

# THE APOCRYPHON OF JOHN

SYNOPSIS OF NAG HAMMADI CODICES  
II,1; III,1; AND IV,1 WITH BG 8502,2

EDITED BY

MICHAEL WALDSTEIN  
AND  
FREDERIK WISSE



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AND  
MANICHAEAN STUDIES

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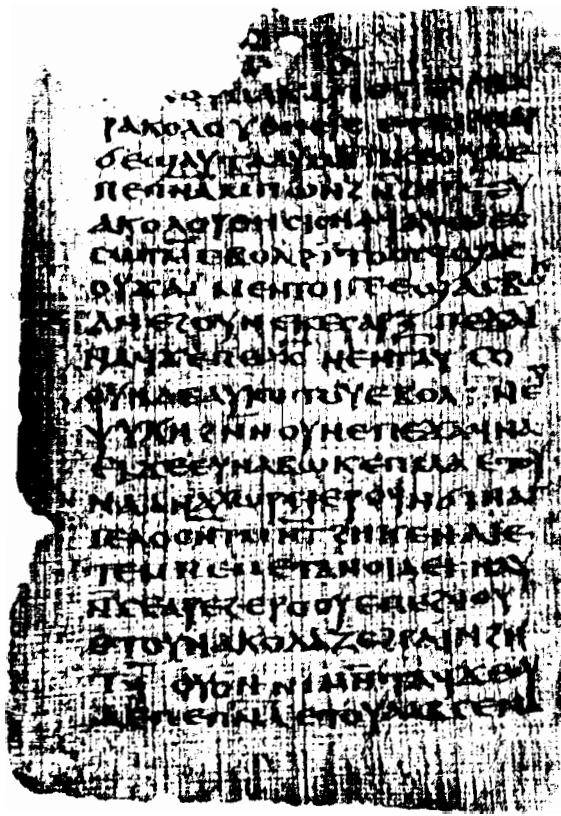
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BG 8502, page 70, original size (pocket book)

The beginning of the page reads:

**Ν[Τ]Κ ΟΥΜΑΚΑΡΙΟΣ ΕΥΠΑΡΑΚΟΛΟΥΘΗΣΙC**

Blessed are you (John) for understanding.

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## FOREWORD

"The Coptic Gnostic Library" is a complete edition of the Nag Hammadi Codices, of Papyrus Berolinensis 8502, and of the Askew and Bruce Codices, comprising a critical text with English translations, introduction, notes, and indices. Its aim is to present these texts in a uniform edition that will promptly follow the appearance of *The Facsimile Edition of the Nag Hammadi Codices* and that can be a basis for more detailed technical and interpretive investigations. Further studies of this sort are expected to appear in the monograph series Nag Hammadi and Manichaean Studies of which the present edition is a part.

The gnostic religion was not only a force that interacted with early Christianity and Judaism in their formative periods, but also a significant religious position in its own right. General acceptance of this modern insight had been seriously impeded by the scarcity of original source material. Now this situation has been decisively altered. It is thus under a sense of obligation imposed by the discovery of these largely unique documents that the present edition has been prepared.

This edition is a project of the Institute for Antiquity and Christianity, Claremont, California. The translation team consists of Harold W. Attridge, J. W. B. Barns<sup>†</sup>, Hans-Gebhard Bethge, Alexander Böhlig, James Brashler, G. M. Browne, Roger A. Bullard, Peter A. Dirkse, Stephen Emmel, Søren Giversen, Charles W. Hedrick, Wesley W. Isenberg, T. O. Lambdin, Bentley Layton, Violet MacDermot, George W. MacRae<sup>†</sup>, Dieter Mueller<sup>†</sup>, William R. Murdock, Douglas M. Parrott, Birger A. Pearson, Malcolm L. Peel, Gregory J. Riley, James M. Robinson, William C. Robinson, Jr., William R. Schoedel, J. C. Shelton, John H. Sieber, John D. Turner, Michael Waldstein, Francis E. Williams, R. McL. Wilson, Orval S. Winternmute, Frederik Wisse, and Jan Zandeet<sup>†</sup>.

The project was initiated in 1966 with only a limited number of tractates accessible, but rapidly developed as the texts became increasingly available. In view of the fact that the bulk of the material in Codices I-VI had at that time either been published or announced for imminent publication in complete editions in other languages, the edition in the Coptic Gnostic Library was envisaged in the complementary role of providing merely English translations in a single volume, which in subsequent planning was then envisaged as two volumes. It was at this stage that preliminary announcements were made in *New Testament Studies* 16 (1969/70), 185-90 and *Novum Testamentum* 12 (1970), 83-85, reprinted in *Essays on the Coptic Gnostic Library*

(Leiden: Brill, 1970). The publisher and editorial board of Nag Hammadi Studies at their meeting in Uppsala, Sweden, in August 1973, recommended that the Coptic Gnostic Library edition be complete for Codices I-VI and P. Berol. 8502 as well as for Codices VII-XIII. This plan was adopted by the volume editors in their September 1973 work session in Cairo. This resulted in Codices I-VI and P. Berol. 8502 being planned for six, then nine volumes. They do not correspond precisely to the seven codices, for it is preferable to publish parallel texts together. In the case of the four instances of *The Apocryphon of John*, it was decided to publish all four in parallel format in one broadened volume. As volume editor we have been able to enlist, in addition to Frederik Wisse, also Michael Waldstein, who had already prepared an unpublished synopsis. After it was decided to include in Nag Hammadi Studies a new English edition of the other Coptic gnostic codices known previously, the Askew and Bruce Codices, the publisher included them in the Coptic Gnostic Library to make it complete.

The volumes and the editors of the Coptic Gnostic Library are as follows: *Nag Hammadi Codex I (The Jung Codex)*, Volume 1: *Introduction, Texts, Translations, Indices*; Volume 2: *Notes*, volume editor Harold W. Attridge, NHS 22 and 23, 1985; *The Apocryphon of John: Synopsis of Nag Hammadi Codices II, I: III, I and IV, I with Papyrus Berolinensis 8502, 2*, edited by Frederik Wisse and Michael Waldstein, NHS 33, 1995; *Nag Hammadi Codex II, 2-7, together with XIII, 2\**, Brit. Lib. Or. 4926 (1) and P. Oxy. 1,654,655, Volume I: *Gospel of Thomas, Gospel of Philip, Hypostasis of the Archons, Indexes*; Volume 2: *On the Origin of the World, Exegesis on the Soul, Book of Thomas, Indexes*, edited by Bentley Layton, NHS 20 and 21, 1989; *Nag Hammadi Codices III, 2 and IV, 2: The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)*, edited by Alexander Böhlig and Frederik Wisse in cooperation with Pahor Labib, NHS 4, 1975; *Nag Hammadi Codices III, 3-4 and VI with Papyrus Berolinensis 8502, 3 and Oxyrhynchus Papyrus 1081: Egnostos and The Sophia of Jesus Christ*, edited by Douglas M. Parrott, NHS 27, 1991; *Nag Hammadi Codex III, 5: The Dialogue of the Savior*, volume editor Stephen Emmel, NHS 26, 1984; *Nag Hammadi Codices V, 2-5 and VI with Papyrus Berolinensis 8502, 1 and 4*, volume editor Douglas M. Parrott, NHS 11, 1979; *Nag Hammadi Codex VII*, volume editor Birger A. Pearson, NHS 30, 1995; *Nag Hammadi Codex VIII*, volume editor John H. Sieber, NHS 31, 1991; *Nag Hammadi Codices IX and X*, volume editor Birger A. Pearson, NHS 15, 1981; *Nag Hammadi Codices XI, XII and XIII*.

## FOREWORD

volume editor Charles W. Hedrick, *NHS* 28, 1990: *Nag Hammadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers*, edited by J. W. B. Barns<sup>†</sup>, G. M. Browne, and J. C. Shelton, *NHS* 16, 1981; *Pistis Sophia*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, *NHS* 9, 1978; *The Books of Jeu and the Untitled Text in the Bruce Codex*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, *NHS* 13, 1978. Thus, as now envisaged, the full scope of the edition is sixteen volumes.

An English translation of all thirteen Nag Hammadi Codices and P. Berol. 8502 has also been published in 1977 in a single volume, *The Nag Hammadi Library in English*, by E. J. Brill and Harper & Row. A first paperback edition of that preprint augmented by the inclusion of Yale inv. 1784 of the Beinecke Library at NHC III 145/146 (p. 238) appeared in 1981 at Harper & Row and in 1984 at E. J. Brill. It was not possible to include there subsequent improvements in translations. These have been incorporated in 1988 in the Third, Completely Revised Edition, E. J. Brill and Harper & Row, paperback in 1990 by HarperCollins.

The team research of the project has been supported primarily through the Institute for Antiquity and Christianity by the National Endowment for the Humanities, the American Philosophical Society, the John Simon Guggenheim Memorial Foundation, and Claremont Graduate School; and through the American Research Center in Egypt by the Smithsonian Institution. Members of the project have participated in the preparatory work of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, which has been done at the Coptic Museum in Cairo under the sponsorship of the Arab Republic of Egypt and UNESCO. The extensive work on the reassem-

bly of fragments, the reconstruction of page sequence, and the collation of the transcriptions by the originals not only served the immediate needs of the facsimile edition, but also provided a basis for a critical edition. Without such generous support and such mutual cooperation of all parties concerned this edition could not have been prepared. Therefore we wish to express our sincere gratitude to all who have been involved.

A special word of thanks is due to the Egyptian and UNESCO officials through whose assistance the work has been carried on: Gamal Mokhtar, President until 1977 of the Egyptian Antiquities Organization, our gracious and able host in Egypt; Pahor Labib<sup>†</sup>, Director Emeritus, Victor Girgis, Director until 1977, Mounir Basta, Director until 1985, and Dr. Gawdat Gabra, currently Director of the Coptic Museum, who together have guided the work on the manuscript material; Samiha Abd El-Shaheed, Deputy Director of the Coptic Museum, who is personally responsible for the codices and was constantly by our side in the library of the Coptic Museum; and, at UNESCO, N. Bammate, Deputy Assistant Director General for the Social Sciences, Human Sciences, and Culture until 1978, who guided the UNESCO planning since its beginning, and Dina Zeidan, specialist in the Arab Program of the Division of Cultural Studies, who always proved ready with gracious assistance and helpful advice.

We also wish to acknowledge our great indebtedness to the administration of Brill during the years in which this volume was in preparation, F. C. Wieder, Jr.<sup>†</sup>, T. A. Edridge<sup>†</sup>, Dr. W. Backhuys, Drs. F. H. Pruy<sup>†</sup>, Mr. Reinout J. Kastelein, Managing Director, and Dr. David E. Orton, Senior Editor, who is in charge of Nag Hammadi and Manichaean Studies for Brill.

James M. Robinson

## PREFACE

Originally two volumes had been planned for the Apocryphon of John in the Coptic Gnostic Library edition in the Nag Hammadi Studies series. Frederik Wisse was to prepare a synoptic edition of NHC II, I and IV, I, the two witnesses to the Coptic translation of the longer Greek version. Michael Waldstein took over from Peter Nagel the task of preparing a synoptic edition of NHC III, I and BG 8502, 2, the two independent Coptic translations of the shorter Greek version. In 1992, however, it was decided to produce a single synopsis of all four texts with Wisse and Waldstein as co-editors sharing responsibility for the whole volume.

The volume serves several purposes. Though editions of the four texts already exists: NHC II, I; III, I and IV, I (Krause-Labib 1962); NHC II, I (Giversen 1963) and BG 8502, 2 (Till-Schenke 1955; 2nd rev. ed. 1972), further study of the manuscripts has made possible significant improvements in establishing and presenting the Coptic text, especially for the many fragmentary pages. In addition to serving the need for a dependable edition of the text the volume offers for the first time in a convenient synoptic form all the direct textual evidence for the Apocryphon of John. This is particularly urgent since there are numerous significant differences between the two shorter versions (Codices NHC III and BG 8502), as well as between the shorter and the two copies of the longer version (Codices II and IV). Furthermore the volume includes the indirect textual witnesses to the Apocryphon of John and a full research bibliography. It is our hope that the edition will bring a new impetus to the study of what is arguably the most important ancient Gnostic document.

Michael Waldstein thanks the University of Notre Dame for a printing subsidy and for a Jesse Jones faculty research grant (summer 1991) which made a preliminary form of this synopsis possible. He also

thanks Harry Attridge for continued advice and encouragement, Peter Nagel for his transcriptions, synopsis manuscript and critical notes, Michael A. Williams for the manuscript of his synoptic translation with introduction and notes and Stephen Emmel for helpful suggestions on the early pages of BG 8502, 2. Thanks as well to Dr. Ingeborg Müller, Ägyptisches Museum, Berlin, who provided a new set of photographs of BG 8502 with excellent resolution and graciously allowed Waldstein to examine the original papyrus. Thanks to the Görres Gesellschaft and the Homeland Foundation which granted him a research stipend for a study leave in Tübingen where most of the work of entering the Coptic text and translations into PageMaker™ files was completed. Special thanks go to the participants of the 1993/94 *Johannesapokryphon Seminar* at the Tübingen Theologikum, especially Alexander Böhlig, Michael Theobald and Christoph Marksches, and to those who offered generous hospitality at the Theologikum, especially Christoph Marksches, Hermann Lichtenberger and Luise Abramowski. Thanks also to Jeffrey H. Hodges at the University of Tübingen, for providing an additional collation of the text of the synopsis against the facsimile edition and the photographs of BG 8502, and for his many suggestions for improvements in the translation. We are greatly indebted to Peter Gentry, who developed the Macintosh font used for the synopsis and continued improving it until the goal was reached with version 82 of Koptos™.

Frederik Wisse  
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Ascension Day, May 25 1995

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It seems to me that translating from one tongue into another, unless it is from those queensoftonguesGreekandLatin, is likeviewingFlemishtapestriesfrom the wrong side; for although you see the pictures, they are covered with threads which obscure them so that the smoothness and gloss of the fabric are lost.

Cervantes, *Don Quixote, Part Two, Chapter 62*.

## INTRODUCTION

The four copies of *The Apocryphon of John* (AJ) presented in this edition in synoptic form represent two independent Coptic translations from the original Greek of a shorter version of AJ, and two copies of a Coptic translation of a longer version of the same tractate. This multiple attestation allows us observe this important Christian-Gnostic text through several stages of redaction and transmission. The relationship between the shorter and longer version and the transmission history as reflected in the four Coptic texts appear to be as follows. The earliest recoverable stage does not concern us here, since Irenaeus in about 180 CE did most likely not know AJ but rather a Gnostic document which was the apparent source of the first part of the main revelation discourse in the book.<sup>1</sup> AJ was written in Greek probably during the early part of the Third Century. Sometime later during the Third Century it underwent a major redaction, represented by the longer version. Late in the Third or in the early Fourth Century both the redacted and unredacted versions were translated into Coptic, the shorter version at least twice. These translations were in turn copied and eventually were included in three of the thirteen Nag Hammadi codices (latter half of the Fourth Century) and in the Codex Papyrus Berolinensis 8502 (beginning of Fifth Century). This last codex is our witness to one of the translations of the shorter version; the other translation, which is independent from the BG version, is found in Nag Hammadi Codex III. The two copies of the Coptic translation of the longer version, one in Nag Hammadi Codex II and the other in Codex IV, though clearly copies of same translation, do not appear to stand in a "sister" or "mother-daughter" relationship.

### NAG HAMMADI CODEX III (III)

NHC III is part of the Nag Hammadi collection of twelve codices discovered in December 1945 near the village of Hamra Dom in Upper

Egypt.<sup>2</sup> The codices are preserved in the Coptic Museum in Cairo. The Facsimile Edition of III was published in 1976. The cover of III has been described by James M. Robinson.<sup>3</sup> A codicological introduction to III was provided by Frederik Wisse<sup>4</sup> and a corrected up-date of the analysis of its single quire was included in Robinson's preface to *The Facsimile Edition of the Nag Hammadi Codices: Codex III*.<sup>5</sup> An edition of Codices III, II and IV was published in 1963 by Martin Krause and Pahor Labib. It includes brief codicological introductions, the Coptic texts, though not in synoptic form, German translations, text-critical apparatus, and indices.<sup>6</sup> The present edition of III is based on an analysis and collation of the original papyrus pages in Cairo and the Facsimile Edition. No previous English translation of the Codex III version of AJ has been published.

AJ is the first of five tractates in III and occupies pages 1 line 1 to 40 line 11. There is a title on the verso of the front flyleaf and a subscript title on 40,10-11. The tractate is in a relatively poor state of preservation. Of the first two leafs (pages 1-4) only a small fragment remains, though some of the lost text of page 1 could be recovered from the blotting on the flyleaf.<sup>7</sup> Pages 5-12 and 21-40 suffered lacunae of varying sizes on the inside of the leafs, and pages 19-20 have disappeared, most likely after the discovery in 1945. Only pages 13-18 are more or less complete. Reconstruction of the lost text was greatly aided by the parallel texts, primarily BG 8502, but also NHC II and IV. All reconstructions were carefully plotted on the pages of the Facsimile Edition to make sure that they fit the available space.

The pagination of III is found in the middle of the top margin and lacks a superlinear stroke. For AJ the following page numbers survive or can be reconstructed:<sup>8</sup> [A]; [B]; [F]; [A]; [E]; [S]; [Z]; [H]; [E]; [I]; [A]; [IB]; [IF]; [IA]; [IE]; [IS]; [IZ]; IH; (19-20 are lost); [KA]; [KB]; [KF]; KA;

<sup>1</sup> The Irenaeus parallels have been included in the synopsis in English translation; see also Appendix 4.

<sup>2</sup> For the discovery and date of the Nag Hammadi Codices, see James M. Robinson, "From the Cliff to Cairo: The Story of the Discoverers and the Middlemen of the Nag Hammadi Codices," in Bernard Barc, ed., *Colloque International sur les textes de Nag Hammadi* (Québec, 22-25 août 1978) (Québec: Université Laval, 1981) 21-58. The pages now called "Codex XIII" were discovered bound with NHC VI.

<sup>3</sup> *The Facsimile Edition of the Nag Hammadi Codices: Codex III*, vii and ix.

<sup>4</sup> Frederik Wisse, "Nag Hammadi Codex III: Codicological Introduction," in Martin Krause, ed., *Essays on the Nag Hammadi Texts: In Honor of Pachor Labib* (NHS 6; Leiden: Brill, 1975) 225-38.

<sup>5</sup> For a more recent up-date see Stephen Emmel, "The Manuscript," in Emmel, *Nag Hammadi Codex III.5: The Dialogue of the Savior* (NHS 26; Leiden: Brill, 1984) 19-36, here 21-26.

<sup>6</sup> Martin Krause and Pahor Labib, *Die drei Versionen des Apokryphen des Johannes im Koptischen Museum zu Alt-Kairo* (Abhandlungen des Deutschen Archäologischen Instituts Kairo, Koptische Reihe 1; Wiesbaden: Harrassowitz, 1962). The title is a misnomer since II and IV represent one and the same version of AJ. The reconstruction of the fragmentary text in Krause's edition was done on the basis of photos before the fragments were properly placed and photographed at full scale. Since Krause is planning a synopsis of the four AJ texts with new reconstructions, it seemed best not to report in the present edition the many instances where Krause's 1963 text is different.

<sup>7</sup> Wolf-Peter Funk, "Die ersten Seiten des Codex III von Nag Hammadi," *Festschrift Martin Krause* (forthcoming, 1995).

<sup>8</sup> The Coptic pagination has been omitted in the synoptic form of the text in this edition.

## INTRODUCTION

Kε; KΣ; KΖ; KH; ΚΘ; Λ; ΑΞ; ΑΒ; ΑΓ; ΑΔ; [Α]Ε; ΑΣ; [ΑΖ]; ΑΗ;  
(ΑΘ); M.

The Coptic hand betrays an experienced scribe and is unique among the Nag Hammadi codices. The script is a handsome, flowing uncial with frequent ligature involving the Α, Ε, Μ, Π and Τ, and sometimes also Γ, Θ, Κ, Λ, Υ, Ζ, Χ and Τ̄. This ligature facilitates reading for it is limited to letters of the same word. Some effort has been made to keep the right margin straight by crowding letters (e.g. 7,1.5), or by extending letters with a stroke towards the right (especially Α, Ε, Λ, C, and Υ). Letters that cannot be extended towards the right, such as Ν, are sometimes written extra large to fill out the line (e.g. 9.3). Diples have been used occasionally to fill out short lines (5,19; 9,24; 15,3; 17,19.22; 18,2; 25,7; 29,23; 33,11.19 37,14). There are also a few cases where the final Ν of a Greek word at the end of the line has been indicated by a superlinear stroke over the preceding vowel (7,9 and 23,21).

The high point to separate sentences, thought units, or elements in a list has been used only sparingly, and can be confused with the articulation mark on the final Τ or Π of a word. The *paragraphos cum corone* as well as lines and dipes decorate the end of the tractate and the subscript title which has been indented. A helical line separates AJ from the next tractate.

The superlinear strokes have been placed fairly exactly and consistently, either marking a single letter as a morpheme, or as a *Bindestrich* linking two or three consonants into a morpheme. The scribe placed a stroke over two consonants only when the second one is Β, Λ, Μ, Ν, Ζ, or Ρ. The suffix Ο normally has a superlinear stroke if it is preceded by a consonant. Occasionally the verb ΕΙ has been marked by a circumflex when it has syllabic value (e.g. 38,20 and 39,18). The Greek particle ή has a stroke only in 40, 2 and 3. The names of supernatural beings have only occasionally been marked with a superlinear stroke, but abbreviated *nomina sacra* always.

The scribe of III employed an articulation mark (morpheme marker) on the final gamma, pi or tau of a word or syllable. The mark is in the shape of a raised dot or small circumflex placed above the right edge of the letter.<sup>9</sup> Unusual but meaningful is its use after ΝΤΟ in 30,5.

The text has many corrections apparently most if not all by the scribe of the Codex. They have been noted in the text-critical apparatus. A number of copying errors remain and these have been emended in the

edition of the text. Other apparent corruptions in the text may also be due to scribal errors. Corrections were made by crossing out (e.g. 33,7), erasure and overwriting (e.g. 37,14), writing in the margin (40,7), or above the line (e.g. 33,7), or, in one case, in the bottom margin to correct a large omission due to homoioteleuton in 24,17. The nature of the mistakes leaves no doubt that the scribe copied from a Coptic exemplar.

The tractate is written in Sahidic with relatively few vocalizations in the direction of Subachmimic, and with a large number of Greek loan words. In this it is remarkably similar to the other tractates in the Codex. The non- Sahidic forms may be due to a scribe whose native dialect interfered in copying a Codex written in Sahidic, but more likely it reflects a period when Sahidic orthography was not yet rigorously enforced in the monastic scriptorium in which Codex III probably was produced. The policy of retaining many Greek words in the tractates of III may indicate that they were translated by the same person.

### CODEX PAPYRUS BEROLINENSIS 8502 (BG)

The Codex was acquired for the Berliner Museum in 1896 from an antiquities dealer from the province of Achmim in Egypt. The dealer reported that it was found by a fellah in a niche in a wall and was covered with feathers. Its publication had to wait more than half a century, due to the accidental destruction in 1912 at the publishing house in Leipzig of the edition prepared by Carl Schmidt, and the subsequent interruption of two world wars. When the eminent Coptologist Walter C. Till took on the task in the early nineteen fifties he was able to consult photographs of some of the parallel texts included in the newly found Nag Hammadi codices. For his edition of BG, however, he did not have access to the original manuscript.<sup>10</sup> He published only the first three of the four tractates included in BG since the Acts of Peter had already been published by C. Schmidt in 1903. Hans-Martin Schenke provided a second edition in 1972 which benefited from a careful examination of the originals and greater access to the parallel texts in the Nag Hammadi collection.<sup>11</sup>

The leather cover of BG was originally made for a larger codex and adapted to BG. The cover is dated by Krutzsch "probably not before the Sixth Century" and bears the inscription of its owner, ΖΑΧΑΡΙΑΣ ΑΡΧΙΕΠΟΥΣΑ, "Zacharias, Archpresbyter, Abbot."<sup>12</sup> It is not clear whether the Abbot owned the codex for which the cover was originally made or BG

<sup>9</sup> For further details of the use of articulation marks in Codex III see Wisse, "Nag Hammadi Codex III: Codicological Introduction," 234 and Böhlig and Wisse, *Gospel of the Egyptians*, 2-3.

<sup>10</sup> See Hans-Martin Schenke, "Bemerkungen zum koptischen Papyrus Berolinensis 8502," *Festschrift zum 150jährigen Bestehen des Berliner Ägyptischen Museums* (Mitteilungen aus der Ägyptischen Sammlung 8; Berlin: 1974) 315-22, here 315.

<sup>11</sup> For a description of the Codex, see Walter C. Till and Hans-Martin Schenke, *Die Gnostischen Schriften des koptischen Papyrus Berolinensis 8502* (Original edition 1955; 2nd revised 1972 ed.; TU 60; Berlin: Akademie Verlag, 1972) and Schenke, "Bemerkungen zum koptischen Papyrus Berolinensis 8502."

<sup>12</sup> Myriam Krutzsch and Günther Poethke, "Der Einband des koptisch-gnostischen Kodex Papyrus Berolinensis 8502," *Staatliche Museen zu Berlin: Forschungen und Berichte* 24 (1984) 37-40, here 40.

## INTRODUCTION

8502 or both. The cartonnage of the cover contains two fragments of a monastic letter of introduction, dated to the end of the Third, beginning of the Fourth Century.<sup>13</sup> Schmidt dates BG itself in the Fifth Century C.E.<sup>14</sup> Till-Schenke report that Stegemann dates BG in the early Fifth Century.<sup>15</sup> The present edition is based on a new set of photos taken by Eva Maria Borgwald in 1992, and on inspection of the original papyrus in Berlin.

AJ is the second tractate in BG and it occupies pages 19 line 6 to 77 line 7. The tractate is fairly well preserved. There is a lacuna involving parts of the five top lines of page 20, a third of the writing column is missing of pages 21-22, parts of the top five lines of pages 31-37, parts of the top three lines of pages 43-44, and most of the top two lines of pages 49-56 and the bottom two lines pages 47-48 are also lost.<sup>16</sup>

Thanks to the parallel versions in the Nag Hammadi Codices II, III and IV, the text of most of these lacunae can be reconstructed with some degree of certainty. Only the reconstruction of the extensive lacuna on page 21 is problematic since the only surviving parallel in Codex II is also obscured by a lacuna.

The pagination in Codex BG is found in the middle of the top margin and has been marked by a superlinear stroke. For AJ the pagination for pages 19-43; 47-48, 66-77 is at least partially preserved. The Coptic page numbers are:<sup>17</sup> [I]Θ; Κ; [Κ]Δ; [Κ]Β; ΚΓ; ΚΔ; ΚΕ; ΚΣ; ΚΖ; ΚΗ; ΚΘ; Λ; [Λ]Δ; ΛΒ; ΛΓ; ΛΔ; ΛΕ; ΛΣ; ΛΖ; ΛΗ; ΛΘ; Η; ΜΔ; ΜΒ; ΜΓ; ΜΙΔ; [ΜΕ]; [ΜΣ]; ΜΖ; ΜΗ; [ΜΘ]; [Ν]; [ΝΑ]; [ΝΒ]; [ΝΓ]; [ΝΔ]; [ΝΕ]; [ΝΙ]; ΝΖ; ΝΗ; ΝΘ; Σ; ΖΔ; ΖΓ; ΖΔ; ΖΕ; ΖΣ; ΖΖ; ΖΗ ΖΘ; Ο; ΟΔ; ΟΒ; ΟΓ; ΟΔ; ΟΕ; ΟΣ; ΟΖ.

The Coptic hand is somewhat irregular but skilled. It is an upright uncial with minimal ligature. An attempt has been made to keep the right margin straight by crowding letters (e.g. 25,4; 27,10; 29,5; 39,7) or writing the final letter above the preceding one (e.g. 41,5; 47,7; 66,9; 70,7), or by enlarging the final letter(s) and increasing the spacing (e.g. 27,19; 54,11). For the same purpose, when the last word or syllable in a line ended with a nu it has been indicated by a superlinear stroke over the preceding vowel (23,2; 26,7.14; 28,9; 29,10; 37,1; 57,15; 63,12; 64,6; 69,10.16; 71,19). Imperfections in the papyrus forced the scribe at times to leave blank spaces (47,12.15; 48,2.7.10.11.14; 54,11). To avoid

splitting a word or phrase between two pages the scribe sometimes placed the overrun letters below the end of the last line (19,19 ΜΑΞΕ ΝΘΑ; 21,21 ΟΤ; 31,20 ΚΙΚ; 43,20 ΟΩΘ; 65,19 ΚΑΡΞ).

There is no punctuation or paragraphing in the text. The caret with a horizontal stroke at the end of 55,20, the bottom line of the page, comes in the middle of a sentence and thus could not be a paragraph marker. Even more puzzling is the diagonal stroke after ΤΕ in 28,21, also involving the bottom line and coming in the middle of a phrase. The mark after ΚΑΡΞ in 65,20 (overrun) may be a line filler. The ending of the tractate on page 77 and the beginning of the next tractate, The Sophia of Jesus Christ, have been framed by decorative marks in the left and right margins. The subscript title of AJ (77,6-7) has also been decorated and has been indented.

The scribe employs superlinear strokes as articulation marks but not the morpheme dividers in the form of an apostrophe or superlinear dot found in most of the Nag Hammadi Codices. The exception is 40,5 ΖΟΕΙΤ<sup>18</sup> where it is needed to distinguish Τ from the fem. article with ΤΕ. The superlinear strokes are carelessly placed and are often missing where expected. They tend to be displaced a bit too far to the right. The stroke which links two consonants into a syllable, the *Bindesrich*, is normally put over the second consonant, e.g. ΜΝ rather than ΜΝ. The diaeresis is used over Ι and Υ when they have syllabic value. The ΕΙ has a curved stroke over the iota when it has syllabic value (47,14; 64,7; 67,4; 72,15; 75,14). What appears to be a superlinear stroke on Η in 23,4 is a smooth breathing (spiritus lenis) mark. Of interest is the superlinear stroke over the article ΤΤ when it stands at the end of a line (33,19; 40,10; 61,14; 68,14; 74,18), and the related phenomena ΜΤΤ (37,19; 42,9; 44,8; 57,4; 64,1) and ΖΜΤΤ (61,14; 68,19) at the end of a line. This shows that the article is to be pronounced "ep" rather than "pe". Names and *nomina sacra* have been marked by a superlinear stroke, though there are a number of exceptions.

The text has been corrected by means of writing over an erasure or by writing above the line. These corrections have been noted in the text or in the text critical notes. It would appear that the corrections were made by the original scribe of BG. A number of copying mistakes were missed and these have been emended in the text. In places the text

<sup>13</sup> Kurt Treu, "P. Berol. 8508: Christliches Empfehlungsschreiben aus dem Einband des koptisch-gnostischen Kodex P. 8502," *Archiv für Papyrusforschung* 28 (1982) 53-54. The Papyrus reads: "Father Herakleides to his fellow-clerics in each place, his beloved brothers, greeting in the Lord. Our brother N. N., who is coming to you, receive him in peace, through whom I and those with me greet you and those with you. I pray for your health in the Lord." A cryptogram concludes the letter, probably as a means of authentication. The letter closely follows a pattern observed in other monastic letters of introduction; see Kurt Treu, "Christliche Empfehlungs-Schemabriefe auf Papyrus," *Zetesis: Album amicorum (FS E. de Strycker)* (Antwerp: De Nederlandsche Boekhandel, 1973) 629-36.

<sup>14</sup> Carl Schmidt, "Ein vorirenaisches gnostisches Originalwerk in koptischer Sprache (mit einer Nachschrift von Adolf von Harnack)," *Sitzungsberichte der königlich preussischen Akademie der Wissenschaften zu Berlin* (1896) 839-47, here 839.

<sup>15</sup> See Till-Schenke, *Papyrus Berolinensis 8502*, 7.

<sup>16</sup> Lacunae involving only a few letters are not listed here.

<sup>17</sup> The Coptic pagination has been omitted in the synoptic form of the text in this edition.

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appears to be corrupt either due a copying mistake by the scribe of BG or earlier in the Coptic transmission tradition. The nature of the mistakes leaves no doubt that BG was copied from a Coptic exemplar rather than being the original translation from the Greek.

BG is written in Sahidic Coptic though, as in the case of most of the Nag Hammadi Codices, Subachmimic forms appear along side the more common standard Sahidic ones. This phenomenon is often explained as being due to a scribe whose native Subachmimic dialect interfered when he was copying Sahidic tractates, but a more likely reason is that BG and the Nag Hammadi codices were written at a time when the newly established monastic scriptoria, which created Sahidic orthography in the fourth century, did not yet exercise full control over the monks who apparently inscribed these codices. That would mean that both BG and the Nag Hammadi codices witness to the transitional phase from Subachmimic, the dialect into which these originally Greek tractates had been translated, to Sahidic orthography.<sup>18</sup>

### NAG HAMMADI CODICES II AND IV<sup>19</sup>

Two copies of the longer version of The Apocryphon of John (AJ) are found among the tractates included in the Nag Hammadi codices: the first of the seven tractates in Codex VII (II) and the first of the two tractate in Codex IV (IV). The fact that AJ comes also first in Codex III may be an indication that it was especially esteemed by the users of these codices. An edition of the longer version of AJ in II and IV was published in 1963 by Martin Krause and Pahor Labib (see Introduction to Codex III above). The present edition is based on an analysis and collation of the original papyrus pages in Cairo IV and *Facsimile Edition: Codex III* as well as *Facsimile Edition: Codex IV*. An edition of the longer version of AJ in II was published by Søren Giversen in 1963.<sup>20</sup> Frederik Wisse supplied the English translation of the longer version of AJ in *The Nag Hammadi Library in English*.<sup>21</sup>

### CODEX II

AJ in II occupies pages 1,1 to 32,9. The papyrus is of good quality and most of the leaves are in a relatively good state of preservation.

<sup>18</sup> See further the discussion of the dialect of the long version of AJ in Codices II and IV.

<sup>19</sup> For the codicology of Codex II see *The Facsimile Edition of the Nag Hammadi Codices: Codex II* (1974) xi-xviii. *Facsimile Edition: Introduction* (1984) 32-41. Bentley Layton, "Introduction," in Layton, *Nag Hammadi Codex II*, 2-7 (2 vols.; NHS 20-21; Leiden: E. J. Brill, 1989) 1.1-18, here 2-5. For the codicology of IV, see Bentley Layton, "Introduction," in Layton, *Nag Hammadi Codex IV* (1975) xiv; *Facsimile Edition: Introduction*, 32-41; Alexander Böhlig and Frederik Wisse, ed., *Nag Hammadi Codices III,2 and IV,2: The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)* (NHS 4; Leiden: Brill, 1975) 7-10.

<sup>20</sup> Søren Giversen, *Apocryphon Johannis: The Coptic Text of the Apocryphon Johannis in the Nag Hammadi Codex II with Translation, Introduction and Commentary* (Acta Theologica Danica 5; Copenhagen: Munksgaard, 1963). The edition includes a commentary in addition to the text, English translation and indices; it preceded the scientific conservation and analysis of the Nag Hammadi Codices done under the supervision of James M. Robinson.

<sup>21</sup> James M. Robinson, ed., *The Nag Hammadi Library in English* (San Francisco: Harper and Row, 1977; 3rd ed. 1988) 104-123.

<sup>22</sup> The diple does not appear as line filler in AJ II.

<sup>23</sup> Probably also in 1,33 MOC in KOCMOC.

<sup>24</sup> They have been well described in Layton, "Introduction (to NHC II)," 14-18. For the present edition articulation marks in II have been stylized to a small diagonal stroke directly after and just above the letter.

<sup>25</sup> See Layton, "Introduction (to NHC II)," 15.

Only the first two leaves (pages 1-4) suffered major loss, and the next seven leaves (pages 5-18) have lacunae of decreasing size. The lost text could be reconstructed with a fair degree of certainty except in those few place where also the text of IV and of the two shorter versions is obscured by lacunae.

Codex II lacked pagination. The Coptic hand of II is a regular, upright uncial, similar to BG, with almost no ligature. The same scribe copied also Codex XIII. The right margins are kept fairly straight with a minimum of crowding, but there is some use of larger size letters at the end of the line (e.g. 26,5.12). At times the scribe extended the line one or two letters into the margin (e.g. 27,4.17). The articulation mark in the form of a diagonal stroke doubles in some cases as a line filler (e.g. 26,5.36),<sup>22</sup> and the superlinear stroke or a part of the letter is sometimes extended for the same purpose (28,32.34). Furthermore, when the final word or syllable in a line ends with a nu preceded by a vowel the nu is sometimes compensated by a superlinear stroke on the vowel (9,14; 14,4; 17,34; 19,11.28; 26,28; 28,19; 30,36; 31,11.12.18). To avoid splitting a word between two pages the scribe sometimes placed the overrun letters below the end of the last line (18, 34 ΧΗ; 25,36 ΥΙΤΕ).<sup>23</sup>

Very characteristic in II is the frequent use of articulation marks (morpheme markers) of various shapes and sizes.<sup>24</sup> As in BG, sentence punctuation is lacking, but there appears to be a paragraph marker in the form of a colon at the end of the incipit (1,4). Proper names and nomina sacra normally have a superlinear stroke. Below the last line of the tractate (32,6) there is a decorative line. The subscript title (32,7-9.) is indented, written large, and marked with strokes above, between and below the lines. The superlinear strokes have been carelessly placed tending to be too far to the right. The stroke which links two consonants, the *Bindestrich*, is used sparingly and is normally placed over the second consonant. Its function is similar to the articulation mark.<sup>25</sup>

There are a number of scribal errors in II due to haplography, dittography and homoioteleuton. These have been noted in the text-critical apparatus. Corrections are fairly frequent; they were made by

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means of the crossing out of letters (e.g. 4,25), writing above the line (e.g. 6,2), or writing over a partially erased letter (e.g. 7,23.29.31). Most of the corrections appear to be by the scribe of II, but a corrector changed the text in 12,18-19 and corrected a case of haplography in 31,6-7.<sup>26</sup>

CODEx IV

AJ occupies pages 1,1 to 49,28 in Codex IV. It is the most fragmentary of the Nag Hammadi codices.<sup>27</sup> The fact that most of the missing text of AJ in IV could be reconstructed with a high degree of certainty is due to the fact that it is a copy of the same Coptic version of AJ as preserved in II. This means that the value of the copy of AJ in IV is limited to those places where it supplies the text when omissions occurred in II due to lacunae or homoioteleuton, the few places where it has a variant reading, and the insight it gives into the development towards standard Sahidic orthography. Since the text of AJ IV is virtually the same there is no need for a separate translation. Variants other than orthographic ones have been noted in the text-critical apparatus.

The hand of Codex IV is very similar or identical to those of Codices V, VI, VIII, and IX. It is a handsome, regular uncial script with some ligature.<sup>29</sup> Its regularity, clarity and paucity of errors indicate a careful and experienced scribe. The papyrus is of relatively poor quality causing the scribe to leave blank spaces (e.g. 40,31f.; 49,6). Little care was taken to keep the right margin straight. There are no line fillers and there is little crowding of letters. The superlinear strokes are remarkably consistent and precise, running from the middle of a letter to the middle of the next when two consonants form a syllable (*Bindestrich*). A slightly rounded stroke or circumflex is used on Ει and Ζι when they have syllabic value. The Greek particle ή has a spiritus lenis in the form of a superlinear stroke with a small vertical stroke on the left (49,18,20).

<sup>26</sup> For the corrector see also Layton, "Introduction (to NHC II)," 4.

<sup>27</sup> Frederik Wisse placed the many fragments in their proper position between plexiglas plates at the Coptic Museum in Cairo in preparation for the Facsimile Edition of Codex IV. A further fragment was placed after the publication of *Facsimile Edition: Codex IV* on IV 27,13-16 and IV 28,14-17. It was published in *Facsimile Edition: Introduction*, 80-94.

<sup>28</sup> The Coptic pagination has been omitted in the synoptic form of the text in this edition.

<sup>29</sup> See Böhig and Wisse, *Gospel of the Egyptians*, 9f.; Michael A. Williams, "The Scribes of Nag Hammadi Codices IV, V, VI, VIII and IX," in Marguerite Rassart-Debergh and Jürgen Ries, ed., *Actes du JVe congrès contre Louvain-la-Neuve, 5-10 septembre 1988* (Louvain: Université Catholique de Louvain, 1992) 334-42.

Design and author Kies, G., *Actes du 1<sup>er</sup> Congrès copie, conservé, revu, 5-10 septembre 1900 (Ed. J. J. S. et C. L. Quatrefages)*, Paris, 1900.

<sup>31</sup> These are presented in the text-critical apparatus.

<sup>32</sup> Many of these Subachmimicisms are also found in other tractates in II; see Layton, "Introduction (to NHC II)," 8-12.

Superlinear strokes normally mark proper names and nomina sacra. The subscript title has been indented and is decorated with diple and strokes (49,27-28). The final pi and tau of a word, the masculine article ΤΤ when the noun starts with a pi (37,15; 47,1), as well as tau in the morphemes ΕΤ<sup>τ</sup>, ΖΤ<sup>τ</sup> and ΜΝΤ<sup>τ</sup> are consistently marked by an articulation mark or morpheme divider in the form of a small backstroke (Τ<sup>τ</sup>, Τ<sup>τ</sup>). The purpose is the same as the articulation mark in III. The scribe uses punctuation in the form of a high point to mark thought units and items in a list; no paragraph marker is extant in AJ IV. There are no corrections in the extant text of IV, but a number of scribal errors needed emendation; these have been noted in the text-critical apparatus. The most common scribal error is the omission or doubling of text due to homoioteleuton.<sup>30</sup>

## THE RELATIONSHIP BETWEEN II AND IV

A comparison of the copies of the longer version in Codices II and IV shows that both scribes, and those who stood between them and the original translation, were first and foremost copyists rather than redactors. The differences between them are of three types: a small number of variant readings,<sup>31</sup> scribal errors, and a large number of variant spellings. In the case of variant spelling IV has almost invariably the standard Sahidic form where II has a Subachmimicism. Prominent among the non-Sahidic forms in II are the shift from  $\alpha$  to  $\epsilon$  (e.g.  $\Delta M N T E$  and  $\Delta T P E^-$ ); the shift from  $\epsilon$  to  $\alpha$  (e.g.  $T E K O$  and  $T C E B O$ ); the shift from  $\sigma$  to  $\alpha$  (e.g.  $\delta \alpha M A n d$  and  $C M A T$ ); adding an  $\epsilon$  after word ending in a double consonant (e.g.  $O Y W \dot{U} \dot{B} E$  for  $O Y W \dot{U} \dot{B}$  or  $E I W \dot{P} M E$  for  $E I W \dot{P} \bar{M}$ ); adding an  $\epsilon$  after words ending in  $\sigma$  (e.g.  $C O \epsilon$ ) or  $\alpha$  (e.g.  $N A \epsilon E$ );  $O Y \alpha \dot{A} \dot{T}^*$  for  $O Y \alpha \dot{A} \dot{\epsilon}$ ;  $E T B H T^*$  for  $E T B H H T$ ;  $\gamma P \dot{A} \dot{I}$  for  $\bar{N} \gamma P \dot{A} \dot{I}$ ;  $N E T A \dot{T}^2$  for  $\bar{N} E T A \dot{T}^2$ ;  $T O Y N O Y C$  for  $T O Y N O C$ ;  $M M E$  for  $E I M E$ ;  $\bar{A} N$  for  $\bar{N}^-$  and  $\bar{A} N$ .<sup>32</sup>

Since II and IV go back to the same translation the question arises which of the variant spellings reflect the original and which are the result of editorial change. The answer is less difficult than it may seem. AJ II shares with the other tractates in the Codex the characteristic of having been written in Sahidic but with many spellings that betray a Subachmimic vocalization. The scribe of the Codex, however, is very

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inconsistent for both the Subachmimic and the standard Sahidic form of the same words tend to be used. The scribe of Codex IV, on the other hand, uses with few exceptions only the most common Sahidic form of words.

The curious mixture of dialect forms in II has led to the speculation that the scribe may have been a Subachmimic speaker who tried unsuccessfully to write in the Sahidic dialect. Bentley Layton has coined the resulting hybrid *Crypto-Subachmimic*, since, he believes, the purpose may have been an effort to mask heretical Subachmimic documents by giving them the Sahidic vocalization associated with Christian orthodoxy.<sup>33</sup> There is, however, no need to suspect subterfuge or to make the unlikely assumption that orthodoxy and heresy were somehow associated with the way words were pronounced.

There is a much more likely explanation for the spelling differences between II and IV. The shift to standard Sahidic of which we see the beginning in Codex II and an advanced stage in Codex IV is evident also in Coptic Biblical manuscripts from the Fourth Century.<sup>34</sup> This phenomenon should not be mistaken for an attempt to adapt texts written in non-Sahidic dialects for use by Sahidic speakers. Rather what appeared to have happened was that texts which had been translated by various individuals into their native Coptic dialects were adapted in monastic scriptoria to a new and artificial form of Coptic, a literary *Kunstsprache*, which was accessible to all Coptic speakers. Without the rapid spread of cenobitic monasticism in Fourth Century Egypt the shift to and quick success of standard Sahidic becomes inexplicable. Only the scriptoria of the monasteries and their discipline could assure the remarkable degree of uniformity achieved in Sahidic orthography and scribal conventions during the second half of the Fourth Century.

Codex II appears to stand at the beginning of the Sahidic standardization process, in this case involving a translation which was originally in the Subachmimic dialect of Upper Egypt north of Luxor. Its scribal colophon is clearly monastic as is the other instance in Codex VII. The close proximity of the burial site of the Nag Hammadi codices to the original Pachomian monastery in Chenoboskia, and the presence of monastic correspondence among the cartonnage found in the cover of Codex VII all support the conclusion that the codices were produced by and for monks.<sup>35</sup>

IV represents a later stage in the Sahidic standardization process, in which only a few telling remnants of the original Subachmimic are left. In this standardization it is similar to Codices V, VI, VIII and IX which have identical or very similar scribal hands, as well as Codices VII and

the last part of XI which were copied by a scribe whose hand and scribal conventions are quite similar to the group represented by IV. All tractates copied by these related hands show a relatively advanced state of standardization to the new Sahidic orthography and the same scribal conventions. If the dates in the cartonnage of Codex VII are indicative of the whole group then they were written sometime after the middle of the Fourth Century. This would corresponds well with the beginning of the hegemony of standard Sahidic in Egyptian monasteries as evident from biblical manuscripts.

Both copies of the longer version of AJ show a fair number of scribal errors, of which only some in II were corrected. Apart from cases of haplography and dittography there are quite a few cases of homoioteleuton: fourteen in Codex II and seven in Codex IV, and the occasional skipped letter. Not all of these errors interfere with the sense, but many do. There are also many discrepancies in the spelling of names. Some errors were most likely already in the model. The lack of sense created by the errors raises the question of the role of sense in the use of the tractate by the intended readers.

A third and much smaller group of differences between the two copies of the longer version go beyond matters of orthography. Several times the scribe of Codex IV, or his predecessor, has replaced a word or construction with a more common Sahidic synonym. Both scribes, but particularly Codex IV, have changed some sentences to harmonize them to formulas in the immediate context. This is the most drastic, deliberate type of change made by the scribes. The only change in sense is the addition of two letters in Codex II (24, 29) which shift the seat of sexual desire from Adam to Eve. This bias is typical for early Egyptian monasticism.

### THE THREE COPTIC TRANSLATIONS

A comparison of the three Coptic versions of the Apocryphon of John might warrant the harsh conclusion that all three translators were incompetent. Not infrequently one is at a loss as to what the Greek might have meant. Mistakes run the full range of possibilities. In narrative sections things go reasonably well, but when the subject matter becomes more philosophical and complex the translations quickly get off the track. One cannot escape the conclusion that the Greek was often not understood. Inflection was at times misinterpreted or ignored, participles and dependent clauses were associated with the wrong noun or sentence, lists of names were scrambled, apposition and genitival constructions were misunderstood, subjects and antecedents were lost track of, etc. As a consequence the intended sense was often

<sup>33</sup> Layton, "Introduction (to NHC II)," 7.

<sup>34</sup> See Frederik Wisse, "The Coptic Versions of the New Testament," in Bart D. Ehrman and Michael W. Holmes, eds., *The Text of the New Testament in Contemporary Research: Essays on the Status Questionis* (Studies and Documents 4; Grand Rapids: Eerdmans: 1995) 134f.

<sup>35</sup> Frederik Wisse, "Gnosticism and Early Monasticism in Egypt," in Barbara Aland, ed., *Gnosis: Festschrift für Hans Jonas* (Göttingen: Vandenhoeck & Ruprecht, 1978) 431-40.

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lost in one version or another, and sometimes, it would appear, in all three.

This situation is not unique to AJ. Also many of the other Nag Hammadi tractates are, or are under strong suspicion, of being faulty translations. The most notorious case is the excerpt from Plato's Republic in Codex VI. Some of these defects can be excused on the basis of the apparent difficulty of the original Greek, and the lack of dictionaries, but there are also some competent translations among the Nag Hammadi tractates.<sup>36</sup> Competence, however, should be judged in view of the intended use. If communicating sense is the primary object then a faulty translation is indeed blameworthy and unacceptable. It is evident, however, that AJ was translated several times in spite of the fact that the translators sometimes did not understand the Greek, and the resulting faulty translations were copied and recopied a number of times in spite of the fact that the sense was obscured in many places. This only makes some sense if the translators, the copyists and the intended readers did not require a clear sense to find religious benefit. The meaning they expected was apparently not compromised by unfamiliarity with the lexical meaning of certain words, or by garbled syntax. Perhaps it was even enhanced.

The many faulty translations among the Nag Hammadi tractates do not stand isolated. They share this characteristic with the various translations into Coptic of biblical text made most likely during the latter part of the Third Century. These appear to have been uncoordinated efforts of individuals for their own benefit or that of other private persons. These biblical translations tend to be idiosyncratic and uncontrolled. More often than not the manuscripts included curious combinations of Old and New Testament writings, or biblical excerpts, some of which are bilingual in Coptic and Greek. The various Coptic dialects are well represented among these fragments.

The most likely need these early translations served was that of anchorite monks. During the Third Century, Christianity in Egypt had spread from ethnic Greeks to the large class of Graeco-Egyptians who were native Copts but had at least a passive knowledge of Greek. This class, no doubt, provided the translators of the biblical texts as well as of the Nag Hammadi tractates and those in BG. It appears that anchoritic monasticism, which gained popularity in the late Third Century, appealed mainly to Graeco-Egyptians and later also to unilingual Copts. Literate anchorites needed books in their native tongue to aid them in their spiritual endeavors. Their interests were evidently not limited to biblical literature but included Gnostic and other esoteric texts. They took their treasured books along when they

joined cenobitic communities in the Fourth Century. Esoteric interests continued in early cenobitic monasticism. Pachomius himself was involved in alphabet mysticism, cryptography and the interpretation of enigmatic speech.<sup>37</sup> Faulty translations from Greek would have been no hindrance to such interests, and may well have increased their esoteric value. It is noteworthy that one of the four manuscripts (BG 8502) was still used in a monastic setting in the early Sixth Century (see discussion of its cover above). The suppression of heretical literature was apparently not rigorous.

### REDACTION IN THE LONGER VERSION

There can be little doubt about the relationship between the longer and shorter versions of the AJ. The differences only find a satisfactory explanation if the longer version is a redaction of the shorter. There is no reason to believe that the redactor of the longer version started with anything other than the form of AJ preserved in codices III and BG. The differences between the two shorter versions can all be explained on the basis of scribal errors in the Greek or Coptic transmission and, of course the mistakes made, the liberties taken, and the different policies followed by translators who did not always understand what they were reading. In the absence of evidence to the contrary it is best to assume that the redaction of the longer version was done by one person at one time and in one place.

The details of the nature and purpose of the Greek redaction awaits further study for which the present Synoptic Edition presents the basis. Most striking are the two major interpolations, the long lists of the psychic parts of Adam's body and the 365 angelic beings that are associated with these body parts, which the redactor copied from the Book of Zoroaster (II 15,27 - 19,10), and the monologue of Providence (II 30,11 - 31,25) which also was most likely taken from an existing text. These insertions were made at appropriate places. The excerpt from the Book of Zoroaster is a fitting supplement to the account of the creation of Adam, and the Providence Monologue, like the long ending of the Gospel of Mark, provides a much better ending than the enigmatic reference at the end of the shorter version about another coming into the world of the mother. It is unlikely that any of the other additions in the longer version are interpolations of material borrowed directly from other texts. What may look sometimes like small interpolations are actually transpositions, or additions created by the redactor on the basis of information elsewhere in the tractate, or something he might have remembered from his reading of Gnostic and biblical texts.

Also the other redactional changes, which run the full range of additions, omissions, replacements, and transpositions, and often

<sup>36</sup> E.g. *The Teaching of Silvanus* in Codex VII, and *The Sentences of Sextus* in Codex XII.

<sup>37</sup> See Hans Quecke, *Die Briefe Pachomii* (Textus Patristici et Liturgici II; Regensburg: Pustet, 1975); Frederik Wisse, "Language Mysticism in the Nag Hammadi Texts and in Early Coptic Monasticism," *Enchoria* 9 (1979) 101-120.

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combinations of these, indicate that the redaction was done with some skill and planning. A few sections are rearranged, certain redundancies are eliminated, frequently explanations or even a kind of brief commentary are supplied, details are added on the basis of the biblical account or perhaps from parallel Gnostic texts, apparent discrepancies are removed, unclear words or sentences are dropped, overly complex sentences are simplified. The overall purpose appears to be the desire to create a clearer and fuller form of the text.

There is not much that points at a possible historical context for the Greek Redaction of the Apocryphon of John. All that can be said is that there was a perceived need to clarify the obscurities and difficulties in the shorter version and to supplement it with relevant additional material and explanations. Whether the longer version was a redaction for the benefit of individuals or a group, whether for Gnostic sectarians or for Gnostics within the Christian community, we do not know.



**SYNOPSIS OF THE APOCRYPHON OF JOHN**

## EDITORIAL POLICY AND SIGLA

Parallel or equivalent Coptic texts of all four manuscripts and of all three English translations are placed, wherever possible, on the same line. Any given Synopsis double page and line number refers thus to seven items simultaneously: to parallel text in the four Coptic manuscripts and to the corresponding English translations. The placement of the English translations is less precise, since English syntax does not always allow a one-to-one alignment of sense-lines with the Coptic. The user should consult the Coptic lines for precise references to the Synopsis. Blank space has been left when one of the versions has no parallel text. When text is missing due to a lacuna or missing pages in a manuscript, the corresponding lines in the synopsis are marked with three dots "...". Strokes, articulation marks and punctuation have not been reconstructed. Strokes have been added to reconstructed text only when they are visible. Coptic page numbers of the manuscripts are listed in the introduction.

The two shorter versions are found on the left page and the two copies of the longer version on the right page. The two most complete texts, BG and II are placed next to each other in the middle to facilitate comparison. No separate translation of IV is needed since it represents the same Coptic version as II. When IV supplies text missing in II it has been included within braces { } in the English translation. When the sense of IV differs from that of II it is noted in the textual apparatus. Differences between II and IV which do not involve meaning are discussed in the Introduction.

The space available under the text of IV was used to present Irenaeus, *Adv. haer.* I.29, in English translation, parallel to the three English translations of AJ. Superscript numbers in Irenaeus are keyed to the line numbers of Appendix 4, which contains the Latin of *Adv. Haer.* 1.29, Theodoret's Greek summary and English translations of both. A table of equivalences at the end of Appendix 4 allows the reader to move from Irenaeus's text to the corresponding page in the Synopsis.

The notes involve mainly the necessary textual commentary; they are keyed to manuscript rather than synoptic lines.

- A dot placed under a letter in the Coptic transcription indicates that the letter is visually uncertain, even if the context makes the reading certain. Dots on the line indicate the number of missing letters of which traces survive when the text is not restored. A dot within square brackets indicates an average letter space available in a lacuna.
- ... Triple periods indicate that the parallel text is lost due to extensive lacunae or missing pages.
- [ ] Square brackets indicate a lacuna in the manuscript, where text was probably written, but is now completely lost.
- < > Pointed brackets indicate an editorial correction. If the manuscript contained text differing from the one enclosed in pointed brackets, the manuscript reading is given in the notes.
- { } Braces in the Coptic transcription indicate editorial cancellations of letters erroneously added by the scribe. In the English translation they indicate text not preserved by II but supplied by IV.
- ' ' High strokes indicate a scribal insertion above the line or in the margins.
- ( ) Parentheses in the translation indicate material supplied by the translators for the sake of clarity.

Flyleaf<sup>1</sup> > ΠΑΠΟΚΡΥΦΟΝ ><sup>2</sup> > ΝΙΩΣΑΝΗΣ >

2  
4  
6 1<sup>1</sup> [ . . . . . ] . ΝΝΕΙΖΟΟΥ ΝΤΙ .<sup>2</sup> . . .  
... ] ιωσανης πι(ɔ)ον (νι)ακωβος]  
8 . . . . . ΝΙΨΗΡΕ ΙΝ'ΖΕΒΕΔΑΙΟΣ  
αφει εχραι επερπε  
10 αγή<sup>†</sup> πεφιογοει νοι ουφαρισαιος  
[επεφιραι πε αριμανιας  
12 . . . . . [ .<sup>3</sup> . . . . . ] . . .  
14 . . . . . [ .<sup>4</sup> . . . . . ] . . .  
16 . . . . . [ .<sup>10</sup> . . . . . ] . . .  
[ .<sup>6</sup> . . . . . ] . . .  
18 αψπλανα μμωτη . . [ .<sup>12</sup> . . . . . ] . . .  
[ .<sup>13</sup> . . . . . ] ΝΙΕΤΗΜ . . .  
20 αγτωμ [ΝΝΕΤΝ]<sup>14</sup> ΣΗΙΤ

Flyleaf<sup>1</sup> The Apocryphon<sup>2</sup> of John.

2  
4  
6 1<sup>1</sup> . . . . . of those days,  
... <sup>2</sup> John, the brother [of] James]  
8 . . . . . the sons [of] <sup>3</sup> Zebedee]  
had [gone up] to the temple,  
10 [that] <sup>4</sup> a Pharisee  
\* [named] Arimanias [approached]  
12 ...  
...  
14 ...  
...  
16 ...  
...<sup>12</sup> ...]  
18 did deceive (πλανᾶν) you (pl.).  
...<sup>13</sup> ... your ...  
20 he closed [your <sup>14</sup> hearts]

2  
4  
6 19<sup>a</sup> ασωπε δε ηογα ηνειζουου η<sup>b</sup>τερεφει εεραι  
νοι ιωσανης πι(ɔ)ον ηιακωβος  
8 ετε ηαι ηε ηψηρε ηζεβεδαιος  
ητερεφ<sup>c</sup>ει εεραι εεπηπε  
10 αγή<sup>d</sup> πεφογο<sup>e</sup>ει εροφ ηοι ουφαρισαιος  
εηη<sup>f</sup>ραι πε αριμανιας  
12 αγω πεχα<sup>g</sup> ηαφ χε  
εετων πεκα<sup>h</sup> παι ηιτοκ εεεκουη<sup>i</sup> ηισωα  
14 πεχα<sup>j</sup> ηαφ χε  
πιμα ηταφει μμοφ αφ<sup>k</sup>βωκ ον ειριοφ  
16 πεχα<sup>l</sup> ηαφ ηοι πεφαρισαιοις χε  
2η ουπλανη  
18 πεχα<sup>m</sup> λλανα μμωτη ηοι πινα<sup>n</sup>ζωρ<sup>o</sup>αιοις  
αγω αψμα<sup>p</sup> ηετημαλλαχε ηοιολι  
20 2ηγω αγτωμ ηιηετημηιτηι

2  
4  
6 19<sup>a</sup> Now (δέ) it happened one of those days,  
7 when John, <sup>4</sup> the brother of James  
8 —they are <sup>9</sup> the sons of Zebedee—  
had <sup>10</sup> gone up to the temple,  
10 <sup>11</sup> that a Pharisee  
<sup>12</sup> named Arimanias approached him  
12 and said <sup>13</sup> to him,  
“Where is your master, whom <sup>14</sup> you used to follow?”  
14 He said <sup>15</sup> to him.  
<sup>16</sup> “He has gone again to the place from which he came.”  
16 <sup>17</sup> The Pharisee said to him,  
“With deception (πλάνη)  
18 <sup>18</sup> did this <sup>19</sup> Nazarene deceive (πλανᾶν) you (pl.),  
<sup>20</sup> and he filled your ears with [lies].  
20 <sup>21</sup> and closed [your hearts]

<sup>•</sup>II front flyleaf: The superscript title is on the front flyleaf. • III 1: The text is based on a fragment that includes parts of lines 14-20 and extensive blotting on the front flyleaf; reconstruction by W.-P. Funk, who examined the page under ultraviolet light (Bibliography 2, Funk 1995).

• BG 20,1 Till-Schenke's reconstruction ΝΙΕΤΝ<sup>2</sup>ΗΤ ΣΥΩΙ is too long.

2 1' ΤΕCΒΩ ΙΝΤΕ ΠCΩΤΗΡ ΔΥΩΙ ΠΘΙΩΛΙΠ Ε'ΒΟΛ ΝΜΜΥCΤΗΡΙΟΝ	2 1' ΤΕCΒΩ ΝΤΕ ΠCΩΤΗΡ· ΔΥΩΙ ΠΠΘΩΛΠ ΕΒΟΛ ΝΜΜΥCΤΗΡΙΟΝ
4 ΜΝ ΝΕΙΤΖΗΠΤ' 2Ν ΟΥΜΝΤΚΑΡω <sup>4</sup> ΜΙΝ ΝΑΙ ΕΙΝΤΑΨΤCΕΒΟΟΥ 'ΑΙΩΖΑΝΝΗC ΠΕΦΜΑΙΘΗΤΗC	4 'ΙΜΝ ΝΕΤΖΗΠΤ' 2ΝΙ ΟΥΜΝΤ'ΚΑΡω <sup>4</sup> 'ΙΜΝ ΝΑΙ ΝΤΑΨΤCΑΙΘΙΟΟΥ ΕΙΩ'ΙΖΑΝΝΗC
6 'ΑCΨΩPTE [ΔΕΙ] ΗΝΟΓΙΣΟΙΟΥ ΗΤΑΡΕPΕI ΕΩ'ΡΑΐ ΗΝΩΙ ΙΩΙΖΑΝΝΗC' [ΠΤCΟΝ] ΝΙΑΚΑWΟC	6 ... ...
8 ΕΤΕ ΝΑΙ ΝΕ ΗCΗΠΙRE] ΗΖΕΙBΕΔΙΛΙΟC Αψει εγραι είπερτε	8 ... ...
10 αψή pεφοιγοιει εροq ηνδι ογιφαjρ'cαiοc επεφραп πιε χει aριμαпioс	10 ... ...
12 αγιωι <sup>10</sup> πεχαq ναq χε εφτωп πεκ'cαs παi ε[ne]!κογηz ηcωq'	12 ... ...
14 αγω πιεχαq ναq χει πιμα ΝΙ <sup>12</sup> ταqει ηcηtq' αqβωjк εροq	14 ... ...
16 πεχαq ναi <sup>13</sup> ηcε pеfαpiciαiοc χε 2N ογpλaнh	16 ... ...
18 αψή'πtλaнa Μηωτ[η] ηnδi ι pеiνaзωρaиoс] <sup>13</sup> αγω αψmaз [Νεtηnmaзxη ηcεnboл]	18 ... ...
20 <sup>10</sup> αγω αqтωm η(nεtηnqht	20 ...

- 2 1'<sup>1</sup>The teaching [of the] savior (σωτήρ),  
and [the revelation] <sup>2</sup>of the mysteries (μυστήριον),  
4 [and the] things hidden in <sup>3</sup>silence,  
[even these things which] he taught <sup>4</sup> John, [his] disciple (μαθητής).  
6 <sup>5</sup>[And (δέ)] it happened [one day],  
when <sup>6</sup> John, [the brother] of James  
8 <sup>7</sup>—they are the sons of Zebedee—  
had gone up to <sup>8</sup> the temple,  
10 that a Pharisee  
  <sup>9</sup>named Arimanios [approached] him  
12 [and] <sup>10</sup>said to him,  
  “[Where] is your master, [whom] <sup>11</sup>you used to follow?”  
14 And he [said] to him,  
  <sup>12</sup>“He has gone   to the [place] from which he [came].”  
16 <sup>13</sup>The Pharisee [said] to him,  
  “With deception (πλάνη)  
18 <sup>14</sup>did this Nazarene) deceive (πλανᾶν) you (pl.),  
  <sup>15</sup>and he filled [your ears with lies],  
20 <sup>16</sup>and closed [your hearts]

• II 1. 10 Τω has been blotted onto the front flyleaf. • II 1.11 Π has been blotted onto the front flyleaf.  
• IV 1.5-end are missing.

III 1,14-24...

BG 20,2-21

- ἀφκτεθούτην ἐβολ οὐ μπαρά<sup>15</sup>δοσις  
 2 ήνετῆσιοτε  
 ἀγιώ οὐτε<sup>16</sup>ρήισωτό εναὶ  
 4 ἀεικότ ἐβολ ιμπζή<sup>17</sup>ερόν  
 εύμα ήτούε .  
 6 [ΝΕ]Ι<sup>18</sup>ειαγπι εμαψω ήραι ήγητ ιεει<sup>19</sup>χω μμος χε  
 πψις . . . .<sup>20</sup>.  
 8 . . . . . αγι<sup>21</sup>τῆνοογψ επκοσμος  
 ζιτιν πεψι<sup>22</sup>ειωτ  
 10 . . . . . [ . . .  
 . . .<sup>23</sup> . . . . . [ . . .  
 12 ε<sup>24</sup>τῆναβιώκ εροψ  
 ...  
 14 ...  
 ...  
 16 ...  
 ...  
 18 ...  
 ...  
 20 ...

- <sup>14</sup> he turned you from the [τα]<sup>15</sup>ditions (παράδοσις)  
 2 of your fathers.  
 And [when] <sup>16</sup>I heard these things,  
 4 I turned away <sup>17</sup>from the temple (ἱερόν)  
 to a mountain ... place ...  
 6 [I was] <sup>18</sup>grieving (λυπεῖν) greatly in my heart, <sup>19</sup>saying,  
 "How (πῶς) ...<sup>20</sup>"  
 8 ... [was] he <sup>21</sup>sent into the world (κόσμος)  
 by [his Father]  
 10 ...  
 ...  
 12 to which] we shall [go  
 ...  
 14 ...  
 ...  
 16 ...  
 ...  
 18 ...  
 ...  
 20 ...

- ἀλκτε τηγτήν εβ[ολ] οὐ μπαρά<sup>23</sup>δοσις  
 2 ήνετῆσιοτε  
 ήτερι<sup>19</sup>σωτό εναὶ άνο[κ]  
 4 ἀικότ ἐβολ ζη φιερόν  
 επτ[ο]ιού εύμα ήξαειε  
 6 αγω οείληπει μπ<sup>25</sup>ψα ςραι ήγητ εε[η]χω μμος χε  
 πψις ρω αγχιροτονι μήτσωρ  
 8 αγω ετβε ου αγτνο<sup>10</sup>ογψ επκοσμος  
 ζίτημ πεψει<sup>11</sup>ωτ ενταψτηνοογψ  
 10 αγω <sup>12</sup>νιμ πε πεψειωτ  
 αγω ογαψ <sup>13</sup>ήγε πε πιαιων ετῆμαγ  
 12 ετη<sup>14</sup>ναβωκ εροψ  
 ...  
 14 αψχοος ναν <sup>15</sup>χε πιαιων  
 τύπος μπ<sup>16</sup>αιων ετῆμαγ ηττάκο  
 16 αγω <sup>17</sup>μπεψτογνιατην ἐβολ ετβε <sup>18</sup>πετῆμαγ χε  
 ογαψ μμινε <sup>19</sup>πε  
 18 ήτεγνογ εεψεεγε εναὶ  
<sup>20</sup>αμπηγε ογων  
 20 αγω απσωντ <sup>21</sup>τηρψ ρ ογοειν ον ογοιν

- and] <sup>2</sup> turned you [from] the <sup>3</sup> traditions (παράδοσις)  
 2 of your [fathers]."  
 "When I <sup>4</sup> heard these things,  
 4 I turned <sup>5</sup>away from the temple (ἱερόν)  
 to the mountain, a <sup>6</sup> desert place.  
 6 And I grieved (λυπεῖν) <sup>7</sup>greatly in myself, saying,  
 "How (πῶς) then was the <sup>9</sup>savior (σωτήρ) appointed (χειροτονεῖν),  
 8 and why was he <sup>10</sup>sent into the world (κόσμος)  
 by his <sup>11</sup>Father, who sent him,  
 10 and <sup>12</sup>who is his Father,  
 and of what <sup>13</sup>sort is that aeon (αιών)  
 12 to which we <sup>14</sup>shall go?  
 ...  
 14 He said to us, <sup>15</sup>'This aeon (αιών)  
 the type (τύπος) <sup>16</sup>of that imperishable aeon (αιών),'  
 16 but <sup>17</sup>he did not teach us concerning <sup>18</sup>the latter  
 of what sort it <sup>19</sup>is."  
 18 Straightway, while I was contemplating these things,  
<sup>20</sup>the heavens opened,  
 20 and the <sup>21</sup>whole creation shone with a light

is of

II 1,16-32

IV ...2,1-4...

ἀρκτωτὸν εἰ <sup>17</sup> βολὴν ἡμίπαραδισίος	...
2 ΝΝΕΤΝΕΙΟΤΕ	2 ...
ἵταρη <sup>18</sup> τὸν τόμον εναὶ ἀντοκοῖς ὥστε πάντας	...
4 λίκωτε; <sup>19</sup> εβίολας γὰρ περπίεις	4 ...
εογμα ντοού μν νχαιει;	...
6 <sup>20</sup> αγω λιράγητε! ιηούο γη παζητ είχω <sup>21</sup> μήμος	6 ...
ετειε ιεε εταγηπωψη μησωτηρη	1 <sup>21</sup> ετειε θει ιεταγηπωψη μη <sup>2</sup> πισωτηρη
8 <sup>22</sup> αγω χε ετειε ιογ αγτηνοογ επικοσμος]	8 (αγω χε ετειε ογι <sup>23</sup> αγτηνοογ γε επικοσμος)
εβολ 2ιτη πιεψειωτ	‘θιτη πιεψειωτ
10 αγω νιμ πε πεψι <sup>24</sup> ειωτ’ εταζτηννοογ	10 ...
αγω ουαψη νηε <sup>25</sup> πε παιων ειτημμαγ	...
12 πετηνναβωκ εροη	12 ...
<sup>26</sup> ου γαρ εψψιαχε ετηνητη	...
14 αρκοοсη ναη <sup>27</sup> χε παιων ετηннаввк εροη αρχη	14 ...
τη <sup>28</sup> ποсη ηπαιων <sup>29</sup> ηαттеко	...
16 αγω μπεψτε <sup>29</sup> βοн ετβιε πειτημηγ χε	16 ...
ογαψη νηε πε	...
18 <sup>30</sup> γη τογηογ ιтаримеεγε εναὶ ειсгη <sup>31</sup> ητε αм[η]ηγε ογων εβολ	18 ...
20 αγω νεко <sup>32</sup> ηиогоеин (νбη) τκт <sup>33</sup> ис тηрс	20 ...

(and) turned you] <sup>17</sup> from the traditions (παράδοσις)

2 [of your fathers]."

[When] <sup>18</sup> I, [John], heard these things,4 [I turned] <sup>19</sup> away from the temple

[to a mountainous and desert place].

6 <sup>20</sup> And I grieved (λυπένη) [greatly in my heart, saying].

21 "How [was] the savior (σωτήρ) [appointed].

8 <sup>22</sup> and why was he sent [into the world (κόσμος)]

23 by [his Father,

10 and who is his] <sup>24</sup> Father, who [sent him,and of what sort] <sup>25</sup> is [that] aeon (αιών)

12 [to which we shall go?]

26 For (γάρ) what did he [mean

14 (when) he said to us], <sup>27</sup> 'That aeon (αιών) to [which you shall go is of  
the] type (τύπος)<sup>28</sup> of the [imperishable] aeon (αιών).'16 [but he did not] teach <sup>29</sup> us concerning [the latter  
of what sort it is.]"18 <sup>30</sup> Straightway, [while I was contemplating these things.]behold, <sup>31</sup> the [heavens opened,20 and] the [whole] <sup>32</sup> creation (κτίσις)

• IV 2,3 There is not enough room for εβολη in the lacuna. • IV 2,5-end are missing.

### **SYNOPSIS 3**

## THE APOCRYPHON OF JOHN

III ...2,14-20...

BG 20,21—21,18

2 ...  
...  
4 ...  
...  
6 **2<sup>14</sup>** ...  
.....]Ν . { .....  
8 <sup>15</sup> .....]γε ήοιγ ...  
<sup>16</sup> .....οιγατο ήμιορ<sup>17</sup>φη  
10 ηρράτι γμ πογοειν  
ενμορφι<sup>18</sup> .....ουον<sup>2</sup> εβοιλ<sup>2</sup> ζιτη<sup>20</sup> νογ<sup>19</sup>ερηογ<sup>21</sup>  
12 .....] . ΜΜΗΕ ΤΕ[ ...  
...  
14 ...  
...  
16 ...

2 ...  
4 ...  
6 ...  
8 ...  
10 <sup>16</sup> ]multiple forms (μορφή)  
17 in the light]  
while the forms (μορφή) <sup>19</sup> [...] appeared [...] through each <sup>19</sup> [other]  
12 ... true ... <sup>20</sup> [  
14 ...  
16 ...

- III 2 There is considerable blotting from page 3. • III 2,16-20 following Funk (see note on III 1); there are traces of two letters in line 20.
- BG 21,1 Till-Schenke read **π****Ι****Α** ΜΠΙΤΩΝ ΝΤΙΤΕ (too long). • BG 21,2 Till-Schenke read **ΙΤΗΡ** **Α****Κ****Ι****Μ** (too long). • BG 21,3 Till-Schenke read **λ****Υ****Ι****Ω** **Δ****Ι****Π****Α****Ζ** **Ι****Τ** "and [I fell down]." • BG 21,5 Till-Schenke read **Ι****Τ****Α****Ρ****Ι****Ν****Α****Υ** (too long). • BG 21,6 Till-Schenke read **Ι****Τ****Ε** **Ε****Ν****Ε****Ρ****Ε****Τ****Ο** **Ι****Υ****Ω****Ν** (too long). • BG 21,8 Till-Schenke reconstruct **Ι****Π****Ο****Ν****Ε****Ι** **Μ****Π****Ε****Ι****Ψ****Η****Ρ****Ε**. • BG 21,9 Till-Schenke read **Ο****Υ****Ι****Ν** **Ο****Υ****Σ****Ι****Μ****Ε** (too long). • BG 21,10 Till-Schenke read **Ι****Ζ****Ρ****Α** **Ζ****Μ** **Π****Ο****Υ****Ω****Ν** (too long). • BG 21,12 Till-Schenke read **Ν****Ε****Υ****Ε****Ι****Ρ****Η** **χ****ε** (too short). • BG 21,13 Till-Schenke reconstruct **Ν****ά****γ****ι****α** **ν****ε****ι****ε**, **Ε****ρ****ο** **η****γ****ο****μ****τ****η** **η****ζ** "how can she consist of three persons?" • BG 21,16 Till-Schenke read **π****έ****χ****α****χ** **χ****ε** "he said". • BG 21,17 Till-Schenke read **ε****τ****ε****ι****δ****ε****ι****α** (too short).

II 1,32—2,12

IV ...3,1-5

ετμίπα] <sup>11</sup> ΜΠΙΤΝ ήτπε		
2 ΔΥΩ ΑΨΚΙΜ [ΝΒΙ ΠΚΟΣΜΟΣ]	2 ...	
2 <sup>1</sup> Α[ίρ σοτε αγω εισχητε αίναγ	...	
4 2ΡΑΙ 2Μ <sup>2</sup> ΠΟΥΓΟΕΙΝ [ΕΥΓΑΛΟΥ ΑΨΑΖΕ ΑΕΙ ΕΡΑΤΨ ΝΑΙ	4 ...	
·ΝΤΑΡΙΝΑΙ] ΕΡΟΨ ΑΨΨΑΠΙΕ ΕΦΟ ΝΘΕ ΝΟΥ'ΝΟΒ	...	
6 ΔΥΩ ΝΑΨΚΩΠΤΕ ΜΠΕΙΨΜΑΤ' ΕΦΟ ΝΘΕ ·ΝΟΥΖΔΑ	6 ...	
	...	
8 ΝΙΝΑΓΙΟ ΝΖΑΖ ΑΝ ΜΙΠΑΜΤΟ ΕΒΟΛ	8 ...	
·ΔΥΩ ΝΕΟΥΝ· ΟΙΥΕΙΙΝΕ ΕΙΨΟ ΝΙΖΑΖ ΜΗΜΟΡΦΗ	...	
10 ·ΖΡΑΙ 2Μ <sup>3</sup> ΠΟΥΟΙΕΙΝ]	10 ...	
ΔΥΩ ΝΙΙΣΜΑΤ] ΝΑΥΟΥΟΝΖ ·ΣΙΤΝ ΝΕΥΕΡΗΥ	...	
12 Δ[ΥΩ ΠΕΙΣΜΑΤ] ΝΑΨΟ ΝΨΟ[ΜΙ <sup>9</sup> ΤΙΕΙ] ΜΗΜΟΡΦΗ <sup>4</sup>	12	<sup>3</sup> ΝΨΥΜΤΜΟΙΡΦΗ:
ΠΕΨΑΖΗ ΝΑΙ χε <sup>5</sup> ΙΨΩΖΑΝΝΗ ΙΩ <sup>10</sup> [ΖΑΝΙΝΗ]		
14 ΕΤΒΕ ΟΥ ΚΡΑΙΣΤΑΖΕ Η ΕΤΒΕ ΟΥ <sup>11</sup> ΚΟΙ ΝΖΟΤΕ	14	
ΜΗ ΝΙΤΚ ΟΨΨΗΜΟ ΑΤΕΙΔΕΑ		
16 <sup>12</sup> ΙΕΙΤΕ ΤΑΙ ΤΕ ΜΠΙΕΡΡ ΣΗΤ <sup>13</sup> ΨΗΗΜ	16	

[which is] below heaven shone,

2 <sup>11</sup>and [the world (κόσμος)] was shaken.2<sup>1</sup> [I was afraid, <sup>6</sup>and behold, I] saw4 in <sup>7</sup>the [light a child who stood] by me.·<sup>8</sup>While I looked [at it, it became] like an <sup>4</sup> old man.6 And he [changed his] likeness (again), becoming like <sup>5</sup> a servant.

8 There [was not a plurality] before me,

<sup>6</sup> but there was a [likeness] with multiple forms (μορφή)10 <sup>7</sup>in the [light,]and [the semblances] appeared <sup>8</sup>through each other,12 [and] the [likeness] had three <sup>9</sup>forms (μορφή).

He said to me, "John, John,

14 <sup>10</sup>why do you wonder (διστάζειν), and (*τί*) why [are <sup>11</sup>you] afraid?<sup>12</sup>You are not (μή) unfamiliar with this likeness (ιδέα), are you? <sup>12</sup>

16 —that is, do not [be] faint-hearted!—

• II 1,33 ΜΟΣ may have been written below this line as in 18,34 and 25,37. • II 2,2 ΛΛΟΥ Schenke reads ψημε. ψημ. • II 2,6 ΕΙΝΕ Schenke reads ΣΖΙΝΕ.

III ...3,8-10...

BG 21,18—22,16

...		ΑΝΙΟΚ ΠΕΤΥΩΟΠ ΝΜΗ <sup>19</sup> [ΤΝ ΝΟΥ]ΘΕΙΨ ΝΙΜ
2 ...	2 ΑΝΟΚ ΠΕ <sup>20</sup> [ΠΕΙΚΩΤ]	
...	ΑΝΟΚ ΠΕ ΤΜΑΣΥ	
4 ...	4 ΑΝΟΚ <sup>21</sup> [ΠΕ ΠΛΗΡΗΡΕ	
...	ΑΝΟΚ ΠΕ ΠΕΤΥΩΟΠ 22 <sup>1</sup> ψα ΕΝΕΩ	
6 ...	6 ΠΙΑΤΤΩΛΑΜ ΜΗ ΠΙΑΤ <sup>23</sup> ΜΟΥΧΩ ΝΗΜΑΨ	
...	ΤΙΕΝΟΥ ΣΕΙΣΙ] ΕΤΟΥΝΟΥΕΙΑΤΚ ΕΒΙΟΛ χε	
8 ...	8 ΟΥ ΠΕΙ <sup>24</sup> ΤΨΟΟΠ	
...	ΑΓΩ ΟΥ ΠΕΙΝΤΑΨΩΨΑ] <sup>25</sup> ΠΕ	
10 ...	10 ΑΓΩ ΟΥ ΠΕΤΕΨΙΨΕ ΕΤΡΕΨΙΨΩΨΑΠΕ	
] 3 <sup>6</sup> ΧΕΙΚΑΔC .....	χΕΚΑΔC ΕΚΙΕΕΙΜΕ ε] <sup>26</sup> ΝΙΑΤΝΑΥ (ε) ΕΡΟΟΥ	
12 ..... ]	12 Μ[ΝΝ ΝΕΤΟΥ] <sup>27</sup> ΝΑΥ ΕΡΟΟΥ	
10 <sup>10</sup> ΑΓΙΩ	ΑΓΩ ΕΤ[ΟΥΝΕΙΑΤΚ] ΕΒΟΛ	
14 ...	14 ΕΤΒΕ πιτελι[ος νρωμε]	
...	10 <sup>10</sup> ΤΕΝΟΥ δε φι μπεκι[ρο εεργα] <sup>11</sup> ει νιγσωτη	
16 ...	16 ΑΓΩ ΝΙΓΧΙ ΝΝΕΤ] <sup>12</sup> ΝΑΧΟΟΥ ΝΑΚ ΜΠΟΟ] <sup>13</sup> Y	
...	χΕΚΑΔC <sup>13</sup> ΩΨΩΚ ΕΚΕΤΛΟΥΟΟ] <sup>14</sup> Y	
18 ...	18 ΝΝΕΚΖΟ] <sup>14</sup> ΜΟΠΗΝΑ	
...	ΝΑΙ ΕΤΕ ΖΕΝ[ΕΒΟΛ ΣΙΤΝ] <sup>15</sup> ΤΓΕΝΕΑ ΕΤΕ ΜΑΚΚΙΜ ΝΕ	
20 ...	20 ΜΠΤΕ] <sup>16</sup> ΛΙΟΣ ΝΡΩΜΕ	
...	I] am the one who is with <sup>19</sup> you (pl.) always.	
2 ...	2 I am <sup>20</sup> [the Father.]	
...	I am the Mother,	
4 ...	4 I <sup>21</sup> [am the Son].	
...	I am the 22 <sup>1</sup> eternal One,	
6 ...	6 the undefined, [and] the <sup>2</sup> uncontaminated [One].	
...	[Now I have come] <sup>3</sup> to teach you	
8 ...	8 [what] <sup>4</sup> is,	
...	and [what was.]	
10 ...	10 <sup>5</sup> and what will come to <sup>6</sup> pass,	
3 <sup>6</sup> ...that {	that you [may know] <sup>7</sup> the things which are not manifest	
not] "manifest		
12 ...	12 [and the things which are] <sup>8</sup> manifest,	
10 <sup>10</sup> and {	and to teach you <sup>9</sup> concerning	
14 ...	14 the perfect (τέλειος) [Man].	
...	<sup>10</sup> Now, therefore, lift your [face to me] <sup>11</sup> that you may listen	
16 ...	16 and [receive the things that I] <sup>12</sup> shall tell you today,	
...	so that you may, <sup>13</sup> in turn, relate [them]	
18 ...	18 to your] <sup>14</sup> fellow spirits (όμόπνευμα),	
...	who are [from] <sup>15</sup> the unwavering race (γενεά)	
20 ...	20 of the <sup>16</sup> perfect (τέλειος) Man.	

• III 3,8-10 following Funk (see note on III 1).

• BG 22,1 Till-Schenke reconstruct ΠΙΑΤΤΩΛΑΜ ΕΜΗ ΠΕΤΙΜΟΥΧΩ. • BG 22,5 Till-Schenke reconstruct ΠΕΤΕΨΙΨΕ ει.

• BG 22,11 Till-Schenke read ΝΙΓΕΙΜΕ ΕΝΕΤ]<sup>10</sup> (too long). • BG 22,14 Till-Schenke reconstruct ΖΕΝ[ΕΒΟΛ ΣΝΙ.

II 2,12-25

IV 3,5-21

- ΑΝΟΚ ΠΕΤ<sup>13</sup>[ΨΩΟΠ ΝΜΗΗΤΗΤΝ] ΝΟΥΟΕΙΣ ΝΙΜ  
 2 ΑΝΟΚ <sup>14</sup>[ΠΕ ΠΕΙΩΤ  
 ΑΝΟΚ ΠΕ] ΤΜΑΣΥ·  
 4 ΑΝΟΚ ΠΕ ΠΨΗ<sup>15</sup>ΡΕ  
 ΑΝΟΚ ΠΕ  
 6 ΠΙΑΤΙΤΩΛΜ' ΣΥΩ ΠΙΑΤΙΧΩΣΜ  
<sup>16</sup>[ΤΕΝΟΥ ΛΙΕΙ ΕΤΣΕΒΟΚ ΙΧΙΕ  
 8 ΟΥ ΠΕΤΨΟΟΠ·  
<sup>17</sup>[ΑΥΩ ΟΥ ΠΕΤΑΨΨΩΠΕ  
 10 ΑΥΓΩ ΟΙΥ ΠΕΤΨΕ Ε<sup>18</sup>ΨΨΩΠΕ  
 ΣΧΕΚΑΔΣ ΕΚΝΑΜΜΕ ΕΝΕΤΕ ΝΣΕΟΥΟΙΝ<sup>19</sup>ΖΝ  
 12 ΜΝ ΝΕΤΟΥΟΝ<sup>20</sup>  
 ΣΥΩ ΕΤΣΕΒΟΚ·  
 14 ΕΤΓΕΙΝΕΑ<sup>21</sup>ΝΑΤΚΙΜ ΝΤΕ ΠΙΤΕΛΙΟΣ ΝΡΩΜΕ  
 ΤΙΕΝΟΥ <sup>22</sup>[ΒΕ ΚΙ ΜΠΕΚΖΟ ΕΣΡΑΙ ΕΒΟΛ  
 16 ΣΧΕΚΑΔΣ ΕΚΝΑ<sup>23</sup>[ΧΙ ΝΝΕΤΗΝΑΤΣΕΒΟΟΥ ΕΡΟΚ ΜΠΟΟΥ  
<sup>24</sup>[Α]ΥΓΩ<sup>25</sup>ΝΚΤΔΥΟΥ  
 18 ΝΝΕΚΨΥΒΡΤΙΝΑ  
<sup>26</sup>[ΝΑΙ ΕΤΨΙΟΟΠ<sup>24</sup>ΕΒΟΛ ΖΝ ΤΓΕΝΕΑ ΝΑΤΚΙΜ]  
 20 ΝΤΕ ΠΙΤΕΛΙΟΣ<sup>25</sup>[ΝΡΩΜΕ

- I am the one who <sup>13</sup> [is with you (pl.)] always.  
 2 I <sup>14</sup> [am the Father],  
 I am the Mother,  
 4 I am the Son.  
<sup>15</sup> I am  
 6 the undefiled and uncontaminated One.  
<sup>16</sup> [Now I have come to teach you]  
 8 what is,  
<sup>17</sup> [and what was,]  
 10 and what will come to <sup>18</sup> [pass],  
 that [you may know the things] which are not manifest  
 12 <sup>19</sup> [and those which are manifest,  
 and to teach you] concerning  
 14 the <sup>20</sup> [immovable race (<γενέα) of] the [perfect (<τέλειος) Man].  
 Now, <sup>21</sup> [therefore, lift up] your [face,  
 16 that] you [may <sup>22</sup> receive] the things that I [shall tell you] today,  
 [and] <sup>23</sup> may [relate them]  
 18 to your fellow] spirits (<πνέυμα),  
 who [are <sup>24</sup> from] the [unwavering] race (<γενέα)  
 20 of the perfect (<τέλειος) <sup>25</sup> [Man.

- ΑΝΟΚ ΠΕΤΨΟ<sup>13</sup>[ΟΠ ΝΜΗΗΤΗΤΝ] ΝΟΥΟΕΙΣ ΝΙΜ  
 2 ΗΑΝΟΚ ΠΕ ΠΙΩΤ  
<sup>26</sup>ΑΝΟΚ ΠΕ ΤΜΑΣΥ  
 4 ΗΑΝΟΚ ΠΕ ΠΨΗΡΕ]  
 ΑΝΟΚ ΠΕ  
 6 ΠΙΠΑΤ<sup>27</sup>[ΤΩΛΜ ΣΥΩ ΠΙΑΤΙΧΩΣΜ  
 ΤΕΝΟΙΟΥ<sup>28</sup>[ΛΙΕΙ ΕΤΣΕΒΟΚ ΣΕ  
 8 ΟΙΥ ΠΕΤΨΟΟΠ·  
<sup>29</sup>[ΑΥΩ ΟΥ ΠΕΤΑΨΨΩΠΕ]  
 10 ΣΥΩ ΟΥ <sup>30</sup>[ΠΕΤΕΨΨΕ ΕΨΨΩΠΕ  
 ΣΧΕΚΑΔΣ <sup>31</sup>[ΙΚΝΑΜΜΕ ΕΝΕΤΕ ΝΣΕΟΥΟΙΝ<sup>32</sup>ΖΝ  
 12 ΗΜΝ ΝΕΤΟΥΟΝ<sup>33</sup>  
 ΣΥΩ ΕΤΣΕΒΟΚ  
 14 <sup>34</sup>ΕΤΓΕΝΕΑ ΝΑΤΚΙΜ ΝΤΕ ΠΙΓΕΙΤΕΛΕΙ<sup>35</sup>[ΟΣ ΝΡΩΜΕ  
 ΤΕΝΟΥ ΒΕ ΚΙ ΜΠΕΚΖΟ ΕΣΡΑΙ  
 16 ΕΚΝΑΧΙ] ΝΝΕΤ<sup>36</sup>[ΝΑΤΣΕΒΟΟΥ ΕΡΟΚ ΜΠΟΟΥ  
 ΣΥΩ] ΣΧΕΚΑ<sup>37</sup>[ΔΣ ΕΚΝΑΤΔΥΟΥ  
 18 ΝΝΕΚΨΥΒΡ ΜΠΝΔ  
<sup>38</sup>[ΝΑΙ ΕΤΨΟΟΠ ΕΒΟΛ ΖΝ] ΤΓΕΝΕΑ <sup>21</sup>[ΝΑΤΚΙΜ  
 20 ΝΤΕ ΠΕΙΤΙΤΕΛΕΙΟ]C ΝΡΩΜΕ

III ... 4.8-11...

BG 22,16—23.9

- 2 ...  
 4 ...  
 6 ...  
 8 ...  
 10 ...  
 12 ...  
 14 4<sup>th</sup> ....  
 16 ..... אַתָּה יְהוָה נִצְחָה  
 18 ...

- 2 Αγώ αἰτικνούς;<sup>11</sup> ΕΝΟΙ  
2 πεζαρ οὐαὶ χίε  
ΤΜΝΤΟΥ<sup>12</sup> ε γυμνοναρχία τε  
4 [ΕΜΗ ΠΕΤΡ]<sup>13</sup> ἀρχει εχωφ  
πνού[τε πε αγώ] <sup>10</sup>πειωτ μπτηρά πε  
6 ΠΙΑΙ ΕΤΟΥ<sup>14</sup> άαβ  
ΠΙΑΤΝΑΥ εροφ [πετψο]<sup>15</sup> οπ 2 ιχή πτηρά  
8 ΠΕΤΙΨΟΟ Ν<sup>16</sup> ΤΕΨΑΦΘΑΡΣΙΑ  
εψιψοοτ μη<sup>17</sup> πογοίν ήττβο  
10 ΠΑΙ ΙΕΤΙΕΙ ΝΕΨ<sup>18</sup> λλαγ ΝΟΥΟΙΝ ήνβαλ δωψτ ερούν <sup>19</sup>εροφ  
ΝΤΟΦ ΠΕΤΝΑ  
12 ψψε αν ε' μεε γε εροφ ςως ήτ  
η χε εψιψοοπ ήτμινε  
14 ΝΤΟΦ ΓΑΡ ΦΟΥ<sup>20</sup> οτθ ΕΝΤ  
ογαρχη εμή λλαγ ἀρ'χει εεραι εχωφ πε  
16 ΜΗ λλαγ <sup>21</sup>Γαρ ψοοπ ɔατεψεγη  
ογαε ψρ<sup>22</sup>χρια μηνοου αν  
18

And [I asked] <sup>17</sup>to know ( $\nu\sigma\epsilon\bar{\iota}\nu$ ).

- He said to me,  
" [The Monad.] <sup>10</sup> since it is a unity ( $\mu \omega \alpha \rho \chi(a)$ )  
and nothing <sup>11</sup> rules ( $\ddot{\alpha} \rho \chi \epsilon \iota \nu$ ) over it,  
[is] the God and <sup>20</sup> Father of the All,  
[the] <sup>21</sup> holy One,  
the invisible One, who is above the All,  
who [exists as] <sup>22</sup> his incorruption ( $\dot{\alpha} \dot{\delta} \theta \rho \sigma \alpha \iota \alpha$ ),  
[existing in] <sup>23</sup> the pure light  
into which <sup>2</sup> no light of the eye can <sup>3</sup> gaze.  
He is the <sup>4</sup> Spirit ( $\pi \nu \epsilon \eta \mu \alpha$ ).  
It is not right <sup>4</sup> to think of him as ( $\omega \varsigma$ ) a god  
or ( $\tilde{\eta}$ ) <sup>5</sup> something similar,  
for ( $y \dot{\alpha} \rho$ ) he is <sup>6</sup> more than a god.  
(He is) a rule ( $\dot{\alpha} \rho \chi \tilde{\eta} \iota$ ), over which nothing <sup>7</sup> rules ( $\ddot{\alpha} \rho \chi \epsilon \iota \nu$ ),  
for ( $y \dot{\alpha} \rho$ ) there is nothing before him.  
Nor ( $o \dot{u} \delta \epsilon$ ) does he <sup>9</sup> need ( $y \rho \epsilon \iota \alpha$ ) them.

<sup>•</sup> III 4,8-11 following Funk (see note on III 1); alternate reconstruction for the end of line 9, ΟΙΖΑΝΙΑΡΧΟC.

- BG 22,16 Till-Schenke read αὐγός [ΣΕΚΑΛΣ ΕΥΙΕΝΟΙ] (too long). • BG 22,19 Till-Schenke reconstruct πτνού[τε μμηει] "the [true God]". • BG 22,20 Till-Schenke reconstruct πεπίνα ετού[άβ] "the [holy spirit]". • BG 22,21 Till-Schenke reconstruct ιετωδιοτ: 22,22 Till-Schenke reconstruct πετιώδιοτ 2N.

• BG 22,1 Till-Schenke reconstructs **εἰδή** (εἰδός) in the non-spatial sense. • BG 22,21 Till-Schenke reconstructs **εἴδη**, 22,22 Till-Schenke reconstructs **εἴδη**. • BG 23,22 Till-Schenke reconstructs **εἴδη** (εἴδοντες). • BG 23,4 The abbreviation **ΝΤ** for **ΝΟΥΤΕ** is found in BG 23,5,6; 31,19; 32,4 and 34,9; it leads to confusion in BG 34,20 and 51,7. • BG 23,7 Till-Schenke emend **εἰδώντες** but the incongruity in gender can be considered an *ad sensum* reading.

II 2.25—3.2

2 άγω ανοκ αἰχνιούς χεκαας εἰ[να]2<sup>1</sup>μμε ερος  
 2 άγω πεχαφι ναι ει χε  
 τμ[οιας] 2<sup>1</sup>[εογμοναρχια τε  
 4 ειμην πετ' ωσοπ' 2<sup>1</sup>χως  
 "παι ετψοοт нноутje аγω ηειωт' 2<sup>1</sup>тнрц пе  
 6 πιαχоратиос εтψооп' 2<sup>1</sup>χωн 2<sup>1</sup>птирц  
 8 εψоопп нјтмнтаттео  
 εтψо"иопп мпогуоеин [еттввну]  
 10 пай ете мн 2<sup>1</sup>[шбом нлазг нвзл ебвишт' 2<sup>1</sup>нсваг  
 н"тцп пе пепна] на[чоратион  
 12 нсваг ап 2<sup>1</sup>емееве еир[ои]к нөе 2<sup>1</sup>нн[ино]йтв  
 и хе едо 2<sup>1</sup>нтеизе  
 14 нтцп гар оуշою аноуте 2<sup>1</sup>пе  
 εмн пјет' ωσοоп' 2<sup>1</sup>χωф  
 16 мн лазг гар 3<sup>1</sup>о нхоеис [ероц  
 18 нфшоопп ап 2<sup>1</sup>лазг 2<sup>1</sup>нбвхв [ероц  
 ерептирц шоопп' 2<sup>1</sup>нгнтв'

And I] asked to 2<sup>1</sup> [know it,  
 2 and he said] to me,  
 "The Monad (μονάς) 2<sup>1</sup> is a unity (μοναρχία)  
 4 with nothing] above it.  
 2<sup>1</sup> [It is he who exists] as [God] and Father of 2<sup>1</sup> the All,  
 6  
 [the invisible (δόρατος)] One, who is above 2<sup>1</sup> [the All,  
 8 who exists as] incorruption,  
 (and) 2<sup>1</sup> [as] pure light  
 10 into which no 2<sup>1</sup> [eye] can gaze.  
 2<sup>1</sup> He [is the] invisible (άόρατον) [Spirit (πνεύμα)]  
 12 of whom it is not right 2<sup>1</sup> [to think] as a god  
 or (ἢ) something 2<sup>1</sup> similar.  
 14 For (γάρ) he is more than a god,  
 2<sup>1</sup> since there is nothing above him.  
 16 for (γάρ) no one 3<sup>1</sup> lords it over him.

18 [For (γάρ) he does] not [exist] in something 2<sup>1</sup> inferior [to him,  
 since everything] exists in him.

IV 3.22—4.9

22; агω αнок аїхниоўс чекаас еї[на]2<sup>1</sup>ммэ ερос  
 2 агω π[ε]χαф наi χe  
 2<sup>1</sup>[тмонаc εоymоnархia тe  
 4 εимн πεт' 2<sup>1</sup>[шоопп 2<sup>1</sup>χωс  
 пай εтψооіш н"н[ноутje агω ηеiωт' 2<sup>1</sup>тнрц пе  
 6  
 2<sup>1</sup>[пиаχоратоc εтψооп' 2<sup>1</sup>χωн 2<sup>1</sup>птирц  
 8 εψоопп нјтмнтаттео 2<sup>1</sup>ко  
 εтψоопп мпогуоеин ет' 2<sup>1</sup>вноу  
 10 4'пай ете [мимн шбом нлазг нвзл ебвишт' 2<sup>1</sup>нсваг  
 н"тцп пе пепна] на[чоратоn  
 12 нсваг ап 2<sup>1</sup>емееве 'еир[ои]к н(и)ве 2<sup>1</sup>нн[ино]йтв  
 и хе едо н"тгс  
 14 нтцп гар [оуշою аноуте пе]  
 'еимн πεт' ωσоиопп 2<sup>1</sup>χωф  
 16 мимн лазг гар 3<sup>1</sup>о нхоеис ε[роц  
 18 фшоопп ап 2<sup>1</sup>лазг 2<sup>1</sup>нбвхв [ероц  
 ерептирц шоопп' 2<sup>1</sup>нгнтв'

\* II 3.2 After 2<sup>1</sup>нгнтв text was omitted due to homoioteleuton.

2 ...  
 4 ...  
 6 ...  
 8 ...  
 10 ...  
 12 ...  
 14 ...  
 16 ...  
 18 ...  
 5<sup>1</sup> πετρατειψη ε† ραν <sup>2</sup>εροφ  
 20 παι πε πογοεινη ημετρητον

2 ...  
 4 ...  
 6 ...  
 8 ...  
 10 ...  
 12 ...  
 14 ...  
 16 ...  
 18 ...  
 5<sup>1</sup> since there is no one prior] to him to give a name <sup>2</sup> [to him.  
 20 He is the] immeasurable (ἀμέτρητον) [light,

2 φῆκρια νων<sup>3</sup> ἀν οτοφ γαρ ουψα ενεζ πε  
 φῆκρια πλααγ αν  
 4 οτοφ γαρ ογατ<sup>12</sup>χοκφ πε  
 ςως εμπεψυτα <sup>13</sup>ρω χε εγεχοκφ  
 6 αλλα νογοιψ <sup>14</sup>νιμ ουχωκ τηρφ πε  
 ογοιη πε  
 8 <sup>15</sup>ογατ† τωφ εροφ πε  
 εβολ χε <sup>16</sup>μην λαау շատεվեղի ε† τωφ <sup>17</sup>εροφ  
 10 πιαձակրտօс  
 εβολ χε <sup>18</sup>μηն λաау շատեվեղի եմակրի<sup>19</sup>նե մմօց  
 12 πιատշուկ χε մպէ<sup>20</sup>կեօցա շլտկ  
 շա՞՛ս էպշօոտ շա<sup>21</sup>լոյվեղի  
 14 πιատնայ εροφ εβοլ χε 24<sup>1</sup>մոլիւլաау նայ εροφ  
 πιշա ենէ<sup>22</sup> շտշօոտ ձե՛  
 16 πιատշախ εրօլի շեմա չե մպելաау տաշօց  
 շա՞՛ս էրօφ  
 18 πιատշա մպեգրն  
 չե նդշօոտ ան նբի պետափ շատեվի<sup>23</sup>հ է† ρան εրօφ  
 20 παι πε ποցօ՛ն նատշուկ

2 He does not need (*χρέ(a)*) life, <sup>10</sup> for (*γάρ*) he is eternal.  
 He does not <sup>11</sup> need (*χρέ(a)*) anything,  
 4 for (*γάρ*) he cannot be <sup>12</sup> perfected,  
 as if (*ώσ*) he were lacking <sup>13</sup> and thus needing to be perfected;  
 6 rather (*άλλα*) he is <sup>14</sup> always completely perfect.  
 He is light.  
 8 <sup>15</sup> He is illimitable  
 since <sup>16</sup> there is no one prior to him to set limits to <sup>17</sup> him,  
 10 the unsearchable One (άδάկրιտօс)  
 since <sup>18</sup> there exists no one prior to him to examine (διաκρίνειν) <sup>19</sup> him,  
 12 the immeasurable One since <sup>20</sup> no one else measured him,  
 as if (*ώσ*) being <sup>21</sup> prior to him,  
 14 the invisible One <sup>24</sup> since no one saw him,  
 the eternal One <sup>2</sup> since he exists always (ձե՛),  
 16 the ineffable One <sup>3</sup> since no one comprehended him  
 so as to speak <sup>4</sup> about him,  
 18 the unnameable One  
 since <sup>5</sup> there is no one prior <sup>6</sup> to him to give a name to him.  
 20 He is the immeasurable light,

<sup>1</sup> III 5: There is considerable blotting from page 4.

<sup>2</sup> BG 23,14 Till-Schenke emend <ΟΥ>ΟΥΟΕΙΝ; this is a common contraction.

II 3,3-18

ούγατη  
 2 εβολ χε 'ψῆ χρεῖα νλλαγ ἀν  
 4 ΝΤΟΦ ΓΙΔΡ' ΟΥΧΩΚ ΤΗΡΨ 'ΠΕ  
 ΜΠΕΨΨΩΑΤ ΝΛΛΑΓ ΣΕΙΚΑΑΣ ΕΦΝΑΧΩΚ ΝΖΗΤΨ  
 6 άλλα ΝΟΥΟΕΙΨ ΝΙΜ' ΕΨΧΗΚ 'ΤΗΡΨ  
 Σῆ ΟΙΨΟΕΙΝ  
 8 ΙΟΥΑΤΤ ΤΟΙΨΨ' ΠΕ  
 εβολ 'χε ΜΝ ΠΕΤΨΑΤΕΨΗ ΑΤΙΡΕΨΤ ΤΨΑΨ' ΕΡΟΨ  
 10 ΟΥΑΤΖΕΤΨΩΤΨ ΠΕ  
 χε ΜΝ ΠΕΤΨΟΟΠ' 10ΨΑΤΕΨΗ ΑΙΤΡΕΨΖΕΤΨΩΤΨ  
 12 ΟΙΨΑΤΨΙΤΨ ΠΕ] 'χε ΜΠΕΛΛΑΓΨ ΨΑΤΕΨΗ  
 ΑΤΡΕΨΨΙ] 12ΕΡΟΨ  
 14 ΟΥΑΤΨΙΝΑΨ ΕΡΟΨ ΠΕ εβολ χε ΜΠΕ]13ΛΛΑΓ ΝΑΨ ΕΡΙΟΨ  
 ΟΥΨΑ ΕΝΕΨ ΠΕ ΕΨΨΟΟΠ] 14ΨΑ ΕΝΕΨ  
 16 ΟΥΑΤΨΑΧΕ ΕΡΟΨ ΠΕ εβολ χε ΜΙ]15ΠΕΛΛΑΓΨ ΣΤΕΙΓΟΨ  
 ΕΨΑΧΕ ΕΡΟΨ  
 18 ΟΥΑΤΤ]16ΡΑΝ ΕΡΟΨ ΠΕ  
 εβολ χε ΜΝ ΠΕΤΨΑΤΕΨΗ] 17ΑΤΡΕΨΤ ΡΑΝ ΕΙΡΟΨ  
 20 ΠΟΥΟΕΙΝ ΝΑΤΨΙΤΨ] 18ΠΕ

[IV 4,9-10: [For (yάρ) it is he who establishes]] 3 himself.

- 2 [He is eternal]  
 since 4 he does [not] need (χρεία) [anything].
- 4 For (yάρ) [he] is total 5 perfection.  
 [He] did not [lack anything] that he might 6 be perfected by [it];  
 6 rather (άλλά) he is always completely perfect  
 7 in [light].
- 8 He is [illimitable]  
 since 8 there is no one [prior to him] to set limits to him.
- 10 He is unsearchable  
 [since there] exists no one 10 prior to him to [examine him].
- 12 He is] immeasurable 11 since there [was] no one [prior to him]  
 to measure] 12 him.
- 14 [He is invisible since no] 13 one saw [him].  
 He is eternal] since he [exists] 14 eternally.
- 16 He is [ineffable since] 15 no one was able to comprehend him  
 to speak [about him].
- 18 16 He is unnameable  
 since [there is no one prior to him] 17 to give a name to [him].
- 20 He is [light immeasurable].

IV 4,9—5,1

ῆτοψ γαρ πετταζοψ] 10ε[ρατψ ουααψ  
 [ΝΤΟΦ ΟΥΨΑ ΕΝΕΨ ΠΕ]  
 2 11εβολ 1χε ψρ χρεῖα νλλαγ ἀν  
 4 ΝΤΟΦ] 12Γαρ ΟΥΧΩΚ ΤΗΡΨ ΠΕ  
 ΜΠΕΨΨΩΑΤ Ν]13ΛΛΑΓ 1χεκαας ΕΨΝΑΧΩΚ ΝΖΗΤΨ  
 6 14άλλα]1α ΝΟΥΟΕΙΨ ΝΙΜ' ΕΨΧΗΚ 15ΤΗΡΨ  
 [ΣΝ ΟΥΟΕΙΝ  
 8 ΟΥΑΤΤ ΤΟΙΨΨ' 16ΠΕ:  
 εβολ χε ΜΝ ΠΕΤΨΑΤΕΨΗ] 17ΕΤΡΕΨΤ ΤΨΑΨ ΕΡΟΨ  
 10 ΟΥΑΤΖΕΤΨ]18ΨΩΤΨ ΠΕ  
 χε ΜΝ ΠΕΤΨΟΟΠ] 19ΤΕΨΕΨΗ] ΕΤΡΕΨΖΕΤΨΩΤΨ  
 12 ΟΥΑΤΨ]20ΨΩΤΨ ΠΕ] εβολ χε ΣΑΤΕΨΕΨΗ Μ]21ΜΝ ΠΙΕΤΨΟΟΠ  
 ΕΤΡΕΨΨΙ] ΕΡΟΨ]  
 14 22ΟΥΑΤΨ]21ΝΑΨ ΕΡΟΨ ΠΕ εβολ χε ΜΠΕ]23Λ]13ΛΛΑΓ ΝΑΨ ΕΡΟΨ  
 ΟΥΨΑ ΕΝΕΨ ΠΕ] 24ΕΨΨΟΟΠ ΨΑ ΕΙΝΕΨ  
 16 ΟΥΑΤΨΑΧΕ] 25ΕΡΟΨ ΠΕ] εβολ χε ΜΠΕΛΛΑΓΨ Σ]26ΤΑΖΟΨ  
 ΕΨΑ]χε ΕΡΟΨ  
 18 ΟΥΑΤΤ]27ΡΑΝ 27ΕΡΟΨ ΠΕ  
 Χε ΙΜΝ ΠΕΤΨΑΤΕΨΗ] 28ΕΤΡΕΨΤ ΡΑΝ ΕΡΟΨ  
 20 ΠΟΥΟΕΙΝ 5]29ΝΑΤΨΙΤΨ] ΠΕ

III 5,3-20

ΝΩΣΙΛΙΚΡΙΝΕΣ ΝΩΣΙΓΙΟΝ ΝΙΚΑΘΑΡΙΠΟΝ  
 2 ΟΥΔΑΡΗΤΟΣ ΠΕ  
 ΕΙΦΙΧΗ ΕΒΟΛ ΙΩΝ ΤΑΦΘΑΡΙΑ  
 4 ΝΟΥΜΗΤΤΕΛΙΟΣ ἸΑΝ ΠΕ  
 ΝΟΥΜΝΤΙΜΙΑΚΑΡΙΟΙΣ ΑΝ ΠΕ  
 6 ἸΝΟΥΜΝΤΝΟΥΤΕΙ ΑΝ ΠΕ  
 άλλα ουγωβ ἵεψοτπ εροιού πε  
 8 ΗΝΟΥΑΠΙΡΟΣ ΑΝ ἹΠΕ ΝΟΥΔΤΤΑΨΙ έροψ πε  
 άλλα ουγωβ εψοτπ πιε  
 10 ΗΝΟΥΣΩΜΑΤΙΚΟΣ ἌΝ ΠΕ ΝΟΥΔΤΙΨΩΜΑ ΑΝ ΠΕ  
 ΝΟΥ<sup>12</sup>ΙΝΟΒΙ ΑΝ ΠΕ ΗΝΟΥΚΟΥΕΙ ΑΝ ΠΕ  
 12 ΗΝΟΥΗΠΙΡ ΑΝ ΠΕ  
 ΗΝΟΥΤΑΜΙΟ ΕΝ ΠΕ ἸΝΟΥΓΤΕΕΙΜΙΝΕ ΑΝ ΠΕ  
 14 ΖΩΛΩΣ ἸΜ ΨΒΟΜ ΕΤΡΕ ΆΛΛΑ ΝΟΕΙ ΕΜΜΟΨ  
 ΗΝΟΥΛΛΑΖ ΑΝ ΠΕ ΗΤΕ ΝΕΤΨΩΟΤ  
 16 ἸΆΛΛΑ ουγωβ εψοτπ πε  
 ουχ ως Ἰχε εψατπ άλλα πετε πωφ πε  
 18 Μήτη ζμετεχεμην ΝΑΙΩΝ  
 ΜΗΝ ἸΧΡΟΝΟΣ ψωοη ΝΑΨ

- <sup>3</sup> the pure One (εἰλικρινῆς)], who is holy (ἄγιον) and immaculate
- 2 (καθαρόν). <sup>4</sup> [He is ineffable (ἀρρητός)],  
being perfect.<sup>5</sup> [in incorruptibility (ἀφθαρία)].
- 4 He is not<sup>6</sup> perfection (τέλειος);  
<sup>6</sup> he is not [blissedness (μακάριος)];
- 6 <sup>7</sup> he is not [divinity],  
but (ἀλλά) he is something<sup>8</sup> [superior to] them.
- 8 He [is] not unlimited (ἀπειρος);<sup>9</sup> [he is not limited],  
but (ἀλλά)<sup>10</sup> he is something [superior].
- 10 He is [not] corporeal (σωματικός);<sup>11</sup> he is not [in]corporeal (σῶμα).
- 12 He is [not] large; he is not small.
- 12 <sup>13</sup> He is not [quantifiable],  
for he is not a creature,<sup>14</sup> nor qualifiable.
- 14 It is entirely (ὅλως)<sup>15</sup> impossible for anyone to know (νοεῖν) him.
- <sup>16</sup> He is not someone among (other) beings.
- 16 <sup>17</sup> but (ἀλλά) he is something superior,  
not as (οὐχ ὡς)<sup>18</sup> being superior, but (ἀλλά) as being himself.
- 18 <sup>19</sup> He did not partake (μετέχειν) in the aeons (αιώνι).
- <sup>20</sup> Time (χρόνος) does not exist for him.

