

NAG HAMMADI STUDIES

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LEIDEN
E. J. BRILL
1978

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EDITED WITH ENGLISH TRANSLATION, INTRODUCTION AND NOTES

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

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FOREWORD

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

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

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

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

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

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

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

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INTRODUCTION

History of the Bruce Codex

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

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

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

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

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

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

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

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

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

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

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

Description of the Manuscript

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Contents

The Books of Jeu: Book 1

Chapter

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

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

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

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

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

Book 2

- 42 Teaching by Jesus to his disciples and women disciples on the mysteries of the Treasury of the Light, which after death erase the sins of the soul, and enable it to pass through all the places of the invisible God until it reaches the Treasury of the Light.
- 43 Warning to the disciples not to give these mysteries to any but those worthy of them, or in exchange for any goods of this world; especially are they not to be given to those who serve the 72 archons or the 8 powers of the great archon, the third power of which is Taricheas, son of Sabaoth, the Adamas; they are only to be given to those who are as the Sons of the Light.
Promise by Jesus to his disciples to give to them the mysteries, but first the three baptisms and the mystery of taking away the evil of the archons; afterwards the spiritual inunction; instructions to those receiving these mysteries.

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- 44 Reproach by the disciples that Jesus had not told them the mysteries of the Treasuries of the Light; promise by Jesus to give them the mysteries of all the places of the Treasury of the Light, and that he who performs them needs no other mystery except the mystery of the forgiveness of sins; that those who have received all these will pass through all places to the place of Jeu; promise by Jesus to fulfil the disciples in every mystery so that they might be called "Sons of the Pleroma".
- 45 Instructions by Jesus for performing the baptism of water; ritual offering by Jesus of wine and bread in the presence of the disciples; sealing of the disciples with a seal.
Prayer-invocation by Jesus to his Father that the 15 helpers who serve the 7 virgins of the light come and baptise the disciples in the water of life; invocation to Zorokothora to bring forth water in one of the pitchers of wine as a sign; transformation of the wine into water, and baptism of the disciples by Jesus, giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.
- 46 Instructions by Jesus for performing the baptism of fire; ritual offering of wine and bread with incense; sealing of the disciples with a seal.
Prayer-invocation by Jesus to his Father that Zorokothora Melchisedek come and bring the water of the baptism of fire of the Virgin of the Light, that the Virgin of the Light baptise the disciples and purify them; appearance of a sign in the fire of the incense, and baptism of the disciples, giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.
- 47 Instructions by Jesus for performing the baptism of the Holy Spirit; ritual offering of wine and bread with incense; sealing of the disciples with a seal.
Prayer-invocation by Jesus to his Father, calling upon the names of the Treasury of the Light; appearance of a sign in the offering, and baptism of the disciples,

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

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

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

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

(The end is missing)

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

The Untitled Text

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

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

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

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

ABBREVIATIONS

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

Non-Canonical Literature

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

Askew Codex

PS	Pistis Sophia
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Berlin Codex

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

Bruce Codex

J	The Books of Jeu
U	The Untitled Text

Nag Hammadi Codices

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

ABBREVIATIONS

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

Manichaean Literature

Keph Manichäische Handschriften der Staatlichen Museen, Berlin, Band 1:
Kephalaia. (H. J. Polotsky and A. Böhlig. Stuttgart, 1940).

SIGLA

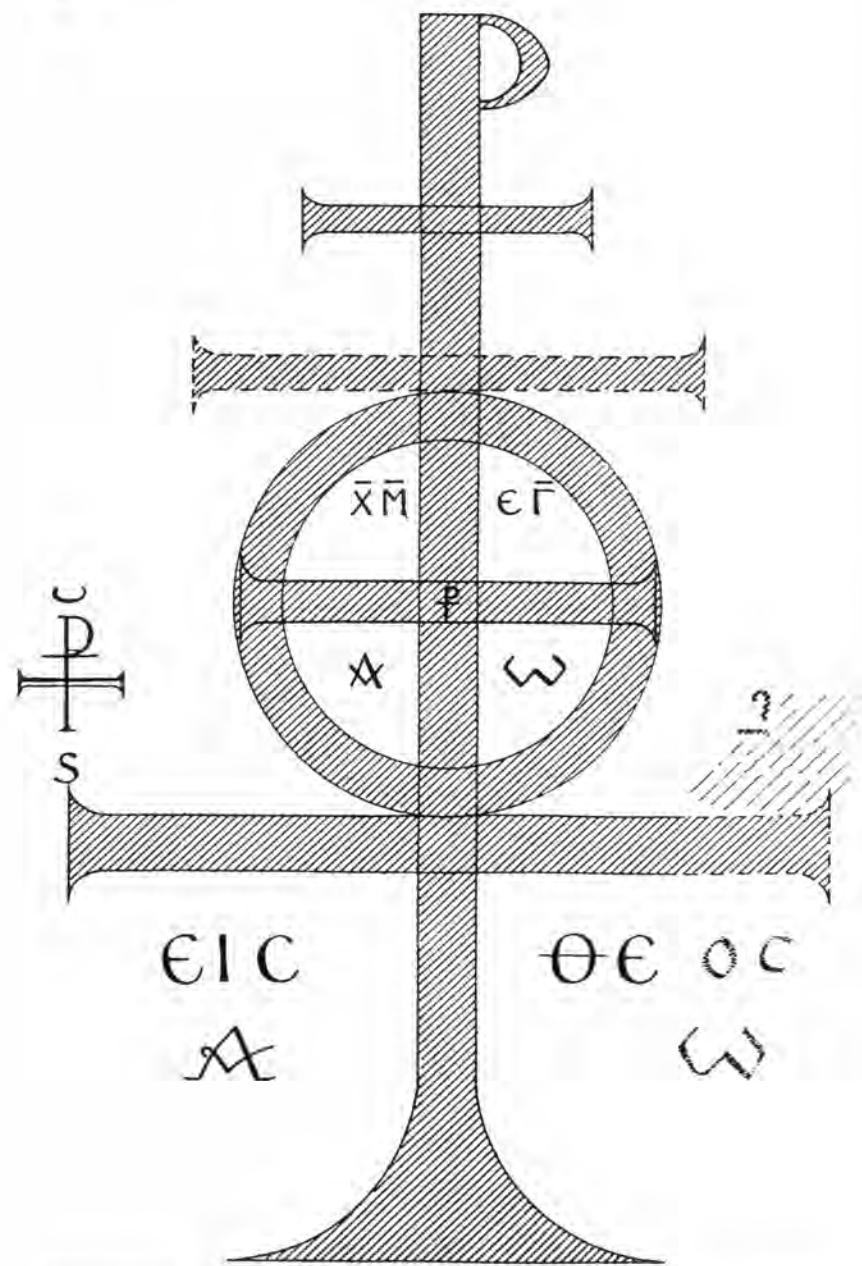
- () Round brackets in the translation indicate material which is useful to the English version, but not explicitly present in the Coptic. In the text they indicate doubtful readings.
- < > Pointed brackets in the translation indicate conjectural emendments. The actual readings of the manuscript and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

NOTE

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

THE COPTIC TEXTS AND TRANSLATIONS

THE FIRST BOOK OF JEU



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

1. ΔΙΜΕΡΕ-ΤΗΤΤΙ ΔΙΟΥΩΨ
 ΚΗΤΤΙ ΜΕΩΝΩ ΙΣ ΠΕΤΟΝΩ
 ΠΕΤΣΟΟΤΤΙ ΚΤΑΛΕ >>>>
 >>>>>>>>>>>>>>>>

5 ΠΑΙ ΠΕ ΠΧΩΜΕ ΠΝΕΓΝΩΣΙΣ ΜΠΑΘΟΡΑΤΟΝ ΠΠΟΤΤΕ
 ρΙΤΤΙ-ΜΜΕΤΣΤΗΡΙΟΝ ΕΤΡΗΠ ΕΤΧ(Ο)ΜΟΕΙΤ ΕΡΟΤΤΙ ΕΠΓΕ-
 ΝΟΣ ΕΤΣΟΤΤΙ ρΑΙ-ΠΕΜΤΟΝ ΕΡΟΤΤΙ ΕΠΩΝΩ ΜΠΙΩΤ ρΗ-
 ΤΣΙΝΕΙ ΜΠΣΩΤΗΡ ΜΠΡΕΓΣΩΤΕ ΠΜΨΤΧΟΟΤΕ ΕΤΝΑ-
 ΨΟΟΠ ΕΡΟΟΤ ΜΠΙΛΟΤΟΣ ΚΩΝΩ ΕΤΧΟΣΕ ΠΑΡΑ-ΩΝΩ ΠΜ
 10 ρΗ-ΠΣΟΟΤΤΙ ΜΙΣ ΠΕΤΟΝΩ ΠΕΝΤΑΓΕΙ ΕΒΟΛ ρΙΤΤΙ-ΠΙΩΤ
 ρΑΙ-ΠΑΙΩΝ ΠΟΤΟΕΠ ρΑΙ-ΠΧΩΚ ΜΠΕΠ(ΛΗ)ΡΩΜΑ ρΗ-
 ΤΕΣΩ ΕΤΕ-ΜΠ-ΣΕ ΚΒΛΛΑΣ ΕΝΤΑ-[ΙΣ] ΠΕΤΟΝΩ †ΣΩ
 ΜΜΟΟΣ ΠΝΕΓΑΠΟΣΤΟΛΟΣ Ε(Τ)ΧΩ ΜΜΟΟΣ ΧΕ- † ΤΕ
 ΤΕΣΩ ΕΤΕΡΕ-ΠΣΟΟΤΤΙ ΤΗ[ΡΕ] ΟΤΗΩ ρΡΑΙ ΚΗΤΤΕ.
 15 ΔΙΣ ΠΕΤΟΝΩ ΟΤΩΨΗ ΠΕΧ[ΔΕ] ΠΝΕΓΑΠΟΣΤΟΛΟΣ ΧΕ-

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

2 O² correctly: ε† ΠΗΤΤΙ.

5 MS ΠΧΩΜΕ; Sah. ΠΧΩΜΕ.

10 MS ρΗ-ΠΣΟΟΤΤΙ; Sah. ρΗ-ΠΣΟΟΤΤΙ.

12 MS Σε; Sah. κε.

13 MS ΜΜΟΟΣ; Sah. ΜΜΟΣ. W. Schw. ε(τ)χω; O² εφχω. MS † τε; Sah. ται τε.

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

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

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

* cf. 1 Pet. 2.9

□ cf. 1 Joh. 1.1

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

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

παιατεϋ μεπενταϋα[ϣϣ]-πνoσμεoс δτω μεπεντα-πνoс
μεoс εαϣϣτεϋ.

α[να]ποστολοс οτωϣη ρη-οτсмя ποτωт εττω
(με)μεoс же-πνoсeic μεатсавон ετρε наϣϣ-π(кос)μεoс
5 жекаас ппeϣαϣϣτη птитаво δτ[ω] птeнcωpαe μεπeн-
ωпρ.

αιс петонρ οτωϣ(η) παжеϋ же-пeнтaϣαϣϣτεϋ пe
пαι eпταϣ[п]-пaϣαже δϣжонϋ εβολ ρε-ποτωϣ
μεпeнтaϣтпнooтт.

10 ατοτωϣη пσι напoстoлo(с) εττω μεμεoс же-
αxic epон пxoсeic птapпcωтaε пaк. aнон пeн-
тaтoтaρп пcωк ρε-пeнρнт тнpϣ aпka-ειωт aпz
ka-μεαα[τ] aпcω ппkaαaε μεп-пeпeиoρe aпcω
к[тп]cic aпcω птaнтнoс μεпppo aпoтaρ[п] пcωк
15 жекаас eкaтcαвон eпωпρ με[εк]ειωт eпταϣz
тпнooтт.

αιс петонρ οτωϣ(η) | 2 παжеϋ же-пωпρ μεпa-
ειωт пe пaи eтpete[тп]xi εβολ ρε-пpенoс μεпнoтe
птeтпϣтϣη [пcл]o eco пxоики пcωпe ппoepон
20 ρε- пeт[жω] μεmeoϋ пнтп μεпeнтo μεпaϣαже eтpe-
тeт[п]жонϋ εβολ δτω птeтпoтxαи eпapxωп με[ei]z
(aи)ωп μεп-пeϣopoc eтe-μεптaт-ρaн μεeαт. пτωтп
де пτωтп наmeαθнтic ϣωпe eтeт(пc)eпн eϣωп
epωтп μεпaϣαже ρη-οτωpα п[т]apeтeтпcωтωпeϋ

7 MS παжеϋ; Sah. пeααϋ; also line 17.

11 MS птapпcωтa; Sah. тapпcωтa.

11, 12 MS пeнтaтoтaρп; better пeнтaпoтaρп.

13 MS aпcω; Sah. aпkω. MS ппkaαaε; Sah., O² пcωm.

14 MS aпcω; Sah. aпka.

15 MS eкaтcαвон; Sah. eкeтcαвон.

20 W. Schw. пeт...; read пeт̄...

23 MS пτωтп; O² better птeтп.

24 MS п[т]apeтeтпcωтωпeϋ; Sah. тapeтпcωтωпeϋ.

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

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

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

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

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

* cf. Gal. 6.14

^o cf. Mt. 10.40 etc.

^o cf. Mt. 19.27, 29; Mk. 10.28, 29

^a cf. Mt. 10.40

* cf. Joh. 12.31 etc.

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

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

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

χεσας ηπεϋ† η[α]ητι ησι παρχων απιαων
 παι ετε-ηπεϋρε ελαα[τ] ποτερσαρνε πταϋ ρραι
 ηρητ χεκαας ρωω[ττ]ητη ω παποστολος ετες
 τηναχων εβολ απαυαχε εροτη εροει ανοη ρωωτ
 5 ηταρ-τη[ττη] (η)ραερε ητετησωπε ρητη-οτμπελετς
 θε[ρο]ς οτοχ εην-λατ επχην σοоп ρραι ηρητε.
 ε[η]θε εтере-πεπνα απαρακλητος οτοχ α[α]οος
 ται τε θε ρωωττητη ετεηαοτχαι [α]μοος ρητη-
 τεητρερε απεπνα απαρα[κλ]ητος ετοτααη.
 10 ατοωυη ησι παποστολος [τ]ηροτ ρη-οτμην
 ποτωτ μαθηαιος ηη-ιω[ρα]ηηης φιλιππος ηη-
 βαρθολομαιος ηη-[ι]αηηωος ετχω αμοος χε-
 πχοεις ις πε[τ]οηρ πεтере-τετμπεταγαθος πορυ
 εβολ [ε]χη ηηηταστμη ητετσοφια ηη-πεϋ[ε]μη
 15 ηηηηροτοειη ηρητη ποτοειη ε† ηποτοειη ηηηηρ
 ροτοειη ηηηρητ χαν[τη]χη ηποτοειη ηηωηρ ηλορ
 τος αηε ε[τ]ρη[η]τη-τετηωεις ετσαβο αηηοη επ
 σοοτη [ετ]ρη ηηηχοεις ις πετοηρ.
 αις πετοηρ [ο]τωυη ηεχς | 3 α]ϋ χε-ηαιατεϋ
 20 απρωαη ηηηηροτ[ω]η-ηαι ατω] αϋει ηηηε επεηητ
 ατω αϋϋη-ηηαϋ [αϋχοοτϋ ε]ηηε ατω αϋρ-ηηηηε
 χε-οτλαατ ετε.

ατ[ο]τωυη η[σι] παποστολος ετχω αμοος χε-

1 MS χεσας; Sah. χεκαας.

3 MS ρωω...ηηηη; Sah. ρωωττητηη.

4 MS εροει; Sah. εροι.

6 MS λατ; Sah. λαατ. MS επχην; Sah. ηχην.

7 MS ε...θε; Sah. [η]θε.

8 MS ρωωττητηη; Sah. ρωωττητηη.

15 MS ε† ηποτοειη; O² ετρη-ποτοειη.

17 MS ετσαβο; O² εηηαβο.

19 MS αις; read αις.

page 3: the left edge of the leaf is missing and the remainder measures 25½ × 15 cm.; there are numerous defects and mildew spots; Schmidt: τ appears in the right hand margin.

20 MS αϋει ηηηε; read αϋηηε ηηηε.

22 MS οτλαατ ετε; read οτλαατ τε.

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

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

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

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

* cf. Joh. 14.31

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

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

ic [πετονηρ π]χοεις φωλ ερον нтпе же-εшатитε
[енесит] нащ нре ептанотωρη гар нсон [же-
καас?] екатсафон еποτοειн нтпе.

αιс [πετονηρ] отωщβ πεχαϋ же-пшаже етшооп
5 ρραι [ρη-тпе ε]αпате-пκαρ шωпе παι εшаттμοτс
[те ероϋ] же-κοσμοс. нтωтн δε ететншансотωн-
[пашаϋ]ε тетнан-тпе енесит н(ϋ)отωρ ρραι [понтс
т]нѣтн тпе пе пшаже наρο[ра]тон м[пейот ет]с
етншансотωн-пαι δε ар[ате]тнан-[тпе ене]снт.
10 пкар ρωωϋ εχοотϋ ερραι етпе [φпатаμω]тн
εροϋ же-аш пе же-εтетнасотωнϋ [же-п]кар ρωωϋ
εχοотϋ εрραι етпе пе петсω[тμ еп]шаже ппнс
снωсic εαϋλο εϋο нпотс [пρε]пкар алла аϋρ-
рμμπε. απεϋпотс [λο εϋ]ο нχοикос алла аϋρ-
15 епотрапion. [εтће]- таг тетнаотχαг епарχων
μппαιων [ατω] нϋр-тμнте же-отлаат те аτω
он [πεχα]ϋ нси ic петонρ же-ететншаншωпе . . .
. . . нос тетнар-тμнте же-отлаат ете же-
арне парχн μн-незотсiа μпоннрон
20 немнтн аτω етфθонн еρωтн εβολ [же-т]етпсотс
ωпт же-анок отεβολ ан м[пнок]μос аτω εεпте

2 MS ептанотωρη; Sah. ептанотарп.

3 MS екатсафон; Sah. екетсафон.

6,9 MS ететншансотωн-; Sah. ететншансотн-.

9 MS ар. . . . тпн; O² аратетпн-тпе; Schmidt: a very remarkable dialectical form.

14 MS нχοикос; read пχοикос.

15 W. Schw. таг; read παг.

18 MS ете; Sah. те.

20 MS немнтн; Sah. нμнтн.

21 м[пнок]μос; read м[пнок]μос; MS εεпте; read εεпте.

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

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

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

* cf. Joh. 8.23

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

² (19) . . .; Greek word ending in -ар.

ан инархн и(и)-не[зотсиа и]-и-непоннрок ти[ро]т
 нрен- | 4 2 in margin евоѡ нрнт ан не аτω он
 пет[хпоу ρ]и-тсарз нтажкиа ментац-мери[с
 ммаат е]тентрро мпаеиот аτω он пет[сотωнт]
 5 ката-сарз ментац-релнис ммаат [етан]теро
 мпнотте пиот.

аѡтωшѡ нси [напостоѡос] ρи-отсеи нотωт
 пахет же-ис [петонρ п]хоеис анон ентатхпони
 ката-сарз а[τω ентан]сотωнн ката-сарз ахис
 10 ерон пхое[ис анон] сар анштортр.

аис петонρ отωшѡ [пехац] инецапостоѡос же-
 еихеро-тсарз [ан ететн?]отнρ ρраг нрнтс дѡѡа
 тсарз пта[..... мн-т]ментарноиа етшооп
 ρи-таментате[ме ете] тат етсωрме нотманше нсаѡ
 15 ѡѡ м [м]паеиот.

анапостоѡос отωшѡ мп[шахе?] нис петонρ
 пахет же-ахис ерон [же-тмн]тарноиа о наш нре
 нтарнρер[и ерон е]рос ешωпе млеон еннаѡнн
 мп? пе?

20 аис петонρ отωшѡ пахец же-отон [нма ет]фори
 нтаментпарѡенос аτω тап мн-тарѡсѡ
 емпецноеи ммоеи е ммоеи есхюта епаѡ
 ран аτω ента[..... нптако аτω он аср-шире
 нхои(и)[ос же-]мпецеме епащахе ρи-оторх
 25 [ен]та-пиот жоот жеѡаас ρωот еп[атсаѡ] епетѡ
 насотωнт ρе-пжон мпепл[нрωма] мпентацѡ
 тнкоотт.

2 2 appears in the margin.

3 пет[хпоу] : perhaps read пет[хпнѡ] or пен[тархпоу].

8 MS пахет; Sah. пехат.

21 MS тарѡсѡ; read тарѡсω.

22 MS ммоеи; Sah. ммои.

23 MS нптако; Sah. мптако.

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

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

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

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

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

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

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

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

ἀναποστολος [οτωψῆ] πεχατ θε-πχοεις ις πετς
 οηρ ματς(α)[βον] ρωων επχωκ ατω ρω ερον.
 ατω παχ[εϛ? θε-]πψαθε εϛϛ ελλοϛ κητη
 ρωωτ[τητη]
 5

1^a

αμερε-τητη αιοτωψ εϛ κητη ελωηρ ις πετοηρ πε πσοοτη ηταε
--

παι πε πχωωμε ηνετνωσις [α]παρορατον ηποττε
 10 ρητη-αλειτ[στη]ριον ετηνη ετχιμμοειτ εροτ[η] επ-
 ρενος ετσοτη ρε-πεετον ερ[οτη] επωηρ επειωτ
 ρη-τσηει επ[σω]τηρ επρεϛεωτε ηεψτηχοοτε
 ετηαωηρ εροοτ επειλογοσ ηωηρ ετχοσε παρα-
 ωηρ ηαε ρε-πσοοτη ηις πετοηρ πενταϛει εβολ
 15 ρητη-παωηρ ηοτοειη ρε-πχωκ επεπληρωμα ρη-
 τεσῆω ετε-αη- σε ηβλλασ (ε)ητα-ις πετοηρ ϛεῆω
 αλλοσ ηνεϛαποστολοσ εϛχω αλλοσ θε-ται τε τεσῆω
 ετερε-πσοοτη τηρϛ οτηρ ρραι ηρητε.

αις πετοηρ οτωψῆ πεχαϛ ηνεϛαποστολοσ θε-
 20 παιατϛ επενταϛαυτ-ηκοσμοσ ατω επεϛνα-ηκοσ-
 μοσ εαυτηϛ.

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

13 MS ετηαωηρ; O¹ ετηαωοηρ.

15 MS ρητη-παωηρ; O¹ ρητη-πιοτ ρη-παωηρ.

16 MS σε; Sah. κε.

The *apostles* (answered) and said: "O Lord Jesus, thou living one, teach us the completion, and it suffices us."

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

(Lacuna)

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

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

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

* cf. 1 Pet. 2.9

^o cf. 1 Joh. 1.1

^o cf. Gal. 6.14

¹ (5) ...; O¹ breaks off here.

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

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

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

ἀναποστολος οτωϋβ ρη-οτε(ειν) ποτωτ ετρω
 εειος γε-πχοεις ματσαβον εθε παϋτ-πносμιοс
 жена(с) ппечашти ититако аτω итисωραε мпенс
 ωиη.

5 αιс петонρ οτωϋβ πεжац γε-пентацаштец пе
 пай пентацση-пашаже ацжонц евол. | 2^a ρε-
 ποτωϋ мпентацтнноотт.

[α]τοτωϋβ иси напостоλος εтρω [ε]ειос γε-
 ахис ерон пхоεις ита[р]исωтаε нан анон пентаис
 10 отарн исωк ρε-пепонт тирц анка-еиωт анка-
 маат анка-исωма анка-пейωре анка-итисис ан
 ка-мментнос мпрро анотарн исωк женас екатс
 сабон еπωиη мпекειωт ептацтнноотт.

αιс петонρ οτωϋβ πεжац γε-πωиη мпаеиωт
 15 пе пай етрететижи евол ρε-пвенос мпнос ε итез
 тиψтχн исло есо псχοики исщопе ппоерон
 ρε-пετρω εειоу инти мпенто мпашаже етрез
 тетижонц евол итетноτжаи епарχων мπειαιων
 εи-печсорсе ете-ментаτ-ραν εмаат. итоти δε
 20 итети наμαθнтис щопе ететисени ещоп еρωти
 мпашаже ρη-οτωρж женас еппецт мментти иси
 парχων мπειαιων пай ете-мечсρε εлаат ποτс
 ерсарне итац ρραι нонт женас ρωттиотти ω
 наапостоλος. | 3^a женас ρωттиотти етез

3 MS жена(с); Sah. женаас.

11 исωм; O¹ ппкаам, пейωре; O¹ пепеиоре.

12, 13 MS екатсабон; Sah. екетсабон.

16 MS псχοики; read псχοики.

21 женас ппечт; O¹ и[т]арететисотωиη жεσас ппечт.

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

24 женас ρωттиотти; unnecessary repetition.

24-46.1 ететпажωи; Sah. ететпезωи or тетпажωи.

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

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

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

The living Jesus answered and said: "The life of my Father is this: that you receive your *soul* from the *race* of *understanding* (*mind*), and that it ceases to be *earthly* and becomes *understanding* through that which I say to you in the course of my discourse, so that you fulfil it and are saved from the *archon* of this *aeon* and his persecutions, to which there is no end. *But* you, my *disciples*, hasten to receive my word with certainty so that you know it¹, in order that the *archon* of this *aeon*^Δ may not fight with you — this one who did not find any commandment of his in me* — so that you also, O my *apostles*, | fulfil my word

* cf. Mt. 10.40 etc.

^o cf. Mt. 19.27, 29; Mk. 10.28, 29

^o cf. Mt. 10.40

^Δ cf. Joh. 12.31 etc.

* cf. Joh. 14.31

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

тпаж(к) ебол мпашаже еротн ерои анок ρωωτ
 итар-тиѳти прмре итетншопе ρити-отмелетъ
 ѳерос еен-лаат пхви шоп ρраи нрнте. нѳе
 етере-пепна мппар(а)κλнтос отох ммоос. таи те
 5 ѳе ρωτтиѳти ететнаотжаи ммоос ρити-теитреде
 мпепна мппаракλнтос етотааб.

аотωшѳ нси напостоѳос тирот ρи-отсеи
 нотωт маѳѳаиос еи-иωρанине φιλппос еи-
 βαρθολομαιос еи-ιακωβѳос етхω ммоос же-пхоеи
 10 ιс петонρ петере-теѳментараѳос порш ебол ехи-
 нентаѳтне итеѳсоφια еи-печене ептаѳротоеи
 нрнте потоеи етѳм-потоеи ептаѳротоеи епепъ
 ρит шантижи мпотоеи мпωнρ плотос мме
 ρити-тепивоис етсаѳо ммон епсоотн етѳнп
 15 мпхоеи ιс петонρ.

аис петонρ отωшѳ пехасъ же-паиатъ мпρωме
 ептаѳсотωн-паи аτω аѳеи итпе | 4^a епеснт
 аτω аѳеи-пнаρ аѳхоотъ етпе аτω аѳр-таиѳте
 же-отлаат те.

20 аотωшѳ нси напостоѳос етхω ммоос же-ιс
 петонρ пхоеи ѳωλ ерон итпе же-шатиѳте епеснт
 наш нре ептанотарн тар псон женас екатсаѳон
 епотоеи итме.

аис петонρ отωшѳ пехасъ же-пшаже етшоп
 25 ρраи ρи-тпе еепате-пнаρ шопе паи ешатиѳотте
 ероѳъ же-коелос. итωти ѳе ететншансотωн-пашаъ
 же тетнан-тпе епеснт нѳотωρ ρраи нрнттиѳти тпе
 пе пшаже и(аѳора)тон мпеиѳт. ететншансотωн-

17 MS ептаѳсотωн-паи; Sah. ептаѳсотн-паи.
 MS аѳеи; read аѳеме.

21 W. Schw. шатиѳте; read ешатиѳте; see O¹.

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

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

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

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

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

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

¹ (3) whole: omitted in O².

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

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

κα(ι) δε ἀρατετταν-тπε επеснт пκαρ ρωωϋ
 εχοοτϋ ερραι εтπε φηαταμωтп еροϋ γε-аш п(ε)
 (γε) ететнасотωнϋ. γε-пκαρ ρωωϋ εχοοτϋ ρραι
 εтπε пе петсωт(μ) епшаге ηνεитηωсис еαϋλο
 5 ε(с)[ο] ηпотс ηρεпнаρ αλλα аϋр-р[μμ]пе (ε)аs
 песηотс ло еϋо ηχοикоs αλλα аϋр-епотрапион
 εтће

5. аϋррoβαλε μμοϋ εβολ εϋо мπειs
 10 τῶ[ο]с [ϋуκῆοττκг]. παι пе ηпотте ηтаληs
 θια. φηαταρoϋ ератϋ мπειтῶ[ο]с ηαπε. сенаs
 μотте ероϋ γε-иεот. мппсωс φηαηиε ероϋ ηs
 παιωт. ηϋтато εβολ ηρεпнепроболи ηсееотρ
 ηпeitпoc. παι пе песрап ρωωϋ ηата-пeθнсатрoc
 15 етпβολ-таi. сенаμотте ероϋ мπειрап. γε-иeиaωs
 θωтпχωλλеω. ете-птoϋ пе ηпотте ηтаληθια.
 φηαταρoϋ ератϋ мπειтпoc ηαπε εηи-пe[ο] етпβολ-
 таi. παι пе птпoc ηпeθнсатрoc етφηαηααs ηαπε
 εрραι εχωот. аτω таi те θε етере-пeθнρ снρ
 20 εβολ μμοс. еϋо ηαπε ероот. παι пе птпoc етφηи
 ерр μμοϋ мппaтoтηиe ероϋ етρεϋта[тe]-проболи
 εβολ.

1 MS ἀρατετταν-тπε; Schmidt: dialectical form.

5 W. Schw. ε(с)[ο]; read εϋ[ο].

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

10 τῶ[ο]с; read τтпoc.

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

(Lacuna)

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

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

² (11) head; cf. ApJn 26.

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

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

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

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

	<p>ΙΟΕΙΩΘΩΤΙΧΩΛΙΩ ΠΑΙ ΠΕ ΠΕΥΡΤΠΟΣ</p> <hr/> <p>ΤΑΙ ΣΕ ΤΕ ΘΕ ΕΠΤΑ- ΙΟΕΙΩΘΩΤΙΧΩΛΙΩ ΠΑΙ ΠΕ ΠΕΥΡΑΠ ΣΕ- ΝΑΛΙΟΤΤΕ ΕΡΟΥ ΧΕ- ΠΠΟΤΤΕ ΝΤΑΛΗΘΙΑ.</p>
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5 παλιν ον σεναλιотте ероу же-іеот ђ сѣнашопе
пейот нотѣннше мпроβολн дτω оти-отѣннше мс
10 проволн инт евол нрнтѣ рити-ткелетсис мпайот. |

6. псешопе пейот ρωот пнеонср оти-отѣнн-
нше енакаат напе ерр ешотт псемотте ероот
же-іеот ппотте нталнѣа. нтоу петнашопе пейот
ппеот тирот. етѣ же-отпроβολн пе нте-пайот петъ
15 ере-ппотте нталнѣа напроваде ммоу рити-
ткелетсис мпайот. нтоу петнар-але ерраі ешотт.
сѣнакиѣ ероот оти-отѣннше мпроβολн инт евол
рн-ппеот тирот. евол рити-ткелетсис мпайот ер-
шанкиѣ ероот псемоттѣ пнеонсаѣрос тирот.
20 псемотте ероот же-нтаѣіс пнеонсаѣрос нтооен
оти-рѣантѣа нтѣа пашопе евол нрнтот.

паі се пе πττπος етере-ппотте нталнѣа кн
ерраі ммоу епнатароу ератѣ напе ерра[і] ежн-
неонсаѣрос. мепатѣтаго-проволн евол ерраі

1 ...χωμιω; read χωλιω.

3 MS επτα; the verb is lacking, supply προβαλε.

9 MS пейот; τ inserted above.

20 MS мепатѣтаго-проволн; Schmidt: an older Sahidic form of the status
constructus of the causative verb instead of the later таѣ-

Jeu, the *true* God.

This is his name

... This is his *type*

This now is the form in which

... <has emanated>. This is his name¹.

He will be called the *true* God.

Furthermore he will be called Jeu. He will be father of a mul-
titude of *emanations*. And a multitude of *emanations* will come
forth from him through the *command* of my Father, and they
themselves will be fathers of the *treasuries*. I will place a multitude
as heads over them, and they will be called Jeu, the *true* God. It
is he who will be father of all the Jeus, because he is an *emanation*
of my Father. And the *true* God will *emanate* through the *command*
of my Father. He will be head over them. He will move them²
and a multitude of *emanations* will come forth from all the Jeus,
through the *command* of my Father when he moves them, and
they will fill all the *treasuries*. And they will be called *ranks* of
the *Treasuries* of the Light. Myriads upon myriads will come into
existence from them.

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

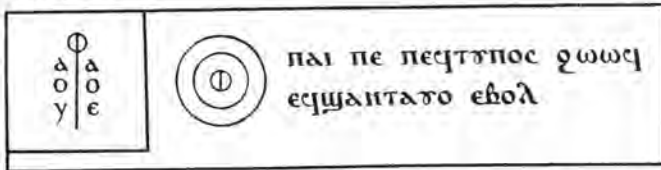
¹ (5) name; see Bousset (Bibl. 13) p. 289 ff.; Reitzenstein (Bibl. 31) p. 272, n. 3;
Iren. I 14.1 ff.; GTr 27; GPh 54, log. 12; Eug 82 ff.; (see also 90.2).

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

εχι-πεονσατροс. εεπατсτατε-προβολη εβολ. χε-
 επате-пαιωτ νие εροсј εтресјтато εβολ ηсјтато
 ερραι. παι пе πεсјтт[но]с епταιοτω ειсωρ εειοсј
 εβολ παι пе πεсјттпос ρωωсј εсјпатато-προβολη
 5 ερραι παι пе пттпос εппοτте птаληθια. пθε
 εтсјηη εрραι εειοс



πεщомент пшωλρ ето птерге птоот пе псфωηη
 етсјпатаат етшанηελετε ηαсј етресјттηηεте |
 7. εροτη επωτ χεκαас εсјетато-προβολη
 10 εрραι ρωωсј аτω ηсјпροβαλε ρωωсј. παι пе птт-
 пос етсјо εειοс



ται τε θε ρωωсј етере-ппοτте птаληθια ηη
 15 εрραι εειοсј. εсјпαпροβαλε εβολ ηρεппροβολη
 етшанηие εροсј εβολ ρηтη-пαιωτ етресјтато-пρo-
 βολη εβολ. ρηтη-тηελεтсис εпαιωт етресјтаρoот
 ератоτ ηαпе εрραι εχι- пе [ο]. οтη-οтмнише ηηт
 εβολ ηρηтоτ. псеμοτρ ппеонсаτροс тηροτ εβολ

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

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



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

This is his *type* when he brings forth

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

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

ριτι-τκελετςις ιπαιωτ ετρετσωπε πποτ σεπαζ
 ιοττε επκοττε ιταλνθια γε-ιεοτ πιωτ ιπιοτ
 τιροτ. παι ετε-πεσραν πε παι ρη-ταςπε ιπαιωτ
 ιοειαωωοτιχωλειω. ρωταν δε ετσανταροϋ
 5 ερατϋ παπε ερραι εχη-πεθнсατροс τιροτ ετρεϋ
 προβαλε εροοτ. πεϋττοс σε πε παι ενταιωτω
 εисωρ ιιιοϋ εβολ.

σωττε σε ρωωϋ επττοс ιπιοθнсατροс ιθε
 ετοτεπροβολ ιιιος. εϋнар-απε ερραι εχωοτ
 10 ιτειρε ραθн εμπατϋπροβαλε εβολ εροοτ. ετε-
 παι πε πεϋττοс ιθε ετϋнн ερραι ιιιος. επεϋο
 σε ιμπειττοс πε ισι πποττε ιταλнθια.

p. 8.



15

20

ανοκ δε ιεπικαλει
 ιεπραп ιπαιωτ ετε-
 παι πε γε-εϋενιι
 επκοττε ιταλнθια
 женаас εϋεπροβαλε
 εβολ. ιποϋ δε ρωωϋ
 οη αϋτρε-οτμеете ει
 εβολ ρη-πεϋθнсατϋ
 ροс.

ατατпамιс ιτε-παιωτ ασкиε επκοττε ιταλнθια.
 асhотhот ρραι ιρηтϋ εβολ ριττε-πεκото ιιιеете.
 25 ενταϋϋ εβολ ρη-πεθнсατροс ιπαιωт. асhотhот
 ρραι ριι-πποττε ιταлнθια. аτμеетнрiоη киε

1 MS πποτ; read πποττε.

8 MS σε inserted above.

9 W. ετοτεπρεβολ. Schw. ετοτεπροβολ; read ετοτпаπροβαλε.

20 MS ρωϋ; read ρωωϋ.

22 MS ατατпамιс; read αοατпамιс.

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

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

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

This is his *character*¹
 which is on his face thus:

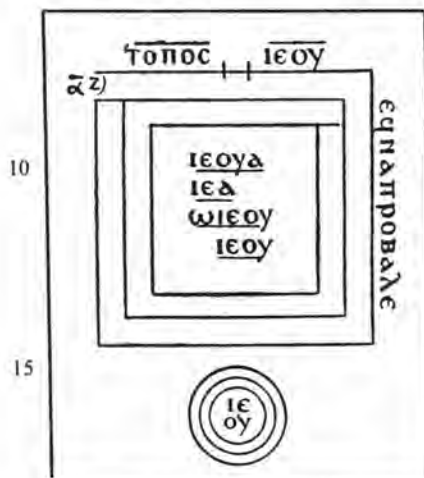
A *power* of my Father moved the *true* God. It radiated within him
 through this small idea (thought)² which came forth from the
treasuries of my Father. It radiated within the *true* God.

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

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

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

εροϋ ριττε-παιωτ. αϋτ ποτρωροϋ εβολ ησι πποττε
 ηταλνηια εϋρω αλλοϋ ηπειρε. γε-ιε ιε ιε ατω
 ητερεϋτ ποτρωροϋ εβολ. ασει εβολ ησι τειφωηη.
 ετε-ητοϋ τε τεπροβολη ασωπε αλειττοϋ εσεμοϋ
 5 οϋε εβολ ησα-ηεσερητ ηνεσατροϋ οησατροϋ.



10
15

πωρη ηρωροϋ ηε παι
 ενταϋεοττε αλλοϋ ησι
 ιεοτ πποττε ηταλνηια
 ετε-παι ηε ηταϋει εβολ
 αλλοϋ ηη ηπε.

παι ηε ηεϋχαρην
 τηρ οτη-οτταϋε εϋϋ
 ηαταροϋ ερατε ηατα-
 οησατροϋ εϋηακααϋ
 αϋτλαϋ ερη-ηηλτη
 ηηενησατροϋ ετε-ηαι ηε
 εταροερατοϋ αηϋομηντ
 10 ηη-ηηλτη. παι ηε

πποττε ηταλνηια ητερεϋπροβαλε εβολ ησι πποττε
 20 ηταλνηια παι ηε ηεϋττοϋ.



ητερε-ηεντηοϋ αροερατε
 ρη-ηε ο ηε αηατε-ταϋε ϋωϋ
 ηε αιαροερατ αηηηαλει αηη
 ραη αηαιωτ ηεκααϋ εϋετρε-

7 W. Schw. τοπος; read ττοϋ.
 15 MS ηηλτη; read ηηλτη.
 21 page 9: the leaf is preserved as a whole but with numerous central defects; it measures 28 1/2 x 17 cms.

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

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

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

This is his character. He will set up a rank corresponding to the treasuries, and will place it as watchers² at the gate² of the treasuries which are those which stand at the gate as the three ...³ This is the true God. When the true God had emanated, this was his type :

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

[A.G. 3?]

¹ (8-78.23) JEU 1-28; cf. Preisendanz (Bibl. 29) XII 336 ff.
² (15) watchers; as decans, see CH Exc. Stob. VI 5; as archangels, see 1 Enoch XII, XX etc.; Jubilees IV 15; cf. also Preisendanz (Bibl. 29) IV 1465; On8th9th 62; Keph LVI p. 142; (also U 239.25).
 gate; see Hippol. V 8.19 ff.; Origen c. Cels. VI 31; PS 18 etc.; (also U 230.9).
³ (18) the three ...; perhaps the three watchers.

ρενκεπροβολη ψωπε ρη-πεθνατροс. ητοι ρε
 ρωωϑ οη αϑρε-οτκιε ηταϑ κιε επιοττε ηταλνη
 οια. ηϑορη αϑρεσχοτθοτ ρραι ηρητη ρεκααс
 εϑεκιε ενεϑπροβολοοτε. ρη-πεθνατροс ηϑετατο-
 5 προβολη ρωοτ εβολ ετε-ηαι ηε ενταϑηαατ ηαπε
 εϑραι εϑωοτ. ητοι ρε ηιοττε ηταλνηοια. αϑπροϑ
 ηαη ηηαι εβολ ρη-πεϑτοποс ηϑορη. ετθε-ηαι
 αϑτ ηοτϑροοτ εβολ ηтере-τσοηε ηοτθοτ ρραι
 ηρητη. ται τε ηϑορη ηεην ενταϑηααс αϑκιε
 10 ενεϑπροβολοοτε ψαιηοτπροηαη εβολ.

<p> 15 20 25 </p>	<p> ηεϑραη ρα ωΖΗΟΖΑΖΗ οα. ηαηαсаζαζ ηΖΑΗΟΖΑΖΑ θηΖαiaωζα εiωζαοθωζα φωζαηηαατο χωΖΗΟΖiω φαεωζαζωi ηραεωiζαζiο ωχωζαζαζαi χαiωζωφωiα ζαζiηοτωεζ? φτωηηαζαζα ηαι ηε ηϑοηεντ ηεφτλαζ. </p>	 <p> ηεϑχαρ αϑρε- τσοηε κιε ρη-ωανω αсhoτθοτ ρραι ηρητη αϑτ ητφωηη εϑπροϑ ηαλε εβολ ετε-ηαι τε ηϑορη προβολη. </p> 
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7 MS ρη-πεϑτοποс; read ρη-πεϑτοποс.
 26 ηϑορη προβολη; read ηϑορη ηπροβολη.

other emanations to exist in the treasuries.

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

7. (Jeu 2)

His name :

Jeu

...

...

...

...

...

...

...

...

...

...

...

...

...

...

These are the three watchers ²

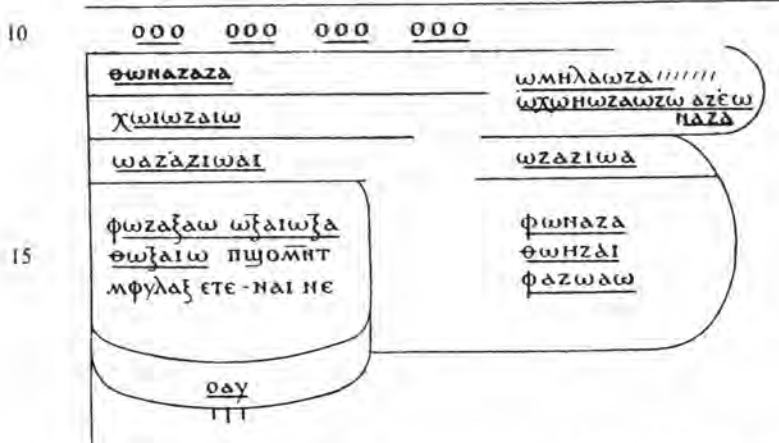
Jeu

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

¹ (2) <power>; lit. movement.

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

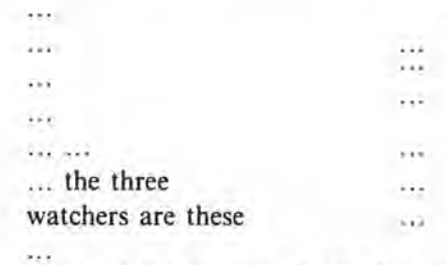
και νε πταζις ενταυτρετηρλε μμεοοτ εβολ
 ετο μμεντιβ πταζις κατα-θνερ ετε-και νε πετ
 ττρος σοοτ καπε κσα-πισα 5 κσα-και ετηωτε
 εροτη εροοτ. οτη-οταμνιше η 10 ταζις
 5 κααδρατοτ κρητοτ κβλ-και εικαοοτ τηροτ.
 οτη-μμεντεοοτε καπε ρη-τταζις τταζις επιραν
μμεοοτ νε τηροτ κατα-ταζις επειραν μμεοοτ νε
μμεντεοοτε ετη-μμεντεοοτε καπε ρη-τταζις τταζις
πεσιραν νε και οναζωζαι



πωορη σε πταζις μπεθνεατρος τεροτετε πταζις
 αας μπροβολη ηνασι και μμεντεοοτε εβολ ρη-
 20 πταζις ετεμμεατ. πτακαατ και εταδιανοη και.

18 MS πωορη; read τωορη. MS τεροτετε; read τε. τεροτετε.

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



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

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

5

10 ΠΑΙ ΠΕ ΠΕΦΧΑΡΑΚΤΗΡ

15

ρ. Π. ετη-εντενοοτε παπε ρε-πτοπος
 πτοπος ηπταζιε επεθης[^h in margin] σατρος πεθης
 σατρος ετε-πειραν πε ετη-πτοπος. πειραν χωρις-
 20 ηετησωπε ηρητοτ. παι πε πε πεφτλαζ ωζααιω
 ζοαωρ ωταφαιω

ταο

παι πε ητα-ζωαιωτι ητασπροβαλε ελεοοτ εβολ
 ητερε-τσοε ηοθηοτ ρραι ηρητη ασπροβαλε εβολ
 25 ελεητιβ ηηρ ετε-παι πε τεεμεντενοοτε παπε ρη-

2 W. Schw. ἰεῶθ̄ ῥ̄ ηε; ηε no longer visible.
 12 MS ηε παι; read παι πε.
 16 page 11: the upper left hand corner of the leaf is missing and there are many defects; it measures 29 × 7½ cms.

8. (Jeu 3)

	<i>For these watchers do not belong to the ranks of the treasures of the light.</i>	
His name	...	...
...
Jeu	...	...

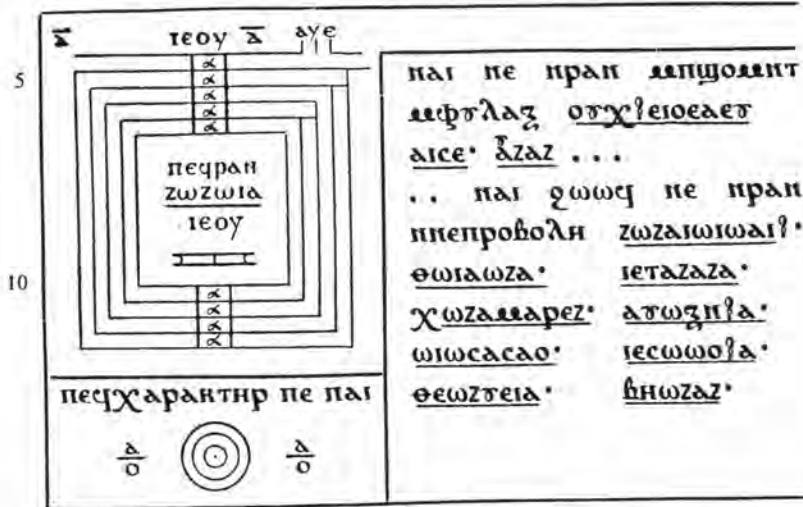
This is his character :	...	The <i>watchers</i> which stand within the <i>gates</i> are these : their names :

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

...

