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FOREWORD

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

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

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

In the translation it will be seen that words of Greek origin are italicised. The alternative of giving the Greek words in brackets after the English words would have added considerably to the cost of publication. A key to these words of Greek derivation is given on page 322. Certain Greek words, some of which are gnostic technical terms, have been left untranslated. Following Schmidt
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and Till, it was thought preferable to give words of uncertain meaning in transliteration, rather than to attempt a translation which might be misleading. It has been possible in some cases to indicate in the footnotes a comparable use of such words in the Nag Hammadi texts and elsewhere.

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

My acknowledgements are due to the Curators of the Bodleian Library, and to Mr. R. A. May, Senior Assistant Librarian in the Department of Oriental Books, for facilities to study the manuscript. My thanks are due to Mr. T. A. Edridge for his kind interest during the preparation of this volume. I am grateful to the Editorial Board of the Nag Hammadi Studies for the opportunity to contribute to their series, and especially to Professor R. McI. 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.\(^1\) We owe this information to C. G. Woide who made the first copy of the Coptic gnostic texts contained in it. He also first brought them to public notice with an article on the Egyptian version of the Bible,\(^2\) and he gave the biblical citations in his *Appendix ad editionem Novi Testamenti*. After his death his copy of the texts was held by the Clarendon Press, Oxford, under the number MS. Clarendon Press d. 13. In 1848 the codex was acquired by the Bodleian Library, together with Woide's transcript of the gnostic texts. The gnostic manuscripts were catalogued under the number Bruce 96.

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

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

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

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


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

INTRODUCTION

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

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

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

*Description of the Manuscript*

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

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

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

Each of the two main texts is written in a different hand, and the two manuscripts bear no obvious relation to one another. The first is written in a cursive hand on papyrus of a pale colour. The second is in an uncial script on a darker and more reddish papyrus. Not only are the first and second manuscripts the work of different scribes, but the fragments are in handwriting which differs again from these. At the beginning of the first document Schmidt has placed a frontispiece consisting of a leaf bearing a cross in the form of an ankh sign. Greek monograms occur in relation to the arms of the cross.® 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 1 of the manuscript to the foot of page 4 where the text breaks off (Schmidt 39.1-44.5). The second copy with the same initial words begins on page 1a and ends on page 4a (Schmidt 44.6-47.7). After a lacuna, the text begins again on page 5 and reads consecutively to the foot of page 34 (Schmidt 47.9-78.23). Pages 8-34 contain a series of diagrams bearing names of Jeu and numbered from 1 to 28, the 13th being omitted. There is no indication as to whether the series is complete. After a lacuna the text begins again on page 35 (Schmidt 79.7) with the fifth stanza of a gnostic hymn, of which the first four stanzas are missing. The hymn appears to end at the foot of page 38 (Schmidt 82.26). After a lacuna the text begins again on page 39 (Schmidt 83.5) and runs consecutively to the foot of page 53 where it concludes with the title (Schmidt 99.5).

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

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

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6 Schmidt (Bibl. 32) pages 246.21 and 247.4, 5.
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Both texts of the Bruce Codex appear to be compilations, and similar or related "documents" are either grouped together or placed one following another in sequence. Occasionally the present chapter divisions may indicate where one document ends and another begins. This method of composition gives rise to repetitions in the narrative, and to a lack of overall continuity. Thus in the Books of Jeu, Chapters 49-52 appear to be variant accounts of what has already been given in Chapters 42ff. 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.
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 Tarichein, son of Sabaoth, the Adamos; they are only to be given to those who are as the Sons of the Light.

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

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

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

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

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

Prayer-invocation by Jesus to his Father that Zoroko-thora 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
cipher in the hand; sealing and prayer-invocation calling upon the archons to withdraw. 
Defences to be given at the 13th aeon to the 24 emanations of the invisible God; diagram representing the seal of which the names are given; prayer-invocation calling upon the 24 emanations to withdraw. 
A similar procedure at the 14th aeon where is the second invisible God with three archons of the light; teaching on the impossibility of further progress into the Treasury of the Light without having received the mystery of the forgiveness of sins; seal and cipher, and the prayer-invocation to be spoken. 
(The end is missing) 
Fragment of a gnostic hymn. Fragment on the passage of the soul through the archons of the way of the midst.

*The Untitled Text*

1 The city; the First Father of the All; the self-originated place; the deep; silence; the first space; the first sound. 
2 Coming into existence of the second place called demiurge, logos, understanding (mind), man; the column; the overseer; the Father of the All; the Cross; the monad; the ennead; the 12 deeps; the image of the Father; the incorporeal members out of which Man came into existence. 
3 The Father, the second demiurge; the forethought, the creator of the pleroma; the 4 gates, 4 monads, 24 helpers, 24 myriad powers; the overseer; the Setheus; 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 greatnesse$s; 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; Musan-nios and Aphrèdon with his 12 beneficent ones; prayers of the mother of all things.

11 Agitation of the pleroma; drawing back of the veils; re-establishment of the aeons by the overseer; coming forth of the triple-powered one in whom the son was hidden; sending forth by Setheus of the creative word which became Christ.

12 Giving of rank to her worlds by the mother; laying therein of the light-spark; placing of the forefather and 12 beneficent ones, with their crowns, a seal and a source; a rule with 12 fathers and a sonship. Setting up of the progenitor son in the type of the triple-powered one; making of a world, an aeon and a city; the god-bearing earth; the crown sent by the Father to the progenitor son; the garment sent by the first monad; the veil.

13 Separation of the existent from the non-existent, as "eternal" and "matter"; placing of veils between them; giving of 10 aeons to the mother; giving of the rule with 3 powers, 12 powers and 7 powers to her; setting up of the forefather in the aeons of the mother of all things; giving of powers and glories to the forefather; giving of a sonship and of a power from the aeon called Solmistos to him.

14 Creation of an aeon by the forefather; according to the command of the Father hidden in the silence; wish of the forefather to turn the All to the hidden Father; prayer of the mother to the thrice-begotten one.

15 Setting up of the eternal self-father by the mother; giving of the mystery of the hidden Father to those who fled to the aeon of the self-father; knowledge of the mystery which became Man.

16 Establishment by the mother of her first-born son; her gift to him of a garment containing all bodies; dividing of all matter into species by the progenitor; his giving
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of law to the species; his bringing them forth from the darkness of matter.

17 Song of praise by the mother of the All to the infinite and unknowable One, who begot Man in his mind; to him who gave all things to Man who wrapped himself in the creation like a garment; prayer of the mother that he give ranks to her offspring; her wish that her offspring should know the changeless One as Saviour.

18 Coming of the light-spark from the infinite one; wonder of the aeons as to where he had been hidden before he revealed himself; song of praise by the powers of the pleroma who saw him; making of a veil for their worlds.

19 Separation of matter into two lands, on the right and on the left, by the Lord of the whole earth; setting of boundaries and veils between them; giving of laws and commandments to those on the right; promise of eternal life, of the knowledge that God is within them, and that they are as gods.

20 Prayer of those begotten of matter that incorporeal spirits be sent to teach them; sending of powers of discernment; establishment of ranks according to the hidden ordinance.

Immersion in the name of the self-begotten one; the source of living water; Michar and Micheu, the powers which are over it; Barpharanges and the Pistis Sophia; Sellao, Eleinos, Zogenethles, Selmelche; the 4 lights: Eleleth, Daveide, Oroiael, ...

(Lacuna)

21 Account of the Father of the All; his insubstantial members; the son; the city or man portraying the All; likeness of the body of Man to the aeons of the pleroma; the God-man whom the All desires to know; hymn of blessing and praise to him.
ABBREVIATIONS

AGSJU Arbeiten zur Geschichte des späteren Judentums und des Urchristentums.
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


Asken 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

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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 $24\frac{1}{2} \times 12\frac{1}{2}$ cms.
1. αἰμερε-τήτινα διοισθύν

ηπιει ἐπωνόρ ις πετοῦν
petcoôth kai ἐπιτε

><><><>

>>>>

5 παι πε πωλεὶ κινετικσιθι 

ἀναγόμενοι κινοτε

φίττ-μετάστηρον ετρήν ετεξ(ο) MonoBehaviour ρύθτο 

ἐποῖο ἐποῖο 

ηπιει ἐπωνόρ ις πετοῦν

φίττ-μετάστηρον ετρήν ετεξ(ο) MonoBehaviour ρύθτο

ηπιει ἐπωνόρ ις πετοῦν

κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κινετικσιθι κι

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1 page 1 of O\(^1\); the left side of the leaf is missing; the remainder measures 27 × 14\(\frac{1}{2}\) ems; there are small defects and mildew spots; the text is supplemented from O\(^2\) (44.6-47.7).

2 O\(^2\) correctly: ἔτεξον αἰμερε-τήτινα.

5 MS πασμέω; Sah. πασμέω.

10 MS ἐπικοούσθην; Sah. ἐπικοούσθην.

12 MS ἐπικοούσθην; Sah. ἐπικοούσθην.

13 MS μακος; Sah. μακος. W. Schw. ε(τ)κω; O\(^2\) επικοούσθην ἐπικοούσθην. Sah. ταῖ τε; Sah. ταῖ τε.
I have loved you. I have wanted (to give) you life; the living Jesus,\(^1\) who knows the truth.

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

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

\(^*\) cf. 1 Pet. 2.9

\(^\circ\) cf. 1 Joh. 1.1

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

\(^2\) (5) invisible God; see ApJn 22 ff.; PS 368 etc.; (also 99.11).
ниате μπεντατσά[η]τ-πινσαλος ατω αενεκα-πινος
μος εαυτη.

α[να]ποστολος οτωσι δι-οτσαιη ποσωτ ετσιω
(α)μος τε-πινοεις ματσαλον ετσε παυτ-π(κος)μος
5 χενας μπενταφτι μπτιτακο ατ(ω) πετεσωραι μπεν-
τατσάρατη.

αις πετονι οτωσι(κ) παξεγε χε-μπεντατσάρατη πε
να επεαφς[η]-παψαζε αερβοκη εβολ χε-πετωςι
μπεντατσάρατη.

αςοτωσι ησι παποστολοι(ε) ετσιω μεοοε χε-
αξιε εροι πινοεις μπαρντσωτα παρ. αποη
μπεντατσάρι μσων χε-πενσιτ τηρη απκαι-ειωτ αις
κα-μαα[Γ] αιςω πηκααιε μεο-πενειογε αιςω
η[θε]ςείς αιςω μπαμπος μπρο αποταγ[η] μσω
15 χενας εκαταλο μπωνι ημ[εκ]ειωτ επεαφς
τιτιτητη.

αις πετονι οτωσι(κ) | 2 παξεγε χε-πεσι ημα-
ειωτ πε να ετρετε[η]με εβολ χε-πενοες μπινοτη
ιτετυπττην [κσα]ο εςο πινοηη πινσωπε μπορο
16 χε- πετ[α]μεοομ πιτι μπεντο ημαπαζε ετρε-
τετ[η]μοεις εβολ ατω απετοταζε εναρχουν ημ[ει]
(αι)οι με-πεςορος ετε-μπατα-φαν ημμαα. ιτωτη
αε ιτωτη πακαοητικη πωπε ετετ(ησ)εη ευσω
ερωτι ημαπαζε χε-οτωρζ η[τ]αρετετσοτοινη

7 MS παξεγ; Sah. πεξαγ; also line 17.
11 MS παρπσωτα; Sah. παρπσωτα.
11, 12 MS πεπτατοταρι; better πεπατοταρι.
13 MS αιςω; Sah. αικω. MS πικααμ; Sah., O2 πιςω.
14 MS αιςω; Sah. αικα.
15 MS εκατελον; Sah. εκετελον.
20 W. Schw. пет. . . ; read пет . .
23 MS нитоти; О2 better нитет.
24 MS π[τ]αρετετσοτοινη; Sah. ταρετετσοτοινη.
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

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* 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 (I) 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

zeugac ἰπετή φιλιππος μιαϊων πατε-μπεργε ςαλς[υ] ποτερραγε πταχ γραι πλητ ζεκας γωγ[ττ]νττι ω νααποςτολος ετε-
τιναζων εβολ μπαλαξε εροτι εροι απον γωωτ
πταρ-τη[ττι] (π)παγε ςτετηψωνε φιτι-οτεντελες
σε[πο]ς ςτοχ εμν- λατ ενάθι υςον γραι πλητ
ε[π]σε ετερε-πενπα μιαραλητος ςτοχ μ[μ]ος
tαι τε σε γωωττττι ςτετηατττα ις[μ]ος φιτι-
tεταμπρελες μιπενπα μιαρα[νι]ντος ετοαλ.

ατοςωη ιςι νααποςτολος [τ]νρος γν-οτεαη
ςοτωτ μααωιος μεν-ιν[ε]ομε 
μιαραλητωιος μεν-[ι]ακουδος εταχω μεμος χε-
πξωες ει κ ε[τόν]ν制成 ςτερε-τεξια
tαςος πορμ 
εβολ [ε]κι ςετασςιε ςτετηςοια μπ-πευςειλε
ςεταχροτοειν πριτερ ποτοειν ετς μποτοειν 
tαςροειν επενχτ ωτα[τι]ι 
ποτοειν ημποη 
πλος
νος ε[τρι]ταςεςεες ετεαλδο 
μενον επ-
ςοςτι [ετρι]ν 
μπξωες ει ςεπόν.

αις πετον [ςτωμη ρεςς] πεςι 
μααςρως 
ςεταχροσ[ωι-ναι 
αω]
αςει ςππε επενχτ
αω 
αςκι-παρ
[αςκιοττη ε]πε ϊ 
αω 
αςρ-ταντε 
ςε-
ςτλαλ 
ςε 

1 MS χεςακ: Sah. χεκας.
2 MS χωω...ίττπ: Sah. γιττίττπ.
3 MS εροι: Sah. ερο.
4 MS λατ; Sah. λας. MS ενάθι; Sah. πάθι.
5 MS ε...σε; Sah. [π]σε.
6 MS γωωττττττ; Sah. γωωτττττ.
7 MS ετς μποτοειν; O² ετς-μποτοειν.
8 MS ετς μποτοειν; O² ετς-μποτοειν.
9 MS αις; read αις.
10 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:
υ appears in the right hand margin.
11 MS αςει ςππε; read αςειςε ςππε.
12 MS ςτλαλ ες; read ςτλαλ ςε.
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

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* cf. Joh. 14.31

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1 (14, 15) thy ... thy ... thou; lit. his ... his ... he.
THE FIRST BOOK OF JEU

1c [petonγ π]xoic άυλ ερον ηπε ζε-εςαρητε [επεστ] πας πε εντανωγη γαρ πεων [ζε- 
καας?] εκατσαον επιτοειν ηπειε.

dic [petonγ] οτωπ δεσαι ζε-ψαχε ετσσον
5 οραι [ην-τε] εαμπατε-πκαρ υψην παι εσατμοτο- 
[τε ερον] ζε-κοσσοσ. πτωτι ζε ετετυψανοσωσ-
[παχα]ε τετπαν-τε επεστ π(θ)οσγ οραι [ιρητ- 
τιτηι τπε πε πψαχε νασο[ρα]τμ ηλ[πειοτ ετ]- 
ετετυψανοσωσ-παι ζε αρ[ατε]τηαν-[τε επε]- 
εισιν.

10 πκαρ ρωογ εξοστη εοραι ετπε [τρατα]ω 
τπε ζε-αω πε ζε-ετετυψατωσ [ζε-π]καρ ρωογ 
εξοστη εοραι ετπε πε πετοσ[τμ επ]ψαχε κκι 
ητης ειωσι εαξλο εξο πωοε [ιρλ]πκαρ αλλα αξρ- 
ραμπε. απεκιοτε [αλ ει]ο πξοιοσ αλλα αξρ- 
επιτραπιον. [ετε]- ταί τετηασταί επαρπο 
λαπαϊον [ατω] πηρ-ταλτε ζε-οτλαοτ τε ατω 
on [πεξα]ει ισι ιc petonγ ζε-ετετυψατωσε 
. .. 
... ηος τετΜαρ-ταλτε ζε-οτλαατ ετε ζε- ....... 
αρπε ςαρξι μι-πετεοσ ια ιπνπρον .........

20 πεμμη ιαν ετψοοο εροτη εβολ [ζε-τ]ενςο 
σωτ ζε-αποη οτεβολ αη μηποσ]μοε ατω εεινε

2 MS εντανωγη; Sah. εντανωγη.
3 MS εκατσαον; Sah. εκατσαον.
6,9 MS ετετυψανοσωσ.; Sah. ετετυψανοσωσ.
9 MS αρ...ταν; O² παρατεταν-τε; Schmidt: a very remarkable 
dialectical form.
14 MS πξοιοσ; read πξοιοσ.
15 W. Schw. τα; read παλ.
18 MS ετε; Sah. τε.
20 MS πεμμη; Sah. πεμμη.
21 μ[ποκος]μοε; read μ[ποκος]μοε; MS εεινε; read εεινε.
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 -\(\alpha\)p.
43 THE FIRST BOOK OF JEU

an πηνάρχης ἀν(π)-νε[γότσια ἀν]-απονήπρον τή[ρο]ν ἅγεν- | 4 | α in margin ἐβολ λεγεν ἂν ἂν αὐτῷ ὁν πετ[ξοψ q]υ-τερας νταδίκα μεηντας-μερι[ε] μεην τε[ταπρρο ἑμαυεὶτω αὐτῷ ὁν πετ[εσωντ]

κατα-σαρπς μεηντας-σελίς μεην [εταν]τερο ἑμποττὶ πιωτ.


αμαποστολος οτσώμβ επ[ωξεις] αις πετονις
παξετ χε-αξις ἐρον [χε-τεεπ]ταμοια ὁ ηαις ἐρε
πταρμεπ[νις ἐρον ε]ρο ειψωπε μεμον εναδωι

ἐν? πε? .......

αις πετονις οτσώμβ παξεχ χε-οτοι [κιιε ετ]φορι
πταημπαρσενος ατω ταν .... με-ταρδεκω εμπέπεμος εμοις ε .... μεμοι ενπεισα επας

πας ατω εντα .... pτακο ατω ὁν ἀερ-κερπ

πζοι(ν)[ες χε-]αμενςεμε ενασαγε μζ-οτος ....

[εν]τα-νηςτ ζοτ χεναςς ριωτ εις[ατσαθο] ενετς

ναεςοτοτι ζε-πζωκ μεπελ[νρωμα] μεηντας-τινοττ.

2 α appears in the margin.
3 πετ[ξοψ : perhaps read πετ[ξις or πετ[εσων.
8 MS παξετ; Sah. πεξετ.
21 MS ταρδεκω; read ταρδεκω.
22 MS μμοι; Sah. μμοι.
23 MS ππτακο; Sah. μπτακο.
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 which exists in ignorance, which leads astray many from the (word) of my Father.”

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

The living Jesus answered and said: “(Each) one who bears my virginity and my … 2 and my garment 3 , without understanding and (knowing) me, and blasphemes my name, I have ... to destruction. And furthermore he has become an earthly son because he has not known my word with certainty — these (words) which the Father spoke, so that I myself should teach those who will know me at the completion of the pleroma of him who sent me.”

1 (3, 4) is born ... knows; Till: Schmidt’s emendations are grammatically impossible, and the reading is therefore uncertain.
2 (21, 23) ...; the rendering is doubtful.
3 (22) my garment; cf. GPh 57, log. 24; GrPow 46; TriProt 45 etc.; (also note on U 256.25).
ατω παξ[εχ] χε-[πξαξε εφΓ μμοου κιτι χωωτ[τιτι]

1a.

αμερε-τιτιν αισωμη
εφ κιτι μμωμη ic
πετονγ πε νεοστι ιηλε

παi πε πξωωλε μπεγπωςις [επ]παξρατον μποττε

6 page 1 of O²; the leaf is badly damaged and measures 27 × 16 cms.
13 MS εταμωμη; O¹ εταμωμη.
15 MS γιτπ-ναωη; O¹ γιτπ-νιωη γμ-ναωη.
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 gnostes of the invisible God, by means of the hidden mysteries which show the way to the chosen race*, (leading) in rest (refreshment) to the life of the Father — in the coming of the Saviour, of the deliverer of souls who receive to themselves this Word of life⁴ which is higher than all life — in the knowledge of the living Jesus, who has come forth through the Father from the aeon of light⁴ at the completion of the pleroma — in the teaching, apart from which there is no other, which the living Jesus has taught to his apostles, saying: "This is the teaching in which dwells the whole knowledge."

The living Jesus answered and said to his apostles: "Blessed is he who has crucified the world⁵, and who has not allowed the world to crucify him." ¹

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* cf. 1 Pet. 2.9

0 cf. 1 Joh. 1.1

0 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.
ἀναποστολος οτωσ οι-οτε(μη) ποτετ ετω
μοιοι ηε-ηνοεις ματσαλων εσε ηαυτ-ηνοσκαμος
ζεκα(ε) ηπεραστη κτητακο ατω ηπισωραι ενεπ-
ωμη.
5 αις πετωμο οτωσι πεζας ηε-ηπετακασστη πε
πα ηπετακετης-ηπαςαξε αερικου εβολ. | 2α φαι-
πωσιι μηπετακτηνος.

[α]οτωσιι ιςι ιαποστολος ετω [μ]μοιο ηε-
ακει εροι πειοεις ιτα(ρ)ιςωται πακ αιων ηεπης-
οτηνι ηωοι φαι-πεςοητ ηιρη ηακα-
ηιατοι ηακα- πιςωθοι ηακα-ηπεςοηε ηακα-ηκτεςις αις
ηα-ηκτετηος ηυπρο αποταγι ηωοι ζεκας ηεκας εκατ-
ςαλων ηπων ηιπεκειν εντακτηνος.

αις πετωμο οτωσι ηεζας ηε-πηωηι μηπαεις
πε πα ετετετηςι εβολ φαι-πεςοηες εκηοες πε-
τηνηηεν ιςελο εοι ηεκοιικη ηεωωεπ ηιοεροι
φαι-πεπηηω μοιοι ηιηηι αηπετο απαςαξε ετε-
τακτηκου εβολ ηητεηνσξαι επαρξωι απηειλιωι
μη-ηπεηξορς ετε-ηκτατ-ςαω 
ηιατοι αε.
ηπων ζε
ηπηηε παλασοηηες ηωπε ετετηςεπη ειςωη ερωθη
απαςαξε ρη-οτωρξ ζεκας επεηζή μηηαηηι ιςι
παρξωι απηειλιωι πα ετε-ηπεηζεηε ελαηη 
ηος-
ηεσαξε ηιηηι ηρα ιεηή ζεκας επητηιηι οι
ηααποστολος. | 3α ζεκας επητηιηι ετε-

3 MS ζεκα(ε); Sah. ζεκας.
11 πσωμ; O1 ππκαλμ. πειςηε; O1 ππηειςε.
12, 13 MS εκατσαλων; Sah. εκετσαλων.
16 MS πεςοικη; read πεςοικη.
21 ζεκας ππεζή; O1 ππ[τ]αρετετπντωνη ρεςας ππεζή.
22 page 3: the leaf is very badly damaged and measures 26x16 cms.
23 ζεκας επητηιηι; unnecessary repetition.
24-46.1 επιπαξωκ; Sah. επιπαξωκ or τεπαξωκ.
The apostles answered with one voice, saying: "O Lord, teach us the way to crucify the world, that it may not crucify us, so that we are destroyed and lose our lives."

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

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

The living Jesus answered and said: "The life of my Father is this: that you receive your soul from the race of understanding (mind), and that it ceases to be earthly and becomes understanding through that which I say to you in the course of my discourse, so that you fulfil it and are saved from the archon of this aeon and his persecutions, to which there is no end. But you, my disciples, hasten to receive my word with certainty so that you know it, 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(κ) εβόλ μπαξαξε εροτι εροι ανοι γωντ
υταρ-τύτι πραξε υτετιμωπέ θιμ-ιοτιλετές
θερεο ειμι-λασ εξαι ουν ερα ενιτε. ησε
ετερε-πεπα μιπαρ(α)μελτις οτοι μεσος. ταί τε
3 τε γωντιείν ετετιαστικα μεσος θιμ-ιοτιρλεμε
μεπαρα μεπαρακλητις ετοσαδ.
ατοσβή ησι μαποστόλος τιφαν θιμ-οτεμί
ποτωτ μαςολιος μεπ-ιογαμίνες φιλιμωμες μι-
μαρολομλαος μεπ-ιαγκομος ετσω μεσος χε-πλοιεις
10 τε πετονγ πετερε-τεταμπαςως πορυ εβόλ εξι-
νειτατανέ μπεισμοφία μεπ-φεςεαμε ενταγροτοειμ
κριτη ποτοειμ ετμα-ποτοειμ ενταγροτοειμ ενεκ-
ειτ θαντικι μποτειμ μπωνγ πλοτος μεςε
θιμ-τεταμπος ετταμπο ομοι εποοην ετηνπ
μεξωεις τε πετονγ.
αίς πετονγ οτωβή πεζαχ χε-παλιτε μπρωμε
ενταγροτωμ-ναι ατω αεγι ντπε | 4α ενεσιτ
ατω αεγι-πναρ αεξουτι ετπε ατω αερ-ταμπε
χε-οταλατ τε.
15 ατοσβή ησι μαποστόλος ετσω μεσος χε-ις
πετονγ πλοιεις εβόλ εροτιτε ενεσιτ
εαω νθε εντατοταφι ταρ εσωκ χενας εκατσαδον
εποοειμ ντπε.
αίς πετονγ οτωβή πεζαχ χε-πουαξε εττυον
20 ερα εν-τεμ ενπατε-πναρ ωσπε ναι εσαματτοτε
ερος χε-κοκαμος. ντοτιτ ζε ετετιασκοτουμ-πασα-
ζε τεταμ-τεμ ενεσιτ ιςωρα ερα ισατιετι τιε
πε πουαξε μ(αγορα)τον μπειωτ. ετετιασκοτουμ-

17 MS ενταγροτωμ-ναι; Sah. ενταγροτωμ-ναι.
MS αεγι; read αγει.
21 W. Schw. ωσαντε; read εσαματτε; see O'.

18
in relation to me, and I myself make you free, and you become whole\(^1\) through a freedom in which there is no blemish. As the Spirit of the Comforter* is whole, so will you also be whole, through the freedom of the Spirit of the Holy Comforter."

3a. All the apostles, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: "O Lord Jesus, thou who livest, whose goodness extends over those who have found thy wisdom and thy form in which thou\(^2\) gavest light; O light-giving Light\(^3\) that enlightened our hearts until we received the light of life; O true Word, that through gnosis teaches us the hidden knowledge of the Lord Jesus, the living one."

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

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

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


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

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

\(3\) light-giving Light; O\(^2\) : light which is in the light.
47 THE FIRST BOOK OF JEU

5. αὐτοποιάδε μετόχων ἐβολὴ ἐγὼ μένει

0 τῷ[ο]ς [ὁγκοςτκφ]. παὶ πεὶ πιοττε ἱταλν-

σιά. ἐναταροῦς ερατῇ μπέιτς[ο]ς πανε. σεῖς-

μοτε ἐροὺ Ἱε-ἱεοτ. μμρκς ἐπακια ἐροὺ πς-

παϊωτ. πεῖτατο ἐβολὴ ἤεκινεπροβολὴ νκεμοτρ ἰνετοπος. παὶ πεῖ πείραν ἡωκjections

15 ἑτηκολ-ταί. σεῖςμοτε ἐροὺ μπεηραν. Ἱε-ἰεἰαῖως

ὡρίκολλωμ. ετη-ντοξ πεὶ πιοττε ἱταλνσια.

ἐναταροῦς ερατῇ μπέιτςπος πανε εξιη-κε[ο] ἑτηκο-

ταί. παὶ πεῖ πττπος μνενεκατρος ετηκακακ σαὲ-

παὶ ἐβολὴ μμρος. ὡγὸ παἰ εροῦτ. παὶ πεὶ πττπος ετηκι

ερρ μμρος εμπατοτικὴ ἐροὺ ετρεήτα[τε]-προβολὴ

ἐβολὴ.

1 MS ἀπατεθαν-τπε; Schmidt: dialectical form.
5 W. Schw. ε(ε)[ο]; read εγ[ο].
9 page 5: the leaf is preserved as a whole, but with small central defects;
it measures 26 × 16 cms.
10 ττφε: read ττπος.
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. 186 ff.; 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.
5 THE FIRST BOOK OF JE

48 THE FIRST BOOK OF JEU

ιοιαϊος

pai ne peirai

pai ne peirai ces

παλιν ον σεκαλοττε εροο ψη-ιεσ τι εικασσε

neiωτ ποταμηςε απροβολη αυω οτι-σταμηςε μες

προβολη πιτ eclipse τιτι-πηλεσειε απαλωτ. |

6. πεισιςυειονειωτ ηνου εικεν βην οτι-σταμηςε

ιψε εικασατ πατη ερη εξωτ πεισιςυειε εροο

ψη-ιεσ πιοττε πηλεσ πηλοπηλη. πτορ ρεπαιασυε πειωτ

ηηου τηροτ. εποε ψη-σπροβολη πει νε-ναιωτ πετι

ερε-πιοττε πηλεσ πηλη ποποβαλε μεηογ ςητη

τηλεσειε απαλωτ. πτορ ρεπαιαρ-ανε ερηαι εξωτ.

7. πεισιςυειον εροο οτι-σταμηςε απροβολη πιτ eclipse

ηηου τηροτ. εποε ςητι-τηλεσειε απαλωτ ερη

ψηκιμε εροο πεισιςυε εικεν σταματροσ τηροτ).

πεισιςυειε εροο ψη-ιταζειε εικεν σταματροσ ποτειν

οτι-γεφανηα πεια παλοτ εικασε ειλοπ ιεστοτ.

pai se pe pettops etere-piostte petais oth

ηηου εποε εικασαζει επατη πατη ερηα[1] εξη-

πεισιςυειε. επατητατο-προβολη εποε ερηα

1 ...καρσιο; read καρσιο.
3 MS επατη; the verb is lacking, supply προβαλε.
9 MS πειωτ; η inserted above.
24 MS επατητατο-προβολη; Schmidt: an older Sahidic form of the status

constructus of the causative verb instead of the later τατε-.
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 *Treasures* of the Light. Myriads upon myriads will come into existence from them.

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

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

2 (12-17) they will be called ... move them; Till: they will be called Jeu. The *true* God will be father of all the Jeus, because he is an *emanation* of my Father whom the *true* God will *emanate* through the *command* of my Father. He who will be head over them will move them.
expi-peonhcatros. empateteta-probolh ebhol. xem-
matet-paiont kia epos etrepsyato ebol prstatov
egrati. pai pe peyst[po]c entaiotw eiswr ememos
ebol pai pe peysttpoc eowxj empatetato-probolh 
5 egrati pai pe ptttpoc mniozte italhnia. noe
etym egrati ememos

peiwoant pmowq eto nteige ptoos pe nefwnh 
eteumataat etwankelete nacj etreigxanvete | 
7. egrati epowt xekas egetetato-probolh
10 egrati eowxj atw nypobalale eowxj. pai pe ptt-
poc etyo ememos

tai te xe eowxj etere-pioutte italhnia kai
15 egrati ememos. esinapobalale ebol nypobolh
etwankhia epos ebol qita-paiont etrepsyato-pros
bolh ebol. qita-thkelenec apaiot etrepsyatox
epatov nape egrati expi- ke[0]. othn-othenhwe pith
ebol prntov. nesemeto pmhchematros tyrov ebol

9 page 7: the leaf is preserved as a whole, but with small central defects;
it measures 28 1/2 x 17 cms.
11 etyo; read noe etyo

24
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:

\[\ldots\]

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* \[1\]

---

1 (17) through the command of my father; this phrase is perhaps redundant.
THE FIRST BOOK OF JEU

50

φημ-τικελετης μαπαώτ ετρετσωπε πιοτ σεπας
μπόττε επποττε ιταλνωτα θε-ιεοτ πιοτ κιιεοτ
τηροτ. παι ετε-νειραν πε παι ηυ-ταςε μαπαώτ
ιωειαωοτιχωλωω. εωταιν λε ετουκαταρτοσ
ερατη παπε ερραη εγκ-νειναστρος τηροτ ετρεφ
προβαλε εροοτ. πεκτνποσ σε πε παι ενταίουσ
εσωρ μμοσ εβολ.

εωται σε γωσι εντπνοσ κπεναστρος κοε
ετοτεποβολ μμοσ. εκπαρ-πε εραη εγκωσ
πτειε γαζε εμπατεπροβαλε εβολ εροοτ. ετε-
παι πε πεκτνποσ κοε ετικη ερραη μμοσ. επεσο
σε μπειτυποσ πε πσι πιοττε ιταλνωια.

1 MS πιοτ: read πιοττε.
8 MS σε inserted above.
9 W. ετοτεποβολ, Schw. ετοτεποβολ; read ετοτεπροβαλε.
20 MS γωσι: read γωσι.
22 MS ατατηματικ: read ατατηματικ,
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*¹ which is on his face thus:

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

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

---

¹ (20.21) character; perhaps impress, mark; originally figures engraved on stone; cf. Festugièr (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 36ff.; (see also 88.13ff., 23ff.).
πωρην ποτρουν ηνι δε πεντακοττε μενοι ποιπ
ιεπ πιοττε ιταλοιαι ετε παι ηνι πενταμε
πορπιος αγερατε
γη-νηδεματαγει μυς
αγερατοι απεικαλει μη
ραπ απαλωτ ζεκαδας εγετρε-

7 W. Schw. topos; read τοπος.
15 MS τηνλη; read τηνλη.
21 page 9: the leaf is preserved as a whole but with numerous central defects; it measures 28 1/2 x 17 cms.
voice, saying thus: ... And when he had given voice, there came forth this voice which is the emanation. It was of this type as it proceeded forth from one side after another of each treasury.

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

(Jeu 1)¹ Place Jeu

... Jeu

Jeu

He will emanate

This is his character. He will set up a rank corresponding to the treasuries, and will place it as watchers² at the gate² 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; On8th9th 62; Keph LVI p. 142; (also U 239.25).
³ 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.
пекаря за
ωνζωοζαζη
οδ. ἡπαζαζαζ
Ηζαζαζαζ
Θηζαιαζαζ
ειςζασθαζαζ
Φωζαιαζαζαζαζατο
Χωζηζαζαζ
φαζαζαζω
ραζαζαζο
ωςζαζαζαι
ξαιςζαζωφωζαζαι
ζαζινοτεζεζ?
Φτωζαζαζαζα
ναι πενειοντ
μεζηλαζ.

πενκεπεβολαν ωνπεβνεολτρος. πτος ας
ωςος ον αετρε-οτκυ ιτας κια κια επιστοτε ιταλιω-
ςια. ιμορπ αετρεβοτην γραι ιοντυ γεκας
εεπεβολολοεοε. ωνπεβνεολτρος ποτατο-
προβολαν ωςος εβολ ετε-ναι πε εντακηατ παλε
γραι εχωτ. πτος ας πιοστε ιταλιωςια. αετρο-
ναδ κιαι εβολ ων-πεοτοπος ιμορπ. ετε-ναι
ας τοτοπον εβολ πτερε-τζομα δοτην γραι
ιοντυ. τα τε τιμορ πελαν ενταζτας αεικια
εεπεβολολοεοε ζαποτοποβαζ εβολ.

7 MS ων-πεοτοπος; read ων-πεοτοπος.
26 τιμορ προβολι; read τιμορ προβολι.
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

... J eu

... ... ... Jeu

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

These are the three watchers\(^2\)

---

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

\(^2\) (26) three watchers; see Kropp (Bibl. 22) II p. 40 ff.; 1ApJas 33.
nai ne itazic entagtretple meout ehol eto meantia itazic kata-thon e-te-nai ne pet- 
typo soot napo nca-pica 5 nca-nai etiwo te 
egoti epoolo. ouh-stamhwe my | p. 10 tagic 
5 naagrajatou hnotou nap-nai eipazout throt. 
ouh-mantchoote napo qh-ntagic tagic epiran 
meout ne throt kata-tagic epiran meout ne 
mantchoote eto-mantchoote napo qh-ntagic tagic 
peiran ne nai ozawzi

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<td>θωζαιω πιωμιτ</td>
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<td>μφυλαι ετε-ναι ne</td>
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πυορι τε ιταζικ amosehastroc teqoite itazih 
aac ameeboli phiagi nai amantchoote ehol qh-
20

18 MS πυορι; read τυορι. MS teqoite; read te teqoite. 

32
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, there being twelve heads in each rank. His name is this: ...