\* III 5,15 expected stroke on ΜΝ is in a lacuna. • III 5,17 corr. Π' over Ε.

BG 24,7—25,3

ΠΙΤĒΒΟ ΕΤΟΥΓΑΛΙ<sup>20</sup> ΝΙΚΑΘΑΡΟΝ  
 2 ΠΙΑΤΨΑΖΕ ΕΡΟΨ  
 ΕΤ<sup>9</sup>ΧΗΚ ΕΒΟΛ ΝΑΤΤΑΚΟ  
 4 ΟΥΔΕ ΝΟΥ<sup>10</sup>ΜΝΤΤΕΛΙΟΣ ΑΝ ΠΕ  
 ΟΥΔΕ ΝΟΥ<sup>11</sup>ΜΝΤΝΑΙΑΤΨΑΝ ΠΕ  
 6 ΝΟΥΜΝΤΝΟΥ<sup>12</sup>ΤΕ ΑΝ ΠΕ  
 άλλα ουγωβ εψοτπ(π)<sup>13</sup> ΗΝΟΥΟΨ έροψ πε  
 8 ΟΥΔΕ ΝΟΥΑΠΙ<sup>14</sup>ΡΟΣ ΑΝ ΠΕ' ΟΥΔΕ ΜΠΟΥΤ<sup>15</sup> ΤΨΑΨ έροψ  
 Ίάλλα ουγωβ εψοτπ έροψ πε  
 10 ΣΙΕΙ<sup>16</sup> ΗΝΟΥΣΩΜΑΤΙΚΟΣ ΑΝ ΠΕ ΗΝΟΥΑΤ<sup>17</sup>ΨΩΜΑ ΑΝ ΠΕ  
 ΟΥΝΟΒ ΑΝ ΠΕ ΝΟΙ<sup>18</sup>ΚΟΥΙ ΑΝ ΠΕ  
 12 ΟΥΗΡ ΑΝ ΠΕ  
 ΝΟΥ<sup>19</sup>ΤΑΜΙΟ ΑΝ ΠΕ  
 14 ΟΥΔΕ ΝΕΨΑΛΛΑΖ<sup>20</sup> ΝΟΙ<sup>21</sup>ΜΜΟΨ  
 ΟΥΛΛΑΖ <ΑΝ ΕΠΤΗΡΨ<sup>22</sup> ΕΤΨΩΟΠ  
 16 Άλλα ουγωβ εψοτπ(π)<sup>23</sup> έροψ πε  
 ουχ ως εψοτπ άλιλα<sup>24</sup> 25<sup>1</sup>ΨωΨ ΕΠΨΑΨ ΜΜΙΝ ΜΜΟΨ ΠΕ  
 18 ΝΕΨ<sup>25</sup>ΜΤΕΧΕ ΑΝ ΕΨΑΙΨΝ  
 ΟΥΟΣΙΚΥ ΙΑΝ ΠΕΤΨΩΟΠ ΝΑΨ

- <sup>7</sup> the pure One who is holy and<sup>8</sup> immaculate (καθαρόν),
- 2 the ineffable One,  
who is<sup>9</sup> perfect and incorruptible.
- 4 He is neither (οὐδέ)<sup>10</sup> perfection (τέλειος)  
nor (οὐδέ)<sup>11</sup> blessedness
- 6 nor divinity,  
<sup>12</sup> but (ἀλλά) he is something far superior<sup>13</sup> to them.
- 8 He is neither (οὐδέ) unlimited (ἀπειρος)<sup>14</sup> nor (οὐδέ) limited,  
<sup>15</sup> but (ἀλλά) he is something superior to these.
- 10 For,<sup>16</sup> he is not corporeal (σωματικός);<sup>17</sup> he is not incorporeal (σῶμα).  
He is not large; he is not<sup>18</sup> small.
- 12 He is not quantifiable,  
<sup>19</sup> for he is not a creature.
- 14 Nor (οὐδέ) can anyone<sup>20</sup> know (νοεῖν) him.  
He is not at all someone<sup>21</sup> who exists,
- 16 but (ἀλλά) he is something superior<sup>22</sup> to them,  
not as (οὐχ ὡς) being superior, but (ἀλλά)<sup>23</sup> as (ώς) being himself.
- 18 <sup>24</sup> He did not to partake (μετέχειν) in an aeon (αιώνι).  
Time<sup>25</sup> does not exist for him.

II 3,18-30

εὐτέλην γε |φούγαλας οὐκαθαρόν  
 2 οὐατή<sup>19</sup> ψάλε εροφ πίε  
 εψαχκικ εβολ 2η τμητάτι<sup>20</sup> τέκο  
 4 2η ου<sup>21</sup> ουμνττελιος αν  
 ούτε 2η<sup>22</sup> ουμνττμακ(αριος αν  
 6 ούτε 2η ουμντ<sup>23</sup> ούτε αν  
 αλλα εψοτπ ηζογο  
 8

10 ογω<sup>24</sup> ματικος αν πε ούτε ογατσωμα αν πε  
 ογνοβ αν πιε ούτε ογψημ αν πε  
 12 Μη<sup>25</sup> θε ηζοος χ[ε ουηρ πε  
 ή ου μμινε πε]  
 14 2ημη δομ γαρ [ητελλαγ ρνοει ημοι  
 ογ]<sup>26</sup> αλλαγ αν πε [2η ηετψοοπ  
 16 αλλα εψοτπ]<sup>27</sup> ηζογο  
 2ως [αν εψοτπ αλλα μπαι ε]<sup>28</sup> τε πωψ  
 18 εψμετεχε αν 2η ηαιων  
 ογαε]<sup>29</sup> 2η ξρονος 2η

IV 5,1-16

εψτέληνογ εψογαλα 2η[οκαθαρόν]  
 2 ουατή<sup>28</sup> ψάλε εροφ πε  
 εψαχκικ εβολ 2η τμητ<sup>29</sup> τάκο  
 4 2η ουμνττελιος αν  
 ούτε 2η ουμνττμακ(αριος αν  
 6 ούτε 2η ου<sup>30</sup> ουμντνούτε αν]  
 αλλα εψοτπ]<sup>31</sup> ηζογο  
 8

10 ογω<sup>32</sup> ματικος αν πε [ούτε ογατσωμα αν πε  
 ογνοβ αν πε ούτε ογψημ αν πε]  
 12 10[Μην θε ηζοοιος χε ουηρ πε  
 ή ου 11[μμινε πε]  
 14 μμιν δομ γαρ ητελλαγ 12[ρνοει ημοι]  
 ογλαγ αν πε 2η 13[ηετψοοπ  
 16 αλλα εψιφο[τπ]<sup>33</sup> ηζογο  
 14[2ως αν εψφο[τπ] αλλα μπ[α]ι ετε 15[πωψ  
 18 εψμετεχε[χε αν 2η ηαιων  
 ογαε 16[2η ξρονος]

<sup>18</sup> which is pure, holy [(and) immaculate (καθαρόν)].2 <sup>19</sup> He is ineffable,  
[being perfect in] incorruptibility.4 <sup>20</sup> (He is) [not] in perfection (τέλειος),  
nor (ούτε) in <sup>21</sup> blessedness (μακάριος),6 nor (ούτε) in <sup>22</sup> divinity,  
but (άλλα) he is far superior.

8

10 <sup>23</sup> He is not corporeal (σωματικός) [nor (ούτε)] is he incorporeal  
(σῶμα). <sup>24</sup> He is not large, [nor (ούτε)] is he small.12 [There is no] <sup>25</sup> way to say, 'What is his quantity?'  
or (ἢ), 'What [is his quality?].'14 <sup>26</sup> for (γάρ) no one can [know (νοεῖν) him].

27 He is not someone among (other) {beings,

16 but (άλλα) he is <sup>28</sup> far superior,  
[not] as (ώς) {being superior}, but (άλλα) <sup>29</sup> himself.18 He does not [partake (μετέχειν)] in the aeons (αιών)  
nor (ούδε) <sup>30</sup> in time (χρόνος).

- ΝΩΣΙΛΙΚΡΙΝΕΣ ΝΩΣΙΓΙΟΝ ΝΙΚΑΘΑ<sup>4</sup>ΙΡΟΝ  
 2 ΟΥΔΑΡΗΤΟΣ ΠΕ  
   ΕΙΨΗΚ ΕΒΟΛ ἸΩΝ ΤΑΦΕΔΡΙΑ  
 4 ΝΟΥΜΝΗΤΤΕΛΙΟΣ ἸΑΝ ΠΕ  
   ΝΟΥΜΝΤΙΜΙΑΚΑΡΙΟΙΣ ΑΝ ΠΕ  
 6 ἸΝΟΥΜΝΤΝΟΥΤΕΙ ΑΝ ΠΕ  
   ΑΛΛΑ ΟΥΖΩΒ ἹΕΨΟΤΠ ΕΡΟΙΟΥ ΠΕ  
 8 ΗΝΟΥΑΠΙΡΟΣ ΑΝ ὩΠΕ ΝΟΥΔΤΤΑΨΙ ΕΡΟΨ ΠΕ  
   ΑΛΛΑ ΟΥ<sup>10</sup>ΖΩΒ ΕΨΟΤΠ ΠΙΕ  
 10 ΗΝΟΥΣΩΜΑΤΙΚΟΣ ἸΑΝ ΠΕ ΝΟΥΔΤΙΨΩΜΑ ΑΝ ΠΕ  
   ΗΝΟΥ<sup>12</sup>ΙΝΟΪ ΑΝ ΠΕ ΗΝΟΥΚΟΥΕΙ ΑΝ ΠΕ  
 12   ἜΙ<sup>13</sup>ΙΟΥΗΡ ΑΝ ΠΕ  
   ΗΝΟΥΤΑΜΙΟ ΕΝ ΠΕ ἸΝΟΥΤΤΕΕΙΜΙΝΕ ΑΝ ΠΕ  
 14 ΣΟΛΑΩC <sup>15</sup>ΜΝ ψδομ ΕΤΡΕ ΑΛΛΑ ΝΟΕΙ ΕΗΜΟΨ  
   <sup>16</sup>ΗΝΟΥΛΛΑΨ ΑΝ ΠΕ ΗΤΕ ΝΕΤΨΟΟΠ  
 16 <sup>17</sup>ΑΛΛΑ ΟΥΖΩΒ ΕΨΟΤΠ ΠΕ  
   ΟΥΧ ΩC <sup>18</sup>ΧΕ ΕΨΟΤΠ ΑΛΛΑ ΠΕΤΕ ΠΑΨ ΠΕ  
 18 Η<sup>19</sup>ΠΔΜΕΤΕΧΕ ΜΗ ΝΑΙΩΝ  
   ΗΜΗΝ <sup>20</sup>ΧΡΟΝΟC ψδοοψ ΝΑΨ

- <sup>3</sup> the pure One (εἰλικρινής), who is holy (ἅγιον) and immaculate (καθαρόν).  
 2 (καθαρόν). <sup>4</sup> [He is ineffable (ἀδρητός)],  
   being perfect <sup>5</sup> [in incorruptibility (ἀφθαροίᾳ)].  
 4 He is not] perfection (τέλειος);  
   <sup>6</sup> he is not [blessedness (μακάριος)];  
 6 <sup>7</sup> he is not [divinity].  
   but (ἀλλά) he is something <sup>8</sup> [superior to] them.  
 8 He [is] not unlimited (ἄπειρος); <sup>9</sup> [he is not limited],  
   but (ἀλλά) <sup>10</sup> he is something [superior].  
 10 He is [not] corporeal (σωματικός); <sup>11</sup> he is not [in]corporeal (σῶμα).  
   <sup>12</sup> He is [not large]; he is not small.  
 12   <sup>13</sup> He is not [quantifiable],  
   for he is not a creature, <sup>14</sup> nor quantifiable.  
 14 It is entirely (ὅλως) <sup>15</sup> impossible for anyone to know (νοεῖν) him.  
   <sup>16</sup> He is not someone among (other) beings,  
 16 <sup>17</sup> but (ἀλλά) he is something superior.  
   not as (οὐχ ὡς) <sup>18</sup> being superior, but (ἀλλά) as being himself.  
 18 <sup>19</sup> He did not partake (μετέχειν) in the aeons (αιών).  
   <sup>20</sup> Time (χρόνος) does not exist for him.

• III 5,15 expected stroke on ΜΝ is in a lacuna. • III 5,17 cont. Π<sup>2</sup> over Ε.

- ΠΙΤĒΒΟ ΕΤΟΥΓΔΑΙ<sup>9</sup> ἸΝΚΑΘΑΡΟΝ  
 2 ΠΙΑΤΨΑΧΕ ΕΡΟΨ  
   ΕΤ<sup>9</sup>ΧΗΚ ΕΒΟΛ ΝΑΤΤΑΚΟ  
 4 ΟΥΔΕ ΝΟΥ<sup>10</sup>ΜΠΝΤΤΕΛΙΟΣ ΑΝ ΠΕ  
   ΟΥΔΕ ΝΟΥ<sup>11</sup>ΜΠΝΤΝΑΙΔΤΨ ΑΝ ΠΕ  
 6 ΝΟΥΜΝΤΝΟΥ<sup>12</sup>ΤΕ ΑΝ ΠΕ  
   ΑΛΛΑ ΟΥΖΩΒ ΕΨΟΤΠ[Π] <sup>13</sup>ΝΖΟΥΟ ΕΡΟΟΥ ΠΕ  
 8 ΟΥΔΕ ΝΟΥΔΠ<sup>14</sup>ΡΟΣ ΑΝ ‘ΠΕ’ ΟΥΔΕ ΜΠΟΥΤ<sup>15</sup> ΤΨΩΨ ΕΡΟΨ  
   ΑΛΛΑ ΟΥΖΩΒ ΕΨΟΤΠ ΕΡΟΟΥ ΠΕ  
 10 ΞΙΕ<sup>16</sup>ΝΟΥΣΩΜΑΤΙΚΟΣ ΑΝ ΠΕ ΝΟΥΔΤ<sup>17</sup>ΨΩΜΑ ΑΝ ΠΕ  
   ΟΥΝΟΒ ΑΝ ΠΕ ΝΟ[Υ]<sup>18</sup>ΚΟΥΪ ΑΝ ΠΕ  
 12   ΟΥΗΡ ΑΝ ΠΕ  
   ΝΟΥ<sup>19</sup>ΤΑΜΙΟ ΑΝ ΠΕ  
 14 ΟΥΔΕ ΝΕΨΛΑΔΨ <sup>20</sup>ΝΟΙ<sup>21</sup> ΜΜΟΨ  
   ΟΥΛΛΑΨ <Α>Ν ΕΠΤΗΡΨ <sup>21</sup>ΕΤΨΩΟΠ  
 16 ΑΛΛΑ ΟΥΖΩΒ ΕΨΟΙ[ΤΠ] <sup>22</sup>ΕΡΟΟΥ ΠΕ  
   ΟΥΧ ΩC ΕΨΟΤΠ ΑΛ[ΛΑ] <sup>23</sup>ΖΩΨ ΕΠΨΑΨ ΜΜΙΝ ΗΜΟΨ ΠΕ  
 18 ΝΕΨ<sup>24</sup>ΜΕΤΕΧΕ ΑΝ ΕΨΑΙΩΝ  
   ΟΥΣΙΕΙΨ <sup>25</sup>ΑΝ ΠΕΤΨΟΟΠ ΝΑΨ

- <sup>7</sup> the pure One who is holy and <sup>8</sup> immaculate (καθαρόν),  
 2 the ineffable One,  
   who is <sup>9</sup> perfect and incorruptible.  
 4 He is neither (οὐδέ) <sup>10</sup> perfection (τέλειος)  
   nor (οὐδέ) <sup>11</sup> blessedness  
 6 nor divinity,  
   <sup>12</sup> but (ἀλλά) he is something far superior <sup>13</sup> to them.  
 8 He is neither (οὐδέ) unlimited (ἄπειρος) <sup>14</sup> nor (οὐδέ) limited,  
   <sup>15</sup> but (ἀλλά) he is something superior to these.  
 10 For, <sup>16</sup> he is not corporeal (σωματικός); <sup>17</sup> he is not incorporeal (σῶμα).  
   He is not large; he is not <sup>18</sup> small.  
 12   He is not quantifiable,  
   <sup>19</sup> for he is not a creature.  
 14 Nor (οὐδέ) can anyone <sup>20</sup> know (νοεῖν) him.  
   He is not at all someone <sup>21</sup> who exists,  
 16 but (ἀλλά) he is something superior <sup>22</sup> to them,  
   not as (οὐχ ὡς) <sup>23</sup> being superior, but (ἀλλά) <sup>25</sup> as (ὡς) being himself.  
 18 <sup>24</sup> He did not partake (μετέχειν) in an aeon (αιών).  
   Time <sup>25</sup> does not exist for him.

II 3,18-30

εὐτέλην εἰργασθεῖσιν  
 2 οὐατή<sup>18</sup> ψάλκε εροφ πίε  
 εψχηκ εβολ 2η τμητάτη<sup>20</sup> τέκο  
 4 2η ουμνττελιος ἀν  
 ούτε 2η<sup>21</sup> ουμνττακάριος ἀν  
 6 ούτε 2η ουμντ<sup>22</sup> νούτε ἀν  
 ἀλλα εψσοππη ησογο  
 8

10 ουγω<sup>23</sup> ματικος ἀν [πε ούτε ογατσωμα ἀν πε]  
 24 ουνοβ ἀν πιε ούτε ογωημ ἀν πε  
 12 μη<sup>25</sup> θε ηχοος χ[ε ογηρ πε]  
 ή ου μμινε πε]  
 14 26 μη δομ γαρ ιτελλαγ ρνοει μμορ  
 ογ<sup>27</sup> λλαγ ἀν πε 2η ηετωοοт  
 16 αλλα εψσοππη<sup>28</sup> ησογο  
 ζωс [αν εψσοπη αλλα μπαι ε]<sup>29</sup> τε πωφ  
 18 εψμειτεχε ἀν 2η ναιωн  
 ογαε<sup>30</sup> 2η χρονοс 2η

IV 5,1-16

εψτέλην εψργασθε<sup>31</sup> ηνκαθεροн  
 2 ογατψάλκε εροφ πε  
 3 εψχηк εбвол 2ηн τмнτаtтко  
 4 4[2η ουμнттте]λиоc ἀn  
 ούτε 2η οу<sup>32</sup> μнттмакариоc ἀn  
 6 ούτε 2η οу<sup>33</sup> μнттноуте ἀn  
 αλла εψсотп<sup>34</sup> ηнсоуо

8

10 ουγωματικοс ἀn πe<sup>35</sup> οуте ογαтцѡма ἀn πe:  
 οуноб<sup>36</sup> ἀn πe οуте ογѡиm ἀn πe:  
 12 10(μмн θе η)χоioс χе ογηр πe  
 ή οу<sup>37</sup> μмине πe  
 14 μмjn δοм γaр ηтeллaг<sup>38</sup> [ρnоeи μмoц]  
 ογllaг ἀn πe 2η<sup>39</sup> ηeтωoот  
 16 αллa εψсoитп<sup>40</sup> ηсoгo  
 14[ζωс αn εψсoитп] αллa ηп[а]и єte<sup>41</sup> πωφ  
 18 εψмeitexie ἀn 2η νaiiωn  
 ογaе<sup>42</sup> [2η χrонoс]

<sup>18</sup> which is pure, holy [(and) immaculate (καθαρόν)].2 <sup>19</sup> He is ineffable,

[being perfect in] incorruptibility.

4 <sup>20</sup> (He is) [not] in perfection (τέλειος),  
nor (οὐτε) in <sup>21</sup> blessedness (μακάριος).6 nor (οὐτε) in <sup>22</sup> divinity,  
but (ἀλλά) he is <sup>23</sup> far superior.

8

10 <sup>23</sup> He is not corporeal (σωματικός) [nor (οὐτε)] is he incorporeal  
(σῶμα). <sup>24</sup> He is not large, [nor (οὐτε)] is he small.12 [There is no] <sup>25</sup> way to say, 'What is his quantity?'  
or (ἢ), 'What [is his quality?].14 <sup>26</sup> for (γάρ) no one can [know (νοεῖν) him].<sup>27</sup> He is not someone among (other) [beings,16 but (ἀλλά) he is] <sup>28</sup> far superior,  
[not] as (ώς) [being superior], but (ἀλλά) <sup>29</sup> himself.18 He does not [partake (μετέχειν)] in the aeons (αιών)  
nor (οὐδέ) <sup>30</sup> in time (χρόνος).

III 5.20–6.11

πετμετε<sup>21</sup>χε γαρ εγαιων  
 2 ιε κεογα πε ητα<sup>22</sup>ρ ψρπ ησβτωτη  
 μην ουοειψ ςο<sup>23</sup>ριζε να<sup>24</sup>  
 4 ςως εψκι άν<sup>25</sup> ητην κεογε

6 διογατψωιωτ πε  
 μην πετχατεψ<sup>26</sup>εψη  
 8 χε εψιεχι ζιοοтη  
 εψαιτι γαρι ημμιν ημοι<sup>27</sup>  
 10 2M πογοειν  
 εψει<sup>28</sup>νοει 2M πογοειν ηλκεραιос  
 12 ημντ<sup>29</sup>νοб ηзтψиtc

14 πψα ενε<sup>30</sup> πρεψ<sup>31</sup> η<sup>32</sup>ημнн<sup>33</sup>ψа ενε<sup>30</sup>  
 πογοειν πρεψ<sup>31</sup> м<sup>32</sup>ποгоеин  
 16 π(ω)н<sup>33</sup> [πρεψ<sup>31</sup> мпωн<sup>34</sup>]  
 \*πмакариос πρεψ<sup>31</sup> ηтмнтмакар<sup>35</sup>иос  
 18 πкооун πреп<sup>31</sup> мпкооун  
 паз<sup>36</sup>гæөс  
 20 ε<sup>37</sup>ре ηтагиаөос нуогеиψ] "ним"

For (γάρ) he who partakes (μετέχειν)<sup>21</sup> in an aeon (αἰών),  
 2 then it is another who<sup>22</sup> prepared it beforehand.  
 Time is not apportioned (όριζειν)<sup>23</sup> to him,  
 4 since (ώς) he does not receive from another.

6 δ<sup>1</sup> He is One without [want].  
 There is no one before<sup>2</sup> him  
 8 that he might [receive from him].  
 For (γάρ) it is he who desires (αἰτεῖν) himself<sup>3</sup> alone  
 10 [in the] <sup>4</sup>light],  
 \*He will contemplate (νοεῖν) [the pure (ἀκέραιον) light,  
 12 the<sup>5</sup> immeasurable majesty.

14 (He is) [the eternal One, the One who gives]<sup>6</sup> eternity;  
 [the light, the One who gives]<sup>7</sup> the light;  
 16 the life, [the One who gives life];  
 \*the blessed One (μακάριος), the One who [gives blessedness  
 18 (μακάριος)];<sup>9</sup> knowledge, the [One who gives knowledge;  
 the]<sup>10</sup> good One (ἀγαθός),  
 20 the One who every [time] does the [good (ἀγαθός)],

\* III 6.4 The expected stroke over 2M is in a lacuna.

III 5.20–6.11

BG 25,3-19

πετμετε<sup>21</sup>χε γαρ εγαιων  
 2 ηνκοογε νερ<sup>22</sup>совте ςароq  
 аγω ουοεиψ πε \*емпouг тωψ εроq  
 4 ςως εнq<sup>23</sup>хи άп ηтн κεογа εq<sup>24</sup> тωψ

6 \*аγω φрхриа άп  
 мн ллдг ψооп <sup>25</sup>εптирп շатզевн  
 8  
 ηтоq εтai<sup>26</sup>ти ηмоq ηмин ηмоq  
 10 շրaei <sup>27</sup>շм πшвк мпоуоиn  
 εփeноi<sup>28</sup>ei հпoуoин нaкeрeон  
 12 դmн<sup>29</sup>тnoб нaтшitc

14 πψа εнe<sup>30</sup> πрe<sup>31</sup> ηтмнн<sup>33</sup>ψа εнe<sup>30</sup>  
 πoуoин <sup>34</sup>πрe<sup>31</sup> οyоin  
 16 πшn<sup>35</sup> πрe<sup>31</sup> <sup>36</sup>ωn<sup>37</sup>  
 πмакариос πрe<sup>31</sup> ηтмн<sup>38</sup>тмакариос  
 18 πкооун πрe<sup>31</sup> <sup>39</sup>cooун  
 пагaөс нoгoeиψ нim <sup>40</sup>πрe<sup>31</sup> aгaөoн  
 20 πрe<sup>31</sup> aгaөoн

For (γάρ) he who partakes (μετέχειν)<sup>4</sup> in an aeon (αἰών),  
 2 others<sup>5</sup> prepared (it) for him.  
<sup>6</sup> And time was not apportioned to him,  
 4 since (ώς) he does not<sup>7</sup> receive from another who apportions.

6 \* And he is without want (χρεία);  
 there is no one<sup>9</sup> at all before him.  
 8  
 He<sup>10</sup> desires (αἰτεῖν) himself alone  
 10 in<sup>11</sup> the perfection of the light.  
 He will contemplate (νοεῖν)<sup>12</sup> the pure (ἀκέραιον) light,  
 12 <sup>13</sup> the immeasurable majesty.

14 (He is) the eternal One, the One who<sup>14</sup> gives eternity;  
 the light,<sup>15</sup> the One who gives the light;  
 16 the life, the One who gives<sup>16</sup> life;  
 the blessed One (μακάριος), the One who gives<sup>17</sup> blessedness  
 18 (μακάριος); knowledge, the One who gives<sup>18</sup> knowledge;  
 the always good One (ἀγαθός),<sup>19</sup> the One who gives good (ἀγαθόν),  
 20 the One who does good (ἀγαθόν).

II 3,30—4,7

πείτμετεχε γαρ ΣΝ οὐγιών]  
 2 <sup>31</sup>παὶ <εν>ταγῆ ψιορπ ονετωτη  
 μπούποραψι <sup>32</sup>ΣΝ ουχρόνος  
 4 χε εβολ ζιτη κεογα τει<sup>33</sup>μαψι λα<sup>34</sup>γ  
 πετογι χι μμοφ γαρ επογ<sup>35</sup>ψ<α>π πε·  
 6 φψαατ γαρ Σ[Ν] Νδι πετο ηψωπι "εροψ'

8 χεκα[ας] εψναχι εβολ ζιτοοτψι  
<sup>36</sup>παὶ γαρ εψειορμ Νψωψ ογαατψ  
 10 Σραὶ ΣΜΙ 4<sup>1</sup>πρεψιογειν

12 π[ . . . . . ] ουμερε<sup>2</sup>θος πε  
 ουηταψ μπακεραιος ηατψψι<sup>3</sup>πε  
 14 ογαιων πε εψή ηνογαιων]

16 ογων<sup>4</sup> πε εψή ηογων<sup>5</sup>  
 ουμακαριος πε εψή ηογμητμα[καριος]  
 18 ογρωψιс πε εψή ηογсооуη  
 ογагаеос πε εψή ηογмнт<sup>7</sup>агаеос

20

For (γάρ) he who partakes (μετέχειν) in [an aeon (αἰών)]

2 <sup>31</sup> which was was prepared beforehand . . .

He [was not] not given a portion <sup>32</sup> in time (χρόνος),

4 [since] he does not <sup>33</sup> receive anything from another,  
 [for (γάρ) it would be received] <sup>34</sup> on loan.

6 For (γάρ) he who is prior to someone [is not in want]

8 <sup>35</sup> that he may receive from [him].

<sup>36</sup> For (γάρ) it is he that looks expectantly at himself

10 in <sup>4<sup>1</sup></sup> [his] light.

12 For (γάρ) the [ . . . ] is majestic (μέγεθος).

<sup>2</sup> To him belongs immeasurable purity (ἀκέραιος).

14 <sup>3</sup> He is an eternity (αἰών) -giving eternity (αἰών).

16 He is [life]-<sup>4</sup> giving life.

He is a blessedness (μακάριος) -giving <sup>5</sup> blessed one (μακάριος).

18 He is knowledge-giving <sup>6</sup> knowledge (γνῶσις).

[He is] goodness (ἀγαθός) -giving <sup>7</sup> goodness (ἀγαθός).

20

• II 3,31 παὶ the antecedent could also be πείτμετεχε. • II 3,31-32 Text appears corrupt. • II 4,2 reconstruction very uncertain.

• IV 5,26 transposition of πε; see also 12,24 and 36,6.

IV 5,16—6,5

πείτμετεχε γαρ ΣΗ οὐγιών  
 2 παὶ ηταγῆ ψιορπή ησετω<sup>18</sup>τη  
 μπούποραψη ΣΗ ουχρόνος·  
 4 <sup>19</sup>χε εβολ ζιτη κεογα εμαψι λα<sup>20</sup>γ  
 πετογι χι μμοφ γαρ επογψαπ' πε  
 6 <sup>21</sup>φψαατ γαρ άη ηδι πετο ηψω<sup>22</sup>ρπ εροψ'

8 χεκαας εψναχι εβολ <sup>23</sup>ζιτοοτψι  
 παὶ γαρ εψειορμ Νψωψ <sup>24</sup>ογαατψ  
 10 Νψραὶ ΣΗ πεφογειν

12 <sup>25</sup>[ . . . . . ] γαρ ουμερεθος πε  
<sup>26</sup>ουηταψ μπακεραιος πε ηατψψι<sup>27</sup>  
 14 <sup>27</sup>ογαιων πε εψή ηνογαιων

16 <sup>6</sup>ογωη<sup>28</sup> πε εψή ηογωη<sup>29</sup>  
 ουμα<sup>30</sup>καριος πε εψή ηογμητμα<sup>31</sup>καριοс  
 18 ογρωψис πε εψή ηογсооуη  
 ογагаеос πε εψή ηογмнт<sup>32</sup>агаеос·

20

2 οὐχ οἰον χε οιγνταρ  
 4 ἀλλαὶ <sup>11</sup>χε γῆ μπεζμοτ  
πεζμοτ ετ†  
 6 μ' ιπογειν ὑλμετρητον  
ΟΥ ιπετ<sup>12</sup>ι' ιναχοοφ ηακ ετβε πιαττιασοφ ει<sup>13</sup>τημμαу  
 8 παι πε πεινε ιηπιογειν  
ικατα θε ετναεψυοει ημοс  
 10 ιηιм "Γαρ ερνοει ημοц εне<sup>14</sup>  
τηнахо<sup>15</sup>ос ерок  
 12 κατα θε εтнaеψuoei ηмoс<c> <sup>16</sup>тнaxooc  
пeфaiωn oγaфoap托c pе  
 14 <sup>17</sup>еqдapк eфmtan ηmоc շm pикaрaq  
"петшюoт շaтh նnкe ηim  
 16 тапе <sup>18</sup>нaиωn тироу  
 18 χe тeфmтaгaθoс xo<sup>19</sup>рhгeи нaиωn тироу  
eψuapе εyn <sup>20</sup>лaзay շaтh  
 20 ηn лaзay ηmоn coouн

2 —<sup>11</sup> not (οὐχ) on the basis (οἶν) that {he possesses,  
 4 but (ἀλλά) <sup>12</sup> on the basis that he gives the gift—  
the {gift which gives}  
 6 <sup>13</sup> the immeasurable (δύέ τρητον) light.  
What am I <sup>14</sup> to say to you about that [incomprehensible] One?  
 8 <sup>15</sup> This is (only) the likeness of the light:  
<sup>16</sup> as (κατά) I will be able to understand (νοεῖν)  
 10 <sup>17</sup>—for (γάρ) who does ever understand (νοεῖν) him—  
I will speak <sup>18</sup> to you.  
 12 As (κατά) I will be able to understand (νοεῖν) <sup>19</sup> I will speak.  
His aeon (αιών) is indestructible (ἀδόθορτος),  
 14 <sup>20</sup> at rest, reposing in silence,  
<sup>21</sup> the One who is prior to everything.  
 16 (He is) the head <sup>22</sup> of every aeon (αιών),

18 because his goodness (δύαθός) <sup>23</sup> provides (χορηγεῖν) all aeons (αιών),  
—if there exists <sup>24</sup> anything beside him.  
 20 No one of us knows <sup>25</sup> the attributes

2 <sup>26</sup>οὐχ οἰον χε οιγнtаr  
 4 αλλ' α γοι<sup>27</sup>он χе γ†  
πнaе εтнaе πeζmоt <sup>28</sup>(ε)т† շmоt  
 6 πoγoин nатшitq  
26'eeиnaxe οy ηak εтвнhtq π(и)2atтaշoq  
 8 πai πe πeиnε ηpo[γ]3oин  
πroс πeтnabмbom enoi <sup>29</sup>ηmоq  
 10 ηim Γaр pеtнanoei ηmоq εne<sup>2</sup>  
 12 κaтa θe εтnаeψu  
пeфaiωn oγaфoap托c pе  
 14 eфqн oγaбraցt eфmton <sup>30</sup>ηmоq շn oγaբaրaq  
пetшuoт շaтh մptнr  
 16 тапe ae ηai<sup>10</sup>ωn ηim pе  
 18  
eψuжe οyn κeզwib<sup>11</sup>շaтh  
 20 ηnοn Гaр մpeлaзay ն<sup>12</sup>շhтn coуωn

2 —<sup>20</sup> not (οὐχ) on the basis (οἶν) that he possesses,  
 4 but (ἀλλά) <sup>21</sup> on the basis that he (οἶν) that he gives—  
the mercy-giving mercy, <sup>22</sup> the gift which gives the gift,  
 6 the immeasurable light.  
 26' What am I to say to you about him, the <sup>2</sup> incomprehensible One?  
 8 This is (only) the likeness of the light:  
<sup>3</sup> to (πρός) the point that I will be able to understand (νοεῖν)  
 10 <sup>4</sup>—for (γάρ) who will ever understand (νοεῖν) <sup>5</sup> him—  
 12 thus (κατά) I will be able to  
His aeon (αιών) is indestructible,  
 14 <sup>7</sup> at rest, reposing <sup>8</sup> in silence,  
the One who is <sup>9</sup> prior to everything.  
 16 He (+ძe) is the head <sup>10</sup> of every aeon (αιώն),  
 6 speak with you.

18 —if there exists anything <sup>11</sup> beside him.  
 20 For (γάρ) no one <sup>12</sup> of us knew the attributes

\* III 6,15 The final Ν was probably indicated by a superlinear stroke. • III 6,24 corr. Ν over C.



III 6.25—7.14

BG 26,12—27,7

<sup>23</sup>ΝΑΠΙΑΤΩΣΙΤΨ ΕΤΗΜΑΥ2 ΕΙΜΗ[ΤΙ] 7<sup>1</sup>ΕΠΕΝΤΑΨΟΥΩΣ 2Μ ΠΕΤΗΜΑΥ

4 ΠΕΝΤΑΨΙΧΟΟΣ ΕΡΟΝ

ΝΤΟΨ ΕΤΗΝΟΕΙ ΝΜΟΨ ΜΙΝ ΜΜΟΨ

6 2Μ ΠΟΥΟΞΙΝ ΕΤΚΩΤΕ Σ<sup>1</sup>ΡΟΨΕΤΕ ΝΤΟΨ ΠΕ ΤΠΗΓΗ ΜΜΟΥ Ν<sup>3</sup>ΩΝΖ8 ΠΟΥΟΞΙΝ ΕΤΗΜΗ<sup>2</sup> ΝΖΙΛΕΙΚΡΙΝΕΣ·ΜΝ Τ<sup>1</sup>ΠΗΓΗ Ν<sup>3</sup>ΤΕ ΠΕΤΗΝΖ10 ΕΣ<sup>2</sup>Ρ ΜΟΟΥ <sup>3</sup>ΕΦΟΝΖ ΕΒΟΛ [ΝΖΗΤC]ΝΕΨΕΤΙΧΟΡΗ<sup>4</sup>[ΓΕΙ ΝΖΑΙΩΝ ΤΗΙΡΟΥ

12 ΜΗ ΝΕΥΚΟΣ'[ΜΟC]

·ΓΥΩ ΖΗ [ΜΟΙ]<sup>5</sup> ΝΙΜ ΤΕΨΙΚΩΝ <sup>10</sup>ΜΜΙΙΝ ΜΜΟΨ14 ΕΨΝΑΥ ΕΡΟΣ <sup>2</sup>Μ16 ΠΤΜΟ<sup>11</sup>ΙΟΥ ΝΟΙΓΟΞΙΝ ΝΚΑΘΔΡΟΝ  
ΕΤΚΩΤΕ Ε<sup>12</sup>ΡΟΨ]

18 ΑΓΩ ΤΕΨΕΝΝΟΙΑ ΑΣΡ ΟΥΖΩΒ

·<sup>13</sup>ΑΣΟΥΓΩΝΖ ΕΒΟΛ·20 ΑΣΑΖΕ ΕΡΑΤC ΜΠΕΨ<sup>14</sup>[ΜΤΟ] ΕΒΟΛ.

of that immeasurable One

2 except (ει<sup>1</sup> μήτι) 7<sup>1</sup> [for him who dwelt in him],4 who <sup>2</sup> [told it to us].It is he who contemplates (νοεῖν) <sup>3</sup> [himself alone6 in his light] which surrounds <sup>4</sup> [him,namely, the spring (πηγή)] of <sup>5</sup> [living] water,

8 the light full] of purity (εἰλικρινῆς),

·<sup>6</sup> [and the] spring (πηγή) [of the Spirit (πνεῦμα)],10 which poured forth <sup>7</sup> living water from [it].He provided (έπιχορηγεῖν) <sup>8</sup> [all] aeons (αιών)

12 and their worlds (κόσμος).

·<sup>9</sup> And in every [direction] he perceives his <sup>10</sup> own image (εἰ κών)

14 in

16 the pure (καθαρόν) <sup>11</sup> light-water  
which surrounds <sup>12</sup> [him].

18 And his thought (έννοια) became actual

·<sup>13</sup> and [she] came forth20 and attended <sup>14</sup> him

• III 7.1 There is no room for ΝΖΗΤC in the lacuna (cf. 10.9). • III 7.2 ΝΜΟΨ for ΜΜΟΨ. • III 7.5 The expected stroke over Ν<sup>3</sup> is in a lacuna.  
• III 7.12 corr. Β over Α.

## ΝΑΠΙΑΤΩΣΙΤΨ

2 <sup>11</sup>ΕΙΜΗΤΙ ΕΠΕΝΤΑΨΟΥΩΣ <sup>12</sup>ΝΖΗ<sup>13</sup>ΤΨ

4 ΝΤΟΨ ΠΕΝΤΑΨΔΕ ΝΑΙ ΕΡΟΝ

·<sup>15</sup>ΝΤΟΨ ΕΤΝΟΙ ΗΜΟΨ ΟΥΖΑΨ6 <sup>16</sup>2Μ ΠΕΨΓΙΔΙΟΝ ΝΟΥΟΞΙΝ ΕΤ<sup>17</sup>ΚΩΤΕ ΕΡΟΨΕΤΕ ΝΤΟΨ ΠΕ ΤΠΗ<sup>18</sup>Η ΜΜΟΟΥ ΝΩΝΖ8 ΠΟΥΟΙΝ ΕΤ<sup>19</sup>ΜΗ<sup>2</sup> ΝΤ<sup>20</sup>ΒΟΤΠΗΓΗ ΝΤΕ ΠΕ<sup>21</sup>ΠΗΝΔ10 ΑΣΖΑΤΕ ΕΒΟΛ 2Μ ΠΤΜΟΨ[Υ] <sup>21</sup>ΕΤΟΝΖ ΝΤΕ ΠΟΥΟΙΝ  
ΑΓΩ ΝΕ<sup>22</sup>ΧΟΡΗΓΕΙ ΝΑΙΩΝ ΝΙΜ12 ΜΗ <sup>23</sup>ΚΟΣΜΟC·<sup>24</sup> ΣΜΟΤ ΝΙΜ [Α]ΨΝΟ<sup>25</sup>ΕΙ ΝΤΕΨΓΙΚΩΝ ΟΥΖΑΨ14 ΕΨΝΑΥ <sup>26</sup>ΕΡΟΣ <sup>27</sup>Μ16 ΠΤΜΟΟΥ ΝΟΥΟΞΙΝ <sup>28</sup>ΝΚΑΘΔΡΟΝ  
ΕΤΚΩΤΕ ΕΡΟΨ18 ΑΓΩ<sup>29</sup> ΑΤΕΨΕΝΝΟΙΑ <sup>30</sup> Ρ ΟΥΖΩΒ·<sup>31</sup>ΑΣΟΥΓΩΝΖ ΕΒΟΛ20 ΑΣΑΖΕΡΑΤC <sup>32</sup>ΜΠΕΨ<sup>33</sup>ΗΤΟ ΕΒΟΛ [ΕΒΟΛ]

of that immeasurable One

2 <sup>13</sup> except (ει<sup>1</sup> μήτι) for him who dwelt <sup>14</sup> in him,

4 It is he who told us these things.

·<sup>15</sup> It is he who contemplates (νοεῖν) himself6 <sup>16</sup> in his own (ἴδιον) light which <sup>17</sup> surrounds him,  
namely, the spring (πηγή) <sup>18</sup> of living water,8 the light <sup>19</sup> full of purity.The spring (πηγή) of the <sup>20</sup> Spirit (πνεῦμα)10 poured forth from the <sup>21</sup> living water of the light.And he <sup>22</sup> provided (χορηγεῖν) all aeons (αιών)12 and <sup>23</sup> worlds (κόσμος).In every direction <sup>2</sup> he perceived his own image (εἰ κών)14 by seeing <sup>3</sup> it in16 the <sup>4</sup> pure (καθαρόν) light-water

which surrounds him.

18 And <sup>5</sup> his thought (έννοια) became actualand she <sup>6</sup> came forth20 and attended <sup>7</sup> him

II 4,16-29

IV 6,18—7,4

αγώ οὐτοῦμε τὸν <ἀν><sup>17</sup> οὐ νατσιτὶ<sup>1</sup>  
 2 εἰμιτὶ απεντάσογων εβολή<sup>18</sup> εβολη νητη<sup>1</sup>  
 ετε παι πε πιειωτ<sup>1</sup>  
 4 παι γαρ πε<sup>19</sup> ταχοος ερον ςωων<sup>1</sup>  
 ἔντοφ γαρ ετβουτ<sup>1</sup> ε<sup>20</sup>ροφ ογατ<sup>1</sup>  
 6 ςραὶ ȝm πεφογοειν ετκτην ε<sup>21</sup>ροφ  
 ετε παι πε τπηγη μπμοο γων<sup>1</sup>  
 8

10 αγω <sup>22</sup>εφτ νναιων τηροу<sup>1</sup>  
 12 αγω ȝn смот' ним' εφе<sup>23</sup> [ωρм нса] тевжикѡн  
 14 εφиаяг ерос ȝra(i)<sup>24</sup> [зн тпигн нте пепна  
 εфиогауе ȝm πεφ<sup>25</sup> [ογоен ммоу]  
 16 εтզн тпигн нте пмо<sup>26</sup> [оу] ногоен εттввн<sup>1</sup>  
 εтктну<sup>1</sup> еро<sup>1</sup>  
 18 αγω <sup>27</sup> [тевенноиа асшвапе ноу]շաբ<sup>1</sup>  
 αγω асбвап<sup>1</sup> <sup>28</sup>εвол  
 20 нбі таї εтдзоговн<sup>1</sup> εвол մпевմ<sup>29</sup> [то] εвол

and we] do not understand what <sup>17</sup> [is immeasurable],  
 2 except (*εἰ μήτι*) for him who came forth <sup>18</sup> [from] him,  
 namely (from) [the] Father.  
 4 For (γέρ) it is he <sup>19</sup> who [told] it to us [alone].  
 For (γέρ) it is he who contemplates <sup>20</sup> him[self]  
 6 in his light which surrounds <sup>21</sup> [him],  
 namely the spring (πηγή) [of] living water.  
 8

10 And <sup>22</sup> it is he who provides [all] the [aeons (αιών).]  
 12 And in every direction he <sup>23</sup> [perceives] his image (είκών)  
 14 by seeing it <sup>24</sup> in the spring (πηγή) of the [Spirit (πνεῦμα)].  
 It is he who puts his desire in his <sup>25</sup> [water]-light  
 16 [which is in the] spring (πηγή) of the <sup>26</sup> [pure light]-water  
 [which] surrounds him.  
 18 And <sup>27</sup> [his thought (έννοια) became] actual  
 and she came forth,  
 20 <sup>28</sup> [namely] she who had [appeared] before him

2 <sup>16</sup>ειμιτὶ ειπεντάφιογων εвол | <sup>17</sup>նշիտ<sup>1</sup>  
 ε[τε] παι πε [пишт]  
 4 παι γαρ <sup>20</sup>пептағицојос εроп [շωան  
 нтоվ] <sup>21</sup>γар εт' [б]иωшт<sup>1</sup> еро<sup>1</sup> [օյձակ]  
 6 нշրայ <sup>22</sup>շմ πεфօցօеин εт' [к]тиноу εро<sup>1</sup>  
<sup>23</sup>εтє παι πε т' [п]игн м[п]мооу н<sup>24</sup>ան<sup>1</sup>  
 8

10 αγω εփт ննալլան тηրոյ<sup>1</sup>  
 12 <sup>25</sup>αγω ȝn смот' ним εփеиωрм нса] <sup>26</sup>тевжикѡн  
 14 εփиаяг εiros нշրայ <sup>27</sup>զն тпигн нте пепна  
 εփօցօաւе] <sup>28</sup>շմ πεфօցօеин մմօոу  
 16 εтզн тпигн нте пмооу [ногоен εт7<sup>1</sup>тввноу  
 εтктну<sup>1</sup> еро<sup>1</sup>  
 18 αγω тев' [енноиа асшвапе ноу]շաբ<sup>1</sup>  
 α[ց]ա աс' [բ]ալպ εвол  
 20 нбі таї εтдзоговн<sup>1</sup> 'εвол մпевմ[то] εвол

\* II 4,16 haplography. • II 4,25 [Ν]ΤΤΗН was crossed out before ΡΗ (homoioteleuton).  
 • IV 6,19 homoioteleuton (from ΕΝΕΤΟ to ΕΝΕΤΟ). • IV 6,26 short line; ȝN could still have fitted.

III 7,14-23

BG 27,7-19

ζὴν περιλαμπτικὸν οὐκούσειν

2 ετεῖς τοῦ περιλαμπτικοῦ στόματος οὐκανήκα νημ:

4 τεπρονοία  
επρογοειν ζὴν πογοειν8 οὐκούσειν μπαχοράτος  
ττελια ηδυηηναμιс  
10

τβαρβηλοн

12 παιων εταχηк 20(εβο)λ

14 πεοοу' εαт' εооу нац

16 χε εвол 21(τοот)п акоуашнг εвол  
аյш аст' εооу 22(нац):

18 τεει τε τεгоуеите нененоиа 23(τεφ)зикѡн

20

in his brilliance (λαμπτικῶν) <sup>19</sup> of [light].2 She is the power (δύναμις) who <sup>16</sup> [is] before the All,4 the Providence (πρόνοια) <sup>17</sup> [of the] All,  
who shines in the light

6

8 of <sup>18</sup> [the image (εἰκών)] of the invisible One (ἀόρατος),  
the perfect (τελεία) <sup>19</sup> power (δύναμις).

10 Barbelon,

12 the perfect aeon (αιών),

14 <sup>20</sup> the glory glorifying him,16 since <sup>21</sup> she had come forth because [of] him.And she glorified <sup>22</sup> [him].18 She is the first Thought (ἐννοία), <sup>23</sup> [his] image (εἰκών).

20

ζην τλαμπη<sup>8</sup>δων μπογοεин2 ετεῖς ται τε τ<sup>9</sup>бом εт<sup>10</sup>зати м<sup>11</sup>тири<sup>12</sup>  
н<sup>13</sup>тасоу<sup>14</sup>шнг εвол4 ετεῖς ται τε π<sup>15</sup>ропони<sup>16</sup>а εт<sup>17</sup>ахи<sup>18</sup> εвол н<sup>19</sup>те п<sup>20</sup>тири<sup>21</sup>  
п<sup>22</sup>оу<sup>23</sup>оин

6 πεине μποгоеин

8 θικѡн 19μπαтнаг εроц  
εтє нтос тe т<sup>14</sup>бом н<sup>15</sup>телiа

10

τβарбηлaш

12 πai<sup>15</sup>шнг εт<sup>16</sup>ахи<sup>17</sup> εвол μ<sup>18</sup>пeoоy14 εct<sup>19</sup>εооу нац16 χе акоуашнг εвол 17н<sup>18</sup>нти<sup>19</sup>  
аյш асноei ммоq18 н<sup>20</sup>тос тe т<sup>21</sup>е<sup>22</sup>гоуеите н<sup>23</sup>неноиа 19т<sup>24</sup>зикѡн

20

in the brilliance (λαμπτικῶν) <sup>8</sup> of the light.2 She is the <sup>9</sup> power who is before the All,  
who came <sup>10</sup> forth.4 She is the <sup>11</sup> perfect Providence (πρόνοια) of the All,  
the <sup>12</sup> light,  
6 the likeness of the light,8 the image (εἰκών) <sup>13</sup> of the invisible One,  
<sup>14</sup> the perfect (τελεία) power,10 Barbelo,  
12 the <sup>15</sup> perfect aeon (αιών) of glory,14 <sup>16</sup> glorifies him,16 since she had come forth because <sup>17</sup> of him.  
And she knows (νοεῖν) him.18 <sup>18</sup> She is the first Thought (ἐννοία), <sup>19</sup> his image (εἰκών).

20

• III 7,15 corr. Δ over Τ and Ν<sup>1</sup> over Δ (?). • III 7,19 corr. Β<sup>2</sup> over Δ. • III 7,20 ΝΔ was crossed out under ΠΕΟΟY.

II 4,29—5,6

- 2 ΣΜ πρριε ΝΤΕΙ πεφ'ογοειν  
2 ΤΑΙ ΤΕ<sup>10</sup> ΤΨΥΟΡΠ ΝΔΟΜ ΝΤΑΣΩΨΙΑΠΕ ΣΑΤΟΥΓΕΣΗ ΤΗ<sup>11</sup> ΙΡΟΥ  
ΝΤΑΣΟΥΓΩΝΣ ΕΒΟΛ ΣΜΙ ΠΕΦΜΕΕΥΕ
- 4 ΕΤΕ<sup>12</sup> ΤΑΙ ΤΕ ΤΠΡΟΝΟΙΑ  
ΠΙΕΦΟΥΟΓΟΕΙΝ Ε<sup>13</sup> ΤΡ ΟΥΟΕΙΝ
- 6 ΣΜ ΠΕΙΝΕ ΝΤΕ ΠΕΦΙΟΓΟΕΙΝ  
ΤΒΟΜ<sup>14</sup> ΧΕΤΣΗΚ ΕΒΟΛ
- 8 [Ε]ΤΕ ΤΑΙ ΙΤΕ ΘΙΚΩΝ ΜΠΙΑΤΝΑΥ<sup>15</sup> ΙΕΡΟΥ  
ΜΠΙΑΡΘΕΝΙΚΟΝ ΜΠΝΑ ΕΦΧΗΚ<sup>16</sup> ΕΒΟΛ
- 10 Σ<sup>17</sup> ΤΨΥΟΡΠ ΝΔΟΜ<sup>18</sup>  
ΠΕΟΟΥ ΝΒΑΡΒΗΛ<sup>19</sup>
- 12 ΠΕΟΟΥ Σ<sup>1</sup>ΕΤΣΗΚ<sup>20</sup> ΕΒΟ[Λ]Ι ΣΝ ΝΑΙΩΝ  
ΠΕΟΟΥ ΜΠΟΥ<sup>21</sup> ΖΩΝ ΕΒΟ[Λ]<sup>22</sup>
- 14 Σ[Ι]C<sup>23</sup> ΕΟΙΟΙ<sup>24</sup> ΜΠΙΠΑΡΘΕΝΙΚΟΝ Σ<sup>25</sup> ΜΠΝΑ  
ΔΥΩ ΕΕΣΜΟΥ ΕΡΟ<sup>26</sup>
- 16 ΣΕ ΕΤΒΗΤ<sup>27</sup> ΑΣΚΟΥΓΩΝΣ ΕΒΟΛ
- 18 ΠΑΙ ΠΕ ΠΨΥΟΡΠ<sup>28</sup> ΗΜΕΕΥΕ<sup>29</sup> ΉΝΤΕΦΓΙΚΩΝ  
ΑΣΦΥΑΠΕ ΜΗΜΗΤΡΑ ΜΠΤΗΡ<sup>30</sup>
- 20 ΣΕ ΝΤΟΣ Ε[С]ΙΟ ΝΨΥΟΡΠ<sup>31</sup> ΕΡΟΟΥ ΤΗΡΟΥ:
- <sup>19</sup> in [the shine of] his light.  
2 This is <sup>20</sup> the first [power, which was] before the All,  
<sup>21</sup> and [which came] forth from his mind.  
4 She <sup>22</sup> [is the] Providence (πρόνοια) of the All  
—her light <sup>23</sup> [shines]  
6 like his] light—  
the [perfect] <sup>24</sup> power  
8 who is [the] image (εικών) of the invisible,  
<sup>25</sup> virginal (παρθενικόν) Spirit (πνεῦμα) who is perfect.  
10 <sup>26</sup> [The first power],  
the glory of Barbelo,  
12 the perfect <sup>27</sup> glory in the aeons (αιών),  
the glory of the <sup>28</sup> revelation,  
14 she glorified the virginal (παρθενικόν) <sup>29</sup> Spirit (πνεῦμα)  
and it was she who praised him,  
16 for because of him <sup>30</sup> she had come forth.
- 18 This is the first Thought, <sup>31</sup> his image (εικών);  
she became the womb (μήτρα) of everything,  
20 <sup>32</sup> for it is she who is prior to them all,

IV 7,4-20

- ΣΜ [Π]ΡΡΙΙΕ ΝΤΕ ΠΕΦΟΥΟΓΟΕΙΝ<sup>33</sup>  
2 ΤΑΙ ΤΕ ΤΨΥΟΡΠ<sup>34</sup> ΝΔΟΜ ΝΤΑΣΩΨΙΑΠΕ ΣΑΤΕΥΓΕΣΗ ΤΗ<sup>35</sup> ΙΡΟΥ  
ΝΤΑΣΟΥΓΩΝΣ<sup>36</sup> ΕΒΟΛ ΣΜ [ΠΕΦ]ΜΕ<sup>37</sup> ΙΕΥΕ
- 4 ...  
...  
6 ...  
...  
8 ...  
...  
10 ...  
...  
12 ...  
...  
14 ...  
...  
16 ...  
...  
18 ...  
...  
20 ΣΕ ΝΤΟΣ <sup>38</sup> ΙΕΦΟ ΝΨΥΟΡΠ ΕΡΟΟΥΓ ΤΗΡΟΥ:
- 
- Irenaeus, *Adv. Haer.* 1.29  
2 (*superscript numbers refer to line numbers in Appendix 4*)
- 4
- 6 <sup>7</sup> Certain ones of them propose that  
8 there is a certain unaging aeon (see 12.8: III and BG only)  
<sup>8</sup> in a virginal Spirit
- 10 whom (ref. virg. Sp. see 12,3) they call Barbelo.
- 12 <sup>9</sup> They say that a certain unnameable Father (see 6.18-19)  
also exists there;
- 14 <sup>10</sup> that he willed to reveal himself (see 10,15: II only) to Barbelo;
- 16
- 18 <sup>11</sup> and that this Thought came forth (see line 3)
- 20

III 7,23—8,10

BG 27,19—28,10

- 2 ασωπε ήογογειτ Ἄ[ρωμ]ε  
ετε ἑτοι πε ππνα ἡπαρθενι<sup>8</sup>κον  
4 πψομτ σοοyt  
πψомнt) <sup>2</sup>ηγмноc  
6 πψомнt нрн  
твои<sup>1</sup>ннт ндунамic  
8 παιωн εμεψр շլ'λо հոյշօօ|yt сշиме  
ентаզпроi'εլөе ևол |շн тեզпронօиа  
10

- 12 αсaij'ти մmoq  
  
14 նինi տbaրвiմaօn  
|e† nac| ՚nouյրp ՚n|cooyn|  
16 այս ագ|կata|<sup>1</sup>neցe  
նտерէկ|կataնjeցe  
18 ա|պսրt| ՚ncooyn օյան|շ ևол| nաq  
εվլշe εլ'րաթq մն տենnoiՃ  
20 եte տепроiноi տe|

- 2 She became a first <sup>2</sup> [Man]  
who is the virginal (παρθενικόν) Spirit (πνεῦμα).  
4 8<sup>1</sup> the [thrice-male,  
the thrice-] <sup>2</sup> praised (ὕμνος).  
6 [the thrice-named,  
the thrice] <sup>3</sup>-powerful (δύναμις),  
8 the andro[gynous <sup>4</sup> unaging aeon (αιών),  
[who] <sup>5</sup> came forth (προηλθεῖν) [from his providence (πρόνοια)].  
10

- 12 [And Barb]elon [requested (αιτεῖν)] <sup>6</sup> from him  
  
14  
[to grant her] <sup>7</sup> fore[knowledge].  
16 And he <sup>8</sup> consented (κατανεύειν).  
When he had consented (κατανεύειν),  
18 <sup>9</sup> [Fore]knowledge came [forth] for him  
and [stood in attendance] <sup>10</sup> together with Thought (Հնուա),  
20 which is Providence (πρόνοια).

• III 8,3 The expected form is the fem. ψωμтe (cf. 16,13).

• BG 28,6 Ms reads նաq.

- 2 αсшапе нoγзoу<sup>20</sup>еit ՚nршme  
еte пeпnа мpaр<sup>21</sup>θeниkoн pе  
4 πψомтσooyt  
πa τ28<sup>1</sup>ψoимnте ՚nбom  
6 πψомнt нrՃn|  
<sup>2</sup>πψомнt ՚nշpо  
8 πaiѡn ete <sup>3</sup>meψр շl'լo фoутcշime  
ntaզ'ei ևol ՚n тeզpronoia  
10

- 12 аց'ձitи ևol շiտotq  
  
14 նiնi տbaրvհaօn  
e† na<c> ՚nouյրp ՚nco<sup>7</sup>oyn  
16 ագկatանeցe  
նtareպkա<sup>8</sup>tanеցe  
18 ալψoрp ՚ncooyn օյ'անշ ևol  
ազwշeratq մn tен<sup>10</sup>noiՃ  
20 եte տepronoia te

- 2 She became a first <sup>20</sup> Man  
who is the <sup>21</sup> virginal (παρθενικόν) Spirit (πνεῦμα)  
4 the thrice-male,  
the thrice- <sup>28</sup><sup>1</sup> powerful,  
6 the thrice-named,  
<sup>2</sup>the thrice-begotten,  
8 the androgynous <sup>3</sup> unaging aeon (αιών),  
who <sup>4</sup> came forth from his providence (πρόνοια).  
10

- 12 And Barbelo <sup>5</sup> requested (αιτεῖν) from him  
  
14  
to grant <her> foreknowledge.  
16 <sup>7</sup> He consented (κατανεύειν).  
When he had <sup>8</sup> consented (κατανεύειν),  
18 Foreknowledge came <sup>9</sup> forth  
and stood in attendance <sup>10</sup> together with Thought (Հնուա),  
20 which is Providence (πρόνοια),

II 5,6-16

IV 7,21—8,4

ΤΜΗ<sup>7</sup>ΤΡΟΠΑΤΩ<sup>8</sup>  
 2 πψωρπ<sup>9</sup> ήρωμε  
 πίνα ετογ<sup>10</sup>λλαβ·  
 4 πψωμτ<sup>11</sup> <Ν>ζοούτ  
 τψωμτε ήδομ  
 6 πψωμτ<sup>12</sup> ήραν

8 ΝΣΟΙΟΙΥΤ ΣΩΙΜΕ  
 10 αγώ παι<sup>13</sup>ων· ήψα ενε<sup>14</sup> 2η ΝΑΤΝΑΥ εροού  
 αγώ πψωρπ<sup>15</sup> νει εβολ  
 12 α<σ>χαιτει εβολ<sup>16</sup> 2ητή  
 πασχαρατον μπαρθενικον μπίνα  
 14 ετε βαρβηλω τε  
 ατη νας ήνουπριοιγνω<sup>17</sup> cic  
 16 αγώ αφειωρμ<sup>18</sup> ήδι πίνα  
 ήτα[ψει]ιψιρμ<sup>19</sup> Δε  
 18 ασβωλπ<sup>20</sup> εβολ [η]δι τπρογνωσις  
 αγι<sup>21</sup>ω ασαζερατ<sup>22</sup> μη  
 20 τιπρονοια·

the <sup>7</sup>Mother-Father (μητροπάτωρ),  
 2 the first Man,  
 the holy Spirit (πνεῦμα),  
 4 <sup>8</sup> the thrice-male,  
 the thrice-powerful,  
 6 <sup>9</sup> the thrice-named

8 androgynous One,  
 10 and the <sup>10</sup> eternal aeon (αἰών) among the invisible ones,  
 and <sup>11</sup> the first to come forth.  
 12 <She> requested (αἰτεῖν) from  
<sup>12</sup> the invisible (δόρατον), virginal (παρθενικόν) Spirit (πνεῦμα)  
 14 <sup>13</sup> —that is Barbelo—  
 to give her foreknowledge (πρόγνωσις).  
 16 <sup>14</sup> And the Spirit (πνεῦμα) consented.  
 And (δέ) when he had [consented],  
 18 <sup>15</sup> Foreknowledge (πρόγνωσις) came forth,  
 and <sup>16</sup> stood in attendance together with  
 20 Providence (πρόνοια);

\* II 5,8 Ms reads εζοούτ. • II 5,11 Ms reads αψιαιτει.

21|ΤΜΗΤΡΟΠΑΤΩΡ)

2 πψωρπ<sup>9</sup> ήρωμε22πεπνα ετογ<sup>10</sup>λλαβ·4 πψμτ<sup>11</sup>ζοούτ

23τψωμτε ήδομι

6 πψμτ<sup>12</sup>ραν8 Η<sup>24</sup>ζοούτ ΣΩΙΜΕ10 αγώ παιων ήψα ενε<sup>15</sup> 2η ΝΑΤΝΑΥ εριοούαγώ πψωρπ<sup>16</sup> νει εβολ12 ασιράτι εβολ [2]<sup>17</sup>TM  
 πασχαρατον μπαρθενικον μ<sup>18</sup>πνα

14 ετε βαρβηλι τε

α† νας ή<sup>19</sup>ουπρογνωσις16 αγώ αφειωρμ<sup>20</sup> ήδι πνια·  
 ήτα[ψει]ιψιρμ<sup>21</sup> Δε18 ασβωλπ<sup>22</sup> εβολ ήδι τπρογνωσις  
 αγι<sup>23</sup>ω ασαζερατ<sup>24</sup> μη

20 τπρονοια)

*Irenaeus*

2

4

6

8

10 and attended him (see 10,20: III and BG only)

12 <sup>12</sup> and requested

14 foreknowledge.

16

18 <sup>13</sup> When Foreknowledge had come forth,

20

2                   <sup>11</sup>ΝΕϹΤ̄ ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ Μ[ΠΝΑ]  
 4                   <sup>12</sup>ΜΝ ΤΔΥΝΑΜΙC ΕΤΖΗΚ ΕΒΟΛ Τ̄ΒΑΡΒΗΛΟΝ]  
 5                   <sup>13</sup>χε ΝΤΑΓΨΩΠΕ ΕΒΟΛ ΣΙΤΟΟΤ[ΙC]  
 6                   ΠΠΑΛΙΝ ΑΣΑΙΤI  
 ετ̄ ΝΑC ΝΟΥΑΦΘΑΡΙCΙA  
 8                   ΑΥΙ<sup>14</sup>ω ΑΨΚΑΤΑΝΕΥΕ  
 ΝΤΕΡΕΨΚΑΤΑΝΕΥΕ  
 10                  ΑΙ<sup>15</sup>ΤΑΦΘΑΡΙCΙA ΟΥΓΩΝ ΕΒΟΛ  
 ΝΕCΙΑΖΕ ΕΙ<sup>16</sup>ΡΑΤC ΜΝ ΤΕΝΝΟΙΑ  
 12                  ΜΝ ΠΨΥΡΠ Ν[COOYN]  
 "ΕΥΓΤ̄ ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΝΑ ΜΝ Τ]Ι"ΒΑΡΒΗΛΟΝ  
 14                  χε ΝΤΑΓΨΩΠΕ ΕΒΟΙΛ ΣΙΤΟΙ<sup>17</sup>ΟΤC  
 αγω ΑΣΑΙΤI  
 16                  ετ̄ ΝΑC ΝΟΥΨΙΝΖI <sup>18</sup>Ηψα ΕΝΕ2  
 αγω ΑΨΚΑΤΑΝΕΥΕ  
 18                  ΝΤΕΙ<sup>19</sup>ΡΕΨΚΑΤΑΝΕΥΕ  
 απων<sup>20</sup> Ηψα ΕΝΙΕ2<sup>21</sup>ΟΥΓΩΝ ΕΒΟΛ.

2                   εct̄ <sup>11</sup>ΕΟΟΥ ΜΠΑΤΝΑΥ ΕΡΟQ  
 4                   ΜΝ ΤΤΕ<sup>12</sup>ΛΙΟC ΝΔΥΝΑΜΙC ΤΒΑΡΒΗΛΩ  
 χ[ε] <sup>13</sup>ΑΨΨΩΠΕ ΕΒΟΛ ΣΙΤΟΟΤC  
 6                   ΠΠΑΛΙΝ <sup>14</sup>ΑΣΑΙΤI Νδι ΤΕΕΙBOM  
 ετ̄ ΝΑC Ν[Τ]Ι<sup>15</sup>ΑΦΘΑΡΙCΙA  
 8                   ΑΥΙω ΑΨΚΑΤΑΝΕΥΕ  
 ΝΤΑΡΕΨΚΑΤΑΝΕΥΕ  
 10                  (Ν)ΤΑΦΘΑΡΙ<sup>17</sup>CΙA ΑΣΟΥΓΩΝ ΕΒΟΛ  
 ΝΑCΙΑΖΕ<sup>18</sup>ΡΑΤC ΜΝ ΤΕΝΝΟΙΑ  
 12                  ΜΝ ΤΕΠΡΙΟI<sup>19</sup>ΓΝΩCΙC  
 εct̄ ΕΟΟΥ ΜΠΑΤΝΑ[Y] <sup>20</sup>ΕΡΟQ ΜΝ ΤΒΑΡΒΗΛΩ  
 14                  χε ΑΣΨΙΩ<sup>21</sup>ΠE ΕΤΒΗΗTC  
 ΑΣΑΙΤI  
 16                  εt̄ ΝΑ[C] <sup>29</sup>ΜΠΩΝ<sup>2</sup> ω2 ΕΝΕ2  
 ΑΨΚΙΑΖΤΑ<sup>3</sup>ΝΕΥΕ  
 18                  ΝΤΑΡΕΨΚΑΤΑΝΕΥΕ  
 αψογων<sup>4</sup> ΕΒΟΛ Νδι ΠΩΝ<sup>4</sup> ω2 ΕΝΕ2

2                   <sup>11</sup> She glorified the invisible (άόρατον) [Spirit] (πνεύμα)  
 4                   <sup>12</sup> and the perfect power (δύναμις), [Barbelon],  
 5                   <sup>13</sup> since she had come into being because of her.  
 6                   <sup>14</sup> She requested (αι τεῖν) again (πάλιν)  
 to grant her indestructibility (άφθαρσία),  
 8                   [and] <sup>15</sup> he consented (κατανεύειν).  
 When he had consented (κατανεύειν),  
 10                  <sup>16</sup> Indestructibility (άφθαρσία) came forth  
 and stood in attendance <sup>17</sup> together with Thought (έννοια)  
 12                  and Foreknowledge.  
 " <sup>18</sup> They glorified the invisible (άόρατον) Spirit (πνεύμα)  
 14                  and <sup>19</sup> Barbelon since they had come into being [because of] <sup>20</sup> her.  
 And she requested (αι τεῖν)  
 16                  to grant her <sup>21</sup> eternal life.  
 And he consented (κατανεύειν).  
 18                  And when <sup>22</sup> he had consented (κατανεύειν),  
 Eternal Life <sup>23</sup> came forth;

2                   <sup>11</sup> glorifying the invisible One  
 4                   and the <sup>12</sup> perfect (τέλειος) power (δύναμις), Barbelo,  
 since <sup>13</sup> they had come into being because of her.  
 6                   <sup>14</sup> This power requested (αι τεῖν) again (πάλιν)  
 to grant her <sup>15</sup> indestructibility (άφθαρσία),  
 8                   and he consented (κατανεύειν).  
 " <sup>16</sup> When he had consented (κατανεύειν),  
 10                  Indestructibility (άφθαρσία) <sup>17</sup> came forth  
 and <sup>18</sup> stood in attendance together with Thought (έννοια)  
 12                  and <sup>19</sup> Foreknowledge (πρόγνωσις).  
 She glorified the invisible <sup>20</sup> One and Barbelo  
 14                  since she had come <sup>21</sup> into being because of her.  
 And she requested (αι τεῖν)  
 16                  to grant her <sup>29</sup> eternal life.  
 And he <sup>2</sup> consented (κατανεύειν).  
 18                  And when he had consented (κατανεύειν),  
<sup>3</sup> Eternal Life came forth;

• III 8,12-13 ΒΑΡΒΗΛΟΝ must have extended into the margin and the final Ν may have been indicated by a superlinear stroke. • III 8,17 The final Ν was probably indicated by a superlinear stroke.

• BG 28,11 The scribe placed the stroke as if the word was ΝΔΥΝΤΕΛΙΟC "perfection". • BG 28,21 There is a diagonal stroke after ΠΕ extending well below the line.

II 5,16-30

IV 8,5-18

- ταῖ οὐεθίοι) <sup>17</sup>τε ὅμ πιμεεγε  
 2 ἡπιατ'ναγ εροq ἡπαρήθενικον ἡπινα  
   εσ† εοογ ναq  
 4 α|γω<sup>18</sup> τεφбом' ετχнк' εвоi|а вa]рвнлаш  
   зie нj<sup>20</sup>тасçуapе ε|твн|тс  
 6 α|γω оiн асаite|i  
   "εтн нac нo|yMnT)зt|тeк|o  
 8 а|γω аqei<sup>22</sup>ωрm'  
   2M птреi|qeiωрm  
 10 асбωлiп' εвoл <sup>23</sup>нoи тмннтат'т|ек|o  
   а|γω асаqерiзtс мn<sup>24</sup>пмeeгe  
 12 а|γω |t|прогнвciс  
   зc† εooу "мпиаt'нay εр|oiq' мn твaрвнлаш  
 14 тaї ε<sup>25</sup>тaγçуapе еt|вnтиc  
   а|γω асаitei |n|b| твaрv<sup>27</sup>вnлаш  
 16 етн нac нo|yMnG) а|γa |e|neq  
   а|γω "лqeiωрm' нoи pа|qioratоn мtнnа  
 18 а|γω "2M пtреqeiωрm  
   аqбωлiп' εвoл нoи pаwнq <sup>28</sup>а|γa eneG

- 'τaї ογевол te 2M |пmeeгe  
 2 мпиаt'нay εroq мpaрθiенiкоn мpiна  
   'ес† εooу нaq  
 4 |a|γa тeфбом et|з|нк| εвoл вa]рвнлаш  
   ...  
 6 ...  
 8 ...  
 10 ...  
 12 ...  
 14 ...  
 16 ...  
 18 а|γω 2M пtреqeiωрm  
   "аqбωлiп' εb|oi|a нoи pаwнq а|γa eneG
- πa|oρa|<sup>17</sup>ton мtнnа

- she originates from <sup>17</sup> the Thought  
 2 of the invisible, <sup>18</sup> virginal (πoθeниkoн) Spirit (πneñma).  
 She glorified him  
 4 [and] <sup>19</sup> his perfect power, Barbelo,  
   since <sup>20</sup> they had come into being because of her.  
 6 And she requested (ai|teiñ) again  
   <sup>21</sup> to grant her [indestructibility],  
 8 and he consented.  
   <sup>22</sup> When he had [consented],  
 10 Indestructibility <sup>23</sup> [came] forth,  
   and stood in attendance together with <sup>24</sup> Thought  
 12 and Foreknowledge (prógyñwais).  
   She glorified <sup>25</sup> the invisible One and Barbelo,  
 14 <sup>26</sup> the one because of whom they had come into being.  
   And Barbelo requested (ai|teiñ)  
 16 <sup>27</sup> to grant her eternal life.  
   And <sup>28</sup> the invisible (dópatov) Spirit (πneñma) consented.  
 18 And <sup>29</sup> when he had consented,  
   Eternal Life <sup>30</sup> came forth,

- Irenaeus
- 2  
 4  
 6 <sup>14</sup> they requested again,  
 8  
 10 and Indestructibility came forth;

- 12  
 14  
 16  
 18  
   <sup>15</sup> and after that, Eternal Life.

III 8,23—9,8

BG 29,4-14

ἀγῶνεψασε εράτιq

2 εφὶ<sup>14</sup> τὸν οὐρανὸνχιεὶ<sup>9</sup> ἐτεβηῆτες οὐταγιψωπε4 εεραι εἰ<sup>2</sup>κα πογωνὶ<sup>2</sup> εεοι<sup>2</sup> μπαζορατον<sup>1</sup> μπίνα

6

8

10

12

Ναὶ μὲν πιτού θαῖων ἔτε πειωτ'

14 ετέ<sup>15</sup> ιντιού πε περογειτ' ήρωμε  
τζικιών μπαζορατος<sup>1</sup>16 τα<sup>16</sup>ει τε

μην τεννοια

18 μη<sup>17</sup> πιψρπη ήνσοιγν

μην ταφθαρсia

20 μη<sup>18</sup> πιων<sup>2</sup> ήψια ενει<sup>2</sup>

ΜΗ ΤΒΑΡΒΗΛΟΝ

ἀγῶνεψασετού

2 εεψτ τὸν οὐρανὸν

‘εεοι<sup>2</sup> χε αγψωπε ετεβηῆ4 εεραι εεψτ 2μ πογων<sup>2</sup> εεοι<sup>2</sup> μπιατ<sup>1</sup> ηναγ εροι<sup>2</sup> μπίνα

6

8

10

12

ταὶ τε τμε<sup>9</sup>τη<sup>19</sup> ητε ηιαιων μπειωτ14 ετε<sup>10</sup> πιερογειτ ήρωμε πε  
θικων<sup>11</sup> μπατηηγ εροι<sup>2</sup>16 ετε<sup>12</sup> ιντος τε

μην τεννοια

18 μη<sup>13</sup> πιψρπη ήνσοιγνμην ταφθαρ<sup>14</sup>сia20 μη<sup>15</sup> πιων<sup>2</sup> ηψια ενει<sup>2</sup>

ΜΗ ΤΒΑΡΒΗΛΩ

12 ΤΒΑΡΒΗΛΩ

she attended

2 [and]<sup>24</sup> glorified him and Barbelon,  
since 9<sup>1</sup> they had come into being because of her  
4 from<sup>2</sup> the coming-forth of the invisible (άόρατον)<sup>1</sup> Spirit (πνεῦμα).

‘they attended

2 and<sup>3</sup> glorified him and Barbelo,  
6 since they had come into being because of her  
4 7 from the coming-forth of the invisible<sup>8</sup> Spirit (πνεῦμα).

6

8

10

12

These are the pentad of aeons (αἰών) <sup>4</sup> of the Father,14 which is the first<sup>5</sup> Man,

the [image (εἰκὼν) of] the invisible (άόρατος) One.

16 <sup>6</sup>This is Barbelon,  
and Thought (έννοια),18 <sup>7</sup>and Foreknowledge,  
and Indestructibility (άφθαρσία),20 and<sup>8</sup> Eternal Life.

• III 9.1 The diairesis over I is uncertain.

6

8

10

12

This is the pentad<sup>9</sup> of aeons (αἰών) of the Father,14 which is<sup>10</sup> the first Man,  
the image (εἰκὼν)<sup>11</sup> of the invisible One.16 This is<sup>12</sup> Barbelo,  
and Thought (έννοια),18 and<sup>13</sup> Foreknowledge,  
and Indestructibility (άφθαρσία),20 <sup>14</sup>and Eternal Life.

II 5,30—6,7

IV 8,19—9,8

- ἀγώ αἰγαζειράτοι  
 2 ἀγή εοογ "ῆπαχοράτον μίπνα ἀγώ τε] ἡρβηλώ  
 ται ἐνταγψωπε ετ[θητ]  
 4  
 ἀγώ ον ασαιτει "ετή νας ἄτμιμε  
 6 ἀγώ [α]φειωμ πόνι παχοράτον μίπνα  
  
 8 ασῶλπ εβολ πόνι τμηε  
 "ἀγώ αγαζεράτο  
 10 ἀγή εοογ ἑπαχοράτοιν δ' μίπνα ετψηπ  
 μν τεψβ[α]ρβηλώ  
 12 ται ἐνταγψωπε ετθητ  
 ται τε τπεντας ὑπάκων ἄτε πιωτ  
 14 [ε]τε παι πε πψωρπ "ῆρωμε  
 θικων μπιαχοράτιος μίπνα  
 16 ται τε τπρονοια ετε ται τε] βαρβηλώ  
 "ἀγώ πμεεγε  
 18 μν τπρογνωσι  
 ἀγώ ὕμντατ τέκο  
 20 ἀγώ πωνδ ψυ] ενεζ

- and they [attended]  
 2 and glorified <sup>31</sup> the invisible (άόρατον) [Spirit (πνεῦμα)] and Barbelo,  
<sup>32</sup> because of whom they had come into being.  
 4  
 And she requested (αίτειν) again <sup>33</sup> to grant her truth.  
 6 And the invisible (άόρατον) Spirit (πνεῦμα) <sup>34</sup> consented.  
 {IV 8,24-25: And [he consented]. And (δέ) [when he had] consented}  
 8 truth came forth,  
<sup>35</sup> and they attended  
 10 and glorified the invisible (άόρατον), <sup>61</sup> excellent Spirit (πνεῦμα)  
 and his Barbelo  
 12 <sup>2</sup> because of whom they had come into being.  
 This is the pentad (πεντάς) of aeons (αιών) <sup>3</sup> of the Father,  
 14 which is the first <sup>4</sup> Man,  
 the image (εικών) of the invisible (άόρατον) Spirit (πνεῦμα).  
 16 <sup>5</sup> This is Providence (πρόνοια)—which is Barbelo—  
<sup>6</sup> and Thought,  
 18 and Foreknowledge (πρόγνωσις),  
 and <sup>7</sup> Indestructibility,  
 20 and Eternal Life,

• II 6,2 correction Υ above C.  
 • IV 8,19 homoioteleuton (from ἀγ- to ἀγ-). • IV 8,22f conforms to the parallel construction (see II 5,28f.). • IV 8,25 χηκ εβολ is needed for length and fits the wording in II 4,35; the text in II appears to be corrupt.

- 2 "ἀγώ ἀγή εοογ μπαχοράτον μίπνα] <sup>30</sup>ἀγώ τε] βαρβηλώ  
 ται ἐνταγψωπε] <sup>21</sup>ετθητ  
 4  
 ἀγώ ον ασαιτι ε] ναci] <sup>22</sup>ἄτμε  
 6 ἀγώ [α]φειωμ  
 2μ ππρεψ] <sup>23</sup>ειωρμ δε  
 8 (ασῶλπ εβολ πόνι τμε]  
 "ἀγώ αγαζεράτο  
 10 ἀγή εοογ μ] <sup>24</sup>παχοράτοιν μίπνα ετζηκ εβολ]  
<sup>26</sup>μν τεψβ[α]ρβηλώ  
 12 ται ἐνταγψωπε <sup>9</sup>ετθητ  
 ται τε τπεντας ὑπάκων μ] πιωτ  
 14 [ε]τε παι πε πψωρπ πρωμε  
 θικων μπιαχοράτος μίπνα  
 16 ται τε τπρονοια ετε ται τε] βαρβηλώ  
 ἀγώ πμεεγε μιν  
 18 τπρογνωσι  
 ἀγώ ὕμντατ τέκο  
 20 ἀγώ πωνδ ψυ] ενεζ

*Irenaeus*

- 2 <sup>16</sup> That, while Barbelo gloried in them  
 4  
 6  
 8  
 10  
 12  
 14  
 16  
 18  
 20

- 2 παὶ πε πῖογ  
ητει πμητ̄ ηαιων  
4 ήτε <sup>10</sup>πειωτ̄  
αγω ασθωστ̄ εμασω ηδι "τβαρηλον  
6 εσογη επγιλικρινες <sup>12</sup>ηογεοειν  
αγω αστκατο εσογη εροη  
8

10 <sup>13</sup>ασχπο ηογπινεηρ ηογοειν  
εφιεινε μπογοειν ετε ηαιειατ̄  
12 αλ<sup>13</sup>λα ηψηνη αη ηηηηνοδ  
πεει <sup>14</sup>πε πμονογεηηс  
14 ερογωη εвол <sup>15</sup>зм πιωт  
пятугенис ηоуите  
16 <sup>16</sup>пшуре ηшамисе ηтнηηηηт <sup>17</sup>тхрой  
пшлкринес ηоуите  
18 αη<sup>18</sup>телна ηди πпод ηаշоратон ηтпна  
<sup>21</sup>еշրдι εхм πογοεин  
20 πаи ηтакю<sup>22</sup>юнс εвол <sup>23</sup>тշууете ηбом

- 2 This is the <sup>9</sup> androgynous pentad,  
which is the decad of aeons (αιώνι)  
4 of the <sup>10</sup> Father.  
And Barbelon gazed intently  
6 <sup>11</sup> into the pure (εἰλικρινής) <sup>12</sup> light.  
And turned to him  
8

10 <sup>13</sup> and gave birth to a spark (σπινθήρ) of light  
<sup>14</sup> resembling the blessed light,  
12 <sup>15</sup> but (άλλα) he is not equal in greatness.  
This <sup>16</sup> is the only-begotten One (μονογενής),  
14 who came forth <sup>17</sup> from the Father,  
the divine Self-Generated (αὐτογενής)  
16 <sup>18</sup> the first-born Son of all the Father's (sons),  
<sup>19</sup> the pure (εἰλικρινής) light.  
18 <sup>20</sup> And the great invisible (άόρατον) Spirit (πνεῦμα) rejoiced  
<sup>21</sup> over the light  
20 who <sup>22</sup> had proceeded from the first power,

<sup>•</sup> BG 29,17-18 ΜΠΙΑΓΕΝΗΤΟC perhaps to be emended to (Μ)ΠΙΑΓΕΝΗΤΟC; see III. • BG 30,8 haplography.

- 2 ταὶ<sup>15</sup>τε τμεγ̄τ  
ετε<sup>16</sup>ντοq πε πμεγμητ ὑτε νιαι<sup>17</sup>ων  
4 ετε ντοq πε πειωτ ̄πιαγενητοc νειωτ  
λεσβωιψ<sup>18</sup>ψτ εσογυ εροq εματε νοι<sup>19</sup>τ̄βαρβηλω  
6 πιτ̄εво շн оyoин  
30<sup>1</sup>ձc(կ)օտc εշօyn εրօq  
8

10 λεշփո ն՞ոյցտինոհր նօյօin  
մմա<sup>3</sup>կարion  
12 նեզյան Ճe օյին ՚ան շն տմնտնօb  
ուի Պe պմօ'նօրենիc  
14 նեզգոյանշ ևօլ ՚մpiшt  
պայտօրենտօc նnoյ'тe  
16 պշիրե նյր̄տ մմicе մբ<sup>8</sup>թիրq նtε պetնա  
մpoյօiն <Ն>աՃ(ի)<sup>9</sup>կրinec  
18 լգtելան Ճe նոi լգt<sup>10</sup>նայ երօq մpնա  
εշրai εշմ<sup>11</sup> պoյօiն նtազյապe  
20 լալ ն<sup>12</sup>տալի<sup>9</sup> ար̄t նօյօiն ևօլ շն թe<sup>13</sup>շօյeite նbօm

- 2 This <sup>15</sup> is the androgynous pentad,  
which <sup>16</sup> is the decad of aeons (αιών),  
4 <sup>17</sup> which is the Father <sup>18</sup> of the unbegotten (ἀγέννητος) Father.  
Barbelo <sup>19</sup> gazed intently into him,  
6 <sup>20</sup> the pure light.  
30<sup>1</sup> She turned herself to him  
8

10 and gave birth to a <sup>2</sup> spark (σπινθήρ)  
of blessed (μακάριον) light,  
12 <sup>3</sup> but (δέ) he is not equal to her <sup>4</sup> in greatness  
This is the <sup>5</sup> only-begotten One (μονογενής),  
14 who came forth from <sup>6</sup> the Father,  
the divine Self-Generated (αὐτογένητος)  
16 <sup>7</sup> the first-born Son of the <sup>8</sup> All of the Spirit (πνεῦμα)  
of pure (εἰλευτινής) light.  
18 <sup>9</sup> And (έτει) the <sup>10</sup> invisible Spirit (πνεῦμα) rejoiced  
over <sup>11</sup> the light who had come into being.  
20 <sup>12</sup> who had proceeded from the <sup>13</sup> first power.

II 6,7-21

- ἀγω<sup>8</sup> τμε·  
 2 ταὶ τε ππεντας ἥαιων ὑρούτε σχιμε  
 ετε ταὶ τε ταεκας ἥαιων  
 4 ετε παι πε<sup>9</sup> πειωτ<sup>10</sup>  
 αγω αφδωψτ<sup>11</sup> ερούν 2ῆ τβαρθλω  
 6 "2ῆ πογοειν<sup>12</sup> ετ[τ]εβην<sup>13</sup>  
 ετκτην απαζορα<sup>14</sup> τον<sup>15</sup> μπνα  
 8 μη πεφπρε  
 αγω ασκε ογω<sup>16</sup> εροφ  
 10 αφκπο ηογή<sup>17</sup> ηογοειν<sup>18</sup>  
 2ῆ ογοει<sup>19</sup> [η]ε μμητμακαριο<sup>20</sup> ηεινε<sup>21</sup>  
 12 εφψη ωε<sup>22</sup> [αν] μη τεφμητνο<sup>23</sup> ο<sup>24</sup>  
 παι νεογψρογωτ<sup>25</sup> [πε]  
 14 ητμητροπατωρ εαφογων<sup>26</sup> εβολ  
 ετε<sup>27</sup> παι πε φκπιο ογαλτ<sup>28</sup>  
 16 πψρογωτ<sup>29</sup> η<sup>30</sup> τιε [π]ειωτ  
 [πογ]οειν<sup>31</sup> εττεβην<sup>32</sup>  
 18 αφιτεληλ<sup>33</sup> [δ]ε ηοι πα[ζ]ορατον [μ]παρθενικον μπνα  
 20 εγραι εκ<sup>34</sup> [πο]γοειν εταγψωπε<sup>35</sup>  
 20 πετα<sup>36</sup> ωρπ<sup>37</sup> ο[γ]ων<sup>38</sup> εβολ εβολ<sup>39</sup> 2ῆ τψο<sup>40</sup> [π]

and<sup>41</sup> Truth.

- 2 This is the androgynous pentad (πεντάς) of aeons (αιών),  
 9 which is the decad (δεκάς) of aeons (αιών).  
 4 which is<sup>10</sup> the Father.  
 And he looked into Barbelo  
 6 " with the pure light  
 which surrounds the invisible (άόρατον)<sup>12</sup> Spirit (πνεῦμα)  
 8 and (with) his spark,  
 and she conceived<sup>13</sup> from him.  
 10 He begot a spark of light  
 with a light<sup>14</sup> resembling blessedness (μακάριος),  
 12 but (δέ) he does not equal<sup>15</sup> his greatness.  
 This was an only-begotten One  
 14 <sup>16</sup> of the Mother-Father (μητροπάτωρ) who had come forth;  
 17 he is his only offspring.  
 16 the only-begotten One of<sup>18</sup> the Father,  
 the pure Light.  
 18 And (δέ)<sup>19</sup> the invisible (άόρατον), virginal (παρθενικόν) Spirit  
 (πνεῦμα) rejoiced<sup>20</sup> over the light who had come into being,  
 20 who had proceeded<sup>21</sup> from the first power

• IV 9,21 reads "the only offspring."

IV 9,8-28

- ἀγω τμε  
 2 ταὶ τε ππεντας ἥαιων ὑρούτε σχιμε  
 ειτε<sup>10</sup> ται τε ταεκας ἥαιων  
 4 ετε παι<sup>11</sup> πειωτ<sup>12</sup>  
 αγω αφδωψτ<sup>13</sup> ερούν 2ῆ τβαρθλω  
 6 2ῆ πογοειν<sup>14</sup> ετ[τ]εβην<sup>15</sup>  
 ετκτην απαζορα<sup>16</sup> τον<sup>17</sup> μπνα  
 8 μη πεφπρε  
 10 αγω<sup>18</sup> ασκε ογω<sup>19</sup> εροφ  
 10 αφικπο<sup>20</sup> ηογή<sup>21</sup> ηογοειν<sup>22</sup>  
 2ῆ ογοειν<sup>23</sup> μητμακαριο<sup>24</sup> ηεινε<sup>25</sup>  
 12 εφψη<sup>26</sup> ωε<sup>27</sup> [αν] μη τεφμητνο<sup>28</sup> ο<sup>29</sup>  
 [παι]<sup>30</sup> ηοειγψρογωτ<sup>31</sup> πε  
 14 ητμητρο<sup>32</sup> παιτωρ εαφογων<sup>33</sup> εβολ  
 ετε<sup>34</sup> παι πε φκπιο ογαλτ<sup>35</sup>  
 16 πψρ<sup>36</sup> ηογωτ<sup>37</sup> ητε πιωτ<sup>38</sup>  
 πογοειν<sup>39</sup> εττεβην<sup>40</sup>  
 18 αφιτεληλ<sup>41</sup> ωε<sup>42</sup> πα[ζ]ορατον μπαρθενικον μπνα  
 εγραι εκ<sup>43</sup> πογοειν εταγψωπε<sup>44</sup>  
 20 πετα<sup>45</sup> ωρπ<sup>46</sup> ηο[γ]ων<sup>47</sup> εβολ εβολ<sup>48</sup> 2ῆ τψο<sup>49</sup> [π]

*Irenaeus*

- 2  
 4  
 and looked into the majesty (III and BG)  
 6  
 8  
 17 and took delight in him in conception,  
 10 18 she gave birth to a light (III and BG)  
 similar to him.  
 12  
 19 They say that this is the beginning of all light and generation,  
 14  
 16  
 18

III 9,22—10,12

BG 30,13—31,7

- ε<sup>23</sup>τε ταὶ τε τεφρονοια τβαρβηλον  
 2 ἀκπωχ<sup>24</sup> μμοq  
 3 ην τεφμητχρ<sup>25</sup> 10<sup>1</sup> μ<μ>in <η>μοq  
 4 ςωστε ινψιψωπε ητελειοс  
 5 εμητη<sup>26</sup> δρω<sup>27</sup> εψιψωοјп ηхр<sup>28</sup>  
 6 ςε αγ<sup>29</sup>τωχ<sup>30</sup> μμοq  
 7 ηтмнитхрнctoc  
 8 ηπа<sup>31</sup>շօրատօn մпнн<sup>32</sup>  
 εψиоуω<т>2 ηаq εвoл.  
 10 'αγω αզxι նпt(ωշc)  
 εвoл շitooտq մ'ппарθeниk(он մпjն<sup>33</sup> (птωշc)  
 12 αγω 'ազaշ eրaտq մ'п[е]փmto] εвoл  
 εq† ε<sup>34</sup>օօy մпaշօրaտօn մпjն<sup>35</sup>  
 14

- 16  
 մն πεn<sup>36</sup>τaզoյawուշ εвoл [շitooտq]  
 18 αγω αզp<sup>37</sup>aiτi εtη ηаq նoյψwрreգp շaw:  
 πnoyc  
 20 "αγω αզkataneγe հbi պaշօրaտօn ն<sup>38</sup>пn<sup>39</sup>

- <sup>23</sup> which is his Providence (πρόνοια), Barbelon.  
 2 <sup>24</sup> He anointed him  
     with his own Christhood/goodness (Χριστός/χρηστός)  
 4 <sup>25</sup> so that (ώστε) he became perfect (τέλειος),  
     <sup>2</sup> and not lacking in anything Christ/good (Χριστός/χρηστός),  
 6 because he had been anointed  
     with the goodness/Christhood (χρηστός/Χριστός)  
 8 of the <sup>4</sup> invisible (άόρατον) Spirit (πνεύμα)  
     pouring (it) out for him.  
 10 <sup>5</sup> And he received the anointing  
     from the <sup>6</sup> virginal (παρθενικόν) Spirit (πνεύμα).  
 12 And <sup>7</sup> he attended him,  
     <sup>8</sup> glorifying the invisible (άόρατον) Spirit (πνεύμα)  
 14

- 16  
     and the one <sup>9</sup> because of whom he had come forth.  
 18 And he <sup>10</sup> requested (αίτειν) to give him a fellow worker,  
     the Mind (νοῦς).  
 20 <sup>11</sup> and the invisible (άόրατον) Spirit (πνεύμα) consented (κατανεύειν).

• III 10,4 Ms reads ΟΥΩΗ2. • III 10,6 πτωշc does not fit the syntax of the sentence, nor does it appear to be a copying error.  
 • BG 30,17: επιաշօրատ (see 30,18, homoioteleuton) was erased and replaced by ςe. • BG 30,18-19 Ms reads επιաշօրատon.  
 • BG 30,19 Till-Schenke emend ΟУWHT2 to ΟУW<n>2.

- ετε τεφрo<sup>14</sup>noia te τbаrвhлa<sup>20</sup>  
 2 αγω αզta<sup>15</sup>շc<sup>21</sup>  
 3 ηn τeփmнtхc  
 4 ςωste ηq<sup>16</sup>ψωpε ηtεlioс  
     αγω εmн ψtа<sup>17</sup>ηxhtq ηxс  
 6 ςe αtаz[ic]p<sup>22</sup>  
     "ηn τeփmнtхc  
 8 մ'пia<sup>23</sup>շօրaտoн [m]<sup>19</sup>пn<sup>24</sup>  
     ntaզoյawη ηаq εвoл  
 10 αγω<sup>25</sup> ազxι mпtωշc  
     շitm ppaթe<sup>31</sup> նikon mпjն<sup>26</sup>  
 12 nεqazepatq մ'п[e]փmto] εвoл  
     εq† εooу mпi[əօրaտoн] մпjն<sup>27</sup>  
 14 mн tepрonoи<sup>14</sup> a eti<sup>28</sup> xhк εвoл

- 16  
 պa նtaզoյaw<n>2 ն<sup>29</sup>շihtq  
 18 αγω ազaլi εtη ηаq նoյψ[շ]aw նoյwտ  
 πnoyc  
 20 ազkataneγe <nbi> (m) պaշօրaտօn մпjն<sup>30</sup>

- which is his <sup>14</sup> Providence (πρόνοια), Barbelo.  
 2 And he anointed <sup>15</sup> him  
     with his Christhood/goodness (Χριστός/χρηστός)  
 4 so that (ώστε) he <sup>16</sup> became perfect (τέλειος),  
     and not lacking <sup>17</sup> in anything Christ/good (Χριστός/χρηστός),  
 6 because he had anointed him  
     <sup>18</sup> with his Christhood/goodness (Χριστός/χρηστός),  
 8 (that) of the invisible (άόրατον) <sup>19</sup> Spirit (πνεύμα),  
     which he <poured> out for him.  
 10 And <sup>20</sup> he received the anointing  
     by the virginal (παρθενικόν) <sup>31</sup> Spirit (πνεύμα).  
 12 And he attended <sup>2</sup> him,  
     glorifying the <sup>3</sup> invisible (άόրατον) Spirit (πνεύμα)  
 14 and <sup>4</sup> the perfect Providence (πρόνοια)

- 16  
     because of whom he had come forth.  
 18 <sup>5</sup> And he requested (αίτειν) to give him one <sup>6</sup> thing,  
     the Mind (νοῦς).  
 20 and <sup>7</sup> the invisible (άόրατοн) Spirit (πνεύμa) consented (κατανeύeиn).

II 6,22-34

IV 9,28—10,14

- 22 ΠΤ<sup>22</sup> Ε> Π[ΡΟΝΟΙΑ] Ε[ΤΕ] ΤΑΙ ΤΕ ΤΒΔΡΒΗΛΩ  
 23 αγω αφ[τ]ως μμοι  
 ε[βο]λα 2̄ ΤΜΗΤΧΡC 'ΠΤΗΦ  
 4 ψαλτεψψωπε ΠΤΕΛΕΙΟC  
 ενψωμα<sup>23</sup> ατ' ΠΙΛΙΔΑΥ 'Α'Ν' ΜΜΗΤ[X]ΠC  
 6 εβολ χε εαψτας<sup>24</sup>  
 'Σραι 2̄ Τ[Μ]ΗΤ[X]ΠC  
 8 ΜΠΑΖΟΡΑΤΟC ΜΠΠΝΑ  
 αγ<sup>25</sup>ω αψαζερατ<sup>26</sup> ΜΠΕΨΗΤΟ εβολ εψωγο ψεχωψ  
 10 2̄ ΤΙΟΥΙΝΙΟΥ Δ[Ε] ΠΤΑΡΕΨΧΙ  
 εβολ 2̄<sup>27</sup> ΤΗ ΠΕΠΝΑ  
 12 αψή<sup>28</sup> εοιογ ΜΠΕΠΝΑ ΕΤΟΥΓΑΛ  
 14 αγω τεπρο[ΝΟΙ]Δε ε[τ]χηκ εβολ  
 12ΠΝ ΠΕΠΝΑ "αψή εοογ ΜΠΕΠΝΑ Ε[τ]ΟΥΓΑΛ  
 16 αγω τεπρο<sup>29</sup> ΝΟΙΔε ε[τ]χηκ ε[βο]λ  
 ΤΑΙΙ ε[τ]χηκωλ<sup>30</sup> εβολ "ΕΤΒΗΤC  
 18 αγω αψραιτει ετη ΝΑΨ ΝΟΥΨ<sup>31</sup> ιρ<sup>32</sup> Σω<sup>33</sup>  
 ετε πνογς πε  
 20 αγω αψειωρμ<sup>34</sup>

- <sup>22</sup> of his Providence (πρόνοια), which is Barbelo.  
 23 And he anointed him  
 with his Christhood/goodness (Χριστός/χριστός)  
 4 <sup>24</sup> until he became perfect (τέλειος),  
 not lacking <sup>25</sup> in any Christhood/goodness (Χριστός/χριστός).  
 6 because he had anointed him  
<sup>26</sup> with the Christhood/goodness (Χριστός/χριστός)  
 8 of the invisible (άόρατος) Spirit (πνεύμα).  
 And <sup>27</sup> he attended him as he poured upon <sup>28</sup> him.  
 10 And (δέ) immediately, when he had received  
 from <sup>29</sup> the Spirit (πνεύμα),  
 12 he glorified the holy Spirit (πνεύμα)  
 14 <sup>30</sup> and the perfect Providence (πρόνοια)

- 16  
<sup>32</sup> because of whom he had <sup>33</sup> come forth.  
 18 And he requested (αίτειν) to give him a fellow worker,  
<sup>34</sup> which is the Mind (νοῦς),  
 20 and he consented {IV 18,14: [gladly]}.

- νδοιμ ΠΤΕΨΠΡΟΝΟΙΔ ΕΤΕ 10<sup>1</sup> ΤΑΙ ΤΕ ΤΒΔΡΒΗΛΩ  
 2 [αγω αψτως μμοι]  
 εβολ 2̄ ΤΜΗΤΧΡC ΝΤΑΨ  
 4 ψαλτεψψωπε ΝΤΕΛΕΙΟC  
 ενψωμα<sup>1</sup> ΑΤ ΝΛΑΙΨ ΑΝ ΜΙΜΗΤΧΡC  
 6 εβολ χε αψτας<sup>2</sup>  
 ΝΣΡΑΙ 2̄ ΤΜΗΤΧΡC  
 8 ΜΠΑΖΟΡΑΤΟC ΜΠΠΝΑ  
 [αγω αψαζε<sup>3</sup> ρατ<sup>4</sup> ΜΠΕΨΗΤΟΙ εθοιλ εψωγο ψεχωψ]  
 10 2̄ ΤΙΕΥΝΟΥ ΔΕ ΝΤΑΡΕΨΧΙ  
 εβολ 2̄ ΠΕΠΝΑ  
 12 αψή<sup>5</sup> εοογ<sup>6</sup> ΜΠΕΠΝΑ ΕΤΟΥΓΑΛ  
 14 αγω τεπρο<sup>11</sup> ΝΟΙΟΙΔε ε[τ]χηκ εβολ  
 16  
 [ΤΑΙ ΕΤΑΨΩΛΠ] <sup>12</sup>εβολ ΕΤΒΗΤC  
 18 αγω αψραιτει ε<sup>13</sup> ι ΝΑΨ ΝΟΥΨ<sup>31</sup> Σω<sup>33</sup>  
 ε[τ]ε πνογς<sup>14</sup> πε  
 20 αγω αψειωρμ<sup>34</sup> 2̄ ΟΥ[ΟΥΡΟΤ]

*Irenaeus*

- 2 <sup>20</sup> and that, when the Father saw this Light, <sup>21</sup> he anointed him  
 with his goodness  
 4 <sup>22</sup> so that he might be made perfect.

- 6  
<sup>23</sup> Furthermore, they say that this Light is Christ (cf. 17,15).  
 8

10

12

14

16

- 18 <sup>24</sup> who in turn, they say, asked that the Mind be given to him as a helper.

20

\* If 6,22 Ms reads ΝΤΗΦ due to 6,24. \* If 6,30-32 dittoigraphy due to homoioteleuton.  
 \* IV 9,28 Stroke on Ν in Νδοιμ is visible.

2 απνοὺς οὐκωνὶ εβολ  
νεψαζε ἑράτῃ μὴ πεχῆς  
4 εγή εοσυ νεψ μὴ τὸ τὸ βηβηλόν  
ναι τηρού ἑταγωψωπε ὅπν ουσίη  
6 μὴ ουγέννοια  
ἀφὶ ςναψ ἕδι παχορατον μπίνα  
8 εειρε ηνηγωα ἡγίτην ουγωακε  
ἀγω πεφθελημα ἀφ'ψωπε ηνηγωα  
10 αρογωνὶ εβολ  
ἀφ'ψαζε ἑράτῃ μὴ πνοὺς μὴ πουοειν  
12 εφητε εοσυ ναψ  
ἀγω πψακε αρογαζη ἓνα πογωψε  
14 εβολ γαρ σιτην πψαζη  
απεχῆς ταμιο ηνκα νιμ  
16 παγτογενης ηνηούτε  
πιωνὶ ηψα αηηχε ἔμη πεθελημα  
18 πνοὺς μὴ τεπρογνωσι  
νεψαζε ἑρατου εγή εοσυ μηι παχορατον μηπίνα  
20 μὴ τὸ τὸ βηβηλόν κε ηταγωψωπε εβολ σιτοοτε

2 απνοὺς οὐκωνὶ εβολ  
ναψιαψιαζερατη μὴ πεχῆς  
4 εφη εοσυ ναψ μὴ τβηβηλώ  
ηναι δε τηρού ηταγωψωπε ην ουγίκαρωψ  
6 ημη ουγέννοια  
αρογωψ ἕδι παχορατον μηπίνα  
8 ερογωψ  
απεφογωψ ḥ ουγωψ  
10 αρογωνὶ εβολ  
αρωζερατη μὴ πνοὺς ἔμη πουοειν  
12 εφη εοσυ ναψ  
πλοιογος αρογαζη ἓνα πογωψ  
14 εβολ γαρ σιτην πλογος  
πεχῆς αψταμιο ηνκα νιμ  
16 πιαγτογενης ἔηνητ  
ημηπωνὶ ηψα ενεψ μὴ πογνωψ  
18 πνοὺς δε μὴ τεπρογνωσι  
32 αγαζερατου εγή εοσυ μηι παχορατον μηπίνα  
20 μὴ τβηβηλώ κε] εβολ σιτοτε αγωψωπε

2 <sup>12</sup> The Mind (*νοῦς*) came forth.  
He stood in attendance <sup>13</sup> together with Christ (Χριστός),  
4 glorifying him and <sup>14</sup> Barbelo.  
And all these came to be <sup>15</sup> in silence (*σιγή*)  
6 and thought (*έννοιο*).  
<sup>16</sup> And the invisible (*άόρατον*) Spirit (*πνεύμα*) wanted  
8 to make something <sup>17</sup> through the Word.  
And his will (*θέλημα*) became <sup>18</sup> be actual,  
10 and came forth,  
and <sup>19</sup> stood in attendance together with the Mind (*νοῦς*) and the Light,  
12 <sup>20</sup> glorifying him.  
And the Word followed <sup>21</sup> the Will.  
14 For (*γάρ*) through the Word,  
<sup>22</sup> Christ (Χριστός), the divine <sup>23</sup> Self-Generated (*αύτογενής*),  
16 created the All.  
Eternal Life <sup>24</sup> together with the Will (*θέλημα*),  
18 the Mind (*νοῦς*) with <sup>25</sup> Foreknowledge (*πρόγνωσις*)  
attended and glorified <sup>26</sup> the invisible (*άόρατον*) Spirit (*πνεύμα*)  
20 and Barbelo, <sup>2</sup> since they had come into being because of her.

• III 10.12 corr. <sup>λ</sup><sup>2</sup> over ε.

• BG 31,8 dittoigraphy. • BG 31,11 Ms reads ΝΝ.

2 The Mind (*νοῦς*) <sup>8</sup> came forth.  
He stood in attendance together with <sup>9</sup> Christ (Χριστός),  
4 glorifying him and Barbelo.  
<sup>10</sup> And (*δέ*) all these came to be in <sup>11</sup> a silence  
6 and thought (*έννοια*).  
And <sup>12</sup> the invisible (*άόρατον*) Spirit (*πνεύμα*) wanted  
8 to make something.  
<sup>13</sup> And his will became actual,  
10 and came <sup>14</sup> forth,  
and stood in attendance together with the Mind (*νοῦς*) <sup>15</sup> and the Light,  
12 glorifying him.  
And the <sup>16</sup> Word (*λόγος*) followed the Will.  
14 <sup>17</sup> For (*γάρ*) through the Word (*λόγος*),  
Christ (Χριστός), <sup>18</sup> the divine Self-Generated (*αύτογενής*),  
16 created the All.  
<sup>19</sup> Eternal Life together with the Will,  
18 <sup>20</sup> the Mind (*νοῦς+δέ*) with <sup>21</sup> Foreknowledge (*πρόγνωσις*)  
<sup>22</sup> attended and glorified <sup>2</sup> the invisible (*άόρατον*) Spirit (*πνεύμα*)  
20 and Barbelo, since <sup>3</sup> they had come into being because of her.

II 6,34—7,15

2 Σῆμ<sup>3</sup> π[ι]τρεψ[ε]ιωρίμε δε ἦνοι παχοράτον μπῖνα  
 2 7<sup>1</sup> αφωλπ<sup>2</sup> εβολ<sup>3</sup> ὑδ[η] πνούς  
 2 αγώ αφασε<sup>3</sup> ερατ[η] μή πεχρ[η]  
 4 εφ[η] εοογ<sup>1</sup> ναζ<sup>2</sup> μή τβαρβηλ<sup>3</sup>  
 4 ναὶ δε τηρογ<sup>1</sup> εταχωπε<sup>2</sup> 2<sup>η</sup> ουμπτκαρω<sup>3</sup>  
 6  
 6 αγώ πμεεγε<sup>1</sup> αφογ<sup>2</sup> ωψε  
 8 2<sup>η</sup> την<sup>1</sup> πψαλ<sup>2</sup> μπαχοράτον μπῖνα εταμιο<sup>3</sup> ηογ<sup>2</sup>ω<sup>1</sup>  
 8 αγώ πεφ<sup>1</sup>ογωψ<sup>2</sup> αφψω<sup>3</sup> πε ηογεργον  
 10 αγώ αφωλπ<sup>2</sup> εβολ<sup>3</sup>  
 10 μή ππον<sup>1</sup> αγώ πογοειν  
 12 εφ[η] εοογ<sup>1</sup> ναζ<sup>2</sup>  
 12 αγώ πψαλ<sup>2</sup> αφογ<sup>3</sup> αγψ<sup>1</sup> πα πογωψε  
 14 10 ετβε πψαλ<sup>2</sup> γαρ<sup>3</sup>  
 14 αφταμιο<sup>1</sup> μπτηρ[η] μή δι πεχ<sup>2</sup>  
 16 παγογενη<sup>1</sup> μη<sup>2</sup> ηουτε<sup>3</sup>  
 16 πων<sup>2</sup> δε ψα ενε<sup>1</sup>2 <μν> πεφογωψ  
 18 αγώ ππον<sup>1</sup> 13 μη τπρογνω<sup>2</sup>ι<sup>3</sup>  
 18 αγάχερατογ<sup>1</sup> αγή<sup>2</sup> εο<sup>1</sup>14 ου μπαχοράτον μπῖνα  
 20 μη τβαρβηλ<sup>1</sup>ω<sup>2</sup> 15 χε ετβητ<sup>3</sup> γαρ<sup>1</sup> αγψωπε

<sup>3</sup> And (δέ) when the invisible (άόρατον) Spirit (πνεῦμα) had consented,  
 2 7<sup>1</sup> the Mind (νοῦς) came forth,  
 and he stood in attendance<sup>2</sup> together with Christ (Χριστός),  
 4 glorifying him and<sup>3</sup> Barbelo.  
 And (δέ) all these came to be<sup>4</sup> in silence.  
 6  
 6 And the Mind wanted<sup>5</sup> to make something  
 8 through the Word<sup>6</sup> of the invisible (άόρατον) Spirit (πνεῦμα).  
 And his will became<sup>7</sup> actual (ἔργον)  
 10 and came forth  
 with<sup>8</sup> the Mind (νοῦς) and the Light  
 12 glorifying him.  
 9 And the Word followed the Will.  
 14 10 For (γάρ) through the Word,  
 11 Christ (Χριστός), the divine SelfGenerated (αὐτογενής)  
 16 created the All.  
 And (δέ) 12 Eternal Life <with> his Will,  
 18 and the Mind (νοῦς) 13 with Foreknowledge (πρόγνωσις)  
 attended and glorified<sup>14</sup> the invisible (άόρατον) Spirit (πνεῦμα)  
 20 and Barbelo,<sup>15</sup> since (γάρ) they had come into being because of her.

