

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.

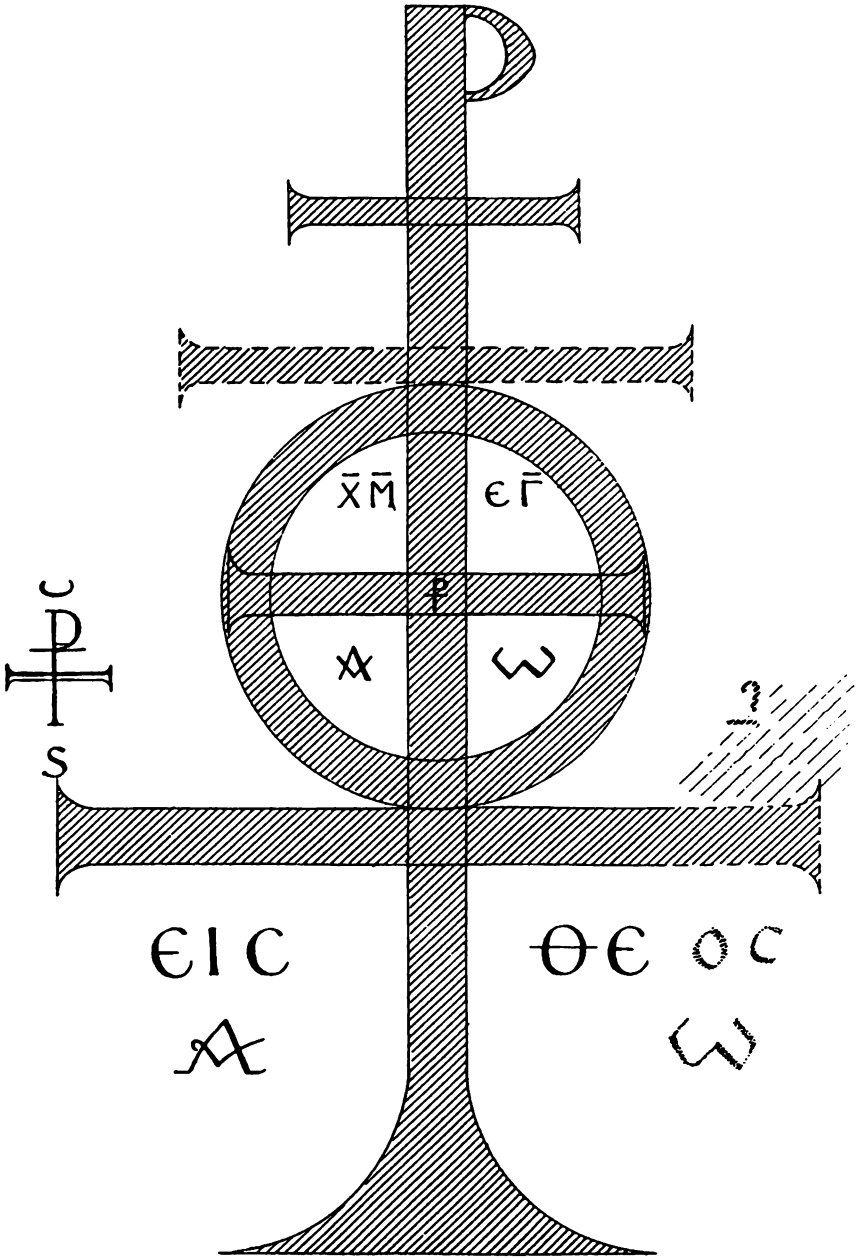
Dots in the text and translation indicate absent or omitted material. Underlining in the text indicates material which is omitted in the translation.

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-τητη αιοτωϣ
 νητη αλωνη ις πετονη
 πετσοοτη ηταε >>>>
 >>>>>>>>>>>>>>

- 5 παι πε πτωμε ηνεγνωσις απαρορατον ηνοϣτε
 ριτη-ααϣστηριον ετηη ετχ(ο)αοειτ εροτη επγε-
 nos ετσοτη ρε-πεατοη εροτη επωνη απιωτ ρη-
 τσπει απσωτηρ απρεϣωτε ηαϣϣχοοτε εηα-
 ϣοοη εροοτ απιλοτοσ ηωνη ετχοσε παρα-ωνη ηαα
 10 ρη-πσοοτη ηις πετονη πεηταϣει εβολ ριτη-πιωτ
 ρε-παιωη ηοτοειη ρε-πχωη απεη(λη)ρωαα ρη-
 τεστω ετε-αη-σε ηβλλασ εητα-[ις] πετονη †στω
 ααοοσ ηνεϣαποστολοσ ε(τ)χω ααοοσ ηε- † τε
 τεστω ετερε-πσοοτη τη[ρϣ] οτηη ρραι ηρητσ.
 15 αις πετονη οτωϣη ηεχ[αϣ] ηνεϣαποστολοσ ηε-

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† ηητη.

5 MS πτωμε; Sah. πτωμε.

10 MS ρη-πσοοτη; Sah. ρη-πσοοτη.

12 MS σε; Sah. κε.

13 MS ααοοσ; Sah. ααοοσ. W. Schw. ε(τ)χω; O² εϣω. MS † τε; Sah. ται 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^o.”

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^o, 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

^o cf. Mt. 10.40 etc.

^o 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[α]нτн нσн парχων μπαίων
 παι ετε-μπεѡρε ελαα[τ] ποτερσαρне нтаѡ ρραι
 нрнт жєнаас ρωω[ττ]нτн ω πααποστολος ετε
 τнпажων εβολ μπαѡжаε εροτн εροει апок ρωωτ
 5 нтар-тн[ττн] (н)рμєре нтетнѡпє ρитн-отєнтєлєтє
 ѡε[ρo]с отoж εμн-λατ επжћн ѡооп ρραι нрнтс.
 ε[н]ѡε етере-пєппа μπαρανλнтoс отoж μ[α]оoc
 таи те ѡε ρωωτнτнτн ететнаотжаи [α]μooc ρитн-
 тєнтрμєре μпєппа μппара[κλ]нтoс етoтаαβ.
 10 аτoтѡѡн нσн παποστολος [τ]нpoт ρн-отсєн
 ποτωт μαθθαιoс μн-ιω[ρα]нннс φιλιπποс μн-
 βαρθoλoμαιoс μн-[ι]ακнωћoс εтжѡ μμooc жє-
 пжoεиc ιс пє[τ]oнρ пєтєре-тєѡμнтαγαθoс πορѡ
 εβολ [ε]жн пєнтαтσнє нтєѡсφια μн-пєѡ[ε]пє
 15 εпταѡροтoεип нрнтєѡ ποтoεип εѣ μποтoεип εпταѡ
 ротoεип епєнрнт ѡαп[тн]жн μποтoεип μпωнρ πλoз
 тoс μμє ε[τρ]ι[тн]-тєтнωсιc етсаβo μμoп епн
 coотн [εтρ]нп μпжoεиc ιс пєтoнρ.
 аиc пєтoнρ [oтѡѡн пєжє | 3 а]ѡ жє-пαιαтє
 20 μпрωμє εпταѡcoт[ωн-пαι аτѡ] аѡєи нтпє епєснт
 аτѡ аѡєи-пκαρ [аѡжooтєѡ ε]тпє аτѡ аѡр-тєнтє
 жє-oтλαατ εтє.

аτ[oтѡѡн н]σн παποστολος εтжѡ μμooc жє-

1 MS жєѡас; Sah. жєκααс.

3 MS ρωω...нτн; Sah. ρωτнτнτн.

4 MS εροει; Sah. εροι.

6 MS λατ; Sah. λαατ. MS επжћн; Sah. пжћн.

7 MS ε...ѡε; Sah. [н]ѡε.

8 MS ρωωτнτнτн; Sah. ρωτнτнτн.

15 MS εѣ μποтoεип; O² εтρμ-ποтoεип.

17 MS етсаβo; O² еттсаβo.

19 MS аиc; read аиc.

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

20 MS аѡєи нтпє; read аѡєиє 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 [πετοηρ π]χοεις βωλ ερον κтπε же-εшаτнтс
[епеснт] παш ηρε επтаηотωρη гар ηсων [же-
καас?] εκατсаβон еποτοειη κтμε.

- αιс [πετοηρ] отωшћ пезαη же-пшаже етшооп
5 ρραι [ρη-тπε ε]επατε-пκαρ шωπε παι ешаτμотс
[те ероц] же-κοσμοс. κтωтн δε ететпшаηсотωη-
[пашаж]ε тетпηη-тπε епеснт η(с)отωρ ρραι [ηρηтн
т]ηотн тπε пе пшаже каρ[ра]тон μ[πειот ет]с
етпшаηсотωη-пαι δε ар[ате]тпηη-[тπε епе]снт.
10 пκαρ ρωωη εχοотс ερραι етпе [†ηαταμω]тп
εροц же-аш пе же-εтетпηасотωηη [же-п]καρ ρωωη
εχοотс ερραι етпе пе петсω[тμ еп]шаже ηηηс
тпωсic εαηλο еηο ηηотс [ηρη]пκαρ алла аср-
рμμпе. απεηηотс [λο ец]ο ηχοηкос алла аср-
15 епотраηиη. [етће]- таη тетпηотжаη епарχωη
μπαηωη [ατω] ηср-тμηηте же-отлаат те аτω
он [пезα]η ησi ic πετοηρ же-ететпшаηшωπε . . .
. . . ηос тетпηар-тμηηте же-отлаат ете же-
арηе парχη ηη-ηεηотсia ηηοηηηон
20 ηεμηтп аτω етφθοηη еρωтп εβολ [же-т]етпсотс
ωηт же-αηон отεβολ аη μ[пηос]μос аτω εεηηε

2 MS επтаηотωρη; Sah. επтаηотарη.

3 MS εκατсаβон; Sah. екетсаβон.

6,9 MS ететпшаηсотωη-; Sah. ететпшаηсотп-.

9 MS ар . . . тпηη; O² аратетпηη-тπε; Schmidt: a very remarkable dialectical form.

14 MS ηχοηкос; read ηсηοηкос.

15 W. Schw. таη; read παη.

18 MS ете; Sah. тε.

20 MS ηεμηтп; Sah. ημμηтп.

21 μ[пηос]μос; read μ[пηос]μос; MS εεηηε; read εεηηε.

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(п)-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 [εтмн]теро
 мпнотте пωт.

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

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

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

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

πατ πε πχωωμε κηετηωεις [α]παρορατον κηοτε
 10 ριτη-αλλετ[στη]ριον ετηηп ετχιαμοειт εροτ[η] επι
 ρεнос εтσοτη ρα-πεατοп ερ[οτη] επωηη απειωт
 ρη-τσηκει αε[σω]τηη αερεϋεωте ηαηψτχοοτε
 ετηαωп εροот αεπειλογос ηωηη εтχοσε παρ-
 ωηη ηαα ρα-пσοотη ηис πετοηη πεηταϋει εβολ
 15 ριτη-παιωп ηοτοειп ρα-пχωκ αεπεληρωαα ρη-
 τεσβω ετε-αη- σε ηβλλας (ε)ηта-ис πετοηη †εβω
 αλλοс κηεϋαποστολος εϋχω αλλοс же-ται те τεσβω
 етере-пσοотη τηηϋ οτηη ρραι ηηηтс.

αιс πετοηη οτωυβ πεχαϋ κηεϋαποστολος же-
 20 παιατϋ αεπηταϋαυт-пκοαμοс ατω αεπεϋηα-пκοс-
 αμοс 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 *mysterics* 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-πχοεис αατсаηон εθε παшт-пкоααο
 жєка(с) ппєцаштн нтнтако аτω нтнσωρα ααπєнσ
 ωηρ.

5 αис πετοηρ οτωυη πεχαϋ γε-пентаϋштϋ пе
 παι пентаϋшн-пашаже аϋжонϋ εβολ. | 2^a ρα-
 ποτωш ααпентаϋтнкоотт.

[α]τοτωυηη ησι παποστολος εττω [α]ααο γε-
 ααис ερον пχοεис нта[р]пσωταη ηακ αηон пентаησ
 10 οταρη ησωκ ρα-пєηρηт тнρϋ αηка-ειωт αηка-
 ααατ αηка-пσωα αηка-пєιωρε αηка-ηтнσис αησ
 ка-ααηηтпσσ αηρρο αηοταρη ησωη жєкас εκατс
 саηон επωηρ ααпєкєιωт εпταϋтнкоотт.

αис πετοηρ οτωυη πεχαϋ γε-пωηρ αααειωт
 15 пе παι εтретєтнжн εβολ ρα-пσєкос αηпποтс нтє
 тнϋтϋηη ησλο εσο ησχοηηη ησшωпє ηпοερον
 ρα-пєϋϋω αααοϋ ηηтн ααпєкто ααпашаже εтρεс
 тєтнжонϋ εβολ ηтєтнотжаи εпарχων ααпєαιωη
 αηη-пєϋσорσс εтє-ααпτατ-ραη ααατ. ητωтн αє
 20 ηтєтн ηαααθηтнσ шωпє εтєтнσєпн εшωп ερωтн
 ααпашаже ρη-οτωρж жєкас εппєϋϋ ηααηηтн ησι
 парχων ααпєαιωη παι εтє-ααпєϋρε ελαατ ποτс
 ερсаηпє ηтаϋ ρраи ηρηт жєкас ρωттнттн ω
 ηααποστολος. | 3^a жєкас ρωттнттн εтєс

3 MS жєка(с); Sah. жєкаαс.

11 пσωμ; O' ппκααμ. пєιωρε; O' пєпєιωρε.

12, 13 MS εκατсаηон; Sah. εκεтсаηон.

16 MS ησχοηηη; read ησχοηη.

21 жєкас ппєϋϋ; O' η[т]αρεтєтпσωтпϋ жєσαс ппєϋϋ.

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

24 жєкас ρωттнттн; unnecessary repetition.

24-46.1 εтєтпαжωη; Sah. εтєтпєжωη οг тєтпαжωη.

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. нѳе
 етере-пеппа мппар(α)κλнтос отож ммоос. таи те
 5 ѳе ρωωттнѳтп ететпаотжаи ммоос ριτп-тмнтреде
 мпеппа мппаракλнтос етотааб.

аотωшѳ нѳи напостоѳос тнрот ρп-отсепн
 потωт маѳѳаиос емн-иωραпннс фпλпπос емн-
 ѳарѳоломаиос емн-ιακκωѳос етжω ммоос же-пжоеис
 10 ис петонρ петере-теѳмнтатѳаѳос порш εβολ ежп-
 нентатѳине птеѳсоѳиа емн-песѳине ептаѳротоеип
 пжнтѳ потоеип етρм-потоеип ептаѳротоеип епеп-
 ρнт шантпжп мпотоеип мпωнρ пѳѳос мме
 ριτп-теѳнωеис етсѳѳо ммоон епсоотп етρнп
 15 мпжоеис ис петонρ.

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

20 аотωшѳ нѳи напостоѳос етжω ммоос же-ис
 петонρ пжоеис ѳωλ ерон птпе же-шѳтпте епеснт
 паш нре ептапотаρп ѳар псων жѳнас енатсѳѳон
 епотоеип птае.

аис петонρ отωшѳ пѳжаѳ же-пшѳже етшoop
 25 ρраи ρп-тпе емпате-пкар шωπε паи ешѳтмѳотте
 ероѳ же-носмоос. нтωтп ѳе ететпшансотωп-пашѳѳ
 же тетпап-тпе епеснт пѳѳωρ ρраи пжнттнѳтп тпе
 пе пшѳже н(αρορα)тон мпеиωт. ететпшансотωп-

17 MS ептаѳсотωп-паи; Sah. ептаѳсотп-паи.
 MS аѳеи; read аѳеиε.

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.

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 *Jeu*³. 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 ΠΕΡΑΠ ΣΕΖ ΝΑΜΟΤΤΕ ΕΡΟΥ ΧΕ- ΠΠΟΤΤΕ ΠΤΑΛΗΘΙΑ.</p>
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παλιπ οπ σεναμοττε ερου χε-ιεου β ςναщωπε
 пейот потамнише мпроβολн аτω оти-отамнише м
 10 проволн ннτ εβολ κρηтϭ ρити-ткелетсис мпαιωт. |
 β. κсщωπε пейот ρωот нпееһср оти-отамни
 нше епаккаат напе ерр ежωот нсеμοτте ероот
 χε-ιεου πποτте нтаληθια. πтоϭ πεтнащωπε пейот
 нпиеот тпрот. етβε же-отпроволн пе нте-пαιωт пет
 15 ере-πποτте нтаληθια напроβαλε ммоϭ ρити-
 ткелетсис мпαιωт. πтоϭ петнар-απε ерραι ежωот.
 ςнакиε ероот оти-отамнише мпроβολн ннτ εβολ
 ρн-ппеот тпрот. εβολ ρити-ткелетсис мпαιωт еϭ
 щанкиε ероот нсемотρ нпееһсаτрос тпрот.
 20 нсеμοτте ероот χε-птазис нпееһсаτрос ποτοεи
 оти-ρεпαιтβα нтβα нащωπε εβολ κρηтот.

παι θε пе πттпос етере-πποτте нтаληθια κн
 ерραι ммоϭ етнатароϭ ератϭ напе ерра[ι] ежи-
 пееһсаτрос. емпатϭтаτo-проволн εβολ ерραι

1 ...χωμιω; read χωλμιω.

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

9 MS пейот; τ inserted above.

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

Jeu, the *true* God.
This is his name

... This is his *type*
This now is the form in which
... <has emanated>. This is his name¹.
He will be called the *true* God.

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

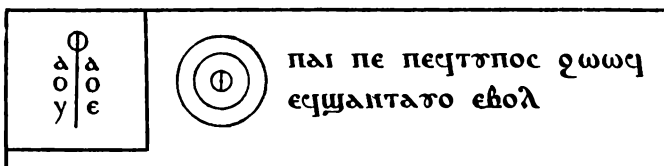
¹ (5) name; see Bousset (Bibl. 13) p. 289 ff.; Reitzenstein (Bibl. 31) p. 272, n. 3; Iren. I 14.1 ff.; GTr 27; GPh 54, log. 12; Eug 82 ff.; (see also 90.2).

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-νεωνσατροс. εεπατцтаτε-проболи евол. же-
 εпате-пαιωт ние еροс етрεсtατο евол ηсtατο
 εραи. παι пе πεсtт[по]с епtαιστω εисωρ μμωс
 евол παι пе πεсtтпос ρωωс εсηпαtαto-проболи
 5 εραи παι пе пттпос μппотте пtαληθια. пθε
 εтсηη εραи μμωс



пейшомнт пшωλρ етo птeιρε птoот пе пeφωпη
 εтсηпαtααт εтшпηкелете пaс етрεсtρтμeпete |
 7. εροтп епiωт ηηααс εсtαтo-проболи
 10 εραи ρωωс αтω ηспpоβαλε ρωωс. παι пе птт-
 пос εтсη μμωс

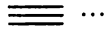


ται τε θε ρωωс етeρε-ппотте пtαληθια ηη
 15 εραи μμωс. εсηпαpоβαλε евол ηρεппpоβoли
 εтшпηκие еροс евол ριтμe-пαιωт етрεсtαto-пpо-
 боли евол. ριтп-ткелетсис μпαιωт етрεсtαρoот
 еpαтoт пaпe εραи εχι- пe⊕. οтп-οтμeηηшe ηηт
 евол ηρηтoт. псeμωтρ μпeωνсатpос тηpот евол

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 εтсη: read пθε εтсη

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 нтаλνηοια же-ιεοτ πιωτ ηηιεοτ
 τηροτ. παι ετε-πεстрап пе παι ϱη-тасπε μπαιωτ
ιοειαωθωοτιχωλμω. ϱωταν δε ετψαптаροϱ

5 ератϱ παпе εϱραι εχη-пeөнcaтpoc τηροτ етρεϱ
 проβαλε ероот. пeϱттpoc σε пе παι ептаιοτω
 ειωρ μμοϱ εβολ.

сωтаε σε ϱωωϱ епттpoc ηпeөнcaтpoc ηe
 етoтeпpoβoл μμοc. еϱпap-ape εϱραι еxωoт
 10 ηтeιϱe ϱaөн eμπαтeпpoβaлe εβολ ероот. етe-
 παι пе пeϱттpoc ηe етϱηη εϱραι μμοc. епeϱo
 σε μпeйттpoc пе ηoт ппoттe нтаλνηοια.

p. 8.



αποκ δε αιεπικαλει
 μπραп μπαιωτ етe-
 παι пе же-еϱηημ
 επποττε нтаλνηοια
 жеηααc еϱεπpoβaлe
 εβολ. ητοϱ δε ϱωωϱ
 οη αϱтpe-oтμeεтe ει
 εβολ ϱη-пeϱϱoнcaтp-
 poc.

ατατпамιc ηтe-пaιωт αcημ επποττε нтаλνηοια.
 αcηoтηoт ϱραι ηϱηтeϱ εβολ ϱιτμe-пeηκοти μμeεтe.
 25 ептаϱϱe εβολ ϱη-пeөнcaтpoc μπαιωт. αcηoтηoт
 ϱραι ϱμe-ппoттe нтаλνηοια. αтμeтcтpиoη ημe

1 MS πποτ; read πποττε.

8 MS σε inserted above.

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

20 MS ϱωϱ; read ϱωωϱ.

22 MS ατατпамιc; read αoтaтпамιc.

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*.

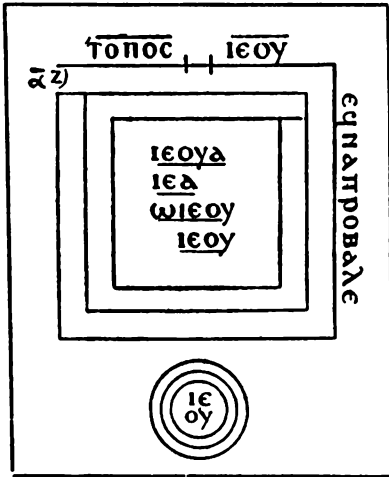
A *power* of my Father moved the *true* God. It radiated within him through this small idea (thought)² which came forth from the *treasuries* of my Father. It radiated within the *true* God.

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. αςϣ† ποτρωοοτ εβολ ησι πποττε
 πταλνηια εςϣω λελοοο πτειρε. χε-ιε ιε ιε ατω
 πτερεϣ† ποτρωοοτ εβολ. ασει εβολ ησι τειφωπη.
 ετε-πτοο τε τεπρωβολη αςϣωπε λεπειττοοο εελοοο
 5 οϣε εβολ ησα-ηεσερητ ηνεσατροο οησατροο.



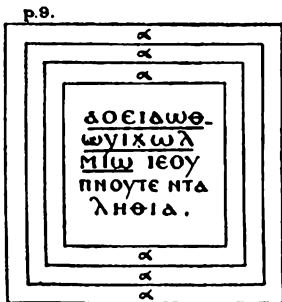
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15

πϣορη ηρωοοτ ηε παι
 ενταελοοττε λελοοϋ ησι
 ιεοτ πποττε πταλνηια
 ετε-παι ηε ηταεει εβολ
 λελοοϋ ηη ηηπε.

παι ηε ηεϣϣαραηι
 τηρ οτη-οτταει εςϣ
 ηαταροο ερατε ηατα-
 οησατροο εφηαηααο
 λεφτλαεε ερη- ηηλαηη
 ηηενησατροο ετε-παι ηε
 εταερατοτ λεϣωοηηη
 III ρη-ηηλαηη. παι ηε

πποττε πταλνηια ητερεϣηρωβαλε εβολ ησι πποττε
 20 πταλνηια παι ηε ηεϣττοοο.



ρ.θ.

ητερε-†ηηηηηοο αερατε
 ρη-ηε [ο] ηε λεπατε-ταεεε ϣωο
 ηε αηαερατ αηεηαλαει λεη
 ραη λεπαιωτ ηεηααο εςετρε-

7 W. Schw. τοπος; read ττοοο.
 15 MS ηηλαηηη; read ηηλαηηη.
 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.

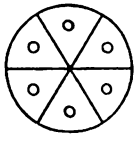
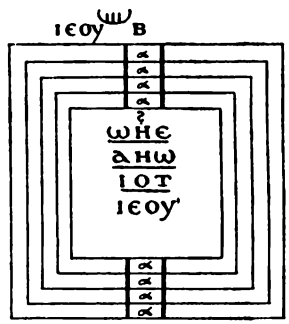
² (15) *watchers*; as *decans*, see CH *Exc. Stob.* VI 5; as *archangels*, see I Enoch XII, XX etc.; *Jubilees* IV 15; cf. also Preisendanz (Bibl. 29) IV 1465; On8th9th 62; Keph LVI p. 142; (also U 239.25).

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 ηταϋ κια επποττε ηταλη-
 θια. ηϋορη αϋτρεсhotϋοτ ρραι ηρητηϋ ηεκααс
 εϋεκια επεϋπροβολοοτε. ρη-πεϋνсаτροс ηсетаτο-
 5 προβολη ρωοτ εβολ ετε-ηαι ηε επταϋηαατ ηαπε
 ερηαι εϋωοτ. πτοϋ δε ηποττε ηταληθια. αϋπρο-
 ηαη ηηαι εβολ ρη-ηεϋτοποс ηϋορη. εтηε-ηαι
 αϋт ηοτρηοοτ εβολ ηтере-тσοη hotϋοτ ρραι
 ηρητηϋ. ται τε ηϋορη ηсλη επταϋηααс αϋηια
 10 επεϋπροβολοοτε ηαητοτπροηαη εβολ.

ηεϋρηη za
ωzηozazηη
οα . ηαηαсаzαz
 ηzαηozαzα
 15 θηzαιαωzα
ειωzαοθωzα
φωzαηzαατο
χωzηozιzω
φαεωzαzωι
 20 ηραεωιzαzιo
ωχωzαzαzαι
χαιωzωφωια
zαηποτωεz?
φτωηηzαzαzα
 25 ηαι ηε ηϋοηηηη
 ηεφτλαz.



ηεϋχαρ αϋτρε-
 тσοη κια ρη-ωαηω
 αсhotϋοτ ρραι ηρητηϋ
 αϋт ηтφωηη εϋπρο-
 ηαηε εβολ ετε-ηαι τε
 ηϋορη προβολη.

7 MS ρη-ηεϋτοποс; read ρη-ηεϋτοποс.
 26 ηϋορη προβολη; read ηϋορη 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.

These are the *ranks* which he has caused to be *emanated*. And there are twelve *ranks* in *each treasury*, these being their *type*: six heads on this side and six on that, turned towards each other. There will be a multitude of *ranks* standing in them outside these, all of which I will say. There are twelve heads in each *rank*, and the name belongs to them all, *according to rank*; this name is that of the twelve¹, there being twelve heads in each *rank*. His name is this: ...

...

...

...

...

... ...

... the three

watchers are these

...

Now the first *rank* of the *treasury* is the first which he made as *emanation*. I will take for myself twelve out of those *ranks* and place them so that they *serve* me. | אב־ז

¹ (7, 8) this name is that of the twelve; lit. this name of them is the twelve (cf. 55.1; 56.22 etc.).

8. (Jeu 3)

	<p><i>For these watchers do not belong to the ranks of the treasuries of the light.</i></p>	
	<p>...</p>	<p>...</p>
His name	<p>...</p>	<p>...</p>
...	<p>...</p>	<p>...</p>
Jeu	<p>...</p>	<p>...</p>
	<p>...</p>	<p>The <i>watchers</i> which stand within the <i>gates</i> are these : their names :</p>
This is his <i>character</i> :	<p>...</p>	<p>...</p>
	<p>...</p>	<p>...</p>
	<p>...</p>	<p>...</p>

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

τεπροβολη τεπροβολη επειραν λελοοτ πε κεντιβ
 κατα-τοτι τοτι κηταζις· ετε-μαι κε οτει λεβολ
 ποτει ταπσοπ· και κε πραν κηπροβολη

Σ	ΓΕΟΥ Δ ΔΥΕ	
5		<p>και κε πραν λεψωμαντ λεφτλαζ οτχιειοεετ <u>αισε· δζαζ . . .</u> .. και ρωωε κε πραν κηπροβολη ζωζαιωιαι? <u>θωιαωζα· ιεταζαζα·</u> <u>χωζαλεαρεζ· ατωζηφα·</u> <u>ωιωσασαο· ιεσωωφα·</u> <u>θωωτρεια· βηωζαζ·</u></p>
10	<p>πεφχαρητηρ κε παι</p>	

15 ετη-κεντιβ κηπε ρη-πτοποσ λεπεονσατροσ κητε-
 κηταζις. ετε-κειραν κε ετροη-πτοποσ πτοποσ
 ετακεντιβ ρη-τταζις τταζις επειραν λελοοτ κε
 κηκεντιβ χωρις-κετνασωπε κρητοσ. ετσηακρητεσ
 κητε επαιωτ ετρεψ-ασηαλις ποτοειν κηατ.

20 ρ. 12. και κε κητα-ζοζωια? προβαλε λελοοτ
 εβολ κητερε-τσοη κηοθησ ρραι κρητηε αεπροβαλε
 εβολ κηκεντιβ κηπροβολη ετε-μαι κε ιβ κηπε. ρη-
 τεπροβολη τεπροβολη επειραν λελοοτ πε κηκεντιβ
 κησοοτε κηατα-τοτι τοτι κηταζις ετε-μαι κε οτει

1 MS κηκεντιβ; read κηκεντιβ.

17 MS ετκηκεντιβ; read ετη-κηκεντιβ.

20 ζοζωια; ζωζωια appears in line 8.

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)

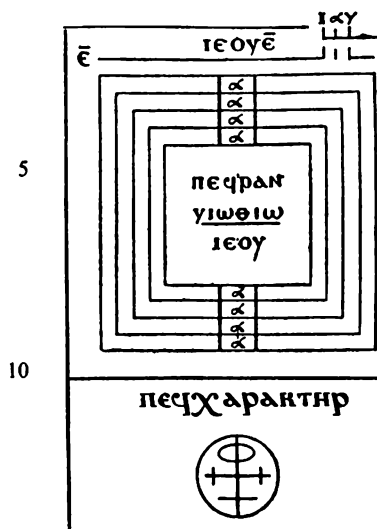
His name		These are the names of the three	
... ¹		<i>watchers</i> : ...	
Jeu		These also are the names of the	
His <i>character</i> is this :		<i>emanations</i> :	...
	

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'



και νε πε μεφτλαζ
 διε· σωατ· ιοεζα και
 ρωωφ νε νεπροβολο
 οτε. ιωαθησααζ·
αωσαθωιαζ· αθαλλιαω·
ιωζαχωε· ωιελλαρα·
ωωααλαζαι· αεθνιαωζ·
ωζιχωπαι· θωρηωζα·
ωζενζωζ· θωιωζεια·
ζαελχωζα·

ετη-μεπτεσοοτε καπε ρε-πτοποσ πτοποσ κπεθνι
 15 σατροσ πε-πεφταζιc [h in margin]. ετε-πειραν νε ετρο-
 πτοποσ. ετη-ιθ ρη-πταζιc πταζιc επιραν μεμοοτ
 νε μεπιθ χωρις-νετναωωπε κρητοτ. ετσηαηοτμε
 πετε επαειωτ ετρεφτ-ατπαειc 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 | p. 13 μεμοοτ νε μεπεντι
 ιθ ετη-μεπτεσοοτε κατα-τοτει τοτει κηταζιc ερε-
 οτει μεβολ ποτει τειπσον χωρις-νεφτλαζ. πωοζ
 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- 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>10</p> <p>πεφχαρκτηρ</p>	

ετη-λεντιβ̄ напе ρε-πεонсаτροс пеонсаτροс ете-
 нецтазис̄ не ете-пейран̄ не етρη-птопос̄. еτη-лепτι-
 ив̄ ρη-птазис̄ ттазис̄ епейран̄ леллоот̄ не лепи-
 χωριс-петпащωπε̄ нρηтоτ̄ етшаηρτληπετε̄ епαιωτ̄
 15 етρεψ-ατηαεις̄ ποτοеш̄ наτ̄.