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.

1 (7, 8) this name is that of the twelve; lit. this name of them is the twelve (cf. 55.1; 56.22 etc.).
neifālaq, ταρ ισχνν
ακ εντάξις ιπνθσατρος
αμποτοειν


nai ne peuchαρακτηρ

p. 11. ετα-μυτσχοοας καπε γα-πτονος
πτονος ιτταξις μπενως[& in margin] σατρος πεθ-
σατρος ετε-κειραν κε ετεμ-πτονος. κειραν χωρισ-
πετασωπε κεντος. nai ne pe meifalg ωζααιω
ωοωρ ωσαβαω

nai ne γα-ζωαιωτι ιτασιπροβαλε μεμοοτ εθολ
ιτερε-τσομ κοθοτ γραι κεντις ασιπροβαλε εθολ
25 μαμτιϊς ακρ ετε-ναι ne τεβαμυτσχοοας καπε γα-

2 W. Schw. ἡδη δ ne; ne no longer visible.
12 MS nai; read nai ne.
16 page 11: the upper left hand corner of the leaf is missing and there are many defects; it measures 29 x 7 1/2 cms.
8. (Jeu 3)

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

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

Jeu

The *watchers* which stand within the *gates*

<table>
<thead>
<tr>
<th>This is his <em>character</em>:</th>
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<td>...</td>
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<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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

These are they which ... *emanated*, when the power radiated within him. He *emanated* twelve *emanations*, these being his twelve heads in each *emanation*, and this name is that of the twelve
τεπροβολη τεπροβολη επειραν μερεος πε μερη τικα τοτι τοτι μπαγικ ετε-ναι πε οτει μπολ ποτει ταιςονε γαι ηε πραν μπεροβολη

15 ετη-μερηδια κανε ομ-πτοπος μπεθνεατρος ετη-μερηταγικ ετε-νειραν πε ετη-μερη πτοπος μερητικ ομ-ταλικ ταλικ επειραν μερος πε μερητικ χωρικ-μεταπονε πρατον ετημερησε πετε επαιςτε ετερεψ-αναλεκς ποτοην κατ.

20 p.12. γαι ηε κατα-ζοζωαι προβαλε μερος εβολ υτερε-τσομ βοθοσ γρα πρατη ακπροβαλε εβολ μερητικ μεπροβολη ετε-ναι ηε ιη κανε. ετη-τεπροβολη τεπροβολη επειραν μερος πε μερητικ σποοτε κατα-τοτι τοτι μπαγικ ετε-ναι πε οτει

1 MS διμητικ; read μερητικ.
17 MS ετημερηδια; read ετη-μερηδια.
20 ζοζωαι; ζωζωαι 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)

<table>
<thead>
<tr>
<th>His name</th>
<th>These are the names of the three watchers: ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeu</td>
<td>These also are the names of the emanations: ...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
</tr>
</tbody>
</table>

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 ... 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) זָצָעַר, 俸會; see On8th9th 56 (also 84.6; 124.9-17).
μηθολ ηοτει τεανυον χωρικ-πετφλαζ. πραν 


10

περαν 

ινωθωιω

ιευ


5

πευχαρακτηρ

nai ne po meftlag

ai: swat: roza nai

qwep ne neprobolos

ote. wwahecav:

awcaewiaw: aqamaiaw:

wazaqve: wicapa:

wώwαλα氨酸: wειλιαωι:

wαqιωνια: εωραεςω:

wαωμιωυ: εωιωζια:

zαελχωζα:

επι-αντενοοεκ 

καπε γμ-πτοπος 

πτοπος 

πιςεις

σατρος 

ιτε-πετατικ [διν margin]. ετε-νειραν 

πο ετι-

πτοπος. ετι-νι δι-τατικ τατικ επιραν 

αεροο

πε 

απω χωρικ-πετναψωνε 

πρυτοι. ετυαντας

πε 

επε ανειωτ 

ετρεφτ-ατπαλικ 

ποτοευ 

nai ne pta-ωωω 

προβαλε 

αεροο 

eβολ πτερε-

τοαε εμπαιωτ 

κοτι 

γρα 

πρυτι 

αεμπροβαλε 

eβολ 

με 

αεμπροβολ 

ερε-αε 

καπε 

επιρ | 

p. 13 

αεροο 

πε 

αινατς-

ιδ επι-αντενοοεκ 

κατα-τοτε 

τοτε 

ιπτατικ 

ερε-

οτει 

μηθολ 

ηοτει 

τεανυον 

χωρικ-πετφλαζ. 

πυο-

25 

με 

eωθι 

ιδαι 

eαε'

7 τιωωω: ιωωω 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)  

<table>
<thead>
<tr>
<th>His name</th>
<th>These are the three watchers:</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>... ...</td>
</tr>
<tr>
<td>Jeu</td>
<td>These are the emanations:</td>
</tr>
<tr>
<td>...</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 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 watchers¹ ... ... ...

¹ (28) the three watchers; Schmidt omits.
11. (Jeu 6)

These are the three watchers:

His name

...  

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-antchoooc nape gle-pe ete-nettagic ne. ete-kran ne etn-iptopoc. etn-antchoooc qn-ittas gic ttazic. enpiran meloov ne melantib xwpic-net nashone pnaot etwanktemete enaioet etrept-

15 atiamic notoem nat.

nai ne ita-zizow probale meloov ebol itere-
tsom paitoet dotbog gra phteq. aeproblaale
ebol melantib onproboln etn-antib nape qn-te
proboln teproboln. enpiran meloov ne multip.

20 etn-antib kata-toeti totei nttagic. epe-otei
mphol potei teancon. ete-nai ne kran xnopros-

---

11 MS nettagic, read nettagic.
17 MS tosm paitot; read tosm maioet. t inserted above o in paitot.
MS gra phteq; read grai phteq.
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*. 
59
THE FIRST BOOK OF JEU

δολοοε γυρικ-πετφρλαγ. πυ αεφλαγ. ηας.
ιοτεαι. ενωιν.

κυ
μ.

ιεγνυ
νθρ

πεφραν
οαιαω
ιεγνυ

παν
περ δε
θωειδο:
θεηθ:
πεφαψ:
αεσεωναι.
θεναισιε"
θεναιι.
θεναιι.
ειναιαφωσ:
θωριζο.

10

nai πε πραν επεπροβος
λοοε γυρικ-πετφρλαγ.
πυ αεφλαγ. θωειδο:
θεηθ:
πεφαψ:
αεσεωναι.
θεναισιε"
θεναιι.
θεναιι.
ειναιαφωσ:
θωριζο.

επι-λειτενους ειαν ειναιεναιρος ετε-νεφταηη
πε. ετε-πραν εν ετε-ποπος. επι-επητη
δη-ταηη ταηη επειραν μελοοε εν απη
γυρικ-
πετφρλαγε ιοηιντοε επιεανεαηε εροη επαιωο
eπερεφτ-αθηλαηε κοτεοει εαη.

15

nai πε ετα-οαιαω προβαλε μελοοε εβολ υπερε
τοοαι 
μπειοε ιοτοηε εραι εαητη, 
αεποβαλε εβολ 
επι-λειτενους 
περ δε
απη 
ταηη 
περ 
επειρα
μελοοε 
εν απη
επι-επητη
κατα-τοοηε 
τοοη επηηηη 
ερη-οηε 
μπολ

20

ποηε ταινηοη, 
πραν 
μποηοωο 
αεφλαγ. οδηηε:
θεζαι. ααθηει.

25

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

44
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 mpt mefta eide, wkeia, ioniow. nai ne pran hnpbrodo khwric-netphlag.

wzaeie'  owhniehe.

aptozae.

wzaw'  owhniehe.

eioe'  ezepoxwiza.

paranizaw'  borehdazi.

wzazedee'  eioftza.'

etn-mantib nape qm-tponos ntonoc ete-nettagic ne. ete-pran ne etn-tponos. etn-mantib qm-ttaz.

15 ttagic epeiran mmmot ne mantib khwric-nettagwne nsghtov. etwany epamw epref'at.

nai ne nta-ioniow prohale mmmot ehol.

ntere-tsoa amamw kotbol qrai prhty, aqpro-

hal ehol amh mnpbrohol. etn-mantib nape qm-
tepbrodo tepbrohol. epeiran mmmot ne amh.

etn-mantib kata-tosei tosei nntagie epe-osei kote eostei tancon. np meftlag eixaw. eiah. owhiel.

16 MSnghtov; read prhtov.
14. (Jeu 9)  These are the names of the three watchers: ... ... ...

<table>
<thead>
<tr>
<th>His name</th>
<th>These are the names of the emanations, except for their watchers:</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

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. The three watchers: ... ... ...

47
etn-απτενοντε κανε γν-πτοπος πτοπος ετε-κεψ
tαγις πε. ετε-κραν πε ετν-πτοπος. etn-απτενοντε
gn-ταγις ταγις επειραν μελουν πε μελι χωρικ-
πεταξιων πνητοτ. ετπαντετα κατετε επαιωτ ετπεξ-
ατηλεις πνηοειν πατ.

nai πε κτα-ειλιων προβαλε μελουν εβολ.
πτερε-τσωμ μπαιωτ λοιδον εραι πνητυ. αερπος
βαλε εβολ μελητι μπροβαλν. etn-απτενοντε
cαμβολοι ξε-τεπροβολη τεπροβολη επειραν
μελοου πε μελαντενοντε. etn-αντικ ητα-τοτει
tοτει πιταγις. ερε-οτει κωτε εστει τανπον ετε-ναι
πε πετραν χωρικ-πετιλαζ. πυκαμι τετιλαζ
ειλαε: ιεαε: χαρακαε.

1 page 17: the leaf is preserved as a whole, but with numerous defects; it
measures 28\(\frac{1}{2}\) x 17 cms.
17 MS ειλιων; ειλιων written above.
20 MS μπροβαλν ρη; read nai ρη-.
15. (Jeu 10)

The three watchers:

His name
... ... ...

Jeu
... ...

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:
... ... ... |
etn-antcnoostc nape γμ-περφονσατρος ετε-περφονσατρος ετε-περφονσατρος

ετε-παραν πε-αι ετε-παραν πε-αι ετε-παραν πε-αι ετε-παραν πε-αι ετε-

15 antcnoostc ιν-τατικ επείραν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ είν αλλοσ εί

ναι πε ιτα-ττοσαλα πορβάλε αλλοσ ε inevitably ειναί

20 αλλοσ είναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ειναί ει

25 από τζέιε.
16. (Jeu 11)

<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>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
</tr>
<tr>
<td>His character:</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-απτενοος κατε ρη-πευνοσκατρος. ετε-πευν-
τατικ ιε. ετε-κραν ιε ετε-ντοπος. ετν-απτενοος
και-τατικ τατικ ενεπαρπ μοοοτ ιε μελαντενοος
χωρικ-μελανοντε κατηστο ετμαντειαστε επαιωτ
ετρεκτ-ατηαλικ κοοοει κατ.

Nai ηε κτα-κωθει προβαλε μοοοτ εβολ ιπερ-
τσαλ καπαιωτ δουθοτ ορα εκτικ. ακροβαλε
εβολ απαπλενοος αποβολη. ετη-απτενοος κανε
και-τεποβολη τεποβολη ενεπαρπ μοοοτ ιε απα-
μαλτικ. ετη-απτενοος κατα-τοτει τοτει ιπε-
τατικ ερε-οτει αποβολ κοτει ταπικον ετε-ηαι ιε
κετρικ-κροταλακ. πο μεπταλα δροκολ· δαγαρ το
κολαζ.

2 page 19: the upper and lower left hand parts of the leaf are missing and
there are many defects; it measures 27 1/2 x 17 cms.
12 ετη-; MS ν inserted above.
17. (Jeu 12)

The three watchers:

His name

... ... ...

The twelve emanations:

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, these being their names, except for their watchers. The three watchers ¹ ...

¹ (27) the three watchers; Schmidt omits.
THE FIRST BOOK OF JEU

15 MS: the words 

Peθαντχαρακτήρ

πωλεντ ιεφτάλας
θωφάζα· ειεαζ·
edαζ· πικ ιαπροβολη
πρωζαιε· ζα...χιας·
anawaz·
ωζαζιεζοτζαζ·
θωφάζα· φτεζαζ·
etφωζαζε· θωφάζα·
etφωζαζε· θωφάζα·
etφωζαζε· θωφάζα·
etφωζαζε· θωφάζα·
etφωζαζε· θωφάζα·
etφωζαζε· βαζαζαζ·

εσις-μηπτσοουε ηαπε γα-πεζθνσατρος ετε-νεφταζ
gις ηε· ετε-ηπαν ηε ηαι ετς-ιητοπος. ετς-μηπτ-
15 σποουε γα-τταζιε τταζιε επειραν μεμοου χωρις-
πεταςυπεν πνευτον ετςγαν γαμετε επαιστ ετρεφ-
απαλλιε ηοποειη καη·

ηαι ηε ιντα-ιζανια ενταςπροβαλε μεμοου εβολ
ιτερε-τσομ ηηπαίοτ ηοτόσον εραι πνευτι. αηπρο-
20 ηαλε εβολ μεμπτσοουε ιαπροβολη. ετς-μηπτ-
σποουε ηαπε γα-τεπροβολη τεπροβολη επειραν
μεμοου ηε μεμπτσοουε ετς-μηπτσοουε κατα-
τοτει τοτει μπαζιε ερε-οτει μηπολ ηοτει ταποη
ετε-ηαι ηε ηετραν χωρις-πεζθάλας. πι ιεφτάλας
25 τεφαζ· ειζαζ· ειεοτε·
18. (Jeu 14)\(^1\)

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

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

<table>
<thead>
<tr>
<th>His character:</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
</tr>
<tr>
<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:

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

\(^1\) (1) MS Jeu 13 omitted.
etn-antchooocr namely qm-peqounatroc ete-peq 
tazic ne. etet-pan ne hai etqe-ntpoc. etn-ant 
chouocr qm-tazic tazic epeiran məəos ne mns 
antchooocr χωρις-νεταύωπε πρὸντον eştangtze 
nete eπαιωτ eτρεχ-[ανάλεικ ποτοει nατ. 

hai ne ιτα-οίνζα προβαλε məəos eβολ πτερα-
tsoe apavos hοθυοq qrai πρήγμ. αcyprobal 
ebol məəntchooocr mppobol. etn-antqh npros 
boln nape qm-tpeqoboln tpeqoboln epeiran mə 
mos ne mns. etn-antchooocr kata-tosει tose 
ntazic epe-otros ημπολ ποτεi τελεποι. eτε-και 
ne πετραν χωρις-νεπφτλαξ. πu μφτλαξ εάνε· ωάζ· etazei.
19. (Jeu 15)

<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>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>His character</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-mintcnoose napc qm-topos topoc mepe[15]
ete-ipran ne nai etm-topos. etn-mintcnoose qmi-
ttagic tttagic epeiran meemoot ne mnih xwhrie-
netnauswpe hophov efwamt Panntere enaiot etrep-
atnaanoc nofeneh nay.

nai ne nta-dimwzh probale meemoot ehol iter-
tson meepaiot hophove qrai hophov. apiproba-
eh ehol meemintcnoose mprobolh. etn-mintcnoose napc
qm-teprobolh teprobolh epeiran meemoot ne mnih.
etn-mintcnoose kata-tosei tosei kitagic epe-sotei
mepbol hopei tvmcnc. ete-nai ne petran xwhrie-
netcglag. nu mecllag wiaga. azaz. azazh.

16 mnih; MS i inserted above.
22 MS mnh; read mnih.
20. (Jeu 16)

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

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

His character:

| ...                   |
| ...                   |

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: ... ... ... |
the leaf is badly damaged and there are defects throughout the left side; it measures 28 x 17 cms.

MS ωμρθμνετε; read ετυμρθμνετε.

15 MS µπτνανε; read µπτιβ νανε.
21. (Jeu 17)

<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>
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<td>...</td>
<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 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:

... ... ... |
ετυ-μιτσχοουε ναπε χει-μεσοχάτρος ετε-μεσ' τατικ πες ετε-πραν πες παι ετγ-ντόπος. ετυ-μιτσ
cχοουε γι-τατικ τατικ επειπάν μμοοτ πες μμιτσ

χωρίο-νταπασύνε προτον ετσανγ ταντες

eπας ετεμφ-ανάμες ποτος πατ.

παι πες ιπα-ιεζμα προβαλε μμοοτ εβολ πτερε-
tσολα μπατας δοτοτ ραϊ προτι. αμπραβαλε
eβολ μμιτσχοουε μπροβολη ετυ-μιτιβ ναπε ετ-
tεπροβολη τεπροβολη επειπαν μμοοτ πες μπιβ.

ετυ-μιτιβ κατα-τοτει τοτει μπατικ ερε-οτει μπιβολ

ποτει τασσον. ετε-παι πες πετραν χωριο-μετφτα

λας. πισοματ μειφλας οτταπε ετταπο ετταπο μπιβ.
22. (Jeu 18)

<table>
<thead>
<tr>
<th>His name</th>
<th>The three <em>watchers</em></th>
<th>...</th>
<th>...</th>
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</thead>
<tbody>
<tr>
<td>...</td>
<td>The twelve <em>emanations</em></td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
<td>...</td>
<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*: ... ... ... |
page 25: the upper part of the leaf is defective and there are numerous central defects; it measures 28 × 17 cms.

MS ήγραι; read γραι.
23. (Jeu 19)  

<table>
<thead>
<tr>
<th>His name</th>
<th>The three <strong>watchers</strong></th>
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<tbody>
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<td>...</td>
<td>...</td>
</tr>
<tr>
<td><strong>Jeu</strong></td>
<td>The twelve <strong>emanations</strong></td>
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<td>...</td>
<td>...</td>
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<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 *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**:  
... ... ... |
ἐπὶ-μυθισθοῦτε ὑπὲρ γυ-πιθανατρὸς πε[0] ἐπὶ-πειραὶ ταξις ἐν ἐπὶ-κραῖν ἱη ἐπὶ-πιθανοῖς. ἐπὶ-μυθιτὶ ἡμ-ταξις ταξις ἑπειραὶ με[0]οῦτο ἐν ἐπὶ-μυθισθοῦτε ἀκριβίαν-πεπιστομικὰ ὑποπλεῖ ἑπειραὶ με[0]οῦτο ἐν ἐπὶ-μυθισθοῦτε


12 πε[0] ditto.
17 MS ἱττα; read ἱττα.
22 πε; MS πας, a crossed out.
24. (Jeu 20)

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 in each rank, these being their names, except for their watchers. The three watchers: ... ... ... |
etn-luntih name gna-neq[!) ete-neqtagic ne ete-
upan ne nai eten-ntopos. etn-luntihntouc gna-
tagic tagic epeiran mmoos ne annb xwrnic-
15 netpaqwpe npton eplaqg tanete epaiot etrep-
dtamaic protoen nai.

nai ne nta-wazai probale mmoos ebol itera-
tsom apaiow botbou qrai nqtyq. aeproboale
ebol mmoos etn-luntih aprobon etn-luntih name gna-
tes
20 probaln teprobon epeiran mmoos ne apnaq-
tsooec etn-luntihntouc gna-tagic tagic etn-otei
annb motei tanecop ete-nai ne netpan xwrnic-
netfralg. nqoamnt mfralg tzwi. zwza
ied["

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

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 in each rank, and they are one outside the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |
etn-wntcsouc napc gre-petpgscatpgc ete-petpax-
gc ne ete-npan ne nai etnp-ntopoc. etn-wntit wh-
ntaig taigc npeirap meiouc ne amantit χωρικ-
nheuawone ncntov etuang nncete epano etreif-
atnswic nnotoc nat.

nai ne ntr-eiaziw probalc meiowc ehol eter-
tosc amawt notoq opai ncntc. acprobalc
20 ehol amantit amprobolc. etn-wntit napc qu-
teproboc teproboc npeirap meiowc ne amantit
etn-wntit qw-tosct tosct nntaig ere-one inote
ostc tencon ete-nai ne npeirap χωρικ-νεφτλαγ:
pn mepflaig leadiw: θωζαγαφα: wzaige.
26. (Jeu 22)

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 in each one of the ranks, and one surrounds the other endlessly, these being their names, except for their watchers. The three watchers: ... ... ... |
etui-mittisiosc nane γμ-πειρησατρος ετε-πραν
ηε ηαι ετυι-ιτοπος. ετυι-μιτις γηι-τταςις τταςις
epeiran ηημηουηη ηε αμηλα χιωρις-κενηαιςωπε πηνης
tot ετυηαλγηθετε επαυωε ετερεη'η-ατηαιςηη ηη-
oηοηηηη ηαη.

ηαι ηε ηηα-ιοπαζζω ηροβαλε ηημηουη ηεηοι
ιτερε-ηςομη εηπαυωε ηοηηος γραι ιγηηηη. αηηπρο-
βαλε ηεηοι αμηλ απηροβολη ετυι-μιηη ηαηε γηη-τες
ηηροβολη ηεηροβολη εηεηρ ηημηουη ηε αμηλ ετυι-
μιτις γηι-τοτιηη ηοηηιηιηιηιη ετε-ηαι ηε ηεηραη
χιωρις-κενηαιςωπε. πο μηφηλαζ οηνη' ηεζη' ηαη
οηζηεζη.

2 page 29: the leaf is preserved as a whole, but with many central defects;
it measures 28 x 16½ cms.
17 iopazzwo; read iopazza.
27. (Jeu 23)

<table>
<thead>
<tr>
<th>The three <em>watchers</em></th>
<th>...</th>
<th>...</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>His name</strong></td>
<td>...</td>
<td>...</td>
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<tr>
<td><strong>...</strong></td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td><strong>The twelve <em>emanations</em></strong></td>
<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*: ... ... ... |

28. (Jeu 24)

<table>
<thead>
<tr>
<th>The three <em>watchers</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>His name</td>
</tr>
<tr>
<td>...</td>
</tr>
<tr>
<td>Jeu</td>
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<td>...</td>
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</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*; ... ... ...
2 page 31: the leaf is defective on the left side and throughout the central area; it measures 28 × 17 cms.
29. (Jeu 25) The three watchers

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

His character

<table>
<thead>
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</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: ... ... ...
<table>
<thead>
<tr>
<th>page</th>
<th>5</th>
<th>10</th>
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</thead>
<tbody>
<tr>
<td><strong>THE FIRST BOOK OF JEU</strong></td>
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30. (Jeu 26) The three *watchers*

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<th>His name</th>
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<td>Twelve <em>emanations</em></td>
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<td>His <em>character</em></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)  

The three watchers  
... ...  
The twelve emanations  
... ...  

His name  ...  
... ...  
Jeu  ...  
... ...  

His character  ...  
... ...  

And there are twelve heads in his treasury; that is, the names are those 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: ... ... ...
... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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### 32. (Jeu 28)

<table>
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<tr>
<th>His name</th>
<th>〈The three watchers〉</th>
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<tr>
<td>〈The twelve emanations〉</td>
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<th>Jeu</th>
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<table>
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<tr>
<th>His character</th>
<th>〈The twelve emanations〉</th>
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</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 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. ἐγείρετε τοῦ λαίου ἐτε-
πευραὶ παρὰ τοὺς πάντας βιοῦ ὑπὲρ της ἀνθρώπης καὶ τῆς ἀρετῆς τῆς

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 1/2 x 15 1/2 cms.
7-82.26 pages 35-38 are two misplaced leaves which contain part of a gnostic
hymn.
8 W. Schw. παράρτημα; read παράρτημα.
(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 aion, and hast set up archons and decans and ministers in the fifth aion, 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 aion, 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 aion, and hast set up archons and decans and ministers in the sixth aion, 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 aion; 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 aion, and hast set up archons and decans and ministers in the seventh aion, 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 seventh aion; gather them all together and take them to the light.

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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 50.5, 15).
ταβολή ἀννοσμίος γραί ἐν-ναρχών ἀν-παχανος ἀν-πληθυστρος ἀμμαθερασθῇ ναὶ[ων] συνθοῦ τις ὡς ἐρωτὶ νυξίτωτ εποτοεῖν. >>

σωτὲ ἐρόι εὐταπίστε ἐρόκ πιστὴ μὴ παῖ
5 ενταφθωσθὸν γαί-πεζφ ἀστρε-ιεοτ σαμιε ἀμυ
μερεψαντι ναὶων αἰχμαδικα πρεπαρχών ἀμ-
γενεκανος ἀμ-γεπληθυστρος γραῖ γαί-παρε-
ψαντι ναὶων ετε-πεζραν ἁφσαρτον πε παὶ ἀς
ναζα.. σωτὲ ἀμελος πιε πταὶ παὶ ετηορε ἐβολ
10 χιτ-ταταβολὴ ἀννοσμίος γραί ἐν-ναρχών τις
sockopt ἀμ-παχανος ἀμ-πληθυστρος ἀμμαγερασθοτν |

p. 36. Αἰών συνθοῦ τιροτ ἐρωτὶ νυξίτωτ εποτοεῖν. >>

σωτὲ ἐρόι εὐταπίστε ἐρόκ πιστὴ μὴ παῖ εν-
15 ταφθωσθὸν γαί-πεζφ ἀστρε-ιεοτ σαμιε ἀμμαγερψε
ναὶων αἰω ἁφσαρχᾶα πρεπαρχῶν ἀμ-γεγενκανος
ἀμ-γεπληθυστρος γραῖ γαί-παρεγερψε ναὶων ετε-
πεζραν ἁφσαρτον πε παὶ ἀςαβαζα. σωτὲ ἀμελος
πιε πταὶ παὶ ετηορε ἐβολ χιτ-ταταβολὴ γραί γαί-
20 ἐναρχῶν ἀμ-παχανος ἀμ-πληθυστρος ἀμμαγερψε
ναὶων συνθοῦ τιροτ ἐρωτὶ νυξίτωτ εποτοεῖν. >>

σωτὲ ἐρόι εὐταπίστε ἐρόκ πιστὴ μὴ παῖ
25 ενταφθωσθὸν [γαί-πεζφ] ἀστρε-ιεοτ σαμιε ἀμ-
μερεψαντ ναὶων αἰχμαδικα πρεπαρχῶν ἀμ-γε-
(α)γενος ἀμ-γεπληθυστρος γραῖ γαί-παρεγερψεν

12 W. Schw. ἀιών; read παῖων.
16 MS πρεπαρχῶν; read πρεπαρχῶν.
17 MS ἁφσαρχῶν; read ἁφσαρχῶν.
19 MS χιτ-ταταβολὴ; read χιτ-ταταβολὴ ἀννοσμίος.
19, 20 MS γαί-ναρχῶν; read γαί-ναρχῶν.
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 |
καίων ἐτε-πευράν καθάρτον πε παί τανοταζ, σωτε ἑλληνικὴ μὴ ἤταν ετζαοοε ἐβόλ γιν-θατάσ δυνα μικροσκοπὸν γραι ἐν-παρχών τιροτ Ἕλ-ναες κανος Ἕλ-ν-κλιτοτρυγος ἐπιμερείαν καίων σωτὸν τιροτ εροτὴν πνεύμων εποτοῖν.  

σωτὴ εροι εἰςτακετε εροι πιστὴ παῖν ἐτε-τακφοτοῦν γρα-πεύφ αὐτρε-ιεοῦ σαῦνε ἐπιμερεῖς κανοτοῦ καίων αἰκναοιατα κρεπαρχῶν Ἕλ-ν-γένας δακανος Ἕλ-ν-κλιτοτρυγος γραι Ἕλ-πεπεριατοτοῦν 

καίων ἐτε-πευράν καθάρτον πε παί πλοτᾶάα | p. 37. σωτε ἑλληνικὴ μὴ ἤταν ετζαοοε ἐβόλ γιν-θατάσ δυνα μικροσκοπὸν γραι ἐν-παρχών (τη)τοτ Ἕλ-ν-ν-κακανος Ἕλ-ν-κλιτοτρυγος Ἕλ-ν-πεπεριατοτοῦν καίων σωτὸν τιροτ εροτὴν πνεύμων εποτοῖν.  

σωτὴ εροι εἰςτακετε εροι πιστὴ παῖν ἐτε-τακφοτοῦν γρα-πεύφ αὐτρε-ιεοῦ σαῦνε ἐπιμερεῖς κανοτοῦ καίων αἰκναοιατα κρεπαρχῶν Ἕλ-ν-γένας δακανος Ἕλ-ν-κλιτοτρυγος(π)νος γραι Ἕλ-πεπεριατεκτὸν καίων ἐτε-πευράν καθάρτον πε παί παρνάσα.. 

σωτὴ ἑλληνικὴ μὴ ἤταν ετζαοοε ἐβόλ γιν-θατάσ δυνα μικροσκοπὸν γραι ἐν-παρχών τιροτ Ἕλ-ν-ν-κακανος Ἕλ-ν-κλιτοτρυγος Ἕλ-ν-πεπεριατεκτὸν καίων σωτὸν τιροτ εροτὴν πνεύμων εποτοῖν.  

σωτὴ εροι εἰςτακετε εροι πιστὴ παῖν ἐτε-τακφοτοῦν γρα-πεύφ αὐτρε-ιεοῦ σαῦνε ἐπιμεροποι ἐπικατάταυτε ἄπροβολον παροντός γραι ἐν-νοτ- ταζε ἐπιμερεὶατοτοῦτε καίων Ἕλ-ν-ν-παρχών 

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 (μη)πεπεριατοτοῦν; read μπεπεριατοτοῦν.
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

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1 (16, 17) twelfth aeon; see PS 178.
μη-μετηνοῦτε μη-μετξοεις μη-μεταρχασσελός μη-μετασσελός μη-μεταξανανός μη-μεταλλιτόργος ετε-μεθραία μαθαρτόν πε π(η) χαζαμάζαω. σωτε μεμελέλος ημι ιταί ημι ετηοορε εβολ χιν-θικαῖ
5

κολι μπικοκαλός γραὶ γιν- | p. 38. ζονταντε μπροβολι μαγορατος μη-(η)μεταρχώι μη-μετηνοῦτε μη-μετξοεις (α)μη-μεταρχασσελός μη-μετασσελός μη-(η)μεταξανανός μη-μεταλλιτόργος ατω πυςοοργόν τηροῦ εροτη πυξιτὸν εποτοεῖν. >>

σωτε εροι ενταχισται ερον πιθρυ μηγ ημι ενταχιστοῦ γρα-πεπεριστριον αιγκολείς μη-μεμελαντισσαντα παῦ δω ασκασιτα μηπομεντ υποτε μη-μαγορατος γραὶ γρα-μεμελαντισσαντα παῦ δω ετε-μεθραία μαθαρτόν πε ημι χαζαμάζαα.

10

σωτε μεμελέλος ημι ιταί ετηοορε γραὶ γρα-πυομεντ υποτε μη-μαγορατος ατω πυςοοργόν τηροῦ εροτη πυξιτὸν εποτοεῖν. >>

σωτε εροι ενταχισται ερον πιθρυ μηγ ημι ενταχιστοῦ γρα-πεπεριστριον αιγκολείς μη-μεμελαντισσαντα παῦ δω ασκασιτα μηπομεντ 15

ροῦ μη-μαγαρᾶω και ενταβιςτιετε επιαντερο μη-μεοτειν γραὶ γμ-οτοπος μανχ ενετοτε ετε-μεθραία μαθαρτόν πε πη χαζαμαζαραζα. σωτε μεμελέλος

ημι ιταί ετηοορε εβολ χιν-θικαῖκολι μπικοκαλός γραὶ γμ-μαρχώι τηροῦ μη-μαγανανός μη-απις τυτρος ατω πυςοοργόν τηροῦ εροτη πυξιτὸν εποτοεῖν γαμην γαμην γαμην.

20

5 W. Schw. ζονταντε; read πινταντε.
12 W. Schw. ασκασιτα; read ασκασιτα.
20 MS επιαντερο; read επιαντερο.
20, 21 MS μποτειν: read μποτοεῖν.
and their lords and their archangels and their angels and their decans 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 Jabraoth, who have believed in the Kingdom of the Light, in a place of pure air 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.

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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).
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......προην επιτετωμενε

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: πυφ πυφ πτετηφρανικ μπ-περαν.

12 the same cryptogram probably stands here for the phrase: επιτοι προην μπετονατρος.

15 the cryptogram here denotes: ταταζικ ετιωτε εροι.

16 MS επανει; read επανει.

20 MS τ αταζικ; read τε αταζικ.

22 MS ετιτωμενε; read ετιτωμενε.
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.
ευανεισθησθαι εὐδοκεῖν εἰς τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος ἀναγκάζοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδίῳ τοῦτον εἰρηνεύειν τὸ βασιλείαν ὑπεντείκοντος καὶ τὸν θεὸν ἀλλὰ καὶ τὸν ἰδί其它问题

6-9 the diagram is missing, but seen in W. Schw.
10 MS πταγικ; read μη-πταγικ.
14 MS πταγικ; read επεμεπημθεν πονερ ανοι μπ-
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 I

¹ ἔσπερον; see 55.7; 124.9-17.
ημείς επετοποσον οἱωζωόν. σωτὰς σὲ τενοτ
ετετυντικωρ ἑβολ ἀμ-πετίνηττυ τιρ ἐρε-γ ἑπετο-
ποσ κωτὲ ἐροφ. ετετυνανεὶ ἑπετοποσ σφρ ἀμαθτι
ἀμ-τετφφρ.

5 παὶ ς πεςρ ιεαωιναζαεὶς ἀχις νοσ-
κον ἀμαθιτε. ἐρε-τυσφος ἀμ-τετισιτι
τιτι τὶ το ἄθω ἀχι-πειραίαν σωφ ἀλ ἑκον
ιωζωόν ιενωζα ἄτω χαρ-κεφθαζ ἀμ-
ματαις ἀμ-καταπεταςμα ἱατσονον ἕντε ἔμα-
τεικω χα-πετεινωτ πετ-ῖς ἱτετυνιοῦρ ἐροφι 
vο. παὶ σὲ πη τςκικω εφραί ἀμαθέσερ ἀμ-πετί-

10 νήτηττυ τιρ ἐρε-γ. ετετυνανεὶ ἑπετοποσ ἔσφατισι
Ἀμ-τετφφραζιε

παὶ ς πεςραν ζαλτζαζα
ἀχις νοσκον ἀμαθιτε
ἐρε-τυσφος ἀμ-τετισιτι

20 δρκα. ἄτω ἀχι-πειραίαν
σωφ ἄλ ἑκον εεεειεν
ιωζαζαεἰς ἄτω χαρ-κε-
φθαζ ἀμ-ματαις ἀμ-
καταπεταςμα ἱατσο
νο

25 ἕντε ἔμα-
τεικω χα-πετεινωτ πετ-
ἰς ἱτετυνιοῦρ ἐροφι. παὶ σὲ πη τςκικω εφραί
ἀμαθί ἀμ-πετίνηττυ τιρου.
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 (1) (which surrounds me); MS: cryptogram; see also 85.13; 86.2 etc.).
palsin on anei ebol ephageio noner nte-otins zazan anon mni-ye: cwtam se tenot tsshinw egrai mnepaido mni-ntetivte; tir epe-c itonoc kowte er ye. etetinwanei se epeitonoc efragize mmati qn-teis efragic ete-tai te.

pai pe nepsran zhnhawezwaz aijj potson mate epe-tepyzihfoc qn-ntetivta qrnz palcin on onouaze mneip ut nono wos othwza atw hare-pefta mni-ntazic mni-nkhatapetacesa watsconot naf wantetivwnk enitonoc mnetenwot nq-tezq ntezqoorn egr. pai se pe tssnih egrai mnepaido.


