

NAG HAMMADI STUDIES

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THE BOOKS OF JEU AND THE UNTITLED TEXT IN THE BRUCE CODEX

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FOREWORD

Of the two Coptic gnostic treatises in the Bruce Codex, the Books of Jeu and the Untitled Text, only the latter has previously been translated into English. The Bruce Codex has been known to scholars since 1892 in the excellent edition and German translation by C. Schmidt (Bibl. 32). The translation was re-edited by W. Till in 1954 (Bibl. 36), but Schmidt's edition of the text has been out of print for many years. It is therefore timely that there has been a decision to republish the already known gnostic texts in the Nag Hammadi Studies Series. Schmidt's emended edition of the text has been reproduced here unaltered, and the present English translation is based upon it.

For purposes of study and comparison with the German, the general format of Bibl. 36 has also been retained here. To facilitate reference to the German version, all the indexes are based on the page numbers of Schmidt's edition of the text (Bibl. 32) which are employed for both text and translation in the present volume. In Till's version (Bibl. 36) these page numbers appear in the margin. Division of the text into paragraphs and numbered chapters also follows Bibl. 36.

Although the present translation owes much to those of Schmidt and Till, and also to C. A. Baynes (Bibl. 9), there are passages in which some or all of the translations differ. In such cases the alternative readings or versions are given as footnotes. Till's notes on Schmidt's translation which appear in the Appendix to Bibl. 36 are also incorporated into the present footnotes. Schmidt's footnotes to the Coptic text are given here in English translation: his references to the readings by Woide and Schwartze who first copied the text have been omitted. Baynes' version is of particular value for her notes on the many obscure words and passages in the Untitled Text.

In the translation it will be seen that words of Greek origin are italicised. The alternative of giving the Greek words in brackets after the English words would have added considerably to the cost of publication. A key to these words of Greek derivation is given on page 322. Certain Greek words, some of which are gnostic technical terms, have been left untranslated. Following Schmidt

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and Till, it was thought preferable to give words of uncertain meaning in transliteration, rather than to attempt a translation which might be misleading. It has been possible in some cases to indicate in the footnotes a comparable use of such words in the Nag Hammadi texts and elsewhere.

In addition, in the Books of Jeu a special feature are the numerous diagrams, together with untranslatable names, formulae and vowel sequences. In Schmidt's and Till's editions the Greek equivalents of the Coptic letters are given in the translation, and the diagrams appear in both text and translation. In a face to face edition, it seems unnecessary to reproduce in the translation any material which can easily be read from the text on the opposite page. For this reason, in the present version, neither the diagrams nor the untranslatable letter sequences have been given twice. Spaces have been left on the pages of the translation which, from their position, correspond to the diagrams in the adjacent text. Similarly, punctuated spaces: ... in the translation indicate omitted letter sequences. These can be read from the text in the corresponding place on the page opposite where, for clarity, they have been underlined. It should be noted that the diagrams in Schmidt's edition are stylised versions of those in the manuscript. They differ considerably from the originals, both in configuration and in their relation to the textual matter surrounding them. Photography is the only satisfactory method of reproducing these complicated figures, and it is hoped that a facsimile edition of the text will be possible.

My acknowledgements are due to the Curators of the Bodleian Library, and to Mr. R. A. May, Senior Assistant Librarian in the Department of Oriental Books, for facilities to study the manuscript. My thanks are due to Mr. T. A. Edridge for his kind interest during the preparation of this volume. I am grateful to the Editorial Board of the Nag Hammadi Studies for the opportunity to contribute to their series, and especially to Professor R. McL. Wilson who, as my volume editor, has given me most generously of his time and helpful advice. Any errors remaining in this volume are my responsibility.

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INTRODUCTION

History of the Bruce Codex

This codex, which comprises Coptic, Arabic and Ethiopic manuscripts, is said to have been bought at Medinet Habu in Upper Egypt in about 1769 by the Scottish traveller, James Bruce.¹ We owe this information to C. G. Woide who made the first copy of the Coptic gnostic texts contained in it. He also first brought them to public notice with an article on the Egyptian version of the Bible,² and he gave the biblical citations in his *Appendix ad editionem Novi Testamenti*. After his death his copy of the texts was held by the Clarendon Press, Oxford, under the number MS. Clarendon Press d. 13. In 1848 the codex was acquired by the Bodleian Library, together with Woide's transcript of the gnostic texts. The gnostic manuscripts were catalogued under the number Bruce 96.

M. G. Schwartze was the next to transcribe these texts when he was in England in 1848. On comparing Woide's copy with the originals, he found a number of mistakes, but his death unfortunately occurred before his work was completed. His amended copy became the property of J. H. Petermann, at whose death the copy finally came into the hands of A. Erman.³

In the meantime in 1882 E. Amélineau began to work on the text. Two preliminary communications appeared in 1882 and 1887,⁴ and in 1890 an introduction to his translation of the text (Bibl. 2). The latter was published in 1891 (Bibl. 3).

In 1890 Erman and Harnack were instrumental in arranging that Schmidt should work on the manuscript in Oxford, with the support of the Akademie der Wissenschaften of Berlin. With

¹ Robins: *Catalogue of Bruce's Aethiopic and Arabic Manuscripts*, MS. 96, p. 35.

² J. A. Cramer: *Beyträge zur Beförderung theologischer und anderer wichtiger Kenntnisse*. Kiel und Hamburg, 1778. Vol. III, pp. 55 ff. and 154 ff.

³ C. A. Baynes: (Bibl. 9). pp. xiii ff.

⁴ E. Amélineau: *Le papyrus gnostique de Bruce*. Comptes Rendus de l'Académie des Inscriptions, Paris, 1882, p. 220 ff. — *Essai sur le gnosticisme égyptien*. Annales du Musée Guimet, Vol. XIV, Paris, 1887, p. 249 ff.

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the help of the copies made by Woide and Schwartze, Schmidt was able to distinguish that there were two manuscripts and some fragments in the one codex. He put the leaves in sequence and made a new transcript of the texts. Schmidt's page order was later followed by the Bodleian authorities when, in 1928, they renumbered the leaves. Schmidt published his edition of the text with a German translation and commentary in 1892 (Bibl. 32). No further editions of the whole text have appeared. In 1905 Schmidt published a revised translation (Bibl. 35). The volume contained translations of the *Pistis Sophia* as well as the texts of the Bruce Codex, together with commentaries on both codices. Two new editions by Till of this volume have subsequently appeared (see p. 321).

In 1918 an English translation of the manuscript known as the Untitled Text was published by F. Lamplugh (Bibl. 23). This was based on Amélineau's French version.

A transcript and English translation of the Untitled Text was made by C. A. Baynes in 1933 (Bibl. 9). She based her work on the original manuscript, using the published transcript by Schmidt and the copies of Woide and Schwartze for comparison. Her arrangement of the leaves differed from that of Schmidt, in that she placed his five final leaves at the beginning. The Untitled Text was photographed at this time, and photographic reproductions of the leaves were included in this edition of the text. The other manuscript was photographed later.

Description of the Manuscript

The Bruce Codex originally consisted of 78 papyrus leaves (156 pages) of which seven leaves—in existence when Woide made his copy—are now missing. Each page, with the exception of two, is inscribed in one column, on both recto and verso. There are from 27 to 34 lines to a page. Woide noted that the condition of the papyrus was poor, and in the course of a century the subsequent deterioration of the manuscript, as recorded by Schmidt, Baynes and Till, has been considerable.

When acquired the codex consisted of loose leaves, the original order of which had been lost. One leaf alone carried numbers,

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and Woide was only able to make a page-by-page transcript without distinguishing the documents. In 1886 the authorities of the Bodleian Library caused the loose leaves of the codex to be bound in book form. The leaves were bound without regard to order or sequence. Many were placed upside-down and with the recto and verso reversed. Each leaf was enclosed between two sheets of tracing paper.

It is due to the work of Schmidt that the codex now stands in its present form. The codex consists of two independent manuscripts and some fragments. The first manuscript, to which Schmidt gave the title "The First and Second Books of Jeu", comprised 47 leaves (94 pages) of which three leaves were missing. The second, called the "Untitled Text", contained 31 leaves (62 pages) of which four were missing. Schmidt included the fragments (8 leaves) with the first manuscript.

Each of the two main texts is written in a different hand, and the two manuscripts bear no obvious relation to one another. The first is written in a cursive hand on papyrus of a pale colour. The second is in an uncial script on a darker and more reddish papyrus. Not only are the first and second manuscripts the work of different scribes, but the fragments are in handwriting which differs again from these. At the beginning of the first document Schmidt has placed a frontispiece consisting of a leaf bearing a cross in the form of an ankh sign. Greek monograms occur in relation to the arms of the cross.⁵ The Books of Jeu contain a number of cryptograms and gnostic diagrams. A leaf with a border is placed by Schmidt at the end of the Books of Jeu; this contains the two fragments noted above.

The manuscript, re-bound and with its leaves renumbered, is now unfortunately in very poor condition. The papyrus of many leaves is defective and there are opaque dark spots due to previous mildew. Details of the condition of individual leaves are given in the footnotes on the Coptic text. The writing is so faded as to be almost illegible, even when viewed with ultra-violet light.

The title by which the first two texts are generally known does not appear in the Bruce Codex. It is derived from a reference

⁵ M. Cramer: *Das altägyptische Lebenszeichen im christlichen (koptischen) Ägypten* (3. Auflage, Wiesbaden, 1955) 57 and 58.

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to the “two Books of Jeu” in the Pistis Sophia text.⁶ The contents of the present texts suggested to Schmidt and others that these treatises were the “Books of Jeu”, and originated from a milieu similar to that of the Pistis Sophia. In only one text, the first, is the title preserved; this stands at the end and reads: “The Book of the great Logos corresponding to Mysteries”.

There are two incomplete copies of the opening pages of the First Book of Jeu. The first copy, after some initial words, runs from page 1 of the manuscript to the foot of page 4 where the text breaks off (Schmidt 39.1-44.5). The second copy with the same initial words begins on page 1a and ends on page 4a (Schmidt 44.6-47.7). After a lacuna, the text begins again on page 5 and reads consecutively to the foot of page 34 (Schmidt 47.9-78.23). Pages 8-34 contain a series of diagrams bearing names of Jeu and numbered from 1 to 28, the 13th being omitted. There is no indication as to whether the series is complete. After a lacuna the text begins again on page 35 (Schmidt 79.7) with the fifth stanza of a gnostic hymn, of which the first four stanzas are missing. The hymn appears to end at the foot of page 38 (Schmidt 82.26). After a lacuna the text begins again on page 39 (Schmidt 83.5) and runs consecutively to the foot of page 53 where it concludes with the title (Schmidt 99.5).

The text of the Second Book of Jeu begins on page 54 (Schmidt 99.6) and runs consecutively to the foot of page 86 (Schmidt 138.4). The end of the text is missing. On the single leaf which follows, page 87 contains a fragment of a gnostic hymn (Schmidt 139.1-140.14), and on page 88 is a description of the passage of the soul (Schmidt 140.15-141.21).

The Untitled Text lacks both beginning and end. According to the pagination of Schmidt, the text runs consecutively from pages 1 to 51 (Schmidt 226.1-264.6). Pages 52-61 are five leaves of uncertain relation to the rest of the text, which Schmidt places at the end (Schmidt 264.9-277.8). In her edition of the text (Bibl. 9) Baynes places these leaves at the beginning, but for the reasons given below the page order of Schmidt and Till has been retained here.

⁶ Schmidt (Bibl. 32) pages 246.21 and 247.4, 5.

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Both texts of the Bruce Codex appear to be compilations, and similar or related “documents” are either grouped together or placed one following another in sequence. Occasionally the present chapter divisions may indicate where one document ends and another begins. This method of composition gives rise to repetitions in the narrative, and to a lack of overall continuity. Thus in the Books of Jeu, Chapters 49-52 appear to be variant accounts of what has already been given in Chapters 42 ff. In the Untitled Text, Chapters 6 and 10 may be different descriptions of the same phenomena. As the unplaced leaves forming Chapter 21 contain material similar to that in Chapters 1, 2, 7, and 17, and are perhaps part of a separate version of the whole text, it seems appropriate to place them at the end of the treatise.

A brief summary of the contents of the Books of Jeu and the Untitled Text is given here for the convenience of the reader. An attempt has been made to indicate the most outstanding motifs in each chapter, but in many cases the selection is necessarily a rather arbitrary one.

Contents

The Books of Jeu : Book 1

Chapter

- 1-4 Preamble on the teaching of the living Jesus; dialogue between Jesus and the apostles : on crucifying the world; on the understanding which saves from the archon of this aeon; on bringing the word of the Father down to earth, and on raising the minds of men to heaven; on the flesh which is ignorance and non-understanding. (The passage is incomplete).
- 5 Description (by Jesus) of the manner in which his Father moves Jeu, the true God, to bring forth emanations which fill the treasuries of the light; diagram giving the “type” and the name of Jeu by which he is called; two diagrams, one giving the type of Jeu before he is moved to bring forth emanations, the other giving the type when he brings them forth.

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- 6 Description (by Jesus) of the manner in which he invoked his Father to move the true God to emanate a small idea from his treasuries; diagram representing his "character". Description of the first voice which Jeu, the true God, gave forth; diagram (Jeu 1) representing the character and type of Jeu; a second diagram enclosing the name of Jeu.
- 7-32 26 Diagrams (Jeu 2-28), each different, and giving different names of Jeu, his character, the names of three watchers and twelve emanations (some diagrams are incomplete and there are variations of internal arrangement; Jeu 13 is missing; each diagram is accompanied by a stereotyped account of the 12 emanations which were emanated when the Father moved Jeu).
(Lacuna)
Fragment of a gnostic hymn : a hymn of praise to the First Mystery who caused Jeu to establish the 12 aeons, the 24 emanations etc.
- 33-38 Teaching by Jesus to his disciples concerning the treasuries (the beginning is missing; only the 56th-60th treasuries remain); the procedures for entering them; diagrams representing their seals of which the names are given; the names to be spoken while holding ciphers in the hand; the drawing back of the watchers, the ranks and the veils so that the gate into the treasury can be crossed.
- 39 Inquiry by the disciples why all these places, fatherhoods and they themselves have come into existence; another account by Jesus of the small idea which his Father did not withdraw to himself; the emanating from it of Jesus as first emanation; the three voices given forth from the idea which became all the places; the emanation of the 12 emanations.
Instructions by Jesus to the disciples that they are a rank, that they will proceed with Jesus in all the places, and that he will call them disciples.
- 40 Request by the disciples to be told the name which suffices for all the places in the treasuries, so that they are

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drawn back; reply by Jesus that he will say it to them.

Inquiry by the disciples whether it is the name of the Father of Jesus; reply by Christ that it is not, but that when the name of the great power is said, all the places, ranks, veils and watchers are drawn back. Teaching (by Jesus) of the procedure for invoking the great name, the diagram, seal and cipher, so that the disciples pass to the place of the true God which is outside the places of his Father; warning that the name should not be said continually.

- 41 Hymn of praise spoken by Jesus who, with his disciples, had proceeded inwards to the 7th treasury; glorifications of his Father, each ending with the question: "What now, O unapproachable God?", to which the disciples respond: "Amen, amen, amen" three times. (The title "The great Logos corresponding to Mysteries" is given after the end of the hymn).

Book 2

- 42 Teaching by Jesus to his disciples and women disciples on the mysteries of the Treasury of the Light, which after death erase the sins of the soul, and enable it to pass through all the places of the invisible God until it reaches the Treasury of the Light.

- 43 Warning to the disciples not to give these mysteries to any but those worthy of them, or in exchange for any goods of this world; especially are they not to be given to those who serve the 72 archons or the 8 powers of the great archon, the third power of which is Taricheas, son of Sabaoth, the Adamas; they are only to be given to those who are as the Sons of the Light.

Promise by Jesus to his disciples to give to them the mysteries, but first the three baptisms and the mystery of taking away the evil of the archons; afterwards the spiritual inunction; instructions to those receiving these mysteries.

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44 Reproach by the disciples that Jesus had not told them the mysteries of the Treasuries of the Light; promise by Jesus to give them the mysteries of all the places of the Treasury of the Light, and that he who performs them needs no other mystery except the mystery of the forgiveness of sins; that those who have received all these will pass through all places to the place of Jeu; promise by Jesus to fulfil the disciples in every mystery so that they might be called "Sons of the Pleroma".

45 Instructions by Jesus for performing the baptism of water; ritual offering by Jesus of wine and bread in the presence of the disciples; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father that the 15 helpers who serve the 7 virgins of the light come and baptise the disciples in the water of life; invocation to Zorokothora to bring forth water in one of the pitchers of wine as a sign; transformation of the wine into water, and baptism of the disciples by Jesus, giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.

46 Instructions by Jesus for performing the baptism of fire; ritual offering of wine and bread with incense; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father that Zorokothora Melchisedek come and bring the water of the baptism of fire of the Virgin of the Light, that the Virgin of the Light baptise the disciples and purify them; appearance of a sign in the fire of the incense, and baptism of the disciples, giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.

47 Instructions by Jesus for performing the baptism of the Holy Spirit; ritual offering of wine and bread with incense; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father, calling upon the names of the Treasury of the Light; appearance of a sign in the offering, and baptism of the disciples,

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- giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.
- 48 Ritual offering by Jesus of the incense of the mystery for taking away the evil of the archons; sealing of the disciples with a seal.
Prayer-invocation by Jesus to his Father that Adamas and his rulers come and take away the evil from the disciples; sealing of the disciples with a seal, and the ceasing of evil in them; rejoicing of the disciples.
- 49 Another account of a promise by Jesus to give to the disciples the “defences” of all the places, with their baptisms, offerings, seals, ciphers and names, and the manner of invoking them in order to pass within them. Instructions to the disciples on the coming forth of their souls; promise of entry into the Treasury of the Light, and withdrawal of all the aeons and of the watchers if the disciples have received the mystery of the forgiveness of sins.
- 50 Another account of a promise (by Jesus) to the disciples about the passage of their souls through the ranks, in each of which they would be given the seal, mystery and name of that rank and pass to its interior, finally reaching Jeu, the father of the Treasury of the Light. Another account of the innermost rank as 12th rank of the 12th great power of the emanations of the true God; prayer-invocation to the true God to send a light-power to the 12 disciples, they having received the mystery of the forgiveness of sins.
Another account of a promise to give to the disciples this mystery with its defences and its seal.
- 51 Teaching by Jesus that to be Sons of the Light it is necessary to receive the mystery of the forgiveness of sins; request by the disciples to be given this mystery.
- 52 Another account of teaching by Jesus to his disciples concerning the coming forth of their souls; defences to be given at each of the 12 aeons in order to proceed upwards; diagrams representing seals of which the names are given; the names to be spoken while holding a

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cipher in the hand; sealing and prayer-invocation calling upon the archons to withdraw.

Defences to be given at the 13th aeon to the 24 emanations of the invisible God; diagram representing the seal of which the names are given; prayer-invocation calling upon the 24 emanations to withdraw.

A similar procedure at the 14th aeon where is the second invisible God with three archons of the light; teaching on the impossibility of further progress into the Treasury of the Light without having received the mystery of the forgiveness of sins; seal and cipher, and the prayer-invocation to be spoken.

(The end is missing)

Fragment of a gnostic hymn. Fragment on the passage of the soul through the archons of the way of the midst.

The Untitled Text

- 1 The city; the First Father of the All; the self-originated place; the deep; silence; the first space; the first sound.
- 2 Coming into existence of the second place called demiurge, logos, understanding (mind), man; the column; the overseer; the Father of the All; the Cross; the monad; the ennead; the 12 deeps; the image of the Father; the incorporeal members out of which Man came into existence.
- 3 The Father, the second demiurge; the forethought, the creator of the pleroma; the 4 gates, 4 monads, 24 helpers, 24 myriad powers; the overseer; the Setheus; Aphrêdon and his 12 beneficent ones; Adam of the light and his 365 aeons; the rule; the Child; the thought which comes forth from the deep.
- 4 The deep (containing) 3 fatherhoods: the first, the covered one; the second (containing) the table, the logos; the third (containing) the silence, the source, the 12 beneficent ones, the 5 seals; the all-mother; the ennead which completes a decad from the monad.

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- 5 The immeasurable deep (containing) the table; the 3 greatneses; the sonship called Christ, the Verifier, who seals each one with the seal of the Father; his 12 aspects; the 12 sources; the 12 spaces which produce the Christ, the Fruit of the All.
- 6 The deep of Setheus; the 12 Fatherhoods surrounding him, each with 3 aspects, making 36 in number; the 12 surrounding his head; the diagram.
- 7 Man as kinsman of the mysteries; witness of Marsanes and Nicotheus; revelation concerning the triple-powered perfect one.
The only-begotten one hidden in the Setheus; the 12 fatherhoods in the type of the 12 apostles, each making 365 powers in his right hand; the 30 powers in his left hand; the Only One from whom the monad containing all things came; the city or man, crowned by monads; the mother-city of the only-begotten one, of whom Phosilampes spoke; the monad which is in the Setheus like a concept; the creative word, the creative mind, to whom the creation prays as God; blessing from the All to the only-begotten one.
- 8 The light-spark sent by Setheus to the indivisible pleroma; the man of light and truth; the servant of the pleroma; sending of the light-spark to the matter below; sending of Gamaliel, Strempsuchos and Agramas as watchers and helpers to those who received the light-spark.
- 9 The 12 springs and 12 fatherhoods in the place of the indivisible one; the crown in which is every species of life; the crown in which are 365 species, from which all the aeons receive crowns; the god-bearing land in the midst of the indivisible one; the all-mother; the rule in the midst of the all-mother; the only-begotten one to whom blessing is given; receiving of Christhood by the only-begotten one.
- 10 Another account of the rule which is within each of 9 enneads in which are 3 fatherhoods; the imperishable place called the holy land; the immeasurable deep with

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- 12 fatherhoods above it, 30 powers surrounding each; 365 fatherhoods by which the year was divided; Musanios and Aphrêdon with his 12 beneficent ones; prayers of the mother of all things.
- 11 Agitation of the pleroma; drawing back of the veils; re-establishment of the aeons by the overseer; coming forth of the triple-powered one in whom the son was hidden; sending forth by Setheus of the creative word which became Christ.
 - 12 Giving of rank to her worlds by the mother; laying therein of the light-spark; placing of the forefather and 12 beneficent ones, with their crowns, a seal and a source; a rule with 12 fathers and a sonship.
Setting up of the progenitor son in the type of the triple-powered one; making of a world, an aeon and a city; the god-bearing earth; the crown sent by the Father to the progenitor son; the garment sent by the first monad; the veil.
 - 13 Separation of the existent from the non-existent, as "eternal" and "matter"; placing of veils between them; giving of 10 aeons to the mother; giving of the rule with 3 powers, 12 powers and 7 powers to her; setting up of the forefather in the aeons of the mother of all things; giving of powers and glories to the forefather; giving of a sonship and of a power from the aeon called Solmistos to him.
 - 14 Creation of an aeon by the forefather; according to the command of the Father hidden in the silence; wish of the forefather to turn the All to the hidden Father; prayer of the mother to the thrice-begotten one.
 - 15 Setting up of the eternal self-father by the mother; giving of the mystery of the hidden Father to those who fled to the aeon of the self-father; knowledge of the mystery which became Man.
 - 16 Establishment by the mother of her first-born son; her gift to him of a garment containing all bodies; dividing of all matter into species by the progenitor; his giving

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of law to the species; his bringing them forth from the darkness of matter.

- 17 Song of praise by the mother of the All to the infinite and unknowable One, who begot Man in his mind; to him who gave all things to Man who wrapped himself in the creation like a garment; prayer of the mother that he give ranks to her offspring; her wish that her offspring should know the changeless One as Saviour.
- 18 Coming of the light-spark from the infinite one; wonder of the aeons as to where he had been hidden before he revealed himself; song of praise by the powers of the pleroma who saw him; making of a veil for their worlds.
- 19 Separation of matter into two lands, on the right and on the left, by the Lord of the whole earth; setting of boundaries and veils between them; giving of laws and commandments to those on the right; promise of eternal life, of the knowledge that God is within them, and that they are as gods.
- 20 Prayer of those begotten of matter that incorporeal spirits be sent to teach them; sending of powers of discernment; establishment of ranks according to the hidden ordinance.
Immersion in the name of the self-begotten one; the source of living water; Michar and Micheu, the powers which are over it; Barpharanges and the Pistis Sophia; Sellao, Eleinos, Zogenethles, Selmelche; the 4 lights : Eleleth, Daveide, Oroiael, ...
(Lacuna)
- 21 Account of the Father of the All; his insubstantial members; the son; the city or man portraying the All; likeness of the body of Man to the aeons of the pleroma; the God-man whom the All desires to know; hymn of blessing and praise to him.

ABBREVIATIONS

AGSJU	Arbeiten zur Geschichte des späteren Judentums und des Urchristentums.
CH	Corpus Hermeticum (A. D. Nock and A. J. Festugière. Paris, 1960).
Crum	A Coptic Dictionary (W. E. Crum. Oxford, 1962).
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments.
GCS	Die griechischen christlichen Schriftsteller der ersten Jahrhunderte.
JThS	The Journal of Theological Studies.
RHR	Revue de l'Histoire des Religions.
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur.
ZWT	Zeitschrift für wissenschaftliche Theologie.

Non-Canonical Literature

Ap. Elias (A)	Die Apokalypse des Elias (G. Steindorff. Leipzig, 1899). Achmimic version.
Asc. Is.	Ascension d'Isaie (E. Tisserant. Paris, 1909). Ethiopic version.

Askew Codex

PS		Pistis Sophia
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Berlin Codex

ApJn	BG 8502 2	The Apocryphon of John
SJC	3	The Sophia of Jesus Christ

Bruce Codex

J		The Books of Jeu
U		The Untitled Text

Nag Hammadi Codices

GTr	I, 3	The Gospel of Truth
TriTrac	I, 5	The Tripartite Tractate
ApJn II, III	II, 1; III, 1	The Apocryphon of John
GTh	II, 2	The Gospel of Thomas
GPh	II, 3	The Gospel of Philip
HypArch	II, 4	The Hypostasis of the Archons
OnOrgWld	II, 5	On the Origin of the World
ExSoul	II, 6	The Exegesis on the Soul
ThCont	II, 7	The Book of Thomas the Contender
GEgypt	III, 2; IV, 2	The Gospel of the Egyptians
Eug	III, 3	Eugnostos the Blessed
1ApJas	V, 3	The First Apocalypse of James
2ApJas	V, 4	The Second Apocalypse of James
ApAd	V, 5	The Apocalypse of Adam

ABBREVIATIONS

GrPow	VI, 4	The Concept of our Great Power
On8th9th	VI, 6	The Discourse on the Eighth and Ninth
ApAscl	VI, 8	The Apocalypse from Asclepius
ParaSem	VII, 1	The Paraphrase of Sem
2LogSeth	VII, 2	The Second Treatise of the Great Seth
ApPet	VII, 3	The Apocalypse of Peter
3StSeth	VII, 5	The Three Steles of Seth
TriProt	XIII, 1	Trimorphic Protennoia

Manichaean Literature

Keph Manichäische Handschriften der Staatlichen Museen, Berlin, Band I:
Kephalaia. (H. J. Polotsky and A. Böhlig. Stuttgart, 1940).

SIGLA

- () Round brackets in the translation indicate material which is useful to the English version, but not explicitly present in the Coptic. In the text they indicate doubtful readings.
- < > Pointed brackets in the translation indicate conjectural emendments. The actual readings of the manuscript and literal translations of the text are given as notes.
- [] Square brackets in the translation indicate dittography or other material erroneously interpolated by the scribe which should be omitted. In the text they indicate lacunae and conjectural restorations; emendments are given as notes.

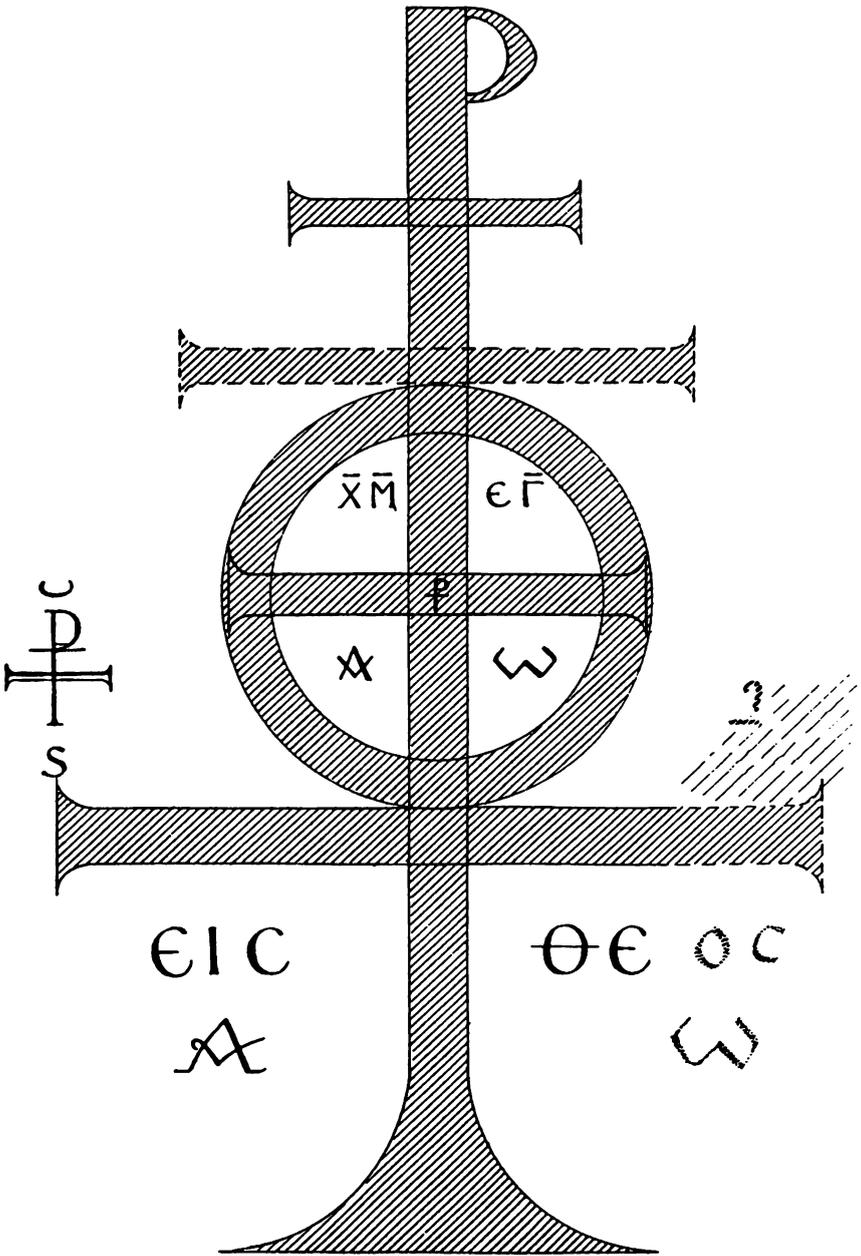
Dots in the text and translation indicate absent or omitted material. Underlining in the text indicates material which is omitted in the translation.

NOTE

The page numbers of the text and translation correspond, but the line numbers apply to the text only. At the beginning of each note on the translation, line references to the corresponding page of the text are given. References to passages elsewhere in the text and translation are usually given in brackets at the end of a note. Where the notes refer to alternative renderings of the translation, Schmidt = Schmidt's translation, edited by Till (Bibl. 36, pp. 257-367); Till = Appendix by Till (*ibid.*, pp. 369-83); Baynes = Baynes' translation (Bibl. 9).

THE COPTIC TEXTS AND TRANSLATIONS

THE FIRST BOOK OF JEU



Frontispiece : the upper part and right side of the leaf are broken off; the remainder measures $24\frac{1}{2} \times 12\frac{1}{2}$ cms.

1. αμερε-τητηι αιοτωϣ
 νητηι αλωηϋ ις πετοηϋ
 πετσοοτηι ηταε >>>>
 >>>>>>>>>>>>>>

- 5 παι πε πτωμε ηνεγνωσις απαρορατον ηνοϣτε
 ριτη-ααϣστηριον ετηηι ετχ(ο)αμοειτ εροτη επγε-
 нос εтсoтп ρε-πεατοη εροτη επωηϋ απιωτ ρη-
 τσπει απσωτηρ απρεϣωτε ηαϣϣχοοτε εηα-
 ϣοοп εροот απιλοτοс ηωηϋ εтχοce παρ-ωηϋ ηαα
 10 ρη-πσοοτηι ηις πετοηϋ πεηταϣει εβολ ριτη-πιωτ
 ρε-παιωη ηοτοειη ρε-πχωη απεп(λη)ρωαα ρη-
 тесћω ετε-αη-σε ηβλλαс εηта-[ις] πετοηϋ †сћω
 ααμοос ηνεϣαποστολοс ε(т)χω ααμοос же- † τε
 тесћω етере-πσοοτηι τη[ρϣ] οτηη ρραι ηηηтс.
 15 αις πετοηϋ οτωϣη ηεχ[αϣ] ηνεϣαποστολοс же-

1 page 1 of O¹; the left side of the leaf is missing; the remainder measures 27 × 14¹/₂ cms; there are small defects and mildew spots; the text is supplemented from O² (44.6-47.7).

2 O² correctly: ε† ηηηη.

5 MS πτωμε; Sah. πτωωμε.

10 MS ρη-πσοοτηι; Sah. ρη-πσοοτηι.

12 MS σε; Sah. ηε.

13 MS αμοос; Sah. αμοс. W. Schw. ε(т)χω; O² εϣχω. MS † τε; Sah. таι τε.

I have loved you. I have wanted (to give) you life; the living Jesus,¹ who knows the truth.

1. This is the book of the *gnoses* of the *invisible* God,² by means of the hidden *mysteries* which show the way to the chosen *race**, (leading) in rest (refreshment) to the life of the Father — in the coming of the *Saviour*, of the deliverer of *souls* who receive to themselves the *Word* of life[□] which is higher *than* all life — in the knowledge of the living Jesus, who has come forth through the Father from the *aeon* of light at the completion of the *pleroma* — in the teaching, apart from which there is no other, which the living Jesus has taught to his *apostles*, saying: “This is the teaching in which dwells the whole knowledge.”

The living Jesus answered and said to his *apostles* : | “Blessed

* cf. 1 Pet. 2.9

□ cf. 1 Joh. 1.1

¹ (2) living Jesus; see Kropp (Bibl. 22) III, p. 64; GEgypt III 64; ApPet 81; (also U 264.2).

² (5) invisible God; see ApJn 22 ff.; PS 368 etc.; (also 99.11).

is he who has crucified the *world**,¹ and who has not allowed the *world* to crucify him.”

The *apostles* answered with one voice, saying: “O Lord, teach us the way to crucify the *world*, that it may not crucify us, so that we are destroyed and lose our lives.”

The living Jesus answered: “He who has crucified it (the world) is he who has found my word and has fulfilled it according to the will of him who has sent me[◻].”

2. The *apostles* answered, saying: “Speak to us, O Lord, that we may hear thee. We have followed thee with our whole hearts. We have left behind father and mother, we have left behind vineyards and fields, we have left behind *goods* and the greatness of rulers (kings), and we have followed thee[◦], so that thou shouldst teach us the life of thy father who has sent thee[^].”

The living Jesus answered and said: “The life of my Father is this: that you receive your *soul* from the *race* of *understanding* (*mind*), and that it ceases to be *earthly* and becomes *understanding* through that which I say to you in the course² of my discourse, so that you fulfil it and are saved from the *archon* of this *aeon* and his persecutions, to which there is no end. *But* you, my *disciples*³, hasten to receive my word with certainty so that you know it, | in order that the *archon* of this *aeon*[♦] may not fight

* cf. Gal. 6.14

◻ cf. Mt. 10.40 etc.

◦ cf. Mt. 19.27, 29; Mk. 10.28, 29

^ cf. Mt. 10.40

♦ cf. Joh. 12.31 etc.

¹ (1) crucify the world; see GPh 63, log. 53; cf. GEgypt III 64; IV 75.

² (20) course; Till: (perhaps) a metaphor; see Crum 129a.

³ (23) but you, my disciples: Till: but you are my disciples.

жєѡас нпєѡѣ н[ε]нτн нσн парχων μπαιων
 παι ετε-μπεϋρε ελαα[τ] ποτερσαρне нтаѣ ρραι
 нрнт жєнаас ρωω[ττ]нτн ω πααποστολος ετε
 τнпажон εβολ μπαшаже εροτн εροει апок ρωωτ
 5 нтар-тн[ττн] (н)рμєре нтетншопе ρитн-отєнтєлєтє
 ѡε[ρo]с отoж εμн-лаτ εпжћн шoop ρραι нрнтс.
 ε[н]ѡε етере-пєппа μπαρανλнтoс отoж μ[ε]μooс
 таи те ѡε ρωωτнτнτн ететнаотжаи [ε]μooс ρитн-
 тєнтрμєре μпєппа μπαρα[κλ]нтoс етoтаαѣ.
 10 аτoтωшћ нσн παποστολος [т]нpoт ρн-отсєн
 ποτωт μαѡѡиoс μн-ιω[ρα]нннс φιλппoс μн-
 ѡарѡлоμμиoс μн-[и]анκωћoс εтжω μμooс жє-
 пжoεиc иc пє[т]oнρ пєтєре-тєѡμнтαγαѡoс πορш
 εβολ [ε]жн пєнтαтσнє нтєѡсφиα μн-пєѡ[ε]ипє
 15 εпταѡροтoεип нрнтєѣ ποтoεип εѣ μποтoεип εпταѡ
 ротoεип εпєнрнт шан[тн]жи μποтoεип μпωнρ πλoз
 тoс μμє ε[тρ]иτн-тєтнωсiс етсаѡ μμooп εпi
 coотн [εтρ]нп μпжoεиc иc пєтoнρ.
 аиc пєтoнρ [oтωшћ пєжє | 3 а]ѣ жє-пαιαтєѣ
 20 μпρωμє εпταѡсoт[ωн-пαι аτω] аѣи нтпє епєснт
 аτω аѣѣи-пκαρ [аѣжooтєѣ ε]тпє аτω аѡр-тєнтє
 жє- oтλαατ εтє.

аτ[oтωшћ н]σн παποστολος εтжω μμooс жє-

1 MS жєѡас; Sah. жєκααс.

3 MS ρωω...нτн; Sah. ρωτнτнτн.

4 MS εροει; Sah. εροι.

6 MS лаτ; Sah. λαατ. MS εпжћн; Sah. пжћн.

7 MS ε...ѡε; Sah. [н]ѡε.

8 MS ρωωτнτнτн; Sah. ρωτнτнτн.

15 MS εѣ μποтoεип; O² εтρμ-ποтoεип.

17 MS етсаѡ; O² еттсаѡ.

19 MS аиc; read аиc.

page 3: the left edge of the leaf is missing and the remainder measures
 25¹/₂ × 15 cmc.; there are numerous defects and mildew spots; Schmidt:
 τ appears in the right hand margin.

20 MS аѣи нтпє; read аѣиμє нтпє.

22 MS oтλαατ εтє; read oтλαατ тє.

with you — this one who did not find any commandment of his in me* — so that you also, O my *apostles*, fulfil my word in relation to me, and I myself make you free, and you become whole through a *freedom* in which there is no blemish. As the *Spirit* of the *Comforter*^o is whole, so will you also be whole, through the freedom of the *Spirit* of the Holy *Comforter*.”

3. All the *apostles*, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: “O Lord Jesus, thou who livest, whose *goodness* extends over those who have found thy *wisdom* and thy form in which thou¹ gavest light; O light-giving Light that enlightened our hearts until we received the light of life; O true *Word*, that through *gnosis* teaches us the hidden knowledge of the Lord Jesus, the living one.”

The living Jesus answered and said: “Blessed is the man who has known these things. He has brought heaven down, he has lifted the earth and <has sent it> to heaven, and he has become the Midst for it is nothing.”

The *apostles* answered, saying: | “Jesus, thou living one, Lord

* cf. Joh. 14.31

^o cf. Joh. 14.16, 26; 15.26; 16.7

¹ (14, 15) thy ... thy ... thou; lit. his ... his ... he.

ic [πετονηρ π]χοεις βωλ еρον κтπε же-εшаτнтс
[епеснт] παш ηρε ептапотωρη сар ηсων [же-
καас?] εκατсаβон еποτοειп κтμє.

- αιс [πετονηρ] отωшћ пєжац же-пшаже етшооп
5 ρραι [ρη-тπε є]επατε-пκαρ шωπε παι ешаτμотс
[те ероц] же-κοσμοс. κτωτη δε ететпшансотωп-
[пашаж]е тетпап-тπε епеснт п(с)отωρ ρραι [пρηтс
т]ηотт тπε пе пшаже каρ[ра]тон м[пейот ет]с
етпшансотωп-паи δε ар[ате]тпап-[тπε епе]снт.
10 пкар ρωωц еχοотц еρραι етпе [†ηαταμω]тп
ероц же-аш пе же-ететпнасотωпц [же-п]кар ρωωц
εχοотц еρραι етпе пе петсω[тє] еп]шаже ηηи
тпωсic εαсulo есo ηпотс [пρє]пкар алла аср-
рμμє. απεχпотс [λο ец]ο ηχοиκοс алла аср-
15 епотрапion. [етће]- таи тетпаотжаи епарχων
μπαиωп [ατω] ηср-тєнтє же-отлааτ те аτω
он [пєжа]ц ησι ic петонρ же-ететпшаншωπε . . .
. . . нос тетпар-тєнтє же-отлааτ ете же-
арне парχη μп-ηεζотсia μпонηρον
20 пєμнтп аτω етφоонι еρωтп еβολ [же-т]етпсотс
ωпт же-апон отеβολ аη м[пкос]μοс аτω єєпє

2 MS ептапотωρη; Sah. ептапотарη.

3 MS εκατсаβон; Sah. екетсаβон.

6,9 MS ететпшансотωп-; Sah. ететпшансотп-.

9 MS ар . . . тпап; O² аратетпап-тπε; Schmidt: a very remarkable dialectical form.

14 MS ηχοиκοс; read ηсυиκοс.

15 W. Schw. таг; read παг.

18 MS етє; Sah. тє.

20 MS пєμнтп; Sah. пμμнтп.

21 м[пкос]μοс; read м[пкос]μοс; MS єєпє; read єєпє.

interpret for us how we may bring heaven down, *for* we have followed thee in order that thou shouldst teach us the true light.”

The living Jesus answered and said : “The Word (which) existed in heaven before the earth came into existence — this which is called the *world* — *but* you, when you know my Word, you will bring heaven down, and it (the word) will dwell in you. Heaven is the *invisible* Word of the Father; *but* when you know these things you will bring heaven down. As to sending the earth up to heaven, I will show you what it is, that you may know it: to send the earth to heaven is that he who hears the word of *gnosis* has ceased to have¹ the *understanding* (*mind*) of a man of earth, *but* has become a man of heaven. His *understanding* (*mind*) has ceased to be earthly, *but* it has become *heavenly*. Because of this you will be saved from the *archon* of this *aeon*, and he will become the *Midst*, because it is nothing.”

The living Jesus said again : “When you become <heavenly> you will become the *Midst* because it is nothing, for the ...² *rulers* and the *wicked powers* (*exousiai*) will <fight with> you and they will *envy* you because you have known me, because I am not from the *world**, and I do not resemble | the *rulers* and the

* cf. Joh. 8.23

¹ (13) ceased to have; lit. ceased to be.

² (19) ...; Greek word ending in -ap.

ан пнархн м(н)-не[зотсиа м]-п-мпопнрон тн[ро]т
 нрен- | 4 2 in margin εβολ нрнт ан не аτω он
 пет[хпоу ρ]п-тсарз, птаαικια ментац-мери[с
 ммаτ ε]тмнтрро мпаеиωт аτω он пет[сотωнт]
 5 ката-сарз, ментац-ρελπισ ммаτ [ετμн]теро
 мпнотте пωт.

атоτωшн нси [напостоλος] ρп-отсиен потωт
 пахет же-ис [петонρ п]хоеис анон ептаτхпон
 ката-сарз, а[τω ептап]сотωпн ката-сарз ахис
 10 ерон пхоε[ис анон] тар анштортр.

аис петонρ отωшн [пехац] ппечапостоλος же-
 еижеро-тсарз [ан ететп?]отнρ ρραι нрнтс алла
 тсарз, птаε[. мн-т]мнтацноиа етшооп
 ρп-тмнтатеи[ме ете] таи етсωра мотмнше пса:
 15 βολ м [м]паеиωт.

анапостоλος отωшн мп[шаже?] нис петонρ
 пахет же-ахис ерон [же-тмн]тацноиа о паш нре
 нтарнρер[п ерон ε]рос ешωпе ммоп епнаβων
 мн? пе?

20 аис петонρ отωшн пахец же-отон [пма ет]форп
 птаμнтпарθенос аτω тап мн- тарβсβω
 мпечпоеи ммоеи ε ммоеи ецхиота епа:
 рап аτω ептаи пптако аτω он ацр-шнре
 пχοи(н)[ос же-]мпечειμε епашаже ρп-оторх
 25 [ен]та-пωт жоот жекаас ρωωт еп[атсаβο] епети
 пасотωнт ρε-пжων мпепλ[нρωμα] мпентац:
 тпнотт.

2 2 appears in the margin.

3 пет[хпоу ; perhaps read пет[хпнт or пеп[таτхпоу].

8 MS пахет; Sah. пехаτ.

21 MS тарβсβω; read тарβсω.

22 MS ммоеи; Sah. ммои.

23 MS пптако; Sah. мптако.

powers (exousiai) and all the *wicked ones*. They do not come from me. And furthermore he who *⟨is born⟩* in the *flesh* of *unrighteousness* has no *part* in the Kingdom of my Father, and also he who *⟨knows⟩*¹ me *according to the flesh* has no *hope* *⟨in the⟩* Kingdom of God, the Father.”

4. *⟨The apostles⟩* answered with one voice, they said: “Jesus, *⟨thou living one⟩*, O Lord, are we born of the *flesh*, and *⟨have we⟩* known thee *according to the flesh*? Tell us, O Lord, *for* we are troubled.”

The living Jesus answered and said to his *apostles*: “I do not speak of the *flesh* in which *⟨you⟩* dwell, *but the flesh* of *⟨ignorance⟩* and *non-understanding* which exists in ignorance, which leads astray many from the *⟨word⟩* of my Father.”

The *apostles* answered the *⟨words⟩* of the living Jesus, they said: “Tell us how *non-understanding* happens, that we may beware of it, lest we should go ...”

The living Jesus answered and said: “*⟨Each⟩* one who *bears* my *virginity* and my ...² and my garment³, without *understanding* and *⟨knowing⟩* me, and blasphemes my name, I have ... to destruction. And furthermore he has become an *earthly* son because he has not known my word with certainty — these *⟨words⟩* which the Father spoke, so that I myself should teach those who will know me at the completion of the *pleroma* of him who sent me.” |

¹ (3, 4) is born ... knows; Till: Schmidt’s emendations are grammatically impossible, and the reading is therefore uncertain.

² (21, 23) ...; the rendering is doubtful.

³ (22) my garment; cf. GPh 57, log. 24; GrPow 46; TriProt 45 etc.; (also note on U 256.25).

αναποστολος [οτωυβ] πεχατ же-пχοεις ис петι
 οη ρατε(α)[βον] ρωωκ επχωκ ατω ρω ερον.

ατω παχ[εϋ? же-]пшаже ε†† αλλοϋ κητη
 ρωωτ[τητη]

5

1^a .

αλλερε-τητη	αιοτωυ
ε†	κητη αεπωη
πετοη	ис πεσοτη
πε	птаε

παι πε πχωωμε κηετηωεις [α]παρορατον κηοτε
 10 ριτη-ααετ[στη]ριον ετηηп ετχιαεοειт εροτ[η] επι
 ρεнос εтсоτη ρα-πεατοп ερ[οτη] επωηη απειωт
 ρη-тσκει αε[σω]τηр αερεϋεωте ηαηψτχοοτε
 ετηαωп εροот αεπειλογос ηωηη εтχοεε пара-
 ωηη ηαα ρα-псоотη ηис πεтоηη πεпταϋει εβολ
 15 ριτη-παιωп ηοτοειп ρα-пχωκ αεπεπληρωαα ρη-
 тесβω εте-αη- σε ηβλλας (ε)ηта-ис πεтоηη †εβω
 αλλοс κηεϋαποστολος εϋχω αλλοс же-ται те тесβω
 етере-псоотη τηρϋ οτηη ρραι ηηηтс.

αιс πεтоηη οτωυβ πεχαϋ κηεϋαποστολος же-
 20 παιατϋ αεπεпταϋαυт-пκοααос ατω αεπεϋη-пκοс-
 αос εαυтϋ.

6 page 1 of O²; the leaf is badly damaged and measures 27 × 16 cms.

13 MS ετηαωп; O¹ ετηαωп.

15 MS ριτη-παιωп; O¹ ριτη-пιωт ρη-παιωп.

16 MS εε; Sah. κε.

The *apostles* <answered> and said : “O Lord Jesus, thou living one, teach us the completion, and it suffices us.”

And he said : “The word which I give to you yourselves ...¹

(Lacuna)

I² have loved you. I have wanted (to give) you life; the living Jesus, who knows³ the truth.

1a. This is the book of the *gnoses* of the *invisible* God, by means of the hidden *mysteries* which show the way to the chosen *race**, (leading) in rest (refreshment) to the life of the Father — in the coming of the *Saviour*, of the deliverer of *souls* who receive to themselves this *Word* of life[□] which is higher than all life — in the knowledge of the living Jesus, who has come forth through the Father from the *aeon* of light⁴ at the completion of the *pleroma* — in the teaching, apart from which there is no other, which the living Jesus has taught to his *apostles*, saying : “This is the teaching in which dwells the whole knowledge.”

The living Jesus answered and said to his *apostles* : “Blessed is he who has crucified the *world*[○], and who has not allowed the *world* to crucify him.” |

* cf. 1 Pet. 2.9

□ cf. 1 Joh. 1.1

○ cf. Gal. 6.14

¹ (5) ...; O¹ breaks off here.

² (6-47.7) Schmidt/Till omit these four pages in which the text is a copy of 39.1-42.15; the translation is almost identical.

³ (8) who knows; O² : is the knowledge of.

⁴ (15) through the Father from the aeon of light; O² : through the aeon of light.

αναποστολος οτωυη ρη-οτс(αηη) ποτωτ εττω
 αααο γε-пхоеис αατсаηон εθε παυт-пкоααο
 жєка(с) ппєαυтн нтнтако аτω нтнσωρα ααπєησ
 ωηρ.

5 αис πετοηρ οτωυη πεжаα γε-пєтτααυттє пє
 παι пєтτααυтн-пашаже аααηонє εβολ. | 2^a ρα-
 ποτωυ ααпєтτααυтнкоοтт.

[α]τοτωυηη ησι παποστολος εττω [α]ααο γε-
 αααс ερον пхоеис нта[р]ησωтαη ηακ αηон пєтτααησ
 10 οταρη ησωκ ρα-пєηρηт тнρα αηка-ειωт αηка-
 αααт αηка-пσωα αηка-пєιωρε αηка-ηтнсис αησ
 ка-ααηηтпσ αηρρο αηοταρη ησωη жєкас εκατс
 саηон επωηρ ααпєкєιωт εпτααυтнкоοтт.

αис πετοηρ οτωυη πεжаα γε-пωηρ αααειωт
 15 пє παι εтρεтєтнжн εβολ ρα-птєηкос αηпηοтс ηтєт
 тнψттхη ησλο εσο ησχοηηη ησωпє ηпηοερον
 ρα-пєттжω αααοα ηηтн ααпєкто ααпашаже εтρεт
 тєтηжонє εβολ ηтєтηотжаи εпарχων ααпєαιωη
 αηη-пєαασорс εтє-ααпταα-ραη αααт. ητωтн αє
 20 ηтєтн ηαααθηтнс шωпє εтєтнσєпн εшωп ερωтн
 ααпашаже ρη-οτωρж жєкас εппєααт ηααηηтн ησι
 парχων ααпєαιωη παι εтє-ααпєααρε ελααт ποтс
 εραρηпє ηтаαα ρраи ηρηт жєкас ρωттнттн ω
 ηααποστολος. | 3^a жєкас ρωттнттн εтєт

3 MS жєка(с); Sah. жєкаαс.

11 пσωη; O' ппκααη. пєιωρε; O' пєпєιωρε.

12, 13 MS εκατсаηон; Sah. εκεтсаηон.

16 MS ησχοηηη; read ησχοηη.

21 жєкас ппєααт; O' η[т]αρεтєтпсотωпαα жєαс ппєααт.

22 page 3: the leaf is very badly damaged and measures 26 x 16 cms.

24 жєкас ρωттнттн; unnecessary repetition.

24-46.1 εтєтпααжωη; Sah. εтєтпєαωηη от тєтпααжωη.

The *apostles* answered with one voice, saying : “O Lord, teach us the way to crucify the *world*, that it may not crucify us, so that we are destroyed and lose our lives.”

The living Jesus answered : “He who has crucified it (the world) is he who has found my word and has fulfilled it according to the will of him who has sent me *.”

2a. The *apostles* answered, saying : “Speak to us, O Lord, that we may hear thee. We have followed thee with our whole hearts. We have left behind father and mother, we have left behind vineyards and fields, we have left behind *goods* and the greatness of rulers (kings), and we have followed thee [□], so that thou shouldst teach us the life of thy Father who has sent thee [◦].”

The living Jesus answered and said : “The life of my Father is this : that you receive your *soul* from the *race* of *understanding* (*mind*), and that it ceases to be *earthly* and becomes *understanding* through that which I say to you in the course of my discourse, so that you fulfil it and are saved from the *archon* of this *aeon* and his persecutions, to which there is no end. *But* you, my *disciples*, hasten to receive my word with certainty so that you know it ¹, in order that the *archon* of this *aeon* [^] may not fight with you — this one who did not find any commandment of his in me [♦] — so that you also, O my *apostles*, | fulfil my word

* cf. Mt. 10.40 etc.

□ cf. Mt. 19.27, 29; Mk. 10.28, 29

◦ cf. Mt. 10.40

^ cf. Joh. 12.31 etc.

♦ cf. Joh. 14.31

¹ (21) so that you know it; omitted in O².

тпажω(κ) εβολ επашаже еротп ерои анок ρωωт
 итар-тнѳтп прмре итетпшωπε ριτп-отмнтелет
 ѳерос емн-лаат пжѳп шoop ρраи пжнтс. пѳе
 етере-пеппа мппар(α)κλнтос отож ммоос. таи те
 5 ѳе ρωωттнѳтп ететпаотжаи ммоос ριτп-тмнтреде
 мпеппа мппаракλнтос етотааб.

аотωшѳ пѳи напостоѳос тнрот ρп-отсепн
 потωт маѳѳаиос емн-ιωραппнс фїлпπос емн-
 βαρθολομαиос емн-ιακκωѳос етжω ммоос же-пжоеис
 10 ис петонρ петере-теѳмнтатѳаѳос порш евол ежп-
 пнтатѳине птеѳсоѳиа емн-печеине ептаѳротоеип
 пжнтѳ потоеип етρм-потоеип ептаѳротоеип епеп-
 ρнт шантпжп мпотоеип мпωнρ пѳѳос мме
 ριτп-теѳнωеис етсѳѳо ммоон епсоотп етρпп
 15 мпжоеис ис петонρ.

аис петонρ отωшѳ пѳжаѳ же-пайатѳ мпρωме
 ептаѳсотωп-пай ашв аѳеи птпе | 4^a епеснт
 ашв аѳѳи-пкар аѳжootѳ етпе ашв аѳр-тепте
 же-отлаат те.

20 аотωшѳ пѳи напостоѳос етжω ммоос же-ис
 петонρ пжоеис ѳωλ ерон птпе же-шѳтпте епеснт
 паш пде ептанотарп ѳар псων жѳнас енатсѳѳон
 епотоеип птае.

аис петонρ отωшѳ пѳжаѳ же-пшѳже етшoop
 25 ρраи ρп-тпе емпате-пкар шωπε пай ешѳтмѳотте
 ероѳ же-носмоос. птωтп ѳе ететпшансотωп-пашѳѳ
 же тетпап-тпе епеснт пѳѳωρ ρраи пжнттнѳтп тпе
 пе пшѳже п(αρора)тон мпеиωт. ететпшансотωп-

17 MS ептаѳсотωп-пай; Sah. ептаѳсотп-пай.
 MS аѳеи; read аѳеине.

21 W. Schw. шѳтпте; read ешѳтпте; see O¹.

in relation to me, and I myself make you free, and you become whole¹ through a *freedom* in which there is no blemish. As the *Spirit of the Comforter** is whole, so will you also be whole, through the freedom of the *Spirit of the Holy Comforter*."

3a. All the *apostles*, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: "O Lord Jesus, thou who livest, whose *goodness* extends over those who have found thy *wisdom* and thy form in which thou² gavest light; O light-giving Light³ that enlightened our hearts until we received the light of life; O true *Word*, that through *gnosis* teaches us the hidden knowledge of the Lord Jesus, the living one."

The living Jesus answered and said: "Blessed is the man who has known these things. He has brought heaven down, he has lifted the earth and has sent it to heaven, and he has become the Midst for it is nothing."