και νε пта-ιωβαω̄ про леллоот̄ еβολ̄ птер-
 τσοε̄ лпαιωт̄ βοτβοτ̄ ρραῑ нρηтψ̄ αψηρ̄ еβολ̄
 лειβ̄ лпρоболӣ. ере-иβ̄ напе ρη-тепроболӣ те-
 проболӣ епйран̄ леллоот̄ не лειβ̄. еτη-лепτιβ̄ на-
 20 та-тотей̄ тотей̄ нптаз̄ ете-най̄ не ере-отей̄ лпρобо-
 лптей̄ тлпсоп̄ χωριс-петψτλαз̄ нпепроболӣ.
 пτ̄ лѣψτлаз̄. οτεια· ετῶεα· ωζαι·

16 птер; read птере.

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

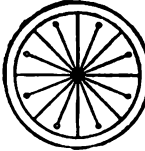
α

α

α

α

πεψχαραντηρ



πρ μφτλαζ ιωιαε' ωεδι'
 ειωαηοοτε' ωζαιω' α.....
 ιωηαζηω' εσωνωζαιωι'
 ωηαζωει' παζαχωζα'
 η.τζεωζειε' φωζαιε'
 θωηαλλω' ιδειωζωτε'
 ιβ.χεις. αδειε' αωιζηοται^ω.
 βωχωζαζαιω.

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 κηητοτ ετσανηρταμπετε επαιωτ ετρεψτ-
 15 ατηαμεις ποτοειη πατ.

ηαι κε ητα-ζιζτω προβαλε μμωοτ εβολ κτερε-
 τσοε παιωτ βοθηοτ ρρα κηητη. αςπροβαλε
 εβολ μμντιβ^η μπροβολη ετη-μντιβ^η ηαιπε ρη-τες
 προβολη τεπροβολη. επειραν μμωοτ κε μπιβ^η.
 20 ετη-μντιβ^η κατα-τοτει τοτει ηηταζις. ερε-οτει
 μπβολ ποτει ταηποη. ετε-ηαι κε πραν ημπερο-

11 MS ηετταζις, read πεψταζις.

17 MS τσομ παιωτ; read τσομ μπαιωτ. τ inserted above ω in παιωτ.
 MS ρρα κηητη; read ρραι κηητη.

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>10</p>	<p>και με πραν ηνεπροβοζ λοοτε χωρις-πετφτλαζ. πτ μεφτλαζ <u>ωοεεας</u>. <u>ωεεη</u>. <u>πεφρα</u>. <u>αωχωφωζαε</u>. <u>θεειοζα</u>?ε. <u>ηηνωφωηνωζ</u>. <u>ψτχωηωαει</u>. <u>θαειεωα</u>. <u>τωφωζειε</u>. <u>μωειεζεα</u>. <u>οτειεαζ</u>. <u>οτεαηε</u>. <u>ψωιεαι</u>. <u>ειηζαφαω</u>. <u>θωριωζο</u>.</p>
--------------------	---

- 15 ετη-μεντσκοοτε παπε ρε-πεφονσατρος ετε-πεφ-
ταζις με. ετε-πραν με ετη-ητοπος. ετη-μεντιη
ρη-πταζις πταζις επειραν μεμοοτ με μεπιη χωρις-
πετνασωπε ηητοτ ετσανηρταμπετε εροτη επαιωτ
ετρεφτ-ατηαμεις ποτοειη πατ.
- 20 και με ητα-οαζιω προβαλε μεμοοτ εβολ ηπερε-
τσομει μεπαιωτ ηοηηοτ ρραι ηητη. αηπροβαλε εβολ
μεμντσκοοτε μεπροβοζ ετη-μεντιη παπε ρη-τεπρο-
βολη τεπροβολη επειραν μεμοοτ με μεπιη ετη-
μεντιη κατα-τοτει τοτει ηηταζις. ερε-οτει μεηβολ
- 25 ποτει ταησοη. πραν μεψωμειητ 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)

His name	These are the names of the <i>emanations</i> , <i>except for their watchers</i> .
...	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* : |



και νε πραν μεφτδ
 ειδαε. ωεεια. θιεφχωπ. και
 νε πραν πνεπροβοδ χω
 ρις-νεφτδλαζ.
τωζαειε · θωπνηζενα ·
αχωνηοηπωζα · αφτοζαε ·
ωζαωε · θωζηειε ·
ειεοτ · εζψοχωνιζα ·
παρπνηζαω · βορηζαζει ·
τωζαζεεει · ειοφτζα ·

ετη-μεντιβ καπε ρε-πτοποσ πτοποσ ετε-νεφταζις
 νε. ετε-πραν νε ετη-πτοποσ. ετη-μεντιβ ρη-τταζ
 15 ζις τταζις επειραν μεοοτ νε μεμεντιβ χωρις-
 νετνασωπε πσρητοτ. ετσανο επαιωτ ετρεφτ-ατ
 καμεισ ποτοπ πατ.

και νε πτα-ιονιθωι προβαλε μεοοτ εβολ.
 πтере-τσομ επαιωτ βοθηοτ ρραι κρητεφ. αφπρο-
 20 βαλε εβολ μειβ μεπροβολη. ετη-μεντιβ καπε ρη-
 τεπροβοδ τεπροβολη. επειραν μεοοτ νε μεπιβ.
 ετη-μεντιβ κατα-τοτει τοτει πηταζις ερε-οτει κωτε
 εοτει τμπσοπ. πτ μεφτδλαζ ειζαω. ειζαη. θωιειλ.

16 MSπσρητοτ; read κρητοτ.

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* : |

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. $\overline{\text{ΙΕΟΥ ΓΔ}}$ $\begin{matrix} \circ & \circ \\ | & | \\ \circ & \circ \\ | & | \\ \circ & \circ \end{matrix}$

5

10

πεφραραντηρ

πυροαιπτ λεφτλαζ οτ
ωζει· τω^α· γα^ε?· λεπρο^α
 βολη ιθ.
ειζηταεια·
οτειεωοτεια·
οτρωιζ· ιεαθεζαζειζα·
ζειεα· εωιζαζ· ωιεαιεζ·
θωιεζαζ· ο?ζωζωα·
ειζαεαι· θωειαεψα·
θεζωαι·

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

και κε πτα-ζιωθαωι προβαλε λεμοοτ εβολ
 πτερε-τσοιε λεπαιωτ βοτβοτ ρραι κρητη· αφπρο-
 20 βαλε εβολ λεαιπτιθ λεπροβολη. ετη-αιπτςποοτς
 καπε ρη-τεπροβολη τεπροβολη επειραν λεμοοτ
 κε λεπαιπτιθ. ετη-αιπτιθ κατα-τοτει τοτει κηταζις
 ερε-οτει λεβολ ποτει ταιπσοπ. ετε-και κε πετραπ
 χωρις-πεφτλαζ. πτ λεφτλαζ κωωιεα. ωπια·
 25 ατζειε·

4, 5 MS μπροβολη ιθ; read ιθ μπροβολη.

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 · πηβ μεπροβολη
πρωαζαιε · ζα...χ?ωα ·
απαωζαζ ·
ωζαζαιεζοτζαε ·
ζωφωζα · φτζαα ·
τωφωζαε · ϑωφωζα ·
ειεφωια · οτεζτω ·
ϑεεζαζα · βαααζαζ ·

ετη-αιητςποοτε καπε ρε-πεφονσατρος ετε-πεφταζ
ζις πε. ετε-πραη πε ηαι ετη-ητοποσ. ετη-αιητς
15 σποοτε ρη-ηταζις ηταζις επειραη μεμοοτ χωρις-
πεηαωπε ηηητοτ ετσηηηοτμεπετε επαιωτ ετρεφ-
αηηαιις ηοτοειη ηατ.

ηαι πε ητα-ιζαηια επταεπροβαλε μεμοοτ εβολ
ητερε-τσοε επαιωτ ηοηηοτ ρραι ηηηη. αεπροζ
20 βαλε εβολ μεαιητςποοτε μεπροβολη. ετη-αιητς-
σποοτε καπε ρη-ηεπροβολη ηεπροβολη επειραη
μεμοοτ πε μεαιητςποοτε ετη-αιητςποοτε καηα-
τοηει τοηει ηηηαζις ερε-οηει μεηολ ηοηει ηηηεοη
ετε-ηαι πε ηετραη χωρις-πεφτλαζ. ηε μεφτλαζ
25 τωφζαι · ειεζαζα · ειεοτε ·

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

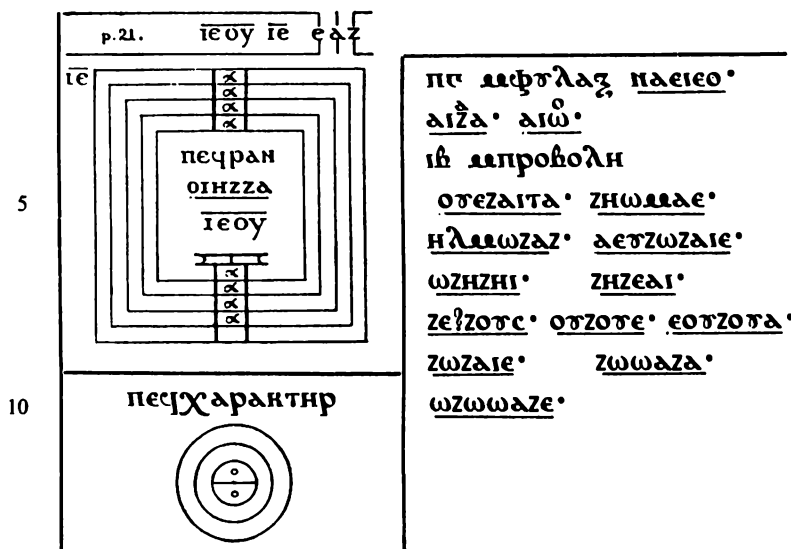
18. (Jeu 14)¹

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* :
... .. |

¹ (1) MS Jeu 13 omitted.



ετη-μεντσκοοτε καπε ρε-πεφονσατρος ετε-πεφ-
ταζις κε. ετε-πραν κε και ετη-ητοπος. ετη-μεντι-
σκοοτε ρη-τταζις τταζις επειραν μεμοοτ κε μεπι-
μεντσκοοτε χωρις-πετνασωπε κρητοτ ετσανηρταε
15 μετε επαιωτ ετρεφτ-ατηαλις ποτοειν πατ.

και κε ητα-οινζζα προβαλε μεμοοτ εβολ ητερε-
τσοε μεπαιωτ ηοτηοτ ρραι κρητη. αφπροβαλε
εβολ μεμεντσκοοτε μεπροβολη. ετη-μεντιθ ηπρο-
βολη καπε ρη-τεπροβολη τεπροβολη επειραν με-
20 μοοτ κε μεπιθ. ετη-μεντσκοοτε κατα-τοτει τοτει
ηηταζις ερε-οτει μεπβολ ποτει ταεσοη. ετε-και
κε μετραη χωρις-πεφτλαζ. πε φεφτλαζ παω-
ζαιε· ωαζ· 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		
10	πετρα χαρακτηρ 	πωοιεντ μεφτλαζ ωφτζαι· ζαιε· φτζαζαι· πιθ μεπροβολη οζζαζηα· ειαζαζωαι· ειαζωωωαι· ωζαιεωδε· ωζαζαιε· θωζαζαιε· ωφωζαζαζ· αζεζαι· οτεαζα· ωοτεζαι· φωζαζω· ζωζαχωζ·

ετη-μεντσκοοτε καπε ρε-πτοπος πτοπος μεπετ
 15 ετε-ηραν νε και ετη-πτοπος. ετη-μεντσκοοτε ρη-
 τταζις τταζις επειραν μεμοοτ νε μεπιθ χωρις-
 μετνασωπε κρητοτ ετσανηρταμενετε επαιωτ ετρεφ-
 ατναεις 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 ηπιθ.
 ετη-μεντσκοοτε κατα-τοτει τοτει ηηταζις ερε-οτει
 μεηβολ ποτει τεπεοπ. ετε-ηαι νε μετραν χωρις-
 25 μεφτλαζ. ητ μεφτλαζ ωιαζαα· αζαζ· αζαζη·

16 μεπιθ; MS ι inserted above.

22 MS ηπιθ; read μεπιθ.

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

α α α

πεφραν
ΙΗωοο
ΥΖαα
ΓΕΟΥ

α α α

5

10

πεφ^ϛχα^ρα^κτη^ρ

π^ϛω^ομ^εν^τ μ^εφ^τλ^αζ

φ^ωζ^α ^{2?}(ε)• ω^ιω^ζα• ζ^αθ^ω'ζ^αι•

π^ιβ̄ μ^επ^ροβ^ολ^η

ω^ια^χω^α• ω^ζω^ζα^ω•

ω^ζζ^αη^α• ζ^αζ^ωμ^εα^ζε•

ω^ζα^ζε^ωζ• ω^φα^ζω^ζα•

ω^ιε^ζω^α• φ^αζ^ωω^ζ•

χ[?]α^ζε^ζω^ι• ζ^αζ^ωια•

ζ^ωζ[?]η^εια• ζ^ωζ^αφ^αζ^ι•

ε^τη-μ^εν^τσ^πο^οτ^ς κ^απ^ε ρ^μ-μ^εφ^τ [ο] ε^τε-μ^εφ^τα^ζι^ς μ^ε.
 ε^τε-μ^εφ^τα^ζι^ς μ^ε π^αι ε^τη-μ^επ^ος. ε^τη-μ^εν^τσ^πο^οτ^ς ρ^η-
 τ^τα^ζι^ς τ^τα^ζι^ς ε^πε^ιρ^αμ̄ μ^εμ^εο^οτ̄ μ^ε μ^εμ^εν^τι^{β̄} χ^ωρ^ις-
 15 μ^ετ^ηπ^αω^με μ^ερ^ητ^οτ̄ μ^αμ^ερ^τμ^εμ^ετε ε^πα^ιω^τ ε^τρ^εφ^τ-
 α^τη^με^ις μ^ετ^οε^ιμ̄ μ^ατ̄.

μ^αι μ^ε μ^ετ^α-μ^εμ^εο^οτ^ζα^α μ^εμ^εο^οτ̄ ε^βο^λ
 μ^εμ^εν^τε-τ^σο^με μ^εμ^εο^οτ̄ μ^εμ^εν^τι^{β̄} μ^εμ^εμ^εο^οτ̄ μ^εμ^εν^τι^{β̄}. ε^τη-μ^εν^τπ^αμ^ε ρ^η-
 20 μ^εμ^εο^οτ̄ μ^εμ^εν^τι^{β̄} μ^εμ^εμ^εο^οτ̄ μ^ε μ^εμ^εν^τι^{β̄}.
 ε^τη-μ^εν^τσ^πο^οτ^ς κ^ατ^α-τ^οτ^ει τ^οτ^ει μ^εμ^εν^τι^{β̄} ε^ρε-ο^τε^ι
 μ^εμ^εο^οτ̄ μ^εμ^εν^τι^{β̄} μ^εμ^εμ^εο^οτ̄ μ^ε μ^εμ^εν^τι^{β̄} χ^ωρ^ις-
 μ^εμ^εφ^τα^ζι^ς. π^ϛω^ομ^εν^τ μ^εφ^τλ^αζ ω^ζ///• α^ιο^τ'ζ^αι• ζ^αζ^αι•

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

15 MS μ^εμ^ερ^τμ^εμ^ετε; read ε^τμ^εμ^ερ^τμ^εμ^ετε.

19 MS μ^εμ^επ^αμ^ε; read μ^εμ^εν^τι^{β̄} μ^αμ^ε.

21. (Jeu 17)

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.

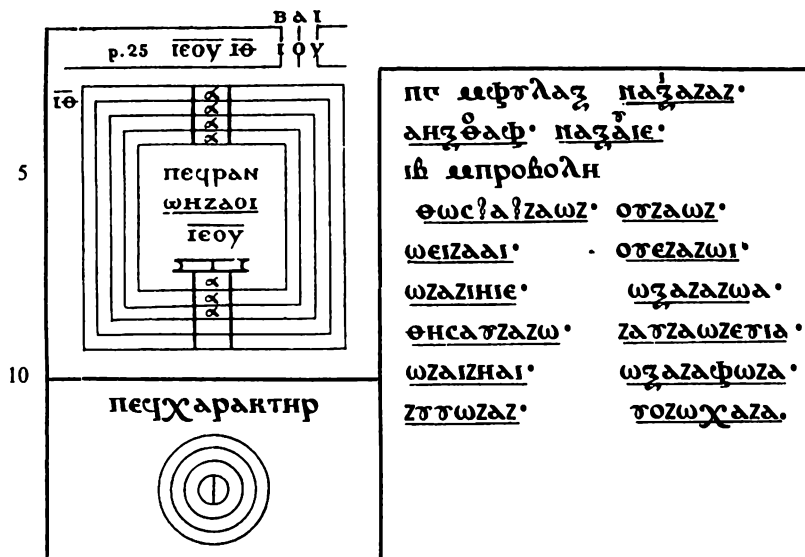
These are they which ... *emanated* forth, when the power of my Father radiated within him. He *emanated* twelve *emanations*. And there are twelve heads in each *emanation*, and this name is that of the twelve; and there are twelve *according to* each one of the *ranks*, and they are one outside the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

22. (Jeu 18)

	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* :
... .. |



ετη-μντιβ̣ παπε ρε-πεφ̣ονσατρο̣ς ετε-πεφ̣ταζ̣ις̣ με
 ετε-πραν̣ με πα̣ι ετ̣ρη-πτο̣πος. ετη-μντ̣ςπο̣οτ̣ς ρε-
 πτο̣πος πτο̣πος επ̣ειραν̣ μ̣μ̣ο̣ο̣τ̣ με μ̣επ̣εντ̣ςπο̣οτ̣ς
 15 χω̣ρις-πετ̣να̣ψ̣ω̣πε κ̣ρη̣το̣τ̣ ε̣τ̣ζ̣α̣η̣ρ̣τ̣ε̣μ̣ε̣τε̣ επ̣αι̣ω̣τ̣
 ε̣τ̣ρε̣ψ̣τ̣-α̣τ̣η̣α̣ι̣ις̣ πο̣το̣ει̣ν̣ πα̣τ̣.

πα̣ι με π̣τα-ων̣ζ̣α̣ο̣ι̣ προ̣βα̣λε̣ μ̣μ̣ο̣ο̣τ̣ ε̣βο̣λ̣
 ι̣τε̣ρε-τ̣σο̣μ̣ μ̣επ̣αι̣ω̣τ̣ η̣ο̣τ̣η̣ο̣τ̣ η̣ο̣ρ̣αι̣ κ̣ρη̣τ̣ε̣. α̣ς̣ζ̣
 προ̣βα̣λε̣ ε̣βο̣λ̣ μ̣επ̣εντ̣ςπο̣οτ̣ς μ̣επ̣ρο̣β̣ο̣λη̣ ε̣τη-μ̣ντ̣ι̣
 20 σ̣πο̣οτ̣ς̣ πα̣πε ρ̣η-τε̣π̣ρο̣β̣ο̣λη̣ τε̣π̣ρο̣β̣ο̣λη̣ επ̣ειραν̣
 μ̣μ̣ο̣ο̣τ̣ με μ̣επ̣εντ̣ςπο̣οτ̣ς. ε̣τη-μ̣ντ̣ςπο̣οτ̣ς̣ κα̣τα̣-
 το̣τε̣ι̣ το̣τε̣ι̣ κ̣η̣τα̣ζ̣ις̣ ε̣ρε-ο̣τ̣ε̣ι̣ κ̣ω̣τε̣ ε̣ο̣τ̣ε̣ι̣ τ̣α̣π̣σο̣π̣
 ε̣τε-πα̣ι̣ με πε̣τρα̣ν̣ χω̣ρις-πε̣τ̣φ̣τ̣λα̣ζ̣. π̣ρ̣ μ̣ε̣φ̣τ̣λα̣ζ̣
 ε̣τ̣ζ̣α̣ε̣· ε̣τ̣θ̣ζ̣α̣ι̣ε̣· ζ̣α̣ι̣ε̣τ̣·

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

18 MS η̣ο̣ρ̣αι̣; read ρ̣η̣αι̣.

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

α

πετραν
ζαιζωα
ιεου

α

α

α

περ χαρκτηρ

πρ αφτλαζ φιο^εζαιζα·
ττ^ζται· λιθ^οζαζ·
 ιθ απροβολη
ηλαζαζωιωια· ωιζιων·
ζτφωσαωζ· ζοτζαιε·
ωτζωτεζ· φωζεαθ·
ψωζαφι· ωζαζωσ?·
ζωζεαψ· αζωζεζα·
ζεζωιασ· αζωφρααι·

ετη-αεντсноотс пале ρη-πιθησατροс πε^ο ετε-περ-
 ταζιс пе ете-ηραν пе пαι ετη-ητοποс. ετη-αεντιθ
 ρη-τταζιс ттаζис επειραν αεμοот пе αпаαενтсноотс
 15 χωριс-петпащопе ηρητοτ ετшаηρηтαιεте επαιωт
 εтρεψ†-ατηпαιεс ποτοεηη παт.

пαι пе ητηта-ζαιζωα проβαλε αεμοот εβολ
 ηтере-тσοαι επαιωт ηοηθот ρραι ηρηтеη. αηηρο-
 βαλε εβολ ααενтсноотс απροβολη ετη-αενтсноотс
 20 пале ρη-τηπροβολη τηπροβολη επειραν αεμοот
 пе αпаαενтсноотс. ετη-αεντιθ ρη-τταζис ттаζис ете-
 пай пе петраη χωριс-πετφτλαζ. πρ αφτλαζ
ψ^εσαε· α^ιζω^ιζαс· ιω^ζα·

12 πε^ο dittography.

17 MS ητηта; read ηта.

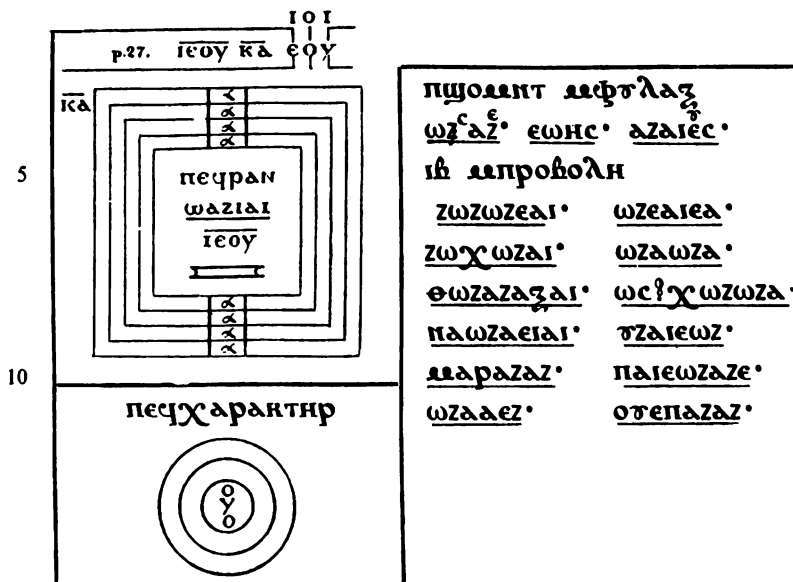
22 пе; MS пαε, α crossed out.

24. (Jeu 20)

	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 *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 ετρεττ-
 ατηλαεις ποτοειη πατ.

παι νε ητα-ωαζιαι προβαλε λεμοοτ εβολ ητερε-
 τσοε λεπαιωτ βοτβοτ ρραι ηρητη. αηπροβαλε
 εβολ λεεντιβ̄ λεπροβολη ετη-λεντιβ̄ παπε ρη-τετ
 20 προβολη τεπροβολη επεκραν λεμοοτ νε λεπεντι
 σκοοτε ετη-λεντσκοοτε ρη-τταζις τταζις ετη-οτει
 λεβολ ποτει τεησοπ ετε-παι νε πετραν χωρις-
 ηετφτλαζ. πρωλεντ λεφτλαζ σζωι. ζωιζα.
ιεδζεζ.

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*: |

5

10

p.28. ΓΕΟΥ ΚΒ

1	0	6
4	1	0

α
α
α

πετραν
ειδωμι
ΓΕΟΥ

κ
κ
κ

5

10

πετραν
ειδωμι
ΓΕΟΥ

κ
κ
κ

πετραν
ειδωμι
ΓΕΟΥ

κ
κ
κ

πετραν
ειδωμι
ΓΕΟΥ

κ
κ
κ

πρωμεντ λεφτλαζ
 χωσα^αζεα· θηωσαει^ο
οζαεζα^ο·
 ιη λεπροβολη
χωζαζαιε· ωζαειωσ·
ωζωχωζαε· ωφτωζαζ·
η ηαωθωιωζα· ωζαειε·
απ ατζωζα· αζαζειεα·
ωεαζαι· θεωζωζα·
ασαζωχα· ετσαειωζ·

ετη-μεντισοοτε καπε ρε-πετρηςατρος ετε-πετρα-
 ζις κε ετε-τραν κε και ετρον-ιτοπος. ετη-μεντις ρη-
 15 τταζις τταζις επειραν λεμοοτ κε λεμεντις χωρις-
 μετνασωπε κρητοτ ετσανορταμενετε επαιωτ ετρεφ-
 ατναεις ποτοειν κατ.

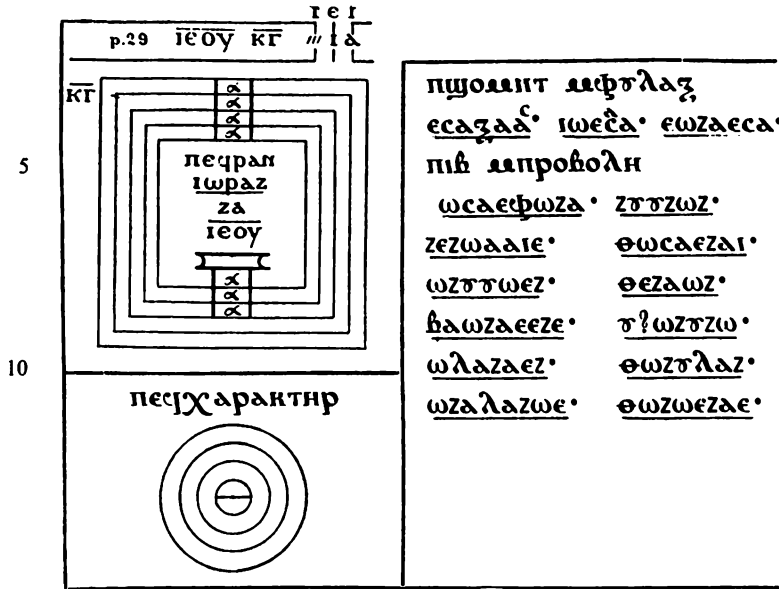
και κε πτα-ειδωμι προβαλε λεμοοτ εβολ πτερε-
 τσοα λεπαιωτ ηοθηοτ ρραι κρητη. αςπροβαλε
 20 εβολ λεμεντις λεπροβολη. ετη-μεντις καπε ρη-
 τεπροβολη τεπροβολη επειραν λεμοοτ κε λεμεντις
 ετη-μεντις ρη-τοσει τοσει ιηταζις ερε-οσει κωτε
 εοσει ταμσον ετε-και κε πετραν χωρις-μετφτλαζ.
 πτ λεφτλαζ ιεαδιε· θωζαζαφα· ωζαζε·

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-μεντςποοτς καπε ρε-περϕονσατρος ετε-πραν
 νε ηαι ετη-ιιτοποσ. ετη-μεντιθ ρη-τταζις τταζις
 επειραν μελοοτ νε μεπιθ χωρις-πετκαωωπε κρη
 15 του ετσακρηεπετε επαιωτ ετρεϕτ-ατηαλις ηι
 οτοεηη ηατ.

ηαι νε ητα-ιωραζω προβαλε μελοοτ εβολ
 ιιτερε-τσοε μεπαιωτ ηοθηοτ ρραι κρητης. αςπρο-
 βαλε εβολ μεθ μεπροβολη ετη-μεθ καπε ρη-τετ
 20 προβολη τεπροβολη επειρ μελοοτ νε μεπιθ ετη-
 μεντιθ ρη-τοτει τοτει ηηταζις 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

κλ

κ
κ
κ

πετραν
ωνιωζ
γεου

κ
κ
κ

πρ μψτλαζ θωείαι·
σώζαα· ζωζαε·
 πη μπροβολη
σχωο?τζωα· οτχαατ?·
ωζιωζαε· τωζτωζ·
ετζαζαζ· ωιωζαε·
τατζωθαω· βηζαζτω·
οτεζωαι· θιωζαι?ει?·
ατζετφε·

πετχαρακτηρ

ετη-μειτςποοτε παπε ρε-πετφονσατρος. ετε-πραη
 ηε παι ετη-ητοπος. ετη-μειτη ρη-τταζις τταζις
 επειραν μμοοτ ηε μπειτηβ χωρις-μειτςαωπε
 15 ηρητοτ ετσαηρημειτε επαειωτ ετρετφ-ατηαμεις
 ποτοειη πατ.

ηαι ηε ητα-ωνιωζ προβαλε μμοοτ εβολ ητερε-
 τσομ μπαιωτ βοτβοτ ρραι ηρητη. αμπροβαλε
 εβολ μπειτηβ μπροβολη ετη-μειτηβ παπε ρη-τετ
 20 προβολη τεπροβολη επειραν μμοοτ ηε μπειτηβ.
 ετη-μειτηβ ρη-τοτει τοτει ηηταζις ερε-οτει μπβολ
 ηοτει μειτςομ. ετε-ηαι ηε πετραη χωρις-μειτςφτ
λαζ. πρ μψτλαζ ειζαε· αω?ηαζ· 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

ι δ ε
 ο γ

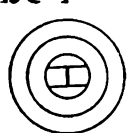
μ. 31 ι ε ο υ κ ε

κ ε

κ
α
α
α

πεφραη
ζωζαε
 εω
ι ε ο υ
 ι
κ
α
α

πεφχαρ^ακ^ατηρ



π^ε μ^εφ^τλ^αζ
μ^εο^ζα^ια^ε· (ς)η^ζα^ζ·
λαζαζε·
 ιβ μ^επ^ροβ^ολ^η
τα^ζωζαζωε· ε^νε^τωζαε·
α^εη^ρζ^ηω· θ^ηχ^ωωζωα·
θ^ωζι^εα^ζ· η^ερ^ζα^εςα·
φ^ωψ^ωζε^ζ· ε^ιε^ζα^εε·
ω^ες^τφ^τζ· ζε^ιζε^ωζ·
ωζωα^αι^ε· ο^τε^ζη^οτ^ζ·

15 ετι-μ^εντιβ̄ ηαπε ρ^η-πεφ^ηςα^τρ^ος ετε-π^ραη ηε
 ηαι ετ^η-η^το^πο^ς. ετι-μ^εντε^κο^οτε ρ^η-τ^τα^ζις τ^τα^ζ
 ζ^ις επ^εραη μ^εο^οτ ηε μ^εμ^εντιβ̄ χ^ωρ^ις-η^ετ^ηα^ζ
 ψ^ωπε η^ρη^το^τ ετ^σα^ηρ^ζα^ηε^{τε} επ^αι^ωτ ετ^ρε^φ
 α^τη^αμ^ις η^οτ^οε^η η^ατ.