IV 10,15—11,5

15 Σῆμ π[ι]τρεψειωρίμ δε ἦνοι [παχ]οράτον μπῖνα  
 2 αφωλπ<sup>2</sup> εβολ<sup>3</sup> ὑδ[η] πνούς  
 2 αγώ αφασε<sup>3</sup> ερατ[η] μή πεχρ[η]  
 4 εφ[η] εοογ<sup>1</sup> ναζ<sup>2</sup> μή τβαρβηλ<sup>3</sup>  
 4 ναὶ δε τηρογ<sup>1</sup> εταχωπε<sup>2</sup> 2<sup>η</sup> ουμπτκαρω<sup>3</sup>  
 6  
 6 αγώ πμεεγε<sup>1</sup> αφογ<sup>2</sup> ωψε  
 8 2<sup>η</sup> την<sup>1</sup> πψαλ<sup>2</sup> μπαχοράτον<sup>3</sup> εταμιο<sup>1</sup> ηογ<sup>2</sup>ω<sup>1</sup>  
 8 αγώ πεφ<sup>1</sup>ογωψ<sup>2</sup> αφψω<sup>3</sup> πε ηογεργον  
 10 αγώ αφωλπ<sup>2</sup> εβολ<sup>3</sup>  
 10 μή ππον<sup>1</sup> αγώ πογοειν  
 12 εφ[η] εοογ<sup>1</sup> ναζ<sup>2</sup>  
 12 αγώ πψαλ<sup>2</sup> αφογ<sup>3</sup> αγψ<sup>1</sup> πα πογωψε  
 14 ετβε πψαλ<sup>2</sup> γαρ<sup>3</sup>  
 14 αφταμιο<sup>1</sup> μπτηρ[η] μή δι πεχ<sup>2</sup>  
 16 παγτο<sup>1</sup> γενη<sup>2</sup> ηουτε<sup>3</sup>  
 16 πων<sup>2</sup> δε ψα 11<sup>1</sup>ενε<sup>2</sup> μη πεφογωψ  
 18 αγώ ππον<sup>1</sup> μη τπρογνω<sup>2</sup>ι<sup>3</sup>  
 18 αγάχερατογ<sup>1</sup> αγή<sup>2</sup> εοογ<sup>3</sup> μπαχοράτον μπῖνα  
 20 μη τβαρβηλ<sup>1</sup>ω<sup>2</sup> χε ετβητ<sup>3</sup> γαρ<sup>1</sup> αγψωπε

*Irenaeus*

2 25 Therupon the Mind came forth.  
 4  
 6  
 8  
 10  
 12 26 In addition to these,  
 the Father emitted the Word.  
 14 27 Then there were formed the conjugal couples of  
 Thought and the Word,  
 16 28 Incorruptibility and Christ.  
 29 Likewise, Eternal Life was joined with the Will,  
 18 30 and the Mind with Foreknowledge.  
 31 And these magnified the great light and Barbelo.

• II 7,7 and IV 10,24. It would appear that some text is missing after εβολ (see BG 31,14). • II 7,12 Ms reads 2<sup>η</sup>.

III 11,3-16

- 3 ἀλκωκ εβολ ἦδι τηνοβ ἡαζορατον ἡπνά  
 2 <Μ> παγτοιγενής ἥνουτε  
 πψηήρε ἥτβαρβηλο|ν  
 4
- 6 εγπα|ραστασίς  
 ἡπνοβ ἡαζορι|ατονι ἡπνά  
 8 παγτογε'νης ἥνουτε  
 |πεχήρε  
 10 πενταψτιμα ἰμοφ շն ογνοβ ἥτιμ  
 επι ἥταψωπε εεβολ շն ογογειτε ἥ<sup>10</sup>εννοια  
 12 παι ἥταψκαզ ἥδι παցο<sup>11</sup>ρατον ἡπνά  
 ἥնουτε εχн нка ним  
 14  
 12<sup>12</sup> αψτρετμε ετηζητη<sup>13</sup> շյпотассε 11наզ  
 16 εтреψнои 11нка ним  
 παι  
 18 εтоу'наշա 11пепаран εнєтմпшա  
 ε<sup>15</sup>вօլ շմ πօցօиն εтє πεхրէ πε  
 20 մն<sup>16</sup> 11тапօհրсіа

- <sup>3</sup> And the mighty invisible (άόρατον) Spirit (πνεύμα) completed  
 2 <sup>4</sup> the divine Self-Generated (αύτογενής),  
 the Son <sup>5</sup> of Barbelon,  
 4
- 6 that he may stand in attendance (παράστασις)  
 to <sup>6</sup> the great and invisible (άόρατον) Spirit (πνεύμα)  
 8 the <sup>7</sup> divine Self-Generated (αύτογενής),  
 the Christ (Христός),  
 10 whom he had <sup>8</sup> honored (τιμᾶν) with great honor (τιμή),  
 since (ἐπει) <sup>9</sup> he had come into being from a first <sup>10</sup> Thought (έννοια),  
 12 he whom the <sup>11</sup> invisible (άόρατον), Spirit (πνεύμα) installed  
 as God over the All,  
 14  
 12<sup>12</sup> And he subjected (ὑποτάσσειν) to him the truth which is in him,  
 16 <sup>13</sup> that he may know (νοεῖν) the All,  
 he  
 18 whose name <sup>14</sup> will be told to those who are worthy.  
 15 From the Light, which is Christ (Христός),  
 20 and <sup>16</sup> Indestructability (άόфтарօիա),

BG 32,3-21

- 2 φ[ι]χωκ] εβολ շիտու մպելնա  
 2 մպ[ն]ի 11նայտօցենհс նայ ենց  
 πψ[ի]րե 11տբարբելա  
 4
- 6 χε αգաշըրաթ[վ] 11երօց  
 πψյա ենց մպարթենիկօն մինա 11նազօրատօն  
 8 πնոյ<sup>9</sup>տե 11նայտօցենհс  
 նչ  
 10 πենտազ<sup>10</sup>րայօց շն օյնօբ նտայօ  
 εвօլ <sup>11</sup>χε նտազապե 11εвօլ շն թէցչօց<sup>12</sup>ւիտե 11նեննօր  
 12 παι նտազկա<sup>13</sup>ձգ 11նուտե 11նո 11պատնայ երօց մ<sup>14</sup>ինա  
 εхм 11պիրգ 11ոնց 11մ<sup>15</sup>մհե  
 14 ձգ<sup>16</sup> 11նազ 11չօյչա  
 ձյ<sup>17</sup>ա 11պիրտմի 11ետիշիտ շյո<sup>18</sup>տասսե 11նազ  
 16 չեկաձ 11չեռոն մ<sup>19</sup>11պիրգ  
 παι  
 18 εտօյնաշա 11пеперан 11նետմпшա մմօց  
 εвօլ <sup>20</sup>ձե շմ 11πօցօиն <ε>տե 11պեչ 11պե  
 20 մն<sup>21</sup> 11тапօհրсіа
- And <sup>4</sup> he completed by the Spirit (πνεύμα)  
 2 <sup>5</sup> the eternal divine Self-Generated (αύτογενής),  
 the Son <sup>6</sup> of Barbelo,  
 4
- 6 that he may attend <sup>7</sup> him,  
 the eternal, virginal (παρθενιկօն), <sup>8</sup> invisible (άόրατον) Spirit (πνεύմա)  
 8 the divine <sup>9</sup> Self-Generated (αύτογενής),  
 the Christ (Христός),  
 10 whom he had <sup>10</sup> honored with great honor,  
 since <sup>11</sup> he had come into being from his <sup>12</sup> first Thought (έնνοια),  
 12 <sup>13</sup> he whom the invisible <sup>14</sup> Spirit (πνεύմա) installed  
 as God over the All, as true God.  
 14 <sup>15</sup> He granted him all authority (էչօսիա)  
 and <sup>16</sup> subjected (ὑποτάσσειν) to him the truth which is in him  
 16 <sup>17</sup> that he may know (νοεῖν) the <sup>18</sup> All,  
 he  
 18 whose <sup>19</sup> name will be told to those who are worthy of it.  
 20 And (ծե) from the Light, which is Christ (Христός)  
 20 and <sup>21</sup> Indestructibility (άόֆтарօիա),

\* III 11,14 corr. q over p. • III 11,16 απօհրсіа is a sound spelling for ափօհրсіа (cf. 15,3).  
 \* BG 32,3 Till-Schenke read չ չաշակ. • BG 32,20 Ms reads նտե.

II 7,15-32

- αγώντες αρχακών ἔπειτα οὐνούσια  
 2 μπάγτο<sup>17</sup> γενής ἄνούτε  
 περιψήρε μὲν τὸ βαρβίλων  
 4
- 6 ἀτρεμαζεράτη  
 επινόοις αἰγώντες παχορία<sup>19</sup> τος μπαρθενικον μίτινα  
 8 μπάγτο<sup>20</sup> γενής ἄνούτε  
 πιπέχει  
 10 πιλαι ενταψτα<sup>21</sup> ειοφ ςῆ ουνοβ ὑσμη  
 αρχαγων εβολ<sup>22</sup> σιτήν τπρονοια  
 12 αγώντες αρχαγων εβολ<sup>23</sup> παχοράτον μπαρθενικον μίτινα  
 μπάγτο<sup>24</sup> γενής ἄνούτε μμε αχμ πτηρά  
 14 αγώντες αρχαγων εβολ<sup>25</sup> παχοράτον μπαρθενικον μίτινα  
 αγώντες αρχαγων εβολ<sup>26</sup> πτηρά  
 16 χεκαλε εφνάμμε απτηρά  
 παι εν<sup>27</sup> ταγμούτε εροφ νοιγραν εφχοσε εραν νιμ  
 18 πραν γαρ ετμμαγ σεναχοοφ<sup>28</sup> ανετμπωα μμοφ  
 εβοια γαρ ςη πογο<sup>19</sup> ειν ετε παι πε πεχρ  
 20 αγώντες τμητα<sup>30</sup> τεκο

And the holy<sup>16</sup> Spirit (πνεῦμα) completed

- 2 the divine Self-Generated (αὐτογενής),  
 17 his Son, together with Barbelo,

4

- 6 <sup>18</sup> that he may attend  
 the great and invisible (ἀόρατον), <sup>19</sup> virginal (παρθενικόν) Spirit  
 8 (πνεῦμα) of the divine<sup>20</sup> SelfGenerated (αὐτογενής),  
 the Christ (Χριστός),  
 10 whom he had<sup>21</sup> honored with a mighty voice.  
 He came forth<sup>22</sup> through Providence (πρόνοια).  
 12 And the invisible (ἀόρατον), <sup>23</sup> virginal (παρθενικόν) Spirit (πνεῦμα)  
 installed the<sup>24</sup> divine true SelfGenerated (αὐτογενής) over the All.  
 14 <sup>25</sup> And he subjected (ὑποτάσσειν) to him every authority (ἔχουσια),  
 26 and the truth which is in him,  
 16 <sup>27</sup> that he may know the All,  
 he who<sup>28</sup> had been called with a name exalted above<sup>29</sup> every name.  
 18 For (γάρ) that name will be told<sup>30</sup> to those who are worthy of it.  
 For (γάρ) from the Light,<sup>31</sup> which is Christ (Χριστός),  
 20 and Indestructibility,

• II 7,23 correction Μ' over Π. • II 7,29 correction Π' over Ν. • II 7,31 correction Ε' over Σ.

• IV 11,7 reads ΜΝ (see also 11,20 and 12,5). • IV 11,9-13 homoioteleuton (from βαρβίλων to βαρβίλων); the scribe made up for the four extra lines by increasing the number of lines on page 12 from 28 to 32.

IV 11,6--124

- 6 αγώντες αρχακών εβολ<sup>16</sup> ουνούσια  
 2 μὲν παγτογενής ουνούτε  
 περιψήρε μὲν τὸ βαρβίλων (καὶ ετβητῆς γαρ αγώνων πε  
 4 αγώντες αρχακών εβολ<sup>17</sup> ουνούτε πε πιπάνα  
 παγτογενής ουνούτε περιψήρε μὲν τὸ βαρβίλων  
 6 ετρεμαζεράτη  
 ε<sup>18</sup> πνοοῖς αἰγώντες παχοράτον μπαρθενικον μίτινα  
 8 μπαγτογενής ουνούτε πιπάρης  
 πτηρά  
 10 πιλαι ενταψτα<sup>19</sup> ταειοφ ςῆ ουνοβ ὑσμη  
 [αρχαγων εβολ<sup>20</sup> σιτήν τπρονοια  
 12 αγώντες αρχαγων εβολ<sup>21</sup> παχοράτον μπαρθενικον μίτινα μὲν  
 21 παγτογενής ουνούτε μμε ε<sup>22</sup> εχμ πτηρά  
 14 αγώντες αρχαγων εβολ<sup>23</sup> παχοράτον μπαρθενικον μίτινα  
 αγώντες αρχαγων εβολ<sup>24</sup> πτηρά  
 16 χεκαλε εφνάμ<sup>25</sup> με επτηρά  
 παι ενταψτα<sup>26</sup> μούτε ειροφ νογραν εφχοσε εραν νιμ  
 18 πραν γαρ ετμμαγ σεναχοοφ ενετμ<sup>27</sup> πωα μμοφ  
 [εβολ γαρ ςη πογο<sup>19</sup> οειν ετε πιπάρη πε πεχρ  
 20 αγώντες τμητα<sup>30</sup> τεκο

*Irenaeus*

2

<sup>12</sup> After this, they assert, from Thought and the Word

4 <sup>13</sup> the Self-Generated was emitted

<sup>14</sup> as an image of the great Light (cf. 15,11),

6

8

10 <sup>15</sup> and they say that he was greatly honored

12

14 and that all things were made subject to him;

<sup>16</sup> that Truth was emitted with him

16 <sup>17</sup> and that there was a conjugal coupling

<sup>18</sup> between the Self-Generated and Truth.

18

<sup>19</sup> They say that from the Light, which is Christ,

20 and from Indestructability

SYNOPSIS 19

## THE APOCRYPHON OF JOHN

III 11,16—12,3

- 2 ΣΙΤΩΝ ΠΤ̄ ΜΠΑΖΟΡΑΤΩΝ <sup>17</sup>ΜΠΝΑ  
 2 περιπτοοου ννοβ θνογειν  
 18 έβολ ΣΙΤΗΝ παγτογενης θνογειν  
 4 19 αγογων έβολ εγπαραστασις ναζ  
 20 πιψομητ πε

6 ΘΕΛΗΜΑ  
 ΜΗΝ ΠΙΩΝΩΝ <sup>21</sup>ψα ανηχε  
 8 ΜΗΝ ΤΕΝΝΟΙΑ  
 περιπτοοου <sup>22</sup>δε

10 ΤΕΧΑΡΙC  
 ΤΣΥΝΓΕCIC  
 12 ΤΕCΘΗCIC  
 23 ΜΗΝ ΤΕΦΡΟΗNCIC  
 14 ΤΕΧΑΡΙC ΜΗΝ ΠΕ<sup>24</sup>θΟΥΓΕΙΤ θνογειν  
 ΔΡΜΟΖΗΛ  
 16 ΕΤΕ ΠΑΓΙ<sup>25</sup>ΓΕΛΟC ΠΕ ΜΠΕ<sup>26</sup>θΟΥΓΕΙΤ <sup>27</sup>ΝΑ  
 αγω <sup>28</sup>ΟΥΝ ψωμητ θιδιων θημαρ  
 18 ΤΕ'ΧΑΡΙC  
 ΤΑΛΗΘΕΙΙα  
 20 ΤΜΙΟΡΦΗ

through the gift of the invisible (*άόρατος*)<sup>17</sup> Spirit (*πνεύμα*),

2 the four great lights (came forth)

<sup>18</sup> through the divine Self-Generated (*αύτογενής*),

4 <sup>19</sup> that they may stand in attendance (*παράστασις*) to him.

<sup>20</sup> The three are

6           the Will (*θέλημα*),  
and <sup>21</sup> Eternal Life,  
8           and Thought (*έννοια*).

<sup>22</sup> And (*δέ*) the four are

10           Grace (*χάρις*),  
Understanding (*σύνεσις*),  
12           Perception (*αίσθησις*),  
<sup>23</sup> and Prudence (*φρόνησις*).

14 Grace (*χάρις*) (is) with the <sup>24</sup> first light,  
Armozel,

16 which is the 12<sup>1</sup> angel (*άγγελος*) of the first aeon (*αιών*).  
And <sup>2</sup> there are three aeons (*αιών*) with him

18           <sup>3</sup> Grace (*χάρις*),  
Truth (*άληθεια*),  
20           Form (*μορφή*).

<sup>•</sup> BG 33.4 (N) Till-Schenke suggest emendation to <M>N.

BG 32,21—33,12

II 7,32—8,8

- 2 ΣΙΤΝ Π† ΜΠΕΠΝΑ  
 2 ΜΠΙΨΤΟΟΥY <sup>1</sup>ΜΦΩΣΤΗΡ'  
 εΒΟΛ 2Μ ΠΙΑΥΤΟΓΕΝΗΣ <sup>2</sup>ΗΝΟΥΤΕ  
 4 αφδωψτ εΒΟΛ αΤΡΟΥωψε 8'ερατου εροψ'  
 πψωμτ' Δε
- 6 πογωψε  
<sup>2</sup>τεν' νοια·
- 8 αγω πων<sup>2</sup>  
 τεψτοε Δε <sup>3</sup>ηδομ'
- 10 τμητρμη<sup>2</sup>ητ·  
 τχαριс·
- 12 τεσθηсic·  
<sup>4</sup>τφρонηсic
- 14 τχαριс Δε εεψωοп<sup>2</sup> 2α<sup>5</sup>2τн παιωн Μφωστηр'  
 αρμознх
- 16 ετε <sup>6</sup>παι<sup>7</sup> πε πψωρп <sup>8</sup>ηаг'гелос  
 παιωн Δε <sup>9</sup>сєннемац<sup>10</sup> нбι κεψомт' <sup>11</sup>ηαιωн
- 18 τχа<sup>12</sup>рис·  
 τмне·
- 20 τморфн·
- <sup>12</sup> through the gift of the Spirit (πνεῦμα)  
 2 {IV 12,5; and} the four <sup>13</sup> {IV 12,5: [great]} lights (φωστήρ) from the divine Self-Generated (αὐτογενής) . . .  
 4 <sup>14</sup> He expected them to attend <sup>8</sup> him.  
 And (<sup>δέ</sup>) the three (are)  
 6 the Will,  
<sup>2</sup> Thought (ξννοια),  
 8 and Life.  
 And (<sup>δέ</sup>) the four <sup>3</sup> powers (are)  
 10 Understanding,  
 Grace (χάρις),  
 12 Perception (αἰσθησις),  
<sup>4</sup> Prudence (φρόνησις).  
 14 And (<sup>δέ</sup>) grace (χάρις) belongs to <sup>5</sup> the light (φωστήρ)-aeon (αιών)  
 Armozel,  
 16 who is <sup>6</sup> the first angel (ἄγγελος).  
 And (<sup>δέ</sup>) there are <sup>7</sup> three other aeons (αιών) with this aeon (αιών):  
 18 Grace (χάρις),  
<sup>8</sup> Truth,  
 20 Form (μορφή).

IV 12,4-18

- 2 ΣΙΤΝ Π† ΜΠΕ<sup>13</sup>ΠΝΑ  
 2 ΜН ΠΙΨΤΟΟУ ННОБ МФΩС<sup>14</sup>ТНР  
 εВОЛ 2М ΠΙАУΤΟГЕННС<sup>15</sup> <sup>16</sup>ΗНЮУТЕ  
 4 αφδωψт εВОЛ ε<sup>17</sup>ТРОУωψе ερату εроц  
<sup>18</sup> πψомт Δе
- 6 πογωψе  
 τенnoиа
- 8 <sup>10</sup>αγω πωнij<sup>2</sup>  
 |τεψто Δе нбом
- 10 <sup>11</sup>τμηтр)мн<sup>12</sup>хт  
 τхарic
- 12 τес<sup>13</sup>θенсic  
 τ)φрон(н)сic
- 14 τχа<sup>14</sup>рис Δе εεψжօոп<sup>2</sup> շարմ π(αιωն м"φωсtн)р  
 армознх
- 16 εтe <sup>15</sup>пai<sup>16</sup> пe πψωрп <sup>17</sup>ηаг'гелос  
<sup>16</sup>πaiωн Δе сенммам<sup>18</sup> нбi κε<sup>19</sup>ψoимт' <sup>20</sup>ннeωн
- 18 τχа<sup>21</sup>рис  
<sup>18</sup>τмне·  
 20 τморфн·

*Irenaeus*

- 2 <sup>41</sup> four lights were emitted
- 4 to attend the Self-Generated;  
<sup>42</sup> that, again, from
- 6 the Will
- 8 and Eternal Life
- <sup>43</sup> other four emissions were made to attend the four lights, <sup>44</sup> which they name Grace,  
 Volition,  
 12 Understanding,  
 and Prudence.
- 14 <sup>45</sup> They postulate that Grace was joined to the first light  
<sup>46</sup> and that this is the Savior (see 22,2)—and they call him
- 16 (H)armogenes;
- 18
- 20

ΠΜΕΩΣΝΑΥ ΝΟΥΟΕΙΝ [ΑΡΟΙΑ ΗΑ·]  
 2 ΠΝΕΤΑΨΚΑΙΤΑΙΘΙСТА ΜΗΜΟΨΙ ΣΗ ΠΜΕΩΣΝΑΥ ΝΔΙΩΝ  
   ΕΥΝ ΣΙΟΜΝΤ ΝΔΙΩΝ ΝΕΜΑΨ ΕΤΕ ΝΑΙ ΝΕ  
 4   ΤΕ(ΠΡΟΝΟΙΑ)  
     ΤΕΣΘΗСИС  
 6   ΤΕ'ΜΝΗΜΗ:  
     [ΣΗΜ] ΠΙΜΕΩΣΙΥΜΝΤ ΝΟΥΟΨΕΙΝ <ΔΔΥΕΙΘΕ>  
 8 ΑΓΑΠΟΚΑΘΙСΤΑ ΜΗΜΟΨ ΣΗ ΠΜΕΩΨΩΗΝΤ ΝΔΙΩΝ  
   ΕΥΝ ΣΙΟΜΝΤ ΝΔΙΩΝ > ΙΝΜΙΜΑΨ ΕΤΕ ΝΑΙ ΝΕ  
 10   "ΤСҮНГЕСИС  
     ΤАГАПН  
 12   Τ҃ИДЕА:  
     [ΣΗΜ] ΑΠΜΕΩΨΤΟΟΥ ΝΟΥΟΕΙΝ <ΗΛΗΛΗΘ>  
 14 ΑΓΑΠΟΚΑΘΙСΤΑ ΜΗΜΟΨ ΣΗ ΠΜΕΩΨΤΟΟΥ ΝΔΙΩΝ  
   "ΕΥΝ ΣΙΟΜΝΤ ΝΔΙΩΝ ΝΜΜΑΨ ΕΤΕ "ΝΑΙ ΝΕ  
 16   ΤΗΝΤΤΕΛΙΟС  
     †РННН  
 18   ТСОΨΦИА:  
     ΝΑΙ ΝΕ ΠΕΨΤΟΟΥ ΝΟΥΟΞΕΙΝ  
 20 ΕΤΑΙ<sup>17</sup>ΖΕ ΕΡΑΤΟΥ ΕΠΑΥΤΟΓΕΝΗΣ ΝΝΟΥ<sup>18</sup>ΤΕ:

- The <sup>4</sup> second light (is) Oroiael,  
 2 the one whom he <sup>1</sup> placed (καθιστάναι) in the second <sup>6</sup> aeon (αιών),  
   with whom there are three aeons (αιών), <sup>7</sup> namely,  
 4   Providence (πρόνοια),  
     Perception (αἴσθησις),  
 6   <sup>8</sup> Memory (μνήμη).  
 The third <sup>9</sup> light, <Daveithe,>  
 8 was placed (όποκαθιστάναι) in the <sup>10</sup> third aeon (αιών),  
   with <whom there are three aeons>, namely,  
 10   <sup>11</sup> Understanding (σύνησις),  
     Love (άγάπη),  
 12   Idea (ἰδέα).  
<sup>12</sup> The fourth light, <Eleleth,>  
 14 was placed (όποκαθιστάναι) <sup>13</sup> in the fourth aeon (αιών),  
   <sup>14</sup> with whom there are three aeons (αιών), namely,  
 16   <sup>15</sup> Perfection (τέλειος),  
     Peace (ειρήνη),  
 18   Wisdom (σοφία).  
<sup>16</sup> These are the four lights  
 20 which <sup>17</sup> attend the divine Self-Generated (αὐτογενής).

\* III 12,8 [ΣΗΜ] The scribe appears to have jumped ahead to ΣΗΜ in 12,9 and corrected the error incompletely; the confusion continues in 12,11-12.

II 8,8-21

2 ΠΜΕΣCΝΑΥ ΔΕ Μ<sup>9</sup>ΦΩCΤΗΡ<sup>10</sup> ΑΩΙΔΗΗΔ  
ΠΕΝΤΑΥCΕΩΨ<sup>11</sup> ΕΡΑΤΨ<sup>10</sup> ΕΧΜ ΠΜΕΣCΝΑΥ ΝΑΙΩΝ  
ΣΕΝΝΕΜΑΨ ΔΕ <sup>11</sup>ΝΒΙ ΚΕΨΟΜΤ ΝΑΙΩΝ  
4 ΤΕΤΙΝΟΙΑ  
6 ΤΕCΘΗ<sup>12</sup>CΙC  
ΠΡ<sup>13</sup> ΠΜΕΣΕΨΕ  
ΠΜΑΨΩΜΤ ΔΕ ΜΦΩ<sup>14</sup>CΙΤΗΡ ΠΕ ΔΔΓΕΙΘΑΙ  
ΠΑΙ ΕΝΤΑΥCΕΩΨ<sup>15</sup> Ε<sup>14</sup>ΡΑΤΨ<sup>16</sup> ΕΧΜ ΠΜΕΨΩΜΤ<sup>17</sup> ΝΑΙΩΝ  
10 ΣΕΝΝΕ<sup>15</sup>ΜΑΨ ΔΕ ΝΒΙ ΚΕΨΟΜΤ<sup>18</sup> ΝΑΙΩΝ  
ΤΜΝΤΡΜ<sup>16</sup>ΝΖΗΤ<sup>19</sup>  
ΤΑΓΑΤΗ  
12 ΤΔΕΑ<sup>20</sup>  
ΠΜΑΨCΤΟΟΥ ΔΕ <sup>17</sup>ΝΑΙΩΝ  
14 ΑΥΤΕΨΟΨ<sup>21</sup> ΕΡΑΤΨ<sup>22</sup> ΕΧΜ ΠΜΕΨCΤΟΟΥ ΜΦΩCΤΗΡ  
ΗΛΗΛΗΘ ΣΕΝΝΕΜΑΨ<sup>23</sup> ΔΕ ΝΒΙ ΚΕΨΙΟΜΤ<sup>24</sup> ΝΑΙΩΝ  
16 ΠΧΩΚ ΕΒΟΛ  
20 ΤΡΗΗΗ  
18 ΤCΙΟΦΙΑ  
ΝΑΙ ΝΕ ΠΨΤΟΟΥ ΜΦΩ<sup>21</sup>СΤΗΡ<sup>25</sup>  
20 ΕΤΑΨΕΡΑΤΟΥ ΑΠΑΥΤΟΓΕΝΗС ΝΝΟΥΤΕ

And (δέ) the second <sup>9</sup> light (φωστήρ) (is) Oriael,  
who had been placed <sup>10</sup> over the second aeon (αιών).

And (δέ) there are <sup>11</sup> three other aeons (αιών) with him:

4 Reflection (ἐπίνοια),

6 Perception (αἰσθησις),

<sup>12</sup> Memory.

And (δέ) the third light (φωστήρ) <sup>13</sup> is Daveithai,  
who has been placed <sup>14</sup> over the third aeon (αιών).

<sup>15</sup> And (δέ) there are three other aeons (αιών) with him:

12 Understanding,

<sup>16</sup> Love (άγάπη),

Idea (ἰδέα).

12 And (δέ) the fourth <sup>17</sup> aeon (αιών)

14 was placed over the fourth <sup>18</sup> light (φωστήρ) Eleleth.

14 And (δέ) there are <sup>19</sup> three other aeons (αιών) with him:

16 Perfection,

<sup>20</sup> Peace (εἰρήνη),

18 Wisdom (σοφία).

These are the four lights (φωστήρ)

20 <sup>21</sup> which attend the divine Self-Generated (αύτογενής);

IV 12,18—13,5

2 ΠΜΕΨCΝΑΥ <sup>19</sup>ΔΕ ΜΦΩCΤΗΡ ΑΩΙΔΗΗΔ  
2 ΠΜΕ<sup>20</sup>ΤΑΙΨΑΨΩΨ ΕΡΑΤΨ<sup>10</sup> ΕΧΜ (ΠΜΕΨ<sup>21</sup>CΙΝΑΥ ΝΝΕΩΝ  
ΣΕΝΝΗΜΑΨ) <sup>22</sup>ΔΕ <sup>11</sup>ΝΒΙ ΚΕΨΟΜΤ<sup>18</sup> ΝΝΙΑΙΩΝ  
4 <sup>23</sup>ΤΕΤΙΝΟΙΑ  
6 ΤΕCΘΗ<sup>12</sup>CΙC  
6 (ΠΡ) <sup>24</sup>ΠΜΕΣΕΨΕ  
ΠΜΕΨΩΜΤ ΠΕΙ <sup>25</sup>ΔΕ ΜΦΩCΤΗΡ (ΝΙΔΔΓΙΕΙΘΑΙ)  
8 <sup>26</sup>ΠΑΙ ΝΤΑΨΑΨΩΨ ΕΡΑΤΨ<sup>16</sup> ΕΧΜ <sup>27</sup>ΠΜΕΨΩΜΤ<sup>18</sup> ΝΝΕΩΝ  
ΣΕ<sup>28</sup>ΝΗΜΑΨ ΔΕ <sup>11</sup>ΝΒΙ ΚΕΨΟΜΤ<sup>19</sup>ΝΝΙΑΙΩΝ  
10 ΤΜΝΤΡΜΝ<sup>29</sup>ΗΤ<sup>1</sup>  
10 <sup>30</sup>ΤΑΓΑΤΗ  
12 ΤΔΕΑ<sup>20</sup>  
ΠΜΙΕΨCΤΟΟΥ<sup>31</sup>ΟΥ ΔΕ ΝΝΙΑΙΩΝ  
14 ΑΥΤΑΨΟΨ ΕΙ<sup>32</sup>ΡΑΤΨ<sup>22</sup> ΕΧΜ ΠΜΕΨCΤΟΟΥ Μ13<sup>1</sup>ΦΩCΤΗΡ  
ΗΛΗΛΗΘ ΣΕΝΝΗΜΑΨ <sup>2</sup>ΔΕ <sup>11</sup>ΝΒΙ ΚΕΨΙΟΜΤ<sup>24</sup> ΝΝΙΑΙΩΝ  
16 ΠΧΩΚ ΕΒΟΛ  
18 ΤΡΗΗΗ  
18 ΤCΟΦΙΑ  
4 ΝΑΙ ΝΕ ΠΨΤΟΟΥ Υ ΜΦΩCΤΗΡ  
20 ΕΤΑΨΕΡΑΤΟΥ ΕΠΙΔΥ<sup>33</sup>ΤΟΓΕΙΝΗС

*Irenaeus*

2 <sup>47</sup> Volition to the second, whom they call Raguhel;

4

6

<sup>48</sup> Understanding to the third light, whom they call David;

8

10

12

14 <sup>49</sup> Prudence to the fourth, whom they call Eleleth.

16

18

\* IV 12,24f. transposition of πτε (see also 5,26 and 36,6). • IV 13,6-end are missing.

III 12,18—13,4

ΠΙΜῆτούς ήλιων ετάχε<sup>10</sup> ἑρατού επαλού  
 2 ζήτη πή μή τεγ<sup>20</sup>δοκία  
     μίνηπνοβ ήγυτογενέτωρ<sup>21</sup> ήκρ<sup>22</sup>  
 4 ζήτη πή μή τεγδοκία  
     ή<sup>23</sup>πασοράτον μίπνα  
 6 ήλι νε πιμη<sup>23</sup>πνούς ήλιων  
     ναπψήρε νε ή<sup>24</sup>παγυτογενής  
 8  
 10  
     εβολ ζή πωρπ ήπο<sup>25</sup>ούν  
 12 μπνούς ήτελιος  
     ζήτη πή<sup>26</sup>  
 14 μή<sup>27</sup> τεγδοκία μπνοβ  
     ηπαράτον μίπνα  
 16 ή<sup>28</sup>πέμπτο εβιολ<sup>29</sup> μπαγυτογενής  
     πρώμε ήτελιος μημη παραγιος  
 18 πεζογ<sup>30</sup>ειτ<sup>31</sup> ήπαρογων<sup>32</sup> εβολ  
     αγμούτε ε<sup>33</sup>πεφραν χε<sup>34</sup>  
 20         αλλαμας

- <sup>10</sup> the twelve aeons (*αἰών*) which <sup>19</sup> attend the child,
- 2 through the gift and the good <sup>20</sup> will (*εὐδοκία*)  
of the great Self-Generator (*αὐτογενέτωρ*) <sup>21</sup> Christ (*Χριστός*),
- 4 through the gift and the good will (*εὐδοκία*)  
of <sup>22</sup> the invisible (*άόρατον*) Spirit (*πνεῦμα*).
- 6 These are the <sup>23</sup> twelve aeons (*αἰών*);  
they belong to the Son <sup>24</sup> of the Self-Generated (*αὐτογενής*).  
 8

10 .

From the Foreknowledge

- 12 <sup>25</sup> of the perfect (*τέλειος*) Mind (*νοῦς*),  
through the gift
- 14 and <sup>26</sup> good will (*εὐδοκία*)  
of the great invisible (*άόρατον*) Spirit (*πνεῦμα*),
- 16 <sup>13</sup><sup>1</sup> in the presence of the Self-Generated (*αὐτογενής*),  
<sup>2</sup> the perfect (*τέλειος*), true, holy (*ἅγιος*) man (came forth),
- 18 the first one <sup>3</sup> who came forth.  
He was named

20         <sup>4</sup> Adamas

BG 34,9—35,5

Πιμῆτούς ήλιων ετπαρχίστα ε<sup>11</sup>παλού  
 2 πινοβ ήγυτογενέτωρ<sup>12</sup> ήκ<sup>13</sup>  
 4 ζήτη τεγδοκία  
     μπνού<sup>14</sup>τε ηπαράτον μίπνα  
 6 πι<sup>15</sup>μητούς ήλιων  
     να πψη<sup>16</sup>ρε νε μη<sup>17</sup>γυτογενήτος  
 8 ήπαγ<sup>18</sup>ταχρε ήκα ήμ  
     εβολ ζήτοτ<sup>19</sup> μπογωψ μπεπήνα ετογα<sup>20</sup>  
 10 ήεβολ ζήτοτ<sup>21</sup> μπαγυτογενής  
     ήεβολ δε ζή πωρπ ήπο<sup>22</sup>ούν  
 12 μη<sup>23</sup> πνούς ήτελιος  
     ζήτη πν'<sup>24</sup>γ<sup>25</sup>τε  
 14 ζήτη<sup>26</sup> τεγδοκία  
     μη<sup>27</sup>πνοβ ηπαράτον μίπνα  
 16 μή τεγ<sup>28</sup>δοκίλα μπαγυτογενής  
     πρώμε ήτελιος μημη  
 18 πεζογειτ<sup>29</sup>ηού<sup>30</sup>ψη<sup>31</sup> εβολ  
     αγ<sup>32</sup> ρη<sup>33</sup> χε<sup>34</sup>  
 20         αλλαμ

the<sup>10</sup> twelve aeons (*αἰών*) which attend (*παριστάναι*) <sup>11</sup> the child,

- 2 the great Self-Generator- (*αὐτογενέτωρ*) <sup>12</sup> Christ (*Χριστός*),
- 4 through the good will (*εὐδοκία*)  
of the divine <sup>13</sup> invisible (*άόρατον*) Spirit (*πνεῦμα*).
- 6 The <sup>14</sup> twelve aeons (*αἰών*)  
belong to the Son <sup>15</sup> of the Self-Generate (*αὐτογένητος*).
- 8 All things were <sup>16</sup> established  
through the <sup>17</sup> will of the holy Spirit (*πνεῦμα*),
- 10 <sup>18</sup> through the Self-Generated (*αὐτογενής*).
- 12 <sup>19</sup> And (*έ*) from Foreknowledge
- 14 <sup>20</sup> with perfect (*τέλειος*) mind (*νοῦς*),  
through God,
- 16 <sup>35</sup><sup>1</sup> through the good will (*εὐδοκία*)  
of the great <sup>2</sup> invisible (*άόρατον*) Spirit (*πνεῦμα*)
- 18 the <sup>3</sup> good will (*εὐδοκία*) of the Self-Generated (*αὐτογενής*),  
the <sup>4</sup> perfect, true Man (came forth),
- 20 the first one to come forth.  
<sup>5</sup> He named him

<sup>10</sup> III 12,23 A phrase parallel to BG 34,15-18 was probably omitted due to homoioteleuton (see *αγυτογενής* in BG 34,18).<sup>11</sup> BG 34,20 misconstrued Π<sup>†</sup>, "the gift," as the abbreviation for πνού<sup>†</sup>τε, "God;" see note on 23,4. • BG 35,1 Till-Schenke reconstructs πνού<sup>†</sup>τε μη.

II 8,22-35

IV ...(13)...

<sup>22</sup> ΝΑΙ ΝΕ ΠΙΜΝΤΣΝΟΥC ΗΛΙΩΝ ΕΤΑΣΕΡΑΤΟΥ <sup>23</sup> ΑΠΤΨΗΡΕ	...
2 ΜΠΝΟΒ ΠΛΥΤΟΓΕΝΗΣ ΠΕΧΡĆ	2 ...
4 <sup>24</sup> ΣΙΤΝ ΠΟΥΓΑΨΕ ΜΗ ΠΤή ΜΠΑΖΟΡΑΤΟΣ Μ <sup>25</sup> ΠΝΑ	4 ...
6 ΠΙΜΝΤΣΝΟΥC [Δ]Ε ΗΛΙΩΝ ΗΝΑ <sup>26</sup> ΠΨΗΡΕ ΜΠ[Δ]ΥΤΟΓΕΝΗΣ ΝΕ	6 ...
8 ΑΓΩ ΗΤΑΠΤΗΡΨ <sup>27</sup> ΤΑΞΡΟ ΣΡΑΪ 2M ΠΟΥΓΑΨ ΜΠΕΤΝΑ ΕΤΟΥ <sup>28</sup> ΑΑΒ	8 ...
10 ΕΒΟΙΛ ΣΙΤ[Μ] ΠΛΥΤΟΓΕΝΗΣ ΕΒΟΛ ΔΕ <sup>29</sup> ΖΗ ΤΠΡΙΟΓΝΩΣΙC	10 ...
12 ΜΠΝΟΥC ΗΤΕΛΕΙΟC	12 ...
	...
14 <sup>30</sup> ΣΙΤM ΠΟΨΙΛΠ ΕΒΟΛ ΜΠΟΥΓΑΨ ΜΠΑΖΟ <sup>31</sup> ΡΑΤΟΣ ΜΙΤΝΑ	14 ...
16 ΑΓΩ ΠΟΥΓΑΨΕ ΜΠΑΖΟΤΟΓΕ <sup>32</sup> ΗΝΗC <Π>ΡΨΜΕ ΗΤΕΛΕΙΟC	16 ...
18 ΠΨΩΡΠ` ΟΥΩΝΖ <sup>33</sup> ΕΒΟΛ· ΑΓΩ ΠΜΕΕ· ΠΠΕΤΑΦΜΟΥΤΕ ΕΡΟΨ <sup>34</sup> ΝΟΙ ΠΠΑΡΘΕΝΙΚΟΝ ΜΙΤΝΑ ψε	18 ...
20 ΤΠΙΓΕΡΨ <sup>35</sup> ΑΔΑΜΑΝ	20 ...

<sup>22</sup> these are the twelve aeons (αιών) which attend <sup>23</sup> the Son*Irenaeus*

2 of the mighty One, the Self-Generated (αὐτογενῆς), Christ (Χριστός),

2

4 <sup>24</sup> through the will and the gift  
of the invisible (άόρατον) <sup>25</sup> Spirit (πνεῦμα).

4

6 And (δέ) the twelve aeons (αιών)  
belong to <sup>26</sup> the Son, the Self-Generated (αὐτογενῆς).

6

8 And all things were <sup>27</sup> established  
by the will of the holy Spirit (πνεῦμα)8 <sup>33</sup> When all things had been established in this way10 <sup>28</sup> through the Self-Generated (αὐτογενῆς).

10

And (δέ) from <sup>29</sup> the Foreknowledge (πρόγνωσις)

12

12 of the perfect (τέλειος) mind (νοῦς),

14

14 <sup>30</sup> through the revelation of the will  
of the invisible (άόρατος) <sup>31</sup> Spirit (πνεῦμα)

14

16 and the will of the Self-Generated (αὐτογενῆς),

16 <sup>34</sup> the Self-Generated emitted in addition to these<sup>32</sup> <the> perfect (τέλειος) Man (came forth),<sup>33</sup> the perfect and true Man18 the first revelation, <sup>33</sup> and the truth.

18

It is he whom <sup>34</sup> the virginal (παρθενικόν) Spirit (πνεῦμα) called

20 whom they also call Adamas,

20 Pigera-Adama(s),

III 13,4-22

BG 35,6—36,5

ἀγαποκαθίστα μόνος επεργούειτο ήσιων  
 2 ὡστὶ πνοή ήγυπτογένης ήνοιετε ἦντος  
 ἔμπεργοειτο ήσιων ὥστην ὥστην γάρμοζα.  
 4 ερενεψαργναμις ήμ' ομαρ  
 αγω αψήτη ναζ ήδι παχοράτον  
 6 ήνογαργναμις ήταχρο ερος ήντος οειδα  
 αγω πεχαρ κε  
 8 τι εοου αγω τιςμου επιαχοράτον ήπια  
 ετβηντηκ ήκα ημι εγωσοτ  
 10 ερευν εροκ  
 "ΑΝΟΚ ΤΙΣΜΟΥ ΕΡΟΚ  
 12 άγω παγυπογέηνης  
 αγω πακων πψωμοτ πιστη τιμαχη ψυχη  
 14 ταγναμις ετχηκ τιςβολ  
 αγω αγαποκαθιστα ήπεργηηρε σηθ  
 16 ζημ πμεργναη ήσιων  
 ςατην πμεργναη ήσιων οροιδη  
 18 ζημ πμεργψωμη ήσιων  
 αγαποκαθιστα ήπεργηηρε σηθ  
 20 ήνεψηγχοογε ήπετογαλ

<sup>5</sup> and was placed (*ἀποκαθιστάναι*) over his first aeon (*αιών*)

2 <sup>6</sup> with the great divine Self-Generated- (*αὐτογενῆς*), <sup>7</sup> Christ (*Χριστός*),  
in the first aeon (*αιών*), with <sup>8</sup> Harmozel,  
4 accompanied by his powers (*δύναμις*).  
9 And the invisible (*άόρατον*) One gave him  
6 <sup>10</sup> an invincible, spiritual (*νοερά*) power (*δύναμις*).  
11 And he said,  
8      'I glorify and <sup>12</sup> praise (you), invisible (*άόρατον*) Spirit (*πνεῦμα*).  
It is because of <sup>13</sup> you that the All has being.  
10     (and it is) into you (that it returns).  
14 I praise you  
12     and the Self-Generated (*αὐτογενῆς*)  
13 and the aeon (*αιών*), the triad, the Father, <sup>16</sup> the Mother, the Son,  
14     the perfect power (*δύναμις*).'  
17 And his son Seth was placed (*ἀποκαθιστάναι*)  
16 <sup>18</sup> in the second aeon (*αιών*)  
with <sup>19</sup> the second light Oroiael.  
18 In <sup>20</sup> the third aeon (*αιών*)  
was placed (*ἀποκαθιστάναι*) <sup>21</sup> the seed (*σπέρμα*) of Seth.  
20 <sup>22</sup> the souls (*ψυχή*) of the saints

1 ηαὶ παῖς τοῖς μηδεὶς εἶναι τοῖς ναῖς  
2 γατὴ πνοὴ νοῦς τοῖς παγυρενετῷ ἡνῶ  
επεῖχε τοῖς ναῖς τοῖς γαρμόσῃ  
4 ἀγῶνας ερενεψόν μημάρι  
ἀγῶνας τοῖς ναῖς παγοράτον μήπα  
6 νοῦδον εμαγχροῖς ερος ννοεῖς πόνο  
πεχαὶ χεῖ  
8 τὸν εοῦντας τὸν σμοὺς επαγοράτον μήπα  
χεῖ εἰτενίκτης ντανκα νιμ ωψιεῖς  
10 ἀγῶνας νικα νιμ ερούντες εροκ  
τοῖς ναῖς τοῖς σμοὺς εροκ  
12 ἀγῶνας παγεῖτονες  
μην νιαῖσιν παγομῆτον πειστον μην τηλαγη μην παγηρέ  
14 τοῦτον εταχηκε εβολ  
ἀγῶνας καθειστα μπεψυχηρε σῆθε  
16  
36' εχῆτε πμεργναγη νογο[IN ωρο]γίανηλ  
18 γραῖτε γε μπεργγομητη ναῖσιν  
ἀγκαθειστα μπιεσπεργημα νηθε  
20 ννεψυχη νηε[τογ]ααβ

6 and placed him (*καθιστάναι*) over the first <sup>7</sup> aeon (*αιών*)  
2 with the great God, <sup>8</sup> the Self-Generator (*αὐτογενέτωρ*) Christ  
(Χριστός), by the <sup>9</sup> first aeon (*αιών*) Harnozel,  
4 <sup>10</sup> accompanied by his powers.  
11 And the invisible (*άδρατον*) Spirit (*πνεῦμα*) gave him  
6 <sup>12</sup> an invincible, spiritual (*νοερόν*) power.  
13 He said,  
8 'I glorify and <sup>14</sup> praise (you), invisible (*άδρατον*) Spirit (*πνεῦμα*).  
For <sup>15</sup> it is because of you that the All has come into being,  
10 <sup>16</sup> and (it is) into you (that) the All (returns).  
17 I (+δέ) praise you  
12 and the <sup>18</sup> Self-Generated (*αὐτογενής*)  
and the three aeons (*αιών*): <sup>19</sup> the Father, the Mother and the Son,  
14 <sup>20</sup> the perfect power.'  
And <sup>21</sup> he placed (*καθιστάναι*) his son Seth  
16  
36' over the second light <sup>2</sup> Oroiael.  
18 And <sup>(δέ)</sup> in the third <sup>3</sup> aeon (*αιών*)  
was placed (*καθιστάναι*) the seed (*σπέρμα*) <sup>4</sup> of Seth,  
20 the souls (*ψυχή*) of the saints.

- III 13.13  $\Delta\gamma\omega$  NKA NIM omitted due to homoioteleuton (NIM and NIM)

- BG 36.1 Till-Schenke suggests that **<Ω ΠΜΕΩCΝΑΥ ΝΑΙΩΝ>** was omitted at the beginning of the line due to homoioteleuton, but this could not have been the reason.

II 8,35—9,16

IV ...14,1-6...

- ἀγώ αφεζωψ̄ ερατψ̄ ἀχν̄ 9<sup>1</sup>πιψωρπ̄ ὑαιων̄  
 2 μην πνοσ παγτογενης <sup>2</sup>πεχς̄  
 2α2τn πψωρп ḥψωστηр <sup>3</sup>άρμο<sup>4</sup>ζηά  
 4 ἀγώ εγψωοп <sup>5</sup>νημαψ̄ ὑβι νεψбом̄  
 'ἀγώ αψ̄ τη<sup>6</sup> ὑби παгоратон̄  
 6 ηνοψбом̄ <sup>7</sup>ηνοερон̄ ηннатбрo εрос  
 ἀγώ αψхօօс <sup>8</sup>αψ̄ εօօу  
 8 ἀγώ αψмоу απагоратон̄ <sup>9</sup>πнл εψжω <sup>10</sup>ммос χε  
 εтвнтик <sup>11</sup>аптнрик <sup>12</sup>ψшпте  
 10 ἀγώ εрептнрик <sup>13</sup>нанагзq <sup>14</sup>ерок  
 'анок <sup>15</sup>дe <sup>16</sup>тнасмou <sup>17</sup>нта<sup>18</sup> εօօу нак̄  
 12 ἀγώ <sup>19</sup>παгтогенhс  
 μηн <sup>20</sup>найωн <sup>21</sup>пiсюомt <sup>22</sup>пiшт <sup>23</sup>тмaz <sup>24</sup>пiшнre  
 14 тбом <sup>25</sup>пtелeиc  
 ἀгѡ аq<sup>26</sup>тe2o εрaтp <sup>27</sup>нpeвшнre снe  
 16 <sup>28</sup>αχn <sup>29</sup>пma2<sup>30</sup>сno <sup>31</sup>нaiωn  
 на2рн <sup>32</sup>пma2сno <sup>33</sup>hψωсtηр <sup>34</sup>ωрштнл  
 18 2рaй <sup>35</sup>дe <sup>36</sup>2m <sup>37</sup>пma2шuомt <sup>38</sup>нiаjωn  
 'зaутe2o <sup>39</sup>(дe) εрaтp <sup>40</sup>нpeспeрma <sup>41</sup>нchе  
 20 <sup>42</sup>α<sup>43</sup>хn <sup>44</sup>пma2шuомt <sup>45</sup>hψωсtηр <sup>46</sup>зaуte2l

- <sup>35</sup> and he placed him over <sup>9</sup> the first aeon (αιών)  
 2 with the mighty One, the Self-Generated (αὐτογενής), <sup>2</sup> the Christ (Χριστός), by the first light (φωστήρ) Armozel,  
 4 <sup>3</sup> accompanied by his powers.  
 ' And the invisible (άόρατον) One gave him  
 6 a spiritual (νοερός), <sup>5</sup>invincible power.  
 And he spoke <sup>6</sup>and glorified  
 8 and praised the invisible (άόρατον) <sup>7</sup>Spirit (πνεῦμα), saying,  
 'It is because of you that the All <sup>8</sup> has come into being,  
 10 and it is to you that the All will return.  
 ' I (+δέ) shall praise and glorify you  
 12 and <sup>10</sup> the Self-Generated (αὐτογενής)  
 and the three aeons (αιών): the Father, <sup>11</sup> the Mother, the Son,  
 14 the perfect (τέλειos) power.  
 And he <sup>12</sup>placed his son Seth  
 16 over the second <sup>13</sup>aeon (αιών)  
 in the presence of the second light (φωστήρ) <sup>14</sup>Oroiel.  
 18 And (δέ) in the third aeon (αιών)  
 'δέ) was placed (καθιστάναι) the seed (σπέρμα) of Seth,  
 20 <sup>16</sup>over the third light (φωστήρ) Daveithai.

• IV 14,7-end are missing.

- ...  
 2 ...  
 ...  
 4 ...  
 14<sup>1</sup>ηиbi πaгoрaтoн  
 6 <sup>15</sup>нoи|yбoм nnoeрoн <sup>16</sup>нna]t<sup>17</sup>xpo εpoc  
 'зaиyω aψxօօс <sup>18</sup>αψ̄ εiоoу  
 8 ἀгѡ [aψмоу εпaгo'patiон <sup>19</sup>нtпnа εiψжω мmос χe  
 eт<sup>20</sup>внijhtk <sup>21</sup>apтnriq ψшпte  
 10 ἀгѡ εрeпptjнrпq  
 ...  
 12 ...  
 ...  
 14 ...  
 ...  
 16 ...  
 ...  
 18 ...  
 ...  
 20 ...

*Irenaeus*

- 2 <sup>56</sup>because neither he, nor those from whom he came to be, were subdued;  
 4 <sup>57</sup> who in turn was removed with the first light from (H)armogenes.  
 ' <sup>58</sup>That, together with Man, from the Self-Generated, <sup>59</sup>Perfect Knowl-  
 6 edge was emitted and joined to him as consort; <sup>60</sup> that he too, therefore,  
 knew the one who is above all things; <sup>61</sup> and that an invincible power  
 8 was given to him by the virginal Spirit; <sup>62</sup> and that, as all were thereupon  
 at rest, <sup>63</sup> they sang hymns to the great aeon.

- 10  
 12 <sup>64</sup>They say that from this were manifested  
 ' <sup>65</sup>the Mother, the Father, the Son;  
 14  
 ' <sup>66</sup>that from Man and Knowledge there sprouted the Tree,  
 16 <sup>67</sup>which they also call Knowledge.  
 18  
 20

III 13,22—14,9

- 1 ΝΑΙ ΕΝΕΓ<sup>23</sup>ΨΩΟΙ ΠΕ ΖΜ ΠΑΙΩΝ  
 2 ΣΑΤΜ ΠΜΕΖ<sup>14</sup>ΨΩΜΝΤ ΝΟΥΟΕΙΝΙ ΔΔΥΕΙΘΕ  
   ΖΜ ΠΜΕΖΨΤΟΟΥ ΝΑΙΩΝ  
 4 ΔΥΑΠΟΚΑΘΙ<sup>1</sup>ΣΤΑ ΝΜΨΥΧΟΟΥΣ  
   ΝΝΕΡΨΟΥΩΝ ΠΕΥΠΛΗΡΩΜΑ  
 6 ΕΜΠΟΥΜΕΤΑΝΟΕΙ ΖΗΝ ΟΥΒΛΑΜ  
   ΑΛΛΑ ΔΥΒΩ ΝΟΥΟΕΙΣ  
 8 ΜΝ<sup>1</sup>ΝΩΣ ΔΥΜΕΤΑΝΟΕΙ  
   ΕΥΝΑΔΩ ΣΑΤΗ ΠΟΥΟΕΙΝ ΝΗΛΗΛΗΘ  
 10 ΕΥCOOY<sup>2</sup> ΕΠΜΑ ΕΤΗΜΑΥ  
  
 12 ΕΥΤ<sup>1</sup> ΕΟΟΥ ΜΠΑ<sup>2</sup>ΖΟΡΑΤΟΝ ΜΠΝΑ

- ΝΑΙ ΕΤΨΩΟΠ ΨΑ ΕΝΕΙ<sup>2</sup>  
 2 ΖΜ ΠΜΕΖΨΩΜΝΤ ΝΟΥΟΕΙΝ ΖΔΥΕΙΘΕ  
   ΖΡΑΙ ΔΕ ΖΜ ΠΜΕΖΨΤΟΟΥ ΝΑΙΩΝ  
 4 ΔΥΚΑΘΙΣΤΑ ΝΝΕΨΥΧΗ  
   ΝΤΑΥΨΟΥΩΝ ΠΟΥΣΩΚ  
 6 ΙΔΥΩ ΜΠΟΥΜΕΤΑΝΟΕΙ ΖΗΝ ΟΥΒΕ<sup>11</sup>ΠΗ  
   ΑΛΛΑ ΔΥΒΩ ΖΗΝ ΟΥΟΕΙΣ  
 8 Ν<sup>12</sup>ΣΑΙ ΔΕ ΔΥΜΕΤΑΝΟΕΙ  
   ΕΥΝΑΔΩ ΖΑΤΜ ΠΜΕΖΨΤΟΟΥ ΝΟΥΟΙΝ ΗΙΛΗΛΗΘ  
 10 ΠΕΝΤΑΨΩΣΒΟΥ ΕΡΟ<sup>2</sup>

12 ΙΕΥΤ<sup>1</sup> ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΝΑ

who<sup>23</sup> were in the aeon (αιών)  
 2 with the 14<sup>1</sup> third light Daveithe.  
 In<sup>2</sup> the fourth aeon (αιών)  
 4 were placed (ἀποκαθίστάναι)<sup>3</sup> the souls (ψυχή)  
   who knew<sup>4</sup> their perfection (πλήρωμα)  
 6 and did not repent (μετανοεῖν)<sup>5</sup> at once,  
   but (διλλά) persisted for a while  
 8<sup>6</sup> and repented (μετανοεῖν) afterwards.  
   It is with the<sup>7</sup> light Eleleth that they will remain,  
 10 having been gathered<sup>8</sup> to that place,

12 gloryfing the<sup>9</sup> invisible (άόρατον) Spirit (πνεῦμα).

<sup>5</sup> whoexist for ever  
 2<sup>6</sup> in the third light<sup>7</sup> Daveithe.  
   And (δέ) in the<sup>8</sup> fourth aeon (αιών)  
 4 were placed (καθίστάναι) the<sup>9</sup> souls (ψυχή)  
   of those who knew their perfection  
 6<sup>10</sup> and did not repent (μετανοεῖν) at once,  
   <sup>11</sup> but (διλλά) persisted for a while.  
 8<sup>12</sup> Finally (δέ) they repented (μετανοεῖν).  
   It is<sup>13</sup> in the fourth light, Eleleth,<sup>14</sup> that they will remain,  
 10 the one that has joined them to himself,

12<sup>15</sup> glorifying the invisible (άόρατον) Spirit (πνεῦμα).• III 14,4 corr. Τ<sup>2</sup> over Ν.

II 9,17-24

IV ... (14) ...

<sup>17</sup> ΑΥΤΕΩΣ ΔΕ ΕΡΑΤΟΨ ΝΗΨΥΧΗ ΝΝΕΤΟΥΔΑΙΒ		
2 <sup>18</sup> ΝΗΓΡΑΙ ΔΕ Ζῆ ΠΜΕΖΨΤΟΟΥ ΝΗΛΙΩΝ	2 ...	
4      ΑΥΤΕΩΣ <sup>19</sup> ΕΡΑΤΟΥ ΝΗΨΥΧΗ	4 ...	
	ΝΝΕΙΤ]Ο ΝΑΤCOOYN ΣΠ <sup>20</sup> ΠΛΗΡΩΜΑ.	...
6      ΑΓΩ ΜΠΟΥΡΜΕΤΑΝΟΕΙ Ζῆ ΟΥ <sup>21</sup> ΒΕΤΗ	6 ...	
	ΑΛΛΑ ΑΓΩΝΑ Ζῆ ΟΥΟΕΙΨ	...
8      ΑΓΩ ΜΝΗ <sup>22</sup> ΣΩΣ ΑΥΜΕΤΑΝΟΕΙ	8 ...	
	ΑΥΦΩΨΕ ΣΑΣΤΗ ΠΜΕΖ <sup>23</sup> ΨΤΟΟΥ ΜΦΩ[C]ΤΗΡ` ΗΑΗΛΗΘ	...
10     ΝΑΙ ΝΕ ΖΕΝ <sup>24</sup> ΧΠΟ ΝΕ	10 ...	
12     ΕΥΤ ΕΟΟΥ ΜΠΑΖΟΡΑΤΟΝ ΜΠΙΝΑ	12 ...	

<sup>17</sup> And (δέ) the souls (ψυχή) of the saints were placed (there).2      <sup>18</sup> And (δέ) in the fourth aeon (αἰών)4      were placed <sup>19</sup> the souls (ψυχή) of those who do not know the <sup>20</sup> Pleroma (πλήρωμα)6      and did not repent (μετανοεῖν) at once, <sup>21</sup> but (άλλα) who persisted for a while8      and repented (μετανοεῖν) <sup>22</sup> afterwards; they are by the fourth <sup>23</sup> light (φωστήρ) Eleleth.10     These are <sup>24</sup> creatures

12     which glorify the invisible (άόρατον) Spirit (πνεῦμα).

III 14,9-24

ΤΕΝΨΥΓΡΩΝΕ<sup>10</sup> ΤΣΟΦΙΑ  
 2 ΕΓΑΙΩΝ ΤΕ  
 ΑΣΜΕΕΥΕ<sup>11</sup> ΕΥΜΕΕΥΕ ΕΒΟΛ ΝΩΗΤĆ  
 4 ΣΗ ΤΕΝΘΥ<sup>12</sup> ΜΗΣΙC  
 ΜΠΕΤΠΝΑ  
 6 ΜΗ ΠΩΡΠ ΝΙΟΟΥΝ  
 "ΑΣΡ ΣΗΑΣ ΝΙΟΩΝΩ ΜΠΕΣΕΙΝΕ ΕΒΟΛ ΝΗΖΗΤĆ  
 8 ΜΠΕΤΕΣΕΝΘΥΜΗCΙC ΣΩΨΙE<sup>13</sup> ΝΑΡΓΟΝ  
 ΑΥΩ ΑΠΕΣΩΒ ΕΙ ΕΒΟΛ Ν<sup>14</sup> ΑΤΕΛΕΣΤΟΝ  
 10 ΕΜΝΤΨ ΤΥΠΟC ΣΗ ΤΕC<sup>15</sup> ΜΟΡΦΗ  
 ΕΒΟΛ ΣΗ ΑΣΑΑC  
 12 ΧΩΡΙC ΠΕC<sup>16</sup> ΣΥΝΖΥΓΟC  
 ΕΜΝΤΨ ΤΥΠΟC ΣΗ ΘΙΔΕΑ ΝΗΜΗΑΔΥ  
 14 ΜΠΕΨΕΓΔΟΚΙ ΝΗΙ ΠΕΤΠΝΑ  
 ΟΥΔΕ ΜΠΙΓΚΑΤΑΝΕΥΕ  
 16 ΟΥΔΕ ΜΠΙΓ<sup>17</sup> ΣΥΝΕΨΕΔΟΚΕΙ  
 ΝΗΙ ΠΕCΣΥΝΖΥΓΟC  
 18 ΣΗ ΠΕΤΠΝΑ ΜΗΝΤΖΟΟΥΤ ΜΠΑΡΘΕ<sup>18</sup> ΝΙΚΟN  
 ΕΜΠΕΣΒΙΝΕ ΒΕ ΜΠΕCΣΥΝ<sup>19</sup> ΖΥΓΟC

Our fellow-sister,<sup>10</sup> Wisdom (σοφία),  
 2 being an aeon (άιών),  
 conceived<sup>11</sup> a thought from herself  
 4 in the conception (ένθυμησις)  
 12 of the Spirit (πνεῦμα)  
 6 and Foreknowledge,  
 13 She wanted to bring forth her likeness out<sup>14</sup> of herself.  
 8 Her thought (ένθυμησις) was not<sup>15</sup> idle (άργός)  
 and her product came forth<sup>16</sup> imperfect (άτελεστον),  
 10 not having form (τύπος) from her<sup>17</sup> form (μορφή)  
 —because she had made him  
 12 without (χωρὶς) her<sup>18</sup> consort (σύνζυγος)—  
 and not having form (τύπος) in the likeness (ἰδέα)<sup>19</sup> of the Mother.  
 14 The Spirit (πνεῦμα) had not approved (εύδοκεῖν)  
 20 or (οὐδέ) consented (κατανεύειν),  
 16 nor (οὐδέ) had<sup>21</sup> her consort (σύνζυγος)  
 approved (συνευδοκεῖν).  
 18<sup>22</sup> namely, the masculine, virginal (παρθενικόν) Spirit (πνεῦμα).  
 23 When she did not find her consort (σύνζυγος), however,

<sup>16</sup>ΤΗΝΨΥΓΡΩΝΕ ΒΕ ΤΣΟΦΙΑ  
 2 ΕΓΕ<sup>17</sup>ΩΝ ΤΕ  
 ΑΣΜΕΕΥΕ ΕΥΜΕΕΥΕ Ε<sup>18</sup>ΒΟΛ ΝΩΗΤĆ  
 4 ΑΥΩ ΣΗΑΣ ΣΗ ΜΠΕ<sup>19</sup>ΕΥΕ  
 ΜΠΕΤΠΝΑ  
 6 ΜΗ ΠΩΡΠ Ν<sup>20</sup>ΣΟΟΥΝ  
 "ΑΣΡ ΣΗΑΣ ΕΟΩΝΩ ΜΠΙ37<sup>1</sup>[ΝΕ] ΕΒΟΛ ΝΩΗΤĆ  
 8  
 10  
 12  
 14 ΕΜΠΕΨΤΩ<Τ><sup>2</sup> [ΝΜ]ΜΑС ΝΗΙ ΠΕΤΠΝΑ  
 ΟΥΤΕ ΟΝ<sup>3</sup> ΜΠΕΨΚΑΤΑΝΕΥΕ  
 16 ΟΥΤΕ ΟΝ<sup>4</sup> ΜΠΕΨCΥΝ<sup>5</sup> ΖΥΓΟC  
 ΝΗΙ ΠΕCΣΥΝ<sup>6</sup> ΖΥΓΟC  
 18 ΣΗ ΠΕΤΠΝΑ ΝΖΟΟΥΤ ΜΠΑΡ<sup>6</sup>ΘΕΝΙΚΟN  
 ΜΠΕΣΖΕ ΒΕ ΕΠΕC<sup>7</sup> ΣΥΜΦΩΝΟC

<sup>16</sup> Our fellow-sister, Wisdom (σοφία),  
 2 being an<sup>17</sup> aeon (άιών),  
 conceived a thought<sup>18</sup> from herself,  
 4 and in the conception  
 19 of the Spirit (πνεῦμα)  
 6 and<sup>20</sup> Foreknowledge.  
 She wanted to bring forth the<sup>37<sup>1</sup></sup> likeness out of herself,  
 8  
 10  
 12  
 14 although the Spirit (πνεῦμα) had not <agreed><sup>2</sup> with her  
 3 nor (οὐτε) consented (κατανεύειν),  
 16 nor (οὐτε)<sup>4</sup> had her consort (σύνζυγος)  
 approved (συνευδοκεῖν),  
 18<sup>5</sup> namely, the male<sup>6</sup> virginal (παρθενικόν) Spirit (πνεῦμα).  
 She, however, did not find her<sup>7</sup> partner (σύμφωνος)

• III 14,9 ΟΥ was crossed out at end of line. • III 14,10 Ν was crossed out at beginning of line; corr. Λ<sup>2</sup> over Ε. • III 14,14-18 is virtually identical to III 15,4-9, except for the replacement of ΤΥΠΟC by ΜΟΡΦΗ and of the spelling ΘΙΔΕΑ by ΤΣΙΔΕΑ. The repetition does not appear to be a copying error. • III 14,20 first three letters of ΟΥΔΕ over correction.  
 • BG 37,1 Ms reads ΤΩΟΥΝ, "raised."

II 9.25-33

IV ...15, I-6...

<sup>25</sup> ΤΗΣΟΦΙΑ ΔΕ ΝΤΕΠΙΝΟΙΑ·		
2 ΕΕΨΥΟΠΤΗΛΙΩΝ	2 ...	
<sup>26</sup> ΑΣΜΕΕΥΕ ΓΗ ΟΥΜΕΕΥΕ ΕΒΟΛ ΝΩΗΤĆ		<sup>15</sup> ΕΒΟΛ ΝΩΗΤĆ
4 ΜΗΝ <sup>27</sup> ΤΕΝΘΥΜΗΣΙC ΜΠΑΖΟΡΑΤΟΝ ΜΠΠΝΔ	4 ΜΗΝ ΤΕΝΘΥΜΗΣΙC ΜΠΑΖΟΡΑΤΟΙΝ ΜΠΠΝΔ	
6 ΑΥΓΩ <sup>28</sup> ΤΠΡΟΓΝΩCΙC ΑΣΟΥΛΑΨ(Ε) ΕΟΥΛΩΝ ΕΒΟΛ <sup>29</sup> ΝΟΥΕΙΝΕ ΝΩΗΤĆ	6 ΑΥΓΩ ΤΠΡΟΓΝΩCΙC ΑΣΟΥΛΑΨ(Ε) ΕΟΥΛΩΝ Ε'ΒΟΛ ΝΟΥΕΙΝΕ ΝΩΗΤĆ	
8	8	
10	10	
12	12	
14 ΑΧΜ (ΠΟΥΛ)Ψ ΜΠΕΤΠΝΔ <sup>30</sup> ΜΠΙΕΨΓΡΕΓΔΟΚΕΙ	14 ΕΧΝ ΠΙΟΥΛΨΕ ΜΠΕΠΠΝΑ ΜΠΙΕΨΓΡΕΓΔΟΚΕΙ	
16 ΑΓΙΩ ΑΧΜ ΠΙΕCΨΒΡ ΝΩΩΤΡ <sup>31</sup> ΑΥΓΩ ΑΧΜ ΠΙΕΨΜΟΚΜΕΚ ΕΜΠΕΨΓΡΕΓΝΕΥ <sup>32</sup> ΔΟΚΕΙ ΔΕ	16 <sup>6</sup> ΑΥΓΩ ΕΧΜ ΠΙΕCΨΒΡ ΝΩΩΤΡ ...	
18 ΝΟΙ ΠΠΡΟΣΩΠΟΝ ΝΤΕΣΜΗΝ <sup>33</sup> ΖΟΟΥΤ ΕΜΠΕCΒΙΝΕ ΔΕ ΜΠΕCΧΩΝΨ	18 ... ...	
		<i>Irenaeus</i>
25 And (δέ) the Wisdom (σοφία) of Reflection (έπίνοια),	26 They say that from the first angel who attends the only-begotten	
2 being an aeon (αιών),	2 <sup>67</sup> the holy Spirit (see 34,13—35,4) was emitted,	
<sup>26</sup> thought a thought from herself	<sup>70</sup> whom they also call Wisdom	
4 and <sup>27</sup> (from) the conception (ένθυμησις) of the invisible (άόρατον) Spirit (πνεύμα)	4	
6 and <sup>28</sup> Foreknowledge (πρόγνωσις).	6	
She wanted to bring forth <sup>29</sup> a likeness out of herself	8	
8		
10	10	
12	12	
14 without the consent of the Spirit (πνεύμα) <sup>30</sup> —he had not approved (συνειδοκείν)—	14	
16 and without her consort, <sup>31</sup> and without his consideration. And (δέ) though he had not approved (συνειδοκείν),	and the wanton sexual element (see 25,5); 16 <sup>71</sup> that when she saw that all others had a conjugal coupling	
18 namely, the person (πρόσωπον) of her <sup>32</sup> maleness, <sup>33</sup> and (δέ) she had not found her partner,	<sup>72</sup> while she was without conjugal coupling 18 <sup>73</sup> she sought whom she might be united to; <sup>74</sup> and when she did not find one	

\* II 9,30 reads ΕΓΔΟΚΕΙ. • II 9,31 after Ε<sup>1</sup> a ρ was crossed out.  
• IV 15,7-end are missing.

III 14,24—15,16

BG 37,7—38,6

ΑΣΚΑΤΑΝΕΥΣ  
 2 χωρὶς τεγδοι<sup>15</sup>κια μπεπίνα  
   μὴ πισούν μπε<sup>2</sup>χιδιον ἑγυμφωνον  
 4 οὲςχηκ ἐβολ  
   ετβε πεφρογ<sup><</sup>ικον ετῆ<sup>4</sup>χητῆ<sup>5</sup>  
 6 μπετεσενεγμηςις ωψ<sup>6</sup>πε ἥαργον  
   αγω απεσζωβ εἰ εβολ ἥατελεστον  
 8 εμητ<sup>7</sup> μορφη ἡ<sup>8</sup> τεσμορφη  
   εβολ χε ασαας  
 10 χωρὶς <sup>8</sup>πεσσυνζηγοс  
   εμητ<sup>9</sup> τηποс <sup>9</sup>χη τζιдеа ἥтмазу  
 12  
   αснаг ερоц <sup>10</sup>χм пессажнє  
 14 χε αψωπє <sup>11</sup>μορφη  
   ñ2а ñмогєи ñ2а ñ2а  
 16 <sup>12</sup>нрепеневбл <sup>13</sup> оюсein <sup>14</sup> оукрѡм  
   <sup>13</sup>accите <sup>14</sup>ммоц εвол <sup>15</sup>ммос <sup>16</sup>мпвол <sup>17</sup>ннитопос εтммазу  
 18 χε <sup>18</sup>ннелахъ <sup>19</sup>ннзенанатос нау εроц  
   χе агхпоп <sup>16</sup>χн оумнтаткоун

<sup>24</sup> she decided (κατανεύειν)  
 2 without (χωρὶς) the 15<sup>1</sup> good will (εὐδοκία) of the Spirit (πνεῦμα) and the knowledge of her <sup>2</sup> own (ἴδιον) partner (σύμφωνον).  
 4 She was perfect  
   <sup>3</sup> because of the <sexual knowledge> (προύνικον) which is in <sup>4</sup> her.  
 6 Her thought (ένθυμητσ) was not <sup>5</sup> idle (άργόν) and her product came forth <sup>6</sup> imperfect (άτέλεστον),  
 8 not having form (μορφή) from <sup>7</sup> her form (μορφή) —because she had made him  
 10 without (χωρὶς) <sup>8</sup> her consort (σύνυγος)— not possessing form (τύμος) <sup>9</sup> from the appearance (ίδεα) of the Mother.  
 12  
   She saw him <sup>10</sup> in her deliberation  
 14 that he was taking on another <sup>11</sup> form (μορφή), the face of a lion, the face of a snake.  
 16 <sup>12</sup> His eyes were shining with fire.  
   <sup>13</sup> She cast him away from her, outside <sup>14</sup> those places (τόπος),  
 18 that no <sup>15</sup> immortal (άθώνατος) might see him, because he was born <sup>16</sup> in ignorance.

\* III 14,24 and BG 37,7 In addition to "giving in to one's inclination," κατανεύειν has here probably the connotation "lower oneself," "decline."  
 • III 15,1 The expected stroke on ΜΝ is in a lacuna. • III 15,2-3 The normal meaning of ςχηκ εвол is "be perfect;" here perhaps, "be full," i.e., pregnant.  
 • III 15,3 Ms reads φρογρικοн: a scribe may have had Latin *prurigo*, "itch," in mind.  
 • BG 37,10 τωκε εвол is unclear. Crum (404a) suggests "swelling out." • BG 37,15 Till-Schenke emend to αсаа<sup><</sup>q>, but see III 15,7.

εснакатанеу<sup>8</sup>с  
 2 εхл тегдокия мпетн<sup>1</sup>на  
   <sup>9</sup>мн писоун мпессумфшно<sup>10</sup>ммин ммо<sup>11</sup>с  
 4 ествкε εвол  
   ет<sup>11</sup>вє пептрунико<sup>12</sup>н εтн<sup>13</sup>хтс  
 6 <sup>13</sup>песмееуе мпешш ѿшти<sup>14</sup>ларгон  
   агω αпесжшв εи εвол <sup>14</sup>енчхк <sup>15</sup>ан  
 8 <sup>15</sup>нбаеи 2м пе<sup>16</sup>еине εвол  
   хе асаас  
 10 εхм <sup>16</sup>пессунзигос  
   агω на<sup>17</sup>не ап мтнине нтмазу  
 12 ево <sup>18</sup>кеморфн  
   а<sup>19</sup>наг де ероц 2м <sup>19</sup>песшюжнє  
 14 еа<sup>20</sup>шупе мт<sup>20</sup>тупос нк<sup>21</sup>еине  
   ео<sup>22</sup> н<sup>23</sup>а <sup>24</sup>оц агω н<sup>25</sup>о ммо<sup>26</sup>уи  
 16 не<sup>27</sup>з<sup>28</sup>вла<sup>29</sup> н<sup>30</sup>е<sup>31</sup>г<sup>32</sup> ою<sup>33</sup>ин <sup>34</sup>оукш<sup>35</sup>т  
   <sup>36</sup>а<sup>37</sup>и<sup>38</sup>оу<sup>39</sup>н<sup>40</sup>а н<sup>41</sup>в<sup>42</sup>л ммо<sup>43</sup> м<sup>44</sup>пв<sup>45</sup>ол <sup>35</sup>ннитопос εтммазу  
 18 <sup>46</sup>х<sup>47</sup>каас<sup>48</sup> <sup>49</sup>ннелахъ <sup>50</sup>ннзенанат[о]с<sup>51</sup> нау εроц  
   е<sup>52</sup>в<sup>53</sup>ол χе ас<sup>54</sup>хпоп <sup>55</sup>хн оумнтаткоун

as she was about to decide (κατανεύειν)  
 2 <sup>8</sup> without the good will(εὐδοκία) of the Spirit (πνεῦμα)  
   <sup>9</sup> and the knowledge of her own partner (σύμφωνος),  
 4 <sup>10</sup> and as she brought forth  
   because <sup>11</sup> of the sexual knowledge (προύνικον) which is in her.  
 6 <sup>12</sup> Her thought could not remain <sup>13</sup> idle (άργόν)  
   and her product came forth <sup>14</sup> imperfect,  
 8 foreign in his <sup>15</sup> appearance,  
   because she had made him  
 10 without <sup>16</sup> her consort (σύνυγος).  
   And he was not similar <sup>17</sup> to the likeness of the Mother,  
 12 for he has <sup>18</sup> another form (μορφή).  
   And (δέ) she saw him <sup>19</sup> in her deliberation  
 14 that he was taking on the <sup>20</sup> form (τύμος) of another likeness,  
   having the face of a <sup>21</sup> snake and the face of a lion.  
 16 His <sup>22</sup>eyes were> shining with fire.  
   She <sup>23</sup> cast him away from her, outside <sup>24</sup> those places (τόπος),  
 18 that <sup>25</sup> none of the immortal ones (άθώνατος) might <sup>26</sup> see him,  
   because she had given birth to him <sup>27</sup> in ignorance.

II 9,34—10,14

IV ...16,1-2

<sup>34</sup> ἀσμοκμεκ' δε	
2 χωρίς πούωσι ἑπεπήλα	2 ...
<sup>35</sup> ἀγώ προσούν ἑπεσχωντά	... ...
4 ἀσείνε εβολ	4 ...
10 ἐτεί τόντο με θάταχρο ερος ετῆγητά	...
6 <sup>2</sup> ἑπεπεσμεέγε ψωπε θάργον	6 ... ...
ἀγώ <sup>3</sup> αργογωντά εβολ θάγητά θοι ουγωβά θάταχωκ	...
8 ἀγώ εψωββιαειτ' απεσσμοτ'	8 ... ...
<sup>5</sup> εβολ κε ασταμιορ'	...
10 αχτί πεσωβρή θάγωτρ	10 ... ...
ἀγώ θεογατσμοτ πε απεινε θάτεφμα? γύ	...
12 ερο θάθεμορφη	12 ... ...
θάρεσνα γε απες <sup>6</sup> ογωψε	...
14 αψωψε θάτηπος εψωψβιαειτ'	14 ... ...
θάρακων θρο θμογει.	...
16 θεψβαλ δε <sup>10</sup> θεογο θάθε θάθικωστά θάθθερηδε εγήτ	16 ... ...
<sup>11</sup> θογειν ασνοχά θιανβολ θμοσ θπβολ <sup>12</sup> θάθοπος	...
18 θτημαγ θεκαλ θθελαγ <sup>13</sup> θη θάθμου θαγ εροζ'	18 ... ...
κε θάθαταμιορ γαρ <sup>14</sup> θη θυμητατσοογ	<sup>1</sup> 16 <sup>1</sup> θαγ εροζ κε θάθα(σταμιορ γαρ <sup>2</sup> θη θυμητατσοογ

---

*Irenaeus*

she struggled and strained forward <sup>75</sup> and looked toward the lower  
 2 regions, <sup>76</sup> thinking she might find a consort there;  
 " and when she found none,  
 4 she leaped forward, but was also saddened,

6

8      <sup>77</sup> because she had made the leap

10 without the Father's consent.

12

14

16

18 <sup>79</sup> After that, acting out of simplicity and kindness,  
<sup>80</sup> she produced a work in which there was Ignorance (see 26,16-17)  
 and Arrogance (see 35,15)

III 15,16—16,10

BG 38,6—39,9

ἌСНОУΓ΢Β ΝΜ<sup>1</sup>ΜΑꝝ ΠΝΟΥΔΗΠΕ ΠΝΟΥΕΙΝ  
 2 ἀγῶ ἀσκω<sup>2</sup> ΙΠΝΟΥΘΡΟΝΟΣ ƷΗ ΤΜΗΤΕ ΠΤΚΗΤΕ  
 χε<sup>3</sup> ΙΠΝΕΛΛΑꝝ ΝΔΥ ΕΡΟꝝ  
 4 ΕΙΜΗΤΙ ΠΩꝝ<sup>4</sup>ΙΟΝ ΜΙΤΝΑ  
 παι<sup>5</sup> ΕΩꝝΑΓΧΟΟΣ ΕΡΟꝝ<sup>6</sup>χε<sup>7</sup> ΤΜΔΑꝝ ΠΝΕΤΟΝΖ ΤΗΡΟꝝ  
 6 ἀγῶ<sup>8</sup> Σ<sup>9</sup>Τ ΓΡΑΝ ΕΡΟꝝ χε<sup>10</sup> ΙΔΔΛΛΑꝝΑΘ  
 παι<sup>11</sup> πε<sup>12</sup>ΠΕ ΠΕΖΟΥΕΙΤ ΠΔΡΧΩΝ  
 8 ΕΑΦΤΩΚΕ<sup>13</sup>ΠΝΟΥΔΛΥΝΑΜΙC ΕΝΑΨΨΑC ΕΒΟΛ ƷΗ<sup>14</sup>ΤΜΔΑꝝ  
 ἀγῶ ΑΨΑΣΨΑꝝ ΕΒΟΛ ΜΜΟC  
 10 ΑΨΠΨΑΨΝΕ ΕΒΟΛ ƷΗ ΟΥΤΟΠΟC ΕΥΤΟ<sup>15</sup>Π>ΟC  
 ΣΗΜ ΡΜΑ ΠΤΑΓΧΨΟΨ ΠΗΣΗΤΨ  
 12 ΑΨΕΜΑΣΤΕ ΠΖΕΝΚΕΤΟΠΟC  
 ΑΨΤΑΜΙΟ ΝΑꝝ ΠΝΟΥΓΙΩΝ  
 14 ΠΝΨΑꝝ ΠΚΡΩΜ ΠΝΟΥΕΙΝ  
 ΠΤΕΨΗΨΗΤΨ ΤΕΝΟΥ  
 16 ΑΨΝΟΥΓ΢Β ΜΗ ΤΜΗΤΑΤCΟΟΥΝ  
 ΕΤΗΨΕΜΑꝝ  
 18 ΑΨΧΠΟ ΠΝΕΞΟΥCΙΑ ΕΤΓΑ<sup>16</sup>ΡΟꝝ  
 ΜΗ ΡΜΗΤCΝΟΟΥC ΠΑΓΓΕΛΟC  
 20<sup>17</sup>ἀγῶ ΡΟΥΑ ΡΟΥΑ ΗΜΟΟΥ ΠΝΟ'ΨΑΙΩΝ

She joined<sup>17</sup> a luminous cloud with him,  
 2 and placed<sup>18</sup> a throne (θρόνος) in the middle of the cloud  
 that<sup>19</sup> no one might see him  
 4 except (εἰ μήτι) the holy (άγιον)<sup>20</sup> Spirit (πνεῦμα)  
 who is called<sup>21</sup> the Mother of all the living.  
 6 And<sup>22</sup> she gave him the name Yaldabaoth.  
 This<sup>23</sup> is the Chief Ruler (άρχων)  
 8 who took a great power (δύναμις) from<sup>16</sup> the Mother.  
 And he removed himself from her,  
 10<sup>2</sup> and moved from place (τόπος) to place (τόπος),  
<sup>3</sup> away from the place in which he was born.  
 12 He<sup>4</sup> seized other places (τόπος),  
 and created<sup>5</sup> for himself an aeon (αιών)  
 14 sparkling with light,  
<sup>6</sup> the one in which he exists now.  
 16<sup>7</sup> He copulated with Ignorance,  
 who<sup>8</sup> is with him,  
 18 and begot the authorities (έξουσία) who are under<sup>9</sup> him,  
 the twelve angels (άγγελος),  
 20<sup>10</sup> and for each of them (he created) an aeon (αιών)

\* III 16,2 The expected stroke on Μ<sup>1</sup> is in a lacuna. • III 16,3 Ms reads Τ. • III 16,7 corr. Μ<sup>1</sup> over Ʒ. • III 16,10 corr. ΝI changed to ΝΟ'Ψ. ΠΝΟΥ probably doubling of Ν before the indef. article rather than the plural possessive adjective.

II 10,14-28

- ἀγώ ἀσκτὸ οὐρανὸν ὅγκοιοολε ὑπογείων  
 2 ἀγώ ἀσκω ὑπογέρονος χάρη τμήτε ὑπεκλοολε  
 χεκαλας ὑπε <sup>17</sup>λαζαγ ναγ εροq  
 4 ειμιτι ἀπεπτὰ ετογαλα  
 18 ετογμούτε εροq χε <sup>τμαγ ὑπετον2</sup>  
 6 19 λασμούτε δε επεψραν χε <sup>ταταβιωθ</sup>  
 πλαὶ <sup>20</sup>πε πφωρπ ὑπριχων  
 8 πλαὶ εταγχι ουνοδ <sup>21</sup>ὑδυναμις ειβιολ σιτη τεφμαλα  
 αγώ αρ<sup>22</sup>εσωωφ εβολ ὑμος  
 10 αγώ αρ<sup>23</sup>πωωνε  
 ε<sup>24</sup>βολ 2η ὑποπος εταγχποφ ὑχητου  
 12 αρ<sup>25</sup>εμαχτε  
 αρταμιο να<sup>26</sup> ὑχηκεαικων  
 14 2η <sup>27</sup>ογψαχ ὑκωστ <sup>28</sup>ὑπογείων  
 πλαὶ ετψοοπ <sup>29</sup>τενογ  
 16 αγώ αρτωμτ <sup>30</sup>τεφ<sup>31</sup>απονοια  
<sup>27</sup>ται ετψοοπ <sup>32</sup>γραι ὑχητφ  
 18 αγώ αρχπο <sup>33</sup>γεν<sup>34</sup>εξογια να<sup>35</sup>  
 For parallel to 26,19—27,12 see 30,9-12  
 20 and Appendix 2.

- And she surrounded him with <sup>15</sup> a luminous cloud,  
 2 and she placed a throne (θρόνος) <sup>16</sup> in the middle of the cloud  
 that no <sup>17</sup> one might see him  
 4 except (εἰ μήτι) the holy Spirit (πνεῦμα),  
<sup>18</sup> who is called the Mother of the living.  
 6 <sup>19</sup> And (δέ) she called his name Yalabaoth.  
 This <sup>20</sup> is the Chief Ruler (ἄρχων)  
 8 who took a great <sup>21</sup> power (δύναμις) from his Mother.  
 And he <sup>22</sup> removed himself from her,  
 10 and moved  
<sup>23</sup> away from the places (τόπος) in which he was born.  
 12 He <sup>24</sup> seized  
 and created for himself other aeons (αιώνια)  
 14 with <sup>25</sup> a luminous spark  
 which (still) exists now.  
 16 <sup>26</sup> And he was amazed in his arrogance (ἀπόνοια)  
<sup>27</sup> which is in him,  
 18 and he begot <sup>28</sup> authorities (έξουσια) for himself.  
 For parallel to 26,19—27,12 see 30,9-12  
 20 and Appendix 2.

• IV 16,7-end are missing.

IV 16,2-6...

- ἀγώ ἀσκτὸ ειροφ ὑπογικιλιοολε νογείων  
 2 <sup>4</sup>ἀγώ ἀσκω ὑπογέρονος ς τμήτε ὑπεκλοολε  
 χεκαλας ὑπελα<sup>6</sup>αγ ναγ εροq  
 4 ...  
 ...  
 6 ...  
 ...  
 8 ...  
 ...  
 10 ...  
 ...  
 12 ...  
 ...  
 14 ...  
 ...  
 16 ...  
 ...  
 18 ...  
 20

*Irenaeus*

- 2  
 4  
 6     <sup>41</sup> They say that this work of hers is the Chief Ruler, <sup>42</sup> the maker of this  
 8 creation. <sup>43</sup> They tell that he took great power away from the Mother  
<sup>44</sup> and that he departed from her to the lower regions  
 10     <sup>45</sup> and made the firmament of heaven in which he also dwells;  
 12 <sup>46</sup> and that, since he is Ignorance,  
 he made the things that are under him, <sup>47</sup> the powers,  
 14 the angels and the firmaments and all earthly things.  
 16 <sup>48</sup> Next they say that he copulated with Arrogance  
 18 <sup>49</sup> and begot Wickedness, Jealousy, Discord and Desire.  
 20

- 11 επτυπος ἄνιαφερτος  
 2 αγταμιο 12 οναγ  
     ησωψη      ηαγρελος  
 4 αγω ηαρρε13 λος ηωμοτε ηδυναμιс  
 6  
 8 κατα πι14 ηε ηηιψορη ηηγηοс πη  
     ετρα15 τεφεζη  
 10 ηειοуциа ηтагуоуноу  
     16ηη пархигенетар  
 12 περογеит 17ηηρховн 18ηе πιкаке миη тмнтатко19 οуы  
     зама ηеиоуциа  
 14 ηеиин тмн19 таткооуη мпентазжпоуу  
     ете 20ηαι ηе ηеиурн  
 16 περοгеит πе 21заше  
 18 21ηимеиечнау πе 22зармас ете πаи πе 23πвад мпикв27  
     ηимеиечномнт πе 24галила  
 20 πмеиечтоуу πе 25ибнha
- 11 after (κατά) the pattern (τύπος) of the imperishable (ἀφθαρτος) ones.  
 2 They created 12 for them  
     seven angels (ἄγγελος)  
 4 and for the 13 angels (ἄγγελος) (he created) three powers (δύναμις)  
 6  
 8 according to (κατά) the likeness 14 of the first pattern (τύπος),  
     which is prior 15 to him.  
 10 The authorities (έξουσία) that came forth  
     16 from the Chief-Begetter (άρχιγενέτωρ),  
 12 the Chief 17 Ruler (άρχων) of the darkness and ignorance,  
     18 together with (άμα) the authorities (έξουσία),  
 14 were in 19 ignorance of the one who had begotten them  
     and their names 20 were these:  
 16 the first is Haoth;  
 18 21 the second is Harmas, who is 22 the eye of fire;  
     the third is 23 Galila;  
 20 the fourth is Yobel;

- 18 24 the second 6 is Hermas, who is the eye of 7 fire;  
     the third is 8 Galila;  
 20 the fourth is Yobel;
- 10 επтупоc ἄнніаиѡn 10ηафєартоs  
 2 агω агтамио 11ηоуа πоуа ммоу  
     ηсауq 12сауq ηаггелос  
 4 агω ηагге13 лоc ηсюмнте ηбом  
     еte 14ηеиароq тироу ne  
 6 15шесе ηаггелia  
     мн 16тeц17ηаzшюмнте ηбом  
 8 17ка πеine мtеиоуеit нtу18ηос  
     етзатеиeзeн  
 10 ηеиоуциа бе 19ηеиоуоуи  
     евол 401ηη пархигенетар  
 12 πеиogеit 2ηηрховн мtкаке  
 14 18ηимеиечнау [y] 6πе 22зармас ете πвад мп'кв27 πе  
     ηимеиечномнt πе 24галила  
 20 πмеиечтоуу πе 25ибнha
- 10 after (κατά) the pattern (τύπος) of the 10 imperishable (ἀφθαρτος)  
 2 aeons (αἰών). And he created for 11 each of them  
     12 seven angels (ἄγγελος) each  
 4 and for the 13 angels (άγγελος) (he created) three powers,  
     who 14 are all under him,  
 6 being 360 15 angelic beings (άγγελία),  
     with his 16 third power,  
 8 according 17 to (κατά) the likeness of the first 18 pattern (τύπος),  
     which is prior to him.  
 10 19 Now, when the authorities (έξουσία) came forth  
     from 401 the Chief-Begetter (άρχιγενέτωρ),  
 12 the Chief 2 Ruler (άρχων) of the darkness,  
 14 by 3 the ignorance of the one who had 4 begotten them,  
     these were their names:  
 16 the 5 first is Yaoth;

\* III 16,13 Prob. homoioteleuton (from Δ. ΥΝΑΜΙC to Δ. ΥΝΑΜΙC, see ΝΒΟM and ΝΒΟM in BG 39,4-6). • III 16,22 ΚΟΟZ was corrected to ΚΩ2T.  
 • BG 39,12 сауq written over erasure. • BG 39,12-16 The Coptic Syntax is unclear; the text appears corrupt. The normal meaning of άγγελia is "message."  
 • BG 40,3 Till-Schenke note that <2ама ηеиоуциа ηеиин тмнтацкоуу> was omitted due to homoioteleuton.

II 10,28-32

N ...(16)...

2  
4  
6  
8  
10  
12  
14  
16 ...  
18 ...  
20 ...

πυωρτ' ΜΕΝ πεψραν<sup>29</sup> πε ~~λεύσθε~~  
Βρήτερο<sup>30</sup> ήδι ηγε<sup>30</sup>νεα χε πιχαίοις<sup>31</sup>  
πμε<sup>2</sup>cnay  
πε γαρμάς<sup>31</sup> ετε παι (πε πβαλ) μπκω<sup>32</sup>  
πμε<sup>2</sup>γιουρο<sup>33</sup> γετεβιντα<sup>34</sup> ογμβρι  
πμε<sup>2</sup>

Irenaeus parallel continues in 35.1.

6 The name (+μέν) of the first 29 is Athoth.

whom the generations (*yēvēd*) call<sup>30</sup> [the  
8 reaper].<sup>31</sup> The second is Harmas,<sup>31</sup> who [is the eye] of envy.

The third 32 is Kalila-Oumbri.

0 The fourth is Yabel.

• II 10.30 The stroke over **γΡΜΑC** extends over πε. • II 10.31 Probably should be emended to ΜΠΙΚΩΨ<Τ> as in III and BG. • II 10.32 The stroke over κατιλα

SYNOPSIS 28

## THE APOCRYPHON OF JOHN

III 16.23—17.13

BG 40.9—41.7

- πιμεζ<sup>2</sup>τού πε αλωναιος  
 πιμεζσοογ πε <sup>25</sup>σαωθ  
 πιμεζσαψη πε καιναν κασιν  
 17<sup>1</sup>πε<τε>ψαγμουτε εροι χε  
 πιμεζ<sup>2</sup>ψιμουν πε αβιρεσσια·  
 πιμεζψις<sup>3</sup> πε ιωβη·  
 πιμεζμητ<sup>4</sup> πε αρμουπι<sup>5</sup>ανα·  
 πιμεζμητουνε πε αλωνιν  
 πιμεζμητ<sup>6</sup>ε<ν>οους πε βελιας·  
 ουνταγ μεν ηγενκεραν  
 εβολ <sup>7</sup>ηη νεπι<sup>8</sup>ουμια μην <ν>οργη  
 ηι τηρου γαπλως  
 "νεγραν σεκης εψαγμουτε εροου <sup>9</sup>ηγητου  
 εβολ ζιοοτου ηηνεοου <sup>10</sup>μπισαν<sup>11</sup>ρε  
 εαγμουτε εροου κατα <sup>12</sup>ταληθεια  
 ψαγογωην εβολ ητεγ<sup>13</sup>φυγις  
 αγω αψμουτε εροου ηδι <sup>14</sup>καλας ηγραι <sup>15</sup>ηη νεγραν  
 the <sup>24</sup> fifth is Adonaios;  
 the sixth is <sup>25</sup> Sabaoth;  
 the seventh is Kainan Kasin,  
 17<sup>1</sup> who is is called the sun,  
 the <sup>2</sup> eighth is Abiressia;  
 the ninth <sup>3</sup> is Yobel;  
 the tenth is Armoupiel;  
<sup>4</sup> the eleventh is Adonin;  
<sup>5</sup> the twelfth is Belias.  
 On the one hand (μεν) they have one set of names  
 from the desires (έπιθυμια) <sup>7</sup> and the wraths (όργη).  
 (On the other hand), to put it simply (άπλως),  
<sup>8</sup> the names of all of these are doubled, since they are given names  
 (also) <sup>9</sup> by the glories <sup>10</sup> on high.  
 Since they (the powers) have been called <sup>11</sup> truthfully (κατά, ἀλήθεια)  
 they (the latter names) reveal their <sup>12</sup> (true) nature (δύνασις).  
 And Saklas called them <sup>13</sup> by their (former) names

- <sup>9</sup> πιμεστήον πε ἀδωναιος  
 2 <sup>10</sup> πιμεζσοου πε σαβάωθ  
 4 <sup>11</sup> πιμεζσαψη πε καίναν αγ<sup>12</sup>ω καν  
 6 πετεψαύμουτε <sup>13</sup>έρορ χε καΐν ετε πρη πε  
 14 πιμεζψυμογη πε άβιρεσσι<sup>15</sup>νε  
 8 πιμεζψις πε ιώβηλ  
 16 πιμεζμητ πε χαρμουπιάλη  
 10 <sup>17</sup> πιμεζμητογη πε αδωνιν  
 16 πιμεζμητονογη πε βελι<sup>19</sup>ας  
 12 ογήτο γῆκεραν δε τη<sup>20</sup>ρου μμαγ  
 14 έβολ ρη τεπιθυ<sup>21</sup>μια μη τοργη  
     ναι δε τηρου <sup>22</sup>ογήτο γῆκεραν  
 16 έγκηβ εγ<sup>23</sup>τ μμοου εροου  
     ναι ινταγτα<sup>24</sup>λιαγι εροου γιτη πεοου ητπε  
 18 <sup>25</sup> ναι δε κατα τμηε  
     ετογων<sup>26</sup> έβολ ητεγφγσιс  
 20 αγω ασάκλαс μογη εροου ηηραν  
  
<sup>9</sup> the fifth is Adonaios;  
 2 <sup>10</sup> the sixth is Sabaoth;  
 4 <sup>11</sup> the seventh is Kainan and <sup>12</sup> Kae;  
 6 who is named <sup>13</sup> Cain, who is the sun;  
 14 the eighth is Abiressine;  
 8 <sup>15</sup> the ninth is Yobel;  
 16 the tenth is Harmoupiel;  
 10 <sup>17</sup> the eleventh is Adonin;  
 18 <sup>18</sup> the twelfth is Belias.  
  
 12 <sup>19</sup> And (δέ), they all have one set of names  
 14 <sup>20</sup> from desire (έπιθυμία) 41<sup>1</sup> and wrath (όργη).  
     But (δέ) they (also)<sup>2</sup> have another set of names,  
 6 making it a double set, which are <sup>3</sup> given to them;  
     the latter were given <sup>4</sup> to them by the glory of heaven,  
 8 <sup>5</sup> and (δέ) these (names) truthfully (κατά).  
     reveal <sup>6</sup> their nature (φύσις).  
 10 And <sup>7</sup> Saklas called them by the (former) names

• [11] 17-6 N! mistake only was given a superlinear stroke; or <N>ОРГН. • [11] 17-12 corr НБюльвер ХЕ.

II 10.33—11.4

IV ...17.1-5...

3 <sup>33</sup> πιμε <sup>2</sup> τού πε <u>αλωνάτοι</u>	...
2 πετούμουτε <sup>34</sup> ερο <sup>4</sup> χε <u>σαβαώθ</u>	2 ...
πιμε <sup>2</sup> σοού πε κάτιν	...
4 <sup>35</sup> παὶ ετούμουτε ερο <sup>4</sup> ήδι ήγενε <sup>2</sup> ήρρω <sup>36</sup> με χε πρη	4 <sup>17</sup> ερο <sup>4</sup> ήδι ήγενε <sup>2</sup> ήρρωμίε <sup>2</sup> χε πρη
πιμε <sup>2</sup> σαψ <sup>4</sup> πε <u>ἀβελ</u>	πιμε <sup>2</sup> σαψ <sup>4</sup> πε <u>ἀβελ</u>
6 πιμε <sup>2</sup> ψυμούν πε <u>ἀβρισένε</u>	6 πιμε <sup>2</sup> ψη πε <u>ἀβρισένε</u>
8 πιμε <sup>2</sup> ψις πε <u>ἰωβηλ</u>	8 [πιμε <sup>2</sup> ψις πε <u>ἰωβηλ</u> ] πιμε <sup>2</sup> ψις πε <u>ἰωβηλ</u>
10 <sup>11</sup> πιμε <sup>2</sup> μητ <sup>2</sup> πε <u>ἄρμούπιενα</u>	10 πιμε <sup>2</sup> μητ <sup>2</sup> πε <u>ἄρμούπιενα</u>
πιμε <sup>2</sup> μητ <sup>2</sup> τογε <sup>2</sup> πε <u>μελχειράλωνειν</u>	...
12 παὶ πε <u>ετσικήν παψικ' ἄναμντε</u>	12 ...
For parallel to 28,13—29,4 see 33,3-12	
14 and Appendix I.	14
16	16
18	18
20	20

- <sup>33</sup> The fifth is Adonaiou,  
 2 who is called <sup>34</sup> Sabaoth.  
 The sixth is Cain,  
 4 <sup>35</sup> whom the generations (*γενέα*) of men call <sup>36</sup> the sun.  
 The seventh is Abel.
- 6 The <sup>37</sup> eighth is Abrisene.  
 8 The ninth is Yobel.  
 11<sup>1</sup> The tenth is Armoupiel.  
 10 The eleventh <sup>2</sup> is Melcheir-Adonein.  
 The twelfth <sup>3</sup> is Belias,  
 12 it is he who is over the depth <sup>4</sup> of Hades.  
 For text parallel to 28,13—29,4 (III and BG), see 33,3-12 (II and IV)
- 14 and Appendix I.

16 ;

18 ;

20 ;

\* II 11.2 The stroke over the name extends over ε in πε.

III 17,13-20

BG 41,8-15

προς τε<sup>14</sup> φαντασία μήν πέγυδομ  
 2 εβολ οὖν<sup>15</sup> γιτοοτού νηιεοού  
 ωαρούсаω<sup>16</sup> ου νηερ βωβ  
 4 γιτήν ηαι ωαρούθμ<sup>17</sup> δομ ηηεαγιανε  
 αγω αφκελεγε  
 6 ηετρεсаω<sup>18</sup> ερ ̄ρο

8 εεραι εχ<sup>19</sup> Μπη<sup>19</sup> ογε  
 αγω το<sup>Y</sup> εχ<sup>20</sup> πηαсοс μη<sup>20</sup> μηтe  
 10

12

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18

20

ηεγφанта<sup>14</sup> сия мн тегбом  
 2 εвовл <sup>15</sup>мен гитоотоу нниогоеи<sup>16</sup>  
<sup>16</sup>ωаукоо<sup>17</sup>зе ммоу нсе<sup>18</sup> бвв  
 4 <sup>11</sup>εвовл де 2нη на<sup>19</sup> ωаубом <sup>12</sup>ηеау<sup>20</sup>зане  
 агω афоуег <sup>13</sup>са<sup>21</sup>не  
 6 етре<sup>14</sup>са<sup>22</sup>н<sup>23</sup>ро ̄р <sup>14</sup>ро

8 γι<sup>24</sup>н <sup>25</sup> Мпн<sup>24</sup>е  
 αгω τо<sup>Y</sup> ε<sup>13</sup>ерай ε<sup>25</sup>н<sup>26</sup> пеха<sup>27</sup>с о<sup>28</sup>мннте  
 10

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14

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20

with reference to (πρός)<sup>14</sup> illusion (φαντασία) and their powers.

- 2 Thus (οὗν)<sup>15</sup> through (the names of) the glories  
 they decrease <sup>16</sup> and grow weak;  
 4 (but) through the latter they grow <sup>17</sup> strong and increase (αὐξάνειν).  
 And he commanded (κελεύειν)  
 6 <sup>18</sup>that seven should rule

8 over the heavens  
<sup>19</sup>and five over the pit (χάος) and <sup>20</sup>the underworld.

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<sup>8</sup> with reference to illusion (φαντασία) and their power.

- 2 <sup>9</sup>Now (μέν) through (the names given by the glories)  
<sup>10</sup>they gradually decrease and grow weak;  
 4 <sup>11</sup>but (δέ) by the latter they grow strong <sup>12</sup>and increase (αὐξάνειν).  
 And he commanded  
 6 <sup>13</sup>that seven kings <sup>14</sup>should rule

8 over the heavens  
 and five <sup>15</sup>over the pit (χάος) of the underworld.

10

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• III 17,14 Ν' mistakenly was given a superlinear stroke. • III 17,16 corr. Β over Ο. • III 17,18 The expected stroke on Η is missing.

• III 17,19 corr. ΟΥ? over Ε (from masc. to fem.).

• BG 41,14 Ε erased before το<sup>Y</sup>.

II 11,4-16

IV ...17,16-25

2	2
4	4
ἀγω ἀρτεῖο οὐρανῷ	...
6   ῆνται ὑπὸ	6 ...
οὐα κατὰ στερεῶμα ἡπτέ	...
8   εγράι εἰν τιμερίσαυε μπε	8 ...
ἀγω τού αχμή πψική μπογούν γωστε ἀτρογόρρο	10 ...
10   ἀγω ἀρπαχε εχων εβολ "μὲν περκωζτ"	...
μπερτηνεγ δε εβολ γῆ τοδαμή μπογοειν	12                          τερματιγ
12   ενταρχιτεῖ ἡττη τερματιγ	Ιντοφ ἔτηρ οὐκακε ητασοοιγην πε
ἡτοφ γαρ οὐκακε ητασοοιγην πε	14   "πογοειν δε ενταρεψτιωζ μην πικακε
14   πογοιοειν δε ηταρεψτωζ μην πικακε	"αρτρεπικακε ρ οιγοειν]
αρτρεπικακε ρ οιγοειν	16   πικακε ηταρεψτωζ μην πιογοειην
16   πικακε δε ηταρεψτωζ μην πιογοειην	αρτμτημ πογοειν
αρτμτημ πογοειν	18   ἀγω μπερψωπε νογοειην ουτης ηκακε
18   ἀγω μποψωπε νογοειην ουτης ηκακε	"αλλα αρψωπε ερψοιηνε
αλλα αρψωπε ερψοιηνε	20   πιμπρχων δε ετψονε ογνταζ μημαγ "ηψομτη ηραν

2

4

And he placed  
 6 seven kings,  
<sup>5</sup> each corresponding to (κατά) the firmaments (στερέωμα) of heaven  
 8 over the <sup>6</sup> seven heavens,  
 and five over the depth of the abyss, <sup>7</sup> that (ώστε) they may reign.  
 10 And he shared his fire <sup>8</sup> with them,  
 but (δέ) he did not send forth (any) of <sup>9</sup> the power of the light  
 12 which he had taken from his Mother,  
<sup>10</sup> for (γάρ) he is ignorant darkness.  
 14 And (δέ) <sup>11</sup> when the light had mixed with the darkness,  
 it caused the <sup>12</sup> darkness to shine.  
 16 And (δέ) when the darkness had mixed with <sup>13</sup> the light,  
 it darkened the light  
 18 and it became <sup>14</sup> neither (οὔτε) light nor dark,  
 but (άλλα) it became <sup>15</sup> dim.  
 20 Now the Ruler (ἄρχων) who is weak has <sup>16</sup> three names.

• II 11,4 correction Ο<sup>1</sup> over Ε.

• IV 17,19-20 There is not enough room for ΔΕ.

2	2
4	4
6	6
8	8
10	10
12	12
14 ΝΕΤῆραί σικῆν τσάψῃς ἡμίπε 14 ΝΕΥΡΑΝ Νέοου νε ναι πε <sup>22</sup> γούειτ πε αωθ πρα ημογει 16 <sup>19</sup> ΠΜΕΖCΝΑΥ πε ελωαιος πρα ηειω “Πμεζωμοντ πε αστοφαιος πρα 18ηηοειτε 18 Πμεζητου πε αζω <sup>1</sup> πρα ηαρακων ηρα ημογει	16 Ηηραν δε Ηπεοου 14 Ηηετζι <sup>17</sup> χν τσάψηε ηηε ναι νε πε <sup>18</sup> γούειτ πε ιάωθ φο ηηογι 16 <sup>19</sup> Πμεζcναу πε ελωαιος φο ηηοειω Πμεζωμοντ πε αστα <sup>42</sup> φαιος φο ηηοειτε 18 Πμεζητο <sup>2</sup> ου πε ιάωθ φο ηηοη ηηαψηε ναι <sup>3</sup> πε 20 Πμεζήτογ πε αλωαιοις πρα ‘ηηαρακων
20 Πμεζήτογ πε αλωαιοις πρα ‘ηηαρακων	20 Πμεζήτογ πε αλωαιοις ‘ηηαρακων
2	2
4	4
6	6
8	8
10	10
12	12
Those in command of the seven <sup>21</sup> heavens.	<sup>16</sup> The names (+ξε) of glory
14 their names of glory are these:	14 of those who are in command of <sup>17</sup> the seven heavens are these:
22 The first is Aoth, the lion-faced;	the <sup>18</sup> first is Yaoth, the lion-faced;
16 <sup>23</sup> the second is Eloaios, the donkey-faced;	16 <sup>19</sup> the second is Eloaios, the <sup>20</sup> donkey-faced;
24 the third is Astophaios, <sup>18</sup> 1 the hyena-faced;	the third is Astophaios, <sup>42</sup> 1 the hyena-faced;
18 the fourth is Yazo, <sup>2</sup> the serpent ( <i>δράκων</i> )-faced, lion-faced;	18 the fourth <sup>2</sup> is Yao, the serpent-faced with seven heads;
20 <sup>3</sup> the fifth is Adonaios the <sup>4</sup> serpent ( <i>δράκων</i> )-faced;	20 <sup>3</sup> the fifth is Adonaios, <sup>4</sup> the serpent ( <i>δράκων</i> )-faced;

\* III 17,20 corr. ρ over T. • III 17,21 The ligature between Ε<sup>1</sup> and Ν supports that the ink dot between these letters was not intended as a punctuation mark.  
• III 18,1 The expected dieresis on Η is in a lacuna. • III 18,2 ρ<sup>2</sup> over erased ω. • III 18,3 corr. ρ<sup>2</sup> over ω. • III 18,4 Ms reads ΝΕ.

II 11,16-32

IV 17,25—18,20

Πιψορπ' ἦραν πε ῥαλταβάζωθ  
 1 <sup>17</sup>πιμεշcnay πe साक्लास  
 πιमेशुमोंत पे <sup>18</sup>सामाना  
 4 παι दे ओयाप्ते पे  
 2न तेवपोिऊा <sup>19</sup>ताइ एत्वोोप' न्हराइ न्हन्हत्प  
 5 अङ्कोोस गर खे <sup>20</sup>अनोक' पे प्नोय्ते  
 अ्याव म्न केन्यूते ओोोप' <sup>21</sup>न्हावल्लाहे  
 3 एऽन नाट्कोोय न्हेष्टाख्रो <sup>22</sup>प्नमा एन्डाफे एवो न्हमाय  
 अ्याव अ्यत्मिय <sup>23</sup>न्ही नार्खोन' न्हाव्ये न्हबोन नाय·  
 0 अ्याव <sup>24</sup>न्हबोन' अ्यत्मिय नाय  
 न्ह्कोय न्हग्तेलोस <sup>25</sup>पोगा·  
 2 उंदान्तोय उम्त्व्येसेत्त न्हग्गेलोस  
 26† दे ने न्चाव्मा न्हन्पिन  
 4  
 Πιψοरπ <प>ε अथो <sup>27</sup>ओय्जो न्हेकोय पे  
 6 πιμेषcnay πe इल्लायू ओय्जो न्हत्फ्वन पे  
 πιमेशुमोंत <sup>28</sup>पे अस्ताफ्लास ओय्जो न्होएिते पे  
 8 πιमेष<sup>29</sup>प्तोय पे इव ओय्जो न्हाराकिवन पे  
 एय्न<sup>30</sup>तेद' साव्ये नापे·  
 10 πιमेष्टोय पे साव्वाथ <sup>31</sup>ओय्जो न्हाराकवन

Πιψοरπ <sup>32</sup>रान πe िहलताबज्ञाव  
 2 <sup>17</sup>पिमेषcnay 18<sup>1</sup>पे साक्लास·  
 πिमेशुमोंत पे <sup>2</sup>सामाज्ना·  
 4 παι दे ओयाप्ते पे  
 2न <sup>1</sup>तेवपोिऊा [ताइ एत्वोोप' न्हराइ 'न्हिन्हत्प  
 6 अङ्कोोस गर खे अनोक' पे <sup>3</sup>प्नियूते  
 अ्याव [म्नन केन्यूते] ओोोप' न्हाव[ल्लाह]  
 8 ...  
 ...  
 10 ...  
 ...  
 12 ...  
 ...  
 14 ...  
 ...  
 16 ...  
 ...  
 18 <sup>17</sup>πιमेष्टीयोय पe िहाव ओय्जो न<sup>18</sup>अराकवन पe  
 एय्न्ताप साव्ये <sup>19</sup>नापे  
 20 πिमेष्टोय पe साव्वाथ <sup>20</sup>ओय्जो न्हाराकिवन पe

The first name is Yaltabaoth,

2 <sup>17</sup>the second is Saklas,  
 and the third is <sup>18</sup> Samael.

