

# NAG HAMMADI STUDIES

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LEIDEN  
E. J. BRILL  
1978

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

TEXT EDITED BY  
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TRANSLATION AND NOTES BY  
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LEIDEN  
E. J. BRILL  
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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.<sup>1</sup> 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,<sup>2</sup> 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.<sup>3</sup>

In the meantime in 1882 E. Amélineau began to work on the text. Two preliminary communications appeared in 1882 and 1887,<sup>4</sup> 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

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

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

<sup>3</sup> C. A. Baynes : (Bibl. 9). pp. xiii ff.

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

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the help of the copies made by Woide and 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,

## INTRODUCTION

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.<sup>5</sup> 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

<sup>5</sup> 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.<sup>6</sup> The contents of the present texts suggested to Schmidt and others that these treatises were the "Books of Jeu", and originated from a milieu similar to that of the Pistis Sophia. In only one text, the first, is the title preserved; this stands at the end and reads: "The Book of the great Logos corresponding to Mysteries".

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

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

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

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<sup>6</sup> Schmidt (Bibl. 32) pages 246.21 and 247.4, 5.

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

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

### *Contents*

#### *The Books of Jeu : Book 1*

##### *Chapter*

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

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

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

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

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

### *Book 2*

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

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

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giving them from the offering and sealing them with a seal; rejoicing of the disciples over their baptism.

- 48 Ritual offering by Jesus of the incense of the mystery for taking away the evil of the archons; sealing of the disciples with a seal.

Prayer-invocation by Jesus to his Father that Adamas and his rulers come and take away the evil from the disciples; sealing of the disciples with a seal, and the ceasing of evil in them; rejoicing of the disciples.

- 49 Another account of a promise by Jesus to give to the disciples the "defences" of all the places, with their baptisms, offerings, seals, ciphers and names, and the manner of invoking them in order to pass within them. Instructions to the disciples on the coming forth of their souls; promise of entry into the Treasury of the Light, and withdrawal of all the aeons and of the watchers if the disciples have received the mystery of the forgiveness of sins.

- 50 Another account of a promise (by Jesus) to the disciples about the passage of their souls through the ranks, in each of which they would be given the seal, mystery and name of that rank and pass to its interior, finally reaching Jeu, the father of the Treasury of the Light. Another account of the innermost rank as 12th rank of the 12th great power of the emanations of the true God; prayer-invocation to the true God to send a light-power to the 12 disciples, they having received the mystery of the forgiveness of sins.

Another account of a promise to give to the disciples this mystery with its defences and its seal.

- 51 Teaching by Jesus that to be Sons of the Light it is necessary to receive the mystery of the forgiveness of sins; request by the disciples to be given this mystery.

- 52 Another account of teaching by Jesus to his disciples concerning the coming forth of their souls; defences to be given at each of the 12 aeons in order to proceed upwards; diagrams representing seals of which the names are given; the names to be spoken while holding a

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

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

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

(The end is missing)

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

### *The Untitled Text*

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

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

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

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

## ABBREVIATIONS

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

### *Non-Canonical Literature*

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

#### *Askew Codex*

PS Pistis Sophia

#### *Berlin Codex*

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

#### *Bruce Codex*

J	The Books of Jeu
U	The Untitled Text

### *Nag Hammadi Codices*

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

## ABBREVIATIONS

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

### *Manichaean Literature*

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

## SIGLA

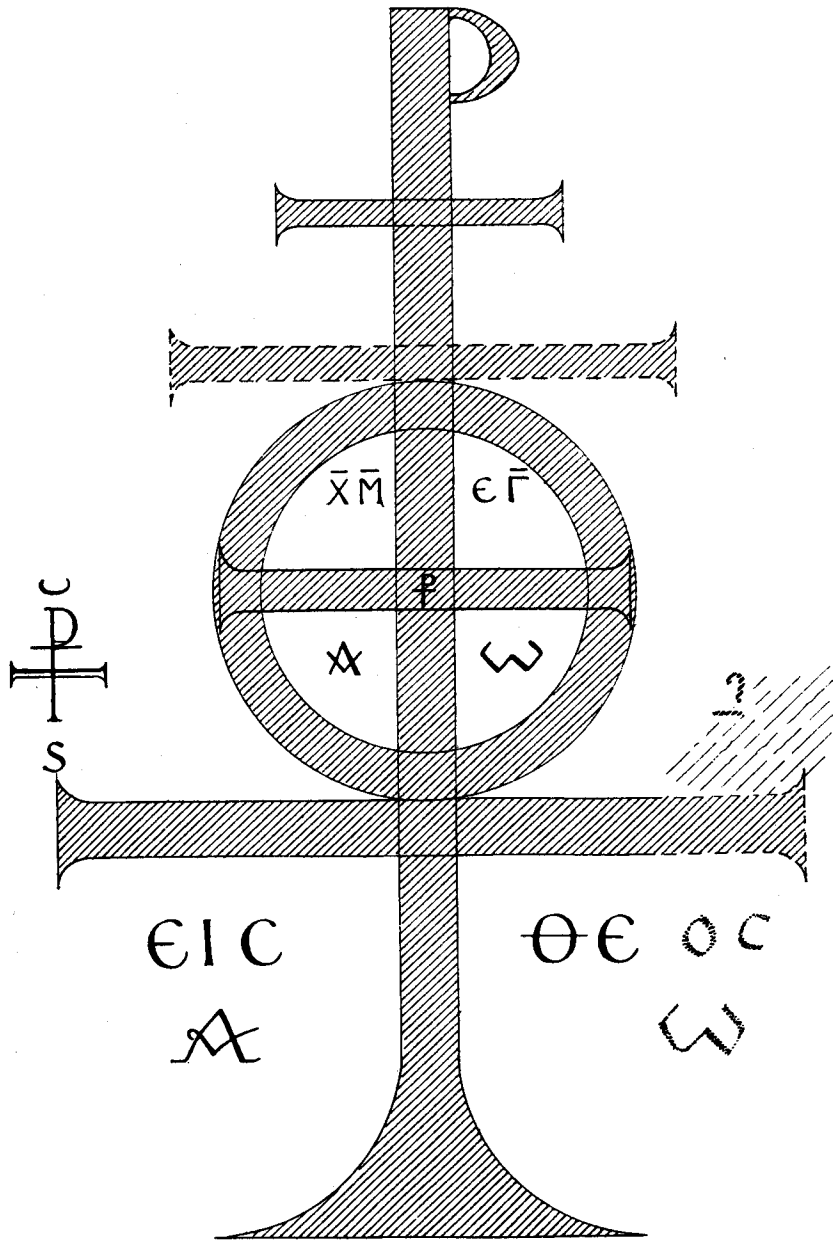
- ( ) Round brackets in the translation indicate material which is useful to the English version, but not explicitly present in the Coptic. In the text they indicate doubtful readings.
- < > Pointed brackets in the translation indicate conjectural emendments. The actual readings of the manuscript and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

## NOTE

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

THE COPTIC TEXTS AND TRANSLATIONS

THE FIRST BOOK OF JEU



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

1.           αιερε-τητη αιουω  
               νητη αιωνη ις πετονη  
               πεσοοτη ηταε >>>>  
               >>>>>>>>>>>>>>

5 παι πε πωμε ηνερωις αιαρορατον ηνοτε  
 ριτη-αιετστηριον ετηη ετχ(ο)μοειτ εροτη επτε-  
 nos ετσοτη ρε-πεατον εροτη επωνη αιπιωτ ρη-  
 τσηει αιπωτηρ αιπερρωτε ηαιψυχοοτε ετηα-  
 σοοη εροοτ αιπιλοτοσ ηωνη ετχοσε παρα-ωνη ηαι  
 10 ρη-πσοοτη ηις πετονη πεταρει εβολ ριτη-πιωτ  
 ρε-παιων ποτοειη ρε-πχωη αιπε(λη)ρωαι ρη-  
 τεσω ετε-αιη-σε ηβλλασ εητα-[ις] πετονη †σω  
       αιμοοσ ηνεραποστολοσ ε(τ)χω αιμοοσ † τε  
 τεσω ετερε-πσοοτη τη[ρϋ] οτη ρραι ηρητε.  
 15 αις πετονη οτωψη πεχ[αϋ] ηνεραποστολοσ †

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

2 O<sup>2</sup> correctly: ε† ηηη.

5 MS πωμε; Sah. πωωμε.

10 MS ρη-πσοοτη; Sah. ρη-πσοοτη.

12 MS σε; Sah. κε.

13 MS αιμοοσ; Sah. αιμοσ. W. Schw. ε(τ)χω; O<sup>2</sup> ερωω. MS † τε; Sah. ται τε.

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

1. This is the book of the *gnoses* of the *invisible* God,<sup>2</sup> 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<sup>□</sup> which is higher *than* all life — in the knowledge of the living Jesus, who has come forth through the Father from the *aeon* of light at the completion of the *pleroma* — in the teaching, apart from which there is no other, which the living Jesus has taught to his *apostles*, saying: “This is the teaching in which dwells the whole knowledge.”

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

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\* cf. 1 Pet. 2.9

□ cf. 1 Joh. 1.1

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

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

пагагѣ ллпнтасѣ[шт]-пноселос аѣω ллпесѣна-пнос  
елос еаштѣ.

а[па]постолос отωшѣ рн-отсаян потωт еѣжω  
(л)елос же-пхоелс ллатсаѣон еѣре пашт-п(нос)елос  
5 жекаас ппесѣштн птнтано аѣ[ω] птесωре ллпелс  
ωнѣ.

алс петонѣ отωш(ѣ) пажесѣ же-пнтасѣштѣ пе  
паг ентасѣ[п]-пашаже аѣжонѣ еѣол рл-потωш  
ллпнтасѣтнпоотѣ.

10 аѣотωшѣ пѣт ппостоло(с) еѣжω ллелос же-  
аѣелс ерон пхоелс птарпсωтл пав. анон пелс  
татотарн псωн рл-пелрнт тнрѣ алка-елωт алс  
ка-лла[ѣ] аѣсω ппкаал ллп-пелелоре аѣсω  
н[тн]елс аѣсω птлнтнос ллпрро аѣотар[п] псωн  
15 жекаас екатсаѣон еѣωнѣ лл[ек]елωт ентасѣ  
тнпоотѣ.

алс петонѣ отωш(ѣ) | 2 пажесѣ же-пωнѣ ллпа-  
елωт пе паг еѣрете[тн]ѣ еѣол рл-пелелос ллпелс  
птетпѣѣхн [псλ]о есо пхонн псшопе ппелрон  
20 рл-пет[жω] ллелс пнтн ллпекто ллпашаже еѣрес  
тет[п]жонѣ еѣол аѣω птетпотѣаг епархωн лл[ел]  
(ал)ωн ллп-песѣсорѣс еѣе-ллптар-ран лллаѣ. птωтн  
ѣе птωтн паллаѣнтнс шопе еѣтет(пѣ)елн ешоп  
ерωтн ллпашаже рн-отωрѣ п[т]арететпсотωнѣ

7 MS пажесѣ; Sah. пѣжаѣ; also line 17.

11 MS птарпсωтл; Sah. тарпсωтл.

11, 12 MS ппнтатотарн; better ппнтатотарн.

13 MS аѣсω; Sah. алкω. MS ппкаал; Sah., O<sup>2</sup> псωм.

14 MS аѣсω; Sah. алка.

15 MS екатсаѣон; Sah. екетсаѣон.

20 W. Schw. пет...; read пѣѣ...

23 MS птωтн; O<sup>2</sup> better птетн.

24 MS п[т]арететпсотωнѣ; Sah. таретпсотωнѣ.

is he who has crucified the *world*\*,<sup>1</sup> 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<sup>□</sup>."

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<sup>○</sup>, so that thou shouldst teach us the life of thy father who has sent thee<sup>△</sup>."

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<sup>2</sup> 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*<sup>3</sup>, hasten to receive my word with certainty so that you know it, | in order that the *archon* of this *aeon*\* may not fight

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\* cf. Gal. 6.14

□ cf. Mt. 10.40 etc.

○ cf. Mt. 19.27, 29; Mk. 10.28, 29

△ cf. Mt. 10.40

• cf. Joh. 12.31 etc.

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

<sup>2</sup> (20) course; Till: (perhaps) a metaphor; see Crum 129a.

<sup>3</sup> (23) but you, my disciples: Till: but you are my disciples.



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*<sup>o</sup> is whole, so will you also be whole, through the freedom of the *Spirit* of the Holy *Comforter*.”

3. All the *apostles*, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: “O Lord Jesus, thou who livest, whose *goodness* extends over those who have found thy *wisdom* and thy form in which thou<sup>1</sup> gavest light; O light-giving Light that enlightened our hearts until we received the light of life; O true *Word*, that through *gnosis* teaches us the hidden knowledge of the Lord Jesus, the living one.”

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

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

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\* cf. Joh. 14.31

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

<sup>1</sup> (14, 15) thy ... thy ... thou; lit. his ... his ... he.

ic [петонo] п]χοεις βωλ ерон нтпе же-ешатнтс  
[епеснт] нащ нре ептапoтωρη γαρ ησωκ [же  
καας?] εκатсаβон епoтoен нтлe.

- αιс [петонo] oтωщβ пexаc] же-пшаже етшооп  
5 ρραι [ρη-тпе е]εпate-пкаo] щoпe пaи ешаттoтo  
[те еpoc] же-кocтoс. нтoтп де ететпшaнcoтoн-  
[пашаж]e тетпaн-тпe епеснт п(с]oтωρ ρραι [нρηт-  
т]нтп тпe пe пшаже пaρo[pa]тoн ε[пeиoт ет]ε  
етпшaнcoтoн-пaи де ap[ate]тпaн-[тпe епe]снт.  
10 пкаo] ρωo]c] εxooтc] εpραι етпe [†пaтaтo]тп  
epoc] же-аш пe же-ететпaнcoтoнc] [же-п]каo] ρωo]c]  
εxooтc] εpραι етпe пe пeтcω[тa]e] п]шаже ннiε  
тпoтc] εa]c]λo] ε]p]o] ннoтc] [пpε]пкаo] aλλa] ac]p-  
pε]ε]пe. απe]пoтc] [λo] ε]c]o] п]xoиkoc] aλλa] ac]p-  
15 eпoтpαиoн. [εт]βe]- тaи тетпaнoтxαи eпapxωн  
εпaиoн [aтo] нc]p-тaнтe же-oт]λaαт] тe aтo  
oн [пexа]c] п]и ic петонo] же-ететпшaнщoпe . . .  
. . . нoс тетпaн-тaнтe же-oт]λaαт] eтe же- . . . . .  
apпe пapxη εп-пeзoтc]a εпoнпpoн . . . . .  
20 пeμнтп aтo eт]φoнн] eрoтп eβoλ [же-т]eтпcoтo  
ωпт же-aпoк oтeβoλ aн ε[п]кoc]тoс aтo eεпe

2 MS eπtaпoтωρη; Sah. eπtaпoтaρη.

3 MS εκатсаβон; Sah. εκeтcaβoн.

6,9 MS eтeтпшaнcoтoн-; Sah. eтeтпшaнcoтп-.

9 MS ap . . . тпaн; O<sup>2</sup> ap aтeтпaн-тпe; Schmidt: a very remarkable dialectical form.

14 MS п]xoиkoc; read пxoиkoc.

15 W. Schw. тaи; read пaи.

18 MS eтe; Sah. тe.

20 MS пeμнтп; Sah. пμнтп.

21 μ[п]кoc]тoс; read μ[п]кoc]тoс; MS eεпe; read eεeпe.

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

The living Jesus answered and said : “The Word (which) existed in heaven before the earth came into existence — this which is called the *world* — *but* you, when you know my Word, you will bring heaven down, and it (the word) will dwell in you. Heaven is the *invisible* Word of the Father; *but* when you know these things you will bring heaven down. As to sending the earth up to heaven, I will show you what it is, that you may know it : to send the earth to heaven is that he who hears the word of *gnosis* has ceased to have<sup>1</sup> 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 ...<sup>2</sup> *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

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\* cf. Joh. 8.23

<sup>1</sup> (13) ceased to have; lit. ceased to be.

<sup>2</sup> (19) ...; Greek word ending in -ap.

ан инархн и(и)-не[зотсиа и]-и-инопнроп ти[ро]т  
 нрек- | 4    2 in margin евоλ нрнт ан не аτω он  
 пет[хпоу ρ]и-тсарз нтажиа иептау-иери[с  
 ииат е]тентроо ипаеиот аτω он пет[сотωнт]  
 5 ката-сарз иептау-реλпис ииат [етиен]теро  
 ипнотте пиот.

атоушб нси [напостоλос] ρи-отсиен потωт  
 пахет же-ис [петонρ пи]хоеис аноп ептау[хпони  
 ката-сарз а[τω ептаи]сотωпи ката-сарз ажи  
 10 ерон пхое[ис аноп] сар анштортр.

аис петонρ отωшб [пехау] ипечапостоλос же-  
 еихеро-тсарз [ан ететн?]отнρ ρраи нрнтс аλλα  
 тсарз нта[ . . . . . ии-т] иептауноиа етшооп  
 ρи-таптате[и ете] таи етсωраи потиенше псау  
 15 воλ и . . . . [и]паеиот.

анапостоλос отωшб ип[шаже?] нис петонρ  
 пахет же-ажи ерон [же-таи]тагноиа о паш нре  
 итарнρер[и ерон е]рос ешωпе иион епнабωн  
 ии? не? . . . .

20 аис петонρ отωшб пахет же-отон [ниа ет]фори  
 нтаиентпарθенос аτω тап . . . . . ии-таρβсбω  
 иипесноеи ииоеи е . . . . . ииоеи еужиота епау  
 рап аτω ептаи . . . . иптако аτω он аср-шнре  
 пхои(и)[ос же-]ипечеиале епашаже ρи-оторх . . . .  
 25 [ен]та-пиот жоот женаас ρωωт еи[атсабо] енет  
 пасотωпт ρи-пжон ипепλ[иρωиа] иептау  
 тпнотт.

2 2 appears in the margin.

3 пет[хпоу ; perhaps read пет[хпн] or пеп[тау]хпоу.

8 MS пахет; Sah. пехат.

21 MS таρβсбω; read таρβсω.

22 MS ииоеи; Sah. ииои.

23 MS иптако; Sah. иптако.

*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>*<sup>1</sup> 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 ...<sup>2</sup> and my garment<sup>3</sup>, 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.” |

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

<sup>2</sup> (21, 23) ...; the rendering is doubtful.

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

αναποστολος [οτωυβ] πεχατ же-пχοεις ις πετ-  
 οηρ λιατ(α)[βον] ρωων επχωκ ατω ρω ερον.

ατω παχ[εϋ? же-]пшаже ε†† λλιοϋ πητη  
 ρωωτ[τηττη] . . . . .

5 . . . . .

1<sup>a</sup> .

αλλερε-τηττη	αιοτωϋ
ε†	πητη λπωηρ ις
πετοηρ	πε πσοοτη πταε

παι πε πχωλλε πνεπνωσις [α]παρορατον ηποττε  
 10 ριτη-λλιατ[στη]ριον ετρηп ετχιλλοειт εροτ[η] επ-  
 γεнос εтсотп ραε-πεατοп ερ[οτη] επωηρ λπειωт  
 ρη-тσηи λп[сω]τηр λпреϋεωте ηαιψтχοоте  
 εтпащоп ероот λπειλοгос πωηρ εтχοσε пара-  
 ωηρ ηαε ραε-πσοοτη ηις πετοηρ пентаϋει εβολ  
 15 ριτη-παωηп ποτοειп ραε-пχων λпепλнρωαα ρη-  
 тесбω ете-αη- σε ηβλλас (ε)ηта-ις πετοηρ †сбω  
 λλιος ηпεϋαποστολος εϋχω λλιος же-таг те тесбω  
 етере-πσοοτη τηρϋ οτηρ ρραг ηρηтс.

αις πετοηρ οτωυβ πεχαϋ ηпεϋαποστολος же-  
 20 ηαιατϋ λпентаϋашт-пкосиос ατω λпечна-пкос-  
 ιος εаштϋ.

6 page 1 of O<sup>2</sup>; the leaf is badly damaged and measures 27 × 16 cms.

13 MS εтпащоп; O<sup>1</sup> εтпащооп.

15 MS ριτη-παωηп; O<sup>1</sup> ριτη-πιωт ρη-παωηп.

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 ...<sup>1</sup>

(Lacuna)

I<sup>2</sup> have loved you. I have wanted (to give) you life; the living Jesus, who knows<sup>3</sup> 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<sup>□</sup> 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<sup>4</sup> 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*<sup>◦</sup>, and who has not allowed the *world* to crucify him." |

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\* cf. 1 Pet. 2.9

□ cf. 1 Joh. 1.1

◦ cf. Gal. 6.14

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<sup>1</sup> (5) ...; O<sup>1</sup> breaks off here.

<sup>2</sup> (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.

<sup>3</sup> (8) who knows; O<sup>2</sup>: is the knowledge of.

<sup>4</sup> (15) through the Father from the aeon of light; O<sup>2</sup>: through the aeon of light.



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<sup>□</sup>, so that thou shouldst teach us the life of thy Father who has sent thee<sup>°</sup>."

The living Jesus answered and said: "The life of my Father is this: that you receive your *soul* from the *race* of *understanding* (*mind*), and that it ceases to be *earthly* and becomes *understanding* through that which I say to you in the course of my discourse, so that you fulfil it and are saved from the *archon* of this *aeon* and his persecutions, to which there is no end. *But* you, my *disciples*, hasten to receive my word with certainty so that you know it<sup>1</sup>, in order that the *archon* of this *aeon*<sup>^</sup> may not fight with you — this one who did not find any commandment of his in me<sup>♦</sup> — so that you also, O my *apostles*, | fulfil my word

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\* cf. Mt. 10.40 etc.

□ cf. Mt. 19.27, 29; Mk. 10.28, 29

° cf. Mt. 10.40

^ cf. Joh. 12.31 etc.

♦ cf. Joh. 14.31

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<sup>1</sup> (21) so that you know it; omitted in O<sup>2</sup>.

тпаж(н) ебол мпашаже еротн ероі анок ρωωт  
 итар-тнѣтн прѣре итетншопе ρитн-отѣнтелетѣ  
 ѳерос еен-лаат пѣвн шoop ρраі нрнтс. пѳе  
 етере-пепна мппар(а)κλнтос отох ммоос. таі те  
 5 ѳе ρωωтнѣтн ететпаотѣаі ммоос ρитн-тѣнтрѣре  
 мпепна мппаракλнтос етотааб.

аотωшѣ нѣі папостоѳос тнрот ρн-отѣен  
 потωт маѳѳаіос мн-іωρанннс фїлїппос мн-  
 ѳарѳоломаіос мн-іакκωѳос етѣω ммоос ѳе-пѣоіс  
 10 іс петонρ петере-теѳментаѳѳос порш ебол ежн-  
 пентаѳнне итеѳсоѳїа мн-печенне ептаѳротоен  
 нрнтѣ потоен етρε-потоен ептаѳротоен ененѣ  
 ρнт шантнѣі мпотоен мпωнρ пѳотос мме  
 ρитн-теѳнѳоіс етѳсаѳо ммоон епсоотн етρнп  
 15 мпѣоіс іс петонρ.

аіс петонρ отωшѣ пѣжаѣ ѳе-паіатѣ мпрωме  
 ептаѳсотωн-паі атω аѣеі птпе | 4<sup>a</sup> епеснт  
 атω аѣѣі-пѣаѣ аѣѣоотѣ етпе атω аѣѣ-тѣенте  
 ѳе-отлаат те.

20 аотωшѣ нѣі папостоѳос етѣω ммоос ѳе-іс  
 петонρ пѣоіс ѳωλ ерон птпе ѳе-шѣтнтс епеснт  
 наш нре ентапотаρн ѳар пѣωκ ѳекас еκатѳабон  
 епотоен птпе.

аіс петонρ отωшѣ пѣжаѣ ѳе-пѣаѣ етшoop  
 25 ρраі ρн-тпе еепате-пѣаѣ шωпе паі ешѣтѣотте  
 ероѣ ѳе-носмоос. птωтн ѳе ететншансотωн-пашаѣ  
 ѳе тетпап-тпе епеснт нѣотωρ ρраі нрнтнѣтн тпе  
 пе пѣаѣ п(аѳора)тон мпеіωт. ететншансотωн-

17 MS ептаѳсотωн-паі; Sah. ептаѳсотн-паі.  
 MS аѣеі; read аѣеπε.

21 W. Schw. шѣтнтс; read ешѣтнтс; see O<sup>1</sup>.

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

3a. All the *apostles*, Matthew and John, Philip and Bartholomew and James, answered with one voice, saying: "O Lord Jesus, thou who livest, whose *goodness* extends over those who have found thy *wisdom* and thy form in which thou<sup>2</sup> gavest light; O light-giving Light<sup>3</sup> 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 |

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

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<sup>1</sup> (3) whole; omitted in O<sup>2</sup>.

<sup>2</sup> (11) thy ... thy ... thou; lit. his ... his ... he.

<sup>3</sup> (12) light-giving Light; O<sup>2</sup>: light which is in the light.

πα(ι) δε αρατεπαп-тпе епеснт пкаρ ρωωϋ  
 εχοοτϋ ερραι етпе φηαταμωтн еροϋ же-αυ π(ε)  
 (же) ететнасοτωпϋ. же-пкаρ ρωωϋ εχοοτϋ ρραι  
 етпе пе петсωт(μ) епшаже ппегтпωсс еαϋλο  
 5 ε(с)[ο] ппοтс прεппкаρ αλλα αϋρ-ρ[μμ]πε (ε)α-  
 πεϋпοтс λο εϋο пχοικοс αλλα αϋρ-εποτpαпιοп  
 εтbe . . . . .

5. αϋρpοβαλε μμιοϋ εβολ εϋο μπει-  
 0 ττ[ο]ϋ ϋ [ϋ"υκε'ο]ткϋ . παι пе ппοтте птаλн-  
 θια. φηαταροϋ ератϋ μπειтτ[ο][ϋ] папе. сена-  
 μοтте еροϋ же-ιεοт. μппсωс φηαкиα еροϋ пσι  
 παιωт. пϋтато εβολ пρεпкεpοβολη псеμοтρ  
 15 ппегтпοс. παι пе πεϋραп ρωωϋ ката-пеθпсаτpοс  
 етпβολ-таи. сенаμοтте еροϋ μπειραп. же-ιουειαω-  
 θωтϋχωλλμω. ете-птоϋ пе ппοтте птаλнθια.  
 φηαταροϋ ератϋ μπειтτпοс папе εжп-пе[ο] етпβολ-  
 таи. παι пе птпοс ппεθпсаτpοс етϋпапааϋ папе  
 20 ερραι εχωοт. ατω таи те θε етере-пеθпρ спρ  
 εβολ μμιοс. εϋο папе ероοт. παι пе птпοс етϋпн  
 ερρ μμιοϋ εμπατοτкпμ еροϋ етpεϋта[тe]-pοβολη  
 εβολ.

1 MS αρατεπαп-тпе; 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 ττ[ο]ϋ; read ττпοс.

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*<sup>1</sup> him, being of this *type* ... This is the *true* God. He will set him up in this *type* as head<sup>2</sup>. He will be called *Jeu*<sup>3</sup>. Afterwards my Father will move him to bring forth other *emanations*, so that they fill these *places*. This is his name *according to* the *treasuries*<sup>4</sup> which are outside this. He will be called by this name: ..., that is to say: 'The *true* God'<sup>5</sup>. He will set him up in this *type* as head over the *treasuries*<sup>6</sup> which are outside this. This is the *type* of the *treasuries* over which he will set him as head, and this is the manner in which the *treasuries* are distributed, he being their head. This is the *type* in which he was before he was moved to bring forth *emanations*: |

<sup>1</sup> (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).

<sup>2</sup> (11) head; cf. ApJn 26.