20 ηαι ηε η^τα-ζ^ωζ^αι^εω π^ροβ^αλε μ^εο^οτ εβ^ολ η^ες
 ρ^ε-τ^σο^μ μ^επ^αι^ωτ β^οτ^θο^τ ρ^ραι η^ρη^τε^φ. α^ςη^ρο^ς
 β^αλε εβ^ολ μ^εμ^εντε^κο^οτε μ^επ^ροβ^ολ^η. ετι-μ^εντιβ̄
 ηαπε ρ^η-τ^επ^ροβ^ολ^η τ^επ^ροβ^ολ^η επ^εραη μ^εο^οτ ηε
 μ^εμ^εντιβ̄. ετι-μ^εντιβ̄ ρ^η-τ^οτ^ει τ^οτ^ει η^ητ^αζ^ις ε^ρ
 ο^τε^ι μ^εβ^ολ η^οτ^ει τ^ηε^κο^π. ετε-η^αι ηε η^ετ^ραη
 χ^ωρ^ις-η^ετ^ηα^ζ. π^ε μ^εφ^τλ^αζ, α^ατ^ζαε· ο^τε^ζ(ζ^λα)·
 25 θ^ωζ^ωαε·

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*:

5	<p>πϞ μϕτλαζ <u>ωηηζηζαϊ</u> ιβ μπροβολη. <u>λαωαζωηοχ?</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>
10	<p>печхарактер</p>

ετη-μντιβ̄ ηαπε ρε-печенсаτροс ете-пран ηε
 ηαι ετη-ητοποс. ετη-μντιβ̄ ρη-τταζιε τταζιε
 епείραν μμooт ηε μπιβ̄ χωριс-ηεηηαщωπε ηρη
 15 τοτ ετшаηρτμνετε епαιωт εтρεψ-αηηαμιс ηοτ
 οειη ηατ.

ηαι ηε ητα-ωηηζαϊ προβαλε μμooт εβολ ητερε-
 τσομ μπαειωт ηοηηοτ ρραι ηρηηψ· αςπροβαλε
 εβολ μμντεηοοτε μπροβολη. ετη-μντεηοοτε
 20 ηαπε ρη-τεπροβολη τεπροβολη епείραν μμooт
 ηε μπιβ̄. ετη-μντεηοοτε ρη-τοτει τοτει ηηηαζιε
 ере-οτει κωте εοτει тμпсоп. ете-ηαι ηε ηεтраηη
 χωριс-ηεηηετλαζ. πϞ μϕτλαζ α?σ?сδε· αηηεαϊ·
οτρεαζαс.

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

5

10

α Ι Ο

α	α
α	α
α	α
<p>πεφραμ ωγων ζαζα ιε oy</p>	
α	α
α	α
α	α

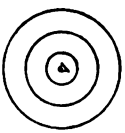
πεφραμ
ωγων
ζαζα
ιε|oy

πεφραμ
ωγων
ζαζα
ιε|oy

α Ι Ο

πρωμεπτ μεφτλαζ
ζηλαζα· λαζαω?· λ^ωz. . .
πιθ μεπροβολη.
ετω^ωζζαζωε· ωζε:////
///////: αζωζ· θαζηεζ:!
///ζαωζα· θηζεαιε·
///τσαφωι· ηωζαζαπωζ·
///αγλαζαζ· ειαζα?ε?
με?αζαηι· θωζω //αζ·

πεφραμ
ωγων
ζαζα
ιε|oy



επн-μεπтсноотс напе ρε-μεφονсаτροс ете-πραν
 не наг етн-птопос. επн-μεптнθ ρη-πταζιс πταζιс
 еπειραη μεεοот не μεπμεптсноотс χωριс-петпаз
 15 ψωπε ηρητοτ етшаηотμεпете епαιωт етρεφ-ατн
 наеис ποτοειη наτ.

наг не пта-ωιωνζαζα проβαде μεεοот еβολ
 птере-тσοη μεпαιωт ηοηηот ρραι ηρηтг. аφпρο-
 ηαде еβολ μεεптнθ μεπροβολη. επн-μεптсноотс
 20 напе ρη-тепροβολη теπροβολη еπειραη μεεοот
 не μεпμεптнθ. επн-μεптнθ ρη-тотει тотει ηηтаζи
 ере-отει μεηβολ ποτει тепсоп. ете-наг не петраη
 χωριс-петφτлаз. пτ μεφτлаз ραζαи
паλαηηи^т

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*: |

"ΥΤ
" " "

p.34. ΓΕΟΥ ΚΗ

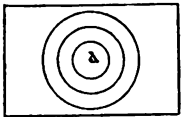
(ΚΗ)

5

πετραν
[ωνζω]
ωζ
ΓΕΟΥ
[]

10

πεψχαραντηρ



[πυροειπτ μφστλαζ]

.....

[πιβ μπροβολη]

ο

θε

α

αζηο

.....

.....

ετη-μντσκοοτс καπε ρμ-πεσφονсаτροс ете-пραν
 не пай еτρп-птопос. еτη-μντιβ ρп-птазис птазис
 еπειραν μμμοот не μμμνтскоотс χωριс-петпаз
 15 шопе пρптот ешпанρтμпете епαιωт етресф-
 аτпμμис ποτοειп пατ.

пай не пта-ωνζωωζ проβαλε μμμοот еβολ пте-
 ре-тσομ μпαιωт hoтhот ρραι пρптс. аспробаλε
 еβολ μιβ μπροβολη. еτη-μντιβ капе ρп-тепρo-
 20 болη тес, еπειραν μμμοот не μμμντιβ. еτη-
 μντιβ ρп-тoтeи тoтeи пптазис ере-oтeи кωте еoтeи
 тμпcoп. ете-пай не петpан χωριс-пeтφσтлаз.
 пт μφστлаз ωιεсаз· θωζα|εε· ωζ|ζ^αт|//////

3 [πυρομипт μφστλαζ] and following 8 lines; Schmidt : this passage is illegible.

32. (Jeu 28)

	⟨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 one surrounds the other endlessly, these being their names, *except for* their *watchers*. The three *watchers*: |

(Lacuna)¹

¹ (23) (Lacuna).

According to Schmidt's pagination, pages 79.7-82.26 are leaves containing part of a gnostic hymn; Till places these pages as Fragment A at the end of the Second Book of Jeu. The present translation follows the edited Coptic text in retaining them here; cf. the gnostic hymns on pages 93.1-98.24; 139.1-140.14.

.

 5

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 εποτοειν* >>

σωταε εροι ειρταμενετε εροκ ηιυρη μεη παι
 ενταφιοτηοτ ρε-πεφρη ατρε-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 εποτοειν* >>

σωταε εροι ειρταμενετε εροκ ηιυρη μεη παι
 ενταφιοτηοτ ρε-πεφρη ατρε-ιεοτ μεημε μεη-
 μερσαυϕη πα[ιων] αφκαθιστα ηρεπαρχων μεη-ρεη-
 25 εκακοσ μεη-ρεηλιτοτρτοσ ρραι ρε-πμερσαυϕη
 παιων ετε-πεφραν παφθαρτον πε παι χαζαβραωζα.
 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 λεγκοσμοσ ρραι ρη-παρχων λεη-ηδεκανοσ
 λεη-ηλιτοτρποσ λεπειερασηη παι[ων] σοοτροσ τησ
 ροσ εροθη ητχιτοσ εποτοειη >>

σωταε εροι ειρταεινετε εροκ πιυρη λεη παι
 5 ενταχθοσθοσ ρεε-πειηη αστρε-ιεοσ σεινε λεπ-
 μεερασηοτη παιων ασηαθιστα ηρεπαρχων λεη-
 ρεηδεκανοσ λεη-ρηλιτοτρποσ ρραι ρεε-πειερα-
 σηοτη παιων ετε-πειρηη ηαφθαρτοη πε παι ηα-
ηαα.. σωτε λεεελοσ ηιηη ηται ηαι ετχοορε εβολ
 10 ηηη-ηκαταβολη λεγκοσμοσ ρραι ρη-παρχων τησ
 ροσ λεη-ηδεκανοσ λεη-ηλιτοτρποσ λεπειερασηοτη |
 ρ. 36. αιωη σοοτροσ τηροσ εροθη ητχιτοσ
 εποτοειη. >>

σωταε εροι ειρταεινετε εροκ πιυρη λεη παι εν
 15 ταχθοσθοσ ρεε-πειηη αστρε-ιεοσ σεινε λεπειερασηη
 παιων ατω ασηαθιστα ηρεπαρχων λεη-ρηδεκανοσ
 λεη-ρηλιτοτρποσ ρραι ρεε-πειερασηη παιων ετε-
 περηη ηαφθαρτοη πε παι αααααα. σωτε λεεελοσ
 ηιηη ηται ηαι ετχοορε εβολ ηηη-ταβολη ρραι ρεε-
 20 παρχων λεη-ηδεκανοσ λεη-ηλιτοτρποσ λεπειερασηη
 παιων σοοτροσ τηροσ εροθη ητχιτοσ εποτοειη >>

σωταε εροι ειρταεινετε εροκ πιυρη λεη παι
 ενταχθοσθοσ [ρ]εε-πειηη αστρε-ιεοσ σεινε λεπ-
 μεερασηη παιων ασηαθιστα ηρεπαρχων λεη-ρηη-
 25 (α)εκανοσ λεη-ρηλιτοτρποσ ρραι ρεε-πειερασηη

12 W. Schw. αιωη; read παιων.

16 MS ηρεπαρχων; read ηρεπαρχων.

17 MS ρηλιτοτρποσ; read ρεηλιτοτρποσ.

19 MS ηηηταβολη; read ηηη καταβολη ηηηκοσμοσ.

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
 μμελος νια νται ετχοορε εβολ χιν-τκαταζ
 βολη μπκοσειος ρραι ρη-παρχων τηροτ μν-πες
 κανος μν-πλιτοτρτος μπεερεμντ παιων σοοτρот
 5 τηροτ εροτη ηχжитот εποτοειν. >>

σωτα εροι ειρταμνετε ερον πιϋρп μψ παι εν-
 ταϋβοτβοτ ρε-πεϋψι αϋтре-ιεот сμне μπεερε-
 μνποτε παιων αϋκαθιστα ηρεπαρχων μν-ρεп-
 ζεκανος μн-πλιτοτρτος ρραι ρε-μπεερεμнтоτε
 10 παιων ετε-πεϋραν παφθαρτον πε παι πλοτзааа |

р. 37. σωте μμελος νια νται ετχοορε εβολ
 χин-тκαтаβολη μпкоσειос ρραι ρη-παρχων (τη)ροτ
 μн-пезеканос μн-πλιτοτρτος (μн)μπεερεμнтоτε
 παιων σοοτρот τηροτ εροτη ηχжитот εποτοειн. >>

15 σωτα εροι ειρταμνετε ερον πιϋρп μψ παι εν-
 ταϋβοτβοτ ρε-πεϋψι αϋтре-ιεот сμне μπεερεμнт-
 сноотс παιων αϋκαθιστα ηρεπαρχων μн-ρεп-
 ζεκανος μн-ρεпλιтоτ(р)τος ρραι ρε-μπεερεμнтсноотс
 παιων ετε-πεϋραν παφθαρτον πε παι παρпаза..

20 σωте μμελος νια νται ετχοορε εβολ χин-тκαταζ
 βολη μпкоσειос ρραι ρη-παρχων τηροτ μн-
 пезеканос μн-πλιτοτρτος μπεερεμнтсноотс παιων
 σοοτρот τηροτ εροτη ηχжитот εποτοειн. >>

σωτα εροι ειρταμνετε ερον πιϋρп μψ παι εν-
 25 ταϋβοτβοτ ρε-πεϋψι αϋтре-ιεот сμне μптопос
 μпχоттаϋте μпρобоλη ηαρορατος ρραι ρη-от-
 таζис μπεερεμнтшоете παιων μн-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 (μн)μπεερεμнтоτε; read μпμπεερεμнтоτε.

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 ειρταεινετε ερον πιшрп μμ̄ παι
 ενταψβοτβοτ ρε-πεφμετστηριον ατσεινε μπ-
 μερμεντшоете παιων ατω ασκαθιστα μпшомент
 ηποττε μην-παρορατος ρραι ρε-πμερμεντшоете
 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 ειρταεινετε ερον πιшрп μμ̄ παι εν-
 таψβοτβοτ ρε-πεφμ̄ ατω ατσεινε ηπαρχων τη-
 20 ρωτ μην-габраωθ και ενταππιστετε επμντερο μп-
 οτειн ρραι ρη-оттопос ηανρ εтсотц 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 ραенин ραенин ραенин.

5 W. Schw. жоттацте; read ηжоттацте.

12 W. Schw. ασκαθιστα; read ατκαθιστα.

20 MS επμντερο; read εтμнτερο.

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.* |

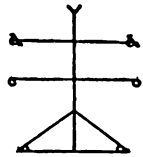
¹ (1, 7) archangels, angels, decans; see Kropp (Bibl. 22) III p. 28 ff; Origen *c. Cels.* VI 30; PS 2.

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 ε^ε. ετετησανει σε επει-
 τοπος σφραγιζε μειωτη ρη-τεισφραγис
 παι πε πεсran δαiewχαζ ερε-ψηφос
 ρη-тетпсіж δтла ажи-пейran он пт
 нсон даiwεwαζ аτω шаре-пештлаз
 10 μн-пкатапетасεα шатсокоτ πατ'
 шантетпнwк επτοπος μπετειωτ пч† ε^ε πτε-
 тпжioор εροτηε^ε. παι σε πε τσπκω ερραι
 μπει□.



παλιν он απει εβολ επμερηс(sic) π□ πτε-αωζαη
 15 αποκ μн-ε^ε. पेजे-μμιαθнтс пис пач же-εie τ
 μεροτηр птазic τε ται επανει εβολ ερος пμμнтс
 ειωτ. पेжаϋ же-ται τε тμeрh птазic пөнср пте-
 палсанwол ερε-снте птазic μμнтeиowт ριροτη аτω
 отei ρη-тeнте. аτω снте ρиwол. εтнe-пαι σε εicрн
 20 нте απει εβολ εтснте ппалсанwол εре-† птазic
 μμнтeиowт ρη-тeнте есшooп ρη-птоπος μпнотте
 етeтeнте μптнрϋ. εтнe-пαι аика-снте ρиwол аτω
 снте ρиροτη ере-пeтeиe он ρиροτη тнpoт 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-τετμηте

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-пeчpан.

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

15 the cryptogram here denotes: татазic εтκωте εροι.

16 MS επανει; read επтапeи.

20 MS † птазic; read †e птазic.

22 MS εтттμηте; read εтптμηте.

(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).

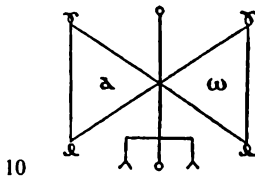
⁵ (11) (you his seal and his name); MS: cryptogram; cf. Schmidt (Bibl. 32) pp. 669 ff.; (also 84.12, 24; 85.10 etc.).

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-σντε μπευβολ ατω σντε
μπευροτη ερε-οτει ρн-ταμντε. ται τε τσηκαρε
ρατοτ ηπειταζις μμεντειωτ ρн-пейтопос.

5 σωτα σε τεποτ ετσηκω εραι μπει ο ετηνι
ψαιει εβολ επι ο сφр μμεωτη ρн-τειсфр ετε ται τε

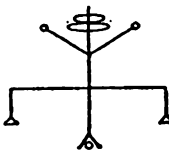


10

παι πε πесрап ζωζαεζωζ αχιϋ
ποτсоп μμεατε ερε-ψψηφос ρн-
тетησιχ χφιε ατω αχι-πειραп ητ
ηсоп ωωιενζαζαμμαζα ατω ψаре-
р. 40. пештлаз ηπταζις μн-
ηκαταпетаcμa ψατсокоτ ηατ ψαηтетηβωη επ-
топос μπετειωτ ηϋψεε ψαηтетηβωη εεε. παι
σε πε τσηκω εραι μπει ο μн-пегηρηтеϋ τηροτ.
παλιν οη απει εβολ ηсη ο ητε-ηειωωζζιοα.

15 αηοη μн-татаζις ετηωτε εροι. пезаи χε-σωτα εтш-
ηκω εραι μπει ο μн-пегηρηтеϋ τηροτ. ερε-с
ηтопос ηωτε ερ εεε. ετηηψαιει επειтопос сфрагизе
μμεωτη ρн-τειсфр.

20



25

παι πε песрап αχιϋ ποτсоп μμεατε
ζωαεοτε ερε-τεψηηφос ρн-тетησιχ ϋτι
ατω αχι-πειραп ητ ηсоп χε-οτειεζωαζ
ατω ψаре-пештлаз μн-ηтаζις μн-
ηκαταпетаcμa ψατсокоτ ηατ ψαητεη
τηβωη επтопос μπετειωτ ηϋψεε ηтетηχιоор εεε.
παι σε πε τσηκω εραι μπει ηηср.
παλιν οη απει εβολ επμμερηη ηηηср αηοη μн-

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

10 MS ηπταζις; read μн-ηπταζις.

14 MS ηсηο; read επμμερηη ηο.

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 ζωῳαεζωζ; see 55.7; 124.9-17.

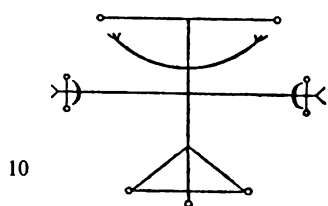
rank (which surrounds me)¹. We came to the *place* of (I said): 'Hear now at this time its distribution and all within it. Six *places* surround it. When you come to this *place*, *seal* yourselves with this *seal*:

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-ε⁷: σωτα σε τονοτ ετσηκω ερρα
 λπει⁸ λην-πετηρητη τηρ ερε-ε πτοπος κωτε ερ ε⁷.
 εтетншапел се епелтопос сфрагизе ммωтн ρη-теи
 5 сфрагис ете-таи те.



παи пе песрап знаωεζωαζ ажиц
 потсон мате ере-теψηφος
 ρη-тетησιх црпз παλιν ον
 οπομαζε λπειρ ητ ησον ζωο
οιτωνηα аτω шаре-пештλ λην-
 птазис λην-κκαταпетасма
 шатсокоτ πατ шантетη⁷ωκ επтопос мπετειωт
 ηψηε⁷ ηтетηхиоор εε⁷. παи се пе тшинкω εрра
 λπει⁸.

15 παλιν ον ανει εβολ επμεερεсе πονсаτροс ηωα
 ζανηω | р. 42. [апо]к р пезаи ηпамма⁷θηтс
 же-σωта ет⁷е-тшинкω εрраи λπει⁸ ере-соот ηто
 пос κωте ероц ере-ωαζанзо ηροтн ρη-тет⁷ηнте.
 пейшωλρ снат етснн ρаратот ηпес⁷топос ηтеиρε
 20 ^π ηтоот не тнотне ηпес⁷топос етс⁷а⁷εратц ηρн
 тот. пейешωλρ снат ере-пειαλφα ηρηтоτ λπει
 т⁷пос же-снат ρитпе аτω снат ρпеснт. ηтоот не
 ηε⁷гооте ммооше епма⁷ωк ератц мпиωт епес⁷
 топос аτω мпес⁷ροтн. пειαλфа ρωот ηтоот не
 25 ηκαταпетасма етснн ерωц. παλιν οн ере-ι⁷η ηто
 пос ρε-пес⁷ηнср етн-мнт⁷η⁷ ηале ρε-ηтопос ηто
 пос епεирап ммоот не мпи⁷η⁷ етн-ι⁷η ηтазис ρε-


7 MS мате; read ммате.

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

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.

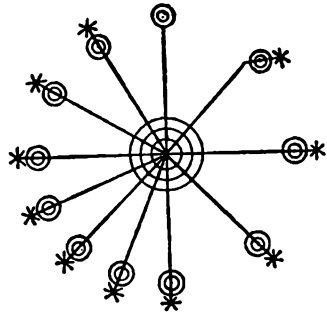
песѣнѣр етп-рѣнкеашн птазис нашоупе рѣ-пейс
 ѣнѣр пѣл ппай ксетре-отапе архей ежѡт псеѣ
 мотте ероу же-пшорп птѡш. аѡ пшорп мѣ.
 палн он етп-отптлн мѣмате рѣротн мпей□.
 5 палн он мпейѡл ете-рѣѡл мѣмоу пе. отп-т
 мптлн мѣмоу ере-ѡ мѣфтлаз рѣрѡт етп-т рѣрп-
 тптлн тптлн еотѡт пран мпота пота мѣмоот.

тѣпѡт ѡе ететншаней епейтопос сѣфрагизе мѣ
 мѡтн рѣ-теисѣрагис ете-таи те. пай пе пѣсран зѣ
 10 зѣфѣгазѡган ажиу нотсон мѣмате ере-тепѣнѣос
 рѣ-тетнѣи(ж) лѡпе. | р. 43. таи те тесѣрагис

палн он ажи-пейкеран рѡ
 ѡу пшѡмѣт псон ннѡмѣгазѣ
зѡлаѡганз. аѡ шарѣ-птазѣ

15 зѣис мѣп-пкатапетасѣа соѡт
 пѡт шантетнѣѡк ептопос
 мпейѡт пѣѣѣѣ птетнѣ
 мѡоше еротн шантетнѣѡр
 етптлн протн мпейѣнѣр
 20 пте-пѣфтлаз етѣмѣѡт псеѣ

пѡт етесѣрагис мпейѣѡт псеѣсоѡт пѡт же-ѡѣ
 соѡнѣ шантетнѣѡк ептопос етѣпейѣротн. пай
 ѡе пе пѣнѣѡ ерѣаи мпейѣнѣр мѣп-петнѣнѣѣ
 ѡѡрѣ-петнашоупе прѣнѣѣ.



4 MS illegible; Schw. мѣмате рѣротн.

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. пѣнѣѡ; read тѣнѣѡ.

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 λεκω εγραι κνεонср
 тнрот лн-нетнашопе κρηтот тнрот жн-пеонср
 лнпотте κтаλнθια ете-песрпаи пе паи ιοαiew
θωτιχωλειω ша-пеонсаτροс κωαζανζω.

5 ειςρηнте се днже-петнκω εγραи еρωτη тнрот
 χωριс-нетнашопе κρηтот тнрот етшанρτμнете
 епаеиωт етρεϋ†-ατнαιис κотоειи каτ.

тоте пеже-μμιαθнтис нис насϋ же-пенχοис еие
 нта-пейтопос тнрот шопе етће-от н μμιον нта-пей-
 10 лнтеиωт етнρηтот шопе етће-от лн-нетнетазис
 тнрот κташопе етће-от нρωћ н μμιον алон
 нтапаρерати етће-от нρωћ.

пеже-ис каτ же-нташопе етће-пейноти μμееете
 ота пиωт шохпϋ епаρот елпϋсонϋ ероϋ | р. 44.
 15 аϋсонϋ ероϋ тнρϋ. шати-пейноти μμееете ептаϋ-
 каасϋ епаρот елпϋсонϋ ероϋ аћотћот ϋраи ϋе-
 пейноти μμееете етећол ϋитн-паиωт пе аћрћр
 аτω апωне ϋраи κρηтϋ аћотћот ϋраи κρηтϋ
 аϋпроћоле μμеи ећол еанон пе пшорп лпро-
 20 ћолн ећол κρηтϋ. еанон пе псϋеипе тнρϋ лн-
 теϋρнκωп еаϋпроћале μμеи ећол апаρерат лпесϋ-
 лето ећол.

палип апейноти μμееете о(н) аϋотћот еграи
 аϋ† κнеρроот ећол ете-птоϋ пе пμερћ κρроот.
 25 аϋшопе κпейтопос тнрот лнκсωс ете-птос те
 тμερснте лпроћолн.

1 MS ειςρηнте; read ειςρηнте.

17 MS ϋитн-паиωт; read ϋитμ-паиωт.

18 MS апωне; read апωωне.

19 MS аϋпроћоле; read аϋпроћале.

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.).

παλιν ον ασμοοше εβολ пса-песернт асшопе
 пнеитопос тнр етμοоше εβολ пса-петернт. ас-
 третшопе пнеитопос тнрот.

παλιν ον асѣ мпмезг нрроот εβολ. астрес-
 5 нма етσοма пне□. астретшопе пнепалнте тнрот
 ката-топос атагератот ката-птопос тнрот жп
 мпшорп шарраи ефае ммоот тнрот. птоц ρωωц
 он пайот аснма енепалнте тнрот. ас-тре-пота
 пота пробале εβολ мв мпроβολн. ассорот εβολ
 10 ρн-неитопос жп мпшорп шарраи ефае ммоот
 тнрот пнеонср.

πτωτη ρωτ-тнттн палмаонтнс асцн-тнттн ρраи
 ρн-птопос пнапсанρотн. ете по поттазис женаас
 ететнемооше пмама ρн-топос нма етпнаβωн
 15 ероот. етрететпдиакони пай | р. 45. ρн-птопос тн-
 рот етпнаβωн ероот птамотте еρωтн же-маонтнс.

тенот се ететпшанеи εβολ ρн-неитопос тнр
 ажи-неир ептажоос еρωтн мп-петсфр етрететпсфр
 ммоотн ммоот аτω птетпжи мпран пнесфραгис.
 20 ере-тетψнфос ρн-тетпσιж аτω шаре-песфлаз
 мп-птазис мп-пкатапетасма шатсокот пав.
 шантетпβωн ептопос мпетеиωт. παλιν οн птетп-
 жоор ммоот еротн тнрот ептопос пнапсанρотн
 ρεωс шантетпβωн ептопос мппотте пталнθια.
 25 тαι се те тсипкω ерраи тнрс пнеонср ептаиотω
 еисωр ммоот пнтн εβολ.

13 W. Schw. ете по; read ететпо.

15 page 45; the leaf is missing and O denotes the transcripts of W. Schw.

19 O. пнесфραгис; read ппетсфραгис.

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
 ммаате 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-сѠтае птахооц ерѠтн
 нтетникаац рм-петнрнт нтетнрареѠ ероц.

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

пехе-х; же-ммон: алла пран нтноѠ нѠтнаѠ
 20 мис етнн-птопос тирот епшанхооц ша-ре-птопос
 тирот сокот нат. етнн-не[□] жин мпшорп шадрраи
 еѠае ммоот тирот ша-пеѠнср мпнотте пталн-
 Ѡиа. нефѠлаз мн-птазѠс мн-пкатапетасма шаѠ-
 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 :

...

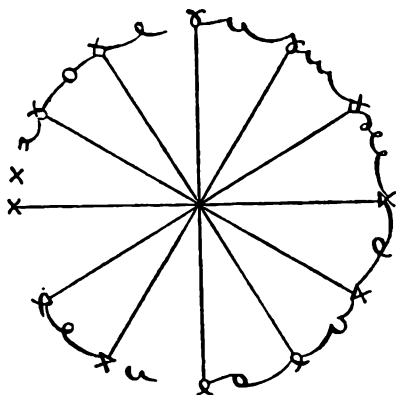
...

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 мееоу. аτω
 сфрагизе мееωтн ρн-теисфрагис ете-таг те
 παг пе пєсрап ζηηωω

5 χααανζαζα ахиц п
 шорп ραөн мпн. ама ρ
 те птеψнфос ρн-тетн
 σιχ ζωηс ететншанеи
 ететнеоποмазе мееоу
 10 ахи-паг пшорп мпнсωс
 κωте мееωтн епєцтот-
 коо ρ мпєөнср ететн
 нрнтє сфрагизе мееω
 тн ρн-теисфрагис ахи-



15 пєсрап ере-ψнфос ρн-тетнσιχ мпнсωс ахи-пеи-
 рап. | р. 47. ρωωс ποтсоп мееате ететнопо
 мазе мееоу. ететнκωте мееωтн епєα-коо ρ мпє
 ететннрнтє ететншанотω ететноποмазе мееоу.
 аχис χє-мааре-пєфτλαζ мпсє п^о таροтн тлпсоп
 20 мп-таβολ. мп-птазис тн мс пк п^о мп-пκατα
 пєтасма мс пк п^о мп-птоп, ппєριοоте мееоωше
 птєтмптеωт тнрс маротсоκот нατ χє-αιοποмазе
 мпноσ ирап итасχхооу нαп нσг пноτте пκтоп,
 тнр ппє^о тнр шанφβωκ ептоπος мпноτте пτα
 25 ληθια. птєтнот ететнєχє-пеирап мп-пєишаχє
 мп-пєиφ ететнєκωте мееωтн епєсα пкоо ρ мпє
 онсатр н ететнρε-птоπος ететннрнтє не пєфτλ
 мпєτλн мп-птазис мпєонсатрос мп-пєтκαταпє

8 O. ζωηс; read ζωηс.

16 page 47; the leaf is now missing.

16,17 O. ететноποмаζε; read ететноποмазе.

20, 21 O. тн мс пк п^о; 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 ммоот тнрот. жнн мпшорн
 шадраи ефае ммоот тнр сенасокоѳ нат едраи
 епетейне ммин ммоот шантетнѳвон еротн рн-
 5 нтопос нне[□] тнр шантетнѳвон ша-птопос мпн-
 нотте нталнѳа. етмнѳоѳ ннтопос нте-паиѳт.

еисрнте джѳ ерѳтн мпран ептажѳоѳ ерѳтн
 ншорн же-ѳнажѳоѳ ерѳтн шанте-нтопос тнр
 нне[□] сокоѳ нат шантетнѳвон ша-птопос мпннотте
 10 нталнѳа. етмнѳоѳ ннтопос мпаиѳт.

еисрннте се джѳоѳ ерѳтн рареѳ ерѳтн мпр-
 жѳоѳ ететнмнн евоѳ же-ене-пт(о) тнрот штортр
 етѳе-теѳмнтнос етшооп рраи нрнтѳ.

еисрннте се джѳоѳ ерѳтн мпментнѳ ететннѳте
 15 ерои тнртн мн- | р. 48. тесѳратис. мн-теѳнѳос.

еисрннте се джѳ ерѳтн мпран ептатетншнт
 ер етрететнкааѳ рм-петнрнт.

нтерецѳтѳ ѳе еѳжѳ ммоѳ ероот. пезаѳ нат
 еѳадератѳ рм-не[□] ннапсанротн же-отер-тнѳтн
 20 нсѳи. нтоот ѳе аѳарот нсѳѳ. аѳмѳоѳше еротн
 рн-не[□] аѳеи едраи епмезсащѳ н[□] протн аѳад-
 ератѳ рм-нтопос етмлаѳ.

пезаѳ ѳе нат мпментнѳ же-нѳте ерои тнртн.
 нтоот ѳе аѳнѳте ероѳ тнрот. пезаѳ нат же-
 25 отѳшѳ нсѳи нтетнѳ-еоот нмлаи нтаѳ-еоот еротн
 мпаиѳт етѳе-тѳнсѳр евоѳ ннеѳнсаѳтрос тнрот.
 нтоѳ ѳе аѳарѳнн прѳтмнѳте еѳѳ-еоот еротн мн-

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

7 O. еисрнте; read еисрннте.

12 Schw. нт(о); read нтопос.

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

20 O. аѳарѳт; better аѳѳарѳт.

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:

πεσειωτ εκζω αλλος πτειρε же-††-εοот пак ете-
 нтоц? пе палнос иран пте-пют ете-пе(ι)сраг пе
 мпейтопос ~~2/~~ 2// же-пток пентаксонк ерок тирн
 пталнѳа шантнка-пала мпейкоти млееете евол
 5 мпксонк ерок же-от се же пекотωш ппотте
 пшатратц.

тоте ацтре-песмааѳнтис отωшѳ же-рамни ра-
 мни рамни пшомнт нсон. пезац пат потωра
 же-отωра нсωи же-рамни ката-εοот пма.

10 палин он пезац же-†ртамнете ерок ω ппотте
 пают же-пток пентакка-пала мпейкоти млееете
 ецеѳотѳот рраг нрнтк же-ω се ω ппотѳ |
 р. 49 . те пшатратц.

тоте пезат же-†р нс нсоп.

15 тоте пезац же-†ртамнете ерок ω ппотте пшат-
 ратц же-пток пентакѳотѳот рраг нрнтк млин
 ммон. епекотωш пе етреѳотѳот. же-от се ω
 ппотте пшатратц.

пезат он же-†р нс нсоп.

