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## THE TEXTS AND TRANSLATIONS

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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
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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VIOLET MACDERMOT
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. 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, 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.

In the meantime in 1882 E. Amélineau began to work on the text. Two preliminary communications appeared in 1882 and 1887, 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

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1 Robins: Catalogue of Bruce's Aethiopic and Arabic Manuscripts, MS. 96, p. 35.
3 C. A. Baynes: (Bibl. 9). pp. xiii ff.
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,
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. 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

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to the "two Books of Jeu" in the Pistis Sophia text. 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 I 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 Ia 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.

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

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.

XIII
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.
INTRODUCTION

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,
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 demi-urge, 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; Aphrédon 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 greatesses; 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; Musan­nios 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 Solmistros 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.
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


Askew Codex

PS  Pistis Sophia

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

XXIII
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**Manichaean Literature**

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 $24^{1/2} \times 12^{1/2}$ cms.
THE FIRST BOOK OF JEU

1. αἰμερε-τὴν διοσθῇ

γαρ ἐνώπιον ἔστε τοὺς

πετόσσιν καὶ

ἔτεις  > > > >

> > > > > > > >

5 παῖ πε ἐνῶσεν κηρεμίως ἀπαγόρατον κηροῦτε

ἐπὶ-μετακτίριον ἐτᾶ ἐτὰ(ο)μοεὶτ εροῦν εὔπε-

νος ετὰτὸν γαῖ-πειετόν εροῦν εὔφων ἀπει-

τσεμεὶ ἀπεκτῆρ αποκεφαλεῖτε εὐράκτῳ εὔθ-

ῳσιν ερῶν ἑπιλογοῖς ἐνομ εἴποτε παρα-ώρχαν κυρ

10 γν-πεφοῦτν καὶ πετὸν πενταχὴ εἰς οἰ γν-πιυτ

γαῖ-παλαι ποτοῖς ἐπὶ-παλαι ἐπείπ(λι)ρωεἰς γν-

τελῶν εἰς-κιμ-κε πᾶλας εἰντα-[ης] πετὸν θά

ἐλασος κηρεμποστὸλος ε(η)θω ἐλασος κηρεμ-

πεφοῦτο τι[ρε] τοῦ θα δια ποντε.

15 δικ πετὸν ὀσῶν πε[ξα]το κηρεμποστὸλος κη-

---

1 page 1 of O¹; the left side of the leaf is missing; the remainder measures 27 × 14 1/2 cms; there are small defects and mildew spots; the text is supplemented from O² (44.6-47.7).

2 O² correctly: ε† πιτν.

5 MS παωμ; Sah. παωμε.

10 MS γν-πεφοῦτ; Sah. γμ-πεφοῦ.

12 MS τε; Sah. κε.

13 MS μμος; Sah. μμοσ. W. Schw. ε(η)θω; O² εμοκ. 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 gnomes 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 life² 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

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¹ cf. 1 Pet. 2.9
² 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 22ff.; PS 368 etc.; (also 99.11).
παίατις ἀπενταχαὶ[στ]—πνευμός αιῶν ἀπεκκα—πνευμός εἴσηθυ.
α[να]ποστολος ὀτώμη μὴ—οσίαν ποιώτε ἐτώμο
(α)μος Ἰε—πνεοις ματσαθαι εἴτε Ναυτιν(ος)μος
5 ξενάςκε ἀπεκαμμένι πτιτάκω αὐτ[ω] πτενεώρας ἀπενεπ

αἰς πετονῷ ὀτώμ(ή) παξεῦ μὴ—πενταχαμμὲνη πε
παὶ ενταξ[θ]—παχαμε αἰρωκή ἐμόλ θεμ—πνεύμη
ἀπενταχθοῦτ.
10 αὐτώμη πσι παποστολος(ε) ἐτώμο μεσος Ἰε—
αείς ἐρον πνεοις πταρπεώτα ταν. ἀπεν
πενταχαμμη ηςων ἱεμ—πνεύμην τηρε ἀνκα—εἰς
κα—μαα[τ] ἀνςω ὑπαλαλ ἀπεμεπογε ἀνςω
η[θ]εὶς ἀνςω πταμπνόσ εἶπρο ἀποταφ[θ] ηςων
15 ξεκάςκε ekatcaghion επων ἀπα[εθ] εἰςἐτ ἐνταξ
θημοῦτη.

αἰς πετονῷ ὀτώμ(ή) | 2 παξεῦ μὴ—πνευμ ἀνα-
εἰςτε πε παὶ ετρετε[θ]—ξι ἐμόλ θεμ—πνευμ ἀποστο-
τικφικ [νσα] ὡ ἧ πνοικη πνεύμην ἑπορῶν
10 θεμ—πνευμ[α] μεσος πντί ἀκεπτὸ ἀκαθαμμε ἐτρε-
ςετ[θ] νοκῆς ἐμόλ αἰς ἐπετνοτάξαι ἐπάρχων ἀπα[ε]
(α)ων ἀπεμεποgos ὑπε—ματατ—θαν μεματε. ἡτωτη
20 ἀε πτῶτι παλασχῆν εἰςφοι ἐτετ(θ) αἰς ἐμῶν
ἐρωτι ἀκαθαμμε ἅτι—οστιρζ η[θ] ἀρέτεις τιος ἱνω

7 MS παξεῦ; Sah. πεξαῖ; also line 17.
11 MS πταρπεώτα; Sah. ταρπεώτα.
11, 12 MS πεπτατοφαίνει; better πεπτατοφαίνει.
13 MS ἀνςω; Sah. ἀνκω. MS ἤπακαμ; Sah., Ο² ἀνςω.
14 MS ἀνςω; Sah. ἀνκα.
15 MS ekatacathον; Sah. eketaeathον.
20 W. Schw. πετ...; read πετ...
is he who has crucified the world*, and who has not allowed the world to crucify him."

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

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

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

The living Jesus answered and said: "The life of my Father is this: that you receive your soul from the race of understanding (mind), and that it ceases to be earthly and becomes understanding through that which I say to you in the 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, in order that the archon of this aeon* may not fight

---

* cf. Gal. 6.14
° cf. Mt. 10.40 etc.
○ cf. Mt. 19.27, 29; Mk. 10.28, 29
* cf. Mt. 10.40
* cf. Joh. 12.31 etc.

---

1 (1) crucify the world; see GPh 63, log. 53; cf. GEgypt III 64; IV 75.
2 (20) course; Till: (perhaps) a metaphor; see Crum 129a.
3 (23) but you, my disciples: Till: but you are my disciples.
THE FIRST BOOK OF JEU

zeugas ἡν ἡθὶ ηści παρχὼν ἀμφαίων

παί ετε-μπεγγε ἐλα[σ]τ ησερεσαγνε ιτάς ραί

νοήτ χεναλας ὁω[ν]ήθι ο ὁναποστολος ετε-

τιμάζων εβολ μπαγγε εροτι ηροη ανοι ρωϊ

νταρ-τη[θη] (π)ραγε ἱτετηψωνε φητι-οταντελτς

ηε[ρο]ς οτω ραμ- λατ επάδιν χοορ ραί νοήτε.

e[η]σε ετερε-πενα ἀμπαραλτος οτω ρα[θ]ος ταί τε ηε

ρωττητήνετετεταοτσαι [μ]μοος φητι-


ατοσψθη ηxiety ναποστολος [τ]ηροτ ρα-οτεσαν

ποωτ μασαλος ἀμ-ιω[ηα]ηηε φιλιηπνς μι-

δαρπολαιος ᾧν-[ι]ανκουδος εταξω ἀμμοος χε-

νξοεις ει πη[σ]ογ ρετερε-τεςηταταςος φορυ

εβολ [ε]ξη πεπτασηνε ητεγεοφια μη-νεγ[ε]ιπνε

eνταγροτοειν ροητπ σοοειε ε [+] μποτοειε ενταγρ

ροτοειν επενοητ ιαν[τη]ξι μποτοειε μπωνρ πωο-

ςοε μμε ε[σ]ιτη-τεςηωεις ετεςαδο μμοος επι-

κοοτυ [ετς]ηη μππξοεις ει πετοςγ.

αις πετοςγ [οτωψθ πεξ|] 3 α]π χε-ναιατεγ

μπρωθε ενταγκοθ[ου-ναι ατω] αχει ππεε επεςητ

ατω αχει-πηαρ [αφκοοτη ε]πε ατω αχρ-ταιτε

χε- οτλαατ ετε.

ατ[οτωψθ η]σι ναποστολος εταξω μμοος χε-

---

1 MS χεγμάς; Sah. χεναλας.
2 MS ὁω...ητηπ; Sah. ἰωτητητηπ.
3 MS εροη; Sah. εροη.
4 MS λατ; Sah. λαςρ. MS επαδιν; Sah. παδιν.
5 MS ε...ςε; Sah. [π]σε.
6 MS ἰωτητητηπ; Sah. ἰωτητηπ.
7 MS εκ μποτοειν; O² εκμ-ποτοειν.
8 MS εκ μποτοειν; O² εκμ-ποτοειν.
9 MS ετεεδο; O² ετεεδο.
10 MS αις; read αις.

page 3: the left edge of the leaf is missing and the remainder measures 25 1/2 x 15 cm. there are numerous defects and mildew spots; Schmidt: σ appears in the right hand margin.
11 MS αχει ππεε; read αχειε ππεε.
12 MS οτλαατ ετε; read οτλαατ ετε.
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° 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 thou 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

1 (14, 15) thy ... thy ... thou; lit. his ... his ... he.
ic [petonh n] xoic kolv eron itpe xe-ewatitec
[epesct] nash kce entanotoqin gar newh [xe-
naac?] ekatsabon epotoein itme.

aic [petonh] otowkh naxac xe-pshawe etsoon
grai [xh-te] naepate-pkaag uwpe paii ewatmoot-
ete eron] xe-kocsedoc. pitwtn xe ye etetpiancostw-
[pavajxe tethap-te] epesct n(?)o?ag grai [kht-
tiyor] tpe pe pshawe nako[pa]ton m[neut et]e
etpiancostw-nai xe ap[ate]tahan-[tpe] epesct.

pkaag qowq exootgh eprai etpe [ynataaw]in
eron] xe-aw pe xe-"etetpiancostw[ }
[xe-p]kag qowq
exootgh eprai etpe pe petcw[tma ep]shawe mias
uwacic eaclo eco ipoec [nrm]nkaag alla acrh-
mmpe. apeqiniec [lo ec]o naxiosc alla acrh-
epotramion. [ethe]- tai tethapdrxai eparkw
mnaioin [atw] nyp-tlahte xe-otlbaat te atw
on [naxac]y ici ic petonh xe- etetpianwuphe ...

... nac tethap-tlahte xe-otlbaat ete xe- ....... 
aphe naphxh mni-pedosia mmonirok ... ...

pemithi atw etfsoon erotn elbol [xe-t]etncos-
wiht xe-akon stebol an m[nxoc]moc atw eeme

2 MS entanotoqin; Sah. entanotoqin.
3 MS ekatsabon; Sah. ekatsabon.
6,9 MS etetpiancostw--; Sah. etetpiancostw--
9 MS ap... than; O² aparatn-an-te; Schmidt: a very remarkable
dialectical form.
14 MS naxiosc; read naxiosc.
15 W. Schw. tae; read pah.
18 MS ete; Sah. te.
20 MS pamithi; Sah. pamithi.
21 m[nxoc]moc; read m[nxoc]moc; MS eeme; read eeme.
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 have\(^1\) 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 -απ.
43 THE FIRST BOOK OF JEU

αι πιερετε παντοφειον τη[πο]σε γεν- | 4 a in margin eβολ λιγην αι νε ατω on

πετ[ζηο]ρ γι-τεαρφ πτεινηα Μειναη-αμεη[ε]
μεινατ[ε]τρο απαιειωτ ατω on πετ[ζωον]

καται-καρφ Μεινατ[ε]-δειηιε μεινατ [εται]τερο

αποτωμή ισι [παποστολος] ζη-οτηαν ποτωτ

παξετ ζε-ισι [πετονγ π]ξοει ανοι επιταμηνποι

καται-καρφ α[τω επι]ταμενποιν καται-καρφ ισιε

ερν πξοει[ει ανοι] ταρ απιτοτρτ.

αις πετονγ οτωμη [πεξας] πιεζαιποστολος χε-

ειξερο-τεαρφ [αι ετετης]οτι ιατ ραιντε αλλα

τεαρφ ιτ[ε]ι[ει ... ... με-τ] Μιαηνοια ετηοον

ζη-επιπεταιε[ιε ετε] ται ετεραι ποταιηει ιεα-

βολ μ ... ... [ιε]παιειωτ.

απαποστολος οτωμη ιπ[ω]ξεις] ιις πετονγ

παξετ ζε-ισιε ερν [ζε-ιπα]ποιηαι ο ιατ ινε

ιταρηκερ[πι ερν] εξωο τε Μειαοι εηηαδωκ

ιπ? ιε? ... ...
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) 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 ... and my garment, 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."

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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 [οτωμα] πεζατ ξε-πνοεις ιε πετοντος ματας(a)[θεν] γου μεν επεωλην ατω γω ερον.
ατω παξ[ει?] ξε-πναξε εττμεου ιηθη γουωτ[τηττι] ...........................

1a.  


pai pe πωωμει κηνεηωμεις [αθ]παγορατοι πιοττε

10 σιτι-μαται[ες]ριον ετηπη εττμαεωτ εροτ[η] ειν

τενος ετοττη γμ-πενατον ε[θ]οτη επωλη ιαινεωτ

γμ-τσιαει με[νω]θηρ ιαινημεσωτε

επισωμπ ιηθη παιηδιονει

παι δε μ[ε]ν-ποσοτι νιε πετονει πενταθει εβολ

15 σιτι-παιωι νονοεις γμ-παξωι ιαινηπληρωμα ει
tεχω ετε-εν- σε πιλλας (ε)πτα-ιε πετονει ηξαιω

ιματος κηνεηαποστολος ερξω ειμας ιε-ται τε τεχω

ετερε-ποσοτι ιημη υνη ηραι πημη.

αις πετονει οτωμβ πεζαθ ικεηαποστολος ιε-

20 παιατης υμπενταεμεθ-πνοειις ατω ειμεηκα-πνοες

ιμιας εαυςγε.

6 page 1 of O²; the leaf is badly damaged and measures 27 x 16 cms.
13 MS ετηπαωων; O¹ ετηπαωων.
15 MS σιτι-παιωι; O¹ σιτι-παιωι γμ-παιων.
16 MS σε; 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 gnomes of the invisible God, by means of the hidden mysteries which show the way to the chosen race⁴, (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 life⁵ which is higher than all life — in the knowledge of the living Jesus, who has come forth through the Father from the aeon of light⁶ at the completion of thepleroma — 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 world⁷, and who has not allowed the world to crucify him."

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¹ cf. I Pet. 2.9
² cf. I Joh. 1.1
³ 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 οτως δι-οτε(α)να τετω ετσω μεος ζε-πιοεις ματσαβον εσε ιαυτ-πιοοσεος χεκα(ε) πιπισαθτι πιτιακο ατω πιπισωρε απεινω.

5 αις πετον αις οτως υ πιζαχ ζε-πεντασαθτη πε παι πεντατησιν-πισαθης Αεικονε εβολ. | 2ο για-ποτως απεντασιθηος.

[α]τοτως κι ι ι αναποστολος ετσω [α]μεος ζε-αξις ερων πιεοεις ιτα[p]ικσωτα παν αινοι πεντασι

οταγι νεωι γκι-πενηγι τηρη αικα-ειωτ αικα-

10 μεατ αικα-ισωμ αικα-πενσιγ αικα-ιτησις αικα-

μεαπινθεξ μιπρο αποταγι νεωι χεκας εκατ-

σαβον επων απεινω επειθηος επεντασιθηος.

αις πετονα αις οτως υ πιζαχ ζε-πιωγ απαιειωτ

πε παι ετετετικα εβολ γκι-πενοεις αποταξε ροτ-

τηςγιος εσο εις ικσοινι πισωμε πιοεον

γκι-πετσω μεοι ιντι απεντο απασαθη ετε-

15 τετηικονε εβολ απεινοται επαρχιων απειαωο

με-πενθορσε ετε-αιντα-θαν μεατ. ιπωτι χε

πτετι παλασινθια πισω ετετειεπι εσωμ ερωτι

αιπασαθη χιο-οτωρζ ζεκας επεγι τι απαθανη

παρχωιν απειαωον παι ετε-απεεοε ελαατ ποτ-

εισαγε υ ταχ απα χεκας εφιτηθη σω

παλαποστολος. | 3ο χεκας εφιτηθη ετε-

3 MS χεκα(ε); Sah. χεκας.
11 πιοωμ; O1 πικαμ, πισωμ; O1 πεπιοε.
12, 13 MS εκατσαβον; Sah. εκετσαβον.
16 MS πικοικι; read πικοικι.
21 χεκας πιεγη; O1 πη[τ]αρετετπισωμη χεκας πιεγη.
22 page 3: the leaf is very badly damaged and measures 26 x 16 cms.
24 χεκας εφιτηθη; unnecessary repetition.
24-46.1 ετεπασιει; Sah. ετεπιειοε or τετπασιει.
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 it1, 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.
τναξω(ν) εβολ μπαλμαξε ερσι εροι ανοι χωντ
ιταρ-τητιν πράςε υτεμπωπε γιτι-οταντελετς
θερος εμι-λαστ ιξάθιν πωον εραι πριντς. κεε
ετερε-πεπηα μππα(α)κλητος οτοξ μεμος. τα τε
5 σε φωτιτιτι ετετιαοτιαι μεμος γιτι-ταντραμε
μππηα μππαρακλητος ετοςαλβ.

αυτωςι ησι μπανατολος τηροσ γι-οτςσι
ποτω ανασαλος μπ-νωραλη εφιλιππος μπι-
καραλοκαλος μπι-ιακινωδος ετξω μεμοσ χε-πκοεις
10 ις πετομε ρετε-τεταντακαςος πορς εβολ εξιπ-
νιτατωκαι ιτετικοφια μπ-πεζεινε ενπαζροτοειμ
ιξιτς ποτοιει ετζαμ-ποτοειμ ενπαζροτοειμ ενεε-
ζιτ ιαλτιζει ενποειμ μποφηε πλοος μεμε
γιτι-τετίνωοςε εττκαμε μεμον εποοτι ετζιίπ
15 μπκοεις ις πετομε.

αις πετομε οτωμις πεξας χε-παλατε μπρωμε
ενπαζροτοων-ναι ατω ακετε ιτπε | 45 επεειτ
ατω ακετε-πκας ακροοτε εττε ατω ακε-ταιτε
χε-οτλαοτε τε.

αυτωςι ησι μπανατολος ετξω μεμοσ χε-ις
πετομε πκοεις εβολ εροι ιτπε χε-ιαλτιτε επεειτ
ιας ις εντανταρι γαρ πεων ιεκας εκατκαμε
εποοειμ ιταμε.

αις πετομε οτωμις πεξας χε-πωξαε εττμοπ
25 εραι γι-ττε εμπατε-πκας υπαμε παι ειατκωοτε
ερος χε-κοσμος. ιτάτι ις ετετιπαλκοτων-παωας
χε τετιακ-ττε επεειτ ιεοομι εραι πριττιτι της
πε πωξαε μ(αφοτι)ον μπειωτ. ετετιπαλκοτων-

17 MS ενπαζροτοων-ναι; Sah. ενπαζροτοων-ναι.
MS ακετε; read ακετε.
21 W. Schw. ιαλτιτε; read ειατκωοτε; see O1.
in relation to me, and I myself make you free, and you become whole\(^1\) through a \textit{freedom} in which there is no blemish. As the \textit{Spirit} of the \textit{Comforter}\(^*\) is whole, so will you also be whole, through the freedom of the \textit{Spirit} of the Holy \textit{Comforter}.

\textbf{3a.} All the \textit{apostles}, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: “O Lord Jesus, thou who livest, whose \textit{goodness} extends over those who have found thy \textit{wisdom} and thy form in which thou\(^2\) gavest light; O light-giving Light\(^3\) that enlightened our hearts until we received the light of life; O true \textit{Word}, that through \textit{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 \textit{apostles} answered, saying: “Jesus, thou living one, Lord interpret for us how we may bring heaven down, \textit{for} we have followed thee in order that thou shouldst teach us the true light.”

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


\(^1\) (3) whole; omitted in O\(^2\).

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

\(^3\) (12) light-giving Light; O\(^2\): light which is in the light.
5. 

τὸ ἀρατεῖον-περε ἐπεστὶ πνεῦμα ἡμῶν ἐξοστὶ εἰραί ἐπεὶ ἠμαθῶτι ἐροῦ τῇ-ἀυ τῇ (τῇ) ἐτεθηκότων· τῇ-πνεῦμα ἡμῶν ἐξοστὶ εἰραί ἐπεὶ πενετῶτα ἐπιθηκῶς εἰρῆνο

5 e(τ) ἤπονα πρᾶσιν ἀλλὰ ἀγρ-τ[ο]π[α]ν(ε) ἦσαν τε πεπνυτὸ δι' εὗρον πνεικὸς ἀλλὰ ἀγρ-ἐπιστρατεύον ἔτη . . . . . . . . . . . . . . .

1 MS ἀρατεῖον-περ: Schmidt: dialectical form.
5 W. Schw.e(τ)[ο]: read εὐ[ο].
9 page 5: the leaf is preserved as a whole, but with small central defects; it measures 26 × 16 cms.
10 τῆς: read τῆς πος.
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 head\(^2\). 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. 186ff.; Hippol. V 15.3; Plotinus II 3.16; GTr 27, 41; TriTrac 73; PS 2; Keph VII p. 34; L1 p. 126; (cf. U 265.16, 17).
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.
παλίν ον σεναμοττε ερον xε-ιεστ 6 επασχων
πειωτ ποταμινής ημιπρόβαλη ατω στη-σταμινής με
πρόβαλη πντ εβόλ λεγής ότι-τκηλετέσις ημπαίωτ. |
6. πεσχωπε πειωτ 6ωτ ρκεςσρ στη-σταμι-
νής ειπακας πάνε ερά εξωτ πισςοττε ερον
xε-ιεστ πνοττε ηταλνίωσ. πτοφ πεπασχωπε πειωτ
ρκεςσρ τηρωτ. ετοι ρε-στρπρόβαλη πε πνε-παιωτ πέτ-
νε-πνοττε ηταλνίωσ ηπροβόλη μεοφ τπτ-
τκηλετέσις ημπαίωτ. πτοφ πεπαρ-απε εράι εξωτ.
σκανιμε ερον ρστ-σταμινής ημιπρόβαλη πντ εβόλ
φι-πιεστ τηρωτ. εβόλ τπτ-τκηλετέσις ημπαίωτ εψ
σπακίμε ερον πισςοττ ρκεςσρ ηπενκατρος τηρωτ.
πισςοττε ερον ρε-ντάζις ρκεςσρ ηπενκατρος πνοει-
τστ-τεπαλίωσ ητικα ηπασχω εβόλ λεγής.
παι σε πε πεποις πετερε-πνοττε ηταλνίωσ κη
εράι μεοφ επηταράφος εράτη πάνε ερά[1] εξι-
κεςσρατρος. εμπατετάτο-προβάλη εβόλ εράι

1 ...χωλιο; read χωλιο.
3 MS επίτα; the verb is lacking, supply προβάλε.
9 MS πειωτ; τ inserted above.
24 MS εμπατετάτο-προβάλη; Schmidt: an older Sahidic form of the status
constructus of the causative verb instead of the later tατε-.
Jeu, the true God. This is his name... This is his type
This now is the form in which... (has emanated). This is his name. 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 them 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

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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.
exin-neoscastros. empatytaoe-pro bolin ebol. xem-
pate-paioet kia eroov etrextato ebol petauto
egrai. pai pe pexta[po]c entaiotw eicosw me
ekos ebol pai pe pextypos oowc epynatanpro bolin
5 egrai pai pe ptnpos amnitote italhia. nine
etmri egrai me
eiwmint nwmal eto itege itout ne nefwnh
etynataat etynankletc nac etreynxamntc e | 7. eroov epiw t sennas etynatat pro bolin
10 egrai oowc atw penprobaal oowc. pai pe ptn-
poc etmo me

tai te oee oowc etere-pnoutte italhia ni
15 egrai mekos. etnapanprobaal ebol pneprobolin
etynan mia eroov ebol itim-paioet etrextato-pros-
bolin ebol. itiim-tkelnctc mpaiot etrextaxov
etaton nape egrai exin- klo. etln-otpmhme pit
ebol pneton. mevntor niexnastros tyrov ebol

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 etmo; read nve etmo
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 Father. 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.
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THE FIRST BOOK OF JEU

...
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.

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.

This is his character which is on his face thus:

A power of my Father moved the true God. It radiated within him through this small idea (thought) 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.).
The First Book of Jeu

εροφ ειτε-παιωτ. αετὴν ποτροῦτ εβολ καὶ πιοττε
ιταλῆσια εγγω λεπος ἰτειβε. χε-ειε ςε ατω
ιτερεφτην ποτροῦτ εβολ. αςει εβολ καὶ τεσφιθ.
ετε-πτος τὲ τερποβόλι ἀεσῳπε ἀπειττος εκεος
οςε εβολ πε-πεσεριτ πονεσατρος ονεσατρος.

πιορη ποτ ροῦτ πε παὶ ἐπαχμοττε λεπος καὶ
ιεοτ πιοττε ἰταλῆσια ετε-παι πε ἱταετε εβολ
λεπος ςε κτε.

παι πε πεινχαρακτ
τηρ ὀτι-οταγίς εγς
παταγος ερατε κατα-
ονεσατρος εκεαλας
μετάλας ερη-τπιληι
πενεσατρος ετε-παι πε
εταερατον ὁπωλαιτ
καὶ ἤν-τπιληι. παι πε

πιοττε ἰταλῆσια ἰτερεπροβάλε εβολ καὶ πιοττε
ἰταλῆσια παι πε πειττος.

ὶτερε-τειντνος αγερατε
ἀν-νεὸ ἐν ἀπατε-ταγίς ὑνος
πεἀγερατ αειπικαλεὶ ἀνπ
ραν ἅπαιωτ ἱεαις εἰετερε-

7 W. Schw. τοπος; read τπος.
15 MS τπινη; read τπινη.
21 page 9: the leaf is preserved as a whole but with numerous central
defects; it measures 28 1/2 × 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

... He will emanate

Jeu

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 treasuries no ranks yet existed. I stood and I called upon 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 1 Enoch XII, XX etc.; Jubilees IV 15; cf. also Preisendanz (Bibl. 29) IV 1465; On 8th 9th 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.
The First Book of Jeu

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52 THE FIRST BOOK OF JEU

7 MS Ḉ-peon-peonos; read Ḉ-m-peonos.
26 τῷορπ πρόβολι; read τῷορπ πρόβολι.
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: Jeu

| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |
| ... | ... |

These are the three watchers \(^2\)

---

\(^1\) (2) \{power\}; lit. movement.

\(^2\) (26) three watchers; see Kropp (Bibl. 22) II p. 40ff.; 1ApJas 33.
nai ne ntagic entagtrpplnle ammoot ehol evo ammptih ntagic kata-thep e-eta-nai ne net-
topos coot nape nca-pica s nce-nai eithote egotn eproot. otn-otanipne to | p.10 tagic
5 naagreaton nohtov pal-nai emajoot throt.
ton-amptepotc nape qn-tnagic tagic epiran
ammoot ne throt kata-tagic epieran ammoot ne
amamtpepotc en-thamptepotc nape qn-tnagic tag-
xic peipan ne pai onazwadai

18 MS pimorp; read tymorp. MS tetepite; read te tetepite.
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 twelve\(^1\), there being twelve heads in each rank. His name is this: ...

\[
\begin{align*}
&\ldots \\
&\ldots \\
&\ldots \\
&\ldots \\
&\ldots \\
&\ldots \\
&\ldots \ldots \\
&\ldots \text{the three} \\
&\text{watchers are these} \\
&\ldots
\end{align*}
\]

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. \(\text{Abr} \, 3\)

---

\(^1\) (7, 8) this name is that of the twelve; lit. this name of them is the twelve (cf. 55.1; 56.22 etc.).
p. 11. επι-μετεχοοςκε πάνε γεμ-πτοπος

πτοπος ἐπταγίς μνεωό[α in margin] σατρός πεθο-
σατρός ἑτε-κειράν πέ ἐπεμ-πτοπος, κειράν χωρίς-

κειτασπνε ἑρετος. πάνε πο ἐπι-τιβλαζ, ζώαρ λωταφάω

ταο

πάνε ἐπα-ζωαίστι ἐπασπροβάλειε λείοοσ εβολ

ἐπερε-τομ κοθοτ γραι κειτε ασπροβάλει εβολ

λείοίμε ἐντρ ἑτε-πάνε φεπματεχοοςκε πάνε γε-
8. (Jeu 3)  

For these watchers do not belong to the ranks of the treasuries of the light.  

His name  

...  

...  

...  

...  

Jeu  

...  

The watchers which stand within the gates  

...  

are these: their names:  

...  

...  

This is his character:  

...  

...  

...  

...  

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
τεπρόβολη τεπρόβολη επειράν μελετή̄ μετά-τοτι τοτι ἤηταϊκς· ετε-ναι ρε ὀτεί μελετή̄

15 ετι-μετίθ̄ ανασ ρω-πτοπος μπεθήσατρος κτε-

17 MS ετι-μετίθ̄; read ετη-μετίθ̄.

20 ζωζωαί; ζωζωα 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

...¹

Jeu

These are the names of the three watchers: ...

These also are the names of the emanations: ...

... ...

His character is this:

... ...

... ...

... ...

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) זָזַזְתַּא, צָזַזְתַּא; see On8th9th 56 (also 84.6; 124.9-17).
ανικόλον  ηοτεὶ  τειπος  χωρις-νεφτελαζ.  πραπ
ανι  μεθα  ωζηνωγ  οταλεαιδωγ.  αϊω.

ηαι  ηε  πν  μεθαλαζ
αι  ειαζ  ιοεζα  ηαι
γωγε  ηε  νεπροβολογ
οτε.  ιωαεκαζ.

αωκαθειαζ.  αθαιναιαω.

ιωζακε.  ειεμαρα.

ιωκαλαι.  αεθηναιο.

ιωκηοαι.  εωρεωζα.

ιωηνιωζα.  εωθηζεια.

αειδεωζα.

ετη-οιτενοοιε  ηανε  ιω-πτοοε  πτοοε  ιηενειο.

σατροε  ιτε-νεφταζιε  [ιιιι  margin].  ιτε-νεπραν  ηε  ετη-
πτοοε.  ετη-ιι  ιω-ταζιε  ταζιε  επιραν  ααιοοι
ηε  ιηιι  χωρις-νεφηαγωνε  ηοιοτο.  ετηανγειε
ηεηε  επαειοτ  ετρεπ-ιωπελιε  ινοοειν  ηαν.

ηαι  ηε  πτα-ιωσιο  προβαλε  ααιοοι  εβολ  ηεπε-
τομε  αηπαιοετ  δοτοοε  ιαηιε  αεπραβαλε
εβολ  υιι  αεπροβολε  ερε-υιι  ηανε  χω-τεπροβολε
τεπροβολε  επερ.  p.  13  ααιοοι  ηε  απαιητο-
ιι  ετη-οιτενοοιε  κατα-τοτε  τοτε  ινταζιε  ερε-
οτει  ααιαλολ  ηοτει  τειπος  χωρις-νεφτελαζ.  νμο-

ειπ  μεθαλαζ  δαιιων  δαιι.  εαι.

7  ιωσιο:  ιωσιο  appears  in  line  19.

page 13:  the  leaf  shows  defects  in  the  upper  and  lower  central  regions;
it  measures  28 1/2  x  17  cms.
endlessly, *except for* their *watchers*. The names of the three *watchers* are: ... ... ...

10. (Jeu 5) These are the three *watchers*:

| His name | These are the *emanations*:
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>...</td>
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<tr>
<td>Jeu</td>
<td>...</td>
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<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>His <em>character</em></td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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.
ετη-αντιθ πανε ρε-πενθατρος πενθατρος ετη-νεκταζις πε νεκταζις ηπειραν απ ηπειραν μεμοωσι ου μεμοωσι χωρις-πεταθμωπε μηντος ετωναψτασετε επανωτ

15 ετρεφτ-αναλεισ ποσοις πασ.