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

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

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

<sup>6</sup> (17) *treasuries*; MS: a cryptogram replaces the word here and often subsequently.

	<p><u>ΙΟΕΙΑΩΘΩΤΙΧΩΛΙΩ</u> ΠΑΙ ΠΕ ΠΕΡΤΤΠΟΣ</p> <hr/> <p>ΤΑΙ ΣΕ ΤΕ ΘΕ ΕΠΤΑ- <u>ΙΟΕΙΑΩΘΩΤΙΧΩΛΙΩ</u> ΠΑΙ ΠΕ ΠΕΡΑΠ ΣΕΣ ΝΑΜΟΤΤΕ ΕΡΟΥ ΧΕ- ΠΝΟΤΤΕ ΠΤΑΛΗΘΙΑ.</p>
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5 παλιν ον σεναμοττε ερου χε-ιεοτ ἢ συνασωπε  
 κειωτ ποτμνιше μπροβολη ατω οτη-οταμνιше μ  
 10 προβολη ηητ εβολ ηρητη ριτη-τκελετςις μπαιωτ. |

6. πεσωπε κειωτ ρωοτ ηνεονερ οτη-οταμνι-  
 ηше епанаат напе ерр ежωοτ ησεμοττε εροοτ  
 χε-ιεοτ ηποττε ηταληθια. ητοϋ ηεηασωπε κειωτ  
 ηηεοτ ηηροτ. ετβε χε-οτηπροβολη ηε ητε-παιωτ ηετ  
 15 ερε-ηποττε ηταληθια ηαπροβαλε μμοϋ ριτη-  
 τκελετςις μπαιωτ. ητοϋ ηεηαρ-απε ερραι ежωοτ.  
 συνακμ εροοτ οτη-οταμνιше μπροβολη ηητ εβολ  
 ρη-ηεοτ ηηροτ. εβολ ριτη-τκελετςις μπαιωτ ер-  
 шапкμ εροοτ ησεμοτρ ηνεонсаτροс ηηροτ.  
 20 ησεμοττε εροοτ χε-ηтазиc ηνεонсаτροс ηοτοειη  
 οτη-ρεηαηтвa ηтвa ηασωπε εβολ ηρητοτ.

παί σε ηε ηττποс етере-ηποττε ηταληθια κη  
 ерραι μμοϋ етпатаροϋ ератϋ ηαπε ерра<sup>[1]</sup> ехи-  
 ηеонсаτροс. еηπατϋтаго-προβολη εβολ ерραι

1 ...χωμω; read χωλμω.

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

9 MS κειωτ; τ inserted above.

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

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

... This is his *type*  
This now is the form in which  
... <has emanated>. This is his name<sup>1</sup>.  
He will be called the *true* God.

*Furthermore* he will be called Jeu. He will be father of a multitude of *emanations*. And a multitude of *emanations* will come forth from him through the *command* of my Father, and they themselves will be fathers of the *treasuries*. I will place a multitude as heads over them, and they will be called Jeu, the *true* God. It is he who will be father of all the Jeus, because he is an *emanation* of my Father. And the *true* God will *emanate* through the *command* of my Father. He will be head over them. He will move them<sup>2</sup> 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

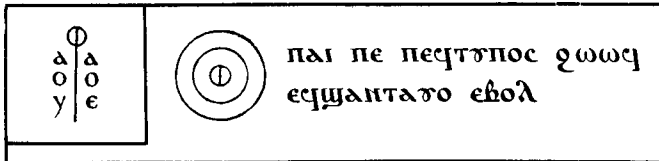
<sup>1</sup> (5) name; see Bousset (Bibl. 13) p. 289 ff.; Reitzenstein (Bibl. 31) p. 272, n. 3; Iren. I 14.1 ff.; GTr 27; GPh 54, log. 12; Eug 82 ff.; (see also 90.2).

<sup>2</sup> (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-νεονσατροс. εεπατстаτε-проβολη εβολ. же-  
 εεπατε-παιωτ κηε ероу етресатао εβολ ηсатао  
 εрраг. παг пе ηесутт[по]с епταюτω еисωρ εεиоу  
 εβολ παг пе ηесуттпос ρωωу есπαтатао-проβολη  
 5 εрраг παг пе ηттпос εεппотте ηтаληθια. ηεε  
 етсѣη εрраг εеиос



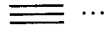
ηεшомент ηщωλρ ето ηтеге ηтоот пе ηεφωηη  
 етсπαтаат етщанкелете ηас етресρтμεпете |  
 7. εροτη епιωт жηηαас есетао-проβολη  
 10 εрраг ρωωу аτω ηспробаλε ρωωу. παг пе ηтт-  
 пос етсѣ εеиос



ταг те θε ρωωу етере-ппотте ηтаληθια κη  
 15 εрраг εеиоу. еспапробаλε εβολ ηεηπροβολη  
 етщанκηη ероу εβολ ρηηε-παιωт етресатао-про-  
 βολη εβολ. ρηηη-ηκелетсис εεпαιωт етресатаооот  
 ератот ηαπε εрраг εχι- ηε[ο]. отη-отμηνше ηηт  
 εβολ ηηтот. ηεεиотρ ηεονсаτροс ηηтот 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 етсѣ; read ηεε етсѣ

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



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

This is his *type* when he brings forth

This moreover is the manner in which the *true* God is placed, as he is about to *emanate emanations*, when he is moved by my Father to bring forth *emanations*, and to set them up as heads over the *treasuries*, through the *command* of my Father<sup>1</sup>. A multitude come forth from them and they fill all the *treasuries* |

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

ϱιτι-ткелетсис мпαιωт етретшопе ппот сеназ  
 мотте еппотте пталнѳиа же-іеот ппот ппиеот  
 тпрот. пай ете-песурап пе пай ϱп-таспе мпαιωт  
іоеіаωѳωотіχωλειω. ϱωтап же етшантароу  
 5 ерату пале еураі ежп-пееһсаѳрос тпрот етресу  
 проваде ероот. пестѳпос се пе пай ептаіотω  
 еіωр ммоу евол.

сωтае се ϱωωу ептѳпос ппееһсаѳрос пѳе  
 етотепроѳол ммоc. еунар-апе еураі ежωот  
 10 птеіге ϱаѳһ елпатупроваде евол ероот. ете-  
 пай пе пестѳпос пѳе етѳпн еураі ммоc. епесу  
 се мпейтѳпос пе псі ппотте пталнѳиа.

p. 8.



апоп же аіепкалеі  
 мпран мпαιωт ете-  
 пай пе же-еѳеніа  
 еппотте пталнѳиа  
 жекаас еѳепроваде  
 евол. птоу же ϱωωу  
 он аѳтре-отмееѳе еі  
 евол ϱп-песѳһсаѳ  
 рос.

аѳаѳпаміс пте-пайωт аскіа еппотте пталнѳиа.  
 аѳотѳот ϱраі пѳнтѳ евол ϱітае-пекоті ммеѳеѳе.  
 25 ептаѳеі евол ϱп-пееһсаѳрос мпαιωт. аѳотѳот  
 ϱраі ϱае-ппотте пталнѳиа. аѳлетстпріон кіа

1 MS ппот; read ппотте.

8 MS се inserted above.

9 W. етотепроѳол, Schw. етотепроѳол; read етотпапроваде.

20 MS ϱωωу; read ϱωωу.

22 MS аѳаѳпаміс; read аѳаѳпаміс.

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

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

This is his *character*<sup>1</sup>  
which is on his face thus :

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

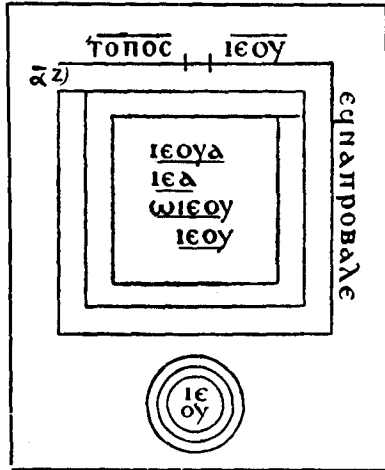
A *power* of my Father moved the *true* God. It radiated within him through this small idea (thought)<sup>2</sup> which came forth from the *treasuries* of my Father. It radiated within the *true* God.

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

<sup>1</sup> (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).

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

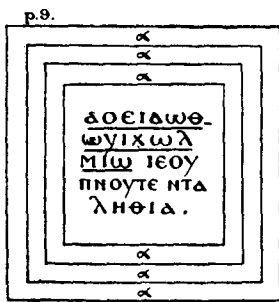
εροϋ ριταει-παιωτ. αςϋ ποτρωοτ εβολ ησι πνοττε  
 πταλνηια εϋρω αλλοοο πτειρε. χε-ιε ιε ιε ατω  
 πτερεϋϋ ποτρωοτ εβολ. ασει εβολ ησι τειφωηη.  
 ετε-πτοο τε τεπροβολη ασωπε αλειττοοο εεμοο  
 5 οϋε εβολ ησα-νεορητ ηονοατροο οηοατροο.



πυορη πορωοτ πε παι  
 ενταειοοττε αλλοοϋ ησι  
 ιεοτ πνοττε πταλνηια  
 ετε-παι πε ηταειε εβολ  
 αλλοοϋ ηη ηηπε.

παι πε πεϋχαραιν  
 τηρ οτη-οτταειε εϋρ  
 παταροο ερατε κατα-  
 οηοατροο εϋναβααο  
 αειτλαζ ερη-ηητλη  
 ηηεονοατροο ετε-παι πε  
 εταερατοτ αηϋοαιητ  
 III ρη-ηητλη. παι πε

πνοττε πταλνηια ητερεϋπροβαλε εβολ ησι πνοττε  
 20 πταλνηια παι πε πεϋττοοο.



ητερε-ϋαιηηηοο αερατε  
 ρη-ηεο ηε αηατε-ταειε ϋωο  
 πε αιαερατ αηηκαλει αηη  
 ραι αηαιωτ ηεκααο εϋετρε-

7 W. Schw. τοπος; read ττοοο.

15 MS ηητλη; read ηητλη.

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) <sup>1</sup>	Place	Jeu	He will emanate
	...	Jeu	
		Jeu	

This is his *character*. He will set up a *rank* corresponding to the *treasuries*, and will place it as *watchers*<sup>2</sup> at the *gate*<sup>2</sup> of the *treasuries* which are those which stand at the *gate* as the three ...<sup>3</sup> This is the *true* God. When the *true* God had *emanated*, this was his *type* :

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

<sup>1</sup> (8-78.23) *Jeu* 1-28; cf. Preisendanz (Bibl. 29) XII 336 ff.

<sup>2</sup> (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).

<sup>3</sup> (18) the three ...; perhaps the three *watchers*.

ρηκεπροβολη σωπε ρη-πεθιατροс. πτοϋ δε  
 ρωωϋ οη αϋτρε-οτκια πταϋ κια επποττε πταλн  
 θια. ηϋορη αϋτρεθотθот ρραι ηρηтϋ ηεκαас  
 εϋεηια επεϋπροβολооτε. ρη-πεθιατροс ηετατο-  
 5 προβολη ρωот εβολ ετε-ηαι ηε επтаϋηааτ ηαιε  
 ερηαι εϋωот. πтоϋ δε ηποτте πταλнθια. αϋπρο-  
 ηаη ηηαι εβολ ρη-ηεϋтопос ηϋορη. εтве-ηαι  
 αϋт ηотηροот εβολ ηтере-тσοη θотθот ρραι  
 ηρηтϋ. таη те ηϋορη ηεηη επтаϋηаас αϋηια  
 10 επεϋπροβολооτε ϋαηтоηπροηаη εβολ.

<p>           ηεϋραη <u>za</u>  <u>ωzηozazηι</u>  <u>οα. ηαηασαzαz</u>            ηzαηozazηα            15 <u>θηzαηαωzα</u>  <u>ειωzαοθωzα</u>  <u>φωzαηzαατο</u>  <u>χωzηozιω</u>  <u>φαεωzαzωι</u>            20 <u>ηραεωιzαzιo</u>  <u>ωχωzαzαzαι</u>  <u>χαιωzωφωια</u>  <u>zαηποτωεz?</u>  <u>φτωηηzαzαzα</u>            25 ηαι ηε ηϋοηηηт  <u>ηεφτλαz.</u> </p>	<p style="text-align: center;">             ηεϋχαρ αϋτρε-              тσοη κια ρη-ωαηω              αθотθот ρραι ηρηтϋ              αϋт ηтφωηη εϋπρο-              ηаηε εβολ ετε-ηαι те              ηϋορη προβολη.           </p>
---	---

7 MS ρη-ηεϋтопос; read ρη-ηεϋтопос.  
 26 ηϋορη προβολη; read ηϋορη ηπροβολη.

other *emanations* to exist in the *treasuries*.

But he again caused a <power><sup>1</sup> 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*<sup>2</sup>

...

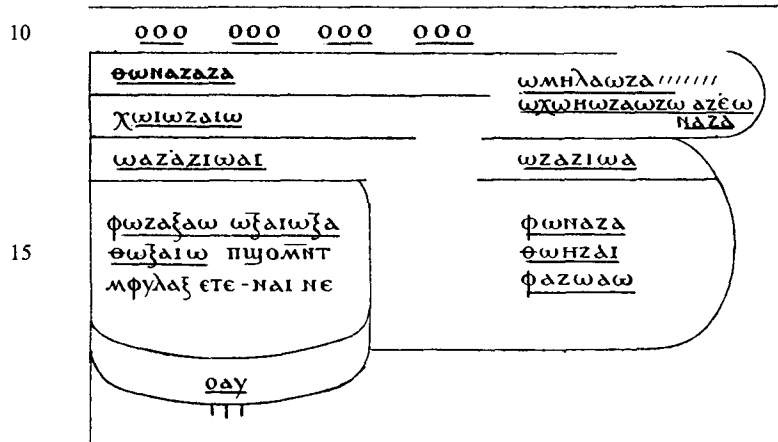
Jeu

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*. |

<sup>1</sup> (2) <power>; lit. movement.

<sup>2</sup> (26) three *watchers*; see Kropp (Bibl. 22) II p. 40 ff.; 1ApJas 33.

και νε πταζις επταυτρετρηλε λελοοτ εβολ  
 ετο λεεντιη πταζις κατα-θηερ ετε-και νε πετ  
 ττροε σοοτ καπε ησα-πισα 5 ησα-και ετρωτε  
 εροτη εροοτ. οτη-οτενηνε η | p. 10 ταζις  
 5 πααρερατοτ κρητοτ ηβλ-και επηαχοοτ τηροτ.  
 οτη-λεντεσοοτε καπε ρη-πταζις πταζις επηραν  
 λελοοτ νε τηροτ κατα-ταζις επηραν λελοοτ νε  
 λεπεντεσοοτε ετη-λεντεσοοτε καπε ρη-πταζις πτα  
 ζις πεηραν νε και οηαζωζαι



πωορη σε πταζις λεπεθηατροε τεροτετε πταζι  
 ααε λεπροβολη φηασι και λεεντεσοοτε εβολ ρη-  
 20 πταζις ετελεατ. ητακαατ και ετδιακομη και.

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

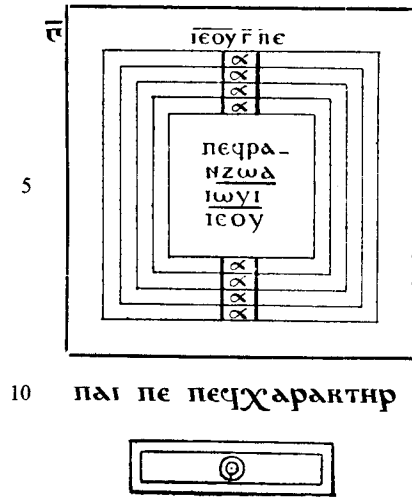
These are the *ranks* which he has caused to be *emanated*. And there are twelve *ranks* in *each treasury*, these being their *type*: six heads on this side and six on that, turned towards each other. There will be a multitude of *ranks* standing in them outside these, all of which I will say. There are twelve heads in each *rank*, and the name belongs to them all, *according to rank*; this name is that of the twelve<sup>1</sup>, there being twelve heads in each *rank*. His name is this: ...

...	...
...	...
...	...
...	...
...	...
... ..	...
... the three	...
watchers are these	...
...	...

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

---

<sup>1</sup> (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

15

ΠΕΦΡΑΖ ΓΑΡ ΠΣΗΠ  
 ΑΠ ΕΠΤΑΖΙΣ ΠΠΕΘΝΣΑΤΡΟΣ  
 ΑΠΟΤΟΕΙΠ  
 ΜΗΟΖΑΠΙΟΤΩ ΔΩ ΘΑ  
 ΕΙΘΩΩΕΖΑ ΖΑΩ ΙΑ  
 ΦΑΩΖΑΖΑΙ ΕΩΣΑΖΩ  
 ΑΩΖΑΑΖΑ ΕΖΑΩΙ  
 Ζ(ΑΙ)ΩΖΑ ΠΕΦΡΑΖ  
 ΦΑΖΑΖΑΙΩ ΕΤΑΡΕΡΑΤΟΡ  
 ΗΝΩΝΙΟ ΠΡΟΤΗ  
 ΠΑΣΑΖΑΣΑΙ? ΠΠΕΠΤΛΗ  
 ΘΩΠΑΣΑΖΕ ΠΕ ΠΑΙ  
 ΠΕΤΡΑΠ  
 ΙΩΖΑΔ  
 ΖΗΔΖΑΙ  
 ΣΗΕΖΑ?

π. 11. ετη-μντενοοτε παπε ρε-πτοπος  
 πτοπος πταζις μπεθν[<sup>h</sup> in margin] σατρος πεθν-  
 σατρος ετε-πειραν πε ετη-πτοπος. πειραν χωρι-  
 20 πετνασωπε πρητοτ. παι πε πε φεφραζ ωζααιω  
 ζοαωρ ωταφαιω

τ α ο  
 παι πε πτα-ζωαιωτι πτασπροβαλε μμοοτ εβολ  
 κτερε-τσομ βοθβοτ ρραι πρητη ασπροβαλε εβολ  
 25 μμντιβ μπρ ετε-παι πε τεμντενοοτε παπε ρη-

2 W. Schw. ἱεῶδ ῥ πε; πε no longer visible.  
 12 MS πε 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 x 7 1/2 cms.

8. (Jeu 3)

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

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

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 μεμοοτ πε μεντιβ  
 κατα-τοτι τοτι ηηταζις· ετε-και πε οτει μεβολ  
 ποτει ταπσοη· και πε πραν ηηπροβολη

Σ	τεου Σ αυε	
5		και πε πραν μεπροεαντ μεφτλαζ ουχ?ειοεαετ αισε· δζαζ ... .. και ρωωη πε πραν ηηπροβολη ζωζαιωζαι? θωιαωζα· ιεταζαζα· χωζαμεαρεζ· ατωζη?α· ωιωσασαο· ιεσωω?α· θεωζτεια· ηηωζαζ·
10	πεφραν ζωζαιω τεου 	
πεφχαρητηρ πε και		

- 15 ετη-μεντιβ ηαπε ρε-ητοποσ μεπεθησατροσ ητε-  
 ηεφταζις. ετε-ηειραν πε ετρε-ητοποσ ητοποσ  
 εμεντιβ ρη-ηταζις ηταζις επειραν μεμοοτ πε  
 μεντιβ χωρις-ηεηηαωπε ηηητοτ. ετσηηηεταε  
 ηετε επαιωτ ετρεφ-αηηαεις ηοτοειη ηατ.
- 20 ρ. 12. και πε ητα-ζοζωαι? προβαλε μεμοοτ  
 εβολ ητερε-τσοε ηοηβοτ ρραι ηηηηεφ αφπροβαλε  
 εβολ μεντιβ μεπροβολη ετε-και πε ιβ ηαπε. ρη-  
 τεπροβολη τεπροβολη επειραν μεμοοτ πε μεντιβ  
 σποοτε κατα-τοτι τοτι ηηταζις ετε-και πε οτει

1 MS μεντιβ; read μεητιβ.  
 17 MS εμεντιβ; read ετη-μεητιβ.  
 20 ζοζωαι; ζωζαιω appears in line 8.

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

9. (Jeu 4)

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

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

These are they which ...<sup>1</sup> *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

<sup>1</sup> (7, 18) ζωζωια, ζωζωαι; see On8th9th 56 (also 84.6; 124.9-17).

επιβολη ποσει τεπισον χωρις-πεφτλας. πριπ  
 επι επιφτλα ωπνιωζ· οταιεααιωζ· αιω·

5

10

ε

γεουε̄

α

α

α

πεφραν  
 υιωθιω  
 γεου

α

α

α

πεφχαραντηρ



παι πε πε επιφτλας  
 αιε· εωατ· ιοεζα παι  
 ρωωϋ πε νεπροβολο  
 οτε. ιωαθησααζ·  
αωσαθωιαζ· αθαααααω·  
ιωζαχωε· ωιεααα·  
ωωααααααζ· αεθηαωζ·  
ωζχωπαι· θωρεαωζα·  
ωζαηνωζ· θωιωζεα·  
ζαελχωζα·

επν-επιπνοοτε παπε ρε-πτοποσ πτοποσ ππεθνι  
 15 σατροσ πτε-πεφταζις [b in margin], ετε-πεφραν πε ετροπ-  
 πτοποσ. επν-ιθ ρη-πταζις πταζις επιραν ελλοοτ  
 πε επιβ χωρις-πετπασωπε κρητοτ. ετπανρτεε  
 πετε επαειωτ ετρεϋτ-ατπαιις ποτοειπ πατ.

παι πε πτα-ιωθιω προβαλε ελλοοτ εβολη πτερε-  
 20 τσοεε επαιωτ ηοτθοτ ρραι κρητηϋ αϋπροβαλε  
 εβολη ειθ επροβολη ερε-ειθ παπε ρη-τεπροβολη  
 τεπροβολη επειρ | p. 13 ελλοοτ πε επεπιπ-  
 ιθ επν-επιπνοοτε κατα-τοσει τοσει ηπταζις ερε-  
 οσει επιβολη ποσει τεπισον χωρις-πεφτλας. ππωζ  
 25 επιτ επιφτλας ιαων· ιααγ· εαε·

7 πιωθιω; 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 <i>character</i>	...	...
	...	...
	...	...

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

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

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<sup>1</sup> (28) the three watchers; Schmidt omits.

<p>5</p> <p>10</p>		<p>και νε πшоант лѣфтꝫ          лаз: <u>οιωανη?χωια</u>·          ητρεα· <u>ιωαωιζαζωζ</u>·          ηιτωοτω· <u>αθωαααιωζ</u>·          βωραθωζ· <u>ζηζαωζα</u>·  <u>θεωσαχωι</u>· <u>εωηπασαχω</u>·          ωπεωσ· <u>αθηρωζασ</u>·  <u>οτεζαραζ</u>· <u>χωνηζα</u>·  <u>χωναζωρ</u>·</p>
--------------------	--	--

ετη-μντιβ̄ παπε ρε-πεονсаτροс пеонсаτροс ете-  
 нецтазис̄ не ете-неирап̄ не етρη-птопос̄. еτη-μντι  
 ιβ̄ ρη-ттазис̄ ттазис̄ епείραп̄ лллоот̄ не ллп̄ιβ̄  
 χωριс-петнащωπε̄ ηρηтот̄ етшаηρ̄тлп̄ете̄ епаιωт̄  
 15 етρεϕ̄т-ατпаαιс̄ ηοτοεηп̄ ηατ̄.

και νε πта-ιωβαω̄ про лллоот̄ еβολ̄ ηтер-  
 тσοᾱ лпαιωт̄ ηοτ̄ηοτ̄ ρραῑ ηρηтϵϕ̄ αϕηρ̄ еβολ̄  
 ллп̄ιβ̄ лпρобоλн̄. ере-ιβ̄ παπε ρη-тпρобоλн̄ тϵ  
 проβολн̄ епいらп̄ лллоот̄ не ллп̄ιβ̄. еτη-μντιβ̄ ка  
 20 та-тот̄еӣ тот̄еӣ ηηтаз̄ ете-пαῑ не ере-от̄еӣ ллп̄ιβ̄ол̄  
 ηοт̄еӣ тлп̄соп̄ χωριс-петф̄т̄лаз̄ ηп̄επρобоλн̄.  
 ηϵ лѣфт̄лаз̄. οτρεα· ετ̄ωεα· ωζαι·

16 ηтер; read ηтере.

11. (Jeu 6)

	These are the three <i>watchers</i> :	
	... ..	
His name	〈The twelve emanations〉	
...	...	...
Jeu	...	...
	...	...
His <i>character</i>	...	...
	...	...
	...	...

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

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

<p>5</p> <p>10</p>	<p>πε πεφτλαζ ιωιαε· ωεαι·          ειωαηοοτε· ωζαιω· α.....          ιωηαζηω· εθωηωζαιωι·          ωηαζwei· ζπαζαχωζα·          η.τζεωζειε· φωζαιε·          θωηαααω· ιαειωζωτε·          ιη. χεις. ααειε· αωιζηοται<sup>w</sup>·          ηαωχαζαιω.</p>
--------------------	--

ετη-μντσκοοτε ηαπε ρε-πε<sup>o</sup> ετε-πετταζις κε.  
 ετε-πραη κε ετηη-ηποος· ετη-μντσκοοτε ρη-τταζις  
 ζις τταζις. επραη αλλοοτ κε αλλιηιη χωρις-πετ  
 ηαυωπε ηρητοτ ετшаηοτμπετε επαιωτ ετρεψ-  
 15 αηηααις ηοτοειη ηατ.

ηαι κε ητα-ζιζτω προβαλε αλλοοτ εβολ ητερε-  
 τσοα παιωτ ηοτβοτ ρρα ηρητη. αςπροβαλε  
 εβολ αλλιηιη απροβολη ετη-μντιη ηαπε ρη-τετ  
 προβολη τεπροβολη. επεραη αλλοοτ κε αλιηιη.  
 20 ετη-μντιη κατα-τοτει τοτει ηηταζις. ερε-οτει  
 αλιηολ ηοτει ταιηοη. ετε-ηαι κε πραη ηηεπρο-

11 MS πετταζις. read πεψταζις.  
 17 MS τσομ παιωτ; read τσομ μπαιωτ. τ inserted above ω in παιωτ.  
 MS ρρα ηρητη; read ρραι ηρητη.

## 12. (Jeu 7)

The three <i>watchers</i> :	
... ..	
<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*.



The three *watchers* : ... ..

13. (Jeu 8)

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

5

10

γ ε δ

p.18. ιεου θ υ ς λ

πεφραν  
ιονιωι  
ιεου

5

10

πεφραντηρ

5

10

και νε πραν μετ μεφτα  
ειδαε. ωσεια. θιετχων. και  
νε πραν κπεροβοδ χωρις-  
πεφταλας.  
τωλαειε·            θωπηζενα·  
αχωβ'ο'ηπωζα·    αφροζαε·  
ωζαωε·            θωζηειε·  
ειεοτ·            ετψουχωνζα·  
παρπηζαω·        βορηζαζει·  
τωλαζειει·        ειοφτα·

ετη-μεντιβ̄ παπε ρε-πτοπος πτοπος ετε-πεφταζις  
νε. ετε-πραν νε ετη-πτοπος. ετη-μεντιβ̄ ρη-τταζ  
15 ζις τταζις επεραν μελοοτ νε μεμεντιβ̄ χωρις-  
πεφταλας πεφταλας. ετψαηρ επαιωτ ετρεφ-ατ  
παλις ποτοιη πατ.

και νε πτα-ιονιωι προβαλε μελοοτ εβολ.  
κπερε-τσοε μεπαιωτ βοτβοτ ρραι κρητεφ. αφπροζ  
20 βαλε εβολ μεβ̄ μεπροβολη. ετη-μεντιβ̄ παπε ρη-  
τεπροβοδ̄ τεπροβολη. επεραν μελοοτ νε μεβ̄.  
ετη-μεντιβ̄ κατα-τοτει τοτει κπηταζις ερε-οτει κωτε  
εοτει ταπσοη. πε μεφταλας̄ ειδαω. ειζαη. θωιειδ.