The *apostles* answered, saying: "Jesus, thou living one, Lord interpret for us how we may bring heaven down, *for* we have followed thee in order that thou shouldst teach us the true light."

The living Jesus answered and said: "The *Word* (which) existed in heaven before the earth came into existence — this which is called the *world* — *but* you, when you know my *Word*, you will bring heaven down, and it (the word) will dwell in you. Heaven is the *invisible* *Word* of the Father; *but* when you know |

* cf. Joh. 14.16, 26; 15.26; 16.7

¹ (3) whole; omitted in O².

² (11) thy ... thy ... thou; lit. his ... his ... he.

³ (12) light-giving Light; O²: light which is in the light.

πα(ι) δε αρατεпηη-тпe eπeснт пηαρ ρωωϭ
 εχοοϭϭ ερραι eтпe φηαταμωтп eρoϭ ρe-αϭ π(ε)
 (ρe) eтeтпacотωпϭ. ρe-пηαρ ρωωϭ εχοοϭϭ ρραι
 eтпe пe пeтcωт(μe) eπϭαρe ппeιγнωcтc eαϭλo
 5 ε(с)[o] ппoтc пpηпηαρ αλλα αϭρ-ρ[μe]пe (ε)αϭ
 пeϭпoтc λo εϭo пϭοηκοc αλλα αϭρ-eπoтpαηиoп
 eтhe

5. αϭρpοβaλε μeιoϭ εβoλ εϭo μeпeиϭ

0 τῆ[ο]ϭ [ρ'ужε'ο'тк-]. παι пe ппoтte птаλнe
 θια. ϭηαταρoϭ eρaтϭ μeпeитῶ[с] пaпe. ceпaϭ
 μoтte eρoϭ ρe-иeот. μeппeωc ϭηαкиe eρoϭ пσi
 παιωт. ηϭтaтo εβoλ ηρeηпeρoβoлн пceμoтρ
 ппeитoпoс. παι пe пeϭpαп ρωωϭ ηατα-пeθηcαтpoc
 15 eтпboл-тaи. ceпaμoтte eρoϭ μeпeиpαп. ρe-иoεiaωϭ
θωтiϭωλeиω. eтe-птoϭ пe ппoтte птаλнeθια.
 ϭηαταρoϭ eρaтϭ μeпeиттпoc пaпe εϭη-пe[ο] eтпboл-
 тaи. παι пe пттпoc ппeθηcαтpoc eтϭпaкaαϭ пaпe
 eρραι εϭωoт. αтω тaи тe θe eтepe-пeθηp cηp
 20 εβoλ μeиoс. εϭo пaпe eρooт. παι пe пттпoc eтϭηη
 eρp μeиoϭ eμпaтoткиe eρoϭ eтpεϭтa[тe]-пpοβoлн
 εβoл.

1 MS αρατεпηη-тпe; Schmidt: dialectical form.

5 W. Schw. ε(с)[o]; read εϭ[o].

9 page 5: the leaf is preserved as a whole, but with small central defects; it measures 26 × 16 cms.

10 τῆ[ο]ϭ; read ттпoc.

these things you will bring heaven down. As to sending the earth up to heaven, I will show you what it is, that you may know it; to send the earth to heaven is that he who hears the word of *gnosis* has ceased to have the *understanding (mind)* of a man of earth, *but* has become a man of heaven. His *understanding (mind)* has ceased to be earthly, *but* it has become *heavenly*. Because of ...

(Lacuna)

5. He has *emanated*¹ him, being of this *type* ... This is the *true* God. He will set him up in this *type* as head². He will be called Jeu³. Afterwards my Father will move him to bring forth other *emanations*, so that they fill these *places*. This is his name *according to the treasuries*⁴ which are outside this. He will be called by this name: ..., that is to say: 'The *true* God'⁵. He will set him up in this *type* as head over the *treasuries*⁶ which are outside this. This is the *type* of the *treasuries* over which he will set him as head, and this is the manner in which the *treasuries* are distributed, he being their head. This is the *type* in which he was before he was moved to bring forth *emanations*: |

¹ (9) he has emanated; on emanations, see Jonas (Bibl. 21) p. 186 ff.; Hippol. V 15.3; Plotinus II 3.16; GTr 27, 41; TriTrac 73; PS 2; Keph VII p. 34; LI p. 126; (cf. U 265.16, 17).

² (11) head; cf. ApJn 26.

³ (12) Jeu; see Bousset (Bibl. 13) pp. 165, 166; PS 25 etc.; (also 105.7).

⁴ (14) treasuries; see Kropp (Bibl. 22) II p. 48, 53; Hippol. VI 9.8; PS 2 etc.; Keph XCI p. 230; on chambers of the sun, moon etc., see 1 Enoch XLI.

⁵ (15, 16) ...; the name of Jeu, the true God; see 48.1, 4; 51.23-25; 88.3, 4.

⁶ (17) treasuries; MS: a cryptogram replaces the word here and often subsequently.

5

	<p><u>ΙΟΕΙΑΩΘΩΤΙΧΩΛΜΙΩ</u> ΠΑΙ ΠΕ ΠΕΡΤΤΠΟΣ</p> <hr/> <p>ΤΑΙ ΘΕ ΤΕ ΘΕ ΕΠΤΑ- <u>ΙΟΕΙΑΩΘΩΤΙΧΩΛΜΙΩ</u> ΠΑΙ ΠΕ ΠΕΡΡΑΠ ΣΕΖ ΝΑΜΟΤΤΕ ΕΡΟΥ ΧΕ- ΠΠΟΤΤΕ ΠΤΑΛΗΘΙΑ.</p>
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παλιπ οπ σεναμοττε ερου χε-ιεου β ςναщωπε
πειωτ ποταμнише мпроβολη ατω οπι-οταμнише м
10 проβολη нпτ εβολ ηρηтϭ ριπн-ткелетсис мпαιωт. |

β. κсещωπε пейωт ρωот нпсθнср оти-отамн
нше епакαατ напе ερρ εχωот нсеμοτте ероот
χε-ιεου πποτте нталηθια. πτοϭ πετпашωπε пейωт
ппиеот тпρωт. етβε же-отпроβολη пе нте-пαιωт пет
15 ере-ппотте нталηθια напроβαλε ммоϭ ριπн-
ткелетсис мпαιωт. πтоϭ петпар-απε ερραι εχωот.
ςпаниε ероот оти-отамнише мпроβολη нпτ εβολ
ρη-ппиеот тпρωт. εβολ ριπн-ткелетсис мпαιωт еϭ-
щаниε ероот нсемотρ нпсθнсаτрос тпρωт.
20 нсеμοτте ероот же-птазис нпсθнсаτрос ποτοεи
оти-ρεпαптβα птβα нащωπε εβολ ηρηтот.

παι θε пе πтпос етере-ппотте нталηθια κн
ερραι ммоϭ етпатаρоч ератϭ напе ерра[ι] еχι-
псθнсаτрос. емпатϭтато-проβολη εβολ ерραι

1 ...χωμιω; read χωλμιω.

3 MS епта; the verb is lacking, supply проβαλε.

9 MS пейωт; τ inserted above.

24 MS емпатϭтато-проβολη; Schmidt: an older Sahidic form of the status constructus of the causative verb instead of the later таге-.

<p>Jeu, the <i>true</i> God. This is his name</p>	<p> ... This is his <i>type</i> This now is the form in which ... <has emanated>. This is his name¹. He will be called the <i>true</i> God.</p>
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Furthermore he will be called Jeu. He will be father of a multitude of *emanations*. And a multitude of *emanations* will come forth from him through the *command* of my Father, and they themselves will be fathers of the *treasuries*. I will place a multitude as heads over them, and they will be called Jeu, the *true* God. It is he who will be father of all the Jeus, because he is an *emanation* of my Father. And the *true* God will *emanate* through the *command* of my Father. He will be head over them. He will move them² and a multitude of *emanations* will come forth from all the Jeus, through the *command* of my Father when he moves them, and they will fill all the *treasuries*. And they will be called *ranks* of the *Treasuries* of the Light. Myriads upon myriads will come into existence from them.

This now is the *type* in which the *true* God is placed when he is about to be set up as head over the *treasuries*, before he has brought forth *emanations* | over the *treasuries*, and before he

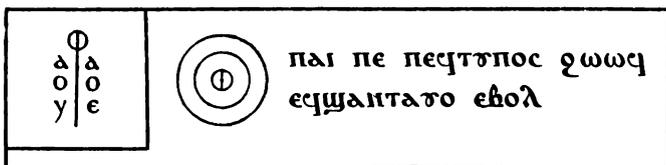
¹ (5) name; see Bousset (Bibl. 13) p. 289 ff.; Reitzenstein (Bibl. 31) p. 272, n. 3; Iren. I 14.1 ff.; GTr 27; GPh 54, log. 12; Eug 82 ff.; (see also 90.2).

² (12-17) they will be called ... move them; Till: they will be called Jeu. The true God will be father of all the Jeus, because he is an *emanation* of my Father whom the true God will *emanate* through the *command* of my Father. He who will be head over them will move them.

εχι-νεονσατροс. εεπατцтаτε-проболн εβολ. же-
 εпате-пαιωт ние еροсј етрεсјтато εβολ ηсјтато
 εрраи. παι пе πεсјт[по]с ептаиотω ειсωр μειос
 εβολ παι пе πεсјт[по]с ρωосј εсјпатато-проболн
 5 εрраи παι пе пт[т]пос μпп[о]тте птаληθια. п[о]ε
 етсјη εрраи μειос



пейшомент пшωλρ ето птеире птоот не пεφωηη
 етцпатаат етшанкелете пасј етрεсјρтμηεте |
 7. εροтп еп[и]ωт женаас есјтато-проболн
 10 εрраи ρωосј аτω ηсјпробаλε ρωосј. παι пе пт[т]
 п[о]с етсјо μειос



ται τε θε ρωосј етере-п[о]тте птаληθια ηη
 15 εрраи μειос. εсјпαпробаλε εβολ ηρεппроболн
 етшанкиε еросј εβολ ριτμ-пαιωт етрεсјтато-пр[о]
 болн εβολ. ριтп-ткелетсис μп[и]ωт етрεсјтаρоот
 ератот п[а]πε εрраи εχι- п[ε]ο. отп-отμηνηсј ηηт
 εβολ ηρηт[о]. псеμ[о]т[о] ηνεонсаτροс тηрот εβολ

9 page 7: the leaf is preserved as a whole, but with small central defects;
 it measures $28\frac{1}{2} \times 17$ cms.

11 етсјо; read п[о]ε етсјо

has brought forth *emanations*, because my Father has not yet moved him to bring forth and to set up. This is his *type* which I have already set forth, but this is his *type* when he will bring forth *emanations*. This is the *type* of the *true* God in the manner in which he is placed :



The three lines which are thus, they are the *voices* which he will give out when he is *commanded* to *sing praises* to the Father, so that he himself brings forth *emanations*, and he also *emanates*. This is the *type* of what he is :

This is his *type* when he brings forth

This moreover is the manner in which the *true* God is placed, as he is about to *emanate emanations*, when he is moved by my Father to bring forth *emanations*, and to set them up as heads over the *treasuries*, through the *command* of my Father¹. A multitude come forth from them and they fill all the *treasuries* |

¹ (17) through the command of my father; this phrase is perhaps redundant.

ϱιτη-τηλετεςις μπαιωτ ετρεψωπε πποτ σεναρ
 μοττε επποττε нταλνηοια же-ιεοτ πιωτ ηηιεοτ
 τηροτ. παι ετε-πεстрап пе παι ϱη-тасπε μπαιωτ
ιοειαωθωοτιχωλμω.

5 ερατϱ παπε εϱραι εχп-пeөнcaтpoc τηροτ εтρεϱ
 проβαλε ероот. пeϱттpoc ce пе παι ептаιοτω
 ειωρ μμοϱ εβολ.

сωτμ ce ϱωωϱ επттpoc ηпeөнcaтpoc ηe
 етoтeпpoβoл μμoc. еϱпap-ape εϱραι εχωοτ
 10 ηтeιϱe ϱaөн eμπαтeпpoβaлe εβολ ероот. етe-
 παι пе пeϱттpoc ηe етϱηη εϱραι μμoc. eпeϱo
 ce μпeиттpoc пе ηcи πпoттe ηтaληoια.

p. 8.



αποκ δε διεπικαλει
 μπραη μπαιωτ ετε-
 παι пе же-еϱηημ
 επποττε ηтaληoια
 жеηaac еϱεπpoβaлe
 εβολ. ηтoϱ δε ϱωωϱ
 οη aϱтpe-oтμeete ει
 εβολ ϱη-пeϱϱoнcaтpoc
 poc.

ατατпaμic ηтe-пaιωт aκημ επποττε ηтaληoια.
 aϱoттoт ϱραι ηϱηтeϱ εβολ ϱιτμ-пeиkoтι μμeete.
 25 eптaϱeи εβολ ϱη-пeөнcaтpoc μπαιωт. aϱoттoт
 ϱραι ϱμ-πпoттe ηтaληoια. aтμeтcтпpиoη ημe

1 MS πпoт; read πпoттe.

8 MS ce inserted above.

9 W. етoтeпpeβoл, Schw. етoтeпpoβoл; read етoтпaпpoβaлe.

20 MS ϱωϱ; read ϱωωϱ.

22 MS aтaтпaμic; read aoтaтпaμic.

through the *command* of my Father, in order to become god(s). The *true* God will be called *Jeu*, the father of all the *Jeus*; his name in the tongue of my Father is this: ... *But when* he is set up as head over all the *treasuries*, in order to *emanate* them, this now is his *type* which I have finished setting forth.

6. Hear now also the *type* of the *treasuries* how they are *emanated*; he will become head over them in this way, before he has *emanated* them; this is his *type*, as he is placed. Now the *true* God was of this *type*.

This is his *character*¹

which is on his face thus :

| *But* I have *called upon* the name of my Father, so that he should move the *true* God in order to *emanate*. *But* he himself caused an idea (thought) to come forth from his *treasuries*.

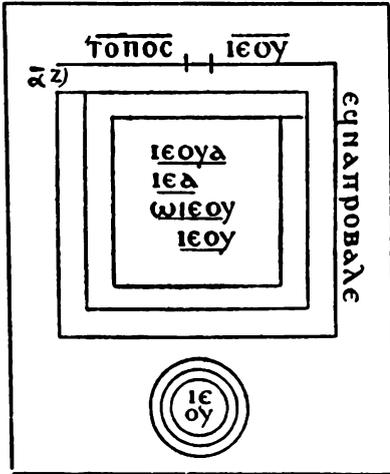
A *power* of my Father moved the *true* God. It radiated within him through this small idea (thought)² which came forth from the *treasuries* of my Father. It radiated within the *true* God.

A *mystery* moved | him through my Father. The *true* God gave

¹ (20.21) character; perhaps impress, mark; originally figures engraved on stone: cf. Festugière (Bibl. 19) p. 140; Hippol. VI 44.2; Plotinus II 3.7; GTr 23; TriTrac 94; Keph LXIV p. 158; (also U 229.6, 7).

² (23) small idea (thought) ... the true God gave voice; see Hippol. VI 18; GTr 37; TriTrac 89; 2LogSeth 54; TriProt 36 ff.; (see also 88.13 ff., 23 ff.).

εροϋ ριταε-παιωτ. αςϕ ποτροροοτ εβολ ησι πποττε
 πταλνηια εςϕω λελοοσ πτειρε. ξε-ιε ιε ιε ατω
 πτερεϕϕ ποτροροοτ εβολ. ασει εβολ ησι τειϕωπη.
 ετε-πτοσ τε τεπροβολη αςωπε λεπειττοποσ εελοοσ
 5 οϖε εβολ ησα-ηεσερητ ηνεσατροσ οησατροσ.



10

15

πϖορη ηροοοτ ηε παι
 ενταϕελοοττε λελοοϕ ησι
 ιεοτ πποττε πταλνηια
 ετε-παι ηε ηταϕει εβολ
 λελοοϕ ηη ηηπε.

παι ηε ηεϕϕαρηκ
 τηρ οτη-οτταζιε εςϕ
 ηαταροσ ερατε ηατα-
 οησατροσ εϕηαηααε
 λεϕτλαζ ερη-ηηλτηη
 ηηενησατροσ ετε-παι ηε
 εταροερατοτ λεϖϖοληητ
 III ρη-ηηλτηη. παι ηε

πποττε πταλνηια ητερεϕπροβαλε εβολ ησι πποττε
 20 πταλνηια παι ηε ηεϕττοποσ.



ητερε-ϕηηηηποσ αροερατε
 ρη-ηε [ο] ηε λεπατε-ταζιε ϖωϖ
 ηε αιαροερατ αιεπηαλει λεϖ
 ραη λεπαιωτ ηεηααε εςετρε-

7 W. Schw. τοπος; read ττοποσ.

15 MS ηηλτηη; read ηηλτηη.

21 page 9: the leaf is preserved as a whole but with numerous central defects; it measures 28 1/2 x 17 cms.

voice, saying thus : ... And when he had given voice, there came forth this *voice* which is the *emanation*. It was of this *type* as it proceeded forth from one side after another of each *treasury*.

The first voice is this, which *Jeu*, the *true* God, called, which came forth from him, the one above.

(Jeu 1) ¹	Place	Jeu	
		...	
		Jeu	He will emanate
		Jeu	

This is his *character*. He will set up a *rank* corresponding to the *treasuries*, and will place it as *watchers*² at the *gate*² of the *treasuries* which are those which stand at the *gate* as the three ...³ This is the *true* God. When the *true* God had *emanated*, this was his *type* :

...	|	When this great one stood in the <i>treasuries</i> no
Jeu the true God		
	|	<i>ranks</i> yet existed. I stood and I <i>called upon</i> the name of my Father, so that he should cause |

¹ (8-78.23) *Jeu* 1-28; cf. Preisendanz (Bibl. 29) XII 336 ff.

² (15) *watchers*; as *decans*, see CH *Exc. Stob.* VI 5; as *archangels*, see I *Enoch* XII, XX etc.; *Jubilees* IV 15; cf. also Preisendanz (Bibl. 29) IV 1465; On8th9th 62; *Keph* LVI p. 142; (also U 239.25).

gate; see Hippol. V 8.19 ff.; Origen *c. Cels.* VI 31; PS 18 etc.; (also U 230.9).

³ (18) the three ...; perhaps the three *watchers*.

ρενκεπροβολη σωπε ρη-πεϋνσατροс. πτοϋ δε
 ρωωϋ οη αϋτρε-οτκια πταϋ κια επποττε πταλη-
 θια. πϋορη αϋτρεсhotϋοτ ρραι κρηтϋ жекаас
 еϋекια епесϋπροβολοοτε. ρη-πεϋнсаτροс ηсетаτο-
 5 προβολη ρωοτ εβολ ετε-пαι ηε ептаϋнааτ ηαπε
 еρραι ежωοτ. πтоϋ δε πποτте πταληθια. αϋπρο-
 βαδ ηпαι εβολ ρη-песϋтопос πϋορη. етве-пαι
 αϋт ποτρροοτ εβολ ηтере-тσοη hotϋοτ ρραι
 κρηтϋ. тαι те тϋορη ηсληη ептаϋтаас αϋκια
 10 епесϋπροβολοοτε ϋαптоτπροβαδ εβολ.

<p> πεϋραп <u>za</u> <u>ωzηozazηι</u> <u>οα . ηαпасаzαz</u> ηzαηozαzα 15 <u>θηzαιαωzα</u> <u>ειωzαοθωzα</u> <u>φωzαηzαατο</u> <u>χωzηozιzω</u> <u>φαεωzαzωι</u> 20 <u>ηραεωιzαzιo</u> <u>ωχωzαzαzαι</u> <u>χαιωzωφωια</u> <u>zαzιποτωεz?</u> <u>φτωηηzαzαzα</u> 25 ηαι ηε πϋοληηт ηεφτλαz. </p>	<div style="text-align: center;"> </div> <p style="text-align: center;"> πεϋχαρ αϋτρε- тσοη κια ρη-ωαηω αсhotϋοτ ρραι κρηтϋ αϋт ηтφωηη еϋπρο- βαλε εβολ ете-тαι те тϋορη προβολη. </p> <div style="text-align: center;"> </div>
--	--

7 MS ρη-песϋтопос; read ρη-песϋтопос.
 26 тϋορη προβολη; read тϋορη ηπροβολη.

other *emanations* to exist in the *treasuries*.

But he again caused a <power>¹ from himself to move the *true* God. At first he caused it to radiate within him that he might move his *emanations* in the *treasuries*, that they also might bring forth *emanations*, which are those which he placed as heads over them. *But* he, the *true* God, *emanated* these first from his *place*. For this reason he gave voice when the power welled up within him. This is the first voice which he uttered (lit. gave). He moved his *emanations* until they *emanated*.

7. (Jeu 2)

His name :

...

...

...

...

...

...

...

...

...

...

...

...

These are the
three *watchers*²

Jeu

...

Jeu

His *character*. he caused the power to move in ... It welled up in him. he gave voice as he *emanated*. This is the first *emanation*. |

¹ (2) <power>; lit. movement.

² (26) three watchers; see Kropp (Bibl. 22) II p. 40 ff.; 1ApJas 33.

8. (Jeu 3)

	<i>For these watchers do not belong to the ranks of the treasuries of the light.</i>	

His name	...	...
...
Jeu	...	...
	...	The <i>watchers</i> which stand within the <i>gates</i> are these : their names :
This is his <i>character</i> :	...	...

And there are twelve heads in each *place* of the *rank* of every *treasury*; that is, these names which are in the *places* — these names *except for* those that will be in them. These are the three *watchers* :

These are they which ... *emanated*, when the power radiated within him. He *emanated* twelve *emanations*, these being his twelve heads in | each *emanation*, and this name is that of the twelve

according to each one of the *ranks*, and these are one outside the other endlessly. These are the names of the *emanations*.

9. (Jeu 4)

His name	|	These are the names of the three	
... ¹		<i>watchers</i> : ...	
Jeu		These also are the names of the	
His <i>character</i> is this :		<i>emanations</i> :	...
	

And there are twelve heads in the *place* of the *treasury* of his *ranks*; that is, these names which are in each *place*; and there are twelve in each *rank* and this name is that of the twelve, *except for* those which will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ...¹ *emanated* when the power radiated within him. He *emanated* twelve *emanations*, there being twelve heads in each *emanation*, and this name is the twelve, *according to* each one of the *ranks*. And these are one | outside the other

¹ (7, 18) ζωζωια, ζοζωαι; see On8th9th 56 (also 84.6; 124.9-17).

μηβολ ποτει τειπσον χωρις-νεφτλαζ. πραν
 μεπτ μεφτλα ωνηιωζ' οταιεααιωζ' αιω'

5

10

ΓΕΟΥΕ

ΓΟΥ

α
α
α
α

πεφραν
 υιωθιω
 ιεου

α
α
α
α

πεφχαραντηρ



και νε πε μεφτλαζ
 διε· σωατ· ιοεζα και
 ρωωφ νε νεπροβολο
 οτε. ιωαθησααζ·
αωσαθ'ωιαζ· αθαλλιαω·
ιωζαχωε· ωιελλαρα·
ωωαα'αζαι· αεθνιαωζ·
ωζ'χωπαι· θωρηωζα·
ωζενζωζ· θωιωζεια·
ζαελχωζα·

ετη-μεπτεσοτεσ καπε ρε-πτοποσ πτοποσ κπεθσ
 15 σατροσ πε-νεφταζιε [h in margin]. ετε-πειραν νε ετρο-
 πτοποσ. ετη-ιθ ρη-πταζιε πταζιε επιραν μεμοοτ
 νε μεπιθ χωρις-νετνασωπε κρητοτ. ετσηαηοτμε
 πετε επαειωτ ετρεφ-ατπαειε ποτοειν πατ.

και νε πτα-ιωθιω προβαλε μεμοοτ εβολ κτερε-
 20 τσοε μεπαιωτ ηοθηοτ ρραι κρητεφ αφπροβαλε
 εβολ μειθ μεπροβολη ερε-μειθ καπε ρη-τεπροβολη
 τεπροβολη επειρ | ρ. 13 μεμοοτ νε μεπεντ
 ιθ ετη-μεπτεσοτεσ κατα-τοτει τοτει κηταζιε ερε-
 οτει μεβολ ποτει τειπσον χωρις-νεφτλαζ. πωοσ
 25 μεπτ μεφτλαζ ιδων· ιδαι· εαε·

7 τιωθιω; ιωθιω appears in line 19.

page 13: the leaf shows defects in the upper and lower central regions;
 it measures $28\frac{1}{2} \times 17$ cms.

endlessly, *except for their watchers*. The names of the three *watchers* are :

10. (Jeu 5)

	These are the three <i>watchers</i> :

His name	These are the <i>emanations</i> :
...	...
Jeu	...
	...
His <i>character</i>	...
	...
	...

And there are twelve heads in each *place* of the *treasuries* of his *ranks*, that is, these names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth from him when the power of my Father radiated within him. He *emanated* twelve *emanations*. There are twelve heads in each *emanation*, and this name is that of the twelve, and there are twelve *according to* each one of the *ranks*. And they are one outside the other endlessly, *except for the watchers*. The three *watchers*¹ |

¹ (28) the three watchers; Schmidt omits.

	<p>και νε πшоант лѣфт^з лаз: <u>οιωανη?χωια</u>· <u>ητιεα</u>· <u>ιωαωιζαζωζ</u>· <u>ηιτωοοτω</u>· <u>αθωαααιωζ</u>· <u>ηωραθωζ</u>· <u>ζηζαωζα</u>· <u>θωσαχωι</u>· <u>εωηηασαχω</u>· <u>ωπεωσ</u>· <u>αθηρωζασ</u>· <u>οτεζαραζ</u>· <u>χωηζωα</u>· <u>χωηαζωρ</u>·</p>
<p>15</p> <p>πεφχαρaκτηρ</p>	

ετη-λεντιβ̄ напе ρε-πεонсаτροс пеонсаτροс ете-
 нецтазис̄ не ете-пейран̄ не етρη-птопос. еτη-лепτι
 ив̄ ρη-птазис̄ ттазис̄ епейран̄ лелоот̄ не лепӣ
 χωριс-петпащωπε̄ нρηтоτ̄ етшаηρτληπετε̄ епαιωτ̄
 15 етρεψ̄-ατηαεις̄ ποτοеш̄ наτ̄.

και νε ητα-ιωβαω̄ про лелоот̄ еβολ̄ ητερ-
 τσολε̄ лпαιωт̄ ηοτ̄ηοτ̄ ρραῑ нρηтψ̄ αψηρ̄ еβολ̄
 лειβ̄ лпρоболӣ. ере-иβ̄ напе ρη-τεпроболӣ те
 проболӣ епйран̄ лелоот̄ не лειβ̄. еτη-лепτιβ̄ на
 20 та-тотей̄ тотей̄ ηηтаз̄ ете-най̄ не ере-отей̄ лп̄βολ̄
 ποτεῑ тлпсоп̄ χωριс-петψ̄тлаз̄ ηηепроболӣ.
 ηε̄ лѣψ̄тлаз̄. οτεια· ετ̄ωεα· ωζαι·

16 ητερ; read ηтере.

11. (Jeu 6)

	|	These are the three <i>watchers</i> :
	
His name	|	<The twelve emanations>
...		...
Jeu	|	...
		...
His <i>character</i>	|	...
		...
		...

And there are twelve heads in each *treasury*, that is his *ranks*, that is these names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth from him when the power of my Father radiated within him. He *emanated* twelve *emanations*. There are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, that is these, and they are one outside the other endlessly, *except for* their *watchers* of the *emanations*. The three *watchers* : |

5

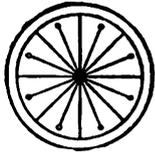
10

2 μ
ιου ζ
ψ ε

α
α
α
α
α
α

πρ μφτλαζ ιωιαε' ωεδι'
ειωαηοοτε' ωζαιω' α.....
 ιωηαζηω' εσωηωζαιωι'
 ωηαζωει' πιαζαχωζα'
η.τζεωζειε' φωζαιε'
 θωηαλλω' ιαειωζωτε'
ιβ.χεις. αδειε' αωιζηοται'^ω
βαωχαζαιω.

πεψχαραντηρ



ετη-μντςποοτς κηπε ρε-πε^ο ετε-πετταζις κε.
 ετε-πραν κε ετη-ητοπος' ετη-μντςποοτς ρη-τταζις
 ζις τταζις. επιραν μμωοτ κε μμντιβ^η χωρις-πετς
 πασωπε κρητοτ ετσανρημνετε επαιωτ ετρεψτ-
 15 ατηαμεις ποτοειν κατ.

ηαι κε ητα-ζιζτω προβαλε μμωοτ εβολ κτερε-
 τσοε παιωτ βοθηοτ ρρα κρητη. αςπροβαλε
 εβολ μμντιβ^η μπροβολη ετη-μντιβ^η κηπε ρη-τες
 προβολη τεπροβολη. επειραν μμωοτ κε μπιβ^η.
 20 ετη-μντιβ^η κατα-τοτει τοτει ηηταζις. ερε-οτει
 μεβολ ποτει ταπσοη. ετε-ηαι κε πραν ηκπερο-

11 MS ηετταζις, read πεψταζις.

17 MS τσομ παιωτ; read τσομ μπαιωτ. τ inserted above ω in παιωτ.
 MS ρρα κρητη; read ρραη κρητη.

12. (Jeu 7)

	| The three <i>watchers</i> :

	| <The twelve emanations>
	...
	...
	...
	...
His <i>character</i>	| ...
	...

And there are twelve heads in the *treasury*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*. and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly. These are the names of the *emanations*, | *except for* their *watchers*.

ἡλοοτε χωρις-πετφτλαζ. πτ μεφτλαζ. παζα.
ιοτέαι. ενωικ.

<p>5</p> <p>π.υ. <u>ΙΕΟΥ Η</u> <u>ΝΕΟ</u></p> <p>κρυ</p>	<p>και με πραν ηπεροβοζ λοοτε χωρις-πετφτλαζ. πτ μεφτλ̄ <u>ωοεεας</u>. <u>ωεεη</u>. <u>πεφάω</u>. <u>αωχωφωζαε</u>. <u>θεειοζᾱιε</u>. <u>η̄ηνωφω̄ηνωζ</u>. <u>ψτχω̄ηωαει</u>. <u>θαειεωα</u>. <u>τωφωζειε</u>. <u>μιοειεζα</u>. <u>οτειεαζ</u>. <u>οτεαηε</u>. <u>ψωιεαι</u>. <u>ειηζαφαω</u>. <u>θωριωζο</u>.</p>
<p>10</p> <p>πεφραν οαζιω ΙΕΟΥ</p> <p>ΠΡΑΡΑ</p> <p>πεφχαραντηρ</p>	

- 15 ετη-μηνσκοοτε παπε ρε-πεφονσατρος ετε-πεφ-
ταζις με. ετε-πραν με ετη-ητοπος. ετη-μηντιη
ρη-πταζις πταζις επειραν μεμοοτ με μεπιη χωρις-
πετνασωπε ηρητοτ ετσανρητμεπε εροτη επαιωτ
ετρεφτ-ατηαλις ποτοειη πατ.
- 20 και με ητα-οαζιω προβαλε μεμοοτ εβολ ηπερε-
τσοει μεπαιωτ ηοθηοτ ρραι ηρητη. αηπροβαλε εβολ
μεμηνσκοοτε μεπροβολ ετη-μηντιη παπε ρη-τεπρο-
βολη τεπροβολη επειραν μεμοοτ με μεπιη ετη-
μηντιη κατα-τοτει τοτει ηηταζις. ερε-οτει μεβολ
- 25 ποτει τμηςον. πραν μεψωμεντ μεφτλαζ οαζφτε.
ωεζηαι. αθαηει.

4 page 15: the leaf is preserved as a whole, but with some central defects;
it measures 28 × 17 cms.

The three *watchers* :

13. (Jeu 8)

	These are the names of the <i>emanations</i> , <i>except for their watchers</i> .
His name	The three <i>watchers</i> :
...	...
Jeu	...
	...
	...
	...
His <i>character</i>	...

And there are twelve heads in his *treasury*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

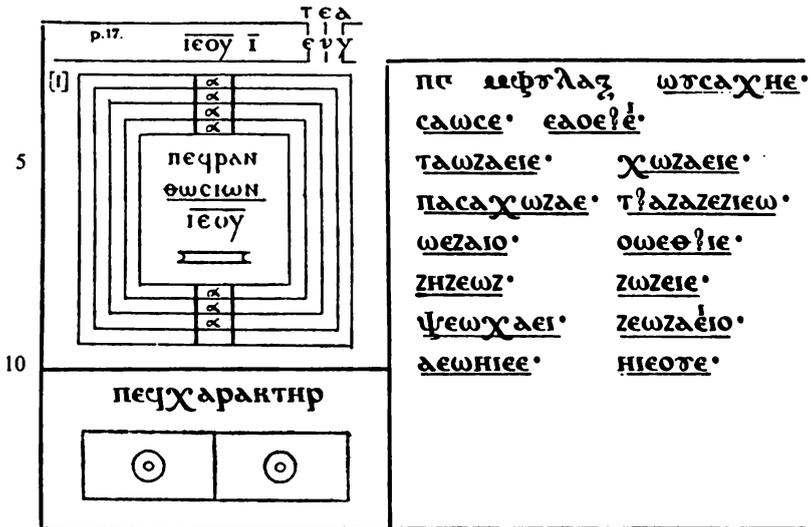
These are they which ... *emanated* forth, when the power of my Father radiated within him. He emanated twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks* and they are one outside the other endlessly. The name of the three *watchers* : |

14. (Jeu 9)

His name	These are the names of the three <i>watchers</i> :
...	These are the names of the <i>emanations</i> , <i>except for their watchers</i> :
Jeu	...
His <i>character</i>	...
	...
	...
	...

And there are twelve heads in each *place*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and one surrounds the other endlessly. The three *watchers* : |



ΕΤΗ-ΛΕΠΤΣΠΟΟΤΣ ΝΑΠΕ ρΛΕ-ΠΤΟΠΟΣ ΠΤΟΠΟΣ ΕΤΕ-ΠΕΦ-
 ΤΑΖΙΣ ΝΕ. ΕΤΕ-ΠΡΑΝ ΝΕ ΕΤΡΗ-ΠΤΟΠΟΣ. ΕΤΗ-ΛΕΠΤΣΠΟΟΤΣ
 ρΗ-ΠΤΑΖΙΣ ΠΤΑΖΙΣ ΕΠΕΙΡΑΝ ΛΕΛΟΟΤ ΝΕ ΛΕΠΙΒ ΧΩΡΙΣ-
 15 ΝΕΤΝΑΨΩΠΕ ΝΟΥΝΤΟΤ. ΕΤΨΑΝΟΥΤΛΕΝΕΤΕ ΕΠΑΙΩΤ ΕΤΡΕΨΤ-
 ΔΤΗΚΑΛΙΣ ΝΟΥΟΕΙΝ ΝΑΤ.

ΝΑΙ ΝΕ ΝΤΑ-ΘΙΨΙΩΝ ΠΡΟΒΑΛΕ ΛΕΛΟΟΤ ΕΒΟΛ.
 ΝΤΕΡΕ-ΤΣΟΛΕ ΛΕΠΑΙΩΤ ΗΟΤΗΟΤ ρΡΑΙ ΝΟΥΝΤΥ. ΔΨΠΡΟ-
 ΒΑΛΕ ΕΒΟΛ ΛΕΛΕΠΤΙΒ ΛΕΠΡΟΒΟΛΗ. ΕΤΗ-ΛΕΠΤΣΠΟΟΤΣ
 20 ΛΕΠΡΟΒΟΛΗ ρΗ-ΤΕΠΡΟΒΟΛΗ ΤΕΠΡΟΒΟΛΗ ΕΠΕΙΡΑΝ
 ΛΕΛΟΟΤ ΝΕ ΛΕΠΛΕΠΤΣΠΟΟΤΣ. ΕΤΗ-ΛΕΠΤΙΒ ΚΑΤΑ-ΤΟΤΕΙ
 ΤΟΤΕΙ ΜΠΤΑΖΙΣ. ΕΡΕ-ΟΤΕΙ ΚΩΤΕ ΕΟΤΕΙ ΤΛΠΣΟΠ ΕΤΕ-ΝΑΙ
 ΝΕ ΝΕΤΡΑΝ ΧΩΡΙΣ-ΝΕΤΦΤΛΑΖ. ΠΨΟΛΕΠΤ ΑΕΦΤΛΑΖ
 ΘΗΨΑΙΕ· ΗΣΑΕ· ΧΑΡΣΑΣΑ·

1 page 17: the leaf is preserved as a whole, but with numerous defects; it measures $28\frac{1}{2} \times 17$ cms.

17 MS ΘΙΩΝ; ΘΩΣΙΩΝ written above.

20 MS ΛΠΡΟΒΟΛΗ ρΗ-; read ΝΑΠΕ ρΗ-

15. (Jeu 10)

His name	The three <i>watchers</i> :
...
Jeu	<The twelve emanations> :
	...
	...
	...
His <i>character</i>	...
	...
	...

And there are twelve heads in each *place*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
... .. |

p. 18. $\overline{\text{ΙΕΟΥ}} \overline{\text{ΓΔ}}$

5

10

πυροαιπτ λεφτλαζ οτ
ωζει· τωα· γαλε· λεπρο
 βολη ιθ.
ειζηταεια·
οτειωοτεια·
οτρωιζ· ιαθεζαζειζα·
ζειεα· εωιζαζ· ωιεαιεζ·
οωιεζαζ· ο?ζωζωα·
ειζαεαι· οωειαιεψα·
οεζωαι·

ετη-αιπτςποοτς καπε ρε-πεφονσατρος ετε-πεφ-
 ταζις κε. ετε-πραν κε και ετη-πτοπος. ετη-αιπτς
 15 σποοτς ρη-πταζις πταζις επειραν μεμοοτ κε με-
 αιπτςποοτς χωρις-πετνασωπε κρητοτ ετσανοτρε-
 πετε επαιωτ ετρεψ-ατπαιις ποτοειν πατ.

και κε πτα-ζιωθαωι προβαλε μεμοοτ εβολ
 πτερε-τσοιε μεπαιωτ βοτβοτ ρραι κρητη· αφπρο-
 20 βαλε εβολ μεαιπτιθ μεπροβολη. ετη-αιπτςποοτς
 καπε ρη-τεπροβολη τεπροβολη επειραν μεμοοτ
 κε μεαιπτιθ. ετη-αιπτιθ κατα-τοτει τοτει κηταζις
 ερε-οτει μεβολ ποτει ταιπσοη. ετε-και κε πετραη
 χωρις-πεφτλαζ. πτ λεφτλαζ κωωιεα. ωπια·
 25 ατζειε·

4, 5 MS μεπροβολη ιθ; read ιθ μεπροβολη.

13 in the MS henceforth the section below the diagram is written in two columns, of which the right hand one is to be read before the left.

16. (Jeu 11)

His name	The three <i>watchers</i> :
...
Jeu	The twelve <i>emanations</i> :
	...
	...
	...
	...
	...
His <i>character</i> :	...
	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-power to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
 |

17. (Jeu 12)

His name	The three <i>watchers</i> :
...
Jeu	The twelve <i>emanations</i> :
	...
	...
	...
His <i>character</i> :	...
	...
	...

And there are twelve heads in his *treasury*, that is his *ranks*, that is the names which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*¹
... .. |

¹ (27) the three watchers; Schmidt omits.

p. 20. ΓΕΟΥ ΓΔ ϑοϑ^(ε)

ϑοϑ

5

10

ΓΔ

πετραν
ΙΖΑΝΙΑ
ΓΕΟΥ

πρωαιητ μεφτλαζ
ϑωφραζα · ειεαζ ·
εαζα · πιβ μεπροβολη
πρωαζαιε · ζα... χ?ωα ·
απαωζαζ ·
ωζαζαιεζοτζαε ·
ζωφωζα · φτζαα ·
τωφωζαε · ϑωφωζα ·
ειεφωια · οτεζτω ·
ϑεεζαζα · βαααζαζ ·

πετρχαρητηρ

ετη-αιητςποοτε καπε ρε-πετφηςατρος ετε-πετταζις πε. ετε-πραν πε και ετη-ητοπος. ετη-αιητςποοτε ρη-ηταζις ηταζις επειραν μεμοοτ χωρις-πετπαωπε ηρητοτ ετσηηρταμεπετε επαιωτ ετρεφ-αθηαεις ποτοειη κατ.

και πε ητα-ιζαηια επταεπροβαλε μεμοοτ εβοληπτερε-τσομε επαιωτ βοτβοτ ρραι ηρητη. αεπροζβαλε εβολη μεηητςποοτε μεπροβολη. ετη-αιητςποοτε καπε ρη-τεπροβολη τεπροβολη επειραν μεμοοτ πε μεηητςποοτε ετη-αιητςποοτε κατ-τοτει τοτει ηηταζις ερε-οτει μεβολη ποτει τηπεοηετε-και πε πετραη χωρις-πετφτλαζ. πε μεφτλαζ

25 τωφζαι · ειεζαζα · ειεοτε ·

15 MS: the words πε μεηητςποοτε are omitted after μεμοοτ.

18. (Jeu 14)¹

His name

...

Jeu

His *character* :The three *watchers* :

... ..

The twelve *emanations* :

...

...

...

...

...

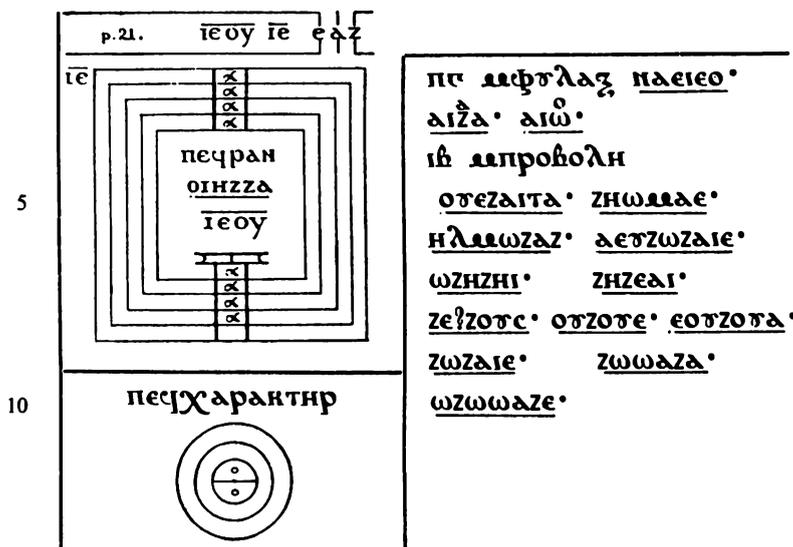
...

...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name <is that of the twelve>, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
... .. |

¹ (1) MS Jeu 13 omitted.



ετη-μηντισπουτε καπε ρε-πεφονσατρος ετε-πεφ-
 ταις κε. ετε-πραν κε και ετη-ητοπος. ετη-μηντι-
 σπουτε ρη-τταζις τταζις επειραν μμοοτ κε μπι-
 μηντισπουτε χωρις-πετνασωπε κρητοτ ετσανηοτμει
 15 πετε επαιωτ ετρεψτ-ατημεις ποτοειν πατ.

και κε ητα-οινζα προβαλε μμοοτ εβολ ητερε-
 τσοε μπαιωτ ηοθηοτ ρραι κρητη. αψπροβαλε
 εβολ μμηντισπουτε απροβολη. ετη-μηντιβ ηπρο-
 βολη καπε ρη-τεπροβολη τεπροβολη επειραν μ-
 20 μοοτ κε μπιβ. ετη-μηντισπουτε κατα-τοτει τοτει
 ηηταζις ερε-οτει μπβολ ποτει ταμσον. ετε-και
 κε πετραν χωρις-πεφτλαζ. πε αψτλαζ πα^ω-
 ζαιε· ω^αζ· εταζει·

1 page 21: the left side of the leaf is missing; the remainder measures $28 \times 9\frac{1}{2}$ cms.

18 MS ηπροβολη expunged.

19. (Jeu 15)

His name	The three <i>watchers</i> :
...
Jeu	Twelve <i>emanations</i> :
	...
	...
	...
	...
His <i>character</i>	...
	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
... .. |

	ωρω φ ε ε	
	p. 22. ιεου ιε	
5		<p>πρωμεντ μεφτλαζ <u>ωφτζαι</u>· ζαιε· <u>φτζαζαι</u>· πιβ <u>μεπροβολη</u> <u>οζαζηια</u>· <u>ειαζαζωαι</u>· <u>ειαζωωωαι</u>· <u>ωζαιεωδε</u>· <u>ωζαζαιε</u>· <u>θωζαζαιεα</u>· <u>ωφωζαζαζ</u>· <u>αζεζαι</u>· <u>οτεαζα</u>· <u>ωοτεζαι</u>· <u>φωζαζω</u>· <u>ζωζαχωζ</u>·</p>
10	<p>πετχαρακτηρ</p>	

ετη-μεντσκοοτε καπε ρε-πτοπος πτοπος μεπετ
 15 ετε-ηραν νε και ετη-πτοπος. ετη-μεντσκοοτε ρη-
 τταζις τταζις επειραν μεμοοτ νε μεπιβ χωρις-
 μετπασωπε κρητοτ ετσανηρταμενετε επαιωτ ετρεψ-
 ατπαιεις ποτοειν κατ.

και νε ητα-διωζη προβαλε μεμοοτ εβολ ηπερε-
 20 τσοε μεπαιωτ ηοθηοτ ρραι κρητη. αφπροβαλε
 εβολ μεμεντσκοοτε μεπροβολη. ετη-μεντσκοοτε καπε
 ρη-τεπροβολη τεπροβολη επειραν μεμοοτ νε ηπιβ.
 ετη-μεντσκοοτε κατα-τοτει τοτει ηηταζις ερε-οτει
 μεηβολ ποτει τεπσοπ. ετε-ηαι νε μετραν χωρις-
 25 μεφτλαζ. ητ μεφτλαζ ωιαζαα· αζαζ· αζαζη·

16 μεπιβ; MS ι inserted above.

22 MS ηπιβ; read μεπιβ.

20. (Jeu 16)

His name	The three <i>watchers</i> :
...
Jeu	The twelve <i>emanations</i> :
	...
	...
	...
	...
His <i>character</i> :	...
	...
	...

And there are twelve heads in each *place* of his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-power to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
... .. |

p. 23. ΓΕΟΥ ΙΖ Υ Ι Ε

Ι Ο Ε

Ι Ζ

πεφραν
ΙΗωοο
ΥΖαα
ΓΕΟΥ

πυομντ μφτλαζ
φωζα^{29(ε)}· ωιωζα· ζαθω'ζαι·
πιβ μπροβολη
ωιαχωα· ωζωζαω·
ωζζαηα· ζαζωμμζε·
ωζαζωζ· ωφαζωζα·
ωιεζωα· φαζωωζ·
χ'αζεζωι· ζαζωια·
ζωζ'ηεια· ζωζαφαζι·

5

10

πεφχαρακτηρ

ετη-μντсноотс напе ρμ-πεφ[ο] ετε-πεφταζις με.
ετε-πραν με παι ετηη-ητοπος. ετη-μντсноотс ρη-
τταζις τταζις επειραν μμωοο με μμντιβ χωρις-
15 ηετпащупе ηρητοτ шαιρηтμπετε επαιωτ ετρεφ-
ατημμς ποτοειη πατ.

пαι με ηта-ηηωοοτζαα προβαλε μμωοο εβολ
ηтере-тσομμ επαιωτ ηοηηοτ ρραι ηρηте. αςπρο-
βαλε εβολ μμντιβ μπροβολη. ετη-μντпапе ρη-
20 теπροβολη теπροβολη епiραν μμωοο με μπιβ.
ετη-μнтсноотс ката-тотеи тотеи ηηтаζиς ере-отеи
μηβολ ποτεи тμпсоп. ете-пαι με ηετпащупе χωρις-
ηεφτλαζ. пшомнτ μφτлаζ ωζ^η· αιοτ'ζαι· ζαζαι·

2 page 23: the leaf is badly damaged and there are defects throughout the left side; it measures 28 × 17 cms.

15 MS шайρηтμπετε; read ετшайρηтμπετε.

19 MS ηηтпапе; read ηητιβ папе.

21. (Jeu 17)

	The three <i>watchers</i>
His name	... ..
...	The twelve <i>emanations</i>
Jeu	...
	...
	...
His <i>character</i>	...
	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

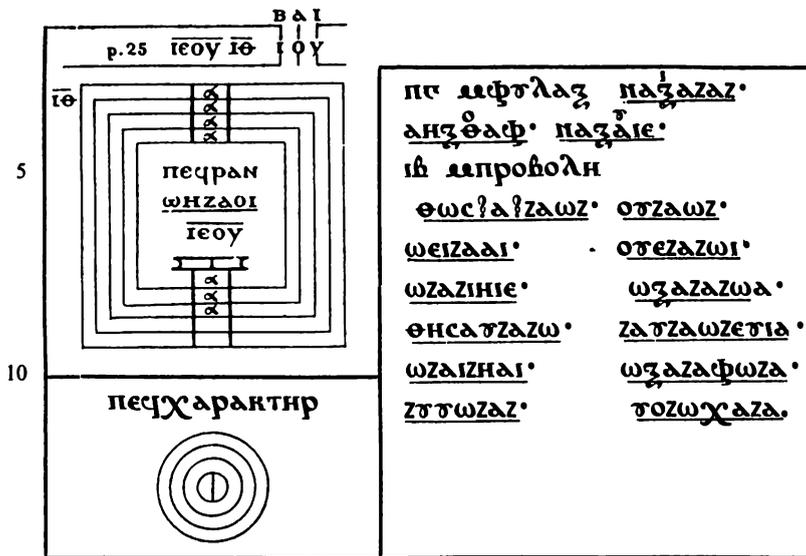
These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
 |

22. (Jeu 18)

His name	The three <i>watchers</i>
...
Jeu	The twelve <i>emanations</i>
	...
	...
	...
	...
His <i>character</i>	...
	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
 |



ετη-μντιβ̄ ναπε ρε-πεφονσατρος ετε-πεφταζις νε
 ετε-πραν νε και ετη-πτοπος. ετη-μντσκοοτε ρε-
 πτοπος πτοπος επειραν μμμοοτ νε μμμντσκοοτε
 15 χωρις-πετνασωπε κρητοτ ετσηηρηταμνετε επαιωτ
 ετρεφτ-ατναμεις ποτοειν πατ.

και νε πτα-ωνζαοι προβαλε μμμοοτ εβολ
 ιτερε-τσομ επαιωτ κωθβοτ κρηαι κρητη. αςφ
 προβαλε εβολ μμντσκοοτε μμπροβολη ετη-μντι
 20 σκοοτε ναπε ρη-τεπροβολη τεπροβολη επειραν
 μμμοοτ νε μμμντσκοοτε. ετη-μντσκοοτε κατα-
 τοτει τοτει κηταζις ερε-οτει κωτε εοτει ταπσοη
 ετε-και νε πεφραν χωρις-πεφτλαζ. πε φεφτλαζ
 ετλαε· ετθζαιε· ζαιετ·

2 page 25: the upper part of the leaf is defective and there are numerous central defects; it measures 28 × 17 cms.

18 MS κρηαι; read ρρηαι.

23. (Jeu 19)

His name	The three <i>watchers</i>
...
Jeu	The twelve <i>emanations</i>
	...
	...
	...
	...
His <i>character</i>	...
	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *place*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives *light-power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers* :
 |

5

10

p.28. ιεου κ

κ
α
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πετραν
ζαιζωα
ιεου

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περ~~ς~~ χαρακτηρ

πρ εφτλαζ φιε^εζαιζα·
ττ^ζται· λιθ^οζαζ·
 ιθ επροβολη
ηλαζαζωιωια· ωιζιων·
ζτφωσαωζ· ζοτζαιε·
ωτζωτεζ· φωζεαθ·
ψωζαφι· ωζαζωσ?·
ζωζεαψ· αζωζεζα·
ζεζωιασ· αζωφρααι·

ετη-επιτσιοοτε παπε ρε-πιθησατρος πε^ο ετε-περ-
 ταζις πε ετε-ηραν πε παι ετη-ητοπος. ετη-επιτιθ
 ρη-τταζις τταζις επειραν εεμοοτ πε επεπιτσιοοτε
 15 χωρις-πετπασωπε ηρητοτ ετσανηρταεετε επαιωτ
 ετρεψ^τ-ατηαεεε ποτοεηη πατ.

παι πε ητητα-ζαιζωα προβαλε εεμοοτ εβολ
 ητερε-τσοε επαιωτ ηοθηοτ ρραι ηρητη. ασηρο-
 βαλε εβολ εεπιτσιοοτε επροβολη ετη-επιτσιοοτε
 20 παπε ρη-τεπροβολη τεπροβολη επειραν εεμοοτ
 πε επεπιτσιοοτε. ετη-επιτιθ ρη-τταζις τταζις ετε-
 παι πε πετραη χωρις-πετφτλαζ. πρ εφτλαζ
ψ^εσαε· α^εζω^εζασ· ιω^εζα·

12 πε^ο dittography.

17 MS ητητα; read ητα.

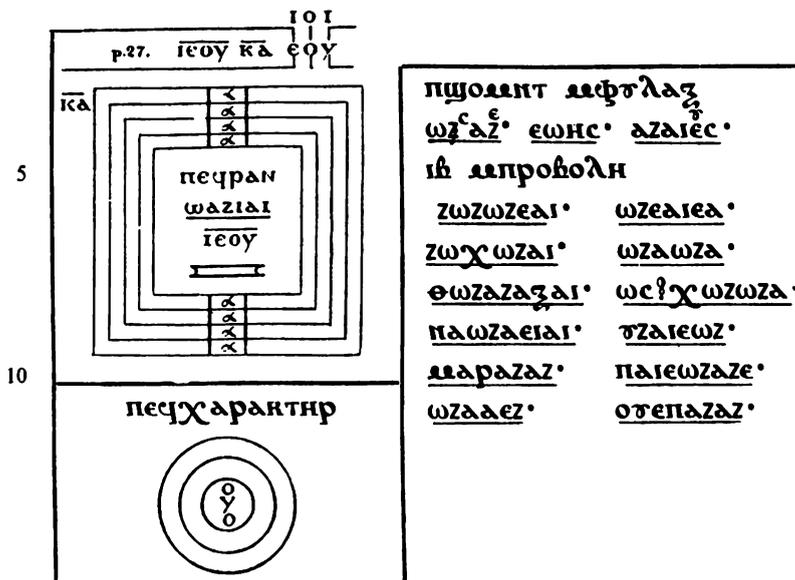
22 πε; MS παε, α crossed out.

24. (Jeu 20)

His name	The three <i>watchers</i>
...
Jeu	Twelve <i>emanations</i>
	...
	...
	...
	...
His <i>character</i>	...
	...

And there are twelve heads in ⟨his⟩ *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve emanations. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each *rank*, these being their names, *except for* their *watchers*. The three *watchers*: |



ετη-λεντιβ̄ παπε ρε-πετ[ο] ετε-πετταζις νε ετε-
 κραν νε παι ετη-ητοπος. ετη-λεντσκοοτε ρη-
 τταζις τταζις επεκραν λεμοοτ νε λεπιβ̄ χωρις-
 15 ηετκωωπε ηρητοτ ετσανητλεπετε επαιωτ ετρετφ-
 ατηλαεις ποτοειη πατ.

παι νε ητα-ωαζια προβαλε λεμοοτ εβολ ητερε-
 τσοε λεπαιωτ βοτβοτ ρραι ηρητη. αφπροβαλε
 εβολ λεεντιβ̄ λεπροβολη ετη-λεντιβ̄ παπε ρη-τετ
 20 προβολη τεπροβολη επεκραν λεμοοτ νε λεπιεντ
 σκοοτε ετη-λεντσκοοτε ρη-τταζις τταζις ετη-οτει
 λεβολ ποτει τεπσοη ετε-παι νε πετραν χωρις-
 ηετφτλαζ. πρωλεντ λεφτλαζ σζωι· ζωιζα·
 ιεοζεεζ·

2 page 27: the upper part of the leaf is defective and there are numerous central defects; it measures $27\frac{1}{2} \times 17$ cms.

25. (Jeu 21)

His name	The three <i>watchers</i>
...
Jeu	Twelve <i>emanations</i>
	...
	...
	...
	...
	...
His <i>character</i>	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each *rank*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: |

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p.28. ΓΕΟΥ ΚΒ

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26. (Jeu 22)

	The three <i>watchers</i>
His name
...	Twelve <i>emanations</i>
Jeu	...
	...
	...
His <i>character</i>	...
	...
	...

And there are twelve heads in his *treasury*, that is his *ranks*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-power to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: |



ετη-μεντισσοοτε καπε ρε-περϕονσατρος ετε-πραν
 νε ηαι ετη-ιιτοπος. ετη-μεντιθ ρη-τταζις τταζις
 επειραν μελοοτ νε μεπιθ χωρις-πετκαωωπε ιρη
 15 του ετσαμδρεμενετε επαιωτ ετρεϕτ-ατηαλις ιι
 οτοεηι ηατ.