0 itoot ne tiztne mneitonoce etfagerateq nqns toto. peuyoody snaq epe-nialfwa nqntoq mneiy itonoc xk-snaq qitpe atw snat qipensht. itoot ne nepioote mmaoue enlandh eraty mniwot epeiy tonoc atw mmepzhiti. nialfa qosyt itoot ne

25 nkatapetacesa etshy erom, palsin on epe-ib itonoc qm-pesjenep ethi-matib nape qm-ptonoc itonoc epeiran mmoost ne amib ethi-ib itazig qm-

7 MS mate; read mmatet.
16 W. Schw. ...k p; read [anok] mni-tazigc. etkowte epos.
18 wazanzo; read wazanzw.
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 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: \( \square \), 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 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.
πενενερ οτι-δεικναίει πταίς γυναικείς γιαν-πενε
ονερ παί κινετρο-οταν αρχεί εξωσοτος κες
μοτε ερος οε-πυτροι πτωσί. άτω πυτροι έμφ.
ναλίν οι εσξ-οπτάθι μματά γιοτα άμερο.
5 παλιν οι μπεκόλ οε-γιεβόλ μοη νε. οτι-
μπάν μμαθ μοης ερε-ο μεφτάλ γιρωσ οσ-
τύθαν τπαν εοτότε πραν μπότα πότα μμαθο.
τενσ τε ετετιμαίει επετοπός σεφραίζε με
μοτί γι-τεσφατικε ετε-τάι τε. άπανε πε
ζαφαζαζαν αξις ποτεσον μματάς ερε-τεσφήςο
gamma-τσι(δ) λώπε. | p. 43. ταί τε τεσφατικ
παλιν οι αξι-πεικεραν γως-
ους μπόματ άεον γιαναζας
ζωλαζαν. άτω γαρ-ντας
γις αινι-κακαπετάεςα σοιοτ
νας σαντετινάοι εποπός
καπειωτ άντς τς
μπέρ-μοοή εροτί σαντετινάοι
ετπάλν προσιμ μπεγορε
πτε-μεφτάλ γετματά
νες
νας τεσφάτικει μπεγειωτ μπεσοντ
νας ζε-άα-
σοιοτες σαντετινάοι εποπός
tρεσφιμοτο. άπα
σε νε
ντομο
tομο
μπερ
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4 MS illegible; Schw. μματε γιοτα.
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. πσινκώ; read τσινκώ.
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.

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.

(7) the name of each one of them is different; Schmidt: the name of each one of them is a unique name.
εἰςχνητε σε αἰῶν ορθω ἐνωὶ ἐγραὶ κερδηκρη
tηροτ μιμ-νεταμασπε ηρητοτ τηροτ μιμ-νενκρ
ἀποστε ἱταλνοια ετε-πειραὶ πε παι ἑδεω
εὐτυχωλίω ἓμα-πεινεισκρος ἴναταινω.
5 ἵπεμετε σε αἰξε-πευκῳ ἐγραὶ ἑρωτη
tηροτ ἄπρις-νεταμασπε ηρητοτ τηροτ εἰθωνεταιετε
ἐπειεωτ ετρεψῳ-ἀτναλίς κοτοειν νατ.

tοτε πεξε-μαθηνε ἱς παξ χε-πειξοἱς εἰε
πνα-πειτος τηροτ υῃσε ετι-ες-οτ ἵ ἱοο
10 απεισωτ ετιρητοτ υῃσε ετι-ες-οτ μιμ-νετατας
ηροτ πνατῳσπε ετι-ες-οτ ιωδ ο ἱοο
αποκερατη ετι-ες-οτ ιωδ.

πεξε-ἰς ΝΑΤ σε-πνατῳσπε ετε-πεικοτι ἱμμεετε
στα πιωτ ῥοξπῃ επαροτ εληπκοτῃ εροῃ | p. 44.

15 αλσοκή εροῃ τιρη. ἔξατ-πεικοτι ἱμμεετε επασφ.

16 καὶ ἔξατ-πεικοτι ἱμμεετε ἔτστης

17 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ Ἰεπεικοτι ἱμμεετε ετεβολ Ἰττ-πασωτ πε αἰκρή

18 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ Ἰεπεικοτι ἱμμεετε ετεβολ Ἰττ-πασωτ πε αἰκρή

19 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ Ἰεπεικοτι ἱμμεετε ετεβολ Ἰττ-πασωτ πε αἰκρή

20 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ Ἰεπεικοτι ἱμμεετε ετεβολ Ἰττ-πασωτ πε αἰκρή

21 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ ἘΠΟΒΟΛΗ ἱμμοὶ εβόλ εανοῖ πε πῃροπ ἐμπρο-

22 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ ἘΠΟΒΟΛΗ ἱμμοὶ εβόλ εανοῖ πε πῃροπ ἐμπρο-

23 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ ἘΠΟΒΟΛΗ ἱμμοὶ εβόλ εανοῖ πε πῃροπ ἐμπρο-

24 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ ἘΠΟΒΟΛΗ ἱμμοὶ εβόλ εανοῖ πε πῃροπ ἐμπρο-

25 ἀπεράντοτο φραὶ ἐγραὶ ἐληπκοτῃ εροῃ ἘΠΟΒΟΛΗ ἱμμοὶ εβόλ εανοῖ πε πῃροπ ἐμπρο-


1 MS εἰςχνητε; read εἰςχνητε.
17 MS Ἰττ-πασωτ; read Ἰττ-πασωτ.
18 MS αἰπωνε; read αἰπωνε.
19 MS ἘΠΟΒΟΛΗ; read ἘΠΟΒΟΛΗ.
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.).
希腊文:

γάλιν ον ακαθαργει εβόλ ιεα-μεσερί οςσώμε 
πνειτόπος τηρ εκαθαργει εβόλ ιεα-μεσερί. αςσ 
τρετσώμε πνειτόπος τηροτ. 
γάλιν ον αςσ μελετεγ κροοτ εβόλ. αςστρεξ 
κιμ ετσωμ κει. αςστρετσώμε πνειαντέ τηροτ 
κατα-τόπος αταγερατοτ κατα-τόπος τηροτ κιν 
μπσορι ψάραι εφαι μμοοτ τηροτ. κτοτ γωσ 
ον παντο αςσιμ επειάντε τηροτ. αςστρε-ποτ 
ποτα προβαλε εβολ μιμ μπροβόλη. αςσμορόε εβολ 
ει-νειτόπος κιν μπσορι ψάραι εφαι μμοοτ 
τηροτ πνεοσυρ.

πτωτι γωτ-νττιν καμαθηνής αςσι-τττιν γραϊ 
ει-ντόπος κναπσαμοτην. ετε ηο κοτταγις χεκασ 
ετετσώμοοε μμοοι ει-ντόπος κιμ ετιανάω 
εροοτ. ετρετετιακονι παί | p.45. ει-ντόπος τη 
ροτ εφιαάωι εροοτ πταμοτε ερωτι χε-μααοθηνής. 
τενοτ σε ετετσωκει εβολ ει-νειτόπος τηρ 
αςι-νειρ ενταγοος ερωτι μι-νεςεφρ ετρετετιςφρ 
μμωτι μμοοτ ατω πτετιςι μπραν πνεοσφραγις.
15 
ερε-τετεςφος ει-τετιςφι ατω ψαρω-νεφαδα 
μα-νταγις μα-νικαταπεταςαω ψαροκοτ κατ. 
ψαντετιβωκ εντόπος μπετεςωτ. γαλιν ον πτετι 
αγορ μμοοτ ερωτι τηροτ εντόπος κναπσαμοτη 
κεως ψαντετιβωκ εντόπος μποοτε πταλνήσια.
20 
ταί σε τε τετικω εφαι τηρε πνεοσυρ ενταλουω 
είωρ μμοοτ πντι εβολ.
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.”

1 (15-95.22) 6 pages of the MS are missing; Schmidt used the Woide/Schwartz transcript of the text here.
τοτε πεσε-ΜΜΑΘΝΗΣ Χ, ηᾶς ξε-πξνεις επίθαν 
ανξοος ερον επξω ΜΜΟΣ ξε-μα ηᾶς η(ο)τραν 
ΜΜΑΤΕ ηνξωσε έντοπος ηερον τοτε άνξοος ηᾶς 
ξε-μπιτοτι ηπιτοπος ηερον ειπρετετημοσύν άπ
ΜΜΟΙΤ. άτω Θναξοος ερωτί. εισθύτε ανμποτο 
τηρ ΜΜη-πηςπιτοτ έντοτ. άτω ανξω ερον άππετρ 
ΜΜη-πραν ιππεθέφη ΜΜη-πηςπιτος έντοτ επε-πτο 
πος έντοτ σοκοτ ηᾶς ηίν ηπιπορπ χάραοι έφα 
ΜΜΟΙΤ έντοτ.

10 τεκοτ σε μα ηᾶς αππαν ένταξοος ηᾶς. ξε-
εσθάνονω ειπρετετημοσύν ηιεν Θναξοος ερωτί 
τεκοτ σε πενξοεις ανξις ερον. ξεθάλες επεξοος 
ηπιτοπος ηερ ηιε[++]ιπεθόκοτ ηᾶς ηίν ηπιπορ 
χάραοι έφα 
ΜΜΟΙΤ έντοτ.

15 τοτε πεσε-ξή ηᾶς ξε-κωτάη ιπαξοος ερωτί 
ηπιτηκαάης ξα-πετηκίη ηπετηκαάης εροφ.

r. Ια6. τοτε πεξατ ηᾶς ξε-λτος σε ηπιοσ 
πραν ιπτε-πένειωτ ετσοον ηίν ηπιπορ η ε(τ)ήσ 
έρος. 

πεσε-ξή. ξε-μμμον: αλλα πραν ηπιος ναθνας 
20 ας έτρι-ηπιπος έντοτ επεξανξοος χαρε-ηπιπος 
έρος σοκοτ ηᾶς. έτρι-πε[++] ηίν ηπιπορ 
χάραο 
έφα 
ΜΜΟΙΤ 
έρος 
σω 
25 ηπιπος πος κοσοτ ηᾶς. έτρι-πε[++] ηίν 
ΜΜΟΙΤ 
χάραο 
ειπρετημοσύν ηερον 
ηπιπος 
ηπιπος 
πος ήα 
ηπιπος 
ηπιπος 
ηπιπος 
ηπιπος 
πος 
ηπιπος 
ηπιπος 
ηπιπος 
ηπιπος 

4 O. ἤπαντον; read ἤπαντον.
11 O. ηπε; read ηπε[++].
13 O. ηπιπος; read ηπιπος or ηπιπος.
18 O. ετκήτ?
40. Then the disciples of Christ said to him: “O Lord, when we said to thee: ‘Give us one name only which suffices for all places’ \(^1\), then thou didst say to us: ‘When I have finished allowing you to see all the places I will say it to you’. Behold, we have seen them all, and all those within them. And thou hast said to us their names and the name of their seals and all their ciphers, so that all the places from the first to the last of them all are drawn back. Now at this time give us the name about which thou hast said to us: ‘When I shall have finished showing you the treasuries I will say it to you’. Now at this time, our Lord, say it to us so that we may say it at all the places of the treasuries, and they be drawn back from the first to the last of them all.”

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

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

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

…

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

\(^1\) (2) one name alone which suffices for all places (see also 96.26).
πτάλνως εικαντοπος μίπανκανβόλ. αθερατ-τίττι
ρη-πτόπος μίπανκανβόλ πτετνοπομαζε μαμος. ατω
σφραγισε μαμώτι δι-τειςφραγις ετε-ταί τε
παί πε πεσραί τηνως

5 χαλάναςα αξις πε
πιρόγ χα καν μι
τε πτετνοφος δι-τετα-
σις χώς ετειςθαλς
ετετνοπομαζε μαμος

10 αξι-παί πιρόγ μι
κώτε μαμώτι επεκτού-
χοορ επενθερ ετετι-
νθτης σφραγις μαμώ-
τι δι-τειςφραγις αξι-

15 πεσραί ερε-τυςφος δι-τετασις μι
κώς εκ-πεις-
παί. π. 47. χώςογ ποτον μαματε ετετνοπο-
μαζε μαμος. ετετικώτε μαμώτι επεκ-χοορ επεκ-
ετετινθτς ετετιςθαλς το ετετνοπομαζε μαμος.
αξις χε-μαρε-νεφτάλαξ μαςς π. ταστι ταύτος

20 μι-ταβόλ. μι-ντάσις τι μις π. π. μι-πκατα-
πετάλωλ μις π. π. μι-κτοπ. πενθιούσε μαμοος
ετετιντηοτς τίρς μαροςοκοτ ματ χε-λιανομαζε
μπνος πραν πτερόχοορ μαν π. πιοττε κτοπ,
τίρ πε. τ. τιρ χαμπάλωκ επτοπος μαμοοτε κτα-
λινςα. ετετιος ετσενεξε-πειραν μι-νεςθαξε
μι-πειξα ετσενκωτε μαμώτι επεξα κχοορ επε-
ονταρ κ ετετθας-πτοπος ετετινθτς κα πεθα
μπτιν μι-νταςις πενθιοντας μι-πκαταλανες

8 ό. χώνες; ρεάδ χώνες.
16 παί 47; τη μελε εσυ μελε.
16,17 ό. ετετνοπομαζε; ρεάδ ετετνοπομαζε.
20, 21 ό. τι μας π. π. μαμοος; τονωμένολ.
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).
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taceta etsci epi-neieiove: semenacot nat throt 
xin nroth ehol memoot throt. xin apnorl 
warpai efae memoot thr semenacot nat egrai 
epeteine mem memoot shantetixiopor egror qn- 
pitopoc nne[ ] thr shantetixiopor 4a-pitopos mpm-
notte italhia. etamphil pitopoc nte-paiot.

eisynite aiw egrorr maplan etalaxooq egror 
piwor xe—’ielaxooq egrorx shantet-putopoc thn 
nne[ ] soro nat shantetixiopor 4a-pitopos mpmnotte 
italhia. etamphil pitopoc mmpaiot.

eisynite se aiw egrorx garer egrorx map-
axooq etetixiini ehol xe—ene—pt(o) throt 5tortep 
ethe-teqmatiopor etwoon grai kryty.
eisynite se aiw egrorx mmpetit ejetininote 
eroi thriti mmi r.48. tezparatis. mni-teqylfipos.

eisynite se aiw egrorx maplan etatetiyipt 
teretetiakaq 44l—petkhot.

ntereteouw de egrorx memox egrorx. pezaqh nat 
egrayratp 44l—pe[ ] mnancangoi xe—oteq—tityn 
pesi. putoet de atalqot neweq. aqmrourx egoro 
qg—pe[ ] aqhi egror epaereca wq[ ] nroth agaq— 
eratp 44l—pitopos etammat.

pezaqh de nat mmpetit xe—kote egori thrti. 
putoet de atkote egori throt. pezaqh nat xe— 
otwyih newi neqtiq—eooq nmlai ntaq—eooq egoro 
mmpaiot ethe—teqmatw ehol nneonatrop throt. 
putq de aqarxqi notmatete eqi—eooq egoro m—

1 W. peieiove; Schw. peieiove; read peieiove.
7 O. eisnhte; read eisnhte.
12 Schw. nta(o); read ntaqo.
13 W. etwoon; Schw. ethwoon, q crossed out.
20 O. atalqo; better atalqo.
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:
певеоу ефακε ηλλοσ πτεσε χε-αα-κοσ κακ ετε-

еτοι; не папност ιπαν ιτе-пият ете-пе(ι)сραλ ιе 

мпесипоπος 2υ- 2υ χε-ιποκ πεπακακη εροκ τηρι 

πτακαна-πια τμπηνοτι γαλλεεε εολ 

ελπυνοκε εροκ χε-οτ σε χε πεκοτου πιοττε 

πιατηρατι.

tote астре-песмавия апоут χε-γαμη γα-

μη γαμη пимолут псан. пехас кат пοτωρα 

χε-отоγε пбοι χε-γαμη пата-кοσ пιε.

палин ον пехас χε-τσαμетε εροκ ω πιοττε 

пαιοτ χε-ιποκ πεπακακα-πια τμπηνοτι 

гαλεεε εχεβοτον γραι ηοτιν χε-ω σε ω πιοτσ |

р. 49. τε πιατηρατι.

tote пехατ χε-αα-κοσ πι πσον.

tote пехас χε-τσαμετε εροκ ω πιοττε πιατ-

ηρατι χε-ιποκ πεπακακοτον γραι ηοτι 

γαμη γαμη επεκοτου πε ετρεβοτον. χε-οτ 

σε ω πιοττε πιατηρατι.

пехατ ον χε-αα-κοσ πι πσον.

τσαμετε εροκ ω πιοττε πιατηρατι 

χε-ιποκ ριτα-πεκοτου γαμη γαμη αλποτο 

гραι ηοτιν ειο ποτπροβολ ποτωτε. απωκε εολ 

гραι ηοτιν χε-οτ σε πεκοτου πε ετρα-пαι τηρο 

πιε. ω 

πιοττε πιατηρατι.

tote аσωμη χε-αα-κοσ πι пσον ω пιοττε пιαт-

ηρατι.

2 O. пе(ι)сραл; read пе́скра́л.
3 O. мпесипо́пос; read мпесипо́пос.
5 O. χε; read пе.
12 O. еχεβοτον; read еχεβοτον. ω; read от.
13 page 49: the leaf is now missing.
14 the cryptogram here denotes гαμη гαμη гαμη.
22 O. апωκε, perhaps dialectal; read апωκε.
25 O. атωμη; read атотωμη.
"I give glory to thee, thou who art he whose great name is Father, whose signs are of this type: \( \frac{\text{\(\star\)}}{\text{\(\star\)}} \) \\
Because thou hast completely withdrawn thyself into thyself in truth, until thou didst give place to this small idea\(^1\) 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".

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\(^{1}\) (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 FIRST BOOK OF JEU

94

94 THE

FIRST BOOK OF JEU

1

the cryptogram here stands for πνοττε πιηπριτατι. Ο. ακπροβολε; read ακπροβαλε.

10 O. ατωσψα; read ατωσψα.
13 O. ακριβολε; read ακριβαλε.
16 O. τε; read χε. O. πνοττε; read ω πνοττε.
22 Schw. ητρε-νηα; read ητρε-νηα.
24 Probably the words ο πνοττε ξε-ητοκ πεπτακβολατ ιαρα πνητι. separate ηροκ and μμμ ηηον.
"I sing praise to thee, O (unapproachable God)\(^1\), for thou hast emanated me as a single emanation. What now is thy will so that all these things should come into existence, O (unapproachable God)?"

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

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

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

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

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

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

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

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

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\(^1\) (1) O (unapproachable God): MS: cryptogram (also 94.9, 15 etc.).

\(^2\) (24) O unapproachable God, for thou thyself hast shone forth within): MS: these words are omitted.
πτεινεπροβολη ακκαοιστη μετο του που τη
τοτε πεζαυ ξε-ες τω πιες.
την ηπανετε ερον ξε-πτοκ πεντακοδοτοι δρα
5 τοι μεμι μεμιοι ανπροβαλα εβολ πεπραν ακτ
ραμ εροοκ ξε-ες, ξε-πτοκ σω πιες.
πεζαυ ξε-ες τω γ.
την ηπανετε ερον ξε-πτοκ πεντακοδοτοι δρα
πε πτι μεμι μεμιοι ανπροβαλα εβολ π[σ]επτοπος.
10 ακτρεσωπέ επ-πες τηρ ξε-πτοκ σε πενοτωμι
πε επε-παι τηροτ ωσπε ως.
τοτε ατοτωμι λε-ες τω πιες.
την ηπανετε ερον ηποκ τω ες τωτι ξε-πτοκ πεντακ
κοδοτοι δρα πεντι μεμι μεμιοι ανπροβαλα εβολ
15 πουταπαμιπι ακιμ απελατητε χεκαας εκαπ-παι
εστοι πεντοπ τι ξε-πνοτε πταλοποδ ξε-πτοκ σε πενο
τωμι πε επε-παι τηροτ ωσπε.
τοτε ατοτωμι λε-ες τω πιες.
την ηπανετε ερ ηποκ πιες ξε-πτοκ πεντακοδοτοι
20 δρο πεντι μεμι μεμιοι ανπροβαλα εβολ οταπ
παμιπι ακιμ απελιστε πταλοποδ επερε ασιω
πουλ αμπροβολη | π. 51. ετριγε-πες χεκαας
εστεπροβαλα εβολ ποταμπεπροβολη πουα[σ]η τοτ
πε πεμπαζιες τηροτ εν-κες. ξε-πτοκ σε πενοτωμι
25 πε παι επε-παι τηρ ωσπε ως.
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)*?"


tote atostwv xhe-\(\gamma\) wty.

\(\tau\)etame te eron itok piovtte pitaqrat\(\tau\) xev-ntov pentakwvthov xrwv prwv \(\\epsilon\)wv \(\lambda\)wov. akprobale e\(\theta\)ol po\(\\eta\)qprobolh. etre\(\varepsilon\)ta\(\epsilon\)\(\theta\)ol \(\pi\) genuf\(\varepsilon\)lag kata-\(\zeta\) xin \(\mu\)wvop \(\omega\)dr\(\epsilon\) e\(\varphi\)v \(\lambda\)wov t\(\theta\)rov. xev\(\omega\)t se peko\(\omega\)wv ne \(\epsilon\)tre-\(\pi\)ai t\(\theta\)rov \(\varphi\)wpe \(\omega\) \(\pi\)\(\\iota\)\(\pi\)\(\kappa\)\(\tau\)y.

atostwv xhe-\(\gamma\) wty.

\(\tau\)etame te eron itok \(\pi\)\(\\iota\)\(\pi\)\(\kappa\)\(\tau\)y xev-ntov pentakw-

kata\(\zeta\) xin \(\mu\)wvop \(\omega\)dr\(\epsilon\) e\(\varphi\)v \(\lambda\)wov t\(\theta\)rov. ete-\(\pi\)to\(\nu\)t ne \(\pi\)\(\kappa\)\(\iota\)\(\pi\)\(\kappa\)\(\tau\)\(\pi\)\(\kappa\)\(\tau\)\(\epsilon\) \(\mu\)\(\pi\)\(\tau\)\(\phi\)\(\nu\). \(\xi\)ev-\(\omega\)t se peko\(\omega\)wv ne \(\epsilon\)tre-\(\pi\)ai t\(\theta\)rov \(\varphi\)wpe \(\omega\) \(\pi\)\(\\iota\)\(\pi\)\(\kappa\)\(\tau\)y.

tote atostwv xhe-\(\gamma\) wty.

\(\tau\)etame te eron itok piovtte pitaqrat\(\tau\) xev-

\\(\pi\)\(\\iota\)\(\pi\)\(\kappa\)\(\tau\)\(\zeta\) xin \(\mu\)wvop \(\omega\)dr\(\epsilon\) e\(\varphi\)v \(\lambda\)wov \(\epsilon\)tre-

\(\tau\)e-\(\kappa\)\(\gamma\) \(\varepsilon\)f\(\rho\)\(\alpha\)v\(\zeta\) xev\(\omega\)t se peko\(\omega\)wv ne \(\epsilon\)tre-

\(\pi\)ai t\(\theta\)rov \(\varphi\)wpe \(\omega\) \(\pi\)\(\\iota\)\(\pi\)\(\kappa\)\(\tau\)y.

tote atostwv xhe-\(\gamma\) wty.

\(\tau\)etame te eron itok \(\pi\)\(\zeta\) xev-ntov pentakw-

\(\pi\)\(\\iota\)\(\pi\)\(\kappa\)\(\tau\)\(\zeta\) xin \(\mu\)wvop \(\omega\)dr\(\epsilon\) e\(\varphi\)v \(\lambda\)wov \(\epsilon\)tre-

\(\kappa\)\(\gamma\) \(\varepsilon\)f\(\rho\)\(\alpha\)v\(\zeta\) xev\(\omega\)t se peko\(\omega\)wv ne \(\epsilon\)tre-

\(\pi\)ai t\(\theta\)rov \(\varphi\)wpe \(\omega\) \(\pi\)\(\\iota\)\(\pi\)\(\kappa\)\(\tau\)y.

4 MS akprobale; read akprobale.

12 Schw. po\(\\nu\)\(\tau\)\(\mu\)\(\mu\)\(\ldots\)(te); Schmidt: perhaps po\(\\nu\)\(\tau\)\(\omega\)t mprobolh? or po\(\\nu\)\(\tau\)\(\tau\)i\(\tau\)m\(\nu\)\(\nu\).

25 Schw. \(\alpha\)\(\kappa\)(te)\(\ldots\); read perhaps \(\alpha\)\(\tau\)a[\(\tau\)o].
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, O 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)?"

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1 (14, 15) 5 trees; see note on 100.2.
เอ่ อ่หนู เนม นิพนธ์ องค์ หนึ่ง พร้อม ที่จะ อยู่ ต่อ ว่า ยังไง ไม่ได้

อาทอสธิบ แจก-จ้า ยุทธ.

จงอุทัย อรรถ กษัตริย์ จง จัดที่ หนึ่ง ป้องกัน ภัย นิรันดร แล

นิพนธ์ ถеб-บุษบก จง จัดที่ หนึ่ง ป้องกัน ภัย นิรันดร แล

สถาปนิต พระ นิพนธ์ ถеб-บุษบก จง จัดที่ หนึ่ง ป้องกัน ภัย นิรันดร

ต่อ อาทอสธิบ แจก-จ้า ยุทธ.

จงอุทัย อรรถ กษัตริย์ จง จัดที่ หนึ่ง ป้องกัน ภัย นิรันดร แล

สถาปนิต พระ นิพนธ์ ถеб-บุษบก จง จัดที่ หนึ่ง ป้องกัน ภัย นิรันดร

ต่อ อาทอสธิบ แจก-จ้า ยุทธ.

11 นี่ (n) ; ข้าง นี้, 13 MS ผู้; ข้าง ผู้.
They answered: "(Amen, amen, amen,) three times, "O (unapproachable God)."

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

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

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

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

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

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

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

---

1 (18) great logoi corresponding to mysteries; cf. title on 99.2, 3.
τοτε ἀτοσώμη & κατατάτη.

φερομενεί ερόκ ιτοκ πιστε πιατιρατει ξε-

πεντακόσιον θραί πρντι & σεν

προβαλε εβολ μινείκ & σεν

πιστε ομοιον της | p. 53. τι οτατιρατε

νρντος ρε-πεννος πλογος νικατα- & νποιν πιοτ

πιοντε τηρος. ετε-ιτοκ πε & αναν

νρντος σε πεννοντι πνιν έτρειτιρατε νρντο

ωστηται εντατιρατε ρε-πεννος πλογος νικα-

ανετιριον νποιν πιοσ τινοτε τηρος ο & στοτε.

τοτε ἀτοσώμη & κατατάτε ωτει.

ζο χε-ιτοκ πεντακόσιον θραί πρντι & σεν

μειν ανανει ερόκ τηρκ ρε-πεννεμε τηρ(ε) & μι-

πενίστε τηρει. αναυμα επαρν νοτοτι ανετε

καις εκενοντι εβολ πεννοσ μειν-τρεμειο τι-

νεμετατοσ τηρε μειν-πεννοσ ιεβ. ρε-οτ σε πεν-

ντιοντι πε ετρε-ναι τηρος ωμην ο & στοτε.

τοτε ἀτοσώμη & κατατατε ωτει.

φερομενει ερόκ ιτοκ πιοτ ετωον χιν νϊομπ

πεντα-τιοτε νεμεταιετο τηρος ιτε-πεννοσι &

μεινε. εντατιραβαλε μειον εβολ ρε-οτ σε πεν-

ντιοντι ον πε ετρε-ναι τηρος ωμην στοτε.

τοτε ἀτοσώμη & ρε- [ιτοκ] πιοντε πιατινρατε

& εληνι & εληνι εληνι μουμινι ιεοπ τρε. >>>>>>>

4 W. Schw. οτιοτιε; read οτιοτιε.

5 page 53: the right edge of the leaf is missing, and large defects are present

centrally and in the left edge; the remainder measures 26 x 12 cms.; some

mildew spots occur.

6 MS νικατα- & read νικατα-.

12 the cryptogram stands for φερομενει ερόκ.

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

ρατε.

[ιτοκ]; read [ιτοκ οτε].
Then they answered: "(Amen, amen, amen, three times), O (unapproachable God)."

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

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

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

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

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

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

The Book of the great Logos corresponding to Mysteries.

¹ (12) (I sing praise to thee); MS: cryptogram.
THE SECOND BOOK OF JEU


pαῳῳλε άπνος άς

λογος ικατα-μετετιριων

r. 54. πεξε-ις ἰπεικανθης ετίσοωθ εροq

Μελετηθ Μπ-μεικανθης πεξιε ξε-κωτε εροq

παθ Μμεικανθης άτω Μμεικανθης πεξιε ιπαξω

erωτη ιπνος άη Μπο άο ηα έτε-ειπ-λαατ

10

cοστι καιου έμ-παροματος πιοτατ οττε ετετισ

ςαααςτ μερες-καςιι ηπαροματος πιοτατ μετησ

tιωτι γαρ έδωλ ιξε-κτοοτ ηε ιπνος άη Μπο

ηπαρκοτι ηηε-ηεικανθη. ατω ον ετετισκαααςτ.

μερες-καςιι ηπαρκοτι τιωτι γαροοτ. οττε μετη-

ςαααςτε καιουτ. αλλα εςαγει ινη Μηπαραληαπ-

ηης Μπο άο ηηε-ηειπ-γηχη εδωλ έμ-πικανθη.

ςαποτοτωτι ηηαςιι ηιροτ Μη-κτοοτ ηηαρομ-

ματος πιοτατ. ηεζετη εροτη Μπο άο άο. ατω

νοηε πιη ενταααα έτεσοωθ. Μη- πεπταααα ενεζ

15

cοστι άπ. ωαζηοτοτ εδωλ ηιροτ. ηεζετη ηοτριη

λικριηε ηοτοεη. ατω ωαζηε-ηειπ-γηχη οη ηεζετηε

κατα-κτοοτ ηιροτ ωαζηετ εα-Μπο άο. ατω ω(α)ες

ηιτωτη εροτη ιμφοτι ηπειφλας Μπο άο άο ατω

ωαζηοτωτ εη ιμφοτι ιπη ειαηηη. ατω ωαζη

20

ηιτωτη εη ιμφοτι ιπηεαηηετ ατω ωαζηοτωτη εροτη

6 W. Schw. ετεσοωθ εροq; read ετεσοωθ εροq.
9 MS Μπο άο άο; cryptograms for Μπεικανθης ιποτοεη.
12 MS γαρ; read γαροοτ.
24 MS έγ; read εροτη.
42. Jesus said to his *disciples* who were gathered to him, the twelve with the *women disciples*¹: "Surround me, my twelve *disciples* and *women disciples*, so that I say to you the great *mysteries* of the *Treasury*² of the Light², these in the *invisible* God³ which no one knows. *Nor* can the *aeons* of the *invisible* God bear it⁴ when you perform them, because they are the great *mysteries* of the *treasury* of the innermost of the innermost⁵. And also the *aeons* of the *archons* cannot bear it when you perform them, *nor* are they able to grasp them. *But* the *paralemptai*⁶ of the *Treasury* of the Light come and they bring forth the *soul* from the *body*, until they pass through all the *aeons*⁷ and the *places* of the *invisible* God, and they take it into the *Treasury* of the Light. And they erase all sins which they have committed knowingly, and those which they have committed unknowingly. And they make them to be *pure* light. And the *soul* leaps continually *from place to place*, until it reaches the *Treasury* of the Light. And it passes into the interior of the *watchers* of the *Treasury* of the Light. And they (the souls) pass into the interior of the three *amens*⁸. And they pass into the interior of the *twins*⁹, and they pass into the interior of the *triple-powered one*,

¹ (6, 7) women disciples; see PS 353; cf. 1ApJas 38.
² (9) treasury; light; MS: cryptograms; also lines 12, 16, 18 etc.; on the treasury of the light, see Bousset (Bibl. 13) 135, n. 1; PS 2 etc.
³ (11) invisible God; see TriTrac 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 c. 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

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Page 55: the leaf is badly damaged throughout; both left and right edges are missing; the remainder measures 28½ x 9½ cms.; some mildew spots are present.

MS ηηιισιωρις; better ιηιισιωρις.
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 any woman or to any man 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 46.1ff.

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. 26.4ff.; 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).
πᾶξαξε πε ἵταντερο σαλπίτε. ερε-πέγγο ὁ ὅθα
υρπ. ερε-πεγγισσὸλ Ἀμβολ ἀρξε. ερε-κέρο ἐπάροτ ἐμορν.

γάρεξ ἵε ερωτε ἐμπτὶ πρῶμε εἰρην-τυριτικε
ἐκείνας ὅτα ἐμπραι ἐροοτ ἐμπότος ἐπο ἐμπο ἐμ-
νετηνότη εὐαλ νε-ντος ἐν δε ὅτα νε-ντος ὑπο
εἰαὶ ἐμπο ἐμπτος ἐν τον ἐμβυν 

τενοῦτ ἐν εἰρηνέ τι ὑῳ παλαι ἐμπτας ἐν ἐμμίττι ἐπετεινpost ἐμοτ.

τενοῦτ ἐν εὔοι ᾠτίναι-νετεύτωτ ἑκώτατ ἐμ-

ατηνορόης-τὴντι ἑκώ ᾠτινη WhatsApp εὐαλ ἐμποτολο-

τα τοῦτα, ἐν τοῦτα ἐμπτάς ἐπανοτος 

ἐωτοῦτ ἐν τοῦτας ἐρωτε ἑαπ.

ἐλλην ελλην ἤς ἐμοτο Ἐντο τιντο ἤς Ἐμπο Ἐμπο Ἐπέσω 

(sic)


1, 2 MS ὅθα νυρπ follows πέγγο; cf. PS 138.20.
9 MS εακσαρώξ; change of subject.
10 MS ερυκος; read ερυκσκος.
12 ετικε; read ετικετικε.
13 MS ἔπερε; read ἔπερετιτι.
21 MS ἐτοτ-τιτητ; read ἐτοτ-τιτιτ.
24 MS ἐποῦτ; read ἐποῦτε, MS ἔ ἐπεκαλε; read ἔπεκαλε.
of Heaven. His face is that of a (wild) pig. His teeth stick out of his mouth, and he has another face of a lion 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. Now behold, I have spoken with you concerning the mysteries: guard them. Do not give them to any man, except to those who are worthy of them.

Now at this time, since you have left behind you your fathers and mothers and brothers and the whole world, and you have followed me, and you have fulfilled all the injunctions with which I have enjoined you, now at this time hear me and I will say to you the mysteries. Truly, truly, I say to you that I will give to you the mystery of the twelve divine aeons 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

a 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 c. Cels. VI 30; Ap. Elias (A) 8; HypArch 94; OnOrgWld 100; ApJn 37; PS 46; Keph VI p. 30.
3 (12, 14) Sons of the Light; see 2LogSeth 60; TriProt 42; PS 124; Keph LXV p. 163.
4 (23, 24) the 12 divine aeons; see Bousset (Bibl. 13) pp. 17 ff.; Reitzenstein (Bibl. 31) p. 256 ff.; Hippol. V 13. 3 ff.; ApJn 34 etc.; PS 23 etc.; (also U 264.2).
THE SECOND BOOK OF JEU

πυ ἀπαραλτικός κινεῖται ἀπ-ἀπαραλτικὸς ἐπτοσ
πος ἐτελεῖται μι-ος κρ- εὑρετοποσ.

αὐῳ μίςκα-παι ἡνακτε-τιττή εντι πιατι
μεσος ἀπ-ἀπαρ ἀπ-ος το αὐῳ ἡνατ πιτι ἄπι

ἀλλὰ ἡσον παι τηρ ἡνατ πιτι ἀπ-πλασ
τικαι. πλαστικαι ἀποστό ἀπ-πλαστικαι ἀπε
κρων ἀπ-πλαστικαι ἀπεπνα ετοσαδ. αὐῳ ἡνατ
πιτι ἄπι ηνι-ταχια ἰπαρχων ἐγαὶ ἐντ-τιττι

αὐῳ μίςκα-παι ἡνατ πιτι ἄπι ἀπεξρικαι ἄπι

πικαιν.

