 

8 upon the [power 
you stand upon [ 
10 the light which [ 
and measureless [ 
12 the aeon (αἰών) is great [ 
[ ] those alone [ 
14 [ ] the perfect (τελειος) [ 
that power [ 
16 be able, and (η) [ 
be able [ ] every [ 
18 of his soul (ψυχή) [ 
perceptible (αισθητόν) [ ] not with [ 
20 [ but (δυνα) you are [ 
individually (+καρδ) [ 
22 there being nothing [ 
him [ 
24 which he [ 
[ 
26 [ 
[ 
28 [in 
[ 

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

32,13-14 Probably οὐδόλα.
32,16 ψ, probably this (or else η, ι, ψ, or Φ).
32,18 Μ, possibly ΚΜ.
32,20 Room for ΙΑ ΕΙ, or ΙΑ ΝΙ] ΟΙ, or else Ε, Φ, or ζ.
33,1 E.g., ΑΤΚΨΙΑΔ ΙΙΙ, connected (as usual) by a circumflex.
8  [  ——  οὐδ᾽ εἰς ἐνεγ. οὐτε
[  ——  ἵπτε ὀσθῆρῃ ἐ
10 [  ——  ἥ ἄτωξ ἢ ἦν πες—
[  ——  ἦν ἀγαθοτ
12 [  ——  ἐαὐσωτὶ ερχ
[  ——  κιτελσο[ε] ἢ νουσ—
14 [  ——  ἦν ἄτιπως
[  ——  οὐκοεῖει ἤ τελιοσ ἢ
16 [  ——  ἔμποοπ ἰδέ ἢ
[  ——  ἀδάμακ. ἁσ
18 [  ——  πιέστορε—
[ΝΗΣ ——  ἄτῳ ψάρβωκ
20 [  ——  ἰος ἢ νουσ—
[  ——  πίκας ἢ νουσ—
22 [  ——  ἦν ἢ ἐκμε
[  ——  ἦν ἀλα
24 [  ——  ψαξκν ἐ
[  ——  ἱα
26 [  ——  ἵω
[  ——  ἱο
28 [  ——  ἱ
[άδ] ——  ἐρναρχικ
2 [  ——  εὐβολ ἐκμιατ
[  ——  ἱενε[ ]
4 [  ——  ἱενεμέρι [α]
[ΣΩΜ ἢ ἦ  [ ] ΠΑΙ
6 ἡγεῖ δέ ἢ ἱεν]
ὡντ εὐβολ ἦ
8 ἵτε ἦ
οὐ ἢ ὦτ ἢ  
10 σε ἢ ψαξκν. ἰδ]
σε ηνίσιων δέ ]
12 ἱάτη ἢ ψῳπὲ ]

33,9 τὴρῃ, sic; cf. 19,3; 23,14.
33,11 ἵτε, not heavy.
33,12 Not room for ψῴωτ.
33,18-22 Note the progression Autogenes to Protophanes to Kalyptos; perhaps Barbelo was named here also.
33,20 ἐρν, τελσιοσ.
eternal, nor (οὕτε)
an all
increasing from this
he is light
because he lacked
the perfect (τέλειος) mind (νοῦς)
undivided
perfect (τέλειος) light
and (ἐν) he is in
Adam, and
the] Autoge[nes] (ἄυτογενὴς)
and he goes
mind (νοῦς)
the divine Kalyptos (καλυπτός)
knowledge
but (ἄλλα)
soul (ψυχή)
existence (ὑπαρξία)
she having
some second
powers and [and (ἐν) third []
which []
soul (ψυχή), [And (ἐν) the aeons (αἰῶν) [dwelling place []

E.g., ΝΟΣλΙΤΕ. E.g., ΡΟΠΙΝ. Kalyptos?; cf. 15,10-12. Ὕ, uncertain (supralinear stroke in lacuna); cf. 34,6. ΟΨΛΨΗΡ? I.e., a heavenly home I cf. the vocabulary here with that of pp. 55 and 113.
See 2,7n.
E.g., κονιότα, or κονιόται, or κονιόταλον.
E.g., παλα/ν αγορατον.
E.g., ουσι/ος.
soul (ψυχή) and [  
14  gods [  
higher than god [  
16  of the [self-begotten ones (αὐτογενής)  
Autogenes (αὐτογενής) [  
18  first [  
angel (ἀγγελος) [  
20  invisible (ἄφωτον) [  
some [  
22  soul (ψυχή) and [  
aeons (αἰώνιος) [  
24  and (ιντετέρων) to the [soul (ψυχή)  
angel (ἀγγελος) [  
26 [  
[  
28 [  
[  
30 [  
35  

2  ] eternal[  
[  ]. And [  
4 [  
and (ιντετέρων) if [ ] namely a soul (ψυχή)  
6 [  
becomes] an  
[angel (ἀγγελος)...], and (ιντετέρων) [  
8  world (κόσμος) [ ] angels (ἀγγελος) and  
[  ] that holy one (fem.)  
10 [  
] and (ιντετέρων) aeon (αἰώνιος) which  
[  ] Autogenes (αὐτογενής) has  
12 [  
] them, the [  
[  ] archon (ἄρχων)  
14 [  
] they have  
[  ] difference (διαφορά) which  
16 [  
] she is not, to speak  
[  

35,4  E.g., ὅλαπαραπαρατιάς.  
35,6  Or, ὅριον.  
35,9  CCO', supralinear stroke over the first C.  
35,12  Or, water.  
35,17  ζοόοντι;?
Pagination, only a trace of the supralinear stroke survives; the numerals do not survive.

E.g., Ψαξε Νιτελιος; cf. 35,10.

QI, or else CI.

ΝΙΔΑ, nothing of the supralinear stroke survives.
and divine \([\text{Autogen}]+\)s \((\alpha i\tau\gamma e\nu\zeta)\)
which exists
hear
\(\text{Alutogenes} \((\alpha i\tau\gamma e\nu\zeta)\)\)
of

word
the child male
for a generation
invisible \((d\acute{o}r\acute{a}tov)\) spirit \((\nu\epsilon\upsilon\mu\alpha)\)
in the perfect \((\tau\epsilon\ell\epsilon\iota\omega\varsigma)\)
and an origin \((d\acute{r}\acute{h}t\eta)\)
love \((d\gamma\acute{d}m\eta)\) and
of Barbel[o]
and a
the mind of \((\nuo\delta)\) these are two
thought
in the
in Barbel[o]
and \((d\acute{e})\) the Kalyptos \((k\alpha\lambda\upsilon\pi\tau\tau\dot{o}\varsigma)\)
all these \((\pi\alpha\rho\theta\epsilon\dot{e}\iota\nu\varsigma)\)
she

36,16-17 A paragraphos appears here.
36,17 CN, oblique mark above \(n\) is not ink.
36,22-23 E.g., \(\text{\varepsilon\nu\beta\upsilon\omega}/\alpha \text{\pi\alpha\rho\theta\epsilon\iota\nu\omicron\omicron\omicron}\).
36,24 \(\varepsilon\iota\), not \(\psi\iota\); e.g., \(\text{\sigma\varphi\iota\iota}\).
37.1 A supralinear stroke enters from left and terminates above the first letter of
37.2 connected to preceding letter by a supralinear stroke; e.g., ΜΙΝ.
37.6 Θ, or else ζ or ξ.
37.7 γ, or else ϖ or ω.
in a [ 
26 and [ 
[ 
28 [ 
[ 

in that [ ] power 

2 [ ]

from [ ] but (δλλδ) 

4 (is) from the power of that one 

[... really (δντως) exists], she 

6 [ ]

[ ] they [being] first 

8 [ ]

[ ] of that one 

[ ] and (δε) 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 (λνα) he might 

[ ] and that one which 

18 [ ]

[ ] him 

[ ] undivided 

20 [ ]

Barbelo; he 

in order that (λνα) he might 

22 [ ]

blessedness (-μακρινος)] 

24 [ ]

[ ] all 

[ ] he comes 

26 [ ]

[ ]

28 [ ]

[ ]

Th e line; perhaps from a paragraphos as at 36,16-17. 

37,8 i.e., possibly ΨΤΧΘ [Τ]ε (with small or crowded letters). 

37,16-17 E.g., eye Ι[Ι]ΠΕ; cf. 37,21-22. 

37,25 Ι[Ι]Γ, with circumflex. 

37,29 E.g., Τ[Τ]ΓΙΟΙΓ.
[λθ]
o\[ . . . . . . . ] nte pтеl|io[c] t
2
no|sc . . . . . . |стп аσω еγι . .
N | . . . . . . . ] n te|ios c w PΗ[α]
4 e| . . . . . . тιε|ios c еγονε N
вα еνε[| . . . ]ст[ . . . . . ] N |
6 ερος: аσω| . . |οο| . . . πλα τ еγ-
-|wo|0n[—]pe n-
8 те піт—| ἡ λαξε
pe еβολ γη | . . . . . . . ] . |
10 ет|wo|0n γα |
NTαγ N НΑΙ т|θρος
12 вα еνε|: е |
op |ζ|w πισμαί|θοм
14 Sho|οн γα πι |
ne N NН ет|wo|0n|
16 M te|ios c: N t |
p|πρψ|тофα|ни|ς
18 nо|с c: άλα .|
to|β|θo|0nτή
20 аσω πι Н |w|
nte о|яε|θε| |
22 о|ω|θ|е еβο|lα
аσω πιа|τ
24 pe N t |
M|o|θ |
26 M t .|
π |
28 w |
2 . |
30 . |
[λθ]
2 |
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., ΑΙ|θ|θα|α|θ|ε|ρος.
[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 Protopha[nes (πρωτοφανής)
18 mind (νοῦς), but (ἀλλά) [ ]
pure [ ]
20 and he [ ]
of an image [ ]
22 appear [ ]
and the [ ]
24 [ ] him [ ]
26 [ ]
28 [ ]
30 [ ]

[39]

[ ] namely

[ ]

[ ] because of him they

6 [ ] I mark it

38,13 ΟΠ, flag in lacuna.
38,19 Or, τῷ Πρωτῳχῷ.
39 The topic may still be the Protophanes.
Possibly another line of text above what we have called line 1.
A paragraphos appears here.
B, i.e., Σιανα.
he is simple (ἁπλοῦς)
for (γάρ) he is
as (ὁς) he exists
as (ὁς) to another
that is,
need. Concerning
triple-male
really (ὅτες) [exists] as
mind (νοῦς) of knowledge (γνώσις)
those who exist
which he has
really (ὅτες) exist
and a [n]
and she
second
perfect (τέλειος) which
appear
in him they
Kalyptos (καλυπτός)

species (εἴδος)

these

second species (εἴδος) [n]
a knowledge (γνώσις) [n]
[Protophanes (πρωτοφανής)
male
he has [
existence (βαρύς) [
unborn, they [
third [n]
[...]

14 εἰςτηταχ ωματ

16 πε μ παντελιος — μακα —

18 ωματ· α l

20 μοστε π l

22 μ ε τειοςικ

24 ντε π l

28 ω l

Δι

[...] Κα l

ς εἰςτητε

Φαννς — π τοιουτος ντε

Πτηρυ δοραϊ

Τειτηνωςις ον

Διοστοιονον ης δε ον

[...]

12 τειοςις ελαμπιη

16 οντιοτ ης μ εταματ

18 οντιοτ ντε ης —

40,15-16 E.g., [ιωμ]πε μ παντελιος.
40,19 Cod. ebol 'ebol.
40,25 έ, only the suprilinear stroke survives.
41 Pagination, only traces of the ornamental bar below the number survive; the
[he] has knowledge and exist together all-perfect (παντελειος) [blessed (μακάριος)], since there is not [god [with him [perfect (τελειος) of the [Kalyptos (καλυπτός) [ [ [ ] know ] of ] Pr]oto[phanes (πρωτοφανής)] ] the mind (νοῦς) ] the powers ] the all ] and he [exists] ] this knowledge (γνώσις) ] divine, the Auto[genes (αὐτογενής)] and (δὲ) [the] divine Auto[genes (αὐτογενής)] ] of the child of triple-male, this male ] is [ ] and a species (εἶδος) perfect (τελειος) because it does not have ] in a knowledge (γνώσις) ] like that one ] a being of the individuals (+κατά) [and] a single knowledge (γνώσις) of the individuals (+κατά) [ ] according to (κατά) the all numerals do not survive.

41,11-12 The expression ΠΙΔΛΟΣ ΝΤΕΠΙΔΛΟΣ probably occurred.
41,14 εμμ', sic.
41,16 E.g., IN OSIΩΤ.
104

NAG HAMMADI CODEX VIII, I

20 [ ...]ωκ[ ... ...] η τελισον πισγο- [ο][υς] Δε [ ... ... ...] η μονε οω-
22 [ ...] ιω ... [ ...] ε πισκας πισκας [Δε] η ι ι [ ... ...] η μος ουαρ-
24 [χ] — [εις] ουω οβολο
26 [ — ] οωτως [ — ]
28 [ — ] με [ — ]
30 [ — ] πρωτο-

[φανης —]

[αβ]

το[φανης —]

2 ο[ν] [ — ] ινος [ — ]

μ[ ... ] ε[ν]

4 ο[ψ]

ταπθερφης

6 ην ατασκει

η πωλε ι

8 ηε σει

9 μιν ηι ειτ

10 αων ηι ετρ [ πιν εταλυ[ιτ]

12 ον ιλ πισκαλιτιον [ι]ν κοιμος]

ε[ι]οϊ[η] [ι]ν πιν [ει]τμου[ιτ]

14 ... [ει] ειρος εω[ι]

16 πιν ετμουστι ηαι Διε ειρος] 

εποτρ ιαι ιν ο[η][ι]ειτμα[ι]

18 [πορφι] αλλα ετι[νο]ργμ η[ι][ο][ν]

ο [Διε ετε[μ]ον εννεβθ[μ]ο ιν [α [ώ]


τεγ[σ][ε]κ[α] κ[η] κεπ[μ][ο]ι[ε] [κο][ν] 

22 [πε]κ[σ]ω[λα] [σε]λοομ[ου]τι ηερος]

41,21 E.g., [ιν τελισοκ].
41,22 . . . ι, first trace is from ε, θ, ο, or c; second trace from Δ, ι, ι, ζ, ζ, or ζ.
41,23-24 E.g., [ιείν ινιτμει] ιν οκτε ουαρ/ιχ ιε.
42,8-9 E.g., [οιολ]ιοι.
42,11-12 E.g., [ποιο]οπ.
42,14 . . . . ι, first trace is from ε or θ.
20 [ ] perfect (téleios)
   But (δὲ) the male [ ] mind (νοῦς)
22 [ ] the Kalytos (καλυπτός),
   [but (δὲ)] the divine [ ] Kalyptos (καλυπτός) [ ]
24 [ ] and a power
   [ ] of all these
26 [ ] really (ὑπὸς)]
   [ ]
28 [ ]
30 [...Proto[phanes (πρωτοφάνης)
   [ [42]
   [Proto[phanes (πρωτοφάνης)
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 (αλοθητῶν) [world (κόσμος)]
   living with that dead one [ ]
14 [ ] all [ ]
   obtain salvation [ ]
16 that dead one. Yet (δὲ) [all] of them
   did not need salvation [ ]
18 first, but (δὲ) they are safe
   and (δὲ) exist very humbly.
20 (About) the mortal (type of) humanity:
   its soul (ψυχή), [its mind (νοῦς)] and
22 its body (σώμα) 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 [ἐμοσιῇ] ΘΕΠΙ].
42,23 ἀμακ, error for ἀμαρ (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 .i., read Χ or Δ ; e.g., ΔΕΛΜΩΝ; cf. 43,12.
43,1 Lit., he λοσθαμ ἐβολ, a reference to the transmigration of souls; cf. 
43,4 Cf. 25,5-8; a sinless one does not have to be anxious.
43,5 ταύρο&σείπλε, first ink trace is from Ρ, Ψ or possibly Τ or Ψ; second 
trace, like the ligature of Δ into Ζ, or else Θ; last trace is ambiguous (at 
upper right of the square) | for τότε ταύρο&σείπλε, cf. 44,13 | for εσκε η 
ὀτυσμεν, cf. 43,25.
43,6-7 Or, each other.
43,12 Daimons could be either good or evil. Three types of daimons were
Sufferings

24 fathers of
[material (ιλικόν)
26 the fire
[
28 [ ]
30 [ ]

43

it transforms. The (+δὲ) second (type of
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 (αλοσάνεσθαι)
8 bodily (σωματικόν) suffering. They
[ ] and it
10 [ having]
an eternal god, it
12 associates with daimons (δαίμων).
Now (δὲ) about the (type of) humanity in the
14 exile (παροικησός); when (+δὲ)
it discovers the
16 truth in itself, it is far
from the deeds of others
18 who live [wrongly (κακῶς)] (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 ΕἸΕἸ, either obliterated by the scribe or ruined by an imperfection in the
papyrus and left for cancelled.
43,17 ἀ., the verb takes Ν or Ε with its object, but the present ink trace resembles
on ἀ., ἰ., Ἕ., Ἠ., Χ., or Τ; the ΑΛ form ἀ. does not occur elsewhere in this
text (see 25,5n.
43,20 Written ᾖ ᾔ ΡΕ because of imperfection in the papyrus | lit., leave
behind oneself.
43,21 Written ΝΕΤ Υ.% (imperfection in papyrus).
[Greek text]

[Notes]

43,23 Written ΜΟΣ Υ.Μ. (imperfection in papyrus).
43,24 IN, [ . . ]ς, no supralinear stroke above Ν (possibly read ΠΙ instead); Ε, or else Α, or else Δ.
43,27 Α, or else Δ.
43,28-29 E.g., ΨΑΨΙ_ptr HOΣΘΝΟΒΝΗΕΝΝΟΔΑ.
43,29 Neither Ν had a supralinear stroke | ΔΡΩ | vacat
43,30 Or possibly in ΨΑΨΙ_ptr; second Ψ and Ν 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.
those things which exist, because the immortal mind (νοῦς) and immortal soul (ψυχή),

making an inquiry about it first,

not about conduct (πρᾶξις)

but (ἀλάδ) about their deeds.

For (γὰρ) from him he [ ]

and

] obtain [

The (+&>) (type of) humanity that can be saved

is the one that seeks itself and

its mind (νοῦς) and finds each one

of them. Oh how much power

this (type) has! The humanity [(+&>)]

that has been saved is that which has not known

how these [

as they exist, but (ἀλάδ) it is

itself within [the] word

as it exists [in it

received each [

in every place, having become

simple (διαλοῦν) and one; for (γὰρ) then (τότε)

this (type) is saved because it can

pass (κατ' ἐκ) through [them]

all and can become [ them all. If it

[wishes], then it again (πᾶλιν) parts

from them all and

withdraws (ἀπαχωρεῖν) into itself [alone];

for (γὰρ) it can become divine

---

44,3-4 Or, each water.
44,6 Or, the humanity that saves.
44,7-8 For Ἰ ΠΡΗΤΕ...ΜΜΟC; cf. 16,1-2; 44,9-10; and 129,7-8; see Crum, 305a and compare Ν ΘΕ...ΜΜΟC.
44,7 E.g., ΜΜΟΟΙ; or ΜΜΑΑΤ.
44,15 I.e., ξωρή.
44,16 E.g., κείτεται ΕΙ.
44,17 Elided form of εὑρεῖν.
44,20 & 22 ἄναξωρίν, the length of the lacuna demands restoration of –ΠΙΝ.
44,20 Ν, the left vertical stroke and part of the supralinear stroke survive.
The doxology marks the end of the audition. Here the Spirit is named as the living, unborn God.

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

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

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

The Revelations from Ephesech (part 2)

A new set of revelations from Ephesech begins, but the anthropological
by having taken refuge in god.”
When I heard this,
I brought a blessing to the truly living
and unborn God [who is]
in truth, (to) the unborn Kalyptos (καλυπτός),
(to) the Protophanes (πρωτοφαυής),
the invisible male perfect (τέλειος)
mind (νοῦς), (to) the invisible
thrice-male Child
[and (to) the] divine Autogenes (αὐτογενής)

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

concerns about who can and cannot be saved continue; see 13,8n.
45,2-3  I.e., Ἄργον  Ἑλώρ | cf. Wis. 9:9-11.
45,10  ἐνάντιος, lines 11-13 have an uninscribed space in this position owing to an
imperfection in the papyrus | q.m., or possibly ἀντιπάθης.
45,11  -CHX, sic; cf. -CHX in line 2.
45,13  -ΠΙ/+1, no room for -ΠΙ/+1.
45,14-15  For ΜΙΧΩΤΕ as τρέχει + acc, see Crum, 126b.
45,16  ἸΔΙΩΤΗ, also possible is ἸΔΙΟΤΗ.
45,18  Lit., he. Shortage denotes the loss suffered by the heavenly world.
112 NAG HAMMADI CODEX VIII

[ OCR errors in the text, difficult to transcribe accurately. ]

45,22 For χρωμα in a positive sense, see 29,11 or, within.
45,25 ρισκε = κλινου.
45,28 Or, in perception.
45,29 & 30 An uninscribed 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 ΝΝΙ.
46,8 No circumflex over the group ες, and no abnormal writing of this verb.
by means of an alien [impulse (ὄρυγῇ)].
Instead of becoming one,
therefore, it takes many forms (μορφή).
When it turns aside, it
comes into being seeking those things that
do not exist. When it
falls down to them in thought (νόημα),
then it cannot understand them
in another way, unless perhaps (ἐπὶ μυθι)

it is enlightened, and it will become
(a part of) nature (φύσις). Thus
(this type) comes down to birth because of it
and is speechless because of the pains
and the infiniteness
of matter (ὕλη). Although it possesses an
eternal and immortal power,
(this type) is bound within the [movement]
of the body (σώμα). It is [made] alive
and is bound [always]
within cruel,
cutting bonds
by every evil spirit, until
it [acts] again and begins (δρέχεσθαι) again
to come to its senses. Therefore,
in this world. Within the self-begotten
ones (αὐτογενεῖς) corresponding to (κατὰ) each of
the [aeons (ἀοιον)] stand glories
so that (ἰνα) one who is in the [world]

lit., [advance].