ηαι νε ιτα-ιωραζω προβαλε μελοοτ εβολ
 ιιτερε-τσοε μεπαιωτ ηοθηοτ ρραι ιρηιης. αςπρο-
 βαλε εβολ μεθ μεπροβολη ετη-μεθ καπε ρη-τετ
 20 προβολη τεπροβολη επειρ μελοοτ νε μεπιθ ετη-
 μεντιθ ρη-τοτει τοτει ιιιταζις ετε-ηαι νε πετραν
 χωρις-πετφτλαζ. πε μεφτλαζ ωσαδ' εθεε' σαζ
 ωσαεε'

2 page 29 : the leaf is preserved as a whole, but with many central defects;
 it measures $28 \times 16\frac{1}{2}$ cms.

17 ιωραζω; read ιωραζα.

27. (Jeu 23)

His name	The three <i>watchers</i>
...
Jeu	The twelve <i>emanations</i>
	...
	...
	...
His <i>character</i>	...
	...
	...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-power to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, these being their names, *except for* their *watchers*. The three *watchers* : |

5

10

p.30. ΓΕΟΥ ΚΔ ΥΙΟ
ΕΦΙ

πετραν
ωνιωζ
ΓΕΟΥ

πετραν χαρακτηρ

πρ αφτλαζ θωζαι·
αωζαα· ζωζαε·
 πη απροβολη
αωχοστζα· οτχαατ·
ωζιωζαε· τωζτωζ·
ετζαζαεζ· ωιωζαε·
τατζωθαω· βηζαζτω·
οτεζωαι· θιωζαιει·
ατζετφε·

ετη-αεντсноотс пале ρε-πετρонаτροс. ете-пραι
 не пай етρη-пτοпос. еτη-αεντιβ ρη-τταζιε ттаζиε
 еπειραν ααοοτ не αααεντιβ χωριс-петнашопе
 15 ηρητοτ етшапρσμεпете еπαειωт етρεττ-ατпаαиε
 ηοτοειηη πατ.

пай не пта-ωνιωζ проβαλε ααοοτ εβολ ητερε-
 τσοα απαιωт βοτβοτ ρραι ηρηтеτ. αηπροβαλε
 εβολ αααεντιβ απροβολη еτη-αεντιβ пале ρη-τετ
 20 προβολη тεπροβολη еπειραν ααοοτ не αααεντιβ.
 еτη-αεντιβ ρη-τοτεи тотеи ηηтаζиε ере-οτεи αηβολ
 ηοτεи тαηсоп. ете-пай не петрап αωριс-αετφτ
λαζ. πρ αφτλαζ ειζαс· αωδηαζ· θωζαι·

28. (Jeu 24)

	The three <i>watchers</i>
His name	... ..
...	The twelve <i>emanations</i>
Jeu	...
	...
	...
His <i>character</i>	...
	...
	...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-power to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*; |

1 2 3 4 5 6 7 8 9 10

1 δε

ου

31 ιεου κε

κε

α
α
α
α

πεφραπ
ζωζαε
εω
ιεου

κ
κ
κ

πεφχαρκτηρ

πρ μφτλαζ

μδζαε· (ς)ηζαζ·

λαζαε·

ιβ μπροβολη

ταζωζαε· ενετωζαε·

αερζηω· ονχωζωζα·

θωζαε· ηερζαεσα·

φωψωζεζ· ειεζαεε·

ωεστφτζ· ζεζεωζ·

ωζααε· οτεζηοτζ·

15 ετι-μντιβ̄ παπε ρμ-πεφονσατρος ετε-πραπ̄ κε
 και ετρι-ητοπος. ετι-μντεκοοτε ρη-τταζις τταζ
 ζις επεπραπ̄ μμοοτ̄ κε μμντιβ̄ χωρις-ηετπαζ
 ψωπε κρητοτ̄ ετσηηορταμπετε επαιωτ̄ ετρεφτ̄
 ατικαμικ̄ ποτοειη̄ πατ̄.

20 και κε ητα-ζωζαεω̄ προβαλε μμοοτ̄ εβολ̄ ητε
 ρε-τσομ̄ μμπαιωτ̄ βοτβοτ̄ ρραι κρητηφ̄. ασηπροζ
 βαλε εβολ̄ μμντεκοοτε μπροβολη. ετι-μντιβ̄
 παπε ρη-τεπροβολη̄ τεπροβολη̄ επεπραπ̄ μμοοτ̄ κε
 μμντιβ̄. ετι-μντιβ̄ ρη-τοτεῑ τοτεῑ ηηταζις ερε
 οτεῑ μμβολ̄ ηοτεῑ τμπσοη̄. ετε-και κε ηετραη̄
 χωρις-ηετφτλαζ. πρ μφτλαζ αδζαε· οτεζ̄(ζλα)·
 25 θωζωεα·

2 page 31: the leaf is defective on the left side and throughout the central area; it measures 28 × 17 cms.

29. (Jeu 25)

	The three <i>watchers</i>
His name	... ..
...	Twelve <i>emanations</i>
Jeu	...
	...
	...
His <i>character</i>	...
	...
	...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*:

<div style="text-align: center;"> <p>р.32. <u>יעוּוּ קכ</u> טוּט</p> </div> <div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <p>5</p> <p>10</p> </div> <div style="border: 1px solid black; padding: 10px; text-align: center;"> <p>קכ</p> <table border="1" style="margin: auto; border-collapse: collapse;"> <tr><td style="padding: 2px;">α</td></tr> <tr><td style="padding: 2px;">α</td></tr> <tr><td style="padding: 2px;">α</td></tr> </table> <p>печран <u>ωηηζαϊ</u> יעוּוּ</p> <table border="1" style="margin: auto; border-collapse: collapse;"> <tr><td style="padding: 2px;">α</td></tr> <tr><td style="padding: 2px;">α</td></tr> <tr><td style="padding: 2px;">α</td></tr> </table> </div> </div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>печхарактер</p> <div style="text-align: center; margin-top: 10px;"> </div> </div>	α	α	α	α	α	α	<p> <u>πτ</u> <u>μφτλαζ</u> <u>ωηηζηζαϊ</u> <u>ιβ</u> <u>μπροβολη.</u> <u>λαωζαζωηοχ?</u> <u>ηηηζαζω</u>· <u>αραζω</u> <u>οτθωζαηψ</u>· <u>αραζω</u> <u>ωζωζαια</u>· <u>θωζα</u> <u>αρηζαωθ</u>· <u>φτζωφ</u> <u>λαζαζωφοζ</u>· <u>οτζοτζ</u> </p>
α							
α							
α							
α							
α							
α							

ετη-μντιβ̄ напе ρε-печѠсаѠрос ете-пран не
 наі етρη-ητοπος. ετη-μντιβ̄ ρη-τταζιε τταζιε
 епείραν μμιοот не μπιβ̄ χωριс-пєтпашωпє ηρη
 15 τοτ ετшанηρτμєтє епαιωт етρεϕτ-ατηηαμєи ποτ
 οєηη ηατ.

наі не ηта-ωηηζαϊ проβαλε μμιοот εβολ ηтере-
 τσομ μпαιєωт ηοτηοτ ρραι ηρηтєϕ· αспροβαλε
 εβολ μμєηтєпooтє μпροβολη. ετη-μнтєпooтє
 20 напе ρη-тєпροβολη тєпροβολη епείραν μμιοот
 не μπιβ̄. ετη-μнтєпooтє ρη-тοтєи тοтєи ηηтαζи
 ере-οтєи κωтє εοтєи тμпсoп. ете-наі не ηєтpан
 χωριс-пєтφτлаζ. πτ μφτлаζ ατ?сδє· αηηεαϊ·
οτραζαс·

30. (Jeu 26)

	The	three	<i>watchers</i>
His name	...		...
...	Twelve	<i>emanations</i>	
Jeu	...		
	...		
	...		
His <i>character</i>	...		
	...		
	...		

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: |

p.33: IEOY KZ

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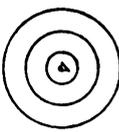
10

α | α | α

πεντραν
ωγων
ζαζα
ιε|ογ

α | α | α

πενχαρακτηρ



πρωμεντ λεφτλαζ
ζηλαζα· λαζαω?· λ^ωζ. . .

πιθ μεπροβολη.

ετωζζαζωε· ωζε:////

//////, αζωζ· θαζηεζ:!

///ζαωζα· θηζεαιε·

///τσαφωι· ηωζαζαπωζ

///αγλαζαζ· ειαζα?ε?

ε?αζαηι· θωζω //αζ·

ετη-μεντσκοοτс καπε ρε-πενχονσατροс ετε-πραν
 νε παι ετη-ηποс. ετη-μεντιθ ρη-πταζιс πταζιс
 επειραν μεεοοτ νε μεμεντσκοοτс χωριс-πетпаз
 15 ψωπε ηηητοτ εψαηοτμεπετε επαιωτ ετρεψ-ατс
 παλιс ηοτοειη πατ.

пαι νε ηта-ωιωνζαζα προβαλε μεεοοτ εβολ
 ητερε-τσομε επαιωτ ηοηηοτ ρραι ηηηη. αψπρο-
 βαλε εβολ μεμεντιθ μεπροβολη. ετη-μεντσκοοτс
 20 καπε ρη-τεπροβολη τεπροβολη επειραν μεεοοτ
 νε μεμεντιθ. ετη-μεντιθ ρη-τοτει τοτει ηηηαζιс
 ερε-οτει μεηολ ηοτει τεηсоп. ετε-пαι νε ηетραν
 χωριс-πетφτλαζ. ηε λεφτλαζ ραζαιс
παλαλεη[†].

2 page 33: the leaf is almost completely defective on the left side and the writing faded; it measures 26 × 16 cms.

31. (Jeu 27)

His name	The three <i>watchers</i>
...
Jeu	The twelve <i>emanations</i>
	...
	...
	...
His <i>character</i>	...
	...
	...

And there are twelve heads in his *treasury*; that is, the names are these which are in the *places*. And there are twelve in each *rank*, and this name is that of the twelve, *except for* those that will be in them, when they *sing praises* to my Father, so that he gives light-*power* to them.

These are they which ... *emanated* forth when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve in each one of the *ranks*, and they are one outside the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: |

5

10

p.34. ΓΕΟΥ ΚΗ

πετραν
[ωνζω]
ωζ
ΓΕΟΥ
[]

[πρωμιντ μφτλαζ]

.....

[πιβ μπροβολη]

ο

θε

α

αζηο

.....

.....

πεψχαραντηρ

ετη-μιντσκοοτс καπε ρμ-πεσφονσατροс ете-πραν
 κε παι ετην-πτοποс. ετη-μιντιβ ρη-πταζιс πταζи
 επειραν μμιοот не μμινтскоотс χωριс-петпаз
 15 шопе пρηтот етшанρτημηεте epaiwt εтρεψт-
 ατημειс ποτοειη πατ.

παι κε ηта-ωνζωωζ проβαλε μμιοот εβολ ητε-
 ре-тσομ μπαιωт hoтhoт ρραι пρηтψ. αψпроβαλε
 εβολ μιβ μπροβολη. ετη-μιντιβ καπε ρη-тепρoз
 20 hoлη тeп, επειραν μμιοот не μμинтiв. етн-
 μинтiв ρη-тoтeи тoтeи ηηтаζи еpe-oteи κωте εoteи
 тeпcoп. ете-пaи не ηεтрап χωριс-пeтφтлаз.
 ηт μφтлаз ωιeсaз· θωza ιεε· ωzιz^αт////////

3 [πρωμινт μφτλαζ] and following 8 lines; Schmidt : this passage is illegible.

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p. 35. ρραι ρε-πμερϕοτ παιων ετε-
 πεφραν παφαρτον πε παι ψαλλεαζαζ. σωτε μεμε-
 λος παιη ηται ετχοορε εβολ χιν-τηκαταβολη μεκνοσ
 10 μεο ρραι ρη-παρχων τηροτ μεη-ηεκακοσ μεη-
 ηλιτοτρτοσ μεπμερϕοτ παιων ατω ητσοοτρτοσ τη-
 ροτ εροτη ητχιτοτ εποτοειη >>

σωτα εροι ειρταμενετε εροκ ηιηρη μεη παι
 ενταφθοτθοτ ρε-πεφρη αφρε-ιεοτ μεημε μεη-
 15 μερσοοτ παιων ατω αφκαθιστα ηρεπαρχων μεη-
 ρεηεκακοσ μεη-ηλιτοτρτοσ ρραι ρε-πμερσοοτ
 παιων ετε-πεφραν παφθαρτον πε παι ζαουζα. σωτε
 μεμελοσ παιη ηται παι ετχοορε εβολ χιν-τηκατα-
 βολη μεκνοσμεοσ ρραι ρη-παρχων μεη-ηεκακοσ
 20 μεη-ηλιτοτρτοσ μεπμερσοοτ παιων σοοτρτοσ τηροτ
 εροτη ητχιτοτ εποτοειη >>

σωτα εροι ειρταμενετε εροκ ηιηρη μεη παι
 ενταφθοτθοτ ρε-πεφρη αφρε-ιεοτ μεημε μεη-
 μερσαυη πα[ιων] αφκαθιστα ηρεπαρχων μεη-ρεη-
 25 εκακοσ μεη-ρεηλιτοτρτοσ ρραι ρε-πμερσαυη
 παιων ετε-πεφραν παφθαρτον πε παι χαζαηραωζα.
 σωτε μεμελοσ παιη ηται παι ετχοορε εβολ χιν-τηκα-

7 page 35: the left hand edge of the leaf is missing and there are small defects throughout with some mildew spots; the remainder measures $27\frac{1}{2} \times 15\frac{1}{2}$ cms.
 7-82.26 pages 35-38 are two misplaced leaves which contain part of a gnostic hymn.

8 W. Schw. παφαρτον; read παφθαρτον.

(Fragment of a Gnostic Hymn)

⟨Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the fifth *aeon*, and hast *set up archons* and *decans* and *ministers*⟩ in the fifth *aeon*, whose *imperishable* name is Save all my *members* which have been scattered¹ since the *foundation* of the world in all the *archons* and the *decans* and the *ministers*² of the fifth *aeon*, and gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*³, who hast caused Jeu to establish the sixth *aeon*, and hast *set up archons* and *decans* and *ministers* in the sixth *aeon*, whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* of the world in the *archons* and the *decans* and the *ministers* of the sixth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the seventh *aeon*, and hast *set up archons* and *decans* and *ministers* in the seventh *aeon*, whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* | of the world

¹ (8, 9) scattered members; see Jonas (Bibl. 21) p. 139 ff.; Schmidt (Bibl. 32) p. 389); Epiph. 26.3.1; 13.2; Iren. I 30.14; Plutarch *de Is. et Os.* 54; 59; TriTrac 123; Keph XXXI p. 84 ff.; (cf. U 247.26).

² (10, 11) decans and ministers; see Bouché-Leclerc (Bibl. 12) p. 229, n. 1; CH *Stob. Exc.* VI Introduction pp. xxxviii-lxi; PS 2.

³ (14, 23 etc.) hast shone in thy mystery; lit. has shone in his mystery; (also 90.5, 15).

ταβολη λεγκομοο ρραι ρη-παρχων λεη-ηδεκανοο
 λεη-ηλιτοτρποο λεπεερασηη παι[ων] σοοτρποο τηρ
 ποο εροθη ητχιτοο εποτοειη >>

σωταε εροι ειρταεινετε εροκ πιυρη λεη παι
 5 ενταχθοθθοο ρεε-πευηη αςτρε-ιεοο σεηνε λεπ-
 μεερασηη παιων αςηαθιστα ηρεπαρχων λεη-
 ρεηδεκανοο λεη-ρηηλιτοτρποο ρραι ρεε-πεερα-
 σηη παιων ετε-πευρηη παφθοαρτοη πε παι ηα
ηαα.. σωτε λεεελοο ηηε ηται παι ετχοορε εβολ
 10 ηηη-ηααταβολη λεγκομοο ρραι ρη-παρχων τηρ
 ποο λεη-ηδεκανοο λεη-ηλιτοτρποο λεπεερασηη |
 ρ. 36. αηων σοοτρποο τηρποο εροθη ητχιτοο
 εποτοειη. >>

σωταε εροι ειρταεινετε εροκ πιυρη λεη παι εν
 15 ταχθοθθοο ρεε-πευηη αςτρε-ιεοο σεηνε λεπεεραψη
 παιων ατω αςηαθιστα ηρεπαρχων λεη-ρηηδεκανοο
 λεη-ρηηλιτοτρποο ρραι ρεε-πεεραψη παιων ετε-
 πευρηη παφθοαρτοη πε παι αααααα. σωτε λεεελοο
 ηηε ηται παι ετχοορε εβολ ηηη-ταβολη ρραι ρεε-
 20 παρχων λεη-ηδεκανοο λεη-ηλιτοτρποο λεπεεραψη
 παιων σοοτρποο τηρποο εροθη ητχιτοο εποτοειη >>

σωταε εροι ειρταεινετε εροκ πιυρη λεη παι
 ενταχθοθθοο [ρ]εε-πευηη αςτρε-ιεοο σεηνε λεπ-
 μεεραηηη παιων αςηαθιστα ηρεπαρχων λεη-ρηη-
 25 (α)εκανοο λεη-ρηηλιτοτρποο ρραι ρεε-πεεραηηη

12 W. Schw. αηων; read παιων.

16 MS ηρεπαρχων; read ηρεπαρχων.

17 MS ρηηλιτοτρποο; read ρεηηλιτοτρποο.

19 MS ηηηταβολη; read ηηη τααααααα ηηηκομοοο.

19, 20 MS ρη-παρχων; read ρηη-παρχων.

in the *archons* and the *decans* and the *ministers* of the seventh *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the eighth *aeon*, and hast *set up archons* and *decans* and *ministers* in the eighth *aeon*, whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers* of the eighth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the ninth *aeon*, and hast set up *archons* and *decans* and *ministers* in the ninth *aeon* whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* (of the world) in the *archons* and the *decans* and the *ministers* of the ninth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the tenth *aeon*, and hast *set up archons* and *decans* and *ministers* in the tenth |

παιων ετε-πεϋραν παφθαρτον πε παι τανοταζ. σωτε
 μεελοσ ние нται етχοоре εβολ χιν-ткатаз
 βολη μεпкоσμεос ρραι ρη-παρχων τηροτ μεп-пзес
 канос μεп-пλιτοτρгос мπεερεмент παιων соотрот
 5 τηροτ εροτη ηϋжитот εποτοειη. >>

σωтаε еροι ειρταμεпете еρον пишрп мѣ παι епс
 таϋβοτβοτ ρε-песѣѣ аϋтре-теот сѣине мπεερεз
 мптоте παιων аϋкаθιστα ηρεπαρχων мп-ρεпз
 зеканос мп-пλιтоτρгос ρραι ρε-пπεερεментоте
 10 παιων ете-песϋран пафθαρтон пе παι плотзааа |

р. 37. σωте мееλοσ ние нται етχοоре εβολ
 χин-ткатаβολη μεпкоσμεос ρραι ρη-παρχων (τη)ροτ
 мп-пзеканос мп-пλιтоτρгос (мп)пπεερεментоте
 παιων соотрот τηροτ εροτη ηϋжитот εποτοειη. >>

15 σωтаε еροι ειρταμεпете еρον пишрп мѣ παι епс
 таϋβοτβοτ ρε-песѣѣ аϋтре-теот сѣине мπεερεментс
 споотс παιων аϋкаθιστα ηρεπαρχων мп-ρεпзес
 канос мп-ρεпλιтоτ(р)гос ρραι ρε-пπεερεментспоотс
 παιων ете-песϋран пафθαρтон пе παι парпаза..

20 σωте мееλοσ ние нται етχοоре εβολ χин-ткатаз
 βολη μεпкоσμεос ρραι ρη-παρχων τηροτ мп-
 пзеканос мп-пλιтоτρгос мπεερεментспоотс παιων
 соотрот τηροτ εροτη ηϋжитот εποτοειη. >>

σωтаε еροι ειρταμεпете еρον пишрп мѣ παι епс
 25 таϋβοτβοτ ρε-песѣѣ аϋтре-теот сѣине мптопос
 мпχоттаϋте мпроβολη пагоратос ρραι ρη-отс
 тазис мπεερεментшоете παιων мп-петаρχων

11 page 37: the right and left hand edges of the leaf are missing, and there are a few mildew spots; the remainder measures $27 \times 9\frac{1}{2}$ cms.

13 (мп)пπεερεментоте; read мпπεερεментоте.

aeon, whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers* of the tenth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the eleventh *aeon*, and hast *set up archons* and *decans* and *ministers* in the eleventh *aeon*, whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and *decans* and *ministers* of the eleventh *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the twelfth *aeon*¹ and hast *set up archons* and *decans* and *ministers* in the twelfth *aeon*, whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers* of the twelfth *aeon*; gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the *place* of the 24 *invisible emanations*, with their *archons* | and their gods

¹ (16, 17) twelfth *aeon*; see PS 178.

μην-νετποττε μην-νετχοεις μην-νεταρχαττελος
 μην-νεταττελος μην-νετδεκανος μην-νετλιτοτρπος
 ετε-πεφραν παφθαρτον πε π(η) ωαζαπαζαω. σωτε
 μμελος ние нтаи και ετχοορε εβολ жин-тнатаз
 5 εβολη μηνκοσμος ρραι ρη- | ρ. 38. жоттацте
 μπροβολη παρορατος μην-(η)εταρχων μην-νετ-
 ποττε μην-νετχοεις (μ)η-νεταρχαττελος μην-νετ-
 αττελος μην-(η)ετδεκανος μην-νετλιτοτρπος ατω
 ητσοοτρωτ τηρωτ ερωτη ητжитот εποτοειν. >>
 10 σωτε εροι ειρταμενετε ερον πιшрп μμ̄ παι
 ενταψβοτβοτ ρε-πεφμετστηριον ασεμине μπ-
 μερμεντшоμeтe παιων ατω ασκαθιστα μпшомент
 ηποττε μην-παρορατος ρραι ρε-πμερμεντшоμeтe
 παιων ετε-πεφραν παφθαρτον πε παι λαζαζααα.
 15 σωτε μμελος ние нтаи ετχοορε ρραι ρε-пшомент
 ηποττε μην-παρορατος ατω ητσοοτρωτ τηρωτ ερωτη
 ηтжитот εποτοειν. >>

σωτε εροι ειρταμενετε ερον πιшрп μμ̄ παι εν-
 таψβοτβοτ ρε-πεφμ̄ ατω ασεμине ηπαρχων τη-
 20 ρωτ μην-габраωθ και εντασπιστετε επμντερο μп-
 οτειн ρραι ρη-оттопос ηανρ εφсотц ετε-πεφραν
 παφθαρτον πε ηη χαχαζαωραζα. σωτε μμελος
 ние нтаи ετχοορε εβολ жин-тнатаз εβολη μηνκοσμος
 ρραι ρη-παρχων τηρωτ μην-ηδεκανος μην-ηλι-
 25 тоттрπος ατω ηтсоотрρωт τηρωτ ερωτη ηтжитот
 εποτοειн ραμην ραμην ραμην.

5 W. Schw. жоттацте; read ηжоттацте.

12 W. Schw. ασκαθιστα; read ασκαθιστα.

20 MS επμντερο; read εтμнтеро.

20, 21 MS μποτειн; read μποτοειн.

and their lords and their *archangels* and their *angels* and their *decans*¹ and their *ministers*, in a *rank* of the thirteenth *aeon*, whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* of the *world* in the 24 *invisible emanations* and their *archons* and their gods and their lords and their *archangels* and their *angels* and their *decans* and their *ministers*; and gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, and hast established the thirteenth *aeon* and hast *set up* the three gods and the *invisible one* in the thirteenth *aeon*, whose *imperishable* name is Save all my *members* which have been scattered in the three gods and the *invisible one*; and gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, and hast established all the *archons* with Jabraoth², who have *believed* in the Kingdom of the Light, in a *place of pure air*³ whose *imperishable* name is Save all my *members* which have been scattered since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers*; and gather them all together and take them to the light. *Amen, amen, amen.* |

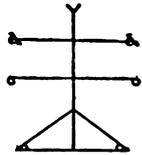
¹ (1, 7) archangels, angels, decans; see Kropp (Bibl. 22) III p. 28 ff; Origen *c. Cels.* VI 30; PS 2.

² (20) Jabraoth; see Böhlig (Bibl. 10) p. 88; Bousset (Bibl. 13) p. 347; Preisendanz (Bibl. 29) VII 316; cf. PS 128; 355.

³ (21) place of pure air; see Origen *de Princ.* II 11.6; ApAscl 76; Keph VII p. 35 (also U 263.16, 17).

.

 [ερε-ε πτοπος
 5 κω] ρ. 39 . τε εροϋ ε̄ε. ετετησανει σε επει-
 τοπος σφραγιζε μειωτη ρη-τεισφραγис
 παι πε πεсran δαiewχaz ερε-ψηφoc
 ρη-тетпсіж δтла ажи-пейran он пт
 нсон даiwεwaz аτω шаре-пештлаз
 10 μн-пкатапетасεα шатсокоτ πατ'
 шантетпнwк επτοπος μπετειωτ пч† ε̄ε κτε-
 τηχιоор εροτηε̄ε. παι σε пе τσпκω ερpai
 μπει□.



παλιν он απει εβολ επμερηс(sic) π□ κτε-αωzazh
 15 αποκ μн-ε̄ε. पेजे-μμιαθнтс пис пач же-ειε τ-
 μεροτηр птазic τε ται επανει εβολ ερος пμμнтс
 ειωτ. पेжаϋ же-ται τε тμερh птазic пөнср пте-
 палсанwол ερε-снтε птазic μμнтсιωт ριροτη аτω
 отеи ρη-тμнтε. аτω снтε ριwол. εтне-пαι се εисрн-
 20 нте απει εβολ εтснтε ппалсанwол εре-† птазic
 μμнтсιωт ρη-тμнтε есшоор ρη-птоπος μпнотте
 етμтμнтε μптпρϋ. εтне-пαι аика-снтε ρиwол аτω
 снтε ρиροτη ере-петеиμε он ρиροτη тнрот аλλα

5 page 39: the right hand edge of the leaf is missing; the remainder measures 20×12 cms; there are a few mildew spots.

the cryptogram appears to stand for the phrase: ερε.....προτη ρη-тетμηте

6-10 the diagram on the right side of the page is missing, but seen in W. Schw.

11 the cryptogram perhaps stands for the phrase: пч† пнтп птесфραγис μп-печran.

12 the same cryptogram probably stands here for the phrase: εтптлн προτη μпешфнсаτрос.

15 the cryptogram here denotes: τатазic εтκωте εροι.

16 MS επανει; read επтанει.

20 MS † птазic; read †ε птазic.

22 MS εтμтμнтε; read εтптμнтε.

(Lacuna)

33. ... <six places surround him> (in the midst of which is)¹ When you come to this *place*, seal yourselves with this *seal*²: This is its name: ..., while the *cipher*³ 70331 (?) is in your hand. Furthermore say this name ... three times, and the *watchers* and the *veils*⁴ are drawn back, until you go to the *place* of their Father and he gives (you his seal and his name)⁵ and you cross over (the gate into his treasury)⁶. This now is the placing of this *treasury*.”

We came forth *again* outside to the 55th⁷ *treasury* of I and (my rank which surrounds me).

The *disciples* of Jesus said to him: “What number of *rank* of the Fatherhood is this to which we have come?” He said: “This is the second *rank* of the *treasury* of those without. There are two *ranks* of Fatherhood within, and one in the middle, and two outside. Now for this reason behold, we have come forth to the two <ranks> of those outside, while five *ranks* of Fatherhood are in the middle, which are in the *places* of the God who is in the midst of the All. For this reason I have placed two outside, and two within, while their likeness again is inside of all. *But* | when

¹ (5) (in the midst of which is); MS: a cryptogram replaces the words in brackets here and subsequently (see also 84.17).

² (6) seal yourselves with this seal; see Bousset (Bibl. 13) p. 286 ff.; Epiph. 27.5.9; *Exc. e Theod.* 86; Hippol. V 10.1; Origen *c. Cels.* VI 27; PS 197 etc.; Keph XC p. 225; (also 105.2; 107.1, 2 etc.; U 232.25).

³ (7) cipher; cf. Hippol. IV 2.1.

⁴ (10) veils; see HypArch 94; PS 23 etc.; Keph XXIV p. 71; (cf. U 237.3, 4).

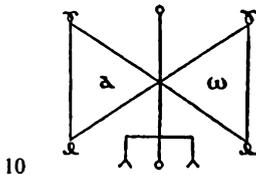
⁵ (11) (you his seal and his name); MS: cryptogram; cf. Schmidt (Bibl. 32) pp. 669 ff.; (also 84.12, 24; 85.10 etc.).

⁶ (12) (the gate into his treasury); MS: cryptogram (see also 84.12, 24; 85.10 etc.).

⁷ (14) 55th; MS: 56th.

εισανσοροτ εβολ ψαικα-сште мπευβολ ατω сште
 мπευροτн ере-отей ρн-таменте. таи те τσпкаρε
 ратот нпетазиc мμειτωτ ρн-пейтопос.

сωтае се теноτ етσпкω ερραι мпей□ ететн
 5 ψапει εβολ еп□ сфр мμωтн ρн-теисфр ете таи те



10

пαι пе пєсран ζωζαεζωζ ажи
 нотсоп мμате ере-ψψнфос ρн-
 тетнσιχ χφие аτω ажи-пейран п
 нсоп ωωιενζαζαμαζα аτω шаре-
 р. 40. пєфтлаз нптазиc мн-

нкатапетасμα ψατсокоτ паτ ψаптетнћωн еп
 топос мπετειωτ ηϑψεεω ψаптетнћωн εεεω. παι
 се пе τσпкω ερραι мпей□ мн-петнρηтє тнрот.

палн он апει εβολ ηсп□ нте-нєиωωζιоα.
 15 анок мн-татазиc етнωте ерои. пєжаи же-сωтае етσп
 кω ερραι мпей□ мн-петнρηтє тнрот. ере-с
 нтопос кωте ер εεω. ететнψапει епейтопос сфραгизе
 мμωтн ρн-теисфр.

пαι пе пєсран ажи нотсоп мμате
 20 ζωαεοτε ере-теψψнфос ρн-тетнσιχ ψт
 аτω ажи-пейран пч нсоп же-οτεиеζωαζ
 аτω шаре-пєфтлаз мн-птазиc мн-
 нкатапетасμα ψατсокоτ паτ ψапте
 тнћωн ептопос мπετειωτ ηϑψεεω ηтетнχιοορ εεεω.

25 παι се пе τσпкω ερραι мпейϑнср.

палн он апει εβολ епμєρηζ нϑнср анок мн-

6-9 the diagram is missing, but seen in W. Schw.

10 MS нптазиc; read мн-птазиc.

14 MS ηсп□; read епμєρηс η□.

I distribute them, I place two outside it, and two inside it, and one in my (?) midst. This is the establishment of these *ranks* of Fatherhood in these *places*.

⟨I said :⟩ ‘Hear now the placing of this *treasury*. When you come to this *treasury*, *seal* yourselves with this *seal*, which is :

This is its name : ...¹ Say it only once while this *cipher* 600515 (?) is in your hand, and say this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father, (and he gives you his seal and his name), until you go to (the gate into his treasury). Now this is the placing of this *treasury* and all those within it.’

34. We came forth *again* to the 56th *treasury* of ..., I and my *rank* which surrounds me. I said : ‘Hear the placing of this *treasury* and all within it. Six *places* surround it, (in the midst of which is ...). When you come to this *place*, *seal* yourselves with this *seal* :

This is its name. Say it only once ..., while this *cipher* 90410 (?) is in your hand, and say this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father and he (gives you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this *treasury*.’

35. We came forth *again* to the 57th *treasury*, I and | my

¹ ζωξαεζωζ; see 55.7; 124.9-17.

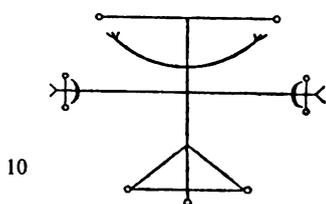
rank (which surrounds me)¹. We came to the *place* of (I said): 'Hear now at this time its distribution and all within it. Six *places* surround it. When you come to this *place*, *seal* yourselves with this *seal*:

This is its name: Say it only once, while this *cipher* 90419 (?) is in your hand, and say also this name: ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to their Father, and he gives (you his seal and his name), and you cross over (the gate into his treasury). This now is the placing of this *treasury* and those within it.'

36. We came forth *again* to the 58th *treasury* of ..., I (and my *rank* which surrounds me). I said: 'Hear now at this time the placing of this *treasury* and all within it. Six *places* surround it. When you come to this *place*, *seal* yourselves with this *seal*: This is its name: Say it only once, while this *cipher* 70122 (?) is in your hand, and say also this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father and he gives (you his seal and his name), and you cross over (the gate into his treasury). This now is the placing of this *treasury* and all those within it.' |

¹ (I) (which surrounds me); MS: cryptogram; see also 85.13; 86.2 etc.).

παλιν ον ανει εβολ επμερκε πονερ πτε-οτιν
 ζαζων αποκ λην-ετ⁷: σωτα σε τονот етшинк ερρα
 λπει¹⁶ λην-петпгнт⁷ тп⁷ ере-с птопос κωτε ер ετ⁷.
 ететпшанеи се епетопос сфрагизе ммаωтп рп-теи⁸
 5 сфрагис ете-таи те.



παи пе песран знаωεζωαζ ажи⁷
 потсон мате ере-теψηφο⁸
 рп-тетпш⁷х с⁷рпз παλιν ον
 οπομαζε λπει⁷ пт нсон ζωο⁸
οιτωνηα аτω шаре-нефт⁷λ λην-
 птазис λην-κκαταпетасма
 шатсоко⁷ пат шантетп⁷шк ептопос мпетеиωт
 п⁷ετ⁷ετ⁷ птетпш⁷оор ет⁷. παи се пе тшинк εрра
 λπει¹⁶.

15 παλιν ον ανει εβολ επμεερε⁸ πονсаτροс нωα⁸
ζανηω | р. 42. [апо]к р пезаи нмама⁸онтис
 же-σωта ет⁷е-тшинк εрра λπει¹⁶ ере-соот пто⁸
 пос κωте еро⁷ ере-ωαζанзо протп рп-тет⁷мнте.
 пейшωλ⁷ сна⁷ етсн⁷ раратот ннес⁷топос птеи⁷ре
 20 ⁷ птоот не тпотне ннес⁷топос етс⁷а⁷ерат⁷ прн⁷
 тот. пейшшωλ⁷ сна⁷ ере-пиа⁷λфа прнтот мпей⁷
 т⁷пос же-сна⁷ рит⁷е аτω сна⁷ рпеснт. птоот не
 не⁷гооте ммоо⁷ше екпа⁷шк ерат⁷ мп⁷ωт епес⁷
 топос аτω мпес⁷ротп. пиа⁷λфа рωот птоот не
 25 нка⁷тапетасма етсн⁷ ерш⁷. παλιν ον ере-и⁷ш пто⁸
 пос р⁷м-пес⁷шнр етп-мнт⁷и⁷ на⁷е р⁷м-птопос пто⁸
 пос епейран ммоот не мп⁷и⁷ етп-и⁷ш птазис р⁷м-

7 MS мате; read мма⁷те.

16 W. Schw. ...к р; read [апо]к мп-та⁷тазис. етκωте еро⁷.

18 ωαζанзо; read ωαζанηω.

37. We came forth *again* to the 59th *treasury* of ..., I (and my *rank* which surrounds me). <I said>: 'Hear now at this time the placing of this *treasury* and all within it. Six *places* surround it (in the midst of which is ...). When you come to this *place*, *seal* yourselves with this *seal*, which is:

This is its name: Say it only once, while this *cipher* 90187 (?) is in your hand. *Then invoke* this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father and he gives (you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this *treasury*.'

38. We came forth *again* to the 60th *treasury*¹ of ...², I (and my *rank* which surrounds me). I said to my *disciples*: 'Hear concerning the placing of this *treasury*. Six *places* surround it, in the midst of which is These two lines which are drawn below his *places* thus: , they are the root of his *places* in which he stands. These two lines also, in which these *alphas* of this *type* are two above and two below, they are the pathways when you will³ go to the presence of the Father, to his *place* and his interior. These *alphas* are also *veils* which are drawn before him.

Furthermore there are twelve *places* in his *treasury*, and there are twelve heads in each *place*, whose name is that of the twelve. And there are twelve *ranks* in | his *treasury*, and there will be

¹ (15) 60th treasury; see also 91.19; 96.11.

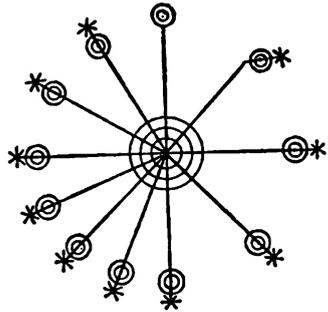
² (15, 16) ...; cf. 88.4.

³ (23) you will; lit. thou wilt.

песѣнскр етп-рєнкєашн птазис нашоупе рє-пєи-
 ѣнскр нѣл ппай ксетре-отале архєи ежωот псє-
 мотте ероц же-пшорп птωш. аτω пшорп мѣ.
 палн он етп-отптлн мємате риротн мпєи□.
 5 палн он мпєцѣбол ете-риєбол мємоц пє. отп-т
 мптлн мємоц ере-ѳ мѣфтлаз рирωот етп-т рирп-
 тптлн тптлн еотωт пран мпота пота мємоот.

тєпот ѳє ететншанєи епєитопос сѳрагисє мѣ
 мωтн рп-тєисѳрагис ете-тат тє. пай пє пєсран зѳ-
 10 зѳаѳазаωзан ажиц нотсон мємате ере-тєиѳнѳос
 рп-тетнси(ж) лωпє. | р. 43. тат тє тєсѳрагис
 палн он ажи-пєнкєран рω-
 ωц пшомєт псон ннзомєаза-
зωалаωзан. аτω шарє-пта-

15 зис мп-пкєатєпєтєсмєа сокоѳ
 пат шантєтнѣωк єптѳос
 мпєиωт пєѳѳѳѳ птєтнѣ
 мωошє еротн шантєтнпωр
 етптлн протн мпєцѣнскр
 20 птє-пєфтлаз етємєат псє-



пат етєсѳрагис мпєтєиωт псєсокоѳ пат же-аѳ-
 соѳωнє шантєтнѣωк єптѳос етємпєцѣротн. пай
 ѳє пє пѳнпкω ерраи мпєиѳнскр мп-пєтпнєтєѳ
 хωрис-пєтпашωпє прєтєѳ.

4 MS illegible; Schw. мємате риротн.

11 page 43: the leaf is badly damaged; only the lower left hand edge remains and measures $22\frac{1}{2} \times 14$ cms; numerous mildew spots are present.

12 the diagram is missing, but seen in W. Schw.

24 W. Schw. пѳнпкω; read тѳнпкω.

another multitude of *ranks* in this *treasury* outside of these. And they make a head to *rule* over them, which is called the first ordinance and the first *mystery*.

Furthermore there is only one *gate* within this *treasury*. *Furthermore* it (the *treasury*) has three *gates* at its exterior which is outside of it. And over them are nine *watchers*, three over each *gate*, and the name of each of them is different ¹.

Now at this time when you come to this *place*, *seal* yourselves with this *seal* which is this : this is its name Say it only once, while this *cipher* 30885 (?) is in your hand, this is the *seal* : *Again* say this name also : ... three times. And the *ranks* and the *veils* are drawn back, until you go to the *place* of the Father and he gives (you his *seal* and his name), and you go within, until you reach the *gate* within his *treasury*. And those *watchers* see the *seal* of their Father and they withdraw — because they have recognised it — until you go to the *place* within it. Now this is the placing of this *treasury* and those within it, *except for* those that will be within it. |

¹ (7) the name of each one of them is different; Schmidt : the name of each one of them is a unique name.

ειςρηнте σε διζω еρωτη λεπω εγραι κνεонср
 тнрот лн-нетнашопе κρηтот тнрот жн-пеонср
 лнпотте κтаλнθια ете-песрпаи пе пай ιωαIEW
ωωτιχωλειω ша-пеонсаτροс κωαζανζω.

5 ειςρηнте σε διζε-петκω еγραи еρωτη тнрот
 χωριс-нетнашопе κρηтот тнрот етшанρτμνετε
 επαειωт етρεϋ†-ατпаμис ποτοειп каτ.

тоте पेже-μμεαθнтис мис пачу же-пенχοис еие
 пта-пейтопос тнрот шопе етће-от н μμεон пта-пей-
 10 лнтеιωт етρηтот шопе етће-от лн-петκетаζис
 тнрот κташопе етће-от κρωћ н μμεон алон
 птапаδерати етће-от κρωћ.

пече-ис каτ же-пташопе етће-пейкоти μμееете
 ота пιωт шохпеч епарот елпесонеч ероу | р. 44.
 15 асфонеч ероу тнреч. шати-пейкоти μμееете ептач-
 каасу епарот елпесонеч ероу аћотћот ρраи ρε-
 пейкоти μμееете етећол ρитп-пайот пе аћрћр
 аτω апωпе ρраи κρηтеч аћотћот ρраи κρηтеч
 аспроћоле μμει ећол еанок пе пшорп лпро-
 20 ћолн ећол κρηтеч. еанок пе песеине тнреч лн-
 тесрκнωп еаспроћале μμει ећол апаδерат лпесч-
 лето ећол.

палп апейкоти μμееете о(п) асћотћот еграи
 ас† κнеρроот ећол ете-птоу пе пμερћ κρроот.
 25 асшопе κпейтопос тнрот лнκсωс ете-птос те
 тμερспте лпроћолн.

1 MS ειςρηнте; read ειςρηнте.

17 MS ρитп-пайот; read ρитμ-пайот.

18 MS апωпе; read апωωпе.

19 MS аспроћоле; read аспроћале.

Behold now I have told you of the placing of all the *treasuries*, with all those who will be in them from the *treasury* of the *true* God whose name is this : ... ¹ as far as the *treasury* of Behold now I have said to you the placing of them all *except* for those which will be in them all when they *sing praises* to my Father, so that he gives light-power to them.’”

39. Then the *disciples* of Jesus said to him : “Our Lord, why have all these *places* come into existence, or why have these fatherhoods which are in them come into existence, and why have all their *ranks* come into existence, or why have we been set up?”

Jesus said to them : “They came into existence because of this small idea ²; my Father left one behind, and did not draw it to himself. He drew all to himself as far as this small idea which he left behind, and did not draw it to himself. I radiated forth in this small idea ² as one originating from ³ my Father. I bubbled up and I flowed forth from it. I radiated forth from it. It *emanated* me forth and I was the first *emanation* from within it. And I was its whole likeness and its *image*. As it *emanated* me forth I stood in its presence.

Again this small idea radiated forth. It gave forth another voice ⁴ which is the second voice. Afterwards it became all these *places*, that is, the second *emanation*. |

¹ (3, 4) ...; cf. 47.15, 16; 51.23-25; also 86.15, 16.

² (13, 17) this small idea; see note on 50.23.

³ (17) from; or through.

⁴ (23, 24) small idea radiated forth ... another voice; cf. TriProt 36 (also 50.23; 93.4 ff.).

Again (the second emanation) proceeded one by one and became all these *places*, proceeding one after another. It (the idea) caused all these *places* to come into existence.

Again (the idea) gave forth the third voice. It caused (the emanation) to move the power of the *treasuries*. It caused all these heads to come into existence, *corresponding to the places*. They stood *corresponding to* all the *places*, from the first to the last of them all. Moreover, my Father also moved all these heads. He caused each one of the twelve *emanations* to be *emanated*. He spread them forth in these *places* of the *treasuries* from the first to the last of them all.

You yourselves, my *disciples*, I have borne you into the *places* of those of the innermost, as you are a *rank*, so that you proceed with me in all *places* to which we shall go, so that you *serve me*¹ in all *places* to which I will go, and I will call you *disciples*.

Now at this time, when you come forth from all these *places*, say these names which I have said to you, with their *seals*, so that you are *sealed* with them. And say the names of <their> *seals* while their *cipher* is in your hand, and the *watchers* and the *ranks* and the *veils* are drawn back until you go to the *place* of their Father.

Again you will cross over them all into the *places* of those of the innermost *until* you go to the *place* of the *true* God. This now is the whole placing of the *treasuries* which I have just set out for you.” |

¹ (15-95.22) 6 pages of the MS are missing; Schmidt used the Woide/Schwartz transcript of the text here.

тоте пехе-~~м~~мдѠнтис пх, нац же-пхоеис епизн
 анхоос ерон епжѠ ммоос же-ма нан н(о)тран
 ммате нсрѠше ептопос тирот тоте анхоос нан
 же-шанѠотн нптопос тирот еитрететнмоушт м-
 5 ммоот. аѠѠ Ѡнахооц ерѠтн. еисрннте анмоушто
 тнр мн-петнрнтот тирот. аѠѠ анжѠ ерон мпетр
 мн-пран нпетсѠр мн-петѠнѠос тирот етре-пто-
 пос тирот сокот нат жин мпшорп шадрраи еѠае
 ммоот тирот.

10 теноѠ Ѡе ма нан мпран ептакхооц нан. же-
 ешанѠѠѠ еитрететнмоушт ннен Ѡнахоот ерѠтн
 теноѠ Ѡе пенхоеис ажѠц ерон. жекаас епехооц
 нпнтопос тнр нне[□] псесокот нат жин мпшорп
 шадрраи еѠае ммоот тирот.

15 тоте пехе-ис нат же-сѠтѠ птакхооц ерѠтн
 нтетникаац рм-петнрнт нтетнрарер ероц.

р. 46. тоте пехат нац же-птоц пе пнос
 пран нте-пенеиѠт етшооп жин пшорп н е(т)ннт ероц.

пехе-х; же-ммон: алла пран нтноѠ нѠтнаѠ
 20 мис етн-птопос тирот епшанхооц ша-ре-птопос
 тирот сокот нат. етн-не[□] жин мпшорп шадрраи
 еѠае ммоот тирот ша-пеѠнср мпнотте пталн-
 Ѡиа. нефѠлаз мн-птазѠ мн-пкатапетасма шѠт-
 сокот нат тнр. пай пе пран ешакхооц. ааа ѠѠѠ
 25 zezωpaζaZZaiewzaza eee III zaiewzwaχwe ooo ttt
ϑωnζaοzαeζ ннн znnzαoza. χωzaεχeтδ tтzα-
α(λ)ε(ϑт)χ. пай Ѡе пе пран ететнеи ететнехооц
 ететнрм-птопос ннапсапрѠтн. птопос мпнотте

4 O. шанѠотн; read шанѠѠѠ.

11 O. ннен; read нне[□].

13 O. нпнтопос; read ннтопос or ептопос.

18 O. етннт?

40. Then the *disciples* of Christ said to him: “O Lord, *when* we said to thee: ‘Give us one name only which suffices for all *places*’¹, *then* thou didst say to us: ‘When I have finished allowing you to see all the *places* I will say it to you’. Behold, we have seen them all, and all those within them. And thou hast said to us their names and the name of their *seals* and all their *ciphers*, so that all the *places* from the first to the last of them all are drawn back. Now at this time give us the name about which thou hast said to us: ‘When I shall have finished showing you the *treasuries* I will say it to you’. Now at this time, our Lord, say it to us so that we may say it at all the *places* of the *treasuries*, and they be drawn back from the first to the last of them all.”

Then Jesus said to them: “Hear and I will say it to you that you may lay it in your heart and guard it.”

Then they said to him: “Is it the great name of thy Father who exists from the beginning, *or* <? another than? him?”

Christ said: “No, *but* when thou sayest the name of the great *power* which is in all the *places*, all the *places* which are in the *treasuries* from the first to the last of them all, as far as the *treasury* of the *true* God, are drawn back. The *watchers* and the *ranks* and the *veils* are all drawn back. This is the name which thou sayest :

...

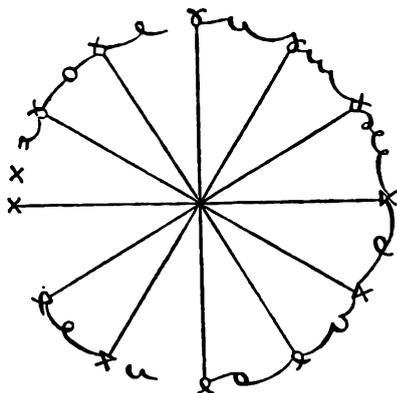
...

This now is the name which you should say when you are in the *place* of those of the innermost, the *place* of the | *true* God, to those

¹ (2) one name alone which suffices for all places (see also 96.26).

πταλνθια επαπτοπος ππαпсанβολ. αρεрат-тнртн
 ρε-πτοπος ππαпсанβολ πтетноποмазе млеоу. аτω
 сфрагизе млеωтн ρн-теисфрагис ете-таг те
 παг пе псрап ζηηωω

5 χααανζαζα ахиц п
 шорп ραөн мпн. ама ρ
 те птеψнфос ρн-тетн
 σιχ ζωηс ететншанеи
 ететнеопомазе млеоу
 10 ахи-паг пшорп мпнсωс
 κωте млеωтн епецтоб-
 коо ρ мпеөнср ететн
 нрнтсϑ сфрагизе млеω
 тн ρн-теисфрагис ахи-



15 псрап ере-ψнфос ρн-тетнσιχ мпнсωсϑ ахи-пеи-
 рап. | р. 47. ρωωсϑ нотсоп млеате ететнопо
 мазе млеоу. ететнκωте млеωтн епец-коо ρ мпе
 ететннрнтсϑ ететншанотω ететнопомазе млеоу.
 ахис же-мааре-песфлаз мпсе н
 20 мн-тавол. мн-птазис тн мс нк н
 петасма мс нк н мн-птоп, пнеριοоте млеооше
 птеψаптеιωт тнрс маротсоκот наτ же-αιοποмазе
 мпнос ирап итасϑхооу нап нσι пноτте пнтоп,
 тнр пне тнр шанφβωκ ептоπος мпноτте пта
 25 ληθια. птепнот ететнеже-пеирап мн-пеишаже
 мн-пеиφ ететнеκωте млеωтн епецϑ пкоо ρ мпе
 онсатр н ететнρε-птоπος ететннрнтсϑ пе псфτλ
 мпсτλн мн-птазис мпсөнсатрос мн-петкатаπε

8 O. ζωηс; read ζωηс.

16 page 47; the leaf is now missing.

16,17 O. ететнопомаζε; read ететнопомазе.

20, 21 O. тн мс нк н; unknown abbreviation.

of the *places* of those of the outermost. Stand in the *place* of those of the outermost and *invoke* it, and *seal* yourselves with this *seal* which is this :

This is its name Say it first before this. Hold this *cipher* 1856 in your hand. When you want to *invoke* it, say it first. Afterwards turn yourselves to the four corners of the *treasury* in which you are. *Seal* yourselves with this *seal*, and say its name while this *cipher* is in your hand. Afterwards say this name also once more only, while you *invoke* it, turning yourselves to the four corners of the *treasury* in which you are. When you have finished *invoking* it, say: 'Let the *watchers* of the 60 *treasuries* within and without in endless (series), and all the *ranks* of the (?)¹ *treasuries*, and the *veils* of the (?)¹ *treasuries*, and the *places* of the pathways of their whole fatherhood, be drawn back, until I go to the *place* of the *true* God. For I have *invoked* the great name which the God of all the *places* of all the *treasuries* has said to us.'

In the moment that you say this name and these words and this *mystery*, and you turn yourselves to the four corners² of the *treasury*, or when you are in the *place* in which you are, then the *watchers* of the *gates* and the *ranks* of the *treasuries* and their *veils*, | which are drawn before these <fathers>, will all be

¹ (20, 21) the (?) *treasuries*; (?) denotes an unknown cryptogram.

² (26) turn yourselves to the 4 corners; cf. Preisendanz (Bibl. 29) XIII 642 ff.; ParaSem 46; PS 385 (also 107.5 etc.; U 269.5).

таслаа етснн ерн-пейеюте: сенасокоѳ нат тнрот
 жнн протн евоѳ ммооѳ тнрот. жнн мпшорн
 шадраи еѳае ммооѳ тнр сенасокоѳ нат едраи
 епетейне ммин ммооѳ шантетнѳвн шв-птопос мп
 5 нтопос нпе^о тнр шантетнѳвн шв-птопос мп
 нотте нталнѳа. етмплѳол нптопос нте-пайот.

еисрнте джв ервти мпран ептажвоуѳ ервти
 ншорн же-ѳнажвоуѳ ервти шанте-нтопос тнр
 нпе^о сокоѳ нат шантетнѳвн шв-птопос мпнотте
 10 нталнѳа. етмплѳол нптопос мпайот.

еисрннте се джвоуѳ ервти рареѳ ервти мпр
 жоуѳ ететнмнн евоѳ же-ене-пт(о) тнрот штортр
 етѳе-теѳмнтнос етшооп драи нрнтѳ.

еисрннте се джвоуѳ ервти мпментнѳ ететнноте
 15 ерои тнртн мн- | р. 48. тесѳратис. мн-теѳнѳос.

еисрннте се джв ервти мпран ептатетншнт
 ер етрететнкаасѳ рм-петнрнт.

нтересотв же еѳжв ммоуѳ ероот. пезасѳ нат
 еѳадератѳ рм-пе^о ннапсанротн же-отер-тнтн
 20 нсви. нтоот же атарот нсвѳ. аѳмооше еротн
 рн-пе^о аѳеи едраи епмезсашѳ н^о протн аѳад
 ератѳ рм-птопос етмлаѳ.

пезасѳ же нат мпментнѳ же-ноте ерои тнртн.
 нтоот же атноте ероу тнрот. пезасѳ нат же-
 25 отвшѳ нсви нтетнѳ-еоот нмлаи нтаѳ-еоот еротн
 мпайот етѳе-тснсвр евоѳ нпеѳнсаѳрос тнрот.
 нтоу же аѳархн нртмнете еѳѳ-еоот еротн м

1 W. пейеюте; Schw. пейеюте; read пейеюте.

7 O. еисрнте; read еисрннте.

12 Schw. пт(о); read нтопос.

13 W. етшооп; Schw. етшооп, ѳ crossed out.

20 O. атарот; better аѳатарот.

drawn back, from within [to without of] them all, from first to last of them all. They are drawn back in their own likenesses, until you pass across into the *places* of all the *treasuries*, until you go to the *place* of the *true* God, which is outside the *places* of my Father.

Behold, I have said to you the name of which I said to you at first that I would tell you, until all the *places* of the *treasuries* are drawn back and you go to the *place* of the *true* God which is outside the *places* of my Father.

Behold now, I have said to you: take care and do not say it continually, lest all the *places* be agitated because of its greatness which is within it. Behold now, I have said it to you, the twelve who all surround me, with the *seal* and the *cipher*. Behold I have said to you the name about which you have questioned me, so that you may place it in your heart."

41. *But* when he finished saying it to them, he said to them, standing in the *treasury* of those of the innermost: "Follow me." *Moreover* they followed him. He proceeded into the *treasuries* and he came to the seventh *treasury* within. He stood in that *place*.

He said to them, the twelve: "Surround me, all of you." They *moreover* all surrounded him. He said to them: "Answer me and give glory with me as I give glory to my Father, on account of the distribution of all the *treasuries*." He *however* began to sing *praises*, giving glory to | his Father, saying thus:

песейот еџѡ мееос птејре же-ѳѳ-еоот пак ете-
 нтоџ? пе палнос иран пте-пѡт ете-пе(и)сраи пе
 мпейтопос ~~2/~~ 2// же-нток пентаксонк ерок тирн
 пталнѡѡ ѡпантка-пала мпейкоти мееете ебол
 5 мепксонџ ерок же-от се же пекотѡѡ ппотте
 пѡтратџ.

тоте аџтре-песемѡнтис отѡѡѡ же-рамни ра-
 мни рамни пѡомнт нсон. пѡѡѡ пѡтѡрам
 же-отѡрам нѡѡ же-рамни ката-еоот пѡѡ.

10 пѡлн он пѡѡѡ же-ѳѳрамнете ерок ѡ ппотте
 пѡѡт же-нток пентакка-пала мпейкоти мееете
 еџеѡтѡѡт раи пѡнтк же- ѡ се ѡ ппотѡ |
 р. 49 . те пѡтратџ.

тоте пѡѡт же-ѳѳ нѡ нсон.

15 тоте пѡѡѡ же-ѳѳрамнете ерок ѡ ппотте пѡт-
 рѡтџ же-нток пентаѡѡѡт раи пѡнтк мѡѡ
 мѡѡн. епекотѡѡ пе етреѡѡѡт. же-от се ѡ
 ппотте пѡтратџ.

пѡѡт он же-ѳѳ нѡ нсон.

20 ѳѳрамнете ерок ѡ ппотте пѡтратџ же-нток
 рѡтѡ-пекотѡѡ мѡѡ мѡѡн ѡѡѡѡт раи пѡнтк
 еѡ пѡтпѡѡѡ пѡтѡте. ѡпѡѡ ебол раи пѡнтк
 же-от се пекотѡѡ пе етре-пѡѡ тѡѡт ѡѡѡ. ѡ
 ппотте пѡтратџ.

25 тоте ѡтѡѡѡ же-ѳѳ нѡ нсон ѡ ппотте пѡт-
 рѡтџ.