αὐῳ ἡσον | p. 57. κρωον παι. πετετηα
ναν τιενι γουν ετοτευ. εταόρκι νιουγ. ὀταε ἐται
τριορκι ρω επηντηυ. ὀταε νεπταμορηευ. ὀταε

πεταμ-πιποεικ. ὀταε πεταμιοευ. ὀταε πεταιε
epsilon ελααυ κρωον. ὀταε πεταμ-μαιρατ. ὀταε

πεταμ-μανοτα. ὀταε πεταμιονομαιζε αμπζν ν

παρχων. ὀταε πραν νεπταμελος. εγαἰ εξη-
νααυ κρωον. ὀταε πεταμιοευ. ὀταε πεταμιαρατ.

οταε πεταιειλα νιουγ. ὀταε πεταιειαταλαει.

ἀλλα μαρη-πεινε υπωνε υνε. αὐῳ πεταιειον παι

μον. ἐναβας ἐπαλως ἱεξειον εβολ νηετοδ ετ-

ηαποτοτ.

αὐῳνεν σῃ μίςκα-τρε-ις αὐῳ εγξω νηεσωζε

1 MS ἀπαραλτικός; read ἀπαραλτικός.
2 the cryptogram stands for επικαλι ἀμοσ. as in 101.24, 25.
6 MS the words ἀλλα to τηρ are written above the line.
10 W. Schw. Α; read ἄπι.
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 πεταμιονομαιζε is inserted above.
22 MS πηετοδ; read πηετοδοουε.
22, 23 MS the second ο in ετηπατοτ is inserted above.
God and the *paralemptai* of that *place*, and the manner of (calling upon them) ¹ in order to go to their *places*. And after these things I will teach you the *mystery* of those of the *midst* and the *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* ²: the water *baptism*, the *baptism* of fire and the *baptism* of the Holy *Spirit*. And I will give to you the *mystery* of taking away from you the *evil* of the *archons*. And after these things I will give to you the *mystery* of the *spiritual inunction* ³.

And before all things, command him to whom you will give these *mysteries* not to swear falsely, _nor_ to swear at all, _nor_ to _fornicate_, _nor_ to commit adultery, _nor_ to steal, _nor_ to desire anything, _nor_ to love silver, _nor_ to love gold, _nor_ to _invoke_ the name of the *archons*, _nor_ the name of their *angels*, over any matter, _nor_ to steal, _nor_ to curse, _nor_ to accuse falsely, _nor_ to _slander_, but to let their yea be yea, and their nay be nay*. _In a word_, let them fulfil the _injunctions_ which are good.”

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

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* cf. Mt. 5.37; Ja. 5.12

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¹ (2) (calling upon them); MS: cryptogram; (also line 5)
² (6) 3 baptisms; see Bousset (Bibl. 13) p. 287 ff.; OnOrgWld 122; PS 372.
³ (10, 11) spiritual inunction; see Bousset (Bibl. 13) p. 297 ff.; Iren. 1 21.3; ATh 121; GPh 74, log. 95; PS 197 etc.
THE SECOND BOOK OF JEU
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 *amen*, 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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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.

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* cf. Mt. 19.27, 29; Mk. 10.28; Lk. 18.28, 29
qanɛ yap ne erqame ɲu ɲa etnɐpiɛteθe ettanktero 
ɛɲ(0) etreθepe ɲiθi ɲikanɔbe sboł. nɔtson mɛ-
mate. rɔmme yap ɲiθi etnaei ɲiθi ɲikanɔbe sboł
nɔbe ɲiθi etnɐqaθ ɛŋsoot mɛ-ntenqaθ et-
oθamatacsoot. xin-tenamθɔnɔi gwas ʃa-ŋoɔt
ŋoɔt. atw nentqaθ xin-thakataθɔln mɛniɔs
mɛs gwas ʃa-ŋoɔt ŋoɔt cenacjɔtɔt sboł ʃiθo=
tʃealɛŋ nɔtğiθirirnec mʃoem nie’exieθ eɲ(0) ɲte-
neθ(0). atw ɲɔw mɛniθ jɛ-ʃin etqịʃe-pnaŋ
ətɔw etkalaronɔm jetaŋterə mɛnɔtte. aτer-
nepiŋ ʃwaŋe ɡa-ɲeŋ(0) mɛŋ(0). atw qenɔtte ne ɲs
aŋanaθɔs atw etqanai ɛŋoł ɡa-ɲewəm ɲs1 nent-
tatʃi ɲiyɛf mɛɲ-ɲiθi ɲikanɔbe sboł ʃare-ŋaiwɔ
th ʃokɔt nɛt nca-nəterŋt mʃepət eteq
qoŋt ɛtq-teŋtjɔŋ etŋacj ɲiθi ɲikanɔbe sboł.
ʃantɔtnpɔŋ empiŋi ɲiŋ(0) mɛŋ(0) ɲte-neŋtlaŋ
empiŋi asɔʊŋ nat.

etqanipɔŋ etŋacj mŋe(0) ʃare-ɲketagjic ceθra-
vite mcpuɔŋ ɲiθ-teŋteŋpervised atw ʃatŋ nɛt mɛniɔs
ŋraŋ ɲetŋ ɲat ʃatoŋtəŋ ɛɾotn mɛntɾotn.

etqanipɔŋ etŋacj mŋtɔŋ ɲumni mŋe(0) mŋ(0)
ʃatŋ nɛt mɛniɔs ɲraŋ atw ɲces | 59. ceθra-
vite mcpuɔŋ ɲiθ-teŋteŋpervised atw ɲceŋ ɲat ɲetŋ
ʃantɔtnpɔŋ ɛɾotn mʃʃot onz mʃʃon.

etqanipɔŋ etŋacj etmɛ\ŋat ʃatŋ nɛt mɛniɔs
ŋraŋ. atw ɲceθpervised mcpuɔŋ ɲiθ-teŋteŋpervised.

atw ɲceŋ ɲat ɲetŋ ʃantɔtnpɔŋ ɛɾotn mʃʃon
mŋtacj ɲte-ɲiŋatɔŋ gwas ʃa-ʈą_dic mŋ-
tɔpɔs ɲteŋkalaronɔm.

3 W. Schw. etnae1; read etnaei.
22 page 59: the right edge of the leaf is missing and the remainder is badly
damaged; it measures 29 × 12 cms.
24 MS ʃantɔtnpɔŋ; read ʃantɔtnpɔŋ.
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, 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 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.).
\[ \text{THE SECOND BOOK OF JEÜ} \]

\[ \text{Шаре-пта́гие етммммм тат мниоо мран. атв ша́тетфа́зие ммооои ги-тететфа́зие атв ша́т тат миеткк атв ша́тототи ероои мфоти ша́ттагие нетрпипетааос.} \]

5 атв ша́т тат мниоо мран ми-ниеткк. атв ша́тетфа́зие ммооои ги-тететфа́зие ша́тотопов ентонос ммоои папе о ннансанов ете-нтоо пето мниоо ег(о)х еххх-пе о тирр.

етханооо д э ентонос етмммм. ша́т тат мниоо мран ми-пеувааи атв ша́тетфа́зие ми ммоои ги-тететфа́зие ша́тотопов енрооти. епее о ннансанови ентонос мсансов ите-мсансови е(и)т(о)х ингиои ги-роои икеааон ммоои ги-ннтонос етмммм. ебов е-аткк мпкк ннанови ебов.

10 атв фиа́т нити мпкк нии шекас еежер-тиити ебов мпкк нии ите-тантеро мпкк шекас етммвоте ероти ше- пунире меппиромм етхни ебов мпкк нии.

ациони он мника-пешваже. аис мотте

15 епефеаооиек пеха́й тат:

ше-а(и)неги тирри итеиши месп нбантикиаа енизпкво ероти мпкк нархони. атэй се тироо исти мезонд игоот ми-мебнтрпиа негмее ат- ноте еис тироо ги-отеоон. пеха́й се нат нси и се- бов еграи етхалидая итеишие нот[готт] |

8 Schw. ег(о)х; two letters are missing, perhaps read еграи.
16 MS шекас; read шекас.
17 MS пунире; read пунир.
25 нот[готт]; see Amélineau (Bibl. 3), p. 249.
Those *ranks* give to them the great name. And they *seal* them with their *seal*, and they give them their *mystery*, and they pass into the interior to the *rank* of the *triple spirits*. And they give to them the great name and their *mystery*, and they *seal* them with their *seal* until they reach the *place* of Jeu¹ who is of the *treasury* of the outermost ones, who is the ruler of the whole *treasury*.

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

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

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¹ (7) Jeu; see Bousset (Bibl. 13) pp. 165-66; PS 25; (also 47.12 etc.).
² (13) silence; see Hippol. VI 18.2; GEgypt III 40; IV 50 etc.; ParaSem 7 etc.: 3StelSeth 127; TriProt 37; 46; (also U 226.12; 227.19 etc.).
³ (17) sons; lit. the sons; on sons of the pleroma, cf. Iren. I 21.2; Exc. e Theod. 33; GTr 43.
⁴ (25) Galilee; cf. SJC 77: PS 369.
p. 60. ἡ ὀτερίμα ἐα-περοτο ἔτηκακα μοτ ἤγε-
tοτ. εὑσπε ὑγοτοτ πε ἐγειρε ἀν ὀτερίμα ἐν ἐς-
πε ὀτερίμα τε εας ἐγειρε ὀτοιμα ὀτε-
ρεῖμα. ἀτω ἐγειρε ἀν ὀτερίμα. ἀτω ὀτετίο-
5 ύων υπαγιον σιατ ἕνρΠ ὑτότοτ ιαι ὑπεϊμον. ὑτετίποτ ιαι ἐπειτοπός. ἀτω ὑτετίποιει ἱαι ἵ-
ς ἐνεπῳ ἐνεολε. 

μασάντης ἄξ ἀτειε ἐπαγιον σιατ ἕνρΠ 

μι-νις ἐνεολε. ἰε ἄξ ἀτεῖ ἐφραί ποτοτεῖα. 

10 ἀρμω ὀταγγιον ἕνρΠ ξι-εγοτρ ὑτετσία. ἀτω 

ἀρμω ὀταγγιον ἕνρΠ ξι-οτιάε ὑτετσία. ἀρ-

ὲ-ἀρχετος ἐφραῖ ὑτετσία Μι-οτακαζαλατος 

ἀμ-

οταρδοςταχος. ἀτηρε-μασάντης τηροτ σοολοτ 

προεγοθοος πνειασ (sic) ἀρμω μπιεντής ἦξ-

15 κτιοκεφαλον προτι πρωοτ. ὀτω ἀρμω ὀτεψιή, 

πτζ μ φωην ρη-τετσία σπτε ἑτε-ταί ἤ ἦς 

ψε ἴνω ἀτω μμοτι μψε ἀτω μμ-ψε 

ἀρμω μπιεντής ἦξ-νλλακον ρη-τετσία 

σπτε. ἀρμω 

προεμασάντης ριθν ὑτετσία. ἰε ἄξ ἀσαθερατή 

20 ρικε-τετσία. ἀρπωρς ὀταγγοτος προεάοος πνει-

αν. ἀτω ἀρμω ὀταγγοτος ἕνρΠ ἐφραί ξι-

25 ἀρμω προεοηκ ξι-

σψη ἀτα-τομ προεμασάντης. 

ἀρμω πρεκλαοεν πνεοτ οραί ρικε-πτοπος π-

τεποσφορά. ἀτω ἀστεθανοτ μμοτ τηροτ ρι-

3 MS ετερίμα; read οτερίμα.
5 MS πτστοτ; read πτστοτ.
14, 15 MS κτιοκεφαλον; read κτιοκεφαλον.
17 MS ξις πνω; read ξις πνω.
20 MS ρικε; read ρικε.
23 MS πρεκλαοεν; read πρεκλαοεν.
most of the evil has died. If it be a man, it is that he has not had intercourse\textsuperscript{1}, or if it be a woman, it is that she has ceased to practise the communication of women and has not had intercourse. Receive two pitchers of wine from the hands of such a one\textsuperscript{2} and bring them to me to this place. And bring me vine branches\textsuperscript{3}.

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 kasdalanths and nard\textsuperscript{4}. He made all the disciples to be clothed in linen garments\textsuperscript{5}, he placed anemone plant\textsuperscript{6} 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\textsuperscript{7} 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\textsuperscript{8}. And Jesus sealed

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\textsuperscript{1} (2, 4) has not had intercourse; see ATh 12.
\textsuperscript{2} (5) wine from ... such a one; cf. ATh 7.
\textsuperscript{3} (7, 9) vine branches; lit. vine wood; on gnostic rituals, see Bousset (Bibl. 13) pp. 278 ff.; cf. PS 369 ff.
\textsuperscript{4} (13) nard; see Preisendanz (Bibl. 29) XIII 354.
\textsuperscript{5} (14) linen garments; cf. Preisendanz XIII 651; PS 353.
\textsuperscript{6} (15) anemone plant (κυκοκέφαλον); see Preisendanz V 200.
\textsuperscript{7} (20, 22) cloths ... wine ... bread loaves; cf. ExSoul 130.
\textsuperscript{8} (24-107.1) crowned ... with olive branches; cf. Preisendanz (Bibl. 29) XIII 652.
THE SECOND BOOK OF JEU

2-6 the diagram is present on page 60.
4 page 61: the right edge of the leaf is missing; the remainder measures $29 \times 14\frac{1}{2}$ cms. and has many central defects.
7 MS ππετεριτε; read ππετεριτε.
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.; Hippl. 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.
nscèbantiçe παμασαντικες ρεν-πανος τυπων πντ Καπαρηοπος Μπ(0) ατω ισκω εβολ πνπηνοβε. ατω
ισκασαρικε πνπανομια ισεποσ εροτι επεκληρος
ιταντερο αποτοειν. εσψων εσ ακωταε εροι ατω
5 εσψων ακτα παμασαντικε. ατω εσψων αν ατωπ
εροτι επεκληρος ιταντερο μπ(0) ατω εσψων
ακιν εβολ πνπηνοβε ατω ακινε εβολ πνπανο-
μια. εσψωνε νσι οταιειν. ατω εσεει νσι γορω-
κοσορα ισενε εβολ μπαιοσ απαντικεμα μπ
ποιστ ρεπι ρη-οτει παιαπτιον ινηπ.
ατω | p. 62. ιτετνοτ εταιεατ εσψωνε νσι
παικει ντα-ις ιοος ατω απιρπ ετγι-οτιαλε ιντε-
οτεια αγραιοσ. ατω ατει νσι παμασαντικε ερατη
ηιης απαντιζε μπαιοσ ατω αε(7) ιατ εβολ ρη-τες
15 προσφορα ατω αεθεφανη μπαιοσ ρη-τεθεφα-
νης t—
ατω απαντιο Ραφι ρη-οτιοι ιπαστε εμαπο
εμαπο ζε-ατκω εβολ πνπηνοβε ατω αρωκε εβολ
εφι-πειαομια ατω ατωπ εροτι επεκληρ ιτς
20 ιταντερο αποτοειν. ατω ζε-απαντιζε μπαι-
μαπαιοσ τυπων πντ Καπαρεοπος Μπ(0) ατει ιντε-
εφανη ετοταλ.
εσψωνε νιιν αν ατωπ ετοτης ρεν-πιαξεν ιναξη
παμασαντικε ζε-ανινε ιαι πειναστε ρελολε ιτας
25 ταρετετηζε απαντικεμα μπεκρωλα. ατω παμ-
αντικε ειηνη ιαη πειναστε ρελολε αεθελο εραι νοτς

10 MS οτει; Schmidt: dialectical form of οτα?
24, 25 MS ιταταρετηζε ι; Schmidt: dialectical form of ταρετηζε.
26 MS ειηε; read ατειε.
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*:  

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

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

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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

1 THE SECOND BOOK OF JEU

\[\text{...}
\]

5 \(\text{...}
\)

10 \(\text{...}
\)

15 \(\text{...}
\)

20 \(\text{...}
\)

1 MS ἄρκης; see 106.13 ἄρκης.
2 page 63: the left edge of the leaf is missing; the remainder measures 28\(\frac{1}{2}\) x 14 cms. and has many defects.
there juniper and myrrh and frankincense and mastich resin and nard, kasideanths, 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

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

(φίο) σώτως ερ πατώτ ειπήκαλι ιπεκράν ἱαφαρτόν. ετέλλε-πε[φ Μφ.]

15 ἀζαρακαζα. α... ἀσαθρατάτα τῷ ἰὸν τῷ ἰόν γαί

10 MS μέλ; read μελεσελεε; see PS 194.24 etc.

12 τεκρ(τός); read τεκριτός; cf. PS 285.17 etc.

13 (φίο); read φαίο.
forgive their sins, and make them to be purified from their iniquities, those which they have committed knowingly and those which they have committed unknowingly, those which they have committed from their childhood until today. And (do thou erase) their slanders and their curses and their false oaths and their thefts and their lies and their false accusations and their fornications and their adulteries and their desires and their avarice and those things which they have done from their youth until today. Do thou erase everything. And do thou purify them all and cause Zorokothora Melchisedek\(^1\) to come in secret and bring the water of the baptism of fire of the Virgin of the Light, the judge\(^2\). Now hear me, my Father, as I call upon thy imperishable names which are in the Treasury of the Light: ... Amen, amen ... amen, amen, amen ... amen, amen, amen ... Hear me, my Father, thou father of all fatherhoods, thou infinite Light, as I call upon thy imperishable names which are in the Treasury of the Light:

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

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

111

πετρεύειν τοὺς τωροκοσσαράς καὶ πολλοὺς μητατισμάτων μικρῶτερους. οὐτε τις ἤτακεν τοὺς μητατισμοῦς καὶ ἐπιλείψατο τοὺς κατεχομένους.

χάρις εὐρισκεῖν πως τοῖς Μαρανθαρίοις περισσοτέρους ἢ τοῖς ἤτακεντοῖς μὴ συγκατατέθηκαν. οὐκ ἦσαν οἰκεταῖς χειροποιημένοι, ἀλλὰ ἐναρπάζοντος τῶν μικρῶτατων, ἅμα ταῖς ἐκείστοις μνειότεροι ἄνθρωποι τά πάντα τάτις 

10 ἦσαν εὐρισκομένοι τιμητικῶς ἐκείνης τῆς ἑσπερίδος, ἵνα τοὺς μετατισμοῦς, ὑποτιθήσηταί εὐεργετικῶς. οἱ παρθενοί· οἱ εὐεργετικοὶ, ὑποτιθήσιμοι· οἱ παρθενοί· οἱ εὐεργετικοὶ, ὑποτιθήσιμοι· οἱ παρθενοί· οἱ εὐεργετικοὶ, ὑποτιθήσιμοι.

15 οἱ τιμητικοὶ γεγονός· ἦσαν τιμητικοὶ· οἱ τιμητικοὶ· ἦσαν τιμητικοὶ· οἱ τιμητικοὶ· ἦσαν τιμητικοὶ.

20 ἦσαν οἱ τιμητικοὶ· ἦσαν τιμητικοὶ· οἱ τιμητικοὶ· ἦσαν τιμητικοὶ· οἱ τιμητικοὶ· ἦσαν τιμητικοὶ.

1 MS πετρ-πμοοτ; read πετρ-πμοοτ.
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.
парθενος ἀνὰ ταῖς ἐγχειρεῖται ἐρωτὶ πεντερὸ ἀποτελεῖ.  

p. 65. ἀπὸ ἀπαθέστερης μεγαλοίης. ἀνακρίνω ἀπὸ ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρίνω ἀνακρί

1 MS ἐρωτὶ η?μιτερο; read ἐρωτὶ πεντερὸ.  
2 page 65: the left of the leaf is missing; the remainder measures 29 × 15 cms.  
3 and large central holes are present.  
4 the diagram is present.  
5 πνεύμα; read πνεύματις.  
6 W. Schw. αμείνη; read αμείνην.  
7 MS παρθήνη; read αἰσχρος.  
8 the diagram is present.  
9 f. the diagram is present.
And the disciples rejoiced because they had received the baptism of fire, and the seal which forgives sins, and because they were numbered within the inheritance of the Kingdom of the Light. This is its seal:

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

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

This is its name: ...

This is its interpretation: ...
acswone se itererecphratize mmodoq qn-teicfrap- 
tic acagaratth nsi ic qyau-pyotrophe e?tauou 
egrail acaka-neifiaat qien pyotrophe(sic) acsooou 
thi iraoooc pupiaat. epe-teulph uzu amwih qn-
tetetiq cite, ete-pai ne owoq yics nmu atm u 
nue amu-wuje yics. acswy ebol nsi ic eprw mamos 
itiefe xe-cwtae ep paiwt piwt emnt nmai paz 
perantoc no xe-xenikaalai pupiaal napthoartoc 
itpepe askotof.

10 zazazou wozazowe ozazazowe xenobinte 
aseant wzh wawanw krobiaka. 
cwtae eroi paiwt piwt | p. 66. nmai nmai 
perantoc nnotoem. xe-xenikaalai npekahthoartoc 
ipan ite-pe mno ewol ninnhe pnapasnthics 
npeoqte ebol npesanoem. nentateaq ecscooni 
m-nentataaq encecoxont an. nentataaq xink-
tetetintkotq shagrai enoont nqoont atm enetetwyp 
 erosn epeklyroc ptauuero mno. eswone se paiwt 
akw ebol ninnhe pnapasnthics atm akkaaparize 
npesanoem. atm akterwyp erosn epeklyroc 
ptauuero mnootoem mat nai pocteim qn-te-
prosofora.

atw qn-teynoq etemmat acxwone nsi npeaem 
itae xooq atm acbaptize npesalamhntics throt

2 MS e?tauou; read eincaretauou.
3 MS pyotrophe; read pyotrophe.
7 MS mmpnt; read mmpeennt.
12 MS piwt nim; read piwt mmpeenntim.
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

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1 (8) thy; lit. his.
THE SECOND BOOK OF JEU

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

10 MS пеиμαωθιτηρον; read пеиμαωθινис тηρον.
11 MS πρεβδοος; read πρεβδοος.
15 MS Кοσμος προσβαλωσ; read Кοσμοσ προσβαλωσ.
20 Кοσμος? MS ω inserted above Кοσμος.
of the Holy Spirit. And he gave to them from the offering. He sealed their foreheads with the seal of the seven virgins of the light, which made them to be numbered within the inheritance of the Kingdom of the Light. And the disciples rejoiced with very great joy because they had received the baptism of the Holy Spirit, and the seal which forgave sins and which purified iniquities and made them to be numbered among the inheritance of the Kingdom of the Light. This is the seal: 

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

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

1 (24) mugwort (ἀρτεμίσια); see Preisendaiz (Bibl. 29) IV 915; VII 995.
постичамос прοτι πρωτ. ἀεικω ιτετυςφος μεινηορν ιδαμοι προτειν ἐν-τετσιξ φλ. ανκολα ιμετεριτε εμετεριτ. ἀτσω εινη ιμισοτεσι. ειπ- ταεταλοου εφραι. αιε εφρατειε ιμεμααθτικε επ- τειςφατικε ετε-ται τε

pai πε πεσαμ επε-ται

λησω. ζηνζω ιαζω
tai τε τεςφεριννηa
ζωζωζαι.

ιτερε-ις στω εης εφρατειε ιμεμααθτικε επ-τειςφατικε πας

λην on αιε αερατη γιαν-ιμισοτεσι. ειπατας
tαλοου εφραι. ἅειω υτετυη ενθω εειος επε

ξε-σωτα εροι παλωτ πιωτ οοποπειωτ πιια πανε

παντος ποτοειν. ξε-τεηκαλει ιπεκραπ πας-

θαρτοι υπε-πε0 άποτοειν. ιψηπηπηρ. ζοφοηηρ.

ζοινζοζεηαω. δοηαω. ραληνε ραληνε ραληνε.

σωτα εροι παλωτ πιωτ οοποπειωτ πιια πανε

παντοι πο. σωτα εροι ππαπαπαζε πσαβαωσ

παλαμας εμ-πεφαρξιτος τηροτ ιςει ιςει

ιτετακαία εραί επ-ιμααθτικε.

2 προτειν is superfluous after πυροπri; MS ανκολα read ανκολα. 
5-12 the diagram is present on page 67.
20 MS ππαπαπαζε : read ππαπαπαζε.
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 Adamas ¹, and all his *rulers* to come and take away their *evil* from my *disciples.*"

¹ (20) Sabaoth, the Adamas; see note on 100.26.
pile pe pieprapi pite-talhsety xauwz xauwz taz te tecęrėv, xauwzow.

ate pileu-ic antw eifectpasie xouwot qne-teicęfracic ptepnoq ete-maet anar

p. 68. qi pitekakia tirs qrair qne-m eesłentisc

ate atreraqe qne-osnoq p rawe enaawow, xezatkaia tirs pbarxwun wapi qrair pnytoy atw nis piteu-tnakia pbarxwun wapi qrair pnytoy atswwpe eto nakaapanos pros qne-m eesłentisc etoțneq nea-ic qne-topos nna etoțnpadiq eropw.

1c xe nekaq nneqesłentisc xez-thaț initi ptas
polośći npeioanotes tiroq epitalq initi qne-teq qne-m
netaamztacja, qne-netazmprosfora, qne-qnefracic, qne-netaamzpaamtpow tiroq qne-qnepisqos qne-
netrap pite-talhsety qne-qnetapolośća ete-że pes

uci xouwot eowq enepanotes ptepsowtak erosn
mefow ini tiroq nnaq ewotk inqar inqet-
apot qne-qnepisqos.

tepnoq sve cswma ntaqew erosn ete-tešinei eow
ptetesiqcuq eniq qaww erosn inewf tiroq. qne-
qnefracic qne-netrap. etetamanei eow qna-
polosia, etetmcrq inewf naowq tiroq qne-qnet-
pnytoy tiroq. sencakosot nato, untepamadiv waa-

5-7 the diagram is present on page 67.
26 MS naow; read naoww.
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. I 13.6; PS 229.
πενησε το ισούν εικαίω. και ιε ιτος σενανωτ επι
εμπτ ερθοτ αι-νεταρχων τηροτ αι-νετιγητον
tηροτ.

ετετιασάναιτο ιε επιστον εικαίω σενακατεχε
5 ἀποτι ζαντετικὴ αἰπή Ἀνκά-νοβε ἑβολ. ἑβολ
ζε-ιτος πε πιος ἡδ ἐτσυοον ἐν-κε[ ] ἰτε-νπαντοτι
ἰτε-νπαντοτι. αἰω ιτος πε πιοτοι. τηρη ἱτε
ψυχὴ αἰω οτοι νιι ετηναξι αἰπη ετεειατ σει
οτοτι ειτοτε νιι. ζι-αντιξοιης νιι ντε-νιαιων


10 τηροτ. και ετε-ιτος πε παντική εικαίω ἱτε-νπας
δορατοκ ιποτε εβολ ζε-ιτος πε πιος ἡδ ἱτς
πιατιρατε ἐτσυοον ἐν-κε[ ] ἰτε-νπαντοτι ἤτε-νπαν
tοτι. ετε-παι σε ρώμε νιι ετιανιςετε επισιρε
ἐμποτειν | p. 69. ὡμε ερος ετρεφαξι αἰπη


15 Ἀνκά-νοβε εβολ ξεκάασ εψηψοπε ἡπαντελιον. αἰω
εττηκι εβολ ἡδ νιι. εβολ ζε-ιτος πε πιι Ἀνκά-
νοβε εβολ. πετηναξι σε εβολ ἐν-κε[ ] ὡμε ερος
ετρεφαξι αἰπη Ἀνκά-νοβε εβολ. ετε-παι σε ἤω
ἐμπος ιντι ζε-ετετιασάνι αἰπη Ἀνκά-νοβε εβολ


20 νοβε νιι εντατενατε ετετισαυτι αἰι-νετατας
tαι τιαι ετετισαυτι αἰεντατενατε αἰι-τετις
ἀντικοτι ἰεως ὑα-ποοτ ἑροτ αἰω ὑα-παου εβολ
ὑταρρε ὑταρρε νεωμαρ σεναγοτον εβολ τηροτ.
ἐβολ ζε-ατετικὴ αἰπη Ἀνκά-νοβε εβολ.


25 αἰω ετετιασάνει ετετινητ εβολ ᾞα-νεωμα.
edatetneipe πενεξῆ αἰι-τετικαπολοια. ἱαρε-νιαϊω
τηροτ σοκοτ νατ αἰι-νετιγητον τηροτ. παλιη οι

14 page 69: the right edge of the leaf is missing; the remainder measures
29 1/2 x 14 1/2 cms., and has central defects and mildew spots.
16 MS εττηκι; better εττηκι.
23 MS νεωμα; read νεωμαρμενι.
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 Heimarmene¹, 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.
5 MS *μακοτόντος*; better *μακοτόντος*.
6 MS *τετεσσάως*; Schmidt: a dialectical form of the 1st future *τετεσσάωσι*; see also the passage which follows.
15 MS *ετετιάσωσε*; dialectical form; read *ετετιάσωσε*.
23 W. Schw. *ο νετησια*; read *εν-νετησια*.
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-νεφυλαξ ωραξ ἦλεντι ἀλλα σενάτ πιτι ἀνεσφρατίς μι-πετῆς.  

παλιν ον ετετιγγαμοὸς ετταζις ἀνωμοὶς ἀμαλλεῖν ωρα- λυ ἀμαλλεῖν ἀ-τεσφρατίς πιτι μι- 

5 πετῆς. αὖο ον σενατ-πιος ἱππιν ἤλεν τετανουτῆ ὀν ἀνετροτην.  

ετετιγγαμωκ ετταζις ἀναλος ἀναλος σενατ ἄ 

10 ἦλεντι ἀμετήλ μι-τεσφρ μι-πιος ἱππιν. παλιν ον. 

τετανακω ἀνετροτην.  

ετετιγγαμωφ ετταζις πικατρεῖς ἀνώρ σενατ ἄ 

15 ἦλεντι ἀμετῆλ μι-τεσφρ μι-πιος ἱππιν.  

παλιν ον τετεθακω ἀμεθροτην ῥα-ταζις μι- 

πιος ἦκαδαςος πανε[莨] ἀποτοιεῖν. ετετιγγαμωφ 

ετεταζις ἀνασφρατίς ἰμωτῆς ἐν-τεσφρατίς.  

20 αὖο σιατ ἦλεν ἀμεθρωκτηρ μι-πιος ἱππιν.  

παλιν ον τετεθακω ἐροτι ἀμεθροτην ῥα-ταζις 

ἀπιος ἦκα παγασος παπεοιςατρος ἀποτοιεῖν. 

σιατ ἦλεν ἀμετῆλ μι-τεσφρατίς μι-πιος ἱππιν.  

παλιν ον τετεθακω ἐροτι ἀμεθροτην ῥα-ταζις 

25 ἀμπασεῖς ἀμαλλεῖν. παλιν ον σενατ ἄ 

πιτι ἀμετήλ μι-τεσφρατίς μι-πιος ἱππιν.  

παλιν ον τετεθακω ἐροτι ἀμεθροτην ῥα-ταζ- 

30 ἀζις μιτὸς δην ἢτε-πε[莨] ἀποτοιεῖν. ετε-πιοτοῦν ἰ 

πεν ἦκα καζαλετῖος. σενατ ἄ 

πιτι ἀμετηλ ἢτε-πιοτοῦ 

35 νε πιος ἦκι μι-τεσφρ μι-πιος ἱππιν 

μιπε[莨] ἀποτοιεῖν παὶ ετο ἐπρο ἐγραὶ ἐξε-πεοι 

πεοταρ ἀποτοιεῖν.  

1 MS μαρε; dialectical form; read μερε.  

2 MS μπεσφρατίς read μιτεσφρατίς.  

10 MS ἀνώρ; read πεσωτήρ.
not speak with you, but they will give you (their) seals and their mystery.

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

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

When you reach the rank of the twin saviours\(^1\), they will give to you their mystery and their seal and the great name. Again you will go to its interior to the rank of the great Sabaoth\(^2\), he of the Treasury of the Light. When you reach his rank, he will seal you with his seal and he will give to you his mystery and the great name.

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

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

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

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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.
palin on tetafhwv erotiv | p. 71. µπετρµ
erou µa- µaµijc nephvni seµat+ nitt µn
petnov µh µn-pnov pran µpe[ ] µpotoem µn-
tetxefracic.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa- µaµijc
npeiaµµwrtoc seµat+ nitt µpeth µn-
tetxefracic. µn-pnov pran µpe[ ] µpotoem.

palin on tetafhwv erotiv µpetroµn µa-

27 MS µpetperasalvtoθoc; read µpetperasalvtoθoc.
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. 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 *prehyper-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 *prehyper-endless* ones. They will give to you their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

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

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

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

*Again* you will go in to their interior to the *rank* of the *hyperunmoved* ones. When you reach that *rank* they will give to you

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1 (9) endless ones; see SJC 106.


THE SECOND BOOK OF JEU

μαύ θενατ' ιντι απετήλ θη-τετεσσφρατις θη-πνος

πραν μπε[I] μπο[O].

tετνεφωκ εροσι αντεροσι να-ττατις ινιας

πατωρ. θενατ' ιντι απετήλ θη-τετεσσφρατις θη-


tετνεφωκ εροσι αντεροσι να-ττατις ινιας

προαπατωρ θενατ' ιντι απετήλ θη-τετεσσφρατις

θη-πνος ιναν μπε[O] μποτοει. Παλιν οι τετνεφωκ εροσι αντεροσι να-ττατις

ιπτε ιψαρας ατιοιι. θενατ' ιντι απετήλ

θη-τετεσσφρατις θη-πνος ιναν μπε[O] μποτοει. Παλιν τετναδωκ εροσι αντεροσι να-ττατις

ιππομιντ ιψαριαν. ετετησαιιπωφ εττατις ετεες

ματ. θενατ' ιντι απετήλ θη-τετεσσφρατις θη-

πνος ιναν μπε[O] μποτοει. Παλιν οι τετνεφωκ εροσι αντεροσι να-ττατις

ειπτοσ απαραστατις ιπτε-πε[O] μπο[O]. ετετησαιι

πωφ εττατις ετεεςατ θενατ' ιντι απετήλ

θη-τετεσσφρατις θη-πνος ιναν μπε[O] μπο[O].

Παλιν οι τετναδωκ εροσι αντεροσι να-ττατις

ιπποριπρεμεματος ιπτε-πε[O] μπο[O]. ετετησαιιπωφ

εττατις ετεεςατ θενατ' ιντι απετήλ


ιππρηγραματις θηποσ ιπρο μπε[O] μποτοει. θενατ' ιντι απετήλ

θη-τετεσσφρατις θη-πνος ιναν μπε[O] μποτοει. Παλιν οι τετναδωκ εροσι αντεροσι να-ττατις

ιππρηγραματις θηποσ ιπρο μπε[O] μποτοει. θενατ' ιντι απετήλ


3, 6 MS τετνεφωκ; better [παλιν οι] τετνεφωκ.
12 MS παλιν; read παλιν οι.
25 MS ιππρηγραματις; better ιππρηγραματις.
their myste\-r\-y and their seal and the great name of the Treasury of the Light.

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

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

Again you will go in to their interior to the rank of the five incisions\(^1\) of the light. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the three spaces. When you reach that rank they will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the five helpers\(^2\) (parastatai) of the Treasury of the Light. When you reach that rank they will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the triple-spirited ones of the Treasury of the Light. When you reach that rank they will give to you their mystery and the great name of the Treasury of the Light and their seal.

Again you will go in to their interior to the rank of the triple-
powered ones of the great ruler (king) of the Treasury of the Light. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

\(^1\) (10) 5 incisions; see Bousset (Bibl. 13) pp. 348-49; PS 2.

\(^2\) (17) 5 helpers (para\-statai); see G\-Egypt III 64; PS 2 etc.; (also 107.16: U 230.12).
παλίν ὁν τετείχωκ εὑρόν ἀμετροτὴν χα-ττατίς ταμπερών ἄνωθεν εἰσάγετε ἀμ-περγ ἀμ-τετειγρα-ρίς ἀμ-πνισσόν ἑπάν ἀμπε[ ] ἀμπτ[ ];

παλίν ὁν τετείχοστά ἐροτε ἀμετροτή τα-ς ἄπτοπος ἅττατίς ἀτεκάληροιμία. σεα[ ] ἅλατο ἀμπεργ ἀμ-τετειγρα-ρίς ἀμ-πνισσόν ἑπάν ἀμπε[ ] ἀμπτοτεμί.