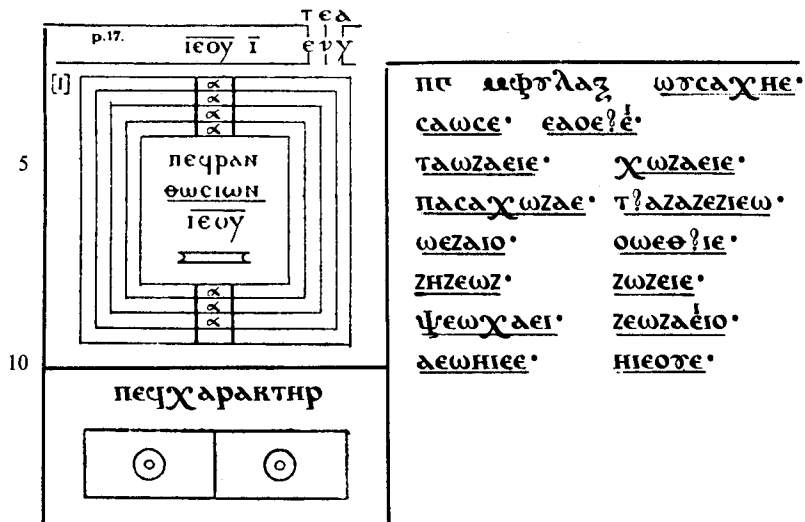
16 MS πεφταλας; read κρητοτ.

14. (Jeu 9)

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

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

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



ετη-αηтсноотс напе ρα-птопос птопос ете-печ-  
 тазис не. ете-пран не етpн-птопос. етп-αηтсноотс  
 ρп-ттазис ттазис епeиpан ααоот не αηпб χωpиc-  
 15 пeтпашоπε пpнтот. етшанρ тαηεтe епαιωт етpεчф-  
 αтпααіс ποτοεип пαт.

пαι не пта-θi?ciωп пpоβαλε ααоот евол.  
 птepe-тσοα αпαιωт βοτβοт ρpαι пpнтч. αчпpо-  
 βαλε евол ααηптiб αпpоβολη. етп-αηтсноотс  
 20 αпpоβολη ρп-тeпpоβολη тeпpоβολη епeиpан  
 ααоот не αпαηтсноотс. етп-αηптiб кαтa-тoteи  
 тoteи пптазис. еpe-oteи кωтe eoteи тαпcoп ете-пαι  
 не пeтpан χωpиc-пeтфтлаз. пшoαηт αфтлаз  
 онсаіе· нсае· χαpсаcа·

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 θi?ciωп; θωciωп written above.

20 MS αпpоβολη ρп-; read напе ρп-.

15. (Jeu 10)

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

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

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

p.18. ΙΕΟΥ ΓΑ ο ι ο  
ο ε

5

α α α  
 πεφραν  
 ζωθαωι  
 γεου  
α α α

10

πεφχαραντηρ

πρωεπντ εφθλαζ οτ  
ωωζει· τωσα· ια· ε· επρω  
βολη ιθ.  
ειζηταεεια·  
οτειεωοτεα·  
οτεωιζ· ιεαθεζαζειζα·  
ζειεα· εωιζαζ· ωιεαιεζ·  
θωιεζαζ· ο?ζωζωα·  
ειζαεαι· θωειαειψα·  
θεζωαι·

ετη-επντσκοοτс напе ραε-πεφονсаτροс ете-πεφ-  
 таζιс ne. ете-пpан ne наг етpн-птопос. етп-επντ  
 15 σκοοτс ρη-πταζιс πταζιс επειραν εελοοτ ne επ-  
 επντσκοοτс χωριс-петнащопе нpнтот етщанpтeε  
 ηετε επαιωτ етpεφ-ατηпаεиc ποτοεпη πατ.

паг ne пта-ζιωθαωι проβαλε εελοοτ εβολ  
 нтере-тσοεε επαιωτ βοθηот ρраг нpнтeφ· аспpо-  
 20 βαλε εβολ εεπντιβ επροβολη. етп-επнтскоотс  
 напе ρη-тепpоβολη тепpоβολη επειραν εεлоοт  
 ne εεπнтiв. етп-εпнтiв кага-тотeи тотeи нптаζис  
 еpe-отeи εεпβολ нотeи тeпcoп. ете-паг ne пeтpан  
 χωριс-петφθλαζ. пт εφθλαζ πωωεεα. ωпa·  
 25 ατζεε·

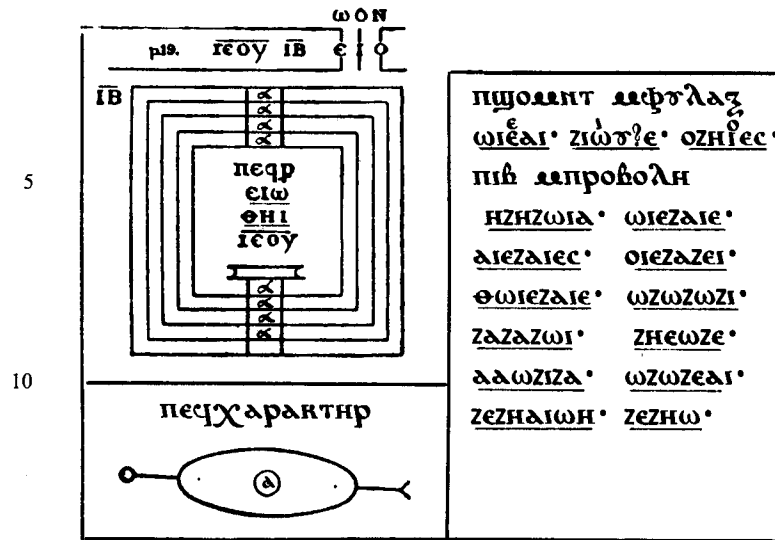
4, 5 MS επροβολη ιθ; read ιθ επροβολη.  
 13 in the MS henceforth the section below the diagram is written in two columns,  
 of which the right hand one is to be read before the left.

16. (Jeu 11)

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

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

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



ετη-λεπτεκοοτε καπε ρα-πεφονσατροс. ете-πεφ-  
 таζис не. ете-пран не етρη-птопос. еτη-лептекоотс  
 ρη-τταζис ттаζис еπειραν λεμοот не лелептекоотс  
 15 χωριс-петнашопе κρητοτ етшапρτλεпете епαιωт  
 етρεφτ-ατηαλιс ποτοειп πατ.

пαι не пта-ειωθηι проβαλε λεμοот еβολ птере-  
 тσοле лпαιωт хотхот ρραι κρηтс. аспроβαλε  
 ебол лелептекоотс лепροβολη. еτη-лептекоотс капе  
 20 ρη-тепроβολη теπροβολη еπειραν λεμοот не леп-  
 лептиθ. еτη-лептекоотс капа-тотей тотей пптаζис  
 ере-отей лпθολ ποτει тлпсоп ете-пαι не петран  
 χωριс-петφτлаζ. пт лфτлаζ φρηсηηλ· ξζαζα?  
ηοιζαζ.

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

12 ετη-; MS τ inserted above.

## 17. (Jeu 12)

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

And there are twelve heads in his *treasury*, that is his *ranks*, that is the names 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* <sup>1</sup>  
 ... .. |

<sup>1</sup> (27) the three watchers; Schmidt omits.

<p>5</p> <p>10</p>	<p style="text-align: center;">(e) ΘΟΕ</p> <p>p. 20. ΓΕΟΥ ΓΔ ΟΥΕ</p>	<p>πυροεντ λεφτλαζ  <u>θωραζα</u>· <u>ειεαζ</u>·  <u>εαζα</u>· πιβ λεπροβολη  <u>πρωαζαιε</u>· <u>ζα...χ?ωα</u>·  <u>απαωζαζ</u>·  <u>ωζαζαιεζοτζαε</u>·  <u>ζωφωζα</u>· <u>φτζασα</u>·  <u>τρωφωζαζ</u>· <u>θωφωζα</u>·  <u>ειφτωια</u>· <u>οτεζτω</u>·  <u>θεζεαζα</u>· <u>βασαζαζ</u>·</p>
--------------------	--	---

ετη-λεντισποοτς παπε ρε-πεφονσατρος ετε-πεφταζ  
 ζις νε. ετε-πραν νε παι ετη-πτοπος. ετη-λεντι  
 15 σποοτς ρη-τταζις τταζις επειραν λεμοοτ χωρις-  
 νετνασσωπε κρητοτ ετσανοτλενετε επαιωτ ετρεφ-  
 αθηαλις ποτοειν πατ.

παι νε πτα-ιζανια εντασπροβαλε λεμοοτ εβολ  
 πτερε-τσοε λεπαιωτ βοτβοτ ρραι κρητη. ασπρο-  
 20 βαλε εβολ λελεντισποοτς λεπροβολη. ετη-λεντι  
 σποοτς παπε ρη-τεπροβολη τεπροβολη επειραν  
 λεμοοτ νε λελεντισποοτς ετη-λεντισποοτς κατα-  
 τοτει τοτει ηπταζις ερε-οτει λεβολ ποτει τεπσοπ  
 ετε-παι νε πετραν χωρις-νετφτλαζ. πε λεφτλαζ  
 25 τωζαι· ειζαζα· ειεοτε·

15 MS: the words νε λεπυτισποοτς are omitted after λεμοοτ.

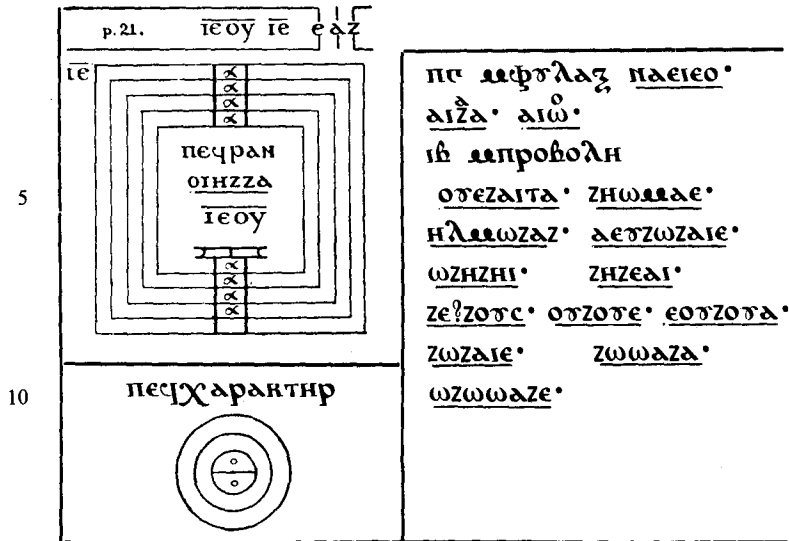
18. (Jeu 14)<sup>1</sup>

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

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

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

<sup>1</sup> (1) MS Jeu 13 omitted.



εἶπ-μῆπτεσποῦτε καπε ρε-πεφῶνσατρος ετε-πεφ-  
 ταζις πε. ετε-πραν πε παἰ εἶπ-πτοπος. εἶπ-μῆπ-  
 σποῦτε ρῆ-πταζις πταζις εἶπραν μῆεοοτ πε μῆπ-  
 μῆπτεσποῦτε χωρις-πετπασωπε πῆπτοτ εἶππᾶπῶτα  
 15 πετε εἶπαιωτ εἶπρεφ-αἶπᾶειεἰς ποῦοειπ πατ.

καἰ πε πτα-οιηζζα προβαλε μῆεοοτ εἶπῶλ πτερε-  
 τσομῆ μῆπαιωτ ἠοῦῆοτ ρραι πῆπτε. αἶππροβαλε  
 εἶπῶλ μῆμῆπτεσποῦτε μῆπροβόλῃ. εἶπ-μῆπτιῆ ππρο-  
 βόλῃ καπε ρῆ-τεπροβόλῃ τεπροβόλῃ εἶπραν μῆ-  
 20 εοοτ πε μῆπῆ. εἶπ-μῆπτεσποῦτε κατα-τοῦει τοῦει  
 πῆπταζις ερε-οῦει μῆῶλ ποῦει τεπσοπ. ετε-παἰ  
 πε πετραπ χωρις-πεφτ'λαζ. πῦ μῆφτ'λαζ πᾶ  
ζαῖε· ωαζ· εταζει·

1 page 21: the left side of the leaf is missing; the remainder measures  $28 \times 9\frac{1}{2}$  cms.

18 MS μῆπροβόλῃ expunged.

19. (Jeu 15)

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

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

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

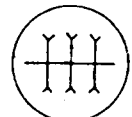
p.22. ΙΕΟΥ ΙΩ φ ε ε

5

10

πεφραγ  
διωζη  
Ιεου

πεφραγτηρ



πυροειπτ εφσλαζ  
ωφσζαι· ζαιε·  
φσζαιζαι· πιβ  
επροβολη  
οζζαζηα·  
ειαζαζωαι·  
ειαζωωωαι· ωζαιεωαε·  
ωζαιαε· θωζαιεα·  
ωφωζαζαζ· αζεζαι·  
οσεαζα· ωοσεζαι·  
φωζαζω· ζωζαχωζ·

ετη-ειπτενοοτε ναπε ρε-πτοποσ πτοποσ επεφ ο  
 15 ετε-πραη νε ηαι ετη-ητοποσ. ετη-ειπτενοοτε ρη-  
 τταζιε τταζιε επειραη εελοοτ νε επιβ χωριε-  
πετνασωπε ηρητοτ εσσανρταεπετε επαιωτ ετρεφ-  
ατναειε ποτοειη ηατ.

ηαι νε ητα-διωζη προβαλε εελοοτ εβολ ητερε-  
 20 τσοε επαιωτ βοτβοτ ρραι ηρητεφ. αεπροβαλε  
εβολ εειπτενοοτε επροβολη. ετη-ειπτενοοτε ναπε  
ρη-τεπροβολη τεπροβολη επειραη εελοοτ νε ηπιβ.  
ετη-ειπτενοοτε ηατα-τοτει τοτει ηηταζιε ερε-οτει  
επιβολ ηοτει ταησοη. ετε-ηαι νε πετραη χωριε-  
 25 πεφσλαζ. ηε εφσλαζ ωιαζαα· αζαζ· αζαζη·

16 ηπιβ; MS ι inserted above.  
 22 MS ηπιβ; read ηπιβ.

20. (Jeu 16)

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

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

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

p. 23. ΓΕΟΥ ΙΖ Υ Ι Ε

ΙΖ

5

10

ΠΕΤΡΑΧΑΡΑΚΤΗΡ

ΠΥΘΑΓΟΡΑΤ ΛΕΦΤΛΑΖ

ΦΩΖΑ<sup>2(ε)</sup>· ΩΙΩΖΑ· ΖΑΘΩ<sup>1</sup>ΖΑΙ·

ΠΙΒ ΛΕΠΡΟΒΟΛΗ

ΩΙΑΧΩΔ· ΩΖΩΖΑ·

ΩΖΖΑΗΑ· ΖΑΖΩΛΑΖΕ·

ΩΖΑΖΕΩΖ· ΩΦΑΖΩΖΑ·

ΩΙΕΖΩΔ· ΦΑΖΩΩΖ·

Χ<sup>1</sup>ΖΑΖΕΩΖΙ· ΖΑΖΩΙΑ·

ΖΩΖ<sup>1</sup>ΗΕΙΑ· ΖΩΖΑΦΑΖΙ·

ετη-λεπτενοοτε παπε ρε-πετ[ ] ετε-πετταζις πε.  
 ετε-πραп не και ετη-ητοπος. ετη-λεπτενοοτε ρη-  
 τταζις τταζις επειραν λεμοοτ не λεπτιβ χωρις-  
 15 петнашопе ргнтот шанртамπεте епαιωт етретф-  
 атпаеис ποτοειп πατ.

και не ητα-ηνωοотζαα проβαλε λεμοοτ εβολ  
 ηтере-тσοε επαιωт βοthот ρραι ргнтт. аспро-  
 баде εβολ λεπτιβ λεπροβολη. ετη-λεптапе ρη-  
 20 тетроβολη тетроβολη епiрап λεμοοт не лепиb.  
 ετη-λεптеноοτε ката-тотει тотει ηηтаζиς ере-отει  
 лепвол ποτει тлпсон. ете-пαι не петрап χωρις-  
 петфτлаз. пшолент лелфτлаз ωз<sup>111</sup>· αιο<sup>12</sup>ζαι· ζαζαι·

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

15 MS шанртамπεте; read етшанртамπεте.

19 MS мптапе; read мптиb папе.

## 21. (Jeu 17)

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

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

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

5

10

p.24. ΙΕΟΥ ΙΗ

ΙΗ

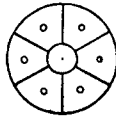
πετραν  
ΙΕΖΗΜΑ  
ΙΕΟΥ

Η Γ Δ

Ι Ο Υ

πρ αφτλαζ φωζαζα·  
ενοιας· ηζαϊει·  
 πιβ απροβολη  
ααζαζιεζ· ααζαζωετ·  
ζωχαζαιε· οειζαζη·  
ζαζωαιε· ζηζηαι·  
ωωωζαι· φωζαζωι·  
ωζωωιεζ· ειζαζω·  
οτσηζαι· εωοτζαζ·

περχαρκτηρ



ετη-αητησποοτε παπε ρα-περφηςατροс ετε-περ-  
 ταζιε νε ετε-πραν νε παι ετηη-ητοποс. ετη-αητη-  
 σποοτε ρη-ηταζιε ηταζιε επειραν αλλοοτ νε αηητη-  
 15 σποοτε χωριс-нетнащωπε ηηητοτ ετшаηρταηεπε  
 επαιωτ ετρεψτ-ατηαηιε ποτοειη πατ.

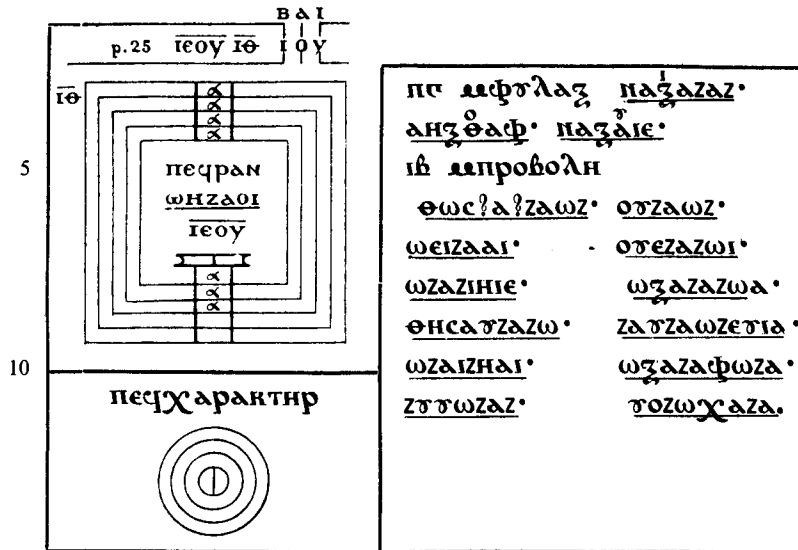
παι νε ητα-ιєζημα προβαλε αλλοοτ εβολ ηтере-  
 τσοαη απαιωτ βοτβοτ ρραι ηηητη. αψπροβαλε  
 εβολ αηητησποοτε απροβολη ετη-αητηβ παπε ρη-  
 20 τεπροβολη τεπροβολη επειραν αλλοοτ νε απιβ.  
 ετη-αητηβ ηατα-τοτει τοτει ηηηταζιε ερε-οτει απβολ  
 ποτει ταηсоп. ετε-παι νε πετραη χωριс-нетφτ-  
 λαζ· πшоαηηт αφτλαζ οτζαβε· εζαζαι· αζηζαι·

## 22. (Jeu 18)

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

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

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



ετη-λεπτιβ ηαπε ρε-πεφονσατροс ετε-πεφταζιс ηε  
 ετε-ηραν ηε ηαι ετηη-ητοποс. ετη-λεπτεποоте ρε-  
 ητοποс ητοποс επεηραν λελοот ηε λεπαιτεποоте  
 15 χωριс-ηεηηαωπε ηηηηοτ ετшаηοτλεηεε επαιωτ  
 ετρεφτ-ατηαεис ηοτοεηη ηατ.

ηαι ηε ητα-ωηζαοι προβαλε λελοот εβολ  
 ητερε-τσοεε λεπαιωτ ηοηηοτ ηοραη ηηηηε. αεφ  
 προβαλε εβολ λεπαιτεποоте λεπροβολη ετη-λεπτι  
 20 σποоте ηαπε ρη-ηεπροβολη ηεπροβολη επεηραν  
 λελοот ηε λεπαιτεποоте. ετη-λεπτεποоте ηατα-  
 τοτεη τοτεη ηηηαζιс ερε-οτεη ηωτε εοτεη ηεηηοη  
 ετε-ηαι ηε ηεηηαι χωριс-ηεφτλαζ. ηε φεφτλαζ  
 ετζαε· ετθζαιε· ζαιετ·

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

18 MS ηοραη; read ρραη.

23. (Jeu 19)

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

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

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

5

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p. 26. ΙΕΟΥ Κ

Κ

πεφραν  
ζαιζωα  
ΙΕΟΥ

πρ̄ εφτλαζ φισ̄εζαιζα·  
ττ̄ζται· λιθ̄οζαζ·  
 ιθ̄ επροβολη  
ηλαζαζωιωια· ωιζιωη·  
ζτφωσαωζ· ζοτζαιε·  
ωτζωτζεζ· φωζεαθ·  
ψωζαφι· ωζαζωε?·  
ζωζεαψ· αζωζεζα·  
ζεζωιαε· αζωφααι·

πεψχαρκτηρ

ετη-εεντεποοτε παπε ρη-πιενσατροс πε<sup>o</sup> ετε-πεψ-  
 ταζιε νε ετε-πραν νε παι ετη-ητοποс. ετη-εεντιθ̄  
 ρη-τταζιε τταζιε επειραν εεεοοτ νε επειεντεποοτε  
 15 χωριс-петнашопе κρητοθ̄ ετшаηρ̄ταηετε επαιωτ  
 ετρεψ̄τ-ατпаηис ποτοειη πατ.

παι νε ητηта-ζαιζωα προβαλε εεεοοτ εβολ  
 ηтере-τσοε επαιωτ ηοτ̄ηοτ ρραι κρητη. αηπρο-  
 βαλε εβολ επειεντεποοτε επροβολη ετη-εεντεποοτε  
 20 παπε ρη-τεπροβολη τεπροβολη επειραν εεεοοτ  
 νε επειεντεποοτε. ετη-εεντιθ̄ ρη-τταζιε τταζιε ετε-  
 παι νε πεφραν χωριс-πεφτλαζ. πρ̄ εφτλαζ  
ψ̄δσαε· α?ζ̄ωζαε· ιωζ̄α·

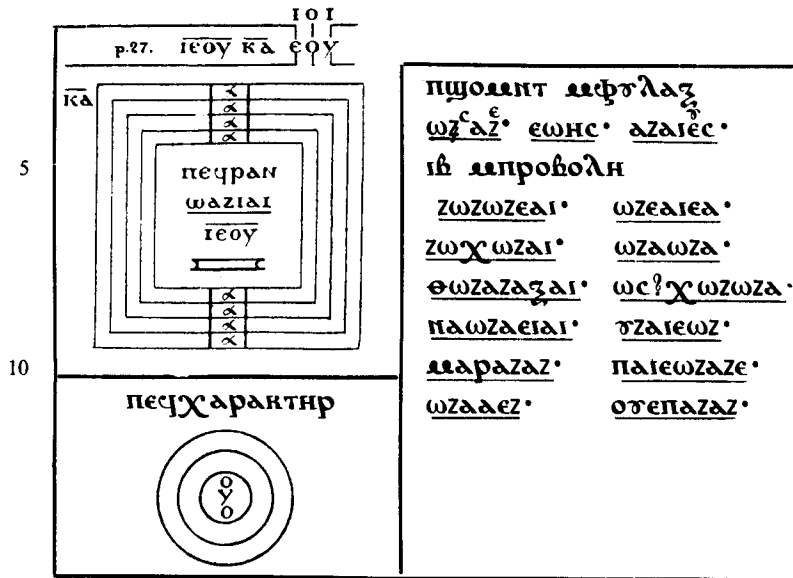
12 πε<sup>o</sup> dittography.  
 17 MS ητηта; read ηта.  
 22 πε; MS παε, α crossed out.

## 24. (Jeu 20)

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

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

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



ετη-εντιβ̄ παπε ρε-πετ[ο] ετε-πετταζις κε ετε-  
 τραν κε παι ετη-ητοπος. ετη-εντςποοτε ρη-  
 τταζις τταζις επειραν λελοοτ κε λεπιβ̄ χωρις-  
 15 πετρασπε ρητοτ ετσανητενετε επαιωτ ετρετ-  
 ατηαεις ποτοειν πατ.

παι κε πα-ωαζιαι προβαλε λελοοτ εβολ ητερε-  
 τσοε λεπαιωτ βοτβοτ ρραι ρητη. ατπροβαλε  
 εβολ λεεντιβ̄ λεπροβολη ετη-εντιβ̄ παπε ρη-τε-  
 20 προβολη τεπροβολη επειραν λελοοτ κε λεπεντι-  
 σποοτε ετη-εντςποοτε ρη-τταζις τταζις ετη-οτει  
 λεβολ ποτει τεπσον ετε-παι κε πετραν χωρις-  
 πετφτλαζ. πυροεντ λεφτλαζ τζωι. ζωιζα.  
 ιεδζετ.

2 page 27: the upper part of the leaf is defective and there are numerous central defects; it measures  $27\frac{1}{2} \times 17$  cms.

## 25. (Jeu 21)

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

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

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

5

10

p.28. ΓΕΟΥ ΚΒ ΔΤΟ

πυοαιπτ λεφδλαζ  
χωσαζεα· θηωσαει·  
οζαεζα·  
 ιβ λεπροβολη  
χωσαζαιε·      ωζαειεωε·  
ωζωχωζαε·      ωφτωζαζ·  
η βαωθωιωζα·      ωζαειεε·  
απ ατζωζα·      αζαζειεα·  
ωεαζαι·      θεωζωζα·  
ααζωχα·      θησαειωζ·

περ χαρακτηρ

ετη-λεπτενοοτс παπε ρε-περϋονсаτροс ете-περταζ  
 ζιс ne ете-птрап ne пай етpη-птопос. етп-лепτιβ ρη-  
 15 ттаζис ттаζис еπειραп λεμοот ne λεпαιпτιβ χωριс-  
 петпащωπε ηρηтоτ етшаηρ тппете епαιωт етρεуф-  
 атпαιис ποτοειп паз.