ηαϊ ηε πτα-ιωβαω προ μεμοωσι έβολ ηπερ-τσομ Μαιαστ άοσος γραϊ πρητε άηηρ εβολ μεϊ μεπομολι. ερε-ηα πανε ρε-τεπομολι τες-πεπομολι επηραν μεμοωσι ου μεϊ. ετη-αντιθ ηας
20 τα-τοτε τοτε πιταζ ετη-ηαί ηε ερε-οτει αποβόλ
πο ταμποι χωρις-πεταθμω λομεπομολι. πο μεφταλω, οτεία ντωκα δωδ.

16 ηπερ; read πτερε.
11. (Jeu 6)

These are the three watchers:

His name

... ... ...

The twelve emanations

Jeu

... ...

His character

... ...

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: ... ... ...
THE FIRST BOOK OF JEU

etn-μαντοχοντε νανε για-πε[Θ] etn-μεττατικε υευ. etn-μπραν υε etn-μπόπος etn-μαντοχοντε ηη-ττατικε ττατικε. επιραν μελοων υε μελατη χωρις-μετε μασωμε ηειτοτ ετωματονετε επαιωτ ετρεφτη-
15 ατηματικοι ποτοειν πατ.

ναι νε πτα-ζιζων προβαλε μελοων εβολ επετε-
tοσομ παιωτ δοθυνο γρα πριτη. ασπροβαλε
εβολ μελετη μεπολον ετι-μεμμη νανε εη-τες
προβολη τεπολον. επιραν μελοων νε μμη.
20 ετι-μεμμη κατα-τοτει τοτει μπατικε. ερε-οτει
καπνολ ποτει ταλαναν. ετε-ναι νε πραν μπεροσ-

11 MS μεττατικε, read μεττατικε.
17 MS τσομ παιωτ; read τσομ μπαιωτ. τ inserted above ω in παιωτ.
MS εγρα πριτη; read εγραι πριτη.
12. (Jeu 7)

The three *watchers*:

... ... ...

〈The twelve emanations〉

... ...

His *character*

... ...

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

13. (Jeu 8) These are the names of the emanations, except for their watchers.

His name The three watchers:
... ...
Jeu ...
... ...
... ...
... ...
... ...
... ...

His character ...

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: ... ... ...
nai ne pran mepi fylak eikae, oikia, thewzai. nai ne pran ineprobol xwris-nefylag.

wazai e: othniheia:
acwblionwza: aforazai:
wazai e: othniheia:
eiet e: ezzwocnwza:
paranizai: borntazei:
wazai e: eiofya e:

eth-antif napen qan-tpopoc ptopos ete-neftagis ne. ete-pran ne etyn-tpopoc. eth-antif qan-ttas zig tagis epeiran ammoi ne ampaniia xwris-

petanawone isgintov. ethanu epaioth etrefti-ati

nai ne nta-thonoi w prohalie ammoi ethol.
ptere-tsom ampawo botaio grai nthei, aqpro-

halie ethol amib ineprobolh. eth-antif napen qan-
teprobolh teprobolh. epeiran ammoi ne amib.
eth-antif kata-tpote toi petagis epe-otai kai
to eotei taincop. pi mepylag eiax. eiax. othiel.

16 MS isgintov: read printov.
14. (Jeu 9)

His name

... Jeu

His character

These are the names of the three 

watchers: ... ... ...

These are the names of the emanations, 

except for their watchers:

... ... ...

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

17 MS οἰκίων; οἰκίων written above.

20 MS μπροβολή ρη; read πάντως ρη.
15. (Jeu 10)

The three watchers:
His name
... ... ...
Jeu

〈The twelve emanations〉:
... ...
... ...

His character
... ...
... ...

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: ... ... ...
eth-antknovte kane qm-peoncagoroc ete-pefr
tagic ne. ete-kran ne nai eto-nhtopoc. eth-ant-
cnovte qm-ttacic ttagic epeiran meamot ne am-
antknovte xoric-netnawpe nephon ewantrtes-
nee epanow etreep7-atnamic nhtoeim nax.
nai ne nta-zinodamo probale meamot ehol
iterp-tsom naphtw kothon qrai nhtuy aciptro-
bale ehol meamth miprobolh. eth-antknovte
kane qm-teprobolh teprobolh epeiran meamot
ne amamth. eth-antkn hata-tovre tovre lipstric
ere-orei mphol norei tancon. ete-nai ne petrap
xoric-netpslaz. pO mepslaz nOweia. onia.
dezrve.

4. 5 MS miprobolh I#: read I#: miprobolh.
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) The three watchers:

His name
...
...
Jeu
The twelve emanations:
...
...
...
...
...
...
...
...
...
...
His character:
...
...

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-ειπτενοοτε καπε ημ-νεψωνσατρος. ετε-νεψ ταζικ ην. ετε-κραν ην ετη-ιτοπος. ετη-ειπτενοοτε ημ-τταζικ τταζικ επειραν μαλοοτ ην επαλεντενοοτε χωρικ-μεθηναιωνε πρεςοτ ετημαντεμετε επαιωτ ετρεβη-απαλειακ κυβοειν ηαυ.


2 page 19: the upper and lower left hand parts of the leaf are missing and there are many defects; it measures $27\frac{1}{2} \times 17$ cms.
12 ετη-; MS $\nu$ inserted above.
17. (Jeu 12) The three watchers:

<table>
<thead>
<tr>
<th>His name</th>
<th>The twelve emanations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
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<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

His character:

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\footnote{(27) the three watchers; Schmidt omits.}
пеоран
ιαν

ηνπαρακτηρ

5

10

пьомиит μεφτλαγ:
ωφωζα: ειεατ:
eπα: πιε μαπροβολη
πρωζαει: 7α...χιωα:
anawaz:
ωαζαενοταζαε:
τωφωζα: φραζα:
τωφωζαε: θωφωζα:
eθηψια: οτεςω:
θεεαζα: θαααζα:

eπη-αντηςποοσε παπε χε-μεγανατροκ ετε-μεπτας
γιε πε. ετε-ιπαπ πε παι ετη-ιτοποε. ετη-αντη
σποοσε χη-τταςιε τταςιε επειραν μμοοστ χωρικ-
πεταιψιεν πνητοε ετυαλγ ταμετε επαιστ ετρεπτ-
ατηψας κοσβειν κατ.

παι πε ιτα-ιανια επτασιποβαλε μμοοστ εβολ
πετρε-τσομ απαιςτ κοτιοσ εραι πρατι. αεπρο-
βαλε εβολ μμεπτηςποοσε μαπροβολη. ετη-αντη
σποοσε παπε χη-τεπροβολη τεπροβολη επειρα
μμοοστ πε αμπιτποοοσε ετη-αντηςποοσε κατα-
τοει τοτει ηπαςιε ερε-οτει αμπολ ποτει τανεοπ
ετε-παι πε πεπραν χωρικ-πεφτως. πε μεφτλαγ
τωφαι: ειγαζα: ειεοτε.

15 MS: the words πε αμπιτποοοσε are omitted after μμοοστ.
18. (Jeu 14)  

The three watchers:

His name

... ... ...

Jeu

... ...

The twelve emanations:

... ...

His character:

... ...

... ...

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.
etk-antchoostc nape qm-peqfrjcsatroc ete-peqfr tracic ne. ete-pran ne nai etk-ntpococ. etk-antc choostc qm-tracic tracic epeiran meesoot ne mep antchoostc xwrjcs-netnawjwe prntot etevaras

pote epanow etreif-t-athalic nntoem nay.

nai ne nta-qinzza probale meesoot ehol metrec
tosee epanow hotbeto qrae nnytca. aeprobalet ehol meesontouc meprobohni. etk-antib npopboh nape qm-teprobohln teprobohln epeiran meesoot ne nnti. etk-antchoostc kata-totoe totoe nntacic epe-otoe mepbol nntoe tampon. ete-kai ne npejran xwrjcs-netfrjlag. pte mefrjlag nay-

diae : waz : etazeri.

---
1 page 21: the left side of the leaf is missing; the remainder measures 28 x 9 1/2 cms.
18 MS meproboh expunged.
19. (Jeu 15) The three watchers:

| His name | ... | ... |
| ... | Twelve emanations: |
| Jeu | ... | ... | ... | ... |

His character

... ...

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: ... ... ... |
etn-ματσχοοκε πανε ἡμ-πτοπος πτοπος μαπεγ

ete-πραν ἄ ἐτη-πτοπος. etn-ματσχοοκε γρατταγιες τταγιε επειραν μμοοτ ἄ μπιμ χωριε- 

nai ne ιτα-αιων προβαλε μμοοτ εβολ πτερε- 

nai ne ιτα-αιων προβαλε μμοοτ εβολ πτερε- 

nai ne ιτα-αιων προβαλε μμοοτ εβολ πτερε- 

16 μπιμ; MS 1 inserted above.
22 MS μπιμ; read μπιμ.
20. (Jeu 16)  

<table>
<thead>
<tr>
<th>The three watchers:</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
</tr>
<tr>
<td>The twelve emanations:</td>
</tr>
<tr>
<td>...</td>
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<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>His character:</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>...</td>
</tr>
</tbody>
</table>

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:  

... ... ...
etn-laptchouec napec pm-piec[e] ete-nectasie ne.
ete-iran ne nai etn-ltopoc. etn-laptchouec gna-
ttasie ttasie enepan mmouo ne mmantih xwric-
netnawope npntov wamotmeneve enawiw etreep-
astmamic notoein nai.

nai ne nta-inwoozza probaale mmouo ewol
ntere-tom emaiwe bokhot erai npntov. aprou-
baale ewol mmantih mnprobolih. etn-mtpnane gm-
teprobolih teprobolih enipan mmouo ne mni.
etn-laptchouec kata-totei towei nntasie epe-otei
mmbol nwei tmecon. ete-nai ne netpan xwric-
netfhalaz. pmwomnt mepfhalaz wziz. dixizai. zazai.

2 page 23: the leaf is badly damaged and there are defects throughout the left
side; it measures 28 x 17 cms.
15 MS wamotmeneve; read etwamotmeneve.
19 MS mtnpame; read mntiab napec.
21. (Jeu 17)

<table>
<thead>
<tr>
<th>His name</th>
<th>The three <em>watchers</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>The twelve <em>emanations</em></td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
</tbody>
</table>

His *character* ...

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*:

... ... ... |
το άλλο από τον δρόμον του θεού. Ο θεός έστιν εκείνος που απεικονίζει τον θείον. Αυτός είναι ο θεός των θείων. Ο θεός είναι ο θεός των θείων. Ο θεός είναι ο θεός των θείων.
22. (Jeu 18)  

The three *watchers*

<table>
<thead>
<tr>
<th>His name</th>
<th>...</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>The twelve <em>emanations</em></td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
<td>...</td>
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<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>His <em>character</em></td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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*:

... ... ... |
etn-mpntik hane grh-pezhonpatrop ete-pezhagik ne
ete-pran ne nai etenh-patopoc. etnh-mpntcnootec grh-
patopoc patopoc epeiran meoom ne mpantcnooctc
xwric-xetnaspome pnytov etwankhtante epanwto
treget-ynanmic notoem na.

nai ne nta-wnzaoi probale meoom ehol
itereta pon npaow vatbov nprai pnytov. aci
probale ehol mmantcnooctc mpobolh etnh-mpnt-

2 page 25: the upper part of the leaf is defective and there are numerous
central defects; it measures 28 x 17 cms.
18 MS nprai; read grai.
23. (Jeu 19)

<table>
<thead>
<tr>
<th>His name</th>
<th>The three <em>watchers</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>The twelve <em>emanations</em></td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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*:

... ... ... |
etn-μπιτςιοουτε ηανε ρμ-πισνεατρος πε[0] ετε-νετς τασιε ηε ετε-ιπαν ηε ηαι ετη-ιητοπος. ετη-μπιτιβ ρμ-τασιε τασιε επειραι ημιοοοτ εμ μπιτςιοουτε χωρις-πετημασιε ηεητος εσηανταμετε επηιωτ ετηειennentαιε ποηοοιη ραη.

ηαι ηε ηητηα-ζαιζωα προβαλε ημιοοοτ εβολ ιτερε-τζοοι ηπαιωτ βοθην ζαη αι ιηεητη. αεμπρος θαλε εβολ ημπιτςιοουτε μπιπολη ετη-μπιτςιοουτε

20 ηανε ρμ-τεπροβολη τεπροβολη επειραι ημιοοοτ εμ μπιτςιοουτε. ετη-μπιτιβ ρμ-τασιε τασιε ητη-ηαι ηε ηειραι χωρις-πετημαλαγ. που μπιλαγ. 

12 πε[0] dittography.
17 MS ηπητα; read ητα.
22 πε; MS παε, a crossed out.
24. (Jeu 20)

<table>
<thead>
<tr>
<th>His name</th>
<th>The three watchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>Twelve emanations</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>His character</th>
<th>...</th>
</tr>
</thead>
</table>

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: ... ... ...
page 27: the upper part of the leaf is defective and there are numerous central defects; it measures $27^{1/2} \times 17$ cms.
25. (Jeu 21)  

<table>
<thead>
<tr>
<th>His name</th>
<th>The three watchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Twelve emanations</td>
<td></td>
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<tr>
<td>...</td>
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<td>...</td>
<td>...</td>
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<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

His character | ... |

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: ... ... ... |
ετη-μετσιοοτς κανε χρε-πετοναστροσ ετε-πετα-ς εις ης ετε-κραν ης και εν-κτοπος. ετη-μετπς χρη-
ττας ττας επειραν μεμοοτ και καλατις χωρικ-
πεταναποπε εντοτο επισμετε επαιωτ ετρεπτ-
ατηλς κοτοει χατ.

και κανε πτα-ειαζωι προβαλε μεμοοτ εβολ δερε-
τσότι καμαλωτ δοτοτ ραοι κριτις. ασπροβαλε
εβολ καλατις καλοπολη. ετη-μετπς κανε χρη-
teπροβολ τεπροβολ επειραν μεμοοτ και καλατις
etη-μετπς χρ-τοτει τοτει πιπας ερε-οτει κωτε
etοτε ταυνοτ ετε-και και κανε πταραν χωρικ-
πο μεταλα μελεικ: θεωζαμα: οζαει.
26. (Jeu 22)

<table>
<thead>
<tr>
<th>His name</th>
<th>The three <em>watchers</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>Twelve <em>emanations</em></td>
</tr>
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<td>...</td>
<td>...</td>
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<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

His *character*

| ...            | ...                 |
| ...            | ...                 |

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

17 ποράζω; read ποραζζα.
27. (Jeu 23)  

<table>
<thead>
<tr>
<th>The three watchers</th>
<th>... ... ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>The twelve emanations</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>His character</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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*: ... ... ... |
ετυ-μετσθοοτε νανε ευε-μεσθειστρος ετε-κραν

να ηα ετυ-ιτοπος ετυ-μπατι δι-τατας τατας επιραν μεσσουτ ηε μπατις ιυωρις-μετασσωνε

ηυτος ετυσαρχυνετε επειρσω ετρεμφ-ατιαμις

ποτοειν χαν.

να ηα ιτα-ωυωζ προβαλε μεσσουτ εθολ ιτερε-

τσας μπατιτ ιτοτοις ιραί μιντζι. αεπροβαλε

εθολ μμπατις μεπολολ ετυ-μπατι νανε δι-τες

προβολης τεπολολ ηεπιραν μεσσουτ ηε μπατις.

ετυ-μπατι δι-τοτει τοτει ιυωτας ερε-οτει αεπολ

ποτει τεαπολ. ετε-οαι ηε ιεπιραν ιυωρις-πεθυφ-

λας. πυ μπυλας ειναις αυθαγες ουζαι.
28. (Jeu 24)

<table>
<thead>
<tr>
<th>The three watchers</th>
<th>... ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
<td>The twelve emanations</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
</tr>
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<td>...</td>
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<td>...</td>
<td>...</td>
</tr>
<tr>
<td>His character</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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; ... ... ... |
ἐτη-μυτίθ παρε ὁμ-πεμφισκτρος ἰτε-πράν ἡν ἡν ἐτή-ντοπος. ἐτη-μυτισθοοτε ρη-τατικες ττας ἵνα ἐπειπάν μεμοοτ ἡν μεμυτιθ μωρικ-μετηνας ἱπνο πολτο ετσαντικετε ἐπαντω ἐτρεπτ-ατιαλεις ιπτοεις ιατ.


2 page 31: the leaf is defective on the left side and throughout the central area; it measures 28 x 17 cms.
29. (Jeu 25)

The three *watchers*

His name

... ... ... Twelve *emanations*

Jeu

... ...

His *character*

... ...

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*: ... ... ...
τὸ μεθάλαξ
ωζίζηζαidente αὐτόν

λασσαζωνοῦχος

νηζηζαζω ἀπαζῶ

οτωζαζῆς ἀπαζῶ

ωζωζαζα ἦωζα

ἀρησωζα ὀφεζωφ

λασσαζωφος ὀτζοτζ

ἐτι-μυτικ ὁπε ᾠ-πεζάνσατρος ἐτε-παν ἐν ἀν ἐτι-μυτοπόσ. ἐτι-μυτικ ἐν-τατάτικ ττατάτικ ἐπειράν ἐμμούσ ἐν ἀμφὶ χωρίς-μεταναίωπε ῶριν
tοῦ ἐτυμαντείμετε ἐπανωτ ἐτρεῦτ-αναλίμικ ποτε
οἰκίς ἦν.

ναι ἐν ὑπα-ωζηζα ἑσοπάλε ἐμμούσ ἑβολ ἑτερε-
tσώμε ἑπανιστ ὁβοσ ἑγαῖ ἑγητή ἀβοπόλαλ ἐβολ ἐμμιτσίους ἐμμοβόλην. ἐτι-μυτσίους

20 ὡφε ἐν-τεμπόλην ἰεπόμπολη ἐπειράν ἐμμούσ ἐν ἀμφ. ἐτι-μυτσίους ἐν-τοτε ἵπατε ἵπατε ἵπατε ἰπατικ ἰπε-οτε οἱ οἱ ἐοτε οἱ οἱ τοικόν. ἐτε-ναι ἐν ἰντραν χωρίς-μεθάλαξ. ὑπὸ μεθάλαξ ἀτετείδε ἄντεαὶ ὀτρεάζας.
30. (Jeu 26)  

<table>
<thead>
<tr>
<th>The three <strong>watchers</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
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<tr>
<td></td>
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<tr>
<td></td>
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<tr>
<td></td>
</tr>
<tr>
<td>Twelve <strong>emanations</strong></td>
</tr>
<tr>
<td></td>
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<td></td>
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<td></td>
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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**: ... ... ...
2 page 33: the leaf is almost completely defective on the left side and the writing faded; it measures 26 x 16 cms.
31. (Jeu 27)

<table>
<thead>
<tr>
<th>His name</th>
<th>The three watchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>The twelve emanations</td>
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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: ... ... ... |
ετι-μπτσόουςε πάνε χι-πεφσόνσαρος ετε-πράπ
πάρ ετι-μπτσόουςε. ετι-μπτσόουςε χι-ττάςε ττάςε
επειράν μαμούτ πάνε μπλαντσόουςε χωριε-νετας
μπροσότο μπλαι οντοπε ητλαγταίιμετε επάλωτ ετρεγγ-
ατικαίς πνοαείς πατ.

πάρ πε εττα-ωνωςοι προβάλε μαμούτ εβολ ιτε-
ρε-τσομε παίατν ητθοτ μπαί πνατης. ακπροβάλε
εβολ μιθ μπροσόλ. ετι-μπτσόουςε χι-ττάςε
κον τεπ, επειράν μαμούτ πε μπλαντσόουςε. ετι-
μπτσόουςε χι-ττάςε τοτει μπτσάε ερε-οτει κωτε εοτει
ττάποπ. ετε-πάρ πε πεπράν χωριε-νετφτλαζ.
πο λεφτλαζ. ωιεάζ. ωθαθε. ωθλιξαθ/\\\\\\

3 [ηπομνήτ μφτλαζ] and following 8 lines; Schmidt: this passage is illegible.
32. (Jeu 28)

| His name              | ...                                           |
|                      | ...                                           |
| The three watchers   | The twelve emanations                        |
| Jeu                  | ...                                           |
| ...                  | ...                                           |
| His character        | ...                                           |
| ...                  | ...                                           |

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.
p. 35. ἡρὶ ἐξ-πειρὲς ὕπαι ἐτε- πειραν παςπατόν πε παι ἔκακαιαζ. σωτε μετὲ- λος ἵνα ιταὶ ετεοορε ἐμόλ ἱεὶ-τικατάκολον ἐπικοτω.

σωτὲ ερὸι εὑρόμενες ερὸι πιθρὶ ἐμὶ παι

εντατής ἡεῖ ἐξ-πειρὲς ὀστρε-ίης σαμιὲ ἐμὶ

μεσγοῦ παι ἱτα ἠκαβίστα πνεαρχὶ ὁμ-

ηενεκανοκ με-πλιτωτρὸς ἡρὶ ἐξ-πειρὲς κοῦ

παι ἐτε-πειραν παςπατόν πε παι ζῳοταζ. σωτὲ

μεμελος ἵνα ιταὶ παι ετεοορε ἐμόλ ἱεὶ-τικα-

κολον ἐπικοτω μὲρὶ ἡρὶ ἐξ-πειρὲς ὁμ-

με-πλιτωτρὸς μεσγοῦ παι κοῦτο τῆς

εροτὴ πνευτὸν επιτοικ. >>

σωτὲ ερὸι εὑρόμενες ερὸι πιθρὶ ἐμὶ παι

εντατής ἡεῖ ἐξ-πειρὲς ὀστρε-ίης σαμιὲ ἐμὶ

μεσγασκε 

ηα[ιω] ἠκαβίστα πνεαρχὶ ὁμ-γεν.

ηενεκανοκ με-πελιτωτρὸς ἡρὶ ἐξ-πειρὲς κας

παι ἐτε-πειραν παςπατόν πε παι χαζαραζαζ.

σωτὲ μεμελος ἵνα ιταὶ παι ετεοορε ἐμόλ ἱεὶ-ταζ

———

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.

8 W. Schw. παςπατόν; read παςπατόν.
(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 scattered since the foundation of the world in all the archons and the decans and the ministers 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, 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. 139ff.; 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. 84ff.; (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 80.5, 15).

swte epos eiqtametet epok piyrop meb nai een
15 tachbouq grai pephw astre-teou cmie mpegepsic naiwn auw aekasista pynarxhwn en-nxekanos en-nilutotroso grai grai pegepsic naiwn ete-pexran nafoartou n pai nasawa. swte meneulos nai nta nae etxoore ehol xin-tabolh mepkosmos gror en-nxekanos en-nilutotroso en-pamegasauns naiwn coostroq ths roq egeni pwxitoq epotoem. >>

swte epos eiqtametet epok piyrop meb nai ehtachbouq [gra] en-pephw astre-teou cmie mpegepsic
20 (en)ekanos en-nilutotroso en-pamegasauns

12 W. Schw. aiwn; read naiwn.
16 MS pynarxhwn; read pynarxhwn.
17 MS en-nilutotroso; read pynilutotroso.
19 MS xin-tabolh; read xin-tatabolh mepkosmos.
19, 20 MS en-nparxhwn; read en-nparxhwn.
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 |
THE FIRST BOOK OF JEU

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 × 9 1/2 cms.

13 (μν)πρεπεντοτον; read ἀμπεργεμεντον.
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 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.
82 THE FIRST BOOK OF JEU


5 W. Schw. ζωτατατε; read πζωτατατε.
12 W. Schw. ασκαοιτα; read ασκαοιτα.
20 MS επωνετερο; read επωνετερο.
20. 21 MS μποτειν; read μποτεινn.
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).
[ere-ε ντόπος
κω]  p. 39. τε ερος εφες ετετημενει σε επεις
tόπος εφαρμηθε ην-τεισφαρις
παι πε πεπραμ παιεικας ερε-ψυφος
ην-τετησθι ητιλι αξι-πειραμ οπ ην
ηνον παιεικας ητω ωμε-πευτης.

ημι-πκαταπελασσα ψαρενοσι οι:
ψαρτητιβωκ εντόπος ηπειειςτην  πυς εφες
την ηιοιρ εροις εφες. παι σε πο τησκο εφραί
μενει.

παλιν ον ανει εβολ εναεις(sic) ηθονε-αυσημα

ανοικ ημ- ζη. πεζε-μελασθης ητοι ανει πλε-ειε το
μεγοστηρ τατικι το ταί επανει εβολ ερος μελαντης
ειοι. πεζεις πλε-ται το ταςα τηδικι πονερ ητε-
πανκαιβολ επε-σιτη τατικι μελαντηςθη ηιονιν ατω
οτει ην-ταλτητε. ατω σιτη ηιολ. ετε-ηαι σε ειαγη
ητε ανει εβολ ετατη πηπαινειβολ ερε- πτατικι
μελαντηςθη ην-ταλτητε εσποον ην-ντόπος αμποτη
etαταλτητε αμπηρης. ετε-ηαι αιηα-σιτη ηιολ ατω
σιτη ηιονιν ερε-πειεινη ον ηιονιν ηθρου αλλα

5 page 39: the right hand edge of the leaf is missing; the remainder measures
20 x 12 cms; there are a few mildew spots.
the cryptogram appears to stand for the phrase: ερε......ηνων ηπ-
tατηθητε
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: πνυ την πηεισφαρις
μπ-πειραμ.
12 the same cryptogram probably stands here for the phrase: ετπταμ πνω
μπερωνκατρος.
15 the cryptogram here denotes: ταταλικ ετηωτε εροι.
16 MS επανει; read επανει.
20 MS τ πτατικ; read τε πτατικ.
22 MS εταταμιτε; read ετπταμιτε.
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 55th\(^7\) 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

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\(^1\) (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. 286ff.; 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. 669ff.; (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.
84 THE FIRST BOOK OF JEU

εὕρανενότο έβολ σαλικά-σιτε μεσοφαλ ταύ σιτε μεσόφαλον ερε-οτει ὅν-ταλλεστα. ταί τε στιγμὲς πατούτ ἴμπετατικε ἴμπετατικε ὅν-πεντοποσ.


ἀνοικ λατατατικε ετκωτε εροι. πεξαί ξε-εκταμε ετσις νικω εφραί ἴμπεσ ματατικις χαμ-πετατικις τηρος. εμ-τοποσ κωτε ερ εμς εττετιεμενε επετοποσ εφρατρε μαμωτι ὅ-ν-πειμφρ.

παι νε πεσραν αξις ποτοπ πατετειμε εβαεωσ ερε-ψιφσοσ όν-τετιςχα χψι σαρω αξις-πειρα τον ποτο χε-οτειεωσ ἄτω σαρ-ερε-φλάξ ματατικις μα-πικαταπεταμασα ςαςκος ματ χαμπτετιμωε εμτοποσ ἴμπετατιμε κήτεος πετετικιοοε εμς.

παι σε ζε τσικω εφραί ἴμπεσ εσρ.

παλιν ον ἱρει εβόλ επεμένης πονέρ άνοικ λατ-
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 zwšleξως; see 55.7; 124.9-17.
tatasige ἐν οἷς εντοποσ οὐκώσω, σωτὰ καὶ τα τεθετὶνηπορ ἐβολ ὁμ-νηπνιντη τῷρ ἐρε-γ ἱπτοποσ κατε ἐροφ. ετετιγμένει ενεπτοποσ εὐφρ ἠμωτὶ ἐπ-τεισφρ.


8 10 ἀξι-πειραμ χωγ πο ἱκοπ εεεεις 

20 ηθογαίς αὐτο ἀξι-πειραμ χωγ πο ἱκοπ εεεεις 

25 ἐντοποσ μπειςερ 

1 οὐκώσω: ῥεδ οἰκώζωσω.
5-10 the diagram is missing, but seen in W. Schw.
7 MS χωγ: ῥεδ χωγ.
12 page 41: the left edge of the leaf is missing; the remainder measures 27 x 11 cms.
rank (which surrounds me). 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.).
palin on anei ebol epameqns Πονχρ πτε-οτίνς
ταξιν ανοι αθ-γα: σωμα σε τετον ετσινκ εφραί
μπε[π] 10 μπετεπήρες ην ηρε-γ ιτοπος κωτε ερ τβα.
etetiaaiei se epetopocos efprateie πη-τεις
efpratíc efe-tai te.

pai pe nekrain χήναωεσώαζ αηηγ,
potseon mate epe-tepsiθfocos
qin-tetiswq qb.ρνz palin on
opoCASE μπεI σα ην απο 2οοο-
οιτωγα ατω ωπα-νεφτα κη-
tazíc κη-πνταπέτας

15

palin on anei ebol epameqes neosatos nwas
tuznω | p. 42. [ανο]κ p nezai unamasthínc
xe-cwmac ethe-tσίνκ εφραι μπε[π] epe-soos ιτο-

10

πος κωτε εροε ερε-ωαζάνω ινοτι ην-τετέεντε.
πειςωλη σιατ ετσιν qαράτoq ιπεςτοpoc ιτεγε

20

πος ιτοst ne tιoτne nπεςτοpoc ete;japetq πην-
tot. πειςωλη σιατ ερε-πιαλάθ qιντot μπει-
tσινκος ιε-τσιατ ηιτω ατω σιατ qινεντ. ιτοst ne

15

neqioe σιοοοσε επιλάθ qαράτq μπιατ ιπες-
tοpoc ατω μπεςτοτι. πιαλάθ qιντq ιτοst ne

25

πνταπέταςα πετικ εροε. palin on epe-Ιβ ιτο-

πος qιq-περιh eπι-ηνιθi anpe qιq-πηποpoc ιτο-

poc επειραν μπιαι ne ηπι ινθι ιτάςιc qιq-

7 MS mate; read mmate.
16 W. Schw. ...κ p; read [ανο]κ μη-ταςιc. ετικοτε εροι.
18 ωαζάνωζ: read ωαζάνωζω.
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 ..., 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 will 3 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

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1 (15) 60th treasury; see also 91.19; 96.11.
2 (15, 16) ...; cf. 88.4.
3 (23) you will; lit. thou wilt.
THE FIRST BOOK OF JEU

The text appears to be in Greek, discussing various sections and mentions of a damaged leaf and mildew spots. The page number 43 is noted, and the diagram is missing but seen in W. Schw.

4 MS illegible; Schw. μματε γιροτι.
11 page 43: the leaf is badly damaged; only the lower left hand edge remains and measures 22 1/2 x 14 cms; numerous mildew spots are present.
12 the diagram is missing, but seen in W. Schw.
24 W. Schw. πσικω; read τσικω.
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.

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1 (7) the name of each one of them is different; Schmidt: the name of each one of them is a unique name.
εἰσήγητε σὲ αἰών εὐρωτι μὴν ἐγραί πνεύματι

τηρὸς μικρότερονπιετήσωπεν πνεύματι τηρὸς μικρότερον
μὴν ἔγνωστε ἴταλον ἔτε-πειραί πε πατ 

τοτε πεξε-πεξοσθες κισ πας ἐπε-πεξος εἰς

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

πτα-πεινσός τηρὸς ἔσωπε ἐτε-εσος 

 παλιν ἀπεινοσοι 

αὐτοῖς ἐγραί 


1  MS εἰσήγητε; read εἰσήγητε.
17  MS γίτν-παίων; read γίτιν-παίων.
18  MS αἰμνοε; read αἰμνωε.
19  MS αἰμνω; read αἰμνω.
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. |

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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 άκαμοοσέ εβόλ νεσ-νεσερής άησωπε νιειτοπος ην έκαμοοσέ εβόλ νεσ-νεσερής άής τρετιώουρ ειβειτοπος ην ιατροτ.

παλιν ον άής τρετιώουρ ειβειτοπ έβόλ, άής τρετιώον ειβειτοπος τηροτ 
κις ετεθ. κ.ο. ειβειτοπος ειβειτoπην τηροτ κατα-τηπος άησερατοτ κατα-τηπος τηρoτ ήιμ μπωρον ωαρραν εφανε μμουτ τηροτ. ήτοι γωνικι οι παλιτ άκις επειαντηκε τηροτ. άης τρετιώον ποτα πρόβαλε εβόλ έμι μπροβόλην. άης τρετiώον εβόλ έν-νειτοπος ήιμ μπωρον ωαρραν εφανε μμουτ τηροτ οπνεοσί.