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

τεπροβολη τεπροβολη επειραν ελλοοτ πε κεντιβ
 κατα-τοτι τοτι κηταζις· ετε-και πε οτει εηβολ
 ποτει ταπσοη· και πε ηραν κηπροβολη



και πε ηραν εηπροβεντ
 εηφλαζ ουχ'ειοεαετ
 αισε· δζαζ ...
 .. και ρωωη πε ηραν
 κηπροβολη ζωζαιωωαι?
 θωιαωα· ιεταζαζ·
 χωζαεαρεζ· ατωζηηα·
 ωιωσασαο· ιεσωωοηα·
 θεωζτεια· ηνωζαζ·

15 ετη-κεντιβ ηαπε ρεη-πτοποε εηεονσατροε κτε-
 πεφταζις. ετε-ηειραν πε ετρεη-πτοποε πτοποε
 ετεκεντιβ ρη-πταζις πταζις επειραν ελλοοτ πε
 κεντιβ χωρις-ηεηαωωπε ηρητοτ. ετσηαηρηαε
 ηεεε επαιωτ ετρεφ-ατηαεις ηοηοειη ηατ.

20 p. 12. και πε ητα-ζοζωαι? προβαλε ελλοοτ
 εβολ ητερε-τσοε ηοηηοτ ρραι ηρητη αηπροβαλε
 εβολ κεντιβ εηπροβολη ετε-και πε ιβ ηαπε. ρη-
 τεπροβολη τεπροβολη επειραν ελλοοτ πε κεντιβ
 κηοοτε κατα-τοτι τοτι κηταζις ετε-και πε οτει

1 MS κεντιβ; read κηκτιβ.
 17 MS εηκεντιβ; read ετη-κεντιβ.
 20 ζοζωαι; ζωζωια appears in line 8.

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

9. (Jeu 4)

His name
 ...¹
 Jeu

His character is this:

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

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

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

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

επιβολη ποτει τειπσον χωρις-νεφτλαζ. ηραν
επι εφτλα ωζηνωζ' οταδεαδωζ' αω'



ετη-ειπτεποοτε ηαπε ρε-ητοποζ ητοποζ ηνεθηζ
 15 σατροζ ητε-ηετζαζιζ [h in margin], ετε-ηειραν ηε ετη η-
 ητοποζ, ετη-ιθ ρη-ηταζιζ ηταζιζ επιραν εμμοοτ
 ηε επιθ χωρις-ηετηαωηε ηρητοτ. ετσηηοτεε
 ηετε επαειωτ ετρεφ'αθηαμιαζ ηοτοειη ηατ.
 ηαι ηε ητα-ιωθιω προβαλε εμμοοτ εβολ ητερε-
 20 τσοε επαιωτ ηοθηοτ ρραι ηρητηφ αηπροβαλε
 εβολ ειθ επροβολη ερε-ειθ ηαπε ρη-ηεπροβολη
 ηεπροβολη επειρ | ρ. 13 εμμοοτ ηε επειηη
 ιθ ετη-ειπτεποοτε ηατα-τοτει τοτει ηηταζιζ ερε-
 οτει επιβολη ποτει τειπσον χωρις-ηεφτλαζ. ηωοζ
 25 εηητ εφτλαζ ιδωη' ιδαι' εαε'

7 τιωθιω; ιωθιω appears in line 19.
 page 13: the leaf shows defects in the upper and lower central regions;
 it measures 28 1/2 x 17 cms.

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

10. (Jeu 5)

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

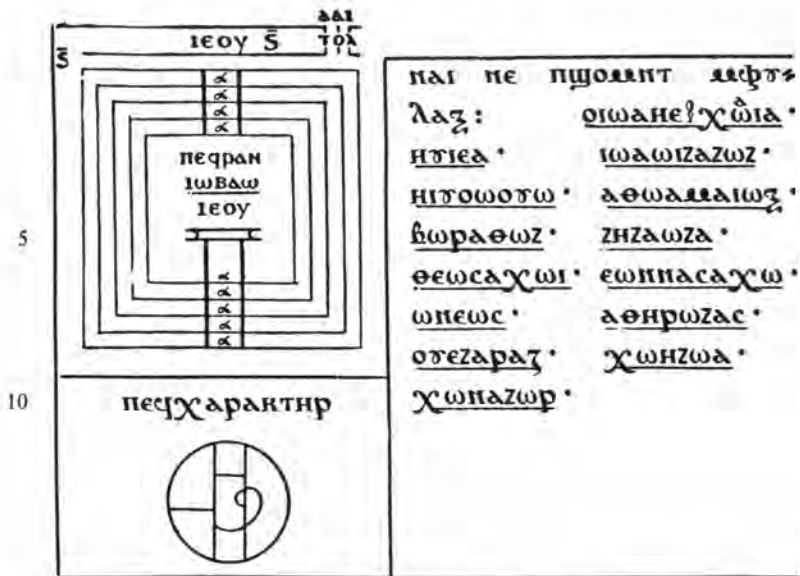
His character	...	...

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

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

fac 2.5

¹ (28) the three watchers; Schmidt omits.



ετη-μντιβ̄ παπε ρε-πεθнсатрос̄ пеθнсатрос̄ ете-
 неψтазиε̄ не ете-неирап̄ не етρη-ητοπος̄. ετη-μντι-
 ιβ̄ ρη-ηταзиε̄ ηταзиε̄ еπειραп̄ μμιοот̄ не μπιβ̄
 χωριε-ηεηнашωπε̄ ηρηтоτ̄ етшаηρ̄ηεπετε̄ еπαιωτ̄
 15 εтρεψ†-αηηαμ̄ε̄ ηοηοεηη̄ ηατ̄.

ηαῑ не ητα-ιωβαω̄ про μμιοот̄ εβολ̄ ητερ-
 τσομ̄ μπαιωτ̄ ηοηβοτ̄ ρραг̄ ηρηηψ̄ αψηρ̄ εβολ̄
 μιβ̄ μπροβολη̄. ере-ιβ̄ ηαπε ρη-ηεπροβολη̄ ηεε̄
 προβολη̄ еπирап̄ μμιοот̄ не μιβ̄. еτη-μнτιβ̄ ηαε̄
 20 та-τοτεӣ τοτεӣ ηηтаε̄ ете-ηαῑ не ере-οτεӣ μп̄ηολ̄
 ηοτεӣ ηεηпсоп̄ χωριε-ηεψητ̄λαε̄ ηηεπροβολη̄.
 ηε̄ μψητ̄λαε̄. οτεӣᾱ* οτ̄ω̄εᾱ* ωзаг̄*

16 ητερ: read ητερε.

11. (Jeu 6)

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

His name	<The twelve emanations>
...	...
Jeu	...
...	...
His character	...
...	...
...	...
...	...

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

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

5

πε μφτλαζ ιωιαε· ωεαι·
 ειωαηοοτε· ωζαιω· α....
 ιωηαζηω· εθωηωζαιωι·
 ωηαζωει· ζπαζαχωζα·
 η·τζεωζειε· φωζαιε·
 θωηαηαω· ιαειωζωτε·
 ιη·χ·εις· ααειε· αωιζηοται¹¹·
 ηαωχαζαιω.

10

περ χαραντηρ

ετη-μντσκοοτε ηαπε ρε-πε¹¹ ετε-πετταζις πε-
 ετε-πραν πε ετη-ητοπος· ετη-μντσκοοτε ρη-τταζις
 ζις τταζις, επραν μμμοοτ πε μμντιβ χωρις-πετ-
 ηαωωπε ηρητοτ ετσηηοτμμεπετε επαιωτ ετρεψ-
 15 ατηαμεις ηοτοειη ηατ.

ηαι πε ητα-ζιζτω προβαλε μμμοοτ εβολ ητερε-
 τσοε παιωτ ηοτβοτ ρρα ηρητη, αηπροβαλε
 εβολ μμντιβ μμπροβολη ετη-μντιβ ηαπε ρη-τε-
 προβολη τεπροβολη, επειραν μμμοοτ πε μπιβ,
 20 ετη-μντιβ ηατα-τοτει τοτει ηηταζις, ερε-οτει
 μμβολ ηοτει τεησοη, ετε-ηαι πε ηραν ηηεπρο-

11 MS ηετταζις, read πετταζις.
 17 MS τσομ παιωτ; read τσομ μμπαιωτ. τ inserted above ω in παιωτ.
 MS ρρα ηρητη; read ρραι ηρητη.

12. (Jeu 7)

The three *watchers* :

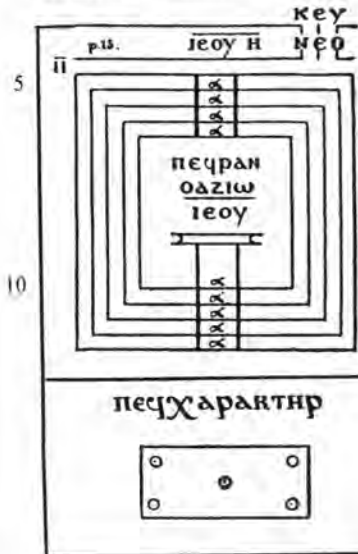
 <The twelve emanations>

His *character*

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

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

βολοοτε χωρις-πετφτλαζ, πτ μεφτλαζ, παζα.
 ιοτεαι. ενωιν.



και πε πραν ηπεροβοζ
 λοοτε χωρις-πετφτλαζ.
 πτ μεφτλ ωοεεδς.
 ωεεη. πεφλω.
 αωχωφωζαε. θεειοζα?ε.
 ηνωφωηωζ. ψτχωηωαει.
 θαειωα. τωφωζειε.
 μεοιεζα. οτειεαιζ.
 οτεαηε. ψωιεαι.
 ειηζαφω. φωριωζο.

15 ετη-μεπτενοοτε παπε ρε-πεφονσατρος ετε-πεφ-
 ταζις πε. ετε-πραν πε ετη-ητοπος. ετη-μεπιθ
 ρη-πταζις πταζις επειραν μεοοτ πε μεπιθ χωρις-
 πετφτωπε ηρητοτ ετσανηρμεπετε εροτη επαιωτ
 ετρεφ-ατηαεις ποτοειη πατ.

20 και πε ητα-οαζιω προβαλε μεοοτ εβολ ηπερε-
 τσοει επαιωτ βοθηοτ ρραι ηρητη. αηπροβαλε εβολ
 μεπτενοοτε μεπροβοζ ετη-μεπιθ παπε ρη-τεπροζ
 βολη τεπροβολη επειραν μεοοτ πε μεπιθ ετη-
 μεπιθ κατα-τοτει τοτει ηηταζις. ερε-οτει μεηολ

25 ποτει ταησον. πραν μεψομεητ μεφτλαζ οαζφτε.
 ωεζηαι. αθαηει.

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

The three *watchers* :

13. (Jeu 8)

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

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

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



ετη-μεντιβη ναπε ρε-πτοποс πτοποс ετε-πετταζιс
 νε. ετε-πραν νε ετη-πτοποс. ετη-μεντιβη ρη-τταζιс
 15 ζιс ттаζиc επειραν μεεοοτ νε μεμεντιβη χωριс-
 петнащопе псрнтот. етщанρ епαιωт етρεφτ-ατс
 палеи ποτοпη пат.

παι νε πτα-ιονιθωι проβαλε μεεοοτ εβολ.
 κтере-тσοле мпαιωт βοτβοτ ρραι πρηтц. аспрос
 20 баде εβολ μειθ μεπροβολη. еτη-μεντιβη напе ρη-
 теπροβοδ теπροβολη. επειραν μεεοοτ νε μεπιб.
 еτη-μεнτιβη ната-тотей тотей пптаζис ере-отей ноте
 еотей тлпсоп. пс мефτлаζ ειζαω. ειζαη. θωπειδ.

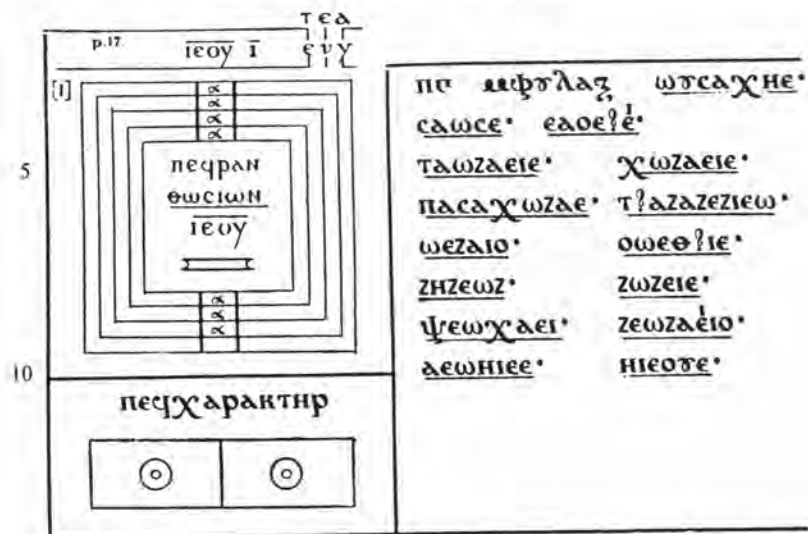
16 MS псрнтот; read πρηтот.

14. (Jeu 9)

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

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

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



ετη-μηντεποοτε παπε ραε-πτοπος πτοπος ετε-πεφ-
ταζις πε, ετε-πραν πε ετη-πτοπος. ετη-μηντεποοτε
ρη-πταζις πταζις επειραν μμοοτ πε μπιθ χωρις-
15 πετνασιωπε ηρητοτ. ετσαηρηταμνετε επαιωτ ετρεφ-
ατπαμικ ποτοειν πατ.

παι πε ητα-θιςιων προβαλε μμοοτ εβολ.
ητερε-τσομ επαιωτ βοτβοτ ρραι ηρητη. αφπρο-
βαλε εβολ μμντιθ μπροβολη. ετη-μηντεποοτε
20 μπροβολη ρη-τεπροβολη τεπροβολη επειραν
μμοοτ πε μμντεποοτε. ετη-μντιθ ηατα-τοτει
τοτει ηηταζις. ερε-οτει κωτε εοτει ταμσον ετε-παι
πε πεφραν χωρις-πεφτλας. πσομντ μφτλας
θηδαίε· ησαε· χαρσασα·

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

17 MS θιςιων; θωσιων written above.

20 MS μπροβολη ρη-; read παπε ρη-.

15. (Jeu 10)

His name
...
Jeu

His character

The three *watchers*:

... ..

<The twelve emanations>:

...

...

...

...

...

...

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

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

p.18. ιεου γα

5

10

πυροεντ μεφσλαζ ος
 ωωζει· τωσα· ια?ε!· μεπρο·
 βολη ιθ.
 ειζηταεεια·
 οτειωοτεα·
 οτωωιζ· ιεαθεεζαεεζα·
 ζεεα· εωιζαζ· ωιεαεεζ·
 θωιεεζαζ· ο?ζωζωα·
 εεζαεαι· θωεεαεεψα·
 θεεζωαι·

ετη-μεντενοοτε παπε ρε-μεφενσατρος ετε-μεφζ
 ταζις νε. ετε-πραν νε παι ετη-ητοπος. ετη-μεντε
 15 ενοοτε ρη-τταζις τταζις επειραν μεμοοτ νε μεπ
 μεντενοοτε χωρις-νετνασωπε ηρητοτ ετσανηρταε
 νετε επαιωτ ετρεφ-ατηαεεε ποτοειη πατ.

παι νε ητα-ζιωθωιω προβαλε μεμοοτ εβολ
 ητερε-τσομε μεπαιωτ βοτβοτ ρραι ηρητη· αφπρο·
 20 βαλε εβολ μεεντιθ μεπροβολη. ετη-μεντενοοτε
 παπε ρη-τεπροβολη τεπροβολη επειραν μεμοοτ
 νε μεπαιωτ. ετη-μεντιθ κατα-τοτει τοτει ηηταζις
 ερε-οτει μεβολ ποτει ταησον. ετε-παι νε μετραη
 χωρις-μεφσλαζ. ηε μεφσλαζ ηωωεεα. ωηια·
 25 ατζεε·

4, 5 MS μεπροβολη ιθ; read ιθ μεπροβολη.
 13 in the MS henceforth the section below the diagram is written in two columns,
 of which the right hand one is to be read before the left.

16. (Jeu 11)

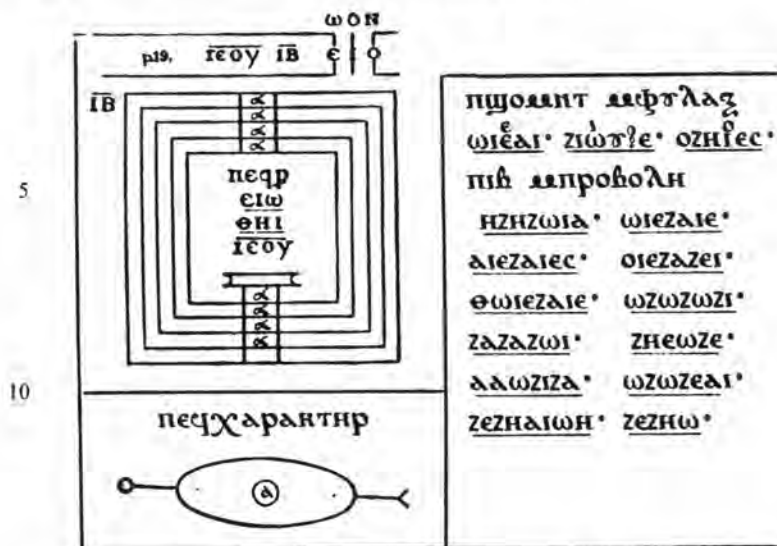
His name
 ...
 Jeu

The three <i>watchers</i> :	...	...
The twelve <i>emanations</i> :	...	...

His <i>character</i> :	...	...

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

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



ετη-μντσκοοτс напе ρε-πεφονсаτροс. ете-πεφ-
 тазиc не. ете-пран не етρη-птопос. еτη-μντσκοοτс
 ρη-ттазиc ттазиc еπειραν μμιοот не μμντσκοοтс
 15 χωριс-петнащопе нрнтот етшапρτμνετε епαιωт
 етρεφτ-атпалеис нотоени наτ.

наи не пта-ειωθηι проβαλε μμιοот еβολ птере-
 тσομ μпαιωт βοthот ρραι нрнтс. аспробаλε
 евол μμνтσκοотс μμпроβολη. еτη-μнтскоотс напе
 20 ρη-тепроβολη теπροβολη еπειραν μμιοот не μμ-
 μντιβ. еτη-μнтскоотс ката-тотει тотει нптазиc
 ере-отει μпβολ нотеи тμпсон ете-наи не петран
 χωριс-петφτлаз. пτ μφτлаз θρηcηλ· ξααα?·
 ηοιζαз.

2 page 19: the upper and lower left hand parts of the leaf are missing and there are many defects; it measures $27\frac{1}{2} \times 17$ cms.

12 стн-; MS τ inserted above.

17. (Jeu 12)

His name
 ...
 ...
 Jeu

His character :

The three *watchers* :

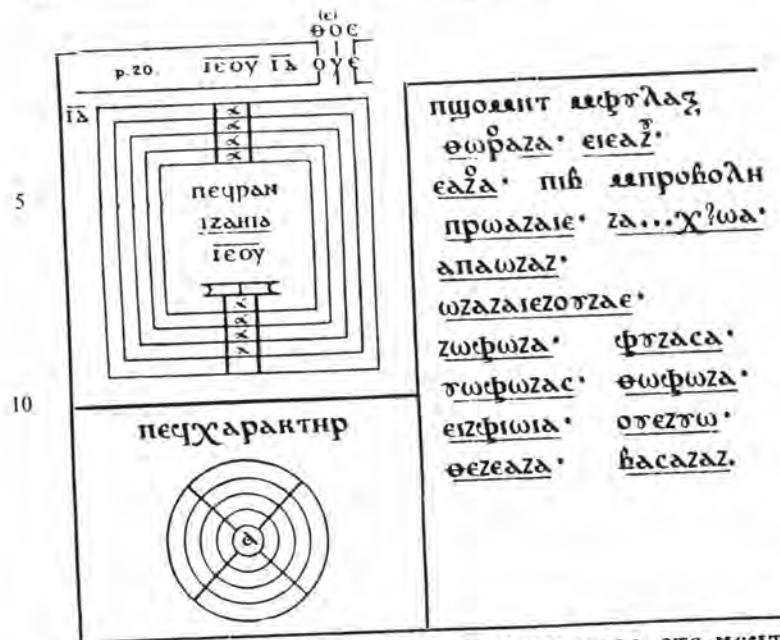
The twelve *emanations* :

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

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

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

¹ (27) the three *watchers*; Schmidt omits.



ετη-μηντεποοτε παπε ρε-πεφονσατρος ετε-πεφταζ
 15 ζις νε. ετε-πραν νε και ετηη-ιποπος. ετη-μηντε
 ποοτε ρη-τταζις τταζις επειραν μμοοτ χωρις-
 ηετνασσωπε ηρητοτ ετσανητεμπετε επαιωτ ετρεφ-
 ατηαεις ποτοειη πατ.
 και νε ητα-ιζανια ενταεπροβαλε μμοοτ εβολ
 20 ητερε-τσοει επαιωτ ηοηοτ ρραι ηρητη. αηπρο-
 βαλε εβολ μμηντεποοτε απροβολη. ετη-μηντε
 ποοτε παπε ρη-τεπροβολη τεπροβολη επειραν
 μμοοτ νε μμηντεποοτε ετη-μηντεποοτε κατα-
 τοτει τοτει ηηταζις ερε-οτει μμβολ ποτει ταπειον
 ετε-και νε ηετραη χωρις-ηεφφταζ. ηε μμφταζ
 25 τωζαι· ειζαζα· ειεοτε·

15 MS; the words ηε μμηντεποοτε are omitted after μμοοτ.

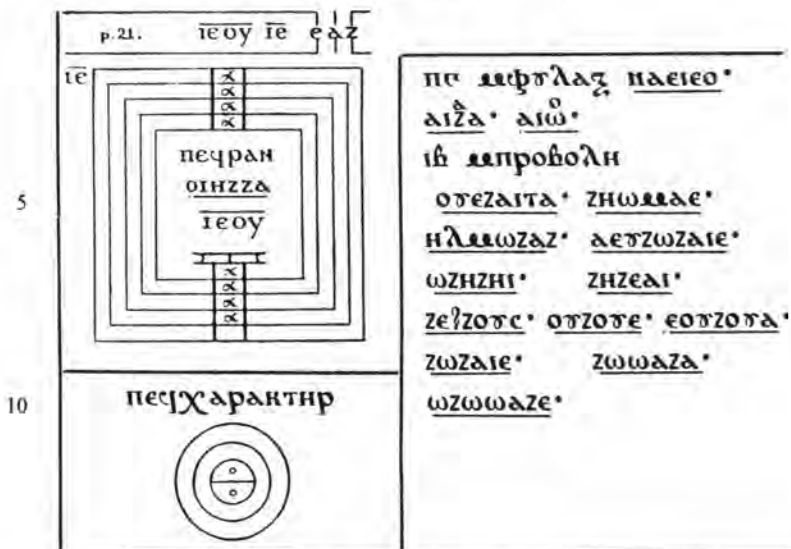
18. (Jeu 14)¹

His name	...	...	...
...
Jeu	...	...	...
...
His character :	...	...	...
...
...
...
...
...

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

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

¹ (1) MS Jeu 13 omitted.



ετη-μεντισοοτε ηαπε ρε-πεφονσατρος ετε-πεφ-
 ταζις ηε. ετε-ηραν ηε ηαι ετη-ητοπος. ετη-μεντι-
 σοοτε ρη-ηταζις ηταζις επειραν μεμοοτ ηε μεπ-
 μεντισοοτε χωρις-ηεηαωηπε ηρητοτ ετσηαηρταε
 15 ηεηε επαιωτ ετρεφ-ατηαεις ηοηοει ηατ.

ηαι ηε ητα-οιηζζα προβαλε μεμοοτ εβολ ητερε-
 τσοε μεπαιωτ ηοηβοτ ρραι ηρητη. αςπροβαλε
 εβολ μεεντισοοτε μεπροβολη. ετη-μεντιηη ηπρο-
 βολη ηαπε ρη-ηεπροβολη ηεπροβολη επειραν με-
 20 μεοοτ ηε μεηη. ετη-μεντισοοτε ηατα-τοηει τοηει
 ηηηαζις ερε-οηει μεηβολ ηοηει ηεησοη. ετε-ηαι
 ηε ηετραη χωρις-ηεηφτλαζ. πρ μεφτλαζ ηαωζ-
 ζαιε* ωαζ* εταζει*

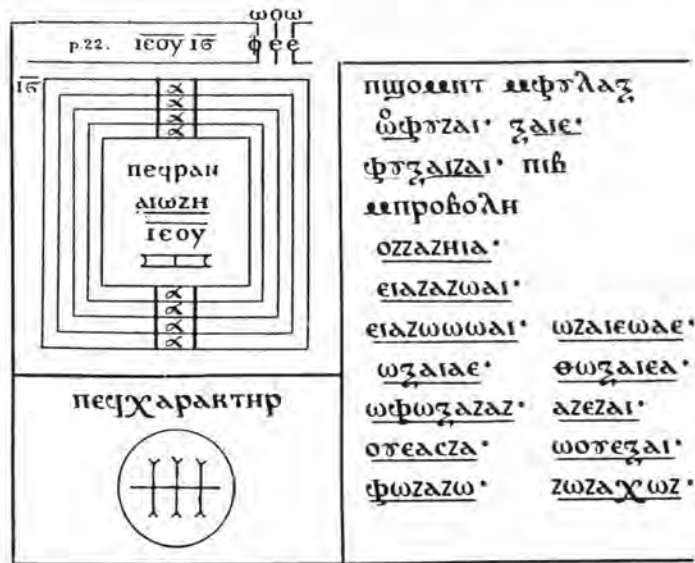
1 page 21: the left side of the leaf is missing; the remainder measures 28 x 9 1/2 cms.
 18 MS ηπροβολη expunged.

19. (Jeu 15)

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

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

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



ετη-μντсноотс напе ρε-πτοπος πτοπος απετ[ο]
 15 ετε-πραν не наι ετη-πτοπος, ετη-μντсноотс ρη-
 τταζιc τταζιc επειραν μμιοот не απιβ χωριc-
 петнащопе ρηнтоз ετшаηρ τμπετε επαιωτ ετρετ[ο]-
 ατпαιεc ποτοειη наτ.

наι не нта-διωζη проβαλε μμιοот εβολ πтере-
 20 τσομ απαιωτ βοτβοτ ρραι ρηητε. αεπροβαλε
 εβολ μμντсноотс επροβολη. ετη-μντсноотс напе
 ρη-τεπροβολη τεπροβολη επειραν μμιοот не πпιβ.
 ετη-μнтсноотс ната-τοτει τοτει πηтаζιc ερε-οτει
 απιβол ποτει тпесоп. ετε-наι не петраη χωριc-
 25 петφτλαζ, ηε αφστλαζ ωιαζαα' αζαζ' αζαζη'

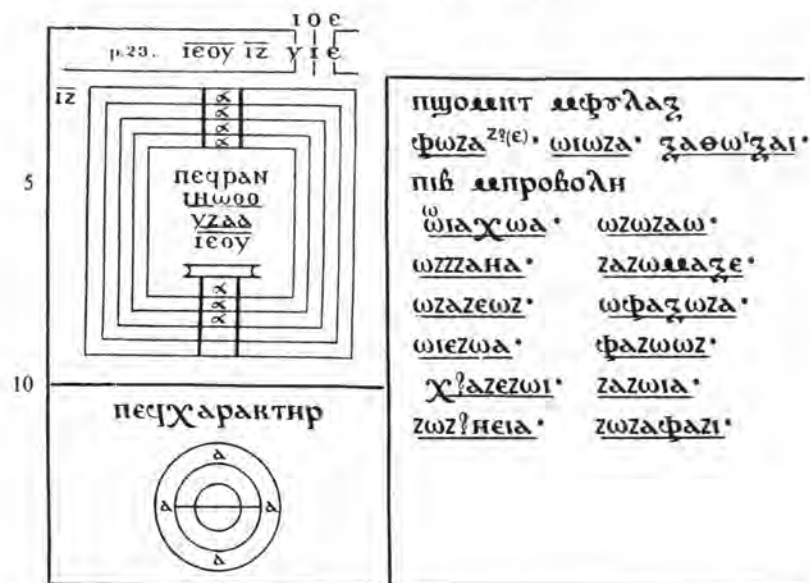
16 απιβ; MS τ inserted above.
 22 MS πпιβ; read απιβ.

20. (Jeu 16)

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

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

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



ετη-μντεκοοτε παπε ρε-πετ[ο] ετε-πετταζις πε.
 ετε-πραπ νε παι ετη-πτοπος. ετη-μντεκοοτε ρη-
 τταζις τταζις επειραν μμοοτ νε μντιβ χωρις-
 15 πετταχωπε ηρητοτ ψανρτμπετε επαιωτ ετρεψτ-
 ατταμεις ποτοειν πατ.

παι νε πτα-μνωοοτταα προβαλε μμοοτ εβολ
 ητερε-τσομ μμπαιωτ βοτβοτ ρραι ηρητη. αψπρο-
 βαλε εβολ μντιβ μπροβολη. ετη-μντπαπε ρη-
 20 τεπροβολη τεπροβολη επραν μμοοτ νε μπιβ.
 ετη-μντεκοοτε κατα-τοτει τοτει ηπταζις ερε-οτει
 μμβολ ποτει τμπεοπ. ετε-παι νε πετραπ χωρις-
 πετφτλαζ. πσομντ μφτλαζ ωζ^η αιοτ^ηζαι^η ζαζ^ηαι^η.

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

15 MS ψανρτμπετε; read ετψανρτμπετε.

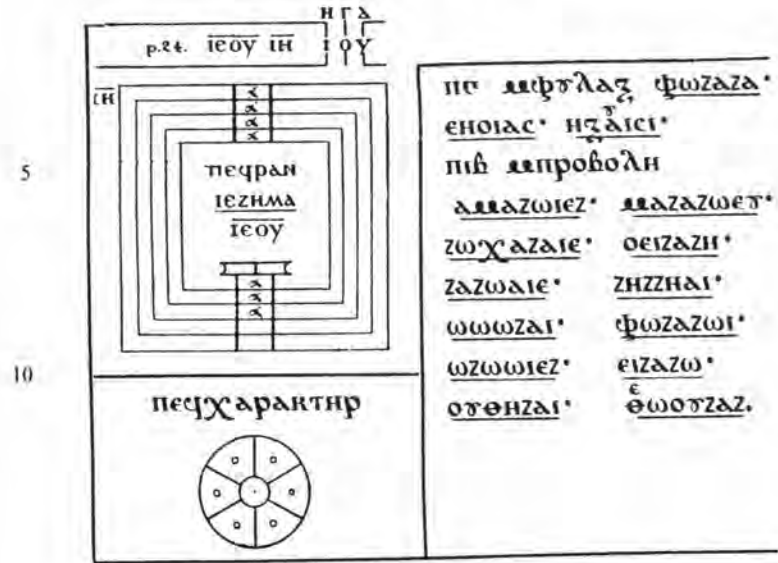
19 MS μπτπαπε; read μπτιβ παπε.

21. (Jeu 17)

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

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

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



ετη-αητηκοοτε ηαπε ρα-πεφ'ησατροс ετε-πεφ-
 ταζie ηε ετε-ηραη ηε ηαι ετη-ητοποс. ετη-αητη-
 κκοοτε ρη-ηταζie ηταζie επειραη αακοοτ ηε ααητη-
 κκοοτε χωριс-ηεηηαωηηε ηηητοτ ετ'ηαηηρ'αηηερε
 15 επαιωτ ετρεψ'-αηηααie ηοτοεηη ηατ.

ηαι ηε ητα-ιεζηηαα προβαλε αακοοτ εβολ ητερε-
 τσοαα αεπαιωτ ηοη'ηοτ ρραι ηηηηε. αεπροβαλε
 εβολ ααητηκοοτε αεπροβολη ετη-αητηβ ηαπε ρη-
 20 τεπροβολη τεπροβολη επειραη αακοοτ ηε αηπιβ.
 ετη-αητηβ ηατα-τοτεi τοτεi ηηηαζie ερε-οτεi αηη'ηολ
 ηοτεi ταηκοη. ετε-ηαι ηε ηετραη χωριс-ηετ'φτ'
 λαζ· ηηοαηητ αεφ'αλαζ οτ'ααε· εζ'ααai· αηη'αai·

22. (Jeu 18)

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

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

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



επι-επιτιβη ναπε ρε-περσονσατροс ете-περταζιc не
 ете-пран не наи етρη-птопос. етн-επιπτεпooтс ρε-
 πтопос πтопос еπειραν ελλοοτ не επεπιπτεпooтс
 15 χωριc-нетнащопе нрнтот етшапρτμεпете епαιωт
 етρεϛϛ-ατнαιic нотоени наτ.

наи не нта-ωνζαοι проβαде ελλοοτ εβολ
 нтере-тσοεε εпαιωт βοτβοτ нрραι нрнтϛ. αϛϛ
 проβαде εβολ επεπιπτεпooтс εпρобоλн етн-επιπтс
 20 σпooтс напе ρн-тепρобоλн тепρобоλн еπειραν
 ελλοοτ не επεπιπтепooтс. етн-επιπтепooтс ката-
 тотеи тотеи нптаζиc ере-οтеи кωте εοтеи тεпсоп
 ете-наи не петран χωριc-петφτλαζ. пτ мфτλαζ
 ετλαε' етθ'οзаie' заieт'

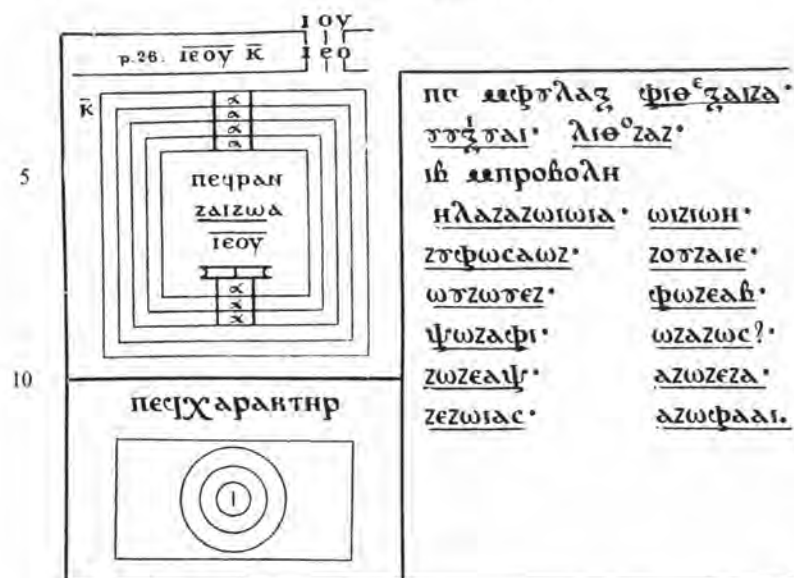
2 page 25: the upper part of the leaf is defective and there are numerous central defects; it measures 28 x 17 cms.
 18 MS нрραι; read ρραι.

23. (Jeu 19)

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

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

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



ετη-αιπτεποστε παπε ρε-πιθησατρος πε^ο ετε-περ-
 ταζιε νε ετε-πραν νε και ετη-ιπονος. ετη-αιπιθ
 ρη-τταζιε τταζιε επειραν ~~εεεοο~~ νε ~~εεαιπτεποστε~~
 15 χωρις-πετνασωπε ηρητοσ ετσηληρταεεεε επαιωτ
 ετρεψ-ατηαειε ποτοειη πασ.

και νε ιτητα-ζαιωδ προβαλε ~~εεεοο~~ εβολ
 ιτερε-τσοε επαιωτ βοτβοσ ρραι ηρητε. ασηροσ
 βαλε εβολ ~~εεαιπτεποστε~~ επροβολη ετη-αιπτεποστε
 20 παπε ρη-τεπροβολη τεπροβολη επειραν ~~εεεοο~~
 νε ~~εεαιπτεποστε~~. ετη-αιπιθ ρη-τταζιε τταζιε ετε-
 και νε πεφραν χωρις-πεφραζ. πε αφραζ
 ψησαε· αζωζαε· ιωζα·

12 πε^ο dittography.

17 MS ιτητα; read ιτα.

22 νε; MS παε, α crossed out.

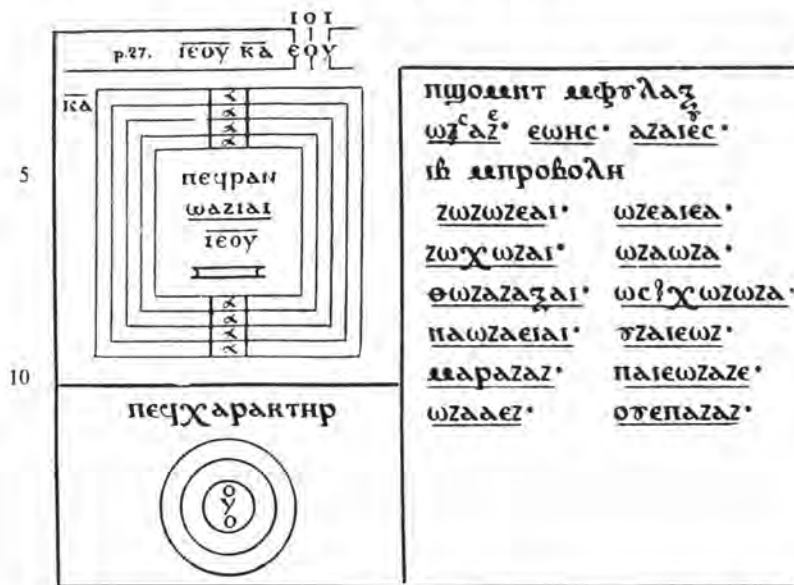
24. (Jeu 20)

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

His character	...	...

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

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



ετη-αιντιβ̄ παπε ρε-πεφ^ο ετε-πεφταζιε νε ετε-
 πραν νε παι ετη-ιποποε. ετη-αιντισποοτε ρη-
 τταζιε τταζιε επειραν λεεοοτ̄ νε λεπιθ̄ χωριε-
 15 πετναωπε ηρητοτ̄ ετσανηρ̄ ελεπετε επαιωτ̄ ετρεφ-
 ατηαειε ποτοειη πατ̄.

παι νε ιτα-ωαζιαι προβαλε λεεοοτ̄ εβολ̄ ιπερε-
 τσοεε λεπαιωτ̄ βοτβοτ̄ ρραι ηρητε. αεπροβαλε
 εβολ̄ λεαιντιβ̄ λεπροβολη ετη-αιντιβ̄ παπε ρη-τεε
 20 προβολη τεπροβολη επειραν λεεοοτ̄ νε λεαιντι-
 σποοτε ετη-αιντισποοτε ρη-τταζιε τταζιε ετη-οτει
 λεβολ̄ ποτει ταπειον ετε-παι νε πεφραν χωριε-
 πεφτλαζ. πρωαιεντ λεφτλαζ τζωι' ζωιζα'
 Ιεοζ̄εεζ̄'

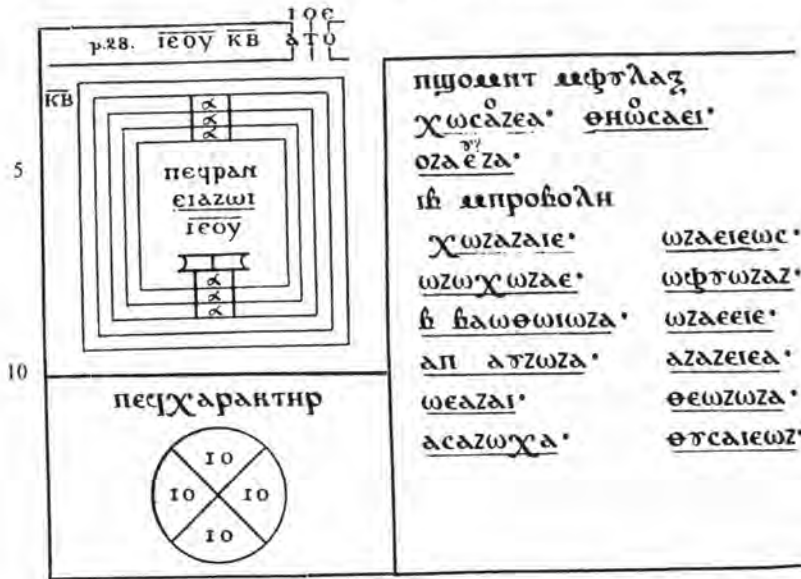
2 page 27: the upper part of the leaf is defective and there are numerous central defects; it measures 27 1/2 x 17 cms.

25. (Jeu 21)

His name	The three watchers	...
...	Twelve emanations	...
Jeu	...	...
...
His character	...	...

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

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



πρωοεντ λεφτλαζ
 χωσαζεα· ονωσαει·
 οζαεζα·
 ιθ απροβολη
 χωζαζαιε· ωζαειωε·
 ωζωχωζαε· ωφτωζαζ·
 η βαωθωιωζα· ωζαειε·
 απ ατζωζα· αζαζειεα·
 ωεαζαι· θεωζωζα·
 ασαζωχα· οτσαειωζ·

ετη-μιντισοοτε παπε ρε-περσονσατρος ετε-περταζ
 ζις νε ετε-πραν νε και ετη-ιτοπος. ετη-μιντιθ ρη-
 15 τταζις τταζις επειραν μμμοοτ νε επμιντιθ χωρις-
 μετνασωπε ηρητοθ ετσανη ρμινετε επαιωτ ετρεσητ-
 ατηαλις ποτοειη πατ.

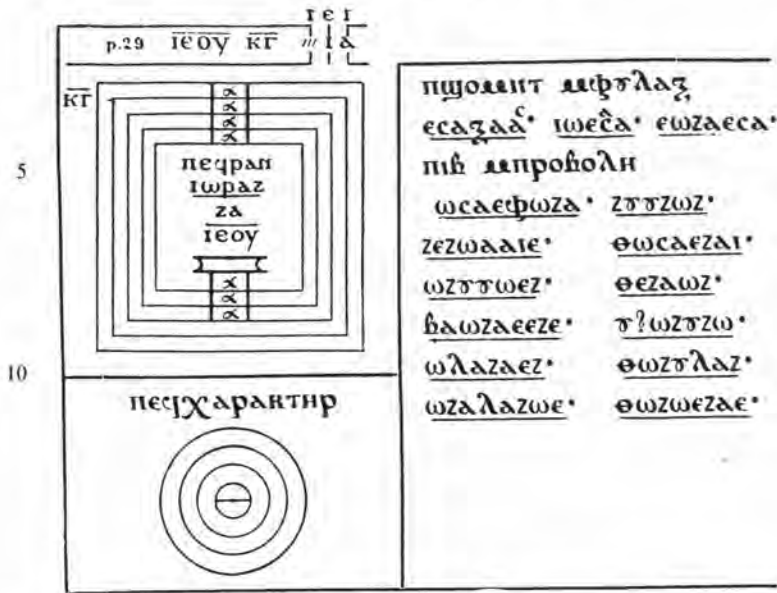
και νε ητα-ειαζωι προβαλε μμμοοτ εβολ ηπερε-
 τσομ επαιωτ βοθβοτ ρραι ηρητη. αςπροβαλε
 20 εβολ μμιντιθ απροβολη. ετη-μιντιθ παπε ρη-
 τεπροβοθ τεπροβοθ επειραν μμμοοτ νε επμιντιθ
 ετη-μιντιθ ρη-τοτει τοτει ηηταζις ερε-οτει ηωτε
 εοτει τηπεσον ετε-και νε πετραν χωρις-μετφτλαζ.
 ηε λεφτλαζ ιεαδιε· θεωζαζαφα· ωζαζε·

26. (Jeu 22)

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

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

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



επι-μεντεκοοτε παπε ρε-πεφονσατρος ετε-πραν
 πε και ετρον-ιπονος. επι-μεντιθ ρη-τταζις τταζις
 επειραν μεσοοτ πε μεπιθ χωρις-πετνασσωπε προη
 15 τωτ ετσανηρσμεπετε επαιωτ ετρεφ-ατπαλις ησ
 οτοειη πατ.

και πε ιτα-ιωραζζω προβαλε μεσοοτ εβολ
 ιτερε-τσομε επαιωτ βοτβοτ ρραι ηρητες. δεπροσ
 βαλε εβολ μεθ μεπροβολη επι-μεθ παπε ρη-τες
 20 προβολη τεπροβολη επειρ μεσοοτ πε μεπιθ επι-
 μεντιθ ρη-τοτει τοτει ιιταζις ετε-παι πε πετραν
 χωρις-πεφτλαζ. πε μεφτλαζ ωαδ' εζθε' εαζ
 ωσαεε'.

2 page 29: the leaf is preserved as a whole, but with many central defects;
 it measures 28 x 16 1/2 cms.
 17 ιωραζζω: read ιωραζα.

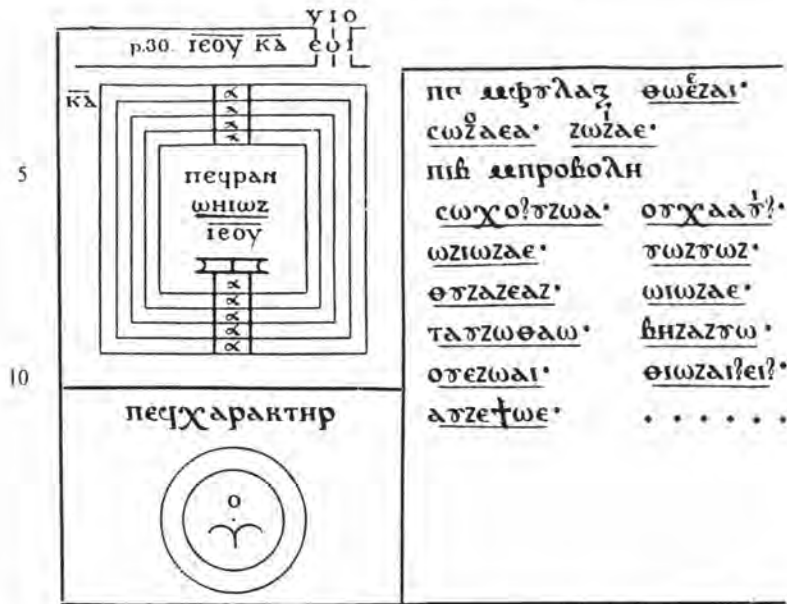
27. (Jeu 23)

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

His character	...	...

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

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



ετη-επιπεοοτε παπε ρε-πεφονσατρος. ετε-πραι
 νε παι ετη-ιποπος. ετη-επιτιβ ρη-τταζιε τταζιε
 επειραν εεεοοτ νε επειτιβ χωρις-πετιασωπε
 15 ηρητοσ ετσανρηεπετε επαειωτ ετρετ̄-ατηαειε
 ποσοειν πατ.