VVV, space left uninscribed because of an imperfection in the papyrus.
Written ΔΣΤΕΙ owing to an imperfection in the papyrus | ΔΡΣΙ, common miswriting of ΔΡΣΙ.


I.e., ΝΕΙΣΟΜ ΜΑΙ.
I.e., the self-begotten aeons contain the saving thoughts.
Lit., in this place.
I.e., ΝΟΚΑΣΠΙ ΜΑΙ. | As glories are hypostasized thoughts, one's thoughts become the means of attaining salvation.
22 ΝΣΙ ΠΗ ΕΤΜ ΠΙΣΑ ΜΗΣΟΟΤ ΔΕ Τ[ΕΝ]  
ΝΟΚΜΑ ΝΗ Ν ΤΕΛΙΟΤΛΟΤ ΕΣΩΝΓ ΝΗ[Γ]  
24 ΣΟΜ ΝΣΕΤΑΚΟ <ΑΝ> ΔΕ ΟΝΤΥΠΟΤ [ΝΕ]  
ΝΤΕ ΟΣΟΤΑΙ: ΕΤΕ ΕΣΩΠΕΠΟΙΟΑ  
26 ΝΟΤΑ ΔΣΟΤΩ ΕΠΕΝΟΩΓ ΕΦΡΙΑΙ Ε-]  
ΡΟΟΡ ΑΣΨ ΕΓΙΣΙ ΤΥΠΟΣ ΕΨ-  
28 ΔΙ ΣΟΜ ΕΒΟΛ ΦΙΣΝ ΠΑΙ ΠΑΙ: ΆΣΨ[Λ]  
ΕΤΝΤΑΗ Μ ΠΙΩΟΟ Μ ΟΤΒΟΗΝΟ[Σ]  
30 Λ ΠΙΡΙΗΤΕ ΠΑΗΣ[ΙΝΕ] Μ ΠΙΝΚΟΣΜΟΣ  
ΑΣΨ[Λ] ΝΙΕΣΩΝ []...[Λ] ΑΣΨ ΣΕΨΟ-  

ΟΠ ΝΣΙ ΝΠΡΗΠΡΕΡ ΝΤΕ ΤΨΥΧΗ  
2 ΝΝ ΑΤΜΟΤ ΣΑΜΑΛΗΝ ΜΝ  
ΣΤΡΕΨΟΤΧΟΣ: ΑΤΨ ΑΚΡΑΜΑΣ  
4 ΜΗΝ ΑΨΗΛ: ΑΤΨ ΑΝΗΣΙΝΟΣ:  
ΠΑΙ ΠΠΙΝΑ [Π]<ΝΕ ΝΝ ΑΤΜΟΤ: ΙΕΣΕΣ:  
6 ΜΑΓΑΡΕΣΙ ΙΕΙΣΙΓΕΣΚΕΣ:  
[.] ΑΡΤΟΤ [.]...[.] ΝΤΕ ΠΙΑΛΟΤ ΝΕ  
8 [.]...[.]ΨΡ ΠΑΛΩΤ[ΩΤ] ΝΤΕ ΠΑΛΟΤ: ΑΣΨ  
[.]...[.]...[.][.]...[.]ΟΚ: ΟΡΜΟΣ ΔΕ  
10 ΝΕΙ...[.]...[.]Ψ ΕΑΝ ΤΣΟΡΑ ΕΤΟ-  
ΝΩ: ΚΑΜΙ...[.]ΗΑ ΔΕ ΠΕ ΠΙΡΕΨΡ ΠΝΑ  
12 ΝΗ ΔΕ ΖΕΙΛΑΓΕΡΑΤΟΤ ΜΝΑΨΡΙΙΑΤ: ΣΕ-  

46,24 <ΑΝ>, carelessly omitted by a copyist.  
46,25 ΕΣΩΠΕΠΙ, & read from ambiguous trace; Ρ, or else Ψ, Ψ, or Ψ; not  
ΕΣΩΠΕΠΙ.  
46,31 ΙΜ, connected to the preceding letter by a supralinear stroke; possibly  
[ΣΩΤΙΑ].  
47,1ff Many of the heavenly beings named on this page are well known from other  
NHC sources; for the Autogenes aeons, see especially Cos. Eg. III 52-53;  
62-65.  
47,2 Gamaliel is known in the O.T., see Num 1:10 and 2:20. According to Cos.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  
47,3 For Akrames and Strompsouchos, see Cos.Eg. III 65,6-8.  
47A ΙΜΝ, part of the supralinear stroke connecting these letters survives along  
with the letter Ν Ψ, or else Δ, Μ, or Ψ; ΛΑΠΙΗΛ is also possible  
with crowding (but not ΔΡΗΛ or ΙΨΗΛ) Λ Ν, supralinear stroke is not  
preserved above this letter (in lacuna) 1 Loel, hapax leg. in NHC. David-  
son, 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
might be saved beside them. The glories (+δέ) are perfect (τελειωσ) thoughts (νοημα) appearing in powers.

They are imperishable because [they are] models (τυπος) of salvation which each

saved one receives.

One receives a model (τυπος) (and)

strength from each of them, and with the glory as a helper (βοηθός)

one will thus pass out from the world (κόσμος) [and the aeons (αἰῶν)] . These

are the guardians of the immortal

soul (ψυχη): Gamaliel and

Strempouched, Akramas

and Loel, and Mnesinous.

[This is the] immortal spirit (πνεῦμα), Yesseus-


(He) is [ ] of the child

[ ]—or, the child of the child, and

[ ] But (δέ) Ormos

is [ ] over the living seed (σπορά)

and Kam-[ ]el is the spirit-giver (-πνεῦμα).

There (+δέ) stand before [them] the following:


Yesseus-Mazareus-Yessedekeus 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, identifies him as the personification of the celestial baptismal water.

Or ιαυί ιερακ ιεί, the supralinear stroke begins over this letter.

ι', the supralinear stroke begins over this letter.

ι., trace of Β,Θ,Ο,Ρ,or υ (not ψ); there was no supralinear stroke above this group of letters.

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.

ΠΟΡ, or else ΠΟ; the supralinear stroke began earlier in the word (where there is now a lacuna).

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.”

E.g., δαμασκανη; perhaps as a variant for Gamalial; cf. Trim. Prot. XIII 48,19-20. At 58,21-22 Gabriel is called a spirit-giver.

ζε--; there was no stroke above these letters ζ, or else υ.
Supralinear stroke above θα is in lacuna I Isaiel (Seisaiel?) and Audael are hapax leg. in NHC. Abrasax appears in Gos.Eg. III 52,26-53,1 as a minister of the Light Eleleth; in Apoc.Adam V 75,22-26 he, Gamaliel and Sablo (the inheritors) descend to lead the elect from the world. The haeresiologists place him in the system of Basilides as the archon who mediates between men and animals (Iren. Adv.Haer. 1.9.4).

47,14 ΝΙΑΝ, characteristic top traces I ΜΜ, i.e. ΜΜ.
47,16-18 In Gos.Eg. III 64,13 Theopemptos is a great general. In Gos.Eg. III 65,1-5, an Olse and Hereumaios preside over the rising sun.
47,20 For Lalameus, see 88,13 and Allogenes XI 54,20.
47,21 For Authrounions, see 8-9 above and 127,22ff.
47,22 ΠЄ, sic I for the great judges, see also 9,6-9.
47,24 Also Sablo and Samlo; see 47,13n.
Seisaul and Audael and [A]brasax;  
the myriads Phaleris, Phalses,  
[and] Eurios; the guardians of  
glory, Stetheus,  
Theo[pe]mptos, Eurumeneus  
and Olsen; their (+δέ) assistants (βοηθός) [in]  
everything are Ba-[ ]-mos,  
[ ]-son, Eir-[ ]n, Lalameus,  
Eidemeneus and Authrou[n]ios;  
the judges are Sumphthar,  
Eukrebos and Keilar;  
the inheritor (παραλημμίττωρ) (is) Samblo;  
the angels (ἀγγέλος) who guide  
the misty clouds are Sappho  
and Thouro.” When he had said  
these things, he told me about all of those  
in the self-begotten (αὐτογενής)  
aeons (αἰών). They were all  
48  
eternal lights, perfect  
as perfect individuals (+κατά).  
In relation to (κατά) each one of the  
aeons (αἰών) I saw a living earth, a  
living water, [air (ἄηρ) made]  
of light and a fire [that]  
cannot consume. All of [these] are  
simple (ἀπλοῦν) and immutable:  
simple (ἀπλοῦν) and  

47,27ff  The topic reverts to that of eternal models.  
47,30  I.e., ἘΤΟ.  
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,  
48,5-7  For the restorations, cf. 55,16-19.  
48,6  ἐρήμου, first trace is from B, T, R, K, or else Μ; second, from  
Θ,Ο,Ρ,Ψ, or else Κ Π Τ, these two letters were connected by a  
supralinear stroke.  
48,9  τὸ ζωὴν represents for Plotinus a mixture of soul and body to form a living  
being; see Plot. Enn. I.1.2-3,7.
10 πλοῦν ἀσώ ἐν ὡδ εἰσὶν
εὐνήτατος ἐν οὐσί

12 ἂν ῥήτε ἐν τριήμερον
ἐμαυτάκο ἐν οὐσί

14 ἂν ῥήτε ἐν θεότητι ὁ[ν]
πειραματε ἂν ναὶ θρόνος ὁ[ν]

16 ὡσκάρπος ἐμαυτάκο ὁ[ν]
γεννῶμεν εὐνοῦμ ἂν εἰσὶν[ε]

18 νῦ[ν] ἂν γεννήσας ὁν ἄτω[ος]
ἀσώ μορφ[ῆ] ὁν νῦ[ν] ἂν εἰσὶν[ε]

20 νῦ[ν] ἄτω οὔνομα ἂν γεν-


22 ἄτωτερος εὐσώοις ὁ[ν]
οὔνομα ὁν οὐσίν ἂν οὐ-

24 εὐσώοις ὁν ἄτωτερος ἂν
ἐσόμαι ὁν ἄτωτερος ὁ[ν]

26 ἐσόμαι ὁν ἄτωτερος ἂν

28 ἄτωτερος εὐσώοις ὁ[ν] οὔνομα ἂν

[ἐν οὐσί]
10 [eternal living animals (ζώον)],
having [ ] of
12 many kinds; trees
of many kinds that do not perish, [also] plants
of this sort; and all of these:
16 imperishable fruit (καρπός),
living human beings and every species (εἴδος),
18 immortal souls (ψυχή),
every form (μορφή) and
20 species (εἴδος) of mind (νοῦς);
gods of truth,
22 angels (ἄγγελος) existing in great glory, an
24 indissoluble body (σώμα),
an unborn issue and
26 an immovable perception (αἰτήσις).
Also there was that which
28 suffers, although it is unable to suffer,
for (γῆ) 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 ἁ[ dialogs.
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.
NAG HAMMADI CODEX VIII, I

Lines 12 and following do not survive.

50 Line numbers on this page are only approximate.
50,2 Ν ζαπάλν, Ν and ζ only attested by photo A; papyrus now incomplete.
50,4-5 Probably ΝΙΝΕΩΝ.
51 Line numbers on this page are only approximate.
51,2 Or Ίθόρο . . . .; 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 ι; possibly πιεραδαματε.
51,8 E.g., ι Λἀλαλεο, or ι Λἀλαλεο.
51,11 E.g., ΜΙΑΑΑΑ.
of [ ] simple (ἀπλοῦς) [ ]
perfect (τελειος) [ ]
eternal [ ]
aeon (ἄλων) [ ]
and [ ]
receive power [ ]
and their [ ]
in a [ ]
for (γὰρ) [ ]
[ ] not [ ]
Lines 12 and following do not survive. [51]

[ ] in [ ]–thorso–. –s [ ]
silence (σιγῆ) [ ]
[ ] he is [ ]
[ ] he is [god] [ ]
we were blessing [ ]
Pigeradama[ ]
of [ ]
[ ] she is the glory [ ]
our [ ]
[ ] mother [ ]
and Pleistha [ ]
[the mother] of the angels (ἀγγελος) with [ ]
[the son] of Adam, Se[th] [ ]
[Emma]cha Seth, the father of [ ]
[the] immovable [race (γενεά)] and [ ]
[the] four lights (φωτήρ), Arm[mozel], [ ]

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 Ἠμᾶτι; cf. Gos.Eg. III 56,6.
51,14 See 6,25n.
51,15 Ἰά, or else Ἱκ or Ἰ; 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 ΔΡΑΛΟΣ extended far into the right margin; supralinear stroke preserved only over Δ (lacuna).
18 [ὡροῖα] ἡ Ἡδασθείς ἡλικηφ.
   [ . . . . . ] ἀνιμωσι κατα πάν.
20 [ . . . . . ] Ἡλ. ἐρος πιεραμας-
   [τε μ πε]οιοτ παλος η παλι-
22 [ . . . . . ] η πιεραοστ η
   [ . . . . ] ζαλάνινος εναξ.
24 [μαν]ος ὁ Ἐσν τοκοντα τοκ
   [τος] η τοκοντα πιαλος
   [ινή] η τοι πιαλος
2  ἧτοι
3  ὕσοιν
4  εας ἐ .
   Μ μοὴ — Ν—
6  τοκοντα τοκοντα
   κεμελεια
8  τελακαλ
   ωμωθεμ
10  ἐροταντα — πιερας-
12  [μαρτε μ πειοου]
   ω ορασι η ετη
14  παντελισοτ παν
   τηρομ. ν ἀκρωθ
16  πιεραοστ η αα
   ωμωωμετερει
18  τοκοντα ϵβολ ζην [ου —]
   πνατ. τοκοισονοεστ ζεβολ
20  ζην [ου — ωνοεστ — τοκοισουθ]

51,18 [ὡροῖα], a slightly crowded restoration [N is written separate from the
letters Δασθείς and with its own supralinear stroke.
51,20-21 Cf. 54,15-16.
51,20 E.g., ἄτω ἄνινατ.
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 ἴας; the supralinear stroke begins over ά; e.g., ἴαςίμενη;
cf. Allogenes XI 54,35.
52,4 No supralinear stroke over εας.
52,5-6 η τοκοντα; another statement of this phrase should be restored in
either 5 or 6.
18 [Oroia]el, Daveithe, Eleleth.
   [ ] we blessed by (+Kara) 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[
   ooobtreise[
18 you are spirit (μεμα?) from
   spirit (μεμα?); you are light
20 from light; you are [silence (σιγή)]

52,5 Ἄ, MOH, sic.
52,7 ζ, or else Ξ, Φ, or Φ.
52,8 Τ, or else Τ for a Telmachel, see Gos.Eg. IV 59,19ff.
52,14 E.g., παντέλειος .
52,16-17 ΔΔ...WW, magical stoicheia; see also 118,18.21; 127,1-3; cf. Gos.Eg. III 44,3-9; 66,8-22; 67,17.
52,17 Between θ and Τ, apparently a cryptic character (θ with a short horizontal bar intersecting it near the top); possibly the copyist meant to write only θ.
52,18ff See 51,24n; cf. Nicene Creed Art. 2.
52,19-20 <O...O...O...>, carelessly omitted by a copyist.
52,20 [ΟΣΓΤΗ] extended far into the right margin.
EBOL ζΝ ΩΝ ΩΝΙΤΗ ΝΙΤΚ ΩΝ—

ENNOIA EBOL ζΝ ΩΝΩΝ—
MOIA ΠΨΗΡΕ ΝΙΕ ΠΝΟΥΞ—

ΤΕ ΝΙΟΝΤΕ ΤΡ ΠΥ Σ...

ΨΨΑ ΜΑΡΝΔΟΟΥΗ Σ

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td></td>
</tr>
</tbody>
</table>

52,24 Last letter, a cryptic character (σ 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., ΤΝΟΤΙΜΕ. 
from silence (σιγή); [you are]
22 thought (ἐννοησία) from thought (ἐννοησία),
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 (δύνασθαι) exist. 
I was baptized five

---

53,9 E.g., πνεύμα ἐποίη, or πνεύμα ἐποίησις; the trace is not from ἐποίησις.
53,14 For Youel, also Yoel, see 54,17; 57,15; 125,14.; cf. Gos.Eg. III 44,27; Allogenex XI, 50,20.
53,15 Or (Δᾶι) (very widely spaced) I for the fourth baptism in the Autogenes, see 7,16.
53,25 Lit., I washed.
126 NAG HAMMADI CODEX VIII, I

N COIP
2 MN JL
MTE PI
4 ἁρέων
ebol q[N --- e-]
6 τματι
N τελιος i
8 MN Ἑνθιςς W i
[θ]ιοθται TMI
10 [..]INOC N i
[θ]O]OΣTΕ. J]
12 οὐρνη εbol . i
telios eἰκηβ θηρίς
14 ταμίεσος τηρος i
N θοοτη- ἑρεα[μαρτέ]
16 Μ ΠΕΟΟΤΕ. ΤΜΑΑΤΩ 
[θ]IEOΟΤΕ ΙΟΣΗΛ ΜΝ ΠΙΣΗΤΟ-]
18 οσ W φωστηρ MNTE [ΠΙ-]
πρωτοφανής N ΜΟΣ
20 N NOΣC τΕΛΜΕΝ ΜΝ ΜΗ EΤ-]
KH ΝΑΩΑΥ ΝΙΡΕΨ[ΟΘΕΝΩ]
22 NOΤΕ EBOL. ΣΑΧΘΟC 
MN ΣΑΧΘΟC. ΘΕΕΝΤC]
24 ΜΝ ΑΝΤΙΦΑΝΗΣ ΤΗΣ. [ΤΕΛ-]
ΔΑΘ. ΜΝ ΕΛΕΙΝΘΟC i

HE]
[---]
[  .TO
2 [---]
IN ES
[---]
[ E ΠΙΔ-]
4 [---]
ΙΧΝΙΟV
[---]
[IESME
6 [---]
[ΟΟΡI N

54 Line numbers on this page are only approximate.
54,2-3 E.g., παλοτοι[ντε πιαλοτ.
54,2 A supralinear stroke may have begun over I (lacuna).
54,3-4 E.g., ΙΕΙΣΘΕΝ ΜΑΙ/ΞΑΡΕΤΣ ΠΙΕΙΣΕΘΕΝΣ; see 47,5-6n.
54,8 E.g., Μ (ΠΑΡΘΕΝΙΚΟΝ ΝΗ); cf. 125,14-15.
54,9 E.g., ταμιεσοεις τηρος i; cf. 57,13-15.
54,16 E.g., [ΝΙΕΤ], or [ΤΑ].
54,22-23 For ΣΑΧΘΟC, cf. 126,12.
times
2 and [ of the [ from [ that [ perfect (τελειος) [ and the great [ glory, she who belongs to [ god, the [ appear [ perfect (τελειος) which is doubled [ she who belongs to all species (ελδος) [ -male, the [self-controlled] glory, the mother [ [the] glories, Youel, and the [four] lights (φωτηρις) of [the] [great] mind (νοῆς)
20 Protophanes (πρωτοφανής): Selmen [and those] with him, the god-[revealers] Zachth[os] and Yachthos, Sethe[u]s 
24 and Antiphan[te]s, [Sel-] dao and Ele[n]nos [ ]

[55]
2 [ ] go [ ] the
4 [ ] likeness 
6 [ ] as

54,23-24 For μαν ΟΝΤΙΟΝΑΝΘΗΣ, 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 εις. Ιος 1 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 ει.
8 | --- | ΙΝΤΕ ΝΙΑΣ- |
8 | --- | ΙΝΑΣ ΤΑΡ Ε |
8 | --- | ΙΕΨΝ ΕΤΕΣ- |
10 | --- | ΙΓΟΣΟ |
10 | --- | ΦΙΩΣΗΣΗΡ |
12 | [ ... ] | ΝΗ ΝΗΕΟΥ ΝΓΟΟ |
12 | [ ... ] | ΝΑΪ ΝΕ ΚΑΤΑ ΠΟΤΑ |
14 | ΠΟΥΑ | ΝΤΕ ΝΙΕΨΝ- ΟΥ- |
14 | ΚΑΡ | ΕΙΩΝ ΑΝ ΟΤΗΜΟΟ |
16 | ΕΨΟΙΛ | ΑΝ ΟΤΑΗΡ ΕΤΗ Ν |
16 | ΟΣΙΕΙΝ | ΑΝ ΟΤΚΩΓΤ |
18 | ΕΨΠΙΡΡΗΣΩΝ ΕΒΟΛ ΕΜΑΥ- |
18 | ΠΡΙΚΕ | ΑΝ ΓΕΝΨΩΝ ΑΘΩ |
20 | ΓΕΝΨΗ | ΑΘΩ ΓΕΝΨΤΧΗ |
20 | ΓΕΝΝΟΣ | ΑΝ ΓΕΝΨΛΕ |
22 | [ΑΝ] | ΤΗΡΟΥ ΕΙΨΟΟΝ |
22 | ΝΑΜΑΤ | ΓΕΝΝΟΥΣΤΕ ΔΕ |
24 | ΑΝ | ΓΕΝΟΙΛΜ | ΑΘΩ ΓΕΝΑΣ- |
24 | ΤΕΙΛΟΤ ΑΝ | ΝΑΪ ΤΗΡΟΥ ΤΑΡ |
24 | ΝΣ| |
2 | ΑΣΨ | |
2 | ΑΣΨ Ν | |
4 | ΠΟΟΝ | |
6 | ΤΗΡΟΥ ΕΙ | |
8 | ΝΕ | ΕΤΕ Ν | |
8 | ΑΣΨ ΕΤΕ | |
10 | [ ... ] | ΑΣΨ | |
10 | [ΑΣΨ ΝΗ ΕΙ ] | |
12 | ΟΥΣ | ΑΠΑΤΟΤΕΝΗΧ | ΑΣΨ ΔΙ- |
14 | ΟΨΨΝ ΝΑΙ ΝΙΕΨΝ ΝΤΕ ΝΣ | |
16 | ΕΙΝ ΠΑΨΠΙΡΗΕ ΕΡΩΑΙ ΕΙ | |
16 | ΕΒΟΛ ΑΝ ΝΙΕΨΝ ΝΤΕ ΝΤΙΨΨΑΤ- | |

55,9 No circumflex over the group ες.
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 [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ] of the [ ]

8, for (-ya) [ ] see [ ] aeon (alów) [ ] more [ ] light (φωστήρ) [ ] more glories [ ] these are in relation (κατά) to [ ] each of the aeons (alów): a living [earth] and a [living] water, and air (δήρ) made of light and a blazing fire which cannot [consume], and living animals (ζώον) and [trees]; souls (ψυχή) [and] minds (νοῦς) and human beings [and] all those who dwell [with them]; but (δὲ) (there are) no gods [or] powers or angels (δαίμονες); for (γάρ) all these [56] [ ] and [ ] exist [ ] all [ ] all [ ] all [ ] all [ ]

8, for (-ya) [ ] they being [ ] they being [ ] they being [ ]

10, for (-ya) [ ] and [ ] and [ ] and [ ]

12, for (-ya) [ ] and [ ] those [ ] those [ ]

14 The aeons (alów) [of the] Autogenes (αὐτογενής); a [great light] came forth [ ] from the aeons (alów) of the [thrice]

56,13 Or, εἰς ἄνωθεν.
56,17-18 Thrice male, i.e., the Protophanes aeon.
56,20 ὡ was connected to the following letter (now in lacuna) by a supralinear stroke; for the restoration, cf. 81,13.