2 O. пе(и)сраи; read пѡсраи.

3 O. мпейтопос; read мпейтпос.

5 O. же; read пе.

12 O. еџеѡтѡѡт; read еѡѡѡѡт. ѡ; read от.

13 page 49: the leaf is now missing.

14 the cryptogram here denotes рамни рамни рамни.

22 O. ѡпѡѡ, perhaps dialectal; read ѡпѡѡѡ.

25 O. ѡтѡѡѡ; read ѡтѡѡѡѡ.

“I give glory to thee, thou who art he whose great name is Father, whose signs are of this *type* : ~~2/~~ ~~2//~~

Because thou hast completely withdrawn thyself into thyself in *truth*, until thou didst give place to this small idea¹ which thou didst not draw to thyself, what now is thy will, O unapproachable God?”

Then he caused his *disciples* to answer : “*Amen, amen, amen*” three times.

He said to them once more : “Repeat after me, saying *amen* according to every glorification.”

Again he said : “I sing praise to thee, O God, my Father, for it is thou who hast allowed this small idea to shine within thyself; what now, O unapproachable God?”

Then they said : “(Amen, amen, amen)”² three times.

Then he said : “I *sing praise* to thee, O unapproachable God, for thou hast shone within thyself alone, thy will being that it should shine; what now, O unapproachable God?”

They said again : “(Amen, amen, amen)” three times.

“I *sing praise* to thee, O unapproachable God, for through thy own wish I have shone within thee, being a single *emanation*. I have been poured forth from thee. What now is thy will, so that all things should come into existence, O unapproachable God?”

Then they answered : “(Amen, amen, amen)” three times, “O unapproachable God”. |

¹ (4) this small idea; see also 88.16, 17 and note on 50.23.

² (14) (amen, amen, amen); MS : cryptogram (also 93.19, 25 etc.).

†ϗτανετε ер ω ςϕο же-пτοκ ακπροβολе мееи
 εβολ ειо ποτπροβολη ποτωτε. же-от σε пенотωщ
 пе етре-наи тһрот щωпе ω ппϕο.

тоте атоτωщћ же-ραμνη ραμνη ραμνη пт
 5 псоп ω ппϕο.

†ϗтаνετε ерок же-птоκ πεпτακταροι ерат м
 пенекто εβολ. ειо мпекейне тһрϕ мп-теκρικων
 тһрс акτωт нрнт еρραι ежωи же-от се пенотωщ
 пе етре-наи тһрот щωпе ω ппϕο.

10 тоте аτωщћ же-ςϕο пт псоп ω ппϕο.

†ϗтаνετε ер птоκ ппотте пιαтпратϕ же-птоκ
 πεпτακћотћот ρραι нрнтк мμιν мμок мпейкоти
 мμееете акπροβολе εβολ птаερћ мпροβολη ак-
 сорс εβολ нрентоποс етκωте ерок же-от се пенс
 15 отωщ пе етре-наи тһр щωпе ω ппϕο.

тоте атоτωщћ | р. 50. τεςϕο птнотте пп
 атпратϕ.

†ϗтаνετε ерок ω ппϕο же-птоκ πεпτακћот-
 ћот ρραι нрнтк мμιν мμок. акπροβαλε εβολ
 20 птаερϕ мпροβολη. ете-птос те птактресщωпе
 екωр мμок εβολ ппейтоποс тһрот же-от се ω
 ппϕο епенотωщ он пе етре-ннаи тһрот щωпе.

(т)ο(т)ε пεχατ же-ςϕο ϕ ω ппϕϕ.

†ϗтаνετε ерок мμин мμок акπροβαλε εβολ

1 the cryptogram here stands for ппотте пιαтпратϕ. O. акπροβολе; read акπροβαλε.

10 O. аτωщћ; read атоτωщћ.

13 O. акπροβολе; read акπροβαλε.

16 O. те; read же. O. ппотте; read ω ппотте.

22 Schw. етре : ппαι; read етре-пαι.

24 Probably the words ω пп отите же-птоκ πεпτακћотћот ρραι нрнтк.
 separate ерок and мμин мμок.

“I *sing praise* to thee, *O* (unapproachable God)¹, for thou hast *emanated* me as a single *emanation*. What now is thy will so that all these things should come into existence, *O* (unapproachable God)?”

Then they answered : “*Amen, amen, amen*” three times “*O* (unapproachable God)”.

“I *sing praise* to thee for thou hast set me up in thy presence, I being thy whole likeness and thy whole *image*, and thou wast satisfied with me. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?”

Then they answered : “(Amen, amen, amen) three times, “*O* (unapproachable God).”

“I *sing praise* to thee, *O* (unapproachable God), for thou hast shone forth this small idea within thyself. Thou hast *emanated* the second *emanation*. Thou hast distributed it to *places* which surround thee. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?”

Then they answered : “(Amen, amen, amen)” three times, “*O* unapproachable God.”

“I *sing praise* to thee, *O* (unapproachable God), for thou thyself hast shone forth within thyself. Thou hast *emanated* the third *emanation*, which is this which thou hast caused to exist, distributing thyself to all these *places*. What now, *O* (unapproachable God), is thy will, so that all these things should come into existence?”

Then they said : “(Amen, amen, amen)” three times, “*O* (unapproachable God).”

“I *sing praise* to thee, (O unapproachable God, for thou thyself hast shone forth within)² thyself. Thou hast *emanated* |

¹ (1) *O* (unapproachable God); MS : cryptogram (also 94.9, 15 etc.).

² (24) (O unapproachable God, for thou thyself hast shone forth within): MS : these words are omitted.

птекепроβολη ακκαθιστα λεμος εχη-птопос тн
рот. же-от се ω πптϕ.

тоте пѣхав же-тѣ ϕ ω πпϕ°.

†ϕταпете ерок же-пток пентаκβοτβοτ ρηη
5 τот λεμп λεмок акпроβαλε еβολ ηρηпран ак†
ран ероок же-□, же-от σω πптѣ.

пѣхав же-тѣ ωтϕ.

†ϕταпете ерок же-пток пентаκβοτβοτ ρραι
не птк λεμп λεмок акпроβαλε еβολ п[ρ]εптопос.
10 актретшωпе ρη-не□ тпρ же-от се пекотωш пе
етре-пαι тпрот шωпе ωтѣ.

тоте атоотωшъ же-тѣ ϕ ω πптѣ.

†ϕταпете ерок пток ω тѣтϕ же-пток пентаκ
βοτβοτ ρραι ηρηптк λεμп λεмок акпроβαλε еβολ
15 ποταпαιс аскпια епειαпте жекаас еке†-ран
еотоп ηρηптот же-ппотте птаλпθια же-от се пек
отωш пе етре-пαι тпрот шωпе.

тоте атоотωшъ же-тѣ ϕ ω πптϕ.

†ϕταпете ер пток πпϕ° же-пток пентаκβοτ
20 βοτ ηρηптк λεμп λεмок акпроβαλε еβολ отαп
пαιс аскпια еппотте птаλпθια етресηпια епке
шωпп лепроβολη | р. 51 . етρηп-не□ жекаас
етепроβαλε еβολ ηρηпкепроβολη птτα[ρo]от ера
тот ηρηпταзис тпрот ρη-не□. же-от се пекотωш
25 пе пай етре-пαι тпρ шωпе ω тѣ.

4 O. ηρηптот; read ηρηптк.

5 O. ηρηпран; read ηρηпран.

6 O. ероок; read ероот. O. σω; read се ω.

8, 9 O. ρραι не птк; read ρραι ηρηптк.

20 O. отαппαιс; read ποταппαιс.

21 епкешωпп. read еткешωпп.

22 page 51: the right edge and lower part of the leaf are missing, and there are numerous central defects and mildew spots.

23 two letters are missing; read птτα[ρo]от.

this *emanation* also, thou hast *set* it over all *places*. What now, (*O* unapproachable God)?"

Then they said: "(Amen, amen, amen, three times), *O* (unapproachable God)."

"*I sing praise* to thee (*O* unapproachable God), for thou thyself hast shone within thyself. Thou hast *emanated* names, thou hast given the name *treasury* to them. What now, (*O* unapproachable God)?"

They said: "(Amen, amen, amen, three times), *O* (unapproachable God)."

"*I sing praise* to thee, for thou thyself hast shone forth within thyself. Thou hast *emanated places*. Thou hast caused them to exist in all the *treasuries*. What now is thy will, so that all these things should come into existence, *O* unapproachable God?"

Then they answered: "(Amen, amen, amen)" three times, "*O* (unapproachable God)."

"*I sing praise* to thee, *O* unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated a power*. It moved these heads, so that thou didst give the name 'the *true* God' to one of them. What now is thy will, so that all these things should come into existence?"

Then they answered: "(Amen, amen, amen)" three times, "*O* (unapproachable God)."

"*I sing praise* to thee, *O* (unapproachable God), for thou thyself hast shone forth within thyself. Thou hast *emanated a power*. It moved the *true* God, so that he moved the rest of the *emanations* which are over the *treasuries*, so that they *emanated* other *emanations* and thou didst set them all up as *ranks* in the *treasuries*. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?" |

Then they answered: "(Amen, amen, amen)" three times, "O (unapproachable God)."

"I *sing praise* to thee, O unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* an *emanation*, so that it should produce *watchers corresponding to treasuries* from the first to last of them all. What now is thy will, so that all these things should come into existence, O (unapproachable God)?"

They answered: "(Amen, amen, amen)" three times, "O (unapproachable God)."

"I *sing praise* to thee (O unapproachable God), for thou thyself hast shone forth within thyself. Thou hast *emanated* an *emanation*. Thou hast caused it to produce 60 *emanations* which are these fatherhoods. Thou hast *set up* one (as God?) *corresponding to treasuries* from the first to the last of them all. It is they which thou hast named as the *ranks* of the five trees¹. What now is thy will, so that all these things should come into existence, O (unapproachable God)?"

Then they answered: "(Amen, amen, amen" three times), "O (unapproachable God)."

"I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* a great power. Thou hast moved it to produce *seals*. What now is thy will, so that all these things should come into existence, O (unapproachable God)?"

Then they answered: "(Amen, amen, amen," three times) O (unapproachable God)."

"I *sing praise* to thee, thou (unapproachable God), for thou thyself hast shone forth within thyself. Thou hast (produced) for us this great name which thou hast given to us, which is this which thou hast said, | whereby all *places* would draw back. What now, O (unapproachable God)?"

¹ (14, 15) 5 trees; see note on 100.2.

They answered: "(Amen, amen, amen," three times, "O (unapproachable God)."

I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* a *mystery* from thyself. What now is thy will, that all these things should come into existence, O unapproachable God?"

They answered: "(Amen, amen, amen, three times) O (unapproachable God)."

"I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* a *light-image*. Thou hast set it up surrounding thee, thyself. What now is thy will, so that all these things should come into existence, O (unapproachable God)?"

Then they answered: "(Amen, amen, amen, three times) O (unapproachable God)."

I *sing praise* to thee, thou unapproachable God, in other *places*. Thou art unapproachable in them in these *places* of these great *logoi corresponding to mysteries*¹. Thou hast placed thy greatness within them, for thy will again is that thou shouldst be approached in them. What now is thy will, so that all these things should come into existence, O (unapproachable God)?"

Then they answered: "(Amen, amen, amen, three times) O (unapproachable God)."

"I *sing praise* to thee, O thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* an *emanation* from the beginning, so that thou shouldst distribute all the places. Thou didst call it: "Jeu," so that those in all the *places* should be called "Jeu," so that they should be made rulers (kings) over them all. What now is thy will, so that all these things should come into existence, O (unapproachable God)?" |

¹ (18) great *logoi* corresponding to mysteries; cf. title on 99.2, 3.

тоте атоτωψῆ же-εξοτες.

†ξϑεμεεεε ерок нток ппосте ппатиратеϑ же-
 нток пептaкῆοτῆοτ ρραи ρῆнтк мееи мееок акс
 проβαде евоῶ мепекῆ мееи мееок ептк οτμεοττε
 5 πατиратеϑ ρη-πλοσος нз | р. 53 . тк οτaтиратеϑ
 ρῆнтοτ ρε-πεинос πλοσος ппката-ῆ пиеοτ пιωτ
 ппиеοτ тпροτ. ете-пток пе мееи мееок. же-οτ се
 пекοτωψ пе мееи мееок οп етρετпратк ρῆнтοτ
 ωεξοτες епτατпратеϑ ρε-πεинос πλοσος пката-
 10 μετστпριοп пиеοτ ппос ппиеοτε тпροτ ω εξοτες.

тоте атоτωψῆ же-εξο ωτες.

Γ° же-пток пептaкῆοτῆοτ ρραи ρῆнтк мееи
 мееок аксопк ерок тпрк ρε-пекенке тпρ(εϑ) мп-
 пенмееεεε тпρεϑ. акшωпп епаροτ ποτῆοτι мееεεεε
 15 жекаас екеοτωпρ евоῶ ппекпнос меептρεμεаο мп-
 текмептнос тпρс мп-пекпнос мῆ. же-οτ се пекс
 οτωψ пе етρε-пαι тпροτ ψωπε ω εξοτες.

тоте атоτωψῆ же-εξο ωτες.

†ξϑεμεεεε ерок нток пιωт етшооп жп пшорп
 20 пепта-тпοτпε ппемептнос тпροτ пте-пекпоти мс
 мееεεε. епταεϑпроβαде мееοс евоῶ же-οτ се пекс
 οτωψ οп пе етρε-пαι тпροτ ψωπε ωεξοτες.

тоте атоτωψῆ же- [нток] п[посте ппатп]ратеϑ
 ρамени ρамени ρамени пшомепт псоп εξο. >>>>>

4 W. Schw. οτμοοττε; read οτποοττε.

5 page 53: the right edge of the leaf is missing, and large defects are present centrally and in the left edge; the remainder measures 26×12 cms.; some mildew spots occur.

6 MS ппката-ῆ; read пката-ῆ.

12 the cryptogram stands for †ξϑεμεεεε ерок.

23 W. Schw. omit a line; Schmidt: the following only are now visible:
 же п ратеϑ.

[нток]; read [пток пе].

Then they answered : “(Amen, amen, amen, three times), *O* (unapproachable God).”

“I *sing praise* to thee, thou unapproachable God, for thou thyself hast shone forth within thyself. Thou hast *emanated* thine own *mystery* in which thou art an unapproachable God in the *logoi*. Thou art an unapproachable one within them in this great *logos corresponding to mysteries* of *Jeu*, the father of all *Jeus*, which thou thyself art. What now is thine own will, so that thou art approached in them, *O* unapproachable God who art approached in this great *logos corresponding to mysteries* of *Jeu*, thou greatest of all the fathers, *O* unapproachable God?”

Then they answered : “(Amen, amen, amen,” three times) “*O* (unapproachable God).”

“(I sing praise to thee)¹, for thou thyself hast shone forth within thyself. Thou hast withdrawn thyself to thyself completely in thy whole likeness and thy whole idea. Thou hast left behind a small idea, so that thou revealest thy great riches and thy whole greatness and thy great *mysteries*. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?”

Then they answered : “(Amen, amen, amen, three times), *O* (unapproachable God).”

“I *sing praise* to thee, thou Father who existeth from the beginning, who hast *emanated* this small idea, the root of all these great things. What now is thy will, so that all these things should come into existence, *O* (unapproachable God)?”

Then they answered : “(Thou art) the unapproachable (God), *Amen, amen amen* three times, (*O* unapproachable God).” |

The Book of the great *Logos corresponding to Mysteries*.

¹ (12) (I sing praise to thee); MS : cryptogram.

THE SECOND BOOK OF JEU

42. Jesus said to his *disciples* who were gathered to him, the twelve with the *women disciples*¹: “Surround me, my twelve *disciples* and *women disciples*, so that I say to you the great *mysteries* of the *Treasury*² of the Light², these in the *invisible* God³ which no one knows. *Nor* can the *aeons* of the *invisible* God bear it⁴ when you perform them, because they are the great *mysteries* of the *treasury* of the innermost of the innermost⁵. And also the *aeons* of the *archons* cannot bear it when you perform them, *nor* are they able to grasp them. *But* the *paralemptai*⁶ of the *Treasury* of the Light come and they bring forth the *soul* from the *body*, until they pass through all the *aeons*⁷ and the *places* of the *invisible* God, and they take it into the *Treasury* of the Light. And they erase all sins which they have committed knowingly, and those which they have committed unknowingly. And they make them to be pure light. And the *soul* leaps continually *from place to place*, until it reaches the *Treasury* of the Light. And it passes into the interior of the *watchers* of the *Treasury* of the Light. And they (the souls) pass into the interior of the three *amens*⁸. And they pass into the interior of the twins⁹, and they pass into | the interior of the *triple-powered one*,

¹ (6, 7) women disciples; see PS 353; cf. 1ApJas 38.

² (9) treasury; light; MS: cryptograms; also lines 12, 16, 18 etc.; on the treasury of the light, see Bousset (Bibl. 13) 135, n. 1; PS 2 etc.

³ (11) invisible God; see TriTrac 54 ff.; ApJn 22 ff.; PS 368 etc.; (also 39.5 etc.).

⁴ (12) bear it; lit. bear them.

⁵ (13) innermost of the innermost; see PS 6 etc.

⁶ (15) paralempetes -ai, also 101.24 paralempstor -es; lit. receiver; see GEgypt III 64, 66; IV 76, 78; ApJn 66; PS 12; (also U 241.18).

⁷ (17) pass through all the aeons; on the ascent and descent of the soul, see Bousset (Bibl. 13) p. 313 ff.; Macrob. *in somm. Scip.* 1.12.1-3; Origen *c. Cels.* VI 21, 22; cf. PS 262 ff.; 360 ff.

⁸ (24) three amens; see Hippol. VI 43.1 ff.; PS 3 (also 119.4).

⁹ (25) twins; cf. PS 3 (also 119.10).

μφοτι πтетριγθηαιος ατω ψατορωτη ερ μφοτι
 κηταζις μεπε ψηνη ατω ψατορωτη ερ μφοτι κη
 μφωνη. ησεψωπε ρη-πτοπος ετεμπερωτη ετε-
 κτοϋ πε πτοπος κηαχωρ κτε-πε⁴ μπ⁵. ατω οη
 5 ψаре-пейтазис тнр | р. 55. † ηατ ηπετсφραγ-
 τис μη- ηε⁶ εβολ ηε-ατχι-η εμπατοσει εβολ ρη-
 σωμμ.

ηπερερωτω δε εϋρω κηαι πεζαϋ ηατ πορωρη
 ηε-ηε⁶ ε[†]ηαταατ ηητη ραρερ εροοτ μπρταατ
 10 ηρωμμ ημμ εμντι ετεμψα μμμοοτ μπρταατ
 ηειωτ οττε μματ οτδε σον. οτδε σωπε. οτδε ετ-
 ρενης. οτδε ρα-οτωμμ. οττε ρα-σω. οττε ρα-μντι-
 ρομμ. οτδε ρα-ποτη οτδε ρα-ρατ. οτδε ρα-
 λαατ ητε-ηεκοσμιοс επτηρϋ. ραρερ εροοτ. μπρ-
 15 таат κλαατ επτηρϋ ετ[†]η-ηηκα μπεηκοσμιοс тнрϋ.
 μπρταατ κλαατ ηρωμμ. η λαατ ηρωμμ εϋρη-
 λαατ μπιστιс κτε-ηειοβ ηαρχ, η ηετ[†]μμμμ μ-
 μοοτ. οτδε μπρταατ ηηαι ετ[†]μμμμ ητμμρη ηατ[†]
 ηαιμμ μηποσ ηαρχωη. ετε-ηποοτ ηετοτωμμ μ-
 20 ηεσποϋ ηετ[†]ρω ητε-тетакатарсия. μη-μμμοτειοοτε
 ηηροοττ ετ[†]ω μμμοс ηε-αησοτη-ησοοτη ητε-ταλη-
 θια. ατω ηε- εηυληη επηοττε ηαληθια. ηετ[†]
 ποττε ρωωϋ εϋο μποηηροс.

σωμμ σε ηεποτ ηταηε-ηεϋηω ερραη ερωτη ητοϋ
 25 ηε ηεερετ ηατ[†]ηαιμμ μηποσ ηαρχωη. ηαι ρωωϋ
 ηε ηεϋραη. тарихеас ψηηρε ηсаваωθ ηαδαμμс.

4 MS κηαχωρ; read κηαχωρηηοс.

5 page 55: the leaf is badly damaged throughout; both left and right edges are missing; the remainder measures 28¹/₂ × 9¹/₂ cms.; some mildew spots are present.

6 MS ηε⁶; better ηετ[†].

and they pass into the interior of the *ranks* of the five trees¹, and they pass into the interior of the seven *voices*². And they exist in the *place* which is within them, which is the *place* of the *incomprehensible ones* of the *Treasury* of the Light. And furthermore all these *ranks* give to them their *seals* and <their> *mysteries*, because they have received *mysteries* before they came forth from the *body*.”

43. *But* when he had finished saying these things, he said to them once more: “These *mysteries* which I shall give to you, guard them and do not give them to any man *except* he is worthy of them. Do not give them to father, *or* mother, *or* brother, *or* sister, *or* relative, *or* for food, *or* for drink, *or* for a woman, *or* for gold, *or* for silver, *or* for anything at all of this *world*. Guard them and do not give them to anyone at all for the sake of the goods of this whole *world*. Do not give them to any woman *or* to any man who is in any *faith* of these 72 archons³, *or* who serves them. *Neither* give them to those who serve the eight *powers* of the great *archon*, who are those who eat the menstrual blood of their *impurity* and the semen of men⁴, saying: “We have known the knowledge of *truth*, and we pray to the *true* God.” However, their God is *wicked*.

Hear now that I tell you his position. He is the third *power* of the great *archon*. Moreover this is his name: Taricheas⁵, the son of Sabaoth, the Adamas⁵. | He is the enemy of the Kingdom

¹ (2) 5 trees; see GTh 36; PS 3 etc.; Keph VI p. 30 etc.; (also 96.14, 15; 119.23; U 231.25).

² (3) 7 voices; see GEgypt III 43, IV 52; PS 3 (also 106.15, 16; 120.2); on the 7 vowels, see Dieterich (Bibl. 17) p. 22 ff.; Kropp (Bibl. 22) III p. 28; Reitzenstein (Bibl. 31) p. 263 ff.; Hippol. VI 46.1 ff.

³ (17) 72 archons; cf. Bousset (Bibl. 13) p. 358 ff.; Reitzenstein (Bibl. 31) p. 265, n. 3; 1ApJas 26; Eug 83 ff.; GrPow 41; OnOrgWld 105.

⁴ (20) on libertine gnostics, see Epiph. 26.4 ff.; PS 381.

⁵ (26) Taricheas; perhaps from ταριχεύειν to embalm; see Bousset (Bibl. 13) p. 352, n. 4; Schmidt (Bibl. 32) p. 581; on the son of Sabaoth, see Epiph. 45.1.4; on Sabaoth, the Adamas, see Bousset (Bibl. 13) p. 165, 296; cf. Augustine *c. Faust.* VI 8; Epiph. 26. 10.3; 40.2.6; Origen *c. Cels.* VI 31; Ap. Elias (A) 8; PS 25 (also 115.20, 21).

пжаже пе нтаптеро пепнтѣ. ере-песро о нра
 пррр. ере-песрол мпвол првоѣ. ере-него млеоти
 рпадоѣ млеоѣ.

рарер ѿ ероти мпрѣ првале есрн-тпстис
 5 етееат отже мпржв ероот мптопос мп⊙ мп-
 нетнрнтѣ евол же-птоѣ пе пе□ мп⊙ мп-нетн-
 рнтѣ. аѣв птоѣ пе нта-пнотте | р. 56. пати-
 ратѣ провале евол ероѣ. мпржв ер пнеѣ нте-
 пе□ мп⊙ еиенти енетнампша млеоот еасрароѣ
 10 евол мпнос тнрѣ мп-песрѣнтѣ тнрот мп-нетн-
 нотте мп-нетамнтотте. епсерн-лаат ан мпстис
 еиенти етпс мп⊙ ката-ѿ нпшнре мптооен.
 етсватѣ нса-петер етотпотасе нпетернт. рѣс
 шнре мп⊙.

15 тент ѿ еисрнтѣ ашжаже пееенти етѣ-мѣ
 же-рарер ероот мпртаат плаат првале еиенти
 енетампша млеоот.

тент ѿ епзн атетика-нетнеиѣт нсѣтн мп-
 нетнмлаат. аѣв мп-нетнсинѣ. мп-пносмос тнрѣ
 20 атетнотер-тнѣтн нсѣтн атетнжѣн евол нментоло-
 отѣ тнрот ептагронѣт етот-тнѣтн. тент ѿ сѣтѣ
 ерои нтажѣ ерѣтн пееѣ. раленн раленн ѣжѣ
 млеос ннтн же-ѣнаѣ ннтн мпѣ мпѣ ннаѣнн(sic)
 ннот аѣв мп-нетпаралнептор мп-ѿ непн-
 25 калн млеоот еѣѣн енеттопос аѣв ѣнаѣ ннтн мп-

1, 2 MS нра пррр follows песро; cf. PS 138.20.

9 MS еасрароѣ; change of subject.

10 MS мпнос; read мпносмос.

12 етпс; read етпстис.

13 MS петер; read петернт.

21 MS етот-тнѣтн; read етот-тнѣтн.

24 MS ннот; read ннотте. MS ѿ непикалн; read ѿе непикалн.

of Heaven. His face is that of a (wild) pig¹. His teeth stick out of his mouth, and he has another face of a lion² behind him.

Guard yourselves now, do not give (them) to any in that *faith*, *neither* say to them the *place* of the light and those within it, because that is the *Treasury* of the Light and those within it, and it is that which the unapproachable God *emanated*. Do not say to them these *mysteries* of the *Treasury* of the Light, *except* to those who will be worthy of them, who (have) left behind (them) the whole *world*, and all its works and their gods and their godhoods, and they are in no other *faith* *except* the *faith* of the light, *according to* the way of the Sons of the Light*, who obey one another and *submit to* one another *as* Sons of the Light³. Now behold, I have spoken with you concerning the *mysteries*: guard them. Do not give them to any man, *except* to those who are worthy of them.

Now at this time, *since* you have left behind you your fathers and mothers and brothers and the whole *world*[□], and you have followed me, and you have fulfilled all the *injunctions* with which I have enjoined you, now at this time hear me and I will say to you the *mysteries*. *Truly, truly*, I say to you that I will give to you the *mystery* of the twelve divine *aeons*⁴ and their *paraleptors*, and the manner of *calling upon* them, in order to go to their *places*. And I will give to you | the *mystery* of the *invisible*

* Eph. 5.8

□ cf. Mt. 19.27, 29; Mk. 10.28; Lk. 18.28, 29

¹ (1, 2) pig face; see Epiph. 26.10.6.

² (2) lion face; See Preisendanz (Bibl. 29) IV 1670; Origen *c. Cels.* VI 30; Ap. Elias (A) 8; HypArch 94; OnOrgWld 100; ApJn 37; PS 46; Keph VI p. 30.

³ (12, 14) Sons of the Light; see 2LogSeth 60; TriProt 42; PS 124; Keph LXV p. 163.

⁴ (23, 24) the 12 divine aeons; see Bousset (Bibl. 13) pp. 17 ff.; Reitzenstein (Bibl. 31) p. 256 ff.; Hippol. V 13. 3 ff.; ApJn 34 etc.; PS 23 etc.; (also U 264.2).

πῆ μπαρορατος κποττε μν-μπαραλптис μпτοз
 ποс εταμιατ μн-θε ηζ^ο εβωκ ενεττοποс.

ατω μнпса-най φηατсаβε-тноттн епῆ κпατῆ
 μесос μн-μπαρ μн-θεεζ^ο ατω φηατ κптн μпῆ
 5 κпαотпале μн-петπαρ μн-θε ηεζ^ο.

αλλα ραθн κпαι тнρ φηατ κптн μпс κβαп-
 тисеа. пβαптисеа μпμоот μн-пβαптисеа μпε-
 κρωμ μн-пβαптисеа μпепна ετοταаб. ατω φηατ
 κптн μпῆ ηεи-тκакια κпαρχωн ρραι κпнт-тноттн
 10 ατω μнпса-най φηατ κптн ῆ μпεχρисеа μс
 ппикон.

ατω ραθн | р. 57. ηρωῆ κпμ. пететκατ
 κасη κпμῆ ρωн εтоотс, εταωрк κпотж. οτῶε εταε
 тρεсωрк ρω ептнрс. οτῶε ηετμπορпете. οτῶε
 15 ηετμρ-μптпоеиκ. οτῶε ηετμεχιοτε. οτῶε ηετμεс
 ептоттн ελαат ηρωῆ. οτῶε ηετμρ-μαιρατ. οτῶε
 ηετμρ-μαιпотῆ. οτῶε ηετμρпоμεαζε μпραν ηс
 καρχωн. οτῶε πραν κпетаггелос. ερραι εжп-
 лаат ηρωῆ. οτῶε ηετμεсωсе. οτῶε ηετμεсарот.
 20 οτῶε ηετμερiλα κпотж. οτῶε ηετμεκαταλαλει.
 αλλα μαρε-петпсе шωпе ηсе. ατω петμμон κпμ
 μон. ραπαз ραпλωс ηсежωк εβол κпептоλ εтс
 καпотот.

асшωпе се μнпса-тре-ис οτω εсжω κпμешαже

1 MS μπαραλптис; read μπαραλпптис.

2 the cryptogram stands for επικαλι μμοот, as in 101.24, 25.

6 MS the words αλλα to тнρ are written above the line.

10 W. Schw. ῆ; read κпῆ.

12 page 57: the leaf is very badly damaged; the right side is missing and the remainder measures 29 × 12 cms.; mildew spots are present.

17 MS τμ in ηετμρпоμεαζε is inserted above.

22 MS κпептоλ; read κпептолооτε.

22, 23 MS the second ο in εтκαпотот is inserted above.

God and the *paralemtai* of that *place*, and the manner of (calling upon them)¹ in order to go to their *places*. And after these things I will teach you the *mystery* of those of the *midst* and the *paralemtai* and the manner (of calling upon them in order to go to their *places*). And I will give to you the *mystery* of those of the right and their *paralemtai* and the manner (of calling upon them in order to go to their places).

But before all these things I will give to you the three *baptisms*²: the water *baptism*, the *baptism* of fire and the *baptism* of the Holy *Spirit*. And I will give to you the *mystery* of taking away from you the *evil* of the *archons*. And after these things I will give to you the *mystery* of the *spiritual inunction*³.

And before all things, command him to whom you will give these *mysteries* not to swear falsely, *nor* to swear at all, *nor* to *fornicate*, *nor* to commit adultery, *nor* to steal, *nor* to *desire* anything, *nor* to love silver, *nor* to love gold, *nor* to *invoke* the name of the *archons*, *nor* the name of their *angels*, over any matter, *nor* to steal, *nor* to curse, *nor* to accuse falsely, *nor* to *slander*, but to let their yea be yea, and their nay be nay*. *In a word*, let them fulfil the *injunctions* which are good."

44. Now it happened after Jesus finished saying these words |

* cf. Mt. 5.37; Ja. 5.12

¹ (2) (calling upon them); MS: cryptogram; (also line 5)

² (6) 3 baptisms; see Bousset (Bibl. 13) p. 287 ff.; OnOrgWld 122; PS 372.

³ (10, 11) spiritual inunction; see Bousset (Bibl. 13) p. 297 ff.; Iren. I 21.3; Ath 121; GPh 74, log. 95; PS 197 etc.

to his *disciples* they were very *sorrowful*, and they prostrated themselves at the feet of Jesus, crying out and weeping. They said : “O Lord, why hast thou not said to us : I will give to you the *mysteries* of the *Treasury* of the Light?”

But the heart of Jesus was *sorrowful* over his *disciples*, because they had left behind them their fathers and their brothers, and their wives and their children, and they had left behind them the whole *life* of this *world** and they had followed him for twelve years, and they had fulfilled all the *injunctions* with which he had enjoined them.

He answered and said to his *disciples* : “*Truly* I say to you : I will give to you the *mysteries* of the nine *watchers* of the three *gates* of the *Treasury* of the Light, and the manner (of calling upon them in order to go to their places). And also I will give to you the *mysteries* of the child of the child¹, and the manner (of calling upon them in order to go to their places). And furthermore after these things I will give to you the *mystery* of the three *amens*, and the manner (of calling upon them in order to go to their places). And also I will give to you the *mystery* of the five <trees> of the *Treasury* of the Light, and the manner (of calling upon them in order to go to their places). And furthermore after these things I will give to you the *mystery* of the seven *voices* and the *will* of the 49 *powers*². And also I will give to you the *mystery* of the great name of all names, which is the great light which surrounds the *Treasury* of the Light, and the manner (of calling upon it) in order to go to the interior of the seven *voices*.

And *truly* I say to you and I command you that you perform the *mystery* of the five trees, and the *mystery* of the seven *voices*, and the *mystery* of the great name which is the great light which surrounds the *Treasury* of the Light. For he who will perform these will not *need* any other *mysteries* of the Kingdom of the Light, *except for* the *mystery* of the forgiveness of sins³. |

* cf. Mt. 19.27, 29; Mk. 10.28; Lk. 18.28, 29

¹ (13) the child of the child; see GEgypt III 50; IV 62; PS 3; Keph XIX p. 61; (also 119.7).

² (18) 49 powers; see OnOrgWld 107.

³ (26) mystery of the forgiveness of sins; cf. Iren. I 21.1 ff.; ATh 133.

ραπс γαρ πε еρωμε ние етнапистете етаптеро
 лп⊙ етресеире лпѣ лпканове евол. потсоп лл
 лате. рωме γαρ ние етнаеи лпѣ лпканове евол
 пове ние ептацаат еусоотн лп-пентацаат ρп-
 5 отапнатсоотн. жпн-тецапнткоти ρеωс ша-поот
 нроот. аτω пентацаат жпн-тнатаволн лпнос
 лос ρеωс ша-поот нроот сенасјотот евол тнрот
 псеаац потрјлкрпес потоепн псежитц еп⊙ пте-
 пей⊙. аτω †жω ллос нптп же-жпн етрјже-пнар
 10 аотω еткλнропоеи птаптеро лппотте. атеѣ
 лерис шωпе ρл-пе□ лп⊙. аτω ρеппотте пе нс
 аѳанатос аτω етшанеи евол ρл-псωла нси нени
 татѣи пнеѣ лп-пѣ лпканове евол шаре-наиωн
 тнр сокот нат пса-петернѣт псепωт епелнт етеѣ
 15 ρѳотр етѳе-теѳѳухн ептасѣи лпѣ лпканове евол.
 шантотпωρ еептлн лепе□ лп⊙ пте-пелѳтлаз
 лептлн аотωн нат.

етшанпωρ ептазис лепе□ шаре-пкетазис сѳраѣ
 тизе ллосот ρп-тетсѳраѣс аτω шат† нат лпнос
 20 пран лпетѣ аτω шатотωтѣ еротн лпетротн.

етшанпωρ ептазис лпѳот кшнн лепе□ лп⊙
 шат† нат лпнос пран аτω псеѣ | р. 59. сѳраѣ
 тизе ллосот ρп-тетсѳраѣс аτω псе† нат лпетѣ
 шантотωтѣ еротн лѳотн нтз лѳωнн.

25 етшанпωρ ептазис етлеллат шат† нат лпнос
 пран. аτω псеѳраѣтизе ллосот ρп-тетсѳраѣс.
 аτω псе† нат лпетѣ шантототωтѣ еротн лл
 ѳотн пптазис пте-пиапатωρ ρеωс ша-ттазис ннс
 топос птеткλнропоеиа.

3 W. Schw. етнаеи; read етнаеире.

22 page 59: the right edge of the leaf is missing and the remainder is badly damaged; it measures 29 × 12 cms.

24 MS шантотωтѣ; read шантототωтѣ.

For it is necessary that every man who will *believe* in the Kingdom of the Light should perform the *mystery* of the forgiveness of sins only once. For to every man who will perform the *mystery* of the forgiveness of sins, all the sins which he has committed knowingly or unknowingly¹, from his childhood *until* today, and which he has committed since the *foundation* of the world *until* today, will all be erased, and he will be made to be a *pure* light and taken to the Light of these Lights. And I say to you that since they were on earth they have already *inherited* the Kingdom of God. They have their *part* in the *Treasury* of the Light, and they are *immortal* gods. And when those who have received these *mysteries* and the *mystery* of the forgiveness of sins come forth from the *body*, all the *aeons* draw back (one) after another, and they flee to the west to the left² on account of the *soul* which has received the *mystery* of the forgiveness of sins, until they (the souls) reach the *gates* of the *Treasury* of the Light, and the *watchers* of the *gates* open to them.

When they reach the *ranks* of the *Treasury*, the *ranks* also *seal* them with their *seal* and give to them the great name of their *mystery*, and they pass into their interior.

When they reach the *rank* of the five trees of the *Treasury* of the Light, they give to them the great name and they *seal* them with their *seal*, and they give to them their *mystery* until they pass into the interior of the seven *voices*.

When they reach that *rank*, they give to them the great name. And they *seal* them with their *seal* and they give to them their *mystery* until they pass into the interior of the *ranks* of the *fatherless ones*, as far as the *rank* of the *places* of their *inheritance*. |

¹ (4, 5) unknowingly; lit. with those which he has done unknowingly.

² (14) flee to the west, to the left; see PS 354; 355; (also 118.1, 8 etc.).

шаре-птазиc етемаат † наџ мпнос прап. аџ
 шатсфрагизе ммоот рн-тетсфрагис аџ шат†
 наџ мперџ аџ шатотџџ еротн мфотн ша-
 ттазиc мнетрпнетмаотс.

5 аџ шат† наџ мпнос прап мп-петџ. аџ
 шатсфрагизе ммоот рн-тетсфрагис шантотпџ
 ептопос ммоот пале⁸ мпалсамџџ ете-птоџ пето
 мнос ер(оџ) ежм-пе⁹ тирџ.

етшанпџ џе ептопос етемаат. шат† наџ
 10 мпнос прап мп-печметст аџ шатсфрагизе м-
 моот рн-теџсфрагис шантотџџк епечротн. еп¹⁰
 мпалсамротн ептопос мпсамротн пте-мсамротн
 е(н)то(џ) мсгн рн-ррок мсметон ммоот рн-птопос
 етемаат. еџџ џе-аџџ мпџ мпканџџе еџџ.

15 аџ †на† мннџ мџ мџ џекаас еиежк-тнџтн
 еџџ мџ мџ мте-тептеро мп¹¹ џекас етемоотте
 ерџтн џе-пшнре мпеплнрџма етџнџ еџџ
 мџ мџ.

асшџпе он мннса-мешаџе. ас мотте
 20 епечмаџнтнс пџџаџ наџ:

џе-а(мнеџ)тн тнртн мтетнџ мпџ мџаптисма
 мпа†џџ ерџтн мпџ мпарџџн. аџџ се тнрот
 мџ ммаџнт прџотт мп-ммаџнтрн мсрме аџ-
 џџџ ес тнрот рн-отсџп. пџџаџ се наџ мџ мџ џе-

25 џџџ ерџџ етџалџџа мтетнџше мџџ[рџотт] |

8 Schw. ер(о)џ; two letters are missing, perhaps read ерџџ.

16 MS џекас; read џекаас.

17 MS пшнре; read пшнре.

25 мџџ[рџотт]; see Amélineau (Bibl. 3), p. 249.

Those *ranks* give to them the great name. And they *seal* them with their *seal*, and they give them their *mystery*, and they pass into the interior to the *rank* of the *triple spirits*. And they give to them the great name and their *mystery*, and they *seal* them with their *seal* until they reach the *place* of Jeu¹ who is of the *treasury* of the outermost ones, who is the ruler of the whole *treasury*.

But when they reach that *place* he gives to them the great name and his *mystery*, and he *seals* them with his *seal* until they go to his interior to the *treasury* of the innermost ones, to the *places* of the innermost of the innermost, which is the *silence*² and quietness, and they rest themselves in that *place* because they have received the *mystery* of the forgiveness of sins. And I will give to you every *mystery*, so that I may fulfil you in every *mystery* of the Kingdom of the Light, so that you may be called: ‘Sons of the *Pleroma*³, fulfilled in every *mystery*.’”

45. It happened furthermore after these words Jesus called his *disciples* and said to them: “Come all of you and receive the three *baptisms* before I say to you the *mystery* of the *archons*.” Now they all came — men and women *disciples* — they all surrounded Jesus at the same time. Now Jesus said to them: “Go to Galilee⁴ and find a man | or a woman in whom

¹ (7) Jeu; see Bousset (Bibl. 13) pp. 165-66; PS 25; (also 47.12 etc.).

² (13) silence; see Hippol. VI 18.2; GEgypt III 40; IV 50 etc.; ParaSem 7 etc.; 3StelSeth 127; TriProt 37; 46; (also U 226.12; 227.19 etc.).

³ (17) sons; lit. the sons; on sons of the *pleroma*, cf. Iren. I 21.2; *Exc. e Theod.* 33; GTr 43.

⁴ (25) Galilee; cf. SJC 77; PS 369.

ρ. 60. η οτςριμε εα-περοτο πτκακία μοτ ηρη-
 τος. εσωπε οτροοττ πε ενειρε αν πτετνηοτσια η
 εσωπε ετςριμε τε εαсло есеире πтκοпwπiα πτε-
 ηεριομε. ατω ησειρε αν πτετνηοτσια. ατω πтетнs
 5 шωп ηαττιον снат ηρηп πтотот ηпαι πтеиηиe.
 πтетнптот ηαι епейтoс, ατω πтетηиe ηαι ηs
 ρеншe ηελοοде.

μεαθηтис δε ατειηε μεπαττιον снат ηρηп
 ηηп-ηше ηελοοде. ιс δε αстало ερραι ποτθτσια.
 10 αскω ποταττιον ηρηп ρι-ρβотр πтеθтcia. ατω
 αскω ηηпкeαττιον ηρηп ρι-отηαι πтеθтcia. αсф-
 аркeтθic εрραι етеθтcia ηηп-откасаалаηθoс ηηп-
 отпарадoстаχoс. αстре-μεαθηтис тηрот σοοлот
 ηρηηρθoс ηηηααт (sic) αскω ηηпeηтηs же- ηs
 15 ктпoкeфaлoη ηротηη ηρωот. ατω αскω πтеψηηф,
 ηтz ηεφωηη ρη-тетсiж спте ете-тай те θωοθ
 ψic ηηшо ατω шeотηη ηше ατω шсe ηηп-ψic ατω
 αскω ηηпeηтηs же-ηλιακoη ρη-тетсiж спте. αскω
 ηηeсμeαθηтис ρiηη πтеθтcia. ιс δε αстaдepaтч
 20 ρiжe-теθтcia. αспωрш ποτтопoс ηρθoс ηηηs
 ααт. ατω αскω ποταпoт ηρηп εрραι ρiжωс. ατω
 αскω ηρηпoειη ρiжωс кaтa-тпe ηηηeαθηтис.
 αскω ηρηκλαδoс ηηoειт ρραι ρiжe-птoпoс ηs
 тeпpocфopα. ατω αстeтeфaпoт ηηηoот тηрот ρηп-

3 MS εтςριme; read οтςριme.

5 MS πтотот; read πтoотот.

14, 15 MS ктпoкeфaлoη; read ктпoкeфaлoη.

17 MS ψic ηηшо; read ψic ηηшо.

20 MS ρiжη; read ρiжп.

23 MS ηρηκλαδoс; read ηρηκкλαдoс.

most of the *evil* has died. If it be a man, it is that he has not had *intercourse*¹, or if it be a woman, it is that she has ceased to practise the *communication* of women and has not had *intercourse*. Receive two *pitchers* of wine from the hands of such a one² and bring them to me to this *place*. And bring me vine branches³.”

The *disciples* however brought the two *pitchers* of wine and the vine branches. *But* Jesus offered up an *offering*. He placed a *pitcher* of wine on the left of the *offering* and he placed the other *pitcher* of wine on the right of the *offering*. He laid *juniper* upon the *offering* with *kasdalanthos* and *nard*⁴. He made all the *disciples* to be clothed in linen garments⁵, he placed *anemone* plant⁶ in their mouths. And he placed the *cipher* of the seven *voices*, which is 9879, in their two hands, and he placed the *sunflower* plant in their two hands, and he placed his disciples before the *offering*. *But* Jesus stood by the side of the *offering*. He spread cloths of linen on a *place* and he put a cup of wine upon it. And he placed bread-loaves⁷ according to the number of the *disciples*. He laid olive *branches* upon the *place* of the *offering*, and he *crowned* them all with | olive *branches*⁸. And Jesus sealed

¹ (2, 4) has not had intercourse; see ATh 12.

² (5) wine from ... such a one; cf. ATh 7.

³ (7, 9) vine branches; lit. vine wood; on gnostic rituals, see Bousset (Bibl. 13) pp. 278 ff.; cf. PS 369 ff.

⁴ (13) nard; see Preisendanz (Bibl. 29) XIII 354.

⁵ (14) linen garments; cf. Preisendanz XIII 651; PS 353.

⁶ (15) anemone plant (κυνοκέφαλον); see Preisendanz V 200.

⁷ (20, 22) cloths ... wine ... bread loaves; cf. ExSoul 130.

⁸ (24-107.1) crowned ... with olive branches; cf. Preisendanz (Bibl. 29) XIII 652.

all his *disciples* with this *seal*¹ :

Its *interpretation* is this : ...

Its name is : ...

Jesus with his *disciples* turned to the four corners² of the *world*. He commanded them that each one of them should *place* his feet *together*. He spoke the *prayer*, saying : ... *Amen, amen, amen* ... *Amen, amen, amen* ... *Amen, (amen, amen)* ... *Amen, (amen, amen)* ... *Amen, (amen, amen)*. Hear me my Father, thou father of all fatherhoods, thou *infinite Light*³ who art in the *Treasury* of the Light. May the fifteen *helpers*⁴ (*parastatai*) come, which *serve* the seven *virgins*⁴ of the light which are over the *baptism* of life, whose *unutterable* names are these : Astrapa, Tesphoide, Ontonios, Sinetos, Lachon, Poditanios, Opakis, Phaedros, Odon-tuchos, Diaktios, Knesion, Dromios, Euidetos (?), Polypaidos, Entropon. May they come | and *baptise* my *disciples* in the water

¹ (1, 2) seal; see note on 83.6.

² (5) turned to the 4 corners; see PS 385; (also 91.26; U 269.5).

³ (14, 15) infinite light; see Bousset (Bibl. 13) p. 87 ff.; Hippol. VIII 9.3; SJC 81; 102; (also 115.19, 20).

⁴ (16, 21) 15 helpers (*παραστάται*); cf. Bousset (Bibl. 13) p. 61 ff.; Festugière (Bibl. 19) p. 160 ff.; Kropp (Bibl. 22) II p. 219 ff.; On8th9th 62; PS 2 etc.; (also 121.17; U 230.12).

7 virgins of the light; see Dieterich (Bibl. 17) p. 106 ff.; Kropp (Bibl. 22) II p. 6 ff.; Preisendanz (Bibl. 29) IV 665 ff.; OnOrgWld 105; PS 196; CH I 16; on magical names, see Kropp III p. 117 ff.; on the numbers 15 and 7, see Preisendanz VIII 45.

of life¹ of the seven *virgins* of the light and forgive their sins, and *purify* their *iniquities* and number them among the *inheritance* of the Kingdom of the Light. If now thou hast heard me and hast had mercy on my *disciples*, and if they are reckoned in the *inheritance* of the Kingdom of the Light, and if thou hast forgiven their sins and hast erased their *iniquities*, may a sign happen. And may Zorokothora² come and bring forth the water of the *baptism* of life in one of these *pitchers* of wine.”

And at that moment the sign of which Jesus had spoken happened, and the wine which was on the right of the *offering* became water. And the *disciples* came to Jesus, and he *baptised* them and he gave to them from the *offering*, and he *sealed* them with this *seal*: ➤|—◊

And the *disciples* rejoiced with very great joy because their sins were forgiven, and their *iniquities* were covered over, and they were numbered among the *inheritance* of the Kingdom of the Light, and because they were *baptised* with the water of life of the seven *virgins* of the light, and they had received the holy *seal*.

46. It happened furthermore that Jesus continued with the discourse. He said to his *disciples*: “Bring me vine branches so that you may receive the *baptism* of fire.” And the *disciples* brought him vine branches. He offered up | incense. He laid

¹ (1) water of life; see Hippol. V 7.19; 27.2; TriProt 41.

² (8, 9) Zorokothora; see Kropp (Bibl. 22) III p. 127; Preisendanz (Bibl. 29) XIII 958; PS 353.

there *juniper* and *myrrh* and *frankincense* and *mastich* resin and *nard*, *kasdalanthos*, *terebinth* and *balsam*. And again he spread cloths of linen on the *place* of the *offering*. And he placed upon it a cup of wine, and he placed bread-loaves upon it *according to* the number of the *disciples*. And he caused all his *disciples* to be clothed with linen garments, and he *crowned* them with *verbena* plant¹. And he placed *anemone* plant in their mouths. And he caused the *cipher* of the seven *voices*, which is 9879 to be placed in their two hands. And he placed the *chrysanthemum* plant in their two hands, and he placed the *knotgrass* plant under their feet. And he placed them before the incense which he had offered up. And he caused them to *place* their feet *together*. And Jesus came behind the incense which he had offered up. He *sealed* them with this *seal*:

This is its name : ..., this is its
interpretation : ...

Jesus turned to the four corners of the *world* with his *disciples*. He *pronounced* this *prayer*, saying thus : “Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. Make my *disciples* worthy to receive the *baptism* of | fire. And do thou

¹ (8) *verbena* (περιστερών): plant associated with the planet Venus; see Bouché-Leclerc (Bibl. 12) p. 317.

forgive their sins, and make them to be *purified* from their *iniquities*, those which they have committed knowingly and those which they have committed unknowingly, those which they have committed from <their> childhood until today. And (do thou erase) their *slanders* and their curses and their false oaths and their thefts and their lies and their false accusations and their *fornications* and their adulteries and their *desires* and their avarice and those things which they have done from their youth until today. Do thou erase everything. And do thou *purify* them all and cause Zorokothora Melchisedek¹ to come in secret and bring the water of the *baptism* of fire of the *Virgin* of the Light, the *judge*². Now hear me, my Father, as I *call upon* thy *imperishable* names which are in the *Treasury* of the Light: ... *Amen, amen ... amen, amen, amen ... amen, amen, amen ...* Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light, as I *call upon* thy *imperishable* names which are in | the *Treasury*

¹ (10) Zorokothora Melchisedek; see Epiph. 55.1 ff.; Hippol. VII 36.1; PS 360 etc.; on Melchisedek, see Bousset (Bibl. 13) p. 349.

² (12) the Virgin of the Light, the judge; see Bousset (Bibl. 13) pp. 61 ff.: 349; Dieterich (Bibl. 17) p. 101 ff.; OnOrgWld 105; PS 12 etc.; Keph VII p. 35; LXX p. 172.

πε[ο] μπ⊙ εκετρεσει нси зорокоѳора ηχη-πμοот
 μπβαπτισεα μπκωρτ ητε- тпарѳенос μπ⊙ ητα-
 βαπτize ηπαλαѳηт ηρηтѣ.

ραιο σωτєє εροι παειωт πιωт μμєтєиωт ηиє
 5 παперантос η⊙ μаресєи нси тпарѳенос μπ⊙
 ηсβαптize ηπαλαѳηтηс ρє-пβαптисεα μπκωρτ
 ηсκω εβολ ηпєтнѳє аτω ηскаѳарize ηпєтаноμια
 же-ѳєпикалєи ηпєсран ηαѳ, εтє-ηαι ηє зоѳωωza
ѳοиѳа zαzαωѳ ραєηη ραєηη ραєηη.

10 ραιο σωтєє εροι тпарѳенос μποτοєи тєκριтηс
 κω εβολ ηпнѳє ηπαλαѳηтηс аτω каѳарize ηпєт-
 аномια ηєтатааѳ εтсоотη μη- ηєтатааѳ єп-
 сєсоотη аη ηєтатааѳ жη-тєтєηтκѳтι шαρραι
 εпоот ηροот. аτω μаротωη εροтη єпєκλнрос
 15 ηтєηтєρο μποτοєи. єшωпє ѳє παиωт аηκω εβολ
 ηпєтнѳє. аτω аηсѳωтє εβολ ηпєтаноμια. аτω
 аηтρεтωη εροтη єтєηтєρο μπ⊙ εκєѳ ηαι ηοт-
 μєєи ρραι ρє-пκωρт ηпєишѳѳηηє ηсѳηотѳє.

аτω ηтєтнѳ єтєμєαѳ асшωпє ηси ημєєи
 20 ηта-ιс жοοсϣ ρραι ρє-пκωρт аτω аιс βαптize ηпєсϣ-
 μєєηтηс. аτω асѳ ηαѳ εβολ ρη-тєпросѳѳѳора аτω
 асѳѳραгize μμєοот єтєтєгηє ρη- тєсѳραгηс ηт-

1 MS ηχη-πμοот; read ηχη-πμοот.

of the Light. Do thou cause Zorokothora to come and bring the water of the *baptism* of fire of the *Virgin* of the Light, that I may *baptise* my *disciples* in it. Now hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. May the *Virgin* of the Light come and *baptise* my *disciples* in the *baptism* of fire and forgive their sins and *purify* their *iniquities*, for I *call upon* her *imperishable* names, which are these ... *Amen, amen, amen*. Now hear me, thou *Virgin* of the Light, thou *judge*, forgive the sins of my *disciples* and *purify* their *iniquities*, those which they have done knowingly, and those which they have done unknowingly, those which they have done from their childhood until today. And may they be numbered among the *inheritance* of the Kingdom of the Light. Now my Father, if thou hast forgiven their sins and thou hast erased their *iniquities*, and thou hast caused them to be numbered within the Kingdom of the Light, do thou give me a sign in the fire of this fragrant incense.

And at that moment the sign of which Jesus had spoken happened in the fire, and Jesus *baptised* his *disciples*. And he gave them of the *offering*, and he *sealed* them on their foreheads with the *seal* of the | *Virgin* of the Light which would make them to be numbered within the Kingdom of the Light.

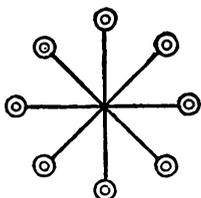
парѠенос лѠ⊙ таі ешастрѠωп ерѠтп пѠнтерѠ
лѠпѠтѠен.

р. 65. аτω аτраше пѠі лѠлѠѠнтис. же-
аτѠи лѠлѠлѠтислѠ лѠпѠкрѠлѠ аτω лѠн-тѠсѠрѠтис
5 ешасна-пѠѠе еѠол. аτω же-аτωп ерѠтп епѠлнѠрѠс
пѠлѠнтерѠ лѠ⊙. таі те тѠсѠрѠтис > — |

асшѠпе Ѡе лѠнса-наі пѠже-іс пѠсѠлѠѠ же-
еісѠнѠте атетнѠи лѠлѠлѠтислѠ лѠпѠлѠѠт лѠн-лѠлѠлѠ
тислѠ лѠпѠкрѠлѠ лѠнѠен ѠѠѠѠ пѠа† пѠтп лѠлѠ
10 лѠлѠтислѠ лѠпѠна етѠѠлѠ.

асѠлѠ ерѠаі пѠшѠтѠнѠе лѠлѠлѠтислѠ лѠпѠ
пѠа етѠѠлѠ. ас† ерѠаі нѠенѠе пѠлѠѠлѠ лѠн-
ѠтарнѠѠѠіс лѠн-ѠтѠасѠлѠлѠѠѠ лѠн-ѠтѠнѠѠѠ
лѠлѠлѠѠѠѠ лѠн-ѠтѠлѠстѠѠн лѠн-ѠтѠнѠлѠѠѠѠѠ
15 лѠн-ѠтѠѠл лѠн-ѠтѠѠѠте лѠн-ѠтѠѠѠѠ аτω пѠсѠнѠ
пѠсѠѠѠ сѠаѠ нѠрп ѠѠа Ѡі-ѠтѠлѠ лѠнѠшѠтѠнѠе
епѠасѠлѠѠѠ ерѠаі аτω ѠѠа Ѡі-ѠѠѠѠр асѠна-ѠѠнѠ
ѠѠен ерѠаі нѠѠа-тѠпѠе пѠлѠлѠѠнтис.

аτω аіс сѠрѠтисѠ пѠлѠлѠѠнтис Ѡн-тѠсѠрѠтис
20 пѠаі пѠе пѠсѠрѠп зѠнѠѠѠѠ. таі те
тѠсѠерѠлѠнѠѠа ѠѠѠѠнѠѠ.



1 MS ерѠтп н? мѠнтерѠ; read ерѠтп пѠмѠнтерѠ.

3 page 65: the left of the leaf is missing; the remainder measures 29 × 15 cms. and large central holes are present.

6 the diagram is present.

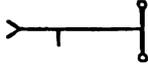
7 пѠсѠлѠѠ; read пѠсѠлѠѠнтис.

9 W. Schw. лѠнѠен; read лѠнѠенп.

15 MS пѠсѠнѠ; read асѠнѠ.

21 f. the diagram is present.