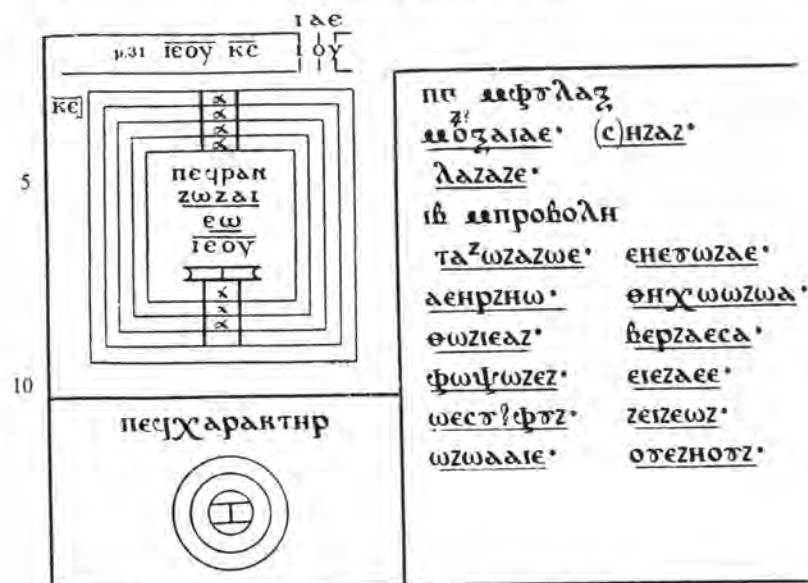
παι νε ιτα-ω̄νω̄ζ̄ προβαλε εεεοοτ εβολ̄ ιπερε-
 τσοεε επαιωτ βοτ̄βοτ̄ ρραι ηρητετ̄. αεπροβαλε
 εβολ̄ επειτιβ επροβολη̄ ετη-επιτιβ̄ παπε ρη-τετ̄
 20 προβολη̄ τεπροβολη̄ επειραν εεεοοτ νε επειτιβ.
 ετη-επιτιβ̄ ρη-τοτε̄ι τοτε̄ι ιιταζιε ερε-οτε̄ι επβολ̄
 ποτε̄ι τεπσοπ. ετε-παι νε πετραν̄ χωρις-πετ̄φ̄τ̄
 λαζ̄. πρ̄ εφ̄τλαζ̄ ειζαε̄ αω̄^δηαζ̄ θω̄ζαῑ

28. (Jeu 24)

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

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

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



επι-επιθη ηαπε ρε-πεφονατρος ετε-ηραν ηε
 ηαι ετρι-ητοπος. επι-επιτεκοοτε ρη-τταζιε τταζ
 15 ζιε επειραν αελοοτ ηε αεπιεπιθη χωρις-ηετιας
 ψωπε ηρητοτ ετψαηρητεηε επαιωτ ετρεφ-
 ατηαεις ηοτοειη ηατ.

ηαι ηε ητα-ζωζαεω προβαλε αελοοτ εβολ ητε
 ρε-τσοα αεπαιωτ ηοθηοτ ρραι ηρητη. αερπρο
 20 ηαλε εβολ αεπιτεκοοτε επροβολη. επι-επιθη
 ηαπε ρη-τεπροβολη τεπροβολη επειραν αελοοτ ηε
 αεπιεπιθη. επι-επιθη ρη-τοτει τοτει ηηταζιε ερε-
 οτει αηβολ ηοτει ταησον. ετε-ηαι ηε ηετραη
 χωρις-ηεφτλαζ. πε αεφτλαζ ααζαε· οτεζ(ζα)
 25 θωζωαε·

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

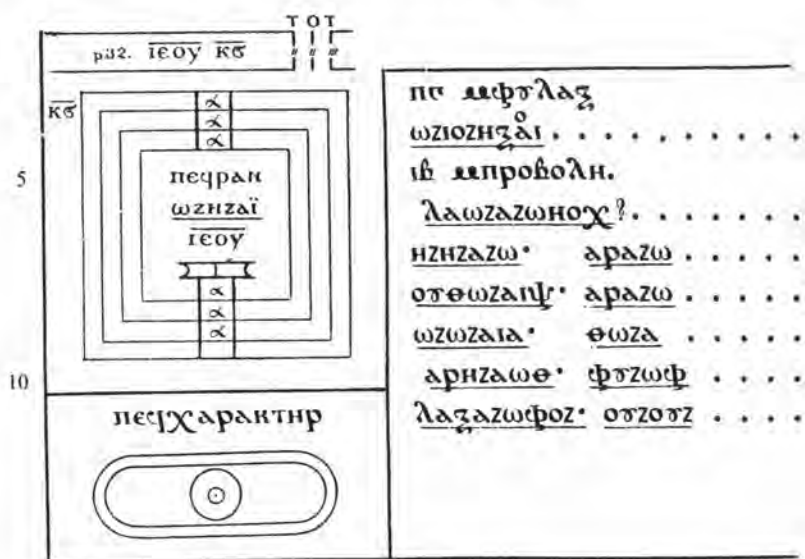
29. (Jeu 25)

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

His character	...	...	...

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

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



επι-επιτιβ ηαπε ρε-πεφονσατρος ετε-ηραν ηε
 ηαι ετρη-ητοποσ. επι-επιτιβ ρη-τταζιε τταζιε
 επειραν αεεοσ ηε απιβ χωρις-ηεηαψωπε ηρη
 15 τος ετψαηερεηε επαιωτ ετρεψ-ατηαειε ηοτ
 οειη ηατ.

ηαι ηε ητα-ωζηζαι προβαλε αεεοσ εβολ ητερε-
 τσοαε απαιεωτ βοτβοτ ρραι ηρητεψ. αεπροβαλε
 εβολ αεεητεηοοτε απροβολη. επι-επιτεηοοτε
 20 ηαπε ρη-τεπροβολη τεπροβολη επειραν αεεοσ
 ηε απιβ. επι-επιτεηοοτε ρη-τοτεη τοτεη ηηταζιε
 ερε-οτεη κωτε εοτεη τεηποη. ετε-ηαι ηε ηετραη
 χωρις-ηετφτλαζ. πτ αεφτλαζ α?τ?εδε. αηζεαι
 οτρεαζαε.

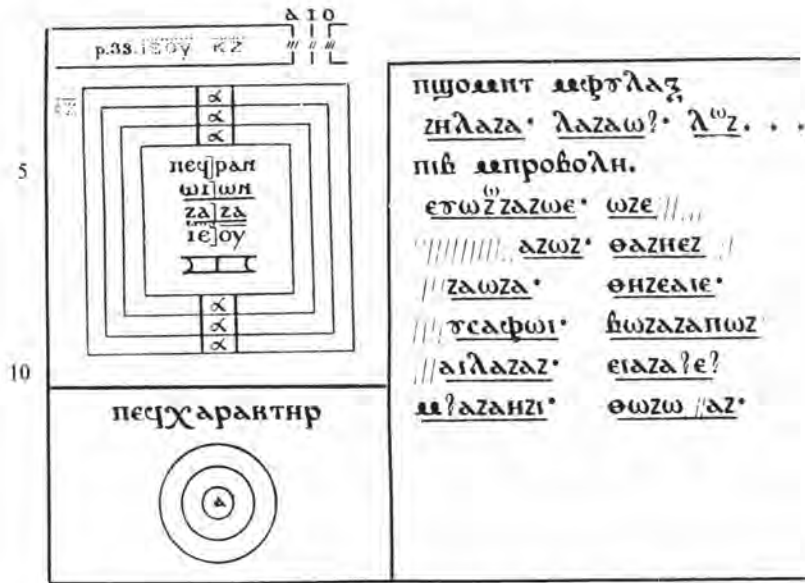
30. (Jeu 26)

	The three watchers	...
His name	...	...
...	Twelve emanations	...
Jeu	...	...

His character	...	...

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

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



πρωεντ λεφτλαζ
 ζηλαζα· λαζαω?· λ^ωζ. . .
 πιβ λεπροβολη.
 ετωζζαζωε· ωζε ||...
 ζαωζα· θαζηεζ
 τσαφωι· ηωζαζαπωζ
 αιλαζαζ· ειαζα?ε?
 λελαζανζι· θωζω /αζ'

επι-εντεσκοοτε παπε ρε-πεφονσατρος ετε-πραν
 νε και ετη-ιποπος. επι-εντιβ ρη-τταζιε τταζιε
 επειραν λεεοοτ νε λεπεντεσκοοτε χωρις-πετνας
 15 ψωπε ηρητοτ ετσανηταμεπετε επαιωτ ετρεφτ-ατ
 παεις ποτοειν πατ.
 και νε ιτα-ωιωηζαζα προβαλε λεεοοτ εβολ
 ιπερε-τσολε λεπαιωτ ηοτηοτ ρραι ηρητεφ. αςπροζ
 ηαλε εβολ λεεντιβ λεπροβολη. επι-εντεσκοοτε
 20 παπε ρη-τεπροβολη τεπροβολη επειραν λεεοοτ
 νε λεπεντιβ. επι-εντιβ ρη-τοτει τοτει ιιταζιε
 ερε-οτει λεηβολ ποτει τεπσον. ετε-και νε πετραν
 χωρις-πεφτλαζ. πε λεφτλαζ ραζαις
 παλαενη'

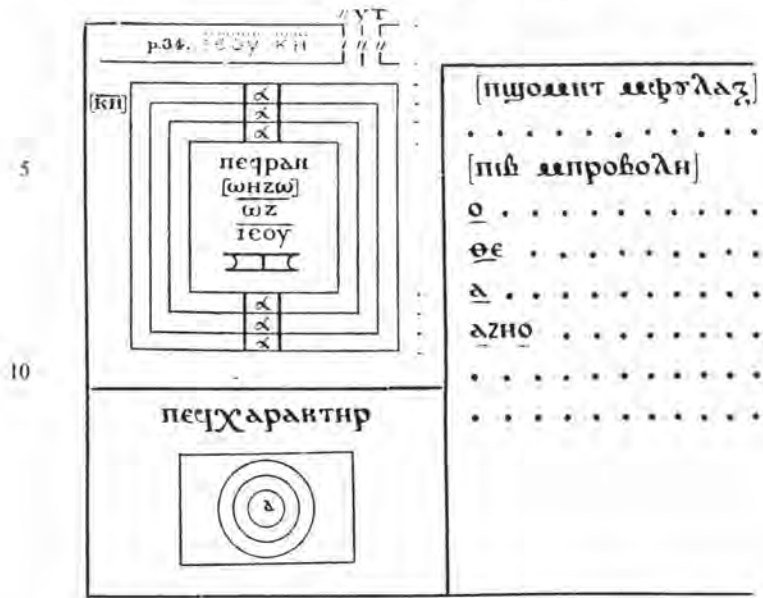
2 page 33: the leaf is almost completely defective on the left side and the writing faded; it measures 26 x 16 cms.

31. (Jeu 27)

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

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

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



επι-ειπτισοοτε παπε ρε-περσενσατρος ετε-πραν
 νε και ετην-ιποπος. επι-ειπιτιθ ρη-πταζις πταζις
 επειραν εεισοοτ νε εειπειπτισοοτε χωρις-πετνας
 15 πυροει προητοτ ετσανηρταεινετε επαιωτ ετρεφ-
 ατηναεις ποτοειν πατ.

και νε ιτα-ωνηωωζ προβαλε εεισοοτ εβολ ιτε-
 ρε-τσοει εειπαιωτ ηοτηοτ ρραι προητη. αεπροβαλε
 εβολ ειθ εεπροβολη. επι-ειπιτιθ παπε ρη-τεπρο-
 20 βολη τεπ επειραν εεισοοτ νε εειπειπιθ. επι-
 ειπιτιθ ρη-τοτει τοτει ιιπταζις ερε-οτει κωτε εοτει
 τειπσοπ. ετε-και νε πετραν χωρις-περσφλας.
 πε αφσλας ωιεσαζ· θωζα!εε· ωζ!ζδτ////////

3 [πυροειτ αφσλας] and following 8 lines; Schmidt: this passage is illegible.

32. (Jeu 28)

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

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

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

(Lacuna)¹

¹ (23) (Lacuna).

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

5

ρ. 35. ρραι ρει-πειερφοτ παιων ετε-
 πεςραν παφαρτον πε παι ψαεεαζαζ. σωτε εεεε
 λος ηιαι ηται ετχοορε εβολ χηη-τηαταβολη εεηκος
 10 εος ρραι ρη-παρχων τηροτ εηη-ηδεκανος εηη-
 ηλιτοτρως εεπειερφοτ παιων ατω ηεσοοτρως τη
 ροτ εροτη ηεχιτοτ εποτοειη* >>

σωτει εροι ειρταειπετε ερον ηιηρη εει παι
 ενταεβοτβοτ ρει-περσι αετρε-ιεοτ σεηπε εειη
 15 εερσοοτ παιων ατω αεηαθιστα ηεεπαρχων εηη-
 ρειηδεκανος εηη-ηλιτοτρως ρραι ρει-πειερσοοτ
 παιων ετε-πεςραν παφαρτον πε παι ζαοτσα. σωτε
 εεεελος ηιαι ηται ηαι ετχοορε εβολ χηη-τηατα-
 20 βολη εεηκοςεος ρραι ρη-παρχων εηη-ηδεκανος
 εηη-ηλιτοτρως εεπειερσοοτ παιων σοοτρως τηροτ
 εροτη ηεχιτοτ εποτοειη* >>

σωτει εροι ειρταειπετε ερον ηιηρη εει παι
 ενταεβοτβοτ ρει-περσι αετρε-ιεοτ σεηπε εειη
 εερσαηηη ηα[ιων] αεηαθιστα ηεεπαρχων εηη-ρειη
 25 δεκανος εηη-ρειηλιτοτρως ρραι ρει-πειερσαηηη
 παιων ετε-πεςραν παφαρτον πε παι χαζαβραωζα.
 σωτε εεεελος ηιαι ηται ηαι ετχοορε εβολ χηη-τηαζ

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

8 W. Schw. παφαρτον; read παφαρτον.

(Fragment of a Gnostic Hymn)

<Hear me as I sing praises to thee, O First Mystery, who hast shone in thy mystery, who hast caused Jeu to establish the fifth aeon, and hast set up archons and decans and ministers> in the fifth aeon, whose imperishable name is Save all my members which have been scattered¹ since the foundation of the world in all the archons and the decans and the ministers² of the fifth aeon, and gather them all together and take them to the light.

Hear me as I sing praises to thee, O First Mystery, who hast shone in thy mystery³, who hast caused Jeu to establish the sixth aeon, and hast set up archons and decans and ministers in the sixth aeon, whose imperishable name is Save all my members which have been scattered since the foundation of the world in the archons and the decans and the ministers of the sixth aeon; gather them all together and take them to the light.

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

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

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

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

ταβολη ενκοσμος ραι ρη-παρχων εν-δεκανος
 εν-ηλιτοτρος επεερσασει και[ων] σοοτρος της
 ροτ εροτι ηχιτοτ εποτοειν* >>

σωταε εροι ειρταεινετε ερον πιυρη εφ και
 5 ενταρβοτβοτ ρε-περφ ασρε-ιεοτ σεινε επ-
 εερσασοτι καιων ασκαθιστα ηρηπαρχων εν-
 ρενδεκανος εν-ρηηλιτοτρος ραι ρε-πεερ-
 σασοτι καιων ετε-περραι ηαφθαρτον πε και βα-
 10 παζα.. σωτε εεεελοσ ηιαι ηται και ετχοορε εβολ
 χηη-τηαταβολη ενκοσμος ραι ρη-παρχων της
 ροτ εν-δεκανος εν-ηλιτοτρος επεερσασοτι |
 ρ. 36. αιων σοοτρος τηροτ εροτι ηχιτοτ
 εποτοειν. >>

σωταε εροι ειρταεινετε ερον πιυρη εφ και εν-
 15 ταρβοτβοτ ρε-περφ ασρε-ιεοτ σεινε επεερσασοτι
 καιων ατω ασκαθιστα ηρηπαρχων εν-ρενδεκανος
 εν-ρηηλιτοτρος ραι ρε-πεερσασοτι καιων ετε-
 περραι ηαφθαρτον πε και ραζαωζα. σωτε εεεελοσ
 ηιαι ηται και ετχοορε εβολ χηη-ταβολη ραι ρε-
 20 παρχων εν-δεκανος εν-ηλιτοτρος επεερσασοτι
 καιων σοοτρος τηροτ εροτι ηχιτοτ εποτοειν* >>

σωταε εροι ειρταεινετε ερον πιυρη εφ και
 ενταρβοτβοτ [ρ]ε-περφ ασρε-ιεοτ σεινε επ-
 25 εερσασοτι καιων ασκαθιστα ηρηπαρχων εν-ρεν-
 δεκανος εν-ρηηλιτοτρος ραι ρε-πεερσασοτι

12 W. Schw. αιων; read καιων.

16 MS ηρηπαρχων; read ηρηπαρχων.

17 MS ρηηλιτοτρος; read ρηηλιτοτρος.

19 MS χηηταβολη; read χηη τηαταβολη ηκοσμος.

19, 20 MS ρη-παρχων; read ρη-παρχων.

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

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

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

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

παιων ετε-πεγραπ παφθαρτον πε παι ταποταζ. σωτε
 μεελοσ παι ηται ετχοορε εβολ χη-τηαταζ
 βολη μεκκομοσ ρραι ρη-παρχων τηροτ μεν-ηδεσ
 κανοσ μεν-ηλιτοτρτοσ μεπεερεμεντ παιων σοοτροτ
 5 τηροτ εροτη ηεχιτοτ εποτοειν. >>

σωταε εροι ειρταμενετε ερον πιωρη μεψ παι ενσ
 ταφβοτβοτ ρε-πεφψ αετρε-ιεοτ σεμε μεπεερεσ
 μεποτε παιων αεκαθιστα ηεπαρχων μεν-ρενδ
 δεκανοσ μεν-ηλιτοτρτοσ ρραι ρε-πεερεμεντοτε
 10 παιων ετε-πεγραπ παφθαρτον πε παι πλοττααα |
 ρ. 37. σωτε μεελοσ παι ηται ετχοορε εβολ
 χη-τηαταβολη μεκκομοσ ρραι ρη-παρχων (τη)ροτ
 μεν-ηδεκανοσ μεν-ηλιτοτρτοσ (μεν)πεερεμεντοτε
 παιων σοοτροτ τηροτ εροτη ηεχιτοτ εποτοειν. >>

15 σωταε εροι ειρταμενετε ερον πιωρη μεψ παι ενσ
 ταφβοτβοτ ρε-πεφψ αετρε-ιεοτ σεμε μεπεερεμεντς
 σποοτε παιων αεκαθιστα ηεπαρχων μεν-ρενδεσ
 κανοσ μεν-ρενλιτοτ(ρ)τοσ ρραι ρε-πεερεμεντςποοτε
 παιων ετε-πεγραπ παφθαρτον πε παι παρναζα..
 20 σωτε μεελοσ παι ηται ετχοορε εβολ χη-τηαταζ
 βολη μεκκομοσ ρραι ρη-παρχων τηροτ μεν-
 ηδεκανοσ μεν-ηλιτοτρτοσ μεπεερεμεντςποοτε παιων
 σοοτροτ τηροτ εροτη ηεχιτοτ εποτοειν. >>

σωταε εροι ειρταμενετε ερον πιωρη μεψ παι ενσ
 25 ταφβοτβοτ ρε-πεφψ αετρε-ιεοτ σεμε μεποποσ
 μεχοτταετε μεπροβολη παρορατοσ ρραι ρη-οτς
 ταζις μεπεερεμεντσομετε παιων μεν-ηεταρχων

11 page 37: the right and left hand edges of the leaf are missing, and there are a few mildew spots; the remainder measures 27 × 9½ cms.

13 (μη)μεερεμποτε; read μεπεερεμποτε.

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

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

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

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

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

ειν-πετνοτε ειν-πετχοεις ειν-πεταρχαγγελος
 ειν-πεταγγελος ειν-πετδεκανος ειν-πετλιτοτρος
 ετε-πετραν παφθαρτον πε π(η) ωαζαηαζαω. σωτε
 εεεελος ηηε ηται και ετχοορε εβολ χηη-τραταβ
 5 βολη εινκομιος ρραι ρη- | ρ. 38. χοτταγε
 επροβολη παρορατος ειν-(η)εταρχων ειν-πετ-
 νοτε ειν-πετχοεις (ε)η-πεταρχαγγελος ειν-πετ-
 αγγελος ειν-(η)ετδεκανος ειν-πετλιτοτρος ατω
 ηεσοοτροτ τηροτ εροτη ηεχιτοτ εποτοειη. >>
 10 σωτε εροι ειρταεεεε ερον ηιχηη εεφ παι
 ενταχβοτβοτ ρε-πεεεεετηριον αεεεεε εεπ-
 εεεεεεεεεεεε ηαιων ατω αεκαθιστα εεπποεεεε
 ηηοτε ειν-παρορατος ρραι ρε-ηεεεεεεεεεεε
 ηαιων ετε-πετραν παφθαρτον πε παι λαζαζααα.
 15 σωτε εεεελος ηηε ηται ετχοορε ρραι ρε-ηποεεεε
 ηηοτε ειν-παρορατος ατω ηεσοοτροτ τηροτ εροτη
 ηεχιτοτ εποτοειη. >>
 σωτε εροι ειρταεεεε ερον ηιχηη εεφ παι εη-
 ταχβοτβοτ ρε-πεεεεε ατω αεεεεε ηηαρχων ηη-
 20 ροτ ειν-ιαβραωη και ενταηηεεεε εηεεεεε εεπ-
 οεεη ρραι ρη-οττοπος ηηη εεεεε ετε-πετραν
 παφθαρτον πε ηη χαχαζαωραζα. σωτε εεεελος
 ηηε ηται ετχοορε εβολ χηη-τραταβολη εινκομιος
 ρραι ρη-ηαρχων τηροτ ειν-ηεεεε ειν-ηηη-
 25 τοτρος ατω ηεσοοτροτ τηροτ εροτη ηεχιτοτ
 εποτοειη ρεεεηη ρεεεηη ρεεεηη.

5 W. Schw. χοτταγε: read ηχοτταγε.

12 W. Schw. αεκαθιστα: read αεκαθιστα.

20 MS εηηηεεεε; read εηηηεεεε.

20, 21 MS ηποεεεε; read ηποεεεε.

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

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

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

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

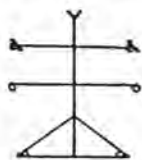
² (20) Jabraoth; see Böhlig (Bibl. 10) p. 88; Bousset (Bibl. 13) p. 347; Preisendanz
 (Bibl. 29) VII 316; cf. PS 128; 355.

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

.....

 [ερε-ε κτοπος

5 κω] ρ. 39. τε εροϋ εϋ. ετετιϋανει σε επει
 τοπος σφραγιζε μειωτη ρη-τεισφραγις
 παι πε πετραν ζαιεωχαζ ερε-†ψηφος
 ρη-τετισιζ δτλα αχι-πειραν οη ησ
 ησοη δαιεωδαζ ατω ψαρε-πεφτλαζ
 10 μην-ηκαταπετασεα ψατσοκοτ πατ.
 ψαντετιβωκ επτοπος μπετειωτ ηϋ† εϋ ητε
 τιϋιοορ εροτη εϋ. παι σε πε τσηκω ερραι
μπει□.



παλιν οη απει εβολ επμερησ(sic) η□ ητε-αωζαη
 15 αποκ μην-εϋ. πεχε-μειαθηης ηις ηαϋ χε-ειε τ
μεροτηρ ηταζις τε ται επαπει εβολ εροσ μειεντι
ειωτ. πεχαϋ χε-ται τε τμερβ ηταζις ηονερ ητε
ηαπσανβολ ερε-σιτε ηταζις μειεντειωτ ριροτη ατω
 20 οτει ρη-τεντε. ατω σιτε ριβολ. ετβε-παι σε ειρνη
 ητε απει εβολ ετεντε ηαπσανβολ ερε-† ηταζις
μειεντειωτ ρη-τεντε εϋσοοη ρη-κτοπος μηνοτε
ετεταιντε μπτιρϋ. ετβε-παι αικα-σιτε ριβολ ατω
σιτε ριροτη ερε-πετεινε οη ριροτη τηροτ αλλα

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

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

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

11 the cryptogram perhaps stands for the phrase: ηϋ† ηητη ητεϋσφραγις μη-πετραν.

12 the same cryptogram probably stands here for the phrase: ετηνλι προτη μπεϋονεατρος.

15 the cryptogram here denotes: ταταζις ετκωτε εροι.

16 MS επαπει; read επταπει.

20 MS † ηταζις; read †ε ηταζις.

22 MS ετμταιντε; read ετπταιντε.

(Lacuna)

33. ... <six places surround him> (in the midst of which is)¹
 When you come to this *place*, *seal* yourselves with this *seal*² :
 This is its name : ..., while the *cipher*³ 70331 (?)
 is in your hand. Furthermore say this name ...
 three times, and the *watchers* and the *veils*⁴ are
 drawn back, until you go to the *place* of their Father and he
 gives (you his seal and his name)⁵ and you cross over (the gate
 into his treasury)⁶. This now is the placing of this *treasury*.⁷

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

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

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

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

³ (7) cipher; cf. Hippol. IV 2.1.

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

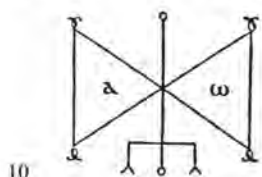
⁵ (11) (you his seal and his name); MS: cryptogram; cf. Schmidt (Bibl. 32) pp. 669 ff.; (also 84.12, 24; 85.10 etc.).

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

⁷ (14) 55th; MS: 56th.

εψαπсорот евол шаина-сите мпесфол аτω сите
 мпесфотн ере-отеи рн-таманте. таи те тшпадез
 ратот нпетазиε мпептеиот рн-неитонос.

сватε се тешот етшнкω ерраи мпеп[□] ететн⁶
 5 шапел евол еп[□] сфр мпептн рн-теисфр ете таи те



10 паи пе песраи ζωζαεζωζ ахиц
 потсон мпепте ере-ψηφос рн-
 тетнσιχ χφие аτω ахи-пейраи нс
 нсон ωωιενζαζαμαζα аτω шаре-

р. 40. нефтлаз нпетазиε мп-
 нкатапетасма шатсокот наτ шантетнβωк еп¹⁰
 топос мпептеиот нцψεζω шантетнβωк εεζω. паи
 се пе тшнкω ерраи мпеп[□] мп-петнрнтц тнрот.

палн он аней евол нсн[□] нте-неиωωζια.

15 анок мп-татазиε етнωте ерои. пехай же-сватε етшн¹⁴
 нкω ерраи мпеп[□] мп-петнрнтц тнрот. ере-ε
 нтопос нωте ер εεζω. ететншанел епейтопос сфратизиε
 мпептн рн-теисфр.

20 паи пе песраи ахиц потсон мпепте
ζωαεζοτε ере-теψηφос рн-тетнσιχ εψи

аτω ахи-пейраи нс нсон же-οτειεζωαζ
 аτω шаре-нефтлаз мп-нпетазиε мп-
 нкатапетасма шатсокот наτ шанте²⁰

тнβωк ептопос мпептеиот нцψεζω нтетнχιοορ εεζω.

25 паи се пе тшнкω ерраи мпеп[□] нср.

палн он аней евол епмепрнз нонср анок мп-

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

10 MS нпетазиε; read мп-нпетазиε.

14 MS нсн[□]; read епмепрнс н[□].

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

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

This is its name : ...¹ Say it only once while this *cipher* 600515 (?) is in your hand, and say this name ... three times, and the *watchers* and the

ranks and the *veils* are drawn back, until you go to the *place* of their Father, (and he gives you his seal and his name), until you go to (the gate into his treasury). Now this is the placing of this *treasury* and all those within it.'

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

This is its name. Say it only once ..., while this *cipher* 90410 (?) is in your hand, and say this name ... three times, and the *watchers* and the

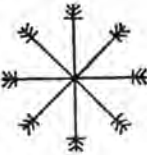
ranks and the *veils* are drawn back, until you go to the *place* of their Father and he (gives you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this *treasury*.'

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

¹ ζωζαεζωζ; see 55.7; 124.9-17.

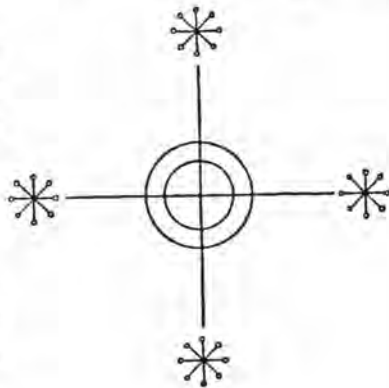
ταταζις Γ^ο απει επτοπος οιωζωω. σωταε σε τεποτ
 ετεψθινεωρ εβολ μιν-πετηρητη τηρ ερε-ε ιποπος
 κωτε εροψ. ετεψθινεωρ επειτοπος εφρ μιωτη
 ρη-τεισφρ.

5 παι πε πεσρ ιεαζωνηζαεαεζ αχιψ ποτς
 σοп μιατε. ερε-ψψηφос ρη-тетησιζ
 ψρη ατω αχι-πειραν ρωψ ητ πσοп
 ζωζωζω ιενζωα ατω ψаре-пестлаз μιν-
 ηταζις μιν-ηκαταпетасεα ψατσοκοτ πατ ψаптез
 10 τηβωκ ψа-петеиот ηψψεεη ηтетηχιоор εροτη εΓ^ο.
 παι σε πε τσηκω ερραι μπειοηср μιν-πετηρητη.



р. 41. παλιν οη απει εβολ επμειρη η□ ητε-
 εωζεωζα αποκ μιν-εεε. пεжаи же-σωтае се тепоτ
 εтве-тσηкω ερραι μπειοηср μιν-πετηρητη τηρ ερε-
 15 ε ιποπος κωτε εр. ετεψθινεωρ επειτοπος εφραεε
 μιωτη ρη-τεισφραεε

пαι πε πεсран ζααηζωαζ
 αχιψ ποтсоп μιατε
 ερε-ψψηφос ρη-тетησιζ
 20 θρηε. ατω αχι-πειραν
 ρωωψ ητ πсоп εεεεен
 ζηωζααεε ατω ψаре-пес-
 фтлаз μιν-ηтаζиς μιν-
 ηκαταпетасεα ψаτсос
 25 κοτ πατ ψаптетηβωκ
 επτοπος μπετεиот ηψψ
 εεεη ηтетηχιоор εεεε. παι σε πε τσηκω ερραι
 μπει□ μιν-πετηρητη τηροτ.



1 οιωζωω; read ποιωζωω.

5-10 the diagram is missing, but seen in W. Schw.

7 MS ρωψ; read ρωωψ.

12 page 41: the left edge of the leaf is missing; the remainder measures 27 × 11 cms.

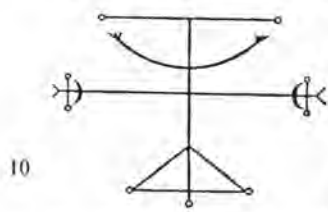
rank (which surrounds me)¹. We came to the *place* of (I said): 'Hear now at this time its distribution and all within it. Six *places* surround it. When you come to this *place*, seal yourselves with this seal:

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

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

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

παλιμ ον απει εβολ επμερθε πονερ πτε-οτινι
 ζαζων αποκ λιπ-εζο: σωτα σε τεποτ ετσηκω ερραι
 απειο λιπ-πετηριτες τηρ ερε-ε πτοπος κωτε ερ εζο.
 ετετιψαπει σε επετοπος σφραγιζε λιλωτη ρη-τεις
 5 σφραγιε ετε-ται τε.



10

παι πε πεсрап зинаωεζωαζ ажиε
 нотсон лате ере-теψηφос
 ρη-τετησιχ ερηз παλιμ ον
 ονομαζε απειρ ηε ησον ζωο
 οιζωνζα ατω шаре-нефтѧ λιπ-
 ηταγιε λιπ-ηκαταπεταςεα

шарсокоτ ηατ шантетηβωκ επτοπος απετειωτ
 ηετεζο ητετηχιοор εεζο. παι σε πε τσηκω ερραι
 απειο.

15 παλιμ ον απει εβολ επμερσε πονсаτροс ηωαζ
 ζαηζω | р. 42. [απο]κ р πεχαι ηηαλαθθηс
 же-σωта εтвe-тσηκω εрραι απειο ере-соот πто
 пос κωте ероε ере-ωαζаηζо ηροτη ρη-тетεηнте.
 πεψωλρ снаτ етснв ρаратот ηηεετοπος ητεριε
 20 πтоот ηе тиотηη ηηεεтоπος етсјаδератε ηρη
 тот. ηειкешωλρ снаτ ере-ηεαλфа ηρηтот απει
 ттпос же-снаτ ρитпe ατω снаτ ρηеснт. πтоот ηе
 ηεηооште еηηαβωκ ератеη απιωт епес
 топос ατω απεεροτη. ηεαλфа ρωот πтоот ηе
 25 ηκαταπεταςεα етснв еρωε. παλιμ ον ере-ηβ πто
 пос ρε-песѠнер етн-ηηтηβ ηαηе ρε-ηтопос πто
 пос епeиpаη ηηооот ηе ηηηβ етн-ηβ ηтаγιε ρε-

7 MS лате; read лате.


16 W. Schw. ...κ р; read [απο]κ λιп-ηтаγιε. εтρωте ерог.

18 ωαζаηζо; read ωαζаηζω.

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

This is its name: Say it only once, while this cipher 90187 (?) is in your hand. Then invoke this name ... three times, and the watchers and

the ranks and the veils are drawn back, until you go to the place of their Father and he gives (you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this treasury.'

38. We came forth again to the 60th treasury¹ of ...², I (and my rank which surrounds me). I said to my disciples: 'Hear concerning the placing of this treasury. Six places surround it, in the midst of which is These two lines which are drawn below his places thus: , they are the root of his places in which he stands. These two lines also, in which these alphas of this type are two above and two below, they are the pathways when you will³ go to the presence of the Father, to his place and his interior. These alphas are also veils which are drawn before him.

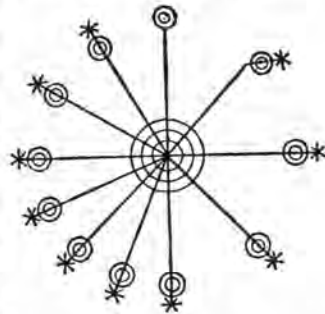
Furthermore there are twelve places in his treasury, and there are twelve heads in each place, whose name is that of the twelve. And there are twelve ranks in | his treasury, and there will be

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

² (15, 16) ...; cf. 88.4.

³ (23) you will; lit. thou wilt.

περϑονερ ετη- ρενκεαυηι κταζις παυωπε ρε-πεις
 ονερ ηβλ ηπαι ησετρε-οταπε αρχει εκωοτ ησερ
 μεοττε εροϑ η- πωορη ητωυ. ατω πωορη μεϑ.
 παλιν οη ετη-οτηπλν μεεατε ριροτη μεπει⁴.
 5 παλιν οη μεπερβολ ετε-ριεβολ μεεοϑ πε. οτη-ε
 μεπλν μεεοϑ ερε-θ μεφτλαζ ριρωοτ ετη-ε ριρη-
 τηπλν τηπλν εοτωτ πραη μεποτα ποτα μεεοοτ.
 τενοτ σε ετετηυαπει επειτοπορ σφραγιζε με
 μεωτη ρη-τεσφραγις ετε-ται τε. παι πε περραν ζαζ
 10 ζαφραζαζωζαν αχιϑ ηοτσοη μεεατε ερε-τεψηφορ
 ρη-τετησι(α) λωπε. | ρ. 43. ται τε τεσφραγις
 παλιν οη αχι-πεικεραν ρωζ
 ωϑ ηωοετ ησοη ηηζομεαζαζ
 ζωαλαωζανη. ατω ψαρε-ηταζ
 15 ζις μεη-ηκαταπετασεα σοκοτ
 ηατ ψαντετηβωη επτοπορ
 μεπειωτ ηϑηεϑη ητετηρ
 μεοοϑε εροτη ψαντετηπωρ
 ετηπλν ηροτη μεπερϑονερ
 20 ητε-μεφτλαζ εταμεατ ησερ
 ηατ ετεσφραγις μεπεπειωτ ησεσοκοτ ηατ ηε-ατ
 σοτωνε ψαντετηβωη επτοπορ εταμεπερϑοτη. παι
 σε πε πσηηκω ερραι μεπειονερ μεη-ηετηρηηεϑ
 χωρις-ηετηαυωπε ηρηηεϑ.



4 MS illegible; Schw. μεατε ριροτη.

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

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

24 W. Schw. πσηηκω; read τσηηκω.

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

Furthermore there is only one *gate* within this *treasury*. Furthermore it (the *treasury*) has three *gates* at its exterior which is outside of it. And over them are nine *watchers*, three over each *gate*, and the name of each of them is different¹.

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

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

ειςρηнте σε διχω ερωτη λεκω εγραι ηνεονερ
 τηροτ λεη-νετναшопе ηρηтоτ τηροτ χηη-πεονερ
 λεηноτте ηταλνηοια ετε-πεεураη пе παι ιουιεω
 εωτιχωλεω ша-πεонсаурос ηωαζαηω.

5 ειςρηнте σε διχε-πετηκω εγραι ερωτη τηροτ
 χωρις-νετναшопе ηρηтоτ τηροτ εтшаηρτμεηε
 επαειωт εтρεу†-ατηαηις ηοηοειη ηατ.

τοτε πεχε-λεηαθηηης ηις ηαυ γε-πεηχοις εις
 ητα-ηειτοποс τηροτ шопе εтђе-οτ η λεηοη ητα-ηει-
 10 λεητειωт εтηρηтоτ шопе εтђе-οτ λεη-ηετкетазις
 τηροτ ηташопе εтђе-οτ ηρωη η λεηοη αηοη
 ηтаηαδερατη εтђе-οτ ηρωη.

πεχε-ις ηατ γε-ηташопе εтђе-ηειηοτι λεηεετε
 οτα ηιωт шοηηεу επαδот εηηεусонεу ероу | р. 44.
 15 αεусонεу ероу тηреу. шати-ηειηοτι λεηεετε еηтауе
 ηααу επαδот εηηεусонεу ероу αηηοτηοτ εураι εη-
 ηειηοτι λεηεετε εтевоλ εηηη-ηαιωт пе αηηηηη
 ατω αηωηε εураι ηρηтеу αηηοτηοτ εураι ηρηтеу
 αεуπροηολε λεηοι εηολ εαηοη пе ηшорη ηηροу
 20 ηολη εηολ ηρηтеу. εαηοη пе ηεεηηηε тηреу λεη-
 теуεηηωη εαεуπροηαλε λεηοι εηολ αηαδεραт ηηεεуе
 ηετο εηολ.

παληη απειηοτι λεηεετε ο(η) αεηοτηοτ εураι
 αεу† ηηεεροοτ εηολ ετε-ηтоу пе ηηεεηη ηεεεοοτ.
 25 αεушопе ηηειηοποс τηροτ λεηηεωс ετε-ηтос те
 тηεεуηηε ηηηροηοη.

1 MS ειςρηнте; read ειςρηηηε.

17 MS εηηη-ηαιωт; read εηηη-ηαιωт.

18 MS αηωηε; read αηωηηε.

19 MS αεуπροηολε; read αεуπροηαλε.

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

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

Jesus said to them: “They came into existence because of this small idea²; my Father left one behind, and did not draw it to himself. He drew all to himself as far as this small idea which he left behind, and did not draw it to himself. I radiated forth in this small idea² as one originating from³ my Father. I bubbled up and I flowed forth from it. I radiated forth from it. It *emanated* me forth and I was the first *emanation* from within it. And I was its whole likeness and its *image*. As it *emanated* me forth I stood in its presence.

Again this small idea radiated forth. It gave forth another voice⁴ which is the second voice. Afterwards it became all these *places*, that is, the second *emanation*. |

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

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

³ (17) from; or through.

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

палн он асмооше евол нса-несернт асшопе
пнеитопос тнр етмооше евол нса-петернт. ас
третшопе пнеитопос тнрот.

палн он асѣ мпеегт нрроот евол. астрес
5 ние етзоле нне¹³. астретшопе пнеипнте тнрот
ката-топос агагератот ката-птопос тнрот жн
мшорп шарраи ефае ммоот тнрот. нтоѣ ршѣ
он пайот аснне енеипнте тнрот. астре-пота
пота провале евол мнб мпроболн. ассорот евол
10 рн-неитопос жн мшорп шарраи ефае ммоот
тнрот пнеонср.

птовн ршт-тнртн палеонтнс асн-тнртн рраи
рн-птопос пнапсанротн. ете но поттагис женаас
ететнемооше пммаи рн-топос ние етннбвон
15 ероот. етрететнзакони пай | р. 45. рн-птопос тн
рот ефнбвон ероот птамоотте ершн ж-маонтнс.

тенот се ететншанеи евол рн-неитопос тнр
ажи-неир ентажшоос ершн мн-петсфр етрететнсфр
ммоотн ммоот аш птетнж мпран пнесфрасис.
20 ере-тетншфос рн-тетншж аш шаре-нефтлаз
мн-птагис мн-пкатапетасма шатсокоот пав.
шантетнбвон ептопос мпетейот. палн он птетн
жоор ммоот еротн тнрот ептопос пнапсанротн
ршс шантетнбвон ептопос мпкоотте птапнѣа.
25 тав се те тшнкв ерраи тнре пнеонср ентаютв
еисвр ммоот ннтн евол.

13 W. Schw. ете но; read ететно.

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

19 O. пнесфрасис; read пнеѣсфрасис.

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

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

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

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

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

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

тоте пехе-μμμαθητης ηχ, ηαυ ζε-πχοεις επιαν
 απχοос ерон епжω μμμос ζε-μα ηαν η(ο)τραп
μμματε ηсрωше ептопос тирот тоте акхоос ηан
ζε-шанφοτη ηптопос тирот ептрететημωтшт μ
 5 μоот. ατω φηαχοου еρωτη. ειсрннте αημωштот
 тнр μη-пeтнρнтот тирот. ατω акжω ерон μпeтρ
μη-пpан ηпeтсфр μη-пeтψнфос тирот етpe-птoс
 пoс тирот coкoт ηατ χηη μηшорп шaρpαι ефae
μμμоот тирот.

10 тeпoт ce μα ηан μпpан ептакχοου ηан. ζε-
 eшанпoтω ептрететημωтшт ηпeη φηαχοот еρωτη
 тeпoт ce пeпχοεις αχic ерон. ζεκaac епeχοου
 ηпптопoc тнр ηпe[ο] ηсecoкoт ηατ χηη μηшорп
 шaρpαι ефae μμμоот тирот.

15 тoтe пeхе-ic ηατ ζε-сωтeη ηтaχοου еρωτη
 ηтeтнkaαc ρe-пeтнρнт ηтeтнρapeρ еpoc.

п. 46. тoтe пeχατ ηαυ ζε-птoс пe ппoс
 пpан ηтe-пeкeиoт eтшoпп χηη ηшорп η e(т)ηηт еpoc.

пeхе-χ ζε-μμμон: αλλα пpан ηтпoс ηατηατ
 20 μic eтpη-птoпoc тирот eкшанχοου шape-птoпoc
 тирот coкoт ηατ. eтpη-ηe[ο] χηη μηшорп шaρpαι
 ефae μμμоот тирот шa-пeθнcр μηппoтte ηтaλнc
 θia. ηeфтλaз μηη-ηтaзic μηη-ηкaтaпeтacμa шaтc
 coкoт ηατ тнр. пaι пe пpан eшакχοου. ααα ωωω
 25 zezwpaζaZZaieωzaza eee ш zaiewzωaxωe ooo ттт
θωνηαozaeZ ηηη zηηηαoza. χωzaзχeтδη ттzaз
α(λ)e(θт)χ. пaι ce пe пpан eтeтнeи eтeтпeχοου
 eтeтнρe-птoпoc ηηaпcαηρoтн. птoпoc μηппoтte

4 O. шанφοτη; read шанφοτω.

11 O. ηпeη; read ηпe[ο].

13 O. ηпптопoc; read ηптoпoc or eптoпoc.

18 O. eткит?

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

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

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

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

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

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

тасма етснх ерп-пейеоте: сепасокоѳ пат тирот
 хпн протн ебол ммоот тирот. хпн мпшорп
 шарраи ефрае ммоот тнр сепасокоѳ пат едраи
 епетене млин ммоот шантетнхюор еротн рп-
 5 нтопос нне^о тнр шантетнхюон ша-птопос мпс
 нотте нталнѳиа. етаепѳол ннтопос нте-паиѳт.

еисрните айѳо ерѳтн мпран ептаѳхооѳ ерѳтн
 ншорп же-ѳнахооѳ ерѳтн шанте-нтопос тнр
 нне^о сокоѳ пат шантетнхюон ша-птопос мпнотте
 10 нталнѳиа. етаепѳол ннтопос мпаиѳт.

еисрните се айхооѳ ерѳтн рарез ерѳтн мпр-
 хооѳ ететнмнн ебол же-ене-нт(о) тирот штортр
 етѳе-теѳментнос етшооп рраи прнтѳ.

еисрните се айхооѳ ерѳтн мпментнѳ ететнхѳте
 15 ерои тнртн мп- | р. 48. тесѳратис. мп-теѳнѳос.
 еисрните се айѳо ерѳтн мпран ептатетншнт
 ер етрететнхаас рм-петнрнт.

нтересѳотѳ де еѳѳо ммоѳ ероот. пехасѳ пат
 еѳагератѳ рм-не^о нпапсапротн же-отер-тнѳтн
 20 нѳѳи. нтоот де аѳагот нѳѳѳ. аѳмооше еротн
 рп-не^о аѳеи едраи епмезсащѳ н^о протн аѳагѳ-
 ератѳ рм-птопос етммаѳ.

пехасѳ де пат мпментнѳ же-нѳте ерои тнртн.
 нтоот де аѳнѳте ероѳ тирот. пехасѳ пат же-
 25 отѳѳнѳ нѳѳи нтетнѳ-еѳот нммаи нтаѳ-еѳот еротн
 мпаиѳт етѳе-тѳнѳѳр ебол нпѳнсаѳрос тирот.
 нтоѳ де аѳарѳхи прѳмнѳте еѳѳ-еѳот еротн мѳ

1 W. пейеоте; Schw. пѳѳѳѳѳѳ; read пейеоте.

7 O. еисрните; read еисрните.

12 Schw. нт(о); read нтопос.

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

20 O. аѳагот; better аѳѳагот.

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

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

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

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

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

печейот есѣжъ ѡ ѡс птеире же-††-еосъ пан ете-
итосъ? не паниос иран пте-пшот ете-не(и)сраи не
мпейтопос ~~24~~ 24# же-иток пентаксони ерон тирн
италноа шантика-пиа мпейкоти ѡсеее ебол
5 емписонсѣ ерон же-от се же пекотшщ пшотте
пиапратсѣ.

тоте асѣре-печмаѡнтис отшщъ же-рамни рам-
ни рамни ишомпт нсон. пезасѣ пат потшрае
же-отшрае нсѡи же-рамни ката-еосъ пиа.

10 палин он пезасѣ же-††-амнеете ерон ѡ пшотте
пашот же-иток пентакна-пиа мпейкоти ѡсеее
еѣеботшот шраи нрнтк же-ѡ се ѡ пшотс |
р. 49 . те пиапратсѣ.

тоте пезасѣ же-†† нс нсон.

15 тоте пезасѣ же-††-амнеете ерон ѡ пшотте пиап-
пратсѣ же-иток пентакшотшот шраи нрнтк ѡс
ѡс. епекотшщ не етреѣботшот. же-от се ѡ
пшотте пиапратсѣ.

пезасѣ он же-†† нс нсон.

20 ††-амнеете ерон ѡ пшотте пиапратсѣ же-иток
рште-пекотшщ ѡс ѡс ашотшот шраи нрнтк
еио потшрѡѡ потште. ашѡне ебол шраи нрнтк
же-от се пекотшщ не етре-наи тшрот шѡпе. ѡ
пшотте пиапратсѣ.

25 тоте ашшщъ же-†† нс нсон ѡ пшотте пиап-
пратсѣ.

2 O. не(и)сраи; read печсраи.

3 O. мпейтопос; read мпейтпос.

5 O. же; read не.

12 O. еѣеботшот; read еѣботшот. ѡ; read от.

13 page 49: the leaf is now missing.

14 the cryptogram here denotes рамни рамни рамни.

22 O. ашѡне, perhaps dialectal; read ашѡпе.

25 O. ашшщъ; read ашотшщъ.

"I give glory to thee, thou who art he whose great name is
Father, whose signs are of this type: ~~24~~ 24#

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

Then he caused his disciples to answer: "Amen, amen, amen"
three times.

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

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

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

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

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

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

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

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

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

†ϡϡεπετε ερ ω ϡϡε ϡε-пτοκ ακπροβολε μμιοι
εβολ ειо ποτπροβολη ποτωτε. ϡε-οτ σε πεκοτωϡ
πε ετρε-наι тηροτ ϡωπε ω πпϡ^ο.

τοτε ατοτωϡϡ ϡε-ϡαμνη ϡαμνη ϡαμνη κτ
5 κσοп ω πпϡ^ο.