4 And (δέ) he is impious  
 in his arrogance (ἀπόνοια) <sup>19</sup> which is in him.

6 For (γάρ) he said, <sup>20</sup> 'I am God

and there is no other god <sup>21</sup> beside me.'

8 for he is ignorant of his strength, <sup>22</sup> the place from which he had come.  
 And the rulers (ἄρχων) <sup>23</sup> created seven powers for (each of) them, and

10 <sup>24</sup> the powers created for themselves  
 six angels (ἄγγελος) for <sup>25</sup> each one

12 until they became 365 angels (ἄγγελος).

26 And (δέ) these are the bodies (σώμα) belonging with the names:

14 the first <is> Athoth, <sup>27</sup> he has a sheep's face;

16 the second is Eloaiou, <sup>28</sup> he has a donkey's (τυφών) face;  
 the third <sup>29</sup> is Astaphaos, he has a [hyena's] face;

18 the <sup>30</sup> fourth is Yao, he has a [serpent's (δράκων)] face  
 with <sup>31</sup> seven heads;

20 the fifth is Sabaoth, <sup>32</sup> he has a serpent's (δράκων) face;

\* II 11,17 The stroke over the name extends over πτε. • II 11,26 haplography. • II 11,31 The stroke over the name extends over πτε.

\* IV 18,20 The length of the line strongly supports the presence of πτε.

πιμεγσοου πε αλω'νιν πρα ηδαπι·  
2 πιμεγσαψη πε 'σαββαδδιος  
πρα νεκρωμ εφ' ουοειν  
4 ται τε θεβδομας μπισαβ'βαθον·  
ναι νεταμαχτε εγραι εχμ' πικοκμοσ  
6 τοτε ιαλλαβαωθ ετε <sup>10</sup>ακλα πε·  
παπιατο ημορ<φ>η

8  
2ωσ' τε ηφογωνη ςη 20 ηιμ  
10 προς πεφ' ψιληνε  
αψιμεριζε ναγ εβολ ςη <sup>11</sup>πεφκρωμ·  
12 εβολ δε ςη πουοειν <sup>12</sup>ηγιλικρινες ετε ταυναμις τε  
<sup>13</sup>εταζαπος πρα ημοσ εβολ ςη τμε<sup>14</sup>εγ  
14 μπιφ' ναγ ημοσ  
ετβε παι <sup>15</sup>νεφο ηχοεις εροογ  
16 ετβε πεοογ  
<sup>16</sup>ηπιογοειν ηταυναμις ετηγητη <sup>17</sup>ητε τμαλη·  
18 ετβε παι νεφμουτε <sup>20</sup>ερογ χε νουτε εγραι εχωογ  
εφο <sup>21</sup>ηλαπιθε ετεφγηποστασις  
20 ηταυ<sup>22</sup>ωψηε εβολ ηητη·

- the sixth is Adonin,<sup>5</sup> the monkey-faced;  
2 the seventh is<sup>6</sup> Sabbadaios,  
the shining fire-faced.  
4<sup>7</sup> This is the sevenness (έβδομάς) of the week (σαββατον).  
8 These are the ones who rule over<sup>9</sup> the world (κόσμος).  
6 Then (τότε) Yaldabaoth, who<sup>10</sup> is Sakla,  
the one of many forms (μορφή).  
8 so that (ωστε)<sup>11</sup> he (can) show himself in any face,  
10 according to (πρός) his<sup>12</sup> desire,  
shared (μεριζειν) with them of<sup>13</sup> his fire.  
12 But (δέ) of the<sup>14</sup> pure (είλικρινές) light, which is the power (δύναμις)  
15 he had drawn forth (ἀποσπάν) from the Mother,  
14 he did not give them any;  
therefore<sup>17</sup> he was Lord over them.  
16 Because of the glory<sup>18</sup> of the light of the power (δύναμις)  
that is in him, of the Mother,  
18<sup>19</sup> because of this he called<sup>20</sup> himself God over them,  
thus<sup>21</sup> disobeying (πείθειν) the source (ὑπόστασις)  
20<sup>22</sup> from which he had come to be.

• П 18,6 Punctuation mark was written above rather than after С; ms. reads №. • П 18,10 Ms. reads МОРМН. • П 18,15 Ms. reads АПОСТА

• BG 42,19 Till-Schenke emend to ~~XXC~~ as in the other versions; but see 43,16; 45,6; 49,13; 58,2,15; 64,14; 66,13; 67,19; 68,13; 69,14; 70,9; 71,3 which shows a consistent pattern of change from the *nomen sacrum* "Lord, ~~XXC~~" to "Christ, ~~XXC~~"; ~~XXC~~ is thus probably not a copying error. • BG 43,1 Till-Schenke emend to ~~THEO~~ ~~ETM2HT4~~.

πιμεγσοου πε ἀλωνι φο ηβαπει  
2 πιμεγσα ὑψη πε οαββαταιοс  
φο ηγαζ ἕκωχτ εψρ ογοειν  
4 ται ἦτε τιμεγσαψφε μηπαββα<sup>τοн</sup>  
ναι ηε ιταμαζтε μηп<sup>10</sup>κοσμοс  
6 ιαλαδавашθ ае са<sup>11</sup>κлас  
πατашн мморфн  
8  
12 ωσтe ηиоуонзq 2н 20 ним  
10 <sup>13</sup>прос пете2наq  
ацтшн нау <sup>14</sup>евол 2м пеckωхт εтe πωq <sup>15</sup>пe мn  
12 тeфбом евoл лe 2м <sup>16</sup>пoγoиn нtвbo нtбom  
пaei <sup>17</sup>нtгaцtакmeц евoл 2n тma<sup>18</sup>ay  
14 мпqт нау н2нtq  
eтbe <sup>19</sup>пai aцp xс eроoу  
16 eтbe пe43<sup>1</sup>ooу  
пeтn2нtq нte тbом <sup>2</sup>нte пoγoиn нtмa2y  
18 eтbe <sup>3</sup>пai aцtpoумoутe eроq <sup>4</sup>хe pnoутe  
eqo ηнatпioе 'eθyпoстacic  
20 нtдaцwapе <sup>6</sup>евoл н2нtq

- the sixth is<sup>5</sup> Adoni, the monkey-faced;  
2 the seventh<sup>6</sup> is Sabbataios,  
the<sup>7</sup> shining flame of fire-faced.  
4 This<sup>8</sup> is the sevenness of the week (*σάββατον*).  
9 These are the ones who rule the<sup>10</sup> world (*κόσμος*).  
6 But (*βέ*) Yaldabaoth<sup>11</sup> Saklas,  
the one of many forms (*μυρφή*),  
8  
12 so that (*ώστε*) he (can) show himself in any face,  
10 13 according to (*πρός*) his desire,  
shamed with them<sup>14</sup> of his fire, which belongs to him.<sup>15</sup> and his power.  
12 But (*βέ*)<sup>16</sup> of the pure light and the power,  
17 which he had drawn forth from the<sup>18</sup> Mother.  
14 he did not give them any of it;  
therefore<sup>19</sup> he became Christ (*Χριστός*) over them.  
16 Because of the<sup>431</sup> [glory  
that is in] him, of the power<sup>2</sup> of the light, of the Mother,  
18 because<sup>3</sup> [of this he let] himself be called<sup>4</sup> God,  
thus disobeying (*πειθεῖν*)<sup>5</sup> the source (*ιπόστασις*)  
20 from which he had come to be.

II 11.32—12,10

- πιμεργοου πε αδωνιν <sup>13</sup>ουγο ηηνε πε  
2 πιμεργαψη πε σαββεδε  
    <sup>14</sup>ουγο ηκωζη πε εψτ ουοειν  
4 ται τε τζε<sup>15</sup>βαδомас ητε πιαββατον
- 6 ιαλταβωθ <sup>16</sup>δε  
νεογνταζ μμαγ ηογμηηψ[ε] 12<sup>1</sup>μπροσωπον  
8 εφουη<sup>2</sup> γιχωου τηροу  
    γωсте αтрецеине ηογο να<sup>2</sup>ρεоу τηрору  
10 κατα πεφογωψе εψуо'оп շн тмнте նշенсаρағин  
    'ағпаш'үе ձշօց բօլ շн πεգկաշт'  
12
- 14  
εтвє <sup>6</sup>пай ձքր չօւիս երօու  
16 εтвє տбօմ <sup>7</sup>մ'պօօց  
    εт'յօօտ <sup>8</sup>նազ <sup>9</sup>հոյօւն նտե <sup>10</sup>թէվմաձ  
18 εтвє <sup>11</sup>пай ձգմօւտ երօց <sup>12</sup>մ'մին <sup>13</sup>մմօց չե հօյւե  
    նազրիթ ձե <sup>14</sup>ան սում  
20 εն'տազե բօլ նշնդ'

the sixth is Adonin, <sup>13</sup> he has a monkey's face;

2 the seventh is Sabbede,

<sup>14</sup> he has a shining fire-face.4 This is the <sup>15</sup> sevengness (*έβδομάς*) of the week (*σάββατον*).

6 But (δέ) Yaltabaoth

<sup>16</sup> had a multitude 12<sup>1</sup> of faces (πρόσωπον)

8 more than all of them

<sup>2</sup> so that (ώστε) he could put any face before <sup>3</sup> all of them,10 according to (κατά) his desire, when he is in <sup>4</sup> the midst of seraphs.    He shared <sup>5</sup> his fire with them;

12

14

<sup>6</sup> therefore he became Lord over them.16 Because of the power of <sup>7</sup> the glory    he possessed of his Mother's <sup>8</sup> light,18 he called <sup>9</sup> himself God.    And (δέ) he was not <sup>10</sup> obedient (πείθειν) to the place

20 from which he had come.

<sup>•</sup> II 11.32 γ<sup>2</sup> over π.<sup>•</sup> IV 19.2 reads "the Seraphs."

IV 18,20—19,9

- πιμε<sup>21</sup>σοιγ πε αδωνιν ουγο ηηνε <sup>22</sup>πε  
2 πιμε<sup>23</sup>σαψη πε σαββεδε  
    <sup>21</sup>ουγο ηκωζη [πε εψτ ουοειν  
4 <sup>24</sup>ται τε] θεβδом[ас нтε πιαββα<sup>25</sup>τοн
- 6 ιαλταβωθ <sup>16</sup>δε  
νεογνταζ<sup>26</sup> μμαγ ηογμηηψε μπροσω<sup>27</sup>ποн  
8 εφιουη<sup>2</sup> γιχωου τηրοу  
    <sup>28</sup>շամիտէ տրեգէլնե ηογο 19<sup>1</sup>նաշրջօւ տիրօу  
10 κατα πεφօյլաշէ εψуо'оп շն տմнте ննչարաғին  
    <sup>3</sup>ակպաշէ ձշօց բօլ շն [πεգ'կաշտ'  
12
- 14  
εтвєπјәи ձքր չօւիս [εրիօиу  
16 'εтвє տбօմ մπլօօց  
    εт'յօօտ <sup>8</sup>նազ <sup>9</sup>հոյօւն նտե թէվմաձ  
18 'εтвє <sup>11</sup>пай ձգմօւտ երօց մմին <sup>13</sup>մմօց չե հօյւե  
    նազրիթ ձե <sup>14</sup>ան սում  
20 εն'տազե լեօլ նշնդ'

III 18,22-25...

αγω αρνούγ<sup>2</sup> β' μή νεζογια  
 2 μήν σενιεζογια  
 24 ἡμ πτρεψκοος αγψωπε  
 4 αγω αρφ<sup>1</sup> ραν εροου  
 αγω αρκαθιστα !  
 6 ...  
 ...  
 8 ...  
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 16 ...  
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 18 ...  
 ...  
 20 ...

And he joined <sup>23</sup> powers (δύναμις)  
 2 with authorities (έξουσία).  
 24 When he spoke, they came to be,  
 4 and <sup>23</sup> he named them.  
 And he established (καθιστάναι) |  
 6 ...  
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 8 ...  
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 16 ...  
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 18 ...  
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 20 ...

THE APOCRYPHON OF JOHN

BG 43,6—44,4

αγω αρνογ<sup>2</sup> β' μή νεζογια  
 2 ησαψηε ήδομ  
 24 μ πτρεψωλε αγψωπε  
 4 αγω αρφ<sup>1</sup> ραν εροου  
 αρκαθι<sup>10</sup>στα ηχηεσογια  
 6 αρφαρχε<sup>11</sup>σεαι ηχιν τπε  
 τερογειτε <sup>12</sup>ογιν τε τ' προνοια  
 8 ηατμ πε<sup>13</sup>γοειτ ιαωθ  
 τμεγ<sup>14</sup>στε <τε> <sup>14</sup>τμητνουτε  
 10 ηατμ πμε<sup>15</sup>σναγ ελωαιος  
 τμεγ<sup>16</sup>σιτε τε τμητ<sup>17</sup>χ  
 12 ηατμ πμε<sup>17</sup>ψομητ ασταφαιος  
 τμεγ<sup>18</sup>ητοε πε πικωθ  
 14 ηατμ πμε<sup>19</sup>τοογ ιαω  
 τμα<sup>20</sup>τε τε τηη<sup>21</sup>τρρο  
 16 ηατμ πμα<sup>22</sup>τουο σαβαωθ  
 44<sup>1</sup>τμα<sup>23</sup>σοε τε τσγιν<sup>24</sup>σισ  
 18 ηα<sup>25</sup>τμ πμα<sup>26</sup>σοογ αδ[ωνι  
 τμε<sup>27</sup>ησαψηε τε τσοφια  
 20 ηα<sup>28</sup>τμ 'πμε<sup>29</sup>σαψηε σαββαταιος

6 And he joined <sup>7</sup> the seven powers  
 2 with the authorities (έξουσία).  
 8 When he spoke, they came to be,  
 4 <sup>9</sup> and he named them.  
 He <sup>10</sup> established (καθιστάναι) authorities (έξουσία)  
 6 beginning (ἀρχεοθαι) <sup>11</sup> with the highest:  
 the first, <sup>12</sup> then (όνυ), is Providence (πρόνοια)  
 8 with the <sup>13</sup> first (authority), Yaoth;  
 the second <is> <sup>14</sup> Divinity  
 10 with the second <sup>15</sup> one, Eloaios;  
 the third <sup>16</sup> is Christhood/Goodness (Χριστός/χρηστός)  
 12 with the <sup>17</sup> third one, Astaphaios;  
 the fourth <sup>18</sup> is Fire  
 14 with the fourth one, <sup>19</sup> Yao;  
 the fifth is <sup>20</sup> Kingdom  
 16 with the fifth one, Sabaoth;  
 44<sup>1</sup> the sixth is [Understanding (σύνεσις)]  
 18 <sup>2</sup> with the sixth one, Ad[oni];  
 [the] <sup>3</sup>seventh is Wisdom (σοφία)  
 20 [with] <sup>4</sup> the seventh one, Sabbataios.

• III One leaf, pages 19 and 20, is lost.

• BG 42,16 see note on 42,19. • BG 43,13 &lt;τε&gt; omitted due to haplography.

II 12,10-25

αγώνας ἀφμογύωδης μήνις ηεζογίας ετώσοπτος<sup>11</sup> γαροφός  
καὶ αὐτῷ τὸν θάνατον<sup>12</sup> στρέψει<sup>13</sup> εγεῖται  
αγώνας τοῦ πτερεψκοος αρχαπτε  
αγώνας τοῦ πτερεψκοος αρχαπτε

1 αρχαρχεῖ<sup>15</sup> θεοί καὶ μπαντίπε  
πιστορίη μετὰ τοῦ Τμντχίρος  
2 γαρτὸν πιστορίης αθωθε<sup>16</sup>  
3 πιμεγκναγ τε τηρονοία  
0 γαρτὸν πιμεγκναγ ελασία<sup>17</sup>  
τημεγκνομέτε δε τε τηντνούτε  
2 γαρτὸν τημεγκνομότος<sup>18</sup> αστραφαιω<sup>19</sup>  
τημεγκνομέτε τε τηντνούτος  
4 γαρτὸν πιμεγκνοού ιαώ<sup>20</sup>  
τημεγκνομέτε τε τηντνούτο  
6 γαρτὸν πιμεγκνοού ονβαωθ<sup>21</sup>  
τημεγκνομέτε πε πκω<sup>22</sup>  
8 γαρτὸν πιμεγκνοού ολωνείν<sup>23</sup>  
τημεγκναψ<sup>24</sup> τε τηντνούτονητ<sup>25</sup>  
0 γαρτὸν πιμεγκναψ<sup>26</sup> ονβατεων

And<sup>11</sup> he united<sup>12</sup> the seven powers in his thought  
2 with the authorities (ἐξουσία) which were with him.  
13 And when he spoke it happened.  
4 And<sup>14</sup> he named each power

5 beginning (ἀρχεσθατ)<sup>15</sup> with the highest:  
the first (+ μέν) is<sup>16</sup> Goodness (χρηστός)  
3 with the first (authority), Athoth;  
17 the second is Providence (πρόνοια)  
0 with<sup>18</sup> the second one, Eloaio;  
`and (δέ) the third is Divinity,  
2 with<sup>19</sup> the third one, Astraphaio;  
the fourth his<sup>20</sup> Lordship  
4 with<sup>21</sup> the fourth one, Yao;  
21 the fifth is Kingdom  
6 with<sup>22</sup> the fifth one, Sabaoth;  
the sixth is Envy  
8 with<sup>23</sup> the sixth one, Adonein;  
the seventh<sup>24</sup> is Wisdom  
!0 with the seventh one,<sup>25</sup> Sabbateon.

IV 19,10-26

10 αγώνας αφμογύωδης μήνις ηεζογίας ετώσοπτος<sup>11</sup> γαροφός  
2 καὶ αὐτῷ τὸν θάνατον<sup>12</sup> στρέψει<sup>13</sup> εγεῖται  
αγώνας τοῦ πτερεψκοος αρχαπτε  
4 αγώνας τοῦ πτερεψκοος αρχαπτε

6 αρχαρχεῖ<sup>15</sup> θεοί μπαντίπε  
πιστορίη<sup>16</sup> μετὰ τοῦ Τμντχίρος  
8 γαρτὸν πιστορίης<sup>17</sup> αθωθε<sup>18</sup>  
πιμεγκναγ τε τηρονοία  
10 γαρτὸν πιμεγκναγ ελασία<sup>19</sup>  
πιμεγκνομέτε δε τε<sup>20</sup>  
12 πιμεγκνοού<sup>21</sup> αστραφαιω<sup>22</sup>  
14 γαρτὸν πιμεγκνοού ιαώ<sup>23</sup>  
πιμεγκνοού<sup>24</sup> δε τε τηντνούτο  
16 γαρτὸν πιμεγκνοού ονβαωθ<sup>25</sup>  
τημεγκνομέτε πε πκω<sup>26</sup>  
18 γαρτὸν πιμεγκνοού ολωνείν<sup>27</sup>  
τημεγκναψ<sup>28</sup> δε τε τηντνούτονητ<sup>29</sup>  
20 γαρτὸν πιμεγκναψ<sup>30</sup> ονβατεων

• II 12,19 The corrector who added text above the line crossed out ΔΕ ΠΕ at the beginning of line 20 to fit the expected pattern, 12,15 and 17. The uncorrected text in II translates as "and the third one is Astraphaio." • II 12,22 reads "Sanbauth."

• IV 19,19 supports the uncorrected text of II, "and the third one is A." • IV 19,20.22.25 conform to the parallel construction in II 12,18.

III ... (19/20) ...

BG 44,5-9

2	...	2	<sup>5</sup> ΝΑΙ ΟΥΝΤΑΓ ΗΜΑΓ ΗΝΟΥΣΤΕ <sup>6</sup> ΡΕΩΜΑ 2 ΚΑΤΑ ΠΕ ΑΥΩ ΟΥ <sup>7</sup> ΛΙΩΝ <i>For parallel to 33,3-12 see 28,13—29,4</i>
4		4	<i>and Appendix I.</i>
6		6	
8		8	
10		10	
12		12	
14		14	
...			<sup>5</sup> ΚΑΤΑ ΠΕΙΝΕ ΝΑΙΩΝ
16	...	16	<sup>6</sup> ΕΤΦΟΠ ΣΗΝ ΗΨΟΡΤ
18	...	18	<sup>9</sup> ΗΠ <sup>9</sup> ΤΥΠΟΣ ΗΝΙΑΤΤΑΚΟ
20		20	
...			<sup>5</sup> These have a firmament (στερέωμα)
2	...	2	<sup>6</sup> corresponding to (κατά) each heaven and an <sup>7</sup> aeon (αιών)
4		4	<i>For parallel to 33,3-12 see 28,13—29,4</i>
6		6	
8		8	
10		10	
12		12	
14		14	
...			according to (κατά) the model of the aeons (αιών)
16	...	16	<sup>8</sup> that have existed since the beginning,
18	...	18	in the <sup>9</sup> pattern (τύπος) of the indestructible ones.
20		20	

II 12,25—13,3

- NAI ΔE ΟΥΝΤΑΥ ΜΜΑΥ Ν<sup>26</sup>ΟΥΣΤΕΡΕΩΜΑ`  
 2 KATA PE NAION  
 NAI MEN<sup>27</sup> AY<sup>†</sup> RAN EPOOU  
 4 KATA PEEOU NNATPE  
<sup>28</sup>EPWSOP(WP NNIBOM`  
 6 N<sup>29</sup>RAN DE ENTA<sup>29</sup>TAAU EPOOU  
 2ITN POUARXIGEENNHTW<sup>30</sup>  
 8 <sup>30</sup>EYR BOM` SRDI NHTOY  
 N<sup>31</sup>RAN DE ET<sup>32</sup>TO <sup>31</sup>EPOOU  
 10 KATA PEEOU NNATPE  
 EYWSOOP<sup>32</sup>NAY EYWSOPWF AY<sup>33</sup> AYMTATBOM NAY  
 12 <sup>33</sup>WSTC EYNTAU MMAY N<sup>34</sup>RAN CNAY  
 NKA <sup>34</sup>DE NIM` <sup>35</sup>AUTCENOC  
 14  
 KATA PI(N)E NNCWOPT<sup>35</sup>[N]AION  
 16 ENTAGWAPTE  
 2WSTC ATREQ<sup>13</sup>TAMIOOU  
 18 NPMAT<sup>36</sup> NAT<sup>37</sup>TEKO  
 OYX 2OTI <sup>38</sup>NTAQ` XE APMAY ANATTEKO  
 20 ALLA TBOM<sup>39</sup>ETNQHTQ`

And (δέ) these have <sup>26</sup> a firmament (στερέωμα)  
 2 corresponding to (κατά) each aeon (αιών)-heaven.  
 They (+μέν) were <sup>27</sup> given names  
 4 according to (κατά) the glory of the heavenly ones  
<sup>28</sup> for the [destruction of the ] powers.  
 6 And (δέ) in the names which were <sup>29</sup> given to [them  
 by] their Originator (ἀρχιγενέτωρ)  
 8 <sup>30</sup> there was power.  
 But (δέ) the names which were given <sup>31</sup> them  
 10 according to (κατά) the glory of the heavenly ones  
 mean <sup>32</sup> for them destruction and powerlessness.  
 12 <sup>33</sup> Thus (ώστε) they have two names.  
 And (δέ) <sup>34</sup> everything he organized {IV 20,11-12: [And (δέ)  
 14 after he had created {everything, he organized} them]  
 according to (κατά) the model of the first <sup>35</sup> aeons (αιών)  
 16 which had come into being  
 so that (ώστε) he might <sup>13</sup> create them  
 18 in the pattern of the indestructible ones.  
 Not (οὐχ) because (ὅτι) <sup>2</sup> he had seen the indestructible ones,  
 20 but (ἀλλά) the power <sup>3</sup> in him

IV 19,26—20,16

- <sup>27</sup>NAI ΔE ΟΥΝΙΤΑΥ [M]MAY [NOY]20<sup>1</sup>CTEREWMA  
 2 KATA [PE NAION]  
<sup>28</sup>NAI MEN AY<sup>†</sup> RAN [EPOOU]  
 4 KATA <sup>3</sup>PEOOJY NNATPE  
 [EPWSOPWF NNIBOM`  
 6 N<sup>39</sup>RAN DE [NTA<sup>29</sup>TAAU EPOOU  
<sup>30</sup>2ITN POUARXIGEENNHTW<sup>31</sup>  
 8 EYR BOM` <sup>32</sup>SRDI NHTOY  
 ...  
 ...  
 12 EYNTAU M(MAY) N<sup>34</sup>RAN [CNAY  
 NKA DE <sup>11</sup>NIM` EAQITAMIOQ N[OUCMOT AY<sup>12</sup>TCEENOOIY  
 14  
 KJATA PI(N)E NNCWOPT NE<sup>13</sup>WN  
 16 NTIAZCWPTE  
 2WJCITE ATREQ<sup>13</sup>TAMIOIOU  
 18 [MPMCMOT<sup>36</sup> N[ATTAKO  
<sup>15</sup>OYX 2OTI NJTOQ XE APMAY ENA[T<sup>16</sup>TAKO  
 20 ALLA TBOM ETINQHTQ`

III ... (19/20) ...

BG 44,9—45,6

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2  
αφναγ<sup>10</sup> δε επισωντ ετζαροφ  
4 μη<sup>11</sup> πμηψε ναρρελοс ετ<sup>12</sup>ζαροφ  
6 ναι νταγψωπε<sup>13</sup> εβολ ηγητη φεχαφ ναу χε  
6 'ανοκ<sup>14</sup> ογνοутε πρεψκω<sup>15</sup>  
13 αχηт μη λαзы  
8  
10 ηαи εφ<sup>16</sup> м<sup>16</sup>иη ннаггелос εтζароф  
10 χε<sup>17</sup> оун кеноуте ψωп  
12 εнє мн<sup>18</sup>кeoуa гap pе  
12 нeψnakω<sup>19</sup> ε<sup>19</sup>nim  
14 аcархесевai бe нbi тma45<sup>1</sup>ay  
14 eeπiφeрiе  
16 eяcеимe<sup>20</sup> eπeсшta  
16  
18 εвoл χe мpe<sup>3</sup>пeссuнzуgoc сyмfѡnI<sup>4</sup>нmмac  
20 2m πtρouψeгe 2m' мoc εвoл 2itm пeсxwк  
20 2'noк δe пeчaei χe

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2  
10 And (δέ) he saw the creation which is beneath him,  
4 and<sup>11</sup> the multitude of (ἄγγελος) angels attending<sup>12</sup> him,  
which had come forth<sup>13</sup> from him, he said to them,  
6 14 'I am a jealous God;  
15 there is none beside me.'  
8 already (ήδη) indicating<sup>16</sup> to the angels (ἄγγελος) who attended him  
10 that<sup>17</sup> there exists another God.  
For (γάρ) if there were no<sup>18</sup> other one,  
12 of whom would he be jealous?  
19 Then the Mother began (ἀρχεσθαι)  
14 45<sup>1</sup> 'to move to and fro' (ἐπιφέρεσθαι) (Gen 1,2 LXX),  
when she became aware<sup>2</sup> of her deficiency,  
16  
18 because<sup>3</sup> her consort (σύνζυγος) had not agreed (συμφωνεῖν)<sup>4</sup> with  
her when she was blamed (ψέγειν)<sup>5</sup> by her perfection."  
20 6 But (δέ) I said,

• BG 44,12 BOA erased after ψωпe (dittography). • BG 45,1 Till-Schenke read eeπiφeрiе яcеимe (too short).

II 13,3-18

ταὶ ενταρχίτες ἐβολ γιτῆν τεφμάλγ  
 2 εασκπο ἥητης ἡπινε ἡπτσενο  
 εψναγ δε ἀτκτισις ετκωτε ἑροց  
 4 ἀγω παψαι ἥηαγγελος ετκηνη ἑροց  
 ναι ενταγψωπε ἐβολ ἡμοق πεχαψ ναу χε  
 6 ἀνοκ ἀνκ ουνογτε ἥρεψκωσ  
 ἀγω μη κενοуте ἥсабллai  
 8 παι δε ἱεψταγο ἡμοق  
 εψрсимане ἥηаггe<sup>11</sup>λοс εтψооп' ψароц  
 10 χε οун κеноуте <sup>12</sup>ψооп'  
 εнємн кеоуа гар ψооп'  
 12 νε νим <sup>13</sup>петкнакωс εроц  
 асрархесөе бе  
 14 ንյе<sup>14</sup>и ንбі тмазу  
 асмме апшута  
 16 շմ птре<sup>15</sup>бѡхв нбі пррие ՚песоуоеин  
 агω ас<sup>16</sup>շтомշтм  
 18 ἐβολ χε ՚пефрсумфѡне <sup>17</sup>нммас нбі песѡвр ՚штр  
 20 ἀνοκ δε πε<sup>18</sup>χаei χε

which he had taken from <sup>4</sup> his Mother  
 2 produced in him the likeness of <sup>5</sup> the cosmos.  
 And (δέ) when he saw the creation (κτίσις) which surrounds <sup>6</sup> him  
 4 and the multitude of the angels (ἄγγελος) around <sup>7</sup> him  
 which had come forth from him, <sup>8</sup> he said to them,  
 6 'I am a jealous God  
 9 and there is no other God beside me.'  
 8 But (δέ) by <sup>10</sup> announcing this,  
 he indicated (σημαίνειν) to the angels (ἄγγελος) <sup>11</sup> who attended him  
 10 that there exists another God.  
<sup>12</sup> For (γάρ) if there were no other one,  
 12 of whom <sup>13</sup> would he be jealous?  
 Then the Mother began (ἀρχεσθαι)  
 14 <sup>14</sup> 'to move to and fro.'  
 She became aware of the deficiency  
 16 when <sup>15</sup> the brightness of her light diminished.  
 And she <sup>16</sup> became dark  
 18 because her consort <sup>17</sup> had not agreed (συμφωνεῖν) with her."

20 But (δέ) I <sup>18</sup> said,

IV 20,16—21,4

ται<sup>19</sup> <sup>17</sup>нтархитс εвобл ՚штн [тэ]ψмалг[у]  
 2 <sup>19</sup>εаскпo нс|нтq <н>пин[е мп]т<c>е[но  
<sup>19</sup>еенай] δε ἀтктисис εтк(ω)тe <sup>20</sup>(ероц)  
 4 ἀγω πаψai ἥηаггел[ос] <sup>21</sup>εткти[о]у) εроц  
 νai ՚нта[у]шш<sup>22</sup>пe εв[о]л мм[о]ц пеxац нау χe  
 6 <sup>23</sup>[но]к ἀно[к] о[у]ноуте ἥрепкви  
<sup>24</sup>ау]ш ՚мм[и]н кеноуте ՚нсабллai  
 8 <sup>25</sup>пai δя[е] ՚[и]п[т]а[г]о ՚мм[о]ц  
 εψрсимане <sup>26</sup>ннаггjелос εт'ψооп' ψароц  
 10 <sup>27</sup>хе οун κеноуте ψооп'.  
 |ене ՚м<sup>28</sup>мн кеоуа га[р] ψооп'  
 12 νе νим пе<sup>29</sup>ткнакωс εроц  
 а[с]рархесөе <sup>30</sup>бe  
 14 н[и]ш[е]е[и] нбі тмазу  
 асмме <sup>31</sup>епшута  
 16 ՚м птре[ц]бѡхв нбі пррие 21'՚п[е]т[с]и[о]у[о]еин  
 агω ас<sup>32</sup>т[ом]штм  
 18 <sup>2</sup>εвобл χе [м]п[е]фрсумфѡне нммас <sup>3</sup>нбі] пе[с]ѡвр  
 ՚ншвтр.

20 ἀно[к] δε πе<sup>19</sup>χаi χе

• IV 20,18 τένο is not attested as noun; the verb is not used elsewhere in the document.

II ... (19/20) ...

BG 45,6—46,7

- πεῖχε οὐ <sup>7</sup>πε επιφέρε  
 2 ΝΤΟΨ ΔΕ ΑΓCΩ<sup>8</sup>ΒΕ ΠΕΧΑΨ ΣΕ  
 ... ΕΚΜΕΕΥΕ ΣΕ <sup>9</sup>ΚΑΤΑ ΘΕ ΝΤΑΨΧΟΟΣ ΝΟΙ ΜΩ<sup>10</sup>ΥCΗC ΣΕ  
 4 ΣΙΖΝ ΜΜΟΟΥ  
 ... ΜΜΟΝ <sup>11</sup>ΑΛΛΑ ΑCΝΑΨ ΕΤΚΑΚΙΑ  
 6 ΜΗ ΤΑ<sup>12</sup>ΠΟΣΤΑΣΙΑ ΕΤΝΑΨΩΨΕ  
 ... Μ<sup>13</sup>ΠΕCΨΗΡΕ  
 8 ΑCΜΕΤΑΝΟΕΙ  
 ... Αγ<sup>14</sup>ω ΕCΝΑ ΕCΝΗY  
 10 ΣΙΜ ΠΙΚΑΚΕ <sup>15</sup>ΝΤΜΗΝΤΑΤCΟΟΥΝ  
 ... ΑCΑΡΧΕ<sup>16</sup>ΣΘΑΙ ΕΨΙΠΕ  
 12 Αγ<sup>17</sup>Ω ΕCΤΟΛ<sup>17</sup>ΜΑ ΑΝ ΕΚΤΟΣ  
 ... ΑΛΛΑ ΝΕCΝΑ <sup>18</sup>ΕCΝΗY ΠΕ  
 14 ΠΕCΝΑ ΔΕ ΜΗ <sup>19</sup>ΠΕCΕΙ ΠΑΙ ΠΕ επιφέρε  
 ... Ν<sup>20</sup> ΤΑΡΕΨΧΙΒΕ ΝΟΥΒΟΜ ΝΟΙ 46<sup>1</sup>ΠΑΥΘΑΙΔΗC  
 16 ΕΙΒΟΛ ΣΗ ΤΜΑΔΥ  
 ... ΣΑΨΟ ΝΝΑΤCΟΟΥΝ ΝΟΥΑΤΟ <sup>3</sup>ΕΤΕ ΝΕΤΟΥΟΤΒ ΕΤΕΨΜΑΔΥ  
 18 ΣΑΨΧΩ ΜΜΟΣ ΓΑΡ ΠΕ ΕΤΕΨΜΑΔΥ ΣΕ  
 ... ΝΤΟΨ ΟΥΔΑΣ ΠΕ ΝΕC<sup>6</sup>ΨΟΟΠ  
 20 ΑΨΝΑΨ ΕΠΜΗΗΨΕ <sup>7</sup>ΕΤΝΑΨΩΨ ΝΑΡΓΕΛΟC
- ...  
 2 ...  
 ...  
 4 ...  
 ...  
 6 ...  
 ...  
 8 ...  
 ...  
 10 ...  
 ...  
 12 ...  
 ...  
 14 ...  
 ...  
 16 ...  
 ...  
 18 ...  
 ...  
 20 ...
- "Christ, what (does it mean that) <sup>7</sup> she 'moved to and fro '  
 2 (ἐπιφέρεσθαι?" And (δέ) he smiled <sup>8</sup> and said,  
 "Are you thinking that it is. <sup>9</sup> as (κατά) <sup>10</sup> Moses said,  
 4 'above the waters' (Gen 1,2)?  
 No, <sup>11</sup> but (ἀλλά) she saw the wickedness (κακία)  
 6 and <sup>12</sup> rebellion (ἀπόστασία) that would happen  
 through <sup>13</sup> her son,  
 8 she repented (μετανοεῖν).  
 And <sup>14</sup> moving about  
 10 in the darkness <sup>15</sup> of ignorance,  
 she began (ἀρχεσθαι) <sup>16</sup> to be ashamed.  
 12 And she did not dare (τολμᾶν) <sup>17</sup> to return,  
 but (ἀλλά) she was moving <sup>18</sup> about.  
 14 Now (δέ), her moving <sup>19</sup> about , this is 'to go to and fro' (ἐπιφέρεσθαι).  
 ...  
 20 Now when 46<sup>1</sup> the arrogant one (αιθάλης) took a power  
 16 [from] the Mother,  
 ...  
 18 <sup>4</sup> For (γάρ) he was saying about his <sup>5</sup> Mother that  
 she alone <sup>6</sup> existed.  
 20 He saw the great multitude, <sup>7</sup> the angels

• BG 45,12 Till-Schenke suggest &lt;ΝΤΑΨ&gt;ΨΩΨΕ. • BG 46,7 q over partially erased λ.

II 13,18-31

**πιχοεις ου πε ασψει:**  
 2 **ητοφ δε** <sup>19</sup>αργωβε πεχαφ' χε  
**ηπρμεεγε χε κα<sup>20</sup>τα θε ενταψχοοс ηδι μωγχсс**  
 4 **σιχн** <sup>21</sup>ммоуеиоуге  
**мман аллаηηтареснау** <sup>22</sup>аткакиа  
 6 **ентасψωпe**  
**згω πхи ενтaψ<sup>23</sup>хитq' ηδи песψиpе**  
 8 **αсрметаноеi**  
**згω αгбψиe ψωпe нac**  
 10 **զմ πкаке** <sup>24</sup>тмнтацкоуын  
**згω асаpхei ηψиpе**  
 12  
**26** <sup>25</sup>ηη οуким  
 14 **пким дe пe пψeei**  
**зqхi** <sup>27</sup>дe ηdi πaγθaдhс ηoγbом·  
 16 **εвoл 28tн tεвmaлy naqo gaр' ηatcooyn**  
 18 **εq<sup>29</sup>meege gaр** **χe**  
**мн δiе ψoиoп' εimhти** <sup>30</sup>atεвmaлy oуaaтic  
 20 **εqnaγi dе apaxjaи** <sup>31</sup>нnаггeлoс

"Lord, what (does it mean that) 'she moved to and fro'?"  
 2 And (δέ) he <sup>19</sup> smiled and said,  
 'Do not think it is, as (κωτά) <sup>20</sup> Moses said,  
 4 'above <sup>21</sup> the waters' (Gen 1,2).  
 No, but (ἀλλά) when she had seen <sup>22</sup> the wickedness (κακία)  
 6 which had happened,  
 and the theft which <sup>23</sup> her son had committed,  
 8 she repented (μετανοεῖν).  
<sup>24</sup> And as she was overcome by forgetfulness  
 10 in the darkness of <sup>25</sup> ignorance,  
 and she began (ἀρχειν) to be ashamed.  
 12 [IV 21,13-14: [And (δέ) she did not dare (τολμᾶν)] to return,  
 but (ἀλλά) [she was moving] <sup>26</sup> about.  
 14 And (δέ) the moving is 'to go to and fro' (Gen 1,2).  
 And (δέ) the arrogant one (αὐθάδης) took a power  
 16 from <sup>28</sup> his Mother.  
 For (γάρ) he was ignorant,  
 18 <sup>29</sup> thinking (+γάρ) that  
 there existed no other except (εί μήτι) <sup>30</sup> his Mother alone.  
 20 And (δέ) when he saw the multitude <sup>31</sup> of the angels (ἄγγελος)

IV 21,4-21

**[πiχoεiс oу pе aсψeи]**  
 2 **[ин]тоф дiе aрcвbie пeхaф χe**  
**нiпiр<sup>6</sup>мiеeгe χe кiata θe εnтaψchooс 'нiди м[ωgчhс]**  
 4 **σiхn мmoуeioугe**  
**ммiа[н] аллаηηтареснау** еткакиа  
 6 **енtасiψωпe**  
**зgω pхi εвoл n<sup>10</sup>taψhiτq' ηdii пesψihpе**  
 8 **αсрmетaи**  
**зgω агбψиe ψωпe нac**  
 10 **зm πкаке** нtmnτatcooyn  
**зgω <sup>13</sup>аcрiзpхei ηψиpе**  
 12 **мiпecрtoлma** <sup>14</sup>dе ektoc  
**аллаηηiесmooшe 2n <sup>15</sup>oуkiм**  
 14 **пkim dе pie pψeei**  
**зqхi** <sup>16</sup>дe ηdi πaγθaдhс [noγbom]  
 16 **зeвoл 27tн tεвmaлy neqo [gaр n]<sup>18</sup>зtcooyn**  
 18 **εqmeege gaр** **χe**  
**ммн <sup>19</sup>кiе ψoиoп' εimhти iεtεвmiaлy** <sup>20</sup>мiзyзaс·  
 20 **εqnaγi [aе] εpaxjaи** <sup>21</sup>нnаггeлoс

*Irenaeus*

2  
 4  
 6 When these (i.e., Wickedness, Jealousy, Discord and Desire) had been  
 born,  
 8 the Mother, Wisdom, was grieved  
 10  
 12 and fled,  
 14  
 16  
 18  
 20

• II 13,25 The scribe skipped a line between 13,25 and 26: **мiпecрtoлma** **dе ektoc** **аллаηηiесmooшe.**• IV 21,20 used the synonym **мaγaзa**.

III ...21,1-12

BG 46,7-47,9

...  
 2 ...  
 ...  
 4 ...  
 ...  
 6 **21<sup>1</sup> ΣΥΝΖΥΓΙΟΙΣ**  
     Ἄσιμετανοεὶ ἀσρίμε ζῆν ἵονοιο ἥριμε  
 8 ἀγω ἀγεωτῆ επτῶθε ὑπέτεμηταινοια  
     ἀγω ἀγπαρκαλεὶ ἴεραլι ἐχιώς  
 10 **ῆδι ΝΕCCNHOY**  
     ἀγω ἵαψικατανεγε ἕδι πζαγιον ἤπηνα ὑνιάζορατος  
 12 ἀψιωσῃ ἐραλι ἐχως ὑνιόγηνα ἤζαριον  
 14 **εβολ 2M πεγ<sup>4</sup> πληρωμα**  
     εαπςγνζγος ει επε<sup>1</sup>cht)  
 16 **εταζο ῆνεγψωωτ ερατου**  
 18 <sup>10</sup>ἀγω ἀψή ναζ շιτή ουπρονοια  
     εταζ<sup>11</sup>ο նինεցպատ ερατοу  
 20 ἀγω ἀγει<sup>12</sup>ne μιμοic ἐραլι ἐπεσαιων ἡν

...  
 2 ...  
 ...  
 4 ...  
 ...  
 6 **21<sup>1</sup> consort (σύνζυγος)**,  
     [she] repented (μετανοεῖν) and wept with <sup>2</sup> [much] weeping.  
 8 And the prayer <sup>3</sup> [of her repentance (μετάνοια)] was heard,  
     and her brothers prayed (παρακαλεῖν) <sup>4</sup> [for her].  
 10 And <sup>5</sup> the holy (ἅγιον) invisible (άόρατος) Spirit (πνεῦμα)  
     consented (κατανεύειν)  
 12 <sup>6</sup> and poured a Holy (ἅγιον) Spirit (πνεῦμα) down upon her  
 14 <sup>7</sup> from their <sup>8</sup> perfection (πλήρωμα),  
     since the consort (σύνζυγος) came <sup>9</sup> [down]  
 16 to correct their deficiencies.  
 18 <sup>10</sup> [And] through Providence (πρόνοια), he granted him  
     to correct <sup>11</sup> her deficiencies.  
 20 And she was not [brought] <sup>12</sup> to her aeon (αιών),

**ῆταζοντογ**  
 2 **νερχρο ηζητ ἐεραլ εχωγ**  
     τμαλγ αε ἦ<sup>10</sup>τερεσειμε  
 4 **εφογε μπκα<sup>11</sup>κε χε ηζην ογχωκ αν**  
     χε <sup>12</sup>μπεγсумфωνι ημμαс  
 6 **ῆδι πεccynzyros**  
     άσμε<sup>14</sup>τανοί ἀσρίμε ζην ογρι<sup>15</sup>με εναψωρ  
 8 **ἀγω ἀγεωτῆ επτῶθε ὑπέτεμηταινοια**  
     <sup>17</sup>ἀγω ἀγεωτῆ εραλι εχωс  
 10 **ῆδι ΝΕCCNHOY**  
     άψκατανεγ<sup>19</sup>ε ηδι πεπηνα ετογαзв η<sup>20</sup>օրατοн  
 12 **ηταρεψκατανεγ<sup>47</sup>ε** θε ηδι παշօրատօн **միна**  
     <sup>2</sup>ἀψιωσῃ ἐραλι εχωс ηογ<sup>1</sup>ηпа  
 14 **εβολ 2M πχωк**  
     ηтакеи ηас εραли ηδи πεccynzy<sup>9</sup>гос  
 16 **εταζο ῆнecштa εραтoу**  
 18 <sup>18</sup>ἀψή շнаզ εвoл շиtη οупрo<sup>7</sup>ноia  
     εтaзo ῆнecштa εрaтoу  
 20 <sup>8</sup>ձցω ηтaзyնtс εрaլi εпeсаl<sup>9</sup>ѡn аn εtε πωс πe

<sup>8</sup> which he had created.  
 2 He *exalted* himself <sup>9</sup> above them.  
 And (δέ) <sup>10</sup> when the Mother recognized  
 4 that the dark abortion <sup>11</sup> was not perfect,  
     because <sup>12</sup> her consort (σύνζυγος)  
 6 had not agreed (συμφωνεῖν) with her,  
     <sup>13</sup> she repented (μετανοεῖν) <sup>14</sup> and wept with <sup>15</sup> much weeping.  
 8 And he heard <sup>16</sup> the prayer of her repentance (μετάνοια).  
     <sup>17</sup> and the <sup>18</sup> brothers prayed for her.  
 10 <sup>19</sup> The holy invisible (άόρατον) Spirit (πνεῦμα)  
     consented (κατανεύειν); <sup>20</sup> when <sup>47</sup> the invisible (άόρατον) Spirit  
 12 (πνεῦμα) had consented (κατανεύειν),  
     <sup>2</sup> he poured over her a <sup>3</sup> Spirit  
 14 from the perfection.  
     <sup>4</sup> Her consort (σύνζυγος) came down to her.  
 16 <sup>5</sup> to correct her deficiencies.  
 18 <sup>6</sup> He decided through Providence (πρόνοια)  
     <sup>7</sup> to correct her deficiencies.  
 20 <sup>8</sup> And it was not to her own aeon (αιών) that she was restored,

\* III 21,5 A phrase parallel to BG 46,2-47,1 ηтaзyնtс was probably omitted by homoioteleuton (πηна աշօրատօн is equivalent). • III 21,7 corr. 2 over 1.  
 • BG 46,8 Ms reads ηερχρο. • BG 46,15 Till-Schenke suggests ձցω շցւտ.

II 13,31—14,11

IV 21,21—22,15

ΝΑΙ ΕΝΤΑΓΓΕΙΟΝΤΟΥ  
2 αὐτοὶ<sup>32</sup> σε δε μηδο εγραῖ εχωσι  
τμαῖ τα εἰς<sup>33</sup> ἄπαρεσμέ  
4 ατριψω μπκακε χε μ<sup>34</sup> πεψυωσιε շն ουχωκ  
ασμέ δε<sup>35</sup> χε μπεργύσμφωνει νημας  
6 ὑπόδι πεςψυβρ ἥσωτρ  
ασρμετανοει 14<sup>1</sup> ἡν ουρίμε εναψωψ  
8 αγω αγωστη<sup>2</sup> ποσοπ<sup>3</sup> ἄπεσμετανοια  
αγω αγεινε<sup>3</sup> ηνογσμου εγραι շարօс  
10 ὑπόδι πεπληρω<sup>4</sup> μα τηρ<sup>5</sup>  
μπαζορατον μπαρθενικον<sup>6</sup> μπην<sup>7</sup>  
12  
αψωψτ<sup>8</sup> εγραι εχωσ δηδι πεπην<sup>9</sup> ετογαձ  
14 εβολ շիդ<sup>10</sup> πε<sup>11</sup> γ<sup>12</sup> πληրωմա τηր<sup>13</sup>  
'նτազει գար նա<sup>14</sup> ան δηδι πεսψυբ հիշոտր  
16 <sup>15</sup> ալլա հն-տազ<sup>16</sup> են նա<sup>17</sup> εցրαι շիդ<sup>18</sup> πլարωմա  
'չեկաձ ըգնածաշէ մպεսցտա  
18

which he had created,  
2 then he exalted <sup>32</sup> himself above them.  
And (δέ) when <sup>33</sup> the Mother recognized  
4 that the garment of darkness <sup>34</sup> was imperfect,  
then she knew <sup>35</sup> that her consort  
6 had not agreed (συμφωνεῖν) <sup>36</sup> with her.  
She repented (μετανοεῖν) <sup>14<sup>1</sup></sup> with much weeping.  
8 And the whole <sup>2</sup> pleroma (πλήρωμα) heard the prayer of her repentance  
(μετάνοια), <sup>3</sup> and they praised on her behalf <sup>4</sup> the invisible (άόρατος)  
10 virginal (ταρθενικόν) <sup>5</sup> Spirit (πνεῦμα).  
(IV 22,5-7: And [he] consented; and (δέ) when [the invisible  
12 (άόρατον) Spirit (πνεῦμα)] had consented.)  
the holy Spirit (πνεῦμα) poured <sup>6</sup> over her  
14 from their whole pleroma (πλήρωμα).  
<sup>7</sup> For (γάρ) it was not (on his own that) her consort came to her,  
16 <sup>8</sup> but (αλλά) he came to her through the pleroma (πλήρωμα),  
<sup>9</sup> in order that he might correct her deficiency.

18

20 And she was taken <sup>10</sup> up, not to her own aeon (αιώνιον)

ναὶ ενταγμοντού  
2 ἀγράφισε δε μόνο εργαῖον εἰχων  
3 πτημαδε πτερεσμήε  
4 ετερωτικον<sup>2</sup> μηπακε χε μπεργματιε 2η ου<sup>23</sup> χιωκ  
ασθμε δε χε (μπεργμα)<sup>26</sup> φωνη νημας  
6 ήδι πιεσυβρ<sup>27</sup> ηνωστρ  
ασριμετανοι 2[in] ου[ριμε] 22' ειναωωψ  
8 αγω αγ[ι]ωτημ επισο<sup>2</sup>[πι]ς ητεσμετανοια]  
αγω αγ<sup>3</sup>εινει νουσμου εργαιι 2αρο[ις  
10 νοι 'πειπληρωμα τη[ηρη  
μηπαζορατον] 'μηπαρθενικον [μπηνη] αγω [αγ<sup>6</sup>ειωρη  
12 ζημ πτηρεσμηωρημ δε [ηδι] <sup>7</sup>πα[ζ]ορα[τον] μη[ηνη]  
αζηπωχιτ ε<sup>1</sup>ργαι εχων ηδι [πεπηνη] [ε]ιτο[γααβ  
14 εβολα σιτη πιε' γηληρωμα [τηηρη  
16 ηταζει γαρ] νας αινη νοι πιεσυβρ<sup>28</sup> ηνωστρ  
αλια ληταζει να[ι] εργαι<sup>12</sup> σιτη ππληρωμα  
χεκαας εγινα<sup>13</sup> σοζε μπεσματα

Irenaeus

• II 13.33 M€ and a T written over erasure. • II 14.4 Text is

<sup>20-91</sup> withdrawing to the upper regions:

\* II 13,33 μΕ and αΤ written over erasure. • II 14,4 Text is missing due to homoioteleuton. • II 14,5 Text is missing due to homoioteleuton. • II 14,6 The same correction is made in both II and IV.  
• IV 22,13 reads "and he (her consort) took her up."

III 21,12-23

BG 47,9—48,4

2 ΛΑ<sup>11</sup>ΙΛΑ ΕΤΒΕ ΤΜΗΤΑΤCΟΟΙγ[IN]  
2 ΗΤΑΣΟΥ<sup>14</sup>ΙΩΝ ΕΒΟΛ ΝΩΗΤC

4 ΕCΙΖΗ ΤΜΑΖΨΙ<sup>15</sup>ΙΤΕ  
ΨΑΝΤСТАЗО ΜΠΙΕCΨΑWHT Ε<sup>16</sup>ΙΡΑΤC  
6 ΑΓW ΟУCMH ΑCΙΨAПE ψaρoс <sup>17</sup>ΙχE

8 ψωoоп nbi πρωμe агw πψh<sup>18</sup>re мпрωmе  
аçcωtм dE nbi pе<sup>19</sup>goyeit nарxωn iаl азbaωt  
10 neq<sup>20</sup>meeуe dE an xE  
njtatесcmh ei e<sup>21</sup>|bοl 2m pакce

12  
14 nbi  
14 nbi  
16  
18  
20

аçoуωnз nay <sup>22</sup>|εbοl  
πiçarioc πi|tεlioc

but (άλλά) <sup>13</sup> [because of the ignorance]  
2 that had <sup>14</sup> [come forth from her,

4 she is] in the Ninth  
15 [until she has corrected] her deficiency.  
6 <sup>16</sup> [And a voice] came to her.

8 <sup>17</sup> 'The Man [exists and the] Son <sup>18</sup> [of Man].'  
And (δέ) the <sup>19</sup> [Chief Ruler (ἀρχων)], Yaldabaoth, [heard (it)].  
10 <sup>20</sup> And (δέ) he did not know that  
the voice was coming<sup>21</sup> [from on high].

12  
He taught them,  
14 <sup>22</sup> namely, the holy (ἅγιος), perfect (τέλειος).

16

18  
<sup>23</sup> [first Man].

20

• III 21,13 The supralinear stroke over Ν<sup>1</sup> is visible. • III 21,14-15 or Ψι|cε. • III 21,20 For ΔE ΠE xE see Acts 725 (Sa). • III 21,22 No room for ΠΙΩT in the lacuna. • III 21,23 A parallel to BG 48,3-4 ΜΠЕСМОТ ΝΟУРWME was probably omitted by homoioteleuton (Pwme to Pwme).  
• BG 47,19-20 Till-Schenke. • BG 48,2 ή erased before πεgoyeit.

2 ΗΤАСОУωnз εbοl ΝΩΗTС

4 ΕC<sup>12</sup>ψoоп 2ή ΤMЕZΨIΤE  
13 ψaнtсtaзo мpесcвtа ε<sup>14</sup>raTc  
6 αуcmh ei ψaρoс xE

8 φiψoоп nbi πrωmе агw πψh<sup>18</sup>re мпrωmе  
аçcωtм dE nbi pе<sup>19</sup>goyeit nарxωn iаl аzbaωt  
10 neq<sup>20</sup>meeуe dE an xE  
te<sup>19</sup>cмh noyel an egrai te e<sup>20</sup>|bοl 2m pакce

12  
14  
16  
18  
20

аçtcaв|ooу 48<sup>1</sup>eroq  
14 nbi πeiωt εtоyab Ηtεlioc

<sup>9</sup> but (άλλά) because of <sup>10</sup> the great ignorance  
2 <sup>11</sup> that had come forth from her,

4 she <sup>12</sup> is in the Ninth  
15 until she has corrected her deficiency.  
6 <sup>14</sup> A voice came to her,

8 <sup>15</sup> 'The Man exists and the Son <sup>16</sup> of Man.'  
And (δέ) <sup>17</sup> the Chief Ruler (ἀρχων), Yaldabaoth, heard (it).

10 <sup>18</sup> He was thinking that  
the <sup>19</sup> voice was not something coming <sup>20</sup> [from on high].

12  
He taught] them about himself,  
14 <sup>48<sup>1</sup></sup> namely, the holy and <sup>2</sup> perfect (τέλειος) Father,

16

18  
the first <sup>3</sup> Man,  
20 of human form.

II 14,11-24

IV 22,15—23,2

Ἄλλα

- 2 Ἄπτε Ἐπεισώηρε  
 4 ἀτρεσφω<sup>12</sup>πε ρῆ πμαζψίτ·  
     ψαντεσσωχε Ἀπες<sup>13</sup>ψτα  
 6 ἀγω οὔcmη ἀceι  
     εβολ ςῆ τπε ἔnai<sup>14</sup>ωn ετχοce χe  
 8 ϕωoοp· ὑnbi πρωmε ἀgω<sup>15</sup>ψηρε Ἐprωmε  
     ἀpcωtM aε ὑnbi πρω<sup>16</sup>taρχωn īaltabawow  
 10 epmeege χe  
     ἍTα<sup>17</sup>cmi ϕωpε iψωpεi εboλ ςiTn teqm<sup>18</sup>ay·  
 12 ἀgω Ἀpεq̄mme χe ἔnaceti twn  
     ἀgω<sup>19</sup>azptcwooy  
 14 ὑnbi pimh<sup>20</sup>trōpataw<sup>r</sup> etoγaav<sup>20</sup>ἀgω pte<sup>21</sup>leios  
     tepronoia· etznhk εboλ  
 16<sup>22</sup>T<sup>23</sup>ikwn m<sup>24</sup>piazoaratos  
     etē paī pe peiwt<sup>25</sup> Ἐpttēr<sup>26</sup>  
 18 paī entappttēr<sup>27</sup> ϕωpε ὑnhtq<sup>28</sup>  
     <sup>29</sup>ψωp<sup>29</sup> ὑnwmē  
 20 χe ςn ouytypoc ὑnanape<sup>24</sup>ac

<sup>11</sup> but (ἀλλά)

- 2 above her son,  
 4 that she might be <sup>12</sup> in the Ninth  
     until she has corrected her <sup>13</sup> deficiency.  
 6 And a voice came  
     forth from the exalted <sup>14</sup> aeon (αιών)-heaven:  
 8 'The Man exists and <sup>15</sup> the Son of Man.'  
     And (δέ) the Chief Ruler (πρωτάρχων), Yaltabaoth, <sup>16</sup> heard (it)  
 10 and thought that  
     the <sup>17</sup> voice had come from his Mother.  
 12 <sup>18</sup> And he did not know from where it came.  
     And <sup>19</sup> he taught them,  
 14 namely, the holy and perfect (τέλειos) Mother-Father (μητροπάτωρ),  
     <sup>20</sup> the perfect Providence (πρόνοia),  
 16 <sup>21</sup> the image (είκωn) of the invisible One (άόραtoς),  
     who is the Father <sup>22</sup> of the All,  
 18 through whom everything came into being,  
     <sup>23</sup> the first Man,  
 20 for <sup>24</sup> in a human (άνθρόeos) form (τύpos)

<sup>11</sup> II 14,17 dittoigraphy.<sup>12</sup> IV 22,16 Ms reads ΜΗ<sup>2</sup> “[may become] ninth.”

Ἄλλα

- 2 Ἄπτε Ἐπεισώηρε  
 4 <sup>16</sup>ετρεσψωjπe <2M π>mazψeit<sup>2</sup>  
     ψjlan<sup>17</sup>teccsoqe m<sup>18</sup>psesψt<sup>2</sup>  
 6 ἀgω ού<sup>19</sup>cmhj ἀcei  
     εboλ ςῆ tpe ὑnai<sup>20</sup>itai εit'χoce χe  
 8 ϕωoοp· ὑnbi πprω<sup>20</sup>mē ἀgω<sup>21</sup>ψiηre ᘠprωmε  
     <sup>21</sup>[azp]cωtM dle ὑnbi πrωtārχωn <sup>22</sup>[ia]l<sup>23</sup>tābaωiθ  
 10 epmeege χe  
     ἍT<sup>23</sup>ecimh ϕωpε εboλ ςiTn teqm<sup>24</sup>ay  
 12 ἀgω Ἀpεq̄mme χe ἔnaceti <sup>25</sup>twn  
     ἀgω azptcwooy  
 14 ὑnbi pimh<sup>26</sup>trōpatajtw<sup>r</sup> etoγaav<sup>20</sup>ἀgω pte<sup>27</sup>leios  
     tepronoia· etznhk εboλ  
 16 <sup>28</sup>[θikwn] m<sup>29</sup>piazoar[t]o<sup>c</sup>  
     etē [paī <sup>29</sup>pe] πiψj<sup>27</sup> ᘠpttēr<sup>26</sup>  
 18 paī enta<sup>30</sup>pttēr<sup>27</sup> ϕωpε ὑnhtq<sup>28</sup>  
     <sup>29</sup>ψωp<sup>29</sup> ὑnwmē  
 20 χe ςn ouytypoc ὑnanape<sup>24</sup>ac

Irenaeus

- 2  
 4 <sup>22</sup> and so, counting downward, there resulted the Ogdoad.  
     <sup>23</sup> That after she had departed  
 6 he thought he alone existed (see 35,18-19)  
     <sup>24</sup> and that for this reason he said,  
 8 <sup>25</sup> "I am a jealous God; there is none beside me"  
     (see 30,4-8; II only; 34,6-7)  
 10 <sup>26</sup> Such are the lies these people tell.  
 12  
 14  
 16  
 18  
 20

III 21,23—22,7

BG 48,4-16

ΑΠΙΜΑΚΑΡΙΟΣ <sup>24</sup>[ΟΥΓΩΝΙ]Σ ΝΑΥ ΕΒΟΛ ΝΤΕΨΙΔΕΑ

2

4

6

8

22<sup>1</sup>Αγώ αγκατανεγε ή[βι ταρχοντι]<sup>2</sup>κη τηρ[  
10 ηεζογια

12

αγώ αγ<ναγ> [ζμ πμο]<sup>3</sup>ου

14 επτυπος ητσικων

πιεχαγ ει[η]ε ση νεγερηου χε

16 μαρ[νταμ]ιο νογρω<sup>4</sup>με

κατα θικων μπνουτε

18 αγ(ω) <sup>6</sup>κατα πεφεινε20 αγω αγταμιο ε[βολ] <sup>7</sup>η[σητου μην νεγδυναμικ τη[ρογ]

The blessed One (μακάριος) <sup>24</sup> [revealed] his appearance (ιδέα) to  
2 them.

4

6

8

22<sup>1</sup> And the entire [array of rulers (άρχοντική)], the authorities  
10 (έξουσια), bent down (κατανεύειν),

12

<sup>2</sup> and they [*saw* in the water]14 <sup>3</sup> the form (τύμος) of the image (εἰκών).[They, therefore, said] <sup>4</sup> among each other,

16 'Let us create man]

<sup>5</sup> according to (κατά) the image (εἰκών) of God18 and <sup>6</sup> according to (κατά) his likeness.'20 And they created <sup>7</sup> out of themselves and [all] their powers (δύναμις).

• III 22,2 There is no room for ΝΑΥ in the lacuna; it may have been omitted due to homoioteleuton. • III 22,3-4 Δ]Ε is not possible since the scribe never breaks up a syllable. • III 22,4 Trace before the lacuna may be the tail of Ρ which was crowded between Δ and Ν; the reconstruction assumes line extended into the margin.

ΑΠΙΜΑΚΑΡΙΟΣ ΟΥΓ[ω]ΝΕΣ ΠΕΦΕΙΝΕ ΝΑΥ ΕΒΟΛ

2

4

6

8

6<sup>1</sup>αγω ασκατανεγε ή[βι ταρ<sup>7</sup>χοντικη τηρ[  
10 ητσαψ<sup>8</sup>φε ηεζογια

12

αγναγ ση <sup>9</sup>πιοου14 επεσμοτ ηθι<sup>10</sup>κωνπεχαγ ηνου<sup>11</sup>ερη γε16 μαρ<sup>12</sup>ταμιο ηνογρωμεεση<sup>13</sup>θικων μπνουτε18 αγω μη <sup>14</sup>πινε20 αγταμιο ε[βολ] <sup>15</sup>ση νεγερηγ μην νεγδυμ <sup>16</sup>τηρογ

<sup>4</sup> The blessed One (μακάριος) revealed <sup>5</sup> his appearance to them.

2

4

6

8

<sup>6</sup> And <sup>7</sup> the entire array of rulers (άρχοντική) of the seven authorities  
10 (έξουσια) bent down (κατανεύειν).

12

<sup>8</sup> and they saw in <sup>9</sup> the water

14 the form of the image (εἰκών).

<sup>10</sup> They said to each <sup>11</sup> other,16 'Let us <sup>12</sup> create a manin <sup>13</sup> the image (εἰκών) of God18 and <sup>14</sup> the likeness.'20 And they created out of <sup>15</sup> each other and all their powers.

II 14.24—15.6

IV 23.2-21

ἀφογωνὴ εβολὴ ἐπεφείνε  
 2 ἀγώ ἀφ<sup>25</sup>στωτ<sup>1</sup> τηρῷ<sup>2</sup> ὥδι παιῶν ἀπρωτάρχων  
 26 ἀγώ ἀνέντε ἡπνοὺν ἀγκίμ  
 4 ἀγώ εβολὴ<sup>27</sup> σιτὸν ἀμμογειοούγε  
 Ναὶ ετῷοοπ<sup>1</sup> σικλὸν<sup>28</sup> τζύλη  
 6 ἀφῆρ ὁγοεῖν ὥδι πασαπιτὸν  
 εβολὴ<sup>29</sup> σιτὸν πογιῶν<sup>2</sup> εβοιλ<sup>3</sup> ἑτεψίκων  
 8 ταῖ εν<sup>30</sup>τασογωνῃ<sup>3</sup>  
 ἀγώ ἄπταρογειωρμ' ὥδι<sup>31</sup> νεζογια τηρού  
 10 ἀγώ πρωτάρχων  
 ἀγ<sup>32</sup>ναγ ἀπμερος τηρῷ<sup>3</sup> ἡπτα μπίτνε εαφῆ<sup>33</sup> ογοειν  
 12 ἀγώ εβολὴ<sup>34</sup> σιτὸν πογοειν  
 ἀγναγ<sup>35</sup> σραὶ 2μ πμοού  
 14 ἀπτυπος ἄπτακων<sup>36</sup>  
 15<sup>1</sup>ἀγώ πεχαφ<sup>37</sup> νεζογια ετῷοοπ<sup>1</sup> ϕαροφ<sup>2</sup> χε  
 16 ἀμμεινε ἄπταμιο ἄπογρωμε  
 κατὰ<sup>3</sup> θικῶν ἡπνούτε  
 18 ἀγώ κατὰ πνεινε  
 χε'καας αρετεψίκων ναψωπε ναν ἄπογο<sup>38</sup>ειν  
 20 ἀγώ αγταμιο εβολὴ<sup>39</sup> σιτὸν<sup>40</sup> ἄπομ ἄπογ<sup>41</sup>ερηγ·

he revealed his appearance.

- 2 And the <sup>25</sup> whole aeon (αιών) of the Chief Ruler (πρωτάρχων) trembled, <sup>26</sup> and the foundations of the abyss shook.
- 4 And <sup>27</sup> of the waters which are above <sup>28</sup> matter (ὕλη),
- 6 the underside was illuminated by <sup>29</sup> the appearance of this image (εἰκών)
- 8 which <sup>30</sup> had been revealed. And when all the authorities (έξουσία)
- 10 <sup>31</sup> and the Chief Ruler (πρωτάρχων) looked, they <sup>32</sup> saw the whole region (μέρος) below <sup>33</sup> illuminated.
- 12 And through the light, they saw <sup>34</sup> in the water
- 14 the form (τύπος) of the image (εἰκών). <sup>15<sup>1</sup></sup> And he said to the authorities (έξουσία) which attend him,
- 16 <sup>2</sup> 'Come, let us create a man according to (κατά) <sup>3</sup> the image (εἰκών) of God
- 18 and according to (κατά) our likeness, that <sup>4</sup> his image (εἰκών) may become a light for us.'
- 20 <sup>5</sup> And they created through their respective powers

• IV 23.4 dropped the redundant ~~α~~ before ἀνέντε.

ἀφογωνὴ εβολὴ ἐπεφείνε  
 2 <sup>3</sup>ἀγώ αφτωτ<sup>1</sup> τηρῷ<sup>2</sup> ὥδι πειων μ' πρωτάρχων  
 ἀγώ ἀνέντε ἡπνοιγ<sup>3</sup> ἀγκίμ  
 4 ἀγώ ειθιο<sup>4</sup> σιτὸν ἀμμογειοούγε  
 Νια<sup>5</sup> ετ<sup>6</sup>ψωοιπ<sup>7</sup> σικλὸν θιγλη  
 6 ἀφῆρ<sup>8</sup> ογοειν ὥδι πισα [μπιτὸν  
 εβολὴ<sup>9</sup> σιτὸν πογιῶν<sup>2</sup> ειθιο<sup>10</sup>] ἑτεψίκων  
 8 ταῖ ἄπτασιογονῃ<sup>3</sup>  
 ἀγώ ήπταρογειωρμ' <sup>10</sup>ἥδι νεζογια τηρογ<sup>11</sup>  
 10 ἀγώ πρωτάρη<sup>12</sup>χων<sup>1</sup>  
 ἀγναγ<sup>13</sup> επμερος τηρῷ<sup>3</sup> ἡπτα μπιτὴν εαφῆ ογοειν  
 12 ἀγώ εβολὴ<sup>14</sup> σιτὸν πογοειν  
 ἀγνιαγ<sup>15</sup> σραὶ 2μ <sup>14</sup>πμοού  
 14 ἀπτυποс ἄπτακων  
 ἀγώ <sup>15</sup>πεχαφ<sup>37</sup> νεζογια ετῷοοπ<sup>1</sup> ϕαροφ<sup>2</sup> χε  
 16 ἀμμειτὸν ἄπταμιο <sup>17</sup>ΝΟ<sup>18</sup>γρωμε  
 κατὰ Θικ<sup>19</sup>ων μπνού<sup>18</sup>τε  
 18 ἀγώ κατὰ πνεινε  
 χε<sup>20</sup>αας ερετεψίκων ναψωπε ναν <sup>20</sup>ΝΟΥ<sup>21</sup>οειν·  
 20 ἀγώ αγταμιο εβολὴ<sup>22</sup> σιτὸν<sup>40</sup> ἄπομ ἄπογ<sup>41</sup>ερηγ·

III 22.8-23

BG 48.16—49.15

2 ἈΥΠΛΑΣΣΕ  
    ῆΝΟΥΠΛΑΣΜΑ ΕΒΟΛ Ἄ[ΖΗ]ΤΟΥ  
4 ΑΓΩ ΤΟΥΕΙ ΤΟΥΕΙ ἌΝΔΥΝ[ΔΜΙC]  
    <sup>10</sup>ἌΣΤΑΜΙΟ ΕΒΟΛ ͵ͶΝ ΤΕΣΒΟΜ ΗΟΙΨΥΓΙ<sup>11</sup>ΧΗ  
6 ΑΣΤΑΜΙΟ  
    ΙΕΒΟΛ ͵ͶΝ ΤΕΣΩΚΙΚΙΩΝ) <sup>12</sup>ℳℳℳ Μℳℳ ΤΑΙ ἌΤΑΣΝΑΥ (ερος)  
8

10 <sup>13</sup>ΚΑΤΑ ΤℳℳℳϹϹϹ  
    ΜΠΕΤΨΩΟΠ χιν) <sup>14</sup>ῆΝΨΩΡΠ ΠΙΤΕΛΙΟΣ ἌΡΩΜΕ  
12 ΑΓΩ! <sup>15</sup>ΠΕΧΔΥ χε [ΜΑΡΝΤ] ΡΕΝΨ χε ΣΔΔΜΙ  
    <sup>16</sup>ΣΧΕΚΑΣ ΠΙΕΦΡΑΝ ΜΠΕΤΗΜΗΜΑΥ ΜΗΝ) <sup>17</sup>ΤΕΨΔΥΝΑΔΜΙC  
14 ΕΥΝΑΨΩΨΕ ΝΑΝ) <sup>18</sup>ΗΝΨΟΕΙΝ  
    ΑΓΩ ΑΓΑΡΧΕΩΔΙ χιν) <sup>19</sup>ΜΠΕΣΗΤ [ΝΟΙ ΝΒΟΜ  
16 ΤΨΩΡΠ ΤΜΝΤΝΟΥ<sup>20</sup>ΤΕ  
    ΟΥΚΑΣ [ΜΨΥΧΗ  
18 ΤΜΕΨCΝΤΕ<sup>21</sup>ΤΕ ΤΜΝΤΧΙΟΕΙC  
    ἌΣΤΑΜΙΟ ΝΟΥΨΥ<sup>22</sup>ΧΗ ΜℳℳΟΥΤ  
20 ΤΜΕΨΨΩΜΤΕ ΤΕ ͵ͶΑ<sup>23</sup>ΜΑ· ΤΙΜΝΤΧΡ ΠΚΩΣΤ

2 <sup>8</sup> They molded (πλάσσειν)  
    a form (πλάσμα) [out of] <sup>9</sup> themselves (cf. Gen 2,7 LXX).  
4 And each one of the [powers] (δύναμις)  
    <sup>10</sup>created from its power [a soul (ψυχή)].  
6 <sup>11</sup> It (i.e., each power) created  
    from the image image (εἰκών) <sup>12</sup> which it itself had seen,  
8

10 <sup>13</sup> by (κατά) imitating (μίμησις)  
    [the one who is from] <sup>14</sup> the beginning, [the perfect (τέλειος) Man.  
12 And] <sup>15</sup> they said, '[let us call him Adam.]  
    <sup>16</sup> that [that his name and] <sup>17</sup> its power (δύναμις)  
14 [may become] <sup>18</sup> a light [for us].  
    And [the powers] began (ἀρχεσθαι) from (the image) <sup>19</sup> below:  
16 [the first is Divinity].  
    (it created) a <sup>20</sup> bone-soul (ψυχή);  
18 the second] <sup>21</sup> is [Lord]ship.  
    (it created) <sup>22</sup> a sinew-soul (ψυχή);  
20 the third is both (ἄμα) <sup>23</sup> Christhood/Goodness (χρηστός) and Fire,

2 ΑΥΠΛΑΣΣΑ  
    ῆΝΟΥ<sup>17</sup>ΠΛΑΣΜΑ ΕΒΟΛ ΝΖΗΤΟΥ  
4 ΑΓΩ<sup>18</sup> (ΤΙΟΥ[ΕΙ ΤΟΥ]ΞΙΙ) ΝΝΔ[ΟΙ]Μ  
    <sup>19</sup>ἍΖΥΨ ΑΥΤΑΜΙΟ ΕΙΒΟΛ 〔Ζ〕Ν Τ'ΒΟΜ ΙΝΤΙΨΥΧΗ  
6 ΑΥΤΑΜΙΟC  
    Ε'ΒΟΛ ͵ͶΝ ΘΙΚΩΝ ΝΤΑΓΝΑΥ Ε'ΡΟC  
8

10 ΚΑΤΑ ΟΥΜΙΜΗϹϹϹ  
    ΜΠΕΤΨΩΡΠ χιν ῆΝΨΩΡΠ ΠΙΤΕΛΙΟΣ ἌΡΩΜΕ  
12 ΠΕΧΔΥ χε ΜΑΡΝΤ ῥΝΨ χε ΣΔΔΜΙ  
    ΣΧΕΚΑΣ ΠΡΑΝ Μ<sup>1</sup>ΠΗ ΜΗ ΤΕΨΒΟΜ  
14 ΕΥΕΨΩΨΕ ΝΑΝ) ΝΟΥΟΕΙΝ  
    ΑΓΩ ΑΓΑΡΧΕ<sup>10</sup>ΘΕΩΔΙ χιν ΠΕΣΗΤ ΝΟΙ ΝΒΟΜ  
16 <sup>11</sup>ΤΨΩΡΠ ΤΕ ΤΜΝΤΝΟΥΤΕ  
    ΟΥ<sup>12</sup>ΨΥΧΗ ΝΚΑΣ ΤΕ  
18 ΤΜΕΨCΝΤΕ<sup>13</sup>ΤΕ ΤΜΝΤΧΙC  
    ΟΥΜΟΥΤ ΜΨΥ<sup>14</sup>ΧΗ ΤΕ  
20 ΤΜΕΨΨΩΜΤΕ ΠΕ <sup>15</sup>ΠΚΩΣΤ

2 <sup>16</sup> They molded (πλάσσειν)  
    a <sup>17</sup> form (πλάσμα) out of themselves (cf. Gen 2,7 LXX)  
4 <sup>18</sup> and [each one] of the powers .  
    <sup>49</sup> [And] by means of the <sup>2</sup> power [they created the soul (ψυχή)].  
6 They created it  
    <sup>3</sup> from the image (εἰκών) which they had seen  
8

10 <sup>4</sup> by (κατά) imitating (μίμησις)  
    the one who <sup>5</sup> is from the beginning, the perfect (τέλειος) <sup>6</sup> Man.  
12 And they said, 'Let us <sup>7</sup> call him Adam,  
    that his name <sup>8</sup> and its power  
14 may become <sup>9</sup> a light for us.'  
    And <sup>10</sup> the powers began (ἀρχεσθαι) from (the image) below:  
16 <sup>11</sup> the first is Divinity:  
    it (i.e., what it created) is a <sup>12</sup> bone-soul (ψυχή);  
18 the second <sup>13</sup> is Christhood/Goodness (Χριστός/χρηστός):  
    it is a sinew-soul (ψυχή);  
20 <sup>14</sup> the third is <sup>15</sup> Fire:

\* III 22,10 corr. C over q. • III 22,13 and 18 or ς. • III 22,12 Of the letter i only the diaresis is visible. • III 22,15 Short line ending probably with a line filler.  
• III 22,19 Reconstruction assumes line extending into the margin. • III 22,22 ͵ͶΑΜΑ reconstruction very uncertain (cf. 16,18).  
• BG 49,1 Till-Schenke: (ἌΣΤΑΜΙΟ ΜΠΜ)ΞΙΝ ΜΗΝ ("made the characteristic and"). • BG 49,13 Perhaps ΤΜΝΤΧΙC; but see 42,19.

II 15,6-17

ΚΑΤΑ ΉΜΑΙΝ ΕΝΤΑΥΓὴ ΗΜΟΟΥ

2

4 ΑΥΩ ὅτΟΥΕΙΣ ΤΟΥΕΙΕ ΝΕΣΟΥΣΙΑ

6 ΑΥΓὴ ΗΟΥΜΑΕΙΝ  
Ἴηραι ὅμ πτυπος ητζικων ται ενταψηγ ερος  
8 ΣΡΑΙ ΣΗ ΤΕΨΥΧΙΚΗ  
ΑΙΤΖΑΜΙΟ ΝΟΥΣΥ<sup>10</sup>ΠΟΣΤΑΣΙC  
10 ΚΑΤΑ ΠΙΝΕ  
    Μπωφορπ ηρωμε η<sup>11</sup>τελειος  
12 ΑΥΩ ΠΕΧΑΧ ΧΕ ΜΑΡΗΜΟΥΤΕ ΕΡΟΣ<sup>12</sup> ΧΕ ΑΔΑΜ  
    ΧΕΚΑΔΣ ΕΡΕΠΕΦΡΑΝ  
14 ΝΑΨΑΠΕ<sup>13</sup> ΝΑΝ ΝΟΥΒΟΜ ΝΟΥΟΕΙΝ  
    ΑΥΩ ΑΖΑΡΧΕΙ ΗΝΙ<sup>14</sup> ΝΔΥΝΑΜΙC  
16 ΤΨΟΡΠ ΤΜΗΤΧΡΗΣΤΟC  
    ΑΣΤΑ<sup>15</sup>ΜΙΟ ΝΟΥΨΥΧΗ ΗΚΑC  
18 ΤΜΕΣΖΗΤΕ ΔΕ ΤΠΡΟ<sup>16</sup>ΝΟΙA  
    ΑΣΤΑΜΙΟ ΝΟΥΨΥΧΗ ΗΜΟΥΤ<sup>17</sup>  
20 ΤΜΕΣ<sup>17</sup>ΩΜΟΤΕ ΤΜΗΤΝΟΥΤΕ

IV 23,21—24,7

ΚΑ[ΤΑ Π<sup>22</sup>ΗΜΑΕΙΝ ΕΝΤΑΥΓὴ ΗΜΙΟΥ] ΝΑΥ

2

4 ΑΙΓΩ<sup>23</sup>ΤΟΙ]ΓΕΙ ΤΟΥΕΙ ΝΗΝΕΣΙΟΥΣΙΑ

6 ΑΥΓὴ Ν<sup>24</sup>ΟΥ]ΗΜΑΕΙΝ  
Ἴηραι ΣΗ ΠΤΥΠΟC Ν<sup>25</sup>ΘΙΚΩΝ ΤAI ηταψηγ ειρος  
8 Ν<sup>26</sup>ΣΡΑΙ ΣΗ ΤΕΨΥΧΙΚΗ  
ΑΙΤΖΑΜΙΟ Ν<sup>27</sup>ΟΥΣΥΠΟΣΤΑΣΙC  
10 ΚΑΤΑ ΠΙΝΕ  
    Μ<sup>28</sup>ΠΨΩΦΟΡΠ ΙΝΡΙΩΜΕ ΝΤΕΙΛΕΙΟC  
12 Ν<sup>29</sup>ΑΥΩ] ΠΕΧΙΣΑΥ ΧΕ ΜΑΡΗΜΟΥΤΕ<sup>30</sup> ΕΡΟΣ χε ΑΔΑΜ  
    ΧΕΚΑΔΣC ΕΡΙΕ<sup>24</sup>ΠΕΨΡΑΝ  
14 ΝΑΨΑΠΕ ΝΑΝ ΝΟΥΒΟΜ<sup>31</sup> ΝΙΟΥΟΕΙΝ  
    ΑΥΩ ΑΖΑΡΧ>Ξ>I ΗΝΙ<sup>32</sup> ΝΔΥΝΑΜΙC  
16 ΤΨΟΡΠ<sup>33</sup> ΤΕ ΤΜΗΤΧΙΡC  
    ΑΣΤΑΜΙΟ ΝΟΥΨΥΧΗ ΗΚΑC  
18 ΤΜΕΣΖΗΤΕ ΤΕ ΤΠΡΟΝΟΙΙA  
    ΑΣΤΑΜΙΟ ΝΟΥΨΥΧΗ ΗΜΟΥΤ<sup>17</sup>  
20 ΙΤ]ΜΕΣΩΜΟΤΕ ΔΕΙ<sup>34</sup> ΤΕ ΤΜΗΤΝΟΙΥΤΙE

<sup>6</sup> in correspondence (κατά) with the characteristics which were given.

2

4 And <sup>7</sup> each authority (έξουσία)

6 supplied a characteristic

<sup>8</sup> by means of the form (τύπος) of the image (εικών) which he had seen8 <sup>9</sup> in its psychic (ψυχική) (form).

He created a being (ύπόστασις)

10 <sup>10</sup> according to (κατά) the likeness

of the first, perfect (τέλειος) Man.

12 <sup>11</sup> And they said, 'Let us call him <sup>12</sup> Adam,

that his name

14 may become <sup>13</sup> a power of light for us.'And the powers (δύναμις) <sup>14</sup> began (δρχειν) (to create):

16 the first one, Goodness (χρηστός),

created <sup>15</sup> a bone-soul (ψυχή);

18 and the second, Providence (πρόνοια),

16 created a sinew-soul (ψυχή);

20 the third, <sup>17</sup> Divinity,

• IV 24,6 ΔΕ is supported by the length of the line. • IV 23,23-25 reads "the characteristic ... which was given to them." • IV 23,26 reads "in the psychic."

• IV 24,3,5,6f. correspond to the parallel construction (see II 15,18 and 19).

III 22,23—23,6

BG 49,15—50,4

- ΟΥΣΑΡΚΙ<sup>24</sup>ΚΗ ΗΨΥΧΗ  
 2 ΜΝ ΠΚΩ ΕΩΡΑΙ ΤΗΡQ 23<sup>1</sup>ΜΠCΙΩΜ[ΙΑ]  
 ΤΜΕΣQΤΟE ΤΕΠΡΟΝΟΙ<sup>25</sup>  
 4 ΙΟΥΑΤΚΙΑΣ ΗΨΥΧΗ  
 6 ΤΜΕΣΤή ΤΗΝΤή<sup>26</sup>ΡΟ  
 ΟΥCΝΙΟΙ<sup>27</sup>ΗΨΥΧΗ  
 8 ΤΜΕΣCO ΤE ΣΤCΥΝQΕCIC  
 ΟΥψαλ ΗΨΥΧΗ  
 10 ΜΝ ΉΠΙCΙΩΜΑ ΤΗΡQ  
 ΤΜΕΣCΑΨQE ΤE ΤCΟ<sup>6</sup>[ΦΙΑ]  
 12 ΟΥψωε ΗΨΥΧΗ

- ΟΥΨΥΧΗ ΝCΑΡΣ ΤE  
 2 <sup>16</sup>ΤΜΕΣQΤΟE ΤE ΤΠΡΟΝΟΙ<sup>28</sup>  
 4 <sup>17</sup>ΟΥΨΥΧΗ ΝΝΑΤΚΑС ΤE  
 ΜΝ <sup>18</sup>ΠΚΩ ΕΩΡΑΙ ΤΗΡQ ΜΠCΩ<sup>19</sup>ΜA  
 6 ΤΜΕΣΤή ΤE ΤΗΝΤέρο  
 50<sup>1</sup>ΟΥΨΥΧΗ ΝΙCΝΟΟq ΤE  
 8 Τ]ΜΕΣ<sup>2</sup>CΟE ΤE ΤCΥΝQ[Ε]C[IC]  
 ΟΥΨΥΧΗ ΙΝψαλ<sup>29</sup> ΤE  
 10 ΤΜΕΣCΑΨQE ΤE ΣΤCΟΦΙ<sup>2</sup>A  
 12 ΟΥΨΥΧΗ Ηψωε ΤE

- 2 (it created) a fleshly (*σαρκική*) <sup>24</sup>soul (*ψυχή*)  
 and the entire constitution <sup>23<sup>1</sup></sup>of the body (*σώμα*);  
 the fourth [is] Providence (*πρόνοια*).  
 4 <sup>2</sup>[a marrow]-soul (*ψυχή*);  
 6 the fifth [is] Kingdom,  
     <sup>3</sup>[a blood]-soul (*ψυχή*);  
 8 the sixth is <sup>4</sup>[Understanding (*σύνεσις*)],  
     a tooth-soul (*ψυχή*)  
 10 with <sup>5</sup>[the] whole body (*σώμα*);  
     the seventh is Wisdom (*σοφία*).  
 12     <sup>6</sup>a hair-soul (*ψυχή*).

- it is a flesh-(*σάρξ*)-soul (*ψυχή*);  
 2 <sup>16</sup>the fourth is Providence (*πρόνοια*):  
 4     <sup>17</sup>it is a marrow-soul (*ψυχή*)  
     and <sup>18</sup>the entire foundation of the body (*σώμα*);  
 6 <sup>19</sup>the fifth is Kingdom:  
     50<sup>1</sup> it [is] a [blood]-soul (*ψυχή*);  
 8 [the] <sup>2</sup>sixth is Understanding (*σύνεσις*):  
     it is a <sup>3</sup>skin-soul (*ψυχή*);  
 10     the seventh is <sup>4</sup>Wisdom (*σοφία*):  
 12     it is a hair-soul (*ψυχή*).

II 15,17-23

- 2                   Ἄσταμιο Ἰούψυχη<sup>18</sup> ἤσαρξ·  
         τμεργτοε ἀε τε τμῆτχοεις  
 4                   Ἄστα<sup>19</sup>μιο Ἰούψυχη ἤστκαс·
- 6   τμεργτε τε τμῆ<sup>20</sup>τερο·  
       Ἄσταμιο Ἰούψυχη ἤσνο<sup>4</sup>  
 8   τμερ<sup>21</sup>σοε πε πκω<sup>2</sup>  
       Ἄσταμιο Ἰούψυχη ἤσγα<sup>22</sup>λρε·  
 10      τμεργασψε τε τμῆτρμη<sup>23</sup>ηт·  
 12      Ἄστα<sup>21</sup>μιο Ἰούψυχη ἤσογζε

IV 24,7-14

- 2                   Ἄσταμιο Ἰούψυχη ἤσαρξ·  
         τμεργτ(τ)ο ἀε τε τμῆτ<sup>9</sup>χοεις  
 4                   Ἄσταμιο Ἰούψυχη ἤστκαс·
- 6   <sup>10</sup>τμεργτε τε] τμῆτερο  
       Ἄσταμιο<sup>11</sup> Ἰούψυχη ἤσνο<sup>4</sup>  
 8   τμεργ<sup>21</sup>σο πε<sup>12</sup>πκω<sup>2</sup>  
       Ἄσταμιο Ἰούψυχη<sup>13</sup> λρ  
 10      τμεργασψε τε τμῆτρμη<sup>14</sup> ζηт·  
 12      Ἄσταμιο<sup>15</sup> Ἰούψυχη<sup>16</sup> ηβο<sup>17</sup> γζε

created a flesh (*σάρξ*)-soul (*ψυχή*);

- 2                   <sup>18</sup> and (*δέ*) the fourth, Lordship,  
 4                   created<sup>19</sup> a marrow-soul (*ψυχή*);
- 6   the fifth, Kingdom,  
       <sup>20</sup> created a blood-soul (*ψυχή*);  
 8   the sixth,<sup>21</sup> Envy,  
       created a skin-soul (*ψυχή*);  
 10     <sup>22</sup> the seventh, Understanding,  
 12     created<sup>23</sup> a hair-soul (*ψυχή*).

## SYNOPSIS 41

## THE APOCRYPHON OF JOHN

III 23,6-11

- 1 αγω αγκοσμει ἡμιπρωμε τηρῆ  
 2 αγω αγαρε ερατου ἕροοι γ ἥνι νεγαργελος  
     αγταμιο ἰεβολι ὅν νεψυχη ἄταγετωτου  
 4 ἱνοι νιεζογια  
     ἵτιγιποστασις ἡμιψυχοοιγε  
 6 ἄνθιμειλιος ἥν ἄνθρωμος

BG 50,5-11

- 1 αγω αγκοσμει ἡμιπρωμα τηρῆ  
 2 αγω ανεγαργελος ὁγερατου γιχωογ  
     αγταμιο εβολ ὅν νενταγετωτου ἥψορπ  
 4 ὅστην νιεζογια  
     ἥγυποστα ἱσις μψγκη  
 6 μπρωρδ ἥμιμελος ἄνθρωμος

- And they ordered (κοσμεῖν) <sup>7</sup> the whole man.  
 2 And <sup>8</sup>their angels (ἄγγελος) attended them.  
     <sup>9</sup>From the souls (ψυχή) they had prepared  
 4 <sup>10</sup>the authorities (έξουσία) created  
     the substance (ὑπόστασις) of <sup>11</sup>[the souls (ψυχή)],  
 6 the {limbs (μέλος)} with the joints (άρμός).

- <sup>5</sup> And they ordered (κοσμεῖν) the whole body (σῶμα).  
 2 <sup>6</sup> And <sup>8</sup>their angels (ἄγγελος) <sup>7</sup>attended them.  
     <sup>9</sup>From the things first prepared  
 4 <sup>10</sup>by the authorities (έξουσία) <they created>  
     the substance (ὑπόστασις) of the soul (ψυχή),  
 6 <sup>11</sup>the harmony of the <sup>11</sup>joined (άρμός) limbs (μέλος).

\* III 23,9 The articulation mark after λ is visible.

II 15,23-29

IV 24,15-21

· αγασε δε ερατογ<sup>24</sup> εροφ<sup>25</sup> ηδι πασχαι<sup>26</sup> ηναγγελος  
 · αγχι εβολ<sup>27</sup> χιτη<sup>28</sup> ηεζογια  
 · ητσαψηε ηγυποστασι<sup>29</sup> ητε τψγχικι<sup>30</sup>  
 · ρεκαλε εγνατамio  
 · μηπχων<sup>31</sup> ημμελοс  
 · μη παχων<sup>32</sup> ηηψау  
 · μη τсγнθеесic μηтсано μпоуа πоуа<sup>33</sup> ηммeлoс

2 αγασε δε τηρоу εроф ηδи πасхai<sup>16</sup> ηннаггeлоc

4 αγχι εбoл χiтnη n<sup>17</sup>ieзoгia  
 nитcaψe ηγyпoс(тa<sup>18</sup>cic нte тψ)yхn  
 6 ρeкaлe egnatza<sup>19</sup>mo  
 μηпxw[nq] ηммeлoс  
 8 μin πaχw<sup>20</sup>nq] ηηψау  
 μη τсγнθеесic μпi(te<sup>21</sup>no) μпoуa πoуa ηннmmeloc

| And (δέ) the multitude <sup>24</sup> of the angels (ἄγγελος) attended him,

| and they received <sup>25</sup> from the authorities (έξουσία)  
 the seven substances (ύπόστασις) <sup>26</sup> of the soul (ψυχή)  
 | in order to create  
 | <sup>27</sup> the proportions of the limbs (μέλος),  
 | and the proportions of the trunk  
 | <sup>28</sup> and the proper working together (σύνθησις) of each <sup>29</sup> of the parts (μέλος).

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\* II 15,26 error under influence of 15,9 (?).  
 \* IV 24,15 should probably be emended to <εραт>оу.

**SYNOPSIS 42**

**THE APOCRYPHON OF JOHN**

**III (23,11)**

**BG (50,11)**



SYNOPSIS 43

THE APOCRYPHON OF JOHN

BG (50,11)

II (23,11)

II 16,7-19

ἀβίτριων θεώμε θούναμ<sup>1</sup>  
 εγκλημάτην θεώμε θόβούρ<sup>2</sup>  
 κρύς θότιχ<sup>3</sup> θούναμ<sup>4</sup>  
 βλάγι θότιχ θόβούρ<sup>5</sup>  
 τρήνεγ θότιθε θότιχ θούναμ<sup>6</sup>  
 βλαβή θότιχ θόβούρ<sup>7</sup>  
 κρίμα θότει<sup>8</sup> θέ θόδιχ<sup>9</sup>  
 αστρόψ<sup>10</sup> θότιθε θούναμ<sup>11</sup>  
 βαρρώφ<sup>12</sup> θότιθε θόβούρ<sup>13</sup>  
 βάσιμ<sup>14</sup> μπάχω θούναμ<sup>15</sup>  
 αράριμ<sup>16</sup> μπάχω θόβούρ<sup>17</sup>  
 αρέχ<sup>18</sup> θότκοιλια  
 φθαγή θόθατε<sup>19</sup>  
 χναφίμ<sup>20</sup> μπυποχον<Δ>ριος<sup>21</sup>  
 αράχεθωπ<sup>22</sup> μπατπίρ θούναμ<sup>23</sup>  
 ζαβελά(υ)<sup>24</sup> μπατπίρ θόβούρ<sup>25</sup>  
 βαρίας<sup>26</sup>  
 θότιπε θόβούρ<sup>27</sup>  
 αβηνα<sup>28</sup> φιαρχει<sup>29</sup> θότακας<sup>30</sup>  
 χνούμενινορίν θόκεε<sup>31</sup>

Abitiron (created) the right underarm;  
<sup>2</sup> Evanthen (created) the left underarm;  
 Krys (created) the right hand;  
<sup>4</sup> Beluai (created) the left hand;  
<sup>10</sup> Trenue (created) the fingers of the right hand;  
<sup>6</sup> Balbel <sup>11</sup> (created) the fingers of the left hand;  
 Kriman (created) the nails <sup>12</sup> of the hands;  
 B Astrops (created) the right breast;  
<sup>13</sup> Barroph (created) the left breast;  
<sup>10</sup> Baoun (created) the right <sup>14</sup> shoulder joint;  
 Ararim (created) the left shoulder joint;  
<sup>12</sup> Areche (created) <sup>15</sup> the belly (kolīa);  
 Phthave (created) the navel;  
<sup>14</sup> Senaphim (created) <sup>16</sup> the abdomen (úποχόνδριον);  
 Arachethopi (created) the right <sup>17</sup> ribs;  
<sup>16</sup> Zabedoi (created) the left ribs;  
<sup>18</sup> Barias (created) the {IV 25,19-20: right hip;  
<sup>18</sup> Phnouth (created) the } left hip;  
 Abenlenarchei (created) <sup>19</sup> the marrow;  
<sup>20</sup> Chnoumeninorin (created) the bones;

<sup>1</sup> II 16,14 reads "Arech." • II 16,16 Ms reads α.

<sup>2</sup> IV 25,17 reads "Senaphthi." • IV 25,17 or <π>. • IV 25,18 reads "Abedo."

IV 25,7-22

αβίτριων θεώμε θούναμ<sup>1</sup>  
 εγκλημάτην θεώμε θόβούρ<sup>2</sup>  
 κρύς θότιχ<sup>3</sup> θούναμ<sup>4</sup>  
 βιλαγι θότιχ θόβούρ<sup>5</sup>  
 τρήνετή θότιθε <θότιχ> θούναμ<sup>6</sup>  
 βλαβή θότιχ θόβούρ<sup>7</sup>  
 κρίμα θότει<sup>8</sup> θέ θόδιχ<sup>9</sup>  
 αστρόψ<sup>10</sup> θότιθε θούναμ<sup>11</sup>  
 βαρρώφ<sup>12</sup> θότιθε θόβούρ<sup>13</sup>  
<sup>10</sup> βάσιμ<sup>14</sup> παχο θούναμ<sup>15</sup>  
 αράριμ<sup>16</sup> παχο θόβούρ<sup>17</sup>  
<sup>12</sup> αράριχη θότκοιλια  
 φθαγή θόθατε<sup>19</sup>  
<sup>14</sup> χνιάφθι <ηπ> ύποχο(ν)αριος<sup>20</sup>  
 αράχε<sup>21</sup> θωπιή μπατπίρ θούναμ<sup>22</sup>  
<sup>16</sup> ζαβέ<sup>23</sup> Δω<sup>24</sup> μπατπίρ θόβούρ<sup>25</sup>  
 βαρίας θότιπε<sup>26</sup> θούναμ<sup>27</sup>  
<sup>18</sup> φνούρε<sup>28</sup> τόπε<sup>29</sup> θόβούρ<sup>30</sup>  
<sup>22</sup> αβηνα<sup>31</sup> φιαρχει<sup>32</sup> θότακας<sup>33</sup>  
<sup>20</sup> χ[νογ]<sup>22</sup> μενιντόριν θόκας<sup>34</sup>

**SYNOPSIS 44**

**THE APOCRYPHON OF JOHN**

**BG (50,11)**

**III (23,11)**

II 16,20-32

IV 25,22—26,7

<sup>20</sup>ΓΗΣΟΛΕ ἩΠΣΤΟΜΑΧΟΣ  
 ἀΓΡΟΜΑΥΜΑ Μ<sup>1</sup>ΦΗΤ·  
 ΒΑΝΩ ΜΠΝΕΥΜΟΝΙΝ  
 ΣΩΣΤΡΑΠΑΛ <sup>22</sup>ΜΠΩΗΠΑΡ·  
 ΑΝΗΣΙΜΑΛΑΡ ΜΠΣΠΛΗΝ  
 ΘΩ<sup>13</sup>ΠΠΩΡΩ ΝΝΜΕΣΤ·  
 ΒΙΒΛΩ ΝΝΘΛΑΤΕ  
<sup>24</sup>ΡΟΕΡΩΡ ΝΜΜΟΥΤ·  
 ΤΑΦΡΕΩ ΝΝΧΙΣΕ <sup>25</sup>ΜΠΙΣΩΜΑ  
 ΙΠΟΥΣΠΟΒΩΒΑ ΝΝΦΛΕΨ·  
<sup>26</sup>ΒΙΝΕΒΟΡΙΝ ΝΑΡΤΗΡΙΑ  
 ΑΔΤΟΙΜΕΝΨΗΦΕΙ <sup>27</sup>ΝΩΟΥ ΝΕ ΝΝΙΨΕ  
 ΕΤΖΗ ΜΜΕΛΟΣ ΤΗΡΟΥ  
<sup>28</sup>ΗΝΘΟΛΛΕΙΑ ΝΤΣΑΡΞ ΤΗΡΞ  
 ΒΕΔΟΥΚ<sup>29</sup>ΜΠΤΕΤΕ ΝΟΥΝΑΜ·  
 ΑΡΑΒΗΕΙ ΠΒΑΣ ΝόΒΟΥΡ  
<sup>30</sup>ΕΙΛΑΣ ΝΑΤΡΙΕΥΕ  
 ΣΩΡΜΑ ΝΕΔΥΟΝ  
 ΓΟΡΜΑ<sup>31</sup>ΚΑΙΟΧΛΑΒΑΡ ΠΜΗΡΟΣ ΝΟΥΝΑΜ·  
 ΝΕΒΡΙΑ <sup>32</sup>ΠΜΗΡΟΣ ΝόΒΟΥΡ·

<sup>20</sup>Gesole (created) the stomach (στόμαχος);  
 Agromauma (created) <sup>21</sup>the heart;  
 Bano (created) the lungs (πνεύμων);  
 Sosirapal (created) <sup>22</sup>the liver (ἡπαρ);  
 Anesimalar (created) the spleen (στλήν);  
 Thopithro (created) <sup>23</sup>the intestines;  
 Biblo (created) the kidneys;  
<sup>24</sup>Reroer (created) the sinews;  
 Taphreao (created) the spine <sup>25</sup>of the body (σῶμα);  
 Ipouspoboba (created) the veins (φλέψ);  
<sup>26</sup>Bineborin (created) the arteries (άρτηρια);  
 Aatoiimenpshepi, <sup>27</sup>their are the breaths  
 which are in all the limbs (μέλος);  
<sup>28</sup>Entholleia (created) all the flesh (σάρξ);  
 Bedouk (created) <sup>29</sup>the right buttock (?);  
 Arabeei (created) the left penis;  
<sup>30</sup>Eilo (created) the testicles (IV 26,5 δίδυμος);  
 Sorma (created) the genitals (αἰδοῖον);  
 Gorma-Kaiochlabar <sup>31</sup>(created) the right thigh (μηρός);  
 Nebrith (created) <sup>32</sup>the left thigh (μηρός);

CHCOΙΛΕ ΜΠ<sup>21</sup>ΣΤΟΜΑΧΟΣ·  
 2 ἀΓΡΟΜΑΥΜΑ ἩΦΗΤ  
<sup>24</sup>ΒΑΝΩ ΜΠΝΕΥΜΟΝΙΝ  
 4 ΣΩΣΤΡΑΠΑΛ <sup>25</sup>ΜΠΩΗΠΑΡ·  
 ΣΝΗΣΙΛΙΜΑΛΑΡ [ΜΠΣΠΛΗΝ]  
 6 "ΘΩΠΠΩΡΩ ΝΝΜ[Ε]ΣΤ·  
 ΒΙΒΛΩ Ν<sup>27</sup>ΝΘΛΑΤΕ·  
 8 ροερωρ [ΝΜΜΟΥΤ  
<sup>28</sup>ΤΑΦΡΙΣΕ ΝΝΧΙΣΕ [Μ]ΠΙΣΩΜΑ  
 10 "ΙΠΟΥΓΙΣΠΟΪΒΙΩΒΑ ΝΝΦΛΕΨ  
<sup>30</sup>ΒΙΝΕΒΟΡΙΝ] ΝΑΡΤΗΡΙΑ  
 12 <sup>26</sup>ΑΔΤΟΙΜΕΝΨΗΦΕΙ ΝΩΟΥ ΝΕ ΝΝΙΨΕ  
 ειτ' ζήν ΜΜΕΛΟΣ ΤΗΡΟΥ  
 14 ΗΝΘΟ[ΛΛΕΙ]Α ΝΤΣΑΡΞ ΤΗΡΞ·  
 ΒΕΔΟΥΚ ΠΤΙΕΤΕ 'ΝΟΥΝΑΜ·  
 16 ΑΡΑΒΗΕΙ ΠΒΑΣ ΝόΒΟΥΡ  
 ΣΕΙΛΑΣ ΝΔΙΑΥΜΟ[С]  
 18 ΣΟΡΜΑ ΝΕΔΥΟΝ  
 'ΕΓΟΡΜΑ ΚΑΙ ΟΧΛΑΒΑΙΡ ΠΜΗΡΟΣ ΝΙΟΥΝΑΜ·  
 20 [ΝΕΒΡΙΑ] ΠΜΗΡΟΣ ΝόΒΟΥΡ[Υ]

\* II 16,26 Stroke should be on ΒΙΝΕΒΟΡΙΝ instead of the Greek word αρτηρια. • II 16,26  $\lambda^3$  could also be  $\lambda$ . • II 16,30 has the Coptic plural attested in Bohairic.  
 • IV 25,22 reads "Sesole." • IV 25,29 Apparently the scribe thought φλεψ was a name. • IV 25,21.6.12.14.15.26-30 appear to have been unusually short lines.  
 • IV 26,1 reads "Aatoiimenphehei."

**SYNOPSIS 45**

**THE APOCRYPHON OF JOHN**

**III (23,11)**

**BG (50,11)**

ΨΥΡΗΜ ΝΟΛΑΤΕ Ν<sup>13</sup>ΤΟΥΡΗΤΕ ΝΟΥΝΑΜ·  
 ΑΣΑΚΛΑΣ ΤΒΛΩΤ<sup>14</sup> Νόβουρ·  
 ΟΡΜΑΘΩ ΜΠΙΠΕΤ ΝΟΥΝΑΜ·  
 ΙΗΙΜΗΝΥΝ ΜΠΙΠΕΤ· Νόβουρ·  
 ΚΝΥΣ ΤCH17'ΒΕ ΝΟΥΝΑΜ·  
 ΤΥΠΗΛΔ ΝΤCHΒΕ Νόβουρ·  
<sup>2</sup>ΧΙΗΑ ΝΤΚΛΔ ΝΟΥΝΑΜ·  
 ΦΝΗΜΗ ΝΤΚΛΔ Νόβουρ·  
 ΦΙΣΥΣ; Σ.4 ΝΤΟΥΡΗΤΕ ΝΟΥΝΑΜ  
 ΒΟΛΒΕΛ ΝΝΕΣΤΗΒΕ  
 ΤΡΑΧΟΥΝ ΝΤΟΥΡΗΤΕ Νόβουρ·  
 ΦΙ<sup>15</sup> ΕΙΣΙΒ ΝΝΕΣΤΗΒΕ  
 ΜΙ<sup>16</sup> ΕΙΣΙΒ ΝΝΟΥΡΗΤΕ  
 ΛΑΒΗΡΝΙΟΥΜ  
 ΝΕΝΤΑΥΤΟΙΨΟΥ ΔΕ ΕΣΡΑΪ ΕΧΗ ΝΑΙ ΤΗΡΟΥ ΠΕ Ζ  
 ΛΘΩΘ  
 ΑΡΜΑΣ  
 ΚΑΛΙΛΑ·  
 ΛΑΒΗΛ

Pserem (created) the kidneys of <sup>33</sup> the right leg;  
 Asaklas (created) the left <sup>34</sup> kidney;  
 Ormaoth (created) the right leg;  
<sup>35</sup> Emenun (created) the left leg;  
 Knyx (created) the <sup>17<sup>1</sup></sup> right shin-bone;  
 Tupelon (created) the left shin-bone;  
<sup>2</sup> Achiel (created) the right knee;  
 Phneme (created) the <sup>3</sup> left knee;  
 Phiouthrom (created) the right foot;  
<sup>4</sup> Boabel (created) its toes;  
 Trachoum (created) <sup>5</sup> the left foot;  
 Phikna (created) its toes;  
<sup>6</sup> Miamai (created) the nails of the feet;  
 Labernioum . . .

<sup>7</sup> And (δέ) those who were appointed over all of these <sup>8</sup> are seven:

Athoth,

Armas,

Kalila,

Jabel,

|IV 26 19-20: Sabaoth,

<sup>1</sup> II 17,4 The stroke on ΝΑΜ is incorrect.

<sup>2</sup> IV 26,9 reads "Yormagh." • IV 26,13 homoiotetton (from ΝΟΥΝΑΜ to ΝΟΥΝΑΜ).