20 †ртамнете ерок ω ппотте пшатратц же-пток
 рите-пекотωш млин ммон аѳотѳот рраг нрнтк
 ею нотпробѳл нотωте. алпωне евол рраг нрнтк
 же-от се пекотωш пе етре-паг тирот шωпе. ω
 ппотте пшатратц.

25 тоте атωшѳ же-†р нс нсоп ω ппотте пшат-
 ратц.

2 O. пе(ι)сраг; read пецсраг.

3 O. мпейтопос; read мпейтпос.

5 O. же; read пе.

12 O. ецеѳотѳот; read еѳѳотѳот. ω; read от.

13 page 49: the leaf is now missing.

14 the cryptogram here denotes рамни рамни рамни.

22 O. алпωне, perhaps dialectal; read алпωне.

25 O. атωшѳ; read атотωшѳ.

“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.).

“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 τος λεμιν λεμοκ ακπροβαλε εβολ ηρηραν ακ†
ραν ероок же-□, же-от σω πптѣ.

пѣхав же-тѣ ωтϕ.

†ϕταпете ерок же-пток пентаκβοτβοτ ρραι
не птк λεμιν λεμοκ ακπροβαλε εβολ п[ρ]εптопос.
10 актретшωпе ρη-не□ тпρ же-от се пекотωш пе
етре-пαι тпрот шωпе ωтѣ.

тоте атоτωшѣ же-тѣ ϕ ω πптѣ.

†ϕταпете ерок пток ω тѣтϕ же-пток пентаκ
βοτβοτ ρραι ηρηпк λεμιν λεμοκ ακπροβαλε εβολ
15 ποταпαμис ασκια епειαпте жекаас еке†-ραν
εотоп ηρηтот же-ппотте птаλпθια же-от се пек
отωш пе етре-пαι тпрот шωпе.

тоте атоτωшѣ же-тѣ ϕ ω πптϕ.

†ϕταпете ер пток πпϕ° же-пток пентаκβοτ
20 βοτ ηρηпк λεμιν λεμοκ ακπροβαλε εβολ отαп
пαμис ασκια еппотте птаλпθια етресημис епке
шωпп лпроβολη | р. 51 . етρηп-не□ жекаас
ετεπροβαλε εβολ ηρηпепροβολη птта[ρo]от ера
тот ηρηптазис тпрот ρη-не□. же-от се пекотωш
25 пе пай етре-пαι тпρ шωпе ω тѣ.

4 O. ηρηтот; read ηρηпк.

5 O. ηρηραν; read ηρηпραν.

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

8, 9 O. ρραι не птк; read ρραι ηρηпк.

20 O. отαпαμис; read ποταпαμис.

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 птта[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)?" |

тоте атоотышъ же-ѣѣ ѿ ѿтѣ.

†рѣменеѣе ерок нток ппосте ппатратеѣ же-
нток пептанѣотѣот ѡраи нрнтк мееин мееон.
акпроѣоле еѣол нотпроѣолн. етрестато еѣол н
5 ренѣтлазъ ката-□ жин мепшорп шадр еѣае м
меоот тнрот. же-от ѣе пекотыш пе етре-наи тн
рот шыпе ѿ ппѣѣотѣ.

атоотышъ же-ѣѣ ѿтѣ.

†рѣменеѣе ерок нток ппѣѣотѣ же-нток пептанѣ
10 ѣотѣот ѡраи нрнтк мееин мееон. акпроѣале еѣол
нотпроѣолн. актрестато еѣол нсе мпроѣолн
ете-неиептеиѿт пе. аннаѣиста нотеитѣ(п...те)
ката-□ жин мепшорп шадраи еѣае ммеоот тнрот.
ете-нтоот пе нпан†-ран ероот. же-птазѣс мпѣот
15 пшнн. же-от ѣе пекотыш пе етре-наи тнрот шыпе
ѿ ппѣѣотѣ.

тоте атоотышъ же-ѣѣ ѿтѣ.

†рѣменеѣе ерок нток ппосте ппатратеѣ же-
нток пептанѣотѣот ѡраи нрнтк мееин мееон. ан
20 проѣале еѣол нотнос нѣоие аннине ерос етрес
тате-ѣфрагѣс еѣраи. же-от ѣе пекотыш пе. етре-
наи тнрот шыпе ѿ ппѣѣотѣ.

тоте атоотышъ же-ѣѣ ѿтѣ.

†рѣменеѣе ерок нток ппѣѣотѣ же-нток пептанѣ
25 ѣотѣот ѡраи нрнтк мееин мееон ант(ре...)ерон
мпейнос праи ентантааѣ етоотн ете-наи пе еанѣ

4 MS акпроѣоле; read акпроѣале.

12 Schw. нотеитмп... (те); Schmidt: perhaps нотѿт мпроѣолн? or ноте
тмпсоп.

25 Schw. ан(тре)...; read perhaps анта[ѿо].

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 ερον нток ппoтте ппaтпpaтeϑ же-
нток пeнтaкῆoтῆoт ϑpaи ρῆнтк мееи мееок акс
пpoвaлe εβoλ мeкeкῆ мееи мееок eнтк oтмeoттe
5 пaтпpaтeϑ ρи-плoтoс нe | p. 53 . тк oтaтпpaтeϑ
ῆнтoт ρe-пeиoс нлoтoс ннkaтa-кῆ нeoт пῶт
ннeoт тῆpoт. eтe-нток пe мееи мееок. же-oт ce
пeкoтoщ пe мееи мееок oн eтpeтпpaтк ρῆнтoт
ωεξoтeϑ eнтaтпpaтeϑ ρe-пeиoс нлoтoс нkaтa-
10 мeтcтῆpиoн нeoт ппoс нпeиoтe тῆpoт ω εξoтeϑ.

тоте атоτωψῆ же-εξο ωтeϑ.

Γ° же-нток пeнтaкῆoтῆoт ϑpaи ρῆнтк мееи
мееок акcoнк epoк тῆрк ρe-пeкeнe тῆp(eϑ) мeп-
пeкeмeεтe тῆpεϑ. акшoщп eпaρoт пoтнoтi мeeεтe
15 жeкaдc eкeoтoнῆ εβoλ нпeкнoс мeeнтpεeмao мeп-
тeкeмeнтнoс тῆpε мeп-пeкнoс мeкῆ. же-oт ce пeкo
oтoщ пe eтpe-нaи тῆpoт щoпe ω εξoтeϑ.

тоте атоτωψῆ же-εξο ωтeϑ.

†ξϑεμεεεε ερον нток пῶт eтщooп жи нщopп
20 пeнтa-тнoтнe нпeмeнтнoс тῆpoт птe-пeкoтi мe
мeeтe. eнтaεпpoвaлe мeeoс εβoλ же-oт ce пeкo
oтoщ oн пe eтpe-нaи тῆpoт щoпe ωεξoтeϑ.

тоте атоτωψῆ же- [нток] п[пoтте пaтп]paтeϑ
ρaмeнн ρaмeнн ρaмeнн нщoмeнт нcoп εξο. >>>>>

4 W. Schw. oтmεoттe; read oтпoттe.

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 ннkaтa-кῆ; read нkaтa-кῆ.

12 the cryptogram stands for †ξϑεμεεεε ερον.

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

[нток]; read [пток пe].

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).

μφοτη πтетριγθηαιος ατω шатоотωτῆ ερ μφοτη
 нптазиc μπε ψηηη ατω шатоотωτῆ ερ μφοτη нтз
 μφωνηη. ησεшопе ρμ-птопос етμπετροτη ете-
 птоц пе птопос нпμχωρ нте-πε⁴ μп⁵. ατω οη
 5 шаре-пентазиc тнр | р. 55. † пατ нпетсφρα-
 τис μп-πε⁶ εβολ же-ατχι-μ⁶ εμπατοσει εβολ ρη-
 σωμμ.

ηтерεцоτω δε ершω нпαι пεжац пατ ποτωρμ
 же-пем⁶ етпатаат нпτη ρареρ ероот μпртаат
 10 прωμμ нпμ еμентι етμпша μμμоот μпртаат
 пμωт отте μμат отде сон. отде сωпε. отде етс-
 пеннс. отде ρα-отωμμ. отте ρα-сω. отте ρα-μптс
 срμμ. отде ρα-потῆ отде ρα-ρат. отде ρα-
 лаат нте-пμкосμос епτηрц. ρареρ ероот. μпр-
 15 таат плаат епτηрц етῆ-нпка μпμкосμос тнрц.
 μпртаат плаат ηсрμμ. η лаат прωμμ ерρη-
 лаат μпμстис нте-пμюв⁶ парх, η пεтшμшμ μ-
 μоот. отде μпртаат нпαι етшμшμ птμερηη п⁶тс
 пμμμ μпμос пархωη. ете-птоот петоτωμμ μ-
 20 псноц птешрω нте-тетакαθαρсиα. μп-μμμотμμоотε
 нпρоотт етшω μμμос же-αпсотη-псоотη нте-талн-
 θια. ατω же- епшлнл епμотте пталнθια. п⁶тс
 ποтте ρωωц ерμ μпμнрос.

сωтμ се тенот птаже-печнω ерраи ерωтп птоц
 25 пе тμερц п⁶тпμμμμ μпμос пархωη. п⁶αι ρωωц
 пе пεсрпμ. тарιχεαс пшнре псаβαωθ паβαμμαс.

4 MS нпμχωρ; read нпμχωρηтос.

5 page 55: the leaf is badly damaged throughout; both left and right edges are missing; the remainder measures $28\frac{1}{2} \times 9\frac{1}{2}$ cms.; some mildew spots are present.

6 MS πεμ⁶; better πετμ⁶.

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 пепнѣ. ере-песро о нра
 нрп. ере-песрол мпвол нрвоѣ. ере-него ммооти
 рпадоѣ ммооѣ.

рарез се ероти мпрѣ нрвое есрн-тпстис
 5 етееаѣ отже мпржо ероот мптопос мп⊙ мп-
 нетнрнтѣ евол же-птоѣ пе пе□ мп⊙ мп-нетн-
 рнтѣ. аѣво птоѣ пе нта-пнотте | р. 56. ппнтн-
 ратѣ проваде евол ероѣ. мпржо ер нпеѣ нте-
 пе□ мп⊙ еиенти енетнампша ммоот еасѣадоѣ
 10 евол мпнос тнрѣ мп-песрѣнтѣ тнрот мп-петн-
 нотте мп-петментнотте. епсерн-лааѣ ан мпстис
 еиенти етпс мп⊙ ката-ѣ нпшнре мптооен.
 етсѣтѣ нса-петер етѣтпотассе нпетернт. рѣс
 шнре мп⊙.

15 тент се еисрнтѣ ашжаже пееенти етѣе-мѣ
 же-рарез ероот мпртаѣ нлааѣ нрвое еиенти
 енетампша ммоот.

тент се епнн атетнка-петнеиѣт нсѣтн мп-
 нетнмааѣ. аѣво мп-нетнсинѣ. мп-пносмос тнрѣ
 20 атетнотер-тнѣтн нсѣтн атетнжѣн евол нментоло-
 отѣ тнрот ептадооѣт етот-тнѣтн. тент се сѣтѣ
 ерои нтажѣ ерѣтн пееѣ. ралепп ралепп ѣжѣ
 ммоос ннтн же-ѣнаѣ ннтн мпѣ мпѣ ннаѣнн(sic)
 ннот аѣво мп-петпараднмептѣр мп-ѣ пепн-
 25 нкалн ммоот еѣѣн енеттопос аѣво ѣнаѣ ннтн мп-

1, 2 MS нра нрп follows псрѣ; cf. PS 138.20.

9 MS еасѣадоѣ; 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 ѣ пепнкалн; read ѣе пепнкалн.

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 εταμματ 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-петпар μн-θε ηεζ^ο.

αλλα ραθн κпαι тнр φηατ κптн μпс κβαп-
 тисεа. κβαптисεа μпμоот μн-κβαптисεа μпε-
 κρωε μн-κβαптисεа μпепна εтотаав. ατω φηατ
 κптн μпῆ ηει-тκакια κпαρχων ρραι κрнт-тноттн
 10 ατω μнпса-най φηατ κптн ῆ μпεχрисεа μс
 ппикон.

ατω ραθн | р. 57. ηρωῆ κпμ. пететκατ
 κасη κпμῆ ρων εтоттс, εтаωрк κпотж. отае етаε
 тρετωрк ρω ептнрс. отае ηετμпорпете. отае
 15 ηετμер-μптпоеиκ. отае ηετμεχιοτε. отае ηετμεс
 ептоттн εлаат ηρωῆ. отае ηετμер-μαιρατ. отае
 ηετμер-μαιпотῆ. отае ηετμероπομεаε μпραν η
 καρχων. отае пран κпетаггелос. ερραι εжн-
 лаат ηρωῆ. отае ηετμεсωсе. отае ηετμεсарот.
 20 отае ηετμερiла κпотж. отае ηετμεκαταлаλει.
 αλλα μаре-петпсе шωпε ηсе. ατω петμμон κпμ
 мон. ραπαз ραпλωс ηсежωк εβол κпептоλ εт
 панотот.

асшωпε се μнпса-тре-ис отω есжω κпешаже

1 MS μπαραλптис; read μπαραλпптис.

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

6 MS the words αλλα to тнр 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 тμ in ηετμροпμεаε is inserted above.

22 MS κпептоλ; read κпептолооτε.

22, 23 MS the second о in εтпанотот 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 лпнапове евол. потсоп лл
 лате. рωме γαρ ние етнаеи лпѣ лпнапове 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 сенацјотот 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
 аθанатос аτω етшанеи евол ρл-псωла нси пени
 татѣ пнеѣ лп-пѣ лпнапове евол шаре-напωн
 тнр сокот наτ пса-петернѣ псепωт епелнт етеѣ
 15 ρвотр етве-теѣтхн ептасѣ лпѣ лпнапове евол.
 шантоотпωρ еептлн лпне□ лп⊙ пте-пелтлаз
 лпептлн аотωн наτ.

етшанпωρ ептазис лпне□ шаре-пнепазис сфра-
 цизе ллосот ρп-тетсфрагис аτω шат† наτ лпнос
 20 пран лпетѣ аτω шатотωтѣ еротн лпетротн.

етшанпωρ ептазис лпѣот кшнн лпне□ лп⊙
 шат† наτ лпнос пран аτω псеѣ | р. 59. сфра-
 цизе ллосот ρп-тетсфрагис аτω псе† наτ лпетѣ
 шантоотωтѣ еротн лфотн нтз лфωнн.

25 етшанпωρ ептазис етлеллат шат† наτ лпнос
 пран. аτω псесфрагизе ллосот ρп-тетсфрагис.
 аτω псе† наτ лпетѣ шантоотωтѣ еротн лл
 фотн пптазис пте-пнапатωρ ρеωс ша-птазис 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 шантоотωтѣ; read шантоотωтѣ.

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-птази етемаат † наџ мпнос прап. аџ
 шатсфрагизе ммоот рн-тетсфрагис аџ шат†
 наџ мпетрѣ аџ шатотџтѣ еротн мфотн ша-
 ттази мнетрпнетмаатос.

5 аџ шат† наџ мпнос прап мп-петрѣ. аџ
 шатсфрагизе ммоот рн-тетсфрагис шантотпџ
 ептопос ммоот пале□ мпалсамџџ ете-птоџ пето
 мнос ер(оџ) ежм-пе□ тирџ.

етшанпџ џ ептопос етемаат. шат† наџ
 10 мпнос прап мп-петрѣ аџ шатсфрагизе м-
 моот рн-тетсфрагис шантотџџк епетротн. епе□
 мпалсамротн ептопос мпсамротн пте-мсамротн
 е(н)то(џ) мсгн рн-ррок мсеетон ммоот рн-птопос
 етемаат. еџџ џе-аџџ мпѣ мпканџџе еџџ.

15 аџ †на† мпнџ мѣ мѣ џеџџ еиеџџ-тнџтн
 еџџ мѣ мѣ мте-тептерџ мп⊙ џеџџ етемоџте
 ерџтн џе-пшнре мпеплнрџџ етџнџ еџџ
 мѣ мѣ.

асшџпе он мннса-мешаџе. ас мџџте
 20 епетмаџнтнс пџџџ наџ:

џе-а(мнеи)тн тнртн мтетнџ мпџ мџаптисџџ
 мџпа†џџ ерџтн мпѣ мпџрџџн. аџџ се тнрот
 мџи мџџџнт мџџџт мп-мџџџнтрџ мџџџџ аџ-
 џџџ ес тнрот рн-отсџп. пџџџ се наџ мџи сџ џе-

25 џџџ ерџџ етџџџџџ мтетнџџџ мџџ[џџџџ] |

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

16 MS џеџџ; read џеџџџ.

17 MS пшнре; read пшнре.

25 мџџ[џџџџ]; 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.

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 ηϥη-πμοот
 μπβαπτисεα μπκωρτ ητε- тпарѳенос μπ⊙ ητα-
 βαπτize ηπαμαѳηт ηρηтϥ.

ραιο σωτєє єροι παειωт πιωт μμєтєиωт ηиє
 5 παперантос η⊙ μєρεσει нси тпарѳенос μπ⊙
 ηсβαπτize ηπαμαѳηтηс ρє-пβαπτисεα μπκωρτ
 ηсκω єβολ ηпєтнѳє аτω ηскаѳарize ηпєтaпoμια
 жє-ѳєпηαλєи ηпєсрaη ηαϥ, єтє-ηαι ηє zoōwza
ѳοиѳа zazawѳ ραєηη ραєηη ραєηη.

10 ραιο σωтєє єροι тпарѳенос μποτοєи тєκρηтηс
 κω єβολ ηпηѳє ηπαμαѳηтηс аτω каѳарize ηпєт-
 aпoμια ηєтaтaαт єтсoοтη μη- ηєтaтaαт єп-
 сєсoοтη aη ηєтaтaαт жηη-тєтєηтκoтι шaρpaи
 єпooт ηρooт. аτω μєрoтωη єρoтη єпєκληρoс
 15 ηтєηтєрo μποτοєи. єшωпє ѳє παиωт aηκω єβολ
 ηпєтнѳє. аτω aηϥωтє єβολ ηпєтaпoμια. аτω
 aηтрєтωη єρoтη єтєηтєрo μπ⊙ єкєѳ ηαι ηoт-
 μєєи ρpaи ρє-пκωρт ηпєишoтoρηηє ηсѳηoтϥє.

аτω ηтєтнoт єтєμєαт aϥшωпє ηси пєμєиη
 20 ηта-ιс жooϥ ρpaи ρє-пκωρт аτω aιс βαπτize ηпєϥ-
 μαѳηтηс. аτω aϥѳ ηαт єβολ ρη-тєпρoсѳoρa аτω
 aϥсѳpaтicize μμooт єтєттєρηє ρη- тєсѳpaтic ηт-

1 MS ηϥη-πμοот; read ηϥμ-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.

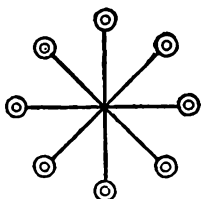
парѠенос лѠ⊙ таі ешастрѠп ерѠтп нѠнтерѠ
лѠпѠтѠен.

р. 65. аѠѠ аѠраше нѠі лѠлѠѠнѠнѠс. же-
аѠѠ лѠлѠлѠлѠлѠ лѠлѠлѠлѠ аѠѠ лѠлѠ-тѠсѠрѠтѠс
5 ешасна-нѠѠе еѠѠл. аѠѠ же-аѠѠп ерѠтп епѠлнѠрѠс
нѠлѠнтерѠ лѠ⊙. таі те тѠсѠрѠтѠс >—|

асѠѠпѠе Ѡе лѠлѠлѠ-нѠі пѠже-іс нѠлѠлѠѠѠѠѠ же-
еісѠнѠте аѠтѠнѠ лѠлѠлѠлѠлѠ лѠлѠлѠлѠ лѠлѠ-лѠлѠлѠ
тѠсѠлѠ лѠлѠлѠлѠ лѠлѠлѠлѠ ѠѠѠѠѠ нѠѠѠѠ лѠлѠ
10 лѠлѠлѠлѠ лѠлѠлѠ еѠѠѠѠѠ.

асѠѠѠѠ ерѠі нѠлѠѠѠнѠе лѠлѠлѠлѠлѠ лѠлѠ
лѠлѠ еѠѠѠѠѠ. асѠѠ ерѠі нѠлѠлѠ лѠлѠлѠлѠ
ѠѠѠѠѠѠѠ лѠлѠ-ѠѠлѠлѠлѠлѠ лѠлѠ-ѠѠлѠлѠлѠ
лѠлѠлѠлѠѠ лѠлѠ-ѠѠлѠлѠлѠлѠ лѠлѠ-ѠѠлѠлѠлѠлѠ
15 лѠлѠ-ѠѠлѠлѠ лѠлѠ-ѠѠлѠлѠ лѠлѠ-ѠѠлѠлѠ аѠѠ лѠлѠлѠ
лѠлѠлѠлѠлѠ лѠлѠ ѠѠѠ ѠѠѠ ѠѠѠ-ѠѠлѠ лѠлѠлѠлѠлѠ
еѠлѠлѠлѠлѠ ерѠі аѠѠ ѠѠѠ ѠѠѠ-ѠѠлѠлѠ асѠѠ-ѠѠлѠ
ѠѠлѠ ерѠі нѠѠѠ-лѠлѠ лѠлѠлѠлѠлѠ.

аѠѠ аіс ѠѠрѠтѠѠе лѠлѠлѠлѠлѠ ѠлѠ-лѠсѠрѠтѠс
20 лѠі лѠе лѠсѠлѠ лѠлѠлѠлѠ. таі те
тѠсѠ ерѠлѠлѠлѠ ѠѠѠѠлѠѠ.



1 MS ерѠтп н?лѠнтерѠ; read ерѠтп нѠлѠнтерѠ.

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 лѠлѠлѠѠѠ; read лѠлѠлѠлѠлѠлѠ.

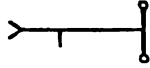
9 W. Schw. лѠлѠлѠ; read лѠлѠлѠлѠ.

15 MS лѠлѠлѠ; read лѠлѠлѠ.

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 μελοοτ ρη- τεισφρα-
 τις αςαρερατς ησι ις ριχη-ηωτορηνε ε?ταλοοτ
 ερραι αςκα-νεεμεαοτ ριην ηωτορηνε (sic) αςσοολοτ
 τηρ ηρβοος ηνεαατ. ερε- τεψηφ ητζ μεφωνη ρη-
 5 τετσιχ σιτε. ετε-παι πε θωοθ ψις ηωο ατω η
 ησε μεη-ψυε ψις. αςωψ εβολ ησι ις εςωω μεεος
 ητειρε γε-σωταε ερ παιωτ ηιωτ μεηητ ηηε πας
 ηεραητος η⊙ γε-†εηικαλει ηνεεραη παφθαρτος
 ητε-πε□ μεποτοειη.

10 zazazaot zwozazwo θωzazazwo χεποηηηθε
αθανηη ωζη ωzηηωz κροβιαλαθ.

σωταε εροι παιωτ ηιωτ | p. 66. ηηε πας
 ηεραητος ηοτοειη. γε- αηεηικαλει ηνεαφθαρτος
 ηραη ητε-πε□ μεη⊙ ηω εβολ ηηηηοθε ηηαμεαθηηης
 15 ηεεωτε εβολ ηνεταηομια. ηεηταθαατ εησοοτη
 μεη-ηεηταθαατ ηνεεσοοτη αη. ηεηταθαατ χηη-
 τεηηηηηηοτι ψαορραι εηοοτ ηροοτ ατω εκεηρετωη
 εροτη επεκληρος ηηηηηερο μεη⊙. εσωπε σε παιωτ
 ακηω εβολ ηηηηοθε ηηαμεαθηηης ατω ακαθαριζε
 20 ηνεταηομια. ατω ακηρετωη εροτη επεκληρος
 ηηηηηερο μεποτοειη με† ηαι ηοημεαειη ρη-τες
 ηροεφωρα.

ατω ρη-τεηηοτ εηηηηατ αςωωπε ησι ηηηηειη
 ητα-ις ηοοε ατω αςβαηηιζε ηνεεμεαθηηης ηηροτ

2 MS ε?ταλοοτ; read επταεταλοοτ.

3 MS ηωτορηνε; read ηηωτορηνε.

7 MS μεηη; read μεηηειωτ.

12 MS ηιωτ ηηη; read ηιωτ μεηηειωτηηη.

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.

ϱε-πβαπτισεα μπεπια ετοτααβ. ατω ασϑ πατ
εβολ ϱη-τεпросфора. ασϑραϑιζε πτεττεϱηε ϱη-
тесϑραϑи ιтсащϑε μπαρϑενος μποτοειη ται
εщασтρετωп εϱοτη епекληρ ιтμειητερο μποτοειη.

5 ατω ατραше ησι μμααθηης ϱη-οτηος праще
εпашωϑ. же-ατχι μпβαπτисεα μπεπια ετοτααβ
ατω μп-тесϑραϑи εщасна-ноβε εβολ. ατω εщас
наϑаризе ηпетапоеμια. ηтρετωп εϱοτη епекληρ
ιтμειητερο μп⊙. ται τε тесϑραϑи [ϱ].

10 ις δε ασϑερε μπειϑι ερε-песμααθηηтрот σο-
оле ηρεϱηος ηεαατ εтстефанот μμоротηηη
ερε-οτηηпоκεφαλον ηте-тєκριστη ηροτη ηρωот.
ερε-οтμιοпоклазос ηαρτεμисια(ς) ϱη-тєтσιχ спте
ατω εре-пєтерηте κολλα епєтерηт εтκωте μ-
15 μοот епєϑα ηκοоз μпκосμєος.


асщωπε οη μппса-пαι аис тало εϱαι ηищот-
ϱηηε μпϑη ηϑι-тηαηια ηпαρχωη ϱραι ϱη-μμαα-
θηηης. ασтретηкωт ηотщотηη ϱραι ϱιηη-θαλασια
асϑ-ще ηελοολε | р. 67. εϱαι ϱι-аркетѳис
20 ϱι-μμалаβαθρον ϱι-котωши? ϱι-μμιαптоп μп-
отωηε же-αχатηс μп-отливанос. ατω ασтре-
песμααθηηης ηтрот κοлот ηϱηος ηηεαατ. ασϑ
тρεтстефанот μμooт ϱη-отартеμисιαс ατω ασϑηω

10 MS ηесμααθηηтрот; read ηесμααθηηης ηтрот.

11 MS ηρεϱηος; read ηρεηϱηος.

19 page 67: the right edge of the leaf is missing; the remainder measures 29 x 15 cms. and is much damaged.

20 котωши?; MS ω inserted above котωт.

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*.

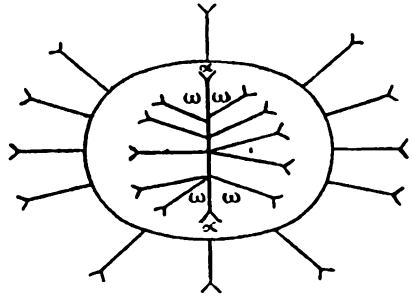
48. It happened moreover after these things Jesus offered the incense of the *mystery* which took away the *evil* of the *archons* from the *disciples*. He caused them to build an incense-altar upon *thalassia* plants (?). He laid upon it vine branches, and *juniper* and *betel* and *kuoschi* (?), and *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 πρωτ. αςκω πτεψιφος με
 πωορη γραμνη προτειτ ρη-τετσιζ φλ. ατκολα
 πνετερντε επετερντ. ατσω ριον πψοτορνη. επ
 ταςταλοοτ εγραι, αις σφραγιζε πνεσμαθνης ρη-

5 τεισφραγис ετε-ται τε
 παι πε πεсran πτε-τα
 ληοια. ζηηηω ιαζω
 ται τε тесгеганпа
ζωζωζαι.

10 πтере-ис отω ес
 сφραγιζε πνεσμαθνης
 тнс ρη-теисφραγис πα



ληи он αις αρερατϋ ριηη-ψοτορνη. επταςτα
 λοοτ εγραι. αςκω πφετχη есκω μεεος πτειρε
 15 κε-σωта еροι παιωт πιωт μεεптеιωт пие папес
 рантос ποτοειп. κε-φепикаλει πпекran παφ
 θартоп πте-πε^o μεποτοειп. пнрпнр. зофоннр.
зоιλωιζοτѣαω. ζοτѣαω. ραμνη ραμνη ραμνη.

σωта еροι παιωт πιωт μεεптеιωт пие папес
 20 рантос п^o. σωта еροι пганагазе псаѣαωθ
 падамеас μεп-песархнтос тнрот псеεи псеεи
 πтетнакиа ρραι ρη-παμιαθνης.

2 προτειт is superfluous after πωορη; MS ατκοла read ατκολλα.

5-12 the diagram is present on page 67.

20 MS пганагазе : read пганагазе.

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 :

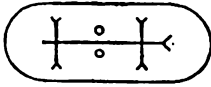
This is its *true* name : ... This is its *interpretation* : ...

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 πтоϋ λп-пeϋμaθнтнc аϋ-
 ϋφραгнzе λμoоτ тнρoт ρп-тeиcφpαгнc λпμeρθ
 πρaμнн eтe-тaи тe

5



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

ατω πтeрe-иc oтω еϋϋφραгнzе
 λμoоτ ρп-тeиcφpαгнc πтeтпoт eтeμaт aпaρ |

р. 68. ϋи πтeтпaкнa тнρc ρpαи ρп-μeμaθнтнc
 10 ατω αтpαшe ρп-oтпoσ πpαшe eпaшoϋ. жe-αт-
 кaкнa тнρc ппaρχωп ωжп ρpαи πρнтoт ατω п-
 тeрe-тпaкнa ппaρχωп ωжп ρpαи πρнтoт αтшoпe
 eтo пaθaпaтoс пσи μeμaθнтнc eтoтнρ пcα-иc
 ρп-тoпoс пμe eтoтпaβωк eρoоτ.

15

иc δε пeζαϋ ппeϋμaθнтнc жe-тпaт пнтн птa-
 пoлoγнa ппeитoпoс тнρoт eптaит пнтн λпeтθι
 λп-пeтθaπтнcμa. λп-пeтπpocφopα. λп-пeтϋφpαгнc.
 λп-пeтπaρaλнeπтωp тнρoт λп-пeтψнφoс λп-
 пeтpαп птe-тaλнθια λп-пeтaпoлoγнa eтθe-θe пe-
 20 πнaλeи λμoоτ eβωк eпeтoпoс πтeтпoтωтθ eρoтн
 μeφoтн ппaи тнρoт тпaжω eρωтн ппpαп ппeт-
 aпoλ λп-пeтψнφoс.

тeпoт θe cωтeλ птaжω eρωтн eтθe-тσиeи eβoλ
 πтeтпψтχη eпнaн aижω eρωтн ппeиθι тнρoт. λп-
 25 пeтϋφpαгнc λп-пeтpαп. eтeтпшaпeи eβoλ ρe-
 пcωμa. eтeтпeиpе ппeиθι пaиωп тнρoт λп-пeт-
 πρнтoт тнρoт. cεпacoкoт пaт. шaптeтпβωк шa-

5-7 the diagram is present on page 67.

26 MS παωп; read πпaип.

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 ерраи ривоот.
 5 аτω шаршотонг ебол нси пе[□] мпотоени. аτω
 тетнешωшт етпе жин-песнт птетникат енегиооте
 нте-птопос кнаион тирот еаттһбо тирот. ебол же-
 апаион тирот пшот епелент ерһотр мн-петнрнтот
 тирот.

10 палин он ершан-негиооте тһбо ҫнаҫ нннн
 мпѣ мпка-нобе ебол мн-неҫаполотиа мн-неҫҫ
 сфраҫис мн-неҫҫнфос мн-петрерманниа.