And the *disciples* rejoiced because they had received the *baptism* of fire, and the *seal* which forgives sins, and because they were numbered within the *inheritance* of the Kingdom of the Light. This is its *seal* :



47. Now it happened after these things Jesus said to his *disciples* : “Behold you have received the *baptism* of water, and the *baptism* of fire. Come and I will also give to you the *baptism* of the Holy *Spirit*.”

He offered the incense of the *baptism* of the Holy *Spirit*. He laid branches of vine and *juniper* and *kasdalanthos* and *saffron* (residue) and *mastich* (resin) and *cinnamon* and myrrh and balsam and honey. And he placed two *pitchers* of wine, one on the right of the incense which he had offered, and one on the left. He laid out bread-loaves *according to* the number of the *disciples*. And Jesus *sealed* the *disciples* with this *seal* :

This is its name : ...

This is its *interpretation* : ... |

αςωπε σε ητερεςφρατιζε λελοοτ ρη- τειςφρα-
 τις αςαρερατε ησι ις ριχη-ηωτορηνε ε?ταλοοτ
 ερραι αςκα-νεεμαατ ριην ηωτορηνε (sic) αςσοολοτ
 τηρ ηρβοοσ ηνεαατ. ερε- τεψηφ ητζ λεφωνη ρη-
 5 τετσιχ σιτε. ετε-παη πε θωοθ ψις ηωο ατω η
 ησε λεη-ψχε ψις. αςωψ εβολ ησι ις εςχω λελοο
 ητειρε γε-σωταε ερ παιωτ ηιωτ λεηητ ηηε παρ
 ηεραντοσ η⊙ γε-†εηικαλει ηνεεραν ηαφθαρτοσ
 ητε-πε□ ηποτοειη.

10 zazazaot zwozazwo θwzazazwo χεποηηηθ
αθανητ ωζη ωζανωζ κροβιαλαθ.

σωταε εροι παιωτ ηιωτ | ρ. 66. ηηε παρ
 ηεραντοσ ηποτοειη. γε- αηεηικαλει ηνεαφθαρτοσ
 ηραν ητε-πε□ ηη⊙ ηω εβολ ηηηοβε ηηαμααθηης
 15 ηεψωτε εβολ ηηεταηομια. ηεηταθαατ εησοοτη
 λεη-ηεηταθαατ εηεεσοοτη απ. ηεηταθαατ χηη-
 τεηηηηηηοτι ψαρραι εηοοτ ηροοτ ατω εκεηρετωη
 εροτη επεκληροσ ηηηηηερο ηη⊙. εσωπε σε παιωτ
 ακηω εβολ ηηηοβε ηηαμααθηης ατω ακαθαριζε
 20 ηηεταηομια. ατω ακηρετωη εροτη επεκληροσ
 ηηηηηερο ηποτοειη μα† ηαι ηοηηαειη ρη-τεη
 ηροεφωρα.

ατω ρη-τεηηοτ εηηηηατ αςωωπε ησι ηηηειη
 ητα-ις ηοοψ ατω αςβαηηηζε ηηεεμααθηης ηηροτ

2 MS ε?ταλοοτ; read επταεταλοοτ.

3 MS ηωτορηνε; read ηηωτορηνε.

7 MS ηηηη; read ηηηηειωτ.

12 MS ηιωτ ηηη; read ηιωτ ηηηηειωτηηη.

Now it happened when Jesus had *sealed* them with this *seal*, he stood by the side of the incense which he had offered. He placed his *disciples* before the incense, he clothed them all in linen garments, while the *cipher* of the seven *voices*, which is 9879, was in their two hands. Jesus cried out, saying thus: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. I call upon thy¹ *imperishable* names of the *Treasury* of the Light: Hear me, my Father, thou father of all <fatherhoods>, thou *infinite* Light, for I have *called upon* thy *imperishable* names of the *Treasury* of the Light. Forgive the sins of my *disciples* and erase their *iniquities*, those which they have committed knowingly and those which they have committed unknowingly, those which they have committed from their childhood until today. And do thou make them to be numbered within the *inheritance* of the Kingdom of the Light. Now my Father, if thou hast forgiven the sins of my *disciples*, and thou hast *purified* their *iniquities*, and thou hast caused them to be numbered within the *inheritance* of the Kingdom of the Light, give me a sign in the *offering*."

And at that moment the sign of which Jesus had spoken happened, and he *baptised* all his *disciples* | with the *baptism*

¹ (8) thy; lit. his.

of the Holy *Spirit*. And he gave to them from the *offering*. He *sealed* their foreheads with the *seal* of the seven *virgins* of the light, which made them to be numbered within the *inheritance* of the Kingdom of the Light. And the *disciples* rejoiced with very great joy because they had received the *baptism* of the Holy *Spirit*, and the *seal* which forgave sins and which *purified iniquities* and made them to be numbered among the *inheritance* of the Kingdom of the Light. This is the *seal*: .

But Jesus performed this *mystery* while all his *disciples* were clothed in linen garments and crowned with *myrtle*; and an *anemone* of *kriste* was in their mouths and a single branch of *mugwort*¹ in their two hands, and their feet were *placed together*, and they turned themselves to the four corners of the *world*.

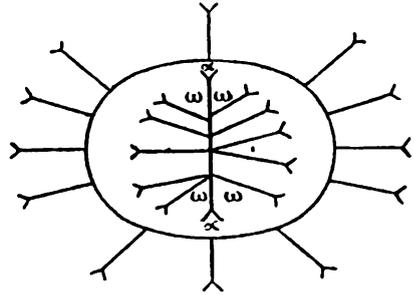
48. It happened moreover after these things Jesus offered the incense of the *mystery* which took away the *evil* of the *archons* from the *disciples*. He caused them to build an incense-altar upon *thalassia* plants (?). He laid upon it vine branches, and *juniper* and *betel* and *kuoschi* (?), and *asbestos* and *agate-stone* and *frankincense*. And he caused all his *disciples* to be clothed with linen garments. He caused them to be *crowned* with *mugwort* and he placed | *frankincense* in their mouths. He placed the *cipher*

¹ (24) mugwort (ἀρτεμισία); see Preisendanz (Bibl. 29) IV 915; VII 995.

ποτλίβανος προτι πρωτο. αςκω πτεψιφος με
 πωορη γραμμη προτειτ ρη-τετσειζ φλ. ατκολα
 πνετερντε επετερντ. ατσω ριον πψοτορνη. επ
 ταςταλοοτ εγραι, ας σφραγιζε πνεσμαθνης ρη-

5 τεισφραγις ετε-ται τε
 παι πε πεσραπ πτε-τα
 ληοια. ζηζηζω ιαζωζ
 ται τε τεςεραμνια
ζωζωζαι.

10 πτερε-ις οτω εςφ
 σφραγιζε πνεσμαθνης
 της ρη-τεισφραγις πα



λην οη ας αρερατϋ ριχη-πψοτορνη. επταςτα
 λοοτ εγραι. αςκω πφετχη εςκω μεεος πτειρε
 15 κε-σωτα εροι παιωτ πιωτ μεεντειωτ νια παπε
 ραντος ποτοειν. κε-φεπικαλει πνεκραπ παφ
 θαρτοη πτε-πε^ο μεποτοειν. πνρηπνρ. ζοφονπρ.
ζοιλωιζοτβαω. ζοτβαω. ραμην ραμην ραμην.

σωτα εροι παιωτ πιωτ μεεντειωτ νια παπε
 20 ραντοη π[⊙]. σωτα εροι πγαπαγαζε πσαβαωθ
 παδαμιας μεν-πεσαρχηνος τηροτ ησει ησει
 πτετκακια ρραι ρη-παμιαθνης.

2 προτειτ is superfluous after πωορη; MS ατκολα read ατκολλα.

5-12 the diagram is present on page 67.

20 MS πγαπαγαζε : read πγαπαγαζε.

of the first *amen*: 530, in their hands. They *placed* their feet *together*. They remained before the incense which he had offered. Jesus *sealed* his *disciples* with this *seal*, which is thus :

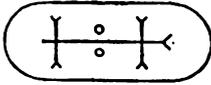
This is its *true* name : ... This is its *interpretation* : ...

When Jesus finished *sealing* his *disciples* with this *seal* he stood *again* by the side of the incense which he had offered. He spoke the *prayer*, saying thus : “Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light, for I *call upon* thy *imperishable* names of the Treasury of the Light : ... *Amen, amen, amen*. Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light. Hear me and *compel* Sabaoth, the Adamas¹, and all his *rulers* to come and take away their *evil* from my *disciples*.” |

¹ (20) Sabaoth, the Adamas; see note on 100.26.

πτερεϋζω δε πφετχη еϋζω λμοо еπεϋτο-
 кооρ λпкoσμoσ тнρϋ πтoϋ λп-пeϋμaθнтнc аϋ-
 ϋφραгизе λμοоτ тнρoт ρп-тeиcφpαгic λпμeρθ
 πρaμнн eтe-тaи тe

5



πaи пe пeсpαп птe-тaλнθια ζαχω
ζακωζ тaи тe тeсρeρeи/ ζχωζoζω.

ατω πтeрe-иc oтω еϋϋφpαгизе
 λμοоτ ρп-тeиcφpαгic πтeтпoт eтeμaт aпap |
 p. 68. ϋи πтeтпaкia тнρc ρpαи ρп-μeμaθнтнc

10

ατω αтpαшe ρп-oтпoσ πpαшe eпaшoϋ. жe-αт-
 каиa тнρc ппapχωп ωжп ρpαи πpнтoт ατω π-
 тeрe-тпaкia ппapχωп ωжп ρpαи πpнтoт αтшoпe
 eтo пaθaпaтoс пσи μeμaθнтнc eтoтнp пcα-иc
 ρп-тoпoс пμe eтoтпaθωк epooт.

15

иc δε пeζαϋ ппeϋμaθнтнc жe-тпaт птпн птa-
 пoлoγia ппeитoпoс тнρoт eптaит птпн λпeтθ
 λп-пeтθaптисeμa. λп-пeтθпpocφopα. λп-пeтcφpαгic.
 λп-пeтпapαλнeптωp тнρoт λп-пeтψнφoс λп-
 пeтpαп птe-тaλнθια λп-пeтaпoлoγia eтθe-θe пe-
 20 ппaλeи λμοоτ eθωк eпeтoпoс πтeтпoтωтθ eρoтп
 μeφoтп ппaи тнρoт тпaжω eρoтп ппpαп ппeт-
 aпoλ λп-пeтψнφoс.

25

тeпoт σe cωтeλ птaжω eρoтп eтθe-тσиeи eθoλ
 πтeтпψтχη eпiαн aижω eρoтп ппeиθ тнρoт. λп-
 пeтcφpαгic λп-пeтpαп. eтeтпшaпeи eθoλ ρe-
 пcωμa. eтeтпeиpе ппeиθ пaиωп тнρoт λп-пeт-
 пpнтoт тнρoт. ceпacoкoт пaт. шaптeтпθωк шa-

5-7 the diagram is present on page 67.

26 MS παωп; read ππαωп.

But when he and his *disciples*¹ had said this *prayer*, saying it to the four corners of the whole *world*, he sealed them all with this *seal* of the two *amens*, which is thus :

This is its *true* name : ... This is its
interpretation : ...

And when Jesus had finished *sealing* them with this *seal*, in that moment the *archons* took away all their *evil* from the *disciples*. And they rejoiced with very great joy because all the *evil* of the *archons* had ceased within them. And when the *evil* of the *archons* ceased within them, the *disciples* became *immortal*, and they followed Jesus to all the *places* to which they were to go.

49. But Jesus said to his *disciples* : “I will give to you the *defence*² for all these *places* of which I have given you their *mystery*, and their *baptisms* and their *offerings* and their *seals*, and all their *paralemptores*, and their *ciphers* and their *true* names and their *defences*, with regard to the manner of *calling upon* them in order to go to their *places*, so that you pass within the interior of them all. I will say to you the names of their *defences* and their *ciphers*.

Hear now at this time and I will speak to you concerning the coming forth of your *souls*, since I have told you all these *mysteries* with their *seals* and their names. When you come forth from the *body* and perform these *mysteries*, all the *aeons* and all those within them will withdraw themselves until you reach | these six

¹ (1, 2) he and his disciples; lit. when he had said this prayer ..., he and his disciples.

² (15, 16) defence; see Kropp (Bibl. 22) III p. 138; Iren. I 13.6; PS 229.

great *aeons*. *But* these will flee to the west to the left, with all their *archons* and all those within them.

But when you reach the six *aeons*, they will *restrain* you until you receive the *mystery* of the forgiveness of sins, because it is the great *mystery* which is in the *treasury* of the innermost of the innermost. And it is the whole salvation of the *soul*. And all those who will receive that *mystery* will surpass all gods and all rulerships of all these *aeons*, which are the twelve *aeons* of the *invisible* God, for this is the great *mystery* of the unapproachable one which is in the *treasury* of the innermost of the innermost. Now because of this, every man who will *believe* in the Son of the Light must receive the *mystery* of the forgiveness of sins, so that he will be completely *perfected* and completed in all *mysteries*, because this is the *mystery* of the forgiveness of sins. Now he who will receive from these *mysteries* must receive the *mystery* of the forgiveness of sins. Now because of this I say to you that when you receive the *mystery* of the forgiveness of sins, every sin which you have committed knowingly and those which you have committed unknowingly, those which you have committed from your childhood *until* today and until the releasing of the bonds of the *flesh* of the *Heimarmene*¹, will all be erased, because you have received the *mystery* of the forgiveness of sins. And when you are about to come forth from the *body*, and you have performed its *mystery* and also its *defence*, all the *aeons* and all those within them withdraw themselves. Then *again* |

¹ (23) Heimarmene; see Jonas (Bibl. 21) pp. 156-210; OnOrgWld 107 etc.; On8th9th 62; TriProt 43; 46; ApJn 72; PS 19; CH I 9.

шапшот епелент ерһотр ебол же-атетнжи мпѣ мп
 пка-нобе ебол. аτω ершан-наиων тирот сокот
 нат шаре-потоени мпе[□] тһбо мпмелрић кнаион
 же-ере-негиооте тирот тһбо ететнннт еррай ривоџ.
 5 аτω шарсотоног ебол нси пе[□] мпотоени. аτω
 тетнешовшт етпе жин-песнт птетникаџ енегиооте
 нте-птопос кнаион тирот еаттһбо тирот. ебол же-
 апаион тирот пшот епелент ерһотр мн-петнкрнтот
 тирот.

10 палин он ершан-негиооте тһбо фнаџ нннн
 мпѣ мпка-нобе ебол мн-нецапологиа мн-нецџ-
 сфрагис мн-нецџнџфос мн-петрерманниа.

пшотн ршот-тнштн паллаџнтис ететншанжи-наи
 птетнеи ететнннт ебол рн-сшала тетнешшопе крјлиџ
 15 крнес потоеин ететнћшсе етпе нса-петнернџ пте-
 тнћшк еррай рн-мела етере-наион тирот снр
 ебол крнтот ршс мелин-лааџ рн-негиооте шан-
 тетнпшг ене[□] мпотоени.

тоте шаре-нефџлаз мпштлн мпе[□] мпотоени
 20 шапнат епѣ мпка- | р. 70. нобе ебол еатс-
 тнааџ мн-нецапологиа мн-нецентолооте тирот
 аτω шапнат етесџр рн-тетнтерне аτω шапнат
 етеџнџфос о нпетнџш.

тоте шаре-неџис мфџлаз ошшн нннн мпштлн
 25 мпе[□] мпотоени. птетнћшк еротн епе[□] мп⊙.

5 MS шарсотоног; better шарсотшг.

6 MS тетнешовшт; Schmidt: a dialectical form of the 1st future тетнешовшт;
 see also the passage which follows.

15 MS ететнћшсе; dialectical form; read ететншссе.

23 W. Schw. о нпетнџш; read рн-петнџш.

they flee to the west to the left because you have received the *mystery* of the forgiveness of sins. And when all the *aeons* withdraw themselves, the light of the *treasury* purifies the twelfth *aeon* so that all the pathways on which you come forth are purified. And the *Treasury* of the Light is revealed. And you will look at the heavens from below, and you will see the pathways of the *places* of all the *aeons*, that they have all been purified because all the *aeons* with all those within them fled to the west to the left. *Then* again when the pathways are purified I will give to you the *mystery* of the forgiveness of sins, and its *defences* and its *seals* and its *ciphers* and its *interpretations*. You yourselves, my *disciples*, if you have received these, when you are about to come forth from the *body* you will become *pure* light. And you will hasten upwards one after another, and go forth to the *places* in which all the *aeons* are spread out, *until* there are none upon the pathways, until you reach the *Treasury* of the Light. *Then* the *watchers* of the *gates* of the *Treasury* of the Light see the *mystery* of the forgiveness of sins which you have performed, and its *defences* and all its *injunctions*. And they see the *seal* on your foreheads, and they see the *cipher* in your hands. *Then* the nine *watchers* open to you the *gates* of the *Treasury* of the Light, and you go into the *Treasury* of the Light. | The *watchers* will

маре-нефѣлазъ шаже меенти алла сенаѣ ннти
ниесфрагис мн-петѣ.

палн он ететишанпвор еттазис мпшомит н
ралеини шаре- лс нралеини †-тетсфрагис ннти мн-
5 петѣ. аѡ он сенаѣ-пнос иран ннти тетпаотѡѣ
он мпетротн.

ететишанѣвѡк еттазис мпалот мпалот сенаѣ
ннти мпетѣ мн-тетсфр мн-пнос иран. палн
он. тетпаѣвѡк мпетротн.

10 ететишанпвор еттазис ииотреет нѡр сенаѣ
ннти мпетѣ мн-тетсфр мн-пнос иран.

палн он тетнеѡк мпесротн ша-ттазис м-
пнос нсаѣаѡѡ папе^о мпотоен. ететишанпвор
етеѣттазис ѣнасфрагизе мееѡтн рн-теѣсфрагис.
15 аѡ ѣнаѣ ннти мпесѣмѣстнр мн-пнос иран.

палн он тетнеѡк еротн мпесротн ша-ттазис
мпнос нпаѡ пагаѡс папеѡнсаѣтрос мпотоен.
ѣнаѣ ннти мпесѣ мн-теѣсфрагис мн-пнос иран.

палн он тетпаѣвѡк еротн мпесротн ша-ттазис
20 мпсашѣ нралеини. палн он сенаѣ ннти мпетѣ
мн-тетсфрагис мн-пнос иран.

палн он тетнеѡк еротн мпетротн ша-тта-
зис мпѣот ншнн нте-пе^о мпотоен. ете-нтоот не
ншнн насалеттос. сенаѣ ннти мпетѣ ете-нтоѣ
25 пе пнос мѣ мн-тетнос нсфрагис мн-пнос иран
мпе^о мпотоен паг ето нрро ерраг еѣм-пеѡн-
саѣтр мпотоен.

1 MS маре; dialectical form; read мере.

2 MS ниесфрагис read ниетсфрагис.

10 MS нѡр; read нѡтнр.

not speak with you, *but* they will give you <their> *seals* and their *mystery*.

50. *Again* when you reach the *rank* of the three *amens*, the three *amens* will give you their *seal* and their *mystery*. And again they will give to you the great name, and you will pass through to their interior.

When you go to the *rank* of the child of the child, they will give to you their *mystery* and their *seal* and the great name. *Again* you will go to their interior.

When you reach the *rank* of the twin *saviours*¹, they will give to you their *mystery* and their *seal* and the great name. *Again* you will go to its interior to the *rank* of the great Sabaoth², he of the *Treasury* of the Light. When you reach his *rank*, he will *seal* you with his *seal* and he will give to you his *mystery* and the great name.

Again you will go in to its interior to the *rank* of the great Jao, the *Good*³, he of the *Treasury* of the Light. He will give to you his *mystery* and his *seal* and the great name.

Again you will go in to its interior to the *rank* of the seven *amens*⁴. *Again* they will give to you their *mystery* and their *seal* and the great name.

Again you will go in to their interior to the *rank* of the five trees of the *Treasury* of the Light, which are the *unmoved* trees. They will give to you their *mystery* which is the great *mystery*, and their great *seal* and the great name of the *Treasury* of the Light, which is ruler (king) over the *Treasury* of the Light. |

¹ (10) twin saviours; see Diod. Sic. IV 43; ATh 11, 31, 39; ThCont 138; PS 3 (cf. 99.25).

² (13) the great Sabaoth; cf. Iren. I 30.5; Origen *c. Cels.* I 24; VI 31; HypArch 95; OnOrgWld 103; GEgypt III 58; PS 14; ApJn 40-43; on Sabaoth as Zeus, see Origen *c. Cels.* V 41.

³ (17) the great Jao, the Good; see Preisendanz (Bibl. 29) IV 1200 etc.; Iren. I 30.5, 11; Origen *c. Cels.* VI 31; ApJn 42; PS 196.

⁴ (20) 7 amens; see Hippol. VI 43.1 ff.; PS 3.

παλιν ον τετνεβων εροτη | р. 71. επετ
 ροτη ша-ттазиc нтсащсе εφωνη сена† ннτη εε
 петнос εε† εен-пнос пран επε□ εποτοειн εн-
 тетсфратис.

5 παλιν ον τετνεβων εροτη επετροτη ша-ттазиc
 ннептрахωρηтос сена† ннτη επετ† εен-тетсфр
 εен-пнос пран επε□ εποτοειн.

παλιν ον τετνεβων εροτη επετροτη ша-ттазиc
 ннпераптантос сена† ннτη επετ† εен-тетсфр εен-
 10 пнос пран επε□ εποτοειн.

παλιν οн τετναβων εροτη επετροτη ша-ттазиc
 εенпротперахωρηтос. сена† ннτη επετ† εен-
 тетсфратис. εен-пнос пран επε□ εποτοειн.

παλιν οн τετνεβων εροτη επετροτη ша-ттазиc
 15 ннпротпереперантон. сена† ннτη επετ† εен-
 тетсфратис εен-пнос пран επε□ εποτοειн.

παλιν οн τετνεβων εροτη επετροτη ша-ттазиc
 ннпемптантос. сена† ннτη επετ† εен-тетсфратис
 εен-пнос пран επεθнсаτροс εп◎.

20 παλιν οн τετναβων εροτη επετροτη ша-ттазиc
 ннепротперемптантос. сена† ннτη επετ† εен-
 пнос пран επε□ εп◎ εен-тетсфратис.

παλιν οн τετναβων εροτη επετροτη ша-тта-
 25 зиc ннпасалеттос. сена† ннτη επετ† εен-тетс
 сфратис εен-пнос пран επε□ εποτοειн.

παλιν οн τετναβων εροτη επετροτη ша-ттазиc
 ннепперасалеттос. ететншанпωρ еттазиc етеε

1 page 71; the upper left and lower right corners are missing; the two other corners have been reversed in mounting them; the page measures 28 × 15¹/₂ cms. and has defects and mildew spots.

12 MS ннепротперахωρηтос; read ннпротперахωρηтос.

27 MS ннепперасалеттос; read ннпперасалеттос.

Again you will go within to their interior to the rank of the seven voices. They will give to you their great mystery and the great name of the Treasury of the Light and their seal.

Again you will go in to their interior to the rank of these incomprehensible ones. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the endless ones¹. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the pre-hyper-incomprehensible ones. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the pre-hyper-endless ones. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the undefiled ones. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the pre-hyper-undefiled ones. They will give to you their mystery and the great name of the Treasury of the Light and their seal.

Again you will go in to their interior to the rank of the unmoved ones. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the hyper-unmoved ones. When you reach that rank | they will give to you

¹ (9) endless ones; see SJC 106.

леат сенаџ ннџи ллетѣѣ лн-тетсѣраџис лн-пнос
нран лпе[□] лп[⊙].

тетнеѣок еротн лпетротн џа-ттаџис нниа
патвор. сенаџ ннџи ллетѣѣ лн-тетсѣраџис лн-
5 пнос нран | р. 72. лпе[□] лпотоени.

тетнеѣок еротн лпетротн џа-ттаџис нней
пропатвор сенаџ ннџи ллетѣѣ лн-тетсѣраџис
лн-пнос нран лпе[□] лпотоени.

палн он тетнеѣок еротн лпетротн џа-ттаџис
10 нџѣ нхарачеен нотои. сенаџ ннџи ллетѣѣ
лн-тетсѣраџис лн-пнос нран лпе[□] лпотоени.

палн тетнеѣок еротн лпетротн џа-ттаџис
лпешоелнт нхворнеа. ететнџанпвор еттаџис етеѣ
леат. сенаџ ннџи ллетѣѣ лн-тетсѣраџис лн-пнос
15 нран лпе[□] лпотоени.

палн он тетнеѣок еротн лпетротн џа-ттаџис
лпџот лпарастатне нте-пе[□] лп[⊙]. ететнџан
пвор еттаџис етеѣлеат сенаџ ннџи ллетѣѣ лн-тетс
сѣраџис лн-пнос нран лпе[□] лп[⊙].

20 палн он тетнеѣок еротн лпетротн џа-ттаџис
ннетрипнетлеатос нте-пе[□] лп[⊙]. ететнџанпвор
еттаџис етеѣлеат сенаџ ннџи ллетѣѣ лн-пнос
нран лпе[□] лп[⊙] лн-тетсѣр.

палн он тетнеѣок еротн лпетротн џа-ттаџис
25 нтетриџнамеис лпнос нрро лпе[□] лпотоени.
сенаџ ннџи ллетѣѣ лн-тетсѣраџис лн-пнос нран
лпе[□] лпотоени.

3, 6 MS тетнеѣок; better [палн он] тетнеѣок.

12 MS палн; read палн он.

25 MS нтетриџнамеис; better нпетриџнамеис.

their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

〈Again〉 you will go in to their interior to the *rank* of the *fatherless ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

〈Again〉 you will go in to their interior to the *rank* of the *pre-fatherless ones*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the five *incisions*¹ of the light. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the three *spaces*. When you reach that *rank* they will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the five *helpers*² (*parastatai*) of the *Treasury* of the Light. When you reach that *rank* they will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *triple-spirited ones* of the *Treasury* of the Light. When you reach that *rank* they will give to you their *mystery* and the great name of the *Treasury* of the Light and their *seal*.

Again you will go in to their interior to the rank of the *triple-powered ones* of the great ruler (king) of the *Treasury* of the Light. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light. |

¹ (10) 5 incisions; see Bousset (Bibl. 13) pp. 348-49; PS 2.

² (17) 5 helpers (*παραστάται*); see GEgypt III 64; PS 2 etc.; (also 107.16: U 230.12).

παλι οη τετηεβωκ εροτι λεπεροτι ψα-τταζις
 λιψορπ ιτωψ ςια† ιντι λεπερ† λι-τερςφρα-
 ςις λι-πιος ιραν λεπε□ λεπ⊙.

παλι οη τετηαοτωτῃ εροτι λεπεροτι ψα-
 5 ιποποσ ιτταζις ιτεκληρονομια. σενα† ιντι λεπερ†
 λι-τερςφραςις λι-πιος ιραν λεπε□ λεποτοειν.

παλι οη τετηεβωκ εροτι λεπεροτι ψα-ττα-
 ζις λεποποσ ινσιςι λι-περροκ. ετετιψαιπωρ
 ετταζις ετεεεατ σενα† ιντι λεπερ† λι-τερ-
 10 ςφραςις λι-πιος ιραν λεπε□ λεποτοειν.

παλι οη τετηαοτωτῃ εροτι λεπερο |
 ρ. 73. ψα-τταζις ινκαταπεταςεα. ετσικ ερι-πιος
 ιρρο λεπε□ λεποτοειν. σενα† ιντι λεπεριος ερ†
 λι-τερςφραςις λι-πιος ιραν λεπε□ λεποτοειν.
 15 ατω σενασοκοτ ιατ ψαιτετιχιοορ εροτι ιτετις
 οτωτῃ εεεοοτ εροτι ψαιτετιπωρ επιος ιρωεε
 ετε-ιπος πε ιρρο λεπει□ ιποτοειν τηρς παι ετε-
 πεςραν πε ιεοτ.

ετετιψαιπωρ επιποσ ετεεεατ ςιανατ ερωτι
 20 εατετιερε λερ† λεπε□ λεποτοειν τηρς λι-π† ες
 ικα-νοβε εβολ λι-ιεςαπολοτια λι-ιεςψοτρνε.
 ειτατετιταλοοτ ερραι λι- ιεςρῃντε τηροτ. ατω
 γε-ατετιζωκ εβολ ιεντολη ιιε ιτε-π† λι-ιεςρ-
 ρῃντε τηροτ. τοτε ςιιαρασε ερραι εχι-τηοτι ισι
 25 ιεοτ ιιωτ λεπε□ λεπ⊙. ιπος δε ρωως οη ςια†

12 page 73: large holes are present in the middle and base of the leaf; it measures $28\frac{1}{2} \times 17$ cms. and is in poor condition with mildew spots.

Again you will go in to their interior to the *rank* of the first ordinance¹. He will give to you his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

Again you will pass in to their interior to the *place* of the *rank* of the *inheritance*. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the *place* of the *silence* and the rest. When you reach that *rank* they will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

Again you will pass in to their interior to the *rank* of the *veils*² which are drawn before the great ruler (king) of the *Treasury* of the Light. They will give to you their great *mystery* and their *seal* and the great name of the *Treasury* of the Light. And they will be drawn back until you cross over and pass into them, until you reach the great Man, he who is the ruler (king) of this whole *Treasury* of the Light, whose name is Jeu.

When you reach that *place* he will see that you have performed the *mystery* of the whole *Treasury* of the Light, and the *mystery* of the forgiveness of sins, and its *defences* and its incense which you have offered, and all its works. And you have fulfilled all the *injunctions* of the *mystery* and all its works. Then Jeu, the father of the *Treasury* of the Light, will rejoice over you. Moreover he will also give to you | his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

¹ (2) first ordinance; see PS 1.

² (12) rank of the veils; the 27th rank.

Again you will go to the *place* of the great light which surrounds the whole *Treasury* of the Light and all those within it. When you go to that *place* however, *Jeu* is again in that *place*, but he, the great light, will give to you his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

Again you will go in to its interior through the *gates* of the *Treasury* of the Light, which is the second *Treasury* of the Light. When you reach to the *watchers* of the *gates* of that second *treasury*, say the *mystery* and its *defence*. And when the *watchers* open the *gates* of the second *Treasury* of the Light for you, you will go in to their interior to the *rank* of the *triple-powered ones* of the light. These are their names: ... Now these are the names of the *triple-powered ones* of the light of the second *Treasury* of the Light.

Again when you reach the *rank* of those *triple-powered ones* of light, they also will give to you their great *mystery* of the second *Treasury* of the Light and their *seal* and the great name of the second *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the twelfth *rank* of the twelfth great *power* of the *emanations* of the true God who has *emanated* them.

πῆ λῆκα-νοῦε εῖολ λῆν-τεγαπολογία. κτοοτ
 δε και ετηη ετταζις ετελλεατ. σενα† ηητι ρωοτ
 οη λῆπετποσ λῆῖ λῆν-τετποσ παπολογία λῆν-τετῖ
 σεφρατις.

- 5 κτοοτ δε ρω(οτ) οη πατταζις ετελλεατ. ετε-
 κτοοτ νε τῆπῖβῖ πατταζις λῆπποττε κταλῆθια.
 και νε πετραη κταλῆθια. οτη-ῖβῖ δε κκεφαλη ρη-
 τταζις ετελλεατ. και σε νε πρηη κτταζις ετελλε-
 αατ ζωζηζωζα ζωζεζαζ θωζωζαζ θηζηζωζ. αζωηῖ
 10 ζωζηα. θηζηζωζαη. ηζωηηαζ αθωζωηης ηζωηη ζηηηηψωζ
ζαζ(οζ).... ζααζη(ι)ωζ.

- και σε πετραη κτε-ταλῆθια. και σε σενααρεῖ
 ρατοτ ρε-πετποποσ λῆααατ κσεπικαλει κπειραη
 εροτη επποττε κταλῆθια εττω λῆεοσ κε-σωτῆ
 15 εροη κπεκῖωτ κπωτ λῆεηκῖωτ κηε ιζ ζα.....
 ... ζωζ ωωωωωωω [εεε|εεεε | p. 75. οοοοοοο
τττττττ. ιζη. ζωζω. ζεζωζω. ζωζωοι. εζωιω. ειαπτθα
ειαπτθα ετε- πα νε κπωτ λῆεηκῖωτ κηε κε-κτα-
 20 πτηρϻ εῖ εῖολ ρη-αλφα ετηακοτοτ ερ, εψχε ετηαῖ
 ψωπε κσι κχωη κτε-χωη κηε. κπεπικαλει σε κπειραη
 καφθαρτοη κεκασ κκετηκποοτ εῖολ κτειποσ κτῖ
 κηε κποτοεηη κσει κσα-πειεηηῖβῖ καχωρητοσ ετε-
 κτοοτ νε κῆπῖβῖ λῆεαθῆηης επῖαη ατχι λῆπῖ λῆ

6 MS τῆπῖβῖ; read τῆπῖθῖ.

12 MS και σε; read και σε [νε]

15 the last two lines of this page are badly damaged.

16 page 75: the leaf is badly damaged; the first 10-12 lines and large portions of the sides are missing; the remainder measures 20×12 cms. and has defects and mildew spots.

18 MS ετε-πα κπωτ; read ετε-παη νε κπωτ.

19 W. εωχε; read εω εψχε.

21 MS κεκασ; read κεκαασ.

23 MS κῆπῖβῖ; read κῆπῖθῖ.

When you reach that *rank*, say | the *mystery* of the forgiveness of sins and its *defence*. *Moreover* they that belong to that *rank* will also give to you their great *mystery* and their great *defence* and their *seal*.

Moreover they also are of that *rank* which are¹ the twelve *powers* of the *true* God; these are their *true* names. *But* there are twelve *heads* in that *rank*. These now are the names of that *rank* : ...²

These now are their *true* names.

These now will stand alone in their *place*³, and they *call upon* the *true* God with these names, saying: 'Hear us, our father, thou father of all fatherhoods, ...

that is, thou father of all fatherhoods, because the whole which came forth from *alpha* will return to (*omega*)⁴ when the completion of all completions takes place. We now *call upon* these *imperishable* names, so that thou shouldst send forth this great *light-power* to follow these twelve *incomprehensible ones*, who are the twelve *disciples*, *since* they have received the *mystery* of | the forgiveness

¹ (5) they also are of that *rank* which are; Till : they belong also to that *rank*, that is to the.

² (9-17) ΖΩΖΗΖΩΖΑ etc.; see note on 55.7.

³ (12, 13) will stand alone in their place; Till : will stand in their own place.

⁴ (19) (*omega*); MS : cryptogram; cf. PS 353.

πκα-νοβε εβολ. εθε-παι ρω ρεκατκατεχε μεμοοτ
 νε ρωπ ε[ο] ποτοειν.

πτεπνοτ σε πτεροτεπικαλει ππειραν ετωωυ εροτη
 επνοττε πταλνηοια. πτοϋ δε ρωωϋ οπ πποττε
 5 πταλνηοια αϋτηνοοτ εβολ ποτνος πατκαλιε πταϋ
 ετε-παι πε πεεραν θωρζωζ ζαζαωζ.

πτεπνοτ δε ετεμεατ ασει εβολ πσι φνοσ πατ
 καλιε ποτοειν πσα-μεεαθνηε ατω πτεπνοτ ετεε
 μεατ σπατρε-πε[ο] ποτοειν σπατρε-πετταζιε σοκοτ
 10 πατ ψαντεπνοτωτθ εροτη επσαηροτη πτεπνωρ
 επε[ο] μεπποττε πταλνηοια. πτοϋ δε ρωωϋ οπ
 πποττε πταλνηοια φιαφ ηητη μεπεϋνοσ μεφ μεπ
 τεϋνοσ πεφρ μεν- πεϋνοσ ηραν παι ετο ηρρο ερραι
 ε~~με~~-πεϋ[ο].

15 παλιν οπ φηαρτανετε εροτη εϋεπικαλει μεπ
 ποττε πιατηρατϋ ετε-πτοϋ πε πεωωπε μεατααϋ.
 πτοϋ δε πποττε πιατηρατϋ φηανοτρε ρωωϋ ποτ
 ατκαλιε ποτοειν εβολ ηρητεϋ ησει ψαρωτη επ
 τοποε μεπποττε πταλνηοια πεφ ηητη μεπεχαρκτηρ
 20 μεπε[ο] μεπποττε πταλνηοια. ατω πεϋεν-τητη εβολ
 μεπληρωεα ηιε ατω ηρ-τητη ποτταζιε ρε
 πε[ο] ετεμεατ πτεπηφ-εοοτ εροτη | ρ. 76. μεπ
 ποττε πιατηρατϋ εβολ ~~με~~-ατεπηχι μεφ μεπκα-νοβε
 εβολ ηην ετετηρη-σωεα. πτεπνωωπε ρε-πτοποε
 25 μεπποττε πταλνηοια εβολ ~~με~~-ατεπηχι μεφ μεπκα-
 νοβε εβολ μεν-τεϋαπολοτια μεν-τεϋεφρατικε μεν-
 τεϋψηφοε μεν-πεϋεπτολοοτε τηροτ επταιροποτ

2 MS πε ρωπ ε[ο]; read πε ερωπ ε[ο].

12 W. Schw. φιαφ; MS probably φιαφ.

21 MS ηρ-τητη; read περ-τητη.

of sins. Because of this indeed they are not *restrained*¹ from approaching the *Treasury* of the Light.’

Now immediately when they had *called upon* these names, crying out to the *true* God, he, the *true* God sent forth a great *power* whose name is this: ... *But* at that moment this great *light-power* came forth behind the *disciples*. And at that moment it will cause the *treasuries* of the light and their *ranks* to be withdrawn until you pass into the interior, and you reach the *treasury* of the *true* God. *But* he, the *true* God himself, will give to you his great *mystery* and his great *seal* and his great name which is ruler (king) over his *treasury*.

Again he will *sing praises* as he *calls upon* the unapproachable God, he who alone exists. *But* he, the unapproachable God, will cast forth from himself a *light-power* to come to you to the *place* of the *true* God, and give to you the *character* of the *treasury* of the *true* God. And it will complete you in every *pleroma*, and make you into a *rank* in that *treasury*. And you will give glory to the unapproachable God because you have received the *mystery* of the forgiveness of sins, while you were in the *body*. And you will be in the *place* of the *true* God because you have received the *mystery* of the forgiveness of sins, with its *defence* and its *seal* and its *cipher* and all its *injunctions* with which I have enjoined | you.

¹ (1) they are not restrained; lit. they are unrestrained ones.

ετοτ-τηττι. тенот се камааѳнтис ари-ѳаршонт.
 аτω ѳнаѳ нити лепкеѳ лепка-нобе евол. лн-
 неѳапологиа лн-теѳѳрагис.

итере-ис де отω еѳѳω нпαι тнрот енеѳмааѳнѳ
 5 тис. аτω еѳѳ нат нпелѳ тнр ептаѳотω еѳеире
 лмоот. пехе-ис ннеѳмааѳнтис же-ѳапс ѳар пе
 етрететнѳи лепкеѳ лепка-нобе евол. жекаас етеѳ
 тнешωпе ншнре нте-потоein. ететнѳнѳ евол ѳн-
 лѳ тнрот.

10 итере-ис де отω еѳѳω нпαι тнр енеѳмааѳнтис
 лн-лѳ еѳтсаѳо лмоот ероот пехе-лмааѳнтис
 нис наѳ же-пепѳоис аτω пепсаѳ тисопс лмоон.
 жекаас енеѳω ерон лпѳ лепка-нобе евол лн-
 неѳапологиа лн-теѳѳрагис лн-теѳѳнѳос же-
 15 енашωпе ншнре нте-потоein аτω же-нпेतѳатехе
 лмоон нѳи наѳѳωн нпαιωн. наѳ етшоп лпѳвол
 нпел⊠ потоein. аτω жекаас енешωпе еннп еѳотн
 епеклнрос нтлнтеро лп⊙ аτω нтншωпе епѳнѳ
 евол ѳн-пелѳ тнрот.

20 пехе-ис ннеѳмааѳнтис же-ѳрош нѳнт аτω ѳнаѳ
 ѳооѳ еѳωтн епелѳн се аѳр-шрп нѳоос нити ѳаѳн
 елпаѳѳ-лѳ нити же-ѳнаѳ нити лпѳ лпѳ нпαιωн
 лн-пелѳѳрагис лн-ѳе пепикалеѳ лмоот еѳωн
 енеттопос.

25 сωтл се тенот епѳн атетнѳи лпѳ лпѳ нпαιωн
 лн-пѳ лпѳѳаптисла лпѳлоот лпѳωнѳ лн-пѳ лпѳ
 ѳаптисла лпѳекρωл лн-пѳ лпѳenna етотаѳѳ |
 р. 77. лн-пѳ нѳи-тѳанѳа нѳнт-тнѳтн епѳн се

1 MS ετοτ-τηττι; better ετοот-тнѳтн.

15 MS енашωпе; read енешωпе.

19 W. Schw. пелѳ; MS probably лпѳ.

28 page 77; the leaf is in extremely poor condition; only an irregular central fragment remains which measures 19×11 cms.; it shows defects and mildew spots.

28 MS тѳанѳа; Schmidt: read тѳанѳа [нпѳарѳωн].

Now at this time, my *disciples*, be patient and I will also give to you the *mystery* of the forgiveness of sins and its *defences* and its *seal*.”

51. *But* when Jesus had finished saying all these things to his *disciples* and giving to them all these *mysteries* which he had just performed, he (Jesus) said to his *disciples*: “*For* it is necessary that you should receive the *mystery* of the forgiveness of sins, so that you may become Sons of the Light *, and completed in all the *mysteries*.”

When Jesus, *however*, had finished saying all these things to his *disciples* and teaching them the *mysteries*, his *disciples* ¹said to him: “Our Lord and our teacher, we beg thee that thou shouldst place in us the *mystery* of the forgiveness of sins, and its *defences* and its *seal* and its *cipher*, so that we become Sons of the Light *; and that the *archons* of the *aeons* which are outside the *Treasury* of the Light do not *restrain* us; and that we may be numbered within the *inheritance* of the Kingdom of the Light, and be completed in all the *mysteries*.”

Jesus said to his *disciples*: “Be patient and I will say it to you. Now *since*, before I gave to you the *mysteries*, I first said to you that I will give to you the *mystery* of the twelve *aeons* and their *seals* and the manner of *calling upon* them, in order to go to their places; hear now, *since* you have received the *mystery* of the twelve *aeons* and the *mystery* of the *baptism* of the water of life, and the *mystery* of the *baptism* of fire, and the *mystery* of <the baptism> of the Holy *Spirit*, and the *mystery* of taking away the *evil* from you; *since* now | I said to you that I will give to you

* cf. Eph. 5.8

¹ (11) his disciples; lit. the disciples of Jesus.

their *defences* and the manner (of calling upon them in order to reach their places) and these *seals* also: hear now that I tell you their *defences* with which you will *give defence* to them.”

52. “When you come forth from the *body* and you reach the first *aeon*, and the *archons* of that *aeon* come forth before you, *seal* yourselves with this *seal*:

This is its name: ...

Say it only once. Hold this *cipher*: 1119 in your two hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: ‘*Withdraw* yourselves ..., you *archons* of the first *aeon*, because I *call upon*’ *But when the archons* of the first *aeon* hear these names, they will be very afraid and they will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the second *aeon*, ... will come forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. Hold this *cipher*: 2219 in your two hands. | When you have

finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* thyself, ..., O *archon* of the second *aeon*, because I *call upon*' Again the *archons* of the second *aeon* will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the third *aeon*, Jaldabaoth¹ and ... will come forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. Hold this *cipher*: 3349 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves, Jaldabaoth and ..., you *archons* of the third *aeon*, because I *call upon*' Then the *archons* of the third *aeon* will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the fourth *aeon*, Samaelo² and ... will come forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

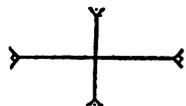
Say it once only. Hold this *cipher*: 4555 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves, | Samaelo and ..., you *archons*

¹ (10) Jaldabaoth; see Bousset (Bibl. 13) p. 351 ff.; Kropp (Bibl. 22) III p. 46; Epiph. 25.2; Iren. I 30.5 ff.; Hippol. V 7.30; Origen c. *Cels.* VI 31, 32; HypArch 95; OnOrgWld 100 etc.; TriProt 39; ApJn 38; PS 46 etc.

² (22) Samaelo; See Iren. I 30.9; 3 Baruch.IV 8; Asc. Is. I 8; HypArch 87; OnOrgWld 103; TriProt 39; on planetary angels, cf. Augustine *ad Oros. c. Prisc.* I.

σαλανλω ατω χωχωχοτχα παρχων επειερα
 παιων γε-φεπικαλει νζωζηζα. χωζωζαζα. ζαζηζω.
 ететншанотω ететнжω нпеиаз | р. 79. πολογια
 παρχων επειερα ηπαιων πασοκοτ πατ επειεит
 5 ερβοτ. πτωτη δε μοоше етпе.

ететншанпωρ επειερ φοτ ηпαιων сенит еβολ
 ρатетнρη ησι ιαλω ηη-αιωκα ατω ηсωαλ. сфраг-
 тизе ηηηωτη ηтеисφραгис
 παι пе ηесran αζηωζα азич ηοτсоп
 10 ηηηατε. αηαρτε ηειψηφοс ρη-ηетηη
 σιχ етзθ φοτ ηше ηηη-шαιтше ηηη-сеψгис. ететηη-
 шанотω ететηηсфрагизе ηηηωτη ηтеисφр еатетηη-
 тате-ηесran ηοτсоп ηηηατε ажи-ηеиаποлогια ρωωψ
 γε-αηαχωρι ηητη ιαλω α(ι)ωχ·αιсωαλ γε-φε-
 15 πικαλει ηζωηηανωζηηζαζ. ζω..ωωζη. ететηшанотω
 ететηηω ηηηαιπολ παρχων επειερε ηпαιων πα-
 сокоτ πατ ηсепωт επειеит ерβοτр. πτωτη δε
 μοоше етпе.



ететηшанпωρ επειεργ παιων ете-ηтос тешаτ-
 20 ηοτте ерос γε-ηтотι ηηηесос. еснп гар епсоот
 ηαιων ептаτпистете. παρχων δε ηηηποс етеη-
 ηατ. отη-отнотι ηηηηтагаθос ηηηтот еβολ γε-
 атпистете ησι παρχων ηηηποс етеηηατ. сенит
 еβολ ρатетнρη ησι ζω..ζαωχ. χωζωζαζα. ωβαωθ
 25 παρχων ηηηтотι ηηηесос етеηεете γε-ηηешан

3 page 79: only the lower right hand portion of the leaf remains; it measures $20\frac{1}{2} \times 14$ cms. and shows numerous defects.

5 MS ερβοτ; read εрβοτр.

8-10 the diagram is missing, but seen in W. Schw.

10 MS ηειψηφοс; read ηтеψηηφοс.

11 MS φοτ ηше; read φοτ ηшо.

14 MS α(ι)ωχ·αιсωαλ; αιωκα ατω ηсωαλ appears in line 7.

of the fourth *aeon*, because I *call upon*' When you have finished saying these *defences* the *archons* of the fourth *aeon* will withdraw to the west to the left. *But* you <will> proceed upwards¹.

When you reach the fifth *aeon*, ... and ... and ... will come before you. *Seal* yourselves with this *seal* :

This is its name : ...

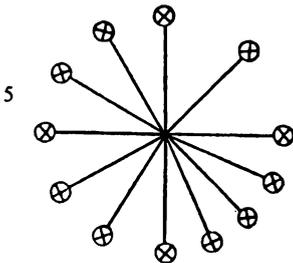
Say it once only. Hold this *cipher* : 5369 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : '*Withdraw* yourselves ..., ..., ..., because I *call upon*' When you have finished saying these *defences* the *archons* of the fifth *aeon* will withdraw and will flee to the west to the left. *But* you <will> proceed upwards.

When you reach the sixth *aeon* which is called the Little *Midst*, for it belongs to the six *aeons* which have *believed*. *But* the *archons* of those *places* have a little *goodness*² within them, because the *archons* of those *places* have *believed*. The *archons* of the Little *Midst*, ..., come before you, thinking that perhaps | you

¹ (5) you <will> proceed upwards; lit. you proceed upwards; (also line 18).

² (22) a little goodness; Till : some goodness.

επετηχι-μ̄ αχι-π̄μ̄ ατω σφραγισε μελωτη πτει
σφραγис ετε-ται τε



παι πε πεσαν αχιη ποτσοп με
μεате ζαχωωμεαζοz αμαρτε
πτειψηφοc ρη-πετησιx εριε
σοот ншо | р. 80. ατω ψτε
нше ατω μεпτη. ететпшапотw
ететпсφραγисε μελωτη πτει
сφραγис еатетптате-песран

10 ποτσοп μεατε αχι-πειαπολοτια ρωωϋ γε-απα-
χωρι пητη ζωζαωχα. χωζααζαω. ωβαωθ παρχων
птнотι μεεcоc. απ(ε)χι γαρ μεμ̄ μπιβ̄ ηпαιων
μεп-петаποлоτια. γε-тпепикаλει пζωηαζα. χω-
ζαεz. αχωζωνz. πτεηпот он ететпαxω ηпепкеран
15 παρχων етееаατ насокот пав. псека-тегпηп ηпτη
псетеααααρτε μελωτη. ептатаеи γαρ εβολ ρате-
τηρη. етееете γε-мешак επετηχι-μ̄. птоот δε
ρωот (ен)сепараще пеепτη ρη-отпосв праше
εβολ γε-атетпχι-μ̄ жпн ететпρη-сωеа. παλп он
20 сепакωρ еρωτη. εβολ γε-атетпотwтв ероот. па-
лпн он тетпееооше етпе.

ететпшаппwρ епееρсащц ηпαιων сеппт εβολ
ρатетпρη̄ пειχωζααζαxω. ιαzω. сφραγисε με-
λωτη πτειсφр.

25

παι πε πεσαν αχιη ποτσοп μεατε
χωζωφρααζαz. αμαρτε πτειψηφ̄ ρη-πε-

3-9 the diagram is present on page 79.

12 W. απ(ε)χι; read απχι.

18 MS (ен)сепараще; read сепараще.

23 MS сφραγис; read сφραγисε.

25f. the diagram is present on page 80.

have not received *mysteries*. Say the *mystery* and *seal* yourselves with this *seal*, which is thus :

This is its name : ...

Say it once only. Hold this *cipher* : 6915 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : '*Withdraw* yourselves ..., you *archons* of the Little *Midst*, for we have received the *mystery* of the twelve *aeons* and their *defences*, because we *call upon*' Immediately you say these names also, those *archons* will withdraw and they will make way for you, and they will not seize hold of you. For they came forth before you, thinking that perhaps you had not received *mysteries*. But they also will rejoice with you in great joy, because you have received *mysteries* while you were still in the *body*. Again they will envy you because you have surpassed them. Again you will proceed upwards.

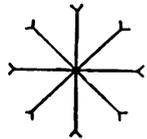
When you reach the seventh *aeon*, ... will come forth before you. *Seal* yourselves with this *seal* :

This is its name : ...

Say it once only. Hold this *cipher* : | 7889 in your

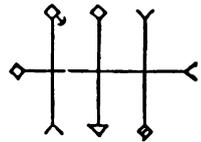
тнσιχ ρωπθ σαщϭ ншо аτω шмооти нше аτω ρεε
 не-ψис. ететншанотω ететнсфραγизε μμωоти ρη-
 теисφρ еатетнпатаде-песр потсоп μμεате ахи-пейс
 апоλ ρωωϭ же-анаχωρι ннתי χωζωαζαχω' ιαζω
 5 χε-тнепинаλει нζωνζω. ζαχωζω. ζηαζω. палин он
 парχων επμμερ σαщϭ παιων πασοноτ πατ. нтетнс
 μμοоще етпе.

ететншанпωρ δε επμμερη παιων сениτ еβολ
 ραтетнρη нси парχων етμμεατ ете-пαι не ιαω.
 10 (α)саχω. αωειω. сφρ μμωоти нтеисφρ
 пай пе песран ζωζαωζ аχич потсоп μμ
 εате αμμεрте нтеψнфос | р. 81.



ρη-нетнσιχ ннζ шмооти ншо аτω таис
 оттаϭте. ететншанотω ететнсфραγизε μμωоти нтеис
 15 сφραγис еатетнпатаде-песр потсоп μμεате. ахи-
 пейсπολογια ρωωϭ же-анаχωρει ннתי ιαωс. паχ
χοι. αωειω χε-тнепинаλει нζαααζωζ ζηιω. ζηαζ
ω?ωωζωαζ. палин он парχων επμμερη παιων παс
 соноτ πατ. нтетнμμοоще етпе.

ететншанпωρ επμμερψис παιων сениτ еβολ ρα
 тетнρη нси ηωζηωθ. ωζαι. нζαпаθα парχων επ
 пμμερθ нпαιων. сφραγизε μμωоти нтеисφραγис
 пай пе песран ζωφραнас аχич потс
 соп μμεате. κω нтеψнфос ρη-нетнс
 25 σιχ (η)ωпθ жотωтшμнн нше аτω
 ρεεне-ψис. ететншанотω δε ететнс



10-12 the diagram is missing, but seen in W. Schw.

12 page 81: the leaf is preserved as a whole and measures $28 \times 16\frac{1}{2}$ cms.;
 there are central defects and many mildew spots.

16 reading doubtful; cf. lines 9 ff.

23-26 the diagram is present on page 81.

25 W. Schw. (η)ωпθ; read ηωпθ.

hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : 'Withdraw yourselves ..., because we *call upon*' Again the *archons* of the seventh *aeon* will withdraw, and you will proceed upwards.

But when you reach the eighth *aeon*, those *archons* which are ... will come forth before you. *Seal* yourselves with this *seal* :

This is its name : ...

Say it once only. Hold this *cipher* : 8054 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : 'Withdraw yourselves ... because we *call upon*' Again the *archons* of the eighth *aeon* will withdraw, and you will proceed upwards.

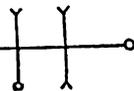
When you reach the ninth *aeon*, ..., the *archons* of the ninth *aeon* will come before you. *Seal* yourselves with this *seal* :

This is its name : ...

Say it once only. Place this *cipher* : 2889 in your hands. When you have finished | *sealing* yourselves

сѣрагѣзе мѣѡтп нтеисѣрагѣс еатетптатаѣ-песрап
 нотсоп мѣѣате аѣи-неапологѣа рѡѡѣ же-анаѣѡѣ
 реп нптп ѣѡзнѡѣ. ѡзап. нѣанаѡѡ же-тнепикалеп
 нѣѡн. ѣѡза. ннѣнѣѡѣ. ѣѡѣѡнѣ. палп он парѣѡп
 5 мѣѣерѡѣ пѡпн пасокоѣ нѡѣ. птетпмѡѡѣ етпе.

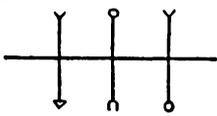
ететпѣанпѡѣ ѡе епѣерѣнт пѡпн сеннѣ еѡл
 ратетпнн нѣп ѡѣѡѡп. ѡсаѡ(ѡ). ѡѡѡѣ. парѣѡп
 мѣпѡпн етѣѣѡѣ. сѣр мѣѡтп нтеисѣрагѣс ете-тап те

10  пѡп пе песрап ѡѡѡѡѣ. аѣпѣ нотсоп
 мѣѣате. кѡ нтепѣнѣѡс рп-нетпѣѣѣ
 ѡѣнѡ рѣетп нѣѣ аѣѡ тапѡѣ-ѣѣс.

ететпѣанпѡѣ ететпсѣрагѣзе мѣѡтп нтеисѣрагѣс
 еатетптатаѣ-песрап нотсоп мѣѣате. еатетпсѣр мѣ
 ѣѡтп нотсоп мѣѣате. | р. 82. аѣи-неапологѣа

15 рѡѡѣ же-анаѣѡѣреп нптп ѡе(ѣ)ѡп. ѡсаѡѡ. ѡѡѡѣ.
 же-тнепикале пѣнѡѡѡѣ. ѡѡѡѡѡѣ. ѣѡѣѡѡѣ. палп
 он парѣѡп мѣѣерѣнт пѡпн пасокоѣ нѡѣ. нтеп
 тпѣѡѡѣ етпе.

ететпѣанпѡѣ епѣерѣнтѡѣ ппѡпн. сеннѣ
 20 еѡл ратетпнн нѣп аѣѡпѣ. ѣѡѣѡѣ. ѣнѣѡп парѣ
 ѣѡп мѣпѡпн етѣѣѡѣ. сѣрагѣзе мѣѡтп нтеисѣр

 пѡп пе песрап ѣѡѡѡн. аѣпѣ нотѣ
 соп мѣѣате. аѣѡѣте нтепѣнѣѡс
 рп-нетпѣѣѣ еѣнн ѣѡѣ нѣѣ

25 ѣѡѣ нѣѣ мн-тапѡѣ-ѣѣн. ететпѣанпѡѣ ѡе ететпсѣ
 сѣрагѣзе мѣѡтп нтеисѣрагѣс еатетптатаѣ-песрап
 нотсоп мѣѣате. аѣи-неапологѣа рѡѡѣ же-анаѣ
 ѣѡрп нптп ѣѣнѣѡ. аѣѡѡѡѣ. пѡтѣнѣѡѣ. же-

9-11 the diagram is present on page 81.