†ϡϡεπετε ерок ϡε-пτοκ пентаκταροι ерат μμ
πεκεμτο εβολ. ειо μμπεκεμне тηρϡ μμ-тенϡικωп
тηрс ακτωт нонт ерраи εχωι ϡε-οτ σε πεκοτωϡ
πε εтρε-наи тηροτ ϡωπε ω πпϡ^ο.

10 тоте ατωϡϡ ϡε-ϡϡε κτ κсоп ω πпϡ^ο.

†ϡϡεπετε ер иток ппотоτε пατηρατϡ ϡε-пτοκ
пентаκθοτθοτ ϡραι нонтн μμμн μμμок μμπεκотои
μμμεετε ακπροβολе εβολ нтμμεϡϡ μμπροβολη ак-
сорс εβολ нϡεнтопос етκωте ерок ϡε-οτ σε πεκ^ο
15 οτωϡ πε εтρε-наи тηρ ϡωπε ω πпϡ^ο.

τοτε ατοτωϡϡ | р. 50. тεϡϡε нтпототе пп
ατηρατϡ.

†ϡϡεπετε ерок ω πпϡ^ο ϡε-птоκ пентаκθοτϡ
θοτ ϡραι нонтн μμμн μμμок, ακπροβαλε εβολ
20 нтμμεϡϡ μμπροβολη. ете-птос те нтактресϡωπε
εκωρ μμμок εβολ ппεптопос тηροτ ϡε-οτ се ω
πпϡ^ο επεκοτωϡ он пе εтρε-пнаи тηροτ ϡωπε.
(т)о(т)ε пεϡατ ϡε-ϡϡε ϡ ω πптϡ.

†ϡϡεπετε ерок μμμн μμμок ακπροβαλε εβολ

1 the cryptogram here stands for ппототе пατηρατϡ. O. ακπροβολе; read ακπροβαλε.

10 O. ατωϡϡ; read ατοτωϡϡ.

13 O. ακπροβολе; read ακπροβαλε.

16 O. τε; read ϡε. O. πпототе; read ω πпототе.

22 Schw. εтρε· пнаи; read εтρε-пнаи.

24 Probably the words ω πпототе ϡε-птоκ пентаκθοτθοτ ϡραι нонтн.
separate ерок and μμμн μμμок.

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

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

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

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

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

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

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

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

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

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

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

πτενεπροβολη ἀκκαθίστα μέλος εχπ-ητοπος της
ροτ. же-от се ω πητς.

τοτε πεχατ же-εξο τ ω πηΓ^ο.

† ρεμενετε ерок же-ηток пентакβοτβοτ ηρηз
5 τοτ μέση μέλον ακπροβαλε εβολ ηρηραν ακτ-
ραν ероок же-□ же-от σω πηεξο.

πεχατ же-εξο ωτς.

† ρεμενετε ерок же-ηток пентакβοτβοτ ρραι
не птк μέση μέλον ακπροβαλε εβολ η[ρ]ητοπος.
10 ακρετσωπε ρη-ηε□ τηρ же-от се πενοτωщ пе
εтре-най тирот щωπε ωεξο.

τοτε ατοτωщб же-εξο τ ω πηεξο.

† ρεμενετε ерок ηток ω εξοτς же-ηток пентак-
βοτβοτ ρραι ηρηтк μέση μέλον ακπροβαλε εβολ
15 ποταпнамис ασκίε епеіапте жекаас екеτ-ραν
εотон ηρηтоτ же-ηноуте ηталноіа же-от се пен-
отωщ пе етре-най тирот щωπε.

τοτε ατοτωщб же-εξο τ ω πητς.

† ρεμενετε ер ηток пηΓ^ο же-ηток пентакβοτ-
20 βοτ ηρηтк μέση μέλον ακπροβαλε εβολ отап-
намис ασκίε еηноуте ηталноіа етрецнїе епнез
щωщп мпроβολη | р. 51. етρηп-ηε□ жекаас
εεπροβαλε εβολ ηρεηнеπροβολη ηста[ρο]от ера-
тоτ ηρεптазїс тирот ρη-ηε□. же-от се πεноτωщ
25 пе най етре-най тир щωπε ω εξο.

4 O. ηρηтоτ; read ηρηтк.

5 O. ηρηραν; read ηρηραν.

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

8, 9 O. ρραι не птк; read ρραι ηρηтк.

20 O. отапнамис; read ποταпнамис.

21 епнещωщп. read еткешωщп.

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

23 two letters are missing; read ηста[ρο]от.

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

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

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

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

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

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

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

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

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

тоте атоушѣ же-ѣѣ ѿ ѿтѣ.

† рѣанете ерон нток пнотте патираѣѣ же-
нток пентакѣотѣот ѡраи рѣнтѣ мѣин мѣион.
акпроѣале еѣол потпроѣоли. етрестато еѣол нѣ
5 рѣнѣтлаз ката-□ хин мѣшорп шаѡр еѣае мѣ
мѣоот тѣрот. же-от се пѣкоушѣ пѣ етре-наи тѣ
рот ѡпѣ ѿ пнѣѣотѣ.

а тоушѣ же-ѣѣ ѿтѣ.

† рѣанете ерон нток пнѣѣотѣ же-нток пентакѣ
10 ѣотѣот ѡраи рѣнтѣ мѣин мѣион. акпроѣале еѣол
потпроѣоли. актрестато еѣол пѣе мѣпроѣоли
ете-пѣмѣтѣѣѣт пѣ. анкаѣѣста потѣѣтѣ(п...тѣ)
ката-□ хин мѣшорп шаѡраи еѣае мѣоот тѣрот.
ете-нѣоот пѣ нѣтанѣ-ран ероот. же-нѣаѣѣ мѣѣот
15 пѣни. же-от се пѣкоушѣ пѣ етре-наи тѣрот ѡпѣ
ѿ пнѣѣотѣ.

тоте атоушѣ же-ѣѣ ѿтѣ.

† рѣанете ерон нток пнотте патираѣѣ же-
нток пентакѣотѣот ѡраи рѣнтѣ мѣин мѣион. ак
20 проѣале еѣол потпѣс пѣоѣе аннѣе ероѣ етрес
тате-ѣѣраѣѣс еѣраи. же-от се пѣкоушѣ пѣ. етре-
наи тѣрот ѡпѣ ѿ пнѣѣотѣ.

тоте атоушѣ же-ѣѣ ѿтѣ.

† рѣанете ерон нток пнѣѣотѣ же-нток пентакѣ
25 ѣотѣот ѡраи рѣнтѣ мѣин мѣион акт(ре...)ерон
мѣпѣноѣ рѣан ентанѣаѣѣ еѣоотѣ еѣе-пѣи пѣ еанѣ

4 MS акпроѣале; read акпроѣале.

12 Schw. потѣтѣп... (тѣ); Schmidt: perhaps потѣт мѣпроѣоли? or потѣт тѣпѣсѣп.

25 Schw. акт(ре)...; read perhaps актѣ[ѣѣ].

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

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

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

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

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

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

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

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

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

χοοϋ η(η)ε ιποποϑ τηροϑ σοκοϑ πατ γε-οτ σε ω
πνεϋοτϋ.

ατοτωϋη γε-εϋο (υ)ωτϋ.

†ϋταμενετε εροκ ιποκ πνοττε | p. 52. πατϑ

5 πατϋ γε-ιποκ πεντανβοτθοϑ ρραι ηρητη μμιν
μμοκ. ακπροβαλε εβολη ποτϋ ρραι ηρητη γε-οτ
σε πεκοτωϋ πε ετρε-ηαι τηροϑ ϋωπε ω πνοττε
πιατηρατϋ.

ατοτωϋη γε-ραεϋο ωτϋ.

10 †ϋταμενετε εροκ ιποκ πνοττε πιατηρατϋ γε-
ιποκ πεντανβοτθοϑ ρραι ηρητη μμιν μμοκ ακ
προβαλε εβολη ποτϋ ηωη ποτοειη. ακταροϑ ερατε
εσκωτε εροκ μμιν μμοκ. γε-ω σε πεκοτωϋ πε
ετρε-ηαι τηροϑ ϋωπε ωεϋο.

15 τοτε ατοτωϋη γε-εϋο ωτϋ.

†ϋταμενετε εροκ ιποκ πνοτ (sic) πιατηρατϋ ρη-
ρηκετοποϑ. ιτη ογατηρατϋ ηρητοϑ ρη-πειτοποϑ
πνεηοϑ ηλογοϑ ηβατα-μμεστηριοκ. τεκμητιοϑ ακ
κααϑ ηρητοϑ επεκοτωϋ οη πε ετρετηρατη ηρητοϑ.
20 γε-οτ σε πεκοτωϋ πε ετρε-ηαι τηροϑ ϋωπε ω πηϋο.

τοτε ατοτωϋη γε-εϋο ωτϋ.

†ϋταμενετε εροκ ω ιποκ πνοττε πιατηρατϋ γε-
ιποκ πεντανβοτθοϑ ρραι ηρητη μμιν μμοκ ακ
προβαλε εβολη ποτϋ προβολη χηη ηϋορη εκηαωρ
25 εβολη ιιποποϑ τηροϑ. ακμιοττε εροϑ γε-ιεοτ γε-
κααϑ ετεμιοττε εηετηη-ιποποϑ τηροϑ γε-ιεοτ
ετρεταατ ηρηο εραη εκωοτ τηροϑ γε-οτ σε πεκ
οτωϋ πε ετρε-ηαι τηροϑ ϋωπε ω πνεϋοτϋ.

1 η(η) ; read ητε.

13 MS ω σε; read οτ σε.

They answered: "(Amen, amen, amen," three times, "O (un-approachable God)."

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

They answered: "(Amen, amen, amen, three times) O (un-approachable God)."

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

Then they answered: "(Amen, amen, amen, three times) O (un-approachable God)."

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

Then they answered: "(Amen, amen, amen, three times) O (un-approachable God)."

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

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

τοτε αποτωσῆς γε-εξοτες.

εξομενετε ερον ιτοκ πινοτε πατιρατες γε-
ιτοκ πεντακβοσθος ρραι ηρητη εεεεε εεεεε αν-
προβαλε εβολ εεεεε εεεεε εεεεε εεεεε εεεεε
5 πατιρατες ρη-ηλοσος ηε | ρ. 53. τη οατιρατες
ηρητορ ρε-πεινος ηλοσος ηηκατα-η ηεοτ πιωτ
ηηεοτ τηροτ. ετε-ιτοκ πε εεεεε εεεεε. γε-οτ σε
πεκοτωσῆ πε εεεεε εεεεε οη ετρετηρατη ηρητορ
ωεξοτες εητατιρατες ρε-πεινος ηλοσος ηκατα-
10 εεεεετηροη ηεοτ ηηοσ ηηειοτε τηροτ ω εξοτες.

τοτε αποτωσῆς γε-εξο ωτες.

εξο ηε-ιτοκ πεντακβοσθος ρραι ηρητη εεεεε
εεεεε ανσοηκ ερον τηρη ρε-πεεεεε τηρ(ε) εη-
πεεεεεεεεεε τηρε. ανσωεη επαροτ ηοηκοτι εεεεεεε
15 γεκαεε εεεεεωηε εβολ ηηεηηοσ εεεεεεεεεε εη-
τεεεεεηηοσ τηρε εηη-ηεηηοσ εηη. γε-οτ σε πεεεε
οτωσ πε ετρε-ηαι τηροτ σωπε ω εξοτες.

τοτε αποτωσῆς γε-εξο ωτες.

εξομενετε ερον ιτοκ πιωτ ετσοοη ηηη ησορη
20 ηεητα-ηηοηηε ηηεεεηηοσ τηροτ ητε-ηεηκοτι εε
εεεεε. εηταεηπροβαλε εεεεε εβολ γε-οτ σε ηεηε
οτωσ οη πε ετρε-ηαι τηροτ σωπε ωεξοτες.

τοτε αποτωσῆς γε-[ιτοκ] ηηηοτε πατηρατες
ραεηηη ραεηηη ραεηηη ησοεηηη ησοη εξο. >>>>>

4 W. Schw. οσμοστε; read οσηοστε.

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

6 MS ηηκατα-η; read ηηατα-η.

12 the cryptogram stands for εξομενετε ερον.

23 W. Schw. omit a line; Schmidt: the following only are now visible:
γε η ρατες
[ιτοκ]; read [ιτοκ ηε].

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

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

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

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

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

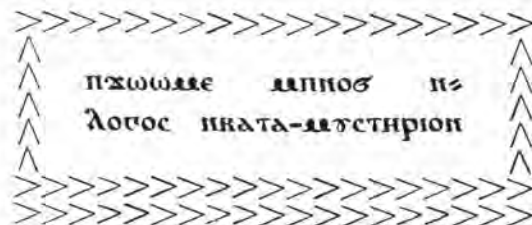
"I sing praise to thee, thou Father who existeth from the beginning, who hast emanated this small idea, the root of all these great things. What now is thy will, so that all these things should come into existence, O (unapproachable God)?"

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

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

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

THE SECOND BOOK OF JEU



5

p. 54. πεχε-ις πνευμαθης ετσοοτρ εροφ
 επεντιβ μν-μμεαθτρια ηερυμε θε-κωτε εροι
 παιβ μμεαθτης ατω μμεαθτρια ηερυμε πταχω
 ερωτη ηηπος εφ επε□ μ⊙ ηαι ετε-μν-λαατ
 10 σοοτη μμεοοτ ρε-παρορατος ηηοττε οττε ετετης
 ψαναατ μερеш-ηαιων επαρορατος ηηοττε μετψ
 τωοτη ραρ εβολ θε-ητοοτ ηε ηηος εφ επε□
 επσανροτη ηε-ηεσανροτη. ατω οη ετετηψαναατ.
 μεреш-ηαιων ηηαρχων τωοτη ραροοτ. οττε μετ
 15 ψαμεαρτε μμεοοτ. αλλα εψατε ησι επαραλημ
 της επε□ μ⊙ ηεη-τεψτχη εβολ ρε-πσωεα.
 ψαντοτοωτ ηηαιων ηηροτ μν-ηητοπος επαρο
 ρατος ηηοττε. ηεηητε εροτη επε□ μ⊙. ατω
 ηηε ηηε επταταατ ετσοοτη. μν- ηεηηηαατ ηηεη
 20 σοοτη απ. ψατσοτοτ εβολ ηηροτ. ηεεαατ ηοτρη
 λικρηηε ηοτοεη. ατω ψαρε-τεψτχη σω εεψωε
 ηατα-τοπος τοπος ψανтсеη ψα-πε□ μ⊙. ατω ψ(α)ε
 οτωτ ηεροτη ηεφοτη ηηεφτλαз επε□ μ⊙ ατω
 ψατοτοωτ εφ ηεφοτη ηηε ηραηηη. ατω ψατ
 25 οτωτ ηεροτη ηηρατρεετ ατω ψατοτοωτ ηεροτη

6 W. Schw. ετσοοτρε εροφ; read ετσοοτρε εροφ.

9 MS επε□ μ⊙; cryptograms for επεηηεατρεος ηηοτοεη.

12 MS ραρ; read ραροοτ.

24 MS εφ; read εροτη.

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

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

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

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

⁴ (12) bear it; lit. bear them.

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

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

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

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

⁹ (25) twins; cf. PS 3 (also 119.10).

5 | $\mu\phi\omicron\tau\eta$ $\mu\tau\epsilon\tau\rho\alpha\tau\eta\mu\epsilon\omicron\varsigma$ $\alpha\tau\omega$ $\psi\alpha\tau\omicron\tau\omega\tau\eta$ $\epsilon\zeta$ $\mu\phi\omicron\tau\eta$
 $\mu\eta\tau\alpha\zeta\iota\varsigma$ $\mu\mu\epsilon$ $\mu\psi\eta\eta$ $\alpha\tau\omega$ $\psi\alpha\tau\omicron\tau\omega\tau\eta$ $\epsilon\zeta$ $\mu\phi\omicron\tau\eta$ $\mu\tau$
 $\mu\phi\omega\eta\eta$. $\mu\sigma\epsilon\psi\omega\mu\epsilon$ $\rho\alpha\iota$ - $\mu\tau\omicron\mu\omicron\varsigma$ $\epsilon\tau\alpha\mu\epsilon\tau\epsilon\tau\omicron\tau\eta$ $\epsilon\tau\epsilon$ -
 $\mu\tau\omicron\zeta$ $\mu\epsilon$ $\mu\tau\omicron\mu\omicron\varsigma$ $\mu\eta\alpha\chi\omega\rho$ $\mu\tau\epsilon$ - $\mu\epsilon$ $\mu\mu\theta$. $\alpha\tau\omega$ $\omicron\mu$
 5 | $\psi\alpha\rho\epsilon$ - $\mu\epsilon\tau\alpha\zeta\iota\varsigma$ $\tau\eta\rho$ | p. 55. † $\mu\alpha\tau$ $\mu\mu\epsilon\tau\epsilon\phi\rho\alpha\varsigma$
 $\tau\iota\varsigma$ $\mu\mu\eta$ - $\mu\epsilon\phi$ $\epsilon\beta\omicron\lambda$ $\chi\epsilon$ - $\alpha\tau\chi\iota$ - ϕ $\epsilon\mu\mu\alpha\tau\omicron\tau\epsilon\iota$ $\epsilon\beta\omicron\lambda$ $\rho\eta$ -
 $\sigma\omega\mu\alpha$.

10 | $\mu\tau\epsilon\rho\epsilon\zeta\omicron\tau\omega$ $\delta\epsilon$ $\epsilon\zeta\chi\omega$ $\mu\eta\alpha\iota$ $\mu\epsilon\chi\alpha\zeta$ $\mu\alpha\tau$ $\mu\omicron\tau\omega\rho\alpha\iota$
 $\chi\epsilon$ - $\mu\epsilon\phi$ $\epsilon\phi\eta\alpha\tau\alpha\alpha\tau$ $\mu\eta\tau\eta$ $\rho\alpha\rho\epsilon\zeta$ $\epsilon\rho\omicron\omicron\tau$ $\mu\epsilon\rho\tau\alpha\alpha\tau$
 10 | $\mu\rho\omega\mu\epsilon$ $\mu\mu\epsilon$ $\epsilon\iota\mu\epsilon\tau\iota$ $\epsilon\tau\alpha\mu\mu\psi\alpha$ $\mu\mu\epsilon\omicron\omicron\tau$ $\mu\epsilon\rho\tau\alpha\alpha\tau$
 $\mu\epsilon\iota\omega\tau$ $\omicron\tau\tau\epsilon$ $\mu\alpha\alpha\tau$ $\omicron\tau\delta\epsilon$ $\sigma\omicron\mu$. $\omicron\tau\delta\epsilon$ $\sigma\omega\mu\epsilon$. $\omicron\tau\delta\epsilon$ $\epsilon\tau\tau$ -
 $\tau\epsilon\eta\eta\varsigma$. $\omicron\tau\delta\epsilon$ $\rho\alpha$ - $\omicron\tau\omega\mu\epsilon$. $\omicron\tau\tau\epsilon$ $\rho\alpha$ - $\sigma\omega$. $\omicron\tau\tau\epsilon$ $\rho\alpha$ - $\mu\epsilon\eta\tau\iota$
 $\sigma\rho\iota\mu\epsilon$. $\omicron\tau\delta\epsilon$ $\rho\alpha$ - $\mu\omicron\tau\eta$ $\omicron\tau\delta\epsilon$ $\rho\alpha$ - $\rho\alpha\tau$. $\omicron\tau\delta\epsilon$ $\rho\alpha$ -
 $\lambda\alpha\alpha\tau$ $\mu\tau\epsilon$ - $\mu\epsilon\iota\kappa\omicron\sigma\mu\epsilon\omicron\varsigma$ $\epsilon\mu\tau\eta\rho\zeta$. $\rho\alpha\rho\epsilon\zeta$ $\epsilon\rho\omicron\omicron\tau$. $\mu\epsilon\rho\tau$
 15 | $\tau\alpha\alpha\tau$ $\mu\lambda\alpha\alpha\tau$ $\epsilon\mu\tau\eta\rho\zeta$ $\epsilon\tau\beta\epsilon$ - $\mu\eta\kappa\alpha$ $\mu\mu\epsilon\iota\kappa\omicron\sigma\mu\epsilon\omicron\varsigma$ $\tau\eta\rho\zeta$.
 $\mu\epsilon\rho\tau\alpha\alpha\tau$ $\mu\lambda\alpha\alpha\tau$ $\mu\epsilon\rho\iota\mu\epsilon$. η $\lambda\alpha\alpha\tau$ $\mu\rho\omega\mu\epsilon$ $\epsilon\zeta\eta$ -
 $\lambda\alpha\alpha\tau$ $\mu\epsilon\mu\iota\tau\iota\varsigma$ $\mu\tau\epsilon$ - $\mu\epsilon\iota\omicron\upsilon\beta$ $\mu\alpha\rho\chi$, η $\mu\epsilon\tau\psi\alpha\mu\iota\psi\epsilon$ $\mu\epsilon$
 $\mu\omicron\omicron\tau$. $\omicron\tau\delta\epsilon$ $\mu\epsilon\rho\tau\alpha\alpha\tau$ $\mu\eta\alpha\iota$ $\epsilon\tau\psi\alpha\mu\iota\psi\epsilon$ $\mu\tau\epsilon\epsilon\rho\eta$ $\mu\alpha\tau$
 $\mu\alpha\mu\iota\varsigma$ $\mu\mu\mu\omicron\sigma$ $\mu\alpha\rho\chi\omega\mu$. $\epsilon\tau\epsilon$ - $\mu\tau\omicron\omicron\tau$ $\mu\epsilon\tau\omicron\tau\omega\mu\epsilon$ $\mu\epsilon$
 20 | $\mu\epsilon\sigma\iota\omicron\zeta$ $\mu\tau\epsilon\psi\rho\omega$ $\mu\tau\epsilon$ - $\tau\epsilon\tau\alpha\kappa\alpha\theta\alpha\rho\sigma\iota\alpha$. $\mu\mu\eta$ - $\mu\mu\iota\omicron\tau\epsilon\iota\omicron\omicron\tau\epsilon$
 $\mu\eta\rho\omicron\omicron\tau$ $\epsilon\tau\chi\omega$ $\mu\mu\epsilon\omicron\varsigma$ $\chi\epsilon$ - $\alpha\mu\sigma\omicron\tau\eta$ - $\mu\sigma\omicron\omicron\tau\eta$ $\mu\tau\epsilon$ - $\tau\alpha\lambda\eta\eta$
 $\omicron\iota\alpha$. $\alpha\tau\omega$ $\chi\epsilon$ - $\epsilon\mu\psi\lambda\eta\lambda$ $\epsilon\mu\mu\omicron\tau\tau\epsilon$ $\mu\tau\alpha\lambda\eta\eta\omicron\iota\alpha$. $\mu\epsilon\tau$
 $\mu\omicron\tau\tau\epsilon$ $\rho\omega\omega\zeta$ $\epsilon\zeta\omicron$ $\mu\mu\omicron\mu\eta\rho\omicron\varsigma$.

25 | $\sigma\omega\tau\alpha\iota$ $\sigma\epsilon$ $\tau\epsilon\mu\omicron\tau$ $\mu\tau\alpha\chi\epsilon$ - $\mu\epsilon\zeta\kappa\omega$ $\epsilon\zeta\rho\alpha\iota$ $\epsilon\rho\omega\tau\eta$ $\mu\tau\omicron\zeta$
 $\mu\epsilon$ $\tau\mu\epsilon\rho\zeta$ $\mu\alpha\tau\eta\alpha\mu\iota\varsigma$ $\mu\mu\mu\omicron\sigma$ $\mu\alpha\rho\chi\omega\mu$. $\mu\alpha\iota$ $\rho\omega\omega\zeta$
 $\mu\epsilon$ $\mu\epsilon\zeta\rho\alpha\mu$, $\tau\alpha\rho\iota\chi\epsilon\alpha\varsigma$ $\mu\psi\eta\rho\epsilon$ $\mu\sigma\alpha\beta\alpha\omega\theta$ $\mu\alpha\delta\alpha\mu\epsilon\alpha\varsigma$.

4 MS $\mu\eta\alpha\chi\omega\rho$; read $\mu\eta\alpha\chi\omega\rho\eta\tau\omicron\varsigma$.

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

6 MS $\mu\epsilon\phi$; better $\mu\epsilon\tau\phi$.

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

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

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

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

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

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

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

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

ενεσημαθης. ατλθπει εεατε ατω ατπαρτοτ
 ρα-ποτρите нс етхцукан евол етрпее. пезаτ
 же-пхоеис етће-от нтоц епкхоос ерон же-тна†
 ннти пееψι еπε□ еп⊙. ис же απεϋρηт λθπн ρα-
 5 пеземаθης. евол же-ατκω нσωот нпетеиоте еп-
 петсннτ ατω петριοεε еп-петшнре ατω акω
 нσωот епβιος тнрϋ епекосеос атоααροτ нωϋ
 еиψ проεπε. ατω аτειре нентолн ние епταϋροс
 ποτ етоотот.
 10 αϋοτωшψ пезаϋ нпеземаθης. же-ραени
 †хω еееос ннти же-тна† ннти пееψι еπεθ
 еεφγλαз нс епτλн еπε□ еп⊙ еп-θε неεξο.
 ατω он †на† ннти пееψι епаλот епаλот еп-
 θεεξο. ατω он епнса-наи †на† ннти епψι еπε
 15 нраени еп-θεεξο. ατω он †на† ннти епψι еπε
 еπε□ еп⊙ еп-θεεξο. ατω он епнса-наи †на†
 ннти епψι нтз еεφωνн еп-пез | р. 58. θελνεа
 нтелеθ нατпалеис ατω он †на† ннти епψι епнос
 нран нте-ран ние ете-нтоϋ пе пнос н⊙ етκωте
 20 еπε□ еп⊙ ατω еп-θεεξο еβωк еεφοτη нтз еεφωνн.
 ατω ραени †хω еееос ннти ειρων етоот-
 тнотн женаас ететнеиρε епψι еп†от ншнн еп-
 пψι нтз еεφωνн. еп-пψι епнос нран. ете-пнос
 н⊙ пе етκωте еπε□ еп⊙. петнар-наи ρар нϋρ-
 25 χρια ан нκελαατ еψι нте-таентеро епотои εις
 енти епψι епκаноβε евол.

2 MS ποτρите; read ποтерите.

4 MS еп⊙; read еп⊙.

6 MS акω?; read ατκω.

15, 16 MS мпе мпе□; read мпе пшнн мпе□.

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

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

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

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

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

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

² (18) 49 powers; see OnOrgWld 107.

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

ραπс γαρ не еρωμε ние етпапсетеε етпаптеро
 апⓄ етρεεεре апϕ апкапове евол. потсоп мс
 маεε. ρωме γαρ ние етпаεи апϕ апкапове евол
 пове ние етпаεааτ еεσοотп ап-нептасааτ ρп-
 5 отпаптатсоотп. хп-теεапткоти ρεωс ша-поот
 ηροот. аτω нептасааτ хп-ткатабоλн апкосс
 мос ρεωс ша-поот ηροот сепаεотот евол тпрот
 псааε потριλκρпнес потоеп псежитε апⓄ пте-
 пейⓄ. аτω ϕхω ммоос нптп хе-хп етριεε-пкаρ
 10 атоτω етκλпρопоеи птаптеро аппотте. атеτс
 мерис шопе ρε-пеⓄ апⓄ. аτω ρεппотте не пс
 аθапатос аτω етшанеи евол ρε-псωεа псi пепс
 татхп ппеϕ ап-пϕ апкапове евол шаре-пайωп
 тпρ сокот пат пса-петерпτ псепωт епεапт етес
 15 ρботρ етθε-теϕтухп ептасхп апϕ апкапове евол.
 шантоτπωρ еεпτλн епеⓄ апⓄ пте-пεϕтлаε
 пεпτλн аотωп пат.

етшанπωρ етпаεи епеⓄ шаре-пкεтаεи сφрас
 тизε ммоот ρп-теεсφраси аτω шатϕ пат аппос
 20 прап епεтϕ аτω шатотωтћ еротп епεтρотп.
 етшанπωρ етпаεи апϕот пшпн епеⓄ апⓄ
 шатϕ пат аппос прап аτω псес | р. 59. сφрас
 тизε ммоот ρп-теεсφраси аτω псεϕ пат епεтϕ
 шантоτωтћ еротп мфотп птз мфωпн.

25 етшанπωρ етпаεи етпаεаτ шатϕ пат аппос
 прап. аτω псесφрасиε ммоот ρп-теεсφраси.
 аτω псεϕ пат епεтϕ шантоτωтћ еротп мс
 фотп пптаεи пте-ппапатωρ ρεωс ша-тпаεи ппс
 топос птеκλпρопоеиα.

3 W. Schw. етпаεи; read етпаεре.

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

24 MS шантоτωтћ; read шантоτωтћ.

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

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

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

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

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

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

шаре-птази етемаат † наџ лепис прап. аџ
шатефрагизе леоот рн-тефрагизе аџ шат†
наџ лепетџ аџ шатотџ еротн лефотн ш-
птази инетрипнетемаатос.

5 аџ шат† наџ лепис прап леи-петџ. аџ
шатефрагизе леоот рн-тефрагизе шантопџ
ептопос неот папе⁸ инансанџ ете-нтоџ пето
пис ер(оџ) ехе-пе⁹ тирџ.

еџшанпџ де ептопос етемаат. шат† наџ
10 лепис прап леи-печетџ аџ шатефрагизе ле-
оот рн-тефрагизе шантопџ епечротн. епе¹⁰
инансанротн ептопос лепанротн нте-исанротн
е(н)то(џ) неисн рн-рџок неелетон леоот рн-нтопос
етемаат. еџл же-аџ леџ лепканџ еџл.

15 аџ †на† инти леџ ние жекас еиекен-тиџти
еџл леџ ние нте-тептерџ леп¹¹ жекас етемаотте
еротн же-пшире лепеплнрџма еџнн еџл
леџ ние.

асшџпе он леиса-нешџџ. ас леотте
20 епечемаџнтне пџџџ наџ:

же-а(леи)ти тирти нтетнџ лепџ иџантисџ
лепа†џ еротн леџ инарџџ. ате се тирџ
нџ лемаџнт нџоот леи-лемаџнтриа неџие аџ
нџџ ес тирџ рн-отџон. пџџџ се наџ нџ иџ же-
25 џџ ерџа еџкалџлаџ нтетнџше нџџџџ |

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

16 MS жекас; read жекас.

17 MS пшире; read пшире.

25 нџџџџ; see Amélineau (Bibl. 3), p. 249.

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

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

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

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

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

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

⁴ (25) Galilee; cf. SJC 77; PS 369.

р. 60. н отсрѣме ед-перото нтканѣа мот прнз-
 тот. ещопе отроотт не енцире дн птетнотсѣа н
 ещопе етсрѣме те еасло есеѣре нтнонѣонѣа нте-
 перѣоме. аѣω нсеѣре дн птетнотсѣа. аѣω нтетнз
 5 шоп нартѣон снаѣ ннрп нтоотт ннѣа нтеѣмне.
 нтетннотт нѣа еперѣтос, аѣω нтетнне нѣа нз
 ренше нелооле.

мѣаѣнтне дѣ аѣне мпартѣон снаѣ ннрп
 мн-нше нелооле. н дѣ аѣтало ерѣа нотѣтсѣа.
 10 аѣнѣω нотартѣон ннрп рн-рѣотр нтеѣтсѣа. аѣω
 аѣнѣω мпнеартѣон ннрп рн-отнѣе нтеѣтсѣа. аѣт-
 аркетѣс ерѣа етеѣтсѣа мн-откасѣаланѣос мн-
 отнарѣостаѣос. аѣтре-мѣаѣнтне тнрот ѣоолот
 нренрѣос ннѣаѣт (sic) аѣнѣω мпентнѣс ѣе- нз
 15 нтнѣнѣрѣалон протн прѣот. аѣω аѣнѣω нтеѣнѣф,
 нтз мѣфѣонн рн-тетѣнѣс нте ете-тѣа те ѣωѣѣ
 ѣнѣс ннѣо аѣω шѣотн нше аѣω шѣе мн-ѣнѣс аѣω
 аѣнѣω мпентнѣс ѣе-нѣланѣон рн-тетѣнѣс нте. аѣнѣω
 нпесѣаѣнтне рнѣн нтеѣтсѣа. н дѣ аѣрѣратѣ
 20 рнѣе-теѣтсѣа. аѣнѣωрѣω нотѣтос нрѣос ннѣнз
 ѣѣт. аѣω аѣнѣω нотѣлѣт ннрп ерѣа рнѣѣѣ. аѣω
 аѣнѣω нренѣен рнѣѣѣ нѣтѣ-тнѣ нѣмѣаѣнтне.
 аѣнѣω нренѣѣѣос нѣѣен рѣа рнѣе-нѣтос нз
 тѣпрѣсѣрѣа. аѣω аѣѣтеѣфанѣт мѣоот тнрот рн-

3 MS етсрѣме; read отсрѣме.

5 MS нтоотт; read нтоотт.

14, 15 MS нтнѣнѣрѣалон; read нтнѣнѣрѣалон.

17 MS ѣнѣс ннѣо; read ѣнѣс ннѣо.

20 MS рнѣе; read рнѣе.

23 MS нренѣѣѣос; read нренѣѣѣос.

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

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

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

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

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

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

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

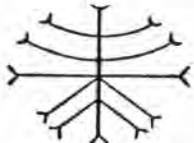
⁶ (15) anemone plant (κυνοκέφαλον); see Preisendanz V 200.

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

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

ρεπκλαδος ηχοειτ. ατω αις εφρ ηνεσμαθης
ρη-τεισφραγς.

τεςερμνια τε ται φηζωζαζ πες-
ραν σαζαφαρας. αις μη- | ρ. 61.



5 ηνεσμαθης ασκωτε επεσα ηκοορ
μηκοςμος ασρων ετοοτορ ετρε-
ποτα ποτα μημοορ κολλα ηνετερητε επετερητ.
ασρω ηφετχη εσρω μημος γε-ιωαζαζη φε αζαζη
ααζνη ραμηη ραμηη ραμηη ειαζει ειαζει χνη
10 ζαηη ζαηη ραμηη ρ αραζαζαζα βαωζαζαζ ζαζ
ζως ραμηη ρ αζαχαζαραχα ζαραχα ζαρηαζ
φω ζαρηαφωζ ζαραει ζαραει ζαραει αζαραχα χαρηα
βαρηα φαζαφ φαζαφ φαζαφ ραμηη ρ

σωταε εροι παειωτ ηιωτ μηηηειωτ ηιαι παπες
15 ραιτος ηοτοειη ετρε-πε ρ μηφ μαροτει ησι
μηηηη μαπαρσταης ηαι εταηακοηη ραρηωτ ητ
μαπαρφειος μηφ ηαι ετρηαι ρημη-ηβαηηςεια μη
ηωηη ετε-ηαι ηε ηετραη ηαρηητοη αστραπα τες
φουοδε οητοηιος σιηηος λαχοη ηοζιταηιος οπαζ
20 ης φαηαρος οαοητοηχος αιαηιος κηησιου αρο-
μος εηιαεηος ηοληηαηος εητροηοη μαροτει

2-6 the diagram is present on page 60.

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

7 MS ηνετερητε; read ηνετοτερητε.

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

Its *interpretation* is this: ...

Its name is: ...

Jesus with his *disciples* turned to the four corners² of the *world*. He commanded them that each one of them should *place* his feet *together*. He spoke the *prayer*, saying: ... *Amen, amen, amen ... Amen, amen, amen ... Amen, (amen, amen) ... Amen, (amen, amen) ... Amen, (amen, amen)*. Hear me my Father, thou father of all fatherhoods, thou *infinite* Light³ who art in the *Treasury* of the Light. May the fifteen *helpers*⁴ (*parastatai*) come, which *serve* the seven *virgins*⁴ of the light which are over the *baptism* of life, whose *unutterable* names are these: Astrapa, Tesphoiode, Ontonios, Sinetos, Lachon, Poditanios, Opakis, Phaedros, Odon-tuchos, Diaktios, Knesion, Dromios, Euidetos (?), Polypaidos, Entropon. May they come | and *baptise* my *disciples* in the water

¹ (1, 2) seal; see note on 83.6.

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

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

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

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

ησεβαπτιζε ηναλλαθης ρε-περοοτ μεπωνη ητζ
 μεπαρθενος με⊙ ατω ησεκω εβολ ηνετνοβε. ατω
 ησεκαθαριζε ηνετανομια ησεποτ εροτη επεκληρος
 ηταεντερο μεποτοειν. εσωπε σε ακωταε εροι ατω
 5 εσωπε ακια ηναλλαθης. ατω εσωπε οη ατωη
 εροτη επεκληρος ηταεντερο με⊙ ατω εσωπε
 ακω εβολ ηνετνοβε ατω ακωτε εβολ ηνεταπος
 μεα. εεσωπε ησι οτααειν. ατω εεσει ησι ζοροσ
 κοθορα ηεμε εβολ μεπεροοτ μεβαπτισμεα με

10 πωνη ρραι ρη- οτει ηνειαρτιον ηηρη.

ατω | ρ. 62. ητενοτ εταμεατ αεσωπε ησι
 ηαειν ητα-ις χοοε ατω απηρη ετρο-οτιαε ητεσ
 οτσια αεμεοοτ. ατω ατει ησι μελαθης ερατε
 ησε αεβαπτιζε μεροοτ ατω αε† ηατ εβολ ρη-τεσ
 15 προσφορα ατω αεεφραριζε μεροοτ ρη-τεισφρασ
 ησε †—

ατω μεμεαοτ ραση ρη-οτηοσ ηραση μεαση
 μεαση ηε-ατω εβολ ηετνοβε ατω ατωηε εβολ
 εχη-νετανομια ατω ατωη εροτη επεκληρ ητσ
 20 εντερο μεποτοειν. ατω ηε-αεβαπτιζε μεροοτ ρε-
 περοοτ μεπωνη ητζ μεπαρθενος με⊙ ατω ητεσ
 εφρασις ετοτααε.

αεσωπε οη αιε οτωρ ετοοτε ρε-ηαηε ηεαε
 ηνεεμεαθης ηε-αιηε ηαι ηρεηε ηελοολε ητασ
 25 ταρετηχι μεβαπτισμεα μεηερωε. ατω μελαθ
 οηηε ηεηε ηελοολε αεταλο εοραι ηοτσ

10 MS οτει; Schmidt: dialectical form of οτα?

24, 25 MS ηταταρετηχι; Schmidt: dialectical form of ταρετηχι.

26 MS ηηε; read αηηε.

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

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

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

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

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

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

πεκρωμ. ατω εκετρετω εβολ ηπετνοβε. ατω
 εκετρετωαριζε ηπετανομια ηενταταατ ετσοοτη
 ατω ηενταταατ ηεσοοτη αν ηενταταατ χη-τε-
 μεντροτι ψαροτη εποοτ ηροοτ. ατω ηετκαταλας
 5 λεια μεη-ηετσαροτ μεη-ηετωρη ηποτχ μεη-ηετχιοτε
 μεη-ηετχιωλ μεη-ηετχιλα ηποτχ μεη-ηετπορνια
 μεη-ηετμενποεικ μεη-ηετεπιθηια. μεη-ηεττωσε.
 μεη- ηενταταατ χη-τεμεντροτι ψαροτη εποοτ η-
 10 ροοτ. εκεετοτοτ εβολ τιροτ. ατω εκεαριζε με-
 μοοτ τιροτ εκετρετει ησι ζοροκοθορα μελ ρη-
 οτρωη ηεμε εβολ μεμεοοτ μεηβαπτισεα μεηε-
 κρωμ ητπαρθενοс μεη⊙ τεκρη(тис).

(ρηο) σωταε ερ παιωτ ειεπηκαλι ηνεκραη
 ηαφαρτοη. ετρε-ηε⊙ μεη⊙.

15 αζαραναζα. α... αμιαθκратитаθ ιω ιω ιω ρα-
μεηη ραε[ηη] ιαωε ιαωε ιαωε φαωφ φαωφ
φαωφ χιω(εφορπε) | ρ. 64. χενοβηηθε ζαρλαι
λαζαρλαι λαζαζι ραεηηη ραεηηη ραεηηη ζαζαζαχ
ηεβεοτηηεφ. φαεοτ φαεοτ φαεοτ. αεοτηαι
 20 αεοτηαι ραεηηη ραεηηη ραεηηη ζαζαζαζι εταζαζα
ζωθαζαζαζ.

σωταε ερ παιωτ ηιωτ μεηηηειωτ ηηε ηαπεραηη-
 τοс η⊙ εαιεπηκαλει ηνεκαφαρτοη ηραη. ετρε-

3 MS τεμπτροτι; read τεμπτροτι.

9 MS εκεαριζε; read εκεκααριζε.

10 MS μελ; read μελχιεεεεκ; see PS 194.24 etc.

12 τεκρη(тис); read τεκρηтис; cf. PS 285.17 etc.

13 (ρηο); read ραю.

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

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

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

πε^ο επ^ο εκετρεσει ησι ζοροκοθορα ηχι-πμοοτ
 επβαπτισεα επκωρτ ητε- τπαρθενος επ^ο ηταζ
 βαπτιζε ηναμαοντ ηρητη.

ζαιο σωταε εροι παειωτ ηιωτ εεηντειωτ ηεε
 5 παπεραντος η^ο μαρεσει ησι τπαρθενος επ^ο
 ηεβαπτιζε ηναμαοντης ζεε-πβαπτισεα επκωρτ
 ηεκω εβολ ηνετποβε ατω ηεκαθαριζε ηνεταπομεια
 ηε-ηεηικαλει ηνεεραη ηαφ ετε-ηαι ηε ζοθωωζα
 οοιθα ζαζαωθ ζαεηηη ζαεηηη ζαεηηη.

10 ζαιο σωταε εροι τπαρθενος επποθουη τεκρητηε
 ηω εβολ ηηηοβε ηναμαοντης ατω ηαθαριζε ηνετ
 απομεια ηεηταθαδ ετσοοτη επ- ηεηταθαδ επ
 εεσοοτη αν ηεηταθαδ ηηη-τεηεηηηοτη ηαζραι
 εηοοτ ηροοτ. ατω μαροτωη εροτη επεκληροε
 15 ηεηηηερο επποθουη. εηωηε σε παιωτ ανηω εβολ
 ηνετποβε. ατω ανηωτε εβολ ηνεταπομεια. ατω
 ανηρετωη εροτη εηεηηερο επ^ο εκετ ηαι ηοτ
 εαεηη ζραι ζεε-ηκωρτ ηηεηοτορηηε ηεηηοττε.

ατω ητεηηοτ εηεηεαδ αηηωηε ησι ηεαεηη
 20 ητα-ηε ηοοη ζραι ζεε-ηκωρτ ατω αηε βαπτιζε ηνεη
 εαοντης. ατω αηη ηατ εβολ ζηη-τεηπροεφορα ατω
 αηεεφραηε εεεοοτ εηεητεηηε ζηη- τεεεφραηε ηηε


1 MS ηχι-ημοοτ; read ηχι-ημοοτ.

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

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

παρθένος επ(⊙) ται εшастретωп εροτη πμπτερο
εποτοεπ.

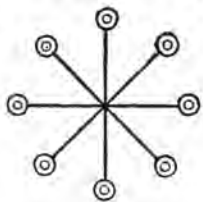
р. 65. ατω ατραше πσι ~~εμεαθнтис~~. же-
ατхи ~~επβαптисεα~~ ~~επεκρωε~~ ατω επ-τεςφραгис
5 εшаска-ноће εβολ. ατω же-ατωп εροτη επекλнрос

πταεπτερο επ(⊙). ται τε тесφрагис 


асшопе се ~~εμψα-пαι~~ ~~πεξε-ε~~ ~~πνεψαεθ~~ же-
εисрннте атетнхи ~~επβαптисεα~~ ~~επεεοот~~ επ-пвапс
10 тисεα ~~επεκρωε~~ ~~αενηεπ~~ ρωωц нта† ннтн ~~επс~~
βαптисεα ~~επεппа~~ ετοταаб.

асҗтало ερραι ~~πψотрнне~~ ~~επβαптисεα~~ ~~επεс~~
15 ппа ετοταаб. асҗ ερραι ~~πρεпше~~ ~~пелооле~~ επ-
отаркетѳис επ-откасдалапѳон επ-открокоз
εαεεατος επ-отεαстиχн επ-отнпалеωεон
εп-отшад επ-отсонте επ-отевнω ατω ~~паснω~~
партноп снаг ~~пнрп~~ ота ρи-отпаεε ~~πψотрнне~~
εптасҗталоот ερραι ατω ота ρи-ρвотр асҗна-ρени
оειк ερραι ~~ката-тнпе~~ ~~πεμεаθнтис~~.

ατω ~~αιс~~ εφραгисε ~~πεμεаθнтис~~ ρи-τεςφραгис
20 пай ~~пε~~ ~~песран~~ ζαηζωζα. ται τε
τεςερεпниа ѳωζωпωζ.



- 1 MS εροτη π?μπτερο; read εροτη πтμπτερο.
- 3 page 65: the left of the leaf is missing; the remainder measures 29 × 15 cms. and large central holes are present.
- 6 the diagram is present.
- 7 ~~πνεψαεθ~~; read ~~πνεψαεθнтис~~.
- 9 W. Schw. ~~αμνηεπ~~; read ~~αμνηεπн~~.
- 15 MS ~~паснω~~; read ~~аснω~~.
- 21 f. the diagram is present.

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

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

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

This is its name: ...

This is its *interpretation*: ... |

αὐωπε σε ἡτερεσεφρατιζε μεσοτ ρη- τεισφρα-
 τικ αδαερατεψ ησι ιε ριχη-ηωτορηνε ε?ταλοοτ
 ερραι αχηα-πεφμεαοτ ριων ηωτορηνε(sic) αψσοολοτ
 τηρ ηρβοοσ ηνεαατ. ερε- τεψηφ ητζ μεφωηη ρη-
 5 τετσιχ σιτε. ετε-παη πε θωοθ ψικ ηωο ατω η
 ηψε μεη-ψχε ψικ. αψωψ εβολ ησι ιε εψχω μεεοσ
 ητειρε γε-σωτμε ερ παιωτ ηιωτ μεηητ ημε πασ
 ηεραντοσ η⊙ γε-φεηκαλει ηνεεραη ηαφθαρτοσ
 ητε-ηε⊙ ηποτοεηη.

10 ζαζαζαοτ ζωζαζωθ θωζαζαζωθ χεποηηηθε
 αθανητ ωζη ωζανωζ ηροβιαλαθ.

σωτμε εροι παιωτ ηιωτ | ρ. 66. ημε ηιασ
 ηεραντοσ ηποτοεηη. γε-αηεηκαλει ηνεκαφθαρτοσ
 ηραη ητε-ηε⊙ μεη⊙ ηω εβολ ηηηοθε ηπαμεαθηηε
 15 ηεψωτε εβολ ηηεταηοεηα. ηεηταταατ ετσοοτη
 μεη-ηεηταταατ εηεσοοτη αη. ηεηταταατ χηη-
 τετμεηηκοτι ψαδραη εποοτ ηροοτ ατω εκετρετωη
 εροτη επεηληροσ ητεηητερο μεη⊙. εψωπε σε παιωτ
 ακω εβολ ηηηοθε ηπαμεαθηηε ατω ακηαθαριζε
 20 ηηεταηοεηα. ατω ακτρετωη εροτη επεηληροσ
 ητεηητερο ηποτοεηη μεα† ηαι ηοτμεαεηη ρη-τεσ
 ηροσφορα.

ατω ρη-τεηηοτ ετεμεατ αψωπε ησι ηεαεηη
 ητα-ιε ηοοψ ατω αψηαητιζε ηνεεμεαθηηε τηροτ

2 MS ε?ταλοοτ; read εηταεταλοοτ.

3 MS ηωτορηνε; read ηηωτορηνε.

7 MS μεηητ; read μεηηεηωτ.

12 MS ηιωτ ηηη; read ηιωτ μεηηεηωτηηη.

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

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

¹ (8) thy; lit. his.