пшотн ршот-тнштн паллаонтис ететншанжи-наи
 птетнеи ететнннт ебол рн-сωма тетнешωпе нрилн
 15 кринес потоеин ететнһωсе етпе нса-петнернш пте
 тнвон ерраи рн-мла етере-наион тирот снр
 ебол нрнтот ршс мнн-лаат рн-негиооте шан
 тетнпшр ене[□] мпотоени.

тоте шаре-неҫҫлаз мпштлн мпе[□] мпотоени
 20 шапнат епѣ мпка- | р. 70. нобе ебол еатс
 тпааҫ мн-неҫаполотиа мн-неҫентолооте тирот
 аτω шапнат етесфр рн-тетнтерне аτω шапнат
 етеҫнфос о нпетншж.

тоте шаре-неҫҫис мфҫлаз ошнн нннн мпштлн
 25 мпе[□] мпотоени. птетнһвон еротн епе[□] мп⊙.

5 MS шаршотонг; better шаршотонг.

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

15 MS ететнһωсе; dialectical form; read ететншωсе.

23 W. Schw. о нпетншж; read рн-петншж.

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
мнесфрагис мн-петѣ.

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

ететишанѡвк еттазис мпалот мпалот сенаѣ
ннти мпетѣ мн-тетсфр мн-пнос иран. палн
он. тетпаѡвк мпетротн.

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

палн он тетнеѡвк мпесротн ша-ттазис м-
пнос мсаѡѡ папе^о мпотоени. ететишанпвор
етеѣттазис снасфрагисе мееѡти рн-теѣфрагис.
15 аѡ сенаѣ ннти мпесѣѡстнр мн-пнос иран.

палн он тетнеѡвк еротн мпесротн ша-ттазис
мпнос мѡѡ пагаѡс папеѡнсатрос мпотоени.
сенаѣ ннти мпесѣ мн-теѣфрагис мн-пнос иран.

палн он тетпаѡвк еротн мпесротн ша-ттазис
20 мпсашс ралеми. палн он сенаѣ ннти мпетѣ
мн-тетсфрагис мн-пнос иран.

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

1 MS маре; dialectical form; read мере.

2 MS мнесфрагис read мнетсфрагис.

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 | p. 71. λεπετ
 ροτη ша-ттазиc нтсащсе лѣφωνи сена† ннτη лѣ
 петнос лѣ лн-пнос пран лпе□ лпотоειн лн-
 тетсѣрагис.

5 παλιν ον τετνεβων εροτη λεπετροτη ша-ттазиc
 ннептрахωρηтос сена† ннτη лпетл лн-тетсѣр
 лн-пнос пран лпе□ лпотоειн.

παλιν ον τετνεβων εροτη λεπετροτη ша-ттазиc
 ннпперантос сена† ннτη лпетл лн-тетсѣр лн-
 10 пнос пран лпе□ лпотоειн.

παλιν ον τετναβων εροτη λεπετροτη ша-ттазиc
 лнпротперахωρηтос. сена† ннτη лпетл лн-
 тетсѣрагис. лн-пнос пран лпе□ лпотоειн.

παλιν οн τετνεβων εροτη λεπετροτη ша-ттазиc
 15 ннпротпералерантон. сена† ннτη лпетл лн-
 тетсѣрагис лн-пнос пран лпе□ лпотоειн.

παλιν οн τετνεβων εροτη λεπετροτη ша-ттазиc
 ннпампантос. сена† ннτη лпетл лн-тетсѣрагис
 лн-пнос пран лпе⊙ лп⊙.

20 παλιν οн τετναβων εροτη λεπετροτη ша-ттазиc
 ннпротперампантос. сена† ннτη лпетл лн-
 пнос пран лпе□ лп⊙ лн-тетсѣрагис.

παλιν οн τετναβων εροτη λεπετροτη ша-тта-
 25 зиc ннпсалеттос. сена† ннτη лпетл лн-тетс
 сѣрагис лн-пнос пран лпе□ лпотоειн.

παλιν οн τετναβων εροτη λεπετροτη ша-ттазиc
 ннетперасалеттос. ететшанпωρ еттазиc етл

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 $28 \times 15\frac{1}{2}$ cms. and has defects and mildew spots.

12 MS лнпротперахωρηтос; read ннпротперахωρηтос.

27 MS ннетперасалеттос; read ннперасалеттос.

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 нниас
патвор. сенаџ ннџи ллетѣѣ лн-тетсѣраџис лн-
5 пнос нран | р. 72. лпе[□] лпотоени.

тетнеѣок еротн лпетротн џа-ттаџис ннеи
пропатвор сенаџ ннџи ллетѣѣ лн-тетсѣраџис
лн-пнос нран лпе[□] лпотоени.

палн он тетнеѣок еротн лпетротн џа-ттаџис
10 нџѣ нхарачеи нотон. сенаџ ннџи ллетѣѣ
лн-тетсѣраџис лн-пнос нран лпе[□] лпотоени.

палн тетнеѣок еротн лпетротн џа-ттаџис
лпшоелнт нхорнеа. ететнџанпвор еттаџис етеи
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 етеелеат сенаџ ннџи ллетѣѣ лн-тетс
сѣраџис лн-пнос нран лпе[□] лп[⊙].

20 палн он тетнеѣок еротн лпетротн џа-ттаџис
ннетрипнеѣеатос нте-пе[□] лп[⊙]. ететнџанпвор
еттаџис етеелеат сенаџ ннџи ллетѣѣ лн-пнос
нран лпе[□] лп[⊙] лн-тетсѣр.

палн он тетнеѣок еротн лпетротн џа-ттаџис
25 нтетриџнеамис 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 нтетриџнеамис; better нпетриџнеамис.

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
 λιψορп итωψ ςηα† иηти лелεϑι λι-τεϑεφρα-
 ϑις λι-πιος ιραν λεπε□ λεπ⊙.

παλι οη τετηαοτωτῃ εροτι λεπεροτι ψα-
 5 ιποποс иттаζις итекληροномια. сена† иηти лелεϑι
 λι-τεϑεφραϑις λι-πιος ιραν λεπε□ λεποτοειη.

παλι οη τετηεβωκ εροτι λεπεροτι ψα-ττα-
 ζις λιποποс иηϑιη λι-περρον. ететиψаиπωρ
 εттаζις етееεατ сена† иηти лелεϑι λι-τεϑι
 10 φραϑις λι-πιος ιραν λεπε□ λεποτοειη.

παλι οη τετηαοτωτῃ εροτι λεπερο |
 ρ. 73. ψα-τταζις иηкатапетасεα. етснк ери-πιος
 ιρρο λεπε□ λεποτοειη. сена† иηти лелεϑиос лει
 λι-τεϑεφραϑις λι-πιος ιραν λεπε□ λεποτοειη.
 15 ατω σενασοκοτ ηατ ψаиηтетиχιοор εροτι итети-
 οτωτῃ лееоот εροτι ψаиηтетиπωρ епкос ιρωεε
 ете-иηтоϑ пе ιρρο лелει□ ηοτοειη τηρεϑ παι ете-
 πεϑραν пе ιεοτ.

εтетиψаиπωρ ептопос етееεατ ςηαηατ еρωти
 20 εαтетиεire лелι λεπε□ λεποτοηι τηρεϑ λι-πιϑι лε-
 пка-нобе еβολ λι-ηεϑαπολοϑια λι-ηεϑωτοϑηηε.
 ептатетиηαλοοτ εϑραι λι- ηεϑϑηητε τηροτ. ατω
 же-αтетижωк еβολ ηεητολη ηεε ите-πιϑι λι-ηεϑι-
 ϑηητε τηροτ. тоте ςηαραше εϑραι ехи-τηηти ησι
 25 ιεοτ πιωτ λεπε□ λεπ⊙. иηтоϑ де ϑωωϑ οη ςηα†

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.

ннтн ллелсрѣ ллн-телсфратис ллн-пнос пран лл
 пе[□] ллпотоелн.

палн он тетнаѡк ептопос ллпнос нотоелн
 пал еткѡте пе[□] тнрс ллпотоелн ллн-нетнрнтс
 5 тнрот. ететнщанѡк де ептопос етлеллат ере-леот
 он рл-птопос етлеллат. нтос де пнос нотоелн
 снлѣ ннтн ллелсрѣ ллн-телсфратис ллн-пнос пран
 ллпе[□] ллпотоелн.

палн он тетнаѡк еротн ллелсрѡтн ежн-ел
 10 пѣлн ллпе[□] ллпотоелн пал ете-пелерснат пе н[□]
 ллпотоелн. ететнщанпѡр де енефѣлаз ллпѣлн
 ллелерѣ н[□] етлеллат ажн-пѣ ллн-тецаполоснл.

атѡ ерщан-нефѣлаз лотѡн (ннтн) ллпѣлн
 ллелерѣ нѡнср ллпотоелн | р. 74. тетнеѡк
 15 еротн ллелсрѡтн щл-ттазис нтетрнлнелс лл
 потоелн. ете-пал не нетран. нлзлзѡ. зѡѡлз.
 елѡз (нлел) нѡлзлзѡ. пал се не пран ннетрнлн
 ллелс нотоелн нте-пелерѣ н[□] нотоелн.

палн он ететнщанпѡр еттазис ннетрнлнелс
 20 нотоелн етлеллат. нтоот рѡот он сенлѣ ннтн лл
 петнос ллѣ нте-пел(ерѣ) н[□] нотоелн ллн-телсфрат
 ллн-пнос пран нте-пелерѣ нѡнср нотоелн.

палн он тетнаѡк еротн ллелсрѡтн еттазис
 нтелерѣ нтазис нте-пелерѣ ннос нлнелс нте-
 25 непровѡлн ллпнотте нталнѡл пал нтацпрѡлде
 ллелот еѡл. ететнщанпѡр еттазис етлеллат. ажн-

4 MS еткѡте пе[□]; read еткѡте епе[□].

12 MS пѣ; Schmidt: read пѣ мпнлнѡе еѡл.

15 MS нтетрнлнелс; better ннетрнлнелс.

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 εταεεατ. σενα† ηητι ρωοτ
 οη λῆπετποσ λῆῖ λῆν-τετποσ παπολογία λῆν-τετῖ
 σεφρατις.

- 5 κτοοτ δε ρω(οτ) οη πατταζις εταεεατ. ετε-
 κτοοτ νε ταηιῖβ ηατηααις λῆηποττε ηταληθια.
 και νε πετραη ηταληθια. οτη-ιῖβ δε ηκεφαλη ρη-
 τταζις εταεεατ. και σε νε ηραη ητταζις εταεε
 εατ ζωζηζωζα ζωζεζαζ θωζωζαζ θηζηζωζ. αζωηῖ
 10 ζωζηα. θηζηζωζαη. ηζωηηαζ αθωζωηης ηζωηη ζηηηηψωζ
ζαζ(οζ).... ζααζη(ι)ωζ.

- και σε πετραη ητε-ταληθια. και σε σενααρεῖ
 ρατοτ ρε-πετποποσ εαταατ ησεηηκαλει ηηειραη
 εροτη εηποττε ηταληθια εττω εεεος ηε-ςωταε
 15 εροη ηεηειωτ ηιωτ εεηητειωτ ηια ιζ ζα.....
 ... ζωζ ωωωωωωω [εεε|εεεε | p. 75. οοοοοοο
τττττττ. ιζη. ζωζω. ζεζωζω. ζωζωοι. εζωιω. ειαπηθα
ειαπηθα ετε- πα νε ηιωτ εεηητειωτ ηια ηε-ητα-
 20 πτηρϋ ει εῖολ ρη-αλφα ετηακοτοτ ερ, εψηε ετηαῖ
 ψωπε ησι ηζωη ητε-ζωη ηια. εηεηηκαλει σε ηηειραη
 ηαφθαρτοη ηεκας εκετηηποοτ εῖολ ητειποσ ηατῖ
 ηαις ηοτοεηη ησει ησα-ηειαιηηιῖβ ηαχωρητος ετε-
 κτοοτ νε ηαιηιῖβ εεεαθηηης εηιαη ατχι λῆπῖ λῆ

6 MS τῆηιῖβ; read τῆηιτῖβ.

12 MS ηαι σε; read ηαι σε [ηε]

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 ηιωτ; read ετε-παη νε ηιωτ.

19 W. εωηε; read εω εψηε.

21 MS ηεκας; read ηεκαας.

23 MS ηαιηιῖβ; read ηαιηιτῖβ.

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. ετθε-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 ποτποσ πατπαλεισ πταϋ
 ετε-παι πε πεсran θωρζωζ ζαζαωζ.

πτεπνοτ δε ετεμεατ аσει εβολ πσι φноσ πατ
 παλεισ ποτοειν пса-μεεαθнтс аτω πτεπноτ етеи
 маτ снаtre-не[ο] ποτοειν снаtre-петазиc соноτ
 10 πατ шантетноτωтћ εροτη επсаηροτη πтетпωρ
 επε[ο] μεпποττε πταλνηοια. πτοϋ δε ρωωϋ οπ
 πποττε πταλνηοια φна† нтп мепечнос мѣ мп-
 течнос псѣр мп- печнос пран παι ετο ηρρο ερραι
 εжи-печ[ο].

15 παλιν οπ φнартанете εροτη есепикаλει μεп
 ποττε πιατηρατϋ ετε-πτοϋ πε пейωпе матааϋ.
 πτοϋ δε πποττε πιατηρατϋ φнаποτρε ρωωϋ ποτ
 аτпаеиc ποτοειν εβολ ηρηтеϋ ησει шарωтп еп
 топос мпποττε πταλνηοια пс† нтп мпечхарантнр
 20 μεπε[ο] μεпποττε πταλνηοια. аτω псжен-тнотп εβολ
 мплнрωма ние аτω ηр-тнотп ποτταзиc ρε-
 пе[ο] етамеаτ πтетп†-εооτ εροτη | ρ. 76. μεп
 ποττε πιατηρατϋ εβολ же-атетпжι мпѣ мпка-нобе
 εβολ жпн ететηρп-сωма. πтетпшωпе ρε-птопос
 25 мпποττε πταλνηοια εβολ же-атетпжι мпѣ мпка-
 нобе εβολ мп-тесјапологиа мп-тесѣфрагис мп-
 тесѣψнѣос мп-песѣнтолооте тнрот ептагροпот

2 MS πε ρωп ε[ο]; read πε ερωп ε[ο].

12 W. Schw. φна†; MS probably φна†.

21 MS ηр-тнотп; read ηср-тнотп.

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 ѿ камаѳнтис ари-ѳаршонт.
 аτω ѳнаѳ нити лпкеѳ лпка-ноѳе еѳол. лп-
 неѳапологια лп-теѳѳрагис.

птере-ис ѳе отω еѳѳω нпαι тнрот енеѳмаѳнѳ
 5 тис. аτω еѳѳ нат нпелѳ тнр ептаѳотω еѳеире
 лмоот. пехе-ис ннеѳмаѳнѳтис ѳе-ѳапс ѳар пе
 етрететнѳи лпкеѳ лпка-ноѳе еѳол. ѳенаѳс етеѳ
 тнешωпе ншнре нте-потоein. ететнѳнѳ еѳол ѳн-
 лѳ тнрот.

10 нтере-ис ѳе отω еѳѳω нпαι тнр енеѳмаѳнѳтис
 лп-лѳ еѳтсаѳо лмоот ероот пехе-лмаѳнѳтис
 нис нѳѳ ѳе-пепѳоис аτω пепсаѳ тисопс лмоон.
 ѳенаѳс енеѳω ерон лпѳ лпка-ноѳе еѳол лп-
 неѳапологια лп-теѳѳрагис лп-теѳѳнѳѳос ѳе-
 15 енашωпе ншнре нте-потоein аτω ѳе-нпेतѳатехе
 лмоон нѳи нарѳωн нпαιωн. нѳи етшоп лпѳол
 нпел[о] потоеin. аτω ѳенаѳс енешωпе еннп еѳотн
 епеклнрос нтлпнтеро лп[⊙] аτω нтншωпе епѳнѳ
 еѳол ѳн-пелѳ тнрот.

20 пехе-ис ннеѳмаѳнѳтис ѳе-ѳрош нѳнт аτω ѳнаѳ
 ѳооѳ ерѳтн епелѳн ѳе аир-шрп нѳоос нити ѳаѳн
 елпѳѳѳ-лѳ нити ѳе-ѳнаѳ нити лпѳ лпѳ нпαιωн
 лп-пелѳѳрагис лп-ѳе пепикалел лмоот еѳωн
 енеттопос.

25 сωтлѳ ѳе тенот епѳнѳ атетнѳи лпѳ лпѳ нпαιωн
 лп-пѳ лпѳѳаптислѳ лпѳлмоот лпѳωнѳ лп-пѳ лпѳ
 ѳаптислѳ лпѳекрѳлѳ лп-пѳ лпѳеппѳ етотаѳѳ |
 р. 77. лп-пѳ нѳи-тѳанѳа нѳнт-тнѳтн епѳнѳ ѳе

1 MS ετοτ-τηττι; better ετοот-тнѳтн.

15 MS εнашωпе; 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

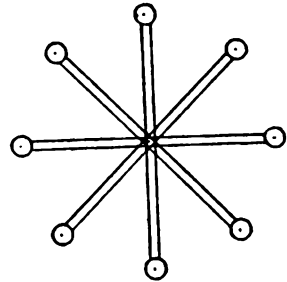
* cf. Eph. 5.8

¹ (11) his disciples; lit. the disciples of Jesus.

αἰχοος ἐρωτη **ⲉ-ⲥⲏⲁⲥ** ⲏⲏⲧⲏ ⲏⲏⲉⲧⲁⲡⲟⲗⲟⲓⲁ ⲏⲏ...
 ⲟⲩ ⲏⲉⲣⲉ. **ⲙⲏ-ⲏⲏⲉⲓⲥⲫⲣⲁⲓⲥ**. ⲥⲱⲧⲉ ⲥⲉ ⲏⲧⲁⲧⲱ...
 ἐρωτη ⲏⲏⲉⲧⲁⲡⲟⲗⲟⲓⲁ ⲏⲁⲓ ⲉⲧⲉⲧⲏⲁⲡⲟⲗⲟⲓⲥⲉ ⲏⲁⲧ
 ⲏⲣⲏⲧⲟⲧ.

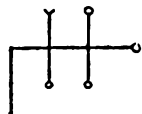
5 ⲉⲧⲉⲧⲏⲥⲱⲏⲉⲓ ⲉⲃⲟⲗ **ⲣⲙ-ⲡⲥⲱⲙⲁ**. ⲉⲧⲉⲧⲏⲥⲱⲏⲡⲱⲣ
 ⲉⲡⲥⲟⲣⲏ ⲏⲏⲁⲓⲱⲏ ⲏⲥⲉⲉⲓ ⲉⲃⲟⲗ **ⲣⲁⲧⲉⲧⲏⲉⲣⲏ** ⲏⲥⲓ ⲏⲁⲣⲓ
 ⲭⲱⲏ **ⲙⲉⲡⲁⲓⲱⲏ** ⲉⲧⲉⲙⲉⲁⲧ. **ⲥⲫⲣⲁⲓⲥ** ⲙⲉⲙⲱⲧⲏ ⲏⲧⲉⲓ
ⲥⲫⲣⲁⲓⲥ

ⲏⲁⲓ ⲏⲉ ⲏⲉⲥⲣⲁⲏ **ⲗⲱⲗⲉⲗⲏ** **ⲁⲭⲓⲥ**
 10 ⲏⲟⲧⲥⲟⲡ **ⲙⲉⲙⲁⲧⲉ** **ⲁⲙⲁⲣⲧⲉ** ⲏⲧⲉⲓ
 ⲡⲏⲥⲟⲥ **ⲣⲏ-ⲧⲉⲧⲏⲥⲓⲭ** ⲥⲏⲧⲉ **ⲁⲣⲓⲟ**
ⲙⲉⲏⲧⲟⲧⲉ ⲏⲥⲉ **ⲁⲧⲱ** **ⲙⲉⲏⲧⲡⲓⲥ**.
 ⲉⲧⲉⲧⲏⲥⲱⲏⲟⲧⲱ ⲉⲧⲉⲧⲏⲥⲫⲣⲁⲓⲥ
ⲙⲉⲙⲱⲧⲏ **ⲣⲏ-ⲧⲉⲓⲥⲫ**, **ⲁⲧⲱ** **ⲧⲉⲧⲏⲥ**



15 **ⲧⲁⲧⲉ-ⲏⲉⲥⲣⲁⲏ** ⲏⲟⲧⲥⲟⲡ **ⲙⲉⲙⲁⲧⲉ**
ⲁⲭⲓ-ⲏⲉⲓⲁⲡⲟⲗⲟⲓⲁ **ⲣⲱⲱⲥ** **ⲉ-ⲁⲏⲁⲭⲱⲣⲓ** ⲏⲏⲧⲏ **ⲡⲣⲟⲥ**
ⲧⲉ(ⲟ) **ⲡⲉⲣⲥⲟⲙⲉⲫⲱⲏ**. **ⲭⲟⲧⲉ** ⲏⲁⲣⲭⲱⲏ **ⲙⲉⲡⲥⲟⲣⲏ** ⲏⲏⲁⲓⲱⲏ.
ⲉ-ⲥⲉⲡⲏⲁⲗⲉⲓ **ⲏⲏⲁⲗⲁ**. **ⲗⲏⲱⲗⲁⲗ**. **ⲗⲱⲗⲉⲗⲱ**. **ⲣⲟⲧⲁⲏ** **ⲁⲉ**
 ⲉⲣⲥⲱⲏ-ⲏⲁⲣⲭⲱⲏ **ⲙⲉⲡⲥⲟⲣⲏ** ⲏⲏⲁⲓ **ⲥⲱⲧⲉ** ⲏⲉⲓⲣⲁⲏ **ⲥⲉ**
 20 **ⲏⲁⲣⲣⲟⲧⲉ** **ⲙⲉⲙⲁⲧⲉ** ⲏⲥⲉⲥⲟⲏⲟⲧ ⲏⲁⲧ ⲏⲥⲉⲡⲱⲧ ⲉⲡⲉⲙⲉⲏⲧ ⲉⲥ
ⲣⲏⲟⲧⲣ ⲏⲧⲉⲧⲏⲙⲉⲟⲟⲥⲉ ⲉⲧⲏⲉ.

ⲉⲧⲉⲧⲏⲥⲱⲏⲡⲱⲣ **ⲉⲡⲉⲙⲉⲣⲏ** ⲏⲏⲁⲓⲱⲏ **ⲭⲟⲧⲏⲭⲉⲱⲭ** ⲏⲁⲉⲓ
 ⲉⲃⲟⲗ **ⲣⲁⲧⲉⲧⲏⲉⲣⲏ**. **ⲥⲫⲣⲁⲓⲥ** **ⲙⲉⲙⲱⲧⲏ** **ⲣⲏ-ⲧⲉⲓⲥⲫⲣⲁⲓⲥ**
 ⲏⲁⲓ ⲏⲉ ⲏⲉⲥⲣⲁⲏ **ⲁⲭⲓⲥ** ⲏⲟⲧⲥⲟⲡ **ⲙⲉⲙⲁⲧⲉ**. **ⲟⲱⲥ**
 25 **ⲗⲱⲗⲁⲗ** **ⲁⲙⲁⲣⲧⲉ** ⲏⲧⲉⲓⲡⲏⲥⲟⲥ **ⲣⲏ-ⲧⲉⲧⲏⲥⲓⲭ**



1 W. Schw. ⲏⲏ...ⲟⲩ; no letters missing; read ⲙⲏⲟⲩ.

2 W. Schw. ⲏⲧⲁⲧⲱ... ἐρωτη; read ⲏⲧⲁⲧⲁⲧⲟ ἐρωτη.

6 MS **ⲣⲁⲧⲉⲧⲏⲉⲣⲏ**; read **ⲣⲁⲧⲉⲧⲏⲉⲣⲏ**.

9-15 the diagram is missing, but seen in W. Schw.

11 MS **ⲁⲣⲓⲟ**; read **ⲁⲣⲓⲟ**.

19 MS ⲏⲏⲁⲓ; read ⲏⲏⲁⲓⲱⲏ. MS **ⲥⲱⲧⲉ** ⲏⲉⲓⲣⲁⲏ; read **ⲥⲱⲧⲉ** ⲉⲡⲉⲓⲣⲁⲏ.

25 the diagram is present on page 77.

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.

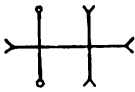
When you reach the second *aeon*, ... will come forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

Say it once only. Hold this *cipher*: 2219 in your two hands. | When you have

снтп бсѣ жоттеноотс нше аѡ лентѣс. ететп
 шапотѡ ететпсфрагѣзе лелѡтп птеисфрагѣс пте
 тптаѡ-песрап потсоп лелате. аѡи-пеѣаполѡгѣ
 рѡѡѣ же-анаѡѡри пак | р. 78. жотпхѡѡх
 5 пархѡп лелелерснат ппайѡп же-ѣепикалеп пн
зѡѡз. зѡнза. зѡѡзѡз. палпн он пархѡп лелелерѣ
 пайѡп сенасокоѡт пѡт. псепѡт епелент ерѡѡтр.
 птетпелѡоше етпѣ.

ететпшаппѡр епелерѣ ппайѡп сеннѡ еѡѡл рѡ
 10 тетпнн псѣ ѣлѡѡѡѡѡ лел-хѡтѡхѡ. сфрагѣзе лелѡтп
 пѣсфрагѣс



пай пе песрап зѡзеѡз аѡиѣ потсоп лел
лелате. алаѡрте птепѣнѣ, рп-петпсѣж.
ѣтлѡ лелѣшѡелете нше аѡѡ релѣѣс. ете
 15 тпшапотѡ ететпсфрагѣзе лелѡтп птеисфрагѣс еѡ
 тетпжѡ лелесрап потсоп лелате. аѡи-пеѣаполѡгѣ
 рѡѡѣ же-анаѡѡри пнтп ѣлѡѡѡѡѡ лел-хѡтѡхѡ
 пар лелелерѣ ппайѡп же-ѣепика пзѡнзѡз. зѡѡзѡз.
хѡѡзѡз. палпн он пархѡп лелелерѣ ппайѡп пасѡ
 20 нѡт пѡт. псепѡт епелент ерѡѡтр птетпелѡоше етпѣ.

ететпшаппѡр епелерѣ ппайѡп сеннѡ еѡѡл рѡ
 тетпнн псѣ сѡелѡнѡ лел-хѡѡхѡтѡхѡ. сфр лелѡтп
 птеисфрагѣс

пай пе песрап ѡзѡнѡ аѡиѣ потсоп лел
 25 лелате. алаѡрте птепѣнѣ, рп-петпсѣж
ѡпне релетп нше аѡѡ тѡѡт лел-ѣѡт
 ететпшапотѡ ететпсфрагѣзе лелѡтп п
 теисфрагѣс еѡтетпѡѡѣ-песрап потсоп
лелате. аѡи-пеѣаполѡгѣ рѡѡѣ же-анаѡѡри пнтп

1 MS снтп; read снтѣ.

2, 3 MS птетпѡѡѡ-песрап; better птетпѡѡѣ-песрап.

12-14 the diagram is missing, but seen in W. Schw.

18 MS ѣепика; read ѣепикалеп.

24-27 the diagram is present on page 79.

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: ...

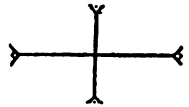
Say it once only. Hold this *cipher*: 4555 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves, | Samaelo and ..., you *archons*

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 ηηηη ιαλω α(ι)ωχ·αιсωαλ γε-φε-
 15 πικαλει ηζωηηανωζηηζαζ. ζω..ωωζη. ететηшанотω
 ететηηжω ηηηеиаπολ 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. οηη-οηηοτι ηηηηтагаθос ηηηот еβολ γε-
 аτпистете ησι παρχων ηηηποс етеηηατ. сенит
 еβολ ρатетнρη ησι ζω..ζαωχ. χωζωζαζα. ωβαωθ
 25 παρχων ηηηοτι ηηηесос етеηеете 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: ...

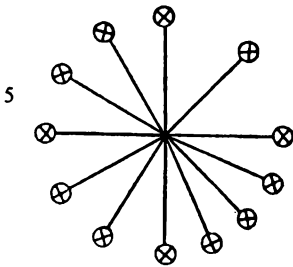
Say it once only. Hold this *cipher*: 5369 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: '*Withdraw* yourselves ..., ..., ..., because I *call upon*' When you have finished saying these *defences* the *archons* 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
ματε ζαχωωααζοζ αμαρτε
πτειψηφοс ρη-πετησιχ εριε
σοот ншо | р. 80. ατω ψτε
нше ατω μεпτη. ететпшапотω
ететпсφραγисε μελωτη πτει
сφραγис еатетптате-песран

10 ποтсоп μεματε αχι-пειαπολογία ρωωϋ γε-αпа-
χωρι пητη ζωζαωχα. χωζααζαω. ωβαωθ παρχων
птнотι μεесос. απ(ε)χι γαρ μεμ̄ μπιβ̄ ηпαιων
μεп-петаποлогия. γε-тпепикаλει пζωηαζα. χω-
ζαεζ. αχωζωνζ. πτεηποτ он ететпαχω ηпекерап
15 παρχων етееаατ ηасокоτ ηατ. ηсена-тегпηп ηητη
псетеααααρτε μελωτη. ептатаеи γαρ εβολ ρατε-
τηρη. етееете γε-мешак επετηχι-μ̄. ηтоот δε
ρωот (ен)сепараще ημεпτη ρη-отпосв ηраше
εβολ γε-атетпχι-μ̄ жпη ететпρη-сωαα. παλп он
20 сепакωρ еρωτη. εβολ γε-атетпотωтв ероот. па-
лпη он тетпееооше етпе.

ететпшаппωρ επμερсащϋ ηпαιων сеппт εβολ
ραтетпρη̄ пειχωζααζαχω. ιαζω. сφραγисε με-
λωτη πτειсφр.

25

παι πε πεσαν αχιη ποтсоп μεματε
χωζωφρααζαζ. αμαρτε πτειψηφ̄ ρη-пε-

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.

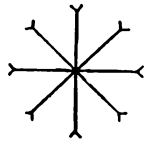
When you reach the seventh *aeon*, ... will come forth before you. *Seal* yourselves with this *seal* :

This is its name : ...

Say it once only. Hold this *cipher* : | 7889 in your

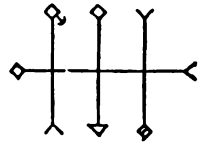
τησιζ ζωπθ σασηϛ ηϛω ατω ψμοτη ηϛε ατω ρεε
 νε-ψις. ететηϛαποτω ететηςφραγизε μμωτη ρη-
 τεиςφρ еатетηтаτε-песр ποτσοп μμате αχι-пей
 απολ ρωωϛ γε-αναχωρι ηητη χωζωζαζαχω· ιαζω
 5 γε-τηπεικαλει ηζωνζω. ζαχωζω. ζηαζω. παλιν οη
 ηαρχων επμμερ σασηϛ ηαιων ηασοηοτ ηατ. ηтетης
 μωοϛε етπε.

ететηϛαηπωρ δε επμμερη ηαιων сениτ еβολ
 ραтетηρη ησι ηαρχων етμματ ете-ηαι ηе ιαω.
 10 (α)саχω. αωειω. сφρ μμωτη ητεиςφρ
 ηαι ηе ηесрαιη ζωζαωζ αχιϛ ποτσοп μμ
 μате αμαρτε ηтеψηφос | р. 81.



ρη-ηетησιζ ηηα ψμοτη ηϛω ατω ταις
 οτταϛτε. ететηϛαποτω ететηςφραγизε μμωτη ηтеиς
 15 сφραγис еатетηтаτε-песр ποτσοп μμате. αχι-
 ηειαπολογια ρωωϛ γε-αναχωρει ηητη ιαως. ηα
χοι. αωειω γε- τηπεικαλει ηζαααζωζ ζηιω. ζηαζ
ω?ωωζαζ. παλιν οη ηαρχων επμμερη ηαιων ηα
 σοηοτ ηατ. ηтетημωοϛε етπε.