παλίν ὁν τετείχοστά ἐροτε ἀμπτοτή | ἁρ. 73. χα-ττατίς νικαταπετασαία. ἁτετκν ἁρπνισσό ἁπρο ἀμπε[ ] ἀμπτοτεμί. σεα[ ] ἅλατο ἀμπτοτή ἁμῆ ἀμ-τετειγρα-ρίς ἀμ-πνισσόν ἑπάν ἀμπε[ ] ἀμπτοτεμί.

ἀτω σεαμεκόνοι ἁτἀ χαλλετειγοοοφ ἐροτε ἁτετταττόστα ἁτετταττόστα ἁἐροτε ἁχαλλετειγοοοφ ἁἐπνισσό ἁπρωθέ ἁτε-ἵτοτε ἁπν ἁπρο ἁμπε[ ] ἁντοτεμ ἁτηρή ἁπα ἁτε-ἵτοτε ἁν ἁἱοτ.

ἑτετειγοοοφ ἁτετταττόστα ἁτετταττόστα ἁχαλλατα ἁἐρωτε ἁτατείνορ ἁἀμπή ἁἀμπτοτεμ ἁτηρή ἁἀμ-πνῆ ἁμα-πναθομὶ ἁμπτοτέργηνε. ἁετατείνορος ἁἐραὶ ἁμπ-περγάντε ἁτηρή. ἁἀτω ἁτε-ατετείνορ ἁἐβολ ἁπετολὴ ἁздрав ἁτα-πῆ ἁμπ-περγάντε ἁτηρή. ἁτοτ χαρατῆ ἁἐραὶ ἁἐξι-τητὴν ἁστὶ ἁἰοτ ἁἰοτ ἁππ[ ] ἁἀμπ[ ] ἁἀμπ[ ] ἁἰοτ ἁἐ τρωμ ἁο ἁχατ[ ]

12 page 73: large holes are present in the middle and base of the leaf; it measures 28½ x 17 cms. and is in poor condition with mildew spots.
Again you will go in to their interior to the rank of the first ordinance\(^1\). He will give to you his mystery and his seal and the great name of the Treasury of the Light.

Again you will pass in to their interior to the place of the rank of the inheritance. They will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will go in to their interior to the rank of the place of the silence and the rest. When you reach that rank they will give to you their mystery and their seal and the great name of the Treasury of the Light.

Again you will pass in to their interior to the rank of the veils\(^2\) which are drawn before the great ruler (king) of the Treasury of the Light. They will give to you their great mystery and their seal and the great name of the Treasury of the Light. And they will be drawn back until you cross over and pass into them, until you reach the great Man, he who is the ruler (king) of this whole Treasury of the Light, whose name is Jeu.

When you reach that place he will see that you have performed the mystery of the whole Treasury of the Light, and the mystery of the forgiveness of sins, and its defences and its incense which you have offered, and all its works. And you have fulfilled all the injunctions of the mystery and all its works. Then Jeu, the father of the Treasury of the Light, will rejoice over you. Moreover he will also give to you his mystery and his seal and the great name of the Treasury of the Light.

\(^1\) (2) first ordinance; see PS 1.

\(^2\) (12) rank of the veils; the 27th rank.
THE SECOND BOOK OF JEU

εντες εκ μη-τεσσεράνεις μη-πιος ιράν μέ
περι μποτοείν.

πάλιν οι τετισότωκ ευτόποσς κόποείν
παί ετικωτε περι τηρεί μποτοείν μη-πεπεριετής
tηρεί. ετετισαίοθωκ κκε ευτόποσ ετεμματ ερέ-ιεον
οι φιλ-πτοποσ ετεμματ. ενταί θε πιος κόποείν
εναξί καθ ιντες εκ μη-τεσσεράνεις μη-πιος ιράν
επερι μποτοείν.

πάλιν οι τετισότωκ εροτες εμπεργοτε εξι-μις
περι εμπερε ποτειν παί ετε-παλαγχιατ πε περι
μποτοείν. ετετισαίουωκ σκε ενεφελάγε δαμπτλι
μπεργκ περι ετεμματ αξι-πεκ μη-τεσσεραλονία.

ασω ερσαλ-νεφέλαγε δατωκ (ιντες) δαμπτλι
μπεργκ ινερπ μποτείν | p. 74. τετισοθωκ
εροτες εμπεργοτε χα-τασίκ εμπριαθαμίκ κα
κόποειν. ετε-παι θε πεπραμ. μαραζω. ζωαζω.
εις (παρ) μαραζωζ. θείαι θε πε εντε πεπραμ
ιαεμικ κόποειν ιτε-παλαγκ περι κόποειν.

πάλιν οι ετετισαίουωκ εττασικ εμπριαθαμίκ
κόποειν ετεμματ. πτοσ τοσ οι σεαξί καθ ιντες
πεπεριακ μέκι ιτε-παλαμ (ερά) περι κόποειν μη-τεσσεραγ
μη-πιος ιράν ιτε-παλαμ ινερπ κόποειν.

πάλιν οι τετισότωκ εροτες εμπεργοτε εττασικ
ιτεμερείκ εττασικ ιτε-παλαμικ πιος παλιαμίκ ειτε-
ιμεροθλιμ μποτε υταλωκ θεί ιτασηποβάλε
εμποσ εβολ. ετετισαίωκ εττασικ ετεμματ. αξι-

4 MS ετικωτε περι; read ετικωτε επερι.
12 MS πακ; Schmidt: read πακ μπιαμπικ εβολ.
15 MS εμπριαθαμίκ; better εμπριαθαμίκ.
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.
THE SECOND BOOK OF JEU

6 MS τιμιβ; read τιμιβ.
12 MS ηαι σε; read ηαι σε [νε]
15 the last two lines of this page are badly damaged.
16 page 75: the leaf is badly damaged; the first 10-12 lines and large portions of the sides are missing; the remainder measures 20×12 cms. and has defects and mildew spots.
18 MS ηετε-να πνωτ; read ηετε-να πνωτ.
19 W. ευξε; read ευξε ευξε.
21 MS ζεκας; read ζεκας.
23 MS πηνιβ; read πηνιβ.
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\(^1\) 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:\(\ldots\)\(^2\)

These now are their true names.

These now will stand alone in their place\(^3\), and they call upon the true God with these names, saying: 'Hear us, our father, thou father of all fatherhoods, ... that is, thou father of all fatherhoods, because the whole which came forth from alpha will return to (omega)\(^4\) when the completion of all completions takes place. We now call upon these imperishable names, so that thou shouldst send forth this great light-power to follow these twelve incomprehensible ones, who are the twelve disciples, since they have received the mystery of | the forgiveness

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\(^1\) (5) they also are of that rank which are; Till: they belong also to that rank, that is to the.

\(^2\) (9-17) \(\text{\z{\v{z}w}\text{hizw}z\text{a}}\) etc.; see note on 55.7.

\(^3\) (12, 13) will stand alone in their place; Till: will stand in their own place.

\(^4\) (19) (omega); MS: cryptogram; cf. PS 353.
πκα-νοθε εβολ. εθε-παί ρω γεναθκατεχε μμουν
πε γων ε[0] ποθοειν.

ιτετηνοὺς καὶ ιτεροτεπικαλεὶς ἰπειρὰν ετῶςι εροτη
ἐπισταῖτε ἱταλνθία. ιτοφ καὶ γωνι ἐν πισταῖ
ἱταλνθία αἰχτιποῦν εβολ πονεος πατηαιακε ἱταχ
ετε-παί πε πεσκαν οὐρνως ἱαζαζωσ.

ιτετηνοὺς καὶ ετεταπασ αἰεὶ εβολ πει τίνις πατη
παλλεις ποθοειν πκα-μμαααθῆνεις αὐω ιτετηνοὺς ετετ
ματε σιατρε-νε[0] ποθοειν σιατρε-πεοταςις σοιος

παῦ σαμπετησωτι διοτι επεαιρετει ιτετηποὺς
ἐπε[0] μποσττε ἱταλνθία. ιτοφ καὶ γωνι ἐν
πισταῖτε ἱταλνθία τίνατ ιπτι μπεκπος μιμ
τεκπος μεσρ μπ-πεκπος πραπ παί ετο ἐγραῖ
ἐμ-πες[0].

καλὰ ποῃ εταπατανεὶς εροτὶ εγεπικαλεὶς μμπ
ποττε πιατιρατῆς ετε-ιτοφ πε πεισκαπε μακακας.
ιτοφ καὶ πισταῖτε πιατιρατῆς εμποττε γωνι ρος
ἀθιαλλους ποθοειν εβολ πρατῆς αἰεὶ μαρωτι επι
τοπος μμποττε ἱταλνθίας κητ ιπτι μπεκχαρακτηρ

μμπ[0] μμποττε ἱταλνθίας. αὐω κεκε-κτῆτι εβολ
ἐπελόρωμα πιε αὐω πρ-κτῆτι ποοταςις ὀμ-με[0] ετεταπα
ιτετῆς-εοου εροτὶ τ. p. 76. μμπ
ποττε πιατιρατῆς εβολ ἱε-ατετίκι μπιμ μπα-νοθε
εβολ κηπ ετετηςις-κωςε. ιτετηποὑνε μμμ-πτοπος

μμποττε ἱταλνθίας εβολ ἱε-ατετίκι μπιμ μπα-
νοθε εβολ μμ-τεκαπαλοποια μμ-τεκασφατικε μμ-
tεκπςανως μμ-μπεκπτολουτε τηροτ εμπαγοποτ

2 MS πε γων ε[0]; read πε εγρων ε[0].
12 W. Schw. τίνατ; MS probably ητατ.
21 MS πρ-κτῆτι; read τσρ-κτῆτι.
of sins. Because of this indeed they are not restrained 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-tittu. tenot se nanavantis apirarpunt.
atw fnaf niti amikel amka-pobu ehol. min-
neqapologia min-teqlufaric.

itera-ic de stw egw nna torth eneqlamun

ta. atw egf pat enex wthi eipasotw qeipre

mmot. pexera-ic eneqlamunics xe-qane tarp pe

etretetxu amikel amka-pobu ehol. xenaac enex

qniwone qnibh nte-potoem, enetijkh enol qn-

na torth.

itera-ic de stw egw nna torth eneqlamunics

min-naf exetaqo meqoq eroq pexera-eneqamunics

nis naq xe-penxaq atw penxaq tiscoeq meqoq.

xenaac enexw eroq amq amka-pobu ehol min-

neqapologia min-teqlufaric min-teqlufaric xe

enawone qnibh nte-potoem atw xe-qatexexeq

meqoq isi parxwi nnaqwi. naq etwoon amqhol

nne[0] potoem. atw xenaac enexwone enin eroq

epeklinrcs ntailoro amq atw ntiwone eqnich

ehol qn-nex torth.

pexera-ic eneqlamunics xe-qrou pqnt atw fnaq

xooq eipon qnepan se apir-xrp pnooc niti qan

emnaq-fh niti xe-fnaq niti amq amq nnaqwi

min-teqlufaric min-se nepikalei meqoq ehol

epettonoc.

swta se tenot epin anatexi amq amq nnaqwi

am-paq amqapanticaq meqoq amqap amq-pa

qapanticaq qapnqwe amq-pa apnepna etotaqah |
p. 77. am-paq neri-thani pqnt-thtti epin se

1 MS etot-tittum; better etoot-tittum.
15 MS epamwone; read enexwone.
19 W. Schw. pex; MS probably m-f.
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 tianua; Schmidt: read tianua [parxwi].
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 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.
αὐξοτε ἐρωτή ἥπατ τε ἰντὶ Ἰμεταπολογία πι...  
ὅτε ποτὲ. ἡπ-νεικεσφραγίς. σωτᾶ ἁπε ἱτατῶ...  
ἐρωτή Ἰμεταπολογία πι ἵπτηναπολογίς πιν ἱεπτῶτ.  
5 ἐτετισχαίει ἐβολ ḡῆ-πεισᾶ. ἐτετισχαίνῳ ἐπιώρον πηνῶν ἕκει ἐβολ ἱατετήπι πη ἵπς ἱτων ἰπαίων ἐτειμᾶτ. σφαῖραὶ ἵπωτὶ ἵπτε-  
σφαῖραῖ πι πὲ πεςπᾶν ϱωζῆν ἁμίπ.  
10 ποτὸν ἵπωτε ἵπτε-πυθὲς ἰπ-τετῆςῖς ἵτε ἱρίο  
ἀιτὶ ὑπὲρ ἵπτε. ἵπτηναπολογίς  
ἐτετισχαίνῳ ἐτετισχαίνῳ ἵπωτὶ ἵπ-τεισῆ, ἀτω ἵτετς-  
15 τατε-πεςπᾶν ποτὸν ἵπωτε ἵπτε-  
αἰ-νεπταπολογία φῶοι ἵπ-ἀναχῶρι πηνὶ προς  
τε(θ) περεκεσφων. ἵσοτα παρχὼν ἐπιώρον πηνῶν.  
χε-τεπικάλει πηνᾶ.  
20 ἵσως, Ἴουζᾶ,  
ῥοτᾶ ἵπ ἐρωτ-παρχῶν ἐπιώρον πηνὶ σωτᾶ  
νπῆραν ὕεπτε ἵπωτε ἰπτεπὶ πηνὶ πέσπωτ ἱεπμᾶτ ἐς  
ἔβοτρ ἤτετιπαιπόνε ἐτπε.  
ἐτετισχαίνῳ ἐπιμερῇ πηνῶν χοτήςεῖςὲ ἱπεὶ  
ἐβολ ἱατετῆς. σφαῖραὶ ἵπωτὶ ἵπ-τεισῆςφραγίς  
πὶ πὲ πεςπᾶν ἁμίπ πὸτὸν ἵπωτε ἵπτετ. ἵπως  
25 Ἴους ἵπτε ἵπτε-πυθὲς ἰπ-τετῆςῖς ἵτε
CHAPTER 52

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
etetimitapow emerep iiainoi cemii ebol qas
10 tetiwr nisi ialaabhawo mi-xotxcw. sfrarize meri

15 tiyanotw etetimitapow emereti iiainoi cemii ebol qates
nisi ialaabhawo mi-xotxcw. sfrarize meri

20 pai pe pescan zwzaz axiwr poscop meri

25 pai pe pescan axowwo axiwr poscop meri

1 MS chti; read ctip.
2, 3 MS tiyntiato-pecran; better tiyntiato-pecran.
12-14 the diagram is missing, but seen in W. Schw.
18 MS ceweka; read ceweka.
24-27 the diagram is present on page 79.
finished sealing yourselves with this seal and you have said its name once only, say these defences also: ‘Withdraw thyself, ..., O archon of the second aeon, because I call upon ....’ Again the archons of the second aeon will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the third aeon, Jaldabaoth¹ and ... will come forth before you. Seal yourselves with this seal:

This is its name: ...

Say it once only. Hold this cipher: 3349 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also: ‘Withdraw yourselves, Jaldabaoth and ..., you archons of the third aeon, because I call upon ....’ Then the archons of the third aeon will withdraw and flee to the west to the left, and you will proceed upwards.

When you reach the fourth aeon, Samaelo² and ... will come forth before you. Seal yourselves with this seal:

This is its name: ...

Say it once only. Hold this cipher: 4555 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also: ‘Withdraw yourselves, 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.
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 ἐρωτ.; read ἐρωτ.

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

10 MS τεπινηφος; read τεπινηφος.

11 MS ἃς; read ἃς.

14 MS α(ι)ωχ'αικαλ; aiωκα ατω ncωαλ 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.  

When you reach the fifth aeon, ... and ... and ... will come before you. Seal yourselves with this seal: 

This is its name: ...

Say it once only. Hold this cipher: 5369 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defences also: 'Withdraw yourselves ..., ..., ..., because I call upon ....' When you have finished saying these defences the archons of the fifth aeon will withdraw and will flee to the west to the left. But you (will) proceed upwards. 

When you reach the sixth aeon which is called the Little Midst, for it belongs to the six aeons which have believed. But the archons of those places have a little goodness within them, because the archons of those places have believed. The archons of the Little Midst, ..., come before you, thinking that perhaps | you

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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.

W. am(e)zi; read amzi.

MS (en)sepparaše; read sepparaše.

MS sfraciz; read sfracieze.

3-9 the diagram is present on page 79.

12 W. am(e)zi; read amzi.

18 MS (en)sepparaše; read sepparaše.

23 MS sfraciz; read sfracieze.

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
the diagram is missing, but seen in W. Schw.
page 81: the leaf is preserved as a whole and measures $28 \times 16\frac{1}{2}$ cms.; there are central defects and many mildew spots.
reading doubtful; cf. lines 9 ff.
the diagram is present on page 81.
W. Schw. (a)ωνο; read ἄσωνο.
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
σφραγίσε μεμωτι ιτεισφράτικες επατετίτατε-πεσραν
ποτσον μεματε αξι-μειαπολοσία γωγη ζε-αναξωρ
ρει κατι θυζνως. θωαζ. έματαξα ζε-τετοικαλει
ουν. ιοςαζ. ηζενωζ. ξωζωζ. παλιν ον παρχον
ηπελεγεν παιων πασοκοτ ιατ. ιτετιαιοοσε επει.

ετετιγαίμωρ θε επεμεγημεν παιων σενητ εβολ
ζατετικη ισι οωαθω. οωαθω(ζ). ιωιαζ. παρχον
ηπελεγεν ετεματε. σφρ μεμωτι ιτεισφράτικες ετε-ται τε
παι οε πεσραν οωαθω. αξιμ ποτσον

10

ηπελατε. κω ιτενίσφος ζην-πετισις
αφιο οκετι πιε αωο ταιοτ-πικε.
ετετιγαίμωρ ετεισφρατίζε μεμωτι ιτεισφρατίκες
eπατετίτατε-πεσραν ποτσον μεματε. ετεισφρσ)
μεμωτι ποτσον μεματε. | p. 82. αξι-μειαπολοσία

15

ζωγη ζε-αναξωρει κατι οω(α)ωο. οωαθω. ιωιαζ.
ζε-τετοικαλε ηζενωζα. οωοωζωζα. ηξωζωζα. παλιν
ον παρχον ηπελεγεν παιων πασοκοτ ιατ. ιτε-
τιαιοοσε επει.

ετετιγαίμωρ επεμεγημεντοσ παιων.
σενητ εβολ ζατετικη ισι ακεωνε. ζωτεωζ. ηκεωνε
παρ-χω ηπελων ετεματε. σφραγίζε μεμωτι ιτεισφρ
παι οε πεσραν οωαθω. αξιμ ποτσ
cον μεματε. μεματε ιτενισφος
ζην-πετισίς αφιο Τοτ ιπο ηπι-

20 οτ ιπο ηπι-ταιοτ- υμη. ετετιγαίμωρ θε ετετι-
σφραγίσε μεμωτι ιτεισφράτικες επατετίτατε-πεσραν
ποτσον μεματε. αξι-μειαπολοσία γωγη ζε-αναξ
ωρει κατι θενθω. ατοξωα. πατεναξω. ζε-

25

9-11 the diagram is present on page 81.
11 MS αφιο; read αφιο.
15 cf. line 7.
22-24 the diagram is present on page 82.
25 υμη; read υμη.
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 I we call
THE SECOND BOOK OF JEU

thepykalaii nιωδαζαν. ζανωζ. χιωζαλλαω. παλιν ον

παρχων απαραγια καιων πασοκοτ ειη πτετη

ειςεμεντιβ καιων εςιςοον

5 qem-πτοπος ετεματ ιςι παροφατος κιωττε. μι-

ταρβάνλος μι-πιαγενηπος κιωττε. ερε-παροφα-

tος κιωττε ιςιν οςις εκι-οττοπος ματαση. εφαι qem-

παραγια καιων ερε-σεκαταπετασμα εις ερωη. εις

ιςις ιςι καιων ετεματ ιςι δεπελιμιςει

κιωττε. ιςι εςαςεςις εροτ τιμι qem-πε0 ουσοεις

και-παρχων. ετε-πτοπος εςιςοος παρχων εταρχει

εκι-καιων τηνρο. ιςις νετιςεις εμπαροφατος

κιωττε μι-ταρβάνλος μι-πιαγενηπος. παλιν ον

cεκιτ ειολ γατετηπι ιςι παρχων καιων ετε-

ματ ετε-ναο εςις ηπεραν. χαρβησθωο. αραζων. |

p. 83. ζαζαλωθ. εχθραγιε μεεωιν ειτεκαφατικν.

ιςις εςις ηπεραν zeφηκα..... α λιε

ιςις ιςιςοον μεεατε. αμαρτε ετεπης

φος qem-πετιςθα ουςε ψις ιςις

20 ατω μεεοτι πιςε qemε-τι. ετεπης

ιςιςοοω αε ετεκαφατιε μεεωιν

ειτεκαφατικε εατετιτατε-νεπριν ες

ιςιςοο ωιμετε αει-παπολοθια qωιν je-απαχωρι

ιντι ζαλλωζ. εω(ι)ζα. καρβοθι. je-τηπεγαλει

ιζινιζω. ζανζ. χιωζαλ. αξαζων. παλιν ον cεης

ιςιςοοτ ειη ιςιςοος παρχων απαραγια καιων πτε-

παροφατος κιωττε ειολ je-ατετηζι(ι) ιιιι ναπο-

14, 15 ετεματ; ματ 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 ουςε; read ουςε.

23 MS qωγ; read qωγ.
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.

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1 (6, 13) Barbelo; see Bousset (Bibl. 13) p. 17 ff.; Epiph. 25.2.2; GEgypt III 42; IV 52; 3StSeth 121; TriProt 38; ApJn 27; PS 13 etc.

2 (17) said; Till: received.
λονία μπλάνιβ καλων. παλιν ον τετελεσθευε 

etetimaniψαι επερειχ μπαλων εικελαματ ισι 
pιοσ παρομοιο μπορολι ιτε-παρομο 

τοτε ετοιον δε-πτοποε ετεματε 

και ειδος γατετηρι ισι ια μιρ ιτε-παρομο 

ποτε ετοεσ-αλατε μελωτι εθε-ιεβ επτατ 

tετητητοτ. και νε πραν παφσαρ μπι κα μπρολι 

και ειδιες ειδος γατετηρι τωρι τε αττοεσω. 

tετεψι αττοκωα. τετεψι αγενηλυ. τετεψα ανα. 

tετεψε ωεω. τετεψε Ιεω. τετεψ πο(α). τετεψι ειπος 

ειω. τετεψο ωεω. τετεψι ιαπωσες. τετεψι αλ 

ωεω. τετεψι ιαλοψη. τετεψι ιασαβω. τετεψι 

καλων. τετεψε ιασκα. τετεψι αιεςη. 

tετεψι ιαδες. τετεψη ιακοντιν .... αυ. τετεψηπυτη εθά 

τετεψοτωτε ιαψαω. τετεψα αλαβα. τετεψι 

xa... τετεψι(ν) άρια... τετεψα αλ...κ... 

p. 84. και νε πραν ταοτατηε μμμκολι 

ιτε-παρομο μποτε ετε-κενταςων 

και ειω λε 

μοο σενηες ειδος γατετηρι ετοεσυε ειαματε μ 

μωτι εικωε ερωτη εθε-ιεβ επτατετητοτ. αξι- 

κηπολοψη ιε-αναχωριε ιντι ικα μμμκολι 

ιτε-παρομοιο μποτε. ιτετητατε-πετραν μπικα. 

σφραϊε μελωτι ιτεισφραϊε.
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).
pai pe neperan zagaφaraç. axis nots con ueuëte atw nê upeuзыкбнës επι-
netësëm êwëne ùuotî nêo atw
ùuotî nûe ùw-тавт-êth. etetënuñotôw etënu-
sicfranize ùuotî upeuзыкбнës ùetënuñatê-s-pee-pan nots con ueuëte. axis-ñetënuñotôw qëwçë je-ñetënuñatêlëc
cazaza. aiwzhêz. ùoùuëz. ërùz. ìwzhêz. îwzhêzêw.
znh. zan. ôwô ôwô ôwô ôwô nîh nîh nîh nîh nîh
êee znhêwz. ùzwêz. znhêz. znhêz. zwzh. ìwzhêzêw.
zhezw. etetënuñotôw ëc etetënuñatêlëi ùneiran upte-
neôç no. axic qëwçë je-ñæñæxwèrì nñi ùk
ùnroðònÎ ùte-ùnèpòtòc nisòtte. nai ùtnânòtôw
ëntat[ô] ùntëraî ùnëwîrë.

ùtënuñot ëc ùtëuñatôw épô îneôç înoîô ùn-
tënuñotôw. ùnëacônôw nàt ùtëuñatôwûwe ùtnë.
etetënuñatôw ëc ùnëpëqës nïauiî ùçìëët ùsî
ùnëqës nîos ùnèpòtòc nisòtte. atw ùçìëët
ùsî nîos nisòtte. nai ùtëuñatôtë éropç qëu-
ùnëqës nïauiî je-nisës ërx... p. 85. nô-
notte. ùtëuñatîqës ñe ùte-ùnëtëùn èrçwëm
ùte-ïno. nai ùtëuñatîqës nïauiî ùtnëq.
ete-ùntôw ñe ëç nisòtte ùtëpëqôl îneôç înoîô. ùtn-ùtnën-
nûe èap ùtëuñatîq ñëu-nïauiî ùtëuñatîq. ëllâ
ùceow ân îsë ùtëuñatôw qëu-nïauiî ùtëpëqôl.

seînt ëc ëbol ùtëuñatîq ùsî ùtëuñatîq ùtëuñatîq

1-3 the diagram is present on page 84.
7 MS cazaza; read ncazaza.
14 MS etotuñotôw épô; better etotuñotôw ùtëtu-ûnôp.
19 MS ërx; read ërxëþòbòc or ërxëþòbòc.

page 85: the leaf as a whole is preserved, but with many defects and
measures 28 x 16 1/2 cms.
24 ùtëpëqôl; MS êtîs inserted above ùtëpëqôl.

198
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,
etouset-αλαρτε μεσωτ ετων εθε-μη επιστήμων τονος μεταποτος. μεταποτος εθεπιστημονικης δινων εθε-μηνημονικης μνημων ανοι αε τω

μεσος ιντε-εναρ Μεσωτ ιντεπιστατικος

παι πε πεπα των ακικης μη
οσον μεσητε. ατω και-τηνης ει
ντεπιστημονικης δινων εθεμονικης
μημηνημονικης μνημων. παλιν οι ακικη
μεσητηρι ιντε-ενημικης τηρον απ
μεγ(ε) μεσαρατος μποτε εθε-μενημο
δινων ακη. μεσητηρι ιντε-ενημικης
tημποτε μεσωτ ιντεπιστατικος

ετετιμανων αε επειρας μποτε εθεμ

φοτη μποτευκατος τηρον εθε-πιου
νε πιπποτε ιντεπιστατικης
tημποτε εθεμονικης μημηνημο
μημηνημονικης μνημων

ετε-πιου

νε μποτευκατος και επειρας μποτε
νε πιπποτε ιντεπιστατικης
tημποτε εθεμονικης μημηνημο
μημηνημονικης μνημων αε εθεμ

tηρον επειρας και επειρας ιντε-ενημικης
tημποτε μεσωτ ιντεπιστατικος

ετε-πιου

νε μποτευκατος και επειρας μποτε
νε πιπποτε ιντεπιστατικης
tημποτε εθεμονικης μημηνημο
μημηνημονικης μνημων αε εθεμ

tηρον επειρας και επειρας ιντε-ενημικης
tημποτε μεσωτ ιντεπιστατικος

ετε-πιου

νε μποτευκατος και επειρας μποτε
νε πιπποτε ιντεπιστατικης
tημποτε εθεμονικης μημηνημο
μημηνημονικης μνημων αε εθεμ

tηρον επειρας και επειρας ιντε-ενημικης
tημποτε μεσωτ ιντεπιστατικος

ετε-πιου

νε μποτευκατος και επειρας μποτε

6-10 the diagram is present on page 85.
8 MS οωτα: read οωτα.$
10, 11 W. Schw. μπεγ(ε): read μπεγδ.$
14 MS επειρ for επειρας; read επειρας.
25 MS ατδ; Schmidt: perhaps read ατδ.
26 MS μπιατ μη; read μπιατ επη.$
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

---

\(^1\) (26) they have not seen; lit. I have not seen.
5 ετερετητων εις διόν ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας,

10 ετερετητων εις διόν ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας.

15 ετερετητων εις διόν ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας, εις τοιον τοιον ενια της πολλαπλασιας.

20 ετερετητων εις διόν ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας. εις τοιον τοιον ενια της πολλαπλασιας.
up all the aeons\(^*\), I will give the \textit{mystery} of the forgiveness of sins to these three archons of the light which are the last of all the aeons, because they have \textit{believed} in the \textit{mystery} of the Kingdom of the Light.

\textit{But} when you reach that \textit{place} they will see you, that you have received all these \textit{mysteries} as far as the \textit{mystery} of the forgiveness of sins. They will lay hold of you in that \textit{place}, because they have not yet received the \textit{mystery} of the forgiveness of sins, in order that you should perform with them these \textit{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 \textit{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 \textit{Treasury} of the Light until you have received the \textit{mystery} of the forgiveness of sins. \textit{But} they will restrain you in the \textit{place} of the three archons of the light. Concerning this now I say to you that there is no place of correction in those \textit{places}, because those of that \textit{place} have received the \textit{mysteries}, nor is it possible for them to punish you in those \textit{places}. \textit{But} they will lay hold of you in those \textit{places} until you receive the \textit{mystery} of the forgiveness of sins.

\textit{Seal} yourselves with this \textit{seal}:

This is its name: ...

Say it once only. And hold this \textit{cipher}: 5555\(^2\) in your hands. When you have finished \textit{sealing} yourselves with this \textit{seal} and you have said its name once only, say these \textit{defences} also: ‘We \textit{call upon} \textit{you} . . . .’

\footnote{\textit{cf. Is. 34.4}}

\(1\) roll up all the aeons; see Keph XLI p. 105.

\(2\) 5555; Schmidt: 4554.
4 probably ate[τινι μπα μπα-ποδε ἐβολ].
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)
Page 87: the right side of the leaf is missing; the remainder measures 28 x 9 1/2 cms. and shows many defects.

ας τε p. 87


1. Page 87: the right side of the leaf is missing; the remainder measures 28 x 9 1/2 cms. and shows many defects.
2. MS αροι; Sah. εροι.
3. MS ετυμον; Sah. ετυμον.
4. MS ηναι; Sah. ηναι.
5. MS ειπ-απεραντον; Sah. ειπ-απεραντον.
6. MS ειπ-απεραντον; Sah. ειπ-απεραντον.
7. MS ηναι; Sah. ηναι.
8. MS ας; Sah. ας.
9. MS ας; Sah. ας.
10. MS ας; Sah. ας.
11. MS ας; Sah. ας.
12. MS ας; Sah. ας.
13. MS ας; Sah. ας.
(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).
ταχθοσδον την-πεξεκστηριον. [ακεώς]
τη εβολ ποι οὐλιν τιρς ετναγιτ ιτε-πσ
ωκεανος ιτε-πτος τε θαλασσα μι-ει[α]
ος πις ετιμητε ετε-πεκριν πασφαρπ
τον πε πει ανωκε. εβταλ αροι εις
ταμετε εροι πατεστηριον ετυοπ ρας
ος παχωριτον πις μι-ανεραντον
το μι[μι]πει επταμβοδον την-πεξεκστη
τηριον] ατω τη-πτρετ[νοσ]οτ ατςφρ[ας]
της] θαλασσα μι-πεκριτε τιρὸς
[τε-ακ]εταντι ποι τιομε ετιμητοτ [τε-]
[πε]κριν πασφαρπτον [πε πει . . . . .
εβταλ αροι ειςταμε[τε εροι πατεστη
τιον ετυοπ ρας] παχωριτον πις] . . . .

p. 88.

πιεντιχοοτε ετερεσιειον ατω ετυγανας
ξι πταττυχη ετονοσ ετεμεασ εεατ ιτο
πατεστηριον ιτε-τετηγοτε ετε-παι πε χας
ριρι ατω ετυγανατε ετονοσ ιταξεις
τιρος ιτεπαραπθην ἄνος (sic) ιαρχων ετιν
οστ [ετα]τετρι εβολ ρι-τεριν ιταντε εεκι ιτο
[πιεντ]ιχοοτε ετερεσιειον ατω ετυγαναξι
[πτα]ττυχη ετονοσ ετεμεασ εεκ ιτο ιτο
[πις]τεστηριον ιτε-τετηγοτε ετε-παι πε αρπω

7,8 MS ανεραντον το μι[μ]; read ανεραντον πις.
8 W. Schw. πείμε; read πεσμες.
15 MS ετυγανας; Sah. ετυγανας.
16 MS εεατ; Sah. ενατ or εεκτ; MS ιτο; Sah. ιτο.
17, 18 MS χαριρ; perhaps χαβριρ.
19, 20 MS ετηοφτ; Sah. ετναγιτ.
20 MS ἄτ; Sah. τα.
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) 

〈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, the great, powerful archon, who is spread out upon the way of the Midst, who carries off the souls by theft, when they take my soul to that place it will give to them the mystery of their fear, which is ... | 

1 (15-141.21) Till: Fragment C, on the passage of the soul through the archons of the way of the Midst. 
2 (19) Paraplex; see PS 359 etc.
... ato on est'wanaxi ita'twykh entopos
[n]strwini pinos varxwv ena'sht pr-
... eiwnale'non etchn ebol gi-te'ni ne-
تمنً؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!؟!ه
5 [woc et]wy]anaxi on ita'twykh entopos e-
[ttttaat e]cat! nyt itatsttrion pyt-te-
[et]rote [ete]- pei pe prawr ato on etwy-
[an]wyx[i] ita'twykh entopos nita'zeis thi-
[ro] pyt-axoxanakk pinos varxivw eti-
[na]wy[t] pe etaleq nswnt paia'toxoc npa-
[px]wv npnake eti'hol paa e'wa'khiw
[px]wv orphv npa etna'sht pei etchn ebol gi-
te'ni. tammte esyi mpe'twyk'hoote nstere-
s[i]woc est'wanaxi on ita'twykh entopos
[et]ttttaat ecat! nyt itatsttrion pyt-
[te]t]rote et[e]- pei pe a'thnpsh'sbah(pa)
[ato] pna ato pna peqwmnt ............
... et'xwv ebol gi-itatsttrion p ............
... nce .... na ato pna[i] etaxi ............

20 ........... ap]eraitoc pei ewaxa? ? !
.............. xo't ato estwanaxite ............

3, 4 MS ptna'ni?n?; read ptntite.
4 W. Schw. yqi mocs; perhaps read esqi.
6 W. Schw. itatsttrion; read itatsttrion.
7 nce; read nai
8, 9 etwy[an]wyx[i]; read etwy[an]wyx[i] for est'wanaxi.
11 MS ewwa'ku'ho; Sah. ewwa'ku'ho.
13 MS tante; read ptnite. MS esqi; read esqi.
16 MS et[e]- pei pe; Sah. et-e-pai pe.
And again when they take my soul to the place of Typhon\(^1\), the great, powerful archon (with the) ass’s (face)\(^2\) who is spread out upon the way of the Midst, who carries off the souls by theft, when they take my soul to that place it will give to them the mystery of their fear which is .... And again when they take my soul to the place of all the ranks of Jachthanabas\(^3\), the great, powerful archon who is full of anger, the successor of the archon of the outer darkness, the place in which all forms change, who is powerful, who is spread out upon the way of the Midst, who carries off the souls by theft, when they take my soul to that place it will give to them the mystery of their fear, which is .... \(^4\) | 

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\(^1\) (2) Typhon; see Bouché-Leclerc (Bibl. 12) p. 278; Preisendanz (Bibl. 29) IV 180; Plutarch de Is. et Os. 50 ff.; PS 364.

\(^2\) (3) ass’s (face); see Bouché-Leclerc (Bibl. 12) p. 318; Epiph. 26.10.6; Origen c. Cels. VI 30; ApJn 41.

\(^3\) (9) Jachthanabas; see PS 263; 365.

\(^4\) (16) five fragmentary lines follow.
THE UNTITLED TEXT
p. 1. . . . αἴταρος έρατη ετερεταπώσις
εροτη ετερολίς ταί ετερε-τεξθίκων κρήςτε. αὖω
ίτος πετοσήμα κρήςτε αὖω ετος κρήςτε. αὖω
ίτος πε ποὶ μπεοστ. αὖω πεπαμμα μπεοστ. αὖω
τέσμε πτέλασ. αὖω ηικομ μπεπληρώμα.