56,21 E.g., φεῖονη.

56,24 ἦ, ambiguous trace; nothing of the supralinear stroke survives; ἢ[φάκ]ι 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 ἠ.

57,7 E.g., κλοῖον.
male, and they [glorified] them. The four aeons (alóv) were desiring within a [ ] aeon (alóv)

the [ ] pattern [ single one existing [ Then (róte) E-[ ]], the child of the child [ [57]


There came before me she who belongs to [the glories], the male and [virginal (παρθενικῶν)] Yoel.

[I] wondered about the crowns, (and) she [said] to me, “Why [has] your spirit (πνεύμα) been wondering [about] the crowns and the [seals (σφραγίς)] on them? [ ] (they) are the crowns which strengthen every [spirit (πνεύμα)] and every soul (ψυχῆ); and (δὲ) [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 N.

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 ΚΑΠΩ[.]; cf. lines 19 and 21.

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

57,21 E.g., [ΜΑΤ].
24 (ἡος) ΝΙΩΝ ΝΙΤΣΕΝΟC ΜΗ
[... ] ΠΙΣΔΗΟΡΑΣΟΝ ΜΗ ΝΗ
ΝΗ [ ]
2 ΘΕΝ[
ΝΗ [ ]
4 ΜΕΝ [ ]
ΔΕ Ν Ψ[ ]
6 ΠΑΡΕΝΟC
. . . ΔΕ Ν [ ]
8 [ ] ΨΡ ΑΣΤΙ [ ]
. . . . ΡΟ ΝΗ ΝΗ[
10 |ΓΗΝΤΟΥ ΝΗ[
[... ] [ ] ΑΣΗ [ . . ] ΠΗ[
12 [ . . ] Υ ΑΗ [ ΣΟ] Μ ΝΗ[
ΝΙΣΦΡΑΤΙΣ ΝΔ ΝΗ[
14 ΝΙΟC ΝΑΠΙΑΝΤΟ[ΓΕΝΗΣ]
ΝΗ [ ] ΝΠΙΡΨΤΟΦΑ[ΓΕΝΗΣ]
16 ΜΗ ΠΙΣΚΛΑ- ΑΣΗ ΠΙΣΔΗΟΔΑ[-]ΤΟΝ ΜΗ ΝΗ ΑΤΖΟΜ [Μ ΨΗ[-]
18 ΧΙΚΟΝ ΑΣΗ Ν ΝΟΕΡΙΟΝ ΝΕ[
ΩΝΕΨΕΙΛΕ ΑΣΗ Ν [ΡΗ[-]
20 ΡΨΩΡΗ Ν ΕΙΣΕ- ΑΤΨΗ Ε[-]
ΤΒΕ ΝΑΗ ΕΥΝΤΟΤΩ[Υ Ν ΤΑ[-]
22 ΒΡΗΝΑ ΠΙΡΕΨΗ ΝΗΑ- ΞΙΝΗΑ[
ΕΨΩΠΗ ΕΥΨΑΝΤΗ Ν [ΟΨ[-]
24 ΝΗΑ ΕΨΟΝΑΛΑΒ ΝΗΡ ΣΦΡΑ[-]
ΣΙΣΕ ΜΛΟΗ ΝΗ ΠΙΣΚΛΩΜ[
26 ΑΣΗ ΝΗΡ ΚΛΩΜ ΝΑΗ ΕΙ[Σ[-]
ΝΤΑΨ Ν ΓΕΝΝΟΤΕ [ Ν[Θ]]
[ ] ——— |
2 [ ] ——— |
[ ] ——— |
4 [ ] ——— |
6 [ ] ——— |
7 ΤΗΡ ΝΗ[ ]

57,25 E.g., [ΝΗ].
58 Line numbers on this page are only approximate.
58,1-2 E.g., [ΠΑΡ]ΘΕΝΟC.
58,13-14 E.g., ΝΙΤΣΕΝΟC/ΓΕΝΟC.
24 [upon] the triple-races (γένος) and
   [ ] the Invisible (δόρατου) Spirit (πνεύμα)
   [58]
   [ ]
2
   [ ]
4 [and (δὲ) [
6 [virgin (μαθήματος)
   [ ] and (δὲ) [
8 [ ] seek (αἰτεῖν)
   [ ] in the [
10 [in] them[
   [ ] and [
12 [ ] he [strengthened
   and (δὲ) the seals (σφραγίς) [ ] race
14 (γένος), those belonging to the [Autogenes (αὐτογενής)]
   and the Protophanes (πρωτοφανής) and
16 the Kalyptos (καλυπτός). The [Invisible (δόρατου)]
   Spirit (πνεύμα) [is] a psychic (ψυχικόν)
18 and intellectual (νοερόν) power,
   a knower and
20 a fore-knower. Therefore
   it (Spirit?) is with [Gabriel
22 the spirit-giver (-πνεύμα) [so that (ἶνα)]
   when he gives [a]
24 holy spirit (πνεύμα), he might
   seal (σφραγίζειν) him with the crown
26 and crown him,
   [having] gods [

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

5[9]

58,22-23 For the restoration, cf. 123,3.
58,22 No supralinear stroke over ΠΡΗΛ.
58,24-26 Him, probably a type of humanity.
[ ] [ ] [ ] [ ]
8 [ ] [ ][ ]
[ ] [ ] [ ] [ ]
10 [ ] [ ] [ ] [ ]
[ ] [ ] [ ] [ ]
12 [ ] [ ] [ ] [ ]

---

| Location of the left margin is hypothetical. |
| Circumflex over the group ϊ. | 
| Cf. 82,22. | 
| Δ, a trace from Δ or Μ. | 
| E.g., ἸΜΔ, or ἸΟΥΓΩΝ. |
[spirit (πνεῦμα)] to one (fem.)

[they exist]

[and they were not [in] them in order that (Ινά) they might]

[become] simple (ἀπλοῦν)

and [might not] be doubled

[according to (κατά)] any pattern.

[These] (+μέν) are the simple

(ἀπλοῦν), perfect (τελειος) individuals (+κατά):

[and all these]

[of the aeons (αἰών)]

[him, all these]

[who reside in a place]

[all-perfect (παντελειος); it (took) a great]

[to see them,]

for (γάρ) [ ] see [

60

]

[ ]

[perfect (τελειος)]

[

]

[ ]

[ ]

[ ]

[every]

[exist [ ]

he is [ ]

[hear] him [ ]

[ ]

[and] [ ]

[in thought (ἐννοια)] [ ]

[a first thought (ἐννοια)] [ ]

[since (ἐπειδή)] [ ] with power [ ]

[she was perfect (τελειος), [ ]]

[it is fitting for you to [ ]]

_________________

59,24  E.g., [IN GOJA].
59,25  E.g., [OVAITNA].
60,8   E.g., [INTWC].
60,15  No supralinear stroke over Μ.
60,16  Supralinear stroke over first ω; e.g., τάυει οεσιω].
136  NAG HAMMADI CODEX VIII, I

18 
NH \ETKNAWCTMA \E[POOSA\]
EBOL \ETN OVENKOIJSA\]
20 NTE N\H \ETDOCE E \TEJ\-
OC \ATH \MN NETKN\ACOS\-
22 \NPHOB \GM \OPO\,
NTE \TELJOC \Nu \ATH \[E]\-
24 TAC \A\ E \NA\I \AC\ \\WM\[C

\[\[\]

18, 20, 24, 60, 61

\[\[\]

60,22  I.e., in the souls.
60,24  After \W\, \WM\ (here or next line) \NA\I \ is to be restored.
61,9  Written \A\, \IO\ because of an imperfection in the papyrus.
61,11-12  E.g., \OSO\, \E[\.
61,11  I e., e.g., \A\, or \A\.
about everything, and [ 
18 those to whom you will listen, 
through a thought (ἐννοια)
20 of those higher than perfect (τελειος) 
and also those whom you will [know] 
22 in the souls (ψυχῇ) [of] 
the perfect ones (τελειος)."
24 [When] she had said this, she [baptized me]

[61]

[ 
2 [ 
4 [ 
6 [ 
] the first 
8 [ ] I received power 
10 [ ] I received form (μορφή)
] ] I received [ 
12 [ ] existing over my 
[ ] receive a holy spirit (μεταμα). 
14 [I] came into being [really (δυτις)] existing. 
Then (τότε), she brought me 
16 into the great [aeon (διών)] 
where the perfect (τελειος) 
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., παῦλος διὶς. 
61,16-18 I.e., Protophanes. 
61,22 Written ἐποχ. ζυτότε because of an imperfection in the papyrus. 
62,1 Or, ζυτ. 
138 NAG HAMMADI CODEX VIII, I

4 | . . | . . | . . | . . | . . | . . | pcesc . |
6 | [a]mnqh pe |
10 | [ . . a]sw n [telios]c peoac naï mjs tan[se00]a |
12 | thpev iwha de mjs[wek]m |
14 | wac nightov akz[istov] |
16 | . . . oc piewm nte |
18 | ose calamezh mn |
20 | mifwstthp nte piac[wn] |
22 | n atf wj eroc. asw [nh] etmaw semagwam [ebol]

[2c]

6 | . . . . . . b]apheωw ω παρ[se–] |
8 | [n πατισ]om ω πnα. naï |
10 | [oo]v] thpev tothla akca–
12 | tc minagray w pnprwto– 
14 | [agera]at neraî gizm npp[al] |

62,9 Or, N na | .I, e.g., Τι.
62,13 Lit., washings | etcampa, as in Bohairic.
62,17-19 See 63,18-21 and 64,8.
62,18 le., ovthi | .I, e.g., Τι.
62,19 ΔΡ.], traces of a nomen sacrum with supralinear stroke (beginning
and I was able to [the great ones [and] perfect (τελειος) [Yoel who belongs to all [the glories]
said to me, "You have [received] all the [baptisms] in which it is fitting to [be] baptized, and you have become [perfect (τελειος)] the hearing of [all. Now [call] again upon Salamex and [and the all-perfect (παντελειος) Ar-[the lights (φωστηρ) of the [aeon (διω)] Barbelo and immeasurable knowledge (γνωσις). [They] will reveal [invisible [which [virgin (μαρθωνος)] Barbelo [and] the invisible [three-) powered Spirit (πνευμα). [When] Youel who belongs to all [the glories] [had said this] to me, she [put me down] and went (and) stood before the Proto[phan]es (πρωτοφανης). Then (τότε) I [stood, presiding] over my spirit (πνευμα), [while] praying fervently to the great

over P; there is a lacuna over the following trace). Supralinear stroke not preserved over -P8-. Cf. 125,13-14; 53,13-14. Cf. 3,14-19.
16 [μ φ]ωστὴρ Μηραΐς γη οὐ̣-
[ἐνν]οία: νεεςμοιτε
18 [οὖ]βε σαλαμεῖς ἅλ νε-
[θ]ε: ἅλ παντελισιος
20 [...].Η' ἄρω διΝάτε ἐ γεν-
[εοί]ον ενεατ ε γενθομ
22 [ἄν]ω ἄνωρ ερορε: αῖσθα δωμ

[ἐξ]

[...] 2
[...] 4
[...] 6
[...] 8
[...] 10
[...] 12
[...] 14
[...] 16
[...] 18
[...] 20
[...] 22
------------------------------------------------------------------

63,17-? The Revelations from Salamex
63,17 Or, [coфσα] I written ἁεες because of papyrus surface (elsewhere ἁεες).
63,18-19 No supralinear stroke over ce; ce [ἀμ]εμ, impossible because of word division.
63,20 [...].Η', traces of a nomen sacrum with supralinear stroke; trace is probably from μ or Δ, but possibly also from Σ, Α, Κ, Τ, ζ, etc.
63,21 Sahidic, ἐνάσσε.
63,22 Or, and I was anointed.
64,5 E.g., [γ]οοτ.
16 lights (φωτήρ) in thought (έννοια). 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 ũ
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 (δύνα) exist [in the]
immeasurable and undivided
18 Spirit (πνεύμα) [ ...
. . . 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 ΟΥ, scored through by diagonal stroke in codex.
64,9-12 The new revelations begin.
64,11 Cf. 14,1.
64,13 E.g., ἥν οὐδένα ἐνε; cf. 76,15.
64,14-22 Perhaps Kalyptos is the topic.
64,20 E.g., ἀκώμαχε.
64,21-22 E.g., ἐταίριν/ἐκλείπῃ.
64,22 ἐντοφ, no supralinear stroke was possible over Ν because of an imperfection in the papyrus.
[ ... ]ιν[...].α Ν ατ[...].ατ-
[ ... ] .ἀτο[...].Ν ατ-
4 [ ... ] ἱνατ[...].ου-
[ ... ] [ ... ] Ν ἰαῖ τηρ[ος]
6 [ ... ]... ἃρ[...] ἃ [ ... ] ο[...] ἄροπ[ ...] Ν .
8 [ ... ] Ν[...]ε ε[...] μοδ[...] [ ... ] [...] ε[...] ά[...] [ ... ]
10 [ ... ]... ἐρ[...] Ε [ ... ] τ[ ... ] Ε[ ... ] [ ... ] Ε[ ... ] [ ... ] [ ... ] ἐρ[ ...]
12 [ ... ] ἱ[...] ε[...] [ ... ] [ ... ] ε[...] [ ... ] Ε[ ... ] [ ... ] [ ... ] Ε[ ... ]
14 [ ... ]... ἀ[...] ἀρ[...] [ ... ] ἢ[...] ε[...] Ε[ ... ] [ ... ] Ε[ ... ] [ ... ] [ ... ] [ ... ]
16 [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [...
all these he is [a] first [of] every thought (εννοια) [of every power downward] [he is established

stands, he [passes] into the pathway to a place and infinite.

He is far higher than any unaccessible one, yet he gives [greater than any body (σώμα)
(and) purer than any disembodied one (-σώμα), yet entering into every thought (εννοια) and every body (σώμα), [because he] is more powerful than them all, (than) any race (γένος) or species (ελάτος), as their All.
[exist [to a [partial (μέρος)] [part (μέρος)] [exist] in a [know her [he is] from [him] [which really (δυνατός) exists, who (is) from the Spirit (πνεύμα) that [really (δυνατός)] exists,

---

66,4-5 E.g., πνεύμα/πνεύμα; cf. 66,6.
66,4 ἣ, or else ἣ, ἦ, ἦ, K, or Η.
66,5 ὑ, or else ὑ [room for ὑ] between υ and Η.
66,8 ἦ, or else ἦ.
66,9 .;', bottom of a vertical stroke; probably from τ or ς.
14 πσονα μαααγ η ψι . .
σομ ταρ νε ητε ψι . .
16 Μας ἄγαναρς[ιε] . .
πνων δε άν ἄγαντι[μα—]
18 Καριος ἀσω ηρ[α]η ηη
ἀγανάρς[ιε] ψωοη`
20 ουαπε άν γαπλον άν[ψα—]
ζε ηταμ άν ονειδο[ηη]
22 ἀσω και ευνασηνε[ε —]
μαχ ψαμτρεψψηνε)
24 εψωοη ηρ[α]τ δε ηη
ἀγαντων ψονε αη

[δη]

[ . . . . . ] ι[γ]ραη [ ]
2 [ . . . . . ] ιος ψη [ . . . ] ἦττα—
[τας άμας άν άν άντε[ηη]
4 [ . . . . . . . ιωμ ε Μαη τηρο[η]
[ . . . . . . ] ιπε εροσ Μαααγ
6 [ . . . . . . . ιποστε ραρ [ ]
[ . . . . . . . ια[ς ειμητης οη]
8 [ . . . . . . . Μαααγ ης ης ψη[ ]
[ . . . . . . ] ιγραη οήηηη [ ]
10 [ . . . . . . ] ιπιοσ[η] [ ]
[ . . . . . ηε εψωοη ραρ άη]
12 ιγραη [η]μ ρετε πψε ετψο—
[οη άη ονειδα ονειδα]
14 ιψαμετωτ νε ιψει [ —
[Μας] άγαν οψωοη άν ηη—
16 [ . . . . ] ιγιοραη οήηη ψη [ ]
[πνιος άσω ηρ[α]η οήη—
18 τη ιγινην εβολ ε λααη
[ε άη άη ονηη ο οπω]
20 [πε ά άη ιοιος ά γαπλον
[εγ]τοπος ηταμ ον άη]
22 [ . . . . ] ιψωπε γραη οήηηη

66,14 Ψι, connected to the following letter (in lacuna) by a supralinear stroke.
66,17 Τ, 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 ΜΗΜΟΥ. 
14 the one alone [ for (γάρ) they are powers of
16 [ ], existence (ὑπαρξία) [ and (δὲ) life and
18 blessedness (μακάριος). In existence (ὑπαρξία) he exists [ a simple (ἀπλοῦν) origin,
his [word] and species (εἴδος).
22 Let the one who will find him come into existence.
24 Existing [([δὲ) in]
Life, he is alive [ ]

[67]

2 [ ]
[he having] knowledge
4 [ ] know all these [ ] him alone [ ]
6 [ ], for (γάρ) god [ ] unless (εἷς μὴν) [ ]
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 (λόγος) of a form (λόγος),
14 [the] unity of the
[unity (ἐνας)]. 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 (τελειος), simple (ἀπλοῦν) spirit (πνεῦμα).
[Because] it is his place (τόπος) and
22 [ ], it is within him [and] the Alls

67,5 He, antecedent is not clear.
67,14-15 For γεννακά, see 75,20n.
67,14 ΝΙΤ, a trace of the supralinear stroke (above Τ) survives; for the restoration, cf. 68,26; 84,20; 86,22-23.
67,16 E.g., ΠΡΑΚ; cf. 64,17; or ὨΝΓ.
67,21 Or, ὸΝΓ.
\[\text{Page 69 does not survive. It was probably a blank but was counted in the paging.}\]

\[\text{Page 70 does not survive. It was probably a blank but was counted in the paging.}\]
that he comes into being.

24 [It is] he who exists, he who

[68]

[ ] and a [ and a [protector]

4 in [him]. Life [(+δέ)]

and (δέ) activity (ἐνέργεια) of the (fem.) [ ]

6 insubstantial (-ουλα) [ ], the [ which exists in [him

8 [exists] in him [ exists because of [him

10 blessed (μακάριος) and [a perfect (τέλειος), and [ which exists in [ which really (δινως) exists.

14 Blessed (μακάριος) is the [form (λέα)] of the activity (ἐνέργεια) that exists.

16 By receiving existence (υπάρξει), 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 (γὰρ) nothing exists before him except (ἐλ. μητὶ)

26 the [perfect (τέλειος)] unity.

[69]

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

[70]

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

---

68,3 ἐργῶν = ἀντιλήμματος.
68,6 Or, non-essential; cf. 79,8.
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,
[73]

existence (ὑπαρξία) [existence (ὑπαρξία)]

she is salvation [all and he]

be able, nor (οὐδὲ) does he [if he]

him to him, all these [for (γὰρ) he [who]

in existence (ὑπαρξία)

this one, he totally (μάρτυς)

exists] as life, and (δὲ) in blessedness (μακάριος) he has knowledge.