ететηϛαηπωρ επμμερψις ηαιων сениτ еβολ ρα
 тетηρη ησι ηωζηωθ. ωζαι. ηζαηαθα ηαρχων επ
 πμμερθ ηηαιων. сφραγизε μμωτη ητεиςφραγис
 ηαι ηе ηесрαιη ζωφραηας αχιϛ ποτ
 соп μμате. ηω ηтеψηφос ρη-ηетης
 25 σιζ (η)ωпθ χοτωτψμνη ηϛε ατω
 ρεηνε-ψις. ететηϛαποτω δε ететης



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.

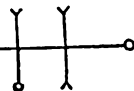
When you reach the ninth *aeon*, ..., the *archons* of the ninth *aeon* will come before you. *Seal* yourselves with this *seal* :

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-анаѣѡрѣ
 реп нптп ѣѡзнѡѣ. ѡзап. нѣанаѡѡ же-тнепикалеп
 нѣѡн. ѡѡза. ннѣнѣѡѡ. ѣѡѡнѣ. палп он парѣѡп
 5 мѣѡѣѣѡѣ пѡпн пасокоѡѡ пѡѡ. птетпѣѡѡѡѣ етпе.

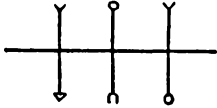
ететпѣѡпѡѡѡ ѡѣ епѣѡѣѣѡнт пѡпн сеннѡѡ ѣѡѡ
 рѡтетпнн нѡп ѡѣѡѡѡ. ѡѡѡѡѡѡ. ѡѡѡѡ. парѣѡп
 мѣпѡпн етѣѣѣѡѡѡ. сѣѣр мѣѡтп нтеисѣрагѣс ете-тап те

10  пѡп пе песрап ѡѡѡѡѡ. аѣиѣ нотсоп
 мѣѣате. кѡ нтепѣѡнѣѡс рн-петпѡѣѣ
 ѡѣнѡ рѣѣтп нѣѣѡ ѡѡѡ тапѡѡ-ѣѣс.

ететпѣѡпѡѡѡ ететпсѣрагѣзе мѣѡтп нтеисѣрагѣс
 еатетптатаѣ-песрап нотсоп мѣѣате. еатетпсѣѣр мѣ
 ѣѡтп нотсоп мѣѣате. | р. 82. аѣи-неапологѣа

15 рѡѡѣ же-анаѣѡрѣп нптп ѡѣ(ѣ)ѡѡ. ѡѡѡѡѡѡ. ѡѡѡѡ.
 же-тнепикале пѣнѡѡѡѡѡ. ѡѡѡѡѡѡ. ѣѡѡѡѡѡ. палп
 он парѣѡп мѣѡѣѣѡѣ пѡпн пасокоѡѡ пѡѡ. нтеп
 тѣѡѡѡѣ етпе.

ететпѣѡпѡѡѡ епѣѡѣѣѡнтѡѡѡ ппѡпн. сеннѡѡ
 20 ѣѡѡ рѡтетпнн нѡп ѡѣѡѡѡѡ. ѡѡѡѡѡѡ. ѡнѣѡѡп парѣ
 ѣѡп мѣпѡпн етѣѣѣѡѡѡ. сѣѣрагѣзе мѣѡтп нтеисѣѣр

 пѡп пе песрап ѡѡѡѡѡн. аѣиѣ нотѣ
 соп мѣѣате. аѣѡѡѡѡѡѡ нтепѣѡнѣѡс
 рн-петпѡѣѣѣ ѣѣнн ѣѡѡ нѣѡ

25 ѣѡѡ нѣѡ мн-тапѡѡѡ-ѣѣѣн. ететпѣѡпѡѡѡ ѡѣ ететпсѣ
 сѣрагѣзе мѣѡтп нтеисѣрагѣс еатетптатаѣ-песрап
 нотсоп мѣѣате. аѣи-неапологѣа рѡѡѣ же-анаѣ
 ѣѡрп нптп ѣѣннѣѡ. ѡѡѡѡѡѡѡѡ. пѡтѣнѣѡѡѡѡѡѡ. 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 ψμοτη ηψο ατω



ψμοτη ηψε μн-ταιοτ-τη. ετεηψαποτω ετεηc
 5 сφραγiζε μμεωτη πτεiсφp εατεηтaтe-πεсpан ποτι
 cop μμεατε. αχι-πeιαποлогiα ρωωϙ же-тпeпикалeи
cazαzα. αiωωzαηη. zωzωμeαzα. θρωzωεz. αxωzηω.
zωη. zδη. ωωω ωωω ωωω ωωω ηηη ηηη ηηη ηηη
εεε zαηzωαz. zηωzωε. zηzη. zηωz. zωizη. xωzωεzω.
 10 zηεzω. ετεηψαποτω δε ετεηпeпикалi ηпeиpан πτε-
πε o o. αχιc ρωωϙ же-αηαxωpι ηηηη τηz
μпpовoληη ητε-пapopαтoс ηпoттe. παι εптапoтω
εптат[о] μπεтpан ηиψopп.

ητεηпoт δε εтoтпaотω εпp μπε o o μн-
 15 тeяпoлогiα. ceηacокoт пaт ητεηημooψe εтпe.
ετεηψαппωp δε επμeρiα ηпaиoη εcμeμaт ηci
пeεpη ηпoc пapopαтoс ηпoттe. ατω εcμeμaт
ηci ηпoc ηпoттe. παι εтoтμeoттe epoϙ ρe-
пeεpиa пaиoη же-ηпoc пxρ... | p. 85. ηc
 20 пoттe. εтaтпaμic ρωωϙ πε ητε-пeит пapxωηη
ητε-п o. παι εтeεфoтηη ηпaиoη тпpoт. ετε-ηтoот
ηe пc ηпoттe εтeпpηoλ ηпe o o. oтη-oтμeηи
ηψe гap пaтпaμic ρe-пaиoη εтeμeαт. αλλα
 25 пceоψ αη ηoε ηпeтψooп ρη-пaиoη εтeпeтcaпpηoλ.
ceпηт δε εpηoλ ρaтeтпoηη ηci пaтпaμic εтeμeαт

1-3 the diagram is present on page 84.

7 MS cazαzα; read пcazαzα.

14 MS εтoтпaотω εпp; better εтoтпaотω εтaтe-пpан.

19 MS пxρ; read пxρиcтoс 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 εтпeтcaпpηoλ; MS εт is inserted above εтпcαпpηoλ.

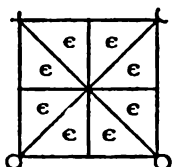
This is its name : ...

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-αλαρτε ααωτη ετηωρ ερωτη ετθε-ααη
 ενταтетηжито жєнаас етєкатеχє ααωτη ηтетηρ-
 παη ρη-ηεττοποс. жєнаас етєжи-ατηααιс ρωοτ
 ρη-ηατηααιс ααε [ο] αεποτοειη. αηοκ δε †χω

5 ααωс ηητη ηε-сѣρ ααωτη ηтєтсѣратс



10

παη ηε ηεсραη ζωεζωζηαζαχ αχιϥ ηε
 οтсоп ααατε. ατω ηα-†ψηηφοс ρη-
 ηετησιχ †ωζϑ ψαωτη ηψο αηη-ψαωτη
 ηψε αηη-сѣϣс. παλιν οη αχιс ηε-
 αηαχωρι ηητη ηατηααιс τηροτ αηη-

αερ(ε) ηαρορατοс ηηοττε ηε-τηηηκαλει ηζωωζηαζ.
αχωηζω. ζηηη. ζωαζη. ατω сєηαсοηοτ ηατ ησι
 ηατηααιс αηαηωη εтєααατ ατω ηтетηαωοψε етпє.

εтетηшаηηωρ δε εηειρ αηειс ηαρχωη εтєη-
 15 φοτη ηηειαρορατοс τηροτ етє-ηтоοτ ηε ηηοτте
 ητηατηααιс εтєηηβολ αηηε [ο] αηη⊙. етє-ηтоοτ
 ηε ηαρχωη αεποτοειη сєηεφοτη сαρ ηηαηωη τηροτ
 ησι ηс ηαρχωη εтєααατ ατω ηтоοτ οη εтєηηβολ
 ηηε [ο] τηροτ сєοτοτћ εηοτте ηηα етηη-ηαηωη τη-

20 роτ. ететηшаηηωρ δε еηтопос εтєααατ сєηαηατ
 ερωτη εатетηχι-ηειη. ηтоοτ ρωοτ οη ατχι-αηη
 αηηε [ο] αεποτοειη εβολ ηε-ηтєтєсєи εβολ ησι тат-
 ηααιс ηροτєиτє ηψορη ηε παη ηατσω ηηηтє ατω
 οη ηтєтοтєиτ єпєсηт. αтηηтєссє ηατ ηтєηηтєтєтє

25 αεποτοειη αс† ηατ ρωωс? οη ηηειη εηταηтаατ
 ηητη. αλλα αηηατ ηη αηηα-ηοηε εβολ. εтθε-
 παη αηατοτжито ερωτη εηεθηρ αεποτοειη. ηε-
 αηατοτжи αηηη αηηα-ηοηε εβολ. εтθε-παη σє †χω

6-10 the diagram is present on page 85.

8 MS †ωζϑ; read ηωζϑ.

10, 11 W. Schw. ηημερ(ε); read ηημερћ.

14 MS εηειρ for εηειραη; read εηειτοποс.

25 MS αс†; Schmidt: perhaps read αη†

26 MS ηηηατ ηηη; read ηηηατ εηηη.

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.

αλλος εντιν γε-ειψανς | p. 86. ει σωλ εναιων

την οτ φνατ ενψι αμνα-νοβε εβολ ανειν ναρχων
ντε-ποροειν ναι ετσοον αφαι εναιων την οτ. εβολ
γε-απιςτερε ενψι νταντερο ανποροειν.

5 ετηνψιαννωδ δε εντοποε ετμμιατ σενακατ

ερωτη εατετηνχι ενειψι την οτ ψατη-νψι αμνα-νοβε

εβολ. σενακατ ετμμιατ εναιων εν-ποποε ετμμιατ.

εβολ γε-απατορχι ενψι αμνα-νοβε εβολ. γε

κααε ετηννερε νμμια[ε] ενειψι εντατετηνχιτορ.

10 ετβε-ναι δε φτω αλλος εντιν γε-αν-ψωα ετρετε

τηνωκ ενερωορι. ψαντετηνχι ενψι αμνα-νοβε εβολ

νιφορι. ανρροτε δε γε-αποοε εντιν γε-αν-ψωα

ετρετετηνωκ ενειψι ανποροειν ψαντετηνχι ενψι

αμνα-νοβε εβολ. αλα σενακατεχ[ε] εναιων εν-

15 ποποε ανψωα νι ναρχων ντε-ποροειν ετβε-ναι

δε φτω αλλος εντιν γε-αν-κοαετηνχι εν-νιτορ

ποε ετμμιατ εβολ γε-αχι-ψι ενι ναιποποε ετμμ

ιατ οταε αν-ψωα ετρετεκοαε εναιων εν-

20 ποποε ετμμιατ. αλα ετνακατ ετμμιατ εν-

ποποε ετμμιατ ψαντετηνχι ενψι αμνα-νοβε εβολ.

ετρετετηνωκ ενειψι ανποροειν ψαντετηνχι ενψι

αμνα-νοβε εβολ. αλα σενακατεχ[ε] εναιων εν-

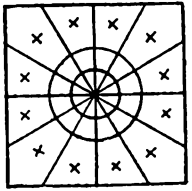
25 ποποε ετμμιατ ετρετεκοαε εναιων εν-

ψιφορε εν-νιτορ εφνε. ετηνψιανς

30 οτω δε ετηννερε ετμμιατ εναιων εν-

ετρετε εατετηνταρε-νιερ αν ποποε

αλλατε αχι-νιαιποποε ενωδ γε-τηννεκαλει εν



9 MS namas...: read namas[ε].
17 W. Schw. axxi: read axxi.
24 MS εφνε: read εφνε.
25, 26 MS νεεεεεεεε: read νεεεεεεεε.

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.

ιωτη ζωεζηαζεϋωεζωη. ωεζηαζ. ειωζηαω. ζαζηω. ζαζ
ζηωζω. ετετησαποτω ετετηπεικαλει κκειρ σατς
 σοτη-τηττη κσι κπαρλκκπτωρ κκτοποσ εταε
 κκατ. κσεσηε-τηττη εροοτ εβολ κε- ατε(κ) . . .

5

4 probably ατε[τηχι κπκ κκκκ-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 єрок пєтєстєрї-
 їон єтщоп ραθη пαχωρηтоп пєє лєп-
 αперантоп пєє. сωτєє аροιєи ειρτєєпєтє
 тє єрок пєтєстєрїон. пєпταϑθот-
 θот ρη-пєϑєєтєстєрїон жє-єϑαχωκ єβολ
 пєтї пєтєстєрїон єтщоп χηη ηщорп аτ-
 ω ρη-птерєϑθотθот аϑщωпє пo[τ]лєo-
 от ηпωκεαпoс єтє-пєϑрїη пαϑθαρ-
 10 тoп. пє пєи αηζωα. сωτєє аροι ειρτєє-
 пєтє єрок пєтєстєрїон єтщоп ραθη
 пαχωρηтоп пєє лєп-αперантоп пєє
 лєпєи єпταϑθотθот ρη-пєϑєєтєстєрї-
 oп. аϑсωтϑ єβολ ηтї пκαρ ρη-тєєптє
 15 ηпωκεαпoс єтє-пєϑрїη пαϑθαρтoп
 пє пєи αζωαє. сωτєє аροι ειρτєєпєтє
 єрок пєтєстєрїон єтщоп ραθ[η пαχω-]
 ρηтoп пєє лєп-αперантoп [пєє лєпєи? єп-]

1 page 87: the right side of the leaf is missing; the remainder measures 28 × 9¹/₂ cms. and shows many defects.

α† ϫ; perhaps read αψ ϫ

2 MS аροι; Sah. єροι.

3 MS єтщоп; Sah. єтщoп.

6 MS ρη; Sah. ρм. MS єϑαχωκ; Sah. єϑєχωκ.

8 MS птерєϑθотθот; Sah. птрєϑθотθот.

9 MS пєϑрїη; Sah. пєϑрαη.

10 MS пєи; Sah. пαι.

13 MS лєпєи єпταϑθотθот; Sah. пαι єпταϑθотθот.

(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

p. 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 πρρο κηιατμεωωμοτ. παι πε ετοτϑ
 ϑορμε κρητηϑ κϑι κηπητηϑ. παι πε κταϑτ-μεορφη
 εροοτ κρητηϑ. παι πε κτοποϑ κηαττοφτηϑ. ατω
 10 κηαττοϑεπκηητοϑ. παι πε πβαθοϑ κηπητηϑ. παι πε
 κηνοϑ 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 ετοτκηαιοττε

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 ϑακηοτη; 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 τμνταтсотωнс ρη-κκως
 μος ετρηβολ. παι εтшнe ποτοειш нмв нса-περσο
 ετοτωш εсотωнς. γε-περшаже пнρ шароот ατω
 сеотωш енаτ ерос. ατω ποτοειн κнесѣал жωте
 10 ша-κпопос μπεπληρωμα μпсапѣол. ατω πλοτος
 петинт εβολ ρη-ρως. εχωте κнатпе μп-καпеснт.
 ατω πςω κтесапe пе тнпе κκκωμос εθпп. ατω
 пωрѣ еротн μπερσο пе κκωκκωκ κκαιωμ. κςω
 μπερσο κe тнпе κκκωμос εтpиcапѣол. ατω
 15 ппωрш εβολ κнесѣиx пе ποτωнρ εβολ μπεѣтос.
 ппωрш εβολ μπεѣтос пе θеннас етсаотпале μп-
 петрѣхотр. пѣтотω ерраи μπεѣтос пе κρωμμε
 καταμμартε μμως. παι πε πιωт. παι πε πпнтн
 εтѣееѣ μпκκως. παι πε εтотшнe κςως ρμ-μμ
 20 нмв ατω παι πε πιωт нта-тμκκωс еи εβολ μμως
 κѣе ποτѣκ ποτοειн таи етере-κκκωμос тнрот о
 κѣе ποτлаат | ρ. 3 . . . ρκας ενтос τε κтас
 κμв еκκκ нмв ρμ-песѣотѣот. ατω αтжн κтe
 κнωсис. ατω πωнρ ατω θελпс. ατω тапκ
 25 патсис ατω таcапн ατω тапκстасис ατω тпистис
 ατω пeжпo κκесоп ατω тесфратсис. таи τε θен

4 MS επισκοπος; read πεπισκοπος.

17 MS п?ετρηхотр; read εтρηхотр.

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. *οὐδὲς ὁλ.*
- 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 ппанпнги епта-επιπнги
 5 тнрот еи евол нрнтѳ.

б. ппеерснат нѳаѳос пе ппансоѳос. епта-
 нсоѳос тнрот еи евол ммоу.

в. ппеершомент нѳаѳос пе ппанметстнрнн еп-
 та-метстнрнн нм еи евол ммоу н евол нрнтѳ.

10 г. ппеерѳтоот де нѳаѳос пе ппангнωсис. еп-
 та-гнωсис нм еи евол нрнтѳ.

д. ппеерѳот нѳаѳос пе ппангратнн. епта-
 гратнн нм еи евол нрнтѳ.

е. ппеерсоот нѳаѳос пе тсгн. паи пе етере-
 15 карωу нм нм нрнтѳ.

з. ппеерсашу нѳаѳос пе про нанотснс (sic!)
 епта-отснн нм еи евол ммоу.

и. ппеершмотн де нѳаѳос пе пепропатωр еп-
 та-пропатωр нм шωпе евол ммоу н евол нрнтѳ.

20 [ѳ]. ппеерψнс де нѳаѳос отпантопатωр пе
 нантопатωр ε | р. 4 . те-паи пе ере-επтеиωτ
 нм [нрн]тѳ. еѳо неиωτ ероот маѳаат.

и. ппеермент нѳаѳос пе ппантоатнмемс епта-
 сомн нм еи евол нрнтѳ.

25 иа. ппеерментоте де нѳаѳос петере-пшорп на-
 роратос нрнтѳ. паи епта-ароратос нм еи евол
 нрнтѳ.

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. πεπερμεντспоотс де пѣаѳос пе талнѳа. епта-ме ние еи евол нрнтс. таи те талнѳа етс ρωѳс ммоот тнрот. таи те ѳнкωн мпейωт. таи те ѳал мптрс. таи те тмааѳ нпαιων тнрот. 5 таи те еткωте епѣаѳос тнрот. таи те тαιопас ето накатагнωстос н етоѳо катсоотн ммоос. тειатχαρ ρактир таи етере-печарактир тнрот нрнтс. таи етсмамааѳ џа-нипер. паи пе пиωт пџаенер. паи пе пиωт патџаже ероѳ. патпои ммоѳ. пат 10 мокмаек ероѳ. патџиоор ммоѳ. паи пе нта-птрс р-етпоѳсѳос нрнтс. аѳω аѳраше аѳтеλнλ аѳпо нрентѳа нѳѳа нпαιων ρε-петраше аѳмоѳте ероѳ же-печпо мпраше же-аѳраше мп-пиωт.

паи не нкосиос епта-пѣѳос ѳотω евол нрнтот. 15 аѳω епта-прωме џωпе евол ρн-пемелос насωѳ маѳос. | р. 5. паи пе пиωт аѳω тпнсн ποτοи ние. паи ере-мелос ние нтаѳ жнк евол. аѳω епта-рап ние џωпе евол ρε-пиωт. еѳте аѳрнтон. еѳте аѳѳартон. еѳте акаѳагнωстос. еѳте аѳора- 20 тос. еѳте ραπλοτн. еѳте ернелос(!). еѳте аѳпалѳс. еѳте панѳпалѳс. еѳте рап ние етρε-пкарωѳ. ептаѳџωпе тнрот ρε-пейωт. паи етере- нкосиос тнрот етρѳвол наѳ ероѳ нѳе нкѳот мпестерωма ρн-теѳшн. нѳе етере-прωме епѳѳмει епѳт епρн. 25 нтеѳре ρωωѳ сеепѳѳмει епѳт ероѳ нѳѳи нкосиос етρѳвол. еѳѳе-теѳментатнѳт ероѳ етѳпесѳкωте.

4 MS ѳал; Schmidt: abbreviation for ѳалнѳа.

6 MS етоѳо; read ето.

16 page 5: the leaf shows defects centrally and below and several mildew spots; it measures 28 × 16 cms.

24 MS теѳашн; 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-таѳанаѳа
 ере-ѳо нарритон мпенископос ѳωшт еротн епет-
 отааб̄ пте- 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 ештамлатте ероу же-
 палот. аτω ере-отѳаѳос ммаат ештамлатте ероу
 же-потоein н петр-отоein ере-отмоногеннс нрнтѳ
 еџрнп нтоу петотωнр евол ншмант-ѳома. паг ет̄
 10 ѳеѳома рн-ѳома нма. паг пе патпωш. паг пе
 ете-мнѳωш енеу. паг пе нта-пнрѳ отωн пау
 же-потѳ пе нѳома. отн-шомант нро ммоу. отро
 нароратон. аτω отро мпантоатнамаис. аτω отро
 наѳрнѳωн. ештамлатте ероу же-аѳрнѳωн ннѳос
 15 етн-отмоногеннс рнп рраг нрнтѳ ете-птоу пе
 петриѳтнамаис.

ершан-пмеее ег евол рн-пѳаѳос. шаре-аѳ-
 ѳрнѳωн жг нтепнкоѳа. нрнтс мпмоногеннс. нте-
 пмоногеннс нте мпалот нсентс евол епаиωн
 20 нрот ѳа-птопос мпетриѳтнамаис нсежхот нсеѳ
 житот еротн епѳот нагенннтос.

отн-кетопос он етмлатте ероу же-ѳаѳос отн-
 шомант ммантеиωт нрнтѳ. пшорп ере- пналтптос |
 р. 8 . ммаат. ете-птоу пе ппотте еѳнп. аτω
 25 пмееснат пейωт ере-пѳот ншнп аератот нрнтѳ
 аτω отн-оттрапеѳа 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.

мемоногенис дзератц рѣжн-тетрапеза. есѡ мемнѣ
сноотс нрѡ мемнѣтс мемтирц аѡ псопсп нѡтѡн
пмѣ еѣжн мемѡц ератц.

пай пе нта-птирц раше еѣнѣтц же-асѡтѡнѡ
5 еѡл. аѡ пай пе нта-патпѡш аѡнѣзе есѡтѡнѣ.
аѡ пай пе нта-прѡмѣ ѡтѡнѡ еѡл еѣнѣтц.

пмѣршѡмѣнт ере-тсѣн нрѣтц мем-тпнѣн ере-
мѣнтсноотс нѣс ѡшѣт ерос. еѣнат ероѡт нрѣтс
аѡ ере-таѡали нрѣтц. аѡ пнѡтс мемтирц. аѡ
10 ѣе псѡфрагѣс. аѡ мемнѡс ппамемнтѡр епта-
ѡеннас ѡтѡнѡ еѡл нрѣтц. еѣе-пай пе псѡран тѣс
прѡтѣ. тпаниа. тпаниѣнѣ. ѡѡѡфаниа. ѡѡѡѡѣс
пѣ. ѡѡѡнрѣтѣ. арсенѡѣнѣ. ѡѡѡ. ѡѡнѣл.

таѣ те тшѡрп нанѡтѡнѡстѡс. тѣмѡат нѡенѣ
15 нас. ешѡсѡн еѣѡенас еѡл рн-тѣѡнас пте-
пѡтѡнѡстѡс.

мемнѣсѡ-пай ѡтн-нѡтѡпѡс есѡтѡшѣс еѡл еѡтнѣ-
ѡтнѡс мемнт[р]мѣмѡ есрнп рѣрѣ нрѣтц |
р. 9. есѡѡрнѣнѣ мемтирц. еѣе-пай пе пѡѡѡс нас
20 мѣтрнѡс. еѣн-ѡттрапеза мѣмѡт. еѣсѡѡтѡ ерос
нѡи шѡмѣнт мемнтнѡс ѡтнрѣмѣѡс мем-ѡтанѡтѡнѡ-
тѡнѡстѡс мем-ѡтапѣрантѡс.

еѣн-ѡтѡнтшнрѣ рн-тѣѡнѣтѣ. еѣмѡтѣ ерос
же-пѣѣс пѡѡѡмѡстнѣс. нѡѡц пѣтѡѡѡмѡѡзе мемѡтѡ
25 пѡѡ. аѡ есѡѡфрагѣзе мемѡц рн-тѣсѡфрагѣз мем-
пѡт. есѡѡѡт мемѡѡт есѡтн мемшѡрп нѣѡт еѣ-
шѡп рѣрѣрѡсѡц.

4 MS еѣнѣтц; read еѣнѣнтц.

10 MS ппамемнтѡр; read тпамемнтѡр.

19 page 9: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures $28 \times 16\frac{1}{2}$ cms.

23 MS ѡтнпшнрѣ; read ѡтнпшнрѣ.

25 MS тѣсѡфрагѣз; read тѣсѡфрагѣс.

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 παροратос ἐн-ὄτρο πτηγτηααεис.
 ἐн-ὄτρο παсалеттос. ἐн-ὄτρο παсеппнтос. ἐн-
 ὄτρο προῖλκpинес παα εταααατ οτη-αεντιβ̄ αеппгн
 αααατ. ετααοtte epoot же-αеппгн плотпном ет-
 10 ααα пωпη шα-пепеα ετααοtte epoot он же-пва-
 εос. ἀτῶ он шатααοtte epoot | p. 10 . же-
 паентскоотс пχωρηαα εβ̄ολ же-сешоп epoot
 птопос пια αααптеиωт. ἀτῶ пкарпос αепτηрῃ.
 παῖ ετοτρρωβ̄ epoc. παῖ πε πεχε етшоп αепτηрῃ
 15 epoc.

αηпса-παῖ τηροτ пваεос пснθетс пе παῖ ετροῖ
 ροτη αααοот τηροτ. πεтере-αεντισκοῦτε ααενт-
 ειωт κωте epoc. птоц αε петрп-тетαente. ере-
 пота пота о пшояент προ.

20 πшорп προηтоτ пе παтπωш. οτη-шояент προ
 αααoc. ὄτρο παπεραντος. ἐн-ὄτρο παροратос
 ἐн-ὄτρο παρρητος.

ἀτῶ πααερснат пειωт. ὄτρο παχωρητος пе.
 ἐн-ὄτρο παсалеттос. ἐн-ὄτρο πααεиантос.

25 πααερшояент пειωт οτη-ὄτρο αααoc πακα-
 тагпνωстос. ἐн-ὄτρο παφθαртос. ἐн-ὄτρο πα-
 φpнαωп.

12 MS εβ̄ολ 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.

πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ κσιγῆ ἄν-
οῦρο ἄνιγῆ ἄν-οῦρο πατῶμασῶμας.

πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ κσιγῆ. ἄν-
οῦρο ἄνιγῆ ἄν-οῦρο πατῶμασῶμας. ἄν-οῦρο πατῶμασῶμας.

5 πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ ἄνιγῆ πατῶμασῶμας
τωρ ἄν-οῦρο | p. 11. πατῶμασῶμας ἄν-οῦρο
ἀπρόσῶμας.

πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ ἄνιγῆ
στῆριον. ἄν-οῦρο ἄνιγῆ ἄν-οῦρο ἄνιγῆ.

10 πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ κσιγῆ ἄν-
οῦρο ἄνιγῆ ἄν-οῦρο ἄνιγῆ.

πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ κσιγῆ
ἄν-οῦρο ἄνιγῆ ἄν-οῦρο πατῶμασῶμας.

πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ κσιγῆ
15 κσιγῆ. ἄν-οῦρο ἄνιγῆ. ἄν-οῦρο κσιγῆ.

πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ κσιγῆ
ἄνιγῆ. ἄν-οῦρο κσιγῆ. ἄν-οῦρο κσιγῆ
ἢ κσιγῆ.

πλευρῶν τοῦ πειῶτ οὐκ-οὐρο ἄλλοῦ κσιγῆ
20 κσιγῆ. ἄν-οῦρο ἄνιγῆ. ἄν-οῦρο κσιγῆ.

καὶ κσιγῆ τοῦ πειῶτ οὐκ-οὐρο. κσιγῆ κσιγῆ
κσιγῆ κσιγῆ κσιγῆ κσιγῆ. ἀπὸ κσιγῆ-κσιγῆ
ἄνιγῆ κσιγῆ κσιγῆ κσιγῆ κσιγῆ κσιγῆ κσιγῆ
25 κσιγῆ. κσιγῆ-κσιγῆ κσιγῆ. κσιγῆ-κσιγῆ
κσιγῆ κσιγῆ κσιγῆ κσιγῆ κσιγῆ κσιγῆ κσιγῆ

1 MS πλευρῶν; read πλευρῶν.

6 page 11: the leaf is preserved as a whole, but with some defects and mildew spots; it measures $28\frac{1}{2} \times 16$ cms.

13 MS κσιγῆ; read κσιγῆ.

17 MS κσιγῆ; read κσιγῆ.

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.).

ноценнс етѣ | р. 12. рип нрнтѣ. паи етопкоте
нѡѣ.

пшаже мен етренхѡри ммоу ебол рити-петѣ
ототѣ ешаже ероот. етѣннтн нан мен-шѡме м
5 ммоот нкере енои ммоот ете-анон пе. ешаже мен
ероу ебол рити-отлас нсарз нѡе етѣшооп ммоос.
отатѡме пе паи. реннос тар пе етоотѣ епѣтѣ
наеис етретсотмеот ебол рити-отемноиа аѡ
етарот нѡѣ. еианти нсере етѣтѣценнс нте-
10 петемеат рраи рн-ота етн-шѡме ммоу есѡта
етѣе-меа епѣтѣеи ебол нрнтот. фѡѣ тар фѡѣ
ешарецотѡр нса-теѣнотне роти мен же-отѣтѣе
ннс нте-млетѣтнрион пе прѡме. етѣе-паи аѣѡта
еплетѣтнрион. аѡтѡшт нѣи нѣтнммеис нноѡ
15 нпаиѡн тнрот нѣтнммеис етн-мларсаннс. пе
жат же-ниа пе паи епѣтѣнат енаи мпемеѡ ебол
мпецро же-етѣннтѣ аѣотѡнѣ ебол нтеире. анѣ
ноѡеос шаже етѣннтѣ. аѣнат ероу. же-нѡѣ пе
петемеат. пежаѣ же-ѣшооп нѣи пиѡт еѣототѣ
20 етедиос нме. аѣотѡнѣ ебол мпагоратос нѣ |
р. 13 триѣтнммеис нтедиос. апѡта пѡта нпрѡме
нтедиос нѣт ероу аѡшаже ероу етѣ-еѡт нѣѣ
ната-роот.

паи пе ммоноценнс етнн рѣ-пснѡетс. паи пе
25 нѣтнммеотте ероу же-пнаке нѡѡеин. етѣе-перѡѡ
мпецѡѡеин аѡркаке нѡѡт ероот мѣтѣат. паи
пе етере-пснѡетс ѡ нрро ебол рѣѡѡтѣ. паи пе
ммоноценнс. отн-ментѣ мментѣѡт рн-теѣѡѣж

9 MS етарот; read етотарот.

14 MS нноѡ нѣтнммеис; нноѡ expunged.

21 page 13: the leaf is preserved as a whole, but with some defects and mildew spots; it measures $28 \times 16\frac{1}{2}$ cms.

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).