πτωτι γωτ-ντβτι παμασοντικε αικι-ντβτι δραγι έν-ντοπος ραπασαροτην. ετε πο λατετνικε νεκαλε μπωρον μπωρον μπωρον εριστ. ετετεπιλακονι παι | p. 45. εν-ντοπος ην- 
ροτ εβωμαθεν εροτ ημαθοτε ερωτο χε-μασοντι. 
τεροτ σε ετετηνακε εδολ έν-νειτοπος ην 
αξι-νειρ ενταίξοον ερωτο μπ-νετσφρ ετετεπιλενφρ 
εμωτι μμουτ άτω ητετνι άμπρα πνεοφραλικε.

ερε-τετεπιψος έν-τετείσα άτω ωαρε-πετφλατ 
μπ-νατατικε μπ-παταπατακεσαχα ωαρονοτ κατ. 
ωατετιβακ εντοπος ραπετειωτ. παλιν οι ητετι 
ξιοορ μμουτ εροτο ην ιατροτ εντοπος ραπασαροτη 
δεω ρωτετιβακ εντοπος ημποτε ημαθοτ. 

ται σε τε ηθοτο εφραγι τηρο οπνεοσι ενταίξοο 
εισωρ μμουτ ηντι εβόλ.

13 W. Schw. έτε πο; read έτεεπο.
15 page 45; the leaf is missing and O denotes the transcripts of W. Schw.
19 O. πνεοφραλικε; read πνεοφραλικε.
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 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.”

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1 (15-95.22) 6 pages of the MS are missing; Schmidt used the Woide/Schwartz transcript of the text here.
τὸτε πεξε-μμαςωντες μν, ἕπὶ χε-πνοεῖς εἰπάν ἀνβοσ ερον εὔξω μμος χε-μα καὶ π(ο)ταν μματε νερωσε εντοπος τηροτ τοτε ἀνβοσ καὶ χε-σαντοτι πιτοπος τηροτ εἰπρετετελασωτι Μμοοτ. ἀπω διαλοοος ερωτι. εἰςγιντε αἰμασωτοτ τηρ μπ-πντοντοτ τηροτ. ἀπω αὐξω ερον μπετρ μπ-πραν εἰπετεφρ μπ-πντεωντος τηροτ ετρε-ντοντος τηροτ σοκοτ νατ χιι μπνωρν ἰαραῖ εφαε μμοοτ τηροτ.

tετος σε μα καὶ μπραν ενταξοος καϊ. χε-ειςαντω εἰπρετετελασωτι μπιν διαλοοος ερωτι τετος σε πεξαιεις αξις ερον. κεκας ενεξοος πιτοπος τηρ μπο[ ] πεοκοτ νατ χιι μπνωρν ἰαραῖ εφαε μμοοτ τηροτ.

tοτε πεξε-ις κατ χε-εωτερ πιταοος ερωτι πτετικαλης χλε-πετικτετ πτετικαρας ερος. p. 46. τοτε πεξατ κατ χε-ιτοντι πε πνος πραν πτε-πενεωτ ετςοον χιι μπωρν καὶ ετ(τ)κτ ερος.

πεξε-χι, χε-μμοον: ἀλλα πραν πνος πατηςας

μις ετξι-ιτοπος τηροτ εϊςανταξοος χαρε-ιτοπος τηροτ σοκοτ νατ. ετξι-πε[ ] χιι μπωρον ἰαραί εφαε μμοοτ τηροτ χα-πεοντερ μπινττε υταλις στα. πεσταλας μπ-πνταλς μπ-πνταλπεταςμα μας σοκοτ νατ τηρ. παϊ πε πραν εϊςανταξοος. ἄδα ωωω

βεξωπαλαξαλεξαζα εεε εις αλειζωαγωγε εοο τττ θωναζας καὶ παλιαζας. καιξανεξετικ ιτπας α(λ)ε(σκ)αχ. παϊ σε πε πραν ετετειε ετετεξεοος ετετεξε-ιτοπος καπαλεγοτοτ. ιτοπος μπινττε
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

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\(^1\) (2) one name alone which suffices for all places (see also 96.26).
πταλνωτα εκαντοπος ηναπαλβολ. αφετ-τηττη
gι-πτοπος ηναπαλβολ ηττηνομαζε 
αν. ατω
ειφρασιε 
μισον δν-τειςφάτε 
ετε-ται τε
παι πε πεσραν ζινιωτο
5 χαλανθαι δνη
ποιρν δαθ-ληπη. 
τη 
τη 
τη 
τη 
τη 
τη 
τη 
τη 
τη 
τη 
τη
6 παι ποιρν ληπισον
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε
10 αν-παι ποιρν 
ληπισον
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε 
κωτε
15 πεσραν ερε-τυφφοι δν-τετιςχη. 
ληπισογ δν-πεισ
παν. | p. 47. 
κωσον 
κωσον
16,17 O. εττηνομαζε: read εττηνομαζε.
20, 21 O. τν μν ηκ: 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 (?) treasuries, and the veils of the (?) 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 corners 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

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1 (20, 21) the (?) treasuries; (?) denotes an unknown cryptogram.
2 (26) turn yourselves to the 4 corners; cf. Preisendanz (Bibl. 29) XIII 642ff.; ParaSem 46; PS 385 (also 107.5 etc.; U 269.5).
tacēa etscn etn-πεἰεῖοτε: σεπασκοντα γνα τιροτ
χιν προτι εβόλ μεμοτ τιροτ. χια μπουρπ
μαραί εφαε μεμοτ τη σεπασκοντα γνα εφαί
επετειε μεμοτ ωαλτετυχωορ εροτι ει-
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:
neqemw etsw ammoc ntege xe-††-eoot nan eten-ntos? pe papnos nrap nte-piwot ete-ne(i)cras pne mpeitopos $+$ 2½ xe-ntos pentakoson eron tei nth italhosa wamtina-pa> ameikosti meneete ebol emnisos< eron xe-ot se xe nekotwuy piotte piatiratx.

tote aistu-neqemawntics otoyha xe-gammi gammi gammi wumant npoc. pezaq nat notwam xe-oTwam npwi xe-gammi kata-eoot pie.

palim on pezaq xe-††ramenee eron w piotte naiw xe-ntos pentakosan-pa> ameikosti meneete egebothov qrai nthi xe-w se w piotse | p. 49. te piatiratx.

tote pezaq xe-†† na np npoc.

tote pezaq xe-††ramenee eron w piotte piatiratx xe-ntos pentakosan-thov qrai nthi ammam ammam. enekotwuy pe etregebothov. xe-ot se w piotte piatiratx.

pezaq on xe-†† na np npoc.

††ramenee eron w piotte piatiratx xe-ntos qisam-nenotwuy ammam ammam aibohtov qrai nthi eio notprobol notote. amwne ebol qrai nthi xe-ot se nekotwuy pe etre-nai throt wwayne. w piotte piatiratx.

tote otoyha xe-†† na np npoc w piotte piatiratx.

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2 O. ne(i)cras; read neqcras.
3 O. mpeitopos; read mpeittopos.
5 O. xe; read ne.
12 O. egebothov; read egbhotov. w; read ot.
13 page 49: the leaf is now missing.
14 the cryptogram here denotes gammi gammi gammi.
22 O. amwine, perhaps dialectal; read amwine.
25 O. atouma; read atotouma.
“I give glory to thee, thou who art he whose great name is Father, whose signs are of this type: ㎝㇄㇄

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.).
The cryptogram here stands for 

\[ \text{πνοττέ πιστηρατη. Ο. ακπροβολη; read ακπροβολη.} \]

10 0. ατωμα; read ατωμα.
13 O. ακπροβολη; read ακπροβολη.
16 O. τε; read χε. O. πνοττε; read ω πνοττε.
22 Schw. ετρε· παλ; read ετρε· παλ.
24 Probably the words ω πνοττε χε· παλον πετακβοταν χραι προτη μμην μμοκ. ακπροβολη αυτον ακπροβολη, τετοιος τε πτακτρεςψωπε εκσωρ μμοκ αυτον ρειτοποσ τροτ χε· τε ω πνοττε επεροτωμ ω πετρε-ναι τροτ ψωπε. (τ)ο(τ)ε πεξατ χε· ρα ν ω πιστη.

1 the cryptogram here stands for πνοττε πιστηρατη. О. ακπροβολη; read ακπροβολη.
10 О. атова; read атова.
13 О. акпроболе; read акпроболе.
16 О. те; read хе. О. пнотте; read ω пнотте.
22 Schw. етрε· пал; read етрε· пал.
24 Probably the words ω пнотте хе· палонос петакбоватох χраи прити, separate ерон and ммηн ммов.
"I sing praise to thee, O (unapproachable God), 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 second 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) thyself. Thou hast emanated |
πτεικεπροβολον ανκασιτα μαόσ εξν-μτοπος της ροτ. χε-οτ σε ω πιτη.

tote πεξατ χε-ερου ω πινγο.

τρειμετε ερον χε-πτοκ πεντακινθοτον πρα
5 τον μμμι μμμιν ακποβαλε εβολ πηεπαν ακτ-
ραν εροοκ χε-ερου, χε-οτ σω πινγο.

πεξατ χε-ερου ωτη.

τρειμετε ερον χε-πτοκ πεντακινθοτον πρα
πε πτη μμμι μμμιν ακποβαλε εβολ πηεπαν ακτ-
ραν εροοκ χε-εροπ θηρ χε-οτ σε πεκοτωπ Πε
ετρε-παι τιροτ πιουε ωρε.

tote ατοτωπη χε-εροου ω πινγο.

τρειμετε ερον πτοκ χε-εροου χε-πτοκ πεντακι
κινθοτον πρα πεντη μμμι μμμιν ακποβαλε εβολ

πννεπαμιν αεκιμ επελαντε χεκαας εκε-
τραν εσοοτ χε-ποιοτε πταλνωια χε-οτ σε πεκ
οτωπ Πε ετρε-παι τιροτ πιουε.

tote ατοτωπη χε-εροου ω πινγο.

τρειμετε ερ πτοκ πηεπαν χε-πτοκ πε
κτακινθοτον

ποιοτ πεντη μμμι μμμιν ακποβαλε εβολ ρατ-
παμιν αεκιμ εποιοτε πταλνωια ετρεκιμ επιμε
πιουε ακποβολν | p. 51. ετρπα-εροε χεκαας
εσποβαλε εβολ πενεκποβολν πηεπαν[ερ]ν ερα
τον πενταμετε τιροτ εε-εροε, χε-οτ σε πεκοτωπ
πε παι ετρε-παι τιρ πιουε ω ρε.
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)*?"
96 THE FIRST BOOK OF JEÜ

tote ἀποσυβά ἥρ-τιον ὁ ὄρος.

τὸ τεταυτεῖον ἐρῶν ἰτὼν πιστεύει πιστικὰ Ἰε-ντὸς πεντακάστῳ ὀραί προκεῖται ἕως ἁλον. ἀκροβαλέ ἐνολ ποτινοβολήν ἐτερετάσε ἐνολ ἀ- γεφυρεῖς κατα-δότ ἰσια ἰμπορὸν ἱδρῦ ἐφαί ἀ- μοῦτ θηροῦ. Ἴε-οτὶ σὲ πενοτῳ πε ἐτρε-ncα το- στ ῶῳπε ὁ πιστέτε.

ἀποσυβά ἥρ-τιον ὁ ὄρος.


τὸ τεταυτεῖον ἥρ-τιον ὁ ὄρος.

ἀποσυβά ἥρ-τιον ὁ ὄρος.
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 trees. 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.
97 THE FIRST BOOK OF JEU

π(ν)ε πτόπος τιρον σωκον καθ χε-οτ σε ω πιπέτα.

ατοσώμα τε-κο (ν)ώτε.

τρεμεστε ερόν ιτοκ πιστε | p. 52. πιατ-

5 πρατε χε-ιτοκ πετακκοτιν ραι πρινκ μαμμ

μαμμοι. ακπροβαλε εβολ κοτικα ραι πρινκ χε-οτ

σε πεκοτου̂με υπε ετρε-ναλ τιρον ωπε ὦ πιστε

μιατιρατε.

ατοσώμα τε-γαλίω ὦτε.

10 τρεμεστε ερόν ιτοκ πιστε μιατιρατε χε-

ιτοκ πετακκοτιν ραι πρινκ μαμμ μαμμοι ακ-

προβαλε εβολ κοτικων κοτοειν. ακπασος ερατε

εκποτε ερον μαμμ μαμμοι. χε-ω σε πεκοτου̂με υπε

ετρε-ναλ τιρον ωπε ὦ κατ.

15 τοτε ατοσώμα τε-κο ὦτε.

τρεμεστε ερόν (sic) μιατιρατε γν-

αρκηντοπος. μπι οτατιρατε πριντογ γν-κειντοπος

μπεοσ πλοπος κκατα-μεστηριον. τεκαπτνος ακ-

καλας πριντογ επεκοτου̂με ην υπε ετρειμερα πριντογ.

20 χε-οτ σε πεκοτου̂με υπε ετρε-ναλ τιρον ωπε ὦ πιν.

τοτε ατοσώμα τε-κο ὦτε.

τρεμεστε ερόν ὦ ιτοκ πιστε μιατιρατε χε-

ιτοκ πετακκοτιν ραι πρινκ μαμμ μαμμοι ακ-

προβαλε εβολ κοτικωλ κπι κμορπ εκκασωρ

25 εβολ κπιτοπος τηρον. ακμοττε ερο ξε-ειοτ χε-

καλας επεκαγε επετρι-κπιτοπος τηρον ξε-ειοτ

ετρεμεν ηπρ ηηραι εξωοτ τηρον ξε-οτ σε πεκ-

οτου̂με υπε ετρε-ναλ τιρον ωπε ὦ πιπέτα.

1 κ(ν) : read πνε.

13 MS ὦ σε ; read ὦ σε.
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?”

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 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. 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)?”

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1 (18) great logoi corresponding to mysteries; cf. title on 99.2, 3.
tote атотъюб яе-τ̣ατης.

ζημιμεθε ερον ιτοκ πιοττε πιατιρατε χε-

ιτοκ πεντακθοσθος εραι προτι ηηηη ιηηιον αν-

προβαλε εβόλ μεκε στηηη ιηηιον ετικ απωττε

5 πιατιρατε ϑε-πλογος ρο/ p. 53. τι απατιρατη

προτιον ηηηη-πεινωσ πλογος πικαται-ιπ πιον πιο-

πιον τηροτ. οτε-ιτοκ πε ηηιη ιηηιον. χε-οτ σε

πεκοτωκυ πε ηηιη ιηηιον ον ετεπτρατη προτιο

ωιεοτε επατιρατη ηηηη-πεινωσ πλογος πικαται-

10 μεπτηριον πιον πιοσ πιοτοε τηροτ ω εκτοτη.

tote атотъюб яе-τ̣ατης ωτει.

ζημιμεθε ερον ιτοκ πιοτ ετσοον χηη ιηηορπ

20 πεντα-τιοττε πιειατηνους τηροτ ηνε-πεινοτι ιη-

ιηεηε. επαταπροβαλε μεικος εβόλ χε-οτ σε πεν-

ιοωμυ ον πε ετρ-ναι τηροτ ϑουπε ως̣ιτη,

tote аτотъюб яе- [ιτοκ] πιοττε πιατιρατη

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

[ιτοκ]; read [ιτοκ ιε].
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](https://www.dictionary.com/browse/mystery) in which thou art an unapproachable God in the [logoi](https://www.dictionary.com/browse/logos). 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), 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](https://www.dictionary.com/browse/mystery). 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*.

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1 (12) (I sing praise to thee); MS: cryptogram.
THE SECOND BOOK OF JEU
παωωμεν μπυος ης λογος κατα-αντιρων

p. 54. Πεξε-νις μπεψανθης ετσοοτρ εροφ ηπληνι κατα-αντιρια περιμε γε-κιτε εροφ παιδ αντίτης ατω μπανθης περιμε αταζω ερωτι μπυος μεφ μπε[ ] μεφ ηα έφε-εκα-λαάερ σοφι μενουτ γε-παραθοντο κινντε οστε ετετις ωσαναατ χερερ-καιων μπαροντο κινντε αντις ηωοτ χαλ εβολ γε-ντον ηε ηπος μεφ μπε[ ] μπανθοτ ρένε-νεςαντον. ηαω ηα ετεςαναατ.
μερεμ-καυον μπαρχων ηωοτ χαροοτ. οστε αντις ωσαναατ μενουτ. αλλα εσατει νση μπαραλλαιπης της μπε[ ] μεφ ηεπι-εγιλλη εβολ γε-περσμεα. ωσαναατ μναων νηοτ μενη-ντονος μπαραθοντο κινντε. ηνεατε εροτη επε[ ] μεφ. ατω νοιε νηα ενταςαάε υτσουτη. μεν-νεπιταααε ενες σοντη άν. ωσαναατ εβολ ηοτον. ηνεατη ηννρι λινριες ντονειν. ατω ωσε-εγιλλη ηω εγιλλη κατα-ντονος νηοτει ωσε-επε[ ] μεφ. ατω ωσε(α)ες οτωθη εροτη μεφοτ μπε[ ] μεφ. ατω ωσαναατ εγ ωσαναατ εγ ωσαναατ εροτη

6 W. Schw. etsoothe eroq; read etsooth eroq.
9 MS μπε[ ] μεφ; cryptograms for μπεψαντρος κινντειν.
12 MS γαρ; read γαροοτ.
24 MS εγ; read εροτη.
42. Jesus said to his disciples who were gathered to him, the twelve with the women disciples: "Surround me, my twelve disciples and women disciples, so that I say to you the great mysteries of the Treasury of the Light, these in the invisible God which no one knows. Nor can the aeons of the invisible God bear it when you perform them, because they are the great mysteries of the treasury of the innermost of the innermost. And also the aeons of the archons cannot bear it when you perform them, nor are they able to grasp them. But the paralemptai of the Treasury of the Light come and they bring forth the soul from the body, until they pass through all the aeons 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. And they pass into the interior of the twins, and they pass into the interior of the triple-powered one.

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1 (6, 7) women disciples; see PS 353; cf. 1 ApJas 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 54ff.; ApJn 22ff.; 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) paralemptes -ai, also 101.24 paralemptor -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. 313ff.; Macrobr. in somn. Scip. 1.12.1-3; Origen. Cels. VI 21, 22; cf. PS 262ff.; 360ff.
8 (24) three amens; see Hippol. VI 43.1ff.; PS 3 (also 119.4).
9 (25) twins; cf. PS 3 (also 119.10).
THE SECOND BOOK OF JEU

Ιπερεχομένω ζη εξώ ηνια πεχαχ χατ ποτώµα ζη-水产 εφιπατάω κητι γαρεξ εροοτ ἀπρταατ
10 πρώξει ηνια ειμιτι ετιπασχα µευσµεν ἀπρταατ
τηςων οττε µαατ ονη κοι. οταε ειιε. οταε ετι-
πενες. οταε γα-ονσλ. οττε γα-εσω. οταε γα-µιτς
ςιµε. οταε γα-ννοτ οναε γα-γατ. οταε γα-
λας Ιτε-πεικοσµος επηρις. γαρεξ εροοτ. ἀνπ-
ταατ πλας επηριω εῖθε-νηκα Ιτε-πεικοσµος τιρρη.
ἀπρταατ πλας ιςιµε. η λαατ πρωξε έιγν-
λας ιπιιτις Ιτε-πεικ ιαρχη. η πετςλεε µε-
µος. οταε ἀπρταατ ηνια ετίπασχα Ιτε-
παλις µπονος ιαρχη. Ιτε-πτοος µετοτωµη µε-
20 πεςος ιτεσρο Ιτε-τετακαβαρσια. µπ-µιοτενως
ηνοοτ ετξω µιοτος ζη-αιςοτς-πιςοτς Ιτε-ταλη-
οια. ἀτω ζη-εψουλη επηοςτε ιταληωια. πες-
ποτε δωςι εχο µπονηρος.

σωτε σε τενοι Ιταξε-πεξιω εξάιε εροτιν ητοι
25 πε ταξετ ιατωλις µπονος ιαρχη. παι δωςι
πε πεξραν. ταρξίεας πιςηρε µκαδαςω παζαμας.

4 MS πιαξωρ; read πιαξωριτος.
5 page 55: the leaf is badly damaged throughout; both left and right edges are missing; the remainder measures 28 1/2 × 9 1/2 cms.; some mildew spots are present.
6 MS πεξι; better πεξι.
and they pass into the interior of the ranks of the five trees\(^1\), 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 anyone who is in any faith of these 72 archons\(^3\), 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 men\(^4\), 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: Taricheas\(^5\), the son of Sabaoth, the Adamas\(^5\). He is the enemy of the Kingdom

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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. 22ff.; Kropp (Bibl. 22) III p. 28; Reitzenstein (Bibl. 31) p. 263ff.; Hippol. VI 46.1 ff.
3. (17) 72 archons; cf. Bousset (Bibl. 13) p. 358ff.; Reitzenstein (Bibl. 31) p. 265, n. 3; 1ApJas 26; Eug 83ff.; GrPow 41; OnOrgWld 105.
4. (20) on libertine gnostics, see Epiph. 26.4 ff.; PS 381.
5. (26) Taricheas; perhaps from ταριχεύων 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).
παχάζε πε ντλαντερο πάντε. ερε-περγο ο ιρά
ιριν. ερε-πεγννολ αμβολ πρως, ερε-νεγο μεμοτι
γιαροτ μμος.
χαρεν σε ερωτι αμπρτ πρωςε ερεκτ-τπιτος
ετέλειαν αταλε αμπρω ερουτ αμποποιες αμπο
αμ-πετημομέτε εβολ ξε-ιτος πε πε ο ο άμμ-νεπτς
ετια. ατω ντος πε ιτα-πνοττε | π. 56. πατιν-
ρατερ προβάλε εβολ ερος. αμπρω ερ νιελ κατε-
νεποιοι ειμιτι ενετελθαιμμεα μμος εαλεουργοι
εβολ αμποκς τηρη μι-πεσάντες τηρου μι-πετς
ποτε μι-πετελλποττε. εμεριλαάα άλα αμ πατιτς
ειμιτι ετιςα αμπο κατα-θε κεπιρε μποτοειν.
etκωτε κα-πετερ ετρποταση κεπετριτ. εως
μπουρε μιπο. 
τενοτ σε ειρηνητε αμμαζε μεμελτε ετε-εικ
ξε-χαρεν ερουτ αμπρτατ πλατε πρωςε ειμιτι
ενετελθαιμμεα μμος.
τενοτ σε επιαν αμετικα-πετιεωτ μεστι αμ-
πετιειεατ. ατω αμ-πετελκεντ. αμ-πιοκελος τηρη
αμετινοτερ-τηστι μεσι αμετιξιωκ εβολ μπεντολο-
tε ςε τηρου επαλγουτ ετοτ-τηστι. τενοτ σε εστα
εροι νταξο ερωτι νεικ. γαμηι γαμηι ταο
ομος οντι νε-νιατ ιντι αμπε αμπιλ πλιοχων (σιε)
πιοτ ατω αμ-πετελλπολτωρ μι- ενεπι
καλι μμος εβοι ενετοποι ατω νιατ ιντι αμ

1, 2 MS ιρα ιριν follows περγο; cf. PS 138.20.
9 MS εαλεουργοι; change of subject.
10 MS αμποκς; read αμποκςκος.
12 ετιςα; read ετεκτιςις.
13 MS πετερ; read πετεριτ.
21 MS ετοτ-τηστι; read ετοτ-τηστι.
24 MS πιοτ; read πιοττε. MS ο περικαλι; read οε περικαλι.
of Heaven. His face is that of a (wild) pig\(^1\). His teeth stick out of his mouth, and he has another face of a lion\(^2\) 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 Light\(^3\). 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\(^6\), 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 para-lemptors, 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

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* Eph. 5.8

\(^1\) cf. Mt. 19.27, 29; Mk. 10.28; Lk. 18.28, 29

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

\(^2\) (2) lion face; See Preisendanz (Bibl. 29) IV 1670; Origen 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. 17ff.; Reitzenstein (Bibl. 31) p. 256ff.; Hippol. V 13. 3ff.; ApJn 34 etc.; PS 23 etc.; (also U 264.2).
THE SECOND BOOK OF JEU

πή μπαραγότας πινοτε ἀν-ἀπαράδεπτος ἀντός

πος ετελειάταν ἀν-θε ἰδο εἰ ἑω ἐπετοπος.

αὐῳ μινα-ναἰ ἦτα ἐται-τήτι ἐπὶ πινατ

μεσος ἀν-ἀπαρ ἀν-θε ἰδο αὐῳ ἦτα πιν ἀνφ

μαστηαλαι ἀν-πετπαρ ἀν-θε πτε.

αλα ζαον πινα τηρ ἦτα πιν ἀνπ πάνσ

tile. πλαντίσσα μιμοσ ἀν-πλαντίσσα ἀνπ

κρας ἀν-πλαντίσσα ἀνπὲπα ετοσαθ. αὐῳ ἦτᾳ

πιν ἀνφ πε-τακαία ἰπαρχβιον ἐγαν πεν-τήτιν

αὐῳ μινα-ναἰ ἦτα πιν ἰ ἀνπέργισσα ἀμ

μπινον.

αὐῳ ζαον | p. 57. ἀγῳ ἀμ. πετενταὶ

πας πινεφ ἱων ετοτχ. ετελωρκ ιπντα. οταε ετας

tρεκωρκ πω επτηρη. οταε πετιπαρπηε. οταε

πεταφ-μεπνβεικ. οταε πεταββιεε. οταε πεταβ

ἐπισταν ελαατ ἀγῳ. οταε πεταφ-μαιγατ. οταε

πεταφ-μανοτα. οταε πεταββονομαζε αμπαν πα

παρχβιον. οταε πραν πεταββενεος. εγαν εμπα

λαατ ἀγῳ. οταε πεταβββιεε. οταε πεταββαζοτ.

οταε πεταββιλα ιπντα. οταε πεταββκαταλαλει.

αλα μαρε-πετνε χωπε ἰς. αὐῳ πεταββον ἀμ

μοι. ραναζ ραπλως ἰαεξβιο εβολ πεντοδ ετς

πεντοτοτ.

αςωπε σε μινα-τρε-ιε αὐῳ εγξω μπεμβαζε

1 MS ἀπαράδεπτος; read ἀπαραλμπητος.
2 the cryptogram stands for επικαλυ μιμος. as in 101.24, 25.
6 MS the words αλα to τηρ are written above the line.
10 W. Schw. Α.; read Μ.Α.
12 page 57: the leaf is very badly damaged; the right side is missing and the
remainder measures 29 × 12 cms.; mildew spots are present.
17 MS τμ in πεταββονομαζε is inserted above.
22 MS πεντοδ; read πεντολοοε.
22, 23 MS the second ο in ετπανοτοτ is inserted above.
God and the *paralemptai* of that *place*, and the manner of (calling upon them) in order to go to their *places*. And after these things I will teach you the *mystery* of those of the *midst* and the *paralemptai* 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 *paralemptai* 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*:
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*.

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 |
επεξερεύοντος. αὐτῷ εἴδος αὐτῷ ἀπαρτω ἀποκριτείνας εἰς εὑρίσκοντας εἰρόν ἅμα ταῦτα
ἐν ἑαυτῷ. πεζᾶται ἐπὶ παῖσιν ἐπὶ πόροι ἑαυτοῖς ἐρωτεῖ αὐτὸν χειρὶ τινὸς ἐπὶ ἑαυτόν
ἐπὶ τὰ ἐμπερθοῦσα. οἷος ἐποίησε τῇ ἱστορίᾳ ἑαυτοῦ ἐπὶ τῆς ἱστορίας ἑαυτοῦ ἀποκριτείνας.
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 child *1*, 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 sins *3*.

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* 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.
&amp; c yap pe epwale ria etnapiste tore ettaupeiro 
.epo etrexeire mpf mppanobe ebol. potcop mp 
mat. rwale yap ria etnaei mpf mppanobe ebol 
noxe ria entapao etcootn mp-entapao ent- 
ontatcovotn. xin-te tetaptotoi geos wa-poov 
poov. atw entapao xin-thataholh mmpnoe 
moce geos wa-poov poov sepanoot ebol triot 
peelaq potqlikrinec potoein neceity epo iete-
nei(). atw +xw mmpoc inti xe-xin etrefe-ppac 
atoal etklhronooma ettaupeiro mnoote. atera 
meric wone gae-peo epo. atw gennote ne pe 
asanatoc atw etpanai ebol gae-neama isi neen 
tatxi niefic mpp-mpf mppanobe ebol warp-haini 
the soxet nat nca-peternp neponw epelunit ete-
qhopt etbe-teuyh entacxi ria mppanobe ebol. 
entapoour eunpall onpe epo iete-neftalag 
neunall aotwv nat.

etpanpour entadig onpe warpe-iketadig efras 
vixe mmpoot rj-teksfraric atw warf nat mmpnoe 
ipan mpetk atw wapetorw egotn mpetorotn. 
etpanpour entadig mmpot nwnwi onpe epo onpe 
warf nat mmpnoe ipan atw nces | p. 59. efras 
vixe mmpoot rj-teksfraric atw ncef nat mpetk 
entapetorw egotn mefitn intz mepoyn.
etpanpour entadig etdance warf nat mmpnoe 
ipan. atw ncesfrarize mmpoot rj-teksfraric. 
atw ncef nat mpetk wapetorw egotn me 
fitn ntaadig iete-tiapanw geos wa-ttadig ini 
topoec ieteklhronooma.

3 W. Schw. etnaei; read etnaeire.
22 page 59: the right edge of the leaf is missing and the remainder is badly 
damaged; it measures 29 x 12 cms.
24 MS wapetorw; read wapetorw.
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 unknowingly 1, 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 left 2 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.