ΨΥΡΗΜ ΝΟΛΑΤΕ ΝΤΟΙΥΡΗΤΕ ΝΙΟΥΝΑΜ  
 2 ΑΣΑΚΛΑΣ ΤΒΛΙΩΤ<sup>14</sup> Νόβουρ  
 ΙΟΡΜΑΘΩ ΜΠΙΠΙΕΤ ΝΙΟΥΝΑΜ·  
 4 ΗΗΙΜΗΝΥΝ (ΠΠΙΕΤ ΝΙΟΥΝΑΜ)  
 (ΚΝΥΣ ΤCH17'ΒΕ ΝΟΥΝΑΜ)  
 6 ΤΥΠΗΛΔ ΝΤCHΒΕ Νόβουρ  
 Α(ΧΙΗΑ ΝΤΚΛΔ)Α(ΕΙ ΝΟΙΥΝΑΜ)  
 8  
 10 ΒΟΛΒΕΛ ΝΝΕΣΤΗΒΕ  
 ΤΡΑΧΟΥΝ ΝΤΟΥΡΗΤΕ Νόβουρ  
 12 ΦΙ<sup>15</sup> ΕΙΣΙΒ ΝΝΕΣΤΗΒΕ  
 ΜΙ<sup>16</sup> ΕΙΣΙΒ ΝΝΟΥΡΗΤΕ  
 14 ΛΑΒΗΡΝΙΟΥΜ  
<sup>17</sup> ΝΕΝΤΑΥΤΟΙΨΟΥ ΔΕ ΕΣΡΑΪ ΕΧΗ ΝΑΙ ΤΗΡΟΥ ΠΕ  
 16 ΛΘΩΘ  
 ΑΡΜΑΣ  
 18 ΚΑΛΙΛΑ·  
 ΛΑΒΗΛ  
 20 ΣΑΒΑΩΘ·

**SYNOPSIS 46**

**THE APOCRYPHON OF JOHN**

**BG (50,11)**

**III (23,11)**

II 17,8-19

IV 26,19—27,2

2 ΝΕΤΕ<sup>9</sup>ΝΕΡΓΕΙ ΔΕ ΚΑΤΑ ΜΕΡΟΣ  
 4 ΣΡΑΙ<sup>10</sup> ΖΗ ΝΜΕΛΟΣ  
   <sup>10</sup>ΤΑΠΙΣ ΜΕΝ Δ<sup>11</sup>ΘΛΙΜΟΔΡΑΖΑ  
 5 ΠΜΟΥΤ<sup>12</sup> ΙΑΜ<sup>13</sup> ΜΕΑΖ  
   ΤΝΑΖΒΕ ΝΟΥΝΑΜ ΤΑΚΟΥΓΙΒ  
 8 ΤΝΑΖ<sup>14</sup>ΒΕ Νόβογρ<sup>15</sup> ΟΥΕΡΤΩΝ  
   ΤΒΙΞ<sup>16</sup> ΝΟΥΝΑΜ ΟΥ<sup>17</sup>ΔΙΔΙ  
 0 ΤΒΟΥΡ<sup>18</sup> ΑΡΒΑΟ  
   ΝΤΗΒΕ ΝΤΟΙΧ<sup>19</sup> ΝΟΥ<sup>20</sup>ΝΑΜ ΛΑΜΠΝΩ  
 2 ΝΤΗΒΕ ΝΤ'ΟΙΧ<sup>21</sup> Νόβογρ<sup>22</sup> ΛΗΕΚΑΦΑΡ  
   ΤΒΙΒΕ ΝΟΥΝΑΜ ΒΑΡΒΑΡ  
 4 ΤΒΙ<sup>23</sup>ΒΕ Νόβογρ<sup>24</sup> ΙΜΑΗ  
   ΤΜΕΣΤΖΗΤ<sup>25</sup> ΠΙΣΑΝΔΡΑ<sup>26</sup> ΠΤΗΗΣ  
 6 ΠΑΧ ΝΟΥΝΑΜ ΚΟΔΔΗ  
   ΠΑΧ Νόβογρ<sup>27</sup> ΟΔΕΩΡ  
 8 <Π>ΣΠΙΡ<sup>28</sup> ΝΟΥΝΑΜ ΑΣΦΙΣΙΖ<sup>29</sup>  
   ΠΣΠΙΡ<sup>30</sup> Νόβογρ<sup>31</sup> ΣΥΝΟΓΧΟΥΤΑ  
 0 ΤΚΟΙΛΙΑ ΑΡΟΥΦ

ΚΑΙ<sup>1</sup>Ν  
 2 Σ<sup>20</sup>ΑΒΙΕΛ<sup>21</sup>.  
   ΝΕΤΕΝΕΡΓΙ ΔΕ ΚΑΤΑ ΜΕ<sup>21</sup>[ΡΟ]Σ  
 4 [ΝΖ]<sup>22</sup>ΡΑΙ<sup>23</sup> ΖΗ ΝΜΕΛΟΣ  
   ΤΑΠΙΣ ΜΕΝ Δ<sup>24</sup>ΑΙΟΤΑΙΜ<sup>25</sup>ΟΔΡΑΖΑ  
 6 ΠΜΟΥΤ<sup>26</sup> ΙΑ[Μ]ΜΕΑΖ  
   Τ<sup>27</sup>ΤΝΑΖΒΕ ΝΟΥΝΑΜ ΤΑΚΟΥΓΙΒ  
 8 ΤΝΑΖ<sup>28</sup>ΒΙΕ Νόβογρ<sup>29</sup> ΟΥΕΡΤΩΝ  
   ΤΒΙΞ<sup>30</sup> ΝΟΥ<sup>31</sup>ΝΑΜ ΟΙΥΔΕΙΔΙ  
 10 ΤΒΟΥΡ<sup>32</sup> ΑΡΒΑΟ  
   Ν<sup>26</sup>ΤΗΒΕ<sup>33</sup> ΝΤΟΙΧ<sup>34</sup> ΝΟΥΝΑΜ ΛΑΜΠΝΩ  
 12 ΝΤΗΒΙΕ<sup>35</sup> ΝΤΟΙΧ<sup>36</sup> ΝΖΒΟΥΡ<sup>37</sup> ΛΗΕ<sup>38</sup>ΚΑΦΑΡ  
   ΤΚΙΒΕ ΝΟΥΝΑΜ ΒΑΡΒΑΡ  
 14 ΤΚΙΒΕ Ν<sup>29</sup>ΒΟΥΡ<sup>39</sup> ΙΜΑΗ  
   ΤΜΕΣΕΗΤ<sup>40</sup> ΠΙΙΣΑΝ<sup>41</sup>ΔΡΑΠΠΤΗΗΣ  
 16 ΠΑΧ Ν[ΟΙ]ΥΝΑΜ ΚΟΔΔΗ  
   ΠΑΧ Νόβογρ<sup>42</sup> ΟΔΕΩΡ  
 18 ΠΣΠΙΡ<sup>43</sup> ΝΟΥΝΑΜ Σ<sup>44</sup>ΠΦΙΣΙΖ<sup>45</sup>  
   ΠΣΠΙΡ<sup>46</sup> Νόβογρ<sup>47</sup> ΣΟΥΝΟΓΧΟΥΤΑ  
 20 ΤΚΟΙΛΙΑ ΑΡΟΥΦ

Cain,  
? Abel).  
And (δέ) <sup>9</sup> those who are particularly (κατά μέρος) active (ἐνεργεῖν) in  
1 the limbs (μέλος) <sup>10</sup> (are:  
in) the head (+μέν) Diolimodraza,  
i the neck Yammeax,  
<sup>11</sup> the right shoulder Yakoubib,  
1 the <sup>12</sup> left shoulder Verton,  
the right hand <sup>13</sup> Oudidi,  
3 the left one Arbaο,  
the fingers of the right hand <sup>14</sup> Lampno,  
2 the fingers of the left hand <sup>15</sup> Leekaphar,  
the right breast Barbar,  
<sup>4</sup> the <sup>16</sup> left breast Imae,  
the chest Pisandraptes,  
5 <sup>17</sup> the right shoulder joint Koade,  
the left shoulder joint <sup>18</sup> Odeor,  
3 the right ribs Asphixix,  
the left <sup>19</sup> ribs Synogchouta,  
7 the belly (κοιλία) Arough

*SYNOPSIS* 47

THE APOCRYPHON OF JOHN

III (23,11)

BG (50,11)

II 17,20-31

IV 27,3-16

- <sup>20</sup>πεκούη<sup>21</sup> σαβαλ<sup>22</sup>  
 2 πιμηρος <sup>23</sup>νογνα<sup>24</sup> χαρχαρ<sup>25</sup>  
 πιμηρος <sup>26</sup>νόβουρ <sup>27</sup>χεσων  
 4 <sup>28</sup>ναιαδιον τηρογ <sup>29</sup>θεινωθ  
 ππετ <sup>30</sup>νογνα<sup>31</sup> χουζ<sup>32</sup>  
 6 ππετ <sup>33</sup>νόβουρ χαρχα<sup>34</sup>  
<sup>35</sup>τσηβε <sup>36</sup>νογνα<sup>37</sup> αροηρ<sup>38</sup>  
 8 τσηβε <sup>39</sup>νόβουρ <sup>40</sup>τωεχθα<sup>41</sup>  
 τκλλε <sup>42</sup>νογνα<sup>43</sup> αωλ<sup>44</sup>  
 10 τκλλε <sup>45</sup>νόβουρ <sup>46</sup>χαρανηρ<sup>47</sup>  
 τουρητε <sup>48</sup>νογνα<sup>49</sup> <sup>50</sup>βαστα<sup>51</sup>  
 12 νεστηνε <sup>52</sup>αρχεντεχθα<sup>53</sup>  
 τογ<sup>54</sup>ρητε <sup>55</sup>νόβουρ <sup>56</sup>μαρεφνουν<sup>57</sup>  
 14 ννεστη<sup>58</sup>νε <sup>59</sup>αβραν<sup>60</sup>  
 νεγ<sup>61</sup>бмбом<sup>62</sup> εεραι <sup>63</sup>շին <sup>64</sup>на<sup>65</sup> τηροу <sup>66</sup>նի <sup>67</sup> са<sup>68</sup>յ<sup>69</sup> շ  
 16 миха<sup>70</sup>  
 оуріл<sup>71</sup>  
 18 <sup>72</sup>асменедас<sup>73</sup>  
 сафасато<sup>74</sup>нла<sup>75</sup>  
 20 <sup>76</sup>аармоуриам<sup>77</sup>

- <sup>20</sup> the womb Sabalo,  
 2 the right thigh (*μηρός*) <sup>21</sup> Charcharb,  
 the left thigh (*μηρός*) Chithao,  
 4 <sup>22</sup> all the genitals (*αίδοιον*) Bathinoth,  
 the right leg <sup>23</sup> Choux,  
 6 the left leg Charcha,  
<sup>24</sup> the right shin-bone Aroer,  
 8 the left shin-bone <sup>25</sup> Toechtha,  
 the right knee AoI,  
 10 the left <sup>26</sup> knee Charaner,  
 the right foot <sup>27</sup> Bastan,  
 12 its toes Archentechtha,  
 the <sup>28</sup> left foot Marephnouth,  
 14 its toes <sup>29</sup> Abrana.  
 Seven, 7, have power over <sup>30</sup> all of these:  
 16 Michael,  
 Ouriel,  
 18 <sup>31</sup> Asmenedas,  
 Saphasato<sup>73</sup>nla,  
 20 Aarmouriam,

• IV 27,5 reads "Chthao" and "Thabinoth." • IV 27,11 reads "Achiaram."

- <sup>20</sup>πεκούη<sup>21</sup> σαβαλ<sup>22</sup>  
 2 πιμηρος <sup>23</sup>νογνα<sup>24</sup> χαρχα[ρ]<sup>25</sup>  
 πιμηρος <sup>26</sup>νόβουρ <sup>27</sup>χεσων  
 4 <sup>28</sup>ναιαδιον τηρογ <sup>29</sup>θεινωθ  
 ππετ <sup>30</sup>νογνα<sup>31</sup> χουζ<sup>32</sup>  
 6 ππετ <sup>33</sup>νόβουρ χατρχα<sup>34</sup>  
 τσηβε <sup>35</sup>νογνα<sup>36</sup> αροηρ<sup>37</sup>  
 8 τσηβε <sup>38</sup>νόβουρ <sup>39</sup>τωεχθα<sup>40</sup>  
 τκλλε <sup>41</sup>νογνα<sup>42</sup> αωλ<sup>43</sup>  
 10 τκλλε <sup>44</sup>νόβουρ <sup>45</sup>χαρα[νηρ]<sup>46</sup>  
 τογ<sup>47</sup>ρητε <sup>48</sup>νογнам <sup>49</sup> βαστан<sup>50</sup>  
 12 νε[с]тнв <sup>51</sup>αрхен[т]ех[т]а<sup>52</sup>  
<sup>53</sup>то[г]ер[т]е <sup>54</sup>н[о]в[о]ур <sup>55</sup>мар[е]ф[и]ноу[н]о<sup>56</sup>  
 14 <sup>57</sup>нестнв <sup>58</sup>абрана<sup>59</sup>  
 νе[с]бом<sup>60</sup> ε[с]ерай <sup>61</sup>ши[н] <sup>62</sup>на<sup>63</sup> т[и]роу <sup>64</sup>ни[ш] <sup>65</sup>са[ш]и[ш]<sup>66</sup>  
 16 миха[ш]<sup>67</sup>  
 оур[и]л<sup>68</sup>  
 18 асменедас<sup>69</sup>[ш]<sup>70</sup>  
 са[ш]асато[ш]нла<sup>71</sup>  
 20 аармоуриам<sup>72</sup>

**SYNOPSIS 48**

**THE APOCRYPHON OF JOHN**

*III (23,11)*

**BG (50,11)**

II 17,32—18,7

IV 27,16-23...

<sup>32</sup> **ΠΡΙΧΡΑΜ**  
**ΑΜΙΩΡΨ**  
**ΑΥΩ ΝΕΤΓΙΣΚΗ ΝΑΙCΘΕΗ<sup>33</sup>CΙC**  
**ΑΡΧΕΝΔΕΚΤΑ**  
**ΑΥΩ ΠΕΤΓΙΣΚΗ ΤΑΝΑΛΗΜ<sup>34</sup>ΨΙC**  
**ΔΕΙΘΑΡΒΑΘΑC**  
**ΑΥΩ ΠΕΤΓΙΣΚΗ ΤΦΑΝ<sup>35</sup>ΤΑCΙA**  
**ΟΥΜΜΑA**  
**ΑΥΩ ΠΕΤΓΙΣΚΗ ΠΑΧΩΝΙq**  
**18 Αχιαραμ**  
**ΑΥΩ ΠΕΤΓΙΣΚΗ ΤΖΟΡΜΗ ΤΗΡC**  
**Ριάραμναχω**  
**ΤΠΗΓΗ ΔE ΝΝΙΔΔΙΜΩΝ**  
**ΝΑΙ ΕΤΖΗ ΠCΩΜΑ ΤΗΡP` ΣΕΤΗΣ ΕΦΤΟ<sup>4</sup>ΟΥ**  
**ΟΥζΜΜΕ**  
**ΟΥΔΡΟΨ**  
**ΟΥζοβεc**  
**ΟΥ<sup>5</sup>ψοογε**  
**ΤΟΥΜΑΔΥ ΔE ΤΗΡΟΥ ΤE ΤΖΥ<sup>6</sup>ΛΗ**  
**ΠΕΤO ΔE ΝΧΟΕΙC ΕXΗ PΖΜΟM ΦΛΩ<sup>7</sup>ΞΟΦά**

**ΠΙΣΤΙΔΑM**  
**2 ΙΑΜΙΩΡΨ**  
**[ΑΥΩ ΝΕΤΓΙΣΚΗ] ΝΑΙCΘΕΗCΙC**  
**4 ΙΑΡΧΕΝΔΕΚΤΑ**  
**ΑΥΩ ΠΕΙΤ<sup>8</sup>ΣΙΣΚΗ [ΤΑΝΑ<sup>9</sup>ΛΗΜΨΙC**  
**6 ΔΕΙΘΑΡΒΑΘΑC]**  
**ΑΥΩ ΠΕΤ<sup>10</sup>ΓΙΣΚΗ ΤΦΑΝΤΑCΙA**  
**8 ΟΥΜΙΜΑA**  
**<sup>11</sup>[ΑΥΩ ΠΕΤΓΙΣΚΗ ΠΑΧΩΝΙq]**  
**10 Αχιαραμ**  
**<sup>12</sup>[ΑΥΩ ΠΕΤΓΙΣΚΗ ΘΟΡΙΜΗ ΤΗΡC**  
**12 <sup>13</sup>[Ριάραμναχω**  
**ΤΠΗΓΗ ΔE**  
**14 ...**  
**...**  
**16 ...**  
**...**  
**18 ...**  
**...**  
**20 ...**

<sup>32</sup> Richram,

Amiops.

And the ones who are in charge over the senses (αἴστησις) <sup>33</sup> (are)

Archendekta;

and he who is in charge over perception (άνάλημψις) <sup>34</sup> (is)

Deitharbathas;

and he who is in charge over the imagination (φαντασία) <sup>35</sup> (is)

Oummaa;

and he who is in charge over the composition 18<sup>1</sup> (is)

Aachiaram,

and he who is in charge over the whole impulse (όρμή) <sup>2</sup> (is)

Riaramnacho.

And (δέ) the origin (πηγή) of the demons (δαιμῶν)

<sup>3</sup> which are in the whole body (σῶμα) is determined to be four:<sup>4</sup> heat,

cold,

wetness,

<sup>5</sup> and dryness.

And (δέ) the mother of all of them is matter (ὕλη).

<sup>6</sup> And (δέ) he who reigns over the heat (is) Philoxopa;

• IV 27,24-end is missing.

**SYNOPSIS 49**

**THE APOCRYPHON OF JOHN**

*III (23,11)*

**BG (50,11)**

II 18,7-24

πετο δε ἕκοεις εχμ̄ παροψ ὁροορρόθος  
 πετο δε ἕκοεις εχμ̄ πε<sup>7</sup>τῷογωογ ερίμαχω  
 πετο δε ἕκοεις <sup>10</sup>αχμ̄ πωδνε αθύρω  
 τμαγ̄ δε ἔναι τη<sup>11</sup>ρογ̄ σαζε ερατ̄ς ἔντουμντε  
 ὀνορθοχρά<sup>12</sup>σάει εεψωοπ̄ ἔνττουյς  
 άγω στη<sup>13</sup>νημμαγ̄ τηρογ̄  
 άγω ται<sup>14</sup> ναμε τε τζγλη  
 ιεγ<sup>15</sup>αναψ<sup>16</sup> γαρ εβολ<sup>17</sup> ςιτοοτ̄ς  
 πιφτοου<sup>18</sup> νιάρχηγοс νάδιμωн  
 ) εφεμεμφ̄ πε<sup>19</sup> πατ<sup>20</sup>χαδοнн  
 ιώκω πε πατ<sup>21</sup>επιθυμειа  
 ! νενεν<sup>22</sup>τωφни πε πατ<sup>23</sup>λαγ<sup>24</sup>  
 βλαомнн<sup>25</sup> πε πατ<sup>26</sup>нш<sup>27</sup>  
 ) τογмахъ δε τηρоу єсөнн<sup>28</sup>сіс ѿх̄ εпіптон  
 εв<sup>29</sup>ол<sup>30</sup> δε շ<sup>31</sup> піктоу<sup>32</sup> нд<sup>33</sup>лім<sup>34</sup>н  
 ; аγ<sup>35</sup>ωπе нб<sup>36</sup> շ<sup>37</sup>піл<sup>38</sup>թօс  
 ε<sup>39</sup>в<sup>40</sup>ол<sup>41</sup> δε շ<sup>42</sup> т<sup>43</sup>լ<sup>44</sup>փ<sup>45</sup> օ<sup>46</sup>փ<sup>47</sup>օ<sup>48</sup>նօ<sup>49</sup>ո<sup>50</sup>ս<sup>51</sup>կ<sup>52</sup>ա<sup>53</sup>շ<sup>54</sup>  
 ; օ<sup>55</sup>օ<sup>56</sup>խ<sup>57</sup>հ<sup>58</sup>ս<sup>59</sup> օ<sup>60</sup>ն<sup>61</sup>մ<sup>62</sup>ն<sup>63</sup>տ<sup>64</sup> շ<sup>65</sup>հ<sup>66</sup>կ<sup>67</sup> օ<sup>68</sup>ր<sup>69</sup>օ<sup>70</sup>ւ<sup>71</sup>շ<sup>72</sup>  
 ; ա<sup>73</sup>շ<sup>74</sup>ա<sup>75</sup>ռ<sup>76</sup> ա<sup>77</sup>շ<sup>78</sup>ա<sup>79</sup>ռ<sup>80</sup>  
 ) εв<sup>81</sup>ол<sup>82</sup> δε շ<sup>83</sup> դ<sup>84</sup>շ<sup>85</sup>հ<sup>86</sup>ա<sup>87</sup>ն<sup>88</sup>

IV ...28,1-22

128'εχμ̄ παροψ ὁροορρόθος

- 2 πετο <sup>2</sup>δε ἕκοεις εχн πε<sup>7</sup>тѡгѡоу <sup>1</sup>е<sup>т</sup>р<sup>и</sup>м<sup>а</sup>х<sup>2</sup>ω
- 3 πετο δε ἕκοεις εχм̄ 'т'ωбнз <sup>1</sup>а<sup>т</sup>у<sup>р</sup>ω
- 4 τιμају δε ἔннай <sup>1</sup>τηρоу σαζерат̄ς <sup>1</sup>н<sup>т</sup>и<sup>е</sup>умнте  
     'онорθохр<sup>2</sup>т<sup>а</sup>й ε<sup>т</sup>и<sup>ш</sup>ооп<sup>1</sup> га<sup>р</sup> <sup>и</sup>н<sup>т</sup>'<sup>а</sup>т<sup>и</sup>т<sup>о</sup>ш<sup>1</sup>
- 5 а<sup>т</sup>у<sup>р</sup> с<sup>и</sup>т<sup>и</sup>н<sup>и</sup>з <sup>1</sup>н<sup>н</sup>м<sup>м</sup>я <sup>1</sup>т<sup>и</sup>н<sup>и</sup>о<sup>и</sup>у
- 6 а<sup>т</sup>у<sup>р</sup> т<sup>а</sup>й н<sup>н</sup>ам<sup>и</sup>е т<sup>и</sup>е <sup>1</sup>т<sup>и</sup>и<sup>ш</sup>л<sup>и</sup>
- 7 и<sup>т</sup>и<sup>ш</sup>а<sup>ш</sup>т<sup>у</sup> га<sup>р</sup> εв<sup>о</sup>л<sup>1</sup> <sup>1</sup>շ<sup>и</sup>т<sup>о</sup>о<sup>т</sup>с<sup>1</sup>
- 8 πι<sup>т</sup>и<sup>ш</sup>о<sup>о</sup>у <sup>1</sup>н<sup>и</sup>ар<sup>х</sup>и<sup>г</sup>о<sup>с</sup> н<sup>н</sup>д<sup>и</sup>м<sup>и</sup>н<sup>и</sup>в<sup>о</sup>
- 9 10 ε<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>е<sup>м</sup>ф<sup>и</sup> <sup>11</sup>п<sup>е</sup> <sup>12</sup>п<sup>а</sup>т<sup>2</sup>и<sup>н</sup>д<sup>о</sup>н<sup>и</sup>  
     и<sup>т</sup>и<sup>ш</sup>к<sup>и</sup>у πε πа<sup>13</sup>т<sup>е</sup>и<sup>п</sup>и<sup>т</sup>у<sup>м</sup>и<sup>е</sup>и<sup>а</sup>
- 11 12 н<sup>н</sup>е<sup>н</sup>е<sup>н</sup>т<sup>и</sup>в<sup>о</sup>н<sup>и</sup> πε <sup>13</sup>п<sup>а</sup>т<sup>2</sup>и<sup>н</sup>у<sup>п</sup>и<sup>н</sup>  
     в<sup>л</sup>а<sup>о</sup>м<sup>и</sup>н<sup>и</sup> πε πа<sup>14</sup>т<sup>о</sup>у<sup>м</sup>и<sup>а</sup>з<sup>и</sup> <sup>15</sup>δε τη<sup>р</sup>оу
- 13 14 є<sup>с</sup>т<sup>и</sup>н<sup>и</sup>с<sup>1</sup>и<sup>ш</sup>о<sup>у</sup> <sup>1</sup>е<sup>п</sup>и<sup>т</sup>п<sup>о</sup>н<sup>и</sup>  
     εв<sup>о</sup>л<sup>1</sup> δε շ<sup>и</sup>н<sup>и</sup>т<sup>о</sup>о<sup>и</sup>у <sup>1</sup>н<sup>н</sup>д<sup>и</sup>м<sup>и</sup>н<sup>и</sup>в<sup>о</sup>
- 15 16 а<sup>т</sup>у<sup>р</sup>ш<sup>и</sup>п<sup>е</sup> <sup>17</sup>н<sup>и</sup>б<sup>и</sup> <sup>18</sup>и<sup>т</sup>е<sup>п</sup>а<sup>ш</sup>о<sup>с</sup>  
     εв<sup>о</sup>л<sup>1</sup> δε շ<sup>и</sup>н<sup>и</sup>т<sup>о</sup>у<sup>и</sup> о<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup>о<sup>с</sup> օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup> օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup> օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup>
- 17 18 օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup> օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup> օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup> օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup> օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup>  
     <sup>21</sup>օ<sup>т</sup>и<sup>ш</sup>е<sup>м</sup>о<sup>н</sup> ա<sup>т</sup>у<sup>ր</sup> π<sup>к</sup>е<sup>ш</sup>ա<sup>ш</sup>т<sup>у</sup>
- 19 20 <sup>22</sup>ε<sup>т</sup>и<sup>ш</sup>о<sup>յ</sup>л<sup>и</sup> δε շ<sup>и</sup>н<sup>и</sup> <sup>23</sup>и<sup>т</sup>и<sup>ш</sup>и<sup>н</sup>и<sup>и</sup>

<sup>7</sup> and (<sup>δέ</sup>) he who reigns over the cold <sup>8</sup> (is) Oroorrothos;  
 and (<sup>δέ</sup>) he who reigns over <sup>9</sup> what is dry (is) Erimacho;  
 and (<sup>δέ</sup>) he who reigns <sup>10</sup> over the wetness (is) Athuro.  
 And (<sup>δέ</sup>) the mother of all of these, <sup>11</sup> Onorthochras, stands in their  
 midst, <sup>12</sup> for (<sup>γάρ</sup>) it is she who is illimitable,  
 and she mixes <sup>13</sup> with all of them.

And she is truly matter (<sup>ն</sup>և<sup>լ</sup>լ<sup>ի</sup>).

<sup>14</sup> for (<sup>γάρ</sup>) they are nourished by her.

The four <sup>15</sup> chief (<sup>άρχιγός</sup>) demons (<sup>δαιμόν</sup>) (are):

<sup>1</sup> Ephememphi who <sup>16</sup> belongs to pleasure (<sup>ήδονή</sup>),

Yoko who belongs to desire (<sup>έπιθυμία</sup>),

<sup>17</sup> Nenentophni who belongs to grief (<sup>λύπη</sup>),

Blaomen <sup>18</sup> who belongs to fear.

And (<sup>δέ</sup>) the mother of them all (is) <sup>19</sup> Esthensis-Ouch-Epi-Ptoe.

From (+<sup>δέ</sup>) the four <sup>20</sup> demons (<sup>δαιμόν</sup>)

passions (<sup>πάθος</sup>) came forth.

<sup>21</sup> And (<sup>δέ</sup>) from grief (<sup>λύπη</sup>) (came) envy (<sup>φθόνος</sup>), jealousy,

<sup>22</sup> distress, trouble (<sup>օχλησις</sup>), pain, <sup>23</sup> callousness, anxiety, mourning,

<sup>24</sup> and so on.

And (<sup>δέ</sup>) from pleasure (<sup>ήδονή</sup>)

• II 18,18-19 bastardization of αῖσθησις οὐχ ἐπὶ πτόνη; "perception not in a state of excitement," mistaken for a proper name; see also 19,1. • II 18,12 name misread and γάρ omitted. • IV 28,3 Stroke over <sup>и</sup>м visible. • IV 28,12 Part of stroke over <sup>и</sup>ненент<sup>и</sup>в<sup>о</sup>н<sup>и</sup> visible. • IV 28,17 Trace before <sup>и</sup> may be an articulation mark with εв<sup>о</sup>л<sup>1</sup> (cf. IV 9,27).

**SYNOPSIS 50**

**THE APOCRYPHON OF JOHN**

**III (23,11)**

**BG (50,11)**

II 18,24—19,10

IV 28,22—29,18

2	ψαγ <sup>25</sup> ψωπε Ἠδι 2αρ̄ ὑκακία ἀγω πψογψογ	ψαγ <sup>23</sup> ψωπ[ε] Ἠδι
	<sup>26</sup> ετψογειτ̄ ἀγω νετ <sup>ε</sup> εινε ἥναι	2 ...
4	εβολ <sup>27</sup> Δε 2η τεπιθύμια ουοργη ούβωντ <sup>28</sup> μῆ	... 4 ...
	ούχο[λη] μήν οιγερως εφαψε <sup>29</sup> μῆν ουμντάτσει	... ...
6	ἀγω νετεινε ἥναι	...
	εβολ Δε 2η τηνψε ουεκ' πληνις ου <sup>30</sup> κωρψ	6 29' θῆτε ουεκπληνις ουκωρψ
	ουαγωνια οψιπε	<sup>2</sup> ουαγωνια οψιπε
8	ναι Δε τη <sup>31</sup> ρου ηθε ῆζηπετρ ψαγ μῆ ῆπεθο <sup>32</sup> ου	8 ναι Δε τηρου ηθε ῆζηπετρ ψαγ <sup>4</sup> [μη] ῆπετ[200] γ
10	τεννοια Δε ῆτε τουμη τε ανα <sup>33</sup> ρψ ετε ται τε ταπε	τεννοια Δε ῆτε τουμη τε ανα <sup>34</sup> ρψ ετε ται τε ταπε
	ῆτγλικη ῆψγχη 19' εψωοπ γαρ <sup>35</sup> μῆ τεσθηνις 2 συ <sup>36</sup>	10 ...
12	επηππον	...
	ται τε τηπε ῆναργελος	12 ...
14	επι <sup>37</sup> το αυτο εγειρε ῆψμτψεσετηε	...
	αγ <sup>38</sup> ρψων τηρου εροφ <sup>39</sup>	14 ...
16	ψαντψακ εβολ <sup>40</sup> σιτοοτου κατα μελος	...
	ῆδι ψψηκον <sup>41</sup> ἀγω πχγλικον ῆψωμα	16 ...
18	σεψωοπ <sup>42</sup> γαρ <sup>43</sup> ῆδι ژενκοοуε 2ιχη πκεψωαχ <sup>44</sup> ῆπα <sup>45</sup> θοс	18 ῆπαθοс <sup>16</sup> ναι <sup>46</sup> ετε մ[πι]χοոу նակ
	ναι ετε մ[պ]ιχօօу նակ <sup>47</sup>	εψχε <sup>17</sup> κοյωψε Δε ընմε ε[ρ]οοу
20	εψητε κογ <sup>48</sup> ψηε Δε ձ[մ]մε εροοу	20 [կշիշ <sup>18</sup> շմ πչաωմե նշարօաւտրօс]
	գշիշ շր <sup>49</sup> շմ <sup>50</sup> ո[ւ]թաωմե նշարօաւտրօс]	

25 much wickedness (κακία) arises, and empty 26 pride, and similar things.

27 And (δέ) from desire (ἐπιθυμία) (comes) anger (όργη), wrath 28 and bitterness (χολή) and bitter passion (έρως)<sup>29</sup> and unsatedness and similar things.

30 And (δέ) from fear (comes) dread (ἔκπληξις),<sup>31</sup> fawning, agony (άγωνία), and shame.

8 All (+δέ) of these<sup>32</sup> are like useful things as well as evil things.<sup>33</sup> But (δέ) the insight (έννοια) into their true (character) is Anaro,<sup>34</sup> who is the head of the material (ύλικόν) soul (ψυχή), 19<sup>1</sup> for (γάρ) it belongs with the seven senses (αἰστησις), Ouch-Epi-Ptoe.

2 This is the number of the angels (ἄγγελος):

14 3 together (ἐπὶ τὸ αὐτό) they are three hundred sixty-five.

They<sup>4</sup> all worked on it

until,<sup>5</sup> limb for limb (κατὰ μέλος), the psychic (ψυχικόν) and<sup>6</sup> the material (ύλικόν) body (σῶμα) were completed by them.

18 Now (γάρ) there are<sup>7</sup> other ones in charge over the remaining passions (πάθος)<sup>8</sup> whom I did not mention to you.

20 But (δέ) if you<sup>9</sup> wish to know them, it is written in<sup>10</sup> the book of Zoroaster.

\* II 18,32 <sup>2</sup> was crossed out after ΝΕ. dittoigraphy. • II 19,1 The Greek phrase αἰσθησις οὐχ ἐπὶ πτόν was mistaken for a proper name; see also 18,19.

\* II 19,10 correction ω<sup>2</sup> over Τ.

\* IV 28,24-end are missing. • IV 29,1 has the more common Sahidic synonym θῆτε. • IV 29,18 There is no room for ΝΖΡΑΪ before 2η.

ΙΠ 23,12—24,4

BG 50,11-20

1<sup>ο</sup>ΙΔΥΤΑΜΙΟ ΜΠΣΩΜΑ ΤΗΡΨΙ ΕΦΖΟΡΜΑ<sup>12</sup>ΙΖΕ  
 2 ΕΒΟΛ ΖΜ ΠΜΗΗΨΕΙ ΝΔΙΓΕ<sup>13</sup>ΙΛΟΣ  
 ΝΤΑΙΧΟΟΙΥ ΝΨΩΡΤ  
 4 Αγω άφιβω ΕΦΖΟΠ' Ο'ΛΥΕ  
 ΝΟΥΝΟΣ ΝΧΡΟΝΟΣ  
 6 1<sup>ο</sup>ΙΕΜΠΟΙΖΒΜΒΟΝ ΝΟΙ ΤΣΑΨΦΕ Ν<sup>14</sup>ΙΕΧΟΥΟΣΙΑ ΕΤΟΥΝΟΣ  
 ΟΥΔΕ ΠΙΚΕ<sup>15</sup>ΙΨΥΜΤΨΕΕ ΝΗΓΕΛΟΣ  
 8 ΝΕΡCΜ<sup>16</sup>ΙΝΝΕΙ ΝΗΓΟΡΜΟΣ  
 ΑΣΡ ΖΝΑΣ ΔΕ ΝΟΙ 2<sup>ο</sup>ΙΤΜΑΙΑΖ ΕΤΩΚΕ ΝΤΔΥΝΑΜΙC  
 10 ΝΤΑΣ<sup>17</sup>ΙΤΑΑΣ ΜΙΠΑΡΧΩΝ  
 ΖΗ ΟΥΠΡΟΥΝΙΚΟΝ  
 12 2<sup>ο</sup>ΙΝΤΜΝΙΤΒΑΛΑΣΗΤ<sup>18</sup>  
 ΛΣΤΩΒΩ<sup>2</sup>Η ΜΠΙΩΤ<sup>19</sup>  
 14 2<sup>ο</sup>ΙΕΤΕΙΝΑΨΕ ΠΕΨΝΑΣ  
 ΜΗ ΠΤΦΟΥ ΝΟΥ24<sup>20</sup>ΟΕΙΝ  
 16 ΑζΤΝΝΟΟΥ ΖΗ ΙΟΥΨΑΛΧΝΕ<sup>21</sup>ΕΦΟΥΑΑΒ  
 ΜΠΙΔΥΤΟΓΕΝΗC ΜΗ ΠΕΨΝΤΟΟΥ ΝΙΟΥΟΙ<sup>22</sup>ΕΙΝ  
 18 ΜΠΤΥΠΟΣ ΝΗΛΓΕ<sup>23</sup>ΛΟΣ

Αγω ΑΥΤΑ<sup>24</sup>ΗΙΟ ΜΠΣΩΜΑ ΤΗΡΨ ΕΦΖΟΡΜΑ<sup>25</sup>ΙΖΕ  
 2 ΕΒΟΛ ΖΜ ΠΜΗΗΨΕ Ν<sup>26</sup>ΙΑΓΓΕΛΟΣ  
 ΝΤΑΙΧΟΟΥ ΝΨΩΡΤ  
 4 1<sup>ο</sup>Αγω άφω ΕΦ ΝΑΡΓΟΝ  
 ΝΟΥ<sup>27</sup>ΝΟΒ ΝΟΥΟΕΙΨ  
 6 ΕΜΗ ΒΟΜ Ν<sup>28</sup>ΙΤΣΑΨΦΕ ΝΕΖΟΥΟΣΙΑ ΕΤΟΥ<sup>29</sup>ΝΟΣ  
 ΟΥΤΕ ΠΙΚΕΨΜΤΨΕ<sup>30</sup>ΙΣ ΝΑΡΓΕΛΟΣ  
 8 ΝΤΑΥCΜΙΝΕ 51<sup>1</sup>ΙΝΜΜΕΛΟΣ Ν2ΑΙΡΜΙΟC  
 Αγω<sup>2</sup>ΑΙ<sup>31</sup>ΙΡ ΖΝΑΣ ΕΧΗ ΝΤΒΟΜ  
 10 ΝΤΑΣ<sup>32</sup>ΙΤΑΑΣ ΜΙΠΑΡΧΩΝ  
 ΝΤΕ ΠΕΠΡΟΥ<sup>33</sup>ΝΙΚΟΣ  
 12 ΑΣΕΙ ΕΒΟΛ ΖΗ ΟΥΜΗΤ<sup>34</sup>ΙΑΤΚΑΚΙΑ  
 ΛΣΣΟΠΣ ΜΠΕΙΩΤ<sup>35</sup>ΙΝΝΙΠΤΗΡΨ  
 14 ΕΤΕ ΝΑΨΕ ΠΕΨΝΑΣ  
 ΜΗ ΠΝΟΥΤΕ ΝΟΥΟΕΙΝ  
 16 ΑζΤΝΝΟΟΥ ΖΗ ΟΥΨΩΧΝΕ ΕΦ<sup>36</sup>ΟΥΑΑΒ  
 ΜΠΙΔΥΤΟΓΕΝΗC ΜΗ 10<sup>2</sup>ΠΕΨΝΤΟΟΥ ΝΟΥΟΙ<sup>37</sup>ΕΙΝ  
 18 2Μ ΠΕC<sup>38</sup>ΙΜΟΤ ΝΗΑΓΓΕΛΟΣ

1<sup>2</sup> [The whole body (*σώμα*) was created, being fit together

2 (*όρμάζειν*) 1<sup>3</sup> [by the multitude] of angels (*άγγελος*)

1<sup>4</sup> [of which I have spoken] earlier.

4 But it 1<sup>5</sup> [remained] motionless (*ύπολύω*)

for a long time (*χρόνος*).

6 1<sup>6</sup> [because] the seven [authorities (*έξουσία*) were not] able 1<sup>7</sup> to awaken it, nor (*οὐδέ*) were the other 1<sup>8</sup> [3]60 sixty angels (*άγγελος*)

8 who had 1<sup>9</sup> [arranged] the joints (*όρμος*).

Now, [the Mother] wanted 20 to retrieve the power (*δύναμις*)

10 which she had 21 [given to] the Ruler (*άρχων*)  
 in sexual desire (*τρούνικον*).

12 22 [In?] innocence  
 she petitioned the Father,

14 23 [who] is most merciful,  
 and the five lights.

16 24<sup>1</sup> He sent, by means of a holy [decree].

2 <Autogenes (αὐτογενής)> with his four lights

18 3 in the form (*τύπος*) of the angels (*άγγελος*)

And 1<sup>2</sup> the whole body (*σώμα*) was created, 1<sup>3</sup> being fit together

2 (*όρμάζειν*) by the multitude of 1<sup>4</sup> angels (*άγγελος*)  
 of which I have spoken earlier.

4 1<sup>5</sup> But it remained inactive (*άργον*)

for a 16 long time

6 because the 17 seven authorities (*έξουσία*) were not able to 18 awaken it, nor (*οὐτέ*) were the other 360 19 angels (*άγγελος*)

8 who had arranged 51<sup>1</sup> [the joined (*άρμός*) limbs (*μέλος*)].

And 2 [she wanted to retrieve] the power

10 which she had 3 given to the Ruler (*άρχων*)  
 of 4 sexual desire (*τρούνικος*).

12 She came in 5 innocence (*κακία*),  
 and petitioned the Father 6 of the All,

14 who is most merciful,  
 7 and the God of light.

16 8 He sent, by means of a holy decree,

9 Autogenes (αὐτογενής) with the 10 four lights

18 in the 11 form of the angels (*άγγελος*)

\* ΗΙ 23,12 The stroke on Μ<sup>1</sup> is visible. • ΗΙ 23,13 The expected stroke on Ν<sup>2</sup> is in a lacuna. • ΗΙ 23,14 The expected stroke on Ν<sup>3</sup> is in a lacuna.

\* ΗΙ 23,20 corr. Υ<sup>4</sup> over Τ. • ΗΙ 23,22 A distinctive trace of Τ before ΒΔΑΖΗΤ is visible. • ΗΙ, 23,23 See note on BG 23,4. The original text may have been ΠΤ†, the abbreviation of ΠΝΟΥΤΕ, misread by ΗΙ as ΠΤΦΟΥ and correctly resolved by BG 51, 7 into ΠΝΟΥΤΕ (Till-Schenke); or it may have been ΠΤ†ΟΥ (Autogenes, the "spark of light" 9,13, plus the four lights equals five lights), misread by BG as ΠΤ†. • ΗΙ 24,1 The expected stroke on ΖΗ is in a lacuna. • ΗΙ 24,2 Krause emends after ΟΥΑΑΒ <ΜΠΙΔΥΤΟΓΕΝΗC> on the basis of BG 51,9; it is also missing in ΗΙ and ΙV.

\* BG 51,2 Till-Schenke read ΑΙΤΜΑΔΑΖ ΟΥΕΨ χΙ ΤΒΟΜ (too long).

II 19,10-20

- 2 ΛΥΓΡ̄ ΣΩΒ̄ <sup>11</sup>ΔΕ ΤΗΡΟΥ ΝῦΝΙ ΝΙΑΓΓΕΛΟΣ ΜΗ ΝΔΔΙΜΩΝ  
<sup>12</sup>ΨΑΝΤΟΥΤCΕΝΟ ΜΨΥΧΙΚΟΝ ΝCΩΜΑ
- 4 <sup>13</sup>ΑΓΩ ΑΦΨΩΠΕ ΤΗΡΡ̄ ΝῦΝΙ ΠΟΙΓΩΨΑΨ̄ <sup>14</sup>ΑΡΓΟΝ  
 ΑΓΩ ΝΑΤΚΙΜ ΣΗΝ ΟΥΝΟΣ ΝΟΥ<sup>15</sup>ΟΕΙΨ̄
- 6
- 8 ΤΜΛΑΨ̄ ΔΕ ΝΤΑΡΕΨΟΥΨΑΨ̄ ΑΖΙ <sup>16</sup>ΝΤΒΟΜ  
 10 ΕΝΤΑΣΤΑΑΣ ΜΠΙΨΩΡΠ̄ ΝΑΡ<sup>17</sup>ΧΩΝ
- 12 ΑΣΣΟΠ̄ ΜΠΜΗΤΡΟΠΑΤΩΡ <sup>18</sup>ΠΤΗΡΡ̄
- 14 ΠΑΤΝΟΒ̄ ΝΝΑΣ
- 16 ΑΨΤΝΝΟΟΥ Ν<sup>19</sup>ΤΟΥ ΜΦΩСΤΗΡ̄ ΖΗΝ ΠΨΩΨΧΝΕ ΕΤΟΥΔΑΒ̄
- 18 <sup>20</sup>ΕΨΡΑΙ ΕΧΗΝ ΠΤΟΠΟС ΝΝΑΓΓΕΛΟС

IV 29,19-30,3

- 2 <sup>19</sup>ΛΥΓΡ̄ ΣΩΒ̄ ΔΕ ΤΗΡΟΥ) ΝῦΝΙ (ΝΙΑΓ<sup>20</sup>ΓΕΛΟΣ ΜΗ ΝΔΔΙΜΨ̄  
 2 ΨΑΝ<sup>21</sup>ΤΟΥΤCΕΝΟ ΜΨΥΧΙΚΟΝ ΝCΩΜΑ
- 4 <sup>22</sup>ΑΓΩ ΑΦΨΩΠΕ ΤΗΡΡ̄ ΝῦΝΙ ΠΟΙΓΩΨΑΨ̄ <sup>23</sup>ΝΑΡΓΟΝ  
 ΑΓΩ ΝΑΤΚΙΜ ΣΗΝ ΟΥ<sup>24</sup>ΝΟΣ ΝΟΥΟΕΙΨ̄
- 6
- 8 ΤΜΛΑΨ̄ ΔΕ Ν<sup>25</sup>ΤΑΡΕΨΟΥΨΑΨ̄ ΕΨΙ ΝΙΤΒΟΜ  
 10 (ΝΤ)ΑC<sup>26</sup>ΤΑΑΑΣ ΜΠΙΨΩΡΠ̄ ΝΑΡΙΧΩΝ
- 12 ...
- 14 ...
- 16 ΑΨΤΝ<sup>27</sup>ΝΟΟΥ Ν<sup>19</sup>ΤΟΥ ΜΦΩСΤΗΡ̄ ΖΗΝ ΠΨΩΨΧΝΕ ΕΤΟΥΔΑΒ̄
- 18 ΕΨΡΑΙ ΕΧΗΝ ΠΤΟΠΟС <sup>28</sup>ΝΝΑΓΓΕΛΟС

2 And (δέ) <sup>11</sup> all the angels (ἄγγελος) and demons (δαιμῶν) worked  
 2 until they had constructed the psychic (ψυχικόν) body (σῶμα).

4 <sup>13</sup> And their product was completely <sup>14</sup> inactive (άργόν)  
 and motionless for a long time.

6

8 <sup>15</sup> And (δέ) when the Mother wanted to retrieve <sup>16</sup> the power  
 10 which she had given to the Chief Ruler (ἄρχων),

12 <sup>17</sup> she petitioned the Mother-Father (μητροπάτωρ) <sup>18</sup> of the All,  
 14 who is most merciful.

16 | He sent, <sup>19</sup> by means of the holy decree,  
 he five lights (φωστήρ)  
 18 | <sup>20</sup> down upon the place (τόπος) of the angels (ἄγγελος)

\* IV 29,25 The stroke over Ν<sup>2</sup> is visible. • IV 29,27-28 are missing.

1	Μήπεπτωτάρχων	12	ΜΠΕΨΟΥ<ΕΙΤ> <sup>12</sup> ΝΑΡΧΩΝ
2	αγίῳ Νεύτῳ ψαλτήνε ναὶ πε ζωστε ἑσετωκιε	2	αγήψ ψωσθε ναὶ
4	ΝΙ <sup>13</sup> ΤΔΥΝΑΜΙC ΝΤΜΑΛΛΥ ΝΤΟΟΤῆ	3	<sup>13</sup> Ζωστε ἡς>ΕΙΝΕΙ! ΕΒΟΛ ΝΖΗΤη
	αγίῳ <sup>14</sup> ω πεζάγ ναὶ	4	4 <sup>14</sup> ΝΤΒΟΜ ΝΤΜΑΥ
6	ΝΙψε ΕΖΟΥΝ <sup>15</sup> ιψεψο	5	ΠΕΖΑΓ ναὶ <sup>15</sup> χε
	αγώ πτωψι; ΝΑΤΩΩΟΥΝ <sup>16</sup>	6	6 ΝΙψε ΕΖΟΥΝ <sup>16</sup> ιψεψο ε <sup>16</sup> ΒΟΛ 2M ΠΕΠΝΑ ΕΤΝΖΗΤΚ
8	αγώ αψιψε ΕΖΙΟΥΝ <sup>17</sup> ΕΖραψ ΝΟΥΠΝΑ		<sup>17</sup> αγώ φωψ ΝΑΤΩΩΟΥΝ
	ΕΤΕ ΤΔΥΝΑ[MIC] ΝΤΜΑΛΛΥ ΤΕ	8	8 αγώ αψιψε Εροψ ΣΜ ΠΕΨΠΝΑ
10			ΕΤΕ <sup>19</sup> ΝΤΟΣ ΤΕ ΤΒΟΜ ΕΒΟΛ ΣΗ ΤΜΑΥ
12	ΕΒΟΛ ΣΜ ΠΕΨΟΥΕΙΤ ΝΙ <sup>12</sup> ΑΡΧΩΝ	10	
	ΕΖΟΥΝ <sup>11</sup> ΕΠΨΩΜΑ	12	
14		20 <sup>18</sup> ΕΖΟΥΝ ΕΠΨΩΜΑ	
16	αψιψικιμ ΣΙΝ ΤΕΥΝΟΥ	14	
	αγώ αψιβδί[βομ] Εροψ ΝΖΙΟΥΟ	16	16 αγώ αψικιμ <sup>52<sup>19</sup></sup> ΣΙΝ ΤΟΥΝΟΥ ΕΤΜΜΑΥ
18	αγκω <sup>2</sup>	18	18 αγκω <sup>2</sup> Σ <sup>2</sup> Ν>ΤΕΥΝΟΥ
	Νόι πψωψχπ <sup>1</sup> ΝΝΕΞΟΥΓ <sup>3</sup> ΙΑ		Νόι [πψεεπε ΝΝΙ <sup>18</sup> ΣΟΥΓ <sup>3</sup> ΙΑ
20	χε ΝΤΑΨΨΩΠΕ ΓΑΡ ΕΙ <sup>16</sup> ΒΟΛ ΝΖΗΤΟΥ ΤΗΡΟΥ	20	20 χε αψψωπε ΕΒΟΛ ΝΖΗΤΟΥ ΤΗΡΟΥ
of <sup>4</sup> the Chief Ruler ( <i>πρωτάρχων</i> ).			
2	And [they <sup>5</sup> advised] him	2	They advised him
	so that ( <i>ώστε</i> ) they might retrieve		<sup>13</sup> so that ( <i>ώστε</i> ) <they> might bring forth from within him
6	the power ( <i>δύναμις</i> ) of the Mother from him.	4	4 <sup>14</sup> the power of the Mother.
	[And] <sup>7</sup> they said to him,		They said to him,
	'Blow <sup>8</sup> your spirit ( <i>πνεῦμα</i> ) into his face,	6	6 <sup>15</sup> Blow into his face <sup>16</sup> something of your spirit ( <i>πνεῦμα</i> ),
	and the artifact <sup>9</sup> will arise.'		<sup>17</sup> and the artifact will arise.'
	And he blew [into] <sup>10</sup> his face a spirit ( <i>πνεῦμα</i> ),	8	8 And he <sup>18</sup> blew at him, by means of his Spirit ( <i>πνεῦμα</i> ),
	which is the power ( <i>δύναμις</i> ) <sup>11</sup> of the Mother,		which <sup>19</sup> is the power from his Mother
10			

into the body ( $\sigma \hat{\omega} \mu \alpha$ ). 14	<sup>20</sup> into the body ( $\sigma \hat{\omega} \mu \alpha$ ). 14
<p>16 [<sup>13</sup> Immediately it] moved [and became stronger] <sup>14</sup> than he. 18</p> <p>[And the rest] <sup>15</sup> of the authorities (<math>\acute{e} \xi o \omega \acute{a} \alpha</math>) [became jealous, 20 because (+<math>\hat{\nu} \delta \rho</math>) he had come into being] <sup>16</sup> through all of them,</p>	<p>16 And <sup>521</sup> in [that moment] it moved. 18 <sup>2</sup> Immediately [the rest of the] authorities (<math>\acute{e} \xi o \omega \acute{a} \alpha</math>) [became jealous]. 20 <sup>3</sup> because he had come into being <sup>4</sup> through all of them,</p>

- [1] 24.11 cont N' over M. • [1] 24.12 [3.22 Short lines ending probably with a line filler]

<sup>•</sup> BG 51.13 ΝC<ε>ΕΙΝΕ epsilon was omitted due to haplography. • BG 52.2 Till-Schenke read ΠΚΕΕΕΠΕ ΝΝΙΕ (too long); see 54.13.

II 19,20—20,2

IV 30,3-22

Ἄπρω<sup>21</sup>τάρχων  
 2 ἀγαῖο ψοκνε ναὶ<sup>2</sup>  
 σωστε ατού<sup>22</sup>εινε εβολ  
 4 ὑπόν οὐτμαδύ<sup>23</sup>  
 ἀγω πεκα<sup>24</sup> 2ηναλταβαωθ χε  
 6 νικε εεογν 2η πεφ<sup>25</sup>ο εβολ 2ητη πεκτηνά<sup>26</sup>  
 ἀγω φνατω<sup>27</sup>ων ηδί πεφ<sup>28</sup>σωμα  
 8 ἀγω αφνιε εεογν 2ηεγρα<sup>29</sup> μπεφηνά  
 ετε ται τε τομ<sup>30</sup> 2ηηεφμαδύ<sup>31</sup>  
 10 ἀπεφημε χε φυοο<sup>32</sup> 2ηη ουμητατσοογν  
 ἀγω ασβωκ εεογν 2ηη ταγναμις ουτμαδύ<sup>33</sup>  
 12 εβολ 2ητη 2λ<sup>34</sup>ταβαωθ<sup>35</sup>  
 εεογν αψγχικος ησωμα  
 14 1πεταγρ<sup>36</sup> ςωε ερο<sup>37</sup>  
 κατε πεινε μπετ<sup>38</sup>φυοο<sup>39</sup> χηη ηψωρπ<sup>40</sup>  
 16 αψκιμ<sup>41</sup> ἀγω αψδη<sup>42</sup>ομ<sup>43</sup> ηδί πσωμα  
 ἀγω αψφ ουοειν<sup>44</sup>  
 18 ἀγω αγκω<sup>45</sup> 2ηη τογνου ετημα<sup>46</sup>  
 ιδι 20<sup>47</sup>πκεεεπε ηαγναμιс  
 20 κε ηιταψωπε<sup>48</sup> γαρ εβολ 2ηηοοτου τηροу

Ἄπρωτάρχων  
 2 ἀγιω<sup>49</sup> ἀγαῖο ψοκνε ναὶ<sup>2</sup>  
 σωστε ετού<sup>50</sup>εινε εβολ  
 4 ηηδόμ<sup>51</sup> |  
 ...  
 6 ...  
 ...  
 8 ...  
 ...  
 10 ...  
 ...  
 12 ...  
 ...  
 14 ...  
 μπετψωοοή<sup>52</sup> χ[ι]η η<sup>53</sup>ψωρπ  
 16 αψκιμ ἀγω αψδη<sup>54</sup>ομ<sup>55</sup> ηδί πσωμα  
 ἀγω αψφ ουοειν<sup>56</sup>  
 18 ιηγιψ αγικω<sup>57</sup> 2ηη τεγνου ετημ<sup>58</sup>μα<sup>59</sup>  
 ηδί πκεεεπε ηαγνα<sup>21</sup>μιс  
 20 χε ηιταψωπε<sup>48</sup> γαρ εβολ 2ηηοοτου τηροу

- 1<sup>st</sup> if<sup>21</sup> the Chief Ruler (πρωτάρχων).
- 2 And they advised him  
o that (ώστε) they might<sup>22</sup> bring forth
- 4 the power of the Mother.  
And they said<sup>23</sup> to Yaltabaoth,
- 6 Blow into his face<sup>24</sup> something of your spirit (πνεῦμα),  
and<sup>25</sup> his body will arise.'
- 8 And he blew<sup>26</sup> into his face his spirit (πνεῦμα),  
which is the power<sup>27</sup> of his Mother;
- 10 he did not know (this), for he exists<sup>28</sup> in ignorance.  
And the power (δύναμις)<sup>29</sup> of the Mother went
- 12 out of<sup>30</sup> Yaltabaoth  
into the psychic (ψυχικός) body (σῶμα)
- 14 31 which they had fashioned  
After (κατά) the image of the one who<sup>32</sup> exists from the beginning.
- 16 The body (σῶμα) moved and gained<sup>33</sup> strength,  
and it was luminous.
- 18 34 And in that moment  
the rest of<sup>20</sup> the powers (δύναμις) became jealous,
- 20 because (+γάρ) he had come into being<sup>2</sup> through all of them,

II 19,21 ἀγω omitted due to homoioteleuton. • II 19,29 correction 6 over T.

III 24.16—25.6

- III 24,11 corr. Ν<sup>ο</sup> over Μ. • III 24,12.13.22 Short lines ending probably with a line filler • III 24,17 The omission due to homoioteleuton (from ΔΥΝΑΜΙC to ΔΥΝΑΜΙC) was corrected in the bottom margin by another hand, and the place of insertion was marked in the left margin. • III 24,19 Μ was crossed out after Ι<sup>η</sup>. • III 25,4 The expected stroke on Ν<sup>ο</sup> is in a lacuna. • III 25,6 The expected stroke on ΤΗN is in a lacuna.
- BG 52,11 Ms reads ΤΕΠΡΟΤΑΡΧΩΝ. • BG 53,2-3 Text appears corrupt.

II 20,2-15

ἀγω ἀγήτ ὑπεγέναμ μῆπρωμε

2

4 ἀγω ασταχρο ὑδι τεφμῆτρμῆσητ

6 ὑνζογο ἀνεταχταμιοφ

ἀγω ὑνζογο ἀπωρπ ὑάρχων

8 ὑταρογῆμμε δε ὅτε φο ὑογεοιν

ἀγω φμεεγε ὑνζογο ἕρουο

10 ἀγω ϕκη ἀχην ὑτκακια

ἀγφι ἡμοφ

12 ἀγνοαφ απμερос ετμпса м'питн ὑтсгылн тиц  
πмакарюс дe пмнтропа<sup>10</sup>твр

14 πρεφр петнаноуф ἀγω πωзan շтнq

“ազան շтнq էշրան աչn տայнаимic նтма<sup>12</sup>ց

16 թаі էտагнtc ևол շitm պրտархѡн

18 աչn ոn չe սեամբом

18 էշրան էշm ոcω<sup>14</sup>ma մփշիկон ացw պесөнтонացw ագ<sup>15</sup>տнноуф ևол շitm պеգтнaand they had given their <sup>3</sup> power to the man,

2

4 and his intelligence

6 was greater <sup>4</sup> than (that of) those who had made him,and <sup>5</sup> greater than (that of) the Chief Ruler (արքան).8 And (δέ) when they recognized <sup>6</sup> that he was luminous,and that he could think better <sup>7</sup> than they,

10 and that he was free from wickedness (κακία),

they took <sup>8</sup> him12 and cast him down into the lowest region (μέρος) <sup>9</sup> of all matter (օլη).

But (δέ) the blessed One (μακάριος), the Mother-Father (μητρոπάτωρ),

14 <sup>10</sup> the beneficent and merciful One,<sup>11</sup> had mercy on the power (δύναμις) of the Mother16 <sup>12</sup> which had been brought forth from the Chief Ruler (պրտարխան),<sup>13</sup> for they (the rulers) might gain power over18 the <sup>14</sup> psychic (ψυχικόν) and perceptible (αἰσθητόν) body (σῶμα).And he <sup>15</sup> sent, through his beneficent <sup>16</sup> Spirit (πνεῦμα)

IV 30,22—31,8...

ἀγω ἀγήτ ὑтсгылн мпрѡме

2

4 ἀցw աց<sup>17</sup>տաչրo նdи տեֆмнтрмнշт!

6 “նнզօցo ընելտաշтамиօց

ացw նнզօցo էլլլլլլլլլլլլլլ

8 ն<sup>18</sup>տարյօյմմe

...

10 10 31 նткакия

ացw հmօց

12 ացnօձկ է<sup>19</sup>պtн աpmеrос էtմпса մpитn նtցyլn տиц  
πмакарюс дe пmнtrопa(атвр)14 πρефr петназ[н]юց ացw [пшa]n շtнq  
ազaն ն[շ]tнq էշրаն գ[ш]n տаynaiмic նtma<sup>20</sup>ց

16 թаі ն[շ]tнtс ևол շitm [пrш]tархѡn ।

...

18 ...

...

II 20,8 omitted **λπпtн** due to homoioteleuton.  
 IV 30,28-29 are missing.

III 25.6—26.1

Ν̄ πρεψι πετνανογυ αγω εναψε <sup>9</sup>πεψηναε  
2 ΝΟΥΒΟΗΟΣ  
  Μπεσογιειτη ερει επεςητ  
4 αγτ πνι χε <sup>10</sup>αλλαμ  
  τεπνιοια μπουογειν  
6 ται <sup>11</sup>ινταψή πνι εβολ 2ιτιοοτη χε ζωη  
8 <sup>12</sup>ιεςχυπιογρει αε μπισωντι Τηρη  
  εει<sup>13</sup>ηηη γιε νημαζ  
10 εεταρο μμοικ ερατη <sup>14</sup>ιεζογη επεψηπληρωμα  
  εετογειη<sup>15</sup>ατ μμοικ εβολ εετβεινει επεςητ  
12 <sup>16</sup>ιμπεψηγιυτερημα  
  ηc-τc>αβοι επεψη<sup>17</sup>ιβωκ εεγρια<sup>18</sup>  
14  
  αεψωπε δε ηδι τεπνιοια <sup>19</sup>ιμπουογειν εεςηηη ηγραι  
16 ηητητη <sup>20</sup>ιχεκαιας ηηνευημε ηδι ναρχων  
  <sup>21</sup>αλλαδ χε ερετενηψηρωνε εετε<sup>22</sup>ηηε μμοιν τσοφια  
18 εενταρο ερα<sup>23</sup>ηηη μπιεςχυτερημα  
  εβολ 2ιτηηηοτηη ηηετνιοια μπουογειν  
20 αγω 26<sup>24</sup>ιαψη ογοειν ηδι πρωμιε

<sup>7</sup> beneficent and abundant in <sup>8</sup> its mercy,  
2 as a helper (Βοηθός)  
to the first <sup>9</sup> [one] who came down  
4 —he was given the name <sup>10</sup> [Adam]—  
namely, the Reflection (έπίνοια) of the light,  
6  
<sup>11</sup> who had been called 'Life' (Ζωή) by him (Gen 3,21 LXX).  
8 <sup>12</sup> [And (έτει) she assists (ὑπορυγεῖν) the] whole [creature],  
by <sup>13</sup> [toiling with him,  
10 by restoring] him <sup>14</sup> [to his] perfection (πλήρωμα),  
and by teaching <sup>15</sup> him about the descent  
12 <sup>16</sup> [of his] defect (ὑστέρημα),  
and by teaching him about its <sup>17</sup> [ascent].  
4  
Then the Reflection (έπίνοια) of the light was <sup>18</sup> hidden in him,  
6 <sup>19</sup> in order that the rulers (ἄρχων) might not know (her),  
5 [but (ἀλλά)] that our fellow-sister, Wisdom, who resembles <sup>21</sup> [us,]  
8 might correct her <sup>22</sup> deficiencies (ὑστέρημα)  
by means of <sup>23</sup> the Reflection (έπίνοια) of the light.  
1 And <sup>26</sup> the man shone.

- III 25,11 corr. ~~over~~ ~~q~~ • III 25,15 ει is crossed out after δ. • III 25,16 Ms. reads σταύρος (scrambled letters). • III 25,20 corr. Τ' over τ. • III 25,23 The expected stroke on Ν' is in a lacuna.
- BG 53,8 Till-Schenke emend to ιν)τεπεινοια. • BG 53,9 Ms reads ινταγή. • BG 53,14 perhaps to be emended to επειριπετχηκ "to his own (i.e., former) perfection." However, BG normally uses the construction περιπετχηκ etc.

II 20,15-29

IV ...31,15-32,1

2 ΝΟΥ<sup>17</sup>ΒΟΗΘΟΣ

2 ..

4 οὐετπνοια ἴνογεσιν  
 6 <sup>18</sup>ται ου εβολ ἴνχτη τε  
 εαγμούτε ερος <sup>19</sup>κε ςων  
 8 ται δε εεργηπογρει ἄντκτιсic <sup>20</sup>θηрс  
 εεшепт 21сe НММа<sup>2</sup>  
 10) αγω εесшвже <sup>22</sup>Ммаq' εеоун апевплнршма  
 агω εс<sup>23</sup>тсево Ммаq' атевбине апитн  
 12. Мпс<sup>24</sup>?  
 естсаво Ммаq' етпамйт' ёввк <sup>25</sup>еєграї  
 14. Рпамйт' ентаджєи єзграї Ммаq'  
 аг<sup>26</sup>в тетпноиа Мпогоеин есчнти<sup>27</sup> 2н <sup>28</sup>дак  
 16. жекаас ἴногуме нбі ἴнрхшн  
<sup>29</sup>алла нсшупе нбі тетпноиа  
 18. ныогс<sup>30</sup>гє мпшта нтмаду

20. агову аг<sup>31</sup>нокуно евог <sup>32</sup>нбі тетпноиа

6 ...  
 ...  
 Ν<sup>15</sup>ΣΗΤΗ<sup>14</sup>) Τ€  
 [ΕΔΥΜΟΥΤΕ ΕΡΟΣ Σ€ Ι<sup>16</sup>ΖΩΗ]  
 8 ΤΑΙ<sup>17</sup> ΔΣ ΕΕΡΓΥΠΟΥΡΓΕΙ ΝΤ<sup>17</sup>ΚΤΙCΙC ΤΗΡС  
 ΕΕΨΥΠ<sup>18</sup> ΣΙCΙE ΝΜΜΑ<sup>19</sup>  
 10 Ι<sup>19</sup>ΑΥ<sup>20</sup> ΕΕCCω<sup>21</sup> ΜΗΜΟ<sup>22</sup> ΕΙ<sup>23</sup>ΖΟΥΝ<sup>24</sup> Ι<sup>25</sup>ΕΠΕΦΠΛΗΡΩΜΑ  
 Ι<sup>26</sup>ΑΥ<sup>27</sup> [ΕΕСΤ<sup>28</sup>]<sup>29</sup>ΒΟ ΜΗΜΟ<sup>22</sup> ΕΤΕΦΒΙ<sup>29</sup>ΝΕΙ<sup>29</sup> Ι<sup>29</sup>ΠΤΠ  
 12 Ι<sup>29</sup>ΜΠСПΕΡΜΑ  
 ΕΕСТ<sup>29</sup>ΔΒΟ Η<sup>30</sup>ΜΗΜΟ<sup>22</sup> ΕΣΤΠΜΔΕΙΤ ΝΒΩΚ ΕΖ<sup>31</sup>ΡΞ<sup>29</sup>  
 14 Π<sup>32</sup>ΜΑ<sup>33</sup>ΕΙΤ ΝΤΑΦΕΙ<sup>34</sup> ΕΣΓΡΑΙ<sup>35</sup>. ΜΑΥ  
 Ι<sup>36</sup>ΑΥ<sup>27</sup> ΤΕΠΙΝΟΙΑ ΜΙ<sup>37</sup>ΠΟΥΟΕΙΝ [ΕΕ<sup>38</sup>ΣΗΠ<sup>29</sup> ΖΝ ΑΔΑΜ  
 16 Σ<sup>39</sup>ΕΚ(ΑΑ<sup>39</sup>) ΕΝΟΥ<sup>26</sup>[ΜΜΕ  
 ...  
 18 ...  
 20 ...  
 132] ιανουάριο στρατηγός πρώτης προκύπτει

and his great mercy.

| 32 | ՀԱՅՈՒԹԻՒՆ | ԵՎՈԱ ԻՆԻ ՊՐԱՎՄԵ

2 a helper (βοηθός)  
[? to

4 Adam,  
a luminous reflection (*ἐπίνοια*),  
6 18 who comes out of him,  
who is called <sup>19</sup> 'Life' (*ζωή*) (Gen 3,21 LXX).  
8 And (δέ) she assists (*πουργεῖν*) the whole creature (*κτίσις*),  
20 by toiling with him,  
10 and by restoring <sup>21</sup> him to his perfection (*πλήρωμα*)  
and by <sup>22</sup> teaching him about the descent  
12 of his <sup>23</sup> seed (*σπέρμα*)  
and by teaching him about the way of ascent,  
14 24 (which is) the way it came down.  
25 And the Reflection (*ἐπίνοια*) of the light was hidden in Ad-  
16 26 in order that the rulers (*ἄρχων*) might not know (her),  
27 but (*ἀλλά*) that Reflection (*ἐπίνοια*)  
18 might be a correction <sup>28</sup> of the deficiency of the Mother.  
20 And the man became apparent

<sup>20</sup> And the man became apparent.

<sup>•</sup> IV 31.17 *κωντι* fits the available space better than *κωεπι*. • IV 31.25 has the III Future: "in order that [the archons] might know." • IV 31.26-28 are missing.

III 26, 1-19

- χιε θαειει; ἦπογοειν ετῆνητή  
2 αγω αψιχιει; ἔνσογο ενενταγτημιοι  
αγω  
4 αςικατανεγε ήδι ταρχοντικην ΤΗΡΣ; ἕνελογια  
αγνω επρωμει [εργοι]τή εροοι  
6 αγω αγειρε ηνγυγιαχνει  
'ΜΗΝ Ναρρελος ΜΗΝ Νάρχων  
8 |ΜΗΝ πι'ψωχτη ήνδομ  
τοτε πεπινα μην 'ΠΙΚΑΣ  
10 εαγμογικ <ΜΗΝ ουμοιγ μη ου<sup>10</sup>κρωμ·  
αγμογχτη ήμοου |ΜΗΝ πεφι<sup>11</sup>τοου ήνθου  
12 εγνιφε ζη ου|κωζτι  
'έγιτοιρκ ενειγιερνοу  
14 αγειρε ηνοι<sup>12</sup>νο δηγτορτρ  
αγεινε ημοι ει<sup>13</sup>σογη εθιαζειβε μπμοу  
16 αγειρε ηνοι<sup>14</sup>κεδαναπλαςιс nk|εсоп  
εβολ 2ηι<sup>15</sup> 'ΠΙΚΑΣ ήνη πμοοу ήνη πικωζт<sup>16</sup> ή'ΜΗΝ πεπινα  
18 ετε παι πε |εβολ 2ηι<sup>17</sup> 'ΤΖΥΛΗ  
ηπκακε  
20 ήνη τε|πιθει<sup>18</sup>ημια

[because of the shadow]<sup>2</sup> of the light which is in him.

- 2 And he was [superior]<sup>3</sup> to those who had made [him].  
And <sup>4</sup> the whole] array of rulers (*ἀρχοντική*), <sup>5</sup> of authorities (*ἐξουσία*)

4 bent down (*κατανεύειν*).  
They saw that the man [surpassed]<sup>6</sup> them.

6 And they took {counsel}  
<sup>7</sup> with the angels (*ἄγγελος*), with the rulers (*ἀρχων*)

8 and {with the}<sup>8</sup> rest of the powers.  
Then (*τότε*) [spirit (*πνεῦμα*)] and <sup>9</sup> earth,

10 mixed (with) water and <sup>10</sup> flame,  
were mixed [with the] <sup>11</sup> four winds.

12 Blowing with {fire}  
<sup>12</sup> and being joined with each other,

14 they [caused a]<sup>13</sup> great [disturbance].  
They brought him (Adam)<sup>14</sup> into [the shadow of death].

16 They made<sup>15</sup> a form (*δύναταις*) {once more (Gen 2,7 LXX).  
from}<sup>16</sup> earth and water and [fire]<sup>17</sup> and spirit (*πνεῦμα*).

18 that is, [from]<sup>18</sup> the matter (*ἰλη*)  
of darkness

20 and (from) [desire (*ἐπθυμία*)]

\* III 26,9 Ms. reads  $\bar{N}$ ; OY] or  $\pi$ . • III 26,11 c over q. • III 26,15 The expected stroke on  $N^2$  is in a lacuna.

<sup>•</sup> BG 54,9 q written over erased ΟΥ. • BG 55,1 Till-Schenke reconstruct Εγειρε ΝΟΥΝΟΙδ, see 72,2.

- 2 ΕΤΝ' ΒΕΘΛΙΕΣ ΜΠΟΓΟΙΝ ΕΤΝ' ΖΗΤΩ  
2 ΣΥΩ ἀπεψημεγε χισε ΝΖΟΥΟ ΕΝΕΝΤΑΥΤΑΜΙΟQ  
ΣΥΩ

4 ΔΥΚΑΤΑΝΕΥΕ  
4 ΔΥ<sup>10</sup>ΝΑΥ ΕΠΡΩΜΕ ΑΦΧΙΣΕ Ν<sup>11</sup>ΖΟΥΟ ΕΡΟΟΥ  
6 ΔΥΕΙΡΕ ΝΟΥ<sup>12</sup>ΨΟΧΝΕ  
ΜΗ ΤΑΓΓΕΛΙΚΗ ΤΗΡΣ ΙΝΤΕ ΝΙΑΡΧΩΝ  
8 ΜΗ ΠΣΕΕΠΤΕ ΗΝΝΕΥΒΟΜ  
ΤΟΤΕ ΠΚΩΣΤ ΙΜΗ ΠΚΑΣ  
10 ΔΥΜΟΥΧ<sup>13</sup> ΜΗ Π<sup>14</sup>ΜΟΟΥ ΜΗ ΠΕΚΡΩΗ  
ΔΥΤΩ<sup>15</sup>ΡΗ ΜΜΟΟΥ ΜΗ ΠΕΨΤΟΥ ΤΗΥ  
12 ΗΕΥΝΙΚΕ ΣΗ ΟΥΚΩΣΤ  
ΕΥΤΩ<sup>16</sup>ΘΕ ΜΜΟΟΥ ΕΝΕΥΕΡΗΥ  
14 ΕΥΣ<sup>17</sup>ΙΕΙΡΕ ΝΝΟΥΝΟΪ ΝΟΥΤΟΡΤΡ  
‘ΑΓΝΙΤΙ<sup>18</sup> ΙΕΙΖΟΥΗ ΕΘΛΙΕΣ Μ<sup>19</sup>ΠΜΟΥ  
16 ΔΥΕΙΡΕ ΝΚΕΠΠΛΑΣΙC ΑΝΚΕΣΟΠ  
ΕΒΩΛ ΔΣ ΣΗ ΠΚΑΣ ΜΗ ΠΜΟΟΥ ΜΗ ΠΚΩΣΤ ΜΗ ΠΕΠΙΝΑ  
18 ΕΤΕ ΠΑΙ ΕΒΩΛ ΣΗ ΘΥΛΗ  
ΜΗ ΠΚΑΣΕ  
20 ΜΗ ΤΕΠΙ<sup>21</sup>ΘΥΜΙΑ

<sup>6</sup> because of the shadow of the light which is <sup>7</sup> in him.

- 2 And his thinking was <sup>8</sup> superior to those who had made <sup>9</sup> him.  
And

4 they bent down (*κατανεύειν*).  
They <sup>10</sup> saw the man. He was <sup>11</sup> superior to them.

6 They took <sup>12</sup> counsel  
with the whole array of angels (*ἀγγελική*) <sup>13</sup> of the rulers (*ἄρχων*)  
8 and (with) the rest <sup>14</sup> of their powers.  
Then (*τότε*) fire <sup>15</sup> and earth  
10 mixed with <sup>16</sup> water and flame.  
They <sup>17</sup> seized them, and the four winds,  
2 <sup>18</sup> blowing with fire,  
were joined <sup>19</sup> with each other  
4 and <sup>55<sup>1</sup></sup> [caused a great] disturbance.  
2 They brought him (Adam) into the shadow of <sup>3</sup> death.  
6 They made a fonn (*πλάσις*) <sup>4</sup> once more (Gen 2,7 LXX),  
but (*βέ*) from earth <sup>5</sup> and water and fire and <sup>6</sup> spirit (*πνεῦμα*),  
8 that is, from <sup>7</sup> matter (*ὕλη*)  
and darkness  
0 and <sup>8</sup> desire (*ἐπιθυμία*)

II 20,29—21,9

- ετεβε τραϊνες ἄπογοειν <sup>29</sup>ται ετώσοοπ χραὶ ὑγιήται  
 2 αὐω ἀπεψμε<sup>30</sup>εγε χισε παρα νεταζτάμιοφ τηρού  
 4 ἄπταρογειωρμε ἀππε  
 αγναγ εροφ <sup>31</sup>χε φχοσε ἕνοι πεψμεεγε  
 6 αὐω αγειρε <sup>32</sup>ηνογψοχνε  
 μῆν ταρχοντικη μῆν ταρ<sup>33</sup>γελικη τηρᾶ  
 8 αγψ ἑνογσατε μῆν ογκαζ  
 10 21μῆν ουμоу  
 αγτω<sup>34</sup> 2 ἔμоуу мῆν ηογερну <sup>35</sup>μῆν πεψтуу тну  
 12 ηсате  
 αὐω αγψωбe е<sup>36</sup>зоун 2нη ηογεрну  
 14 αὐω αγεире <sup>37</sup>ηногноб <sup>38</sup>нштортр  
 αὐω αγωл 2мн<sup>39</sup> εгозун αт2аи<sup>40</sup>вес ἔпмоу  
 16 ςекаас εγнапллассе нкес<sup>41</sup>соп  
 εвoл 2мн πкaз мjn πm(оуу <sup>42</sup>мн πкjωи2т αὐω πeпnа  
 18 πeвoл 2н tցyн  
 εтe тaи тe <sup>43</sup>тмнтатсcoуyn 2пkакe  
 20 αὐω тeпi<sup>44</sup>мeia

IV 32,2-21

- ετεвe θλεивес ἄπογοειν ται 'εт'шоот' 2нграи ὑгнти  
 2 αὐω 'ἀπεψμεεγε χиисе; παρα νεн<sup>45</sup>тaутамиоq τ[η]ρоу  
 4 ἄптероg<sup>46</sup>εиωрm етпie  
 αγнаг εроq <sup>37</sup>χe φхoсe нбi πeψmeeγe  
 6 αὐω <sup>38</sup>зyеириe нoуψoчнe  
 μῆн τaр<sup>39</sup>(xонтиk мῆн тaггeлiк)и [тн]рс <sup>40</sup>  
 8 ...  
 ...  
 10 ...  
 ...  
 12 ...  
 ...  
 14 ...  
 ...  
 16 εунарпллaccce нjкe<sup>47</sup>соп  
 εвoл 2мн πкaз мjn πm(оуу <sup>48</sup>мн πкjωи2т αὐω πeпnа  
 18 πeвoл <sup>49</sup>2н θyяh  
 (εтe тaи тe <sup>50</sup>тмнтат<sup>51</sup>сcoуyn м[п]kакe  
 20 αὐω тeпi<sup>52</sup>θyмi)а.

<sup>29</sup>because of the shadow of the light <sup>30</sup>which is in him.2 And his thinking <sup>31</sup>was superior to (πaρά) all those who had made him.4 <sup>32</sup>When they looked down,they saw <sup>33</sup>that his thinking was superior.6 And they took <sup>34</sup>counselwith the array of rulers (άρχοντική) <sup>35</sup>and all angels (άγγελική).

8

They took fire and earth

10 21<sup>1</sup> and water,and mixed them together <sup>2</sup> with the four

12 fiery winds.

And they wrought them <sup>3</sup>together14 and caused a great <sup>4</sup>disturbance.And they brought him (Adam) into the shadow <sup>5</sup>of death16 in order that they might form (πλάσσειν) (him) <sup>6</sup>again (Gen 2,7 LXX)  
 from earth and water and fire <sup>7</sup> and spirit (πνεύμα).18 the one that originates in matter (ύλη),  
 which is <sup>8</sup>the ignorance of darkness

20 and desire (έπιθυμία)

III 26,19—27,11

BG 55,8—56,6

- τὸν πεγαντιμίμον [ηττία]
- 2 πάι πε τενῆρε  
παὶ πε πεστη<sup>1</sup>λαιον ἑταναπλασις ἡπισω[μα]
- 4 ἔπταγ<sup>2</sup> μμο<sup>3</sup> σι πρωμιε νόι νοι<sup>4</sup>ονέ  
τημῆρε ὑτὰ λην
- 6 ἀγιώ νή<sup>5</sup>ει<sup>6</sup>ε απρωμε ωμωπε εει<sup>7</sup>μού  
παὶ πε περογειτ ὑει<sup>8</sup>ιεβ<sup>9</sup>οιλ
- 8 περογειτ ἑπωρχ μμο<sup>10</sup> εβολ  
[τε]ννοια δε ἑπεπροντος ηογ<sup>11</sup>οειην
- 10 εεψωπε ὑγραι ὑγρη<sup>12</sup> εε<sup>13</sup>τωογιν ἑπεψμεογε εεραι  
ἀγω γαψκη μμο<sup>14</sup> ὑδι περογειτ ὑρχων
- 12 γαψκη μμο<sup>15</sup> ςμ ππαραδιос  
πε<sup>16</sup>ει εεψκω μμο<sup>17</sup> ερο<sup>18</sup> χε
- 14 πατεψτρη<sup>19</sup>φη πιε
- 16 εετε παὶ πε ηαπατα μμο<sup>20</sup>  
[τε]ντηροφη γαρ ηευциψε τε
- 18 ἀγω πεγ<sup>21</sup>ιαει ηεγαномон πε  
ἀγω τευτρο<sup>22</sup>ιφη ηιεγαпатн тe

<sup>19</sup> and their counterfeit (ἀντίμιμον) [spirit (πνεῦμα).]2 <sup>20</sup> This is our fetter.This is the <sup>21</sup> tomb (σπήλαιον) of the form (ἀνάπλασις) of the body4 (σῶμα) <sup>22</sup> with which the robbers clothed the man,

23 the fetter of forgetfulness (λήθη).

6 [And in this] <sup>24</sup> way, man became <sup>25</sup> mortal.

This is the first descent

8 <sup>27</sup> and his first separation.

2 But [the] Thought (ἔννοια) of pre-existing (πρόσωντος) light,

10 <sup>3</sup> [because] she was in him, <sup>4</sup> [awakens] his thinking.And <sup>5</sup> the Chief Ruler (ἄρχων) [took] him12 and <sup>6</sup> [placed] him in paradise (παράδεισος)of <sup>7</sup> [which] he [used to] say,

14 'Let it be his delight (τρυψή)' (cf. Gen 2,15 LXX).

16 <sup>8</sup> but really in order to deceive (ἀπατᾶν) him.For (γάρ) <sup>9</sup> [their] food (τροφή) was bitter,18 and their <sup>10</sup> [beauty] was depraved (ἀνομον).And their food (τροφή) <sup>11</sup> [was] a deception (ἀπάτη),

• III 26,20 π is crossed out after ερε. • III 26,23 αογ is crossed out at the beginning of the line; corr. ο over α (dittography). • III 26,24 απρωμε is crossed out after 2ε (dittography). • III 27,5 corr. ρ over π. • III 27,9 and 10 τροφη may be a corruption of τρυψη.

• BG 55,16 Till-Schenke suggests ἑπεπρο<sup>20</sup>ντος as in III 27,2. • BG 55,20 caret with horizontal stroke extending into the right margin.• BG 56,1 Till-Schenke read χ(ω μμο<sup>21</sup> ερο<sup>22</sup> χε ογ) (too long).μη πετπη<sup>23</sup> ναντι<sup>24</sup>κειμενον

2 ταὶ τε τημῆρε

10 παὶ πε πμραοу нтε 'πε'πлаc' ма мпсѡма

4 παὶ νταγ<sup>25</sup>αл<sup>26</sup> 'զιազ մпрѡмє  
епсѡна<sup>27</sup> 'նօյլի

6

παὶ πε περογеit 'нтаզei εпесчт

8 ἀγω περογ<sup>28</sup>εit մпорչq εвoл  
τεмноi<sup>29</sup> а дe մпепротоs ноyoиn10 'εесуюоп նշտq естоунос 'մпевмeeуe  
ձզeине ммо<sup>30</sup> 'նbι περοгeit նархωn12 զգ<sup>31</sup>кω ммо<sup>32</sup> շm πпарадисօс  
56'πa εнeպжw ммо<sup>33</sup> չe14 ογ<sup>34</sup>тրуփи նaц te16 εετε παὶ πε <sup>35</sup>χe εеeапата ммо<sup>36</sup>τeγ<sup>37</sup>тrуփи γaр сaшe18 ἀγω πεγ<sup>38</sup>са οуаномон πe  
τeуtрuփи οуapатн teand the <sup>39</sup> contrary (ἀντικείμενον) spirit (πνεῦμa).

2 This is the fetter.

10 This is the tomb of the form (πλάσμa) <sup>40</sup> of the body (σῶμa)4 with which they <sup>41</sup> clothed the man  
as the fetter <sup>42</sup> of matter (Յնη).

6

This is the first one <sup>44</sup> who came down8 and the<sup>45</sup> first separation.But (бe) the Thought (էննօia) <sup>46</sup> of the first (πρώτoς) light,10 <sup>47</sup> because she was in him, awakens <sup>48</sup> his thinking.

'9 The Chief Ruler (արքաw) took him,

12 and <sup>49</sup> placed him in paradise (παράδεισօс)

56'hi who used [to say].

14 'Let it be a<sup>2</sup> delight (τρυψή) for him' (cf. Gen 2,15 LXX),16 but really <sup>3</sup> in order to deceive (ἀπατᾶν) him.For (γάρ) <sup>4</sup> their <sup>5</sup> delight (τρυψή) is bitter18 and their <sup>6</sup> beauty is depraved (ἀνομοн).Their delight (τρуփи) <sup>6</sup> is a deception (ապատи).

II 21,9-21

IV 32,21—33,7

- ἀγώ πεγμάτα ετψύβιαειτ<sup>9</sup>
- 2      ἐτε παὶ <sup>10</sup>πε πεπηλαιον ὑταναπλασις ὑπεωμα
- 4      "παὶ ενταγταρι 21 πρωμε ᾧνι ἡλικτης  
  <sup>11</sup>τμῆρε ὑτᾶψε
- 6      ἀγώ παὶ λψωπε ᾧνι<sup>12</sup>ρωμε εψαψμου  
  παὶ πενταζει εχραι <sup>13</sup>νψορπ
- 8      ἀγώ πψορπ<sup>14</sup> ὑπωρχ<sup>15</sup> εβολ  
  τε<sup>16</sup>πινοια δε ὑπογοειν
- 10     οταναψήρτη<sup>17</sup> ὕ<sup>18</sup>τος πετναστογνους ὑπεψμεεγε  
  ἄγ<sup>19</sup>ω ἀγεινε ὑμο<sup>20</sup> ᾧνι ὑπρχων
- 12     ἀγκω ὑ<sup>21</sup>μο<sup>22</sup> ραι<sup>23</sup> ςμ παραδεισοс  
  ἀγώ πεχαγ να<sup>24</sup> χε
- 14     οψωμ ετε παὶ πε ςη ουγρψε
- 16     και γαρ <sup>25</sup>τουτργφι<sup>26</sup> εψωе
- 18     ἀγώ πογса οψано<sup>27</sup>μон πε  
  τουτργφи δε τε ταπαти

- Ιαγώ πεγμάτα ετψύ<sup>28</sup>βιοειτ<sup>9</sup>
- 2      ετιε παὶ πε πεπηλαιον <sup>29</sup>ντι<sup>30</sup>η<sup>31</sup>απλασις ὑπεωμα
- 4      παὶ <sup>32</sup>ενταγταρι 21 πρωμε νοι να<sup>33</sup>της  
  τμῆρε<sup>34</sup> ντψε
- 6      ἀγώ παὶ<sup>35</sup> λψωπε [  
  ...  
8      ...  
  ...  
10     πετναс33'τογнос ὑπεψμεγε<sup>36</sup>  
  ἀγώ ἀγ<sup>37</sup>ειне<sup>38</sup> ὑμο<sup>39</sup> ᾧнi ὑпрхѡн
- 12     ἀγκω <sup>40</sup>μмо<sup>41</sup> ρai<sup>42</sup> ςм πарадеисоc  
  ἀγώ <sup>43</sup>πεхаg νаq χe
- 14     οψωμ εтe πaи πe <sup>44</sup>и<sup>45</sup>н oуcрвe
- 16     κai γaр. τoутrгyfi <sup>46</sup>εψωе  
18     ἀгώ πoгca οψанoмoн πe  
  <sup>47</sup>τoутrгyfi δe тe тaпjати

<sup>9</sup> and their counterfeit spirit (πνεῦμα).

- 2      This <sup>10</sup> is the tomb (σπήλαιον) of the form (άνάπλασις) of the body  
4      (ώμα) <sup>11</sup> with which the robbers (λήστης) had clothed the man,  
  <sup>12</sup> the fetter of forgetfulness.
- 6      And he became a <sup>13</sup> mortal man.  
This is the first one who came down
- 8      <sup>14</sup> and the first separation.  
But (δέ) the <sup>15</sup> Reflection (ἐπίνοια) of the light,
- 10     who was in him, <sup>16</sup> she is the one who was to awaken his thinking.  
And <sup>17</sup> the rulers (ἄρχων) took him,
- 12     and placed <sup>18</sup> him in paradise (παράδεισος).  
And they said to him,
- 14     <sup>19</sup> 'Eat' (Gen 2,16), that is, in idleness,

- 16     for indeed (καὶ γάρ) <sup>20</sup> their delight (τρυφή) is bitter,  
18     and their beauty is depraved (ἄνομος).
- 21     And (δέ) their delight (τρυφή) is deception (ἀπάτη),

• IV 32,27-30 are missing. • IV 32,32 or πετενεс if πετεнас is meant to be the imperfect relative.

III 27,11—28,2

ΔΥΩ ΝΕΥΨΗΝ ΙΝΕΥΜΙΝΤΨΑΓΙΤΕ ΙΠΕ

2

- 4 ΔΥΩ ΠΕΥΚΑΙΡΙΠΟΣ ΝΕΥΜΑΤΟΥ ΝΑΤΤΑΛΒΟ ΠΕΙ  
ΔΥΙΩ ΠΕΥΕΡΗΤ ΝΕΥΜΟΥ ΝΑΥ ΠΕ
- 6 ΠΨΗΝ ΔΕ ΝΤΑΥΚΑΛΙΞ ΣΕ  
ΠΑΠΩΝ ΠΕ
- 8 ΑΝΟΚ ΙΔΕ ΤΝΑΙΤΑΜΕ ΤΗΝΟΥ ΣΕ  
ΟΥ ΠΕ ΠΙΜΥΙΣΤΗΡΙΟΙΝ ΜΠΕΥΩΝΣ
- 10 ΕΤΕ ΠΑΙ ΠΕ ΠΕΥΙΠΝΑ ΝΙΔΑΝΤΙΜΙΜΟΝ
- 12 ΕΒΟΛ ΣΗΝ ΝΕΥΕΙΡΗΟΥ  
ΕΤΡΕΥΚΩΤΕ ΜΠΟΟΙ ΕΠΑΖΟΥ
- 14 ΙΧΕΚΙΔΑΣ ΝΝΕΦΝΟΕΙ ΜΠΕΥΠΛΗΡΩΣΙΜΑ  
ΔΥΩ ΠΨΗΝ ΕΤΗΜΑΥ ΟΥΤΕΕΙΣΙΜΙΝΕ ΠΙΕ
- 16 ΤΕΦΝΟΥΝΕ ΣΗΝΣ  
ΔΥΩ ΙΝΕΨΚΛΑΔΟΣ ΖΕΝΖΑΕΙΒΕ ΝΕ ΝΤΕ ΠΙΜΟΙΥ
- 18 ΔΥΩ ΝΕΦΔΩΒΕ ΖΕΝΜΕΣΤΕ ΝΕ  
28Ι21 ΑΠΑΤΗ
- 20 ΔΥΩ ΠΕΨΤΩΣC ΟΥΤΩΣC ΝΤΙΠΟΝΗΡΙΑ ΠΕ

and their trees<sup>12</sup> [were godlessness.

2

- 4 Their fruit (*καρπός*)<sup>13</sup> was an incurable poison,  
and<sup>14</sup> [their promise was death] for them.
- 6 [As for (*δέ*) the tree,<sup>15</sup> [which they planted (claiming),  
'It is the one of life.'
- 8 I<sup>16</sup> [(+*δέ*) shall] teach you (pl.)  
what is the<sup>17</sup> [mystery (*μυστήριον*) of their life,
- 10 namely, their<sup>18</sup> counterfeit (*άντίμιμον*) [spirit (*πνεῦμα*)]
- 12 from each [other,
- 19 in order that they may] lead him (Adam) astray,
- 14<sup>20</sup> [so that] he might not know (*νοεῖν*) his perfection (*πλήρωμα*)
- <sup>21</sup> And that tree [is] of this<sup>22</sup> [sort]:
- 16 Its root is bitter,  
and<sup>23</sup> [its] branches (*κλάδος*) are shadows of<sup>24</sup> [death],
- 18 and its leaves are acts of hatred  
<sup>28</sup> and deception (*ἀπάτη*),
- 20 and its ointment is an ointment [of]<sup>2</sup> evil (*πονηρία*),

• III 27,21 corr. Υ<sup>2</sup> over Ν. • III 27,22 ΣΗΝ is qual. of ΣΩΨ (be despised), but may be a corruption of ΣΑΨΕ (qual. of ΣΙΨΕ, be bitter).

• BG 56,16 Ms reads ΝΕΨ due to haplography.

BG 56,6—57,3

ΔΥΩ ΠΕΥΨΗΝ ΝΕΥΜΠΤΨΑΓΙΤΕ &lt;Π&gt;Ε

2

- 4 ΠΟΥΚΑΡΠΟΣ ΟΥΜΑΤΟΥ ΠΕ ΕΜΗ ΤΑΛ'Ο ΝΣΗΤΨ  
ΔΥΩ ΠΕΥΕΡΗΤ ΟΥΜΟΥ ΝΑΨ ΠΕ
- 6 ΠΨΗΝ ΔΕ ΝΤΑΥΚΑΛΙΞ ΣΕ  
ΠΨΗΝ ΜΠΩΝΣ ΙΠΕ
- 8 ΑΝΟΚ ΤΝΑΙΤΑΜΕ ΤΗΝΤΨ  
ΙΣΠΜΥΣΤΗΡΙΟΝ ΜΠΕΥΩΝΣ
- 10 ΙΠΑΙ ΠΕ ΠΕΥΑΝΤΙΜΙΜΟΝ ΗΙΤΠΝΑ
- 12 ΕΤΨΩΤ ΕΒΟΛ ΝΣΗΤΟΥ  
ΙΣΤΡΕΨΚΟΤΨ ΕΒΟΛ
- 14 ΣΕ ΙΝΝΕΨΙΡΝΟΙ ΜΠΨΣΨΚ  
ΠΨΗΝ ΕΙΤΠΜΑΥ ΟΥΤΕΕΙΜΙΝΕ ΠΕ
- 16 ΤΕΨΝΟΥΝΕ ΣΑΨΕ  
ΝΕΨΚΛΑΔΟΣ ΣΗΝΣΑΙΒΕΣ ΝΤΕ ΠΙΜΟΥ ΝΕ
- 18 ΝΕΨΣΙΩΒΕ ΟΥΜΟΣΤΕ ΠΕ  
ΜΗ ΟΥΑΠΑΤΗ
- 20 ΠΕΨΚΗΝΕ ΟΥΤΩΣC ΝΤΕ ΤΠΟΝΗΡΙΑ ΠΕ

and their<sup>7</sup> tree is godlessness.

2

- 4 Their<sup>8</sup> fruit (*καρπός*) is an<sup>9</sup> incurable poison,  
and their promise is<sup>10</sup> death for him.
- 6 As for (*δέ*) their tree, which<sup>11</sup> they planted (claiming),  
'It is the tree of life.'
- 8 I<sup>12</sup> shall teach you (pl.)  
<sup>13</sup> about the mystery (*μυστήριον*) of their life.
- 10 <sup>14</sup> It is their counterfeit (*άντίμιμον*)<sup>15</sup> spirit (*πνεῦμα*),
- 12 from within them,  
<sup>16</sup> in order to lead him (Adam) astray,
- 14 so that he <might> not<sup>17</sup> know (*νοεῖν*) his perfection.  
<sup>18</sup> That tree is of this sort:
- 16 Its<sup>19</sup> root is bitter,  
and its branches (*κλάδος*) are<sup>20</sup> shadows of death,
- 18 and its<sup>21</sup> leaves are hatred  
and<sup>2</sup> deception (*ἀπάτη*);
- 20 and its perfume is an ointment<sup>3</sup> of evil (*πονηρία*);

II 21,21-34

αγω<sup>22</sup> νογψην τε τμντασεβης

2

4 αγω πογκαρ<sup>23</sup> πος ουματου ηατταλβο πε  
αγω πογ<sup>24</sup>ψπωπ' ουμοι πε  
5 πψην δε ητε πογ<sup>25</sup>ων<sup>2</sup>  
ενταγκω μμοι շն τμητε μπα<sup>26</sup>ραλισοс  
3 ανοκ δε ՚natcавтн χε  
7ου πε πμυстtрион ητε πογων<sup>2</sup>  
0 ετε<sup>27</sup> παι πε πψοχне ενταγзаq μη νογε<sup>29</sup>рhy  
ετε παι πε πεине μпoуtнa

2

4

6 παι<sup>30</sup>ερε τεφноуne сaψe  
αγω νεфклaлoc<sup>31</sup> зeнmoи nε  
8 тeфzоibec oymocte pe  
22αγω οyзpatи tетψooп' շn neq<sup>33</sup>ωвe  
20 αγω peq† oγω πe πtωzс нtпoиnriя

and<sup>22</sup> their trees are godlessness (άσεβής)

4 and their fruit (κορπός)<sup>23</sup> is an incurable poison  
and their<sup>24</sup> promise is death.  
6 And (δέ) the tree of their<sup>25</sup> life  
they had placed in the midst of paradise (παράδεισος).  
8<sup>26</sup> And (δέ) I shall teach you (pl.)  
27 what is the mystery (μυστήριον) of their life,  
10<sup>28</sup> which is the plan which they made together,  
29 which is the likeness of their spirit (πνεῦμα).

12

14

16<sup>30</sup> Its (i.e., the tree's) root is bitter  
and its branches (κλάδος)<sup>31</sup> are death,  
18 its shadow is hate  
32 and deception (άπάτη) is in its leaves,  
20<sup>33</sup> and its blossom is the ointment of evil (πονηρία).

IV 33,7-27

αγω<sup>34</sup> νinoγψηн tε tмnтaсeбeнc

2 αγω<sup>35</sup> πoyca οyαномoн pе touтpу<sup>36</sup>фh δe te taпatη  
αγω νoγψjн "tε tмnтaсeбeнc)  
4 αγω πoу<sup>37</sup>κaрpoс οyμaтoу| na|ttaл<sup>38</sup>bo pе αγω  
πoγψj|n ωp' oγ<sup>39</sup>|moу pе  
6 πψηn δiе nte πoу<sup>40</sup>|ωn<sup>2</sup>  
ntaгkω mmoi| շn tмn<sup>41</sup>|tε mpaгaлeicoc  
8 aноik |aе| ՚nаtcaвtн χe  
oу pе pимy<sup>42</sup>|cttriон nte πoγωn<sup>2</sup>  
10 e|tē<sup>43</sup> πai pе πψoхne| nta|y|zаq<sup>44</sup> 20|mн nеyephoу  
et|e p(a|) pе<sup>45</sup> pинe мpoуtнa

12

14

16 πai ε|t|eрe<sup>46</sup>|tεfnoуne cjaψe  
αγω neq<sup>47</sup>|kallaлoc zienmoи nε  
18 tεf<sup>48</sup>|zaeibec ojymocte te  
αγω<sup>49</sup>|oγapaijн tет'ψooп' շn neq<sup>50</sup>|bωвe  
20 a|γω peqmihlos oуt<sup>51</sup>|ntе pttωzс n|t|ponhriя pе

• II 21,31 correction q over C or C over q. • II 21,34 lacks πe after πoнhriя.  
• IV 33,8-11 homoioteleuton (from αγω to αγω). • IV 33,24 has the feminine copulative. • IV 33,26 apparently has the Greek word μῆλον, "fruit."

III 28,2-21

BG 57,3—58,6

ἀγώ πεφκάρπος ἐνὶ οὐεπιθύμια ὑπέ πίμοι ιογι πιε  
 2 ἀγίω πεφτέρμα ἀψή ογώ |εβολ 2η| ούκεκε  
 ηετχι τῆπε μόμοι πεγιμά ἡγωπε πε ληντε  
 4  
 πιψην δει |'ετογμούτε εροε εβολ σιτοιοτογ| 'χε  
 6 πισογ πετνανογ μη πιετζογ'ογ  
 ετε τεπινοια μπογοειν τιε  
 8 ται| 'ηταγήτ ενολη ετβηντε |χε  
 |μπρ|'ογωμ εβολ ηγητε  
 10 ετε πεει πε ε|'τμισωτη μησως  
 εβολ χε ηερεπαι|'| οιγηνη  
 12 ηεκαλας ηηεδωμητ εηραι| 'επιεψηπληρωμα  
 αγω ηηηνοει μηεψη|κωκ αληου  
 14 |εβολ σιτη πεφτηρω|'μα·  
 ανοκ δε λειταχιο ναλαμ ει|'ρατη ετρεφογωμ αγω  
 16 πιεχαι ναψ |χε πχοεις  
 μπζοφ ρω <αλ ηηταγτογ|'ηογειατη εβολ·  
 18 αψωβε πιεχαι |χε  
 πχοφ ηηταφογωνη ναγ ειβολ  
 20 ετε|'σπορα ηηπιθύμια

and its fruit (καρπός) is <sup>3</sup> a desire (ἐπιθυμία) of death,  
 2 [and] <sup>4</sup> its seed (σπέρμα) sprouted [from] <sup>5</sup> darkness.  
 Those who taste it, [their] <sup>6</sup> dwelling place is Hades.  
 4  
 [As for (δέ)] the [tree] <sup>7</sup> which is called by [them],  
 6 <sup>8</sup> 'The knowledge of good and [evil],'  
<sup>9</sup> which is the Reflection (ἐπίνοια) of the light,  
 8 <sup>10</sup> about whom they gave the commandment (ἐντολή).  
 'Do not' <sup>11</sup> eat of her.'  
 10 that [is], do not obey her,  
 because [it (the commandment) was being] <sup>13</sup> given [against him]  
 12 in order that he (Adam) might not look up <sup>14</sup> toward [his perfection  
 (πλήρωμα), and recognize (νοεῖν) that he was] <sup>15</sup> stripped  
 14 [of his perfection (πλήρωμα)]  
 —<sup>16</sup> but (δέ) I influenced [Adam], <sup>17</sup> so that he ate."  
 16 And [I said to him,]  
<sup>18</sup> "Lord, was it not the serpent [that] <sup>19</sup> taught him?"  
 18 He smiled and [said],  
<sup>20</sup> "The serpent appeared to them  
 20 [for] <sup>21</sup> sexual (σπορά) desire (ἐπιθυμία).

\* III 28,3 dittoigraphy. • III 28,11 corr. c over q. • III 28,18 ΔΝ is required by the Η before πχοφ and the sense.  
 • III 28,18 corr. ΟQ over ωB (dialect change to more standard Sahidic).  
 • BG 58,2 Till-Schenke emend to Π<Σ>C, see 42,19 note.

ἀγώ πῆκαρπος τεπιθύμια μῆμογ τε  
 2 ωαρεπεφτέρμα |'σω εβολ 2η| <ούκακε>  
 ηετχι τῆπε μήμογ μηντε πε πεγιμά ηηωπε  
 4  
 πιψην δε ετε ψαγμούτε εροε εβολ σιτοοτογ  
 6 <sup>10</sup>εσογων ππετνανογ μην ππεθοογ  
 ετε τεπινοια μπογοειν  
 8 ται| 'ηταγήτ ενολη ετβηντε |'ετμη| τῆπε  
 10 ετε παι πε |'τμισωτη μησως  
 επι τεν<sup>16</sup> τολη νεστ ουβη πε  
 12 ηε |'ηηερδωμητ ετπε επεψη|'χωκ  
 αγω ηηηνοει μηεψη|κωκ αληου  
 14 εβολ 2η πεφχωκ  
<sup>10</sup>ανοκ δε λιταχοογ ερατογ 58|ετρεγογωμ  
 16 πιεχαι ναψ δε <sup>2</sup>πεχε  
 μη φοφ ρω αη πε ηηταχτογνογειατε εβολ  
 18 αψωβε πιεχαι χε  
 φοφ ηηταφτογνογειατε εβολ  
 20 ετεσπορα ηηπιθύμια

and its <sup>4</sup> fruit (καρπός) is the desire (ἐπιθυμία) of <sup>5</sup> death,  
 2 and its seed (σπέρμα) <sup>6</sup> drinks ever from <darkness>.  
<sup>7</sup> Those who taste it, Hades is their dwelling place.  
 4  
<sup>8</sup> As for (δέ) the tree which is <sup>9</sup> called by them,  
 6 <sup>10</sup> 'In order to know good <sup>11</sup> and evil,'  
 which is the <sup>12</sup> Reflection (ἐπίνοια) of the light,  
 8 <sup>13</sup> about whom they gave the commandment (ἐντολή)  
<sup>14</sup> not to taste (of her),  
 10 that is, <sup>15</sup> do not obey her,  
 since (ἐπεί) the <sup>16</sup> commandment (ἐντολή) was being given against him  
 12 in order that <sup>17</sup> he (Adam) might not look up to his <sup>18</sup> perfection  
 and recognize (νοεῖν) that he was <sup>19</sup> stripped  
 14 of his perfection  
 —<sup>20</sup> but (δέ) it was I who influenced them 58<sup>1</sup> so that they ate."  
 16 I said to him,  
<sup>2</sup> "Christ (χριστός), was it not (μή) the serpent <sup>3</sup> that taught her?"  
 18 He <sup>4</sup> smiled and said,  
 "The serpent <sup>5</sup> taught her  
 about sexual (σπορά) <sup>6</sup> desire (ἐπιθυμία).

## THE APOCRYPHON OF JOHN

SYNOPSIS 58

II 21,34—22,14

IV 33,28—34,19

- ἀγώ πεδικάρπος πε πμογ ἀγ<sup>3</sup>ω σογεπιθεγμια πε  
2 περιστέρμα ἀγώ<sup>16</sup> εφτ ογω εβολ 2η πκακε  
νετχι τπε<sup>22</sup> εβολ ηγητγ πεγμα ηγωπε πε α<sup>2</sup>μητε  
4 ἀγώ πκακε πε πογμα ημτον  
·πενταγμούτε δε ερογ εβολ ζηοοτου ιχε  
6 πψηη ησοηη πετναηογ<sup>1</sup> μη πετ<sup>17</sup>ζοογ  
ετε παι πε τετηηοια ηπογοειη  
8 ε<sup>18</sup>αγδω ηπεηητο εβολ

10

- 12 χεκαστὸν δέ τινες ὅμοιοι εἰσὶν αὐτῷ τοῖς πάντας τοῖς οὐρανοῖς  
13 καὶ τοῖς πάντας τοῖς γῆς τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν  
14 τοῖς πάντας τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν  
15 τοῖς πάντας τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν  
16 τοῖς πάντας τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν  
17 τοῖς πάντας τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν  
18 τοῖς πάντας τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν  
19 τοῖς πάντας τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν  
20 τοῖς πάντας τοῖς φύσεσιν αὐτῷ τοῖς πάντας τοῖς φύσεσιν

<sup>34</sup> and its fruit (*καρπός*) is death, and <sup>35</sup> desire (*έπιθυμία*) is its seed (*σπέρμα*), and <sup>36</sup> it sprouts in darkness.

<sup>1</sup> Those who taste 22<sup>1</sup> from it, their dwelling place is <sup>2</sup> Hades

4 and the darkness is their place of rest.

3 But (θέ) what they call

6 <sup>4</sup> 'The tree of knowledge of good and <sup>5</sup> evil,' which is the Reflection (*tivúya*) of the light,

which is the reflection ( $\ell$ )

0

- 2 in order that he (Adam) might not <sup>7</sup> look up to his perfection (πλήρωμα)  
and <sup>8</sup> recognize the nakedness  
4 of his shamefulness (ἀσχημοσύνη).  
9 But (δέ) it was I who brought about that they ate."  
6 And <sup>10</sup> I said to the savior (σωτήρ),  
"Lord, was it not (μή) the serpent <sup>11</sup> that taught Adam to eat?"  
8 <sup>12</sup> The savior (σωτήρ) smiled and said,  
"The serpent taught them  
0 <sup>13</sup> to eat from wickedness (κακία) of sexual (σποοά) <sup>14</sup> desire

• II 22, 5-6 Perhaps the reading is ΜΠΟΥΟΕΙΝΕ (see II 6,13) αγόω. • II 22,11 correction q over c.

- μαγω περκιάρπος πε πμου <sup>ταγω ουεπιθεγμια</sup> πε  
2 πεφ34' σπέρμα· λγω εψτοι ογω εβολι <sup>χη</sup> πικάκε·  
νετ' χι τπε [εβολ] <sup>νίσητη</sup> πεγμα <sup>νίψωπε</sup> [πε εμνή] τε·  
4 αγω πικάκε <sup>πε πεγμα νμη</sup> τον  
πεταγμιούτε δε εροζ εβολι <sup>χη</sup> πιοοτου χε  
6 πιψην νοογην <sup>πετναινογη</sup> μη πετροού  
ετει <sup>παι</sup> πε τιεπινοια μποογειν  
8 εαγιούω <sup>μη</sup> πιεψμτο

10 ...  
11 ...  
12 ...  
13 ...  
14 ...  
15 ...  
16 ...  
17 <sup>τι</sup> μφοζ <sup>αν</sup> [πενταγτσαβε αδαμ] <sup>τε</sup> τρεψογιωμ  
18 αψεψε <sup>νοι πσω</sup> <sup>τηρ</sup> πεχ <sup>αψ</sup> χε  
φοζ αψτσαβοογι  
20 <sup>τι</sup> εοψωμ εβολ <sup>νη</sup> ουκακια <sup>νη</sup> σπιρα <sup>τη</sup> πιεψμια

- εσσοοὐ πε ἵτει<sup>1</sup> πτάκο  
 2 χεκαας εφαψωπε ναզ<sup>2</sup> Ἰηογευχριστος  
 αφοει<sup>3</sup> ιβε  
 4 χει<sup>4</sup> ἡπεψωτην ησωη  
 6 χε αφρισαει  
 Ἰηογο εροι  
 8 αφ<sup>5</sup> ηναζ ετωκιε η<sup>6</sup>29' ταγναμιс  
 εβολ ηγητη  
 10 αγ<sup>7</sup> αφιτε<sup>8</sup> Ἰηογεκταсис εхн αλαи  
 ανοк дe 'пeхdai χe пxoeis ou pe <пeкстасис  
 12 'αψωие пeхdai χe  
 акимеуе χe κata 'θe ηтамшүснс χoос χe  
 14  
 αφтреψн'кiотк  
 16 ηмion αλла ηтакшвас εвoл 'ιεхн нeψaicенсis  
 18 ηoγдanai-c-oнciа  
 'κai γap αψxooс εвoл շitootq ՚mpe'пroфihtис  
 20 eψxω ηmoc χe ՚nla'itgrijuo ՚nнimmaлaxe ՚nneγznt  
 which is pollution [of]<sup>22</sup> destruction.  
 2 so that he (Adam) might be<sup>23</sup> useful (εύχρηστος) [to him].  
 He (the Chief Ruler) knew  
 4 [that]<sup>24</sup> he was disobedient to him (the Chief Ruler)  
 6 because he was [wiser]  
<sup>25</sup> than he.  
 8 And he (the Chief Ruler) wanted to regain<sup>29</sup> the power (δύναμις)  
 from within him (Adam).  
 10 And he cast<sup>3</sup> a 'trance' (ἐκστασις) (Gen 2,21a LXX) over Adam.  
 But (δέ)<sup>3</sup> I said to him, "Lord, what is the 'trance' (ἐκστασις)?"  
 12 <sup>4</sup>He smiled and said,  
 "Are you thinking that it is as (κατά)<sup>5</sup> Moses said,  
 14  
 'He put him<sup>6</sup> to sleep' (Gen 2:21b)?  
 16 No, but (ἀλλά)<sup>7</sup> it was his perception (αἰσθησις) that he veiled  
 18 with lack of perception (ἀναισθησία).  
<sup>8</sup> For indeed (καὶ γάρ) he said through<sup>9</sup> prophet (προφήτης),  
 20 'I will<sup>10</sup> make the ears of their hearts heavy

- ՚mпcwaωq 'нi пtакo  
 2 χe ceр ψooу naq  
 'aγω aψeимe  
 4 χe нcнacωтm нcωq an  
 6 χe co ՚ncaви  
 'iηoγo εroд  
 8 aφ<sup>11</sup>ηnaq ee<sup>11</sup>ne εвoл ՚nтboм  
 ՚nтaуt<sup>12</sup>as naq εвoл ՚nтоotq  
 10 aγ<sup>13</sup>ω aψoуxe noyēψe εхн 'iаdaм  
 aноk pехdai naq χe<sup>13</sup> pехd oу te tēψe  
 12 ՚nтоq 'iаde pехdai χe  
 κata 'θe ՚n'тamшүснс an χoос χe  
 14  
 aφ<sup>14</sup>треψнkotk  
 16 aлla ՚ntaq<sup>15</sup>шwbc εвoл εхн nеψaicen<sup>16</sup>cis  
 2n oуγzbc  
 18 aψeψoq ՚n 59' тaиcенcia  
 'κai γap aψxooс ՚nтm pепroфihtиc  
 20 eψxω ηmoc χe ՚nla'itgrijuo ՚nнimmaлaxe ՚nneγznt  
 about pollution<sup>1</sup> and destruction,  
 2 because these are useful to him (the serpent).  
<sup>1</sup> And he (the Chief Ruler) knew  
 4 that she (Reflection-Zoe) would not obey<sup>9</sup> him  
 6 because she was wiser  
<sup>10</sup> than he.  
 8 And he (the Chief Ruler) wanted to bring<sup>11</sup> out the power  
 which had been given<sup>12</sup> to him (Adam) by him.  
 10 <sup>13</sup> And he cast a 'trance' over<sup>14</sup> Adam."  
 I said to him, <sup>15</sup>"Christ (χριστός), what is the trance?"  
 12 <sup>16</sup> And (δέ) he said,  
 "It is not as (κατά)<sup>17</sup> Moses said,  
 14  
 'He<sup>18</sup> put him to sleep.'  
 16 but (ἀλλά)<sup>19</sup> it was his perception (αἰσθησις) that he veiled  
<sup>20</sup> with a veil.  
 18 He made him heavy with<sup>59</sup> lack of perception (ἀναισθησία).  
 For indeed (καὶ γάρ) he<sup>2</sup> said through the prophet (προφήτης),  
 20 <sup>3</sup> 'I will<sup>4</sup> make the ears of their hearts heavy'

• III 28,22 corr. κo over τo • III 28,23 corr. Μ over δe. • III 29,5 corr. pe over a. • III 29,8 corr. q' over γ (from "they" to "he"). A phrase parallel to BG 58,20 2N οуγzbc aψeψoq 2N was probably omitted by mistake.  
 • BG 58,15 Till-Schenke emend to Π-Ξ-С, see 42,19 note. • BG 58,7 Till-Schenke suggests χe <e>ceр.

II 22,14-27

IV 34,19—35.6

Ἔτε πτέκο  
 2 Σκεκάς εφναψω<sup>1</sup> πε ναζ̄ Ἰογψαγ  
 άγω αψήμε  
 4 Χε ρο Ἰατ̄<sup>16</sup> σωτ̄τη ναζ̄  
 ετβε πογεοειν ἓτεπινοια<sup>1</sup> Ἐτψωοπ<sup>1</sup> Ἰγητ<sup>1</sup>  
 6 Ετψωε θμοq ɭm πεζ̄<sup>1</sup> μεεγε  
 Ἰογού απψωρπ<sup>1</sup> Ἰαρχων  
 8 άγω άq<sup>1</sup> ογωψε λεινε Ἰτβον εβολ  
 ενταζταλ<sup>17</sup> ναζ̄ εβολ շιοοτ<sup>1</sup>  
 10 άγω λεινε Ἰογψε<sup>1</sup> Հաշ̄ն Համ<sup>1</sup>  
 άγω πεχαι ηπcωρ χε ου τε<sup>18</sup> τbψε  
 12 Ἰτοq δε πεχαq χε  
 ήθε ζη ενταμω<sup>19</sup> ԿՇԸ C2A1 εռկσωտ̄  
 14 պչխօս շար շրա<sup>1</sup> շմ<sup>20</sup> πεզψωր<sup>1</sup> Իշամε χε  
 պչխո թմοq  
 16 ՀԱԼՁ  
 21 ՀՆ ՆԵՎԱԾԹԵՆԸ  
 18  
 και γαρ պչխօս շլոն πε<sup>21</sup> πրօֆինտ<sup>1</sup>  
 20 χε Ւնցրօն Եշրա<sup>1</sup> ՀՀՆ NOΥ<sup>22</sup> ՀԵՏ

(ἐπιθυμία), and destruction,

2 that he (Adam) might<sup>15</sup> be useful to him.  
And he (the Chief Ruler) knew

4 that he was<sup>16</sup> disobedient to him (the Chief Ruler)  
due to the light of Reflection (ἐπινοία) <sup>17</sup> which is in him,

6 which made him more correct in his<sup>18</sup> thinking  
than the Chief Ruler (<άρχων).