If he apprehends the [glories], he is perfect (τελειος);

but (δὲ) if he apprehends [two] or (ἱ) one, he is drunk,

as having received [from him]. It is for [this] reason

that there are those with souls (ψυχὴ) and those without souls (ψυχὴ);

for this reason (there are) those who will be saved and those who will

[perish], since they have not [received] from him; for [this] reason

(two) matter (ὁμος) and bodies (σῶμα); for this reason non-

[74]

[for] this reason [for] this reason [for] this reason [for] this reason

have nothing to be redeemed and will perish.

73,20 —καὶ, Sahidic —καὶ (future tense); cf. 96,2.

74 Abraded passage read under ultraviolet light.

74,1 Ν may have had supralinear stroke.

74,2 Θ, or else Ε | Ε, or else Θ.
150 NAG HAMMADI CODEX VIII

1 [ ... ]οτ̣ [τ]ηρυ [ ... ] etbe[1
4 [ ... ] po [ ... ]ετρ ϝ[ρ]ν
[ψ]οον[δ] ρ[σ] εγ [ ... ]
6 [ ... ]τε οτανε ν[ ... ]ἀπ[λοτ]ν
[ ... ]πα[α] οσωτ ει[ ...
8 ρ[ ... ]ερον πε: ατ[ ... ]ςν [ ... ]ς-
παρξιε τει[ ... ]
10 [ ... ]ιε μναγ: ασω κα[τα] τε-
[尼]ερςα ετε πιςνρ[ ... ]
12 πε: ατω κατα φλι[ττε]-
λιοκ ετε τθολ τε ν νο-
14 ερον ετσοτοσιν τε
πιςνοιτ εναρετατιγ ρι οτ-
16 σον ενκιμ γι[σ] [οι]-
νουιγι νμ ϐν[μ] νσω ατ[ν] γραϊ[ ... ]
18 ομ αλαο νμ αι εμ[ ... ]
ναι ντρον ατω εμ[ρ] ε-
20 μερς πια[τω]κε λιον[ ... ]
['ν] αιτ[π] παν ερονν [ ... ]
22 ψοοι εβολ λιον[ ... ]
με εμιοτιν λιον [ ... ]
24 ομ τενιντενιον [ ... ] α-[ ... ]
πησι εβολ νμ [ορφ]ιν νσω
[ __ ]

[ετ]βε παϊ[ ... ]

2 [ ... ]οσ [ ... ] ν [ ... ] ν [ ... ]
[ ... ]πο[ ... ]ν [ ... ] [οι]
4 [ ... ] ν αλαο [ ... ] λεμ[κ]
[ ... ]πι[ ... ] λιοκ [ ... ]
6 [ ... ]οι [ ... ] απαπν ν [ ... ]
[ ... ]νιν [ ... ] ϕνουναρξιον[ ... ]
8 [ ... ] ψοοι [ομ] τενιτ-
[ ... ] τε πιςνρ. [ον] τ-
10 [τενιτενιον δε] αν [ομ] τεν-
[ει]ε: τενιτενιαρξιον

74,4 1 ..., probably read ι, π, ι, or ι o, possibly a trace of a round letter after o.
74,5 1, read ι, π, ι, κ, ο or π.
74,6 Cf. 23,9; Asclepius VI 69,14ff; or, οτα πε.
74,7 ε, or else Φ.
74,12 ο, only a trace of the supralinear stroke survives.
... every [ ] because of [ 
this [ ] who [pre-] 
exists, and he [ 
... a [simple (ἐπάλοιν)] origin, [ 
[ ] single spirit (πνεύμα) [ 
he is [ ], and [ 
existence (ὑπαρχίσ), form (ἐδέα), [ 
[ ] of him. It is [in accordance with (κατὰ)] 
activity (ἐνέργεια) which [ ] life 
and in relation to (κατὰ) perfection (-τέλειος) 
which is intellectual ( νοερόν) 
power that [she is] a [ ] light [ 
It is together that the three stand, 
they move together. 
It is in every place yet 
not in any place that they [ 
them all and produce (ἐνέργειν) 
the ineffable 
unnameable [ 
exist from him[ 
resting in him [ 
in her perfection (-τέλειος)[ ] he 
has [not] received from [every] form (μορφή) [ 
[75] 
because of him [ 
2 [ 
[ 
4 [anything 
[ 
6 [ 
[ ] in existence (ὑπαρχίσ)[ 
8 [ ] exist in the 
[ ] of life. But (ἐ) in 
10 perfection (-τέλειος) and 
[knowledge] (is) blessedness (-μακάριος).

74,16-18 Lit., he; i.e., the three.
74,17 ἡγεῖται... πάται; cf. 125,7-8.
74,18 E.g., εἰσίν τε ἅθων.
74,23 η, or else Τ, Η, Ι, or Κ.
75 Location of the left margin is only approximate.
75,11-20 The text is obscure.
12 [μα]ὶ τῷρον ἰπ ἐνῷδου [γν ἄμα τιμίπωρῳ ντῇ
14 [π]σμα: τιμεῖμε δε [ ... ] εὐθυντε ρε ἁμώ-
16 [μ]νότε ἅμ τιμίτατος-
18 [π]ροτ μη πισμηρ: ἁμώ ἁ-
[λ]τειμε μη τιμίτατα-
20 θος: ἁμω οὐγγνακ
μ[ν] οὐγγνιτοςωτ: ἁμω
22 [π]ας μα μα τ又好又快 πι-
[τ]βο ντε τιμίτατιςε
24 [ ... ]� ώρπη μ ώονον ναη
[ ... ]μ μα μα τgetStatusCode(394,655,581,999) το-
[ ... ]
All [these] (+δε) were [in the] indivisibility of [the] Spirit (πνεύμα). Because of (+δε) [knowledge] it is [divinity] and [and blessedness (-μακριός)] and life and knowledge and goodness (-αγαθός) and unity (ἐνάς) and singleness.

In short (ἀπλός), all these (are) the purity of barrenness [pre-exist him] all these and the [his] in [a] barrenness, he [always] after him, seeing him [It is because he [is] one that he is simple (ἀπλοῖν). Because he is blessedness (-μακριός) in perfection (-τελείος) . . . [perfect (τελείος) and [blessed (μακριός)], lacking this (part) of that one because she lacked his [because he followed [her] with knowledge.

It is outside of himself that

---

76,7 E.g., ὅσοι Μ.
76,10 E.g., ἄγιοι Κωτέ; 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 οπ ηκαβολ μμογ· μν
πη έτμοσφη μμ[ογ]

24 εισωον μηντη· δ[α]·
εισιςον μν οςηι·

{[OJ]}

2 [ ... ] παε μ [ . . . . . . . . . . .]
3 [ ... ] μασ [ . . . . . . . . . . .]
4 [ ... ] μασ [ . . . . . . . . . . .] γαν[π[α]ν]
5 [ ... ] πε[ει] [ . . . . . . . . . .]
6 [ ... ] εε[ι] [ . . . . . . . . . .] ςαμ[α] [ . . . .]
7 [ ... ] τα[ι] [ . . . . . . . . . .] παι άςωςι [ . . . .]
8 [ ... ] άρ η πνπάρωμα
9 [ ... ] έτακοναφη θω·
10 [ ... ] άς η[α]ς άν· παί άτας·
11 [ ... ] άςαν ηκαβολ η άμνή·
12 έταλιςος· αςπωρξ εβόλ[\[π[α]ν]ηης άλτεςος έπ έν]
13 [ ... ] έτε έπαμής άταλιςος ές·
14 [ ... ] έροη άδροη ές[\[π[α]ν]ή οςηι·
15 [ ... ] αςω· αςω έςβολ έν ές·
16 [ ... ] έςομ ην άςώδη μμος·
17 [ ... ] ές[\[π[α]ν]ή άςομ ην έςωροη·
18 [ ... ] άμνής άμ[π]η έςομ ην έςωροη·
19 [ ... ] έςομ ην άμ[η]ος[\[π[α]ν]ή άςωροη·
20 [ ... ] έςομ ην άμνής άμ[η]ος[\[π[α]ν]ή άςωροη·
21 [ ... ] έςομ ην άμ[η]ος[\[π[α]ν]ή άςωροη·

76,25 γ[α]ς, with circumflex; e.g., γ[α]ς[κων].
77,1 ά, or else α.
77,3 λε[ν], γαπάλξη.
77,5 ω, or else ω.
77,6 ές[νά], γςαβίζη.
his knowledge (γνώσις) dwells; it dwells with the one who examines himself, [a] reflection (ἐλθωλοῦ) and a [ [ ] be lacking [ 2 [ [ ] simple (ἀπλοῦ) 4 [ [ ] and 6 [ [ ] this, she [ 8 [ [ ] the pleroma (πληρωμα) [ ] which she did not desire 10 for [herself]. She has [ ] him outside of the 12 [perfection (-transitional)); she has divided, for (γὰρ) she is [the] all-perfection (παντέλειος) 14 [of] perfection (-transitional), 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 (αἰων) [78] [ 2 [ [ 4 [all [ ________________________________ 77,7 ω, or else ϊ; ϊυιιοι (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 (ὑπάντη) in the lacuna; also possible are [κεφα], i.e., κεφα, [ταῦτα] and [ταῦτα].
6 τις πεντηκοσιαπεντηκοσιεπτακοσικοσιεκατομμυριακοτριακοσιμισθανοκοσιαπεντηκοσι
7 ὣς ἐγερθεὶς ἐγράφωσαν ὅτι
8 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
9 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
10 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
11 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
12 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
13 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
14 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
15 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
16 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
17 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
18 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
19 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
20 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
21 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
22 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροπον
23 οὐκ ἔταξεν πρὸς ὑμᾶς ἄντροποn

78,7-8 E.g., ἰвшορὸπον ἐκ τοῦ ἐκ ματάκικον.
78,11 ἠ, the trace is not compatible with ἁ (it is a vertical stroke, as in β, τ, η, ι, κ, ι, η, or ι); not room for ἡ πλάτειρα unless this word was crowded far into the margin.
78,12 ἀπαχ, common miswriting of ἀρξι.
78,18 Cf. 51,23n.
78,22-23 E.g., ἰἐκπιελεπ, or in ἅττιπιράκα.
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 (διηνόμει) exists as an aeon (αἰών) [ ]
10 And (ὅστις) in activity (ἐνέργεια) [ ]
12 power and a [ ]
14 she did not begin (ἀρχεῖν) [ ]
16 time (χρόνος), but (διάλει) she [appeared] [ ]
18 from eternity, having stood before
20 it (Spirit?) in eternity.
22 She was darkened by the [ ]
24 looking at it and rejoicing because she was filled with its [ ]
26 She stood [ ]
28 kindness (χάρις), [ ]
30 . . . but (διάλει) when she had [ ]

[79]

a [ -- ]
2 [ ]
4 [ ]
6 [ she [ ] first [existence (ὑπαρκτίς)] ]
8 [ insubstantial (-ουσία), ]
10 [after] that [ ]
12 [from] the undivided one toward (πρὸς) existence (ὑπαρκτίς) by an activity (ἐνέργεια)
14 [intellectual (νοερός)] perfection (τέλειος)

---

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

79.2 Τ, connected to the preceding letter (in lacuna) by a supralinear stroke.
79.4 Τ, or else Π.
79.6 E.g., ΜΗ or ΕΠΗ.
79.9 ΕΗ can also be read PLICATE, or ΕΠΗ; restore either ΕΠΗ, or ΤΠΗ, or ΝΠΗ; cf. 77,23.
NAG HAMMADI CODEX VIII,i

14 [epom] ἀν πίσων το ἀνερον
16 [η]ηδεὶς ετε νεοταντὲ-
18 [α]αψ ἦν ἄταν αρδο [θ]θρυ ν τελισον τ ἄπαλον
20 [ω]ων ον σφνάρσις οι [ο]ον ενερτα ἦν οσφντὲ-
22 [θο]θοι ν ἄπαλον οῦ-
24 [ρ]ρων ντε πν ετ-

79,17 Le, ἄπαλον.
79,19 Or possibly just ἄρρωμπος.
80 Line numbers on this page are only approximate.
80,7 ἦ, the flag is not preserved.
and intellectual (νοερόν) life

that he moves, he who was

blessedness (μακρίος) and
divinity. The [whole] Spirit (πνεύμα),

perfect (τελειος), simple (ἀπλοῦν)

and invisible,

[has] become a unity

in existence (ὑπάρχειν) and

activity (ἐνέργεια) and a

simple (ἀπλοῦν) three-[powered] one,

an invisible spirit (πνεύμα), an

image (ἐλκὼν) of that which

really (ὅς) exists, the one

[80]

[2]

[4]

6 of the really (ὅς) [existing

[he] exists in a [80]

. . . she being an image (ἐλκὼν) []
in a turning [

power to join with its [92]
she having seen the [

which was [94]

the all-perfection (παντελειός) [

that one, because it [96]

pre-exists and [117]

rest upon all these, it [98]

pre-exists being known

as three-powered. The

Invisible (ἄφωτον) Spirit (πνεύμα) has not

ever [been] ignorant: [it always]
knew, but (ἀλλα) it was always

perfection (τελειός) [and]
blessedness (μακρίος) [

80,11 ω, or else ϖ; e.g., ϖω ωτ; cf. 39,12; 45,18.

80,14 E.g., μείν εὕρη.

80,16 E.g., εὕρη.
\[\text{[\(\text{π\(\alpha\)}\)]}\]

2 ἀσω εκσω[ — — ]

4 . ἔρχτ ἐξ


8 ἄρ ἡ ΜΝΕΚΕΣ ΕΒΟΛ ΜΝΟΣΟ

10 ΜΤΕ ΦΛΗΤΕΛΗΣΟΣ. ΑΣ-

12 ἂΤΕ ΕΡΟΣ ΜΝ ΠΗ ΕΤΑ-

14 ΕΤΙΒΕ ΠΗ ΕΤΑΛΛΑΣ. ΑΣΩ

16 [."Μ ΠΗ ΕΤΣΛΟΝ ὈΝΤΩΣ

18 ζωον ὈΝΤΩΣ) ἂΝ ΝΗ

20 [."ΣΟΤΗ ΠΗ ΕΤΡ ΣΩΡΙ Ν ΣΩ-

22 ΔΨΩΠΕ ΕΣΨΟΩΝ [ΑΣ-

24 ΣΟΤΟΝΗ ΕΒΙΟΛ] ζητή ΝΗ

[ΠΑ]

[ΕΤΡ ΣΩΡΙΝ Ὕ] [ΣΩΡΙΝ· ΑΣΩ

2 [. . . . . . . . ΕΒΟΛ ζΗΤΗ ΝΗ]

4 [ΕΒΟΛ — — ] ΣΝΤΕ Μ [ — — ] ΕΔΟΣΕΩΝ[Ω]

6 [ΕΒΟΛ . . . ] [ . ΠΗ ΕΤ-

8 ΧΨΡΗΜΑ ΠΕ Ν ΨΛ ΕΝΕΡΓ.

10 ΣΝΤΕ ΜΤΕ ΤΕΓΝΩΝΩΣΙΣ

81,7 . [. , Μ, or Δ; apparently notΔΟΣΕ (as 20,1) for palaeographic reasons. ] π[.].ις, no trema over ι.

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

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

81,17-18 ([ΜΝΕ] "...ΩΝΤΩΣ) carelessly repeated by the scribe or his predecessor.
she became ignorant [  
and she [  
body (σώμα) and [  
promise [  
light [  
] she exists [  
. . . [ ] in order that (ἵνα)  
8   she might not come forth anymore  
nor come into existence apart  
10   from perfection (τελειός). She  
knew herself and it (Spirit?).  
12   She made herself stand,  
[as (ὡς)] she was at rest  
14   [because of] it.  
Since (ἔπειδὴ) she was  
16   [from] that which really (δυνατός) exists  
{she was from the one who  
18   really (δυνατός) 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 (γνώση),  

81,18-19 Perhaps ΜΗ ΜΗ ΜΗ ΜΗ is misplaced and should follow ΨΟ ΨΟ in 20-21.  
81,22-23 (ὦς...ΨΟΝ) carelessly repeated by the scribe or his predecessor.  
82,2 Or, ΜΗ.  
82,7 Η, the flag is not preserved.  
82,10-13 Since Barbelo is first gnosis, Kalyptos is a second gnosis.
παλιν ον ἠγωνισκε ΝΤ[ε]
12 τεγωνισκε ετε πικα[τ]
πε ην ατμιε· άσω [πσ]—
14 οντς ετ'ισωοι οιν άσ—
ἀγερατος γιαμ παϊ· [ε—
16 τβε παϊ ταρ ακκοσ[ωνγ]
για με ερεμη ετοσν[ε]
18 μεσω εσωε εςντα[α]
ν οστοπος άσω μσε—
20 ςτμρ ψορι ερος Ν[σι]
νι οτινι εβολ [α]λλα
22 μεσωπε ετ[ο]σςαμ
ν ραποσν· ἡκατα—
24 μονσι[κ τε ητε πνου—
[πν]
82,14 [τε ετρ ψρι η ψιοοι· ας—]
2 οσωσκ εβολ
ε πιγαποστιν — — — — ] . ε
4 ν οουςαί []
[ ] οουςαί []
6 [ . . ] . πι ημε . []
[ . . . οιοεσμ ετιοτρ ψριν]
8 [μ εμιε ερον αμοντε ερος]
[ζε] θαμβηαω εβολ ρστν
10 [θ]εμοσα· θεμιτε—
[νος] ν ροοτι μ παρονος
12 [μ τιειος· θεσιος ςε]
[τε] ταϊ τι ετασωσπε
14 [εβολ] γιστοος. ςε ρμνσ—
[λοκε ε πεςι τα ςε]
16 [μι]νεςε εβολ προσο ε—
βολ ρστν ρι ετισωοι
18 [μ]ισις μι ρι ητονχρ νεσως· άλλα εκσωοι
20 μ ραποσν ςε εκσθα
[γιω] ε κοινη πνοστε
22 ετ[ρ] ψρι η ψιοοι ςε
dc[σ]ουπε εμανοςς μ—
24 τε πι εταμ[α]ρ εκσοτ—

82,14 η, the flag is not preserved.
83,15 ψ, or else ζ, θ, ι, or possibly ψ or ψ.
once again (πάλιν) the knowledge (γνώσεις) of

his knowledge (γνώσεις), the unborn
Kalyptos (καλυπτός). [They]

stood at rest upon the one
that really (δυναμος) exists;

for (γιὰ) she knew about it,
in order that (ὑνα) those that follow

her might come into being having
a place (τόμος) and that

those that come forth (from her)
might not be before her but (ἄλλα)

might become holy
(and) simple (ἀπλοῦν). She is the

comprehension (κατανόησις) of the god

who pre-[exists. She ]

rested [ to the simple (ἀπλοῦν) [

salvation [ [ ] he (+μέν) [

[ ] light which was fore-

8

[ ] known]. She was called
Barbelo by

thought (ἐννοια), the thrice-[race (γένος)]
(which is) male, virginal (παρθένος)

(and) perfect (τελειος). And (δὲ) through
knowledge (γνώσεις) of her she came

into being in order that they might not
[ ] her down and that

she might not come forth anymore
through those

in her and those that follow
her. Rather (ἄλλα), she is

simple (ἀπλοῦν) in order that she might
be able to know the god

who pre-exists because
she came into being as a good (product)

of it since she

---

83,24-25  E.g., οὐκ ὁμός ἡ... ἐνθαλ.
83,24  Lit., of that one; probably the Spirit.
[... ...] . [... ...] ἐβολὴ ἡ

[πΝ]

[... ...] ὄφανταται(ε)

2 I — μερισμὸν

[... ...] εὐσκόπων ἡ δια-

4 [... ...] ἢ τῷ τῆ[φ]γε ἡ

[... ...] γοίοντι δὲ ἡ

6 [ ... ... ] εἰς

[ ... ... ] καὶ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

8 τὲ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

10 κων ἀπαγορευτείς ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

12 ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

14 τὲ παραγοροτον ἡ π[Η]/

16 ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

18 τὸς ἔρος ἡ π[Η] ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

20 ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

22 εἰςδόκει ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ ἡ

383,25 . . . . , ἵδική ἤ ἑορτὴ.

84,3-4 Ἐγ., διά[φορα].

84,7-8 Ἐγ., ἡ/τε.