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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.).
THE SECOND BOOK OF JEU

\[ \text{\textit{warp-ntagic ete\textsuperscript{m}\textsuperscript{a}t \textit{f} nat \textit{mni}n\textit{os} iran. atw watefrapize \textit{mm}\textit{oo}t \textit{q}i-\textit{tepefrapic \textit{atw} watz\textit{f} nat \textit{mne\textit{t}h} \textit{atw} wato\textit{t}wth e\textit{r}othi \textit{me}\textit{fo}ni \textit{w}a-\textit{tt}agic ni\textit{et}ripi\textit{me}matos.}} \]

\[ \text{\textit{atw watz\textit{f} nat \textit{mni}n\textit{os} iran \textit{mni-\textit{pet}h}. atw watefrapize \textit{mm}\textit{oo}t \textit{q}i-\textit{tepefrapic wanto\textit{t}wpwq entoponc \textit{me}\textit{oth} pape\textsuperscript{0} nna\textit{pan}kai\textit{bol e\textit{te-\textit{t}p}oc peto \textit{mni}n\textit{os} \textit{ep}(o)\textit{e} e\textit{xe}-\textit{pe}\textsuperscript{0} \textit{tir}y.}} \]

\[ \text{et\textit{w}anppow de entoponc ete\textsuperscript{m}\textsuperscript{a}t. watz\textit{f} nat \textit{mni}n\textit{os} iran \textit{mni-\textit{pet}h\textit{t}w} atw watefrapize \textit{mm}\textit{oo}t \textit{q}i-\textit{tepefrapic wanto\textit{t}wpwq e\textit{pe}\textsuperscript{0} nna\textit{pan}kai\textit{bol entoponc nna\textit{pan}kai\textit{bol ni\textit{te}-\textit{mka}n\textit{p}ai\textit{ti e}(n)\textit{to}(o) ni\textit{e}thi \textit{q}i-\textit{ro}n ni\textit{m}e\textit{mekon} \textit{mm}\textit{oo}t \textit{q}i-\textit{nt}oponc ete\textsuperscript{m}\textsuperscript{a}t. e\textit{bol \textit{xe}-\textit{at}xi \textit{m}\textit{k}\textit{a}n\textit{ko}be e\textit{bol.}} \]

\[ \text{\textit{atw \textit{fin}t\textit{h} n\textit{t}h \textit{m}\textit{m} \textit{n\textit{e}kaas \textit{e\textit{jej}e-\textit{t}i\textit{tt}n e\textit{bol \textit{m}\textit{m} \textit{n\textit{e}kaas \textit{e\textit{te}\textit{m}o\textit{t}te \textit{e\textit{r}o\textit{t}ni \textit{xe}-\textit{\nu}\textit{\i}n\textit{h}r\textit{n}r\textit{e}m\textit{e}\textit{pl}\textit{h}r\textit{w}m\textit{m}a \textit{e\textit{t}x}h\textit{n} e\textit{bol \textit{m}\textit{m} \textit{n\textit{e}}}.}} \]

\[ \text{\textit{a\textit{c}\textit{\i}\textit{w}\textit{t}\textit{e}n \textit{m\textit{m}i\textit{n\textit{ca}-\textit{n\textit{e\textit{w}w}ax\textit{e}. \textit{\i}c \textit{m\textit{o}t\textit{te}} \textit{e\textit{n}\textit{e\textit{p}\textit{\i}\textit{m}e\textit{\i}\textit{nt}hc\textit{n\textit{e} \textit{p\textit{e\textit{\i}k\textit{a} nat:}}}} \]

\[ \text{\textit{\textit{x\textit{e}-\textit{\a}(\textit{\a\textit{\i}\textit{\e}i})\textit{t}t\textit{h t\textit{y\textit{r}t}t\textit{h n\textit{t}e\textit{ti}x}h\textit{e\textit{m}t\textit{p\textit{\i}n\textit{t}}\textit{p\textit{\i}e\textit{e\textit{e\textit{a}}\textit{e\textit{m}n\textit{at}xw \textit{e\textit{r}o\textit{t}n \textit{m}\textit{p\textit{b\textit{\i} k\textit{\i}n\textit{ar}k\textit{w}on. at\textit{e}i s\textit{e t\textit{h\textit{r\textit{t}o\textit{t} n\textit{\i}\textit{t} m\textit{m\textit{a}o\textit{\i}t\textit{n} n\textit{\i}o\textit{o\textit{t\textit{n} m\textit{n}-\textit{m\textit{m\textit{a}o\textit{\i}t\textit{p}r\textit{\i}a n\textit{e\textit{m\textit{m}}e a\textit{t-\textit{\i}t\textit{e} t\textit{c}t\textit{h\textit{r\textit{t}o\textit{t} q\textit{\i}-\textit{e\textit{t}\textit{c}o\textit{m\textit{n}. \textit{p\textit{e\textit{\i}k\textit{a \textit{\s\textit{e n\textit{\i}\textit{t}} \textit{s\textit{e \textit{x\textit{e}-\textit{\k\textit{\i}t}t\textit{h e\textit{p\textit{\i}r\textit{\i} \textit{et\textit{h}\textit{a\textit{li}l\textit{a}a n\textit{t\textit{e\textit{ti}n}m\textit{e \textit{n\textit{o\textit{t}[\textit{\textit{\r\textit{\o\textit{\o\textit{\o}\textit{t}]}} \]}}}} \]

8 Schw. \textit{ep}(o)\textit{e}; two letters are missing, perhaps read \textit{ep\textit{ra}.}
16 MS \textit{xek\textit{aас}; read \textit{xek\textit{aас}.}
17 MS \textit{\nu\textit{\i}n\textit{h}r\textit{e}; read \textit{\nu\textit{\i}n\textit{h}r\textit{e}.}
25 \textit{\textit{n\textit{o\textit{t}[\textit{\textit{\r\textit{\o\textit{\o\textit{\o}\textit{t}]}}}; see Amélinaud (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 Jeu 1 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 Galilee 4 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.; 3Stel Seth 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.
p. 60. ἡ ὁτερίμε ἐκ-περοτο ἢτικαὶα μοτ ἀρχ-
τοτ. ἐσχων ὁσσοῦν πε ἐκεῖρε ἄν ἢτικνοσέα ἡ
ἐσχων ὁτερίμε τε ἐκάλω ἐκεῖρε ἢτικνοσία ἢ-
τερίμε, ἄτω ἐκεῖρε ἄν ἢτικνοσέα. ἄτω ἢτενίς
ἐκα πασιον σιγα πηρπ ἢτοτοτ μηι πτειμι
πτειμιτοτ μηι επειτοπος. ἄτω ἢτετειεί και πη-
ζειμε πελουλε.

ἐκαθότεις ηε ἀτεινε ἢπασιον σιγα πηρπ
μη-πητε πελουλε. ιε ἄτε ἀγτάλο ἐγραι ἢποτεια.
10 ἄχινω ἢπασιον πηρπ ει-ἐθοτ πτειτοσια. ἄτω
ἀκρο ἢπασιον πηρπ ἐι-ἐθοτ ἢποτεια. ἄχι-
ἀρκετοις ἐγραι ετειτοσια μη-πηκασαλαμος μη-
πηκαρασοςαχος. ἀτρε-ἐκαθότεις ητροτ οσολοτ
πειαηθ (sic) ἄχινω ἢπιειντης ζε- η-
κτοκεφαλον προτι πρωτ. ἄτω ἄχινω ἢτεψιης,
πητ ἀφωη ἢν-τετοις σιτε ἑτε-τατε τε ἐθος
ψις πην δω ἄτω ἢμοτι πης ἄτω ἔχει μη-ψις ἄτω
ἀχινω ἢπιειντης ζε-νλιακον ἢν-τετοις σιτε. ἄχινω
πειακαθότεις ητροτ πτειτοσια. ιε ἄτε ἀγαδερατη
15 ἐκαθ-πτειτοσια. ἄχινωρδ ἢποτοπος ηγαθος ππει-
ατ. ἄτω ἄχινω ἢπασιον πηρπ ἐγραι ει.
ἀτω ἄχινω ἢπεοςι εις ἐντης ἐκαθότεις.
ἀχινω πρεκλασος πξεοει ἐγραι εις ἐποτος ππ-
τεπροσφορα. ἄτω ἀχιστεφανοτ μηοουτ ητροτ ηπ-

3 MS ἐτερίμε; read ὁτερίμε.
5 MS ἢτοτοτ; read ἢτοτοτ.
14, 15 MS κτοκεφαλον; read κτοκεφαλον.
17 MS ψις πηνο; read ψις πηνο.
20 MS ἐκα; read ἐκα.
23 MS πρεκλασος; read πρεκλασος.
most of the evil has died. If it be a man, it is that he has not had intercourse, 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 one and bring them to me to this place. And bring me vine branches.

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. He made all the disciples to be clothed in linen garments, he placed anemone plant 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-loaves 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. And Jesus sealed

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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 (κνουκέφαλον); 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.
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THE SECOND BOOK OF JEU

δεικτάςας ενεκεί. ατώ αίς εφερ ενεκταςάς δει-τεισφασίς.

tεσβερμίτη τα ταῖ όνωπας πες

πάρε γαζάφας. αίς ενι- | p. 61.

5 ενεκταςάς αρχίωτε επεξά πηκούρ
ενπεοςες αρχίων ετοοτύ ετρέ-

ποτά πότα μεαςοτ κολλα πετερίτη ενετερίτη.

αρχίω πτετυχ εγρω μεμοκ Ἰε-ομαζαςάς άασή

ασάςάς ραμην ραμήν ραμήν εἶαζει εἶαζει ἰσή

10 κανέ κανέ ραμήν γ' αρβασάζαςα ἱανάζαςα άασή

ζωκ ραμήν γ' άασάςαζαραχα ταράχα ταρβα-

εω ταρβαςβρωταρεί ταρεί ταρεί ταρεί άασάραχα χαρζα

ταρχα θαζαθ θαζαθ θαζαθ ραμήν γ'

cοτε ερώ παειωτ πητη ενεντειώτη πηε πανες

15 παιντος ποτοειν ετήμ-πε[ο] ανό[o] αρατοει ηη

πανή απαραστάτης ηο εταλάκωι χατάτος ηη

απαρασενοκ ανό[o] ηο ετραί γκεμ-παντικεά μα

πωνη ετη-νει ηε πετραν παγρήτων αστρανα τετς

φοιξε οποιονοκ ενιτοκ λαχοι πολεμανοκ οπας

κας φατορος οαωντοτυχος αλακτος κινειον αρος

μοκ εταιετη[ο]ς πολτπαισοκ εντρονοκ αρατοει

2-6 the diagram is present on page 60.

4 page 61: the right edge of the leaf is missing; the remainder measures 29 × 14 1/2 cms. and has many central defects.

7 MS πετερίτη; read πετετερίτη.
all his *disciples* with this *seal*:\(^1\) 

Its *interpretation* is this: ... 

Its name is: ...

Jesus with his *disciples* turned to the four corners\(^2\) 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, Tesphoiode, Ontonios, Sinetos, Lachon, Poditanios, Opakis, Phaedros, Odontuchos, Diaktios, Knesion, Dromios, Euidetos (?), Polypaidos, Entropon. May they come | and *baptise* my *disciples* in the water

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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. 87ff.; Hippol. VIII 9.3; SJC 81; 102; (also 115.19, 20).
4. (16, 21) 15 helpers (*παραστάται*); cf. Bousset (Bibl. 13) p. 61ff.; Festugière (Bibl. 19) p. 160ff.; Kropp (Bibl. 22) II p. 219ff.; On8th9th 62; PS 2 etc.; (also 121.17; U 230.12).
7 virgins of the light; see Dieterich (Bibl. 17) p. 106ff.; Kropp (Bibl. 22) II p. 6ff.; Preisendanz (Bibl. 29) IV 665ff.; OnOrgWld 105; PS 196; CH I 16; on magical names, see Kropp III p. 117ff.; on the numbers 15 and 7, see Preisendanz VIII 45.
πσεβαντίζει καλαμαθήτης γὰρ -πάποιον ἐπιωθή ἵπτην ἀπάρεθενος Ἄρθ. ἀτῳ ἰσενὼ ἔθολ πνεύμονα. ἀτῳ ἰσεκαθαρίζει πνεύματος κεσοπότι ἐρότη ἐπεκληρος ἵπτητερο μποτοεῖν. ἐψωπὲ ἐς ανεχώταε ἐρότ. ἀτῳ
5 ἐψωπὲ ακᾶ ἰσεβαντίζει. ἀτῳ ἐψωπὲ ἐς ἀτωπ ἐρότη ἐπεκληρος ἵπτητερο μποτ. ἀτῳ ἐψωπὲ ἀκᾶ ἔθολ πνεύμονα ἀτῳ ἀνέχωτε ἔθολ πνεύματος. ἐψωπὲν ἐς ἑσεῖε ἀτῳ ἱροσ
10 κοσμοπ. ἑχεῖε ἔθολ μποτοε πινακικά με- πνωτ γραφει ἐν - υτει κημιατων ηηρπ.

ἀτῳ ἐπὶ p. 62. πνευμον ἐκείσται αἰσχρωπὲ ἐς ἑσειεν ἔτα ἡς ἐς ἀνήρ ἐπὶ ὑπναὶ ἐκτεκ- ἐστίνα αἰσχρωπὸν. ἀτῳ ἐτει ἐς καλαμαθήτης ἐφάτη ἡς αἰσβαντίζει μποτοε ατῳ ἄγιν ἔθολ ἱν-τες
15 προσφορὰ ατῳ αἰσθεφασίν πινοότοις γν-τείσκεφα- νις ρα-με

ἀτῳ ἐκείσται πασι ὑ-οντον πρασι εἰμαζο εἰμαζο γε-ἀτκν ἔθολ πνεύμονα ατῳ ἄγιν ἔθολ εἰν-πνευμα τα ἀτωπ ἐρότη ἐπεκληρ ἵτς
20 μποτοεῖν. ἀτῳ γε-ἀτκαντίζει μποτοε γα- πνευστὶς ἐπιωθὸ ἵτς ἀπάρεθενος Ἄρθ. ἀτξί ἐς-

αἰσχροῦ ὑν ἐς ὑπνοτ ἐς τοῦτο τὴν-πνεαξεν πεξαξ
cαλαμαθήτης γε-ἀνὴν ἐα νησεῖε νεόσολε. ἕταχ
tαρετετικά μπανακικά ἀλεπρολωκ. ἀτῳ καλα-
θήτης εις ἕα υνησει νεόσολε ἀεταλο ἐγραφει ὑποτ-

10 MS οτεί; Schmidt: dialectical form of οτα?
24, 25 MS ἱταταρετετικά; Schmidt: dialectical form of ταρετετικά.
26 MS ειςε; read ἄτειεν.
of life\(^1\) 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 Zorokothora\(^2\) 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: 

\[\text{~I o ~} \]

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 \(\text{I} \) 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.
THE SECOND BOOK OF JEU

...
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 plant. 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

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1 (8) verbena (περιστερών): plant associated with the planet Venus; see Bouché-Leclerc (Bibl. 12) p. 317.
пекром. атω ενειτρετήν εηολ πηενοβε. атω
ενειτρεταθαιπομη νηενανομηα νενητανατ ετεοοη
ατω νενητανατ νεεοοη αη νενητανατ ηιι-τες
μετηκος ωαρος εποοε προο. ατω νενητακας
λεια μεν-πεταδος μεν-πετωρν πιοςξ μεν-πετξωςε
μεν-πεταξισολ μεν-πεταξια μεν-πετπορια
μεν-πετεπηεικ μεν-πετεπεπεκα. μεν-πετξωςε.
μεν- νενητανατ ηιι-τεταθαιπος ωαρος εποοε πο
γοοε. εκεηοοτ εηολ τηροε. ατω εκεηαμηε μα
τοοε τηροε εκετρεειει ποι ιοοκοβοβα μεδ επη-
οτηπν επεηεε εηολ επηοοε εηηπατικεα εηπε
κρωε ετπαρεποεε εηφο τεκρι(της).
(φηο) εωτε ερ παιωε ειεπηαει ειεκραν
ηαεθαρτον. ετφη-πε[φ] εηφο.

15 ἀσαρκαζα. λο... αλαθηρατης ιο κο ιο κο γαζ
μενι γαλε[νη] ιαιε ιαιε ιαιε φαωφ φαωφ
φαωφ χιω(εφοζη) / ση 64. ξενοηηθο εαεια
λαλαζαι θαλαι γαλεηι γαλεηι γαλεηι ζαζαθαοη
νενεομηεοφ. φαμινο φαμινο φαμινο. αλουνηα
αλοεηα θαλαι γαλεηι γαλεηι ζαζαθαι εταζαθαι
ζωζαζαζαι.

εωτε ερ παιωε πιοτε εεηηεηεντ κιαι ηιηηεραι
τοε π[φ] ειεπηαειει ειεκραθαρτον ιπαν. ετφη-

3 MS τεμπηκοι; read τεγμηκοι.
9 MS εκεηαμηε; read εκεηαμηαηε.
10 MS μελ; read μελεκεηεκα; see PS 194.24 etc.
12 τεκρ(της); read τεκτρης; cf. PS 285.17 etc.
13 (φηο); read φαιο.
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 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 Zorokothena Melchisedek to come in secret and bring the water of the baptism of fire of the Virgin of the Light, the judge. 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

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1 (10) Zorokothena 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.
νήπιπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπνηπ

1 MS νηπ-νηπνη; read νηπ-νηπνη.
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.
The text is a continuation of the discussion on the second book of Jeu. It appears to be a translation or commentary on a historical or religious text, possibly from a Greek or ancient Egyptian source.

The diagram at the bottom of the page seems to represent a geometric figure or a diagram related to the textual content. The page number at the bottom right is 152.

The annotations at the bottom of the page provide context and notes on the text:

1. MS ἐροτητικαί τπατερο; read ἐροτητικο τπατερο.
2. page 65: the left of the leaf is missing; the remainder measures 29 × 15 cms. and large central holes are present.
3. the diagram is present.
4. πνευματικαί; read πνευματικο.
5. W. Schw. ἀμνεῖν; read ἀμνείν.
6. MS πάροικο; read αἰκὼ.
7. the diagram is present.

The English translation and annotation suggest that this text is a scholarly work, possibly used in an academic or historical context, and the presence of diagrams indicates an attempt to illustrate or explain the textual content.
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: ...
acwπwne se ιπτερεξείφρατινε μνη̣μον ηπ-τείχφρα-
τις αγαθεράτη χρι ic ̣γιάνι-ψψωτρινε ε̣ταλον
εραί αέρκα-πνευματο για̣ν ψψωτρινε(sic) αέρσολον
της ιψόοις ρπειαώτε. ερε- τειγή ρτμ εμφωνι ηπ-
τετεσές ητε, ετε-παι πε όιοσος ψις πνο αύω ρ
πνε μεν-ψεμε ψις. αερκα εβολ χρι ic εραν μνη̣μον
ιτειγέ χε-εωται ερ παιωτ πιωτ μεμτ ρμ παι̣ς
περαντος ρΟ χε-τεπικαλει πνευμαν απηφαρτος
ιτε-πε[ ] αμποτειμ.

10 ἱαταςον ωοαςως εωαςως χενοβιντε
ἀθανὴς ωθὶ ωθανως κροβιαλας.
εωται εροι παιωτ πιωτ ρ p. 66, ρμ παι̣ς
περαντος πνοοιμ. χε-αεπικαλει πνεαφαρτος
ιπαν ιτε-πε[ ] αμ[ ] κω εβολ ρπνοο ιπ̣μααθινις
πνεωτε εβολ πνεαπομια. πεπταας αετοοτ
αμ-πεπταας αετεεοτα μπ. πεπταας ηπ-
τετεσεις ιαραϊ εποω προο μαυ ενετρετωπ
εροτι επεκληρος ιταιτεροι αμ[ ]. εςωπε ιτε παιωτ
ακω εβολ ρπνοο ιπ̣μααθινις αυω ακκαθαιρε
πνεαπομια. αυω ακτετρωπ εροτι επεκληρος
ιταιτεροι αμποτειμ ματ παι̣ς πνοοΙμει ηπ-τει-
προςφορ.

αυω ηπ-τετον ετεεις αεςωπε ιτι ημαιαμ̣ι
ιτα-ις άχος αυω αεβαπτικε πνεμααθινις ηρος

2 MS εταλον; read επεεταλον.
3 MS ψψωτρινε; read ψψωτρινε.
7 MS μμτ; read μμπειωτ.
12 MS πιωτ πιμ; read πιωτ μμπειωτιμ.
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 thy 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.
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ὅπλατικα μενεσία ετοιμα. αὐτῷ αὕτη παρά
εὐθολ ἐν-τεπροσφορά. αἰσχρὰνεὶ πτετεϊνέι ἡ-
tεσσάρις πτετεϊνε μεμαρθπος μπότεσθι ταῖ
εὐαστρέτων εροῦν επεκλήρ εὐαντερο μπότεσθι.
5 αὐτῷ ἀπαφέῳ μὲ μεμαρθπος ἐν-οὐνοσ πραγμέ
ἐναφεύ. ἥ-ἀτινὶ ὑπάκτικα μενεσία ετοιμά
αὐτῷ με- τεσσάρις εὐασχα-νοῦν εὐθολ. αὐτῷ εὐμα-
θαρίζει μεμαρθπος. εὐαστρέτων εροῦν επεκλήρ
εὐαντερο μπότε. ταῖ τε τεσσάρις [7].

10 ιὸς ἀς ἀσθεὶρε ἐμετὶ ἐρε-πεκμαῖος τηρῶν σος
οὐλο πρεθοῦς πειάατ εὐτετεφανοτ μεμορτην
ἐρε-οὐσπεκφαλον ὑπε-τεκρίτη προτὶ ἑρώτ. ἐρε-
ὁμοοκλάος παρτερμικαί(ς) ἡν-τετσίως εἰπὲ
αὐτῷ ἐρε-πετερίτε κολλὰ εὐετερήτ εὐκώτε μὲ
15 μεσοῦ εὐετα οὐκορ μεκοσμᾶσ. ἀςθωπε ὁι ἐμετὶ-
κεῖται-ναί αἰς ταλὸ εφραί πιστῶν
ἐἰμὲ ἐμπὶ κατ-τακία Μπαρχῶν εφραί ἐν-ἐμμα-
κῆν. αἰσχρετωτ ποτοστρή εφραί ἐμ- ἄλαστα
αὕτη πελοῦσε | ἱ. 67. εφραί ἐμ-ἀρκετῶν
20 ἐμ-καλαβάσῃς ἐμ- κοτῳ? ἐμ-ἀμιαπτον ἐμ-
στοσπε χρε-ἀγάντος με-οὐθῆμος. αὐτῷ αἰσ-
τρετετεφανοτ μεσοῦ ἐμ-οὐταρτεμικαί ἀστῷ αἰσχῷ

10 MS πεκμακτιροτ; read πεκμακτικῆς τηρῶν.
11 MS πρεθοῦς; read πρεθοῦς.
19 page 67: the right edge of the leaf is missing; the remainder measures
29 × 15 cms. and is much damaged.
20 κοτῳ?; MS ω inserted above κοτῳ.
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: [\(\varpi\)].

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 \(\varpi\) frankincense in their mouths. He placed the cipher

\(^1\) (24) mugwort (\(\alpha\rho\tau\epsilon\mu\omega\sigma\alpha\)); see Preisenda\text{"\lowercase{nz}} (Bibl. 29) IV 915; VII 995.
νοτλιθανος προτι πρωτων. αειων ιτευθενος με
πιθορι υδαμην προτειν σι-τεσσαρ φλ. άθηλα
ινετεριτε ενετεριτ. αειων ριον πισεωνειε. εν-
tασταλοου ερραι, αει εφαρμιε πινεμαιαθης ει-
teisefrafic ete-tai te
πατο δε πεσεια πτε-ται
ληστα. ζηυζων ιαζων
tai te τεσεφεαθα τα
ζωζωαι.

πτερευς οτω εφη-
eφαρμιε πινεμαιαθης
της ειπ-τεισεφραθην πασ
λιν ον αει αθερατε γιαν-πισεωνειε. ειταστα-
λοου ερραι. αειων ιτευθη ερραι μενος πτερευ

ζε-ετως εροι παιυτ πιωτ μεντεωστ ποια πανες
ρακτος ποτοειν. ζε-τεμπαλει πινεραν παφ-
ταρπο δε-πε[ο] μποτοειν, ινριπνπ. τοφοπνπ.
ζοιλωζουταιω. ζοταιω. ελευνε. ελευνε. ελευνε.

ετως εροι παιυτ πιωτ μεντεωστ ποια πανες
ρακτον πο. ετως εροι πυταφαοε πεταωο-

παλαμας ειπ-πεταρφυνος τυρος ισεις ισεις
ιτεμανηα εραι ειπ-παμαιαθης.

2 προτειν is superfluous after πιθορι; MS αθηλα read αθηλα.
5-12 the diagram is present on page 67.
20 MS πυταφαοε: read πυταφαοε.
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.
παϊ πε πεσραν ιτε-ταλνωια γαδως
γαδως ται τε τεσεραι, γαδωςων.

η ατω στερε-ει στω ειτεφρανικε
ιτετηνω ιτε-τειοφρανηικε πτετηνω ετεματ απαρ
5
p. 68. ει ιτετηνωια τηρε γραι ιτε-τειοφρανηικε
10
ει τα ιταραθε ιτε-οινους πραζε επαινους, ζε-ατσ
καια τηρε ιπαρχωι ωπι γραι ποντων ατω ησ
τετε-ταλνωια ιπαρχωι ωπι γραι ποντων ατσογε
ετο πασανατος πσι ιοειοφρανηικε ετοηηη ηεα-ιε
ιτε-τοπος πσι ιοειοφρανηιο εροος.

ιε οε πεζαχι ιπειελαονηικε ιε-ταιη κιτι ιταζ
πολωια ιτετηποπος τηρος επηαιη κιτι ιεπετη, ιπε-
πειαπτικεα. ιι-ιπειπροσπορα. ιι-ιτεφρανηικε.
ιι-ιπειπαρλαλαπτωπ τηρος ιι-ιπειγυηνος ιι-
πετραν ιτε-ταλνωια ιι-ιπειπαλωια ετε-εε πε ης
πηαλει ιιιοινο ειωθι επετηποπος πτετηνωτα εροη
καφηι ιπαι τηρος ιπαξω εροηι κηπραν ιιετη-
αποδ ιις-ιπειγυηνος.

τετοπ σε οταλ αταξω εροηι ετε-εεηει ειολ
ιτεειηηηη κηπαι ιαξω εροηι καηεβι τηρος. ιι-
πειφρανηικε ιις-ιπετραν. ετετηηεια ειολ ια-
πεωιε. ετεεηερε καηεβι επαιηο τηρος ιις-
ποντω τηρος. εηαοηυοι παε. εαηετειλοι γα-

5-7 the diagram is present on page 67.
26 MS παίων; read παίων.
CHAPTER 49

But when he and his disciples 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 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

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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. 1 13.6; PS 229.
πεινόσ ιεσούς ιεσούς. ιαί ἶεντορ σειαντωτ ἐπὶ
ἐπίμυτ ἐρθεὶς μη-πεταιρχῶν τηρῶν μη-πεταῖρχοτ τηρῶν.

ἐτητισώμενος ἰε σειαντωτ ιεσούς σειανταῖεξ 5 μενωτι ὑαντετικαῖ ἀπὸ τι πινκα-νοβε ἐβολ. ἐβολ ἵε-ιτορ πε πνοσ ἀγ ἐτνοον ρι-νε[ο] Ἰτε-πισαντωτ Ἰτε-πισαντωτ. ἀτω ἵτορ πε πνοταὶ. τῆρῳ ἤτε
ψυχῆ ἀτω ὅτως ἤμε ετναξι ἀπὸ ἐτελεῖατ ceς ὅτοτι εἰποτε ἦμ. ἰτε-μπτσοεῖς ἦμε ἰτε-μπτσοεῖς ἦμε ἰτε-μπτσοεῖς τηρῶν. ἵα ἰε-ιτοσ ἐπὶ παπτῖκα ιεσούς ἰτέ-πας
μορατος ἵπποτε ἐβολ ἵε-ιτορ πε πνοσ ἀγ ἔν
πιατιρατῷ ἐτσοον ρι-νε[ο] Ἰππαντωτ Ἰτε-πισαντωτ.
ἐτβε-παί ἰε πωμε ἦμε ετιαύιετε ἐπιμύτ
ἐπιστεῖα | ὁ. 69. ὅμε ερος ἐτερεφζ ἀπο 10 μπκα-νοβε ἐβολ ἰεκαας εἰευσωπ ἐμαυτελιος. ἀτω
ἐτζικ ἐβολ ἀμ ἦμ. ἐβολ ἵε-ιτορ πε πι Ἰπκα-νοβε ἐβολ. πετναξι ἰε ἐβολ ρι-νε[ο] ὅμε ερος ἐτερεφζ ἀπο Ἰπκα-νοβε ἐβολ. ἐτβε-παί ἰε ὅμε ῥμος ἦν ἤν ἵε-ἐτετισῶμεν ἀπὸ Ἰπκα-νοβε ἐβολ
20 ἦμε ἦμε εντατετηαῖτ ετετισωτι μη-ἴεντατες
τηαῖτ ετετισωτι μη ἦντατετηαῖτ κη-ἴεντις
κεντον ρεῖς χα-ποοτ προοτ ἀτω χα-παῖων ἐβολ
πταρρῃ ἢταρη ἦλεμαρ σειαντωτ ἐβολ τηρῶν.
ἐβολ ἤν ἵε-ἐτετισῶμεν ἀπὸ Ἰπκα-νοβε ἐβολ. 25 ἀτω
ἐτετισώμενε ετετισῶμεν ἐβολ ρι-πεκαλα.
ἐτετισώμενε ἐμπεχζ μη-ἴεντικεπολεις. ζηφερ-πιανί
τηρῶν σοκοτ κατ μη-ἴεντικοτ τηρῶν. παλιν ὁν

14 page 69: the right edge of the leaf is missing; the remainder measures
29½ x 14½ cms., and has central defects and mildew spots.
16 MS ἐτζικ; better ἐτζικ.
23 MS πεμαρ; read πεμαρμεν.
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.


\[\text{THE SECOND BOOK OF JEU}\]

\[\text{p. 70. nove ehol eates tnaac mi-keqapologia mi-qequentolouete tiroet atw wataet eteefrr qi-tetiterqe atw wataet eteefrr o niqetrisx.}\]

\[\text{p. 70. nove ehol eates tnaac mi-keqapologia mi-qequentolouete tiroet atw wataet eteefrr qi-tetiterqe atw wataet eteefrr o niqetrisx.}\]

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5 MS \text{wagotong}; better \text{wagotong}.

6 MS \text{tetnaeswyt}; Schmidt: a dialectical form of the 1st future \text{tetnheswyt}; see also the passage which follows.

15 MS \text{tetnheswse}; dialectical form; read \text{etetnheswse}.

23 W. Schw. \text{o niqetrisx}; read \text{en-niqetrisx}.
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
mare-nefu'lag wäre immerti alla senat ḫ initi mesefragic ām-pestḵ.

Palam on etetimwamwō ettagic mepṓmmt na
qlamiği share- lu nqlamiği ḫ-tešepfragic initi ām-
etḵ. Ațō on senat ḫ-pisōr iran initi tētisotwān
on mepērgōti.

etetimwamwō ettagic āmpalot āmpalot senat ḫ
initi āmpeṭḵ ām-tešepfr ām-pisōr iran. Palim
on tētisakw mepērgōti.

etetimwamwō ettagic ṣiratretė nsōp senat ḫ
initi āmpeṭḵ ām-tešepfr ām-pisōr iran.

Palam on tētisakw āmpērōti nā-ttāgic ām-
pisōr nqabawo nape[ ] āmptoem. Etetimwamwō
etettāgioić mesefragic āmōwōt ăm-tešepfragic.

Ațō ʿmāt ḫ initi āmpērāṣṭhr ām-pisōr iran.

Palam on tētisakw ērōtī āmpērōti nā-ttāgic
āmptśār nāw nqabawo nāpeśoncātōrr āmptoem. ʿmāt ḫ initi āmpērḵ ām-tešepfragic ām-pisōr iran.

Palam on tētisakw ērōtī āmpērōti nā-ttāgic
āmśawōq qlamiği. Palim on senat ḫ initi āmpeṭḵ
ām-tešepfragic ām-pisōr iran.

Palam on tētisakw ērōtī āmpērōti nā-ttāg-
ic āmptśār nāwā nte-pe[ ] āmptoem. ētē-piṭoq
pe nqālēttsōc. Senat ḫ initi āmpeṭḵ ētē-piṭq
pe pisōr ām-tešepfragic ām-pisōr iran āmpe[ ] āmptoem pāl ētō nppō ērārī ēhm-pešn-
sāt āmptoem.

1 MS mare; dialectical form; read mape.
2 MS mesefragic read mesefragic.
10 MS nswp; read nswtir.
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, 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 Sabaoth, 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*, 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*. *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.

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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.
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 ones\(^1\). 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 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 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 undefined 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 undefined ones. They will give to you their mystery and their seal 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.
ματ σενατ ἴντι ἀπετῇ καὶ-τετεσφραγίς καὶ-πνοσ ἰπαν ἀπε[ ] ἀπ[ ].

tετελεύων ἐροτὴ ἀπεργοτὴν ψα-τταγίς ἰπας πατωρ. σενατ ἴντι ἀπετῇ καὶ-τετεσφραγίς καὶ-πνοσ ἰπαν | p. 72. ἀπε[ ] ἀποτοειν.

tετελεύων ἐροτὴ ἀπεργοτὴν ψα-τταγίς ἰπεις προπάτωρ σενατ ἴντι ἀπετῇ καὶ-τετεσφραγίς καὶ-πνοσ ἰπαν ἀπε[ ] ἀποτοειν.

παλίν ὁν τετελεύων ἐροτὴ ἀπεργοτὴν ψα-τταγίς ἰττε ὑπαραγειν ποτομ. σενατ ἴντι ἀπετῇ καὶ-τετεσφραγίς καὶ-πνοσ ἰπαν ἀπε[ ] ἀποτοειν.