ρε-πβαπτισεα επεπια ετοτααβ. ατω αςϕ πατ
 εβολ ρη-τεπροσφορα. αςεφραριζε ητεττεριε ρη-
 τεσφραρις ητσαυσε επαρθενος εποτοειη ται
 εσαστρετων εροτη επεκληρ ητεεντερο εποτοειη.
 5 ατω ατραυσε ησι εμιαθνης ρη-ουνοσ πραυσε
 εναυωϕ. γε-αυχι επβαπτισεα επεπια ετοτααβ
 ατω επ-τεσφραρις εσακα-ποβε εβολ. ατω εσαε-
 καθαριζε ηνετανομια. ηστρετων εροτη επεκληρ
 ητεεντερο επ⊙. ται τε τεσφραρις [ϕ].

10 ις δε αςειρε επειϕι ερε-περμαθνη τηροτ σοσ
 ολε προεβοοσ ηειαατ ετετεφανοτ εμμορετηη
 ερε-οτηκτοκεφαλον ητε-τεκριετη ηροτη ηρωοτ.
 ερε-οτημοκλαδοσ ηαρτεμια(ς) ρη-τετσειε σιτε
 ατω ερε-ηετερητε κολλα επετερητ ετκωτε εε-
 15 μοοτ επεϕα ηκοορ επκοσμοοσ.

αςωπε οη επησα-ηαι αις ταλο εγραι ηιυωτ
 ρηηε επϕι ηϕι-τκανια ηηαρχωη ρραι ρη-εμιαθ-
 ονης. αςτρετκωτ ηοτωοτηη ρραι ρηη-θαλασια
 αςϕ-υε ηελοολε | ρ. 67. εγραι ρη-αρκετοικ
 20 ρη-εελαβαθροη ρη-κοτωυι? ρη-αμιαητοη επ-
 οτωηε γε-αχατης επ-οτλιβανοσ. ατω αςτρε-
 περμαθνης τηροτ κολοτ ηροβοοσ ηηειαατ. αςϕ
 τρεττεφανοτ εμμοοτ ρη-οταρτεμιας ατω αςηω

10 MS περμαθνηροτ; read περμαθνης τηροτ.

11 MS προεβοοσ; read προεπροβοοσ.

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

20 κοτωυι?; MS ω inserted above κοτωυι.

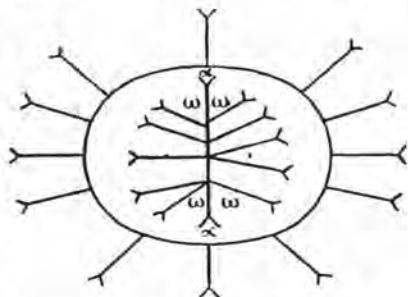
of the Holy Spirit. And he gave to them from the offering.
 He sealed their foreheads with the seal of the seven virgins of
 the light, which made them to be numbered within the inheritance of
 the Kingdom of the Light. And the disciples rejoiced with very great
 joy because they had received the baptism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

But Jesus performed this mystery while all his disciples were
 clothed in linen garments and crowned with myrtle; and an
 anemone of kriste was in their mouths and a single branch of
 mugwort¹ in their two hands, and their feet were placed together,
 and they turned themselves to the four corners of the world.

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

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

ποτλίβανος προτι πρωτο. ασηω πτεψηφος με
 ψωρη προλινη προτειτ ρη-τετσιχ φλ. αγκολα
 πιετερντε επετερνητ. ατσω ριθη πιψοτρνηε. εντ
 τατταλοοτ εγρατ. αις εφρατίζε πιεψμαθνητ ρη-
 5 τειςφρατίζε ετε-ται τε
 παι πε πεσαν πιε-τατ
 ληθια. ζηζηω ιαζωζ
 ται τε τεσδεραμνια
ζωζωζαι.
 10 πιτερε-ις οτω εφτ
 εφρατίζε πιεψμαθνητ
 τνε ρη-τειςφρατίζε πατ
 λιη οη αις αδερατετ ριχη-πιψοτρνηε. ενταττατ
 λοοτ εγρατ. ασηω πιφετχη εφτω μεμοσ πιτερε
 15 χε-σωττε εροι παιωτ πιωτ μεεντειωτ πιε παπετ
 ραντοσ ποτοειη. χε-φειηκαλει πιεκραη παφτ
 θαρτοη πιε-πε^ο μεποτοειη. πιρηπιηρ. ζοφοηηρ.
ζοιλοζοτβαω. ζοτβαω. ραμην ραμην ραμην.
 σωττε εροι παιωτ πιωτ μεεντειωτ πιε παπετ
 20 ραντοη πι^ο. σωττε εροι πιαναταζε πεαβαωθ
 παδαμιασ μεη-πετταρχηητοσ τηροτ πεεει πεεει
 πιεττακρια ρραι ρη-παμαθνητνε.



2 προτειτ is superfluous after ψωρη; MS αγκολα read αγκολλα.

5-12 the diagram is present on page 67.

20 MS πιαναταζε : read πιανατακαζε.

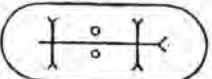
of the first *amen*: 530, in their hands. They *placed* their feet *together*. They remained before the incense which he had offered. Jesus *sealed* his *disciples* with this *seal*, which is thus:

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

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

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

πτερεϋχω δε η̄φε̄τ̄χ̄η̄ εϋχω̄ μ̄μο̄ς̄ επ̄ε̄στο̄-
κο̄ο̄ς̄ μ̄π̄κο̄μο̄ς̄ τ̄η̄ρ̄ε̄ η̄το̄ς̄ μ̄η̄-π̄ε̄ρ̄μ̄ᾱθ̄η̄τ̄η̄ς̄ ᾱϋ̄-
ε̄φ̄ρᾱτ̄ῑζε̄ μ̄μο̄ο̄τ̄ τ̄η̄ρ̄ο̄τ̄ ρ̄η̄-τ̄ε̄ῑε̄φ̄ρᾱτ̄ῑς̄ μ̄η̄μ̄ε̄ρ̄ε̄β̄
η̄ρ̄ᾱμ̄η̄η̄ ε̄τε̄-τ̄αῑ τε̄

5  πᾱῑ η̄ε̄ π̄ε̄ρ̄ᾱη̄ η̄τε̄-τ̄ᾱλ̄η̄θ̄ιᾱ ζ̄ᾱχ̄ω̄ς̄
ζ̄ᾱη̄ω̄ς̄ τ̄αῑ τε̄ τ̄ε̄ς̄ε̄ρ̄ε̄μ̄ ζ̄χ̄ω̄ζ̄ο̄ζ̄ω̄.

ᾱτω̄ η̄τε̄ρ̄ε̄-ῑς̄ ο̄τω̄ ε̄ϋ̄ε̄φ̄ρᾱτ̄ῑζε̄
μ̄μο̄ο̄τ̄ ρ̄η̄-τ̄ε̄ῑε̄φ̄ρᾱτ̄ῑς̄ η̄τε̄η̄νο̄τ̄ ε̄τ̄ε̄μ̄ᾱτ̄ ᾱη̄ᾱρ̄ |
p. 68. ϋ̄ῑ η̄τε̄η̄κᾱη̄ᾱ τ̄η̄ρ̄ε̄ ρ̄ρᾱῑ ρ̄η̄-μ̄μ̄ᾱθ̄η̄τ̄η̄ς̄
10 ᾱτω̄ ᾱτ̄ρᾱϋ̄ε̄ ρ̄η̄-ο̄τ̄η̄ο̄ς̄ η̄ρᾱϋ̄ε̄ ε̄η̄ᾱϋ̄ω̄ς̄. χε̄-ᾱτ̄
κᾱη̄ᾱ τ̄η̄ρ̄ε̄ η̄η̄ᾱρ̄χ̄ω̄η̄ ω̄χ̄η̄ ρ̄ρᾱῑ η̄ρ̄η̄το̄τ̄ ᾱτω̄ η̄ε̄
τε̄ρ̄ε̄-τ̄η̄κᾱη̄ᾱ η̄η̄ᾱρ̄χ̄ω̄η̄ ω̄χ̄η̄ ρ̄ρᾱῑ η̄ρ̄η̄το̄τ̄ ᾱτ̄ϋ̄ω̄π̄ε̄
ε̄το̄ η̄ᾱθ̄ᾱπᾱτο̄ς̄ η̄σῑ μ̄μ̄ᾱθ̄η̄τ̄η̄ς̄ ε̄το̄τ̄η̄ς̄ η̄ε̄ᾱ-ῑς̄
ρ̄η̄-το̄πο̄ς̄ η̄η̄ε̄ ε̄το̄τ̄η̄ᾱβ̄ω̄κ̄ ε̄ρο̄ο̄τ̄.

15 ῑς̄ δε̄ η̄ε̄χ̄ᾱς̄ η̄η̄ε̄μ̄ᾱθ̄η̄τ̄η̄ς̄ χε̄-τ̄η̄ᾱτ̄ η̄η̄τ̄η̄ η̄τ̄ᾱς̄
πο̄λο̄γ̄ιᾱ η̄η̄ε̄ῑτο̄πο̄ς̄ τ̄η̄ρ̄ο̄τ̄ ε̄η̄τ̄αῑτ̄ η̄η̄τ̄η̄ μ̄η̄ε̄τ̄η̄ μ̄η̄-
η̄ε̄τ̄η̄ᾱπ̄τ̄ῑε̄μ̄ᾱ. μ̄η̄-η̄ε̄τ̄η̄π̄ρο̄ς̄ε̄φ̄ο̄ρᾱ. μ̄η̄-η̄ε̄τ̄ε̄φ̄ρᾱτ̄ῑς̄.
μ̄η̄-η̄ε̄τ̄η̄π̄ᾱρ̄ᾱλ̄η̄η̄π̄τω̄ρ̄ τ̄η̄ρ̄ο̄τ̄ μ̄η̄-η̄ε̄τ̄η̄ψ̄η̄φ̄ο̄ς̄ μ̄η̄-
η̄ε̄τ̄η̄ρᾱη̄ η̄τε̄-τ̄ᾱλ̄η̄θ̄ιᾱ μ̄η̄-η̄ε̄τ̄η̄ᾱπο̄λο̄γ̄ιᾱ ε̄τ̄η̄ε̄-θ̄ε̄ η̄ε̄
20 η̄η̄ᾱλ̄ε̄ῑ μ̄μ̄ο̄ο̄τ̄ ε̄β̄ω̄κ̄ ε̄η̄ε̄τ̄το̄πο̄ς̄ η̄τε̄η̄νο̄τ̄ω̄τ̄η̄ ε̄ρο̄τ̄η̄
μ̄ε̄φ̄ο̄τ̄η̄ η̄η̄ᾱῑ τ̄η̄ρ̄ο̄τ̄ τ̄η̄ᾱχ̄ω̄ ε̄ρω̄τ̄η̄ η̄η̄ρᾱη̄ η̄η̄ε̄τ̄η̄
ᾱπο̄λ̄ μ̄η̄-η̄ε̄τ̄η̄ψ̄η̄φ̄ο̄ς̄.

τε̄η̄ο̄τ̄ θ̄ε̄ σ̄ω̄τ̄η̄ η̄τ̄ᾱχ̄ω̄ ε̄ρω̄τ̄η̄ ε̄τ̄η̄ε̄-τ̄η̄η̄ε̄ῑ ε̄β̄ο̄λ̄
η̄τε̄η̄ψ̄η̄τ̄χ̄η̄ ε̄η̄ᾱη̄ ᾱῑχ̄ω̄ ε̄ρω̄τ̄η̄ η̄η̄ε̄τ̄η̄ τ̄η̄ρ̄ο̄τ̄. μ̄η̄-
25 η̄ε̄τ̄ε̄φ̄ρᾱτ̄ῑς̄ μ̄η̄-η̄ε̄τ̄η̄ρᾱη̄. ε̄τε̄η̄η̄ϋ̄ᾱη̄ε̄ῑ ε̄β̄ο̄λ̄ ρ̄η̄-
η̄ε̄τ̄η̄ε̄ῑρε̄ η̄η̄ε̄τ̄η̄ η̄ᾱῑω̄η̄ τ̄η̄ρ̄ο̄τ̄ μ̄η̄-η̄ε̄τ̄η̄
η̄ρ̄η̄το̄τ̄ τ̄η̄ρ̄ο̄τ̄. ε̄η̄ᾱσο̄η̄ο̄τ̄ η̄ᾱτ̄. ϋ̄ᾱη̄τε̄η̄β̄ω̄κ̄ ϋ̄ᾱ-

5-7 the diagram is present on page 67.

26 MS η̄ᾱῑω̄η̄; read η̄η̄ᾱῑω̄η̄.

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

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

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

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

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

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

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

πεινος ησοοτ ηκαιωη. ηαι δε ητοϋ σεναποτ επι
εεητ ερβοτρ ηη-ηεταρχωη τηροτ ηη-ηετηρητοτ
τηροτ.

ετητησανπωρ δε επισοοτ ηκαιωη σενακατεχε
5 ηηηωτη σαντετηχι ηηψι ηηκα-ηοβε εβολ. εβολ
χε-ητοϋ ηε ηηοτ ηηψι ετσοοη ρη-ηε¹⁴ ητε-ηεανροτη
ητε-ηεανροτη. ατω ητοϋ ηε ηηοτρε ηηρη ητε
ψηχη ατω οτοη ηηη ετηαχι ηηψι εταηηατ σε
οτοτη εκοττε ηηη. ρη-ηηηχοεηε ηηη ητε-ηεαιωη
10 τηροτ. ηαι ετε-ηηοοτ ηε ηηηηηη ηηκαιωη ητε-ηα
ρορατοε ηηοττε εβολ χε-ητοϋ ηε ηηοτ ηηψι ηη
ηατηρατη ετσοοη ρη-ηε¹⁴ ηηεανροτη ητε-ηεαν
ροτη. ετθε-ηαι σε ρωηη ηηη ετηαηετete επηηρη
ηηοτοεηη | ρ. 69. ηηηε εροϋ ετηρηχι ηηψι
15 ηηκα-ηοβε εβολ χεκααε εεηηωηηε ηηηαηηεληο. ατω
ετηηη εβολ ηηψι ηηη. εβολ χε-ητοϋ ηε ηηψι ηηκα-
ηοβε εβολ. ηετηαχι σε εβολ ρη-ηεηψι ηηηε εροϋ
ετηρηχι ηηψι ηηκα-ηοβε εβολ. ετθε-ηαι σε τχω
ηηηοε ηητη χε-ετητησανχι ηηψι ηηκα-ηοβε εβολ
20 ηοβε ηηη εηηατηηαατ ετηηεσοοτη ηη-ηεηηατε
τηαατ εηηηηεσοοτη αη ηεηηατηηαατ χηη-τηηη
ηηηηκοτη ρεωε ηα-ηοοτ ηροοτ ατω ηα-ηχωη εβολ
ηηηρηηε ηηεαρη ηηηηαη σεναροτοτ εβολ τηροτ.
εβολ χε-ατηηηηη ηηψι ηηκα-ηοβε εβολ.
25 ατω ετητησανηε ετηηηηητ εβολ ρηη-ηεωηηα.
εατηηηηρηε ηηεηηηη ηηη-τηηηεαπολοηα. ηαρη-ηαιωη
τηροτ σοηοτ ηατ ηηη-ηετηρητοτ τηροτ. ηαληη οη

14 page 69: the right edge of the leaf is missing; the remainder measures $29\frac{1}{2} \times 14\frac{1}{2}$ cms., and has central defects and mildew spots.

16 MS ετηηηη; better ετηηηηη.

23 MS ηηηαρη; read ηηηαρηηηηηη.

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

But when you reach the six aeons, they will restrain you until you receive the mystery of the forgiveness of sins, because it is the great mystery which is in the treasury of the innermost of the innermost. And it is the whole salvation of the soul. And all those who will receive that mystery will surpass all gods and all rulerships of all these aeons, which are the twelve aeons of the invisible God, for this is the great mystery of the unapproachable one which is in the treasury of the innermost of the innermost. Now because of this, every man who will believe in the Son of the Light must receive the mystery of the forgiveness of sins, so that he will be completely perfected and completed in all mysteries, because this is the mystery of the forgiveness of sins. Now he who will receive from these mysteries must receive the mystery of the forgiveness of sins. Now because of this I say to you that when you receive the mystery of the forgiveness of sins, every sin which you have committed knowingly and those which you have committed unknowingly, those which you have committed from your childhood until today and until the releasing of the bonds of the flesh of the Heimarmene¹, will all be erased, because you have received the mystery of the forgiveness of sins. And when you are about to come forth from the body, and you have performed its mystery and also its defence, all the aeons and all those within them withdraw themselves. Then again |

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

шадпват епелит ерхотр ехол же-атетнхи епѣ ес
 пка-нобе ехол. аτω ершан-наион тнрот сокот
 наτ шаре-потоени епеп[□] тѣбо епелерѣи инаион
 же-ере-негюоте тнрот тѣбо ететнинт ерраи рѣωот.
 5 аτω шаротонг ехол нси пеп[□] епотоени. аτω
 тетпешωшт етпе жин-песнт итетниат енегюоте
 ите-птопос инаион тнрот еаттѣбо тнрот. ехол же-
 апаион тнрот пвт епелит ерхотр еп-петнрот
 тнрот.

10 палин он ершан-негюоте тѣбо †на† ннти
 епѣ епка-нобе ехол еп-песчологѣ еп-песч-
 сфратис еп-песчнфос еп-петреренина.

итоти рωт-тнрти палеаѣнтис ететншанхи-наи
 итетнеи ететнинт ехол рн-сωма тетпешωпе нрѣли
 15 крнес потоени ететнѣωсе етпе пса-петнернт ите-
 тнѣок ерраи рн-еѣа етере-наион тнрот снр
 ехол нрнтот рѣωс еѣен-лаат рн-негюоте шанс
 тетипωр епеп[□] епотоени.

тоте шаре-песчѣлаз пептлн епеп[□] епотоени
 20 шаднат епѣ епка- | р. 70. нобе ехол еатс
 тнаас еп-песчологѣ еп-песчентолооте тнрот
 аτω шаднат етесфр рн-тетнтерне аτω шаднат
 етечнфос о ипетнсѣх.

тоте шаре-песчѣлаз отон ннти пептлн
 25 епеп[□] епотоени. итетнѣок еротн епеп[□] еп[⊙].

5 MS шаротонг; better шаротωнг.

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

15 MS ететнѣωсе; dialectical form; read ететнѣωсе.

23 W. Schw. о ипетнсѣх; read рн-петнсѣх.

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

маре-пестълазъ шаже пеминти алла сенаѣ нити
инесфратис еи-пестъ.

палн он ететишанпвор еттазис епшомент на
раени шаре- ле граени ѣ-тесфратис нити еи-
5 пестъ. аѡ он сенаѣ-пнос иран нити тетнаотѡѣ
он епетротн.

ететишанбѡк еттазис епалот епалот сенаѣ
нити епетъ еи-тесфр еи-пнос иран. палн
он тетнабѡк епетротн.

10 ететишанпвор еттазис инратреет нѡр сенаѣ
нити епетъ еи-тесфр еи-пнос иран.

палн он тетнебѡк епетротн ша-ттазис ес
пнос нсабаѡѡ папе¹ епотоени. ететишанпвор
етесфратис енасфратис еиѡтн рн-тесфратис.

15 аѡ енаѣ нити епетретстнр еи-пнос иран.

палн он тетнебѡк еротн епетротн ша-ттазис
еипнос шаѡ парабѡс папѡнсатрос епотоени.
енаѣ нити епетъ еи-тесфратис еи-пнос иран.

20 палн он тетнабѡк еротн епетротн ша-ттазис
еипсащс граени. палн он сенаѣ нити епетъ
еи-тесфратис еи-пнос иран.

палн он тетнебѡк еротн епетротн ша-тта-
зис епѣѡт ишнн ите-пе² епотоени. ете-нтоѡт не
ишнн насалетѡс. сенаѣ нити епетъ ете-нтоѡ
25 пе пнос еи еи-тетнос нсфратис еи-пнос иран
епе³ епотоени паи ето ирро ерраи ехе-пеѡн
сатр епотоени.

1 MS маре; dialectical form; read мере.

2 MS инесфратис read инесфратис.

10 MS нѡр; read нѡтнр.

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

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

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

When you reach the rank of the twin saviours¹, they will give to you their mystery and their seal and the great name. Again you will go to its interior to the rank of the great Sabaoth², he of the Treasury of the Light. When you reach his rank, he will seal you with his seal and he will give to you his mystery and the great name.

Again you will go in to its interior to the rank of the great Jao, the Good³, he of the Treasury of the Light. He will give to you his mystery and his seal and the great name.

Again you will go in to its interior to the rank of the seven amens⁴. Again they will give to you their mystery and their seal and the great name.

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

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

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

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

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

παλιη οη τετνεβωκ εροση | ρ. 71. επετρ
 ροση ψα-τταζις ητσαψχε εφωνη σενα† ηητη εε
 πεηνοσ εε† εην-ηηνοσ ηραν εεπε□ εηποτοειη εην-
 τετςφραγις.

5 παλιη οη τετνεβωκ εροση επετροση ψα-τταζις
 ηηεαχωρητοσ σενα† ηητη επετ† εην-τετςφρ
 εην-ηηνοσ ηραν εεπε□ εηποτοειη.

παλιη οη τετνεβωκ εροση επετροση ψα-τταζις
 ηηεαπεραητοσ σενα† ηητη επετ† εην-τετςφρ εην-
 10 ηηνοσ ηραν εεπε□ εηποτοειη.

παλιη οη τετνεβωκ εροση επετροση ψα-τταζις
 εηνπροηπεραχωρητοσ. σενα† ηητη επετ† εην-
 τετςφραγις. εην-ηηνοσ ηραν εεπε□ εηποτοειη.

παλιη οη τετνεβωκ εροση επετροση ψα-τταζις
 15 ηηπροηπεραπεραητοη. σενα† ηητη επετ† εην-
 τετςφραγις εην-ηηνοσ ηραν εεπε□ εηποτοειη.

παλιη οη τετνεβωκ εροση επετροση ψα-τταζις
 ηηεαμιαητοσ. σενα† ηητη επετ† εην-τετςφραγις
 εην-ηηνοσ ηραν εεπεσησαηροσ εηπ⊙.

20 παλιη οη τετνεβωκ εροση επετροση ψα-τταζις
 ηηεπροηπεραμιαητοσ. σενα† ηητη επετ† εην-
 ηηνοσ ηραν εεπε□ εηπ⊙ εην-τετςφραγις.

παλιη οη τετνεβωκ εροση επετροση ψα-ττα-
 ζις ηηεαελεητοσ. σενα† ηητη επετ† εην-τετ-
 25 ςφραγις εην-ηηνοσ ηραν εεπε□ εηποτοειη.

παλιη οη τετνεβωκ εροση επετροση ψα-τταζις
 ηηεηπεραελεητοσ. εηηηψαηηωρ εηηαζις εηεε

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

12 MS ηηπροηπεραχωρητοσ; read ηηπροηπεραχωρητοσ.

27 MS ηηεηπεραελεητοσ; read ηηηπεραελεητοσ.

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

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

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

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

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

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

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

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

Again you will go in to their interior to the *rank* of the *hyper-unmoved* ones. When you reach that *rank* | they will give to you

¹ (9) endless ones; see SJC 106.

ⲙⲁⲟⲩ ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣⲁⲥⲓ ⲙⲉⲛ-ⲡⲏⲟⲩ
ⲡⲣⲁⲛ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.

ⲧⲉⲧⲏⲉⲃⲱⲕ ⲉⲣⲟⲧⲓ ⲙⲉⲡⲉⲧⲣⲟⲧⲓ ⲩⲁ-ⲧⲧⲁⲗⲓⲥ ⲛⲏⲁⲥ
ⲡⲁⲧⲱⲣ. ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣⲁⲥⲓ ⲙⲉⲛ-
5 ⲡⲏⲟⲩ ⲡⲣⲁⲛ | ρ. 72. ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.

ⲧⲉⲧⲏⲉⲃⲱⲕ ⲉⲣⲟⲧⲓ ⲙⲉⲡⲉⲧⲣⲟⲧⲓ ⲩⲁ-ⲧⲧⲁⲗⲓⲥ ⲛⲏⲉⲓ
ⲡⲣⲟⲁⲡⲁⲧⲱⲣ ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣⲁⲥⲓ
ⲙⲉⲛ-ⲡⲏⲟⲩ ⲡⲣⲁⲛ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.

ⲡⲁⲗⲓⲛ ⲟⲩⲛ ⲧⲉⲧⲏⲉⲃⲱⲕ ⲉⲣⲟⲧⲓ ⲙⲉⲡⲉⲧⲣⲟⲧⲓ ⲩⲁ-ⲧⲧⲁⲗⲓⲥ
10 ⲛⲧⲧⲉ ⲛⲫⲁⲣⲁⲥⲉⲛ ⲛⲟⲧⲟⲩⲛ. ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ
ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣⲁⲥⲓ ⲙⲉⲛ-ⲡⲏⲟⲩ ⲡⲣⲁⲛ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.

ⲡⲁⲗⲓⲛ ⲧⲉⲧⲏⲉⲃⲱⲕ ⲉⲣⲟⲧⲓ ⲙⲉⲡⲉⲧⲣⲟⲧⲓ ⲩⲁ-ⲧⲧⲁⲗⲓⲥ
ⲙⲉⲡⲓⲱⲟⲙⲉⲛⲧ ⲛⲫⲱⲣⲏⲉⲁ. ⲉⲧⲉⲧⲓⲱⲁⲛⲡⲱⲣ ⲉⲧⲧⲁⲗⲓⲥ ⲉⲧⲉⲙⲉⲁⲟⲩ
ⲙⲁⲟⲩ. ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣⲁⲥⲓ ⲙⲉⲛ-ⲡⲏⲟⲩ
15 ⲡⲣⲁⲛ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.

ⲡⲁⲗⲓⲛ ⲟⲩⲛ ⲧⲉⲧⲏⲉⲃⲱⲕ ⲉⲣⲟⲧⲓ ⲙⲉⲡⲉⲧⲣⲟⲧⲓ ⲩⲁ-ⲧⲧⲁⲗⲓⲥ
ⲙⲉⲡⲧⲟⲩ ⲙⲉⲡⲁⲣⲁⲥⲁⲧⲏⲥ ⲛⲧⲉ-ⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ. ⲉⲧⲉⲧⲓⲱⲁⲛⲡⲱⲣ
ⲡⲱⲣ ⲉⲧⲧⲁⲗⲓⲥ ⲉⲧⲉⲙⲉⲁⲟⲩ ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣⲁⲥⲓ
ⲙⲉⲛ-ⲡⲏⲟⲩ ⲡⲣⲁⲛ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.

20 ⲡⲁⲗⲓⲛ ⲟⲩⲛ ⲧⲉⲧⲏⲉⲃⲱⲕ ⲉⲣⲟⲧⲓ ⲙⲉⲡⲉⲧⲣⲟⲧⲓ ⲩⲁ-ⲧⲧⲁⲗⲓⲥ
ⲛⲏⲉⲧⲣⲓⲛⲏⲉⲧⲙⲉⲁⲧⲟⲥ ⲛⲧⲉ-ⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ. ⲉⲧⲉⲧⲓⲱⲁⲛⲡⲱⲣ
ⲉⲧⲧⲁⲗⲓⲥ ⲉⲧⲉⲙⲉⲁⲟⲩ ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ ⲙⲉⲛ-ⲡⲏⲟⲩ
ⲡⲣⲁⲛ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣ.

ⲡⲁⲗⲓⲛ ⲟⲩⲛ ⲧⲉⲧⲏⲉⲃⲱⲕ ⲉⲣⲟⲧⲓ ⲙⲉⲡⲉⲧⲣⲟⲧⲓ ⲩⲁ-ⲧⲧⲁⲗⲓⲥ
25 ⲛⲧⲉⲧⲣⲓⲁⲧⲏⲉⲙⲉⲁⲓ ⲙⲉⲡⲏⲟⲩ ⲛⲣⲣⲟ ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.
ⲥⲉⲛⲁⲧⲓ ⲛⲏⲧⲓ ⲙⲉⲡⲉⲧⲏⲛⲓ ⲙⲉⲛ-ⲧⲉⲧⲥⲫⲣⲁⲥⲓ ⲙⲉⲛ-ⲡⲏⲟⲩ ⲡⲣⲁⲛ
ⲙⲉⲡⲉⲧⲓ ⲙⲉⲡⲉⲧⲓ.

3, 6 MS ⲧⲉⲧⲏⲉⲃⲱⲕ; better [ⲡⲁⲗⲓⲛ ⲟⲩⲛ] ⲧⲉⲧⲏⲉⲃⲱⲕ.

12 MS ⲡⲁⲗⲓⲛ; read ⲡⲁⲗⲓⲛ ⲟⲩⲛ.

25 MS ⲛⲧⲉⲧⲣⲓⲁⲧⲏⲉⲙⲉⲁⲓ; better ⲛⲏⲉⲧⲣⲓⲁⲧⲏⲉⲙⲉⲁⲓ.

their *mystery* and their *seal* and the great name of the *Treasury* of the Light.

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

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

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

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

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

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

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

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

² (17) 5 helpers (*παραστάται*); see GEgypt III 64; PS 2 etc.; (also 107.16; U 230.12).

παλι ον τετνεβων εροτι απετροτι σα-τταζις
 απισορπ ιτωψ ςινα† ιντι απετρη απ-τερεφρα-
 ςις απ-πιος ιραν απε□ απ⊙.

παλι ον τετναοτωθ εροτι απετροτι σα-
 5 ιτοπος ιτταζις ιτεκλιρονομια. σενα† ιντι απετρη
 απ-τερεφρασις απ-πιος ιραν απε□ αποτοειν.

παλι ον τετνεβων εροτι απετροτι σα-ττα-
 ζις απτοπος ινσιγη απ-περοκ. ετετιψανπωρ
 ετταζις ετεμιατ σενα† ιντι απετρη απ-τερε-
 10 εφρασις απ-πιος ιραν απε□ αποτοειν.

παλι ον τετναοτωθ εροτι απετρο |
 11. 73. σα-τταζις ινκαταπετασεια. ετσην ερη-πιος
 ιρρο απε□ αποτοειν. σενα† ιντι απεπιος απη
 απ-τερεφρασις απ-πιος ιραν απε□ αποτοειν.
 15 ατω σενασοκοτ πατ ψαντετιψιορ εροτι ιτετις
 οτωθ απιοστ εροτι ψαντετιπωρ επιος ιρωαε
 ετε-ιτοϲ πε ιρρο απει□ ιποτοειν τηρεϲ παι ετε-
 πεϲραν πε ιεοτ.

ετετιψανπωρ επτοπος ετεμιατ ςιναπατ ερωτι
 20 εατετιερε απη απε□ αποτοειν τηρεϲ απ-πη απ
 ικα-νοβε εβολ απ-πεϲαπολοσια απ-πεϲψοτρηνε.
 εντατεπιταλοοτ ερραι απ-πεϲρηντε τηροτ. ατω
 κε-ατετιψων εβολ ιεντολη ιια ιτε-πη απ-πεϲε-
 ϲηντε τηροτ. τοτε ςιναραϲε ερραι εϲι-τηοτι ισι
 25 ιεοτ ιτωτ απε□ απ⊙. ιτοϲ δε ϲωωϲ ον ςινα†

12 page 73: large holes are present in the middle and base of the leaf; it measures $28\frac{1}{2} \times 17$ cms. and is in poor condition with mildew spots.

Again you will go in to their interior to the rank of the first ordinance¹. He will give to you his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

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

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

Again you will pass in to their interior to the rank of the veils² which are drawn before the great ruler (king) of the *Treasury* of the Light. They will give to you their great *mystery* and their *seal* and the great name of the *Treasury* of the Light. And they will be drawn back until you cross over and pass into them, until you reach the great Man, he who is the ruler (king) of this whole *Treasury* of the Light, whose name is Jeu.

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

¹ (2) first ordinance; see PS 1.

² (12) rank of the veils; the 27th rank.

ниги мпесрѣ мп-теѣсѣрасис мп-пнос праи мс
 пе[□] мпогоени.

παλιι οи тетнаδωκ επτοπος мпнос ποгоени
 пай етκωте пе[□] тирѣ мпогоени мп-петиритѣ
 5 тирот. ететищаниδωκ δε επτοπος етммаат ере-иеот
 ои ρε-птоπος етммаат. итосѣ δε пнос ποгоени
 ϣпа† ниги мпесрѣ мп-теѣсѣрасис мп-пнос праи
 мпе[□] мпогоени.

παλιι οи тетнаδωκ εροτι мпесроти εχι-мс
 10 птлн мпе[□] мпогоени пай ете-пмеврснат пе и[□]
 мпогоени. ететищаниπωρ δε меврѣлаз мептлн
 мпмеврѣ и[□] етммаат ахи-пѣ мп-теѣаполоѣиа.

ατω ерщани-меврѣлаз дотωи (ниги) мептлн
 мпмеврѣ нонср мпогоени | р. 74. тетнеδωκ
 15 εροти мпесроти ща-ттазис итетриδтнamic мс
 погоени. ете-пай не петран. назазω. ζωαζ.
 ειωζ (пм) нωзазωζ. пай се не праи мпетриδт
 пamic погоени ите-пмеврѣ и[□] погоени.

παλιι οи ететищаниπωρ еттазис мпетриδтнamic
 20 погоени етммаат. итосот ρωот ои сена† ниги мс
 петнос мѣ ите-пм(еврѣ) и[□] погоени мп-теѣсѣрас
 мп-пнос праи ите-пмеврѣ нонср погоени.

παλιι οи тетнаδωκ εροти мпесроти еттазис
 итмеврѣ иттазис ите-пмеврѣ инос иатнamic ите-
 25 мпроболн мпнотте италнѣиа пай итаспробале
 ммоот евол. ететищаниπωρ еттазис етммаат. ахи-

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

12 MS пѣ; Schmidt: read пѣ мпканове евол.

15 MS итетриδтnamic; better мпетриδтnamic.

Again you will go to the *place* of the great light which surrounds the whole *Treasury* of the Light and all those within it. When you go to that *place* however, Jeu is again in that *place*, but he, the great light, will give to you his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

Again you will go in to its interior through the *gates* of the *Treasury* of the Light, which is the second *Treasury* of the Light. When you reach to the *watchers* of the *gates* of that second *treasury*, say the *mystery* and its *defence*. And when the *watchers* open the *gates* of the second *Treasury* of the Light for you, you will go in to their interior to the *rank* of the *triple-powered ones* of the light. These are their names: ... Now these are the names of the *triple-powered ones* of the light of the second *Treasury* of the Light.

Again when you reach the *rank* of those *triple-powered ones* of light, they also will give to you their great *mystery* of the second *Treasury* of the Light and their *seal* and the great name of the second *Treasury* of the Light.

Again you will go in to their interior to the *rank* of the twelfth *rank* of the twelfth great *power* of the *emanations* of the *true God* who has *emanated* them.

πῆ ἀπκα-νοβε εβολ ἀν-τεχαπολογια. ιποοτ
 δε και ετηη ετταζις εταματ. σενα† ιητη ρωοτ
 οη ἀπετηοτ ἀπῆ ἀν-τετηοτ ηαπολογια ἀν-τετῆ
 εφρατις.

5 ιποοτ δε ρω(οτ) οη ηατταζις εταματ. ετε-
 ιποοτ ηε ταηιῆ ηατηαλις ἀπηοττε ηταληοια.
 ηαι ηε ηετραη ηταληοια. οτη-ιῆ δε ηκεφαλη ρη-
 τταζις εταματ. ηαι σε ηε ηραη ητταζις εταματ
 10 ζωζηζωζα ζωζεζαζ θωζωζαζ θηζηζωζ. αζωηη
 ζωζηα. θηζηζωζαη. ηζηηηαζ αθωζωηης ηζηηηη ζηηηηψωζ
 ζαζ(οτ).... ζααζη(ι)ωζ.

ηαι σε ηετραη ητε-ταληοια. ηαι σε σεηααδετ
 ρατοτ ραη-πεττοποτ ματαατ ηεεπηκαλει ηηειραη
 εροτη επηοττε ηταληοια εττω αηηοτ κε-σωταη
 15 εροη ηεηειωτ ηιωτ αηηηειωτ ηηηη ιζ ζα.....
 ... ζωζ ωωωωωωω [εεε]εεεε | p. 75. οοοοοοοο
 ττττττττ. ιζη. ζωζω. ζεζωζω. ζωζωοι. εζωιω. ειαπηθα
 ειαπηθα ετε- πα ηε ηιωτ αηηηειωτ ηηηη κε-ητα-
 20 πτηρῆ ει εβολ ρη-αλφα ετηακοτοτ ερ εψχε ετηαζ
 ψωπε ησι ηχωκ ητε-χωκ ηηηη. εηεπηκαλει σε ηηειραη
 ηαφθαροηη ηεκατ εκετηηοοτ εβολ ητεηηοτ ηατῆ
 ηαηηη ηοτοοηη ηεει ησα-ηειηηηηῆ ηαχωρητοτ ετε-
 ιποοτ ηε ηαηηηῆ αηηαθηηηης εηηαη ατῆ ἀπῆ αη

6 MS ταηηῆ; read ταηηηῆ.

12 MS ηαι σε; read ηαι σε [ηε]

15 the last two lines of this page are badly damaged.

16 page 75: the leaf is badly damaged; the first 10-12 lines and large portions of the sides are missing; the remainder measures 20×12 cms. and has defects and mildew spots.

18 MS ετε-πα ηιωτ; read ετε-παη ηε ηιωτ.

19 W. εωχε; read εω εψχε.

21 MS ηεκατ; read ηεκαατ.

23 MS ταηηῆ; read ταηηηῆ.

When you reach that *rank*, say | the *mystery* of the forgiveness of sins and its *defence*. Moreover they that belong to that *rank* will also give to you their great *mystery* and their great *defence* and their *seal*.

Moreover they also are of that *rank* which are¹ the twelve powers of the true God; these are their true names. But there are twelve heads in that *rank*. These now are the names of that rank: ...²

These now are their true names.

These now will stand alone in their place³, and they call upon the true God with these names, saying: 'Hear us, our father, thou father of all fatherhoods, ...

that is, thou father of all fatherhoods, because the whole which came forth from *alpha* will return to (*omega*)⁴ when the completion of all completions takes place. We now call upon these imperishable names, so that thou shouldst send forth this great light-power to follow these twelve incomprehensible ones, who are the twelve disciples, since they have received the *mystery* of | the forgiveness

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

² (9-17) ζωζηζωζα etc.; see note on 55.7.

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

⁴ (19) (*omega*); MS: cryptogram; cf. PS 353.

πκα-νοβε εβολ. ετθε-παι ρω ρεπατκατεχε αμοοτ
 πε ρωπ ε[ο] ποτοειπ.

ιτεπποτ σε ιτεροτεπικαλει ιπειραν ετωψι εροτι
 επιποττε ιταλνηοια. ιποτ δε ρωωψ οπ πποττε
 5 ιταλνηοια αςτιποοτ εβολ ποτποσ ιατνηαεις ιτατ
 ετε-παι πε πεсрап θωρζωζ ζαζαωζ.

ιτεπποτ δε ετεαματ аσει εβολ ησι φηοσ ιατ
 παεις ποτοειп ιса-ααααθнтис ατω ιτεπποτ εταε
 αατ снатре-пе[ο] ποτοειп снатре-пестазис сокоτ
 10 ιατ шантетпотоτв εροτι епсапρоти ιτεππωρ
 еπε[ο] απποττε ιταλνηοια. ιποτ δε ρωωψ οπ
 πποττε ιταλνηοια φηατ ηιτι ιπερηνοσ αψ ιπ-
 τερηνοσ ηсфр ιп-песηнос ιραп παι ετο ηрро ερραι
 εαα-пес[ο].

15 παλιп οп εпаρζαεπετε εροτι есепикаλει ιεπ-
 ποтте πатираτц ете-ιποτ пе пещωпе αατααц.
 ιποτ δε πποτте πатираτц εпапотре ρωωψ ποτ
 αтηαεις ποτοειп εβολ ηρηтц ηсеи шарωти еп-
 топос αпποтте ιταλνηοια ηсф ηиτι ιπεχαρακτηр
 20 ιεπε[ο] αпποтте ιταλνηοια. ατω ηсжен-титти εβολ
 ιепληρωα ηαα ατω ηр-титти ποτταзис ρε-
 пе[ο] ετεαματ ιτεпф-εооτ εροτι | р. 76. ιεп-
 ποтте πатираτц εβολ ηе-атетпхи ιεпψ ιепна-нобе
 εβολ ηи ететηп-сωαα. ιτεпшωпе ρε-птопос
 25 αпποтте ιταλνηοια εβολ ηе-атетпхи ιεпψ ιепна-
 нобе εβολ ιп-тецапологиа ιп-тесфратис ιп-
 тецψиφος ιп-песептолооте тηροτ ептагопот

2 MS πε ρωп ε[ο]; read πε ερωп ε[ο].

12 W. Schw. φηατ; MS probably εпаτ.

21 MS ηр-титти; read ηср-титти.

of sins. Because of this indeed they are not *restrained*¹ from approaching the *Treasury of the Light*.'

Now immediately when they had *called upon* these names, crying out to the *true* God, he, the *true* God sent forth a great *power* whose name is this: ... *But* at that moment this great *light-power* came forth behind the *disciples*. And at that moment it will cause the *treasuries* of the light and their *ranks* to be withdrawn until you pass into the interior, and you reach the *treasury* of the *true* God. *But* he, the *true* God himself, will give to you his great *mystery* and his great *seal* and his great name which is ruler (king) over his *treasury*.

Again he will *sing praises* as he *calls upon* the unapproachable God, he who alone exists. *But* he, the unapproachable God, will cast forth from himself a *light-power* to come to you to the *place* of the *true* God, and give to you the *character* of the *treasury* of the *true* God. And it will *complete* you in every *pleroma*, and make you into a *rank* in that *treasury*. And you will give glory to the unapproachable God because you have received the *mystery* of the forgiveness of sins, while you were in the *body*. And you will be in the *place* of the *true* God because you have received the *mystery* of the forgiveness of sins, with its *defence* and its *seal* and its *cipher* and all its *injunctions* with which I have enjoined | you.

¹ (1) they are not restrained; lit. they are unrestrained ones.

ετοτ-τιττι. тенот се наεεαθнтис ари-гаршонт.
 аτω фнаф ннтн лпкелл лпка-нобе евол. лп-
 несаполотиа лп-теуефрагис.

итере-ис де отω есѡω инаг тирот енесεεαθнтис
 5 тис. аτω есѡω паг шелл тнр ептаεотω есеире
 лллоот. пехе-ис инεεεαθнтис же-рапс пар пе
 етрететнжн лпкелл лпка-нобе евол. жекаас етеε
 тнешωпе ншнре нте-потоен. ететнжнн евол рн-
 лл тирот.

10 итере-ис де отω есѡω инаг тнр енесεεαθнтис
 лп-лл есѡεабо лллоот ероот пехе-εεαθнтис
 нис паѡ же-пенжонс аτω пенсаг тнсопс лллон,
 жекаас екенω ерон лп-лл лпка-нобе евол лп-
 несаполотиа лп-теуефрагис лп-теуεψнфос же-
 15 енашωпе ншнре нте-потоен аτω же-инεεαθεхе
 лллон нсн пархωн инагωн. наг етшооп лп-εвол
 инε[о] потоен. аτω жекаас енешωпе епп еротн
 епеклнрос нтентеро лп[⊙] аτω нтншωпе епжнн
 евол рн-пелл тирот.

20 пехе-ис инεεεαθнтис же-εротн нонт аτω фнаε
 жооѡ еротн епелн се аир-шрн нжоос ннтн εαθн
 εεпафф-лл ннтн же-фнаф ннтн лп-лл лп-нн инагωн
 лп-неуефрагис лп-εе пепналеи лллоот εβωн
 енеεтопос.

25 сωтлε се тенот епелн атетнжн лп-лл лп-нн инагωн
 лп-п-лл лп-εαптисεεα лп-ллоот лп-ωнε лп-п-лл лп-нн
 εαптисεεα лп-εкρωε лп-п-лл лп-εεпа εтоεαεβ |
 р. 77. лп-п-лл нсн-тнκια нонт-тнττι епелн се

1 MS ετοτ-тнτти; better εтоот-тнτти.

15 MS енашωпе; read енешωпе.

19 W. Schw. пелл; MS probably лл.

28 page 77; the leaf is in extremely poor condition; only an irregular central fragment remains which measures 19 × 11 cms.; it shows defects and mildew spots.

28 MS тнκια; Schmidt: read тнκια [ппархωн].

Now at this time, my *disciples*, be patient and I will also give to you the *mystery* of the forgiveness of sins and its *defences* and its *seal*."

51. But when Jesus had finished saying all these things to his *disciples* and giving to them all these *mysteries* which he had just performed, he (Jesus) said to his *disciples*: "For it is necessary that you should receive the *mystery* of the forgiveness of sins, so that you may become Sons of the Light *, and completed in all the *mysteries*."

When Jesus, however, had finished saying all these things to his *disciples* and teaching them the *mysteries*, his *disciples* ¹said to him: "Our Lord and our teacher, we beg thee that thou shouldst place in us the *mystery* of the forgiveness of sins, and its *defences* and its *seal* and its *cipher*, so that we become Sons of the Light *; and that the *archons* of the *aeons* which are outside the *Treasury* of the Light do not *restrain* us; and that we may be numbered within the *inheritance* of the Kingdom of the Light, and be completed in all the *mysteries*."

Jesus said to his *disciples*: "Be patient and I will say it to you. Now *since*, before I gave to you the *mysteries*, I first said to you that I will give to you the *mystery* of the twelve *aeons* and their *seals* and the manner of *calling upon* them, in order to go to their places; hear now, *since* you have received the *mystery* of the twelve *aeons* and the *mystery* of the *baptism* of the water of life, and the *mystery* of the *baptism* of fire, and the *mystery* of <the baptism> of the Holy *Spirit*, and the *mystery* of taking away the *evil* from you; *since* now | I said to you that I will give to you

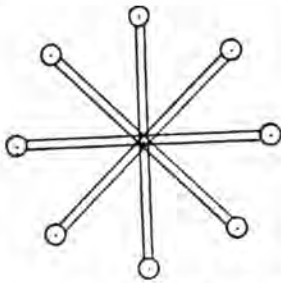
* cf. Eph. 5.8

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

αρχος ερωτι χει-φια† ιντι μεταπολογια ιη...
 οε ηεβρε. ειη-νεικεσφραγιε. σωταε σε ιτατω...
 ερωτι μεταπολογια ηαι ετενιαπολογιζε ηαθ
 ηρητοθ.

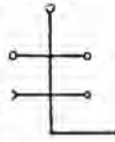
5 ετετιψαηει εβολ ραε-πεωαα. ετετιψαηιωρ
 επιυορη ηηαωη ησει εβολ ρατεηηεηη ησι ηαρ-
 χωη απηαωη ετααααθ. σφραγιζε αααωτη ητεηε
 σφραγιε

ηαι ηε ηεσρη ηωζηη αχιε†
 10 ηοησοη ααατε αααρητε ητεηε
 ψηφοε ρη-τεηηεηεηε σητε αρηο
 αηητοε ηηε ατω αηηψηε.
 ετετιψαηοτω ετεηηεσφραγιζε
 αααωτη ρη-τεηεψ ατω τεηηε
 15 ταε-ηεσρη ηοησοη ααατε



αχι-ηεηαπολογια ρωα† χει-αηαχωρη ηητη ηροε-
 τε(θ) ηεροαεφωη. χοηε ηαρχωη απυορη ηηαωη.
 χει-φειηαλει ηηαα. ηηωαα. ηωαωα. ροηαη αε
 ερψαη-ηαρχωη απυορη ηηαι σωταε ηεσρη σεε
 20 ηαρηοτε ααατε ηεσοκοθ ηαθ ηεηηωτ εηεαιητ εε
 ρβοηρ ητεηηαωοηε εηηε.