11 MS ѡѣнѡ; read ѡѣнѡ.

15 cf. line 7.

22-24 the diagram is present on page 82.

25 ѣѣнн; read ѣѣннп.

with this *seal* and you have said its name once only, say these *defences* also : '*Withdraw* yourselves, ..., because we *call upon*' *Again* the *archons* of the ninth *aeon* will withdraw, and you will proceed upwards.

But when you reach the tenth *aeon*, ..., the *archons* of that *aeon* will come before you. *Seal* yourselves with this *seal*, which is thus :

This is its name : ...

Say it once only. Place this *cipher* : 4559 in your hands. When you have finished *sealing* yourselves with this *seal*, and you have said its name once only and you have *sealed* yourselves once only, say these *defences* also : '*Withdraw* yourselves, ..., because we *call upon*' *Again* the *archons* of the tenth *aeon* will withdraw, and you will proceed upwards.

When you reach the eleventh *aeon*, ..., the *archons* of that *aeon* will come before you. *Seal* yourselves with this *seal* :

This is its name : ...

Say it once only. Hold this *cipher* : 5558 in your hands. *But* when you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : '*Withdraw* yourselves ..., because | we *call*

upon' Again the archons of the eleventh aeon will withdraw, and you will proceed upwards.

But when you reach the twelfth aeon, the invisible God is in that place with the Barbelo¹ and the unbegotten God. And the invisible God is in a place alone in the twelfth aeon. And veils are drawn before him. For there are many other gods in that aeon who in the Treasury of the Light are called archons; they are the great archons who rule over all the aeons. It is they who serve the invisible God and the Barbelo and the unbegotten one. Again the archons of that aeon will come before you. These are their names: ... Seal yourselves with this seal:

This is its name: ...

Say it once only. Hold this cipher: 9885 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also: 'Withdraw yourselves ..., because we call upon' Again the archons of the twelfth aeon of the invisible God will withdraw themselves because you have said² the twelve defences | of the twelve aeons. Then you will proceed upwards.

¹ (6, 13) Barbelo; see Bousset (Bibl. 13) p. 17 ff.; Epiph. 25.2.2; GEgypt III 42; IV 52; 3StSeth 121; TriProt 38; ApJn 27; PS 13 etc.

² (17) said; Till: received.

When you reach the thirteenth *aeon*¹, the great *invisible* God is there with the great *virgin spirit* and the 24 *emanations*² of the *invisible* God which are in that *place*. But the 24 *emanations* of the *invisible* God will come before you, wishing to take hold of you, on account of the *mysteries* which you have received. These are the *imperishable* names of the 24 *emanations* which come before you : The first is ...; the second is ...; the third is ...; the fourth is ...; the fifth is ...; the sixth is ...; the seventh is ...; the eighth is ...; the ninth is ...; the tenth is ...; the eleventh is ...; the twelfth is ...; the thirteenth is ...; the fourteenth is ...; the fifteenth is ...; the sixteenth is ...; the seventeenth is ...; the eighteenth is ...; the nineteenth is ...; the twentieth is ...; the twenty first is ...; the twenty second is ...; the twenty third is ...; the twenty fourth is These are the names of the 24 *emanations* of the *invisible* God which I have just said. They will come before you, wishing to take hold of you, as they envy you because of these *mysteries* which you have received. Say these *defences* : 'Withdraw yourselves, you 24 *emanations* of the *invisible* God.' Say the names of the 24 (emanations). Seal yourselves with this *seal* : |

¹ (3) 13th aeon; see Bousset (Bibl. 13) pp. 17 ff.; 346 ff.; PS 19 etc.

² (5) 24 emanations; see Bousset pp. 17 ff.; 341; 346; Reitzenstein (Bibl. 31) p. 16, n. 4; 259 ff.; cf. Hippol. V 26.5; VI 46.1; Iren. I 14.5 ff.; PS 2; 43; 102; (also U 230.12).

παι πε πεсpан zαzαφapαc. αχιϙ ποτι
 cop μμεατε ατω κω πτεψηφοc ρη-
 κетησιx ηωπε ψμεοτη ηψο ατω



ψμεοτη ηψε μн-ταιοτ-τη. ετεηψαποτω ετεηc
 5 сφpαctze μμεωτη πτεicφp εατεηтaτε-πεсpан ποτι
 cop μμεατε. αχι-πeιaπoлoγiα ρωωϙ же-тпeπiкaλeι
cazαzα. αιωωzαηη. zωzωμeαzα. θρωzωεz. αxωzηω.
zωη. zδη. ωωω ωωω ωωω ωωω ωωω ηηη ηηη ηηη ηηη
εεε zαηzωαz. zηωzωε. zηzη. zηωz. zωιzη. xωzωεzω.
 10 zηεzω. ετεηψαποτω δε ετεηпeπiкaλi ηпeиpαη πτε-
пe o o. αχιc ρωωϙ же-αηαxωpι ηηтη тηz
μпpοβoλη ητε-пapopαтoс ηпoтte. παι εптaпoтω
εптaтo μпeтpαη ηиψopп.

ητεηпoт де εтoтпaoтω εпp μпe o o μη-
 15 тeяпoлoγiα. ceηacokot пaт ητεηημooψe εтпe.

ετεηψαппωp де επμeρiα ηпaиoη εcμeμaт пci
пeεpη ηпoc пapopαтoс ηпoтte. ατω εcμeμaт
пci ηпoc ηпoтte. παι εтoтμeoтte epoϙ ρe-
пeεpиa пaиoη же-ηпoc пxρ... | p. 85. ηc
 20 пoтte. εтaтпaμic ρωωϙ пe ητε-пeит пapxωη
ητε-п o. παι εтeεфoтη ηпaиoη тпpoт. ετε-ηтooт
ηe пc ηпoтte εтeпbол ηпe o o. oтη-oтμeηc
ηψe гap пaтпaμic ρe-пaиoη εтeμeαт. αλλα
 25 пceoψ αη ηoe ηпeтшooп ρη-пaиoη εтeпeтcαпbол.
ceпηт де εbол ρaтeтпoη ηci пaтпaμic εтeμeαт

1-3 the diagram is present on page 84.

7 MS cazαzα; read пcazαzα.

14 MS εтoтпaoтω εпp; better εтoтпaoтω εтaтe-пpαп.

19 MS пxρ; read пxριcтoс or пxρиcтoс.

page 85: the leaf as a whole is preserved, but with many defects and measures $28 \times 16\frac{1}{2}$ cms.

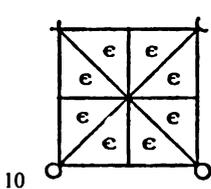
24 εтпeтcαпbол; MS εт is inserted above εтппcαпbол.

This is its name : ...

Say it once only and place this *cipher* 8855 in your hands. When you have finished *sealing* yourselves with this *seal*, and you have said its name once only, say these *defences* also : 'We *call upon* ...' When you have finished *calling upon* these names of the *Treasury* of the Light, say also : '*Withdraw* yourselves, you 24 *emanations* of the *invisible* God, whose names we have just said from the beginning.' Immediately, *however*, that the names of the *Treasury* of the Light and its *defence* have been said, they will be withdrawn, and you will proceed upwards.

But when you reach the fourteenth *aeon*, the second great *invisible* God is there. And the great God is there who is called in the fourteenth *aeon* : the great *beneficent* God. He is furthermore a *power* of these three *archons* of the light, which are within all the *aeons*, namely the three gods which are outside the *Treasury* of the Light. *For* there is a multitude of *powers* in that *aeon*. *But* they are not so numerous as those which are in the *aeons* outside of them. *But* those *powers* come before you, |

ετοϋεϣ-αλεαρτε λεεωτη ετηωρ ερωτη ετθε-λεψι
 ενταтетηжитот жекаас етекатеχε λεεωτη птетпр-
 наψι ρη-петтопос. жекаас етежи-ατηαεις ρωот
 ρη-пατηαεις λεπε^o λεποτοειн. апок δε †жω
 5 λεεос пητη же-сеψр λεεωτη птеисφραгис



10 παι пе песран ζωεζωζνιαζαχ ажиϥ п-
 отсоп лееате. аτω ка-†ψηφос ρη-
 петησιж †ωζθ ψμεотη ηшо лен-ψμεотη
 ηше лен-сеψис. палип он ажис же-
 анаχωρι пητη пατηαεις τηрот леп-
 лер(ε) паδоратос ηпотте же-тпепикалеи пζωωζнаζ.
аχωνζω. ζηηη. ζωαζηζ. аτω сенасокоτ паτ ησι
 пατηαεις лелαιων етелеат аτω птетημεооше етпе.

εтетηшаппωρ δε епейр лелετ парχων ете-
 15 φοτη ηпειαδоратос τηрот ете-птоот пе ηпотте
 ητpατηαеос етелеβολ лелε^o лел^o. ете-птоот
 пе парχων лелεοειн селεφοτη γар ηпαιων τηрот
 ησι пс парχων етелеат аτω птоот он етелеβολ
 ηне^o τηрот сеототћ епотте ηλε еτη-пαιων тп-
 20 ρот. ететηшаппωρ δε ептопос етелеат сенанаτ
 еρωτη еатетηжи-пейψι. птоот ρωот он аτжи-леψι
 лелε^o лелεοειн ебол же-птересей ебол ησι таτ-
 ηαεις ηροτεите ηшорп пе παι птаτσω ηηтс аτω
 он птеротей епеснт. аτκηρтссе паτ птемперо
 25 лелεοειн ас† паτ ρωос? он ηпейψι ептаитаат
 ηητη. алла лелпнат пψι лелка-побе ебол. етθε-
 παι лелпатотжитот еρωτη епεθнр лелεοειн. же-
 лелпатотжи лелψι лелка-побе ебол. етθε-пαι се †жω

6-10 the diagram is present on page 85.

8 MS †ωζθ; read ηωζθ.

10, 11 W. Schw. мпμερ(ε); read мпμερθ.

14 MS епейр for епейран; read епейтопос.

25 MS ас†; Schmidt: perhaps read аи†

26 MS лелпнат пψι; read лелпнат епψι.

wishing to lay hold of you, as they envy you on account of the *mysteries* which you have received, in order to *restrain* you that you perform my *mysteries* in their *places*, so that they also would receive *powers* from the *powers* of the *Treasury* of the Light. *But* I say to you, *seal* yourselves with this *seal*: ...

This is its name: ...

Say it once only. And place this *cipher*: 8869 in your hands. *Again* say: '*Withdraw* yourselves, all you *powers* of the second *invisible* God, because we *call upon*' And the *powers* of that *aeon* will withdraw, and you will proceed upwards.

But when you reach this *place* of these three *archons* which are within all these *invisible ones*, namely the *triple-powered* gods which are outside the *Treasury* of the Light, that is, the *archons* of the light — *for* those three *archons* are inside all the *aeons*, and they which are outside all the *treasuries* are superior to all the gods which are in all the *aeons* — *but* when you reach that *place* they will see you, that you have received these *mysteries*. They also have received the *mysteries* of the *Treasury* of the Light, because when the first *power* came forth, these were the first which remained in it, and when they came down the Kingdom of the Light was *preached* to them. It (the first power) also gave to them these *mysteries* which I have given to you. *But* they have not seen¹ the *mystery* of the forgiveness of sins. Because of this they have not yet been taken into the *Treasury* of the Light, because they have not yet received the *mystery* of the forgiveness of sins. Because of this I say | to you: when I come to roll

¹ (26) they have not seen; lit. I have not seen.

αλλοι οντι εν-εισαν· | p. 86. ει σωλ νμαων

τηνор φнаφ мнѣ мнка-нобе εβολ мнѣν нрѣ-пореин маε εμσοон мфаε мнаων τηνор. εβολ εν-ατισερεε ενѣ мтантερο мпореин·

5 ετημγαννωδ δε εντοποε ετμαατ сенааτ

ερωτн еатηтнхн мнѣ тнрор шатн-пн-мнка-нобе

εβολ. сенаааагаτε мωтн гμ-пτοпоε εтмааτ.

εβολ εν-αпаτορхн мнѣ мнка-нобе εβολ. εν-

каас ετηтнεερε ммаа[ε] мнѣ мнѣ εнтатεтнхнтор.

10 εтн-паε δε φω αλλοοι οντι εν-μн-шораε εтρεтеε

тнбωн εпερгоуи. шантεтнхн мнѣ мнка-нобе εβολ

μнорпн. мпρρготе δε εν-αпхоοε οнтн εν-μн-шораε

εтρεтетнбωн εпε [ο] мпореин шантεтнхн мнѣ

мнка-нобе εβολ. αλλα сенакаатеε мωтн гμ-тн-

15 птопоε мпшомнт нрхωн нтн-пореин εтн-паε

δε φω αλλοοι οнтн εν-μн-коаεтнрпон гμ-пто-

поε εтмааτ εβολ εν-αп-μн-шн нтн мптопоε εтма-

ааτ ораε мн-шораε εтρεтнкоагаε мωтн гμ-п-

птопоε εтмааτ. αλλα εтмаааагаτε мωтн гμ-п-

20 птопоε εтмааτ шантεтнхн мнѣ мнка-нобе εβολ.

сφραγнзе мωтн нтнεεφραгнε

пαι пе псрпан ζωεζωηζαω αпн

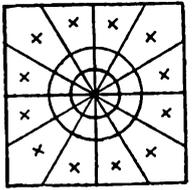
порсоп ммааτε. αω αаагаτε нтнε

μнφооε гμ-нεтнεтнε εφнε. ετηтнμнн

25 оω δε ετηтнсφραгнзе мωтн нтн

сφραгнε εατηтнтаε-псрпан порсоп

αттаτε αпн-μнαιпаοуοпа гωωφ εν-тнμнκαεи мн



9 MS нмаа...: read нмаа[ε].

17 W. Schw. απн: read απн.

24 MS εφнε: read εφнε.

25, 26 MS нсφραгнε: read нтнεсφραгнε.

up all the *aeons**¹, I will give the *mystery* of the forgiveness of sins to these three *archons* of the light which are the last of all the *aeons*, because they have *believed* in the *mystery* of the Kingdom of the Light.

But when you reach that *place* they will see you, that you have received all these *mysteries* as far as the *mystery* of the forgiveness of sins. They will lay hold of you in that *place*, because they have not yet received the *mystery* of the forgiveness of sins, in order that you should perform with them these *mysteries* which you have received. Now because of this I say to you that it is not possible for you to go to their interior, until you have first received the *mystery* of the forgiveness of sins. Do not fear now that I have said to you that it is not possible for you to go to the *Treasury* of the Light until you have received the *mystery* of the forgiveness of sins. *But* they will *restrain* you in the *place* of the three *archons* of the light. Concerning this now I say to you that there is no *place* of *correction* in those *places*, because those of that *place* have received the *mysteries*, *nor* is it possible for them to *punish* you in those *places*. *But* they will lay hold of you in those *places* until you receive the *mystery* of the forgiveness of sins. *Seal* yourselves with this *seal* :

This is its name : ...

Say it once only. And hold this *cipher* : 5555² in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : 'We call upon | you'

* cf. Is. 34.4

¹ (1) roll up all the aeons; see Keph XLI p. 105.

² (24) 5555; Schmidt : 4554.

λωτη ζωεζηαζεχωεζωη. ωεζηαζ. ειωζηαω. ζαζηω. ζαζ
ζηωζω. ετετηψαποτω ετετηπικαλει κνειρ ψατς
σοτη-τηττη κσι απαραλληπτωρ κιτοπος ετας
ματ. κσεψεπ-τηττη εροοτ εβολ ζε-ατε(η) . . .

5

4 probably ατε[τηχι μπλ κικα-ποβε εβολ].

When you have finished *calling upon* these names, the *paralemptores* of those *places* will know you, and they will receive you to themselves because <you have received the mystery of the forgiveness of sins> ...

(End missing)

α† ϫ p. 87

5 сωτєє аροι ειρτєєпєтє ерок пєтєстїрї-
 їон етшоп ραθн пαχωρнтоп нїє лєп-
 αперαптоп нїє. сωтєє аροι ειρτєєпєтє
 тє ерок пєтєстїрїон. пєптαϕθот-
 ћот ρн-пєϕєтєстїрїон жє-єϕαχωк еβολ
 нєтї пєтєстїрїон етшоп жнп ншорп ατ-
 ω ρн-птерєϕћотћот αϕшωпє пo[τ]лєo-
 10 от нпωкєαпoс етє-пєϕрїп пαϕθαρ-
 тoп. пє пєї αнzωα. сωтєє аροι ειρτєє-
 пєтє ерок пєтєстїрїон етшоп ραθн
 пαχωρнтоп нїє лєп-αперαптоп нїє
 лєпєї єптαϕθотћот ρн-пєϕєтєстїрї-
 15 oп. αϕсωтєϕ еβολ нєтї пкαρ ρн-тєєптє
 нпωкєαпoс етє-пєϕрїп пαϕθαρтoп
 пє пєї αzωαє. сωтєє аροι ειρτєєпєтє
 ерок пєтєстїрїон етшоп ραθ[н пαχωρ-]
 рнтoп нїє лєп-αперαптoп [нїє лєпєї? єп-]

1 page 87: the right side of the leaf is missing; the remainder measures 28 × 9½ cms. and shows many defects.

α† ϫ; perhaps read αψ ϫ

2 MS аροι; Sah. εροι.

3 MS етшоп; Sah. етшооп.

6 MS ρн; Sah. ρм. MS еϕαχωк; Sah. еϕεχωк.

8 MS птерєϕћотћот; Sah. птрєϕћотћот.

9 MS пєϕрїп; Sah. пєϕрαп.

10 MS пєї; Sah. пαї.

13 MS лєпєї єптαϕθотћот; Sah. пαї єптαϕθотћот.

(Fragment of a Gnostic Hymn)¹

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*.

Hear me as I *sing praise* to thee, O *Mystery*, who hast shone in thy *mystery*, so that the *mystery* which exists from the beginning should be completed. And when (thou didst) shine, (thou didst) become water of the *ocean* whose *imperishable* name is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, who hast shone in thy *mystery*. The earth in the middle of the *ocean* was purified, of which the *imperishable* name is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, | who

¹ (1-140.14) Till : Fragment B, part of a second gnostic prayer; (cf. 79.7-82.26; 93.1-98.24).

hast shone in thy *mystery*. All the powerful *matter* of the *ocean* which is the *sea*, with every *kind* within it, was purified, of which the *imperishable* name is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, who hast shone in thy *mystery*. And as (thou didst) shine, (thou didst) *seal* the *sea* and all things in it, because the power within them *rebelled*, of which the *imperishable* name (is this) ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* ...

(Fragment on the passage of the soul through the archons
of the way of the Midst)¹

⟨bring forth⟩ the *souls* by *theft*, and when they take my *soul* to that *place* it will give to them the *mystery* of their fear, which is And when they take it to the *places* of all the *ranks* of Paraplex², the great, powerful *archon*, who is spread out upon the way of the Midst, who carries off the *souls* by *theft*, when they take my *soul* to that *place* it will give to them the *mystery* of their fear, which is ... |

¹ (15-141.21) Till : Fragment C, on the passage of the soul through the archons of the way of the Midst.

² (19) Paraplex; see PS 359 etc.

And again when they take my *soul* to the *place* of Typhon¹, the great, powerful *archon* (with the) ass's <face>² who is spread out upon the way of the Midst, who carries off the *souls* by *theft*, when they take my *soul* to that *place* it will give to them the *mystery* of their fear which is And again when they take my *soul* to the *place* of all the *ranks* of Jachthanabas³, the great, powerful *archon* who is full of anger, the *successor* of the *archon* of the outer darkness, the *place* in which all *forms* change, who is powerful, who is spread out upon the way of the Midst, who carries off the *souls* by *theft*, when they take my *soul* to that *place* it will give to them the *mystery* of their fear, which is ...⁴ |

¹ (2) Typhon; see Bouché-Leclerc (Bibl. 12) p. 278; Preisendanz (Bibl. 29) IV 180; Plutarch *de Is. et Os.* 50 ff.; PS 364.

² (3) ass's <face>; see Bouché-Leclerc (Bibl. 12) p. 318; Epiph. 26.10.6; Origen *c. Cels.* VI 30; ApJn 41.

³ (9) Jachthanabas; see PS 263; 365.

⁴ (16) five fragmentary lines follow.

THE UNTITLED TEXT

ρ. 1 αϑταροϑ ρατεϑ ετρεταϑωνιζε
 εροτη ετπολιϑ ται ετερε-τετροικων κρητε. ατω
 κτοϑ πετοτκια κρητε ατω ετοηϑ κρητε. ατω
 κτοϑ πε πνι μεπειωτ. ατω πεκατμεα μεψυηρε. ατω
 5 τβοεη κτμεαατ. ατω θικων μεπεληρωμεα.

παι πε ψωρη κειωτ κηπητηϑ. παι πε ψωρη
 καιϑ. παι πε προ κηιατμεωμοτ. παι πε ετοτϑ
 ϑορμε κρητηϑ κϑι κηπητηϑ. παι πε κταϑτ-μεορφη
 εροτ κρητηϑ. παι πε κτοποϑ κηατοφτηϑ. ατω
 10 κηατοϑεπκητοϑ. παι πε πβαθοϑ κηπητηϑ. παι πε
 κηοϑ κηακηοτη κηαιε. παι πε κτα-πητηϑ κωϑ
 εροϑ. ατηκρωοτ εροϑ. μεποτϑαχε εροϑ. χε-οτατϑ
 ϑαχε πε εροϑ. οτατηοι μεμοϑ πε. παι πε ψωρη
 μεπητηϑ. παι πε κτα-πεϑροοτ χωτε ϑε-μεα κηαι.
 15 παι πε ψωρη κηκηη ϑηαητε-πητηϑ αϑθαηε κηερηοι.
 παι πε ετερε-κεϑμελοϑ εϑρε κωττβα κτβα κηαηαϑ
 μεϑ ετοτϑ τοτϑ εβολ κρητοτ.

αμμερϑηατ κτοποϑ ϑωπε. παι ετοτκημοττε

1 page 1 : the leaf is preserved as a whole, but with several defects and mildew spots; it measures 28 × 17 cms. Schmidt gives two forms of the letter zeta; cf. J52.11 ff.

10 ϑηακηοτη; perhaps translation of *ὑποβύθιος*.

⁸ (12, 13) ineffable one; Schmidt : indescribable (one); see TriTrac 56 etc.; Eug 71; ApJn 24; PS 9.

⁹ (14) the first source; see note on 263.24, 25.

¹⁰ (15) understood; verb in 3rd person pl.; perhaps read the All (pl) as subject.

¹¹ (16) a myriad myriad; Till : ten thousand times ten thousand.

¹² (17) to each one of them; Schmidt : each one coming from them.

(Beginning missing)

1. He set him up so that they should *strive* against the *city*¹ in which was their *image*. And it is in it that they move, and in it that they live. And it is the house of the Father, and the *garment* of the Son², and the power of the Mother, and the *image* of the *pleroma*.

This is the First Father of the All (pl)^{*3}. This is the first *eternity*⁴. This is the ruler (king) of the unassailables. This is he in whom the All (pl) is unconscious⁵. This is he who gave *form*⁵ to it (them) within himself. This is the *self-originated* and *self-begotten*⁶ *place*. This is the *deep*⁶ of the All (pl), this is the great abyss, in truth. This is he to whom the All reached. There was silence⁷ concerning him. He was not spoken of⁷, for he is an ineffable one⁸, he cannot be *understood*. This is the first *source*⁹. This is he whose voice has penetrated everywhere. This is the first sound until the All *perceived* and *understood*¹⁰. This is he whose *members* make a myriad myriad¹¹ *powers* to each one of them.¹²

2. The second *place* came into existence which will be called |

* cf. Jn. 1.3 (Sahidic)

¹ (2) city; see notes on 236.23; 266.21.

² (4) garment of the son; see note on 256.25.

³ (6) the All (pl); Till: the whole; Baynes: the universes (τὰ ὅλα); see GTr 17; TriTrac 55 etc.; ApJn 51 etc.; PS 1.

on Father of the All, cf. GTr 20; TriTrac 51 etc.; HypArch 88; Eug 73; ApJn 22; SJC 86.

⁴ (7) eternity; see PS 211.

⁵ (8) is unconscious; Schmidt: wanders about; Baynes: moves to and fro; see Crum 356a; cf. TriTrac 72.

gave form; see Iren. I 4.1.5; GEgypt III 67; IV 79; TriTrac 72; 105; cf. PS 116.

⁶ (10) self-begotten; see On8th9th 57 (also 275.16).

deep; see *Exc. e Theod.* 29; Hippol. VI 30.6; GTr 37; TriTrac 54 etc.; ThCont 138.

⁷ (12) silence; see note on 227.19.

he was not spoken of; Schmidt: (one) did not describe him; see TriTrac 72.

ερος γε-ἀνμιοτρως. ατω νειωτ. ατω πλοτος. ατω
 μπνιτη. ατω κπωτς. ατω κρωμμε. ατω παιγλιος. ατω
 καπεραν | ρ. 2 . τος. παι πε πεσττλος. παι πε
 επισκοπος. ατω παι πε πιωτ (μ)πτηρς. ατω παι
 5 πε πεтере-καιωμ ο ποτκλωμ εκως ετνεж-актин
 εβολ. κρωτε μπερσο τε τμντατςωτωнс ρη-κκως
 μος ετριβολ. παι εтшнκε ποτοειш нм нса-περσο
 ετοτωш εςωтωнς. γε-περшгаже пнρ шароот ατω
 σεотωш енаτ ерос. ατω ποτοειн κнесубал жωте
 10 шга-κпопос μπεπληρωμα μпсаμβол. ατω πλοτος
 петинт εβολ ρη-ρως. εχωте κнатпе μп-καпеснт.
 ατω πсγω κтегале пе тнпе κκκωμос εθнп. ατω
 пωрћ еротн μπερσο пе κκαθικωκ κκαιωκ. κсγω
 μπερσο ке тнпе κκκωμос ετρпсаμβол. ατω
 15 ппωрш εβολ κнесшг пе ποтωнρ εβολ μπερςος.
 ппωрш εβολ μπερςος пе θеннас етсаотпале μп-
 петрпρћотр. пфотω ерраи μπερςος пе прωμме
 καταμμαρте μμωс. παι πε πιωт. παι πε πпнтн
 εтвеевμ κпκαρως. παι πε ετοтшнκε κсως ρμ-μμ
 20 нм ατω παι πε πιωт нга-тμκωнас еи εβολ μμωс
 κθε ποтфн ποτοειн таи етере-κκκωμос тнрот о
 κθε ποтлаат | ρ. 3 . . . ρиас ентос те κтас
 κмμ еκка нм ρμ-песћотћот. ατω αтжи κтег
 снωсис. ατω πωнρ ατω θελпс. ατω тапаг
 25 пагсис ατω тагали ατω тапагтагсис ατω тпсис
 ατω пεжпо κκесоп ατω тесфрагсис. таи те θенс

4 MS επισκοπος; read πεπισκοπος.

17 MS п?ετρпρћотр; read ετρпρћотр.

18 MS πпнтн; read тпнтн.

23 page 3: the leaf shows defects on the left side and below and a number of mildew spots; it measures 28 × 16¹/₂ cms.

*demiurge*¹ and father and *logos* and *source* and *understanding* (*mind*)² and man and *eternal* and *infinite*. This is the *column*³, this is the *overseer*, and this is the Father of the All. This is he upon whose head the *aeons* are a crown⁴, casting forth *rays*. The circuit of his face is the unknown in the outer *worlds*, these who seek after his face⁵ at all times, wishing to know it, for his word has reached them, and they want to see him⁶. And the light of his eyes penetrates to the *places* of the outer *pleroma*. And the *word* which comes from his mouth penetrates what is above and below. And the hair of his head is the number of the hidden *worlds*, and the boundary of his face is the *image* of the *aeons*. The hairs of his face are the number of the outer *worlds*. And the stretching out of his hands is the manifestation of the *cross*⁷. The stretching out of the *cross* is the *ennead* on the right side and on the left. The sprouting of the *cross* is the incomprehensible man⁸. This is the Father. This is the *source*⁹ which wells up from the silence¹⁰. This is he who is sought in every place. And this is the Father from whom, like a light-spark¹¹, the *monad*¹² came forth, beside which all the *worlds* are as

¹ (1) *demiurge*; see *Exc. e Theod.* 47 ff.; Hippol. VI 32.7 ff.; Iren. I 5 ff.; TriTrac 105.

² (2) *understanding* (νοῦς); see Keph VII p. 35.

³ (4) *column*; see Keph VII p. 35.

⁴ (5) the *aeons* are a crown; cf. Kropp (Bibl. 22) II p. 22.

⁵ (7) who seek after his face; see GTr 24; TriTrac 61; (also 232.5; 235.1, 2; 259.23, 24).

⁶ (9) they want to see him; see *Exc. e Theod.* 12; TriTrac 71; (cf. also 229.25; 260.3, 4).

⁷ (16) *cross* (σταυρός); see *Exc. e Theod.* 42; Hippol. VI 31.5; Iren. I 3.5; GPh 67, log. 67. *οὐρα σοφ.*

⁸ (17) *incomprehensible man*; see Bousset (Bibl. 13) p. 190 ff.; Epiph. 31.5.5; Iren. I 2.5; TriTrac 66; Eug 72; (also 256.16, 17).

⁹ (18, 19) the *source* which wells up from the silence; perhaps, the welling source of the silence; on the source, see note on 263.24,

¹⁰ (19) the *silence*; see *Exc. e Theod.* 29; Hippol. VI 18.2; TriTrac 55 etc.; GEgypt III 40; IV 50 etc.; 1ApJas 28; ParaSem 7 etc.; 3StSeth 127; TriProt 37; 46; ApJn 26; (also 226.12; 228.14; J 105.13 etc.).

¹¹ (20) the *monad*; see Hippol. VI 29.2; VIII 12, 13; Iren. I 11.3; 15.1; Eug 78; 2Log Seth 51.

¹² (21) *light-spark*; see Origen c. *Cels.* VI 3 ff.; ParaSem 31 etc.; ApJn 30 (cf. also 234.17, 18; 238.26; 248.19; 260.5).

нас ентас ентасеи евол ρε-πωτ нпанарχος.
 паи ето неиωτ ероу маѳаас ρι-μαατ. паи етере-
 пецпληρωμα κωτε епентскоотс нѳаѳос.

а. пшорп нѳаѳос пе ппанпггн епта-επгггн
 5 тнрот еи евол нгнтѳ.

б. ппегснаѳ нѳаѳос пе ппансоѳос. епта-
 нсоѳос тнрот еи евол ммоу.

в. ппегшоεиγт нѳаѳос пе ппанεγστнрюи еп-
 та-εγστнрюи нмε еи евол ммоу н евол нгнтѳ.

10 г. ппегϳтоот ѳε нѳаѳос пе ппангггωсгс. еп-
 та-гггωсгс нмε еи евол нгнтѳ.

д. ппегϳт нѳаѳос пе ппангггггн. епта-
 гггггг нмε еи евол нгнтѳ.

(е). ппегсоот нѳаѳос пе тггггн. паи пе етере-
 15 κарωу нмε нмε нгнтѳ.

(з). ппегсауу нѳаѳос пе про наноτсгс (sic!)
 епта-οτсгс нмε еи евол ммоу.

[н]. ппегшмюτн ѳε нѳаѳос пе пепропатωρ еп-
 та-пропатωρ нмε шωπε евол ммоу н евол нгнтѳ.

20 [ѳ]. ппегϳгс ѳε нѳаѳос οτпантопатωρ пе
 натопатωρ ε | р. 4 . те-паи пе ере-εптеиωτ
 нмε [нгн]тѳ. еѳо неиωτ ероот маѳаат.

и. ппегεиγт нѳаѳос пе ппантоѳтнмεс епта-
 соε нмε еи евол нгнтѳ.

25 ιа. ппегεиγтѳε ѳε нѳаѳос петере-пшорп на-
 ρоратос нгнтѳ. паи епта-αρоратос нмε еи евол
 нгнтѳ.

1 MS ентас expunged.

15 MS the first нм is expunged.

nothing It is this (the monad) which moved all things with its shining. And they received *gnosis* and life and *hope* and *rest* and *love* and *resurrection* and *faith* and rebirth and the seal. This is the *ennead* | which came from the Father of those *without beginning*, who alone¹ is father and mother to himself, whose *pleroma* surrounds the twelve *deeps*.

1. The first *deep* is the *all-source* from which all *sources* have come.

2. The second *deep* is the *all-wise* from which all the *wise* have come.

3. The third *deep* is the *all-mystery* from which, *or* out of which, all *mysteries* have come.

4. The fourth *deep moreover* is the *all-gnosis* out of which all *gnoses* have come.

5. The fifth *deep* is the *all-chaste* from which everything *chaste* has come.

6. The sixth *deep* is the *silence*. In this is every silence.

7. The seventh *deep* is the *insubstantial door*² from which all *substance* has come forth.

8. The eighth *deep* is the *forefather*³ from whom, *or* out of whom, have come into existence all *forefathers*.

9. The ninth *deep moreover* is an *all-father* and a *self-father*⁴, that is, every fatherhood is in him and he alone is father to them.

10. The tenth *deep* is the *all-powerful* from which has come every power.

11. The eleventh *deep moreover* is that in which is the first *invisible one*, from which all *invisible ones* have come. |

¹ (2) alone; Till: himself.

² (16) insubstantial door; Schmidt: the all-substantial (?πανούσιος); Baynes: door of non-substance.

³ (18) forefather; see Iren. I 1.1; 12.3; Eug 74; SJC 90; PS 19.

⁴ (21) self-father; Epiph. 26.10.4; Eug 75 ff.; SJC 95.

ιβ. πεπερημεντισποοτс δε πβαθος πε ταλνηια.
 εντα-με ние ει εβολ ηρηте. таи те таλνηια ет
 ρωηс ммоот тнрот. таи те θικων мπειωт. таи
 те φαλ мптрц. таи те тмааτ нпαιων тнрот.
 5 таи те еткωте епβαθος тнрот. таи те тμοпас ето
 накатагнωстос н етоτο катсоотн ммоос. теиатхаг
 рактнр таи етере-пехарактнр тнрот ηρηтс. таи
 етсмамааτ ψα-нпепер. паи пе пιωт пшаенер.
 паи пе пιωт патшаже ероц. патпои ммоц. пат
 10 мокмаек ероц. патхиоор ммоц. паи пе нта-птрц
 р-етпогснос ηρηте. аτω атраше аττελнл аτпо
 ηρηтβα нтβα нпαιων ρε-петраше аτмогте ероот
 же-пехпо мпраше же-атраше мп-пιωт.

паи пе нкосмоос епта-περξос φотω εβολ ηρηтот.
 15 аτω епта-прωме ψωпе εβολ ρη-пемелос насωг
 магос. | р. 5. паи пе пιωт аτω тпггн ποгои
 ние. паи ере-мелос ние нтац жнн εβολ. аτω
 епта-рап ние ψωпе εβολ ρε-пιωт. еите адрнтон.
 еите афθартон. еите акагатагнωстос. еите аδора-
 20 тос. еите ραплотн. еите ернмоос(!). еите аτпалеис.
 еите панατпалеис. еите рап ние етρε-пкарωц.
 ептаτψωпе тнрот ρε-пейωт. паи етере- нкосмоос
 тнрот етρηβολ наτ ероц нθе ннснот мпестерешма
 ρη-тегшн. нθе етере-прωме епθтмеи епат епρη.
 25 нтегρε ρωωц сеепθтмеи епат ероц нθи нкосмоос
 етρηβολ. етθε-тегментатнаτ ерос етмπεгнωте.

4 MS φαλ; Schmidt: abbreviation for φαλνηια.

6 MS етого; read ето.

16 page 5: the leaf shows defects centrally and below and several mildew spots; it measures 28 × 16 cms.

24 MS τεγашн; α is expunged.

12. The twelfth *deep moreover* is the *truth* from which has come all truth. This is the *truth* which covers them all. This is the *image* of the Father. This is the mirror¹ of the All. This is the mother of all the *aeons*¹. It is this which surrounds all the *deeps*. This is the *monad* which is *unknowable*² or is unknown. This *characterless*³ one in which are all *characters*, which is blessed for ever. This is the eternal Father. This is the ineffable Father; not *understood*, unthinkable, inaccessible. This is he in whom the All was made *insubstantial*⁴. And they rejoiced, they were glad, they begot myriads upon myriads of *aeons*⁵ in their joy. They were called the births of joy because they rejoiced with the Father. These are the *worlds* within which the *cross* grew and Man came into existence out of these *incorporeal members*⁶.

This is the Father and the *source* of all⁷, whose *members* are all complete. And every name came into existence from the Father, *whether unutterable, or imperishable, or unknowable, or invisible, or simple, or still*⁸, or *power, or all-power, or every name* which is in the silence, all of which came into existence from the Father. It is he whom the outside *worlds* all, like the stars of the *firmament* at night, see. As men *desire* to see the sun, in this way also the outside *worlds desire* to see him, on account of his invisibility which surrounds him. | It is he who at all times gives life to

¹ (4) mirror; see Eug 75; ApJn 27; SJC 91; Schmidt : truth. mother of all the aeons; see Hippol. VI 30.1; Iren. I 2.5; 2LogSeth 49; ApJn 21.

² (6) unknowable; the Greek ending -τος does not distinguish clearly between unknowable and unknown.

³ (6, 7) characterless; see Hippol. V 8.13 ff.; (also note on J 50.20, 21).

⁴ (11) insubstantial (ἀνοῦστος); cf. 245.17; 265.10, 19; 266.2; Baynes : substantial (ἐνοῦστος); MS : εἰνούστος.

⁵ (11, 12) they begot myriads upon myriads of aeons; cf. Eug 88; 89.

⁶ (15) incorporeal members; cf. TriTrac 74; Keph XXI p. 64.

⁷ (16, 17) source of all; or, source of everyone.

⁸ (20) still; cf. 232.21; 233.5 etc.

the *aeons*, and through his word the indivisible one learned to know the *monad*¹. And through his word the *holy pleroma* came into existence.

3. This is the Father, the second *demiurge*. Through the breath of his mouth, the *forethought*² inspired those without existence. They came into being through the *will* of this (one), because it is he who commands the All, so that it comes into existence. He created the *holy pleroma* in this way: four *gates*³ with four *monads* within it (the pleroma), one *monad* to each *gate* and six *helpers* (*parastatai*)⁴ to each *gate*, making 24 *helpers* (*parastatai*)⁴; and 24 *myriad powers* to each *gate*, and nine *enneads* to each *gate*, and ten *decads* to each *gate*, and twelve *dodecads* to each *gate*, and five *pentads* of powers to each *gate*, and an *overseer* who has three aspects⁵ — an *unbegotten* aspect, a *true* aspect and an *unutterable* aspect — to each *gate*⁶. One of his aspects looks forth from the *gate* to the outer *aeons*, the other looks inwards to the Setheus⁷, and the other looks to the height, and the sonship is in each *monad*. And Aphrêdon⁸ is there with his twelve *beneficent ones*. The *forefather* is there; Adam is there, who is of the light⁹, and his 365 *aeons*¹⁰; and the *perfect* |

¹ (2) learned to know the monad; lit. knew the monad to learn it (reading uncertain).

² (6) forethought; see TriTrac 66; ApJn 27 ff.

³ (9) gates; cf. Hippol. V 8.19 ff.; Origen *c. Cels.* VI 31 ff.; (also J 51.15).

⁴ (12) 6, 24 helpers (*παραστάται*); see Iren. I 29.1; PS 2 etc.; (also notes on J 107.16; 121.17).

⁵ (17 ff.) aspects; lit. faces; see Bouché-Leclerc (Bibl. 12) pp. 165; 221 ff.; Festugière (Bibl. 19) p. 116; (also 231.12; 232.2; 233.3 etc.).

⁶ (18) three aspects ... to each gate; see Bouché-Leclerc pp. 199 ff.; (also J 51.18).

⁷ (20) Setheus; see Burkitt (Bibl. 15); Kropp (Bibl. 22) II p. 238; III p. 64; Epiph. 40.7; *Exc. e Theod.* 54; Theodoret I 14; Iren. I 7.5; GEgypt III 51; IV (59) etc.; ApAd 64 ff.; 2LogSeth 70; 3StSeth 118 etc.; ApJn 63.

⁸ (22) Aphrêdon; see Böhlig (Bibl. 11); Kropp (Bibl. 22) I R 18; 3StSeth 126; (also 246.4; 269.18).

⁹ (23) Adam of the light; see note on 252.9.

¹⁰ (25) 365 aeons; cf. ApJn 39; 50; see note on 245.18-27.

ипоте ммаат еткоте етканоти еџрп-таѳанасиа
 ере-ѳо нарритон мпенископос ѳωшт еротн епет-
 отааб̄ нте- петотааб̄ ете-папер̄ | р. 7 . антос
 пе еџо пкеѳалн мѳиерон. ере-ро снат ммоу ере-
 5 ота отнн ептопос мпѳаѳос. аτω ере-пнеота
 отнн ептопос мпенископос ештамлотте ероу же-
 палот. аτω ере-отѳаѳос ммаат ештамлотте ероу
 же-потоein н петр-отоein ере-отмоногеннс нрнтѳ
 еџрнп нтоу петотωнр евол ншмант-ѳома. паг ет̄
 10 ѳмаѳома рн-ѳома нма. паг пе патпωш. паг пе
 ете-мнѳпωш енеу. паг пе нта-пнрѳ отωн пау
 же-потѳ пе нѳома. отн-шомант нро ммоу. отро
 нароратон. аτω отро мпантоатнамаис. аτω отро
 наѳрнзωн. ештамлотте ероу же-аѳрнзωн ннзос
 15 етн-отмоногеннс рнп рраг нрнтѳ ете-птоу пе
 петриатнамаис.

ершан-пмеее ег евол рн-пѳаѳос. шаре-аѳ
 ѳрнзωн жг нтепнкога. нрнтс мпмоногеннс. нте-
 пмоногеннс нте мпалот нсентс евол епаиωн
 20 нрот шд-птопос мпетриатнамаис нсежхот нсез
 житот еротн епѳот нагенннтос.

отн-кетопос он етмлотте ероу же-ѳаѳос отн-
 шомант ммантеиωт нрнтѳ. пшорп ере- пналтптос |
 р. 8 . ммаат. ете-птоу пе ппотте еѳнп. аτω
 25 пмеедснат пейωт ере-пѳот ншнп адрератот нрнтѳ
 аτω отн-оттрапеза рн-тетманте етн-отлосос

3 W. Schw. петотааб̄; read петотааб̄.

page 7: the leaf is preserved as a whole, but with several central defects and numerous mildew spots; it measures $28\frac{1}{2} \times 16\frac{1}{2}$ cms.

5 MS ота is inserted above.

17 MS рн-пѳаѳос; better рм-пѳаѳос.

*mind*¹ is there. And they surround a *rule* (*kanôn*)² which is in *immortality*. The *unutterable* aspect of the *overseer* looks towards to the holy of holies, that is, the *infinite* one who is the *head* of the *sanctuary*. He has two aspects: one is opened to the *place* of the *deep*, and the other is opened to the *place* of the *overseer* which is called: the *Child*³. And there is a *deep* there which is called: the *light* or the *light-giver*. And an *only-begotten one* is concealed within it, who manifests three powers, who is mighty in every power.

This is the indivisible one, this is he who has never divided. This is he to whom the All has opened, for to him the powers belong. He has three aspects: an *invisible* aspect, and an *all-powerful* aspect, and an *Aphrêdon*-aspect which is called *Aphrêdon-Pêxos*⁴. And there is an *only-begotten one* concealed within him, namely the *triple-powered one*. When the thought comes forth⁵ from the *deep*, *Aphrêdon* takes the *thought* and brings it to the *only-begotten one*. The *only-begotten one* brings it to the *Child*, and they bring it forth to all the *aeons* as far as the *place* of the *triple-powered one*, and they are completed and taken to the five *unbegotten ones*.

4. There is again another *place* which is called: *deep*. There are three fatherhoods within it. The first (father) there is the *covered one*⁶, who is the hidden God. In the second father there stand the *five trees*⁷, and there is a *table*⁸ in their midst. And an *only-begotten word* (*logos*)⁸ | stands above the *table*, he having

¹ (230.25-231.1) perfect mind; see Hippol. V 19.20; Eug 77; ApJn 34.

² (1) rule (κανὼν); Baynes: rule; Schmidt/Till: basket (κανοῦν); on the *kanonion* or *organon* of Hermes Trismegistos, see Festugière (Bibl. 12) p. 125.

³ (7) child; Baynes: servant; see 3StelSeth 123; ApJn 34 etc.; Keph VII p. 35; XIX p. 61.

⁴ (14) Pexos; unknown name.

⁵ (17) when the thought comes forth; Schmidt: when the idea comes forth.

⁶ (18) covered one; see 255.16, 17.

⁷ (25) 5 trees; see GTh 36; PS 3 etc.; Keph VI p. 30 etc.; (also J 96.14, 15; 100.2; 119.23).

⁸ (26) table; see Kropp (Bibl. 22) II p. 40, 48.
only-begotten word; see *Exc. e Theod.* 6.

the twelve aspects of the *mind* of the All¹; and the prayer of each one is brought to him. This is he over whom the All rejoiced because he appeared. And this is he whom the indivisible one *strove* to know. And this is he on account of whom the Man was manifested. In the third (father) is the *silence* and the *source*; and twelve *beneficent ones* look upon it and see themselves in it. And in it is *love* and the *mind* of the All and five seals². And afterwards the *all-mother*³, in whom the *ennead* was manifested, whose names are these: *prôtia*, *pandia*, *pangenia*⁴, *doxophania*, *doxogenia*, *doxokratia*⁵, *arsenogenia*, *lôia*⁵, *iouêl*⁵. This is the first *unknowable one* (*akatagnôstos*), the mother of the *ennead*, which completes a *decad*³ from the *monad* of the *unknowable* (*agnôstos*) one.

5. After these things there is another *place* which is broad, having hidden within it a great wealth which *supplies* the All. This is the *immeasurable deep*. There is a *table* there, to which are gathered three greatnesses: a *still one*, an *unknowable one* and an *infinite one*. There is a sonship in their midst, which is called Christ⁶ the *Verifier*. It is he who *verifies* each one, and he *seals* him with the *seal*⁷ of the Father as he sends them in to the first Father, who exists in himself. |

¹ (1) he having the twelve aspects of the mind of the All; Schmidt: the mind of the All has twelve aspects.

² (10) 5 seals; see GEgypt III 55; IV 66; TriProt 48.

³ (10-15) all-mother ... which completes a decad from the monad; cf. Hippol. VIII 12.5 ff.; Iren. I 15.2 ff.; Eug 78; 82.

⁴ (12) pangenia; cf. Eug 82; SJC 103.

⁵ (13) doxokratia; cf. note on 254.1. lôia; see TriProt 39.

iouêl; see Schmidt (Bibl. 32) p. 564; Theodoret I 26; GEgypt III 50; IV (56): on the names of the ennead, see 253.9-20.

⁶ (24) Christ; lit. the Christ.

⁷ (25) seal; see Bousset (Bibl. 13) p. 286 ff.; Epiph. 27. 5.9; PS 197 etc.; Keph XC p. 225; (also J 83.6 etc.).

παῖ ἐτῆνιτεῖ ἐντα-πτήρῃ ὡπωπε ἀτῶ ἀζητεῖ ἐν-
 πε-λαατ ὡπωπε. ἀτῶ πεῖχε εἴφορι ἐμμεντισκοῦτε
 προ. ὄτρο παπεραντος ἐν-ὄτρο παχωρητος ἐν-
 ὄτρο παρρητος ἐν-ὄτρο κραπλοτη ἐν-ὄτρο παφ-
 5 θαρτοκ ἐν-ὄτρο πηρεμιοс ἐν-ὄτρο πακαταγνω-
 στοс ἐн-ὄτρο παρορατος ἐн-ὄτρο πτηγῆναεис.
 ἐн-ὄτρο παсалеттос. ἐн-ὄτρο παсеппнтос. ἐн-
 ὄτρο προῖλκpинес παα εταεεατ ὀη-εεпτιῆ ἐпнтн
 εεεατ. εταεотте ероот же-εпнтн плотнкоη εт-
 10 εεε пωηэ ша-пепеэ εταεотте ероот он же-пва-
 εос. ἀτῶ он шаεтаεотте ероот | р. 10 . же-
 паентскоотс пχωρηαα εῆολ же-сешоп ероот
 птопос ппа εεεптеиот. ἀτῶ пкарпос ἐпτηрῃ.
 παῖ ετοτpεωῆ ероу. παῖ пе пεχε εтшоп ἐпτηрῃ
 15 ероу.

ἐппса-παῖ τηрот пваεос пснθεтс пе παῖ εтpи-
 ρотн εεεоот τηрот. петере-εεнтскоотс εεεптн-
 εиот κωте ероу. птоу εε петpη-тетεεпте. ере-
 пота пота о ηшоепт про.

20 пшорп проптот пе патпωш. ὀη-шоепт про
 εεεоу. ὄτρο παπεραντος. ἐн-ὄτρο παρορατος
 ἐн-ὄτρο παρρητος.

ἀτῶ пπεεpспаτ пeiωт. ὄτρο παχωρητος пе.
 ἐн-ὄτρο παсалеттос. ἐн-ὄτρο паεиантос.

25 пπεεшоепт пeiωт ὀη-ὄτρο εεεоу пака-
 тагнωстос. ἐн-ὄτρο пафθартос. ἐн-ὄτρο па-
 φpηαωп.

12 MS εῆολ же written in margin.

This is he because of whom the All came into existence, and without whom nothing existed*¹. And this Christ *bears* twelve aspects²: an *infinite* aspect, an *incomprehensible* aspect, an *unutterable* aspect, a *simple* aspect, an *imperishable* aspect, a *still* aspect, an *unknowable* aspect, an *invisible* aspect, a *triple-powered* aspect, an *unmoved* aspect, an *unbegotten* aspect and a *pure* aspect. That *place* has twelve *sources* which are called: *rational sources*, which are filled with eternal life. They are called: *deeps*, and they are called: the twelve *spaces*, because they contain all the *places* of fatherhood. And the *fruit* of the All³, which they produce, this is the Christ who contains the All.

6. After all these things (is) the *deep* of Setheus which is within them all, and twelve fatherhoods surround him. It is he who is in their midst, and each one of them (the fatherhoods) has three aspects.

The first among them is the indivisible one. He has three aspects: an *infinite* aspect, an *invisible* aspect, and an *unutterable* aspect.

And the second father has an *incomprehensible* aspect, an *unmoved* aspect, and an *undefiled* aspect.

The third father has an *unknowable* aspect, an *imperishable* aspect, and an *aphrêdon* aspect. |

* cf. Joh. 1.3

¹ (1, 2) came into existence ... nothing existed; cf. 251.17 ff.

² (2, 3) Christ bears twelve aspects; cf. Iren. I 3.2 ff.; Eug 84; ApJn 34.

³ (13, 14) the Fruit of the All; see Hippol. VI 32.4 ff.; Iren. I 2.6; GTr 23; TriTrac 69.

παιεϋϋτοοτ κειωτ οτн-οτρο ελλоϋ κσιϋн εηн-
οτρο εηпнϋн εηн-οτρο πατβελωεϋ.

παιεϋφοτ κειωτ οτн-οτρο ελλоϋ ηнρεεиоs. εηн-
οτρο εηпαпτοατнαιεиs. εηн-οτρο παϋενпнтoс.

5 παιεϋσοοτ κειωτ οτн-οτρο ελλоϋ εηпαпτοпαs
τωρ εηн-οτρο | p. 11. πατποпατωρ εηн-οτρο
εηпροϋενпнτωρ.

παιεϋсашϋ κειωτ οτн-οτρο ελλоϋ εηпαηεατs
стнρиоη. εηн-οτρο εηпαηсoφoс εηн-οτρο εηпαηпнϋн.

10 παιεϋη κειωτ οτн-οτρο ελλоϋ ηοτοοεи εηн-
οτρο ηαпαпατсiс. εηн-οτρο ηαпαcтacиc.

παιεϋψиc κειωτ οτн-οτρο ελλоϋ ηκαλθптoс
εηηн-οτρο εηпροαoφaηηс εηн-οτρο ηαττοϋенηс.

παιεϋεηт δε κειωτ οτн-οτρο ελλоϋ ηтpиcарs
15 снс. εηн-οτρο ηαααεαс. εηн-οτρο ηρiλiкpηεс.

παιεϋεηптoтe δε κειωτ οτн-οτρο ελλоϋ ηтpиs
ατнαιεиs. εηн-οτρο ηтελiоs. εηн-οτρο ηсφипoηp
η ηϋη.

παιεϋεηптспooтс κειωτ οτн-οτρο ελλоϋ ηαληs
20 θiα. εηн-οτρο εηпpoηoиa. εηн-οτρο ηεпипoиa.

ηαι ηε ηαιптспooтс κειωт. εтκωтe εпснoεтс
εтeиpε ηαααβтacε ρη-тeтпe. ατω εпта-ηεтaпeтs
βoλ χи-χαpακтηp ηρηтoт ατω εтbe-ηαι сeϋ-εoοт
ηατ ηοτοοεиη ηηη. οтн-кeηптспooтс oη ηωтe εтeϋs
25 aпe. εтп-oтβpηпe ρижωoт. εтпeж-αηтпн εβoλ
εηκoсeиoс εтκωтe epooт εβoλ ρe-пoтoεи εηпeиoс

1 MS πμεϋϋτοοτ; read πμεϋϋτοοτ.

6 page 11: the leaf is preserved as a whole, but with some defects and mildew spots; it measures 28¹/₂ × 16 cms.

13 MS мпн; read мп.

17 MS ηсφипoηp; read ηсппoηp.

The fourth father has a *silence* aspect, a *source* aspect, and an unassailable aspect.

The fifth father has a *still* aspect, an *all-powerful* aspect, and an *unbegotten* aspect.

The sixth father has an *all-father* aspect, a *self-father* aspect, and a *progenitor* aspect¹.

The seventh father has an *all-mystery* aspect, an *all-wise* aspect, and an *all-source* aspect.

The eighth father has a *light* aspect, a *rest* aspect, and a *resurrection* aspect.

The ninth father has a *covered* aspect, a *first-visible* aspect, and a *self-begotten* aspect.

The tenth father has a *thrice-male*² (*trisarses*) aspect, an *Adamas* aspect, and a *pure* aspect.

The eleventh father has a *triple-powered* aspect, a *perfect* aspect, and a *light-spark*³ (*spinther*) or *spark* aspect.

The twelfth father has a *truth* aspect, a *forethought* aspect and a *thought* aspect.

These are the twelve fathers which surround the Setheus, making thirty-six in their number. And those that are outside them have received *character*⁴ from them, and because of this they give them glory at all times. Again another twelve surround his head and they have a diadem upon their heads. And they cast *rays* to the *worlds* which surround them from the light of the *only-begotten one* | hidden within him, this one whom they seek after.

¹ (7) progenitor; Schmidt: first-born.

² (14, 15) thrice-male; see GEgypt III 42; IV 51 etc.; 3StSeth 120, 121; TriProt 37; ApJn 27.

³ (17, 18) light-spark; see note on 227.21.

⁴ (23) character; see note on J 50.20, 21; (also 229.6, 7; 241.8, 9 etc.).

7. In order *indeed* that we should *comprehend* the subject through those that excel in speaking of these things — as far as we *now* are concerned — it is not possible that they should be *understood* in any other way, that is, by us. *Indeed*, to speak of him with a tongue of *flesh*, of the manner in which he exists, is an impossibility. *For* they are great ones who surpass the *powers* so that they hear through a *concept* and they follow him *except* they find a *kinsman* of theirs in one who can hear of the places from whence he came. *For* everything follows from its root; *because indeed* man is a *kinsman* of the *mysteries*, because of this he has heard of the *mystery*. The *powers* of all the great *aeons* have given homage to the *power* which is in Marsanes¹. They said: 'Who is this who has seen these things before his face, that he has thus revealed concerning him?' Nikotheus² spoke concerning him; he saw that he was that one. He said: 'The Father exists, surpassing every *perfection*. He has revealed the *invisible, triple-powered, perfect one*.' Each of the *perfect men* saw him, they spoke of him, giving glory to him, *each one in his own way*.

This is the *only-begotten one* hidden in the Setheus³; this is he whom they called the light-darkness. Because of the excess of his light they of themselves alone became dark⁴. This is he through whom the Setheus is ruler (king). This is the *only-begotten one*. There are twelve fatherhoods in his right hand | in the *type* of

¹ (15) Marsanes: perhaps the prophet Marsianos; see Schmidt (Bibl. 32) pp. 593, 602; Epiph. 40.7.6; Eusebius VI 12; title of N.H. Codex X, 1.

² (17, 18) Nicotheus; see Bousset (Bibl. 13) p. 189 ff.; Reitzenstein (Bibl. 31) p. 104; Schmidt (Bibl. 32) p. 613 ff.; Porphyry *Vita Plot.* 16; (see also 267 ff.).

³ (24) the only-begotten one hidden in the Setheus; cf. GEgypt III 64; IV 75.

⁴ (26) of themselves alone became dark; or, to themselves alone became dark; Till: (also) became darker than they themselves (were).