ποτῆμα λεπτός λεπεντοοτε παποστολος.
 ατω ρη-τερρῶτρ. εοτη-μααβε πατῆμαε κρητε.
 ερε-τοτι τοτι ειρε λεενтснооте ετη-ρο снат нтотι
 5 тоти λεπτός лпснѳетс. ποτᾶ κρο ερῶшт еп
 ἕαθος ετροпсапρотп. пкεота δε σωшт евоḷ ехе-
 петрῆατῆμαε ατω ποτᾶ ποτᾶ нпλεентеῶт ρη-
 теρρῶтх ποτῆμα сеεире ншѳетше сетп паτῆμαε
 ката-пшѳахе епта-δατeῆα хооѳ ерῶш ѓεεос. же-
 φнасμот епенḷоε κτερομπε ρη-теκентхс.
 10 ηεῖατῆμαε σε τηрот секωте епμονοгеннс
 пѳε ποτῆлоε. етѳ-отоеп нпκῶп ρε-ποτοпн лε-
 пμονοгеннс пѳε етснῆ | р. 14 же-ρε-пекотоенп
 тппапᾶт етотоенп. ατω ере-пμονοгеннс таḷпт
 ерраῆ ехωот пѳε он етснῆ же-φараεα лпκотте
 15 отѳᾶ нκῶḅ пе. ατω он же-ρешшо етроотт пе.
 ере-пхоис κρηтот.

παῖ πε петотῆρ ρη-тμонас етρε-пснѳетс. таῖ
 ептасеῖ евоḷ ρε-пμᾶ епте-сенашхоос ап же-тῶп
 пе. ептасеῖ евоḷ ρε-паῖ етраѳῆн нпптῆрѳ. παῖ
 20 пе ποτᾶ матаасѳ. παῖ пе епта-φμонас еῖ евоḷ
 μεεоѳ. пѳε ποτῆоῖ еротп нпκᾶ нпμ кагаѳон ατω
 пѳε ποтсωше есμεερ н есрнт пченос нпμ ншпн
 ατω пѳε ποтполс есμεερ пченос нпμ прῶμε.
 ατω нρῆκῶп нпμ нρρο.

25 таῖ те ѳε птμонас етρηтс τηрот отп-лентῆ
 снооте μμонас о нκḷоε ρῆжωс. ере-тоти тоти
 еире леентсноотс. ατω отп-ленте пхεκᾶс лпκωте

6 нпμμптеῶт; read нμμптеκот; better ποτᾶ ποτᾶ нпεῶт.

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 προτε
 ατω οτη-саще προεβρομας ρα-песотернте. ере-
 тотей тотей еире ποτρεβρομας ατω пескатапетас
 ма еткωте ерос нѳе ποτπτροс. οτη-επтсноотс
 5 επтλη εεωс. οτη-εптсноотс птѳа | р. 15 .
 κατнамис ριχι-πтлн тплн ατω сеелотте ероот
 же-архаггелос. ατω οη же-аггелос.

таг те таптрополс επεποгеннс. παг пе
 пмопогеннс епта-φωсгλαепнс шаже еросѳ же-сѳ
 10 шооп ραѳн επтнрсѳ. παг ептасѳей еѳол ρε-паπεс
 рантон. ατω паτхарантнр ατω патсхнма ατω
 паτтогеннс. παг ептасѳшосѳ εεпн εεωс. παг
 ептасѳей еѳол ρε-пιαтшаже еросѳ. ατω паметрн-
 тос. етшооп онтωс пале. παг етсѳшооп протсѳ псѳ
 15 петшооп пале. ете-паг пе пшот паτтаросѳ сѳшооп
 ρε-песшнре εεпопогеннс. ере-птнрсѳ ρорн ρε-
 пιαтшаже еросѳ ατω падрнтос паττρο. ατω етатс
 епωχλι пасѳ пе εεп-лаат пашшаже етесѳептсѳ
 нотте. таг ете-потапнтотте рω ан те. ατω
 20 птересѳног εεωс псѳ φωсгλαепнс. пезасѳ же-
 етѳннтсѳ петшооп онтос пале. εп-пете-псешшооп ан
 пале. παг етотшооп етѳннтсѳ псѳ петшооп пале
 εѳпн εп-пете-псешшооп ан пале етотонρ еѳол.

παг | р. 16 . пе ппотте εεпопогеннс пале.
 25 παг пе епта-птнрсѳ сотωнсѳ аτрпотте. ατω аτрсѳ
 петпе επεпран же-потте. παг пе епта-ιωραпннс
 жоос етѳннтсѳ же-ρн-теροтеите псѳшооп пе псѳ
 плогос ατω плогос псѳшооп ппадрн-ппотте. 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.

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.

μεφιερон μεπληρωμα. ατω ατнат εποτοειν μεπε-
 σπινονρ. ατραше ατω ατφ ηρεντβα ηтβα неоот
 εροτη επснѳетс ατω εροτη επесπινονρ ποτοειν.
 παι ептаσοτωνη εβολ. εατнат ероу же-πετεиη
 5 тнрот ηρηтϙ ατω ατζωграφι μεпесπинонρ ρραι
 ηρηтот ποτρωμε ποτοειν. ατω мме. аτμотϙ |

р. 18. те ероу же-пантоμορφос ατω же-φιλις
 ηρнес ατω аτμотте ероу же-асалеттос ατω
 апаион тнрот мотте ероу же-пантоатнамос. παι
 10 пе παιаконос ηпαιων ατω ϙαиакони μεпепληρωμα.
 ατω апатпωш тпкоот μεпеспинонρ εβολ ρμ-περ
 πληρωμα. ατω шаре петриатнамос ει επеснт еп-
 топос мпатточеннс. ατω аτнат етехарис ηпαιων
 мпотоειн ептахаризе ммос пат. ατραше же-
 15 апетшооп ει εβολ ρиратот.

тоте атоτων ηпкатапетасма. ατω αποτοϙ
 еп жоте шапеснт еотлн мпеснт. ατω пете-мн-
 тот-смот емпот-еиη. ατω тαι те ѳе епταткω
 пие мпотоειн пат. ροειηη меп ατραше же-
 20 αποтоειн ει пат εατρρμмао. ρεηκοоте аτρμие
 же-аτρρηηη ατω атϙι мпетηтоотот ατω тαι те
 ѳе ептасшопе птехарис ептасει εβολ.

етђе-пαι агайχμαλωтизе ποτχμαλωσια. ατφ-
 таю ηпαιων епташеп-песпинонρ ероот аτтпкоот
 25 пат ηρεпфτлаз ете-гамалинл пе меп-стремпфотϙ
 χос | р. 19. меп-агρамас меп-петпμμαϙ.
 аτρβонѳос ηпентатпистете επеспинонρ мпотоειн

18 MS ептаткω пие; read ептаткω мпие.

20 MS а is written above ποтоειн

23 MS ποτχμαλωσια; read ποαγйχμαλωσια.

26 page 19: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 29 × 17 cms.

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.

а. тшорп меептеиѡт отро наперантос пе. еотн-
меаабе нѡтнамеис кѡте ероѣ ето наперантос.

б. теерснте меептеиѡт отро надоратос пе.
аѡв отн-меааб надоратос кѡте ероѣ.

5 в. теершоете меептеиѡт отро нахѡрнтос
пе. аѡв отн-меааб нахѡрнтос кѡте ероѣ.

г. аѡв теерсѣто меептеиѡт отро надоратос
пе. отн-меааб нѡтнамеис надоратос кѡте ероѣ.

е. теерѣе меептеиѡт | р. 25 . отро мпанѣ
10 тоѡтнамеос пе. аѡв отн-меааб мпантоѡтнамеос
кѡте ероѣ.

с. теерсо меептеиѡт отро мпансоѣос пе.
етн-меааб мпансоѣос кѡте ероѣ.

з. теерсащѣе мептеиѡт отро наѣпѡтос пе.
15 етн-меааб нѡтнамеис наѣпѡстос кѡте ероѣ.

н. теершмоотне меептеиѡт отро ниремѡ пе.
аѡв отн-меааб нѡтнамеис ниремѡс кѡте ероѣ.

ѡ. тееѣште меептеиѡт отро наѣепнтос пе.
аѡв отн-меааб нѡтнамеис наѣепнтос кѡте ероѣ.

20 и. тееремнте меептеиѡт отро насалеттос пе.
етн-меааб нѡтнамеис насалеттос кѡте ероѣ.

иѡ. тееремнтоте меептеиѡт отро мпанаетстнѣ
рюк пе. аѡв отн-меааб нѡтнамеис мпанаетстнѣ
рюк кѡте ероѣ.

25 иѣ. тееремнтспоотс меептеиѡт отро нтриѡтнаѣ

9 page 25: the leaf is missing, and the transcripts of W. and Schw. are denoted by O; the verso was unscribed and not numbered.

12 O. мпансоѣос; better мпансоѣос.

14 O. мптеиѡт; read мптеиѡт. O. наѣпѡтос; read наѣпѡстос.

16 O. ниремѡ; read ниремѡс.

18 O. тмеѣште; read тмерѣште.

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.

мѡс пѣ. аѡ ѡтн-мѡаѡв ѡтнмѡмѡс итритнмѡс
кѡте еросѣ.

е. аѡ рн-теенте мѡвѡѡс нѡметрнтѡс ѡтн- ꙗ(е)
ѡтнмѡмѡс етмѡтте ерос(sic!) ннѡнрѡн нѡрнтѡн.

5 [а] тшорп етмѡтте ерос же-таѡапн епта-аѡаѡ
пн нѡм еи еѡѡл нрнтѣ.

в. тмѡрспте [сѡмѡтте ерос] же-ѡѡлпс еѡѡл рн
тоотс ептаѡрѡлпнзе| р.26 . епѡнопогеннѣ ншнѡ
нре пте-пнѡтте.

10 г. тмѡршѡмте сѡмѡтте ерос же-тпѡстѣ таѡ
еѡѡл рнтоотс ептаѡпѡстѣте сѡмѡтстнрѡн мѡпѡтѡ
шѡже еросѣ.

а. тмѡрѡто етмѡтте ерос же-тепнѡсѣс еѡѡл
рнтоотс аѡсѡтн-пшорп нѡнѡт пѡи етоѡшѡп етѡнтѣ
15 аѡ аѡсѡтн-пѡтстнрѡн мѡпкарѡѣ. пѡи етшѡже
рѡ-рѡв нѡм. пѡи еѡнп. тѡноѡс нрѡтѣте. таѡ
епта-птнрѣ р-ѡнѡтсѡс етѡнтѣ.

тѡе. пѡи пѣ пѡтстнрѡн етере-пшѡтшѣ сѡтн
нѡтсѡѡ ѡ нѡлѡм рнжн-теѡѡпѣ нѡе мѡпѡѡ нѡтрѡмѡе
20 аѡ ере-ѡнѡрѡн мѡлнрѡмѡ ѡ нѡе ннѡрѡтпѡпѡ
ѡнѡ рѡ-нѡѡтѡрнтѣ. пѡи пѣ про мѡпнѡтте.

е. тмѡрѣ сѡмѡтте ерос же-ѣрннн еѡѡл рн
тоотс аѡѣ иѣрннн нѡтѡн нѡм нпѡлрѡтн мѡн-нѡпѡ
ѡѡл. же-рѡѡи нрнтѣ аѡсѡнт мѡпнрѣѣ.

25 пѡи пѣ пѡѡѡс нѡметрнтѡн. пѡи пѣ етере-пѡ
шѡтшѣ сѡтн мѡнтѡнѡт нрнтѣ. аѡ ептаѡпѡш
нтерѡмѡе рнтн-пѡи. пѡи пѣ пѡѡѡс етнѡте рнѡѡл

8 page 26 : the leaf is missing.

О. пшнре; read пшнре.

14 О. етѡнтѣ; read етѡнтѣѣ.

17 О. етѡнтс; read етѡннтс.

25, 26 О. пшмтшѣ; read тшмтшѣ.

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 мѣлнрѡма. пай пе етере-петриѡнамоc
 рижѡѣ мѣн-печкѡлаѡc нѡе ипешни. аѡ пай
 пе етере-пѣотсамноc рижѡѣ мѣн-пете-потѣ тирот
 не. аѡ ере-афрнѡи | р. 27 . мѣмат мѣн-
 5 пѣментсноотс нѡрс ере-отнапотн рн-тетяннте
 етене еротн ипесмоот мѣн-нрѡтѣноc. аѡ нсопс
 мѣн-пешлнл нтѣмат ннрѡлон н тѣмат мѣлтнрѣ
 ете-тай те етотѣмотте ерос же-фанерноc. аѡ исеѣ-
 мѡрѡфн ероот ритѣ-пѣментсноотс нѡрнстос. сѣ
 10 жоот мѣмоот ерѡи епелнрѡма иенѡетс еѡл
 ритоотѣ сѣеире мѣпѣеете ипай рѣ-пайѡи етрѣѡл
 пай ете-трѡлн нрнтѣ. пай пе пѡѡѡс епта-петри-
 ѡнамоc жи-еоот мѣмоѣ шантѣпѡѡ епатпѡѡ. аѡ
 аѣжи нтѡхарис мѣпатсѡтѡнѣ тай еѡл ритоотс
 15 аѣжи иѣментшнре итѣисѡт. тай ете-мѣп-пелнрѡ-
 ма ешѡмѡе етѡотн рѡрос етѡе-перѡто мѣпесѡтѡ-
 еи аѡ пѡѡѡѡт етнрнтѣ. аѡ апелнрѡма
 тнрѣ штортр аѡ пѡѡѡс нѣ мѣн-петнрнтѣ тн-
 рѡт аѡ аѡпѡт еѡл епайѡи нтѣмат аѡ аѣнес
 20 лете нѡи пѣтстнрнон етретсѡн ипкѡтѡпетасѣмѣ
 ипайѡи шанте-пѣпскопѡс тѡжре-пайѡи инесѡп аѡ
 апѣпскопѡс тѡжре-пайѡи | р. 28 . инесѡп кѡ-
 тѡ-ѡе етнѡ же-аѣтѡжрѡ итѡикѡтѣмѣни аѡ исна-
 нѣ ан. аѡ он же-апкѡѡ ѡѡл еѡл мѣн-петшооп
 25 тнрѡт рижѡѣ.

аѡ тѡте апетриѡнамоc еи еѡл. ере-пшнре
 рнп рѡи нрнтѣ аѡ ере-пенлоѡ нтѡжрѡ рижн-
 тѣѡпѣ. еѣеире нрнтѡ нтѡ пѡѡѡт. аѡ петѡш

5 W. тѣмнтѣ; Schw. тѣтмнтѣ; read тѣтмнтѣ.

19 O. птмаѡ; read птмаѡѡ.

22 page 28; the leaf is missing.

27 O. птѡжрѡ; perhaps read тѡжрѡ.

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.

εβολ̄ же-сооттӣ итерин̄ леп̄жоеис̄ аτω̄ ш̄упе̄ з̄отӣ
 ӣтехарис̄ леп̄п̄от̄те. а̄τω̄ а̄ӣон̄ н̄ӣе̄ е̄п̄от̄ ӣпе̄
 џ̄п̄алеот̄р̄ ρ̄ӣ-те̄х̄арис̄ леп̄ш̄н̄ре̄ л̄е̄ӣо̄п̄о̄с̄е̄н̄н̄с̄. а̄τω̄
 а̄џ̄а̄ре̄е̄рат̄џ̄ ρ̄ӣж̄ӣ-п̄ѣ̄а̄ѳ̄ос̄ п̄а̄л̄е̄т̄р̄ӣт̄ос̄ н̄ѳ̄ӣ п̄ӣот̄
 5 е̄т̄о̄т̄а̄а̄в̄ а̄τω̄ п̄п̄а̄н̄т̄е̄л̄ӣос̄. а̄τω̄ п̄а̄ӣ е̄ре̄-п̄ж̄о̄н̄
 т̄н̄р̄џ̄ ӣт̄о̄от̄џ̄ ε̄бол̄ ρ̄е̄-п̄е̄џ̄ж̄о̄н̄ а̄н̄ж̄ӣ ӣтех̄арис̄.

т̄о̄т̄е̄ а̄п̄а̄ӣо̄н̄ т̄а̄ж̄ро̄ а̄џ̄ло̄ е̄џ̄н̄ӣе̄. а̄п̄ӣот̄ т̄а̄ж̄ро̄џ̄
 же̄-е̄п̄е̄џ̄н̄ӣе̄ н̄ш̄а̄е̄н̄е̄р̄. а̄τω̄ а̄п̄а̄ӣо̄н̄ ӣт̄е̄а̄а̄т̄ ѳ̄ω̄
 е̄џ̄е̄е̄р̄ ε̄бол̄ ρ̄ӣ-п̄е̄т̄н̄р̄н̄т̄џ̄. ш̄а̄н̄т̄е̄-т̄к̄е̄л̄е̄т̄с̄ӣс̄ е̄ӣ
 10 ε̄бол̄ ρ̄ӣт̄е̄-п̄л̄е̄т̄ст̄н̄р̄ӣо̄н̄ е̄ѳ̄н̄п̄ ρ̄е̄-п̄ш̄ор̄п̄ п̄е̄ӣот̄
 п̄а̄ӣ е̄п̄т̄а̄-п̄л̄е̄т̄ст̄ер̄ӣо̄н̄ е̄ӣ ε̄бол̄ л̄е̄ӣо̄џ̄. ж̄е̄к̄а̄а̄с̄ о̄н̄
 е̄ре̄-п̄е̄џ̄ш̄н̄ре̄ т̄а̄р̄е̄-п̄т̄н̄р̄џ̄ е̄рат̄џ̄ ӣк̄е̄с̄о̄п̄ ρ̄ӣ-т̄е̄џ̄
 т̄н̄ѳ̄о̄с̄ӣс̄ т̄а̄ӣ е̄т̄е̄ре̄-п̄т̄н̄р̄џ̄ п̄р̄н̄т̄с̄.

т̄о̄т̄е̄ а̄п̄с̄н̄ѳ̄е̄т̄с̄ т̄н̄п̄о̄от̄ п̄о̄т̄л̄о̄г̄ос̄ п̄а̄н̄е̄ӣџ̄ |
 15 p. 29 . о̄т̄р̄ѳ̄ос̄ п̄а̄ӣ е̄от̄н̄-о̄т̄л̄е̄н̄н̄ш̄е̄ п̄а̄т̄п̄а̄л̄е̄ӣс̄ н̄е̄ӣ
 л̄е̄а̄џ̄ е̄т̄ж̄ӣ-к̄л̄о̄л̄е̄ ρ̄ӣж̄о̄т̄. е̄ре̄-п̄е̄т̄к̄л̄о̄л̄е̄ п̄е̄ж̄-а̄к̄т̄ӣп̄
 ε̄бол̄. а̄τω̄ е̄ре̄-п̄ѣ̄о̄т̄ѣ̄о̄т̄ ӣп̄е̄т̄с̄ѳ̄о̄л̄а̄ о̄н̄р̄ ρ̄е̄-п̄т̄о̄с̄
 п̄о̄с̄ е̄п̄т̄а̄т̄е̄ӣ е̄ро̄џ̄. а̄τω̄ п̄л̄о̄г̄ос̄ е̄т̄н̄н̄т̄ ε̄бол̄ ρ̄ӣ-
 т̄е̄т̄т̄а̄п̄р̄о̄ о̄т̄ѳ̄о̄н̄р̄ п̄е̄ н̄ш̄а̄е̄н̄е̄р̄. а̄τω̄ п̄о̄т̄о̄е̄ӣн̄ е̄т̄н̄н̄т̄
 20 ε̄бол̄ ρ̄ӣ-п̄е̄т̄ѣ̄а̄л̄ о̄т̄а̄п̄а̄п̄а̄т̄с̄ӣс̄ п̄а̄т̄ т̄е̄. а̄τω̄ п̄ѳ̄ӣе̄
 ӣт̄е̄т̄с̄ӣџ̄ п̄е̄ т̄е̄т̄ѳ̄ӣп̄ѳ̄о̄т̄ е̄р̄о̄т̄н̄ е̄п̄т̄о̄п̄о̄с̄ е̄п̄т̄а̄т̄е̄ӣ ε̄бол̄
 п̄р̄н̄т̄џ̄. а̄τω̄ т̄е̄т̄ѳ̄ӣп̄ѳ̄о̄ш̄т̄ е̄р̄о̄т̄н̄ е̄р̄а̄т̄ п̄е̄ т̄е̄т̄н̄ѳ̄о̄с̄ӣс̄
 е̄р̄о̄т̄н̄ е̄ро̄о̄т̄ а̄τω̄ т̄е̄т̄ѳ̄ӣл̄е̄ӣо̄о̄ш̄е̄ ш̄а̄ро̄о̄т̄ п̄е̄ п̄е̄т̄н̄т̄о̄
 е̄р̄о̄т̄н̄ ӣк̄е̄с̄о̄п̄ а̄τω̄ п̄п̄ѳ̄о̄р̄ш̄ ε̄бол̄ ӣп̄е̄т̄с̄ӣџ̄ п̄е̄ т̄е̄т̄
 25 ѳ̄ӣп̄т̄а̄р̄о̄о̄т̄ е̄рат̄о̄т̄ а̄τω̄ п̄с̄ѳ̄т̄а̄е̄ ӣп̄е̄т̄л̄а̄а̄ж̄е̄ п̄е̄
 т̄а̄ӣс̄ѳ̄н̄с̄ӣс̄ е̄т̄р̄е̄-п̄е̄т̄р̄н̄т̄ а̄τω̄ п̄ш̄ѳ̄о̄н̄ѣ̄ ӣп̄е̄т̄л̄е̄л̄о̄с̄
 п̄е̄ п̄с̄ѳ̄о̄т̄ѳ̄о̄ е̄р̄о̄т̄н̄ л̄е̄п̄ж̄ѳ̄о̄ре̄ ε̄бол̄ л̄е̄п̄ӣл̄. а̄τω̄

1 O. ш̄упе̄ з̄отӣ; read ш̄уп̄ е̄р̄ѳ̄т̄ӣ.

2 O. е̄п̄от̄ ӣп̄е̄?; perhaps е̄т̄е̄-п̄ѳ̄т̄ӣ.

4 O. а̄џ̄а̄ре̄е̄рат̄џ̄; read а̄џ̄а̄ре̄рат̄џ̄. ρ̄ӣж̄ӣ-п̄ѣ̄а̄ѳ̄ос̄; read ρ̄ӣж̄ӣ-п̄ѣ̄а̄ѳ̄ос̄.

8 O. же̄-е̄п̄е̄џ̄н̄ӣе̄; better же̄-ӣп̄е̄џ̄н̄ӣе̄.

11 O. п̄л̄е̄т̄ст̄ер̄ӣо̄н̄; read п̄л̄е̄т̄ст̄ӣр̄ӣо̄н̄.

20 п̄ѳ̄ӣ; Sah. п̄к̄ӣм̄.

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 τεψнфос етρн-петтннѣ пе парюмоос н пωп
 птаѣе евол ката-петснρ же-петωп ппамннше
 нсїот етѣ-ран ероот тнрот. аτω пшωнѣ тнρѣ м-
 5 плогос пннмїотгос. асшωпе мн-пентаѣе ρε-
 пкїа ептасшωпе аτω аτрота потωт тнѣ |
 р. 30 . рот ката-ѳе етснρ же-аτрота потωт тнрот
 ρε-пїота потωт маѣааѣ.

аτω тоте апллогос пннмїотггос асшωпе пσом
 10 нпотте аτω пхоеїс. аτω псωтнρ. аτω пхрс. аτω
 нрро. аτω пагаѳос. аτω пейот. аτω ммааѣт.
 паї пе епта-песρωнѣ ршѣт. асѣжї-таїо аτω асшωпе
 пейот ппентаѣпїстете. апаї шωпе ппомоос ρн-
 таѣρнѣωнїа аτω нѣтнѣтос.

15 аτω атпнннлос еї евол. ере-пекломе ρїжωс
 астааѣ(sic!) ежн-пентаѣпїстете аτω атмааѣт тпар-
 ѳенос аτω тѳоме ппаїωн. аτω асѣ-таѣїс пнескос-
 мѣос ката-птωш мпсапρотн. аτω аскω нρраї
 нρнтε мпеспнѳнρ потоеїн ката-птѣпос птѣопас.
 20 аτω аскω мпнаѣтпос еснѣтε ерос аτω аскω
 мпепропатωρ мптѣпос мпатпωш аτω пѣнтѣ-
 споотс пхрс етнѣтε ероѣ. ере-ρеннломе ρїжωот
 аτω отсѣѣратїс неоот | р. 31 . ρн-тетотнаме.
 аτω отагапн ρн-тетѣнте. аτω отρο птρїѣтнѣ-
 25 мѣос ρн-тпѣтн. аτω отнапотн етнѣтε ероѣ нсї
 пѣнтспоотс пейот аτω отѣнтшнре есρнп нρнтот.

аτω астаρο ератѣ мпаттопатωρ мптѣпос

3 O. ппмннше ; read пмннше.

5 O. пннмїотггос; read пннмїотггос.

6 page 30; the leaf is missing.

16 O. атмааѣт ; read тмааѣт.

17 аτω тѳом; Baynes асω тѳом.

18 O. нρраї; read ρраї.

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 *protogenitor* son¹ 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
κλωε. ере прани ннептиреϿ нрнтеϿ. еите аперани
тос. еите адрнтос. еите аχωрнтос. еите афѠартос.
еите асκωстос. еите нремос. еите пантоαтнαιμοс.
еите патпωщ. παи пе пеклоε ептаτсραи εтѠνιτεϿ
10 же-αττααϿ ηсολομωηι μεπεροот мπεсѠтпоϿ нрнт.

ατω οη ατμοναс нροѠεите асѠникоот наϿ ποτѠ
ρѠсω патшаже ерос. етѠтоεиη тнрс те. ατω етωηη
тнрс те. ατω етанастасис тнрс те. ατω етас
гали тнрс те. ατω етρεллис тнрс те. ατω
15 етпистис тнрс те. ατω етсοѠια тнрс тнрс те.
ατω отсπωсис тнрс те. ατω отαλнѠια тнрс те.
ατω отеирниη тнрс те. ατω отпантнλωс тнрс
те. ατω отпаннентωρ тнрс те. ατω отпаннεтѠ
сѠтнрион тнрс те. ατω отпанннγη тнрс те. ατω
20 отпантеλιос тнрс те. ατω отαροратос тнрс те.
ατω отасκωстос тнрс те. ατω отαперантос тнрс
те. ατω отαдрнтос тнрс те. ατω отѠαѠос тнрс
те. ατω отαχωрнтос тнрс те. ατω отπλнϿ |

р. 34 . ρωμα тнрс те. ατω отсисη тнрс те.
25 ατω отасалеттос тнрс те. ατω отасенннтос тнрс
те. ατω отпаннремос тнрс тнрс те. ατω отѠ

1 MS прωμε; read мпрωμε.

3 MS тоτχοоϿ; read тоτχοϿ.

12 MS the first τ inserted above εοτѠεиη.

15 MS тнрс тнрс; read тнрс.

17 MS отпантнλωс; read отпантнλωс.

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 отρεβωомаас тирс те. аτω
 отεζас 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-птирϣ прнтϣ аτω епта-птирϣ он ρе
 ероот ρн-таи. аτω атсотωпот прнтс. аτω асѣ-
 отоени пат тирот ρи-песотоени патшаже ероϣ.
 10 асѣ нас прентѣа птѣа патнаиис женаас есна-
 таде-птирϣ ератϣ нотсон нотωт. аτω асσωотϣ
 ииесенатма ерос. еасаат лепесмот ноткатапс-
 тасма еϣнωте ерос пса-са иие лмоос. аτω ас-
 парте евол ежωот тирот асотпносот тирот. аτω
 15 асѣакрине лмоот тирот ката-тазис. аτω ката-
 тωш. аτω ката-проноиа.

аτω тоте апетшооп пωрж евол лпете-нϣшооп
 ан аτω пете-нϣшооп ан пе тнаиа. таи ептас-
 отωнϣ евол | р. 35. ρн-отлн. аτω атат-
 20 наиис прѣсω пωрж евол нпетшооп нпете-нсешооп
 ан. аτω асмотте енетшооп же-паиωпнос аτω ас-
 лмотте епете-нсешооп ан же-ρтлн. аτω аспωрж
 евол ρн-таенте нпетшооп лн пете-нсешооп ан
 аτω аснω пренкатапетасма отωот. аτω аснω
 25 пренσоме прεϣωтϣ женаас етесотϣот. аτω псе-
 каѣаризе лмоот. аτω асѣ-тωш енетшооп нтеиϣе.
 аτω аснω птмаат напе. аτω асѣ нас ллент
 нпаиωн еотн-отѣа патнаиис ρи-паиωн паиωн.
 аτω отмонас лн-отреннас ρи-паиωн паиωн.
 30 аτω аснω ρраи прнтс нотпанеантωр. аτω асѣ

3 MS the first τε inserted above.

7 MS прнтϣ; read прнтс.

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.

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 ат
 мотте ероу же-аптогенне аτω он паттоθελитос
 εβολ же-рраи рме-песотωш асотωηη εβολ. аτω
 аτмотте ероу же-аптодогастос εβολ же-асотωηη
 5 εβολ мп-па'оот (sic!) ете-отптаусот. аτмотте ероу
 он же-агоратос εβολ же-срнп енсенаѣ ероу ап.
 аτω асѣ пау пнесоие таи ептасотωηη εβολ
 мпѣн жп ншорп рме-пииа потωт. таи етотмотте
 ерос нпран етотааб аτω прап мпантелеиос. ете-
 10 нтос те тепрωтиа ете-тшорп те. семотте ерос же-
 панѣиа ете-тетшооп нрнтот тирот те. семотте
 он ерос же-патрениа ете-тентасхпоот тирот те.
 семотте он ерос же-догочениа же-нтос те тресѣ
 жпо мпеоот. семотте он ерос же-догофаниа. же-
 15 нтос те тресотωηη εβολ мпеоот. семотте он
 ерос же- артократиа же-самарте те ежм-пеоот. се
 мотте он ерос же- арсениа. ете-тресѣпе-роотт
 те. семотѣ | р. 38 . те он ерос же-λωиа ете-
 песотωрме пе пноотте пееман. семотте он ерос
 20 же-иотнл ете-песотωрме пе же-пноотте шд-енер.
 тентасотерсдрне же ппейатпамис еотωηη εβολ.
 семотте ерос же-фаниа. ете-песотωрме пе потωηη
 εβολ. аτω патгелос ептасотωηη εβολ пееман.
 паи етотмотте ероу нси неоот же-догоченис. аτω
 25 догофанис ете-песотωрме пе петжпо мпеоот аτω
 петотωηη εβολ мпеоот. εβολ же-ота пе εβολ
 рн-пейеоот паи етагоратот мпкωте мпиноѣ пдѣ

5 MS illegible; W. Schw. па'оот; read неоот.

16 MS артократиа; read догократиа. MS самарте те; read самарте.

17 MS арсениа; read арсениениа.

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-δοζοκρατωρ ετε-
 ρε-πεσοτωνη εβολ ασαμαρτε εχι-ρενηος νεοοτ.
 παί νε πατναλις εντατταατ μεπροπατωρ εν-
 τατκαас ρε-παίων πτααατ ατω ρεντθα πтθa
 5 νεοοτ ατταατ нас. ατω ρεναγγελος. ατω ρεν-
 αρχαγγελος. ατω ρενλιτοτρτος γε-ετεδιακони нас
 ппаотлн. ατω ατφ-тезоτсiа нас ηρωη ηιι. ατω
 ασταμιο нас ποτνος ηπαίων. ατω ασηω ηρητε
 ποτμος ηπληρωμα. ατω οτμος ηριερον. ατω η-
 10 ατναλις τηροτ ενταс | р. 39 . житот ενταс-
 каат ηρητε ατω αστελнл ημοс ηιιιιат. есрпо
 ηνεсωпт ηнесоп ката-потерсадне ηπιωт еонп
 ρε-пкарωс. παί ενταстнпоот нас ηνεментре-
 мао ατω пенлои ηтeптeиот ατταас нас γε-
 15 ασкаас ηеиот ηнeнтaтшωпe ηипсωс.