ετετιψαηιωρ επαερεη ηηαωη χοηηχεωα ηαι
 εβολ ρατεηηεηη. σφραγιζε αααωτη ρη-τεηεσφραγιε
 ηαι ηε ηεσρη αχιε† ηοησοη ααατε. θωε
 25 ηωαη αααρητε ητεηηηφοε ρη-τεηηεηε



1 W. Schw. ηη... οε; no letters missing; read ηηοε.

2 W. Schw. ηηαω... ερηηη; read ηηααωο ερωηη.

6 MS ρατεηηεηη; read ρατεηηεηη.

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

11 MS αρηο; read αρηο.

19 MS ηηαι; read ηηαωηη. MS σωταη ηεσρη; read σωταη εηεσρηηη.

25 the diagram is present on page 77.

their *defences* and the manner (of calling upon them in order to reach their places) and these *seals* also : hear now that I tell you their *defences* with which you will give *defence* to them."

52. "When you come forth from the *body* and you reach the first *aeon*, and the *archons* of that *aeon* come forth before you, seal yourselves with this *seal* :

This is its name : ...

Say it only once. Hold this *cipher* : 1119 in your two hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : 'Withdraw yourselves ..., you *archons* of the first *aeon*, because I call upon ...' But when the *archons* of the first *aeon* hear these names, they will be very afraid and they will withdraw and flee to the west to the left, and you will proceed upwards.

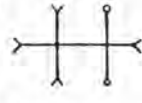
When you reach the second *aeon*, ... will come forth before you. Seal yourselves with this *seal* :

This is its name : ...

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

снѣ бѣе хотснорѣ нѣе аѣо мнѣнѣ, етѣнѣ
 мѣанорѣ етѣнѣсѣрѣнѣ мѣо мнѣнѣнѣ етѣнѣ
 нѣаѣо-нѣсѣрѣнѣ норѣон мѣате, аѣн-нѣанѣоѣнѣ
 нѣаѣо аѣнѣаѣоѣнѣ нѣаѣ | p. 78. Хорѣнѣоѣ
 нѣаѣо мнѣнѣснѣаѣ нѣанѣон аѣ-ѣнѣнѣаѣнѣ нѣ
 зѣоѣ, зѣнѣа, зѣоѣзѣ, нѣаѣн он нѣаѣо мнѣнѣ
 нѣанѣон сѣанѣорѣ нѣаѣ, нѣсѣнѣт етѣнѣт еѣоѣр.
 нѣтѣнѣоѣнѣ етѣнѣ.

10 нѣнѣн нѣнѣ аѣаѣаѣоѣ нѣн-Хорѣнѣоѣ, сѣрѣнѣзѣ нѣ
 мѣо мнѣнѣсѣрѣнѣ

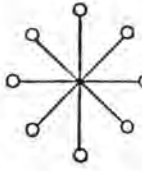


15 нѣнѣо мнѣсѣрѣнѣ норѣон мѣате, аѣн-нѣанѣоѣнѣ
 нѣаѣо мнѣсѣрѣнѣзѣ мѣо мнѣнѣнѣ етѣнѣсѣрѣнѣ еаѣ

нѣаѣо мнѣсѣрѣнѣзѣ мѣо мнѣнѣнѣ аѣ-ѣнѣнѣаѣнѣ, зѣоѣзѣ,
 нѣаѣн он нѣаѣо мнѣнѣснѣаѣ нѣанѣон нѣаѣо,
 норѣ нѣаѣ, нѣсѣнѣт етѣнѣт еѣоѣр нѣтѣнѣоѣнѣ етѣнѣ.

20 нѣнѣн нѣнѣ сѣанѣаѣоѣ нѣн-Хорѣнѣоѣ, сѣрѣнѣзѣ
 мѣо мнѣнѣсѣрѣнѣ

нѣаѣ нѣ нѣсѣрѣнѣ аѣзѣнѣоѣ аѣнѣ норѣон мѣ
 мѣате, аѣаѣгѣ нѣнѣнѣнѣ, ѣн-нѣтѣнѣнѣ
 аѣнѣ гѣнѣнѣ нѣе аѣо тѣнѣоѣ мнѣнѣнѣ
 етѣнѣанѣорѣ етѣнѣсѣрѣнѣзѣ мѣо мнѣнѣнѣ
 нѣнѣнѣнѣ етѣнѣсѣрѣнѣ еаѣтѣнѣаѣ-нѣсѣрѣнѣ норѣон
 мѣате, аѣн-нѣанѣоѣнѣ зѣоѣ аѣнѣаѣоѣнѣ нѣнѣ



25

1 MS cuth: read cuth.

2, 3 MS нѣтѣнѣаѣо-нѣсѣрѣнѣ; better нѣтѣнѣаѣ-нѣсѣрѣнѣ.

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

18 MS ѣнѣнѣаѣ; read ѣнѣнѣаѣнѣ.

24-27 the diagram is present on page 79.

finished *sealing* yourselves with this *seal* and you have said its
 name once only, say these *defences* also; 'Withdraw thyself, ...
 O *archon* of the second *aeon*, because I call upon ...' Again the
archons of the second *aeon* will withdraw and flee to the west to
 the left, and you will proceed upwards.
 When you reach the third *aeon*, Jaldabaoth¹ and ... will come
 forth before you. *Seal* yourselves with this *seal*:

This is its name: ...

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

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

This is its name: ...

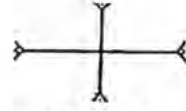
Say it once only. Hold this *cipher*: 4555 in your
 hands. When you have finished *sealing* yourselves
 with this *seal* and you have said its name once only, say these
defences also: 'Withdraw yourselves, | Samaelo and ..., you *archons*

1 (10) Jaldabaoth; see Bousset (Bibl. 13) p. 351ff.; Kropp (Bibl. 22) III p. 46;
 Epiph. 25.2; Iren. I 30.5ff.; Hippol. V 7.30; Origen c. Cels. VI 31. 32;
 HypArch 95; OnOrgWid 100 etc.; TriProt 39; ApIn 38; PS 46 etc.
 2 (22) Samaelo; See Iren. I 30.9; 3 Baruch.IV 8; Asc. Is. I 8; HypArch 87;
 OnOrgWid 103; TriProt 39; on planetary angels, cf. Augustine ad Ors. c.
 Prisc. I.

ϩΑΒΑΝΑΩ ΑΤΩ ΧΩΧΩΧΩΤΧΑ ΝΑΡΧΩΝ ΑΜΕΓΕΡ
 ΝΑΩΝ ΧΕ-ΤΕΝΑΔΑΕΙ ΝΖΩΝΖΑ, ΧΩΖΩΖΩΖΑ, ΖΑΖΩΖΩ,
 ΕΤΕΝΝΑΝΟΤΩ ΕΤΕΝΝΑΝΟΤΩ ΝΕΙΑΣ | p. 79. ΝΟΛΟΤΑ
 ΝΑΡΧΩΝ ΑΜΕΓΕΡ Α ΝΑΩΝ ΝΑΣΟΝΟΤ ΝΑΤ ΕΝΕΑΝΤ

5 ΕΓΒΟΤ, ΝΤΩΤΝ ΔΕ ΜΟΟΜΕ ΕΤΤΕ.
 ΕΤΕΝΝΑΝΝΩΓ ΕΝΑΕΓΤΟΤ ΝΑΩΝ ΣΕΝΤ ΕΒΟΛ
 ΓΑΤΕΤΝΗ ΝΤ ΙΑΔΩ Μ-ΑΙΩΝΑ ΑΤΩ ΝΩΔΑ, ΣΦΡΑΞ

GIZE ΜΩΤΝ ΝΤΕΙΣΦΡΑΤΙΣ
 ΗΑΙ ΝΕ ΝΕΡΑΝ ΑΖΗΖΑ ΑΞΙΥ ΝΟΤΟΝ
 ΜΑΤΕ, ΑΜΑΓΤΕ ΤΕΝΨΗΦΟC ΓΗ-ΝΕΤΙC



10 ΟΙΧ ΕΤΩ ΤΟΤ ΝΥΣΕ ΜΗ-ΜΑΤΤΙΣΕ ΜΗ-ΣΕΨΙC, ΕΤΕΝΝΙC
 ΜΑΝΟΤΩ ΕΤΕΝΝΙΣΦΡΑΤΙΣ ΜΩΤΝ ΝΤΕΙΣΦΡ ΕΑΤΕΝΝΙC

ΤΑΤΕ-ΝΕΡΑΝ ΝΟΤΟΝ ΑΜΑΤΕ ΑΞΙ-ΝΕΙΑΝΟΛΟΤΑ ΓΩΟΥ
 ΧΕ-ΑΝΑΧΩΡΙ ΝΤΝ ΙΑΔΩ Α(Ι)ΩΧ.ΑΙΩΔΑΥ ΧΕ-ΤΕC
 15 ΝΗΚΑΔΕΙ ΝΖΩΜΑΝΩΖΗΧΩΖ, ΖΩ.ΩΩΖΗ, ΕΤΕΝΝΑΝΟΤΩ
 ΕΤΕΝΝΩ ΝΕΙΑΝΟΛ ΝΑΡΧΩΝ ΑΜΕΓΕΡ ΝΑΩΝ ΝΑC
 ΣΟΝΟΤ ΝΑΤ ΝΣΕΝΩΤ ΕΝΕΑΝΤ ΕΓΒΟΤ, ΝΤΩΤΝ ΔΕ

ΜΟΟΜΕ ΕΤΤΕ.

20 ΜΟΤΤΕ ΕΡΟC ΧΕ-ΤΟΤΙ ΜΕCΟC, ΕΦΝ ΓΑΡ ΕΠCΟΟΤ
 ΝΑΩΝ ΕΝΑΤΗCΤΕΤΕ, ΝΑΡΧΩΝ ΔΕ ΝΤΟΝΟC ΕΤΤΕC

ΕΤΕΝΝΑΝΝΩΓ ΕΝΑΕΓΕΤ ΝΑΩΝ ΕΤΕ-ΝΤΟC ΤΕΜΑΤC
 ΜΟΤΤΕ ΕΡΟC ΧΕ-ΤΟΤΙ ΜΕCΟC, ΕΦΝ ΓΑΡ ΕΠCΟΟΤ
 ΝΑΩΝ ΕΝΑΤΗCΤΕΤΕ, ΝΑΡΧΩΝ ΔΕ ΝΤΟΝΟC ΕΤΤΕC
 ΜΑΤ, ΟΠΗ-ΟΤΗΟΤΙ ΜΗΤΡΑΘΟC ΝΓΝΟΤ ΕΒΟΛ ΧΕ-
 ΑΤΗCΤΕΤΕ ΝΤΙ ΝΑΡΧΩΝ ΝΤΟΝΟC ΕΤΤΑΜΑΤ, ΣΕΝΤ
 ΕΒΟΛ ΓΑΤΕΤΝΗ ΝΤ ΖΩ.ΖΑΩΧ. ΧΩΖΩΖΩΖΑΩ, ΩΒΑΩΩ
 25 ΝΑΡΧΩΝ ΝΤΟΤΙ ΜΕCΟC ΕΤΜΕΤΕ ΧΕ-ΜΕΜΑΝ

3 page 79 : only the lower right hand portion of the leaf remains; it measures 20 1/2 x 14 cms, and shows numerous defects.

5 MS εββοτ; read εββοτ.

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

10 MS τεψηφοc; read ητεψηφοc.

11 MS φοτ ηυσε; read φοτ ηυσο.

14 MS α(ι)ωχ.αιωδα; ατω νωδα appears in line 7.

of the fourth *aeon*, because I call upon ... When you have finished saying these *defences* the *archons* of the fourth *aeon* will withdraw to the west to the left. But you <will> proceed upwards¹.
 When you reach the fifth *aeon*, ... and ... and ... will come before you. Seal yourselves with this seal:

This is its name: ...
 Say it once only. Hold this *cipher*: 5369 in your hands. When you have finished *sealing* yourselves

with this seal and you have said its name once only, say these *defences* also: 'Withdraw yourselves because I call upon ...' When you have finished saying these *defences* the *archons* of the fifth *aeon* will withdraw and will flee to the west to the left. But you <will> proceed upwards.

When you reach the sixth *aeon* which is called the Little *Midsi*, for it belongs to the six *aeons* which have been believed. But the *archons* of those places have a little goodness² within them, because the *archons* of those places have been believed. The *archons* of the Little *Midsi*, ..., come before you, thinking that perhaps | you

¹ (5) you <will> proceed upwards; lit. you proceed upwards; (also line 18)
² (22) a little goodness; Till: some goodness.

have not received *mysteries*. Say the *mystery* and *seal* yourselves with this *seal*, which is thus :

This is its name : ...

Say it once only. Hold this *cipher* : 6915 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : *Withdraw*

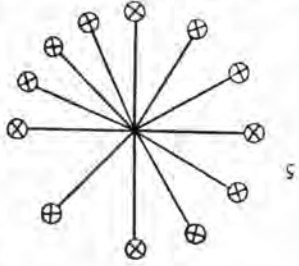
yourselves ... you *archons* of the Little *Mids*, for we have received the *mystery* of the twelve *aeons* and their *defences*, because we call upon ...' Immediately you say these names also, those *archons* will withdraw and they will make way for you, and they will not seize hold of you. For they came forth before you, thinking that perhaps you had not received *mysteries*. But they also will rejoice with you in great joy, because you have received *mysteries* while you were still in the *body*. *Again* they will envy you because you have surpassed them. *Again* you will proceed upwards.

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

This is its name : ...

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

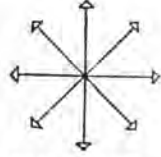
αἰτησι-ψι αχι-ψι αρω εἰσφαριζε αἰωτη ητες
εἰσφαριε ετε-ται τε



ηαι νε ηεπαυ αχιη ηορσν αε
ματε ζαχωωααζοζ αμαγε
ητηψηφοε εη-ηεηοιζ εριε
σοο ημο | ρ. 80. αρω ψι
ηηε αρω αηηη. ετεηηηαηορω
ετεηεἰσφαριζε αἰωτη ητες
εἰσφαριε ετεηηατε-ηεπαυ
ηορσν αατε αχι-ηειαηορια εωε
ηαρι ηηηη ζωαζωα. χωζωαζω.
ωβαωε ηαριωη ηηορι ααεσοε.
αη(ε)χι εαρ ηηψ ηηαωηη
αη-ηεαηορια. ε-ηεηηαδαι ηζωαζω.
χω
ζαεζ. αχωζωη. ητεηοη οη
ετεηαω ηηεηεπαυ ηαε.
αααα ηακοη ηατ. ηεκα-τεεη
ηηηη ηεαααγε αἰωτη. εηατε
εαρ εβοζ εατε ηηηη. εαεεε
ε-ηεηα ηηεηασι-ψι. ησοο
εε (ε)εηαπαηε ηαηηηη
εη-οηοε ηαηε εβοζ ε-ατεηασι-
ψι χηη ετεηηη-ωα. ηαηη οη
εηαηοε ερωη. εβοζ ε-ατεηορω
εποο. ηαε

20 εηαηοε ερωη. εβοζ ε-ατεηορω
εποο. ηαε

αηηη οη ετεηοοηε εηε.
ετεηηαηηοε εηαεεεαηηε
ηηαωη εηηε εβοζ εατεηηη
ηεηωαζωα. ααω. εἰσφαριε
αε



25 ηαι νε ηεπαυ αχιη ηορσν αατε
χωζωεἰσφαριζε. αμαγε ητηψηφ
εη-ηεε

3-9 the diagram is present on page 79.

12 W. αη(ε)χι: read αηχι.

18 MS (ε)ηεπαηε: read εηεπαηε.

23 MS εἰσφαρι: read εἰσφαριζε.

25f. the diagram is present on page 80.

hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: 'Withdraw yourselves ... because we call upon ...' Again the *archons* of the seventh *aeon* will withdraw, and you will proceed upwards.

But when you reach the eighth *aeon*, those *archons* which are ... will come forth before you. Seal yourselves with this *seal*:

This is its name: ...
Say it once only. Hold this *cipher*: 8054 in your

hands. When you have finished *sealing* yourselves

with this *seal* and you have said its name once only, say these *defences* also: 'Withdraw yourselves ... because we call upon ...' Again the *archons* of the eighth *aeon* will withdraw, and you will proceed upwards.

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

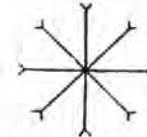
This is its name: ...

Say it once only. Place this *cipher*: 2889 in your hands. When you have finished | *sealing* yourselves

τησ̄ιᾱ ζ̄οῡνε̄ σᾱμ̄ῑϑ̄ῑ μ̄ῑσο̄ ᾱτω̄ μ̄ῑσο̄τ̄ῑ μ̄ῑσε̄ ᾱτω̄ ρ̄ῑ
 νε̄-ψ̄ῑς, ε̄τε̄τ̄ῑμ̄αν̄ο̄τω̄ ε̄τε̄τ̄ῑς̄φ̄ρᾱῑζε̄ μ̄ῑσο̄τ̄ῑ ρ̄ῑ-
 τε̄ῑς̄φ̄ρ̄ ε̄ᾱτε̄τ̄ῑτᾱε̄-νε̄ς̄ρ̄ νο̄τ̄σο̄ν μ̄ῑᾱτε̄ ᾱχι-νε̄ῑς̄
 ᾱνο̄ϑ̄ ρ̄ω̄ϑ̄ ρ̄ε̄-ᾱνᾱχ̄ω̄ρ̄ῑ η̄ν̄τῑ χ̄ω̄ζ̄ω̄ᾱᾱχ̄ω̄. ῑᾱζ̄ω̄
 ρ̄ε̄-τ̄η̄ε̄ν̄ῑᾱδ̄εῑ ῑζ̄ω̄ζ̄ω̄, ζ̄ᾱχ̄ω̄ζ̄ω̄, ζ̄η̄ᾱζ̄ω̄. η̄ᾱλ̄ῑν̄ ο̄ν
 η̄ᾱρ̄χ̄ω̄ν μ̄ῑᾱε̄ρ̄σᾱμ̄ῑϑ̄ῑ η̄ᾱω̄ν η̄ᾱσο̄κο̄τ̄ η̄ᾱτ̄. η̄τε̄τ̄ῑς̄
 μ̄ο̄ο̄ῑσε̄ ε̄τ̄η̄ε̄.

ε̄τε̄τ̄ῑμ̄αν̄ο̄τω̄ ρ̄ε̄ ε̄μ̄ῑε̄ρ̄η̄ η̄ᾱω̄ν σε̄ν̄τ̄ ε̄βο̄ῡ
 ρ̄ᾱτε̄τ̄ῑρ̄η̄ η̄ε̄ῑ η̄ᾱρ̄χ̄ω̄ν ε̄τ̄ῑμ̄ᾱτ̄ ε̄τε̄-η̄αῑ η̄ε̄ ῑᾱω̄.

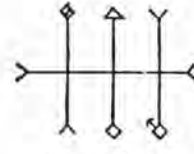
10 (α/α)χ̄ω̄, ᾱω̄ε̄ῑω̄, σ̄φ̄ρ̄ μ̄ῑσο̄τ̄ῑ η̄τε̄ῑς̄φ̄ρ̄
 η̄αῑ η̄ε̄ ρ̄ε̄ρ̄β̄αν̄ ζ̄ω̄ζ̄ᾱω̄ ᾱχῑρ̄ νο̄τ̄σο̄ν μ̄ῑ
 ᾱᾱτε̄ ᾱᾱε̄ρ̄τε̄ η̄τε̄ῑψ̄ῑν̄φ̄ο̄ς̄ | p. 81
 ρ̄ῑ-νε̄ῑς̄ε̄ῑᾱ η̄η̄ᾱ μ̄ῑσο̄τ̄ῑ η̄μ̄σο̄ ᾱτω̄ τᾱῑς̄



15 σ̄φ̄ρᾱῑς̄ ε̄ᾱτε̄τ̄ῑτᾱε̄-νε̄ς̄ρ̄ νο̄τ̄σο̄ν μ̄ῑᾱτε̄, ᾱχι-
 η̄ε̄ῑᾱνο̄λο̄γ̄ιᾱ ρ̄ω̄ϑ̄ ρ̄ε̄-ᾱνᾱχ̄ω̄ρ̄ε̄ῑ η̄ν̄τῑ ῑᾱω̄ς̄. η̄ᾱς̄
 χ̄ο̄ῑ, ᾱω̄ε̄ῑω̄ ρ̄ε̄-τ̄η̄ε̄ν̄ῑᾱδ̄εῑ η̄ζ̄ᾱᾱζ̄ω̄ ζ̄η̄ω̄, ζ̄η̄ᾱζ̄
 ω̄ζ̄ω̄ζ̄ω̄ᾱζ̄, η̄ᾱλ̄ῑν̄ ο̄ν η̄ᾱρ̄χ̄ω̄ν μ̄ῑᾱε̄ρ̄η̄ η̄ᾱω̄ν η̄ᾱς̄
 σο̄κο̄τ̄ η̄ᾱτ̄. η̄τε̄τ̄ῑμ̄ο̄ο̄ῑσε̄ ε̄τ̄η̄ε̄.

20 ε̄τε̄τ̄ῑμ̄αν̄ο̄τω̄ ε̄μ̄ῑε̄ρ̄η̄ς̄ η̄ᾱω̄ν σε̄ν̄τ̄ ε̄βο̄ῡ ρ̄ᾱς̄
 τε̄τ̄ῑρ̄η̄ η̄ε̄ῑ η̄ε̄ῑ μ̄ῑσο̄ζ̄ω̄ε̄, ω̄ζ̄ᾱῑ, η̄ζ̄ᾱη̄ᾱε̄ᾱ η̄ᾱρ̄χ̄ω̄ν μ̄ῑ
 η̄ᾱε̄ρ̄η̄ η̄ᾱω̄ν, σ̄φ̄ρᾱῑζε̄ μ̄ῑσο̄τ̄ῑ η̄τε̄ῑς̄φ̄ρᾱῑς̄

25 η̄αῑ η̄ε̄ ρ̄ε̄ρ̄β̄αν̄ ζ̄ω̄ζ̄ᾱω̄ ᾱχῑρ̄ νο̄τ̄
 σο̄ν μ̄ῑᾱτε̄, η̄ο̄ η̄τε̄ῑψ̄ῑν̄φ̄ο̄ς̄ ρ̄ῑ-νε̄ῑς̄
 25 σ̄ῑᾱ (β)ω̄η̄ε̄ ρ̄ο̄τ̄ω̄τ̄ῑμ̄ῑη̄ῑ η̄μ̄ῑε̄ ᾱτω̄
 ρ̄ῑνε̄-ψ̄ῑς, ε̄τε̄τ̄ῑμ̄αν̄ο̄τω̄ ρ̄ε̄ ε̄τε̄τ̄ῑς̄



10-12 the diagram is missing, but seen in W. Schw.
 12 page 81: the leaf is preserved as a whole and measures 28 x 16 1/2 cms.;
 there are central defects and many midlew spots.
 16 reading doubtful: cf. lines 9 ff.
 23-26 the diagram is present on page 81.
 25 W. Schw. (β)ω̄η̄ε̄; read β̄ω̄η̄ε̄.

upon ...? Again the archons of the eleventh aeon will withdraw, and you will proceed upwards.

But when you reach the twelfth aeon, the invisible God is in that place with the Barbelo¹ and the unbegotten God. And the invisible God is in a place alone in the twelfth aeon. And veils are drawn before him. For there are many other gods in that aeon who in the Treasury of the Light are called archons; they are the great archons who rule over all the aeons. It is they who serve the invisible God and the Barbelo and the unbegotten one. Again the archons of that aeon will come before you. These are their names: ... Seal yourselves with this seal:

Say it once only. Hold this cipher: 9885 in your hands. When you have finished sealing yourselves with this seal and you have said its name once only, say these defenses also: 'Withdraw yourself from the twelfth aeon of the invisible God will withdraw themselves because you have said² the twelve defenses | of the twelve aeons. Then you will proceed upwards.

¹ (6, 13) Barbelo; see Bousset (Bibl. 13) p. 17ff.; Epiph. 25.2.2; Geogr III 42; IV 52; 3Siseth 121; TriProt 38; Aphn 27; PS 13 etc.
² (17) said; Till: received.

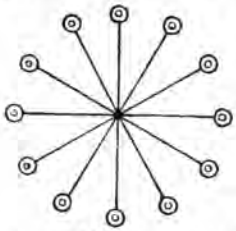
τηνκαλει νινωζαν, ζαηζωζ, χωζαζαωζ, ναλιν ον
ναρχων αμμεγλια ναιων νασονορ ναι ητηνς
μοομμε ετηε.

ετητηνγαννωζ δε εμμεγλιαντιβ ναιων εμψοον

5 ζαη-ητονοε ετμμιατ ηοι ναιορατοε μιορτε, αν-
θαρβηλοε αν-ηιαενηνητοε μιορτε, ερε-ηαιοραε
τοε μιορτε μσοον ηη-ορτονοε ααθααφ, ηπαε ζαη-
μμεγλιβ ναιων ερε-εηκαταηεταααα αην ερωφ, αεε
μσοον ααρ ζαη-ηαιων ετμμιατ ηοι ηενηεμνηνημμε
10 μιορτε, ναι εμμιατμιορτε ερωορ ζαη-ηε[] ανιορעהη
αε-ηαρχων, ετε-ητοοτ ηε μιοε ηαρχων εταρχεε
εαν-ηαιων ηηροε, ητοοτ ηετημμμε αμαιορατοε
μιορτε αν-θαρβηλοε αν-ηιαενηνητοε, ναλιν ον
αενηετ εβογ γαετηνη ηοι ηαρχων αναιων εταεε

15 μιατ ετε-ηαι ηε ηετπαη, χαρβρωωε, αηρωζα, |
η.δβ. ζαζαζαωε, εφθαριζε μμωτη ηηεεφθαριε,

ηαι ηε ηετπαη ζεφρηα...α αηηφ
ηορσον αμιατε, αμιατε ηηεηφηης
εφοε ηη-ηεηηοηα εωηε ηφε μμω
20 αρω μμωοηη μμμε ηαηε-ηη, ετηηης
μμωορω αε ετηηηεφθαριζε μμωτη ηη
ηηεεεφθαριε εαετηηηαεε-ηετπαη ηη



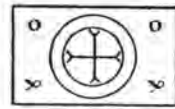
ορσον αμιατε αηη-ηιαηοβοηια ηωζ αε-αηαχωρπ
ηηηη ζαμμωαη, εωηη(1)ζα, γαρβωηη, αε-ηηεηηηαγαι
25 ηηηηηηηηωζ, ζαηζωζ, χωζαζωζαζ, αηχωζωζαζ, ναλιν ον αεηαε
αονορ ναι ηοι ηαρχων αμμεγλιβ ναιων ηηε-
ηαιορατοε μιορτε εβογ αε-αετηηηα(1) ηηηηβ ηαιων

14, 15 ετμμιατ; μιατ written above.

16 page 83: the leaf is much damaged; some upper lines, the right and lower edges are missing.

16-22 the diagram is missing, but seen in W. Schw.

19 MS εωηε; read εωηε.
23 MS ηωφ; read ηωφ.



nai ne necpan zāzāfapāc. azicq noz
con mātate aθw kw ntenfncoc gn-
netnciz hōme iustoti nmo aθw

ustoti nuse m-taiot-tn. etncimānotw etnciz
5 cōpāzize mwti nteicfōr eateptate-necpan noz
con mātate. azc-necpanoθoria gōwq xē-tenncāde
cazaza. āmwzāzn. zōwzāzā. epwzēz. āxwzōw.
zōn. zān. wōw wōw wōw wōw nnn nnn nnn
ēēē zānzōwz. znzōwz. znzn. znzōw. xwzōwzōw.
10 znzōw. etncimānotw zē etncimānāxi necpan nte-
ne [o] n [o]. azic gōwq xē-ānaxwpi ntni tna
mropoθān nte-nāgopatoc nnotē. nai entānotw
entāte [o] necpan ximōpni.

15 tēqanōθoria. cenacoθot nai ntenmōwme etnc.
etncimānōz zē entēgria nmaiōn eqmātāz nōi
nāgēf nnoθ nāgopatoc nnotē. aθw eqmātāz
nōi nnoθ nnotē. nai etncnotē epoc gē-
māgria nmaiōn xē-nnoθ nxcp... | p. 85. nē
20 notē. etncimācic gōwq nē nte-nec nāpaxōn
n-te-n [o]. nai etncfōrni nmaiōn tncot. ete-nōtoz
nē nē nnotē etncōθā nne [o] n [o]. otn-oθn-
nuse cap nāncimācic gē-naiōn etncāt. āzāz
necōw an nē nnotōon gn-naiōn etncetncānōθā.
25 cennc zē epōz gāteptn nōi nāncimācic etncāt

1-3 the diagram is present on page 84.

7 MS cazaa; read mcazaza.

14 MS etncānotw ent; better etncānotw etate-npan.

19 MS nxcp; read nxcncoc or nxcncoc.

page 85: the leaf as a whole is preserved, but with many defects and

measures 28 x 16 1/2 cms.

24 etncetncānōθā; MS et is inserted above etncetncānōθā.

This is its name: ...
Say it once only and place this cipher 8855 in your
hands. When you have finished sealing yourselves
with this seal, and you have said its name once only, say these
defences also: 'We call upon...'. When you have finished calling
upon these names of the Treasury of the Light, say also: 'Withdraw
yourselves, you 24 emanations of the invisible God, whose names
we have just said from the beginning.' Immediately, however,
that the names of the Treasury of the Light and its defence have
been said, they will be withdrawn, and you will proceed upwards.
But when you reach the fourteenth aeon, the second great
invisible God is there. And the great God is there who is called
in the fourteenth aeon: the great beneficent God. He is further-
more a power of these three archons of the light, which are
within all the aeons, namely the three gods which are outside
the Treasury of the Light. For there is a multitude of powers in
that aeon. But they are not so numerous as those which are in
the aeons outside of them. But those powers come before you. |

αωτη ζωηναζεχωζωη. ωεηαζ. ειωζηαω. ζαζηω. ζαζ
 ζηωζω. ετετημιανωτω ετετηεηηαλαλει ηηεηρ ιματ
 σοηη-τητη ηεη αηαπαλαηητωρ ηητοηοε εταζ
 αατ. ηεηηεηη-τητη εποοτ εβολ τε-ατε(η) . . .

.

4 probably ατε[ηηαη αηηα ηηηα-ηοηε εβολ].

(End missing)

When you have finished calling upon these names, the *paralempiores*
 of those *places* will know you, and they will receive you to them-
 selves because you have received the mystery of the forgiveness
 of sins) ...

(Fragment of a Gnostic Hymn)¹

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*.

Hear me as I *sing praise* to thee, O *Mystery*, who hast shone in thy *mystery*, so that the *mystery* which exists from the beginning should be completed. And when (thou didst) shine, (thou didst) become water of the *ocean* whose *imperishable name* is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, who hast shone in thy *mystery*. The earth in the middle of the *ocean* was purified, of which the *imperishable name* is this : ...

Hear me as I *sing praises* to thee, O *Mystery* who existest before every *incomprehensible one* and every *endless one*, | who

¹ (1-140,14) TIII: Fragment B, part of a second gnostic prayer; (cf. 79,7-82,26; 93,1-98,24)

5
 10
 15

10N ETION GEN NAXWPHTON NIA AN-
 ANEPANTON NIA. CWTIA APOEI EITAMEE
 TE EPON NIACTHPION. NENTACHBOB
 BOB GN-NECHACTHPION XE-EQAXON EBOY
 NOT NIACTHPION ETION XIN NIMOPN ATE
 W GN-NTPEPECHBOBOB AQIMONE NO[TE]MOE
 OT NIMOKANOC ETE-NECPIN NACHAPAP
 TON. NE NEI ANZWA. CWTIA APOI EITAMEE
 NETE EPON NIACTHPION ETION GEN
 NAXWPHTON NIA AN-ANEPANTON NIA
 NIAEI ENTACHBOBOB GN-NECHACTHPIN
 ON. ACHWTY EBOY NOT NIAE GN-TANTE
 NIMOKANOC ETE-NECPIN NACHAPARTON
 NE NEI AZWAE. CWTIA APOI EITAMEERE
 EPON NIACTHPION ETION GEN NAXW[TE]
 PHTON NIA AN-ANEPANTON [NIA NIAE] EIT[TE]

ατ ρ p. 87

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

ατϫ: perhaps read ατϫ

2 MS apoi: Sah. epoi.

3 MS etion: Sah. etimon.

6 MS gn: Sah. gm. MS eqaxon: Sah. eqaxon.

8 MS ntepechboob: Sah. ntechboob.

9 MS necpin: Sah. necpin.

10 MS nei: Sah. nai.

13 MS niaei entachboob: Sah. nai entachboob.

ταχυβοηθον εν-νεφωταστηριον. [ααωω]
 τη εβοηθησει εν τη τριετηνη ενταυτην εν-νεφω
 ωνανος ετε-ντος τε θαλασσα εν-ειρα]
 ος ημω εντηντε ετε-νεκριν ηαφαρ
 τον ηε ηει αωωω. σωτα αποι ειδε
 εμμερε ερον ηαταστηριον εντων εν
 εν ηαχωρητων ημω εν-αλεπαντων
 το ημω εν ταχυβοηθον εν-νεφωτα
 στηριον] αωωω εν-πρεφωβοηθον αχυρ[α]
 [αηε] ηαλασσα εν-νεφωταστηριον
 [ααωω] ατακτι ηει τωωω εντηντορ [ετε-
 [ηει] ηει ηαφαρτων [ηει
 σωτα αποι ειδε] τε ερον ηαταστηριον
 εντων εντων εν ηαχωρητων ημω
 p. 88.

5 10 15 20

7,8 MS ανεπαντων το ημω]: read ανεπαντων ημω.
 8 W. Schw. ηειμωε: read ηειμωε.
 15 MS εμμηνασι: Sah. εμμηνασι.
 16 MS εαατ: Sah. εαατ or εαατ. MS ηηη: Sah. ηηη.
 17, 18 MS χαριη: perhaps χαριη.
 19, 20 MS ετηνηηη: Sah. ετηνηηη.
 20 MS τ: Sah. ται.

hast shone in thy *mystery*. All the powerful *matter* of the *ocean*
 which is the *sea*, with every *kind* within it, was purified, of which
 the *imperial* name is this: ...
 Hear me as I *sing praises* to thee, O *Mystery* who existest
 before every *incomprehensible one* and every *endless one*, who
 hast shone in thy *mystery*. And as (thou didst) shine, (thou didst)
seal the *sea* and all things in it, because the power within them
rebelled, of which the *imperial* name (is this) ...
 Hear me as I *sing praises* to thee, O *Mystery* who existest
 before every *incomprehensible one* ...

(Fragment on the passage of the soul through the archons
 of the way of the Midsi)¹
 (<bring forth) the *souls* by *theft*, and when they take my
soul to that *place* it will give to them the *mystery* of their fear,
 which is ... And when they take it to the *places* of all the
ranks of Paraplex², the great, powerful *archon*, who is spread
 out upon the way of the Midsi, who carries off the *souls* by *theft*,
 when they take my *soul* to that *place* it will give to them the
mystery of their fear, which is ... |

1 (15-141.21) Till: Fragment C, on the passage of the soul through the archons
 of the way of the Midsi.
 2 (19) Paraplex: see PS 359 etc.

..... αὐὸν ἐπιανάξει πταίτην ἐπιτοῦς
 [τ]οῦτον πινὸς νάρχων ἐταῖστ νῆ
 εὐκταῖνον ἐστνρ εἰ-τεῖν νῆ
 ταννίη? εχῖαος κνείτηχοοτε κστερεῖς
 [μοc] ἐπι[ἀνα]ξι ον πταίτην ἐπιτοῦς εῖ
 [τ]αῖατ ε[α]τ[η]ν πταῖστηριον κτε-τ
 [ε]ῖ[γο]τε [ε]τε-νεῖ κε πρῶτ αὐὸν ον εῖψ
 [ἀνα]ψα[χ]ί[η] πταίτην ἐπιτοῦς κταῖεῖ τῆ
 [ρ]οῦ κτε-ιαχῶναβας πινὸς νάρχων εῖ
 [να]ψ[η]τ[η]ν ἐταῖεῖς κῶντ κτατοῦς κναῖ
 [ρ]χ[ω]ν κνῆκε εῖβοῦ κνα εῖψαψῖω
 [κ]α[ρ]φῆν κνα ἐταῖστ κνεί εῖοῦ εἰ-εἰ
 [ε]ῖ[μο]c ἐπι[ἀνα]ξι ον πταίτην ἐπιτοῦς
 [ε]ῖ[μο]c εῖατ[η]ν πταῖστηριον κτε-
 [ε]ῖ[γο]τε [ε]τε-νεῖ κε ἀπρῆβρῶαε[ρ]α
 [α]ὐὸν κναῖ αὐὸν κνῆκοντ
 ἐτῆκν εἰοῦ κταῖστηριον κ
 κνε κνα αὐὸν κνα[η] ἐταῖ
 ἀπ[ε]ραντοc κνεί εῖψαψῖω
 αὐὸς αὐὸς εῖψαῖακτε

5 10 15 20

3, 4 MS πταννίη? read πταντε.
 4 W. Schw. εχι μοc: perhaps read εχι.
 6 W. Schw. πταῖστηριον: read κνῆκοντ.
 7 κνε: read κνε.
 8, 9 εῖψ[ἀνα]ψα[χ]ί[η]: read εῖψ[ἀνα]ψα[χ]ί[η] for εῖψαῖα.
 11 MS εῖψαψῖω: Sah. εῖψαψῖω.
 13 MS πταντε; read πταντε. MS εχι: read εχι.
 16 MS ε[ε]-νεῖ κε: Sah. ετε-νεῖ κε.

And again when they take my soul to the place of Typhon,¹
 the great, powerful archon (with the) ass's (face)² who is spread
 out upon the way of the Midst, who carries off the souls by theft,
 when they take my soul to that place it will give to them the
 mystery of their fear which is ... And again when they take my
 soul to the place of all the ranks of Jachthanas³, the great,
 powerful archon who is full of anger, the successor of the archon
 of the outer darkness, the place in which all forms change, who
 is powerful, who is spread out upon the way of the Midst, who
 carries off the souls by theft, when they take my soul to that place
 it will give to them the mystery of their fear, which is ...⁴ |

1 (2) Typhon: see Bouche-Leclerc (Bibl. 12) p. 278; Preisendanz (Bibl. 29) IV 180;
 Plutarch *de Is. et Os.* 50 ff.; PS 364.
 2 (3) ass's (face): see Bouche-Leclerc (Bibl. 12) p. 318; Epih. 26.10.6; Origen
c. Cels. VI 30; ApIn 41.
 3 (9) Jachthanas: see PS 263; 365.
 4 (16) five fragmentary lines follow.

THE UNTITLED TEXT

p. l. ἀγαθοῦ πατρὸς ἐπερασμένης

ἐργὸν ἐπιθῶν τὰ ἐπε-τεργίωσιν ἡγῆς, ἀσω

ἦτος πε τὴν ἀνωτ, ἀσω περασμένης ἀνω

5 τὸν πτασῶν, ἀσω ἐκὼν ἀνεπλήρωτα,

καὶ πε πύρην κείωτ ἡμῆτρῳ, καὶ πε πύρην

καὶ, καὶ πε πρὸ ἡμῶτων, καὶ πε ἐτοῦ

κόπῃ ἡγῆτρῳ καὶ ἡμῆτρῳ, καὶ πε ἡμῆτρῳ

ἐποῦ ἡγῆτρῳ, καὶ πε ἦτος ἡατοῦρῆς, ἀσω

10 ἡατοῦρῆτος, καὶ πε ἦσος ἡμῆτρῳ, καὶ πε

ἦτος ἡγαμῶν ἡατε, καὶ πε ἡτα-ἡτῆρῳ ἦω

ἐποῦ, ἀναβῶσ ἐποῦ, ἡμῶμαχ ἐποῦ, ἡε-οῦατ

ἡαχε πε ἐποῦ, οῦατῶν ἡμῶν πε, καὶ πε ἡμῶν

ἡμῆν, καὶ πε ἡτα-ἡεῦροσ ἡωτε ὅτα-ἡα ἡμ,

15 καὶ πε ἡμῶν ἡεῖν ἡμῆτε-ἡτῆρῳ ἡεῖαν ἡεῖρῶν,

καὶ πε ἐπε-ἡεῖαῶσ ἐπε ἡοῦα ἡτα ἡαῖα

ἡμ ἐτοῦ τῶν ἐβῶ ἡγῆτρῳ,

ἡμῆεῖατ ἡτος ἡωτε, καὶ ἐτοῦαῶσ

1 page 1 : the leaf is preserved as a whole, but with several defects and midle-

spots: it measures 28 x 17 cms. Schmidt gives two forms of the letter zeta:

cf. J52.11ff

10 γαμῶν; perhaps translation of *probhug*.

* (12, 13) ineffable one; Schmidt: indescribable (one); see Tritrac 56 etc.;

Eug 71; ApIn 24; PS 9.

(14) the first source; see note on 263, 24, 25.

(15) understood; verb in 3rd person pl.; perhaps read the All (pl) as subject.

(16) a myriad myriad; Till: ten thousand times ten thousand.

(17) to each one of them; Schmidt: each one coming from them.

(Beginning missing)

1. He set him up so that they should strive against the city¹

in which was their image. And it is in it that they move, and in it

that they live. And it is the house of the Father, and the garment

of the Son², and the power of the Mother, and the image of the

pleroma.

This is the First Father of the All (pl)*³. This is the first

eternity⁴. This is the ruler (king) of the unassailables. This is he

in whom the All (pl) is unconscious⁵. This is he who gave form⁶

to it (them) within himself. This is the self-originated and self-

begotten⁶ place. This is the deep⁶ of the All (pl), this is the great

abyss, in truth. This is he to whom the All reached. There was

silence⁷ concerning him. He was not spoken of⁷, for he is an

ineffable one⁸, he cannot be understood. This is the first source⁹,

This is he whose voice has penetrated everywhere. This is the

first sound until the All perceived and understood¹⁰. This is he

whose members make a myriad myriad¹¹ powers to each one of

them.¹²

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

* cf. Jn. 1.3 (Sahidic)

(2) city; see notes on 236, 23; 266, 21.

(4) garment of the son; see note on 256, 25.

(6) the All (pl); Till: the whole; Baynes: the universes (τὰ ὅλα); see GTR 17;

Tritrac 55 etc.; ApIn 51 etc.; PS 1.

on Father of the All, cf. GTR 20; Tritrac 51 etc.; HypArch 88; Eug 73;

ApIn 22; SJC 86.

(7) eternity; see PS 211.

(8) is unconscious; Schmidt: wanders about; Baynes: moves to and fro;

see Crum 356a; cf. Tritrac 72.

gave form; see Iren. 1.4.1.5; GEGypI III 67; IV 79; Tritrac 72; 105; cf. PS 116.

(10) self-begotten; see On8th9th 57 (also 275, 16).

deep; see Exc. e Theod. 29; Hippol. VI 30, 6; GTR 37; Tritrac 54 etc.;

TheCont 138.

(12) silence; see note on 227, 19.

he was not spoken of; Schmidt: (one) did not describe him; see Tritrac 72.

ερση ξε-αλληλοτροπος, αρω ηειωτ, αρω ηλωρος, αρω
 αμηνι, αρω ινωρε, αρω ηρωτε, αρω ηαιλιος, αρω
 ηανεραις | p. 2. τοc, ηαι ηε νεcτρωc, ηαι ηε
 ηε ηετρε-ηαιωι ο ηορκωλα ηωη εηηε-ε-ακτιν
 εβω, ηρωτε αμειρο τε ταηταcωρωηε ηη-ηνωc
 αωc ετρωβω, ηαι ετρωηηη ηορωειμ ηηη ηε-ηερω
 ερωωμ ερωωμ, ξε-ηεημωαξε ηηη ηωρωω αρω
 ερωωμ εηαη ερωη, αρω ηορωει ηηεβωλ χωτε
 ηω-ητονωc αηηηηηρωωα αηηαηωβω, αρω ηλωροc
 ηεηηηε εβω ηη-ρωη, ηρωτε ηηαηηε αηη-ηαηεcηη-
 αρω ηρω ητεβαιη ηε ηηηη ηηνωcωc εωηη, αρω
 ηωβω ερωη αμειρο ηε ηκωηηωη ηηαιωη, ηρω
 αμειρο ηε ηηηη ηηνωcωc ετρωηαηωβω, αρω
 ηηωημ εβω ηηερωηη ηε ηορωηη εβω αμειρωc.
 ηηωημ εβω αμειρωc ηε εηηηαc εcωωρωηαη αηη-
 ηετρωβωη, ηρωω εβραι αμειρωc ηε ηρωωηε
 ηαταμωγε αμωη, ηαι ηε ηωτ, ηαι ηε ηηηηη
 ετρεβηε αηηαρωη, ηαι ηε ερωηηηηη ηεcωη ηη-ηα
 ηηη αρω ηαι ηε ηωτ ηηα-ηηωηαc εη εβω αμωη
 ηε ηοηηη ηορωει ηαι ετρε-ηηωcωc ηηρω ο
 ηε ηοηααη | p. 3. . . . ηιαc εηωc τε ηηαc
 ηηη εηηα ηηη ηηη-ηεcωβωηω, αρω αηηη ηηεc
 εηωωηc, αρω ηωηη αρω εβωηηc, αρω ηαηαc
 ηαηεc αρω ηαηαηηη αρω ηαηαcηαc αρω ηηηηηηηc
 αρω ηεηηηο ηηεcωη αρω ηεcηρωηηc, ηαι τε εηηη

4 MS ενικωνος; read ηενικωνοc.
 17 MS ηετρωβωη; read ετρωβωη.
 18 MS ηηηηηη; read ηηηηηηη.
 23 page 3: the leaf shows defects on the left side and below and a number of mildew spots; it measures 28 x 16 1/2 cms.

demurge¹ and father and logos and source and understanding
 (mind)² and man and eternal and infinite. This is the column³
 this is the overseer, and this is the Father of the All. This is
 he upon whose head the aeons are a crown⁴, casting forth rays.
 The circuit of his face is the unknown in the outer worlds, these
 who seek after his face⁵ at all times, wishing to know it, for
 his word has reached them, and they want to see him⁶. And the
 light of his eyes penetrates to the places of the outer plectona.
 And the word which comes from his mouth penetrates what is
 above and below. And the hair of his head is the number of the
 hidden worlds, and the boundary of his face is the image of the
 aeons. The hairs of his face are the number of the outer worlds.
 And the stretching out of his hands is the manifestation of the
 cross⁷. The stretching out of the cross is the enead on the right
 side and on the left. The sprouting of the cross is the incom-
 prehensible man⁸. This is the Father. This is the source⁹ which
 wells up from the silence¹⁰. This is he who is sought in every
 place. And this is the Father from whom, like a light-spark¹¹,
 the monad¹² came forth, beside which all the worlds are as

1 (1) demurge; see Exc. e Theod. 47ff.; Hippol. VI 32.7ff.; Iren. I 5ff.;
 Tritrac 105.
 2 (2) understanding (vobis); see Keph VII p. 35.
 3 (4) column; see Keph VII p. 35.
 4 (5) the aeons are a crown; cf. Kropp (Bibl. 22) II p. 22.
 5 (7) who seek after his face; see GTr 24; Tritrac 61; (also 232.5; 235.1; 2;
 259.23; 24).
 6 (9) they want to see him; see Exc. e Theod. 12; Tritrac 71; (cf. also 229.25;
 260.3, 4).
 7 (16) cross (σταυρω); see Exc. e Theod. 42; Hippol. VI 31.5; Iren. I 3.5;
 GPh 67, log. 67. ολεηcηcη.
 8 (17) incomprehensible man; see Bousset (Bibl. 13) p. 190ff.; Epiph. 31.5.5;
 Iren. I 2.5; Tritrac 66; Eug 72; (also 256.16, 17).
 9 (18, 19) the source which wells up from the silence; perhaps, the welling
 source of the silence; on the source, see note on 263.24.
 10 (19) the silence; see Exc. e Theod. 29; Hippol. VI 18.2; Tritrac 55 etc.;
 GEgypt III 40; IV 50 etc.; IApLas 28; Paraseem 7 etc.; 3Siseth 127; Tritrac 37;
 46; ApLn 26; (also 226.12; 228.14; I 105.13 etc.).
 11 (20) the monad; see Hippol. VI 29.2; VIII 12, 13; Iren. I 11.3; 15.1; Eug 78;
 2Log Seth 51.
 12 (21) light-spark; see Origen c. Cels. VI 3ff.; Paraseem 31 etc.; ApLn 30
 (cf. also 234.17, 18; 238.26; 248.19; 260.5).