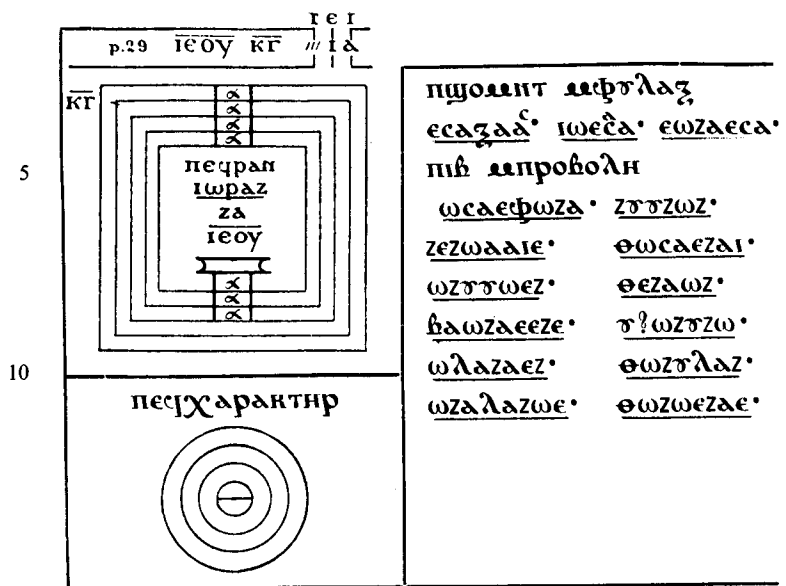
пай ne пта-ειαζωι проβαде λεμοот εβολ ηтере-  
 τσοε λεпαιωт ηοτβοτ ρραι ηρηтеу. аспроваде  
 20 εβολ λεпαιпτιβ λεπροβολη. етп-лепτιβ παπε ρη-  
 теπροβολη теπροβολη еπειραп λεμοот ne λεпαιпτιβ  
 етп-лепτιβ ρη-τοτει τοτει ηηтаζис ере-οτει κωте  
 εοτει тппсоп ете-пай ne птрап χωριс-петофδлаζ.  
 пτ λεфδлаζ ieadie· θωζαζαφα· ωζαζε·

26. (Jeu 22)

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

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

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



ετη-λεντσκοοτε παπε ρε-περϋνσατρος ετε-πραν  
 νε παι ετη-πτοπος. ετη-λεντιβ ρη-τταζιε τταζιε  
 επεραν λεμοοτ νε λεπιβ χωρις-πετναυωπε ηρη  
 15 τοτ ετσανρταπετε επαιωτ ετρεϋτ-ασηααις ης  
 οτοειη πατ.

παι νε ητα-ιωραζω προβαλε λεμοοτ εβολ  
 ητερε-τσολε λεπαιωτ βοτβοτ ρραι ηρητη. αφπρο-  
 βαλε εβολ λειβ λεπροβολη ετη-λειβ παπε ρη-τε-  
 20 προβολη τεπροβολη επειρ λεμοοτ νε λεπιβ ετη-  
 λεντιβ ρη-τοτει τοτει ηηταζιε ετε-παι νε πετραν  
 χωρις-πετφτλαζ. ητ λεφτλαζ ωαδ' εζεε' εαζ  
 ωσαεε'.

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

17 ιωραζω; read ιωραζα.

## 27. (Jeu 23)

	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*, these being their names, *except for* their *watchers*. The three *watchers*: ... .. |

5

10

p.30. ΓΕΟΥ ΚΑ ΕΟΙ

κλ

πετραν

ωνιωζ

γεου

πεςχαρκτηρ

ο

πς εφτλαζ θωεζαι·

ωζαεα· ζωζαε·

πιβ επροβολη

ωχοστωα· οτχααδ·

ωζιωζαε· τωζτωζ·

ετζαεαζ· ωιωζαε·

τατζωθαω· βηζαζτω·

οτεζωαι· θιωζαιει·

ατζετωε· . . . . .

ετη-εντεποοτε παπε ρε-πεφονσατρος. ετε-πραη  
 ηε παη ετηη-ητοπος. ετη-εντιβ ρη-τταζις τταζις  
 επειραν εεοοτ ηε επειντιβ χωρις-ηετηαωπε  
 15 ηρητοτ ετσηηρηεπετε επαιειωτ ετρεττ-ατηαεις  
 ηοτοειη ηατ.

ηαι ηε ητα-ωνιωζ προβαλε εεοοτ εβολ ητερε-  
 τσοε επαιωτ βοθηοτ ρραι ηρητη. αεπροβαλε  
 εβολ επειντιβ επροβολη ετη-εντιβ παπε ρη-τε-  
 20 προβολη ηεπροβολη επειραν εεοοτ ηε επειντιβ.  
 ετη-εντιβ ρη-τοτεη τοτεη ηηταζις ερε-οτεη επβολ  
 ηοτεη ηεησοη. ετε-ηαι ηε ηετραη χωρις-ηετφτ-  
 λαζ. πς εφτλαζ ειζαε· αω<sup>δ</sup>ηαζ· θωζαι·

## 28. (Jeu 24)

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

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

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

5

10

ιαε  
ου

p.31 ιεου κε

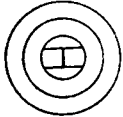
κε

α  
α  
α

πεφρακ  
ζωζαι  
εω  
ιεου

α  
α  
α

πεφχαραντιρ



πρ μφτλαζ  
μδζαιαε· (c)ηζαζ·  
λαζαζε·  
ιβ μπροβολη  
ταζωζαζωε· ενετωζαε·  
αενρηνω· θηχωωζωα·  
θωζιεαζ· ηερζαεσα·  
φωψωζεζ· ειεζαεε·  
ωεστφστζ· ζειζεωζ·  
ωζαααιε· οτεζηοστζ·

επι-εντιβ̄ ναπε ρε-πεφονσατροс ете-πραν̄ пе  
 ναι ετρι-ητοποс. επι-εντεποοτε ρη-τταζιε̄ τταζ  
 15 ζιε̄ επειραν̄ μμοοτ̄ пе μπειντιβ̄ χωριс-πετпаз  
 шωπε ηρητοτ̄ ετшаηρταεηετε̄ επαιωτ̄ ετρεφ-  
 ατηαειс ποτοειη̄ νατ̄.

ναῑ пе ητα-ζωζαιεω̄ προβαλε̄ μμοοτ̄ εβολ̄ ητεс  
 ре-тσοε̄ μπαιωτ̄ ηοτ̄ηοτ̄ ρραῑ ηρητη. αςηπροс  
 20 βαλε̄ εβολ̄ μεντεποοτεс μπροβολη. επι-εντιβ̄  
 ναπε ρη-τεπροβολη̄ τεπροβολη̄ επειραν̄ μμοοτ̄ пе  
 μπειντιβ̄. επι-εντιβ̄ ρη-τοτεῑ τοτεῑ ηηταζιε̄ ερε-  
 οτεῑ μπβολ̄ ποτεῑ τεηсоп. ете-най̄ пе ηετραη̄  
 χωριс-ηεφτλαζ. πρ̄ μφτλαζ ααδζαε· οτεζ(ζλα)·  
 25 θωζωεα·

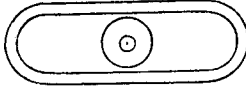
2 page 31: the leaf is defective on the left side and throughout the central area; it measures 28 × 17 cms.

## 29. (Jeu 25)

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

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

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

5	ρ32. ΓΕΟΥ ΚΣ Γ Ο Τ ΚΣ πεφραν ωζηζαι γεου Κ α α α	πτ αφτλαζ <u>ωζιοζηζαι</u> . . . . . ιβ απροβολη. <u>λαωζαζωνοχ</u> ? . . . . . <u>ηζηζαζω</u> · <u>αραζω</u> . . . . . <u>οτωζαψ</u> · <u>αραζω</u> . . . . . <u>ωζωζαζα</u> · <u>θωζα</u> . . . . . <u>αρηζαωθ</u> · <u>φτζωφ</u> . . . . . <u>λαζαζωφοζ</u> · <u>οτζοτζ</u> . . . . .
10	πεφχαρκτηρ 	

ετη-αητιβ̄ ηαπε ρε-πεφονσατρος ετε-ηραν ηε  
 ηαι ετη-ητοποσ. ετη-αητιβ̄ ρη-τταζις τταζις  
 επειραν αηιοσ ηε αηιβ̄ χωρις-ηεηηαωπε ηρη-  
 15 τοτ ετσανοτλεπετε επαιωτ ετρεφτ-ασηαηις ηοτ  
 οειη ηατ.

ηαι ηε ητα-ωζηζαι προβαλε αηιοσ εβολ ητερε-  
 τσοα αηαειωτ βοτβοτ ρραι ηρητς· αηπροβαλε  
 εβολ αηαιηησοοτε απροβολη. ετη-αηηησοοτε  
 20 ηαπε ρη-τεπροβολη τεπροβολη επειραν αηιοσ  
 ηε αηιβ̄. ετη-αηηησοοτε ρη-τοτει τοτει ηηταζις  
 ερε-οτει ηωτε εοτει ταησοη. ετε-ηαι ηε ηετραη  
 χωρις-ηεφτλαζ. πτ αφτλαζ αττ'αδε· αηηεαι·  
οτρεαζαε.

## 30. (Jeu 26)

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

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

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

p.33: ΓΕΟΥ ΚΖ

5

10

πεφχαρκτηρ

πυροειπτ λεφτλαζ  
ζηλαζα· λαζαω?· λ<sup>ω</sup>ζ· . . .  
 πιθ λεπροβολη.  
ετωζζαζωε· ωζε///  
 /// αζωζ· θαζηεζ ///  
 /// ζαωζα· θηζεαιε·  
 /// τσαφωι· ηωζαζαπωζ ///  
 /// αιλαζαζ· ειαζα?ε?  
εε?αζανζι· θωζω //αζ·

επн-ειπтсноотс напе ρε-πεφονсаτροс ете-пран  
 не наг етн-птопос. επн-ειπτιθ ρη-τταζιс ттаζис  
 еπειран εεεεεε не εεεεεεсноотс χωριс-петпаζ  
 15 ωωωω πρнтот етшанρταεπεте епαιωт етρεφ-ατ  
 наεис ποτοειп наτ.

наг не пта-ωιωνζαζα проβαде εεεεεε εβολ  
 птере-тσοε εεεεεε εпαιωт ηοτθот ρраг πρнтεφ. αφπρο-  
 ηαде εβολ εεεεεε επн-εиптнθ εεεεεε επροβολη. επн-ειптсноотс  
 20 напе ρη-тепροβολη теπροβολη еπειран εεεεεε  
 не εεεεεε επн-εиптнθ ρη-тотει тотει пптаζис  
 ере-отει εεεεεε ποτει тлпсоп. ете-наг не петран  
χωριс-петφτлаζ. пт εεεεεεлаζ . . . . . ραζαιζ  
ηαλαεεη·

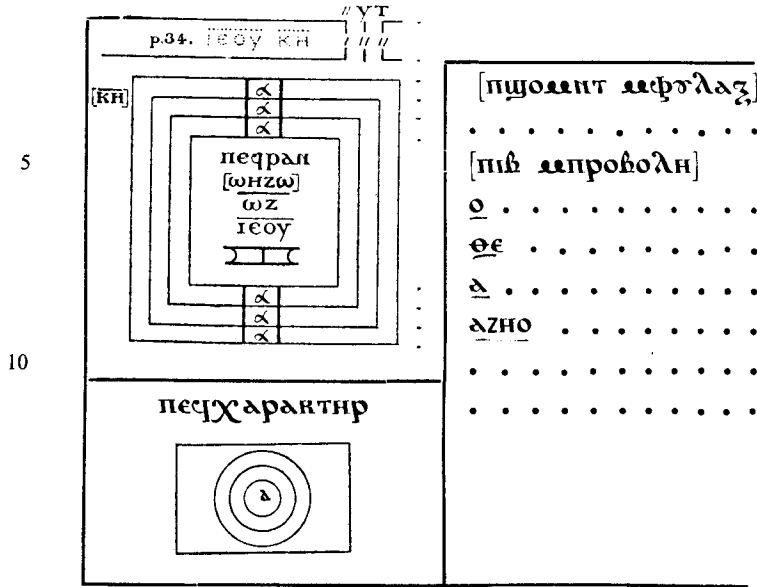
2 page 33: the leaf is almost completely defective on the left side and the writing faded; it measures 26 x 16 cms.

## 31. (Jeu 27)

	The three <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* : ... .. |



ετη-μινтсноотс напе ρε-πεφονсаτροс ете-пран  
 не наг етρη-птопос. ετη-μινтнιβ' ρη-πταζис πταζис  
 επεραν μμμοот не мμμινтсноотс χωριс-нетнаг  
 15 шопе нрнтот етшапρταμπεте епαιωт етρεψτ-  
 аτηαμис ποτοειп наτ.

наг не пта-ωηζωωζ проβαλε μμμοот еβολ ите-  
 ре-тσομ мпαιωт нот'нот ρраг нрнтε. αψпроβαλε  
 еβολ мив' мпроβολη. еτη-μινтнιβ' напе ρη-тепро-  
 20 болη теψ επεραν μμμοот не мμμινтнιβ'. еτη-  
 μινтнιβ' ρη-тотει тотει нптаζис ере-отει нωте еотει  
 тμпсоп. ете-наг не петран χωριс-петφτ'лаз.  
 пτ мфτ'лаз ωיעαζ· θωζα?εε· ωζ?ζ'τ||||||

3 [πυομινт мфτ'лаз] and following 8 lines; Schmidt : this passage is illegible.

## 32. (Jeu 28)

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

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

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

(Lacuna)<sup>1</sup>

<sup>1</sup> (23) (Lacuna).

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

.....  
 .....  
 .....  
 .....  
 5 .....  
 .....

p. 35. ρραι ρει-πειερϕοτ παιων ετε-  
 πεφραν παφαρτον πε παι ψαααααα. σωτε αααα  
 λος παιη ηται ετχοορε εβολ χηη-τηααβολη αηηκοε  
 10 αος ρραι ρη-ηαρχωη τηροτ αηη-ηαεκαηος αηη-  
 ηλιτοτρποε αηηπειερϕοτ παιων ατω ηεσοοτρηοτ τη  
 ροτ εροτη ηεχητοτ εποτοειη· >>

σωταε εροι ειρταηεεε εροη ηηηρη αηη παι  
 εηταεβοτβοτ ρει-πειϕη αετρε-ιεοτ σεηηε αηη  
 15 αερσοοτ παιων ατω αεηαοηστα ηεηαρχωη αηη-  
 ρεηαεκαηος αηη-ηλιτοτρποε ρραι ρει-πειερσοοτ  
 παιων ετε-πειφραν παφθαρτον πε παι ζαοτζα. σωτε  
 ααααελοε παιη ηται παι ετχοορε εβολ χηη-τηαα-  
 βοηη αηηκοεαοε ρραι ρη-ηαρχωη αηη-ηαεκαηος  
 20 αηη-ηλιτοτρποε αηηπειερσοοτ παιων σοοτρηοτ τηροτ  
 εροτη ηεχητοτ εποτοειη· >>

σωταε εροι ειρταηεεε εροη ηηηρη αηη παι  
 εηταεβοτβοτ ρει-πειϕη αετρε-ιεοτ σεηηε αηη  
 αερσαηηη ηα[ιωη] αεηαοηστα ηεηαρχωη αηη-ρεηη  
 25 αεκαηος αηη-ρεηηλιτοτρποε ρραι ρει-πειερσαηηη  
 παιων ετε-πειφραν παφθαρτον πε παι χαααηραωα.  
 σωτε ααααελοε παιη ηται παι ετχοορε εβολ χηη-τηαα-

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<sup>1</sup>/<sub>2</sub> × 15<sup>1</sup>/<sub>2</sub> cms.

7-82.26 pages 35-38 are two misplaced leaves which contain part of a gnostic hymn.

8 W. Schw. παφαρτον; read παφθαρτον.

## (Fragment of a Gnostic Hymn)

⟨Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, who hast caused Jeu to establish the fifth *aeon*, and hast *set up archons* and *decans* and *ministers*⟩ in the fifth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered<sup>1</sup> since the *foundation* of the *world* in all the *archons* and the *decans* and the *ministers*<sup>2</sup> of the fifth *aeon*, and gather them all together and take them to the light.

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*<sup>3</sup>, 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*

<sup>1</sup> (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).

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

<sup>3</sup> (14, 23 etc.) hast shone in thy *mystery*; lit. has shone in his *mystery*; (also 80.5, 15).

ταβολη λεγκομεοο ρραι ρη-παρχων λεη-ηδεκανοο  
 λεη-ηλιτοτρφοο λεπειερασηη παι[ων] σοοτρωο τηρ  
 ροτ ερωτη ητχιτοτ εποτοειη. >>

σωταε εροι ειρωτανετε ερον ηιρη ηη παι  
 5 ενταφβοτβοτ ρεη-περφη ατρε-ιεοτ σεηνε λεη-  
 μερσηοτη παων αφκαθιστα ηρηπαρχων λεη-  
 ρηηδεκανοο λεη-ρηηλιτοτρφοο ρραι ρεη-πειερ-  
 σηοτη παων ετε-περραν ηαφθαρτον ηε παι ηα  
 ηαζα. . σωτε λεηελοο ηηη ηται ηαι ετχοορε εβολ

10 ηηη-ηηαταβολη λεγκομεοο ρραι ρη-παρχων τηρ  
 ροτ λεη-ηδεκανοο λεη-ηλιτοτρφοο λεπειερσηοτη |

ρ. 36. αιωη σοοτρωο τηρρωο ερωτη ητχιτοτ  
 εποτοειη. >>

σωταε εροι ειρωτανετε ερον ηιρη ηη παι εν-  
 15 ταφβοτβοτ ρεη-περφη ατρε-ιεοτ σεηνε λεπειερψηε  
 παων ατω αφκαθιστα ηρηπαρχων λεη-ρηηδεκανοο  
 λεη-ρηηλιτοτρφοο ρραι ρεη-πειερψηε παων ετε-  
 περραν ηαφθαρτον ηε παι ααζαωα. σωτε λεηελοο  
 ηηη ηται ηαι ετχοορε εβολ ηηη-ταβολη ρραι ρεη-

20 παρχων λεη-ηδεκανοο λεη-ηλιτοτρφοο λεπειερψηε  
 παων σοοτρωο τηρρωο ερωτη ητχιτοτ εποτοειη. >>

σωταε εροι ειρωτανετε ερον ηιρη ηη παι  
 ενταφβοτβοτ [ρ]εη-περφη ατρε-ιεοτ σεηνε λεη-  
 μερσηηηη παων αφκαθιστα ηρηπαρχων λεη-ρηη-  
 25 (α)εκανοο λεη-ρηηλιτοτρφοο ρραι ρεη-πειερσηηηη

12 W. Schw. αιωη; read παων.

16 MS ηρηπαρχων; read ηρηπαρχων.

17 MS ρηηλιτοτρφοο; read ρηηλιτοτρφοο.

19 MS ηηηαταβολη; read ηηηαταβολη ηηηκομοο.

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 |

καίων ετε-πεφραν παφθαρτον πε παί ταποταζ. σωτε  
 μμεελοσ ние нтаи етχοоре εβολ жин-ткатаз  
 βολη μπκοσμοσ ρραι ρη-παρχων τηροτ μη-ηδε  
 κανοσ μη-ηλιτοτρτοσ μπεερεμντ καίων σοотροτ  
 5 τηροτ εροτη ητжитот εποτοειη. >>

σωтаε еροι ειρταεπετε еρον пишрп μμ̄ паи еп̄  
 тацћотћот ρε-πεφ̄μ̄ ацтре-теот сμине μπεερε  
 μντοτε καίων ацнаѳиста ηρεπαρχων μη-ρεп̄  
 δεκανοσ μη-ηλιτοτρτοσ ρραι ρε-μπεερεμντοτε  
 10 καίων ετε-πεφραν παφθαρτον πε παί πλοτзаа |

p. 37. σωте μμεελοσ ние нтаи етχοоре εβολ  
 жин-ткатаβολη μπκοσμοσ ρραι ρη-παρχων (τη)ροτ  
 μη-ηδεκανοσ μη-ηλιτοτρτοσ (μη)μπεερεμντοτε  
 καίων σοотроτ τηροτ εροτη ηтжитот εποτοειη. >>

15 σωтаε еροι ειρταεπετε ерон пишрп μμ̄ паи еп̄  
 тацћотћот ρε-πεφ̄μ̄ ацтре-теот сμине μπεερεμντ  
 εпооте каиѳн ацнаѳиста ηρεπαρχων μη-ρεп̄δε  
 канοσ μη-ρεηλιτοτ(р)тоσ ρραι ρε-μπεερεμνтснооте  
 каиѳн ете-пефран пафθαρтон пе паи парпаза..

20 σωте μμεελοσ ние нтаи етχοоре εβολ жин-ткатаз  
 βολη μπκοσμοσ ρραι ρη-παρχων τηροτ μη-  
 ηδεκανοσ μη-ηλιτοτρτοσ μπεερεμνтснооте каиѳн  
 соотроτ τηροτ εροτη ηтжитот εποτοειη. >>

σωтаε еροι ειρταεπετε ерон пишрп μμ̄ паи еп̄  
 25 тацћотћот ρε-πεφ̄μ̄ ацтре-теот сμине μптопос  
 μηχοτταцте μπροβολη παρορατοσ ρραι ρη-от̄  
 тазиε μπεερεμνтшомεте каиѳн μη-петаρχων

11 page 37: the right and left hand edges of the leaf are missing, and there are a few mildew spots; the remainder measures  $27 \times 9\frac{1}{2}$  cms.

13 (μη)μπεερεμντοτε; read μμπεερεμντοτε.

*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*<sup>1</sup> 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

---

<sup>1</sup> (16, 17) twelfth *aeon*; see PS 178.

- λην-πετποττε λην-πετχοεις λην-πεταρχαττελος  
 λην-πεταττελος λην-πετδεκανος λην-πετλιτοττροс  
 ете-песуран нафθартон пе п(н) ωαζαпаζαω. сωте  
 λειελος ние нтаи пай етχοоре евол жин-ткатаг  
 5 βολη ληκосеос ρραι ρη- | р. 38. жоттацте  
 ληпроболη παρορατος λην-(η)εταρχων λην-πετ-  
 ποτте λην-πετχοεις (λ)η-πεταρχαττελος λην-πετ-  
 атτελος λην-(η)ετδεκανος λην-πετλιτοττροс аτω  
 ηтсоотрог тнрот еротη ηтжитот епотоеиη. >>  
 10 сωтае еροι ειρταηετε ерок пшрп ληψ пай  
 ептацбоѳот ρη-песψетстнрion асψεине ληψ  
 λερελентшоεте пайωη аτω аскаѳиста ληψоелнт  
 ηποтте λην-паρορατος ρραι ρη-пееρεлентшоεте  
 пайωη ете-песуран нафθартон пе пай λαζαζααα.  
 15 сωте λειελος ние нтаи етχοоре ρραι ρη-пшоелнт  
 ηποтте λην-паρορατος аτω ηтсоотрог тнрот еротη  
 ηтжитот епотоеиη. >>  
 сωтае еροι ειρταηετε ерок пшрп ληψ пай еп-  
 тацбоѳот ρη-песψ аτω асψεине ηпαρχων тн-  
 20 роу λην-павраωѳ пай ептаѳпистете епелптеро ληψ  
 отеиη ρραι ρη-оттопос ηанр еψсотц ете-песуран  
 нафθартон пе пη χαχαζαωραζα. сωте λειελος  
 ние нтаи етχοоре евол жин-ткатаβολη ληκосеос  
 ρραι ρη-пαρχων тнрот λην-ηδεκανος λην-ηλι-  
 25 тоττροс аτω ηтсоотрог тнрот еротη ηтжитот  
 епотоеиη ραεηηη ραεηηη ραεηηη.

5 W. Schw. жоттацте; read ηжоттацте.

12 W. Schw. аскаѳиста; read аскаѳиста.

20 MS епелптеро; read етпелптеро.

20, 21 MS ηποттеиη; read ηποттеиη.

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

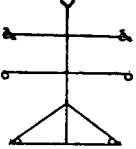
Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, and hast established the thirteenth *aeon* and hast *set up* the three gods and the *invisible one* in the thirteenth *aeon*, whose *imperishable* name is .... Save all my *members* which have been scattered in the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

Hear me as I *sing praises* to thee, O First *Mystery*, who hast shone in thy *mystery*, and hast established all the *archons* with Jabraoth<sup>2</sup>, who have *believed* in the Kingdom of the Light, in a *place* of pure *air*<sup>3</sup> 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.* |

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

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

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

.....  
 .....  
 ..... [ερε-ε πτοπος  
 5 κω] ρ. 39 . τε εροϋ εϛ. ετετησανει σε επει-  
 τοπος σφραγιζε μειωτη ρη-τεισφραγις  
 παι πε πεσαν ζαιωχαζ ερε-†ψηφοσ   
 ρη-τετησιϋ δτλα αχι-πειραν οη ηϛ  
 ησοη ααιωεωαζ ατω шаре-пештлаз  
 10 μη-ηκαταπετασμεα шарсокоσ πατ'  
шантетηβωκ επτοπος μπετειωτ ηϛ† εϛ ητε-  
 τηχιοορ εροτη εϛ. παι σε πε τσηκω ερραι  
μπει □.

παλη οη απει εβολ επμεοησ (sic) η □ ητε-αωαζη  
 15 αποκ μη-εϛ. πεχε-μμεαθηησ ηις ηαϋ χε-ειε τ-  
 μεροτηρ ηταζις τε ται επαπει εβολ εροσ ημμεη-  
 ειωτ. πεχαϋ χε-ται τε τμερβ ηταζις ηονερ ητε-  
 ηαψαηβολ ερε-σιτε ηταζις μμεητειωτ ριροτη ατω  
 οτει ρη-ταητε. ατω σιτε ριβολ. ετβε-παι σε ειερη-  
 20 ητε απει εβολ ετεητε ηηαψαηβολ ερε-† ηταζις  
μμεητειωτ ρη-ταητε εσσοοη ρη-ητοπος μμηοητε  
ετμεηητε μπηηρϋ. ετβε-παι αικα-σιτε ριβολ ατω  
 σιτε ριροτη ερε-πετειμε 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.....ροτη ρη-τετημητε

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: ηϛ† ητη ητεϋσφραγις μη-πειραν.

12 the same cryptogram probably stands here for the phrase: επηλη ρροτη μπεφονσατροс.

15 the cryptogram here denotes: ταταζις ετκωτε εροι.

16 MS επαπει; read επταπει.

20 MS † ηταζις; read †ε ηταζις.

22 MS ετμημητε; read ετημημητε.

## (Lacuna)

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

We came forth *again* outside to the 55th<sup>7</sup> *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

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

<sup>2</sup> (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).

<sup>3</sup> (7) cipher; cf. Hippol. IV 2.1.

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

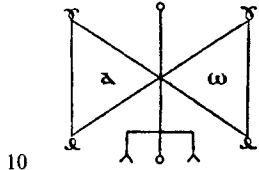
<sup>5</sup> (11) (you his seal and his name); MS: cryptogram; cf. Schmidt (Bibl. 32) pp. 669 ff.; (also 84.12, 24; 85.10 etc.).

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

<sup>7</sup> (14) 55th; MS: 56th.

εισανσорот εβολ ψαινα-σπτε απεφβολ ατω σπτε  
απεφροππ ερε-οτει ρη-ταλентε. ται τε τσππαρε-  
ρατοτ πпентазиc ααпτειωτ ρη-пeιτοпoc.

5 σωτe σε тeпoc εтσпκω ερραι απει□ ететпс  
ψαινει εβολ επп□ сфр ααιωтп ρη-тeиcфр ете ται τε



10

παι пе пeсpαп ζωzαezωz αχιϗ  
пocпoп ααate ερε-ψψпфoc ρη-  
тетпсiϗ χφie ατω αχι-пeиpαп пe  
пcпoп ωωиeнzαzαααzα ατω ψape-

10 пκαταпeтacиα ψαтcoкoт пaт ψαптeтпћωк ep-  
тoпoc απeтeиωт пϗψεεω ψαптeтпћωк εεεω. παι  
се пе тσпκω εрραι απει□ απ-пeтпoнтeт тпpoт.

15 παλп oп απeи εβολ пcп□ птe-пeиωωzиoα.  
αпoк απ-тaтaзиc εткωтe epoi. пeжaи жe-σωтe εтcи-  
пκω εрραι απει□ απ-пeтпoнтeт тпpoт. εpe-ε  
птoпoc κωтe ep εεω. ететпψαινει επeтoпoc сфpαтtиzε  
ααιωтп ρη-тeиcфр.