παλίν τετηλάβων ἐροτὴ ἀπεργοτὴν ψα-τταγίς ἰπειομενιτ ὑψωρίαν. ἐτετιμελλὼν ὑτταγίς ηττες ματ. σενατ ἴντι ἀπετῇ καὶ-τετεσφραγίς καὶ-πνοσ ἰπαν ἀπε[ ] ἀποτοειν.

παλίν ὁν τετελεύων ἐροτὴ ἀπεργοτὴν ψα-τταγίς ἰπτς ἀπαραστάτης ἰττε-πε[ ] ἀπ[ ]. ἐτετιμελλὼν ὑτταγίς ηττες ματ σενατ ἴντι ἀπετῇ καὶ-τετεσφραγίς καὶ-πνοσ ἰπαν ἀπε[ ] ἀπ[ ].

παλίν ὁν τετηλάβων ἐροτὴ ἀπεργοτὴν ψα-τταγίς ἰπετριππεμεττατος ἰττε-πε[ ] ἀπ[ ]. ἐτετιμελλὼν ὑτταγίς ηττες ματ σενατ ἴντι ἀπετῇ καὶ-πνοσ ἰπαν ἀπε[ ] ἀπ[ ] καὶ-τετεσφρ.

παλίν ὁν τετηλάβων ἐροτὴ ἀπεργοτὴν ψα-τταγίς ἰττετριτάτεπνικεικείς μπποσ ἰπρο ἀπε[ ] ἀποτοειν.

3, 6 MS τετελεύων; better [παλίν ὁν] τετελεύων.
12 MS παλίν; read παλίν ὁν.
25 MS ἰττετριτάτεπνικείς; better ἰττετριτάτεπνικείς.
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 *prefatherless 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.

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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).
palain on teyenevok ergoti amepetroti wa-ttagic
mapihovn intu ejnat ἀντὶ amepetf λη-τετεχθαρ
ʨic mi-pioś iran amep [] ampoem.

palain on teyiaostota ergoti amepetroti wa-
5 wtonos uttagic ıtekaλiropoia. sean ἀντὶ ampetf
λη-τετεχθαρʨic mi-pioś iran amep [] ampoem.

palain on teyenevok ergoti amepetroti wa-ttag-
ʨic wtonos ἀνἰσον mi-πεγροκ. ἑτετἰγμπο
έτταγιε ετεμακ sean ἀντὶ ampetf mi-τετ
10 tefhatic mi-pioś iran amep [] ampoem.

palain on teyiaostota ergoti amepetf | p. 73. wa-ttagic πικαταπετασα. etenκ ἐρι-πιος
npro amep [] ampoem. sean ἀντὶ ampetf ʨi
mi-τετεχθαρʨic mi-pioś iran amep [] ampoem.
15 atw seanaconot naq ἧαπτετεψιοορ ergoti wte ini
osot ʨic εργοτι ἧαπτετεψιορ ἐπιος πρωμε
ετε-ιτος ┡ε νπρο amep [] ampoem thre pai ete-
tepirai nε iεοσ.

ἐτετἰγμπο ϐατονος ετεμακ χιανατ ἐρωτι
20 ἐτετεψερ ἀντὶ amep [] ampoem thre mi-
ʨi noke ἐβολ mi-πεγραμμονα mi-πεγραχμιν.
επαιτετεψασσε ἐγραλ mi- πεγραστε τιροτ. ἀτω
tέ-τετεψιοκ ἐβολ ἑντολα μα ὑτε-ιπτ mi-πεγρ
αστε τιροτ. τοτε χιαρασσε ἐγραλ εξη-τιστι ὑσι
25 ἡοσ πιωτ amep [] ampo. ἱτος ἄρ ῥωςι on χιαν ἀ
Again you will go in to their interior to the rank of the first ordinance. 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 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.

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1 (2) first ordinance; see PS 1.
2 (12) rank of the veils; the 27th rank.
THE SECOND BOOK OF JEU

4 MS etkote pe[0]; read etkote epe[0].
12 MS πάρκ; Schmidt: read πάρκ ἄρσανοις ἐβολ.
15 MS ιετριγάναμικ; better ιετριγάναμικ.
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.
nē make-know ehōl meh-technologia. ittoōt
aē nae ethn ethzagik etelēlāt. semat kheti qoos
on mepethos meh meh-technos napologia meh-tekn
spatios.

5 ittoōt aē qoos(on) on nattzagik etelēlāt. ete-
ittoōt nē tēmāth nathleic enipotte italnedia.
naē ne petra naa italnedia. otniīē do nkefalh nī-
tzagik etelēlāt. nai se ne hran nattzagik etelē
mat zuhhzwa zuhza zuhza zuhza zuhza. azhos
zuhh. zuhzhah. zuhzhah ahzhzhc zuhhzh zuhhzh zuhhzh zuhhzh zuhhzh zuhhzh zuhhzh (0z) .... zuhhzh(1)ow.

nai se naa petra nte-talnedia. nai se soenagh es
ratot qm-pettopos matasā nsepikalei npeiran
eroti enipotte italnedia eteew meos xe-cotol
15 epoio npeiewt niwot meanteiwt niwe ṣe zā ......
zuhh wowsowωω [eee]eee | p. 75. ooooooo
ttttstt. ṣkh. zuhh zuhh zuhh zuhh zuhh zuhh. eiaptos
eiaptos ete- na pe niwot meanteiwt niwe xe-nta-
pitrēi eī ehōl qn-alphā etnakotot eγ ewxe etnac
20 wome nsi pshn nte-zah nwe. enepikalei se npeiran
nafhatton xēkas ethinioos ehōl ntemos ṣav
nulūc potosēi ncei nca-pileith naxωrittoc e-te-
ntoōt nē neniia me meathie epukan atxi mēh meh

6 MS tēni; read tēni.
12 MS naē sc; read naē sc [ne]
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 ete-nā niwot; read ete-nā niwot.
19 W. ewxe; read ew ewxe.
21 MS xēkas; read xēkas.
23 MS naēh; read naēh.
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 are 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, 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) 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) ζωής ζωικά 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.
πκά-νοόε εβόλ. ετε-παί ρω χεπατκατεξε μεμοον
πε γων ε[φ] νοσοειν.

ιτετνοσ σε ιτετοτετικαλει μπειραν ετων εροτη
επιοτεε ιταλνωια. ιτοφ δε γωωτε ον πιοοτε
ιταλνωια αεστιηνοσ εβόλ νοσοσ παταλακτε ιταφ
ετε-παί πε πεσραν θωρισι ζαζαωι.

ιτετνοσ δε ετεεεατ ακει εβόλ πσι ηνοσ πατ-

15 παλιν ον ηπαρτανατε εροτη εεχεηκαλει μπι-

νοσσε πιιατρατε ετε-ιτοφ πε πεσωπε μαααει.

20 ετι νοσσε πιιατρατε ηπανοτεε γωωτε ποο-

νακακτε ποοσειν εβόλ πριτει πσι ηκαρωτη επι-

νοοσ μμποοτε ιταλνωια πε[ν] πιτι ιπεκακνακτηρ

25 μπε[φ] μμποοτε ιταλνωια. ατω κεξεκ-κτητι εβόλ

μπλανξωμε πσι ατω κερ-κτητι νοοτακτε γεε-

πε[φ] ετεεεατ ιτετν-εοον εροτη |       p. 76. μπι-

νοσσε πιιατρατε εβόλ ζε-ατετιξι ηπιβι μπικα-νονε

εβόλ ξιν εετετην-σσαι. ιτετηνοπε γεε-ηπηποος

μμποοτε ιταλνωια εβόλ ζε-ατετιξι ηπιβι μπικα-

21 μπικα-νονε εβόλ ημ-τεταπαλωια ημ-τεεςφατικε ημ-

ηετεςφηφοσ ημ-νεεκεπωλουτε ηθηον εηταιγονοθ

2 MS πε γων ε[φ]; read πε εροτη ε[φ].
12 W. Schw. ηνα[φ]; MS probably ηνα[φ].
21 MS κερ-κτητι; read κερ-κτητι.
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.
etot-tiyn. teipos se παλαιότερος αἱρ-ερωτητ. αὖ ἂν ἵναι ἀπ' ἀπάνοιας ἐβὸλ. μι-
νεσαπολογία μι-τευσφρατις.

πεζε-ις ἄς ὑπερεχώ ἰναι θηρός ἐπεζαμόντις τῆς. αὖ ἂν εἵναν ἰνεμφή θη ὑπερεχώ ἐμφιτετος ἐμμοῖότ. πεζε-ις ἐπεζαμόντις ἰε-δαντε νὰ ἴν αὖ ἐπεζαμόντις ἰνεμφή ἕβολ- ἰναι ἰνεμφή ἕβολ. ἰναι ἰνεμφή ἕβολ ὑπερεχώ ἐμμοῖότ.

πεζε-ις ἄς ὑπερεχώ ἰναι θηρός ἐπεζαμόντις μι-μὴν εὑρεσιὸν ἐμμοῖοτ ἐροοτ πεζε-μι-
νεσαπολογία μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-
νεσαπολογία μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-
νεσαπολογία μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-
νεσαπολογία μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-τευσφρατις μι-

1 MS etot-tiyn; better etoos-tiyn.
15 MS epaixwne; read epexwne.
19 W. Schw. nefr; MS probably mfr.
28 page 77; the leaf is in extremely poor condition; only an irregular central
fragment remains which measures 19 x 11 cms.; it shows defects and mildew
spots.
28 MS tknia; Schmidt: read tknia [παρχων].
CHAPTER 51

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 1 said 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.
αὐξομε εἰρων ἴση-ματί εἰς τὴν ἀναγεννήσεως τι... οὐκ ἐπὶ· ἀν-ἐνεκεφάραγι· εἰςταὶ εἰς ἐπτα... εἰρων ἀναγεννήσεως ταῖς ἐνεκεφαλαίοις πατινεττος.

5 ἐνεκεφαλαίοι εἴδολ ἐπὶ-πενείκα. ἐνεκεφαλαίοι ἐφώμον ἐκείνο εἴδολ βατετειφην ἵπτι μαρξιψτατι ἀνδηλων ἐτείμαθε. σφραγίζε μεμοῦτε ἑνεκεφάραγι πατινεττος πες πεπραμ ὑμεταλαὶ. αὐξομε μεμοῦτε ἑστιν ὑμεταξιον ἑνεκεφάραγι

10 πεπραμ ὑμεταίοτε μεμοῦτε ἱστατι πνεύμονος ᾑτιτιθης σιτε ἀρισ ἀντιοῦσε. ἐνεκεφαλαῖοι ἐνεκεφαλαίοι μεμοῦτε ἑνεκεφάραγι μεμοῦτε ἱστατι ἀτω ἀντιοῦσε. ἐνεκεφαλαῖοι ἱστατι μεμοῦτε ἱστατι ἱστατι ἀτω ἱστατι ἑνεκεφάραγι

15 ταῦτα-πεπραμ πεπραμ μεμοῦτε αὐξ-αναγεννήσεως τινι προσ

τε(τ) περεὶς ὑμεταξιον. ἓκτε μαρξιψτατι ἐφώμον ἐκείνο ἵπτινεττος πατινεττος ἵπτι

18 ἥπια ἐφώμον εἰς τὴν ἐνεκεφαλαίοι ηὐσετοῦ 

20 ἑκτετειφην. σφραγίζε μεμοῦτε ἱστατι πνεύμονος 

25 ταὐτα ἑστιν ἐνεκεφαλαίοι

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1 W. Schw. μη... οὐ; no letters missing; read μνη.
2 W. Schw. ἐπτα... εἰρων; read ἐπταται εἰρων.
6 MS γατετειφην; read γατετειφην.
9-15 the diagram is missing, but seen in W. Schw.
11 MS αρισ; read αρισ.
19 MS ἤνα; read ἤνα. MS σώτρ ἤνατα; read σώτρ ἤνατα.
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
THE SECOND BOOK OF JEU

... (text continues with ancient Greek script and translations)

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1. MS 128: read 128.
2. 3 MS 128-139: read 128-139.
12-14 the diagram is missing, but seen in W. Schw.
18 MS 198: read 198.
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, Jaldabaoth 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, Samaelo 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, I Samaelo and ..., you archons

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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.
THE SECOND BOOK OF JEU

callanlu atw χωρωχοτοσα παρχωι ανθρωπα

παιωι ξε-τεπικαιει πωζανα. χωζωατασα. ταζηω.
etetiswanoxtw etetizh inias 5 p. 79. πολοντιa

παρχωι ανθρωπη παιωι πασοντι ηαν επειμιτ

εφοτη. μητυτι ηε μεουε ετπε.
etetiswannw epmeegfot παιωι ηεηυ εβολ

ζατετηνη ηει αλσομ ανι-αιωκα atw ncwal. εφαμα

μεεωτι πτεισφρατικ

παι πε πεσραν αζηωξα αξηη ποςμον 10 μεματε. μεματε τεπσηφος ει-μετνις

ςει ετγε ηοσ πιεί αν-νιαμτεμε ανι-σεζηνε. etetis

ωανοτι etetisfraghe μεεπτι πτεισφρ ζατετη

tate-πεσραν ποςμο 

μεματε αξι-καιαπολογια 6ωση χε-αλαχωρι πιτη ιαλσομ αηιωνχα αιαζαλα αυε- ηε

πιαλει πνωμανιαζωξα ηω..ωωζη. etetiswanoxtw

ετετιξω iniaiaπωδε παρχωι ανθρωπε παιωι πασ

οντι ηαν μεεποιτ επειμιτ εφοτηρ. μητυτι ηε

μεουε ετπε.
etetiswannw epmeegf παιωι ηε-ντος τεματες

μοττε ερος χε-τυαου ραμακοις. εεπη παρ επςοχ

παιωι εναπικηετεσ. παρχωι χε πινοποι ετεηα

ματ. οτι-οτιατ ραιαιαρασος μεηιοτι εβολ χε-

αλπικηετεσ ιοι παρχωι πινοποι ετεηηατ. ηεηυ

εβολ ζατετηνη ιοι ηω..ζαωυ. ραζωαζω. οβαωσ

παρχωι πικοι ραμακοις ετεηετε χε-λεσακα

3 page 79: only the lower right hand portion of the leaf remains; it measures

20 1/2 x 14 cms. and shows numerous defects.

5 MS εφοτη; read εφοτη.

8-10 the diagram is missing, but seen in W. Schw.

10 MS τεπσηφος; read τεπσηφος.

11 MS ηοt πιεί; read ηοt πιεί.

14 MS ηαιωνχα αιαζαλα; αιωκα atw ncwal 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 upwards.1

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 goodness2 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.
the diagram is present on page 79.

12 W. an(e)zi; read anzi.
18 MS (en)sepapage; read sepapage.
23 MS sfapize; read sfapize.
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
10-12 the diagram is missing, but seen in W. Schw.
12 page 81: the leaf is preserved as a whole and measures 28 x 16½ 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. (A)ὡς; read ἡὡς.
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
cēfrąziē μαρώτηι ιτεισφραγίς εατετίτατε-πεσπαν ἡότος μαρώτα άξι-νειανολογία γωωγ ζε-αναξωρεί ηντι δόξινως. οξάζ. ιδάναζα ζε-τηπικαλεί ιντων. πώζα. ηνιήδως. χωώζαζ. παλίιν ον ιάρχων μαρέγεθε ιάρων πασοκότα ιατ. ιτετίλοονετε εττειν;

ετετίλαμπτων αε επιλεγέντα ιιαϊων σενιτ έβόλ οτατηνης ισι ωδασώς. οσασώς(θ). οώιαζ. ιάρχωθι μαρέγεν ετειεματ. cēfr μαρώτηι ιτεισφραγίς ετε-ταί τε 

παί πε πεσπαν ωδασώς. άξιη ηότος μαρώτα 

κο επτειζής φίς ζε-πετίσιγ 

λιφθη φατήθη πιθα ατω ταίος-ψις. 

ετετίλαμπτων ετεεισφραγίς μαρώτηι ιτεισφραγίς 

εατετίτατε-πεσπαν ηότος μαρώτα. ετετίλεφερ μα 

μαρώτηι ηότος μαρώτα. |  p. 82. άξι-νειανολογία

σωωγ ζε-αναξωρέι ηντι ωδα(θ)ως. οωαςως. οώιαζ. 

ζε-τηπικαλεί ιντωναζα. οωωωζαζ. χωώζαζ. παλιν 

ον ιάρχων μαρέγεν πασιον πασοκότα ιατ. ιτε 

τίλοοοετε εττειν;

ετετίλαμπτων επιλεγέντεο τη ιπαϊων. σενιτ 

έβόλ οτατηνης ισι ικασων. οζανως. ικεσων ιάρ 

χωθι μαρώθι ετειεματ. cēfrąziē μαρώτηι ιτεισφρα 

παί πε πεσπαν ωδαζαζ. άξιη ηότος 

μαρώτα. μαρώτα επτειζής φίς ζε-πετίσιγ 

λιφθη φοτο ατω μπ 

πισε απ-ταίος-ψις. ιετετίλαμπτων αε 

ετεεισφραγίς μαρώτηι ιτεισφραγίς εατετίτατε-πεσπαν 

ηότος μαρώτα. άξι-νειανολογία γωωγ ζε-αναξ 

ωρί ηντι ηεηίζως. αττοωςός. πιατεναξως. ζη-

9-11  the diagram is present on page 81.
11  MS αφθο; read αφθο.
15  cf. line 7.
22-24  the diagram is present on page 82.
25  υμή; read υμή.

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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*
THE SECOND BOOK OF JEU

"tnepikalei niwazan. zanwz. xewazamaw. palin on
parxhion apneegia naiow nasonot pat etetis
moowe etpe.

etetisamop ar epmeegantiab naiow eixwoop
5 ge-m-titopoc eteetab uzi naporatoc niwotte. mi-
tharbhilos mi-papeinitocos niwotte. epe-naporato-
toc niwotte shoop gene-otitopoc mataacq. garl ge-
neegib naiow epe-genaitapetaca sah erwej. ces-
woon gar ge-naiow eteetab uzi genelemnisse
niwotte. nai eswameotte eprop ge-nepmog nopeoin
xe-narxhion. ete-ntoot np nipo narxhion etarxhei
exi-naiow terot. niwotte netaaswe naporatoc
niwotte mi-tharbhilos mi-papeinitocos. palin on
sennuk ehol gatetign uzi narxhion mpaniow ete-
mat ete-nai np netram. xaphehno. arzwza. |r.83. zazagaw. efrapizie mawti iteisefrapic.
nai np peespan zehra... a axi2
poccon mawte. mape te itepheh
foc ge-petpawz owayne yise ywo
20 awe mawti puwe quane-th. etetis
wapanow ar eteisefrapize mawti
iteisefrapic eateetivate peptide np
otecon mawte axi-napologiia quyex xe-anaxwori
intri zamhwal. eown(1)za. harhow. xe-tnepikalei
uziwnz. zazw. xewzamaw. xaxazon. palin on senas
coonot pat uzi narxhion apneegib naiow ite-
aporatoc niwotte ehol xe-atetivh(1) inib napos-

14, 15 eteetab; mat written above.
16 page 83: the leaf is much damaged; some upper lines, the right and lower
edges are missing.
16-22 the diagram is missing, but seen in W. Schw.
19 MS owayne; read owone.
23 MS qowy; read qowey.
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 Barbelo 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 said the twelve defences of the twelve aeons. Then you will proceed upwards.

1 (6, 13) Barbelo; see Bousset (Bibl. 13) p. 17ff.; 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, the great invisible God is there with the great virgin spirit and the 24 emanations 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:

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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).
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THE SECOND BOOK OF JEU

1. The diagram is present on page 84.

7 MS cazaza; read ncazaza.

14 MS etoππασσω exp; better etoππασσω etτατε-πραν.

19 MS nχρ; read πυρπιτσός or πυρπιτσός.

Page 85: the leaf as a whole is preserved, but with many defects and measures 28 x 16\(\frac{1}{2}\) cms.

24 etηππετσανβολ; MS ετι is inserted above etηππετσανβολ.
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, |
6-10 the diagram is present on page 85.
8 MS ὡς; read ἡως.
10, 11 W. Schw. μμεθ(e); read μμεθδ.
14 MS ενειρ for ενειρα; read ενειροτος.
25 MS acτ; Schmidt: perhaps read acτ.
26 MS μπινατ παθ; read μπινατ ενειρ.
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 seen 1 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

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1 (26) they have not seen; lit. I have not seen.
The Second Book of Enoch

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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: 5555\(^2\) 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 ....'

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* cf. Is. 34.4

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1 (1) roll up all the aeons; see Keph XLI p. 105.
2 (24) 5555; Schmidt: 4554.
4 probably 

\[ \text{ probable } \text{ at } \theta \text{ in } \text{ many } \text{ other } \text{ cases.} \]
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)
ατ χ p. 87

σωτερ αροι είργαμετε ερον πανατηριον ετισον δαθνον καχωρίτων καιεις απεράντων καιεις. σωτερ αροι είργαμε τε ερον πανατηριον. πενταχθον

δοτ ει-πενατηριον ζε-εγαζωκ εβολ

νσι πανατηριον ετισον καιεις ισωρι ατς

ω ει-πτερεφθοθ'σι αεεαμενο ποϊςο

οτ καιειςαινος ετε-πεεριν παφωρτον. πενει ανωθε. σωτερ αροι είργαμε


page 87: the right side of the leaf is missing; the remainder measures 28 x 9 1/2 cms. and shows many defects.

ατ χ; perhaps read αψ χ

2 MS αροι; Sah. εροι.

3 MS ετισον; Sah. ετισον.

6 MS ειν; Sah. ειμ. MS εγαζωκ; Sah. εγεαωκ.

8 MS πτερεφθοθ'σι; Sah. πτερεφθοθ'σι.

9 MS πεεριν; Sah. πεεριν.

10 MS πει; Sah. παι.

13 MS επει επταεφθοθ'σι; Sah. παι επταεφθοθ'σι.
(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).
ταχυοθιοτ $qn-$περατηριον.  [accews]
tεν ἑβολ μεν οὐλι τυρε ετπαυτ ντε-$π$
ωκεαπς ετε-$πος τε θαλασσα μη-ε[α]
ος είνι ετπρήτε ετε-$περιπ παθορ-
τοιν πεν ἄνωμε. σωται άροι εἰς-
ταπετε ερον πλατηριον ετυγον ἁς-
θεν παχωριτόν πιά μη-$απεραπτον
το μι[μ ι]פק εταχυοθιοτ $qn-$περατε-
τηριον] ατω $qn-$πτρες[λοθα]στ ακεδρ[α]
[τυε] θαλασσα μη-$πετηριτε τητο-
[xe-ac]αταντι μεν τωμε ετηρητον [ετε-]
[ɲε]ριπ παθοριον [πεν ἄνι . . . . . . .
σωται άροι εἰςτην[τε ερον πλατητης]
ριον ετυγον ἁςθεν [παχωριτόν πιά] . . . .

p. 88.

κνεψυκχοσ τετερεσίων ατω ετυμανα-
ξιν πταψυχήν επτοπος ετελεατ εέατ ην-
πλατηριον ιτε-τετράτε ετε-παί πε Ξασ-
ρηρ ατω ετυμαναίτε επτοπος πνταγει-
τητον πτεπαραπάντις [νος (sic) παρξων επι-
οστ] τε ετσηρ εβολ $qι-$τεριν πταμπτε εεςι ην-
[κνεψυκχοσ] κπετερεσίων ατω ετυμαναξι-
[πτα]ψυχήν επτοπος ετελεατ εέατ ην ην-
[ɲα]ςτηριον ιτε-τετράτε ετε-παί πε ακρω

7,8 MS απεραπτον το μ[μ]; read απεραπτον πιά.
8 W. Schwy. πειμες; read πεσμες.
15 MS ετυμαναξι; Sah. ετυμαναξι.
16 MS εέατ; Sah. επαιτ ηε εεςι; MS πιά; Sah. πιά.
17, 18 MS χαρφρηρ; perhaps χαφρηρ.
19, 20 MS ετπαυτ; Sah. ετπαυτ.
20 MS Τ; Sah. ταύ.
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 Paraplex\(^2\), 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 ...

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\(^1\) (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.
.... atw on etw anakai ntaυτυχ ntopos
[τ]αυτυχ πνοσ παρχων ετηατη πθσ
... εισκαθηνοιν ετεηρ εβολ γι-τεχιν πθ
ταιην?ι? ηθςιοισ ηπευτυχοοτε επτερες
[ες ες]ηακι αναξι οι ηπατυχ εντοπος ες
[τα]ηατε ιεπα υατηηςηπηηηιοιν ηπε-τς
[ες]οτε [ετ]ς-πει πε πραφρ ατω ον ετρυ
[αλα]μαξ[ι] ηπατυχ εντοπος πιταζεις της
[πος] ηπε-ηακηοανακας πινος παρχων ετς
[πα]ς[τ]ς ς εταβες ισοιν παηατυχος ππας
[ες]ων ιπηακε ετεηβολ ππας ειςαξηιω
[ες]ορθη ς ες ετηατη πει ετεηρ εβολ γι-
[τε]μειης. ταηπης εςς ηπευτυχοοτε επτερες
[ει]ςηοις ετωακαι οι ηπατυχ εντοπος
[ες]επατε ιεπαιος ετ[ε]-πει πε αυθρηπωας(πα)
[α]ς ι ναι οτω ι ναι πειζομεν .........
... επατη εβολ γι-ηατηηηιοιν π .....
... ις .... ια οτω ηπα[ι] εταξι. .........
... ηπεραπςος πει ειςαξη? .........
... ... xoy ατω ετω ετωακαιτις .........

3, 4 MS πημιη;?; read πημιςε.
4 W. Schw. νηι μος; perhaps read εςςηι.
6 W. Schw. ηπατηηηιοιν ; read ηπατηηηιοιν.
7 πει πε; read παίπε
8, 9 εςς[αλα]μαξ[ι]; read εςς[αλα]μαξ[ι] for εςςακαι.
11 MS ειςαξηιω; Sah. ειςαξηιω.
13 MS ταιηςε; read πημιςε. MS εςςηι; read εςςηι.
16 MS ετ[ε]-πει πε; Sah. ετε-παί πε.
And again when they take my soul to the place of Typhon, the great, powerful archon (with the) ass's face 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 Jachthanabas, 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 ...
THE UNTITLED TEXT
p. 1. . . . . αὔταρχος έρατε έτρεπτανώνις
εροτιν επόλιν ταί έτερε-τεσσάρων ύβρις. αὐτώ
ντός πετοτίων ύβρις αὐτῷ ετοιν ύβρις. αὐτῷ
ντός ψε πνεύμων. αὐτῷ πεπατεμείστερ. αὐτῷ
5 τοῖς πτελαστ. αὐτῷ οἶκων ἀμπελιάρωμα.

παί πε πτορήν κείστω οἰντήρι. παί πε πτορή
πάσι. παί πε πρόπο οἰνατέσσαρονοι. παί πε ετοίς
cορα οῖντις ισι οἰντήρι. παί πε ιταρχή-μορφή
εροτι ύβρις. παί πε πτοπος πατοφθίς. αὐτῷ
10 πατοπεπνιτος. παί πε παρασις οἰντήρι. παί πε
πνοσ ἀμποινος ιναι. παί πε ιτα-πτήρι Πωγ
εροτι. ἀμπαρωτι εροτι. ἀμποτωμειε εροτι. ξε-οτατς
衙界 πε εροτι. οτανοι μελος πε. παί πε πτορή
μπινιν. παί πε ιτα-περφροστ ἡπτε γάμμα μια.
15 παί πε πτορή πιςις χαντε-πτήρι αἰεθανε ισερποι.
παί πε ετερε-περφρολοσ ειρε ποτίκα ιτίπα παθα-
μεις ετοι τοτι εβόλ ύβρις.

ἀπερέσχιντι πτοπος θωπε. παί ετοσμαλέοτε

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1 page 1: the leaf is preserved as a whole, but with several defects and mildew spots; it measures 28 x 17 cms. Schmidt gives two forms of the letter zeta; cf. J52.11ff.

10 γάμματι: perhaps translation of ὑποβίθιος.

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.
1. He set him up so that they should strive against the city 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 Son, and the power of the Mother, and the image of the pleroma.

This is the First Father of the All (pi)*. This is the first eternity. This is the ruler (king) of the unassailables. This is he in whom the All (pl) is unconscious. This is he who gave form to it (them) within himself. This is the self-originated and self-begotten place. This is the deep of the All (pl), this is the great abyss, in truth. This is he to whom the All reached. There was silence concerning him. He was not spoken of, for he is an ineffable one, he cannot be understood. This is the first source. This is he whose voice has penetrated everywhere. This is the first sound until the All perceived and understood. This is he whose members make a myriad myriad powers to each one of them.12

2. The second place came into existence which will be called

* cf. Jn. 1.3 (Sahidic)

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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.
4 (7) eternity; see PS 211.
5 (8) is unconscious; Schmidt: wanders about; Baynes: moves to and fro; see Crum 356a; cf. TriTrac 72.
6 (10) self-begotten; see On8th9th 57 (also 275.16).
7 (12) silence; see note on 227.19.
8 he was not spoken of; Schmidt: (one) did not describe him; see TriTrac 72.
ἐροφιε Ἰε-Σκιαστρος, ἀτω νεωτ. ἀτω πλουος. ἀτω
μπιτι. ἀτω πιτος. ἀτω πρωμ. ἀτω ηαισις. ἀτω
ναπεριας | p. 2. τος. παι πε πεκτυλος. παι πε
ἐπισκοπος. ἀτω παι πε πιωτ (κ)πτηρι. ἀτω παι
5 πε πετερ-ναωιν ο ποτιλομ εξει επιστ-ακτιν
ἐβολ. πιωτε μπεζν τε ταμιταυωντις ρη-νικος
μος ετριβολ. παι ετυμε πνοτειν πιν εκα-περγο
ετοσωυ εσωτεις. ζε-πεφωκε απο χαρος ἂτω
ετοσωυ ενατ εροφι. ἂτω πνοτειν μπεζν αλ ζωτε
μα-πτοπος μπεπληρωμα μπευπολ. ἂτω πλούος
πετινητ ἐβολ γη-ρως. ζηωτε πιπατρε μπ-ναπεστ.
ἀτω πηω ππεκαπε πε τηνπ μποκαμος εσωπ. ἂτω
ππωρα εροτε μμμεζν τε ππακηκην μπαωιν. πηω
μμεζν τε μποκαμος ετριποπολ. ἂτω
10 ππωρων ἐβολ μπεγιτια πε πνοτωρ ἐβολ μμμεζνς.
ππωρων ἐβολ μμμεζν τε θεννας ετεαστηλι μμ-
πετριβοτρ. πποσω ετραι μμμεζν τε πρωμε
παταματε μμμος. παι πε πιωτ. παι πε πινες
ετεεκε μμπορως. παι πε ετυμωμε ππερι
μμμα.
15 πιε ατω παι πε πιωτ ιτα-τασοπας ει ἐβολ μμμος
κε μποτικ μποτειν ται ετερε-νικομος θηροτ τ
πε μποταλατ | p. 3... διασ ετοης τε ιτας-
κε εικα μπε γμ-πεσκοτστ. ἂτω ἂτι ιτε-
πιωςισ. ἂτω ππωρ γμο θελπι. ἂτω ταμι-
17 παρισ κ ατω τακαπι ατω τακατασις ατω τπιτις
ατω πεξαπο μκεσιν ατω τεσφρατις. ται τε θεν-

4 MS ἐπισκοπος; read πενισκοπος.
17 MS ππετριβοτρ; read ετριβοτρ.
18 MS ππιτι; read τπιτι.
23 page 3: the leaf shows defects on the left side and below and a number
of mildew spots; it measures 28 x 16 1/2 cms.
demiuurge\textsuperscript{1} and father and logos and source and understanding (mind)\textsuperscript{2} and man and eternal and infinite. This is the column\textsuperscript{3}, this is the overseer, and this is the Father of the All. This is he upon whose head the aeons are a crown\textsuperscript{4}, casting forth rays. The circuit of his face is the unknown in the outer worlds, these who seek after his face\textsuperscript{5} at all times, wishing to know it, for his word has reached them, and they want to see him\textsuperscript{6}. 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\textsuperscript{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 man\textsuperscript{8}. This is the Father. This is the source\textsuperscript{9} which wells up from the silence\textsuperscript{10}. This is he who is sought in every place. And this is the Father from whom, like a light-spark\textsuperscript{11}, the monad\textsuperscript{12} came forth, beside which all the worlds are as

\textsuperscript{1} (1) demiurge; see Exc. e Theod. 47ff.; Hippol. VI 32.7 ff.; Iren. I 5ff.; TriTrac 105.
\textsuperscript{2} (2) understanding (vo\delta\varsigma); see Keph VII p. 35.
\textsuperscript{3} (4) column; see Keph VII p. 35.
\textsuperscript{4} (5) the aeons are a crown; cf. Kropp (Bibl. 22) II p. 22.
\textsuperscript{5} (7) who seek after his face; see GTr 24; TriTrac 61; (also 232.5; 235.1. 2; 259.23, 24).
\textsuperscript{6} (9) they want to see him; see Exc. e Theod. 12; TriTrac 71; (cf. also 229.25: 260.3, 4).
\textsuperscript{7} (16) cross (\sigma\tau\alpha\upsilon\rho\omicron\varsigma); see Exc. e Theod. 42; Hippol. VI 31.5; Iren. I 3.5; GPh 67, log. 67. \textbullet\textbullet\textbullet\textbullet
\textsuperscript{8} (17) incomprehensible man; see Bousset (Bibl. 13) p. 190ff.; Epiph. 31.5.5; Iren. I 2.5; TriTrac 66; Eug 72; (also 256.16, 17).
\textsuperscript{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,
\textsuperscript{10} (19) the silence; see Exc. e Theod. 29; Hippol. VI 18.2; TriTrac 55 etc.; GEgypt III 40; IV 50 etc.; 1Ap Jas 28; ParaSem 7 etc.; 3St Seth 127; TriProt 37: 46; Ap Jn 26; (also 226.12; 228.14; J 105.13 etc.).
\textsuperscript{11} (20) the monad; see Hippol. VI 29.2; VIII 12, 13; Iren. I 11.3; 15.1; Eug 78; 2Log Seth 51.
\textsuperscript{12} (21) light-spark; see Origen c. Cels. VI 3ff.; ParaSem 31 etc.; Ap Jn 30 (cf. also 234.17, 18; 238.26; 248.19; 260.5).
ξας εντας εντας εντας εθολ θεωτ πηναρτχος.
παί ετο λεωρ εμαναχ μια-μια. παί ετερε-
περιπληρωσα οντε επαντασοοντε πλασος.