84,9-10 Ἐγ., μη[ν]τε[ν[ην].
2 barrenness
3 third
4 two
5 of this way[
6 and (δέ) [male
7 and the
8 barrenness [
9 [. . . she] is a second [
10 [. . . she] stood [
11 first of the reality (οντός) [which]
12 really (οντός) exists [
13 . . . the blessedness (μακάριος) [
14 of the Invisible (δόρατον) [Spirit (πνεῦμα)
15 the knowledge (γνώσις) of the first
16 existence (ἐπάρκεια) in the
17 simplicity (ἀπλοῦς) of the
18 Invisible Spirit (πνεῦμα)
19 in the unity (ἐνός). It is similar
20 in the singleness that
21 is pure and [
22 species (εἶδος). And he who [
23 exists [

[85]

2 [ ]
4 [ ]
6 [ ] and (δέ) knows
8 [ ] and the
10 and (δέ) [ ] produces (ἐνεργεῖν) it and
12 the first Kalyptos (καλυπτός)

84,10 .Δ.Ç, possibly Ξ.Ç.
84,17 .Ο.Ç, sic.
85 Line numbers on this page are only approximate.
Asyndetic lack of conjunctions.
Or, the powers are one, but in what way?
The letter ζ must have protruded into the left margin; ς, or else ζ, or possibly ζ or θ (not δ and not a mark of punctuation).
E.g., ἑνεργεία νταγιαντιακ [an ἑ]αντωνγ.
1, a supralinear stroke.
Line numbers on this page are only approximate.
Cf. 51,6-19.
[them all, existence (ὑπαρχίας) and activity (ἐνέργεια),
divinity, race (γένος)
and species (εἶδος). But (δὲ) are the powers
one? In what way
(is it) that he is one, that is,
not a partial one (μερικόν), but (ἀλλά)
one of) those of the All? What
is the unity which is unity (ἐνέργεια)?
Is it from
activity (ἐνέργεια) [ ] life
and [ ] of
[ ] And (δὲ) all [ [86]
[ 2 [ ]
[ 4 [ ]
[ 6 [ ]

power [
... as [

... [perceptible (αισθητῶν)]
[ ] all-perfect (παντέλειος) [

she [blessed (them)] saying
“You are great, Aphredon.
You are perfect (τελείος), Neph-[
To his existence (ὑπαρχίας) she says,
“You are great, Deipha-[
She [is] his activity (ἐνέργεια) and life
and divinity.
You are great, Harmedo[n
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 -¹- had the supralinear stroke above it.
86,18 ξ 161 might be expected, but if this is the reading, ξ was abnormally
written so that the trace resembles the left branch of a T; 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 τημμτέςκαρσ[ος δε μη
24 τήρα γ' οι
And (δὲ) his blessedness (ὑμακάριος) and
the perfection (τέλειος) [of] the
unity [all[87]

[87]

[2

[4

[6

[6 forever

8 [intellectual (νοερόν)

perfect (τέλειος)]

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

[88]

[2

[4

[6

[8

87,14-15 Or, after she has known it.
87,16 A, not ξ.
87,18 ἘΔΥΙΝ, supralinear stroke over Ν.
88 Line numbers on this page are only approximate.
The final trace is of a vertical stroke, as from B, C, K, L, or M for the restoration, cf. Allogenes XI 54,17-20.

Possibly the supralinear stroke ended over E, now in lacuna.

€, or else Τ or Ç (other alternatives are probably excluded) L Q, or else Ç.
bless [  
10 [ O Be[ritheu, 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 (alow)]  
of the aeons (alow) of the  
20 perfect (teleios) great one, the first  
Kalyptos (kaluptos) of the [  
22 activity (enegeia), and [  
. . . he is [  
24 his image [  
of his, he [  

[89]

2 [  
4 [  
6 [  
8 [  
extistence (impexis)]  
10 [ ] and he  
12 [ ] in  
14 [ the glory]  
[ ] glories  
16 [ ] a  
[ ] in  
18 [ ]

E.g., Δ(σω).  
I, compatible with the first letter of all cardinal numbers from one to ten.  
Line numbers on this page are only approximate | very little text survives  
through p. 108.
\[ \begin{align*}
&\text{20} & \text{[\(\eta\]} \text{.}\text{N} \\
&\text{22} & \text{[\(\epsilon\text{wN}\]} \\
&\text{24} & \text{[\(\eta\text{\delta\eta}\]} \\
&\text{[\(\eta\text{\alpha\sigma\tau\epsilon}\]} \\
&\text{8} & \text{\(\pi\omega\alpha\sigma\pi\eta\)} \\
&\text{10} & \text{\(\pi\varepsilon\ \hat{n}\ \hat{\alpha}\)} \\
&\text{12} & \text{\(\mu\nu\}\nu\)\kappa\alpha\)} \\
&\text{14} & \text{\(\nu\varepsilon\)} \\
&\text{16} & \text{\(\mu\alpha\kappa\iota\alpha\rho\iota\sigma\omicron\ \nu\ \nu\)} \\
&\text{18} & \text{\(\lambda\iota\)} \\
&\text{20} & \text{\(\tau\)} \\
&\text{22} & \text{\(\eta\nu\tau\epsilon\)} \\
&\text{24} & \text{\(\omega\nu\gamma\)\(\iota\)} \\
&\text{\(\bar{\eta}\)} \\
\end{align*} \]

\[ \text{2} \]
\[ \text{4} \]
\[ \text{6} \]

\[ \text{90} \ \text{Line numbers on this page are only approximate.} \]
20 ] aeon (alów)
22 ]
24 ] [90]
2 ]
4 ]
6 ]
8 ] exist [ ]
10 ] [ ]
12 ] and [ ]
14 ] [ ]
16 ] blessed (μακάριος) [ ]
18 ]
20 ] [ ]
22 [ ]
24 [ ] [91]

2 ]
4 ]
6 ]

91 Line numbers on this page are only approximate.
8 | ——— |  
10 | ——— | ἐν νοοτε  
12 | ——— | τε ἐβολ·  
14 | ——— | ἁν γενσομ  
16 | ——— | τελθοκ [ . . . ] ἀν ηντε  
18 | ——— | τηρος ἐβαντ—  
20 | ——— | . . [ . . ]  
22 | ——— | ἐμπνηκαδα  
24 | ——— | ἑσωπε  

[98]

91,12 Lacunas over both ms.
91,18 E.g., ητα[τ].
91,19 | . | . | . | . | the trace consists solely of a supralinear stroke | . | . | . | . | . | a supralinear stroke connected this letter with the following one.
divine

[...

first

and powers

[all-perfect (παντέλειος)]

they are

of

all these and a

cause of all

Barbelo

him an

all these

he not having

and his

become

but (διάδ)

[92]

of

...[

and

single [

and a [

in [a

according to (κατά) the [thought (νόημα)] which

really (δινώσ) [exists ] which exists as [}
 slander his wife. Might be expected.

92,23  t, or else T.

93,6-7  μετάφερε την οπαδή της might be expected.
name him. All these come, as it were, from him who is pure.

If you give glory because of him, and if you existence (ὑπάρξις) his a simple (ἀπλοῦν)

he will that one know him

he being perfect (τελειος)

and perfect (τελειος)

he was not able to see her.

Therefore, it is impossible to receive him in this way in

---

93,6 1 , the trace is compatible with e.g., Μ ʻ Τ, the trace is probably not compatible with ξ, although this is uncertain.
4 ουςβειοι ΜΤΕ ΦΛΑΝΤΝΟΘ
ΕΟΥΑ ΝΕ Ν ΤΕΛΙΟΙΟΙ ΝΤΕ
6 ΠΗ ΕΙΤΩΝ ΟΤΕΝΙ . . . ΙΝΤΕ
ΠΗ . . . . . . . . . ΕΕΙ . . . . . . . . . Ζ ΕΤΕ
8 Ν ΟΙ . . . . . . . . ΙΝΗ Ι . . . ΚΟΥΤΝΗ
ΕΤΕΒΕΙ . . . . . . . . . . . . . . ΙΨΑΚΕ
10 ΛΙΨΙΟΘ | — | Ε ΤΕΙ
12 ΩΝΙ
ΕΤ .
14 ΑΙΟΙ
Μ ΠΕΙ | — | ΣΙ
16 ΕΙΚΩΙ | — | ΚΑΠΙ
ΜΑΝ ΝΙ | — | ΣΕ ΕΡΟΥΗ
18 ΤΙ | — | ΧΟΟΠ ΠΙ ΟΣΑΜΑΙ
ΤΙ | — | ΝΕ ΛΑΜΟΙ
20 ΚΑΙ .
ΚΑΙ
22 ΚΑΙ
Ν ΤΙ
24 ΤΑΨΙ
. . ΟΤΕΙ | — | ΔΙΑ- [ΨΕ

ΦΟΡΑ ΜΤΕ ΝΑΙ ΜΝ ΓΕΝΑΓ-
2 ΤΕΛΟΣ. ΑΝΩ ΓΕΝΔΙΑΦΟ-
ΡΑ ΜΤΕ ΝΑΙ ΜΝ ΓΕΝΡΨΜΕ
4 ΑΝΩ | ΓΕΙΝΔΙΑΦΟΡΑ ΜΤΕ
ΝΑΙ | ΜΝ ΟΥΡΑΠΙΑΡΙΣΙΚ.
6 ΑΝΩ | ΓΕΙΝΟ . . . . . . . ΙΟΣ
ΧΙ | . . . . . . . ΙΟ | . . . . . . . . . ΙΟΣ
8 ΗΙ | . . . . . . ΜΝ | ΟΥΣΕΙΘΗΟΣΙΚ
[ — — ] ΙΤΨΝ
10 [ — — ] ΝΝΗ
[ — — ] ΙΟΝΤΨΝ
12 [ — — ] ΙΟΥ.
ΚΑΙΠΑΡ . . . . . . ΠΣΚΟΨΜΟΣ

94.4 ΜΝ, only the supralinear stroke that connected these letters now survives
| cf. 51,23; 78,18.
94.6 ΟΤΕΝ, or else ΟΤΕ | ΟΤΕΝΙΟΣ, supralinear stroke over Ν | perhaps
ΟΤΕΝΗΝΑΣΙΟΣ ΝΤΕ, but elsewhere spelled ΓΕΝΝΑΣΙΟΣ.
94.14 The group ΠΙ has no circumflex.
majestic purity,
as a perfect (τέλειος) one of
[him who] is in [ ] which
[ ] know] him
concerning [ ] say
it [ ]
[ ]
which [ ]
[ ]
which [ ] for (γὰρ)
[ ] him
exist] together
[ ] and (δὲ) [ ]
[ ]
[ ]
[ ]
[ ]
... nor (οὖτε) [ ]
[differences (διαφορὰ) between these and angels (ἀγγελὸς), and differences (διαφορὰ) between these and human beings, and differences (διαφορὰ) between these [and] existence (ὑπαρξὶς).
And [ ]
[ ] and [perception (αἴσθησις)]
[ ]
[ ] really (δινώσ)
[ ] for truly (καλ ὑπάρχει) ] the [perceptible (αἴσθητῶν)]

95,6 .I, perhaps Ψ1.
95,7 .I, a round letter.
95,9 E.g., ΟΝΙΤΩC.
95,13 Ψ, a tiny, ambiguous trace.
e[ — — — — |ησά
16. γαπ[αρξι]c — — — — |σ
tap ev]
18. åσw[ — — — — — — ] .α
N .[ — — — — ] e
Lines 20 and following (ca. 4 lines) do not survive.
[Ψ8]
[Nag Hammadi Epoch 2 N G O O o N]
2. Ψάξζις δομ. åσw π[ι] etne—
tap æc θ[ο]p. ψάξζις
4. ανοκ δε πεζαει [δε] etbe o[σ]
6. γαπ [H] oθ πε πιξ[δ] θ[ι]καζ ητe
N[ ] . . . . . . ] N me[ . . . . . . ] e tap
8. N[α] [ . . . . . ] ] M[ . . . . . . ] .me
åσw [ . . . . . ] .o[ . . . . . ] .pe
10. δ[ ] π[σ]
12. αλλα[α]
14. εβοιξ ριτ[θ]m — — — — — | ετζεν
πιξ[δ] θικαζ . . . . . . ] ριτm [ ]
16. πε[ — — — — — — ] ριζο
N .[ — — — — — ] ψωονη
κ[ — — — — — — ] ψωξ:
20. [ — — — — — — ] ιν [ ]
[ — — — — — — ] .π[ ]
Lines 22 and following (ca. 4 lines) do not survive.
[Ψ3]
[Loot ΕτθΜ|ω|ςις Τις Μτε]
2. πισματςόλ η[ι] αθμαν εποχ
[Η] Nοσ M ΠΗΔ, φοικων ητe
4. [πισματς]οι M KAC, ψαντμα—
[KARIOS E]ωυον ης M ΕΙΣΑΓ[O—
6. [Ρατόμ M] ΠΗΔ, χω[ . . . . ] θατ

96.2 I.e., έθνα'; cf. 71,20.
96.5 ΝΓθ], must have been written small.
96.6 δις θικαζ; cf. 96,15.
96.8 δ., or else γ.
96.14 ζ., or else θ., ϑ., or ç. I e.g., 2ζε1ε.1.
world (κόσμος) [ ... ] like

existence (ὑπαρξείς)
for (γὰρ)
and [ ... ]

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

[96]

will approach him in knowledge,

he receives power, but he who is far from him is humbled."

And (δὲ) I said, "Why then (οὖν) have the judges come into being? What [(+η)] is the [suffering] of the [ ... ] for (γὰρ)

... [ ... ]

and [ ... ]

but (ἄλλος) [ ... ]

through [ ... ] who [ ... ] suffering [ ... ] through [ ... ]

the [ ... ] ... [ ... ] exists

she [ ... ] she
dwells [ ... ]

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

[97]

male, since she is knowledge (γνώσεως) [ ... ] of

the three-powered invisible
great Spirit (πνεύμα), the image (εἰκών) of

[the first] Kalyptos (καλυπτός), the [blessedness (-μακάριος)] in the

[Invisible (ἄνωτατον)] Spirit (πνεύμα), [ ... ] the

---

96,17 Η, 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 ϊ.
Lines 21 and following (ca. 6 lines) do not survive.

\[\text{\[...\]}\]
\[\text{\[...\]}\]
\[\text{\[...\]}\]
\[\text{\[...\]}\]
\[\text{\[...\]}\]
\[\text{\[...\]}\]
\[\text{\[...\]}\]

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

\[\text{\[...\]}\]

98,9 \( \theta \), or else \( \epsilon \).
8 [ ] [ ] for (γάρ)
10 [ ] [ ] he knows
12 [ ] [ ] . . .
14 [ ] [ ] fill
16 [ ] [ ] she
18 [ ] [ ] appears [ knowledge (γνώσις) [ ] she
stands [ ]
20 [ ]

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

[98] [ ] a perfect (τέλειος) unity (ἐνάς) of
2 a complete unity (ἐνάς). [And]
when she divided the All [ from the All [ existence (ὑπάρχεις) and [ ] the thoughts [ ]
8 [ ] [perception (αἰσθησις)]
10 [ ]
12 [ ]
14 [ ]
16 [ ]
18 [ ]
20 [ ]

Lines 22 and following (ca. 5 lines) do not survive.
Lines 21 and following (ca. 6 lines) do not survive.

99,3 ε, or else Θ, Ω, or ζ.
99,11 Μ, connected to the letter (in lacuna) by a supralinear stroke; e.g., πρπ.
99,13 Ι, connected to the preceding letter by a supralinear stroke; probably ΠΗ.
ZOSTRIANOS 99,1–100,13

[99]

[ ]...[
2 [existence (υπαρξείς)] in [ ] 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  ם, connected to the preceding letter (in lacuna) by a supralinear stroke; e.g., יאכ. 17.
100,9  ב, connected to the following letter (in lacuna) by a supralinear stroke; probably דא.םהו חםו.
14 ἠῳ
   ἔτι
16 ἐβολα
   εἶ
18 τῷ
   ὅπως
20 ἦ
   .
Lines 22 and following (ca. 4 lines) do not survive.

[ ]

2 [ . . . ] ἄνασ ἐροψ . . . .
2 [ . . . ] ἰε πν ἥν . .
2 [ . . . ] πν ἀρν πε ἡτεσ . . . . . . .
4 [ ——— ] ἰμ [ . . . ] ἰνω—
   [ ——— ] ἱμο [ . . . ] ἵδοκ
6 [ ——— ] ὀν
   [ ——— ] ἐκφα—
8 [ ——— ] ἱ ον—
   [ ——— ] ἱτ—
10 [ ——— ] ἱ κ
   [ ——— ] ἵμε
12 [ ——— ] ὀκακ
   [ ——— ] ἵτπωπ
14 [ ——— ] ᾦ
   [ ——— ] ἐς
16 [ ——— ] ἐς
   [ ——— ] ἐμνοῦα
18 [ ——— ] ἰ
   [ ——— ] ἰο
Lines 20 and following (ca. 4 lines) do not survive.

[ ]

101,1 [ ——— ] . ἰ., possibly ἱΝ.
101,3 ἰ., or else ὶ | ἵ, or else θ.
101,5 ἤ., a trace from the bottom right of the letter | ὶ, or else ζ.
which

that one

this] is the

] species (εἰδος)

] of a

] Kalyptos (καλυπτός)

] undivided

thought (ἐννοια)

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

| Lines 22 and following (ca. 4 lines) do not survive. |
| [101] |
| invisible [ |
| that one [ |
| this] is the [ |
| species (εἰδος) [ |
| ] of a [ |
| ] Kalyptos (καλυπτός) [ |
| ] undivided [ |
| thought (ἐννοια) [ |
| ] which exist [ |
| the [ |
| ] | and [ |
| ] | |

102,2 E.g., πιθέω οἰ. 
102,3 θ., or else θ. 
102,4 Possibly ημιφ.
Lines 22 and following (ca. 4 lines) do not survive.

[队伍]

[队伍]

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

[队伍]

103.1 E.g., ἐπειράσθη.
he [103] origin (δρητη) [2]
[... really (δυτως)] exist [2] exist [essence (ουστα)]
[ ] in [this] is [6] the [ ]

[ ]

[ ]
[ ]
[ ]
[ ]

[ ]

[ ]
[ ] and [18]

Lines 20 and following (ca. 6 lines) do not survive. [104]
[ ] she appears [2]
[ ] of those who [1]
[ ]... of the [1]
Lines 24 and following (ca. 4 lines) do not survive.

\[\text{[pr]}\]
\[\text{ne mh etag\epsilon\varphiatov\ldots}\]
\[\text{metry\ldots}\]
\[\text{et}\]
\[\text{\ldots\ldots\ldots\ldots\ldots}\]

\[\text{104,22}\]
\[\text{pI, connected to the following letter (in lacuna) by a supralinear stroke.}\]
\[\text{105,3}\]
\[\text{or else} \xi, \Theta, \text{or} \varsigma.\]
4 and [ 
6 this [ 
8 the [ 
10 see [ 
12 [ 
14 he [ really (ἐπισκέψ) [ 
16 [ that [ 
18 and (ὅς) [ 
20 [ 
22 [ 

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

[105]

are those who [stand

2 the aeon (ἀἰών) of [ come up to [ 
4 . . . [ which exist in [ ] that one

6 on the one hand (μέν) [ [ ] that one

8 [ ] one

10 [ an] origin (ἀρχή)

12 [ ] and

14 [ ] this one

16 [ ] single

exist]
[ ... ]
18 [ ... ] |α
18 [ ... ] |σ
[ ... ] |ετ
20 [ ... ] |ἈΝ
[ ... ] |Α

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

[ρς]  
... ... ... ... | αςω ευψωοιη
2 ε| ... ... ... ... | πε αςω μ α|  
π| ... ... ... ... | ωψαρη ΜΤΕ ουρ|  
4 τνο| ... ... ... ... | μ ουαρ|  
αρ| ... ... ... ... | όται νΤΕ Μ|  
6 με| ... ... ... ... | ε ΠΗ Π|  
etο| ... ... ... ... | .
8 κοο|  
ποσε|  
10 ΑΝ |  
te |  
12 ΗΠΕΙ|  
wνρ |  
14 κατα|  
etε|  
16 ρω|  
αρ|  
18 πα|  
εΔ|  
20 ετ|  
Δ|  
22 σ|  

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

[ρς]  
... ... ... ... | ΤΩΟΤ ΤΩΡΑΙ ... ... ... ... | ΤΩ
2 | ... ... ... ... | αςω ... ... ... ... | ΤΩ
... ... ... ... | τσπαρξας ... ... ... ... | ΤΩ  
4 | ... ... ... ... | ω | ... ... ... ... | ωροιη  
μ ΠΡΗΤΕ | ... ... ... ... | ουρ|  
6 εΙΔ[ΨΛΟΝ] ... ... | Ψ[ΟΡΗ|  
[ ... ... ... ... | Μ

105.20-21 Extra space was left between these lines because of an imperfection in the surface of the papyrus.
Lines 22 and following (ca. 4 lines) do not survive.

[106]

[ ] and he exists

[ ] he is [ ] and [ ]

[ ] mark of a [ ]

[ ] an

[ ] nor (oïδε) of [ ]

[ ] that one [ ]

and [ ]

Number [ ]

[according to (kαρδ)]

which [ ]

[ ]

[ ]

[ ]

[ ]

[ ]

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

[107]

them [ ]

... and [ ]

existence (oμαρχία) [ ]

[ ] and the [ ] exist as [ ]

reflection (ελθῶλον) [ ]

[ ] first

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

107,1 Or, waters.
NAG HAMMADI CODEX VIII

8     | ropol
10    | 18
12    | 16
14    | 18
16    | 16
18    | 20
20    | 0|\sa

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

107,11 IN, connected to the preceding letter (in lacuna) by a supralinear stroke.
108,3 ϊ, only the supralinear stroke survives.
Lines 22 and following (ca. 6 lines) do not survive.

[108]

not, they giving [ he who exists [ all and ] a multitude creation ]

and [ ]

... [ ]

in the [ these [ ]

the [ ]

of [ ]

in [ ]

Lines 23 and following (ca. 3 lines) do not survive.
Pages 109-112 do not survive.

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

113,6  ζτοίξισθων, sic.

113,15  Οτισθοινόη.