παί πε πισορπκιστήρι, παί πε πισορπ
παί. παί πε προπο πιπασμασμασμασμ. παί πε ετος
κορε κρήςτε κοί πιπήρις. παί πε κτασθ-μορφή
εροα κρήςτε. παί πε πτόπος παταοφθή. αὖω
πατομπγκίτος. παί πε πλάπος κιπηρίς. παί πε
πισο πιαποτήν παί. παί πε κτα-πιηρφ πωρ
εροα. ατκαρπόφ εροα. αμποσώα εροα. ζε-οτατς
ώαε πε εροα. οτατοι μμαρν πε. παί πε πισορπ
μπικν. παί πε κτα-πεκροφ λίπα αμα-αμα παί.

παί πε πισορπ πিιφιη χακτε-πιηρφ αιερκα
περκνοι. παί πε ετερε-πεκρκελος ειρε ποτακα
πεκα παπακ
μετ ετοςτ τοτο εβόλ κρήςτοτ.

 aliqua εισας πτόπος πισοπε. παί ετοσιαμοτε

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 γαποτή: perhaps translation of ὑποβιότος.
(Beginning missing)

1. He set him up so that they should strive against the city\(^1\) in which was their image. And it is in it that they move, and in it that they live. And it is the house of the Father, and the garment of the Son\(^2\), and the power of the Mother, and the image of the pleroma.

This is the First Father of the All (pl)\(^*\). This is the first eternity\(^4\). This is the ruler (king) of the unassailables. This is he in whom the All (pl) is unconscious\(^5\). This is he who gave form\(^5\) to it (them) within himself. This is the self-originated and self-begotten\(^6\) place. This is the deep\(^6\) of the All (pl), this is the great abyss, in truth. This is he to whom the All reached. There was silence\(^7\) concerning him. He was not spoken of, for he is an ineffable one\(^8\), he cannot be understood. This is the first source\(^9\). This is he whose voice has penetrated everywhere. This is the first sound until the All perceived and understood\(^10\). This is he whose members make a myriad myriad\(^11\) powers to each one of them.\(^12\)

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

\(^*\) cf. Jn. 1.3 (Sahidic)

\(^1\) city; see notes on 236.23; 266.21.
\(^2\) garment of the son; see note on 256.25.
\(^3\) the All (pl); Till: the whole; Baynes: the universes (τὸ ὅλα); see GTr 17; TriTrac 55 etc.; ApJn 51 etc.; PS 1.
\(^4\) eternity; see PS 211.
\(^5\) is unconscious; Schmidt: wanders about; Baynes: moves to and fro; see Crum 356a; cf. TriTrac 72.
\(^6\) deep; see Exc. e Theod. 29; Hippol. VI 30.6; GTr 37; TriTrac 54 etc.; ThCont 138.
\(^7\) silence; see note on 227.19.
\(^8\) he was not spoken of; Schmidt: (one) did not describe him; see TriTrac 72.
κροφ ἰηα-άννωτρψος. ἀτω πειστ. ἀτω πλοπος. ἀτω μνηλι. ἀτω πιτος. ἀτω πρωμε. ἀτω ναλις. ἀτω 5 ναπεραίς | p. 2. τος. παὶ πε πεσταλος. παὶ πε επίσκοπος. ἀτω παὶ πε πιστ (ἐπ)πνηρη. ἀτω παὶ 10 πε πετερε-ναιων ὑ ὁ νοτιλομη εξων ετιεξ-ἀκτιν εβολ. πκωτε λινεξρο τε ταμπατσωτικ κν-νικος 15 μος ετριβολ. παὶ ετυ isbn ποτοει παὶ πεα-πεξρο ετοσων εστωνις. ἐξε-πεκσωξε πνη μαρωθ ἀτω 20 κεσωυ ενατ ἐροφ. ἀτω ποτοιμ λινεξβαλ ἐξωτε 3α-ντοπος λιπελνρωμα λιπσανβολ. ἀτω πλοπος 25 πετιντ εβολ γν-ρως. ἤρωτε νπατπ μν-ναπεντ. ἀτω πκω τπεμποντε πε της νικοκαλος ενπ. ἀτω πκρα εροτη λινεξρο πε πκαιωνι πκαιων. πκω 30 λινεξρο πε της νικοκαλο ετριπανβολ. ἀτω πκραμ εβολ λινεξςις πε ποτων εβολ λινεξρο. 35 πκραμ εβολ λινεξρο πε θενακ εταισται μη- 3ατριγκσατρ. πκτω ερκαι λινεξρο πε πρωμε 7ατασταστε μνοις. παὶ πε πιστ. παὶ πε πινηθ 40 ετηεε μεπκαρος. παὶ πε ετουσμε πκως γρ-μα 45 παὶ ἀτω παὶ πε πιστ κτα-ταιανας ει εβολ μνοις πκε ποντικ ποτοειν ται ετερε-νικοκαλος τηροτ ὁ 50 πκε ποτιαλατ | p. 3... σιασ εντος τε κτασ- παὶ εννα μνα γρ-πεκσοτσατ. ἀτω ἀτξι κτε- 55 τιωσι. ἀτω πκωρ ἀτω θελπι. ἀτω τακα- πασις ἀτω ταγαπὶ ἀτω ταπαστασικ ἀτω τπιτικ 60 ἀτω πεξνο νικεον ἀτω τεσφρατε. ται τε θεν- 4 MS επίσκοπος; read πενίσκοπος. 17 MS πτεριγκσατρ; read ετριγκσατρ. 18 MS πενι; 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.
demiurge\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 \textit{Exc. e Theod.} 47 ff.; Hippol. VI 32.7 ff.; Iren. I 5 ff.; TriTrac 105.
\textsuperscript{2} (2) understanding (\nu\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron); 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 \textit{Exc. e Theod.} 12; TriTrac 71; (cf. also 229.25: 260.3, 4).
\textsuperscript{7} (16) cross (\sigma\tau\alpha\upsilon\rho\omicron\omicron\omicron\omicron); see \textit{Exc. e Theod.} 42; Hippol. VI 31.5; Iren. I 3.5; GPh 67, log. 67. \textit{\delta\lambda\epsilon\omicron\omicron\omicron \phi\omicron\omicron\omicron\omicron\omicron\omicron.}
\textsuperscript{8} (17) incomprehensible man; see Bousset (Bibl. 13) p. 190 ff.; Epiph. 31.5.5; Iren. I 2.5; TriTrac 66; Eug 72; (also 256.16, 17).
\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 \textit{Exc. e Theod.} 29; Hippol. VI 18.2; TriTrac 55 etc.; GEgypt III 40; IV 50 etc.; 1ApJas 28; ParaSem 7 etc.; 3StSeth 127; TriProt 37: 46; ApJn 26; (also 226.12; 228.14; J 105.13 etc.).
\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 \textit{c. Cels.} VI 3 ff.; ParaSem 31 etc.; ApJn 30 (cf. also 234.17, 18; 238.26; 248.19; 260.5).
κας εντας εντας εντας εντας εντας εντας
παι ετοι μειώνεται εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας ε
παι ετοι μειώνεται εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας ε
παι ετοι μειώνεται εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας εντας ε
παι ετοι μειώνεται εντας εντας εντας εντας ε
παι ετοι μειώνεται εντας εντας ε
παι ετοι μειώνεται εντας εντας ε
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παι ετοι μειώνεται εντας εντας
παι ετοι μειώνεται εντας εντας ε
παι ετοι μειώνεται εντας εντας ε
παι ετοι μειώνεται εντας εντας ε
παι ετοι μειώ

1 MS entac expunged.
15 MS the first παμ 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 alone\(^1\) is father and mother to himself, whose pleroma surrounds the twelve deeps.

1. The first deep is the all-source from which all sources have come.
2. The second deep is the all-wise from which all the wise have come.
3. The third deep is the all-mystery from which, or out of which, all mysteries have come.
4. The fourth deep moreover is the all-gnosis out of which all gnoses have come.
5. The fifth deep is the all-chaste from which everything chaste has come.
6. The sixth deep is the silence. In this is every silence.
7. The seventh deep is the insubstantial door\(^2\) from which all substance has come forth.
8. The eighth deep is the forefather\(^3\) from whom, or out of whom, have come into existence all forefathers.
9. The ninth deep moreover is an all-father and a self-father\(^4\), that is, every fatherhood is in him and he alone is father to them.
10. The tenth deep is the all-powerful from which has come every power.
11. The eleventh deep moreover is that in which is the first invisible one, from which all invisible ones have come.

\(\)

\(^1\) alone; Till: himself.
\(^2\) insubstantial door; Schmidt: the all-substantial (\(\pi\alpha\nu\sigma\tau\iota\sigma\zeta\)); Baynes: door of non-substance.
\(^3\) forefather; see Iren. I 1.1; 12.3; Eug 74; SJC 90; PS 19.
\(^4\) self-father; Epiph. 26.10.4; Eug 75ff.; SJC 95.
η. περιγραφτηκοστε γε πιασος πε ταληςια. 
επτα-αε πιε ει εβολ πνητις. τα τε ταληςια ετος 
ωκει μεμου τηρον. τα τε σινακ αμπενον. τα 
τε ηαλ μπτηρις. τα τε τεμαε πναιων τηρον. 
τα τε ετηκτε ειβασος τηρον. τα τε ταλοπας ετο 
πακαταμπωστος α ετονο πατςοτι μεμος. τηατρα 
ρατηρ τα ετερε-πεκαραπηρ τηρον πνητε. τα 
ετεκαμεατ ηαμ-κιενης. πα πε πιωτ πιαςενεο. 
πα πε πιωτ πατςαςε ερος. πατςοι μεμος. πατς 
μοικαε ερος. πατςιοπ μεμος. πα πε πτα-πτηρις 
ρ-ηηποςιον πνητις. ατω ατρασε αττελη αττξπ 
πνεντια κτία πναιων εμ-πετρασε ατμοντε ερον 
ε-πεζνο απρασε χε-ατρασε μμ-πιωτ. 
πα πε πνοςαμος εντα-πεζνος μοω εβολ πνητον. 
ατω εντα-πρωλε ωποε εβολ ρο-μεμελος πασως 
ματος. / p. 5. πα πε πιωτ ατω τπητη ποτον 
πιε. πα ερε-μεμελος πιε εταχ ηαι εβολ. ατω 
εντα-παλ πιε ωποε εβολ ρο-πιωτ. ειτε αριντον. 
ειτε αφοτατον. ειτε ακαταμπωστος. ειτε αγορα 
τος. ειτε γαλδοτη. ειτε ερμος(!). ειτε ατηαλις 
ειτε παπατηαλις. ειτε παυει ετζε-πναρως. 
ενταλωπε τηρον ρο-πιον. πα ετερε-πναμας 
τηρον ετζινολ πα ερος ποε πιιςοτ απετερεμα 
ρη-τευις. ποε ετερε-προας επισταςε ενατ επρι. 
ιτειςε ρεςως κεεπιςτας ενατ ερος πο επι 
πνοςαμος ετζινολ. ετα-τεεαντατας ερος εταμεγκνωτε.
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 of the All. This is the mother of all the aeons. It is this which surrounds all the deeps. This is the monad which is unknowable or is unknown. This characterless 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. And they rejoiced, they were glad, they begot myriads upon myriads of aeons 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.

This is the Father and the source of all, 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, 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 8.13ff.; (also note on J 50.20, 21).
4 (11) insubstantial (ἀνούσιος); cf. 245.17; 265.10, 19; 266.2; Baynes: substantial (ἐνούσιος); MS: εὐνούσιος.
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.
κατα τῷ ποτῷ εἰλήπτων ἵνα σῆμα ἀτῶ δίττα‐
πεῖσχαξε εἴνατα‐παπτιῶν σωτρὶ‐ταλῶνας εἴςαμε ερός
ἀτῶ δίττα‐πεῖσχαξε εἴνατα‐παπτιῶνας ἵνα σῆμα
πληκρῶμα.

5 νολέ πεν τευεςκατ διαμαντρος καὶ δίττα‐
νικῆς πρώτησ ἀπαρατάς ῥεῖα ἐπιε‐νεσσώον τοι. ἀτυχώπε ἔτιττα‐πεῖσχαξα ἅπας ἀτὸ‐
νολέ εὐστας ἀπαραστάς ἀτῶ ἀνταλαξαὶ ἑταὶ κατὰς
μίκτ τίπολαν τίπολαν. ἀτῶ ἵπτε προεκαὶ 
τίπολαν ἀτῶ ἀντε πάκας τίπολαν πύλαν ἀτῶ 
κατά ποιοῖς εἴνατας τίπολαν τίπολαν. ἀτῶ ἔκε
λας οὐσας τίπολαν πύλαν ἀτῶ σοτεςκοπὸς εὐσι‐
νωμεν ἰπὸ μεμοι. οὐκα ιπενίκτος μι‐οτρο
παλξωμ. μι‐οτρο παρπίςες τίπολαν τίπολαν. ερε‐
ότα προεκρε ὡστὶ ἑβολ τίπολαν ἵναι ὑπερ‐
κολ. τοῦ ερε‐πεῖσαντα ὡστὶ ἑβολ ἐροὶ ἐπικεκτές.
ερέ‐
πεῖσαντα ὡστὶ ἐπικες ἀτῶ σουπησὴρες ἔν‐
tαλῶνας ταλῶνας. ερε‐αφρητῶν μεμα. μι‐
πεῖσαντιποιοῖς μέτακ. εἱππενμιττοιοὶ μεμα
κ. εἱππενμινὶ ποιὶ πεπρώτωρ ἐρε‐ἀλλαὶ 
παρ
ποτοὶς ἰπίπας εἴπεικαὶ εἴπεικαὶ. ἀτῶ πεῖσαντ 
πῆλε ἵνα
λειπ. μι‐κε μι‐φοι ὑπαιν. ἀτῶ ερε‐πεῖσαντα

7 MS δίττα; better δίττα‐παπτιῶνας.
16 MS πύλα; read τίπολα.
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 Aphrêdon 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

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1 (2) learned to know the monad; lit. knew the monad to learn it (reading uncertain).
2 (6) forethought; see TriTrac 66; ApJn 27 ff.
3 (9) gates; cf. Hippol. V 8.19 ff.; Origen c. Cels. VI 31 ff.; (also J 51.15).
4 (12) 6, 24 helpers (παραστάται); see Iren. I 29.1; PS 2 etc.; (also notes on J 107.16; 121.17).
5 (17 ff.) aspects; lit. faces; see Bouché-Leclerc (Bibl. 12) pp. 165; 221 ff.; Festugière (Bibl. 19) p. 116; (also 231.12; 232.2; 233.3 etc.).
6 (18) three aspects ... to each gate; see Bouché-Leclerc pp. 199 ff.; (also J 51.18).
7 (20) Setheus; see Burkitt (Bibl. 15); Kropp (Bibl. 22) II p. 238; III p. 64; Epiph. 40.7; Exc. e Theod. 54; Theodoret I 14; Iren. I 7.5; GEgypt III 51; IV (59) etc.; ApAd 64 ff.; 2LogSeth 70; 3StSeth 118 etc.; ApJn 63.
8 (22) Aphrêdon; see Böhlig (Bibl. 11); Kropp (Bibl. 22) I R 18; 3StSeth 126; (also 246.4; 269.18).
9 (23) Adam of the light; see note on 252.9.
попос μεματ ετηκετε ετηΝΠΟΥΝ εφηδι-τακαπασία ερε-φο παρρητοι μενεπισκοποι σώμετ ερομεν επετ-οταᾶά ητε- πετοταᾶά ετε-παπερᾶ |  

p. 7.  αντος πε εηδο κκεφαλι μεφιερι. ερε-φο ετατ μεματ ερε-  

οτα οτιμ επτοποι συκασος. ατω ερε-πικετα  

οτιμ επτοποι μενεκισκοποι εσατμοτε ερομεν χε-  

παλος. ατω ερε-πακασος μπατ εσατμοτε ερομεν  

χε-πατοειν κη πετρ-πατοειν ερε-πακασοπεινες προτή  

εφηδν πτοχ πετοτωϊν εδολ μπατ-σομ. παι ητς  

σάσομεμ ρη-σομ μαι. παι πε πατπως. παι πε  

ετε-μπεπυω ενερ. παι πε ητα-πτηρη ατων παχ  

χε-πατος πε κεσομ. κεσ-πωλατ μερ μεματ. ατγο  

παρετατον. ατω οτρο μπακτοκαπαλις. ατω οτρο  

παφρακνι. εσατμοτε ερομεν χε-παφρακνι πινοις  

ετη-πακασοπεινες χηπ ραμ προτή ετε-πτοχ πε  

πετριαταλις.  

ερημαν-πιεμετε ει εδολ ρη-πακασος. ραπε-ας  

παφρακνι κει πετποιολ. κεπτε μπακασοπεινει. κε-  

πακασοπεινει κεμα παλος κεσεμε εδολ εκαινι  

tηρος μα-πτοποι μπετριαταλις κεσεζοις κεσε-  

χιτος ερομεν επτος κατεμπτος.  

οτι-κετωποι ον εσατμετε ερομεν χε-πακασος οτι-  

πωλατ μαπτειωτ προτή. πυρηπ ερε- πικαλπτος |  

p. 8. μεματ. ετε-πτοχ πε πιοτε εεηπ. ατω  

παλεςμεν επωτ ερε-πιτος παπη αλεπατος προτή  

ατω οτι-πατρπεζα ρη-τεταμετε ετη-πακασος  

3 W. Schw. πετοταᾶά; read πετοταᾶά.  

page 7: the leaf is preserved as a whole, but with several central defects and  

numerous mildew spots; it measures 28½ x 16½ cms.  

5 MS οτα is inserted above.  

17 MS ρη-πακασος; better εμ-πακασος.
mind is there. And they surround a rule (kanôn) 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. 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-Pêkos. And there is an only-begotten one concealed within him, namely the triple-powered one. When the thought comes forth 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, who is the hidden God. In the second father there stand the five trees, and there is a table in their midst. And an only-begotten word (logos) 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 (κανόν); Baynes: rule; Schmidt/Till: basket (κανονιον); on the kanonion or organon of Hermes Trismegistos, see Festugière (Bibl. 12) p. 125.
3 (7) child; Baynes: servant; see 3StelSeth 123; ApJn 34 etc.; Keph VII p. 35; XIX p. 61.
4 (14) Pexos; unknown name.
5 (17) when the thought comes forth; Schmidt: when the idea comes forth.
6 (18) covered one; see 255.16, 17.
7 (25) 5 trees; see GTh 36; PS 3 etc.; Keph VI p. 30 etc.; (also J 96.14, 15; 100.2; 119.23).
8 (26) table; see Kropp (Bibl. 22) II p. 40, 48. only-begotten word; see Exc. e Theod. 6.

225
μεμονωμένης αδεράτης δικτυ-τετραπεζά. εύος μεμικος
σποότε προ μινοτε μητηρός ατω πενοσ ποτοι
πιέ ετάξι μελλος ερατή.

παι πε πτα-πτηρον ραςε ετάντη ξε-αεοτωνγ
εβολ. ατω παι πε πτα-πατινος ατωνιζε εασωνγ.
ατω παι πε πτα-πρωμε εσωνγ εβολ ετάντη.

παρεσκευέτε ερε-τεσιν ηρήτη ημι-τηνισε ερε-
μιτσέμοοτε πυσ σωστ ερος. ετιασ εροος ηρήτε
ατω ερε-ταγανι ηρήτη. ατω πιοτε μητηρός, ατω
τε σεφρασε. ατω μιμικος πταμμιτωρ επτα-
θεμμασ εσωνγ εβολ ηρήτη. ετε-ναι πε πεφαν τες
πρωια. πτανσια. πταντενια. αοσοφασια. αοσοβε-
σια. αοσορατια. αρσενογεια. λωια. ιοτηλ.

tai te ταιορν πακαταπαυςτος. ταιατ τοεπ-

παξ. εψακασ ετασκα εβολ ἑι-ταιονας πτε-
μαπαϋςτος.

μιμια-ναι οτι-κετοπος εεοτως εβολ εστιτη-
οτος μεμιν[π]μελα εψαυν ερα ερητη |
Ρ. 9. εεξωρινε μητηρος. ετε-ναι πε πλασος κας
μετριτος. ετι-οτραπεζα μελα. ετσαστε ερος
πσι σωμιτ μεμικος οτρηπειος μη-οτακατα-
μιωτος μη-οτανεραπος.

ετι-οτακατιμενε ὑν-τεταμενε. εταστε ερος
ξε-πεσε πασιμαστικε. πτος πετασιμαζε μπωα
ποτα. ατω εεκεφρασε μελος ὑν-τεκεφρασε ὑμ-
πιωτ. εεξοστ μελοο εροτη μησωρν πενωτ ετ-
ψον επιεφαρος.

4 MS ετάντη; read ετάντη.
10 MS πταμμιτωρ; read πταμμιτωρ.
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 οταμπτιμενε; read οταμπτιμενε.
25 MS τεκεφρασι; read τεκεφρασι.
the twelve aspects of the mind of the All; 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. And afterwards the all-mother, in whom the ennead was manifested, whose names are these: protia, pandia, pangenia, doxophania, doxogenia, doxokratia, arsenogenia, lòia, iouel. This is the first unknowable one (akatagnostos), the mother of the ennead, which completes a decad from the monad of the unknowable (agnostos) 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 the Verifier. It is he who verifies each one, and he seals him with the seal of the Father as he sends them in to the first Father, who exists in himself. |

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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.
lòia; see TriProt 39.
iouël; see Schmidt (Bibl. 32) p. 564; Theodore 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.).
πάντα επτάπτυχα ἐπτὰ-πτυχα ὕψω τὰ ἀκόπτα μι-νυ-λαστ ὕψω. ἀπὸ πείχε τιθορὶ με-νυ-κτησοουσε ἤν. ὁτά ἐπανεπανομοῦ ἐπτὰ-πτυχα καχωρῖτος ἐπτά-πτυχα παρηγήτος ἐπτὰ-πτυχα πραπλοῦν ἐπτὰ-πτυχα παῖσ.

5 ἑαρτοῦ ἐπτὰ-πτυχα πνευμόνοι ἐπτὰ-πτυχα πακαταμοῦστη ἐπτὰ-πτυχα παραδοτοῦ ἐπτὰ-πτυχα πτριστικαί. ἐπτὰ-πτυχα πασαλεῦτος. ἐπτὰ-πτυχα παγενικήτος. ἐπτὰ-πτυχα περίπληκτης πλαί ετείεικτο ἐπτὰ-πτυχα πλοίοτητε ἐτε. 

10 μεγ. πνευμ. ἐπτὰ-πτυχα ετείεικτο εροῦ β ἀπὸ ἄ-χεσθα ἐπτὰ-πτυχα. ἀπὸ ἐπὶ ἐπτὰ-πτυχα ἐροῦ β Ρ. 10. ἔπ- 

πετρε-κτησοοῦσε καχωρίμεια ἐβολὰ ἀπὸ-εσθοὶ ἐροῦ ἐπτὸσ τὴς ἐπτα-τείεικτο. ἀπὸ παρποῦ επτὰ-πτυχα. 

15 πάντα ετείεικτο ἐροῦ, πάντα πε-πε-πτα-πτυχα συνάντησεν πε-παῖ. 

Μπήκα-πάντα τοῦτο πάντα παραπετάσθηκα εἰς ἑνά-τοι ἑνά-τοι νήσοι. 

12 ΜΣ ἐβολὰ ἀπὸ-εσθοὶ written in margin.
This is he because of whom the All came into existence, and without whom nothing existed.\footnote{1} And this Christ bears twelve aspects\footnote{2}: an infinite aspect, an incomprehensible aspect, an unutterable aspect, a simple aspect, an imperishable aspect, a still aspect, an unknowable aspect, an invisible aspect, a triple-powered aspect, an unmoved aspect, an unbegotten aspect and a pure aspect. That place has twelve sources which are called: rational sources, which are filled with eternal life. They are called: deeps, and they are called: the twelve spaces, because they contain all the places of fatherhood. And the fruit of the All\footnote{3}, 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 aphrédon aspect.

\footnote{1}{(1, 2) came into existence ... nothing existed; cf. 251.17ff.}
\footnote{2}{(2, 3) Christ bears twelve aspects; cf. Iren. I 3.2ff.; Eug 84; ApJn 34.}
\footnote{3}{(13, 14) the Fruit of the All; see Hippol. VI 32.4ff.; Iren. I 2.6; GTr 23; TriTrac 69.}
пилаетоо неют отн-отро алюю неют ап-отро апинк ап-отро натеесвай.
пилаетоо неют отн-отро алюю нирелиос. ап-отро апапантаунаас. ап-отро нанепинтос.
пилаетоо неют отн-отро алюю апапанапас
tορ ап-отро | р. 11. натопатορ ап-отро апипиенитορ.
пилаетоо неют отн-отро алюю апапанев
стрион. ап-отро апапиофорос ап-отро апапинги.
пилаетоо неют отн-отро алюю нотоем ап-отро нанапатєс. ап-отро нанактасиес.
пилаетоо неют отн-отро алюю накалтитос
ап-отро апиподофамиес ап-отро натотоненве.
пилаеант ае неют отн-отро алюю нтритарс
сис. ап-отро назалас. ап-отро неіликрине.
пилаеантоте ае неют отн-отро алюю нтрит
аунаас. ап-отро неідіюс. ап-отро непінойр
и пє.
пилаеантсооосе неют отн-отро алюю палнз
20 θαι. ап-отро апипоіас. ап-отро непіпоіас.
нαι не пилаеантсооосе неют. етноте епιнсεατε
eτειρε παλαβαισε ρι-τετυπε. ατω енτα-πετεπєς
κολ χι-χαρακθιρ πεντοτ ατω етθε-пαι θεη-ουτ
пατ нотоεііу ніα. опі-καιλεκποοσε ον нωτε еτεєρ.
апе. етн-οτρινε ρισωσ. етνεξ-ακτιν εβολ
епκοσαλос етнотε еροοт εβολ ρι-пοτοεііу апліαος
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 (trisares) 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.).
pouenice etc | p. 12. qn πιντινθ. παί εσοτημε τεσωφ.

πιμαξε μεν ετρεπχωρι πεποι εβολ ριτι-νες
οτατά εσμαξε εροοτ. ετάνινθ ικαν μπ-ςομ με
μεού πιερε ενοι μεοοοσ ετε-αλον πε. εσμαξε μεν
εροσ εβολ ριτι-οτλας κεαρά πθε ετμιωον μεοοοσ.
οτατοομ πε παί. τεπòσοσ ναρ πε εσοτοτά ενας-
παλις ετερεςκούος εβολ ριτι-οτεννοια ατω
ετάγοτ πεσωφ. εινατι πιερε εσοτημενς πτε-
πέτεματ φραί γι-οτα ετμ-ςομ μεοοοσ εσωτα
ετη-εεεα εντατει εβολ κηντοτ. φωα ταρ φωι
εσαρεςοτωρ πε-τημοτυε φοτι μεν ριε-οττυτε
κις πτε-εεεττυτιριον πε πρωμε. ετη-παί αεσωτα
επιττυτιριον. ατοτωμιτ ñeι ñατηλαμις Ῥηοσ
πιαλοι κθροτ πτατηλαμις ετη-μαρακης. πε
ζατ ρε-κηλι πε παί εντατατ εκαλ μεελτο εβολ
απεηρο ρε-ετάνινθ ααρωωκε εβολ πτεηε. αιν
κοσοκε γιαξε ετάνινθ. ααηαμ αροει. ρε-ιποι πε
πετεματ. πεξαχ ρε-εεμωο νει πιοτ εσοτοτα
ετελιομ πιλ. ααρωωκε εβολ μεαροματο νε | p. 13 τριτηλαμις ιπελιομ. αποτα ποτα ππρωμε
ιπελιομ πατ εροο ετωκε εροκ ετη-εοον πακ
κατα-ροοτ.

παί πε παλοποενες ετηθι γε-πεεοετε. παί πε
πταιεττατε εροο ρε-πικαμ πνοειν. ετη-πεοο
απεηοοειν απρκακε πνοοε εροοτ ματατ. παί
πε ετενε-πεεοετε ο κρρο εβολ ριτιοτι. παί πε
παλοποενες. οπη-λητηλ εεεπτενοτ γε-τεεσια

9 MS ετηγοτ; read εσοταροτ.
14 MS πποφ πατηλαμις; πποφ expunged.
21 page 13: the leaf is preserved as a whole, but with some defects and mildew
spots; it measures 28 x 16 1/2 cms.
7. In order indeed that we should comprehend the subject through those that excel in speaking of these things — as far as we now are concerned — it is not possible that they should be understood in any other way, that is, by us. Indeed, to speak of him with a tongue of flesh, of the manner in which he exists, is an impossibility. For they are great ones who surpass the powers so that they hear through a concept and they follow him except they find a kinsman of theirs in one who can hear of the places from whence he came. For everything follows from its root, because indeed man is a kinsman of the mysteries, because of this he has heard of the mystery. The powers of all the great aeons have given homage to the power which is in 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).
贫血 ος πνευκος μαμμησθένητος παροστολος. 
ετος ρι-τεμίδοσρ. εντε-εκαθε παναλλας ρεντε. 
ερε-τοτι τοτι ειρε μαμμησθένητος ετος-6ο ειρα 
τοτι μαμμησθένηλ ερρήσετε. ποτα προ ενθωυτ ετος
καυσος ετριπγκαντιν. πλειόνα άε ενθωτ εθολ εκε
περισταλλας ας ποτα ποτα μιμαντειν ην
τεστικοι ποτιαλε σεειρε πνατυμε σετι παναλικ
κατα-πναγε εντα-ανετι 6οος ενθω 6οοος. ηε
ηπασοτ επενολκα ππερολιμε ην-τεθεντυχε.
πε-υπαλλας άε τηρον σεκωτε επανοποιενης
ποε πονκλομε. ετο-οτοειν καιανι εμ-ποτοικ με-
πναποιενης ποε ετσοη | p.14 ηε-εμ-πενοτοειν
τιπανας οτοτοειν. ας ερε-πμανοποιενης ταιντ
ερβαι εκσωτ ος ε ετσοη ηε-φαρανα μηποττε
οτηδα ικωλ ιο. ας οι ηε-φενηδο ετροοτ ιο.
ερε-πνοοε ρεντοτ.

παι πε πενοτιη ην-τεμονας ετομ-πενσετε. ται
επειει εθολ εμ-παι επε-σεπαυξος ατ ηε-των
πε. επειει εθολ εμ-παι εταθοι ηςπατηρε. παι
πε ποτα ματαλμε. παι πε επε-τεμονας ει εθολ
μμασι. ποε ποτοι κοιποι καιαμ παι ματαμον αςω
ποε ποτσωτε εμεαη ι εςρη ππεον ιεη πιημι
αςω ποε ποτπολικ εμεαη ππεον ιεη προλμε.
αςω προκων ιεη προλμ.

ται τε οε γτεμονας επικοτε τηροτ οτε-εμτη
εποοτε μμονας ο πκλομε διηκω. εε-τοτι τοτι
ειρε μαμμησθένητος. αςω οτε-εμτε πηκαζε μεκωτε

6 πιμαντεινοτ; read πιμαντεινοτ; better ποτα ποτα πηεκωτ.
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).
πιεσια susp. ato oti-ψιτε μεννακε απιωτε μντκι των κτι των κτι-κασημε πρεβαλλεια ρα-νεσοτερηιε. ερε-τοτει τοτει ειρε ποτρεβαλλεια ato πεσκαταπετας


5 μπτελι μεμοει, oti-μεπτελοντε utka | p. 15 . πατημειες γικι-τπτελι τπτει ατo σεμοτε ερον χε-αρχαγγελος. ato oin χε-αργγελος.

tai te tαντροπολις μαμαμογενεσις. pai pe μαμαμογενες επιτα-φωσιλαμπνις υαζε ερον χε-ερου


10 χαζον εσεν υπτερει. pai entακει eθoλ γαμ-πανεσι


ραπτον. ato πατηκαραντιρ ατo πατεξιεαα ατo


πατογενες. pai entακειον μεειοι μεμοει. pai


entακει eθολ γαμ-πιατσαζε ερον. ατo παμετρι-


tοις. etσαον oντος nαμε. pai etσαοον ποντη πει


πετσαοον nαμε. ete-pai pe πιω παταρον εραον


γαμ-πεσισερε μαμαμογενεσις. ερε-πτερερ δορκ γαμ-


πιατσαζε ερον ατo παρρτος πατρπο. ατo ετατ-


ενωχξι nαc pe εεμ-ναατ ηαμσαζε etεαμεις


ποτε. tai ete-ποταμειποτε ρω αν τε. ατω


20 πτερευποι μεμοει πει φωσιλαμαπνις. πεζαχ χε-


εταινητε πετσαοον oντος nαμε. μεμ-ετε-μεεσαοοπ απ


πατημει πει etαιευντε πει etαινητε πει πετσαοον nαμε


εοιπ μεμ-ετε-μεεσαοοπ απ nατημ ετατοου πει


εολ.


pai | p. 16 . πε πιοττε μαμαμογενεσις nαμε.


25 pai pe επι-πτερερ σοτικε ατριοττε. ato ατρι-


πετπε μπεπαλ αρ-ποττε. pai pe επια-ωλαμικε


χοοε etαινητε χε-εο-τερευετε πετσαοο πε πει


πλοοοε ατo πλοοοε πετσαοο παρρη-πιοττε. ato


6 page 15: the leaf is preserved as a whole, and measures 25 x 16 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* which surrounds it like a *tower*, there are twelve *gates*. There are twelve myriad *powers* at each *gate*, 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 Phosilampes spoke: "He exists before the All." It is he who came forth from the *endless, characterless, patternless* and *self-begotten one* who has begotten himself, who came forth from the ineffable and *immeasurable one*, who exists *verily* and truly. It is he in whom exists the truly existent one; that is to say, the incomprehensible Father exists in his *only-begotten Son*. The All rests in the ineffable and *unutterable*, unruled and *untroubled one*, of whose godhood which is itself no godhood, no one is able to speak. And when Phosilampes understood, he said: "Those things which *verily* and truly exist and those which do not truly exist are for his sake. This is he for whose sake are those that truly exist which are secret, and those that do not truly exist which are manifest."

This truly is the *only-begotten God*. This is he whom the All knew. They became God, and they raised up this name: God. This is he of whom John spoke: "In the beginning was the *Word*, and the *Word* was with God and | the *Word* was God. This

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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.
πενδοττεν πε πλοοος. πατ αγιαρ επε-λααα μωπε.
ατω πεντακμωπεν οραι ιντιγ κε πωπη.

πατ πε ιμποποενεν ετηρι-τακοακ οτονια ιντιγ
ποε βοτπολικ ατω τα κε τακοακ ετηο-καθεν
ποε βοτπενιαι. πατ πε καθεν οτονια ομ-φιερον
ποε βοτπρο ατω εγο ιποτε. πατ πε πλοοος καν-
μιοτροος. πατ πε οτοεεσακενε κακηρε οτεε-
ρωαδ. πατ πε ιποτε καοκιοτροος κατα-ποτεε-
σακε μποτενε πειω. πατ κακε-πεοιτ εσοεπ

μεμογ ρωκ νοττε. ατω ρωκ ιαοεικ ατω ρωκ ωκ
τερ. ατω ρωκ ετεποτακε αηγ.

πατ ερε-πεηρε βαπηρε μεμογ ετηε-πεηγα με-
πεγαλαι. πατ κεκε-πεηρε καποοθι ο ικλοκ ιε-
βωεζ. ατω κανβολ ρα-κεζερεηε. ατω ηαιαντε
ετηιοτε ορον. ετεκλεον ορον ετεεο αμος | 17
ιε-οτααδ οτααδ οτααδ οειααδ. αεη. εεη. οοο.
ετε-πατ πε ιε-κονε ον-κετονε. ατω
κοτααδ ον-κετοτααδ. ατω κηοοον ον-κετοοον. ατω
κο πειοτ ον-κειοτε. ατω κο ιποτε ον-κιοτε.