α. πυροπ πλασος πο ππανοποιον εντα-αποι
5 τηροι ει εθολ προτη.

β. παογοιντ πλασος πο ππανοποιον εντα-
νοποιον τηροι ει εθολ μεμοι.

γ. παογοιντ πλασος πο ππανοποιον εντα-
νοποιον μια ει εθολ μεμοι κα εθολ προτη.

δ. παογοιντ πλασος πο ππανοποιον εντα-
νοποιον μια ει εθολ προτη.

ε. παογοιντ πλασος πο ππανοποιον εντα-
νοποιον μια ει εθολ προτη.

ζ. παογοιντ πλασος πο ππανοποιον εντα-
νοποιον μια ει εθολ προτη.

η. παογοιντ πλασος πο ππανοποιον εντα-
νοποιον μια ει εθολ προτη.

θ. παογοιντ πλασος πο ππανοποιον εντα-
νοποιον μια ει εθολ προτη.

ι. παογοιντ πλασος πο ππανοποιον εντα-

20 η. παογοιντ πλασος πο ππανοποιον εντα-

νοποιον μια ει εθολ προτη.

25 ια. παογοιντοτε πε πλασος πετερε-πυροπ

θοροτοντε προτη. παί εντα-θοροτοντε μια ει εθολ

προτη.

1 MS entac expunged.
15 MS the first πιμ 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 door² from which all substance has come forth.

8. The eight deep is the forefather³ from whom, or out of whom, have come into existence all forefathers.

9. The ninth deep moreover is an all-father and a self-father⁴, 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 75ff.; SJC 95.
no. παραγμικτεστος με πλασος πε ταλνσια. έπλα-με με ει εβολ ποντος. ται τε ταλνσια ετς
gwhe emmou turot. ται τε σιγκι λεπνωτ. ται
tε χαλ μπηρις. ται τε ταλατ πλασων τυροτ.
5 ται τε ετκωτε ενβασος τυροτ. ται τε ταμονε ετο
πακατατσσωτος η ετονο πατοοσι λεεος. τειατςrακτς ται ετερε-πεκαρακτς τυροτ ποντς. ται
eteεαιλατ ωα-πιεςες. παι πε πιωτ πιαενες.
παι πε πιωτ πατουαε ερος. πατοι λεεος. πατς
10 μοναεμ ερος. παταιοορ λεεος. παι πε πτα-πτθρiεονοςιος ποντς. ατω ατραςε ατελια αταπο
ποντςα πκα πιαοι ωα-πετραςε ατμοντε ερος
exε-πεξο παρασε χε-ατραςε μπη-πιωτ.
παι πε πιοσαεος επτα-πεβφκες ηονο εβολ ποντος.
15 ατω επτα-πρωμε αοπε εβολ ρι-πειμενος παος
ματος. | p. 5. παι πε πιωτ ατω τπηνη ποτον
ηιη. παι ερε-μελος ηιη ιτας χιι εβολ. ατω
επτα-παν ηιη αοπε εβολ ωα-πιωτ. ειτε αριντον.
ειτε αφαρτον. ειτε ακατατσσωτος. ειτε αγορα-
tος. ειτε εαλθοτη. ειτε ερηιος (!). ειτε απαλιις.
ειτε πααταλις. ειτε παα με ερε-πιαρως.
επτασιοε τυροτ ωα-πιωτ. παι ετερε-πιοσαος
tυροτ ετριβόλ κατ ερος ποε πιιος απεπερομα
ri-τευχι. ποε ετερε-πρωμε επιοται ειατ επρι.
20 κπειο ωαπε σεπενται ειατ ερος ηαι πιοσαος
etριβολ. ετε-τεελαντατς ερος εταπεοιωτε.
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 mirror\(^1\) 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 all\(^7\), 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

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\(^1\) (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 (ἄνωστος); cf. 245.17; 265.10, 19; 266.2; Baynes: substantial (ἄνωστος); MS: εὐνώστος.

\(^5\) (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.
ιτοχ ρνοσν ψαι ηγή μπήων πηαιϊων αὐτό γίτα-πεσιάωαε επτα-παττηώσι κουτ-ταμονάς εὔναιε ερος αὐτό γίτα-πεσιάωαε επτασιώνε αὐτό φιερον λει-πληρωμά.

5 παί πε πνωτ παρεγκατ παναιμοτροσ παί γιτα-
πιγει πρώγι ατερφονία πρώγι ετετε-πεσιωου αὐτ.
ατηώσαε ρίτι-πεσιλήμα μαι ςε-ιτοχ πετοτις
επσαγαε μπιργει ετρεμβώουε. αὐταλύο μεπιερον
μπληρωμά. ιτειε επτο μππλεν ερε- UIFTOO λλλλ
π. β. παρ ργης. οτει λλλλλας εππφλν τπόλν
αὐτό κοσοτ μπαραστινς εππφλν τπόλν ρα-ξστο
αcis μπαραστινς αὐτό κοσταχτε ρτάρ καπιν-
λιε εππφλν τπόλν. αὐτό ψίτε μεπιενας εππφλν
τπόλν αὐτό μπτε πεκας εππφλν τπόλν αὐτό μπτι-
sιουης καιαρας εππφλν τπόλν. αὐτό πε μπει-
τας ισος εππφλν τπόλν αὐτό ποτοπιπκςπους εοπι-
μωσει κρό λλλλλλλ. οτο γαπεκκπτους μνι-οτο
παληνης. μνι-οτο μαρρπυς εππφλν τπόλν. ερε-
οτα μπεργο σώστε εβόλ ππφλν επαίων ετρικο.
20 αὐτό ερε-πικεστα σώστε εβόλ ερωτι επεσχεες.
ερε-
pικεστα σώστε επικε αὐτό ταπτηψηρε γι-ταμονάς
tαμονάς. ερε-αιρημοι λλλλλλατ. μνι-πεσιεμπιπυτοτις
πρυς. εφέματι νσι πεποπατωρ ερε-αιρημ πας
ποτοει μππλεν ετεμματ. αὐτό πεσιώτατ κμε ρης
λιαν. μμι-ςε μμι-τοτ μπαίων. αὐτό ερε-πτελιος

7 MS ερτπ; better ερτμ-πεσιλήμα.
16 MS πτόλη; read πτόλη.

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the aeons, and through his word the indivisible one learned to know the monad. 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 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 with four monads within it (the pleroma), one monad to each gate and six helpers (parastatai); and 24 myriad powers to each gate, and nine enneads to each gate, and ten decades to each gate, and twelve dodecads to each gate, and five pentads of powers to each gate, and an overseer who has three aspects—an unbegotten aspect, a true aspect and an unutterable aspect—to each gate. One of his aspects looks forth from the gate to the outer aeons, the other looks inwards to the Setheus, and the other looks to the height, and the sonship is in each monad. And Aphrôdon is there with his twelve beneficent ones. The forefather is there; Adam is there, who is of the light, and his 365 aeons; and the perfect...
page 1: the leaf is preserved as a whole, but with several central defects and numerous mildew spots; it measures 28 1/2 x 16 1/2 cms.

5 MS ου is inserted above.

17 MS ςιπ-πᾶςος; better ςιπ-πᾶςος.
mind\(^1\) is there. And they surround a rule (\textit{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 forth\(^5\) 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

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\(^1\) (230.25-231.1) perfect mind; see Hippol. V 19.20; Eug 77; ApJn 34.

\(^2\) (1) rule (κανῶν); Baynes: rule; Schmidt/Till: basket (κανῶν); on the \textit{kanonion} or \textit{organon} of Hermes Trismegistos, see Festugière (Bibl. 12) p. 125.

\(^3\) (7) child; Baynes: servant; see 3StélSeth 123; ApJn 34 etc.; Keph VII p. 35; XIX p. 61.

\(^4\) (14) Pêxos; 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 \textit{Exc. e Theod.} 6.
THE UNTITLED TEXT

...the preserved leaf, measuring 28 x 16.12 ems.

4 MS etánto; read etánto.
10 MS ἀπαντεῖν; read ἀπαντάτω.
19 page 9: the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 28 x 16.1/2 cms.
23 MS οὕτως; read οὕτως.
25 MS τεσσεράκτης; read τεσσεράκτης.
the twelve aspects of the mind of the All\(^1\); 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 seals\(^2\). 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\(^5\), iouël\(^5\). 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 greatesses: a still one, an unknowable one and an infinite one. There is a sonship in their midst, which is called Christ\(^6\) 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 12.5ff.; Iren. I 15.2ff.; Eug 78; 82.

\(^4\) (12) pangenia; cf. Eug 82; SJC 103.

\(^5\) (13) doxokratia; cf. note on 254.1.

lôia; see TriProt 39.

iouël; 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. 286ff.; Epiph. 27. 5.9; PS 197 etc.; Keph XC p. 225; (also J 83.6 etc.).
αἰ αἰτήσεσθε ἐντα-πτηρεὶ ἕσσε αὐτῷ αἰτήσθη με-
πε-λασὶ ἔσσε. αὐτῷ πείρεις ἐφοροὶ ἀμεμτικοῦτε
πρό. ὁπον ἀπεραντός μὴ-οτὸ ἄριστος ἀμ-
οτὸ παζαρίτος μὴ-οτὸ πραπλοῖν μὴ-οτὸ καφ-
τοπο μὴ-οτὸ πνευμοῖο μὴ-οτὸ παναταγω-
cτος μὴ-οτὸ παζοράτος μὴ-οτὸ πνευματικό.
μὴ-οτὸ παζαλεστός. μὴ-οτὸ πα쨈ετίτος. μὴ-
οτὸ πνεύματος πίπερεν ἀπελεγμένοι ἀρτο-
ητε. ἀπελεγμένοι ἔροντε Ἱε-ἀμπήθη πλαστῶν ἐτ-
ὐς πνεοὶ καὶ-πνεεὶς ἐντα-πτηρεῖ ἔροντι ἦν ἴε-
νος. αὐτῷ ἦν παζαλμόστε ἔροντι | p. 10 . ἵε-
περαντοῦκτον ἄριστον ἀβόλ ἵε-κεσθὼν ἔροντι
πτοποῦ ποὺ ἀμεμτείωτος. αὐτῷ παπρός ἀμπηρεῖ,
ποὶ ἐντα-πτηρεῖ ἔροντι. ποὶ πείρεις ἐντα-πτηρεῖ
ἔροντι.
ἀμικα-καὶ τηρεῖ πιάσως πενςετε γε ποὶ ετρα
γοντε ἐμμοῦ τηρεῖ. πετερε-ἀμεμτοῦκτον ἀμαρ-
τε ἱωτε ἰωτε ἔροντι. ἰτοῦ ἰε-πετρα-τελιτε. ἐρα-
ντοῦτο ποὺ λαμεῖν πρό.
πνορμ πνεῦτον ποὶ παττῶν. οἰκ-ποιεῖτε πρό
ἐμμοῦ. οτὸ παπεραντοῦ. μὴ-οτὸ παπρότος μὴ-
οτὸ παζαρίτος.
αὐτῷ πνεύμαται τείων. οτὸ παζαρίτος πε. μὴ-
οτὸ παζαλεστός. μὴ-οτὸ παμβαντός.
πνευματαί τείων οἰκ-οτὸ μεμοῦ απα-
τακτοῦς. μὴ-οτὸ καφταρτοῦς. μὴ-οτὸ κα-
φρησιν.

12 MS Ἔβολ Ἰε written in margin.
This is he because of whom the All came into existence, and without whom nothing existed. And this Christ bears twelve aspects: an infinite aspect, an incomprehensible aspect, an unutterable aspect, a simple aspect, an imperishable aspect, a still aspect, an un­utterable 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 All, 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. 251.17ff.


3 (13, 14) the Fruit of the All; see Hippol. VI 32.4ff.; Iren. I 2.6; GTr 23; TriTrac 69.
πλεεγγτοον, χειστ. οτι-οτρο μετοχι πεσιν μη-οτρο λανμαεω και μη-οτρο παταλεωμαε,
πλεεγγτοον, χειστ. οτι-οτρο μετοχι πεσιν μη-οτρο λανμαεω και μη-οτρο παταλεωμαε.

πλεεγγτοον, χειστ. οτι-οτρο μετοχι πεσιν μη-οτρο λανμαεω και μη-οτρο παταλεωμαε.

πλεεγγτοον, χειστ. οτι-οτρο μετοχι πεσιν μη-οτρο λανμαεω και μη-οτρο παταλεωμαε.

πλεεγγτοον, χειστ. οτι-οτρο μετοχι πεσιν μη-οτρο λανμαεω και μη-οτρο παταλεωμαε.

πλεεγγτοον, χειστ. οτι-οτρο μετοχι πεσιν μη-οτρο λανμαεω και μη-οτρο παταλεωμαε.

1. MS πλεεγγτοον; read πλεεγγτοον.
2. page 11: the leaf is preserved as a whole, but with some defects and mildew spots; it measures 28¹/₂ × 16 cms.
3. MS μμη; read μή.
4. MS ρεψινον; read ρεψινον.
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 aspect.

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 (trisarse) aspect, an Adamas aspect, and a pure aspect.

The eleventh father has a triple-powered aspect, a perfect aspect, and a light-spark (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 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.

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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.).
παθαξε μεν ετερνχωρι λεεωγ χολ ριτη-νετς
οτωτα εμαξε εροοτ. ετάνητη ταν μιν-ψομ με
λεεσ πκερε ενοι λεευος ετε-ανος πε. εμαξε μεν
ερος εσλ ριτη-ουλτας πκερη πος ετηςοοος λεεως.
οτατωρ πε παι. κενος ναρ πε ετοοτα εκας
πακις ετερνοτας εολ ριτη-τενοια ατω
εταρον πκερος. ειαντι πκερε ετεττεννες πτε-
πεταματ γαι γη-οτα ετη-ψομ λεεωγ εκωτα
εθε-λεεα ενταζει εολ ρκντορ. φωρ ναρ φωρ
εσμεροτωρ πκα-τετυοτας γοτι μεν ρε-οττεπας
κις πτε-μεμπτεριαν πε πρωμε. εθε-παι αειωτας
πτεπτεριον. ανατωμυ πσι πατημας κινος
πηλιων πτησοτ πτατημας εθρ-μαρκας. περ
ξατ ρε-κλε πε παι ενταζατ εναι απεματο εολ
απεχρο ρε-ετατητε αειοτωρ εολ ππειε. αμι
κοςεοες ψαξε ετατητε. αειατ ερος. ρε-ντος πε
πτεμπατ. πεξας ρε-ςοοο πσι πεω εροοτα
ετελιος πις. αειοτωρ εολ απαδορατος ναι
ρ. 13 τριατημας πτελιος. αποτα ποτα ππωμε
πτελιος παι ερος αθαξε ερος ετθ-εοοτ παις
κατα-ροοτ.

παι πε παοοπογεσ ρεθη ρε-πεθεης. παι πε
πτατημοτε ερος ρε-πκακε πνοοει. εθε-περοτο
απεοοτεη ιτρκακε πκοο εροοτ ματαηο. παι
πε ετερε-πεθεης ο κρρο εολ ριτητης. παι πε
παοοπογεσ. ρεθη-κακι μεμπετεης οπ-τεθεης

9 MS εταρον; read ετοταρον.
14 MS κενος πατημας; κενος expunged.
21 page 13: the leaf is preserved as a whole, but with some defects and mildew
spots; it measures 28 x 16½ 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 Marsanes. They said: 'Who is this who has seen these things before his face, that he has thus revealed concerning him?' Nikotheus 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 *Setheus*; this is he whom they called the light-darkness. Because of the excess of his light they of themselves alone became dark. 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

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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).
πονήσε ἐκπυχοῦσ’ ἀμώμιτης ὁπόστολος.  
αὕροι ἐν-τεργαστήριοι ἐστὶ-μακαδικαῖς καθεστε.  
ἐρε-τοτι τοτι εἰρή ἀμώμιτης ἐστὶ-δο εἰς τοτι  
τοτι ἐκπυχῶσε ἀπεκαθ. ποτὰ πρὸ εὐσῳδῆ ἐπὶ  
διασος ἐτρισκαντότι. πιεστα ἐν σῳδη ἐβολ εξε-  
πετριακαῖς αὕροι ποτὰ ποτὰ πινειτείωτ ἐν-  
τεργεῖα πονήσε σεσερ πῃστῇκε σε σε παθαλίκι  
δάπα-πιγάξε εντα-ανεία κος εὐσῳδ ἀμώς. ἦ-  
τιταμίητε ἐπεκλω ἐπερομένε ἐν-τεργαστήκε.  

10 πεισταίκας σί θηροτ σεσωτε ενεμοτενεις  
πος ποτήλομε. ἐτῆ-τοτειν ἱκανοι δε-ποτοιν ἀμ-  
ἐποικονεκή ποτὲ ετσῃ ἐν. 14 ἦ-δε-πέκοτοιν  
τίπανατ ετοτείν. αὕροι ἐπε-ἐποικονεκής τὴλν  
ἐργα εὐσωτ πος ὑπ ετσῃ ἦ-φαρες ἀμποτε  
στῆλα ἵκων πε. αὕρο ἦ-δε-ευχὸν ἐτροοςτ ἤς.  
ἐπε-πχοιε ιρυτοτ.  

παλ πε πετοτην ἐν-τεργασε ἐτε-πενθετε. οὐ  
enetasei ἐβολ δε-πελα ενετ-κεναυξοσ αν ἦ-των  
πε. enetasei ἐβολ δε-παλ ετραθον ἱπτίρης. παλ  
πε ποτα μεταλλα. παλ πε ἠνε-τεργασε ει ἐβολ  
ἀμως. πος ποτςοι ευτοτ πικα νην ἀναβαον αὕρο  
ποτε πετσώτε εκελαθ ή εκρή πεπος νην πηνη  
αὕρο πος ποτσολι εκελαθ πεποσ νην πρωλα.  
αὕρο προκόη νην προρο.  

25 ταί τε ὑπ τεργασε ενθήτε τηροτ ὑτι-ματε-  
cnssouc eftaunac o πικλομ φιξως. ερε-τοτι τοτι  
εἰρή ἀμώμιτης ὁπόστε. αὕρο ὑτι-ματε πικανας ἐπίκωτε  

6 πινεετείωτ; read πινεετείωτ; better ποτὰ ποτὰ ππετοτ.
the twelve apostles. 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, 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 light to the aeons in the light of the only-begotten one, as it is written: “In thy light will we see light.” And the only-begotten one is raised above them, as it is written: “The chariot of God is ten thousandfold,” and again: “Thousands rejoice, the Lord being in them.”

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 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 decades surrounding its shoulders.

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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).
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*, unrulled 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

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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.
πενηποττεν πε πλοηος. παν αθητη μην-λααμ ζηωπε. 
ατω πεπαχμυνενο γραμ κυνηπε πε πωην.

παν πε παλαιπινενε ετην-ταηονας ετοηαν κυνηπε
ποε ποτηποια. παν πε στοηενε ετοηαν γηα-φιερον
ποε ποτρρο ατω εκο πνποτε. παν πε πλοηος παν-
μινητρος. παν πε ετοηεςαγιε μπιηρηε ετρετ-
ρωκ. παν πε πιοηε παηαηιητρος κατα-πιοηες
σαγιε μπιοττε πεϊοτε. παν ετερε-νεωιτ σοπεπ

10

15

20

25


μμμογ γωε πνοτε. ατω γωε ζεοιε ααμ γωε εως
τηρ. ανω γωε ετρηποτάσεε παυ.

παν ερε-πτηρηε ρπηπηρε μμμογ εηε-πεηκα μή-
πηηπαλ. παν ετερε-πτηρηε παηηξην ν πκλοοε γι-
ζωη. ατω παππολ γα-νεκσηητε. ατω πατημπε
ετηνοτε εροφ. ετεκεφ εροφ ετηαω μμμογ [ 17 .

με-γοηαλ γοηαλ γοηαλ πειαα. πηηη. εεη. οοο.

ηηη. ωωω. ετε-παν νε-κοηνγ γη-κενηογ. ατω
μεηαλ γη-κενηοαλ. ατω κοηωοπ γη-κενηωοηο. ατω

ηο πειοτε γη-κεηοηε. ατω ηο πνοτε γη-
ηηοπος. ατω κεκεφ εροφ ετηαω μμμογ με-ηηοκ
πε πηηη. ατω κηηο πε ετοηαν γηα-πηηη. ατω ηο
ετεκεφ ετηαω μμμογ. επηπηρε εηεπ γραμ κυνη-
ζε-κοηωοπ κοηωο καλαιπινενε. ποηοειν ατω πωην

238 THE UNTITLED TEXT

15  page 17: the leaf is preserved as a whole, but with small defects and some
mildew spots; it measures 25 x 16 1/2 cms.
16  the vowels ηη have been omitted in the MS.
one without whom nothing exists, and that which has come into existence in him is life.*"

This is the only-begotten one in the monad, dwelling in it like a city. And this is the monad which is in Setheus like a concept. This is Setheus who dwells in the sanctuary like a king, and he is as God. This is the creative Word which commands the All that they should work. This is the creative Mind, 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 to the indivisible one. And it shone, it gave light to the whole place of the holy

* cf. Joh. 1.1, 3, 4
o cf. Is. 6.3; Rev. 4.8

1 (5) concept (Évvoûa); cf. Eug 78ff.; 83ff.; (see also 235.8; 242.12; 265.18).
2 (6, 7) creative word ... creative mind; cf. Origen in Joh. II 14; CH I 6ff.
3 (26) light-spark; see note on 227.21.
μαφιερον αεπληρωμα. ατω αυτατ εποτειν μπες επεσινον. ατασμα ατω αυτη πρεπηδα πτηδα νεοοτ εροτη επεσινον ατω εροτη επεσινον ποτοειν. παι εντασιων εβολ. εατινατ εροε χε-πετειε  
5 τηροτ πρητη ατω ατασιωρφος ατω χε-φιλικ ρηινες ατω ατασοτε εροε χε-ασαλεττος ατω απαιολ τηροτ μοοτε εροε χε-παντοοτιαμος. παι 
10 πε πανακονοι πηαιοι ατω χαηακοι καηπληρωμα. ατω απατπωτι ρηινοοι μπες επεσινον εβολ χε-πες πληρωμα. ατω ωαρε πετριατιαμος ει επειτ ηπν 
τοπος απατποτεινες. ατω αυτατ ετεχαρικ πηαιοι μποτειν επεαρχαιριε ααμος πατ. ατασμα χε- 
15 απειτωο πε εβολ χιρατοτ.

tοτε ατοτοι παιηαταπετακαιΑ. ατω αποτοτ 
ειν χατε υαπειτ νεολι μπεςιτ. ατω κετη-κι 
τοτ-εωοτ ειματοτ-ειμε. ατω ται τε χε εντατη 
πιε μποτειν πατ. χοειε μεν ατασμα χε- 
20 αποτοτε ει πατ εατριε λαο. χενκουτε ατριι 
χε-ατρηηε ατω ατεη μπετατοτου ατω ται τε 
χε ενταευμενε πετεχαρικ εππεαει εβολ.

ετθε-παι αταχιεαλειε μοημελωσί. ατη 
25 ταιο πηαιοι επεατηε-πεπεςινοε εροετ αεηινο 
πατ πρεπηλαλα ετε- γαλαλινα πε χε-κτεηποτ 
ατραθωο μηεπεττετε μπες επεπεςινοπ αποτειν

18 MS εντατικ πιε; read εντατικ αππε.
20 MS α is written above ποτοει
23 MS ποημελωσί; read ποημελωσί.
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 light 1 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 came 4 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 Gamaliel 5 , Strempsuchos 5 , Agramas 6 and those with him. They became helpers 7 to those who believed in the light-spark.

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* cf. Ps. 67.18; Eph. 4.8

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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.
αὐῳ δραὶ ᾠτοποὶ ἐπάτησαν ὅτι-μετεχοῦσαν ἔμπιστὴ ἐρήμ-μετεχοῦσαν μεμεῖναστὶ γραμματές εἰσινεῖτε ἐπάτησαν οὐκ ἐπειδὴ ὡς ἤπειραστὶ κατέστησα. αὕῳ ὅτι-οὐκλόμε γραμματές ἐσυν-
5 γενός οὐκ ἦν πώρη ἡμέρα. αὕῳ οὐκ ἤπειραστὶ ἔμπιστή γενός οὐκ ἦν παραπάτος. αὕῳ γενός οὐκ ἤπειραστὶ. αὕῳ γενός οὐκ ἤπειραστὶ γενός οὐκ ἦν
10 παραπάτος. αὕῳ γενός οὐκ παραπάτος ἔμπιστη τῷ ἔργῳ. αὕῳ οὐκ ἦν ἀπεράποντας ἔμπιστή. αὕῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ

15 γενός οὐκ ἤπειραστὶ. αὕῳ οὐκ ἦν παραπάτος. αὐῳ γενός οὐκ ἤπειραστὶ. αὕῳ οὐκ ἦν παραπάτος. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ
20 γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ
25 γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ. αὐῳ γενός οὐκ ἤπειραστὶ.
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 crown 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 revealed in it.

This is the crown which the Father of the All (pl) gave to the indivisible one, in which are 365 species, 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

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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.
πιάττακο. άτω ετθὲ-παί σεῦλα ήσι, ἑντατξι-κύλλα. εὐτοσύλῃ ἑν-πεῦλα, ἱερον ἅμεξὶ ἀμπελλοε. παί ετην ἑα ρεβὴ γὰ-πασὶ πιάττακο.

άτω παί πε παπτωσ ενταστ-πασὶ γὰ-πτηρῇ.

5 άτω άναχαρίζε παύ ὑπά πλια ὅτελε-πετοῦ τενα
πλια. άτω άναχαρίζε παύ ρπαδάσος παλαστρίτιον. παί εποπτώτι-πο ἑιεκτιετὸτ ετηρίτῃ. άτω παί ετερε-τεργενὰς ὁ παταχαράκτῃ ἀτω ἐρε-πελάς
πατὴρ ἅπσωτ τυρῳ πλήρε παί ἑρε-τεργενὰς ὁ

10 μεντὶ | τ. 21. σχοοτ νρἐπας ἐρε-ὀστόπος ἑτεράντε. ετεροτετ ἐροφ ἁε-πνὰρ πρἐπεμες-ποττε κρ πρεφάνε-ποττε.

παί πε πναρ εντατκοες εὐάνιτη ἁε-πετραίῳ
ἐπεφιαρ σπατεί ποειν. άτω σπαξήσε ἀμπεφιαο. άτω οὶ ἡντε-προ πτεσαὶ εντετσαραὶ ἐρο ὅργιν-

15 ὅτοι πλια. άτω νεῖσων τηρὸτ ετελε-πενάρ πρεφ-
γε-ποττε σεξ-κλοε ὅργιν. ετε-παί εἰσπαντι-

μαράληντωρ ετὲ-πεκλοε ἑτεῖνων ἃ-γεν-

 εβὸλ πε γῆ-πασὶ το το. 21.

20 άτω οὶ ὅρα πνήτῃ σχοοο πεὶ τπαλήντωρ.
εοτὶ-ςαλὲε νκοφία ποντε ἅμν-φιτε πρεπὰς. άτω

μεντε ἰακες. άτω οτη-οτιοσ ἰκανοτι ρι-τετ-
μεντε άτω οτη-οτιοσ ἱαροταος ἀραρτε ὅργισ.

μιν-οτιοσ ἱαεινητος άτω οτιοσ ἱακωριτος.

25 ποτα ποτα οτι-ςολετ ἴνο λεοφ. άτω πε-

ὔλῳ ἅμν-πειλοῦ ἅμ-ποταος ἱπσωτ κετᾶλο

λεοφ άρατ εἰς-πικανοτι ετελεατ. παί ετη-

ταντε πτπαλήντωρ άτω ρι-τεταντε πτεραδε

πκοφία. άτω ρι-τεταντε πτεράτε νπεπας ἅμ-

5 MS πετοτά; read πετοτά.

10 page 21: the leaf is preserved as a whole, but with small defects and some
mildew spots; it measures 28\(\frac{1}{2}\) x 16\(\frac{1}{2}\) cms.
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 contest¹ 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 character². And the characters² 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 all⁰.” And all these powers which are in this god-begetting land receive crowns upon their heads. By this means the paralemptores³ 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-mother⁴. In it there are seven wisdoms and nine enneads and ten decades. 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

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¹ (4) contest; Baynes: assembling-place.
² (8, 9) character(s); see 229.6, 7; 234.23 etc.
³ (18) paralemptores; 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.
τάντας πανακας ατω ερε-ναι αφανα | p. 22. τον
τηρον γιαμ-πιλατον ετοιμν εβολ γιαμ-πιλαρνος
πιλανιν. παι ετσιετσαρνε μεσοτ πατ λιν πιλα
πονενες εσσιμ γιαμ-πιλαρνβ. παι εστι-οτεσιν 5
μεσοτ εστι-απτεσοοε πιρε πιτε ερος. ατω
εστι-οτεσιλεμε γιαμ-ταπε μποτα ποτα. ετσι-απτε
σοοε πατπαμε μεσοτ ετοιμε εροσ ερος. ατω
ετσιοτ επρο πιλαποςιενες. ετσιω μεσος χε-ετ
λιπτα αιντορι μπιεοοτ. ατω εβολ λιτοοτ ανατ
6 επιοτ εντιραε δαα λωω. ατω τεδατ πικα λιλ
ται ετοιμ γιαμ-μαρ πιε ετε-πτοο τε τεπνοια λι
πιλανι πιε. ατω πτοο τε τεπνοια λιποτε πιε μι
ξοειε λιλ. ατω πτοο τε τεπνοια μαφεατοε λιλ.
ατω τεπνοιον τε τεδατ παχωρνοε λιλ. ατω 10
πτοο τε τσοαι παμπεατοο λιλ. ατω ετσιοτ επι
πιλαπονειες ετσιω μεσος χε-ετε- τεπνοιο ανατ
εροε απνοτ εραθι. αμαρεατι πεντι. ατω απλι
μπεκλοο λατρση. παι επταεοοεηε εβολ γι
τοορν πεοοτ παρ πιλαποοειε νιουεεε. ατω ατο
αω τηρον καμαληι πι-οτοαν.
p. 23. ατω αερ-οτεσοεα ποτοειν αεραωτε
χε-λαϊωι εαμαμειοω πασαντεσ σατοειν επιλαπονουε
νες ετρι-τλοναε. παι ετσεετ χε-οτρατσκχια. η
χε-οτρεοοοε. ατω απλι πτεχαριε μπιλαπονουεη
15 ετε-παρ πε πτεχαμπτχρε. ατω αερι καπεκλοο
νιουεεε. παι πε πιοοτ λιεππινλεηερ τηρον. ατω

11 MS πιλανι; read πιλανι.
21 page 23: the left edge of the leaf is missing; it measures $28\frac{1}{2} \times 14$ cms.
    and shows small defects and a few mildew spots.
24 MS αερι; read αερι.
25 MS πτεχαμπτχρε; read τεχαμπτχρε.
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 him. 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 thee, 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 once.