нає ентас ентасε εβολ γε-νωτ ιμαναρχοє.
 наε ετο невоτ ероч маааг γε-мааг. наε етρε-
 пегуλпρωα κωте еμντсноотс нбаоос.
 а. ппорп нбаоос не пманпнн ентα-αпнн

5 тпот εε εβολ нгнтѣ.

б. птегснат нбаоос не пмансфос. ентα-

исфос тпот εε εβολ ααοѣ.

г. птегшомнт нбаоос не пмантегтпюн εнз

та-αгсгтпюн нн εε εβολ ααοѣ н εβολ нгнтѣ.

10 а. птеггтоот аε нбаоос не пмансшсц. εнз

та-сшсц нн εε εβολ нгнтѣ.

ε. птегфот нбаоос не пмангачюн. ентα-

гачюн нн εε εβολ нгнтѣ.

15 κароѣ нн нн нгнтѣ.

(z). птегсшгч нбаоос не про нанотсюс (sic)

εнтα-отсн нн εε εβολ ααοѣ.

[н]. птегшомн аε нбаоос не пнрпонагтв εнз

та-прпонагтв нн шणे εβολ ααοѣ н εβολ нгнтѣ.

20 [ε]. птегшсц аε нбаоос орпантопнагтв не

нагтопнагтв εε | р. ф. те-наε не ере-αптегвоτ

нн нн [н]гнтѣ. εср невоτ ероч маааг.

г. птегшнт нбаоос не пмантогпнасц ентα-

сот нн εε εβολ нгнтѣ.

25 ια. птегшнтоε аε нбаоос нетρε-пшорп нає

гопатос нгнтѣ. наε ентα-агопатос нн εε εβολ

нгнтѣ.

1 MS ентас expunged.

15 MS the first нн is expunged.

nothing ... It is this (the monad) which moved all things with
 its shining. And they received *gnosis* and life and *hope* and *rest*
 and *love* and *resurrection* and *faith* and rebirth and the *seal*. This
 is the *emead* | which came from the Father of those *without*
beginning, who alone¹ is father and mother to himself, whose
pleroma surrounds the twelve *deeps*.

1. The first *deep* is the *all-source* from which all *sources* have

come.

2. The second *deep* is the *all-wise* from which all the *wise* have

come.

3. The third *deep* is the *all-mystery* from which, or out of

which, all *mysteries* have come.

4. The fourth *deep* moreover is the *all-gnosis* out of which

all *gnoses* have come.

5. The fifth *deep* is the *all-chaste* from which everything *chaste*

has come.

6. The sixth *deep* is the *silence*. In this is every *silence*.

7. The seventh *deep* is the *insubstantial* door² from which

all *substance* has come forth.

8. The eighth *deep* is the *forefather*³ from whom, or out of

whom, have come into existence all *forefathers*.

9. The ninth *deep* moreover is an *all-father* and a *self-father*⁴,

1

that is, every fatherhood is in him and he alone is father to them.

10. The tenth *deep* is the *all-powerful* from which has come

every power.

11. The eleventh *deep* moreover is that in which is the first

invisible one, from which all *invisible ones* have come. |

1 (2) alone; Till : himself.

2 (16) insubstantial door; Schmidt : the all-substantial (πρωοβιογ); Baynes

door of non-substance.

3 (18) forefather; see Iren. I 1.1; 12.3; Eug 74; SJC 90; PS 19.

4 (21) self-father; Epiph. 26.10.4; Eug 75ff; SJC 95.

1b. $\mu\alpha\epsilon\rho\alpha\mu\tau\tau\epsilon\sigma\tau\epsilon\ \alpha\epsilon\ \mu\beta\alpha\sigma\epsilon\ \mu\epsilon\ \tau\alpha\lambda\eta\eta\alpha\iota\alpha$,
 $\epsilon\mu\tau\alpha\text{-}\mu\epsilon\ \mu\iota\alpha\ \epsilon\iota\ \epsilon\beta\omega\lambda\ \eta\gamma\eta\tau\upsilon$, $\tau\alpha\iota\ \tau\epsilon\ \tau\alpha\lambda\eta\eta\alpha\iota\alpha\ \epsilon\tau\iota$
 $\zeta\omega\beta\epsilon\ \mu\mu\sigma\sigma\tau\ \tau\eta\mu\sigma\tau$, $\tau\alpha\iota\ \tau\epsilon\ \epsilon\theta\iota\omega\mu\ \mu\mu\epsilon\iota\omega\tau$, $\tau\alpha\iota$
 $\tau\epsilon\ \tau\alpha\lambda\ \mu\eta\tau\eta\mu\tau\upsilon$, $\tau\alpha\iota\ \tau\epsilon\ \tau\mu\alpha\alpha\tau\ \eta\mu\alpha\iota\omega\mu\ \tau\eta\mu\sigma\tau$,
 $\tau\alpha\iota\ \tau\epsilon\ \epsilon\tau\eta\omega\tau\epsilon\ \epsilon\iota\beta\alpha\sigma\epsilon\ \tau\eta\mu\sigma\tau$, $\tau\alpha\iota\ \tau\epsilon\ \tau\mu\sigma\mu\alpha\epsilon\ \epsilon\tau\circ$
 $\eta\alpha\eta\alpha\tau\alpha\eta\omega\sigma\tau\epsilon\ \eta\ \epsilon\tau\circ\tau\circ\ \eta\alpha\tau\sigma\sigma\tau\eta\ \mu\mu\sigma\sigma$, $\tau\epsilon\iota\alpha\tau\chi\alpha\varsigma$
 $\rho\alpha\eta\tau\eta\mu\ \tau\alpha\iota\ \epsilon\tau\epsilon\pi\epsilon\text{-}\mu\epsilon\chi\alpha\phi\alpha\kappa\eta\tau\eta\mu\ \tau\eta\mu\sigma\tau\ \eta\gamma\eta\tau\upsilon$, $\tau\alpha\iota$
 $\epsilon\tau\alpha\mu\alpha\alpha\tau\ \mu\eta\alpha\text{-}\mu\epsilon\mu\epsilon\gamma$, $\eta\alpha\iota\ \eta\epsilon\ \mu\iota\omega\tau\ \mu\eta\mu\alpha\epsilon\mu\epsilon\gamma$,
 $\eta\alpha\iota\ \eta\epsilon\ \mu\iota\omega\tau\ \eta\alpha\tau\mu\alpha\kappa\epsilon\ \epsilon\mu\sigma\tau$, $\eta\alpha\tau\eta\omega\iota\ \mu\mu\sigma\sigma$, $\eta\alpha\tau\varsigma$
 $\mu\sigma\mu\eta\kappa\epsilon\ \epsilon\mu\sigma\tau$, $\eta\alpha\tau\chi\iota\sigma\mu\ \mu\mu\sigma\sigma$, $\eta\alpha\iota\ \eta\epsilon\ \eta\tau\alpha\text{-}\mu\eta\tau\eta\mu\tau\upsilon$
 $\rho\text{-}\epsilon\tau\eta\sigma\tau\epsilon\iota\sigma\ \eta\gamma\eta\tau\upsilon$, $\alpha\tau\omega\ \alpha\tau\epsilon\mu\mu\epsilon\ \alpha\tau\epsilon\lambda\eta\eta\lambda\ \alpha\tau\chi\iota\omega$
 $\eta\gamma\epsilon\mu\tau\alpha\ \eta\tau\beta\alpha\ \eta\mu\alpha\iota\omega\mu\ \zeta\alpha\mu\text{-}\mu\epsilon\tau\epsilon\mu\mu\epsilon\ \alpha\tau\mu\sigma\tau\epsilon\ \epsilon\mu\sigma\sigma$
 $\chi\epsilon\text{-}\mu\epsilon\tau\eta\omega\ \mu\mu\tau\epsilon\mu\mu\epsilon\ \chi\epsilon\text{-}\alpha\tau\epsilon\mu\mu\epsilon\ \mu\eta\text{-}\mu\iota\omega\tau$,
 $\eta\alpha\iota\ \eta\epsilon\ \eta\mu\sigma\sigma\mu\sigma\ \epsilon\mu\tau\alpha\text{-}\eta\epsilon\tau\epsilon\sigma\ \tau\circ\tau\omega\ \epsilon\beta\omega\lambda\ \eta\gamma\eta\tau\omega$,
 $\alpha\tau\omega\ \epsilon\mu\tau\alpha\text{-}\mu\tau\epsilon\mu\mu\epsilon\ \mu\eta\omega\mu\epsilon\ \epsilon\beta\omega\lambda\ \zeta\mu\text{-}\eta\epsilon\mu\epsilon\lambda\omega\sigma\ \eta\alpha\sigma\omega\varsigma$
 $\mu\alpha\tau\omega\sigma$. | ρ . β . $\eta\alpha\iota\ \eta\epsilon\ \mu\iota\omega\tau\ \alpha\tau\omega\ \tau\eta\mu\tau\eta\kappa\ \eta\sigma\tau\omega\iota$
 $\mu\mu\alpha$, $\eta\alpha\iota\ \epsilon\pi\epsilon\text{-}\mu\epsilon\lambda\omega\sigma\ \mu\mu\ \eta\tau\alpha\tau\upsilon\ \alpha\eta\eta\ \epsilon\beta\omega\lambda$, $\alpha\tau\omega$
 $\epsilon\mu\tau\alpha\text{-}\rho\alpha\mu\ \mu\mu\ \mu\eta\omega\mu\epsilon\ \epsilon\beta\omega\lambda\ \zeta\alpha\mu\text{-}\mu\iota\omega\tau$, $\epsilon\iota\tau\epsilon\ \alpha\beta\eta\tau\omega\mu$,
 $\epsilon\iota\tau\epsilon\ \alpha\phi\epsilon\alpha\tau\omega\mu$, $\epsilon\iota\tau\epsilon\ \alpha\eta\alpha\tau\alpha\eta\omega\sigma\tau\omega\sigma$, $\epsilon\iota\tau\epsilon\ \alpha\beta\sigma\alpha\text{-}$
 $\tau\omega\sigma$, $\epsilon\iota\tau\epsilon\ \zeta\alpha\lambda\lambda\omega\tau\eta$, $\epsilon\iota\tau\epsilon\ \epsilon\phi\eta\mu\sigma\sigma$ (:), $\epsilon\iota\tau\epsilon\ \alpha\tau\eta\alpha\mu\mu\epsilon$,
 $\epsilon\iota\tau\epsilon\ \eta\alpha\eta\alpha\tau\eta\alpha\mu\mu\epsilon$, $\epsilon\iota\tau\epsilon\ \rho\alpha\mu\ \mu\mu\ \epsilon\tau\zeta\alpha\mu\text{-}\mu\eta\alpha\mu\tau\omega\tau\upsilon$,
 $\epsilon\mu\tau\alpha\tau\mu\omega\mu\epsilon\ \tau\eta\mu\sigma\tau\ \zeta\alpha\text{-}\mu\epsilon\iota\omega\tau$, $\eta\alpha\iota\ \epsilon\tau\epsilon\pi\epsilon\text{-}\eta\mu\sigma\sigma\mu\sigma$
 $\tau\eta\mu\sigma\tau\ \epsilon\tau\eta\beta\omega\lambda\ \eta\alpha\tau\ \epsilon\mu\sigma\tau\ \eta\epsilon\ \eta\mu\sigma\iota\omega\tau\ \mu\mu\epsilon\tau\epsilon\tau\epsilon\mu\mu\alpha$
 $\zeta\mu\text{-}\tau\epsilon\tau\eta\mu$, $\eta\epsilon\ \epsilon\tau\epsilon\pi\epsilon\text{-}\mu\tau\epsilon\mu\mu\epsilon\ \epsilon\mu\sigma\tau\epsilon\iota\ \epsilon\mu\alpha\tau\ \epsilon\mu\mu$,
 $25\ \mu\tau\epsilon\iota\zeta\epsilon\ \zeta\omega\omega\tau\ \zeta\epsilon\mu\sigma\tau\epsilon\mu\ \epsilon\mu\alpha\tau\ \epsilon\mu\sigma\tau\ \eta\epsilon\iota\ \eta\mu\sigma\sigma\mu\sigma$
 $\epsilon\tau\eta\beta\omega\lambda$, $\epsilon\tau\beta\epsilon\text{-}\tau\epsilon\chi\mu\eta\tau\alpha\tau\eta\alpha\ \epsilon\mu\sigma\tau\ \epsilon\tau\alpha\mu\eta\epsilon\chi\omega\tau\epsilon$.

4 MS $\tau\alpha\lambda$: Schmidt: abbreviation for $\tau\alpha\lambda\eta\eta\alpha\iota\alpha$.

6 MS $\epsilon\tau\omega\sigma$: read $\epsilon\tau\circ$.
16 page 5: the leaf shows defects centrally and below and several midleew spots;
it measures 28 x 16 cms.
24 MS $\tau\epsilon\chi\alpha\mu\mu$: α is expunged.

12. The twelfth *deep moreover* is the *truth* from which has
 come all truth. This is the *truth* which covers them all. This is the
 image of the Father. This is the mirror¹ of the All. This is the
 mother of all the *aeons*¹. It is this which surrounds all the *deeps*.
 This is the *monad* which is *unknowable*² or is unknown. This
*characterless*³ one in which are all *characters*, which is blessed
 for ever. This is the eternal Father. This is the ineffable Father;
 not *understood*, unthinkable, inaccessible. This is he in whom
 the All was made *insubstantial*⁴. And they rejoiced, they were
 glad, they begot myriads upon myriads of *aeons*⁵ in their joy.
 They were called the births of joy because they rejoiced with the
 Father. These are the *worlds* within which the *cross* grew
 and Man came into existence out of these *incorporeal members*⁶.
 This is the Father and the *source* of all⁷, whose *members* are all
 complete. And every name came into existence from the Father,
whether unutterable, or imperishable, or impervious, or invisible,
*or simple, or still*⁸, *or power, or all-power, or every name which*
 is in the silence, all of which came into existence from the Father.
 It is he whom the outside *worlds* all, like the stars of the *firmament*
 at night, see. As men *desire* to see the sun, in this way also the
 outside *worlds desire* to see him, on account of his invisibility
 which surrounds him. | It is he who at all times gives life to

1 (4) mirror: see Eug 75; Aphi 27; SJC 91; Schmidt: truth.
 mother of all the aeons: see Hippol. VI 30.1; Iren. I 2.5; 2LogSeth 49;
 Aphi 21.
 2 (6) unknowable: the Greek ending - $\tau\omega\varsigma$ does not distinguish clearly between
 unknowable and unknown.
 3 (6, 7) characterless: see Hippol. V 8.13ff.; (also note on J 50.20, 21).
 4 (11) insubstantial ($\alpha\upsilon\omega\tau\epsilon\iota\sigma$): cf. 245.17; 265.10, 19; 266.2; Baynes: substantial
 ($\epsilon\upsilon\omega\tau\epsilon\iota\sigma$); MS: $\epsilon\upsilon\omega\tau\epsilon\iota\sigma$.
 5 (11, 12) they begot myriads upon myriads of aeons: cf. Eug 88; 89.
 6 (15) incorporeal members: cf. TritTrac 74; Keph XXI p. 64.
 7 (16, 17) source of all: or, source of everyone.
 8 (20) still: cf. 232.21; 233.5 etc.

B.F. Johnson
Sept 2: 342

11 **Π**νοσ **Α**ματ ερνωτε ερνανορν ερην-ταθαμασια
 ερε-φο ναρπτορν **Α**μεμικονοσ **Θ**ωμτ ερορν ενετ-
 οσαβ ιτε-νεροσαβ ετε-παπερ | **Π**. 7. **Α**ιποσ
 ιε εφο ινεφθαλν **Α**φρερον. ερε-ρο σνατ **Α**ιποσ ερε-
 5 ορα ορνι εντονοσ **Α**μβασοσ. ατω ερε-ινεοτα
 ορνι εντονοσ **Α**μεμικονοσ εμπατμοτε εφοσ **Χ**-
 ναλωσ. ατω ερε-οθασοσ **Α**ματ εμπατμοτε εφοσ
Χ-ποροειν η πετρ-οροειν ερε-ορμονορенис ιρντq
 ερην ιποσ πετορωμz εβολ **Ι**μμιντ-**Θ**ομ. παι ετs
 10 **Θ**ατομz **Γ**-η-**Θ**ομ **Ι**μμ. παι ηε πατρωμ. παι ηε
 ετε-**Α**ιπρωμ εμεz. παι ηε ιτα-ιτρq ορω ηαq
Χ-εποσ ηε **Ν**ομ. ορν-μωμιντ ηο **Α**ιποσ. ορο
 ναροπατορν. ατω ορο **Α**μπατορταμαс. ατω ορο
 ιαφρηαωμ. εμπατμοτε εφοσ **Χ**-αφρηαωμ ηzοσ
 15 ερν-ορμονορенис **Γ**ηη **Γ**ραι ιρντq ετε-ιποσ ηε
 περπαταμαс.
 ερμπαη-ιαεετε ει εβολ **Γ**-η-**Π**βασοσ. μπαρε-αs
 20 τηροσ **Μ**α-ιπονοσ **Α**περπαταμαс ισεχοноσ ησε
 παμονορенис ιτε **Α**παλωσ ισεнте εβολ εναωμ
Φρηαωμ **Χ**ι ιτεμνοια. ιρντε **Α**μμονορенис ιτε-
 παμονορенис ιτε **Α**παλωσ ισεнте εβολ εναωμ
 25 **Π**αεεσνατ ηεωτ ερε-ιποσ ημηνι αερατοσ ιρντq
 ατω ορν-ορπαμεz **Γ**-η-**Γ**εμιντε ερν-ορλωροσ
Π. 8. **Α**ματ. ετε-ιποσ ηε ηπορε εοην. ατω
 μωμιντ **Α**μιντεωτ ιρντq. μωορν ερε- ιναλ⁷ιποσ |
 ορν-νετονοσ οη ερμωτε εφοσ **Χ**-βασοσ ορν-
 αιποσ ερορν ενφοσ παεμινποс.

3 W. Schw. *νεροσαβ*; read *νεροσαβ*,
 page 7: the leaf is preserved as a whole, but with several central defects and
 numerous mildew spots; it measures 28 1/2 x 16 1/2 cms.
 5 MS **ορα** is inserted above.
 17 MS **Γ-η-Πβασοσ**; better **Γ-η-Πβασοс**.

mind¹ is there. And they surround a *rule* (*kanon*)² which is in
 to the holy of holies, that is, the *infinite* one who is the *head* of
 the *sanctuary*. He has two aspects: one is opened to the *place*
 of the *deep*, and the other is opened to the *place* of the *overseer*
 which is called: the *Child*³. And there is a *deep* there which is
 called: the *light* or the *light-giver*. And an *only-begotten* one is
 concealed within it, who manifests three powers, who is mightily
 in every power.
 This is the indivisible one, this is he who has never divided,
 This is he to whom the All has opened, for to him the powers
 belong. He has three aspects: an *invisible* aspect, and an *all-
 powerful* aspect, and an *Aphredon*-aspect which is called *Aphredon-
 Pexos*⁴. And there is an *only-begotten* one concealed within him,
 namely the *triple-powered* one. When the *thought* comes forth⁵
 from the *deep*, *Aphredon* takes the *thought* and brings it to the
only-begotten one. The *only-begotten* one brings it to the *Child*,
 and they bring it forth to all the *aeons* as far as the *place* of the
triple-powered one, and they are completed and taken to the five
unbegotten ones.

4. There is again another *place* which is called: *deep*. There
 are three fatherhoods within it. The first (father) there is the
*covered one*⁶, who is the hidden God. In the second father there
 stand the *five trees*⁷, and there is a *table*⁸ in their midst. And
 an *only-begotten word* (*logos*)⁸ | stands above the *table*, he having

1 (230.25-231.1) perfect mind: see Hippol. V 19.20; Eug 77; Apjn 34.
 2 (1) rule (*κανων*): Baynes: Schmidt/Till: basket (*καυοδν*): on the *kanonion*
 or *organon* of Hermetes Trismegistos, see Festugiere (Bibl. 12) p. 125.
 3 (7) child; Baynes: servant; see 3Steinseih 123; Apjn 34 etc.; Keph VII p. 35;
 XIX p. 61.
 4 (14) Pexos; unknown name.
 5 (17) when the thought comes forth; Schmidt: when the idea comes forth.
 6 (18) covered one; see 255.16, 17.
 7 (25) 5 trees: see GTh 36; PS 3 etc.; Keph VI p. 30 etc.; (also J 96.14, 15;
 100.2; 119.23).
 8 (26) table; see Kropp (Bibl. 22) II p. 40, 48.
 only-begotten word; see Exc. e Theod. 6.

the twelve aspects of the *mind* of the All¹; and the prayer of each one is brought to him. This is he over whom the All rejoiced because he appeared. And this is he whom the indivisible one strove to know. And this is he on account of whom the Man was manifested. In the third (father) is the *silence* and the *source*; and twelve *beneficent ones* look upon it and see themselves in it. And in it is *love* and the *mind* of the All and five *seals*². And afterwards the *all-mother*³, in whom the *ennead* was manifested, whose names are these: *protia, pandia, pangenia*⁴, *doxophania, doxogenia, doxokratia*⁵, *arsengenia, iotia*⁶, *iotiel*⁷. This is the first *unknowable one* (*akatagnostos*), the mother of the *ennead*, which completes a *decad*⁸ from the *monad* of the *unknowable* (*agnostos*) one.

5. After these things there is another *place* which is broad, having hidden within it a great wealth which *supplies* the All. This is the *immeasurable deep*. There is a *table* there, to which are gathered three greatnesses: a *still one*, an *unknowable one* and an *infinite* one. There is a sonship in their midst, which is called Christ⁹ the *Verifier*. It is he who *verifies* each one, and he *seals* him with the *seal*⁷ of the Father as he sends them in to the first Father, who exists in himself. |

(1) he having the twelve aspects of the mind of the All; Schmidt: the mind of the All has twelve aspects.
 (10) 5 seals: see GEgypt III 55; IV 66; TriProt 48.
 (10-15) all-mother ... which completes a decad from the monad: cf. Hippol. VIII 12,5 ff.; Iren. I 15,2 ff.; Eug 78; 82.
 (12) pangenia: cf. Eug 82; SJC 103.
 (13) doxokratia: cf. note on 254.1.
 Iotia: see TriProt 39.
 Iotiel: see Schmidt (Bibl. 32) p. 564; Theodoret I 26; GEgypt III 50; IV (56) on the names of the ennead, see 253,9-20.
 (24) Christ: lit. the Christ.
 (25) seal: see Bousset (Bibl. 13) p. 286 ff.; Epiph. 27. 5,9; PS 197 etc.; Keph. XC p. 225; (also J 83,6 etc.).

αἰονογενεῖς ἀεραταὶ γενι-τετραμετα, εχο αἰντα
 ενοοεσ ἡγο αἰνοοεσ αἰντηρῆ αἰω ἡσονησ ἡορον
 ἡια εταῖ αἰνοῦ ερατα.

ἡαι ἡε ἡτα-ἡτηρῆ παῖε εἡβητηρῆ κε-αῖορωνη
 εῖοῦ. αἰω ἡαι ἡε ἡτα-ἡατῶμ αἰωμῆε εσορωνη.

αἰεῖμωμωμτ ερε-τεῖση ἡητηρῆ αἡ-τηνη ερε-
 αἡτησοοεσ ἡχε εωμτ εροε. εἡιατ εροοτ ἡητηε

αἰω ερε-ταραἡη ἡητηρῆ. αἰω ἡηοεε αἡτηρῆ. αἰω
 ἡε ἡεφραε. αἰω αἡησοε ἡαααἡητηρῆ εἡτα-

εἡηηαε ορωη εῖοῦ ἡητηρῆ. εἡε-ἡαι ἡε ἡεραἡη τεε
 ἡρωηα. ἡηαηα. ἡηαηεηηα. αοζοφαηηα. αοζορεε
 ἡια. αοζορηραηα. ἀρενορεηηα. ἡωια. ἡοηῶ.

ἡαι τε ἡηορη ἡαηαηαηηωετοε. ἡαατ ἡεηηε
 ἡαε. εἡιαεωη εἡαηαε εῖοῦ γεν-ἡηοηαε ἡε-

ἡαηηωετοε.
 ἡηηαε-ἡαι οἡη-ἡετοηοε εῖορωμε εῖοῦ εοητηρῆ-

οἡοε αἡηηη[ἡ]ααο εεῖηη ἡραἡ ἡητηρῆ |
 ἡ. ἡ. εεχωρηηε αἡτηρῆ. εἡε-ἡαι ἡε ἡηαοε ἡαε

αετηρῆτοε. εἡη-οἡτραἡεῖα ἡαατ. εἡσοοετ εροε
 ἡηἡ ἡωμωμτ αἡηηηοε οἡηηεηοε αἡη-οἡαηαε

αἡωετοε αἡη-οἡαηεραητοε.
 εἡη-οἡηηηηηηηε γεν-τεραηηε. εἡαοοεε εροε

κε-ἡεχε ἡαοεἡαεηηε. ἡηοῦ ἡεἡαοεἡαεῖα αἡηοῦ
 ἡοῦα. αἰω εεφεφραηεῖα ἡηοῦ γεν-τεεφραηεῖα ἡε

ἡηωτ. εῖαοοε αἡωοε εῖοῦ αἡηορη ἡηωτ εἡε

ἡωοη ἡαρηεραοε.

4 MS εἡβητηρῆ; read εἡβητηρῆ.

10 MS ἡααηηηοῦ; read ἡααηηηηοῦ.

19 page 9: the leaf is preserved as a whole, but with small defects and some

midew spots: it measures 28 x 16 1/2 cms.

23 MS οἡαηηηηηηε; read οἡαηηηηηηε.

25 MS τεεφραηεῖα; read τεεφραηεῖα.

12 MS εβδλ κε written in margin.
 και εβδλητη εντα-πηνη εντα ενω εντη εν
 πε-λαατη ενω, ενω πεηχ ενφωρι μνησινωρε
 ηγο, ογο ναπεραντοσ εν-ογο ναχωρητοσ εν-
 ογο ναδρητοσ εν-ογο ηγαληωτη εν-ογο ναφ-
 εαρτον εν-ογο ηρηεωιοσ εν-ογο νακατανωσ
 στοσ εν-ογο ναδωρατοσ εν-ογο ητραπηατικ,
 εν-ογο νακαλαετοσ, εν-ογο νακεννητοσ, εν-
 ογο ηγαληωρηκεσ μια εταμια εν-αητηβ μνηνη
 αμα, εταωτε ερωσ κε-αηνη ηδωσινω εν
 ατερ κωνη εν-α-μηνεγ εταωτε ερωσ οη κε-ηβα
 εοσ, ενω οη τααωτε ερωσ | p. 10, κε-
 μνησινωρεσ ηχωρηαα εβδλ κε-εσηωη ερωσ
 ητονωσ μια αμνητωτη, ενω ηαρηωσ αητηρη,
 ηαι ετορηωβ ερω, ηαι ηε ηεχ ενσηωη αητηρη
 15 ερω,
 αηκα-και τηρωσ ηβαεσ ηκηνεερεσ ηε ηαι ετησ
 εοτη αωωσ τηρωσ, ηερε-αητησωρεσ αμνησ
 ετωτ κωτε ερω, ητωφ εν ηετη-τηαητη, ερε-
 ποα ποα ο ησηωτη ηγο,
 20 ησηωρη ηγητοσ ηε ηαηηωμ, οση-σηωτη ηγο
 αηωφ, ογο ναπεραντοσ, εν-ογο ναδωρατοσ
 εν-ογο ναδρητοσ,
 ενω μνηερεαα ηετωτ, ογο ναχωρητοσ ηε,
 εν-ογο νακαλαετοσ, εν-ογο ηαμιαητοσ,
 25 ηαηεσηωτη ηετωτ οση-ογο ηαωφ ηακασ
 ταρηωτοσ, εν-ογο ηαφωρητοσ, εν-ογο ηαε
 εβρηωμ.

This is he because of whom the All came into existence, and
 without whom nothing existed*¹. And this Christ bears twelve
 aspects²: an infinite aspect, an incomprehensible aspect, an un-
 utterable aspect, a simple aspect, an imperishable aspect, a still
 aspect, an unknowable aspect, an invisible aspect, a triple-powered
 aspect, an unmoved aspect, an unbegotten aspect and a pure aspect.
 That place has twelve sources which are called: rational sources,
 which are filled with eternal life. They are called: deeps, and they
 are called: the twelve spaces, because they contain all the places
 of fatherhood. And the fruit of the All³, which they produce,
 this is the Christ who contains the All.

6. After all these things (is) the deep of Setheus which is
 within them all, and twelve fatherhoods surround him. It is he
 who is in their midst, and each one of them (the fatherhoods) has
 three aspects.

The first among them is the indivisible one. He has three aspects:
 an infinite aspect, an invisible aspect, and an unutterable aspect.
 And the second father has an incomprehensible aspect, an un-
 moved aspect, and an undefiled aspect.

The third father has an unknowable aspect, an imperishable
 aspect, and an aption aspect. |

* cf. Joh. 13

1 (1, 2) came into existence ... nothing existed; cf. 251, 17ff.
 2 (2, 3) Christ bears twelve aspects; cf. Iren. I 3, 2ff.; Eug 84; ApJn 34.
 3 (13, 14) the Fruit of the All; see Hippol. VI 32, 4ff.; Iren. I 2, 6; GTr 23;
 TITrac 69.

ноенис етс | p. 12. гни нгнтс. наи еторкоте
нсоф.

нмъхе мен ерпехѡрп ммоф ебоѡ гити-нетс
орѡтс емъхе ерѡот. етбнтн нан мн-шѡот мс

мѡот ннеге енои ммоот ете-амон не. емъхе мен
ерѡф ебоѡ гити-орѡас нсарѡ нѡе етшѡон ммоо.

орѡтѡт не наи. гениѡс сар не еторѡтс емѡтс
нматис етредѡотѡот ебоѡ гити-орениѡа аѡѡ

еѡѡот нсоф. емнтн ннеге етсренис нте-
нетматъ гѡаи гн-орѡ етн-шѡот ммоф есѡтс

еѡѡе-мѡа емѡеѡи ебоѡ нгнтѡт. фѡб сар фѡб
емъарѡѡѡѡѡ нса-течѡотне гѡтн мен же-орѡтс

нне нте-мтестрпѡн не прѡте. еѡѡе-наи асѡтс
емтестрпѡн. аѡѡѡѡт нѡт нматис нноѡс

нмаѡн тѡѡт нтѡтатис етн-мѡрѡанс. неѡ
хѡт же-ннѡ не наи емѡеѡнѡт ебоѡ нтеге. амс

мнеѡѡ же-етбнтнѡ асѡтснѡ ебоѡ нтеге. амс
ноѡѡс шъхе етбнтнѡ. аснѡѡт ерѡф. же-нѡѡф не

нетмѡѡт. неѡѡѡ же-шѡон нѡт нѡт есѡтѡтс
етѡѡис ннѡ. асѡтснѡ ебоѡ мѡѡѡѡѡт нс |

p. 13 тѡтѡтатис нтеѡѡис. аѡѡѡ нѡѡа нпрѡте
нтеѡѡис нѡѡт ерѡф аѡѡѡхе ерѡф етѡ-еѡѡт нѡѡ

наи не нмѡоненис етнн гн-ннеѡтс. наи не
нѡтѡтѡте ерѡф же-ннѡке нѡѡени. еѡѡе-неѡѡо

мнеѡѡѡѡени аѡрѡке нѡѡѡт ерѡѡт мѡѡѡѡѡт. наи не
не еѡѡе-ннеѡтс ѡ нпрѡ ебоѡ гитѡѡѡѡ. наи не

нмѡоненис. ѡн-мнтн мнтнѡѡт гн-теѡѡѡѡ

spots; it measures 28 x 16 1/2 cms.

21 page 13: the leaf is preserved as a whole, but with some defects and mildew

14 MS нноѡ нтѡтатис: нноѡ еѡнѡѡѡ.

9 MS еѡѡѡт: read еѡѡѡѡѡт.

7. In order *indeed* that we should *comprehend* the subject

through those that excel in speaking of these things — as far as we *now* are concerned — it is not possible that they should be *understood* in any other way, that is, by us. *Indeed*, to speak of him with a tongue of *flesh*, of the manner in which he exists, is an impossibility. For they are great ones who surpass the powers so that they hear through a *concept* and they follow him

except they find a *kinsman* of theirs in one who can hear of the places from whence he came. For everything follows from its root, because *indeed* man is a *kinsman* of the *mysteries*, because of this he has heard of the *mystery*. The powers of all the great *aeons*

have given homage to the power which is in Marsanes¹. They said: 'Who is this who has seen these things before his face, that he has thus revealed concerning him?' Nikotheus² spoke concerning him; he saw that he was that one. He said: 'The Father exists, surpassing every *perfection*. He has revealed the *invisible*, *triple-powered*, *perfect one*.' Each of the *perfect men* saw him, they spoke of him, giving glory to him, *each one in his own way*.

This is the *only-begotten one* hidden in the Sethus³; this is he whom they called the light-darkness. Because of the excess of his light they of themselves alone became dark⁴. This is he through whom the Sethus is ruler (king). This is the *only-begotten one*. There are twelve fatherhoods in his right hand | in the *type* of

(15) Marsanes: perhaps the prophet Marsianos: see Schmidt (Bibl. 32) pp. 593, 602; Eiph. 40.7.6; Eusebius VI 12; title of N.H. Codex X, 1. (17, 18) Nicotheus: see Bousset (Bibl. 13) p. 189ff.; Reitzenstein (Bibl. 31) p. 104; Schmidt (Bibl. 32), p. 613ff.; Porphyry *Vita Plot.* 16; (see also 267ff.) (24) the only-begotten one hidden in the Sethus; cf. GEGYPT III 64; IV 75. (26) of themselves alone became dark; or, to themselves alone became dark;

Till: (also) became darker than they themselves (were).

непороте не яворос, на яхнчу яне-ааат шине,
аэо нентацшине грав нгнчу не шинг.

наи не пмоноенис егн-таонас еторнг нгнтс
не нортюа аэо таи те таонас егн-снөөтс
не нортюа, наи не снөөтс еторнг га-фиерон
не нортю аэо ешо нортс, наи не яворос янн
аиортос, наи не еторсгаине аиричу ертс
губ, наи не нортс паниортрос кат-портс
сине аиортс нешт, наи етере-ншонт сонс
аиоч гус нортс, аэо гус яоеис аэо гус сус
тир, аэо гус ертпортсс нач.

наи ере-пирчу пшине аиоч ебе-неца ми-
нежанал, наи етере-пирчу нагортс о яаоа гв
хоч, аэо наибоу га-непортсрнтс, аэо натанте
15 ерноте ероч, ертсост ероч ерэх аиоч | р. 17.

хе-чортааб чортааб неааа, нин, ее, ооо,
эа, шш, ете-наи не хе-конг гн-негонг, аэо
ноааб гн-негортааб, аэо яишон гн-негшон, аэо
но нешт гн-неоте, аэо но нортс гн-нортс,
аэо но ноеис гн-ноеис, аэо но нтонос гн-
нтонос, аэо ссост ероч ерэх аиоч хе-нтон
не ни, аэо нтон не еторнг га-ни, аэо он
ертсост ерэх аиоч, ешнре егнн грав нгнчу
хе-кишон яишон пмоноенис, нортсн аэо шинг

25 аэо техапис.
тоте снөөтс ачтинөөт аиесиниер еграв еиатс
ишм, аэо ачбортс, ачп-ортсн ентонс тирч

15 page 17: the leaf is preserved as a whole, but with small defects and some
mildew spots; it measures 25 x 16 1/2 cms.
16 the vowels *и* have been omitted in the MS.

one without whom nothing exists, and that which has come into
existence in him is life*..."

This is the *only-begotten one* in the *monad*, dwelling in it like
a city. And this is the *monad* which is in Setheus like a *concept*;
This is Setheus who dwells in the *sanctuary* like a king, and he is
as God. This is the *creative Word*² which commands the All that
they should work. This is the *creative Mind*², according to the
command of God the Father. This is he to whom the creation
prays as God, and as Lord, and as *Saviour*, and as one to whom
they are *submitted*. This is he at whom the All marvels because of
his beauty and comeliness. This is he whom the All — those
within being a crown upon his head, and those outside at his feet,
and those of the midst surrounding him — bless, saying: "Holy,
holy, holy, thou art living within those
that live, thou art holy within the holy ones, thou dost exist within
those that exist, and thou art father within the fathers, and thou
art God within the gods, and thou art Lord within the lords, and
thou art a *place* within the *places*." And they bless him, saying:
"Thou art the house, and thou art he who dwells in the house."
And they bless him again, saying to the Son who is hidden within
him: "Thou art existent, thou art the *only-begotten one*, the light
and the life and the *grace*..."

8. Then Setheus sent the *light-spark*³ to the indivisible one
And it shone, it gave light to the whole *place* | of the *holy*

* cf. Joh. I.1, 3, 4
° cf. Is. 63; Rev. 4, 8
1 cf. Joh. I.1, 3, 4
2 (5) concept (ενοια); cf. Eug. 78ff.; 83ff.; (see also 235, 8; 242, 12; 265, 18).
(6, 7) creative word ... creative mind; cf. Origen in Joh. II 14; CH I 6ff.
3 (26) light-spark; see note on 227, 21.

αἴθρον ἀνῆρῶτα, ἀὼ ἀνάτ ἐνορεῖν ἀνε-
 σπινῆρ. ἀράμῃ ἀὼ ἀτῆ ἰγεντῶτα πῶτα νεοοτ
 ἐγοῦν ἐπνεῖετ ἀὼ ἐγοῦν ἐπνεῖνῆρ νοροεῖν.
 παῖ ἐπταγοῦντ ἐβῶλ. ἐάνατ ἐροῦ ἔε-πνεῖνε
 τῆροτ ἰγεντῆ ἀὼ ἀρῶπαφῆ ἀνεσπινῆρ ὄπαῖ
 ἰγεντοτ νορῶμῃε νοροεῖν. ἀὼ μῆε, ἀμῶτῆ |
 p. 18. τῆ ἐροῦ ἔε-παντομορφῶ ἀὼ ἔε-φῶλῆ
 ἰπνεῖ ἀὼ ἀμῶτῆ ἐροῦ ἔε-ἀαῶετοτ ἀὼ
 ἀνάων τῆροτ μῶτῆ ἐροῦ ἔε-παντοατῆμῶτ. παῖ
 10 πῆ παῖακοτῶ ἀνάων ἀὼ φῶακομῆ ἀνεῆλῆρῶτα.
 ἀὼ ἀνατῶμ τῆροτ ἀνεσπινῆρ ἐβῶλ ὄπα-πῆ
 πῆρῶτα. ἀὼ μῆρε περῆατῆμῶτ ἐῖ ἐπνεῖτ ἐπ
 τοκοτ ἀναατορεῖν. ἀὼ ἀνάτ ἐτεῦχαπῆ ἀνάων
 ἀνοροεῖν ἐπταῦχαπῆ μῶτ ἀράμῃ ἔε-
 15 ἀνετῶοῦν ἐῖ ἐβῶλ ὄπατοτ.
 τοτῆ ἀροῦν ἰμῆαταπῆτατῆα. ἀὼ ἀνοτο
 ἐῖν ἔωτῆ μῆπνεῖτ ἐοῦλ ἰμπεῖτ. ἀὼ μῆτε-μῆ
 τοτ-αμῶτ ἐμῆτοτ-εῖνε, ἀὼ τῶτα ἑ ἐπταῦμ
 μῆε ἀνοροεῖν πατ. ὄοεῖνε μῆν ἀράμῃ ἔε-
 20 ἀνοροεῖν ἐῖ πατ ἐαῤῥῆμῶτ. ὄεῖνκοοτῆ ἀρῆμῆ
 ἔε-ἀῤῥῆνε ἀὼ ἀρῆ ἀνετῶοτοτ ἀὼ τῶτα ἑ
 ἐ ἐπτασῶμῃε ἰτεῦχαπῆ ἐπταεῖ ἐβῶλ.
 ἐτῆ-παῖ ἀράμῆμῶτῆε νοῦχαμῶτῆα. ἀτῆ-
 τῶ ἀνάων ἐπταῦμῆν-πνεῖνῆρ ἐροοτ ἀτῆνοοτ
 25 πατ ἰγεντῶτα ἔε-ααμῶλῆ ἀ ἀνε-σπινῆρ
 Χοτ | p. 19. ἀνε-ἀραμῆ ἀνε-πνεῖμῆαφ.
 ἀρῶποῖοτ ἰμῆαταπῆτετῆ ἐπνεῖνῆρ ἀνοροεῖν

18 MS ἐπταῦμῆ μῆε; read ἐπταῦμῆ ἀμῆε.
 20 MS ἀ ἰπνεῖν ἀνω ἀνοροεῖν
 23 MS νοῦχαμῶτῆα; read νοῦχαμῶτῆα.
 26 page 19: the leaf is preserved as a whole, but with small defects and some
 midlew spots: it measures 29 × 17 cms.

pleroma. And they saw the light of the light-spark. They rejoiced
 and they gave myriads of glories to the Sethens and
 likeness was in him. And they depicted the light-spark within them
 as a man of light¹ and truth. They called him *one assuming all*
 forms² and *pure one*, and they called him *unmoved one*, and all
 the aeons called him *all-powered one*. This is the servant³ of the
 aeons and he serves the pleroma. And the indivisible one sent the
 light-spark out of the pleroma. And the triple-powered one came⁴
 down to the places of the self-begotten one. And they saw the grace
 of the aeons of the light which was granted to them. They rejoiced
 because he who exists came forth among them.
 Then the veils opened, and the light penetrated down to the
 matter below and to those who had no form and no likeness. Some
 And in this way they acquired the likeness of the light. Some
 indeed rejoiced because the light came to them and they became
 rich. Others wept because they became poor, and those things
 which they had were taken away. And this is the way it happened
 to the grace which came forth. Therefore *captivity* was taken
 captive*. They gave honour to the aeons which had received the
 light-spark. *Watchers*⁵ were sent to them, namely Gamaliel⁶,
 Strempsuchos⁷, Agramas⁸ and those with him. They became
 7 *helpers*⁷ to those who believed in the light-spark. |

* cf. Ps. 67.18; Eph. 4.8

1 (6) man of light; see PS 292 etc.
 2 (7) assuming all forms; cf. Hippol. VI 12.3ff.; VIII 10.8; GTr 27; CH 1.8.
 3 (10) servant; cf. Böhlig (Bibl. 10) p. 58ff.; *Exc. e Theod.* 19; Hippol. V 19.21;
 PS 8; 9 etc.
 4 (12) came; lit. its wont to come.
 5 (25) watchers; see note on J 51.15.
 6 Gamaliel; see GEgypt III 52; IV 64; APad 75; TrProt 48.
 7 Strempsuchos; see Festugière (Bibl. 19) p. 79; Reitzenstein (Bibl. 31) p. 20.
 8 265; Hippol. V 14.8; GEgypt III 65; IV 77.
 6 (26) Agramas; see Kropf (Bibl. 22) III p. 123; Preisdanz (Bibl. 29) VII
 315 etc.; Scholem (Bibl. 37).
 7 (27) helpers (βοηθοί); see 2Jas 59; PS 59 etc.; Keph XXXVIII p. 93.

1 ТАИТЕ НАЕКАС АѠ ЕРЕ-НАΙ ΑΓΕΡΑΣ | P. 22 . ТОР

2 ТИΡΟУ ΓΙΧΑ-ΠΚΑΝΟУН ЕЖУН ЕЛОУ ΓΑ-ΠΚΑΡНОС
3 ИΝΑΙΩΝ. НАΙ ЕТЮРЕΓСАГНЕ АИОУ НАТ ΝΕΙ ΠΑΟУ
4 ΠΟΕΝНΙС ЕННΙ ΓΑ-ΠΑТШУ. НАΙ СОУН-ОУННΑΝ ΓΙΓΝ
5 АИОУ СОУН-ΑΠΤΕНОУТЕ ΝΧΡС КУТЕ ЕРОС. АѠ

6 СОУН-ОУΚΛΟУ ΓΙΧН-ТАΠΕ ΑΠΟΡΑ ΠΟУΑ. ЕУН-ΑΠΤΙΣ
7 СНОУТЕ ΚΑΤΑΝΑΙΙΚ ΑИОУ ЕУНУТЕ ЕРОУН ЕРОУ. АѠ
8 ЕССТАОУ ЕΠΡΟ ΠΑΠΟΝΕΝНΙС. ЕЖУ ΑΙΟС ЖЕ-ΕΤΙΣ
9 ΑΝΗΤΙ ΑИΦΟΡΙ ΑΠΙΕОУ, АѠ ЕЛОУ ΓΙТООТН ΑИΝΑТ

10 ΕΠΙΟΥ ΑΠΤΙΡУ ΑΑ ѠѠѠ. АѠ ТАААТ ΠΙΚΑ ΠΑ. |
11 ТАΙ ЕТГНН ΓΑ-ΠΑ ΠΑ ΕΤΕ-ΠТОС ТЕ ТΕΠНОΙΑ ΠΙ
12 ΝΑΙΩΝ ΠΑ. АѠ ΠТОС ТЕ ТΕΠНОΙΑ ΠНОУТЕ ΠΑ ΑИ-
13 ΧΟΙС ΠΑ. АѠ ΠТОС ТЕ ТΕΠНОΙС НАГОРАТОС ΠΑ. АѠ

14 ΠТОС ТЕ ТРОУ ΠΑΠΕРАΠТОС ΠΑ. АѠ ЕССТАОУ ЕΠΙ
15 ΑΠΟΝΕΝНΙС ЕЖУ ΑΙΟС ЖЕ-ΕΤΙΒЕ-ТЕНДИΩН ΑИΝΑТ
16 ΕΡΟΝ ΑИΠΟΥ ΕΡΑΤΚ. ΑΝΑΓΕΡΑΤИ ΠГНТН. АѠ ΑИΧΙ
17 ΑΠΕΚΛΟУ ΚΑΤΓѠѠ. НАΙ ΕΠΑТСОУОНУ ЕЛОУ ΓΙ

18 ТООТН ΠЕОУТ ΝΑΝ ΠΑΠΟΝΕΝНΙС ΠΙЖАЕНЕГ. АѠ АТΣ
19 ΑѠ ΤΗΡΟУ ΑΦΑΙΠΝΙ Γ-Ο-Ο-СОМ.

p. 23 . АѠ ΑΡ-Ο-ΡСѠΑ ΝΟУОУН ΑΡХУТЕ

20 Γ-ΝΑΙΩΝ ΑΠΑТШУ ШАНТШУЕГ ЕРОУН ΕΠΠΟΝΕУС
21 ИΝС ЕТГН-ТАОΝΑС. НАΙ ЕТБЕУТ ΓН-Ο-У-Ε-Т-Ε-Х-У-А. И
22 Γ-Н-Ο-У-Ρ-Ε-Π-Ο-С. АѠ АТΣ ИΤΕΧΑΡΙС ΑΠΠΟΝΟΕΝНΙС
23 ΕΤΕ-НАΙ ΝΕ ИΤΕΧΑΠΤИТХРС. АѠ ΑΡХИ ΑΠΕΚΛΟУ
24 ΠΙЖАЕНЕГ. НАΙ ΝΕ ΠΙΟΥ ИΝЕСΠΗΝΗΡ ТИΡΟУ. АѠ

11 MS margin: read *margin*.

21 page 23: the left edge of the leaf is missing; it measures 28 1/2 x 14 cms.

and shows small defects and a few mildew spots.