15 ετεκοτε ορον. ετεκλοον ορον ετεεο αμος | 17

16 the vowels ιιι 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 o 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

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

1 (5) concept (ντων); 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.
αφερον ἡπληνρωμα. ἀτω ἀνατ ἐποτειν ἰπες-
σπινθήρ. ἀπαφάνει ἀτω ἀτ ἤρεπτα ἑπτα ἱεοτ-
εοτι ἐπεσθετε ἀτω ἐροτι ἐνεσπινθήρ ἰποτειν.
παὶ ἐντασφων ἑβολ. ειστιν ἐροτι ἧθ-πεθείν

5 τηροτ προντη ἀτω ἀναγραφη ἰπεςπινθήρ γρα
προντοτ ὑπρωματ ἰποτειν. ἀτω ἱμε. ἀταθωτα
p. 18. τε ἐροτι ἧθ-παντοαθροφος ἀτω ἧθ-
φιλις

κρινες ἀτω ἀταθωτε ἐροτι ἧθ-ακαλετος ἀτω

ἐπαϊνοι τηροτ ὑποτε ἐροτι ἧθ-παντοαθροφος. παὶ

10 πε πατακονοι ἰπαων ἀτω ἀναγον ἡπληνρωμα.

ἀτω ἀπατποϊ τιποτ ἰπεςπινθήρ ἑβολ ἰπ-
νηρωμα.

ἀτω ἱαρε πετριαταμως εἶ ἐπεντ γεν-

τοπος ἰπατποιενς. ἀτω ἀνατ ἐνεσχαρις ἰπαω

ἰποτειν ἐνεπαθχαρις ἱμμως ἱατ. ἀπαφάνει ἧθ-


15 ἀπετωνοι εἰ ἑβολ φικατοτ.

τοτε ἀτωτωι ἰπικαταιπεταεαμ. ἀτω ἰποτο-

ειν ἱατε ἱαμεστ ἐστίνι ἰμπεστι. ἀτω ἴτε-

ἐπτ-ἐπτοτ-ἐπατ-ἐπατοτ-ἐμε. ἀτω ταὶ τε ἐς ἐντα-

τω πινε ἰποτειν ἱατ. ἰοεινε μεν ἀπαφάνει ἧθ-

ἰποτειν εἰ ἱατ ἐνεπαθμαμ. δινκοτε ἀπαφάνε

ἑ-ἀπαφάνει ἀτω ἰαπή ἰπιπετιτοτοτ ἀτω ταὶ τε

ἐς ἐνεπαθσων ἰτεσχαρις ἐντατει ἑβολ.

ἐτα-ναι ἀταρχαιαλωτις ἰποχαιαιως. ἄτ-

ταιον ἰπαων ἐνεπαθατ-πεπικανθρ ἐροτι ἰπαθο

20 ἱατ ἱπαχραλα τε- καλαιαμ νε ἰπι-καραλαμ


ἀτραφωνοις ἰμπενταπιπετει ἰπεςπινθήρ ἰμποτειν

18 MS ἐντατηκω πινε; read ἐντατηκω ἱμπε.
19 MS ἰ is written above ἰποτειν
23 MS ἰποχαιαιως; read ἰποχαιαιως.
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 and truth. They called him one assuming all forms and pure one, and they called him unmoved one, and all the aeons called him all-powered one. This is the servant 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 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 were sent to them, namely Gamaliel, Strempsuchos, Agramas and those with him. They became helpers to those who believed in the light-spark.

* 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 (βοήθος); see 2Jas 59; PS 59 etc.; Keph XXXVIII p. 93.
αὐτῷ γραί γε-πτοπος ἐπιτηδεύῃ οτι-ἀντικεύοντες ἐπικιν ὁμητή ερε-ἀντικεύοντες ἐπιτείχεσθ᾽ ἐξωθε ἐπιτηδεύῃ οὐκ ἴππείδας καὶ οὐκ ἴππεικασος πετάκες. αὐτῷ οτι-οἰκλος ἐξε-πατημῷ εους-κενος οὐκ ἴππως ὄμητη. αὐτῷ γε νεός ἴππεικασος καὶ ἴππεικασος. αὐτῷ γε νεός οὐκ ἴππεως. αὐτῷ γε νεός ἴππεικασος καὶ οὐκ ἴππεικασος. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός. αὐτῷ γε νεός νεός.
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\(^1\) 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\(^2\) in it.

This is the crown which the Father of the All (\(\pi\)) gave to the indivisible one, in which are 365 *species*\(^3\), and they shine and fill the All with imperishable and inextinguishable light. This is the crown which gives power to every *power*. And this is the crown for which all the *immortal ones* pray. And from this will those who have first manifested in the *will* of the unknowable one, on the day of rejoicing give to the *invisible one*, namely the *foremost one*, the *all-divine one* (?), and the *all-begetting one*, they and their fellows. And after the *invisible one*, all the *aeons* will receive their crowns from it and hasten forth with the *invisible one*, all receiving crowns from the crown of the indivisible one. And the All will receive their completion through \(I\) the imperishable one. And for

\(^1\) (4.241-2) crown; cf. note on 227.5; (also 236.11; 238.13 etc.).
\(^2\) (14) is revealed; lit. was revealed.
\(^3\) (16) 365 species; see note on 245.18-27.

ἀτῶ παῖ πε πατησεὶ ἑπαξιρ-πασῶν γα-πατηρι. 5 ἀτῶ ἀπαξιριε παχ πικα νῦν γιτε-πετοτὰ ἐπικα νῦν. ἀτῶ ἀπαξιριε παχ ἱππάσως καλετριτον. παῖ εὐποστὶ-ηπε καλετειωτ ετηριτε. ἀτῶ παῖ 

ετερε-τεχηρηνας ο παταχαρατηρ ἀτῶ ερε-πεχας 

ρακτηρ μπεσωτ τηρυ προτε παῖ ερε-τεχηρηνας ο 

ἐμεντό | p. 21. σπουντ νρεπνας ερε-οττοπος 

πτεραντε. ετεμοττε εροτ τε-πναο πρεθαις-ποστε 

ν πρεθαις-ποστε. παῖ πε πναο επαταξωσ ετανιτε 

τε-πετρωβ επεγκαο ϊπαςι ποειν. ἀτῶ ἵπαςις εἀπεγκιοτ.

ἀτῶ ὅν τε-προτ πτασις επαταξωβ εροτ τριξι-

οτον νῦν. ἀτῶ ἰσοταμ τιροτ εταλ-πεναο πρεθ-

αις-ποστε σεξι-κλονε τριξιωτ. εἴθε-παί εσατσοτι-

αμάραλλαστωρ εἴθε-πεκλωσ ετριξιωτ τε-ρεν-

εβολ ἐν γε-πατησον γα-μεμον. 10

ἀτῶ ὅν ἤρα πνητυ εσοον νῦν ταμάειτωρ.

εοτι-εασει νεσοβια πνητε αἰν-ῥύτη νρεπνας. ἀτῶ 

ἐντε ἱκενας. ἀτῶ ὅτι-οτιοσ ἱκανοτι ὑν-τετ-

ἐντε ἀτῶ ὅτι-οτιοσ ἱκανοτι ἅρατας τριξιωτ. ἄιν-οτιοσ ναυενιντος ἀτῶ ὅτιτοσ 

ἀκωριτος. 15

ὅτα ποτα ὅτι-ἐπουεντ ἵρο 

μεμον. ἀτῶ πε-

ὑλαλ ἄιν-πεσεοτ ἄιν-ποτεανοσ πεσωτ εταλο 

μεμοτ ἐρθαὶ εἰζε-πναοτι ετεμεατ. παῖ ετεί-

ταντε ϊπαλειτωρ ἀτῶ ὑν-ταντε ϊπασει 

νεσοβια. ἀτῶ ςν-ταντε ϊπαζιτε νκεπνας ἄιν-

5 MS petotα; read petototα.
10 page 21 : the leaf is preserved as a whole, but with small defects and some mildew spots; it measures 28 1/2 x 16 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 contest\(^1\) for the All. And all things were granted to it through him who is superior to all things. And to it was granted the immeasurable deep, in which the fatherhoods cannot be numbered. And its enneads are without character\(^2\). And the characters\(^2\) of the whole creation are in it, as its ennead makes twelve enneads, and a place is in its midst which is called the god-bearing or god-begetting land.

This is the land of which it has been said: "He who tills his land shall be satisfied with bread, and shall enlarge his threshing floor\(^*\); and also: "The king of the field that has been tilled is over all\(^{o}\)." And all these powers which are in this god-begetting land receive crowns upon their heads. By this means the para­lemptores\(^3\) are known, because of the crowns upon their heads, whether or not they are from the indivisible one.

And moreover there is in it the all-mother\(^4\). In it there are seven wisdoms and nine enneads and ten 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 creation\(^5\) 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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* cf. Prov. 12.11
* cf. Eccl. 5.9

1 (4) contest; Baynes: assembling-place.
2 (8, 9) character(s); see 229.6, 7; 234.23 etc.
3 (18) 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.
τεκίτη παζακας ατω ερε-ναι αφερας | p. 22. το τηρητ φιλε-πικαπτη ετχων εβολ φεν-πικαρπος πιανων. παι ετσιτεσαριε μενοι και επι πιανονενες εγην φε-πιατωσ. παι ετσι-οτσινιν φεν

5 μενοι ετσι-αυτεποοτε πνυρε κωτε ερος. ατω ετσι-οτσιλομε φιλι-ταμε λποτα ποτα. ετσι-αυτε

εποοτε παθαλικε μενοι ετχωτε ετροτ ερος. ατω ετσιοτ επρο πιανονενες. ετχω μενος χε-ετε

ληπτη αντφρι μεποοτ. ατω εβολ γιτοοτη ανπατ επιοτ ανιτηρε δαδ ωωω. ατω τελαατ πικα πιε. ται ετοην φε-μα πιε ετε-πτοε τε τεπινοια κι

πιανων πιε. ατω πτοε τε τεπινοια πνοοτε πιε μιν

χοιεις πιε. ατω πτοε τε τεπινοςι παροπατος πιε. ατω τετρικων τε τελαατ παχωρτος πιε. ατω

10 πτοε τε τσομε παπερατος πιε. ατω ετσιοτ επι

μεπονενες ετχω μενος χε-ετε-πετρικων ανπατ ερος απποτ ερατη. ανάφερατι ληπτη. ατω ανηι

λεκλομε πατρωθη. παι επατεκτοτοι εβολ χι

τοοτη πεοοτ παι πιανονενες ιπαενερ. ατω ατς

20 χω τηροτ αεφαλης χι-οτσαο.

p. 23. ατω αερ-οτσεμα ποτοειν αεραωτε

χι-παιωι απαιπων ϊαντεπιωφ εροθι επιπονονες

ιιες ετρι-ταμοινιας. παι ετσιετ χι-οτσιτεχχια. και

χι-οτσρεμος. ατω ανηι ατεχαριε επιπονονενες

25 ετε-παι πε πετεμαππυρε. ατω αεραι 

λεκλομε 

ιπαενερ παι πε πιοτ πιπεπινινπρ τηροτ. ατω

11 MS παλων; read παιων.
21 page 23: the left edge of the leaf is missing; it measures 28\(1/2\) x 14 cms. and shows small defects and a few mildew spots.
24 MS αερι; read αερι.
25 MS πετεμαππυρε; read τεμαππυρε.
ten \textit{decads}. And all these stand above the \textit{rule}, fulfilled in the \textit{fruit} of the \textit{aeons}. This (is what) the \textit{only-begotten one} hidden in the indivisible one, before whom there is a \textit{source} which twelve \textit{beneficent ones} surround, commands them. And each one has a crown upon his head, and he has twelve \textit{powers} which surround him\footnote{surround; or, turn inwards to.}. And they bless the \textit{only-begotten} ruler (king), saying: “For thy sake we have \textit{worn} the glory, and through thee we have seen the Father of the All, \ldots, and the mother of all things, who is hidden in every place, who is the \textit{thought} of every \textit{aeon}. And she is the \textit{concept} of every god and every lord. And she is the \textit{gnosis} of every \textit{invisible one}. And thy \textit{image} is the mother of every \textit{incomprehensible one}. And it is the power of every \textit{infinite one}.”\footnote{with thee; or, in thee.} And they bless the \textit{only-begotten one}, saying: “Through thy \textit{image} we have seen thee, we have fled to thee, we have stood with thee\footnote{at once; or, together.}, we have received the unfading crown, which has been known through thee. Glory to thee for ever, O \textit{only-begotten one}.” And they all said: “\textit{Amen}”\footnote{light-sparks; see PS 23 etc.}.

And he became a \textit{light-body}. He passed through the \textit{aeons} of the indivisible one, until he reached the \textit{only-begotten one} who is in the \textit{monad}, who continues in \textit{quietness} or in \textit{stillness}. And he received the \textit{grace} of the \textit{only-begotten one}, which is his \textit{Christ-hood}, and he received the eternal crown. This is the Father of all the \textit{light-sparks}\footnote{light-sparks; see PS 23 etc.}. And \ldots this is the head of every \textit{immortal body}.\footnote{Amen; or, together.}
παί πε ταπε πεωμα μη μαθήματος. ατω παί πε
εντατο-αναστασίς πεωμα ετανίτημ.

γίβολ αε μαντιμωμ. ατω γίβολ πτεργεννικας
ματάρχαραντίρ. τα ετερε-μεχαράντιρ τηρον πνήμη.

5 οτι-νεσομομε πνημανλ ερε-τοτει τοτει ειρε μυντε
πνημανλ. ατω τοτει τοτει οτι-οταναοτι πνήμη
eτσοοτετ εροι μη ιομομεν νεοοτ. οταμεραντος μη-
οταριανος. μη-οταριανος ατω γραι γι-τελεγ-
σιτε οτι-οταναοτι γι-τελεμε. ετι-ϊωμε με-

10 μιτειοτ πνήμη. οταμορατος μη-οταμορατος.
μη-οταμορατος. γραι οι γι-τελεγουμεν οτι-
οταναοτι πνήμη. οτι-ϊωμε μεμιτειοτ пнήμη οτι-
νρεμος. μη-οταμορατος. μη-οταμορατος.

ατω εβολ διτ-παί εντα-πτυπης σοτη-πνοοτε γ|

r. 24 . ατω αγνότε ερατη ατω αταγι ποτεν-
νυμε πνανων πατ[τε]ρετε. ατω κατα-θεμα
οτις κεερε πνειτβα πε[ν]οοτ. ατω οτιτε-
τοτει τοτι πνειςεμανλ οταομακε γραι πνήμη. ατω
οτι-οτανος γι-τελεμακε ταομακε εταοοτετε εροι

20 χε-αφιαρτος ετε-παί πε παρα ετοααδ. οτι-οτ-
νίμον για-παρα πτοτε τοτι πνειμοομακ. εντι-γεντβα
πτβα μαθημασ ετεκ-κλομε γιαοκε γε-πεκλομ
μεμπετριαπαλος. ατω γι-τελεμε πνειςεμακε ατω
γι-τελεμε πνειμοομακ εμοοοτ μη ιομομε νεμεπε
τομ ερε-πτυτορ σώμητ εραι εινοκε λαμοτι απ-

25 παθολ. ετι-μετεποοκε μεμιτειοτ γιαοκε. ετι-
μεταδε μαθημασ κοτε εποτα ποτα.

16 MS πναων; better πναων.
22 MS γιαοκε; read γιαοκε.
25 Schw. πτυτορ; MS πτυτορ.
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. τῷ ορν ἔτεινετο ὄσον ἀπεράντος πε. ενημ- 
μαλλε πανημικ κωτε ἐροφ ἀτο ἀπεράντος.
b. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ἀτω οτι-μααβ ἀπορατος κωτε εροφ.
5 c. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ἀτω οτι-μααβ ἀπορατος κωτε εροφ.
a. ἀτω τερετετο ἔτεινετο ὄσον ἀπορατος πε. 
οτι-μααβ πανημικ ἀπορατος κωτε εροφ.
b. τενετε ἔτεινετο ὄσον ἀπορατος πε. 
πανημικ κωτε εροφ.
10 c. τερετο ἔτεινετο ὄσον ἀπορατος πε. 
ετι-μααβ ἀπορατος κωτε εροφ.
b. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ετι-μααβ πανημικ κωτε εροφ.
15 c. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ετι-μααβ ενημικ κωτε εροφ.
a. τερετετο ἔτεινετο ὄσον ἀπορατος πε. 
ἐτι-μααβ πανημικ κωτε εροφ.
b. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ἐτι-μααβ πανημικ κωτε εροφ.
20 a. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ἐτι-μααβ πανημικ κωτε εροφ.
b. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ἐτι-μααβ πανημικ κωτε εροφ.
25 a. τερετετε ἔτεινετο ὄσον ἀπορατος πε. 
ἐτι-μααβ πανημικ κωτε εροφ.

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. ἀπανοφος; better ἀπανοφος.
14 O. μπνετετο; read μπνετετο, O. πανημικ; read πανημικ.
16 O. πιρεμιο; read πιρεμιο.
18 O. τενετετε; read τενετετε.
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/Schwartz transcript of the text here.
τοιούτως εις την-μαθαίον παρατηρεῖται ἵππος·
εὐχαρίστητε ἀνθρώπε, ἐνακολουθεῖτε ἡμῖν. εἰ ἑβολὴ λεγίται.

ταὐτόν [καὶ] ταὐτάτην ἡμῖν ἐνταγμένα ἐνακολουθεῖτε ἡμῖν· εἰ ἑβολὴ λεγίται.


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\(^2\), from which all love has come.
2. The second (is called) hope\(^2\), through which the only-begotten Son of God\(^*\) was hoped in.
3. The third is called faith\(^2\), through which the mysteries of the ineffable have been believed in.
4. The fourth is called gnosis\(^2\), through which the first father has been known, he because of whom they exist, and through whom has been known the mystery of the silence, which speaks in all things, which is hidden — the first monad, for whose sake the All became insubstantial. This is the mystery on whose head the 365 substances\(^3\) are a crown like the hair of a man. And the holy pleroma is like these footstools under his feet. This is the door of God.
5. The fifth is called peace\(^2\), through which peace was given to all those within and those without, because in it was the All created.

This is the immeasurable deep in which are the 365 fatherhoods\(^3\). And the year was divided by means of these. This is the deep which surrounds | the holy pleroma from without. This is that

\(^*\) cf. Joh. 3.18

\(^1\) (3) 5; misplaced number.

\(^2\) (5-22) love ... hope ... faith ... gnosis ... peace; cf. Epiph. 31.5.8; Eug 82; GTr 23; (also 256.11, 12).

\(^3\) (18-27) 365 powers ... 365 substances ... 365 fatherhoods; see Reitzenstein (Bibl. 31) p. 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).
αφερον ἀπλησμάα. παὶ πε ετερε-πετριατικαμας
ríaφη µη-νεγκλαασ ποε πνευσμ. αὐω παὶ
πε ετερε-πλασταμας ρίαφη µη-νετε-νοτι τηρο
νε. αὐω ερε-αφριαων | p. 27. ἄματ µη-
5 πνευματικοποτε ρπρε ερε-οτεκασι δι-
tετμιντε ετειε εροτι πνεαμον µη-νταλαμος. αὐω ἱνεπο
µη-πεισικα πτελαατ νιγολοι κ τελαατ πνευμα-
της ετε-ταὶ τε ετομαστε εροτ χε-φανεροις. αὐω ἱετ-
νορφι εροτ κτια-πνευματικοποτε ῥπρεντος. σε-
10 χοτ ἄματ εραὶ επεληφομα ανθεστε ἐχολ
ρίαφουσε εεεε ετειε ετται ραα-παινοι ετρίβολ
παὶ ετε-τραλη πνηστ. παὶ πε πνασος ετα-πετρι
αταλαμος χε-εοτ ἄματ θαματώς επατπως. αὐω
ἄκας πεταχι κεπατοσων ταὶ ἐκολ ρίαφους
15 ἄκας ιταλατιπηρε ιτειστ. ταὶ ετε-ππε-πεληφο-
κα ευσεβει ετωμον ραρος ετε-περοτο καποτο-
ειν αὐω πνοσθος ετιροτ. αὐω επεληφωμα
τηρη ψτορτρ αὐω πνασος καὶ µη-ντιτιροτ τη-
ποτ αὐω απνωτ ἐχολ επασον πτελαατ αὐω ἄκας
19 λετε νηὶ πατετριπόν ετρετσικ νικαταπτασεα
νπασοι θαλατε-πεπισκοποκ ταξρε-ναιων ἱκεσον αὐω
απεπιστοκοος ταξρε-ναιων | p. 28. ἱκεσον κα-
τα-θε ετενχ χε-αρταχρο ἱτοικοσμειν αὐω ἱενα-
καὶ άι. αὐω ἱρ χε-άπικαρ ἐσω ἐχολ µη-ντιτσων
20 τηροτ ρίαφου.

αὐω τοτε απετριατικαμος εὶ ἐχολ. ερε-πνιστρε
ἐνι ραὶ πνητι αὐω ερε-πεικοκ ρταχρο ρίαφο-
tετεχανε. ἐφειρε πνευτα ἑπα νεοτ. αὐω νετων

5 W. τετμινε; Schw. τετμινε; read τετμινε.
19 O. πτματ: read πτματ.
22 page 28; the leaf is missing.
27 O. ταχρο; perhaps read ταχρο.
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

\* cf. Ps. 103.5
\* cf. Ps. 74.3

1 (3) Musanios; cf. TriProt 39; (also 269.19, 20).
2 (7) mother of all things; cf. ApJn 38 (see also notes on 229.4; 232.10).
   mother of the All; see SJC 99.
3 (13) from which; Schmidt: in which; the grammatical construction is doubtful.
4 (15) such greatness; lit. this greatness.
εβολ χε-κοστί ιτερίμ αποξεις ατώ ψψε χωνι ιτεχάρις αποστε. ατώ αιωνη καλ επωτ ιπε
χαλατσ κι-ιτεχάρις αποστε χαλασινης. ατώ αχαφερετις γιαπ-πάπος ημετριτος ιοι πιωτ
5 ετοπάλ ατώ παπατέλιος. ατώ παι ερη-παμη
tηρυ ιτοοτε εβολ γα-πεμίγκι ανξε ιτεχάρις.

tοτε απαώνε ταξρό αχαλ ευκίμε. απωτ ταξροχ
χε-ενεκκιμε επαενεμ. ατώ απαώνε ιτεκατ σω
εγεμε εβολ ρι-πετιγτής. ηαντε-τελετικει ει
10 εβολ γιαλ-παμετεριον εοή ακ-παμορι νεωτ
παι επα-παμετεριον ει εβολ μμοκ. ηεναας ου
ερη-παμηρυη τας-πηριχ ερατει ικεκον ρι-τεχα
πιωςιει ταί ετερε-πιτηρει νηρης.

tοτε απννεες τηννοτ εολονος παμημ |
15 π. 29. οτρος παι εονπ-οταμάμειε παλημαίε ρικε
μαχ ετα-κλομ γιασωτ. ερη-πετικλομ πεξ-ακτιν
εβολ. ατω ερη-ποστησ κιετσωμα ουρ ρι-πτος
ποσ επατει εροι. ατω πλογος ετηή εβολ ρι-
πεταλπο ṭων ἐν επαενεμ. ατω ποτοεν ετηή
20 εβολ ρι-πεταλ οταμαπατειε πατ τε. ατω πνιμ
ιτεκσια πε τετσιπωτ εροτε εντονος επατει εβολ
νηρης. ατώ τετσισισωτ εροτε ερατε πε τετσιεςιε
erοτε εροτε ατώ τετσιεςομευη ωαροτε πε πετητο
erοτε ικεκον ατώ ππωρυ εβολ ικεκσια πε τετ-
25 σιταραοτ ερατοτ ατω πνωτςε κιεταλακτε πε
τακουκεις ετας-πετουτ ατω ππωρη ηντεπελος
pe πεοτοφ εροτε αποξωμερ εβολ μπλημ. ατώ

1 0. ψψε χωνι; read ψψε εροτε.
2 O. επωτ τε; perhaps ετε-πωτι.
4 O. αχαφερετις; read αχαφερετις. γιαπ-παπος; read γιαμ-παπος.
8 O. χε-ενεκκιμε; better χε-ππεκκιμ.
11 O. παμετεριον; read παμετεριον.
20 πσιμ; Sah. πκιμ.
straight the way of the Lord* and receive the grace of God. And he will fill all the aeons which belong to you (?)¹ with the grace of the only-begotten Son." And the holy Father, the all-perfect one, stood over the immeasurable deep. And it is he from whom is the whole fullness: "Out of his fullness have we received grace."²

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

¹ cf. Joh. 1.16

² (2) belong to you; reading uncertain.

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.
τοιάσθαι μετατρέψειν επιτόπιαν επιλογον.
αὐτῷ τε ἑλεφθοῦσα εἰς ἐντατηρίαν εἰς χρόνον κακόν-πετεχή ἔνεργηαι μημενίσσει·
καὶ τὸ κατὰ-πτωχόν ἔργον τῆς ἐποχῆς ἄλλος ἀφέων ἔργον τῆς εἰς ἤπραξίν ἔργον ἄθροισιν
πλουσὸν πανημιστηρίαν. ἀνταγωγὸν οἷον-μεταταταιρισμὴν ἀπὸ ἀτρότατον ποιοτὸν τῆς
πρὸς κατὰ-ταταταταιρισμὸν ἀπὸ ἀτρόταταν ποιοτὸν τῆς. αὕτω μισθῷ μισθό χρηματικοῦ
αὐτῷ οὕτω κατὰ-ταταιρισμὸν ἀπὸ ἀτρότατον ποιοτὸν τῆς. αὕτω μισθῷ μισθό χρηματικοῦ
αὐτῷ οὕτω κατὰ-ταταιρισμὸν ἀπὸ ἀτρότατον ποιοτὸν τῆς. αὕτω μισθῷ μισθό χρηματικοῦ
αὐτῷ οὕτω κατὰ-ταταιρισμὸν ἀπὸ ἀτρότατον ποιοτὸν τῆς. αὕτω μισθῷ μισθό χρηματικοῦ
αὐτῷ οὕτω κατὰ-ταταιρισμὸν ἀπὸ ἀτρότατον ποιοτὸν τῆς. αὕτω μισθῷ μισθό χρηματικοῦ
αὐτῷ οὕτω κατὰ-ταταιρισμὸν ἀπὸ ἀτρότατον ποιοτὸν τῆς. αὕτω μισθῷ μισθό χρηματικοῦ

3 Ο. πανημιστηρίαν; read παλημιστηρίαν.
5 Ο. πανημιστηρίαν; read πανημιστηρίαν.
6 page 30; the leaf is missing.
16 Ο. ἀταταιρισμόν; read ἀταταιρισμόν.
17 αὕτω τοῦ; Baynes αὕτω τοῦ.
18 Ο. περατοφιλεῖ; read ερατοφιλεῖ.
25 Ο. τίτην read τίτην.
fixing to the word. And the cipher which was in their fingers was the number or reckoning which came forth according to what is written: “He who numbers the multitudes of stars and gives names to them all*.” And the whole unity of the creative word happened with those that came in the movement which happened. And they all became one, as it is written: “They all became one in the one and only One." And then this creative word became a power of God, and Lord and Saviour and Christ and king and good and father and mother. This is he whose work was of worth. He received honour, and he became father of those who have believed. This became law in Aphrèdonia, and mighty.

12. And the all-visible one came forth wearing the crown, and gave (crows) to those who have believed. And the mother, the virgin and the power¹ of the aeons, gave rank¹ to her worlds according to the ordinance of the inner. And she laid therein the light-spark according to the type of the monad². And she placed the covering surrounding it, and she placed the forefather in the type of the indivisible one and the twelve beneficent ones surrounding him. There were crowns upon them, and a seal of glory on their right, and a (source) in their midst. And a triple-powered aspect in the source, and a rule with twelve fathers and a sonship hidden within them surrounding it.

And she set up the self-father in the type | of the characterless

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* cf. Ps. 146.4
⁻ cf. Joh. 17.21; Gal. 3.28

¹ (16) and the power; Baynes: (conceived by) the power; gave rank: lit. and gave rank.
² (19) light-spark ... monad; cf. 227.21.
Page 32: the leaf is preserved as a whole, but with many small defects and some mildew spots; it measures 29 × 17 cms.

18 MS πονήλ; read πονήλ.

28 MS πρηπο; read πρηπο.
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 decads, 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"* 5. And it is also called "self-complete." And it is also called "unruled." And furthermore that earth is a god-bearing and a life-giving one.

It is this for which the mother asked, that it be set up. Because of this she placed ordinance and rank, and she placed forethought and love in this earth. This is the earth about which it has been written: "The earth which drinks rain-water many times"; 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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* Rev. 3.12; 21.2
□ Rev. 21.1; 2 Pet. 3.13
○ Heb. 6.7

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.
εγάι πρώλε παίσωντος ετήνητη αὐτῷ αὔττηνος ἀμίνης αὐταίμος αὐττήνος αὐττήνας.


κλόμ. εἰς πρᾶς πιπτήρης πιαλεκτός αὐττίνους ποτὲ


πιπτήρης λήγῃ. εἶτε ἀπεράντος. εἶτε ἀρ phi τός. εἶτε ἀτψωτός. εἶτε ἱμελός. εἶτε παντοπαθημός. εἰτε πατπωῆς. παί πε πείλομε πεπερασάι ετήνητη


κολοσσών ἀπεράντου επεζητήν πρίγ.


αὐτῷ αὐταμάς προτεῖτε αὐττίνους παρ᾽ ἀπὸ


τῇ ἀποτάξει ερος. εὔτεοεῖν τῆρς τε. αὐτῷ εὕτω κυρία τῆρς τε. αὐτῷ εὐπανασταῖσι τῆρς τε. αὐτῷ ἐτύπνην τῆρς τε. αὐτῷ εὐπανασταῖσι τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπά


στὴριν τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπά


στὴριν τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπά


στὴριν τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπά


στὴριν τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπά


στὴριν τῆρς τε. αὐτῷ εὐπάναπτον τῆρς τε. αὐτῷ εὐπά
man with sense-perception: "And he was typified and created in the type of this land.""} 

This it is that the progenitor 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

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 (ἄληκτος); 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.
...
all *doced*, and all *ogdoed*, 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 themselves⁴ in it, and knew themselves in it. And it (the monad) gave light to them all with its ineffable light. Myriads upon myriads of *powers* were given to it, so that at one (and the same) time it should establish the All. It gathered its *garments*² and made them into the form of a *veil* which surrounded it on all sides. And it poured itself over them all, it raised them all. And it divided them all according to rank and according to ordinance and according to forethought.

13. And then the existent separated itself from the non-existent. And the non-existent is the *evil* which has manifested in *matter*. And the enveloping *power* separated those that exist from those that do not exist. And it called the existent “*eternal*”, and it called the non-existent “*matter*”. And in the middle it 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*⁴. 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.
nec potuome xenatas esse nas este xe-ene-laaut cotwnc. atw acnw nhte potuos
wkanoton etn-woote patnamic ageratot epos. oto
auennntos. en-sotacaleutos. en-pios ngiliris
pres. atw act naq ikew etn-kloam etikowe epos.
atw act naq ikcawc petaraton the etnata
naat itesfopratc enanteiosc atw | p. 36 . etn-
okloum gizh-tezape. etn-entcnoouc nwayne nhtc
naxamantos. egenevol ne en-axamac prwme
nouosei. atw actagw erate enepropatc cp-
nawn tmeaw nguolon. act itesfoceia tirs
teinenct naq atw act naq ngesosm etretcwte
newc gwe eisit. atw gwe swop newt anentatc
swine ticro.

atw act naq potkloam ekwec mepentcnooc ne-
eneic. atw act naq potanamic. eco ntrzw-
namoc. atw eco enanteianamoc. atw act naq
entcnuhir. atw gntba ntha neost. eactaat
naq. atw accko eipc enepnurwma. atw act-
tesfoceia naq eplw nme etangw atw etagw. atw
act naq potatamiic ebool gwe-nawn etoawotte
erog xe-collmctoc nawi etotwne newc ticro nci
nawn nxe-entagwting ebool tow. atw act naq
ngcntba ntha neost enamacm. emotte
men etatamic entataac enepropatc xe-pros-
tofamic ebool xe-poc pentac | p. 37 . otoq
ebool swop atw acoctte epos xe-auennntos ebool
xe-ene-laaut tamioc atw on acwotte epos xe-

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 itantwhir; read itantwhir
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

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1 (9) adamantine; Schmidt: precious; cf. HypArch 88 (also 262.24). Adamas, man of light; see Hippol. V 6.5; 7.2 ff.; 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 Solômîtes; see Kropp (Bibl. 22) III p. 90.

5 MS illegible; W. Schw. πα-εοοτ; read πεοοτ.
16 MS αρτοκατια; read χαρουκατια. MS καματε τε; read καματε.
17 MS αρουενηα; read αρουενηα.
18 page 38: there are defective areas centrally and in the right side of the leaf; it measures 29 x 16 1/2 cms.
one. And he was also called *self-begotten* and *self-willed* because he had revealed himself by his own will. And he was called *self-glorified* because he was manifest with the glories which he possessed. He was called *invisible* because he is hidden and is not seen.

And it (the enveloping power) gave to him another *power*, which from the beginning had revealed the light-spark in this same place, and which was called by holy and *all-perfect* names. The first is *prôtia*\(^1\), that is, the foremost. It is called *pandia*, namely that which exists in all things\(^2\). It is called *pangenia*, namely that which has begotten all things. It is called *doxogenia* because it is the begetter of glory. Furthermore it is called *doxophania* because it is the revealer of glory. It is also called *doxokratia* because it rules over the glory. It is also called *arsenogenia* which is the begetter of males. It is also called *lôia*, of which the interpretation is: God with us. It is also called *iouêl*, of which the interpretation is: God for ever. *But* that which commanded these *powers* to manifest is called *phania*, of which the interpretation is: the revelation. And the *angel* which was revealed with them is called by the glories *doxogenes* and *doxophanes*, of which the interpretation is: the begetter of glory and the revealer of glory, because he is one of these glories which stand surrounding the great *power*. *And* he is called *doxokrator*\(^3\), that is, at his manifestation he ruled over great glories.

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1. (10) *prôtia*; lit. the protia. 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. pai eotamov te eoro xe-adosostrap efre-
eme-nejostwie ehol aksamagte ejni-geinios neost. 
pai ne naxnamic entataat menepropatwr en-
tataasq eim-painov utamaat atw qentba utba
5 neost attaata naq. atw qenastvnelos. atw qe-
arxastvnelos. atw qenlitosrvoxe xe-eateianoni naq
nnaestli. atw atri-tejostcia naq nea9h pai. atw
agtaamio naq potnios painiwi. atw agkwo prnta
potnios mepnrowma. atw otnos qerop. atw n-
10 atnamic thrto entaat | p.39. zitov entaas
kaat prnta atw aqtekeyla meektq naxaat. eujno
meqswit pnecon katas-poteqenape mniwt eewn
qei-qnropow. pai entaqtnivot naq pneqntpram
mao atw pekola utmnteot attaasq naq xea-
15 aqtaaq qewot qhentqtnwwe nampcow.

atw tote aqow ehol ejkwo meekq xe-naqhnpe pai
etft-qaake meekq wann qepe-xec zl-morphe qnta
10 nthi. atw on eqow ehol xe-fektwv tar eparrigita
mno-onpapenoc ecotaab potnaq potnwt peec. alla
epian aqnaat eteqaric enta-qoitw etqinh taac naq
utoq eqow peqropatwr aqstoqw ente-qntihre eqrtri
epiot eqehq. xe-neqostwv pe pai etre-qntihre kotq
erq. 

atw pterenqat eneewntqos nsi tmaata naq
15 entataaq menepropatwr aqraswe eemate. atw
aqtekeyla meekq. etbe-pai eqow meekq xe-apavnt
etfrane atw analaas tehil. nannosy eqow ehol
osbe-tqom napenroopoc. tali etqerete qataq-painq
eqihn mniwt. taniosq naxnamic neost. tali etov-

8 MS painov; read naqon.
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. 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 out: "For I am ready now to place a single husband, Christ, beside a holy Virgin." But since he saw the grace which the hidden Father gave to him, he, the forefather, wished to turn the All towards the hidden father, for his wish is this, that the All should turn to him.