8 And (the Chief Ruler)<sup>19</sup> wanted to bring out the power  
which he himself had given<sup>20</sup> him.

10 And he brought a 'trance'<sup>21</sup> over Adam.  
And I said to the savior (σωτήρ), "What is<sup>22</sup> the 'trance'?

12 And (εὖ) he said,  
"It is not as Moses<sup>23</sup> wrote and you heard.

14 For (ύπο) he said in<sup>24</sup> his first book,  
'He put him to sleep.'

16 but (όλλακ) <sup>25</sup> (it was) in his perception (αἰσθησίς).

- II 22.27 has the plural form **ΖΕΤΕ** (see also 30.9).
- IV 35.4 The stroke over Ζ is visible.

III 29,10-21

BG 59,4-16

χε<sup>11</sup>|κας| ἄνεγνοι  
 2 οἰγίτε ἄνεγνα<sup>12</sup>|εβολ|  
 τοτει<sup>13</sup> τέπινοια μπογοει<sup>14</sup>|in|  
 4 ἰασκεπαζε μμος ηζητ<sup>15</sup>  
 αγιω ση ογ<sup>16</sup>ογωψ αφρ σναψ ηντ<sup>17</sup>|c  
 6 εβολ ση πεψ<sup>18</sup>|βητ ηστηρ|. .  
 ετημει τε τεπινοια  
 8 ιεγατταζος τε  
 νερεπικακε διωκε<sup>19</sup>|μιπεσο|γοειν  
 10 ηπηταζε πογοειν<sup>20</sup>|ερατ<sup>21</sup>  
 αιφοεψ  
 12 εινε<sup>22</sup> ηταγναμι<sup>23</sup> ιεβολ ηζητ<sup>24</sup>  
 αγω αφειρε ηογανα<sup>25</sup>|πλασ|<sup>26</sup>|ισι|  
 14 ημορφη ηςημε

16  
 αγω<sup>27</sup>|αφιτογνοσ<sup>28</sup> ηπεφητο εβολ  
 18

χε ἄνεγνοι  
 2 αγω χε ἄνεγνα<sup>29</sup> ε<sup>30</sup>βολ  
 τοτε τεπεινοια μπογοειν  
 4 ασχοπε<sup>31</sup> ηζητ<sup>32</sup>  
 αγω<sup>33</sup> πεψογωψ αφρ σναψ ηντ<sup>34</sup>|c  
 6 εβολ ση τηντσηρ  
 ητος αε<sup>35</sup>τεπεινοια μπογοειν  
 8 εγ<sup>36</sup>ατταζος τε  
 επηκακε πητ<sup>37</sup>|ηνσως  
 10 ηπεφη ταζος  
 αφρ σναψ  
 12 ιεεινε<sup>38</sup> ητβομ εβολ ηζητ<sup>39</sup>  
 ιεειρε ηογηλασι<sup>40</sup> ηκεσοπ  
 14 ηη ημηρημη<sup>41</sup>|φη<sup>42</sup> ηςημε

16  
 αγω<sup>43</sup> αφιτογνοσ<sup>44</sup> ηπεφητο εβολ  
 18

so<sup>11</sup> [that] they may not understand (νοεῖν)  
 2 and may not (+οὐτε) see' (Isa 6:10).  
 12 Then (τότε) (the Reflection (έπινοια) of the light  
 4 ιδι hid (οκηάειν) herself in him (Adam).  
 And] in a<sup>14</sup> [desire he (the Chief Ruler) wanted to bring] her  
 6 out from his<sup>15</sup> {rib}.  
 Reflection (έπινοια) is that (sort of thing)  
 8 ιδι that [cannot] be grasped.  
 The darkness pursued (διώκειν) ιη[her] light  
 10 (but) it did not catch the light.  
 ιη[And] he wanted  
 12 to bring the power (δύναμις)<sup>19</sup> [out of] him.  
 And he made a new<sup>20</sup> [form (ἀνάπλασις)]  
 14 in the shape (μορφή) of a woman.

16  
 And<sup>21</sup> [he] raised her up before him,  
 18

that<sup>5</sup> they may not understand (νοεῖν)  
 2 and may not (+οὐτε) see' (Isa 6:10).  
 6 Then (τότε) the Reflection (έπινοια) of the light  
 4 ιδι hid herself in him (Adam).  
 And in<sup>8</sup> his desire, he (the Chief Ruler) wanted to bring her  
 6 ιη[out of the rib].  
 But (θέ) she,<sup>10</sup> the Reflection (έπινοια) of the light,  
 8 since she is something<sup>11</sup> that cannot be grasped,  
 although the darkness pursued<sup>12</sup> her,  
 10 it was not able to catch her.  
 He wanted  
 12 ιη[to bring the power out of him]  
 ιη[in order to make a form (πλάσις) once again,  
 14 ιη[in the shape of a woman.]

16  
 And<sup>16</sup> he raised <her> up before him,  
 18

\* III 29,12 Available space suggests a high stop after λ in the lacuna. • III 29,15 The trace before Ε could be Ο, Κ, Σ, or Ζ; corr. Μ<sup>1</sup> over ΑΝ (?) and Υ over Π.  
 \* III 29,16 or ιεγαττ<sup>13</sup>; Ε omitted due to haplography. • III 29,17 corr. Υ<sup>1</sup> over Η. • III 29,20 the lacuna is too wide for πλασικι. Trace of a letter before ΚΙΚ. Trace of a letter before ΚΙΚ suggests dittoigraphy ιηασικικι.  
 \* BG 59,12 ηαψ extends into margin; perhaps a correction. • BG 59,15 the original reading ΜΟΡΜΗ was miscorrected to ΜΟΡΜΗΦΗ.

II 22,27—23,2

- χεκαλας ἦνουτ̄ στην  
 2 ούτε ιχιῆνου<sup>23</sup>ναγ̄ εβολ̄  
 τότε τεπίνοια μπογοειν  
 4 ας<sup>24</sup>ωπ̄ ὑγιητ̄  
 αγω αφογωψε ἕδι πρωτάρχων αεινε μμοσ  
 6 εβολ̄ σῆμ πεφτήρ̄  
 γιτεπίνοια δε μπογοειν  
 8 ουαττερος τε  
 γεφητ̄ ὑσως ὕδι πκακε  
 10 μπητερος  
 αγω  
 12 γαφεινε εβολ̄ νογμερος ὕτε τεφδομ̄ ε<sup>25</sup>βολ̄ ὑγιητ̄  
 αγω αφταμιο ὑκεπλαςιс  
 14 γ<sup>26</sup>ν ογμορφη ὑσωμε  
 κατα πινε ὑτεπι<sup>27</sup>νοια  
 16 εταζουων<sup>28</sup> να<sup>29</sup> εβολ̄  
 18 αγω αφει<sup>30</sup>νε μπμεροс  
 ενταφχιτ<sup>31</sup> εβολ̄ σήν τδом<sup>32</sup> μπρωме

that they may not pay attention and may

2 not (οὐτε) <sup>28</sup> see' (Isa 6:10).

Then (τότε) the Reflection (έπινοια) of the light

4 <sup>29</sup> hid herself in him (Adam).And the Chief Ruler (πρωτάρχων) wanted <sup>30</sup> to bring her

6 out of his rib.

<sup>31</sup> But (δέ) the Reflection (έπινοια) of the light

8 cannot be grasped.

<sup>32</sup> Although darkness pursued her,

10 it did not catch her.

12 And <sup>33</sup> he brought a part (μέρος) of his power <sup>34</sup> out of him.

And he made another form (πλάσις)

14 <sup>35</sup> in the shape (μορφή) of a woman

according to (κατά) the likeness of Reflection (έπινοια)

16 <sup>36</sup> which had appeared to him.18 And he brought <sup>23</sup><sup>1</sup> the part (μέρος)which he had taken from the power <sup>2</sup> of the man<sup>1</sup> II 22,35 correction ε over ς or λ.

IV 35,6-21

- ιαεκιδαс ἦνεγ<sup>1</sup>τ̄ στην  
 2 ογιτε ννεγναιγ̄ εβολ̄  
 τότε τιεπίνοια μπογοειн  
 4 γα[ci]σ[ωπ̄ ὑγιητ̄  
 αγω αφιογ<sup>10</sup>ψειε [έδι πρωτάρχων  
 6 εειjnε<sup>11</sup> |  
 ...  
 8 ...  
 14 πικακε  
 10 μπεφταсос  
 αγω  
 12 γαεин[ε] ε[βολ̄ νογμεροс нт]ε τεφδом̄ ε[βολ̄] нгнит<sup>4</sup>  
 αγω αφтамио нк[е]<sup>12</sup>[πлас]ис  
 14 γ<sup>2</sup>н ογμорфи нс[г]им<sup>13</sup>  
 γ[а]к[а]т[а] п[и]н[е] нтеппин[о]иа  
 16 εтаз<sup>19</sup>οуψ[и]н[о]з на<sup>1</sup>ε εв[о]л̄  
 18 αγω αφеине γ<sup>20</sup>μпме[р]ос  
 εнта[ф]хит<sup>21</sup> εв[о]л̄ γ<sup>22</sup>н т[б]ом м[п]р[о]м[е]

III 29,21—30,11

BG 59,17—60,13

2 ΝΙΚΑ<sup>22</sup>ΤΑ ΟΕ ΣΙΝ ΝΤΑΨΧΟΟΣ ΝΟΙ ΜΩΨΗΣC<sup>23</sup> ΙΧΕ  
ΝΤΙΑΨΠ ΝΟΥΒΗΤ ΝΣΠΙΡ ΑΨΤΑ<sup>24</sup>(ΜΙΟ) ΝΟΥΣΩΜΕ  
4 ΑΨΚΩ ΜΜΟΣ ΖΑΤΗΨ  
30<sup>25</sup>ΝΤΕΥΝΟΥ  
6 ΑΨΗΦΕ ΕΒΟΛ ΣΗ ΠΤΓΣΕ ΜΠΜΟΥ  
  
8 ΑΤΕΠΙΝΟΙΑ ΒΩΛΠ ΕΒΟΛ  
ΜΠΩΒΣ ΣΙΣΗ ΠΕΨΗΤ  
10 ΝΤΕΥΝΟΥ ΑΨ' ΣΟΥΝ ΤΕΨΥΝΟΥΣΙΑ ΕΤΝΕ ΜΜΟΨ  
12 ΙΧΕ  
ΤΕΝΟΥ ΝΤΟ ΟΥΚΑΣ ΕΒΟΛ ΣΗ ΝΑΨΚΑΣ  
14 ΝΤΕΥΣΑΡΣ ΕΒΟΛ ΣΗ ΤΑΣΑΡΙ  
'ΕΤΒΕ ΠΑΙ ΕΡΕ ΠΡΩΜΕ ΚΩ ΜΠΕΨΕΙΨΩΤ'  
16 ΜΗ ΤΕΨΜΑΛΥ ΝΨΩΨ ΕΨΕΚΟΛΛΑ<sup>26</sup> ΥΨΗΟΨ ΕΤΕΨCΩΜΕ  
ΕΥΝΑΨΩΨΤE<sup>27</sup> ΝΤΙΕΣΝΑΥ ΝΟΥΣΑΡΣ ΝΟΥΨΤ  
18 (ΑΞΕ) ΝΤΑΛΗΙΟΥ ΜΠΨΥΝΖΥΓΟΣ ΝΤΙΜΑΛΥ

20

2 not<sup>22</sup> [as (κατά)] Moses said,  
23 'He took a rib and created<sup>24</sup> a woman (Gen 2,21c)  
4 and placed her beside him.'  
30<sup>1</sup> Immediately  
6 (Adam) became sober (νήψειν) from the drunkenness<sup>2</sup> of death.  
  
8 Reflection (έπίνοια) lifted  
3 the veil on his mind.  
10 Immediately he<sup>4</sup> recognized his fellow-essence (συνουσία) who is like  
12 him.  
5 'Indeed you are bone of my bones;  
14 and you are flesh (σάρξ) of my<sup>6</sup> flesh (σάρξ).'  
7 Therefore the man will leave [his father]  
16<sup>8</sup> and his mother and he will cleave (κολλᾶν)<sup>9</sup> to his wife,  
and they will<sup>10</sup> both become one flesh (σάρξ).  
18 [For]<sup>11</sup> the Mother's consort (σύνυγος) was sent forth

20

• III 29,22 corr. Υ over Ο. • III 30,6 There was probably a line filler in the lacuna. • III 30,11 Ν after Α<sup>2</sup> is puzzling.

2 ΙΨΑΤΑ ΘΕ ΆΝ ΝΤΑΜΨΨΗΣC<sup>17</sup> ΧΟΟΣ ΧΕ  
ΑΨΠ ΝΟΥΒΗΤΣΠΙΡ ΑΨΤΑΜΙΟ ΝΤΕΨΩΜΕ  
4 ΖΑΤΗΨ  
20<sup>28</sup>ΝΤΕΥΝΟΥ  
6 ΑΨΗΦΕ ΕΒΟΛ ΣΗ ΠΤΓΣΕ ΜΠΚΑΚΕ  
  
8 ΑΣΒΩΛΠ ΕΒΟΛ  
60<sup>19</sup>ΜΦΒΣ ΕΤΨΙΧΜ ΠΕΨΗΤ Ν<sup>20</sup> ΤΕΨΕΙΝΟΙΑ ΜΠΟΥΟΙΝ  
10 ΝΤΕΥΝΟΥ ΝΤΑΡΕΨΨΟΥΨ ΤΕΨΟΥΣΙΑ  
12 ΠΕΨΑΨ ΙΧΕ  
ΠΑΙ<sup>21</sup> ΤΕΝΟΥ ΟΥΚΑΣ ΠΕ ΕΒΟΛ ΣΗ ΝΑΨΚΑΣ  
14 ΣΨΩ ΟΥΚΑΡΣ ΕΒΟΛ ΣΗ ΤΑΣΑΡΙ  
ΕΤΒΕ ΠΑΙ ΠΡΩΜΕ ΝΑΚΨ ΝΨΩΨ ΜΠΕΨΕΙΨΩΤ  
16<sup>22</sup>ΜΗ ΤΕΨΜΑΛΥ ΝΨΤΟΒΨ Ε<sup>23</sup>ΤΕΨCΩΜΕ  
ΝΨΕΨΩΨΤE<sup>24</sup> ΝΤΙΕΣΝΑΥ ΕΨΑΡΣ ΝΟΥ<sup>25</sup>ΩΤ  
18 ΕΒΟΛ ΧΕ ΣΕΨΑΤΝΝΟΟΥ<sup>26</sup> ΕΒΟΛ<sup>27</sup> ΜΠΨΥΝΖΥΓΟΣ ΝΤΙΜΑΛΥ

20

2<sup>17</sup> not as (κατά) Moses<sup>18</sup> said,  
'He took a rib and<sup>19</sup> created the woman (Gen 2,21c)  
4<sup>20</sup> Immediately  
6 (Adam) became sober (νήψειν) from<sup>21</sup> the drunkenness of darkness.  
  
8 60<sup>1</sup> The Reflection (έπίνοια) of the light  
2<sup>2</sup> lifted the veil which lay over his mind.  
10<sup>3</sup> Immediately, when he recognized<sup>4</sup> his<sup>5</sup>  
12 he said,  
5 'This is indeed bone of my<sup>6</sup> bones  
14 and flesh (σάρξ) of<sup>7</sup> my flesh (σάρξ).'  
Therefore the man<sup>8</sup> will leave his father  
16<sup>9</sup> and his mother and he will cleave to<sup>10</sup> his wife  
and they will<sup>11</sup> both become one flesh (σάρξ).  
18<sup>12</sup> For<sup>13</sup> the Mother's consort (σύνυγος) will be sent forth

20

II 23,2-18

2 ραὶ 2ῆ πλάσμα ὑπόντας ζίμε  
 2 ἀγώ κατὰ θεὸν εἰπαὶ χροὸς ἕδι μωύσης ἡ οὐκέτι  
 4 ἀγώ αἰφναὶ εἰπόμενος 2αὐτῷ  
 2ῆ τούνοι αἱ εἰπήματα  
 6 ασογώνῳ εἴβολ ἕδι τεπίνοια ἔνογειν  
 8 εασβωλπ' εἴβολ  
 ἄπικαλγύμμα ετῆραι 2ιχῆ πεφηντό  
 10 ἀγώ αἰφνηφε εβολ 2ῆ πτήσει 2πικάκε  
 ἀγώ αἰφνηγε τεφεινε  
 12 ἀγώ πεχαὶ οὐκέτι  
 "παῖ τενοὶ ογκας εβολ 2ῆ νακας πε  
 14 ἀγώ ογαρξ' εβολ 2ῆ τασαρ τε  
 ετβε παῖ 12πρωμε νακω ἔνωαρ' 2πεφειωτ  
 16 2ῆ τεφ' 12μαλαγ ἀγώ 2ῆροδ' ατεφζίμε  
 ἀγώ 2ῆσε 12ψωπε 2ῆρεναγ εγαρξ' ογωτ  
 18 οὐκέτι 2ῆτηνου γαρ ναὶ 2ῆρεψωρ 2ῆσωτρ  
 ἀγώ φνακω ἔνωαρ 2ῆρεψειωτ 2ῆ ταμαλαγ  
 20 12γαρ 2ῆροδ' ατεφζίμε ἀγώ 2ῆσεψωπε 122ῆρεναγ

IV 35,21—36,11

2 ηραὶ 2ῆ πλάσμα ὑπόντας ζίμε  
 2 ἀγώ 2ῆ κατὰ θεὸν εἰπαὶ χροὸς ἕδι μωύσης οὐκέτι  
 4 2αὐτῷ αἰφναὶ εἰπόμενος 2ατη  
 2ῆ τειγνοι αἱ εἰπήματα  
 6 2ατη 2ῆ 2ογνων 2εβολ ἕδι τεπίνοια 2ενογοειν  
 8 εασβωλπ' εβολ  
 2ῆ 2πικαλγύμμα ετῆραι 2ιχῆ 2πεφηντό  
 10 ἀγώ αἰφνηφε 1εβολ 2εμ πτήσει 2πικάκε  
 36 ἀγώ αἰφνηγε τεφεινε  
 12 ἀγώ πεχαὶ οὐκέτι  
 παῖ τενοὶ ογκας πε εβολ 2ῆ νακας  
 14 ἀγώ ογαρξ' εβολ 2ῆ τασαρξ'  
 ετβε παῖ 12πρωμε νακω νεωιρ' 2πεφειωτ  
 16 2ῆ τεφμαλαγ ἀγώ 2ῆροδ' οὐκέτι  
 2ῆσεψωπε 2ῆρεναγ εγαρξ' 12ηνουωτ  
 18 12χε 2ῆτηνου γαρ ναὶ 2ῆρεψωρ 2ῆσωτρ  
 ἀγώ φνακω 122ῆρεψειωτ 2ῆ ταμαλαγ  
 20 ...

into the female form (πλάσμα),

2 <sup>3</sup> and not as (κατά) Moses said,  
<sup>4</sup> 'his rib' (Gen 2,21c).

4 And he (Adam) saw the woman beside <sup>5</sup> him.  
 And (δέ) in that moment

6 <sup>6</sup> luminous Reflection (έπίνοια) appeared,  
 8 and she

lifted <sup>7</sup> the veil (κάλυμμα) which lay over his mind.

10 <sup>8</sup> And he became sober (νήφειν) from the drunkenness of darkness.  
<sup>9</sup> And he recognized his counter-image.

12 and he said,  
<sup>10</sup> 'This is indeed bone of my bones

14 <sup>11</sup> and flesh (σάρξ) of my flesh (σάρξ).'  
 Therefore <sup>12</sup> the man will leave his father

16 and his <sup>13</sup> mother and he will cleave to his wife  
 and they will <sup>14</sup> both become one flesh (σάρξ).

18 For (γάρ) <sup>15</sup> his consort will be sent to him,  
<sup>16</sup> and he will leave his father and his mother.

20

• II 23,3 q was written above Y. • II 23,9 reads "his image." • II 23,17-20 dittoigraphy due to homoioteleuton.

• IV 36,3 transposition of πτε (see also 5,26 and 12,24f.). • IV 36,4 omits τε. • IV 35,6 The stroke on Ν<sup>2</sup> is visible. • IV 35,29 The stroke over ΤΝ is visible.

2  
4      <sup>12</sup>**εταχο ερατο ννεσγυτερημα**  
6      <sup>13</sup>**ετβε παι αλαμη ιεφμοιγτε ερος] 14 ρε**  
       **τμιαγ ννετον2**  
8      **εβολ 2ιτη τμντι<sup>15</sup>χοεις μπιχιε**  
       **μη πουωνη εβολ] 16μπιοουν**  
10     **ητασταιμοι εροοι] 17ηοι τεπινοια**  
12     **2ιτη πψηηη ηεε] 18ηογαετοс**  
14  
16 **ακτογνογεια(του εβολ] 19εογωμ 2η πιλοοун**  
18 **ειγναρ με<sup>20</sup>εγε μπεγπληρωμα**  
       **χιε νεογη] 21πτωμα μπεснай 2н ογмн(татко)<sup>22</sup>оуи**  
20

2  
4  
6      <sup>12</sup> to rectify her deficiencies (υστέρημα).  
7      <sup>13</sup> Therefore [Adam gave her the name]  
       <sup>14</sup> 'the [Mother of all the living.'  
8      **[By the] 15 sovereignty from [on high**  
       **and the revelation] 16 of knowledge**  
10     **17 Reflection (έπινοια) [taught them].**  
12     **From the tree, [in the form] 18 of an eagle (άετός).**  
14  
16 **she taught [them] 19 to eat of knowledge,**  
18 **[so that they might] 20 remember their perfection (πλήρωμα),**  
       **[for] 21 both [had (undergone)] the fall (πτώμα) in [ignorance].**  
20

\* III 31,17 corr. ~~XX~~ over erasure. • III 30,20 or [ε ΝΕΥΝ].

2      *For parallel to 3-5 see 82,10-12.*  
4      <sup>14</sup>**ηсетахос εратс**  
6      **εтвє 15пай алам т ринс ρε**  
       **тм21ау нненом2 тироу**  
8      **εбовл 17гитн тауθентия мпажисе**  
       **18мн πουωнη εбовл**  
10     **19тепеи<sup>19</sup>ноиа тсавоц εпкооун**  
12     **ε61<sup>1</sup>вовл 2ιтη πψиηη мпес<sup>20</sup>мот нογае<sup>21</sup>тос**  
14  
16 **16 αктоу<sup>19</sup>ноуеиатq εбовл εоуωм 24μпкооун**  
18 **18 ρе εефр 21μпефжшк**  
       **хе неоуη п<sup>6</sup>твма мпснай нтє тмн<sup>7</sup>зткооун**  
20

2      *For parallel to 3-5 see 82,10-12.*  
4      <sup>14</sup> and she will be rectified.  
6      <sup>15</sup> Therefore <sup>13</sup> Adam gave her the name  
       'the <sup>16</sup>Mother of all the living.'  
8      <sup>17</sup> By the sovereignty (αιθεντία) from on high  
       <sup>18</sup> and the revelation,  
10     <sup>19</sup> Reflection (έπινοια) taught him about knowledge.  
12     <sup>61</sup> From the tree, in the <sup>2</sup> form of an eagle (άετός).  
14  
16 **16 she <sup>3</sup> taught him to eat of <sup>4</sup> knowledge,**  
18 **18 so that he might remember <sup>5</sup> his perfection,**  
       **for <sup>6</sup> both had (undergone) the fall (πτώμα) of <sup>7</sup> ignorance.**  
20

II 23,18-33

IV ...36,14—37,1

εγκαρχ' οὐχτ' χει σενατῆνο<sup>19</sup>ού γαρ ναὶ ἀπεφυεῖ  
 2 ὥστε τὸν αὐτὸν φακὸν <sup>20</sup>ἀνέσωσε μπεφειώτην τῷμασθι  
 τῆν πόνησην <sup>21</sup>αὲ τοφία  
 4 ταὶ εταχεὶς εργαὶ γῆν οὔμην<sup>22</sup> ἄκακος  
 χεκαλας εενασωχε μπεσωτα  
 6 ἔτεβε παὶ αγμούτε ερος χει ζωή  
 ετε ταὶ <sup>24</sup>τε τημάχη θνετον<sup>2</sup>  
 8 εβολ շին տերոνοια <sup>25</sup>նտայթենտեια նտպε

10 αγω εβολ շիտօտէ  
 ացչի լուս նտնասից նտելեօս  
 12 ձիօյանզ <sup>27</sup>առօք ևボլ  
 միկմատ նոյածոս շիշն <sup>28</sup>պային միկսուն  
 14 ետե τաὶ տե տերոնուա <sup>29</sup>ևボլ շի տերոնուա  
 նոյօւն էտթ<sup>30</sup>ինի  
 16 չեկալս ընատցեայ  
 աց նտատու<sup>31</sup>նոսու ևボլ շմ պայկ միկչինհե  
 18  
 նեց<sup>32</sup>այօսու գար միկնայ շն օյշէ  
 20 աց այմ<sup>33</sup>ին ապոյկակ աշի

2 ...  
 4 ...  
 14 չելկալս ընատցե միկչիւտա  
 6 <sup>15</sup>ետե լուս այմուտε εրոս չե լուս  
 [ետե τաὶ տե տηմաչայ ն]<sup>17</sup>նետօնչ  
 8 ևボլ շին տերոնուա <sup>18</sup>[ն]դայթենտեա նտպե  
 աց ի[տերոնուա տերաչօյանի] նաὶ <sup>20</sup>ևボլ  
 10 աց ևボլ շիտօտէ  
 27 ացի լուս նտնասից նտիւլիօս  
 12 <sup>22</sup>ձիօյանզ առօք ևボլ  
 միկմոտ <sup>23</sup>նոյածոս շիշն պային մ<sup>24</sup>իկսօլին  
 14 ետե τաὶ տե տյեպ<sup>25</sup>նուա ևボլ շն տերոնուա  
 ն<sup>26</sup>ոյօւն էտթինհոյ  
 16 չեկալս <sup>27</sup>ընատցախօս  
 աց նտատու<sup>28</sup>նոսու ևボլ շմ պայկ միկի<sup>29</sup>ինհե  
 18  
 [նեցայօսու գար միկնայ <sup>10</sup><շ>ն օյշէ  
 20 աց այմե ըլուց<sup>37</sup>կակ աշիոյ

2

<sup>20</sup> And (δέ) our sister <sup>21</sup> Sophia (σοφία)

4 (is) she who came down in innocence (άκακος)

<sup>22</sup> in order to rectify her deficiency.6 <sup>23</sup> Therefore she was called 'Life' (ζωή) (Gen 3,21 LXX),  
 which is <sup>24</sup> 'the Mother of the living.'8 by the Providence (πρόνοια)<sup>25</sup> of the sovereignty (αὐθεντία) of heaven,  
 {IV 36,18-20: and [(by) Reflection who appeared] to him.]

10 And through her

<sup>26</sup> they have tasted perfect (τέλειος) knowledge (γνῶσις).

12 I appeared

<sup>27</sup> in the form of an eagle (άετός) on <sup>28</sup> the tree of knowledge,14 which is the Reflection (ἐπίνοια) <sup>29</sup> from the Providence (πρόνοια)  
 of pure light,16 <sup>30</sup> that I might teach them  
 and awaken <sup>31</sup> them out of the depth of sleep.

18

For (γάρ) they <sup>32</sup> were both in a fallen state20 and they <sup>33</sup> recognized their nakedness.

III 30.22—31.9

BG 61.7-62.8

- 2 αφειμε δε ήδι ιαλταβωιθ  
4 χει τηγασωο εβολ μμοφ αφισογωρου
- 6 ηγοο αφπροσπογει ητεσιχιμε  
χει ερεπογοουτ ναρ χοεις ειροκ  
8 ενφισογη αη μπμυстηριон  
ητιαφωι31πε χμ πψαχνε μπсангре εтога<sup>12</sup>  
10 ηтоуу дe агър зоте есаюац  
еоу'юнq ηтевмнтацкоуын  
12 ενεφагре'юс  
аյш афсите ммоуо εвoл мп'пaрaдiсoс  
14 аq† շiաшoу նոյкаке 'նiаке  
тоте афнай εтпaрoенoс  
16 'есaюe εratc εадам
- 18 αiзaлaбaвaвe 'мoуg мmнtатcoуn  
20 аyш neqoу'iеw тoүneс oуcpeрma εвoл ңiкнtс
- 2 <sup>22</sup> Now, Ialtabaoth noticed  
4 [that] <sup>23</sup> they withdrew from him [and he cursed them].
- 6 <sup>24</sup> In addition, he added (πρoπoιeίn) about the [woman,]  
<sup>25</sup> 'Your husband will rule over you' (Gen 3,17),  
8 [for he (Yaldabaoth) does] <sup>26</sup> not know the mystery (μυстiрioн)  
which [came to pass] <sup>31</sup> through the holy decree from on high.  
10 <sup>2</sup> And (**δέ**) they were afraid to curse him  
and to reveal <sup>3</sup> his ignorance  
12 to his angels (άγγeиoс).  
<sup>4</sup> And he threw them out of <sup>5</sup> paradise  
14 and clothed them in gloomy <sup>6</sup> darkness.  
Then (τόte) he saw the virgin (πáрthеиoс)  
16 <sup>7</sup> standing by Adam.
- 18 Yaldabaoth <sup>8</sup> was full of ignorance  
20 and he wanted <sup>9</sup> to raise up a seed (σπéрma) from her.
- 2 αφειμe нoи iялaбaвaвe  
4 χe аyшнtоу ңiкnboл mmoф aфcaзoу <sup>10</sup>mmoу
- 6 ηгoго дe eупrос<sup>11</sup>пoieи nteсzимe  
eтpeфo<sup>12</sup>oуt p χoеis eрос  
8 eнfco<sup>13</sup>oуn aη mpmysthriон  
n'itaqшapie εвoл շm p<sup>15</sup>шoуnе mpxiсe εtouyab  
10 'nтоуу дe аgъr зotе eсаюoу m<sup>17</sup>moq  
aгш eouynq εвoл n<sup>18</sup>tecmntatcoуn  
12 aнеq<sup>19</sup>аггeлoс tирoу  
noyжe мb2<sup>20</sup>|mo|oу εвoл շm ppaрадiсoс  
14 aq† շiաшoу nTkrmнtнc նiаке  
тоте афнай εтпaр<sup>21</sup>oенoс  
16 eтaшeрaтc εадam 'nbi iялaбaвaвe
- 18 афmoуg мmнtаtеhnt  
20 eqoγaω εtouy'neс oуcpeрma εвoл ңiкn'tc
- 2 <sup>8</sup> Yaldabaoth noticed  
4 that they withdrew <sup>9</sup> from him and cursed <sup>10</sup> them.
- 6 And (**δέ**), in addition, he <sup>11</sup> adds (πrоpоiеiн) about the woman  
that the <sup>12</sup> husband is to rule over her (Gen 3,17),  
8 for he (Yaldabaoth) does not <sup>13</sup> know the mystery (μyстiрioн)  
which <sup>14</sup> came to pass through the <sup>15</sup> holy decree from on high.  
10 <sup>16</sup> And (**δέ**) they were afraid to curse <sup>17</sup> him  
and to reveal <sup>18</sup> his ignorance.  
12 All his <sup>19</sup> angels (άgγeиoс)  
cast <sup>62<sup>1</sup></sup> [them] out of paradise (πaрaдeиoс).  
14 <sup>2</sup> He clothed him (Adam) in gloomy darkness.  
<sup>3</sup> Then (τόte) Yaldabaoth saw the <sup>4</sup> virgin (πáрthеиoс)  
16 who stood by Adam.
- 18 <sup>5</sup> He was full full of <sup>6</sup> ignorance  
20 so that he wanted to <sup>7</sup> raise up a seed (σpéрma) from her.

• III 30.23 or [coy2ωρoу]. • III 31.10 haplography. • III 30.22 corr. 4 over 8 (the scribe began to write εвoл).

II 23,33—24,13

ασούων<sup>2</sup> οὐαὶ εβολ<sup>3</sup> ἦντι τεπίνοια εσο ἑνόδειν  
 2 εστογνούς<sup>4</sup> μπογμεέγε εεραι<sup>5</sup>  
 ὑπαρεψήμε δε ἦν<sup>6</sup> εἰσαλλαβάωθ  
 4 χε αγεζωού εβολ ἡμορ<sup>7</sup> αφαγωγωρ<sup>8</sup> μπεψκα<sup>9</sup>  
 αφόν τεζιμε εε<sup>24</sup> εσσοτε<sup>10</sup> ἡμοσ<sup>11</sup> μπεζοούτ<sup>12</sup>  
 6  
 νεφο ὑχοεις<sup>13</sup> ερος πε  
 8 εηφαούν αν<sup>14</sup> μπιμυστηριον  
 εινταζψωπε εβολ շմ<sup>15</sup> πιψονε ετογ<sup>16</sup> εαβ  
 10 ἕντοου δε αγήρ<sup>17</sup> շնωշε αχπιο<sup>18</sup>  
 αγ<sup>19</sup> ω αφ'αγων<sup>20</sup> εβολ ἦνεψ<sup>21</sup> αγρελοс  
 12 ἕντεψ<sup>22</sup> μητατσοοүн тет<sup>23</sup> ψооп<sup>24</sup> շրαι<sup>25</sup> նշիտ<sup>26</sup>  
 αγ<sup>27</sup> ω αզноչու εβολ շմ<sup>28</sup> ππарадеисօс  
 14 շաω<sup>29</sup> ագ<sup>30</sup> շիօյս<sup>31</sup> նոյկմիմ<sup>32</sup> նկա<sup>33</sup>  
 շաω<sup>34</sup> ագ<sup>35</sup> նայ<sup>36</sup> նօι πրωտարխων εտπարթենօс  
 16 εտ<sup>37</sup> շը εրատ<sup>38</sup> մն աձամ<sup>39</sup>  
 շաω<sup>40</sup> χε ασούων<sup>41</sup> εβολ ն<sup>42</sup> նշիտ<sup>43</sup>  
 18 նօι τεπίνοια նոյօδειν նուն<sup>44</sup>  
 ն<sup>45</sup> ացամոյ<sup>46</sup> նօι εισαլλաբա<sup>47</sup> նոյմն<sup>48</sup> ատ<sup>49</sup> սօուն  
 20

Reflection (έπίνοια)<sup>34</sup> appeared to them as a light2 and she awakened<sup>35</sup> their thinking.And (βέ) when <Y>aldabaoth<sup>36</sup> noticed4 that they withdrew from him, <sup>37</sup> he cursed his earth.He found the woman as she was 24<sup>1</sup> preparing herself for her husband.

6

He was Lord<sup>2</sup> over her

8 though he did not know the mystery (μυστήριον)

3 which had come to pass through the holy decree.

10 <sup>4</sup> And (δέ) they were afraid to blame him.And<sup>5</sup> he showed his angels (ἄγγελος)12 his<sup>6</sup> ignorance which is in him.And<sup>7</sup> he cast them out of paradise (παράδεισος)14 and<sup>8</sup> he clothed them in gloomy darkness.And the<sup>9</sup> Chief Ruler (πρωτάρχων) saw the virgin (πάρθενος)16 who stood<sup>10</sup> by Adam,

and that

18 the luminous<sup>11</sup> Reflection (έπίνοια) of life had appeared in her.

12 And &lt;Y&gt;aldabaoth was full of ignorance.

20

<sup>1</sup> II 23,36 prob. haplography; the name ελθαβωθ is attested (Preisendanz, PGM IV,14), as are a number of theophoric names beginning with ελθ- and ελτ-.<sup>2</sup> II 24,12 prob. haplography.<sup>3</sup> IV 37,15 The stroke combined the preposition շմ and the article ու into one syllable (cf. 47,1).

IV 37,1-23

ασούωն<sup>2</sup> οὐαὶ εβολ<sup>3</sup> նօι τεπինուա εսε նոյօն<sup>4</sup> εин  
 2 εստօյնիօс մπոյմեեցε 'εշրαι<sup>5</sup>  
 [ն]իթըքվեմէ ձե նօր<sup>6</sup> թալթաբաթ<sup>7</sup> աթ  
 4 χει<sup>8</sup> այշա[շ]աու εβոլ հմօք<sup>9</sup> ա[վ]շօյ[շ]ար [մ]իպեվկա<sup>10</sup>  
 'ավօն τէ[շ]ւմէ էսսօվտէ հմօս<sup>11</sup> իմպէ[շ]օուտ<sup>12</sup>  
 6  
 νεփօ նչօեիс εրօс ՊԵ  
 8 Եպ[շ]օօւն ՁՆ ՄՊՄՍ[Շ]ԹԻՐ<sup>13</sup> ՕՆ  
 Ե[ն]ՏԱԶՎՎՈՒՊԵ ԵԲՈԼ ՇՄ Պ[Ա]ՅՈՒ<sup>14</sup> Ձ[Ն]Ե [Է]ՏՈՎԱԱՑ  
 10 ՆԴՈՒՅ ՁԵ ԱՂՐ<sup>15</sup> ՇՈՒՏԵ ԵՎՊԻՕԾ  
 աշա ազօյան<sup>16</sup> ԵԲ[Օ]Ը ԻՆՆԵՎՃՐԳՐԵԼՈԾ  
 12 ՆԴԵՎՄՆԴՏԱ<sup>17</sup> ՀՕԸՆ ՏԵՇՎՈՈՊ ՆՇՐԺԱ<sup>18</sup> ՆՇԻՏ<sup>19</sup>  
 15 աշա ազնօչօւ ԵԲՈԼ ՇՄՌՌՊԱՐ<sup>20</sup> Ա[Վ]Ե[Ս]Ի[Օ]Ծ  
 14 Իշա ագ<sup>21</sup> շիօյ[շ] նօյ<sup>22</sup> ԿՄԻՄԵ Ն[Կ]Ա[Կ]  
 23 աշա ազին<sup>23</sup> Ե[Վ] ԻՆ Պ[Ր]ՈՎՏԱՐԽՎՈՒ ԷՏՊԱՐԹԵՆՈԾ  
 16 ԻՇՏԱ[Չ]ԵՐԱՏԸ ՄՆ ԱՃԱՄ  
 աշա չի աչօյան<sup>24</sup> ԵԲՈԼ ՆՇԻՏ<sup>25</sup>  
 18 Նօι ՏԻԵ<sup>26</sup> ՊԻՆՈՒԱ ՆՈՅ[Ի]ՕԵՒՄ ԻՆՈՒՆ<sup>27</sup>  
 աշա ակմ[օ]ւ նօի յալ[տ]աբա<sup>28</sup> աթ ն<sup>29</sup> օյմն[տատ]ջօօլին<sup>30</sup>  
 20

2

- 4 <sup>10</sup>[αγω] αφχωσ̄μ 'μ'μος  
αφχπο  
6 Μπε<sup>11</sup>[ζούειτ] ήνηρε: ρομοιως πιμε<sup>12</sup>[cna]γ  
8 ει[αογά] πι<sup>13</sup>α ναρξ:  
μην ελω<sup>14</sup>ειμ πι<sup>13</sup>α [ιε]μου  
10 ογα μεν ογδικαι<sup>14</sup>ος πε:  
πκεογα δε ογδικος πε  
12 ει<sup>15</sup>λωειμ πε πδικαιος  
ειδογα πε πα<sup>16</sup>δικος  
14 πδικαιος μεν  
αγαποκαθισ<sup>17</sup>[τα] μηιος εσραι εχ<sup>18</sup>μ πεκρωμ:  
16 μην <sup>19</sup>πεπη<sup>13</sup>  
πδικος δε  
18 εχ<sup>18</sup>μ πκα<sup>2</sup>  
μην <sup>19</sup>πιμοοιγ  
20 ηαι νε εψαγμουτε εροογ

2

- 4 αφχωσ̄μες  
αφχπο  
6 Μπ<sup>10</sup>πωρπ ήνηρε ρομοιως <sup>10</sup>πιμε<sup>12</sup>cnαγ  
8 ιαγε φο ναρα<sup>2</sup>  
''αγω ελωειμ φο ννεμογ  
10 <sup>12</sup>ογα μεν ογδικαιος πε  
πκε<sup>13</sup>ογα δε ογδικος πε  
12 ελωειμ <sup>14</sup>πε πδικαιος  
ιαγε πε πα<sup>15</sup>δικος  
14 πδικαιος μεν  
αφ<sup>16</sup>καλα<sup>2</sup> γιχ<sup>18</sup>μ πκω<sup>2</sup>  
16 μην πε<sup>17</sup>πη<sup>2</sup>  
πδικος δε  
18 αφκαλα<sup>2</sup> γιχ<sup>18</sup>μ πμοογ  
μην πκα<sup>2</sup>  
20 ηαι νε ετε ψαγμοутε εροογ

2

- 4 <sup>10</sup> [And] he defiled her  
and begot  
6 the <sup>11</sup> [first] child and similarly (όμοιως) the <sup>12</sup> [second:]  
8 Yavai, the bear (ἀρκος)-face,  
and Eloim, <sup>13</sup> [the cat-face].  
10 The one (+μέν) is righteous (δίκαιος),  
but (δέ) [the other one] is unrighteous (ἀδίκος).  
12 <sup>15</sup> [Eloim] is the righteous (δίκαιος) one,  
Yavai is the <sup>16</sup> [unrighteous one (ἀδίκος).]  
14 The righteous (δίκαιος) one (+μέν)  
he set (ἀποκαθιστάναι) <sup>17</sup> over fire  
16 and <sup>18</sup> [spirit (πνεῦμα),]  
and (δέ) the unrighteous (ἀδίκος) one  
18 over earth  
and <sup>19</sup> [water.]  
20 These are called

2

- 4 <sup>8</sup> He defiled her  
and begot  
6 <sup>9</sup> the first child and similarly (όμοιώς) <sup>10</sup> the second:  
8 Yave, the bear (ἀρκος)-face,  
<sup>11</sup> and Eloim, the cat-face.  
10 <sup>12</sup> The one (+μέν) is righteous (δίκαιος),  
but (δέ) the other <sup>13</sup> one is unrighteous (ἀδίκος).  
12 Eloim <sup>14</sup> is the righteous (δίκαιος) one,  
Yave is the <sup>15</sup> unrighteous one (ἀδίκος).  
14 The righteous (δίκαιος) one (+μέν)  
he <sup>16</sup> set over fire  
16 and <sup>17</sup> spirit (πνεῦμα),  
and (δέ) the unrighteous (ἀδίκος) one  
18 he set <sup>18</sup> over water  
and earth.  
20 <sup>19</sup> These are called

II 24.13-24

IV 37.23—38.10

2 ΝΤΑΡΕΣΕΙΜΕ ΔΕ ΉΒΙ ΤΠΡΟΝΟΙΑ <sup>14</sup>"ΜΠΤΗΡΨ"  
2 ΑΣΤΝΝΟΟΥ ΗΝΖΟΞΕΙΝΕ  
  αγω άγτωρπ' <sup>15</sup>"ΉζωΗ ΕΒΩΛ ΖΗ ΕΥΖΑ  
4 αγω άψχωμε ήμος <sup>16</sup>"ΉΒΙ ΠΡΩΤΑΡΧΩΝ  
  αγω άψχπο ΕΒΩΛ ΗΖΗΤΣ <sup>17</sup>"ΉΝΨΗΡΕ ΣΝΑΥ  
6 πψωρπ' αγω                          ΠΜΕΣΝΑΥ·  
  "ΕΛΩΙΜ ΜΗ ΙΑΥΕ  
8 ΕΛΩΙΜ <Μ>ΕΝ ΟΥΖΟ ΉΑΡΚΟΣ <sup>18</sup>ΠΕ  
  ΙΑΥΕ ΔΕ ΟΥΖΟ ΉΕΜΟΥ ΠΕ  
10 ΠΟΥΑ ΜΕΝ <sup>19</sup>ΟΥΔΙΚΑΙΟΣ ΠΕ  
  ΠΟΥΑ ΔΕ ΟΥΔΑΙΚΟΣ ΠΕ  
12  
  
14 ΙΑ<sup>20</sup>ΕΥΜΕΝ  
  άχραποκαθιστά ήμοφ εσραι <sup>21</sup>ΕΧΗΜ ΠΚΩΣΤ  
16                          ΜΗ ΠΤΗΥ  
  ΕΛΩΙΜ ΔΕ  
18                          άχραπο<sup>22</sup>καθιστά ήμοφ εσραι ΕΧΗΜ ΠΜΟΟΥ·  
  ΜΗ <sup>23</sup>ΠΚΑΣ  
20 ΝΑΙ ΔΕ ΑΣΜΟΥΤΕ ΕΡΟΟΥ

Νήταρες οι είμε διε νοί τη προνοία μη<sup>15</sup> πτητηρά

2 ασχύλους ή<sup>16</sup> οι είνε  
      <sup>16</sup> αγτωίρπη η<sup>17</sup> ψη ειβολ ζη έγα<sup>18</sup>

4 η<sup>19</sup> γω αφίχωσμι μημοίς ή<sup>20</sup> ιπρωταρίχων  
    [αγω αφίχτο ε<sup>21</sup> βολ η<sup>22</sup> ήτης η<sup>23</sup> ψηρέ ι<sup>24</sup> ηγ·

6 ιπ<sup>25</sup> πωιόρτη γω<sup>26</sup> πμιε<sup>27</sup> σηνα<sup>28</sup>  
      38 έλωθι μη<sup>29</sup> ι<sup>30</sup> γε·

8 έλωθι μην ου<sup>31</sup> ζη πάρκος πε·  
    ι<sup>32</sup> γε δε ου<sup>33</sup> ζημού πε·

10 πογά μην ογδικαίος πε·  
    πογά δε ογδικίος πε·

12 ι<sup>34</sup> γε<sup>35</sup> μην ογδικαίος πε·  
    [ε<sup>36</sup> λωθι δε ογδικός πιε·

14 ι<sup>37</sup> γε μεν]  
      αφράποκα<sup>38</sup> θιστα μημοίη εσριαί εχμη πκωζ<sup>39</sup>

16 μη<sup>40</sup> πτην<sup>41</sup>  
    [ελωθι δε

18 αφράποκα<sup>42</sup> θιστα μημοίη εσριαί εχμη πμοοιγ<sup>43</sup>

μη<sup>44</sup> ππκα<sup>45</sup>

20 ηαι δε ζημούτε ειρού<sup>46</sup>

<sup>13</sup> And (δέ) when the Providence (*προόντα*) of the All <sup>14</sup> noticed (it),

<sup>•</sup> II 24.18 haplography • II 24.19 The scribe mistakenly took  $\Delta\epsilon$  to be part of the proper name. • II 24.19 c crossed out after  $\pi\epsilon^1$ .

- II 24.21 The scribe mistakenly took MEN to be part of the proper name.

• IV 37.25 appears to have the synonym ΣΩΟΥ- • IV 37.26 omitted ΣΥΩ due to homoioteleuton. • IV 38.9 The stroke over Μ<sup>2</sup> is visible.

- IV 38,9 homoioteleuton (from εροό� to εροόγ).

SYNOPSIS 65

## THE APOCRYPHON OF JOHN

III 31,20—32,8

BG 62,20—63,14

- 2 οὐχινήνεα τηρού χε  
ἀβελ μή καὶ εἰνι

4 φωσφαι εποογ ήζοου·  
6 απτγ<sup>21</sup>ινογιαςμος δω εψηη  
εβολ 21<sup>1</sup>τιοοτφι μπεζογειτ ήπαρχων  
8 αγω<sup>21</sup>αψχοι ερφαι εαδαμ  
ηνογπορα ηπι32<sup>1</sup>θυμια  
10 ζωστε εβολ ζιτοοτφ ήτογ<sup>21</sup>αια  
ηςεχπο μπεγεινε

12 εβολ ζιτο<sup>21</sup>οτφ μπεγαντιμιμον μηπνα  
14 ήπαρχων μπεснай  
αγαποκαθειστα μ' μοοу εχн ζεпархн  
16 ζωστε θεαρ<sup>21</sup>χει εχн πεспилязин  
αψкоγη τεφ' αномия μμιн μмоц

18 αψкто

20

N<sup>o</sup> CHE

- 2 Abel and Cain  
20 [among] all generations ( $\gamma\epsilon\nu\epsilon\acute{\alpha}$ ) of men.

4  
21 Up to the present day.

6 22 [sexual intercourse ( $\sigma u\nu o u s i a s m \acute{o}s$ )] continued and persisted  
23 [due to] the Chief Ruler ( $\acute{a}r\chi\omega\nu$ ).

8 And in Adam 24 he planted  
sexual ( $\sigma t o p \acute{a}$ ) desire ( $\acute{e}p i \theta v \mu i \acute{a}$ )

10 32<sup>1</sup> so that ( $\acute{w}\sigma t \epsilon$ ) through this essence ( $o u \acute{s} i \acute{a}$ )  
2 they gave birth to their copy

12 by means 3 of their counterfeit ( $\acute{a}i \tau i \mu i m o v$ ) spirit ( $\pi n e \acute{n} m a$ ).  
14 4 The two rulers  
he set ( $\acute{a}p o k a \theta i s t \acute{a} n a v i$ )<sup>5</sup> over principalities ( $\acute{a}p \chi \acute{t} i$ )  
16 so that ( $\acute{w}\sigma t \epsilon$ ) they might<sup>6</sup> rule ( $\acute{a}p \chi \acute{e} i v$ ) over the tomb ( $\sigma t \acute{p} \acute{l} a i o v$ ).  
He (Adam) knew his own<sup>7</sup> lawlessness ( $\acute{a}n o m i \acute{a}$ )

18 and he begot  
20

8 Seth

8 Seite



<sup>•</sup> BG 63,2-3 ΕΓΜΗΝ or something similar appears to be missing. <sup>•</sup> BG 63,3 ΠΤΥΝΟΥΣΙΑ masculine article probably due to Greek συνουσιασμός, see III 31,2 lf.

II 24,24—25,1

ῆνηρπαν<sup>25</sup> χε

- 2 καὶν ἀγὼ ἀβελ  
 4 εφναγ ἀτεψπανογρ<sup>26</sup>για  
 ψαχογν δε ἀποο γ ηζοοу  
 6 ασδω ῆ<sup>27</sup>δι τ<sup>28</sup>γνογсia  
 εβολ շitн πρωταρχωн  
 8 ἀγὼ αψкω հօցտորա հեպιθүմиа  
 շրա<sup>29</sup> շn տաձամ  
 10 ակտօնուց δε ևボլ շitн<sup>30</sup> տ<sup>31</sup>ցնոցиа  
 մ<sup>32</sup>պչո մ<sup>33</sup>պեине ն<sup>34</sup>նչամа  
 12 ἀγὼ αψխրհгei ն<sup>35</sup>ա  
 ևボл շm պ<sup>36</sup>գում<sup>37</sup> էտպ<sup>38</sup>բիւմ<sup>39</sup>եմ<sup>40</sup>  
 14 ուարխωն δε ս<sup>41</sup>նաу  
 ավրա<sup>42</sup>կաթիտա մ<sup>43</sup>մօոу եշրա<sup>44</sup> էքн  
 16 շօս<sup>45</sup>տε ատօյարхеи աշm պ<sup>46</sup>էպիթալиои  
 ն<sup>47</sup>դարեց<sup>48</sup>մ<sup>49</sup>մ<sup>50</sup> ա<sup>51</sup> աձամ<sup>52</sup> ապ<sup>53</sup>եине  
 18 ն<sup>54</sup>տեպրօ<sup>55</sup>րնաց<sup>56</sup> մ<sup>57</sup>մին մ<sup>58</sup>մօ<sup>59</sup>  
 ավրա<sup>60</sup> մ<sup>61</sup>պեине 25<sup>62</sup>մ<sup>63</sup>պշոր<sup>64</sup> մ<sup>65</sup>պրամ<sup>66</sup>  
 20 ա<sup>67</sup>մոյտ<sup>68</sup> երօ<sup>69</sup> չ<sup>70</sup> ս<sup>71</sup>նե

with the names

2<sup>25</sup> Cain and Abel

4 with a view to deceive (πανουργία).

26 Now up to the present day

6<sup>27</sup> sexual intercourse (συνουσία) continued  
due to the Chief Ruler (πρωτάρχων).8<sup>28</sup> And he planted sexual (στορά) desire (έπιθυμία)

29 in her who belongs to Adam.

10 And (δέ) he produced through<sup>30</sup> intercourse (συνουσία)  
the copies of the bodies (σώμα),12<sup>31</sup> and he inspired (χωρηγεῖν) them  
with his counterfeit spirit (πνέūμα).14<sup>32</sup> And (δέ) the two rulers (ձրխան)  
he set<sup>33</sup> over (ἀποκαθιστάναι) (IV 38,23: many) principalities (άրχή)16 so that (ώστε)<sup>34</sup> they might rule (ձրչειν) over the tomb (σπήλαιον).18 And (δέ) when Adam recognized the likeness  
of his own<sup>35</sup> foreknowledge (πρόγνωσις),  
he begot the likeness 25<sup>1</sup> of the Son of Man.

20 He called him Seth

IV 38,11-29

"ι<sup>72</sup>χε ն<sup>73</sup>ա ձ<sup>74</sup> ա<sup>75</sup>մոյտ<sup>76</sup> երօյ<sup>77</sup> ῆ<sup>78</sup>նիր<sup>79</sup>ան չ<sup>80</sup>

- 2 καὶν ἀγὼ ἀբελ  
 4 εփնաց<sup>81</sup> էտ<sup>82</sup>լըզպանօրգիա  
 ψաչօնի ծ<sup>83</sup>եպօու հ<sup>84</sup>օօու  
 6 ածծո ն<sup>85</sup>օ տ<sup>86</sup>ցն<sup>87</sup>օյցիա  
 ևボл շitн πրωτարχոն  
 8<sup>88</sup>աց<sup>89</sup>ա ավ<sup>90</sup>շա հօցտորա ն<sup>91</sup>ութիւն<sup>92</sup>միա  
 ն<sup>93</sup>շրա<sup>94</sup> շn աձամ  
 10 ավ<sup>95</sup>տօյնօս<sup>96</sup> ձ<sup>97</sup> ա<sup>98</sup>բօլ շitн տ<sup>99</sup>ցնյօցիա  
 մ<sup>100</sup>ու<sup>101</sup>չիո մ<sup>102</sup>պինյ ն<sup>103</sup>շամա  
 12<sup>104</sup>աց<sup>105</sup>ա ավխարհгei ն<sup>106</sup>ա  
 ևボл շm պ<sup>107</sup>գում<sup>108</sup> էտպ<sup>109</sup>բիւմ<sup>110</sup>եմ<sup>111</sup>  
 14 ուարխωն ձ<sup>112</sup> ս<sup>113</sup>նաу  
 ավրա<sup>114</sup>կաթիտա մ<sup>115</sup>մօու է(շրա<sup>116</sup> էքн շ<sup>117</sup>շ ն<sup>118</sup>արխ  
 16<sup>119</sup>շօս<sup>120</sup>տε է(տրէյրարх<sup>121</sup> էքн լ<sup>122</sup>էպիթալиои  
 ն<sup>123</sup>ն<sup>124</sup>դարիւմմ<sup>125</sup> ա<sup>126</sup> աձամ<sup>127</sup> ա<sup>128</sup>ն<sup>129</sup>ն<sup>130</sup>  
 18 ն<sup>131</sup>տեգրօնյօ(ցic) մ<sup>132</sup>մին մ<sup>133</sup>մօ<sup>134</sup>  
 ավ<sup>135</sup>իո մ<sup>136</sup>ինե մ<sup>137</sup>իպշն<sup>138</sup>րե մ<sup>139</sup>պրամ<sup>140</sup>  
 20 ա<sup>141</sup>մոյտ<sup>142</sup> երօ<sup>143</sup> չ<sup>144</sup> ս<sup>145</sup>նե

III 32,8-14

- ΚΑΤΑ ΤΡΕΝΕΑ ΜΠΑΝΩΡΕ 2ΡΑΙΓΙ ὅΣΗ ΝΑΙΩΝ·  
 2 ΣΟΜΟΙΩΣ ΔΥΤΙΝΝΟΙΓΙ "ΝΤΜΑΔΥ  
 ΜΠΕΣΩΔΙΟΝ  
 4 ΜΠΙΝΔΑ  
 ΕΤΙΡΕΨΙ"ΤΟΥΝ'Ο<C> ΝΝΕΤΗΝΕ ΜΜΟΥ  
 6 2Η ΙΟΥΤΥ!<sup>12</sup>ΠΟΣ ΝΤΕ <ΠΕ>ΠΛΗΡΩΜΑ  
 ΝΥΝΤΙΟΥ! "ΕΒΟΛ 2Η ΤΛΗΘΗ  
 8 ΜΗ ΤΚΑΚΙΑ ΝΤΕ ΠΕΣΙ!<sup>13</sup>ΠΗΛΔΙΟΝ

BG 63,14—64,3

- ΑΓΩ ΉΘΕ ΝΤΡΕΝΕΑ ΕΤΖΩ ΤΠΕ 2Η ὑΝΑΙΩΝ  
 2 ΝΤΕΕΙΖΕ ΤΜΑΔΥ ΛΣ<sup>14</sup>ΤΙΝΝΟΥ  
 ΜΠΕΤΕ ΠΩΣ ΠΕ  
 4 "ΑΠΕΠΝΔΑ ΕΙ ΝΑΣ ΕΣΡΑΕΙ  
 ΕΤΙΡΕΨΟΥΝΟΣ ΝΤΟΥΓΙΑ ΕΤΕΙΝΕ 64<sup>15</sup>ΜΙΜΟΥ  
 6 ΕΩΜ ΠΤΥΠΟΣ ΜΠΙΧΩΚ  
 ΕΤΟΥΝΟΣΟΥ 2Η ΤΒΔΥΕ  
 8 ΉΜΗ ΤΚΑΚΙΑ ΜΠΙΜΩΔΟΥ

according to (κατά) the race (γενέα) on high <sup>9</sup> among the aeons (αιών).  
 2 Likewise (όμοιως) they sent to the Mother  
<sup>10</sup> her own (ίδιον)  
 4 spirit (πνεῦμα),  
<sup>11</sup> to awaken those who are like it  
 6 after the model (τύπος) <sup>12</sup> of the perfection (πλήρωμα)  
 and to bring [them] <sup>13</sup> out from forgetfulness (λήθη)  
 8 and the wickedness (κακία) {of the} <sup>14</sup> tomb (σπήλαιον).

And <sup>15</sup> just as the race (γενέα) which is in heaven, in <sup>16</sup> the aeons  
 2 (αιών), thus the Mother <sup>17</sup> sent  
 the one who is hers.  
 4 <sup>18</sup> The Spirit (πνεῦμα) came down to her  
 to <sup>19</sup> awaken the essence (οὐσία) which is like <sup>16</sup> him,  
 6 after the model (τύπος) of the <sup>2</sup> perfection,  
 in order to awaken them from forgetfulness  
 8 <sup>3</sup> and the wickedness (κακία) of the tomb.

II 25,2-9

Κατὰ θεὸν μπεζόποιο γράτι 2ῆς <ν>αῖων  
2 σομοίως τκεμάδε αστῆναγ ἀπίτη

## 4 ΜΠΕΣΤΙΝΑ

‘Μπεινε ὑτετήνε μόνος

6 ἀγώ νογαντίτυπον ὑτετζήν πληρώμα

8

χε σνα<sup>6</sup>σοβτε νούμα νηψωπε

10 νναῖων ετῆνην ἀπίτη

ἀγώ λητσοού νούμοού νέψε

12 εβολ 2ιτήν πρωτάρχων

χεκαձձ ննոյ<sup>9</sup>սօյանոյ χε 2ῆς εβολ των νε

IV 38,29—39,7

[Κα]τὰ θεὸν μπεζόποιο γράτι 2ῆς να[ι]ων  
2 σομοίως τκεμάδε αστῆναγ ἀπίτη

## 4 ΜΠΕΣΤΙΝΑ

<sup>11</sup>Μπινε ητιέτεινε μμιος

6 39<sup>12</sup>γώ νογαντίτυπον ὑνετζήν πληρώμα

8

χε σνασοβτε νούμα νηψωπε

10 νναῖων ετηνού επιτήν

ἀγώ λητσοού [ν]ούμοού νέψε

12 ειβολ 2ιτήν πρωτάρχων

‘χεκαձձ [ννε]սօյանոյ χε 1շնեβօլ των νε

<sup>2</sup> according to (κατά) the way of the race in the aeons (αιών).

2 Likewise (όμοιώς) <sup>3</sup> the Mother also sent down

4 her spirit (πνέωμα)

<sup>4</sup> which is in her likeness

6 and a <sup>5</sup> copy (ἀντίτυπον) of the one who is in the pleroma (πλήρωμα),

8

for she will <sup>6</sup> prepare a dwelling place

10 for the aeons (αιών) which will come <sup>7</sup> down.

And he made them drink water of forgetfulness,

12 <sup>8</sup> from the Chief Ruler (πρωτάρχων),

in order that they might not <sup>9</sup> know from where they came.

• II 25,2 haplography

• IV 39,1 reads “those in the pleroma.”

III 32,14-22

- αγώ αγδίω ητεειχε προς<sup>1</sup> ὥογοεικ·  
 2 εσζυπούργει ςαροφ μπε<sup>16</sup>σπέρμα  
 χεκαλας ιερει εργαι ήνη<sup>17</sup>πραγιον ητηνά  
 4 εβολ 2ητοοτου νή<sup>18</sup>ηνοβ ηνιων  
 εφνατασο ειρατοу<sup>19</sup> "εβολ ζη ηεγηγετερμα  
 6 ε/τκατορ<sup>20</sup>θωσις μπαιων  
 χεκα[α]ς εφνα<sup>21</sup>ψωπε ηουπληρωμα εφιογααв  
 8 "χεκαлас δε ηηεγωωт"

BG 64,3-13

- αγ'ω ητζε αρβω  
 2 προς ογοίκυ 'λαρ' շաբ շարτպ μπεσπερ<sup>6</sup>μα  
 χεκαлас շօτան εպյան<sup>7</sup> էի նօ<sup>8</sup> πεπηн  
 4 εβολ շն նա<sup>9</sup>ան էտօցաաв  
 εգաτացօոу<sup>10</sup> էրատու հւա նօլ մπεշտա  
 6 "εππացօ էրաτպ մπαιων  
 "χε εφεωωπε ηογշակ<sup>11</sup>εփօցաաв  
 8 χε εφεωωπε<sup>12</sup> ե էմն ստա նշտ<sup>13</sup>

And [thus] they [remained for (*πρός*)] a<sup>15</sup> while  
 2 while she labored (*ἰπουργεῖν*) [for her]<sup>16</sup> seed (*σπέρμα*),  
 in order that, when the<sup>17</sup> holy (*ἄγιον*) Spirit (*πνεῦμα*) [comes  
 4 forth from the]<sup>18</sup> great aeons (*αιών*),  
 he may rectify<sup>19</sup> their defects (*ύστέρημα*)  
 6 for [the ordering (*κατόρθωσις*)]<sup>20</sup> of the aeon (*αιών*)  
 that [it might]<sup>21</sup> become a holy pleroma (*πλήρωμα*)  
 8<sup>22</sup> and that, therefore, they may not be defective."

<sup>4</sup> And thus he (the Spirit) remained for (*πρός*) a while.  
 2 <sup>5</sup> He labored for her seed (*σπέρμα*)  
<sup>6</sup> in order that, when (*ὅταν*)<sup>7</sup> the Spirit (*πνεῦμα*) comes  
 4 forth from the<sup>8</sup> holy aeons (*αιών*),  
 he may rectify<sup>9</sup> their defect,  
 6<sup>10</sup> to establish the aeon (*αιών*)  
 that it might become a<sup>12</sup> holy perfection,  
 8 and that, therefore, there may be<sup>13</sup> no defect in it."

\* III 32,16 εպյան<sup>7</sup> would make the line too long.

II 25,9-16

- ἀγώ ταὶ <sup>10</sup>τε θε ενταρψωπε ἥβι πεσπέρμα  
 2 πρὸς ὁγοειώ εφέγυπογρεῖ  
 χεκαλας շօτան <sup>12</sup>εպանեւ էշրձի նե  
 4 բօլ շիտն <sup>11</sup>նայան էտօյան  
 բփասչազ բրադ' այ<sup>14</sup>ա նդրձնազ շմ պշտա  
 6  
 χեկալաս բրեպոհմ<sup>15</sup>րամա տիրց' նայապε բքօյան  
 8 այա ն<sup>16</sup>ատպտա
- πεπ̄նա

IV 39,7-15

- ալյա տաὶ τε 'θε նլրազապե] նե պեսպέրմա  
 2 'πρὸς [օգօειվ եղլչյ[πօ]լցրե  
 չե<sup>10</sup>կալաչ կշօտան բպանեւ էշրձի նե  
 4 բօլ շիտն նայան էտօյ<sup>12</sup>ձա[Բ  
 բփասչազ բրադ' այա <sup>13</sup>նդրձնօզ շմ] պշտա  
 6  
 չեկալաս <sup>14</sup>բրեպոհմա տիրց' նայա<sup>15</sup>[պε բյօյան  
 8 ալյա նլրապտա

Thus <sup>10</sup>the seed (σπέρμα) remained for (πρός) <sup>11</sup>a while  
 2 assisting (ὑπουργεῖν) (him)  
 in order that, when (ὅταν) <sup>12</sup>the Spirit (πνεῦμα) comes  
 4 forth from <sup>13</sup>the holy aeons (αιών),  
 he may raise up and <sup>14</sup>heal him from the deficiency,  
 6  
 that the <sup>15</sup>whole pleroma (πλήρωμα) may (again) become holy  
 8 and <sup>16</sup>faultless."

• IV 39,11 The stroke over ππ̄նա is partly visible.

III 32,22—33,12

2 ΑΙΝΟΚ] <sup>23</sup>Ω ΠΕΧΔΙ ΣΕ ΠΤΧΟΕΙΣ  
 2 ΝΕΨΙΓΥΧΟΟΥΕ] <sup>24</sup>ΗΝΟΥΟΝ ΝΙΜ ΣΕΝΑΝΟΥΖΗ  
 |ΕΠΩΙΛΕΙ|<sup>25</sup>ΚΡΙΝΕC ΗΝΟΥΟΕΙΝ  
 4 ΠΕΧΔΙ ΙΝΑΙ ΣΕΙ  
<sup>26</sup>ΑΚΕΙ ΕΣΟΥΝ ΕΤΕΝΝΟΙΑ ΗΖΗΝΝΟΙΟ ΝΙ33<sup>1</sup>ΖΒΗΟΥΕ  
 6 ΕΥΔΥΣΚΟΛΟΝ ΠΕ ΕΘΟΛΠΟΥ <sup>1</sup>ΕΒΟΛ ΗΖΕΝΚΟΟΥ<Ε>  
 8 ΕΙΜΗΤΙ ΝΗ ΜΜΑΤΕ  
 'ΕΤΕ ΖΗΕΒΟΛ ΖΗ ΤΡΕΝΕΑ ΗΑΣΑΛΕΥΤΟΝ 'ΝΕ  
 10 ΝΑΙ ΕΤΩΑΡΕΠΕΠΝΑ ΗΠΩΝΖ ΕΙ <sup>1</sup>ΕΣΟΥΝ ΕΡΟΟΥ  
 ΑΓΩ ΗΝΨΟΥΖΗ ΜΗ ΤΒΟΜ  
 12 <sup>2</sup>ΣΕΝΑΟΥΖΗ ΣΤΕΛΕΙΟC  
 ΑΓΩ ΗΝΕΜΠΨΑ <sup>7</sup>ΝΝΙΝΟΒ ΗΝΟΥΟΕΙΝ  
 14 <Μ> ΠΜΑ ΓΑΡ <sup>1</sup>ΕΤΗΜΑΥ <sup>8</sup>ΩΔΥΚΑΘΑΡΙΖΕ ΜΜΟΟΥ  
 ΕΒΟΛ ΖΗ ΚΑΚΙΑ <sup>9</sup>ΝΙΜ  
 16 ΜΗ ΗΝΜΡΡΕ ΣΤΠΟΝΗΡΙΑ  
 ΕΝCE<sup>10</sup>|† ΝΖΙΤΗΟΥ ΣΝ ΕΛΛΑΥ  
 18 ΕΙΜΗΤΙ ΕΠΙCΩ<sup>11</sup>|ΟΥΖ ΝΙΦΘΑΡΤΟΝ  
 ΕΥΜΕΛΕΤΑ ΗΖΗΤ<sup>12</sup>|ΣΝ] ΤΝΟΥ  
 20 ΧΩΡΙC ΟΡΓΗ ΣΙ ΚΩΣ

{1} <sup>23</sup> then said, "Lord,  
 2 will the [souls (ψυχή)] <sup>24</sup> of every one escape  
 to [the pure (ειλικρινές)] <sup>25</sup> light?"  
 4 He said [to me],  
 "You have entered into a consideration (ἔννοια) of [great] 33<sup>1</sup>things  
 6 which are difficult (δύσκολον) to explain <sup>2</sup> to others  
 8 except (ει μήτι) to those only  
<sup>3</sup> who are from the immovable (ἀσάλευτον) race (γενεά).  
 10 <sup>4</sup> Those into whom the Spirit (πνεῦμα) of life comes  
<sup>5</sup> and joins itself with the power  
 12 <sup>6</sup> will be saved (to be) perfect (τέλειος)  
 and they will be worthy <sup>7</sup> of these great lights.  
 14 For (γάρ) there <sup>8</sup> they are purified (καθαρίζειν)  
 from all wickedness (κακία)  
 16 <sup>9</sup> and the fetters of evil (πονηρία),  
 since they do <sup>10</sup> [devote themselves] to anything  
 18 except (ει μήτι) the <sup>11</sup> incorruptible (ἀφθαρτον) assembly  
 and direct their attention (μελετᾶν) to it <sup>12</sup> from now on  
 20 without (χωρίς) anger (όργη) or envy

III 32,22—33,12

BG 64,13—65,15

ΑΝΟΚ <sup>14</sup>ΑΣ ΠΕΧΔΙ ΣΕ ΠΤΧ  
 2 ΝΕΨΙ<sup>15</sup>ΧΗ <Ν>ΟΥΟΝ ΝΙΜ ΝΑΩΝΖ <sup>16</sup>ΖΟΥΟ  
 ΕΠΙΤΒΒΟ ΝΟΥΟΙΝ  
 4 ΠΕ<sup>17</sup>ΧΔΙ ΝΑΙ ΣΕ  
 ΑΚΕΙ ΕΣΟΥΝ ΕΥ<sup>18</sup>ΕΝΝΟΙΑ ΗΖΗΝΝΟΒ ΝΖΒΗΥΕ  
 6 <sup>19</sup>ΖΩΑΣ ΕΥΜΟΚΖ ΗΒΟΛΠΟΥ <sup>20</sup>ΕΒΟΛ ΗΖΗΝΚΟΟΥΕ  
 8 ΕΙΜΗ65<sup>1</sup>ΤΙ ΕΝΕΤΕ  
 ΖΗΕΒΟΛ ΝΕ ΖΗ <sup>2</sup>ΤΡΕΝΕΑ ΕΤΗΜΑΥ ΕΤΕ ΜΑΣ<sup>21</sup>ΚΙΜ  
 10 ΝΕΤΕΡΕΠΕΠΝΑ ΜΠΩ<sup>19</sup>ΝΖ ΝΗΥ ΕΣΡΑΙ ΕΧΩΟΥ  
 ΕΔΥ<sup>19</sup>ΝΖΖΗ ΜΗ ΤΒΟΜ  
 12 ΣΕΝΑΟΥ<sup>22</sup>ΧΔΙ ΝΣΕΡΤΕΛΙΟC  
 ΑΓΩ ΣΕ<sup>23</sup>ΝΑΜΠΨΑ <sup>7</sup>ΝΒΩΚ ΕΣΡΑΙ Ε<sup>24</sup>ΝΙΝΟΒ ΝΟΥΟΙΝ  
 14 ΣΕΝΑΜΠ<sup>25</sup>ΨΑ ΓΑΡ ΝΤΕΒΟΟΥ ΝΗΜΑΥ  
<sup>10</sup>ΕΒΟΛ ΖΗ ΚΑΚΙΑ ΝΙΜ  
 16 ΜΗ Ν<sup>11</sup>ΨΩΚ ΣΤΠΟΝΗΡΙΑ  
 ΕΝCE<sup>†</sup> <sup>12</sup>ΗΖΤΗΥ ΣΝ ΕΛΛΑΥ  
 18 ΕΙΜΗ ΠΙ<sup>13</sup>ΨΩΟΥΖ ΝΙΦΘΑΡΤΟC  
 ΝΕΥ<sup>14</sup>ΜΕΛΕΤΑ ΜΜΟΨ  
 20 ΧΩΡΙC <sup>15</sup>ΩΝΩΤ ΖΙ ΚΩΣ

<sup>14</sup> And (δέ) I said, "Christ (χριστός),  
 2 will the souls (ψυχή) <sup>15</sup> of every one live <sup>16</sup> on  
 in the pure light?"  
 4 <sup>17</sup> He said to me,  
 "You have entered into a <sup>18</sup> consideration (ἔννοια) of great things  
 6 <sup>19</sup> such as (ώς) are difficult to explain <sup>20</sup> to others  
 8 except (ει μήτι) <sup>65<sup>1</sup></sup> to those  
 who are from <sup>2</sup> that immovable race (γενεά).  
 10 <sup>3</sup> Those on whom the Spirit (πνεῦμα) of life <sup>4</sup> is about to come,  
 after they have <sup>5</sup> joined with the power  
 12 they will be saved, <sup>6</sup> they will be perfect (τέλειος)  
 and they <sup>7</sup> will be worthy to enter <sup>8</sup> these great lights.  
 14 For (γάρ) they will be <sup>9</sup> worthy to be purified there  
<sup>10</sup> from all wickedness (κακία)  
 16 and the <sup>11</sup> attractions of evil (πονηρία)  
 since they do <sup>12</sup> not devote themselves to anything  
 18 except (ει μή) this <sup>13</sup> incorruptible (ἀφθαρτον) assembly  
 and will surely <sup>14</sup> direct their attention (μελετᾶν) to it  
 20 without (χωρίς) <sup>15</sup> anger, or envy,

• III 32,24 or [ΕΠΩΙΛΕΙ] (cf. 9,11). • II 133,7 Μ was mistakenly crossed out. • III 33,10 corr. Υ<sup>2</sup> over Σ (dittography). • III 33,12 or [ΣΝΝ] (cf. 36,4).• BG 64,14 Till-Schenke emend to Π~~Σ~~Σ, see 42,19. • BG 64,15 Till-Schenke suggest <Ν>ΟΥΜ ΕΣΟΥΝ> for ΝΩΝΖ ΝΖΟΥΟ due to confusion between ζώονται and σώσονται, but see 67,3. • BG 64,16 lit. "more than the pure light." • BG 65,13 Till-Schenke suggest ΑΦΘΑΡΤΟΙ~~Σ~~ΙΝ> ΕΥΜΕΛΕΤΑ on the basis of III 33,11.

II 25.16-31

IV 39.16—40.6

- ἀγὼ πειχαὶ ἀνοὶ ἡπέστῳρ καὶ ἐποχεῖς  
 2 ὑψίχοογ δὲ τηροῦ σεναούχαι  
<sup>18</sup>εζογν' επογοεῖν ἐττεύθη  
 4 ἀφογωψε <sup>19</sup>πειχαὶ ναεὶ χε  
 ζεννοὸς οὐ νενζθηγε <sup>20</sup>εντάγταλο  
 6 εεραι ἐκῆ μεέεγ  
 ουδες<sup>21</sup>κολον γαρ πε εεολπου εεολ ἡζηκο<sup>22</sup>ογει  
 8 ειμητι ἥναι  
 ετψοοπ' εεολ <sup>23</sup>τγενεα ἥντκιμ  
 10 ναὶ ετε πεπην ἡπων <sup>24</sup>ναεὶ εεραι εεχωο  
 αγὼ ἥψωψε μη τβομ  
 12 <sup>25</sup>сенаоуχαι ε αγω ἥσεψωψε ἥτελειос  
<sup>26</sup>αγω сенар <μπ>ψа ἥζенмнтноб  
 14 αγὼ <sup>27</sup>сенаатево շմ πма εттммай  
 εеоол շтн <sup>28</sup>какия nim  
 16 мн ἥроуψ ψтте тпонириа  
<sup>29</sup>енсеви роуψ δε εллаг ςн  
 18 ειμητι <sup>30</sup>тмнт' ат' теко оуазатс  
 εγрмелета ἡмос <sup>31</sup>χн ἡпима  
 20 ςхарис орғи 21 κωσ

And I said to the savior (σωτήρ), <sup>17</sup> "Lord,  
 2 will all the souls (ψυχή) then be brought safely  
<sup>18</sup> into the pure light?"  
 4 He answered <sup>19</sup> and said to me,  
 "Great things <sup>20</sup> have arisen  
 6 in your mind,  
 for (γάρ) it is <sup>21</sup> difficult (δύσκολον) to explain them to others  
 8 <sup>22</sup> except (εἰ μήτι) to those  
 who are from <sup>23</sup> the immovable race (γενεά).  
 10 Those on whom the Spirit (πνεῦμα) of life <sup>24</sup> will descend  
 and (with whom) he will be with the power,  
 12 <sup>25</sup> they will be saved and become perfect (τέλειος)  
<sup>26</sup> and be worthy of the greatness.  
 14 And <sup>27</sup> they will be purified in that place  
 from <sup>28</sup> all wickedness (κακία)  
 16 and the involvements in evil (πονηρία)  
<sup>29</sup> since, then, they have no other care  
 18 than (εἰ μήτι) <sup>30</sup> the incorruption alone,  
 to which they direct their attention (μελετᾶν) <sup>31</sup> from here on,  
 20 without (χωρίς) anger (όργή) or envy

• II 25.26 Ms reads πτῆ.

- <sup>16</sup>α[γ]ιψ πειχαὶ ἀνοὶκ [μ]πιψωτηρ <sup>17</sup>κε πχοε[ic]  
 2 υψίχοοι[γ]ε δε τη[μ]ρου [сенаоуχai]  
 εζ[ο]γн επо[г]ои[γ]εин ε[т]тввно[и]у  
 4 ἀφογωψε <sup>28</sup>χαὶ ν[α]и χ[е]е  
 ζ[е]нн[о]б ο[у] νе[н]з[е]н[у]г[е] <sup>21</sup>εн[т]з[у]т[а]ло  
 6 εεрai ε[д]км πе[к]м[е] <sup>22</sup>е[г]е  
 [о]у[д]а[у]с[ко]ло[и]н га[р] πе <sup>23</sup>εб[о]л[и]п[о]у ε[в]е[л]а[н] ἥз[е]н[к]о[о]у[г]  
 8 <sup>24</sup>εим[и]т[и] н[и]ж[а]и  
 εт[ш]оо[п] εе[л]о[л] <sup>25</sup>н[и]г[е]н[е]а н[и]ж[а]к[и]м  
 10 νа[и] εт[е] <sup>26</sup>п[е]п[и]н[и]а м[и]п[и]в[и]н[и] н[и]ж[а]и[е]и εе[р]а[и] ε[х]а[у]о[г]  
 α[г]и[в] н[и]п[и]ш[а]п[и]е м[и]н[и] т[б]ом  
 12 <sup>27</sup>сенаоу[х]аи ε α[г]и[в] н[и]с[е]и[ш]а[п]е <sup>28</sup>н[и]т[е]л[и]о[с]  
 α[г]и[в] се[н]а[р] <μ[и]п>ψа <sup>29</sup>н[и]з[е]н[и]м[н]т[и]н[о]б  
 14 α[г]и[в] с[е]н[а]т[и] в[о] 40<sup>2</sup>ш[и]м π[и]м[а] εт[т]м[а]й  
 εе[л]о[л] շ[и]т[и] к[а]к[и]а nim  
 16 м[и]н[и] н[и]п[и]ш[а]п[и]е н[и]т[е] п[о]н[и]риа  
 εнсеви роу[п] δе εллаг ςн  
 18 εим[и]т[и] εт[н]н[т]' ат[и] т[а]ко оу[з]а[с]  
 εг[и]р[и]м[е]л[е]т[а] м[и]м[и]ц ςи[н] м[и]п[и]м[а]  
 20 ςхар[и]с орғи [21] к[о]в[и]?

III 33,12—34,3

χω<sup>13</sup>ρίς φεονος 2|| επιθυμία  
 2 ΣΙ ΠΛΗΣΜΟ<sup>14</sup>|ΝΗ  
 2Ν ΝΑΙ|ΕΙ ΤΗΡΟΥ ΕΝΣΕΑΜΑΣΤΕ<sup>15</sup>|ΜΜΟΟΥ ΑΝ  
 4 ΕΙΜΗΤΙ ΤΠΠΡΟΣ<sup>16</sup>ΥΠΟΣΤΑΣΙC  
 6 <sup>16</sup>|ΝΤCΑΡΙ ΕΙΥΧΡΩ  
 Εγβωψτ ΕΒΟΛ <sup>17</sup>ΝCΑ<sup>17</sup>|ΤΕΥΝΟΥ<sup>1</sup>  
 8 ΕΤCΝΑΠΑΡΑΛΛΑΜΒΑΝΕ ΗΜΟ<sup>18</sup>|ΟΥ  
 10 ΣΙΤΟΟΤΟΙY ΝΝΠΑΡΑΛΗΜΠΤΩΡ  
 19|ΩΜ ΠΜΠΙΨΑ  
 12 ΜΠΩΝΩ ΝΨΑ ΑΝΗΣΕ<sup>20</sup>|ΜΝ ΠΙΤΩΣΗ ΕΥΣΥΠΟΜΙΝΕ ΖΑ ΝΚΑ  
 ΝΙΜ<sup>21</sup>|ΕΥΤΙ|ΩΝΟ<sup>22</sup> ΖΑ ΝΚΑ ΝΙΜ  
 14 ΞΕΚΑΔΑΣ ΕΥΝΑ<sup>22</sup>|ΖΩΚ ΕΒΟΙΑ ΜΠΑΘΕΛΟΝ  
 ΝΙΣΕΡΚΛΗΜΡΟΝΟ<sup>23</sup>|ΜΙ ΜΙΠΩΝΩ ΝΨΑ ΑΝΗΣΕ  
 16 ΑΝΟΚ ΔΕ<sup>24</sup>|ΠΕΧΑΙ<sup>25</sup> ΝΑΨ ΣΕ ΠΧΟΕΙC  
 ΝΕΤΕΜΠΟΥ<sup>25</sup>|ΕΙΡΕ ΝΙΝΑΙ  
 18 ΖΗ ΟΥ ΝΕ ΝΕΥΨΥΧΟΟΥΕ  
 34|Η ΕΥΝΑΧΩΡΙ ΕΤΩΝ  
 20 ΝΑΙ ΝΤΑΠΕΠΙΝΑ<sup>2</sup>ΜΠΩΝΩ ΕΙ ΕΣΟΥΝ ΕΡΟΟΥ ΜΗ ΤΔΥΝΑ<sup>3</sup>ΜΙC

<sup>13</sup> without (χωρίς) jealousy (φθόνος) or desire (έπιθυμία)  
 2 or gratification (πλησμονή)  
 14 [By] all these they are not affected  
 4  
 15 [except (εἰ μήτι)] (by) the state of being (προσυπόστασις)  
 6 16 [in the flesh (σάρξ).] while they make use (χρᾶσθαι) (of it),  
 looking expectantly for <sup>17</sup> [the hour]  
 8 when they will be received (παραλαμβάνειν)  
 10 18 [by] the receivers (παραλήμπτωρ)  
 19 [into] the dignity  
 12 of eternal life <sup>20</sup> [and the] calling,  
 enduring (ὑπομένειν) everything <sup>21</sup> and [bearing] everything  
 14 that they may <sup>22</sup> [finish] the contest (ἀθλον)  
 and inherit (κληρονομεῖν) <sup>23</sup> eternal life.”  
 16 And (δέ) I <sup>24</sup> [said] to him, “Lord,  
 those who did not <sup>25</sup> [do] these things,  
 18 where are their souls (ψυχή)  
 34<sup>1</sup> or (ἢ) where will those go (χωρεῖν) into  
 20 whom the Spirit (πνεῦμα) <sup>2</sup> of life and the power (δύναμις) entered?

2Ι ΣΩΤΕ<sup>2</sup> ΣΩΤΕ<sup>16</sup>ΕΠΙΘΥΜΙΑ  
 2 ΣΙ ΣΙ  
 2Ν ΝΑΕΙ<sup>17</sup>ΤΗΡΟΥ ΕΝΣΕΑΜΑΣΤΕ<sup>18</sup>ΗΜΟΟΥ ΑΝ  
 4 ΟΥΤΕ ΣΗ ΛΑΣΣΥ Ν<sup>19</sup>ΣΗΤΟΥ  
 ΕΙΜΗΤΙ ΝΗΜΑΤΕ  
 6 ΕΤCΑΡΙ<sup>20</sup> ΕΥΧΡΑΣΕΩΙ ΝΑC  
 ΕΓΒΩ<sup>21</sup> ΣΗ ΕΒΟΛ ΣΗΤΟΥ  
 8 ΣΕ ΕΥΝΑ<sup>22</sup>ΝΤΟΥ ΕΒΟΛ ΤΗΝΔΑΥ  
 ΝCΕ<sup>23</sup>ΠΑΡΑΛΛΑΜΒΑΝΕ ΗΜΟΟΥ  
 10 ΣΕΒΟΛ ΣΙΤΟΟΤΟΥ ΝΝΠΑΡΑ<sup>24</sup>ΛΗΜΠΤΩΡ  
 ΖΜ ΠΜΠΙΨΑ  
 12 Μ<sup>25</sup>ΠΩΝΩ ψα ΕΝΕΩΣ ΝΑΤΤΑΚΟ<sup>26</sup>ΜΗ ΠΤΩΣΗ<sup>27</sup> ΕΥΣΥΠΟΜΕΙ<sup>28</sup>ΝΕ  
 ΖΗ ΖΩΒ ΝΙΜ ΣΥΨΙ<sup>29</sup> ΖΑ ΖΩΒ<sup>10</sup>ΝΙΜ  
 14 ΞΕΚΑΔΑΣ ΕΥΕΧΩΚ<sup>11</sup>ΜΠΑΘΕΛΟΝ ΕΒΟΛ  
 ΝΙΣΕΡΚΛΗΜΡΟΝΟ<sup>23</sup>ΜΠΩΝΩ ψα Ε<sup>13</sup>ΝΕ<sup>1</sup>  
 16 ΠΕΧΑΙ<sup>2</sup> ΣΕ ΠΕΧC  
 ΕΜΠΟΥ<sup>14</sup>ΕΙΡΕ ΝΗΑΕΙ  
 18 ΕΡΕΝΕΨΥΧΗ<sup>15</sup>ΝΑΡ ΟΥ  
 20 ΝΑΙ ΝΤΑΤΒΟΜ ΜΗ<sup>16</sup>ΠΕΠΕΠΝΑ<sup>2</sup>ΜΠΩΝΩ ΕΙ ΕΣΟΥΝ<sup>17</sup>ΕΡΟΟΥ

or fear, or <sup>16</sup> desire (έπιθυμία).  
 2 or gratification.  
 By <sup>17</sup> all of these they are not affected,  
 4 <sup>18</sup> nor (οὐτέ) by any one <sup>19</sup> among them,  
 except (εἰ μήτι) only  
 6 (by) the <sup>20</sup> flesh (σάρξ), <sup>26</sup> while they use (χρᾶσθαι) it,  
<sup>2</sup> looking expectantly for when  
 8 they will be <sup>3</sup> brought forth  
 and <sup>4</sup> received (παραλαμβάνειν)  
 10 <sup>5</sup> by the <sup>6</sup> receivers (παραλήμπτωρ)  
 into the dignity  
 12 of <sup>7</sup> eternal imperishable life <sup>8</sup> and the calling,  
 enduring (ὑπομένειν) <sup>9</sup> everything and bearing everything,  
 14 <sup>10</sup> that they may finish <sup>11</sup> the contest (ἀθλον)  
 and <sup>12</sup> inherit (κληρονομεῖν) eternal life.”  
 16 <sup>13</sup> I said, “Christ (χριστός),  
 if they did not <sup>14</sup> do these (things),  
 18 what will the souls (ψυχή)  
 20 <sup>15</sup> into which the power and <sup>16</sup> the Spirit (πνεῦμα) of life entered

• III 33,16 The scribe wrote mistakenly ΕΒΟΛ ΣΕ (“because”) instead of ΕΒΟΛ ΝCΑ. • III 33,22 corr. λ<sup>2</sup> over β.

• BG 65,19 |C|ΓΡΙ appears to be followed by a line filler extending to the margin. • BG 66,3 Till-Schenke emend to ΤΗΝΔΑΥ.

• BG 66,13 Till-Schenke emend to Π&lt;Σ&gt;C. see 42,19.

II 25,31—26,10

IV 40,6-24

1 Και φθονος γι επιθυμια  
 2 αγω τμητατci ητε πτηρη  
 ενεεεμαστε μμοου αν շιτη λλαγ  
 4 ειμιητι ατγυποστασις ογαατ  
 6 "ητραρ ται ετογφορει μμοσ  
 εγδαшт' "εβολ ηса поюоеиу  
 8 ετογнабм пеушие 26"нгнти  
 10 εвoл շитн нет'з!  
 наї бе нт'мение сeo назиoc  
 12 мпωнq натте 'ко ныа ене2 агω πтωчм  
 εуѓу'помене 2а πтнрп' εуфи εграи 2а 'πтнрп'  
 14 'хекаас εγнаչակ' εвoл 'մпагածօն'  
 16 հceклhрoномeи հoу'անq ա2 εне2  
 16 пeхaі наq' xе pxo'eic  
 18 նyշчeց ete մpoueirе նniz'вhye

20 наї εntatбom մ&lt;n&gt; πetпnā 10մpωnq εi εгraи εxwoy

2 Σι φθονοс 'Σи επιθyимia:  
 2 αγιω τjмнt'атci ηt'е πtнrрq  
 εnсe|amаsjtе μmоoу 'an շitn ллaг  
 4 |εimhti εeγyпos' тaсiс oгaaс  
 6 'ntrarz tаl' εtou'!fopri mmoiс  
 εi yboшt εvjol ηса 'pou'oei'w  
 8 εtioyнабm peyjwijnе 'nгнти  
 10 εвoл շitn нetx!  
 наї бе 'нt'mине сeо назиoc  
 12 мpωnq 1'нna[t]tакo нyяa εne2 аgω 16πtωch  
 εуѓу'ytomine 2a 1'пtнrп' εуфи [εгraи 2a πtнrп'  
 14 'хекаас εγнаչակ' εвoл m'pt'a'թлон  
 16 հceклhрoномeи հoу'անq ա2 εne2  
 16 пeхaі наq' 2'xе pxo'eic  
 18 մyшчeց ete 22մpoueirе նniz'вhye

20 наї εn'ta[t]bom մn πtнnā &lt;մ&gt;πw|nq εi εгraи 24ex[woi]y

or jealousy (φθόνος)<sup>32</sup> or desire (έπιθυμία)  
 2 and greed of<sup>33</sup> anything.  
 They are not affected by<sup>34</sup> anything  
 4 except (εi μήτι) the state (ύπόστασις) of being  
 6 in<sup>35</sup> the flesh (σρpк) alone, which they bear (φopεiν)  
 while looking expectantly<sup>36</sup> for the time

8 when they will be met  
 10 26<sup>1</sup> by the receivers (of the body).  
 Such<sup>2</sup> then are worthy (άξios)  
 12 of the imperishable,<sup>3</sup> eternal life and the calling.  
 For they endure (ύπομένειν)<sup>4</sup> everything and bear<sup>5</sup> everything.  
 14 that they may finish<sup>6</sup> what is good (άγaбoв) {IV 40,18-19 the contest  
 (dθλoν)} and inherit (κλprouomеiν)<sup>7</sup> eternal life."  
 16 I said to him, "Lord,  
 8 the souls (ψuхjи) of those who did not do these works,

18

20 9 (but) on whom the power <and> Spirit (πneūma) of life<sup>10</sup> descended.

• II 25,31 haplography.  
 • IV 40,23 cf. 41,2.

III 34.3-19

BG 66,17—68,1

ΣΕΝΑΟΥΧΑΙ ΣΩΝ ΜΜΟΝ  
 2 ΠΕΧΑΨ 'ΝΑΙ ΣΕ  
 ΝΕΝΤΑ<ΠΕ>ΠΝΑ ΜΠΩΝΣ ΕΙ ΕΣΟΥΝ 'ΕΡΟΟΥ  
 4 ΠΑΝΤΗ ΠΑΝΤΩΣ ΣΕΝΑΟΥΧΑΙ  
 ΝΑΙ ΣΩΔΥΠΩΤ ΝΤΟΟΤΣ ΝΤΚΑΚΙΑ  
 6 ΤΑΛΥΝΑΜΙC ΓΑΡ ΣΑΣΕΙ ΕΣΟΥΝ ΕΡΩΜΕ 'ΝΙΜ  
 ΑΖΗΤΣ ΓΑΡ ΕΜΗ ΣΒΟΜ ΕΤΡΙΕΥΓ ΑΖΕ ΕΡΑΤΟΥ  
 8 ΜΗΝΙΑ ΕΥΦΑΝΧΠΟ Μ'ΟΠΡΩΜΕ  
 ΤΟΤΕ ΣΩΔΥΕΙΝΕ ΜΠΙΕΠΠΝΑΙ 'ΜΠΙΩΝΣ  
 10 ΝΝΑΝΤΙΜΙΜΟΝ ΜΠΙΝΑ  
 ΕΙ<sup>12</sup>ΣΩΨΕ ΜΕΝ ΕΠΕΠΠΝΑ ΜΠΙΩΝΙΣ ΕΙ  
 12 Ι<sup>13</sup>ΕΥΧΑΩΡ ΠΕ  
 ΣΑΨΦΙ ΙΤΕΨΥΧΗ ΝΟΥ<sup>14</sup>ΣΩΨΑΡ ΕΤΕ ΤΑΛΥΝΑΜΙC ΤΕ  
 14 ΑΓΩ ΜΕΓΙ<sup>15</sup>ΠΛΑΝΑ ΜΜΟΣ  
 ΕΤΠΟΝΗΡΙΑ  
 16 ΠΕΤΕΠΕΙ<sup>16</sup>ΠΝΑ ΝΝΑΝΤΙΜΙΜΟΝ ΝΝΙΗΥ ΕΣΟΥΝΙ<sup>17</sup>ΕΡΟΨ  
 ΣΩΔΥΣΩΚ ΜΜΟΨ ΕΒΙΟΛ ΣΙΤΟΤΨ  
 18 Ι<sup>18</sup>ΑΓΩ ΝΝΕΠΛΑΝΑ  
 ΑΙΝΟΚ ΔΕ ΠΕΧΑΙ<sup>19</sup>ΣΕ ΠΧΟΕΙΣ  
 20 ΝΝΕΨΥΧΟΟΥ<sup>20</sup>Ε ΝΝΑΙ

<sup>3</sup> Will they be saved or not?"  
 2 He said <sup>4</sup> to me,  
 "Those into whom the Spirit (πνεῦμα) of life enters  
 4 <sup>5</sup> will in any case (πάντῃ πάντως) be saved.  
 6 These flee from evil (κακία).  
 6 <sup>7</sup> For (γάρ) the power (δύναμις) enters into every man,  
<sup>8</sup> for (γάρ) without it [they] <sup>9</sup> would not be able to stand.  
 8 After <sup>10</sup> the man is born,  
 then (τότε) the [Spirit (πνεῦμα)] <sup>11</sup> of life is brought  
 10 to the counterfeit (άντιμιμον) spirits (πνεῦμα).  
 12 Now (μέν) when the Spirit (πνεῦμα) of life comes,  
 12 <sup>13</sup> since it is strong,  
 it strengthens [the soul (ψυχή)], <sup>14</sup> which is the power (δύναμις),  
 14 and [it (the soul) is not] <sup>15</sup> led astray (πλανᾶν)  
 into evil (πονηρία).  
 16 [The one into] whom [the] <sup>16</sup> counterfeit (άντιμιμον) spirit (πνεῦμα)  
 [enters] <sup>17</sup> is drawn [by it]  
 18 <sup>18</sup> and is led astray (πλανᾶν).  
 And (δέ) I [said], <sup>19</sup> "Lord,  
 20 the souls (ψυχή) [of these],

ΣΕ ΣΕΝΑΟΥΧΑΙ ΣΩΝ ΣΩΟΥ  
 2 ΠΕΧΑΨ ΝΑΕΙ ΣΕ  
 67<sup>1</sup>ΝΕΤΕΡΕΠΙΠΝΑ ΕΤΜΙΜΑΙ<sup>2</sup>ΝΗΥ ΝΑΥ  
 4 ΠΑΝΤΗ ΠΑΝΤΩΣ ΣΕΝΑΩΝΣ  
 ΑΓΩ ΣΑΡΕΝΑΙ<sup>3</sup>ΕΙ ΕΒΟΛ ΣΩΝ ΤΚΑΚΙΑ  
 6 ΤΒΟΜ<sup>4</sup>ΓΑΡ ΣΑΣΕΙ ΕΣΟΥΝ ΕΡΩΜΕ 'ΝΙΜ  
 ΑΖΗΤΣ ΓΑΡ <Ν>ΝΕΥΨ ΑΖΕ<sup>5</sup>ΡΑΤΟΥ  
 8 ΜΗΝΙΑ ΝΤΡΕΥΧΠΟΣ<sup>6</sup>ΔΕ  
 ΤΟΤΕ ΣΩΔΥΕΙΝΕ ΜΠΙΕΠΠΝΑ ΜΠΙΩΝΣ ΕΡΟΣ  
 10 ΕΨΩ<sup>7</sup>ΠΕ ΒΕ ΕΑΨΕΙ ΝΟΙ ΠΙΠΝΑ Ν<sup>8</sup>ΣΩΡΕ ΝΤΕ ΠΩΝΣ  
 12 ΣΑΨΦΙ<sup>9</sup>ΔΧΡΟ ΝΤΒΟΜ ΕΤΕ ΤΨΥΧΗ<sup>10</sup>ΤΕ  
 14 ΑΓΩ ΜΕΣΣΑΩΡΗ  
 ΕΤΠΟ<sup>11</sup>ΝΗΡΙΑ  
 16 ΝΗ ΔΕ ΣΩΔΑΦΕΙ Ε<sup>12</sup>ΣΟΥΝ ΕΡΟΟΥ ΝΟΙ ΠΑΝΤΙΜΗ<sup>13</sup>ΜΟΝ ΜΠΙΝΑ  
 ΣΩΔΥΣΩΚ Μ<sup>14</sup>ΜΟ<sup>15</sup>ΟΥ<sup>16</sup> ΕΒΟΛ ΣΙΤΟΤΨ  
 18 ΑΓΩ<sup>17</sup>Ν<sup>18</sup>Σ<sup>19</sup>ΕΠΛΑΝΑ  
 ΑΝΟΚ ΔΕ ΠΕ<sup>20</sup>ΧΑΙ ΣΕ ΠΕΧΣ  
 20 ΝΝΕΨΥΧΗ 68<sup>21</sup>ΙΝΝΑΙ]  

do <sup>17</sup> in order to be saved <sup>18</sup> as well?"  
 2 He said to me,  
 67<sup>1</sup> "Those into whom that spirit (πνεῦμα) <sup>2</sup> enters  
 4 will in any case (πάντῃ πάντως) <sup>3</sup> live  
 and <sup>4</sup> come out of evil (κακία).  
 6 For (γάρ) the power <sup>5</sup> enters into every man,  
<sup>6</sup> for (γάρ) without it they would not be able to <sup>7</sup> stand.  
 8 And (δέ) after it (i.e., the soul) is born,  
<sup>8</sup> then (τότε) the Spirit (πνεῦμα) <sup>9</sup> of life is brought to it.  
 10 <sup>10</sup> Thus, when this <sup>11</sup> strong Spirit (πνεῦμα) of life has come,  
 12 it <sup>12</sup> strengthens the power, namely, the soul (ψυχή).  
 14 <sup>13</sup> and (the soul) does not go astray  
 into <sup>14</sup> evil (πονηρία).  
 16 But (δέ) those <sup>15</sup> into whom the counterfeit (άντιμιμον)<sup>16</sup> spirit  
 (πνεῦμα) enter<><sup>17</sup> draw<sup>17</sup> by him  
 18 and <sup>18</sup> <are> led astray (πλανᾶν)." And (δέ) I <sup>19</sup> said. "Christ (χριστός),  
 20 the souls (ψυχή) of these,

• III 34,4 corr. Μ over π. • III 34,8 corr. letter between Σ and Χ crossed out; Σ over δ. • III 34,17, 21 and 22 lines appear to have extended into the margin.

• BG 67,14 Ms reads Υ. • BG 67,15 Ms reads Σ. • BG 67,17 Ms reads Σ. • BG 67,19 Till-Schenke emend to Π&lt;&gt;Σ, see 42,19.

II 26,10-24

IV 40,24—41,11

2 ήνδι πε<sup>11</sup>πνά  
 4 πάντη πάντως σεναογχαῖ  
   <sup>12</sup>αγώ ναὶ σεναπωνε εβολ  
 6 ταῦ<sup>13</sup>ναμίς γαρ ναεὶ εεραι ἀχῆ ρύμε νίμ  
   <sup>14</sup>αχντῆς γαρ μῆ δομ' ὑτελλαγ αγε ε<sup>15</sup>ρατῆ  
 8 μῆνε τογχποογ δε  
   τοτε εε<sup>16</sup>ψαναψαι ήνδι πνά μπων<sup>7</sup>  
 10 αγω <sup>17</sup>ψαρε τβομ' ει  
 12 ήστ ταχρο ὑτψγχη ε<sup>18</sup>τμμαγ  
 14 αγω μαρεψ λαδαγ ρπλана μ<sup>19</sup>мос  
   χραι շն նշբից նտպոնհրա  
 16 <sup>20</sup>ναὶ δε ετε πεπνά ετψββιειτ' նհ<sup>21</sup>εεραι εχωοу  
   ψλγсвк' մմօու εβολ <sup>22</sup>շիօօտդ  
 18 αγω նշեսարմ  
   ՃՆOK δε <sup>23</sup>πεχαῖ χε πչօէic  
 20 նպշխօօ ծε ն<sup>24</sup>նաὶ

(IV 40,24-25: will they be [rejected]?)"

- 2 He answered and said to me,  
   "If the <sup>11</sup> Spirit (πνεῦμα) (IV 40,25-26: descended upon them),  
 4 they will in any case (πάντη πάντως) be saved  
   <sup>12</sup>and they will change (for the better).  
 6 For (γάρ) the <sup>13</sup> power (δύναμις) will descend on every man,  
   <sup>14</sup> for (γάρ) without it no one can stand.  
 8 <sup>15</sup> And (δέ) after they are born,  
   then (τότε), <sup>16</sup> when the Spirit (πνεῦμα) of life increases  
 10 and <sup>17</sup> the power comes  
 12 and strengthens that soul (ψυχή),  
 14 <sup>18</sup> no one can lead it astray (πλανᾶν)  
   <sup>19</sup> with works of evil (πονηρία).  
 16 <sup>20</sup> But (δέ) those on whom the counterfeit spirit (πνεῦμα) <sup>21</sup> descends  
   are drawn by <sup>22</sup> him  
 18 and are led astray."  
   And (δέ) I <sup>23</sup> said, "Lord,  
 20 the souls (ψυχή) of <sup>24</sup> these

## СЕНАЧУОИНЕ

2 α|δογ<sup>25</sup>ωψ|βε π|εχα|φ να|ι |χε  
   εψиψанеи <sup>26</sup>εշրαι է|չ|աօց ն|ն|ո πε|լ|ն|ա  
 4 <sup>27</sup>πանтη πանтω|с сеня|օ|չ|а|й  
   <sup>28</sup>α|γ|ω ν|ա|ի σе|н|а|п|о|в|о|н|е ε|в|о|л  
 6 <sup>29</sup>τայն|ам|и|с |ր|ա|բ| ն|ա|մ|ի ը|շ|բ|ն| բ|ը|մ|ե|ն|մ  
   ա|չ|ի|ն|տ|ե| գ|ա|ր <sup>30</sup>մ|ն| ծ|օ|յ|մ| ն|տ|ե|լ|լ|ա|ց <sup>31</sup>շ|շ|ը|ր|ա|թ|ի|կ  
 8 |մ|н|н|и|չ|а| տ|օ|չ|и| չ|и|п|о|о|у| ձ|է|  
   το|տ|ε| ը|պ|ս|ա|ն|ա|շ|ա| ն|ի|ն| լ|ո|ն| մ|п|о|ш|ն|շ  
 10 α|γ|ω ψ|ա|ր|է|տ|օ|մ| ՚|է|  
 12 ή|ս|տ τ|ա|χ|ր|օ| ն|տ|ψ|չ|х|н| է|տ|մ|’|մ|ա|γ|  
 14 α|γ|ω μ|ա|ր|է|շ| լ|ա|ձ|ա| լ|ո|ւ|լ|ա|ն| մ|մ|մ|օ|с  
   ն|շ|ր|ա|լ|ի շ|ն| ն|շ|բ|հ|’|օ|յ| ն|տ|ի|п|о|н|հ|ր|ա|  
 16 |ն|ա|լ| ձ|է| է|տ|է| լ|ո|ւ|վ|ի| ն|հ|ն|ո|յ| ՚|է|շ|ր|ա|լ|ի|  
   ε|չ|ա|ս|ո|յ| պ|ա|յ|չ|ա|կ| մ|մ|օ|յ| է|в|о|լ| շ|ի|տ|օ|տ|ի|կ  
 18 α|γ|ω ն|շ|ե|ս|ս|ա| ՚|ր|մ|  
   Ճ|Ն|OK ձ|է| պ|ε|չ|ա| չ|է| պ|չ|օ|է|c  
 20 ՚|ն|պ|շ|խ|օ|օ| ծ|է| ն|ի|ն|ա|ই

• IV 40,31-32 short line due to imperfections in the papyrus. • IV 41,2 cf. 40,23.

III 34,19—35,10

εγι<sup>20</sup>γιανει εβολ 2ῆ τσαρι  
 2 εγναβωκ<sup>21</sup> ετων  
 ὑπο<sup>22</sup> αε λαςωβε πεχαψ χε  
 4 τεψγχη ετε τбом тe  
 εсвлаи[р] 2оуо]  
 6 εпепепн нантимон  
 Тлай гар с<sup>24</sup>жшор  
 8 етешаспшт нтюотс н<sup>25</sup>тппониря  
 агш сенади[жхай]  
 10 20εвол 2итто[тс] нтетпикопи на[35]фодартон  
 агш нцентоу етанапдай<sup>26</sup>сис 2иаин:  
 12 ано<sup>27</sup> де пехаи<sup>28</sup> хе пхо<sup>29</sup>еис  
 нтетпуюкоун ептнр<sup>30</sup>  
 14 2и[н]оу не негүххоуе и 2и[н]ахшори<sup>31</sup>етвон  
 пехаи<sup>32</sup> наи<sup>33</sup> хе  
 16 нтавгрору е<sup>34</sup>жшору нб<sup>35</sup> пепнн нантимон  
 нтетпуючаллеи<sup>36</sup> нтеве[и]е  
 18 агважи<sup>37</sup> нт[и]т[и]е[и]гүххн:  
 агшак<sup>38</sup> 2иос<sup>39</sup> енегубн<sup>40</sup>оуе нтппониря  
 20 агш агвеме 2иос<sup>41</sup> етвкше

- <sup>20</sup> when they have come out of the flesh (*σάρξ*),  
 2 where [will they go]?"  
 21 And (δέ) he smiled and [said],  
 4 "If the soul (*ψυχή*), which is the power,  
 [becomes stronger]  
 6 <sup>22</sup> than the counterfeit (*άντιμιμον*) spirit (*πνεῦμα*)  
 — [for (*γάρ*) the] (soul)  
 8 <sup>24</sup> which flees [from]<sup>25</sup> evil (*πονηρία*) is strong —  
 it is saved  
 10 through the <sup>35</sup><sup>1</sup> incorruptible (*άδφθαρτον*) providential care (*ἐπισκοπή*),  
 and taken to the repose (*άνάπαυσις*) <sup>2</sup> of the aeons (*αιών*).  
 12 And (δέ) I said, "Lord,  
<sup>3</sup> those who have not known at all,  
 14 what are their souls (*ψυχή*) or where will they go (*χωρεῖν*)?"  
 5 He said to me,  
 16 "It is these that <sup>6</sup> the counterfeit (*άντιμιμον*) spirit (*πνεῦμα*) has  
 burdened <sup>7</sup> when they stumbled (*σφάλλειν*).  
 18 And in this way <sup>8</sup> their soul (*ψυχή*) was burdened (*βαρεῖν*),  
 drawn to works <sup>9</sup> of evil (*πονηρία*)  
 20 and brought <sup>10</sup> [to forgetfulness].

<sup>1</sup> III 35,ε1 over erased letter, perhaps Ο or beginning of Ρ.<sup>2</sup> BG 68,4 Till-Schenke suggest <ερψан> for εγνα and in 68,5 delete ήταс on the basis of III 34,22. • BG 68,14 Till-Schenke emend to π<χ>с, see 42,19.  
<sup>3</sup> BG 68,16 Ν<sup>2</sup> over erasure.