ατω τοτε ασωш εβολ есржω ηииос γε-нашнре παί
 етф-наане ηиоот шанте-печс жи-иорфн ηρηт-
 тнотн. ατω он сωш εβολ γε-тсвтот гар епарсiста
 ηн-отпарθeнос есотааб потраи потот печс. αλλα
 20 епiдн аснат етехарис ента-пiωт етρηп таас нас
 ηтос ρωωс ηεπροπατωρ асотωш екте-птирс еротн
 епиωт еонп. γε-πεσοτωш ηε παί етре-птирс котс
 ерос.

ατω ηтереснат енементнос ησι тмаат παί
 25 ентаτταат ηлесπροπατωρ асраше еиате. ατω
 астелнл ηииос. етве-παί сшω ηииос γε-апарнт
 етфране ατω апалас теднл. ηипсωс асωш εβολ
 отве-тсоеη наперантос. таί етадерате ρатη-παίων
 еонп ηπιωт. тапнос ηατναλις νεοοτ. таί етоτ-

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 етнемаѠ.
 тай етотмѠотте ерос же-арсенопена. тай етнѠ
 мѠотѠ нпаиѠн тнрот неоот. аѠω нтеѠре птнрѠ
 наѠн-клом еѠѠл ѠтоотѠ.
 15 аѠω мннсѠс астаѠо ератѠ мпаѠтопатѠр
 пейѠт. аѠω паиѠнос аѠω аѠѠ наѠ мпаиѠн мпнаѠ
 лѠптос пай етере-птнрѠ нрнтѠ нѠенос мн-несмѠт
 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 еѠнаѠѠ мпетсопсп мѠ
 мѠѠ. аѠω аѠѠ наѠ мѠѠнте нѠтнмаѠс. аѠω ѠѠте
 нрѠннас. аѠω отпентас нпаиѠн. аѠω аѠѠ наѠ
 25 нрѠнѠѠстнр. аѠω аѠѠ-теѠѠѠѠ наѠѠ ежн-неѠнп
 тнрот. женаас еѠнаѠѠарѠзе 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 етнемаѠѠ; read етнмаѠѠ.

18 MS illegible, probably нѠншннѠе; 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-мааат ρи-сон ρи-сωне ρи-сριме
 5 ρи-шнре ρи-ρτпарзис ατω κςϥι мпесϥѣос κςотарϥ
 κσωι ϥпажи κпернт ептаернт ммоот κас. ατ
 пмтстнрion мпαιωт еонп ѣпатаасϥ паτ же-ατ
 мере-пете-пωот 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 κпентаτρωт πτη-θτлн. ατω ατ

15 ρмакаριос. ατω ατρτελιос ατω ατсотн-пнотте
 нтаλнѳια. ατω ατεиμε епмтстнрion ептаϥшопе
 мпρωме же-етће-от аϥотωпρ εβολ шантоτпаτ
 ероϥ етатпаτ ρω ероϥ пе. ατω же-етћннтϥ аϥ
 логρѣи епесϥлогос. шантоτсотωпϥ κсепωт ератϥ.
 20 ατω κсернотте. ατω κсертеλιос.

мпκσωс аτмааат таго ератϥ мпепротогеннтос
 шнре κас. ατω асѣ-тезотсиа κас κтмтшнре.
 ατω асѣ κас κренстратиа κаттелос мп-ρенарχ
 аттелос. ατω асѣ κас мпмтснотте κатпаμис ет
 25 διακони κас. ατω асѣ κас ποτεпατμα еρρωћ κие
 κρηтϥ. ατω ере-сωма κие κρηтϥ κсωма мпκωρт.
 ατω κсωма мпκωот. ατω κсωма мпанр. ατω
 κсωма мпκαρ. ατω κсωма мпκнот. ατω κсωма

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 28¹/₂ × 16¹/₂ cms.

18, 19 MS probably аϥлогρѣи; 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.

нпестернт ншонс аѿѿок еѿол ритоотот ерраи еп-
 топос нпееаѿ мпнтрѿ ратае-пепропатѿр мн-
 паттопатѿр женаас етеѿ-тѿш нпентаѿеи еѿол
 рн-ѿтлн. аѿѿ атееаѿ мпнтрѿ мн-пепропатѿр
 5 мн-паттопатѿр мн-пепрогеннтѿр мн-нѿоме мн-
 пайон нпееаѿ аѿѿ потнос нрѿменос етсемот
 епнота матааѿ. етѿѿ мееос ероѿ же-нток пе
 паперантос матааѿ. аѿѿ нток пе нѿаѿѿос матаѿн.
 аѿѿ нток пе патсотѿнѿ матааѿ. аѿѿ нток петѿ
 10 ере-отон ние шпне нѿѿн аѿѿ мпнотре ерок же-
 мншѿоме нлааѿ есотѿнт еѿие-пекотѿш. аѿѿ
 мншѿоме нлааѿ есемот ерок еѿие-пекотѿш мата-
 аѿн. аѿѿ пекотѿш матааѿ пентаѿѿѿѿпе нан
 нтопос же-мншѿоме нлааѿ еѿѿѿпе нан нтопос
 15 же-нток пе петтопос тнрот. еисопсп мееок же-
 каас енеѿ-таѿис нпапкосеос. аѿѿ нѿѿ-тѿш н-
 наѿѿѿѿѿ ката-петернан. аѿѿ мпнрлѿтп ннаѿѿѿѿѿ.
 же-мепе-лааѿ лѿтп еѿол ритоотк енеѿ. аѿѿ |
 р. 45 . мепе-лааѿ еиее епекѿѿѿѿне нток петотѿѿаѿт
 20 мееок тнрот напротп мн-напѿѿѿѿ. же-нтк-ѿѿѿѿѿ
 ѿѿѿѿѿѿѿ матаѿн. аѿѿ нток пе паѿѿѿѿѿѿѿ мата-
 аѿн. аѿѿ нток пе папѿѿѿѿѿѿѿ матааѿн. нток пенѿ
 такѿ-ѿѿѿѿѿѿѿ матааѿн еѿѿнт ние. аѿѿѿѿѿѿѿѿѿ
 еѿол нрѿнтк. нток пе пѿннеѿѿѿѿѿѿѿ нпете-мпаѿ
 25 тоѿѿѿѿѿѿѿѿ еѿол же-наѿ ете-нѿѿѿѿѿѿѿ мееѿѿѿѿѿѿѿ
 матааѿн. наѿ аѿѿѿѿѿѿѿѿѿѿѿѿѿѿ мееѿѿѿѿѿѿѿѿѿѿѿѿѿѿ.
 нток матааѿн петѿ-маѿеѿн ероѿѿ нан женаас енеѿѿѿѿѿѿѿѿѿѿѿѿѿѿ

6 MS аѿѿ; read аѿѿ.

21 MS матаѿн; read матааѿн.

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 пентакмесіоот 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 еросџ иток пентак†-пна ние мпрωεε.
 10 аџ аџфорг мμоот нџе ипειροειτε аџ аџтаат
 ριωωџ нџе ипешџтнн аџ аџџоλεџ мпсωпт нџе
 отршωп.

паг пе прωεε етере-пџирџ шлнл ε |
 р. 46. сотωпџ иток маџаак пентакотеџсарп
 15 мпрωεε жекаас еџеотωпη ρεбол несотωпс ебол
 ριтоотџ же-иток пентакџпосџ. аџ акотωпη ρεбол
 ката-пекотωш иток пет†-шлнл еџраг ерок пωт
 мμнτειωт ние. аџ ппотте ппотте ние. аџ
 пџоεс пџоεс ние. паг анок еџсопсп мμоџ же-
 20 каас еџε†-џаџс нпаειџос εи-паџотω паг пџа†-
 отрот наџ ρε-пекран. аџ ρи-тенсоеε пεοпαρ-
 χнс маџаасџ аџ паџшџβε маџаасџ. ма паг
 нотсоеε аџ †натре-паџотω сотωпс же-иток пе
 петсωтнр.

25 аџ итере-џεεаџ џω ессопсп мпаперантос
 аџ п(ε)αџпωстос. аџ петμотџ мпџирџ. аџ

1 MS ετῆντοτ; read ετῆνнтоτ.

5 MS ακταμιοот; read ακταμοот.

8 MS џαпаοια; read тапаοια.

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 παџпωстос or пιαџпωстос.

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
 потаѣтнмис ебол рѣ-прѡме паи етотепѡтѣи
 енат ероѣ. аѡ асѣи ебол рѣ-паперантос нѣи
 5 пспнѡнр паперантос. паи епта-паиѡн ршпнре
 ммоѣ. же-енесѣнп тѡн пе еепатѣѡтѡнѣ ебол
 рѣ-паперантос неѡт паи ептаѣѡтѡнѣ птирѣ ебол
 нѣнтѣ аѡ ере-паи рнп | р. 47. тѡн аѡ
 аѡтѡѣѡт нѣѡѣ нѣи нѣѡѣ мпаиѡн неѡнп. шанѣ
 10 тѡтеи епетѡтѡнѣ ебол аѡ шанѡтѡпѡѣ еѣиерон
 мпнрѡма аѡ асѣропѣ рн-нѡтнмис мпаи епѣ
 тѡтеи ебол рѣ-неѡнп.

асѣаѣт поткосмос асѣѡри ммоѣ рѣ-ѣиерон.
 аѡ аѣнат ероѣ нѣи нѡтнмис мпепнрѡма.
 15 аѣмеритѣ. аѣмоѣ ероѣ рн-рѣнѣѣнос. рѣнатѣ
 шѡже нѣнтѡт пе рѣнатѡѡт пе рн-лѡс нѣарѣ.
 ешѡтѡнѡмек ероѡт рѣ-прѡме ебол нѣнтѣ аѡ
 асѣѣ мпепѣѣнос асѣаѣ потѡтѡпетѡсѣма епѣѣ
 космос есѣѡте ероѡт нѣе потѡѡѣт аѡ асѣи ебол
 20 епѡш нѣмаѡт мптирѣ.

асѣѣратѣ рѣѣе-паиѡн мпанѣѡлѡн аѡ апѣ
 тирѣ нѣе мпепѣѡт ебол мпѡѡеис мпѡѣѣ тирѣ аѡ
 апѡнп шѡтѡтр аѡ асѣѡ же-асѣнат епѣте-нѣѡѡтн
 ммоѣ ап. аѡ апѡѡеис мпепѡѡт асѣѡѡѡс еѣраи
 25 асѣпѡрѣ ебол нѣѡтлн асѣаѣс ммерѡс снат аѡ

6 W. Schw. же-енесѣнп; read же-неѣѣнп.

7 MS ептаѣѡтѡнѣ птирѣ; read ептаѣѡтѡнѣ-птирѣ or ептаѣѡтѡнѣ мптирѣ.

9 W. Schw. неѡнп; read еѡнп.

16 MS рн-лѡс; read рн-пѡс.

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.

- ηχωρα ειπε. ατω αςψ-τοψ ετεχωρα τεχωρα.
 ατω αςταμοοτ же-ρενβολ ηε ρη-οτειωτ ποτωτ
 ατω οτμαατ ποτωτ. ατω πεντασπωτ ератψ ατψ
 οτωшт ηαψ. αςψ ηατ ητεχωρα етсаотηαη |
 5 р. 48 . ηηοу ατω αςψαριζε ηατ ηηωηρ ψα-εηερ.
 ατω τεηηαηοοτ. ατω αςηοοτте ететсаотηαη же-
 теχωρα ηηωηρ. ατω тетсаρβотр же-теχωρα ηη-
 ηιοοτ. ατω αςηοοτте етеχωρα етсаотηαη же-те-
 χωρα ηηοτοειη ατω тетсаρβотр же-теχωρα ηη-
 10 ηκαηε. ατω αςηοοτте етеχωρα етсаотηαη же-
 теχωρα ηтаηαηατсис. ατω τεχωρα етсаρβотр
 же-теχωρα ηηρисе ατω αςη-ρεητοψ οττωοτ. ατω
 ρεηκαταηεταсηα οττωοτ. же-еηетηατ еηетерηт.
 ατω αςηω ηρεηφτλαз ρηηη-ηетηαηαηεταсηα.
 15 ατω αςψ ηρεηηαю еηашωοτ ηηηηατοτωшт ηαψ.
 ατω αςαατ ηηοσ еηη-ηηηαηαηηηηεηе ατω αтоτψ
 ωρε ηαψ. ατω αςψωρ εβολ ητεχωρα етсаотηαη
 еρεηχωρα еηашωοτ. ατω αςαατ ηηαзис тазис.
 ατω αηωη αηωη. ατω ηοсηοοс ηοсηοοс. ατω ηηе
 20 ηе. ατω стерηωηα стерηωηα. ατω ηηηηе ηηηηе.
 ατω ηηοηοс тоηοс. ατω ηηηα ηηа. ατω ηηχωρηηα
 χωρηηα. ατω αςτωψ ηατ ηρεηηηοηοс αςψ ηατ
 ηρεηαηсηηηе. же-σω ρηη-ηαψαже ατω ηηαψ ηηηη
 ηηωηρ ψα-εηερ ατω ηηαηηηοοτ ηηηη ηρεηαηηαη
 25 ηηс. ατω ηηαηαχρωηη ρη-ρεηηηα ησηηη |
 р. 49 . ατω ηηαψ ηηηη ηηοηεζοτсia етеρηηηη. ατω
 ηηη-ηαατ ηαηωλτ ηηηωηη еηететηηοηашψ ατω тетψ
 ηαηηο ηηηη ηρεηαηωη ηηη-ρεηηοсηοс. ηηη-ρεηηе.

5 page 48: the leaf is very faded with numerous defects centrally and below; it measures 27 × 16 cms.

20 MS ηηηηе ηηηηе; read ηηηηе ηηηηе.

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 псеотωωρ прнтот.
 аτω тетнерпотте. нтетнеиме же-нтетнренебол
 ρм-пнотте. аτω тетненаτ ероϋ еϋо нпотте н
 ρнтннτтн. аτω ϋпаотωωρ ρм-петнаωп.

- 5 аτω нешшаже алхоеис мпнтрϋ жоот паτ аτω
 аϋанахωри ебол ммоот аτω аϋропϋ ероот. аτω
 атраше нси нежпо нѳτλн же-аτρ-петмеете. аτω
 атраше же-атеи ебол ρм-петннτ аτω етмооρ. аτω
 аτсопсп мпметстнрion еѳнп же-†-езотсiа нан нтн
 10 таеio нан нρенаωп мн-ρенкосмeос ката-пеншшаже
 нток пхоеис ρнтаксмнтϋ мн-пенρмρал же-нток
 пе патшше матаак. аτω нток пе паперантос мав
 аак. аτω пахωрнтос матаак. аτω нток мав
 аак пе паценннтос. аτω паτтогеннс. аτω паτ
 15 топатωρ. аτω нток матаак пе пасалеттос аτω
 пагнωстос. аτω нток матаак пе псiгн. аτω
 тагапн аτω тпнгн мпнтрϋ. аτω нток матаак
 пе патρτλн аτω патжωρм | р. 50. аτω
 патшшаже етеϋгенеа аτω патнои нтеϋσнотωнρ
 20 ебол. ρаio сωтeи ерои пωт кафѳартос. аτω пωт
 наѳанатос. аτω пнотте нкеѳнп. аτω потоеи
 матаасϋ. аτω пωнρ. аτω патпаτ ероϋ матаасϋ.
 аτω паρρнтос матаасϋ. аτω палиантос мав
 аасϋ. аτω падаалантос матаасϋ. аτω петшооп

2, 3 MS тетнерпотте, тетненаτ; dialectical forms of тетнарпотте,
 тетнапаτ.

11 MS пхоеис ;: мн пенρмρал; W. ρнтаксмнтϋ ;: sic margini additum;
 Schw. Schmidt : addition not seen; perhaps read ептаксмнтϋ.

16 MS псiгн; read тсiгн.

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 λλλατ λη- πεπροωντος
 ιε πετονη λη- παεροχιος λη- πεεμαντισκοοτε κηαιων.
 ατηω ληπαα εταλλεατ ησελλαω λη- ελειμος λη-
 ζωγενεθλνε λη- σελλεελεχε λη- παττογεννε η
 5 παιων. ατηω ηρητη ηητοοτ μεφωστηρ ηληληθ
 ρατειδε ωροιαηλ.

p. 52 .

. ηατς] ταροε] ληποτταροε]
 10 ληπες] ιωτ ηηητηρε] ατς
 ω] ηηητηρε]. ατω
 οη ηηητηρε]
 ατω ης] αηοτσιοε ηαρορας
 15 τοε ηατς] σοτωηε]. ηαπεραης
 τοε ατω] ηατηωτοε. ηατς
 ταροε] ετεερεηων ηατς
 εμως] με. ηατηρατε. ερε-
 πεε] ορη εροτη ηητοοτε
 . . . ρη ηρητε ηπειρε. ης
 20 τοε] ετϛ-τοη εροοτ τηροτ
 ηη-τες] σεηηηατεωλλα. ητοε
 ετϛ-τος] η εροοτ τηροτ. ηη-οτς
 αως] μεατοε. ατω ηη-οτμεηης

1 MS τπιστ σοφια; read τπιστις 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.).

πωτ сг мπεооτ. αсгασу не[н
 αμα ριβολ мпрωμε. παг ен . . .

p. 54 .

.

. . . . εροτη ммоу аτω асг

5

тамо нрнтс мптѣнос м

φιερον мплнρωμα. аτω

асгтамо мпесмоуте от(нн)

εβολ ρн-петернт мптѣнос

нше нѣа нѣнамег ша

10

тн-сѣоот нѣа. аτω асгта

мо мπεжотωт нтнѣ

мпне нѣекас снте тѣ

нас εонп мн-тѣекас етоѣ

онρ εβολ. аτω асгтамо

15

нрлпе нрнтс мпне нѣо

нас εонп ρε-пснѣεтс. аτω

асгтамо мпнос ммаρт м

пне мпснѣεтс ето нѣо

εгс εѣε-пеплнρωμα. аτω асг

20

тамо ннкоѣ маρт мпне

нрннас епжнт мпснѣεтс.

аτω асгтамо нтсѣантра

мптѣнос мпсанротн м

φιερον [мплнρωμα

25

.

.

. . . . ммог. аτω асгтамо н

3 page 54: the lower part of the leaf is missing; the fragment of the upper part measures $15\frac{1}{2} \times 13\frac{1}{2}$ cms. and shows numerous defects.

7 MS от(нн); read εт(нн).

15 MS нрлпе; read ннрлпе.

20 MS маρт; read ммаρт.

(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. аѣ
 5 ѡ аѣтаеио пнеѣмелос мптѣѣ
 пос мпѣаѡс етере-шметше
 сетн мпнте(ѡт) нонтѣ наѣ
 та-птѣпос пмептеѡт

p. 55 .

. [аѣѣ
 10 ѡ аѣтаеио неѡе нонтѣ
 мтѣпос пнокмеос мѣѣ
 пеплнрѡеа аѡ аѣеаѡѣ
 мептсаѡе нѡе мппанѣ
 софос. аѡ аѣеаѡѣ млеѣѣѣ
 15 тнрѡн рѡотн нѡе мпснѣ
 ѡетс. аѡ аѣеаѡѣ рѡѡл
 нѡе мпатпѡш. аѡ аѣѣ
 таеиоѣ еѣо патеаѡѣте
 млеоѣ мптѣпос мпатаѣ
 20 мѡѣте млеоѣ етн-еа пме
 ето нота нотѡт рѡ-птнѣ
 рѣ аѡ неѣтаѡ млеоѣ ан.
 аѡ аѣтаеиоѣ еѣнѡте еѣѡѣ
 енеѣѣрнѣ мптѣпос мпѣ
 25 калѣптос етѡѡѣ пмѣѣ
 мтѣстнрѡн еѡнп. аѡ

2 W. пангнѡстос; read пагнѡстос or ппангнѡстос.

7 MS мпнте(ѡт); read мпнте(ѡт).

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 λεπϑ
 ϑτοοτ ηκοοϑ λεπτοϑ[ποϑ πϑ]
 τεϑτο λεπτολн. ατω αϑϑ
 таллиο λεπμεροϑ ϑпат λεπτοϑ
 ποϑ πλεετρίαρχοϑ πετροитϑ
 παλλ λεπ-петριοϑοτρ. ατω αϑϑ
 таллиο ηνεϑαπαγκαιοη λεϑ
 πτοποϑ ηνετβнк εβολ
 λεπ-петннτ εϑοτн. ατω αϑϑ
 таллиο ηткерте ϑпте λεϑ

p. 56 .

πτοποϑ λεπ(η)αρ(ω)ϑϑ
 (εβ)ο(λ)
 εтере? αϑταϑ[λλιο
 . . . : ηϑ[η]тϑ εϑ[ρε тотеи
 λεπϑ]τοποϑ ηαϑρ(ηαωη)
 τϑ]ηεοτεи λεπτοποϑ λεϑ[λεοτϑ
 ϑ]αηιοϑ. ατω αϑταλλιο
 . . π ηνεϑοτερнте тоте[ρϑ
 ηтϑ]ε ποτπαλλ λεπτοποϑ
 ηтϑ]παηαηλοϑ ατω тотернϑ

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 ῥήτορ λεπτόπος πταλάτ
 ριπ]εσнт тнрот. ατω παί πε
 πρ]ωμε πτατταμιοϋ κατα-π
 αι]ων παιων. ατω παί πεπ
 5 τα-]πτιρϋ επιθμαι [εσοτωνϋ
 παί πε πпанτελιος ατω π[αι
 πε πρωμε λιπότε. εтно[τ
 τε ρωωϋ πε. ατω εταδoras
 τος πε. ατω ετασνωστος
 10 πε. ατω ετпаннρεиос
 πε. ατω εταχωρητος πε.
 ατω εтасалеттос πε. παί
 εшше ан есадог
 εшше есмог ероϋ εϋτω με
 15 лос же-†смог ерок пиот
 πρ]ειωт пие ποτοειн. †смог
 ε]рок паперантос ποτοειн
 εт]ототѣ еалерантос пие.
 †смог ерок паχωρητος
 20 πρ]отоειн етритпе паχωρη
 то]с пие. †смог ерок па
 ρρ]нтос ποτοειн етраѠн
 πρ]адрнтос пие. †смог ер(он)
 пафѠартос ποτοειн [ετοτ
 25 отѣ еафѠартос пие. [†смог

13, 14 MS εшше ан есадог written above εшше есмог ероϋ. MS εϋτω;
better εтτω?.

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 ер]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 φηλι
 κрines ποτοειн εκοτοτῆ
 ηφηκρines 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 петшпо лелоот
 тнрот ρ]н-отелптагенпнтос
 25 ебол же]-лепе-лаат шпоу. †
 σμοτ ер]ок тпнч 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. †]смет ерок пасалетъ
 тос потъ]оеин калле нток
 5 потоеин] епентаѡние рие-пенъ
 отоеин.] †смет ерок пкарѡѡ
 нкаъ]рѡѡ ние потоеин. †смет
 оъ]т ерок псѡтнр псѡтнъ
 р ние]е потоеин. †смет
 10 ероъ]к паттамазе ммоѡ потъ
 оеин] маѡаѡ. †смет ерок
 петъ]о нтопос нтопос ние
 мптъ](н)рѡ маѡаѡ. †смет е
 рок] псофос маѡаѡ. аѡ
 15 пето?) нсофиа маѡаѡ. †смет
 ероъ]к ппанметстнрion маѡаѡ.
 †с]мет ерок ппантеѡиос потъ
 оеиъ]н маѡаѡ. †смет ерок пнъ
 атъ]сметѡмѡ маѡаѡ. †смет
 р. 59 .
 20 ерок
 еѡ††. [†смет
 ерок паѡаѡос [нток екоѡѡ
 нѡ еѡѡ нпаѡаѡос]с ние.
 †смет ерок потоъ]еин нток
 25 екоѡѡнѡ еѡѡ ннъ]отоеин тнъ
 рот маѡаѡн. †смет]от ерок
 петтоѡнос нноъ]тс ние петъ
 †-ѡнѡ мѡ]тхн ние. [†смет 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.

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 ппансо[φος пе аτω
 панарχος пе [аτω
 пос епот[η и[ε тн[
 рот ети[ρηнт[η аτω ере-пото[
 5 еп тп[рот н[ρ[ηт[η аτω е[
 ре-п[ωη[η тп[ρ[ηт[η аτω е[
 ере-тапа[πα[τ[ε[ρ[ε[с[ι[с тп[ρ[ε н[ρ[ηт[η
 т[η аτω ере т [тп[ρ[ε
 н[ρ[ηт[η аτω т
 10 аτω т[ε[α[α[τ аτω п[υ[τ[η[ρ[ε н[ρ[ηт[η
 п[α[ι пе п[α[α[κ[α[ρ[ι[ο[с м[α[ρ[τ[α[α[ς
 с[ε]ρ[χ]η[α с[α]ρ м[α]ι п[σ]ι [п[ε]ι[
 п[т]η[ρ]η[ς] ε[т]ο[η]η[ς] с[α]ρ т[η]п[ρ]ο[т
 ε[т]β[ε]-п[α]ι, ε[п]т[ο]η[ς] п[ε]ι[т[ε]ο[с]
 15 ο[т]η н[п]ε[п]т[η]ρ[η] н[ρ[ηт[η
 п[ε]т[θ]ε[ω]ρ[ι] н[п]п[т]η[ρ]η[ς] ρ[α]ι
 н[ρ]ηт[η]. ο[τ]α[χ]ω[ρ]η[т]ο[с] п[ε].
 п[т]ο[ς] δ[ε] ε[ς]χ[ω]ρ[ι] н[п]п[т]η[ρ]
 ρ[η] ε[ς]ш[ω]п м[ε]μ[ο]ο[т] е[ρ]ο[ς] а[τ]
 20 ω м[ε]п-λ[α]α[τ] ш[ο]ο[п] м[ε]п[β]ο[λ] м[ε]
 п[α]ι. α[λ]λ[α] е[ρ]ε-п[п]т[η]ρ[η] ш[ο]ο[п]
 ρ[α]ι н[ρ]ηт[η]. ε[ς]ο п[т]ο[ш] п[α]т
 тп[ρ]ο[т] ε[ς]ω[ρ]η[ν] м[ε]μ[ο]ο[т] е[ς]
 ρ[ο]т[η] тп[ρ]ο[т]. ε[т]ш[ο]ο[п] ρ[α]ι
 25 н[ρ]ηт[η] тп[ρ]ο[т]. п[т]ο[ς] п[ε] п[ι]
 ε[ι]ω[т] н[п]α[ι]ω[п] ε[ς]ш[ο]ο[п] ρ[α]
 т[ε]т[ρ]η тп[ρ]ο[т]. м[ε]п-λ[α]α[τ]
 п[т]ο[п]ο[с] м[ε]п[β]λ м[ε]п[α]ι м[ε]п-

28 MS мп[β]λ м[α]ι; better м[п]β[ο]λ м[α]ι.

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-сѣ-тош ероот тнрот
 нтоот ѡе мпооттароѣ
 сершпнре ммооѣ же-сѣ-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 (αἰώνες) J 39 etc.; U 227 etc.

Aerodiol? αερόδιοι U 263, 264

Again πάλιν J 86, 89 etc. *Furthermore* J 48, 87 etc.

Agate ἀγάτης J 114

Air ἀήρ J 82; U 256, 263

All-beggetting παγγενία (πανγενία) U 232, 240, 253

All-chaste πάναγνον U 228

All-divine? πανδία U 232, 240, 253

All-father παντοπάτωρ U 228, 234

All-forms, assuming παντομόρφος U 239

All-gnosis πανγνωσις U 228

All-mother παμμήτωρ U 232, 241, 250;
All-womb U 251

All-mystery πανμυστήριον U 228, 234, 244, 250, 273, 275

All-perfect παντελής U 255

All-perfect παντέλειος J 117; U 247, 250, 252, 253, 270, 273

All-power πανδύναμις U 229

All-powered παντοδύναμος U 239, 244, 250, 252, 272

All-powerful παντοδύναμις U 228, 231, 234

All-source πανπήγη U 228, 234, 250

All-still πανήρεμος U 250, 270

All things όλον U 246, 252

All-visible πάνδηλος U 248, 250, 269

All-wise πάνσοφος U 228, 234, 244, 268, 276

Alpha ἄλφα J 86

Amen (gnostic aeon) ἀμήν J 99 103, 115, 116, 119

Amen ἀμήν J 93 etc.; U 242

Anemone κυνοκέφαλον J 106, 109, 114

Angel ἄγγελος J 82, 102; U 237, 253, 254, 256, 257, 258

Antitype ἀντίτυπος U 263

Apostle ἀπόστολος J 39, 40, 41, 42, 43 etc.; U 236

Archai (gnostic aeons) ἄρχαι J 42, 43

Archangel ἀρχάγγελος J 82; U 237, 254, 256, 257

Archon ἄρχων (ἄρχοντες) J 40 etc.

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As ὡς J 101; U 238, 252

Asbestos ἀμίαντον J 114

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Authority ἐξουσία U 249, 252, 254, 255, 256, 261, 262

Balsam στακτή J 109

Baptise, to βαπτίζειν J 108, 111, 113

Baptism βάπτισμα J 102 etc.

Because ὅτι U 235

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Begin, to ἀρχεσθαι J 92; U 263

Beginning, without ἀναρχος U 228, 276

Believe, to πιστεῦειν J 104, 117; U 239, 245, 248

Beneficent χρηστός J 135; U 230, 232, 236, 242, 246, 248

Betel μαλάβαθρον J 114

Beyond παρά U 275; *Than* J 39

Blessed μακάριος U 256, 276

Body σῶμα J 99, 100 etc.; U 241, 242, 243, 247, 256 etc.

Branch κλάδος J 106, 107; U 246

But ἀλλά J 42 etc.; U 257

But δέ J 40 etc.; U 227 etc.

Call upon, to ἐπικαλεῖν J 50, 51 etc.;
Pronounce, to J 109

KEY TO WORDS OF GREEK ORIGIN

- Captive, to take* αἰχμαλωτίζειν U 239
Captivity αἰχμαλωσία U 239
Character χαρακτήρ J 50, 51 etc.; U 229, 234, 237, 241, 243, 249, 258
Chariot ἄρμα U 236
Chaste ἀγνός U 228
Chrysanthemum χρυσάνθεμον J 109
Cinnamon κινάμον J 112
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Column στύλος U 227
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- Decad* δεκάς U 230, 232, 236, 241, 242, 249, 251, 267
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Desire ἐπιθυμία J 110
Difference διαφορά U 255
Disciple μαθητής J 40 etc.
- Divide, to* διακρίνειν U 251, 257, 263, 272; *Discern, to* U 263
Dodecad δωδεκάς U 230, 251
Dyad δυάς U 251
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Diaktios : helper from the 7 virgins of the light **ΔΙΑΚΤΙΟΣ** J 107

Dromos : helper from the 7 virgins of the light **ΔΡΟΜΟΣ** J 107

Eleinos : within an aeon **ΕΛΕΙΝΟΣ** U 264

Eleleth : one of the 4 lights **ΗΛΗΛΗΘ** U 264

Entropon : helper from the 7 virgins of the light **ΕΝΤΡΟΠΟΝ** J 107

Euidetos? : helper from the 7 virgins of the light **ΕΥΙΔΕΥΟΣ** J 107

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Odontuchos : helper from the 7 virgins of the light ΟΔΟΝΤΟΥΧΟΣ J 107

Ontonios : helper from the 7 virgins of the light ΟΝΤΟΝΙΟΣ J 107

Opakis : helper from the 7 virgins of the light ΟΠΑΚΙΣ J 107

Oroiael : one of the 4 lights ΩΡΟΙΑΗΛ U 264

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Phaidros : helper from the 7 virgins of the light ΦΑΙΔΡΟΣ J 107

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Poditanios : helper from the 7 virgins of the light ΠΟΔΙΤΑΝΙΟΣ J 107

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