And when the mother saw these great things that were given to her forefather, she rejoiced greatly. And she was glad. Because of this she said: "My heart has rejoiced and my tongue has been glad." Afterwards she cried out to the endless power which stands with the hidden aeon of the Father, which belongs to the great powers of glory and which is called among the glories

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* cf. Gal. 4.19
o cf. 2 Cor. 11.2
o cf. Ps. 15.9; Acts 2.26

1 (6, 7) so that ... serve him; Till: so that they should serve those that are of matter for him.
2 (18) cried; lit. cries.
3 (26) said; lit. says.
page 40: there are large defective areas centrally and in the lower border of the leaf; it measures 28 1/2 x 16 1/2 cms.

10 W. Schw. ετηγήτης; MS probably ετηγήτης.
11 MS ετηημακής; read ετηημακής.
18 MS illegible, probably ψηφισύδε; W. Schw. ψηφισύδε.
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.
   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.


20 ἄτω ιεροποττε. ἄτω ιερετελιος.

ἐπικες αταματ ταγο ερατεις ἐπεπροτογενητος ἐμπεζαρη νας. ἄτω ακτ-τετοςια νας ιταπεινυρε. ἄτω ακτ νας προετρατα νατελος επι-ἐμαρχες αντελεος. ἄτω ακτ νας ἐπετεφνοτε νατελεις ετς ἰανονι νας. ἄτω ακτ νας ποτεπατεα εροβυ ινε πνημη. ἄτω ερε-σωμα ινε πνημες πεσως μεκπωτ. ἄτω πεσως μεκπωτ. ἄτω πεσως λεμπνηρ. ἄτω πεσως μεκαχ. ἄτω πεσως λεμπνοτ. ἄτω πεσως

6 MS ἄτ.; read ἄτω.
14 page 42: the left edge of the leaf is missing, and there are defects in the central, upper and lower parts; it measures 28\(\frac{1}{2}\) x 16\(\frac{1}{2}\) ems.
18, 19 MS probably ἀελτοτρφι; read ἀελτοτοτρφει.
And they fled from the matter of the aeon, leaving it behind them. And they fled to the aeon of the self-father and they received the promise which was made to them through him who said: “He who will leave father and mother and brother and sister and wife and child and possessions, and bear his cross and follow me* 1, will receive the promised things which I have promised to him. And I will give to them the mystery of my hidden Father because they have loved what is theirs, and they have fled from him who persecutes them with violence”.

And he gave to them praise and joy and gladness and pleasure and peace and hope and faith and love 2 and truth which does not change. And this is the ennead which was granted to those who fled from the matter. And they became blessed and they became perfect, and they knew the true God. And they understood the Mystery which became Man, why he was revealed, until they saw him who is indeed an invisible one; and that he wrote his Word concerning him until they knew him, and fled to him and became divine and perfect.

16. Afterwards the mother established her first-born son. She gave to him the authority of the sonship. And she gave to him hosts of angels and archangels. And she gave to him twelve powers to serve him. And she gave to him a garment 3 in which to accomplish all things. And in it were all bodies: the body of fire, and the body of water, and the body of air and the body of earth, and the body of wind, and the body of angels, and the body

* cf. Mt. 10.38; 16.24; 19.29; Mk. 8.34; 10.29; Lk. 9.23; 14.27

1 (4-6) he who will leave ...; see PS 337; 353; 358; (also J 40; 101; 103).
2 (11, 12) peace and hope and faith and love; see note on 245.5-22.
3 (25) garment; see Hippol. VIII 10.5; TriTrac 65; ParaSem 8; 12 etc.; TriProt 45 etc.; PS 9 etc.; Keph XXX p. 83; LII p. 127; (also J 43.22; and 250.12; 251.12; 259.10, 11; 267.1, 2).
κατεπερατελος. ατω πεσομα καταρχατελος. ατω πεσομα καταπαλεις. ατω πεσομα καταποςος. ατω πεσομα κατακοττε. ατω πεσομα κατακοττε. ατω πεσομα κατακοττε. ατω πεσομα κατακοττε. ατω πεσομα κατακοττε. ατω πεσομα κατακοττε.

ερε-σωμα περι πρωτη χειρας πνε-λατ έκλατ

5 μεμος ειςων επενει τη ειςων επενει | p. 43.

επιποτι.

ατω πας πεπροπογεντωρ επτα-πανότη εκ-

αποφολ ερη τας ηπετηματασσεις θηρς. ατω πας πε επτακακρινε ποταλις θηρς. ατω πος επτας

10 παρτις εβολ εχως πος ποτράλιν εμαχησορυ εβόλ 

πνευσθει επ-κεποιτζε. τατε τε πε επτακας πος 

εταλιν πος πεπροπογεντωρ ατω αερτοτος πνειο

τα ιεθα πειαος κι πνειος.

πετερε-εταλι γελομ ακβολ εβολ μπασι πνατι

παλις επισαλας. ατω ατιλω ερηνα πος κατογιο 

ατω απορροτ εβολ κατα-κενος. ατω κατα-κενος. 

ατω αετ-κοιος πατ εμερε-κεπεριθ. ατω εται-

πιοττε. ατω εκαοτ εροφ. ατω ευχεις πειος. 

ζε- 

πας πε ατω χε-οτ οτ πε. ατω περεπυπρε μπαμα

15 επτας εβολ πρωτι. 

χε-γνωτ ατω γελομ. ατω 

πετακοτοτ εροφ πνεος. αλα επιωτ πας-πενταατ- 

κοιος πατ. ατω αερτοτ εβολ γε-ικανε ποταλι 

ετο μεμας πατ ατω ακρος πατ χε-οτ ποτοει 

πον εβολ χε-μπατοτεμε εποτοει χε-νεμωον 

πε χι μεμοπ.

p. 44. τοτε αετ-ανελείε ετοοτος εταλει
of archangels, and the body of powers, and the body of mighty ones, and the body of gods, and the body of lords. *In a word*, within it were all bodies so that none could hinder him from going to the height or from going down to the abyss.

And this is the *protogenitor*, to whom those within and those without promised all that he would desire. And this is he who *divided* all *matter*. And in the manner in which he spread 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 *kinds or species*. When the *matter* became warm it released the multitude of *powers* which were with him. And they grew like vegetation, and they were divided \(^3\) according to *species* and according to *kinds*. And he gave *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, *but* follow after him who gave *law* to them.

And he brought them forth from the darkness of the *matter* which was mother to them, and he said to them that light existed because they did not yet know light, whether it existed or not. *Then* he gave to them the commandment not to do \(\text{I} \) harm to one

\* cf. Deut. 32.11; Mt. 23.37; Lk. 13.34
\* cf. Joh. 13.34; 15.12, 17

\(^1\) (10) spread himself; cf. TriTrac 65ff.
\(^2\) (11) eggs; Schmidt: young.
\(^3\) (16) they were divided; lit. it (or, she) divided them.
ιμπατερνη παροε αχρων εβολ ριτοοτον εφραι επι-
τοπος πιμαλατ μπιτηρις εταυε-πεπρονατωρ μπι-
παττοπατωρ χεκαας ετεπ-τως απετατει εβολ
ρι-στην. ατω ατμαλατ μπιτηρις μπι-πεπρονατωρ
5 μπι-παττοπατωρ μπι-πεπροναντωρ μπι-ντομ μμ
παροκ πιμαλατ αυτ ιοτονος προκονος ετεμαν
επονα ματαακ. εταυ μποος ερωχ χε-ιτοκ πε
παδοκος ματαακ. ατω ιτοκ πε παδοκος ματαακ.
ατω ιτοκ πε πατητωμε ματαακ. ατω ιτοκ πε
10 ερε-οτοι μιμ υμε πεωκ ατω μπογε ερωχ χε-
μπισομεν πλλατ εκοτωμ εξεε-πεκοτως. ατω
μπισομεν πλλατ εκομ ερωχ εξεε-πεκοτως ματα-
αακ. ατω πεκοτως ματαακ πεηπαχοομερ ναμ
ιτοπος χε-μπισομεν πλλατ ευρωμε μαρ ιτοπος
χε-ιτοκ πε πετητοπος τιροτ. ειοσον μποοοκ χε-
ιαας εκεβ-ταζε πηακοκεμος. ατω ιου-τως μμ
ματοου ματα-πετεγκνακ. ατου μπρατπε μπατοου.
χε-μπε-λαατ ατπε εβολ ριτοοτον ενερ. ατω |
15 p. 45. μπε-λαατ ειμε επηκοξομε πτοκ πετομαακ
χε-ιτοκ τιροτ παγοτι μμ-πανολ. χε-πικ-οτας
χωρης ματαακ. ατω ιτοκ πε παγοτος μμ-
αακ. ατω ιτοκ πε παγοτος μματαακ. ιτοκ πεη-
τακ-χαραντερ ματαακ εςωητ μιμ. ανοτοοο 
εβολ νεητι. ιτοκ πε παινητορος νηηε-μπα-
20 τοτοωμον εβολ χε-ναι ετε-κοοον μμοοομ μπααακ.
ναι ακο νηπε-πηηεηοον μμοοομ αη. ιτοκ μμααακ
πετ-μεηιμ εροομ ναμ χεηαας επεατι μμοοκ

6 MS αυτ; read аят.
21 MS ματαακ; read ματαακ.
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.
ετάντω τε-εκεοτονήσω τε-εκοτονήσω τε-εκοτονήσω. ιτον ματαάκ μετακινήε επι
νηκωσμός εσπν. γαντοτατονήσω τε-εκοτονήσω τε-εκοτονήσω τε-εκοτονήσω.
καθα πασωλατός. άτω ακταμίοτε γαν-τακαξπε-
πρωλε γαν-πεκνοτε παντοφυς άτω γι-ταλαοια
μι-πελεετε ετάνη.

παί πε προλε πεπο πιοτε εντα-διαποια -
μορφή εροχ ιτον πετακτ-νακ νιε πεπρολΕ.
10 άτω αεφορι μελλοτ ποε πεπείσειε ετω αετακτ
φιωοη ποε πιεφλητη άτω αεσολεη μεσωντ ποε
οτρήωπ.

παί πε προλε ετετε-πτιρη νιλλη ες |
p. 46 . σοτμων ιτον ματαάκ πετακοτεραγιε
15 πεπρολΕ ηελαας εειετονήσω τε-εκοτονήσω τε-εκοτονήσω. άτω
ακοτων άεο ουν άεο ηατα-νεκνοτων ιτον πεττ-νιλλη εροχ πιοτ
μεντενων νιε. άτω πιοτε νιετε νιε. άτω
πεσοες πεσοες νιε. παί αιοκ ενεοπε μελλοι
κακ έεετ-ταιιε μπαεδοε με-πατοω ναί 
πτα-
οτροτ ραμ δε-πεκραν. άτω δε-τεκσομε μεοαρ-
χιε ματαάης άτω πατηλη ματαάης. μα 
παί
ποτομε άτω θιατρε-πατοω σοτμων 
γε-ιτον πε
πετετιρη.
20 προλε νιτετε-κατα σω ενεοπε μεπανεκτοε
άτω 
π(ε)ανπωχοτε. άτω 
πεταμοτε 
μπτιρη. άτω

1 MS ετάντων; read ετάντων.
5 MS ακταμίοτε; read ακταμίοτε.
8 MS διαποιά; read διαποιά.
11 MS αεσολεγ; read αεσολεγ.
12 MS οτρήωπ; read οτρήωπ.
14 page 46: the left side and lower part of the leaf are missing, and there
are many central defects; the remainder measures 28 x 16 cms.
MS ματαάκ; read ματαάκ.
26 W. Schw. π(ε)ανπωχοτε; read πάνπωχοτε or πιανπωχοτε.

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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 37 ff.; ApJn 34 ff.
2 (10, 11) garments ... clothing; lit. these garments ... these clothes; see note on 256.25.
3 (20, 21) these to whom I gave abundance; Baynes: these that I have quickened.
ερτάνεο θυάτεροι ἔρημοι τιρωτ. ἀτω ἀειστάμε ἐροτικοὶ ἐνπενθαμαίες τιμὶ ἔρημοι τιρωτ. ἀτω ἀειτίμονα κακοὶ ὀσταμαμεῖς ἐβολοι ἔμ-πρώμε οὐ αὐτοτετειλένει εἰσαὶ ἐροτικ. ἀτω ἀειεὶ ἐβολοί ἔμ-παπεραίνοτα ὀσιν πεπινημερ παπεραίνοτα. οὐ εντα-παλών ρύθμιτε ἔμμοιχ. ἁ-ἐπεφρην τῶν καὶ ἐνταπαθητών ἐβολοί ἔμ-παπεραίνοτα λειώντα καὶ ἐνταπαθητών πτηρεῖ ἐβολοι ἤμηται αὐτῷ ἐρε-παι γίνῃ | p. 47. τῶν αὐτοῦ ἀποταφεῖτε αἰώνι οὐκ εἰσαι ἐνεώνη. γὰρ

tοτει επετονίς ἐβολαὶ αὐτῶν ἔπαιτοπωλεῖ ἐφερομ ἀποπλήρωμα αὐτῷ ἀεισοφοί ἐν-τατείς ἐβολοὶ ἔμ-πεινη αἰώνι.

ἀειαίτο ποτοκοςοκαὶ ἀειφοροὶ ἔμμοιχ ἔμ-φιερον. ἀτω αἰναρ ἔροτικ οὐκ παθαιμαίκες ἀπεπλήρωμα.

ἀληθείτης. ἀτεμοῖτο ἐροτικ ἐν-σεφρήμονος. εἰγεναις ἔμμε αἰνίτων καὶ εἰγενεῖς ἐροτικ οὐκ ἔμ-λας Ἀρταρϕ. εἰσαγωγικοὶ ἐροτικ ἔμ-πρώμε ἐβολοὶ ἤμηται αὐτῳ ἀειθεὶς ἀπεφρήμος ἀειαίτο ποτακατητακεία αὐτοῖς

κομάκσος εἰμικτε ἐροτικ οὐκ ποτοκαὶ ἀτω αἰειεὶ ἐβολοὶ ἐπετοὺς κτελλαίτε ἀπτήρει.

ἀσαήρατες ἐμμε-παλών ἀπαγορεύων αὐτῷ ἀπη-τήρει καὶ ἀπαγορεύω ἐβολοί μπαρσωίες μπαρρά τήρει αὐτῷ ἀπαγορεύων ὑπότροπ αὐτῷ ἀεισω ἁ-αεισω ἐπετε-νεφοςον ἔμμοιχ αὐτῷ ἀυτῷ ἀπαγορεύω ἐρεφοται ἐφοια

ἀσπωρία ἐβολοὶ οὐσιν ἀειάιτε ἐμμερος εἰσαὶ αὐτῳ
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 \(^1\) 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\(^2\). He separated the matter. He made it into two parts and two lands. And he set boundaries to each land. And

\(^1\) (16) ineffable; Till: wordless.
\(^2\) (24) lowered himself; lit. sat down.
πχωρα εἰτε. ἀτὸ αἴστο γενεβόλ ζε-γενεβόλ ζε-γενεβόλ ἐπὶ-οτειντ ποτῶν ἀτὸ οὖσατ ποτῶς. ἀτὸ ηενταπτωτ ερατί ἀτὸ οὖσατ ηα. αἴστ ηα πτεχωρα ετσαοναλε |
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." 0 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

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* cf. Mt. 25.33
0 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.
justify line 262

THE UNTITLED TEXT

15 τότε τετερησότητο. τετηνατο; dialectical forms of τετερησότητε, τετηνατο.

11 MS παοεις ὁμ: πεκουμάλ; W. έπτακομίτης ὁ; sic margini additum; Schw. Schmidt: addition not seen; perhaps read έπτακομίτης.

16 MS πεινι; read τείνι.

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 o.

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-

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* 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.
THE UNTITLED TEXT

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1 MS τηπτος σοφία: read τηπτος σοφία.
2 page 52: the left side of the leaf is missing and there are small central defects.
The Pistis Sophia ¹ is there, and the pre-existent living Jesus ², and the aerodioi and the twelve aeons ². In that place were put Sellao, Eleinos, Zogenethles, Selmelche ³, and the self-begotten one of the aeons. And within it were placed four lights Eleleth, Daveide, Oroiael ⁴ ...

(lacuna)

(Unplaced Leaves)

21. ... <in>comprehensible, they have not comprehended him <as> Father of the All (pl) and also <as> ... of the All (pl) and as ... of all (pl) these, and insubstantial, invisible, unknown, infinite <and> unknowable, in<comprehensible> in his un<attainable>, unapproachable image. And his boundary is within it <the image?> ... in it in this way <that it> sets bounds to them all in incorporeality. It sets bounds to them all in incorporeality and in

¹ (1) Pistis Sophia; see HypArch 87 ff.; OnOrgWld 100 etc.; Eug 82 ff.; PS 42 etc.
² (2) living Jesus; Baynes: Jesus, the risen one; see GEgypt III 64; (also J 39.2, title).
² 12 aeons; see Reitzenstein (Bibl. 31) p. 256 ff.; Hippol. V 13.3; PS 23 etc. (also J 101.23, 24).
³ (2-4) Sellao, Eleinos, Zogenethles, Selmelche; see Kropp (Bibl. 22) III p. 27 ff.
on Sellao and Eleinos, see GEgypt III 64; IV 76.
on Selmelche, see GEgypt III 62; IV 74.
⁴ (5, 6) 4 lights: Eleleth, Daveide, Oroael, (?Harmozel); see Bousset (Bibl. 13 p. 338 ff.; Kropp (Bibl. 22) I D 13, 105; E 10 etc.; III p. 27-39; Epiph. 26.10.1 Iren. I 29.2; HypArch 93 ff.; GEgypt III 51; IV 63 etc.; TriProt 39; ApJn 33 34; on 4 lights as 4 elements, see Keph XCIV p. 239.
ας] π(ο)ςιος. παι πε πειωτ μσ
απορριτους. μακριτους. μα
ακατατηστους. μακρας
tους. καθερτους. αυω μσ
απεραντους. παι γραι προτη
μενα μενου εαχνητη ενημ
πειτηρητη. αυω τενινοις
α πτερομεζοις εαχντε
ενημ πειτηροςιος. ωας
τηδατ μανοςιος. ιτορ ζε
εντηταρνη πε. φιτη-νεμαν
λος μενα μενου αγναην ιτο
πος νεμμαλος. ετρετσ
σωρο προτη αυω νεςοτας
ωνη ζε-ιτορ πε πετειωτ
αυω ζε-ιτορ πεντατηρομας
λε μενοτ εκολ εμ-τεχμο-
ρπι πενιναι ται εντατ-τος
πος πατ. εακατ μανοςιος
(ζεκαας επειτωνηρ πεγο
ναρ πε πεντατωνηρ φιτη-νοτης

p. 53.
on πατ παι ζεπ-τατηρ.... [μσ
οταταλατ οπειτεσ [ποτ.......
αυω σατειτετ ηηα[τ.......
ω απειτεσ ηηα.....

2 W. Schw. φιτη; MS perhaps γατη.

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insubstantiality. This is the ineffable, unutterable, unknowable, invisible, immeasurable and infinite Father. He, of himself within himself, has brought himself to the measure 1 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 2, 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 3 his ... of light in the form <of a> ... and in the form <of a> ... and in the form of a ... <giving> ... to them in the <thought> | of his greatness.

1 (6, 9) measure; Baynes: mass.
2 (11, 12) through his members he has, of himself; Schmidt: through his own members.
3 (22) this became; Baynes: he it is who made.
τεχαμπτησυ. αχριν[ηιν εβολ
φι-τεχενηποια ατς[ρ-ανοηι
ειοε νςι ννεμαλοε [ιπτουτ
ας μαπτοποε γεπατς[ταροος;

πε. ποτα ποτα μεμο[οι ειρε
ποτεβα φι-νεμαλοε[ε ατς
ω αποτα ποτα ηατ εροο[γφ αμπ
ψηορε χε-νεχανι γαρς[ογφ; πε
ατω απιωτ σφατιζε μεμοφ
μενεψιοορε γιοστη μεμο[οι χε-
ετεεστινη γιοστη μεμοοι
ατω απρακ νιμ εροοι γιοστη
μεμοοι ετρενασ επιατ
κατ εροογ. νατπτωσηιη. ατς
ω ατβ'-εοοι μεποτα ματααγ.
ατω τεποια ετπίγεηγ. ατς
ω πλονος ννοεροη. εατβ'-εο
οοι αμποωαηη ετο ποτα
ποτωτ χε-εντατρ-ανοτςις
οη ετάηηγη. ατω απιωτ ει μη
πετεεπε ηηρε αχααγ νοτπο
ληη η ηοτρωηη αεζωγραψι
ηπιτηρη εροη. ηε-ναι ηε
πειαηηαληηη ηηροη. αποτα[α
ποτα κοτωηη γι-ζηοληη.
αποτα ποτα ερεενη ηεο[οη
εροοι επρωμη η ετπολιη[ε
αμπωτ ετγα-πτηργη. ατω [α}

8 MS ψηορε; read ψηορε. γαρ[ογφ; perhaps γαρ[γαροη.
20 MS ετάηηγη; read ετάηηγη.
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. He portrayed the All 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 ...

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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.).
πιετ ἐγεοσ. αὐσαφ ἔσ[η]
ἀτταλία ἑιὸν ἀπρωάς. οὐ εκ...

p. 54.

. . . . . . . . . . . . . . . . . . . . . . . .
. . . εροτὴ μεμορος ἀτω ἀγρ
tαλία πρέπτε ματταῖος με
φιερον ἀπληρωμα. ἀτω
αὐταλία υπεκλάστε ὦτ(δην)
ἐβολ ὑπ-μετρὴκ ματταῖος
ποτα κτῆς πατηλαίας ἔρ-
τι-ερτοῦ κτῆς. ἀτω αὐτα-
λία μεμεζοτῳ κτῆσις
ἀπληρωμα κτεῖς ταῖς

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 οὐ(δην); read ἐν(δην).
15 MS πνεῖνε; read πνεῖνε.
20 MS μαρτ; read μαρτ.
... 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 decades\(^1\): the hidden decad and the manifest decad. And he made the navel of his belly in the likeness of the monad\(^1\) hidden in the Setheus. He made the large intestine in the likeness of the Setheus who is lord over the pleroma. And he made the small intestine in the likeness of the ennead\(^1\) ... of the Setheus. And he made his womb in the type of the interior of the holy pleroma ...

(lacuna of two lines)

... and he made | his knees in the type of the still one and the

\(^1\) (4-24) man in the image of the decad, ennead, monad; cf. Iren. I 18.
πεψματ ΜΠΤηΠΟΣ ΜΠΕΣ
ΡΗΑΟΣ ΜΠ- ΠΑΝΠΗΩΣΤΟΣ
ΝΑΙ ΕΤΑΙΑΝΟΙ ΜΠΤΗΡΙ ΑΤΩ
ΕΤΡΑΓΗ ΜΠ-ΠΑΝΠΗΩΣΤΩ. ΑΤΩ
Ω ΑΓΤΑΜΙΟ ΜΠΕΣΜΕΛΟΣ ΜΠΤηΠΟΣ
ΠΟΣ ΜΠΗΑΩΣ ΕΤΕΡΕ-ΨΗΨΤΗΣ
ΣΕΤΗ ΜΠΙΤΕ(ΙΩΤ) ΝΠΗΤΓ ΚΑΣ
ΤΑ-ΠΤηΠΟΣ ΠΛΗΝΤΕΙΩΤ

p. 55.

. . . . . . . . . . . . . [ΑΤΩ
Ω ΑΓΤΑΜΙΟ ΝΠΕΣ ΝΠΗΤΓ
ΜΠΤηΠΟΣ ΠΚΠΟΣΜΟΣ ΑΣ
ΠΕΠΛΗΡΩΜΑ ΑΤΩ ΑΓΕΑΑΓΗ
ΜΜΕΝΣΑΚΕ ΝΟΕ ΜΠΗΑΝΣ
ΣΟΦΟΣ. ΑΤΩ ΑΓΕΑΑΓΗ ΜΜΕΝΣ
ΤΗΡΙΟΝ ΘΙΣΟΤΝ ΝΟΕ ΜΠΗΗΣ
ΘΕΤΣ. ΑΤΩ ΑΓΕΑΑΓΗ ΘΙΒΟΛ
ΝΟΕ ΜΠΑΤΠΨΗ. ΑΤΩ ΑΓΤ-
ΑΜΙΟΣ ΕΓΓ ΠΑΤΑΜΑΡΓΤΕ
ΜΜΕΝΣ ΜΠΤηΠΟΣ ΜΕΠΑΤΑΣ
ΜΑΓΤΕ ΜΜΟΓ ΕΤΓΗ-ΜΑ ΝΙΜ
ΕΤΟ ΝΟΤΑ ΝΟΤΩΤ ΓΕΡ-ΠΗΨ-
ΡΕΓ ΑΤΩ ΝΣΕΤΑΓΟ ΜΜΟΓ ΑΝ.
ΑΤΩ ΑΓΤΑΜΙΟΣ ΕΓΚΩΤΕ ΕΡΟΤ
ΕΝΕΨΕΡΗΣ ΜΠΤηΠΟΣ ΜΠΗ
ΚΑΛΤΠΟΣ ΕΤΓΗΒΗ ΝΙΜ-
ΜαΤΣΙΡΙΟΝ ΕΘΗΝ. ΑΤΩ

2 W. ΠΑΝΠΗΩΣΤΟΣ; read ΠΑΝΠΗΩΣΤΟΣ or ΠΠΑΝΠΗΩΣΤΟΣ.
7 MS ΜΠΙΤΕ(ΙΩΤ); read ΜΜΙΤΕ(ΙΩΤ).
11 MS ΜΠΤηΠΟΣ; read ΜΠΤηΠΟΣ.
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

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1 (6, 7) the deep in which are 365 fatherhoods; see 245.18-27.
2 (2) right foot; Baynes: feet of light.
αὐταλλίον πτεροτρήτει ποσὸν
ηαλα] μαπτηνος ἀπατηνως
. . . . . . . . . . . . . . . . . . . . . . . .
[οταλα] 至ω αὐταλλίον ἄμπεσ]
φτοσι κροογ μαπτης[νος ηα]
τεχτο μαπτην. 至ω αὐς
tαλλιο μαπαρος ενατ μαπτης
νος μαπτιαρχος μετεγις-
ηαλα μπ-πετηφαστρ. 至ω αὑς
tαλλιο μπεπαπαχαιος μας
πτηνος μπετανι εβολ
μπ-πετηνιε ερουν. 至ω αὑς
tαλλιο πτερετε εντε μας

p. 56.
πτηνος μαπ[(ρ)αρ(ω)ης[η . . . . . .
. . . . . (εβο)ο(λ) . . . . . . . . . . .
. . . . . ετερει αὐταλλιο
. . . : ηρ[η]της ες[ρε τοτει
μαπ]πτηνος μαρφ(ηαων)
τς)μετει μαπτηνος μας[ραως
c]αιος. 至ω αὐς ταλλιο
. . π κπεροτηρτε τοτε[ρη
μτς]ε κνηπαλ μαπτηνος
μτς]παπαν[λος αὐς τοτηρις

1 MS πτεροτρήτε; εα ηπεροττερετε.
8, 9 MS πετητ—ηαμ; εα ηπετηοτημ.
14 page 56: the left side of the leaf is missing and the first four lines are almost obliterated; the remainder measures 26/2 × 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.

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\(^1\) (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 ἐπιτοπος ἑπτὶπος τιμῶν ἐγις]εμήν τιμορ. ἀτω παι πε
προ[ωνεν ἑπταπλασιαν κατα-ν
αίσ]ων παιων. ἀτω παι πεν-
ta-]πτήρει επιστειει [εκτωνικ
παι πε πινατελιος ἀτω π[αι
πε πρωνεν μποσττε. ετπο[τς
τε εφωνε πε. ἀτω ετάφορα-
tος πε. ἀτω ετάλιος
πε. ἀτω εταπλειος
πε. ἀτω εταχωριος πε.
ἀτω ετακαλητος πε. παι
εψυχε αν εσαροτ
εψυχε εκμοτ εροτ εφαω με.
λος χε-]καμοτ εροκ πιωτ
πε]ειωτ πιωκ ποτειν. ]καμοτ
εσ]ροκ παπεραστος ποτειν
ετο[τοθ εσαραστος πιωκ.
καμοτ εροκ παχωριος
πε]οτειν ετριπε παχωριος
τος]ε πιωκ. ]καμοτ εροκ πα-
ερπιος ποτειν ετραω
πε]αρπιος πιωκ. ]καμοτ ερ(οκ)
παφαρτος ποτειν [ετος
οτθ εαφαρτος πιωκ. [καμοτ

13, 14 MS εψυχε αν εσαροτ written above εψυχε εκμοτ εροτ. MS εφαω; better εφαω;
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. |
p. 57.

епοκ π....ν π(ο)........[ποτς
οείν [πιε. ἡς]μοι [εἰπιάτως
xe époc] ποτοείν. ἡς]μοι ες
ροκ πιάταμετε ερς[οκ] μεμιν
κακος ποτοείν. ἡς]μοι ες
ροκ πατεμπητος πς]οτοείν.
ἡς]μοι ἐροκ παττος[φτος?] (πενής)
ποτοείν. ἡς]μοι ερς[οκ] πες
προπατωρ ποτοείν [ετος
οτα ἐπροπατωρ πιε. ἡς]μοι
ἐροκ παδορατος πνος[ειν
ετρας]̣με παδορατος πς]ιε. ἡς]
ἡς]μοι ἐροκ τενίνοια [ποτς
οείν ετοτοβ εενις[οια
πιε. ἡς]μοι ἐροκ πνος[στε
ποτοειν ετρας]̣με πνος[στε
πιε. ἡς]μοι ἐροκ τενίνως
cic eτo ποτοειν ετινωςιε
cπιε. ἡς]μοι ἐροκ πανινως
tος ποτοειν ετρας]̣με παπς
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 surpass 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 surpass 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
πωστός νυά. ἡμῶν ερών
πνεύμων πνεύμων ετέρας
πνεύμων νυά. ἡμῶν ερών
πνεύμων πνεύμων ετέρας


5 ἡμῶν ερών πνεύμων ετέρας
πνεύμων νυά. ἡμῶν ερών
πνεύμων ετέρας
πνεύμων νυά.

10 ἡμῶν ερών πνεύμων ετέρας
πνεύμων νυά. ἡμῶν ερών
πνεύμων ετέρας

p. 58.

[ερών] . . . . . . . . . .
. . . . . . . . . . .
. . . . . . . . . . .
. . . . . εκφάνη ητοχ
. . . . . τὴν ἱροτ. ἡμῶν ες
ροικ πνεύμων πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας
πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας πνεύμων ετέρας π


14 page 58: the left edge of the leaf is missing; the first four lines are illegible; it measures 25 × 14 cms.
light, who art before all that is still. I bless (thee), O all-powered one of light, who surpasseth all that is all-powered. I bless thee, O triple-powered one of light, who surpassest all that is triple-powered. I bless thee, O indivisible one of light, but thou art he who divides all light. I praise thee, O pure one of light, who surpassest all the pure ones. I bless thee ...

(lacuna of three lines)

... as thou speakest ... I bless thee, thou who understandest all, while (no one) understands thee. I bless (thee, thou who) enclosest the All, while (no one) encloses thee. (I bless) thee, thou who unbegotten hast begotten all (because) no one has begotten thee. I (bless) thee, O source of the All (and of) all things. I bless |
епοκ πατάψ|τογενής ναμε γν
οτοειν] πετασ|ναττογενής
νε γνε. ἢς]εἷς ἐποκ πασαλεύς
tος ποτός|οειν ναμε ἵν
ποτοειν] εὔπεπτατικής ὑε-πέντε
οτοειν.] ἢς]εἷς ἐποκ πικρωφ
νεά|ρωφ νη νοτοειν. ἢς]εἷς
ος|τ ἐποκ πεκτηρ πεκτηρ
π πνά|με ποτοειν. ἢς]εἷς

10 επος|κ παταμάζε μενος|νοτό
οειν] ματακεφ. ἢς]εἷς ἐποκ
πετασ|ο ἵτοπος ἵτοπος νη
ἀπνετ|)ὴρει ματακεφ. ἢς]εἷς ες
ῥοκ] πεισφος ματακεφ. ἅτω
πετό|] πεισφοι ματακεφ. ἢς]εἷς
ἐπος|κ πανιετστηροιον ματακεφ.
ἀπ]κειντ ἐποκ πανιετσειος νοτό
οειν] ματακεφ. ἢς]εἷς ἐποκ πις
ἀτ|σ]στοττηκ ματακεφ. ἢς]εἷς

p. 59.

20 ἐποκ . . . . . . . . . . . . . .
ἐπὶ ἐποκ πατασος [ἰτοκ εὐσως
ιο εῆ]λ μπασάος|ες νη.
ἀπ]κειντ ἐποκ ποτός|ειν ἵν

25 εὐσως|ε νη|νοτοειν τῆ
ῥοτ ματακ. ἢς]εἷς ἐποκ
πετασιος μπος|τε νη νετς
ἀ-ως ἐμφυχι νη. [ἀπ]κειντ ἐποκ
ταμαπαττις νη νετ . . . . . [ἀπ]
<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> savours 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 thee

1 <I bless thee; the last and 40th extant blessing.
καμητορ πετοντε[ως γα- 
λειτειων πιε. κιν [πυρη 
ηα τενον εσωσι[e πεω 
υ ηπον πε πετονπιε. γαιο? 
cωταε επεψηλη μπρομε?
πελαιον πιε. παι εττς[ως ης 
χητ τηρη. παι πε πς[ειωτ ης 
eιωτ πιε. ατο [πιοπτε 
πιοτε πιε. ατο [πυρε 
πυρε πιε. ατο [πυρε 
πιε πιε τηροτ πε. [ατο 
πεωτηρ πιεωτηρ [τηροτ 
πε. ατο παροπατος [παρο 
ρατος τηροτ πε. ατο[ω τει 
ικετη τηροτ πε. ατο[ω πα 
περαποσ παπεραν[τος τη 
ροτ πε. παξωριτος πι[πα 
χωριτος τηροτ πε. ατο[ω πι 
αποτηρ πε παποτηρ 
τηροτ πε. ατο πατοτος πε [πι 
τοτος τηροτ πε. ποτ[α 
ποτος κποικ σπορον. 
εγωοκ ποτος γαθι πιοτος[ε 
p. 60 . 
πιε ατο] πε ποτοκ πο 
τοι?[πητς]γαθι πιοτε πιε 
ατο [πητς]παποροπ πε. εγς 
. . . . . . τ. στατημε

11 MS πυρε; read πυρε.
24 page 60: the left hand and upper edges of the leaf are missing, and there 
are small central defects; the remainder measures 25 x 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 ἐταθοῦν] (π)είνε τιροτ εἰς
. . . . . . περε ἐταθοῦς
c. περε ἐταθοῦς
ποιὴν ὑπὸ] μίσει τιροτ ἀτω
ποιὴν ὑπὸς τοῖς ἑσαχρὸν
τιροτ] ἀτω ἐταθοῦν ἑσαχρὸν
τιροτ] ὑπὸ ἑσαχρὸν
ποιὴν ἑσαχρὸν
ποιὴν ἑσαχρὸν
\[\text{\textbf{THE UNTITLED TEXT}}\]

24, 25 MS πῆψην ἐροτή ἐραν πεσοῦ; read πῆψην ἐροτή ἐπεζῆσο.
<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.

αὐς παναρχὸς τὸς αὐς παναρχὸς ποιῳ κεκατεχθέν 

τῇ ἡμέρᾳ τῷ ἐρε-πνων τῷ ἑρετῶν ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀλλ' ἀ�α

28 MS μὴλ ἡμαί: better μὴλ ἡμαί.
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.
λαατ πνοερον σττε λαατ
επηγο. μεα-πιοτα μεαααρ
επσωμετεγεματαρος
επηκον προιτοι τηρον
ιε-εψ-των εροον τηρον
μτοστ ιε μπουταρον
σερμπηρε μαλον ιε-εψ-των
εροον τηρον σελατπινε.
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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