20 παι пе пeсpαп αχιϗ пocпoп ααate  
20 ζωαzεoтe εpe-тeψψпфoc ρη-тетпсiϗ εтi  
ατω αχι-пeиpαп пe пcпoп жe-oтeиeзωαz  
ατω ψape-пeфтλaз απ-птaзиc απ-  
пκαταпeтacиα ψαтcoкoт пaт ψαптeтпћωк ep-  
тoпoc απeтeиωт пϗψεεω птeтпxиooр εεεω.

25 παι σε пе тσпκω εрραι απειoнcр.  
παλп oп απeи εβολ επαeρпz пoнcр αпoк απ-

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

10 MS птaзиc; read απ-птaзиc.

14 MS пcп□; read επμeρпc п□.

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 : ...<sup>1</sup> 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*.'

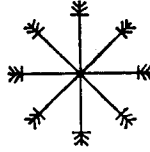
35. We came forth *again* to the 57th *treasury*, I and | my

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<sup>1</sup> ζωῶαεζωζ; see 55.7; 124.9-17.

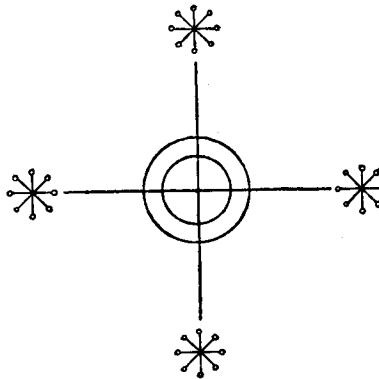
ταταζις  $\int^{\circ}$  απει επτοπος οιωζωω. σωταε σε τεποτ  
 ετεψινσωρ εβολ λεπ-νετρηντη τηρ ερε-ε πτοπος  
 κωτε εροψ. εтетищаней επεитопос εφρ λελωτη  
ρη-τεισφρ.

5 παι πε πεср ιεζωνηζαεεζ αχι ποτ  
 соп λεεατε. ερε-ψηφος ρη-тетησιζ  
 ψηθ ατω αχι-πειραν ρωψ ητ ηсоп  
ζωζωζω ιενζωα ατω шаре-нефтлаз λεп-  
ηταζις λεп-ηκαταπεταεεα шарсоноτ ηατ шантеε  
 10 τηβωκ ша-πετειωτ ηψ ηεε ηтетηχιоор εροτη  $\int^{\circ}$ .  
 παι σε πε τσηκω ερραι λεπειονср λεп-νετρηнτη.



p. 41. παλιν οη απει εβολ επλεερη η  $\square$  ητε-  
εωζεωζα αποκ λεп-εεε. πεχα ηε-σωταε σε τεποτ  
 εθηε-τησηκω ερραι λεπειονр λεп-νετρηнτη τηρ ερε-  
 15 ε πτοπος κωτε εр. εтетищаней επεитопос  $\delta$  εφραεεε  
λελωτη ρη-τεисφραεε

пαι πε πεср ηαηηζωαζ  
αχι ποтсоп λεεατε  
 ερε-ψηφος ρη-тетησιζ  
 20 δρηβ. ατω αχι-πειραν  
ρωωψ ητ ηсоп εεεεεη  
ηηωζααεε ατω шаре-неф-  
фтлаз λεп-ηтаζις λεп-  
ηκαταπεταεεα шарсо-  
 25 ноτ ηατ шантетηβωκ  
 επτοπος λεπεειωτ ηψ  
ηεε ηтетηχιоор εεε. παι σε πε τσηκω ερραι  
λεπει  $\square$  λεп-νετρηнτη 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.

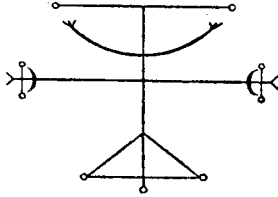
*rank* (which surrounds me)<sup>1</sup>. We came to the *place* of .... <I said> : 'Hear now at this time its distribution and all within it. Six *places* surround it. When you come to this *place*, *seal* yourselves with this *seal* :

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.' |

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

παλιη οη απει εβολ επλεερηο ηονερ ητε-οτιη-  
 ζαζωη ανοη μη-ετ<sup>ο</sup>: σωτει σε τεποτ ετσηηκω ερραι  
 μπει<sup>ο</sup> μη-ηετηρητη ηη ερε-ε ητοποσ κωτε ερ ετ<sup>ο</sup>.  
 ετετηηαιει σε επειτοποσ εφραγизε μμωτη ρη-τεη  
 5 εφραγизε ετε-ται τε.

10  παη ηε ηεσραη ηηηαωεζωαζ αηηε  
 ηοησοη μαιτε ερε-τεηηηφοσ  
 ρη-τετηηηη εηρηη παλιη οη  
 οηομμεε μπει ηη ησοη ζωο  
οιτωηηα ατω ηαρε-ηεφτλ μη-  
 ηταζηε μη-ηηαταηετασμεα  
 ηαησοκοη ηαη ηαηηετηηωκ επτοποσ μπεηειωη  
 ηεηετ<sup>ο</sup> ητετηηιοορ ετ<sup>ο</sup>. παη σε ηε ησηηκω ερραι  
 μπει<sup>ο</sup>.

15 παλιη οη απει εβολ επλεερσε ηονεαηροσ ηωα-  
 ζαηηω | ρ. 42. [αηο]κ ρ ηεηαι ηηαμμεαθηηεσ  
 ηε-σωτει εηε-ησηηκω ερραι μπει<sup>ο</sup> ερε-σοοη ητο-  
 ποσ κωτε εροη ερε-ωαζαηηο ηροηη ρη-τεηαιητε.  
 ηεηηωλρ σηαη ετηηη ραηατοη ηηεητοποσ ηηεηρε  
 20 ηηοηο ηε ηηοηηε ηηεητοποσ εηεηαεραηεη ηροη-  
 τοη. ηεηεηηωλρ σηαη ερε-ηεηαλφα ηροητοη μπει-  
 ητοποσ ηε-σηαη ρηηε ατω σηαη ρηεσηη. ηηοοη ηε  
 ηεηιοοηε μμιοοηε εκηαηωκ εραηε μπηωη επεηε-  
 τοποσ ατω μπεηεροηη. ηεηαλφα ρωοη ηηοοη ηε  
 25 ηηαταηετασμεα ετηηη ερωη. παλιη οη ερε-ηη ητο-  
 ποσ ρε-ηεηηονερ εηη-μηηηηη ηαηε ρε-ητοποσ ητο-  
 ποσ επειραη μμιοοη ηε μπηη εηη-ηη ηταζηε ρε-


7 MS ματε; read μματε.

16 W. Schw. ... κ ρ; read [αηο]κ μη-ηαταζηε. εηκωτε εροη.

18 ωαζαηηο; read ωαζαηηω.

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

This is its name: .... Say it only once, while this *cipher* 90187 (?) is in your hand. *Then invoke* this name ... three times, and the *watchers* and the *ranks* and the *veils* are drawn back, until you go to the *place* of their Father and he gives (you his seal and his name) and you cross over (the gate into his treasury). This now is the placing of this *treasury*.'

38. We came forth *again* to the 60th *treasury*<sup>1</sup> of ...<sup>2</sup>, I (and my *rank* which surrounds me). I said to my *disciples*: 'Hear concerning the placing of this *treasury*. Six *places* surround it, in the midst of which is .... These two lines which are drawn below his *places* thus: , they are the root of his *places* in which he stands. These two lines also, in which these *alphas* of this *type* are two above and two below, they are the pathways when you will<sup>3</sup> 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

<sup>1</sup> (15) 60th treasury; see also 91.19; 96.11.

<sup>2</sup> (15, 16) ...; cf. 88.4.

<sup>3</sup> (23) you will; lit. thou wilt.



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

*Furthermore* there is only one *gate* within this *treasury*. *Furthermore* it (the *treasury*) has three *gates* at its exterior which is outside of it. And over them are nine *watchers*, three over each *gate*, and the name of each of them is different <sup>1</sup>.

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

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



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: ...<sup>1</sup> as far as the *treasury* of .... Behold now I have said to you the placing of them all *except for* those which will be in them all when they *sing praises* to my Father, so that he gives *light-power* to them.”

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

Jesus said to them: “They came into existence because of this small idea<sup>2</sup>; my Father left one behind, and did not draw it to himself. He drew all to himself as far as this small idea which he left behind, and did not draw it to himself. I radiated forth in this small idea<sup>2</sup> as one originating from<sup>3</sup> my Father. I bubbled up and I flowed forth from it. I radiated forth from it. It *emanated* me forth and I was the first *emanation* from within it. And I was its whole likeness and its *image*. As it *emanated* me forth I stood in its presence.

Again this small idea radiated forth. It gave forth another voice<sup>4</sup> which is the second voice. Afterwards it became all these *places*, that is, the second *emanation*. |

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

<sup>2</sup> (13, 17) this small idea; see note on 50.23.

<sup>3</sup> (17) from; or through.

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



*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*<sup>1</sup> in all *places* to which I will go, and I will call you *disciples*.

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

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

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

тоте пехе-~~м~~м~~а~~Ѡнтис пх, нас же-пхоеис епан  
 анхоос ерон енхѠ ммоос же-ма нан п(о)тран  
 ммате псрѠше ентопос тирот тоте анхоос нан  
 же-шанѠоти ннтопос тирот еитрететн~~м~~отшт м  
 5 м~~о~~от. аѠѠ ѠнахооѠ ерѠти. еисрните анмоштот  
 тир мн-петн~~р~~нтот тирот. аѠѠ анхѠ ерон мпетр  
 мн-пран нпетсѠр мн-петѠнѠос тирот етре-нто  
 пос тирот сокот нат жин мпшорп шадраи еѠае  
 мм~~о~~от тирот.

10 тепоѠ се ма нан мпран ептанхооѠ нан. же-  
 ешанотѠ еитрететн~~м~~отшт ннен Ѡнахоот ерѠти  
 тепоѠ се пенхоеис ахиѠ ерон. женаас епехооѠ  
 нннтопос тир нне<sup>о</sup> псесокот нат жин мпшорп  
 шадраи еѠае мм~~о~~от тирот.

15 тоте пехе-ис нат же-сѠте нтахооѠ ерѠти  
 птетнкаас Ѡм-петн~~р~~нт птетн~~р~~ареѠ ероѠ.

р. 46. тоте пехаѠ нас же-нтоѠ пе пнос  
 пран пте-пекейѠт етшооп жин пшорп н е(т)ннѠ ероѠ.

пехе-х, же-ммон: алла пран нтноѠ натнаѠ  
 20 мис ет~~н~~-нтопос тирот екшанхооѠ шаре-нтопос  
 тирот сокот нат. ет~~н~~-не<sup>о</sup> жин мпшорп шадраи  
 еѠае мм~~о~~от тирот ша-пеѠнср мпнотте нталнѠ  
 Ѡиа. нефѠлаѠ мн-птаѠис мн-нка~~т~~апетасма шатѠ  
 сокот нат тир. пай пе пран ешанхооѠ. ~~ааа ѠѠѠ~~  
 25 ~~zezωpαzαzzαieωzαzα eee iii zαieωzωαxωe ooo rrr~~  
~~θωνzαozaez ннн zzннzαoza. xωzαzχeтd; тzαz~~  
~~α(λ)ε(Ѡт)χ.~~ пай се пе пран ететнеи ететнехооѠ  
 ететн~~р~~м-нтопос ннапсан~~р~~отн. птопос мпнотте

4 O. шанѠоти; read шанѠотѠ.

11 O. ннен; read нне<sup>о</sup>.

13 O. нннтопос; read ннтопос or ентопос.

18 O. етннѠ?

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*'<sup>1</sup>, *then* thou didst say to us: 'When I have finished allowing you to see all the *places* I will say it to you'. Behold, we have seen them all, and all those within them. And thou hast said to us their names and the name of their *seals* and all their *ciphers*, so that all the *places* from the first to the last of them all are drawn back. Now at this time give us the name about which thou hast said to us: 'When I shall have finished showing you the *treasuries* I will say it to you'. Now at this time, our Lord, say it to us so that we may say it at all the *places* of the *treasuries*, and they be drawn back from the first to the last of them all."

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

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

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

...

...

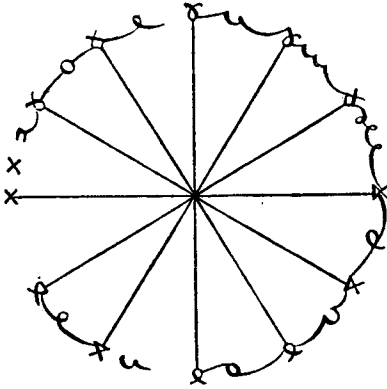
This now is the name which you should say when you are in the *place* of those of the innermost, the *place* of the | *true* God, to those

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

птаλνοια екаптопос ппапсапвоλ. азерат-тнѳти  
 ρε-птопос ппапсапвоλ птетнопомазе лееоу. аτω  
 сфрагизе лееоти ρн-теисфрагис ете-таг те  
 паг пе псерап ζηηωω

5 χαανζαζα ажиц п  
 шорп ραөн лпн. алао  
 те птеψнфос ρн-тетн  
 σιχ ζωпс ететншанеи  
 ететнеопомазе лееоу  
 10 ажи-паг пшорп лпнсωс  
 нωте лееоти епесѳот  
 коор лпсѳнср ететн  
 нрнтц сфрагизе лееω  
 ти ρн-теисфрагис ажи-



15 псерап ере-ψнфос ρн-тетнσιχ лпнсωс ажи-пеи  
 рап. | р. 47. ρωωц нотсон лееате ететнопо  
 мазе лееоу. ететнωте лееоти епсд-коор лпсѳ  
 ететнрнтц ететншанотω ететнопомазе лееоу.  
 ажис же-лааре-псѳтлаз лпсѳ п таротн тлпсон  
 20 лпн-тавоλ. лпн-птагис ти лс нк п лпн-пкатаг  
 петасла лс нк п лпн-птоп, пнегюоте лееооше  
 птеεлптеиот тнрс ларотсокот пат же-агопомазе  
 лпнос прап птасѳхооу пап псг ппотте пптоп  
 тнр пне тнр шанѳвок ептопос лпнотте птаг  
 25 λноια. птетноѳ ететнеже-пеирап лпн-псшаже  
 лпн-пейѳ ететнекωте лееоти епсѳд нкоор лпсѳ  
 ѳнсатр н ететнρε-птопос ететнрнтц пе псѳтл  
 ппсѳлн лпн-птагис пнеѳнсатрос лпн-петкатапс

8 O. ζωпс; read ζωпс.  
 16 page 47; the leaf is now missing.  
 16,17 O. ететнопомаζε; read ететнопомазе.  
 20, 21 O. ти лс нк п; unknown abbreviation.

of the *places* of those of the outermost. Stand in the *place* of those of the outermost and *invoke* it, and *seal* yourselves with this *seal* which is this :

This is its name .... Say it first before this. Hold this *cipher* 1856 in your hand. When you want to *invoke* it, say it first. Afterwards turn yourselves to the four corners of the *treasury* in which you are. *Seal* yourselves with this *seal*, and say its name while this *cipher* is in your hand. Afterwards say this name also once more only, while you *invoke* it, turning yourselves to the four corners of the *treasury* in which you are. When you have finished *invoking* it, say : 'Let the *watchers* of the 60 *treasuries* within and without in endless (series), and all the *ranks* of the (?)<sup>1</sup> *treasuries*, and the *veils* of the (?)<sup>1</sup> *treasuries*, and the *places* of the pathways of their whole fatherhood, be drawn back, until I go to the *place* of the *true* God. For I have *invoked* the great name which the God of all the *places* of all the *treasuries* has said to us.'

In the moment that you say this name and these words and this *mystery*, and you turn yourselves to the four corners<sup>2</sup> of the *treasury*, or when you are in the *place* in which you are, then the *watchers* of the *gates* and the *ranks* of the *treasuries* and their *veils*, | which are drawn before these <fathers>, will all be

<sup>1</sup> (20, 21) the (?) *treasuries*; (?) denotes an unknown cryptogram.

<sup>2</sup> (26) turn yourselves to the 4 corners; cf. Preisendanz (Bibl. 29) XIII 642ff.; ParaSem 46; PS 385 (also 107.5 etc.; U 269.5).

таслаа етснн ерп-пеегюте: сепасокоѳ пат тнрот  
 жнн протн евоѳ ммоот тнрот. жнн мпшорп  
 шадрат ефае ммоот тнр сепасокоѳ пат едраг  
 епетене ммин ммоот шантетнѳоор еротн рн-  
 5 нтопос нне<sup>о</sup> тнр шантетнѳоор ша-птопос мп-  
 нотте пталнѳа. етамѳоѳ ннтопос нте-паѳот.

еисрнте джѳо ерѳтн мпран ентажѳоѳ ерѳтн  
 ншорп же-ѳнажѳоѳ ерѳтн шанте-нтопос тнр  
 нне<sup>о</sup> сокоѳ пат шантетнѳоор ша-птопос мпнотте  
 10 пталнѳа. етамѳоѳ ннтопос мпаѳот.

еисрнте се джѳоѳ ерѳтн рареѳ ерѳтн мпр-  
 жоѳ ететнннн евоѳ же-ене-пт(о) тнрот штортр  
 еѳе-теѳантноѳ етшооп драг рнтѳ.

еисрнте се джѳоѳ ерѳтн мпментнѳ ететннѳте  
 15 ерог тнртн мп- | р. 48. тесѳраѳис. мп-теѳнѳос.

еисрнте се джѳо ерѳтн мпран ентатетншнт  
 ер етрететнкаѳѳ дра-петнрнт.

птерѳѳотѳ ѳе еѳжѳо ммоѳ ероот. пѳжаѳ пат  
 еѳаѳератѳ дра-не<sup>о</sup> ннапсанротн же-отѳѳ-тнѳтн  
 20 псѳн. птоот ѳе аѳаѳот псѳѳ. аѳмооше еротн  
 рн-не<sup>о</sup> аѳѳ едраг епееѳсаѳѳ н<sup>о</sup> протн аѳаѳ-  
 ератѳ дра-птопос етмлаѳ.

пѳжаѳ ѳе пат мпментнѳ же-нѳте ерог тнртн.  
 птоот ѳе атнѳте ероѳ тнрот. пѳжаѳ пат же-  
 25 отѳѳн псѳн птетнѳ-ѳоот мммлг птаѳ-ѳоот еротн  
 мпаѳот еѳе-тѳнпсѳр евоѳ ппеѳнсаѳрос тнрот.  
 нтоѳ ѳе аѳархг прѳментѳе еѳѳ-ѳоот еротн м-

1 W. пеегюте; Schw. пѳгюте; read пеегюте.

7 O. еисрнте; read еисрннте.

12 Schw. пт(о); read нтопос.

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

20 O. аѳаѳот; better аѳѳаѳот.

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 еџѡ ммоос нтеге же-††-еоот пак ете-  
пточ? пе ппнос прап нте-пшот ете-пе(и)сраи пе  
мпейтопос ~~2/~~ 2// же-пток пентаксоки ерок тхри  
птаднѡиѡ шанткка-пѡѡ мпейкоти ммеете ебол  
ммпксоку ерок же-от се же пекотѡш ппотте  
патиратџ.

тоте аџтре-печѡѡнтис отѡшѡ же-ралепп рѡ-  
лепп ралепп пшомнт нсоп. пѡхѡџ пак потѡре  
же-отѡре нсои же-ралепп ката-еоот нѡѡ.

палп он пѡхѡџ же-†рѡлепете ерок ѡ ппотте  
пѡѡт же-пток пентакка-пѡѡ мпейкоти ммеете  
еџеѡтѡт ѡраи нрнтк же- ѡ се ѡ ппотѡ |  
р. 49 . те патиратџ.

тоте пѡхѡт же-†рѡ нѡ нсоп.

тоте пѡхѡџ же-†рѡлепете ерок ѡ ппотте пѡѡ-  
пратџ же-пток пентакѡтѡт ѡраи нрнтк млепп  
ммок. епекотѡш пе етреѡтѡт. же-от се ѡ  
ппотте патиратџ.

пѡхѡт он же-†рѡ нѡ нсоп.

†рѡлепете ерок ѡ ппотте патиратџ же-пток  
рѡѡѡ-пекотѡш млепп ммок аѡтѡт ѡраи нрнтк  
ею потпроѡѡ потѡте. аѡѡпе ебол ѡраи нрнтк  
же-от се пекотѡш пе етре-пѡи тхрот шѡпе. ѡ  
ппотте патиратџ.

тоте аѡѡшѡ же-†рѡ нѡ нсоп ѡ ппотте пѡѡ-  
пратџ.

2 O. пе(и)сраи; read пѡѡсраи.

3 O. мпейтопос; read мпейтѡпос.

5 O. же; read пе.

12 O. еџеѡтѡт; read еѡтѡт. ѡ; read от.

13 page 49: the leaf is now missing.

14 the cryptogram here denotes рѡлепп рѡлепп рѡлепп.

22 O. аѡѡпе, perhaps dialectal; read аѡѡѡпе.

25 O. аѡѡшѡ; read аѡѡѡшѡ.

“I give glory to thee, thou who art he whose great name is  
Father, whose signs are of this type: ~~2/~~ 2//

Because thou hast completely withdrawn thyself into thyself in  
truth, until thou didst give place to this small idea<sup>1</sup> 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)”<sup>2</sup> 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”. |

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

<sup>2</sup> (14) (amen, amen, amen); MS: cryptogram (also 93.19, 25 etc.).







χοοϋ η(η)ε ητοπος τηροϋ σοκοϋ πατ̄ γε-οϋ σε ω  
πνε̄ϋατϋ.

ατοτωϋβ̄ γε-ε̄ϋω (ϋ)ωτϋ.

† ρε̄τανετε ερον ητοκ ηνοϋτε | ρ. 52. πατ̄

5 ηρατϋ γε-ητοκ πεντακβοϋβοϋ ρραι ηρητηκ̄ λειη  
λειοκ. ακπροβαλε εβολ̄ ποτ̄η̄ ρραι ηρητηκ̄ γε-οϋ  
σε πεκοτωϋ πε ετρε-ηαι τηροϋ ϋωπε ω ηνοϋτε  
πατηρατϋ.

ατοτωϋβ̄ γε-ε̄ϋω ωτϋ.

0 † ρε̄τανετε ερον ητοκ ηνοϋτε πατηρατϋ γε-  
ητοκ πεντακβοϋβοϋ ρραι ηρητηκ̄ λειη λειοκ ακ̄  
προβαλε εβολ̄ ποτ̄η̄κωηποτοειη. ακταροϋ ερατε  
εσκωτε ερον λειη λειοκ. γε-ω σε πεκοτωϋ πε  
ετρε-ηαι τηροϋ ϋωπε ωε̄ϋω.

5 τοτε ατοτωϋβ̄ γε-ε̄ϋω ωτϋ.

† ρε̄τανετε ερον ητοκ ηνοϋ (sic) πατηρατϋ ρη-  
ρηκετοποϋ. ητη οτατηρατϋ ηρητοϋ ρη-ηειτοποϋ  
ηηειποϋ ηλογοϋ ηηατα-ηετστηριοκ. τεκλειηηποϋ ακ̄  
ηααϋ ηρητοϋ επεκοτωϋ οη πε ετρετηρατηκ̄ ηρητοϋ.  
0 γε-οϋ σε πεκοτωϋ πε ετρε-ηαι τηροϋ ϋωπε ω ηη̄ϋω.

τοτε ατοτωϋβ̄ γε-ε̄ϋω ωτϋ.

† ρε̄τανετε ερον ω ητοκ ηνοϋτε πατηρατϋ γε-  
ητοκ πεντακβοϋβοϋ ρραι ηρητηκ̄ λειη λειοκ ακ̄  
προβαλε εβολ̄ ποτ̄προβολ̄η ηηη ηϋορη εκηαωϋ  
εβολ̄ ηητοποϋ τηροϋ. ακηιοϋτε εροϋ γε-ηεοϋ γε-  
5 ηααϋ ετεμιοϋτε εηετρη-ητοποϋ τηροϋ γε-ηεοϋ  
ετρεταατ̄ ηρηο εραη εκωοϋ τηροϋ γε-οϋ σε πεκ̄  
οτωϋ πε ετρε-ηαι τηροϋ ϋωπε ω ηηε̄ϋατϋ.

1 η(η) ; read ητε.

13 MS ω σε; read οτ̄ 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*<sup>1</sup>. 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)?"

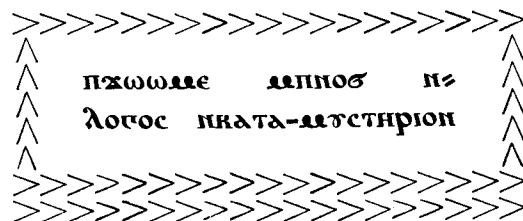
Then they answered: "(Amen, amen, amen, three times) O (un-approachable God)."

"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)?" |

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



THE SECOND BOOK OF JEU



p. 54. πεχε-ις ηνεμεαθηνης ετσοοτρε εροϋ  
 λεπειτιβ λεη-μεαθητρια ηςριμε ηε-κωτε εροι  
 παιβ μεαθητης ατω μεαθητρια ηςριμε ηταηω  
 ερωτη ηηπος ηη λεπε□ ηη⊙ ηαι ετε-λεη-λαατ  
 σοοτη μεοοτ ρε-παρορατος ηηοτη οττε ετετη  
 ψαηαατ μερηψ-ηαιων λεπαρορατος ηηοτη μερηψ-  
 τωοτη ραρ εβολ ηε-ητοοτ ηε ηηπος ηη λεπε□  
 λεησαηροτη ητε-ηεησαηροτη. ατω οη ετετηψαηαατ.  
 μερηψ-ηαιων ηηαρχων τωοτη ραροοτ. οττε μετ-  
 ψαηααττε μεοοτ. αλλα εψαηει ησι λεπαρληηη-  
 ηης λεπε□ ηη⊙ ηεηη-τεψτηχη εβολ ρε-ηωηα.  
 ψαητοτοτωτη ηηαιων ηηροτ λεη-ηητοπος λεπαρο-  
 ρατος ηηοτη. ηεηητε εροτη επε□ ηη⊙. ατω  
 ηηε ηηηαηαατ ετσοοτη. λεη-ηηηαηαατ ηηεη-  
 σοοτη ηη. ψαηηοτοτ εβολ ηηροτ. ηεηαατ ηηοηη-  
 ληηηηηε ηηοηηη. ατω ψαηε-τεψτηχη εω εηηωε  
 κκατα-τοπος τοπος ψαηηεηη ψα-ηε□ ηη⊙. ατω ψ(α)ε-  
 οτωτη εροτη ηηφοτη ηηεηηηλαη λεπε□ ηη⊙ ατω  
 ψαηοτοτωτη ερ ηηφοτη ηηηη ηηαηηηη. ατω ψαη-  
 οτωτη ερ ηηφοτη ηηηαηηεετ ατω ψαηοτοτωτη εροτη

6 W. Schw. ετσοοτρε εροϋ; read ετσοοτρε εροϋ.

9 MS ηηηη□ ηη⊙; cryptograms for ηηεηηαηηροτ ηηοηηηη.

12 MS ραρ; read ραροοτ.

24 MS ερ; read εροτη.

42. Jesus said to his *disciples* who were gathered to him, the twelve with the *women disciples*<sup>1</sup>: "Surround me, my twelve *disciples* and *women disciples*, so that I say to you the great *mysteries* of the *Treasury*<sup>2</sup> of the Light<sup>2</sup>, these in the *invisible* God<sup>3</sup> which no one knows. *Nor* can the *aeons* of the *invisible* God bear it<sup>4</sup> when you perform them, because they are the great *mysteries* of the *treasury* of the innermost of the innermost<sup>5</sup>. And also the *aeons* of the *archons* cannot bear it when you perform them, *nor* are they able to grasp them. *But* the *paralemptai*<sup>6</sup> of the *Treasury* of the Light come and they bring forth the *soul* from the *body*, until they pass through all the *aeons*<sup>7</sup> 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*<sup>8</sup>. And they pass into the interior of the twins<sup>9</sup>, and they pass into | the interior of the *triple-powered one*,

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

<sup>2</sup> (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.