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

---

113,20 \(\text{Ψ}, \) or else \(\Pi\).
113,22–24 For the restoration, cf. 48,12-18; 55,19-23.
113,27 \(\delta, \) or else \(\alpha\) \(\mid \text{Ψ,} \) or else \(\Phi\).
NE: ΜΗ ΝΙΑΤΟΣΩΤΒ ΕΒΟΛ Ν—
ΣΡΑΙ [ΓΝ ΟΙ<ΟΤ>ΩΤΒ ΕΒΟΛ: ΜΗ ΟΥ—
ΤΑΚΟ [ΝΠΡΙΑΙ ΝΗ ΟΤΑΝΤΑΙ(Τ)ΤΑΚΟ:
ΑΤΩ ΟΤΩΝ ΝΗ ΜΕΝ ΝΗ[Ι] ΕΓΕΝ—
ΤΗΡΟΥΝ ΝΕ: ΟΤΩΝ ΝΗ ΕΙΡΕΝ ΤΕ—
ΝΟΣ ΝΕ: ΛΗ ΝΗ ΕΤΨΟΩΝ [ΓΝ ΟΙ]Τ—
ΚΟΣ|ΜΟΙΣ ΜΗ ΟΤΑΝΣΙΣ: ΟΤΩΝ]
ΜΗ ΜΕΝ ΝΗ ΟΤΑΝΤΑΙ(Τ)ΤΑΚΟ]
ΑΤΩ ΟΤΩΝ ΝΙΨΩΡΙ ΕΓΕΝ—
ΡΑΤΟΥΝ ΜΗ ΝΙΕΡΩΣΑΤ [ΓΝ]
ΜΑΙ ΤΗΡΟΥΝ: ΝΗ ΤΗΡΟΥΝ [ΕΤΨΟ—
ΟΥ: [ΕΒΙΟΙΛ ΝΗ ΝΑΙ: ΑΤΩ ΝΗ [ΕΤ—
ΨΟΟΙ [ΓΝ] ΝΑΙ: ΑΤΩ ΕΒΟΙΛ
ΝΑΙ ΕΤΟΥΗΝ, ΝΔΑ ΝΑΙ: [. . . . .]
ΒΟΛ: ΑΙ [ . . . . ] Ι Ι [ . . . . . . . . ]
ΝΑΙ [ . . . . . ] ΕΤΟΥΗ [ . . . . . ]
ΑΤΩ ΑΙΣΡΑΓΕΡΑΤΟΙΣ ΝΗ: ΝΗ—
[ΑΙΣΡΑΓΕΡΑΤΟΣ ΜΗ ΕΨΗΝ [. . . . . ]
[. . . . . ] ΕΨΩΟΠΙ [ . . . . . ]
[. . . . . . . ] Ι Ι [ . . . . . . . . ]
ΤΗΡ [ . . . . . . . . ]

[ΠΙ]Ε
ΝΙΗΤΟΥΝ ΕΨΩΟΡ ΕΒΟΛ: ΑΤΩ
ΕΜΕΡΟ∆ΩΣΟΥ Ν ΝΕΤΕΡΝΤ [ΑΙ]Ν
ΑΛΑ ΝΤΟΟΥ ΡΗΟΥ ΕΤΟΝΓ Ν—
[ΓΡΑΙ] ΝΙΗΤΟΥΝ ΕΨΩΟΠΙ ΑΤΩ
ΕΤΩ ΜΑΤΕ ΝΗ ΝΕΤΕΡΝΤ ΓΨΣ
[ΕΤΨΟΩΠΙ ΕΒΟΛ ΓΝ ΟΤΑΡΧΗ Ν
ΟΤΩΤ— ΑΤΩ ΚΕΣΘΟΙΟΝ] ΕΤΨΟ—
ΤΗ [Α]Ε ΕΨΩΟΠΙ ΤΗΡΟΥΝ ΝΠΡΙΑΙ
ΓΝ ΟΙ<ΕΙΣΗΝ Ν ΟΤΩΤ ΝΤΕ ΠΙΚΑΣ
[. . . . ] Ε ΓΝ ΟΤΘΟΜ ΕΣΠΟΡΧ ΕΒΟΛ:
[ΚΑΤΑ ΤΑΡ ΠΟΤΑ ΠΟΣΑ ΝΤΕ ΝΙΕ—
[Β]Ν ΚΕΣΘΟΠΙ ΕΣΠΑΓΕΡΑΤΟΥ
[ΚΑΤΑ ΝΗ ΕΤΠΗΡΗ ΕΡΟΟΥΣ: ΠΙΚΑΣ
[ΔΕ ΟΙ<ΕΙΣΗΝ Ν ΟΤΩΤ ΝΕ ΟΤΗ—

114,17-19 See Facsimile Edition: Introduction, pl. 14*. 114,17 ἦ, or else η. 114,18 η, or else η. — e.g., εβόλα γν. 114,19-20 E.g., ει/εβολ. 114,20 E.g., μιμοοιτ.
those unchanged
by death and
perishable by indestructibility.
And there are those (+μέν) that exist as (ως)
[that are]
[races (γένος)] and those that are [in a]
world (κόσμος) with order (τάξις); there are
those (+μέν) in [in destructibility],
and there are the first ones [that stand]
and the second ones [in]
all of them, [all] those [that]
derive from them and [those that]
are [in] them. And [these that [follow] them []
these []
and [the] fourth aeons (αλών)
stood []
[ ] they existing [
[ ] . . . []
in them, he being scattered abroad.
They do not restrict one another,
but (διλλά) they are alive in them
dwelling among themselves and
agreeing with one another, as (ως)
those who come from a single
origin (ἀρχή). They are joined together
because they are all
in a single aeon (αλών) of Kalyptos (καλυπτός),
[ ] being divided in power.
For (γάρ) they exist in relation to (κατά) each
of the aeons (αλών), standing in
relation to (κατά) the one which has reached them.
[But (δέ)] Kalyptos (καλυπτός) is [a] single aeon (αλών);

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

p, after p only a supralinear stroke (beginning over p) survives;
e.g., ΤΗΡΨ.

ř, or else ř.
[TAH] ἡμᾶς ὑποτήρα ἐν ἀσάφο-
16 [PA N]ΤΕ ΡΕΝΕΩΝ· ἂν κατὰ
[ΠΟ]ΓΑ ΠΟΤΑ ΝΤΕ ΡΙΕΩΝ ΟΥΝ-
18 [TA]Σ ἡμᾶς ἐν γενεσιοῖς ὧ πρὸ-
[ΤΕ] ΝΥ ΓΕΝΕΩΡΙ ΑΝ ἩΝ ΓΕΝΕΕΡ-
20 [ΕΝΑ]Σ ὧΝ ΤΗΡΟΤ ΤΑΡ ΓΕΝΕΨΑ Ε-
[ΝΕΡ ΜΕ ΑΤΤ ΓΕ ΕΙΣΠΗΜΑΗΟΤ]
22 [. . . . . . ΟΙΣΤΑΣΙΚ ΜΗΝ] ΟΤΕΟΟΣ
[. . . . . .] Ε ΕΙΣΙΩΝ[ΟΙΝ ΜΗΡ[ΑΙ]
24 [. . . . . . ΥΤΟΟΤ ΜΗ ΕΩΝ [ΜΗΝ
[. . . . . .] ΕΙΣΠ ΣΩΡΙ ΜΗ ΣΙΟΟΠ]
26 [. . . . . .] ΙΝΟΣΤΙΕ
[. . . . . .] ΙΣ ΝΕ ΜΙ
28 [. . . . . . .]. . .

[ΠΤΩ]

ΝΑΪ ΤΗΡΟΤ ΔΕ ΕΙΣΙΩΝ Ν-
2 ΓΡΑΙ ΤΗΝ ΟΤΑ ΕΙΣΙΩΝ ΤΗΝ ΟΤΑΜΑ
ἈΣ ΚΑΤΑ ΟΤΑ ΕΙΣΙΟΝ ΕΒΟΛ
4 ΝΠΡΑΙ ΤΗΝ ΟΤΑΜΠΙΩΒΗΡ ΑΣΙ[Ω]
ΕΑΗΜΟΝ ΕΒΟΛ ΚΑΙ ΠΙΕΩΝ ΕΙ[
6 ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ
ΜΗ ΜΕΙΝ] ΝΗΤΟΥ ΕΣΑΥΕΡΑΤΟΥ
8 ΥΣΙ ΕΙΣΙΩΝ ΥΣΙ ΟΤΑΣΙΣΙΑ
ΜΗ ΜΗ ΜΕΝ ΚΑΙ ΠΡΗΤΕ ΝΙ [ΟΤΑΣΙΕ]Α
10 ΥΣΙ ΟΤΑΣΙΣΙΚ ΜΗ ΟΤΑΣΙ ΜΗΚΑΡ ΕΙ[
ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ ΙΩΝ
12 ΟΠΙ ΤΑΡ ΝΗΤΟΥ ΝΓΙ ΤΑΜΠΙΟΤΑΜΣΙ] -
ΣΕ ΝΤΕ ΝΗΜΠΙΩΤΑΜΣΕ ΕΙΣΙΩΝ[
14 ΟΠΙ ΟΝΤΩΣ· ΑΣΙ ΝΙΓΙΤΑΜΣΕ] ΕΤΑΣΙΩΓΠΕ ΕΣΑΥΕΡΑΤΗΣ Ν-
16 ΣΙ ΤΕΤΣΟΜΕ· ΕΣΧΑΛΑΤ ΝΓΙΟ ΟΥ-
ΟΤΑΣΙΑ ΝΗΝ ΑΤΣΟΛΑ ΜΗ [ΟΤΑΣΙ]
18 ΛΑ ΕΤΕ ΜΑΣΤΕΚΟ· ΕΥΜΠΙΣΜΑ] ΕΤΑΣΙΑΤ ΝΓΙ ΠΙΑΤΟΣΙΩΤΒ Ε-
20 ΒΟΛ ΕΙΣΙΩΝ ΟΙΝΤΩΣ· ΑΣΙ] ΠΗ ΕΠΙΔΗΧΟΤΩΤΒ ΕΒΟΛ ΤΗΝ ΟΥ-
22 [ΣΙΒΗΕ ΕΣΑΥΕΡΑΤΗΣ ΜΗΝ ΝΑΙ ΤΗ-
ΡΙΟΤ ΝΓΙ [ΠΙΣΚΩΓ ΝΗ]
24 [. . . . . .] ΑΙΤΙΤΑΧΟ· ΔΙ

115,24 E.g., ΙΝ ΠΙΣΜΕΓΙΤΟΟΣ.
116,12 ΑΝΤ, or else ΑΝΤ.
[he] has four different ($\delta\iota\alpha\phi\omicron\omicron\delta$)
aeons ($\alpha\lambda\omega\nu$). In relation to ($\kappa\alpha\tau\delta$)
each of the aeons ($\alpha\lambda\omega\nu$)
they have powers, not
like first and second (powers),
for ($\gamma\acute{\alpha}p$) all these [are]
eternals, [but] they are different
[ ] order ($\tau\acute{\alpha}c\acute{\iota}\varsigma$) and glory
[ ] which exists
[in ] four aeons ($\alpha\lambda\omega\nu$) and
[ ] that preexists
[ god [ ] they are [ ]
[ ]
All ($+$) of them exist
in one, dwelling together,
yet perfected individually ($+$)$\kappa\alpha\tau\delta$
in fellowship and
filled with the aeon ($\alpha\lambda\omega\nu$) which
really ($\delta\upsilon\omega\varsigma$) exists. There are
those among them ($+$)$\mu\epsilon\nu$) that stand
as ($\dot{\omega}\varsigma$) dwelling in essence ($\omega\upsilon\omicron\alpha\zeta\alpha$) and
those ($+$)$\mu\epsilon\nu$) (that stand) as [essence ($\omega\upsilon\omicron\alpha\zeta\alpha$)]
in conduct ($\pi\rho\acute{\alpha}c\acute{\iota}\varsigma$) or ($\eta$) [suffering because]
they are in a second; for ($\gamma\acute{\alpha}p$)
the unengenderedness of the ungenerated
ones that really ($\delta\upsilon\omega\varsigma$) exist is among
them. When the ungenerated
have come into being, their power
stands; there is there an
incorporeal (-$\sigma\omega\mu\alpha$) essence ($\omega\upsilon\omicron\alpha\zeta\alpha$) with [an]
imperishable [body ($\sigma\omega\mu\alpha$)]; the
[immutable one] is [there]
that [really ($\delta\upsilon\omega\varsigma$)] exists.
Because it transforms [through]
change, [the] fire stands
[with all of them]
[indestructible

116,21 Transforms, lit., crosses over.
NAG HAMMADI CODEX VIII, I

202

[ . . . . . . . ] σὺν ἡ[...

εἰρήματος: εὐτυμλα εὐμ—
2 μᾶς ΜΣΙ ΜΙΩΘΟΝ ΤΗΡΩΝ ΕΥ—

4 [ goreia] ΤΗΡΩΝ: ΕΣΜΑΣ Ν—
5 ΞΕΝΩΣΗ ΝΔΕΞΕΝ ΝΔΕΞΕΝ
6 ΜΩ ΟΥΣΙΟΝ ΝΔΕΞΕΝ ΝΔΕΞΕΝ
7 ΕΙΜΕ: ΕΣΜΑΣ ΜΕΙ ΩΣΧΟΣ
8 ΜΩ [ΟΥΤΟ]ΠΟΣ ΝΔΕΞΕΝ ΤΗΡΩΝ
9 ΕΥ[ΔΝΗ] ΕΒΟΛΑΙ ΑΤΗΕ ΕΕ Ν ΕΡΡΕ—
10 Ο[ΟΣ]ΟΤΕΙΝ ΤΕΝ ΤΑΠΕΛΕ ΑΤΗΕ ΟΥ—
11 ΚΑΙΚΕ ΕΑΘΑΙ ΟΣΕΙΝ ΑΝ ΝΗ
12 ΕΙΤΕ ΝΥΣΜΟΝ ΑΝ ΟΝΤΩΣ:
13 ΝΗ ΝΙΚΗΣΜΟΝ ΑΝ ΟΝΤΩΣ:
14 [. . . Π]ΔΙΣΜΩΝ ΕΕΤΕ ΝΥΟΥ—
15 [ΟΝ] ΑΝ Ε ΠΙΤΗΡΥ ΜΤΟΥ ΔΕ ΝΙ—
16 [ΑΓΑΘΩΝ ΕΕΤΕ ΕΒΟΛΑΙ ΑΜΟΥ ΠΕ]
17 [ΠΙΔΑΘΩΝ ΑΝ ΝΗ | ΕΤ]ΜΑΝΟΥΗ
18 [ΑΒΛΙ] ΠΗΟΥΣΕ ΕΕΤΕ ΕΒΟΛΑΙ ΧΞ—
19 ΜΟΥΠΠ ΠΗΕ ΠΗΟΥΣΕ ΑΝ ΝΗ ΕΤ—
20 [. . . . . . . ]ΤΕ: ΝΗ ΕΤΜΕΥΤΗ:
21 [. . . . . . ΙΑΡ ΟΝ ΟΤΕΡΟΣ
22 [. . . . . ]ΕΙΧΟΣ ΑΝ ΠΗΟΥΣΙΤΕ]
23 [. . . . . ]ΕΤΜΑΣΙΝ ΑΝ ΝΗ [. . ]
24 [. . . . . ]ΟΤΟΤΕ[
25 [. . . . . ]ΓΕ ΝΑΙ ΤΗΡΟΥ]
26 [. . . . . ]Τ ΚΑΙΚΕ
27 [. . . . . . . ]Υ

[πίθ]Η

ΑΣΩ ΟΤΕΝΟΣ: ΑΣΩ ΕΛΜΗ—
2 ΤΩΝ ΑΝ ΛΑΑΣ: ΑΛΛΑ ΕΥΡΕΕΤ
3 ΜΑΝΑΑΡΗ ΝΠΡΑΪ ΝΗΝΤΗ ΑΣΩ
4 ΕΥΜΟΘΗ ΑΜΟΥ ΝΠΡΑΪ ΓΑΝ ΠΙ[Α—
5 ΡΙΚΗ ΝΤΑΥ ΝΗ ΑΤΗ ΑΡΚΗ: ΝΑΙ
6 ΔΕ ΠΕ [ΠΙ]ΝΟΤΕ ΝΤΕ ΝΗ ΕΤΘΟ—
7 ΟΝΤΩΣ: ΟΡΙΕΙΝΙ[ΑΤ] ΕΡΟΥ
he stands. It is there that
all living animals (ζωόν) are,
existing individually (+κατα), (yet) all
joined together. The knowledge (γνώσις) 
of the knowledge (γνώσις) is there
together with a setting up of ignorance.
Chaos (χάος) is there
and (also) a [perfect place (τόπος)]
for all of them, and they are new.
True (+δέ) light (is there),
also enlightened darkness together with the one
that does not really (δύνασται) exist—
[it] does not really (δύνασται) exist.
the non-being that does not exist at all. But (δέ) as for him, he (is)
[Good (διαθέσατο)] from which derives
the good (διαθέσατο) and what is pleasant,
and he (is) the god from
[whom] comes god and he who
For (γάρ) [ ] in part (μέρος)
form (εἰσόδος) and god
that [ ] and the one [ ]
a god [ ] all these [ ]
darkness [ ]
and race (γένος). He has not
mixed with anything, but (ἀλλὰ) he remains
alone in himself and
rests himself on his
limitless limit.
He (+δέ) is [the] god of those that
really (δύνασται) exist, a [seer]

subsequently damaged; now best attested in photo A.
118,5 The scribe first wrote ΔΑΡΗΣ Χ, then added Π above the line after Τ.
118,6-7 ΠΟΡΙΤ, first o read in 1972; papyrus subsequently damaged;
now best attested in photo A.
NAG HAMMADI CODEX VIII, I

8 ἐν οὕτῃ ὠφεληθῃ ὁ δεῖς ἐπὶ ἑαυτῷ: ὡς ὁ Ἰησοῦς ὁ ἀνὴρ ἐντὸς ὑπὸ τὸν θυμὸν.
10 
12 ὁ δὲ Ἐσωθὶς ὁ ἵππος ἀφεὶς ἀπεθάνει τὴν ἐν τῷ πλῆθει τῆς ἀδιόνειας ἡμῶν.
14 ὁ δὲ ἢ ἄγνωστος καιρὸς τὸς ἐπὶ τὴν ἀποκαλύψει ἑαυτοῦ καὶ τὸ ὄνομα του τοῦ ἀνθρώπου ἄνω τῆς ἀνθρώπου ἀγωνίας τῆς ἀνθρώπου.
16 ἔτοιμος ἐστὶν ὁ ἄγνωστος καιρὸς τοῦ ἀνθρώπου καὶ τῆς ἀνθρώπου ἀποκαλύψεως τῆς ἀνθρώπου.

[πρὸ] ὁ δὲ ἢ θαρσοῖς ἀστικόν ἀνθρώπου ἐκεῖ οὗτος ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.  

GREEK

8 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
10 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
12 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
14 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
16 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.

GREEK

8 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
10 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
12 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
14 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
16 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.

GREEK

8 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
10 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
12 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
14 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
16 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.

GREEK

8 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
10 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
12 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
14 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
16 ὁ δὲ ἦν τρέχων ὁ δεῖς ἐπὶ τῇ ἀνθρώπου ἀποκαλύψει τῆς ἀνθρώπου.
and a revealer of god.

When she had strengthened him who [knew her],

the aeon (*alôv*) Barbelo, the knowledge

(*γνώσις*) of the invisible (*ἀδρατον*) three-

powered perfect (*τελειος*) Spirit (*μνήμα*) [her, saying, “He [life. I am alive in [You, the One, are alive. He is alive, [he]

who is three. It is you who are [the] [three] who [three] three [doubled

e e e e. The first of seven [

the third [

the second [e e e a a a a a a a[

[ ] two, but (*δε*) he [four]

[ ] knowledge (*γνώσις*) [

24 [ ] . . . [


part (*μέρος*)? What kind of mind (*νοῦς*)?

2 What kind of wisdom (*σοφία*)? What kind of understanding (*ἐπιστήμη*), what kind of teaching? His (+*δε*) lights (*φως*) are given names: the first (+*δε*) [is Arme]don and his consort (is)

6 [ ]; the second (+*δε*) is Dipha-

ne-[and] his consort (is) Dei-

8 ph-[ ]; the third is

[Malsed]on and his consort (is)

10 [ ]; the fourth is

[ ]; and his consort (is) Olmis.

12 Kalyptos (*καλυπτός*) exists having

[ ] and his Idea (*λέεια*).

14 [He is] invisible to all these so that (*ινα*) they all might be

16 strengthened by him

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

No suprlinear stroke over *Διφασ*.

No suprlinear stroke over *Ιων*.

E.g., *ΣΩΜΑΤΙΚ*; cf. 122,12 and 126,4; *Allogenes* XI, 54,7; Schmidt-McDermott, *Untitled Text*, 252,21f, has a Solmistes.
E.g., [πισε]λων; final trace not compatible with τ.
Cod. [ . . . ] vacat.
Or, there are four in Malcedon and ...
he exists in all-perfect (μαντέλειος) because
[he has] four existing

[and the first, the
[ ] nor (οὐδὲ) according to (κατὰ) a

] alone
[ B]arbelo [ ]

1[20]

know him and the one who is set

over a second. The first
(+δὲ) of the aeons (αἰῶν) is Harmedon,

the father-glory. The second
(+δὲ) light (φωστήρ) (is) one whom [he does] not [know],

but (διὰ) all the [individuals (+κατὰ]),

wisdom (σοφία) [ ], reside

in the fourth [aeon (αἰῶν)],

who has revealed [himself]

and all the glories. [The third]
(+δὲ) light (φωστήρ) (is) he [ ]

not . . . as the expression of all

[the species (ἐἶδος)] and that other

[glory], understanding (ἐπιστήμη), [who is]

in the third [aeon (αἰῶν)].