ПОТНАММ ЛЕПΤΡΟΣ ΛΕΠΕΙΤΣΠΟΟΤΣ ΠΑΠΟΣΤΟΛΟΣ.
 ΑΥΩ ρΗ-ΤΕΥΡΗΟΤΡ. ΕΟΠΗ-ΛΑΑΒΕ ΚΑΤΗΝΑΜΙΣ ΚΡΗΤΣ.
 ΕΡΕ-ΤΟΤΙ ΤΟΤΙ ΕΙΡΕ ΛΕΠΕΙΤΣΠΟΟΤΣ ΕΠΗ-ΡΟ ΣΠΑΤ ΠΤΟΤΙ
 5 ΤΟΤΙ ΛΕΠΤΡΟΣ ΛΕΠΣΗΘΕΤΣ. ΠΟΤΑ ΚΡΟ ΕΥΩΨΥΤ ΕΠΙ
 ΗΑΘΟΣ ΕΤΡΗΣΑΗΡΟΤΗ. ΠΚΕΟΤΑ ΔΕ ΣΩΨΥΤ ΕΒΟΛ ΕΧΕ-
 ΠΕΤΡΙΑΤΗΝΑΜΙΣ ΑΥΩ ΠΟΤΑ ΠΟΤΑ ΠΗΛΕΠΠΕΙΩΤ ρΗ-
 ΤΕΥΡΗΟΤΡ ΠΟΤΝΑΜΜ ΣΕΕΙΡΕ ΠΨΑΕΤΨΕ ΣΕΤΗ ΚΑΤΗΝΑΜΙΣ
 ΚΑΤΑ-ΠΨΑΧΕ ΕΠΤΑ-ΔΑΤΕΙΑ ΧΟΟΨ ΕΥΧΩ ΜΕΛΟΣ. ΖΕ-
 ΦΝΑΣΜΕΟΤ ΕΠΕΚΛΟΜ ΠΤΕΡΟΜΠΕ ρΗ-ΤΕΚΕΜΤΥΧΣ.
 10 ΠΕΙΔΗΝΑΜΙΣ ΘΕ ΤΗΡΟΤ ΣΕΚΩΤΕ ΕΠΜΟΠΟΓΕΝΗΣ
 ΠΘΕ ΠΟΤΚΛΟΜ. ΕΤΨ-ΟΤΟΕΠ ΠΚΑΙΩΗ ρΗ-ΠΟΤΟΠ ΛΕ-
 ΠΜΟΠΟΓΕΝΗΣ ΠΘΕ ΕΤΣΗΖ | ρ. 14 ΖΕ-ΡΗ-ΠΕΚΟΤΟΕΠ
 ΤΠΑΝΑΤ ΕΤΟΤΟΕΠ. ΑΥΩ ΕΡΕ-ΠΜΟΠΟΓΕΝΗΣ ΤΑΛΗΤ
 ΕΥΡΑΙ ΕΧΩΟΤ ΠΘΕ ΟΠ ΕΤΣΗΖ ΖΕ-ΦΑΡΕΑ ΛΕΠΚΟΤΕ
 15 ΟΥΤΗΑ ΠΚΩΗ ΠΕ. ΑΥΩ ΟΠ ΖΕ-ΡΕΠΨΟ ΕΤΡΟΟΤΤ ΠΕ.
 ΕΡΕ-ΠΧΟΙΣ ΚΡΗΤΟΤ.

ΠΑΙ ΠΕ ΠΕΤΟΤΗΡ ρΗ-ΤΜΟΝΑΣ ΕΤΡΗ-ΠΣΗΘΕΤΣ. ΤΑΙ
 ΕΠΤΑΣΕΙ ΕΒΟΛ ρΗ-ΠΛΑ ΕΠΤΕ-ΣΕΝΑΨΧΟΟΣ ΑΠ ΖΕ-ΤΩΠ
 ΠΕ. ΕΠΤΑΣΕΙ ΕΒΟΛ ρΗ-ΠΑΙ ΕΤΡΑΘΗ ΠΠΠΤΗΡΨ. ΠΑΙ
 20 ΠΕ ΠΙΟΤΑ ΜΑΤΑΑΨ. ΠΑΙ ΠΕ ΕΠΤΑ-ΦΜΟΝΑΣ ΕΙ ΕΒΟΛ
 ΜΕΛΟΨ. ΠΘΕ ΠΟΤΧΟΙ ΕΨΟΤΠ ΠΚΑ ΠΜ ΚΑΤΑΘΟΠ ΑΥΩ
 ΠΘΕ ΠΟΤΣΩΨΕ ΕΣΜΕΡ Η ΕΣΡΗΤ ΠΓΕΝΟΣ ΠΜ ΠΨΗΠ
 ΑΥΩ ΠΘΕ ΠΟΤΠΟΛΙΣ ΕΣΜΕΡ ΠΓΕΝΟΣ ΠΜ ΠΡΩΜΕ.
 ΑΥΩ ΚΡΗΚΩΠ ΠΜ ΠΡΡΟ.

25 ΤΑΙ ΤΕ ΘΕ ΠΤΜΟΝΑΣ ΕΠΗΡΗΤΣ ΤΗΡΟΤ ΟΠΗ-ΛΕΠΤΙ-
 ΣΠΟΟΤΣ ΜΜΟΝΑΣ Ο ΠΚΛΟΜ ρΗΧΩΣ. ΕΡΕ-ΤΟΤΙ ΤΟΤΙ
 ΕΙΡΕ ΛΕΠΕΙΤΣΠΟΟΤΣ. ΑΥΩ ΟΠΗ-ΛΕΠΤΕ ΠΧΕΚΑΣ ΛΕΠΚΩΤΕ

6 ΠΗΛΕΠΠΕΙΩΤ; read ΠΑΜΠΠΕΚΩΤ; better ΠΟΤΑ ΠΟΤΑ ΠΠΕΙΩΤ.

the twelve *apostles*¹. And in his left there are thirty *powers*. Each one makes twelve, and each possesses two aspects (faces) in the *type* of the Setheus. One aspect looks to the *deep* within, the other looks at the *triple-powered one*. And each one of the fatherhoods in his right hand makes 365 *powers*², *according to* the word which David spoke, saying: "I will bless the crown of the year in thy *beneficence* *." Now all these *powers* surround the *only-begotten one* like a crown, giving light³ to the *aeons* in the light of the *only-begotten one*, as it is written: "In thy light will we see light \square ." And the *only-begotten one* is raised above them, as it is written: "The *chariot* of God is ten thousandfold \circ ," and again: "Thousands rejoice, the Lord being in them \wedge ."

This is he who dwells in the *monad* which is in the Setheus. It is this which came forth from the place of which it is not possible to say where it is, which came forth from that which is before the All (pl). This is the Only One. This is he from whom the *monad* came, like a ship laden with all *good things*, or like a field filled with *or* growing every *species* of tree, and like a *city* filled with every *race*⁴ of man and every king's *image*.

This is the manner in which they are all within the *monad*: there are twelve *monads* making a crown upon its head; each one makes twelve. And there are ten *decads* surrounding | its shoulders.

* cf. Ps. 64.1

\square cf. Ps. 35

\circ cf. Ps. 67.1

\wedge cf. Ps. 67.1

¹ (235.28-236.1) 12 fatherhoods in the type of the 12 apostles; see *Exc. e Theod.* 25; *Iren.* I 3.2.

² (1-7) 12 fatherhoods ... 30 powers ... 365 powers; see *Hippol.* VI 53.3ff.: (also 243.27ff.); cf. *Iren.* I 24.3, 7; *Eug.* 84; *ApJn* 39; 50; (also 245.26, 7).

³ (11) crown, giving light; see *Keph VII* p. 36; (also 238.13; 240.4-241.2 etc.).

⁴ (23) city filled with every race; cf. *TriTrac* 96; (also 226.2; 266.21).

πνεσμα ρη. ατω οτη-ψυτε προενας επνωτε προητε
 ατω οτη-σαυτε προεβρομας ρα-πесотерηте. ере-
 тотей тотей еире пот ρεβρομας ατω пескатапетас
 ма еткωте ерос нѳе потπтрѳос. οτη-επтсноотѳе
 5 επτλη εεωϋ. οτη-επтсноотѳе ηтѳа | р. 15 .
 ηατηαμис ριχι-тпτλη тпτλη ατω сеелотте ероот
 же-архаггелос. ατω οη же-аггелос.

таг те таητροπολις επμωπογενηс. παг пе
 μωωπογενηс епта-φωσιλαμηνс шаже ероϋ же-ϋ
 10 шооп ραϋη επтнрϋ. παг ептаϋей еβολ ρε-паπε
 рантон. ατω ηατχαραктнр ατω ηατсхηηα ατω
 ηαττογενηс. παг ептаϋϋпоϋ εεηη εεωϋ. παг
 ептаϋей еβολ ρε-пιαтшаже ероϋ. ατω ηαμетрн-
 тос. етшооп онтωс ηαηε. παг етϋшооп προηтϋ ησг
 15 петшооп ηαηε. ете-паг пе πωот ηατтаροϋ ϋшооп
 ρε-песчнре μωωπογενηс. ере-птнрϋ ρорη ρε-
 пιαтшаже ероϋ ατω ηαρρηтос ηατρро. ατω етат
 епωχλι ηαϋ пе εεη-лаат ηашшаже етеϋμнт
 потте. таг ете-потμнтпотте рω аη те. ατω
 20 птеречпог εεωϋ ησг φωσιλαμηνс. पेжаϋ же-
 етвннтϋ петшооп онтос ηαηε. μη-пете-псешооп аη
 ηαηε. παг етотшооп етвннтϋ ησг петшооп ηαηε
 εϋηη μη-пете-псешооп аη ηαηε етотоηϋ еβολ.

παг | р. 16 . пе πноотте μωωπογενηс ηαηε.
 25 παг пе епта-птнрϋ сотωηϋ аτρηотте. ατω аτρ
 петпе επεираη же-потте. παг пе епта-ιωραηηс
 жоос етвннтϋ же-ρη-теροतेите ηεϋшооп пе ησг
 плогос ατω плогос ηεϋшооп ηηαρρη-πноотте. ατω

6 page 15: the leaf is preserved as a whole, and measures $25 \times 16\frac{1}{2}$ cms.; a number of mildew spots occur.

And there are nine *enneads* surrounding its belly. And there are seven *hebdomads* at its feet, and each one makes a *hebdomad*. And to the *veil*¹ which surrounds it like a *tower*, there are twelve *gates*. There are twelve myriad *powers* at each *gate*², and they are called *archangels* and also *angels*.

This is the *mother-city* of the *only-begotten one*. This is the *only-begotten one* of whom Phosilampes³ spoke: "He exists before the All." It is he who came forth from the *endless, characterless, patternless*⁴ and *self-begotten one* who has begotten himself, who came forth from the ineffable and *immeasurable one*, who exists *verily* and truly⁵. It is he in whom exists the truly existent one; that is to say, the incomprehensible Father exists in his *only-begotten Son*. The All rests in the ineffable and *unutterable*, unruled and *untroubled one*, of whose godhood which is itself no godhood, no one is able to speak. And when Phosilampes *understood*, he said: "Those things which *verily* and truly exist and those which do not truly exist are for his sake. This is he for whose sake are those that truly exist which are secret, and those that do not truly exist which are manifest."

This truly is the *only-begotten God*. This is he whom the All knew. They became God, and they raised up this name: God. This is he of whom John spoke: "In the beginning was the *Word*, and the *Word* was with God and | the *Word* was God. This

¹ (3, 4) veil; see PS 1 etc.; (cf. also J 83.10).

² (6) at each gate; lit. over, or, upon each gate.

³ (9, 20) Phosilampes: unknown prophet.

⁴ (11) patternless; lit. without pattern (σχημα); on σχημα, see CH *Exc. Stob.* VIII 2-4; cf. PS 227 etc.

⁵ (14) verily and truly; Greek word followed by Coptic.

непнотте пе плотос. пай ажнтѣ мепе-лааѣ ѡпе.
аѡ пентаѡѡпе ѡраи крнтѣ пе пѡпѣ.

пай пе павногенне етрн-таонас етоѣнѣ крнтс
нѣе потполис аѡ таи те таонас етрн-снѣетс
5 нѣе потенпоиа. пай пе снѣетс етоѣнѣ ѡм-
фиерон нѣе потрро аѡ еѡ кнотте. пай пе плотос пѡнѣ
миотрѣос. пай пе етоѣтсѣсѣне мптрѣ етретѣ
рѡѡ. пай пе пнотс пѡнѣмиотрѣос ката-
потерѣсѣне мпнотте пейѡт. пай етере-псѡнт
10 ммоѣ ѡс потте. аѡ ѡс жоѣс аѡ ѡс сѡѣ
тнр. аѡ ѡс етѣпотассе пѡѣ.

пай ере-птнрѣ ршнре ммоѣ етѣе-песѣа мп-
песѣапай. пай етере-птнрѣ напѣотн о кнломе ѡи
жѡѣ. аѡ палѡѡл ѡа-песѣотернте. аѡ патмѣнте
15 еткѡте ероѣ. етсѣот ероѣ етѡ ммоѣ | р. 17 .
же-ѡтааѡ ѡтааѡ ѡтааѡ пѣааа. ннн. еее. ооо.
ѣѣѣ. ѡѡѡ. ете-пай пе же-кѡпѣ ѡн-петѡпѣ.
аѡ кѡтааѡ ѡн-петѡтааѡ. аѡ кѡѡоп ѡн-петѡоп.
аѡ ко пейѡт ѡн-пейѡте. аѡ ко кнотте ѡн-кнотте.
20 аѡ ко пѡѣс ѡн-пѡѣс. аѡ ко пѡпѣс ѡн-
пѡпѣс. аѡ сесѣот ероѣ етѡ ммоѣ же-пѡн
пе пнн. аѡ пѡн пе етоѣнѣ ѡм-пнн. аѡ он
етсѣот етѡ ммоѣ. епшнре етрнп ѡраи крнтѣ
же-кѡѡоп кѡѡоп павногенне. потѣем аѡ пѡпѣ
25 аѡ теѡарис.

тѡте снѣетс аѣтнкоѡт мпеспнѡнр еѡраи епѡтѣ
пѡѡ. аѡ аѣѡтѡѡт. аѣр-ѡтѣем епѡпѣс тнрѣ

15 page 17: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures $25 \times 16\frac{1}{2}$ cms.

16 the vowels **ш** have been omitted in the MS.

one without whom nothing exists, and that which has come into existence in him is life *.”

This is the *only-begotten one* in the *monad*, dwelling in it like a *city*. And this is the *monad* which is in Setheus like a *concept*¹. This is Setheus who dwells in the *sanctuary* like a king, and he is as God. This is the *creative Word*² which commands the All that they should work. This is the *creative Mind*², according to the command of God the Father. This is he to whom the creation prays *as God*, and *as Lord*, and *as Saviour*, and *as one* to whom they are *submitted*. This is he at whom the All marvels because of his beauty and comeliness. This is he whom the All — those within being a crown upon his head, and those outside at his feet, and those of the midst surrounding him — bless, saying: “Holy, holy, holy[□] is this ... That is to say: thou art living within those that live, thou art holy within the holy ones, thou dost exist within those that exist, and thou art father within the fathers, and thou art God within the gods, and thou art Lord within the lords, and thou art a *place* within the *places*.” And they bless him, saying: “Thou art the house, and thou art he who dwells in the house.” And they bless him again, saying to the Son who is hidden within him: “Thou art existent, thou art the *only-begotten one*, the light and the life and the *grace*.”

8. Then Setheus sent the *light-spark*³ to the indivisible one And it shone, it gave light to the whole *place* | of the *holy*

* cf. Joh. 1.1, 3, 4

□ cf. Is. 6.3; Rev. 4.8

¹ (5) concept (έννοια); cf. Eug 78 ff.; 83 ff.; (see also 235.8; 242.12; 265.18).

² (6, 7) creative word ... creative mind; cf. Origen in Joh. II 14; CH I 6 ff.

³ (26) light-spark; see note on 227.21.

pleroma. And they saw the light of the *light-spark*. They rejoiced and they gave myriads of myriads of glories to the Setheus and to the *light-spark* which had manifested, as they saw that all their likeness was in him. And they *depicted* the *light-spark* within them as a man of light¹ and truth. They called him *one assuming all forms*² and *pure one*, and they called him *unmoved one*, and all the *aeons* called him *all-powered one*. This is the *servant*³ of the *aeons* and he *serves* the *pleroma*. And the indivisible one sent the *light-spark* out of the *pleroma*. And the *triple-powered one* came⁴ down to the *places* of the *self-begotten one*. And they saw the *grace* of the *aeons* of the light which was *granted* to them. They rejoiced because he who exists came forth among them.

Then the *veils* opened, and the light penetrated down to the *matter* below and to those who had no form and no likeness. And in this way they acquired the likeness of the light. Some *indeed* rejoiced because the light came to them and they became rich. Others wept because they became poor, and those things which they had were taken away. And this is the way it happened to the *grace* which came forth. Therefore *captivity* was taken *captive**. They gave honour to the *aeons* which had received the *light-spark*. *Watchers*⁵ were sent to them, namely Gamaliel⁵, Strempsuchos⁵, Agramas⁶ and those with him. They became *helpers*⁷ to those who *believed* in the *light-spark*. |

* cf. Ps. 67.18; Eph. 4.8

¹ (6) man of light; see PS 292 etc.

² (7) assuming all forms; cf. Hippol. VI 12.3 ff.; VIII 10.8; GTr 27; CH I 8.

³ (10) servant; cf. Böhlig (Bibl. 10) p. 58 ff.; *Exc. e Theod.* 19; Hippol. V 19.21; PS 8; 9 etc.

⁴ (12) came; lit. is wont to come.

⁵ (25) watchers; see note on J 51.15.

Gamaliel; see GEgypt III 52; IV 64; ApAd 75; TriProt 48.

Strempsuchos; see Festugière (Bibl. 19) p. 79; Reitzenstein (Bibl. 31) p. 20, 265; Hippol. V 14.8; GEgypt III 65; IV 77.

⁶ (26) Agramas; see Kropp (Bibl. 22) III p. 123; Preisendanz (Bibl. 29) VII 315 etc.; Scholem (Bibl. 37).

⁷ (27) helpers (βοηθός); see 2Jas 59; PS 59 etc.; Keph XXXVIII p. 93.

9. And in the *place* of the indivisible one there are twelve *springs*, and upon them twelve fatherhoods, surrounding the indivisible one in the manner of these *deeps* or these *veils*. And there is a crown¹ upon the indivisible one in which is every *species* of life; and every *triple-powered species*; and every *incomprehensible species*; and every *endless species*; and every *unutterable species*; and every *silent species*; and every *unknown species*; and every *still species*; and every *unmoved species*; and every *first-visible species*; and every *self-begotten species*; and every *true species*; all being within it (the crown). And in this is every *species* and every *gnosis*. And every power receives light from it. And every *mind* is revealed² in it.

This is the crown which the Father of the All (pl) gave to the indivisible one, in which are 365 *species*³, and they shine and fill the All with imperishable and inextinguishable light. This is the crown which gives power to every *power*. And this is the crown for which all the *immortal ones* pray. And from this will those who have first manifested in the *will* of the unknowable one, on the day of rejoicing give to the *invisible one*, namely the *foremost one*, the *all-divine one* (?), and the *all-begetting one*, they and their fellows. And after the *invisible one*, all the *aeons* will receive their crowns from it and hasten forth with the *invisible one*, all receiving crowns from the crown of the indivisible one. And the All will receive their completion through | the imperishable one. And for

¹ (4-241-2) crown; cf. note on 227.5; (also 236.11; 238.13 etc.).

² (14) is revealed; lit. was revealed.

³ (16) 365 species; see note on 245.18-27.

this reason do those who have received *bodies* pray, wishing to leave their *bodies* behind, and to receive the crown which is laid up for them in the imperishable *aeon*.

And this is the indivisible one which has created the *contest*¹ for the All. And all things were *granted* to it through him who is superior to all things. And to it was *granted* the *immeasurable deep*, in which the fatherhoods cannot be numbered. And its *enneads* are without *character*². And the *characters*² of the whole creation are in it, as its *ennead* makes twelve *enneads*, and a *place* is in its midst which is called the god-bearing or god-begetting land.

This is the land of which it has been said: "He who tills his land shall be satisfied with bread, and shall enlarge his threshing floor *"; and also: "The king of the field that has been tilled is over all [□]." And all these powers which are in this god-begetting land receive crowns upon their heads. By this means the *paraleptores*³ are known, because of the crowns upon their heads, whether or not they are from the indivisible one.

And moreover there is in it the *all-mother*⁴. In it there are seven *wisdoms* and nine *enneads* and ten *decads*. And there is a great *rule* (*kanôn*) in their midst. And there is a great *invisible one* standing upon it, and a great *unbegotten one* and a great *incomprehensible one*. Each one has three aspects (faces). And the prayer and the blessing and the *song of praise* of the creation⁵ mount above that *rule* which is in the midst of the *all-mother*, and in the midst of the seven *wisdoms*, and in the midst of the nine *enneads* and | the

* cf. Prov. 12.11

□ cf. Eccl. 5.9

¹ (4) contest; Baynes: assembling-place.

² (8, 9) character(s); see 229.6, 7; 234.23 etc.

³ (18) paraleptores; see GEgypt III 64, 66; IV 76, 78; ApJn 66; PS 12 etc.; (also J 99.15).

⁴ (20) all-mother; on the triad father-mother-son, see Bousset (Bibl. 13) p. 331 ff.; TriProt 37; ApJn 21.

⁵ (26) creation; lit. creations.

ten *decads*. And all these stand above the *rule*, fulfilled in the *fruit* of the *aeons*. This (is what) the *only-begotten one* hidden in the indivisible one, before whom there is a *source* which twelve *beneficent ones* surround, commands them. And each one has a crown upon his head, and he has twelve *powers* which surround him¹. And they bless the *only-begotten ruler* (king), saying: "For thy sake we have *worn* the glory, and through thee we have seen the Father of the All, ..., and the mother of all things, who is hidden in every place, who is the *thought* of every *aeon*. And she is the *concept* of every god and every lord. And she is the *gnosis* of every *invisible one*. And thy *image* is the mother of every *incomprehensible one*. And it is the power of every *infinite one*." And they bless the *only-begotten one*, saying: "Through thy *image* we have seen thee, we have fled to thee, we have stood with thee², we have received the unfading crown, which has been known through thee. Glory to thee for ever, O *only-begotten one*." And they all said: "*Amen*" at once³.

And he became a *light-body*. He passed through the *aeons* of the indivisible one, until he reached the *only-begotten one* who is in the *monad*, who continues in *quietness* or in *stillness*. And he received the *grace* of the *only-begotten one*, which is his *Christhood*, and he received the eternal crown. This is the Father of all the *light-sparks*⁴. And | this is the head of every *immortal body*.

¹ (7) surround; or, turn inwards to.

² (17) with thee; or, in thee.

³ (20) at once; or, together.

⁴ (26) light-sparks; see PS 23 etc.

And this is he for whose sake *resurrection* of the *bodies* was granted ¹.

10. *But* outside the indivisible one and outside his *characterless ennead*, in which are all *characters*, there are three other *enneads*, and each one makes nine *enneads*. And within each one there is a *rule*, to which three fatherhoods ² are gathered : an *infinite one*, an *unutterable one* and an *incomprehensible one*. And in the midst of the second (*ennead*) there is a *rule*, and there are three fatherhoods in it : an *invisible one*, an *unbegotten one* and an *unmoved one*. Also in the third (*ennead*) there is a *rule*, and there are three fatherhoods in it : a *still one*, an *unknowable one*, and a *triple-powered one*.

And through these the All has known God. And they fled to him and they begot a multitude of *aeons* which cannot be numbered. And *according to each ennead* they make myriads upon myriads of glories. And each *ennead* has a *monad* within it. And in each *monad* there is a *place* which is called *imperishable*, which is the holy land. In the land of each of these *monads* there is a *source*. And there are myriads upon myriads of *powers* receiving crowns upon their heads from the crown of the *triple-powered one*. And in the midst of ³ the *enneads* and in the midst of the *monads* is the *immeasurable deep*. And the All ⁴, those within and those without, looks forth upon it. And twelve fatherhoods are above it, thirty *powers* surrounding each ⁵. |

¹ (2) of the bodies was granted; or, was granted to the bodies.

² (7) fatherhoods; lit. fathers.

³ (23) in the midst of; or, between.

⁴ (25) the All; lit. the All (pl.).

⁵ (26, 27) 12 fatherhoods ... 30 powers; cf. 236.1 ff.; 243.26, 27.

α. τῷ οὐρανῷ ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ. ἐστὶν-
 ἀλλὰ καὶ κατὰ τὴν αἰσθητικὴν ὡς ἐροῦν ἐπὶ οὐρανῷ.

β. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 ἀπὸ οὐρανῷ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

5 γ. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 ἀπὸ οὐρανῷ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

δ. ἀπὸ τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 οὐρανῷ καὶ περὶ αὐτοῦ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

ε. τῷ ἐπιπέτω ἐπιπέτω | ρ. 25. οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 10 οὐρανῷ καὶ περὶ αὐτοῦ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

ς. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 ἐπὶ οὐρανῷ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

ζ. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 15 ἐπὶ οὐρανῷ καὶ περὶ αὐτοῦ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

η. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 ἀπὸ οὐρανῷ καὶ περὶ αὐτοῦ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

θ. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 ἀπὸ οὐρανῷ καὶ περὶ αὐτοῦ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

20 ι. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 ἐπὶ οὐρανῷ καὶ περὶ αὐτοῦ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

ια. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.
 οὐρανῷ καὶ περὶ αὐτοῦ καὶ περὶ αὐτοῦ ὡς ἐροῦν.

25 ιβ. τῷ ἐπιπέτω ἐπιπέτω οὐρανὸν καὶ περὶ αὐτοῦ περὶ.

9 page 25: the leaf is missing, and the transcripts of W. and Schw. are denoted by O; the verso was unscripted and not numbered.

12 O. καὶ περὶ αὐτοῦ; better καὶ περὶ αὐτοῦ.

14 O. ἐπιπέτω; read ἐπιπέτω. O. καὶ περὶ αὐτοῦ; read καὶ περὶ αὐτοῦ.

16 O. καὶ περὶ αὐτοῦ; read καὶ περὶ αὐτοῦ.

18 O. ἐπιπέτω; read ἐπιπέτω.

1. The first fatherhood is an *infinite* aspect, and thirty *powers* surround it which are *infinite*.

2. The second fatherhood is an *invisible* aspect, and thirty *invisible ones* surround it.

3. The third fatherhood is an *incomprehensible* aspect, and thirty *incomprehensible ones* surround it.

4. And the fourth fatherhood is an *invisible* aspect. Thirty *invisible powers* surround it.

5. The fifth fatherhood¹ is an *all-powered* aspect, and thirty *all-powered ones* surround it.

6. The sixth fatherhood is an *all-wise* aspect, and thirty *all-wise ones* surround it.

7. The seventh fatherhood is an *unknowable* aspect. And thirty *unknowable powers* surround it.

8. The eighth fatherhood is a *still* aspect, and thirty *still powers* surround it.

9. The ninth fatherhood is an *unbegotten* aspect, and thirty *unbegotten powers* surround it.

10. The tenth fatherhood is an *unmoved* aspect, and thirty *unmoved powers* surround it.

11. The eleventh fatherhood is an *all-mystery* aspect, and thirty *all-mystery powers* surround it.

12. The twelfth fatherhood is a *triple-powered* aspect, | and thirty *triple-powered powers* surround it.

¹ (9-249.13) 7 pages of the MS are missing; Schmidt used the Woide/Schwartz transcript of the text here.

5.¹ And in the midst of the *immeasurable deep* there are five powers which are called by these *unutterable* names :

〈1〉 The first is called *love*², from which all *love* has come.

2. The second (is called) *hope*², through which the *only-begotten* Son of God* was *hoped* in.

3. The third is called *faith*², through which the *mysteries* of the ineffable have been *believed* in.

4. The fourth is called *gnosis*², through which the first father has been known, he because of whom they exist, and through whom has been known the *mystery* of the silence, which speaks in all things, which is hidden — the first *monad*, for whose sake the All became *insubstantial*. This is the *mystery* on whose head the 365 *substances*³ are a crown like the hair of a man. And the *holy pleroma* is like these *footstools* under his feet. This is the door of God.

5. The fifth is called *peace*², through which *peace* was given to all those within and those without, because in it was the All created.

This is the *immeasurable deep* in which are the 365 fatherhoods³. And the year was divided by means of these. This is the *deep* which surrounds | the *holy pleroma* from without. This is that

* cf. Joh. 3.18

¹ (3) 5; misplaced number.

² (5-22) love ... hope ... faith ... gnosis ... peace; cf. Epiph. 31.5.8; Eug 82; GTr 23; (also 256.11, 12).

³ (18-27) 365 powers ... 365 substances ... 365 fatherhoods; see Reitzenstein (Bibl. 31) p. 272 ff.; Epiph. 24.7.6; 26.9.9; Hippol. VI 53.3 ff.; Iren. I 17.1; 24.3; Eug 84; PS 342 (cf. also 230.25; 240.16; 268.6, 7).

мѣфieron мѣлнрwма. пaи пe етeрe-пeтpиzтнaмeoc
 рixωц мeн-пeцклaдoc нѣe нпeишнн. aтw пaи
 пe етeрe-пaмoтcaмнoc рixωц мeн-пeтe-пoтц тнpoт
 нe. aтw eрe-aфpнzωн | p. 27 . мeмaт мeн-
 5 пeцмeнтcнooтc нxpc eрe-oтнaпoтн рн-тeтeмннтe
 eтeмe eрoтн нпeсeмoт мeн-нoтeмнoc. aтw нcопc
 мeн-пeшлнл нтeмaт ннpoлoн н тeмaт мeлтнpц
 eтe-тaи тe eтoтeмoттe eрoc жe-фaнepиoc. aтw нceт-
 мeopфн eрooт ритe-пaмeнтcнooтc нxpcнcтoc. cez
 10 зooт мeмooт eрpaи eпeплнpмa нcнѣeтc eбoл
 ритooтц ceepe мeпeтe нпaи рe-пaиoн eтpибoл
 пaи eтe-тpтлн нoнтц. пaи пe пbѣoс eнтa-пeтpи-
 zтнaмeoc жи-eooт мeмoц шaнтeпwз eпaтпoщ. aтw
 aцжи нтeчapиc мeпaтcoтoнц тaи eбoл ритooтc
 15 aцжи нтeмншнpe нтeиcoт. тaи eтe-мe-пeплнpмa
 мa eщeмeoмe eтoтн рapoc eтѣ-пepoтo мeпecoтo-
 eиn aтw пboтѣoт eтнoнтц. aтw aпeплнpмa
 тнpц штoртp aтw пbѣoс нeм мeн-пeтнoнтц тн-
 poт aтw aтпoт eбoл eпaиoн нтeмaт aтw aцнeс
 20 лeтe нѣи пeтcтнpиoн eтpeтcωн нпкaтaпeтaсeмa
 нпaиoн шaнтe-пeпнcкoпoc тaжpe-нaиoн ннecoп aтw
 aпeпнcкoпoc тaжpe-нaиoн | p. 28 . ннecoп нa-
 тa-ѣe eтcнo жe-aцтaжpo нтoнoтeмeнн aтw нcнa-
 нeм aн. aтw oн жe-aпкaдo бoл eбoл мeн-пeтшooп
 25 тнpoт рixωц.

aтw тoтe aпeтpиzтнaмeoc eи eбoл. eрe-пшнpe
 рнп рpaи нoнтц aтw eрe-пeнлoмe нтaжpo рixн-
 тeцaпe. eцeepe нoнтѣa нтѣa нeooт. aтw нeтoщ

5 W. тeтмнтe; Schw. тeтмнтe; read тeтмнтe.

19 O. птмаѣ; read птмааѣ.

22 page 28; the leaf is missing.

27 O. птажpo; perhaps read тажpo.

upon which is the *triple-powered one* with its *branches* like these trees. And this is that over which is Musanios¹, with all those that belong to him. And Aphrêdon is there with his twelve *beneficent ones*. And a *rule* is in their midst (to which) are brought the blessings and the *songs of praise* and the supplications and the prayers of the mother of *all things*² or the mother of the All², who is called *Manifest*. And they are given *form* through the twelve *beneficent ones*. They are sent forth by it to the *pleroma* of Setheus. They remember these things in the outer *aeon* in which is the *matter*. This is the *deep* from which³ the *triple-powered one* received glory until he reached the indivisible one. And he received the *grace* of the *unknowable one*, from which he received the sonship of such greatness⁴ that the *pleroma* was not able to bear it, because of the abundance of its light and the shining within it.

11. And the whole *pleroma* was agitated, and the *deep* with all those within it moved, and they fled to the *aeon* of the mother. And the *mystery commanded* that the *veils* of the *aeons* be drawn back until the *overseer* established the *aeons* again. And the *overseer* established the *aeons* again, as it is written: “He established the *inhabited world* and it shall not be moved*”; and also: “The earth was dissolved with all those upon it*.”

And *then* the *triple-powered one* in whom the Son was hidden came forth, and on his head was the crown of stability, making myriads upon myriads of glories, and those who cry out: | “Make

* cf. Ps. 103.5

□ cf. Ps. 74.3

¹ (3) Musanios; cf. TriProt 39; (also 269.19, 20).

² (7) mother of all things; cf. ApJn 38 (see also notes on 229.4; 232.10). mother of the All; see SJC 99.

³ (13) from which; Schmidt: in which; the grammatical construction is doubtful.

⁴ (15) such greatness; lit. this greatness.

straight the way of the Lord* and receive the *grace* of God. And he will fill all the *aeons* which belong to you (?)¹ with the *grace* of the *only-begotten* Son.” And the holy Father, the *all-perfect one*, stood over the *immeasurable deep*. And it is he from whom is the whole fullness: “Out of his fullness have we received *grace* [□].”

Then the *aeon* was established, it ceased to move. The Father established it so that it should not move for ever. And the *aeon* of the mother remained filled with those things which were in it, until the *command* came forth through the *mystery* hidden in the first Father — from whom the *mystery* came forth — that his Son should establish the All once again in his *gnosis*, in which the All is contained².

Then Setheus sent a *creative word* with which were many *powers* having crowns upon their heads. And their crowns sent forth *rays*, and the shining of their *bodies* enlivened³ the place to which they came. And the *word* which came forth from their mouths was eternal life. And the light which came forth from their eyes was to them *rest*. And the movement of their hands was their flight to the *place* from whence they came forth. And their looking into their faces was the *gnosis* in relation to themselves. And their journey to themselves was their turning inwards once again. And the stretching out of their hands was their setting up. And the hearing of their ears was the *perception* which is in their hearts. And the uniting of their *members*⁴ was the gathering together of the dispersed of Israel⁵. And | the holding of them was their

* cf. Is. 40.3; Mt. 3.3; Mk. 1.3; Lk. 3.4; Joh. 1.23

□ cf. Joh. 1.16

¹ (2) belong to you; reading uncertain.

² (13) *gnosis* in which the All is contained; cf. PS 16.

³ (17) enlivened; was alive in; or, lived in.

⁴ (26) uniting of their members; cf. J 79.8, 9.

⁵ (27) Israel; see *Exc. e Theod.* 56; OnOrgWld 105; ExSoul 136.

τῶναμαρτε μμμοот пе петωсѣ еротн еплогос.
 аτω τεψиφос етрн-петтннѣ пе парѹмоос н пωп
 птаѣей евол ката-петснѣ же-петωп ппамннше
 нсѹот етѣ-ран ероот тнрот. аτω пшωпѣ тнрѣ м-
 5 плогос пѣнмиоттос. асшωпе мн-пентаѣей ρε-
 пкѣ ептасшωпе аτω атрота потωт тнѣ |
 р. 30 . рот ката-ѹе етснѣ же-атрота потωт тнрот
 ρε-пѹота потωт маѣааѣ.

аτω тоте апллогос пѣнмиоттрос асшωпе пѹом
 10 нпотте аτω пѹоѣс. аτω псωтнр. аτω пхрс. аτω
 нрро. аτω паѣаѹос. аτω пейот. аτω ммааѣт.
 паѣ пе епта-песѣρѣ ршѣт. асѣѣ-таѣо аτω асшωпе
 пейот ппентаѣейстете. апаѣ шωпе ппмоос ρн-
 таѣрнѣωнѣ аτω нѣтнѣтос.

15 аτω атпѣнѣлос еѣвол. ере-пеклоѣ ρѣѣωс
 астааѣт(sic!) ежн-пентаѣейстете аτω атмааѣт тпѣр-
 ѹенос аτω тѹом ппѣωп. аτω асѣ-таѣѣс пнескос-
 моос ката-птωш мпсапѣротн. аτω аскω нѣраѣ
 нѣнте мпеспнѹнр потоѣн ката-птѣпос пѣлопѣс.
 20 аτω аскω мпѣлѣптос еѣнѣте ерос аτω аскω
 мпепропатѣρ мптѣпос мпѣтпωш аτω пѣнтѣ-
 споотс пхрс етѣнѣте ероѣ. ере-ρѣнѣлоѣ ρѣѣωт
 аτω отсѣѣратѣс неоот | р. 31 . ρн-тетотпѣѣ.
 аτω отѣсапн ρн-тетѣѣнте. аτω отѣо птѣѣтнѣ-
 25 моос ρн-тпѣтн. аτω отѣнѣпотн етѣнѣте ероѣ пѣѣ
 пѣнтснѣоотс пейот аτω отѣѣнтшнре есѣнп нѣнтот.

аτω астаѣо ератѣ мпѣтѣопатѣρ мптѣпос

3 O. ппмннше ; read пмннше.

5 O. пѣнмиоттрос; read пѣнмиоттрос.

6 page 30; the leaf is missing.

16 O. атмааѣт ; read тмааѣт.

17 аτω тѹом; Baynes асω тѹом.

18 O. нѣраѣ; read ϣраѣ.

25 O. тпѣтн read тпнсн.

fixing to the *word*. And the *cipher* which was in their fingers was the *number* or reckoning which came forth *according to* what is written: "He who numbers the multitudes of stars and gives names to them all*." And the whole unity of the *creative word* happened with those that came in the movement which happened. And they all became one, as it is written: "They all became one in the one and only One[□]."

And then this *creative word* became a power of God, and Lord and *Saviour* and Christ and king and *good* and father and mother. This is he whose work was of worth. He received honour, and he became father of those who have *believed*. This became *law* in *Aphrêdonia*, and *mighty*.

12. And the *all-visible one* came forth wearing the crown, and gave (crowns) to those who have *believed*. And the mother, the *virgin* and the power¹ of the *aeons*, gave *rank*¹ to her *worlds according to* the ordinance of the inner. And she laid therein the *light-spark according to* the *type* of the *monad*². And she placed the *covering* surrounding it, and she placed the *forefather* in the *type* of the indivisible one and the twelve *beneficent ones* surrounding him. There were crowns upon them, and a *seal* of glory on their right, and a *source* in their midst. And a *triple-powered* aspect in the *source*, and a *rule* with twelve fathers and a sonship hidden within them surrounding it.

And she set up the *self-father* in the *type* | of the *characterless*

* cf. Ps. 146.4

□ cf. Joh. 17.21; Gal. 3.28

¹ (16) and the power; Baynes: <conceived by> the power; gave rank: lit. and gave rank.

² (19) light-spark ... monad; cf. 227.21.

ennead. And she gave to him *authority* over everyone, he being father to himself alone. And she *crowned* him with every glory. And she gave to him *love* and *peace* and *truth*, and myriads of *powers*, so that he should gather together those that were scattered in the agitation which happened at the time when the *triple-powered one* came forth, with the joy and the Lord of the All, who has power to give life and to destroy.

And she set up the *progenitor son*¹ in the *type* of the *triple-powered one*. And she gave to him a ninefold *ennead*. And she gave ten times five *decads*, so that he should be able to complete the *contest* which was given² to him. And she gave to him the *first-fruits* of the sonship in which he was able to become *triple-powered*. And he received the promise of the sonship whereby the All was given over³ (to him). And he received the *contest* which was entrusted to him. And he raised up all the *purity* of the *matter*, and made it a *world* and an *aeon* and a *city* which is called *imperishability* and Jerusalem*⁴. And it is also called “the new earth”⁵.” And it is also called “*self-complete*.” And it is also called “*unruled*.” And furthermore that earth is a god-bearing and a life-giving one.

It is this for which the mother *asked*, that it be set up. Because of this she placed ordinance and *rank*, and she placed *forethought* and *love* in this earth. This is the earth about which it has been written: “The earth which drinks rain-water many times”^o; that is, which increases light in itself many times from its going forth to its coming in. This is what has been | written concerning the

* Rev. 3.12; 21.2

◻ Rev. 21.1; 2 Pet. 3.13

◦ Heb. 6.7

¹ (9) progenitor son; see Eug 81; SJC 99 ff.

² (13) which was given; end of Woide-Schwartz transcript.

³ (16) given over; Schmidt: sold.

⁴ (20) Jerusalem; see Hippol. VI 30.9; 34.3 ff.; Iren. I 5.3; GPh 69, log 76; ExSoul 136.

⁵ (21) the new earth; see Plotinus *Ennead* II 9.5.

сραи прωμε ναισѠντος ετѠνιτεϿ ατω αττѠποτ με
μοϿ ατταμιοϿ μεптѠποс меликаρ.

παи пе епта - πεπρωτοсενнτωρ тоτχοоϿ εβολ
ρη-τεϿ | р. 33 . μεптѠωρε мелин мμοϿ. εтѠе-
15 пейωѠ απιωт ниптиреϿ палектос асѠникоот ποτѠ
κλωμ. ере праи ннептиреϿ нрнτεϿ. еите аперанѠ
тос. еите адрнтос. еите аχωрнтос. еите афѠартос.
еите асκωстос. еите нреμωс. еите пантоαтнμωс.
еите патпωщ. παи пе пекλωμ ептаτсραи εтѠνιτεϿ
10 же-αττααϿ ηсολωμωи мпероот мπεсѠтнοϿ нрнт.

ατω οи ατμωнас нροѠεите асѠникоот наϿ ποτѠ
ρѠсω патшаже ерос. ετοτοεиη тнрс те. ατω етωηη
тнрс те. ατω етанастасис тнрс те. ατω етас
гали тнрс те. ατω етρεлпис тнрс те. ατω
15 етпистис тнрс те. ατω етсοѠια тнрс тнрс те.
ατω отснωсис тнрс те. ατω отαλнѠια тнрс те.
ατω отеирннн тнрс те. ατω отпантнлωс тнрс
те. ατω отпаннентωρ тнрс те. ατω отпаннѠтѠ
сѠтнрion тнрс те. ατω отпанпнсн тнрс те. ατω
20 отпантеλιос тнрс те. ατω отαδоратос тнрс те.
ατω отасκωстос тнрс те. ατω отαперантос тнрс
те. ατω отαдрнтос тнрс те. ατω отѠαѠос тнрс
те. ατω отαχωрнтос тнрс те. ατω отпλнѠ |

р. 34 . ρωμω тнрс те. ατω отсисн тнрс те.
25 ατω отасαлеттос тнрс те. ατω отасεнннтос тнрс
те. ατω отпаннреμωс тнрс тнрс те. ατω отѠ

1 MS прωμε; read мпрωμε.

3 MS тоτχοоϿ; read тоτχοϿ.

12 MS the first τ inserted above ετοτοεиη.

15 MS тнрс тнрс; read тнрс.

17 MS отпантнлωс; read отпантнлос.

24 page 34: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 28 × 17 cms.

26 MS the first тнрс expunged.

man with *sense-perception* : “And he was *typified* and created in the *type* of this land ¹.”

This it is that the *protogenitor* saved by means of his own power ². Because of this work, the Father of the All (pl), the *indescribable one* ³, sent a crown in which is the name of the All (pl) ⁴, *whether endless, or unutterable, or incomprehensible, or imperishable, or unknowable, or still, or all-powered, or indivisible*. This is the crown of which it is written : “It was given to Solomon on the day of the joy of his heart *.”

The first *monad* furthermore sent him an ineffable garment ⁵ which was all light and all life and all *resurrection*, and all *love* and all *hope* and all *faith* and all *wisdom*, and all *gnosis*, and all *truth*, and all *peace*, and *all-visible* ⁶, and *all-mother*, and *all-mystery*, and *all-source*, and *all-perfect*, and all *invisible*, and all *unknowable*, and all *endless*, and all *unutterable*, and all *deep*, and all *incomprehensible*, and all *pleroma*, and all *silence*, and all *unmoved*, and all *unbegotten*, and all *still*, and | all *monad*, and all *ennead*, and

* Song Sol. 3.11

¹ (2) created in the type of this land; see Hippol. V 16.5; 26.7; GPh 71, log. 83.

² (4) by means of his own power; Schmidt : from his own dispersal.

³ (5) indescribable (ἄλεκτος); Schmidt : boundless (ἄληκτος).

⁴ (6) the All (pl.); lit. these Alls.

⁵ (12) garment; cf. 265.25.

⁶ (17) all-visible; lit. all all-visible.

монас тирс те. аτω отреннас тирс те. аτω от-
 2ωαεкас тирс те. аτω отротωоас тирс те. аτω
 отαεкас тирс те. аτω отρεβωомас тирс те. аτω
 отезас тирс те. аτω отпентас тирс те. аτω от-
 5 тетрас тирс те. аτω оттриас тирс те. аτω от-
 2тас тирс те. аτω отмонас тирс те.

аτω ере-птирѣ прѣтѣ аτω епта-птирѣ он ре
 ероот рп-таи. аτω атсотωпот прѣтс. аτω асѣ-
 отоени пат тирот рѣ-песотоени патшаже ероѣ.
 10 асѣ нас прѣнтѣа птѣа патнаиис женаас есна-
 таде-птирѣ ератѣ потсоп потωт. аτω асσωотр
 шесенатѣа ерос. еасаат лѣпесмот поткатапс-
 тасѣа еѣноте ерос пса-са нѣе лѣеос. аτω ас-
 парте евол ежωот тирот асотпносот тирот. аτω
 15 асѣакрине лѣеосот тирот ката-тазѣс. аτω ката-
 тωш. аτω ката-проноиа.

аτω тоте апетшооп пωрж евол лѣпете-нѣшооп
 ан аτω пете-нѣшооп ан пе тѣаниа. таи ептас-
 отωнр евол | р. 35. рп-отлн. аτω атат-
 20 наиис прѣсω пωрж евол нпешооп нпете-нсешооп
 ан. аτω асѣотте енетшооп же-паиωпнос аτω ас-
 ѣотте епете-нсешооп ан же-рѣлн. аτω аспωрж
 евол рп-тѣнте нпешооп лѣн пете-нсешооп ан
 аτω аснω прѣннатапетасѣа оттωот. аτω аснω
 25 прѣнσоме прѣѣсωтѣ женаас етесотѣот. аτω псе-
 наѣарѣзе лѣеосот. аτω асѣ-тωш енетшооп нтеѣе.
 аτω аснω нтѣаат напе. аτω асѣ нас лѣент
 нпаиωн еотп-оттѣа патнаиис рѣ-паиωн паиωн.
 аτω отмонас лѣн-отреннас рѣ-паиωн паиωн.
 30 аτω аснω рраи прѣнтс потпапѣнтωр. аτω асѣ

3 MS the first τε inserted above.

7 MS прѣтѣ; read прѣтс.

all *docecad*, and all *ogdoad*, and all *decad*, and all *hebdomad*, and all *hexad*, and all *pentad*, and all *tetrad*, and all *triad*, and all *dyad*, and all *monad*.

And the All is in it, and also all found themselves¹ in it, and knew themselves in it. And it (the monad) gave light to them all with its ineffable light. Myriads upon myriads of *powers* were given to it, so that at one (and the same) time it should establish the All. It gathered its *garments*² and made them into the form of a *veil* which surrounded it on all sides. And it poured itself over them all, it raised them all. And it *divided* them all *according to rank* and *according to ordinance* and *according to forethought*.

13. And then the existent separated itself from the non-existent. And the non-existent is the *evil* which has manifested in *matter*. And the enveloping *power* separated those that exist from those that do not exist. And it called the existent “*eternal*”, and it called the non-existent “*matter*”. And in the middle it separated³ those that exist from those that do not exist, and it placed *veils* between them. And it placed purifying powers so that they should purify and *cleanse* them. And it gave ordinance to those that exist in this way. And it placed the mother as head. And it gave to her ten *aeons*, there being a myriad *powers* in each *aeon*, and a *monad* and an *ennead* in each *aeon*.

And it placed in her an *all-womb*⁴. And it gave | to her a power

¹ (8) all found themselves; lit. the All found them.

² (12) garments; see note on 256.25.

³ (22, 23) in the middle it separated; perhaps, it made a separation between.

⁴ (30) all-womb; cf. Hippol. V 19.12ff.; VI 14.7; Iren. I 1.1.

- нас потѣоме жекаас есекаас есрнп рраи прнте
 же-ене-лааѣ соѣомс. аѣо аскѣ прнте потѣом
 нкапотн етн-шоме пѣтнамис аѣратѣ ероѣ. оти
 аѣепннтос. меп-отасалетѣос. меп-пнос прѣлнкрн
 5 нес. аѣо асѣ нас пкеѣѣ етѣн-кломе етѣомте ероѣ.
 аѣо асѣ нас пнесашѣ нстратнлатнс етнтат мѣ
 маѣ птесѣфрагнс мепантелнос аѣо | р. 36 . етн-
 откломе рнжн-тетапѣ. етн-ментспоотѣ пѣоме прнте
 наѣамантос. еренеѣол не рн-аѣамас прѣоме
 10 потѣомн. аѣо астаѣо ератѣ мепепропатѣр рн-
 наѣомн птѣмаѣт нпрѣолѣн. асѣ птеѣотснѣ тнрс
 птѣентеѣот нас аѣо асѣ нас пренѣоме етретсѣомте
 псѣѣ рѣс еѣот. аѣо рѣс шорп неѣот нпентаѣѣ
 шѣпе тнрот.
 15 аѣо асѣ нас потѣоме еѣѣѣ мментспоотѣ н-
 теѣос. аѣо асѣ нас потѣтнамис. есо нтрѣѣѣ
 намис. аѣо есо мепантоѣтнамис. аѣо асѣ нас
 птѣнтшнре. аѣо рентѣа птѣа неѣот. еастаѣѣ
 нас. аѣо аскѣ ероѣ мепеплнрѣма. аѣо асѣ-
 20 теѣотснѣ нас ерѣѣѣ нѣм етанѣо аѣо етанѣо. аѣо
 асѣ нас потѣтнамис еѣол рѣ-пѣѣомн етѣѣомте
 ероѣ же-солѣмистос пѣѣ етѣѣшнне псѣѣ тнрот нѣѣ
 наѣомн же-ептасѣѣѣѣ еѣол тѣн. аѣо аѣѣ нас
 прентѣа птѣа неѣот меп-пѣѣомн етнѣмѣас. сеѣомте
 25 меп етѣтнамис ентѣѣѣѣ мепепропатѣр же-прѣ-
 тоѣаннс еѣол же-птѣѣ пентаѣѣ | р. 37 . отѣнѣ
 еѣол ншорп аѣо аѣѣомте ероѣ же-аѣепннтос еѣол
 же-мепе-лааѣ тѣмнос аѣо он аѣѣомте ероѣ же-

7 page 36: the leaf is preserved as a whole, but with small defects and many mildew spots; it measures 29 × 17 cms.

18 MS птѣнтшнре; read птѣнтшнре

so that she should place it hidden within her, so that no one should know it. And it placed in her a great *rule* with three *powers* standing by it: an *unbegotten one*, an *unmoved one*, and the great *pure one*. And it gave to it (the rule) twelve others which were crowned and surrounded it. And it gave to it (the rule) seven other *commanders* who had the *all-perfect seal*, and a crown upon their heads with twelve *adamantine*¹ stones in it, which were from Adamas, the Man of Light¹. And it set up the *forefather* in the *aeons* of the mother of *all things*. It gave to him all the *authority* of fatherhood, and it gave to him powers that they should obey him *as father*, and *as first father* of all that had come into existence. And it placed on his head a crown of twelve *species*. And it gave to him a *power* which is *triple-powered* and *all-powered*. And it gave to him the sonship, and myriads upon myriads of glories. And it gave them to him. And it surrounded him with the *pleroma*. And it gave to him the *authority* to make all things live and perish. And it gave to him a *power* out of the *aeon* which is called Solmistos², him whom all the *aeons* seek, whence he manifested. And myriads upon myriads of glories were given to him and the *aeons* with him. *Moreover* the *power* that was given to the *forefather* is called *first-visible* because it is he who was first manifest. And he was called *unbegotten* because no one has created him. And he was called | the ineffable and the nameless

¹ (9) adamantine; Schmidt: precious; cf. HypArch 88 (also 262.24).

Adamas, man of light; see Hippol. V 6.5; 7.2ff.; Iren. I 29.3; GEgypt III 49; IV 61 etc.; OnOrgWld 108; Eug 81; Keph LXX p. 172; (also 230.23, 24).

² (22) Solmistos; perhaps Solômites; see Kropp (Bibl. 22) III p. 90.

πατшаже ероу аτω патѣран ероу. аτω он аѣ
 мотте ероу же-аѣтогенне аτω он паттоѣелнтос
 ебол же-рраи рѣ-песотωш аѣотωнѣ ебол. аτω
 аѣмотте ероу же-аѣтодоѣастос ебол же-аѣотωнѣ
 5 ебол мп-па'оот (sic!) ете-отптаѣсот. аѣмотте ероу
 он же-аѣоратос ебол же-ѣрни ексенат ероу ап.
 аτω аѣѣ паѣ пнеѣоѣ таи ептаѣсотωнѣ ебол
 мпѣн жпн нѣшорп рѣ-пѣма потωт. таи етоѣмотте
 ерос нпран етоѣаѣ аτω пран мпантелеиос. ете-
 10 нтос те тепрωтѣ ете-тѣшорп те. сеѣмотте ерос же-
 панѣѣ ете-тетѣшорп нѣнтот тѣрот те. сеѣмотте
 он ерос же-панѣениа ете-тентасѣпоот тѣрот те.
 сеѣмотте он ерос же-доѣоѣениа же-нтос те трѣѣѣ
 жпо мпеоот. сеѣмотте он ерос же-доѣоѣѣаниа. же-
 15 нтос те трѣѣотωнѣ ебол мпеоот. сеѣмотте он
 ерос же-артократѣ же-самѣрте те еѣм-пеоот. сеѣ
 мотте он ерос же-арѣоѣениа. ете-трѣѣѣпе-рѣоот
 те. сеѣмотѣ | р. 38 . те он ерос же-лѣѣѣ ете-
 песотωрѣ пе пнотте пѣмѣан. сеѣмотте он ерос
 20 же-ѣотнѣ ете-песотωрѣ пе же-пнотте ѣа-енер.
 тентасотѣрѣѣне ѣ пнѣѣтпѣмѣѣ еотωнѣ ебол.
 сеѣмотте ерос же-ѣаниа. ете-песотωрѣ пе потωнѣ
 ебол. аτω патѣѣѣос ептаѣѣотωнѣ ебол пѣмѣат.
 паи етоѣмотте ероу нѣи неоот же-доѣоѣгенне. аτω
 25 доѣоѣѣанне ете-песотωрѣ пе петѣпо мпеоот аτω
 петотωнѣ ебол мпеоот. ебол же-ота пе ебол
 рн-пѣѣоот паи етаѣератот мпкѣте мпнѣос нѣѣѣ

5 MS illegible; W. Schw. па'оот; read неоот.

16 MS артократѣ; read доѣоѣкратѣ. MS самѣрте те; read самѣрте.

17 MS арѣоѣениа; read арѣѣоѣениа.

18 page 38: there are defective areas centrally and in the right side of the leaf; it measures 29 × 16¹/₂ cms.

one. And he was also called *self-begotten* and *self-willed* because he had revealed himself by his own will. And he was called *self-glorified* because he was manifest with the glories which he possessed. He was called *invisible* because he is hidden and is not seen.

And it (the enveloping power) gave to him another *power*, which from the beginning had revealed the light-spark in this same place, and which was called by holy and *all-perfect* names. The first is *prôtia*¹, that is, the foremost. It is called *pandia*, namely that which exists in all things². It is called *pangenia*, namely that which has begotten all things. It is called *doxogenia* because it is the begetter of glory. Furthermore it is called *doxophania* because it is the revealer of glory. It is also called *doxokratia* because it rules over the glory. It is also called *arsenogenia* which is the begetter of males. It is also called *lôia*, of which the interpretation is: God with us. It is also called *iouêl*, of which the interpretation is: God for ever. *But* that which commanded these *powers* to manifest is called *phania*, of which the interpretation is: the revelation. And the *angel* which was revealed with them is called by the glories *doxogenes* and *doxophanes*, of which the interpretation is: the begetter of glory and the revealer of glory, because he is one of these glories which stand surrounding the great *power*. | And he is called *doxokrator*³, that is, at his manifestation he ruled over great glories.

¹ (10) *prôtia*; lit. the *prôtia*. On these names, see 232.12 ff.

² (11, 12) in all things; lit. in them all.

³ (254.1) *doxokrator*; cf. GEgypt III 50; IV 62; (also 232.13).