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*. And this is the head of every *immortal body*.

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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.
παί πέ ταπε ιςωμα για πασανατος. ατό ραί πέ
εντατήρας-αναστασις ιςωμα ετάνιντε.

γίβολ αε αναπτυμ. ατό γίβολ πτεφρενακα
παταρακτηρ. τα ετερε-νεκαρακτηρ τηροτ προτε.
5 οτι-κρεθωλτε πρεπινακα ερε-τοτε προτε ερε
ιςωμα πρεπινακα. ατό τοτε προτε οτι-οτανοτι προτε
εταιοτερ ερεοτ ρατι σι ιςωμα λεωθ. οταπεραπτος μι
οταρακτος. μι-οταχυωρηκτος ατό γραί ον-τελες
σιτε οτι-οτανοτι οτι-τεστε. ετι-ιςωμετ μι
μπετεωτ προτε. οταραπτος μι-οταβεννιτος.
μι-οτασαλλετος. γραί ον ον-τελεςιςωμετ οτι
οτανοτι προτε. οτι-ιςωμετ μπετεωτ προτε οτι
ατό εβολ γετι-ναι εντα-πτιρε μοι-πποτε | p. 24. ατό απουτ ερατη ατό αμπο νοταια
νυε ιςωμω δατή(ή)με εροτο. ατό κατα-ερηνακ
σεερε πρεπτα η[τ]μα λεωθ. ατό οτιτε
τοτε πρεπινακα στεπονακ εραι προτε. ατό
οτι-οτανοκ ον-τελονακ στεπονακ εταιοτερε εροτ
10 χε-αφαρτος ετε-παι πε πκαρ ετοακαθ. οτι-οτα
πνη οκε-πκαρ πτοτε τοτι πρεμακακ. ετι-πρεπτα
μπα σατμαλλας εττα-κλοας γιας ραε-πραιαμ
μπετριατηλος. ατό ον-τελοτε πρεπινακα ατό
ον-τελοτε πρεμακα κμοον ρατι σι πλαοκ καλαληρ
20 τοο ερε-πτιρες σιοττ εραι εξωθ λανροοτι μι
παλκολ. ετι-πριτοοος μπετεωτ γιαςη. ετι
μαλλας πατημωοκ κωτε ετοτα ποτα.

16 MS παλων; better παλων.
22 MS γιας; read γιαςωτ.
25 Schw. ππιτρε; MS ππιτρε.
And this is he for whose sake resurrection of the bodies was granted.

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 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 the enneads and in the midst of the monads is the immeasurable deep. And the All, those within and those without, looks forth upon it. And twelve fatherhoods are above it, thirty powers surrounding each.

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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.
a. τιμωρι μετεινώτ οτρό επαραντοκ ενες εννυ- 
μαλαθια ματω ερος ενο το επαραντοκ.
b. τεμεσιντε μετεινώτ οτρό παγωρατοκ ενες 
ατω αν-μαλαθ παγωρατοκ ματω ερος.
c. τεμεζωμετε μετεινώτ οτρό παγωρωιτοκ 
πε. ατω αν-μαλαθ παγωρωιτοκ ματω ερος.
d. ατω τεμεσιντο μετεινώτ οτρό παγωρατοκ 
πε. αν-μαλαθ παγωρατοκ ματω ερος.
e. τεμεσιτε μετεινώτ | p. 25 . οτρό επαρ-
tοαναλλοκ πε. ατω αν-μαλαθ επανοαναλλοκ 
ματω ερος.
f. τεμεσο μετεινώτ οτρό ηπαινοφοκ ενες 
etι-μαλαθ ηπαινοφοκ ματω ερος.
g. τεμεσασεμε μετεινώτ οτρό παγωιτοκ πε. 
etι-μαλαθ παγωιτοκ ματω ερος.
h. τεμεσιμοτινε μετεινώτ οτρό παρεκιο πε. 
ατω αν-μαλαθ παγωιτοκ παρεκιο ματω ερος.
i. τεμεζιτε μετεινώτ οτρό παγωιντοκ πε. 
ατω αν-μαλαθ παγωιντοκ ματω ερος.
j. τεμεζιτοτε μετεινώτ οτρό επαλειτοκ πε. 
etι-μαλαθ παγωιντοκ επαλειτοκ ματω ερος.
k. τεμεζιτοτοτε μετεινώτ οτρό επαλειτετσι-
ριον πε. ατω αν-μαλαθ παγωιντοκ επαλειτετσι-
ριον ματω ερος.
l. τεμεζιτοηνοτε μετεινώτ οτρό ηπραγνα-

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9 page 25: the leaf is missing, and the transcripts of W. and Schw. are 
denoted by O; the verso was uninscribed and not numbered.
12 O. ηπαινοφοκ; better ηπαινοφοκ.
14 O. μετεινώτ; read μετεινώτ. O. παγωιτοκ; read παγωιτοκ.
16 O. παρεκιο; read παρεκιο.
18 O. τεμεζιτε; read τεμεζιτε.
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 fatherhood 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.

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1 (9-249.13) 7 pages of the MS are missing; Schmidt used the Woide/Schwartzte transcript of the text here.
μοσ πε... αὐω ὁτι-μααὴς πανναλμες πτιμναλλος κωτε ερος.

και το αὐω ἐστιν-ταιντε πᾶς δος παμετρτος οτι- ἢ(ε) 

πανναλμες εταμοτε ερος(σιε!) οιεραὶ καρπον.

καὶ ταυρίνω καταμοτε ερος ἦ-ταυς ἐντα-ἀγας 

πν παι εἰ εβολ νειτς.

καὶ ταμαγετε [κασαγοτε ερος] ἦ-σελπις εβολ δικ 

τοτε ενταμελπηζε] p.26 ἐμανογενες οἰκι-

και πνε ρε-πνοττε.

καὶ ταμαγετο εταμοτε ερος ἦ-τετευσις εβολ 

κιντοτε αὐσοτι-πνορι πεις βα ἐτομποοφ ετάντε 

και αὐσοτι-παμετρτοι καμαρωφ. βα έταματ 

και-ναφ ναι. βα εɵνπ. ταμαπας πνοτεπε. τα 

εντα-πτηρε ῥ-ἀποσιοφ ετάντε.

πε. βα πε παμετρτοι ετερε-πναμτυ κετι 

ποτζα ν πλαμας θην-τεταλε νοε ἀλεφω ποιρωμ 

και ερε-φεροι καλιρωμα ο νοε ιππιτπηνοφ 

αιον θα-περιτεπε. βα πε προ ἀλιποτε.

καὶ ταμαγετε κεσαμοτε ερος ἦ-τρινν εβολ δικ 

τοτε αὐτ ἦ-τρινν ποτζα ναι καμαρωτ καν- 

και, ἦ-θρια πνετε αὐεωσι κακη.

βα πε πᾶς δος παμετρτοι. βα πε ετερε- 

πναμτυ κετι καλιτεπτ φεζης. αὐτ ἐνταπου 

πνευματε δικ-παῖ. βα πε πᾶς δος ετιοτε διβολ

8 page 26 : the leaf is missing.
O. πυνιρε; read πυνιρε.
14 O. ετάντε; read ετάντε.
17 O. ετάντε; read ετάντε.
25, 26 O. πυνιτις; read πυνιτις.
5. 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, from which all love has come.
2. The second (is called) hope, through which the only-begotten Son of God was hoped in.
3. The third is called faith, through which the mysteries of the ineffable have been believed in.
4. The fourth is called gnosis, 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 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, 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 fatherhoods. 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

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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. 272ff.; Epiph. 24.7.6; 26.9.9; Hippol. VI 53.3ff.; Iren. I 17.1; 24.3; Eug 84; PS 342 (cf. also 230.25; 240.16; 268.6, 7).
μετεροι ἀπλνρώμαα. παὶ πε ἑτέρε-πετριάσαμος
gίγνως μὴ-νεκράδες ποιὲ ἰπνεῦμι. ἀτὸ παὶ
πε ἑτέρε-πλοτσαίμως γίγνως μὴ-πετε-νοτὴ τῆρος
νε. ἀτὸ ἐρε-ἀφριῶν οἱ ἐρε-πλεῖταιΟφτε
cτετείνε ἐροτι ἰπνεύματ μὴ-νταιμιος. ἀτὸ ἰπνοις
μὴ-πεφλάλην ἰτμαὶτ ἱνδολοι ἢ ἰτμαὶτ ἱπτηριὶ
cτε-ταὶ τε ἑτοταῖτε ἐροτ ἰε-φανεῖρος. ἀτὸ ἰπετα-
μορφή ἐροοτ ρίτικ-πλεῖταιΟφτε λύχνος OK.
κε-
τοῦτο εἴραι ἐλπινήρωμα ἰπνεύετε εὐροί ἐφολ
γίτοτεὔτε ἐπεῖνετε τηῆ ἱπα-παι MSS ετῆ-βολ
παὶ ἑτε-τραύλι ὑντεῖ. παὶ πε ὅβαςος ἐντα-πετρία
ἀτιθαμμος εἰ-ἑοῦ εἰμοὶ ἴπτητιὼρ εὐναποῦ. ἀτὸ
ἀχῖ πετεχαὶς ἰππατοτοῦμεν ταὶ ἐβόλ γίτοτε
ἀχῖ ἰπτατηρὶ εἴτετοτ. ταὶ ἱτε-μπε-πελληρω-
κα εὐσκαλομεν εἰτῶτι δάρος ετῆ-περοτο ἰππεςοτο-
cιν ἀτὸ πλοῦτον ετηντεῖ. ἀτὸ ἰππελνρωμα
τηρὴ ὑτότρη ἰτῳ ὅβαςος ἱμα μὴ-ντιτηρητη τή-
ρος ἀτῳ ἰπτωτ ἐβόλ ἰπναὶ ἰτμαὶτ ἀτῳ ἱπνεὶς
λειτὶ ἰπτατηρὶον εὑτετοκοι ἵππαταπετακαλλ
ἰπαὶςω ἵππα-πεπίσσας ταξρε-Ναίων ἰπκεςον ἀτῳ
ἰππηπικοπος ταξρε-Ναίωι ἰκεςον ἀτῳ
ἰππηπικοπος ταξρε-Ναίωι | ἐτο. 28. ἰκεςον κα-
cο-σε εἶτεν ἴε-ἐπτὰξρο ὑποκοτῆμεν ἀτῳ ἰπνα-
καὶ αὐ. ἀτῳ ὁ πε-ἐπακαὶ ἑβόλ ἐβόλ μὴ-ντιτοῦον
τηρὸς γίγνως.

ἀτῳ τοτε ἱππηπικαλμος εἰ ἐβόλ. ἑρε-πυρε
ἐν ἐρραί νήτερ ἀτῷ ἐρε-πεπλομεν ἱπταξρο γίγ-
tεταίνε. εὔεπρε νήπητα ὑπᾶ ἰκεςοτ. ἀτῳ ἰκεςοт

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5 W. τετείνε; Schw. τετείνε; read τετείνε.
19 O. πτματ; read πτματ.
22 page 28; the leaf is missing.
27 O. πταξρο; perhaps read ταξρο.
upon which is the *triple-powered one* with its *branches* like these trees. And this is that over which is Musanios 1, with all those that belong to him. And Aphrēdon 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 All 2, 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 which 3 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 greatness 4 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

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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.
ebol ζε-σοοτι ιτεριν ἀπηοεις ατω γυωντε γωτι
ιτεχαρις λακοοτε. ατω αιων ματ ενωτ ινε
ημλοωφ γι-τεχαρις λυπηρε μεμνοοευνες. ατω
ακεκερατη γιαμ-πλαος καμετατος ινι πιωτ
5 ετοακθ ατω ππατελιος. ατω παи επε-νώκ
τηρε πτοοτε εβολ γι-πεηρωκ αινι ιτεχαρις.

τοτε απαοων ταξρο αγιο εικνιι. απωτ ταξρος
ζε-ενειηκημ πηαενες. ατω απαοων πτεαατ σω
εκμεο εβολ γι-πεηνιγητη. παντε-τινενς ει
10 εβολ γιαμ-παντετηριοιο ενηπ γι-πηοομ κεωτ
παи επα-παντετηριοι οι εβολ μεοος. ζεκαας οι
επε-πεηρεμης ταηε-πηηρε ερατηι νκεον γι-τεςι
τινως ταи ετερε-πηηρε ηρης.

τοτε απεοθες τυποοι νποοοεις πανας | 15 p. 29 . οττρος παι εοοη-οταμινις καταμις πνε
μας ετει-κλωμ γρωος. επε-νεικλωμ πεζ-ακτιν
εβολ. ατω επε-ποοθηοι κεπεωηηα οιφ γι-πηοο
πος επηαει ερος. ατω πλοοος ετηης εβολ γι-
τετατρο οτως πε πηαενες. ατω ποταεη ετηης
20 εβολ γι-πεηπαλ οταμαπατις κατ τη. ατω ποιε
πετεοις πε τεηςηηωτ εροιν ενποοκ επηαει εβολ
πηηηη. ατω τεηηςηηωςωτ εροιν ερατν πε τεηηηηςις
εροιν εροοτ ατω τεηςηηςηηωουςε ωαροοι πε πεηκητο
εροιν νκεον ατω πηοωμ εβολ πετεοις πε τεη-
25 σιηααοοτ ερατοι ατω πεοταιι πεηεακαξε πε
ταηοοηςις ετηα-πεηηγι ατω πηωνιν πεηεακαξκοης
πε πεηοοιε εροιν απηωοωρε εβολ απηηλ. ατω

1 O. γυωντε γωτι; read γυων εροτηπ.
2 O. επωτ τηε?; perhaps ετε-πωτη.
4 O. ακεκερατη; read ακεκερατη. γιαμ-πλαος; read γιαμ-πλαος.
8 O. ζε-ενειηκιμ; better ζε-ππεεκιμ.
11 O. παντετηριοι; read παντετηριοι.
20 ποιε; Sah. ποιε.
straight the way of the Lord* and receive the grace of God. And he will fill all the aeons which belong to you (?) 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 graceº.”

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 contained 2.

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 enlivened 3 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 Israel 5. And the holding of them was their

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* cf. Is. 40.3; Mt. 3.3; Mk. 1.3; Lk. 3.4; Joh. 1.23
º cf. Joh. 1.16

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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.
τοιαύτα τε μεσοτ πε πετώντε εροσι ενποκός. 
tag σεχνοσ ταχι-πετσικε πε παρισμος καὶ πων κταχι παλα κατα-πετσι χε-πετσι κημομισμε ἐκοτ ετέρ-παρα εροσι τηροτ. ἀτω ποσολή τιρε ἀ-πλοκος καιμιστρος. ἀκουσμε μη-κενταρει γα- 
πίμε εντακουσμε ἀτω ατροτα ποσωτ την | p. 30 . ῥοτ κατα-θε ετερι χε-ατροτα ποσωτ τηροτ 
κα-πωτα ποσωτ ματαλη.

ἀτω τοτε ἀπιλοκος καιμιστρος ἀκουσμε ζιομε 
πιοτε ἀτω πιοκει. ἀτω πιερ. ἀτω πιρε. ἀτω 
πιρο. ἀτω παγασος. ἀτω πειοτ. ἀτω μειατ. 
παι πε ηπτα-πειεψω αρωκ. ἀροκο-ταιρ ἀτω ἀκουσμε 
πειοτ ηπενταρπιστε. ἀνα ζωπε πιολοκος σι- 
tαφρανεια ἀτω παττακος.

ἀτω ατπαλακος ει εβολ. ερε-πεκλομε γειωκ 
ακοτατ(sic!) εξη-πενταρπιστε ἀτω αταματ τπαρ- 
θενος ἀτω τζομη ημαινι. ἀτω ητ-ταγις ημεςοο- 
μος κατα-πτως μεσαιοτης. ἀτω ακω ποραι 
ποντε μεσεπικοινος ποσοειν κατα-πττοκος 
πττομας.

ἀτω ἀκχοι 
μπαλαττοκος εκιωτε ερος ἀτω ἀκχο 
μπεροποταρω μπττοκος μπατπωπο 
ἀτω παγα 
ημοςοτα νπρε. κατη χε ημποτ 
ἐρε-ζεικλομε γειωκα 
ἀτω οσεφαρις ημαιο | p. 31 . 
ἐτ-τεστομα. 
ἀτω 
οτατα μπ-τεταμε. ἀτω οτρο ηπικα 
μος δι-ττοτι. ἀτω οτηκοτε 
πειοτ 
ἀτω 
μπαττοπατοσ 
ἐρατη 
μπαττοπατωρ 
μπττοκος

3 O. πιμιμιστε; read πιμιμισι.
4 O. παμιμιστος; read παμιμιστος.
5 page 30; the leaf is missing.
6 O. ατματα; read ταματα.
7 ἀτω τζομ; Baynes acw τζομ.
8 O. πορας; read πρας.
9 O. τττηκ read τττικ.
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 o.”

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 Aphrēdonia, 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 power 1 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 I of the characterless

* cf. Ps. 146.4

o 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.
THE UNTITLED TEXT

13 page 32: the leaf is preserved as a whole, but with many small defects and some mildew spots; it measures $29 \times 17$ cms.

18 MS πονίλη; read πονίλη.

28 MS πραγ πραγ; read πραγ.
ennead. And she gave to him authority over everyone, he being father to himself alone. And she crowned him with every glory. And she gave to him love and peace and truth, and myriads of powers, so that he should gather together those that were scattered in the agitation which happened at the time when the triple-powered one came forth, with the joy and the Lord of the All, who has power to give life and to destroy.

And she set up the progenitor son in the type of the triple-powered one. And she gave to him a ninefold ennead. And she gave ten times five decades, so that he should be able to complete the contest which was given 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 over 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. And it is also called "the new earth." 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;" 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

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1 (9) progenitor son; see Eug 81; SJC 99ff.
2 (13) which was given; end of Woide-Schwartze transcript.
3 (16) given over; Schmidt: sold.
4 (20) Jerusalem; see Hippol. VI 30.9; 34.3ff.; Iren. I 5.3; GPh 69, log 76; ExSoul 136.
5 (21) the new earth; see Plotinus Ennead II 9.5.
...
man with sense-perception: "And he was typified and created in the type of this land."  

This it is that the protogenitor saved by means of his own power. Because of this work, the Father of the All (pl), the indescribable one, sent a crown in which is the name of the All (pl), 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 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, 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

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* Song Sol. 3.11

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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 (ἄλεκτός); 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.
The Untitled Text

μονας τηρς τε. αυτω στηρισσας τηρς τε. αυτω στι
αυτεκκας τηρς τε. αυτω στηρισσας τηρς τε. αυτω
αυτεκκας τηρς τε. αυτω στηρισσας τηρς τε. αυτω
στηρισσας τηρς τε. αυτω στηρισσας τηρς τε. αυτω
στηρισσας τηρς τε. αυτω στηρισσας τηρς τε. αυτω στηρισσας τηρς τε. αυτω στηρισσας τηρς τε. αυτω στηρισσας τηρς τε.

αυτω ερεπτηρει γνήτης αυτω ενταπτηρει ον ξε
eroot γινταί. αυτω ακτοτωνος γνήτες. αυτω ακτο-
τοειν πατ τηροτ γεγνοετοειν ημισυαικ εροτ.

αυτω τοτε απετυχον πωρα εβολ μπετεησιμον
αν αυτω πετεησιμον αν πε τακαία. τα ειντακς
οτωρειν εβολ [ p. 35 , γινηολη. αυτω αταρ]

παιμις πηδεσω πωρα εβολ ιπετυχον ιπετεησιμον
αν. αυτω ακαιοτε επετυχον ζε-παϊωνιοε αυτω ακ-
μοτε επετεησιμον αν ζε-ζηλαί. αυτω ακωπωρα
εβολ γινηολη ιπετυχον αν ιπετεησιμον αν
αυτω ακχω πηδεκαταπετακα σιντοσον. αυτω ακχω

πηδεσωμε πρεπεσωτη ζεκαας ετεσοτητον. αυτω παζ-
κασαριζε ημισυοτ. αυτω ακτοτωνος επετυχον πτεικε.
αυτω ακχω πτκααη καπε. αυτω ακτον παζη
παϊων εοτηαολη παιαικε. παιαη παιαη παιαη.
αυτω ακχω παζη πνητες ποταναλητωερ. αυτω ακτο

3 MS the first τε inserted above.
7 MS πρήτη; read πρήτε.
all *docedan*, 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 themselves 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* 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 separated 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*. And it gave to her a power

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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.


7 page 36: the leaf is preserved as a whole, but with small defects and many mildew spots; it measures 29 x 17 cms.
18 MS ipntenxyire; read ipntenxyire
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 stones in it, which were from Adamas, the Man of Light. 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 Solmistos, 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.; OnOrgWid 108; Eug 81; Keph LXX p. 172; (also 230.23, 24).
2 (22) Solmistos; perhaps Solômites; see Kropp (Bibl. 22) III p. 90.
πιάτωξε ερού αὐτῷ πιάτησαν ερού. αὐτῷ οὖν αὐτῷ
μοιτέρε ρούς ἥε-αὐτογενῆς αὐτῷ οὖν παττοσελθὸς
eβόλ λε-γραί ραη-πεσοῦειν αγοῦνειν εβόλ. αὐτῷ
αὐτότε έρούς ἥε-αὐτολογησάτος εβόλ λε-αγοῦνειν
εβόλ μπ- πα-ιοτ (sic!) ετε-οντακςοῦν. αὐτότε έρούς
οὐν λε-άγορατος εβόλ λε-ωράν έςεναντί έρού αὐ.
αὐτῷ αὐτῇ λαύν πνεύσαται οὖν εντακτοῦρν εβόλ
μπτίκ πρώπν ραη-πιλά ποντότ. οὐν εντακτοῦρν
ερού οὔποτα εντοιάβ αὐτῷ πρώπ μανπελείος. ετε-
ντός τε τεπρώτη έτε-τωρπ τε. σιμόττε ερού ξε-
παναία έτε-τετσούον νοίτοτ τήροτ τε. σιμόττε
οὖν ερούς ξε-παππενία έτε-τετσακποῦν τήροτ τε.
σιμόττε οὖν ερούς ξε-αδογουενία ξε-ντός τε τρεφ-
ξνό μπεοῦτ. σιμόττε οὖν ερούς ξε-αδογουενία. ξε-
ντός τε τρεφουνεί εβόλ μπεοῦτ. σιμόττε οὖν
ερούς ξε- αρτοκρατία ξε-καλάρτε τε εξη-πεοῦτ. σε-
μόττε οὖν ερούς ξε- αρσοενία. έτε-τρεφανε-φοοῦτ
τε. σιμόττε [' p. 38. τε οὖν ερούς ξε- λωία ετε-
πεοτῶνμεν ποντόττε μμμμμμ. σιμόττε οὖν ερούς
ξε-ιονόλ έτε-πεοτῶμεν πον ξε-πιοῦττε μα-ενεῃ.
τεντακτοῦρνμεν ξε έπεισταμαλες εντοῦς εβόλ.
σιμόττε ερούς ξε-φανία. έτε-πεοτῶμεν ποντός εβόλ.
αὐτῷ παππελός εντακτοῦρν εβόλ μμμμματ. οὐν
εντακτοῦτε ερούς ησι μπεοῦτ ξε-αδογουενία. αὐτῷ
αδογουενία έτε-πεοτῶμεν πον ξε-πεποῦν μπεοῦτ αὐτῷ
πεοτῶμεν εβόλ μπεοῦτ. εβόλ ξε- οτα έπε εβόλ
ζη-πεοούτ οὐν ενταρεάτομεν μπικτεμεν μπικτος χάτι-

5 MS illegible; W. Schw. πα-ιοτ; read πεοῦτ.
16 MS αρτοκρατία; read αδογουενία. MS καλάρτε τε; read καλάρτε.
17 MS αρσοενία; read αρσοενία.
18 page 38: there are defective areas centrally and in the right side of the leaf; it measures 29 × 16½ 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 pròtia, that is, the foremost. It is called pandia, namely that which exists in all things. It is called pangenia, namely that which has begotten all things. It is called doxigenia 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 lòia, of which the interpretation is: God with us. It is also called iouèl, 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, that is, at his manifestation he ruled over great glories.

1 (10) pròtia; lit. the pròtia. 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).
namic. Nai etotaotete epos xe-athorpatow ete-
grammaston ebol astamagte exn-xenios neox. 
nai ne nathamios entastaat mepropatow en-
tathass xem-painon entasaat ato qentha nitha
5 neox attauac nac. ato qenapwlon. ato qeni-
archaceledoc. ato qenlitotpuc xe-teleianoni nac
nheart. ato at-teleostia nac neow nac. ato
achamio nac notios xaiwn. ato acribo qenit
notios xapnrama. ato otono xieron. ato n-
athamios thraat entacx | p. 39. atoq entacx
nata qent acho acharila atosx atesxat. euyno
napeiswntin xeneon katab-peonapcajne mpatw eohn
xem-paaraac. nai entacxyntuat nac npeantraac
mao ato nkokma npaniteot attauac nac xe-
10 acharaac neow npeantraxwne mpanosx.
ato toto acrwy ebol eyrox mmox xe-xanmpe nai
et-teleake mmoxw xante-peox xi-morfni nent-
tnnt. ato on qowo ebol xe-gektwt Yap epargieta
mm-opapbenoc esotaab potraj potow peox. alla
epox acharat etexaric enta-piow etehn taac nac
itoc qowo mepropatow acrotow ente-piwy eopy
epow eohn. xe-pexostow pe nai etpe-piwy koyj
epox.

ato uteresxat epeaminos xai tameat nai
entastaat mepropatow akrashw exatac. ato
acharila mmox. ethe-nai exw mmox xe-aparh
etfrane ato analac tehin. mpanosx acrwy ebol
osthe-teox xaporavos. ta etafaretc qata-painw
eohn mpatw. taninos nathamios neox. ta etox-

8 MS painon; read painon.
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 him\(^1\). 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 cried\(^2\) out: “For I am ready now to place a single husband, Christ, beside a holy Virgin\(^o\).” 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 said\(^3\): “My heart has rejoiced and my tongue has been glad\(^o\).” 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

\(^1\) (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.  
\(\ast\) cf. Gal. 4.19
\(\circ\) cf. 2 Cor. 11.2
\(\circ\) cf. Ps. 15.9; Acts 2.26
mote epos qath-neovt xe- tripleniosloc eke-tai te
p. 40. tentatxptoc kwmant neon tai etot-
motte en epos xe-tripeonc. atw cemotte en
epis epos xe-gephec. atw accope gowc mpetphn
enka nua xenaac egetinouv pielaat mpetcaje
naq. atw aetinouc nac nsi piwet eophl mpethc
tephtoc pai etiove exk-naivn throt mnh-neovt
throt pai etere-otkloa ntoouc mpantemec ete-
pai ne ecrxh elol petaloe exk-tape mnihos
kagoratoc etnphtc eophl. pai eto naphxartoc
atw eto napephtoc mnh-tios nsoe etnemaeq.
tai etopeotte epos xe-arsexenena. tai etnax-
motc npaiwv throt neovt. atw ntege ntiwr
paxe-kloa elol gitouc.

15 atw mnhdec acstgq eprac mpaatopatwr
newtc. atw naiowic atw acf nac mpaww mnhac
kptoc pai etere-piwrk prhtc npenoc mnh-nevmot
atw peive mnh-emorphc atw npaw
fora. mnh-teptoc npawep. atw pwp mnh-petotwn

20 mnhc. atw petnc mnh-petotnc mnhc.
atw acskac etrephwve exk-petnhctc throt.
atw xe
p. 41. kacac epnaat mpetcpec w-
mhoc. atw acf nac mnhc ntdemec. atw xite
mpenac. atw otpentac npaww. atw acf
npenwstpr. atw acf-teptocia nac exk-neovn
throt. xenaac epnaacrige npeptatgravnige. atw

page 40: there are large defective areas centrally and in the lower border
of the leaf; it measures 28½ x 16½ cms.
10 W. Schw. etnphtc; MS probably etnpntc.
11 MS etnemaeq; read etnemaeq.
18 MS illegible, probably npawep; W. Schw. npawep.
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 prayed\(^2\) 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 it\(^3\) 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 changes\(^5\), 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.

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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.
αὐτῶν ἕπι-στάν ἔπαινον εὐθαάς νεώσω. ἅτω ἀπόκτησις εἰπαίκν ἐπαύττοπατόρ τοῖς ἁντ ἀς
περίπτε ἐντάσειτε ἔλεος ἂν γίτα-πετάω ἔλεος
ξέ-πεταικα-εἰσώτ γι-μααι γι-κοινα γι-κοίμα
ไหลηήρα μι-καρμίς ἂτον πνεύμα ενεχέφος πενταρχή
Никί ἕπαιξεν ἐνερή ἐντάσεις ἔλεον νάσ
ἀπὸν τοὺς ἐνπετήπνητ ἔλεον ἀπόταξινον.

ἀτόν αὐτὴν ἔπαθεν ὑψωτὸσ. ἅτω πράσιε. ἅτω
πεταλήν. ἅτω ποιμνός. ἅτω χρίνον. ἅτω σελπίς.
ἀτω τεπτίς. ἅτω ταπάνη. ἅτω ταλνοὰ. ετε-μεις
πώσιε. ἅτω ταί τε τεπνας ἐνταχαρίαν
p. 42. ἃι ἔλεος ἐνεπαναίνω ἕπι-στάν. ἅτω ἄτο
μελαρίον. ἅτω αἰρτελίος ἅτω ἄτσωθ-πιοτὲ
ταλνοὰ. ἅτω τεσιμεν ἐνπετήπνητε ἐνταχασσομὲνε
ἐμπρωμένα με-ετθε-οτ αἰστος ἐβόλω σαμντοχαζ
ἔρος ἐταπνατ ρῶ ἔρος νὲ. ἅτω με-ετθε-οτῆς ἄρσ
λοσωρφί ἐνεχέφος. σαμντοςτωτῆς ἰσπωτττ ἐρατῆ.

ἅτω ἰσερποττίτε. ἅτω ἰσερτελίος.