There are four in him:

Malsedon and [ ]

-nios. The fourth [(+δὲ)]

light (φωστήρ) is the one who sees [ ]

of all the forms (ἐἶδος) existing together[

a teaching and glory [

and the truth of the [four aeons (αἰῶν)],

O[⌈]|mis, [ ] and the [ ]

]

[ ]
[ΠΡΑ]

μερηοτ· αϊω πισωρι· ε-
τε πισερηαστ πε ετε παϊ
πε οτογ πε πισκας ω παντελος
σεουοι· ταρν ναι πιγτοαω λ
φωστηκιρ· πισκας δε εταηψω
ον· αιω ναι εσουοι χι ου-
μα· αιω [ν]αι ετουοαη νετ-
ςουοι κ [ειοου τηροαω· οτο-
οι τηροαω ετε κ τελος· ναι
[ . . . ]ςουοι κ χιω νιω κ-
ται τηροα ετπαντελος
πε· ετε εβολ ωμογ πε σομ
[ν]ιμ· αιω σουοι νιω κκ πι-
εων τηρηκ ητατ· κκ εωαγ-
[ει] εραι εμη τηροα· αιω
ψαις εβολ ωμογ ναι και
[τηροα· θουο ρη και ται-
[ποи· ηαρη και ται τη-
ηροα· ειςουη εραιαζηε
[μμουοι] αριςουη κ ωουερ-
[ . . . . ]εων κκ ωουερ-
[ . . . . ]ανταταςιε· στ-
[ . . . . ]εμκεεων εραιι]

[οι . . . ]ου . [ . . . . . . . . . . . . . .]

[ . . . . ] α[ . . . . . . . . . . . . . .]

ρική

ψωπε κν ουβαρβαω ωαγ-
ψωπε κν ουψωρι· κν εων
eτε εμη ναμηεα ενεη ντε νι-
αφοατομ ω πια· πιερεντε
ω ανταταςιε· νι[ειοου δε
τηροα ναι· πε [ν]αφραω
κν δτι αρακνον [ . . . ναμηεα-
δε ωμουο οοηοο[σ]ωημ εβολ·
νιατοωτμ εβολ κ[ . . . . . . . ]

tηροα· οοηοοηεω εουε εβολ
νιμαρβεδωη· κν ετουοι ε-
βολ ετκνη· κνοκνιε νιατ[κ]

122,5 For glories, see 46,22-26.
fifth. The first (is the one)
who is the second, that is, it is
the all-perfect (παντέλειος) Kalyptos (καλυπττός),
for (γάρ) there are four lights
(φωστήρ). It (+δὲ) is Kalyptos (καλυπττός) who has
divided again. They dwell together, and
these who know all those that
exist as glories, all of them
perfect (τελειος). This one
[ ] knows everything about
them all, since he is all-perfect (παντέλειος).
From him is every
power, every one and
their entire aeon (αλών), because they all
come to him.
They all come from him,
the power of them
all (and) the origin (αρχή) of them all.
When he learned
[of them], he became a
[ ] aeon (αλών) and a
[ ] ingenerateness.
[ ] other aeons (αλών)
in[ ] a [ ]
become a Barbelo, he
becomes a first aeon (αλών)
because of the eternity of the
Invisible (δόρατος) Spirit (πνεῦμα), the second
ingenerateness (fem.). These (+δὲ) are all
the glories: the limitless
Aphredons, [the]
ineffables, the revealers,
all the [ ] immutables,
the glory-revealers;
the twice-revealed
Marsedons, the limitless Solmises
Δράχμων. Νισσωνύ εβόλ μ-
14 λοοόα Μαύάξα νή ετίμε[η]
εβόλ ην εεοόθη νή ετολε ει
16 εεοσι• ΝΗρεχκονον ΝΗμ[αρχή-]
Δων. ΝΙκάς νή ετι . . . . .
18 εβόλ• ΝΗΔράχμωνον ΝΗν ετήκη
Γιάνομ ΝΗΔράχμωνον [ . . . . . . . . .
20 εν ην ετίσωοις γιν . . .
εεθε . . . . . ταγ . [ . . . . .
22 [ [ ] [ . . . . .
[ [ ] [ . . . . .
Lines 24 and following (ca. 1 or 2 lines) do not survive.

[Πτκ]

Μααν ην γεναντβα ην εεοον
Μπραϊ ηνητον• ετε παι ον-
εεοον εγαως ην θεα εσπε
εγκαμεν τος εν εης αω
ηςαλμετε ειςωπεης νεο τειος
εν ην παι ηαν εγκαμεν εφραι
εεκωλα ην ον ον νωνωτι εβολ ν-
νε οφταλη ετε τοσωι-
παντιειςος ωαςι ην ονταιο
νησον• ετε εβολ αλοθ δε
ναι ηθρον εγαως εβολ ην
12 [ [ ]ην καταρ ποτα
ποτα ντε ηνευν οσνταψ μ-
14 [ [ ] μααν ην γεναντβα ην εεων ν-
νεραι ηνητη γηαν ειςωοης γι ον-
να δε ειςωπεης ην οτεων
νεο τειος• ειςωοης δε γι η-
18 [ [ ] πνειον ηαν κα αρσοης ντε ηνοι-
κον νεο τειος ν ηαρνατον
20 [ [ ] τη ηηθα ι[α]
εης αηα ηηθη ν [ . . . . . . . .
τε ετοσρ ηηοηπ
22 [ [ ] [ . . . . . . . . . . . . .]
[ [ ] [ . . . . . . . . . . . . .]
24 [ [ ] [ . . . . . . . . . . . . .]

122,19-20 Ε.γ., μενεθε.
122,20-21 Ε.γ., κιν μενεθε.
123 Παγινανιον; ηαν ηιηε διεν ηαν ονηρ.
123,1 Cf. 123,12-14.
the self-revealers

14 who are [full]
of glory, those who [wait for]

16 glory, the blessers, the Μ[arse-]
dons; the Kalyptoi (καλυπτῶς) 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 (λινα) whenever

4 it can join (another) and
prevail, it becomes perfect (τέλειος).

6 Thus, even if (καν) it enters
into a body (σώμα) and a death (coming) from

8 matter (λή), they do not
receive greater honor because of

10 their all-perfectness (-παντελεοις)from which
all these come, being perfect, together with

12 those that are with him. Indeed (καὶ γέρ) each
of the aeons (ἀλών) has

14 ten thousand aeons (ἀλών)
in himself, so that (λινα) by existing together

16 he may become a perfect (τέλειος)
aeon (ἀλών). There is (+δε) in the

18 [Blessedness (-μακάριος)] of the three-
[powered] perfect (τέλειος) Invisible (ἀνατολη)

20 [Spirit (συνείμα) ] silence
[ ] who became first

22 [ ] and the knowledge (γνώσις)

[ ]
The text is a transcription of a Greek manuscript, which seems to be a fragment of a religious or philosophical text. The page contains several lines of text, each beginning with a number, indicating the line number. The text is written in Greek script, with some Latin influence, as indicated by the presence of Latin letters such as 'N', 'O', and 'Q'.

The transcription includes some notes at the bottom, which provide context and interpretation of the text. These notes suggest that the text is challenging to read due to its condition or the style of handwriting. The notes indicate that the trace can be read 'l' or 'p', and that the text is perhaps the Autogenes. It also mentions that an ink trace (resembling 'r') is visible after 'M' at the end of this line, which is not part of the text. Additionally, it states that the text is more fully preserved in 1972 (read 'H' or 'N'), and it is now best attested.
whole, a silence (σιγή) of the second
knowledge (γνῶσις), the first thought
in the will of the Three-
Powered, because he commanded her
to know him so that (λίνα) he might become
all-perfect (παντέλειος) and perfect (τέλειος)
in himself. By simplicity (-ἀπλοῖς)
and blessedness (-μακάριος) he is
recognized. [I received]
goodness (-αγαθός) through that
follower of the Barbelo aeon (αλών),
the one who gives being to himself ... [ (she) is not the power, but (ἄλλα) she belongs to
him. The (+δέ) aeons (αλών) which really (ὅντως)
exist do so in silence (σιγή).
Existence (ὑπάρξεις) was inactivity (-ἐνέργεια),
and knowledge (γνῶσις) of the self-established
Kalyptos (καλυπτός) was ineffable.
Having come [from the]
fourth, the [ thought, the Proto[phanes (πρωτοφανής)],
as (the) perfect (τέλειος) male [Mind (νοῦς)]
[ ]
[1]25
it is his image (εἰκόν), equal to
him in power and glory, but (δέ)
with respect to order (τάξεις) higher than
him, not (higher) in aeon (αλών).
Like him has all
these (entities) living (and) dwelling together
in one. Together with the aeon (αλών)
in the aeons (αλών) has
a fourfold difference (διαφορά)
with all the rest that
are there. But (δέ)
in photo A; papyrus subsequently damaged.
124,22 [ΝΟΥΣ; cf. 44,29; 124,6.
125,1-11 Probably the Protophanes.
12 καὶ δὲ εὐσωοῖ οὖν τως ες—
κη δὲ νὰκαµὴ νῆς τα µεηοῦν
14 τηρῶν Τοῦα· πεηοῦν ν ᾱο-
φάτ ῆ παρεηοµὸς· ἐτε ε—
16 βολ γιτοοτε αὐταὶ ἐ εὐπα─
tελοιοιν τηρῶν· ηεταγε δε
18 [ἐρα]τοτο µααραγνς πε πεηοὼν—are
[. . . . .] ἐ ν ἀλον· πεηοὼν—are
20 [. . . . .] ἐτητεογεηῆς ἐ
[. . . . .] ηεταγε δε µααµ
22 [. . . . .] ὑρα᾽ ἡν οτα εὐτο—
[. . . . .] ἡο εταµαζτε ε πι—
24 [. . . . .] εὐσωοῖ ἡν [are]
[. . . . .] ἐ ο

125,17 -ION, sic.
125,19 1 ἐ . . ἐ . , first trace is the top of a knobbled letter (α, λ, μ, ῦ, ω) or of a vertical stroke, or a punctuation mark; second trace is a high, straight ligature into the following letter, viz. from Τ, ξ, ς, η, or η, but probably not from ἐ.
125,24 οργ.µ.
126,4 See 119,11n.
12 Kalyptos (καλυπτός) really (ὁντος) exists, and (δὲ) with him is located she who belongs to
14 all the glories, Youel, the male
16 virgin (παρθένος) glory, through
18 whom are seen all the
19 all-perfect ones (παντελεείου): those (+δὲ)
that stand before him are the thrice
20 [ ] child, the thrice
22 [ ] the Autogenes (αὐτογενῆς)
24 [ ] in one ...
26 [ ] existing in [ 
of ten thousand-fold. The
2 first (+δὲ) aeon (αἰῶν)
2 in him, from whom is
4 the first light (φωστήρ), (is) Solmis
6 and the god revealer,
8 being infinite according to (κατά) the
10 type (τύπος) in the Kalyptos (καλυπτός)
12 aeon (αἰῶν) and Doxomedon.
14 The second aeon (αἰῶν) (is) Akremon
16 the ineffable with
18 the second light (φωστήρ)
20 Zachthos and Yachtos. The
22 third (+δὲ) aeon (αἰῶν) is Am-
24 brosios the virgin (παρθένος) with
26 the third light (φωστήρ)
28 Setheus and Antiphantes.
30 The [(+δὲ)] fourth aeon (αἰῶν)
32 is the blesser [ 
34 race (γένος) with [the]
36 fourth light (φωστήρ) [Seldao]
22 ἡμὲν ἐφισοχ ἐβολὴ γιτ[ . . . . . . . . . . .]
[ 22 ———— Ἀρμαθαν[ . . . . . . . . . . .]
24 [ . . . . . . . . . . .]

Φοι ζοὶ ζοὶ ζοὶ ζ[ . . . . .] ζως
2 ζως ζαυ ζαο ζαο ζαο ζαο ζαο ζαο ζαο ζαο ζαο ζαο
4 πιθονε ετε ν ζαονε η κωβ
νννννννν ντοκ ετο ην
6 εν λαϊ λαϊ λαϊ λαϊ λαϊ λαϊ λαϊ λαϊ λαϊ λαϊ
8 πιθοτοθαμε κ ν τελιοκ κ
[ 22 ———— Ἀρμαθαν κ ζωοτ· ζενεργια
10 ντε ηα[ι] ηθον ετθοον γι ομ—
12 ην ην ην ην ην ην ην
14 κατα οτα ηθον κ ντελιοκ
16 άκοσων εβολ ον ηςι ζενερ—
18 για ντε ηικατα οτα ηθον· πι—
20 άκτοτενοκ κ ν ουτε· ηντοχ
22 ην εναθερατη ηραϊ γι ου—
24 [ . . . . . . . . . . . . . . . . . . . . .]
and Elenos. They [him (+µέν) . . . [Arm[edon

phoe zoe zeoe ze[ ] zosi

zosi zao zeooz zes-en - the individuals (+κατά) and the four

who are eight-fold are alive.
eoooeaeo - you who are before

them, you who are in them all. They (+µέν) are within

the perfect (τέλειος) male Armedon

Protophanes (πρωτοφανής), the activity (ἐνέργεια)
of all those that dwell together.

Since (ἐπειδή) all the individuals (+κατά) were

existing as perfect ones (τέλειος),

the activity (ἐνέργεια) of all the

individuals (+κατά) appeared again. As for

the divine Autogenes (αὐτογενής), he

stands (+µέν) within an

aeon (αἰών), having within himself

four different (διαφόρα) self-begotten (αὐτογενής) aeons (αἰῶν). The

first (+δέ) aeon (αἰών) in him

of the first light (φωστήρ)
is [Harmozel]-Ormeos-Euthrou-

nios, also called

[The] second (+δέ) [aeon (διών) of]

[the second light (φωστήρ) is]

[Oraiael ]-udas-[.]-osAp[


127,22 |\r, the supralinear stroke does not survive.
127,23 | \r, there was no ligature into \r, thus \r \r probably cannot be read.
127,25 |\r NN EW NTE, this restoration makes a long line of text.
127,27 |\r, or else \r.
The final set of revelations end.
Cf. 1 Peter 1:12.
First trace is from Η, Ι, Ν, Π, or Π; second, from Ε, Θ, Ω, ζ, or ψ; third is a supralinear stroke over Ι.αλογενισος.

No supralinear stroke over αλογενισος.
Arro-[\ldots]. The (+δέ) third (aeon) of the third light (φωστηρ) (is) Daveithe-Laraneus-Epiphaniós-Eideos. The (+δέ) fourth (aeon) of the fourth light (φωστηρ) is Eleleth-Kodere-Epiphanios-Allogenios. But (δέ) as for all the rest that reside in matter (ὕλη), [they] were all left (there).

It was because of their knowledge (γνώσις) of majesty, their audacity (τόλμη) and power that they came into existence and adorned themselves. Because they did not know god, they shall pass away.

Behold, Zostrianos, you have heard all these things of which the gods are ignorant and (which) seem infinite to angels (ἄγγελος).

I (+δέ) on my part became bold and said, "I am [still (ἐτώ)] wondering about the three-powered invisible perfect (τέλειος) Spirit (πνεῦμα)-how (τῶς) it exists for itself, [\ldots] everything [\ldots] which really (δυνατὸς) exist [\ldots] what is the [\ldots] of [\ldots]

very, they set [me] (down and) left.

Apophantes with Aphropais the Virgin-light (παρθένωφωτός) came before me and brought me into Protophanes (πρωτοφανής), (the) great male perfect (τέλειος)

Mind (νοῦς). There I saw all of them
etmham-me. prhth. etostwoon


πρήτε... λμος, sic.

129,18  i.e., met'.

129,19-20  Lit., greatness.

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

130,2  πόδας, for πεζω, a writing tablet made of box-wood; cf. Steles Seth VII
as they exist

with them all (and) blessed the

Kalyptos \(\kappa\alpha\lambda\upsilon\gamma\pi\tau\delta\sigma\) aeon \(\alpha\lambda\omega\nu\), the

virgin \(\pi\alpha\rho\theta\varepsilon\nu\varepsilon\sigma\) Barbelo and the Invisible \(\alpha\delta\rho\alpha\tau\omicron\upsilon\nu\)

Spirit \(\pi\nu\varepsilon\delta\gamma\alpha\) \(\nu\) became all-perfect \(\pi\alpha\nu\tau\varepsilon\lambda\epsilon\lambda\iota\sigma\upsilon\sigma\)

and received power. \(\nu\) was written

in glory and sealed.

I received there

a perfect \(\tau\epsilon\lambda\epsilon\iota\sigma\omicron\sigma\) crown. \(\nu\) came

forth to the perfect \(\tau\epsilon\lambda\epsilon\iota\sigma\omicron\sigma\) individuals \(+\kappa\alpha\tau\delta\).

All of them began questioning

me, listening to the

magnitude of my knowledge \(\gamma\nu\omega\sigma\varsigma\),

rejoicing and

receiving power. \(\nu\) again

came down to the aeons \(\alpha\lambda\omega\nu\) of

Autogenes \(\alpha\nu\tau\omicron\gamma\epsilon\nu\varepsilon\sigma\) \(\nu\) received a true

image, pure \(\gamma\nu\omega\sigma\varsigma\) suitable for

the perceptible \(\alpha\lambda\sigma\theta\eta\sigma\varsigma\) \(\nu\) came

down to the acon \(\alpha\lambda\omega\nu\) copies \(\alpha\nu\tau\ell\tau\nu\mu\sigma\sigma\)

and came down here

130
to the ethereal \(\delta\eta\) [earth]. \(\nu\) wrote

three wooden tablets \(\pi\omicron\xi\sigma\) (and) left them

as knowledge \(\gamma\nu\omega\sigma\varsigma\) for those who would

come after me, the living elect.

Then \(\nu\) came down to the perceptible \(\alpha\lambda\sigma\theta\eta\sigma\varsigma\)

world \(\kappa\omicron\sigma\mu\sigma\) and put on

my image. Because it was ignorant,

\(\nu\) strengthened it \(\alpha\nu\) went about

preaching the truth to everyone.

Neither \(\delta\omicron\nu\rho\epsilon\) the angelic beings \(-\alpha\gamma\gamma\epsilon\lambda\omicron\sigma\) of

the world \(\kappa\omicron\sigma\mu\sigma\) nor \(\omicron\nu\tau\epsilon\) the archons \(\alpha\rho\chi\omega\nu\)

saw me, for \(\gamma\alpha\pi\rho\) \(\nu\) 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 \(\Upsilon\), or else \(\Pi\).
The concluding homily does not refer in specific terms to the gnosis revealed to Zostrianos earlier in the tractate.

I.e., discover the divine part in yourself.

Lit., the crossing over.

₳, only the supralinear stroke survives.
But (δὲ) an erring multitude
I awakened saying,
"Understand, you who are alive, the holy
seed (σπώρας) of Seth. Do not [be]
disobedient to me. [Awaken]
your divine part to god, and
as for your sinless elect soul (ψυχή),
strengthen it. Note the
dissolution of this world and
seek the immutable
ingenerateness. The [Father] of
all these invites you.

Although (others) reprove you (and) ill-treat
you, he will not abandon you.

Do not baptize yourselves with death
nor (οὐτέ) entrust yourselves to those
who are inferior to you as if to
those who are better. Flee from the madness
and the bondage of femaleness,
and choose for yourselves the salvation
of maleness. You have
not come to suffer; rather (ἄλλα), you have
come to escape your bondage. Release
yourselves, and that which has bound
you will be dissolved. Save
yourselves so that (λινα) your soul
may be saved. The kind (χρηστός) Father
has sent you the Savior (σωτήρ)
and given you strength. Why
are you hesitating? Seek when you are
sought; when you are invited,
listen. For (γρος) the time (χρόνος) is
short. Do not be led
astray. Great is the aeon (ἄλων)
of the aeons (ἄλων) of the living ones,
Λη τον ἱδρακοντικόν ἔτο σοι ζούτη τι 
24 ἄλτητ οὐκ οἴδον σωμα—
καὶ οὐκ ἐνίδαις κωδε ερώτη 
26 άν ἀνέπεφτο λολακσίς. οὐ 
phia
πώς ηδρακί ἐν οσκοῖς καὶ χοίτι ἐν 
2 εμπατηταρωτι οὐσι πιστάκι 
καί ε πιοστοιν πώτως ναπ—
4 βαλ μ πικακε. ἀπροτερεφτ οιλ 
μωτην προς οπτάκο: 
6 ἄνατρησανος
ολάς λα λαθ θευ ὑστ θωτ σώτ 
8 κρη Μαχ τελεοβαθῃς: θώ ολες τελεωψ [ἐκ]

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 (αδβ, έην, ρσω), then reverse the letter values of each set, except for
yet (so also is) the [punishment (κόλασις)]

of those who are unconvinced.

Many bonds and chastisers (+κόλασις)
surround you.

Flee quickly

before death reaches you.

Look at the light. Flee

the darkness. Do not be led astray to your destruction.”

Zostrianos

Oracles of Truth of

Zostrianos. God of Truth.
Teachings of Zoroaster.

---

1 (=γ) and ρ (=υρ), so that α=θ', κ=π, σ=ω, etc. (See Doresse, “Les apocalypses de Zoroastre.”)