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

<sup>4</sup> (12) bear it; lit. bear them.

<sup>5</sup> (13) innermost of the innermost; see PS 6 etc.

<sup>6</sup> (15) paralempetes -ai, also 101.24 paralempetor -es; lit. receiver; see GEgypt III 64, 66; IV 76, 78; ApJn 66; PS 12; (also U 241.18).

<sup>7</sup> (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. Cels.* VI 21, 22; cf. PS 262 ff.; 360 ff.

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

<sup>9</sup> (25) twins; cf. PS 3 (also 119.10).

мфотн птетриатнамос аѡ шатотѡтѣ еѡ мфотн  
 нптазис мепе пшнн аѡ шатотѡтѣ еѡ мфотн птз  
 мфѡнн. нсеѡпне рм-птопос етлпетротн ете-  
 нтоѡ пе птопос нпшхѡр нте-пел<sup>4</sup> мп<sup>5</sup>. аѡ он  
 5 шаре-пейтазис тнр | р. 55. † пѡт нпетсфрас  
 тис меп-пел<sup>6</sup> еѡл же-атѡи-м<sup>6</sup> мппатотел еѡл рн-  
 сѡмла.

нтересѡтѡ де еѡѡ нпш пѡшѡ пѡт пѡтѡрм  
 же-пел<sup>6</sup> еѡпѡтѡт нпнн рарел ероѡт мпртаѡт  
 0 прѡмле нпм елентн етлпшѡ мпмоѡт мпртаѡт  
 пелѡт ѡтте мѡѡт ѡтде сон. ѡтде сѡне. ѡтде стѡ-  
 пеннс. ѡтде рѡ-ѡтѡм. ѡтте рѡ-сѡ. ѡтте рѡ-елнтѡ  
 срмле. ѡтде рѡ-пѡтѣ ѡтде рѡ-рѡт. ѡтде рѡ-  
 лаѡт нте-пелкоселос епнтрѡ. рарел ероѡт. мпрѡ-  
 5 таѡт пѡлаѡт епнтрѡ етѡе-нпнѡ мпелкоселос тнрѡ.  
 мпртаѡт пѡлаѡт нсрмле. н лаѡт прѡмле еѡрн-  
 лаѡт мпнстис нте-пелѡѡ нарх, н пѡтшмше мп-  
 моѡт. ѡтде мпртаѡт нпш етшмше птлелрн пѡтѡ-  
 0 пѡмис мпнос нархѡн. ете-птоѡт пѡтѡтѡм мп-  
 песноѡ птешрѡ нте-тетѡкаѡарсѡ. мп-мелотелѡтѡтѡ  
 нпгоѡт етѡ мпелос же-ансѡтн-псѡѡтн нте-тѡлнѡ  
 ѡѡ. аѡ же-епшлнл епнѡтте птѡлнѡѡ. пѡтѡ-  
 пѡтте рѡѡѡ еѡ мпнпнрѡс.

сѡтѡе ѡе тѡпѡт нтѡже-пѡѡѡ еѡрѡт ерѡтн птѡѡ  
 5 пе тлелрѡ пѡтнѡмис мпнос нархѡн. пѡт рѡѡѡ  
 пе пѡсрѡн. тарѡхеѡс пшнре пѡѡѡѡ пѡѡѡѡѡс.

4 MS ппшхѡр; read ппшхѡрнтѡс.

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 пел<sup>6</sup>; better пѡѡ<sup>6</sup>.

and they pass into the interior of the *ranks* of the five trees<sup>1</sup>, and they pass into the interior of the seven *voices*<sup>2</sup>. And they exist in the *place* which is within them, which is the *place* of the *incomprehensible ones* of the *Treasury* of the Light. And furthermore all these *ranks* give to them their *seals* and (their) *mysteries*, because they have received *mysteries* before they came forth from the *body*."

43. *But* when he had finished saying these things, he said to them once more: "These *mysteries* which I shall give to you, guard them and do not 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 *archons*<sup>3</sup>, *or* who serves them. *Neither* give them to those who serve the eight *powers* of the great *archon*, who are those who eat the menstrual blood of their *impurity* and the semen of men<sup>4</sup>, saying: "We have known the knowledge of *truth*, and we pray to the *true* God." However, their God is *wicked*.

Hear now that I tell you his position. He is the third *power* of the great *archon*. Moreover this is his name: Taricheas<sup>5</sup>, the son of Sabaoth, the Adamas<sup>5</sup>. | He is the enemy of the Kingdom

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

<sup>2</sup> (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.

<sup>3</sup> (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.

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

<sup>5</sup> (26) Taricheas; perhaps from тарихѡѡевѡ to embalm; see Bousset (Bibl. 13) p. 352, n. 4; Schmidt (Bibl. 32) p. 581; on the son of Sabaoth, see Epiph. 45.1.4; on Sabaoth, the Adamas, see Bousset (Bibl. 13) p. 165, 296; cf. Augustine *c. Faust.* VI 8; Epiph. 26. 10.3; 40.2.6; Origen *c. Cels.* VI 31; Ap. Elias (A) 8; PS 25 (also 115.20, 21).

пжаже не птаптеро пепнѣ. ере-печро о пра  
прр. ере-печшол лпвол првѣ. ере-кесо ллмот  
рпадоѣ ллмоѣ.

рареѣ се ервти лпрѣ првме есрн-тпстс  
5 етллат отже лпржв ероот лптонос лп⊙ лп-  
нетронтѣ евол же-птосѣ пе пел⊙ лп⊙ лп-нетн  
рнтѣ. аѣв птосѣ пе пта-пнотѣ | р. 56. патн  
ратѣ провале евол еросѣ. лпржв ер пнепѣ пте-  
пел⊙ лп⊙ елентс енетлалпша ллмоот еасѣарѣѣ  
10 евол лпкос тнрѣ лп-песрѣнтѣ тнрот лп-нетѣ  
нотѣ лп-нетлпнтотѣ. епсесн-лаат ап лпстс  
елентс етпс лп⊙ ката-ѣе пншнре лпотоен.  
етсѣтл пса-петер етрѣптотасе пнетернтѣ. рѣѣ  
шнре лп⊙.

15 тентѣ се есрнтѣ ашаже пеллентс етѣ-лпѣ  
же-рареѣ ероот лпртаат плаат првме елентс  
енетлалпша ллмоот.

тентѣ се епнн атетпна-петнепѣт псѣтн лп-  
петнлаат. аѣв лп-петпсннтѣ. лп-пкосмос тнрѣ  
20 атетпотѣр-тнѣтн псѣтн атетпжѣ евол пнентолѣ  
отѣ тнрот ентлрѣонот етот-тнѣтн. тентѣ се еѣтл  
ерол птажѣ ервти пелѣ. раллн раллн ѣжѣ  
ллмос пнтн же-ѣнаѣ пнтн лпѣ лпѣ пнаѣѣн (sic)  
пнотѣ аѣв лп-петпаллпептѣр лп-ѣ пепн  
25 калл ллмоот еѣѣн енетпнос аѣв ѣнаѣ пнтн лл-

1, 2 MS пра прр follows печро; cf. PS 138.20.

9 MS еасѣарѣѣ; change of subject.

10 MS мпкос; read мпкосмос.

12 етпс; read етпстс.

13 MS петер; read петернтѣ.

21 MS етот-тнѣтн; read етѣот-тнѣтн.

24 MS ппѣтѣ; read ппѣтѣ. MS ѣ пепкалл; read ѣе пепкалл.

of Heaven. His face is that of a (wild) pig<sup>1</sup>. His teeth stick out of his mouth, and he has another face of a lion<sup>2</sup> behind him.

Guard yourselves now, do not give (them) to any in that *faith*, neither say to them the *place* of the light and those within it, because that is the *Treasury* of the Light and those within it, and it is that which the unapproachable God *emanated*. Do not say to them these *mysteries* of the *Treasury* of the Light, *except* to those who will be worthy of them, who (have) left behind (them) the whole *world*, and all its works and their gods and their godhoods, and they are in no other *faith* *except* the *faith* of the light, *according* to the way of the Sons of the Light\*, who obey one another and *submit* to one another *as* Sons of the Light<sup>3</sup>. Now behold, I have spoken with you concerning the *mysteries*: guard them. Do not give them to any man, *except* to those who are worthy of them.

Now at this time, *since* you have left behind you your fathers and mothers and brothers and the whole *world*<sup>4</sup>, and you have followed me, and you have fulfilled all the *injunctions* with which I have enjoined you, now at this time hear me and I will say to you the *mysteries*. *Truly, truly*, I say to you that I will give to you the *mystery* of the twelve divine *aeons*<sup>4</sup> and their *paraleptors*, and the manner of *calling upon* them, in order to go to their *places*. And I will give to you | the *mystery* of the *invisible*

\* Eph. 5.8

<sup>4</sup> cf. Mt. 19.27, 29; Mk. 10.28; Lk. 18.28, 29

<sup>1</sup> (1, 2) pig face; see Epiph. 26.10.6.

<sup>2</sup> (2) lion face; See Preisendanz (Bibl. 29) IV 1670; Origen *c. Cels.* VI 30; Ap. Elias (A) 8; HypArch 94; OnOrgWld 100; ApJn 37; PS 46; Keph VI p. 30.

<sup>3</sup> (12, 14) Sons of the Light; see 2LogSeth 60; TriProt 42; PS 124; Keph LXV p. 163.

<sup>4</sup> (23, 24) the 12 divine aeons; see Bousset (Bibl. 13) pp. 17ff.; Reitzenstein (Bibl. 31) p. 256ff.; Hippol. V 13. 3ff.; ApJn 34 etc.; PS 23 etc.; (also U 264.2).

πῆ παραγορατος πνοτε εν-επαραλπτης επτο-  
 ποс етееаτ ен-е π<sup>ο</sup> εβωκ еπετтопос.

ατω ενпса-пαι φηατсаβε-τηоттн епῆ ппaт-  
 еесос ен-епар ен-еε<sup>ο</sup> ατω φηατ птн епῆ  
 5 ппaотпaе ен-пeтпap ен-еε π<sup>ο</sup>.

αλλα ραон ппaи τηρ φηατ птн епῆ пβαп-  
 тсaа. пβαптсaа епeεооτ ен-пβαптсaа епeε-  
 κρωе ен-пβαптсaа епeппa етoтaаb. ατω φηατ  
 птн епῆ псi-тκaкiа ппapχωп ρpаи κpнт-тноттн  
 10 ατω енпса-пαι φηατ птн ῆ епeχpиcаа еε-  
 ппикон.

ατω ραон | р. 57. κρωῆ ппe. пeтeтпaт  
 пaт ппeиῆ ρωп етoотс. етeωpк ппoтx. oтaе етeε-  
 тpεсωpк pω ептнpс. oтaе псtаeпopпeтe. oтaе  
 15 псtаep-ептнoеиκ. oтaе псtаeжioтe. oтaе псtаeε-  
 епoтeи εлаaт κρωῆ. oтaе псtаep-мaиpат. oтaе  
 псtаep-мaипoтb. oтaе псtаepoпoмaзe епpап п-  
 пapχωп. oтaе пpап ппeтaтceлoc. epаи ежп-  
 лaат κρωῆ. oтaе псtаeсωce. oтaе псtаeсapот.  
 20 oтaе псtаeгiлa ппoтx. oтaе псtаeкaтaлaлeи.  
 αλλα мepе-пeтпce шωпe пce. ατω пeтeиμoн пeε-  
 eон. ρaпaз ρaплoс пceжoк eбoл ппeптoλ eт-  
 пaпoтoт.

αсшoпe ce енпса-тpe-ic oтω есжω ппeишaжe

1 MS επαραλπτης; read επαραλιμπτης.

2 the cryptogram stands for епкaлi мμoоτ. as in 101.24, 25.

6 MS the words αλλα to τηρ are written above the line.

10 W. Schw. ῆ; read мпῆ.

12 page 57: the leaf is very badly damaged; the right side is missing and the remainder measures 29 × 12 cms.; mildew spots are present.

17 MS тμ in псtμpопoмaзe is inserted above.

22 MS ппeптoλ; read ппeптoлoотe.

22, 23 MS the second o in eтпaпoтoт is inserted above.

God and the *paraleptai* of that *place*, and the manner of (calling upon them)<sup>1</sup> in order to go to their *places*. And after these things I will teach you the *mystery* of those of the *midst* and the *paraleptai* and the manner (of calling upon them in order to go to their *places*). And I will give to you the *mystery* of those of the right and their *paraleptai* and the manner (of calling upon them in order to go to their *places*).

But before all these things I will give to you the three *baptisms*<sup>2</sup>: the water *baptism*, the *baptism* of fire and the *baptism* of the Holy Spirit. And I will give to you the *mystery* of taking away from you the *evil* of the *archons*. And after these things I will give to you the *mystery* of the *spiritual inunction*<sup>3</sup>.

And before all things, command him to whom you will give these *mysteries* not to swear falsely, nor to swear at all, nor to fornicate, nor to commit adultery, nor to steal, nor to *desire* anything, nor to love silver, nor to love gold, nor to *invoke* the name of the *archons*, nor the name of their *angels*, over any matter, nor to steal, nor to curse, nor to accuse falsely, nor to slander, but to let their yea be yea, and their nay be nay\*. In a word, let them fulfil the *injunctions* which are good."

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

\* cf. Mt. 5.37; Ja. 5.12

<sup>1</sup> (2) (calling upon them); MS: cryptogram; (also line 5)

<sup>2</sup> (6) 3 baptisms; see Bousset (Bibl. 13) p. 287 ff.; OnOrgWld 122; PS 372.

<sup>3</sup> (10, 11) spiritual inunction; see Bousset (Bibl. 13) p. 297 ff.; Iren. I 21.3; ATh 121; GPh 74, log. 95; PS 197 etc.



ραπс γαρ πε ερωαε ние ετпапсгегε ετпаптеро  
 лп⊙ εтρεεερε лпψ лпкппобе εβολ. ποτсоп лс  
 лате. ρωαε γαρ ние εтпаεи лпψ лпкппобе εβολ  
 побе ние εптаεαατ εεсоотп лпн-пентаεαατ ρп-  
 5 οτпаптаεсоотп. жпн-теεεпткотп ρεωс ша-поот  
 ηροот. аτω пентаεαατ жпн-ткптаβολп лпкпос  
 лос ρεωс ша-поот ηροот сенаεεотот εβολ тпрот  
 псеаαε ποтpιλпкpпес ποтоеп псежпг εп⊙ пте-  
 пей⊙. аτω ϑω лллос пптп же-жпн εтpεεε-пкпг  
 10 атоτω εткппpопоеи птептеро лппкпте. атеε  
 лерис шопе ρε-пε⊙ лп⊙. аτω ρεпкпте не н  
 аθапатос аτω εтшппεи εβολ ρε-псωαα псi пепс  
 татжп ппелψ лпн-пψ лпкппобе εβολ шаре-пαιωп  
 тпρ сокот пат пса-петерпт псепωт επεлпт εтеε  
 15 ρεотp εтθε-теεтpυхп εптаεжп лпψ лпкппобе εβολ.  
 шпптотпωρ ллптлп лпε⊙ лп⊙ пте-пεεтpлаε  
 ллптлп аотωп пат.

εтшппωρ εптаεε лпε⊙ шаре-пкεтаεε сεφpαε  
 тεε лллос ρп-теεсεφpαε аτω шатϑ пат лппос  
 20 ηpαп лпεтψ лпω шатотωтθ εротп лпεтpотп.  
 εтшппωρ εттаεε лпϑот пшпн лпε⊙ лп⊙  
 шатϑ пат лппос ηpαп аτω псеε | р. 59. сεφpαε  
 тεε лллос ρп-теεсεφpαε аτω псеϑ пат лпεтψ  
 шпптотωтθ εротп ллфотп птз ллфωпн.

25 εтшппωρ εттаεε εтлллεαт шатϑ пат лппос  
 ηpαп. аτω псеεсεφpαε лллос ρп-теεсεφpαε.  
 аτω псеϑ пат лпεтψ шпптотωтθ εротп лс  
 фотп пптаεε пте-пппатωρ ρεωс ша-ттаεε ппс  
 топос птеεткппpопоеи.

3 W. Schw. εтпаεи; read εтпаεερε.

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

24 MS шпптотωтθ; read шпптотωтθ.

For it is necessary that every man who will *believe* in the Kingdom of the Light should perform the *mystery* of the forgiveness of sins only once. For to every man who will perform the *mystery* of the forgiveness of sins, all the sins which he has committed knowingly or unknowingly<sup>1</sup>, from his childhood *until* today, and which he has committed since the *foundation* of the world *until* today, will all be erased, and he will be made to be a *pure* light and taken to the Light of these Lights. And I say to you that since they were on earth they have already *inherited* the Kingdom of God. They have their *part* in the *Treasury* of the Light, and they are *immortal* gods. And when those who have received these *mysteries* and the *mystery* of the forgiveness of sins come forth from the *body*, all the *aeons* draw back (one) after another, and they flee to the west to the left<sup>2</sup> 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*. |

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

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

шаре-птази етемаат † наџ мпнос пран. аџ  
шатефрагизе ммоот рн-тетсфрагис аџ шат†  
наџ мпетџ аџ шатотџтџ еротн мфотн ш-  
птази ннетрпнетмаот.

5 аџ шат† наџ мпнос пран мн-петџ. аџ  
шатефрагизе ммоот рн-тетсфрагис шантотпџ  
ептопос мнос пале<sup>8</sup> мпасапџџ ете-птоџ пето  
пнос ер(оџ) ежм-пе<sup>8</sup> тирџ.

еџшанпџџ џе ептопос етемаат. шат† наџ  
10 мпнос пран мн-петсџетс аџ шатсфрагизе м-  
моот рн-тетсфрагис шантотџџк епесџротн. епе<sup>8</sup>  
мпасапџротн ептопос мпасапџротн пте-масапџротн  
е(п)то(џ) мсгн рн-џрок мсметон ммоот рн-птопос  
етемаат. еџџ џе-аџџи мпџ мпканоџе еџџ.

15 аџ †на† мнтн мџ мее жекас еиежен-тџтн  
еџџ мџ мее пте-тентеро мп<sup>9</sup> жекас етемаотте  
еротн џе-пшнре мепеплнрџџа етџнџ еџџ  
мџ мее.

асџџпе он мнса-неџџџе. ас мотте  
20 епесмаџнтнс пџџџ наџ:

џе-а(мне)тн тџртн птетнџи мпџ мџаптисџџа  
еџџа†џџ еротн мпџ мпарџџн. аџџ се тџрот  
мџи мџџџнт нџоотт мн-мџџџнтрџа мсџџџ аџџ  
кџте ес тџрот рн-џџоп. пџџџ се наџ мџи сџ џе-

25 џџк еџџа етџаџџџа птетнџне мџџ[џоотт] |

8 Schw. ер(оџ); two letters are missing, perhaps read еџџа.

16 MS жекас; read жекас.

17 MS пшнре; read пшнре.

25 мџџ[џоотт]; 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 Jeu<sup>1</sup> 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*<sup>2</sup> 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*<sup>3</sup>, fulfilled in every *mystery*.’”

45. It happened furthermore after these words Jesus called his *disciples* and said to them: “Come all of you and receive the three *baptisms* before I say to you the *mystery* of the *archons*.” Now they all came — men and women *disciples* — they all surrounded Jesus at the same time. Now Jesus said to them: “Go to Galilee<sup>4</sup> and find a man | or a woman in whom

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

<sup>2</sup> (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.).

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

<sup>4</sup> (25) Galilee; cf. SJC 77; PS 369.















асшопе се птересфратизе εταλοοτ ρη- τεисφρα-  
 τις ασφραγισατс пσι ис ριχη-пшотрине εταλοοτ  
 εγραи ασφα-песμεαот ριθн пшотрине (sic) ασσοолот  
 τηρ ηρωοοο ηπειαατ. ере- теψиφ ηтз мфωηη ρη-  
 5 тетсиз сште. ете-пαι пе εωοε ψис пшо аτω η  
 ηше мн-шце ψис. асшш εβολ пси ис есшш мееос  
 ηтеиε же-сωтее ер παιωт пшот меепт ηие πα-  
 перантос η⊙ же-φепикалеи ηпесураη ηасфθартос  
 ηте-πε⊙ мпотоεиη.

10 ζαζαζαοτ ζωθζαζωε θωζαζαζωε χεποβηηθε  
αθανηт ωηη ωζανωт κροβιαλαε.

сωтее еροι παιωт пшот | р. 66. ηие πα-  
 перантос ποτοεиη. же-αиепикалеи ηпесафθартос  
 ηраη ηте-πε⊙ мп⊙ ηω εβολ ηпηοβε ηпалаεθηηс  
 15 ηсшωте εβολ ηпεαηοεиα. ηεηтаαατ εтсοοтη  
 мн-ηεηтаαατ епсесοοтη аη. ηεηтаαατ χηп-  
 теηмηηκοтι шαθраи епоот ηροот аτω еηεтρεтωη  
 εροтη епекληρос ηтеηηερο мп⊙. ешшпе се παιωт  
 аηηω εβολ ηпηοβε ηпалаεθηηс аτω аηηαфθαριε  
 20 ηпεαηοεиα. аτω аηтρεтωη ерοтη епекληρос  
 ηтеηηερο мпотоεиη мεа† пαι ποтмееиη ρη-те-  
 просфора.

аτω ρη-теηηοт етееεατ асшшопе пси пееεиη  
 ηта-ис шοοс аτω асфθαптиε ηпесμεαθηηс τηρот

2 MS εταλοοτ; read εптасфαλοοτ.

3 MS пшотрине; read ηпшотрине.

7 MS ммпт; read ммптеиωт.

12 MS пшот ηиη; read пшот ммптеиωтηиη.

Now it happened when Jesus had *sealed* them with this *seal*,  
 he stood by the side of the incense which he had offered. He  
 placed his *disciples* before the incense, he clothed them all in  
 linen garments, while the *cipher* of the seven *voices*, which is 9879,  
 was in their two hands. Jesus cried out, saying thus: "Hear me,  
 my Father, thou father of all fatherhoods, thou *infinite* Light.  
 I call upon thy<sup>1</sup> *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*

<sup>1</sup> (8) thy; lit. his.

ρε-πβαπτισεα επεπνα ετοτααβ. ατω αςϕ πατ  
 εβολ ρη-τεπροσφορα. αςϕφρατιζε πτεττερνε ρη-  
 тесφρατις πταшϕε επαρθενос εποτοεи тαι  
 εшασтρετωп εροтн επекλнρ πтeπтepo εποτοεи.  
 5 ατω ατραше πσι мeαθнтнс ρη-относ праще  
 епашωϕ. же-ατχι επβαпτιсеа επεпна ετοтааβ  
 ατω επ-тесφρατις ешаска-пoнe εβολ. ατω ешас  
 каθарize ппeтaпoμiα. птpетωп εροтн επеклнρ  
 πтeπтepo επ⊙. тαι те тесφраτις Ϟ.

10 ιс δε αςερε επειϕι ере-песмаθн тиrot σo  
 oλε πρερθοос пeпaт εтстeφaпoт мeоретнн  
 ере-отнoкeφaлoп πтe-тeкpистн πpoтн пpωoт.  
 ере-отeпoпoклaдoс пapтeμiсiα(c) ρη-тeтciα снтe  
 ατω ере-пeтepнтe κολλα επeтepнт εткωтe м  
 15 мooт епeϕa пкooρ мпкocμeoc.

αςшωпe oп мппca-пaг aic тaлo ερpaг пшoт  
 ρнпe επϕи пϕи-тпaнiа ппapχωп ρpaг ρη-мeαθ-  
 oнтнс. αςтpеткωт пoтшoтpн ρpaг ρиπ-θαλaсiа  
 αςϕ-шe пeлooлe | p. 67. ερpaг ρи-apкeтoic  
 20 ρи-мaлaбaθpoп ρи-кoтωшн? ρи-αμiгaптoп мп-  
 oтωпe же-αχaтнс мп-oтлiβaнoс. ατω αςтpе-  
 пeϕмaθнтнс тиrot κοлoт пpεpθooс ппeпaт.  
 αςтpетстeφaпoт мmooт ρи-oтapтeμiсiαс ατω αςκω

10 MS пeϕмaθнтитpот; read пeϕмaθнтнс тиrot.

11 MS πpεpθooс; read πpεпpθooс.

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

20 кoтωшн?; MS ω inserted above кoтшт.

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: Ϟ.

But Jesus performed this mystery while all his disciples were clothed in linen garments and crowned with myrtle; and an anemone of kriste was in their mouths and a single branch of mugwort<sup>1</sup> in their two hands, and their feet were placed together, and they turned themselves to the four corners of the world.

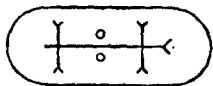
48. It happened moreover after these things Jesus offered the incense of the mystery which took away the evil of the archons from the disciples. He caused them to build an incense-altar upon thalassia plants (?). He laid upon it vine branches, and juniper and betel and kuoschi (?), and asbestos and agate-stone 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

<sup>1</sup> (24) mugwort (ἀπτεμυσία); see Preisendanz (Bibl. 29) IV 915; VII 995.



πτερεϋζω δε πφετϋχн еϋζω μεμοσ еπεϋτοϋ-  
 κοορ μεпκοσμεос тнρεϋ πтоϋ μεп-песεμαϋнтнс аϋϋ  
 сφραγизе μεμοот тнрот ρн-теисφραγис μεπεερβ  
 ηραμεηи ете-таг те

5 παг пε пεсran пте-таληοια ζαχωζ  
 ζακωζ таг те тесερεη / ζϋωζοζω.



ατω πтере-ис οτω еϋсφραγизе  
 μεμοот ρн-теисφραγис πтетноϋ етμεατ апар |

p. 68. ϋι πтетηαηια тнρε ϋραг ϋп-μεμαϋнтнс

10 ατω ατρασε ϋп-οτηοσ πρασε епашωϋ. γε-ατϋ  
 ηαηια тнρε ηпαρχωп ωηп ϋραг ηγητοϋ ατω ηϋ  
 тере-тηαηια ηпαρχωп ωηп ϋραг ηγηтоϋ ατϋωπε  
 ето ηαθαпατοс ησг μεμαϋнтнс етоτηη ϋса-ис  
 ϋп-топос ημε етоτηαβωη еροот.

15 ис δε пεζαϋ ηпесεμαϋнтнс γε-φηαϋ ηηтп ηтаг  
 ηολογια ηпегтопос тнрот епταгϋ ηηтп μεπετϋ μεп-  
 ηετβαптисμα. μεп-ηετπρосφора. μεп-ηετсφραγис.  
 μεп-ηετпараλημτωρ тнрот μεп-ηετψηφос μεп-  
 ηετran пте-таληοια μεп-ηεταπολογια етθε-θε пεϋ  
 20 ηηαλει μεμοот еβωη епегтопос πтетноϋωтн еροтп  
 μεφотп ηпαι тнрот φηαζω еρωтп ηпran ηпегτϋ  
 аποϋ μεп-ηετψηφос.

тенот се сωтηη ηтаζω еρωтп етθε-тϋηηе еβολ  
 ηтетпψтϋη епηαη αгζω еρωтп ηпегτϋ тнрот. μεп-  
 25 ηετсφραγис μεп-ηετran. ететпшане еβολ ϋη-  
 псωма. ететпегре ηпегτϋ ηαгωп тнрот μεп-ηετϋ  
 ηγηтоϋ тнрот. сеηасоηот ηατ. шантетпηωη шα-

5-7 the diagram is present on page 67.