24 MS *margin*: read *margin*.

25 MS *margin*: read *margin*.

ten *decads*. And all these stand above the *rule*, fulfilled in the *fruit* of the *aeons*. This (is what) the *only-begotten one* hidden in the *invisible one*, before whom there is a *source* which twelve *beneficent ones* surround, commands them. And each one has a crown upon his head, and he has twelve *powers* which surround him¹. And they bless the *only-begotten ruler* (king), saying: "For thy sake we have worn the glory, and through thee we have seen the Father of the All, ... and the mother of all things, who is hidden in every place, who is the *thought* of every *aeon*. And she is the *concept* of every god and every lord. And she is the *gnosis* of every *invisible one*. And thy *image* is the mother of every *incomprehensible one*. And it is the power of every *infinite one*." And they bless the *only-begotten one*, saying: "Through thy *image* we have seen thee, we have fled to thee, we have stood with thee², we have received the *unfading crown*, which has been known through thee. Glory to thee for ever, O *only-begotten one*." And they all said: "Amen" at once³.

And he became a *light-body*. He passed through the *aeons* of the *indivisible one*, until he reached the *only-begotten one* who is in the *monad*, who continues in *quietness* or in *stillness*. And he received the *grace* of the *only-begotten one*, which is his *Christ-hood*, and he received the *eternal crown*. This is the Father of all the *light-sparks*⁴. And | this is the head of every *immortal body*.

¹ (7) surround: or, turn inwards to.

² (17) with thee: or, in thee.

³ (20) at once: or, together.

⁴ (26) light-sparks: see PS 23 etc.

ἡται με ταινε ἡσωτα ἡται ἡσωτατος, αὐω ἡται με
 ενταρτ-ανασταςις ἡσωτα εἰβηντη.

ἡβωλ δε ἡπαιτωμ, αὐω ἡβωλ ἡτερενιαι

ἡαρχαρκτηρ, ται εἰερε-ἡερχαρκτηρ τηρορ ἡντη.

οἡν-ἡεμωτατε ἡενιαι ερε-τορει τορει εἰρε ἡβητε

ἡενιαι, αὐω τορει τορει οἡν-οἡκανορ ἡντη

εἰσοορε ερορ ἡται ἡμωμτ ἡεωτ, οἡαπεραιοτ οἡν-

οἡρεβητοτ, ἡν-οἡαρχωρητοτ αὐω ἡραι ἡν-ταερε

εἡτε οἡν-οἡκανορ ἡν-ταεμτη, εἡν-ἡμωτατε ἡε

ἡν-οἡααααετοτ, ἡραι οἡ ἡν-ταερεμωτατε οἡν-

ἡεκανορ ἡντη, οἡν-ἡμωτατε ἡμωτατε ἡντη οἡε

ἡεωτ, ἡν-οἡαααατοτ, ἡν-οἡρεβηαιτοτ |

ἡεωτ ἡπαιτωτ ερατε αὐω αἡεπο ἡοἡε

ἡεωτ ἡερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

16 MS margin; better noun.

22 MS margin; read ἡεερε.

25 Schw. margin; MS margin.

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

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ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

ἡεωτ ἡεερε ἡεερε ἡεερε ἡεερε ἡεερε

1 (2) of the bodies was granted; or, was granted to the bodies.
 2 (7) fatherhoods; lit, fathers.
 3 (23) in the midst of; or, between.
 4 (25) the All; lit, the All (pl).
 5 (26, 27) 12 fatherhoods ... 30 powers; cf. 236.1ff.; 243.26, 27.

And this is he for whose sake resurrection of the bodies was granted¹.

10. But outside the indivisible one and outside his characterless *ennead*, in which are all characters, there are three other *enneads*, and each one makes nine *enneads*. And within each one there is a rule, to which three fatherhoods² are gathered: an *infinite one*, an *unutterable one* and an *incomprehensible one*. And in the midst of the second (*ennead*) there is a rule, and there are three fatherhoods in it: an *invisible one*, an *unbegotten one* and an *unmoved one*. Also in the third (*ennead*) there is a rule, and there are three fatherhoods in it: a *still one*, an *unknowable one*, and a *triple-powered one*.

And through these the All has known God. And they fled to him and they begot a multitude of *aeons* which cannot be numbered. And according to each *ennead* they make myriads upon myriads of glories. And each *ennead* has a *monad* within it. And in each *monad* there is a place which is called *imperishable*, which is the holy land. In the land of each of these *monads* there is a source. And there are myriads upon myriads of powers receiving crowns upon their heads from the crown of the triple-powered one. And in the midst of³ the *enneads* and in the midst of the *monads* is the *immeasurable deep*. And the All⁴, those within and those without, looks forth upon it. And twelve fatherhoods are above it, thirty powers surrounding each⁵.

κωσ ηε, αω ον-μαβ ιατηατι ιπριατηαοο
κωτε ερσ.

ε, αω γι-τητε ιμβαοο ιατηετηοο ονι-τ(ε)
ιατηατι εαωτε ερσ(σι); ινεραν ιαρητον.

5 [α] τμωρη εαωτε ερσ κε-τααηι εντα-ααα
ηη ιια ει εβσ ιγηε.

β. ταεγσιτε [εαωτε ερσ] κε-εαηις εβσ γι
τοοτε ενταεγαιηε | p.26, ειαοηοεηις ιμης

ηρε ιτε-ηωτε.

10 α. ταεγσωατε εαωτε ερσ κε-τηιςις ται
εβσ γτοοτε ενταηιςτεε εατηετηρηον ιαηις

μαε ερσ.

15 αω αοοηι-ιατηρηον ιαηαρσφ. ηαι ετμαε
γτοοτε αοοηι-ιμωρη ηεωτ ηαι ετομωον εβηηφ

γα-δωβ ιια, ηαι εηηι, ταοηας ηγοεητε, ται
εντα-ηηρηφ ρ-αηοεοις εβηης.

19 τζε, ηαι ηε ιατηρηον ετερε-ιμιατηε εηη
ηοεια ο ηαλωε γιαι-τεεαηε ηεε ιηηφ ηορμωε

20 αω ερε-φιερον ιαηαρηωα ο ηεε ηηεετηοηοο
αηοη γα-ηεοερεηητε, ηαι ηε ηρο ιαηωτε.

ε, ταεγτε εαωτε ερσ κε-τηρηηι εβσ γι
τοοτε αηφ ητηρηη ηοηοη ηηα ηηαηγοεη ιαη-ηαης

25 βσ, κε-βραη ηγηε αεωηη ιαηηρηφ.
ηαι ηε ηβαοο ιατηετηρηον, ηαι ηε ετερε-ηε

ιμιατηε εηη ιαηηεωη ιγηηφ, αω εηηαηηωμ
ιηεοαηηε γηη-ηαι, ηαι ηε ηβαοο εηηωτε βιβσ

8 page 26 : the leaf is missing.

Ο. ιμηνρε; read ιμηνρε.

14 Ο. εβηηφ; read εβηηηφ.

17 Ο. εβηης; read εβηηης.

25, 26 Ο. ιμιατηε; read ιμιατηε.

5¹ And in the midst of the *immeasurable deep* there are five
powers which are called by these *unutterable* names:

<1> The first is called *love*², from which all *love* has come.

2. The second (is called) *hope*², through which the *only-begotten*
Son of God* was *hoped* in.

3. The third is called *faith*², through which the *mysteries* of
the ineffable have been *believed* in.

4. The fourth is called *gnosis*², through which the first father
has been known, he because of whom they exist, and through
whom has been known the *mystery* of the silence, which speaks

in all things, which is hidden — the first *monad*, for whose sake
the All became *insubstantial*. This is the *mystery*, on whose head

the 365 *substances*³ are a crown like the hair of a man. And the
holy pteroma is like these *footstools* under his feet. This is the

door of God.

5. The fifth is called *peace*², through which *peace* was given
to all those within and those without, because in it was the All

created.

This is the *immeasurable deep* in which are the 365 fatherhoods³.
And the year was divided by means of these. This is the *deep*
which surrounds | the *holy pteroma* from without. This is that

* cf. Joh. 3.18

1 (3) 5: misplaced number.

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

3 (18-27) 365 powers ... 365 substances ... 365 fatherhoods; see Reitzenstein
(Bibl. 31) p. 272ff.; Epiph. 24.7.6; 26.9.9; Hippol. VI 53.3ff.; Iren. I 17.1;
24.3; Eug. 84; PS 342 (cf. also 230.25; 240.16; 268.6, 7).

εγαί πρωτε ναϊσεντος εβηντη αυω αετηνοτ ας
 μοϋ αταμιοϋ αμτηνοτ αμναδ.

— παρ ηε εττα-περωτογενητωρ τορσοϋ εβοϋ
 ρη-τερς | ρ. 33. αμτηνωρε αμην αμοϋ. εττε-

5 ηειδωβ αμωτ κηνητηρϋ μαλακτοσ αϋτηνοσ νορς
 κλωτ. ερε ηραν κηνητηρϋ ηγνητ. ετε απεραις
 τοσ. ετε αγρητοσ. ετε αχωρητοσ. ετε αφαρτοσ.
 ετε ανηωτοσ. ετε ηρεμοσ. ετε ηαντορταμοσ.
 ετε ηατωμϋ. παρ ηε πεκλωτ εταρτεραι εβηνητϋ

10 ατω οη ατμονασ ηγοερε αϋτηνοσ ηαϋ νορς
 ρβωσ ηατωμαχε εροσ. εροεοηη τηρς τε. ατω ερωηϋ
 τηρς τε. ατω ετανασταςις τηρς τε. ατω ετασ
 ραμη τηρς τε. ατω εερελμησ τηρς τε. ατω

15 εμνητις τηρς τε. ατω εερεφια τηρς τηρς τε.
 ατω ορνηωσις τηρς τε. ατω οραληοια τηρς τε.
 ατω ορεφηνη τηρς τε. ατω ορμηνηλωσ τηρς
 τη. ατω ορμηνηνωρ τηρς τε. ατω ορμηνητς

20 ορμηνητλειοσ τηρς τε. ατω οραγορατοσ τηρς τε.
 ατω οραμωτοσ τηρς τε. ατω οραπεραητοσ τηρς
 τη. ατω οραδρητοσ τηρς τε. ατω οραβοσ τηρς
 τη. ατω οραχωρηητοσ τηρς τε. ατω ορηλησ |

p. 34. πομα τηρς τε. ατω ορεοηη τηρς τε.
 25 ατω ορασαχελτοσ τηρς τε. ατω οραεμνηητοσ τηρς
 τη. ατω ορμηνηρεμοσ τηρς τηρς τε. ατω ορς

1 MS ηρωμε: read ηρωμε.

3 MS τορσοϋ: read τορσοϋ.

12 MS the first ρ inserted above εροεοηη.

15 MS τηρς τηρς: read τηρς.

17 MS ορμηνηλωσ: read ορμηνηλωσ.

24 page 34: the leaf is preserved as a whole, but with small defects and some

midew spots; it measures 28 × 17 cms.

26 MS the first τηρς expunged.

man with *sense-perception*: "And he was *typified* and created in

the *type* of this land."¹

This is that the *protogenitor* saved by means of his own power².

Because of this work, the Father of the All (pl), the *indescribable*

*one*³, sent a crown in which is the name of the All (pl)⁴, *whether*
endless, or unutterable, or incomprehensible, or imperishable, or
unknowable, or still, or all-powered, or indivisible. This is the crown

of which it is written: "It was given to Solomon on the day of the
 joy of his heart."⁵

The first *monad* furthermore sent him an ineffable garment⁶
 which was all light and all life and all *resurrection*, and all love
 and all hope and all *faith* and all *wisdom*, and all *gnosis*, and all

truth, and all *peace*, and *all-visible*⁷, and *all-mother*, and *all-mystery*,
 and *all-source*, and *all-perfect*, and *all-invisible*, and all *unknowable*,
 and all *endless*, and all *unutterable*, and all *deep*, and all *incom-*
prehensible, and all *pleroma*, and all *silence*, and all *unmoved*, and

and all *unbegotten*, and all *still*, and | all *monad*, and all *emead*, and

* Song Sol. 3.11

1 (2) created in the type of this land: see Hippol. V 16.5: 26.7: GPh 71. log. 83.

2 (4) by means of his own power; Schmidt: from his own dispersal.

3 (5) indescribable (ἀσέκτος): Schmidt: boundless (ἀπύκτος).

4 (6) the All (pl): lit. these Alls.

5 (12) garment: cf. 265.25.

6 (17) all-visible: lit. all all-visible.

1 MONAS THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 2 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 3 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 4 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 5 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 6 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 7 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 8 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 9 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 10 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 11 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 12 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 13 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 14 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 15 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 16 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 17 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 18 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 19 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 20 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 21 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 22 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 23 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 24 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 25 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 26 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 27 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 28 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 29 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA
 30 OPEEAC THPC TE, ATO OPEEINAC THPC TE, ATO OPA

3 MS the first τε inserted above.
 7 MS ηντις; read ηντις.

all *docead*, and all *ogdoad*, and all *decaad*, and all *hebdomad*, and
 all *hexad*, and all *pentad*, and all *terad*, and all *triad*, and all *dyad*,
 and all *monad*.

And the All is in it, and also all found themselves¹ in it, and
 knew themselves in it. And it (the monad) gave light to them all
 with its ineffable light. Myriads upon myriads of powers were
 given to it, so that at one (and the same) time it should establish
 the All. It gathered its *garments*² and made them into the form
 of a *veil* which surrounded it on all sides. And it poured itself
 over them all, it raised them all. And it *divided* them all *according*
 to rank and *according* to ordinance and *according* to *forethought*.

13. And then the existent separated itself from the non-existent.

And the non-existent is the *evil* which has manifested in *matter*.
 And the enveloping *power* separated those that exist from those
 that do not exist. And it called the existent "*eternal*", and it called
 the non-existent "*matter*". And in the middle it separated³ those
 that exist from those that do not exist, and it placed *veils* between
 them. And it placed purifying powers so that they should purify
 and *cleanse* them. And it placed the mother as head. And it gave to her
 this way. And it placed a myriad powers in each *aeon*, and a *monad*
 and an *emead* in each *aeon*.
 And it placed in her an *all-womb*⁴. And it gave | to her a power

1 (8) all found themselves; lit. the All found them.

2 (12) garments; see note on 256.25.

3 (22, 23) in the middle it separated; perhaps, it made a separation between.

4 (30) all-womb; cf. Hippol. V 19.12ff.; VI 14.7; Iren. I 1.1.

1 $\eta\alpha\varsigma$ $\nu\omicron\tau\omega\tau\alpha\iota$ $\chi\epsilon\kappa\alpha\alpha\varsigma$ $\epsilon\varsigma\kappa\eta\iota\iota$ $\beta\rho\alpha\iota$ $\eta\gamma\eta\varsigma$
 2 $\chi\epsilon-\epsilon\eta\epsilon-\lambda\alpha\alpha\tau$ $\varsigma\omega\tau\iota\varsigma$, $\alpha\tau\omega$ $\alpha\varsigma\kappa\omega$ $\eta\gamma\eta\tau\iota\varsigma$ $\nu\omicron\tau\omega\tau\alpha\iota$
 3 $\eta\kappa\alpha\lambda\omicron\tau\eta\iota$ $\epsilon\eta\iota-\mu\omega\tau\epsilon$ $\eta\alpha\tau\eta\mu\alpha\iota\iota\varsigma$ $\alpha\beta\epsilon\rho\alpha\tau\omicron\tau\omicron\epsilon$ $\epsilon\rho\omega\varsigma$, $\omicron\tau\alpha$
 4 $\alpha\tau\omega$ $\alpha\varsigma\tau$ $\eta\kappa\epsilon\iota\theta$ $\epsilon\tau\epsilon\chi\iota-\eta\lambda\omicron\tau\alpha$ $\epsilon\tau\eta\kappa\omega\tau\epsilon$ $\epsilon\rho\omega\varsigma$,
 5 $\alpha\tau\omega$ $\alpha\varsigma\tau$ $\eta\kappa\epsilon\alpha\mu\upsilon$ $\eta\varsigma\tau\epsilon\rho\alpha\tau\eta\lambda\alpha\tau\iota\varsigma$ $\epsilon\tau\eta\kappa\alpha\tau$ $\mu\epsilon$
 6 $\mu\alpha\tau$ $\eta\tau\epsilon\varsigma\phi\rho\alpha\tau\iota\varsigma$ $\mu\eta\alpha\eta\tau\epsilon\lambda\iota\omicron\varsigma$ $\alpha\tau\omega$ | p. 36. $\epsilon\eta\iota-$
 7 $\omicron\tau\eta\lambda\omicron\tau\alpha$ $\beta\iota\mu\eta-\tau\epsilon\tau\alpha\eta\epsilon$, $\epsilon\eta\iota-\mu\eta\tau\iota\varsigma\iota\omicron\tau\epsilon\iota\omega\eta\epsilon$ $\eta\gamma\eta\tau\eta\varsigma$
 8 $\eta\alpha\lambda\lambda\alpha\eta\alpha\tau\iota\omicron\varsigma$, $\epsilon\beta\epsilon\eta\epsilon\beta\omicron\lambda$ $\eta\epsilon$ $\beta\eta-\alpha\alpha\mu\alpha\alpha\varsigma$ $\nu\mu\omega\tau\epsilon$
 9 $\nu\omicron\tau\omega\tau\epsilon\iota\iota$, $\alpha\tau\omega$ $\alpha\varsigma\tau\alpha\beta\omicron$ $\epsilon\rho\alpha\tau\eta\mu\eta\mu\epsilon\tau\omega\tau\alpha\tau\omega\tau$ $\beta\eta\iota-$
 10 $\eta\alpha\iota\omega\eta$ $\eta\tau\alpha\alpha\tau$ $\eta\gamma\omicron\lambda\omega\eta$, $\alpha\varsigma\tau$ $\eta\tau\epsilon\zeta\omicron\tau\epsilon\iota\alpha$ $\tau\eta\tau\epsilon$
 11 $\eta\tau\alpha\eta\tau\epsilon\iota\omega\tau$ $\eta\alpha\chi$ $\alpha\tau\omega$ $\alpha\varsigma\tau$ $\eta\alpha\chi$ $\eta\beta\epsilon\eta\omicron\tau\alpha$ $\epsilon\tau\epsilon\tau\epsilon\varsigma\omega\tau\alpha\iota$
 12 $\eta\varsigma\omega\varsigma$ $\beta\omega\varsigma$ $\epsilon\iota\omega\tau$, $\alpha\tau\omega$ $\beta\omega\varsigma$ $\mu\omega\tau$ $\eta\epsilon\iota\omega\tau$ $\eta\eta\epsilon\tau\alpha\tau$
 13 $\mu\omega\tau\epsilon$ $\tau\eta\mu\omega\tau$.
 14 $\alpha\tau\omega$ $\alpha\varsigma\tau$ $\eta\alpha\chi$ $\nu\omicron\tau\eta\lambda\omicron\tau\alpha$, $\epsilon\omega$ $\eta\tau\eta\tau\alpha\tau$
 15 $\epsilon\eta\omicron\varsigma$, $\alpha\tau\omega$ $\alpha\varsigma\tau$ $\eta\alpha\chi$ $\nu\omicron\tau\eta\tau\eta\mu\alpha\iota\iota\varsigma$, $\epsilon\omega$ $\eta\tau\eta\tau\alpha\tau$
 16 $\eta\alpha\iota\omega\varsigma$, $\alpha\tau\omega$ $\epsilon\omega$ $\mu\eta\alpha\eta\eta\tau\omega\tau\eta\mu\alpha\iota\omega\varsigma$, $\alpha\tau\omega$ $\alpha\varsigma\tau$ $\eta\alpha\chi$
 17 $\eta\tau\alpha\eta\tau\eta\mu\omega\tau$, $\alpha\tau\omega$ $\beta\omega\varsigma$ $\eta\tau\eta\tau\eta\mu\omega\tau$, $\alpha\tau\omega$ $\alpha\varsigma\tau$
 18 $\tau\epsilon\zeta\omicron\tau\epsilon\iota\alpha$ $\eta\alpha\chi$ $\epsilon\rho\omega\beta$ $\mu\epsilon\tau$ $\epsilon\tau\alpha\eta\beta\omicron$ $\alpha\tau\omega$ $\epsilon\tau\alpha\eta\omicron$, $\alpha\tau\omega$
 19 $\alpha\varsigma\tau$ $\eta\alpha\chi$ $\nu\omicron\tau\eta\tau\eta\mu\alpha\iota\iota\varsigma$ $\epsilon\beta\omicron\lambda$ $\beta\eta-\eta\alpha\iota\omega\eta$ $\epsilon\tau\omega\tau\alpha\iota$
 20 $\eta\tau\eta\tau\eta\mu\omega\tau$, $\alpha\tau\omega$ $\beta\omega\varsigma$ $\eta\tau\eta\tau\eta\mu\omega\tau$ $\eta\epsilon\omega\varsigma$ $\tau\eta\mu\omega\tau$ $\eta\epsilon\iota$
 21 $\eta\alpha\iota\omega\eta$ $\chi\epsilon-\epsilon\eta\epsilon-\lambda\alpha\alpha\tau$ $\eta\tau\eta\tau\eta\mu\omega\tau$ $\epsilon\beta\omicron\lambda$ $\tau\omega\eta$, $\alpha\tau\omega$ $\alpha\varsigma\tau$ $\eta\alpha\chi$
 22 $\eta\beta\epsilon\eta\tau\eta\tau\eta\mu\omega\tau$ $\eta\epsilon\omega\tau$ $\mu\eta-\eta\alpha\iota\omega\eta$ $\epsilon\tau\eta\mu\alpha\iota\iota\varsigma$, $\epsilon\omega\tau\alpha\iota$
 23 $\mu\epsilon\tau$ $\epsilon\tau\eta\mu\alpha\iota\iota\varsigma$ $\epsilon\eta\tau\alpha\tau\alpha\alpha\varsigma$ $\mu\eta\eta\mu\epsilon\tau\omega\tau\alpha\tau\omega\tau$ $\chi\epsilon-\eta\iota\mu\omega\tau$
 24 $\tau\omicron\phi\alpha\eta\iota\iota\varsigma$ $\epsilon\beta\omicron\lambda$ $\chi\epsilon-\eta\iota\omega\tau$ $\eta\epsilon\tau\alpha\tau\eta\varsigma$ | p. 37. $\omicron\tau\omega\eta\tau\eta\varsigma$
 25 $\epsilon\beta\omicron\lambda$ $\eta\mu\omega\tau$ $\alpha\tau\omega$ $\alpha\tau\omega\tau\alpha\tau\epsilon$ $\epsilon\rho\omega\varsigma$ $\chi\epsilon-\alpha\epsilon\eta\eta\eta\eta\tau\omega\tau$ $\epsilon\beta\omicron\lambda$
 26 $\chi\epsilon-\mu\epsilon-\lambda\alpha\alpha\tau$ $\tau\alpha\iota\iota\omega\varsigma$ $\alpha\tau\omega$ $\omicron\eta$ $\alpha\tau\omega\tau\alpha\tau\epsilon$ $\epsilon\rho\omega\varsigma$ $\chi\epsilon-$

7 page 36: the leaf is preserved as a whole, but with small defects and many
 18 MS $\eta\tau\alpha\eta\tau\eta\mu\omega\tau$; read $\eta\tau\alpha\eta\tau\eta\mu\omega\tau$
 mildew spots; it measures 29 x 17 cms.

so that she should place it hidden within her, so that no one
 should know it. And it placed in her a great rule with three powers
 standing by it: an *unbegotten one*, an *unmoved one*, and the great
pure one. And it gave to it (the rule) twelve others which were
 crowned and surrounded it. And it gave to it (the rule) seven other
commanders who had the *all-perfect seal*, and a crown upon their
 heads with twelve *adamantine* stones in it, which were from
 Adamas, the Man of Light. And it set up the *forefather* in the
aeons of the mother of all things. It gave to him all the *authority*
 of fatherhood, and it gave to him powers that they should obey
 him as father, and as first father of all that had come into
 existence. And it placed on his head a crown of twelve *species*.
 And it gave to him a power which is *triple-powered* and *all-powered*.
 And it gave to him the sonship, and myriads upon myriads of
 glories. And it gave them to him. And it surrounded him with the
pleroma. And it gave to him the *authority* to make all things live
 and perish. And it gave to him a power out of the *aeon* which
 is called Solmistos², him whom all the *aeons* seek, whence he
 manifested. And myriads upon myriads of glories were given to
 him and the *aeons* with him. Moreover the power that was given
 to the *forefather* is called *first-visible* because it is he who was
 first manifest. And he was called *unbegotten* because no one has
 created him. And he was called | the ineffable and the nameless

1 (9) *adamantine*: Schmidt: *precious*; cf. HypArch 88 (also 262.24).
 Adamas, man of light: see Hippol. V 6.5: 7.2ff.; Iren. I 29.3; GEGyp III 49:
 IV 61 etc.; OnOrgWid 108; Eug 81; Keph LXX p. 172; (also 230.23, 24).
 2 (22) Solmistos: perhaps Solomites; see Kropp (Bibl. 22) III p. 90.

μορτε ερος γατη-νεοοτ ξε-τριμενοδωο ετε-ται τε |
p. 40. τενηταρξηνοο ρημοαντ ησον ται ετορξ
μορτε οη ερος ξε-τριμενις. αρω σεμορτε οη
ερος ξε-γαρηνς. αρω αςονοο γωοε ανερην
εηρα ηια ξεηααε ερηνηοοτ ητααατ ανεταγε
ηαυ. αρω ατηνοοτ ηαε ηοτ εηνι ανηταρξ
στηοηη ηαι ετρωβε εχη-ηαωηη τηροτ αν-ηεοοτ
τηροτ ηαι ετερε-ορηνδωα ητοοτξ ανητηδηνς ετε-
ηαι ηε εχηηη εβωδ ηγαδωυ εχη-ταηε ανηοο
ηαγορατοε ετηηηε εηνι. ηαι ετο ηαφθαροε
αρω ετο ηαεηνηητοε αν-ηηοε ηεοαε ετηεαυ.
ται ετορξμορτε ερος ξε-αρσεηοεηια. ται ετηαε
μορξ ηηαωηη τηροτ ηεοοτ. αρω ηηεηε ητηρη
ηαχη-ηδωα εβωδ γητοοτξ.

15 αρω ανηοοε αταγο ερατυ ανηατοηατορ
ηεωτ. αρω ηαωηηοε αρω αετ ηαηαωηη ανηαε
αητοε ηαι ετερε-ητηρη ηηηηη ηεηοε αν-ηεοοτ
αρω ηεηηε αν-ηηορφηη αρω ηηηηηηε αρω ηαηαε
φθορα. αν-ηεητο ηηηηηηε. αρω ηοηη αν-ηετορωη
ανηου. αρω ηεηοη αν-ηετορωηη ανηου.

20 αρω αςηααυ ετρερηωβε εχη-ηεηηηηη τηροτ.
αρω ξεε | p. 41. ηααε ερηαετ ανετορην αν
αωυ αετ ηαυ ανηηε ηαηηαηις. αρω αετ ηε
ηεηηαε. αρω οηηηηαε ηηαωηη. αρω αετ ηαυ
ηεηηηωστηρη. αρω αετ-ηεζορςα ηαυ εχη-ηεοηη
τηροτ. ξεηααε ερηαηεηαηε ηηεηααααωηηε. αρω

2 page 40 : there are large defective areas centrally and in the lower border
of the leaf; it measures 28 1/2 x 16 1/2 cms.
10 W. Schw. ετηηηε; MS probably ετηηηηη.
11 MS ετηεαυ; read ετηαααυ.
18 MS illegible, probably ηηηηηηε; W. Schw. ηηηηηηε.

thrice-born¹, that is, the one who was begotten three times, which
is also called *thrice-begotten*¹ and is also called *Hermes* (?).² And
she also prayed² to the one hidden from all things, that he send
to the mother what she needed. And the hidden Father sent to her
the *mystery* which covers all the *aeons* and all the glories, which
has an *all-perfect*, that is, a complete crown. And he placed it³
on the head of the great *invisible one* who was hidden within her,
who is *imperishable* and is *unbegotten* and the great power with
him which is called *begetting-males*, which will fill all the *aeons*
with glory. And in this way the All will receive the crown
through him.

15. And afterwards she set up the *eternal self-father*. And she
gave to him the *aeon* of the *covered one*⁴ in which is the All;
the *species* with the forms, and the likenesses with the *forms*,
and the changes⁵, and the *differences* with the four changes,
and the number with the numbered, and the *knower* with the
known. And she placed him so that he should cover over all
things that are within him, and so that he should give to him
that asks him. And she gave to him ten powers and nine *eneads*
and a *pentad* of *aeons*. *Luminaries*⁶ were given to him. And
authority was given to him over all the hidden things, so that
he would give *grace* to those who had *striven*.

1 (1-3) *thrice-born* ... *thrice-begotten*; see Hippol. V 12.4.
2 (4) *Hermes*; lit. *Harmes*; see Hippol. V 7.29; ApJn II 10; III 16 (Harmas);
Egypt III 58 (Harmas); APet 78; ApJn 40 (Hermas).
3 (6-9) sent to her ... a complete crown. And he placed it; lit. sent to her ...
a complete crown, in order to place it.
4 (16, 17) covered one; see 231.18.
5 (18) changes; reading uncertain.
6 (25) *luminaries*; see ApAd 82; PS 2 etc.

εβλητο θε-εκουοντο εβλ ητισωνορ εβλ
 ζητοουτ ματακ. ιτον ματακ ηεντακιντι επι
 ινκομοσ εινι. ιταντορσοτωι ιτον ηεντακτακ
 ιατ ετρεσοτωι θε-ιτον ηεντακκεσοοτ ζε-ηεν-
 σωτα ηαωματοσ. ατω ακταμοοτ θε-ηεν-
 ηωτε ζε-ηεννοτε ηατοφηκσ ατω ζε-ηι-ηαηοια
 αν-ηαεεε ετηκ.

ηαι ηε ηρωτε ηεπο ηωτε εητα-ηαηοια ζ-
 μορφη εφοη ιτον ηεντακ-ηια ηηε ηρωτε.
 10 ατω ακφορι αμοοτ ηε ηηεγοερε ατω ακτακ
 ζηωφ ηε ηηεηιτην ατω ακφολεη ακωιηη ηε
 ορπιωι.

ηαι ηε ηρωτε ετερε-ητηρ ιηλη ε |
 p. 46. σοτωη ιτον ματακ ηεντακοτερεεαηε
 15 ηρωτε θενακσ εφεοτωι εβλ ηεσοτωι εβλ
 ζητοοτ θε-ιτον ηεντακηποφ. ατω ακοτωι εβλ
 ακα-ηεκοτωι ιτον ηετ-ιηλη εβλ επον ηωτ
 ακηηειωτ ηηε. ατω ηωτε ηωτε ηηε. ατω
 ηεοικ ηεοικ ηηε. ηαι ακοη ετσοηι ακοη θε
 20 ηακσ εφετ-ταζικ ηηαειοσ αν-ηατοω ηαι ητα-
 φοποτ ηατ ζε-η-ηεραη. ατω ζε-η-ηεραη ηηοηαη
 χηε ματακ ατω ηαηηηε ματακ. ηαι ηαι
 ηοροσ ατω ζηατρε-ηατοω σοτωι θε-ιτον ηε
 25 ατω ητερε-ηηακσ ω εσοηη ακηεραητοσ
 ατω η(ε)αηηωτοσ. ατω ηετοοτ ηητηρ. ατω

- 1 MS εβλητο; read εβλητοσ.
 5 MS ακταμοοτ; read ακταμοοτ.
 8 MS ηαηοια; read ηαηοια.
 11 MS ακφολεη; read ακφολεη.
 12 MS ορπιωι; read ορπιωι.
 14 page 46; the left side and lower part of the leaf are missing, and there
 are many central defects; the remainder measures 28 x 16 cms.
 MS ματακ; read ματακ.
 26 W. Schw. η(ε)αηηωτοσ; read ηαηηωτοσ or ηαηηωτοσ.

them, and we should know them through thee alone. Thou alone
 didst bring thyself to the measure of the hidden worlds, until they
 knew thee. It is thou who hast given to them to know that it is
 thou who hast borne them in thy *incorporeal body*. And thou hast
 created them, for thou hast begotten Man in thy *self-originated*
mind, and in the *thought* and the perfect idea. This is Man
 begotten of *mind*¹, to whom *thought* gave *form*. It is thou who
 hast given all things to Man. And he has *worn* them like garments,
 and he has put them on like clothing², and he has wrapped himself
 in the creation like a mantle. This is Man whom the All prays to
 know. Thou alone hast commanded Man that he be revealed,
 so that they know thee through him, that thou hast begotten
 him. And thou wast revealed *according to thy will*. Thou art he
 to whom I pray, O Father of all fatherhoods, and God of all
 gods, and Lord of all lords. Thou art he whom I beseech to give
 ranks to my *kinds* and my offspring, these to whom I gave
 abundance³ in thy name and in thy power. Thou only *Sovereign*
 and thou only changeless one, give me power and I will cause my
 offspring to know thee, that thou art their *Saviour*."

18. And when the mother ceased praying to the *infinite* and
unknowable one who fills the All and I gives life to them all, he

¹ (8) man begotten of mind; Bousset (Bibl. 13) p. 190; Hippol. VI 31.4;
 GTr 37ff.; Aphi 34ff.

² (10, 11) garments ... clothing; lit. these garments ... these clothes; see note on
 256.25

³ (20, 21) these to whom I gave abundance; Baynes: these that I have quickened.

еґтанге ммоот тнрґ. аѡ асґѡта ерѡс ан-
 неґмаас еґн ерѡс тнрґ. аѡ асґнмоот нас
 ноґаґмаас ебоґ гґ-нрѡтае ебоґ еґоґеґнеґаґ
 енаґ ерѡс. аѡ асґе ебоґ гґ-наґеґанґоґс наґ
 5 мсннеґнр наґеґанґоґс. наґ еґта-наґон рнґнре
 ммоґ. ае-еґеґнн тѡн не еґнаґоґѡнґе ебоґ
 гґ-наґеґанґоґс неѡт наґ еґнаґоґѡнґе ебоґ
 нґнґ аѡ ере-наґ гґн | р. 47. тѡн аѡ
 аѡаґоґс неѡс наґ неѡа наґон неґнн. нґнаґ
 10 тоґе еґеґоґѡнґе ебоґ аѡ нґанґоґѡнґе еґеґеґон
 наґнрѡта аѡ асґоґн гґ-наґаґмаас наґа еґн
 таґе ебоґ гґ-неґнн.
 асґааґ ноґоґоґоґс асґоґн ммоґ гґ-еґеґеґон.
 аѡ аґнааґ ерѡс наґ наґаґмаас наґеґнрѡта.
 15 аґеґеґнґ. аґммоґ ерѡс гґ-еґнґаґнґоґс. еґеґнаґаґ
 нґае нґнтоґ не еґеґнаґоґоґс не гґ-аас наґаґ.
 еґмааґмоґннеґ ерѡс гґ-нрѡтае ебоґ нґнґ аѡ
 асґн наґеґеґаґнґоґс асґаґ ноґнаґаґеґаґаа еґеґаґ
 ноґоґоґс еґнѡте ерѡс неґ ноґоґоґт аѡ асґе ебоґ
 20 еґтош наґаааґ мннрґ.
 асґаґеґаґнґ гґаґа-наґон наґанґоґаґн аѡ аґн
 тнрґ наґ мннеґто ебоґ мнґоґеас мнґаґ тнрґ аѡ
 наґаґон нґнрґнр аѡ асґааґ аеґе-нґоґоґн
 наґаґоґоґн аѡ аґнґоґеас мннеґоґс асґнмоґс ерѡн
 25 асґнѡрґ аѡ. аѡ аґнґоґеас мннеґоґс асґнмоґс ерѡн
 асґнѡрґ аѡ.

6 W. Schw. ае-еґеґнн; read ае-неґнн.
 7 MS еґнаґоґѡнґе ннрґ; read еґнаґоґѡнґе-ннрґ or еґнаґоґѡнґе
 мннрґ.
 9 W. Schw. неґнн; read еґнн.
 16 MS гґ-аас; read гґ-наґс.
 17 MS гґа; г appears to be crossed out.

heard her and all those with her who belong to her. And he sent
 to her a power from the Man whom they desire to see. And from
 the infinite one came the infinite light-spark, at which the aeons
 wondered where he was hidden before he revealed himself through
 the infinite Father. This one who had revealed the All in himself,
 where was he hidden? And the powers of the hidden aeons
 followed him until they came to him who is revealed, and until
 they reached the holy pleroma. And he concealed himself in the
 powers of those who came forth from the hidden one. And he
 made them into a world. He wore it (the world) in the holy
 (place). And the powers of the pleroma saw him, they loved him.
 They blessed him in songs of praise which were ineffable¹ and
 unutterable by tongues of flesh, and which were reflected on by
 the Man within himself. And he received their song of praise, he
 made it into a veil for their worlds, surrounding them like a wall.
 And he came forth to the limits of the mother of the All. He stood
 upon the universal aeon.

19. And the All was moved in the presence of the Lord of the
 whole earth. And the aeon was agitated and it remained so
 because it saw him whom it did not know. And the Lord of Glory
 lowered himself². He separated the matter. He made it into two
 parts and I two lands. And he set boundaries to each land. And

1 (16) ineffable; Till: wordless.
 2 (24) lowered himself; lit. sat down.

5 τεϋαντινοϋ. αϋνη[το]ρ εβοϋ
 γη-τεϋεμνιοϋ αϋ[ρ]-ανοϋϋ
 ϋοϋ ϋοϋ ηϋ ηϋαυϋλοϋ [ητοϋ
 ϋε μιντονοϋ γενατ[ρ]αδοϋ?
 ηε, ποϋα ποϋα μιντο[ρ] εϋρε
 ποϋτα γη-ηϋαυϋλοϋ[ρ] αϋϋ
 ω ανοϋα ποϋα ηατ εποϋ[ρ] ανϋ
 μινρε ϋε-ηϋεϋην γαρ[ρ]οϋ? ηε
 αϋω ανωτ εϋραϋϋε [μιντοϋ
 ανϋϋμινρε γιδοϋ η μιντοϋ ϋε-
 εϋεϋωμϋν γιδοϋ η μιντοϋ
 αϋω ανϋραν ηη εϋοϋρ γιδοϋ η
 μιντοϋ εϋρεηαϋ εηατ
 ηατ εϋοϋ, ηατϋωμϋν, αϋϋ
 ω αϋτ-εοϋρ μιντοϋα ματαϋϋ.
 αϋω τεμνιοϋ ετηγηϋϋ, αϋϋ
 ω ηλοϋοϋ ηηοϋοϋ, εατ[ρ]-εϋ
 οοϋ μιντοϋαντ ετο ποϋα
 ποϋωτ ϋε-εηαϋαρ-ανοϋϋϋ
 οϋ εϋηϋϋ, αϋω ανωτ ϋη μιντοϋ
 ηεϋεηε τηϋϋ αϋαϋϋ ποϋοϋοϋ
 ηϋϋ ηαυϋαηϋε τηϋοϋ, ανοϋϋ[α
 ποϋα ϋοϋωμϋν γη-ηϋοϋϋϋϋϋϋ
 ανοϋα ποϋα ϋ ηγεητα ηοϋ[οϋ
 εδοϋ η εϋρωμϋε η ετηοϋϋϋϋϋϋ
 μινωτ εϋγη-ηηηϋϋ, αϋω [αϋ

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8 MS μινρε: read μινρε, γαρ[οϋ]; perhaps γαρ[οϋ] instead of γαρ[οϋ].
 20 MS εϋηϋϋ: read εϋηϋϋϋϋϋϋ.

He has brought <them forth> in his thought. His members <became>
 insubstantial. But <they> were <incomprehensible> to this place.
 Each one of <them saw him <as the> Son that he was completed <in him>.
 And the Father sealed him as his Son within them, so that they
 should know him within themselves. And the name moved them
 within themselves to make them see the invisible <and> unknowable
 one. And they gave glory to the Only One and to the concept
 within him, and to the intelligible word. And so they gave glory
 to the three which are one, because through him they have
 become insubstantial. And the Father took their whole likeness.
 He made it into a city or a man¹. He portrayed the All (pl) in him,
 namely all these powers. Each one of them knew him in this city.
 Each one gave myriads of glories to the man or the city of the
 Father who is in the All. And | the Father took the glory. He made
 it into a garment outside the man who ...

¹ (21, 22) a city or a man; see Philo de op. Mund. 24, 25; Keph LVI p. 140 ff.; LXX p. 169 ff.; (also 226, 2; 236, 23 ff.).

тот же мееоръ. ачащъ не|нъ

аъта г|бодъ мнрѡмъ. на| ен . . .

p. 54.

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3 page 54: the lower part of the leaf is missing; the fragment of the upper part measures 15 1/2 x 13 1/2 cms. and shows numerous defects.

7 MS 03 (Бн): read еа (Бн).

15 MS нрѡне: read нрѡне.

20 MS мадрт: read мадрт.

(lacuna of one page)

... within him. And he made his belly in the type of the holy *pleroma*. And he made his nerves going out from one another in the type of a hundred myriad of powers, less four myriads. And he made the twenty digits in the likeness of the two *decads*¹: the hidden *decad* and the manifest *decad*. And he made the navel of his belly in the likeness of the *monad*¹ hidden in the Sethus. He made the large intestine in the likeness of the Sethus who is lord over the *pleroma*. And he made the small intestine in the likeness of the *ennead*¹ ... of the Sethus. And he made his womb in the type of the interior of the holy *pleroma* ...

(lacuna of two lines)

... and he made | his knees in the type of the *still one* and the ¹ (4-24) man in the image of the *decad*, *ennead*, *monad*; cf. Iren. 1 18.

5 τε ης]βορ μνητος ηταατ
 ημ]εετ τηρο. αω ηαι ηε
 ηρ]ωτε ηταταμιοη ηατα-η
 αη]ωη ηαιωη. αω ηαι ηεης
 τα-ητηρ] εμθεαηε]εορωηη
 ηαι ηε ηαιηηε]λιος αω η[αι
 ηε ηρωηε αηηοηε. εηο]ε
 ηε ηωωη ηε. αω εταγοα
 τοε ηε. αω εταηωστοε
 ηε. αω εηαιηηε]μοε
 ηε. αω εταχωητοε ηε.
 αω εταα]αετοε ηε. ηαι
 εμ]ηε αν εαγοε

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13. 14 MS εμ]ηε αν εαγοε written above εμ]ηε εσωε ερω. MS εμ]ηε
 better εμ]ηε?

22. And this is the Man who was made according to each *aeon*¹. And this is he whom the All *desired* (to know). This is the *all-perfect one*, and this is the God-man who himself is a god². And he is an *invisible one*, and an *unknowable one*, and an *all-still one*, and an *incomprehensible one*, and an *unmoved one*. He whom it is not possible to curse, it is only possible to bless³.

"I bless thee, O Father of all fathers of light. I bless thee, O *infinite one* of light, who surpassest all that is *infinite*. I bless thee, O *incomprehensible one* of light, who art above all that is *incomprehensible*. I bless thee, O *unutterable one* of light who art before all that is *unutterable*. I bless thee, O *imperishable one* of light (who) surpassest all that is imperishable. |

1 (3, 4) the man made according to each aeon; see Hippol. VIII 10, 5 ff.

2 (7, 8) who himself is a god; see TrTTrac 66.

3 (14) on blessing by the aeons, see TrProt 38 etc.

ивстос нм. ꙗкоу ерк
 иврелос норовн етгаз[н
 иврелос нм. ꙗкоу ер[он
 имантоагналос норовн[н
 еновотб емантоагнал[ос
 нм. ꙗкоу ерк нетр[прат
 налос норовн. еновотб
 етрагналос нм. ꙗкоу[ор
 ерк мантракпне нор[овн
 нтон ае нетракпне н[орос
 ер[н нм. ꙗкоу ерк ф[аир
 крпне норовн еновотб
 нгаирпне нм. ꙗкоу(р)

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p. 58.

14 page 58 : the left edge of the leaf is missing; the first four lines are illegible:
 it measures 25 x 14 cms.

light, who art before all that is still. I bless (thee), O all-powered
 one of light, who surpasseth all that is all-powered. I bless thee,
 O triple-powered one of light, who surpassest all that is triple-
 powered. I bless thee, O indivisible one of light, but thou art he
 who divides all light. I praise thee, O pure one of light, who
 surpassest all the pure ones. I bless thee...

(lacuna of three lines)

... as thou speakest ... I bless thee, thou who understandest all,
 while (no one) understands thee. I bless (thee, thou who) enclosest
 the All, while (no one) encloses thee. (I bless) thee, thou who
 unbegotten hast begotten all (because) no one has begotten thee.
 I (bless) thee, O source of the All (and of) all things. I bless |

сатор ерон петор[ω]г га-

анте[ω]т н[и]. з[и]м [н]и[ω]р[и]

и[ω]а те[ω]т се[ω]и[н]г[ε] н[с]ωн

зе-н[ω]т н[ε] не[ω]и[ω]и[ε] н[ε]. га[ω]?

с[ω]т[ε] е[ω]и[ω]а[ω] н[и] н[ε]и[ω]и[ω]е?

га-и[ω] н[и]. н[ε]и[ω]и[ω]е[ω]г н[ε]

г[и]т н[и]р[ε]. н[ε]и[ω]и[ω]е[ω]т н[ε]

е[ω]т н[и]. а[ω] н[и]о[ω]те

н[и]о[ω]те н[и]. а[ω] [н]и[ω]и[ω]е

н[и]о[ω]и[ω] н[и]. а[ω] [н]и[ω]и[ω]е

н[и]ω[и]т[ε]р н[и]с[ω]т[ε]р [т]и[ω]е

н[ε]. а[ω] н[ε]г[ω]р[ω]т[ω]с [н]и[ω]е

р[ω]т[ω]с т[и]р[ω] н[ε]. а[ω]и[ω] т[ε]и[ω]

н[и]с[и]н т[и]р[ω] н[ε]. а[ω]и[ω] н[ε]

н[ε]р[ω]т[ω]с н[ε]н[ε]р[ω]н[ε]т[ω]с т[ε]

р[ω] н[ε]. н[ε]а[ω]и[ω]т[ω]с н[ε]н[ε]

а[ω]и[ω]н[ε] н[ε] н[и]а[ω]и[ω]н[ε] [т]и[ω]е

н[ε]. а[ω] о[ω]т[ω]н[ω]с н[ε] [н]и[ω]

т[ω]н[ω]с т[и]р[ω] н[ε]. н[ω]р[ε]а

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

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н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

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н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

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p. 60.

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

11 MS н[и]ω[и]т[ω]т н[и]о[ω]р[ω].

24 page 60: the left hand and upper edges of the leaf are missing, and there are small central defects; the remainder measures 25 × 13 cms.

thou who dwellest (in) every fatherhood from the (beginning) until now. They seek for (thee), for thou art their (quest). O hear the prayer of (the man?) in every place who (prays with) his whole heart.

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

ЯААТ ИНОРОИ ОТЕ ЯААТ
 ЕТИНП. ИСА-ИОРА МАААЧ
 ЕТШУИТ ЕТЕСАИТАТАГОС
 ЕТШООИ ИГОТ ТИРОТ
 ХЕ-ЧТ-ТОШ ЕРООТ ТИРОТ
 ИТООТ АЕ АНОСТАГОЧ
 СЕРИИИРЕ АМОЧ ХЕ-ЧТ-ТОШ
 ЕРООТ ТИРОТ СЕАУИИЗЕ.

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.....

2 MS етинп: read етинп.

or anything at all, except the Only One. They look at his incom-
 prehensibility which is within them all, for he sets a boundary to
 them all. *But* they do not comprehend him, they marvel at him
 because he sets a boundary to them all. They *strive* ...

(lacuna of four lines)

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PROPER NAMES

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