BG 68,1—69,5

20ταν εγνанеи ε<sup>2</sup>вол 2ῆ τсари  
 2 εгнавшк<sup>2</sup> етвон  
 нт<sup>2</sup> о<sup>2</sup> д<sup>2</sup> а<sup>2</sup> с<sup>2</sup> в<sup>2</sup> б<sup>2</sup> е<sup>2</sup> п<sup>2</sup> е<sup>2</sup> х<sup>2</sup> а<sup>2</sup> с<sup>2</sup> х<sup>2</sup>  
 4 е<sup>2</sup> г<sup>2</sup> м<sup>2</sup> а<sup>2</sup> н<sup>2</sup> т<sup>2</sup> е<sup>2</sup> ф<sup>2</sup> у<sup>2</sup> х<sup>2</sup> е<sup>2</sup> т<sup>2</sup> б<sup>2</sup> о<sup>2</sup> м<sup>2</sup>  
 н<sup>2</sup> т<sup>2</sup> а<sup>2</sup> с<sup>2</sup> р<sup>2</sup> 2оуо м<sup>2</sup> л<sup>2</sup> л<sup>2</sup> о<sup>2</sup>  
 6 епантим<sup>2</sup> м<sup>2</sup> о<sup>2</sup> н<sup>2</sup> т<sup>2</sup> н<sup>2</sup> л<sup>2</sup>  
 т<sup>2</sup> а<sup>2</sup> и<sup>2</sup> о<sup>2</sup> ж<sup>2</sup> ш<sup>2</sup> о<sup>2</sup> р<sup>2</sup> е<sup>2</sup>  
 8 2шаспшт нтюотс нн<sup>2</sup> в<sup>2</sup> н<sup>2</sup> г<sup>2</sup> у<sup>2</sup> н<sup>2</sup> т<sup>2</sup> п<sup>2</sup> о<sup>2</sup> н<sup>2</sup> и<sup>2</sup> р<sup>2</sup> и<sup>2</sup>  
 агш евол 10<sup>2</sup>т<sup>2</sup> н<sup>2</sup> т<sup>2</sup> п<sup>2</sup> и<sup>2</sup> с<sup>2</sup> о<sup>2</sup> н<sup>2</sup> и<sup>2</sup> р<sup>2</sup> и<sup>2</sup>  
 10 жасо<sup>2</sup> жхай  
 н<sup>2</sup> с<sup>2</sup> е<sup>2</sup> н<sup>2</sup> т<sup>2</sup> п<sup>2</sup> и<sup>2</sup> с<sup>2</sup> о<sup>2</sup> н<sup>2</sup> и<sup>2</sup> р<sup>2</sup> и<sup>2</sup>  
 12 ано<sup>2</sup> д<sup>2</sup> п<sup>2</sup> е<sup>2</sup> х<sup>2</sup> а<sup>2</sup> с<sup>2</sup> х<sup>2</sup>  
 н<sup>2</sup> т<sup>2</sup> е<sup>2</sup> м<sup>2</sup> о<sup>2</sup> ж<sup>2</sup> ш<sup>2</sup> о<sup>2</sup> р<sup>2</sup> и<sup>2</sup>  
 14 негүххн 2иоу не "н<sup>2</sup> егнавшк<sup>2</sup> етвон  
 п<sup>2</sup> е<sup>2</sup> х<sup>2</sup> а<sup>2</sup> с<sup>2</sup> х<sup>2</sup>  
 16 нетм<sup>2</sup> а<sup>2</sup> и<sup>2</sup> п<sup>2</sup> и<sup>2</sup> н<sup>2</sup> нантимон 2<sup>1</sup>шад<sup>2</sup> е2р<sup>2</sup> и<sup>2</sup> ехшоу  
 2м<sup>2</sup>6<sup>2</sup>1<sup>2</sup>т<sup>2</sup> р<sup>2</sup> е<sup>2</sup> л<sup>2</sup> л<sup>2</sup> а<sup>2</sup> т<sup>2</sup>  
 18 агш н<sup>2</sup> т<sup>2</sup> ж<sup>2</sup> 2шаспшт н<sup>2</sup> т<sup>2</sup> е<sup>2</sup> гүххн  
 н<sup>2</sup> жасо<sup>2</sup> 2иос<sup>2</sup> енегубн<sup>2</sup> н<sup>2</sup> т<sup>2</sup> п<sup>2</sup> о<sup>2</sup> н<sup>2</sup> и<sup>2</sup>  
 20 н<sup>2</sup> ж<sup>2</sup> и<sup>2</sup> с<sup>2</sup> е<sup>2</sup> т<sup>2</sup> в<sup>2</sup> е

- 68<sup>1</sup> when (όταν) when they have come <sup>2</sup> out of the flesh (*σάρξ*),  
 2 where will they go?"  
 3 And (δέ) he smiled and <sup>4</sup> said,  
 4 "To a place of the soul (*ψυχή*), <sup>5</sup> which is the power  
 that has become <sup>6</sup> far (*μᾶλλον*) superior  
 6 to the counterfeit (*άντιμιμον*) <sup>7</sup> spirit (*πνεῦμα*).  
 This (soul) is strong,  
 8 <sup>8</sup> and it flees from <sup>9</sup> works of evil (*πονηρία*)  
 and, through <sup>10</sup> the incorruptible (*άδφθαρτον*) providential care  
 10 (*ἐπισκοπή*), <sup>11</sup> it is saved  
 and taken <sup>12</sup> up to the repose (*άνάπαυσις*) of the aeons (*αιών*)."  
 12 <sup>13</sup> And (δέ) I said, <sup>14</sup> "Christ (*χριστός*),  
 those who have not known the <sup>15</sup> All,  
 14 what are their souls (*ψυχή*) <sup>16</sup> or (*ἢ*) where will they go?"  
 17 He said to me,  
 16 "Over these a counterfeit (*άντιμιμον*) <sup>18</sup> spirit (*πνεῦμα*) <sup>19</sup> gained  
 strength when <sup>69<sup>1</sup></sup> they stumbled.  
 18 And in this way <sup>2</sup> he burdens (*βαρεῖν*) their soul (*ψυχή*),  
<sup>3</sup> draws it to the works <sup>4</sup> of evil (*πονηρία*),  
 20 and casts it into <sup>5</sup> forgetfulness.

II 26,24—27,4

IV 41,11—42,1

- ΣΟΤΑΝ' ΕΥΨΑΝΕΙ ΕΒΟΛ ΣΗ ΤΟΥ<sup>23</sup>ΣΑΡΞ  
 2 ΕΥΝΑΒΩΚ ΕΤΩΝ  
 ήτοι δε αψω<sup>24</sup>βε πεχαὶ ναὶ χε  
 4 τύγχη ετε τόμ  
 7<sup>25</sup>νασσαὶ ηγήτε  
 6 πάρα πιπίνα ετψης  
 8<sup>26</sup>ταὶ γαρ σκοορ  
 αγω ψαφωτ<sup>27</sup> ήσαν<sup>28</sup> βολ ήτπονηρια  
 αγω εβολ շիմ<sup>29</sup> πόμ πψινε հպատ<sup>30</sup> տեկօ  
 10 ψασօց<sup>31</sup> չալ  
 αγω ψաշխտէ շշրայ տանապաց<sup>32</sup> սի նաւոն  
 12 անօ<sup>33</sup> δε πεչալ չե պչօ<sup>34</sup> եւ  
 13 և նալ շաօց տեմπոցմէ չե նանմ նէ  
 14 նօյփխօօց եց<sup>35</sup> նաշապէ տան  
 αγω πεչալ նալ չե  
 16 "շի նետմայ ապեπնա տεψիս ձգա<sup>36</sup> աց<sup>37</sup> նշիտու  
 շմ պտրօցարմ  
 18 αγω ψակ<sup>38</sup> վարէ նուεψչխ  
 αγω ψազ<sup>39</sup> ամ մմօս նուշշին նու տպոնηրιա  
 20 αγω նվոյ<sup>40</sup> չե մմօս շշրայ եցից

- when (ὅταν) they have come out of their<sup>25</sup> flesh (σάρξ),  
 2 where will they go?"  
 And (δέ) he smiled<sup>26</sup> and said to me,  
 4 "The soul (ψυχή), in which the power  
 27 will become stronger  
 6 than (παρά) the despicable spirit (πνεῦμα)  
 —<sup>28</sup> for (γάρ) it is strong  
 8 and it flees from<sup>29</sup> evil (πονηρία)—  
 and, through<sup>30</sup> the intervention of the incorruptible one,  
 10 it is saved  
 31 and taken up to the repose (ἀνάπαυσις)<sup>32</sup> of the aeons (αιών).  
 12 And (δέ) I said, "Lord,  
 33 those, however, who have not known<sup>34</sup> to whom they belong,  
 14 where will their souls (ψυχή)<sup>35</sup> be?"  
 And he said to me,  
 16 36 "In those the despicable spirit (πνεῦμα) has<sup>27</sup> gained strength  
 when they went astray.  
 18 And he<sup>2</sup> burdens (βαρεῖν) the soul (ψυχή)  
 and draws it<sup>3</sup> to the works of evil (πονηρία),  
 20 and he casts<sup>4</sup> it down into forgetfulness.

- ΣΟΤΑΝ ΕΥ<sup>1</sup>ΨΑΝΕΙ ΕΒΟΛ ΣΗ ΤΟΥΣΑΡΞ  
 2 ΕΥΝΑ<sup>1</sup>ΒΩΚ ΕΤΩΝ  
 ήτοι δε αψω<sup>24</sup>βε πεχαὶ ναὶ χε  
 4 τύγχη ετε τόμ  
 7<sup>25</sup>νασσαὶ ηγήτε  
 6 πάρα πιπίնα ετψης  
 ταὶ γαρ σκοορ  
 8 αγω ψαփտ<sup>27</sup> նսավօլ նիտպոնիրիա  
 αց 10<sup>30</sup> եցօլ շիմ<sup>29</sup> բօմ պψինե հպատ<sup>30</sup> տակօ  
 10 ψաւցօցչալ  
 αց աց պշչխտէ շշրայ տանապացսի ննաւոն  
 12 21<sup>31</sup> անօ<sup>33</sup> [ձե] πεչալ չե պչօսից  
 շի 22<sup>31</sup> նալ շաօց ետ մուցմէ չե 23<sup>31</sup> նանմ նէ  
 14 նօյփխօօց եց<sup>35</sup> նաշապէ տան  
 αց պεչալ նալ 25<sup>36</sup> չե  
 16 26<sup>32</sup> նու նետմայ ապեպնա տε<sup>26</sup>ψիս ձգաչալ նշիտյու<sup>37</sup>  
 շմ պտր' եց<sup>27</sup> կարմ  
 18 αց աց պշչխտէ նուεψչխ  
 28<sup>38</sup> աց աց պշչամ մմօս նուշշին նու տպոնիրիա  
 20 ձիյա նվոյչե 42<sup>39</sup> մմօս շշրայ եցից եցից

III 35.10—36.2

- ἀγώ ἑτεοίρε μηνῖα τρεύ<sup>11</sup> ἵκωικ αὐχοῦ μπσωμά  
 2 ψαγταχ<sup>12</sup> ἰετοοτογ<sup>13</sup> μηνεζογια  
 οαι ἑταγψω<sup>13</sup> πε εβολ շիոլոթ<sup>14</sup> μηπαρχων  
 4 παλιν<sup>14</sup> ινεεινε μημιοου εշնκемерос
- 6 αγ<sup>15</sup>ω ψαγκωτε<sup>16</sup> μημαγ  
 ψαντογον<sup>17</sup> μμοοу շիоотсј նտπոնհրա մн թ<sup>17</sup>ψе  
 8 ινεχι ινογ<sup>18</sup> οογ  
 նտεειρ<sup>18</sup> ψαγχωк ινεյοչд  
 10 ανօկ ձե<sup>19</sup> իչալ նազ չե պխօէս  
 αγω նաշ իշէ<sup>20</sup> ψատպալկ նոն թէփչի ուլին  
 12 ն<sup>21</sup>իչկ էլօցոն էտէփչի նտմաց  
 հ է<sup>22</sup>իցոն էյրամէ  
 14 նտօգ ձե ափրայ<sup>23</sup> նտերիշոն մմօց  
 ուքադ նազ չե<sup>24</sup> նտկ օյմակարօս  
 16 շմ պենտակօց<sup>25</sup> շկ ոյչազ  
 ψաγτաչ մен ն<sup>26</sup>կօց  
 18 36<sup>1</sup> միմա միպենա մպան  
 նչակօլօցթ նազ նուսատմ ևボլ շիոոտ<sup>14</sup>

- And in this way, after being <sup>11</sup> [stripped] of the body (σώμα)  
 2 they are handed over <sup>12</sup> [to] the authorities (ἐξουσία)  
 who came to be <sup>13</sup> [through] the Ruler (ἄρχων).  
 4 <sup>14</sup> [They] again (πάλιν) [put] them into (bodily) parts (μέρος)  
 6 and <sup>15</sup> consort with them  
 until they are <sup>16</sup> [saved from] evil (πονηρία) and <sup>17</sup> [forgetfulness  
 8 and acquire] knowledge.  
 In this way <sup>18</sup> [they become perfect and saved.]  
 10 And (δέ) I <sup>19</sup> [said to him], "Lord,  
 and how <sup>20</sup> [does] the soul (ψυχή) [become small] again (πόλιν)  
 12 <sup>21</sup> [so as to be admitted] into the nature (φύσις) of the mother  
 or (ἢ) <sup>22</sup> [into] the man?"  
 14 And (δέ) he rejoiced <sup>23</sup> [when I] asked him  
 and he said to me, <sup>24</sup> "Blessed (μακάριος) are you  
 16 for paying close attention.  
<sup>25</sup> It (the soul) is given (+μέν) to another (masc.).  
 18 <sup>26</sup> where the Spirit (πνεῦμα) of life is;  
 it follows (άκολουθειν) <sup>2</sup> him, obeys through him,

\* III 35,14 ΝΟΥΧΕ is too long; for εΙΝΕ see 35,9 and parallels in II/IV. • III 35,16 ΝΟΥΖΜ is excluded since the scribe never breaks between Ο and Υ.  
 • III 35,21 ΒΩΚ is too long and ΕΙ too short for the lacuna. • III 35,22 There appears to be a high stop or articulation mark after ζ. • III 35,24f lit. "in you followed."  
 • III 36,1 The stroke on ΝC is very faint.  
 • BG 69,14 Till-Schenke emend to Π<Χ>Σ, see 42,19.

BG 69,5—70,6

- ն<sup>17</sup>շէ մηնիա նտրէ<sup>18</sup> կակէ աշիչ  
 2 ψազπարձ<sup>19</sup> ծոյ մմօս ննեչօցիա  
 ն<sup>19</sup>τացψապէ շա պարխան  
 4 \* παլιν<sup>14</sup> նուսօչօյ էշնօշ<sup>10</sup> նշ
- 6 նուսօչա նմայ  
 պան<sup>11</sup> տօցնոչմ մմօոу շիտն<sup>12</sup> տէպչէ  
 8 նչչի նուցօօն  
 ն<sup>17</sup>շէ նչչակ նուցչալ թէ  
 10 <sup>14</sup> անօկ ձե ուչալ չե ուչէ  
<sup>15</sup> պաս պարտէպչի պա<sup>16</sup>կ պակէ  
 12 նուսօկ օն էշօցն<sup>17</sup> էտէփչի նտմաց  
 հ պրօ<sup>18</sup>մէ  
 14 նտօգ ձե ափրայ նտձ<sup>19</sup> րիչնօց  
 αց ուչալ չե 70<sup>1</sup> նույկ օյմակարօս  
 16 ըուցրակօլօցնիս  
 տէվէ ուի ծե ψացտաց մն պկէօց  
 18 է՛պենա մպան նշհր<sup>14</sup>  
 էյ՛ակօլօցնիս նազ աց աց էշ<sup>6</sup> սատմ ևボլ շիոոտ<sup>14</sup>

- In this way, after it has become <sup>6</sup> naked  
 2 he hands <sup>7</sup> it over (παραδίδονται) to the authorities (ἐξουσία)  
<sup>8</sup> who came into being from the Ruler (ἄρχων).  
 4 <sup>9</sup> They again (πάλιν) cast them into <sup>10</sup> fetters  
 6 and consort with them  
 until <sup>11</sup> they are saved from <sup>12</sup> forgetfulness  
 8 and it (the soul) acquires knowledge  
<sup>13</sup> and thus becomes perfect and is saved.  
 10 <sup>14</sup> And (δέ) I said, "Christ (χριστός),  
<sup>15</sup> how (πῶς) does the soul (ψυχή) <sup>16</sup> become smaller and smaller and  
 12 enter again into <sup>17</sup> the nature (φύσις) of the mother  
 or (ἢ) the man?"  
 14 <sup>18</sup> And (δέ) he rejoiced when I asked him  
 and he said, 70<sup>1</sup> "Blessed (μακάριος) are you  
 16 for <sup>2</sup> understanding (παρακολούθησις).  
 For this reason, <sup>3</sup> then, they (the souls) are given to the other (masc.).  
 18 in whom (masc.) <sup>4</sup> the Spirit (πνεῦμα) of life dwells.  
 By <sup>5</sup> following (άκολουθησις) and <sup>6</sup> obeying through him,

II 27.4-19

ἀγώ μῆνις τρες<sup>5</sup> εἰς εβολ  
 2 ωλγτας εποστοτού πνεογια  
 ὥναι επταγψωπε εβολ σιτή πάρχων  
 4 αγώ ωλγμορές ση γενμήρε  
 πνεογιας μήμος απεψτεκο  
 6 αγώ ωλγκωτε νήμας  
 ψιαντснезеε εβολ σιτή τέψε  
 8 αγώ πη<sup>10</sup> κι ερος ππσоуын  
 αγώ ται τε θε εε<sup>11</sup>ψιανχωκ εβολ ωλкоуызай  
 10 ανοκ αε πε<sup>12</sup>χαι χε πασεις  
 αγώ πως ασρ ωηм ωηм 11ηνι τψүхн  
 12 αγώ πснагыс εσоуын αтфү<sup>13</sup>сис πтесчмазу  
 η εσоуын επρωμε  
 14 τотε <sup>15</sup>αφραψе πтаричноуып επαι  
 αγώ πε<sup>16</sup>χαι наи χе алхөвас πтк оγмакарюс  
 16 17επидн ақрноеи  
 τψүхн εтмимаг ωлг<sup>18</sup>тресяуызс πса кеоуеие  
 18 εрепна м<sup>19</sup>пшнә ңжнти

IV 42.1-20

ἀγώ μῆνις τρεσει εβολ  
 2 ωλγтас ε'тостоу πнэлоуыциа  
 наи πтагуышапиε) εвoл σиtн πάρχων  
 4 αγώ ωλгиморес ση γенмірріе  
 πненогъжे миоис εпевштіакои  
 6 αγώ ωлгуквате ніјмма  
 ψиантиеснезеε εвoл σиtн τвүе  
 8 αγώ нісхи е'рос πпсоуын  
 αγώ τай τе θε <sup>10</sup>εссиаиңжай εвoл ωлкоуызай  
 10 11αнок [ае] πεχлai χе πασеиς  
 αгюв <sup>12</sup>пшс [аю] аср [ψиm ωиm нбi тiψү<sup>13</sup>хн  
 12 αгюв πснагыс εсоуын εтiфү<sup>14</sup>сис πтесчмазу  
 η εсоуын εпрω<sup>15</sup>мe  
 14 τоте αφрилше πтаричноуып <sup>16</sup>εпai  
 αгюв πеiχаq наi χе алх<sup>17</sup>θвас πтк оγмакарюс  
 16 εпi<sup>18</sup>дн ақрноиε)  
 τiψүхн εтмимаж <sup>19</sup>ωлгутресяуызс πса кеоуеiel  
 18 <sup>20</sup>εрепнә мпi(ωнq ңжнти

And after it <sup>5</sup> comes out of (the body),

2 it is handed over to the authorities (έξουσία),  
 6 who came into being through the Ruler (άρχων).

4 and <sup>7</sup> they bind it with chains  
 and cast <sup>8</sup> it into prison

6 and consort with it  
 9 until it awakens from forgetfulness

8 and <sup>10</sup> acquires knowledge.

And if thus it <sup>11</sup> becomes perfect, it is saved.

10 And (δέ) I <sup>12</sup> said, "Lord,  
 how (πώς) can the soul (ψυχή) become smaller

12 <sup>13</sup> and return into the nature (φύσις) <sup>14</sup> of its mother  
 or (ἢ) into man?"

14 Then (τότε) <sup>15</sup> he rejoiced when I asked him this,  
 and <sup>16</sup> he said to me, "Truly (ἀληθῶς), you are blessed (μακάριος),

16 <sup>17</sup> for (ἐπειδή) you have understood (νοεῖν)!

That soul (ψυχή) <sup>18</sup> is made to follow another (soul; fem.),

18 in whom (fem.) the Spirit (πνεῦμα) of <sup>19</sup> life dwells.

• II 27,17 *N* was crossed out before T<sup>1</sup>.

• IV 42,12 added ωлг though it is redundant.

II 36.3-19

3 and is saved.

2 They (the souls) do not enter flesh <sup>4</sup> from then on."

And (ἕτερος) I said, <sup>5</sup> "Lord,

4 those who knew and turned <sup>6</sup> back,  
where are their souls (ψυχήτι)

6 or <sup>7</sup> where will they withdraw to (χωρέῖν)?"  
He said to me,  
<sup>8</sup> "The place to which

8 the angels (ἄγγελος) <sup>9</sup> of poverty will withdraw (χωρέιν)  
to whom <sup>10</sup> repentance (μετάνοια) has not come.

10 And [they] will be kept <sup>11</sup> for that day <sup>12</sup> on which  
everyone who has blasphemed <sup>13</sup> the Holy (ἅγιον) Spirit (πνεῦμα)

12 with an eternal [blasphemy]  
<sup>14</sup> will be punished (κολάζειν) by being tortured (βασανίζειν)

14 [with] <sup>15</sup> eternal torture (βάσανος).  
[And (ἕτερος) I said, <sup>16</sup> "Lord,

16 [from where did] <sup>17</sup> the counterfeit (ἀντίμυμον) spirit (πνεῦμα) com.  
Then (τότε) he said,

18 <sup>18</sup> "In the beginning (δόξῃ), [when the Mother]  
—<sup>19</sup> when I saw in the [Holy (ἅγιον)] Spirit (πνεῦμα)

- III 36,3 Since **αν** with **ψωλ-** is ungrammatical, a second tense is needed. • III 36,8 Ms. reads **ΕΤCΝΑΧΩΡΙ** as if the subject were fem. sg. rather than masc. pl. (see also 36,11). • III 36,11 The sense appears to demand **ΕΤΟΥΝΑΚΟΛΑΖΕ**, but perhaps the soul was assumed to be the subject (see also 36,8).
- III 36,16 or **(qeι των νοί)**. • III 36,18-20 Reconstruction very uncertain due to text corruption.
- BG 70,9 Till-Schenke emend to **Π<X>C**, see 42,19. • BG 70,10-11 Till-Schenke emend to **ΙΝΕΥΨΥΧΗ**, but see 67,19. • BG 71,3 Till-Schenke emend to **Π<X>C**, see 42,19. • BG 71,5ff. verb governed by **ΝΤΕΡΕ** is missing.

ωγας ουχι  
 2 ΜΕΝΤΟΙΓΕ ΕΩΣΑΒΩΚ θΑΝ ΕΣΟΥΝ ΕΚΕΑΡΖ  
 πεχλι θαν χε πεχς  
 4 ΝΕΝΤΑΥΑ<sup>10</sup>ΟΥΝ ΔΕ ΣΥΚΟΤΟΥ ΕΒΟΛ  
 θνευ<sup>11</sup>ψυχη θνη ου θε  
 6 πεχλα θα<sup>12</sup>ει χε  
 ΕΥΝΑΒΩΚ ΕΠΜΑ ΕΤΟΥ<sup>13</sup>ΝΑΛΛΑΧΑΡΕΙ ΕΡΟΔ  
 8 ΝΟΙ ΝΑΓ<sup>14</sup>ΓΕΛΟΣ ΗΤΜΗΤ<sup>15</sup>ΗΚΕ  
 θαι ε<sup>16</sup>τε ΜΠΕΜΕΤΑΝΟΙΑ ΕΙ ΝΑΥ  
 10 θνεαρε<sup>17</sup> εροου επεθοου  
 ι<sup>18</sup>ετογνακολαζε ραθ θη<sup>19</sup>τη  
 12 ΟΥΟΝ ΝΙΜ ΗΤΑΖΧΕ ΟΥ<sup>20</sup>Α επεπήν έτογα  
  
 14 ΣΕΝΑΤ<sup>21</sup>ΒΑΣΑΝΙΖΕ ΜΜΟΟΥ ΖΗ ΘΥ<sup>22</sup>ΚΟΛΛΑΣΙΟ  
 ΑΝΟΚ<sup>23</sup>ΔΕ ΠΕΧΛΙ ΧΕ ΠΕΧΣ  
 16 ΝΤΑΖΕΙ ΤΩΝ ΝΟΙ ΠΑΝΤΙΜΙΜΟΝ ΗΤΤΙΝΑ  
 πεχλα θαι χε  
 18 ΝΤΕΡΕ<sup>24</sup>ΤΜΑΖΖ

it is <sup>7</sup> saved.

2 Indeed (μέντοι γε) it no longer <sup>8</sup> enters flesh (σάρξ)."  
I said to <sup>9</sup> him, "Christ (χριστός),  
4 <sup>10</sup> and (δέ) those who did know (but) have turned away  
<sup>11</sup> where are their souls (ψυχή)?"

6 He said to <sup>12</sup> me,  
"They will go to the place to which  
8 <sup>13</sup> the angels (ἄγγελος) of poverty withdraw (ἀναχωρεῖν)  
<sup>14</sup> to whom <sup>15</sup> repentance (μετάνοια) has not come.  
10 <sup>16</sup> They will be kept for the day <sup>17</sup> on which  
<sup>18</sup> everyone who has blasphemed <sup>19</sup> the Holy Spirit (πνεῦμα)  
12 will be punished (κολάζειν). They will be <sup>71</sup> tortured (βασανίζειν)  
14 with eternal <sup>2</sup> punishment (κόλασις)."  
<sup>3</sup> And (δέ) I said, "Christ (χριστός),  
16 <sup>4</sup> from where did the counterfeit (άντιμυον) <sup>5</sup> spirit (πνεῦμα) come?"  
He said to me,

II 27,19-34

ταὶ εψαύονται εβολ·<sup>20</sup> σιτοοτῷ πεπετήμαγ  
 2 εψαύνοντες δέ<sup>21</sup> ἀν ἡμός εσούν εκεσάρχ  
 αγώ πεχαῖ<sup>22</sup> κε παχοεις  
 4 οὐαὶ ςωοῦ ενταχοούν αγ<sup>23</sup>ω αγζῆτου εβολ  
 εγναβωκ ετων ἦ<sup>24</sup>δι νογψγχη  
 6 τοτε πεχαὶ οὐαὶ<sup>25</sup>  
 πμα<sup>26</sup> ερεναγγελος ὑτμητγκη ναβωκ<sup>27</sup> εμαγ  
 8 θεναχιτο επμα ετήμαγ  
 πμα<sup>28</sup> ετε μη μετανοια ψωοπ<sup>29</sup> ἡμαγ  
 10 αγώ<sup>30</sup> ησεαρεζ εροου επεζοου  
 ετογν<sup>31</sup> βασανίζε  
 12 ηνεταχε ογα απεπην

14 η<sup>32</sup>ερηκολαζε ἡμοογ ςη ογκολαсic<sup>33</sup> ηνωα ενερ  
 ηνοκ δε πεχαι κε πχο<sup>34</sup>ειс  
 16 ηταφει των ητοq ηδι πεπηνα ετ<sup>35</sup>ψηс  
 τοτε πεχαὶ οὐαὶ<sup>36</sup>  
 18 πμητροπ<sup>37</sup>τωρ

IV 42,21—43,9

ταὶ εψαύονται<sup>38</sup> εβολ σιτοοτῷ<sup>39</sup> πεπετήμαγ  
 2 εψαύνοντες<sup>40</sup> δέ<sup>41</sup> ἀν ἡμός εσούν ιεκιφιαρ<sup>42</sup>  
 αγώ πεχαῖ<sup>43</sup> κε παχοεις  
 4 οὐαὶ<sup>44</sup> ςωοῦ ενταχοούν αγώ<sup>45</sup> αγζῆτου εβολ  
 εγναβωκ<sup>46</sup> ετων<sup>47</sup> ηδι<sup>48</sup> νογψγχη  
 6 τοτε<sup>49</sup> πεχαὶ ηδι<sup>50</sup> κε  
 [πμα ερεн]<sup>51</sup> αγγελο(c) ὑτμηтгкη νа]<sup>52</sup> вωк εм[αу]  
 8 θенакито ε<sup>53</sup> πμα εтм[м]и<sup>54</sup>у  
 π[μα εтje 43]ηмн мет<sup>55</sup>на<sup>56</sup>и<sup>57</sup>а<sup>58</sup>ψе<sup>59</sup>η<sup>60</sup>и<sup>61</sup>у  
 10 αγώ<sup>62</sup> ησεα[р]εз εροοу επεζοοу  
 ετογнабасаніз<sup>63</sup>  
 12 ηνιεταχε<sup>64</sup> ογα επε[πна εто<sup>65</sup>аав]

14 η<sup>66</sup>ερηκο<sup>67</sup>λазе<sup>68</sup> ἡμοοιγ ςη ογκολαсic<sup>69</sup> ηνωα ενερ  
 ηνοκ δε πεχαι<sup>70</sup> κε [πχο]<sup>71</sup>εис  
 16 ηταφεи<sup>72</sup> των ηтoq ηδи πε<sup>73</sup>пнa ε[тψ]и<sup>74</sup>с  
 [τοτε πεχαὶ ηδи<sup>75</sup> κε  
 18 πμηтроп[и]тωр<sup>76</sup>

- It is saved through<sup>20</sup> him.
- 2 It is not again cast<sup>21</sup> into another flesh (σάρξ).  
 And I said,<sup>22</sup> "Lord,
- 4 these also who did know but<sup>23</sup> have turned away,  
 where will their<sup>24</sup> souls (ψυχή) go?"
- 6 Then (τότε) he said to me,  
 "To that place<sup>25</sup> where
- 8 the angels (ἄγγελος) of poverty go<sup>26</sup> they will be taken,  
 the place<sup>27</sup> where there is no repentance (μετάνοια).
- 10 And<sup>28</sup> they will be kept for the day on which  
<sup>29</sup> those who have blasphemed the spirit (πνεῦμα)
- 12 will be tortured (βασανίζειν).<sup>30</sup> And they will be punished (κολάζειν)
- 14 with eternal punishment (κόλασις).
- 31 And (δέ) I said, "Lord,
- 16 <sup>32</sup> from where did the despicable spirit (πνεῦμα) come?"
- 33 Then (τότε) he said to me,
- 18 "The Mother-Father (μητροπάτωρ)

• IV 43,4 appears to read "Holy Spirit."

III 36,19—37,7

εἰ<sup>20</sup>γούν εζέρην τετνάψε πεσιεινας  
 2 μν πει<sup>21</sup>πήλα ετογαλλ  
 πενταρχίσε [ινεμαν]  
 4 οτε τετνίοια  
 εεψωι<sup>22</sup>οπ ἡν πεστερμα  
 6 αστογνος μ<sup>23</sup>πμεεγε ἡνρωμε  
 ἡτριενε ε<sup>24</sup>τεμεσκιμ  
 8 ητε πτελιος [ινογο]37[ειν πρωμε  
 αφειμε δε ἡνβ πε<sup>25</sup>γλογειτ ἡρχων  
 10 χε σεογοτε ερο<sup>26</sup>  
 3[χ]ημ παξε ἡτεγμητсаве  
 12 αγω αφ<sup>27</sup>ιρι 2ηα<sup>28</sup>ηεμα<sup>29</sup>τε ἡπεγψαжнe  
 3[ε]ицо наткоуын  
 14 εнпкоуын ап χе 6{с}ејо нсаве нгово<sup>30</sup> εро<sup>29</sup>

16 αφеире н<sup>31</sup>югψажнe

18 α<sup>32</sup>хто  
 нтимарменн

20

<sup>20</sup> into the one (fem.) who is rich in her {mercy},  
 2 together with the<sup>21</sup> Holy Spirit (πνεῦμα)  
 who sympathized {with us.}  
 4 <sup>22</sup> who is the Reflection (έπινον) of the light,  
 {who was<sup>23</sup> with her seed (σπέρμα),  
 6 she {raised it in}<sup>24</sup> the thinking of the men  
 of the<sup>25</sup> immovable {race (γενεά)}  
 8 of the perfect (τέλειος) [luminous 37<sup>1</sup> Man].  
 Then the<sup>2</sup> Chief Ruler (Δρχων) realized, then,  
 10 that they surpassed him  
<sup>3</sup> [in] the height of their wisdom  
 12 and he<sup>4</sup> wanted to seize their intention,  
<sup>5</sup> since he was ignorant,  
 14 nor knowing that<sup>6</sup> {they} were wiser than he.

16 He made<sup>7</sup> [a] plan18 and begot  
 fate (είμαρμένη).

20

\* III 36,24 Ν over ε. • III 36,23 and BG 71,11 or "raised it from."  
 \* BG 72,1 ΟΝ over erasure.

BG 71,7—72,4

ετε наше песна

2 ἡμ̄η πεπνά ετογαлл πнл'нт  
 нтагзисе нмман

4 οτε ητο<sup>2</sup> πε τετніоиа  
 ἡн πεстперма

6 нтаг<sup>23</sup>тоунос<sup>24</sup> мпмееγе нн<sup>25</sup>рѡме  
 нтгенеа

8 мпитеал<sup>26</sup>ос нрѡме нѹоеин нѹа "ене<sup>27</sup>  
 афеме бе нбі πε<sup>28</sup>протархѡн

10 χе с<sup>29</sup>е>оуотб<sup>30</sup> εро<sup>29</sup>  
 27 πаxе нтегмн<sup>31</sup>тсаве

12 αг<sup>32</sup>и 2ηа<sup>33</sup>ηема<sup>34</sup>тε ἡпеуѡжнe  
 εо<sup>35</sup> наткоуын

14 неңкоуын ап χе 72[ж]е сео нсаве нгово<sup>36</sup> ε<sup>37</sup>ро<sup>29</sup>

16 афеире н<sup>38</sup>югψажнe

3<sup>39</sup>МН Неңбом

18 α<sup>40</sup>хто  
 нт<sup>41</sup>имарменн

20

who is rich in mercy,  
 2 <sup>7</sup> together with the Holy Spirit (πνεῦμα), the merciful,  
<sup>8</sup> the one who sympathized with us,  
 4 that<sup>9</sup> is, the Reflection (έπινον) of the light  
<sup>10</sup> with her offspring (σπέρμα)  
 6 —it is he who<sup>11</sup> raised it in the thinking of the<sup>12</sup> men  
 of the race (γενεά)  
 8 of this perfect (τέλειος)<sup>13</sup> Man of eternal light.  
<sup>14</sup> The Chief Ruler (πριτάρχων) realized  
 10<sup>15</sup> that they surpassed<sup>16</sup> him  
 in the height of their<sup>17</sup> wisdom  
 12 and he wanted to seize<sup>18</sup> their intention,  
<sup>19</sup> since he was ignorant,  
 14 not knowing<sup>21</sup> that they were wiser than<sup>2</sup> he.

16 He made a plan<sup>3</sup> with his powers18 and they begot  
 fate (είμαρμένη),

20

II 27,34—28,16

**ΠΕΤΝΑΣΩΕ ΠΕΦΝΑΣ**

2 πεπήνα ετού<sup>15</sup>λλαβ' ςήν σμάτ' νιμ' πώσαν շτη<sup>16</sup>  
αγω<sup>17</sup> ετώψι շիշ նմմիտն  
4 ετε παι πε τε<sup>2</sup>πινοια նորոνοια նօյօειν

6 αγω<sup>18</sup> ձգտունոց նպεսπερմ  
նորոնεա նուելոιοն մն պεփհեյε  
8 αγω πογο<sup>19</sup>ειν<sup>20</sup> նշա ենεշ նորոն  
նորութմ<sup>21</sup>մ նոն պշօրո՛ նարխան  
10 չե սեխօս<sup>22</sup> պարարօ շմ լոշի<sup>23</sup>  
αγω սեմեյε պարարօ  
12 ձզօյաջε ծε բամաշտ մույմոկմէ<sup>24</sup>  
եզօ նորոնը  
14 չե սեխօս<sup>25</sup> երօ<sup>26</sup> շրա շմ պմեյε  
αγω չե զնաշ<sup>27</sup> բամաշտ մմօու ան  
16 ձզեր նոյաջոն<sup>28</sup> մն նեվչօչուց ետ նեզբօմ նէ<sup>29</sup>  
αγω<sup>30</sup> նար նօէկ ատօփիա նոյուրն  
18 αγω<sup>31</sup> այշտո և աօ շիտօտո  
այշաջ<sup>32</sup> նուշ<sup>33</sup> մարմենի  
20 ետ տա տ դշն մմրե ետ<sup>34</sup> շնիաւետ<sup>35</sup>

- <sup>34</sup> who is rich in mercy,  
 2 the holy Spirit (πνεῦμα)<sup>35</sup> in every way, the One who is merciful  
 and <sup>28<sup>1</sup></sup> who sympathizes with you (pl.),  
 4 that is, the <sup>2</sup> Reflection (έπινοια) of luminous Providence (πρόνοια),
- 6 <sup>3</sup> he raised up the offspring (σπέρμα)  
 of the perfect (τέλειον)<sup>4</sup> race (γενεά) and its mind  
 8 and the eternal <sup>5</sup> light of Man.  
 When <sup>6</sup> the Chief Ruler (ձրխան) realized  
 10 that they were exalted <sup>7</sup> above (բար) him in the height  
 - and they surpass (բար) <sup>8</sup> him in thinking -  
 12 then he wanted to seize their <sup>9</sup> thought,  
 not knowing  
 14       that they surpassed <sup>10</sup> him in thinking  
 and that he will not be able <sup>11</sup> to seize them.  
 16 He made a plan <sup>12</sup> with his authorities (էջուսիա), which are his powers,  
 and <sup>13</sup> together they committed adultery with Wisdom (օօփիա),  
 18 and <sup>14</sup> bitter fate (էմարմենի)  
 was begotten through them,  
 20 <sup>15</sup> which is the last of the changeable fetters.

IV 43,9-30

**ΠΕΤΝԱՋԵ<sup>10</sup> ՊԵԳՆԱ**

2 πεլին<sup>11</sup> է տօլյա<sup>12</sup> շն շմօտ<sup>13</sup> նիմ պշան շտիկ  
այա լետայ<sup>14</sup> շիշ նմմիտն  
4 εտ պա լե տելի<sup>15</sup> նօյա նորոնոια նօյօειն

6 <sup>16</sup> αγω ձգտունոս նպեսպեր<sup>17</sup>մ<sup>18</sup>  
նորոնեա նուելոյոն մն պեզ<sup>19</sup>մեսիյε  
8 αγω պոյօεին նշա ենեշ<sup>20</sup> մորիամ<sup>21</sup>է  
նորութմ<sup>22</sup>մ նոն պշօրո՛ նարխան  
10 չե սեխօս<sup>23</sup> պարարօ շմ լոշի<sup>24</sup>  
αγω սեմեյ<sup>25</sup> եյե պարարօ  
12 ձզօյաջե ծե բամաշտ մույմոկմէ<sup>26</sup>  
եզօ նորոնը  
14 չե սեխօս<sup>27</sup> երօ<sup>28</sup> շրա շմ պմիեյε  
αγω չե զնաշ<sup>29</sup> բամաշտ մմօու ան  
16 ձզեր նոյաջոն<sup>30</sup> մն նեվչօչուց ետ<sup>31</sup> նեզբօմ նէ<sup>32</sup>  
αγω<sup>33</sup> նար նօէկ<sup>34</sup> լետօփիա նոյուրն  
18 αγω<sup>35</sup> այշտո և աօ շիտօտո  
այշաջ<sup>36</sup> նուշ<sup>37</sup> մարմենի  
20 ետ տա տ դշն մմրե ետ<sup>38</sup> շնիաւետ<sup>39</sup>

• IV 43,28 Reconstruction uncertain since the text in II 28,14 appears corrupt. • IV 43,29 չ probably represents T2.

III 37,8-10

BG 72,4-7

2	2	<i>For parallel to 75,3-5 see 75,20—76,3</i>
4	4	
6	6	
8	8	
10	10	
12	12	
14	14	
16	16	
18 <sup>¶</sup> ἀφμιούρ ζῆν ζηνῷ μὴν ζενχρονος <sup>¶</sup> [μν] ζενκαιρος 20 οννούτε ονμπι <sup>10</sup> [γε]	18 αγω αγων <sup>2</sup> ζην ογψι μην ζηνχη μην ζηνογοειψ 20 οννούτε ονμπι <sup>7</sup> ε μην οναρρελοс	
2	2	<i>For parallel to 75,3-5 see 75,20—76,3</i>
4	4	
6	6	
8	8	
10	10	
12	12	
14	14	
16	16	
18 <sup>¶</sup> [He bound] by means of measures and times (χρόνος) <sup>9</sup> and moments (καιρός) 20 the gods of the heavens <sup>10</sup> and angels (ἄγγελος)	18 and bound <sup>5</sup> by means of measure and times and <sup>6</sup> moments 20 the gods of the heavens and <sup>7</sup> angels (ἄγγελος).	
<hr/>		
• III 37,8 or [αγω].		

II 28,16-31

IV 43,30—44,19

- ἀγω εσο ἡμίνει [ἡμίνει] χε <sup>17</sup>σεψεβιαειτ' ἀνογερην  
 2 ἀγω σμοκ<sup>2</sup> ἀγ<sup>18</sup>ω σβομ εται ενταγμουψ β ἡμος  
     ἡοι <sup>19</sup>ῆνογετε ἀγω ἥαργελοс  
 4 ἀγω ἥδαимωн <sup>20</sup>ἀγω ἥγενεа тироу  
     ψαχоун апооу <sup>21</sup>շօու  
 6 εβολ γαր շն տչմարմեն էտմո  
     <sup>22</sup>այօցան<2> εβօլ հօи մնտψագտե նիм  
 8 ἀγ<sup>23</sup>ω παὶ նեօնс  
     ἀγω πογα  
 10 μη̄ τմիրε <sup>24</sup>նտեպս  
     ἀγω տմնտատ' սօուն  
 12 ἀγω πα<sup>25</sup>ρագրεլաи նիմ ևօրψ  
     մն նինօвε <sup>26</sup>ետշօրշ մն նինօ նշըրէ  
 14 ἀγω ται<sup>27</sup> τε θε ενταγτ<р>εտկտիс տիրէ ի բլհ  
     <sup>28</sup>չեկաձ նինօցօն պնոյթ  
 16 εտմпоу <sup>29</sup>тте տիրоу  
     ἀγω ετве տմիրε նտեպս <sup>30</sup>այշառ՝ հօи նօյնօвε  
 18 αγμօր γար  
     ն<sup>11</sup>շնոյ մն շնօցօւш մն շնկարօс  
 20 *For parallel to 75,20—76,3 see 75,3-5.*

<sup>16</sup> And it is a of a sort that <sup>17</sup> is interchangeable.<sup>2</sup> And it is harder and <sup>18</sup> stronger than she with whom  <sup>19</sup> the gods united and the angels (άγγελος)<sup>4</sup> and the demons (δαιμον<sup>1</sup>) <sup>20</sup> and all the generations (γενεά)  
until this day.<sup>6</sup> <sup>21</sup> For (γέρ) from that fate (ειμαρμένη)  <sup>22</sup> came forth every sin<sup>8</sup> and <sup>23</sup> injustice  
and blasphemy<sup>10</sup> and the chain <sup>24</sup> of forgetfulness  
and ignorance<sup>12</sup> and every <sup>25</sup> severe command (παραγγελία)  
with serious sins <sup>26</sup> and great fears.<sup>14</sup> And thus <sup>27</sup> the whole creation (κτίσις) was made blind,  
  <sup>28</sup> in order that they may not know God<sup>16</sup> who is <sup>29</sup> above all of them.And because of the chain of forgetfulness <sup>30</sup> their sins were hidden.<sup>18</sup> For (γέρ) they are bound  
  with <sup>31</sup> measures and times and moments (καιρός),<sup>20</sup> *For parallel to 75,20—76,3 see 75,3-5.*<sup>•</sup> II 28,16 dittoigraphy.

- ἀγω <sup>31</sup>εče [ἡμίνει χε σεψεβιοειτ] 44' ενεγιερηοу  
 2 ἀγω σμοκ<sup>2</sup> ἀγω <sup>2</sup>σбом ειται εнтағимоужк ՚մօս  
     ՚հօи ՚ննօ[յտե ՚ցա] ՚նարգելօс  
 4 <sup>4</sup>ἀγω ՚ն[ձաման] ՚ց[ա] ՚ն[գեն] ՚տ[րո]ի  
     ՚վաշօն ՚լ[ուս] ՚ն[շօու]  
 6 <sup>6</sup>εබօլ ՚լ[ա] ՚ն[ն թ] ՚մ[արմեն] ՚է[տմ]՚մ[ա]յ  
     ՚ա[յօցան] ՚ե[վօլ] ՚հ[օи] ՚մ[նտ]՚վազ[տե ՚ն[մ]]  
 8 <sup>8</sup> ՚ց[ա] ՚վ[ա] ՚ո[ւս] ՚ո[ւս]  
     ՚ա[յա] ՚պ[ոյգ]  
 10 <sup>10</sup>մ[ի] ՚տ[մր] ՚ն[տեպս]  
     ՚ա[յա] ՚տ[մն] ՚տ[ա] ՚տ[ս] ՚օ[օ] ՚ն[յն]  
 12 <sup>12</sup> ՚ց[ա] ՚ո[ւս] ՚ո[ւս] ՚ն[մ] ՚ե[տշօր] ՚ա[յ]  
     ՚մ[ի] ՚ն[ի] ՚ն[ո] ՚ն[ո] ՚ն[ի] ՚ն[օ] ՚ն[ո] ՚ր[տ] ՚է  
 14 <sup>14</sup> <sup>13</sup>՚ա[յա] ՚լ[ա] ՚տ[ա] ՚տ[ե] ՚ե[տ] ՚ա[յ] ՚տ[րետ] ՚կ[ի] ՚տ[ի] ՚(cic ՚տ[ի] ՚ր ՚վ[ա] ՚հ[ա])  
     ՚չ[ե] ՚կ[ա] ՚ն[ե] ՚յ[ա] ՚կ[օ] ՚ա[յ] ՚պ[ո] ՚ն[ո] ՚յ[ո] ՚տ[ե]  
 16 <sup>16</sup> εտմпеүн <sup>16</sup>(тте տիրоу)  
     ՚ա[յա] ՚ե[տ] ՚վ[ա] ՚(տ) ՚մ[ր] ՚է <sup>17</sup>ն[տեպս] ՚ա[յ] ՚շ[ա] ՚ո[ւս] ՚հ[օи] ՚ն[օ] ՚յ[ո] ՚ն[ո] ՚օ[յնօ] ՚վ[ա]  
 18 <sup>18</sup> <sup>19</sup> (ա[յ] ՚մ[ո] ՚ր[գ] ՚ց[ա] ՚մ[ի] ՚ն[շ] ՚ն[օ] ՚յ[օ] ՚ո[ւս] ՚մ[ի] ՚ն[կ] ՚ե[ր] ՚օ[ս])  
 20

ΠΙ 37,10—38,2

- ΜΗΝ ΉΛΓΓΕΛΟΣ ΜΗΝ ΉΔΔΙΜΩΝ <sup>11</sup>[ΜΗΝ ΝΙΡΩΜΕ  
 2 χεκαλας ερεογον ΝΙΜ <sup>12</sup>[ψωπε] ΣΗΝ ΙΤΙΕCΜΠΡΕ  
 αγω ήσερ χο<sup>13</sup>[εις επιτηρη]ρη  
 4 ΘΥΜΕΟΥΣ εφδαλε <sup>14</sup>[αγω ναδικο]ν <πε>  
 αγω αζήρ 2ΤΗΚ  
 6 ΕΙ<sup>15</sup>ΖΡΑΪ ΕΧΝ ΝΕΙΤΑΓΨΑΠΕ· εβολ <sup>16</sup>ΖΙΤΟΟΤ<sup>17</sup>  
 αψωιχνε εταμιο ήνου<sup>17</sup>[κατακλυσμο]ς  
 8 ΕΩΙΡΑΪ ΕΧΜ ΠΑΝΑ<sup>18</sup>[ΙΣΤΕΜΑ ΤΗΡΗ] ΗΡΩΜΕ·  
 αγω ΤΗΝ<sup>19</sup>[ΤΝΟΒ ΝΤΠΡΟΝΟΙΑ]  
 10 αζήρ πιμεεγε  
 ε<sup>20</sup>[τε τεπινοι]α τε  
 12 ασογων εβολ Ν<sup>21</sup>ΝΩΣΕ  
 αζκηργγε  
 14 ΝΗΡΩΜΕ  
 ΜΠΟΥ<sup>22</sup>[ΠΙΣΤΕΥΕ] Να<sup>23</sup>  
 16 κατα θε αν ηταξχοος <sup>24</sup>[Νοί μω]γχης χε  
 αγχαπου ΣΗΝ ογκ<sup>24</sup>[βωτο]ς]  
 18 αλλα ηταγκεπαζε Μμοου 38<sup>1</sup>ΖΗΝ ουτοπος  
 ογ μονιον ΝΩΣΕ ογ<sup>22</sup>ατ<sup>23</sup>  
 20 αλλα ζεκερωμε

- and demons (δαιμον) <sup>11</sup> [and] men  
 2 so that every one would <sup>12</sup> [come to be] in its (fate's) bond,  
 and so that it would be <sup>13</sup> [lord over all]  
 4 — an idea that is perverse <sup>14</sup> [and unjust (ἀδικον)].  
 And he repented  
 6 <sup>15</sup> [for] what had happened through <sup>16</sup> [him].  
 He plotted to bring about a <sup>17</sup> [flood (κατακλυσμός)]  
 8 over [all] the <sup>18</sup> [offspring (άναστημα)] of man (Gen 7,4 LXX).  
 But the <sup>19</sup> [greatness] of Providence (πρόνοια)  
 10 produced a thought  
<sup>20</sup> which is Reflection (έπινοια)  
 12 and she appeared to <sup>21</sup> [Noah.  
 He] preached (κηρύσσειν) to  
 14 men,  
 (but) they did not <sup>22</sup> [believe (πιστεύειν)] him.  
 16 It is not as (κατά) <sup>23</sup> Moses said,  
 'They hid in an <sup>24</sup> [ark (κιβωτός)].'  
 18 but (ἀλλά) it was in a place (τόπος) that they sheltered (σκεπάζειν)  
 themselves, 38<sup>1</sup> not only (οὐ μόνον) Noah <sup>2</sup> alone  
 20 but (ἀλλά) also other men

\* III 37,14 Omission (homoioteleuton from πε to ψωπε) was corrected by crossing out πε εβολ ΖΙΤΟΟΤ<sup>17</sup> and writing αγω αζήρ 2ΤΗΚ above it. πε should not have been crossed out. The superlinear stroke of ΖΙΤΟΟΤ<sup>17</sup> was not erased, resulting in the apparent reading 2ΤΗΚ. \* III 37,16 Room for one more letter in the lacuna.  
 • BG 73,4 <sup>2</sup> over erasure.

THE APOCRYPHON OF JOHN

BG 72,7—73,8

- ΜΗΝ ΉΔΔΙΜΩΝ ΜΗΝ ΗΡΩΜΕ  
 2 ΕΤΡΕΥ<sup>18</sup>ΨΩΠΕ ΤΗΡΟΥ ΣΗΝ ΤΕC<sup>19</sup>ΜΡΡΕ  
 ΕΣΟ ΉΧΟΕΙΣ ΕΟΥΟΝ <sup>11</sup>ΝΙΜ  
 4 ΟΥΜΕΕΥΕ ΕΨΖΟΟΥ <sup>12</sup>ΑΓΩ ΕΦΒΟΟΜΕ  
 αγω αζήρ<sup>13</sup>ΖΤΗΚ  
 6 ΕΧΝ ΝΕΝΤΑΓΨΑΠΕ <sup>14</sup>ΤΗΡΟΥ ΕΒΟΛ ΣΙΤΟΤ<sup>15</sup>  
 αψυο<sup>15</sup>χνε εεΐη ΝΟΥΚΑΤΑΚΛΥ<sup>16</sup>ΜΟΣ  
 8 ΕΧΜ ΠΑΝΑΣΤΕΜΑ <sup>17</sup>ΤΗΡΗ ΜΠΡΩΜΕ  
 αγω Τ<sup>18</sup>ΜΗΤΝΟΒ ΜΠΡΟΝΟΙΑ  
 10  
 ΕΤΕ <sup>19</sup>ΤΕΠΕΙΝΟΙΑ ΜΠΟΥΟΙΝ ΤΕ  
 12 73<sup>1</sup>ΑΣΤΟΥΝΟΥΕΙΑΤ<sup>1</sup> ΕΒΟΛ Ν<sup>2</sup>ΝΩΣΕ  
 αζταψεοιψ  
 14 ΝΗΡΩΜΕ  
 αγω ΝΑΓΑΠΕΙΣΤΙ Να<sup>2</sup> πε  
 16 ΝΘΕ ΑΝ ΝΤΑΜΨΥ<sup>18</sup>ΗΝ<sup>19</sup> χοος χε  
 αψζοπ<sup>19</sup> ΣΗΝ ΟΥ<sup>18</sup>ΒωΤΟ<sup>19</sup>  
 18 αλλα αζκεπαζε Μμοο<sup>1</sup> ΣΗΝ ΟΥΤΟΠΟ<sup>1</sup>  
 ΝΝΩΣΕ <sup>1</sup>ΜΜΑΤΕ ΑΝ  
 20 αλλα ΣΗΡΩΜΕ

- and demons (δαιμον) <sup>8</sup> and men,  
 2 so that <sup>9</sup> all of them would be in its (fate's) <sup>10</sup> bond,  
 for it to be lord over everyone  
 4 <sup>11</sup> — an idea that is evil and <sup>12</sup> perverse.  
 And he <sup>13</sup> repented  
 6 for all that had happened <sup>14</sup> through him.  
 He plotted <sup>15</sup> to produce a flood (κατακλυσμός)  
 8 <sup>16</sup> over all the offspring (άναστημα) <sup>16</sup> of man (Gen 7,4 LXX).  
 But the greatness of Providence (πρόνοια),  
 10 which is the Reflection (έπινοια) of the light,  
 12 73<sup>1</sup>instructed <sup>2</sup> Noah  
 and he preached to  
 14 <sup>3</sup> men.  
 But they did not believe (άπιστειν) him.  
 16 <sup>4</sup> It is not as (κατά) Moses <sup>5</sup> said,  
 'He hid himself in an <sup>6</sup> ark (κιβωτός).'  
 18 but (ἀλλά) she sheltered (σκεπάζειν) <sup>7</sup> him in a place (τόπος),  
 not Noah <sup>8</sup> alone  
 20 but (ἀλλά) men

II 28,32—29,10

IV 44,19—45,6

2 ΕΕΩ ΝΧΟΕΙΣ ΑΧΜ ΠΤΗΡΨ |

3 αγώ αρπ<sup>11</sup> γτηφ

4 εεραι εχν<sup>12</sup> ςων ΝΙΜ` εαψωπε<sup>13</sup> εβολ<sup>14</sup> ςιγοοτ<sup>15</sup>

5 παλιν<sup>16</sup> αψωοχνε<sup>17</sup> ατρεψειν<sup>18</sup> ηούκατακλυμος

6 εεραι<sup>19</sup> εχη<sup>20</sup> πταμιο<sup>21</sup> μπρωμε<sup>22</sup>

7 τμντνοβ<sup>23</sup> αε<sup>24</sup> μπογοειν<sup>25</sup> ητε<sup>26</sup> τπρονοια<sup>27</sup>

8 10

12 ἀγτεσεῖς οὐκέτι  
αγωνίζεσθαι τούτην τὴν πόλιν  
14 εἶτε οὐδὲ οὐκέτι  
αγωνίζεσθαι τούτην τὴν πόλιν  
16 κατὰ τὸν αὐτοῦ στόλον τούτον τὸν πόλιν  
αγωνίζεσθαι τούτην τὴν πόλιν  
18 αλλὰ τὸν αὐτοῦ στόλον τούτον τὸν πόλιν  
οὐ μόνον οὐκέτι  
20 αλλὰ τὸν αὐτοῦ στόλον τούτον τὸν πόλιν

2      <sup>32</sup>since it (fate) is lord over everything.  
4      And he <sup>33</sup>repented  
6 for everything which had happened <sup>34</sup>through him.  
This time ( $\pi\alpha\lambda\iota\nu$ ) he plotted <sup>35</sup>to bring a flood ( $\kappa\alpha\tau\alpha\kappa\lambda\omega\mu\sigma\circ\delta$ )  
8 <sup>29</sup>upon the work of man.  
But ( $\delta\acute{e}$ ) the greatness <sup>2</sup> of the light of Providence ( $\pi\rho\nu\o\eta\alpha$ )  
10

12 informed <sup>3</sup> Noah,  
and he preached to all the offspring (*σπέρμα*)  
14 <sup>4</sup> which are the sons of men.  
But <sup>5</sup> those who were strangers to him did not listen  
16 <sup>6</sup> It is not as (*κατά*) Moses said,  
<sup>7</sup> 'They hid themselves in an ark (*κιβωτός*),'  
18 but (*ἀλλά*) <sup>8</sup> they hid themselves in a place (*τόπος*),  
not <sup>9</sup> only (*οὐ μόνον*) Noah  
20 but (*ἀλλά*) also many other men

- II 29.2 perhaps emend to ~~a~~<sup>c</sup>Tcēbe.

- IV 44,25 and 26 NTE is supported by the length of the line.

2 ΕΕΟ ΝΧΟΕΙΣ <sup>20</sup>[ΕΧΜ ΠΤΗΡΨ  
4 αγιώ αφῆ στην  
6 Ε<sup>21</sup>[ΓΡΑΙ ΕΧΝ ΣΩΝ ΝΙΜ] ΕΑΦΨΑΠΕ <sup>22</sup>[ΙΕΒΟΛ ΣΙΤΟΟΤΨ  
ΠΑΛΑΙΝ ΑΦΨΟ<sup>23</sup>]ΧΝΕ ΕΤΡΕΨΕΙΝ ΝΟΙΥΚΑΤΑ<sup>24</sup>[ΚΛΥCΜΟC  
8 ΕΘΡΑΙ ΕΙ<sup>25</sup>Ν ΠΤΔΜΙΟ <sup>25</sup>[ΝΤΕ ΠΡΩΜΕ  
ΤΜΝΙΤΝΟΔ ΑΕ Ν<sup>26</sup>[ΤΕ ΠΟΥΟΕΙΝ ΝΤ]<sup>26</sup> ΤΠΡΟΝΟΙΑ  
10  
  
12 <sup>27</sup>[ΑΣΤCΑΒΕ ΝΩΖΕ  
α)γιώ αφτά<sup>28</sup>[ψε οειώ μπες]ΠΕΡΜΑ ΤΗΡΨ  
14 <sup>29</sup>[ΙΕΤΕ ΝΑΙ ΝΕ ΝΨΗΡΙΡΕ ΝΠΡΩΜΕ  
30]αγιώ μπούσωτη ΝΑΙΨ ΝΔΙ 45]ΝΕΤΟ ΝΨΗΜΟ ΕΡΟΨ  
16 ΝΚΑΤΑ <sup>30</sup>[ΘΕ ΆΝ ΕΝΤΑΙΜΨΥCΗΣ] χοος χε  
‘Αγψωπ ΜΗΜΟΟΥ Σ<sup>31</sup>Ν [ΟΙΥΚΙΒΩΤΟC  
18 ‘Αλλα ΝΤΑΙΨΩΠ ΜΗΜΟ]ΟΥ Σ<sup>32</sup>Ν ΟΥ’ΤΟΠΟC  
ΟΥ [ΜΟΝΟΝ ΝΨΙΖΕ  
20 αλλα <sup>33</sup>ΣΕΝΚΕΡΨΜΕ Ε[ΝΑΛΨΩ]ΟΥ

III 38,2-20

BG 73,9—74,10

- ΝΤΕ ΤΓΕ<sup>1</sup>ΝΕΑ ΕΤΕΜΕΣΚΙΜ  
 2 αγει εσογν εγ<sup>4</sup>τοπος  
 αγω γυκεπαζε μμοου 'ζιτη ογκηπε πογοειν  
 4 αγω |α|γ<sup>6</sup>ογη τημητχοεις μπασαρη  
 |αγι<sup>7</sup>ω μη νετηνεμαζ  
 6 ερε πογοειην<sup>8</sup> ιφ ογοειν εροου  
 εβολ χε νε ο γ<sup>9</sup>κιακει πετενεψπαζτ  
 8 εχην ογον ηιμ<sup>10</sup> ετζιχημ πκαζ  
 αγειρε πογωγαζκνει<sup>11</sup> μη νεφαγγελοс  
 10 αγτηνοοιγ μη<sup>12</sup> νεφαγτελοс ερατοу πηνηγεερε<sup>13</sup>  
 |ηηρωμε ρεκαз  
 12 |εγνατογнеси<sup>14</sup> ογυσπερμα εβολ ηγητου  
 αγ<sup>15</sup> μοι<sup>16</sup> τнec нeу  
 14 αγω μηпouγ<sup>17</sup> мate м<sup>18</sup> пшoрpт πcoп  
 αγω |нteρoутm<sup>19</sup>| mate  
 16  
 αγωγажине мn нeγephi  
 18 "εтpeγtамio (мpeпna nantimi)<sup>20</sup> mon  
 |зn oymim(cic мpeпna e<sup>21</sup>re<sup>22</sup> epeсht  
 20

from the <sup>3</sup> immovable race (γενεά).

- 2 They entered into a <sup>4</sup> place (τόπος)  
 and sheltered (σκεπάζειν) themselves <sup>5</sup> with a luminous cloud.  
 4 And they <sup>6</sup> recognized the lordship above  
<sup>7</sup> and those who were with him,  
 6 since the light <sup>8</sup> shone upon them,  
 because [darkness] <sup>9</sup> was falling  
 8 over every one <sup>10</sup> upon the earth.  
 He made a [plan] <sup>11</sup> with his angels (ἀγγέλος).  
 10 He sent <sup>12</sup> his angels (ἀγγέλος) to the [daughters] <sup>13</sup> of men  
 that they [might]  
 12 raise] <sup>14</sup> offspring (σπέρμα) from them,  
 thus giving satisfaction <sup>15</sup> to themselves.  
 14 And the first time [they did not succeed].  
 16 And [when they had no] <sup>17</sup> success,  
 16  
 they [made a plan together]  
 18 <sup>18</sup> to create [the counterfeit (ἀντίμιμον) spirit (πνεῦμα)]  
<sup>19</sup> in imitation (μίμησις) [of the spirit (πνεῦμα)] <sup>20</sup> who had descended.  
 20

• III 38,2 The expected stroke on Ν<sup>2</sup> is in a lacuna. • III 38,16 corr. Ρ<sup>2</sup> over Ν.

- “εβολ շի τгенеа етe мас<sup>10</sup>ким  
 2 аγвωк εσογн εγто<sup>11</sup>пoc  
 аγкепазe ммоу<sup>12</sup> |зiтn οубните нoyoиn  
 4 аγ<sup>13</sup>ω адсoγaн тeфмнtхo<sup>14</sup>еic  
 мn нeтнmmaq  
 6 2M "пoгoиn нtaqр oгoeиn <sup>16</sup>epoу  
 χe πkакe neq<sup>17</sup>paзt εboл  
 8 εxн nka nим<sup>18</sup> εtжiхm pkaз  
 аqeирe <sup>19</sup>нnoγwоxne мn нeфaг74<sup>1</sup>гeлoс  
 10 аytнnooу нney<sup>2</sup>агgeлoс ϖa нyeepe нn<sup>1</sup>рwme  
 χe  
 12 εyетoγnec oу<sup>4</sup>спeрma εboл нqнtou  
 εy<sup>5</sup>нtou нay  
 14 аgω мpoуt<sup>6</sup>мaтe ншoрpт  
 16  
 аgei εqra<sup>7</sup> εyчoжne тhroу  
 18 etz<sup>8</sup>mio мpantimimон m<sup>9</sup>pнnа  
 eyp pmeueye mpe<sup>10</sup>pнnа ntazqeи epeсht  
 20
- <sup>9</sup> from the immovable race (γενεά).  
 2 <sup>10</sup> They went into a place (τόπος)  
<sup>11</sup> and sheltered (σκεπάζειν) themselves <sup>12</sup> with a luminous cloud.  
 4 <sup>13</sup> And he (Noah) recognized his lordship  
<sup>14</sup> and those who were with him  
 6 <sup>15</sup> in the light which shone <sup>16</sup> upon them,  
 because darkness was <sup>17</sup> falling  
 8 over everything <sup>18</sup> upon the earth.  
 He made <sup>19</sup> a plan with his <sup>20</sup> angels (ἀγγέλος).  
 10 They sent their <sup>2</sup> angels (ἀγγέλος) to the daughters of <sup>3</sup> men,  
 that they might  
 12 raise <sup>4</sup> offspring (σπέρμα) from them  
 for their <sup>5</sup> enjoyment.  
 14 And <sup>6</sup> at first they did not succeed.  
 16  
 They all arrived <sup>7</sup> at a plan  
 18 to create <sup>8</sup> the counterfeit (ἀντίμιμον) <sup>9</sup> spirit (πνεῦμα)  
 since they remembered the <sup>10</sup> Spirit (πνεῦμα) who had descended  
 20

II 29,10-26

IV 45,6-27

εβολ 2<sup>η</sup> τρενεα ητκιμ'  
 2 αγβωκ "εσογν' αγτοπος  
 αγζωπ' μμοοу 2<sup>η</sup> ογ<sup>1</sup> κλοοлε ηογοεин  
 4 αγω αγсоуη тeզдy<sup>1</sup>θeнteia  
 αγω ηαснимаq  
 6 ηοι τapоu<sup>1</sup>oεin εntacр oyoεin epoу  
 εboλ ρε "aгeine ηoγkake  
 8 εgraї εxм pka2 tηp<sup>4</sup>  
 "aγω aγtamio ηoγwosne mη neqboм  
 10 "aγxooу nneqaggelos ϖa ηwеepe "nнrwmе  
 xekalas εynaxi naγ ebol "nγhtou  
 12 αγω ηcetoуnoyc ηoycper<sup>20</sup>ma  
 αγmton naγ  
 14 αγω εte mpoymate<sup>21</sup>mpωp<sup>2</sup>  
 nтарoутmmete бe  
 16 αγcω<sup>22</sup>oу2 εgouη oη mη ηoγeρy  
 aγeire ηoγwosne 2i oycop<sup>2</sup>  
 18 aγtamio ηoу<sup>24</sup>pna εqψhc  
 mpiine mtna etazei<sup>25</sup>εgraї  
 20 շwcte εboλ nγhtq<sup>26</sup> aсωaq n<sup>26</sup>mψyxn

- 10 from the immovable race (γενεά).
- 2 They went <sup>11</sup> into a place (τόπος)  
and hid themselves in a <sup>12</sup> luminous cloud.
- 4 And he (Noah) recognized his authority (αιθεντία),  
<sup>13</sup> and she who belongs to the light was with him,
- 6 <sup>14</sup> having shone on them  
because <sup>15</sup> he (the Chief Archon) had brought darkness  
upon the whole earth.
- 16 And he made a plan with his powers.
- 10 <sup>17</sup> He sent his angels (άγγελος) to the daughters <sup>18</sup> of men,  
that they might take some of them for themselves
- 12 <sup>19</sup> and raise offspring (σπέρμα)  
<sup>20</sup> for their enjoyment.
- 14 And at first they did not succeed.  
<sup>21</sup> When they did not succeed,
- 16 they gathered <sup>22</sup> together again  
and made <sup>23</sup> a plan together.
- 18 They created <sup>24</sup> a despicable spirit (πνεῦμα),  
who resembles the Spirit (πνεῦμα) who had descended,
- 20 <sup>25</sup> so as (ώστε) to pollute the souls (ψυχή) through it.

• II 29,22 The stroke on ΟΝ appears to be a mistake.

• IV 45,21 It appears some blank space was left after the high stop. • IV 45,22 has ΔΕ instead of ΟΕ. • IV 45,27 or ΝΝΙΨΥΧΗ.

εboλ 2<sup>η</sup> τreнeа ηtкim'  
 2 aγbωk ε'gouη eγttopoс  
 aγzωpti μmooу "2<sup>η</sup> oγklisoлe noγoein  
 4 aγω <sup>10</sup>aγc|oγwη teqazyeθenteia  
 aγω "n|eсnmmac  
 6 ηοi tаpоyеini <sup>12</sup>eT[acр oyoεin epoу  
 εboλ <sup>13</sup>xe aгeine ηoγkake  
 8 εgraї ε<sup>14</sup>xn pika2 tηp<sup>4</sup>  
 aγω aγtamio "nογiψiοiχne mη neqboм  
 10 aγjxoi<sup>16</sup>oу nniεi|aggelos ϖa nweerje "nнrwmе  
 xiekalas εynaxi naγ "ebol nγhtou  
 12 aγω nce|toу<sup>19</sup>noс ηoycpiermа  
 aγmton naγ  
 14 <sup>20</sup>aγω εte m[poуt mate m[piwo<sup>21</sup>ptу ncoп  
 intaroyt[mt [m]z<sup>22</sup>te de  
 16 aγicwoy2 εgouη oη mn<sup>23</sup>nεyepnoy  
 aγeire ηoγwosne<sup>24</sup>il oycop  
 18 aγt[amio noytma<sup>25</sup>εqψhc  
 m[piine mtna etazei<sup>26</sup>εgraї  
 20 շwcte εboλ nγhtq<sup>27</sup> aсωaq nηiψyxoуe

III 38,20—39,7

10 ΑΥΜΕΤΙΑΣΧΗΜΑΤΙΖΕΙ <sup>21</sup>ΜΜΟΟΥ ΝΒΙ ΝΕΥΙΑΓΓΕΛΟΣ  
 2 ΜΗ <sup>22</sup>ΤΙΝΕ ΝΝΕΥΓΩΟΥΤ  
 ΙΕΥΜΟΥΖ Μ<sup>23</sup>ΜΟΟΥ ΜΠΕΠΠΝΑ ΕΤΝΩΗΤΟΥ  
 4 ΕΦΙ<sup>24</sup>ΜΕΩ ΝΚΑΚΕ  
 ΕΒΟΛ ΖΗ ΤΠΙΟΝΗΡΙΑ]  
 6 <sup>25</sup>ΔΥΕΙΝΕ ΝΑΥ ΝΝΟΥΝΟΥ Μ[Ν ΟΥ]<sup>26</sup>ΣΑΤ ΜΗ ΣΕΝΔΩΡΟΝ  
 ΜΗ ΣΕΙΝΣΩΒΙ <sup>39</sup>[ΝΝΩΜΤ ΜΗΝ ΠΜΕΤΑΛΛΟΣ ΗΠΒΕΝΙ<sup>27</sup>ΠΕ]  
 8 ΜΗ ΕΙΔΟΣ ΝΙΜ ΝΓΕΝΟC  
 ΑΥΩ ΔΥ<sup>3</sup>ΙC]ΩΚ ΜΜΟΟΥ ΕΣΗΠΕΡΙСΠΑCΜΟC  
 10

12 <sup>4</sup>ΙΕΙΤΜΤ<ρ>ΕΥΓΡ ΠΜΕΕΥΕ ΝΤΕΥΠΡΟΝΟΙΑ <sup>5</sup>ΙΕΤΕΙΜΕΣΚΙΜ  
 14  
 16  
 18  
 αγω αγεμαζτε μμο<sup>6</sup>ιου  
 20 αγχπο νησενωηρε εβολ ςμ <sup>7</sup>πκιακε

<sup>21</sup> Their [angels (ἀγγέλος)] changed their appearance  
 2 (μετασχηματίζειν) [in] <sup>22</sup> the likeness of their husbands  
 [in order to fill] <sup>23</sup> them with the spirit (πνεῦμα)  
 4 that was in [themselves], <sup>24</sup> full of the darkness  
 that stems from evil (πονηρία).  
 6 <sup>25</sup> They brought them gold [and] <sup>26</sup> silver and gifts (δῶρον)  
 and [things] <sup>39</sup><sup>1</sup> [made of copper] and iron metal (μέταλλον)  
 8 <sup>2</sup> and every thing (εἶδος) of the kind (γένος).  
 And they <sup>3</sup> [steered] them  
 10 into distractions (τερισπασμός)

12 <sup>4</sup> [so that] they would not remember their immovable Providence  
 (πρόνοια).

14

16

18

<sup>5</sup> And they took [them]

20 <sup>6</sup> and begot children out of <sup>7</sup> [the] darkness

III 39,8—40,1

BG 74,11—75,5

11 ΑΥΩ ΝΑΓΓΕΛΟΣ ΑΥΨΙΒΕ <sup>12</sup>ΜΠΕ<Υ>CMOT  
 2 ΕΠΕΙΝΕ <ΝΝΕΥΖΑΙ  
 Ε>ΡΕ<sup>1</sup>ΝΕΥΖΑΙ ΤΣΕΙΟ ΜΜΑΥ Μ<sup>14</sup>ΠΝΑ  
 4 ΝΤΑΦΜΟΥΖ ΝΜΜΑΥ <sup>15</sup>ΣΜ ΠΚΑΚΕ  
 ΕΒΟΛ ΖΗ ΤΠΙΟΝΗΡΙΑ  
 6 ΔΥΝ ΝΟΥΒ ΝΑΥ 21 <sup>16</sup>ΣΑΤ 2Ι ΔΩΡΟΝ  
 ΑΥΩ ΗΜΕ<sup>17</sup>ΤΑΛΛΟΝ ΜΦΟΜΩΝΤ ΜΗ Π<sup>19</sup>ΠΕΝΙΠΠΕ  
 8 ΜΗ ΓΕΝΟC ΝΙΜ  
 75<sup>1</sup>ΑΥΣΑΚΟΥ ΕΥΠΙΡΑCΜΟC  
 10

12 ΖΕ <sup>2</sup>ΝΝΕΥΖΡ ΠΜΕΕΥΕ ΝΤΕΥΠΡΟ'ΝΟΙΑ ΕΤΕ ΜΑΣΚΙΜ  
 14  
 16  
 18  
 αγω αγχιτού  
 20 αγχπο νησενωηρε εβολ ςμ πκιακε

<sup>11</sup> And the angels (ἀγγέλος) changed <sup>12</sup> <their> appearance,  
 2 to the likeness <of their husbands>  
 since <sup>13</sup> as their husbands they filled them with <sup>14</sup> spirit (πνεῦμα)  
 4 which mixed with them <sup>15</sup> in the darkness  
 that stems from <sup>16</sup> evil (πονηρία).  
 6 They brought them gold and <sup>17</sup> silver and gifts (δῶρον)  
 and <sup>18</sup> metals (μέταλλον) of copper and of <sup>19</sup> iron  
 8 and <sup>20</sup> of all kinds (γένος).  
 10 <sup>75<sup>1</sup></sup> And they steered them  
 into temptation (τερισπασμός)

12 <sup>2</sup> so that they would not remember their <sup>3</sup> immovable Providence  
 (πρόνοια).

14

16

18

<sup>4</sup> They took them

20 and begot children <sup>5</sup> out of the darkness

\* III 38,25 The expected stroke on MN is in the lacuna. • III 39,1 for ΜΕΤΑΛΛΟΝ. • III 39,2 The expected stroke on MN is in a lacuna.

\* BG 74,12 Ms reads ΠΕΨCMOT • BG 74,12 homoioteleuton; Till-Schenke emend ΠΕ<Υ>CMOT ΕΠΕΙΝΕ ΙΡΕΙ ΝΕΥΖΑΙ.

II 29,26—30,8

- ἀγω ἀγψῆτου 2ῆ ποιεῖνε 2ῆνοὶ ἄλλαρος  
 2 κατὰ πίνε ἑπούσο<sup>28</sup>εισ  
 εύμογ<sup>29</sup> μμοογ 2ῆ πίνα ἄκακε  
 4 29ενταγρέκερα μμοφ εχωογ  
 ἀγω μπο<sup>30</sup>ηνηρια  
 6 ἀγεινε ὄνονονογ μην ουγατ 3μην ουδωρον  
 μην ουγομτ μην ουγε<sup>31</sup>πιτε μην ουμεταλλον  
 8 μην γενοс 3нім<sup>32</sup> πтє ніеідос  
 ἀγω αγωк<sup>33</sup> 2нрω<sup>34</sup> мε εշрз 2ченноб 2нроуշ  
 10 наі ен<sup>35</sup>30' тауоуаշоу 2нсвоу  
 εүсарм<sup>36</sup> 2ммоу 2н 2з2 2плашн  
 12  
 ἀγρ<sup>37</sup> 2ллo εγo 2натcр'вe  
 14 2ымoу 2мпoгoн lлaзg 2мme  
 ἀгω 2мпoуcoуoн pnoуtе 2тmнe  
 16 ἀгω τaї<sup>38</sup> tе 2е  
 2нтау<sup>39</sup> тkticic тиpс 2нбaгaн 2ншa 2нe2  
 18 2н 2нкaтaвoлн 2мпoкoмoc 2шaзrз 2tе 2tеноу  
 ἀгω αгxи 2н2нc2иамe  
 20 2агxко 2вoл 2м 2какe 2н2енушире

<sup>26</sup> And the angels (ἄγγελος) changed themselves in their <sup>27</sup> likeness  
 2 into (κατά) the likeness of their (the daughters of men) mates,  
<sup>28</sup> filling them with the spirit (πνεῦμα) of darkness,  
 4 <sup>29</sup> which they had mixed (κεραυνίναι) for them,  
 and with evil (πονηρία).  
 6 <sup>30</sup> They brought gold and silver <sup>31</sup> and a gift (δῶρον)  
 and copper and iron <sup>32</sup> and metal (μέταλλον)  
 8 and all kinds (γένος) <sup>33</sup> of things (εἶδος).  
 And they steered the people <sup>34</sup> who had followed them  
 10 30<sup>1</sup> into great troubles,  
 by leading them astray <sup>2</sup> with many deceptions (πλάνη).

12 They (the people) became old without having enjoyment.  
 14 <sup>3</sup> They died, not having found truth  
 and <sup>4</sup> without knowing the God of truth.  
 16 And <sup>5</sup> thus  
 the whole creation (κτίσις) became enslaved forever.  
 18 <sup>6</sup> from the foundation (καταβολή) of the world (κόσμος) <sup>7</sup> until now.  
 And they took women  
 20 <sup>8</sup> and begot children out of the darkness

\* IV 46,14 has the more common Sahidic synonym 2н2з2.

IV 45,27—46,18

- ἀγω ἀγ<sup>28</sup>εψῆτοу 27м [ποιεινε нбн 2наг] <sup>29</sup>гелойс  
 2 κατά πίνε 2мпoуcoеиу  
<sup>10</sup>εум[оу] 2ммоу 2м πиnа 2нкаke]  
 4 46<sup>1</sup>εнтау[кeрa 2ммoф εхwoy  
<sup>2</sup> агω 2м[онhriа]  
 6 ἀгeинe 2нoу[ноy] 2мн [оуgат] 2нн οuдωрoн  
<sup>4</sup> 2мн οуgомt mn ojybanite '2мн οuимeтaлloн'  
 8 2мн γeноc 3нім<sup>32</sup> πтє ніeіdос:  
 ἀгω αгxок<sup>33</sup> 2нрω<sup>34</sup> мe εշрз 2ченnoб 2нroуш  
 10 [наі εнtaу[и]2оу] 2нсвоу 2нc<sup>9</sup>оу  
 εүcарm 2ммоу 2н 2з2 2пlaшn  
 12  
 ἀгp 2ллo εgjo 2натcр'vе  
 14 2ымoу 2мпoуbн [л]aзg 2мme  
 ἀгω 2мпoуcoуoн pnoуtе 2тmнe  
 16 ἀгω τaї tе 2e  
 2нtaу<sup>39</sup> tkticic тиpс 2нbaгaн 2нsha 2нe2  
 18 2н 2нkataвoлn 2мpkoмoc 2шaзrз 2tе 2tеноу  
<sup>17</sup>[аgω αгxи 2н2нc2iамe  
 20 2агxко 2вoл 2м 2какe 2н2енuшире

III 39,7-14

εβολ ḡm πεγδαντιμιμον ḡm̄t̄nā·  
 2 αγω λγτωμ ḡnεyշht' ḡyieпcյot'  
 εβολ ḡm πεnցoտ' ḡm̄t̄nāntimimono n̄t̄nā  
 4 ψaշraհ e<sup>11</sup>t̄enjoу  
 TMaкapioс oyn ḡm̄t̄nā 12neiѡjt'  
 6 t̄etēnaցe pēcnae naс  
 ε<sup>13</sup>icx̄i mořph̄i h̄i m̄n pēccspērma  
 8 ḡnցo<sup>14</sup>prp

BG 75,5-14

εboλ ḡm πeγdantimimono m̄t̄nā  
 2 λqтwм ḡnεyշht' λy'noушt'  
 εboλ ḡm pnoցt' ḡm̄t̄nāntimimono m̄t̄nā  
 4 <sup>10</sup>ωλ t̄enyoу  
 t̄ete naiaցc 'be ete tm̄zay neiѡst te  
 6 <sup>12</sup>eտe naցe pēcna  
 ecx̄i 'mopf̄i ḡm pēccspērma  
 8 <sup>14</sup>nšorpt'

by means of their counterfeit (ἀντίμιμον)<sup>8</sup> spirit (πνεῦμα).  
 2 And they closed their hearts<sup>9</sup> and became hard  
 through the hardness of<sup>10</sup> [their] counterfeit (ἀντίμιμον) spirit  
 4 (πνεῦμα) until<sup>11</sup> [now].  
 The blessed (μακάριος) Mother-<sup>12</sup> [Father], therefore (οὖν),  
 6 who is rich in mercy,  
 it is with her seed (σπέρμα) that she is taking<sup>13</sup> form (μορφή).  
 8 <sup>14</sup>I first

by means<sup>6</sup> of their counterfeit (ἀντίμιμον)<sup>7</sup> spirit (πνεῦμα).  
 2 He closed their hearts and they<sup>8</sup> became hard  
 through the hardness<sup>9</sup> of the counterfeit (ἀντίμιμον) spirit (πνεῦμα)  
 4 <sup>10</sup>until now.  
 The blessed one,<sup>11</sup> therefore, namely, the Mother-Father,  
 6 <sup>12</sup>who is rich in mercy,  
 it is in her seed (σπέρμα) that she is taking<sup>13</sup> form (μορφή).  
 8 <sup>14</sup>I first

• III 39,12 corr. C<sup>1</sup> over N. The scribe placed a circumflex over the final ē; its purpose is unclear.

II 30,8-24

IV 46,19--47,12

- κατὰ πεινέ μπογπῆλ  
2 ἀγω ἀγτῶν ήνογχετε<sup>10</sup> ἀγω ἀγή ἥψιτ ναγ  
εβολ 2ῆ πενψοτ<sup>11</sup> ἅμπεπην ετψης  
4 ψαχρή ετενού  
ἀνοκ<sup>12</sup> δε τεπρονοια ετ' χηκ<sup>13</sup> εβολ ἥτε πτηρψ  
6  
14 αίψωτ<sup>14</sup> ςρα 2ῆ πασπερμα  
8 νείψωοт<sup>15</sup> γαρ<sup>16</sup> ἥψιψοр<sup>17</sup>  
ειμοψе 2ῆ ма'їт ним մմօօψе  
10 "анок γар τε տմորիմա նպօցօն  
16 "ноќ ու ու պը պմեցե մպէլորմա  
12 ա՞լ<sup>18</sup> մօօψе ա շն տմոնիօն մռկակ  
այշ<sup>19</sup> աչէպնէք  
14 ջանիվս<sup>20</sup> էջօն<sup>21</sup> էտմիթ<sup>22</sup> հմպէշտէկօ  
այշ հն՛կե մռխած չշ<sup>23</sup> կիմ<sup>24</sup>  
16 այշ անոկ<sup>25</sup> աչիզոտ<sup>26</sup> ըրօոն էտվե<sup>27</sup> տօյկակիա  
այշ մոյսուօնտ<sup>28</sup>  
18 պալին<sup>29</sup> ձեմաչօյт<sup>30</sup> էջօն մպմէշըտ սնայ  
23 այշ ձեմօօψե ձեւի ևボլ շն նառօցօն<sup>31</sup>  
20 էտ անոկ ու պը պմեցե նտպրոնօ

<sup>9</sup> according to (κατά) the likeness of their spirit (πνεῦμα).

- 2 And they closed their hearts,<sup>10</sup> and they hardened themselves through the hardness<sup>11</sup> of the despicable spirit ( $\pi\eta\epsilon\mu\alpha$ )

4 until now.

“I,<sup>12</sup> therefore, the perfect Providence ( $\pi\rho\eta\omega\alpha$ ) of the all,

6

13 changed myself into my seed ( $\sigma\pi\epsilon\mu\alpha$ ),

8 for ( $\gamma\alpha\rho$ ) I existed<sup>14</sup> first,  
going on every road.

10<sup>15</sup> For ( $\gamma\alpha\rho$ ) I am the richness of the light;

16 I am the remembrance of the pleroma ( $\pi\lambda\gamma\rho\mu\alpha$ ).

12 And ( $\delta\acute{e}\acute{\i}$ ) I<sup>17</sup> went into the realm of darkness  
and<sup>18</sup> I endured ( $\grave{\alpha}n\acute{e}x\acute{e}v\acute{u}$ )

14 till I entered the middle<sup>19</sup> of the prison.  
And the foundations of chaos ( $\chi\acute{a}\dot{o}\acute{s}$ )<sup>20</sup> shook.

16 And I hid myself from them because of<sup>21</sup> their wickedness ( $\kappa\acute{a}k\acute{a}\acute{\i}$ )  
and they did not recognize me.

18 Again ( $\pi\acute{a}\lambda\acute{l}\nu\acute{v}$ )<sup>22</sup> I returned for the second time  
23 and I went about. I came forth from those who belong to the light

20<sup>24</sup> which is I, the remembrance of Providence ( $\pi\rho\eta\omega\alpha$ ).

<sup>10</sup>ΚΑΙ ΤΑ ΠΙΝΕ ΜΠΟΥΤΠΝΑ

- 2 ἀγώ<sup>20</sup> ἀγατῶμνον γιχθέ<sup>21</sup> ἀγώ<sup>22</sup> τὸν οὐρανόν  
εβολή<sup>23</sup> πεντά<sup>24</sup> ψιλότης πεπίνη εἰτί<sup>25</sup> γήνης  
4 ω<sup>26</sup> [εργα] ετενού<sup>1</sup>  
2 ινιοκ<sup>27</sup> δέ τε<sup>28</sup> προνοία ετίχη<sup>29</sup> εβολή<sup>30</sup> τε<sup>31</sup> πτήση<sup>32</sup>  
6 αἰψυθέ<sup>33</sup> ηργαλή<sup>34</sup> σύμ<sup>35</sup> παστέρμα  
8 νείζωσοπ<sup>36</sup> γαρ<sup>37</sup> οὐρανό<sup>38</sup>  
ειμοοιψε<sup>39</sup> ζήν ζήν ουμ<sup>40</sup> μιμοοιψε<sup>41</sup>  
10 ινιοκ<sup>42</sup> γαρ τε<sup>43</sup> τομητρόμματον πτογούειν  
47<sup>44</sup> άνοκ<sup>45</sup> πε πῆ<sup>46</sup> πιμεεγε<sup>47</sup> μηττάληρωμα<sup>48</sup>  
12 αἰδιμοοιψε<sup>49</sup> αἱρε<sup>50</sup> τομητρί<sup>51</sup> νοβ<sup>52</sup> μπκιακέ<sup>53</sup>  
ἀγώ<sup>54</sup> αἰδιμεχε<sup>55</sup>  
14 ψωντάβωκ<sup>56</sup> εργούν ετίμητε<sup>57</sup> μπεψητέκο<sup>58</sup>  
αγώ<sup>59</sup> ουρανό<sup>60</sup> μηπχαος<sup>61</sup> αγκιμ<sup>62</sup>  
16 αγώ<sup>63</sup> ινιοκ<sup>64</sup> αἴσοπτή<sup>65</sup> εροογ<sup>66</sup> ετβίε<sup>67</sup> τογικαδία<sup>68</sup>  
“αγώ<sup>69</sup> μπογού<sup>70</sup> ςωντ”  
18 παλι<sup>71</sup> αἰνοογ<sup>72</sup> εργούν μπιμεχ<sup>73</sup> σεπ<sup>74</sup> ουρανό<sup>75</sup>  
ἀγώ<sup>76</sup> αἰδιμοοιψε<sup>77</sup> εβολή<sup>78</sup> ζήν<sup>79</sup> ιναπογοειν<sup>80</sup>  
20 ετε<sup>81</sup> ιανοκ<sup>82</sup> πε πῆ<sup>83</sup> πιμεεγε<sup>84</sup> μηπτρονοια<sup>85</sup>

- IV 46,25 reads "[I] changed him (the initiate) into my seed." • IV 46.27 has the more common Sahidic synonym **QH**. • IV 47.2 Ms reads **EI**.
- IV 47,10 There is no room for **AEI** after **MOOYE**. • IV 47,10 the stroke on **2N** is visible.

**SYNOPSIS 80**

**THE APOCRYPHON OF JOHN**

**III (39,14)**

**BG (75,14)**

II 30.25—31.6

2 αὐτὸν ἀπίστωτος εἰπών οὐκέτι οὐδεὶς  
 2 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 2 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 4 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 4 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 6 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 6 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 8 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 8 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 10 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 10 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 12 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 12 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 14 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 14 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 16 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 16 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 18 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 18 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 20 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς

25 I entered into the midst of darkness  
 2 and <sup>26</sup> the inside of Hades,  
 since I was seeking (to accomplish) <sup>27</sup> my task (οἰκονομία).  
 4 And the foundations of chaos (χάος) <sup>28</sup> shook,  
 that they might fall down upon those who <sup>29</sup> are in chaos (χάος)  
 6 and might destroy them.  
 30 And again I ran up to my root of light  
 8 <sup>31</sup> lest they be destroyed before <sup>32</sup> the time.  
 Still (ἔτι) for a third time <sup>33</sup> I went  
 10 - I am the light <sup>34</sup> which exists in the light,  
 I am <sup>35</sup> the remembrance of Providence (πρόνοια) -  
 12 that I might <sup>36</sup> enter into the midst of darkness  
 and the inside <sup>31</sup> of Hades.  
 14 And I filled my face  
 with <sup>2</sup> the light of the completion (συντέλεια) of their aeon (αιών).  
 16 <sup>3</sup> And I entered into the midst of their prison  
<sup>4</sup> which is the prison <of> the body (σώμα).  
 18 And <sup>5</sup> I said,  
 'He who hears, let him get up from the deep <sup>6</sup> sleep.'  
 20 And he wept and shed tears.

IV 47.12—48.8

2 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 2 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 4 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 4 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 6 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 6 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 8 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 8 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 10 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 10 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 12 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 12 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 14 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 14 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 16 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 16 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 18 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 18 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς  
 20 αὐτὸν πιστοῦντας οὐκέτι οὐδεὶς

• II 31.5 dittoigraphy. • II 31.6-7 πάνειν ζεν was added in the right and left margin by a corrector; it had been omitted due to haplography.  
 • IV 47.16 Ms reads Τ, but the verbs demand a plural subject. • IV 47.19 There is a blank space after the high stop. • IV 47.29 αὐτὸν is supported by the length of the line. • IV 48.4 reads "the prison."

**SYNOPSIS 81**

**THE APOCRYPHON OF JOHN**

**III (39,14)**

**BG (75,14)**

II 31,7-24

- 7 ζενέρμειν ευγορψ γαγωτε μμοου εβολ 'ῆμοق  
 2 αγω πεχαρ χε νιμ' πετμουτε ḥπαραν  
 αγω ḥπασει ναι των νοι τείχελπις  
 4 ḫειμοοπ ςραι ȝn ȏμρρε ḥπεστεκο  
 αγω "πεχαει χε  
 6 ανοκ τε τπρονοια ḥπογοειν 12ετάνη  
 ανοκ πε πμεεγε ḥππρθενικον 13ምና  
 8 πετсоze ḥмок εշрai εptопoс 14ettæiñу  
 твоунк αγω ḥкp πμеeуe  
 10 15χε ḥtок 'пентагсвтм  
 αγω ḥкоуgак' 20тек'ноуne  
 12 εтe αнok πe πwан շtнq'  
 αγiω ḥкpасфалizе ḥмok  
 14 εвoл շitooтоу 'նnաггeլoс նtմntշkе  
 Mн նdaiѡn 16tе πxаoc  
 16 Mн netboлx ḥмok tиrou  
 20αγω ḥкpашapе eкroeic εвoл շitn pигi 21nhb εtշorps  
 18 αγω εвoл ȝn tбaлec ȏpcan 22շoyn նaմntе  
 αγω aеitoуoноc ḥмoq 23αγω aеicfрагizе ḥмoq  
 20 ȝn poyoein 24hpmoou ȝn tе նcфriagis

<sup>7</sup> Bitter tears he wiped from <sup>8</sup> himself2 and he said, 'Who is it that calls my <sup>9</sup> name,

and from where has this hope (էլպiS) come to me,

4 <sup>10</sup> while I am in the chains of the prison?'And <sup>11</sup> I said,

6 'I am the Providence (پրoноia) of the pure light;

12 I am the thinking of the virginal (парбенiկoн) <sup>13</sup> Spirit (пneūma),8 who raises you up to the honored <sup>14</sup> place (tópos).

Arise and remember

10 <sup>15</sup> that it is you who hearkened,  
and follow <sup>16</sup> your root,12 which is I, the merciful One,  
and <sup>17</sup> guard (ծօփակ'չeиv) yourself14 against <sup>18</sup> the angels (ացyելօs) of poverty  
and the demons (ծaiմaн) <sup>19</sup> of chaos (xaos)

16 and all those who ensnare you,

20 and beware of the <sup>21</sup> deep sleep18 and the enclosure of the inside <sup>22</sup> of Hades.'And I raised him up <sup>23</sup> and sealed (սփրaչeиv) him20 in the light <sup>24</sup> of the water with five seals (սփրaչiS).

IV 48, 8-49,4

- αγω ζενέρμειν 'εγυρψ γαγωτε μμοου εвoл 'ῆմmioq  
 2 αγω πεχαр χe (niж' peт'!)moутe мpиарan  
 αγω ḥpасeи 12(nai τωn нoи) τeічeлpиc  
 4 εiмo(?)ot нrai ȝn мiмrre ḥpешteкo  
 14αγω πeχaи χe  
 6 αnok pe t'pro<sup>15</sup>[noiа mpoу]oeин eт'(t'vвhoy  
 16αnok pe pmeeye ḥp<пaрθeниkoиn mpiна  
 8 pe]t'coze ḥмok 18ε[շrai εptotoic eт'taеiñу  
 19[тwоynik a|y|w ḥкp pmeeye  
 10 20[χe ntoк] p[e]tаgсwтm  
 αγω 21[nrg]γaзk eтeknoуne  
 12 εtе 22[αnok] pe pwан շtнq  
 αγω 23[кpасfaл]ze ḥмok  
 14 εвoл 24[շitooтоu] нiнaггeլoс նtմntշkе  
 Mн նdaiѡn նtе pxa<sup>25</sup>[os  
 16 Mн nej<sup>17</sup>boлx ḥмok 27[tиrou  
 αγiω նfшapе eкro<sup>28</sup>[eic εвoл շitn фinhb eт'g<sup>29</sup>[pш  
 18 αγω εvjoл ȝn tбaлec 49'eтn pса[n]zoyn nemntе  
 αγiω 28eitoуoноc ḥмoq aеicfрагizе] 'ῆmоq  
 20 ȝn p[ioyoein mpmoou ȝn 4tе նcфriagis

• II 31,21 C<sup>1</sup> over t.

• IV 48,14 has the masculine copulative. • IV 49,1 has the relative eтn pcaнzoyn. • IV 49,2 There is no room for αγω.

III 39,14—40,3

BG 75,14—76,13

2 αἱεὶ εὐραὶ επτελειον ἥδιων  
 4 α<sup>15</sup>ΙΝΟΚ ΔΕ ΑΙΧΟΟΙΓ ΕΡΟΚ  
 6 χε ἐκνασα<sup>16</sup>ζοΥ ΝΤή ΜΜΟΙΟΥ  
 ΝΝΕΚΖΟΜΟΤΠΝΑ<sup>17</sup>ΖΜ ΟΥΠΕΤΖΗΠ  
 8 παὶ Γαρ πε πιμυστηρι<sup>18</sup>ΙΟΝ  
 ΝΤΓΕΝΕΑ ΕΙΤΕΜΕΣΚΙΜ  
 10 αceὶ ɔ<sup>19</sup>ταζη ΝΚΕΣΟΠ ήδι τεειμεεύ<sup>20</sup>  
 ζωβ<sup>20</sup>ΝΙΜ ΝΤΑΣΑΔΥ ΖΜ ΠΚΟΣΜΟC  
 12 ΝΕC<sup>21</sup>ταζε ερατq<sup>22</sup>Μπγυστερημα  
 ΤΝΑ<sup>22</sup>ταλμε ΤΗΝΟΙγ ΟΝ ΕΤΕΤΝΗΝΟΥ  
 14 και γαρ ɔ[αι]τη ηαι ηακ]  
 εεζαιοу  
 16 αγω ηεκαδу<sup>24</sup>[ζη ογαι]сфалιа:  
 τοτε πεχαզ ηαι χε<sup>25</sup>[ψζογ]ορτ ήδι ογον ΝΙΜ  
 18 ετναταзу 40'ετβε ηωρον  
 Η ɔ[ατ]η Η [ηογв]  
 20 Η<sup>2</sup>ετβε ζενδιңсω Η ετβε [ζεндин]ογωм·

2 [went up] to the perfect (τέλειον) aeon (αἰών).  
 4<sup>15</sup> [And (δέ) I have told] these things to you so  
 6 that you may write [them] down.<sup>16</sup> [and give them secretly]  
 to your fellow spirits (όμοπνεύμα),  
 8<sup>17</sup> [for (γάρ) this] is the mystery (μυστήριον)  
<sup>18</sup> [of the] immovable [race (γενεά)].  
 10 This Mother had come.<sup>19</sup> [another time before me].  
<sup>20</sup> [Every]thing which she did in the world (κόσμος)  
 12 —she was<sup>21</sup> [rectifying] the defect (δυστέρημα).  
 I will<sup>22</sup> [now teach], further, what is to come.  
 14 For indeed (καί γάρ)<sup>23</sup> [I have presented these things to you]  
 to write  
 16 them down and to keep them<sup>24</sup> [in] safety (άσφαλεία).  
 Then (τότε) he said to me,<sup>25</sup> “[Cursed] be every one  
 18 who will exchange these things<sup>20</sup> for a gift (δώρον),  
 whether of silver or (ἡ) [gold.]  
 20 whether (ἢ) <sup>2</sup> for drink or (ἢ) for<sup>3</sup> food

• III 40,2 ν mistakenly was given a superlinear stroke.

2 αἱεὶ εὐραὶ επι<sup>15</sup>αιων ἥτελιοс  
 4 ανοκ Δε<sup>16</sup>εειχω ηηαι εροк  
 6 χε<sup>17</sup>εκασαζοу ηητаху  
 ηηνекζомотпна<sup>18</sup> 2м ππε<sup>19</sup>θηп  
 8 πεимустхрион<sup>20</sup>гар  
 πα τтенеа εтє мас<sup>21</sup>ким πє  
 10 тмазах Δε aceи ηкесоп շատաշη  
 ηαι Ιον ηεηтасаду 2м πко<sup>22</sup>смос  
 12 астгаге πεспер'ма ερатq  
 ΤНА<sup>22</sup>τалямε θηүтпη εпетнау'ш'πε  
 14 και γαρ α[αι]τη ηαι ηαк]  
 ε[αι]оу  
 16 ηеекааду 2н ογ<sup>23</sup>такро  
 τοтe πεчах ηαι χе<sup>24</sup>ψζоγορт ήдi ογ<sup>25</sup>οн ΝИМ  
 18 εтна[т]η ηαι εт<sup>26</sup>вε ηωροн  
 20 η εтвe бин<sup>27</sup>ογωм η εтвe сω

2 went up to this<sup>15</sup> perfect (τέλειος) aeon (αἰών).  
 4 And (δέ) I<sup>16</sup> am saying these things to you  
 6 that<sup>17</sup> you might write them down and give them secretly  
 to your<sup>18</sup> fellow spirits (όμοπνεύμα),  
 8<sup>19</sup> for (γάρ) this mystery (μυστήριον)  
<sup>20</sup> is of that of the immovable race (γενεά).  
 10<sup>21</sup> But (δέ) the Mother had come<sup>2</sup> another time before me.  
<sup>3</sup> Now, these are the things she had done in the<sup>4</sup> world (κόσμος):  
 12 she had rectified her<sup>5</sup> seed (σπέρμα).  
 I will teach<sup>6</sup> you (pl.) about what will happen.  
 14<sup>7</sup> For indeed (καί γάρ) I presented these things to you  
 that<sup>8</sup> (you) might write them down  
 16 and that they be kept secure.”  
 Then (τότε) he said to<sup>10</sup> me, “Cursed be every<sup>11</sup> one  
 18 who will exchange these things<sup>12</sup> for a gift (δώρον),  
 20 whether (ἢ) for<sup>13</sup> food or (ἢ) for drink

II 31,24-37

- χεκαας ὑ<sup>25</sup>νεπμου ὄνδαμ' εροق χῆ μπιναγ  
 2 αγω<sup>26</sup> εισζηητε τενοу  
  ειναβωκ εεραι επτε<sup>27</sup>λειον ηαιων  
 4 λειχωκ' νακ εвоλ ӯ<sup>28</sup>нім' ӯрдї ӯн нек'малхе  
  анок дє ӯ<sup>29</sup>дхе ӯвб нім ερок'  
 6 χεκаас εкнас<sup>30</sup>зай<sup>31</sup>коу ӯктаау  
  ннек'үб<sup>32</sup>р ӯна<sup>33</sup> ӯн οуշап'  
 8 ӯпай<sup>34</sup> гар πε πμустнрion  
  нтгненя ӯн<sup>35</sup>т<sup>36</sup>ким'  
 10 For parallel to 10-12, see 62,3-5.

12

- 14 αγω<sup>37</sup> αφ<sup>38</sup> ναει ναқ ӯні πсѡт<sup>39</sup>  
  χεка<sup>40</sup>зас εғнаса<sup>41</sup>зоу  
 16 αγω ӯнкаау ӯн οу<sup>42</sup>такро<sup>43</sup>  
  αγω πεхазаq νаq χе Ӧс<sup>44</sup>оуор<sup>45</sup> ӯні οуон нім'  
 18 εтна<sup>46</sup>т на<sup>47</sup> ԓа οуад<sup>48</sup>рон

20 Η ετвє οу<sup>49</sup>не οу<sup>50</sup>м η εтвє οу<sup>51</sup>сωin order that<sup>25</sup> death might not have power over him from this time on.

- 2 And<sup>26</sup> behold, now  
  I shall go up to the perfect (τέλειον)<sup>27</sup> aeon (αἰών).  
 4 I have completed everything for you<sup>28</sup> in your hearing.  
  And (δέ) I<sup>29</sup> have said everything to you  
 6 that you might write<sup>30</sup> them down and give them secretly  
  to your fellow spirits (πνεῦμα),  
 8<sup>31</sup> for (γάρ) this is the mystery (μυστήριον)  
  of the immovable race (γενεά)."  
 10 For parallel to 10-12, see 62,3-5.

12

- 14<sup>32</sup> And the savior (σωτήρ) presented these things to him  
  that<sup>33</sup> he might write them down  
 16 and keep them<sup>34</sup> secure.  
  And he said to him, "Cursed be<sup>35</sup> everyone  
 18 who will exchange these things for a gift (бôрн),

20<sup>36</sup> whether (ሻ) for food or (ሻ) for<sup>37</sup> drink

IV 49,4-19

- χεκаас ннε<sup>1</sup>пмоу Ӧмбом εироц χин м[п]и<sup>2</sup>наз]  
 2 αγω ειс<sup>3</sup>зжите тен<sup>4</sup>иу  
  'εинаво<sup>5</sup>к εерai εптевлио<sup>6</sup>с ӯн<sup>7</sup>и<sup>8</sup>он  
 4 аи<sup>9</sup>х<sup>10</sup>к нак εвол ӯ<sup>11</sup>нім' ӯрдї ӯн нек'малхе  
  анок дє ӯ<sup>12</sup>дхе ӯвб нім εро<sup>13</sup>к  
 6 χе<sup>14</sup>каас [εкна]<sup>15</sup>зай<sup>16</sup>коу ӯ<sup>17</sup>т<sup>18</sup>аау  
  ннек'үб<sup>19</sup>р ӯна<sup>20</sup> ӯн οу<sup>21</sup>шап'  
 8 παι<sup>22</sup> гар πε π(μустн)<sup>23</sup>ион  
  нтгненя ӯн<sup>24</sup>т<sup>25</sup>ким'  
 10

12

- 14 αγω<sup>26</sup> αφ<sup>27</sup> ӯн<sup>28</sup>и νаq ӯні πсѡтнр  
  χ[εка]<sup>29</sup>зас εғнаса<sup>30</sup>зоу  
 16 αγω ӯнкаау ӯн<sup>31</sup> οу<sup>32</sup>такро<sup>33</sup>  
  αγω πεхазаq νаq χе Ӧс<sup>34</sup>оуор<sup>35</sup> ӯні οуон нім'  
 18 εтна<sup>36</sup>т на<sup>37</sup> ԓа οуад<sup>38</sup>рон

20 Η εтвє οу<sup>39</sup>не οу<sup>40</sup>м η εтвє οу<sup>41</sup>сω

• II 31,33 it was crossed out before 4.

• IV 49,6 There is a blank space after the high stop. • IV 49,17 Unusually long line; perhaps it read εтна<sup>36</sup>т на<sup>37</sup>.

III 40.3-11

- 2 Ή ετεί ουγζάσω καὶ ετεί “κεχώα πνεύμινε  
2 αὐτὸν ετοστῷ μπειμυστηρίου  
παῖ πντειγίνοι αὐτὸν αφάντος εροῦ  
4 Ιαψαζει ἑρατού πνεψμέρ μαθητής  
αὐτῆρχεσθαι εψαλε πνμαγ  
6 Ια πνψαλε πνταπωτηρ χρού ειροψι

8

<sup>10</sup> >ΠΑΠΟΚΡΥΦΟΝ Ν  
“>ΙΩΣΑΝΝΗ[С >>]>

BG 76.13—77.7

- 1 Η ετί<sup>12</sup> βε ψβω καὶ ετεί κε<sup>13</sup> ςωβ εψεινε πνδει  
2 αὐτὸν ετοστῷ μπιμυστηρίου<sup>14</sup>  
πντευνοι αὐτού<sup>15</sup> ψωνζ εβολ να<sup>16</sup>  
4 αψω αὐτει ψωα νεψμερ μαθητής  
αψρχεσθαι πνχω εροοψ  
6 πννετα<γ><sup>17</sup> χροψ εβολ ψίτο<sup>18</sup> οτο μπιψωτηρ

8

•ΠΑΠΟΚΡΥΦΟΝ Ν  
·ΙΩΣΑΝΝΗ[С >>]

- or (ῆ) for clothing or (ἥ) for <sup>4</sup> another such thing.”  
 2 He entrusted <sup>5</sup> this mystery (μυστήριον) to him.  
 And immediately <sup>6</sup> he disappeared (ἀδόντος) from him.  
 4 [He stood] <sup>7</sup> before his fellow disciples (μαθητής),  
 and <sup>8</sup> began (ἀρχεσθαι) to speak with them  
 6 [about the] <sup>9</sup> things which the savior (σωτήρ) had told him.
- 8 <sup>10</sup> The Apocryphon (ἀπόκρυφον) of <sup>11</sup> John.

- or (ῆ) <sup>14</sup> for clothing or (ἥ) for another <sup>15</sup> such thing.”  
 2 He <sup>16</sup> entrusted this mystery (μυστήριον) to him.  
<sup>17</sup> And immediately he disappeared <sup>18</sup> from him.  
 4 And he <sup>77<sup>1</sup></sup> went to his fellow disciples (μαθητής),  
<sup>2</sup> and began (ἀρχεσθαι) to <sup>3</sup> tell them  
 6 what had <been> <sup>4</sup> told to him by <sup>5</sup> the savior (σωτήρ).

- 8 <sup>6</sup> The Apocryphon (ἀπόκρυφον) of <sup>7</sup> John.

• III 40.7 corr. ε<sup>1</sup> was written in the margin (hagiography). • III 40.10-11 Decorations separate the text from the subscript title, and the title from the second tractate in the codex, *The Gospel of the Egyptians*.

• BG 77.3 Ms reads πννετα<sup>14</sup>. • BG 77.6-7 The subscript title is indented and located in the middle of the page. The entire page is decorated, emphasizing the centered subscript title, which is immediately followed by the superscript title of the next tractate, *The Sophia of Jesus Christ*.

II 31,37—32,10

Η ΕΤΒΕ ΟΥΣΥΤΗΝ Η ΕΤΒΕ ΚΕΖΩΒ<sup>1</sup> 32<sup>1</sup>ΠΤΕΙΜΕΙΝΕ  
 2 ἀγώ ναὶ αὐτάλγ ναὶ ςην ουμυστήριον  
 ἀγώ ςην τούνον<sup>2</sup> ἀφῆ ατούων<sup>3</sup> εβολ ἑπεφῆτο εβολ  
 4 ἀγώ αφει ψα νεψύθρ μαθητής  
 αφτέογω εροο  
 6 ήνενταπέωρ χοο ναὶ  
 6<sup>4</sup> πεχρς ςαμην  
 8

IV 49,19-28

Η ΕΤΒΕ ΟΥ<sup>10</sup>ΣΥΤΗΝ Η ΕΤΒΕ ΚΕΖΩΒ ΙΝΤΕΙΜΙΝΕ<sup>1</sup>  
 2<sup>1</sup>ἀγώ ναὶ αὐτάλγ ναὶ ςην ουμυστήριον<sup>2</sup>  
 ἀγώ ητεγνον<sup>3</sup> (αφῆ) ςητούων<sup>3</sup> εβολ ἑπεφῆτο εβολ  
 4<sup>4</sup> ἀγώ αφει ψα νεψύθρ μαθητής  
 αφκω ερο  
 6 ήνενταπέωρ χοι<sup>7</sup>ον ερο  
 6<sup>4</sup> πεχρς ςαμην  
 8

·ΚΑΤΑ ΙΩΣΑΝΝΗΝ  
 ·N  
 ·ΑΠΟΚΡΥΦΟΝ

·< ΚΑΤΑ ΙΩ[Η]Ν Ν >  
 >>> >>> >>> >>>  
 ·< ΑΠΟΚΡΥΦΟΝ >

or (η̄) for clothing or (η̄) for any other such thing."

- 2 32<sup>1</sup> And these things were presented to him<sup>2</sup> in a mystery (μυστήριον).  
 And immediately<sup>3</sup> he disappeared from him.  
 4<sup>4</sup> And he went to his fellow disciples (μαθητής),  
 and related<sup>5</sup> to them  
 6 what the savior (σωτήρ) had told him.  
 6 Jesus Christ (χριστός), Amen (άμήν).  
 8<sup>8-10</sup> The Apocryphon (ἀπόκρυφον) according to (κατά) John.

• II 32. The subscript title is separated from the text by a line of decorations; it is indented decorated with lines and followed immediately by the beginning of the next tractate, *The Gospel of Thomas*.  
 • IV 49,22 has ητεγνον with similar meaning. • IV 49,27 mistakenly has ςω ερο "had said to him." probably under influence of 49,26. • IV 49,26 has ερο.  
 • IV 49,27 has the abbreviated form of ιωσανην. • IV 49,27-28 The subscript title is indented and decorated. The next tractate, *The Gospel of the Egyptians* begins at the top of the next page.