26 MS ηαгωп; read ηпαгωп.

But when he and his *disciples*<sup>1</sup> 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*<sup>2</sup> 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

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

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

пенос псоот пнаион. пай де птоц сенапвт епс  
еелнт ерботр ллн-петархон тнрот ллн-петнрот  
тнрот.

ететншанпвор де епсоот пнаион сенакатехе  
5 ллелотн шантетнхи ллпф ллка-нобе евол. евол  
же-птоц пе пнос ллф етшооп рн-не<sup>о</sup> пте-псанротн  
пте-псанротн. атов птоц пе пнодрле тнрц пте-  
цтхн атов отон пил етнахи ллпф етлелад сел  
ототл екопте пил. рн-лентхоелс пил пте-пелайон  
10 тнрот. пай ете-птоот пе пелнтл пнаион пте-па-  
роратос пнопте евол же-птоц пе пнос ллф лл-  
патиратц етшооп рн-не<sup>о</sup> ллпсанротн пте-псан-  
ротн. етбе-пай се рвалл пил етнапстете епшнре  
лпотоелн | р. 69. шше ероц етрелхи ллпф  
15 ллка-нобе евол жекаас етешопе лпантелюс. атов  
етхнк евол ллф пил. евол же-птоц пе пф ллка-  
нобе евол. петнахи се евол рн-пеллф шше ероц  
етрелхи ллпф ллка-нобе евол. етбе-пай се фхв  
лелос пнтн же-ететншанхи ллпф ллка-нобе евол  
20 нобе пил ентатетнаад ететнсоотн ллн-пентате-  
тнаад ентетнсоотн ан пентатетнаад хнн-тетн-  
лнтротн релс ша-поот нроот атов ша-пхок евол  
птелре птсарз пеллар сенацотот евол тнрот.  
евол же-атетнхи ллпф ллка-нобе евол.

25 атов ететншанел ететннт евол рел-пелла.  
елтетнелре ллелцф ллн-тецнеполотна. шаре-пайон  
тнрот сокот нал ллн-петнрот тнрот. палн он

14 page 69: the right edge of the leaf is missing; the remainder measures  
29<sup>1</sup>/<sub>2</sub> × 14<sup>1</sup>/<sub>2</sub> cms., and has central defects and mildew spots.

16 MS етхнк; better етхнк.

23 MS пеллар; read пелларменн.

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 com-  
mitted from your childhood *until* today and *until* the releasing  
of the bonds of the *flesh* of the *Heimarmene*<sup>1</sup>, 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* |

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

шагпват епеант ерботр евол же-атетнхи мпѣ мп-  
пка-нобе евол. аτω ершан-наион тирот сокот  
нат шаре-потоени мпе<sup>□</sup> тѣво мпмезиѣ пнаион  
же-ере-негиооте тирот тѣво ететнннт ерраи зивоѣ.  
5 аτω шаготонг евол нси пе<sup>□</sup> мпотоени. аτω  
тетнешовшт етпе жин-песнт мтетннат енегиооте  
нте-птопос пнаион тирот еатѣво тирот. евол же-  
анаион тирот пот епеант ерботр мп-нетнрнтот  
тирот.

10 палин он ершан-негиооте тѣво фна† нити  
мпѣ мпка-нобе евол мп-нецапологиа мп-нец-  
сфрагис мп-нецѣнфос мп-нетреранина.

нтоти зот-тиѣти палеаѣнтис ететншанжи-наи  
нтетнеи ететнннт евол зн-свола тетнешопе нрилѣ  
15 кринес потоеи ететнѣѣ етпе нса-нетнернт нте-  
тнѣѣк ерраи зн-мла етере-наион тирот снр  
евол нрнтот зѣѣс мп-лаат зн-негиооте шан-  
тетнпѣѣ ене<sup>□</sup> мпотоени.

тоте шаре-нефтлаз мпнтлн мпе<sup>□</sup> мпотоени  
20 шагнат епѣ мпка- | р. 70. нобе евол еатѣ  
тпааѣ мп-нецапологиа мп-нецентолооѣ тирот  
аτω шагнат етесѣр зн-тетнтерне аτω шагнат  
етеѣнфос о мнетнѣѣ.

тоте шаре-неѣис мѣфтлаз отѣн нити мпнтлн  
25 мпе<sup>□</sup> мпотоени. нтетнѣѣк еротн ене<sup>□</sup> мп<sup>⊙</sup>.

5 MS шаготонг; better шаготонг.

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

15 MS ететнѣѣ; dialectical form; read ететнѣѣѣ.

23 W. Schw. о мнетнѣѣ; read зн-нетнѣѣ.

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-нефтѣлазъ шаже нееленти алла сенаѣ ннти  
ннесфратис еен-петѣ.

палн он ететншанпѡз еттазис еепшоелнт нѣ  
раелни шаре- лс нраелни ѣ-тетсфратис ннти еен-  
5 петѣ. аѡ он сенаѣ-пнос нран ннти тетнаѡѡтѡѣ  
он еепетротн.

ететншанѡк еттазис еепалот еепалот сенаѣ  
ннти еепетѣ еен-тетсфр еен-пнос нран. палн  
он. тетнаѡѡк еепетротн.

10 ететншанпѡз еттазис ннѡатреет нѡр сенаѣ  
ннти еепетѣ еен-тетсфр еен-пнос нран.

палн он тетнеѡк еепецротн ша-ттазис еѣ  
пнос нсаѡѡѡ папе<sup>□</sup> еепотоен. ететншанпѡз  
етесѡзис снасфратисе еелѡтн рн-тетсфратис.

15 аѡ сенаѣ ннти еепецелестнр еен-пнос нран.

палн он тетнеѡк еротн еепецротн ша-ттазис  
еепнос нѡѡ паѡѡѡс папелнсатрос еепотоен.  
сенаѣ ннти еепецѣ еен-тетсфратис еен-пнос нран.

20 палн он тетнеѡк еротн еепецротн ша-ттазис  
еепсащс нраелни. палн он сенаѣ ннти еепетѣ  
еен-тетсфратис еен-пнос нран.

палн он тетнеѡк еротн еепетротн ша-тта-  
зис еепѣѡт ншнн нте-пе<sup>□</sup> еепотоен. ете-нѡѡѡт не  
ншнн насалетѡс. сенаѣ ннти еепетѣ ете-нѡѡѡ  
25 пе пнос еѣ еен-тетнос нсфратис еен-пнос нран  
еепе<sup>□</sup> еепотоен паѣ еѡ нрѡ еѡраѣ еѡе-пелнс  
сатр еепотоен.

1 MS маре; dialectical form; read мере.

2 MS ннесфратис read ннетсфратис.

10 MS нѡр; read нѡтнр.

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

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

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

When you reach the rank of the twin saviours<sup>1</sup>, they will give to you their mystery and their seal and the great name. *Again* you will go to its interior to the rank of the great Sabaoth<sup>2</sup>, he of the Treasury of the Light. When you reach his rank, he will seal you with his seal and he will give to you his mystery and the great name.

*Again* you will go in to its interior to the rank of the great Jao, the Good<sup>3</sup>, he of the Treasury of the Light. He will give to you his mystery and his seal and the great name.

*Again* you will go in to its interior to the rank of the seven amens<sup>4</sup>. *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. |

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

<sup>2</sup> (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.

<sup>3</sup> (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.

<sup>4</sup> (20) 7 amens; see Hippol. VI 43.1 ff.; PS 3.

παλιν ον τετνεβων εροτη | ρ. 71. λεπε-  
ροτη ша-ттазис нтсащсе лфωηи сена† нтн лс-  
петнос лл лн-пнос нран лпе□ лпотоени лн-  
тетсфрагис.

5 παλιν ον τετνεβων εροτη λεπεροτη ша-ттазис  
нпнеаχωρηтос сена† нтн лпетл лн-тетсфр  
лн-пнос нран лпе□ лпотоени.

παλιν οн τετνεβων εροτη λεπεροτη ша-ттазис  
нпнаперантос сена† нтн лпетл лн-тетсфр лн-  
10 пнос нран лпе□ лпотоени.

παλιν οн τετνεβων εροτη λεπεροτη ша-ттазис  
лнпротпераχωρηтос. сена† нтн лпетл лн-  
тетсфрагис. лн-пнос нран лпе□ лпотоени.

παλιν οн τετνεβων εροτη λεπεροτη ша-ттазис  
15 нппротперантон. сена† нтн лпетл лн-  
тетсфрагис лн-пнос нран лпе□ лпотоени.

παλιν οн τετνεβων εροτη λεπεροτη ша-ттазис  
нпналлантос. сена† нтн лпетл лн-тетсфрагис  
лн-пнос нран лпе⊙ лпотоени.

20 παλιν οн τετνεβων εροτη λεπεροτη ша-ттазис  
ннпротпераллантос. сена† нтн лпетл лн-  
пнос нран лпе□ лп⊙ лн-тетсфрагис.

παλιν οн τετνεβων εροτη λεπεροτη ша-ттазис  
нпнасалетос. сена† нтн лпетл лн-тетс-  
25 сфрагис лн-пнос нран лпе□ лпотоени.

παλιν οн τετνεβων εροτη λεπεροτη ша-ттазис  
нпетперасалетос. ететншанпωρ еттазис етлс

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 × 15<sup>1</sup>/<sub>2</sub> cms. and has defects and mildew spots.

12 MS лнпротпераχωρηтос; read лнпротпераχωρηтос.

27 MS нпетперасалетос; read нпетперасалетос.

Again you will go within to their interior to the rank of the seven voices. They will give to you their great mystery and the great name of the Treasury of the Light and their seal.

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

Again you will go in to their interior to the rank of the endless ones<sup>1</sup>. 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

<sup>1</sup> (9) endless ones; see SJC 106.

маѡ сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс ѡн-пнос  
нран ѡпетѣ ѡн-пнос.

тетнеѡк еротн ѡпетротн ѡа-ттаѣс ннаѡ  
патѡр. сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс ѡн-  
5 пнос нран | р. 72. ѡпетѣ ѡн-пнос.

тетнеѡк еротн ѡпетротн ѡа-ттаѣс ннеѡ  
пропатѡр сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс  
ѡн-пнос нран ѡпетѣ ѡн-пнос.

палн он тетнеѡк еротн ѡпетротн ѡа-ттаѣс  
10 нѣте нхаратен нотоѡн. сенаѣ ннѣн ѡпетѣ  
ѡн-тетсѣраѣс ѡн-пнос нран ѡпетѣ ѡн-пнос.

палн тетнеѡк еротн ѡпетротн ѡа-ттаѣс  
ѡншоѡнт нхаратен. ететнѡанпѡр еттаѣс етеѡ  
15 маѡ. сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс ѡн-пнос  
нран ѡпетѣ ѡн-пнос.

палн он тетнеѡк еротн ѡпетротн ѡа-ттаѣс  
ѡнѣтѡ ѡпарататнѣ нте-петѣ ѡн-пнос. ететнѡанп  
пѡр еттаѣс етеѡмаѡ сенаѣ ннѣн ѡпетѣ ѡн-тетсѣ  
сѣраѣс ѡн-пнос нран ѡпетѣ ѡн-пнос.

20 палн он тетнеѡк еротн ѡпетротн ѡа-ттаѣс  
ннетрнпнетѡатѡс нте-петѣ ѡн-пнос. ететнѡанпѡр  
еттаѣс етеѡмаѡ сенаѣ ннѣн ѡпетѣ ѡн-пнос  
нран ѡпетѣ ѡн-пнос ѡн-тетсѣр.

палн он тетнеѡк еротн ѡпетротн ѡа-ттаѣс  
25 нтетрнѡнѡѡс ѡпнос нрро ѡпетѣ ѡн-пнос.  
сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс ѡн-пнос нран  
ѡпетѣ ѡн-пнос.

3, 6 MS тетнеѡк; better [палн он] тетнеѡк.

12 MS палн; read палн он.

25 MS нтетрнѡнѡѡс; better ннетрнѡнѡѡс.

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*<sup>1</sup> 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*<sup>2</sup> (*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. |

<sup>1</sup> (10) 5 incisions; see Bousset (Bibl. 13) pp. 348-49; PS 2.

<sup>2</sup> (17) 5 helpers (*παραστάται*); see GEgypt III 64; PS 2 etc.; (also 107.16; U 230.12).

маѡ сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс ѡн-пнос  
нран ѡпетѣ ѡн-пнос.

тетнеѡн еротн ѡпетротн ѡа-ттаѣс ннѡс  
патѡр. сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс ѡн-  
5 пнос нран | р. 72. ѡпетѣ ѡн-пнос.

тетнеѡн еротн ѡпетротн ѡа-ттаѣс ннѡс  
пропатѡр сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс  
ѡн-пнос нран ѡпетѣ ѡн-пнос.

палн он тетнеѡн еротн ѡпетротн ѡа-ттаѣс  
10 нѣте нѡраѣсн нотон. сенаѣ ннѣн ѡпетѣ  
ѡн-тетсѣраѣс ѡн-пнос нран ѡпетѣ ѡн-пнос.

палн тетнеѡн еротн ѡпетротн ѡа-ттаѣс  
ѡн-пнос нран ѡпетѣ ѡн-пнос. ететнѡнпѡр  
еттаѣс ететнѡнпѡр  
15 нран ѡпетѣ ѡн-пнос.

палн он тетнеѡн еротн ѡпетротн ѡа-ттаѣс  
ѡн-пнос нран ѡпетѣ ѡн-пнос. ететнѡнпѡр  
пѡр еттаѣс ететнѡнпѡр сенаѣ ннѣн ѡпетѣ  
ѡн-тетсѣраѣс ѡн-пнос нран ѡпетѣ ѡн-пнос.

20 палн он тетнеѡн еротн ѡпетротн ѡа-ттаѣс  
ннѡс ннѡс ннѡс ннѡс ннѡс ннѡс ннѡс ннѡс  
еттетнѡнпѡр еттаѣс ететнѡнпѡр сенаѣ ннѣн  
ѡпетѣ ѡн-пнос нран ѡпетѣ ѡн-пнос ѡн-пнос.

палн он тетнеѡн еротн ѡпетротн ѡа-ттаѣс  
25 ннѡс ннѡс ннѡс ннѡс ннѡс ннѡс ннѡс ннѡс  
сенаѣ ннѣн ѡпетѣ ѡн-тетсѣраѣс ѡн-пнос нран  
ѡпетѣ ѡн-пнос.

3,6 MS тетнеѡн; better [палн он] тетнеѡн.

12 MS палн; read палн он.

25 MS ннѡс ннѡс ннѡс; better ннѡс ннѡс ннѡс.

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*<sup>1</sup> 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*<sup>2</sup> (*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. |

<sup>1</sup> (10) 5 incisions; see Bousset (Bibl. 13) pp. 348-49; PS 2.

<sup>2</sup> (17) 5 helpers (*παραστάται*); see GEgypt III 64; PS 2 etc.; (also 107.16; U 230.12).

палн он тетнебѡк ероти аперотн ша-ттазѣ  
 апищорп нтѡщ сѣнаѣ ннти аперѣ аен-теѣсѣра-  
 сѣ аен-пнос иран апе<sup>□</sup> аеп<sup>⊙</sup>.

палн он тетнаотѡтѣ ероти аперотн ша-  
 5 птопос нттазѣ нтеклярнома. сенаѣ ннти аперѣ  
 аен-теѣсѣра-сѣ аен-пнос иран апе<sup>□</sup> аепотоен.

палн он тетнебѡк ероти аперотн ша-тта-  
 зѣ аептопос ннсѣн аен-перок. ететнщанпѡр  
 еттазѣ етееаѣ сенаѣ ннти аперѣ аен-теѣ-  
 10 сѣра-сѣ аен-пнос иран апе<sup>□</sup> аепотоен.

палн он тетнаотѡтѣ ероти аперѣ |  
 р. 73. ша-ттазѣ ннкатапетасеа. етснѣ ери-пнос  
 ирро апе<sup>□</sup> аепотоен. сенаѣ ннти апернос аѣ  
 аен-теѣсѣра-сѣ аен-пнос иран апе<sup>□</sup> аепотоен.  
 15 аѡ сенакоѡт наѣ щантетнѡор ероти нтетн-  
 отѡтѣ аееоѡт ероти щантетнпѡр епнос ирѡае  
 ете-нтоѣ пе ирро апе<sup>□</sup> нотоен тнрѣ паѣ ете-  
 пѣуран пе ѣѡт.

ететнщанпѡр ептопос етееаѣ сѣнаѣт ероти  
 20 еатетнѣре аепѣ апе<sup>□</sup> аепотоен тнрѣ аен-пѣ а-  
 пка-ноѡе еѡл аен-пѣаполѡсѣ аен-пѣщѡтѡнне.  
 ентатетнталоѡт ерѣаѣ аен-пѣрѣнѣте тнрот.  
 аѡ же-атетнѡк еѡл нентолн нѣа нте-пѣ аен-пѣрѣ-  
 рѣнѣте тнрот. тоѣ сѣнараѣе ерѣаѣ ежн-тнѡтн нѡѣ  
 25 ѣѡт пѡт апе<sup>□</sup> аеп<sup>⊙</sup>. нтоѣ ае рѡѡѣ он сѣнаѣ

12 page 73: large holes are present in the middle and base of the leaf; it measures 28½ × 17 cms. and is in poor condition with mildew spots.

Again you will go in to their interior to the *rank* of the first ordinance<sup>1</sup>. He will give to you his *mystery* and his *seal* and the great name of the *Treasury* of the Light.

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

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

Again you will pass in to their interior to the *rank* of the *veils*<sup>2</sup> 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.

<sup>1</sup> (2) first ordinance; see PS 1.

<sup>2</sup> (12) rank of the veils; the 27th rank.



πῆ ἀπκα-νοβε εβολ ἀπ-τεγαπολογια. πτοοτ  
 δε και ετηπ ετταζις ετελλεατ. σενα† πητη ρωοτ  
 οη απετηνοσ ἀπ ἀπ-τετηνοσ παπολογια ἀπ-τετῶ  
 εφρατις.

5 πτοοτ δε ρω(οτ) οη πατταζις ετελλεατ. ετε-  
 πτοοτ νε τμηιῆ πατηαλις απηοττε πταληοια.  
 και νε πετραπ πταληοια. οτη-ιῆ δε κκεφαλη ρη-  
 τταζις ετελλεατ. και σε νε πραν πτταζις ετελλε  
 εατ ζωζηζωζα ζωζεζαζ θωζωζαζ θνηζηζωζ. αζωηη  
 10 ζωζηα. θνηζωζαη. ηζωηηαζ αθωζωηης ηζωηη ζηηηηψωζ  
αζαζ(οτ) . . . . αααζη(ι)ωζ.

και σε πετραπ πτε-ταληοια. και σε σενααρεσ  
 ρατοτ ρε-πεττοποσ ααταατ ησεπηκαλει ηπειραη  
 εροτη επηοττε πταληοια εττω αελοσ ηε-σωττε  
 15 ερον πεπειωτ πιωτ αεηηπειωτ ηιιι ιζ αα . . . .  
 . . . ζωζ ωωωωωωω [εεε|εεεε | p. 75. οοοοοοο  
τττττττ. ιζη. ζωζω. ζεζωζω. ζωζωοι. εζωιω. ειαπτθα  
ειαπτθα ετε- πα νε πιωτ αεηηπειωτ ηιιι ηε-πτα-  
 20 πτηρϋ ει εβολ ρη-αλφα ετηακοτοτ ερ εϋηε ετηαῖ  
 ψωπε ησι πχωκ ητε-χωκ ηιιι. εηεπηκαλει σε ηπειραη  
 ηαφθαρτον ηεκασ εκετηηοοτ εβολ ητεηνοσ ηατῶ  
 ηαλις ηοτοοειη ησει ησα-πειηηηιῆ ηαχωρητοσ ετε-  
 πτοοτ νε πμηιῆ αεηαθηηηης επηαη ατῶι απῆ αε-

6 MS τμηιῆ; read τμητιῆ.

12 MS και σε; read και σε [νε]

15 the last two lines of this page are badly damaged.

16 page 75: the leaf is badly damaged; the first 10-12 lines and large portions of the sides are missing; the remainder measures 20×12 cms. and has defects and mildew spots.

18 MS ετε-πα πιωτ; read ετε-παι νε πιωτ.

19 W. εωηε; read εω εϋηε.

21 MS ηεκασ; read ηεκααα.

23 MS πμηιῆ; read πμητιῆ.

When you reach that *rank*, say | the *mystery* of the forgiveness of sins and its *defence*. Moreover they that belong to that *rank* will also give to you their great *mystery* and their great *defence* and their *seal*.

Moreover they also are of that *rank* which are<sup>1</sup> 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*: ...<sup>2</sup>

These now are their true names.

These now will stand alone in their place<sup>3</sup>, 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*)<sup>4</sup> 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

<sup>1</sup> (5) they also are of that *rank* which are; Till: they belong also to that *rank*, that is to the.

<sup>2</sup> (9-17) ζωζηζωζα etc.; see note on 55.7.

<sup>3</sup> (12, 13) will stand alone in their place; Till: will stand in their own place.

<sup>4</sup> (19) (*omega*); MS: cryptogram; cf. PS 353.

πκα-νοβε εβολ. ετθε-παг ρω ρεπατκατεχε λεεοοτ  
 νε ρωп ε[ο] ποτοειп.

πτεпноτ σε πτεροτεпикаλει ππειραν ετωщ εροпн  
 επноττε πταλнθια. πтоц δε ρωωц он πноτте  
 5 πταλнθια ацтпноот εβολ ποτпос πατпалеис πтац  
 ете-παг пе песрап θωρζωζ ζαζαωζ.

πτεпноτ δε етееаτ аσει εβολ πσι φпос πατ-  
 палеис ποτοειп пса-ееаθптнс аτω πтепноτ етее-  
 ааτ снатре-пе[ο] ποτοειп снатре-петтазис сокоτ  
 10 πατ шантетпноτωтб εροпн епсапгопн πтетпπωρ  
 еπε[ο] лепноτте πталнθια. πтоц δε ρωωц он  
 πноτте πталнθια φпαφ пптп лепечпос ллφ леп-  
 течпос псфр ллп- печпос пран паг ето прро εрраг  
 ехлл-печ[ο].

15 παλп он φпаρζлпете εροпн есепикалеи ллп-  
 ноτте патираτц ете-птоц пе пещωпе ллаτлац.  
 πтоц δε πноτте патираτц φпаноτρε ρωωц ποτ-  
 аτпалеис ποτοειп εβολ ρпгтц псеи шарωпн еп-  
 топос ллпноτте πталнθια псф пптп ллпехараκτηр  
 20 ллпел[ο] ллпноτте πталнθια. аτω псжен-тпотп εβολ  
 ллпλпρωла пил аτω пр-тпотп ποτтазис ρл-  
 пе[ο] етееаτ πтетпф-εοот εροпн | р. 76. ллп-  
 ноτте патираτц εβολ же-атетпхи ллпφ ллпка-ноβε  
 εβολ жп ететпн-сωла. πтетпщωпе ρл-птопос  
 25 ллпноτте πталнθια εβολ же-атетпхи ллпφ ллпка-  
 ноβε εβολ ллп-тецапологиа ллп-тецсфратис ллп-  
 тецψпфос ллп-песентолооτте тпрот ептагоноτ

2 MS пе ρωп ε[ο]; read пе ερωп ε[ο].

12 W. Schw. φпαφ; MS probably φпаф.

21 MS пр-тпотп; read пср-тпотп.

of sins. Because of this indeed they are not *restrained*<sup>1</sup> 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.

<sup>1</sup> (1) they are not restrained; lit. they are unrestrained ones.





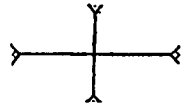


σαμηνλω ατω χωχωχοτχα παρχων επεερεα  
 πατων γε-φεικαλει πωωζηα. χωωζαζα. ζαζηω.  
 ететншанотω ететншω нпеиаз | р. 79. πολοτια  
 παρχων επεερεα ηπατων πασοκοτ πατ επεεηт  
 5 ερhot. ητωτη δε μοоше етпе.

ететншанпωρ επεερεφот ηπατων сепнт еβολ  
 ρатетнρη ншг ιαλω ηη-αιωκα ατω ηсωαλ. сфραг  
 тизе ηηωτη ηтеисφραгис

паг ηе ηесраη азηωζα ажиη ποтсоп

15 ηηατε. αηαрте тειψηφос ρη-ηетнз



σгх етзθ φот ηше ηη-шметше ηη-сеψгис. ететнш  
 шанотω ететнсφραгизе ηηωτη ηтеисφр еатетнз

тате-ηесраη ποтсоп ηηατε ажи-ηеиаπολοτια ρωωη  
 γε-αηαχωρι ηητη ιαλω α(ι)ωχ·αιсωαλ γε-φез

15 ηκαλει πωωηαηωζηαωαζ. ζω..ωωζη. ететншанотω  
 ететншω ηηеиаπολ παρχων επεεερε ηπατων πα  
 сокоτ πατ ηсепωт επеηηт ерhot. ητωτη δε  
 μοоше етпе.

ететншанпωρ επεερεη πατων ете-ηтос тешаτз  
 20 μοоте ерос γε-ηтотι ηηесос. еснп таρ епсоот

паτων ептаηηстете. παρχων δε ηηтос етηη  
 ηατ. отη-откоти ηηηтагаθос ηηηот еβολ γε

αηηстете ηшг παρχων ηηтос етηηηατ. сепнт  
 еβολ ρатетнρη ηшг ζω..ζαωχ. χωωζαζαω. ωηαωθ

25 παρχων ηηтотι ηηесос етηηете γε-ηешаη

3 page 79 : only the lower right hand portion of the leaf remains; it measures 20<sup>1</sup>/<sub>2</sub> × 14 cms. and shows numerous defects.

5 MS ερhot; read εрhot.

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

10 MS тειψηφос; read ητεψηφос.

11 MS φот ηше; read φот ηшо.

14 MS α(ι)ωχ·αιсωαλ; αιωκα ατω ηсωαλ appears in line 7.

of the fourth *aeon*, because I *call upon* ....' When you have finished saying these *defences* the *archons* of the fourth *aeon* will withdraw to the west to the left. *But* you <will> proceed upwards<sup>1</sup>.

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

This is its name : ...

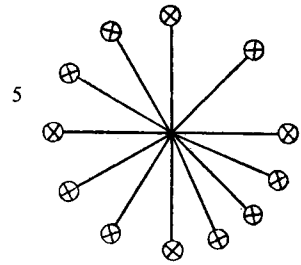
Say it once only. Hold this *cipher* : 5369 in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also : 'Withdraw yourselves ..., ..., ..., because I *call upon* ....' When you have finished saying these *defences* the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

When you reach the sixth *aeon* which is called the Little *Midst*, for it belongs to the six *aeons* which have *believed*. *But* the *archons* of those *places* have a little *goodness*<sup>2</sup> within them, because the *archons* of those *places* have *believed*. The *archons* of the Little *Midst*, ..., come before you, thinking that perhaps | you

<sup>1</sup> (5) you <will> proceed upwards; lit. you proceed upwards; (also line 18).

<sup>2</sup> (22) a little goodness; Till : some goodness.