132,7 Τωτ', i.e., Τωψ.
132,8 δελω, or else δελΨ
132,9 νΨ, written both times with ψ nestled under right stroke of ν.
**NHC VIII, 2: THE LETTER OF PETER TO PHILIP**

**INTRODUCTION**

Marvin W. Meyer

Bibliography:

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 ΕΤΑΙΡΕΩΝ ΜΠΙΛΗΠΟΣ, "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 1,2], *Treatise on Resurrection* [NHC I,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: "Ἀναγνώνεις ὅπερ ὁ Ἰδιωφός τὴν ἐπιστολὴν μετεκαλέσατο τοῖς πρεσβυτέροις καὶ αὐτοῖς ἀναγνώσει, "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 sogennante 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 (тсялшкхт, 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(?) for the tractate also mentions 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 ΠΥΣΤΟΟΤ ΝΩΔΑΞΕ 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 sogennante Brief," 168-70, suggests that originally the text may have read ΠΥΣΤΟΟΤ ΝΩΔΑΞΕ, "to the four directions, so that," which through dittography became ΠΥΣΤΟΟΤ ΝΩΔΑΞΕ (ΞΕ); this text then could have been modified to ΠΥΣΤΟΟΤ ΝΩΔΑΞΕ ΞΕ, "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 (ΤΑΔΔΟΥ, mater; ΠΑΥΣΟΔΗ, 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” (TEMANTEKOUVEI, 138,20). Yet again, the reception of “a spirit of understanding” (OYNEA NTE OYENICIYAMH, 140,5-6) and spiritual power (OYEMAILYEMOL, 140,21.27) from Christ are especially important for Gnostic Christians.

In the brief sermon of Peter (139,9-140,11) 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 (PADOESC TC, 139,25-26; PUXHE, 139,26; PAYHGOC NTE PENWNO, 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” (OYEMMO MYEIXIYAMAC, 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” (PAYHAGAIC NTMAAY, 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 TMAAY 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., OYH CWMA/AM, PNCWMA for for (TODIY SOMICATI). 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 dialectical 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 ΠΕΙΣΤΟΛΗ ΝΤΕ ΠΕΤΡΟΣ ΨΑ 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 ENASWN, for ENSEWN.
At 135,26-27, read ΔΡΑΨΕ ΤΗΡΟΤ, for ΔΡΑΨΕ/ΜΟΙ ΝΤΟΜ ΤΗΡΟΤ.
At 135,28, read ΔΡΨΨ[ΝΕ], for ΔΡΣΠΟΤ.
At 136,1 read ΝΕΕΟΟΤΝΕ, for ΝΕΙΣΙΟΟΤΝ.
At 136,1-2, read ΛΙΙΨΟΟΝ ΑΝ ΝΨΟΠΙ, for ΛΠΙΙΨ ΝΨΟΠΙ: ΕΠΙΔΗ."
234 CODEX VIII,2

10 ΤΕΠΙΣΤΟΛΗ ἌΠΕΤΡΟϹ ΕΤΑΨ -
12 ΆΠΕΤΡΟϹ ΝΑΠΟΣΤΟΛΟϹ ΝΤΕ Σ[Σ]
14 ΠΕΧϹ ΆΡΙΛΙΠΟϹ ΠΕΝϹΟΝ Χ
16 ΦΟΣΨΨ ΔΕ ΝΙΚΙΜΕ ΠΕΝϹΟΝ [ΞΕ]
18 ΑΝΑΙ ΝΕΠΕΝΤΟΛΗ Ν[ΤΙΟΤΥ] [Μ]
20 ΠΕΝΤΟΕΙϹ ΜΗ ΠΣΩ[ΤΙΗΡ ΝΤΕ]
22 ΠΛΟϹΜΟϹ ΤΗΡΨ ΔΕ [ΕΝ]ΑΕΙ Ε[Σ-]
24 ΜΔ ΔΕ ΕΝΑΦ ΣΒΒ ΑΤ[Ω] ΝΤΝΤΑ-
26 ΨΕ ΟΕΙΨ ΩΡΑΙ ΖΜ ΠΣΙΟΤΩΑΙ Ε-
22 ΤΑΒΕΡΝΗ ἌΜΟΥ ΝΑΝ ΕΒΟΛ ΓΙ-

[ΠΙΑΓ ΝΠΕΝΤΟΕΙϹ ΣΕ ΠΕΧϹ] ΝΤΟΚ ΔΕ
2 [Ν]ΕΨΑΚΨΨΡΔ ΕΒΟΛ ΜΜΟΝ ΑΤΩ
2 ΜΠΕΚΜΕΡΕ ΠΙΤΡΕΝΙ ΕΤΜΑ
4 ΑΤΩ ΝΤΝΕΙΜΕ ΔΕ ΕΝΑΤΩΜΗ Ν
4 ΜΗ ΝΕ ΔΕ ΕΝΑΤΙ ΨΛΗΝΟΤΗΓΕ
6 ΕΨΔΕ ΟΤΗ ΑΕΡ ΑΝΑΚ ΠΕΝϹΟΝ ΔΕ
8 ΕΚΕΙΕΙ ΚΑΤΑ ΝΕΠΕΝΤΟΛΗ ΝΤΕ ΠΕΝ-
10 ΝΟΤΕ ΣΕ ΝΑΙ ΝΤΕΡΕΨΑΙΣΤΟΤ
12 ΝΗ ΦΙΛΙΛΙΠΟϹ ΑΤΩ ΝΤΕΡΕΨΟ-
14 ΨΤΟ ΑΚΨΨΚ ΕΡΑΤΗ ΆΠΕΤΡΟϹ
16 ΚΝ ΟΤΡΑΨΕ ΕΓΓΕΛΗΝΑ ΜΜΟΥ:
12 ΤΟΤΕ ΆΠΕΤΡΟϹ ΔΙΣΨΟΨΡ

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 χαλψευ (in Coptic χαςπε) can be abbreviated at the end of a line to χα, χας, or χαςπ, according to usage in Greek papyri. Here the average length of the lines would suggest an abbreviation. The χ is an itacistic spelling for ά.

133,8 At the end of the letter there is a blank space of about one letter in the manuscript; viz., ΣΕ ΝΑΙ.
The letter (ἐπιστολή) of Peter which he sent to Philip:

"Peter, the apostle (ἐπίστολος) of Jesus Christ, to Philip our beloved
brother and our fellow apostle (-απόστολος) and the brethren who are with you: greetings (χαίρειν)!

Now (δὲ) I want you to know, our brother, [that] we received orders (ἐντολή) from our Lord and the Savior (σωτήρ) of the whole world (κόσμος) that [we] should come [together]
to give instruction and preach in the salvation which was promised us by our Lord Jesus Christ. But (δὲ) as for you, you were separate from us, and you did not desire us to come together and to know how we should organize ourselves in order that we might tell the good news. Therefore (οὖν) would it be agreeable to you, our brother, to come according to (κατὰ) the orders (ἐντολή) of our God Jesus?" When Philip had received these, and when he had read them, he went to Peter rejoicing with gladness.

Then (τότε) Peter gathered

**COMMENTARY**

Marvin W. Meyer

132,13-14 ΠΕΔΙΟΝ ἈΜΕΡΙΤῇ; cf. esp. Pistis Sophia 44; also Acts 15:23; Rom 1:7; 2 Cor 1:1; etc.


133,1-5 Cf. Acts 8:4-40, esp. 8:4-25.

133,8 ΝΟΤΤΕ as a christological title; cf. John 20:28; Ign. Rom. 3.3; Smyrn. 1.1; apocryphal Acts of the Apostles.
133,22  ἔν, flag is uncertain on papyrus.
133,25  Ὑ.-Μ. Schenke has argued that ἀτὼσ can be a form of the infinitive of ἄιτε ("Middle Egyptian Dialect," (104)58"). ἀλος 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 (δόταυ) he was in the body (σώμα). Then (τότε),
18 when the apostles (ὁμόστολος) 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 (δόπαρσα),
24 hear us just as (καρτά) [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

Pistis Sophia 6; 8; 77; Soph. Jes. Chr. III 90,14-91,20; Apoc. Paul
V 19,8-13. ΠΛΑΚΑΡΙΟΣ ΝΧΣ; cf. Gos. Mary BG 8,12.
133,21-22 ΠΙΝΩΤ ΝΣΕ ΝΟΤΕΩΣΕΝ; cf. 1 John 1:5; John 1:1-18.
133,24-134,1 Petition; cf. Dial. Sav. III 121,5-9. ΚΑΤΑ ΘΕ ΕΤΑΙΚΙΜΤΩΛΟΙΤ; 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). ΠΕΚΑΛΩΤ ΕΤΟΡΑΔΑΘ
ΙΣΗ ΝΧΣ; 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 φωστήρ; 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
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.
The R in neR ("thy") has been corrected to an upsilon ne, ("their"). In terms of the answer to this question in 136,16-137,4 the uncorrected reading fits better.

Ms. reads...
so that (ὡστε) the mountain shone
from the sight of him who had
appeared. And a voice called
out to them saying,
"Listen to my words that I may speak
to you. Why are you asking
me? I am Jesus Christ who
am with you forever." Then (τότε)
the apostles (ἀπόστολος) answered
and said, "Lord,
we would like to know the deficiency
of the aeons (ἀλῶν) and their pleroma (πληρώμα).
And: "How (μῶς) are
we detained in this dwelling place?" Further (ἡ):
"How (μῶς) did we come to this place?" And (ἡ):
"In what
manner shall we depart?" Again (ἡ):
"How (μῶς) do we have
[135]
[the] authority (ἐξουσία) of boldness (παρηκμα)?"
[And (oriously):
"Why do the powers fight against us?"
Then (τότε) a voice came to them out
of the light saying,
"It is you yourselves who are witnesses
that I spoke all these things to you.
But (ἀλλὰ) because of your unbelief
I shall speak again. First
of all (μὲν) concerning [the deficiency] of the Aeons (ἀλῶν), this
[is] the deficiency, when (+δὲ)
the disobedience and the foolishness
of the mother appeared
without the commandment of the majesty
240 CODEX VIII,2

14 οσ  ντε πςωτ· ακότω με τονος μρενεψην ας ω ετας-

16 μαξε αγωνφ εβολ νς πιαζ—
18 θαδκς. ετακσαιν δε ντο—
20 λερως αγαλατε χρου νς πι—
22 αταδκς· ας ων αμπωπε ν—
24 οτεσωτ παϊ νε πνωσωτ

[52x596]14 NOC3 NT£ RHIJT• b..C01rbJUf e
20 oiru,wwt nb..·i ne nu,wwt
22 θε εταγζ ηομερος αγιος κων ακω μρενομ εφραι
24 εαω ων γνεφοεςια—

[84x585]16 Ufb..2S.£ b..Cf01rbJ2, eBo� NC3f Rfb..1r-
[84x571]18 epoc b..Cfb..�b..2,Te oeoq NC3f n1-
[84x560]b..1reb..AHC· b,.,r(I) b..CfUfbJRe N-
20 oiru,wwt nb..·i ne nu,wwt
22 ειμοιοιτι· αων αυρασε [84x556]νς νισομ τηρο υτε πνος—
24 λος δη αυξποοτ· ντουτ

[56x546]18 �epoc b..Cfb..�b..2,Te ��oq NC3f n1-
20 oiru,wwt nb..·i ne nu,wwt
22 ειμοιοιτι· αων αυρασε
24 εαω ων γνεφοεςια—

[56x535]20 oiru,wwt nb..·i ne nu,wwt
22 ειμοιοιτι· αων αυρασε
24 εαω ων γνεφοεςια—

[56x521]22 ειμοιοιτι· αων αυρασε
24 εαω ων γνεφοεςια—

[56x510]24 εαω ων γνεφοεςια—

[56x497]24 εαω ων γνεφοεςια—

[56x471]24 εαω ων γνεφοεςια—

[56x459]24 εαω ων γνεφοεςια—

[56x447]24 εαω ων γνεφοεςια—

[56x434]24 εαω ων γνεφοεςια—

[56x421]24 εαω ων γνεφοεςια—

[56x409]24 εαω ων γνεφοεςια—

[56x384]24 εαω ων γνεφοεςια—

[56x372]24 εαω ων γνεφοεςια—

[56x359]24 εαω ων γνεφοεςια—

[56x333]24 εαω ων γνεφοεςια—

[56x322]24 εαω ων γνεφοεςια—

[56x309]24 εαω ων γνεφοεςια—

[56x297]24 εαω ων γνεφοεςια—

[56x284]24 εαω ων γνεφοεςια—

[56x272]24 εαω ων γνεφοεςια—

[56x259]24 εαω ων γνεφοεςια—

[56x247]24 εαω ων γνεφοεςια—

[56x235]24 εαω ων γνεφοεςια—

[56x220]24 εαω ων γνεφοεςια—

[54x180]135, 16 Perhaps to be emended to οσων<ος>, “appeared.”
136,9 The reconstruction μνοτρεψκων 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.
of the Father. She wanted to raise up aeons (αἰών). And when she spoke, the Arrogant One (αὕτηδός) followed. And (δὲ) when she left behind a part (μέρος), the Arrogant One (αὕτηδός) laid hold of it, and it became a deficiency. This is the deficiency of the aeons (αἰών). Now when the Arrogant One (αὕτηδός) had taken a part (μέρος), he sowed it. And he placed powers over it and authorities (ἐξουσία) And (ὁ) he enclosed it in the aeons (αἰών) which are dead. And all the powers of the world (κόσμος) rejoiced that they had been begotten. 1[36]  
But (δὲ) they do not know the pre-existent [Father], since (ἐπείδη) they are strangers to him. But (ἀλλα) this is the one to whom they gave power and whom they served by praising him. But (δὲ) he, the Arrogant One (αὕτηδός), became proud on account of the praise of the powers. He became an envier, and he wanted to make an image (ἐκκω) in the place [of an image (ἐκκω)] and a form (μορφή) in the place of a form (μορφή). And (δὲ) he commissioned the powers within his authority (ἐξουσία) to mold (πλάσσει) mortal bodies (σώμα). And they came to be from a misrepresentation, from the semblance (λόγος) which had emerged.
16 ετεθε πηπακρωμα δε ανοκ πετε
αστημοσουτ εγραϊ γμ πεσμα ε-
18 τε ηςπερμα εταιγγε εβολ
αςω αιει εγραϊ επεσπλασμα ετ-
20 μοσυτ ητοστ δε αποσοιο-
ωτη μετελευτε εροει δε ημικ
22 οσρωμε εγμουστ αςω αιεια-
ιο πετε πωι ντοι δε αισω-
24 τμ ηα δα κατα τετημε[ε] γωτ
τοκτη δαδι ετάνσωτια τη αποσ
26 αςω αιφ μην εποελενσια δε
εχεις εροσί ε πηκαρπομηλια
28 ητε τετημενισωτ αςω αιφι

[φα3]
1 — αλμοσυ εβολ
2 [.....] κ εγραϊ ημ πενουκαϊ επισαν
[δε] δε κλιοσωσωτ πε ετεθε παϊ αγ-
3 ωπωτ [μ]πονπακρωμα ετεθε πι
η πε δε οελαγοτε μωτη δε ητωμ
5 ητε μονει εμωπε ετεθμακηκ
τιοε καρημ απαδε ετακνουτι το-
8 ητε ετεθμωπε μεγεμφωστηρ
ημ ταλιε μεγερματε εμλουσωτ
10 πη δε[ε] δε ητωμ ετμαφ ην ημομ
δε [τι]οφε μαλτατ μοολομ κα-
12 [τα] τετημε επισαν κενοωυ ημ
[γι]α μετημοσουρι τοτε αναπορ-
14 [τι]ολος οσουπτ η κεσοφ εναω μ-
μος δε πνοεις καταλομ δε αω
16 [τι]ε ηε ετμαφ ηςη μηνερυκη επισαν
[ης]αρχωμ σεμτπε ημομ τοτε
16 Next (δὲ) concerning the pleroma (πλήρωμα): I am the one who was sent down in the body (σώμα)
18 because of the seed (σπέρμα) which had fallen away. And I came down into their mortal mold (πλάσμα).
20 But (δὲ) 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 (δὲ) he
24 harkened to me just as (καὶ) 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 (δὲ)] 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 (δὲ), this (is the reason) that you will fight against the powers, because [they] do not have rest like (καὶ)
12 you, since (ἐπειδή) they do not wish that (ἴνα) you be saved." Then (τότε) the apostles (ἀπόστολοι)
14 worshipped again, saying, "Lord, tell us: In what
16 way shall we fight against the archons (ἄρχοντες), since (ἐπειδή) [the] archons (ἄρχοντες) are above us?" Then (τότε)

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

The original fai was corrected to upsilon.
[a] voice called out to them from
the appearance, saying,

"Now (δὲ) you will fight
against them in this way, for (γὰρ) the archons (ἀρχῶν) are
fighting against the inner man. And (δὲ) you
are to fight against them in this way: Come
together and teach in the world (κόσμος)
the salvation with a promise. And
you, gird yourselves with the power
of my Father, and let
your prayer be known. And he, the
Father, will help (βοηθεῖν) you as (ὅσοι) he has
helped (βοηθεῖν) you by sending me.

Be not afraid, [I am with you forever,]
as (καρδί) I previously [said to]
you when (δόξαι) I was in the body (σώμα)." Then (τὸτε)
there came lightning and
thunder from heaven, and
what appeared to them in that place was taken
up to heaven. Then (τὸτε)
the apostles (διδάσκαλοι) gave thanks to
the Lord with every blessing. And
they returned to Jerusalem.
And (δὲ) while coming up they spoke with
each other on the road concerning the light
which had come. And a remark was made
concerning the Lord. It was
said, "If he, our Lord,
suffered, then how much (must) we (suffer)?"
Peter answered saying,
"He suffered on [our] behalf
and it is necessary for us too
to suffer because of our smallness.

Hipp., Ref. VII.27.6.
137,30 ἔκλαυσε· cf. John 7:33; 16:5, etc.
Treat. Seth VII 54:4,10; 69,11-12; contrast Mark 10:13-16 par.; Gos.
Thom. II 37,20-23; 41,10-12.
246 CODEX VIII, 2

tote διακόμοις ἔσωσε ἦμαρνη
22 εἰσὶν ἵππος ἐκδόχι ΝΗΤΗΝ
μοιρὴς κοίμηθεν ἐκεὶ εἰρωμῷ
24 ετερετήσας ἱματί. ζα- 
πε κτετήθη στήν εγκέφαλός-
26 ΝΑΤΩΡΑΙ ΜΗ ΓΕΝΕΡΟΓΕΝΗΝ
ὅποτε κτετήσας ἱματί. ζ η ἐφ
28 ΕΤΕ ΝΥΜΑΘΙ ΛΗΓΑῚ ἄΝ ΩΔΕ ἝΩ.}{ορος}

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 ζωκτε, “three (fem.)” which makes little sense and does not fit the gender of ζλομ.
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 (συναγωγή)

26 and governors (ἡγεμών),

so that (δοκεῖ) you will suffer. But (ὅτι) he

28 who does not suffer and does not (οὐδεν)

[139]

2 [the] Father

4 [in order that he may

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 (ὅτι) Peter opened his mouth,

10 he said to his (fellow) disciples (μαθητής),

["Did (μή) our Lord Jesus, when (διδών) he was in the

body (ἀγών), show us everything? For (γινώ) 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
20 ὅσιμα οὐς τὴν ἀγίων ἐβολὴν ὑπὲρ ἡμῶν ὁμοίως:
22 τούτων ὁ θεὸς ἡμῶν ἡμῖν διδάσκει, ὅτι ἔφρασεν τὸν τριάδας ἐν τῇ παραβάσει τῆς ἡμέρας
24 ταῦτα ἐτέλεσεν αἰεί ἀγέρσει μου Μωμᾶς κατὰ ὅτε ἐξῆλθε θεᾶς θεόν· πᾶσι
26 ἔτερον ἐκείνον ὁ διὰ τοῦτο ἀνεμώτερος ἔρχεται ὑπὸ ερωτοὶ παῖς πιστεύοις
28 τοῦ πεπνυμένος· ὅτι ἡμῖν ἀπροσωποποιημένοις ἑαυτόν ἔκλεισεν· καὶ οὐδὲν ἠμέλησεν
30 ἦσαν ἡμῶν θεῶν ἡμείς· καὶ τοτε ἀπεκλείσεν·

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

Or, "the Son of the glory of the Immeasurable Father."

See note to 139,1.
20 a tomb. And he rose from the dead. My brothers, Jesus is a stranger
to this suffering. But (ἀλλα) we are the ones who have suffered through the transgression (παράβασις) of the mother.
24 And because of this, he did everything like (κατὰ) us.
26 For (γὰρ) the Lord Jesus, the Son of the immeasurable glory of the Father, he is the author (ἀρχηγὸς)
of our life. My brothers, let us therefore (οὕτω) 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 (ἀρχηγὸς) [of our] rest,
give us a spirit (μείμα) of understanding (ἐπιστήμη)
in order that (Ἰνα) we also may perform wonders.” Then (τότε) Peter
8 and the other apostles (ἀπόστολος) saw [him] and they were filled with a holy spirit (μείμα).
10 And each one performed healings. And they parted
12 in order to preach the Lord Jesus. And they came together
14 and greeted (δοξάζομεν) 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 (ὅτε) when you depart,
20 joy be to you and grace and power. And (ὅτε) be not 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, Ἰδὼν τὸν Κρινον, who greets them with a greeting of peace, commissions them, and imparts μείμα ἠγαλματικά; also Acts 2:1-4.
140,14 ἀρχηγὸς μοιον; cf. Rom 16:16; 1 Cor 16:20; 2 Cor 13:12; etc.
ψά ενεργεία τοτε ἀν<λ>ποκτο-κτο-
24 λογικά παρεξήγηση εβολφ
ηραίος εἰσελθόντως μνα-κε ἐλκ-
26 εταύχισθε ἀτάκα ἄριστα
ὑπό τόσον θέλητα ἐν ὑπέρφη

140,23 Ms. reads οποκτολόγον.
140,25 One expects the text to read: εἰσελθόντως ἀν<λ>κάκα, "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 (ἐλπίς).

---