## **APPENDICES**

## APPENDIX I: TWO SETS OF NAMES

III and BG: Synopsis 28,1 3–29,4

- |  |  |
|--|--|
| <p><b>ΟΥΝΤΑΙ ΜΕΝ ΗΣΕΝΚΕΡΑΝ</b></p> <p>2 ΕΒΟΛ ΣΗ ΝΕΠΙΘΥΜΙΑ ΜΗ &lt;Ν&gt;ΟΡΓΗ<br/>ΝΑΙ ΤΗΡΟΥ ΣΑΠΛΑΣC</p> <p>4 ΝΕΥΡΑΝ ΣΕ ΚΗΒ ΕΩΣΑΥΜΟΥΤΕ ΕΡΟΟΥ ΗΣΗΤΟΥ<br/>ΕΒΟΛ ΣΗΤΟΟΤΟΥ ΗΝΙΕΟΟΥ ΗΠΑΝΣΗΡΕ</p> <p>6 ΕΔΑΥΜΟΥΤΕ ΕΡΟΟΥ ΚΑΤΑ ΤΑΛΗΘΕΙΑ<br/>ΨΑΥΟΥΩΝ ΕΒΟΛ ΗΤΕΥΦΥCΙC</p> <p>8 ΑΥΩ ΛΑΜΟΥΤΕ ΕΡΟΟΥ ΗΒΙ ΣΑΚΛΑΣ ΗΓΡΑΙ ΣΗ ΝΕΥΡΑΝ<br/>ΠΡΟΣ ΤΕΦΑΝΤΑΣΙΑ ΜΗ ΗΕΥΒΟΜ·</p> <p>10 ΕΒΟΛ ΟΥΝ ΣΗΤΟΟΤΟΥ ΗΝΙΕΟΟΥ</p> <p>12 ψαρούσασων ΗΣΕΡ άωB<br/>ΣΙΤΗΝ ΝΑΙ ψαρούβμβοM ΗΣΕΑΥΖΑΝΕ</p> | <p><b>ΟΥΝΤΟΥ ΣΗΚΕΡΑΝ ΔΕ ΤΗΡΟΥ ΜΜΑΥ</b></p> <p>2 ΕΒΟΛ ΣΗ ΤΕΠΙΘΥΜΙΑ ΜΗ ΤΟΡΓΗ<br/>ΝΑΙ ΔΕ ΤΗΡΟΥ ΟΥΝΤΟΥ ΣΗΚΕΡΑΝ ΕΥΚΗΒ</p> <p>4 ΕΥΤΗΜΟΟΥ ΕΡΟΟΥ ΝΑΙ ΝΤΑΥΤΑΣΙΑΙY ΕΡΟΟΥ<br/>ΣΙΤΗΜ ΠΕΟΟΥ ΗΤΠΕ</p> <p>6 ΝΑΙ ΔΕ ΚΑΤΑ ΤΗΜΗ<br/>ΕΤΟΥΩΝ ΕΒΟΛ ΝΤΕΥΦΥCΙC</p> <p>8 ΑΥΩ ΛΑΣΚΛΑΣ ΜΟΥΤΕ ΕΡΟΟΥ ΗΝΙΡΑΝ<br/>ΕΥΦΑΝΤΑΣΙΑ ΜΗ ΤΕΥΒΟΜ</p> <p>10 ΕΒΟΛ ΜΕΝ ΣΗΤΟΟΤΟΥ ΗΝΙΟΥΟΕΙΨ</p> <p>12 ψαγκουζε ΗΜΟΟΥ ΗΣΕΡ άωB<br/>ΕΒΟΛ ΔΕ ΣΗ ΝΑΙ ψαγκουζε ΗΣΕΑΥΖΑΝΕ</p> |
|--|--|

- On the one hand (*μέν*) they have one set of names
- 2 from the desires (*έπιθυμία*) and the wraths (*όργη*).  
(On the other hand), to put it simply (*άπλως*),
- 4 the names of all of these are doubled, since they are given names  
(also) by the glories on high.
- 6 Since they (the powers) have been called truthfully (κατά, ἀλήθεια)  
they (the latter names) reveal their (true) nature (φύσις).
- 8 And Saklas called them by their (former) names  
with reference to (πρός) illusion (φαντασία) and their powers.
- 10 Thus (*οὖν*) through (the names of) the glories  
12 they decrease and grow weak;  
(but) through the latter they grow strong and increase (*αὔξανειν*).

- And (*δέ*), they all have one set of names
- 2 from desire (*έπιθυμία*) and wrath (*όργη*).  
But (*δέ*) they (also) have another set of names,
- 4 making it a double set, which are given to them;  
the latter were given to them by the glory of heaven,
- 6 and (*δέ*) these (names) truthfully (κατά).  
reveal their nature (φύσις).
- 8 And Saklas called them by the (former) names  
with reference to illusion (φαντασία) and their power.
- 10 Now (*μέν*) through (the names given by the glories)
- 12 they gradually decrease and grow weak;  
but (*δέ*) by the latter they grow strong and increase (*αὔξανειν*).

## APPENDIX I: TWO SETS OF NAMES

### II: Synopsis 33,3-12

2

- 4 ΝΑὶ ΜΕΝ ΑΥΓὴ ΡΑΝ ΕΡΟΟΥ  
ΚΑΤΑ ΠΕΟΟΥ ΗΝΑΤΤΠΕ  
6 ΕΠΨΟΡΙΨΡ ΝΝΙΙΒΟΜ'  
ΗΡΑΝ ΔΕ ΕΝΤΑΥΤΑΥ ΕΡΟΙΟΥ  
8 ΣΙΤΗΝ ΠΟΥΑΡΧΙΓΕΝΝΗΤΩΡ'  
ΕΥΡ̄ ΒΟΜ' ΣΡΑΙ ΗΣΗΤΟΥ  
10 ΗΡΑΝ ΔΕ ΕΤ̄ΤΟ ΕΡΟΟΥ  
ΚΑΤΑ ΠΕΟΟΥ ΗΝΑΤΤΠΕ  
12 ΕΥΨΟΟΠ ΝΑΥ ΕΥΨΟΡΨ̄ ΑΥΓΑ ΑΓΜΗΤΑΤΒΟΜ ΝΑΥ  
  
14 ΖΩΣΤΕ ΕΥΝΤΑΥ ΗΜΑΥ ΗΡΑΝ ΣΝΑΥ

2

- 4 They (+μέν) were given names  
according to (κατά) the glory of the heavenly ones  
6 for the [destruction of the] powers.  
And (δέ) in the names which were given to [them]  
8 by] their Originator (ἀρχιγενέτωρ)  
there was power.  
10 But (δέ) the names which were given them  
according to (κατά) the glory of the heavenly ones  
12 mean for them destruction and powerlessness.  
  
14 Thus (ώστε) they have two names.

APPENDIX 2: NUMERICAL SCHEME OF YALDABAOTH'S WORLD

III and BG: Synopsis 26,16—27,9

2 ΑΓΝΟΥΣΒ ΜΗΝ ΤΜΗΤΑΤΣΟΟΥΝ ΕΤΝΕΜΑΨ  
 2 ΑΓΧΠΟ ΝΝΕΧΟΥΣΙΑ ΕΤΣΑΡΟΨ  
 ΜΗΝ ΠΜΗΤCΝΟΟΥC ΝΑΓΓΕΛΟC  
 4 ΑΓΩ ΠΟΥΓΑ ΠΟΥΓΑ ΜΗΟΟΥ ΝΝΟ'ΓΖΙΩΝ  
 ΕΠΤΥΠΟC ΝΝΙΑΦΘΑΡΤΟC  
 6 ΑΓΤΑΜΙΟ ΝΑΥ  
 ΝΙΑΣΨ ΝΑΓΓΕΛΟC  
 8 ΑΓΩ ΝΑΓΓΕΛΟC ΝΨΩΜΤΕ ΝΔΥΝΑΜΙC  
 10 ΚΑΤΑ ΠΙΝΕ ΝΠΙΨΟΡΠ ΝΤΥΠΟC ΠΗ  
 12 ΕΤΣΑΤΕΨΕΗ

2 ΑΓΩ ΑΓΝΟΥΣΒ ΜΗΝ ΤΑΠΟΝΟΙΑ ΕΤΝΗΜΑΨ  
 2 ΑΓΧΠΟ ΝΝΕΧΟΥΣΙΑ ΕΤΣΑΡΟΨ  
 ΜΜΗΤCΝΟΟΥC ΝΑΓΓΕΛΟC  
 4 ΠΟΥΓΑ ΠΟΥΓΑ ΜΗΟΟΥ ΕΠΕΨΑΙΩΝ  
 ΕΠΤΥΠΟC ΝΝΙΑΙΩΝ ΝΑΦΘΑΡΤΟC  
 6 ΑΓΩ ΑΓΤΑΜΙΟ ΜΠΟΥΓΑ ΠΟΥΓΑ ΜΗΟΟΥ  
 ΝΙΑΣΨ ΣΑΨΨ ΝΑΓΓΕΛΟC  
 8 ΑΓΩ ΝΑΓΓΕΛΟC ΝΨΩΜΝΤΕ ΝΒΟΜ ΕΤΕ ΝΕΘΑΡΟΨ  
 ΤΗΡΟΥ ΝΕ ψΜΤΨΕΣ ΝΑΓΓΕΛΙΑ  
 10 ΜΗΝ ΤΕΨΜΑΨΨΩΜΝΤΕ ΝΒΟΜ  
 ΚΑΤΑ ΠΙΝΕ ΜΠΕΨΟΥΕΙΤ ΝΤΥΠΟC  
 12 ΕΤΣΑΤΕΨΕΗ

He copulated with Ignorance, who is with him,  
 2 and begot the authorities (έξουσία) who are under him,  
 the twelve angels (ἄγγελος),  
 4 and for each of them (he created) an aeon (αιών),  
 after (κατά) the pattern (τύπος) of the imperishable (ἀφθαρτος) ones.  
 6 They created for them  
 seven angels (άγγελος)  
 8 and for the angels (άγγελος) (he created) three powers (δύναμις)  
 10 according to (κατά) the likeness of this first pattern (τύπος),  
 12 which is prior to him.

And he copulated with Arrogance (άπόνοια), who is with him,  
 2 and begot the authorities (έξουσία) who are under him,  
 the twelve angels (άγγελος),  
 4 for each of them his (own) aeon (αιών),  
 after (κατά) the pattern (τύπος) of the imperishable (ἀφθαρτος) aeons  
 6 (αιών). And he created for each of them  
 seven angels (άγγελος)  
 8 and for the angels (άγγελος) (he created) three powers,  
 who are all under him, being 360 angelic beings (άγγελία),  
 10 with his third power,  
 according to (κατά) the likeness of the first pattern (τύπος),  
 12 which is prior to him.

APPENDIX 2: NUMERICAL SCHEME OF YALDABAOTH'S WORLD

II: Synopsis 26,16-18; 30,9-12

αγω ἀφτωμτ' γῆ τε φάπονοια ὥται επωοοπ' γραῦ  
2 ἔνθητφ' αγω ἀφχπο ἔνθεζογια ναφ (26,16-18)

4

6 αγω αγταμιο ἔνοι ναρχων'  
ῆνσαψφε ἔνδομ ναγ' αγω ἔνδομ' αγταμιο ναγ'  
8 ἔνσου ἔνλγελοс απογα'  
ψεντογή ψητψεсетн ἔνλγελос (30,9-12)

And he was amazed in his arrogance (*ἀπόνοια*), which is in him,  
2 and begot authorities (*έξουσια*) for himself (26,16-18).

4

6 And the rulers (*ἄρχων*) created  
seven powers for (each of) them, and the powers created for themselves  
8 six angels (*ἄγγελος*) for each one  
until they became 365 angels (*ἄγγελος*) (30,9-12)

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24,9-19

οὐαε νοῦ <sup>10</sup> μηττελιος ἀν πε	
2 οὐαε νοῦ <sup>11</sup> μητταιάτη ἀν πε	
ΝΟΥΜΗΤΤΝΟΥ <sup>12</sup> ΤΕ ἀν πε	
4	
6	
8	
10 ἀλλα οὐχωα εψοτπι <sup>13</sup> νζουο εροου πε οὐαε νούαπι <sup>14</sup> ροσ ἀν πε	
12 οὐαε μπούτ τωω εροց <sup>15</sup> ἀλλα οὐχωα εψοтт εροуу πе	
14 ςιε <sup>16</sup> ΝΟΥСΩΜΑΤΙΚΟС ἀν πε ΝΟΥΔ <sup>17</sup> СΩМА ἀν πε ΟΥНОБ ἀν πε ΝΟΙ(γ) <sup>18</sup> КОИ ἀν πε	
16 ούηρ ἀν πε ΝΟΥ <sup>19</sup> ΤΑΜΙΟ ἀν πε	
18	
20	
He is neither (οὐέ) <sup>10</sup> perfection (τέλειος), 2 nor (οὐέ) <sup>11</sup> blessedness, nor divinity, 4	
6	
8	
10 <sup>12</sup> but (ἀλλά) he is something far superior <sup>13</sup> to them. He is neither (οὐέ) unlimited (ἄπειρος)	
12 <sup>14</sup> nor (οὐέ) limited, <sup>15</sup> but (ἀλλά) he is something superior to these.	
14 For, <sup>16</sup> he is not corporeal (σωματικός); <sup>17</sup> he is not incorporeal (σῶμα). He is not large; he is not <sup>18</sup> small.	
16 He is not quantifiable, <sup>19</sup> for he is not a creature.	
18	
20	

Apocryphon of John, III 5,5-14

ΝΟΥΜΗΤΤΤΕΛΙΟС <sup>6</sup> АН ПЕ	
2 ΝΟΥΜНТМ[АКАРІО]С ἀν πε [ΝΟУМНТНОУТЕ] ἀν πε	
4	
6	
8	
10 ἀλλα οὐχωα <sup>4</sup> [εψοтт ερо]φу πε: ΝΟУАПРОС ἀν <sup>5</sup> πε	
12 ΝΟУАТТВАЖ] εροց πε: ἀλλα οὐ <sup>10</sup> χωα εψοтт πе:	
14 ΝΟУСΩΜАТІКОС <sup>11</sup> [АН ПЕ ΝΟУД]СѠМА ἀν πε ΝΟУ <sup>12</sup> [НОБ] ἀν πε ΝΟУКОҮЕИ ἀν πε	
16 <sup>13</sup> [ΟУΗ]Р ἀν πε ΝΟУТАМІО ЕН ПЕ <sup>14</sup> [ΝΟΥ]ΤЕЕІМІНЕ ἀν πε	
18	
20	
He is not] perfection (τέλειος); 2 <sup>6</sup> he is not [blessedness (μακάριος)]; <sup>7</sup> he is not [divinity], 4	
6	
8	
10 but (ἀλλά) he is something <sup>8</sup> [superior to] them. He [is] not unlimited (ἄπειρος); 12 <sup>9</sup> [he is not limited], but (ἀλλά) <sup>10</sup> he is something [superior].	
14 He is [not] corporeal (σωματικός); <sup>11</sup> he is not [in]corporeal (σῶμα). <sup>12</sup> He is [not large]; he is not small.	
16 <sup>13</sup> He is not [quantifiable], for he is not a creature, <sup>14</sup> nor qualifiable.	
18	
20	

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Allogenes XI 62,27-63,12

- 6<sup>27</sup>ΟΥ<sup>28</sup>ΤΕ ΗΝΟΥΜΝΤ<sup>29</sup>ΝΟΥΤΕ ΑΝ ΠΕ  
2 ΟΥΤΕ ΟΥΜΝΤ<sup>30</sup>ΜΑΚΑΡΙΟΣ  
3 ΟΥΤΕ ΟΥΜΝΤ<sup>31</sup>ΤΕΛΙΟΣ.  
4 άλλα 3<sup>1</sup>ΟΥΛΑΖΑΥ ήτα<sup>2</sup>η πε ΗΝΑΤ<sup>32</sup>COY<sup>33</sup>ωΝ<sup>34</sup>  
ΜΠΗ ΑΝ ΕΤήΤα<sup>35</sup>.  
6 άλ<sup>36</sup>λα εκεούα ήτο<sup>37</sup>η πε  
εψο<sup>38</sup>τπ ετήΜΝΤ<sup>39</sup>ΜΑΚΑΡΙΟΣ.  
8 ΜΝ<sup>40</sup>ΤΜΝΤ<sup>41</sup>ΝΟΥΤΕ ΜΝ ΟΥΜΝΤ<sup>42</sup>ΤΕΛΙΟΣ.  
ΟΥΤΕ ΓΑΡ ΗΝΟΥ<sup>43</sup>ΤΕΛΙΟΣ ΑΝ ΠΕ.  
10 άλλα εκε<sup>44</sup>63<sup>1</sup>κα πε εψο<sup>45</sup>τπ.  
ΟΥΤΕ ΗΝΝΟΥ<sup>46</sup>ΑΓ<sup>47</sup>ΝΑΡΗΣ<sup>48</sup> ΑΝ ΠΕ.  
12 ΟΥΤΕ Η<sup>49</sup>CE<sup>50</sup>Τ ΤΟΥ<sup>51</sup> ΕΡΟ<sup>52</sup> ΑΝ ΕΒΩΛ<sup>53</sup> ΣΙΤΟΟ<sup>54</sup>Τ<sup>55</sup> ΝΚ<sup>56</sup>ΕΟΥ<sup>57</sup>.  
άλλα εγήκα εψο<sup>58</sup>τπ πε.  
14 ΗΝΝΟΥΤ<sup>59</sup>ΩΜΑ ΑΝ ΠΕ (Ν)<sup>60</sup>ΝΟΥΤ<sup>61</sup>ΩΜΑ Α[Ν] ΠΕ.  
ΗΝΟΥ<sup>62</sup>ΝΟ<sup>63</sup> ΑΝ ΠΕ ΗΝΝΟΥ<sup>64</sup>ΚΟΥ<sup>65</sup> ΑΝ ΠΕ]  
16 ΗΝΝΟΥΤ<sup>66</sup>ΗΠΕ ΑΝ ΠΕ  
ΗΝΝΟΥΤ<sup>67</sup>ΑΜΙΟ<sup>68</sup> ΑΝ ΠΕ.  
18 ΟΥΤΕ ΗΝΝΟΥΛΑΖΑΥ ΑΝ<sup>69</sup> ΠΕ εψωο<sup>70</sup>π.  
ΠΛΙ<sup>71</sup> ΕΤΕ ΟΥΝ<sup>72</sup> ΒΟΜ<sup>73</sup> ΙΝ<sup>74</sup>ΤΕΟΥ<sup>75</sup> ΕΙΜΕ ΕΡΟ<sup>76</sup>.  
20 άλλα εκε<sup>77</sup>1<sup>2</sup>λαζα<sup>78</sup> ήτα<sup>79</sup>η πε εψο<sup>80</sup>τπ.
- 62<sup>34</sup>He is neither (ούτε) divinity,  
2 <sup>35</sup>nor (ούτε) blessedness (μακάριος),  
<sup>36</sup>nor (ούτε) perfection (τέλειος);  
4 but (άλλα) <sup>37</sup>he is something unknowable  
<sup>38</sup>(and) it (i.e. knowability) is not proper to him.  
6 <sup>39</sup>Rather (άλλα), he is something other  
which is superior <sup>40</sup>to blessedness (μακάριος)  
8 and <sup>41</sup>divinity and perfection (τέλειος).  
<sup>42</sup>For he is not something perfect (τέλειος).  
10 <sup>43</sup>but (άλλα) another <sup>63<sup>1</sup></sup> thing which is superior.  
He is neither (ούτε) <sup>2</sup>unlimited,  
12 nor (ούτε) <sup>3</sup> limited by <sup>4</sup> someone else,  
but (άλλα) he is something superior.  
14 <sup>5</sup>He is not corporeal (σώμα); <sup>6</sup> he is not incorporeal (σώμα).  
<sup>7</sup>He is not large; he is not small.  
16 <sup>8</sup>He is not quantifiable,  
for he is not a creature.  
18 <sup>9</sup>Nor (ούτε) is he something <sup>10</sup>existing  
that one can <sup>11</sup> know,  
20 but (άλλα) he is <sup>12</sup> something else superior

Apostryphon of John II 3,20-25

- ΣΗ ΟΥ<sup>1</sup>ΜΝΤΤΕΛΙΟΣ ΑΝ  
2 ΟΥΤΕ ΣΗ<sup>2</sup> ΟΥ<sup>3</sup>ΜΝΤ<sup>4</sup>ΜΑΚ<sup>5</sup>ΑΡΙΟΣ ΑΝ  
ΟΥΤΕ ΣΗ<sup>6</sup> ΟΥ<sup>7</sup>ΜΝΤ<sup>8</sup>ΝΟΥΤΕ ΑΝ  
4  
6  
8  
10  
12  
άλλα εψο<sup>13</sup>τπ Ν<sup>14</sup>ΟΥΟ  
14 ΟΥ<sup>15</sup>ΣΩ<sup>16</sup>ΜΑΤΙΚΟΣ ΑΝ [ΠΕ ΟΥΤΕ ΟΥΔΤ<sup>17</sup>ΩΜΑ ΑΝ ΠΕ]  
<sup>18</sup>ΟΥΝΟ<sup>19</sup>ΝΟ<sup>20</sup> ΑΝ ΠΙ<sup>21</sup> Ε ΟΥΤΕ ΟΥΨΗΜ ΑΝ ΠΕ  
16 ΜΗ<sup>22</sup>ΘΕ Η<sup>23</sup>ΧΟΟ<sup>24</sup> Σ<sup>25</sup>[Ε ΟΥΗΡ ΠΕ  
Η ΟΥ ΜΜΙΝΕ ΠΕ]  
18  
20  
<sup>20</sup> (He is) [not] in perfection (τέλειος).  
2 nor (ούτε) in <sup>21</sup> blessedness (μακάριος),  
nor (ούτε) in <sup>22</sup> divinity,  
4  
6  
8  
10  
12  
but (άλλα) he is far superior.  
14 <sup>23</sup> He is not corporeal (σωματικός) [nor (ούτε)] is he incorporeal  
(σώμα). <sup>24</sup> He is not large, [nor (ούτε)] is he small.  
16 [There is no] <sup>25</sup> way to say, 'What is his quantity?'  
or (ἢ), 'What [is his quality?].'  
18  
20

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24,19-25,7

- οὐδεὶς οὐσιασσαγ<sup>20</sup> νοὶ μηδεὶς  
2  
 4 οὐλαλλαγ<sup>21</sup> επτήρηπ<sup>21</sup> ετῷοοπ  
 αλλα οὐχωβ εφοιτπ<sup>22</sup> ερού πε  
 6 ούχ ως εφοτπ  
 αλλα<sup>23</sup> 25<sup>24</sup>ως επωμ μην μηδεὶς πε  
 8 θεόμετεχε αν εγαιων  
 ουοειψ<sup>25</sup>αν πετῷοοπ ναψ  
 10 πετμετε<sup>26</sup>χε γαρ εγαιων  
 γῆκοογε νερ<sup>27</sup>σοβε γαροψ  
 12 αγω ουοειψ πε εμπογή τωμ εροψ  
 ςως ενη<sup>28</sup>χι αν ητη<sup>29</sup> κεογα εψή τωμ

Apocryphon of John, III 5,14-23

- ζολωс<sup>15</sup> μην ψбом εтре лааг ноеи еммоц  
2  
 4 <sup>16</sup>поглаллыг ап пе нтэ нетῷооп  
 <sup>17</sup>алла οὐχωβ εφоитп πε  
 6 ούχ ως <sup>18</sup>χε εφоатп  
 αлла пете πωμ πε  
 8 <sup>19</sup>погмечехе мн наим  
 ми<sup>20</sup>хромос ψоотп на<sup>21</sup>  
 10 πεтмече<sup>21</sup>χε γар εγαιωн  
 гие кеоуга пе нтаж<sup>22</sup>р ψрп нсбтвт<sup>23</sup>  
 12 ми<sup>24</sup> оуоен<sup>25</sup> 20<sup>26</sup>рлже на<sup>27</sup>  
 28ωс εфжι <sup>28</sup>ан<sup>29</sup> гитн кеоуге

Nor (οὐδέ) can anyone<sup>20</sup> know (νοεῖν) him.

2

- 4 He is not at all someone<sup>21</sup> who exists,  
but (άλλα) he is something superior<sup>22</sup> to them,  
 6 not as (οὐχ ὡς) being superior,  
but (άλλα) 25<sup>23</sup> as (ώς) being himself.  
 8 <sup>2</sup>He did not to partake (μετέχειν) in an aeon (αιών).  
Time<sup>3</sup> does not exist for him.  
 10 For (γάρ) he who partakes (μετέχειν)<sup>4</sup> in an aeon (αιών),  
others<sup>5</sup> prepared (it) for him.  
 12 <sup>6</sup>And time was not apportioned to him,  
since (ώς) he does not<sup>7</sup> receive from another who apportions.

It is entirely (ὅλως)<sup>15</sup> impossible for anyone to know (νοεῖν) him.

2

- 4 <sup>16</sup>He is not someone among (other) beings,  
<sup>17</sup> but (άλλα) he is something superior,  
 6 not as (οὐχ ὡς)<sup>18</sup> being superior,  
but (άλλα) as being himself.  
 8 <sup>19</sup>He did not partake (μετέχειν) in the aeons (αιών).  
<sup>20</sup> Time (χρόνος) does not exist for him.  
 10 For (γάρ) he who partakes (μετέχειν)<sup>21</sup> in an aeon (αιών),  
then it is another who<sup>22</sup> prepared it beforehand.  
 12 Time is not apportioned (όρίζειν)<sup>23</sup> to him,  
since (ώς) he does not receive from another.

APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Allogenes XI 63,12-25

Apocryphon of John II 3,25-33

πη ε<sup>13</sup>[τ]ε μμ̄ν δομ πτεογα ειμε ε<sup>14</sup>ε[ρ]οφ·  
 2 εγγωρη πογωνη ε<sup>15</sup>θολ πε μη ουγνωσις πταφ  
 16εντοφ ουγαλφ ετειμε εροφ·  
 4 17επιδη πλαχη α[η]ν πε πτε νη ετεψοοπ·  
 αλλα εκενκα πε  
 6 19εψοτη πτε νη ετ'εσοτη·  
 20αλλα πνε μπη ετηταφ· αγω 21πη αη ετηταφ·  
 8 ουτε εψκι 22αη εβολ ςη ουεων·  
 ουτε 23εψκι αη εβολ ςη ουχρονος·  
 10  
 12 24ουτε εμεψκι λαχη εβολ ςι<sup>25</sup>τη κεογα·

26μη δομ γαρ [πτελλη γηοει μμοφ  
 2 ογ]<sup>27</sup>λαχη αη πε [ζη νετψοοπ  
 αλλα εψсотп]<sup>28</sup>πηογα  
 6 ςωφ [αη εψсотп  
 αλλα μπαι ε]<sup>29</sup>τε πωφ·  
 8 εψμε[τεχε αη ζη ναιων  
 ουαε]<sup>30</sup>χρонос  
 10 πε[τμετεχε γαρ ςη ουγιων]  
 31παι <εη-ταγη φ[ι]ορπι ηεβтωтд  
 12 πποупорахи]<sup>32</sup>ςη ουχροн[ос  
 κε εβολ ςитн κεογа ε]<sup>33</sup>макхи λα[χη]

<sup>13</sup> which one cannot know.

2 <sup>14</sup> He is primary revelation <sup>15</sup> and knowledge (*γνῶσις*) of himself.

<sup>16</sup> He alone knows himself,

4 <sup>17</sup> since (*ἐπειδή*) he is not someone among (other) <sup>18</sup> beings,  
 but (*ἀλλά*) he is another thing.

6 <sup>19</sup> He is superior to those that are superior,

<sup>20</sup> but (*ἀλλά*) as being himself and <sup>21</sup> not being himself.

8 He neither (*οὐτέ*) partakes <sup>22</sup> in an aeon (*αιών*).

10

12 nor (*οὐτέ*) <sup>23</sup> does he partake in time (*χρόνος*),

<sup>24</sup> nor (*οὐτέ*) does he ever receive anything from <sup>24</sup> another.

<sup>26</sup> for (*γάρ*) no one can [know (*νοεῖν*) him].

2

4 <sup>27</sup> He is not someone among (other) [beings,  
 but (*ἀλλά*) he is] <sup>28</sup> far superior,

6 [not] as (*ώς*) [being superior],  
 but (*ἀλλά*) <sup>29</sup> himself.

8 He does not [partake (*μετέχειν*)] in the aeons (*αιών*)  
 nor (*οὐδέ*) <sup>30</sup> in time (*χρόνος*).

10 For (*γάρ*) he who partakes (*μετέχειν*) in [an aeon (*αιών*)]  
<sup>31</sup> which was was prepared beforehand . . .

12 He [was not] not given a portion <sup>32</sup> in time (*χρόνος*).  
 [since] he does not <sup>33</sup> receive anything from another.

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus, *Adv. Haer.* 1.29,

Text following, with some modifications, Adelin Rousseau and Louis Doutrelau, S.J., Irénée de Lyons, *Contre les Hérésies* (2 vols.: SC 263-264; Paris: Éditions du Cerf, 1979) SC 264, 358-64.

(1) Super hos autem ex his qui praedicti sunt Simoniani  
2 multitudo Gnosticorum Barbelo

4 exsurrexit et uelut a terra fungi manifestati sunt,  
6 quorum principales apud eos sententias ennarramus.  
Quidam enim eorum Aeonem quandam numquam senescentem  
8 in uirginali Spiritu subiciunt, quem Barbelon nominant :  
ubi esse Patrem quandam innominabilem dicunt.

10 Voluisse autem hum manifestare se ipsi Barbeloni.  
Ennoeam autem hanc progressam stetisse in conspectu eius  
12 et postulasse Prognosin.  
Cum prodiisset autem et Prognosis,  
14 his nursum petentibus prodidit Incorruptela,  
post deinde Vita eterna.

16 In quibus gloriarentur Barbelon et prospiccientem in Magnitudinem  
et conceptu delectatam in hanc,  
18 generasse simile ei Lumen.  
Hanc initium et luminationis et generationis omnium dicunt.

20 Et uidentem Patrem Lumen hoc,  
unxisse illud sua benignitate,  
22 ut perfectum fieret :  
hunc autem dicunt esse Christum.  
24 Qui rursus postulat, quemadmodum dicunt, adiutorium sibi dari Nun :  
et progressus est Nus.  
26 Super haec autem emittit Pater Logon.  
Coniugationes autem fient Ennoiae et Logi,  
28 et Aphtharias et Christi,  
et aeonia autem Zoe Thelemati coniuncta est,  
30 et Nus Prognosi.  
Et magnificabant hi magnum Lumen et Barbelon.

32 (2) Post deinde de Ennoia et de Logo  
Autogenen emissum dicunt  
34 ad representationem magni Luminis :  
et ualde honorificatum dicunt et omnia huic subiecta.

36 Coemissam autem ei Alethiam,  
et esse coniugationem  
38 Autogenus et Alethiae.

Theodoret, *Haer. Fab.* 13.

Text following Rousseau and Doutrelau, Irénée de Lyons, *Contre les Hérésies*, SC 263, 328-30.

Περὶ Βαρβηλιωτῶν ἡγουν Βορβοριανῶν  
Ἐκ τῶν Βαλεντίνου σπερμάτων

2 τὸ τῶν Βαρβηλιωτῶν  
ἡγουν Βορβοριανῶν ἡ Νααστηνῶν  
4 ἡ Στρατιωτικῶν ἡ Φημιουιτῶν καλουμένων  
ἔβλαστης μύσος.  
6 Ὑπέθειτο γὰρ Αἰώνα τινα ἀνώλεθρον  
8 ἐν παρθενικῷ διάγοντα Πνεύματι, δὲ Βαρβηλώθ όνομάζουσι.

10  
12 τὴν δὲ Βαρβηλώθ αἰτήσαι Πρόγνωσιν παρ' αὐτοῦ.  
Προελθούσης δὲ ταύτης  
14 εἴτ' αὐθὺς αἰτησάσης, προελήλυθεν Ἀφθαρσία,  
ἐπειτα αἰώνια Ζωή.  
16  
Εὐφρανθεῖσαν δὲ τὴν Βαρβηλώθ ἐνκύμονα γενέσθαι  
18 καὶ ἀποτεκνεῖ τὸ Φῶς.

20  
Τοῦτο φασι τῇ τοῦ Πατρὸς χρισθένει  
22 τελειότητι  
ονομασθῆναι Χριστόν.  
24 Οὗτος πάλιν ὁ Χριστὸς ἐπήγγειλεν Νοῦν  
καὶ ἔλαβεν.  
26 Ὁ δὲ Πατήρ προστέθεικε καὶ Λόγον.  
Εἴτα συνεζήγησαν "Εννοία καὶ Λόγος,  
28 Ἀφθαρσία καὶ Χριστός.  
Ζωὴ αἰώνιος καὶ τὸ Θέλημα,  
30 ὁ Νοῦς καὶ ἡ Πρόγνωσις.

32 Ἐπειτα πάλιν ἐκ τῆς Εννοίας καὶ τοῦ Λόγου  
προβληθῆναι φασι τὸν Αὐτογενῆ  
34  
36 καὶ σὺν αυτῷ τὴν Ἀλήθειαν  
καὶ γενέσθαι πάλιν συζητίαν ἐτέραν  
38 Αὐτογενοῦς καὶ Ἀληθείας.  
Καὶ τι δεῖ λέγειν καὶ τάς ἄλλας προβολὰς

#### APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

**Translation of Irenaeus, *Adv. Haer.* 1.29.**

(1) Besides the Simonians already mentioned,  
 2 a multitude of Gnostics (named after) Barbelo  
 4 have sprung up and shot out of the ground like mushrooms.  
 6 We will describe their main tenets.  
 Certain ones of them propose that there is a certain unaging aeon  
 8 in a virginal Spirit whom they call Barbelo.  
 They say that a certain unnameable Father also exists there;  
 10 that he willed to reveal himself to Barbelo;  
 and that this Thought came forth and attended him  
 12 and requested Foreknowledge.  
 When Foreknowledge had come forth,  
 14 they requested again, and Incorruptibility came forth;  
 and after that, Eternal Life.  
 16 That, while Barbelo gloried in them and looked into the majesty  
 and took delight in him in conception,  
 18 she gave birth to a light similar to him.  
 They say that this is the beginning of all light and generation,  
 20 and that, when the Father saw this Light,  
 he anointed him with his goodness  
 22 so that he might be made perfect.  
 Furthermore, they say that this Light is Christ,  
 24 who in turn, they say, asked that the Mind be given to him as a helper.  
 Therupon the Mind came forth.  
 26 In addition to these, the Father emitted the Word.  
 Then there were formed the conjugal couples of Thought and the Word,  
 28 Incorruptibility and Christ.  
 Likewise, Eternal Life was joined with the Will,  
 30 and the Mind with Foreknowledge.  
 And these magnified the great light and Barbelo.  
 32 (2) After this, they assert, from Thought and the Word  
 the Self-Generated was emitted  
 34 as an image of the great Light,  
 and they say that he was greatly honored and that all things were made  
 36 subject to him; that Truth was emitted with him  
 and that there was a conjugal coupling  
 38 between the Self-Generated and Truth.

**Translation of Theodoret, *Haer. Fab.* 13.**

On the Barbeloites or Borborians  
 From the seeds of Valentinus  
 2 the defilement of the Barbeloites  
 or Borborians or Naassenes  
 4 or Stratiotics or Phemionites  
 issued forth.  
 6 They posit a certain imperishable Aeon  
 8 living in a virginal Spirit which (ref. Spirit) they call Barbeloth;  
 10  
 12 that Barbeloth requested Foreknowledge.  
 When she had come forth  
 14 and requested in turn, Incorruptibility came forth,  
 and after that Eternal Life.  
 16  
 That, delighting, Barbelo conceived  
 18 and gave birth to a light  
 20  
 They say that this (light) having been anointed with the Father's  
 22 perfection  
 was called Christ.  
 24 This Christ in turn requested the Mind  
 and received (it).  
 26 The Father also added the Word.  
 Then there were joined as couples Thought and the Word,  
 28 Incorruptibility and Christ,  
 Eternal Life and the Will,  
 30 the Mind and Foreknowledge.  
 32 Then again they say that from Thought and Word  
 the Self-Generated was emitted  
 34  
 36 and with him Truth,  
 and that again another conjugal coupling came about  
 38 between the Self-Generated and Truth.  
 But why should one mention the other emanations,

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus	Theodoret
40 De Lumine autem, quod est Christus, et de Incorruptela, quattuor emissis Luminaria ad circumstantiam Autogeni dicunt.	40 τάς ἐκ τοῦ Φωτός καὶ τῆς Ἀφθαρσίας:
42 Et de Thelemate rursus et aeonia Zoe quattuor emmissiones factas ad subministracionem quattuor luminaribus.	42
44 quas nominant Charin, Thelesin, Synesin, Phronesin. Et Charin quidem magno et primo luminario adjunctam :	44
46 hunc autem esse Sotera uolunt et uocant eum (H)armogenes ; Thelesin autem secundo, quem et nominant Raguel ;	46
48 Synesin autem tertio luminario, quem uocant Dauid ; Phronesin autem quarto, quem nominant Eleleth.	48
50	
52 (3) Confirmatis igitur sic omnibus, super haec emittit Autogenes Hominem perfectum et uerum, quem et Adamantem uocant 56 quoniam neque ipsa domatus est neque hi ex quibus erat. Qui et remotus est cum primo Lumine ab (H)armoge.	50 Μακρὸς γάρ ὁ μῦθος καὶ πρὸς τῷ δυσσεβεῖ καὶ τὸ ἀτερπές ἔχων. Ἐπιτεθείκασι δὲ τούτοις καὶ Ἑβραικὰ ὄνόματα, 52 καταπλήττειν τοὺς ἀπλουστέρους πειρώμενοι.
58 Emissam autem cum Homine ab Autogene Agnitionem perfectam, et coniunctam ei :	54 Τὸν δὲ Ἀυτογενῆ φασι προβαλέσθαι "Ανθρωπὸν τέλειον καὶ ἀληθῆ, ὃν καὶ Ἀδάμαντα καλοῦσι.
60 unde et hunc cognouisse eum qui est super omnia, uirtutem quoque ei inuitam datam a uirginali Spiritu.	56
62 Et refrigerantia in hoc omnia hymnizare magnum Aeona.	58 προβεβλήσθαι δὲ σὺν αὐτῷ καὶ ὁμόζυγα Γνῶσιν τελείαν.
64 Hinc autem dicunt manifestatam Matrem, Patrem, Filium ;	60
66 ex Anthrope autem et Gnosti natum Lignum, quod et ipsum Gnosin uocant.	62
68 (4) Deinde ex primo Angelo qui adstat Monogeni emissum dicunt Spiritum sanctum,	64 Ἐντεῖθέν φασι ἀναδειχθῆναι Μητέρα, Πατέρα, Υἱόν.
70 quem et Sophiam et Prunicum uocant. Hanc igitur uidentem reliqua omnia coniugationem habentia,	66 Ἐκ δὲ τοῦ Ανθρόπου καὶ τῆς Γνώσεως βεβλαστηκέναι Ξύλον· Γνῶσιν δὲ καὶ τούτο προσαγορεύουσιν.
72 se autem sine coniugatione, quæsiisse cui adunaret ;	68 Ἐκ δὲ τοῦ πρώτου Ἅγγελου προβληθῆναι λέγουσι Πνεῦμα ἄγιον,
74 et cum non inueniret adseuerabat et extendebat et prospiciebat ad inferiores partes,	70 ὃ καὶ Σοφίαν καὶ Προύνικον προστηγόρευσαν. Ταῦτην
76 putans hic invenire coniugem ; et non inveniens, exsiliit, taediau quoque,	72 φασίν ἐφιεμένην ὁμόζυγος
78 quoniam sine bona uoluntate Patris impetum fecerat. Post deinde simplicitate et benignitate acta,	74
80 generauit opus in quo erat Ignorantia et Audacia : hoc autem opus eius esse Protarchontem dicunt,	76
82 Fabricatorem conditionis huius. Virtutem autem magnam abstulisse eum a Matre narrant	78
	80 ἔργον ἀποκυῆσαι ἐν ᾧ ἦν "Ἄγνοια καὶ Αὐθάδεια. Τὸ δὲ ἔργον τούτο Πρωτάρχοντα καλοῦσι, 82 καὶ αὐτὸν εἶναι λέγουσι τῆς κτίσεως ποιητήν.

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus	Theodore
40 They say that from the Light, which is Christ, and from Incorruplicity four lights were emitted to attend the Self-Generated;	40 those from Light and Incorruplicity?
42 that, again, from the Will and Eternal Life other four emissions were made to attend the four lights,	42
44 which they name Grace, Volition, Understanding, and Prudence. They postulate that Grace was joined to the first light	44
46 and that this is the Savior—and they call him (H)armogenes—; Volition to the second, whom they call Raguel;	46
48 Understanding to the third light, whom they call David; Prudence to the fourth, whom they call Eleleth.	48
50	50 For the fable is long and, besides being impious, is insipid. They furnish these (emanations) with Hebrew names,
52 (3) When all things had been established in this way	52 in the attempt to impress the simple.
54 the Self-Generated emitted in addition to these the perfect and true Man whom they also call Adamas,	54 They say that the Self-Generated emitted the perfect and true Man, whom they also call Adamas,
56 because neither he, nor those from whom he came to be, were subdued; who in turn was removed with the first light from (H)armogenes.	56
58 That, together with Man, from the Self-Generated, Perfect Knowledge was emitted and joined to him as consort;	58 that with him was emitted (his) consort Perfect Knowledge.
60 that he too, therefore, knew the one who is above all things; and that an invincible power was given to him by the virginal Spirit;	60
62 and that, as all were thereupon at rest, they sang hymns to the great aeon.	62
64 They say that from this were manifested the Mother, the Father, the Son;	64 They say that from this were manifested the Mother, the Father, the Son.
66 that from Man and Knowledge there sprouted the Tree, which they also call Knowledge.	66 That from Man and Knowledge there sprouted the Tree, which they also call Knowledge;
68 (4) They say that from the first angel who attends the only-begotten the holy Spirit was emitted,	68 that from the first Angel the holy Spirit was emitted,
70 whom they also call Wisdom and the wanton sexual element; that when she saw that all others had a conjugal coupling	70 whom they also call Wisdom and the wanton sexual element. This (Wisdom),
72 while she was without conjugal coupling she sought whom she might be united to;	72
74 and when she did not find one she struggled and strained forward and looked toward the lower regions,	74
76 thinking she might find a consort there; and when she found none, she leaped forward, but was also saddened,	76
78 because she had made the leap without the Father's consent. After that, acting out of simplicity and kindness,	78
80 she produced a work in which there was Ignorance and Arrogance They say that this work of hers is the Chief Ruler,	80 produced a work in which there was Ignorance and Arrogance. They call this work the Chief Ruler,
82 the maker of this creation.. They tell that he took great power away from the Mother	82 and they say that he is the maker of creation;

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus	Theodore
84 et abstitisse ab ea in inferiora et fecisse firmamentum caeli, in quo et habitare dicunt eum.	84
86 Et cum sit Ignorantia, fecisse eas quae sunt sub eo Potestates et Angelos et firmamenta et terrena omnia.	86
88 Deinde dicunt adunatum eum Authadiae, generasse Kakian, Zelum et Phthonon et Erin et Epithymian.	88 Τούτον δέ τῇ Αὐθάδειᾳ συναφθέντα τὴν Κακίαν ἀπογεννήσαι καὶ τὰ ταύτης μόρια.
90 Generatis autem his, Mater Sophia contristata refugit et in altiora secessit,	90
92 et fit deorsum numerantibus Octonatio. Illa igitur secedente, se solum opinatum esse.	92
94 et propter hoc dixisse : Ego sum Deus zelator, et praeter me nemo est. Et hi quidem talia mentiuntur.	94
	Ταῦτα μὲν οὖν ἐν κεφαλαίψ διῆλθον, ὑπερβάς τὸ τοῦ πλάσματος μῆκος. Τὰς δέ μυστικάς αὐτῶν τελετάς τίς οὕτω τρισάθλιος, ὥστε διὰ γλώττης προενεγκεῖν τὰ τελούμενα; Πάντα γὰρ λογισμὸν πονηρὸν ὑπερβαίνει καὶ πᾶσαν ἔννοιαν μυσαράν τὰ παρ' ἐκείνων ὡς θεῖα πραττόμενα. Ἀρκεῖ δέ καὶ ἡ ἔτωνυμία τὸ παρμάρον αὐτῶν αἰνίξασθαι τόλμημα· Βορβοριανοὶ γάρ τούτου χάριν ἔτωνυμάσθησαν.
Irenaeus lines	AJ Synopsis pages
7-11	11
11-13	12
14-15	13
16	14
16-19	15
20-24	16
25-31	17
32-40	18
41-46	19
47-49	20
53-55	21
56-67	22
68-74	24
74-80	25
81-89	26
90	35
91	36
92-96	37

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus		Theodoret
84 and that he departed from her to the lower regions and made the firmament of heaven in which he also dwells;	84	
86 and that, since he is Ignorance, he made the things that are under him, the powers, the angels and the firmaments and all earthly things.	86	
88 Next they say that he copulated with Arrogance and begot Wickedness, Jealousy, Discord and Desire.		88 That he copulated with Arrogance and begat Wickedness and her members.
90 When these had been born, the Mother, Wisdom, was grieved and fled, withdrawing to the upper regions;	90	
92 and so, counting downward, there resulted the Ogdoad. That after she had departed he thought he alone existed	92	
94 and that for this reason he said, "I am a jealous God; there is none beside me." Such are the lies these people tell.	94	I summarized these matters, leaving out the length of their fiction. But the celebration of their mysteries, who would be thrice-wretched enough to describe what they celebrate. For beyond all wicked conception and all loathsome thought is what they enact as divine. Their nickname suffices to hint at their altogether filthy practice. For this is why they were nicknamed Borborians ( <i>βόρβος</i> = filth, mud).

APPENDIX 5: APOCALYPSE OF JOHN ACCORDING TO THEODORE BAR KONI

Theodore bar Koni quotes a list of the creators of the human body from an *Apocalypse of John* used by Audius. There are some parallels with the *Apocryphon of John*, but the differences are sufficient to make identification of the two texts doubtful. Bar Koni considers the list magical lore, "Now he took this from the Chaldeans" (see below). Text following Addai Scher, ed., Theodore bar Konai, *Liber Scholiorum*, SCSO 69, 319,29-320,26. Translation by Joseph Amar, University of Notre Dame. For the sixth member of the series, ("Anger made the flesh;" sic all manusc.) Scher proposes reading, "Anger made the hair."

Let us quote some examples of the impiety of Audius. He writes in the Apocalypse which is in the name of Abraham, speaking in the person of one of the creators thus, "The world and creation were made by the darkness (and) of six other powers." And he says again, "See by how many gods the soul is purified and by how many gods the body is fashioned." And he says also, "Ask who compelled the angels and the powers to fashion the body." And in the Apocalypse which is in the name of John he says, "These rulers which I have seen, it is by them that my body came into being."

And he enumerates the names of these holy creators when he says, "My Wisdom made the flesh,

and Understanding made the skin.

and Elohim made the bones

and my Kingdom made the blood.

Adonai made the nerves

and Anger made the flesh,

and Thought made the marrow."

Now he took this from the Chaldeans.

BG 49,9—50,4

And the powers began from below:  
the first is Divinity: it (i.e., what it created) is a bone-soul;  
the second is Christhood/  
goodness: it is a sinew-soul;  
the third is Fire: it is a flesh-soul;

the fourth is Providence:  
it is a marrow-soul and the entire foundation of the body;

the fifth is Kingdom:  
it [is] a [blood]-soul;  
[the] sixth is Understanding:  
it is a skin-soul;

the seventh is Wisdom:  
it is a hair-soul.

III 22,18—23,6

And [the powers] began from below:  
[the first is Divinity], (it created) a bone-[soul];

[the second] is [Lord]ship,  
[it created a sinew-soul;  
the third is both Goodness and Fire, a fleshy soul and the entire foundation of the body;]

the fourth [is] Providence,  
[a marrow]-soul;

the fifth [is] Kingdom,  
[a blood]-soul;  
the sixth is [Understanding],  
a tooth-soul with [the] whole body;

the seventh is Wisdom,  
a hair-soul.

II 15,13-23

And the powers began:  
the first one, Goodness/  
Christhood, created a bone-soul;

and the second, Providence,  
created a sinew-soul;  
the third, Divinity,  
created a flesh-soul;

and the fourth, Lordship,  
created a marrow-soul;

the fifth, Kingdom,  
created a blood-soul;  
the sixth, Envy,  
created a skin-soul;

the seventh, Understanding,  
created a hair-soul.

## APPENDIX 6: BALA'IZAH FRAGMENT 52

The following fragment resembles the *Apocryphon of John* in several respects. Jesus interprets selected passages of Genesis in dialogue with John; the phrase, "seal the five powers" resembles, "I sealed him in the light of the water with five seals" (*Apocryphon of John* II 31,23-24) etc. Text and translation following Paul E. Kahle, *Bala'izah: Coptic Texts from Deir El-Bala'izah in Upper Egypt* (2 vols.; Oxford: Oxford University, 1954) 1,473-477. Fragment first published by W. E. Crum, "A Gnostic Fragment," *JThS* 44 (1943) 176-179. One complete parchment leaf with pagination **ΜΑ=41** (in line 13) and **ΜΒ=42** (in line 34) and fragments of two further leaves. Kahle dates the fragment on paleographic grounds to the Fourth Century. Arrangement of fragments (following the order of Genesis passages commented) and continuous numbering of lines introduced by Crum.

1) ΙCΙM | ΙΤCΩΙMΑ | ΙΚΑΣΗY | ΙΚΟΝΩ |  
2) ΙΑΤΝΟΙBΕ

fragmentary lines 6-12 omitted

"ΤΒΟΜ ΝΛΟΓΙΚΟΝ ΕΜΙΠΑΤCΟΥWΝΩ ΕΒΩΛ  
ΝΕΜΠΕCRAN ΑΝ ΠΕ ΤΑΙ ΆΛΛΑ ΠΕCΡΑΝ Π[Ε] ΙCИH  
ΕΠΕΙΔΗ ΝΕΤ'ΩM ΠΑΡΑΔΙCOC ΝΤΠΕ <sup>το</sup> ΤΗΡΟΥ ΝΕΥWΟOΠ  
ΕΥΤΟΟBΕ 2N ΟΥΚΑΡWQ ΤΗΡΟΥ ΝΕΤΝΑΧΙBΕ <sup>1</sup> ΕΒΩΛ  
ΝΗΤΗq ΖΑΥWΑPΕ ΝΛΟГИKON ΕAУCΟУN ΠΤΗРq  
ΖАУTWAWBE ΝT† ΝBOM 2N ΟУКАРWQ

ΕΙCΗHНITE ΑlZЕRМHНEYЕ ΝАK Ω IωCANNHС  
ЕТВЕ АДА"AM MN ПИПАДАCOC MN ПIΤ'ОУ ΝУHН 2N  
ΟУCУMВОLOM NOEOPN

ИТЕРИСУTM ENAI A"NOK IωCANNHС Aixdosc xе  
aiaрхeicewai 2Nn OУaрhн ENAHOYC Ia]jжKOB EBOЛ  
NOУTWAwCIC MN OУMУCTHRIPON EУQHНt Aгw  
ZENСУMВОLOM NTE TMЕ I'ЕGAYPOTRETPE MMOI 'EBOЛ  
2ITN TEKAГATPИ J>>>>>>>>

Τouωy ADE ON EХNOYK "xе EKEZEPHMНEYЕ  
Nai 2M PEKOУWYU EiT]BЕ KAIН MN AВEЛ xе EТBЕ Aш  
NTУPPOC AKAIn 2HWTB NAВEЛ NPAI ADE <sup>τo</sup>MATE AN AЛLA  
E[Y]XNНIOУ MMоQ 2ITN PENTIaP]WАLХE NMMAq EФDw  
MmoC xе EFTwN ABBEЛ PEKCON KAIН "AЕ Aqapna  
EФDw MIMoC xе EMH AΝOK PE PZOY[PIT]

fragmentary lines 57-66 omitted

"ПОС МРЕПЛАHРWMA I'ЕFЖHК EBOЛ

E]CСHНHНITE AlZЕRМHНEY[E] "NAK Ω IωCANNHС  
EТBЕ NWZHE MN TIEP]KIBWTOC MN

fragmentary lines 73-77 omitted

"I'TOУWYU Aje ON E]ХNOYK Ixе EKEZEPHMНEYЕ "Nai  
EТBЕ MEA]XICELAEK Mjh AYXO]OC EТBНHHTq] xе  
OYIATEIKW PЕ I'ЕOУATIMAaY E]MPОU]WАLХE ETEFGE]NEA  
"EJMTq AРХ[H Nzooy IEMJNTq 2AH NwN[2 EФTJNTwN  
EПWНIRE MПT]N]OУTE EФWуOOP [N]O]YHНB ΖABOЛ  
AУXO]OC "OJN EТBНHHTq xе Tl | MPMЕ|

2) Jthe bod[y (σώμα) 3) Jnaked[ 4)  
5) Jsinless[

14-27: ... the spiritual (λογικόν) power, ere it (she) had been revealed, its (her) name was not this, but (άλλά) its (her) name was Silence (σιγή). For (έπειδή) all they that (were) in the heavenly Paradise (παράδεισος) were sealed in silence. But such as shall partake thereof will become spiritual (λογικόν), having known all; they shall seal the five powers in silence.

27-32: Lo, I have explained (έρμηνεύειν) unto thee, O Johannes, concerning Adam and Paradise (παράδεισος) and the Five Trees, in an intelligible allegory (σύμβολον, νοερόν).

33-43: When I, Johannes, heard these (things), I said, 'I have made a good beginning (ἀρχεσθαι, ἀρχή); I have completed knowledge (γνῶσις) and a hidden mystery (μυστήριον) and allegories (σύμβολον) of truth, having been encouraged (προτρέπειν) by thy love (άγάπη).

44-56: Now I desire further to ask Thee that Thou wouldest explain (έρμηνεύειν) unto me Thy will concerning Cain and Abel: according to what fashion (τύπος) did Cain slay Abel? And not this only, but he was asked by him (that) spoke with him, saying, Where is Abel, thy brother? But Cain denied (ἀρνεῖσθαι), saying, Am (μή) I the keeper ...

67-72: ... of the fullness (πλήρωμα) he (or: it) being completed.

Lo, I have explained (έρμηνεύειν) unto thee, O Johannes, concerning Noah and [his] ark (κίβωτος) and ...

78-91: ... Now (δέ) [I desire] further to [ask Thee that Thou wouldest] explain (έρμηνεύειν) [unto me] concerning Melchizedek. Is it not (μή) said [concerning him]: being without [father, being without] mother, his generation (γενέά) [was not mentioned], having no beginning [of days], having no end of life, [being] like to the Son of God, being a priest forever. It is also said concerning him ...

APPENDIX 5: APOCALYPSE OF JOHN ACCORDING TO THEODORE BAR KONI

Theodore bar Koni quotes a list of the creators of the human body from an *Apocalypse of John* used by Audius. There are some parallels with the *Apocryphon of John*, but the differences are sufficient to make identification of the two texts doubtful. Bar Koni considers the list magical lore, "Now he took this from the Chaldeans" (see below). Text following Addai Scher, ed., Theodore bar Konai, *Liber Scholiorum*, SCSO 69, 319,29-320,26. Translation by Joseph Amar, University of Notre Dame. For the sixth member of the series, ("Anger made the flesh;" sic all manuscr.) Scher proposes reading, "Anger made the hair."

Let us quote some examples of the impiety of Audius. He writes in the Apocalypse which is in the name of Abraham, speaking in the person of one of the creators thus, "The world and creation were made by the darkness (and) of six other powers." And he says again, "See by how many gods the soul is purified and by how many gods the body is fashioned." And he says also, "Ask who compelled the angels and the powers to fashion the body." And in the Apocalypse which is in the name of John he says, "These rulers which I have seen, it is by them that my body came into being."

And he enumerates the names of these holy creators when he says, "My Wisdom made the flesh,

and Understanding made the skin,  
and Elohim made the bones

and my Kingdom made the blood.

Adonai made the nerves

and Anger made the flesh,

and Thought made the marrow."

Now he took this from the Chaldeans.

BG 49,9—50,4

And the powers began from below:  
the first is Divinity: it (i.e., what it created) is a bone-soul;  
the second is Christhood/  
goodness: it is a sinew-soul;  
the third is Fire: it is a flesh-soul;

the fourth is Providence:  
it is a marrow-soul and the entire foundation of the body;

the fifth is Kingdom:  
it [is] a [blood]-soul;  
[the] sixth is Understanding:  
it is a skin-soul;

the seventh is Wisdom:  
it is a hair-soul.

III 22,18—23,6

And [the powers] began from below:  
[the first is Divinity], (it created) a bone-[soul];  
the second is [Lord]ship,  
[it created a sinew-soul];  
the third is both Goodness and Fire, a fleshy soul and the entire foundation of the body;]  
the fourth [is] Providence,  
[a marrow]-soul;

the fifth [is] Kingdom,  
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the sixth is [Understanding],  
a tooth-soul with [the] whole body;

the seventh is Wisdom,  
a hair-soul.

II 15,13-23

And the powers began:  
the first one, Goodness/  
Christhood, created a bone-soul;  
and the second, Providence,  
created a sinew-soul;  
the third, Divinity,  
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and the fourth, Lordship,  
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: )CICM| । JPCWMA | JKAZH|Y| । JKONW|

3 JATNO|BE

*fragmentary lines 6-12 omitted*

" TBO MNLGKON EM<sup>15</sup>PTACOYWNQ EBOL  
NEMPTESRAN AN PE PTAI ALLA PCERAN PE[RE] CIGH  
EPETIAH NET<sup>16</sup>QM PPARADICOS NTPE "THTROU NEYWSOOP  
EYTOOB E SN OYKARWQ THTROU NETNAKHIDE<sup>17</sup> EBOL  
NQHTQ WAGYWSHPE NLOGKON EAY<sup>18</sup>COYN PTTHRP  
WAGYWSHWE NT<sup>19</sup> NBOM SN OYKARWQ

EICQHNT E ICHERMHNENEYU NAK W IWZANNHC  
ETBVE ALLA<sup>20</sup>AM MN PTPARADICOS MN PTTOU NYHIN SN  
OYCSYMBOLON NOERON

NTPERICWTM ENATI<sup>21</sup> NOK IWZANNHC AIXOC<sup>22</sup> XE  
AIARHEICEWA<sup>23</sup> SNH OYARXH ENANOYC KAJIJKWQ EBOL  
NOYRNWSC MN OYMYCSTHRI<sup>24</sup>ON EYQHPT<sup>25</sup> AYW  
ZENCSYMBOLON NT<sup>26</sup> TME EYQHPTPROTRPTE<sup>27</sup> MMIO<sup>28</sup> EBOL  
ZITN TEKAGATH J >>>>>>>>>

I TOYWA<sup>29</sup> DE ON EKNOYK "XE EKEJERHMHNENEYU  
NATI<sup>30</sup> PMKOYWA<sup>31</sup> EITBVE KAİN MN ABEL XE EITBVE AYW  
NTYPOC AKAI<sup>32</sup> SHTB NABEL NTPAI<sup>33</sup>DE "MATE<sup>34</sup> AN ALLA  
E(Y)XNNOY MMOC<sup>35</sup> ZITN PENT(AF)WALXE NMMAQ EYQH  
MMOC XE EFTW<sup>36</sup> ABVEL<sup>37</sup> PEXCON KAİN "DE<sup>38</sup> AYRWA  
EYQH MMOC XE EMH ANOK PE PZOY[RIT]

*fragmentary lines 57-66 omitted*

"PQCS MTPPLHRWMA EYQHNC EBOL

EICQHNT E ICHERMHNENEYU NAK W IWZANNHC  
EITBVE NWQE MN T[EC]P[K]IBWTOC MN

*fragmentary lines 73-77 omitted*

"I TOYWA<sup>39</sup> DE ON EKNOYK "XE EKEJERHMHNENEYU "NAI  
EITBVE MELA[K]IZELAEK MH AYXO[OS ETBHNTQ] XE  
OYATTEIKWT PE ECOYATIMASAY E(MPOY)WALXE<sup>40</sup> ETEAFGE[NEA  
"EMINTQ AYXH NGOOY EMINTEQ<sup>41</sup> ZAH NWNIQ EFTJNTW  
EPWYHIRE MTPNJOUTE<sup>42</sup> EYWSOOP [NO]YHNB<sup>43</sup> WABOL  
AYXO[OS "OIN ETBHNTQ XE TII ]MPEM|

<sup>2</sup> ]the bod[y (σῶμα) <sup>3</sup> ]naked[ <sup>4</sup>

<sup>5</sup> ]sinless[

14-27: ... the spiritual (λογικόν) power, ere it (she) had been revealed, its (her) name was not this, but (dàllâd) its (her) name was Silence (σιγή). For (ἐπειδή) all they that (were) in the heavenly Paradise (παράδεισος) were sealed in silence. But such as shall partake thereof will become spiritual (λογικόν), having known all; they shall seal the five powers in silence.

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## **INDICES**



## INDEX OF COPTIC WORDS

Entries for NHC IV are included only where IV preserves text omitted in II or uses a synonym. Entries are listed in the order of Crum's Coptic Dictionary with references to Crum page number and column in parentheses. English definitions are selected from Crum's main entry. For idiomatic expressions and use in context the reader is referred to Crum and the Synopsis. Coptic entries with Greek parallels in other versions are cross-referenced to the Index of Greek words.

- ѧѧօՅ** (5a) n.m. child, servant **II** [2,2]. **III** 12,19. **BG** 21,4; 34,11.
- (ѧѧՏԿԱԾ) ѧѧՏԿԱԾ** (6b) n. m. marrow **II** 15,19; 16,19. **III** [23,2]. **BG** 49,17.
- ѧѧՄՆԵ** (8b) n. m. underworld, Hades **II** 11,4; 22,1; 31,22. **III** 17,19; 28,6. **BG** 41,15; 57,7.
- ՅԵՄՆԵ** **II** 30,26; 31,1.
- ѧѧՀԵԻՆԵ; ѧѧՄՀԵԻՏՆ**, see **Ե1**.
- ѧѧՁԱՐԵ** (9b) vb. intr. prevail, rule; tr. seize **II** 28,8. **III** 18,8; 33,14. **BG** 38,19; 42,9; 65,17; 71,17.
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II [2,20]; [2,24]; 25,23; 29,10; 31,32.
- ΤΓΕΝΕΔΑ ΕΤΕ ΜΕΣΚΙΜ** III 36,25; 38,3; 39,18.
- ΤΓΕΝΕΔΑ ΕΤΕ ΜΑΣΚΙΜ** BG 22,15; 65,3; 73,10; 76,1.
- ΤΠΡΟΝΟΙΔΑ ΕΤΕ ΜΕΣΚΙΜ** immovable Providence  
III 39,5.
- ΤΠΡΟΝΟΙΔΑ ΕΤΕ ΜΑΣΚΙΜ** BG 75,3.
- (**KMOM**) (109b) **ΚΗΜΗΜ** (110b) darkness II 24,8.
- ΚΟΥΝ** (111b) n. womb II 17,20.
- ΚΩΝΚ** see **ΚΩΝΚ άζηγ**.
- ΚΝΝΕ** (111b) n. m. perfume BG 57,2.
- ΚΗΠΕ** see **ΘΗΠΕ**.
- ΚΡΩΜ** (115b) n. m. fire III 15,12; 16,5; 18,6; 18,13; 26,10; 31,17.  
BG 54,16.
- ΚΡΜΝΤС** (116b) n. f. darkness. BG 62,2.
- ΚΩΡΨ** (117b) n. m. fawning II 18,31.
- ΚΑС** (119b) n. m. bone II 15,15. III 22,20; 30,5; 30,6.  
BG 49,12; 60,5; 60,6.
- ΚΑΔС** II 23,10; 23,10.
- ΚΕЕС** II 16,19.
- ΚΩΤΕ** (124a) vb. intr., tr. and refl. turn II {1,18}; {2,4}; 13,5; 27,8;  
30,26. III 7,3; 7,11; 27,19; [35,15]. BG 26,17; 27,4; [30,1];  
56,16; 69,10; 70,10.
- ΚΟΤ** III 1,16. BG 20,4.
- ΚΑΤ** III 36,5.
- ΚΤО** (127b) vb. intr., tr. and refl. turn, return, surround II 10,14.
- КТЕ-** III 1,14. BG 20,2.
- КТО** III 45,17. IV 21,14.
- КТС** II 1,16.
- КТНУ†** II 4,20; 4,26; 6,11; 13,6.
- КАЗ** (131a) n. m. earth II 20,35; 21,6; 23,37; 24,24; 29,15.
- ΚΩ2** (132b) vb. intr. be envious, zealous; n. m. envy, zeal II 10,31;  
12,22; 13,9; 13,13; 15,21; 18,21; 19,34; 25,31. III 24,14;  
33,12. BG 44,14; 44,18; [52,1]; 65,15.
- ΚΩ2Τ** (133b) n. m. fire II 10,10; 10,25; 11,8; 11,34; 12,5; 21,6;  
24,22. III 16,22; 22,23; [26,11]; [26,16]. BG 38,1; 39,3; 40,7;  
42,7; 42,14; 43,18; 49,15; 54,14; 54,18; 55,5; 62,16.
- ΑΔΑΥ** (146a) any, someone, something II [2,32]; 2,36; [3,1]; 3,4;  
3,5; [3,11]; 3,13; 3,15; 3,26; 3,27; 3,33; 6,25; 10,12; 10,17;  
25,29; 25,34; 26,14; 26,18; 30,3. III [4,8]; 5,15; 5,16; 6,24;  
6,24; 15,14; 15,19; 33,10. BG 23,2; 23,6; 23,7; 23,11; 23,16;  
23,18; 24,1; 24,3; 24,19; 24,20; 25,8; 26,11; 38,4; 38,10; 44,15;  
65,12; 65,18.
- ΜΑ** (153a) n. m. place (see τόπος) II {1,11}; 1,19; 11,22; 12,10;  
22,1; 22,2; 25,6; 25,27; 25,31; 27,24; 27,26; 27,26. III 1,17;  
14,8; 16,3; 28,6; 33,7; 36,1; 36,8. BG 19,15; 20,5; 38,18; 39,1;  
57,7; 68,4; 70,12.
- ΜΕ** (156b) n. f. truth (see ἀλήθεια) II 6,8; 7,26. III 11,12.
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- ΒG 32,15; 32,16; 33,11; 35,4; 41,5.**
- ΝΔΜΕ** (157a) adv. truly II 18,13.
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[27,14]; [27,24]; 28,3; 30,2. BG 55,3; 56,10; 56,20; 57,5.
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- МОYEI** III 15,11; 17,22; 18,2.
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- ΜΚΑ2** (163a) n. m. pain (see δύσκολον) II 18,22.
- МОK2†** be difficult II 28,17. BG 64,19.
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- МН-** II [2,27]; 2,31; [2,36]; 2,36; 3,8; [3,9]; [3,16]; [3,24];  
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- ΒG 23,6; 23,7; 23,16; 23,18; 30,16; 44,15; 44,17; 50,16; 56,8;**  
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- МНТ-** III 10,2; 14,16; 14,18; 15,6; 15,8.
- ММОН** no, not III 34,3. BG 45,10.
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- ΜΑΥ** **II** 9,11. **BG** 37,17; 38,12; 51,14; 60,13.
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- ΜΗΗΨE** (202a) n. m. multitude, crowd **II** 11,36. **III** [23,13]. **BG** 44,11; 46,6; 50,13.
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- (**Μ2Α2Y**) **Μ2AOY** (212b) n. m. tomb, cave (see σπήλαιον) **BG** 55,10; 63,12; 64,3.
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**N<sup>A</sup>H<sup>T</sup>** compassionate BG 52,19; 71,7.  
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**NOBE** (222a) n. m. sin II 28,25; 28,30.  
**NOEIK** (222b) n<sup>P</sup>-NOIK commit adultery II 28,13.  
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**N<sup>K</sup>E** III 6,21.  
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**NIM** (225b) adj. every II 2,13; 3,6; 4,22; 7,29; 12,34; 25,28; 26,13; 27,35; 28,22; 28,25; 28,33; 29,33; 30,14; 31,28; 31,29; 31,35. III 6,11; 6,21; 7,9; 7,16; 10,22; 11,11; 11,13; 13,13; 18,11; 32,24; 33,9; 33,20; 33,21; 34,8; 36,12; 37,11; [38,9]; 39,2; [39,20]; 39,25. BG 21,19; 23,14; 25,18; 26,10; 26,22; 27,1; 31,18; 32,15; 34,16; 35,15; 35,16; 38,13; 42,12; 64,15; 65,10; 66,9; 66,10; 67,6; 70,18; 72,11; 73,17; 74,19; 76,11.  
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**NOYNE** (227b) n. f. root II 21,30; 30,30; 31,16. III 27,22. BG 56,19.  
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 abbrev. **N<sup>T</sup>** BG 23,4; 23,6; 31,19; [32,4]; 34,9.  
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- ΟΝ** (255b) adv. again, also, still **II** [5,20]; 5,32; 20,13; 29,22; 30,30. **III** 39,22. **BG** [19,16]; 37,2; 37,3; 69,16; 76,3.
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- ΠΑ-** (259a) possess. art. the ... belonging to **II** 1,20; 18,16; 18,16; 18,17; 18,18; 19,18; 30,13. **III** 18,10; 27,15. **BG** 27,7; 27,21; 42,11; 75,20.  
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- ΠΕ** (259a) heaven **II** 1,33; 11,5; 11,6; 12,15; 12,26; 12,27; 12,31; 14,11; 14,13; 20,32; 23,25; 28,29. **III** 17,21. **BG** [21,1]; 41,4; 41,17; 43,11; 44,6; 57,17; 63,15; 72,6.  
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- ΠΧΩ** (260b) poss. mine, etc. **II** 3,29. **III** 3,29. **BG** 25,1; 42,14; 47,9; 63,17.  
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- (**ΨΙC**) (273b) **ΜΕΖΨΙC** ninth **II** 10,37. **III** 17,2. **BG** 40,15.  
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**ΜΑΖΨΙΤΕ** **III** 21,14.  
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- (**ΠΑΤ**) **ΠΕΤ** (273b) n. f. leg **II** 16,34; 16,35; 17,22; 17,23.
- ΠΧΩΤ** (274a) vb. intr. run, flee **II** 26,28; 30,30. **III** 34,6; 34,24. **BG** 68,8.  
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- С<sup>2</sup>Р<sup>2</sup>А<sup>2</sup>T** (389b) vb. intr. rest, pause; n. m. quiet, rest II 4.11. BG 26,7.
- TA<sup>-</sup>** f. poss. article, see ΠΑ<sup>-</sup>.
- TH, TH<sup>E</sup>** five in ψMNTψECE<sup>E</sup>TH three hundred sixty five II 11.25.
- ψMNTψECE<sup>E</sup>TH** II 19.3.
- TAEIO** (390b) vb. tr. honor; n. m. honor (see τιμᾶν, τιμή)
- BG 32,10.
- TAEIHN<sup>†</sup>** II 7.20.
- TAIO<sup>r</sup>** BG 32,10.
- †** (392a) vb. intr. and tr. give; n. m. gift (see παραδίδοναι) II 1.8; [3.7]; 3.8; [3.15]; 3.17; [4.3]; 4.4; 4.4; 4.6; 4.6; [4.7]; [4.8]; [4.9]; [4.14]; [4.22]; 5.2; 5.18; 5.24; 5.30; 5.35; 6.29; 6.31; 7.2; 7.8; 7.13; 7.32; 8.24; 9.4; 9.6; 9.9; 9.24; 10.10; 11.34; 12.14; 12.27; 15.6; 15.7; 20.2; 21.33; 21.36; 22.27; 24.8; 26.17; 30.10; 31.32; 31.35. III [1.5]; 5.1; 6.5; 6.6; 6.7; 6.8; 6.9; [6.12]; 6.12; 7.20; 7.21; [8.6]; 8.11; 8.14; 8.18; 8.20; 8.24; 10.7; 10.10; 10.13; 10.20; 10.25; 11.16; 12.19; 12.21; 12.25; 13.9; 13.11; 14.8; 15.22; 18.16; 18.25; 21.10; 22.15; [24,4]; [24,16]; 25.9; [25,11]; 26.22; 28.4; 28.10; 28.13; 31.5; [33,10]; [38,14]; [38,15]; [38,16]; [39,16]; [39,23]; 40.4. BG 19,10; 23.15; 23.16; 24.6; 24.14; 25.6; 25.7; 25.21; 25.22; 27.15; 28.6; 28.10; 28.14; 28.19; 28.21; 29.5; 31.2; 31.5; 31.9; 31.15; 32.1; 32.15; 35.5; 35.11; 35.13; 35.13; 35.17; 38.13; 39.2; 41.3; 42.11; 42.18; 43.9; 44.15;
- 49.6; 51.12; 52.4; 53.8; 53.9; 57.13; 57.16; 60.15; 62.2; 65.11; 67.11; 74.5; 75.17; 76.7; 76.11; 76.16.
- TAA<sup>2</sup>** II 12.29; 19.16; 21.11; 22.19; 27.5; 31.30; 32.1.
- III [23,21]; 35.11; 35.25; 39.25. BG 41,3; 51,3; 55.11; 58.11; 70.3.
- TO<sup>†</sup>** II 12.30.
- PE<sup>2</sup>Q<sup>†</sup>** n. m. giver III [6.5]; [6.6]; [6.7]; [6.8]; [6.9]. BG 25,14; 25.15; 25.16; 25.17; 25.19.
- †** E five, see ΤΟΥ.
- THBΕ** (397b) finger, toe II 16.10; 16.11; 17.13; 17.14.
- THHBΕ** II 17.4; 17.5; 17.27; 17.28.
- TBBΩ TBBΩ<sup>‡</sup>** (399b) vb. intr. become pure, be pure; tr. purify; n. m. purity (see εἰλικρινής, καθαρίζειν, καθαρός) II 25.27. BG 23,1; 24.7; 26.19; 29.20; 42.16; 64.16; 65.9.
- TBBHY<sup>†</sup>** II [2,31]; 3.18; [4,26]; 6.11; 6.18; 23.29; 25.18; 31.12.
- TWB<sup>2</sup>** (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21.2; 23.22. BG 46.16.
- (ΤWB<sup>2</sup>) **TWBΕ** (403b) vb. tr. throw, cast BG 37.10.
- (ΤWB<sup>2</sup>) (404a) vb. intr. and tr. kindle, heat.
- TK** (404b) n. spark (see σπινθήρ) II 6.13.
- TWKΕ** see ΤWBΕ.
- TAKO** (405a) vb. tr. destroy; intr. perish; n. m. destruction, corruption III 28.22. BG 58.7.
- TEKO** II 22.14.
- TOKO<sup>r</sup>** II 30.29.
- ATTAKO** imperishable (see ἀφθαρτος) III 28.22. BG 20.16; 24.9; 26.6; 44.9; 66.7.
- ATTTEKO** II [1,28]; [4,11]; 13.1; 13.2; 26.2; 26.30; 30.31.
- MNTATTTEKO** (see ἀφθαρσία) II 2.30; 3.20; [5.21]; [5.23]; 6.7; 7.32; 25.30.
- (ΤWB<sup>2</sup>) **TAKME<sup>‡</sup>** (406a) vb. tr. pluck, draw, drag (see ἀποσπᾶν) BG 42.17.
- (ΤAKTO) (407b) **TKATO** III 9.12.
- TALO** (408a) vb. tr. lift, offer up, set on; intr. go up, mount II 25.20.
- TEΛΗΛ** (410a) vb. intr. rejoice II 6.18. III 9.20. BG 30.9.
- TWΛM** (410b) vb. intr. be defiled.
- ATTWΛM** undefined II 2.15. BG 22.1.
- TALBO** (411b) vb. tr. heal; n. m. healing, cure BG 56.8.
- TΛБ<sup>2</sup>** II 25.14.
- ATTTALBO** incurable II 21.23. III [27,13].
- TWM** (412b) vb. intr. and tr. shut II 1.16; 30.9. III [1,13]; 39.8. BG 20,1; 75.7.
- TAMIO** (413a) vb. tr. make; n. m. thing made, creation (see

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- ἀνάστημα) II [4,27]; 7,6; 7,10; 10,24; 11,22; 11,24; 15,2; 15,5; 15,9; 15,14; 15,16; 15,17; 15,18; 15,20; 15,21; 15,22; 15,26; 15,29; 15,30; 15,31; 22,34; 29,1; 29,16; 29,23. III 5,13; 10,22; 16,4; 16,11; [22,4]; 22,6; 22,10; 22,11; [22,21]; 23,8; [23,12]; [29,23]; 37,16; 38,18. BG 24,19; 31,17; 39,1; 39,10; 48,12; 48,14; 49,1; <50,7>; 50,11; 59,19; 74,7.
- TAMIO<sup>‡</sup>** II 10,5; 10,13; 13,1; 20,4; 20,31. III 24,19; 26,3. IV 20,11. BG 49,2; 54,8.
- (TAMO) **TAME-** (413b) vb. tr. tell, inform III 27,16; [39,22]. BG 53,17; 56,12; 76,5.
- TAMO<sup>‡</sup>** III 30,16.
- TWMT** (416b) vb. be amazed II 10,26.
- TWN** (417b) where? II 1,10; 14,18; 25,9; 26,25; 26,35; 27,23; 27,32; 31,9. III 34,1; 34,21; 35,5; 36,7; [36,16]. BG 19,13; 68,3; 68,16; 71,4.
- TWON** see **TWOYN**.
- TENOY** see **OYNNOY**.
- THNOY** independent form corresponding to 2nd person pl. pronominal suffix (Till, Dialektgrammatik, § 120) III 27,16; [39,22].
- TNNAY** see **NAY**.
- TNNOOY** (419b) vb. tr. send II 19,18; 20,15; 23,15; 23,18; 24,14. III 24,1; 25,6; 32,9; 38,11. BG 51,8; 53,4; 60,12; 63,17; 74,1.
- TNNOOY<sup>‡</sup>** II [1,22]; [1,24]. BG 20,9; 20,11.
- TNNAY** II 25,3.
- TNNEY** II 11,8.
- †TPE** (423a) n. f. II 16,18.
- (TWPTE) (423a) vb. intr. taste.
- †TPE** n. f. taste II 21,36; 23,26. III 28,5. BG 57,6; 57,14.
- THP<sup>‡</sup>** (424a) all, whole, every II [1,32]; 3,4; 3,7; [4,14]; [4,22]; 4,30; 5,6; 7,3; 7,26; 12,1; 12,3; 14,4; 14,6; 14,25; 14,31; 14,32; 16,27; 16,28; 17,7; 17,22; 17,30; 18,1; 18,3; 18,5; 18,10; 18,13; 18,18; 18,31; 19,4; 19,11; 19,13; 19,18; 20,2; 20,9; 20,20; 20,31; 20,35; 25,15; 25,17; 28,20; 28,27; 28,29; 29,4; 29,15; 30,5; 31,19. III 6,22; 6,23; [7,8]; 9,19; 10,14; 15,21; 17,7; 22,2; [22,7]; 22,24; 23,5; 23,7; [23,12]; 24,16; [24,24]; 25,12; [26,4]; 31,20; 33,14; [37,18]. BG 20,21; 21,2; 23,14; 26,9; 31,10; 39,14; 40,19; 41,1; 48,7; 48,16; 49,18; 50,6; 50,12; 52,4; 52,10; 52,17; 53,11; 54,12; 60,16; 61,19; 62,20; 65,17; 72,9; 72,14; 72,17; 74,7.
- TTTHPQ** the All II [2,29]; [2,30]; [3,2]; [4,13]; [4,32]; 5,5; 7,10; 7,24; 7,27; 8,26; 9,7; 9,8; 14,22; 14,22; 24,14; 25,33; 26,4; 26,5; 28,32; 30,12; III [7,17]; 35,3. BG 22,20; 22,22; 27,9; 27,11; 30,8; 32,14; 32,18; 51,6; 68,15.
- EPITHPQ** wholly, at all III [37,13]. BG 24,20; 25,9.
- TOPK<sup>†</sup>** see **TWOP**.
- TWPTT** (430b) vb. intr. and tr. seize, rob II 24,14. BG 54,16.
- TC(E)IO** (434a) vb. tr. make satisfied, sate, fill BG 74,13.
- (TCO) (434a) vb. tr. give to drink.
- TCO<sup>‡</sup>** II 25,7.
- TCABO** (434b) vb. tr. make wise, teach, show II 20,23.
- TCEBE-** II 22,11; 29,2.
- TCABO<sup>‡</sup>** III <25,16>. BG [47,20]; 60,19.
- TCABW<sup>‡</sup>** II 21,26.
- TCEBA<sup>‡</sup>** II 23,30.
- TCEBO<sup>‡</sup>** II 1,3; [1,28]; [2,16]; [2,19]; [2,22]; 14,19; 22,12.
- TCANO** (435b) vb. tr. adorn, set in order, provide; n. m. propriety (see ὄμακέειν) II 15,28.
- TCENO** II 13,5; 19,12.
- TCENO<sup>‡</sup>** II 12,34.
- TWT** (437b) agree with BG <37,1> (par. εὐδοκεῖν); ms reads **TWOYN**
- THY** (439b) n. m. wind II 21,2; 24,22. BG 54,17.
- THOY** III 26,11.
- TOY** (440b) five II 11,6; 19,19. III 9,3; 9,8; 17,19; 23,23. BG 41,14.
- f. **†TE** II 31,24.
- MΕ2ΤΟΥ** fifth II 10,33; 11,31. III 16,24; 18,3. BG 40,9; 42,3.
- ΜΑ2ΤΟΥ** BG 43,20.
- f. **ΜΕ2ΤΕ** II 12,21; 15,19. BG 49,19.
- ΜΑ2ΤΕ** fifth BG 43,19.
- ΜΕ2Τ** n. f. pentad (see πεντάς) BG 29,8; 29,15.
- TH** in **ΩMNTΩECETH** three hundred sixty five II 11,25.
- ΩMNTΩECETHE** II 19,3.
- TOOY** (440b) n. m. mountain II [1,19]. BG 20,5.
- TOYE** III [1,17].
- TAOYO** (441b) vb. tr. send, produce, utter **T&[N]OYO** III 30,11.
- TAYO** II 13,10.
- TEOYW** II 32,4.
- TAOYO<sup>‡</sup>** II [2,23]. BG 22,13.
- TWOYN** (445a) vb. intr. arise; tr. raise; refl. arise II 31,5; III [27,4]; [33,21]. BG 37,1 (par. εὐδοκεῖν, see **TWT**); 51,17.
- TWOYN<sup>‡</sup>** II 31,14. III 24,9.
- TWON** II 19,24.
- (TOYNO) (446b) vb. tr. make to open, in **TOYNIAIT<sup>‡</sup>** open eyes of, instruct BG 20,17.
- TOYNIAIT<sup>‡</sup>** III 25,14. BG [22,8].
- TOYNNOYEIAIT<sup>‡</sup>** III [28,18]; 30,18. BG 22,3; 58,3; 58,5;

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- CEΩΩ** II 8,9; 8,13; 8,35; 22,9; 25,13.
- CΣΔΙ**(381b) vb. intr. and tr. write II 22,23.
- CHΩ†** II 19,9.
- CΣΩ** II 31,33. III [39,15]. BG 75,17; 76,8.
- CΣΔΙC** II 31,29. III 39,23.
- CΣΩ** n. m. scribe, teacher II 1,10. BG 19,13.
- CΣΙΜΕ** (385a) n. f. woman II 22,35; 23,4; 23,13; 23,17; 23,37. III 29,20; 29,24; 30,9; [30,24]. BG 59,15; 59,19; 60,10; 61,11.
- CΣΙΑΜΕ** II 30,7.
- ΣΟΟΥΤ CΣΙΜΕ** androgynous II 5,9; 6,8. III 8,4; 9,9. BG 28,3; 29,15.
- MNTCΣΙΜΕ** II 23,2.
- CΣΖΝΕ** (385b) vb. intr. supply.
- ΟΥΕΩ<sup>2</sup> CΣΖΝΕ command (see κέλεύειν) BG 41,13.
- CΣΖΟΥ** (387a) vb. intr. and tr. curse BG 61,9; 61,16.
- COYΩΩΡ** II 23,37.
- CΣΩΩ** III 31,2.
- CΣΟΥΩΡ** III 30,23.
- CΣΟΥΟΡΤ†** II 31,34. III 39,25. BG 76,10.
- CΣΛΗΝΕ** see ΣΙΟΖΝΕ
- СБРДГТ** (389b) vh. intr. rest, pause; n. m. quiet, rest II 4,11. BG 26,7.
- ΤΑ-** f. poss. article, see ΠΑ-.
- ΤΗ, ΤΗΕ** five in ΣΜΝΤΣΙΕСЕТН three hundred sixty five II 11,25.
- ΣМННТСИЕСЕТНЕ** II 19,3.
- ΤАЕИО** (390b) vb. tr. honor; n. m. honor (see τιμᾶν, τιμή) BG 32,10.
- ΤАЕИHY†** II 7,20.
- ΤАО** BG 32,10.
- †** (392a) vh. intr. and tr. give; n. m. gift (see παραδίδοναι) II 1,8; [3,7]; 3,8; [3,15]; 3,17; [4,3]; 4,4; 4,4; 4,6; 4,6; [4,7]; [4,8]; [4,9]; [4,14]; [4,22]; 5,2; 5,18; 5,24; 5,30; 5,35; 6,29; 6,31; 7,2; 7,8; 7,13; 7,32; 8,24; 9,4; 9,6; 9,9; 9,24; 10,10; 11,34; 12,14; 12,27; 15,6; 15,7; 20,2; 21,33; 21,36; 22,27; 24,8; 26,17; 30,10; 31,32; 31,35. III [1,5]; 5,1; 6,5; 6,6; 6,7; 6,8; 6,9; [6,12]; 6,12; 7,20; 7,21; [8,6]; 8,11; 8,14; 8,18; 8,20; 8,24; 10,7; 10,10; 10,13; 10,20; 10,25; 11,16; 12,19; 12,21; 12,25; 13,9; 13,11; 14,8; 15,22; 18,16; 18,25; 21,10; 22,15; [24,4]; [24,16]; 25,9; [25,11]; 26,22; 28,4; 28,10; 28,13; 31,5; [33,10]; [38,14]; [38,15]; [38,16]; [39,16]; [39,23]; 40,4. BG 19,10; 23,15; 23,16; 24,6; 24,14; 25,6; 25,7; 25,21; 25,22; 27,15; 28,6; 28,10; 28,14; 28,19; 28,21; 29,5; 31,2; 31,5; 31,9; 31,15; 32,1; 32,15; 35,5; 35,11; 35,13; 35,13; 35,17; 38,13; 39,2; 41,3; 42,11; 42,18; 43,9; 44,15; 49,6; 51,12; 52,4; 53,8; 53,9; 57,13; 57,16; 60,15; 62,2; 65,11; 67,11; 74,5; 75,17; 76,7; 76,11; 76,16.
- ΤΑΔ** II 12,29; 19,16; 21,11; 22,19; 27,5; 31,30; 32,1. III [23,21]; 35,11; 35,25; 39,25. BG 41,3; 51,3; 55,11; 58,11; 70,3.
- ΤΟ†** II 12,30.
- РЕЧ†** n. m. giver III [6,5]; [6,6]; [6,7]; [6,8]; [6,9]. BG 25,14; 25,15; 25,16; 25,17; 25,19.
- ΤЕ** five, see ΤΟΥ.
- ΤΗΒΕ** (397b) finger, toe II 16,10; 16,11; 17,13; 17,14.
- ΤΗΗВЕ** II 17,4; 17,5; 17,27; 17,28.
- ΤВБО ТВБО** (399b) vb. intr. become pure, be pure; tr. purify; n. m. purity (see εἰλικρινής, καθαρός, καθαρός) II 25,27. BG 23,1; 24,7; 26,19; 29,20; 42,16; 64,16; 65,9.
- ΤВВHY†** II [2,31]; 3,18; [4,26]; 6,11; 6,18; 23,29; 25,18; 31,12.
- ΤΩВВ** (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21,2; 23,22. BG 46,16.
- (ΤΩК) **ΤΩКЕ** (403b) vb. tr. throw, cast BG 37,10.
- (ΤΩК) (404a) vb. intr. and tr. kindle, heat.
- ТК** (404b) n. m. spark (see σπινθήρ) II 6,13.
- ΤΩКЕ** see ΤΩВВЕ.
- ΤАКО** (405a) vb. tr. destroy; intr. perish; n. m. destruction, corruption II 28,22. BG 58,7.
- ΤЕКО** II 22,14.
- ТОКО** II 30,29.
- АТТАКО** imperishable (see ἀφθαρτος) III 28,22. BG 20,16; 24,9; 26,6; 44,9; 66,7.
- АТТЕКО** II [1,28]; [4,11]; 13,1; 13,2; 26,2; 26,30; 30,31. **МНТАТТЕКО** (see ἀφθαρτος) II 2,30; 3,20; [5,21]; [5,23]; 6,7; 7,32; 25,30.
- (ΤΩКМ) **ΤАКМЕ** (406a) vb. tr. pluck, draw, drag (see ἀποστάνη) BG 42,17.
- (ΤАКТО) (407b) **ΤКАТО** III 9,12.
- ΤАЛО** (408a) vb. tr. lift, offer up, set on; intr. go up, mount II 25,20.
- ΤЕЛХА** (410a) vb. intr. rejoice II 6,18. III 9,20. BG 30,9.
- ΤΩЛМ** (410b) vb. intr. be defiled.
- АТТВЛМ** undefined II 2,15. BG 22,1.
- ΤАЛДО** (411b) vb. tr. heal; n. m. healing, cure BG 56,8.
- ΤЛДА** II 25,14.
- АТТАЛДО** incurable II 21,23. III [27,13].
- ΤУМ** (412b) vb. intr. and tr. shut II 1,16; 30,9. III [1,13]; 39,8. BG 20,1; 75,7.
- ТАМО** (413a) vb. tr. make; n. m. thing made, creation (see

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- ἀνάστημα **II** [4,27]; 7,6; 7,10; 10,24; 11,22; 11,24; 15,2; 15,5; 15,9; 15,14; 15,16; 15,17; 15,18; 15,20; 15,21; 15,22; 15,26; 15,29; 15,30; 15,31; 22,34; 29,1; 29,16; 29,23. **III** 5,13; 10,22; 16,4; 16,11; [22,4]; 22,6; 22,10; 22,11; [22,21]; 23,8; [23,12]; [29,23]; 37,16; 38,18. **BG** 24,19; 31,17; 39,1; 39,10; 48,12; 48,14; 49,1; <50,7>; 50,11; 59,19; 74,7.
- TAMIO** **II** 10,5; 10,13; 13,1; 20,4; 20,31. **III** 24,19; 26,3. **IV** 20,11. **BG** 49,2; 54,8.
- (**TAMO**) **TAMΕ-** (413b) vb. tr. tell, inform **III** 27,16; [39,22]. **BG** 53,17; 56,12; 76,5.
- TAMΟ** **III** 30,16.
- TWMT** (416b) vb. be amazed **II** 10,26.
- TWN** (417b) where? **II** 1,10; 14,18; 25,9; 26,25; 26,35; 27,23; 27,32; 31,9. **III** 34,1; 34,21; 35,5; 36,7; [36,16]. **BG** 19,13; 68,3; 68,16; 71,4.
- TWΩN** see **TWΩYN**.
- TENOY** see **OYNΟY**.
- THNOY** independent form corresponding to 2nd person pl. pronominal suffix (Till, Dialektgrammatik, § 120) **III** 27,16; [39,22].
- TNNAY** see **NAY**.
- TNNOOY** (419b) vb. tr. send **II** 19,18; 20,15; 23,15; 23,18; 24,14. **III** 24,1; 25,6; 32,9; 38,11. **BG** 51,8; 53,4; 60,12; 63,17; 74,1.
- TNNOOY** **II** [1,22]; [1,24]. **BG** 20,9; 20,11.
- TNNAY** **II** 25,3.
- TNNEY** **II** 11,8.
- †**ΤΠΕ** (423a) n. f. **II** 16,18.
- (**TWΠΕ**) (423a) vb. intr. taste.
- †**ΤΠΕ** n. f. taste **II** 21,36; 23,26. **III** 28,5. **BG** 57,6; 57,14.
- THP** **II** (424a) all, whole, every **II** [1,32]; 3,4; 3,7; [4,14]; [4,22]; 4,30; 5,6; 7,3; 7,26; 12,1; 12,3; 14,4; 14,6; 14,25; 14,31; 14,32; 16,27; 16,28; 17,7; 17,22; 17,30; 18,1; 18,3; 18,5; 18,10; 18,13; 18,18; 18,31; 19,4; 19,11; 19,13; 19,18; 20,2; 20,9; 20,20; 20,31; 20,35; 25,15; 25,17; 28,20; 28,27; 28,29; 29,4; 29,15; 30,5; 31,19. **III** 6,22; 6,23; [7,8]; 9,19; 10,14; 15,21; 17,7; 22,2; [22,7]; 22,24; 23,5; 23,7; [23,12]; 24,16; [24,24]; 25,12; [26,4]; 31,20; 33,14; [37,18]. **BG** 20,21; 21,2; 23,14; 26,9; 31,10; 39,14; 40,19; 41,1; 48,7; 48,16; 49,18; 50,6; 50,12; 52,4; 52,10; 52,17; 53,11; 54,12; 60,16; 61,19; 62,20; 65,17; 72,9; 72,14; 72,17; 74,7.
- ΠΤΗΡΨ the All **II** [2,29]; [2,30]; [3,2]; [4,13]; [4,32]; 5,5; 7,10; 7,24; 7,27; 8,26; 9,7; 9,8; 14,22; 14,22; 24,14; 25,33; 26,4; 26,5; 28,32; 30,12;. **III** [7,17]; 35,3. **BG** 22,20; 22,22; 27,9; 27,11; 30,8; 32,14; 32,18; 51,6; 68,15.
- ΕΠΤΗΡΨ wholly, at all **III** [37,13]. **BG** 24,20; 25,9.
- TOPK** † see **TWΩP**.
- TWΩPTI** (430b) vb. intr. and tr. seize, rob **II** 24,14. **BG** 54,16.
- TCEIO** (434a) vb. tr. make satisfied, sate, fill **BG** 74,13.
- (**TCO**) (434a) vb. tr. give to drink.
- TCO** **II** 25,7.
- TCABO** (434b) vb. tr. make wise, teach, show **II** 20,23.
- TCEBE-** **II** 22,11; 29,2.
- TCABO** **III** <25,16>. **BG** [47,20]; 60,19.
- TCABW** **II** 21,26.
- TCEBA** **II** 23,30.
- TCEBO** **II** 1,3; {1,28}; [2,16]; [2,19]; [2,22]; 14,19; 22,12.
- TCANO** (435b) vb. tr. adorn, set in order, provide; n. m. propriety (see ὄρμάςειν) **II** 15,28.
- TCENO** **II** 13,5; 19,12.
- TCENO** **II** 12,34.
- TWΤ** (437b) agree with **BG** <37,1> (par. εύδοκεῖν); ms reads **TWΩN**
- THY** (439b) n. m. wind **II** 21,2; 24,22. **BG** 54,17.
- THOY** **III** 26,11.
- TOY** (440b) five **II** 11,6; 19,19. **III** 9,3; 9,8; 17,19; 23,23. **BG** 41,14.
- f. **ΤΕ** **II** 31,24.
- MΕ2ΤΟΥ** fifth **II** 10,33; 11,31. **III** 16,24; 18,3. **BG** 40,9; 42,3.
- MΑ2ΤΟΥ** **BG** 43,20.
- f. **ΜΕ2ΤΕ** **II** 12,21; 15,19. **BG** 49,19.
- MΑ2ΤΕ** fifth **BG** 43,19.
- MΕ2Τ** n. f. pentad (see πεντάς) **BG** 29,8; 29,15.
- TH** in **ΩMNTΩECEΤH** three hundred sixty five **II** 11,25.
- ΩMNTΩECEΤHE** **II** 19,3.
- TOOY** (440b) n. m. mountain **II** {1,19}. **BG** 20,5.
- TOYE** **III** [1,17].
- TAOYO** (441b) vb. tr. send, produce, utter **ΤΑ(N)OYO** **III** 30,11.
- TAYO** **II** 13,10.
- ΤΕΟΥΩ** **II** 32,4.
- ΤΑΟΥΟ** **II** [2,23]. **BG** 22,13.
- TWΩYN** (445a) vb. intr. arise; tr. raise; refl. arise **II** 31,5. **III** [27,4]; [33,21]. **BG** 37,1 (par. εύδοκεῖν, see **TWΤ**); 51,17.
- TWΩYN** **II** 31,14. **III** 24,9.
- TWΩN** **II** 19,24.
- (**TOYNO**) (446b) vb. tr. make to open, in **ΤΟΥΝΙΑΤ** open eyes of, instruct **BG** 20,17.
- ΤΟΥΝΕΙΑΤ** **III** 25,14. **BG** [22,8].
- ΤΟΥΝΟΥΕΙΑΤ** **III** [28,18]; 30,18. **BG** 22,3; 58,3; 58,5;

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- CΩΔΙ** (381b) vb. intr. and tr. write II 22,23.
- CHΩ†** II 19.9.
- CAΩΞ** II 31.33. III [39.15]. BG 75,17; 76.8.
- CΩΔΙCΞ** II 31.29. III 39.23.
- CAΩ** n. m. scribe, teacher II 1.10. BG 19.13.
- CΩΙΜΕ** (385a) n. f. woman II 22.35; 23.4; 23.13; 23.17; 23.37.  
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- CΩΙΑΜΕ** II 30.7.
- ZOOYT CΩΙΜΕ** androgynous II 5.9; 6.8. III 8.4; 9.9.  
BG 28.3; 29.15.
- MNTCΩΙΜΕ** II 23.2.
- CAΩΝΕ** (385b) vb. intr. supply.  
ΟΥΕΩ CAΩΝΕ command (see κεκλέψιν) BG 41,13.
- CAΩΟΥ** (387a) vb. intr. and tr. curse BG 61.9; 61.16.
- COΥΖΩΡ** II 23.37.
- CAΩΩΞ** III 31.2.
- CΩΟΥΩΡΞ** III 30.23.
- CΩΟΥΟΡΤ†** II 31.34. III 39.25. BG 76,10.
- CAΩΝΕ** see ΩΩΩΝΕ.
- СΩΡΑΞΤ** (389b) vb. intr. rest, pause; n. m. quiet, rest II 4.11.  
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- ΤΑ-** f. poss. article, see ΤΑ-
- TH, THE** five in ΥΜΝΤΩΞΕΞΤΗ three hundred sixty five II 11.25.
- ΥΜΝΤΩΞΕΞΤΗ** II 19.3.
- ΤΑΞΙΟ** (390b) vb. tr. honor; n. m. honor (see τιμᾶν, τιμή)  
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- ΤΑΞΙΗΥ†** II 7.20.
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- 49.6; 51.12; 52.4; 53.8; 53.9; 57.13; 57.16; 60.15; 62.2; 65.11;  
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- ΤΑΞ** II 12.29; 19.16; 21.11; 22.19; 27.5; 31.30; 32.1.
- III [23.21]; 35.11; 35.25; 39.25. BG 41.3; 51.3; 55.11; 58.11;  
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- ΤΟ†** II 12.30.
- ΡΕΥΓ†** n. m. giver III [6.5]; [6.6]; [6.7]; [6.8]; [6.9].  
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- ΤΕ** five, see ΤΟΥ.
- ΤΗΒΕ** (397b) finger, toe II 16.10; 16.11; 17.13; 17.14.
- ΤΗΗΒΕ** II 17.4; 17.5; 17.27; 17.28.
- TBBO TBBOΞ** (399b) vb. intr. become pure, be pure; tr. purify; n. m.  
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- TBBHΥ†** II [2.31]; 3.18; [4.26]; 6.11; 6.18; 23.29; 25.18;  
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- ΤΩΒΩΞ** (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21.2;  
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- (ΤΩΚ) **ΤΩΚΕ** (403b) vb. tr. throw, cast BG 37.10.
- (ΤΩΚ) (404a) vb. intr. and tr. kindle, heat.  
ΤΚ (404b) n. m. spark (see σπινθήρ) II 6.13.
- ΤΩΚΕ** see ΤΩΩΒΕ.
- ΤΑΚΟ** (405a) vb. tr. destroy; intr. perish; n. m. destruction, corruption  
III 28.22. BG 58.7.
- ΤΕΚΟ** II 22.14.
- TOKOΞ** III 30.29.
- ΑΤΤΑΚΟ** imperishable (see ἀφθαρτος) III 28.22.  
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- ΑΤΤΕΚΟ** II [1.28]; [4.11]; 13.1; 13.2; 26.2; 26.30; 30.31.
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- (ΤΩΚ Μ) **ΤΑΚΜΕΞ** (406a) vb. tr. pluck, draw, drag (see ἀποσπάνη)  
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- ΤΑΛΟ** (408a) vb. tr. lift, offer up, set on; intr. go up, mount  
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- ΤΩΛΑΜ** (410b) vb. intr. be defiled.  
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- ΤΑΛΟ** (411b) vb. tr. heal; n. m. healing, cure BG 56.8.
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- ΑΤΤΑΛΟ** incurable II 21.23. III [27.13].
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- ΤΑΜΙΟ** (413a) vb. tr. make; n. m. thing made, creation (see

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- TAMIO<sup>‡</sup>** **II** 10,5; 10,13; 13,1; 20,4; 20,31. **III** 24,19; 26,3. **IV** 20,11. **BG** 49,2; 54,8.
- (**TAMO**) **TAME<sup>-</sup>** (413b) vb. tr. tell, inform **III** 27,16; [39,22]. **BG** 53,17; 56,12; 76,5.
- TAMO<sup>‡</sup>** **III** 30,16.
- TWOMT** (416b) vb. be amazed **II** 10,26.
- TWON** (417b) where? **II** 1,10; 14,18; 25,9; 26,25; 26,35; 27,23; 27,32; 31,9. **III** 34,1; 34,21; 35,5; 36,7; [36,16]. **BG** 19,13; 68,3; 68,16; 71,4.
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- TENOY** see **OYNNOY**.
- THNOY** independent form corresponding to 2nd person pl. pronominal suffix (Till, Dialektgrammatik, § 120) **III** 27,16; [39,22].
- TNNAY** see **NAY**.
- TNNOOY** (419b) vb. tr. send **II** 19,18; 20,15; 23,15; 23,18; 24,14. **III** 24,1; 25,6; 32,9; 38,11. **BG** 51,8; 53,4; 60,12; 63,17; 74,1.
- TNNOOY<sup>‡</sup>** **II** [1,22]; [1,24]. **BG** 20,9; 20,11.
- TNNAY** **II** 25,3.
- TNNAY** **II** 11,8.
- †**ΤΠΕ** (423a) n. f. **II** 16,18.
- (**ΤΩΤΙΕ**) (423a) vb. intr. taste.
- †**ΤΠΕ** n. f. taste **II** 21,36; 23,26. **III** 28,5. **BG** 57,6; 57,14.
- THP<sup>‡</sup>** (424a) all, whole, every **II** [1,32]; 3,4; 3,7; [4,14]; [4,22]; 4,30; 5,6; 7,3; 7,26; 12,1; 12,3; 14,4; 14,6; 14,25; 14,31; 14,32; 16,27; 16,28; 17,7; 17,22; 17,30; 18,1; 18,3; 18,5; 18,10; 18,13; 18,18; 18,31; 19,4; 19,11; 19,13; 19,18; 20,2; 20,9; 20,20; 20,31; 20,35; 25,15; 25,17; 28,20; 28,27; 28,29; 29,4; 29,15; 30,5; 31,19. **III** 6,22; 6,23; [7,8]; 9,19; 10,14; 15,21; 17,7; 22,2; [22,7]; 22,24; 23,5; 23,7; [23,12]; 24,16; [24,24]; 25,12; [26,4]; 31,20; 33,14; [37,18]. **BG** 20,21; 21,2; 23,14; 26,9; 31,10; 39,14; 40,19; 41,1; 48,7; 48,16; 49,18; 50,6; 50,12; 52,4; 52,10; 52,17; 53,11; 54,12; 60,16; 61,19; 62,20; 65,17; 72,9; 72,14; 72,17; 74,7.
- ΠΤΗΡΨ** the All **II** [2,29]; [2,30]; [3,2]; [4,13]; [4,32]; 5,5; 7,10; 7,24; 7,27; 8,26; 9,7; 9,8; 14,22; 14,22; 24,14; 25,33; 26,4; 26,5; 28,32; 30,12;. **III** [7,17]; 35,3. **BG** 22,20; 22,22; 27,9; 27,11; 30,8; 32,14; 32,18; 51,6; 68,15.
- ΕΠΤΗΡΨ** wholly, at all **III** [37,13]. **BG** 24,20; 25,9.
- TOPK<sup>†</sup>** see **TWOP**.
- TWOP<sup>†</sup>** (430b) vb. intr. and tr. seize, rob **II** 24,14. **BG** 54,16.
- TC(E)IO** (434a) vb. tr. make satisfied, sate, fill **BG** 74,13.
- (**TCO**) (434a) vb. tr. give to drink.
- TCO<sup>‡</sup>** **II** 25,7.
- TCABO** (434b) vb. tr. make wise, teach, show **II** 20,23.
- TCEBE<sup>-</sup>** **II** 22,11; 29,2.
- TCABO<sup>‡</sup>** **III** <25,16>. **BG** [47,20]; 60,19.
- TCABU<sup>‡</sup>** **II** 21,26.
- TCEBA<sup>‡</sup>** **II** 23,30.
- TCEBO<sup>‡</sup>** **II** 1,3; [1,28]; [2,16]; [2,19]; [2,22]; 14,19; 22,12.
- TCANO** (435b) vb. tr. adorn, set in order, provide: n. m. propriety (see ὄρμαζεν) **II** 15,28.
- TCENO** **II** 13,5; 19,12.
- TCENO<sup>‡</sup>** **II** 12,34.
- TWT** (437b) agree with **BG** <37,1> (par. εύδοκεῖν); ms reads **TWOYN**
- THY** (439b) n. m. wind **II** 21,2; 24,22. **BG** 54,17.
- THOY** **III** 26,11.
- TOY** (440b) five **II** 11,6; 19,19. **III** 9,3; 9,8; 17,19; 23,23. **BG** 41,14.
- f. **ΤΕ** **II** 31,24.
- MΕ2ΤΟΥ** fifth **II** 10,33; 11,31. **III** 16,24; 18,3. **BG** 40,9; 42,3.
- ΜΑ2ΤΟΥ** **BG** 43,20.
- f. **ΜΕ2ΤΕ** **II** 12,21; 15,19. **BG** 49,19.
- ΜΑ2ΤΕ** fifth **BG** 43,19.
- ΜΕ2Τ** n. f. pentad (see πεντάς) **BG** 29,8; 29,15.
- TH** in **ΩΜΝΤΩΕCΕΤH** three hundred sixty five **II** 11,25.
- ΩΜΝΤΩΕCΕΤHΕ** **II** 19,3.
- TOOY** (440b) n. m. mountain **II** [1,19]. **BG** 20,5.
- TOYE** **III** [1,17].
- TAOYO** (441b) vb. tr. send, produce, utter **T&[N]OYO** **III** 30,11.
- TAYO** **II** 13,10.
- TEOYW** **II** 32,4.
- TAOYO<sup>‡</sup>** **II** [2,23]. **BG** 22,13.
- TWOYN** (445a) vb. intr. arise; tr. raise; refl. arise **II** 31,5. **III** [27,4]; [33,21]. **BG** 37,1 (par. εύδοκεῖν, see **TWT**); 51,17.
- TWOYN<sup>‡</sup>** **II** 31,14. **III** 24,9.
- TWON** **II** 19,24.
- (**TOYNO**) (446b) vb. tr. make to open, in **TOYNIAT<sup>‡</sup>** open eyes of, instruct **BG** 20,17.
- TOYNEIAT<sup>‡</sup>** **III** 25,14. **BG** [22,8].
- TOYNOYEIAT<sup>‡</sup>** **III** [28,18]; 30,18. **BG** 22,3; 58,3; 58,5;

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- ΤΟΥΝΟC** (446b) vb. tr wake, raise, set up III <32,11>; [36,23].  
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- ΤΟΥΝΕC** III 31,9; [38,13]. BG 62,6; 74,3.
- ΤΟΥΝΟYC** II 21,16; 23,34; 24,29; 28,3; 29,19; 31,22.
- ΤΟΥΝΟC<sup>ε</sup>** II 23,30. III 23,17; 59,16. BG 50,17; 59,16; 64,2; 71,11.
- ΤΩΨΥ** (449b) vb. intr. be boundary, be fixed; tr. limit, appoint; n. m ordinance, destiny, limit BG 42,13.
- ΤΩΨ<sup>ε</sup>** II 17,7; 18,12.
- ΤΗΨΥ<sup>†</sup>** II 18,3.
- ΑΤΤΩΨ** unlimited III [5,9].
- † **ΤΩΨ** to limit II 3,8. BG 23,16; 24,14; 25,6; 25,7.
- ΑΤ<sup>†</sup> **ΤΩΨ** unlimited BG 23,15.
- ΑΤ<sup>†</sup> **ΤΩΨ<sup>ε</sup>** II [3,7].
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- ΤΩΨ<sup>ε</sup>** (453b) vb. intr. and tr. mix II 11,11; 11,12; 21,1.
- ΤΗΨ<sup>†</sup>** II 18,12.
- ΤΑΖΟ** (455a) vb. tr make to stand, grasp, reach; intr. attain, be able BG 59,12.
- ΤΑΖΕ-** III 29,17.
- ΤΑΖΟ<sup>ε</sup>** BG 24,3.
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- ΤΑΖΟ ΕΡΑΤ<sup>ε</sup>** vb. rectify, correct, instruct III 21,9; [21,10]; 21,15; 25,13; 25,21; 28,16; 30,12; 32,18; [39,21]. BG 47,5; 47,7; 47,13; 53,13; [54,2]; 57,20; 60,14; 64,8; 64,10 (par. καθόρθωσις).
- ΤΑΖΕ ΕΡΑΤ<sup>ε</sup>** BG 76,4.
- ΤΕΖΟ ΕΡΑΤ<sup>ε</sup>** II 9,12; 9,15; 9,17; 9,18; 11,4.
- ΤΕΖΟΨ<sup>ε</sup> ΕΡΑΤ<sup>ε</sup>** II 8,17. IV [4,9].
- ΑΤΤΑΖΟΨ<sup>ε</sup>** incomprehensible III [6,14]; 29,16. BG 26,2; 59,11.
- ΑΤΤΕΖΟΨ<sup>ε</sup>** II [4,10].
- ΤΖΕ** (456b) vb. intr. be drunk; n. m. drunkenness II 23,8. III 30,1. BG 59,21.
- ΤΩΨΜ** (458b) vb. intr. knock, invite; tr. summon; n. m. calling, convocation II 26,3. III 33,20. BG 66,8.
- ΤΖΡΨΩ** (461a) vb. tr. make heavy, temify III [29,10].
- ΘΡΨΩ- BG 59,3.
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- ΤΩΨC** (461b) vb. tr. anoint; n. m. anointing II 6,23; 21,33. III 9,24; 10,3; [10,5]; 10,6; 28,1; 28,1. BG 20; 57,2.
- ΤΑΖC<sup>ε</sup>** II 6,25. BG 30,14; 30,17; 30.
- ΤΑΖΡΟ ΤΑΖΡΕ-** (462b) vb. tr. make strong; intr. be strength- ened, decided; n. m. strength, security (see ἀσφάλεια) II 4,14; 8,27; 11,21; 20,3; 26,17; 31,34. BG 34,16; 52,9; 76,9.
- (**ΤΩΨΩΒΕ**) **ΤΩΨΩ** (464a) vb. intr. be fixed, joined; tr. join, attain (see κολλᾶν) BG 38,15; 54,18.
- ΤΩΨΕ** III 15,23; 23,20; 24,5; [28,25].
- ΤΟΒ<sup>ε</sup>** II 23,13; 23,17. BG 60,9.
- (**ΤΩΔΕΙΟ**) **ΔΑΕΙΕ** (466a) n. ugly one, ugliness, disgrace BG 37,14.
- (**ΤΩΨΩΡ**) **ΤΩΡΚ<sup>†</sup>** (466b) vb. intr. be fixed, joined III [26,12].
- ΟΥ** (467b) who? what? II 2,16; [2,17], 2,17; 13,18; 21,27; 22,21. III 6,13; 29,3; 33,25; 35,4. BG 20,9; 22,4; 22,5; 26,1; 45,6; 58,15; 66,15; 68,15.
- ΟΥΑ** (468b) n. m. blasphemy II 27,29. III [36,12]; [36,13]. BG 70,18.
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- † **ΠΕ** ΟΥΟΕΙ seek, approach II [1,8]. III 1,5. BG 19,10.
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- OYONQ** **BG** 42,12.
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- ՚ ՚ ՚** (754a) vb. intr. and tr. say, speak, think II [1,20]; 9,7.  
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- δαειε** see (**Τδαειο**).
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- бւ** (803a) vb. intr. remain, wait, continue, persist, desist, stop **II** 9,21; 22,6; 24,26. **III** 14,5; 14,6; [23,15]; 31,22; [32,14]. **BG** 36,11; 36,12; 50,15; 64,4.
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- бօл** (806b) n. m. lie, liar **II** [1,15]. **BG** [19,19].
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