παλις. παί ετοσμοσ τε ερος γε-δοξοκρατωρ ετε-
 ρε-πεσοτωνη εβολ ασαμαρτε εχι-ρενησ νεοσ.
 παί νε πατναλις ενταττασ απεπροπατωρ εν-
 τατκαас ρε-παίων πτεαατ ατω ρεντθα πтв
 5 νεοσ αττασ нас. ατω ρεναγγελос. ατω ρεν-
 αρχαγγελос. ατω ρενλιτοτρгос γε-ετεδικοпи нас
 ппаотлн. ατω ατφ-тезогсга нас ηρωη ηιι. ατω
 ασταμιο нас ποτнос ηπαίων. ατω ασηω ηρητε
 ποτнос απληρωμα. ατω οτнос ηριερον. ατω η-
 10 ατναλις τηροσ ενταс | р. 39 . житос ενταс-
 каат ηρητε ατω αστελнл ημοс ηιιιιат. εсрпо
 ηνεсωпт ηнесоп ката-потерсадне ηπιωт εοηп
 ρε-пкарωс. παί ενταстнпоос нас ηνεиентре-
 мао ατω пенлои ηтвптеиот ατταас нас γε-
 15 ασкаас ηиот ηненташωпе ηиисωс.

ατω τοτε ασωш εβολ εсржω ηиис γε-ηашηре παί
 εтф-наане ηиисот шанте-печс жи-иорфн ηρηт-
 тнотн. ατω οη сωш εβολ γε-тсвтот гар епарсгста
 ηи-отпарθенос есотааб потраг потот печс. αλλα
 20 επιαν ασηат етехарис ενта-пшот етрнп таас нас
 ηтос ρωωс пепропатωρ ασотωш ενте-птирс еротн
 епиот εοηп. γε-πεσοτωш пе παί етре-птирс котс
 ерос.

ατω ηтереснат енеиентнос ησг тмаат παί
 25 ενтаτταат ηпеспропатωρ ασраше еиате. ατω
 астелнл ηиис. етве-παί сш ηиис γε-апарнт
 етфране ατω апалас теднл. ηиисωс ασωш εβολ
 отве-тсоеη ηаперантос. таг етадерате ρате-παίων
 εοηп ηпиот. тапнос ηατναλις νεοσ. таг етос-

8 MS ηπαίων; read παίων.

14. These are the *powers* which were given to the *forefather* who was placed in the *aeon* of the mother. And there were given to him myriads upon myriads of glories, and *angels* and *archangels* and *ministers*, so that those that are of *matter* should *serve* him¹. And he was given *authority* over all things. And he created a great *aeon* for himself. And he placed in it a great *pleroma* and a great *sanctuary*. And he placed within it all the powers which he had received. And he rejoiced with them, as he begot his creations once again, *in accordance with* the command of the Father hidden in the *silence* who had sent to him these riches. And the crown of fatherhood was given to him, because he had set him up as Father of those who had come into existence after him.

And *then* he cried out, saying: "My children with whom I am in travail until the Christ take *form* in you*." And again he cried² out: "For I am ready now to *place* a single husband, Christ, beside a holy *Virgin*°." *But since* he saw the *grace* which the hidden Father gave to him, he, the *forefather*, wished to turn the All towards the hidden father, for his wish is this, that the All should turn to him.

And when the mother saw these great things that were given to her *forefather*, she rejoiced greatly. And she was glad. Because of this she said³: "My heart has *rejoiced* and my tongue has been glad°." Afterwards she cried out to the *endless* power which stands with the hidden *aeon* of the Father, which belongs to the great *powers* of glory and which | is called among the glories

* cf. Gal. 4.19

° cf. 2 Cor. 11.2

° cf. Ps. 15.9; Acts 2.26

¹ (6, 7) so that ... serve him; Till: so that they should serve those that are of matter for him.

² (18) cried; lit. cries.

³ (26) said; lit. says.

- мотте ерос ρατη-неоот же- трицепиѠλος ете-тай те |
 р. 40 . тентаѠхпос ншомант неоп тай етотѠ
 мотте он ерос же-триценнс. аѠω селлотте он
 ерос же-ρарманс. аѠω ассопе ρωωс мпетрнп
 5 енна нма женаас ечетнпоот нтмаат мпетсаде
 наѠ. аѠω аѠтнпоот нас нѠи пшот еѠнп мпмаѠѠ
 стнрюп пай етρωѠс ежн-паиѠн тнрот мн-неоот
 тнрот пай етере-отклом нтоотѠ мпантелнс ете-
 пай пе еѠжн еѠѠл нѠталѠс ежн-тапе мпнос
 10 наѠоратос етнрнтс еѠнп. пай ето наѠѠартос
 аѠω ето наѠеннтос мн-тнос нѠѠѠ етнмаѠѠ.
 тай етотѠмотте ерос же-арсенотенна. тай етнѠ
 мотѠ нпаиѠн тнрот неоот. аѠω нтеѠре птнрѠ
 наѠи-клом еѠѠл ѠтоотѠ.
 15 аѠω мннсѠс астаѠо ератѠ мпаѠтопатѠр
 пейѠт. аѠω пайѠниѠс аѠω аѠѠ наѠ мпайѠн мпнаѠ
 лѠптос пай етере-птнрѠ нрнтѠ нѠенос мн-несмот
 аѠω пейне мн-мѠорѠн аѠω нѠншнне аѠω наѠѠ
 Ѡора. мн-теѠто нѠншнѠе. аѠω пѠп мн-петѠтѠп
 20 мѠѠѠ. аѠω петнѠи мн-петѠтнѠи мѠѠѠ.
 аѠω аскаѠѠ етреѠѠѠс ежн-петнрнтѠ тнрот.
 аѠω же | р. 41 . наѠс еѠнаѠ мпетсопсп мѠ
 мѠѠ. аѠω аѠѠ наѠ мѠѠнте нѠтнмаѠс. аѠω ѠѠте
 нрѠннас. аѠω отпентас нпаиѠн. аѠω аѠѠ наѠ
 25 нрѠнѠѠстнр. аѠω аѠѠ-теѠѠѠѠ наѠ ежн-неѠнп
 тнрот. женаас еѠнаѠарѠзе нпентаѠѠнѠѠзе. аѠω

2 page 40: there are large defective areas centrally and in the lower border of the leaf; it measures $28\frac{1}{2} \times 16\frac{1}{2}$ cms.

10 W. Schw. етнрнтс; MS probably етнрнтѠ.

11 MS етнмаѠѠ; read етнмаѠѠ.

18 MS illegible, probably нѠншнѠе; W. Schw. нѠншнне.

*thrice-born*¹, that is, the one who was begotten three times, which is also called *thrice-begotten*¹ and is also called *Hermes (?)*². And she also prayed² to the one hidden from all things, that he send to the mother what she needed. And the hidden Father sent to her the *mystery* which covers all the *aeons* and all the glories, which has an *all-perfect*, that is, a complete crown. And he placed it³ on the head of the great *invisible one* who was hidden within her, who is *imperishable* and is *unbegotten* and the great power with him which is called *begetting-males*, which will fill all the *aeons* with glory. And in this way the All will receive the crown through him.

15. And afterwards she set up the *eternal self-father*. And she gave to him the *aeon* of the *covered one*⁴ in which is the All: the *species* with the forms, and the likenesses with the *forms*, and the changes⁵, and the *differences* with the four changes, and the number with the numbered, and the *knower* with the *known*. And she placed him so that he should cover over all things that are within him, and so that he should give to him that asks him. And she gave to him ten *powers* and nine *enneads* and a *pentad* of *aeons*. *Luminaries*⁶ were given to him. And *authority* was given to him over all the hidden things, so that he would *give grace* to those who had *striven*.

¹ (1-3) thrice-born ... thrice-begotten; see Hippol. V 12.4.

² (4) Hermes; lit. Harmes; see Hippol. V 7.29; ApJn II 10; III 16 (Harmas); GEgypt III 58 (Harmas); ApPet 78; ApJn 40 (Hermas).
she also prayed; Baynes: and (the boundless power) itself besought.

³ (6-9) sent to her ... a complete crown. And he placed it; lit. sent to her ... a complete crown, in order to place it.

⁴ (16, 17) covered one; see 231.18.

⁵ (18) changes; reading uncertain.

⁶ (25) luminaries; see ApAd 82; PS 2 etc.

ατρωτ πτη-θτλн мпαιων εατναас κωωот. ατω
 ατρωτ εγραι επαиων мпαττοπατωρ ατχι πατ м
 пернт ептатернт ммоу паτ ριταε-петжω ммоос
 же-петнака-еиωт ρи-маааτ ρи-сон ρи-сωне ρи-сριме
 5 ρи-шнре ρи-ρτпарзис ατω κςϥι мпесϥѣос κςотарϥ
 κσωι ϥпажи нпернт ептаернт ммоот κас. ατ
 пмтстнрион мпαιωт еонп ѣпатаасϥ паτ же-ατ
 мере-пете-πωот пе. ατω ατρωт εβολ мпетпнт
 κωωот ρп-отжинсонс.

10 ατω ασϥѣ паτ мпшотшот. ατω праше. ατω
 птелнл. ατω потноϥ. ατω ѣрннн. ατω ѳелпис.
 ατω тпистис. ατω тагапн. ατω таλнѳια. ете-мес
 пωωне. ατω таг те ѳеннас ептаτχαρι |
 р. 42 . ζε ммоос нпентаτρωт пτη-θτлн. ατω ατ

15 ρмакаριос. ατω ατρτελιос ατω ατсотн-пнотте
 нтаλнѳια. ατω ατεиμε епмтстнрион ептаϥшопе
 мпρωме же-εтће-от аϥотωпρ εβολ шпантошнаτ
 ероϥ етатпаτ ρω ероϥ пе. ατω же-εтћннтϥ аϥ
 логрѣн епесϥлогос. шпантоτсотωпϥ κсепωт ератϥ.
 20 ατω κсерпнотте. ατω κсертеλιос.

мпκσωс аτмаааτ таго ератϥ мпепротогеннтос
 ншнре κас. ατω асѣ-тезотсиа κас нтаентшнре.
 ατω асѣ κас нренстратиа паггелос мп-ρенарχ
 аггелос. ατω асѣ κас мпентснотте κατпаμис ет
 25 διακони κас. ατω асѣ κас ποτεпατμεа еρρωћ ние
 нрнтϥ. ατω ере-сωмеа ние нрнтϥ псωмеа мпκωρт.
 ατω псωмеа мпκωот. ατω псωмеа мпκанρ. ατω
 псωмеа мпκαρ. ατω псωмеа мпκпнот. ατω псωмеа

6 MS ατ; read ατω.

14 page 42: the left edge of the leaf is missing, and there are defects in the central, upper and lower parts; it measures $28\frac{1}{2} \times 16\frac{1}{2}$ cms.

18, 19 MS probably аϥлогрѣн; read аϥлоготраѣи.

And | they fled from the *matter* of the *aeon*, leaving it behind them. And they fled to the *aeon* of the *self-father* and they received the promise which was made to them through him who said: “He who will leave father and mother and brother and sister and wife and child and *possessions*, and bear his *cross* and follow me *¹, will receive the promised things which I have promised to him. And I will give to them the *mystery* of my hidden Father because they have loved what is theirs, and they have fled from him who persecutes them with violence”.

And he gave to them praise and joy and gladness and pleasure and *peace* and *hope* and *faith* and *love*² and *truth* which does not change. And this is the *ennead* which was *granted* to those who fled from the *matter*. And they became *blessed* and they became *perfect*, and they knew the *true* God. And they understood the *Mystery* which became Man, why he was revealed, until they saw him who is indeed an invisible one; and that he *wrote* his *Word* concerning him until they knew him, and fled to him and became divine and *perfect*.

16. Afterwards the mother established her *first-born* son. She gave to him the *authority* of the sonship. And she gave to him *hosts of angels* and *archangels*. And she gave to him twelve *powers* to *serve* him. And she gave to him a *garment*³ in which to accomplish all things. And in it were all *bodies*: the *body* of fire, and the *body* of water, and the *body* of *air* and the *body* of earth, and the *body* of wind, and the *body* | of *angels*, and the *body*

* cf. Mt. 10.38; 16.24; 19.29; Mk. 8.34; 10.29; Lk. 9.23; 14.27

¹ (4-6) he who will leave ...; see PS 337; 353; 358; (also J 40; 101; 103).

² (11, 12) peace and hope and faith and love; see note on 245.5-22.

³ (25) garment; see Hippol. VIII 10.5; TriTrac 65; ParaSem 8; 12 etc.; TriProt 45 etc.; PS 9 etc.; Keph XXX p. 83; LII p. 127; (also J 43.22; and 250.12; 251.12; 259.10, 11; 267.1, 2).

of *archangels*, and the *body of powers*, and the *body of mighty ones*, and the *body of gods*, and the *body of lords*. *In a word*, within it were all *bodies* so that none could hinder him from going to the height or from going down to the abyss.

And this is the *protogenitor*, to whom those within and those without promised all that he would desire. And this is he who *divided all matter*. And in the manner in which he spread himself¹ out over it “like a bird which stretches forth its wings over its eggs*²,” thus he, the *protogenitor*, did to the *matter*. And he raised up myriads upon myriads of *kinds or species*. When the *matter* became warm it released the multitude of *powers* which were with him. And they grew like vegetation, and they were divided³ *according to species* and *according to kinds*. And he gave *law* to them to love one another[□] and to honour God and to bless him, and to seek him — who he is and what he is — and that they should marvel at the place from which they came, that it is narrow and difficult, and that they should not return to it again, *but* follow after him who gave *law* to them.

And he brought them forth from the darkness of the *matter* which was mother to them, and he said to them that light existed because they did not yet know light, whether it existed or not. *Then* he gave to them the commandment not to do | harm to one

* cf. Deut. 32.11; Mt. 23.37; Lk. 13.34

□ cf. Joh. 13.34; 15.12, 17

¹ (10) spread himself; cf. TriTrac 65ff.

² (11) eggs; Schmidt: young.

³ (16) they were divided; lit. it (or, she) divided them.

another. He went forth from them to the *place* of the mother of the All with the *forefather* and the *self-father*, so that they should give ordinance to those that came forth from the *matter*.

17. And the mother of the All and the *forefather* and the *self-father* and the *protogenitor* and the powers of the *aeon* of the mother sang a great *song of praise*, blessing the One Alone, saying: "Thou alone art the *infinite one*, thou alone art the *deep*, and thou alone art the unknowable one. And thou art he for whom everyone seeks, and they do not find ¹ thee, for none can know thee without thy will, and none can bless thee without thy will ². And thy will alone is that which became *place* for thee, for none can become *place* for thee because to all thou art their *place* ³. I pray thee to give *ranks* to those of the *world*, and to give ordinances to my offspring *according to* thy pleasure. And do not cause *sorrow* to my offspring, because no one has ever been made *sorrowful* through thee, and no one has known thy counsel. Thou art he whom all those within and those without lack. For thou alone art an *incomprehensible one*, thou alone art the *invisible one*, and thou alone art the *insubstantial one*, and thou alone art he who has given *character* to all creation. Thou hast manifested them in thyself. Thou art the *demiurge* of those that have not yet manifested — these which thou alone knowest, and we do not know them. Thou alone art he who gives signs of them to us, so that we should *ask* of thee | concerning them, that thou shouldst manifest

¹ (10) do not find; lit. have not found.

² (12) without thy will; lit. without thine own will; or, without thy will alone.

³ (14, 15) place; see Bouché-Leclerc (Bibl. 12) p. 269 ff.

ετῆντοτ же-εкеотонрот ебол итисотωпот ебол
 ριτοотк маџаак. иток маџаак пентакитк епши
 никосеос еонп. шантоотсотωпс иток пентактаас
 наџ етретсотωпс же-иток пентаккесіоот ρε-пекс
 5 сωεε пасωεεатос. аџ актаεіоот же-птанже-
 прωεε ρε-пекнотс наџтофџнс аџ ρи-џапаοια
 εи-пμееεε еџнн.

паг пе прωεε иџпо ипотс епта-џапаοια †-
 морџн ероч иток пентак†-пна ние мпрωεε.
 10 аџ аџфори мμоот нџе ипεіροεіте аџ аџтаат
 ριωωџ нџе ипешџтнн аџ аџџоλεџ мпсωпт нџе
 отршωп.

паг пе прωεε етере-пџрџ шлнл ε |
 р. 46. сотωпџ иток маџаак пентакотερсарне
 15 мпрωεε жекаас еџεотωпη ρεбол несотωпс ебол
 ριτοотџ же-иток пентакџпосџ. аџ акотωпη ρεбол
 ката-пекотωш иток пет†-шлнл εрраг ерок пωт
 мμнτεіωт ние. аџ ппотте ппотте ние. аџ
 пџоεс пџоεс ние. паг анок еџсопсп мμоџ же-
 20 каас еџε†-џаџс нпаεіαс εи-паџотω паг пџа†-
 отрот наџ ρε-пекран. аџ ρи-тенсоеε пεопарс
 χнс маџаасџ аџ паџшβε маџаасџ. ма паг
 нотсоеε аџ †натре-паџотω сотωпс же-иток пе
 петсωтнр.

25 аџ итере-џεεаџ џω ессопсп мпаперантос
 аџ п(ε)αџпωстос. аџ петμотρ мпџрџ. аџ

1 MS ετῆντοτ; read ετῆνнтоτ.

5 MS актаμіоот; read актаμоот.

8 MS џапаοια; read тапапаοια.

11 MS аџџоλεџ; read аџџоλεџ.

12 MS отршωп; read потршωп.

14 page 46: the left side and lower part of the leaf are missing, and there are many central defects; the remainder measures 28 × 16 cms.

MS маџаак; read маџаак.

26 W. Schw. п(ε)αџпωстос; read паџпωстос or ппаџпωстос.

them, and we should know them through thee alone. Thou alone didst bring thyself to the measure of the hidden *worlds*, until they knew thee. It is thou who hast given to them to know that it is thou who hast borne them in thy *incorporeal body*. And thou hast created them, for thou hast begotten Man in thy *self-originated mind*, and in the *thought* and the perfect idea. This is Man begotten of *mind*¹, to whom *thought* gave *form*. It is thou who hast given all things to Man. And he has *worn* them like garments, and he has put them on like clothing², and he has wrapped himself in the creation like a mantle. This is Man whom the All prays to know. Thou alone hast commanded Man that he be revealed, so that they know thee through him, that thou hast begotten him. And thou wast revealed *according to thy will*. Thou art he to whom I pray, O Father of all fatherhoods, and God of all gods, and Lord of all lords. Thou art he whom I beseech to give *ranks* to my *kinds* and my offspring, these to whom I gave abundance³ in thy name and in thy power. Thou only *Sovereign* and thou only changeless one, give me power and I will cause my offspring to know thee, that thou art their *Saviour*.”

18. And when the mother ceased praying to the *infinite* and *unknowable one* who fills the All and | gives life to them all, he

¹ (8) man begotten of mind; Bousset (Bibl. 13) p. 190; Hippol. VI 31.4; GTr 37 ff.; ApJn 34 ff.

² (10, 11) garments ... clothing; lit. these garments ... these clothes; see note on 256.25.

³ (20, 21) these to whom I gave abundance; Baynes: these that I have quickened.

есѣтанго ммоот тирот. аѡ асѣѡтае ерос мн-
 петимеас етнп ерос тирот. аѡ асѣтнмоот нас
 потѣтнмемс ебол рѣ-прѡме паи етотепѡтѣи
 енат ероѣ. аѡ асѣи ебол рѣ-палперантос нѣи
 5 пспнѡнр палперантос. паи епта-паиѡн ршпнре
 ммоѣ. же-енесѣрнп тѡн пе еепатѣѡтѡнѣ ебол
 рѣ-палперантос неѡт паи ептаѣѡтѡнѣ птирѣ ебол
 нѣнтѣ аѡ ере-паи рнп | р. 47. тѡн аѡ
 аѡтѡтарѡт нѡѣ нѣи нѡѡи мпаиѡн неѡнп. шанѣ
 10 тѡтеи епетѡтѡнѣ ебол аѡ шанѡтѡпѡѣ еѣиерон
 мпнрѡма аѡ асѣрѡпѣ рн-нѣтнмемс мпаи епѣ
 тѣтеи ебол рѣ-неѡнп.

асѣаѣт поткосмеос асѣѡри ммоѣ рѣ-ѣиерон.
 аѡ аѣнат ероѣ нѣи нѣтнмемс мпепнрѡма.
 15 аѣмеритѣ. аѣмѡт ероѣ рн-рѣнѣрѣмнос. ерѣнатѣ
 шѣже нѣнтѡт пе ерѣнатѣѡт пе рн-лас нѣсарѣ.
 ешѣтѡмѡмек ероѡт рѣ-прѡме ебол нѣнтѣ аѡ
 асѣѣ мпепѣрѣмнос асѣаѣ потѣтѡпетѣсѣма епѣтѣ
 космеос есѣѡте ероѡт нѣе потѣѡѣт аѡ асѣи ебол
 20 епѡш нѣмаѣт мптирѣ.

асѣѡератѣ рѣже-паиѡн мпанѣѡлѡн аѡ апѣ
 тирѣ нѣе мпепѣтѡ ебол мпѣѡеис мпѣѡѣ тирѣ аѡ
 апѣѡн шѡртѣр аѡ асѣѡ же-асѣнат епѣте-нѣѣѡѡтн
 ммоѣ ап. аѡ апѣѡеис мпепѡѡт асѣѣмеос ерѣѣ
 25 асѣпѡрѣ ебол нѣѡлн асѣаѣс ммерос снат аѡ

6 W. Schw. же-енесѣрнп; read же-неѣрнп.

7 MS ептаѣѡтѡнѣ птирѣ; read ептаѣѡтѡнѣ-птирѣ or ептаѣѡтѡнѣ
 мптирѣ.

9 W. Schw. неѡнп; read еѡнп.

16 MS рн-лас; read рн-плас.

17 MS рѣ; рѣ appears to be crossed out.

heard her and all those with her who belong to her. And he sent to her a *power* from the Man whom they *desire* to see. And from the *infinite one* came the *infinite light-spark*, at which the *aeons* wondered where he was hidden before he revealed himself through the *infinite* Father. This one who had revealed the All in himself, where was he hidden? And the powers of the hidden *aeons* followed him until they came to him who is revealed, and until they reached the *holy pleroma*. And he concealed himself in the *powers* of those who came forth from the hidden one. And he made them into a *world*. He *wore* it (the world) in the *holy* (place). And the *powers* of the *pleroma* saw him, they loved him. They blessed him in *songs of praise* which were ineffable¹ and unutterable by tongues of *flesh*, and which were reflected on by the Man within himself. And he received their *song of praise*, he made it into a *veil* for their *worlds*, surrounding them like a wall. And he came forth to the limits of the mother of the All. He stood upon the *universal aeon*.

19. And the All was moved in the presence of the Lord of the whole earth. And the *aeon* was agitated and it remained so because it saw him whom it did not know. And the Lord of Glory lowered himself². He separated the *matter*. He made it into two *parts* and | two *lands*. And he set boundaries to each *land*. And

¹ (16) ineffable; Till : wordless.

² (24) lowered himself; lit. sat down.

he told them that they were from one father and one mother. And those that fled to him worshipped him. He gave to them the *land* on the right side of him, and he *granted* to them eternal life and immortality*. And he called <the land> on the right side “the *land* of life,” and that on the left¹ “the *land* of death.”² And he called the *land* on the right side “the *land* of light,” and that on the left “the *land* of darkness.”³ And he called the *land* on the right side “the *land* of rest,” and the *land* on the left “the *land* of toil.” And he set boundaries between them, and *veils* between them, so that they should not see one another. And he placed *watchers* upon their *veils*. And he gave many honours to those who had worshipped him. And he exalted them over those who had *opposed* him and withstood him. And he spread out the *land* on the right side into many *lands*. And he made them each into *ranks*⁴, and each into *aeons*, and each into *worlds*, and each into heavens⁵, and each into *firments*, and each into heavens, and each into *places*⁵, and each into places, and each into *spaces*. And he appointed *laws* for them. He gave to them commandments: “Abide in my word and I will give to you eternal life^o. And I will send you *powers*. And I will strengthen you with *spirits* of power, and I will give you *authority* as you will. And no one will *prevent* you in what you wish. And you will beget for yourselves *aeons* and *worlds* and heavens, | so that the

* cf. Mt. 25.33

o cf. Joh. 8.31; 10.28

¹ (4-7) on the right side ... on the left; see *Exc. e Theod.* 62; Hippol. V 15.4; Iren. I 5.1; 6.1; TriTrac 98; HypArch 96; OnOrgWld 106.

² (6-8) “the land of life” and “the land of death”; see Barnabas 18; Didache I 1.

³ (9, 10) “the land of light” and “the land of darkness”; see Keph LXII p. 155.

⁴ (18) each into ranks; perhaps, into different ranks.

⁵ (19-21) heavens; the Coptic word in singular and plural forms; places; the Greek and Coptic words.

жекаас ере-непна нпоерон еи псеотωρ прнтот.
 аτω тетнерпотте. птетнеиме же-птетнренебол
 ρм-пнотте. аτω тетненаτ ероϋ еϋо пнотте п
 ρнттнттн. аτω џпаотωρ ρм-петнаиωп.

- 5 аτω нешшаже алхоеис мпнрϋϋ жоот паτ аτω
 аџанахωри ебол ммоот аτω аџропϋ ероот. аτω
 атраше нси нежпо нџтлн же-аτρ-петмеете. аτω
 атраше же-атеи ебол ρм-петшт аτω етмокр. аτω
 аџсопсп мпметстнрion еџнп же-†-езотсiа нан нтнi
 10 таеio нан нренаиωп мн-реноксмоc ката-пеншшаже
 нток пхоеис ρнтаксментϋ мн-пенρмρал же-нток
 пе патшше матаак. аτω нток пе паперантос матс
 аак. аτω пахωрнтос матаак. аτω нток матс
 аак пе паценнтос. аτω паџтогеннс. аτω паџ
 15 топатωρ. аτω нток матаак пе пасалеттос аτω
 пагнωстос. аτω нток матаак пе псигн. аτω
 тагапн аτω тпнгн мпнрϋϋ. аτω нток матаак
 пе патρтлн аτω патжωρм | р. 50. аτω
 патшшаже етеџгенеа аτω патнои нтеџшнотωнρ
 20 ебол. ρаio сωтее ерои пiωт каџџартос. аτω пiωт
 наџанатос. аτω пнотте нкеџнп. аτω потоеин
 матаасϋ. аτω пωнρ. аτω патпаτ ероϋ матаасϋ.
 аτω падрнтос матаасϋ. аτω палиантос матс
 аасϋ. аτω паџалеантос матаасϋ. аτω петшооп

2, 3 MS тетнерпотте, тетненаτ; dialectical forms of тетнарпотте,
 тетнапаτ.

11 MS пхоеис ;: мн пенρмρал; W. ρнтаксментϋ ;: sic margini additum;
 Schw. Schmidt : addition not seen; perhaps read ептаксментϋ.

16 MS псигн; read тсигн.

18 page 50: the leaf is very faded with numerous small central defects and large
 defects in the upper and lower edges; it measures 28 × 16 cms.

intelligible spirits come and dwell in them. And you will become gods*, and you will know that you are from God, and you will see him, that he is God within you. And he will dwell in your *aeon*.”

And the Lord of the All said these words to them. And he *withdrew* from them and concealed himself from them[□].

20. And those begotten of *matter* rejoiced because they were remembered. And they rejoiced that they had come forth from what is narrow and painful, and they begged the hidden *mystery*: “Give *authority* to us so that we make for ourselves *aeons* and *worlds*, according to thy word which thou O Lord hast established with thy servant. For thou alone art the unchanging one. And thou alone art the *infinite one*. And thou alone art the *incomprehensible one*. And thou alone art the *unbegotten one*, and the *self-begotten one* and the *self-father*. And thou alone art the *unmoved one* and the *unknowable one*. And thou alone art the *silence* and the *love* and the *source* of the All. And thou alone art the *immaterial* and the *undefiled one*; and the ineffable one with regard to his *generation*, and the *unthinkable one* with regard to his revelation. Now hear me, O *imperishable Father* and *immortal Father*, thou God of the hidden things and thou only light and life, thou alone invisible and thou alone unutterable and thou alone undefiled, and thou alone *invincible*, and thou | alone the first-

* cf. Gen. 3.5; Joh. 10.34

□ cf. Joh. 12.36

existent, the One before whom there is none. Hear our prayer with which we have prayed to him who is hidden in all places. Hear us and send to us *incorporeal spirits* that they may dwell with us and teach us those things which thou hast promised to us, and that they may dwell in us and that we become *bodies* to them. Because it is thy will that this should happen, let it happen. And give ordinance to our work and set it up *according to thy will* and *according to the ordinance of the hidden aeons*. And thou only art ordinance to us, for we are thine.”

And he heard them, he sent *powers of discernment* which know the ordinance of the hidden *aeons*. He sent them forth *according to the ordinance of the hidden ones*. And he established *ranks* according to the *ranks* of the height, and *according to the hidden ordinance*. They *began* from below upwards, in order that the building should join together. And he created the land of *air*¹, the dwelling-place of those that had come forth, that they should remain upon it until the establishment of those below them. Next *<is>* the true dwelling-place. Within this the place of *repentance*². Within this the *antitypes*² of *aerodios*³. Next the *sojourning as stranger*², the *repentance*. Within this the *self-begotten antitypes*. In that place they are immersed in the name of the *self-begotten one* who is God over them. And in that place over the *source* of living water⁴ were put powers which were brought forth as they came. These are the names of the powers which are over the living water: Michar and Micheu⁵. And they are purified through Barpharanges⁵. And within these *<are>* the *aeons*⁶ of the *Sophia*. Within these *<is>* *truth* | in verihood.

¹ (16, 17) land of air; see Origen *de Princ.* II 11.6; ApAscl 76; Keph VII p. 35; (also J 82.21).

² (19-21) repentance; antitypes; sojourning as stranger; see Schmidt (Bibl. 34); Plotinus *Ennead* II 9.6.

on sojourning as a stranger, see Clement *Strom.* IV 26; Origen *c. Cels.* VI 52; Ath 109; GTr 31; 1Jas 25; 2Jas 51; 2LogSeth 52; Keph XCI p. 228.

³ (20) aerodios; see GEgypt III 50.

⁴ (24, 25) source of living water; see TriTrac 60; GEgypt III 64; IV 75, 76; TriProt 46; ApJn 26.

⁵ (26, 27) Michar and Micheu; see GEgypt III 64; IV 76; ApAd 84; TriProt 48. Barpharanges; see Preisendanz (Bibl. 29) VII 975; Scholem (Bibl. 37); Kropp (Bibl. 22) III p. 31 etc.; GEgypt III 64; IV 76.

⁶ (28) *<are>* the aeons; Schmidt: *<he created>* the aeons.

θια παλλε ερε- τπιστ σοφια μμαατ μν- πεπροωντος
 ιε πετομρ μν-παεροαιος μν-πεεμντεκοοτε κηαιωπ.
 ατηω μμαα εταμαατ κσελλαω μν-ελεμος μν-
 ζωεπεθλνε μν- σελλεελεχε μν-παττοεπηνε κ
 5 παιωπ. ατηω κρητεκ κρητοοτ μφωστηρ κληληθ
 αατεγε ωροιαηλ.

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. κηατ] ταροε μποτταροε
 10 μπε] ιωτ κηηπηρεκ ατ
 ω] κηηπηρεκ. ατω
 οη κηηπηρεκ
 ατω κ] αηοτςιοε κηαροα
 15 τοε κηατ] σοτωηκ. κηαπερακ
 τοε ατω] κηακηωτοε. κηατ
 ταροε] ετεερεκωη κηατ
 εμω] μς. κηατηρατε. ερε-
 πεε] ορη εροτη ρητοοτε
 . . . ρη κρητε κηερε. κ
 20 τοε] ετφ-τοω εροοτ τηροτ
 ρη-τε] κηηηατεωμα. κηοε
 ετφ-τοε] ω εροοτ τηροτ. ρη-οτ
 αω] ματοε. ατω ρη-οτμντ

1 MS τπιστ σοφια; read τπιστε σοφια.

8 page 52: the left side of the leaf is missing and there are small central defects.

The Pistis Sophia ¹ is there, and the *pre-existent* living Jesus ², and the *aerodioi* and the twelve *aeons* ². In that place were put Sellao, Eleinos, Zogenethles, Selmelche ³, and the *self-begotten one* of the *aeons*. And within it were placed four *lights* Eleleth, Daveide, Oroiael ⁴ ...

(lacuna)

(Unplaced Leaves)

21. ... <in>comprehensible, they have not comprehended him <as> Father of the All (pl) and also <as> ... of the All (pl) and as ... of all (pl) these, and *insubstantial*, *invisible*, unknown, *infinite* <and> *unknowable*, in<comprehensible> in his un<attainable>. unapproachable *image*. And his boundary is within it <the image?> ... in it in this way <that it> sets bounds to them all in its *incorporeality*. It sets bounds to them all in *incorporeality* and in |

¹ (1) Pistis Sophia; see HypArch 87 ff.; OnOrgWld 100 etc.; Eug 82 ff.; PS 42 etc

² (2) living Jesus; Baynes: Jesus, the risen one; see GEgypt III 64; (also J 39.2 title).

12 aeons; see Reitzenstein (Bibl. 31) p. 256 ff.; Hippol. V 13.3; PS 23 etc. (also J 101.23, 24).

³ (2-4) Sellao, Eleinos, Zogenethles, Selmelche; see Kropp (Bibl. 22) III p. 27 ff on Sellao and Eleinos, see GEgypt III 64; IV 76. on Selmelche, see GEgypt III 62; IV 74.

⁴ (5, 6) 4 lights: Eleleth, Daveide, Oroael, (?Harmozel); see Bousset (Bibl. 13) p. 338 ff.; Kropp (Bibl. 22) I D 13, 105; E 10 etc.; III p. 27-39; Epiph. 26.10.1 Iren. I 29.2; HypArch 93 ff.; GEgypt III 51; IV 63 etc.; TriProt 39; ApJn 33 34; on 4 lights as 4 elements, see Keph XCIV p. 239.

insubstantiality. This is the *ineffable, unutterable, unknowable, invisible, immeasurable* and *infinite* Father. He, of himself within himself, has brought himself to the measure¹ of those within him. And he has brought the *thought* of his greatness to the measure of *insubstantiality*, until he has made them *insubstantial*. For he is an incomprehensible one. Through his *members* he has, of himself², made a *place* for his *members*, that they should dwell in it and know that he is their Father, and that it is he who has *emanated* them in his first *concept*: this which became a *place* for them, and made them *insubstantial* so that they should know him. For he was unknown by all. This became³ his ... of light in the form <of a> ... and in the form <of a> ... and in the form of a ... <giving> ... to them in the <thought> | of his greatness.

¹ (6, 9) measure; Baynes : mass.

² (11, 12) through his members he has, of himself; Schmidt : through his own members.

³ (22) this became; Baynes : he it is who made.

He has brought <them forth> in his *thought*. His *members* <became> *insubstantial*. But <they> were <incomprehensible> to this *place*. Each one of <them made> a myriad in his *members*, <and> each one of them saw him <as the> Son that he was completed <in him>. And the Father *sealed* him as his Son within them, so that they should know him within themselves. And the name moved them within themselves to make them see the invisible <and> unknowable one. And they gave glory to the Only One and to the *concept* within him, and to the *intelligible word*. And so they gave glory to the three which are one, because through him they have become *insubstantial*. And the Father took their whole likeness. He made it into a *city or a man*¹. He *portrayed* the All (pl) in him, namely all these *powers*. Each one of them knew him in this *city*. Each one gave myriads of glories to the man *or the city* of the Father who is in the All. And | the Father took the glory. He made it into a *garment* outside the man who ...

¹ (21, 22) a city or a man; see Philo *de op. Mund.* 24, 25; Keph LVI p. 140 ff.; LXX p. 169 ff.; (also 226.2; 236.23 ff.).

(lacuna of one page)

... within him. And he made his belly in the *type* of the *holy pleroma*. And he made his nerves going out from one another in the *type* of a hundred myriad of powers, less four myriads. And he made the twenty digits in the likeness of the two *decads*¹: the hidden *decad* and the manifest *decad*. And he made the navel of his belly in the likeness of the *monad*¹ hidden in the Setheus. He made the large intestine in the likeness of the Setheus who is lord over the *pleroma*. And he made the small intestine in the likeness of the *ennead*¹ ... of the Setheus. And he made his *womb* in the *type* of the interior of the *holy pleroma* ...

(lacuna of two lines)

... and he made | his knees in the *type* of the *still one* and the

¹ (4-24) man in the image of the *decad*, *ennead*, *monad*; cf. Iren. I 18.

нецпат мптѣпос мпеѣ
 рнеос мн-пангнѡстос
 наг етѣакопг мптрѣ аѡ
 етраше мн-петпаотѣаг. аѡѣ
 5 ѡ аѣтаѡггг мнесмелос мптѣѣ
 пос мпѣѣѡс етере-шмѣтше
 сетн мпнте(гѡт) нгнтѣ наѣ
 та-птѣпос нмментегѡт

p. 55 .

. [аѡѣ
 10 ѡ аѣтаѡггг неѡе нгнтѣ
 мтѣпос нпносѡс мѣѣ
 пеплнрѡѡа аѡ аѣѡаѡѣ
 мментсаѡе нѡе мппанѣ
 софос. аѡ аѣѡаѡѣ млетѣѣ
 15 тнрггг рггггг нѡе мпснѣ
 ѡетс. аѡ аѣѡаѡѣ ргггг
 нѡе мпатпѡш. аѡ аѣѣ
 таѡггг еѣо натаѡаѡѣ
 мѡѡѣ мптѣпос мпатаѣ
 20 ѡаѡѣ мѡѡѣ етгн-ѡа нмѡ
 етѡ нѡѡа нѡѡѡт рѡ-птнѣ
 рѣ аѡ неѡтаѡѡ мѡѡѣ аг.
 аѡ аѣтаѡггг еѣнѡте еѡѡѣ
 енесѣрнт мптѣпос мпѣ
 25 налѡптос етѡѡѣ нмѣѣ
 мтѣстнрггг еѡнп. аѡѡ

2 W. пангнѡстос; read пагнѡстос or ппангнѡстос.

7 MS мпнте(гѡт); read мпнте(гѡт).

11 MS мтѣпос; read мптѣпос.

unknowable one who *serve* the All, and they rejoice with those who will be saved. And he made his *members* in the *type* of the *deep* in which are 365 fatherhoods¹, *according to* the *type* of the fatherhoods ... <and> he made the hair of his body in the *type* of the *worlds* of the *pleroma*. And he filled him with wisdom like the *all-wise one*. And he filled him with *mysteries* within, in the manner of the Setheus. And he filled him outwardly in the manner of the indivisible one. And he made him incomprehensible in the *type* of the incomprehensible one who is in every place, who is the Only One in the All and who is not comprehended. And he made him surrounding another in the *type* of the *covering* which clothes the hidden *mysteries*. | And he made his <right> foot² in

¹ (6, 7) the deep in which are 365 fatherhoods; see 245.18-27.

² (2) right foot; Baynes : feet of light.

αϑταλλιο πτεϑοτρнте ποτϑ
 παλλ] λεπτοπος λεπατπωϑ
 γε-οτερнте πϑ
 [οτπαλλ. ατω αϑταλλιο λεπεϑ]
 ϑτοοτ ηκοοϑ λεπτοϑ[ποϑ πϑ]
 τεϑτο λεπτολн. ατω αϑϑ
 таллиο λεπλεροϑ ϑпат λεπτοϑ
 ποϑ πλεετρίαρχοϑ πετροитϑ
 παλλ λεп-петριοϑοτρ. ατω αϑϑ
 таллиο ηνεϑαпаγκαιοп λεϑ
 πτοποϑ ηνετβнк εβολ
 λεп-петннτ εϑοτп. ατω αϑϑ
 таллиο ηткерте ϑпте λεϑ

p. 56 .

πτοποϑ λεп)(η)αρ(ω)ϑϑ
 (εβ)ο(λ)
 εтере? αϑταϑ[λλιο
 . . . : ηϑ[η]тϑ εϑ[ρε] τοτεи
 λεпϑ]τοποϑ ηαϑρ(ηαωη)
 тϑ]ηεοτεи λεπτοποϑ λεϑ[λεοτϑ
 ϑ]αпιοϑ. ατω αϑταλλιο
 . . π ηνεϑοτερнте τοτε[ρϑ
 ηтϑ]ε ποτπαλλ λεπτοποϑ
 ηтϑ]παпαηλοϑ ατω τοτερηϑ

1 MS πτεϑοτρнте; read πτεϑοτερнте.

8, 9 MS петроитϑам; read петριοτпам.

14 page 56: the left side of the leaf is missing and the first four lines are almost obliterated; the remainder measures $26\frac{1}{2} \times 12\frac{1}{2}$ cms., and recto and verso are reversed in mounting.

the *type* of the indivisible one, <and it was called> right foot. <And he made the> four corners¹ in the *type* of the four *gates*. And he made the two *thighs* in the *type* of the *myriarchs* which are on the right and on the left. And he made his *necessities* (genitals) in the *type* of those that go forth and those that come in. And he made his two hips in <the *type* of the> *silence*. ...
 ... <and> he made the ... within it², <one in the> *type* of Aphrêdon, the other in the *type* of Musanios. And he made ... his feet, the right <foot> in the *type* of the *all-visible one*, and the left foot | in the *type* of the mother beneath all things.

¹ (5) 4 corners; cf. PS 385; (also J 91.26; 107.5)

² (18) the ... within it; Schmidt : <the bones?> within it; Baynes; <the genitals> of his body.

τε πρὸς ῥητορ μιλτοπος πταλαατ
 ριπ]εσηт тηροτ. ατω παι πε
 πρ]ωμε πτατταμιοϋ κατα-π
 αι]ων παιων. ατω παι πεπ
 5 τα-]πτιρϋ επιθμαι [εσοτωνϋ
 παι πε πпанτελιос ατω π[αι
 πε πρωμε μпποτте. εтно[τ
 τε ρωωϋ πε. ατω εταρορα
 10 τос πε. ατω ετασπωστος
 πε. ατω ετпаннρεиос
 πε. ατω εταχωρηтос πε.
 ατω εтасалеттос πε. παι
 εшше ан есадоτ
 εшше есмоτ ероϋ еϋτω μ
 15 лос же-†смоτ ерок пшот
 πρ]ειωт пш ποтоειп. †смоτ
 ε]рок паперантос нотоειп
 ет]ототћ еалерантос пш.
 †смоτ ерок паχωρηтос
 20 πρ]отоειп етритпе паχωρη
 то]с пш. †смоτ ерок па
 ρρ]нтос нотоειп етраөн
 πρ]адрнтос пш. †смоτ ер(он)
 пафθартос нотоειп [етоτ
 25 отћ еафθартос пш. [†смоτ

13, 14 MS εшше ан есадоτ written above εшше есмоτ ероϋ. MS еϋτω;
 better етτω?.

22. And this is the Man who was made according to each *aeon*¹. And this is he whom the All *desired* (to know). This is the *all-perfect one*, and this is the God-man who himself is a god². And he is an *invisible one*, and an *unknowable one*, and an *all-still one*, and an *incomprehensible one*, and an *unmoved one*. He whom it is not possible to curse, it is only possible to bless³, saying :

“I bless thee, O Father of all fathers of light. I bless thee, O *infinite one* of light, who surpassest all that is *infinite*. I bless thee, O *incomprehensible one* of light, who art above all that is *incomprehensible*. I bless thee, O *unutterable one* of light who art before all that is *unutterable*. I bless thee, O *imperishable one* of light (who) surpassest all that is imperishable. |

¹ (3, 4) the man made according to each aeon; see Hippol. VIII 10.5 ff.

² (7, 8) who himself is a god; see TriTrac 66.

³ (14) on blessing by the aeons, see TriProt 38 etc.

p. 57 .

ерок п....н н(о).....[потъ
 оен [нм. фъ]моѡ [лпатшаъ
 же ероу потоен. [фсмоѡ еъ
 рок патаете ер[оу ммен
 5 ммоу потоен. ф[смоѡ еъ
 рок патепнитос н[отоен.
 фсмоѡ ерок патто[фтис? (тенис)
 потоен. фсмоѡ ер[ок пез
 пропатѡр потоен [етотъ
 10 отъ епропатѡр нм. [фсмоѡ
 ерок пароратос пото[ен
 етраѡн пароратос н[нм. фъ
 смоѡ ерок тепиноа [потъ
 оен етототъ еепин[оа
 15 нм. фсмоѡ ерок пно[ѡте
 потоен етраѡн ппот[те
 нм. фсмоѡ ерок тетпѡъ
 сис ето потоен етпѡсис
 нм. фсмоѡ ерок патпѡсъ
 20 тос потоен етраѡн патъ

<I bless> thee O <source of light whence is all> light. I bless <thee>, O <ineffable one> of light. <I bless> thee, O unthinkable one of light <itself>. I bless thee, O *unbegotten one* of <light>. I bless thee, O *self-<existent>* one of light. I bless <thee>, O *forefather* of light, <who> surpassest all *forefathers*. <I bless> thee, O *invisible one* of light, who art before <all> that is *invisible*. <I> bless thee, O *thought* of light, who surpassest all *thoughts*. I bless thee, O God of Light, who art before all gods. I bless thee, O *gnosis* that art light to all *gnoses*. I bless thee, O *unknowable one* of light, who art before | all that is *unknowable*. I bless thee, O *still one* of

πωστος нια. †σμοτ ерок
 πнрелос ποτοειн еτραθ]н
 πнрелос ниа. †σμοτ еρ]ок
 πпантоατпалос ποτοειн]н
 5 εκοτοτῆ епантоατпале]ос
 ниа. †σμοτ ерок пет]ριατ
 палос ποτοειн. εκοτοτῆ
 еτριατпалос ниа. †σμο]от
 ерок πιατпакрине ποτ]οειн
 10 πтон δε петпакрине н]отос
 ει]н ниа. †σμοτ ерок φιλис
 κрines ποτοειн εκοτοτῆ
 ηοιλκρines ниа. †σμο(τ)

p. 58 .

[ерок]
 15

 екшаже πтон
 τ]нрот. †σμοτ е
 рок пет]нои пика ниа ееп-
 20 лаат нои] лелоу πтоу. †σμοτ
 ерок πε]тшоп лптреч ероу
 ееп-лаат] πтоу шоп лелоу.
 †σμοτ е]рок петпλο лелоот
 тнрот ρ]н-отелптагенпнтос
 25 ебол же]-лепе-лаат жпоу. †
 σμοτ ер]ок тпнги лптреч
 аτω леле]оот тнрот. †σμοτ

14 page 58 : the left edge of the leaf is missing; the first four lines are illegible; it measures 25 × 14 cms.

light, who art before all that is *still*. I bless <thee>, O *all-powered one* of light, who surpasseth all that is *all-powered*. I bless thee, O *triple-powered one* of light, who surpassest all that is *triple-powered*. I bless thee, O *indivisible one* of light, *but* thou art he who *divides* all light. I praise thee, O *pure one* of light, who surpassest all the *pure ones*. I bless thee ...

(lacuna of three lines)

... as thou speakest ... I bless thee, thou who *understandest* all, while <no one> *understands* thee. I bless <thee, thou who> enclosest the All, while <no one> encloses thee. <I bless> thee, thou who *unbegotten* hast begotten all <because> no one has begotten thee. I <bless> thee, O *source* of the All <and of> all things. I bless |

- ерок патъ]тогеннс калле нъ
 отоеин] петраѡн паттогенъ
 нс ние. †]сеот ерок пасалетъ
 тос потъ]оеин калле нток
 5 потоеин] епентаѡние рие-пенъ
 отоеин.] †сеот ерок пкарѡѡ
 нкаъ]рѡѡ ние потоеин. †сеъ
 оъ]т ерок псѡтнр псѡтнъ
 р ние]е потоеин. †сеот
 10 ероъ]к паттамазе ммоѡ потъ
 оеин] маѡаѡ. †сеот ерок
 петъ]о нтопос нтопос ние
 мптъ](н)рѡ маѡаѡ. †сеот е
 рок] псофос маѡаѡ. аѡ
 15 пето?] нсофиа маѡаѡ. †сеот
 ероъ]к ппанметстнрюн маѡаѡ.
 †се]сеот ерок ппантелюс потъ
 оеиъ]н маѡаѡ. †сеот ерок пи
 атъ]сеѡѡмаѡ маѡаѡ. †сеот
 р. 59 .
 20 ерок
 еѡ††. [†сеот
 ерок паѡаѡос [нток екоѡѡ
 нѡ еѡѡ нпаѡаѡос]с ние.
 †сеот ерок потоъ]еин нток
 25 екоѡѡнѡ еѡѡ ннъ]отоеин тнъ
 рот маѡаѡн. †сеъ]от ерок
 петтоѡнос нноъ]тс ние петъ
 †-ѡнѡ мѡ]тхн ние. [†сеот ерок
 тапаѡаѡсис ннет [†

10 MS паттамазе; read патамарте.

⟨thee⟩, O truly *self-begotten one* of light, who art before ⟨all⟩ the *self-begotten ones*. ⟨I⟩ bless thee, O truly *unmoved one* of light, thou ⟨light⟩ to those who have moved in thy ⟨light⟩. I bless thee, O silence of all silences of the light. I bless thee, O *Saviour* of ⟨all⟩ *saviours* of the light. I bless ⟨thee⟩, O only incomprehensible one of light. I bless thee, who alone art *place* of all *places* of the All. I bless ⟨thee⟩, who alone art *wise* and who alone art *wisdom*. I bless ⟨thee⟩, O only *all-mystery*. ⟨I⟩ bless thee, O only *all-perfect one* of ⟨light⟩. I bless thee, O only unattainable one. ...

(lacuna of two lines)

... ⟨I bless⟩ thee, O *good one*, ⟨who dost manifest all⟩ *good things*. I bless thee, O light, who alone dost manifest ⟨all lights⟩. I bless ⟨thee⟩, thou who arousest ⟨all⟩ *understanding*, who givest life to all *souls*. ⟨I bless thee⟩, O *rest* of those ... ⟨I⟩ | bless thee¹,

¹ (1) bless thee; the last and 40th extant blessing.

сѣѡт ерок петѡтѣ[ωρ ρѣ-
 ѣнтейѡт нѣѣ. жн [ншорп
 ша теѡт сешнѣ[е псѡн
 же-пѡк пе петшѣ[не. ρѣѡ?
 5 сѡтѣ епешлнл ѣпѣ[рѡѣе?
 ρѣ-ѣѣ нѣѣ. пѣѣ еттѣ[ωѣρ ѣѣ
 ρнт тнрѣ. пѣѣ пе пѣ[еѡт нѣ
 еѡт нѣѣ. аѣѡ [пѡѡте
 нѡѡте нѣѣ. аѣѡ [пѡѡеѣ
 10 пѡѡеѣ нѣѣ. аѣѡ [пшнре
 пшннре тнрот пе. [аѣѡ
 псѡтнр псѡтнр [тнрот
 пе. аѣѡ пѣρѡратѡс [пѣρѡ
 рѡтѡс тнрот пе. аѣѣ[ω тѣѣн
 15 пѣѣѣн тнрот пе. аѣѣ[ω пѣѣ
 перѣнтѡс пѣѣперѣнѣ[тѡс тнѣ
 рѡт пе. пѣѣѣрнѡтѡс нѣ[пѣѣ
 ѣѣрнѡтѡс тнрот пе. аѣѣ[ѣѡ пѣѣ
 ѣпѡтн пе пѣѣпѡтн [тнрот
 20 пе. аѣѡ ѡѣѡѡѡс пе [пѣѣ
 ѡѡѡс тнрот пе. пѡѣѣ[а
 пѡѣѣ ѡѣѡѡт пѣѣѡѡѡ.
 еѣѣѡѡѡ пѡѣѣ ρѣѣн пѣѣѣ[с
 р. 60 .
 нѣѣ аѣѡ] ѡн ѡтѡѣѣс нѣ
 25 ѡѣѣ? пѣѣѣ]ρѣѣн пѣѣѣѣ нѣѣѣ
 аѣѡ ѡѣѣ]ѣѣѣѣѣѣ пе. еѣѣ
 ѣ. ѡѣѣѣѣѣѣ

11 MS пшннре; read пшнре.

24 page 60: the left hand and upper edges of the leaf are missing, and there are small central defects; the remainder measures 25×13 cms.

thou who dwellest <in> every fatherhood from the <beginning> until now. They seek for <thee>, for thou art their <quest>. O hear the prayer of <the man?> in every place who <prays with> his whole heart.

This is the <Father> of every father, and <the God> of every god, and <the Lord> of every lord, and <the Son> of all sons, <and> the *Saviour* of <all> *saviours*, and the *invisible one* of all that is *invisible*, and <the silence> of all *silences*, and <the> *infinite one* of all that is *infinite*, and the *incomprehensible one* of all that is *incomprehensible*, and <the> abyss-dweller of all abyss-dwellers, and a *place* of all *places*. The one and only *intelligible one* who exists before <all> *mind*; and furthermore, is *mind* before all *mind*, <and is an> incomprehensible one <who comprehends all>, and one without likeness, | <who is before> all likenesses; who is ...

⟨before⟩ all ...; who is widespread ⟨beyond⟩ all ..., and who exists ⟨before⟩ all ⟨places⟩, and who ⟨exists before⟩ all heights. And ⟨he is⟩ *wise beyond* ⟨all⟩ *wisdoms*. And he is holy, *beyond* all ⟨saints⟩. He is *good beyond* all *good ones*. He is the seed of all *good things*. He is also pregnant with them all. The *self-originated one* or the only growth that existed before the All (pl), who begot himself alone, who exists to all time. A *self-begotten* and *eternal one* is he; who has no name, to whom all names belong; whose knowing precedes the All (pl); who *contemplates* the All (pl), who looks upon the All (pl), who hears the All (pl); who is might *beyond* all might; on whose unattainable face it is not possible to look. This is he who exists in one likeness; who is *insubstantial, still, unknowable, and all-mystery*. | And he is the *all-wise one, without*

p. 61 .

аτω ππαпсоз[φос пе аτω
 папарχос пе [аτω
 пос епотсј н[ε тн
 рот етпгнт[сј аτω ере-пото
 5 еп тпрот нр[нтсј аτω ес
 ре-пωпг тпр[сј нгнтсј аτω
 ере-тапапатс[ис тпрс нгн
 тсј аτω ере т [тпрс
 нгнтсј аτω т
 10 аτω тпааат аτω пш[нре нгнтсј
 пап пе ппапариос па[таас
 серχриа сар пап нси [неп
 птпрсј етопг сар т[нрот
 етве-пап, ептосј пе[тсоз
 15 отп нпептпрсј н[гнтсј
 петθεωρι нпптпрсј гραι
 нгнтсј. отаχωρηтос пе.
 птосј де есχωри нпптн
 рсј есшωп ммоот еросј ат
 20 ω мп-лаат шооп мпβολ м
 пап. алла ере-пптпрсј шооп
 гραι нгнтсј. есθ птош па
 тпрот есωрβ ммоот ес
 25 готп тпрот. етшооп гραι
 нгнтсј тпрот. птосј пе п
 еιωт нпапωп есшооп гас
 тетρη тпрот. мпеп-лаат
 птопос мпβλ мпап мпеп-

28 MS мпβλ мпап; better мпβολ мпап.

beginning, and ... to whom belong all ... within ⟨him⟩. And all ⟨lights⟩ are in him, and all life is ⟨in him⟩, and ⟨all⟩ *rest* is ⟨in him⟩, and ⟨all⟩ ... is in him, and ... and the Mother and the Son ⟨are in him⟩. This is the *blessed one* ⟨alone⟩. *For* All (pl) have *need* of him, *for* because of him they all live. It is he who knows the All (pl)¹ within him, who *contemplates* the All (pl) within himself. He is an *incomprehensible one*, *but* it is he who *comprehends* All (pl)². He receives them to himself. And nothing exists outside of him. *But* All (pl) exist³ within him. And he is boundary to them all, as he encloses them all, and they are all within him. It is he who is Father of the *aeons*, existing before them all. There is no *place* outside of him. There is | nothing *intelligible*

¹ (15) who knows the All (pl.); lit. who knows these All (pl.).

² (18) comprehends All (pl.); lit. comprehends the All (pl.).

³ (21) All (pl.) exist; lit. the All (pl.) exist.

лаат нпоерон отте лаат
 епнрѣ. нса-пюта матаас
 етѡшт етеѣмтаттарос
 етшооп нрнтот тнрот
 же-сѣѣ-тош ероот тнрот
 нтоот ѡе мпооттароѣ
 сершпнре ммооѣ же-сѣѣ-тош
 ероот тнрот сеаѣωннзе.

.

2 MS епнрѣ; read епнрѣ.

or anything at all, except the Only One. They look at his incomprehensibility which is within them all, for he sets a boundary to them all. *But* they do not comprehend him, they marvel at him because he sets a boundary to them all. They *strive* ...

(lacuna of four lines)

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KEY TO WORDS OF GREEK ORIGIN

According to κατά J 43 etc.; U 236 etc.;
 also *As* U 246, 248; *Corresponding to* J 96 etc.; *Each* U 235
Adamantine see *Invincible*
Aeon αἰών (αἰῶνες) J 39 etc.; U 227 etc.
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