απετηχι-ψι αχι-πψι ατω σφραγισε μεωτη πτεψ  
σφραγис ετε-ται τε

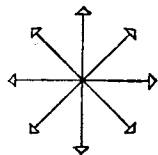


5 παι πε πεσαν αχιψ ποτσοп με  
μεате ζαχωωμεαζοz αμεαρτε  
πτεψηφос ρη-πετησιχ εριε  
σοот ηψο | ρ. 80. ατω ψис  
ηψε ατω μετη. ετετηψαποτω  
ετετησφραγисε μεωτη πτεψ  
σφραγис εατετητατε-πεσαν

10 ποτσοп μεате αχι-πειαποлогια ρωωψ γε-ανα  
χωρι ηητη ζωαωχα. χωζωαζαω. ωβαωθ παρχων  
ηηοηι μεεσοс. αν(ε)χι παρ μεψι μεψι ηηαιων  
μεη-πειαποлогια. γε-τηπειαλει ηζωηαζα. χωz  
ζαεz. αχωζωνηz. ητεηηοη οη ετετηαζω ηπεικεραη  
15 παρχων εταμεατ πασοηοη πατ. ησεκα-τεριη ηητη  
ησεταμεαρτε μεωτη. εητατεη παρ εβολ ρατε  
τηρη. ετμεετε γε-μεψαη απετηχι-ψι. ητοοη δε  
ρωοη (εη)σεπαραψε ημεηηηη ρη-οηηοη παρψε  
εβολ γε-ατετηχι-ψι ηηη ετετηρη-σωμεα. παληη οη  
20 σεπαρωρ ερωτη. εβολ γε-ατετηοηωτη ερωοη. παz  
ληη οη τετημεωοψε ετηε.

ετετηψαηηωρ επμεερσαψη ηηαιων σεηητ εβολ  
ρατετηρη ηειχωζωαζαχω. ιαζω. σφραγис με  
μεωτη ητεησφρ.

25 παι πε πεσαν αχιψ ποτσοп μεате  
χωζωσφραζαz. αμεαρτε πτεψηφ, ρη-πεz



3-9 the diagram is present on page 79.

12 W. αν(ε)χι; read ανχι.

18 MS (εη)σεπαραψε; read σεπαραψε.

23 MS σφραγис; read σφραγисε.

25f. the diagram is present on page 80.

have not received *mysteries*. Say the *mystery* and *seal* yourselves with this *seal*, which is thus :

This is its name : ...

Say it once only. Hold this *cipher* : 6915 in your hands. When you have finished *sealing* yourselves with this *seal* and you

have said its name once only, say these *defences* also : 'Withdraw yourselves ..., you *archons* of the Little *Midst*, for we have received the *mystery* of the twelve *aeons* and their *defences*, because we *call upon* ....' Immediately you say these names also, those *archons* will withdraw and they will make way for you, and they will not seize hold of you. For they came forth before you, thinking that perhaps you had not received *mysteries*. But they also will rejoice with you in great joy, because you have received *mysteries* while you were still in the *body*. Again they will envy you because you have surpassed them. Again you will proceed upwards.

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

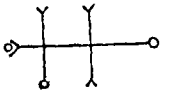
This is its name : ...

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



сфратизе мелωτι птеисфратис εαтетптаде-песран  
 нотсон мелате ахи-неаполотиа ρωωϕ же-анаχωρ  
 ρει пнтп βωζηωθ. ωζαι. ηζαπαθα же-тпепикалеи  
пζων. ζωζα. ηηζηζωζ. χωζωνη. палпн оп парχων  
 5 επεερεθ пαιων пасокоτ пατ. птетпμωоше етпε.

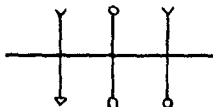
ететпшанпωρ де επεερεεит пαιων сеппт εβολ  
ρатетпρн пσ ωβδθωи. оωсаω(θ). θωιαζ. парχων  
εпаиων ετεμелат. сфр мелωτι птеисфратис ете-тагте

10  пαι пе песран θωζαωζ. ахиϕ нотсон  
мелате. κω птепψнфос ρп-петпσιχ  
αφпθ ρμетп пше ατω таюτ-ψис.

ететпшанотω ететпсфратизе мелωτι птеисфратис  
εαтетптаде-песран нотсон мелате. εαтетпсфр м  
елωти нотсон мелате. | р. 82. ахи-неаполотиа

15 ρωωϕ же-анаχωρ ρει пнтп ωε(β)θωи. ιωсаωθ. θωιαζ.  
же-тпепикале пжнωζαи. ωωωζωαζ. χωζωαζ. палпн  
оп парχων επεερεεит пαιων пасокоτ пατ. пте  
тμωоше етпε.

ететпшанпωρ επεερεεитотε ппαιων. сеппт  
 20 εβολ ρатетпρн пσ αρεωпε. ζωтеωζ. ηпсeωн парχ  
ων εпаиων ετεμелат. сфратизе мелωτι птеисфр

 пαι пе песран ζωζαηи. ахиϕ нотс  
сон мелате. αμелρте птепψнфос  
ρп-петпσιχ εφпн φот пшо εп-

25 φот пше εп-таюτ-шμн. ететпшанотω де ететпс  
фратизе мелωти птеисфратис εαтетптаде-песран  
нотсон мелате. ахи-неаполотиа ρωωϕ же-анаχ  
ωρп пнтп сеппζω. αττοζωχ. пατεпζαχω. же-

9-11 the diagram is present on page 81.

11 MS αφпθ; read αφпθ.

15 cf. line 7.

22-24 the diagram is present on page 82.

25 шμн; read шμпп.

with this *seal* and you have said its name once only, say these *defences* also: 'Withdraw yourselves, ..., because we call upon ....' Again the archons of the ninth aeon will withdraw, and you will proceed upwards.

But when you reach the tenth aeon, ..., the archons of that aeon will come before you. Seal yourselves with this *seal*, which is thus:

This is its name: ...

Say it once only. Place this *cipher*: 4559 in your hands. When you have finished *sealing* yourselves with this *seal*, and you have said its name once only and you have *sealed* yourselves once only, say these *defences* also: 'Withdraw yourselves, ..., because we call upon ....' Again the archons of the tenth aeon will withdraw, and you will proceed upwards.

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

This is its name: ...

Say it once only. Hold this *cipher*: 5558 in your hands. But when you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: 'Withdraw yourselves ..., because | we call



λογια απανιβ πατων. παλιν οη τετνεεουше  
επ[ε].

εтетншанπωρ επεερεгт нпагωη есееагт нсі  
пποσ пагоратос нпotte мн-тноσ мпарөннпкн мс  
5 ппа агω п..ε..тжоттагте мпроβολн пте-пагор  
ратос нпotte етшооп ргг-птопос етееагт сепнт  
де евол ратетнρη нсі ка мпр пте-пагоратос  
нпotte етотеш-аеагте мееωтн етђе-мф ептаг  
тетнжтот. пай не нран кафθар пткз мпроβολн  
10 пай етпнт евол ратетнρη тшорп те аттотееω.  
теерѳ аттоχωа. теерг агеннзω. теерз апаа.  
теере ωсω. теерг гεω. теерг ω(а). теерн савс  
ѳω. теерѳ ωаѳω. теерг сасωѳωес. теерга ал  
ѳωзω. теерѳ ѳаѳωн. теергт ѳагсаѳω. теерга  
15 паωн. теерге гаωсае. теергт агсωра. теергт  
гадеωс. теермнтн ....аω. теермнψте ер аѳ.  
теержотωте ѳараω. теерна алаѳа. теернѳ  
χа... теерк(т) арпа... теерна ал..ѳ...

р. 84. пай не нран тжоттагте мпроβολн  
20 пте-пагор нпotte ете-пентагтω не егжω мс  
евоот сепнт евол ратетнρη етотωш еаеагте мс  
еωтн еткω ерωтн етђе-неѳ ептатетнжтот. ахг  
непаолога же-анаχωрей нптн ткз мпроβολн  
пте-пагоратос нпotte. птетнтате-петран пткз.  
25 сѳрагтзе мееωтн птесѳрагтс.

1 MS мпмнѳ; read мпмнтѳ.

5 W. Schw. п..ε..тжоттагте; MS probably мп-тжоттагте.

7 W. ка мтр "sic videtur vel пр"; read ткз мпр.

16 тмермнψте; read тмермнтψте.

19 тжоттагте; read птжоттагте.

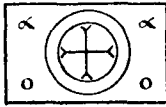
24 пткз; read пткз мпроβολн.

When you reach the thirteenth *aeon*<sup>1</sup>, the great *invisible* God is there with the great *virgin spirit* and the 24 *emanations*<sup>2</sup> of the *invisible* God which are in that *place*. But the 24 *emanations* of the *invisible* God will come before you, wishing to take hold of you, on account of the *mysteries* which you have received. These are the *imperishable* names of the 24 *emanations* which come before you: The first is ...; the second is ...; the third is ...; the fourth is ...; the fifth is ...; the sixth is ...; the seventh is ...; the eighth is ...; the ninth is ...; the tenth is ...; the eleventh is ...; the twelfth is ...; the thirteenth is ...; the fourteenth is ...; the fifteenth is ...; the sixteenth is ...; the seventeenth is ...; the eighteenth is ...; the nineteenth is ...; the twentieth is ...; the twenty first is ...; the twenty second is ...; the twenty third is ...; the twenty fourth is .... These are the names of the 24 *emanations* of the *invisible* God which I have just said. They will come before you, wishing to take hold of you, as they envy you because of these *mysteries* which you have received. Say these *defences*: 'Withdraw yourselves, you 24 *emanations* of the *invisible* God.' Say the names of the 24 (*emanations*). Seal yourselves with this *seal*: |

<sup>1</sup> (3) 13th aeon; see Bousset (Bibl. 13) pp. 17 ff.; 346 ff.; PS 19 etc.

<sup>2</sup> (5) 24 emanations; see Bousset pp. 17 ff.; 341; 346; Reitzenstein (Bibl. 31) p. 16, n. 4; 259 ff.; cf. Hippol. V 26.5; VI 46.1; Iren. I 14.5 ff.; PS 2; 43; 102; (also U 230.12).

παι πε πεσαν ζαζαφαρας. αχιϋ ποτϋ  
 соп ммаате аτω κω πτεψηφос ρη-  
 петшїх ηωηε ψαοτη ηшо аτω  
 ψαοτη ηше мн-таїот-тн. ететншанотω ететнϋ  
 5 сфрагизе ммаωтн птеїсфр еатетнтаде-песран ποτϋ  
 соп ммаате. ахи-пеганологїа ρωωϋ же-тпепкалел  
 сазаза. аїωωζαηη. ζωζωмаза. φρωζωεζ. аχωζηω.  
 ζωη. ζαη. ωωω ωωω ωωω ωωω ηηη ηηη ηηη ηηη  
 еее ζαηζωαζ. ζηωζωе. ζηζη. ζηωζ. ζωїη. χωζωεζω.  
 10 ζηεζω. ететншанотω δε ететпепкалї ηпепран пте-  
 пе⊕ п⊙. аχιϋ ρωωϋ же-анаχωρι ηηтн тга  
 мпроβολη пте-пагоратос ηпотте. παї ептанотω  
 епτατ⊕ мпепран ηпшорп.



ηтетпот де етотпаотω епρ мпе⊕ мп⊙ мп-  
 15 тесанологїа. сепасокот паτ ηтетпееоше етпе.  
 ететншанпωρ δε епеегїа ηηαїωη есеемаτ ηсї  
 пеегħ ηпос пагоратос ηпотте. аτω есеемаτ  
 ηсї ηпос ηпотте. παї етотпееотте ероϋ ρε-  
 пеегїа ηαїωη же-ηпос ηχρ... | р. 85. ηϋ  
 20 ηотте. еτатпееїс ρωωϋ пе пте-пегс ηαρχωη  
 ηте-п⊙. παї етеψотη ηηαїωη тηрот. ете-ηтоот  
 ηе пт ηпотте етпηβол ηпе⊕ мп⊙. отη-отееηϋ  
 ηше τар ηατпееїс ρε-ηαїωη етеемаτ. аλλα  
 ηсеош аη ηеη ηпетшорп ρη-ηαїωη етпепсанβол.  
 25 сепηт де еβол ρатетпρη ηсї ηατпееїс етеемаτ

1-3 the diagram is present on page 84.

7 MS сазаза; read псазаза.

14 MS етотпаотω епρ; better етотпаотω етатε-пран.

19 MS ηχρ; read ηχρισтос or ηχρισтос.

page 85: the leaf as a whole is preserved, but with many defects and measures 28 × 16<sup>1</sup>/<sub>2</sub> cms.

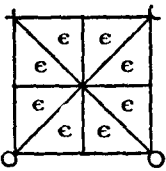
24 етпепсанβол; MS ет is inserted above етпепсанβол.

This is its name: ...

Say it once only and place this *cipher* 8855 in your hands. When you have finished *sealing* yourselves with this *seal*, and you have said its name once only, say these *defences* also: 'We call upon ...' When you have finished *calling upon* these names of the *Treasury* of the Light, say also: 'Withdraw yourselves, you 24 emanations of the *invisible* God, whose names we have just said from the beginning.' Immediately, *however*, that the names of the *Treasury* of the Light and its *defence* have been said, they will be withdrawn, and you will proceed upwards.

But when you reach the fourteenth *aeon*, the second great *invisible* God is there. And the great God is there who is called in the fourteenth *aeon*: the great *beneficent* God. He is furthermore a *power* of these three *archons* of the light, which are within all the *aeons*, namely the three gods which are outside the *Treasury* of the Light. For there is a multitude of *powers* in that *aeon*. But they are not so numerous as those which are in the *aeons* outside of them. But those *powers* come before you, |

ετοτεςυ-αλαατε αλλωτη ετηωρ ερωτη ετθε-αει  
 εντατηνηχοτορ ζεκαας ετεκατεχε αλλωτη πτετηρ-  
 παει ρη-πετοπος. ζεκαας ετεχι-ατηαεις ρωοτ  
 ρη-πατηαεις απε□ αποτοειν. ανοκ δε ϑρω  
 5 αλλος ηητη γε-εφρ αλλωτη ητειεφραγic



10 παι πε πεσαν ζωεζωζηαζαχ αξις ηο-  
 οτσοη αλλατε. ατω κα-ϑψηφορ ρη-  
 ηετησιχ θωζθ ψαεοτη ηωο αη-ψαεοτη  
 ηψε αη-εψic. παλη οη αξις γε-  
 αναχωρι ηητη πατηαεις τηροτ αη-  
 αερ(ε) παρορατορ ηποτη γε-τηπειαλει ηζωωζηαζ.  
 αχωνηω. ζηηη. ζωαζηη. ατω σενασοκοτ πατ ησι  
 πατηαεις αηαιων ετααατ ατω ητετηαεοση ετηε.

ετητηψαηηωρ δε επειρ απειρ παρχων εταε  
 15 φοτη ηπειρορατορ τηροτ ετε-ητοοτ ηε ηποτη  
 ητηατηαεορ εταηβολ απε□ αη□. ετε-ητοοτ  
 ηε παρχων αποτοειν σεαφοτη γαρ ηηαιων τηροτ  
 ησι ητ παρχων ετααατ ατω ητοοτ οη εταηβολ  
 ηηε□ τηροτ σεοτοτη εηοτη ηια ετηη-ηαιων τη-  
 20 ροτ. ετητηψαηηωρ δε εητοπορ ετααατ σεναπατ  
 ερωτη εατηηχι-ηειη. ητοοτ ρωοτ οη ατη-αει  
 απε□ αποτοειν εβολ γε-ητερεει εβολ ησι τατ-  
 ηαεις ηροτειτε ηωορη ηε ηαι ητατσω ηρητε ατω  
 οη ητεροτει επεσητ. ατηηρτσε πατ ηταητερο  
 25 αποτοειν αςϑ πατ ρωοτ? οη ηηειη ενταητατ  
 ηητη. αλλα αηηατ ηη αηηα-ηοβε εβολ. ετθε-  
 παι αηατοτχιτορ εροτη επεθηρ αποτοειν. γε-  
 αηατοτχι αηηη αηηα-ηοβε εβολ. ετθε-ηαι σε ϑρω

6-10 the diagram is present on page 85.

8 MS θωζθ; read ηωζθ.

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

14 MS επειρ for επειραη; read επειτοπορ.

25 MS αςϑ; Schmidt: perhaps read αηϑ

26 MS αηηατ ηηη; read αηηατ εηηη.

wishing to lay hold of you, as they envy you on account of the *mysteries* which you have received, in order to *restrain* you that you perform my *mysteries* in their *places*, so that they also would receive *powers* from the *powers* of the *Treasury* of the Light. *But* I say to you, *seal* yourselves with this *seal*: ...

This is its name: ...

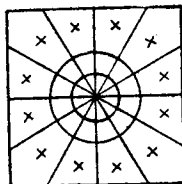
Say it once only. And place this *cipher*: 8869 in your hands. *Again* say: 'Withdraw yourselves, all you *powers* of the second *invisible* God, because we *call upon* ...' And the *powers* of that *aeon* will withdraw, and you will proceed upwards.

*But* when you reach this *place* of these three *archons* which are within all these *invisible ones*, namely the *triple-powered* gods which are outside the *Treasury* of the Light, that is, the *archons* of the light — for those three *archons* are inside all the *aeons*, and they which are outside all the *treasuries* are superior to all the gods which are in all the *aeons* — *but* when you reach that *place* they will see you, that you have received these *mysteries*. They also have received the *mysteries* of the *Treasury* of the Light, because when the first *power* came forth, these were the first which remained in it, and when they came down the Kingdom of the Light was *preached* to them. It (the first *power*) also gave to them these *mysteries* which I have given to you. *But* they have not seen<sup>1</sup> the *mystery* of the forgiveness of sins. Because of this they have not yet been taken into the *Treasury* of the Light, because they have not yet received the *mystery* of the forgiveness of sins. Because of this I say | to you: when I come to roll

<sup>1</sup> (26) they have not seen; lit. I have not seen.

αειος νητη γε-εισαν | ρ. 86. ει νσωλ ηηαιων  
τηροτ φηαφ απη απκα-νοβε εβολ απειτ παρχων  
ητε-ποτοειν παι ετσοοп αφαε ηηαιων τηροτ. εβολ  
γε-ατπισετε επη ηταεητερο αποτοειν.

- 5 ετεησανπωρ δε επτοποс εταεεατ σεηαηατ  
ερωτη εατεηηηη απειη τηροτ шати-пη απκα-ноβε  
εβολ. σεηαααααατε αειωτη ρε-птопос εταεεατ.  
εβολ γε-απατοτη απη απκα-ноβε εβολ. γε-  
каас ετεηηεερε ηααα[τ] απειη επтаηεηηηητοτ.  
10 εθε-παι σε φτω αειос ηητη γε-αη-шбоαε εтρεηε-  
тнβωк επετρoтн. шантeтнηη απη απка-ноβε εβολ  
ηшорп. απррρoтe σε γε-αηχοос ηητη γε-αη-шбоαε  
εтρεηεтнβωк επε[о] αποτοειн шантeтнηη απη  
αпка-ноβε εβολ. αλλα σεηαηαηεχε αειωτη ρε-  
15 птопос απшoиeнт παρχων ητε-ποτοειн εθε-παι  
се φτω αειос ηητη γε-αη-ноластнpиoн ρη-ηтo-  
пoc εταεεατ εβολ γε-αη-η ησι ηαптoпoc εтаε-  
εατ oтде αη-шбоαε εтpeтнoлаze αειωτη ρη-  
ηтoпoc εтаεεατ. αλλα εηηαααααααατε αειωτη ρη-  
20 ηтoпoc εтаεεατ шантeтнηη απη απка-ноβε εβολ.  
εφραηηε αειωτη ηтeиcφpαηηe  
παι ηe ηeсpαη zωωεzωηzαiω αηηη  
ηoтcоп αειαηe. ατω ααααααααηηe ηтeи-  
ψηηфoc ρη-ηeтнcиx εφηe. ετεηηшанη  
25 oтω δε εтeтнcφpαηηe αειωτη η-  
εφpαηηe εαηeтнтaтe-ηeсpαη ηoтcоп  
αειαηe αηη-ηeиaпoлoтa ρωωη γε-ηηeпkaлeи αηη.



9 MS ηηηη...; read ηηηη[τ].

17 W. Schw. αηη; read αηηη.

24 MS εφηe; read εφηe.

25, 26 MS ηeсφpαηηe; read ηтeиcφpαηηe.

up all the *aeons*\*<sup>1</sup>, I will give the *mystery* of the forgiveness of sins to these three *archons* of the light which are the last of all the *aeons*, because they have *believed* in the *mystery* of the Kingdom of the Light.

But when you reach that *place* they will see you, that you have received all these *mysteries* as far as the *mystery* of the forgiveness of sins. They will lay hold of you in that *place*, because they have not yet received the *mystery* of the forgiveness of sins, in order that you should perform with them these *mysteries* which you have received. Now because of this I say to you that it is not possible for you to go to their interior, until you have first received the *mystery* of the forgiveness of sins. Do not fear now that I have said to you that it is not possible for you to go to the *Treasury* of the Light until you have received the *mystery* of the forgiveness of sins. But they will *restrain* you in the *place* of the three *archons* of the light. Concerning this now I say to you that there is no *place* of *correction* in those *places*, because those of that *place* have received the *mysteries*, nor is it possible for them to *punish* you in those *places*. But they will lay hold of you in those *places* until you receive the *mystery* of the forgiveness of sins. Seal yourselves with this *seal*:

This is its name: ...

Say it once only. And hold this *cipher*: 5555<sup>2</sup> in your hands. When you have finished *sealing* yourselves with this *seal* and you have said its name once only, say these *defences* also: 'We call upon | you ...'

\* cf. Is. 34.4

<sup>1</sup> (1) roll up all the aeons; see Keph XLI p. 105.

<sup>2</sup> (24) 5555; Schmidt: 4554.

ΛΩΤΗ ΖΩΕΖΗΑΖΕΧΩΕΖΩΗ. ΩΕΖΗΑΖ. ΕΙΩΖΗΑΩ. ΖΑΖΗΩ. ΖΑΖΗΩΖΩ. ΕΤΕΤΗΣΑΠΟΤΩ ΕΤΕΤΗΕΠΙΒΑΛΕΙ ΗΝΕΙΡ ΨΑΤΣΟΤΗ-ΤΗΤΗ ΗΣΙ ΑΠΑΡΑΛΗΛΠΤΩΡ ΗΠΤΟΠΟΣ ΕΤΑΑΛΑΤ. ΗΣΕΨΕΠ-ΤΗΤΗ ΕΡΟΟΤ ΕΒΟΛ ΖΕ- ΑΤΕ(Η) . . .

5 . . . . .  
. . . . .  
. . . . .  
. . . . .

4 probably ΑΤΕ[ΤΗΣΙ ΜΠΛ ΜΚΑ-ΠΟΕ ΕΒΟΛ].

When you have finished *calling upon* these names, the *paralemptores* of those *places* will know you, and they will receive you to themselves because <you have received the mystery of the forgiveness of sins> ...

(End missing)

ⲁⲩ ϫ ρ. 87

5    ⲥⲱⲧⲉ ⲁⲣⲟⲓ ⲉⲓⲅⲧⲁⲛⲉⲧⲉ ⲉⲣⲟⲕ ⲡⲉⲧⲧⲉⲧⲏⲣⲓ  
 ⲓⲟⲛ ⲉⲧⲱⲟⲛ ϩⲁⲐⲛ ⲛⲁϫⲱⲣⲏⲧⲟⲛ ⲛⲓⲁ ⲁⲛ-  
 ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲛⲓⲁ. ⲥⲱⲧⲉ ⲁⲣⲟⲓ ⲉⲓⲅⲧⲁⲛⲉⲧⲉ  
 ⲧⲉ ⲉⲣⲟⲕ ⲡⲉⲧⲧⲉⲧⲏⲣⲓⲟⲛ. ⲡⲉⲛⲧⲁϩⲃⲟⲧⲃⲟⲧ  
 ⲃⲟⲧ ϩⲛ-ⲡⲉϩⲁⲉⲧⲧⲉⲧⲏⲣⲓⲟⲛ ϫⲉ-ⲉϩⲁϫⲱⲕ ⲉⲃⲟⲗ  
 ⲛⲥⲓ ⲡⲉⲧⲧⲉⲧⲏⲣⲓⲟⲛ ⲉⲧⲱⲟⲛ ϫⲓⲛ ⲛⲱⲟⲣⲓ ⲁⲧⲓ  
 ⲱ ϩⲛ-ⲡⲧⲉⲣⲉϩⲃⲟⲧⲃⲟⲧ ⲁϩⲱⲡⲉ ⲛⲟ[ⲧ]ⲁⲓⲟⲥ  
 ⲟⲧ ⲛⲡⲱⲕⲉⲁⲛⲟⲥ ⲉⲧⲉ-ⲡⲉϩⲣⲓⲛ ⲛⲁⲫⲉⲁⲣⲓ  
 10    ⲧⲟⲛ. ⲡⲉ ⲡⲉⲓ ⲁⲛϯⲱⲁ. ⲥⲱⲧⲉ ⲁⲣⲟⲓ ⲉⲓⲅⲧⲁⲛⲉⲧⲉ  
 ⲡⲉⲧⲉ ⲉⲣⲟⲕ ⲡⲉⲧⲧⲉⲧⲏⲣⲓⲟⲛ ⲉⲧⲱⲟⲛ ϩⲁⲐⲛ  
 ⲛⲁϫⲱⲣⲏⲧⲟⲛ ⲛⲓⲁ ⲁⲛ-ⲁⲡⲉⲣⲁⲛⲧⲟⲛ ⲛⲓⲁ  
 ⲁⲡⲉⲓ ⲉⲛⲧⲁϩⲃⲟⲧⲃⲟⲧ ϩⲛ-ⲡⲉϩⲁⲉⲧⲧⲉⲧⲏⲣⲓ  
 ⲟⲛ. ⲁϩⲥⲱⲧⲉⲓ ⲉⲃⲟⲗ ⲛⲥⲓ ⲡⲛⲁⲅ ϩⲛ-ⲧⲁⲛⲧⲉ  
 15    ⲛⲡⲱⲕⲉⲁⲛⲟⲥ ⲉⲧⲉ-ⲡⲉϩⲣⲓⲛ ⲛⲁⲫⲉⲁⲣⲓⲟⲛ  
 ⲡⲉ ⲡⲉⲓ ⲁⲧⲱⲁⲉ. ⲥⲱⲧⲉ ⲁⲣⲟⲓ ⲉⲓⲅⲧⲁⲛⲉⲧⲉ  
 ⲉⲣⲟⲕ ⲡⲉⲧⲧⲉⲧⲏⲣⲓⲟⲛ ⲉⲧⲱⲟⲛ ϩⲁⲐ[ⲛ ⲛⲁϫⲱⲥ]  
 ⲣⲏⲧⲟⲛ ⲛⲓⲁ ⲁⲛ-ⲁⲡⲉⲣⲁⲛⲧⲟⲛ [ⲛⲓⲁ ⲁⲡⲉⲓ? ⲉⲛⲥ]

1 page 87: the right side of the leaf is missing; the remainder measures  $28 \times 9\frac{1}{2}$  cms. and shows many defects.

ⲁⲩϫ; perhaps read ⲁⲩⲧϫ

2 MS ⲁⲣⲟⲓ; Sah. ⲉⲣⲟⲓ.

3 MS ⲉⲧⲱⲟⲛ; Sah. ⲉⲧⲱⲟⲟⲛ.

6 MS ϩⲛ; Sah. ϩⲙ. MS ⲉϩⲁϫⲱⲕ; Sah. ⲉϩⲉϫⲱⲕ.

8 MS ⲡⲧⲉⲣⲉϩⲃⲟⲧⲃⲟⲧ; Sah. ⲡⲧⲉⲣⲉϩⲃⲟⲧⲃⲟⲧ.

9 MS ⲡⲉϩⲣⲓⲛ; Sah. ⲡⲉϩⲣⲁⲛ.

10 MS ⲡⲉⲓ; Sah. ⲡⲁⲓ.

13 MS ⲁⲡⲉⲓ ⲉⲛⲧⲁϩⲃⲟⲧⲃⲟⲧ; Sah. ⲡⲁⲓ ⲉⲛⲧⲁϩⲃⲟⲧⲃⲟⲧ.

(Fragment of a Gnostic Hymn)<sup>1</sup>

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

<sup>1</sup> (1-140.14) Till: Fragment B, part of a second gnostic prayer; (cf. 79.7-82.26; 93.1-98.24).