μείνως ἀταματ ῥαξ ἐρατῆς ἀμπερτογενεῖς
καλάρε νάσ. ἅτω ἄκτ-τεγοτίας νάσ ἑταπνυρὲ.
ἀτω ἄκτ νάσ ἑπεντρατία ἀγάινων ἀμ-γεναρχὲ-
ἀγελοὸς. ἅτω ἄκτ νάσ ἑμπεπούσατε ἑκατημε
αἴανοι νάσ. ἅτω ἄκτ νάσ ἑπενταπελ ἐργαὶ ἀμ
ὴντῆς. ἅτω ἐρε-κεώνα ἀμ ἐρενταὶ πεςαι ἐκποτά.
ἀτω πεςαι ἐκπωσσ. ἅτω πεςαι ἐκπάηρ. ἅτω
πεςαι ἐκπαξ. ἅτω πεςαι ἐκπινθ. ἅτω πεςαι

6 MS ατ; read ατω.
14 page 42: the left edge of the leaf is missing, and there are defects in the central, upper and lower parts; it measures 28\(^1/2\) x 16\(^1/2\) cm.
18, 19 MS probably αἰστοσφάς; read αἰστοσφάφει.
And I 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,” 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 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 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

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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).
καμπελοκ. ατω πεωμα παρχαμπελοκ. ατω
πεωμα πατηπαεις. ατω πεωμα πατηπος. ατω
πεωμα πυποττα. ατω πεωμα πυποςεις. ραπλως
erε-εωμα μια ψυχη χενακς πης-λας κωλτ
εμμος εφως επικε ςε εφως επεητ | p. 43.
επικε.
ατω παι πεπροτογενιτωρ επτα-λαγοτι μη-
ναβολ εριν πας μπητηπαταγς σαορ. ατω παί
πε επταπαλκρινα ποταλι τηρν. ατω ποε επτας
παρτες εβολ ειςκε ποε ποταλιτ ευαπηορμου εβολ
πηηπηνη εαν-πηηποττες. ται τε τε επταπας ης
εταλι ποι πεπροτογενιτωρ ατω αειτοπος πηκεν-
τια ιτια ιεπος κ κεπεος.
ντετε-ετιτι ραμα αει ωλ εβολ μπαγαι μπαρ
μαεις επιπεμεας. ατω αττοα εγραι ποε μπρωτ.
ατω αποπροδ εβολ κατα-ειπος. ατω κατα-ειαος.
ατω αει-νομας πας εοερε-κετερης. ατω εταιε-
πηποττα. ατω εεαοτ ερος. ατω ευηαιε νεςις. ζε-
νια πε ατω ζε-ντι ατε. ατω ιεπρηπηρε λμπα
επτετε εβολ πριτης: ζε-νηπν ατω ραμος.
ατω
πεταπατοτ ερος πηειοπ. αλλα επιτ ποε-πεπτατα-
νομας πατ. ατω αειτοτ εβολ εηε-πηανε ποταλι
etο ημματ πατ ατω αειχος πας ζε-ντ ποτεην
ψον εβολ ζε-ηπατογεε πηεποει ζε-ηπεηψον
pe ςη λμμοπ.
p. 44. τοτε αει-ηεεεε ετοοτοτ εταει

2 MS ππατπος; read ππατπατος.
7 MS παι πεπροτογενιτωρ; read παι πε πεπροτογενιτωρ.
11 MS ππηπης; better ππηπην.
23 MS οτ ποτοειν; the first οτ appears to be expunged; read οτι ποτοειν
26 page 44: the lower left and upper right parts of the leaf are missing and many
central defects are present; it measures 29 × 17 cms.
of archangels, and the body of powers, and the body of mighty ones, and the body of gods, and the body of lords. \textit{In a word}, within it were all bodies so that none could hinder him from going to the height \textit{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 \textit{divided} all matter. And in the manner in which he spread himself\(^1\) 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 \textit{kinds or species}. When the \textit{matter} became warm it released the multitude of powers which were with him. And they grew like vegetation, and they were divided\(^3\) \textit{according to species} and \textit{according to kinds}. And he gave \textit{law} to them to love one another\(^0\) 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, \textit{but} follow after him who gave \textit{law} to them.

And he brought them forth from the darkness of the \textit{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. \textit{Then} he gave to them the commandment not to do \textit{I} harm to one

\begin{itemize}
\item cf. Deut. 32.11; Mt. 23.37; Lk. 13.34
\item cf. Joh. 13.34; 15.12, 17
\end{itemize}

\begin{itemize}
\item \(1\) (10) spread himself; cf. TriTrac 65ff.
\item \(2\) (11) eggs; Schmidt: young.
\item \(3\) (16) they were divided; lit. it (or, she) divided them.
\end{itemize}
πεπερντ̣'ν ισος ισος εβολ θιτοων εγγατισ διασ-πεπροπατωρ μι-παττοπατωρ ζεκας εκετί-τωι πνευτατει εβολ 8ι-τατ̣'. ατω ατμεατ διασ-πεπροπατωρ
μι-παττοπατωρ μι-πεπρογενητωρ μι-ισος μι- παιοι ατμασ ατάρ πνευτασ ετες οι ματας. εταω μενος εροι κεντοκοι πε παπερατοσ ματακ. ατω ιτοκ πε παπασοκ ματακ. ατω ιτοκ πε παπατωνικ ματακ. ατω ιτοκ πετα
ερε-οτον ισια υμνε πεωκ ατω λεπτογε εροι κε-μενασομε πδαατ εσοτων εμε-πεκοτωυ. ατω μενασομε πδαατ εσοτερ εροι εμε-πεκοτωυ ματα- αακ. ατω πεκοτωυ ματακ πεπτακουμενε παν ιτοποσ κε-μενασομε πδαατ εσωπε παν ιτοπος 
κεντοκοι πε πεπτοπος τυρος. ειςολεπ μενοι κε-νας εκετ-ταζις ισαποκοσος. ατω μι-τωι μι- 
νατοω κατα-πετεγιακ. ατω ειπρλαινι ινατοω. κε-μενα-λαατ ατνι εβολ θιτοων ειςερ. ατω | 
ρ. 45. μενα-λαατ ειςε επεκυωικενε ιτοκ πετοσματ
κεντοκοι τυρος παροτι μι-παπολ. κε-πτω-τας 
χωριτος ματακ. ατω ιτοκ πε παροτιοσ ματα- 
αακ. ατω ιτοκ πε παροτιοσ ματακ. ιτοκ πεπ- 
τακ-χαρακτιρ ματακ εςωτι ισια. ανοτονοτ 
εβολ 8ιητι. ιτοκ πε παπαττοπος κινετε-με 
τοτοσυν εβολ κε-ναι ετε-κοςον μενοσ ματακ. 


6 MS ατ̣'; read ατ̣'.
21 MS ματακ; read ματακ.
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 thee, for none can know thee without thy will, and none can bless thee without thy will. 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. 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

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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.
etbntov xe-ekteotongov ebol npecotwnow ebol qitooyt maatah. itok maatah peptanitk entp nhkosmeos evnn. xantotsecotwv itok peptanvtaac ntv etretscotwv xe-nton peptanvtesiowv xei-pen
5 swma naxwatox. atw aktamivt xei-ntarxpo-
prwme xei-penovc natoftvnc atw ti-taliwnoa
mi-peeste ettnk.

pav pe prwme nako nivoce enta-diwnoia
- morphv epeq itok peptanv-xh-nya niv evprwmev.
10 atw afvofp meoov nvo inewveste atw aktatav
giwagy nvo inewstnv atw afvoleq eincwnt nvo
otrywv.

pav pe prwme etere-pthre vhlhid ev
p. 46. cotwnc itok maatah peptanvtescagivn
15 evprwme xekaac egevotwng ebol nceotwvng ebol
qitooyt xe-tonc peptarxpoq. atw akotwng ebol
kata-penotwv itok petv-xhlvd egplv evok niw
mevntevn niv. atw nivvte nivvte niv. atw
pkeiv kjeiv niv. pav anok efcncp meovc xeq
20 nac egev-taqiv niwedvoc mi-ntatovw nai nta-
ortot ntv gwei-penpan. atw xei-tevsv mevnarg
xh evmaav atw nayviv evmaav. ma nai
povxvoc atw vmatre-ntatovv cotwng xe-tonc
pe petewtir.

25 atw etere-twlab svv ecncp mnapervantoc
atw n(e)vvswtovc. atw petwovv mpthyre. atw

1 MS etbntov; read etbntov.
5 MS aktamioov; read aktamioov.
8 MS diwnoia; read taliwnoia.
11 MS afvoleq; read afvoleq.
12 MS oturyv; read ntruryv.
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.
26 W. Schw. n(e)vswtovc; read pavswtovc or mpvswtovc.
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, 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 clothing, 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 abundance 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 37ff.; ApJn 34ff.
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.
εφτάνοιο ονομσεν οίρον. ατώ αεριωτε ορον μηνειµάµας ετιν ερον οίρον. ατώ αεριωτον ηας πονατεµας εβολ γαι-πρωµε ψαν ετοτεπενει ανατ ερον. ατω αειε εβολ γαι-παπεραντος πεις
πεπινεσιρ παπεραντος. παι εντα-ναιων ρυβυρε
εφσος. χε-ενερξην των πε ενατατοτων εβολ
γαι-παπεραντος πενοτ παι ενατατοτων πτηρη εβολ
ψαντι ατω ερε-παι ρηπ | p. 47. των ατω
ατοταρον πεον πης ψαομ ναιων ναοιν. ωαν
tοτε ειπετοτον εβολ ατω ωαντωτωον εφιερον
απληρωπα ατω αεροσε ρη-παταµας ψαν εν-
tατει εβολ γαι-πεοιν.
αερατ πονατοσος αεφοροι ονος γαι-φιερον.
ατω ανατ ερον πης παταµας απαλπερωπα.
ατατετητε. ατατοτε ερον ρη-ενεκτεµος. ερενατο
ψαξε ψαντι ε ψαναταξοτ πε ρη-νας πεσρη,
εσατατοκεν εροτα γαι-πρωµε εβολ ψαντι ατω
αερα επετατεµος αερατ πονατατατεµος επετα-
κοσος εφιωτε εροτα κεν πονακοι ατω αειε εβολ
εντος πτατατ επηρητε.
αερατρατ εισε-παιων απανγόλωιν ατω απ-
τηρε κεν απαντο εβολ μποειε μπαρ τηρε ατω
απαντ γιτοτρι ατω αεισω χε-αειατ επετε-νεφοτεν
ονος απ. ατω μποειε μπεοτε αειαιας εφρα
αεροντα εβολ πολιν αειας μεερος ενατ ατω

6 W. Schw. χε-επεξην; read χε-επεξην.
7 MS επεατοτων πτηρη; read επεατοτων-πτηρη or επεατοτων
μπηρη.
9 W. Schw. ναοιν; read ναοιν.
16 MS γρ-νας; read γρ-νας.
17 MS γαι; 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 ineffable 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 himself. He separated the matter. He made it into two parts and two lands. And he set boundaries to each land. And

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1 (16) ineffable; Till: wordless.
2 (24) lowered himself; lit. sat down.
πυχωρα ειτε. ατω αειε-τοιο ετεχωρα τεχωρα. ατω αειεταιον ζε-γενεθολ πε ειν-οπειοτ ποτωτ
ατω φιμιαλατ ποτωτ. ατω ιεπιταιμωτ ερατη ατω
οτωσι παχ. αειε-πα τεχωρα ετεαθηαι [5
p. 48 . χαεθαι ατω αειεχαριτε πατ λιπων ιακ-ενεθ.
ατω ιεπιταιμωτ. ατω αειεσετε ετεαθηαι ζε-
τεχωρα λιπων. ατω τετεκκοπ ζε-τεχωρα λιπ.
μετ. ατω αειεσετε ετεχωρα ετεαθηαι ζε-τε-
χωρα λιπωνειν ατω τετεκκοπ ζε-τεχωρα λιπ.
πφακε. ατω αειεσετε ετεχωρα ετεαθηαι ζε-
τεχωρα ιταπαπατεις. ατω τεχωρα ετεκκοπ ζε-
τεχωρα λιπωικε ατω αειε-γειτωμ οττωσι. ατω
ζεηηαταπετακμα οττωσι. ζε-εηκαται επεκερηθ.
ατω αειον πρεθεθαξ γεικ-πρεθηατακμα.
15 ατω αειε λεεπαυο εναευοων πεπηαταιοωμη
ταχ. ατω αειαι ανοσ εξη-πεπηαταπατειε ατω
ατοτι
ωελ ταχ. ατω αειεσωρ εβολ ηεχωρα ετεαθηαι
ερειεχωρα εναευοων. ατω αειαι πταζιε ταζι.
ατω ιων αιων. ατω κοσκοκ ιωοκοκ. ατω
ιεθε
20 πε. ατω ετερερεα ετερερεα. ατω εμπυσ εμπυς.
ατω πτοπος τοπος. ατω εμμα εμα. ατω πυχωρια
χωρια. ατω αειατομ πατ πρεθεροσο κειε
πεθανακεμε. ζε-σω δεη-παουαξ ετω ηεα
πατηο λιακ-ενεθ ετω ηεατηοο οτηη πρεθεθας
εμι. ατω ηεαταζροηε ει-γεηνηλα ισομε [5
p. 49 . ατω ηεεα
ηητη ιοηετεοεια ετεηηηηη. ατω
ει-λαατ πακολε ειεηετε οεηεθε ατω
τεη
ξανπο οτηη πρεθεροι ει-γεηκοκοκοκ. ει-γεηνη.
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 left 1 “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 heavens 5, and each into firmaments, 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.” 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.
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2, 3 MS τετερησστε, τετενατ; dialectical forms of τετερησστε, τετενατ.

11 MS παοεις ἕν πενθεμαδὶ; W. ἐντακμῆτης ἕν; sic margini additum; Schw. Schmidt: addition not seen; perhaps read ἐντακμῆτης.

16 MS πείγι: read τείχι.

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 x 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, 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. Within this the antitypes of aerodios. Next the sojourning as stranger, 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 water 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 Micheu. And they are purified through Barpharanges. And within these (are) the aeons of the Sophia. Within these (is) truth | in verihood.

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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; IJas 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.
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THE UNTITLED TEXT

1e J1£'TOH2_

.U.H-H~£p0~10~ .U.H-n£q.U.H'T~l\001f~

.u.n.u.~

b.TROO

~Wt-£n£&'AH~
5 HMOOlt.

£'T.U..U.~T

lt2_H'Tq

~~ T£1~£ oopo1~H'A.

...
10

n~£'A'Ab.oo .u.n-£'A£1ltO~ .u.n-

.u.n- c£'A.u.£'AX£

b.TROO

•

HHb.IOOlt.

.u.n- n~T'TOt-£nHe n~

nq'TOOT
•

•

•

.U.~OO~'THp

•

•

•

•

H'AH'AH&
•

•

•

•

I>· 52 •
H~'T~] 'T~2_ oq .u.noT'Tb.2_oq
.U.J1£~ )100'T ltltlfi'THptJ ~ T~
oo) •

~TOO

lutln'THpq.

on nn£m'Tnpq

~TOO ll~) M\OT~IO~ ltb.2_ op~~
'TO~ n~'T~ J~oTwnq.
15

n~nEp~n~

'TO~ b.T(J.)) lt~t"lt(J.)~'TO~.

ltb. 'T~

'T~2_oe.1)

£'T£q2_1ROOlt ll~ 'T~

er.u.G'oo~]

.u.~. n~ -rnpb. 'T~. EpE-

11EtJ~)opft. £2_ OTlt 2_1'TOO'T~
• • • p.u. lt2_ H'T~ ll'T£12_E.

20

-ro~]

ll~

E'T'\'--row EpooT -rnpoT

2_lt-'TE~J~.U.lt'T~'TC(J.).U.~. 1\'TOC

E-r'\'--ro~] YJ

£pooT 'TnpoT.

~C(J.)~l .U.~'TOC.

2. n-oT~

~TOO 2_11-0T.U.Il'T~

MS -rmc-r co~~~; read -rmcnc co~1~.
8 page 52 : the left side of the leaf is missing and there are small central defects.

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The Pistis Sophia¹ is there, and the *pre-existent* living Jesus², and the *aerodioi* and the twelve *aeons*². In that place were put Sellao, Eleinos, Zogenethles, Selmelche³, and the *self-begotten one* of the *aeons*. And within it were placed four *lights* Eleleth, Daveide, Oroiael⁴ ...

(lacuna)

(Unplaced Leaves)

21. ... *incomprehensible*, 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 *incomprehensible* 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 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).
³ Sellao, Eleinos, Zogenethles, Selmelche; see Kropp (Bibl. 22) III p. 27 ff.
⁴ (5, 6) 4 lights: Eleleth, Daveide, Oroiael, (?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.
απορριτος. ουκ επειτω μεν απεραντος. ουκ εμφυτος. ουκ αναταγμωτος. ουκ ομεγεμενος. ουκ Παμμετρος. αιτω μεν απεραντος. παλαι προντα 
μενιν μενοι εαυτη επηυ κηπηγητη. αιτω τεπνοις 
αι τεχνημηνοις εαυτη επηυ ιπτημητοσιος. παρι 
ταθατ παντοσιος. ιτος ζε 
ευπαθοσι πε. φιτι-νεψμε 
λος μενευ μενοι αγαπη υτο 
πο μενουμελος. ετρεν 
οεορν προτη αιτω πενεκο 
ωνει ζε-ιτος πε πετειωτ
αιτω ζε-ιτος πεπταγροδα 
ε μενοτ εκολ ειν-τεχνο 
p]π ηπνηνια ται εντασπ- 
τος ποι γευ. εσααθ πανοτ 
(κ)ηκααθ επεκονιεν πε 
κααθ πε πατεκονιεν 
φιτι-οι 

p. 53. 

ον ημα παλ αερ-τει . . . . [μ 
οοθεω μεπεσαοτ [ην . . . . . 
αιτω μεπεσαοτ πο[μ . . . . . . αρ 
ω μεπεσαοτ ηνοα . . . . . . . 
τυποε 

21 W. Schw. φιτι ; MS perhaps γατι.
insubstantiality. This is the ineffable, unutterable, unknowable, invisible, immeasurable and infinite Father. He, of himself within himself, has brought himself to the measure 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 himself, 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 became his ... of light in the form of a ... and in the form of a ... giving ... to them in the thought of his greatness.

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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.
τεχνιτικος. αιτηνετον εκολ
τη τεχνηποια ατηναι
εικει πεταλευτο [ιπτοτ
ζε αποιτοπος γεναται?[ταρος?
πε. ποτα ποτα μελος[οτ ειρε
ποτα δε τη τεχνηποια[ε ατη
ω αποτα ποτα κατ ερος[η μπ
"Ηηη σε-τεχνηποι γαρ[ομ; πε
ατω απιωτ εφανις [μελος
απολευσει γειτονι μελος[οτ σε-
ετεκτονης γειτονι μελος[οτ
ατω απρακ κιν ερος γειτονι
μελος ετερπατ επικο
κατ ερος[η παντοτης. ατη
ω ατη-ετος μεποτα ματαις.
ατω τεποια ετηπατη. ατη
ω πλοσος κινεροιν. εατ[τ-εσ
οτα μνισματ ετο ποτα
ποτωτ σε-επιτραφ-απος[
οι εταιτη; ατω απιωτ ει[ει
πεταιηνη τηρη αχαας ποτπο
λειο και ποτρωμε αετωγραφη
ιππιτηρη ερος. ετε[πα η[ε
πειταμεις τηρης. αποσ[α
ποτα κοτωνης γε-τπολις.
αποτα ποτα τ[νεπηδα πεος[ου
ερος επρωμεν η ετπολις[ε
απιωτ ετεμε-πτηρη. ατω [α
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.).
πιντ τι παντοτ. αγαλη κενάν
ατέλεα γινόλ μπλρωλε. παν εκ...

p. 54.

. . . . . . . . . . . . . . . . . .
. . . εροτη μεμογ γιω αχρ
ταλλευν ηντη μπττσοες μς
φιερον μπλρωλεα. ατω
αχταλλευ μπεζσοετε ον(κικ)
edολ ημ-νετερη μπττσοε
πηκε κταβα πατηαλλους κας
τι-ερθου κταβ. ατω αχτα
αλευ μπεζσοετε κτινακ
τηνει πτάεας επε τας
κας εσθην μπ-ταεας ετος
οιχ εδολ. ατω αχταλλευ
μελανε κρήτη μπινε πταλος
κας εστη ημ-πεινετες. ατω
αχταλλευ μπινος μμαρτ μς
πηνε μπεινετε ετο πζος
eίει ημ-πεπλρωμα. ατω αχρ
ταλλευν πινοηθι μαρτ μπινε
ηρειας επεζεντ μπεινετες.
ατω αχταλλιο μπεζσαλτρα
μπττσοες μπεζσαλτρι μς
φιερον [μπλρωμα . . . .

. . . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . . .}

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 ου (κικ); read ευ (κικ).
15 MS μελανε; read μπεζσοετε.
20 MS μαρτ; read μμαρτ.
... 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* : the hidden *decad* and the manifest *decad*. And he made the navel of his belly in the likeness of the *monad* 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* ... 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.
πευπατ Μπατποκ ενες ρηματικος εν- ηπηππηκτος
να εταίανοι ηπηντρης ατω ετραψε ηπ-ηπηππηντάξαι. ατς
ω αεταμιο ιπειμελος Μπαττος
πος επηκαςος ετερε-σετςε ςετη Μπιτε(ιωτ) ηπητης ης
τα-πττπος ηεμπτειωτ

p. 55.

.......... [ατς
ω αεταμιο ιπειμελος Μπατποκ ηπκοσαςος ης
πεπληρωμα ατω αεμμαμμη 
Μμμτσάβη ης ε ηηππηπη-
σοφος. ατω αεμμαμμη ηης-
ςιριον ιγκότη ης ηπης-
θες. ατω αεμμαμμη ρικολ
ης ε ηπατπωμ. ατω αε-
ταμιος ερο καταμαμμη-
ηης ηεμπτποκ ηεμπα-
αμητε ηηςος ετως-
ςκι ηεμ ετο κοτα κοτωτ 
ηηςος-πτη-
ρης ατω ικεταγο ηηςος ης.
ατω αεταμιος ερκωτε εροτ-
ερκηρημ Μπατποκ ηης-
καλμποκ ετςως ηης-
κατςιριον εωηπ. ατω

2 W. παππηκτος; read παππηκτος or ππαππηκτος.
7 MS Μπιτε (ιωτ); read Μμπιτε (ιωτ).
11 MS Μπατποκ; read Μπατποκ.
unknownable 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 fatherhoods, 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) foot in

1 (6, 7) the deep in which are 365 fatherhoods; see 245.18-27.
2 (2) right foot; Baynes: feet of light.
αὐτάλλω τετεσοφρήτε ποτε

κεντρικό 

πῶς

πάλη]

αἵττητος αἵπατπνω

. . . . . . . . . . . . .

τετεσοφρήτε ποτε

[οτιάλην. αὐῳ αὐτάλλω ἀμπε]

πτοστ ἱκοοφ αἵττη

το

πάλη ἄπω αὐῳ

ταλίῳ 

αἰπαμερὸς 

σκα̊ σαι 

πος

για̊ 

πληστριάρχος 

πεττὶ̊ς

πάλῃ 

μην-πεττὶ̊ςδί̊ς

αὐῳ 

αὐῳ 

ταλίῳ 

κεγαναπηκαίον 

πττπος 

πτετῆκην 

ἐβολ

μην-πεττῇ̊ς εροτή.

αὐῳ 

αὐῳ 

ταλίῳ 

πτετῇ̊ς 

σι̊τε 

ας

[p. 56.

πττπος αι̊]ρ[ρ(ω)ς[ρ . . . . . . . . . . . . .

. . . (εβ)ο[ω), . . . . . . . . . . . . . .

. . . . . ετερῳ̊ αὐτ̄ τα[αῖς̊]


άμπς]ππ[πος 

κα̊ ρ[ρ(ω)ν]

τς]μεττῇ̊ς 

πι̊πτπος 

μον-πς]

αμιος.

αὐῳ 

αὐῳ 

ταλίῳ

. . . π κεγαναπηκή̊ς 

πττπος 

πττπος 

πττπος 

ππ[πνα̊]νδῆκος 

αὐῳ 

τοτερής

1 MS πτεσοφρήτε; read πτεσοφρήτε.
8, 9 MS πεττὶ̊ς-παμ; read πεττὶ̊ςπαμ.
14 page 56: the left side of the leaf is missing and the first four lines are almost obliterated; the remainder measures 26 1/2 x 12 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 corners\(^1\) 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 it\(^2\), *(one in the)* *type* of Aphrēdon, 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 νὰ φιλοραντο πάντως ἤτεχασ 
εἰσεχτ τιροτ. αὖ ὑπο χαὶ πε 
πρόγευς ἤτεχασ ἢτα-πλ 
αὶ ναί παϊν. αὖ ὑπο πεν 
τα-πτηρεὶ ἐπισταὶ [εὐσω 
παί πε παντελιοτ ἀὖ π 
πρὸγευ ἡμιατοτ. εὐπο 
το ὑπο τὸ 
εὐσω 
παί 
ἐς ἑ 
τος 
πε. 
ἀὖ ἐπιπαντέος 
πε. 
ἀὖ ἑταχώρητος 
πε. ἐς ἑταχώρητος 
πε. 
ἐς 

eὐσφ 

13, 14 MS ἐςφιε ἀν ἐςφιετ written above ἐςφιε ἐςφιετ ἐςφιε. MS ἐςφιε; better ἐςφιε;
22. And this is the Man who was made according to each aeon. 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 god. 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 bless, 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.
εροκ ἃ ... ἀ (ο) ........ (ποντος
οείμ [ηλια. ἥς]μον [ἀμπιατως]
ε ἀ εροκ ποτοεῖν. [ής]μον ερ
ον παταμετετε ἐπσ[ον] μεσ
μεσοι ποτοεῖν. [ής]μον ερ
ον πατεμηντος ης[ο]μείν.
ής]μον ερον πατος[φτης] (τενης)
ποτοεῖν. [ής]μον ερ[σ]ον πες
προπατωρ ποτοεῖν [ετος]
οτά επροπατωρ ηλια. [ής]μον
ερον παδορατος ποτος[ειν]
ετρασθν παδορατος ης[ιλι]. [ής]
μον ερον τεπηνοια [ποντος
οείμ ετοσοτά επηνσ[ο]ια
ηλια. [ής]μον ερον ππος[έτε]
ποτοειν ετρασθν πποτος[έτε
ηλια. [ής]μον ερον τεπηνως
cic ετο ποτοειν επηωςεις
ηλια. [ής]μον ερον πατηνως
tος ποτοειν ετρασθν πατος
(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 gnooses. I bless thee, O unknowable one of light, who art before | all that is unknowable. I bless thee, O still one of
κωστος ημι. ἤπειρειος ημοειν εταξε[η
ηρειος ημι. ἤπειρειος ερ[ον
παντοταυμαλος ημοει[η
εκοτοτα επαντοταυμαλος ημ. ημι. ἤπειρειος ερ[ον πετας[πιας
παλοικος ημοειν. εκοτοτα ημι. ετριαταυμαλος ημι. ἤπειρειος ερ[ον παταιακριμε ημοιου[οι[η
πτοχ ηε πεταιακριμε π[ποιου[οι[η
ημι. ἤπειρειος ερ[ον φιλικριμε ημοικοι[οι[οι[οι[η
πεταιακριμε ημι. ἤπειρειος ερ[ον

p. 58 .

[εροκ] . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . .
eκαγκε πτοχ
. . . . . . τς ]ηροτ. ἤπειρειος ες
ροχ πετας ηοι πικα ηιμι ελαι
λατη[ηοι] πκοι] μκου ηηοι. ἤπειρει
η[εροκ πετας] ηηοι[η] πκοι[η] εροκ
ὁ[εροκ ες]ροχ πετας[μκου ηηοι[η]
ηροτ] ες] πιοταπιεπηνητος
eβοι ηε[ελαι-λατη] ηποι[η]. ἤρ
ἐροκ ερ[οι] πεται[μπιρη]
ατω μκου[οι] ηροτ[η]. ἤπειρειος
light, who art before all that is still. I bless (thee), O all-powered one of light, who surpassest 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 |
ἐρόκ πατασάτονεις οὐκ ὁτειν[...] πετασάτονεις ἦς οὐκ ἐμε. ἓκεὶ εἰσὶ ερόκ πασαλεύὲς τοσ ποτασ[ε]εις οὐκ ἦς ἤτοι
ητοι[...]

10 ἐπετασάτον ἐμὲ-πεν[...]
ητοι[...]

20 εἰς[...] ἐρόκ πατασάσε[...] ποτασ[ε]εις[...] ὁτοι[...] ἐμε. ἓκεὶ εἰσὶ ερόκ ποτασ[ε]εις ἤτοι

25 εἰς[...] ἐρόκ ποτασάσε[...] ποτασ[ε]εις[...] ποτασ[ε]εις[...] ἤτοι[...]

10 MS πατταμάζε; read πατμαμάζε.
〈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 (I) bless thee; the last and 40th extant blessing.
cēmor eōs petōs[ωε] ηε·

mus [ii]morp

wa tenos ceusin[e] iei

xe-ποκ pe petys[me]. gai? 2

cωτε eπεσχαι μπουμε
cεε·λεα μιλ. παι etts[ωθ] επ
ght τθρθ. παι pe πσ[ειωτ ης

ειωτ μιλ. a[ω [μιοττε

πιοντε μιλ. a[ω [ιπουει
cπουει μιλ. a[ω [ππυρε

μπουμερθοροτ πε. [a[ω

πεωπηρ πιεωπηρ [θροτ

πε. a[ω περοπατος [ιπαρος

περοτ πε. a[ω χεωρητος [ης:[κα

χεωρητος τθροτ πε. a[s[ω 

πεποντι pe πεποντι [τθροτ

πε. a[ω πουπος pe [ης

ποπος τθροτ πε. πομ[α

ποπος τθροτ η[ν
eπουον ιποθ g[αεθ μπους[c

p. 60 . 24

μιλ a[ω] on oποντε ης

tοι? petς[ε]. g[αεθ μπουτε μιλ

a[ω oτς]αιταροφ pe. eψ

. . . . . . τ. oτατειν 11 25

11 MS μπουμερε; read μπουμε.

24 page 60: the left hand and upper edges of the leaf are missing, and there

are small central defects; the remainder measures 25×13 cms.
thou who dwellest (in) every fatherhood from the (beginning) until now. They seek for (thee), for thou art their (quest). O hear the prayer of (the man?) in every place who (prays with) his whole heart.

This is the (Father) of every father, and (the God) of every god, and (the Lord) of every lord, and (the Son) of all sons, (and) the Saviour of (all) saviours, and the invisible one of all that is invisible, and (the silence) of all silences, and (the) infinite one of all that is infinite, and the incomprehensible one of all that is incomprehensible, and (the) abyss-dweller of all abyss-dwellers, and a place of all places. The one and only intelligible one who exists before (all) mind; and furthermore, is mind before all mind, (and is an) incomprehensible one (who comprehends all), and one without likeness, | (who is before) all likenesses; who is ...
πε ετθαι καὶ εῦσθαι εὖς
... 

[Analyzing the text, it appears to be a page from a classical text, possibly in Greek. The text is not clearly legible and requires careful transcription.]

---

24, 25 MS ησωτρ ησωτρ ησωτρ, read ησωτρ ησωτρ ησωτρ.
〈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.

αὐθ πανεκορος[φος πε αὐθ
παναρχος πε [αὐθ . . .
πος εποτε ν[ε . . . . . . θε
ropsych αὐθ ερε-νοτος
ειν θροτ θε[η της αὐθ ες
ερε-πνονυ της θητης αὐθ
ερε-ταπανατες[ει τηρε θη
τη αὐθ ερε τ . . . . [τηρε
θητης αὐθ τ . . . . .

αὐθ τελεστ αὐθ ρω[η θητη
πε παναριος μας[τας
σερχρια ταρ μπαι ντι [θες
πηρης ετομ[ ταρ τ[θροτ
ετιε-παι, εποτη πες[τες
οτι θηπητηρες θε[θητη
πεθοεωρι θηπητηρε γρα
θητης. οταχωρητος πε.
πτοης ας εκχωρι θηπηθις
ρη εκμων θεμοοτ εροθ α[τ
ω με-λαασ ωον μηδολ ας
παι. αλλα ερε-θηπητηρ ωον
γραθ θητης. ερο ιτοη παθ
θροτ εκφωθ θεμοοτ ες
φοτι θροτ. εκωοπ γραι
θητης θροτ. ιτοης πε πς
εισθ ιπαιων εκωοπ γραι
tετοι θροτ. μεμ-λαασ
πτοπος μπαλ μπαι μεμ-
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) exist\(^3\) 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.
λα λνοριν αντε λα λνοριν εππνρκ. πετνα-ννα τεκταταρις
estwnt eteμantatotagoc
etwoon ηντον τηρον
τε-ετή-τον εροον τηρον
πτοον τε μποταρον
cερπνπε μμοντ τε-ετή-τον
erooa τηρον σερπντενε.

2 MS εππνρκ; read εππνρκ.
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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